

SOPH. OED. TYR. II. 44—45.

ὥς τοῖσιν ἐμπείροισι καὶ τὰς συμφορὰς  
ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων.

THIS passage is most exhaustively treated by Prof. Jebb in his recent edition of Sophocles' plays. He devotes more than *eleven* pages of his appendix towards elucidating these lines, and successfully refutes, in my opinion, Kennedy's translation of the words *ξυμφορὰς τῶν βουλευμάτων* by 'comparisons of counsels.' His chief arguments are (1) that the word *ξυμφορά* nowhere else bears the meaning of 'comparison' in all classical literature; (2) that even if such usage could be admitted, the order of words is decidedly obscure, the genitive *τῶν βουλευμάτων* being so far removed from the noun *ξυμφοράς*, the extraordinary meaning of which would scarcely be imagined by the listener, even if the qualifying genitive were close at hand. To my mind, this self-same argument might be used against Prof. Jebb's version of the passage, which follows that of an old scholiast and which translates the phrase by 'the *issues* of their counsels.' I do not deny that the phrase *τὰς ξυμφορὰς τῶν βουλευμάτων* might mean 'the occurrences that have to do with their counsels' as Prof. Jebb argues, but I contend that *ξυμφορά*, when found alone without modifying genitive close at hand, is 'a turn of events, either 'hap' or 'mishap,' usually the latter. Now the listener would most certainly regard the word here as signifying 'mishaps' or 'troubles,' there being no modifier near by and the intensive *καί* requiring some stronger idea than simple 'hap' or 'occurrence' would convey. A careful reading of the lines will I think impress this fact on the reader's mind. How then do we explain the genitive *τῶν βουλευμάτων*? It is the *causal* genitive, the same construction precisely as in line 48, *τῆς πάρος προθυμίας* (cf. II. 697 and 1478). We may translate then: 'Since I see generally that in the hands of wise and experienced men *even* troubles (calamities) turn out prosperously, by reason of their counsels.' There can be no question as to the suitability of this rendering to the foregoing lines, or as to the evident force of *καί* in it, whereas I must confess that to me Jebb's reading, though so stoutly defended by him on the ground of its harmony with the preceding lines, seems decidedly lacking in such accord, and falls rather flat, re-

quiring a somewhat far-fetched explanation both in regard to its proper position in the argument, and the force of the *καί*. In defence of my reading I append the following additional remarks:

(1) *Συμφοραί* in l. 33 and l. 515 certainly means 'unhappy turn of affairs' or 'troubles'; so also, I think, in l. 454, though Prof. Jebb thinks otherwise. If it be true that everywhere else in this play the word has the sense of 'troubles,' it is most probable that it possesses the same meaning in the passage before us.

(2) In line 87, the phrase *καὶ τὰ δύσφορα* occurs, where I think the words are almost exactly synonymous with the *καὶ τὰς ξυμφορὰς* here, the same emphasis belonging to the *καί*. In like manner I consider the *εὐτυχεῖν* of line 88 about equivalent in meaning to *ζώσας* as found here. There, Creon remarks that 'even calamities might turn out well, if'; here, Oedipus is told that 'even calamities oft end prosperously in the hands of wise men.' Surely this likeness of expression is more than a mere coincidence, and forms a strong argument in favour of my proposed translation.

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It requires some courage to attack once more these notorious lines. One's justification for such audacity must lie in the fact that the most acute and lucid editors fail to satisfy each other. Professor Jebb adduces passages to support the sense *ξυμφοράς* = 'issues,' but to me it appears that the meaning 'haps' is in each case all that we have any real right to attach to the word. The rhythm and the separation in position of *βουλευμάτων* from *ξυμφοράς*, though not remarked upon by Professor Jebb, have always seemed to me a difficulty in the way of joining those words. Again, the metaphor in *ζώσας* cannot be the same as in other passages quoted for the figurative *ζῆν*. In *Antig.* 457 *ζῆ ταῦτα* 'these laws live,' i.e. 'do not become obsolete,' and the *ἄτης θύλλαι ζῶσι* of Aeschylus (of fires 'not yet extinct') are easy enough. Substitute *ζῶσι ξυμφοραὶ βουλευμάτων*, 'the issues of counsels live,' and one cannot explain this as = 'are not yet dead' 'or do not become obsolete.' We must go further and make *ζῶσι* simply = *σθένουσι*, and for this a true parallel is wanting.

In any case the explanations given are

super-subtle, and the two senarii, as they stand, would puzzle even the quickest wits of an Athenian audience.

The first line naturally suggests the sense 'since in the case of the experienced *even what falls by chance*.....'; and, whatever may be the wording of the next line, it is instinctively felt that the general sense is 'with people of skilled experience even what turns out by accident is apt to lend itself to serving their ends.'

We come to you, says the priest, who are first *ἐν τε συμφοραῖς βίου ἐν τε δαιμόνων συναλλαγαῖς*, and we desire you to give us help, as perchance you may be able from the hint of some god or man (cf. *Odys.* i. 282 *ἦν τίς τοι εἴπῃσι βροτῶν ἢ ὅσσαν ἀκούσης ἐκ Διός*). We think you above all men likely to have met with such a hint and to know how to use it, for I see that with men of shrewd experience even what chances to fall in their way gives them hints as to their best

course. To the inexperienced *ἐνμφοραί* are *ἐνμφοραί* only, but to the *ἐμπειροὶ* there are accidents in their affairs, which taken aright lead on to success.

The word wanted instead of *ζώσας* is one which shall mean 'give a hint' or 'advise'; and in view of *φήμην*, and as an easy correction I suggest *χρῶσας*, the participle of *χράω*. 'For I see that in the case of the shrewdly experienced even chance happens very apt to serve as oracles touching their plans.'

The genitive of reference with *χρώσας* is Sophoclean: cf. *Oed. Col.* 355 *ἀ τοῦδ' ἐχρήσθη σώματος*. *Phil.* 439 *ἀναξίου μὲν φωτὸς ἐξερήσομαι*. *El.* 317 *τοῦ κασιγνήτου τί φῆς*; etc.

In *Oed. Tyr.* 11 *στέρξαντες* (al. *στέξαντες*) still seems to me quite unnatural. Have the claims of *στούξαντες* been considered?

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#### NOTES ON HERODAS.

##### i. 3. τ..... θύρην εσώδε· τις σὺ δειμαίνεις

ασσον προσελθὺν ἢ ἰδὼν παρὶν ασσον

Adopting *τίς τὴν θύρην*; (i.e. *ἐπάταξε*: cf. *Ar. Ran.* 38) I would suggest that the next word is the answer of Gyllis the visitor, *ἔγωγε*, 'It's I.' There is no reason why she should have three questions put to her before she makes any answer.

30. ὁ βασιλεὺς χρηστός. The order of the words is remarkable. Are we to regard *β. χ.* as forming a sort of indivisible compound expression? Cf. *Eur. Cyclops* 174 *τὴν Κύκλωπος ἀμαθίαν χαίρειν κελύων καὶ τὸν ὀφθαλμὸν μέσον*: *Aesch. Eum.* 653 *τὸ μητρὸς αἵμ' ὀμαιμον ἐγχέας πέδου*.

##### ii. 87. ἢ δ' οἶον ἐς τὰ δούλα σώματα σπενδῆ

κῆς βασανὼν αἰτῆ

*οἶον* and *τά* can hardly go together. Perhaps we should read *ἦν δ' οὖν τι ἐς τὰ κ.τ.λ.* Battarus first supposes that there will be no witnesses and that the court will have to judge *γνώμη δικαία*, like Athenian dicasts when the law did not direct them: but it may be (*ἦν δ' οὖν*) that Thales will call for the evidence of the slaves. The loss of *τι* would lead to the corruption of *οὖν*.

##### iii. 56. ἀλλ' εἰ τι σοὶ Λαμπρίσκε καὶ βίου πρηξίν

εσθλὴν τελοῖεν αἱ δὲ καγαθὼν κυρσαὶ  
μὴ λασσον αὐτοὶ Μητροῖτιμῃ ἐπενχεῶ  
ἐξεῖ γὰρ οὐδὲν μείων

In 57 *αἶδε* (the Muses) has been suggested and seems very probable: cf. line 1. (Perhaps we ought to read it also for *ωδε* in 96, where, as the boy is not yet in fetters, *ᾧδε* is hardly suitable.) *εἰ...τελοῖεν κἀγαθῶν κύρσαις* seems to mean 'if you wish that etc., so may etc.': cf. *Theocr.* xv. 70 *πὸτ τῷ Διός, εἴ τι γένοιτο εὐδαιμων, ἄνθρωπε, φυλάσσεο τῷμπέχον μιν*. At *κύρσαις*, when Metrotime is in the middle of her sentence, *Lampriscus* breaks in. Read *μᾶσσον* for *λασσον*, as I have before suggested, and perhaps *μοι* before *ἐπένχεο*: a second *μή* would be too urgent: then *ἔξεις* for *ἐξεῖ*, 'you shall get what you want all the same without any more words,' comparing *Theocr.* xi. 42 *ἔξεις οὐδὲν ἔλασσον*, though the meaning is not quite the same.

93—4 prove, I think, that the lines preceding are spoken by L. and contain something which M. promises to repeat to her old husband.

iv. 24. *αὐτα* should apparently be *αὐτήν*, i.e. the statue, not the letters. Is *λίθος* used elsewhere of a statue?

26. *καλῶν ἔργων* is surely an exclamation, not as R. takes it.

28. In the light of *ἐρεῖς* here and in 33, 57, 73 (?) = *λέγεις ἄν*, *Theocr.* xv. 79 *θεῶν χερνήματα φασεῖς* should perhaps be taken in the same way. Are there any other such futures in Theocritus?