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46/82

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THE AJAX

RIVINGTONS
London, Oxford, and Cambridge
1868.
CATENA CLASSICORUM

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INTRODUCTION TO THE AJAX.

There is, perhaps, no extant work of Sophocles in which his power over crude material is better displayed than in the Ajax. No other exhibits higher skill in varying a story of few elements; in untwisting rough strands of thought, and leading them into finer threads; in relieving the breadth of epic colouring with new lights and shadows; and this without breaking the contour, without marring the severity, of shapes long held divine.

It will be interesting to glance at the Ajacian legends as sketched by early poets; as dramatised by Aeschylus and others; as dramatised by Sophocles.

I. In the Iliad, Ajax son of Telamon is second in distinction only to Achilles; but they are broadly contrasted.

Achilles is the brilliant young hero, the perfect flower of Greek chivalry, unmatched in warlike spirit, but delighting not less in song and gaiety; passionate, and capable of profound resentment, but not by nature sullen; in council, if often rash, never dull; a dazzling figure, of manifold energy and with no marked defect, claiming, and holding, a general ascendancy by virtue of a temperament in every part vivid and elastic.

Ajax is a rugged giant, 'towering above the Greeks by his head and broad shoulders,' the representative of sinew, and, owing to his solid power of resistance, emphatically 'the bul-

\footnote{H. I. 189.} \footnote{H. II. 768.}
INTRODUCTION

wark" of the Greeks; characterised by sound good sense*, but apt to fare ill in a keen encounter of wits*

Achilles is the type of force; Ajax, of strength.

The story of the contest for the arms of Achilles, and of the suicide of Ajax, is not noticed in the Iliad. It appears for the first time in the Odyssey, where Odysseus, in the shades, is surrounded by the questioning spirits of the dead:

'But alone the spirit of Ajax son of Telamon stood aloof, angry for the victory which I won over him at the ships, on the issue touching the arms of Achilles: for his gracious mother Thetis set the arms for a prize, and the sons of the Trojans, and Pallas Athene, judged. Now would that I had not won in such a contest; since thereby the ground closed over so good a man, over Ajax, perfectest in beauty and in deeds of all the Greeks beside, next to the blameless son of Peleus.'

It is here said that the arms were awarded, not by the Greeks, but by the Trojans. This will be explained presently.

In the interval between the Odyssey and Pindar, the episode of the contest for the arms was elaborated by two epic writers, of whom Proclus has preserved fragments; by Arctinus of Miletus, circ. 780 B.C., in his Aethiopis; and by Lesches of Lesbos, circ. 700 B.C., in his Ilias Minor.

The Aethiopis was an epic in five books, deriving its title from the prominence of Memnon, king of the Aethiopians, and apparently designed to supplement the Homeric Iliad. At the funeral games of Achilles, Ajax and Odysseus enter as competitors for his arms. Agamemnon and his assessors, unable to decide, appeal to their Trojan prisoners of war. Which, they ask, had done the most effective damage to Troy,—Ajax or Odysseus? The captives reply, Odysseus. To him, therefore, the arms are adjudged. Ajax withdraws to his tent, and at sunrise falls upon his sword.

1 H. VII. 287.  2 πουρα. H. VII. 289.
3 H. XIII. 844, ἄλος ἄμαρτεν ἀούτε, βουγλε, τοῖς δαίμον;
TO THE AJAX.

By Lesches, in his *Lesser Iliad*, the incident of the appeal to a Trojan verdict is made still more picturesque. While the decision regarding the arms is pending, scouts are sent under the walls of Troy, in order to discover what comments the Trojans are making on the case at issue. They overhear a discussion between two Trojan maidens. One declares that Ajax deserves the prize; for he carried the body of Achilles out of the mêlée, while Odysseus was keeping the enemy at bay. The other replies that a woman can bear burdens; to fight is the proof of manly valour. On this dialogue being duly reported, the arms are awarded to Odysseus. Ajax returns to his tent; his indignation turns to madness; and in the morning he dies by his own hand.

In the fifth Isthmian Ode,—dedicated to Phylacidas, an Aeginetan, descended from the Aeacidae of Salamis,—Pindar preserves a legend touching the birth of Ajax. When Heracles, levying war against Laomedon, went to seek the aid of Telamon,

'The found them all feasting. There stood he, in the lion's hide, Amphibryon's dauntless son: whom good Telamon bade pour the first offering of nectar, and tendered to him a broad wine-cup rough with gold. Then Heracles stretched to heaven his unconquerable hands, and uttered even such words as these: *If ever, O Father Zeus, thou hast listened with willing heart to vow of mine, now with solemn prayers I beg from thee, for this man, a son of Eriboea's womb; that, under favouring fates, my friend may gain a son,—on the one hand, of frame stout as this skin that floats around my shoulders, (skin of the wild beast that first of all my labours, I once slew at Nemea;) and of spirit to match.* Then, at this his prayer, the god sent the king of birds, a great eagle; and sweet pleasure touched the hero's soul, and he lifted up his voice, and spake prophet-like: *Thou shalt have the son thou askest, Telamon; and call him, after the god-sent omen, Ajax, of large might, terrible in the war-toils of the people.*

From this story came the post-Homeric tradition that
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Ajax was ἀναργυρος φιλην,—invulnerable save in the side, where the cleft lion-skin did not cover Heracles;—a tradition which Sophocles does not violate; see v. 834, πλαιράν διαργη-γανα.

For a special reason not difficult to conjecture, Ajax was rather a favourite with Pindar. Not a few of the great men whose praises Pindar sang must have had skeletons in their closets. The chariot-race, the foot-race, the boxing and wrestling matches might have gone well, on the whole, for them and for their forefathers. But every family which had furnished a long series of competitors at the great festivals would be likely to have its grievances; its tradition of the ancestor who was beaten by a doubtful neck; its opinion about that recent award in which the judges had shewn such scandalous partiality for their fellow-townsman. In such cases it would be consoling to remember that a hero second only to Achilles had been defrauded by a corrupt tribunal of the prize which was his due. The complimentary poet might flatter his patron’s self-complacency by comparing him to great and successful heroes; but he might also chance to soothe feelings of a less agreeable kind by the mention of Ajax, so unsuccessful and yet so great. Thrice in Pindar’s Odes is the case of Ajax adduced to support the maxim that ‘Envy ever lays hold upon good men, but strives not against the worse’.

II. By Aeschylus the story of Ajax was made the subject of a regular trilogy, an Aiantis. It is probable that the titles and arguments of the pieces were as follows:—1. Ὀθλον ανδρα, the Contest for the arms of Achilles. A bench of Trojan captives are empanelled as jurors: Ajax states his case bluntly and curtly against the subtle, fluent Odysseus. 2. Ὄργεσσα. A Chorus of Thracian women, war prisoners of Ajax, lament the award unfavourable to their master. His suicide is announced by a messenger. 3. Ἀλαμβίας. Teucer

1 Num. vii. 34—44; vii. 36—46; Ith. iii. 37—62.
presents the orphan Eurysaces to Telamon; who, embittered by the death of his son Ajax, drives the bastard forth. Teucer departs, to found a new Salamis in Cyprus.

Several other dramas, Greek and Roman, on this subject are known by their names or fragments. Such are,

The Ajax Mavóματος of Astydamas, a nephew of Aeschylus, and pupil of Isocrates. (Suidas, s. v. 'Αστύδαμος.)

The Ajax of Theodectes (Arist. Rhet. ii. 23). He was a native of Pamphylia; flourished about 350 B.C.; and was a pupil of Isocrates.

The Ajax of Livius Andronicus. No fragment of interest remains.

The Ajax and the Telamon of Ennius. Of the Telamon there remain some lines in which the bereaved father expresses a Roman fortitude:

Ego cum genu, tum moriturum scivi, et ei rei sustuli:
praeterea ad Troiam quom mihi ob defendendam Graeciam,
scirem me in mortiferum bellum, non in epulas mittere.

Pacuvius wrote an Armorum Iudicium and a Teucer. From the latter, Cicero (de Orat. ii. 46) quotes the lines in which Telamon upbraids Teucer with the death of Ajax:

Segregare abs te ausa's, aut sine illo Salamina ingredi?
neque paternum aspectum es veritus, quom setate exaéta indigem
liberum iacerasti, orbasti, extinxi, neque fratris necis
neque eius gnati parvi, qui tibi in tutelam est traditus,—?

Attius, in his Armorum Iudicium, appears to have closely followed Sophocles. The fragments, at least, bear witness to some curious coincidences of expression. For example, in Sophocles, Ajax says to his son (v. 550):

ἐὰν γὰρ ἔσπειρον ἐχθρίστερον,
τὰ δ' ἄλλ' ἔπονθει καὶ γίνοις ἄν οἰκεῖοι.

In Attius:

Virtuti sis par, dispars fortunae patris.
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In Sophocles, Agamemnon says to Teucer (v. 1226):—

σ' δ' τ' θεον κρατερ' ἐγγίλλουν μοι

τὴν καθ' ἱμάν ὡς ἀντιμαχομελ' χανείν;

In Attius:—

Vem, veror plusquam fas est captivam hircem.

III. The Ajax of Sophocles does not include the contest for the arms. They have already been awarded to Odysseus. The resentment of Ajax has been turned to frenzy by the visitation of Athene, bent on punishing him for proud words spoken in former time. Under this frenzy, he has fallen by night on the flocks and herds of the army, thinking to slay the Greek chiefs.

The first scene opens on the morning after this onslaught. Odysseus has come on a detective errand to the tent of Ajax, whom he suspects of the deed. Athene appears; confirms his surmise; and calls forth Ajax to speak with her, that Odysseus, witness to his ravings, may learn how the gods humble pride.

After a dialogue between the Chorus and Tecmessa, the interior of the tent is disclosed, where Ajax is sitting among the slaughtered cattle. His frenzy is now past, leaving shame and anguish behind. His friends vainly combat his despair. Weary of their importunity, and feeling that such as they cannot understand why life has become hateful to him, he at length seigns resignation and repentance. He goes forth, nominally to propitiate Athene, and to ‘purge his stains;’ in reality, to put off a life which no washings can make clean. In a lonely place by the sea-shore, he falls upon his sword.

The Atreidae interfere to prevent the burial of the corpse. Teucer defies them. At last Odysseus appears as mediator, and extorts an ungracious consent from Agamemnon.

In the concluding lines, Teucer urges forward the preparations for the burial.

The moral of the play is contained in the words of Agamemnon to Teucer: ‘It is not the big, broadshouldered men that are safest; the wise conquer in every field.’ Of the two main departments of ἀρετή, of manly excellence, φρόνημα is
better than ἀνδρεία. Ajax is the special representative of a
courage, lofty, indeed, and heroic, but arrogantly self-reliant,—
unchastened by any sense of dependence on the gods. By this
insolence he incurs the anger of the gods: by this he loses the
favour of men. The prize which he coveted is voted away
from him by the Greek chiefs whom he has estranged; his
anger at the award is turned to madness by Athene whom he
has scorned. In this madness he does a thing of which the
horror slowly fills his whole soul in the ghastly dawn of
returning reason. The frenzy has passed: the first astonish-
ment, the ecstasy of anguish, has passed also: but in their
place has come what does not pass: a feeling which to the
sympathy that tries to sound it gives back only sullen echoes
from depths disturbed, not fathomed; a profound, still despair.
Ajax has seen all the error of his way; he feels the whole
weight of his ignominy; it remains that he should 'yield to
the gods, and revere the Atreidæ;' it remains that he should
stand aside out of their path; that he should die.

Odysseus is the representative of that general moderation,
that decently charitable temper, which results from intelligent
selfishness. When Athene shews him the afflicted Ajax, 'I
pity him,' Odysseus says, 'pondering my own case no less than
his. For I see that all of us who breathe are nothing more
than phantoms or fleeting shadows.' When Agamemnon asks,
'Then thou biddest me to let them bury this corpse?' 'Surely,
he replies: 'for I myself will some day need a grave.' This
virtue, such as it is, secures him universal popularity and
success. He is the favourite of gods and men; the protégé
of Athene, and the winner of a great prize from a man whose
better claims he himself allows¹. Agamemnon, to whom
Ajax was 'most hateful,' counts Odysseus 'his greatest friend²;' the
kinsman of Ajax closes his imprecaions on Agamemnon
with a tribute to the generosity of Odysseus³. Thus it is
that οἱ φρονεῖτε ὃ ἄρετών πατήσατε.

¹ v. 1340. ² v. 1231. ³ v. 1399.
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It may be said that the Ajax of Sophocles in a manner gathers up the lessons of the Iliad and of the Odyssey. Over all the glorious vitality of Achilles in the Iliad broods the presage of an early death; he is, as he says himself, ωρακτίποι, 'sure to die young;' a life of triumph so splendid, so unalloyed, must needs attract the jealousy of fate. The nemesis directly incurred by Ajax is ever menacing Achilles; for they were alike in this, that each gave free scope to a fearless mind. The theme of the Odyssey is the final triumph of a wise self-restraint. The 'patient' hero, tried in so many and various chances, and surmounting all difficulties by a pliant prudence, is brought at last by well-pleased gods to the haven where he would be.

Sophocles has wrought the moral of either epic into a single whole. The defeat of arrogance, the victory of good sense, are brought into the same field of view,—into one circle of strong light, in which every trait of the contrast stands out clear.

A few words must be said on an apparent anomaly in the construction of the Ajax. The hero dies at v. 865; the remaining 555 lines of the play are taken up with the lamentations of his friends, and with the dispute between Teucer and the Atreidae. It seems at first sight a breach of dramatic propriety that the action should be prolonged for so great a space after the exit of the principal character. Indeed, it would probably be difficult to find a really parallel instance; the nearest, perhaps, is the same author's Antigone; in which the heroine finally quits the scene at v. 928, though the play extends to 1353 lines. But there the after-part is thronged with events of a terrible interest, the direct consequences of Antigone's death; with the solemn warnings of Teiresias,—the suicide of Haemon,—the suicide of Eurydice. There is no anticlimax: the impression of the main catastrophe is only made stronger by each new disaster that flows from it. In the Ajax, on the contrary, there does seem to be an anti-

1 H. xxiv. 349.
climax. The tragic interest seems to culminate with the hero's death. Does anything which happens in the long sequel serve to deepen, or even to sustain, the pathos of that crisis? An apology has been suggested for the alleged defect. It is probable that in former plays on this subject,—as in the "Οπλων κροτος" of Aeschylus,—the pleadings of Odysseus and Ajax before the judges formed the chief interest. When Sophocles resolved to abandon the old conventional treatment, he may have found it desirable to propitiate the Athenian taste for debate by throwing in the altercation between Teucer and the Atreidae. The hypothesis is ingenious; but the fault of structure which it seeks to excuse is perhaps more apparent than real. The true subject of the play is, in modern phrase, 'The Death and Burial of Ajax.' If the Atreidae had not interfered, the burial would have immediately followed the death. As it is, a dispute intervenes; but the framework of the subject, though distended, is not broken: the play concludes with the preparations for the funeral. In the meantime, the delay involves no real anticlimax. To the Greek mind, due burial was a matter of supreme concern; nothing could be more deeply, more painfully exciting than any uncertainty as to whether a hero with whom the spectators sympathised was, or was not, to receive funeral rites.

Sophocles has well brought out the specially Athenian interest of his subject. Ajax bids farewell to 'famous Athens, and the race she fosters'; 'the Salaminian sailors are 'of lineage sprung from the Erechtheidae of the soil'; they long to pass beneath Cape Sunium, 'that so they may greet sacred Athens'.'

The island of Salamis appears to have been independent till about 620 B.C., when, after a struggle with the Athenians, the Megarians gained possession of it. In 600 B.C. the dispute broke out again, and was eventually referred to Spartan arbitration. On the part of Athens it was alleged that Philæus and Eurytaces, sons of Ajax, had assigned the island

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1 v. 861.  2 v. 301.  3 v. 1222.
to the Athenians; and Solon is said to have interpolated a line in the Iliad, representing Ajax as stationing his ships beside the Athenian contingent at Troy. The Spartans adjudged Salamis to the Athenians, and it was thenceforth an Attic deme.

With Ajax, in particular, Athens had many ties. When Cleisthenes was selecting the names of the Attic heroes, after whom the ten new tribes were to be called, he included Ajax, 'though a foreigner, yet as a neighbour to the city, and an ally.' After the victory of Salamis, the Greeks dedicated three Phoenician triremes as a thank-offering of the spoil: one to Poseidon at the Isthmus; one to Athene at Sunium; and one to Ajax at Salamis. A festival in his honour was annually celebrated in the island. Several distinguished Athenians claimed descent from that great Aeacid house of which Ajax was the greatest name. Among these were, the family of the Cimonidae,—including Miltiades son of Cypselus, Miltiades tyrant of the Chersonese, and his son Cimon; Thucydides the historian; and Alcibiades.

The date of the play cannot be fixed. But there are three reasons for placing it among the earliest of the works of Sophocles. 1. The old-fashioned anapaestic parodos (vv. 134—150) found in the Supplices, Agamemnon, and Eumenides of AESCHYLUS—occurs in no other play of Sophocles. 2. In the Ajax, the triagonist seems to be admitted only under the restriction of silence. In the first scene, Athene, Ajax, and Odysseus are on the stage together; but Odysseus is silent while Ajax is present (vv. 92—117). In the last scene, Agamemnon, Odysseus, and Teucer are on the stage together; but Teucer is silent while Agamemnon is present (vv. 1318—1373).

1 Platt. Plat. c. 10.
2 Strabo, p. xxiv. Iliad. II. 287. ἄρετος εἰς Ἀθηναῖς ἀεί. 3 Hes. VII. 205.
4 Her. v. 66. 5 Hesych. s.v. ᾿Αἴας. 6 Her. VIII. 191. 7 Marcellinus Vit. Thuc. § 2.
8 Plato Alcib. I. p. 191 R.
3. In the oldest didascaliae, or lists of plays with their titles and dates, the *Ajax* stands first among the tragedies of Sophocles.

The epithet *Mauvypophos*, which Athenaeus, Zenobius, and Eustathius add to the title, is derived from the lash (*emalos* μαστιγή, v. 242) with which Ajax flogged the cattle, and with which he appears at v. 92. In the didascaliae, the play is simply *Ajax*. Dicaearchus calls it *Ajax Θέσπετος*. The addition of *Mauvypophos* would have been convenient as distinguishing the tragedy of Sophocles (1) from the *Ajax Mauroperos* of Astydamas; (2) from the *Ajax* of Theocritus: (see above).

Dindorf's text is followed in this edition, a few slight deviations being noticed where they occur.
ΣΟΦΟΚΛΕΟΥΣ ΑΙΑΣ.
ΤΙΟΘΕΣΙΣ.

Τὸ ἄραμα τῆς Τριώτης ἐστὶ πραγματεία, ὡσπερ οἱ ἈΝΤΗΝΟΡΙΔΑΙ καὶ ΑΙΧΜΑΔΩΤΙΑΣ καὶ ΕΛΕΝΗΣ ΑΡΙΛΑΙΗ καὶ ΜΗΜΩΝ. πεπεραστὸς γὰρ ἐν τῇ μέσῃ τοῦ Ἀχιλλείου Ἱδίων Δίας τὲ καὶ Ὅδυσσεως ἐπ᾿ αὐτῇ πλέων τι ἀγαθόν ἔπλευσεν περὶ τῆς τοῦ σφάλματος καταβάσεως καὶ ἐφαρμόζοντο περὶ τῶν ἔπειρων καταβαίνοντας. ὃν καὶ ὁ Δίας, τῆς κρίσεις μὴ τυχόν, παρακείμενος καὶ διεκδίκησε τὰ γράμματα, ὥστε θεοποίησεν τῶν πολέμων διακόσια τοῦ Ἑλληνισμοῦ διαχρῆσθαι. καὶ τὰ μὲν ἀνείπωτα τῶν τετραπτέρων, τὰ δὲ ἰδία ἔτη γίνεται ἕως τὴν σφάλματα ὅπως τίς καὶ πρῶτ ἐξῆκεν, ὡς δὲ ἔνδυε Χόδυσσα, ὃν ἰδία ἐμποτίσατο, ὃν καὶ τῇ ἐπιγραφῇ προσέρχεται ΜΑΣΤΙΓΟΦΟΡΟΣ, ὡς πρὶς ἀκτιοβαστῆλθη τῷ ΔΟΚΡΟΤ. Δικαίωμα δὲ ΑΙΑΝΤΟΣ ΘΑΝΑΤΩΝ ἐκτελέσθη ἐν ὅδε τὰς ἀκακολούθες φύλλα ΔΙΑΣ ἐπιγράφεσαν.

Ταῦτα μὲν εἶπε πρῶτον ὁ Δίας καταλαμβάνει ὃς ἀληθώς 'Οδυσσα ἐπὶ τὴν οἰκίαν δυνάσθης τὸ ποτέ ἐκεῖ πρῶτον ὁ Δίας, καὶ θελεί αὐτῷ τὰ πραξάτητα, καὶ προκαλεῖται εἰς τὸ ἀμφιλεγόμενον τὴν Δίαντα ἐὰν ἔργαν ἤτοι καὶ ἄνευ πάντως ότι τὸν ἔχων ἀνθρώπων, καὶ ὃ μὲν εἰσήχθηται ὡς ἐν τῇ μικτήσει τῆς 'Οδυσσας παραγίνεται καὶ χορὸς Σαλαμίνος παντίν, εἰδὼς μὲν τὸ ἀμφίλεγον, ὅτι πολίμπα ἐφάγοντο Ἑλληνικὰ, ἀγόρια δὲ τὸν ἀδράσταν. Ἔξωθε δὲ καὶ Τέκμυρον, τοῦ Δίας ἐπιγραφὴς, πεπέραστο, εἴδως μὲν τὸν ἐπειδή τῶν ποιμάνων ὅτι Δίας οὕτω, ἀγόρια δὲ τὸν ἀδράσταν. ἄλφας οὖν τε σαρκὸν ἀκτιοβαστῇ τὸν ἀγόριαν, ὁ χορὸς μὲν περὶ Τέκμυρος, ὁ δὲ Δίας τοῦτο ἔρχεται. Τέκμυρον δὲ περὶ τὸν χοροῦ, ὅτι Ἑλληνικὰ τὰ σφάλματα ποιμάν, ἀναληφότατο, καὶ μάλιστα ὁ χορός. ὅτι δὲ ὁ Δίας προσθεῖται ἐκφέρει γνῶσιν ἔσων ἀναληφότατο. καὶ τοὐτὸν ὁ Τέκμυρος ἔχει τὸν ἄρχητον δὴ καὶ ἐπιστρώσομεν ἐκεῖνοι παντίν. εἰς δὲ καὶ τοῦ τῆς τοῦ δρᾶματος λόγος τοῦ Τέκμυρος προς Μικρόν, ὦν δέντα διακόσια τὸ σύμφωνα τὸ δὲ πέρας, ὥσις αὐτὸν Τέκμυρος ἀναληφότατο. οὔτε δὲ καὶ τὸν λόγον τῆς τραγῳδίας ὃς δὲ ἀρχηγὸς καὶ φιλοσοφεῖται ὁ ἐπειδή τὸν ἀδράσταν πεπέραστε, εἴσοδος δὲ ἔσων ἀκτιοβαστῇ ἐκεῖνοι τῶν ἔπειρων ἀναθετῶν ἐσωτήριον ἀναληφότατο. αἱ δὲ τοῦτον φιλοσοφεῖται εἰς ὅπως ἐπειδή τοῖς ἀκτιοβάσεις.
δρα γήρ και παρ' Ὄμηρον τά περί τής θύμης τοῦ Δικτεός τόσον διήθιζεν καὶ περιεκάθορον ("Od. λ. 343"
οἷς δ' ἄκακος φύκη Σδημανέδας
γένοτε φιλωτέους αἰχμαλωτίαν ὑπεκτέκες.
αὕρα αὐτῶν δὲν τοῦ περιεκάθορον (347)
ὅτι μὴ ἔφεξεν μάλιστ` ἐν` ἄλλῳ.
οἷς Λυκυήγοροι ἄρα αὕρα ἔπει 
καὶ τοῦτον ἔσθερεν 
δέ τινα ἐπικεφάλην τῇ ἀκρίνῃν ὡς ἀδικημάτων.
Οἱ δὲ τοῦ θυμάτου τοῦ Δικτεός διαφόρως ἀστεράσαν. οἱ μὲν γὰρ φασὶν ὅτι ὁ μὲν Πάρος τρισάρξιν ὑστάρτον εἰς τὸν ναὸν ἀκροπόλις, οἱ δὲ ὅτι 
χρησάμεν ἐκάκη Τρεσι πρόε, καὶ αὕρα 
βολαὶ ὁμοίως ἔνθα γὰρ ἐκ τοῦ προτεῦεν καὶ κατὰ 
τελευτήν. οἱ δὲ ὅτι αὐτοχρόνοι αὕρα γέγενεν, ὅτι ὅτι καὶ Ζαφέας, περὶ ἑαυτῶν ἐπὶ τῇ χαλκῷ, ὅτι μὲν γὰρ τρισάρξιν ὑστάρτον, λατρεύει καὶ Ψεύδαρος, ὅτι τὸ μὲν σάρκα, ἔτσι λαβόμεν ἡ λαστὴ, ἀγροτὸν ἔσθε, τὰ δὲ μὴ 
καλοφθόν τρισάρξιν ἔτειν.
DRAMATIS PERSONAE.

AJAX,  
TEUCER,  
played by the Protagonist.

ODYSSEUS,  
TECMessa,  
played by the Deuteragonist.

ATHENE,  
MENELAUS,  
AGAMEMNON,  
played by the Tritagonist.

MESSENGER,

CHORUS of Salaminian Sailors.

STRUCTURE OF THE PLAY.

1. πράξεων, vv. 1—133.
2. πάφων, vv. 134—200.
3. ἐναρθρων πρώτων, vv. 301—395.
4. οὐράραν πρώτων, vv. 596—645.
5. ἐναρθρων δεύτερων, vv. 646—692.
6. οὐράραν δεύτερων, vv. 693—718.
7. ἐναρθρων τρίτων, vv. 719—1184.
8. οὐράραν τρίτων, vv. 1185—1219.
9. ἔξοδος, vv. 1220—end.
1—133. This passage forms the πρόλογος, i.e. μήτε δόξα τρομοκρατίας το πρὸ χρόνου παράσημον, “all that part of a tragedy which precedes the first entrance of the chorus.” (Arist. Poet. xii. 29.)

Scene—the station of the Greek ships on the coast of the Troad, between Cape Sigeum and Cape Rhodos. The back-scene (σκηνή) represents the seaside huts (φιλαί καισίες, v. 192) of Ajax and his Salaminian followers. Odysseus is seen pausing before the tents, and scanning marks upon the ground. Athena appears above the stage (on the θεολογίας). 1—88.—Aith. Ever thus, son of Laertes, I find thee busy on the track of thy foes; and thy keen instinct has not failed thee here. Ajax has but now gone within,—the sweat streaming from his face, and from hands red with slaughter. Seek, then, no further, but tell me the motive of thy quest. —Od. Divine protectress, clear-speaking even when dimly seen, I seek Ajax, on suspicion of a strange crime. This morning the herds, our spoil, were found butchered; and one who had seen Ajax rushing over the plain with a reeking sword, put me on his track. Some of these footprints are his, but some baffle me; and welcome is thy aid.—Aith. Know that Ajax has indeed done this thing, purposing to take the lives of the Greek chiefs.

He went forth by night alone—already he was at the quarters of the Atreidae—when I smote him with madness, and turned his rage against the flocks and herds. Part he slew: part he led captive to his tent, and is now torments the animals like human foes. Behold, I will shew thee the man whom I have stricken, that thou mayest tell it abroad among the Greeks.—Od. Athena, spare to call him forth.—Aith. Fear not, he shall not see thee.

1—3 δει μέν...καὶ νῦν.] Schneider win quotes Lucian, Dial. Mort. viii.: 1, κελευθέρως τὸ τῆς Ἀθηνᾶς τῶν ἰδίων ἀνθρώπων καὶ τῶν ἀνθρώπων ἀναλάβων ἐκείνου. 1 Λαρίσιον.] In Homer, Ἀποκρίνομαι. The contracted form of Λαρίσιος is used by Sophocles four times here, v. 380; Phil. 401, and 1186; and by Eur. Tr. 421. In Latin, Lartius is the proper name, Lartius the adjective: Plaut. Bacch. iv. 9, 22, Ulysses Lartius (so Bothe, for Lartius). Priscian says however (vii. 7), Laertius pro Laertes dicabant, quot modo et Graeci. The later grammarians wrote Ἀπρόσιος: and the coronis, though ἀντικιορίσιος ignota, has been retained by Lobel, 'nec veteris scripturae memoria penitus exolesceret.'

1 ἐπελεύσατο...οὖσον.] 'Seeking to snatch some occasion against thy foes,' i.e. watching eagerly and war-
ly for any overnight on their part which may enable you to attack
them at an advantage. τεύρα τοίς ἔχθρωσιν 'some means of attacking
enemies.' Cf. v. 290, τι τεύρα ἔφορον 'what are your men;
why prepare you this attack (upon the Trojans)?' For
the genitive, cf. Diod. Sic. xiv. 80, εἰπέντες τῷ τεκελίου. Lobecck pre-
sfers to understand τεύρα τοῖς ἔχθροις ἔργαζεν as meaning 'quicquid hos-
est machinentur, praeripere,' 'to forestall each new stratagem of thy
But (1) it seems very doubtful whether ἔργαζεν could mean 'praeripere,
'to anticipate,' 'to forestall.' (2) τεύρα τοίς ἔχθροις, as Lobecck ad-
mits, is an awkward substitute for ἔτι τῆς τοῖς ἔχθροις τερπότειναι.

Σοφοκλεώς. With the infinitive: cf. Eur. Helen. 63, ἔργα τοιαῦτα μή. It is unnecessary to suppose such a
construction as ἔργαζον τεύρα, (ὅτι) ἔργαζεν (ἀπίκη.)

3 στρατευάτων. The quarters of Ajax beside the ships. στρατευάτων here = ἐλισίε, the Homeric wooden
bark: Π. xxiv. 449, (ἐλισία) τῆς Μυρ-
ναίου τάξεως ἐμετρετει, | οἷος ἄριστος
σώματα. στρατευάτων is probably the
poetical plural for the singular, like ἐλισία for ἐλισία. Π. xv. 478, xxiii.
254.

4 ἐκχώρησεν. 'At the camp's utmost verge.' Homer describes
the Greek camp as formed semicircularly
on the beach of a small bay. Odysseus being stationed at the mid-
point, 'that he might be heard in both directions,—to the tent of Ajax
the son of Telamon, and to the tent of Achilles too; for they it was who
hauled up their even ships at the horns of the crescent, trusting to
their valour and to the might of their hands.' (Π. xi. 8 seq.)

5 κενωθέντα.] 'Pausing on the
trail,'—examining the ground with
a hunter's skill and caution.

μετροθέντα.] 'Measuring (with
the eyes), i.e. scrutinising, scanning
closely. Schneblein in his Critical
Appendix proposes to read τεκ-
αρακάφα. | εἰς ἑκάτον, κ. τ. λ., omit-
ting ν. 6 altogether. He contends
that μετροθέντα could refer only to
literal measurement, with a view to
determining the shape and size of
the footprints; whereas Odysseus is
merely examining their direction.
But the general notion of accurate
comparison involved in μετροθέντα
seems to justify its use here. Odys-
seus is endeavouring, by a close
scrutiny, to disentangle the line of
tracks leading towards the tent from
the line of tracks leading away from
it.

6 στρατευάτων. In the sandy soil
around the ἔσκαλος ελισία (v. 191).
Ajax had sallied from his tent in the
preceding night, and had returned
before daybreak. The traces of his
departure and of his return would
alike be 'recent.' The question for
Odysseus was, which were the more
recent.

7 οἰς ἐκείνοις οὗτος ὡς ἑκάτον.] '(To
find) whether he is within or absent.'
In the second clause of an indirect
question, either ὡς or μή may be
used; but they convey different
shades of meaning: e.g. (1) συνό-
μενος εἰς τρέφεσσα μή, 'let us consider
the question of (this thing's) fitness,'
—where the notion of abstract dis-
cussion is uppermost. (2) συνό-
μενος εἰς τρέφεσσα ὡς, 'let us consider
whether it is fit or unfit,'—express-
ing negative impatience to arrive at one dis-
tinct, practical result, to the exclusion of the other. The difference is well illustrated by a passage of Antipho, de caed. Her. p. 131, 14: οὐ δέν ὑμῖν ἐκ τῶν τῶν καταγγέλων τοῦ ὁμοῦ καταμάθησις, οἱ καὶ καὶ καίνειν ἣ μῆν ἄλλον ἐκ τῶν ὁμοίων τοῦ καταγγέλων λόγου, οἱ ὁμοίοι καὶ καίνειν ὑμῖν ἀδελφοί τοῦ πράγματος: i.e., the prosecutor's speech should not lead you into an abstract speculation on the theory of the laws: rather, the laws should indicate a practical conclusion as to the value of the prosecutor's arguments.


8 Δακαλως] Pindar (frag. 73), in enumerating the specialties of various places, praises Scyros for its goats—Argos for its shields—Thebes for its chariots—Sicily for its mule-cars—and Taygetus for its dogs: Ἀδακάλως ἐκ Θηρείας ἔτοικόν τερέας τινάς τριστοῖς ἀρετῶις. Cf. Hor. Epod. 6. 45, aut Molosmus aut fulvus Laco, Shakespeare Midas, Night's Dream iv. 1. My hounds are bred out of the Spartan kind...A cry most tuneful Was never holla'd to nor chanted with horn in Crete, in Sparta, nor in Thesaly. The Laconian dogs seem to have been of a small breed (catulus, Virg. G. iii. 405: καταλεύ, Arist. H.A. v. 2).


καὶ ἄνωτεροι γὰρ.] 'Though thy form be distant,—though thou be seen (only) afar off. Cf. Phil. 467, βλέψων ὃς ἄνωτερον μᾶλλον ἐμ' ἄγγελων ἑπτάμεν, 'not afar off, but beside the waves, must we watch the hour to sail.' Lobeck quotes Aristotle, Plutarch, &c., for ἄνωτεροι in the sense of 'discernable,' 'seen in the distance.' But in such passages the notion uppermost is not that of the object being distant, but of its being seen. Here the sense required is not—'though thou art discernable,' but—'though thou art barely discernable.' The passage in the Philoctetes, where ἄνωτερος is opposed to ἐγγέλων, seems more to the point. The objections to rendering ἄνωτερος 'superior,' appear
strong. That the drama should have been opened by an invisible speaker would have been singular enough; though this objection is not, perhaps, insuperable. But as the colloquy between Athene and Odysseus became more familiar and more animated,—especially in the stichomythia just before Ajax appears, when Odysseus exclaims, τις ἄρα, Ἀθηνᾶ; and she replies, οὐ μόνον αἰτία, ἐκ τῆς ἐρήμου, κ.τ.λ.—a mere voice could scarcely have sustained the vivid personality of the goddess. Again, the scene with Ajax would lose much of its dramatic force, if Athene were not present to the eyes of the spectators,—first gazing on her victim, while the depths of his mental ruin are lit up by her irony,—then turning in more beauteous majesty to point the moral for her favourite. The voice of an unseen god, startling mortals with a sudden warning or assurance, might well be a solemn incident. But if such a voice had to sustain a prominent part in a passage of some length, including a brisk dialogue and varying dramatic situations, the effect must at last have become ludicrous. Schnekel, rendering ἄρετος 'unseen,' quotes Π. II. 173 sqq., Eur. J. T. 1447, as instances of a deity speaking but remaining unseen. On the other hand, in each of the following passages there is a distinct intimation that the divine personage appeared as well as spoke: (1) Philoctetes, 1413 (Hercules to Philoctetes); (2) Ion, 1549 (Athene to Ion); (3) Andromache 1277 (Thetis to Peleus); (4) Eur. Electra, 1233 (the Dioscuri to Orestes); (5) Hippolytus, 1440 (Artemis to Hippolytus). The words, 'O voice of Athene,' prove nothing. In some passages where it is evident that the divinity was visibly present, the divine 'voice' or 'divine fragrance' is prominently mentioned: see Eur. Hec. v. 1391 compared with v. 1440; Eur. El. v. 1293 compared with v. 1233; and cf. Soph. El. 1235; Phil. 234, 1411.

16 ἀκόνομον φρένιν. 'The instant that thy voice thrills upon my ear, I apprehend in spirit that the voice is thine, even before my eyes can be sure that the silver cloud above me does not float around some other goddess.'

17 κόκωνος.] Schol. ad loc.: το κόκωνος ὀνειρος 'Αττικὸς κόκων ἔτοι καλύτερα τὸ πλατύ τῆς σάλπηγγος. The word is masculine in Thuc., Strabo, Plutarch; feminine in Arist. de Sens. vi. 446, 22 (ed. Bekker).

'Tyrrhenian' was a standing epithet of the trumpet, of which the invention was ascribed to the Etruscans,—celebrated from early times as workers in bronze. Cf. Virg. Aen. viii. 526, Tyrrhenumque tubas musigra per aethera clangor; Eur. Phoen. 1377; Aesch. Eum. 557.

18 καὶ νῦν.] Cf. vv. 1—3. This exordium has a certain Homeric symmetry with Athene's. As Athene had said, αἱ ἡμέραι σε...καὶ κῶς ὡς, so Odysseus replies: αἱ ἡμέραι σε...καὶ κῶς ἐν τοῖς...κ. τ.λ.

19 βιότον κυαλωθήνητι, κ.τ.λ.] ultra citroque obdument, 'doubling and redoubling' on a foeman's trail. Cf. Eur. Or. 632, καὶ σὺν τῷ ἑαυτῷ συνονομαί κυαλώθην, | ἐκλέψῃ μαραβυς δεότη, χως ἔτη δόξης... Cf. Soph. Tr. 780.] P. vii. 219, Αἴας ἀγγέλθον ἄλοιφα, φέρων εἰκόνα τῆς τάφρου,—the shield covered with seven layers of ox-hide and an eighth of
...one of the marks which distinguished him from Ajax son of Oileus. The imposing epithet σαυστήρως under which Ajax is here announced leads up to an effective contrast at v. 91, when Ajax actually appears, not as σαυστήρως, but as μακαροφόρας—no longer bearing the shield which was "as a tower" against foemen,—bearing only a lash red with the blood of cattle.

21. δεκασσων.] "Inexplicable;" since it was difficult to conceive what could have been the motive of such an onslaught (cf. v. 40). Athena presently explains (v. 43) that Ajax believed himself to be slaying the Greek chiefs.

22. ἐγγεγωγέναι.] The form ἐγγεγωγέναι has always an active sense in Sophocles; see O. T. 270, 3471, O. C. 825; Trach. 748; Phil. 1172; Ant. 294. Cf. ἐγγεγωγέναι, Ant. 363; ἔμαθαι, El. 541; ἔγγοναί, Dem. Aith. 567; ἡμικαταγόμεναι, Xen. Cyr. VII. 3: 145; ἐπηκείμεναι, Dem. Panat. p. 567, etc.

23. τραγος.] τραγος (τραγος), τραγανος. The adjective is not extant elsewhere: the adverb τραγος occurs twice in Aeschylus (Ag. 83, Eum. 45), and in Eur. Ed. 758.

ἀλάμβανα.] "We vaguely doubt." So far, the only evidence against Ajax was the fact that he had been seen hurrying alone over the plain of the Scamander with a reeking sword. Odysseus had accepted the task (ταξιά, v. 44) of following as detective in his track, and endeavouring to collect evidence which should prove or disprove the surmise.

24. "Πεποιθήσει.] Elmsley contends for θελοντής instead of θελοντης. It is true that θελος, and not θελοντης, is always found in senari; but this proves nothing for derivatives. θελοντης is supported by the analogy of θελομαι, θελομαι, θελοντι, &c.; and, as Lobeck observes, θελομαι, θελος, θελοψις partim Atticis insuectae sunt, partim Graecis in universum." He adds that θελος in Aesch.

25. ἐφθαρμόναι...καὶ καταφαρμακή...καὶ καταφαρμακή...να, κ.τ.λ.] "Dead,—yes, slaughtered with the hand,...with the hand of a close-attacking enemy,—not by the stroke of pestilence from the high gods. The general term ἐφθαρμόναι required further explanation; καταφαρμακή is therefore added,—a word suggestive of deadly agency at close quarters,—atropos properly meaning to strip a fallen foe. And to clenche the force of καταφαρμακή, the words ἐκ χειρος are superadded,—deriving additional emphasis from their position at the beginning of the line.

γερα.] Referring back to ταξιά δεκασσων, v. 21. From εἰς εἰς ἐξεργαστεῖν to ὑπὲρ is a parenthesis.

27. ἐκ χειρος.] "With the hand" (of man),—not by the agency of the gods, working in the stroke of lightning or of pestilence,—not by the onset of fierce beasts. The phrase...
δὴ χαρῆς had also the technical military sense of cominua, 'at close quarters;' see Xen. Helen. VII. 2. 14, εἰς τὸν καλὸν εἴπειεσεν. But the technical sense appears less suitable here. The marvel was not that the destroyer of the cattle had preferred a sword to javelins or arrows. The marvel was that the destroyer should have been, not a god or a beast, but a man.

28 τῷ χάρῳ] 'Now, this crime all voices impute to him.' Odysseus has diverged into detail; εἴπερ serves to resume the thread of his statement. 'A crime has been committed under such and such circumstances...Well (εἴπερ), Ajax is the person suspected.' The particles δὴ εἴπερ are frequently used in the more strongly marked sense of 'however;' when a narrative is resumed after a parenthesis or a discussion; c. g. Her. vi. 76; Thuc. II. 51 Aesch. Ag. 54, 317, 246.

29 εἰς τὸν] One of the scouts posted at commanding points (συνθελευσα) on the slopes of Ida, to give notice of any sudden movement on the part of the Trojans.

30 τῷ νόμῳ ἦσαν.] After his onslaught Ajax led back the surviving cattle to his tent (v. 68); and did not again leave it—except to speak with Athene—till he had regained his senses (vv. 296—300). It must have been then, in a pause between his onslaught and his return, that he was observed 'bounding alone over the plain with a reeking sword.' Stillic, cognate accusative, descriptive of the ground traversed; cf. Aesch. P. F. 735, στάλκα ἱερῶς γης; Eur. Helen. 1118, θε

θραμμὸν χόνα: Callimachus Hymn. Dion. 194, ἄφετα | τισάλα καὶ

κρήσμῳ.

31 ἐφεύετο τῷ καλὸν εἰπεῖεσεν.] 'Informed and instructed me;' ἐφεύετο, comes breathless to tell me that he has seen Ajax: ἐδίδωκε, set forth the whole matter—described the reeking sword,—the wild haste of Ajax,—the point from which he came,—the direction in which he was moving—ἐφεύετο —ἐδίδωκε—

δοῦλο. The transition from the historic present to the norist is often abrupt. See Trac. 359—364, ἢδε 

σὺ κατέχω,—ἐντραπέται,—πολλοὶ τοὺς ἐν

καὶ ἀφήνει.

32 τὰ μὲν...τοὺς] τὰ μὲν...τὰ δὲ: sc. τοὺς; 'sometimes I assure myself of the traces,—by some I am confounded, and cannot tell whose they are.' The strong word ἐκπλήνυμαι expresses his perplexity and astonishment at finding, mingled with human footprints, the confused and irregular tracks of the oxen and sheep which Ajax had brought home as prisoners to his tent. Tied together (vv. 63, 304) and driven or dragged by their frenzied captor, the animals might well have left puzzling tracks.

συμπλοκαὶ.] As συμπλοκαὶ τοῖς = 'I indicate something to another,' συμπλοκαὶ τοῖς = 'I indicate something to myself,'—as εἰς μυστήριον ἡμίονα (ἐν ἀρχῇ) συ-

μπλοεῖν, 'with noses down the dogs puzzled out the scent.'

33 τοὺς.] Schneider θεῖον (sc
καὶ ὁ ἐφήκεις πάντα γὰρ τά τ' ὁδὸν πάροι τά τ' εἰσέπεσα σὺ κυβερνῶμαι χερὶ.

ΑΘΗΝΑ

Ὀλυμπίας, ὑπὸ τῶν ἐχίσσων γιαῖς ἐπὶ σὺ πρόσωπον εἰς ὁδόν κυναγία.

ΟΔΥΣΣΕΥΣ

ὃ θεῖος ὁ θάνατος τῶν τάραγμα ταῦτα σοι.

أسواق ὅτι λέσκα τῶν ἐκείνων, with four MSS. and Suidas. ἐστιν, as explained above, seems preferable.

καὶ ὁ ἐφήκεις. ‘And in season hast thou succoured’ καὶ ὁδὸν for the more usual ὁδὸν—a sort of cognate accusative.—a bolder form of καϊκάς ὁδὸ γίνεται. Αἰχμ. Ἀχιλλῆς. 23. καὶ ὁδὸν ἔκκειν.

ταῦτα γὰρ, τά τ' ὁδὸν πάροι, κ.υ.λ. ‘For in all things—in the past as for the future,—I am guided by thy hand.’ It would be difficult to find any special English equivalent for ὁδὸ which would not be cumbersome. The exact meaning of the particle in this place seems to be, ‘in short.’ ‘In all things—things past, in short, as well as things future.’ Compare ὅλωπὸν, ὅλωπὸν, &c., ‘whoever, however, after all (εὐ),’ and the phrase ὅποιοι ὁδὸν ἔστω.

ἰὼν...κυναγία. ‘I was aware’ (of thy setting out,) ‘and long since took my post upon the route (ἰὼν εἰς ὁδὸν), a watcher friendly to thy chase’—like the φόλακες who, when large game was driven, were stationed about to see which way it went. ἐστιν εἰς ὁδὸν appears to mean, ‘came into the path’—‘placed myself on the route by which I knew that the object of your chase would pass’—Athene having, in fact, watched Ajax into his tent (v. 9).

ἐστὶν εἰς ὁδὸν could scarcely mean ‘went upon my errand’.


κυναγία.] The Doric forms κυναγία, λυκαγία, νυκαγία, ἔφεκτας are firmly established in Attic. But the MSS. vary between κυναγίας, κυναγίας,—κυναγία, κυναγία. In Eur. Hec. 1174 Porson left κυναγίας, adducing the analogy of Ἀδρια, Ἀδραία. Lobeck, who reads κυναγία here, observes that in Eur. Hesp. 109 the MSS. agree upon κυναγίας, but in Aesch. 339 upon κυναγίας.

38 ὃ καλ. ‘Dare I hope, sweet queen, that I toil to purpose?—ὃ καλ. ‘can it be’ that I am right? The formula ὃ καλ asks a question with surprise: here, it expresses tremulous excitement and joy. Cf. Aesch. Eum. 403, ὃ καλ τὸν ὅρον τῆς ἐπιρρερεῖσθαι φορᾶς, ‘can it be that thou shirkest a doom so dread on this man’s track?’ Soph. El. 314.

39 ὃς.] ‘Know that in Ajax thou hast the doer of these deeds.’ ὃς is sometimes used with an ellipse of ἄριστον, ‘be sure that,’ in giving a peremptory ultimatum or a decisive assurance. See Eur. Phoen. 1662—1664. Antigone is pleading with Creon for the burial of Polyneices. Creon. ‘The gods rule it other-
wise.'—Ant. 'The gods rule that we insult not the dead.'—Crom. ὅσι ἔστιν ἁρπαὶ τῷ βρᾶδος ἐνεμοῖ στὸν 'Know that...' where ὅσι marks the decurio met of the dispute.—Eur. Hec. 400, ὅσι ὅπι ἤγει ταύτα ἐν μεθέφεμε.

40 καὶ πρὸς τι...ὦ ἡμέρα;] 'And wherefore thus darted he his senseless hand?—αισοῦς is distinctly transitive in Eur. Or. 1416, ἄφαρ...ἀσλαφω...αισοῦς, 'agitating the air with a round fan'; and apparently in Eur. Bacch. 145, ἄακτος ὃς ἔστει φιλία...καὶ νεφελάς ἄλκηα. Porson (ad Or. 1417) quotes the passive aisoتمرας from Soph. O. C. 1561. But it may be questioned whether aisoتمرας in that place (ἀσεφές καὶ ἃφαρ aisoتمرας) is not rather one of those middle forms so much used by Aesch. and Soph., e.g. ἀνόρεσθαι (Aesch. P. V. 42), ἔκακον (Cho. 144), στριβολοῦν (Eum. 339), στριβολοῦν (Per. 62), γρίφον θρίσσα (Soph. O. C. 244), ἀποκρίνεσθαι (El. 1059). Porson loc. cit. compares aisoتمرας χερα with βαλων νόθα (Eur. El. 94 etc.), νόθα ἄρισσας, Hec. 1070. In the case of ἄρισσας, as in ἄρισσας, ἄρισσας, the proposition has to do with the transitive force. The case of βαλων νόθα is discussed by Lobec. He thus modifies Porson's rule that 'verbs of motion regularly take an accusative of the instrument or member chiefly used'—'To verbs denoting motion of the body may be added a dative or accusative of the part of the body in motion'. In ἄρισσας (καθαρά) νόθα, χερας (καθαρὰ) ἄρισσα, the verb is not really transitive. But in aisoتمرας χερας, the verb is truly transitive. aisoتمرας belongs to a class of verbs which combine a trans. and intrans. sense: e.g. λῆσθ (to forget, or make to forget); πτερα Γ (to quail or scare), &c. In the case of aisoتمرας, the ambiguity is traceable to the root νοθα, from which come verbs and nouns of breathing, blowing, flaming, &c., e.g. αἰθόν, πυρφάς, (both either trans. or intrans.),—αφα, ἄφα, αφαλ, αφα.—the idea of rapid vibration underlying all these words.

41 χαλα...δεύσω.] 'Anger touching the arms'. Cf. Phil. 327, ἰχθος...χαλαθερεῖ φιλοί...; Trach. 266, δι' ἄφαν χαλαθερεῖ, τ. τ. θε: Thuc. I. 140, το τῶν Μεγάλων γένοισαι, 'the decree touching the Megarians', Mad. Synst. § 48.

42 τούτο...δεύσω.] 'With such an onslaught'. So Trach. 339, τοῦ μὲ τιν...ἀγιασίας βαλων, 'why dost thou approach me with such eager steps?'—

43 [.] Havoc 'among'—death inflicted 'upon' you. Cf. ν. 356, το ἀγεία μὲ ἄγια βαλων χερας, 'fierce-handed upon cattle': ν. 1002, το βαλων ἄγια: ν. 1315, το ἀγεία ἄγια.
ΔΑΙΛ. 13

ΟΑΤΣΖΕΣΕ

ἡ καὶ τὸ βουλήμα ὑπ' ἐσ' Ἀργείοις τῶς ἦν;

ΑΘΗΝΑ

καὶ ἦχοδε, εἰ κατημέλησε' ὁ γά.

45

ΟΑΤΣΖΕΣΕ

ποιαναι τῶλμαι ταῦτα δὲ καὶ φρενάρι θράσες;

ΑΘΗΝΑ

νύκτωρ ὡς όμοι δόλιος ὄρμαται μόνος.

ΟΑΤΣΖΕΣΕ

ἡ καὶ παράστη κατὰ τίμι᾽ ἀφθαρτο;

49 καὶ δὴ τις δίστατο ἢν στρατηγίσων πύλαις.

ΟΑΤΣΖΕΣΕ

καὶ τῶς ἐπίσχες χεῖρα μαμώσαν φόνου;

ΑΘΗΝΑ

ἐγὼ σφ' ἀπελργος, δυσφόροις ὑπ' ὄρμασι.

50 | μαμώσας.] 'tingling'; gero-

τίττων. — φόνον evidently depends

upon ἐκφες: but Apollon. Rhod. II.

309, has μαμώσας ἐκφες.—Schol.,

γράφεται καλ διψαν. Cf. frag.

αδημ. αφ. Athen. x. 433, ἐχων κα-

λεῖν χεῖρα διψαν φόνον.

51 ἡμ.] Here, as at ν. 69, 85,

the emphatic pronoun conveys a

lofty assertion of divine power.

Translate: 'I, even I, withheld

him.'

σφα.] In Epic and Ionic Greek,

σφα is usually the accus. plur. (or

σφας) of σφας, and has a reflexive

sense. The Attic poets use σφα

as accus. sing,—with no reflexive

meaning, but merely as equivalent
to σφάς, σφάς,
γράματα βαλόντω τῆς ἁμαρτίας χαρᾶς,
καὶ πρὸς τα τούμματα ἀντίτει σύμμετα τε
λεια ἄδαστο βουκόλων φρονήματα:
ἐνθ' ἐσεβεῖν ξειρα τολμήσεω φῶνον
κύλερ μαχίθην καθίσσεις μὲν καὶ ὁδὸν ὅπερ

δοξάφροσον γνώμα, κ.τ.λ.] 'The vexing fantasies of his beneficent joy,'
—the illusions caused by the plague of madness, under which he believed
himself to be destroying his foes;
—δοξάφροσον, as pressing upon his
brain, and goading him to fury;
'fantasies of joy,' since they wrapt
his folly in the semblance of a
triumph.

52 ἁμαρτίας.] 'Beneficial.' This
epithet often designates states of
mind which must lead to disastrous
consequences, e. g. χήθες (Herm.):
τοιαία, μεθύσα (Xen.): ἄμοιοι
τῷ, 'a beneficent glow', said of a rash
hope, Soph. El. 888.

53 πρὸς τα τούμματα = πρὸς τούμμα
τα. Cf. El. 249, ἄρθρο ἐν ἁπάντα,
κ.τ.λ. for ἀρθρο ἐν ἁπάντα τα, κ.τ.λ.:
Thuc. iv. 10, ὁ θνηματικὸν τ' ῥήμα
καὶ ἅπ...κακοῦμένων.

τούμμας.] The flocks of sheep,
as distinguished from the herds of
κοῖνοι, βουκόλων φρονήματα. Cf. vv.
65, 297, 375. For τούμμα used in
a general sense, see vv. 45, 500,
1061.

σύμμετα τε...φρονήματα.] I. a. σύμμετα, διάστατα λεῖα φρονήμα
tα βουκόλων, the confused, un-
shared, spoil-charges of the herdsmen;
'the confused droves, our un-
shared spoil, still guarded by the
herdsmen.' Lobek places a comma
after λεῖαι, understanding τ' σύμ-
μετα τ' λείαι. He objects to the
double genitive here. If, he says,
φρονήματα denoted the care be-
gotten by the herdsmen, then λεῖαι
might properly denote the object of
the care; e. g. Thuc. iii. 149, ὁρ
τ' ἁμαρτίαν τοῦ τοῦ ἄρθρου. But
βουκόλων φρονήματα are the herdsmen
themselves. Can they be called βουκόλων
φρονήματα, κ.τ.λ. in the same
phrase? Pylades is φαίνεται Πυλ-
άδης, Eur. El. 886, and flocks are
τούμματα βουκόλων, Cyc. 180. On
the other hand, τούμμα φρονήματα,
Plat. Legg. vii. 789 B: βουκόλω
μέγεσε, Eur. Bacch. 677. But could
we say Πυλάδης τούμματα Πυλάδη,
or τούμματα βουκόλων μέγεσε; To
this query of Lobek's we may prob-
elly respond in the affirmative. See
Soph. El. 681, Ἰλίδης ὑπομένοι
ἀγωνίας, lit. 'the pride of Greece,
consisting in a festival.'

54 λεῖαι.] At v. 26 the term
λεῖαι includes both flocks and herds;
here, it is restricted to the herds.
Cf. v. 145, βοῦ καὶ λείαι, 'the flocks
and the spoil.'—i. e. 'the flocks
and the herds.' For the flocks were
public property, kept as a common
stock for the general maintenance.
But the same, used for purposes
of draught, were to be assigned
as private property to individuals.
Hence to the individual Greek the
herds were 'boots' in a more imme-
diate sense than the flocks.

55 βοῦ...φῶνον.] 'Dealt death
among the hoary throng.' With
τοῖς ψωμὶ φῶνοι Schneidewin compares
Eur. Suppl. 1205, μὴ ἀνέβουσκ φῶνον:
Soph. O.C. 1400, ὁδὲ τῆς...φωνεῖν;
φρονήματα: Virg. Aen. xi. 85,
κακοῦμένων κερα.

τοίς φῶνοι.] Cf. Eur. Cyc. 5,
γαγαγα μέγερις H. F. 1273, τοῖς
πάλης...τῶν....—Attest. In the
terminations ως and ος of the Attic
and 3rd declensions, when ω
immediately precedes ο or is separated
from it only by a liquid, ο is con-
sidered short; e. g. διώχεις, πάλης,
παλέοντας Δαίμ. So also, in the
Ionic genitive in ος, e. g. ὕπον.

56 κακοῦμεν...έφωνον.] I. a. καὶ ἄλλοι
κακοῦμεν ἄρθρον οὐσ. ἄρθρο τῆς
διόσω στ' Αμπέδων αὐτῆς ἔριπειν ἢ ἄρων, ὅτ' ἄλλῳ ἄλλον ἐμπίπτοντας στρατηλατέως. ἐγὼ δὲ φοινὼς ἀνδρα μανάσσων νόσος ἀφροῦν, εἰσίβαλλον εἰς ἔρημον καίν. —

κάπετ' ἐπειδὴ τοῦ ἀλφήσας πόλον, τούτ' ἢντα τοῦ δεσμοῖς συνδεήσας βοῶν πολύνας τα πάνας ὦ δόμους κοιμίζεται, ὦς ἄνδρας, σὺν μιᾷ εὐφρενοῦν ἄργαν ἐρωφήν. καὶ νῦν κατ' ἄκως συνδέους αἰσχεῖται. δεῖξιν δὲ καὶ σοί τήδε τερπαμφή νόσον, ὦ πάσας 'Αργειώναι ἑσύδων ὥρας.

θαρσῶν δὲ μίμες μηδὲ συμφορᾶν δύον τὸν ἄνδρ' ἐγὼ γὰρ ὁμοίως ἀποστράτων

ὅτι διόσω στ' Αμπέδων, (ὅτι δ' ὅτα [τοῦ] στρατηλάτων, ἄλλω τοῦ ἄλλου, ἀποτίνων.

59 φοινώτας.] 'Raving.' He-

sych. s. v. τοῦ ἄρθρου μανᾶς φόνων Ἰλέαν: 'wandering' was a term for settled madness—(to preserve the singularly infelicitous phrase of the original).

νέρας.] 'The throes of frenzy.' Cf. the plural φοινώτας, v. 338: Aesch. P. V. 616, ἁρπαγώς οἰκίας, 'the cruel pangs of hunger': Ag. 704, γαστρὸς ἄνεγκρας.

60 καὶ καίν.] ‘The toils of doom.’ Cf. Aesch. Per. 100, φοινὼς γὰρ τοῦν ἀνθρώπου ἀ offenses ἀπέκτεινε βροτὸν εἰς ἄρχων φόνων.' Αἴσ.: Ag. 548, ἤδε εἰς τόνων Μελειακάστα κεκαίνων...ἐν τούς δαίμονας θεῶν τοῖς κατοικήσοντας.—Eur. Hr. ημ. ἡμῶν καίνας: Wunder, ἀν-

61 καίνας] [καίνας.] Such juxtapositions, καίνας to us, are common in Greek; e. g. ἄρχων ἄναμοι (Eur. I. T. 1300), ἡμῶν ὥρας (Or. 328), ἔσοον ἄρχων (Eilen. 1312), and ἄλλα λαχεῖ, ἐφιστὶν ἄναμοι, /αμοῖς. ἄντι οὖς ἄναμοι εἰς τόνων καίνας.] ‘The survi-

vors in their turn’—which had now arrived, though they had hitherto escaped.

64 δὲ ἀνάφρωσα ὧπο ἀνάφρωσεν. Cf. ὧπο ν. 144, δαμάζει δεικτὸν: O. T. 1238, δαμάζον θάλασσας τῆς οἰκίας γὰρ ἄρχων: Ai. 303, ἐξελθεὶν ὑπὲρ φόνας. 65 συνδέους.] i. e. still bound to each other. The tying up of the separate victims, preparatory to punishment, is expressed by δόμος, v. 299.

66 καὶ καίν.] ‘To thee δώς,—since hitherto the frenzy of Ajax had been witnessed only by the herdsmen whom he slew, and by the watchman who had seen him σφαγάνω σεῆς.'

τοίς χεριοῖς νέρας.] ‘This signal frenzy;’ cf. v. 81, ἀναπλῆκται τερπαμφή. It seems less good to make τερπαμφή the predicate after δέιξιν.

67 θροῆ.] 'Proclaims' the impressive lesion. Cf. θροῆ, v. 786, of the messenger’s alarming news.

68 μὴ συμφορᾶς, κ. τ. λ.] ‘Nor regard the man as a terror.’ Cf. v. 138, διὰ τὴν ὅτι δὲ ἔφησαν τερπαμφή γαρφηνα, ἢ ἀρχων: 'It will be a perilous matter for me.' Her. vi. 86, et πόλις Μίλησιας [τερπαμφής τερπαμφήδερσας δέκαλάζοντας, 'so they went away aggrieved.' II. xx. 39, γὰρ δὲ δέκαλάζον καὶ τερπαμφής ἀμάθετος ἀμαθεῖν ἀμαθέτον ἀμαθέτον ἀμαθεῖν, 'on him, then, an unlooked-for bane, came divine Achilles.'

69 ἀνάφρωσα.] Cf. v. 31, note.
aigōs ἀπείρῳ ἐν τῆς ἐνδυσιᾷ,
odó̂ν, σὲ τὸν τῶν αἰχμαλωτιδῶν χήραν
δεσμοῖς ἀπευθυνόσα τρομολέων καλώ
Ἀλκατα φωνῆς στέγης ὅμοιόν πάροι.

ΟΔΙΖΕΤΣΕ

τὶ δρᾶς, Ἄθανα; μηδαμῶς σφ' ἐξει κάλει.

ἈΘΗΝΑ

ἐν στὴ ἀνέμη μεθὶ δειλαν ἄρεις;

ἀνωτέρων.] Proleptic: 'I will withhold and avert.' Cf. Asch. Ἀγ. 1256, ἐφιάλοις...καλῶν στάχλων, 'hush thy lips into silence.'

τὸ οἰκίσκον.] Instead of the more usual μὴ ἐλευθός. Cf. Plato Κρ. Χ. p. 508a, ἐκλεῖποντος τῶν ἱματίων; Soph. Ο. Τ. 189, κατὰ δὲ τούτων... ἐφη τοῦ ἐπιβάς; Phil. 1408, ἔφεσι τοκοίον. After ἐκλείπει, μὴ is usually omitted. Even ἐκλείπει εἰκὸς and κατέχει occur with the simple infinitive.—Madv. Syn. § 156, 2.

71 σταῦρος.] O. C. 1527, ἔ οὐκόν, ἐστῶ, Ὀλίβος, τὶ μῆλον...; Αἰ. Θεσν. 610, αὐτή σὺ, τοῖς στρέφεις; σὺ, τῷ...κ. τ. λ.] Cf. Λυσ. 442, σὲ δὲ, σὲ τὸν νότουν ἐς τέθων κάρα—
φύε σὲ καταμωτὶ; κ. τ. λ.: Εἰ. 1445, σὲ τὸν, σὲ κραίνει, σὲ σὲ, τὸν ἐς τῷ τόσοι
χάρον ὁσιώτατος: Αἰ. 1227, σὲ τὸν, σὲ τὸν ἐς τὸν ἐκ ἀιχμαλωσίας ἄγαν.

72 δερματὰς ὀνειρεοῦντα.] 'Binding with cords the back-bent arms of thy captives.' ἀνευρίσκων χήραν, 'to straighten out the arms,' i. e. to tie a person's hands behind his back,—the arms being then extended downwards. Cf. Hor. Od. Ι. 5. 23, retorta tereo brachia libera; Eur. Andr. 719, δὲ, καλῶς, τὸν ἐκλείποντα χήραν; βεβαίως ὃνομα γιορτήσει ἀκτινισίου ββους: 'thoughtgess thou that 'twas the limbs of lion or ox that thou wast straining with this cordage? Ajax fascines himself to be tying the hands of human prisoners behind them, when he ties the fore-feet of an ox or sheep to its hind-feet; cf. v. 199, τοὶς ἐς δερματ.

ἐν ἵνας ὡς φόρος. 'The interior of the tent is not disclosed to the spectators till v. 346; but meanwhile the employment of Ajax is not hid from the all-seeing goddess.

74—88. Odysseus naturally dislikes the prospect of being confronted with a strong man whom Athene herself has just described as labouring under 'a signal frenzy.' Since the recent award of the arms to Odysseus, Ajax had hated him (v. 1336). What sudden violence might not be apprehended from hatred working in a disordered brain, and supported by the strength of insanity? Odysseus is no coward. A brave man might consistently decline to place himself in the power of an incensed maniac. On the other hand the relucance of Odysseus to witness his enemy's abasement can scarcely be taken—as some critics have taken it—for a piece of pure magnanimity. It is true that, when Athene suggests the sweetness of extolling over the fallen, Odysseus replies that he is content to forego that pleasure. But, as the context intimates, his immediate motive for self-denial is a sense that the luxury is perilous.

75 ἐν σταῦρον...ἀρεῖν;] 'Peace! suffer not coward fears to rise,' ὡς μὴ... ἀρεῖς; 'will you not not-rase?' i. e. 'do not raise?' μὴ negativating the notion of the verb, while ὡς has its usual sense of 'nomen.' The formula ὡς μὴ with fut. indic.—being thus interrogative in form,—could in strictness be used only with the
second person of the verb. But in practice it came to be used also with
the first or third person, merely to convey a strong assertion: e.g. Soph.
El. 1051, O. C. 176.

μὴ πρὸς θείων, ἀλλ' ἐνδον ἀρκεῖται μένων.

Athena
τί μὴ γίνεται; πρόσθεν οὐκ ἀνήρ, ὡς ἦν;

Odezipte
ἐξόρος γὰρ τέσσαρεν καὶ ταῦτα ἐπι.

Athena
οὐκοῦν γέλαις ἑδιστος εἰς ἐξόροις γελάνει;

Odezipte
ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν.

Athena
μεμηνότ' ἄνδρα περιπατεῖν ὅπεις ἰδεῖν;

Odezipte
φρονοῦντα γὰρ μιν οὐκ ἂν ἐξέστην ὑπὲρ.

then? 'ἀνθρωπος', a good man and true; cf. 1238, εἰς ἀγοραν ἰδεῖν τὴν ἔκρη;

78 ἐξόρος γα, κ. τ. λ.] Odysseus, with characteristic reticence, forbears
to notice the fallacy in Athene's reasoning. He does not reply that
Ajax has been altered by madness. He contents himself with saying, 'I
admit that in one respect Ajax is probably unaltered. Without doubt
he hates me as much as before.'

81 μεμηνότα, κ. τ. λ.] 'Fearest
you to look upon the man in his
raging madness? Is it, then, not
the man, but his madness, that you
fear?' Schneidewin understands,
'Canst thou fear the presence of one
whom madness has blinded, and
who, even if he wished to harm thee,
could not execute his own purpose?'
But μαλακὸς surely = sordidus, a
violent madman.

82 φρονοῦντα, κ. τ. λ.] 'Yes: were
he sane, I had never shunned him
through fear.' Cf. Dem. Lep. p. 460,
εἰς ὑπὲρ ἀγοραν ἐκθέως ἐξέστην.
ΔΘΗΝΑ

ἀλλ' οὐδὲ νῦν σε μῇ παρόντι ἰδον πέλας.

ΟΑΥΣΘΣ

τὰς, ἄτερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὁρᾶ; ἘΚΘΕΝΑ

ἐγὼ σκοτέοις βλάφαρα καὶ δεδορκότα.

ΟΑΥΣΘΣ

γένοτο μὲν τινὶ θεὸς τεχνομένου.

ΘΕΝΑ

οἶγα νῦν ἄτοις καὶ μέν' ὡς κυρεῖς ἔχον.

ΟΑΥΣΘΣ

μᾶνειν' ἢν ἰδέλον ἢ ἄν ἄτος ἄν τυχεῖν.

ΘΕΝΑ

οῦ οὖν τοι, Ἀθάνα, χαῖρε Διομήν τέκνον,

ΑΙΑΣ

οι χαϊρε Ἀθανα, χαίρε Διομήν τέκνον,

ΣΟΦΟΚΛΕΟΣ [83]

ἀλλ' οὐδὲ νῦν σε μῇ παρόντι ἰδον πέλας.

ΟΑΥΣΘΣ

τὰς, ἄτερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὁρᾶ; ἘΚΘΕΝΑ

ἐγὼ σκοτέοις βλάφαρα καὶ δεδορκότα.

ΟΑΥΣΘΣ

γένοτο μὲν τινὶ θεὸς τεχνομένου.

ΘΕΝΑ

οἶγα νῦν ἄτοις καὶ μέν' ὡς κυρεῖς ἔχον.

ΟΑΥΣΘΣ

μᾶνειν' ἢν ἰδέλον ἢ ἄν ἄτος ἄν τυχεῖν.

ΘΕΝΑ

οὐ οὖν τοι, Ἀθάνα, χαίρε Διομήν τέκνον,

ΑΙΑΣ

οι χαϊρε Ἀθανα, χαίρε Διομήν τέκνον,

ἈΘΑΝΑ, ὁ τέκνος τῆς Αθηνῆς, ὕπαι προσκαλέας τί βαῖνον ἐστιν δέντρητες τῆς συμμάχου;

ΑΙΑΣ

οι χαϊρε Ἀθάνα, χαίρε Διομήν τέκνον,
of the tent, carrying the heavy thong
(v. 241) with which he has been scourging the cattle. (As protagonist,
his name upon the stage by the central door, βασίλειον θρήν.)
vv. 91—133.
Ai. Hail, Athene, hail, kind ally; thou shalt have golden thank-offerings
for this day's triumph.—Ai. And art thou revenged upon the
Ateidae,—on Odysseus?—Ai. The
Ateidae are dead; Odysseus is yet
to die under the scourge.—Ai. Nay, torment him not so cruelly.—Ai. In
all else, Athene, thy will be done; but Odysseus shall fare even thus.—
Ai. To work, then, and take thy fill.—Ai. I go; and thou, goddess,
help me ever as thou hast helped to
day. (Exit Ajax.) Ai. Odysseus,
lest thou how the strong man has
been humbled?—Od. Yes, and pity
him, though my foe: verily all men
living are but shadows.—Ai. Then
speak thou no proud word, nor vaunt
thyself in strength or wealth; for the
gods love the wise, and abhor the
proud.
Three actors.—Ajax, Odysseus,
Athene, —are before the audience at
once; but while Ajax is present,
Odysseus does not speak. Again, in
the last scene (vv. 1316 seqq.), Aga-
memnon, Teucer, Odysseus are the
stage together; but Teucer is silent
during the presence of Agamemnon.
This seems to indicate that the Ajax
was composed at a date when the
introduction of a third actor—first
due to Sophocles—was still a recent
innovation, employed sparingly, and
under particular restrictions.

93 τόνθα, κ. τ. λ.] The abrupt-
ness and vehemence of Ajax in this
dialogue is characterised by Tec-
ness—who overheard it from with-
in—by the phrase λέγεις ἀνατιμίαν,
'to pluck forth' words—to jerk
them out with spasmodic vehemence.

95 παρακατ. Cf. vv. 39 seqq.
93 στάσας συ.] i. e. 'grace thee'
cf. Pind. Ι. 162, στέφανον (τοι) 
μού. The word στάσαν also in-
volves the notion of the offerings
(λάφυρα, στέφανον) being suspen-
ded on the walls of the temple: cf.
Aesch. Ταλ. 346, στάσας τοι ἐκφυ-
ρον καὶ στάσας ἐν τῷ ἅ-
ρμοι: Ag. 351, 360, λάφυρα... [κα-
ροῖς ἑορτιστάμενοι]. Cf. vv. 176—8.
94 ἔσπερον.] 'Tis well said. But
tell me this, &c. Since ἐξαίτωs indica-
cs something more remote than
τέκνα, it serves better to mark
the purposely sudden change of subject.
Athene is shewing off the mental
derangement of Ajax. She treats
him as one whose thoughts may be
turned in any new direction at pleasure,
without danger of his remarking
the abruptness of the transition.

22 τρέξας.] Sword. So vv. 287,
658, 607; but ιππος, v. 1034; ἄχος;
υ. 231; ἔφονθος, v. 10; and
φόνος, vv. 234, 499.

22 ὑπέρ.] 'Upon,' 'in the blood of,'
the Greek host. Cf. v. 97.
96 τοῦ μα.] Sc. βίος. Mad.
Smyr. § 150, 4.
ΑΘΗΝΑ

ἡ καὶ πρὸς Ἀτρέδαμον ἔχωσαν χίμαρα;

ΑΙΑΣ

ζωτ' οὖντ' Αλκηθ' οὖν ἀτιμᾶσουε' ἐτὶ.

ΑΘΗΝΑ

τεθωσώ ἀνδρί, ὡς τοῦ σῶν ἔμπρος ἐγώ.

ΑΙΑΣ

θανόντες ἢδη τὰρ' ἀφαιρεῖσθοι δῶλα.

100

ΑΘΗΝΑ

ἐλευ, τι γὰρ δὴ παύε ὁ τοῦ Λαερτίου,

ποῦ σοι τὸ κῆς δοῦσιν; ἢ πέφευγε σε;


ως καλ...χίμαρα.] 'And perchance

turned thy armed hand upon the A-

trekeias?' ακρασίαν, (1) properly to

use a lance, ακρασία 11. 434, ακρασία

ακρασίαν συντροφεῖν, 'lance-throwing

is for younger men.' (2) generally,

to do deeds of arms.' Soph. Trach.

334, ὅρισε δὲ τοι...οὐδεὶς ακρασίαν

τὰς, 'to do these feats of arms.'

So, ακρασίαν χίμαρα, 'to use an arm-

ed hand,' πρὸς τοὺς 'μισοὺς τοῖς en-

emy. Musgrave conjectured ἔμπρος,

comparing v. 443.

ἀκρασία. ] For ἀκρασία thus used in

a stichomathia, see Aesch. Ag. 334,

ΧΟ. ἀκρασία τοῦ ὀφείλει γῆς σ' ἐφυ-

μασεῖν; ΚΗ. ἀκρασία ἐφακεῖν γ' ὄμ-

μασαί χαράς ὥστε: ΙΘ. 339, ΚΗ. το-

αδικοῦν τοῦτον γῆς τοῦτον στρατὸν λέ-

γεῖς; ΧΟ. ὥς (=ἀκρασί.) τῶλας ἀκρα-

σίας τε φρασιν μ' ἀναστέουιν.

ἀκρασίαν. ] In the same phrase

Orestes announces to Electra the

death of Clytemnestra, El. 1426,

μαρτ' ἐπεφεύες | μαρτρόν ὄν τοῦ λαϊ'

ἀπομακρύνειν. Ajax identified the

Atrekeias with the two rams, his

treatment of which is described vv.

487 seq. 387, seq.

100 ὡς καλ.] Cf. v. 38, note. 181.

ὁ σὺν...τὸν.] 'Thy interest,' v. 1313, ὅρα μὴ τοῦ-

μῶν, ἄλλα καὶ τὸ σῶν.

100 ὡς καλ. ] Empathic: 'the arms of

Achilles, which, by all right, be-

longed to me.' Cf. v. 441, where Ajax

expresses his confidence that Achil-

les, if alive, would have decided in-

his favour.

101 ἔλευ, τι γὰρ δὴ...] Enough of this,

(εἰς) now (γάρ) in the next place (κατὶ) what of the son of Lae-

rites—? 'So—and the son of the

Laertes—which plight hast thou

left him placed?'

102 εἰς...ἐνέχει.] Cf. v. 314, ὃ

τῇ πρόταμοι...; Trach. 375, τῷ

πετοὶ ἐμὶ πρόταμοι; O.T. 1442, ὃ

ἐστ'...] χρείας: Ant. 1195, ὃ τῇ

σφαίρῃ.
ἈΙΑΣ.

ἡ τοιούτου κόσμος ἕξην μὲ Ὑπίον; ΑΘΗΝΑ ἐγώ. 'Οδυσσῆς τὸν σῶν ἐνυτάτην λέγει.

ΑΙΑΣ ἡδίστος, ὥ δέσποινα, δεσμεύτης ὅσων θακεῖ θανεῖν γὰρ αὐτὸν οὐ τι ποιεῖ θέλει.

ΑΘΗΝΑ πρὶν αὐτὶ δρᾶσθι ἢ τι κερδάσῃ πλέον;

ΑΙΑΣ πρὶν αὐτὶ δεθεὶς πρὸς κλὸν ἐργεῖν στήγης.

ΑΘΗΝΑ τὸ δῆτα τὸν δυστηθὸν ἐργάσει κακὸν;

ΑΙΑΣ μάστυγι πρὸς τὸν νότιο φοινικθεῖς θάνη.

---

103 τοιούτους.] 'Accused.'
104 Ὅσαν. [Schneiderin quotes the following examples of this contracted form.---Oswalt.
105 αἰθον...ἐπικείμενος.] 'Weltower of captives.'
108 κλὸν ἐργεῖν στήγης.] 'A pillar in the court.' From vv. 393—
404, 399—401, it is clear that this pillar was within the dwelling, and not before it in the outer adiē, which, in Homeric times, was a mere enclosure of palisades: see I. xxiv.
452, ᾧ φυί ἐν τῇ μεγάλῃ ἄνδρῳ τὴν αἰσθήματα μετεξέσθαι. The epithet ἐπικείμενος suggests that Sophocles imagined the κλώς of Ajax as built round an interior court, like the ordinary Greek house in historical times; and used the expression ἐργεῖν στήγης to denote this interior court,—the 'pillar' being one of the columns of the peristyle or colonnade surrounding it. Cf. Plant. Bacch. iv. 6, 24, abducit hunc (the slave who was to be flogged) intro, atque astringit ad columnam fortiter.
110 ἐγείρω.] The future expresses surprise and alarm more directly and pointedly than ἐγείρομαι would have done.
110 ὅπως.] Strict accuracy of en
Sophocles

Μὴ δίηται τὸν δύστυχον ὅποιον ἐκείνῳ ἀλλοθ.  

Ajax

χαίρων, Ἄθηνα, τῇλλ' ὡς σ' ἐφιλεμαί.  
καίνα, δὲ τίνα τήρας κοινὴ ἄλλην δίκην.  

Athens

οὐ δ’ οὖν, ἐπειδὴ τέρψεις ἤδε σοι τὸ δρᾶν,  
χρεῖ χειρὶ, φείδοι μηδὲν ἄὑπορ ἐννοεῖς.  

Ajax

χωρὶς πρὸς ἄργον τούτο σοι δ’ ἐφιλεμαί,  
τοιάδε δὲ μοι σύμμαχοι παρετῶμαι.  

Athens

ὁρᾷ, Ὄδυσσει, τὴν θεῶν λογίαν δοῦν;  

pression required—θαυμάξ ἀδικῳ ὁστὲν θῆλα, τοίνυν ἐρτέρων τὸν θανᾶ, ὑστα κοινῆ. Instead of this, we have—θαυμάξ ἀδικῷ ὁστὲν θῆλα, τοίνυν ὑστα κοινῆς κοινῆς τὸν θανᾶ, ὑστα. Instead of the first two lines an illogical statement, but screened by the three verses which intervene between θαυμάξ and θῶμα.

112 χαίρων ... ἐφιλεμαί.] 'In all else, Athen. I bid thee have thy will,' i.e. in nothing else will I interfere with you. Cf. E. 1456, ἔφη ἐφιλεμαί καλεῖσθαι. 'You have bidden me (authorised me) to rejoice much,' i.e. 'your news has made me very happy.' The formula χαίρων καλεῖσθαι τὸν usually means 'to say good-bye to a person,'—often with an ironical sense. Here, as in E. 1456, χαίρων keeps its full literal import.  

σα.] The 'Attic' accusative, instead of the usual dative; cf. v. 584, οὔ τις μὴ ἐφίλεμα γιλόσω σοι: E. 147, οὔ τις μὴν στορμεῖν ἀραίως: Trach. 1221, τούθεν τις στορμεῖν.  

114 οὖν δ’ οὖν.] Cf. v. 561, Θο. ...γελοῖον ...τὸν γιλόσαν. TH. οὐ δ’ οὖν γιλόσαν; 'Then let them mock!' Αἰ. Αἰκ. 189, ΑΜ. οὐ δ’ οὖν γιλόσαν: 'Then let them mock!' 'Then let them mock!' Αἰ. Αἰκ. 189, ΑΜ. οὐ δ’ οὖν γιλόσαν. Then let them mock!' 'Then let them mock!'...
tributive genitive is a proper name, the article is sometimes omitted, e.g. Her. ii. 106, ὁ Λυγιστόν βασιλεὺς: and θεός, βορεὶς, considered as proper names, came to have the same privilege; e.g. v. 664, ὁ βορεὺς παρομνικ. 119 προστιθεντος.] 'More prudent': not, indeed, φαλάγμης, intellectually subtle, like Odysseus; but distinguished by sound common sense and moderation. Cf. I. vii. 288, where Hector, proposing an adjournment of combat, appeals to the good sense of Ajax:—Ajax, εἰ τεὶς δόκαι θεὸς, εἰ τεὶς δόκαι θεὸς τῇ βούς τε, καὶ φιλικὴν—'and understanding.' But in another place (II. xiii. 824) Hector taunts him as Διῶς ἀμφιρρήτος, βογύδας, 'thou blunderer, — thou clumsy boaster.' Ajax was prudent but he was not clever.

122 ἑτεκές, καλτέρ, κ.τ.λ.] 'I pity him in his misery,' ἑτεκές with ἡτεκέτως, 'I pity him all the same.' Cf. II. xxiv. 523, Ἕλην ἡ ἑτεκές ἐν οὐρανῷ κατακαίει κατακαίει, ἀκράτεια τε: Pind. N. iv. 59, ἑτεκές—καλτέρ (= καλή) ἑτεκές ἑτεκές—ἀστρεμα. 123 συγκάτοισσαι.] 'Seeing that he is bound fast to a fearful doom.' Eur. Andr. 98, στέρρων δὲ λαβοντις ως συνίσχης: Aesch. Ag. 981, εἴρει δὲ ἄδικας τῷ Μέδειων.

124 ὁδῷν τῷ τοῦτον, κ.τ.λ.] The pity of Odysseus for Ajax rests upon a broad sense of the uncertainty of human life, and of the possibility that he himself may one day stand in need of sympathy. Cf. vv. 1364 ἔως. Λέγως ὁμοιοὶ μὲ τὴν πολλὴν ἔπεμον ὑμῖν; ΟΔ. ἔγνως, καὶ γὰρ αὐτῷ ἐνδικὸ Ισμαι, 'I myself will some day need a grave.' It is to this συμφερόντα that Odysseus owes the favour of ATHENS: it is the quality to which, at the end of the play, even his enemy renders a tribute of admiration (vv. 1381—1399). On the other hand, an overweening reliance on his personal prowess and on the stability of his fortunes is the ruin of Ajax, bringing upon him the anger of gods and the hostility of men. The moral of the Ajax is the superiority of φιλοσοφία to mere ἄρρητα.

126 σφιχα...σκιάς.] 'Phantoms, —fleeting shadows.' συβιοῦν and σκια are nearly synonymous,—the notion of unreal being uppermost in the former,—the notion of unsubstantial in the latter. Cf. Aesch. Ag. 812, σφιχα...σκια: Soph. Phil. 946, κατεμοι σκια, εἴδωλον ὁλος: Plut. de frat. amor. § 2, εἴδωλα καὶ εἴδωλα φιδίας.

128 αὐτοῖς.] As Ajax did,—of whom two οὐράκεια ἕγερα are recorded in vv. 766—778.
24. **ΣΟΦΟΚΛΕΩΤΩΣ**

μὴ δ' ἡγεῖτε ἄρρη ὁμοίως, οὐ τινος πλέον ἡ χεῖρ βρίσκεις ἢ μακρὸν πλοῦτον βάλει. ἢς ἡμέρα κλίνει τα κάνειν τάλιν ἀπαντα τάθρεπτεια—τοῦ δὲ σώφρονας ἑκεῖ φιλοῦσι καὶ στρεφοῦσι τοῦ κακοῦ.

**ΧΟΡΟΣ**

Τελαμῶνε πᾶς, τῆς ἀμφίρρουν

139 μὴ δ' ἡγεῖτε ἄρρη, κ.τ.λ. 'Nor assume pomp at any time.' The notion of ἀρρη (a var. lct.) would be slightly different: ἀρρενά, ἄγε, to take up, assume pomp: ἁρραν ἄγε, to lift up one's pride. Cf. v. 75, note.


131 κλίνει τα κάνειν.] 'A day can humble and can restore all human things.' For ἄγε, to bring up,' 'arrest', cf. Eur. H. F. 1333, (Ἱππαρχέ) τίνος ἄγεσθαι τὸ 'Ἀνθρώπων πᾶς.

134—200. The Parodos, or entrance-song—consisting of (1) the anapaestic march, 134—171: (2) a strophe and antistrophe, 179—193: (3) the epode, 194—200. The Chorus usually entered the orchestra in a quasi-military array, disposed either ἐν ὅραι ἀνάκει, in ranks, or ἐν ὅραι σταυρώσει, in files. While entering, they chanted the anapaestic portion of the Parodos. This measure suited a slow step, and was used in the military marching songs (Müller Egyptians, § 15). Three plays of Aeschylus have the anapaestic parodos—Suppl. 1—20; Ag. 48—105; Eum. 197—210 (when the Furies, though seen on the stage before, first arrange themselves in the orchestra). After the time of Aeschylus the formal anapaestic parodos, without strophe or antistrophe, occurs less frequently. It is found in no play of Sophocles except the Ajax,—probably one of his earliest. Cf. v. 91, note.

((Enter the Chorus of Salamian Sailors, followers of Ajax, chanting the anapaestic march as they advance towards the thymele.) Vv. 134—200. Son of Telamon, lord of Salamis, we sympathise with thee in good or evil: and now the voices of the Greeks assail thee. Thou art charged with slaying in the past night the herds their spoil. These are the calumnies of Odysseus, and he finds ready listeners. Yes, the great man is a mark for envy, while the small is safe: yet ill would fare the small without the great. But the foolish people are blind to this: and what can we do? If thou wert seen, the chattering slanderers would cower still and dumb. Or can it be that thou hast indeed done this thing under the curse of some angered deity? Thy own nature, could never have so prompted. If the gods drove thee to the deed, there is no help for it: a heaven-sent plague will have its way. But if—as we believe—the Greeks slander thee, then up and refute their slander.

154 τῆς ἀμφίρρουν, κ.τ.λ.] 'Holding thy firm throne in the sea-girt isle of Salamis.' ἀμφίρρους, 'surrounded by water,'—from the spectator's point of view: ἂνφιλας, 'on the sea,' from the islander's point of view,
'Sea-girt isle' will render the tautology. Lobeck accounts for the epithet ἀγχαλός by the fact of Salamis being ἀργυροῦς—so close to the mainland as to be considered part of the continental sea-board. But ἀγχαλός, in poetry, seems to have been a regular epithet for islands generally. See Aesch. Pers. 876, καὶ τὰς ἀγχαλός ἐκράτους μετά- τους | Αἰγίου Περσῶν ἢ Ἱδιαῖς | καὶ Ὀλύμπος ὑπὸ Χλόου Καταράς τε πάλαι, Πάφων | ἔσσε τίλλον, Σαλαμίδι τε.

135 βαδόρον.] 'Thy firm throne.' Cf. Phil. 1000, ἔν τοῖς ἐν μν. γής τῆς αὐτοῦ βαδόρον,—where βαδόρον gives the idea of rocky Lemnos rising sheer from the waters in which it stands fixed,—'this steep isle planted in the sea': Al. 865, ὁ παρθενὸς ἔρις βαδόρον, 'One of my father's hearths.'

136 ὁ...ἐπιχείρησε.] Cf. Phil. 1314, ὕσσπερ παρθενό των ἄκρων τὸν ἐπι- χείρησε σε: add. Hes. 390, καρπὸν ἐκ σοῦ εὐτρεποῦσα: H. xiii. 362, ἑ- χόντο δεμανότως: Cf. Madv. Syn. § 22.—As Schneidewin points out, the construction with the accus. instead of κειμένως, was adopted for the sake of closer symmetry with the second and more important clause of the sentence, σε δ' ἄρα, κ.τ.λ.

137 ἔπληγεν Δίας.] The Chorus learn for the first time from Tec- messa (v. 284) that the charge laid against Ajax is true. At present they try to think that it must be a malicious invention of his enemies. Of one thing, at least, they feel sure. If Ajax has done this thing, he was not a free agent (v. 183): he was driven to it by the special visitation of Zeus,—or of Artemis,—or of Ares (vv. 179—181). Indeed, the fact of his long inactivity convinces them that he is labouring under some ἀγκόμα (v. 196). As to his alleged onslaught, it is a dilemma. Either the hand of the gods was in it, or else the story of the Greeks is a slander.

138 ἔτηβη.] With poetical accus. Cf. O. 1. 1300, τοι ἦν πρωτέτης μα- νία; Eur. Andr. 491, ἢ ταὶ...μετα- τροπά τοῖς ἐπικός θρόνοις.

139 ἐπεθήκατο.] 'And am all afraid.' The perfect sometimes denotes the full existence of an established condition, of which the present tense denotes the beginning: e.g. κεφάλας, I have set up a scream, —am screaming loudly: so λέξας, τῆρων, βασιλέως, δίκες, στίγμα, τῆν, μέμνησα.

140 θάμα.] 'Like a winged dove with troubled eye.'

141 τῆς τῶν φίλων ἡ περίκρατος.] Referring in sense to ἰτεματ' ἡλέους, not to κατέχους: 'Even thus, telling of the night now spent, loud murmurs beset us to our shame,—telling how, &c.'

leivao' evibhri' elosai Dananw bota kal leian,
&per dorilaptes ey' ey' lewth,
ateboun' alwun sidfere.
toioude loynos phiurova plasoyn
ela etai feri taws Oinouyn,
cal sofde pithi. peri yap sou nyn
ehwista legei, kal taws o klwn
toD lwnatos xalrei malvon
tois sois xheus kathubriou.
taw yap megalaon phiwun ielis

145 phylwamayei Soph. frag. 591 (Dind.), kathubrius. The analogy of these words,—especially of kathubrius as used by Sophocles himself,—seems to favour the version of iwmwamayei given above. Two others have been suggested—(t) Lobeck—'a plain on which horses rage!'—(t) Schol., 'a plain for which horses are mad.'

146 [Bota kal leian.] 'Flocks and spoil' = 'flocks and herds:' see v. 54, note on leian.—Bota especially of small stock, e.g. sheep,—

147 yap o LWRE. Track. 690; a sucking-pig, babaw ABT. Aesch. Eleus. 438.

148 leionw = Daeus, v. 54.
149 leionw phiwun. J. T. Cf. Isw. iv. 110, lenuis egwves eferive suavro, 'to slit windpipes, with the fine edge of slander.'

150 yap. yap, since the award of the arms of Achilles to Odysseus, which supplied a possible motive for the onslaught of Ajax upon the herds. In the absence of a discoverable motive, so strange an accusation would have obtained no credence.

151 kai yap o klwn, e. g. yap.

152 And each new hearer revels more than his informant in insolent triumph at thy woes: i.e. the slander mobilite viget vitiusque acquirit endo (Aen. iv. 175). As the rumour spreads and gains in strength, the spiteful joy of each new hearer is louder and more confident.

153 [Dative of the object at which triumph is felt: so xalbei, adhavw to, e. g. M. S. Synth. § 44 a.—kathubrius is also construed (1) with accus. of person or thing insulted; (2) with genitive of person.

154 yap yap megalaon, e. g. yap. 'Yes, let one point his shaft against a great spirit, and he will not miss; but were a man to say the like of me, he would gain no belief.' The contrast primarily intended is not between a high-souled and a mean-spirited man, but simply between a chief, basileis, and one of the lao.

The designation of the chief as miyle auyw is, however, thoroughly Homeric. In an age of military aristocracies a lofty and somewhat arrogant courage was considered the special attribute of Zeus-cherished chiefs. Thus in the poems of the oligarch Theognis (c. 550 B.C.) the democrats of Megara are called, not merely xaloi, but basileis.

155 With genitive of the thing aimed at: cf. Aen. 1224, fraelev depliGl ruwhe. So tophravth, and in Homer doxwrwv, doxwv, torphwv.
οὐκ ἂν ἀμαρτοῖ· κατὰ δὲ ἂν τις ἔμοι
tοιαύτα λέγων οὐκ ἂν πεῖδοι.
πρὸς γὰρ τὸν ἄγων ὁ φθένος ἐρεῖ·
καὶ τοι μικρὸι μεγάλοι χωρὶς
σφαλέρων πύργου βρώμα βελονταί·
μετὰ γὰρ μεγάλοι βασίς ἀριστ' ἂν
καὶ μέγας ἁρπαὶ ὑπὸ μικρέρ evils.
αὐτ' οὐ διωτῶν τοὺς ἀνοίγων
tοῦτον γνώμας προδίδασκεν.
ὑπὸ τοιούτων ἄνδρων ὀροβεῖς,
χρήματοι οὐδὲν σθένων πρὸς ταῦτ' ἀπαλαξάσθαι σοῦ χωρὶς, ἀναφ.

155 ἀμαρτεύς. Sc. τίς, supplied
from the next clause. The subject
might however have been supplied
from the participle τις: cf. ἔκρ. Ὀρφ. 12 (quoted by Lobeck), ἐκ
δόν (Marcus): τὸν μὲν καὶ ἐσειράγειν
τῆς γας, ἑβ' ἐπιμετρήτω.

156 ὑπάρχει. Sc. διείσδυς ἐνω.]
157 ὁ ἐχοντα. 'The powerful.'
Cf. Eur. Suppl. 249, οἱ δὲ ἐν
ἐχοντες...καὶ τοι ἐχοντες κατα ἐφάνεις κακός.

158 πάρον. Cf. Pind. N. VIII. 215,
ἔφευρος δὲ λόγος φθονοζόντων διέτηται
καὶ ἐνοικείναι δὲ σοφίᾳ ἐπιμένει. 

159 σφαλέρων πύργου βρώμα.] 'A
slippery garrison for the walls:'—
pύργον, the towers on city walls, Eur.
Hec. 1300, γὰρ ὡς τὰ γένος συν ὑπὲρ
τῶν. This is better than taking
πύργου βρώμα to mean 'a defending
tower,' like ἄνευδος ἄρημα, Eur.
J. A. 180.

160 μετὰ γὰρ μεγάλων, κ.τ.λ.]
'for best will prosper small learned
with great, and great served by less.'
μετα—'the great men are to lend
their countenance and protecting
guidance; τίς—'the small men are
to do the work.' Schneidewin quotes
Plat. Legg. X. p. 503 D, οὐδὲν χειρός
τοῦ ὄντος καὶ σημεῖον τοῦτο ὧν
μαχαίρα οὐκ ἔχει σκεπάζων τοῦτο μεγάλων
φαινει σοι λεπόληγα λίθοις εἰ
tότείδει.

163 προδίδασκεν.] To teach gr.-
dually,—advancing from maxim to
maxim—'tis hopeless to lead the
foolish from precept to precept of
these truths.' The chorus have
enunciated four γράμματα in succession,
vid. 154—6: (2) v. 157: (3)
v. 159—9: (4) v. 160—1. The
compound προδίδασκεν is appro-
priate to this series of maxims. Cf.
Plat. Gorg. p. 489 D, προδίδασκον με
προδίδασκεν, i.e. 'instruct me more
gently and gradually': id. Euthyd.
p. 393 C, εὐθύραμε τοι καὶ μὴ χελαντο
προδίδασκε: Soph. Phil. 538, εὖ τέρα
ἀράγε βορυξάντων στέφανον κακός,—
i.e. 'necessity has slowly taught me
to acquiesce in evils.'

164 τοιούτων, κ.τ.λ.] 'So foolish
are the voices that assail thee.'
Cf. v. 218, τοιοῦτ' ἐν θυμί...σφαίραν,
(Ajax has gone mad)—'In proof of
it, thou mayest see victims,' &c.: v.
251, τοιαύτα ὑβηγόντας δραμᾶς,
κ.τ.λ.: (it is time for flight): 'so
angry are the threats they ply,' &c.: v.
262, τοιαύτα...φόβας ἑλθαίν, κ.τ.λ.
(thou wilt be safe), 'so truly a
guardian will I leave thee.'

166 εὖ γὰρ ὄρει.] Vexed by re-
ports which they believe to be false,
but cannot disprove, the Chorus are
anxious to draw forth Ajax from the
sullen retirement in which he had
remained since the award of the
arms. He, at any rate, could au-
thoritatively deny the charge, and
would overawe the slanderer by the
mystery of his presence.

167 άλλ' ἵνα γὰρ δὴ τὸ σῶν ὅμως ἀπεῖρον,
πατεροδοσίαν ἀπερ πτημῶν ὄγδολαν
μέγαν αἰγοκερόν δὲ ὕποδειράτος
tὸς ἀν ἐξάλφητος, εἰ σοὶ φανέοις,
στορφή πτῆξαν ἄφωνοι.

στορφή.

ἡ ῥά σε Ταυρόπολα Δίως "Αρτέμις,

V. 173. στορφή [στορφή: dactylic dimeter hypercata
tic].
V. 174. μάρτυρ [μάρτυρ: trochaic dimeter cata
tic].
V. 175. ἀφόσιον τοῦ [ἀφόσιον τοῦ]
βούς [βούς: iambic pente
meter: dactylic trimeter].
V. 176. ἀφόσιον τοῦ. Iambic trimeter.
V. 177. ἀφόσιον τοῦ ἀφόσιον: dact
tylic dimeter hypercata
tic.
V. 178. ἀφόσιον τοῦ ἀφόσιον: iambic pentem
ter, forming together the verse called
lausbellum.
V. 179. τοῦ [τοῦ: ίσον: iambic.]
V. 180. δικαιοσύ
c." the same.
V. 181. Δικαίωμα ταύροι ἦσ-
βεν: trochaic dipodias: dactylic
dimeter.

173—181. Hitherto the chorus
have not even entertained the pos
sibility of the charge against Ajax
being true. But now they begin to
ask themselves if it is possible that
Ajax may have been driven to such
an act by the wrath of some offended
deity? Of his own accord he would
never have done it. But an irre
rresistible doom may have coerced him.

173 τοῦ [τοῦ: ίσον: iambic.]
"Can it be, after all
(ιε-present, "— can it be in truth,"—that a
god impelled thee?—is serving to the
question, by suggesting a foregone
train of reflection that has led up to it.

Tempestidae Δίως "Αρτέμις." "The
Taurian Artemis, child of Zeus." Tempestidae ("managing, i.e. 'Hiding
on,' a bull, as Artemis is represented
Some of the Taurian coins here provided her with her favourite sacrifice,—the blood of bulls (v. 297).


_Dias._ 'Daughter' of Zeus. This was the usual form in legal or public documents, e.g. _Διας_ _Διας_ _Διας_ _Τριαντάφυλλον_ _Παναγίτης_ _μαρτυρεί_, κ. τ. λ. Cf. _v._ 952, _Ζηνός_ ἡ _Διάς_ _θεᾶ_. _But_ _v._ 401, 450, _ἡ_ _Dias._

173 ἡ μεγάλη φάτε, κ. τ. λ. Parenthetical—(O the dread rumour, parent of my shame!)

174 ἥ αὐτὴν _χαράν_.] Cf. _Eu._ _I._ _T._ 260, _καθι_ _γυναῖκες_ _χαράς_ _ἄνθρωπος_ ἥ _άθλητον_.—_Scheidewin_ ἥ _αὐτὴν_ _χαράν_, comparing _άθλητος_, _ἐξέρχεται_, _φέρει_ with the accusative.

177 ἡ_μῖ_ 'Or else—.' Hermann suggested _μῖ_ (= _τετελεῖ_), on the ground that, though _μῖ_ is frequent in questions, no example can be found of _μῖ_ in the second clause of a sentence. But at least the meaning of _μῖ_ affords no reason against its being so used.

_Δαισ._ The two clauses—_νικής_ _ἀκράτου_ _χάραν_ and _ἐνδρέως_ _ψυχικοῦ_,—contemplate two distinct cases. Ajax may have omitted after a victory to honour Artemis with sacrifice (κυρία _θεοῦ_) on behalf of those who had fought under his command. Or he may have broken a private compact between himself and the goddess,—a vow of arms or other spoil, made on his own account when going into battle.

178 ὦτε.] _ seriousness: cf. _Eu._ _Alc._ 114, _ἡ_ _Λυκίας_ _ἰτι_ _τὴ_ _ἀνάθητη_ _Δαισινεύδηκας_ _θυρα_. _Plat._ _Legg._ _IX._ _p._ 863 _β._, _ὦτα_ _ἀρπάζει_ _ἡ_ _λέγει_. 

_Daiσ._ Causal dative
Thuc. iii. 98, τετεραγομένων φοβομένων τῶν Ἀθηναίων, fearing the Athenians on account of what had occurred.—Madv. Synsh. § 41.

ἐκάθεν. '(Deer slain) without a thank-offering.'—Hermann: 'Conscientious et libri et scholiastae in lect. οὐκοῦν ὕπαινε οὐκοῦν'; i.e. 'deceived by, through,—in the matter of,—gifts of spoils.'

179 Ἡ...ἡ. i.e. Ἡ Ἕλληνις—ἡ ἐπιστήμη; 'or Ἕλληνις—can he have...?' The Ἡ is awkward and probably wrong. The sense would lead us to conjecture ἔγγραφος—'or was it ἔγγραφος' ('to make a last guess').—Several remedies have been suggested:—(1) Lobeck, ἐντοληματος; cf. Plat. Hipp. Μια. p. 362 D, πλεον ἔργαν ἐντοληματος ἐν τῷ τὸν ἥκη μενημονότερον ἐφ᾽ ἦτοι τὴν τρέχον:—(2) Hermann, Σιμάκης, Wunder, ἱστος': i.e. μακρόν ἤκουσε, ἱστος ἱστος. Cf. Xen. Anab. ν. 3. 4. οἳ οἱ ἐκατοντάδες οὐκ ἔφεσθαν ἐπὶ τὸν ἐναλαμπάνει...καὶ οὐκ οὐκ ἔστοι. (3) Schol. ἡ, distinguishing Χαλκοδοραῖος, Ἀρεα, from Ἑλληνιστικός. (4) Schneidewin. οἰκία.

Ἐνυλίαιος. From Ἑβου, Ἑλληνιστικός, comes the adjective Ἑβουλίαν, — in Homer, sometimes an epithet of Ἑβου, — sometimes another name for him (compare II. xx. 52 and 69). In later poets Ἑνυλίαι is a distinct deity, son of Ἑδυκαὶ and Ἑνυλιος. See Ar. Pers. 484, 'ἲνὑλιος μὴν καὶ' Ἑνυλίαιᾳ γι' Ταυτάκες: The only of the epithets proper of Ἑνυλίαι in the names of Ἑνυλίαιος, Ἑνυλίαιος, Ἑνυλίαιος. Here, Ἑνυλίαι is spoken of as favouring the Greeks; whereas the Homeric Ἑδυκαὶ inclined to the Trojans (II. xx. 52). In Salamis, the island of Ajax, a yearly sacrifice was offered by the Athenian archon polemarch to Artemis Agrotera, and to Enyalia in a chapel sacred to him (Plut. Vit. Sol. c. 9).

180 ἰκανοῦ...Σωφρ. 'Resenting slight to his aiding spear; i.e. having helped Ajax in battle, and received no sacrifice or offerings in return.


183 ἄγος...οἵ. Angry 'about' his spear: Ant. 1177, ἔτον φόνοις φόνοις. — Madv. Synsh. § 61 θ. I.

ἐνυλίας μακραν. 'Nightly wiles,' i.e. subtle and malignant promptings, visiting Ajax at dead of night, and beguiling him into his fatal attempt.

183 καὶ ὅπως...οἵ. 'For never of thy own heart, son of Teleamon, canst thou have gone so far astray as to fall upon the rocks.' —φρονεῖν τι, φρονεῖν τι, —of your own unbiassed choice,—unstimulated by solicitation or impulse from without. Others join φρονεῖν εἰ' ἀκατάραξι, to the leftward of your mind: but φρονεῖν, not φρονεῖν, but ἐν φρονεῖν; and ye seems decisive for taking φρονεῖν alone.

ἐν ἀκατάραξι...οἵ. i.e. οἵ ὅπως τετελεῖται ἐφ᾽ ἑαυτῷ. Aesch. F. 902, ἐν ἅπαν φόρμαν φάνοντο εἰσέκλειστοι μυκτηρίων φησι. 185 τονοῦ...οἵνων. = τοσοῦ... 


186 ό οἵ...οἵνων. 'The
fact of your having slain the flocks
would prove nothing against your
native disposition: for the visitation
of madness must come, if the gods
so will it; and that can pervert
the very best disposition. If, however,
this story is a mere slander invented
by the Greeks, then may both Zeus
and Phoebus shield you from their
malice.

ἀόρις ἔστι.] 'Must come:' cf. v. 58, μηδὼν δὲ, 'remain I must.'

187 Ζεὺς.] Since from Zeus came
φήμι, those mysterious rumours
which originate no one can tell how—
κρύας (Aesch. P. N. 494), omin-
ous sounds—ἵφασι, divine utter-
ances or intimations. Cf. Ἡ. π. 295.
150 (when, in answer to the prayer
of Odysseus, Zeus has sent an eagle),
ἐν θυσίαν ἦν μιθρίκον Ἀχαιοῖς, 'to Zeus, who speaks in every
sign.' Cf. v. 874 περὶ.

Φοῖβος.] As ἀντρόπαιος—Ἀλε-
πίκας—Προταγμήτως.

188 καὶ τὸν ἦν τ. τ. τ.] The chorus have
briefly considered the possibility of
Ajax having done the deed in mad-
ness (vv. 172—187). They now re-
vert to their original belief that he
has not done it at all. This belief
is implied by the use of ὁμιλίως with
indicative—' but seeing that they are
only slandering thee...arise,' etc.

ἐποβεβλάλλησαν.] 'Fathering
their owles upon thee. lit., 'substituting'
(falsehood for truth) — suggesting
false charges. Eur. Λε. 639, μα-
στρισταρά τε σοι ἕνανθίσατε ἄθικα:
Soph. Ο. Ο. 794, τι ὃν περὶ ὁ ὅρατος
δικαίως, ἐναρκήσατε, 'sowned.'

189 κλέαντος μέθος.] 'Spread
singe rumours,' cf. Ἡ. 37, ἄφησε
...ἐκλάκειν ἀφαγός, 'to snatch lawfl
vengeance by stealth.'

βασιλῆς.] Old Attic for βασιλέας:
cf. Παραπτωμα (Thuc.) etc.

190 καὶ... γενάς.] ι. ἐντὸς βασιλέας.
Schneid. χω τὰς, τ. τ. τ.

Σισυφίδας.] Anticleia, the mother
of Odysseus, was with child by Sisy-
phus when she married Laertes; cf.
Phil. 417, where Odysseus is called
εἰσπληκτος Σισυφίου Λαέρτης, 'the
son of Sisyphus, put off upon Laer-
tes.' Sisyphus, king of Corinth—
ὅροις ἐρείπων ἄρης ἀρέτης (Π. Ρ. 153)
—appears in early legends as the
son of Aeolus, but in later, as the
son of Autolycus, ὅσα λέγοντον ἠκ-
κακαὶ, δικαίως ἑκατοτόμοι, 'to Zeus, who speaks in every
sign.' Od. xix. 395. Both Laertes and Auto-
lycus traced their descent from Her-
mes,—δε γαῖα φηλητεῖ ἄναξ, aucl. Rh. 217. According to the legend, the
dynasty of the Sisyphids was over-
thrown by the Heraclid Aletes,
shortly after the return of the Her-
aclidæ,—when Corinth, previous-
lv. Aeolic, became Dorian.

191 μὴ...ἀργος ἄρης.] 'Do not
win an evil name to my reproach.'

μὴ με κακὸν φήμαν ἄρης μὴ με διαβά-
λης, αἰτήμα τε διαπεταλέμενος. Cf. Ἡ.
213, γάζειν ἀλαχώς (= ἀλαχώς) ἰμα-
μέμφεις: Aesch. Sthpl. 538, γένοις
πτωχοὺς-εὔφορον—ἀφαγός = εὐφόρων αἰνεῖ:
Id. 627, μὴ γαίει πτωχοὶ βασιλεῖς
Ἀργοὶ = μὴ γαίει βασιλεῖς Ἀργοῖ. Cf. Ἡ.π. Δ.
Syd. 26 δ. Dindorf and Lobeck
understand an elision of τοίς. It is
probable that such an elision was
ever admitted, except in ἀφαγός. The
passage Phil. 783, ἀφαγός ὃς μὲ ἄφα-
γον ἀφαγόν is easily explained by the
ellipse of a verb governing the accusa-
tive, e. g. μαχαῖρῃ or στρατεῦᾳ, the abrupt-
ness suitting the speaker's agitation.

πλασμα.] Dative, since ἔρημος ἀφαγός
= ἔρημος ἀπείκονε.
194—200. The ἄριστος, or sequel, in a lyric passage, to the regular φῦ of strophe and antistrophe. Dionysius Halicarn., Ἐπὶ συκοφάντου ὀμοθύμος, c. xii.: ἐν νυκτίς δέ ταῖς στροφαῖς τε καὶ ἄντιστροφαῖς τὰς ἀνωτάταις ὁμορράξας (‘measures’) φολάττειν...περὶ δὲ τὰς καλυμμένες ἐσχήδες ἀρματαὶ (μήλως καὶ ῥοδῶς) κυων ταῖς ἐξεταίροις ἐσχήδες.

Metres of the epode:

V. 194. ἀλλ' ἀρχῇ | ἐπὶ δικαίως | ἀρχῇ | μακρῶς | οὐδὲ | dactylic dimeter hypercausal: iambic trimodae.

V. 195. στροφή | τῇ | ἀρχῇ | ἀρχῇ | σχῆδα | the same.

V. 196. ἀρχῇ | οὐράνιον | οὐράνιον | ἀρχῇ | οὐράνιον | the same.

V. 197. ἀρχῇ | οὐράνιον | οὐράνιον | bacchius: epitritaus. (ἀριστέρος = ‘in the ratio of 4 to 3’ i. e. made up of a spondee, = 4 metrical ‘times’, and a trochee or iambus, = 3 ‘times.’)—An _anti- spasmodic_ verse: (ἀριστερωτέρος, ‘drawn in opposite directions’,—a foot compounded of an iambus and a trochee, e. g. ἄριστος.)

V. 198. ἀρchai | στροφῆς | βάσανος | choriambus and spondees, preceded by ex as ἀρχεστερος or _backstroke_, (preparatory to the rhythm getting under weigh).

ἀρχετέρος | ἀρχετέρος | the same as v. 197.

V. 199. γάλαθαι | ἀξιόλογον |[footnote]: same as v. 198, ἀρχῇ | στροφῆς | βάσανος.

V. 200. ἀρialiχθος | [footnote]: the same.

194 [footnote]: ‘synchronized tandem.’—i. e. in whatever part of the chorus or its precincts.—It would be wrong to join στροφήν...[footnote], in the sense ‘You have long been brooding’; for _sord_ always refers to some particular point in time, and could not alone express indefinite duration: _e. g._ ἀρχῇ means, ‘at any given moment from time immemorial’—as we say, ‘any time these hundred years’: μὴ δὲ _sord_, ‘release me sometimes or other’—i. e. ‘at last’.

But στροφην _sord_ could not stand for ἀρchai _sord_.

195 ἀραιά _sord._ ‘This pause’ of many days ‘from battle’—Ajax having shown his sense of injury as Achilles does in the _Iliad_—by absenting himself from the battlefield, and leaving the Greeks to repent at leisure.

196 ἀραιά _sord._ [footnote]: ‘Inflaming the heaven-sent plague’. The Chorus, in using this phrase, do not assume that Ajax is labouring under a madness which has impelled him to slay the herds. But they regard the fact of his prolonged seclusion and despondency as a proof that some malign influence is working upon him. Some god is preparing his ruin by inflaming his resentment. He must arise and shake off the spell.

197 _sord._ [footnote]: ‘Heaven-sent’. Others render—‘making the flame of ruin blaze up to heaven’—like Aesch. _Suppl._ 788, ἀπὸ δὲ ἀμφῶς ἀραιάν; and perhaps _Perc._ 374, ἀμφῶς _sord_ ἀραιάν _sord_. On the other hand, in _Soph. Ant._ 418, τοῖς ἀπὸ δὲ _sord_...[footnote]. On the other hand, in _Soph. Ant._ 418, τοῖς ἀπὸ δὲ _sord_...[footnote]. _sord._ [footnote] apparently = _sord_ ἀραιά _sord_ just before (v. 411).

198 _sord._ [footnote]: ‘Breasy’ gions.’ Even as an epithet of the
sea, or of a harbour (Eur. Andr. 746), εὔφροσυνα was more than a mere equivalent for ρήματα. In Theocritus (XXVIII. 5), γίδων εὔφροσυνα means not 'a voyage without wind,' but 'a voyage with gentle winds.' And here the meaning must surely be 'cool, breezy gales,' rather than (as others take it) 'windless gales.' Cf. Od. XIX. 432, στεφεικα προς οὐκέτι πάνω. For βάταια, cf. II. XXXI. 449, ἰδίω τέν ἐν κρυμμαί οὐκ οἰκίζομαι εἰς τὸν μέσον δύναμιν. 200 ἔσται;] Stands fixed,—

'passes not away,' Lucian De Syria c. 6, καὶ ἐφελον μεγάλα κυβέρνη ἐσταταί. Cf. ν. 1084, ἀλλ᾽ ἐστάτω μὲ καὶ ἄδικοι. 201-595. This passage forms the ἐπισώπων πρῶτος. See Arist. Poet. 12. 29, ἐπισώπων ἐν μέρος διόν γράφων τό μεταφέρων χοροῖς μαλώς: 'an episode is all that part of a tragedy which comes between whole choric songs.' There are in the Ajax three ἐπισώπων, separated by three στάσειμ, μέλα: (1) πρῶτος, 201-595; στάσειμ πρῶτος, 596-645: (2) δεύτερον, 646-693; στάσειμ δεύτερον, 693-718: (3) τρίτον, 719-1184: στάσειμ τρίτον, 1185-1220. 201-262. This passage forms a κομψός; see Arist. Poet. 12. 29, κομψός ἐν θρόνος κομψός χοροῦ καὶ ἄρθρω σκηνῆς: 'the Comus is a joint dirge, by the chorus, and from the stage'—i.e. between the chorus at the θύματι and the actor on the λεκτήριον. Enter TECMessa from the interior of the tent.—Vv. 201-262. T. Mariners of Ajax, sons of the Erec-

thidae, sorrow is our portion who love the house of Telamon: Ajax lies vexed with a turbid storm of frenzy.—Ch. And what deed of his has thus troubled the stillness of the past night?—T. In his madness he has been disgraced forever—heaped within the tent thou mayest see the victims he has butchered.—Ch. Then the Greeks say true—and he—what can save him?—will they spare the slaughterer of their flocks?—T. Alas—thence, then—from the public pastures—came the captives that he tormented—scourged— butchered!—Ch. Nothing remains for us but shame and flight—the Atreidai threaten us fiercely—we shall be stoned to death by our master's side, whom a dire fate sways.—T. It sways him no longer: like a south gale, keen and short, his rage abates. And now he has the anguish of looking upon his own wild work. 201-232. Tecmessa comes to tell the Chorus that Ajax has gone mad, and has wreaked his madness on some cattle which he brought to the tent. But she does not know that he stands accused of an onslaught on the public flocks and herds. The Chorus perceive from her tidings that the current rumour is true: and Tecmessa learns from them that Ajax has incurred—not merely the disgrace of fateful violence—but peril from the anger of the Greeks. 201 ἄργολ.] 'Mariners' of the ship of Ajax. Cf. vv. 356, 365. 202 γεωργ. ...Ερεχθείων.] 'Of
34

ΣΟΦΟΚΛΕΟΣ

ἦκομεν πτωκέως οί κυράμενοι
to Θελαμώντος τηλάδεν οίκου.

τοῦ γὰρ ὁ δευτέρος μέγας ὑμεροπνεύς

.onreadystatechange();

εὐταῖς χειμῶνι νουσίων.

ΧΟΡΟΣ

τί δ’ ἐνῆλλακται τῆς ἱμηλαίας


νυὲ ἔδε βάρος;


παῖ τοῦ Φρυγίου Θελαμώντος,

l. v. quotes χθονίου Ἄμψαλας from a tragic poet.

204 τηλάδεν. ] τοῦ τῆλε οίκος—


τοῦ τήλε οίκος; cf. Trach. 315, γένη


μάμα τῶν ἑκαίνην τῶν ἑκάτην ὑμ. 601, ταῖς ἑνότον ζήτως ταῖς ἑνώσ.

205 τοῦ γάρ, κ.τ.λ.] 'i. c. i


πρόσεβε δεύτη, κ.τ.λ., νῦν...φεύγειν.


Ἀμερκάτης.] 'Rugged': lit., 'crude, untamed in strength.' Cf.


v. 548, ὑμοὶ τρόποι: v. 931, ὁμβρέσχων.

206 βαλαφθ...νοσίων.] 'Stricken


with a turbid storm of frenzy'.


νοσίων, in an announcement of the calamity, is more forcible than νο


σίων.

208 τι θλ...βάρος.] 'And by what


heavy chance has the night been


varied from its wonted stillness?'


The Chorus, informed that Ajax is


mad, next inquire how that madness


has manifested itself. 'And


by what act, done in the frenzy that


you speak of, has he caused so great


a commotion? What is this deed


of which the Greeks are talking?'


τριβάλσια.] Hermann, Lobeck,


and Wunder, τις ἄμπρας: i.e. τις


ἄμπρας τοῖς νυστηρών ἐνήλλακται: Schneider, ἄμπρας.

209 βάρος.] ἐνήλλακται βάρος


= ἐνῆλλακται βάρος ἐνήλλακται. Cf.


Trach. 983, βάρος ἐνῆλλακται θραυστὴν φρένος = βαρύτατον μέρους με


ρμοῦ.

310 Θελαμώντος.] Called Teu


thras by later poets. Cf. v. 488.
AIAE.

λη', ἐπεὶ σε λόγον δουριάλωτον
στέφας ἄνθεξε θούριος Αἰας·
ἀστ' ὅλε ἄν αἴδρις ὑπεληφον.

ΤΕΚΜΕΣΣΑ

τὰς δὴ τὰ λόγων λόγου ἄρρητον;
θανάτῳ γὰρ ἰσον πάθος ἑκατέρος
μανιὰ γὰρ ἄλοιπ ἦμιν ὁ εὐλογ.
νίκετρος Αἰας ἐπελεμβήθη.
τοιεῦτ' ὁ δὲ οὐκ ἔτην ἐὰν
χειροδαίκτεα σφαγὲς αἰματαβαφῆ
κείνων χρηστηρία τινόδος.

Φρωγεία.] Porson (ad Hec. 120) quotes the verse as τὰς τοῦ Φρωγείον
ὁ Τεκμέσσας. Lobeck and Wun-
der read Φρωγείον Τεκμέσσας (quasi
Τεκμέσσας): cf. Aesch. Thes. 542, Παρθένων ὁ Αρεάς: ὡς 483, Ἀι-
νυμῖνδρος σχοῖνα: Soph. frag.
765, 'Αλεξιβάσεια. — Dindorf, on
Φρωγεία, remarks that Euripides
uses the Ionio termination even in
senarii: frag. Archelai 2, θεὶ ἐκ μα-
λαμαδρῆς ηλικίων πληρωθεὶς ἄνω | ἀλλά
την ἐκδόσιν γάρ.

211 λόγος δουριάλωτον.] ‘A
spear-won consort’—a prisoner of
war, adjudged to the conqueror as a
slave, (ἐν δ' έται δοσάς, v. 489),
and chosen by him to be his concubine
(δωδέκαν, v. 501), as opposed to
κατε...κατε...καὶ...τάδε...[ις Λό-
κας,  — θ' σπουδας.'

212 στέφας ἄνθεξε.] Literally,
‘having formed an attachment to
thee, upheld thee’—i. e., ‘is constant
in his love to thee.’ Cf. Od. xix.
111, δ' εὐδοκεῖσαν ἄνθεξε· ‘main-
tains just judgments’ Eur. Hec. 123,
βάθης | ἄνθεξεν Μαρθ' Ἀγαμεμ
νῶν, ‘constant to the bed of Casandra;’
Soph. O. C. 674, ἀπέθανε τοῦ σῴζε
ἄνθεξει καὶ ἀνθεξικαὶ...—lit., ‘upholding,’
i. e., ‘steadily patronising,’—‘con-
stant to,’ the ivy.

213 ὑπελήφον.] ‘Not therefore
without insight will thou hint,’ i. e.,
although it is not to be expected
that you should have witnessed
the deed of Ajax, you can probably
make a good guess at its character.

216 ήμιν.] El. 272, τὸν αὐτόκτο-
νον ἣμιν ἐν καλῷ παρῷ, —‘the
murderer,—woe is me’—

217 ἐπελεμβήθη.] ‘Became a
wreck’—was married in mind and
ruined in fame. Cf. v. 367, ἐνκα-
γέλὼς, ένεκ τῆς ἐν σοι ἀρῶν, says
Ajax,—‘alas, the ridicule—how have
I been disgraced!’

218 δέκα.] We should have ex-
pected—ὁ εὐλογ. Αἰας ἐκτέρος ἐπε-
λεμβήθη. Tecmessa’s first intention
was to designate Ajax merely as
ὁ εὐλογ., ‘our famous hero’ Αἴας
is added by an afterthought, and
out of its right place. Cf. v. 573,
ote.

218 τοιεῦτα.] Cf. v. 164, note.

στεφάς.] Not necessarily a can-
vas tent: see Eur. Ion 806, στεφάς
ἐν θέας (of a temple): Thuc. l. 89,
εἶπε...ἐν τοῖς ἀνθρώποις.

220 σφάγα...χρηστήρια.] ‘Vic-
tims...immolated by no hand but his.’

χρηστήρια,—offerings made on con-
sulting an oracle—brings out more
definitely the irony of σφάγα,—in
itself a vague word. Cf. Aesch.
Thes. 219, σφάγα καὶ χρηστήρια] ἰδεῖν ἄρσεν.
ΣΟΦΟΚΛΕΩΣ

ΧΟΡΟΣ

οίλαν ἡθλειασάν ἀδρός αἰθήνες ἀγγείλαν δίπλαυν οὐδ' ἄραν,

τῶν μεγάλων Δαναών ὑπὸ ἐλεφθομένων,

τῶν δὲ μέγας μέθος ἀθέρον ἄυμιν

όμοι φοβοῦμαι τὸν προσέρχοντα. τερίφαντος ἄνθρο

πεσοῦται, παραπλήκτην χερὶ συγκατατάσσω

καλλικεῖν ἕξεσιν βοτὰ καὶ βοτηράς ἑπιτόμασαι.

291—292. Metres of the strophe:—


V. 292. τῶν μεγάλων Δαναών ὑπὸ [ἐλεφθομένων | συγκατατάσσω | καλλικεῖν] dactylic tetrameter hypercatalectic.


Vv. 298-299. παραπλήκτην χερὶ συγκατατάσσω [ἐφερ[ερ][α]] choriambic dimeter: bacchius.


291 ἀθέρον...Δαναών.] Thuc. VIII 15, ἣ τὰς Ἀθηναί...Ἀγγείλῃ τῇ Χιλιάρθων: v. 998, ἄραν γὰρ σὺν βάσις, κ.τ.λ.

αἰθήνες.] 'Fiery.' Cf. Aesch. Thes. 442, ἀνὴρ ᾧ ἐν ἀντὶ...ἀθερὸν νεκραίνει λέγομεν: auct. Rhet. 122, αἰθηνικος γὰρ ἄρα.—Form—αἰθήνες for αἰθήνας. Cf. Theognis v. 481, τα ἀθερόν γέροντες οἰκηθήθηκαν. In Hes. O.C. 361, the reading αἴθερα λέγει is supported by Epigr. αἰθήνες. C. θ. p. 143; λέγει τ' αἴθερα πραγματεύον τ' ἐνέγινεν Δήνα. So Aesop, Δ. 180, ἄραν, Δ. 180, ἄραν, ἄραν ἄρα (Eur.) Others, αἰθήνας but see Eustath. p. 562, 10: φθειραί αἰθηνωτα και συγκατατάσσομεν (cf. v. 149), καὶ θερμάτως καὶ λεοντ.* αἰθηνικος δὲ ἀθερος λέγοντι ὡς ἀλλὰ τούτων οἴποι μέθος οὐκ εὐθείαν. 293 oὐδε πεσοῦται.] 'But not to be evaded,'—i.e. incontestably true. For oὐδὲ—ἀλλὰ ὡς, cf. II. XXIV. 25, ἄμα ἄλλοι μὲν τῶν ἐφιάλων, ὡς ὡς ἦν Ἱππ.: Thuc. iv. 86, ἄρα ἓτε κακῷ, ἐν ἐλευθερίας δέ.

295 τῶν μεγάλων Δαναών.] 'The mighty Greeks'—not the chiefs as opposed to the army in general,—but the mass of the Greeks as contrasted with the small band of Salaminians, who now feel that they stand apart, and must bear the brunt of a terrible public indignation.

299 πεσοῦται...οἰκηθήθηκαν.] 'The man will die a signal death'—i.e. will be stoned to death in public: cf. v. 294. Some critics detect an unconscious prophecy of the hero's death before the eyes of the audience; but this seems both far-fetched and prosaic.


331 καλλικεῖν.] 'Dark-gleaming.' Cf. v. 147, αἰθήνας στούραν: v. 1019, αἰθηνικος εὔεργετος: Hes. Off. 150, χαλτός καὶ εὐεργετος, μελετεί καὶ σοα οἰκηθήθηκαν: H. XXIII. 350, λοιπα στούραν. Others, 'dark with blood,' as
καλωσάλτων (probably) in *Trach.* 856.

'Guiding' or 'tending' the horses of the Greek army on the plains of the Scamander,—

The word usu. = 'guiding' horses in the sense of riding or driving, e.g. Ar. *Nod.* 551, τῶν δὲ τάξεων δὲ...κατα-χέω | γάτοι κατέω — Poseidon Hipplius, who was represented riding,
or in a chariot. The old reading τάξεως violates the metre of the antistrophe, v. 235, διδύλησι | ἵπποι.

233 καθένας. 'Alas, therefore, then,—from these pastures,'—&c. Tocness now learns for the first time that Ajax had taken his victims from the public stocks and herds.

234 πομπών...δὲν.] Thuc. III. 46, τῷ τε Αχαιῶν οὐσίασθε, οὐ δέρματον οὐ γάτο Μαιας.

235 ἐν τῶν μέν...ἀνάγγειλαν.] 'Of part, he cut the throats on the floor within; others, hacking their sides he tore asunder.'—ἐντι-γάτας—where they stood upon the floor: while the other sheep, after having their sides gashed and hacked with the sword, were caught up and torn asunder with his hands.


ἡκτ.] i.e. in the tent,—referring to the whole series of incidents that followed his arrival. Schneidewin joins δέος κοράτες, 'stabbed to the heart' (τυπαγία...δέος, Asch. *Ag.* 1314). But σφαίρα = 'to cut the throat.' cf. v. 298.

237 δὲ...κυμάτα.] The represent.

atives, for Ajax, of Agamemnon and Menelaus, whom he always mentions together (v. 57, 368, 445). Already, in his first onslaught, he believed himself to have slain them (v. 57); but a madman would not remember this. 'Odysseus' (v. 108) 'escaped altogether: for before he had been flogged, Ajax was summoned forth by Athene (v. 110); and, after the dialogue, Ajax slowly recovered his senses (v. 305, 6).

ἀργίτεσσαν.] 'White-footed.' ἄργος comes from the root ΑΡΓΟΣ, χλένω: cf. O. C. 670, ἄργος Κολώνας, 'the white (chalky) hills of Colonus.' ἀργουσας Λυκαρίους, Χελερεσ (Homer), 'bright'—conspicuously placed; ἀργαὶ ἐν ἀργύρωι μεταφ. (Pind. *P.* iv. 14), of Cyrene on its tableland conspicuous from the sea: 'Ἀργουσάνωι, 'the gleaming islands' (cf. niltentes *Cyclades*, Hor. I. 14, 20). In Homer, ἄργας ἄργος, ἄργυρος, no doubt = 'with glancing (i.e. swift?) feet.'

238 γλῶσσαν ἄραν.] Before flinging down the severed head, he cut off the tongue's end. γλῶσσα ἄρας could scarcely mean, like φρεν-νύ γλῶσσα in Homer, 'the tongue from its roots'.

239 μένα.] Most of the MSS.

have μενέω. Hermann prefers μενέω, as = facit, whereas μενέω = facit. Lobeck, however, shews at length that μενέω was used indifferently with μενέω, and cannot be
distinguished from it as meaning either 'to throw often' or 'to throw violently.' After examining three alleged instances of a similar difference in meaning,—φρέω, φρέων—κεφαλή, κεφάλη—κεφαλή, κεφάλη,—Lobecck concludes that such variations of form probably corresponded to varying shades of sense, but to shades which the extant evidence does not enable us to define.

Ἀσκ. ἄσκος was required to reinforce ἄσκος, since a quadruped is in the ordinary sense ἄσκος, 'upright,' when it has all four legs on the ground. Ajax lashed ἄσκος the ram by its fore feet, as if he were dealing with a human prisoner.

240 κιόν. 'A pillar' (local dative): not 'as a pillar,' which would be ἀπό κιόν (v. 108), or ἀπό κιόν (Aesch. P. V. 15).

241 ἐχθρά. Scholar. κυνήγαις τὴν ἀργαλείαν.

242 μάκτηρα. Hence the title Αἰας μακτηρόφοξος,—(since Ajax appears at v. 99 with the lash in his hand,—under which this play is mentioned by Athenaeus, Zenobius, and Eustathius. In the didascaliae it is simply Αἰας. Dicaearchus calls it Αἰας ἓκτερος. The addition of μακτηρόφοξος was convenient as distinguishing the tragedy of Sophocles from dramas concerning the Locrian Ajax, and also from (1) the Αἰας μακτηρόφοξος of Astydamas, a pupil of Isocrates; (2) the Αἰας of Theocritus, circ. 330 B.C., mentioned by Arist. Phil. ii. 23. Similarly the Hippolytos of Euripides was sometimes distinguished as στεφανοφόροι: see Hippol. 1245.

243 δαμαίον. Hist. ix. 107, ἑκάστη δὲ κυνηγεῖ θρασύς 'γνωσίς κακίας' ἄθελον δέννου μέγαρος ἄθελα. Ἡρ. v, c. 11, δεῶν (adjective) = κυκλώματα.

244 κεδαία διήθεντο. For ἄθρων = ἄθρων, cf. v. 64 note.—Hermann understands δαμαίων κεδαίων as meaning, δαμαίων καὶ ὀδοὺς ἄθρων. But in such ellipses ὀδοῦ (or more rarely ὀδοῦ) is not used,—connects the words: e. g. Pind. P. III. 54, ἔφηκεν ὀδοὶ βουλαίας: Lucian. Asin. c. 22, ὄφθηκεν ὀδοῦ ἄθρων ὀδοὶ ἄθρων ὀδοὶ ὀδοῖ.
TEKHNES

σωλήν: λαμπράς γάρ ἄτερ στεροπᾶς
δέξαί ὃς νότος ὡς λήγει,
καὶ τὸν φρόνιμον νῦν ἀλγος ἵκει.
τὸ γὰρ ἐσπευσθεὶν οἰκεία πάθη,
ΧΟΡΟΣ

ἀλλὰ εἰ πέπαιναι, καρτή ἐν αὔτυχεῖν δοκεῖ fortunam γιὰ δῆ τοῦ κακοῦ σεισμὸν λόγος.

ΤΕΧΝΗΣΣΑ

πρώτη ἦ ὁ, εἰ ἃ μοι τις αἱρεσις, λάβων, 265
φίλους ἁπάν ἁπῶν ἡδονᾶς ἱσχειν,
ἡ κοινὸς ἐν κοινότοι λυπεῖσθαι ξύνου.

we shall prosper.' For ἄν with pres.
infin., cf. Xen. Ἀνάθ. Ι. 5. 18, ἐν ἡμῖν ἀντίθεστα ἀντίληποι...ἀνατρεῖν ἄν οὐ δοκεῖσαι; 'if we wished to de-
stroy you, think you that we should (now) be at a loss?' whereas ἀνατρεῖ
σαι ἄν would properly have corre-
sponded to ἀνατρέσθηκεν ἄν: Xen.
waż. Ι. 3. 17, δοκεῖ μοι οὔ τί ἄν εἰ... νὸς θεοίς ἢκε...ἀμείβεσθαι, 'I
think that probably no one can,'—
(It seems an actual impossibility in
the nature of things); but ἀναλεῖσθαι
ἄν, 'that no one could' (if he tried—
implying that the experiment is yet
to be made). Cf. Madv. Ἀντ. § 172.

264 λόγος.] 'Account.' Cf. λη
γεῖς ἡμεῖς, τινῶν τῶν ἐν λόγῳ
ἔνθα, etc. Soph. frug. 346, μεῖζον
γὰρ ὑπὸ τῶν παραλληλῶν λόγου.

265—268 πρῶτη ἦ ὁ...ξύνου.]
'You think that we are in better case
because the frenzy of Ajax has passed
off. But compare the actual with the
recent state of things. Then, his
madness was painful for his friends
to witness; but ἄν, at least, revealed
in his delusions. Now, we his friends
are still full of grief and anxiety; while
he, restored to consciousness, shares
our feelings. Thus the sum-total of
suffering is increased. There is dis-
tress on both sides, and not on one
only.'

267 κοινός ἐν κοινότοι.] 'Or to
suffer in their company, share for
share.' ἐν κοινῷ, unnecessary to the
tò toû δειλάνων, ὦ γόνα, μεῖξον κακά.

ΤΕΜΝΕΣΑ

ἡμεῖς ἃ ὦ νοσοῦτες ἀτέλεσθα νῦν.

ΧΟΡΟΣ

τὰς τούτ' ἀλέξας; ὦ κατόπι ὡτας λέγεις.

ΤΕΜΝΕΣΑ

ἀνὴρ ἕκεινος, ἡμεῖς ἃ ἐν τῇ νῦσῃ, 
αὐτὸς μὲν ἥδεθ' οὖσιν ἑξῆρ' ἐν κακοῖς, 
ἡμᾶς δὲ τοὺς φρονοῦντας ἡμαῖρα ἠφάνεν ἀνίων 
νῦν ὥς ἔληξε κανένενον τῆς νύσης, 
κεῖνος τὸ λύπη πάς ἐξαιλάτωσα κακή 
ἡμεῖς ἢ ὡμοίως οὐδὲν ἤσυν η ὅρος. 
ἀρ' ἔστη τάτη δὴ τὸς ἐξ ἀπλών κακὰ;

sense, is added to enforce the idea of 

rapport: cf. v. 650, ἐφέλες τῷ ἀθλητῇ: 

Phil. 6:33, ὥσις ἄγριον ἄνα, 

'equal dealer with my mind,' so ἐθέλες ἐκεῖνος, &c. Other instances 

may be noticed, (1) where the repetition 

has no special significance, but 

gives a general emphasis: v. 467, 

ἐξαποφαίνει μὸνος μὸνος: 

Thuc. 6:13, διότι παρακαλόμεθα: 

Her. II. 173, ἐν ὅρᾳ σεμφήσα σαμφή: 

(2) where the epithet is not merely 

repeated rhetorically, but is predi- 

cated with a distinct emphasis in 

each case, e.g. 1:72, ὅτι ἂν ἄλλοι 

Ἀκακίων τρόπον,—(where the 

change of principles and the change 

of conduct alike deserved notice.) 

268 τῇ δειλάδων.] 'The double 

evil,' i.e. the case in which pain is 

felt on both sides—by the sufferer as 

well as by his friends. δειλάδων 

intrans. cf. τὸ ρεδίων, Thuc. 144. 

So ρεδίων, 'to be equal!' (Plato, etc.) 

ἐν τῷ ἀλλώ 

χαίρον, Diog. Laec. 71. iv. 2.

269 ἢ ῥεῖν ἃρ' ὧν ἡμέρα.] 'Then are 

we losers now, though the plague is 

past' ἢ ῥεῖν—'Ajax and we his 

friends: οἱ νοσοῦτες—'though the 

hero's madness,—our common afflic- 

tion,—is past.' While it lasted, Ajax 

ἐTextNode literally: his friends ἐθέλες in 

the figurative sense in which νῦσῃ 

is so often used, e.g. O. C. 765, κα-

κώς | νοσοῦτα.— Secondly, emphatic: 'now 

—by this very change, which at first 

sight appears so happy.'

ἀρδεύσατα.] Damno affinimur.

Aesch. Suppl. 438 (when property 

has been pillaged), νῦσῃ ἄν ἄλλα... 

ἄν θα τε μελών καὶ μεγ' ἐμπληθοῦσι γάρ 

μοι, 'new wealth may be won,— 

greater than the loss,' &c.

275 νῦσῃ = τῆς ἐκείνης προσελθοῦν πεῖρας, П. 

XI. 65, τάς 3' ἀρ' χαλάκ' ἄλλον, 'from head to foot (Hecitor) blazed 

in bronze.'

ἀπλωσα.] 'Is straightforward harassed.' 

The tense expresses the 

suddenness of the change. No sooner 

has he regained consciousness than 

he is plunged in grief. Cf. Plato 

Phaedo p. 180 D, ἦ καὶ γεγονοῦ ἀκολοτροπημενον τῷ ἐσόμενῳ ἄλλη 

δειλικρίνεσθαι καὶ διεσκελεσθαι.

277 ἢ ῥεῖν ἃρ' ὧν ἡμέρα: the notion being, 

'are you satisfied that such and such'}
ΣΟΦΟΚΛΕΟΣ

ΧΟΡΟΣ

ξύμφωνα δή σοι καλ δεδομένα μη ἐκ θεοῦ
πληγῇ τις ἡγ. τῶς γὰρ, εἰ πεπαιμένος
μᾶλλον ἵππος ὑπὸ τοὺς ἑφραίστατοι;

ΤΕΧΝΗΣΣΑ

ἀς δὲ ἕχοντες τῶν ἐπιτασσολε σε χρη.

ΧΟΡΟΣ

τὰς γὰρ ποτ’ ἄρχη τοῦ κακοῦ προσέπτατο;
δήλωσον ἥμων τοῖς ἐξυδρουμοῖς τύχας.

ΤΕΧΝΗΣΣΑ

ἀπαν μαθῆσει τοῦργον, ὡς κοιμώντοις ὅψιν.
κεῖνος γὰρ ἄκρας νυκτὸς, ἧν᾽ ἐσπεροὶ

is the case? i.e. 'is it not the case?'

Cf. 'satin' (Terence, &c.) for nom.
me saitis?

怫[ψτο] τοῖς, proposed by Elms.
ey, seems slightly less suitable than
ψτο. δέδοτο μη ψαίνω—'I fear it has
come' (i.e. 'I fear there can be no
mistake about it'). δέδοτο μη ψτο,
'I fear it may have come,'—expressing
apprehension, but no certainty.
Vague dread, rather than a mere
statement of conviction, might be
looked for from the chorus at this
juncture.

wives γὰρ...ἐφραίστατοι.] Before
their interview with Tecmessa, the
Chorus had already conjectured that
Ajax might be suffering a divine
judgment (v. 173—185). That be-
lief is confirmed by Tecmessa's ac-
count of the prostration and despair
which have succeeded to his delir-
ium. If his mind has not recovered
a natural and healthy tone, now that
the access of disease is past, what
can be the reason? Must it not be
because that visitation was merely
the prelude to a fuller punishment,
designed to be worked out to the end?

ὡς δὲ δὲ ἕξωντες.] 'Thou art
to know that even thus it stands'

(i.e. that this is indeed the stroke of
a god): lit. 'You are to form your
conviction on the understanding that
these things are so.' Eur. Med. 1311,
ὅπως ἐκεῖν ἑστιν εἰς τίναν φροντίδαν
δῆ; Keph. Aesch. 2. 6, ὥσ ἕμεν λέγον
τὴν ἀν καὶ ὅρων, ὄστρε τὴν γνώμην
ἐκεῖν.—Madv. Synt. § 181 a, 2.

αὐτὸ προσέπτατο.] Tecmessa hav-
ing just said that this affliction is in-
deed from the gods, the Chorus ask,
'And in what strange guise first
spread the curse?—προσέπτατο ap-
propriately describing the descent of
a δεδομένος μάχης, a sudden plague,
winged by some god to its aim. Cf.
Aesch. Pt. V. 663, ἐθάνατον χείρων...
θεὸν μὲ...προσέπτατο (to speak-
ing of the madness inflicted on her
by Hera); Eur. Alc. 420, ὥσ δὲν
μάχην τᾶς...προσέπτατο', i.e. this is
no sudden, unlooked-for visitation.

ἡμέρας.] Governed by ἐκὴ-
ς. ἐξυδρομεῖν τῆς would be a
correct expression; but the rhythm of
the verse alone would decide in
favour of the more natural construc-
tion.

ὡς γὰρ.] Prefacing the narrative.
Plato Adv. p. 320 c, δεδομένα...μάχην ἔλευ...καὶ
τοῖς τε...ἐκὴς...

ἀπασ νυκτὸς.] 'At dead of night,'
In reference to time, ἀργος appears to have been used with two different notions: (1) 'mid'—when the season is spoken of as being at its acme: e.g. Theocr. xi. 36, τωρά δ’ οὕτος ἀν’ ἢντος ἐν θέρας, ἐν’ ἀργος, ἐν’ ἀργος, | ἀν’ χειμῶνας ἀργος: and so probably Pind. P. xvi. 16, ἀργος τῶν ἔκτροφ. 'at full eventide': (2) 'incipient' or 'awning'; — i.e. on the edge, threshold (of night, &c.), — or at its uttermost verge: e.g. Arist. H. A. ix. 22, 1, ὡς τάσσαν νυκτα, ἀλλὰ τὰ πρότερον καὶ τὰ ἄργος, at the close of evening, and the dawn of day: Theophrastus (cerc. 320 B.C.) De Sign. Plut. ii. 782, ἀργωτίς διάταξα, ὅπως ἡμέρα ἀνατάλης, the rising (of the star) at nightfall, soon after sunset: Hippocrates (cerc. 450 B.C.) Aphor. p. 723, τοῦ μὲν ἡρου καὶ ἀργο ἔρχου τοῦ θερµον, acuta nova; Bekker Anecd. p. 372, ἀργωτις: οἷον ἄργος τῆς νύκτας.

286 λαμπτρές.] Braziers raised on stands, in which pine wood was burned, at once for light and heat (φῶς ἔργοι τὰς θέρµας, Od. xix. 64). See Od. xviii. 305, ἀργωτὰς λαμπτρές τρεῖς ἑταρσὶν ἐν µεγεροις, | ἐφαρµακοῦν περὶ δὴ ἔθλα κάτω κάθηκα...καὶ δέδοι καὶ ὑμέρας. Odysseus (iii. 343) stands full in the light of these braziers—τὰς λαμπτρές—that all may see him. The λύχνος, or oil-lamp with a wick (δραµάλη), was a later invention: Athenaeus xv. p. 700, ὡς παλαιός ὁµηρός λύχνος. 'φλέξ' δ’ αἰ χαλαρὶ τῆς τοῦ δέσιν καὶ τῶν ἑλέων ὑγείας. Cf. Her. vii. 215, ὡς λύχνων ἀφέτε, τ. ε. 'at nightfall': Propr. Eleg. iii. 8. 1, ad extremas fu-
Sophocles

γίναι, γνωστοὶ κόσμον ἢ συγγένειοι, μὴ μονοτροφοί, ἐνδιάλευκα
καὶ τὸν ἱερὸν οὐκ ἔχειν ἁγίαν πάροικο
διὸ ἐξελθεῖν συνεδότους δύον ὁμοιοτάτους, καὶ βοηθεῖν, εἰς τὴν ἁγιάν.
καὶ τοὺς μὲν ψυχῆς, τοῖς δὲ ἐν εἰνέκοις ἀναφαίνει καρφοῖς, τὸν δὲ δειπνοῦν
μεῖζον διὸτε φῶτα ἐν θυμοὶς πίνουν.

τὸλος δὲ ὑπόθεσις διὰ θυράδος σεισά τινὶ

ἀλγοῦν ἀνέγκια τοὺς μὲν Ἀτραίδῶν κατά,

300 ὑπόθεσις only, and do not apply to

303 γνωστοὶ φῶτα, ἀριστ. Rep. I. 12, ἐστὶν ἐν τοιαύτῃ εἰρήνῃ,

302 μεῖζον κάθερον, κ.τ.λ.) Arist.

301 ἐστὶν φῶτον, ἀριστ. P. V.

300 φῶτα] = ἡ στέρπ. Aesch. P. V.

300 εἰς ψυχὴν. ἀριστ. Ἐν τῷ 

300 ὑπόθεσις] ὑπόθεσις, ἀριστ. O. C. 343, ὑπόθεσις: Arist. 1033,

300 τὸιν] = ἡ στέρπ. Aesch. F.

300 ὑπόθεσις] = ἡ στέρπ. Aesch. F.

300 μεῖζον κάθερον, κ.τ.λ.) Arist.

302 μεῖζον κάθερον, κ.τ.λ.) Arist.

303 γνωστοὶ κόσμον ἢ συγγένειοι, μὴ μονοτροφοί, ἐνδιάλευκα

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303 τὸιν] = ἡ στέρπ. Aesch. F.
Τόδε δ' ἀμφε ὁδυσσεῖ, ὑπενδεῖ γέλαν τοῦτον, δεδε καὶ αὐτῶν ἤριμω ἐκτὶςάτ' ἰμόν 
κάπτος' ἐπάξοι αὐθίς ἐς δόμως πάλιν 
δεμένοις μόλις ποις ἔσον χρόνοι καβδησταταί, 
καὶ πληρές ἄτις ὡς διοπτεῖς στέγοι, 
παλαια κάρα ἑβαζίζες ἐν ἀ πριψίως 
μερῶν ἔριψες ἐκεῖ ἀνελευ ψον, 
κοιμήν ἐπρέπε διώξει συλλαβῶς χερὶ. 
καὶ τὸν μὲν ἤστο πλεῖστον ἀφθονογες χρόνον, 
ἐπετ' ἐμοὶ τὰ δέν ἐπηνελειρ' ἐνα,
οὸς δ', ὃς τὰ δοκεῖ τῷ θεῷ ἀφήνει τὰ λαὸν. 'Who menaces the city with all terrors.' Soph. Trach. 375, ὃ δὲν τὴν ἡμέραν, 'most strong love.' In such cases τὰ δοκεῖ, etc. = 'those terrors which I remember so vividly.' The speaker communtes aloud, as it were, with his own recollections, forgetting that they are not shared by the person whom he addresses.

313 ἀφήνωן.] Attic fut. opt. for ἀφῆναν. The Attic form of the fut. opt. is found only in verbs of which the characteristic letter is λ, μ, ν, or ρ: e.g. ἀγγελῶν, ἔφταν. For the tense, cf. τ. 717, ἠρρέων ἀλ. 414, καὶ τῶν ἔρχεται τὴν σκέψιν, etc., ἀφήνων, τῷ τε... αἴρεσις: Phil. 353, καὶ τῷ Τρολά Πάργα τῆς αἰρέσις ἢ οἴνον: ib. 376, καὶ τῶν καθοῦ εἰς ἅφαρες ἐισελθόντα μα. For person (as ἀργός 841) condemns φάρον, but without assigning grounds; and proposes φαραῖον.

ἐν τῷ πράγματι.] Cl. τ. 102, καὶ τἐτελέμενον, nunc.

φλω.] As Hermann remarks, there is something piteous and appealing in 'φλω'—as if Tecmessa would deprecate blame for the incautious recital which had plunged Ajax in such grief.

τοῦτο, ἀφήνων.] 'What he had already done.' A fresh outbreak might be provoked by refusal to comply with his request.

has been conjectured, on the ground that βροχόμων ('roaring') does not agree with υστερίες ('groaned low'). But the leading notion of βροχόμων is that of deep, sullen tones, contrasted with ὀξύς κοινήρας. The fretful impatience which βροχόμων ('snorting') implies, would mar the intended contrast.

323 τοὐδείς.] Emphatic:—such deep—such unprecedented adversity.

324 ἀδένως...ἀδένως.] Od. iv. 760 (Penelope anxious concerning the fate of Telemachus), καὶ δὲ ἀδένως ἀβέβαιος ἢ πόσον ἥπνοις.

βεβήλως.] 'Kne,' generally. Cf. v. 145, note.

325 τειχροκόμησαν.] Aesch. Cho. 357, μετ᾽ ἄλλα δεινομαχίην λαῖν; Sapph. 681, ἀπείσθεν λαγός.

326 ἀέρας...ἀερασίας.] Lyric: Euthyd. p. 138. 47, ἀέρας τευθύνεις ἀερασίας: Xen. Anab. 1. 5. 9, ἄέρας τε ἂν Κάλπης ἢ στράβων.

In such cases ἄερας is really redundant, and involves a confusion between two ways of speaking: (1) δῶμεν ἀν ἄρας, (2) ταυτα τειν ἐν ἄρας (with the ostensible intention of...).

Ἀερασίας.] Desideratives in -ας are formed from the future of the original verb; e.g. ἠδρασίας, φυλακασίας, νομασίας. (From these must be distinguished some verbs in -ας which are not desideratives, but merely epic forms, e.g. καλας, θάλασσας, ὀνομάσσας, δεικας, δεξιας.) Desideratives in -ας are formed from substantives, e.g. ὀργάς, μαθάς, ὀργασίας, φωνάς, &c.

327 τευτυρά τοι.] Talia fere: 'to such vague, purpose are his words—his sobs.' Xen. Cyr. iii. 3. 7, ὑδρον ὄρει καὶ ἐστὶ τὸ πέλας. Cf. v. 506, note.

328 ἄνεμληρ.] 'Such was my errand,'—i.e. her self-imposed errand.

330 φωνη γαρ, μ. ὑ. ἐ.] 'When a man like Ajax is in grief, he will listen to the comrades who have shared his toils, though he would not brook advice from a woman or from a stranger.' Cf. II. xi. 331 (Nestor urging Patroclus to try if he can turn Achilles from his sullen anger); τί φῶνει τε ἀν ἰπτερέ ψυγον δύναι ἄρας | ταυτάς ἀν καλόμαν ττον στνεν. Cf. v. 210, note.

333 δικαροφοβοῦσας.] 'Has been demented' by his troubles. His frenzy has not proved to be a transient malady, followed by a restoration to mental health. He has been taken possession of thoroughly and permanently (δικαρομάσια) by an evil influence, which is directing his thoughts to some fresh act of violence. It is these recent symptoms:
the gloom and despair in which Ajax is plunged—that shock the Chorus in Tecmessa's recital. The details of his frenzy were already known to them (233—244). Beyond this, they knew only that it had been succeeded by mental distress (v. 273). But now the particulars of that distress confirm their worst fears. Without doubt 'the stroke of a god has fallen' (see v. 278).—διασφαλίζωσαν. From φαίνομαι, 'bright,' 'pure,' come (1) φαίνεσθαι, to prophecy, (rarely, 'to inspire,') φαίνει, a prophetess (Eur.); διαφαίνεσθαι, to inspire with madness: (2) φαίνεσθαι, to cleanse (φαινομαι, bright, pure); ἀφαίνασθαι, uncleaned, Aesch. *Eum. 218.

334 μᾶλλον.] Sc. διασφαλίζονται.

337 ἄνερ ἤνων...παρέω.] 'The man seems to be either mad, or vexed by the memories of madness, haunting him while he views its work:' lit., 'or vexed by his former frenzy, haunting him (οὐκοῦν), while he is on the spot (παράθετο)—in the presence of his own wild work—surrounded by his slaughtered victims' (vv. 351—3). The force of παράθετο is to express more vividly the closeness of the conflict between Ajax and the thoughts with which he is wrestling, as it were, face to face. Compare v. 1131, τοῦτο διὰ τοὺς οὐκ ἔστι διαφαίνεσθαι παράθετο, i.e. 'you are here in person—bodily present—to enforce your veto;' v. 1156, ἄ νερ ἀνθρώπων παρέω, 'thus chide he the man to his face.'

340 Ἐυρυσάκας.] The first syllable of a dactyl in the third place must ordinarily be either the last syllable of a word, or a monosyllable; but the case of proper names is excepted. Eurysaces was called after the same 'sevenfold shield' from which his father Ajax took the title of ἄποιγος: v. 376.

341 ἀντὶ ἀμφοτέρων.] When Ajax returned to the tent in frenzy, Tecmessa had hastened to place the
ΑΙΑΣ
Τεύκρον καλ. ποτ Τεύκρος; ἢ τὸν εἰσαλ οἰκετήν χρώνιον; ἄγω δ’ ἄπόλλωμα.

ΧΟΡΟΣ
ἀνὴρ φρονεῖν δοκεῖν. ἀλλ’ ἀνοίγητε.
τάχ’ ἂν τίνι αἰλῶ καὶ ἴμοι βλέψας λάβοι.

ΤΕΚΜΗΣΣΑ
καὶ δεινῷ προσβλάσει δ’ ἔχοντι σοι
τὰ τοῦτα πράγμα, καὶ τὸς ἄχων κυρί.

child out of his reach (v. 531), in the charge of attendants (v. 539). She
is now terrorised by the thought that Eurytaces may not have been
removed to a safe distance.
343 [Teucer.] The half-brother
of Ajax, being the son of Telamon
by Hesione, daughter of Laomedon
(v. 1309). As Hesione had been the
captive of Hercules, who gave her
to Telamon, Teucer is tantalisingly
called by Agamemnon ὁ ἐς τῆς ἀκ-
χαλλικάδος (v. 1248), ‘the son of the
slave-woman.’ The mother of Ajax
was Eriboea (v. 569). Ajax wished
to see Teucer, in order to commend
the child Eurytaces to his care: cf.
v. 562.

ΤΕΚΜΗΣΣΑ] Teucer had gone
on a foray among the uplands of the
Myian Olympus (v. 726); cf. v. 564,
τριλοχός μουχρ., δουμανόμεν θάνατον εἰς.
Thucydides (1.11) says of the Greeks
at Troy, ‘Even after the arrival in
the Troad they do not appear to have
used the whole of their force, but to
have engaged in pillage of the Chers-
onees and in forays (πυραμετα,)
owing to dearth of supplies.’

344 φρονεῖν δοκεῖν. Since he re-
nembers the cause of Teucer’s ab-
sence; and shows, by the words ἄγω
δ’ ἄπόλλωμα, a consciousness of his
own situation.

‘Open, there!’ Cf. ler. Aesch. iv. 4, 45, ἀπερί, αλλιώσ: ‘open, some one’ (a person
outside the door summoning the in-
mates): so Aesch. Cho. 862, ἀλλ’
ἀνοίγεια. But as there is no one
within but Ajax (too much excited
to heed the summons), Tecmessa
herself opens the door from the out-
side.

345 αἰλῶ. His wild cries for Eu-
yractes and Teucer led Tecmessa to
fear some rash purpose,—τι ποτέ
μεσαί: The Chorus hope to restrain
and calm him.

καὶ δειεχ αἰλῶ. ‘E’en at the
sight of me!’ lit., ‘e’en at me, or
seeing me.’ No example occurs of
βλέψαν ἐν τῷ γεν. instead of ἔρι
τῷ γεν. or ἀν τῷ γεν.

347 τὰ τοῦτα πράγμα.] ‘The deeds
of this man (the slaughtered cattle),
and his own plight.’

The interior of the tent is displayed
by the ecyclema. Ajax is discovered
amid the slaughtered cattle [Schol.
ἕκτε αὐτοῦ ἐκτελεῖμα τὰ γένειαν. The
ecyclema was a semicircular stage,
equal in diameter to the doorway in
the back-scene through which it was
swung forward, and to which it was
attached at one side by hinges. The
dεῖκτρα was probably a similar con-
trivance for disclosing an upper cham-
ber (ἡμέρα). From v. 351 it appears
certain that some stage-contrivance
was employed to represent the havoc
of which the tent had been the scene.
Some attempt at indicating it would
be essential to the effect of the tableaus,
and to the force of the opening lines.]
Vv. 348—439. Aj. Also, trusty

AJ.
followers, in you alone I have a refuge from my miseries: come all and slay me.—Chor. Hush, seek not to cure ill by ill.—Aj. See ye how the brave has been dishonoured—driven to rage against peaceful cattle?—Th. Ajax, my lord, speak not thus!—Aj. Wretch that I am, who let villains escape, but fell on horned kine and goodly flocks! Ah, son of Laertes, I warrant thou dost triumph.—Chor. As the god wills, each or triumphs or mourns.—Aj. O Zeus, grant me to be avenged, and die! O thou darkness, my sole light, take me to dwell with thee: the daughter of Zeus, the strong goddess, torments me to the death. Paths by the waves and all old haunts around Troy, no more shall ye know Ajax,—once (for I will vaunt) first of the Greeks,—now prostrate in dishonour.

348–350. This passage falls into 3 pairs of strophe and antistrophe. In each, the lyrics belong to Ajax (μῆλα ἀπὸ σκηφῆς, 'from the stage,' i.e. given by an actor,—as opposed to χωραὶ μῆλα from the orchestra); Tecmessa, or the Chorus, replying in trimeters. The regular Common, on the other hand, was a dialogue wholly lyrical: see v. 321, note.

348—355. Lyric metres of the first strophe—Vv. 348, 39 (extra metrum). ἀλλ' ἐπὶ καταστροφῇ μῆλα ὑπὸ φίλον λασμ.: dochmiac dimeter. (The word ῥόκωμα was properly an antistrophe with a long syllable added, ); but admitted several varieties.) V. 350. μῖκρα ἢ ἐμπόθεν.Profile ὀρθά ἢ ῥόκωμα]: the same. V. 351. ἐνθί ι.τ.λ. iambic tetrameter. V. 352. ἀμφιβλάμφω | κυκλαίαι | choriambus: bacchius. 350 ὀρθά νόμοι. ‘The law of honesty,’—the upright rule of loyalty to friends. θεσθή μή οὖν, κ.τ.λ.) i.e. θεσθε μή, ὅπως κυκλαίαι (με). Aesch. P. V. 92. θεσθή μῆ, etc...νάγχω. φωλαίαν ἵππον ἢ λάρι. ‘Under stress of the deadly storm.’—μῆλα, the tempestuous madness which has burst upon him like a storm;—κυκλαίαι,—the blood shed under its influence, which has flowed around him and hemmed him in, leaving no escape but by death.—For μῆλα, cf. Pind. O. xii. 15, oί δ' ἀπεραίωσαν γνθέρισθαι θάνατοι | τελλόν βεβαί πέφυσαν νεκρωμένοις.—φωλάιας, 'deadly,' as in O. T. 93, τύλας σαλέον κάκοκοψας καρα | βυθὺν ἐν' ὁλι σα το φωλαίαν πέυκον; 'the deadly surge,' i.e. the overwhelming pestilence.

344 διευκαίρωι | το, Τέμβροι. 355 ἐνθί, κ.τ.λ.) ‘The fact proves that a wild hand was here’ (τὸ ἄγρυν ἢ is a case of madness, (ἀπορροήν ἢ, ἢ) was
done in madness. — There are two objections to making Ajax the subject of this: (1) deorhstiator is the epithet of the deed rather than of the doer: (2) Ajax is now sane; ἄνδρα φρονεῖ θεία, v. 344.


356 γένος...Ἀρχόν.] 'Ye mates, launch in seacraft.' Cf. v. 101, καὶ ἐποίει τὴν Ἀιαστος: (sei pauli¬naire administr.). Aesch. Pers. 380, τὰς ἄψις κατῆ ὄψις; ὥστε τοῖς ὀσίν ἐνστάτησε.

357 γένος...διὰ. Cf. v. 335, τάξιν...διὰ, and note.

ἐν ἄλλων (βεβ.), The metre (v. 359 μόνον ἐστὶν ἐμπετόν) requires either ἐν ἄλλοις ἐστίν, or ἐν ἃνδρος ἐστίν, -the reading adopted by Hermann, Lobeck, Schneidewin, Wunder, etc. — ἐστίν would mean 'consecutively hence.'

πλάταν.] Palmae remi,—the ear-blade,—hence especially εὐφαλη, ἀλα. O. C. 716: Eur. Hec. 39. &c. 360 ἐς ὄροις ὄντι.] The word ὄροι (τάς) is used by Alcaeus, θραγ. 15. 4 [Degrk.] ἐρωτεύεται, ὄροι ἵν' ἐπιλάθη μέλος. — Two other readings deserve remark: (1) πηνεῖον ἐπαρκεῖον, Wunder, Schneidewin, (2) ποιμένων ἐπαρκεῖον, Schol., μόνον τῶν ἐν τοιαυτοῖς ἐντολέων. But Lobeck renders — the Æsc. 'helper of thy shepherd' — ποιμένων meaning

Ἀλαστος, and ἑπαρκεῖον standing for βοσθον ἐφεύρειν, on the analogy of οἱ προσφερέται τοις, ἡ τελευταία τιμών, etc. As Hermann, however, observes, the omission of the article makes an important difference; and Lobeck allows that he can produce no instance exactly analogous.

361 ἄλλο. ] 'Come.' L. ii. 38, ὃς ὁμήρος, ἄλλα ἱερομνήμων μοι αἰθέρον ἡμῶν.

361 κακῶν κακῶς ἀκος.] Seek not death as a remedy for misfortune—thereby bequeathing aggravated misfortune to your survivors. Cf. Her. iii. 53, μὴ τῇ κακῇ τῇ κακῇ καὶ, ('do not avenge your mother's death by renouncing a throne').

363 τῷ πῇμα τῆς ἁτης.] 'The bitterness of the doom.' Od. iii. 152, οἷς γὰρ ζητήσατε πῇμα κακόν: Soph. Phil. 765, τῷ πῇμα τούτῳ τῆς ἁτης.

364—374. Lyric metres of the second strophe:


V. 365. τῶν ἐν δαιμονίᾳ ἄνθρωπον μάχαν: the same.

V. 366. ἐν ῥατοῖς μή τῇ ἔνθα δεινῶν ἔρατε: the same.

V. 372. ως δεσμος δι' ἔξωτον μεγὰ ἑπτά ἔρατον καὶ ἐπέτειλε τῆς ἀλαστορίας.] daesylic dimeter hypercausal, with anaclusis (note at v. 172 on metre of v. 175): iambic dimeter.

V. 374. 5. ἐν θλίκον ἀθάνατον θεοὶ καὶ θάνατον πίθουν: οἰκίβοις: cho-
ΣΩΦΟΚΛΕΟΣ

στρατήματα

ΛΑΣ

δράς τὸν θρασυν, τὸν αικάρδην,
τὸν ἐν δαίμων ἀμφετηθανό μάχαμ,
ἐν αἵβας με ἠπροσδειγίδων σορεί;
ἀμμοὺ γήλατος, ἵναν ὑβρισθην ὅρα.

ΤΕΧΝΗΣΣΑ

μή, δήσοι' Λασ, ἀλλομαλ σ', αὐδα τάδα.

ΑΛΑΣ

οὐκ ἐκτός; οὐκ ἄφορον ἐκνεμεῖ πόδα;
αἰαί αἰαί.

ΤΕΧΝΗΣΣΑ

ο ἤ πρὸς θεῖν ὑπεκαὶ καὶ φρονήσεων εὖ.

ΑΛΑΣ

ο δύσμορος, ἃς χαλ πών μεθήκεα τοὺς ἀλάστορας,

rixambus: iambic dimeter: chóriambus.

V. 376. ἠτάτου σου ἡδυνη 
: iambic dimeter catal.

376 ἡτάτου....ἐκαθρήθη....ἐνεργεύ.] 'Bold' in going to meet danger; 'stout-hearted' when it looms near; 'intrepid' in its presence.


τοῦτο τάδα.] Lit., ' guide your foot out of the way,' ἐκπολεύονθαι would naturally mean, 'to pasture upon (land) to the full,'—ἀπανταύ: but is used here in that sense of 'guiding' (away), which is proper to the active ποταμός. Cf. Pind. Ν. v. 15, δέ τινα τοῦτο τάδε. For the poetical middle form, cf. O. C. 444, προαρχήσον: Ελ. 1059, ἀπορεῖν: 

371 δὲ—like our Oh!—is an exclamation expressing surprise or joy or pain; δὲ, a mere sign of the vocative, less emphatic than Oh!; also in the phrase ὁ πρὸς τινα, in questions ὑ of with the imperative.
376 οὐκ ἡδεῖσθι βουθεὶ καὶ κλυνὸ τενάω αἰνολλον  ἑρμῶν αἰμ' ἔδαυσα.

ΧΟΡΟΣ

τι ὃτι ἀν ἄλγοις ἐπὶ ἐξεργασμένοις;  
οὐ γὰρ γένοντι ἀν ταῦθ ὅπως εἰς ᾧ ἐκεῖν.

ἈΙΑΣ

ἰδ ἀναφ ὅραν, ἀπάνταν τ' ἀδὲ

377 ἐν ἐξεργασμένοις.] (Why  
grieve) 'when the deed is past re-
call.' Aesch. Ag. 1350, ἔτηκα τ' ἔννοια τ' ἐξεργασμένων.  
eti here does not mean 'after all is done,'  
'but with all done,'—denoting a  
present condition of the action ἄ-
γοις ὑπ. See Mr Paley's note to  
Aesch. Pers. 327, where he quotes  
Soph. Ant. 556, ἅλλ' οὐκ ἐν ὑμής ἑρ-
νίς γένος ὑπ' ἐν ἑξεργασμένων. (you shall  
not do so) 'with my words unsaid.'  
Eur. Ion 218, ἐν ἐς ἀσφαλίσθην ἀκ-

378 οὐ γὰρ γένοντι ἀν...ἐκεῖν.]  
A mixed construction compounded  
of (1) οὐκ ἐν γένοις, ἃς ταῦτα οὐχ  
ἐδε ἔσει: like O. T. 1058, οὐκ ἐν  
γένοις τοῖς ὑπομ. ὅπως...ο θεοῦ ἱερον  
γένος: (2) οὐκ ἐν γένοις, ταῦτα οὐχ-

379 πάνθ' ὅραν.] 'All-observing.'  
—ever on the alert 'to snatch an  
occasion against his foes' (v. 3).—  
Morstadt (followed by Schneidevin)  
πάνθ' ὅραν, ἵ. ἡ πανοπλία.  

380 αὐτνων τε...ἐμπο-

381 γεγονα] Cl. Pind. N. x.  
141, τέγνων δὲ ὕμοιν: Eur. I. T. 106,  
ἄλλω κρατήρι...ἔρασε...παγία  
ἐν Λυκοφρών v. 1189, ἀλλα χῶρα:  
Av. 16, aquam Alcanam...πα-

382 σαμ περ αγροι ἐϊγείοπος.  

383 ἐν ἐξεργασμένοις.] (Why  
grieve) 'when the deed is past re-
call.' Aesch. Ag. 1350, ἔτηκα τ' ἔννοια τ' ἐξεργασμένων.  
eti here does not mean 'after all is done,'  
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Av. 16, aquam Alcanam...πα-

382 σαμ περ αγροι ἐϊγείοπος.  

377 οὐκ ἐξεργασμένοις.] (Why
καὶ ὁ ὅραμα, τεκίνων Δαρτλών, 
κακοπινδαστεῖν τ' ἄλμα ὑπὸ τοῦ πολέμου γνώσθε ὑπὸ ἵδον ἀγνώ.
ΧΟΡΟΣ
ἐν τῷ θεῷ πάντα καὶ γελᾶ καθορεῖ.
ΑΙΑΣ
ὡς μὴν μέν, καίτερ ᾳτομένεις.
λέ μοι μοι.
ΧΟΡΟΣ
μηδὲν μὴν ἁπτῆσαι, οὐχ ὁρεῖς ὥς εἴ κακοῦ.
ΑΙΑΣ
καὶ τεῦ, προγόνων προσάτωρ, πᾶς ἐν τὸν αἰμιλάτατον,
but merely the god, whatever his name, who is always influencing a man's destiny at any given moment,
e.g. Eur. Helen. 711, ὡς ὅραμα, ὡς ὁ τι ἐφ' ἐν τεῦχον | καὶ ἀστρικτοὶ.
384 ὧς μὴν ἡν. The MSS. give simply ὧς μὴν; and in the strophe (v. 369) some editors omit the second ὧς: see v. 369, note.—
385 Θεούμι σὲ ἕν; Triclinius, ἕν μὲν: Dindorf (1832) Θεούμι, Θομι. Either μὴν (i.e.) or μὴν suits the context better than μὲν or δὲ.
καίτερ ᾳτομένεις.] Shattered as I am—and (I do not dispute that this is the will of the gods)—let me but have a chance of revenge.
386 μὴδὲν μὴν ἁπτῆσαι. Od. xxii.
387, μὴ τοῦτο ταύτας μὲν ὅραμα ἀφενδεῖς μὲν ἀπεσταλμένης ἀλλὰ ὅτι μὴν ἐν τῇ κατασκολασμένης:
τραγ. 162 (Electra to the Chorus) ἀπέκτισεν, ὦ δὲ ἔτεκεν: ὧς μὴν ἔστην 
&c.—Lit., ‘you have kept up a noise’ (she had once before enjoined silence, v. 170).
γνώσθε.'] Suidas and one MS. γελᾶ. But the ‘Attic’ form was used by the Tragedians only when metre compelled; cf. v. 302.
388 ὧς τῇ ὥσπερ ἔν τοι σέβης ἔστη σὲ ὅθεν ἔστησα, since the usual phrase is ἔστη σὲ, ἔστησα. On the other hand, ἔστησι is sometimes used where no particular god is meant,
In the Iliad and Odyssey, μή is a general term for the nether gloom, but distinguishable from ἄλλας, the actual abode of the dead: Iliad, 8. 357, εἰς μὲν ἀλλὰς Άθηνας ἔσσωσι πολλοὶ ἀνθρώποι. While ἄλλας is a lower abode, ἄλλας ἄλλας, ἢς ἔσσωσι πολλοὶ ἀνθρώποι, Iliad, 8. 156. Later poets used the word in a general sense, e.g. ἄλλας ἄλλας, the darkness of the deep, Ant. 589.

εἰς ἄλλας γὰρ ἔσσωσι: the passage is: O. C. 20, μείροι γὰρ, ἐν γένει, πολλοὶ ἐνίκησαν δόλῳ: Cl. Brut. 10. 41. Themistocles invocatus est: ut aquae nec, perantiquas.

596 ἀλλαταί. Cf. v. 517. 1099 εἰς μὲν...ἀλλαταί. Ode: τὸ ἄλλον εἰς βλάβην ὕστερα, ἄλλον τοῖς ἄλλοις ἄλλος εἰς ἄλλοις, ἄλλος ἄλλος ἄλλως ἄλλας. For the place of the preposition, which governs ἄλλος as well as βλάβην, cf. Ant. 1176, τὸ παρασίτης ἐπὶ πρός κελαμίαν ὑπόλοιπον. Eur. Her. 735, μόνον τὸν παρασίτης γῆς, μείροι τὸν τῆς βλάβης...ἀλλαταί τρεῖς. Hermann places a comma at βλάβην, taking it as governing ἄλλος, and making τὸν εἰς ἄλλος ἄλλατα, ἄλλος ἄλλος ἄλλας. For the form of the sentence, Schneidewin compares Liv. xxii. 14, sepultus nos quem deceminem imminuit opem.

501 ἄλλας μὲν ἄλλας. Recalling the encouragement which Athens had given him in his onslaught, and for which he had expressed no such gratitude (vv. 93, 117), he now that this visitation is from him.

493 ὁ δὲ ὁμ. Cf. v. 172, note.

403 φῶς. Conjunction de dicto, as in: O. C. 1057, τῷ θαλάσσῳ τῷ ἀθωτῷ. Eur. 758, εἰς ἄλλας ἄλλας. For the passage, cf. O. C. 1747, τῷ μέλλοντι, ἐν ζήλῳ: El. 812, τῷ μὲν χρῆ μέλλοντι: Virg. Aen. 504, Quid fecerit? qua se rep. coniuge ferret? 405 τὰ μὲν...φωτέοι. the old things (τὰ μὲν—my name and fame) fade, my friend and wither: O. C. 403, ἀλλὰς. among the other readings, there is to be noticed: (1) Bruck. Lonic. Schneidewin. Wunder, instead ἀλλὰς, ἄλλας, read ἀλλὰς ἄλλας. I.e. 'my honours perish', with these creatures near me.
θηρίων ἀλημα, τοῖς τις δισταρχαῖς ἀλώσας βασιλέως. 390
tέλος θάνωμι καῦτος.

ΤΕΧΝΗΣΣΑ

ὅταν κατεύχῃ ταύθ', ὡμοὶ καμῷ θαναίν
εὖχον τι γὰρ δεῖ ἢ τὸ με σοῦ τεΰνητός;

στροφὴ γ':

ΑΙΑΣ

ιὸν σκότος, ἐμὸν φῶς,
ἔρεβος ὁ φανεντάτων, ἐς ἐμοῖ.


390 δισταρχαῖς.] Cf. v. 251, δικρατεῖς. These epithets ought in strictness to mean 'diversely ruling,' but δισταρχαῖς is used merely in the sense of δισοσταλεῖς.—Cf. O. C. 1055, διδυμὸν ἀδελφοῖ, not 'sisters diversely journeying,' but 'two sisters journeying (together).'

Eur. Phoeb. 583, διδυμὸς ἄιδε, Περσεφονος καὶ ὅμοια λωτενθα, where the meaning is not—'two goddesses with contrasting names,' but simply, 'two goddesses, each of whom is invoked.' Similarly in O. C. 718, ἔκμιχυδῆς Νερείδαι, not 'the centipedes Nereids,' but 'the feet of a hundred Nereids.'

391 ἀλουθα...θάνους.] Aesch. Chil. 350, ἔτι ἐγὼ τοντίς διολοχ. ἵδον. 304—441. Lyric metres of the third strophe:

V. 394. ἐν (extra metrum), στάθυν ἐμὸν φῶς; dochmiac monometer: see note at v. 348 on metre of v. 348. 9.

V. 395. ἱστᾶν ὁ φῶς ὑπεράνω ὑπὸ ἑμοδὶ: dochmiac dimerter.

V. 396. ἅλεθος ἢ νέος ἑνήθις ὀπλικός: iambic monometer: dochmius.

Vv. 397, 8. ἀκροβήτως ἔλεν ἕτορ ἡ ἀνήρ ἤρις ἀνθρώπων: iambic terpodea: chorambic dimerter.

Vv. 398, 400. ἐκ ἄκρης ἐμὸν ἑκάστην ἡ ἀνήρ ἢ ἀδέλφη ἢ τάφων: iambic trimeter, followed by a trochee: 'qui in fine triter miditius est' pes, numero videtur trochaeus semelius esse,' (Herm. Oed. Lyr. 1328—i.e. συγγραφτός, 'marked,' 'emphatic.'

Vv. 401, 2. ἄλλα μα ἄλλα: trochaic monometer hypercatal. ἀλλὰ μα ἄλλα: the same.

ἄλλης ἡ θέα: trochaic and monosyll, forming a dochmian metre. (In the anistrer. v. 429, a dactyl, σιβρεῖτο, replaces the trimeter.)

V. 403. ἦν ὅσ' ἐκ φωτὶ: trochaic monometer hypercatal.

V. 404. The same.

V. 405. ἦν ὅσ' μαν φωτὸς ἠφαίνει διανομένου: trochaic monometer: trochaic pentameter.

V. 406. ἄλοκ' ἢ θέα: i.e. l. Iambic trimeter.

Vv. 407, 8. τὰς ἐκ μυκής ἄλλης ἔρις ἐν μα: iambic dimerter hypercatal.

V. 409 χείρι ἔλεγεν: dactyl and spondees (ἀδόλου μέτρως).

395 ἱστᾶν.] 'Neither darkness.'
In the 'Iliad' and 'Odyssey' 'Hades' is a general term for the nether gloom,—but distinguishable from ὠμοί Ἀδής, the actual abode of the dead: [I. viii. 367, ἐστὶ μὲν αὐτὸ Ἀδής πύνθρας προτέρων (ἐξορισμός τοῦ Ἐρέτρου κάποιον)—while Πηρέας is a lower abode, τότε ἐν τῷ Ἀδήν ἀπεβαίνειας ἑαυτῷ ἐστὶν. Αἰρετή σημείον. Π. iii. 16.— Later poets used the word in a general sense, e.g. Ἐρέτρος ἐγνατς, the darkness of the deep, Ant. p89.

όμοί Ἀδής [cf. v. 179, note.]

403 ἀφθάρτος. Conject. deliberative.—see. scil. as here: Eur. <em>Her.</em> 1057, τὰ βαδ. τὰ στό, τὰ κόλπα; sometimes present, as Ν. i. 150, τὸ γὰρ τὰ πράγματα τῶν ταύτων Ἀχαιῶν; aorist and present combined, Eur. <em>Ion</em> 758, ἐν ἕμενοι οὖ κυρίας.

404 μὸλως. O. C. 1747, ἐκεῖνος <em>c.</em> ἐτοιμασμένος, δ Ἶπε; El. 812, τὸν ἐκεῖνος ἔχειν; Virg. <em>Georg.</em> iv. 304. Quod faceret? quod se vagans hic coniungi solvere?

405 εἰ τὰ μὲν...φωνεῖν. For the old things (τὰ μὲν—my former name and fame) fade, my friends,—and therewith comes retribution (i.e. I have not only lost my old prestige, but at the same time incurred the vengeance of the Greeks); and I am the dupe of shadowy conquests (his visionary triumphs over his enemies)—and all the host is ready to slay me with both arms. Dindorf's text, thus rendered, falls into parallel classes—τὰ μὲν φωνεῖν ('my old honours perish') answers to μὸλως <em>c.</em> ἐκατομμυρίων Ἀχαιῶν προσεκάθευσεν ('vengeance is at hand') answers to στραγγίζειν ἐμὸν φωνῇ. Among the other readings, three may be noticed:—(1) Bruneck, Lobeck, Schneidewin, Wunder, instead of τῶν τῶν Ἀχαιῶν, read τῶν ἔμων αἱρέσεις, ἤδη τῶν τῶν Ἀχαιῶν, i.e. ('my honours perish') along with these creatures near me' (the
414] AIAΣ.

άμοι πέλει, μέρας ή ἄγας προσκέμεθα,
πάς δὲ στρατὸς διήπτος ἀν με
χερό φανεῖν.

ΤΕΧΝΕΣΣΑ

ἀ δυστάλαμα, τοιαὶ ἄρα χρήσμον

φανεῖν, ἃ πρόσθεν αὐτὸς οὐκ ἔτη λυτὸν ἔτη

ΑΙΑΣ

ἴδ πόροι ἄληροφοι

πάραλα ἄν θυμος ἐπάκτων,

πολὺν πολὺν με δαρὸν τε δὴ

slain cattle). But ταῦτα leaves a syllable wanting, since of τα τὰ μὲν
φθοι οἱ φιλοί ταῖς δὲ | corresponds to
ν. 423, ἔξεν μὲν [ὅσον εὔσεβεοι],
Hermann’s ταῦτα is on this ground preferable to ταῦτα.—(3) Αἴρεσι,
tοι δόμων πᾶλαι—ὁ οὖσας εὐγνώμον
τοῖς συγγένεσι: ‘old honours
are perishing’ for the members of
my house.—(3) Thiersch: τοις δ᾿
ἵππων γέλως (for πᾶλαι) μόραις γ᾿
ἄγας προσκέμεθα,—‘while to them
(my enemies) I am a mark for scorn
through my folly,’ &c.

406 τρομήσεως.] Hes. III. 34,
τη δὲ φιλομιράτει γὰρ πλέον προσκέ
κεθαι. The word was sometimes
used, like ἔγκειος, of an engrossing
trouble: e.g. El. 1040, ὡς σὺ πρόκε
κεσαι κακῶς. Cf. Eur. Helen. 269,
ἐφώρασε ἐγκείοσθα, ἵσταμιτος (i.e.
στεναχία in) μαίας.

408 ἐκφαλάρας.] With the force
of both arms—with all their might
ἄλλοι μεν ἐκφαλάρα πολέμιων ξέφη, i.e.
two-handad swords. Others render—
‘hurling each two spears,’ and un
derstand a direct allusion to the
Homeric custom of carrying a second
spear (ἕχων δὲ διὸ δάφει, Od. 1. 256).
But the words χεροὶ φανεῖν rather
suggest the notion of death dealt at
close quarters; and θαρακὸς expresses
that the strength of both arms is
put into the blow.—Cf. Aesch. T hes. 985, ἐπισαλτα τῆμασα, ‘woes hurled
on us with triple force.’ For the
active sense of διήπτος, cf. Ag. 115,
χερὸς ἐκ διήπτομαν.

410 ἀνέβαρν χρήσιμον.] ‘A good
man and true.’ The epithet χρήσιμον,
weak at first sight, is in fact most
appropriate to the context. ‘How
piteous to hear a man who never yet
flinched at his post invoking death to
release him—a good soldier appro
hending death from the comrades
with whom he has served!’ Cf. ν. 963
(Tecmessa anticipating how the
Greeks will miss Ajax), οὕτω τε,...
θαυμότ οὖν ομοίωσιν ἐν χρήσι δοθῇ. —
χρήσιμον, χρησιτός, beyond their im
mediate sense of ‘serviceable,’ in
volved the notion of genuine worth
and nobleness; cf. Eur. Phoenix. 1741,
τὸ χρήσιμον φρονοῦ...εκλείδω χρήσι
On the other hand ἄρης ἄρης
(Hes. OVV. 395) is opposed to ἐσθῆλα.

411 φανεῖν.] Xen. Cyr. II. 2. 3,
τῆς τύχης, τὸ ἐκ τοῦ κληθέντα δόξῃ
τραχέων! Soph. Phil. 324, φθόνος, τὸ
καὶ λάβει | τρόφωθεν ταῦτα ἄν
θρόπου...!—Madv. Syn. § 168 a 3.

412 πάροι ἄληροφοι.] ‘Paths by
the wild waves—not over them, as
in Aesch. Phe. 309, ἱσταμοντο κεφαλά
νως καὶ πάροι ἄληροφοι.

414 δαρὸν τε δῇ.] ‘And very
weary.’ Plaut. Mil. II. 6. 28 (suffici
ulum) longum diutiusque a mane
ad vesperum.—For ὑπὸ, cf. II. XIX.
85, τολάκη δῇ ὑπὸ γίνετο, ὑπὸ VII.
95, ὑπὸ δὲ ὑπὸ, ‘quite late.’ Plato
Recalls that of Achilles, Η. ΧVIII 104, ἀλλ` ἵνα περὶ ναυτόν, ἑξάθλον ἄρτι οὖν, τοῖς ἔτοιμοι ἔτοιμοι ἄρτι ἀλλαξιων χαλκοτόνων | ἐν πολεμῷ. But the apologetic phrase—ἐκ τοῦ πάτρου μεν—which modifies ἔκ τους ἂν οὕτως of Ajax, shews that the chastening discipline of Athene has already begun to tell.


438 ὅταν...οὕτως.] Dindorf and Elmsley, οὕτως. Hermann, Lobeck and most other editors οὐ̇ τε, with the MSS. Elmsley (Edin. Rev. vol. 18 p. 492) maintained that οὕτως not οὐ̇ τε, always follows οὕτως. Now οὐ̇ τε...οὕτως—not...no, nor—are properly used where the second clause is emphasised as stronger than the first,—e.g. Δι. Π. 516, ὄταν τε διαλκίνη, οὐ̇ τε τελεῖ βλέπων...—not cowardice, no, nor desire of life! Her. 64, ὃταν 66. μὲ οὐ̇ τε τελεῖ αὐτὰ λαβὼν—'you shall not take me,—nor these either.' But where two clauses are strictly on a par as regards emphasis, then οὐ̇ τε...οὐ̇ τε is used, and for this, in poetry, οὐ̇ τε (or οὕτως)...οὐ̇ τε is sometimes found: e.g. Od. 14, 365, οὐ̇ τε μέταθεν οὐ̇ τε δὲ καταλαμβάνω τελεῖ οὐ̇ τε τοῖς ἐφέροι.
Aias.

430 αἰαὶς τις ἢ ποτ' ἔφεσ᾽ ἀπὸ ἐπάνυμον
τούτῳ ἔφιλος ἄνδρα τοῦ ἐμοῖς κακοῖς;
νῦν γὰρ πάρεστι καλ ἃς αἰαῖς ἔμοι
καὶ τρίς τοιοῦτος γὰρ κακοὶ ἐντυγχάνον
ἔτοι παῦρ μὲν τῆς ἀπ᾽ Ἰδαίας χθονὸς

430—524. Aj. Who could have foreseen that my name, formed from the accents of woe, was to be matched with a fate so woful? Well may I repeat twice and three times these mournful syllables; I, whose father from this land of Troy brought away the first meed of valour; but I his son, having wrought on the same field deeds not less, thus perish dis-honoured by the Greeks. Had Achilles lived, his own lips would have adjuged the arms to none but me; but the Atréidae have juggled them into the hands of a villain. And bitterly should they have rued it, if sight and mind had not played me false,—if I had not been foiled and maddened by the stem-eyed, unconquered goddess. And now what am I to do? return crestfallen to my father’s presence? rush alone to meet death among the Trojans? No, it rests for me to prove that at least in spirit I am a hero. One of two things the brave man seeks—a life of glory, or a glorious death. — Trenz. O Ajax, my lord, in me also thou seest the force of destiny; but the fate that has made me thine has taught me to wish thee well; and by the Zeus of our hearth, by the union that has joined thee and me, I implore thee not to leave me desolate. The last day of thy life will be the last of my freedom and of thy child’s. And have pity on thy father’s dreary age,—on thy mother, who prays often for thy return. Pity the son whom thou wilt leave to unloving guardians; pity me also, friendless but for thee. A noble nature holds to the memories of love.

431 [ἔφιλος.] ἔμπεπθωμεν —
κοσμεῖαι. Αἰ. Ἐν. 1232, καὶ μὴ
ἐλέγξῃ βοθρομα τετριμα, | εἰ ἐν
ἔφιλος τοῖς θεοῖς τοῖς ἀσφαλεῖται;
κ. c. ‘answer to the description in the oracle.’

432 νῦν γὰρ...αἰαῖς...] ‘For well may I now mourn—yea, twice and three times mourn—in the plaintive syllables that shape my name.’ The Greek pun could hardly be rendered with tragic effect in English. — Cf. Ant. 110, Πολύνδου| ἀδραίοι στόχοι ἐξ ἀμφιλοχίας: Soph.
frag. 877, ὅθεν δ᾽ Ἐδωὺς καὶ ἵπτε
τὸν μνήμην κακοῖς | τολλή γὰρ ἀδά
σαρχον δυναμεὶς ἔμοι,—(ἀδυναται,—
have been wroth at me.’ Plutarch
(vit. Nicias i.) ridicules the notion of Timaeus (historian 380 B.C.) that the mutilation of the Hermæ pre-figured the influence of the Syracusan statesman Hermocrates in the fortunes of the Sicilian expedition—(ἢ τερμώθη τὸν Ἑρμάντῳ προηγομένον
τὸ διαμένει ὡς εἰς Ἐρμάκειτον
πλατᾶτα ἐνστατεῖ).’

433 τοιοῦτος.] Cf. v. 164, note.

434 ζωτηρ.;] Telamon—‘whom a willing comrade, with the warriors of Tiryns, Alcmene’s son brought over the sea to the tumult of bright arms at Troy, to punish the falseness of Laomedon’ (Pind. Ι. v. 38—40). For his services at Troy Telamon received the hand of Hesione, daughter of Laomedon,—bestowed upon him by Heracles as ‘a special
60 ΣΩΦΟΚΛΕΟΣ

ta πρώτα καλλιτεύον, αριστεύόν, στρατεύ

vided óthin hòde páxan ευλειαν φίλων

dév δ’ ο κόσμον πάντως, τον αυτών έστιν τόπον

Τρόλας ἔτελθαν οὐκ ἄλλοιστοι σδύνης,

εὖδ’ ἐργα μείν χειρὸς ἀρετέας ἐμής,

ότι Αργείων δός ἀπολλομαι.

καλός ταυτότης η' ἐξεπλυτισθαί δοκεῖ,

εἰ ὡς 'Αχιλλῆς τῶν ἄλπων τῶν ἀν πέρι

κράτος ἄριστος τινὶ, εὖδ’ ἐν τι τὰ νῦν ἐμαρτύναν ἄλλος αὐτ’ ἐμφοι

τὸν δ’ αὐτ’ Ἀτρέως φιότι παντοτρόφο φράτω

ἐκραζαν, ἀνδρός τοῦτο ἀπεκτάσατε κράτη.

meed of honour' (ἐκτεργά δόρψη, v. 1309).

435 καλλιτέεν' ἀριστεύεν', 'Having

won the first prize for valour in

all the host—καλλιτεύεις, cognate ac-

cus. Cf. Her. IX. 32. μαῖα 'Ολυμ-

πρία (μαία 'Ολυμπία, Thuc. I. 126)

to be winner in an Olympic contest'

(instead of 'Ολυμπιάδα ἐνκλεθείς,

Her. vi. 36); and so ἐρμα μιν,

Pind. I. iv. 43: Böckh Corp. Inscr.

III. 193, στεφθεὶς παράτην (cf. Hor.

Ἑβ. I. I. 50, κορωνάρι Ολυμπία).

We should have expected either

(1) τὰ πρώτα ἀριστεύον simply, as

in v. 1300, or (2) τὰ καλλιτεύον ἀρι-

στεύον.

437 τῶν...Τραίαν. 'The same

place of Troy,—i.e. 'the same

place, viz. Troy.' Cf. O. T. 1124,

to τόν Κασπίον τοῦτον.

438 ἀπεκτάν. Cf. v. 305 ἀπέκτ.

439 δορᾶς. 'Having done

with this right hand valour not less:'

dorás here = ἐκτεργά τοῦτον, adiect

alciu praecept.

441 τετελέον. The forms τετελ-

εν, τετελότεν are rare in tragedy: but

see Aesch. P. V. 820, τετελότεν μὲν οὖ

τετελότερον φιλόσωμ' οὔν' ; and in Esch.

189 τετελέον is usually read.

442 ξαφνί. 'εκπαίδευσ.

The imperfect ἐκπαίδευσ ought in strictness
to have followed ξηκιλλαν:—'If A-

chilles were alive and about to ad-

judge the prize, no one would get it

(ἐμάρτυρ όν) before me.' Instead

of this we have:—'If Achilles were

alive and about to adjudge the prize,

no one would have got it (ἐμαρτύρν

όν) before me! For Achilles being

dead, the whole hypothesis belongs

to the past. 'If he were alive and

about to adjudge' is, in fact, merely

a poetical way of saying, 'If in his

lifetime he had been called upon to

adjudge.'

443 τῶν ἀλπῶν τῶν δε'. De suis

ἀρμάτων armis,—concerning the right

succession to which he might be

fairly considered the best author-

ity.—δε'. The possessive δε' (Epic

δε'), never found in Attic prose,

occurs a few times in tragedy: e.g.

Eur. Med. 955, ἐγὼν τοὺς δε' ἀρμά-

τεις τοις Soph. O. T. 1128, τοῖς δε'

ἀρμάτων, τοῖς ἀρμάτων (naut).

444 δέν οὐλο. So Aesch. P. V.

475, στίς ἄλλος δέν οὖλοι: Soph.

O. C. 488, καὶ τίς ἄλλος δέν οὖλοι.

446 ἐκπαίδευσ...φιότι. 'Have

compassed them for an all-daring

schemer.' Literally 'have managed

them' for him,— ἐξαρτάμεν conveying

the idea of intrigue. Cf. Thuc. I.

57, ἐξαρτέας οὖν τοὺς γενέοις: Soph.

O. T. 126, αἰτί τι μὲν τοὺς ἄρχο-

μεν; ἐκπαίδευσ' ὑδατί: Her. III. 61,

ἀρχομένων... σε αἰτία τούτων δι.

[435]
κεί μ’ τόσ’ ἄμμα καὶ φρένες διάστροφος
γράμμας ἀπήκοα τῆς ὕμης, οὕς ἀν ποτε
δίκην κατ’ ἄλλον φωτὸς δῆλον ἐφήμωναν.

υὸν 5. ἦ δὲ δίκη γοργύεται ἀδάματος θεᾶ
ἐξὸς μ’ ἐπ’ αὐτῶν χείρ’ ἐπειτύνων’ ἐμὴν
αἰσθήλην ἐμβαθύνυσα λυσσόδης νόσου,
ὅτι ἐν τοιοίοις χείρας αἰμαίᾳ βοτοῖς
κείον τ’ ἐπεμελεῖσθ’ ἐπεφευγότες,
ἐμὸν μὲν οὖν ἐκάντος εἰ δέ τις θέων

πρὸς τὸν ἐμὴν πρασύνην κρᾶτεῖν.] ‘And have
disallowed the high deeds’ of Ajax.

—κρῆτης, like the plural landes: Cic.
Off. 1. 22, abundans bellicis landibus.
For other senses of κρῆτης, cf. Al.
1016, κρῆτη...καὶ δίκαιος, (royal)
privileges and palace: Ant. 485,
εἰ τὰῦτ’ ἀληθεῖ ὅσα κεῖσθαι κρῆτης,—
these high-handed deeds.’

—κρῆτης, of my true purpose,—τὴν ἀρχὴν,
‘my own, my true purpose’—opposed
to the δώσας γράμμα (v. 51),
‘the vexing fantasies,’ with which
Athene had mocked his sight and
foiled his plans,—‘turning his rage
aside’ (ἐξερεύνημ, v. 53) on the court.

καὶ ἠλλο τὸ φωτός. Cf. II.
1. 232, ἦς χειρὸς ἀδύνατος ἀνάσαν’ ἢ
τῇ λεῖ, ἀπεθάνη, τὸν ὅστα ἄναρ
βρέσσαι.

—καὶ...εὐφράσειν.] ‘Have given
sentence.’ The active γράμματος
usually means to reckon, calculate:
Plut. v. 36. 15, ‘the value of pieces on
a draught-board can be changed’
ἐξαρὰ τοῦ γράμματος ἑξάραν, at the pleasure of
the reckoner.’ But here, as some-
times in late Greek, γράμμανsto γράμματος,
to give a vote or sentence.
The simple verb could hardly stand
for ἐπιγράμμα, ‘to put the ques-
tion to the vote,’—said of the pres-
siding magistrate, ἡγεμόν διεγραμ-
πολεῖ—For ἄραντα γράμμα, cf. Isacus of
Pyrrhikos herm. p. 38. 39, τοῖς παῖς αὐ
tοῦ τοιοῦτο τὰν ἄραντα μὴν γράμμα
εἰς ἑαυτόν.”

—καὶ ἥδη καὶ τὸ τάξις ἔναθον.
‘As it was’—contrasting the actual
case with what might have been.
Cf. O. 7. 584, καλὸν τὰ σπαντα ταῦτ’ ἐν ἑαυτῷ ὡς,
ὁ μὲν ἢκοτος ἐς ὄν ἐνεύ̆σαι: ἦν ἄρ’,
ἐτεί μη’ ὅτι’ αὐτὸς ἐνεύ̆σαι. ἦν ἄρ’,
ἐτεί μη’ ὅτι’ ἐνεύ̆σαι...ἀνατυχεῖ.’

—καὶ ἧδη.] Cf. v. 174, note.

Greek.] Cf. v. 952, ἂ δὲν ὑπὶ
τὸν σπόρον: v. 401, ἀλλὰ πᾶλα θέλει—ἀδιάκριτα.
In verbal adjectives, the Ionic and
Attic dialects sometimes drop the σ
of the 1st aorist: e. g. ἐγέρσις for
ἀγράφον, Homer. hymn. Apoll. 513;
κοιμάσθε, Find. O. 1. 43: ἐκκαίνισθε,
II. 11. 592: καθαίρεται (See Lobeck,
Aix, v. 704): ἐυπρέπει, Find. I. IV:
85.

151 ἐκακοῦσσα.] ‘Making rea-
dy my hand. Oppian Hat. v. 563,
ἐρακὸς ἐπὶ δολοῖς ἐκακοῦσσα ἄρηα.
Valckmar, ἐκακοῦσσα: others ἐκα-
κακοῦσσα or ἐκκακοῦσσα.

453 ἔκακος] Cf. v. 43, note.
τὸτε δὲ στὸς...βοῦλε. ‘These poor
cattle’ cf. v. 335, ἐφάπαξ ὑψωτ. note—βοῦλε in a general sense, as

455 ἐρακὸς μὲν—ἐπὶ δολοῖς. Cf. v. 
131, ὅτι ἴσω συν...προοποτερεύον...ὑπερ-
654 (Creon to his son Haemon—
‘are you angry with me too?’)—ὁ
σεὶ μὲν ἴσω συν...προοποτερεύον...ὑπερ-
θυμίαν;
62 ΣΟΦΟΚΛΕΩΣ

βλάπτοι, φύοι τὰν χεῖ κακὸς τῶν κρασασῶν,
καὶ τῶν τι χρὴ δρᾶν; διὸς ἐμφανῶς θεῶς
ἐχθαρρύμε, μετα ὃ μη ἔνωσαν στρατόν,
ἐξηθεὶ δὲ Ἰταλιὰ πᾶσα καὶ σιδηρά τάξιν.

ποιόν πρὸς οἷς οὐκέναι, κατάλογον ηπαίδες ἔδει
μᾶλλον το' Ἀτρείδας, πελάγε τοῦ Ἀγαίου τερέτ;
καὶ τοῖς δήμοι πατρὶ δηλώσει φανείς
Τελαμών; τῷ μὲν πλησταῖ τοῦ εἰσιδεῖν
γυμνῆς φαντά τῶν ἀριστετῶν ἄτερ,

436 εἶ ὡς...[βλάπτων.] 'But if the
hand of a god should arrest.'— Cf.
El. 606, ἀρά εἶ τοι τίθεν | θυτίγι, τὸν δὲ ἐν εὐχαρίᾳ φανέν...
βλάπτων. (ΑΔΒ, λαρβένα.) = 'to lay
hold upon;' 'to retard, impede.'—
Cf. H. vi. 39, δὲν ἐν σαφέων
μαραθόν, (the two horses) caught in
a tamarisk bough: Aesch. Ag. 119
(a hare) βλάπτετα λευκῶν ὁμών,
stopped from its swiftness for ever.

437 τὸ χρῆ δρᾶν; ἄτοντα, κ.τ.λ.]
ἐκ. ἐπὶ, ἄτοι.— Cf. O. C. 263, καθό
τοῦ ταῦτα ἄτοτος; οὕτως ἀπάθως
ἐν τοῖς μ' ἐξαρτᾶται ἄν ἑλάτετο;
κ. τ.λ. ὡς ἐπιτέλεσε τοῖς ἄνθρωποι,
ταῦτα, κ.τ.λ.

438 εὐθαρσομαι...μετὰ εἴμ' τι.] Plato
Euthy. p. 301 ε, ἀρ' ὅσο...ταῦτα
 kukl. σα ὡς σι ἐν ἐν ἔργῳ καὶ εἰς
σοι αὐτὸς χρησάων—Madv. Syni.
§ 104 d.

439 Ἰταλια...καὶ τῶν.] "All Troy and all these plains!
Τῶν τῶν τῶν τῶν Ἰταλίων—τῶν
τῶν τῶν, the soil itself,—the Earth,
—considered as resuming the mad
violence which had poured the blood
of harmless victims into her bosom.
—As to the triburch in the 4th foot,
cf. Phil. 1309, τι μ' ἀριστοῦ καὶ
μᾶλλον ἐχθαρρύων
ἐχθαρρύων τ' ἐφεῖλος; Eur. Helen. 998,
ἐν τῷ θράττοντι | Ἰον. 1841,
τὸ δόρυ | Μαρ. 1804.

450 Ἰστρα. | In the bay between
Cape Sigeum and Cape Rhodeteum.
Cf. v. 4, note.

451 οὐκαί...τοῦ | 'And the forlorn
Ἀτρείδας Ἐλ., (leaving the station
of the fleet) and (leaving) the Aтреi-
dae forlorn.'

452 καὶ καὶ...[μετὰ εἴμ'] | Deliberative conjunctive,
—usually the aorist; but cf. H. i.
150, τῶν τις καὶ τὸ σπέρμα ὑπὸ τινος
περιθανεῖ ἄχαιών: Eur. Ion 758, σκέφτε
μαι ὅσιον;

453 καὶ καὶ...[μετὰ εἴμ'] | And (supposing I do
go home).—Cf. Phil. 1247, ΣΕ.
ἀλλ' ἐν δίκαιω, τῶν σοφῶν κρασασῶν
τὰ:—ΟΔ. καὶ τῶν δίκαιων: El. 236,
καὶ τὶ μέτρον καθότος ἄρα;
οἰ.]
O. τ. 1371, εὖρ γὰρ οὐκ
οὐθὺ διμάζων τοις βλάτων | πατρί
ποι ἀν υπολείπων: Phil. 110, τῶν
οὐ οὖν βλάτων τίς (with what face?)
tαύτα τολμήσει λαλῶν;

453 Τελαμών.] The position of
the proper name seems emphatic.
"And what face shall I shew to my
father on my arrival—to Telamon?"
—to the veteran hero whose own
return from Troy was so different?
νὸς μὲ πληθυνα, κ. τ.λ. | Ajax
—the trueborn heir of Telamon's
honours—shrinks from the thought
of his father's grief and shame.
How, he asks, will Telamon find
heart to look at him? Teucer—
'the son of the slave-woman' (v.
1928),—when he is anticipating a
similar interview (v. 1012),—quails
at the thought of his father's vio-
lence. He wonders how he will be
able to face Telamon.

454 καὶ καὶ...[μετὰ εἴμ'] | 'Ungraced—without the meed of
valour.' Schneidewin quotes Anax.
445, ὅπερ ἄκραν οὐδείς, οἰκεῖοι;
In the text, the phrase "suicide, already hinted at (v. 416), and now beginning to form itself definitely in his mind.—It may be asked,—Why should the heroism of Ajax be proved by suicide better than by rushing on death in battle? Because, according to the strictest code of ancient chivalry, a soldier once disgraced had thenceforth no place in life: its opportunities were, for him, at an end. His sole duty was to die quietly—and at once. He was not justified in leaving his death to hazard, or in hoping that its splendour could palliate a tarnished life. Two traditional instances illustrate this view. Olyrhades found himself the sole survivor of the 300 Spartans whose combat with 300 Argives was to decide the possession of Cynuria: like Ajax, he fell upon his sword. Aristodemus was the sole survivor of the Spartans who fell at Thermopylae. A year later he stepped from the ranks at Plataea, to seek, and to find, death among the enemy. But his former disgrace was not held to have been cancelled by recklessness in a later field. Alone of all who fell at Plataea, Aristodemus was denied funeral honours (Her. ix. 71).

The leaders of the besieging army would be well pleased that their personal foe should sacrifice himself in doing service against the public enemy. His deliberate suicide would not afford them this double gratification. It would rid them of him, certainly; but the injustice which had goaded him to the act would be exposed to invidious comment.
473 τοῦ μακροῦ.] 'The longer span,—to which the generality of men may look forward. Cf. O. T. 518, ἕρμην μείζον τοῦ μακροῦ τῶν.

474 κακῶς ἐξαλλάσσεται.] Schol. δέτε διαλαγήν ἐκ βέλεων.—κακώς, dative of the circumstance or respect in which: Madv. Syntax p. 39.

475 τ' ἡμ. ...καταράμεν.] 'For what power to please hath day by day, with its doomins, or delaying, —just of death!' i.e. προσθέσαι γιὰ τὰ καταράμενα καὶ ἀπολαμβάνειν κὰ τὰ καταράμενα, 'when it has brought us close up to death, and then withdrawn us from death.' 'It is a weary thing to drag out existence daily fearing, and daily escaping, that death which must come at last. For all men each succeeding day is fraught with countless possibilities of death; and if today the blow does not fall, who can tell that it will not fall tomorrow? Glory alone can mitigate the conditions of human life. And if life cannot be glorious, it then remains to grapple gloriously with this ever impending, ever delaying, but still inevitable death.'

ταῦτα ἔργα ἠμαρτείαν.] Not, 'alternate days,' but 'day by day,'—the successive days,' i.e. literally, 'one day taken (or compared) with another.' Each day both menaces and reproves us. We are not menaced one day, and reproved the next,—'ut de nobis dicil possit, quod de Dioscuris, ὥστε τὰς ὀρεινὰς ἱματα καὶ ἀπολαμβάνειν' (Lobeck).

476 προσθέτων.] Sc. ἡμέρα τὸ καταράμενον. Cf. Eur. I. A. 430, τὸν Λαμμᾶς τῷ ᾗ μετέχοι προσθέτω λάβων, τ. c. 'make over to,' devote.'—Hermann and Dindorf render: 'adding, or delaying, (somewhat) of death,'—i.e. 'making the necessity of death a degree nearer, or the reprieve a degree longer!' quem nihil nisi de moriendi necessitate aut addat aliqua et differat.' In this view, τὸ καταράμενον is a partitive genitive. As Lobeck observes, προσθέτων (τῷ) τὸ καταράμενον is a concevable expression; but scarcely διαλαγῆν (τῷ) τὸ καταράμενον. He therefore regards διαλαγὴ as governing τὸ καταράμενον understood. But, in that case, the insertion of διαλαγῆν between προσθέτων and τὸ καταράμενον would be intolerably harsh. The clause προσθέτων...καταράμενα is too short and compact to admit of the syntax being interrupted by a parenthesis. διαλαγῆν.] Sc. ἡμέρας. Cf. Pind. O. VII. 160, ἀναδημιοῦν (=ἀναδείκνυε) τὸν, 'to recall (annul) the lot,'—ἀναδημιοῦε (Suidas s. v.) being used of recalling a move at draughts. So Plato Legg. p. 935 E ἀναδημιοῦεν, 'one must put off, defer.' Some MSS. have ἀναδαιμιοῦε, i.e. 'replied from!' Schol. προσθέτων ἄνωθεν καὶ ἀναλησθεῖσα τὸ κατ. τὸν γιὰ καταράμενα.] 'Just from death,'—from death after all.' Let a man's dangers and escapes be what they may, the end of all must be the same,—no more nor less than (τοῦ) death.

477 εἰκὸν ἐν προρήματι, κ. τ. λ.] 'I hold that man below the vilest rate, who,' &c. Cf. Ant. 1171, ὅταν ἐγὼ πάθη μοι ἔχω ἢ πάθη μοι ἐν προσβάλω.|—προσβάλω is often used figuratively, in the sense of δεικνύω δός: e.g. Xen. Cyr. VIII. 4. 18, οἴκος ἐν προσβάλω γιὰ τὸν θάνατον σεῖται τοῦ ὀρθοδόσους:—λόγον, 'rate,' 'valuation'—cf. πληθοῦς, ἄρηστον λόγον ὁμαία
ΔΙΑΣ.

διτις κανέων ἐξέσε περιμενεται.

ἀλλ’ ἡ καλὰς ἢ ἡ καλὰς τεθεμέναι
tὸν ἀθρογηνὸν χρή. πάντ’ ἀθρογῆς λόγον.

ΧΟΡΟΣ

οὕδεις ἔρει τοῦ ὡς ὑπόθηλης λόγον,

Διας, ἀλλαὶ ἀλλὰ τῆς σαιντού φρενός.

ταῦται γε μέγας καὶ ὁς ἀθρωποὶ φίλοις

γνώμης κρατήσας τάδε φροντίδας μεθελε.

ΤΕΚΜΗΣΣΑ

ὁ δέοστοι Διας, τῆς ἀναγκαίας τύχης.

οὐχ ἄστιν οὕδεις μείζον ἀθρώπων κακών.

ἐγώ δὲ ἐλευθέραν μὲν ἐξέσε φαῖρες,

ἐπερ τώοις σθένους ἐν πλούτῳ Φρυγῶν.

and the two phrases in Her. III, 59, ἠθος...ἀναγκαῖον λόγον ἐκτραφάντω...ἐκτραφάντω λόγον ἐκτραφάντω ἀθρωπών. 479 ἢ καλὰς τεθεμέναι.] Or at once nobly die. On the force of the perfect, cf. v. 275, note.


481 ὑπόθηλης λόγον.] Eustathius p. 106, 7: ζωοθήλης ὑπάρισκοντος αὐτὴς λόγου τῶν μὴ γνωτείναι. Cf. v. 118, ὑπάρισκοντος, not. — In O. C. 794, τὸ σῶν ὑπάρισκον ὑπάρισκον στράτων, the sense is rather different—'thy subverted mouth.'

484 πράσιον.] Cf. v. 1355, παραὶρετός τοι τῶν ὕπαρισκὸν παρά-

485—511. Compare with the whole of this speech the passage in the Iliad (vi. 407—463), in which Andromache pleads with Hector on behalf of herself and his son.

485 τῆς ἀναγκαίας τύχης.] 'The fate-doomed lot.' So v. 863, ἀθρω-

πέτριν ἀναγκαίας τύχης, 'shelter my hard fate!' Αἰ. XVIII. 939 (Hecate says) ἄρα τισὶν ἀθρωπολίμησιν μεταφέραι, ἐὰν ἔμοι ἀμών | ἠμα ἀναγκαίων, —'the day of doom.' Two other slightly different applications of the phrase ἀναγκαίας τύχη may be noticed:—1) Soph. El. 48, τιθέμενος ὁ-

πρέπει τῇ ἀναγκαίᾳ τύχῃ, 'has been killed by a fatal accident': 2) Plato Legg. vii. p. 806 a, ei διαμένοντες πρὶν τάλαντα ἀναγκαία τύχη γίγνοντα, 'if haply a necessity should arise.'—The vicissitudes of her life had made Tecmessa a fatalist. This characteristic is repeatedly brought out: see v. 950, Χο. ἀλλ’ ἄναγκης θεῶν.—

ἐπεὶ ἐν τὰς ζωὴν τὰς μὴ θεῶν μέτα: v. 970, ὑπερίσκοντα κόσμος, ἐκάστους, ὡς: and cf. v. 516, not on μέτα.

487 τοῦ ἴδι.] Answering to τῶις μὲν ἀθρώποιος, in the general statement which has preceded.


ἐν πλούσιον.] In classical Greek πλούσιον ὑποκατάστασιν (without the prepo-
would correspond to our 'strong in wealth,' 'flourishing amid wealth,' which really means, 'powerful and rich.'

I ween—expressing the vague acquiescence of a fatalist in the decrees of destiny.

490 and 

491. Thuc. I. 3, τὴν τὴν πέος 

492. οὖν τε γι' αυτὰ κείμενον. For τε misplaced cf. v. 53, καὶ πρὸς τε πολινοῖς, ἡ τ. λ., note.

495. Σαμώτων Διώς. 'The Zeus of our hearth,' the god who presided over family and household life. Cf. Her. l. 44, (Creon invokes the vengeance of heaven upon Adrastus—

496. τοῦ ἐβολεύσαντος, καὶ οὖν τοῦ ταύτα τοῦ πέος πεπεσκοῦ τοῦ ἐμφανίζων τοῦ καθάρου τοῦ. Mad. Sym. f. 136 b. 4. • καὶ τοιούτων ἄφθεις.' Partly from thee by thy death?' No, 'd miss me at thy death.' It has be
objected to ἄφθος that it must mean to 'release,' and could not stand for ἀφτός or ἄφθος; and ψάξη, or ταλαντῆς ἄφθος, has been proposed. But ἄφθος, rightly understood, has a peculiar pathos. Tcmmessa speaks of Ajax as about, not to quid her, but to put her away from him. When he expired, it was she, not Ajax, who would go forth into a region cold, dark, and unexplored, — 'dismissed' by his death into slavery. For ὠρίων of divorcing a wife, see Her. v. 30, οὖν ἔχει γυναῖκα, ταῦτα ἀντέχει άλλως ἐνθεωρεῖν.

498 ξύνασασθάναι.] Tcmmessa, as a slave (v. 480), would be sold with the other property of Ajax by order of the Atreids, — not as an act of revenge, but in the ordinary exercise of their patriarchal authority as chieftains. The child Eury- saces would count as a slave also, his mother having been one: see v. 1335, where Agamemnon calls Teucer a 'slave,' as being the son of Telamon by the captive Hesione.


500 καί τιν, κ.τ.λ.] Π. vi. 459 (Hecdot to Andromache), καί τοῦ τινα, σῶ γις καθά δεικνυτα χειρεκα γις. [ιατροσ διε γνικα, διε ἀριστερά σκεπα μάχεσαι Τρῶν ἤπιοι δύναμιν, δια Τιλιον ἐμφάνατο. προσφέργεια.] 'Will name me in bitter πήμας' — προσφέργεια, not as accosting Tcmmessa, but as speaking of her by the title αμπήνων. Cf. Pind. O. Χ. 59, καλ τόμον Κρόνων προσφέρθη εὐτεχείς ἱποδέτω γάρ [παρ' ἐμοί]... βοώ ἐπολείπεσθαι: and he called it the hill of Cronos: for in olden time the snow-topped hill bore no name! Xen. Mem. iii. 1, τοῦ θεοῦ Ὀμηροῦ οὐ τὸν Ἀγα- μέμνον προσφέρεται 'νυμφεῖν λαῦν;' 501 λόγω χάνουν.] 'Levelling taunts!' lit., 'shooting with words.' Cf. v. 724, ἀνθείων οὖν θίον καθά, 'assailed him . . . ?' v. 1444, κακός βάλεται, 'feit with abuse.' Aesch. Thes. 377, θίον τού ἀνθεοῦ μάρσιν, 'lashes with reproach.' 502 ξύνασθαι.] 'Once most powerful.' The aorist speaks of the power attained by Ajax simply as a past fact, without reference to its duration,—as a thing which is over. The imperfect would have been more suitable in the mouth of one who was fondly recalling how long that power had lasted.


505 αἰσχρα.] Ajax held that honour required him to die (v. 472); Tcmmessa endeavours to enlist that
motive on the other side. But Ajax believed that he had guarded against the consequences for which she fears: see v. 560.

507 αἰθεσαί...προδείκνυσι.] The verbs αἰθεσαίναι and αἰθεσαίον take the infinitive when a feeling of shame prevents the person from acting; a participle, when the person is doing, or has done, something which causes shame: e.g. Xen. Cypr. v. 1. 10, καὶ ῥέουσα μη (the fact that he had hitherto been unable to prove his gratitude) ὑπὸ αἰθέσαον λέγων ὅτι δεῖ "τὴν μάχην ταῖς ἁρείς, (χάλας) ἀνδρίσσων," αἰθέσαον ὑπὸ εἰσεῖν. Cf. Thuc. ii. 20, (Archidamus) τοῦτος Ἀ- κριβώς γίνεται τὸν ἐκεί ὦν ἐν τετρα- βολὴν τραύμαται: (the land being still intact: but τραυμάζειν, if the devastation had commenced). Similarly, ἀνεμείναι τοῦτο, 'I set about doing a thing,' (begin to think of doing it) ἀνεμείναι τοῦτο, begin actual work.—Ajax having distinctly intimated a purpose of self-destruction (vv. 473—479), Tecmessa deters him from a course which she considers as actually commenced. Αἰθεσαίον προδείκνυσι would have been appropriate only if the intention of Ajax had been less definite and certain.

509 ὀδηγεῖ.] In Attic ὀδηγεῖ has usually a bad sense,—'to impress' (τοῖς): but cf. II. ix. 240, ὀδηγεῖ δὲ τάχυτα φάσχειν τὸ δίκαιον: Her. i. 132, οὗ ἐν ἐγγενεῖ ὀδηγεῖ ὀφείλει. Cf. Aesch. in Chor. p. 74, στὰς ὀδηγεῖν ἐν μῆλοις: Dem. in Ant. i. 2. p. 531, ὕπαιθρον ἀφ' ὀδηγεῖν τοῖς οὐκ ἔχειν διάφθορον ἕκαστον μὴ φιλέρων τῷ ὄρῳ ἄδελφον, οὐ δῶσαι τοῖς γαῖας ἑαυτῆς...οὐκ ἔμεναν μὴ τεκταί: τοῖς, 'they were not ashamed of not pitying her for being doomed to get nothing.'—Madv. Syn. §104 c. 511 σωτὲ...μοῖς, σωτὲ...μοῖς. Cf. Eur. Alc. 407, οῖος ἄγαν ἅλθεν, λειτουργεῖ, μεῖον μοῖς μακρόστευλος τοι τακτορίθης: and so perhaps Med. 51, οῖος οὖν μοῖς Μῆδες λειτουργεῖ, δήλη;—διατεκνῆται.] Sc. βίος: 'will live.' Hesych.: διεξεῖ, διεξεῖσι. Cf. auct. Rhec. 980, ὃ λέγεται...ὑὸν ἐκτὸς μή κακῶς λαβηθεί | ἄτατος διεξεῖ. For the poetical middle form, cf. Aesch. P. V. 42, ὑπερΚαμίδας: Pers. 02, σταυρίζετο: Eum. 357, ἀδέλθεια: D. 339, σταυρίζετο: Soph. 999, μα- κείων: Soph. O. C. 244, προσφελ- εις: E. 892, κατιδέης: O. C. 1261, φανεῖν:—Lobeck takes διεξεῖσι as meaning, 'vocem illam male- gnavisse,' and quotes (a) Dion Chrysost. Orat. xii. p. 500 c, ὃ οὐκ ἐφανεὶν διανοικηθηται, (where the word clearly refers to the pil- laging of the ward's property:.) (b) Plut. Timol. c. 13, ἐγὼ διακεῖν ἐν ἄγγεις καὶ τελεμικα διεσφορά—'was tossed about.' But this sense, though proper for διαφθορά, does not be- long to διαφθορά. 512 ὑπὸ ἐφανεῖσι, κ.τ.λ.] Compare the passage in which Andromache, on seeing Hector's corpse, bewails the lot that is in store for their child (H. xxii. 490—495):—

'The day of orphanhood makes a child companionless; his eyes are ever downcast, his cheeks ever wet with tears. And in his need the boy will betake him to his father's friends, plucking one by the mantle
and another by the tunic; and in their pity one of them will hold a cup for a moment to the orphan; will moisten his lips, but scarce make his palate moist. Yes, and he to whose home death has not come will jostle the orphan from the feast, with blows of his hands, jeering him with taunts: There, begone: thy father feasts not among us." (v. 496, ἐπιθαλάξῃς, 'one whose parents are both alive,' paterimēs et matrimēs.)

μη θεωρέω.] The μη depends on εἴ, v. 510.

ὁ δὲ ἄλλος, κ.τ.λ.] 'Think how great an evil,' &c.—For δὲ depending on εἰςόμενος, cf. Her. L. 31, ἀλλά Αργεῖα (ὑπαρχόντω), τῷ μνημέα αὐτῶν, εἰς τινὰς ἐνικήσας.

514—519. Compare the language of Andromache to Hector (II. vi. 410, f.):—'But for me it were better, having lost thee, to pass beneath the earth; for there will be no more comfort, when thou hast met thy doom, but only sorrows; nor have I a father or gracious mother; for in truth divine Achilles slew my father, and sacked the fair city of the Cilicians, Thbe with high gates; and he slew Edition...And the seven brothers who were in my home, they all in one day went to the house of Hades; for swift-footed divine Achilles slew them all...But my mother, who was queen under woody Pausias,...her he ransomed; but in her father's halls she was stricken by Artemis whom arrows make glad. Nay, Hector—thou art my father and gracious mother, thou my brother, and thou art the husband of my youth.'

516 ἄλλῃ μηρᾷ.] 'Another doom,—i.e., another stroke of fate.' Two calamities are spoken of—the devastation of Tecmessa's country—and the death of her parents. It was Μεῖρα, Fate, working by the hand of Ajax, which wrought the first. It was Μεῖρα in some other shape, or working by some other hand, which wrought the second also.—Other explanations have been given:—(1) the Scholiast's, followed by Wunder:—Διὸς θυ, διηθότων Μεῖρα: 'another destroyer, viz. Fate,—Διὸς being used as in Od. vi. 84, ὡς τερών καὶ δρίσεως καίνοι Διίων, with (Penelope) went her handmaids beside.' But a fatalist like Tecmessa would scarcely make so pointed a distinction between the agency which destroyed her country and the disaster which carried off her parents. In her view both calamities were alike δρίσεως. Cf. v. 455, note.—

3) Lobeck: —'an untoward fate,' like ἐρυθροὶ δολοί in Pind. P. 111. 62. But it does not appear that Δολοι could have this sense. In the Ἀξιός, 884, ἐν δώρῳ...[Τρεῖς δέδωκεν ἐκλήν ἐκ τῆς ᾿Αλλῆς, Δολιοὶ, δολοὶ (καὶ παρὰ δρίσεως, and merely reinforces φέρεται: And in Thuc. vii. 64, οὐ συνδέσθεν τῇ ἄλλῃ...the words ἐν δώρῳ δέδωκεν (which Lobeck omits to quote) explain τῇ ἄλλῃ.

517 καθάλλω...οἰκώροις.] 'Brought them low, to dwell in Hades in their death.'—Δολοῖος, κ.τ.λ., proleptic: cf. Pind. P. 7. 106, σε τῷ ἐντῇ μοι περὶ μικρὸν...i.e., courted him, to make him a friend:
Aesch. Ag. 1328, ἐσθῆμον...καλάς...στήσε, ‘hush thy lips...into silence.’——For ἄλθεον ἐλθοράν, cf. v. 1361: Trach. 182, αὐτὰ μὲν ἄλθεον ὁδότις et ἐλθοράν.

519 ἐν σκύλῳ...σκηματώ. ‘On thee depends all my welfare.’——Cf. O. C. 248, ἐν ὕματι ὑμίθῃ ἐκείνῳ τῆς θάλασσας: Phil. 953, ἐν σοὶ τοῦ πλωτοῦ φάναι, ἄδιδρον (‘on thee depends...’).

520 καράτι. ‘Not only of Telamon and thy mother; not only of thy son; but of me also.’

ἀδιάφορος. ‘a true man.’——Cf. v. 1338, οὐκ ἀδιάφορος ἰδίᾳ ἄνισά λέγεις; v. 77, πρεπείτω ὁ παῖς ἀδιάφορ ἄνειαν:

521 τρυφεῖν ἐν τῷ παῖς. ‘If anywhere he chance to reap a joy.’——Ordinary usage required either ἐν στάσει or ἐν τῷ παῖς. But where a general abstract case is put, a parenthesis with ἐν and the optative is sometimes followed by an apodosis in the pres. indic.: c. s. v. 2344, ἐνάρξη ἐν τῷ θνητῷ, καὶ ἐντιλέει, ἃς ἀπελλάθη: Ant. 666, ἄν ἐν τούτῳ στάσει, τότε χρή οἴομαι; Xen. Cyr. 1. 6. 10, τοῦτο εἰς λέγω, ἂς μὴ σφόδρο εἰςλέει, φέρθησαι δὲν, a man should abstain from voicing for things which (we will suppose) he is not sure about.——Madv. Synth. § 132. R. 9, note.

523 αἰσθητικός. Cf. v. 1366, χάρις ἄρησσα: O. C. 359, ἱδὼν...μὴ χαμοφορήν.

524 οὐκ ἐν γένοις...στόχης. ‘Can no more rank as noble: can never—after such a fault—amount to a generous man.—στόχης...γενοφόροι, as often in the Tragedians: conversely γενοφόροι for στόχης in the narrower sense, Pind. P. viii. 63, ἤριξ τοι γένοις οἰκτέοιν | ἐν προσέλευσε, ταῖς σοὶ λίμναι. According to Aristotle (Rhet. ii. 15. 3), ἤτων στόχης μὲν κατὰ τὸ τοῦ γένους ἀνεφίκων, γενοφόροι δὲ κατὰ τὸ μὴ εἰςταθεῖν τῆς φύσεως: ‘the noble consists in distinction of birth,—the generous in maintaining the attributes of race.’——In the dictum which concludes her speech Tecmessa alludes to the words with which Ajax ended his (v. 479).

525—526. Cho. Would that her words could move thee.——Aj. She shall have my praise, if she will but do my bidding;—bring me my son.——Thers. When the frenzy was upon thee, I sent the child from me in my fears; but he is near: he shall be brought: (bidding to the attendant in charge of Eurybates).——Aj. Give me the child: give him into my arms: he will not shrink from this reeking sword, if he is true son of mine. Ah, boy, dream awhile amid the light airs of childhood: the hour comes when thou must vindicate thy father among his foes. Nor shall they vex thy tender years when I am gone: in Teucer thou wilt have a trusty guardian. He shall take thee to my father’s house in Salamis; he shall see that my armour pass not to the Greeks, but be buried at my side. All save this shield; that keep thou, my son,—the broad shield from which thou hast thy name.—72
ΑΙΑΣ.

θέλων' ἄ' αἰνεῖν γὰρ ἀν τὸ τῆς ἐπι.

ΑΙΑΣ

καὶ κάρτη ἐπάθου τεύχεται πρὸς γοῦν ἔμοι, ἐὰν μίαν τὸ ταχθαν ὡς τολμή τελεῖν.

ΤΕΚΧΕΣΣΑ

ἀλλ' ὑπὲρ Ἀλκ. πάντ' ἑγγὺς τελεσιμα.

ΑΙΑΣ

κόμης νῦν μοι παίς τὸν ἐμὸν, ἐν Ἰθα.

ΤΕΚΧΕΣΣΑ

καὶ μὴν φόβουσι η' αὐτῷ ἐξελύσαμαι.
ΣΟΦΟΚΛΕΩΤΣ

ΑΙΑΣ

ἐν τοῖς τοῦ κακῶσις, ἢ τι μὲν λέγεις;

ΤΕΚΜΗΣΣΑ

μὴ σοὶ γά τι νου δύστησον ἄντόνοις θάνατο.

ΑΙΑΣ

πρέπον γά τάν ἢν δαίμονος τοῦμοῦ τόδε.

ΤΕΚΜΗΣΣΑ

ἄλλ' σεὶ ἐνε ἄγε φολάζα τοῦτο γ' ἀραίναι.

turns I do them and reap from them,
—good turns enough (γε), for a poor man—where the γε gives a humble, apologetic tone to χειρετα. —(3) δέχομαι, 'allowed to go from me,'—suffered the child to go out of my own keeping into the charge of servants (v. 530). The Scholiast—διὰ τοῦτο φόβω κεῖται τὸν εἰλον προαθεῖαι; whence Hermann (followed by Schneidewin) διεφθορκεῖ, 'rescued.' But the timid and cautious Tecmessa would scarcely have used a word referring so directly to the recent violence of Ajax. It is only his impatient query, ἐν τοῖς τοῦ κακῶσις; that elicits a plain avowal of her meaning.—(Another possible version of the line should be noticed:—Aj. 'Bring me my son...' 'Oh, for that matter, (κατὰ μήπως) it was only (γε) in my fear that I sent him from me;' i. e. 'my only motive for sending him out of the way was fear of your violence; and that fear is past, now that you are restored to reason.' The chief objection to this view is that it lays greater stress on φόβω κεῖται than the words will easily bear.)

534 πρέποιν γά τάν ἢν. ] He cannot bring himself to speak of his recent madness except in general terms.

533 μη σει γε, κ.τ.λ. ] 'Even so,—lest meeting thee,' αε. The γε = 'yes,' and refers to the whole preceding question. It does not go with σε,—though the pronoun has, by position, an emphasis of its own.

Ajax, sting by the allusion to his frenzy, had spoken with sharp impatience: Tecmessa is startled into the plainest confession.

534 πρέπον γά...τός. ] 'Aye truly (γε γα), that would have matched well with my fortune.' Supposing I had murdered my child, it would only have been of a piece with the rest of my calamities.

[Δαίμονοι.] Genitive depending on πρέπον αι...δός. The participle πρέπον is not found with a genitive elsewhere: but Plato (Mnes. p. 239 c) has πρέπον τοιν πρακτικοῖς. Compare the use of ἀλοί π, with genitive, Madv. Synt. § 62.

535 ἄλλ' σεὶ ἐνε...ἀραίναι.] 'Nay, then, I watched to avert that woe.' Tecmessa appears not to have caught the tone of bitter irony and self-reproach in the last words of Ajax; she takes them as a statement of fact, and hastens with irritating complacency to claim merit for her foresight,—thereby earning the sarcastic compliment, ἐπιστρέφον εἰργα, κ.τ.λ.

ἐφιλάζα.] 'I kept watch, (in order) to avert that.' ἐφιλάζω, infinitive denoting the intent of the action (Madv. Synt. § 148 a). Cf. Thuc. 11. 69. έρωτε ἐφιλάζω ἄδεις (ἐφιλάζω), μη' ἔκπελει ξύ Κερύλλην μη' δυνατόν μηδών.—This seems better than making χείρ διέρεσθαι immediately on ἐφιλάζο, and regarding διέρεσθαι as apexegetical:—'I attended closely to this' (like φολάζω ἐνε τάδε).
ἈΙΑΣ

ἐμπετ' ἄργον καὶ πρόνοιαν ἢν ἵθεν.

ΤΕΚΜΗΣΣΑ

τι δήν ἄν ὦς ἐκ τῶν ἀνεφελομένην σε;

ἈΙΑΣ

δὸς μοι προσεπετεῖν αὐτόν ἐμφανῆ γ' ἴδειν.

ΤΕΚΜΗΣΣΑ

καὶ μήν πέλας γε προσπόλους φυλάσσεται.

παρέσχον γρήγορα, Dem. in Theocrin. p. 1333. 6: not 'guarded against it,' which would be φυλάξατον, 'so as to avert it.'

ἀνέφελος, J. Defensor (cf. arcest). II. xx. 289, ἦ ἀνέφελος ὡς στόχον, το αἱ ἀνέφελος λόγοις ἀθέτων: Eur. El. 1398, τὸν ὄρος θεῶν...οἱ ἀνεφελοὶ σῆμα μελόκρανος, 'why were ye not averter of the Fates for the house?'

——For ἀρειν· τι in another sense ('to render a service'), see v. 439.

536 ἐξεργασάμην. 'I praise thy act.'

The Greek aesthet, in some cases where it must be rendered by the English present, has the force of reverting to the very instant, just passed, at which the action commenced, —thus placing the action more vividly in connexion with its occasion.

'The instant you said what you had done, my judgment approved it.'

Cf. Eur. Hec. 1275, ΠΟΛ. καὶ σφ' ἀνέφελος τοῖς Καρδακρίνων θεῶν. —ΕΚ. ἀνέφελος· ἀργὸν ταῦτα σοι ἀθυγή γένοι: 'You had scarcely uttered your words, when my whole nature revolted against them.' So ἀθυγηδεῖν, 'I hail the omen,' El. 668: ἀθυγηδεῖν, id. 677: ἀθυγή, Eur. El. 248: and ἀθηγή, ἀθηγήμα τοῖς.

537 ὅµετε τῆς θείας.] 'How then, as the matter stands, can I serve thee? —οὐ θείον, πρὸ σοι γε οὐκ εἰσερχόμενον πρὸς θιάσων ἄτη, 'remembering that these conditions pre-exist; —'remembering that the child Euryseaches is, as I have explained, no longer in my keeping; and that therefore I cannot gratify you by producing him.'

Τεκμήσσα no longer fears, as she did formerly (v. 340), that Ajax may harm the child. But she has a vague sense that his desire to see his son is connected with preparations for death. She therefore endeavours to evade his request, and to change the subject, by asking 'what, that is in her power, she shall do for him?' —In the form ἐκ τῶν, ἐκ means 'after'—i. e. 'presupposing'—these things.' Eur. Med. 449, ἡμεὶς ἐκ τῶν τούτων (in spite of all these discouragements) ὑμῖν ἀναπρέπουν φιλίας: ὡς: Thuc. iv. 17, ὡς ἐκ τῶν περιστάτων.

...ἀν.] In conditional sentences with ἀν, the particle is usually placed immediately after the most emphatic word; and where it is desired to emphasize several distinct points in the hypothesis, ἀν may be repeated once or more after important words. Thus here: 'what they, under these circumstances,—can I do? The first ἀν follows ὡς, 'then'—emphatic as implying conditions which limit the offer. But it is desired to draw attention still more pointedly to those conditions. Therefore ἀν is repeated after ὡς. Cf. Eur. Andr. 916, ὡς ἐν τῷ ἀνεφελούσα όμοιον γείτονα ἀν ἀθύγη τούτου ἱππότην ἀν ἔχω: 'never in my house alive should she wander my bed.' Hesych. 721, φευγόντι ἀν ἐκ τούτων: 'the sooner you could not be.'

539 καὶ μήν πέλας γε, κ.τ.λ.] 'Oh, (εἰ μὴ) he is quite (γε) near, in the
ΣΟΦΟΚΛΕΩΣ

ΑΙΑΣ

τι δήτα μέλλεις μή σοι παρουσιάς ἤχων;

ΤΕΚΜΗΣΣΑ

ἄει παί, πατήρ καλεῖ σε. δείπρο προσόπολας
ἀγ' αὐτῷ δόστε χερσίν εὐθὺς κυρίας.

ΑΙΑΣ

ἀρποῦτι φανείς, ὥ κελευμένοι λόγον;

ΤΕΚΜΗΣΣΑ

καὶ δὴ κομίζει προσόπολαν ὡς οὔρνεθιν.

attendants' charge.' Ajax having pressed his first demand, Tecmessa
is compelled to yield, and does so with assumed cheerfulness. The
notion of καὶ μή is,—'oh, if that is all,—if your request is so simple,—
there need be no difficulty.' Cf. Ed. 554, ἀλλ' ἐφ' ὅσι μοι...ἀφέσσο
ἀφ' 'if you will permit me, I should like to speak..." Clytemnestra re-
plies, καὶ μήρ ἐφίμη — 'Oh, you have my leave,'—ο. ζ. 'oh, if that
is all,—if you are only waiting for my permission'; O. Τ. 344, ΤΕΛ. ὑπ.'
μηχ' ἐφ' ὅσι ἐν γέγονας...ΟΛ. καὶ μή ἐς τήν...γένεσθαι. —ΟΙ.,
καὶ μήρ παρῆν' γ' οὖν, (ο. ζ. you have given me carte blanche; well: I
shall use it.)

προσφέρων.] A dative of the
agent, instead of ὑπὸ with genitive, sometimes follows passive verbs even
in good prose: e. g. Dem. de Fals. Lex. p. 343, τὸν οὔ τερρευτέαν
καταγέν. — Madvig. Syn. § 36 g.
540 τι δήτα μέλλεις μή ὑπ' οὖ, κ.τ.λ.]
So Aesch. Ρ. V. 648, τι δήτα μελ-
λας μή σοι παρουσιάσω τὸν τάν—μή ὑπ', with the infinitive, follows verbs
of preventing, denying, hesitating, distrusting,—but under the same
limitation which restricts the use of quam in Latin,—viz. that a negative
must be joined with the principal verb. Here, τι μέλλεις is virtually
equivalent to μή μελεῖς. But it would not be Greek to say, μέλλεις

p. 461 c, τίνα οἷα διαφημίζεις
μή σοι ἐνικησάς τοῦ δίκαιον; ο. ζ. οὔτος διαφημίζει: Her. vi. 88,
εἰκός ἄνθρωπόν μή σο ὑπ' τῶν μη-
χαρείσαν, nihil iam dubitabunt
 quam omnia experientur.

παρουσίαν ἤχων]—παρεῖς. Cf. v. 564, οὖν ἤχων ἤχων = ἐρώτημα: Læsch. Χν. 1032, οὐδ' ἀλευρωμαί
yclerview τοῦ δὲ αἰσχίναν τό-
λαὶ ἀνεκδοθοῦν.

543 ἀρποῦτι...λόγον.] 'Moves
he at thy bidding, or lags behind thy
sense?—'is left behind by thy
words—fails to comprehend them.'
Ajax, at the back of the stage, has no view of the side passage by
which the attendant approaches: hence his impatient question to Tec-
messa. Cf. Eur. Or. 1083, ὅ τοῦτο
ἀληθεύει τῶν ὑμῶν βουλομένων, 'you
are far behind my plans' (ο. ζ. you do
not understand them): Helen. 1265,
ἀληθεύει τὸν ἐν' Ἕλληνισμὸν νῦν, 'I
am not versed in the laws of Greece.'

544 καὶ 54.] Ἱαμιάς: 'even
now.' Cf. Ar. Λευ. 172, ΠΠΙ. βλά-
ψων καί.—III. καὶ δὴ βλάτω 'I
am looking.'

545 αλλ.] It seems unnecessary
to understand αλλ' with reference to
the higher level—the raised stage of
the cecyclema (v. 348)—on which
Ajax stood. The word seems sim-
ply to mean that the child was to be
lifted from the ground to his father's
arms.
\(\text{\$550}\)


\(\text{\$549}\) \text{\$550}\) \(\text{\$550}\) Cf. v. 952, ἀλλάζειν ἂρη: Eux. El. 1172, ποιήσεις ἐν ἀλήθεια. 547 Εὐσκάλων = ἐκρήσθη, ἐκρήσθη. Lucian de Hist. Conscr. c. 30, ἄλλ' ἐκ Κασπίου αὐτὸ πατρὸς, διὰ τὰς συγγραφές, ἀνδρίς Θουκυδίδης (quod iustus est historicus: \text{\$548}\) έν τοι ἁρμονία συνέχειας ἐκ λόγου πάντως τὰ πατρὸδια. τὰ πατρὸδια. 548 Εὐσκάλων = ἐκρήσθη, ἐκρήσθη. \text{\$550}\) Cf. v. 952, ἀλλάζειν ἂρη: Eux. El. 1172, ποιήσεις ἐν ἀλήθεια. 547 Εὐσκάλων = ἐκρήσθη, ἐκρήσθη. Lucian de Hist. Conscr. c. 30, ἄλλ' ἐκ Κασπίου αὐτὸ πατρὸς, διὰ τὰς συγγραφές, ἀνδρίς Θουκυδίδης (quod iustus est historicus: \text{\$548}\) έν τοι ἁρμονία συνέχειας ἐκ λόγου πάντως τὰ πατρὸδια. τὰ πατρὸδια. 548 Εὐσκάλων = ἐκρήσθη, ἐκρήσθη.
'some day, as he comes back from battle. 

'Now this man is much better than his father.'

'Seven now,'—before the prosperity which I invoke for you has had time to unfold itself.

'Probably the accusative:

Yes, in the slumber of the feelings is life sweetest.'—

'to μη φρονεῖν, 'to be without understanding'; meaning here, to have as yet no developed moral sense; as Minnermus (quoted by Schneldewin) says, 

'The following line—

is rejected as spurious by Dindorf and most other editors, but is defended by Hermann. The meaning at least, is intelligible:

'Insensibility, though an evil, is a painless evil';—an evil, as precluding τὸ χαίρειν; a painless evil, because exempt from τὸ λυπῶταί.

The praise of unconscious childhood leads the speaker to a bitter reflection on his own experience,—that the pains of moral consciousness outbalance its pleasures. But the bracketed verse is certainly an awkward interruption to the coherence of the lines before and after it.

'Awhile! to worship, you at once to love, κ.α. The word ἑδραῖα is used, (1) strictly as correlative to ἔσω, e.g. Od. iv. 89, ἓν ἑδραῖο... | Philol. ἑδρᾶν μετὰ διάλεκτον ἀλλοι ἐνέφερε; but τέρπεται was...
often used instead.—(2) Absolutely —‘for a while.’ Herod. l. 82, τῆς
μῆνιν...τιθέν ἀδίκα.—(3) In the Attic orators τῆς sometimes has the pecu-
nlar sense of ‘hathere:’ e.g. Lysias in Episc. p. 179, 13, ὁποῖον ἐν τῇ
εἰκόνι χαρέω εἰμικράνιν ἔστιν.
κοντάς παραιτεῖν.] ‘Feed on
light airs’—as a tender plant, shelt-
ered from storms, is nourished only
by gentle breezes. κοντάς—‘airily-
floating,’ ‘softly-breathing’—with
the further notion of childhood’s
light, careless gaitety. For a time
childhood may shun the world, and live apart ‘in a re-

gion of its own, where neither the
day-god’s heat, nor rain, nor any tem-
pest troubles it’ (Trach. 144.—6).
Cf. Dion Chrysostomus Orat. xii. 30
(quoted by Schneidewin)—(plants)
προφήμων τῇ δεινῇ τῷ πνεύματι
πτερείᾳ, ἀθάνατοι ἠχοιτείς, ἄτοι
τῆς τρίτης νύμφας.—Orphica 67, 6, ἄθανατοι
πτερείᾳ.

βάπτισθαν] Lecr. v. 883, vati ni-
ταίλων εορίς.
560 μητρὶ τῆς χαρμονίας.] This
is the only place in which Ajax
shows any tenderness for Tecmessa
(for his language at v. 562 is mere
artifice, employed to quiet the fears
of the Chorus) and even this hint
of affection is elicited by her nearness
to the child in whom his interest is
centered. The words themselves
recall Hector’s in the Iliad vii. 470),

καὶ τοῦτο τι αὑτῆς, Πατρὸς ἦς ἑν
πολλῷ ἀμέλεις, ἐν ναμίν ἀνπολλὸν
τις φέρει θυρίσματα οὕτως ἀνπολλύντες
ἀταῖς ἔτην θερηματικοῖς. ἀπόκειται
χαρμόφων, acca, in opposition
to the sentences: Eur. Or. iv. 110, Ἰππία
τῆς κτάτομας,—Μακαρία λόγῳ πα-

560 στεῖοι σ’ ἀχμαίνων, κ.λ.α.] A reply to Tecmessa’s forebodings,
(τοῦ 510 εἰρ.)—εἶναι μῆ... ἑξίψυχος.
Madvig. Syn. v. 124 s. r. 3. Cf. v. 563.
562 τοιοῦ.] Cf. v. 164, note.
τελεφορίαν φολακα.] ‘A trusty
warder,—τελεφορία implying watch-
ful, jealous care. Cerberus is Αἰαόω
τελεφορίας κόμος (Eur. H. F. 1277).
563 τρόφος ἔκασθε, κ.λ.α.] ‘Who will not flag in care, albeit
now he is following a far path, busied
with chase of foes.’ τρόφος de-

depends on ἔκασθε, considered as an
563 s.—ἔταιρος with ἔκασθε: ‘assem-
pliances all the same, although,’ &c.
Cf. v. 122, note. The form ἔκασθε
is found also in Pind. Ἀ. iv. 58.

καὶ.] The usual distinction between
καὶ καὶ καὶ is that the former
states an actual, the latter an imagi-
nary case: ἔδρομος, καὶ καὶ ἔνωσις:
ἔδρομος, καὶ καὶ ἔνωσις ἐν.
But καὶ καὶ sometimes admits an ex-
isting fact which the speaker con-
cedes with reluctance, or wishes to
make light of: e.g. Aesch. Cho. 300,
καὶ μητρὶ, τιμαῖον θεραπεύει: ‘though (perhaps) I do not
feel confident, the deed must be
done.’

564 ἔξανθα.] The word implies a
lonely or remote path: maestae
oberrationis via habet, ‘Ellendt s. v.
Cf. El. 163, τελεφορία, ἔδρομος καὶ
στέιος.

ἀθραίνον ἔκασθε.] Cf. v. 543, τετα-
κεῖεν ἔκασθε, note. —Teucer had gone
on a foray (v. 543) among the up-
lands of the Myssian Olympos (v. 795).
565 ἀποστήμενοι. Cf. v. 1186, where the Salaminian sailors complained of their 'sore burden of martial toils (καρδιῶν πάθη),
566 τινες...ἀγαμήν. 'This task of love'—care for Euryaces.
567 ἄνευται. Cf. v. 590.
569 Ἡρώδης λέγει. Added to show that he does not mean Tesser's mother, Hesione (v. 1300). Eriboea was daughter of Alcathous, king of Megara,—a territory which the Athenians regarded as originally Attic, since, as a portion of the ancient Ionia, it had been subject to Theseus. (Schnedewin.)—Hermann, Lobeck, and others, 'Εριθών λέγει. Cf. Aesch. frag. 169, ἄλλοι Ἀντιλλας ἄλοις θέλων αἰνέτω, ποιείς τὸν λόγον τοῦ μητρὸς. 571 μῆκος ὁ, κ.τ.λ.] Emsley and Dindorf agree in rejecting this verse, as inserted by a commentator for the purpose of limiting εἰρήνη. As Lobeck says, 'μῆκος et ἄγων apud Tragicos non leguntur. Hermann once conjectured ἄγων δε, but afterwards read μῆκος μητρὸς.
572 καὶ μῆκε...μητρός.] Depending on ἔννοια, v. 567.
573 διώνυσα. 'Stewards of games,'—acting at times as presidents and judges; the prose word was διώνυσα. The mere function of judge was also expressed by βουλευτής (Eli. 150). At the Olympic festival the judges were called 'θεασκόλειν.'
575 ἀνέβουσα. Proposes as praeia.
576 ὕμων...τών πάντων. [565: ἀθλοῦν λέγει, ὑμῖν το Κόπω τῷ ἐπεκήκτησαν χάριν, κελλῷ τῷ ἐν ἐφεύσατο ἐν τῇ ἐπιθεται.] τῷ πάντα τών πάντων ἐνοικοῦ ἄγων Τελαμώνιν δεῖξεν μητρός τῷ καλός ἦν. 'Ερίθων διακείται πώς ὑμεῖς ἄγων ἄγων. ἂν ἀνέβουσα ἑλεύσω τοῦ κάτω θεοῦ.] καὶ τὸν τώσο τοῖς μητρῶς ἄγων ἄγων. ἂν ἄγων ὑμεῖς ἄγων. 
578 ἀνέβουσα. Cf. Od. xi. 546, διώνυσας τῶν ὑμῶν ἔννοια τρέχειν ἐν αὐτῷ ἐν αὐτῷ ἐκατέργασθεν ἐν αὐτῷ ἐκατέργασθεν ἐκατέργασθεν. ἄγων ὑμεῖς ἄγων. The position of the article is singular. Ordinary usage required either ἄγων ὑμεῖς or ἄγων ὑμεῖς ἄγων; but ἄγων ὑμεῖς ought to mean, 'the destroyer is mine.' It has been proposed to read ἄγων ὑμεῖς: Schaefer reads μητρακείται ἄγων ὑμεῖς. Only three parallel cases have been adduced: (1) In Eur. Hipp. 683, ὑμεῖς received reading is ἀλλ' ἐν τῇ ἐπεκήκτησαν προσέχεις ἐν ἐπεκήκτησαν. (2) An Elean inscription in Boeckh's Corp. Inscr. I. p. 26, τῷ Διὸ 'Ολυμπίῳ. (3) Athenaeus vii. p. 725, τῷ Περσή Περσή. In the two latter cases, however, the words Περσή-Ολυμπίῳ—Περσή-Περσή—may be regarded, as forming single titles.
574 ἄλλα κατά...οἷον.] 'No—this take thou, my son,—the broad shield from which thou hast thy name;—hold, wielding it by the bulky armlet, that sevenfold, spear-proof target!'
576 ψέφασκες. Here, apparently a handle formed by twisted thongs, through which the arm was passed; usually a metal ring (otherwise ρί-
κες) for the same purpose, which was taken out when the shield was not required for use. Thus in the "Knights" (v. 848) the Sausage-seller makes it a charge against Cleobis that he had dedicated shields in the acropolis, ἀνέφθει τοις ψέφασιν—as if ready for immediate use against the people. In Homer the handle of the heavy shield (θερός) is formed by cross-pieces of wood (κατὰ τὸν ἄρον, II. VIII. 193): to these succeeded the later invention of the ψέφασιν; and later still, the ἔλαιος, a handle of cross-bands,—invented, according to Her. I. 171, by the Carians.

577 τῇ ἤλλῃ τεκέῃ.] When Achilles slew Eetion, the father of Andromache, he forebore to despoil the corpse—ἀλλ' ἄρα μὲν κατέρρευσα σῷ θνητῶ διαβάλλεσθαι (II. VI. 418). Again, in the "Odyssey" (xi. 74), the shade of the unburied Eipenor pleads with Odysseus—ἀλλ' μὲν πασίν σῷ τεκέῃ, δειχνὸς μὲν ἄνω. The body-armour is termed ἄμετος ἄρος; see v. 928.

586 φιλακτίστων.] 'In good truth a woman is a plaintive thing.' Cf. Eur. H. F. 595, τὸ θανὸν γέγονεν μᾶλλον στίχοις ἀρνήσον, 'women are somehow quicker to utter their grief than men!' Schol. ad II. XXII. 88. φιλακτίστων χρήση ἢ γυνὴ. The adj. φιλακτίστων is formed from στίχοις (active voice, 'to pity!' mildly, 'to lament'). Hermann distinguishes φιλακτίς, 'given to laments,' from φιλακτίστων, 'pitiable,' but Loheck observes—φιλακτίστων a φιλακτίστων, pro quo Aeschylus φιλακτίστως dixit.
ΣΟΦΟΚΛΕΟΣ
πολλαὶ θάσσουν. οὐ πρὸς ἵστασιν σοφοῦ
θρηνεῖν ἐπέφερεῖ πρὸς τομοῦν στέματι.

ΧΟΡΟΣ
δέδομεν ἄκουσιν τήν τινα προθύμιαν.
οὐ γὰρ μὲ ἠφέσαις γιλασσά σου τεθημένη.

ΤΕΧΝΗΣΩΝ
οἱ δὲ πολλοὶ Ἀλας, τί ποτὲ δρασάεις φρενί;

ΑΙΑΣ
μὴ κρίνε, μὴ ἔσταξε. σωφρονεῖν καλὸν.

dubito an distinguia non magis posit
quam φόρας et φολιάτας similia-
que, si de personis dicuntur.' The
meaest adjective is contemptuous:
cf. Αἰ. Εὐκλ. 136, χρήστει γερμίνω
στηρείταν τὴν: Εὐρ. Ζ. Ε. 1035,
μάρον μὲν ὅπε γενέσθαι.
581 ὡς πρὸς ἱστασιν... τείχαιν.]
'Tis not for a skilful leech to drone
charms over a sore that craves the
knife.' Lamentation can do no
good when a man’s whole life is
incorably tainted with dishonour.
There remains but one resource—
his own sword. Cf. Ovid Met. 1,
190, Cuncta prius tentata: sed imme-
dicabile vinimus Enos revidendum est,
ne parsi sincera trahatur.—Incanta-
tions, ἑρμής held a recognised place
in the pharmacy of early Greece.
When patients applied to the cen-
taur Chiron, says Pindar (P. III, 90),
he loosened and delivered them from
various ills,—treating some with
‘gentle spells, (τοῖς μὲν μαλακῶς ἐν-
κελεῖς ἀρφέων,) some with soothing
’draughts, or by hanging charms
‘about them; and some by surgery
‘he restored to health.’ The incanta-
tion was usually employed in con-
nection with some specific, to aid its
working: see Plato Charm. p. 158 Σ
(Socrates is speaking ironically), ‘I
said that the thing itself was a mere
leaf; but that there was an incanta-
tion for use with the charm (ἐφώδι
σὲ τοῦ ὑπὸ φόρμαν ὑπὲρ), which
if it should be sung when the charm
was applied, a cure was certain; but
without the incantation there would,
I added, be no use in the leaf.’—
Already in the time of Demosthe-
nes such arts were generally ridic-
culed: Dem. in Aristoc. 1, p. 793,
ταῖς λαβὸν τὰ φόρμασα καὶ τὰς
ἀρφέας... ἀγαγανεῖς καὶ φερακέ-
ῖς καὶ τοῖς ἐπιλεῖν τοῖς φρενίς
ἀδοῦ.
582 τομάντων.] ‘That craves the
knife,’—lit., ‘desiring to use the
knife’ (for its own relief). Deside-
ратive verbs in ἄω or ἂω are formed
from substantives. The following
occur:—θανατός (‘I long to die’—θά-
νατος); κλανής (κλανεῖς); μαθητῆς
στρατηγώς; τυραννός: φερεῖς: φε-
ρεῖς.
583 προδρομίων.] ‘This eager haste,’
—the impatience of Ajax to be alone;
cf. v. 581, τὸ καθ’ ἀλομον.
584 οὐ γὰρ μὲ φρέσκεια. [For the
‘Attic’ accus., cf. v. 112, note.]
585 δρασάεις.] Cf. v. 336, note.
586 μὴ κρίνε. [Ask not.] Αἰθ.
398, τίνος ἀσέβει λαβὼν καὶ κρίνε
ἐπιλέγχει, ‘question—examine her.’
Τρια. 314, τί τι εἴπῃ ἐγώ; τί τι εἴπω
μὲ καὶ κρίνως; The use of κρίνω
for ἐπιλέγω is peculiar to Sopho-
cles.
587 σωφρονεῖν καλὸν.] ‘To be dis-
creet is good.’ Hector, importuned
by Andromache, bids her ‘go into
the house, and mind her proper
tasks’ (τας σωφρόνειρας σέξω πάλιν,
Π. ν. 490).
ΤΕΧΜΗΣΣΑ

οὖρε ἔκ ἄθυμῳ καὶ σὲ πρὸς τοῦ σου τέκνου καὶ θεών ἔποιημα μὴ προδοθῇ ἡμᾶς γίνη.

ΑΙΑΣ

ἄγα με λυπαίται. οὐ κατοικοῦ οὐκ θεῖοι ὁτι συνέδρει όμιρὸν ὑφελίτης ἔτη;

ΤΕΧΜΗΣΣΑ

εὐπρέπη φῶνη.

ΑΙΑΣ

τοὺς ἀκούοντις λέγε.

ΤΕΧΜΗΣΣΑ

οὐ δὲ οὐξὶ πείπαι;

ΑΙΑΣ

πόλλ' ἄγαν ἢ δὴ ἀροῖς.

ΤΕΧΜΗΣΣΑ

ταρσῖδι γὰρ, ἀναζ.

588 μὴ προδοθῇ...γίνη.] Ne comm.

mittis et nes destitutas. 'Be not guilty of forsaking us.' Cf. Phil. 772, µὴ σαυτόν θ' ἴμα] καὶ, ἵνα σαυτόν προστρέψω, καλῖσα γένη: lest thou become the murderer of? Plato

Soph. p. 317 C, µή, εἶναι, ἐμι τὴν τῇ πρῶτῃ ἀπευθεσθῇ χῶρα ἀπαρχὴς γένη,—'do not be guilty of refusing—': Her. 111. 64, μαθῶ ς ό ς µάτων ἀπελευθερωμένη εἰς τὴν ἄδηλον, ἀπετάλας τῷ Ἑρμῆν. 589 ἄγαν γε λυπᾶται.'] 'O, 'tis too much!' Cf. Ant. 572, 12. ὡς

φολτεὶ. ἔρως, δὲ σ' ἀνυματον γερῆς. ΚΡ. ἄγαν γε λυπᾶται καὶ σ' καὶ τὸ σῶ

νέχει. ἀναζ...δέσμης.] Ajax regards himself as the victim of Athene's displeasure (v. 401),—with no hope of succour from other deities (v. 399) —nay, 'manifestly hated by the gods' (v. 457). Why adjure him by their name? What duty or service did he longer owe them? They had cast him off: what motive remained for wishing to please them? This view of the give-and-take relation between gods and men is highly characteristic of ancient paganism. See Virg. Aen. xi. 31, Nās invenerunt exanimum et nih illam coelestibus ullis Debentem vane mocesti comitasse honor. He was dead, and so his account with the gods was closed: he was quits with them; they had done their worst. Maximian (circ. 500 A.D.) Elex. v. 231, (the speaker is an old man,) nih mihi cum superi: expleri munera visae: 'I have no more to do with the gods; I have fulfilled the duties of life;' i.e. 'they have no further claim upon me, and I have little more to hope or fear from them.'


591 τὸν διαπόσποντα λέγε.] Cf. Eur. H. F. 1135 (ἈΜ. τεθήκομεν ταῖς µῆλαι προς θεοῦ)—ΘΕ. εἶπον

φῶνα. —ἈΜ. βεβεκακειος ἑραὶς-κλα.

λας ('your admonition meets willing ears,' i.e. 'I wish I could εἶπον

φῶνα!) Aesch. Ag. 1631, ἔχουσαν λέγεις ὑμᾶίνοι σε.
593 στ νεκροφόρον. Schol. στυγκλαέστεν; κέλευ οτι τοις θεραπεύον κατάμε καλείτες.

595 ἄρα ἄρα ἄρα. ‘If thy new hope is to school my bent’—a hope of which long experience might have taught you the futility. At v. 346 Ajax was brought on the stage by the psyche. Upon his reiterated command ‘to close the doors,’ it is now rolled back,—he is removed from the stage,—and the central door in the psyche is closed. At the same time Tecmessa, with Euryaces, leaves the stage by another door in the back-scene, supposed to lead to the γυμνασίῳ. It was fitting that Ajax should have a space of solitude in the tent, to mature his preparations for death. At v. 820 his sword is described as ‘newly-whetted.’

596—645. The first στροφή (πρώτη), or ode, by the entire Chorus after taking up their position at the thymele. The parode or ‘entrance-chant’ (vv. 134—200) was sung on their way thereto. Aristotle (‘Poet. xii. 23) describes the stasimon as μὲν χρόνος το ὑπὸ καθολίκως κοί τροχαλίνθος. The term itself appears to involve two notions,—that of the Chorus in position at the thymele,—and that of an ode unbroken by dialogue or anapaests.

Cf. O famous Salamis, thou, I think, dwellest sea-faithful, happy; but I on the plains of Troy wait wearily for the guerdon of my toils, with the fear of sullen Hades at my heart. And to crown my sorrows Ajax is vexed with a sore malady,—Ajax, once dominant in war,—now a cherisher of lonely thoughts, and dishonoured by the ungenerous Atridae. Sharp will be his mother’s cry when she hears these tidings; and well for him also that he should pass to the shelter of the grave. Alas, Telamon, there is heavy news for thee to hear,—of a curse which has never rested on any life of the Aesidæ save his.

596—608. Metres of the first strophe:

V. 596. ο Κλεαὸς καὶ Δημητήρ | ο μεν πειρατὴς: spondees, choriambus, bacchius.

V. 597. ταῖς | εἰς Άθηνας ἐφεύρετο: σαντρασί: choriambus, epitritaus.

V. 598. τοῖς | εἰς Άθηνας ἐφεύρετο: σαντρασί: choriambus, bacchius. These three verses are 'Glyconic.'

Vv. 599—600. ἡ πάντα ὑπὸ τῶν θεῶν | ἀλλοτριφθεῖς: iambic dipodia, followed by a Glyconic verse of trochees, choriambus, bacchius.

Vv. 601, 602. ἡ Κλεαὸς | ο μεν θρίαμβος: iambic dipodia, followed by a Glyconic verse of spondees, choriambus, bacchius.
Vv. 603, 4. ἄνῳ ἁπλόν ἀλὸν εὐ-
ρυμον: same as v. 597.
V. 605. χρόνος | ἁμήν: iamb.
choriambus.
V. 606. ἀλακτός | ἀλακτόν: same.
V. 607. ἔτι μὲν ῥωῦν ἄνωθεν: a
dochmiac monometer. (The normal
dochmiac is --->: here, two of the long syllables
are resolved into four short ones.)
V. 608. τῶν ἀλακτῶν ἀλπίδων ἀληθῶν: a
'satisfactory' monometer, (properly ---: but
each of the long syllables is here
resolved into two short ones),
followed by an iambic pentameter.

597 vales.] Cf. Π. Π. 525, Ἐχυ-
δέων θεάς | τὸν, at vales: πέραν ἄλος: ib. 543, πέλας εὐμα-
ταξίας.

Ἀλακτόν.] Aesch. Pers. 209, ἀλα-
κτῶν ἀλακτόν ὑπὸν Ἀλακτόν.—Lo-
beck in his 2nd edition follows a
majority of the MSS. (and Suidas)
in reading Ἀλακτόν,—but thinks
that it might be equivalent in sense
to Ἀλακτός,—όπλον and χλήνος
being as intimately connected in
meaning as σχίσων and νεκρολα-
γέων.

598 πῶς ὁπλάζον | τεῦχος ἴσως.] The
illustrious seat of the Aesclepiads.
The epithet τεῦχος serves merely
to heighten the picture suggested by
ὀνειρεύει and εὐματίας.—Of Salamis
basking in peaceful and admired
prosperity, while her children on
the plains of Troy are weary, unreg-
garded sufferers. Some critics have
needlessly charged the poet with
an allusion to the victory of Salamis.
He was not careful of such anachro-
nisms. Thus one of the competi-
tors in the Pythian games at which
Orestes was killed is represented as
coming from Barca, a city founded
in 350 B.C. (Eh. 727). But no an-
achronism need be supposed here.

600 ἄνωθεν. But I, sufferers, 'tis long time that I wait
my reward for camping under Ida,
—through endless months ever worn
by the steady march of time.'—Ἰδαὶ
λαμμαῖν εὖ εἶναι, Ἰδαιά πραῖνειν
πραξίαν,—'a reward (victory) for a
long campaign upon) the meadows
of Ida.'—(Hermann's conjecture,
adopted by Dindorf.) But the ex-
pression appears too strained for
Sophocles.—εἰνάρης χρόνον εἰνα-
ρητος: 'ceaselessly-moving' time,—
the steady march of the years with
no pause or respite from monotony
in their inexorable routine. The
form εἰναρῆς is defensible by ἐναρώ-
σμα and ἐναρωμένος ('a corpse-bearer.'
Manetho, circ. 300 B.C.). But if εἰ-
ναρῆς as εἰναρῆς, its natural sense
would be—not 'ceaselessly advan-
cing,' but—swiftly moving'—
precisely what the time at Troy was
not. No satisfactory restoration of
this corrupt passage has yet been
made. The best may perhaps be
found in a combination of Bergk's
εἰνάρης with Lobck's ἰσως:
Ἰδαὶ μῆνες λαμμαῖν ἰσως, μῆνες
ἀποθανόμενοι, ἀλὸς εὐματίας,
χρόνος τεῦχος, τ. ἱ. | "Tarrying through countless months,
I ever make my couch in the quar-
ters (ἔσω) on the plains of Troy.'
Three points require notice: (1) ἔσωλα. A variant for μῆνας is μῆ-
να. Now μῆνα may originally
have been a gloss on ἔσω λας by an
annotator who remembered that
word in the sense of 'sleeping' in
O. T. 1138.—(a) The phrase εἰνα-
ρης ἔσωλα, 'to sleep in quarters,' is
not, perhaps, harsher than that in
Aesch. Ag. 176 (καλεῖν...οὐ 
καρπὸς ἔσωλας). The MSS. are agreed
on μῆνα or μῆνας: else it would
have been desirable to replace it, if possible, by a participle in the sense of 'occupying.' —(t) οἰνωμείναι. In passages of this kind, the misery of bivouacking in the open air (δοκομολογεῖται) is usually a prominent topic: see Aesch. Ag. 543—545, and vv. 1206—1210 of this play.

It remains to notice (a) Bergk's conjecture, adopted in the 5th edition of Schneidewin: — Ἰδαὶ μηνών λαμάνων ἅπονα, μηνών ἀνίσοθροι οἷτινεὶς ἄνατωμα, μηνών ἀνίσοθροι οἷτινεὶς ἄνατωμα, 'abiding in the land of Ida.' (Ἰδαὶ = Ἰδαὶ 77 Ἰδαὶ) 'in winter and grass-time (summer), I ever bivouac oppressed 'by toil,' &c. Cf. Rhiannus (of Crete, author of epic Μενων, circ. 222 B.C.) ap. Paus. iv. 17. 6, ἀπερακόητος ἔχοντας τὰ πώς ἐκεῖνος ἄρτος ὡς καὶ εἴκοσι τὸ ὄνομα (b) Schneidewin's former conjecture: — Ιδαὶ μηνών λαμάνων πτινὸς ἄλγων ᾧ διαθέσαις ἄνατωμαν, ἄλγων ἀλγωμείναι ἄρνευμεν ἀνίσοθροι, 'bearing up against (the hardships of Ida's meadow-plains, amid countless miseries I bivouac,' &c. (II. xxv. 3, πῶς τὸν ἠμέρα, 'grassy meadow.' But μηνών πτινός, 'to withstand (endure) meadows,' is a singular phrase.


666 ὄρθις.] Cf. v. 799: Her. VIII. 13, εὶ φίλος κατωτέραν ἀλτεύτες πάγην ἄρτοδελθαι... 'looking forward to utter destruction!' Lucan v. 435, Ἀναφρετά ὁποίοσ εἰςφεῖται ὁμήρει, The Latin construction ἄρτοις μὲ ἄρτοις gives a stronger emphasis to the speaker's self-commiseration. Cf. Ex. 471,
610 ἔφεσος. ‘A fresh trouble is reserve;’ lit., ‘reserve champion,—
as if, when other adversities abated, Ajax stepped into their place and took his turn at harassing the sufferers. The ἔφεσος was a third combatant,—‘sitting by’ to fight the winning pugilist or wrestler. See Ar. Ran. 791, (Aeschylus and Eu-
ripides are contesting the tragic throne: Sophocles waived his pre-
tensions, and) ἔφεσον... ἔφεσος καθόπολις: καὶ μὲν Ἀχιλλοῖς ἐρατῇ, | ἔνω εὐράκτῃ κατὰ χρόνα αἱ ἱδὺ μὲν, χαῖρεν τῇ τῆς ἐπιφάνειας ἐφαίη πρὸς γ’ Ἐξωτικῷ.—Martial v. 24, 8, Hermes (an invincible gladiator) supposititius sibi ēres, ’his own reserve champion,’
i.e. needing none to back him,—an imitation of Aesch. Cho. 851, ἔφε-
σος ἵππος δὲ διαπέσεις θείον Ὀρυγης.
611 ἑξισθόλως] κόμοικος, συμβ. Cf. Phil. 1168 ἐφὼι δὲ ὑμνεῖ: O. T. 337, ἐφὼι... τὸν ἔρωτα... παλευκαν οὖ κατὰὶ, τ.ε. ‘dwelling in thy bosom.’—611; cf. vv. 176, 278.
612 ἐξισθόλως] ‘Sentest forth from thee’ (middle voice)—‘sentest forth on thy own behalf,’ as a cher-
ished son and representative. For the force of the middle cf. Her. ii. 25, δεῦτε δὲ με οἴδας τὸ δίδον τὸ ἐνισχυμένο εὐακριβεῖς ἐν ὑμῖν ἣλε τὸ φῶς: ‘Moreover I do not think that the sun throw off all the water annually absorbed from the Nile:’ and so ἐξισθόλως of putting away a wife, id. vi. 63; Aesch. Thes. 664, (neither in his youth nor in his manhood) ἐξισθόλως καὶ κατεργάσατο,—‘did jus-
tice greet him and acknowledge him for her own’—deem him worthy of herself. Cf. ἐξισθόλως, v. 531.
615 ἔργῳ ἒργῳ.] ‘In some bygone day’:—lit., ‘formerly (ἔργῳ), I sup-
pose (ἦν), at some time or other (ἦν).’ In such phrases ën adds a certain vagueness,—contemptuous or pathetic,—to the particle with which it is joined; e.g. ἔλεος ἦν, ἀλίουν λατισί: ἐργῇ ἔργῳ, ‘you pres-
serve a memory somewhere or other,’ i.e. ‘I presume you remember?’ be-
tis ἦν, ‘whatever it was,’ &c.—Cf. Eur. Suppl. 1150, στόδοι πλὴν... ἄνι 
νειπάρων | ἐδοκείμενον στόδον ἐν 
νύμφασι, ‘once (ἦν) of yore famous’: Aesch. Ag. 560, Τριλιόν ἔργων ἐφ-
νέρε, tandem aliqmande.

614 ὑπερῆρω ὑπερῆρω.] ‘A lonely pasturer of his thoughts;’ i.e. ‘a nurser of lonely thoughts,’—one who broods sullenly apart, as did Ajax ‘in his pause of many days from battle’ (v. 195) before the out-
break of his frenzy,—and after it, in that gloomy despair which sugared his purpose ‘to do some evil deed’ (v. 326),—like Bellerophon in Ho-
mer, ‘devouring his own soul,—avoiding the path of men’ (I. vi. 203).—Cf. Aesch. Ag. 652, ἐβοωη-
λοῦν ὑπερῆρων ἱππῶν ὑπόθεν: Theocr. x1 80, ἐπιμαρχεῖ οὖν ἔργα.

615 ἑργάζομαι.] γενέσθαι. The passive form ἑργάζομαι does not appear to have been used as a deponent.

616 ἔργῳ ἔργῳ.] Cf. v. 439—
ἔργῳ ἔργῳ ἔργῳ = χοροφόρος ἔργῳ; for the double genitive cf. v. 309, note.
SOPHOCLES

620 megalos aer tas
621 afila par afilous
622 hese' hesen meloous 'Atreidous.

625 oti periphras genetore pos aeratou
626 dis eis troiais gen. 627 otipos aeratou

628 ophi...Atreidous.] 'Have fallen dead, nor lit a spark of love in the loveless, the miserable Atreidous.'—iounw ophi 'have turned out unproductive of gratitude' par 'Atreidous 'in the minds of the Atreidous.' Cf. Pind. O. xii. 14, tel- 
lvo 9 onepwv par neptam ounwv, multi prater sem solent rader (ven-

629—634. Metres of the second strophe:

630.3. oti par | xalai|a mi| d' otriws [i] : iambic dipo-
dia ; followed by Glyconic verse of trochee, choriambus, iambus.

631.5. genwv bi therde mathep 

632.6. fihmepoi[ou]k [i] : tro-
chale tripodia.

633.7. alicv | aliv | dactylic
dimeter.

634.8. oth otriv[ou] wde [i] treiv[ou] [i] : spondees: choriambic
dimeter hypercausal.

635.9. serei [i] d' otriv[ou] lal [i] 

636.10. dactylic trimeter.


638.4. oth[ou] | xalai|a | kai[ou] [i] : spondees, 
choriambus: iambic pentameter.

639.5. iounwv mi d' otriws [i] par:

640. Surely his mother,—as the speckles

her declining day and white old age, —when she hears,' &c. The parti-

cles mi—of often point a merely rhe-
torical antithesis: e.g. Hes. Theog.
650.5. par mi prozis par bi ouv-

toma: Her. vii. 9, tin eisat-
remos mi tin makh, eisatremos de 
tin dynamis.

651.7. alicv, k.v.l.] 'Will cry

652. Alais, alais.—nor vent her sorrow in the nightingale's plaintive note, but
raise the dirge in shrill-toned strains.' Philomela's low-voiced dirge for the

653.7. long-lost Ithys,—that strain in which

654. Electra found an echo of her regret

655.7. for the long-dead Agamemnon (Ed.

656.147),—will not serve to interpret

Eriboea's recent sorrow. Her grief

657.7. will first find voice,—not in a plain-
tive lament,—but in a cry of sharp,

658.7. shrill anguish.—Herman under-
stands—{avv} alicv, oth ouv ap-

659.7. dois—alicv, k.v.l. But the words

660.7. alicv, alicv—so prominently pla-
ced, so emphatically repeated—must

661.7. surely represent what Eriboea was
likely to utter.

alicv...oth ouv...alicv ouv.

662. The resumption of alicv by the

third clause, alal...alicv, is pecu-

liarily Sophoclean: cf. v. 1113, bi

γαρ τι της σης ονειρεμένη τον

γνώσεις...alicv ouv... 

σοι δ' αλλα. O. T. 337, ἄριστο

μελέσα την ἤμη την ἡμῶν

παλαιών αἰτιάτων ἄλλη γέν-

663.7. sime.}

664. In opposition with

665. alicv. Cf. Eur. H. F. 463, sto-

θερ δι' οὐράνιοι ἀκολουθο-

 αἰτία.
631 χαράλαμπται δούναν.
633 κρείτουν ματᾶν.
635 κρείτουν...ματᾶν.
636 πε. 175, 4, κρείτον πε. δ' εν τοίχῳ μεν μη λειτουργίας ουτε τοσάτα τῶν ἐννοεῖ τῶν ανθρώπων. Similarly v. 76, ἐν δ' ἀρχῇ μοντὲν; δέδομαι σιδή νοσοῦ, &c.—Madv. Syns. § 177 b 2 4.

635 κρείτουν...ματᾶν.] ‘Better hid with Hades were the evil vex.’ When Ajax, just recovered from frenzy, called upon his Salaminian followers to slay him, they reproved him for wishing ‘to cure ill by ill;’ they implored him to ‘control himself and be sane’ (vv. 361—371). But slowly, while they listened to him, the truth of his profound anguish sank into their minds. They began to feel that life had small worth for one thus heart-broken by dishonour. ‘We know not how to check thee!’—is their next response to his yearnings for death—‘who hast fallen in with woes so piteous’ (v. 436). And while Tecmemma has been combating his purpose of self-destruction (vv. 485—592), they have remained passive. Once, indeed, they invoke his pity for her (v. 523). But they appeal to no other motive in arrest of his self-decreed doom. For herself and for her son, Tecmemma would have Ajax cling to life. His fellow-soldiers are content that he should find his own peace in death.

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ΣΟΦΟΚΛΕΩΣ

πολυτώνων Ἀχαϊῶν,
οὐκέτα συντρόφοις
ὀργαὶς ἵματεσι, ἄλλο ἐκτὸς ὀμιλεῖ.
ὁ τίμων πάτερ, οἷον σὲ μένει πυθόθεμα
παιδὸς δύσφορον ἄτατον,
ἐν ὑπὸ τῆς θρέψεως
αἰῶν Ἀιακῶν ἄτερθε τοῦδε.

ΑΙΔΗΣ

ἐπιτεθ᾽ ὁ μακρὸν καθαρίζεμεν ἐρυθός

639 ὁμιλεῖ... ὀμιλεῖ.] 'Is no more constant to the old promptings of his nature, but consorts with strange emotions.'—συντρόφοις ὀργαί,
—οἰκεῖον τῆς, the disposions which have grown with his growth; cf. Ἀντ. 355, ἀντὶφαίρεσιν ὀργαί, 'the instincts of social life.'—ἀντὶφαίρεσιν ὀργαί, 'constant in regard to,'—dative of part affected, like φῶς κατά: Medv. Συμφ. § 40.

ἀντὶφαίρεσιν ὀμιλεῖ.] 'Is conversant (with thoughts, impulses) outside (the sphere of his mind’s normal action).' Similarly an insane person was said ἄκρων φρενῶν, ἀκρών ἁγνεῖον.—For ὀμιλεῖ cf. the phrase ὀμιλεῖ φιλοσοφεῖ, γυμναστεύει (Plato), &c.

646 ὁ ἀῖτος, κ. τ.λ.] 'A curse which never yet has clung to any life of the Aeciai save his.'—The phrase ἀῖτος τῶν Ἀιακῶν, instead of ἄγνωστοι τῶν Ἀιακῶν, may be defended as having a certain special fitness here. It seems to speak of a dynasty in whose fortunate annals prince after prince had lived out his span, and gone to the grave full of years and honours. Hitherto each successive Aecidian 'life' had enriched the chronicle of the house with another ample and triumphant chapter. At last that fair series will be marred. The glory of Ajax has been overcast in its meridian; he will perish in his prime. Schmiedewin conjectured now, explaining it as τῶν ἐν Ἁϊδ.: Zeus being the author of the Aecian line; cf. v. 386. The emendation is tempting; but rather in the general sense of ὁ, —'godlike,' —'illustrious.'

Ἀριστοφ. ] Cf. v. 503, ἢς ἄρπελας ... γρίφου, and note.


655—693. Ἡ τευχοῦσα ἅρπες: cf. v. 291, note.—Ajax issues from his tent (by the middle door of the back-scene which represents it), carrying his sword (v. 658). TECMESA, with EURYSACES, at the same time enters by the door in the back-scene on the spectator’s right, from the gynaecum.—Ajax. 'The long years bring change to all things, —even to such a stubborn will as mine. I shrink from leaving this woman desolate, and my child an orphan. But I will go and cleanse my stains, that I may escape the heavy anger of the goddess; and I will bury this sword, the gift of an enemy,—a gift that has brought me nothing but ill. Henceforth I shall know how to bear myself towards the gods,—towards the Ateidae. Do not all things pay homage to authority? Winter makes way for summer, night for day; the
winds relax their fury,—sleep, his grasp. And shall I not learn discretion, knowing that neither friendship nor enmity is for ever? But thou, woman, go within and pray to the gods in my behalf; and do ye, also, friends, aid my wishes. Perchance, though now I suffer, ye will soon hear that I am at peace.'—It is difficult to accept the view of Wielcker (Kleine Schriften, iv. pp. 225 ff.) and other critics, that in this speech Ajax does not intentionally mislead his hearers,—that he merely speaks of his approaching death in a strain of unstudied irony, which they, blinded by their own wish, misinterpret as a renunciation of his resolve. A more natural view of the passage is, that Ajax desires, half in pity, half in scorn, to disguise from his listeners a purpose too great for their sympathy. The language throughout can, indeed, be stretched to fit his real design. But its ambiguity passes the bounds of irony; it amounts to studied artifice. Thus when he says (v. 653), λεγεις τον θυγατερα τοκιων... γαλεις δρεξας, κ.τ.λ.—the words have an inner agreement with his actual purpose—to plant his sword in the ground, and to 'bury' it in his own body. But who can doubt that his hearers were intended to think of the sword being buried in the earth? Again he might, perhaps, have described death as το θυγατερα τα λοιπα (v. 653), without intending to mislead. But, unless he had wished those words to be taken literally, would he have said ουμε τον λυτερα και ταρακανων λυτερας? When he speaks of having learnt the lesson of submission, would he have said (v. 666), το λυτερα ειληματα, κ.τ.λ., if he had not meant to suggest the belief that his life was to be prolonged? The σωτηρευον in v. 653 need not be pressed: Ajax would naturally speak of death as a 'deliverance.' But the other expressions appear to shew that, partly in compassion, partly with the reserve of a proud spirit conscious of isolation, he had resolved to veil the significance of his farewell.

645 & μαμαθ... ταξανα.] For the article, cf. v. 473, note.

φαν... τρωταυα.] 'All things the long and countless years first draw from darkness, then bury from light.' Things unknown before are brought forth, developed, by the process of years,—to decay and disappear in their turn. It is the destructive—not the productive—energy of time which is uppermost in the speaker's thought: but φαντασμα serves as a foil for φαντασμα τρωταυα. Cf. Ant. 1112 (Creon resolves to liberate Haemon)—ισακ γε... ανω τα ειοτες και παραλειπος

καταταλαυα.] Reabsorbs into itself. Cf. Aesch. Cho. 120, και Πελακας ατυκήν γε τα πασακ ταλατας,—'which produces all things from itself.' In Trach. 474, however, κροφωμα is merely poetical for κροφω (cf. Aesch. v. 511, note).


&λλα διαλτων, κ.τ.λ.] 'There is confusion e'en (καλ) for the dreadful oath and for the stubborn will.'—διαλτων, 'is caught tripping.'—is put to rebuke.' Schol., δειληγετα, φαινομαι. Ajax intends his hearers to understand διαλτων in the strong sense of 'overthrown' in his inner thought it means merely 'troubled, shaken.' His resolve held its ground—not undismayed, however, by true pity for Teneides and Eurynaces.—δειληγετα, 'strong,' 'binding' Aesch. P. F. 39, τον υπερτην τα δειληγετας ου δειληγετας. 'The strong oath' alludes to the protestations of Ajax that he could bear life no longer,—v. 419

650 τα δεινά *ἔστατα* *σωστά* firm! cf. v. 312, *νοτικά ἐσχάριον*, his obtusity to the prayers of Temeseus, especially vv. 585—595.


652 ἄνω *οὔ τι* f. or. τοί.]

'Like iron in the dipping, had my keen edge softened by yon woman's words.' Cf. v. 594, *ΤΕΚ. τοῦ* θεοῦ, *μαλάσσων—στάσα*, adverbs, the edge of a weapon.—Π. xv. 589 (ὑπό τις σπεραίκη ἐκά αὐτα λεκά). Cf. v. 584, and Aesch. *Theb.* 712, τοίχοι μένων το μ’ σῶ τα δεινὰ διάφυλανε λέγει. 'Oh, my purpose is too keen for thy words to dull.' When iron had been wrought on the anvil, immersion in cold water was used to temper it. For the finer sorts of iron work, such as large pins or skewers (*πῦρα, βελάκων*), a bath of oil was used (Plutarch *de Primo Frigore* 13, p. 109), lest the roughness of cold water should warp them or render them brittle. Difficulties have been made about the fact that immersion was the *hardening* process, used to cool and brace the metal after it had passed through the forge; whereas the context requires an image for the process by which the obtusity of Ajax was softened. But this is passing the metaphor too hard. It is true that the bracing immersion, *βαψα*, might in a narrow sense be contrasted with the shaping on the anvil. Plutarch (de *Discr. Amic.* et *Adulat.* p. 73 c) does in fact so contrast them,—comparing praise to the heat which softens iron,—after which good advice may be administered 'as a tonic' (δώσει βαφήν). But *βαψα* *σίθρου* may also be spoken of in a less special sense,—as one part of the general process by which crude, harsh metal is tempered, and receives that elastic tone which fits it for the uses of life. Cf. Plato *Rep.* III. p. 411 a, εἰ το πυρα-κείμενο σκένα, δώσει σίθρου *ἐμπλατέ* καὶ *χρησιμος* εἰ ἀχρησίμου καὶ *σκη-ροδό* ἐκθέασι: Plut. *Vit.* *Nem.* c. 8, τινὶ καθάπερ *σίθρου* ἐν *σκη-ροπί* μαλακωτράτων ταῦτα.

653 *οὐκατέρω*...*λαμπιν.*] *οὐκατερώ* οὖν, *λάμπιν*, would have been more usual: cf. v. 510. But the infinitive has the advantage of ambiguity.—'I shrink from leaving her,' i. e. either 'I leave her with pain,' or 'I have not the heart to leave her.'—Cf. *Od.* xx. x. 103, οὐκ *ἐλπίζω* *ἀλλὰ μεγάλα μεταμεταβάλ* *καθήτης* Πλ. *XVII.* 379, μίσης γα σο ὦ ἡμι *κόμω* *περίμενα* Γεράχας: Soph. *Phik.* 87, πράσσειν εὐτοῖς, άνα ταυτήν.

654 *πρὸς* τα λαυτρα *πρὸς* λαυ- *τρα* τοι: cf. v. 53, *πλοιτ.* The mention of 'the bathing-place and the meadows by the shore' helps to fix a literal sense on λάμπιν *σίθρου*. Cf. v. 412, το πῦρο διήρθων: πάρο-*ιν* καὶ το ἄπτειν ἐνακτο πρὸς *λαυτρα* *ταυτήν*.

655 λάμπα* σίθρας.*] The first step towards the purification (*Ausonia*) of an offended deity was purification (*πανατήρη*)—the typical cleansing with lustral water (κυρῖας) of the
guilty person, and, when needful, of the guilty house—preparatory to atoning sacrifice. Thus in II. i. 314, before the sacrifice to Apollo, Agamemnon enjoins the Greeks ‘to cleanse themselves’—οἱ ἀναλυμανοντες καὶ εἰς ἑα ἱεραν ἕθελεν. Orestes, seeking asylum with Athene, first assures her that his guilty hand has been cleansed ‘with running streams,’ Aesch. Eum. 499. See the description of a lustral ceremony in Eur. H. F. 923 ff. Cf. Eur. I. T. 1192, ἐδανεα ἐλεύθερα πάντα τεθρόνων οὐκ.—In the mind of Ajax himself the ‘purging of his stains’ means the atonement of death,—the putting off of his stained life;—‘avoiding the anger of the goddess’ means—not averting it, but—escaping beyond its reach.

665 διάλεξωμα.] On the poetical middle form cf. v. 511, note. Loebuck, with most of the MSS., ἡλεξωμα.

668 κρύσος.] The sword was indeed to be buried—in his body: v. 899, κότεις κρυσαλω θερήνων ἀπετεχθον. 

689] Gladius. Cf. v. 95, note. 690 γαλα.] Lit., ‘having dug of the earth,—a partitive genitive. Cf. Thuc. II. 56, τῷ γαλα ἐξαιρεῖται.—Madv. Synt. § 81 d.—This seems preferable to making γαλα depend on ἐδα.

691] Cf. v. 810, πῦν τε ἐν γαλα τελείως τεΤομεῖ (το δείκνυμι). 

665 νέος] O. P. 1412, κρύσων’ ἐνθον μητο' ἐλαφερθ' ὅτι: EL. 380, ἐνυπαλοντες ἔνα μήτω δ' ἔλαιον. Φέροι τρωγός: id. v. 436: Trach. 800. 660 νέος ἀδίκης τε σωκάνων κάτω. Thus Electra (Soph. EL. 438) exhorts Chrysothemis to bury the offerings of Clytemnestra ‘in the deep-dug soil,’ far from Agamemnon’s grave,—‘let these possessions lie stored up for her in the underworld at her death.’—δια ταῦτα, ταῦτα σωκάνω κάτω. Even here the strain of equivocation is kept up. Since the bodies of the dead were regarded as the property of the gods infernal (see Ant. 1070), the sword sheathed in the corpse of Ajax would pass into their keeping along with it.

661 χειρ.] Added for the sake of giving a certain precision and emphasis to the fact mentioned. Cf. Eur. Hec. 527, χειρὶ σοι παῖς ἐν χειρὶ λαβον, ἐδα εἰς | τακτῇμαν δρομι χειρι παῖς Ἀχιλλείον;—where χειρ is not wanted, yet adds something of life to the picture.

664 [βροτὸν] ταραμυλ.] On the omission of the article before βροτὸν, see v. 118, note.

665 βροτῶν δέντα δένα.] Virg. Aen. II. 40, times Danaei et dana foresertes. As Teucer observes (v. 1020), the proverb was doubly illustrated in this case,—since Hector was lashed to the chariot-rail of Achilles with the girdle which had been given to him by Ajax. For δένα cf.
SOFOKLEOTΩΣ

touγάρν τά λαυτάν εὐσώμενα μάν θεοί
εὐσώμεν, μαθημόσεος δ' Ατρείδασ σέβειν.
ἀφχυνεῖς εἰσών, ὅσον ὑπεικότον, τί μή;
καὶ γὰρ τά δεινά καὶ τὰ καρπεράτα
τίμαις ὑπεικύς τούτῳ μὲν νοστοῖσεύς


666 τά λαυτάν.] 'Meaning ostensively, 'henceforth' (as if he were reco- 

nciled to life)—but implicitly,—

'for the rest,' quod superbere, —'as 

the only thing which now rer ains 

for me to do.'

ἀφχυνεῖς...σέβειν.] 'I shall know 

how to yield to the gods, and learn 

to revere the Atriedes. As applied 

to his death, 'revering the Atriedes' 

would mean getting out of their way 

—retiring from the contest of pride 

and place. —ἀφχυνεῖς, 'I shall know, 

by the bitter experience of this visi-

tation,' μαθημόσεος, 'I shall study 

that other and more difficult lesson, 

in which I am yet but so imperfectly 

versed.' For the ironical sense of 


νῷ θάνατι θάνατόν με | κοινὲς μετὰ τὰν ἀλήθειαν 

σωματίων μαθημάτων. The particles 

μέν...ὑπὸ here are somewhat, but not 

much, stronger than τοῦ...τέ, or τέ...

καλι: see v. 612, note. There is not 

much in the Scholast's remark that 

ἐκατ. and σέβειν are transposed to 

ἐπισκέπτερον. The word ἐπισκέπτερον 

suggests the closely-felt pressure of 

the divine hand: σέβειν, mere distant respect.

668 ἀφχυνεῖς ἀπειον.] This doc-

trine is concisely embodied in Solon's 

maxim—ἀρετὸς δεων καὶ θεών αἰ-

dēıa. It is preached in its strongest 

form by the despot Creon in the 

Antigone, vv. 666 fi.; in a more 

temperate form by Menelias in this 

play, v. 1073.

τι μὲν] 'Of course.' Literally, 

τι μὲν θαράκησαν; 'why should we 

not yield?' When a negative is 

joined with the deliberative conjunc-

tive, it is μὲ, not so, since the case 

is hypothetical: Xen. Oeconom. iv.
with snowy paths.' cf. πλακοστήριον, 'trod by wanderers'—μυστήριον, 'walking alone,'—στόματα, 'walking the earth.' The analogy of these words seems against rendering χυμανθετῶν, "storms dense with snow'—from στέψας, in the sense of "pressing down closely," "packing."

675 νυκτὸς αἰσθήσει κύκλως: 'The vault of weary night,' σκέλος, the vault of the night-sky, like Eur. Ion 1116, αἴθρος κύκλως. It is difficult to decide between this and the other sense possible for σκέλος, 'orbit,'— 'period,' like ἰμαθεῖν κύκλως, Eur. Phoen. 544. But 'vault' seems best. Winter and summer have been contrasted under their most obvious material aspects—the snow and the fruit. Day and night are similarly contrasted as a vault of sunshine and a vault of darkness.

ἀλασθε.] So Dindorf and Lobeck; Hermann, Schneidewin (5th edit.) and Wunder, αλασθε. The form αλασθες, mentioned by Hesychius and other grammarians, is of less authority than αλασθε: but it is usually read in two places: (1) Aesch. Eum. 394, υπέρτος αλασθε τίμων: (2) Soph. El. 506, τρελων...αλασθε ("disastrous chariot-race").—The derivation from αἰσθήσις is favoured by Aesch. Eum. 544, ἐν τῇ αἰσθήσις ἡράθων, and id. 644, τᾶς αἰσθήσεως μονας. The Scholiast's paraphrase, κοκυνθήσοις, points to a theory connecting αἰσθήσις with αἰσθάνεσθαι, 'terrible,' and thence 'gloomy.'

673 λεκανωδα.] The phrase of Aeschylus, Pers. 395.


674 ὁδάν ὁδὸς. ἔπειτα ἡμερῶν, κ.τ.λ.] 'And the breath of dreadful winds evermore gives slumber to the groaning sea.' In the idiom of Greek and Roman poetry physical causes are often spoken of as personal agents endowed with will and choice, —able either to produce or to repress a particular effect. Thus the winds are powers which can trouble, or can calm, the sea. Cf. Virg. Aen. iii. 69, placataque venti. "Danti maria: ib. v. 763, placida strecurunt aquam venti. Pind. I. ii. 39, ὥδε νορίει δεξιάν ἄφεν τούτων ἄρηι τραπεσών: 'nor did the favouring breeze which blew around his hospitable table ever force him to strike sail'—ever cease to fill his sail: Hor. Od. 1. 3. 16, Quo non arbitror Hadriac Maior, tollere seum potens in cursu virtutis (the south wind), 'than whom no power is mightier on the Adrian deep, whether to raise or to allay its waters.' Hom. Od. π. 65 (Θέμις) ὅτε ἀνάκειν ἀπόφασιν ὑπεύθυναι ταῦτα στρατεύοντι, 'the goddess which breaks up or seizes the gatherings of men.'

For ἔπειτα, Muirgrave wished to read λεκνω, (ποθὴ λεκνω καὶ καθεστειρομαι, Ar. Ran. 1003).

675 by 84.] 'And like the rest...'

Literally, 'and among them.' Cf. Hor. iii. 39, τολάδα τῆς ἀρτοφανήν ἀριστων — ὅποι ἦν καὶ Δεσφίου...καλα. In later poetry the phrase ἔπειτα 84 means simply 'and moreover': e.g. O. T. 180, τολάδα ἦν γαλακτικά προ- τότητον...καλα...ἐστάντων ἀποτυχήσασι: id. 971.
ṣοφοκλέωτες

λύει τεθήσας, οὐδὲ αὐτὸ λαβὼν ἤχη
ημέει δὲ τῶν οὐ γνωσόμεθα σωφρονεῖν;
οὖν δ' ἐπίστασαι γνὸ υπ' ἀρίστω δια
δὲ τ' ἑχόμεν ἡμῖν ἐστι τοιοῦτον ἀργήτως
ὡς καὶ φιλόσωφον αἰδώς, ὡς τὸν φίλον
τοσαυτῇ ὑποργίῳ ἐφαρμόζει θυμός
ὡς αἰνὲν οὐ κρυοῦσα, τοὺς πολλοὺς γὰρ
βραβίων ἀποτόμοι ἀδελφοὶ ἤτοι ἐταιρεῖς λυμήν.
ἐλλ' ἀμφ' ἂν τούτοις εἰ σχῆσαι ὅθεν δὲ
ἐλείμενοι ἠλευτὰ τις τόλμησι, γνώσι,

ἐς τὸν φίλαν, 'towards my friend:' ἐφαρμένων—'to be of use.'

681 βουλήσομαι.] The present
βουλήσαι ἐφαρμένας ὑπερείπερον. A present
purpose and an antici-
pated result are confused in the
O. VII. 37, ἐθέλουσα ναοθέων λαγον;
Sopf. O. T. 1766, τοιοῦτον δ' ἐγὼ,
καὶ ἐμεχνῶ δυτι, οὐκ ἐπειπείθομεν βουλή-
σομαι.

682 τοῖς πολλοῖς γὰρ.] Bias
ἄρ. Diog. Laert. 1. 82 gives a
similar reason for the maxim (cf.
v. 679, διὸ—'τοῖς γὰρ πληθοῖς
ἐλείμενοι ναοθέων οἴονται κακοί.'—Cf. O. C. 612, καὶ
πυρομαντῶν οἴονται οὐδὲν ἐν θρόφι
ἐφαρμένοι φίλοις βραβίεσιν, ἐδέδωκαν πόλεως
φίλων.

683 ἔταιροις.] Lobeck andWin-
den have ἔταιραι. See Porson ad Or.
1076,—'Scipio ἔταιροις hic et infra
v.1077 cum diphthongo..., quamquam
bene scio nihil praeclari MSS. in ta-
libus habere.'

684 τοῦτοις.] τ. ο. 'On my
part these duties (of piety towards
the gods and submission to my
superiors) will not be neglected.
Let your part be equally well per-
formed.'

685 διὰ τὸν...τιμήτως.] 'Be
fulfilled in all fulness.' Cf. Aesch.
P. V. 281, ὅταν μάρτυς διὰ τὰν τὸ
τέλος. Usually διὰ τὸν...τιμή-
tως, 'for ever.' e.g. Aesch. Eum.
64. Cf. Aq. 946, ἐδώ οὖν τέλος,
τοις ἐκείνοις ὄφη τέλος.
693]  

ΔΙΑΣ.

εἴχον τελεῖον τοῦτο ἐν ἑρᾷ κλαρ.

ὑμεῖς ἦς, ἑταῖρε, τειχῷ τῇ μοι τάδε

τιμᾶτε, Τευκρῷ τῷ ἰππό, σπάνωτε

μελῶν μὲν ἵμαν, εὐσεβεῖς δὲ ὑμῖν ἐμα.

ἔμε θὰ πληρ. ἑκάστῳ ὑπὸ πορευόντες

ὑμεῖς δ᾽ ἐν φράξε ἐπάστε, καὶ τάχ᾽ ἐν μ᾽ ἱσσα

πιθοσθέ, καὶ τὸν δυναμώ, σεσωμάθων.

ΧΟΡΟΣ

τραχός.

ἐφρίξ ἐπὶ κοίτος περιχαρῆς ἐν ἀπελπώμαι.

687 τειχῷ τῇ μοι τάδ᾽ ἕματε]. 'Res-

pect for me these same wishes that she does.'—τειχῷ τῇ μοι τάδ᾽ ἕματε (ὑπάρχουσα) τιμᾶτε,—τιμᾶτε τῷ τῆς 'to respect, observe a wish or re-

quest in honour of a person' (dat. commodi); cf. Ant. 514, ἡ τῆς ἀριστείᾳ διάδοχος τῆς τιμῆς, 'why dost thou grace Polynices with a

tribute insulting (to Ἐτοςείλες)?'

689 μελῶν μὲν ἔμα. With the

inner meaning that Teucer is to pay

the last offices to his brother's corpse,

πεπέτυμα συγκαθαρίωσι, v. 525—

μελῶν μὲν (ἀνήφε) ἐμα, εἰσέοι δὲ

(ἄνθρωπος) ἐμα; cf. v. 549.

691 τάχʺ ἐν...Ἰσσα. Thuc. vi.

34, τάχʺ ἐν...ἐκοιμήθη...ἐπήλθα

Ἀκ. Νεικ. 1320, ἱσσα β᾽ ἱσσα βουλή-

στης.... Cf. abdus (or abdus ab) γά-

λαν.

693 συγκαθαρίωσι.] 'That all is

well with me;' meaning ostensibly,

—that I have made my peace with

Ἀθηνή (v. 656); but really—'that

I have found my peace in death.'

The irony gains force from the usual

contrast between θυγατέρας and συ-

γκαθαρίωσι,—e. g. Ec. 59, θύγατὲρ ἀ-

νάον [ἐργεῖν συγκαθαρίωσι. η. 1348, μη-

χαρισμένας μίαν θυγατέρα, νόω δι' μη-

χαρισμένας συγκαθαρίωσι. Ebd. Ajax

by the side door on the right of the

spectators,—as if going to the se-

shore in the neighbourhood of his tent

(v. 654). Exit ÆTICERRA by the
doors in the back-scene on the spec-
tors' right, to the gymnacu-}

693—718 συγκαθαρίωσι βουλήστε...]

 Cf. v. 596, note.—Chorus. 'I thrill

with joy: O Pan, appear, sea-roam-
ing Pan, from Cyllene's snow-beset

crag, and join with us in the dances

of Νύσα and Κανοσσός: come, Demet-

Apollo, over the Icarian waters, a

visible and kindly presence. The

death-god has lifted the gloom of

sorrow from our eyes. Now may

the white glory of happy days once

more come near the sea-clearing

ships; since Ajax forgets sorrow,

and once more revoices the gods,—

once more is at peace with the

Ἀτρείδαι.'—Convinced that Ajax has

shaken off that sullen and morbid

despondency which they regarded as

a part of his visitation (v. 280), the

Chorus give vent to boundless joy.

The ecstatics of this ode contrast ef-

fectively with the despairing tone

of the first stasimon (vv. 596—645).

—still fresh in the minds of the

audience.

693—705. Metres of the stro-

phei:

V. 693. ἄρρηξ ἵππῳ, α.ή. ιαμ-

βικ trimer.

V. 694. ὡς ὡς τῶν τῶν: a variety

of dochmia, (properly ——).

V. 695. ὡς ὡς τῶν ἂδηθερῶν: ἐκ-

θαλάσσης καὶ καρδίας ἵππῳ: two

Glyconic verses of spondee (or

trochee)—choriambus—iambus.

V. 696. ἀπειράτῳ δὲ ὧν ἄπαθεν
ΣΟΦΟΚΛΕΩΣ

695

ὁ Πᾶν ἔλεγε, Κυλλανείς χιονεύτων

φάγεται ἐν iambus and choriambus, followed by an iambic pen-

threnimier.

Vv. 697, 8. ἔτ' ἐάν χιονεύτων ἐνέφα λέγει | ἔτ' ἐάν μειῶσαι: choriambus: iambic pen-

threnimier.

Vv. 699, 700. γάρ εἰς ἐνόπλοι | ἐρχόμενον: choriambus, iambus: trochees, chora-

imbus: and iambic pen-

threnimier.

V. 701. τὸν γὰρ θεόν ἐπέλεξεν Πᾶς | χιο-

νεύτων: choriambus: iambic pen-

threnimier.

Vv. 702, 703. διὰ τούτων ἐνέφα λέγει | ἐπώνυμοι: choriambus, iambus: dochmiac:

iambic penthe

threnimier.

V. 704. σὺ δὲ οὖν εἰγερθείτω: ana-

crisis: choriambus, spondees.

V. 705. οὐτὶ | εὐθύς ἐξ ἐκείνης ἐνέφα λέγει: two iambic penthe

threnimiers.

695 ἔφη δὲ, κ. τ. λ. | 'I thrill with sudden rapture, I flutter overjoyed' ("sudden:" to render the协办: cf.

v. 536, note). —φάγεται, 'to shiver' with a strong emotion: cf. Lucr. III.

29. Ηετοι τοις νυμφίων δαίμονας πατρόις ἐντευγάζομαι. ἐποιήσαμεν. Ἡμεῖς.


ἀπετέθησαι.] Cf. Al. Av. 1445, —

where, Pheidias having quoted the phrase 'ἀπετέθησαι καὶ πεν- τεύχει τὸς φιλόν', the Sy cophan

scribe— λόγια τὰ πρὸ καὶ προειρήται; ΠΕΙ. φίλα ἐνυό ρὸν γὰρ λέγω δὲ

νοῦ τε μεταφραστεί; ἐτατείαι


724, ἀναπαραχρηματίζω· πάθως. —Form. Some editors give ἀπετέθησαι cf. v.

389, ἔποιησαμεν. Porson (ad Med. 1) observes that Attic writers used both 

ἀπετέθησα and 

ἀπετέθησα,—both 

ἀπετεθέναι and 

ἀπετεθέναι,—the authority of MSS. forming the only standard of 

appeal,—renoveligatur ἀπεπεθέναι edict Bruckius in Soph. Al. 693 (ubl

ἀπετεθέναι Suid., MS. C.C.C. Ox., in v. ἔφηδας male ἔρως εἴτε τοι ἐμεῖταν. 88a.

694. ἔλεγε] Pan is invited to come from his favourite Arcadian home; he had also a special con

nexi on with the home of the Salaminians who invoke him. The little island of 

Pattalea (now Lipsokoutali), between Salamis and the mainland, was regarded 

as one of his chosen haunts—καὶ δὲ φιλόχορον τὸν ἐμπορεύοντα 

ναυτικάς δαίμονας ἤτοι (Aesch. Pers. 450)—and on which the traveller Pausa

nias met with numerous images of the god, rudely carved in wood (ὅ

ἀβαστάντων τούτων ἡμών τοὺς 

ταύτας, ἤτοι 36. 2). To Salaminians, therefore, he was an almost domestic deity.

He was also the steady friend and ally of their kinsmen (v. 202, 861) the 

Athenians. Herodotus narrates his encouraging appearance to the 

Athenian courier Pheidipides shortly before the battle of Marathon (vi.

103); and a statue of Pan, dedicated after the victory, bore this couplet 

by Simonides (frag. 136, ed. Bergk): —παι δὲ τοιῷ πάννα, τὸν 

Ἀρέαδα, τὸν κατὰ Μυκῆς, τὸν 

μετ' Ἀθηναίοις, στέφανο Μιλα

δρίνη.

695 ἔλεγε] 'Sea-roaming.' Pan was not a sea deity, but might fitly be called ἔλεγε in his 

character of a roving god, who often startled men by his sudden appear

ning: cf. Nonnus (circ. 500 A.D., au

 thor of the epic Δωονάντιον) XLVIII.

214, (Πᾶν) ἔλεγε] ὥσπερ ὁ ἔλεγεν ὁ ἔλεγεν ὁ ἔλεγεν ἔλεγεν. —Hermann and others 

join ἔλεγεν φαυλίτη, i. e. 'come 

to us over the sea,'—like ὅσκα καρπο

ται, Theocr. xvii. 66, venias ha-

dierneus, Tibull. i. 7. 55. But the 

rhythm of the verse, which demands a 

slight pause after ἔλεγεν,—and 

the length of the interval which 

separates it from φάγεται,—appear 

against this view.

Κυλλανείς...Σαρδέιος.] Hor. Od.
The dances of the Satyrs and Nymphs dance with Dionysus on the ivy-clad slopes of Nysa his birthplace: cf. Ant. 1130, στὰς σας, (Bacch. Νυσσανικ' ἰχθυὰς ἄροντες νεαρὰς νέαρα | νεαρὰς νεαρὰς νεαρὰς νεαρὰς ξέματα. The mythical name Nysa was given to several different localities associated with the Dionysiac worship. There was a Nysa in the Penelope in Aethopia—in Caria—in Thessaly—and in Boeotia.

The dances of Cnosus,—such measures as are danced in honour of Dionysus at Cnosus in Crete,—an island associated with his worship through his bridge Arianthe, daughter of Minos. Cf. Il. xviii. 500, ἐν δὲ (on the shield of Achilles) χερσὶν θεᾶς ταξιλινὸς θρήγενος, ἐν δέκας εἴκοσι εἴκοσι ἐν τούτῳ ἐν τῶν παλλὰτοι καλλιτεχνής Ἀράδεια, "a place for dances," such as Daedalus had prepared for the dances in honour of Arianthe.

In honour of Bacchus at Nysa or at Cnosus,—but adōs, "self-taught,"—"prompted by the fancy of the moment,"—as opposed to the self-conscious measures of the solemn Dionysiac ritual. The epithet adōs αἰσθητῆς and αἴσθητα by an idiom frequent in Greek poetry: e.g. Eur. Or. 321, ἄνδρα ἐδώκῃ ἄνδρα δοξάζων ὑμᾶς, she kindled the house with a fire—but not with Hephæstus,—i.e., the fire of passion: Aesch. P.V. 850, ἄδρως ἄδρας,—a good—but forged on no anvil (i.e. the griffy's sting).

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the lord of festal mirth' (ὕλης ἑορτών, Pind. frar. 118).

704 ὁ δὲ Δᾶλος ἑορτώτως ἐμει ἐνείη διά παντὸς ἑορτῶν.

ἀνατριχία.

蚤ν τπν χαρὶ ἀχρόν ἄρρητων ἀργίης.

ὡς λα. τὸν αἰῶνιν αὐτοῦ τελάσας φῶς τὸ ἄειν ἐκκένιον νεών, ὡς Αἴας

λαβώτων πάλιν, θεῶν δ' αὐτῷ

πάθωτα ἡμῶν ἐνώπιον ἐνωμίκε

ρέσβων μεγέτα.

looks down from his distant heaven.

ἑορτῶν φῶς.] Cf. O. C. 716,

τολάσας...μέν.] For the genitive,

ἤμεν. For Phil. 1327, τελασθεῖς φωλαξ:

τραχ. 17, προὶ ὅρως καινὸς ἐμπε

λακτήθην λοι.

710 θόν φοινικόν νεῶν.] Od. VII.

34, ἐνείη ἑορτά τον ἐκεῖνον ἱκεῖν ἱκεῖς:

Ἡς. Θεογ. 789, ἐκ τῆς ταλαῖήνω

τανταύτως μετὰ ὑπολήψις, ὡς Theocr.

VII. 15, λατιστίον, δασύριχος...

δριγανός.——βαθεῖς ναύς, καλέος ταυρί

speaks of the ship as a thing of

life,—daring over the sea: ἀείνας

ναυς, ceteris navis, speaks of it rather

as an expeditious conveyance, travell-

ing so many knots an hour. It

is in the epic manner to give these

‘constant’ epithets to the stationary

schoot.

711 λαβώτων. i. e. forgets his

grief respecting the award of the

arms, the trouble on which he had

brooded in his pause of many days

from battle' (v. 195).

712 παύεινα ζημία ζημίων.]

'Has fulfilled the exact ritual of the

gods'—lit., ‘has performed the or

dinances of the gods with all the due

rites’—of καθάρσις and Δαιμονία; see

v. 618, note.——ἐνεργεῖσθαι is a hasty pre-

sumption from the fact that Ajax

had departed ὡς ἐκανόνων (v. 692).

ἐνεργεῖσθαι.——Conformity,—atten-

tion to all the ceremonies which ῥυ-

μον sacred usage, enjoined.
714 πάντ' ὁ μέγας χρῆνος μαραλευς,
καθότι αὐτοῦς παθήσαμε ἀν ἐπὶ τὸ ἀδιπτόν 715
Ajax metaxepōsby
θυμὸν το Ὀηράδες μεγάλον το νεκρόν.

ΑΙΑΣ.

Andrew, to the prophet's age: listen,

715 & ἀδιπτόν.] Ex inspirato: usually, ἐξ ἀδιπτοῦ. Cf. ἐν τῷ προ-
φασμῷ, 'openly;' ἐν ἀπορουχῇ, 'unexpectedly,' &c.


717 'Ajax.' For the dative cf. II. i. 283, Λέοντος 'Αχίλλης μεθὲ-
μεν χίλοι, 'I entreat (thee) to for-
give Achilles thy grudge.' Od. xxi. 377, καὶ ἐν μεθὲν χαλτέας χίλιοι
Τρεμέαρχα.

719—814. The ἐπιστροφὴ τρώ-
ten: cf. v. 201, note. — Enter a
MESSENGER from the Greek camp—
[He comes on the stage by the side-door on the left hand of the
spectators.—Ajax having made his
exit (v. 692) by the side-door on
their right. These entrances,
according to the usage of the Greek
theatre, were respectively assigned
to arrivals from a distance and to
arrivals from the neighbourhood of
the scene. Ajax was going to the
seashore close by; the Messenger
comes from the more distant camp.
—See Donaldson's Ῥεγία τῶν Ἰω-

719—814. Messenger. Friends,
I would first announce that Teucer
has come from his Mysian foray:—
on approaching the chiefs' tent he
was surrounded and upbraided by
all the Greeks in concert, as the
kinsman of the public enemy:—
only the intercession of the elders
restored peace. But say—where is
Ajax?—Cho. Gone forth, obedient
to a good impulse, to make his peace
with the gods.—M. Then I am too
late! Calchas has straitly charged
Teucer that Ajax be not suffered to
go abroad this day: during this day
alone is Ajax threatened by the an-
ger of Athene,—anger provoked by
former words of pride. But if the
man is gone from us, he lives not,
or Calchas is not wise.—Cho. O un-
happy Tecmessa, come and hear
what things this man speaks.—{Εὐ-
έτες TECMESSA.}—M. Teucer charges
thee to restrain Ajax under shelter
of the roof, nor to suffer that he go
forth alone.—7ξι. And where is
Teucer, and wherewith bids he thus?
—M. He is newly-retumed; and
forebodes that Ajax, if he thus go
forth, will die.—7ξι. Alas, whence
the warning!—M. From Nestor's
prescient son, who in this day's
course portends life or death for
Ajax.—Th. Help me, friends, shelter my cruel fate,—away—some to bring Teucer, some to the western or to the eastward bays—seek out the steps of a man who is in haste to die.

The Mylian Olympus or its neighbourhood, whither Teucer had gone on a foray (vv. 343, 364). Cf. Strabo xii. 4, ed. τὸ μὲν Ολύμπιον Μυσίων. The Mysia of Homer dwell only on the coast of the Hellespont, in what was afterwards Μυσία μυσία (II. II. 328: Ξ. 423: xii. 4). In later times, 'Mysia' included the Troad, extending on the S. to the borders of Lydia,—on the E. to those of Bithynia and Phrygia, on which side the chain of Olympus formed part of its boundary.

The adverb appears to belong to ταύτης.—While he approached afar off.' The interposition of the words οὖν κύκλω seems against, taking προσεδώρων with μαθήτησιν.

The adverb appears to belong to ταύτης.—While he approached afar off.' The interposition of the words οὖν κύκλω seems against, taking προσεδώρων with μαθήτησιν.
439. βραβιϊσθε λε γαρ πολλάκις καὶ ἀλεξομορία τῶν Φιλοππον ἄνωθεν ἐθηκαγορᾶς. See Mr Shilleto's note in his edition of this Speech, p. 418, § 274. — I am only aware of two passages where ἄνωθεν is used in a good sense: one furnished by Lennep (who on Phalar. p. 198, 199, has discussed the word) from Pindarch T. ii. p. 776 ε, the other occurs in Aristot. ii. Nic. Ethic. 9. 12, διὰ τὸ γὰρ ἄκος ὅτι μὲν τοῖς ἀλεξομορίαις ἐπερυθομένη καὶ πρῶτος φερόμεν ὑπὸ δὲ τοῦ ζηλοφανῶς ἀνάβουσθαι ἐπείροντος. σε σοι δραματίου.] (Saying) that he should not save himself from dying, &c. The clause ἐν σοι δραματίου depends on ἄνωθεν ἄρα, 'the word-media-

730 τινὸς καὶ τοῦ προσωπάτου, &c. The genitive is patitive, — lit., 'having trespassed upon the domain of what is extreme,' i.e., 'having run somewhat to the farthest.' Cf. έλεγεν τοῦ προσωπάτου (Xen. Anab. i. 2. 1), lit., 'to enter upon the ground before one,' i.e., 'to go forwards.' Madvig Syn. § 31 d.

732 διαφέροντος λόγου.] ἄνωθεν ἀποκριτός, lit., 'the word-media-
in men's hands,' — The swords δια-

735 περαμάθη καλῶς, 'were drawn through (and out of) their sheaths,' ἐφούτα 'by a quick, sharp pull,' Swords drawn leisurely from the scabbard might be said διασπασθή-

739, διαφεροντος λόγου], 'the word-medi-

749, διαφεροντος λόγου], 'the word-medi-

754, τοῦ προσωπάτου.] The plural for the singular is sometimes used when the reference is general or mys-

763, τοῦ προσωπάτου.] 'Having married gentle thoughts to wise ways.' — ὁμιοῦν, the new princi-
of piety towards the gods and deference to rulers which Ajax has adopted (v. 666); πᾶν τὸν, the new conduct on which he seems to have entered, in setting forth to propitiate Athene. For the form of the phrase cf. Clc. ad Fam. iv. 6, ad novas causas temperum novos consili-orum rationes accommodare.

736 ἀγαπέομαι.] Cf. Pind. N. 17. ἔγραψαν γαρ παραφθεῖν ἐγγύμων ἐτέρα μέλη, 'to marry strains of praise to deeds of fame.'

737 ἀγαπάω...ἀγαπᾷ.] i. e. Either it was already too late when I was sent on this mission, or I have arrived too late.

740 τῷ ἐστὶν καταλλαχῆς χόλου.] In ἐστὶν the literal sense of 'need' is more prominent than in ἐστὶν, χρῆμα, which often mean merely negotium, a matter of business.

741 ἄνευσεν...παρακεῖσαι.] i. e. gave him a prohibitory command (ἀνεύει) not to come out. Cf. O. P. 296. τὸν δὲν ἀνεύει τὸν...μὴ παρατιθέειν μὴν προσφέρειν τοι: Xen. Cyr. 1. 4. 14, Λειτούργης ἀνεύει...παρακεῖσαι μὴν προσφέρειν, — Madvig Synth. § 210.

742 ἔσται παρακεῖσαι.] 'Pass forth abroad.' In παρακεῖσαι, παράσκευα, τεχνεία, ἐπὶ conveys the notion of going into the presence of others; hence either 'to enter' (a house), or 'to go forth into public.'

743 εἰσηλθεῖσ' ἐστιν...παρακεῖσαι.] 'He is gone.' The speaker unconsciously uses an ominous word.

744 καταλλαχῆς χόλου.] For the genitive depending on the notion of deciding from, cf. Eur. Med. 896, καταλλαχὴς ἆσαι | τἱν πρὸς θεό-θραυσ.—Madvig Synth. § 57 a.
πάρε το Κάλχας εἰς φρονέων μαντείαν.

ΧΟΡΟΣ

τοίον; τι δ' εἴδε έκεῖ πρώγματος πέρε;

ΑΙΤΗΜΑΣ

τοιοῦτοι εἴδε καὶ παρὰν ἐτύχασαν.

εἰς γὰρ συμβούλιον καὶ ταυρανικοῦ κύκλου
Κάλχας μετατόπισε οἷος Ἀτράβων δίκαια
ἐς χείρα Τεύκρων δεξίων φιλοφρόννων
θεῖς εἶτε κακάζεις πανταρχή τέχνη
σέρξι καὶ ᾧ μερίμναις τὸ νῦν τόδε
Αλαχ' ὑπὸ σπείραις μηδ' ἀφεῖν' ἐναν.

746 οἷς φρονέων] ἄρα τοῖς φρονέων: cf. v. 1152, οἷς τοῖς φρονέων ἐς προ-
νάκοις πνεύμασι; Aesch. P.V. 325, ἐκχύνετο καὶ φρονέων μὴ δεχεῖν φρο-
νέων, "it is best to be thought foolish when one is really wise." But in a
different sense in H. 1. 73 (Calchas), ἐς φρονεῖν ἀγαροφόρω, 'spoke with
kindly purpose.'

747 τοῖς πρόγραμματος μὲν; ] i.e.
'What special knowledge authorised
Calchas to deny that a present re-
conciliation with Athené is το νῦ
πρόγραμμα for Ajax?' The question is
answered at v. 756. Schneidewin
conjectured τὸς, —referring πρό-
γραμματος to the prediction of
Calchas.

748 τοιοῦτοι...ἐτύχασαν.] 'Thus
much I know, and to thus much was
witness:'—τοιοῦτος, in the sense of
μήποτε τοιοῦτος, belonging to ταῖς
ἐτύχασαν as well as to τοιοῦτος.

749 γάρ.] Cf. v. 119, μη.

τοιοῦτοι καὶ ταυρανικοῦ.] 'The
circle of councillors and chiefs': κέ-
λες τῶν τοιοῦτον ταυρανικὸν, —
the Homeric body. Homer repres-
sents the Greek fleet as drawn up
semicircularly on the strand of a
small bay. Over against the ships
of Odysseus, which were stationed
at the middle point (H. Xi. 8), a space
was kept clear for assemblies and for
the administration of justice; here
also stood the public altars of the

camp; H. XI. 805, κατὰ τοὺς Ὀλυ-
νοούς θεοὺς...ἐν αὐτῷ ἐγγύς τοῦ
θέρους τί τι ἠκούει διὰ τοῦ τοῖς
ἐνδοτικοῦς μοι ἔμελλεν.

750 οἷος Ἀτράβων δίκαια.] Cf. v.
464.

751 παρακολύτως τέχνη. ] To be taken
with ἀρχαῖο, rather than with ἐπώ-
ευκάφθε: see Hes. L 112, ἔχοι συν-
δεμένα τέχνης ἐνδοτικά μοι.

752 οἴκεν.] According to the
usual distinction that ἐγενεσθεῖ to shut
out, ἐγενεσθεῖ to shut in,' Hermann
and Lobeck are right in giving ἐγενε-
σθεῖ here. Lobeck shows at length that
ἐγενεσθεῖ and ἐγενεσθεῖ are pretty
regularly distinguished in good Greek.
Thus in Philip's Letter cf. Dem-
osth. p. 189, οἰσὶν ἀδισθανόντας
ἐγενέσθαι ἐκ μέτοχος: but presently,
p. 189, οἰσὶν μεταρρυθμένοις μοι
ἐγενέσθαι ἀδισθανόντας, —
the sense is, 'barred out of every
house,'—not 'imprisoned.' And so
ἐγενέσθαι always: ἐγενεσθεῖ rarely, and
not in good writers.

753 ἃς τοὐχεῖναι, κ.τ.λ.] 'This
present day that shines.' cf. v. 856,
καὶ τῶν τοῦ ἅθεον. The explicit
phrase marks an anxious warning:
big. v. 741, ἄνδρα—ὑπὸ θεῶν ἐκμι
μηδὲ παράξενον.
756 τῆς θρίαμβος.] The only other example in the Tragedians of this crisis is O. T. 1283, ὅπε ὄρος Θρίαμβος | σταυροῦμεν. It also occurs once in Ag. An. 1071, τῇ ἐν μέτρῳ θρίαμβῳ.—τῇ ἐν ἔρματι ἐν τῷ θρίαμβῳ have been conjectured.

757 ὕπο τῆς λέγουν.] 'As he rehearsed,' lit., 'as he said in the course of his statement.' Cf. Her. iii. 156 (where Zopyrus presents himself to the Babylonians and relates his ill-treatment by Darius),—'καὶ τά, ὑπὸ τῆς λέγουν ('his story ran'), ὑπὸ τῶν ἵππων μᾶς ἅμα κρίνεται ἀγάπη.' Again Her. v. 30 (Hecataeus has been giving an exposition of his views to the Ionian leaders), ἄλλως μὲν ἔνας σημασίας ὑπὸ τῆς λέγουν ('he went on to say') ὑπὸ τῶν ἵππων τεῦχος. Such phrases as ὕπο τῆς φωνῆς (Aesch. Ag. 156, 'he lifted up his voice and said')—ὑπὸ τῆς ἁγιασμοῦ, κ. τ. λ.—are evidently different from ὑπὸ τῆς λέγουν.

758 ἡ παρασκευὴ καθότι πάντως τάσσεται.] 'Luxuriant and unprofitable lives:' cf. v. 1077, πάντα γὰρ σάρκα γεύοντο μέγα, κ.τ.λ.: v. 129, μάλιστα ἄνευ ἔσχατοι ἀνυψωθεὶς, 'overgrown,' 'swollen with too much prosperity,' δεύτερα, 'lost, through pride, to the service of the gods and to helpful relations with men.' Cf. Her. vii. 19, ὅπερ τά ὑπερήφανα τοῖς ἐν σάρκε ἔχουσι: The var. lect. δεύτερα is appropriate, but less forcible than ἀνυψωθεὶς, which gives the reason why overgrown greatness is struck down by the gods.

759 Schneidewin's conjecture λήματα for σάρκαστα appears unnecessary.

760 ἄρτιν, κ.τ.λ.] The antecedent to ὅτι is δεικνὺς τῶν, implied in σάρκαστα. Cf. A. c. 705, δοτῖ τοῖς φοίνοις...μάθησις ἀνακάθισιν, σαῦροι...ἀσβοῦς κρίσιν: Xen. Cyr. vii. 4. 5, φῶς...ἀσπέως τῷ ἰδίῳρφῳ τῷ σέλερον Κρόνος τε καὶ θεῖοι νεκροὶ ἐνίκησε.—Madv. Syn. § 59 d.


762—779. The Messenger is now reporting the actual words of Calchas: cf. v. 780, τοῦτο οὖν ὁ μέντος εἰρήν. 763 ὅτι...παραργocrisy. ταύτης καὶ δύσης λήματος (genitive absolute) ὅτι... φῶνον.

764 κατεύθυνα.] The accusative, since ὅτινες = τραπεζαῖοι: cf. I. xii. 210, ἄτι τῶν Πολυδαμανίων ἄτρων 'Ἐντολάς εἰς καταρτίαν: Phil. 1056, μὴ τοῖς ἀντιφόροις προφήταις:... 

765 ...ἐβασίον, κ.τ.λ.] Odysseus, in the Iliad (ix. 252), reminds Achilles of the parting advice of Poseidon, ὅτι...εἰς θέρης 'Ἀγαμήμονι πάρωτας... Νέοιο ἔρμα, κατέρχομεν... καὶ καὶ Επάρκειαν εἰς ταύτης... ἔφη τοῖς μεταλλήλοις ἐν τῷ εὐθροσοῦντι φιλοκράτει γιὰ Λικίων.
771] ΑΙΑΣ.

οὐκ ἐν κρατεῖν μᾶς, σὺν θεῷ ἀλλ’ ἐὰν κρατεῖν.

765 ὁ δ’ ὑψίστωτος κάρφώνω ὑμεῖσάτε,

πάτερ, θεῶι μᾶς καὶ ὁ μὲν ἐκ γὰρ κράτος κατατηρεῖται; ἐγώ δὲ καὶ δίγα

κελώνι πέντεβα τούτ’ ἐντυπάσαν κλέος.

tos δ’ ἐκόμει μῦθον. εἶτα δέντερον

δίας Ἀθηνᾶς, ἣν ὀτρύνοντα, μὴ

605 ὑπερονομάζεις κλέος.] 'To bring

this glory upon my head.' Aesch.

(Per. 479) has the active ἐντυπάει

in the sense of 'bringing' on,—τοῖσιν

πάθων τυμάριν ἐντυπάεσθαι. In the

sense of gaining, the middle ἐντυπάει

πάθος is usual: Her. III. 72, ἕν τι...

ἐντυπάδωται κόρος: Polyb. III. 98.

90, ὥστε...τὸν πατὴρ αὐτῶν ἐπιστὸ

ἐντυπάεσθαι. Cf. Plato Gorg. p. 465 B,

ἄλλης κάλλος ἀπειλεῖται,

'over all the gods by itself.'

767 ὑπερονομάζεις κλέος] σὺν θεῷ.

ὡς μὲν ἐκέντρεσθαι ὑπερονομάζεις κλέος. Cf. v. 1281, ὁ γὰρ ἐκέντρεσθαι

τοῦ μὲν ἑαυτὸν ὑπερονομάζεις. — Two

other, forms of the phrase occur:

(1) ὑπερονομάζεις: v. 1114, ὥστε... τοῦ μέν ὑπερονομάζεις. — (2) τὸ μέν (of a

persona): Trach. 1107, ὥστε τοῦ μέν ὑπερονομάζεις. — 768 καὶ ἄλλα κάλλος.] Homer, too,

ascribes to Ajax this vein of self-

confidence,—but under a different

aspect. It is not, as here, the impious

presumption which scorns to invoke the
divine favour. Rather it is the
courageous self-reliance of one

who regards Zeus as the declared

enemy of the Greeks, and exhorts

them, since the gods refuse aid, to

aid themselves.—Π. XCVII. 639, 'by

time a fool might see that father

Zeus gives the triumph to the Tro-

jans,—allergy, avai, περὶ φρο-

νιστέων μῆν ἄρπαστε.'—The pagan

ideal of consummate arrogance

comprehended outspoken defiance of the gods.

Thuc. 266. 13, ἂν δέντερον θείων

σωμάτων χρήσις λατρείας ἐλέγχεται

(Dis. 504). Thus Cæsarian boasted

ed that he would take Thebes, Δικὰ

τοῦ θεώτου καί μή θεώτου (Aesch.,

Thb. 421). Thus Mezentius was

the declared Contemnor dierum (Aen.

vii. 648).

769 ὑπερονομάζεις κλέος.] 'To bring

this glory upon my head.' Aesch.

(Per. 479) has the active ἐντυπάει

in the sense of 'bringing' on,—τοῖσιν

πάθων τυμάριν ἐντυπάεσθαι. In the

sense of gaining, the middle ἐντυπάει

πάθος is usual: Her. III. 72, ἕν τι...

ἐντυπάδωται κόρος: Polyb. III. 98.

90, ὥστε...τὸν πατὴρ αὐτῶν ἐπιστὸ

ἐντυπάεσθαι. Cf. Plato Gorg. p. 465 B,

ἄλλης κάλλος ἀπειλεῖται,

'over all the gods by itself.'

770 μῦθον.] Often in a contemptu-

ious sense: cf. Eur. Andr. 744,

τοῦτο μὲν ἐκ μοῦν μᾶλλον ἕγερ φύσει.

771 ἄλλα Ἀθηνᾶς, κ.α.λ.] 'Then

once again, in answer to divine

Athene,—what time she bade him,

&c.,—spake he in that hour a dread

speech..." It has just been related

how Ajax slighted the counsel of

his father. The second instance of

his pride was intended to have been

preceded by a sentence in this form,

—καὶ δὲντερον διὰ Ἀθηνᾶς (δι-

νατοὺς πτυχών τι μερίδα) ἀρκεῖ ἐκγε-

μενειaque τος Ἰωάνης, κ.α.λ., — φήμα

τῆς παραίτεσις. But for φήμα

τῆς παραίτεσις is substituted ἀντειπ-

τεν δεινὸν ἔργον, —equivalent in sense,

but leaving Ἰωάνης Ἀθηνᾶς without a

definite syntax. This view seems

more probable than (3) that of

Hermann, Löbeck, and Schneede-
speech about Athens, like ήσαν δεν; (2) the view that ' Discipline depends on discipline,' as "Various注释.

772 ΣΟΦΟΚΛΕΟΣ. For the middle ad-
    diótes, cf. Phil. 150, Ausch. Eun. 237, Ch. 146, ἀποτίμου; also see v. 511, infra.

773 τοῦτον. 'In that hour,'—emphatic, claiming attention for the
    coming πανος: cf. El. 35, κρίνεται πανος τε
    απὸ τοῦ τοίον τάς γαρ τίας:—'το
    τῶν καινών, κ. τ. λ.: Phil. 465, ἐὰν
    ἐκεῖνοι κ. τ. ό. τυχαία θύραμμα: O.C. 434, ἐν τῇ τιγε
    ἡμέρα πρὸς τῆς,...τὰ τυχαία...θύραμα πρὸς τῆς...

774 τοῦ Σιλησιών Αργείων. Either
to τοὺς Σιλησίων Αργείων όρα τοῖς Σιλη
    σίων οὖν Αργείων would have been more usual.
    Cf. Phil. 304, τοῖς ἐδορσεῖ νησίδων.

It would be possible to render, 'stand near the
    Greeks, in the interest of the rest'
    (τοῖς τοῖς Σιλησίων Αργείων being a dat. commodi):
    but the meaning is clearly τοῖς Σιλη
    σίων οὖν Αργείων. For τοῖς (like
tyγες) with dat. instead of genitive.

775 καὶ ἔπαι οὕτως...ράχιον.
'Where
    stand I and mine, the storm of fire
can never burst: i.e. 'on that part of
    the Greek line where I and my
    Salaminians are posted the fury of
    battle can never break forth. No
    opposition which the enemy can
    offer to us will suffice to occasion
    serious fighting.'—The only
    name which the words will bear—
is scarcely satisfactory. We might
    conjecture δρόμας, meaning irra-
    ngent beams.—δρόμας: the metaphor

is from a storm bursting in fury: cf.
    Arist. Meteor. ii. 18. 14, ἀποφράξ
    ἤκραμα: II. xx. 35, σχηματίζων, ἐν
    δὴ ἀκρής ἄνθρωπος ἄνθρωπος.—It is
    impossible that ἀποφράξ ἄνθρωπος
    should mean, as Lobeck takes it—
    'the enemy will never break our
    line.' The use, in that sense, of
    ἀκρής ἄνθρωπος and of ἄνθρωπος ἄνθρωπος
    in Thuc. iv. 96 proves nothing for
    ἀκρής, which can mean nothing but
    ἀκρής.—(The proposed emendation
    ἄνθρωπος ἄνθρωπος is a more violent
    remedy than the difficulty of the
    vulgar warrants.)

776 ἐν τῷ ἔργε. 'Over against us,
on our part of the line.' Cf. Xen. Cyrt. VII. 1. 16 (the commander of
    a battalion reporting to Cyrus, whose
    army is drawn up for battle), τὰ μὴν
    καὶ ἡμῖν ἡμέρας ἑξετάζει, ὅπερ
    κατὰ ἡμᾶς ἑξετάζει: ἀλλὰ τὰ ἡμέρας
    λογίζεται μένει: 'as regards our own part of
    the line, I am satisfied; but I feel uneasy
    about our flanks:' Dionys. Ital. Anit. III. 24. 483, καὶ εἰρή
    ἐδολόκοιντο μας, qui in acie Fideatis
    opprissae est dictum.

777 τοῦτον τόν. 'By such valiant
    it was....' Hermann has restored
    τόν for τούτο both here and in El.
    608, ἄλλον τόν τόν τοῖς.

779 ἐν τῷ ἔργε. Cf. Anit.
    768, φοσφόρων μεῖναι καὶ ἐκ
    ἑξετάζει.—The phrase πας καὶ
    always means, 'greater, higher than,' cf.
    Thuc. ii. 62, καὶ ἐν τῇ τῆς σφαῖ
    ραὶ τῆς γῆς, ὅπερν
    ἰδοὺ κατὰ ἑξετάζει, καὶ ἰδοὺ ἐπ
    ρεῖς φαίνεται, 'this power appears
    incomparably more precious than the
    enjoyment of your homes and land.'

778 ἔργον = ἔργον: cf. v. 783.
The Doric and Attic form ἰδίος, and not the Epic ἰδίος, was probably always used by the Tragedians. In Aesch. Ag. 542 ἰδίος, in the sense of ‘enemies,’ is usually read, but is not certain. There is no other instance of the word, as meaning ‘hostile,’ in senarii; for in Aesch. Thoc. 367, στίφων ὡς ἰδίος is now read in place of λόγος ἰδίος.

878 ἰδιοκρατείαν.] "Ill-fated being." Cf. Η. vi. 160, ἢ ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦ

879 σωφ.]. Calchas, priest and seer, is careful himself to shun the impiety which he had recorded of Ajax. Cf. v. 765, note.

879 ὑδος καὶ ἐπισκόπος.] Phil. 371, ὑδος καὶ ἐπισκόπος, "("Omega, πληγεῖον γὰρ αὐτῷ πεπήρωσεν," ἐπισκόπη τε, κ.τ.λ.

879 καὶ ἐπορεῦσι.] 'Quitting the council straightway.' Calchas, in order to speak with Teseus, withdrew from the circle of the council (v. 760); and they were now standing apart from it. In the literal sense, therefore, Teseus did not go ὑδος. Still, as a member of the council, he might be said to go ὑδος when, in order to find a messenger, he left the neighbourhood of the spot where it was sitting. But why did he not carry the message himself? He probably returned to the council in order to defend Ajax. When it rose, he began a personal search for him, and while thus engaged learnt the tidings of his death (v. 992). Teseus apprehended,—not the suicide of Ajax,—but a collision between his kinsmen and the Greeks: to prevent this, the message would suffice. The dramatic interest gains by the recital, at full length, and in a formal ἵστος ὑδος, of the prophet's hopes and fears. The words καὶ ἐπορεῦσι might also mean—"immediately after the sitting"—"as soon as the council rose." But it is inconceivable that Teseus should have awaited that event before sending a message fraught with life or death.
ΣΟΦΟΚΛΕΩΣ

ΤΕΚΜΗΣΑ

τ’ ρ’ αδ τόλμανε, ἀργὸν τετεκτέοντος
cακόν ἀργότερον, ὡς ἀπασ ἀφεστατε;

ΧΟΡΟΣ

τοῦδ’ αἰσθάνεται τάδρος, ὡς ἱκετεί τέρμαν
Ἀλαστρὸς ἡμᾶς πράξεν ἐν ἡλίου: ἐγὼ.

ΤΕΚΜΗΣΑ

οἷοι, τ’ ἑαυτὶ ἀδραπεῖ; μὰς δειλάμεν;

ΑΠΑΘΕΙΟΣ

οὐκ οἶδα τὴν σὴν πράξεν, Ἀλαστρὸς ἐ’ ὅτι,
thυμίσκεις εἰπερ ἐστίν, οὐ δειλῶν πέρα.

786 [φρατ ἐν χρῆ. ] ‘Touches in
the quick;’—σαρώτα τοί τῶν ἐπι-
κυθίσσειν προμανάσσα, according to the
Scholiast. Cf. Her. IV. 176, κα
πατοῖτε ἐν χρή, ‘shaving close.’ Thuc.
II. 84, ἐν χρή ἐν παραπλάνητε.
For the form χρῆ instead of χρη,
cf. γλυφ. Od. XVIII. 1001 ἑξι, ἐλ
213: ἐν φη, (for φηρ, dat. of φή,
‘light,’) Eur. frag. Mel. (quoted
Lobeck observes that all such forms
should be written with the iota sub-
script, as they represent an old mode
of declension which omitted the con-
sonant ν.

787 [χαλάζειν τυχῇ] = ἄνεβε ὁδ. —
the infinit. expressing the result: cf.
Thuc. II. 69, ἑτοιμαὶ φαλάξεις ἐφά,
μὴ ἐκτελεῖς ἐν Καρυάντια παρὰν ἀνή-
τελεῖς.—Medvig Synt. § 164.
787 τ’ ρ’ αἰχ. κ.τ.λ.] Tecmessa,
—who at the desire of Ajax (684)
had withdrawn into the tent (v. 691),
—now returns, with Euryaces (v.
809).
330, ἀριστεράς ὅρα.
790 καθένας.] ‘Plyght.’ Trach.
294, διὰ πόλον ἐφεὐράκα τι 
Aesch. P. F. 714, τέλεια εὐίδευσιν
πράξεν Ἑρώτ.
 philanth.] Cf. v. 536, note: v.
693.
791 σει σει, κ.τ.λ.] Tecmessa
had inquired—as if she were speak-
ing to the friendly Chorus—‘can it
be that we are lost?’—the first
person plural (as at v. 269) expressing
the identity of interests between
Ajax and his friends. But the
stranger, who does not enter into the
meaning of the ‘we,’ coldly replies:
‘I know not of thy case, but only
that, if Ajax be abroad, I am ill at
case for him.’

Ἀλαστρός ἢ, κ.τ.λ.] The con-
struction first intended was Ἀλαστρός
δ’ ἡμᾶς πράξεν οἶδα, ὡς καθ’ ἄνεβε. But
for καθ’ ἄνεβε is substituted οὗ δειλῶν
ἄφη, — the prepositional governing
Ἀλαστρός. Schmelckewin construes,
Ἀλαστρός ἢ,—δοκεῖ (ἐνάκη) θυμίσκει
(ἐστίν), —ἀπερ ἄνεβε, —οὗ δειλῶν
ἄφη: i.e. ‘But since Ajax is abroad,
even supposing he yet lives, I have
no confidence (that he will live
much longer)—an ingenious, but
too elaborate, version.'
ΤΕΚΜΗΣΣΑ
καὶ μὴν θυράσσει, ἢστε μὲν ὀdinειν τι φησίν.

ΑΙΤΗΘΑΟΣ
ἐκεῖνον ἐφεξῆς Τεῦκρος ἐξεφεται
σκηνῆς ὑπαλογοῦ ὡς ἀφίσανε μόνον.

ΤΕΚΜΗΣΣΑ
τοῦ δ' ἐστὶ Τεῦκρος, κατὰ τὸ λέγει τάδε;

ΑΙΤΗΘΑΟΣ
πάρεστ' ἐκεῖνος ἄρτε τίνδε δ' ἔξοδον
ὀλθρίαν Ἀλκιτός ὀλφίζει φέρειν.

ΤΕΚΜΗΣΣΑ
οἷοι τάλαμοι, τοῦ ποτ' ἀνθρώπων μαθῶν;

ΑΙΤΗΘΑΟΣ
τοῦ Θεστοπηλαίου μάρτυρος, καθ' ἡμέραν
τὴν νῦν, δι' αὐτῷ τάσανθον ἡ βίον φέρει.

794 καὶ μ. [ν.] Cf. v. 539, note.
ἀδινειν τι φησίν. ' (Abroad he is,) so that thy dark words rack me:—


795 οὖσθη.] The compound verb has reference to the explicit and urgent character of the injunction:—
cf. v. 741, 752.

796 οἰκήρης ὑπαλογεῖ.] The genitive depends on ἢστε in ὑπαλογεῖ:—
cf. E. L. 1366, δεῖνειν ὑπαλογεῖν.—Madv. Syn. § 63 d.

797 μόνευ.] i. e. Until Teucer himself should arrive; v. 742.

798 τενάδε σὺ ἑξοδον....φέρειν.] He forebodes that this going forth is of fatal tendency for Ajax:—

ἄντικα, εὐγενεῖται, cf. v. 608, note. ἐλθέρων φέρειν is a mixture of ἐλθέρων φέρειν and ἐλθέρων φέρειν. Cf. the phrases εἰς αὐξήρης, ἐς βαδίσων φέρειν τι.—Two other versions deserve notice:—(1). Lobeck'as——

'Teucer fears that he has to announce (φέρειν) this going forth as fatal to Ajax.'

(2) Hermann:—'Teucer hopes to announce (i.e. to announce in time) that this going forth is fraught with death for Ajax.'—(Bothe proposed ἀντικαφείων φέρειν, 'tends to make us forebode....': Badham, ἀντικαφείων φέρειν: Enger, κεφαίων: F. W. Schmidt, μέρων.)

801 Ἀθαλάστας.] II. 1. 69, Καλ.-
χρείας Ἀθαλάστας, ὑπαντῶν δι' ἐμα-
νέον. For the form cf. v. 134, Τε-
λαμάκιον παίνει: Eu. H. 129, τούς
'Ἐπαύχεσθε παιδεθάς.

802 θα. 6β.] So Dindorf. Others θα., i. e. θς, ὑπαντῶ. The ὑπαντῶ is never elided in Attic.

φέρειν.] 'Portends,' 'announces.'

Cf. Aesch. Pers. 249, καὶ φέρει (ἡ ἐγείρει) σαφὲς τι πράγμα ἀνθρώπων φέρει καὶ ἐλθέτων. With the instead of οὗ, the subject to φέρει would be either (1) ἐλθές,—deadly, if permitted,—

but abstention from which would be the saving of Ajax; cf. v. 674, note:
ΤΕΧΝΗΣΩΜΕΝ
οι ἔγει, φίλοι, πρόστις ἀνοιγαία τύχης, kal σπευσάθ, οἱ μὲν Τεκέρων ἐν τάχει μελαῖν, οἱ δὲ ἐστάρεστον ἀγκώσας, οἱ δὲ ἀντιλούσθητεν ἱστείς ἀνάκτος ἢδουν καπέρ, ἐγνωρία γὰρ δὴ φωτὸς ἵππαθεῖαν καὶ τῆς παλαιρᾶς χάριτος ἐκβασθείμενη.
ομοι, τὶ δρᾶσον, τέκνων; οὐχ Ἰωτέων, ἀλλ' εἴμι καλὸν καίειν ὄντος ἀνθρώπων, χειρῶμεν, ὑποκοιμᾶμεν, οὐχ ὕπαν ἀκή."[σοίναι δὲνέλατον ἄδρα γ' ἐν σπευδᾷ θανεὶν.]

—οὐ εἰς ἑδρα, ἀσ Ηρμαμάν takes it. But αὐτ' ἱππαρων, ἄντε φέρει, instead of ἑδρα, seems too harsh.

803 προσεστήσατο τὸ "Shelter," Schol. 804 στενάσατο, εἰ μὲν, κ.τ.λ.] The regular construction would have been—στενάσατο, εἰ μὲν (the servants of Telemachus, v. 539, and the Messenger) Τεκέρων μολαὶ εἰ δὲ (the Chorus) κρίσιν Δίκην.—τοῖς ἄλλα μὲν ἄλλα ἐπίκεντρα, ἀλλ' ἐς τρόπον ἀναλάβει. The first of ἐς answers to εἰ μὲν, and distinguishes the seekers for Ajax from the seekers for Teucer. The second of ἐς distinguishes the eastward from the westward party of seekers for Ajax. For the new finite verb ἰστείας instead of ἱστείς, cf. Trach. 676, τῷ ἔφεβῳ κρήσις, ἐπιλαμβάνει τὰ ἰστέα, ἀλλ' ἰστείας ἐς αὐτοῦ φιλέϊς; Μ. Σ. Χ. 48, εἰς τ' ἀθέαν τοὺς ἐπ' ἐν μὲν ἄρα τάφρων... ἀλλ' ἐν ἑπάνω ἀστέας ἀρκετῶν παρίζω ἄτειν.

Τεκέρων μολαὶ. For στενάσω with συνα, and infin., cf. Her. 1. 74, ὑποκοιμᾶσαι... ἐλέθην δεκτοῖς γενέσειν. —Teucer eventually learnt the tidings not from these special messengers, but from general rumour (v. 998), in the course of his search for Ajax.

805 ἀγκώσας.] 'Bays,' curves of the shore,—Ajax having said that he was going to the παρακτέα λωχαν (v. 634).

αὐτής.] An Ionic form, admitted in Attic: e.g. Aesch. Ag. 502, Eur. Ion 1550 (where ἄθροιεις was formerly read). Cf. Ar. A. 109, μὴν πρᾶξατο;—μὴ ἄλλα τριάρχων τράχων, ἡ πρακτάτης: and so αὐτῇς τής (κεντής) συκολαῖνες.

807 προσεστήσατο.] 'Deceived by the man':—who had succeeded (vv. 646—692) in persuading her that he had no longer any thoughts of self-destruction. But now, remembering his former purpose, she cannot doubt how to interpret the warning of Calchas.—For the genitive cf. Eur. E. 173, καθισμὰ τῆς ἄθροις σφαγῆς: id. Or. 496, τιμίων σφαγῶν τής ἄθροις.

808 τὴ δράσεις, τέκνων.] Telemachus, about to join in the search, leaves Eurynomes at the tent with a ταυτευγαγία. At v. 973 she returns to him.

810 ἐστατέασαι καὶ ἐσάρων.] Telemachus, faint with grief or fear, had not gone far from the tent before she discovered the body of Ajax. Meanwhile the chorus had searched far and wide (μαστὼν, v. 888).

811 ὑπ' ἱππαρων δεύτερ.] Ξ. 233,
covered standing near his sword, which is planted in the earth by its hill. [This is the only example in the extant plays of Sophocles of a complete change of scene. It would be effected, first, by turning the play on, sc. θύρας, or ‘revolving doors,’—triangular prisms, turning on a pivot, which stood before the side-doors of the stage; secondly, by substituting a fresh pictorial background (σκηνή) for that representing the tent of Ajax. In order to conceal this operation a curtain (σκήνη) was probably drawn up (not dropped, as with us) for a few moments, when the stage was cleared at v. 814. (See Donaldson, Theatre of the Greeks, pp. 240, 292.)—Aeschylus has a complete change of scene only in the Eumenides (v. 225) and (as some think) in the Choephoræ (v. 640): Euripides, in no instance: Aristophanes, in five plays—the Aves (v. 156)—the Ecclesiastæ (v. 877)—the Raneæ (v. 270)—the Thermopilæ (v. 279)—and the Lysistrata (v. 253).] 815—865. Ajax. "The slayer is placed so that best he may slay,—that sword, a foeman’s gift, and planted in a hostile soil. All things are ready. Hear me, O Zeus, and let some quick rumour summon Teucer to raise my corpse; hear me, Hermes, and grant me an easy transit to the shades; and ye, vengeful Furies, mark ye how I fall by the gulf of the Ætreidae. Thou who climbest the steep sky with thy wheels, thou Sun, when thou lookest upon Salamis, draw thy spangled reins, and tell my fate to aged Tela- mon and to my mother. O Death, delay not thy visit. Farewell, bright sunlight,—farewell, sacred soil—"
112 ΣΟΦΟΚΛΕΟΣ

γένοις ἀν, ἐν τῇ καλ λογισθαι σχολή,
δόρων μὲν αὐθέντων Ἐκτερός ξένων ἣμοι
μάλιστα μονήθητος ἡχηστοῦ τῇ Ὀτρῆδι
πάνηγυρὶ δ' ἐν τῇ ἄλλῃς ἔτη Κρικῆς,
κυριομοιώτατος ὡραμὰς νεανίσκας
ἐπικές δ' αὐτῶν ἐπεισοδεύεις ὕψω,
εὐνοπίστευτον τόδ' ἀνδρὶ διὰ τάχους βασίλεις
οὕτω μὲν εὐσκοιανύμεν ἐκ δὲ τῶνδε μοι
σὺ πρῶτος, ὃ Ζεὺς, καὶ γὰρ εἰκὸς, ἀρχησον.
αἰτήσομαι δὲ σ' ὃν μακρὸν ἥγας λαχαῖν.

820

Salamis; farewell, waters and plains of Troy. This is the last word that Ajax speaks to you; the rest he will speak to Hades and to the dead.'

818 ὑποζνῶν.] i.e. ὕψων. Cf. Eur. Andr. 1124, ὡραμάτων ὡραμάτων, 'javelins with double point, fit to pierce an ox's throat.'

819 ὑποζνῶν.] With the form ὑψω. Lobeck compares ὕψω (ἀυξάνω, of winds, or 'fertile')—ῥηχός—βοῦς. 

816 λογισθαί.] 'If, indeed, a man has time to think,—when it is ἕργον ἄμφως.' He reflects, λογίζειν, that the sword will do its work well for three reasons:—because it is the ill-omened gift of an enemy: because it is planted, newly sharpened, in the soil of a hostile land: and because he himself has taken pains to aid it in its task.

817 ἔρξος Ἐκτερός.] ἔρξις is sometimes prefixed to a name which, as being mentioned for the first time, requires an introduction: e.g. Her. viii. 82, τῇ ἔρξει ἔρξις Παυλῆς (more courteous than Παυλῆτις τῇ); II. ii. 92, οἱ τῇ ἔρξει Βιβύσκοι.

—Here the ἔρξις gives a certain tone of distance and aversion to the mention of a well-known and hated name.

818 ἔρξις.] 'Guest-friends.' Ajax and Hector were ἔρξις in virtue of a compact ratified by the exchange of ἔρξις—the sword and the girdle (II. vii. 302). A similar relation subsisted between the Argive Diomedes and the Lycian Glauceus, who fought on the Trojan side (II. vii. 215).

819 ἐν τῇ ἄλλῃς Κρικῆς.] Cf. v. 459, note.

820 νεανίσκας.] The Doric form, as in v. 37 ἄρπαγης, is retained here by Dindorf, against a majority of the editors.

821 χαίρειν.] Though its master was ἄρπαγης (v. 817), and though his gift had hitherto been ὤν ὀρθύσων (v. 655),

822 ὕπερτερος.] I. e. ὅτι ἄρξης (ἀ Slash). Cf. v. 786, note.

823 ἐκ...τεθήκας.] 'In the next place.' Cf. v. 557, note.

824 καί γὰρ εἰκός.] Since Zeus was the founder of the Aesidal line, —ἐρχομένων ἐρωτορομαν. v. 387.

825 ἔρξις ὑποζνῶν 84. k. v. k. ] To Zeus Panomphæus (II. viii. 250)—the source of all rumours, of all signs that guide or warn men.—Ajax prays that swift tidings of his death may come to Tucer, and summon him to raise a kinman's corpse. The prayer was heard; for while Tucer was pursuing his search, 'a quick rumour, even as the whispers of a god, spread through all the Greeks,' (999), telling that Ajax was dead. It was the message of Zeus, not of Tecmessa (v. 804), that first brought the news to Tucer.—Cf. v. 187, note.

826 μῆλον,—μῆλον: cf. v. 130, note. Cf. Theognis 151: ἄρχειν...

...εἰμι γὰρ μηδὲκεινὸν, κακὲς δ' ἄλλο

...κακὰς εἰμι διὰ μὲν τέχνην, θεὸς,

μεθόδου, ἐρεί θεῖ μῆλον.
When the corpse is found, Telemachus abstains from having it lifted from the ground until Teucer arrives (v. 931).

927 πρότες.] When the corpse is found, Telemachus abstains from having it lifted from the ground until Teucer arrives (v. 931).

929 [λεκάνων.] 'Raise me.' Cf. v. 920: Ἐλεκτρὰ ἐκαθαρίζει τὸν ἑαυτὸν ὄμοιον τὸν ἀφρότητον τοὺς θεοὺς Ἁδῷρος. But he was especially ψυχομάντος: Hor. Od. 1. 10, 17, Τύφλος ταῦται ἀνίματος ἐπέμενες Σαμίνοι.

933 ἀπράβδησων.] Without a struggle,—at one quick bound. The ταχέως εἶχαμα is the one convincing spring upwards when the sword pierces the heart,—opposed to ἀπαθημάτων, a prolonged death-struggle. Phoebus, ὠπαμάτων ὑπωσισίας. Cf. Aesch. Ag. 1263, ἐπαφέχθαναι εἰς κοινὴν τούχην τύχαι, ἀπ' ἀράμεως, ἀπερρήθηνος, ἄφωνον συμπόδων τόδε: Silius Italicus vii. 140 (Dido, about to mount the pyre, prays to the gods infernal), precor, inquit, adeste, Et placidis vicis ardore admittite manes.

935 τὰς δέ. ] Sc. οὕσας. Cf. Aesch. Eum. 69, γραφεὶς, ἀναστὰ ταῦτα: ιοι, 833, ἧς τὸν υπακοήν. 936 δὲν ἐδέσμοις.] Hermann, followed by other editors, gives δὲν, contending that, since δὲν was regularly used with a repeated word (Eur. Med. 99, καὶ σφάλος, καὶ δὲν σφάλεται), its insertion after the second δὲν would be excused by the familiar
idolm, even though ye had preceded. Similarly in Ex. 1096 he would read, ἵππον τινί ἐφνευμοναίς, ἵππον τινί ἐφνευμοναίς. In both cases the usual το...τι appears better.

ἠθανάτον πάντωσαν: Cf. O. C. 42, τοῖς ἀνθίμοις ἑνὶ Ἑδέωτικοι.

837 σφερά. The special title of the Erinys at Athens was Ζεμαία σφερα, or Ζεμαί: at Sicyon, Εδώντεικοι (Paus. ii. 11. 4: Müller Eumen. 580). Cf. O. C. 92, 491: Thuc. i. 145, καθελθόντας ἐν τοῖς καὶ ἐν τοῖς Ζεμαίασι σφερά...δοκεῖν σφεράν.


839—841. Dindorf places these four verses in brackets. Hermann defends the genuineness of ν. 839, ἵππον τινί ἐφνευμοναίς...ἐφνευμοναίς (μιᾶς), on what appears a just ground—viz., that the imprecation upon the ἑφνευμοναίς σφέρας (v. 844) would otherwise follow too abruptly on the mention of the Atréidae. We should naturally expect in the first instance an imprecation upon the Atréidae themselves. But against the authenticity of the two following verses (ἑφνευμοναίς...δοκεῖσθαι) several considerations may be urged—(1) The non-fulfilment, mythologically speaking, of the doom denounced. Menea was not made to a violent death. Agamemnon was not killed by his son. (2) The Epic τόσο is used once or twice by Aeschylus, but occurs nowhere else in Sophocles or Euripides. (3) ἑφνευμοναί does not occur elsewhere. The verses may have been added in an attempt to supply a supposed lacuna after εφνευμοναίς (μιᾶς).—(i. c. ταυτόθρεος ξωπρόθετα). Cf. v. 877, not. 839 καθελθόντας καὶ ταυτόθρεος.

841 ἑφνευμοναίς. Alluding to the double sense of the word, 'slain by one's own hand,' or 'slain by a kinsman.' Cf. Ex. 572, τοῖς ἑφνευμοναίς (i.e. Aegeiston, who had murdered Agamemnon his first cousin) Aesch. Ag. 1099, ἑφνευμοναίς καὶ θανάτοις ἡμαῖς: id. Eum. 321, ἑφνευμοναίς πάθοις, 'rash murders of kinsfolk.' The clause, τοῖς ἑφνευμοναίς...καὶ θανάτοις, u. t. a., forms a second apodosis, the regular apodosis being ἑφνευμοναίς ἑσθέναι: cf. v. 632, not. 844 παυκήρους σφαίρας. Ajax was incensed against the Greek army generally for the injuries which he had suffered from the Atréidae: cf. v. 384, ἐγείρειν ἐργάσιμος θάλασσαι. He adopts, but applies less mercifully, the principle enunciated by Philoctetes, τοῖς γὰρ ἑτέροις τοῖς τῶν ἑρμοῦροις σφαίρας τοῖς τοῖς σφαίρας (Phil. v. 385). Here, as in the Iliad (i. 10) where Agamemnon's disrespect to Chryses is visited on all his host,—'qui quidem delirant reges, plebescat Achivi.' Similarly the crime of Creon (Antig. 1141) and of Oedipus (O. T. 22)
αδὲ δ', ὡς τῶν αἰτίων οὐρανῶν διφορολατῶν

"Ἔλεος, πατρῴα τήν ὀμήν ὅταν χθόνα

Περὶ, ἐπισχῶν κρυστάλλων ἐνελή

ἀνέμελον ὅταν τὸς ἄμας μόρον τ' ἐμὸν

γέροντι πατρὶ τῇ τῇ δυστὴρ τροφῇ;

ἡ ποι τάξιν, τῷ δ' ὅταν κλῆς φάτων,

ὁμι λέγαν κοιμῶν ἐν πάσῃ ὀδί

ἀλλ' οὐδὲν ἐρων ταύτα θρηνεῖσθαί μάτην,

ἀλλ' ἀργωτὸν πό πρᾶγμα σὺν τάξιν τιν.

ὁ Θάνατε, Θάνατε, νῦν μ' ἐπισεισάει μολὼν

κατομ σ' ὅμως κακεῖ προσανείδῃς ἐξων.

σὲ δ', ὁ φαντάς ἡμέρας τὸ νῦν σέλας,

καλ τὸν διφορολήν Ἡλίου προσανείδειν

παυσάτων δ' ἡ καύσω γενέσθαι

e entails a divine judgment on the whole population of Thesee.

845 οὐρανῶν διφορολατῶν.] Cf. v. 30, περὶ δουρία, note.

847 χρυσάνθεως.] Overlaid with gold,—having the upper surface spread with gold leaf, (χρυσάνθεως — παραπληκτος),—'bracteis aureis superne ornatatis' (Lobeck).

Cf. O. C. 692, χρυσάνθεως 'Δηρείνα. When Suidas says, 'οὐ μόνον χρυσάνθεως παρά τοῦ ταξιν ὄναμι ἄλλα καὶ στεφανώσαντα,' he refers to reins studded with ivory,—like the gowned bridles and trappings (πλάτυγγες γελασγε, φιλαιρε λυθεύλητο) mentioned by late Greek writers. The sense of χρυσάνθεως, however, must be 'spread, plated'—rather than 'studded—with gold.

850 ἦ τοι τάξιν, κ.τ.λ.] Cf. v. 625.

852 οἵ τοι καύσων, κ.τ.λ.] (The deed must be begun) 'with what speed it may.'—Schneidewin proposes, σῶ τάξιν τι, i.e. 'with some happy fortune.'—Cf. Aesch. Cho. 131, ὅλθεν 'Αρέστενον δέορον σῶ τάξιν τι

καρδίσχωμεν σω. But there appears to be no good cause for objecting to the expression σῶν τάξιν τι. The effect of τι is merely to add a certain irony.

848 Ἡλίου προσανείδειν 'παυσάτων δ' ἡ καύσω γενέσθαι

845 ό Θάνατε, κ.τ.λ.] A similar apostrophe to Death occurs in the Philoctetes (v. 797)—ὁ Θάνατος, Θάνατε, πῶς δέ θαλαμείνω | σῶ ταύτα ἠμαίνω τ' ἔμων μολὼν, τῷ ἐν πάσῃ ὀδί. Cf. P. xiv. 233, ἕτος τῷ δίκτυλῳ, καταγείρεις Θανάτου. Thanatos is one of the dramatis personae in the Alcestis of Euripides.

854] Now—now that the time for lamentation is past, and the time for action come. He is about to invoke Death at greater length,—but checks himself with the reflection that in the dark realm to which he is passing he will commune for ever with its king. His last words shall be spoken to the god whom he shall see no more.

855 καύσας] = καὶ ἐν Ἀτλε. Eur. Hes. 504, εἶ γὰρ ἕσωμεν | καὶ πρὸς με ἀπλήθρον \\

βρέσθω | ἐν ὀλ' ὅταν τῇ τριφθείται. Cf. Soph. Ant. 19, κλάων χαῦνος | ἐν δεὶ τ' ἀρβείον τοῖς κατ' ὑμῖν ἐνδέκτε (i.e. τῇ ὑμᾶς ἐνδέκτε).

858 παυσάτων δ' ] For δ' cf. v. 902, ὃ τῶν ἀνδρῶν ὃς θανάτῳ ...ἀγανακτεῖ. Thuc. 1. 50, ἵππεσαγ \\

γάρ ἐστιν...μεγάλες δ' ἐν τῷ πρὸ ἑαυτῆς ἐγκέμφει.
859 ἱερόν. With reference to the tetrarchy gods, πολεμώντας, ἐγγέγεν
tes,—in the case of Salamis, especially Zeus, author of the Aeacid line,
whose protection consecrated it. Thus in Homer, Τροίῳ ἵππον τε
κύλλετο, Ὀμήρου ἴππα, ἴππα Θῆρην, Ὀμήρου ἴππα, κ.λ.κ.
860 πατέρας ἵππας βασιλέων = πατέρας ἵππας βασιλέων. In such
cases the two substantives are to be considered as forming a single word:
ἐ.τ. Ἐλ. 720, ὥσπερ... ὅπως... πα
tέρας. Cf. v. 8, note. For βασιλέων cf. v. 135, note.

861 κλώνας] Pind. ἑρμ. 45, αὐ
tοὶ λυπιέται καὶ ἀρετηίων καὶ ἀληθ
eον, Ἐλλάδος ἱππας, κλώνας Ἐλλά
dος, διαμένων τεταλέον. Cf. v.
1921, τὰς ἱππας Ὀ. C. 108, πατοῦν Ἀθηναὶ τιμωτέρας τελείς: ὁδ. Θ.
ὑπερζύγουσας Ἀθηνας: Εἰ. 707,
Ἀθηνας τῶν θεωρητών.

τὸ σύντροφον γένευ.] ο. c. Ἀθη

καὶ τα... ταῦτα προσώπησα.] Two
forms of invocation—direct address
by the vocative, and καὶ τα... προσώπησα with the accusative—
have been mingled throughout the
speech. In this instance a clause in
the second form is inserted between
the vocatives and their verb. Prob
ably τὰ Τροῖκα νεῖλα was first
meant to be a vocative like the rest;
then προσώπησα was added as an
impressive conclusion to the long list
of things invoked.

Θεσ. 593, καὶ τανεφρένα, τα
771: Ἀθην. Θεσ. 472, θεοῖς τρο

864 Ἀλεξ... ἄριστον.] Cf. v. 98, ὡς
οὕτως Ἀλεξὸν ὡς ἀπόστασον ἄριστο.

865 ἀριστο... μειδήμας.] The figure
of speech by which the third per
son is substituted for the first was
used very sparingly by Greek and Latin
writers, and with a constant
tendency to revert as soon as pos
sible to the direct mode of expres
sion. Cf. Ξ. ΣΣ. ἱππ. 590, (Achilles to
Piæmus—"Hæw hast thou endured to
come") ἀπρός ἐπ' ἰδιαλογία, ἐς τὸν
πολὺς ταῖς καὶ ἀσθενὸς ἐς ἰδ.
πολὺς ταῖς ἑαυτηρῆς: Ο. C. 284,
ἀλλ' ἐνέπειρεν λαβεῖν τὰ ἱππαν
ταῦτα ἐπιγραφήτει τῆς ἑαυτῆς
tαῦτα: O. C. 284, ἄλλ' ἐνέπ
πειράμα ταῦτα ταῦτα ταῦτα ταῦτα ταῦτα.

Ajax falls upon his sword.—Achil
les Tattus (ΠΠ. 20. 77) mentions the
stage-sword used τρὸς τὰς κυρίες
σφαγάς, —οὶ ὁ καθός ὅτι τὰς κύ
ρεις ἐπιτρέπει. Heusichius says: "Συν
πετοιμάζον τὰς τραγωδίας τα
ἀκραθίνια... τὸ σφαχέν τοὺς Ἀχι
λέους τεκνίην.—Ajax falls in such
a manner that his prostrate body is
concealed by the woodwork of the
ròs, v. 892. The Scholion ad
loce. mentions that the actor Timo
thes of Zacythus was especially
celebrated in this scene,—ὅτι σφα
χέν ταῦτα εἰσήκουσαν.
866. [The Chorus make their second entrance (ἐνεργοῖς) into the orchestra in two divisions,—one by the side-entrance (ἔπαφοις) on the left of the spectators, as coming from the west,—i.e., from the direction of the Greek camp: the other on the right, as coming from the eastward coast.]

866—876. 'Cho. O that some sleepless roamer of the coasts, or some goddess, or the spirits of some far-spread river, would give me tidings of the wanderer who mocks my quest! But whose cry burst from the shelter of that dell? I see Tecmessa, overwhelmed with a new grief.—Tcm. I have found Ajax newly slain, with a sword buried and sheathed in his body.—Cho. Alas for my blind folly! What an end hast thou found, unwatched by friends! Where lies the man of ill-omened name?—Tcm. He is not to be looked on: neither foe nor friend shall see the dark blood gushing from the self-dealt wound. Would that Teucer were here to compose the corpse of this his kinman! O hapless Ajax, how hast thou fallen, pitiable even to thy foes!—Cho. Doubtless Odysseus exults in his dark soul, and with him the Atrid chiefs.—Tcm. Then let them exult; it may be that though in life they scorned him, they shall bewail him dead. Not by their hand, but by the will of the gods, has this man fallen: he has found the rest he craved, and left sorrow to me.—Cho. Hush! methinks I hear the voice of Teucer.

865—878. These verses form two strophes and antistrophes, with an epode, viz. — (1) 1st strophe, vv. 867—869, τά τα—συμμαθεῖσα τόνος; (2) 2nd strophe, vv. 873—876, τά σύμμαχοι...τόνος; (3) epode, vv. 877—885, τά τά τα—συμμαθεῖσα τόνος, has nothing corresponding to it in the antistrophe. Hermann calls it a τροπέας: others suppose the corresponding line to have been lost.
ΣΟΦΟΚΛΕΟΣ

ΗΜΙΧΟΡΙΟΝ

ήμιων γα καθι αισθοπληθον ὅμιλιαν.

ΗΜΙΧΟΡΙΟΝ

τι σοι δή;

ΗΜΙΧΟΡΙΟΝ

τῶν ἀστικὴταις πλανῶν ἑπερον μεν.

ΗΜΙΧΟΡΙΟΝ

δεις σον;

ΗΜΙΧΟΡΙΟΝ

πάσον γα πλῆθος, κοιδίαν εἰς ὃν τὸν πλέον.

ΗΜΙΧΟΡΙΟΝ

ἀλλ' οὔδ' μὲν δὴ τὸν ἄφρον ὅμιλον βολῶν

καλευον ἀνὴρ οὐδαμον δηλον μενοις.

872 ἤμων γα, κ.τ.λ. ἤμων ὁμιλίαν

= ἤμων ὁμιλίαν. For the double genitive, ἤμων ὁμιλίαν, cf. v. 309,

note; and for the periphrasis, El. 1104, ἤμων τοιοῦτοι καθότων παρ

ουλάια: Aesch. Eum. 517, ἀφάνειαν ἐκπροφάς δικά τοῖς (τοὺς ἐμόντας δικά τοῖς ἐκπροφάς τοῖς).

874 τί σοι δή:] The few places in the Tragedians where this hiatus

seems to occur were regarded by Porson as probably corrupt: e. g.

Trach. 1103, οὗτοι πάντες τί σοι: 

old β' εγγαινει Phil. 733, 753 τί δετο;

875 δεἰς σον;] 'Hast found

then?'—Schneidewin compares Eur.

Suppl. 818, (Adrastus) δεῖς σον (ac.

τά τέσσαρα);—ΧΟΡ. τῳδέν γ' ὅμω

βολήν.

876 οὔκεν εἰς βῆν πλέον.] 'And

nothing more to see.'—οὔκεν πλέον

δεἰν εἰς βῆν=οὔκεν πλέον δεἰν εἰς τι

βήματα. The words could not mean:

'nothing more in respect to discove-

ry.'—in the way of having seen

anything.'—Schneidewin adopts his

own conjecture εἰς βῆν πλήθος.

877 ἄλλ' οὔδ' πλήσιν δη.] A for-

mula often used in rejecting the se-

cond of two alternatives or hypo-

theses: e. g. Trach. 1127, BF. ὁδ

ὁμηρος, τοῖς γα τριήμεσιν ἔκπροφάς τοῖς:

(Delaneira does not deserve to be

spared reproach on the score of her

former deeds:) ΤΑ. ἄλλ' οὔδ' μὲν

δὴ τοῖς γ' ὡς ἠμηρος, παρα τοῖς ἐφ

καθιερων quidem facta.

878 καλευον..μενοις.] The expres-

sion in El. 1774, φελταίγων ὡς φαι

νωμίας, is not strictly similar, since

there ὡς denotes a journey actually

performed, and ὡς φαινομίας = ὡς

φαινεθαν. But here τὸν ἄφνυ ἰδ.

βολ. καλευον merely denotes the re-

gion, quarter, in which Ajax was

expected to be found. The accusa-

tive is cognate to the notion of pos-i-

tion in φαινομίας; cf. Thuc. I. 37,

(Κραταγ) αὐτῳσιο δὲν εἰς καιβην.

Soph. Phil. 145, τὸν...δοσιν αἰτεῖν;

Eur. I. A. 141, ὥσιν κρατεῖο; id. Or.

1551, στῇσιν εἰ μὴν ἀργῷ τῷς ἀρα-

ψευδὶ τρῖβον, εἰ δ' ἀναλύετ' ἀλλ' εἰ-

ποτε.

Ὄφλες] = ὀφθαλίς ἄντος. Ant. 20,

ἦφθασι γὰρ τῇ παλαίρβου ἐνοῖ.
**ΔΙΑΣ.**

στροφή ε'.

**ΧΟΡΟΣ**

τίς ἐν διήτα μοι, τίς ἐν φιλοσοφίᾳ

ἐλαθὼν ἤχον ἀμφ' ἀνώτυς ἄγεσι,

ἡ τε 'Ολυμπιάδος θεά, ἡ μετὰ

Βοστρωκόπων ποταμῶν, τὸν ἀμφότερον

(cf. v. 947): dactylic trimeter, with anacrusis.

V. 902. τοίνυν τοῖς [ποιήσαν θεῷ]

λισί: cretic; dochmiac monometer.

V. 903. ἢ τῆς ἐπάνω γωνίαν: cretic dimerite.

V. 905. τοῖς [τὸν ἄρ' ἐπὶ] χαῖρει]

δοκεῖσθαι]: iambic pentameter: iambic tripodia.

V. 909. τοῖς [τόν θύματι ἀπατεύσας]

δοκεῖσθαι]: dochmiac trimeter.


V. 911. τοῖς [τῶν θυμάτων ἀπατεύσας]

δοκεῖσθαι]: iambic pentameter: trochaic tripodia with anacrusis.

V. 913. τοῖς [τοῖς ἐπάνω] 

δοκεῖσθαι]: dochmiac dimerite hypercausal: iambic pentameter.

V. 880. Ἀλιαδών. 'Children of the deep,'—seamen: lit., ταῖς ἀλιάδοις ἀλιάδοις (ἄλιαδος, a seaman or fisher). For the form, cf. Αὐτ. 940, Θησέας καὶ Ἀρμανίδας: Eur. Phoc. 833, Ῥομαίοι.—Such words are frequent in Comedy, e.g., μεθορόποις, στρατηγόνοις, στρατιωτὰς (Ἀτ.)—like multiliterae, Plant. Pers. propl. v. 54.

883 Ὀλυμπιάδος θεᾶς. The 'Olympiads' were the Oreads and Dryads of the Myian Olympus,—a chain belonging chiefly to the N.E. region of Myia, as Ida to the S.W. (cf. v. 720, σιρίς).—The old reading being δέος (and not δέος), Elmsley proposed to alter 'Olympiades to 'Olymviades. Lobeck objects that the form 'Olymviades was never used.

[τοῖς ὕπερμαν] i.e. τοῖς (θεῶν) μεταφράσας, some Naiad. Cf. v. 136, οἱ μεχρίς μακράς, ἢ τῶν...Συνέχεια
120. ΣΟΦΟΚΛΕΟΤΣ

καὶ πολὴν πλαύμανεν λαίσσων ἀπὸν; σχέτως γὰρ
διὰ τὸν μαρτων ἀλάταν τῶν
εἰρήν μῇ πελάσαι δρῆμεν,
ἀλλ’ ἀφημένον ἄθροι μὴ λαίσσων ὅπως.

ΤΕΧΝΗΣΣΑ

καὶ μοι μοι.

γενέσ (αἱ. βεστίες).—Hermann and Lobeck retain after νεφαὶ the word ἀπὸς,—first omitted by Erdfurt on the authority of two MSS. (Its insertion creates, however, the defect of an ambus in the corresponding verse of the antistrophe, v. 930.) Lobeck joins νεφαὶ ἀπὸς, accola μινιοράν (cf. gens conscia Nile): Hermann places a comma after νεφαὶ.

889: Βοσπόρου.] i.e. flowing into the Hellespont,—sometimes designated in poetry under the general term Bosporus: s. e. Aesch. Pers. 719, καὶ τὸν ἐξεσπάσα, δοτε Βοσπόροιν πλῆθεν μῆναν;—alluding to the floating bridge carried across the Hellespont from Abydos to a point near Sestos.

890: οἰκίσασαι.] Cf. v. 925, note.
890: δοκεῖ Βοσπόροιν πλῆθεν μῆναν.] Seeing him 'somewhere' roaming: lit., 'seeing him, if anywhere he sees him!':—τῷ ὑμ. πλαύμανεν λαίσσων,—

cf. τόθα (Λευκα).—ἀπὸς; Cf. Phil. 1624, ἤπιος, οἱ τεκέρις, | τῷ γὰρ τοῦ μεθὲς 

Plut. C. C. 8, σφυρίζονταν κάρφοι, σταῖνον, σεῖνον, πρὸ δομινόν ἱκών κατακλύσατε

697: οἰκίσασαι.] Plural for singular: Thuc. i. 86, ὅτι ὠ ὑποδεύνεται τοῖς Ἀθηναῖοι ὄστες, οὐδὲ δίκαιος καὶ λόγος διακρίνεται, ἀλλὰ τιμαρεία ξε 

τάχει; and so ἀκούει, αἰσχροῦ, δοξῆ 

ναί, δίκαιος, δίκαιος, δικαίωσι, τι 

ταῦτα, κ.τ.λ.

888: μακρῶν ἀλάταν τῶν ἀπὸς] ὑποκρίνειν μή 

δρήμεν,—the genitive describing a quality or property of the object; cf. Xen. Helen. III. 1. 14, ἡμᾶς ὑπὸ ἀλάτας τῶν ἀπὸς τεταρά- 

sors. (Madvig Syst. § 84, d.)—Lobeck takes ἀλάταν τῶν ἀπὸς = ἀλάταν τῶν ἀπὸς, and compares ἀ-

λατητής ἀγώνοι (Plato Rep. III. p. 403). But ἀλατῆς τῶν ἀπὸς would be a harsher phrase than ἄλαταν ἀγώνοι.

889: οἰκίσασαι μὴ πελάσαι δρῆμεν.] μὴ οἰκίσα 

μὴ πελάσαι τῶν ἀπὸς,

—'cannot come near him with prospered course.'—Lobeck makes δρῆ 

με the dative governed by πελάσας, 'cannot attain (strike into) a pro-

sperous track.'—Findex takes κράτει πε 

λασίως (O. I. 126), 'place me in the arms of victvory,'—might be quoted for this view: but still πελάσας δρῆ 

με, 'having attained to a (right) 

course,' is a strange expression.—

Schneiderw. οἰκίσασαι δρῆμεν, go-

verned by πελάσας: in Lobeck's 

sense: for the genitive, cf. v. 710, 

note.—The metaphor οἰκίσασαι δρῆ 

με is appropriate in the mouth of the Sa-

laminian sailors: cf. v. 251, ἀφέ 

σουντ: v. 351.

890: οἰκίσασαι ἄθροι.] 'The sick 

man,'—physically weak from the 

exhausting paroxysms of the θέα 

τῶν, and still in firm in mental 

health.—Schneiderw., deriving ἀ-

μετράτως from and μὲν (instead of 

μέν),—paraphrases it by 'vagant, 

manum apprehensione clauditum, depre-

hensu difficultis,'—comparing the ap-

plication of the word to dreams or to shades of the dead. But the no-

tion of νεκρῶν ἀμαρτωλῶν ἀμα 

ρτῶν ἁρπαγμὲν is 'unsubstantial' ra-

ther than 'unstable.' Hermann's 

morto debilitatus,—'unmerved by the 
distermer of frenzy,'—is the true 

version.
ἈΙΑΣ.
ΧΟΡΟΣ
τίνος βοή πάραυλος ἔξθεν νέπους;
ΤΕΚΜΗΣΣΑ
ιδ᾽ θλήμαν.
ΧΟΡΟΣ
τὴν δουρληστὴν δόσμαρον νύμφην ὁρῶ
Τέκμησσαν οὔτε ὑδάτα συγκεκραμένην.
ΤΕΚΜΗΣΣΑ
ἐξελευθερώθην, διωλα, διαπετάρθηκα, φίλοι.
ΧΟΡΟΣ
τὶ δ᾽ ἔστιν;
ΤΕΚΜΗΣΣΑ
ἈΙΑΣ ὅσ᾽ ἔμων ἀρτιος νεοφαγής
κεῖται, κρυφαλφος φασάνγος περιπτυχής.

ἐπὶ τὸν τῷ ὅραμα, ὑπερμενείαν ἐπὶ τὸν θλήμαν
"Whose cry, sheltered near us (πάραυλος), burnt from the wood?" i.e.
"burnt from the covert of the wood beside us?"— Cf. O.C. 784, οὐκ ἤ
ἐν δόσμαι δίνη, ἀλλ᾽ ἐν πάραυλον
σελέρον (ἀπε), i.e. establish me in
your neighbourhood. If πάραυλος
νέπους were taken together (like
σκυλίς πάραυλος, v. 796), the meaning
would be—not ‘from the covert of
the wood hard by,’ (the sense inteneded,)
but—’from a covert hard
by the wood.’

894 δευραλεύοντο...νύμφην.] Cf.
v. 211, nolc.—The Ionic form δευραλεύον
was admitted by the Tragedians in
senari,—as also δοφαῖα,
(δοφαία, dophaí occur only in lyric
passages:) μουθοῖ often in Sophocles:
γοῦνα, O. C. 1607: ήτοις, (but
always μετρο εγείρε, except in Eur.
I. T. 798):—καθορ, κοβηρ ἐν
lyrics only.

895 οἴκεται...συγκεκραμένην.]
'Steeped in the flow of a new grief. 
συγκεκραμένη = συγκεκραμέννω, with
the notion of being steeped, plunged
in grief. Cf. Ant. 1311, δειλίας ἂν
συγκεκριμέναι δεῖ: Ar. Plut. 853, οἴκε
ται πολυφόρος συγκεκριμέναι δαίμονον—

οἴκεται τῷ ὅραμα, —lit. 'in ponde
lamentation,'—instead of the more
usual mode of expression, Τέκμησσαν
tὸν ὁρῶ.

896 διαπετάρθηκα.] Tract. 1104,
τυφλὴν ἐν' ὄρει διαπετάρθηκα τάλαι.
898 ἡμῖν.] For the dative cf.
vv. 39, 216.

ἀρτιος νεοφαγής.] ‘But this
moment slain,’—ἀρτιοι, (= ‘just,’)
serving to give precision to νεοφαγής.
Tract. 1130, τιθηκέν ἄρτιος
νεοφαγῆς: Ant. 1283, τίθηκέν ἄρτιος
νεοφαγῆς πλήμασι: Plato Legg.
p. 702 E, ἄρτιοι νεοφαγῆς.

899 κρυφαλφος.] Cf. v. 658.

τευτονικής.] Cf. v. 828, nolc.
Virg. Aen. x. 681, An secu
murena ob tanticum dulus omens In
diut.—Neither the Chorus, (who
are in the Orchestra, somewhat be
low the level of the stage,) nor the
spectators, see the corpse of Ajax,
screened by the underwood amid
which he had fallen. They only see
Tecmessa standing over the spot,
and at v. 915 making the move
ment of covering it with a robe. This
arrangement permits the withdrawal
of the actor who had played Ajax,
and who has now to play Teucer.
900 νέστων.] The Salaminians lament the death of Ajax as blighting their hope of a prosperous return to Greece. They have lost the leader who would have organized that return, and with whom they would have sailed as a united band. It was, indeed, part of Teucer's charge 'to be kind' to them (v. 689). But he could not replace Ajax,—their 'shelter from fear by night and shafts by day' (v. 1311). Teucer's influence would not suffice to prevent them from being drafted into the retinues of unfriendly princes, with the prospect of a late and straggling return to Salamis.—For the plural, cf. El. v. 193, ολοκλήρως μέν νέστων ἀδήμων,—'there was a voice of wailing at the return (from Troy).'


ἀράγ.] Compared with the corresponding place of the antistrophe, v. 947, διδοὺς ἐρήμωσε δρακόντες, this verse wants a syllable. Hermann suggested ὅν ὅσιν. He had previously conjectured ὅδ' ὅσιν, ὅρας κατέφθορας; but recalled it, both because ὅδ' μὲν is somewhat awkward after ὅν, and because, for due emphasis, κατέφθορας should precede ὅν. —Schneiderwin meets the difficulty by reading ἄρα ὅσιν ὅρας εἰς ὅσιν ὅρας ἀλλὰ μὲ συνεδρία (v. 360). Whom can he now have found to grant the request at which they had shuddered?

—For the sorist ἄρα cf. Aesch. Thcb. 91, ἄρα ἁυτῷ.—Brunck and Loebke, ἅρ' ἄφρακτε,—making it necessary to read ὑπερβολὴν τὸ ἀνεύον (with Brunck) or ἄφαν τῆς, χειροβολήθες (with Elmsley) in the antistrophe, v. 951. [Schneiderwin is probably right in thinking that the text is faulty,—the idea of ἀνεύον, ἀνατεν,—not of ἄφαν, —being required. He proposed τῆς τοῦ ἄρα ἄφρακτε χειρὶ τῷ δίκαιον; We might conjecture: τῆς τοῦ ἄρα ἄφρακτε χειρὶ δίκαιον;—to whose hand has he succumbed? The ἄφαντος ἄρα (v. 850) would have been an easy victim.]
ΤΕΚΜΗΡΙΑ

αὐτὸς πρὸς αὐτοῦ ἐξῆλθ. ἐν γάρ ἦλθεν ἠμέταλύτως ἐγκρίνεις κατηγορεῖ.

ΧΟΡΟΣ

ἐμοὶ ἐμὸς ἦταν, οἶος ἐδικαιώθης, ἀφανὺς φίλος. 910 ἐγὼ δὲ ὁ πάντα καθυστέρησεν, ὁ πάντα δίδωσιν, καθημένης. ἥν ταῦτα κέπται ὁ νυστρόφαιος, δυσάνωμος Αἰας;

ΤΕΚΜΗΡΙΑ

οὖν θεατῶν ἀλλὰ νῦν περιπτυχεῖν 915 φαρέτρα καλύψω τῷ διδάσκων, ἄριστος οὖσις ἵνα, δοκίμα καὶ φιλος, πλαίσι βλέπειν

906 ἐν γάρ ἦλθεν πρότως.] ι.κ. πρότως ἐν γάρ ἦλθεν, “fixed in the ground by him.” For the dative, instead of the genitive with ὄντως, of the agent, cf. Madvig Syst. §§ 38 ff. For ἐν separated from its case χείλη, cf. Her. vi. 69, ἐν γάρ ἐν τῷ νεκτᾷ ταῦτη ἀναγινώσκει. The sword remained planted in the ground by its hilt, (having passed completely through the body of Ajax, v. 1035, when he threw himself upon it,) —thus proving that he had been neither assisted in his suicide nor murdered. Quinaultian (Instit. Or. iv. 2. 13, quoted by Schneidewin) speaks of a different treatment of this subject, by which Teucer was made to press the circumstantial evidence against Odysseus —inventum cum in solitudine in iuxta eamne corpus inimici eum gladio cruento.


910 ἀφανὺς φίλος.] For the genitive cf. v. 321, ἀφανῆς, the older Attic form for ἀφάνες. In Ant. 938 Dindorf gives καταφανῆς, and in Ar. A. Ch. 95, καταφανῆς, “ut (veterum) Atticorum nos postulat.”

911 ὅ πάντα καθυστέρησεν.] “The all-slow.” Cf. v. 1415, τὸ πάντα ἀγαθόν: O. T. 1196, τὸ πάντα ἀκούειν τὸν τιτανόν.—καθυστέρησεν (καταθύσα), properly ‘obtuse;’ cf. Pind. P. ii. 151, καθυστέρησεν ἴσος τινί, ἦν Ἡρακλῆς στέρα μὴ περαβυθήλαι, ‘a dull man is he, who lends not his lips to the praise of Heraclies.’ The Chorus now take themselves to task for not having divined the true significance of the hero’s farewell words (v. 646—652).

913 ὕστατος.] “Froward,”—difficult to manage: cf. v. 609, ὑστατόντες: and v. 594, μᾶλα μεθ’ ἑαυτοῖς φρουρεῖν, καὶ τοὺς ἄνδρας ἔτη παιδεύοντες.—(In H. X. X. 484, whence Schneidewin quotes τίταν ἄναγε, it is the Locrian, not the Telamonian Ajax, who is in question.)

917 ἄφεν περὶ φιλος.] “Though he should be a friend.” Bruck sug-
gusted and φδης: but, as Lobeck points out, καὶ is right—'quid enim miserabilius, cuius aspectum ne amici quidem ferre possunt?'

918 φωνῆ. . . φθανύν.] 'Spitting
up, at nostril and from red gash, the darkened blood from the self-dealt wound.'—ἀνά, from the deep wound to the surface: cf. v. 1411, ἕτερον ὀφθαλμόν ἵνα στραφεῖ ὁ φωνής, μέχρις:—πρὸς βαῖναι λέγεται, lit., 'forcing the blood up to the nostrils.'—σεια, self-inflicted: cf. v. 308, note.

920 συγκαθαρισθήσομαι.] 'To com-
pose' the corpse. The word in-
cludes all the preliminaries to the πρόθεσις, or laying out of the dead;—the decorous adjustment of the limbs, the washing, anointing, and dressing of the corpse. These offices were usually denoted by περιτελαινως: Ovid. M. x. 503, person, præcor, ante, torque at mortuos componas.—For the infinitive de-
pending on the notion of ἁποκαταστασις in the adverb ἀπάυει, cf. Plato, Symposium, p. 172 B, ἀπαύεις ἐναντίον καὶ λέγεις καὶ ἀνεῖμαι: Madvig Sym. § 150 d.

923 φθανύν.] A rare form of the ad
verb (usually φθαῖνω or φθαί), but found in Phil. 1007, φθαῖνον μὲν οὕτως: At. V. 150, β' αὖ ἄλοιπον τελέσας... οὕτω φθαίνον με. Schneidewin pro-
poses φθαίνω φθαρέται.

924 φθαρέται, . . . καταφθαράν.] Lit., 'as (being) worthy, even in the sight of foes, to evoke laments'—'How is the mighty fallen!—so low, as even in the sight of foes to claim the meed of sorrow.' If &phi; could replace &phi;ω, &phi; would naturally mean &phi;ω, 'so as worthy to evoke grief,' &c. But &phi; (for &phi;) &phi;ω (ἐφαί) τη-
χείως would be too harsh an ellipse.

—For τηρεῖν, cf. v. 630, note.
ΤΕΧΝΗΣΙΑ

ΧΟΡΟΣ

χωρεί πρός ἡπαρ, οἶδα, γενναλα δὴ.

925 ἀναστρέψατε.  ТΟΙcrimeos.

925-930 ἡμέλλος, τάλαι, ἡμέλλας χρόνος.

στερεόφρῶν ἐφ' ἀδὲ ἢμαρτουσίων κακῶν

μοῖραν ἀπερεσίων τίμων. τοῖς μοι

τάνυσι καὶ φαθοῦνι ἀνεστέναξε

αἰμόφρων ἁθοῦν Ἀτρέδας

οἴλαρ σὲν πάθει.

930-935 μέγας ἐφ' ἣν ἓκειν ἄρχειν χρόνος

πημάτως, ἦδος ἀριστόχενι

• • • ὕπαλην ἑκὼν ἄγων πέρι.

ΤΕΧΝΗΣΙΑ

935 ἤδε μοὶ μοι.

ΧΟΡΟΣ

χωρεί πρὸς ἡπαρ, οἶδα, γενναλα δὴ.

935-940 ἂναστρέψατε. 'At last.'—hinting at an interval of some length between the award of the arms and the catastrophe of Ajax. Cf. vv. 1335, 7, where the tone of the passage suggests a like inference.

940 ἐφ' ἐκεῖ. ['I see it now.'] Thuc. 1171, ἀδέσποτα τριάδ' εὐλογία ἥπαρ; τῷ ἐν ἐφ' ἐκεῖ ἕκειν ἄλλα πλεῖον θεῦν οὐρα.

940 ἄροι. Cf. v. 164, πάντως.

940-950 τάνυσι καὶ φαθοῦνι.]

'Through the hours of darkness, and in the light.' Cf. v. 817, ἀνεστένασαν Ἀτρέδας ἁθοῦν Ἀχιλλῆς: I. ii. 407, Ἐρείπιον ἔδωκεν τῆς ἄρχετος όρασιν (σέρην),—instead of ἦδος, early.—The imperfect ἀνεστένασαν, as well as the expression χρόνος, v. 925,—shows that the meaning must not be confined to complaints uttered by Ajax in the interval between his madness and his death. He had formed a habit of complaining against the Atreidæ.

950 ἀναστρέψατε. Cf. v. 808, 547, 885.

950 ἄναστρέψατε. 'Passion.'—a very rare sense for ἄναστρεψαν before Plato; but cf. Phil. 807, NE. αἰς ἀπόθεμα ὑπὸ τῆς ἀρχῆς ἀρχομεθ' ἀρχομεθ'.—Θ. άναστρέψατε ἐκ τοῦ σὲ; μὴ λέγε, ἐδένες, τὰ δείκνυαν, τίδε. —NE. ἐλλ' ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὺς ἀριστόχειρι ἐκ νηκεί αἰς τοῦτον ἄροι ηὐθὐ
ΤΕΧΝΗΣΣΑ
"δε μοι μοι.
ΧΟΡΩΣ
οὐδὲν ἐν ἀποστὸ καὶ δε ομαθαί, γίναις,
tωσοτε ἀποθηκεύσων ἢρτως φιλον.
ΤΕΧΝΗΣΣΑ
σῶλ μὴν δοκεῖν ταῦτα ἤστι, ἔμοι δ' ἐγνω φρονεῖν.
ΧΟΡΩΣ
ξυπαθή.
ΤΕΧΝΗΣΣΑ
άμοι, τέκνον, πρὸς οία δουλείας ζυγά
χαροῦμεν, οἷον μήν ἐφευραίοι σκοτολ.
ΧΟΡΩΣ
άμοι, ἀναληγήτων
διστάνω εἴθρος ἄναυδον
ἄργον 'Ατρείδαν τόδ' ἄχει.

[938 πρὸς ἑτερ.] Sc. τὸ σὺν.
[940 καὶ ὅπως.] Cf. v. 432.
[941 ἀποθηκεύσων.] 'Ret of...'
The verb βλάστημεν,—properly 'to lay hold upon,' 'arrest,'—may take
a genitive of that from which a person so arrested is cut off: e.g. Aesch.
Ag. 119 (άργον) βλάστημεν λειτουργὸν ἄργον, 'checked from its swiftness
for ever!' Tyrtaeus 11. 39, ἀργόν μετατρέψατε, οὔτε τα ἀργά | ἀνείπων
βλάστημαν άτρι' ἀδικου ὀθεν βλάστημα άθληται.
[943 σωλ μὴν δουλείας, κ.τ.λ.] 'Tis
for thee to imagine these things,—
for me, to feel them but too sorely,
—replies Tæmessa in her bitterness,
—δουλεία referring to the sympathetic
expressions of the Chorus,—οἷον,
οἷον μὴν δουλείας.
[944 δουλείας χηρ.] She reverts
to the scenes which she had before ex-
pressed to Ajax (vv. 496 ff.), and
which he had endeavoured to allay
(vv. 500 ff.)—See v. 498, note.
[945 ἄχει] = ἄχείς τε. Cf. II.
XVII. 267, ἀλλ' ἄχεις ἐκεῖνοι ἔχοντες ἄχεισ,
on δολησαι | μή δικαίω τροπής,
quae eius est atrociitas, nolite, &c.
[946 δεομαι, ἀναληγήτων, κ.τ.λ.] 'In
this affliction (ῥήσει ἀχείς, lit. "by
this affliction," 'by the mention of
this affliction' of δουλεία) thou hast
named an act of the two Atreide
that is not to be spoken of,—that
makes them ruthless,' ἀναληγήτων
being a predicate,—'the Atreides of
whom you mention such a deed are
ruthless'—'your supposition makes
them ruthless.'
[948 τὰς ἄχεις.] This difficult
dative admits of three explanations:
(1) 'by' (οὐ 'in') 'the mention of this
ἐλλ’ ἀπελεγος θεί.

ΤΕΚΜΗΣΣΑ
οὔ δὲ τάδ’ ἄστη τῇδα μὴ θεῶν μέτα.

ΧΟΡΟΣ
ἄγαν ὑπερβριδας ἄχθος ἤπεισαν.

ΤΕΚΜΗΣΣΑ
τοίοις μέντοι Ζεὺς ἡ δεινή θεία
Παλλὰς φυτεύει τῆς Οδυσσέας χάρων.

ΧΟΡΟΣ
ἡ ὡς καλλισθανθαν θυμὸν ὑφυβρίζει πολύτλας ἀνὴρ.

Σοττών, τῆδε ἂγαν, τῇδε παρ’ συνθήκοις ἄνων μένειν ἄργον. This view, accepted by Schneidewin, seems on the whole the least unsatisfactory.  

Therefore, being equivalent to ἅμα τῷ θρήνῳ, and having with ἦρισθαν.  


ὡς μηθείας;] θεῶν μὴ μετα-


Hermann and Lebeck give ἄγαν γ’. On Brunnck’s ἄγαν ὧς Hermann remarks that it suits the view which makes τὴν Ἀτρήδαν, not θεοὶ, the subject to ἄγαν: ‘ esto ut id diis auctóribus fecerint; at nimia grave malum effectum deederunt.’—Cf. v. 905, note.  

953 ἦρισθαν.] ‘However,—although, as you say, it is ὑφυβρίζει:’ Zephyrus [ἡ θανείς θεία.] ‘(the daughter of) Zeus, the terrible goddess.’  

Cf. Ant. B28, ὅποι μυθός ἦσσαν—  

Τανταλοῦ (daughter of Tantalus).  

Cf. v. 172, Δίος Ἀτρείτη, note.—The case is different when the article agreeing with the subject precedes the genitive, as in v. 450, ὁ Δίος, ἀληνεος θεός: ν. 450, ὁ Δίος, γοργάς δ领导干部 θεό.  

953 ἦρισθαν.] ‘Engenders.’ Cf.  

E. 191, δεισε δεινώς προστρέμετοι μορφᾶς, (Passion and Guile) having bodied forth a ghastly form (of crime):  

O. T. 347, λεῖα γὰρ δεισε ἑρωί | μὴ ἐξουσιοῦν τεραγών,—  

κατάθεν:’ —know that I hold thee to be more than an accomplice in the deed.’—Cf.  

τῇδα.] The madness inflicted by Athene (v. 401, 757) and resulting in the death of Ajax.  

954 ἦρισθαν.] Cf. v. 177, note.  

καλλισθανθαν θυμὸν ὑφυβρίζει.] Exults in his saturnine soul: ἄν-

ροδε, accus. of the part affected. (Madvig Syn. § 31 a.)—Schneidewin.—‘Exults over the troubled (deranged) mind of Ajax,’—quoting:  

Eur. Heracle. 947 for ὑφυβρίζεις governing the accus. But this is clearly wrong.  

καλλισθανθαν.] (1) Sense.—‘Sat-

urnine,’—with the notion of gloomy,
sullen malevolence peering from its place of concealment and gloating over its success. Cf. v. 377 (of Odysseus), ἰδὲ τὰ δ’ ἄροντα, ἀνίστασθαι τ’ ἔρωτι πάντων, ἵππων καὶ οἰκίων τοῖς τοῦτοι. Ἡκοτοι, καὶ βλάπτοντα μὴ πόδουν, θανώντας αὐτὸν ἐπὶ πολλοῖς ἑαυτῷ ἀνυπόκτῳ. οἱ γὰρ κακὸι γνώριμοι τάγματος κηροῦ ἦσαντες οὐκ ἰασάν, πρὸ τε ἐκβάλλεις. ἄμοι πιερῶν τῇ βιώσει ἔσκυψαν οἰκίους, αὐτῶ δ’ ἐφοβοῦσας. οὐ γὰρ ἱμάτθη τινὲς ἀκριβῶς, ἀριθμὸν ἑνὲ ἠδελφον. τί δὴ τοῦτο ἐπεγέγερεν ἂν οὖν ἀνασκαλέσῃ.
the caesura dividing the third foot,—is wanting. (Cf. v. 1091.) Porson (Supp. ed. Praefat. p. xxviii.) proposed to remedy the defect by reading τοῦδε γ' ἐγκλήματι, and compares O. C. i. 339, τοῦτο καλ' ἡμών ἐγκλήματι ἐφέσωσαν.

970 [ed. exp.] 'By the sentence of the gods': literally, 'in relation to the gods.' The force of the dative is to express that the death of Ajax is something between himself and the gods,—something in which his human enemies have neither part nor lot. The unjust award of the arms, which was the proximate cause of his death, was but part of a scheme of divine vengeance. Thus in the Odyssey (xli. 547) Athene is spoken of as accessory to the verdict,—μαθήματος ἔθεσαν Πελαθεὶς Ἀθηνα. The words in Ex. 11. 125, τεῦχος ἐγκλήματι, 'I am dead in all my relations to you,'—show the dative in a different modification of the same sense.

971 [ἐν κρίνεια.] 'With empty taunts,—lit., 'amid empty things,'—i.e. in a case which affords no substantial matter of triumph. For the neuter plural, cf. O. T. 187, ἄλλα σιν ἐν ἁγνέω σιδηρὸν ἐνραβήσατο, lit., 'Not even this have I made to be among things unperformed,'—i.e. 'This too I have been careful not to leave undone.' Xen. Anab. vii. 6. xi, ἐν ἐπιλαμβάνειν. 972 Αἴας γὰρ, κ. τ. ἃ.] The enemies of Ajax have no cause to exult. For (γέφ) 'they have Ajax no longer'—his death means, for them, not a purpose accomplished, but simply a loss sustained.

974 ἀλλά...διασκεδάζει.] There is no real antithesis between ἀνεφίκετο and ἵπποι,—between the state of the Greek chiefs, bereft of Ajax, and the state of Tecmessa, to whom he had beencasthew sorrow. For both parties his death was a misfortune. ἀλλά does not contrast ανεφίκετο with ἵπποι, but ἵπποι with διασκεδάζει. 'He is with them no longer, but has passed away,—leaving anguish and lamentation' (she adds) 'to me.'

973 Exit Tecmessa, by the side door on the spectators' right. (She goes to seek Eurytaces, left behind at the tent, v. 899, and reappears at v. 1168, but only as a συναγωγὴ προάθεσθαι.) Thucic's voice is heard behind the scene.

975 συναγωγῇ. The Coryphaeus addresses his fellow choruses.

976 ἐντονοῦ.] 'A strain respective of this woe.'—ἐντονοῦ, 'contemplating,' 'having regard to' (this woe): cf. Aesch. Eum. 869, Ὑγ. τό ἄληθεν τῆς ἐφαρμογής καθώς;—ΑΘ. οὗτοι συνέχει οἷς ἵπποι διαιωνεῖσθησαν, 'such prayers as have in view no dishonourable victory.' Id. Chel. 119, εἰσάρρησεν ἐντονοῦ τὸ προσόκεισθαι, 'prayers which have reference to my father's house.'—Others understand,—'a strain on the mark of this woe,'—i.e. 'which hits the point of it,'—and so the Scholiast, ἐτοῦ.
ΤΕΤΕΡΟΣ

δ ἀλατός Άλας, δ ἡμανων ὄμοι ὀμι, ἃρ ἡμμαλαὴν σ' ἀκτείρ κη φάτις κρατεῖ;

ΧΟΡΟΣ

διαλει ἀνήρ, Τεκέρα, τοῦτ' ἐπιστασία.

ΤΕΤΕΡΟΣ

ἄμοι βαρελαὶ ἄρα τῆς ἑκῆς τύχης.

977 ἡμαλαὶ καὶ. Ἐκ τῆς συμφόρης, ἀλλ' ἐπικαλοῦμαι. Cf. Hebr. III. 35, ἐπικαλοῦμαι τείχες, 'to shoot on the mark.'

Lobbeck quotes τείχας ἐπικαλοῦμαι from Himerius, and ἐπικαλοῦμαι from Themistius (both writers of the 4th cent. A.D.). But the former view is clearly preferable.

Enter ΤΕΕΡΧ, with Attendants, at the side door on the spectators' left, from the Greek camp.—(Cf. v. 719, note.)—Vv. 977—1040. ΤΕΕΡΧ.

'Alas, Ajax, is it even as I have heard? O cruel and sudden blow! —Che. Yes, Teucer,—too cruel.—

Τεσ. Woe is me—and where is this man's son?—Che. Alone, beside the tent.—Τεσ. Bring him hither, lest some enemy snatch the dead lion's whelp. Over the dead all love to triumph. —O sight of all sights that I have looked on, most grievous! O most painful tidings that brought me hither, to find yet sharper pain! O rash in thy death, what sorrow hast thou left me! How shall I meet Telamon's reproaches, and the anger that will drive me into exile? How withstand my foes at Troy? Strange fate—that thou shouldst have perished by Hector's gift, as he by thine!—Che. Bethink thee how to bury the man, and what to say anon: for Menelaus draws near in evil triumph.'

977 ἡμαλαὶ καὶ. 'Form of my kinsman.' Cf. v. 1004: Aesch. Chor. 730 (Electra to Orestes). ὅ γαρνει ἄρα (others, ἄρα): Soph. Phil. 171, θαυροφέροι ἄρα, 'the form of a companion.' El. 1003, ἐναθελεῖ ἄρα, 'familiar image' (of Orestes).—In Eur. Or. 1083; Hebr. 435, ἄρα for ἄρα is now usually read (with Porson).

978 ἡμαλαὶ καὶ. 'Have I found thee in such a plight as rumour noises?' If ἡμαλαὶ καὶ is read, the sense must be, 'got thee, 'had thee restored to me'—not 'betrayed thee,' as others render,—a sense which the word would not bear, and to which the φέρες did not point.—But there can be no question that ἡμαλαὶ, the reading of Hermann, Lobbeck, Schneider, Wunder, and of Dindorf in his edition of 1832,—is far preferable. οὐκ ἐμάλας = αὐτομαίοις, 'hasst thou fared? Cf. Hippocr. de Motr. iv. 12, p. 508, ἐν αἴτῃ μια τῆς ᾠδος ἑρωᾶ πολιτείας ἐμαλαὶ ιδιοτήτις ἐκθέτων, 'the patient will find himself better.' Aesch. Eum. 601, ἡμαλαὶ ἔπηκε ρᾶ ἀλέτου, 'having had the most glorious success.' ἠμαλαὶ, —'to buy,'—'to make a bargain, good or bad, in the traffic of Vanity Fair: to profit or to lose. The metaphor is brought out in Trach. 537:

—ὑπερβολεῖς, φόρεων ἡτα βασιλείας, ἑρωήν ἐμαλαὶ ιδιοτήτις, 'a bargain ruinous to my peace.'—(Deianira speaking of Iole's introduction into her home).
Rather, as Ellendt says, ἄρα is sometimes merely a stronger ἄρα, in expressions of indignation or surprise.

981 ὥς ἀρὰ ἔχοντων.] Cf. v. 281, note.

982 ἔρεαἰ ἔρεα. [ 'O fierce, sudden blow.' The notions of 'vehement' and 'sudden' are combined in ἔρεα, the ἔρεα being properly sudden, Ajax vehement. Cf. Eustathius p. 441, 9, ἀπορρέα, ('hotly,' Hom.) τοῖς πολυπόθασιν, ἕρεας ἐρεαῖς Μέγας ὁ Σιμόκης. Plut. de Disc. Adul. at Amic. c. 24, πυρράς καὶ ἀπαιτηταῖς καὶ χαριτωμένας.

983 τοι ἔρα...καὶ κυρια. ] Cf. v. 101, τι γὰρ ἐφ' ἐμῖς ἐπὶ τῷ Δαυδίστας. —καὶ τοῦρ ἔρεα ἐρεαῖς; Phil. 421, τι τίς, ἐπὶ τοῖς κατάλοιποι ὑπὸ τῆς ὁμάς, ἐπότω Ἐλεσ- —τοι, ἐπότω Ἐλεσ. —καὶ τοῖς 984 παρ.] Cf. v. 39.

985 μόνος παρὰ σκηναίων. ] Where Telemachus had left him when, on receiving the message of Teucer, she had gone in search of Ajax, v. 809.—For τέκνων—μόνος, cf. Eur. Andr. 570, τέκνων τε τοῦ, ὅ τε ἀνὴρ | μέλλων...συναίνει. Homer (H. XXII. 84) has even ἀλλες τέκνων.

986 ὅρι.] 'Then'—'if that is the case'—expressing some impatience. The position of ὅρι at the beginning of the verse is peculiar; but cf. Ar. Nub. 399, καὶ τῶν...εῖσα διάλεξα τούτων ἐντόθι, ὅτι νῦν Ζεύς εἰστὶν; Soph. O. T. 1085, οὐκ ἄστιν ὅριν | πνεύμαθα Δίας: Ἀλ. 1089, ὅτι μὲν τῶν ἄνω | ὅτι μὲν τῶν θανῶν (where the closely cohering particles, νῦν-μέν, are divided).

ὁ σκῆνας, ὡς τ. τ. ] 'As a whelp from a lioness robbed of young.'

9—2
For κήφη, see note. 

\textit{Eurip.} 

1. 59, ἐπημ 5 οὐ σελέρα, κεντ λιο ἀδε οὐκ ἔμε 

For the pre- 

leptic force of κηφή (κηφήνας ἀδρ 

μένος ἔρημος ἐκείνος οὐκ ἔλθην), 

Cf. v. 515, note.—Lobekk understands 

"widowed" (by the death of Ajax): 

Herrmann, "lonely,"—i. e., separated, 

as Tecmessa temporarily was, from 

her child. 

988 τοις πλεοῦσιν τοις. [Asch. 

Ag. 

887, δεντὶ ἐπιθεὶν | βωστὴσ τιν 

τε 

καταλιθεῖν τί 

τό. 

Cf. v. 1385. 

991 ἔμοι. In the message for 

Teucer which he gave to the Chorus, 

v. 567. 

ἐπιστροφὴν ἡμᾶς. ‘As indeed 

thou dost care’ ἐν, in fact. Plato 

Phaedr. p. 242 B, τί θεῶ, ἀντ 

τοῦ ἐκ δόξας, θεῖον ἐς τοῦ ἡμῶν 

τῇ ἔργῳ. 

992 τοῖς ἐκατονταῖς τοῖς. Cf. v. 

285, note. 

904 ἔμοι οὖν ἐδόκει μοι.] Brunk's con- 

jecture, ἐκδοτοι ἐκατοντα ἐκδό 

σε ἐν δαχειας 5, has been adopted in 

the last edition of Schaedewein. Cf. 

Ant. 1912 (Creon approaching the 

scene of Antigone’s death, ἐν 

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AIAS.

ἄρεια γὰρ σου βάζει ὡς θεοῦ τινὸς
δεξαμένη πάντας ὡς σκέπα θανάτῳ.
ἀκολουθοῦσα διὰ λαμπρὸν καὶ ἐν ὑπετέναξιν, 
τῶν δ' ἄρων ὁπλίτων,
οἷς.

1004 ἔκκαλον οὖν ὦ Ἵδω τῇ πάν κασίων.

Ὡς δυσθέατον ὄμη καὶ τάλαμος πυρᾶς,

ἄρχομαι—seeking and tracking out (the place of) thy death, as soon as the news reached me.' This version implies that Teseus had learned the death of Ajax before he began to look for him,—a supposition which hardly suits the case. Cf. v. 780, note. A var. lect. for μάριν is τάρην.

998 ἔξει γὰρ σου βάζει.] 'A quick rumour about thee, like the whisper of a god,'—σου, genitive of the object: cf. v. 322, ἀκροτός αἴθων ἀγγέλου, note: θεός, attributive genitive,—βάζει ὡς θεοῦ (βάζοντος). Thus was the prayer of Ajax granted by Zeus: cf. v. 846, note.—Elmsley, θεῶν τοῖς,—maintaining that θεῶν τις is better Attic than θεοῦ τις. But, as Hermann points out, the phrases apply to distinct cases. When the presence of a god is a matter of course, and only the god is in doubt, θεοῦ τις is used: e.g. θεοῦ θεοῖ τοῖς ἀναγεννησαρεῖ. When divine is contrasted with human agency, θεοῦ τις is used: e.g. Aesch. Ag. 646, θεοῦ τις, οὐκ ἔνθεσθαι.

999 Αἴας.] 'Ajax.' Herodotus relates that, when the Greeks at Mycale were going into action, a mysterious rumour spread through the ranks, of a victory gained by their countrymen over the army of Mardonius—εἰς ἄρα καὶ σφι, ψιμένιον ἔρμα ἐν τῇ στρατιάσει τινὲς... ἂ δὲ ψιμένιον διὸ γένοι εἰς θεοὶ, καὶ οἱ Χαιριπάδες τὴν Μαρδονίου στρατιὰν παρέκαθι ἐν Βυσσαλίᾳ μαχισμένοι.

1001 χαίρειν.] 'Moaned low,'—before the sight of the corpse evoked a full burst of grief: cf. v. 332.

1003 ὦ, ἔκκαλον.] This is said to an attendant,—Tecmessa having left the stage at v. 973. Similarly in the Elektra (v. 1458) Aegisthus desires the Phocian strangers to lift the face-cloth from the sheeted corpse of Orestes,—χαλάστε τὸν κάλαμον σου ἔφθολον, ὡς τῇ σγγειν τῷ κάπη ἐρέσθαι τόχω. 1004, ὦ δυσθέατον...πυρᾶς.] 'O ghastly sight, and full of cruel rashness,'—i.e. implying cruel rashness as its cause. When Lobeck objects to this interpretation on the ground that πυρᾶται ὄμη (or θέμα) is a questionable phrase, his analysis appears scarcely just. The words πυρᾶται τάλαμος cannot fairly be resolved into πυρὰται. For the genitive does not necessarily mean more than 'connected with, involving, cruel rashness;' the adjective means 'cruelly rash.' A splendid and costly public building might be described as µεγαλυτερής καὶ ῥαλ-

λιθ δασάνη θέα. But it does not follow that it could be properly termed δασάν̄η θέα. The latter phrase would apply to a show or spectacle, the price of admission to which was large.—Hermann, Lo-

beck, Dindorf, Wunder, and Schnei-
dewin render—'O ghastly sight! and alas for the cruel daring!' But if there are two separate exclamations,—ἐς διορθεῖν οἷς...τὸ τάλαμος πυρᾶς,—the οἷς is intolerable. If Sophocles had meant this, would he not have written ἐς διορθεῖν οἷς...τὸ τάλαμος πυρᾶς?

θέμα.] The 'form' of Ajax: cf. v. 977, note. It is convenient here to translate οἷς as if it were θέμα: but of course a landscape or a build-
ing could not be called ἄμμα. In Plato Phædr. p. 253 E, ἴδιον τὸ
φιλοτεχνὸν ἄμμα—'having beheld the
(human) form which inspires love.'

Rhet. ii. 3. 4, ἀθέτεε μὴ λέγεις, καθά μὴ διέθεσος: Plaut. Mostell.
v. i. 51, quid id perre vere vere vis ne
gestem?

1006 μὲ...διηρήσαν.] The accus.
depends on μελαν—νῦν μελαν ὧδε
dιηρήσει, κ.τ.λ., διηρήσει ὧδε μὲ;
Cf. Eur. Med. 810, σοὶ ἐκ συγγραφῆς
ἀγαθῷ τὸ ἄγαθον, μὴ πάθουσαν,
ἐν ὑψω, καθά. For a similar, but
bolder, construction, cf. En. 479,
ἵνετε μα τῆν ἐλέου...ἐλέουσαν ἐπε-
ρέειν,—where the accus. stands ἐπε
σέβεσθαι for the dative, as if ἐπέθερ
tο ἂν had preceded.

1008 καὶ τάδε τὸν Τελαμόν, κ.τ.λ.]
Cic. de Orat. ii. 66. 193 (quoting
from the Teucer of Pausias), Segre-
gare abs te sumae et sine lilo
Salamina ingredi!—Neque pater-
num aspectum ex veritas—Nun-
quam illum aspectum elicabat, quin
mihi Telamone tratus furere lucem fidel
videre

οἱ δὲ χωρὶς τῶν ὀδοντών. Teucer
was the son of the concubine; Ajax
of the wife. But to Telamon, at
least, Teucer and Ajax stood in
the same relation; from Telamon,
under ordinary circumstances, Teu-
er, as well as Ajax, might have
looked for the welcome due to a
son.—Scheidewin follows Suidas
and a few MSS. in reading ὀδοντο-
τα...δόντα, ἴδιον. The use of ἴδιον
in the sense of ἴδιον, 'equally,' is
extremely rare: but Plato Legg. p.
805 οἶκοι uses it. In Soph. Phil. 739,
also, Hermann so takes it; but there
ἵδιος appears rather to mean, 'I
suppose,'—'as it seems.'

1010 ὅτι τῶν...γελῶν.] Liter-
ally,—'whose wont it is to smile
not at all more pleasantly (μαθῶν
φησιν), even when prosperous:—'he
who, even when things go well, can
summon no brighter smile.'—In ὧδε
πάρεται μαθῶν γελῶν, the use of μα-
tho instead of σώ is due simply to the in-
finitive: for the same reason, μαθῶν
instead of σώς in the dependent
clauses μαθῶν συνέχεσθαι.—Schei-
dewin takes μαθῶν, not with γελῶν,
but with συνέχεσθαι:—ὅτι μαθῶν
συνέχεσθαι μαθῶν, πάρεται ῥομπόν γελῶν:
'not even in any case of good for-
tune.' In this view the μαθῶν quali-
ifies ὧδε,—καί οὐκ ἐν προσερχομένοις
adexit rimus (instead of adexit).—For
πάρεται denoting a disposition or
habit, cf. Eur. Med. 639, συνέ-
χεσθαι οὖν ὧδε πάρεται μαθῶν
τοῖς κακοῖς.

1012 καὶ κρῖθαι.] Schol. κακῶν.

κακῶν οὐκ ἱκανὸν κακῶν.] Dindorf
places a comma at κακῶν,—as if the
phrases τῶν ὀδοντῶν...τῶν
φησίων, κ.τ.λ.,—were in apposi-
tion with κακῶν, and placed, as it
were, between inverted commas.
But it appears simpler to dispense
with the commas at κακῶν, and to re-
gard ἱκανόν as governing a double ac-
sessive (Madv. Synth. § 25 2).
925 χρόνον.] 'At last,'—hinting at an interval of some length between the award of the arms and the catastrophe of Ajax. Cf. vv. 1336, 7, where the tone of the passage suggests a like inference.

926 ἀπε.] ('I see it now.') Trach. 3171, ἀδόκουν πράξειν καλοὶ τῷ δ' ἄν δ' ἂν ὁδὲ ἄλλο τὸν θεὸν ὑπόκυψεν ἅμι.

929 τοῖς.] Cf. v. 164, καίτοι.

930 πάννυχα καὶ φαδόνν.] 'Through the hours of darkness, and in the light.' Cf. v. 217, τάκτος Ἀττις ἀπέκλειος: II. 1. 497, ἔτη ὡς ἀνέμος μέγας ἀμφοτέρως (Ov.),—instead of ἄρε, 'early.'—The imperfect ἀπετέλεσε, as well as the expression χρόνον, v. 925, shows that the meaning must not be confined to complaints uttered by Ajax in the interval between his madness and his death. He had formed a habit of complaining against the Atreidae.

931 ἀμφότερον.] Cf. v. 205, 547, 889.

932 πάντα.] 'Passion,'—a very rare sense for πάντα before Plato; but cf. Phil. 897, Νῆς ἄνθρωπος χρῆ πάντων γίνεται ἰσός. —Φ. ἀπε-πρατ ζῷ τῷ σε; μὴ λάφι, θ' τίνες, τάλα.—Νῆς ἄνθρωπος ἄθροι πάντοτε ταῦτα τοῦ τάθεις κυρός, —'nay, I am even thus deep in the feeling (of ἄρεπτα).'

Thuc. III. 54, δὲ πέπεκτον, 'passionately,' (but the genuineness of the chapter is questioned by Goehler and others.)

934 μεῖνα... ὃν... ἀρχαὶ.] Her. IX. 91, ταλλόσ ἄν νασομαν, multus erat in precando. The participle ἀρχαῖ is virtually a substantive,—ἀρχαὶ χρόνος μεγάλη ἄρχῃ τεχνάω ἃν.

—Cf. Thuc. II. 12, ἢ δέ ἴμπερ τῷ Ἑλληνιστήν τοίς μεγάλοις καὶ τοῖς ἀρχαῖς.


—Adjectiva a superlativo composita Latinus sermo respect, poetae Graeci frequentant: —ἀρχαῖασ, μεγαπλάξατος, πλαστόμερος, πλειστόφθωσ' (Lobach).

936 δελαγ. Compared with the strophe, v. 890, this verse is defective in syllables corresponding with ἀλαγαμοταί]: Massgrave, with Hermann's approval, proposed χρωστάτω-ντως (as Homer says of the arms of Achilles, —χρῶστα γαίρ οἵν οἵν οἵν, ἄδος θέω):—Thiersch, σαλακτήρας—Brunck (after Triclinius), Ἀχιλλέως (contra metrum).
ΣΟΦΟΚΛΕΟΣ

126

ΤΕΚΜΗΣΣΑ

δέ μοι μοι.

ΧΟΡΟΣ

οδόν σ' ἀπιστώ καὶ δίς οἰμάκαι, γίναι, 
τειοῦ ἄροβλαφθέντων ἀρτίες φίλου.

ΤΕΚΜΗΣΣΑ

σι μὲν δοκεῖν ταῦτ' ἐστ', ἐμοὶ δ' ἄγαν φρονεῖν.

ΧΟΡΟΣ

ξυναῖντα.

ΤΕΚΜΗΣΣΑ

ἐμοὶ, τέκνον, πρὸς οία δουλεῖα ξυγα 
χειρούμεν, οἷς νῦν ἐφεστάσα τικολ.

ΧΟΡΟΣ

ἐμοὶ, ἀναλητέων

διασῶν ἑθρώσας ἁναιδίων

ἐργον Ἀτρείδαν τῷ δίκα

941 ἀποβλαφθείσων. ] 'Rest of...'
The verb βλαφθεῖν,—properly 'to lay hold upon,' 'arrest,'—may take
a genitive of that from which a person so arrested is cut off: e.g. Aesch.
Ag. 119 (λατρεύοντας) βλαφθέντα λατρείων
δίκαιος, 'checked from its swiftness
for ever!' Tyr. 12. 39, ἄντερει 
μεταφέρειν, ἐδή τινι ἄνθιν ἔδα
ἐπανειπεῖν οὖ' ἁλίσσετε ἐκεῖ 
ἤθελα.

943 ἐκ μεν δεικτι, κ.τ.λ. ] 'This
for thee to imagine these things,—
for me, to feel them but too sorely,'
—replies Tecmessa in her bitterness,
—δικάιος referring to the sympathetic
expressions of the Chorus,—οἷκα,
ἐδή ἀνθρώπος.

944 δουλεῖας [συμ. ] She reverts to
the fears which she had before ex-
pressed to Ajax (vv. 496 ff.), and
which he had endeavoured to allay
(vv. 560 ff.).—See v. 496, nota.

945 οἷα ] = δὲ τειχεῖ. Cf. L. XVIII. 567, ἂν ἄρθρων ὅποια ὄνειρα
βιβλεῖ, οἷα τειχεῖν ἐργαζόμεν ὄργανος ὄργανος.

946 ἔμαι, ἀναλητέων, κ.τ.λ. ] 'In
this affliction (τῇ δὲ ἰχνεί, lit. 'by
this affliction,' 'by the mention of
this affliction' of δουλεῖα) 'thou hast
named an act of the two Atreidæ
that is not to be spoken of,—that
makes them ruthless; ἀναλητέων
being a predicate,—'the Atreidæ of
whom you mention such a deed are
ruthless'—'your supposition makes
them ruthless.'

948 τῇ δὲ ἰχνεί. ] This difficult
adjective admits of three explanations:
(1) 'by,' (or 'in') 'the mention of this
THEMELIA

οὐχ ἐν ταῖς ἑτή τῇ μὴ ὑπὲρ μέτα.

XOROS

ἀγαν ὑπερβριθεὶς ἄρος ἦν παρ᾽ Ἡρακλεία.

THEMELIA

ταῦτα μὲν τοις Ζηρᾶς ἡ δασφηθή θεῖα
Πολλὰς φυτεύει τῇ 'Ὀδυσσέως χάριν.

XOROS

ἡ μὲ κελαμώταταν θυμῶν ἀφυβριζει τελίτας ἀνήρ.

Zηρᾶς ἡ δασφηθή θεῖα] "(the daughter of) Zeus, the terrible goddess." Cf. Ἁν. 825, τῷ Προγίαν ἔρικ. — Ταντάλου (daughter of Tantalus). Cf. v. 179, Ἕδω Ἀργος, note. — The case is different when the article agreeing with the subject precedes the genitive, as in v. 401, ἔν Λώθη, ἄλω 
πίνη θεῖα: v. 450, ἐν Ἕδω, γεραίως ἀλάμαντος θεᾶ.

953 φυτεύει] "Engenders." Cf. Ἑλ. 191, δεικόν διωθοφορηθεὶς | μεθοδία (Passion and Guile) having bodied forth a ghastly form (of crime): O.T. 347, ἐν τοῖς δονοὶ νέου | μὲ ἄνθρωπον τοῦ ἄμετρον, — 'know that I hold thee to be more than an 
ἀκομμός. The madness inflicted by Ἀθηνᾶ (vv. 401, 787) and resulting in the death of Ajax.

954 ἡ μὲ] Cf. v. 177, note. κελαμώταταν θυμῶν ἀφυβριζε. ["Exults in his saturnine soul?" ὑπὲρ, accus. of the part affected, (Madvig Syns. § 31 a.)—Schneide-

955 ρίσταν.] "Exults over the troubled (deranged) mind of Ajax,"—quoting, Eur. Herak. 947 for ἀφυβριζόμενον go-

955 μέτα.] (1) Sense. — "Sa-

954] 127

ἀλλ᾽ ἀπελθεῖσθαι θεῖα.
sullen malevolence peering from its place of espiaila and gloating over its success. Cf. v. 377 (of Odysseus), 
δὲ τὰν' ἱππόν, ἀπέναντι τ' ἀεί | παρ
ἀυτον: Phil. 1013 (Philoctetes to Odysseus), ἀλλ' ἵνα τὰς ἱππές ἀποκλείσῃ τ' ἀεί | πρὸς τὰν' ἱππόν, εἶναι τραύλας. It is true that such compounds as καλωσθικῶς were sometimes merely synonyms for the simple adjective, e.g. Phil. 816, τρα
λεοντ' ἔως. Trad. 1030, διὰ τὸν νάτορ. But it can scarcely be doubted that keen, watchful espionage upon enemies—so marked a characteristic of the Sophoclean Odysseus—is intended by καλωσθικῶς ὅπερ.

(s) Form. Lobeck shows that the compounds of ὅπερ admit five forms, e.g. στερεός, στερεή, στερεύς, στερεοῦς, στερεώς. 

τὸν καλωσθῆναι ὅπερ.] 'The patient hero,'—a bitter allusion to the patient malignity of Odysseus, who knew so well how to work and wait.
ΑΙΑΣ.

θεϊς τάφρυνον ὀδος, οὐ κενουσά, οὐ.

πρὸς ταύτ’ Ὀδυσσέας ἐκ κακοῦ ὑβριστάν.

Αἰας γὰρ αὐτοῦ, αἰνέτ’ ἐστιν, ἄλλ’ ἐμελ’

λυπῶν ἀλλα καὶ γόνις δυσκήνω.

ΤΕΤΕΡΟΣ

ἐν μοι μοι.

ΧΟΡΟΣ

σίγησον. αἰιδὴν γὰρ δοκεῖ Τεῦκρον ἠλείν

βοῶσον ἢ τῆς τῆς ἐπικόων μέλος.

the caesura dividing the third foot,—

is wanting. (Cf. v. 1091.) Porson

(Suppl. to Fragl. p. xxviii.) pro-

posed to remedy the defect by read-

ing τεῦθ ἐγγελίδον, and compares

O. C. 1339, καὶ καὶ ἑαυτῶν ἐγγελίδον

ἀφεότειν.

970 ἄλλα.] 'By the sentence of

the gods:' literally, 'in relation to

the gods.' The force of the dative

is to express that the death of Ajax

is something between himself and

the gods,—something in which his

human enemies have neither part nor

lot. The unjust award of the arms,

which was the proximate cause of

his death, was but part of a scheme

of divine vengeance. Thus in the

Odyssey (xi. 547) Athene is spoken

of as accessory to the verdict,—

ταῖς ὑπὸ Τιτίων διακεκρίτην καὶ Πάλλας 'Α-

θηρᾶ. The words in Es. 1152, τέ-

ϑρη' ἐγγελίδον, 'I am dead in all my

relations to you,'—show the dative

in a different modification of the

same sense.

971 ἄν κενοῦσα.] 'With empty

tunics,'—lit., 'amid empty things,'

—i. e. in a case which affords no

substantial matter of triumph. For

the neuter plural, cf. O. T. 287, ἄλλ’

οὐκ ἐπὶ ἐγείρον ἐκεῖ τῶν ἐγγείρων,

lit., 'Not even this have I made to

be among things unperformed,'—i. e.

'This too I have been careful not to


11, ἐν ἄλλοις ἐκεῖ.

972 Αἰας γὰρ, κ.τ.λ.] The

enemies of Ajax have no cause to

exult. For (γὰρ) 'they have Ajax

no longer'—his death means, for

them, not a purpose accomplished,

but simply a loss sustained.

ἀλλὰ...δυσκήνω.] There is no

real antithesis between ἀδριτὶς and

ἐμελ’,—between the state of the Greek

chiefs, bereft of Ajax, and the state of

Tecmessa, to whom he had be-

queathed sorrow. For both parties

his death was a misfortune. ἄλλα

does not contrast ἀδριτὶς with ἐμελ’,

but ἐπὶ ἐγείρον with δυσκήνω. 'He is

with them no longer, but has passed

away,—leaving anguish and lamenta-

tion' (she adds) 'to me.'

973. Exit Tecmessa, by the

side door on the spectators' right.

(Shoe goes to seek Euryacen, left

behind at the tent, v. 809, and re-

appears at v. 1168, but only as a

κανέων πρόθρυσα.)—ΤΕΥΚΡΟΣ' voice

is heard behind the scenes.

975 σίγησον.] The Coryphaeus

addresses his fellow choristae.

976 τραγώνω.] 'A strain respec-

tive of this woe.'—ἐντραγώνω, 'con-

templating,'—having regard to' (this

woe): cf. Aesch. Eum. 869, ΧΟ. τι

ἦν μ’ ἐπετρέπετο τὴν ἐπετρέπειν 

ὑποτασσεῖν τιμῆσαι;

—ΑΘ. ἐν τοῖς στρατοῖς μὴ παραδόῃς ἐντραγώ-

νως, 'such prayers as have in view

no dishonourable victory;' id. Cha.

119, ὑμῶς ἐπετρέποντες ἐπιτραγώνω ἐντραγώ-

νως, 'prayers which have reference

to my father's house.'—Others un-

derstand:—'a strain on the marτ of

this woe.'—i. e. 'which hits the point

of it';—and so the Scholiast, ἄλγ.
ΣΟΦΟΚΛΕΩΣ

130

ΤΕΤΡΟΣ

δ' φιλαιν' Αλεξ. δ' ξύναιμον ἀμφι ἐμα, ἀρ' ἡμεθαλκα σ' άστερεν ἡ φάττες κρατεῖ.

ΧΟΡΟΣ

διωκεν' ἀνήρ, Τεκέρε, τούτ' ἐντεσάςα.

ΤΕΤΡΟΣ

ἀμοι βαρελάς ἀρα τῆς ἐμῆς τύχης.

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ἀπαρνάντε τες σκουφασί, ἀλλ' ἀντα-
χειρών. Cf. Ηερ. III. 38, ἀναφρο-
τα ταρφίτων, 'to shoot on the mark.'
Lobeck quotes τεχνικά τεχνοσα from Himerius, and διηρέω τεχνοσα from Themistius (both writers of the 4th cent. A.D.). But the former view is clearly preferable.

Enter Tucer, with Attendants, at the side door on the spectators' left, from the Greek camp.—(Cl. v. 719, note.) — Vv. 977 — 1046. Tecer.

'Alas, Ajax, is it even as I have heard? O cruel and sudden blow!
—Che. Yes, Tecer, too cruel.

Tec. Woe is me—and where is this man's son?—Che. Alone, beside the tent.—Tec. Bring him hither, lest some enemy snatch the dead lion's whelp. Over the dead all love to triumph. 'O sight of all sights that I have looked on, most grievous! O most painful tidings that brought me hither, to find yet sharper pain! O rash in thy death, what sorrow hast thou left me! How shall I meet Telamon's reproaches, and the anger that will drive me into exile? How withstand my foes at Troy? Strange fate—that thou shouldst have perished by Hector's gift, as he by thine!—Che. Bithink thee how to bery the man, and what to say anew: for Memelius draws near in evil triumph.'

977 ξύναιμον ἄμμα.] 'Form of my kinsman.' Cl. v. 1004: Aesch. Cho. 730 (Electra to Orestes). ἄμμα ἄμμα (others, ἄμμα): Soph. Phil. 171, ξύναιμου ἄμμα, 'the form of a companion.' El. 203, ξύναιμον ἄμμα, 'familiar image' (of Orestes).—In Eur. Or. 1082, άμμα for ἄμμα is now usually read (with Por.

978 ξύναιμον ἄμμα.] 'Have I found thee in such a plight as rumour noises?' If ξυναιμον οι is read, the sense must be, 'got thee,' 'had thee restored to me?'—not 'betrayed thee,' as others render, —a sense which the word would not bear, and to which the ἄμμα did not point.—But there can be no question that ξυναιμον, the reading of Hermann, Lobeck, Schneidewin, Wunder, and of Dindorf in his edition of 1832,—is far preferable.

ξυναιμον = τεκραγις, 'hast thou
fared?' Cl. Hippocr. de Morb. iv. 12. p. 608, ἀρ κρατηρ μια των ὀλου
ξυναιμον. ἐγνομικον ἀρποληγητε ἐν ἀν-
θροποι, 'the patient will find himself better.' Aesch. Eu. 601, ξυ-
ναιμονομά τε πλείως, 'having had the most glorious success.' ξυναιμον,
—'to buy,'—to make a bargain, good or bad, in the traffic of Vanity Fair: to profit or to lose. The met.

aphor is brought out in Truc. 537:
—τινοσεβασμα, φόρτων ὅτε τετα-
θυμα, ἀνθρωποι ξυναιμον της ἐμῆς
φραστος,'—a bargain ruinous to my peace'—(Delainir speaking of Iole's introduction into her home).

980 ἄμμα.] This passage, and El.

1170, οἶκος τελευτῆς ἄμμα τῆς συμ-
φωνίας,—disprove Hermann's view
(profet. ad C. C.) that ἄμμα is al-
ways an 'exclamatoriam interrogatio.'
985] 

AIAΣ. 131

XOPOΣ

ὁ ἀδικούς

ТЕΕΚΡΟΣ

ὦ τάλας ὑψό, τάλας.

XOPOΣ

πάρα στέκεσθαι.

ТЕΕΚΡΟΣ

ὠ περισσερχέστως τάδος.

XOPOΣ

ἀγαν γε, Τευκρα.

ТЕΕΚΡΟΣ

φεύ τάλας. τί γὰρ τάκουν
tὸ τούδε, ποῦ μοι γῆς κυρίε τῆς Τριφάδος;

XOPOΣ

μόνος παρὰ στεφαίοις.

ТЕΕΚΡΟΣ

οὐχ ὅσων τάκου

δή τούτων ἰξίως δέιρο, μὴ τις ὡς κεῦης

Rather, as Ellendt says, ἄρα is sometimes merely a stronger ὅπως, in expressions of indignation or surprise.

986 ὃς ἀδικούς.] Clv. 281, note.

985 περισσερχέστως.] ‘A fierce, sudden blow.’ The notions of ‘vehement’ and ‘sudden’ are combined in περισσερχέστως,—the τάλας being properly sudden, Ajax vehement. Cl. Eustathius p. 442. 9, ἐπιστήμη, (‘hotly,’ Hom.) τὸ πολυσκοπεῖσθαι, ἐκ περισσερχέστως λέγεται ἷς Στράτων. Plut. de Disc. Adul. et Amic. c. 24, παραλεῖ ὡς ἐπιστήμης καὶ περισσερχέστως

986 ὃς ἀδικούς.] ‘Then’—‘if that is the case’—expressing some impatience. The position of ὃς at the beginning of the verse is peculiar: but cf. Al. Nub. 399, καὶ τόδε...κίττον...βίλιαι τοῖς ἄθροισιν, καὶ ὅτης ὡς ἦμεν ἓκτην; Soph. O. Τ. 1085, οὗ ἕντε χεῖνα τετραγώνα ἂν ἔχει οἴκος: Αἰ. 1089, ἐκείνη μὴ τίνα δέσωμεν (where the closely cohering particles, ἕντε-ῄνα, are divided).

ἐς ἦμεν, κ. ὑ. ὅλ. Α. Α. ‘As a whelp from a lioness robbed of young.’

9—2
ΣΟΦΟΚΛΕΩΣ

σέχθηνε λείψεις δυσμενῶν ἀπαρτάσῃ;
ὅρω, ἐγκρίνει, σύνθυμα. τοῖς διανοοῦσι τοῖς
φιλοῦσι πάτερ καμάνους ἐπεγγελθήν.

XOPROΣ

cal μήν ἔτι ἔδω, Τεὐκρε, τοῦτοι σοι μέλει
ἀφίζοι ἀνὴρ κάδος, ἀναρṣ σοῦ μέλει.

TEIYKROΣ

ἂ τῶν ἀπάντων δὴ θεαμάτων ἐμι
ἀναγινομοὶ ὄν προσεῖον αὐθικλοῦ τις,
ὅτι ὡς ἄλλων ἀνάσασθαι δὴ
μέλλοντα τούτων συλφῆσαι, ἢν δῆ μὴν ἔβην,
ἀ φίλτας Αἴας, τὸν σῶν ὡς ἐπερθόμην
μέρον διάκειν καθεχεῖν κοπτῶμεν.

For κάρς, forlorn, cf. Bion Idyll.
1. 59, κάρς ἐν οἴκῳ, κινεῖ ὃ ἀκοῦσ. For the
proleptic force of καρό (ἀνεφαγών καρό
καθαρό ὑπὸ σκύλου), cf. v. 517, note.—Lobeck understands
'widowed' (by the death of Ajax); Hermann, 'lonely';—i.e. separated,
as Telemessa temporarily was, from her child.

988 τοῖς θανοῦσι τοῖς.] Aesch. Ag.
898, ἄγαμος ἐν τῇ ὑπόστασι καθαργές. Cf. v. 1385.
991 ἀφίζοτε.] In the message for
Teucer which he gave to the Chorus,
v. 967.

ἀφίζοι σοὶ μέλει.] 'As indeed
thou dost care!' os, in fact. Plato
Phædr. p. 242 E, εἰ δ' ἐστιν. ἀπανθορ
ἐν τῇ ὑπόστασι. θεῖος σοὶ ταῖς ἐν τῷ ἔργῳ.

992 τῶν ἀπάντων δὲ.] Cf. v.
265, note.

994 ἔρως δὴ ἐς ἐρώς.] Brunck's con-
jecture, ἐνδὲ σοὶ ἐρώτων ἐς ἐρώτων ἑαυτῆς βοή,
has been adopted in the last edition of Schneidewin.—Cf.
Ant. 1312 (Creon approaching
the scene of Antigone's death), ἔρως ὑπ
τυγχαίτωρ ἐν συνέσει τῆς τοῦ παρ.
εὐθείας ἑαυτῆς

δὲ.] ὡς τεῦχος δὲ, as in v. 992.

995 ὥς δὲ τοῦ ἐπερθὲν.] 'Even this
which I have now trod.'—ἐπὶ ὥς δὲ ἐπερθὲν, 'which even now I have trod,'
is rather the sense demanded by the
context. But it is impossible to
suppose, with Lobeck (ad v. 994,
1331), that ὥς δὲ and ἐς ἐρώς were
used indifferently. The particle ἑαυτῆς
of necessity emphasises the word
before it, and can have nothing to
do with the word after it. In Galen
De Sanit. Thucyd. 1. 6, 29, ὥς δὲ τῷ
ἐκτενισμῷ λέγω, the occurrence of
ὡς δὲ τῷ where ὥς τῷ ἱπποῖ ης would have
been suitable is, as in this place, a
p. 162 A, Phædr. 61 ξ, where Lo-
beck reads ἐς ἐρώτων, ἐς ἐς
ὥς τῷ ἱπποῖ, Stallbaum has ὥς.

997 ἀφίζοτε.] 'While seeking and
tracking (thee) out.'—After sending
the messenger who was to convey
the warning of Calchas (v. 780),
Teucer returned to plead the cause
of Ajax in the council of the Greek
chiefs. When the council broke up,
he commenced a personal search for
his kinsman,—at that time fearing
nothing more serious for him than
a brawl in the camp; but in the
course of his quest he learned that
Ajax was dead.—Hermann places
a comma after ὥς, and another after
'A quick rumour about thee, like the whisper of a god.'_—_σοι, genitive of the object:_ cf. v. 222, ἄκρος αἰθέους ἄγγελον, _note:_ ἄγγελος, attributive genitive.—_βεβιά ἐν θεῷ (βεβιάζειν). Thus was the prayer of Ajax granted by Zeus: _cf. v. 226, _note._—_Edmsley, θεῶν τοῖς,—maintaining that θεῶν τις is better Attic than θεῖος τις. But, as Herrman points out, the phrases apply to distinct cases. When the presence of a god is a matter of course, and only the god is in doubt, θεῶν τις is used: _e.g._ θεῶν τοῖς θεῶν τοῖς ἀναγώγωνα. When divine is contrasted with human agency, θεῶν τις is used: _e.g._ Aesch. _Ag._ 645, θεῶν τις, οὐκ ἀθέων τις.

999 Ἀχιλλος. _Herodotus_ relates that, when the Greeks at Mycale were going into action, a mysterious rumour spread through the ranks, of a victory gained by their countrymen over the army of Mardonius:—_εἰσι. οἱ σφι χιμιλατω-φέτας ἐν τῷ στρατεύματι τῷ..._ ὃ _δὲ_ φήμη ἥξει. _note._—_Ele-λυτρος τῷ Μαρδονίου στρατιώτην κοι' σφι Βουκείου μαχαίρων._

1001 οὐνέστατον. _Moaned low,_—before the sight of the corpse evoked a full burst of grief: _cf._ v. 322.

1002 ὃ, ἀκαλυφωμ.] This is said to an attendant,—Tecmessa having left the stage at v. 973. Similarly in the _Electra_ (v. 1488) Aegisthus desires the Phocian strangers to lift the funerary cloth from the sheeted corpse of Orestes,—χαλάρε τάν κάλμαρ' ἐκ' ἀκαλυφωμεν, ἤθων | τα συγκεκάτα ταύτα ἐξοδο θηρίων τόξων._

1003 ὃ ὑπόθετον...περάς.] 'O ghastly sight, and full of cruel rashness,'—_i. a._ implying cruel rashness as its cause. When Lobeck objects to this interpretation on the ground that_ παρέσχειν ἑμας (or ἑμα) is a questionable phrase, his analysis appears scarcely just. The words_ περάς ἑμας cannot fairly be resolved into_ παρέσχειν. For the genitive does not necessarily mean more than 'connected with, involving, cruel rashness;' the adjective means 'cruefly rash.' A splendid and costly public building might be described as_ μεγάλωπας καὶ παλ-λή δαίμονα, θεο. But it does not follow that it could be properly termed_ δαίμονα_ θεο. The latter phrase would apply to a show or spectacle, the price of admission to which was large.—Herrman, Lobeck, Dindorf, Wander, and Schnedewin render_—'O ghastly sight! and alas for the cruel daring!' But if there are two separate exclamations,—_δὲ_ δυνάτως ἑμα.—_δὲ_ τόλμας περάς,—the θεο is intolerable. If Sophocles had meant this, would he not have written_ δὲ_ δυνάτως ἑμα_ φεβὸ τόλμας περάς?_ ἑμα.] The 'form' of _Ajax:_ _cf._ v. 977, _note._ It is convenient here to translate_ ἑμα_ as if it were_ θεο:_ but of course a landscape or a build-
ing could not be called ἃμα. In Plato Phædr. p. 253 E, ἵθεν τὸ ἄφθονον ἃμα—'having beheld the (human) form which inspires love.'

1005 καταστείρας.] Cf. v. 953, φοοντευρόην, note: Gorgias s. Arist. Rhet. 11. 3. 4, ἀληθῶς μὲν ἐπ' ἀκτήρας, κακός δέ ἀφθονος: Plaut. Mostell. v. 1. 51, quid cu porro se crede vix negetarium?

1006 με...ἀριστερά.] The accusative on μᾶλλον—τὸ μᾶλλον (ἢ) ἀριστερά, κ.τ.λ., ὄσοι πῶς ὅσοι; Cf. Eur. Med. 810, σοὶ δὲ συγκεκριμένοι λέγω | τὸ εὖτε, μὴ τάχυσονα, ἐν τῷ, κακόν. For a similar, but bolder, construction, cf. Eli. 479, οὐκετὶ μὲ ἀριστερά...κλέουσαν ἀτριφεῖσαν—which the accusative stands near the dative, as if ἀριστερά με had preceded.

1008 ῥ᾽ ἐν μὲ Τελαμών, κ.τ.λ.] Cic. de Orat. ii. 16. 193 (quoting from the Teucer of Pausanias), Segregare abs te ansem aut sine illo Salamina ingredi! 'Neque paternum aspectum esse verius?—Nunquam illum aspectum dicebat, quin mihi Telamone iratus fuerit. nullis illis videtur.

ὅτα γὰρ ἐδέ Θ' ἐπ.] Teucer was the son of the concubine; Ajax of the wife. But to Telamon, at least, Teucer and Ajax stood in the same relation: from Telamon, under ordinary circumstances, Teucer, as well as Ajax, might have looked for the welcome due to a son.—Schneiderin follows Suidas and a few MSS. in reading ἐδέ τ᾽ ἑωτ...ὅτα, ἢθεν. 'The use of ἑωτ in the sense of ἑ τοι, 'equally,' is extremely rare; but Plato Legg. p. 805 A so uses it. In Soph. Phæd. 783, also, Hermann so takes it; but there ἑωτ appears rather to mean, 'I suppose,'—'as it seems.'

1010 ἔτω πάρον...γελῶν.] Literally,—'whose wont it is to smile not at all more pleasantly (μηδέν φῖλον), even when prosperous:'—'he who, even when things go well, can summon no brighter smile.'—In ἔρεται μηδέν γελῶν, the use of μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέν instead of ὅσο is due simply to the infinitive: for the same reason, μηδέ

1013 τή κρήφης.] Sc. κακών. Schol. τῇ σχεδείᾳ;

μετέκαν οὖν ἱππό κακών.] Dindorf places a comma at κακών,—as if the phrases τή τό δῷ δόρις γένοντα,...τή κρήφης, κ.τ.λ.—were in apposition with κακών, and placed, as it were, between inverted commas. But it appears simpler to dispense with the commas at κακών, and to regard ἱππό as governing a double accusative (Madv. Syn. § 95 n. 3).
954]  ἀλλ' ἀπελεύθερος θεός.

ΤΕΚΜΗΣΣΑ
οὐκ ἐν τῷ ἔστη τῇ μὴ μὴν μέτα.  950

ΧΟΡΟΣ
ἀγαν ἐνερβριθεὶς ἄχρον ἰμπαίν.

ΤΕΚΜΗΣΣΑ
τοιλιθέντος Ζηνώς ἡ δεινή θεά
Παλαῖς φυτεύεις πῆς ὧν οὐσίας χάριν.

ΧΟΡΟΣ
ἡ ρα καλαυνώνθαι θυμὸν ἐφυβρίζει πολύηλας ἀνήρ.  954

ζωρᾶς ἡ δεινή θεά.] 'the daughter of) Zeus, the terrible goddess.'
 Cf. Ant. 834, τῶν Θηριῶν ἔναρ.—
 Ταντάλου (daughter of Tantalus).
 Cf. v. 172, Δίας Ἀρτεμίς, note.—The
case is different when the article
agreeing with the subject precedes
the genitive, as in v. 401, ὡς Δίας, ἀ-
λεία τοις: v. 430, ὡς Δίας, γαργάνα
ἀδάματος θεός.

953 φυτεύει.] 'Engenders.'
 Cf. Fl. 191, δεινών δεδών προφητε-
σάνω [μάρφος, (Passion and Guile)
having bodied forth a ghastly form
(of crime): O. Τ. 347, ὡς γὰρ δεδών
δοῦλον μὴ ἐξαρθρώσας τοῦρον.,—
'know that I hold thee to be more
than an accomplice in the deed.'

954 ἀνήρ.] The madness inflicted
by Athene (v. 401, 737) and result-
ing in the death of Ajax.

954 ρα.] Cf. v. 177, note.
καλαυνώνθαι θυμὸν ἐφυβρίζειν.

'Exults in his saturnine soul; θυ-
μὸν, accus. of the part affected,
(Madvig Syn. § 31 e)—Schneide-
win—'Exults over the troubled
(deranged) mind of Ajax,'—quoting
Eur. Heract. 947 for ἐφυβρίζειν
governing the accus. But this is clearly
wrong.

καλαυνώνθαι.] (1) Sense.—'Sa-
turnine.'—with the notion of gloomy,
sullen malevolence peering from its place of espiad and gloating over its success. Cf. v. 377 (of Odysseus), ἐὰν παντὸς ἄρον, ἀνάτων γ' ἄν | ἄνωθεν ἄρον: Phil. 1013 (Philoctetes to Odysseus), ἂλλ' ἂν καθ' ἐκὰ ἀν | μυθῶν ἄν τοις ἄνω... o ... διόρθωται. It is true that such compounds as κελωνώθησε were sometimes merely synonyms for the simple adjective,—e.g. Phil. 216, τοῖς ἰώ θεοί: Trach. 1920, διόρθωται ἄρον. But it can scarcely be doubted that keen, watchful espionage upon enemies—so marked a characteristic of the Sophoclean Odysseus—is intended by κελωνώθησε θυμόν. (s) Form. Lobeck shows that compounds of ὅφις admit five forms,—e.g. στρέφω, στρεφ., κότος, Δίκτων, καιοι. παράτηλα ἄρον.] 'The patient hero,—a bitter allusion to the patient malignity of Odysseus, who knew so well how to work and wait. 962 γελ. δὲ,...ἀλλων.] Cf. v. 382. For the dative, cf. Eur. Tht. 426, γελ. καιον εἰσὼν γελ. So καιοι, ἄρον, ἄρον, κλείνει, καλ. 959 [καὶ τὸ.] Cf. v. 1282, δἰ γ' ἄν ἄνατων ταῦτα, σὺ δ' ἐν τῇ παραγωγῇ. ἄρον. 964 [ὡ τὸ.] 'The patient hero,—a bitter allusion to the patient malignity of Odysseus, who knew so well how to work and wait.' 965 γελ. δὲ,...ἀλλων.] Cf. v. 382, καιοι. 966 [ὁ τοῦ.] Cf. v. 1114, καιοι. 967 [γελ.] Cf. v. 609, καιοι. 968 [ὁ τοῦ.] Cf. v. 569, καιοι.
the caesura dividing the third foot,—is wanting. (Cf. v. 1091.) Forson (Supplem. ad Fracat. p. xviii.) proposed to remedy the defect by reading τοιοῦτος ἐκ κοινὸς ὑβρίστατο. Ajax γὰρ αὐτοίς ὡνόματι ἐστὶν, ἀλλ' ἐμοὶ λυπῶ σὰντα καὶ γούς διοίκησα.

ΤΕΤΕΡΟΣ

ιὸ μοι μοι.

ΧΟΡΟΣ

στυγνοι. αὐὴν γὰρ δοκεῖ Τεκμέαν κλέων
βοῶς τὸς τῆς ἐπισκοποῦ μέλος.

970 Ὡς ἐστι] 'By the sentence of the gods,' literally, 'in relation to the gods.' The force of the dative is to express that the death of Ajax is something between himself and the gods,—something in which his human enemies have neither part nor lot. The unjust award of the arms, which was the proximate cause of his death, was but part of a scheme of divine vengeance. Thus in the Odyssey (XI. 547) Athene is spoken of as accessory to the verdict,—εἰς δὲ Τρισθέν δίκαιες καὶ Παλλάς Ἀθηνᾶ,—The words in Ed. 1532, τῶν ἐμοὶ, 'I am dead in all my relations to you,' shew the dative in a different modification of the same sense. 971 ἐν κωνώδες] 'With empty taunt,'—lit., 'amid empty things,'—i. e. in a case which affords no substantial matter of triumph. For the neuter plural, cf. O.T. 187, ἀλλ'] οὐκ εἰς ἐποίησιν ἐστὶν τῶν ἐπισκοπών, lit., 'Not even this have I made to be among things unperformed,'—i. e. 'This too I have been careful not to leave undone!' Xen. Anim. vii. 6. 11, ἐν ἐπισκοπῷ ἔστῃ.

972 Αἴας γὰρ, κ.τ.λ.] The enemies of Ajax have no cause to exult. For (γὰρ) 'they have Ajax no longer'—his death means, for them, not a purpose accomplished, but simply a loss sustained.

Ἀλλὰ...ἀβιβαίοις.] There is no real antithesis between αὐθέν and ἐκ,—between the state of the Greek chiefs, bereft of Ajax, and the state of Tecmessa, to whom he had bequeathed sorrow. For both parties his death was a misfortune. 'Ἀλλὰ does not contrast αὐθέν with ἐκ, but ἐν with ἀβιβαίοις. 'He is with them no longer, but has passed away,—leaving anguish and lamentation' (she adds) 'to me.'

973 Exit Tecmessa, by the side door on the spectators' right. (She goes to seek Euryaces, left behind at the tent, v. 809, and reappears at v. 1168, but only as a σῶρον ὑπήρξε—Truck's voice is heard behind the scene.)

975 στυγνοι.] The Coryssaeus addresses his fellow choristers.

976 ἐπισκοποῦ.] 'A strain respective of this woe.'—ἐπισκοποῦ, 'contemplating,' 'having regard to' (this woe): cf. Aesch. Eum. 862, Χ. τί οὖν μ' ἄνωθεν τῆς ἑρμομένης χώρας;—Ath. 603 οὔτε ψάλει μὲ κακὰς ἐπισκοπάς, 'such prayers as have in view no dishonourable victory!' id. Chel. 119, εὐφέσει ναυσιών ἐπισκοπῶν ὑπεράσπεται, 'prayers which have reference to my father's house.'—Others understand—'a strain on the mark of this woe,'—i. e. 'which hits the point of it'—and so the Scholiast, ὅτι


Teikros

δε φίλησε Αλας, δε εξαναμον ἵμμε ἐμοι, ἄρο ἡμαθία σ' ἀπεκρη ἡ φάτνε κρατεῖ;  

Χορος

ὁλκεν ἄνορ, Τεύκρα, τοῦτ' ἐνιότατος.

Teikros

ὁμοι βαρελας ἀρα τῆς ἡμής τύχης.

εκτελεσθε ἡ συμφορᾶ, ἄλλ' ἐστι

cum ed. 1. 33, ἐσχάα

to exit on the mark.'

Lobeck quotes τοῦτ' ἐστινον from Himerius, and ἐστινον from Themistius (both writers of the 4th cent. A.D.). But the former view is clearly preferable.

Enter TEUCER, with Attendants, at the side door on the spectator's left, from the Greek camp.—(Cl. v. 719, note.)—Vv. 977—1046. TEUCER.

'Alas, Aias, is it even as I have heard? O cruel and sudden blow!—Cho. Yes, Teucer,—too cruel.—Teu. Woe is me—and where is this man's son?—Cho. Alone, beside the tent.—Teu. Bring him hither, lest some enemy snatch the dead lion's whelp. Over the dead all love to triumph. O sight of all sights that I have looked on, most grievous! O most painful tidings that brought me hither, to find yet sharper pain! O rash in thy death, what sorrow hast thou left me! How shall I meet Telamon's reproaches, and the anger that will drive me into exile? How withstand my foes at Troy? Strange fate—that thou shouldst have perished by Hector's gift, as he by thine!—Cho. Bethink thee how to bury the man, and what to say anon: for Memelans draws near, is evil triumph.'

977 ἡμαθία [ἦμα.] 'Form of my kinman.'—Cl. v. 1004: Aesch. Cho. 730 (Elektra to Orestes), οὐς ἐκτελεσθε ἤμα (others, ἠμμα); Soph. Ph. 171, διαγραφη ἤμα, 'the form of a companion,' Eln. 302, ἤμμα, 'familiar image' (of Orestes).—In Eur. Or. 1082, ἤμμα for ἠμμα is now usually read (with Person)

978 ἡμαθία [ἦμα.] 'Have I found thee in such a plight as rumour noises?' If ἠμαθία [ἦμα] is read, the sense must be, 'got thee,' 'had thee restored to me?'—not 'betrayed thee,' as others render,—a sense which the word would not bear, and to which the φάτνε did not point. —But there can be no question that ἠμαθία, the reading of Hermann, Lobeck, Schneiderin, Wunder, and of Dindorf in his edition of 1834,—is far preferable.

ἡμαθία = ἡμαθία, 'hast thou fared?'—Cl. Hippocr. de Morb. IV. 12. p. 608, ἄρει ἐπιγά μια τῶν ἄλλων ἱμάτων, καλλίαν ἡμαθίατε ἐν ἐπιγάρων, 'the patient will find himself better.' Aesch. Eum. 601, ἡμαθίας τὰ φέλετα, 'having had the most glorious success.' ἡμαθία, —'to buy,'—to make a bargain, good or bad, in the traffic of Vanity Fair: to profit or to lose. The metaphor is brought out in Trach. 537:

—καταδίδομεν, φέρον ἄτι ταύτι

λαθον ἡμαθία τῆς ἡμής

φασι, —'a bargain ruinous to my peace'—(Delianra speaking of Iole's introduction into her home).

980 ἦμα.] This passage, and Eln. 1170, ἔνα ταλαντῷ ἢμα τῇ δίδει συμφορᾶ,—disprove Hermann's view (praefac. ed O.C.) that ἦμα is always an 'exclamatoria interrogatio.'
Menelaus, so I fear, may be said to have had the worst of the two. But let us return to the main point. The word "μαθείς" is used in Soph. 1359 as an adverb, not as a noun. The phrase "μαθείς ἄνεμοι" occurs only in Soph. 1242. The same word is used in Men. 387, 388.

1045 &c. —Just like a bad man.

Enter Menelaus, from the Greek camp, by the side-door of the house of the men. (See notes.) He is attended by a herald. (Cf. v. 313.)

The presence of the herald serves to mark the official character of the protest, v. 1050.

1047—1184. Men. 'I forbid thee to bury this corpse. — Thee. And wherefore? — Men. As the corpse of a public enemy; of one whom we brought from Greece to be our helper, and found a more than Phrygian foe. Therefore no man shall lay him in the grave; he shall lie on the pale sand, food for birds beside the sea. In life he scorned our rule; at least we shall have power over his corpse.' Uarullian.
140 ΣΟΦΟΚΛΕΟΤΣ
μὴ συγκαλομεν, ἀλλ' ἐὰν ὅπως ἐχῃ.

ΤΕΤΡΙΚΟΣ
τόσο χαρίν τεσσάρ' ἀνάλωσες λόγον;

ΜΕΝΕΛΑΟΣ
δοκεῖτ' ἐμοι, δοκεῖσα δ' ὅτε κραίνετ στρατοῦ.

1050
ΤΕΤΡΙΚΟΣ
οἴκουν ἐν ἄκους ἡττῶν' αἰτίαν προθεῖς;

ΜΕΝΕΛΑΟΣ
δὸνάν' αἰτόν ἀπίσταντες οἰκοθέν ἄγεις Αχαΐοις ξύμμαχοι τε καὶ φίλοιν,

in the subject is the mark of a base spirit: where the laws are not feared, the city prospers ill.—Ttm. Ajax thy subject? responsible to thee or to thy brother? Not as your liege-man came he to the war, but for the oaths that bound him. No: keep such threats and mandates for thy own subjects: Ajax shall be buried by my hands. —Men. Deeds, not words, shall support our power. (Exit Menelaus)—Cho. A struggle is at-hand: haste, Teucer, to find a resting-place for the dead. —(Enter T mechanic with Hypomen.)—Ttm. Behold in meet season the man's wife and child! Come hither, boy, and take thy suppliant place beside the corpse; perish he who bears tears from it! And you, friends, stand by to help, while I go to make ready a tomb for Ajax.

1047 στὶς ψυχή...μὴ συγκαλομένων.] A mere verb of speaking often does duty for a verb of commanding: e.g. Phil. 101, λέγω στ' ὑμῖν διὸ πλήρωσέ τε καθαρήν θυσίαν (= λέγω, 'στὶς ὑμῖν θυσίαν καθαρῆνα ψυχήν'); O. C. 335, ἐπεί μὲν φῶς καὶ πράξεως, ἀποκλεῖται δὲ τοις ταύταις εἰς τὰ ἄλλα διὶ οὕτως τωδ᾽.


1049 τοσάδε...λόγον.] Not 'so many,' but 'so great,' i.e. 'such imperious,' words.

ἀνάλωσες.] So Diendorf and Brunnck, with two MSS. ἀνάλωσε, not ἀνάλωσε, is the reading in Eur. Hipp. 1336, Lysias de Arist. bonis p. 133, 18, in Nicom. p. 185. 41: άναλοθή in Eur. Andr. 456, ἀνά

δέλται ib. 1155, Phoen. 591.—(Elmsley, reading ἀνάλωσε with Hermann and Lobeck, quotes the statement of the grammarian Philemon that, in the perfect tense, ἀνάλωσε or ἀνάλωσα was the Attic form, ἀνά


1050 δοκεῖ οὖν...κ.τ.λ.] Inv. 6. 283, hoc volo, quae igitur: sit propostiones volumina.—δοκεῖται ὡς τοι άν. εὐθων, ὡς. Cf. Phil. 937, θανόντος τεράσσεσθαι ταῖς ἄνω ἀφοθήκης,—i.e. τεράσσεσθαι τοις ἀνάλογοι.—For δέ with the repeated word, cf. Eur. Med. 99, καθι πρᾶξας, κατ' ἄλλοιν.

κραίνει στρατόν.] κραίνει, 'to exercise sway,' is construed by Sophocles with a genitive depending on the implied notion of ἀρχεῖν: cf. Π. XIV. 64, στρατόν...ἐπαινοῦειν; Od. IX. 114, ἐπιστεφάνω δ' ἅπαστον ταῖς ἄλλοις ἄλλης ἄλλης: Eur. Med. 19, οὐκ ξύμμαχοι χῶρες: Aesch. Pers. 7, χώρας ἐφερεῖν.

1051 προθεῖς.] i.e. φτωχος αἰτίαν προθεῖς (τεντον καλοθείς).
1054 [see note.]* On trial: Schol. etc. Cf. Ar. Plut. 104, od yap σὴμεῖον ἔσεσθαι | ἸΗΜΕ ἔστι ἐκθέα τὸ τρέπον βελτίων.—Hermann: explorato illo faciitore. But ἸΗΜΕ could hardly refer to the special inquiry into the onslaught on the cattle. Menelaus, ignoring the former services of Ajax, pretends that the Greeks had been defeated in their general experience of him.

Φρυγια — Τρόια. In Homer the Trojans and Phrygians appear as distinct but closely allied peoples: thus Priam assists the Phrygians against the Amazons (II. 118); Hecuba is the daughter of a Phrygian prince (xvii. 718). But the use of 'Phrygian' as a synonym for 'Trojan' is post-Homeric: e.g. Eur. Hec. 4, Φρυγες τόπος — Τροία. Or. 1480, Βατόρ π Φρυγαν.

1056 ὄρασι. Cf. v. 515, note. Lobeck and Hermann, ὄρασι. Hermann however observes that though ὄρασι were used indifferently in lyrical passages, there is no instance in the trimeters of Aeschylus or Sophocles where ὄρασι would not be admissible. But Euripides, at least, used ὄρασι in trimeters: Hec. 4, ἀκούστε ἔσση ὄρασι ταῦτα Ἑλληνοι.

1058 ἑλλῆνι μὴ ἐστ, ο. Τ. A mixture of (a) τρέψε τίχον, ὅτι ἐληλεῖσαν, Λαχείον, and (b) τρέψε τίχον, ὅτι ἐληλεῖσαν, Λαχείον. For the cognate accus. in ὄρασι (κατάφ) τίχον, cf. II. 417, καθισμὸν ἔλθατει: Od. 1. 166, ἀκούσα καθισμὸν μόρον.


1060 τόν οὐκ. As it is: v. 448, note.

ἐνθαλασσ. ἐνθαλασσ τῆς βραχ. (ὅτε) πεσείν αὐτήν, κ.τ.λ. 'hath diverted the outrage, so that it should fall...' Cf. v. 53, καὶ πρὸς τα νόμα τιμήτως, κ.τ.λ. For the infin. πεσείν, cf. v. 821, ἔσση ὅτι ἔσση... εἰσερχόμενοι τῷ ἐδρᾷ, διὰ τάχος ἔσσην: where see note.

1061 μῆλα καὶ νόμασα. 'Sheep and flocks.' μῆλα, the special term, has a contemptuous emphasis: νόμασα is added in a general sense, 'cattle.' cf. v. 34. But in v. 53, νόμασα are the sheep as opposed to the oxen (δοσὶς ἐγκαθαί, v. 175).

1062 αὐτὸν...σῷρα. The accus. αὐτόν,—placed at the beginning of the sentence to give notice, as it were, of the object referred to,—is resumed and defined by the accus. σῷρα: cf. El. 709, οὐκ ἐστιν ὅτι αὐτῷ σῇ ταὐτάματα βραβεύει | ἐπορεύατε καὶ καθάρσετε ὑπέρανναν 0.7. 819, καὶ τὰ ὡς οἷς ἦλθε καὶ τὰ ὡς τὰ ἦλθε καὶ τὰ ὡς τροπεῖται.

1065 ὄρατον φορβή.] Cf. v. 850, note.
σοφικλεώτες

[1066]

πρὸς τἀλθ᾽ μηδὲν διεύθυνε μένος.
εἰ γὰρ διάλεξεν μὴ ἄποιθησαν ἠρετῶς,
τάν καὶ τὸν εὐθνὸς γ᾽ ἀφόμην, καὶ μὴ θάλεις,
χεριῶν παρεκδόντες, οὗ γὰρ ἂν ὑπὸν
λέγον ἄκουσαι τὸν ποτ' ἱάλειον ἁμᾶς.
καθότι κακῶς πρὸς ἄλλου ἄδεης δημότης
μηδὲν διεκολού ὑπὸς ἀφετῶν κλήμες.
οὐ γὰρ ποτ' οὐεν ἂν ἐν πόλει νόμοις καλῶς
φέρουν ἂν, ὡς μὲν καθεστήκη δότος,
οὐ τοῖς διατάξους γὰρ συνεφόροις ἀρχητὶ ἄν
μηδὲν φόβον πρόβλημα μηδ᾽ αἰσθῶν ἐχαίν.
ἀλλὰ ἀνδρὰ χρῆ, καὶ σῶμα γεννήσῃ μέγα,

1066 ἄργος;] 'Uplift' no stormy anger: cf. v. 75, note.
1069 χεριῶν παρεκδόντες.] '(We shall rule over him dead, and)
imperiously direct his fate:' literally,
'directing, constraining him by main
force,' — taking into our own hands
the disposition of the corpse, and
authoritatively deciding where it
shall be laid. (Cf. v. 542, χεριῶν
εἴσον, — guiding the steps of a
child that can barely walk.) In life,
Ajax was stubborn and froward: he
would not be driven: he took his
own way. But now, says Menelaus,
he will be quiet in our hands;
we may dispose of him as we
please, and he will not be restive.
The same idea — that of a creature
docile in the hands of those who
guide it with absolute power — is
worked out by Agamemnon at vv.
1250 ff., when he says that the
strong are controlled by the wise, as
'a large-ribbed ox is kept straight
on the road with a small whip.' — It
has been proposed (very needlessly)
to arrange the verses in this order:
1067, 1069, 1070, 1068.

1071 καθ᾽ ἄλλον κακῶς πρὸς ἀνδρέας,
κα. 'On the political doctrine of
the passage cf. v. 669, note.
1073 καθένας φόβον ἂν.] 'Go
well;' of φόβους, hæs succeeder,
'to have prosperous course;' Thuc.
v. 16, of φόβων ἐν στραγγίας;

Ξεν. Ηλλ. III. 4. 29, τὸ πρὸ-
ματα κακῶν φέρον.
1074 καθεστήκη.] Wunder, kath-
スターκε: see v. 521, εἰ ὁ...πόθεος,
note.
1075 οὐεν ἂν στρατάς γα.] i.e.
'And an army too (γα as well as
a city) cannot,' &c. In an English
translation it will scarcely be neces-
sary to provide any special equiva-

tent for this γα; it will be repre-
sented by an inevitable emphasis —
'For neither in a city can the laws
ever go well...Nor can an army be
discretely governed,' etc.
1076 φόβον πρόβλημα.] 'A pro-
tection in (consisting of) fear.' Geni-
tive of material: cf. Thuc. I. 93,
ὦμολος ἀλόος: Madvig Syn. § 54 c.
In Plato's Euthyphro (p. 12 a) So-
ocrates disputes the justice of an
old poetic saying, δα γαρ βέος ἵνα
cαι αἴδος. Rather, he says, δα
μὴν ἀλόος κἀνα και βέος. But it is
a truly Spartan instinct which, in
the mouth of Menelaus, gives to
φόβοις, βέοις, the precedence over
αἴδοις, αἰλοίως; which regards bodily
fear as the basis of a moral feel-
ing of reverence. The Athenian in-
stinct was to reverse that order:
Aesch. in Tim. p. 26, γαρβόνων,
οὖν ἡκατὸν καὶ αἰλοὰ καὶ
ξέδοιας: Aesch. Eum. 669, σίβας
δα τοῖς φόβοις το στραγγίας.
1077 καὶ τὰμα γεννήσῃ μέγα.]
Though he have waxed to great proportions.—σώμα μέγα convey the general notion of bulk, importance. So ν. 726, τερέζω σώματα, "lives swoln with too much pride," (a phrase explained at ν. 726 by οὕτως μὲν καὶ κατὰ ἄρθρων φοράς). Cf. Julius Caesar i. 1. He doth bestride the world like a colossus; and we petty men Walk under his huge legs.—For γενόμενα σώματα, cf. Ο. C. 804, φόροι...φόροι: N. v. 91, ἱκανοί...ἐπίθεται, δέχαν ὡς φόροι ἀπαντήσεως. 1078 ad. 'Even,' καὶ δὲ, καί, comes to mean 'if only,' 'at least,' 'even,' by this process:—(1) Instead of εἰ τὸν τόπον ποιεῖν, ὡς εἰ ποιεῖν, the Greeks usually said καὶ δὲ, εἰ τὸν τόπον ποιεῖν, εἰ ποιεῖν.—(2) From its position in such sentences between καὶ and εἰ, δὲ came to be regarded as an integral part of the formula καὶ εἰ. Hence, καὶ εἰ was used (ungrammatically) for καὶ εἰ: Plato Meno p. 72 c, καί εἰ ὅπωσι ἐστὶν, ὡς καὶ εἴσοδον ἓρχησθαι. (3) καὶ εἰ having come to be used for καὶ εἰ, etiamsi, it was but another step to use καί alone for καὶ, etiam: e.g. Soph. El. 1483, ἄλλα μὲν τὰς ἄλλας εἰ καί εὐμεταλλείαι. This usage belongs chiefly to later Greek: e.g. Theocr. XXII. 35, ἄλλα ταῦτα, καί εἰ τοῦτο παραπτωμένον ἀδίκως ἤλθεν: Lucian Timon C. 20, ἠφοροί τ’autον νηελελεῖν, σὲ ὠδὴ καὶ ἄλλα ἀρκεῖ ἐν οἴνῳ τυριετείον.

1081 ξυνεπ. τεῦν.] Phil. 459, ὅτι τὰς τῆς τίττευκαν μαῖτον σθένον, τοῦτος τις εἰς τοῦτο ἀρραγῷ εἰς τεῖχος τυριετείον. καὶ βασιλεύσει.] Sc. 774. The ellipsis of τεῦν is especially frequent in Plato; e.g. Gorg. p. 456 D, καὶ γεγέναι ἄλλας εἰς τοῦτον ξυνεπεῖν ξυνεπεῖν θείως ἡμῶν ἐγὼ ἔριθος αὑτῶν ἡμῶν ἐργασία, τοῦτος ἀρραγὴς εἰς τεῖχος τυριετείον. 1083 ζεισιον.] Cf. Ar. Lys. 550, ἔργου ἄρρητος καὶ μὴ τέγνησθαι ἐγέραν ἀνθρώπων, oivos ἐν αὐτῶν: Αφότι, χ. 29, ὡς ἀνθρώπων εἰς θάλασσαν (ἀναβλέπω) ὁ ἄρρητος. So the plural, Thuc. VII. 69, ὁ Νότιος...τεῖχος...ὁρῶς πάλαιναι ἐν τοῖς μεγάλοις αὐξήσεσι—καὶ τῇ ἀγάλμα θείῳ ἐν οἴνῳ ἀνθρώπων, e.g. ταῖρα. For the subjunctive, cf. v. 761, note.

1083 ξυνεπ. ζεισιον.] Cf. Ar. Lys. 550, ἔργα...ἄρρητος καὶ μὴ τέγνησθαι...ἐγέραν. ἐν αὐτῶν: Αφότι, χ. 29, ὡς ἀνθρώπων εἰς θάλασσαν (ἀναβλέπω) ἐν οἴνῳ ἀνθρώπων. For the neuter plural, cf. v. 971, ὁ καὶ τοῦτον, note. τεῖχος.] 'Will fall.' The simple aorist is sometimes found where the aorist with δὲ, or the future, might have been expected: e.g. Aesch. Thes. 224, ἀνασκοτοῦντος, εἰ ἔσθη τὴν Διήν τοῦτον...ἐπείποτα, 'he says that he will sack the city, and that the thunderbolt of Zeus shall not stop him!' Ag. 1631, ἀνασκοτοῦντος, εἰς ἔργον τεῖχος: Eur. Or. 1557, μαρτυρᾷς τοις βασιλείσιν καὶ καθάρισες ἄρρητα—'if you think of my enduring to...' (if you expect me to...). Cf. Madvig Syn. § 172 a b. Such instances (and they might easily be multiplied) shew that the simple aorist infin. often had a future sense after verbs of thinking, expecting, and the like. It is unnecessary, therefore, to regard τεῦν as the gnomic aorist ἔρρησθαι thrown into the infinitive—a view which would require to be supported by examples. 1084 ἐν τεῖχος μὲν καὶ δὲ καί.
Sparta, near the court-house of the Ephors (φορείων), stood the temple of Fear,—memorable as the refuge of the ephor Agesilaus, when his colleagues were massacred by Cleomenes III. in the neighbouring Ephoreum (B.C. 296). The Spartans worshipped Fear, says Plutarch, τοῦ ναὸς τοῦ φορείου δὴ ἔρμητος ἡ τεκτώνας τοῦ κράτους τοιαύτης." 

\[ \text{[1085] 1085} \]

\[ \text{[1090] 1090} \]

\[ \text{[1095] 1095} \]

Socrates, in a letter to 

\[ \text{[1095] 1095} \]

\[ \text{[1085] 1085} \]
false statements (ἐγραμμένοι) in their speech
(δύναμις). Ἔστω, διὰτα, — the special
statements in the speech of Mem- 
laus which had most offended Teseer,
— e.g. the doctrine that Ajax had
been brought to Troy by the Atreids,
— that, having come, he was not
subject to them, etc. Cf. Thuc. III.
47, (ὕπνος) ὁμοίως μὲν ἄνων βρα-
χεία ἡ ἀπογείωσα ἔρημος ἀμφώτεροι
ραφιέται προκάλεσαν γῆς ἆρτον, 'speeches
embellished with epigrams.' — For
ἀμφώτεροι ἰσορ., cf. v. 1107, τῆς
συγγραμμένην ἐπιπλοκὴν: v. 1059,
τῆς...θεοῦν: note.
1057 ἐγραμμένα...συμμαχεῖον λαβένω.
λαβέω, as well as ὁμοίως, is emphatic: 'a
saying that thou hast brought
the man hither, as an ally found
by thee.' — ἀόρατος is opposed to ἀόρατι
(ὄντως ταῦτα) ἐξελάνθωσι: λαβέω, 'in
thy hands,' is opposed to ἰσορ. κρα-
νέω (κείσαι τινι: master').
1059 ἐστὶν = ἐστίμασις. Π. XVII.
254, ἀργυρὸν δὲ μια ἀντὶ διαλογι-
σμένων ἐπιστὴν | ὑγιεῖον...ἀλλὰ τι ἀόρατος: 'it is a hard matter for
me to spy out each one of the leaders
... Rather let each go of his own accord.
' Theor. XI. 10, ἀλλὰ δὲν ἐστὶν ἀνά-
φορον ἀνθρώπου: and so properly Soph.
O. T. 345, ἀλλὰ τοῖς ἀνθρώποις | τι 
 photoshop: (these things) will come
of their own accord even if I wrap
them in silence.' — Virg. Ec. iv. 91,
Ipsam taceat demum referent distincta
capellas Ubuam.
1100 ἐπικράσια...καλεῖν: 'On what
ground?— O. T. 390, τοῦ ἐν μέρει | σαφές;
/ ΙΛ.
146 ΣΟΦΟΚΛΕΩΤΣ

σπερχνσ ἡλίων δαδόν ἐπλευνα, σύν δὲλιων
στρατηγῷς, ὡστ' Ἀλκεστὶ ἠγεῖσθαί τοια.
ἀλλ' ἄντεν ἄρχειν ἀρχα, καὶ τὰ σήματα ὑπὲρ
καλαὶ ἐπεισοῦν τόνδε ἐ', ὡστ' ἐστὶν
ἐδέσσασι στρατηγῷ, ἂν ταφὸς ἐγεῖ
ὄλῃ διακόνει, καὶ τὸ σῶν διαλέγει στέμμα.
ἀλλ' ἄντεν ἔρχεται εἰς ὑπόμονα,

[110] 119 ἡμέρας.] Μασκέλλα, ἐπαράξες,

εὐπρέπειαν, ἐνδυματός,—οὕτως, ἐνεπάνω τοῦ ἔλεος.

119 110 ημέρας.] Μασκέλλα, ἐπαράξες,

ἐκεῖνης τῆς γυναῖκος, ὡστ' ἄλλοι συνεπεί
ἐστιν τῆς αὐτοπροσώπου, ὡστ' ἀνθρώπος.

119 110 111 ἐν τούτῳ πεπόλεμη πλήρεσι,

ἀλλ' ἄντεν ἔρχεται εἰς ὑπόμονα,

ἐστὶν γὰρ, ὡστ' ἐστὶν ἐπεισόδιον στή

μαν | ἐπεισόδιον.

119 110 112 ἐν τούτῳ πεπόλεμη πλὴν.

'Like some toil-bowed servile'—like
men whose lives are full of such
toil,'—like the long, ἄδηλος ἐφανερ
to (v. 1071), whose portion it is ἐρημοῦσ
ἐφανερωθη (Od, 11, 269), and to follow
their chief to any war in which he
may choose to engage.—For the
contemptuous alliteration, cf. v. 526
οἰκ. —Hermann and Schneidewin
render,—'like men servile,' τὸλ
παρακαταδεχόμενος,—'busy adventurers,
ready to take part in any expedition
however little it may concern them.'
But (1) τούτῳ πεπόλεμη can scarce
mean παρακαταδεχόμενος. The word
suggests oppressive toil rather than
mere readiness. (2) The antithesis
ied intended is not between those
who came to Troy from love of ad
venture and those who came from
sense of duty. Rather it is between
those who came under compulsion and
those who, like Ajax, came
διακόνα ἐπεισόδιον.

119 110 113 ἡμέρας.] Tyndareus, the
father of Helen, embarrassed by the num-
er of suitors for his daughter's hand
proposed 'that the suitors should ex-
change oaths and pledge their truths,
and with burnt-sacrifice pour like
thems, and at the altar swear to this—'
'That of whomsoever the daughter
of Tyndareus should become the
wife, that man they would join is
riding, if any one should carry off
'Helen from her hand' (Hesiod [I.A.]
58—63). Thucydides records
in rejecting, this account (l. 9)—'Agamemnon appears to me to have *levied the expedition in virtue of a *power predominant among his con-temporaries, rather than as the lead-er of Helen's suitors bound by their *oaths to Tyndareus.'—Cf. Soph. Phil. 79 (Odysseus to Neoptolemus) το μὲν τότε πάνω στήρει επίθετον (as I was to Tyndareus).

1114 τοιούτῳ μοι δέσμῃ. Cf. ν. 767, etc. ὁ μοῖρος is the usual phrase, not ὁ μόριος: but cf. Ant. 1538, τὸν συνὸ ἄντε τὸν μέλλων ἢ μοῖραν. — Eur. Andr. 700, ὅμοιον φρονούς μὲν γένοις, οὕτω εὐθέλειν Ιδ. Ιον 554, ὁ μόριος τὸν πάντας οἰκίζειν.

1115 κήρυγμα.] On the Greek stage princes had usually a mute escort of δορυφόροις, (σῶρα δορυφόροις, Plutarch p. 791) ὡς Theseeus (Eur. Hipp.); Thoas (id. I. 77); Theoclymenus (id. Helen.). But in this instance the herald who follows Menelaus is more than a mere attendant. His presence marks the official character of the protest made in the name of the Greek army.

1116 φύγασ...ομφασέως.] 'Thy noise I will never heed' ομφασεως for ὑποβλαστεως. Cf. ν. 99, ὑποβλαστεως (sub pers.) τῶν συμμάχων: Phil. 599, τοῦτο...ἐκπαραστέως ('regarded' this man: Eur. Hipp. 1324, ὡς τοιοῦτον ἄλοχον ὡς ἴκακαλημένον ὡς τοιοῦτον ἄλοχον ἴκακαλημένον (ac. avta).—ἀπε ὑποβλαστεως.] 'So long as you are...'; literally, 'provided that you are...';

1120 demode si qualit e. Cf. Phil. 1399, καὶ ταῦτα λέει τὸ ἄλλο περὶ ἀνθρώπων | τούτοις ἀνδράσις, ὡς ἐν αὐτοῖς ἔλεος | ταῦτα μέν αὐτοῖς, τῇ ἐν αὐτοῖς ἐλπίδι | ἐν τούτῳ τοῖς ἑαυτῶ. (Eur. Phoen. 99, εἰναλλώσεις, ὡς ἐν προδρόμῳ στίβου, is different,—since there is in distinctly final, expressing the object of εἰναλλώσεις.—Hermann renders ὡς ἐν 'however much.' 'stomache sicialis er.'—L. a. 'quantumlibet ferociam'; but Phil. 1399 strongly favours the other view.—(In all three places,—this, Phil. 1399 and Phoen. 99,—Brunck reads ὡς ἐν: Schneidewin follows him here.—owe is superscript in some MSS.: cf. Plato Phaedr. p. 143 $, θεύτερον δὲ ἢ ὡς ἐν..)

1118 ἐν κακοῖς.] 'In adversity.' Teucer is ἐν κακοῖς, since the Atridae have might on their side. The Chorus urge that under these circumstances it is imprudent to employ ταύτα κήρυγμα, 'harsh words,' even in supporting a righteous cause.

1120 ὡς ῥητορόν.] 'The bowman.'—Skill with the bow was an attribute of several renowned heroes,——Philoctetes, Heracles, Meriones (Ili. xxiii. 870). The term 'bowman' was a reproach only when so used as to imply that the archer was a mere archer, and shrank from close fight. Thus when Teucer (I. xxiii. 318) is pronounced ἄρσεν ἄξιος ῥητορόν, the poet is careful to add, ἀπε ὑποβλαστεως ὡς ἐν ὁσίω ἐναντίων. On the other hand Diomedes calls Paris a ῥητορόν, as implying that he
would not trust himself to an encounter with the spear; *H. xi. 325*, τοίχος, λευκός, ἄρα ἄγιλας, παρατεταίρα. Similarly Lycurgus (in Eur. *H. F. 156 f.*) complains of Heracles that 'he never had a shield on his left arm, or came within range of the spear.'—οδός τις ἔχειν, τά καταστρω τοίχην την ἄγιλα, τὰ τρίχες τρίχες τοῦ. In historical times the *τεχνάς* were usually of an inferior social grade, —at Athens, Scythians, or poorer citizens (Böckh, *Corp. Inscrip.* i. 165)—at Sparta, Helots who attended the citizens or Perioeci to the field (*Xen. Hellen. iv. 5*).

1124 δενίς.] The *deinish* was properly a large round shield (*oikoudn, ἱππος, ἱππος, ἱππος*); as distinguished from the oblong shield, *θήρας* in Homer,—δενίς, or, later, *θήρας*, in prose,—Lat. *mascotum*. The heavy-armed soldier carried the oblong shield, *θήρας*. But *deinish*, as a general term, was often applied to the hoplite's shield,—e. g. in the phrase *δενισίας ἀνδρικόν*. 1125 *φύλας,...*ἀνθρώπιν. *] The hoplites wore a helmet and breast-plate, and carried a large oblong shield (*θήρας*) and a pike (*δέρος*). The light-armed soldier (*φύλας*) had no defensive armour, but wore merely a light uniform and carried a sling or bow. Intermediate between the *θήρας* and the *φύλας* (or γαμοφύλας) were the *πέλαστα*. These carried a small leather shield (*φελέα*) and a lance (*λάγχης*).—The singular *θήρας* in the sense of 'shield' is rare: but cf. Böckh *Corp. Inscrip.* i. 604, oμόν γαμοφυλα την θήρας.

1124 οδόν τις ἔχειν κ. ξ. Α. '...how terrible the courage that inspires thy tongue! —implying that his courage resides in his tongue alone.

1125 ξίν τοίχην. *] i. e. with justice on one's side; cf. v. 765, χίν τοίχην *Philo. 1351*, ξίν τοίχην τοῖν οὖν εἰκνεί ροέσθω基本原则. 1126 ἰσόνα. *] For the plural, cf. v. 837, *σχινή*, *nouit*

*ἀρείωρα.]* Elmsley's *arareia* would spoil the point of the passage. Hermann compares Eur. *Ion* 1300 (Creusa telling her *living* son how she had exposed him in infancy to perish), *ἀρείωρα τοιχίωρα*; —i. e., 'unwittingly deemed thee to death.'
ΤΕΤΕΡΟΣ
καλλίνης; δειλον γ’ ειπας, ει καλ ζης θανατ.
ΜΕΝΕΛΑΟΣ
θεος γάρ εκεῖχε μα, τάδε θ’ οίχωμαι.
ΤΕΤΕΡΟΣ
μὴ νυν άτιμα θεος, θεος σεσωσμόνοι.
ΜΕΝΕΛΑΟΣ
έγι γάρ διά ψελλάμα διαμόναν νόμους;
ΤΕΤΕΡΟΣ
ει τούτ’ θανάτης οίκε δέ θάπτειν παράν.
ΜΕΝΕΛΑΟΣ
τούτ’ γ’ αυτός αντιός συλαμβάνειν ού γάρ καλόν.

1128 τέθησαν. ] 'To this man;' from his point of view,—as far as his intention was concerned. Cf. v. 970, θεος τίθησαι, note. In an epigram quoted by Lobeck from the Anáb. Palat. 276 Arion says, θανάμεως δειμότων, ζηχέτων στήμεθα. For a clearer expression of the thought, see Eur. Alc. 666, τίθησι τετελούν τετελούν τετελούν τετελούν τετελούν, τετελούν τετελούν τετελούν τετελούν. Μ. 219 μὴ νυν άτιμα. ] To refuse the rites of sepulture to a corpse was to dishonour the θεόν θεόν, who claimed it, and who resented a delay which detained the deid, their lawful charge, in the realm of the θεοί θεοί. See Ant. 1970, where Teiresias charges Creon with the double impiety, (1) of having buried the living, (2) of having denied burial to the dead. ίσχε δε τεν άτιμωσθεν ενθεοθεσθεν δειμώσθεν, δειμώσθεν απελθώσθεν. For τετελούν, τετελούν, θεοί θεοί, θεοί θεοί, θεοί θεοί, always long: τίθησαι, etc., in the Tragedians either long or short. Sophocles makes it long in five other places—EL 616: O. T. 644, 638: Phil. 1140: Ant. 708.

1130 έγι γάρ διά ψελλάμα...;] 'What, I quarrel with the laws of heaven?' For γάρ in indignant questions cf. Αλ. Νέαρ. 1159, έγι γάρ διά χαθιφ...; Ασσ. Ch. 895, ταπεινοποιήσας γάρ τουνακώσεις έμαθι; Μ. 211 ει...οίκε δέ. ] Sc. ψελλάμα διαμόναν νόμους.—ει...οίκε δέ, and not μὴ έστι, since οίκε δέ coalesces into the single notion of οίκε δέ. Cf. Η. ΧΧΧΙ. 295, ει δε τε τε οίκε δέ...: Lysias p. 13, 72, ει μεν ειδον οικε δέ... φων.

1132 τούτο γ’ αυτός αγρευ. ] Cf. v. 338, note. The addition of αφευν here conveys a certain tone of impatience and indignation: —'you come and forbid me to bury the dead.'

1133 τούτο γ’ αυτός αγρευ...] Cf. Ασσ. Αγομ. τοις γ’ αυτοίς αγρεύοντις νόμασσαν: P. V. 924, ει γ’ αυτοίς αγρευ...: Ασσ. in Citz. p. 87, καταλαθέων την αυτής αγρεύοντις κυσανειαν. For αγρεύοντις ασευτερευοντις, cf. EL 202, καθα... αγρέων ασευοντις: and so O. T. 138, Ασσ. Ch. 213. Also ουκααιρεύοντις, etc., O. C. 929, etc.

ει γάρ καλόν. ] A public enemy, υδάμοις, was hostile not only to the citizens of the country with which he was at war, but to its gods. In
the event of a successful invasion, the temples of the local gods would share the fate of the citizens' homes. Religious sentiment therefore dictated that vedas should be left unburied, since they lay under the care of the gods whom they had revered. It is by this reasoning that Creon, in the Antigone, defends his refusal of burial to Polyneices. Cf. Aesch. Thes. 1200, ἓπος ἰξι καὶ τὸν θάνατον μετάφερεν [ἔδωκεν τῷ θυρήσῃ: 'even in death will Polyneices lie under the ban of his country's gods.' Tennyson does not contend that vedas should be buried. He only contends that Ajax was not vedas (though perhaps ἵππος) to Memnon.  

1133 σοφόκλεος ὁδοῖος] 'Confused thee' (as in emphatic—then, a Greek chide.) Cf. Her. L. 132, ἄνετοι ὅ τι μισόταξεν τοὺς 'Ἀθηναῖος ὅπλας καὶ 'Ἀθηναῖος ἀντίκειτα, 'placed himself before him and mocked him.' In the difficult line, Aesch. P. F. 356, τίς ἐν ὑπὲρ διώκει τοῦτο, Lobeck proposed ἵππος (cf. Aesch. v. 892).  

1134 μαστοῦν ἐκεῖνον] 'No love was left between us.' Schaefer remarks that the chief emphasis is upon μαστοῦν: 'It was one who hated him that he hated.' This seems hardly true. The words state simply that the feeling was reciprocated. Neither word was more emphatic than the other.  

1135 ἵππος ἐν τῇ δικαστικῇ ἑκατέρα ἑνὶ τῶν ὑπόθελον. by suborning votes.'—Ἀθηναῖος ὅπλας, 'the defender of a person,' would not ordinarily be an admissible phrase: but here ἵππος...φόρωσι is merely a rhetorical periphrasis for ἀναπτυχθήσασθαι τὸν ἑαυτοῦ φόρον.—μαστοῦν, 'making votes;' obtaining them by underhand means among the chiefs who formed the tribunal. Cf. v. 446, ἄρρητος τότε, the Atrides 'gained the arms by ἀνυδρία' for Odysseus: Pind. N. VIII. 14. ταλαιπωρηκαὶ μισοῦσαν Οὐσίων ἑαυτὸν ἠμελητριβόμενος, 'by underhand voting the Greeks paid court to Odysseus,—τοιούτου, because hidden influences had been at work.—Schaefer gives 'juggling with the votes,'—with an allusion to the φόρωσι or φόρωσιν who made pebbles or balls change place by sleight of hand—as if the Atrides had counterfeited the votes dishonestly, shifting to the side of Odysseus votes which had been given for Ajax. But (1) it does not appear what ἵππος 'making' φόρα, has to do with φόρωσιν or φόρωσιν.—(2) Ajax nowhere speaks as if the chief against him were a sham result, due to actual tampering with the voting urn. A majority of votes was in truth against him. What he complained of was that each state of opinion among the chiefs should have been brought about by the canvass of the Atrides. Cf. v. 446, ἄρρητος 'Ἀργοῦς ὅπλας διεργάζεται.'  

1135 οὖν] Cf. Her. XX. 42, ὕποτιμον ἡμὶ ὄντι ὄντι ἐφοδιάζομεν.—οὖν,
ΤΕΤΕΡΟΣ
πώλη ἄν καθή λάβεται σοι κλέψεις κακά.
ΜΕΝΕΛΑΟΣ
τοῦτ' ἄν ἄλοι ὁδοιος ἄρχεται τις.
ΤΕΤΕΡΟΣ
οὐ μᾶλλον, ὡς δεικτή, ἢ λυπήσομεν.
ΜΕΝΕΛΑΟΣ
ἐν σοι φράσεω τόνδ' ἐστὶν αὐτῷ θάπτον.
ΤΕΤΕΡΟΣ
ἀλλ' ἀνταποδείκτο τοῦτον ἢ τεθάγηται.
ΜΕΝΕΛΑΟΣ
ἀδη ποτ' εἶδον ἀνδρ' ἄφαι γλαύσας θραυσ

'disappointed in you,' but, 'by you,'
'at your hands.'

1137 τόλη ἄν...κακά.] i.e. You are
gnave enough to have a secret
hand in many a transaction that out-
wardly looks fair. For ἐπετευκακα,
'to commit sly knavery,'
cf. v. 189, note. — Schneider,
καλάς, i.e. 'cleverly enough,' ἀρισ-
τέρος. But the repetition κακά...κακά
suits the bitterness of Teucer's
anger.

1138 τοῦτ' ὑπ' ἄλοι.] 'That
saying tends to pain for some one'
(i.e. for thee). — Ἴνα, 'Not to greater
pain, methinks, than he will inflict;
I.e. if you use force against me, you
will do so at your peril. — For this
sinister meaning of τοῦ, cf. Ἀλ. 1751
(Haemon says), ἃς ὥσιν ἄπαθήν, καὶ
ἀθάνατος ἄν οὐκ ὑπάρχει.
— Creon: ὡς ἡ ἑο-
πάντεις ἐστὸ ἐπετευκάκα θραύσι;
'dost thou threaten me?'—shewing
that by τοῦτο he supposed Haemon to
mean Ἰτ. — Ἀλ. Ἁμ. 553 (Xanthias,
who thinks that his theft is about
to be exposed)—κακόν ἐξαίρει τις.
— ΠΙΝΑΧ. καὶ ἄρας τὲ κρίνε κατανοῦν... ΧΑΝ. ἱστοῖς τις ἱστεῖ; (i.e. Ἰτ, ἵδα).—Here v. 1138 might well
mean, 'some one (i.e. I) am getting
angry' but the next verse shews
that τοῦτο = τοῦ.

1139 λυπήσομεν.] oμ μᾶλλον ἄν
ἀλοι ἴδιο τοῦτο ἄρχεται (i.e. λυπ-
ήσομεν) ἢ λυπήσομεν.

1140 τοῦτ'...θάπτον.] This con-
struction sometimes admits a second
accus. of the agent: e.g. ὡς ψα-
πτέρων τὸν ἄνθρωπον ὡς ἔδει ὡς
θάπτειν τὸν: Plato Gorg. p. 507 D, τῶν
ποιημάτων ἐξαιρέσεις ὤπει συνέφορεν
δικαιών.

1141 ἀνταποδείκτο τοῦτον ὑπ']
Χειρ. Χειρ. π. 23, τὸν Δαίδαλον
οἰκαὶ ἀνέγας ὑπ' ἑπεμφάνεσθαι
δολαλοὺς;

1142-1149. His rough veto hav-
ing been met by a retort, Menelaus
changes his tone. He endeavours
to give sarcastic point to his final
menace by couching it in an apo-
logue,—an attempt of which the
effect is injured by the anger which
breaks out in the last three lines.
Teucer replies with an apologue
parodied from his adversary's, and
more forcible owing to the speaker's
better command of temper. Ilustra-
tions of this kind were often: Hes.
Οἰ. 340, τον δ' ἀλοι βλήσθαι ἐπιν
ἀργεῖ τοῖς κατ' αἰώνας γενέσθαι ὥστιν τοῦ φρενίς προ-
δείκτον αὑτὸν, κ.κ.λ.
Having urged them on to sail, literally 'in regard to sailing.' Cf. Plato, Lact. p. 190 E; they advise to stay at anchor. 'I am responsible as to (for) your having answered' Xen. Anab. II. 5. 22, ἐρως ἢ τὸν θέον οὕς ἐκτείνον, τὸ τοῖς Εὐδοκεῖται ὅτι πάλιν γένουσα. This construction is more common in the negative form, τοῦ μόνος, (ἀφοῦ τοῦ μόνου).—Cf. Madvig Synth. 154 b 2.


1144 Ἐν εἰσόμενοι καὶ ἐν ἀετοῖς ἕως (of my part, in my actions) ὁμολογέω. ἐν...ἐν. Cf. v. 525, not. εἰς ἐν καὐτές. ] The imperfect and often denotes what was wont to happen: the use of the aorist with ἐν in this sense is rarer. Cf. Xen. Cyrop. VII. 1. 10, Κόρος,...δύναται ἔρχεται των τέκνων τοῦ ἐν ταῖς τελευταία, τοὺς μεν ἐκείνους ὑπὸ τοὺς τοῦ συναφοῦς ἐπειδὴ τοῖς καὶ τοῖς ἄλλοις αὐτῶν ἐδίκαιες ἐν τοῖς ἐπειεῖς, κ.τ.λ.—Madvig Synth. SC. 117 b 2.

ἐν καταραίᾳ. Cf. v. 562, τὸ πάντα τῆς ἐγκαταράμεως.

1145 ὡς...ἀμαρτοῦν. ] with the genitive properly = 'from under' (e.g. ἀποτελεῖται ὡς ἀπὸ παφράντος στέκει, Eur. Andr. 442). But the idea of motion often disappears, e.g. Plato, Phædr. p. 249 A, τὸ νῦν γῆς διαστήμα: Eur. Hec. 346, διήθησαν ὡς...ἀμαρτοῦν κρίστως. This is sometimes called the 'Attic' genitive.


1147 καὶ σὲ καὶ τὸ σέ...] An. 573, ὡς...καὶ σὲ καὶ τὸ σέ...τοι λέγοις.

1148 σημερόν νέφους. ] 'The danger which now seems to you slight and distant—a mere cloud—speak on the horizon—may yet burst in fury upon your head.'

1149 τῆς πολλῆς βοήθει.] The fresh accusative serves to resume σὲ, τὸ σῶσεστα, at the end of a long clause: cf. v. 1064, αἰτῶ...σῶσε, not.
ΤΕΤΚΡΟΣ

ἀγα δε γ’ ἀνδρ’ ἄκουσα μερίας πέλιν, δε εν κακοίς ὑβριζὰ τούτο τῶν πέλας. κατ’ αὐτόν εἰσιδόν τιν ἀμφερῆς ἔμοι ἄργην ο ὅμως εἰπτο τοιοῦτον λόγου, ἄνθρωπε, μη δρά τοις τεθηκότας κακοίς εἰ γαρ ποίησαι, ισθι τημανοῦμενοι.

τοιοῦτ’ ἄνολοβον ἁνδρ’ ἀνοιξίας παρέν. ἐρε δε τοι νυν, κάτιν, ὅπε ἐμοὶ δοκεῖ, εἰδέλε τὸν ἄλλος ἢ σύ. μων ἡμεῖσιν;

ΜΕΝΕΛΑΟΣ

ἄκουσα καὶ γαρ αἰσχρὸν, εἰ πόθεν τοις λόγοις κολάξεων φιλαξιόθει παρῇ.

ΤΕΤΚΡΟΣ

ἀσφερώτι νυν. καμοὶ γαρ αἰσχρότον κλίνω ἀνδρός ματαλον φλαῦρ’ ἐπὶ μυθουμένον.

ΧΟΡΟΣ

δοται μεγάλης ἕριδος τις ἀγάν.

In this place ἔκρηκτα has no special force; that is, is not an antithesis is intended between an oral warning and a written warning by message. But in a general way it makes the description more graphic and vivid. It helps to dramatise the incident. 'In such a sort he warned the unhappy man before him.'
SOPHOCLEOTES

1164

ἀλλ’ ὕστερα, Τεῦκρε, ταχύνεις
στεφανον κολεω κάπητον τιν'. Ἰδών
τιμήν, ἀθανατός τὸν ἀδελφόντος
τάφον εἰρήνατε καθίζεις.

1165

ΤΕΟΥΚΡΟΣ

καὶ μὴν ὦ στέφανον καιρὸν οἶδα πληρίως
τάφους ἅμαρτες τοῦτοι παῖς τε καὶ γυνὴ,
tάφον περιστελέφατε δυστήμων μεκροῦ.

1170

δὲ παῖ, πρόσελθε διήρο, καὶ σταθεὶς πέλας
ἰδώτης ἐφοίνικε πετρός, ὃς ὦ ἔγωγατο.

plication, e.g. ἁμέν ὅφειλεν, El. 1441, ἔσχον ὅφειλε, Eur. Phoen. 320, μᾶρ̣χαὶ ὅφειλε, Id. Andr. 725.

The position of the enclitic before ὅφειλε may be accounted for on the ground that μάρχα ὅφειλεν = ἔσχον ἄδελφον. When ὅφειλε precedes its substantive, some emphatic word has gone before to which it may be joined: e.g. Dem. Phil. p. 123, ἔστιν τιναν τὸν τίταν θεόν = θεοῦν. Plato Philol. p. 116 A, οὕτω ἡγοῦσας οὕτω ἐν τῇ λείψει.

1165 οὗτον = εἶδον. Od. VIII. 442, καὶ τὸν τὸν πάμα: Theoc. XV. 2, ἔχειν οὕραν, Εὐβοῖα, αὐτῇ (a chair, Eunoe!): Cie. ad Att. v. 1, antecessum Statium e plurimum nostris videt.

1166 βροτον τὸν ἀδελφοντον = τὸν βροτον ἀδελφοντον. Cf. Ο. Τ. 139, ἄναθεν δ' θαυμαζον: El. 1486, ἐπίκεισιν ὤ μᾶλλον.

1167 τάφον εἰρήνατον. 'His dark, dank tomb.' σφίσθεν, from σφίζει, mould (σφίζω, σφύζω) is an Homeric epithet of the nether world,—a region where there is no play of sunlight or stir of life,—where all things moulder in a damp, lonely gloom. Π. xx. 65, οἰδε (Ἀδον)... σφίδεκεν, σφίσθεν τα το στυγένειν δεῖ τον τα: Od. x. 512, αὖ ἀδικοὶ οἵ σφίσθενεν Βιργ. Aen. vi. 466, loco simile satis, the 'rough and mouldering wilderness' of the nether world. In the phrase σφίσθεν τάφος the thought is of Ajax rather as a dweller in the shades than as a tenant of the tomb.—The grammarians who explained σφίσθεν by σφίδεκεν probably confused it with φίδεκεν,—unless their interpretation was a mere guess.

1168. Enter TECMESSA with EURYSAECES at the side door on the spectator's right.—At v. 973. Tectemess had returned to the tent to seek Eurytaces. Tancer on arriving had sent to fetch them, in order that they might be under the protection of the Salaminians (v. 985), καὶ μήπω. 'And lo!'—The phrase καὶ μήπω is regularly used in drawing attention to a new comer. In such cases μήπω, 'however,' retains just so much of its usual adversative force as is implied in starting a new topic. Cf. El. 78, καὶ μήπω... ἢδος... ἀπεναντίας ἔδωκεν ἀλλήλους,—'Now methought I heard.'

1169 καιρὸν.] 'The fittest' moment. Π. xiii. 615, σφίσθεν δέλεος σφίσθεν ἀνυδατικός ἄρος, ἐν τῷ λέγοντες τοίς, 'struck the forepiece of the helmet just under the plume!' Thuc. ii. 3, φιλότικον ἐστι στάτα κόλασι πόλεως τῷ περιστροφῆς, 'the moment of dawn.'

1170 περιστελέφατε.] Cf. v. 924, συγκαθαρισμένος, note.

1172 Λεόντας.] As a suppliant to the Greeks,—in the name and under the protection of Zeus Iothoun,—to permit the burial. While Eurytaces knelt in suppliant posture beside the body, and clung to it, it
could not without impiety be maltreated; for that would involve the forcible removal of the lofruit. In the Hesiod, Odysseus, intent on carrying away Polyxena to her death, contrives that she shall not formally supplicate him, and thus avoids a sacrilege—"I see thee, Odysseus, hiding thy right hand under thy robe, and turning away thy face, that I may not touch thy beard: Be of good cheer, thou hast escaped the god of my supplication," (i.e. whose anger would have visited thy rejection of it)—

1173 ὡκο...προστρέψας] Cf. Aesch. Eum. 41, where Orestes is discovered at the altar in the Delphian sanctuary, "ὤκες ὡκον προστρέψας,"—i.e., kneeling, and holding in his left hand "a tall bough of olive, piously crowned with an ample fillet of white wool." The λευκοτριφές, ἐκρίστετο λευκόπλακα was always held in the left hand: cf. Aesch. Suppl. 191: the right hand was raised in prayer. Here the offerings of hair replace the usual symbols of supplication.

1174 κάμα. An offering, not to Zeus Ταῖτες, but to the dead man's spirit, which is thus invoked to assist in protecting the body, its recent home. Cf. H. xxiii. 135, ὧδ' ἢν πάντα πᾶσιν καταλείπων, ἵνα τειχίσκων | συνέσπερ: El. 448, ὧδ' ἢν θεοῦ κράτος βούτρησαν ἡκα τούτων; ὧδ' ἢν πάντα... ἤσθε αὐδή ("to our father's spirit."

τρίτος] Three being a lucky number, τρίτος is often added to note the completion of that number, as a happy omen: e.g. O. C. 7, ἢσθε...χάλιτε...καὶ τὸ γενειον τρίτων: Aesch. Eum. 128, Παλλάδος καὶ Αθηναῖς ἔστω, καὶ τὸν πάνα κράτων τρίτων | Ζωώρος. (Me- nander ironically, Sent. 391, ὃσον καὶ τὸ τώρα τὴν τρίτον κατασφ.)

1175 θεῖόν: 'The symbol of the suppliant: θεῖόν, insigne, the distinctive attribute and badge of the suppliant,—that on which he relies to proclaim his quality. Cf. Eur. Suppl. 1010, τῷδε τὸ θεῖόν, "the bed of fire, mystery of Zeus."

1176 ἀποκεκομ. For the optative cf. v. 521 nota.

1177 ἄνατες ἄνατες χρώσας.] 'Perish out of the land, and find no grave.'—ἄνατος—disappear by an abrupt and violent death; (ἄνατος ἄνατος: cf. v. 517. The phrase ἄνατος χρῶσας ἄνατος may have been suggested by the Athenian custom of denying to persons executed for treason a burial within the confines of Attica. Thus Phocion—executed for treason in 317 B.C. ἄνατος χρῶσας ἄνατος: his body was carried out of Attica and burned in the Megarid (Plut. Phoc. c. 36). With this thought in his mind, Sophocles appears to have written words applicable only in a figurative sense to the case of a Greek fighting far from home in the Troad: in such a case, ἄνατος χρῶσας could mean only, 'to pass abruptly (by a violent death) out of the land.'—There are two other versions:—(1) 'Be driven vanquished out of the Troad, and (eventually) find no grave.' But though ἄνατος be proleptic, we cannot suppose an intérê on the occurrence denoted by ἄνατος and the state denoted by ἄνατος—
(a) 'Receive no burial, and be deprived of rest in the soil,' so that 
\[\text{έκραξεν, ἵππως ἰξημένων, ἔραξεν τοῦ ἐγγὺς τίμων πλάκων.} \]
εἴδυτο, ἵππως ἱλαστεὶς, μηδὲ σε 
κηρύσσῃ τις, ἐκλὰ προστεθὼν ἰχνο

τούτῳ μὴ γυναικὶ εἰς ἱππόν τίμων 


ΧΟΡΟΣ

τίς ἐρα νέατος, τι ποτὲ λάβης πολυπλάγιτας ἐκείνων ἐρείμικ

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1180

πᾶς...μέθην, note.—Madvig Syst. 
§ 127 B 2.

1184. Ἕκτ. THURIA.—End of the 3rd ωὐνομάω, which began at 
v. 719.

1185—1191. στροφές τιτουρό. Cl. 
v. 596, note.—Che. 'When are they 
to cease,—the weary years of toil 
before Troy? Accursed be he who 
first taught Greeks to war! Yes, 
that man made desolate the life of men; 
his name is not taken from me 
the joy of garlands, the deep joy of 
the wine-cup, the sweet noise of 
flutes, the softness of nightly rest. 
So I lie uncareed for, my hair 
down with night-dews, whereby to 
remember dreary Troy. And once I 
had a champion in Ajax; but now I 
have become the victim of a dark fate. 
Oh to stand beneath Sunium's cliff, 
and wait a greeting to sacred 
Athens!'

1185—1191. Metres of the first 
στροφήν—

Vv. 1185, 6. τοῖς πρεσβύτοις | ἔτι 

Vv. 1187, 8. οἱ ἔριες ἔριες 

Vv. 1189. πορτεῖον ἔτοι ὑπερτόριον: 

Glyconic verse of molossus and 
choriambus.

Vv. 1190. ἐπίποδης ὑπομέναν: Glyc

Glyconic verse of bacchus and 
choriambus.
1192] ΔΙΑΣ.

τὰν ἄκουστον αὖν ἐμὲ δορυσοφίτων
μύχονι ἄταν ἄφωνον
ἀν' εὐρέθη Τροίᾳ,
δυσταναγ νειδὸς Ἑλληνωσ;
ὁφελε πρότερον αἰθέρα δύναι μέγαν ἡ τῶν πολύκοινον 'Αδαν

V. 1191. δορυσοφίτων ἠνὼ τῶν Ἑλληνῶν; anacrusis; choriambus; epitrimit.

1185 τοῦ ἄρματος.] 'When, I wonder, will it be completed—at what period cease—this series of unquiet years?' The same question is asked in two different forms successively:—viz. (1) τοῦ ἄρματος ἄρμαμι λέξει; 'What will be the final and concluding number? What number of years is yet to run?' (2) τοῦ ἄρματος ἄρμαμι λέξει; 'at what period will the series end?' Cfr. Eur. Hellen. 167, τοῦ τοῦ ἄρματος αἰσθάνεται,—ἐν τοῖς φῶνοι.—Others regard τοῦ ἄρματος λέξει, not as two distinct questions, but as two questions fused into one; like Homer's τις τῶν ἄρα ἄρματον ἐν ἄρματον. II. xxxi. 150.

1186 τοῦ ἄρματος.] Fraught with restless toil,—sallies against the Trojans, or forays in the neighbourhing country.—Not (as others take it) 'oft returning,' 'oft-revolving,' years.

1187 τοῦ ἄρματος.] For the article cf. Ion. 166, τῶν ἄρματος οὕτω ἄρματος εἶναι: Plato Apol. p. 18 C, οὐδέν...τοῦ τοῦ φῶνος κατακλώσθαι οὐ δυνατοί εἰς τοὺς κατακλώσθαι. In the last edition of Schneidewin ἄρματος is altered to the poetical form ἄρματος (cf. ἄσώτορα, λούθη, ε.τ.λ.), which corresponds more exactly with the antistrophoe, κάδρος ἄρα, v. 1195, but is not necessary to the trochaic monometer (ι.ι. = ι.ι.ι.)

1192 δορυσοφίτων.] (1) δορυσοφίτων, formed as if from a verb δορυσοφία, is read by Dindorf in Eur. Hellen. 774. τοῦ ἄρματος δορυσοφίς ἑτέρων ἢν τινα ἄρμαμι שו ויאו ויאו, (where the old reading δορυσοφία violates the metre of the antistrophoe, v. 781, ἄρματον ἄρα τις εἰς ὥσσις).—(2) Lobeck, δορυσοφίτων, reading δορυσοφίς εἰς ὥσσις for δορυσοφία ἄρματον in v. 1195. (3) Nauck, in Schneidewin, 5th edit., conjectures δορυσοφίς, and in v. 1195 ἄρματος 'Ελληνως ἄρα, omitting κάδρον. For the phrase δορυσοφίτων μύχονι, cf. Eur. El. 444, δορυσοφίτων μύχονι: Asch. Ag. 394, 'Ελληνως δορυσοφίτων: Theogn. 987, (ὑπό) αἷον ἀνάμωσται δορυσοφίτως ἵνα τις τίμηται δορυσοφίτως. 1190 τοῦ 'Ελληνος Τροίᾳ.] 'The wide (plains of) Troy: 'εὐρέθη from 'εφός, as τραχήθηκε (a var. lect. in Arist. H.L. v. 17.8), from τραχύς, and τραχήθηκε (quoted by Lobeck) from τραχύς. The Scholiast derives it from τράχως: 'ὑπακούσα καὶ τράχως τοις 'Ελληνοις' (cf. v. 1167, εὐρέθη, note, i.e. 'a seat of gloomy, mouldering inactivity;' but this view hardly needs discussion.—There are several readings of this verse: (1) Lobeck, and Schneidewin (5th edit.) with the MSS., ἄρα τῶν τοῖς τράχως τραχύς: in v. 1197, οὐ διώκει τράχυς τραχύς:—an amphibrach, ἄρα τῶν in v. 1197, answering to an anapaest, ἄρα τῶν in v. 1190, and the middle syllable of τράχως answering to the two short syllables τράχως.—(2) Ahrens, formerly followed by Schneidewin: ἄρα τῶν τράχως τράχως τράχως: in v. 1197, οὐ διώκει τράχως τράχως. Here the metre is inexact, ἄρα τῶν τράχως τράχως answering to ἄρα τῶν. (3) Hermann's conjecture, ἄρα τῶν τοῖς τράχως τράχως τράχως: in v. 1197, οὐ διώκει τράχως τράχως τράχως, ἄρα τῶν—Homer's ἄρα τῶν, 'cloudy,' 'murky.' (4) Lobeck's conjecture, ἄρα τῶν τοῖς τράχως τράχως τράχως: in v. 1197, ὡς τοῖς τράχως τράχως τράχως. (στερεός, 'spacious.')

1191 ἄρα τῶν τοῖς 'Ελληνως.] Accus. in apposition with the sentence: cf. v. 559, χαμήναι, note.

1192 αἰθέρα δύναι μέγαν.] 'Had
passed into the wide air,'—had been snatched from earth into the clouds,
—deformed in wonder, deformed in wonder.
—Ever, had plunged into the air of the sky; cf. Eur. Med. 1566, ὜ππον ἐπὶ
ὑπὲρ τοὺς ἄνθρωπους / ἐπὶ τοὺς ἄνθρωπους.
καί οὗτοι ἐκεῖνοι ἀνθρώπους.
εἰς τὸν τοῦτον κόσμον
οὗτος βαθιάν κυλάειν
choriambic dimeter.
V. 1191. ἔφη βάθιος / τὸν ἱερὸν
κοιλὶ: the same, hypercausal.
V. 1192. ὕππον ἐπὶ ἔλθον ἐπὶ τοὺς ἄνθρωπους; the same, with anacrusis.
V. 1193. ὅποιον ἐστὶν / ἐνίκητος;
choriambic dimeter.
V. 1194. ἔρχεται διάδρομος: daedalic
dimeter.
V. 1195. ἔφη βάθιος / ἱερὸν
κοιλὶ: the same, hypercausal.
V. 1196. ἔφη βάθιος / τὸν ἱερὸν
κοιλὶ: the same, hypercausal.
V. 1197. ἔφη βάθιος / τὸν ἱερὸν
κοιλὶ: the same, hypercausal.
V. 1198. ἔφη βάθιος / τὸν ἱερὸν
κοιλὶ: the same, hypercausal.
V. 1199. ἔφη βάθιος / τὸν ἱερὸν
κοιλὶ: the same, hypercausal.
V. 1200. ἔφη βάθιος / τὸν ἱερὸν
κοιλὶ: the same, hypercausal.
(1241) Although such questions as these are left open, the answer is clear enough for our purposes. Plato's Republic, P. 436c, says: "If a citizen is not of the best class, then he may be abolished." The same statement is made by Aristotle in the Nicomachean Ethics, 1116a. The statement here is that of a man, not of a god, because animals are not governed by the same principles as men. However, it is assumed in all cases that the god is the only one who can be abolished. The god is the ruler of the world, and it is in his power to destroy the city or to replace the citizens. Plato's statement is similar, but it is not as clear as Aristotle's. Aristotle's statement is more precise, and it is based on a more general principle. The statement here is that of a man, not of a god, because animals are not governed by the same principles as men. However, it is assumed in all cases that the god is the only one who can be abolished. The god is the ruler of the world, and it is in his power to destroy the city or to replace the citizens. Plato's statement is similar, but it is not as clear as Aristotle's. Aristotle's statement is more precise, and it is based on a more general principle.
τοις μεν, τις δέ οὖν τέρψει ἐπίσταται;
γενόμενοι δὲ ὅλας ἔστω καὶ ηὐδοὺν
πρόθεμα ἄλλοντον, ἀκραὶ υἱὸν ἥλιου Ἡσυχίαν,
τὸν ἱερὸν διακεκριμένον Ἀθάνας.

ΤΕΥΧΡΟΣ
καὶ μιᾶς έδειχνε τῶν στρατηγάτων
Ἀγαμήμονος ἕμιν διάφορο τοῖς ὀρμωμένον
δῆλος δὲ μουστὶ σκαίνει ἀκλόκοτα στόμα.

Τακ. Germ. X. (the sacred horses of the German tribes), Publice alius auter
σιδέρας nephron τοις, κανακία, κανελία,
το ὑπό νευρικά εἰσπίνοται...

1218 τοις...] τοις (τοις) τοις τεινὶ τρίβημα, 'where a sea-cave
1219 ἀκραὶ ποιον πῶς Ἡσυχίαν.]
'Level top': lit. 'topmost level':
το Φίλιππον οὗτος Ἡσυχίας: Τεχ. Bacch. 397, πάντως σιν ποιον αἰσθητὸν
δίκαιον πῶς Ἡσυχίας (οὗ Παρνασσός).

ΣΟΦΟΚΛΕΟΣ.] Voyagers from the east
1220 could first descry from Sunium the
σπαρτοῦ καὶ αυλητήκες τοῦ Αθηναίων Προμέχης. — the bronze sta-
τέσσαρας τάξεως, ἡ Ἐρμίδας θύρα...διὰ τὸ 'Αθη-
νία, 'promontory of Athens.' There
1225 was a chapel at Sunium to Αἴολος Ευρύσκει, and also to Poseidon,—
εὑροὺς τοῦ, κυβερνεῖ, τὸν προμηχήν Κελεμόν. — by voya-
ταταράν Ατταράντης, Σεμερίτης, Τι-115
1230 Ερμίδας τῆς Κελαμοῦ.

1232 προσέκοψαι.] τοποθετούσων προσέκοψαι
might have been expected; but the
ὁπιτεύετο επὶ χαρὰ καὶ ἐφικτοῖς
οἰκοδόμησιν, τῆς Μιθρείας γυνή
τετ. Α. Στρ. 324, εὖν γάρ τινος καὶ ὑποδέχθην τετελεῖσθαι, τοῦτον ἡ ναὸς Ἡσυχίας... 'For the custom of

1235 τελευκανθεὶς, τοποθετούσων ἡ Αἴολανον.

1239 Ἐρμίδας τοῦ] καὶ ἄλλοις... τοῦ Αἴολον
'Perverse,' — full of prejudice and narrow animosity. Cf.

1240 τετελεῖσθαι.]

1242 καὶ Ἀθήνας τούτον.] Isocr. Panath.
1245 τόπον καὶ ἡ Αἰολός ὅπου
to τετελεῖσθαι, καὶ Μιθρείας τοῦ
tοῦτον. Ovid. M. 111, 261, οὐκ ἐμε-115
1250 γαμάν αἰώνιον σεβόμεν.
ΑΙΑΧ.

1236 — 1315. Enter Agamemnon.—Agam. 'And is it thou of whom I hear this insolence—thou, the son of the slavewoman—who deniest that Ajax was subject to my rule? And who was Ajax? Because the arms of Achilles were awarded to Odysseus, we are ever to be assailed by Teucer's clamours, or stabb'd by Teucer's slanders! This shall not be: learn to know thy place. Bring a free man to plead thy cause: I know not thy outlandish jargon.—They. O shame that such services as thine, Ajax, should be slighted thus! O reckless braggart, when the flames were wrapping our ships and when the Trojans were in our camp, who saved us then? When an opponent for Hector had to be found, who was it that confronted him in single fight? And at the side of Ajax stood I, the slave,—if the son of Telamon and Hesione may be called a slave by the son of the Phrygian stranger Pelops and a false Cretan woman.—Know that thou wilt touch this corpse at thy peril; better for me to die in such a cause than for the sake of thy brother's wife. Then look to thyself: if thou medlest with me, thou wilt repent: thy rashness.'

1236 τα δευτερωματα. — These blistering words (of which I have heard); not like τα δευτερωματα, note.


1238 τον του, κ.τ.λ. — Ant. 449, σε δε, σε την πετουσαν ει τεθην αθρα.

1239 El. 1445, σε τον, σε κρινει, πει σε, την ει τη φωτοι χρησαιειν.

101 τον ει τη αιχμαλωτισαν. Cf. vv. 1013, 1020, note.


1241 φεις = σε θεση. — ἢν. νομ. 34. οδηγης ἐμεινε ει των δαφνων. ἦν και δικας φήμα κ.τ.λ. In this sense ἦν is usually followed by the perfect: but also by the aorist in sense of perf., El. 38, Ant. 170.

1242 οδηγης ἐν...τοι μοιτερ. — When, being naught, (ill-born, cf. v. 1094,) thou hast stood up for him who is as nothing (dead). Cf. v. 767, note. The phrase ο μηδε (El. 1166) is used indifferently with ο οδηγης (Eur. Philom. 508); but, while the latter is a blunt, direct expression, ο μηδε has always a bitter, derisive tone;—'he who is as nothing,' 'no better than a cipher.' For μηδε εους of the dead (or the doomed to death), cf. v. 1275: El. 1166: Eur. Andr. 1077, εους οδηγης αναλαμφοσ.

1243 καθες υποτρηφισας, κ.τ.λ.] This is an exaggeration. Teucer had not, in fact, denied the general headship of Agamemnon over the independent princes who joined the expedition. He had merely denied the claim of Menelaus to any authority over Ajax. 'Thou didst sell 'hither' (he said to Menelaus, v. 1105) 'under the command of others,' (i.e. of Agamemnon,)—' not (like him) as 'universal chief.' The statement of
Telcer that Ajax came out at 1235 επέστο κρατών (v. 1099) was not inconstant with recognition of Agamemnon as president of the expedition. Each of the Greek princes, while acknowledging a common head, was at the same time an independent chief.

1233 Ἀχαϊῶν ὑπερ συν. i.e. ὑπερ Ἀχαῖων ὑπερ συν. Lesc. Ag. 515. Πάσας ὑπερ ὑπερ συνελχολη πόλεις ἐξελέγχεται, κ.τ.λ.: Cho. 286, ἀνεχο- σις ἐν ὑπέρ συνελχολη των.—The 1235 ellipse of the first negative, when 515 follows, is rarer in good writers. Ἀ- χαϊῶν ὑπερ συν would usually mean "of the Greeks, and not of you." See, however, Thuc. viii. 99, et θάνα- των ναι ῥήσει ὡς ταξιανάφηρεν...ὑπερ. In Lucian this use of ὑπερ is frequent, e.g. Var. Hist. I. 685, II. 683.—Cf. v. 244, βαυων καθεδρις ἀνθρωπ., note. 1234 ὑπερ εὐχα. Teucer had only said, επέστο κρατών (v. 1099).

Cf. v. 1232, note.

1235 Σωλών. For the term 515 applied to Teucer, cf. v. 1030, note. For the plural cf. v. 1234, note. 1236 τῶν κάπω τε καλαρεσμάτων, κ. ἡλ. "What (not τίνος, τοιο) was the man about whom thou art so loud and insolent?—καλαρεσμάτων 'hat set up a cry, is art loud.' so, with present sense, βρόχος, ἕλεγχος, λάδα, πέπαξ, μέθια.—ἀνθρω, "concerning," (a sort of partitive genitive, Madvig Syst. § 53) cf. Phil. 539, ἀνθρωπός πάντων ἐξέρεσαι, "I will ask (not from, but) about him" El. 517, ἔπο τι συνελευθερίαν γι' αὐτόν... Od. XI. 174, ἐρω μέν παντὸς τό τε κατά τίνα τῶν ἀνθρώπων.

1237 τοῦ βάστασεν ὑπερ ὑπερ τοῦ τεῦχος. "Whither went he, or where stood, that I did not?" "In what service did Ajax take part,—at what post of "danger was he found,—from which "I was absent?" Agamemnon assumes that his own original claim to supremacy could be invalidated only by proved superiority on the part of Ajax. "The presumption is that "I am commander-in-chief. It rests "with you to shew that my preemi- nence has been forfeited by marked "inferiority to Ajax. Can you point "to any instance in which he eclipsed "me?" When, at v. 1281, Agamemnon is accused of having denied that Ajax had ever stood on the same battle-field with him, Teucer is misrepresenting Agamemnon just as Agamemnon (v. 1234) misrepresented Teucer. —Hermann: "where did he go," &c. "where it was not "I that went?" i.e. "where did he "go, and not rather IT "i.e. "He "shared in no service of danger; I, "in all." Hermann lays stress on "v. 1281; but see above.

νοτ βάστασιν.] Lobeck and Schnei- dewin, τοῦ βάστασι. But cf. Porson in Eur. Hec. 1063, πάντα, τὸ κάμψα, τὸ βάστασιν,—"Hace verba inuit etiam Sophocles, Αἰ. 1237, τὸν βάστασιν ὡς τοῦ στρατοῦ; ubi τὸν βάστασιν recte habere videtur Brunckii codex, licet ceteri et Schol. ad 1253 τὸν "dentr. Περι enim quidem notat; τὸν "morum; τῷ in utramvis partem santi- tur."—τὸν τοῦ "for τὸ is common in late Greek: but where it is found in this "sense in good writers, it is often prob- "ably due to the fault of copyists: see "Liddell and Scott, s. v. τοῦ, where iaquoted a remark by the grammatical "Phrynichus: τὸν δὲ τοῖς ἀργάροις.

1249] ΑΙΑΣ. 163

περευν 'δουμεν των 'Αχιλλέων ἐπέλαβεν ἀγώνα 'Ἀργείωνες κατάξεω τότε,
εἰ πανταχοῦ φανερὰθ' εἰκα Ταῦρον κακόν[
κοι ἄροσιν τοῦ ὕποι ἕτοιμος εἶρεν ἄ ὁ τοις πολλοῖς ἁρακτὸν κρυτάδε, ἀλλ' ἄλιν ἡμᾶς ἢ κακοῖ βαλλότα τοὺς ἢ σὺν δόλῳ κατηχοῦσ' οἱ λαλημένοι.

ἐν τοῖσι μέντοι τοῖσι τρόποισ εἰκὲ ἡ ποτ' κατάστασις γένοιτ' ἐν αὐθανά κόμου,
εἰ τοῖσι δὲ γνώστιν ἰδιωθῶμεν καὶ τοὺς ἐπισθεν ἐς τὸ πρόσθεν ἄξομαν.

1239 περευν.] 'To our cost.' Cf. Eur. Bacch. 337 (ἔτεις) δόρων,
τερευάδος βελώνον ἐν θέσις ἰδέαν: Ἡ. 1. 1318, ὁ δωτρικὸς ἑγή, παρὰ]
περευν' ἰδέαν δωτρικόν.

δουμεν.] By syncope for δοῦμεν. So περευναι for περευναῖον: ἑκάστων (Π. Π. 342) plpf. for ἑκάστων, 'οί ἑκάστων,

1240 τόν.] Cf. v. 360, note.

1241 πανταχοῦ.] 'Come what will,' 'in any case,' i. e. if any one, save the candidate in whom Teucer is interested, wins. Cf. Αἰθ. 634, πανταχοῦ δρώνεται, 'so how we may!' Aesch. Eum. 447, πρόσκα... πανταχοῦ, 'far I as I may.'

1242 φανερῶς.] 'Be made out' base: v. 1070, note.

1243 ἰδίως.] 'To acquire even...'
In poetry ἵδιως takes an accus. of the concesion made: e. g. Phil. 465, θεῖα | τὸν ἤδιως ἐπιτήδειον. But here, in ἵδιως (ἐδιωκυ) ὁ δρομεν, ἵδιως τὸ διαφέρει τοῖς ἐπαρχοι, the accus. is rather a species of cognate accus. —
'to yield in accordance with what the judges have decided.' Cf. O. C. 173, ἵδιως ἐκεῖ. Schneldewin understands the διαφέρει after ἵδιως, comparing v. 1050; but this seems too harsh.

1244 καὶ ταῦτα βαλλότα.] Cf. v. 501, λέεται, note.

1245 τῶν δὲ λαλημένοι.] 'Pierce me by stealth,' with whispered slanderers: opposed to κατωτὰς διώκομεν, open

reveling: 'pelt me with abuse, or
'slab me in the dark.' There is also an allusion to the nocturnal onslaught of Ajax: cf. v. 47, τρόποιν ἔθισα ἔλιος ἄρακτος ἐφευρέτοι πίναι.

σὺν δόλῳ.] With the help of, by means of, fraud: cf. Phil. 842, κατ-νεκροῦ ἐνθείον φεύγειν: Od. 1334, πρὸ ὁδού τῇ πάρεμα | ἐν τοῖσι τοῖσι ἐκεῖνο τοῦ ὅμων, τῆς ἐνθείου φαντας.

τοῖσι λαλημένοι.] 'The losers of the race,' 'left behind and distanced.
Cf. v. 543, note.

1247 κατηχοῦσι.] Here, the firm establishment; as opposed to the initial ἔνασπεια.

1248 τῶν...μακρας.] Not παρ-κατηχοῦσι. The pres. of μακρα, often used as a perf., serves here to emphasize the loss of victory's place by him who has won it, and who cannot justly be dispossessed. Cf. Pind. O. 9. 167, μακρὰ τὸν κατηχοῦσιν θαυμάζει. So Od. 349, τῇ τοῖσιν, παράκειται τις, τῇ τοῖσιντας.—For the plns., cf. v. 734, note.

1249 τῶν δὲ λαλημένοι, κ.τ.λ. The strategos Agamemnon borrows a metaphor from the disposition of an army. Can good order be maintained, if rear and van are to be constantly changing places? Cf. Her. viii. 89 (describing the confusion in the Persian fleet at Salamis), αἱ ἑκάστας τοῖσιν ἐπὶ τῷ πάρθενο ἐγγυώτατον τοὺς ἀνταράσσοντας.
1250 ΣΟΦΟΚΛΕΩΣ

1250 ἀλλ' εἰρήκεν τῷ ἄτον χρονὶς εἰς πλατεῖς
1255 οὐδ' εὐρύκτης φῶτες ἀσφαλέστεροι,

1260 ἀλλ' οἱ φωστήτοι εἰς κρατοῦσι πανταχοῦ.

μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρὸς ὦμος

1265 μάστυχος ὥρθες εἰς ὀδόν ποτένται.

καὶ σοι πρόσφερον τούτ' ἐγὼ τὸ φάρμακον

1270 ἀφ' τούτ' εἰ καὶ μὴν καταστήσει τινάς

1275 δεὶ ἄνδρον οὐκέτ' δυναῖς, ἀλλ' ἤδη σχήμα,

θαρσῶν όμοίεις καβέλαντας πολεμοῦσιν. εἰς συνορίανίσεις; οὐ μάθων δὲ εἰ φῶτων

1280 ἔλλογα τῷ ἄλοιπον ἄνδρα δεῦρ' ἄλεθηρον,

1285 ὡς τρόπον ἐμοῖς ἀντί σοι λέξει τὰ σα;

1290 εἰσέλθων.] Cf. v. 1140, μετά τὴν πλατείαν. τοίνυν ἄφθονον.] ‘Barly’... 'broad-shouldered.' πλατεῖα,—suggesting especially breadth of chest,-is used here in a general sense,—'broad and big.' In the Νεαν Αἴαξ is πελάργος (Il. 229),—ἴσως 'Ἀργοῖον κεφάλην ὑπ' ἐφές ἔμην (Id. 227).

1291 ἀσφαλέστεροι.] Cf. vv. 758 ff.

1292 εἰ φωστήτοι εἰς.] For the position of εἰ, cf. Aesch. Eum. 68, ἐθνὸν δὲ ποιέων· ἐφ' ἑαυτὸν τὸ σῶμα. —This sentiment soon receives an illustration by the success of Odysseus in gaining the good-will of both parties, and in adding a moral triumph to his victory in the prise-contest. Cf. v. 124, note.

1293 συνεφίλεσα.] As compared with the 'large ribs' on which it falls: cf. Αἰσ. 477, σιμερή χαλώγι 8' ἐκεῖ τοῖς σαρκοπείοις [ἐντούς καταρτιβ. ζεύγος.

1294 ἀφας εἰς ὀδόν ποτένται.] 'Travels (is brought) straight into the road.'—upon any attempt to turn aside into tempting pastures.—ἀπελθα, moving forward in a straight line. Cf. Eur. Helen. 1555, ταχέως δὲ ὅπως ὑπὲρ τοῦ ὄχθος ὀφελίζοντα, σωφρόνει προερχομένος ὑπὲρ 8' ἀνάμεως ἐκεῖνο, 'would not go forward (into the ship) over the plank.'

1295 φάρμακα.] 'Corrective,' sc. τὴν μάστυγα.—Pindar calls a warm cloak γυτρίνα... ἐκεῖνον φάρμακαν ἀπαθήν (O. IX. 126): cf. Eur. frag. 89, ἢ γαρ ἡ θεῶσ... φάρμακαν φέρον. 1295 τρύπον.] Ironical. Cf. Phil. 1190, ἐν τῷ ὄχθι, πάνω δέντα ὄχθι, φρένες αἰε ἐν τοῖς ὀπίσω. 1296 ἀνέθησεν οὕτως ἄντως.] ‘One absolute.—For οὐκ, cf. Il. 1159, where Electra speaks of the relics of Orestes as σπέδον τε καὶ σκέπασεν ἀσφαλέστερον. Eur. Melan. frag. 15. 2, ταῖς ἀρχαῖς ἡ γῇ καὶ σκέπα. Hor. Od. IV. 7. 10, προῖς καὶ ομφαλὸν τίμει. 1299 εἰς—οὖν, οὐκ ὄθαλος (v. 1289). Plato Euthyd. p. 283 D, θεοθετόντα αὐτὸν γενοῦσαν εὐφέρον, ἀμεθύτητι δὲ μὴ εὑρέση; ὡσοι γὰρ μὲν οὐκ εὑρέση, βεβεβηθεὶς γενοῦντας, ὃς ὄς ἔστι νόημα, μὴ γένοι εὑρέση. 1299 ἔλλογα τῷ... ἀνθρώπῳ.] i.e. ἔλλογα τῷ ἀνθρώπῳ ἄστων. Cf. Od. VI. 84, ἡμῖν γὰρ καὶ ἄνθρωποι ἔλλογα, 'with their mistresses went her handmaids beside.' 1301 ἐσμοι πρὸς ἔμαθο, κ. τ. l.] Agamemnon affords to treat Teucer as a slave (cf. v. 1020, note),—disqualified by his condition for giving evidence in person on the matter in dispute. The testimony of a slave was not admitted in the Athenian courts of law, unless given under torture (βεβεβηθεὶς). Cf. Ter. Phorm. II. 1, 62 (the play is a pellicus, and
the scene is laid at Athens]: Servum hominem causam evere leges non si-icunt. Neque testimoni dicitis et.

1265 τοῦ μαθημάτων, μαθήματι, oĩ rhoe e ἡγεῖ̂ς... ei μου μαθήματι: id. Gorg. p. 463 D, ἐρ' οὖν τῷ μαθηματικόν; 'will you understand my answer?'—Cf. Gorg. p. 517 C, ἀγαθώτετοι ἄλλοι λέγειν: Αφαλ. p. 27 A, ἀρα γεγονέται Ξυράττει... ἐρ' χαι- ρευτικόν;

1267 Βδεμαρέου. Since his mother, Hesione, was of Troy. At Athens, according to a law passed on the proposal of Pergicles, the son of a citizen by a foreign woman was himself ἕινος, and did not enjoy the franchise. (Plut. Per. c. 37.) In v. 1291 ff. Teucer retorts the taunt.

1268 ὁ ταχέως τις] ὁ ταχέως τις, 'in what quick sort.' The use of the adjectival for the adverb is frequent, e.g. Phil. Soh (prōs)..... δεξία φοτικε ταχεί ταχεύς... The peculiarity here is the addition to it of τις in the sense of τις: for, though ὁ τοῦτο ταχεύς ἄρχεται is an ordinary phrase, it would be difficult to find anything like ὁ τοῦτο ταχεύς τις ἄρχεται. Nor can the words ὁ ταχεύς τις χάριν διαρρέει be resolved into ὁ ταχεύς τις χάριν ἄρχειν, if diarreia (like παῦρος, παῖς, for παῦρος, παῖς, EL. 159); since ταχεύς could not by itself stand for χάριν or ἄρχειν, 'fugitive.'—Schneider win compares Ant. 951, ἡ μαθήματα τις δόσαις διενεργεῖ, a passage in no way like this, but meaning simply, ὡς μαθήματα (δόσαις) διενεργεῖ τις δόσαις ἄτον. 1267 προσέχετοι ἄλλοτες.] 'Stands approved a traitor' to the dead. False- ness to the dead would properly be predicated of the persons who forget him: here it is poetically predicated of the gratitude which fades out of their minds.

1268 κι... καὶ... When of is equivalent to ἐν, and introduces, not an hypothesis, but a fact, it is followed by od: e.g. Dem. Olynth. l. p. 15. 93, εἰς οὐκ ἀλέχρον... καὶ μὲν Ἀρ- γαίοι πλῆθος οὐκ ἐφοβήσατο... οὐκ εἶ φεοβάθμεστος; Madvig Syn. 202 a 2. —Cf. v. 1131, not.

... καὶ συμμέτων λόγων.] 'Not even in slight respects,' 'on slight accounts;'—'not only does he ignore 'the great and signal instances (v. 1273, 1283) in which Ajax was the 'preserver of the Greeks, but re- 'fuses to give him credit for even 'moderate merits.' For λόγων, cf. Plato Rep. p. 366 b, καὶ τίνα διὰ τινος διαμεῖσιν ἄν τῶ ἐπὶ μέγατης δύναμες ἀληθεύει ἀληθεύει ἀληθεύει ἀληθεύει...—'on what 'ground—in what respect?—Schneider win renders:—'remembers him 'not even with paltry words,' with 'the cheap requital of words;' compar- ing, for συμμέτων, O. C. 443 ἄνω μικρός χάριν | φοινίς ἐφώ... φωνήν, 'they let me go into banish-ment for (want of) one little word
166 ΣΟΦΩΚΛΕΟΣ

Αλας, ἐν ἔγχει μέγητιν, ὦ ν ὑπολάκεις

τὸν σιν προελθὼν προσκαμάζει ψυχήν δόρει

ἀλλ' ἐχεγείν ἦ σοι πάντα ταῦτ' ἐρρμένα.

ἐν πολλᾷ λέξει ἄρτι κάπων ἐστιν,

οὐ μομενεῖν οὐκέτ' οὐδέν, ἥεα

ἐρυκάν ποθὴ ὑμῖν οὖσιν ἐγκεκλημένους,

ὅτ' ἔν τοῦ ἄδεω ὑπάτως ἐν τροπῇ δορός,

ἀρρυστεῖ ἐλθὼν μονος, ἀμφεὶ μὲν νέων

(spoken in my favour)"—and for

ἔν, C. C. 746, ἔν προελθὼν μιᾶς

χεριος. But though ὑπολάκεις ἔνεσε

in the sing., might mean 'a little

(i.e. easily-spoken) word,' the mere

use of the προςκαμάζει would mar the

fitness of the phrase. Σιν προελθὼν

'of little words,' would be an

almost comic parody of ψυχήν δόρει.

1670 Σιν ἔστω.] Cf. v. 85, note.

ποθήν.] Depending on προσκαμάζει:

ὑπολάκεις. So ερρμένα, ἐρρμένειν τόνος.

1671 ιμένα.] Depending on προ-

ελθὼν. For the form cf. v. 512,

note.—In II. ix. 329 Achilles says,—

'I no longer hold myself bound, as

formerly,' αἰτι ἐν ἔχει προσκα-

καμάζειν ποιεῖν[i.e. προσκαμάζειν]

πολλάκιαν.] 'Plung aside.'

Cf. AESCH. Eum. 206, Κύπρις ἐλε-κρο-

πος τῷ ἄγαντας λέγει, 'is dis-

honoured and spurned.'

1273 μετεμεμείναι εὖθεν... ψιλέω.]

εὖθεν adv: Shuttle, 'when,' in-

stead of δήν οὖν Thuc. II. 21,

μεμεριζόμενοι καὶ Μετεμειναί... οὐ-

τῇ ἄκαθαλ... ἐσχήξασθε τὸλιο: Eur.

Thes. 70, εὖθεν ψιλέω Ἀλας ἐλατ

Κα-

σέρφων 842.

1274 ἐδώσαν... ἐγκεκλημένους.]

'End within your lines!'; the geniti-

ve depending on the notion of ἐ-

δώσαν contained in ἐγκεκλημένου. Cf.

Eur. Phere. 451, τῷ θεῷ ἐτέκτων τι-

κέων—ἐνερετῇ ταῦτα ἐδώσαν.—ὁρίσων,

the rampart, surrounded by a fosse,

which protected the Greek ships

drawn up on the beach: II. xii. 4,

τῷ τὴν ὑπάτην οἰκο, ἔντειφε χεῖρον

ποιεῖν ὑπάτως ἔδωσεν ὃς | Phere.

(The 11th book of the Iliad (v.

283 ff.) relates the success of the

Trojans in driving the Greeks within

their entrenchments. —In the 13th

book (the 'Τεχναγέα'), the Tro-

jans attack the rampart, and the

Greeks defend it from within. In

the 13th book (v. 87) the Trojans at

length effect an entrance: but on

Hector being wounded, retreat (xiv.

506). A second irruption of the

Trojans,—in repelling which Patroclus

was the prominent Greek hero,—

is related in the 15th and 16th

books (xv. 342—XVI. 644).

1275 τῷ ἄδεω ἔστω.] Cf. vv.

767, 1251, notes.

ἐν τῷ Οἰλών.] 'On that day of

rout;' (not with ἐποιεῖται, 'turning

back, rallying your forces'). Cf. v.

963, note.

1276 ὑπατή.] I.e. coming forward,

—coming into the van of flight. On

the day when the Greeks were dis-

comfited and driven within their

lines, Ajax was among the last to

retreat, but yielded at length to a

panic inspired in him by Zeus (II.

543). Both the 'great,' and the

'lesser' Ajax were active in encou-

raging the Greeks to defend the

wall (II. xii. 265); and when, at

last, the Trojans came pouring over

it (ὑπερκατάβασιν ὃδε, II. xill

87), and the defenders had retreated

to their ships, it was Ajax who, with

his namesake, was inspired by Po-

seidon to retrieve the fortunes of

the day (II. xiv. 410). The turning-

point of the struggle was the wound-

ing of Hector by Ajax (II. xiv. 410); —soon afterwards the Trojans re-

treated (ib. 506).
ἀπερίσκων ἦδη ναυτικοῖς ἑπιλαμβάνειν
πυρὸς φλέγοντος, ὃς δὲ ναυτικὰ συκάφη
πυρὸν πύριν ἔρχον "Εκτορὸς τάφρων οὕτω;
τίς ταύτ᾽ ἀπέπεμψε; οὐκ ὣς ὃς ὁ δρῶν τάξε,
ἐν υδάμου φὲς ὡδὲ συμβῆναι πώλη;

μεδον.] μεδον for μεδον occurs
twelve times in dialogue in the ex-
tant plays of Sophocles, and once
besides in frag. 436. Aeschylus has
μεδον in senarii (P. V. 883): asct.
Kta. 31 μεδοντες (in lyrics).—For
other Ionic forms in tragic senarii
cf. v. 894, note.

ἀμφὶ μὲν ναῡν, κ.τ.λ.] Soph-
ocles here blends two episodes of
the Παια. Homer speaks of two oc-
casions on which the Trojans storm-
ed the Greek rampart. On the first
case, of which Ajax was the hero
(Π. ΧΙ. 483—ΧΙ. 506), the ships
were not fired, though the contest
raged close to them (ΧΙ. 65), and
Agamemnon thought of launching
them and flying. On the second
occasion (Π. ΧV. 342—ΧV. 644), the
ships were fired: but Patroclus,
and not Ajax, was the prominent
hero in the rally of the Greeks.
It was Patroclus who ἐκ ρεῖσσον ὅλαυν,
κατὰ δεκατον ἁλειχομένων τῶν
(Π. ΧV. 293).

1277 ἀκρωτην.] The torches
thrown into the ships had not only
kindled the lower timbers, but had
sent flames up to the rowers' seats,—
called ἀκρωτῆς, "topmost," with respect
to the planks lining the bottom and
the sides of the vessel. An ana-
chronism would be involved in re-
dering ἀκρωτῆς ὅλαυν "the topmost
row of seats,"—i.e. the benches of
the ὅλαυν as opposed to those of
the ἱλίους and ἑλεθρευτέρων). For
the Homeric ships have only one bank
of oars. The introduction of biremes
(ἄλεως, ἄλεος) is ascribed by Pliny
to the people of Erythrae in Ionia.
(H. N. ΧΙ. 57). Triremes, accord-
ing to Thucydides (τ. 13) were first
built by the Corinthians.

ναυτικὸς ὅλαυν.] The expres-
sion ὅλαυν ναυτικός ὅλαυν—"the seats
of the sailors in the ships"—is not
tautological. Ναυτικός goes closely
with ὅλαυν, defining the kind of
seat,—viz., a rowing bench. In
Homer the seats of the rowers are
ἄλεως—or ἄλεαι (transl. ίαυν). The
latter is the usual word in prose.

1278 ναυτικὰ συκάφη.] The
'hulls of the ships,'—the 'vessels'
themselves, as opposed to their fur-
niture of benches, &c. Not only had
the ships been fired by torches thrown
from a distance, but Hector with his
Trojans was rushing on to board
them.

1279 πυρὸς ἑρμήνυ.] Cf. Π. ΧΙΙ. 53,
where Poseidon, in the
guise of Calchas, tells Ajax and his
namesake that the Trojans ὑπὲρ
τὴν ὁμοῶν ἀντιπάλους ἑρμῆν,
and adds—νῦν ὁ γὰρ ἀλισσώμεθα, ἄλει φέρων εἰκηλοῖο, Ἀθραῡνέντοις ἐκ Ἡθορ.—In
the Παια, Hector twice passes be-
yond the Greek rampart. On the
first occasion (Π. ΧΙΙ. 53) he mounts
it by storm, when its defenders have
been driven in. On the second oc-
casion (Π. ΧV. 351—366) Apollo
went before,—choked up the fosse,
and made a breach in the rampart,—
so that Hector could drive through.
In writing πυρὸς Sophocles evid-
ently had in view the first of these
two Homeric incidents.

1281 ὅπως ἐπισημα] συμβῆναι
πώλη.) 'Who nowhere, thou sayest,
so much as stood up beside thee'?—
who failed,—not only ἄλεως χεις,
but even συμβῆναι πώλη, to appear in
his place on the field of danger. Thus
Herm. quaerit nominem additum
Κύρης ὡς πέση ὁ δὲ συμ-
phalæa, 1282 'aδήσω, `hath never
come nigh me.'—Tenczer here mis-
represents Agamemnon, who said
merely that he had been wherever
Ajax had been: (v. 1237, note).—
Branck understands σωμάτων ταύτων
νεκρῶν, μακραν ἄκτινες contulisse
pēde; and so Lobeck, Wunder,
Schnedewin (who compares cor-
gredi). In Polyb. xi. 24. 6, σωμα-
τών ταύτων seems to mean `having joined
battle' but there, as Lobeck points
replies, the true reading is σωμάτων.

1283 ἐαν....καθὼς; ] `Will you
deny that he did his duty there?
Did he do these things rightly (even)
in your opinion? There is an em-
phasis on ἐαν as well as on καθὼς:
even enemies can scarcely quarrel
with his conduct here.' For the da-
tive ἐαν, vorto indicia, cf. v. 1358:
Eur. Het. 309, ἐνδοδ θ' ἄκτινὰς
ἄμεσα τοῖς λαξάνοις: Ar. Pax 1186,
θέους ἐτοι καθώς μὴ δεσμεύσω
`in the sight of gods and men.'

1283 ἄρα. ] s. a καὶ εἰς ἡδεῖα
κρατεῖσα; s. a.....κ. ] The ἄρα can
scarcely be referred back to ἐν ἐφ-
μονεῖσι; in v. 1273.—For the com-
batt between Hector and Ajax, see
II. vii. 53—328. Hector having
challenged a Greek champion to
single fight (v. 73), nine chiefs off-
ered themselves (v. 161); at Nes-
tor's instance lots were cast; and the
lot fell to Ajax (v. 182). Hector
and Ajax fought till nightfall, when
they were parted by heralds from
either camp—exchanged gifts in to-
kens of goodwill—and were received
back with honour by the respective
armies (vv. 306—316).

1284 'ἐδρος, ἐδρευς, ἐδραυς;'] `When
they met Hector in single
fight.' ἄδρος, ἐδρευς, is reinforced by
ἐδραυς, because Tenczer wishes to em-
phasize the fact that in this achieve-
ment no Greek but Ajax had any
share. Agamemnon had asked,
what has Ajax done, that I did not
`do?' (v. 1237). This is an answer.—
For αὐτὸς μόνος, cf. Od. xiv. 450,
εἰτο...ἐν μεσθίσῃ | αὐτὸς καθ-
εστει εἰς τοῦ ἐκεῖ προσκύνεσθαι:
Emepedocles v. 328, αὐ-
τό μόνον πρεσβύτερος ἦν προσκυνεῖν
ταύτα: for αὐτός, Ar. Ach. 504,
αὐτό γάρ τεμεν (`we are by our-
selves')...καθοι εἰς πάνες.

1285 εἰς δραπέτην τῶν κλήρων.]
`For the lot he cast in was no shirk-
ing lot, no lump of crumbling glee.'
The usual κλῆρος was a stone or a
pot sherd, which its owner marked
so that he might know it again: Π.
vii. 175, κλῆρον ἐν μέκρατο ἔκαστο.
If for this a lump of damp earth
were substituted by fraud, it would
crumble to pieces when the helmet
was shaken, and its owner would
run no risk of being chosen for a ser-
vice of danger by his lord coming out
first. After the Dorian conquest of
Peloponnesus (said the legend), it was
arranged that the Heraclid chiefs—
Temenos, Caresphontes, and of Ari-
todoreus (represented by his heirs)—
should divide the territory by lot.
He whose lot came out first was to
have Argos; the second, Sparta;
the third, Messenia. Caresphontes
wished to get Messenia. He there-
fore cast into the urn a lump of
clay instead of a stone, and through
this fraud was drawn third. (Apol-
lodorus Biblioth. ii. 8.) According to
Pausanias (iv. 3) the lot which
crumbled in the urn was that of the
sons of Aristodemus. Pausanias
seems to follow the latter version,
Cas. ii. 9. 461—στιναμ τις σχεδο-
νιται, σινιτ Ηερακλει πρακτικτ γα-
ράμ διαφηματικόμεν, σε χιτάλιδον σοι
διπλασία.—Ch. τοι εἰς λίγους ἵππος!
Agamemnon had taunted Teucer with being the son of a captive, Hesione. Teucer retorts that (1) Pelops, the grandfather of Agamemnon, was a barbarian: (2) Atreus, the father of Agamemnon, an impious murderer; (3) Aerope, the wife of Atreus, an adulteress.

The epithet ἀρχαῖος emphasizes the fact that a barbarian,—a Phrygian,—was founder of the Atrid dynasty,—the highest source to which they could trace back their lineage;—in contrast with those great houses of Greece which claimed a direct descent from a hero or a god,—as the Aeneidae (v. 387) from Zeus himself.
ΟΑΤΣΕΣΕΤΣ
καὶ μὴν νόμου ἡ ἑκατοντάκοπος ἀγγέλλωμαι
διὸν τὸν ἑορτὸν ἔτη, τοιοῦτον ἔτη, μᾶρὼς ἔτη ἀνήρ.

ΧΟΡΟΣ
ὅστις σ', Ὅδυσσει, μὴ λέγει γνώμη σοφὸν
φίλοι, τοιοῦτον ἔτη, μᾶρὼς ἔτη ἀνήρ.

'Nay, (ἀλλὰ) but (ἀκούει) of this be
very sure,—γε emphasizing ἐδ. Cf.
Trach. 1107, ἀλλ' ἐδ. γε τοῦ τοῦ θεοῦ:
Ἀμ. 1064, ἀλλ' ἐδ. γε τοῦ κατοικία.
1372 ὁντεν.] Ἀλεσ.
καὶ τὸν καθὼς ἄν. 1373 ἔστω, 1374 ὡς ἐν τοι, ὡς ἐν τῷ κάτω.
1373 ὁ ἐχθρός.] The short forms
ἐχθρός, ἔχθρα, ἔχθρα, ἔχθρα, are read
in Soph. El. 1373, ἔχετε ἔχθρα δώρων;
Ἀμ. 887, ἔχετε ἔχθρα δώρων (Dindorf):
Cratinus ed. Suid. s. v.; τὸν γῆν δὲ
τῶν παρὰ μὲν θερεὶ | τῶν ἑφεξάκοι,
παρὰ τῷ Ἑλλά | τοῦ ἔχθρα. In Eur.Hipp. 345, Ἀρ. Ἀκ. 659,
instead of ἐχθρός, ἔχθρα, Dindorf now reads ἔχθρος.
Exit Agamemnon.

1375-1420. Odysseus. 'And now
I offer to Teucer a friendship as
thorough as our former enmity; and
I would bear part in honouring the
brave dead.—Teucer. Brave Odys-
seus, thou hast earned my fullest
thanks; and hast deceived my reck-
oning much. For thou wert this
man's bitterest foe, thou alone
hast taken his part against those
who would have exulted over the
dead. May Zeus, may the avenging
Fury and effecutive Justice give them
their reward! But in these rites I
fear to let thee share, lest so I grieve
the dead. 'In all else work with us;
and know that we count thee a true
friend.—Od. As thou wilt; I obey
thee, and depart. (Exit Odysseus)
wages for building the walls of Troy, the seafog sent a dragon into the Trojan territory. Hesione, daughter of Laomedon, was doomed to be sacrificed to the monster, when Heracles slew it, and saved her. Cheated of his promised reward—the horses given to Tros by Zeus—Heracles levied war against Troy, sacked the city, and gave Hesione to Telamon. (H. v. 638; Pind. I. v. 411.)

**Hesione** is δομοστος, εξωτερικα something reserved—when the rest of the booty is apportioned by lot, as a gift of honour for a specially distinguished person. Cf. Aesch. *Eum. 378, τον αγγελατον χρηματων λαχαι µέγα.;* δομοστος δοµατων θεσαλω τικων (i.e. Sigaeum, specially assigned to the Athenians after the conquest of the Troads). Virg. *Aen. viii. 551, Dantur equi Tuceris...Ducent exortem (equum) Aeneas.*

1304 [κοινωμόν] is δομοστος δοµην.]

'Born to the nobleness of two noble parents—the heir of their nobleness, though not of their nobility. The Homeric term δοµοστος involves the notions both of value and of good birth. But δοµην could scarcely include the notion of συγγενες, although the positive δοµην sometimes stands for συγγενες, e.g. Pind. *O. vii. 166, νυκτως ἐς δοµην. Tence predicts both nobility and nobleness of his parents; but conscious that technically he is ὅδε, he is content to claim for himself τὸ γενεσίαν rather than τὸ συγγενες. 

**Boys.** Whereas only one of Agamemnon's parents could be called in any just sense 'noble.' Aeope, a princess by birth, was by her acts base.

1305 τὸν τρότον ἄριστον.]

'My kinsman Ajax; (for the plural, cf. v. 724, note). Agamemnon had tauntingly desired Tence to find a freethorn advocate to plead the cause of Ajax (v. 1250). 'It can be no dishonour to Ajax,' Tence replies, that his cause should be pleaded 'by the son of Telamon and Hesione.' For the phrase of πρὸς ἁμαρται, those appertaining to, connected 'with, one's blood,' cf. *El. 1112, δ θείων τις ἐς πρὸς ἁμαρται, a friend or a blood-relation.'

1307 ὅκοι διδακτον.]

'Sekest 'to repulse from burial! ddayn proleptic: v. 517, note.

**Laws.** θείων.] δι' οὐκέτι.

1308 των] = υοι; v. 1237, note.

1309 πρὸς ἀραθρός συγκαλέσω.;]

'Ye will cast forth along with him our three corpses also; i.e. 'While I have life, I will never permit you to lay hands on the corpse: while Tecemana and Euryaces live, they will never cease to cling to it.' The mother and child were still kneeling as suppliants beside the body: cf. v. 1171 ff. *Eurydamass is explained by ἀραθρός μα...θανείς, u.r.a.*

1311 προδιδότας.] 'In the sight of
'all men.' 'publicly.' His death would be a public protest against the cruel insult put upon his kinsman. Whereas, if he fell in battle, his loss would be scarce heeded among the multitude of victims slain in the cause of a worthless woman.

'Or rather (ye) thy brother's (wife), I mean.' τοῦ σου' is Hermann's conjecture for τοῦ σου θ' of the MSS. He suggests that when Π had been corrupted into Τ, Τ was altered into θ before the aspirate. Brunck defends τοῦ σου θ', taking τε νασιτιαμ: but this will not stand in Attic.

Dindorf conjectures τοῦ τοῦ καλ-λδων. Martin (ap. Donaldson 1796, Graec. Thespis, p. 252), συ θοδο—inferring from vv. 1116, 1319, that Menelaus is present as a κάφε φιλα-ντωρ: but see v. 1319, note on 'Αρεπεδον.

'My interest,' cf. v. 124.

'To play the bully with me!' lit. 'upon me.' Cf. v. 45, note.

Enter Odysseus by the side door on the spectator's left, as from the camp.—Cho. 'King Odysseus, thou hast come in season, if thou wilt but meditate.—Od. And what is it, friends? Afar I heard the voices of the Atreidæ lord over this brave man's corpse.—Ag. King Odysseus, this man would bury Ajax in my despite.—Od. May a friend speak the truth without a breach of friendship? For the love of the gods, cast not forth this man unburied! Hate not so fiercely as to tread Justice under foot. He was my foe too; but never will I conceal this,—that of all the Greeks at Troy, Ajax was second only to Achilles. Therefore with no fairness canst thou slight him. 'Tis not the dead man, it is the laws of heaven that thou wouldst wrong.—Ag. Thou the champion of Ajax? thou eager to grace a dead enemy?—Od. I hated him when it was the time to hate: in the dead man's worth I now forget his enmity.—Ag. And thou biddest me bury this corpse?—Od. Surely: I myself will some day need a grave.—Ag. Thine, then, not mine, shall the deed be called. To thee I would grant a larger boon; but Ajax in death as in life is to me most hateful.' (Exit Agamemnon, v. 1373.)—There are now (v. 1315) three actors on the stage at once,—Teucer, Agamemnon, Odysseus; but Teucer is mute till Agamemnon departs (v. 1373). Similarly in vv. 91—117 Odysseus is mute while Ajax is present. It seems probable that when the Ajax was composed the tritagonist was a recent innovation, admitted only under this restriction.

καιρός ... θελεόν.] Cf. v. 34, note.

'Strive ... ρυφλεόν.] 'If not to embroil, but to mediate, thou art here.' 'to help, not in tightening, but in loosing, the knot.' σω-δεύω, 'to tie, fasten,' ἄρτα, a knot: σω-δεύω, here 'to help in tying,' opposed to ρυφλεύω. But ρυφλεύω usually = 'to join together (σω-δεύω).'' cf. Eur. Suppl. 479, ἄρτε βοηθαῖ αὐ-
ΑΙΑΣ.

1323]

ΟΔΥΣΣΕΥΣ

τί δ' εστιν, ἄνδρες; τηλάθει γὰρ ἡθόμην

βοηθ' Ἀτρείδων τῷ σεφ' ἀλειμῷ νεκρῷ.

ΑΓΑΜΕΜΝΟΝ

οὗ γὰρ κλίνετι ἐγὼν αἰχμαλωτοὺς λόγους,

ἀναξ Ὀδυσσεῦ, τοῦτο ἵν' ἄνδρες ὁρίσεις;

ΟΔΥΣΣΕΥΣ

πολοῦ; ἐγὼ γὰρ ἄνδρι συγγράμμα ἐξω

κλίνοντι φλάβρα συμβαλεῖν ἐπὶ κακά.

κατεβαίνω, ἐπὶ τελάς τάξιν ἢ ξυλήσας,

'brings into collision,'—a use of the

word which must not be confused

with that in the text.—Cl. Ant. 39

(Ismene to Antigone), τι ἐδ...λέους

ἐν γ' φάσεως προεδρίαν τιθέον,

'(if Creon’s command is absolute),

'what can I vantage thee by seeking

to lease or lighten it?' Can I make

it either less or more stringent?

1318 ἀδέσποτος.] The courteous form

of address, ἀδέσποτος—the honourable

patronymic, Ἀτρείδων—the designa-

tion of Ajax as Ἀλεξίων—pro-

claim at the outset that Odysseus

has come as a mediator.

1319 Ἀτρείδων.] The voice of

Menelaus, raised in angry alterca-

tion, had first met the ear of Ody-

seus. After an interval (= vv. 1108

—1236) his attention had again been

attracted by the angry tones of Aga-

memnon. This time his curiosity

was roused, and he came to see

what was the matter.—The conec-

ture σοι τῆς in v. 1315 assumes

that Menelaus was now present.

But, if he was present, at any rate

he was silent: the words βοηθ' Ἀτρε-

ίδων therefore prove nothing. It is

true that at v. 1116 Teucer bids

Menelaus to go and bring Agamem-

non; but it cannot be assumed on

such slender evidence that Menela-

us did in fact return. At a time

when a third actor was tolerated

only as a mute person (v. 1315, note),

it is improbably that a fourth actor

would have been tolerated at all.

1320 κλίνετι ἐγὼν.] Cl. v. 588,

προεδρία γέφυρα, note.

1321 ἔνακ Ὀδυσσεὺς.] The cour-

tesy of Odysseus to the disputants

made his mediatory purpose clear:

the courtesy of Agamemnon to Ody-

seus makes it hopeful.

1322 συγγράμμα ἐξω...συμβα-

λεῖν.] The infinitive depends on

συγγράμμα ἐξω as συνήθως, συγγρά-

μα. Cf. Her. III. 53, συνηθωσκότα,

ἀλλότριοι ἐκεῖνοι ἐκεῖσθαι τὰ πρά-

ματα ἀνθρώπων.—The phrase συγγρά-

μα ἐξω occurs also in another

sense, 'to admit of excuse.' Thuc.

III. 44, ἄρα...ἀσφαλεῖς πᾶσα ἀδι-

ακουσίας αὐτόν...ἀρα τοι ἐξιστάτη συ-

γγράμμα ἐναι.

1323 φλάβρα.] Lobeck shews by

quotation that φλάβρα was preferred

to φάκει in such phrases as φακεῖ,

τε ἐκεῖνο περὶ των, φλάβρα δικαιών.

συμβαλεῖν ἐφ᾽ αὐτόν.] 'To join

'wordly war/' conviciarium quasi pagan

num committere.' Eur. I. A. 830, al-

σαγεύθη δ' μα...ἀκεφάλωκοι ἄγο-

νοια: Med. 522, ἄρας φίλοι φθανέ

συμβάλλειν ἔσσω. Cf. Hdc. fr. 558,

τεν σαφές...λέγεται συνάγεται (but

ἀγοῦν συκευάσσει in a friendly sense,

id. Sapph. 566).
1324 ἤρων...τοιαύτα Με.  
1325 οὖ γαρ...καὶ ἐπέλεξεν ἡκεν;  
1326 οὐ γαρ...ἀποκρίνεται τῶν νεκρῶν ταφῆς ἀμίρον, ἀλλὰ πρὸς βιαν θάψειν ἠμοι.  
1327 ἡξέστως εὖ εἰσπέσται τῇ ἡλίῳ φίλοι σοὶ μηδὲν ἦσον ἢ πάρος ἔστησεν;

1324 ἐρων...τοιαύτα με.] 'He was 'doing the like to me,'—i. e. abusing me.—τοιαύτα, ἄροι, like facts, are often used to avoid repeating a verb of more special sense: cf. v. 1155, Dem. de Cor. p. 242. 28, ἐρώτησον αὐτός μετά τοῦ ἐπεὶ τοῦ ἔπειρον τοῖς. Here ἀξίους ἀληθῶς ἐγώ αὐτής ὁ γαρ ἔρων τοιαύτα (i. e. αληθῶς λέγων) ἔρως.  
1325 τι γαρ...[Μῆκεν ἡκεν;] 'What then hath he done to thee so grievous that (εὐς καὶ) thou art injured?' Μῆκεν ἡκεν = βιαμακεν; Lesech. Διαμ. 766, σ᾿ εὐς τὸν Ὀρέστην ἄρετα μὴ βιαμακεν ἡκεν, so that Orestes for doing this should take no harm.' This seems better than to render:—(1) 'What thing hath he done so bad that he deserves to suffer for it?'—(2) 'What hath he done so bad that he deserves to suffer for it?'  
1326 σὴ φησιν...βῶσιν...ἀλλὰ ὑπεράν. Ηεῖ. vii. 104, σὴ δὲ φησιν φθονός (= κολευόμενος μὴ φθονός) ἀλλὰ ὑπεράν. Soph. Ἐλ. 71, μὴ μὴ διέγεται διάστηλητος (= μὴ μὴ μὴ-διέγεται) ἀλλ᾿ ὑπεράντησεν (αἰ. διέγεται).  
1327 [ἔστησεν.] Cf. Lesech. Thet. 272, ἀντιπόντας ἐχθροί, 'opponents for their foes;' ἔστησε, 'to row obediently,' to 'renderservice.' Eur. I. T. 599, δ᾿ χαυτοῖσιν γὰρ εἰς ἐγώ τὰς ἐμφόρας, | οὕτως δ᾿ εὐδιώκηκαί; Soph. Ἀν. 541, ἄμφως ἐρμήνυσεν τὸ τάόων τοιοῦτον. In Aesch. Ag. 814 the good accord between Odysseus and Agamemnon is described by the latter in a different metaphor:—μὴν δ᾿ Ὀδυσσέας, δεσσαφρός ὑπὲρ σώς ἐκ τῶν ἤλκας, | ἐπεξεβίλεξεν ἑαυτός ὑπὲρ σώς ἐκ τῶν σωμάτων, 'when once in harness, worked pleasantly at my side.'—Form. Dindorf keeps the vulgate ἔστησεν. Lobeck (whom Schneidewin follows) ἔστησεν. He observes:—'ἔστησεν is nowhere found, except that Dindorf has restored it from two MSS. in the verses of Euripides ap. Athen. Ξ. p. 473 D,—in which place ἔστησεν (preferred by Matthiae ad Frag. p. 101) seems more suitable. Nor is there any other instance of a verb derived from the adjective, though of these there is good store,—ὑπεράντησεν, ἐφύλαξεν, λεπρακεῖται, ὄφερτος, λεπρακεῖται—some of them capable by their meanings of originating verbs. ἔστησεν is no more Greek than ἔστησεν,'
ΔΑΜΗΜΩΝ

ἀλα ὅ γαρ ἄλην οὐκ ἄν ὁ φρονῶν, ἐτέλεον σ' ἠγά μεγίστον Ἀργεῖων νέμω.

ΟΔΥΣΕΗΣ

άκου ὑμ. τῶν ἄνδρα τόνδε πρὸς θεῶν μὴ τῆς θάνατον ὡς ἀληθινῶς βαλέιν μηδὲ ὅ βία σε μηδὲ μικράνις μυϊςάτω τοιοῦτε μετάει ὅστε τὴν δίκην πατεῖν.

κάμοι γὰρ ἦν τοῦ σώτου ἐκχυσάστο στρατοῦ, ἐξ οὗ χράτησα τῶν Ἀχιλλείων ἐπαλαϊν, ἀλλ' αὐτὸν ἔμμαχον ἵνα ἂγα τοιῶν' ἐμοὶ οὖντάν αἰτίαμα ἱνα, ὅστε μη λέγειν ὡς ἄνδρ' ἰδεῖν ἐριστον Ἀργεῖων, ἦσοι Τροίαν ἀφικέμεσθα, πλὴν Ἀχιλλεώς.

1330 ἠθεν οὐκ ἄν ὁ φρονῶν.] Sc. εἰ μὴ ἀπάντησε. Cf. Ο. 7. 318, τοῦτα γὰρ καλύτερ ἐν' ἑαυτοὺς διἀλέλειον ἐν γὰρ ἄν δεσμοι λαμβ., — Sc. εἰ μὴ διἀλέλειον. Thuc. 1. 68, ἀρθέο... ἀναστηλυσα τῶν... ἐν γὰρ ἄν τῶν Κεραυνον τε ὑπολαβὼν ἐφέσα καὶ Ποιτιάναι ἐνολάρχων, — Sc. εἰ μὴ ἀναστηλυσα.

1331 φλού... τίτων.] Αγαμήμων, to whom Ajax was 'most hateful' (v. 1373), recognises his 'greatest friend' in Odysseus—in the same man whom the champion of Ajax addresses as 'ἄρνη' (v. 1381). Thus οἱ φρονεῖς ὡς πρατοῦν τισακοῦ (v. 1321); — good sense, φρόνημα, gains every voice, while mere ἄφθαρθα, the arrogance of physical force, only makes enemies. Cf. v. 124, note.

1333 βαλέιν] = προβαλεῖ]. Cf. v. 1209.

1334 ἦ βία.] 'Thy vehemence,' the stress of thy passion. Cf. Pind. Ο. Ι. 112, Παρθένου βιατὰν ὁμε' 'his violent mind.' But in ΕΗ 256, ἄλω, 'ὅ βία γὰρ τοῦ' ἄναγκας με δρόω = ὅ ἀνάγκη, 'the force of circumstances.'

1336 for.] For Odysseus, the death of Ajax, although so recent, makes a gulf between the present and the past.

ἐχθρῶν.] 'My worst foe? 'most hostile to me and most hated by 'me,'—the active and passive senses being combined. By rendering the word ἐντυσισσεῖν, Schneidewin unduly excludes the passive sense. Cf. v. 1134 (Menelaus speaking of Ajax), μισοῦσά ἐμει.

1338 ἐνω.] (ἐνωτέρος ἄν τοιοῦτον καὶ ἑαυτός = ἑαυτίκας ἂν τις ἐν ἀναστήποις] : cf. v. 133.

1339 οὖν.] Elmsley's emendation. (1) A majority of the MSS. have οὖν ἄν, as in Aesch. Thet. 557, θεῖοι θείοις ἐν ἀληθέσιν ἔνει (Mr Paley, ἂν). In both places Dindorf defends ἄν. (2) Hermann, οὐκ ἄν γ'. (3) Brunck, ἂνοι. (4) Schneidewin, οὐκ ἄν. (5) Bothe, οὐκ ἄν τίτη ἐν ἀναστήποις ἄν. — For the double ἄν cf. v. 557, note: v. 155.

1340 ἔνει άριστον.] Eur. H. 8, τίνος ἐνθεύτων μετέχειν ἐῤ' ἀριστ. Virg. Aen. ΙΙ. 326, Κλείσας, ἐνισισσεῖν γάρ οὐκ ἂν ἂν Κεραιαίες. 1341 τίνος Ἀχιλλεώς.] Π. Ι. 768,
ΣΩΦΟΚΛΕΟΣ

176 ἂν οὖς ἐν ἄδικαις γ' ἀτυμάζωτο σοι
οὐ γὰρ τὸ τεύτων, ἐκλα τοὺς θεῶς νόμον
φθεῖρεν ἢν. ἀνδράς δ' οὖ δέοιτε, εἰ θάνοι,
βλάπτων τὰν ὅσαν, εἰ δ' ἄκα μισῶν κυρῆ.

1345

ΑΓΑΜΕΜΝΟΝ
οῦ ταῦτ', Ὠδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἡμι;

ΟΔΥΣΣΕΥΣ
ἐγώρ' ὑμίσους δ', ἢμι' ἢ μισεῖν καλῶν.

ΑΓΑΜΕΜΝΟΝ
οὐ γὰρ θανάτοι καὶ προσεμβηκαί σε χρῆ;

ΟΔΥΣΣΕΥΣ
μὴ χαίρ', Ἀτρέδη, κάρδεσθι τοῦς μὴ καλῶς.

ΑΓΑΜΕΜΝΟΝ
τῶν τοι τέραζουν εὔσεβεῖς οὐ βίοιον.

1350

1343 τῶς θεῶς νόμον.] Cf. v. 1120, note.—For the omission of the article before θεῶς, cf. v. 118, τὰν θεῶν λογίαν, note: v. 664.
1344 εἰ θάνοι.] For the optative, cf. v. 511, εἰ τι τίθεν, note.
1345 τῶν ὅσαν.] Agreeing with ἄνδρα. The qualifying epithet gains in emphasis by its postponement. Schneider thus sees τὸν ἄνδρα the subject: καὶ ὅσαν οὐ βλάπτεται ἄνδρα θάνοντα. But Odysseus is arguing that, whatever may be the practice in ordinary cases, a generous foe should be respected after death. Cf vv. 1319, 1355, 1257.
1346 ταῦτα.] For the accus., cf. ἀμφιπλασίων...ἐπαγ. v. 1096, note. 1347 ἡμιρ'] Cf. v. 104.
1348 προσεμβηκαί.] 'Then shouldst thou not do more, and trample upon him dead?' προσεμβηκαί, trample upon him in addition to overthrowing him. Cf. Ελ. 485, καὶ τοῖς Ὀρλήσῳ ἐξ ἐνεργής χεῖρος [ἐξόρρειον αὐτοῦ δέους] ἐπεμβηκαί τοῖς.
1349 Ἀτρέδη.] Propitiatory, as in v. 1319.

1350 τῶν τοι τέραζουν.] It is not easy, Agamemnon says, for a monarch to maintain order, and at the same time to avoid a breach of special duties towards the gods. In the interests of good government the king is bound to make an example of lawless offenders. If the transgressor has been placed by death beyond the reach of actual punishment, it must be symbolised by indignities
inflicted upon his corpse. (See Creon's speech, in which he reasons thus, An]. i 182—210, and Ít. v. 677, οἴδας ὁμολόγος ἂντι τοῖς κοσμομένοις.) On the other hand opheliacia towards Hades and Persephone demands the burial of the dead: cf. v. 1129, note. —Stage-epigrams upon the evils of the τυφώνες were always popular at Athens, where the tyranny of the Peisistratidæ had left bitter memories. Thus Aesch. P. V. 232, ἔργον γὰρ πείτο τοῦ τύφωνος | νῆσεμε, τοῖς φίλοις μη ἐπεκαθήμεναι. Soph. Ínt. 506, ἢ γὰρ τυφώνες τόλλα τὰ ἄλλα καθισματα, ἔχετεν εἰς τὴν ἐκάθεν νukkan ἄγων οὗ οὐ βούλεται. 1354 ἔλατον, Κ. Τ. Λ.] Cf. v. 668, note. 1353 κρατεῖς τοὺς, Κ. Τ. Λ.] 'Know that it is a victory to be overcome by friends.' To be overruled by those who are identified with one in sympathy and interest is no defeat at all; their cause is one's own. In Aesch. Thæt. 712, the phrase ταῦτα καὶ is explained to mean, 'a victory consisting in defeat.'—a wise deference to the judgment of friends. Cf. v. 484, διὰ διαδόσεις φίλους | γνώμης κρατεῖσαι.—For the genitive after παθέναι, as implying inferiority and therefore comparison, cf. Eur. Med. 315, συγκομιδὰ, κρατικῶν παθέματα (= οἴσανες ἤτοι): οἱ ἡττοῦνται, ἔκπτετονται, κρατικῶς, μαθοῦνται, ἔτεραν. 1356 ἔχοντες.] Menelaus had maintained the impropriety of granting burial to τολμαῖ (v. 1132),—a view partly sanctioned by the religious sentiment of Greece. The rancour of Agamemnon declares itself in a plainer and more repulsive form. He openly advocates the maintenance towards the dead of private enmity. 1357 μὴ γὰρ, Κ. Τ. Λ.] 'Yes: with me his worth far outweighs his enmity.' Properly—μὴ ἔχοντες μὲ μαλλοῦ γάρ εἶχον. But since μὴ involves the notion of comparison, it is followed by a genitive, as if we had—μὴ ἔχοντες μὲ μαλλοῦ κρατεῖσαι ἄντι τῆς ἔχοντος.
1358 ΣΟΦΟΚΛΕΩΣ

ΑΓΑΜΜΕΝΩΝ

touleĩa μέντοι φάτες ἐμπληκτοί βρετώι.

ΟΔΗΣΕΩΣ

ἡ κάρτα τολλοί νῦν φίλοι καθὼς πικρολ.

ΑΓΑΜΜΕΝΩΝ

touleĩon" ἐπαινεῖς δήτα σὺ κτάσθαι φίλοι;

ΟΔΗΣΕΩΣ

σκληρῶν ἐπαινεῖς οὐ φιλῶν ψυχῆν ἑγὼ.

ΑΓΑΜΜΕΝΩΝ

ἡμᾶς σὺ δειλὼν τῆς θήμερας φαινὲι.

ΟΔΗΣΕΩΣ

ἀδρας μὲν οὖν Ἐλληνος τὰς πάσιν ἐνδίκους.

1358 touleĩa, κ.τ.λ.] 'Nay, men of thy sort the world calls unstable.' ἐμπληκτοὶ: διὰ τὸν αἰσχρὸν. Thuc. ii. 85, τὸ ἀμφιβάλλειν ἄρε; 'impulsive vehemence,' opposed to true ὀρθός. Aeschin. de Fals. Legat. p. 50. 10, ἀμφιβάλλειν οὐ μοι οὐκ ἐπειδὴ ἐμπληκτοὶ ('inconstancy,' 'weakness of purpose') of παρουσιάσαρεν πρὸς Φίλιππον τρίτῳ καταχώρειν εἰς τέκτων τοὺς Ἐλλήνας—βρετῶι, 'in the sight of men.' for the dativ cf. v. 1324, φᾶς, note—Schenkewin, βρετῶι: and this is preferred by Lobeck, though he reads βρετῶι with the MSS. Cf. Eur. I. Λ. 192, ἐνκυρευόμενος τῆς τοῦ τεκτών εἰς τοὺς βρετῶι. But no instance is produced of such a pleonasm as τῶν τὸν τοῦτον βρετῶι βρετῶι. Or if taken with the predicate ἐμπληκτοὶ, φῶς is weak.

1359 νῦν...καθὼς.] 'Now... and anon.' τῶν μὲ...τῶν ἔχουσιν αὐτοῦ 'are not used like αὐτῶν—αὐτῶν. The τῶν must therefore be taken literally.

σανοὶ.] Infrac. Aesch. Chor. 296, τῶν φαλαρίων γὰρ οἶδα τῶν ὄντων γυμνῶν. 'We call a man unstable who veers from hate to love.' —'And yet there are enough who veer from love to hate.' The irony is more covert than in v. 1361; but there is a reference to ν. 1331. Aγαμέμνων—recently so cordial in his protestations—was already sufficiently ψυχῶς to use the sneering word ἐμπληκτοὶ.

1360 τούτῳ.] ι.ο. τοῦ σφηματισμοῦ—with the implied sarcasm that Odysseus himself was a friend of this sort. Cf. ν. 1346.

1361 σκληρῶν ἐπαινεῖς, κ.τ.λ.] Instead of making a direct reply, and so embittering the altercation, Odysseus borrows the other's phrase only in order to turn aside his question. The same adroitness was exercised more than once in his dialogue with Αθηνᾶ: ν. 78, 80.

1362 δειλῷ...φαινŌ.] 'Thou wilt make us (Menelaus and me) seem cowards;'—'it will be said that Teucer's threats (ν. 1185: 1187—1218) frightened us into yielding.'—φαινὲι καθὼς ἔνθας φασίνθητι ἐνθαῖς: cf. ν. 1020, φασάτω, note. τῆς δήμου.] 'This day'—.ι. 'ere thou hast done!'—a mode of giving emphasis to the assertion. Cf. Plaut. Auson. III. 3, 40, hodie sumquam ad varsum voce. For the crasis cf. ν. 778, note. Schenckewin, as there, ὅτι τί ἔστω. Εἰς δὲ...νῷ.] ίσως νῷ. Plata