ΣΟΦΟΚΛΕΟΥΣ

ΤΡΑΧΙΝΙΑΙ

J. S.   V.   1

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ΤΡΑΧΙΝΙΑΙ

THE *Trachiniae*, alone among the seven plays, has no ancient ὑπό-θεσις. In order to supply this defect, a scholiast transcribed a passage from the *Bibliotheca* of Apollodorus (2. 7. 5—7). This extract is prefixed to the play in the Laurentian MS. (p. 64 B), with the heading, ἐκ τῆc Ἀπολλοδώρου βιβλιοθήκηc ὑπόθεcιc. In the Aldine edition of Sophocles (the *editio princeps*) the extract was printed, without the name of Apollo-dorus, as ΤΡΑΧΙΝΙΩΝ ΥΠΟΘΕΣΙΣ. Subsequent editors continued the tradition, though they restored the heading given in L.

The passage is, however, wholly out of place here. In fact, a student to whom the *Trachiniae* was new could not confuse his mind more effectually than by reading this extract from the *Bibliotheca* under the impression that it contained an outline of the plot. Apollodorus, in compiling the legends of Heracles, followed an order fundamentally different from that supposed in the play. He placed the marriage with Deianeira *after*, not before, the labours for Eurystheus, the slaying of Iphitus, and the servitude to Omphalè. (Introduction, § 8.) The scholiast, who made the extract and called it an Argument, was content that it began with the marriage and ended with the pyre. His text varies considerably from the MSS. of Apollodorus. (See

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Heyne's edition of Apollodorus, vol. I. pp. 215 ff.: Dindorf, *Schol.*
Soph. vol. II. pp. 21 ff.)

Equally irrelevant to the *Trachiniae* are the thirteen hexameters,
enumerating thirteen labours of Heracles, which the Laurentian MS.
gives at the end of the play (p. 79 B), with the title ᾶθλοι (*sic*)
Ἡρακλέογς. They occur also in *Anthol. Plan.* 4. 92, without the
author's name. Tzetzes (*Histor.* 2. 490) ascribed them to Quintus
Smyrnaeus; but they resemble rather the purely mechanical work of
a grammarian.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΙΑΝΕΙΡΑ.	ΑΓΓΕΛΟΣ.
ΔΟΥΛΗ ΤΡΟΦΟΣ.	ΛΙΧΑΣ.
ΥΛΛΟΣ.	ΗΡΑΚΛΗΣ.
ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΤΡΑΧΙΝΙΩΝ.	ΠΡΕΣΒΥΣ.

The Laurentian MS. (L) prefixes θε (θεράπαινα) to v. 49, while indi-
cating τροφός in the later scene (847 ff.). Hence it could be inferred
that δούλη τροφός should be read as denoting two distinct persons.
This view prevailed in the older editions, including those of Brunck
and Hermann. Recent editors usually identify the speaker at v. 49
with the τροφός of 847 ff. This is a dramatic gain, since the effect of
847 ff. is strengthened by our previous knowledge of the Nurse's attach-
ment to Deianeira. [In the Aldine ed. the speaker at v. 49 is strangely
designated as παιδαγωγός.]

The Chorus consists of fifteen Trachinian maidens (cp. 143, 211),
friends of Deianeira.

The parts were probably distributed as follows :—protagonist, Deia-
neira and Heracles; deuteragonist, Hyllus and Lichas; tritagonist, the
Nurse, the Messenger, and the Old Man.

STRUCTURE OF THE PLAY.

1. πρόλογος, 1—93.

2. πάροδος, 94—140.

3. ἐπεισόδιον πρῶτον, 141—496, including a short ὑπόρχημα, or 'dance-song,' 205—224.

4. στάσιμον πρῶτον, 497—530.

5. ἐπεισόδιον δεύτερον, 531—632.

6. στάσιμον δεύτερον, 633—662.

7. ἐπεισόδιον τρίτον, 663—820.

8. στάσιμον τρίτον, 821—862.

9. ἐπεισόδιον τέταρτον, 863—946.

10. στάσιμον τέταρτον, 947—970.

11. ἔξοδος, 971—1278, including a μέλος ἀπὸ σκηνῆς, 1004—1043.

According to Nauck, the first ἐπεισόδιον ends at v. 204, and the second consists of vv. 225—496, the choral song in vv. 205—224 being the first στάσιμον. The play has then five epeisodia and five stasima.

CORRIGENDA.

Page 22, critical note on verse 120. Read the first sentence thus:—ἀναμπλάκητον] ἀμπλάκητον MSS.: Hesych. ἀπλάκητον· ἀναμάρτητον· Σοφοκλῆς Τραχινίαις.

,, 98, text, v. 639. For κλεόνται read κλέονται

ΔΗΙΑΝΕΙΡΑ.

ΛΟΓΟΣ μὲν ἔστ᾽ ἀρχαῖος ἀνθρώπων φανείς,
ὡς οὐκ ἂν αἰῶν᾽ ἐκμάθοις βροτῶν, πρὶν ἂν
θάνῃ τις, οὔτ᾽ εἰ χρηστὸς οὔτ᾽ εἴ τῳ κακός·
ἐγὼ δὲ τὸν ἐμόν, καὶ πρὶν εἰς Ἅιδου μολεῖν,
ἔξοιδ᾽ ἔχουσα δυστυχῆ τε καὶ βαρύν·   5
ἥτις πατρὸς μὲν ἐν δόμοισιν Οἰνέως,
ναίουσ᾽ <ἔτ᾽> ἐν Πλευρῶνι, νυμφείων ὄκνον
ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή.
μνηστὴρ γὰρ ἦν μοι ποταμός, Ἀχελῷον λέγω,

L=cod. Laur. 32. 9 (first half of eleventh century). r=one or more of the later MSS. This symbol is used where a more particular statement is unnecessary. 'MSS.,' after a reading, means that it is in all the MSS. known to the editor.

1 μὲν ἔστ᾽ L: not μέν ἐστ᾽.—ἀνθρώπων MSS.: ἀνθρώποις a grammarian in Cramer *Anecd. Oxon.* 4. 328, 21.   **3** θάνῃ L: θάνοι r.   **6** δόμοισιν] The first hand in L wrote δόμοισ: the first corrector (S) added ιν.   **7** ναίουσ᾽ <ἔτ᾽> ἐν Πλευ-

Scene:—*At Trachis, before the house of Heracles.*

1—93 Prologue. Deianeira declares her anxiety concerning Heracles, who has been fifteen months absent. Her son Hyllus sets forth to seek his father in Euboea.

1 λόγος...ἀνθρώπων, as Archil. fr. 86 αἰνός τις ἀνθρώπων ὅδε: Pind. *O.* 7. 54 ἀνθρώπων παλαιαὶ ῥήσιες, id. *N.* 9. 6 ἔστι δέ τις λόγος ἀνθρώπων: *Ai.* 664 ἡ βροτῶν παροιμία. **ἀρχαῖος** goes adverbially with **φανείς,** 'put forth of old'; cp. *Ant.* 593 f. ἀρχαῖα... | ...πίπτοντ᾽: and *ib.* 621 σοφίᾳ γὰρ ἔκ του κλεινὸν ἔπος πέφανται (n.). L's accentuation, **ἔστ᾽,** is right: ἐστὶ φανείς as =πέφανται would be weak here. For the order of the words (ἀνθρώπων separating ἀρχαῖος from φανείς), cp. *Ant.* 944 f. As to the γνώμη itself, see *O. T.* 1529 n.

Boissonade (*Notul. in Trach.*, 1), replying to the criticism that this γνώμη passed as Solon's, quotes a remark of Balzac's to this effect: 'though Deianeira was older than Solon, she was younger than proverbial philosophy.' So Ajax quotes a maxim ascribed to Bias (*Ai.* 679).

3 θάνῃ. The *v. l.* θάνοι would be possible only if ἄν were absent. Cp. 164 cr. n.—οὔτ᾽ εἴ τῳ: for τῳ in the second clause, cp. *Ant.* 257 n.

4 ἐγὼ δὲ τὸν ἐμόν κ.τ.λ.: for the tribrach, cp. *Ph.* 1232 n.—She can dispute the old saying, because she forebodes

that her life will be bitter to the end. The pathos here depends less on retrospect than on presentiment: cp. 37, 46.— This passage illustrates Aristotle's remark that a person who speaks with strong feeling (παθητικῶς) may effectively impugn the truth of popular maxims (τὰ δεδημοσιευμένα): *Rhet.* 2. 21 § 13.

6 πατρὸς μὲν κ.τ.λ. No δέ answers to this μέν. The antithesis is between her woes before and after marriage; of the latter she begins to speak at v. 27.

7 ναίουσ᾽ <ἔτ᾽> ἐν Πλευρῶνι. This insertion of ἔτ᾽ is the best remedy. The word is forcible, as marking that her sorrows began while she was still a young maiden. Cp. *Ph.* 23, where, as here, the text of L has lost ἔτ᾽ before a word beginning with ε.

To A's reading, ναίουσ᾽ ἐνὶ Πλευρῶνι, there are two objections. (*a*) While ἔνι (=ἔνεστι) is frequent, there is no instance of ἐνί for ἐν in tragic iambics; though Eur. admits it in lyrics. (*b*) There is no example in tragic iambics of a short vowel thus lengthened before πλ at the beginning of the next word: though such lengthening would have been legitimate in the epic hexameter. Cp. W. Christ, *Metrik* § 18 (2nd ed.).—Paley reads **ναίουσα δ᾽** (with B): but the δέ would be weak here.

Πλευρῶνι. The ancient Pleuron stood in a fertile plain of Aetolia, near the mountain called Κούριον, a few miles

DEIANEIRA.

THERE is a saying among men, put forth of old, that thou canst not rightly judge whether a mortal's lot is good or evil, ere he die. But I, even before I have passed to the world of death, know well that my life is sorrowful and bitter; I, who in the house of my father Oeneus, while yet I dwelt at Pleuron, had such fear of bridals as never vexed any maiden of Aetolia. For my wooer was a river-god, Acheloüs,

ρῶνι Erfurdt: ναίουσ' ἐν Πλευρῶνι L. For ναίουσ' ἐν, some of the later MSS. have (1) ναίουσ' ἐνὶ, as A, (2) ναίουσα δ', as B, or (3) ναίουσά γ', as V². Other conjectures are ναίουσ' ἔτι (omitting ἐν), Wunder: ναίουσιν, M. Seyffert: ναίοντος, Jernstedt.—νυμφείων r: νυμφίων L.—ὄκνον MSS. (except Vat., ὄγκον): ὄτλον schol. in L (as a *v. l.*), and marg. of K.   **8** ἔσχον made from ἔχων in L.

w.N.w. of Calydon. About 230 B.C. that site was deserted, and a new Pleuron was founded more to the s.w., not far from the modern Mesolonghi. (Strabo 10. 451: Leake, *North. Gr.* 1. 115 ff.) In the *Iliad* Pleuron figures among the chief Aetolian towns (2. 639, with four others: 13. 217, with Calydon only).

Calydon was usually represented as the seat of Oeneus (*Il.* 9. 529 ff.: Apollod. 2. 7. 5: Diod. 4. 34); and Ovid calls Deianeira *Calydonida* (*Met.* 9. 112). It is not known whether Sophocles was following some earlier poet in preferring Pleuron. But it is noteworthy that a tragedy of Phrynichus, dealing with the death of Meleager, was called Πλευρώνιαι (Paus. 10. 31 § 4); and the Chorus would naturally belong to the home of Althaea (the wife of Oeneus).

ὄκνον. The *v. l.* **ὄτλον** ('trouble,' rt ταλ) is a less fitting word here: the point is the anguish of her dreadful *suspense* (15, 24). Though ὀτλεῖν is not rare, the noun occurs only in Aesch. *Th.* 18 παιδείας ὄτλον.

8 ἄλγιστον. The positive would be more usual, since εἴ τις follows; but the superl. is not redundant, if taken as absolute ('very grievous'), and not relative ('*the most* grievous'). Cp. *O. C.* 1006 εἴ τις γῇ θεοὺς ἐπίσταται | τιμαῖς σεβίζειν, ἥδε τῷδ' ὑπερφέρει: and Eur. *Andr.* 6 νῦν δ', εἴ τις ἄλλη, δυστυχεστάτη γυνή. Soph. has εἴπερ τις ἄλλος in *O. T.* 1118, but more often εἰ or εἴπερ τις simply (as *O. C.* 1664, *Ai.* 488); and so Aesch. *Ag.* 934.—ἔσχον, not εἶχον, because she thinks of the ordeal, not as a process, but as a past moment of life; cp. *Ant.*

225 πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις. This is better than to give ἔσχον its commoner sense, '*came to* have' (*Ant.* 1229, *Ph.* 1420).

9 μνηστήρ: this legend had already been treated by Archilochus (*c.* 670 B.C.), and by Pindar: see Introd.—'Αχελῷον. The Acheloüs rises at the centre of Pindus, in Mount Lacmon, the great watershed of northern Greece, and, after a course of some 130 miles from N. to s., flows into the Ionian Sea. Its lower waters formed the boundary between Acarnania on the west and Aetolia on the east. The modern name, 'White River' (Aspropotamo), is due to the yellowish colour which the stream derives from a clayey bed.

To the Greeks, Acheloüs was the king of rivers (*Il.* 21. 194 κρείων 'Αχελώϊος). He was the 'eldest son of Oceanus and Tethys': Acusilaüs fr. 11 a (Müller *Frag. Hist.* 1. 101) 'Ωκεανὸς δὲ γαμεῖ Τηθὺν ἑαυτοῦ ἀδελφήν· τῶν δὲ γίγνονται τρισχίλιοι ποταμοί· 'Αχελῷος δὲ αὐτῶν πρεσβύτατος καὶ τετίμηται μάλιστα. The oracle at Dodona,—which was not far west of the river's sources,—'enjoined sacrifice to Acheloüs in all its responses' (schol. *Il.* 21. 194). In Acarnania ἀγῶνες were held in his honour (schol. *Il.* 24. 616). The cult of this river-god was, however, not merely local, but Panhellenic. Such pre-eminence is enough to explain how he became a type of πηγαῖον ὕδωρ generally, without assuming the more than doubtful kinship of ἀχ with *aqua*. For Greek, it should rather be ἀπ, as in Μεσσάπιοι.

ΣΟΦΟΚΛΕΟΥΣ

ὅς μ᾽ ἐν τρισὶν μορφαῖσιν ἐξῄτει πατρός,   10
φοιτῶν ἐναργὴς ταῦρος, ἄλλοτ᾽ αἰόλος
δράκων ἑλικτός, ἄλλοτ᾽ ἀνδρείῳ κύτει
βούπρῳρος· ἐκ δὲ δασκίου γενειάδος
κρουνοὶ διερραίνοντο κρηναίου ποτοῦ.
τοιόνδ᾽ ἐγὼ μνηστῆρα προσδεδεγμένη   15
δύστηνος ἀεὶ κατθανεῖν ἐπηυχόμην
πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.
χρόνῳ δ᾽ ἐν ὑστέρῳ μέν, ἀσμένῃ δέ μοι,
ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς·
ὃς εἰς ἀγῶνα τῷδε συμπεσὼν μάχης   20
ἐκλύεταί με. καὶ τρόπον μὲν ἂν πόνων
οὐκ ἂν διείποιμ᾽· οὐ γὰρ οἶδ᾽· ἀλλ᾽ ὅστις ἦν
θακῶν ἀταρβὴς τῆς θέας, ὅδ᾽ ἂν λέγοι·
ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ,
μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ.   25
τέλος δ᾽ ἔθηκε Ζεὺς ἀγώνιος καλῶς,

12 f. κύτει|βούπρῳρος Strabo 10. 458: τύπῳ|βούκρανος MSS. The edition of Brunck was the first which gave Strabo's reading. **16** ἀεί] αἰεὶ L. Cp. cr. n. on *Ant.* 76.—ἐπηυχόμην] ἐπευχόμην L. Cp. *Ant.* 1164 (comment.). **17** τῆσδε κοίτης] Schneidewin conj. ταῖσδε κοίταις. Bergk would reject the verse. **18** δέ μοι] δ᾽ ἐμοί T, V². **19** ἀλκμήνησ made from ἀκλμήνησ in L. **23** θακῶν] θώκῶν L,

10 ἐν τρισὶν μορφαῖσιν. The power of self-transformation, which Greek fancy gave especially to deities of water, was a lively symbol of the unstable element. Proteus exerts that power against Menelaus (*Od.* 4. 456), Nereus against Heracles (Apollod. 2. 5. 11), Thetis against Peleus (schol. Pind. *N.* 3. 55, Soph. *Ph.* 155 and 556). Each is desperate, and must try every resource. And so, here, self-change expresses passionate importunity. Mythology found a reflex in daily speech when Greeks said, παντοῖος γίγνεται δεόμενος.

11 ἐναργὴς, in visible form, before the eyes of Oeneus: cp. 224. The word suggests that sense of awe which came to a Greek at the thought of a δαίμων actually appearing to a mortal: *Il.* 20. 131 χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς: ''tis perilous when a god is seen face to face.' *Od.* 16. 161 οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς: *ib.* 3. 420 (Athena) ἥ μοι ἐναργὴς ἦλθε. Verg. *Aen.* 4. 358 *ipse deum manifesto in lumine vidi.*

Acheloüs occurs in works of art under each of the three forms which he takes here.

(1) ταῦρος. This regular embodiment of a river-god symbolised both the roar of the torrent, and, as Strabo adds, the twistings of the stream (καμπαί), ἃς καλοῦσι κέρατα (10. 458). Coins of Acarnania (after 300 B.C.) show Acheloüs as a bull with human head; and Soph. may have had this type in mind, for it appears on coins of Magna Graecia as early as 500 B.C.

(2) αἰόλος δράκων ἑλικτός. The image is peculiarly appropriate, since the Acheloüs, in parts of its course, is so tortuous. For αἰόλος, 'gleaming,' cp. n. on *Ph.* 1157. A vase-painting shows the Acheloüs, in combat with Heracles, as a serpent with the head and arms of a man, and an ox's horns (Gerhard, *Auserl. Vasenbilder*, vol. 2, no. 115).

(3) ἀνδρείῳ κύτει βούπρῳρος κ.τ.λ. A human figure, with human face, and a shaggy beard, but with the forehead, horns, and ears of an ox. The Acheloüs appears thus on an archaic coin of Meta-

who in three shapes was ever asking me from my sire,—coming
now as a bull in bodily form, now as a serpent with sheeny coils,
now with trunk of man and front of ox, while from a shaggy beard
the streams of fountain-water flowed abroad. With the fear of
such a suitor before mine eyes, I was always praying in my wretch-
edness that I might die, or ever I should come near to such a bed.

But at last, to my joy, came the glorious son of Zeus
and Alcmena; who closed with him in combat, and delivered
me. How the fight was waged, I cannot clearly tell, I know
not; if there be any one who watched that sight without terror,
such might speak: I, as I sat there, was distraught with dread,
lest beauty should bring me sorrow at the last. But finally the
Zeus of battles ordained well,

with gl. θᾶκος ἡ καθεδρα (sic) above. The circumflex is perh. from S; the first ω
seems to have been made from α. θακὼν A, with most MSS.: θακῶν cod. Ven.
617 (acc. to Subkoff).—δδ'] ὁ δ' Hermann: ὁ δ' Pretor. **24 f.** Dobree notes
these two vv. as tautological after ἀταρβής, and Schenkl rejects them. Hartung
and Nauck reject v. 25. **26** ἔθηκε] ἔθηκεν L.

pontum in Lucania (Millingen, *Anc.
Coins of Greek Cities and Kings*, pl. 1,
no. 21). The words ἐκ δὲ δασκίου γε-
νειάδος, κ.τ.λ., coupled with such evi-
dence, make it clear that βούπρωρος
means, 'with *front*' (not, 'head') of ox.
In this sense, it is fitter than βούκρανος:
and Strabo's reading (cr. n.) is thus con-
firmed.—κύτει. The word κύτος (rt κυ)
means 'a cavity,' then 'a vessel': hence,
fig., the human body as encasing the
vital organs: Plat. *Tim.* 74 A ἀπὸ τῆς
κεφαλῆς διὰ παντὸς τοῦ κύτους. See Ap-
pendix.

14 διερραίνοντο, 'were sprinkled
abroad': a word applied by Arist. to the
'diffusion' of fire by rapid movement,
Meteor. 1. 3 (p. 341 a 30) τὸ...πῦρ...διαρ-
ραίνεσθαι τῇ κινήσει.—κρηναίου ποτοῦ, the
water as it flowed from the κρήνη, fount,
of the river. This phrase recurs in *Ph.*
21, and (plur.) in fr. 559. Hesiod *Theog.*
340 calls the Acheloüs ἀργυροδίνην.

15 προσδεδεγμένη, 'expecting' such
a suitor; *i.e.*, looking forward to his
becoming her husband (525). Cp. the
usage of the epic aor. partic., *Il.* 10. 123
ἐμὴν ποτιδέγμενος ὁρμήν. The normal
Attic sense, 'having received,' is inad-
missible. She could not yet be doomed
to the visits of a wooer who had not even
gained her father's consent.

17 τῆσδε κοίτης. Though the com-
pound ἐμπελάζειν elsewhere (as in 748)
takes a dat., it can also take a gen., like

the simple verb (*Ph.* 1327 πελασθεὶς φύ-
λακος). So a gen., instead of the more
usual dat., stands with συντυχών (*Ph.* 320),
ἐντυχών (*ib.* 1333), ὑπαντήσας (*ib.* 719).

18 μέν...δέ: not, indeed, soon enough
to prevent the anguish of which she has
spoken (v. 16), yet to her joy.—ἀσμένη
...μοι: *O. T.* 1356 n.

21 f. ἐκλύεται, here simply = ἐκλύει
(cp. *Ant.* 1112 n., and *O. T.* 1003), rather
than 'delivers for himself,' *i.e.*, to be his
bride.—διείποιμ', tell clearly: *O. T.* 854 n.
The place of the first ἂν serves to empha-
sise τρόπον (*O. T.* 339 n.).—πόνων, of
warfare, *Ph.* 248 n.

23 τῆς θέας: for the gen., cp. *O. T.*
885 Δίκας ἀφόβητος.—δδ', after ὅστις, as
in *Ant.* 463 f. The drawback to ὁ δ'
here is that it would be unduly emphatic:
see *Ph.* 87, Appendix.

24 f. These two verses are plainly
genuine. It is idle to condemn them
merely because they are not indispens-
able. Nauck, who spares v. 24, rejects
v. 25 because Deianeira ought to speak
of her fate as depending 'on the issue of
the combat, not on her beauty.' As if
her beauty was not the cause of the com-
bat. It might as well be objected to v.
465, τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν,
that Iolè was the victim of war.—ἐξεύροι:
cp. *Ph.* 287 γαστρὶ μὲν τὰ σύμφορα | τόξον
τόδ' ἐξηύρισκε.

26 Ζεὺς ἀγώνιος, the supreme arbiter
in all trials of strength,—as at Argos he

εἰ δὴ καλῶς.   λέχος γὰρ Ἡρακλεῖ κριτὸν
ξυστᾶσ' ἀεί τιν' ἐκ φόβου φόβον τρέφω,
κείνου προκηραίνουσα· νὺξ γὰρ εἰσάγει
καὶ νὺξ ἀπωθεῖ διαδεδεγμένη πόνον.   30
κἀφύσαμεν δὴ παῖδας, οὓς κεῖνός ποτε,
γῄτης ὅπως ἄρουραν ἔκτοπον λαβών,
σπείρων μόνον προσεῖδε κἀξαμῶν ἅπαξ.
τοιοῦτος αἰὼν εἰς δόμους τε κἀκ δόμων
ἀεὶ τὸν ἄνδρ' ἔπεμπε λατρεύοντά τῳ.   35
νῦν δ' ἡνίκ' ἄθλων τῶνδ' ὑπερτελὴς ἔφυ,
ἐνταῦθα δὴ μάλιστα ταρβήσασ' ἔχω.
ἐξ οὗ γὰρ ἔκτα κεῖνος Ἰφίτου βίαν,
ἡμεῖς μὲν ἐν Τραχῖνι τῇδ' ἀνάστατοι
ξένῳ παρ' ἀνδρὶ ναίομεν, κεῖνος δ' ὅπου   40
βέβηκεν οὐδεὶς οἶδε· πλὴν ἐμοὶ πικρὰς

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28 ξυστᾶσ' r: ξυνστᾶσ' L.—ἀεί] αἰεί (made from αἰεὶ) L.   **30** διαδεδεγμένη r:
διαδεγμένη L.   **31** κἀφύσαμεν δὴ L, A, etc.: κἀφυσα μὲν δὴ B, with a few others.
34 εἰς δόμους τε κἀκ δόμων] ἐκ δόμων τε κεἰς δόμους B, and so Brunck.   **35** ἀεὶ]
αἰεὶ L.—τῷ] In L τωι has been made from πω by S.   **37** ταρβήσασ'] ταρβή-

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was σθένιος (Paus. 2. 32 § 7). So Hermes is ἀγώνιος (Pind. *I.* 1. 60 etc.), as patron of the palaestra. The ἀγώνιοι θεοί of Aesch. *Suppl.* 189, besides these two, are Apollo and Poseidon,—who presided respectively over the Pythian and Isthmian ἀγῶνες, as Zeus over the Olympian and Nemean: see *ib.* 182—194, and Prof. Tucker's note on v. 163 (= 189 Dind.).

27 f.   The tone of εἰ δὴ is sceptical, as that of εἴπερ is usu. confident : cp. Eur. *Or.* 17 (quoted by Schneidewin), ὁ κλεινός, εἰ δὴ κλεινός, Ἀγαμέμνων.   The pause after the second foot suits the pensive stress on εἰ δὴ καλῶς: cp. *Ant.* 658 ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυμνείτω Δία, etc.— λέχος, nom., in the sense of 'bride' (cp. 360, and *Ai.* 211).   The accus. in *Ai.* 491, τὸ σὸν λέχος ξυνῆλθον ('came into thy bed'), is warranted by the verb of motion, as in Eur. *Ph.* 817, ἡ δὲ σύναιμον λέχος ἦλθεν. But λέχος ξυστᾶσά τινι could not well mean 'joined to him in marriage' (as though λέχος were a kind of cognate acc.).—κριτὸν, chosen by himself (cp. 245), is also best suited to λέχος as = 'bride.' For ξυστᾶσ' cp. Isocr. *Ep.* 4 § 8, ἐπειδὴ ξυνέστηκέ μοι ('since he has been associated with me').

29 f.   προκηραίνουσα (κῆρ), feeling

anxiety about him, μεριμνῶσα κατὰ τὸ κέαρ (schol.). The compound occurs only here : Eur. has the simple κηραίνω as = 'to be anxious' (*Hipp.* 223, *H. F.* 518). Distinguish the other κηραίνω, from κήρ, 'to harm' (Aesch. *Eum.* 128, δρακαίνης ἐξεκήραν αν μένος).

νὺξ γὰρ εἰσάγει κ.τ.λ.: 'for one night ushers in a trouble, and another, in succession (to the former night), expels it,' —to make room for some fresh anxiety. This is a poetical amplification of ἀεί τιν' ἐκ φόβου φόβον τρέφω. Each night torments her, as she lies awake, with some new surmise as to her husband's fate.— πόνον is governed by both verbs.

διαδεδεγμένη is used absolutely : its object, if expressed, would have been τὴν προτέραν νύκτα : cp. Her. 8. 142 ὣς δὲ ἐπαύσατο λέγων Ἀλέξανδρος, διαδεξάμε- νοι ('in their turn') ἔλεγον οἱ ἀπὸ Σπάρτης ἄγγελοι. Thus διαδεδεγμένη serves at once (a) to show that the words νὺξ εἰσάγει καὶ νὺξ ἀπωθεῖ refer to different nights ; and (b) to suggest the new πόνος—not expressly mentioned—which the second night brings ; since the task in which it is διά- δοχος to the first is that of harassing the sufferer's mind.   See Appendix.

31 ff.   οὓς κεῖνός ποτε κ.τ.λ. The point

—if well indeed it be : for since I have been joined to Heracles as his chosen bride, fear after fear hath haunted me on his account; one night brings a trouble, and the next night, in turn, drives it out. And then children were born to us ; whom he has seen only as the husbandman sees his distant field, which he visits at seed-time, and once again at harvest. Such was the life that kept him journeying to and fro, in the service of a certain master.

But now, when he hath risen above those trials,—now it is that my anguish is sorest. Ever since he slew the valiant Iphitus, we have been dwelling here in Trachis, exiles from our home, and the guests of a stranger ; but where he is, no one knows ; I only know that he is gone, and hath pierced my heart

σασ L first hand, corrected by S.   **38** Ἰφίτου βίαν]   In L there is an erasure after ἰφίτου and at β, which may have been π.   **39** ἀνάστατοι] ἀνάστασται L, the scribe having inadvertently repeated the contraction for στ.   **40** ὅπου] ὅποι Brunck.

of the comparison, which has been prompt-ed by the word σπείρων, is merely the rarity of the visits.   **ποτέ** = 'at some time or other' (cp. ὀψέ ποτε, χρόνῳ ποτέ): it could not, by itself, mean 'only now and then.' The sentence begins as if ποτέ were to be followed by some such general phrase as διὰ χρόνου:—οὖς κεῖνός ποτε... διὰ χρόνου προσεῖδε, 'whom he saw only at uncertain intervals.' The interposed simile, however, leads the poet to employ a phrase adapted to the special case of the γῄτης,—viz., **σπείρων μόνον κἀξαμῶν ἅπαξ**. The γῄτης sees his distant field only twice a year.   But it is not meant that Heracles visits his home just twice a year.   Nor has **ἐξαμῶν** any figurative ap-plication to him, such as 'reaping the joy' of seeing his children.   It is an irrelevant detail. This is quite Homeric. See, e.g., Il. 13. 62 ff., where Poseidon, soaring in-to the air, is likened to a bird which soars διώκειν ὄρνεον ἄλλο: though the sea-god is pursuing no one.— **ἅπαξ** seems best taken with **ἐξαμῶν** only.

34 f. **αἰών**, fortune in life ; Ph. 179.— **εἰς δόμους τε κἀκ δόμων**: this order of words is the most forcible : no sooner did he regain his home, than he had to leave it again.   The reversed order (which Brunck prefers) would give greater promi-nence to his moments of rest.—**τῳ**: Eurys-theus (1049), whose name she shrinks from uttering.

36 f. **ἄθλων τῶνδ'**, the labours for Eurystheus.—**ὑπερτελής**, rising clear of them: Eur. Ion 1549 οἴκων...ὑπερτελής (appearing above it): Aesch. Ag. 359

ὑπερτελέσαι | μέγα δουλείας | γάγγαμον ἄτης.—**ἔφυ** seems to be here no more than ἐγένετο (as in El. 236, and often). Some, however, understand, 'now that his inborn force has prevailed,' etc.— **ταρβήσασ' ἔχω** = τετάρβηκα. The peri-phrasis is somewhat rare when the verb is intrans.; but cp. O. T. 731 οὐδέ πω λήξαντ' ἔχει.

38 **ἔκτα**, the only Sophoclean ex-ample of this form (on which see Monro, Hom. Gr. § 13).   Both Aesch. (Eum. 460) and Eur. (Bacch. 1290, etc.) use κατέκταν in dialogue, but not ἔκταν.— **Ἰφίτου βίαν**: for the periphrasis, cp. Ph. 314.

39 **ἐν Τραχῖνι**. Heracles was dwell-ing at Tiryns when he slew Iphitus, as related in vv. 270 ff. Then, with Deia-neira and his children, he removed from Tiryns to Trachis, and soon afterwards Zeus sent him forth into servitude (276).— **ἀνάστατοι** (O. C. 429 n.) alludes to com-pulsion used by Eurystheus: the word would not suit a voluntary migration. This had happened fifteen months ago.

40 **ξένῳ παρ' ἀνδρί**: Ceÿx, king of Trachis, who is not named in this play. Hes. Scut. 353 (Heracles speaks) Τρη-χῖνα δέ τοι παρελαύνω | ἐς Κήϋκα ἄνακτα· ὁ γὰρ δυνάμει τε καὶ αἰδοῖ | Τρηχῖνος προ-βέβηκε. The Hesiodic Κήϋκος γάμος de-scribed a marriage-feast given by that king, at which Heracles was a guest. Apollo-dorus (2. 7 § 7) and Diodorus (4. 36 § 57) mention Ceÿx.—**ὅπου**, not ὅποι, since βέβηκεν implies, 'is now': cp. O. C. 52.

41 f. **πλήν**: cp. O. C. 1643 ἀλλ' ἔρπεθ'