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Adversaria upon the Fragments of Sophocles

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MAY 1903.

ADVERSARIA UPON THE FRAGMENTS OF SOPHOCLES.

(The numeration is Nauck's 1889.)

Fr. 22 :

ὥσπερ γὰρ ἐν φύλλοισιν αἰγείρου μακρᾶς,
κἂν ἄλλο μῆδέν, ἀλλὰ †τοῦκείνης κᾶρα
κινήσης αὔραις ἀνακουφίζει πτερόν.

Dind. κινεῖ τις αὔρα κἀνακουφίζει rightly.
Critics attack πτερόν, but this is sound.
Read

ἀλλὰ τὸ ὕν κείνης κᾶρα
κινεῖ τις αὔρα κἀνακουφίζει πτερόν.

With the assistance of Dindorf's correction
here (ΤΙΣ for ΗΣ) we may emend also
Fr. 792.

ἕως οὗτο †κριθώσης οἶνου

Buttmann's οἶνον is there correct. For the
rest read

ἕως οὗτο
κριθῶ τις οἶνου

i.e. 'until one became full of wine and
wantoness.' The gen. of fulness may be
kept, since κριθιᾶν (says Pollux) = ὑπερεμπε-
πλήσθαι. For the (frequentative) opt. form
instead of κριθῶ, see my note on Aesch. Cho.
278.

Fr. 35 :

καὶ βωμιαῖον ἐσχάρας λαβὼν < ~ ~ >

The easiest word to supply is βᾶθρον.

Fr. 85 6-8 :

δεινὸς γὰρ ἔρπειν πλοῦτος ἔς τε τᾶβατα
καὶ πρὸς τὰ βατά, χυπόθεν πένης ἀνὴρ
μῆδ' †ἐντυχὼν δύναται' ἂν ὦν ἐρᾶ τυχεῖν.
NO. CL. VOL. XVII.

I have no remedy for v. 7, but in v. 8 would
suggest

μῆδ' ἔν γ' ὕπνω

comparing Dem. F. L. 275 ἃ μῆδ' ὄναρ
ἤλπισαν πώποτε and Solon ap. Ar. 'Αθ. Πολ.
p. 48 (Sandys) ἃ νῦν ἔχουσιν οὔ ποτ' ὀφθαλμοί-
σιν ἂν | εὐδοντες εἶδον.

Fr. 101 :

ἀλλ' ἀξίως ἔλεξας †οὐδὲ μὲν πικρῶς κ.τ.λ.

(οὐδὲν μὲν A.). οὐδὲ μὴν (Brunck) does not
strike one as right. Read

ἀλλ' ἀξίως ἔλεξας οὐδὲν ἐμπικρῶν

i.e. 'embittering nothing' cf. ἐμπικρος,
ἐμπικραίνομαι.

Fr. 111 :

ἐτ' αὖ... ὥσπερ ἄλιεύς πληγείς... < φρ > ἐνῶν
διδάσκαλος.

'The fisherman' in question is proverbial
(see Nauck). Sense will be made by e.g.

ἐτ' αὖθις, ὥσπερ ἄλιεύς, πληγείς < ἔσῃ >
< τὸ ἰς πλησίοισι τῶν > φρενῶν
διδάσκαλος,

where αὖθις = 'hereafter.'

Fr. 122 :

†ῆμίοντον κόριον ἡρέθη πόλει
νόμος γὰρ ἐστὶ †τοῖς βαρβάροις θυηπολεῖν
βρότειον †ἀρχῆθεν γέρος τῷ Κρόνῳ.

(κούρειον Musurus, γέρας Buttmann)

Articles are often foisted in by those who
quote the fragments. Read

δὴ μὲν ὁ θύον κούρειον ἡρέθη πόλει·
νόμος γάρ ἐστι βαρβάρους θυηπολεῖν
<θύος> βρότειον, αἶρεθ' ἐν γέρας
Κρόνῳ.

The repetition in αἶρεθ' ἐν ἡρέθη will offend no observant reader of Greek tragedy; here it is moreover intentional. The missing word is of course uncertain. It might perhaps even be βοτόν.

Fr. 139 :

οὔτοι γένειον ὧδε χρὴ διηλιφές
φοροῦντα †κάντιπαιδα καὶ γένει μέγαν,
μητρὸς καλεῖσθαι παῖδα, τοῦ πατρὸς παρόν.

Unless I quite misunderstand the passage, the words should be κἀν δροπαιδα.

Fr. 141 :

ἀλλ' ἐγγὺς Ἐκτωρ ἐστί· τοῦ μένειν καλόν.

Variants are θυμαίνειν, θυκαίνειν, οὐ καίνειν. Read—ἀλλ' ἐγγὺς Ἐκτωρ ἐστί· σὺ μβαίνειν καλόν. Palaeographically συμβαίνειν satisfies all the conditions, since $\sigma = \theta$, $\beta = \mu = \kappa$, $\epsilon = \alpha$.

Fr. 144 :

σὺ δ' ἐν θρόνοισι γραμμάτων πτυχὰς ἔχων
†ἀπόνειμον νέμει τίς οὐ πάρεστι τίς ξυνώκοσε.

Read

ἀπὸν εμε, τίς πάρεστι; τίς ξυνώμοσε;

Schol. Pind. had explained ἀπόνειμον by ἀναγνώθι. He quotes in support his ἀπόνεμε (= ἀναγίγνωσκε). A copyist of the schol. naturally, or not unnaturally, wrote the selfsame tense, ἀπόνειμον. This was afterwards corrected ἀπόνειμον, and hence the double reading ἀπόνειμον νέμει.

In point of sense it is a reasonable proceeding to read and find out 'who are present' and 'do they correspond to the list of those who swore?'

Fr. 174 :

πόθεν ποτ' ἄλυπον ὧδε
ἥρρον †ἄνθος ἀνίας;

The sense (Nauck) requires e.g. ἄκος. Read ἄλθος (See, *si tanti est*, my note on Plat. Rep. 333 E)

Fr. 187 :

κάκιον ἀλλ' οὐκ ἔστιν οὐδ' ἔσται ποτὲ
γυναικός, †ἣ εἴ τι πῆμα γίγνεται βροτοῖς.

The usual correction εἴ τι appears flat and insufficient for the error. Read

ἣ π' ἰ πῆμα γίγνεται βροτοῖς
i.e. 'she is born to be a plague.'

(The error arose from ΗΙΤΙ for ΗΠΙ)

Fr. 219 :

πρόποδα μέλεα †τάδ' ὅσα κλαίωμεν
τρήχιμα βάσιμα χέρεσι πόδεσι

(al. τάδε σε, κλύωμεν, κλαίωμαι)

Read

τάδε σε κλέομεν

i.e. 'we honour thee with these.'

Fr. 226 :

σοφὸς γὰρ οὐδεὶς πλὴν ὃν ἂν τιμᾷ θεός.
ἀλλ' εἰς θεοὺς †ὀρώντα, κἂν ἔξω δίκης
χωρεῖν κελύη, κείσ' ὁδοπορεῖν χρεών.

Read

θεοὺς σ' ὀρώντα and treat κελύη as 2nd pers. passive.

Fr. 262 :

πατὴρ δὲ ποταμὸς Ἰναχος
τὸν ἀντίπλαστον †ἔχει γόμον κεκμηκότων.

Porsen gave νόμον ἔχει, which I cannot interpret. Read

τόδ' ἀντίπλαστον ὄνομ' ἔχει κεκμηκότων,

i.e. 'has this name (peculiarly) constructed to signify weariness.' The etymology (from *ives* and *āchos*) is no more far-fetched than many others given by poets, Plato, or scholiasts (see Appendix to Aesch. Cho. 35).

Fr. 265 :

ἐπίκρουμα χθονὸς Ἀργείας

Here correct Hesych. ἐπίκρουμα· ἐπίπληγμα ἢ ἐπιχάραγμα διὰ τὸ παρωνομάσθαι τῷ †ἔργῳ. Read τῷ ἀργῷ. The reproach is in the supposed derivation from ἀργός ('idle'). I fancy the same thought is played upon in Euripides' Ἀργεῖος, οὐκ Ἀργεῖος.

Fr. 272 :

In Hesych. for †κεκωλυμένα read ἐσ κολυμμένα (cf. fr. 390.)

Fr. 308 :

†ὅτι ἂν τι γίγνηται, τὰ †πάντ' ὄνου σκιά.

The sense required seems to be 'all his arguing to the contrary will be but ὄνου σκιά?' Read therefore

ὅσ' ἀντιτείνειν, ταῦτα πάντ' ὄνου σκιά.

The indefinite subjunctive is slightly nearer than ὅσ' ἀντιτείνειν.

Fr. 329 :

κάλλιστόν ἐστι τοῦνδικον πεφυκέναι,
λῶστον †δὲ ἔην ἄνοσον, κ.τ.λ.

δὲ τὸ ἔην β is an attempt at correction. Probably λῶστον διὰ ἔην ἄνοσον κ.τ.λ.

Fr. 342 :

πόσειδον, ὃς Αἰγαίου †μέδεις
 πρῶνας ἢ γλαυκάς μέδεις
 εὐανέμου λίμνας ἐφ' ὑψηλαῖς σπιλάδεσσι
 †στομάτων.

The schol. on Ar. Ran. 665 is plainly wrong in thus inserting the first μέδεις. In any case πρῶνας has no construction. We should, I think, read <περι> πρῶνας. The

error arose from the compendium ^ρπρῶνας. [a similar correction may be applied to fr. 393 ἀλλ' ἀσπιδίτην ὄντα πεφραγμένον, where metre requires ^ρπεριπεφραγμένον, i.e. ^ρππεφραγμένον]. For στομάτων I am inclined to suggest Σποράδων.

Fr. 345 :

†πόνου μεταλλαχθέντος οἱ πόνοι γλυκεῖς

Read πνόου.

Fr. 530 :

ἄνους ἐκείνος· αἱ δ' ἀνουςτέρως ἔτι
 ἐκείνον ἡμύναντο †καρτερὸν <ν>·
 ὅστις γὰρ ἐν κακοῖσι θυμωθεὶς βροτῶν
 μείζον προσάπτει τῆς νόσου τὸ φάρμακον,
 ἱατρός ἐστιν οὐκ ἐπιστήμων κακῶν.

The sense requires

ἄνους ἐκείνος· αἱ δ' ἀνουςτέρως ἔτι.
 ἐκείνον ἡμύναντο καρτερεῖν δέον.

Fr. 532 :

- 1 ἐν φῶλον ἀνθρώπων μί' ἔδειξε πατρός
- 2 καὶ ματρός †ἡμᾶς ἀμέρα τοὺς †πάντας·
οὐδεὶς
- 3 ἔξοχος ἄλλος ἐβλασταν ἄλλου.
- 4 βόσκει δὲ τοὺς μὲν μοῖρα δυσαμερίας,
- 5 τοὺς δ' ἄλβος ἡμῶν, τοὺς δὲ δουλείας ζυγὸν
- 6 ἔσχεν ἀνάγκης.

First eject the prosaic ἡμᾶς and τοὺς. The passage can then be easily be made anti-strophic. ἀμέρα is obviously impossible in sense. The word is ἀρμᾶ (ἀρμή = 'union'). Read vv. 2-3 thus

καὶ ματρός ἀρμὰ πάντας· ἄλλος ἔξοχος
 οὐκ ἐβλασταν ἄλλου

and v. 6 as ἔσχεν <ἐξ> ἀνάγκας.

Fr. 534, 2 :

εἰ κακόβουλος
 φροντὶς †ἐκτρέφει τὸν εὐαῖωνα πλοῦτον.

Read ἐκ τρύψει, as required also by the metre.

Fr. 620 :

†τὸ δ' εὐτυχοῦντα πάντ' ἀριθμῆσαι βροτῶν
 οὐκ ἔστιν †τοῦτος ὄντιν' εὐρήσεις ἔνα,

Grotius πάντ' ἀριθμήσας.

Read

τὰ δ' εὐτυχοῦντα πάντ' ἀριθμήσας,
 βροτῶν
 οὐκ ἔστιν οὐ προσόντ' ἐνευρήσεις
 ἔνα

('when you have counted all prosperous things, nowhere will you find among them the addition of a single mortal.')

Fr. 655 :

κυνηδὸν †ἐξέπραξαν κνυζούμενον

Read

κυνηδὸν ἐξέπραξάνιν κνυζούμενον

i.e. 'I despatched him while he whimpered like a dog.'

Fr. 703 :

πρὸς δ' τοῖον ἤξεις δαίμον' ὡς Ἐρωτα,†
 ὃς οὔτε τοῦπικέες οὔτε τὴν χάριν
 οἶδεν, μόνην δ' ἔστερξε τὴν ἀπλῶς δίκην.

Plutarch in the words μόνῃ θεῶν ὁ Ἄιδης Ἐρωτι ποιεῖ τὸ προσταττόμενον, καίτοι πρὸς γε τοὺς ἄλλους.. οὔτε τοῦπικέες κ.τ.λ. clearly points to

πρὸς δ' οἶον εἴξει δαιμόνων Ἐρωτά τι
 i.e. 'toward Eros alone of the gods will he make some concession.'

Fr. 801 :

Ζεὺς †νόστον ἄγοι τὸν νικομάχαν
 καὶ παυσανίαν καὶ ἀτρεῖδαν.

al. ἀνοτος ἄγοι

Read εὐνοστον ἄγοι. The word Ζεὺς may belong to another line or may be an error for eu- itself.

Fr. 808 :

ὀργὴ γέροντος ὥστε μαλθακὴ κοπὶς
 †ἐν χειρὶ θήγει, ἐν τάχει δ' ἀμβλύνεται

I suggest καὶ ἐν χειρὶ θήγοιτ' i.e. 'might be whetted even with the hand' (easily, the edge being fine: cf. ἀκράχολος). It is still common to see workmen strop fine tools upon the flat of the hand.

Fr. 849 :

κλῆθρον γὰρ οὐδὲν ὧδ' ἂν †εὔστεγες λάβοις
 γλώσσης κρυφαῖον τοῦδεν οὐ διέρχεται.

Hermann εὔστεγες. Provisionally accepting this, read and punctuate

κλῆθρον γὰρ οὐδὲν ὧδ' ἂν εὔστεγες λάβοις
 γλώσσης, κρυφαῖον οὐ δ' ὅδ' ἐν ἔρχεται.

T. G. TUCKER.

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