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On Sophocles *Ant.* 795 ff

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ἀγει, seems to suggest that σοφία of another kind is meant, 'skill as a charioteer': cf. ἀρματηλάτας σοφός in the passage just considered: also Ol. 9, 107 σοφαί μὲν αἰπειναί, which shews that like ἀρετὰ it is a plastic word. ἐν μυχοῖσι Πιερίδων I take to be the same as the Παρνάσιος μυχός of Pyth. 10, 8:

cf. Bacchyl. 4, 14 Κίρρας μυχοῖς. Thrasybulus employs his wealth to further as a charioteer his father's fame: he does not spend it on riotous living (v. 48: cf. Pyth. 8, 89 and Gildersleeve's note).

J. ARBUTHNOT NAIRN.

ON SOPHOCLES ANT. 795 ff.

νικᾷ δ' ἐναργῆς βλεφάρων ἱμερος εὐλέκτρον
νύμφας, τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς
θεσμῶν· ἄμαχος γὰρ ἐμπαίζει θεὸς Ἀφροδίτα.

The objections to the mss. text of this passage, as given above, are well known.

The chief are (1) | $\tilde{\text{πάρεδρος}} \tilde{\text{ἐν}}$ | represents unmetrically a logaoedic choree, $_ \cup$; (2) τῶν μεγάλων κ.τ.λ. must mean 'enthroned in sway beside the great laws' (viz. those of obedience to one's father and to the king; both of which love has caused Haimon to violate). But Soph. cannot have meant to speak of the μεγάλοι θεσμοί as enthroned beside ἱμερος (Eros, the god, would in any case be preferable), when he has just said that ἱμερος has vanquished them.

Now, the scribe of L first wrote $\tilde{\text{πάρεργος}}$, then, erasing the letters $\rho\gamma$, he made $\tilde{\text{πάρεργος}}$ into $\tilde{\text{πάρεδρος}}$. From this it is natural to surmise that he found a γ written either somewhere over $\tilde{\text{πάρεδρος}}$ or in the margin, with a mark over $\tilde{\text{πάρεδρος}}$ to show for which word the γ was meant. Was not this γ (or Γ), whether interlinear or marginal, originally meant as a correction of the Π [Γ] of ΠΑΡΕΡΟΣ? And did not Soph. write τῶν μεγάλων γὰρ, *Ερος, ἀρχεῖς | $\tilde{\text{θεσμῶν}}$? 'For over the great laws, O Love, thou art lord.' Whenever ἀρχεῖς became ἀρχαῖς, the insertion of ἐν was almost inevitable.

With this reading we also obtain an object for ἐμπαίζει, which was before a desideratum: 'for unconquerable, the

goddess Aphrodite mocks at them (the θεσμοί).

By a similar error in *Ant.* 368 the mss. have $\tilde{\text{παρείρων}}$, of which $\tilde{\text{γεραίρων}}$ is a morally certain correction.

Metrically the tribrach γὰρ, *Ερος will now correspond to the irrational tribrach

$\tilde{\text{φνξίμος}}$ in 787. Irrational tribrachs are not common, but the following cases are to be found in J. H. H. Schmidt's *Die Kunstf. der Gr. Poesie*. (I have not searched the

Euripides volume.) *O.C.* 134 $\tilde{\text{τιν}} | \tilde{\text{ἡκείν}}$

$\tilde{\text{λόγος}} | = 166 \tilde{\text{ἀλὰτὰ}} \tilde{\text{λόγον}} | : \textit{O.T.}$ 1210

$\tilde{\text{πατρὶ}} \tilde{\text{θαλάμῃ}} \tilde{\text{ἡπολῶ}} \tilde{\text{πέσῃ}} \tilde{\text{ἐν}} = 1219 \tilde{\text{γάρ}} | \tilde{\text{ὠσπερ}}$

$\tilde{\text{ἰαλῆ}} \tilde{\text{μὸν}} \tilde{\text{χῆλῶν}}$ (Schmidt, unaware (edn. 1869) of Prof. Jebb's brilliant emendation, writes

$\tilde{\text{ὥς}} \tilde{\text{περίαλλ}}' \tilde{\text{ἰὰν}} \tilde{\text{χέων}}$, scanning $| \tilde{\text{ὥς}} \tilde{\text{πέρῃ}} |$:

O.C. 1222 $| \tilde{\text{ὅτε}} \tilde{\text{μοιρ}} | = 1236 \tilde{\text{ἀκρατες}} | :$

Ar. Av. 853 $\tilde{\text{προσοδίᾱ}} = 897 \tilde{\text{χερνίβῃ}} | : \textit{Ran.}$

896 $\tilde{\text{σοφῶν}} \tilde{\text{ἀνδρῶν}} = 993 \tilde{\text{φέρε}} \tilde{\text{προς}} | \tilde{\text{ταῦτα}} :$

Eccl. 485 $| \tilde{\text{πάρᾱ}} \tilde{\text{τοῖς}} | = 495 \tilde{\text{ἡμας}} | :$

Plut. 294 $\tilde{\text{κίναβρωντῶν}} = 300 \tilde{\text{καταδαρθέντα}}$.

Aesch. Suppl. 635 $| \tilde{\text{τὸν}} \tilde{\text{ἀχορῶν}} = 648 \tilde{\text{δυσπολῆ}}$

$\tilde{\text{μητον}} : \textit{Pers.}$ 657 $\tilde{\text{ἀρχαῖε}} \tilde{\text{βαλὴν}} = 665 \tilde{\text{καὶνᾱ}}$

$\tilde{\text{τέ}} \tilde{\text{κλυῖς}}$.

M. A. BAYFIELD.