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An Edition and Translation of the Scholia to Sophocles *Antigone* 1-581,
with Commentary on the Scholia Vetera

By

Daniel Squire

A dissertation submitted in partial satisfaction of the
requirements for the degree of

Doctor of Philosophy

in

Classics

in the

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of the

University of California, Berkeley

Committee in charge:

Professor Donald Mastronarde, Chair

Professor Mark Griffith

Professor James Porter

Professor Mario Telò

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Abstract

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Professor Donald Mastronarde, Chair

This dissertation puts forward a new way of editing scholiastic texts by providing translation and commentary alongside the scholia. Its theoretical approach is to treat the scholia as a text: it aims to guide the reader through each scholion by elucidating paraliterary terminology and interpretative frameworks when they arise. In providing an edition of the scholia, it draws on a wide range of manuscripts which attest to both the *scholia vetera* and *recentiora*, and the variety of forms that any given scholion is found to take are reported in full, either in the apparatus or in a separate entry (the latter in the case of **a**-group manuscripts AU \bar{Y} , which derive from a systematic attempt to abbreviate the *scholia vetera*).

The scholia to *Antigone* 1-581 provide important contributions to our understanding of the play and its textual transmission: they demonstrate a sustained engagement with literary devices deployed by Sophocles, his portrayal of characters, and ambiguities that stem from complex phrases or from choices between textual variants.

DEDICATION

Treasae meae

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Most of all, I am indebted to you, Treasa. *If I loved you less, I might be able to talk about it more.* This dissertation is dedicated to you, with all my love.

LIST OF MANUSCRIPTS

Scholia Vetera

L = Florence, R. Biblioteca Medicea Laurenziana, Pluteus 32.9 (10-11th cent.)

Lp = Paris, Bibliothèque Nationale, Ancien fonds grec 2799 (15th cent.)

r-group

M = Modena, R. Biblioteca Estense, α . T. 9.4 (15th cent.)

R = Vatican City, Biblioteca Apostolica Vaticana, Vatic. gr. 2291 (15th cent.)

a-group

A = Paris, Bibliothèque Nationale, Ancien fonds grec 2712 (13-14th cent.)

U = Venice, Biblioteca Nazionale Marciana, graec. 467 (14th cent.)

Y = Vienna, Nationalbibliothek, philosophicus et philologicus graec. 47 (16th cent.)

Scholia Recentiora

T = Paris, Bibliothèque Nationale, Ancien fonds grec 2711 (14th cent.)

Ta = Venice, Biblioteca Nazionale Marciana, graec. 470 (15th cent.)

Tf = Modena, R. Biblioteca Estense, α . Q. 5.20 (15th cent.)

Z = Venice, Biblioteca Nazionale Marciana, graec. 472 (14th cent.)

Zc = Vatican City, Biblioteca Apostolica Vaticana, Vatic. gr. 1333 (14th cent.)

LIST OF ABBREVIATIONS

a ^{abbr.}	a <i>abbreviatum</i> , i.e. instances where at least one a -group MS is found to contain a version of a scholion which resulted from deliberate, systematic abbreviation. Either the a -group version is reported in its entirety in a separate entry or, in the case of minor differences, omissions and adjustments made in the a -group MS/MSS are provided in the apparatus.
add.	<i>addidit</i>
cett.	<i>ceteri (codices)</i>
codd.	<i>(omnes) codices</i>
coni.	<i>coniecit</i>
corr.	<i>correxit/corregerunt</i>
del.	<i>delevit</i>
fin.	<i>finis (scholii)</i>
lm.	<i>lemma (scholii)</i>
om.	<i>omisit</i>
sch.	<i>scholium/scholio</i>
vd.	<i>vide</i>
X ^{a.c.}	<i>ante correctionem in (MS) X</i>
X ^{p.c.}	<i>post correctionem in (MS) X</i>
(...):	Instances where a lemma needs to be supplied, either because it is lacking in the MSS or because the lemmata attested in the MSS are entirely incompatible with the content of the scholion.
[...]	Instances where a word/phrase requires deletion in order to arrive at the correct grammatical sequence of a scholion.
<...>	Instances where a word/phrase needs to be inserted in order to arrive at the correct grammatical sequence of a scholion.

†...†

Instances where the text of a scholion is clearly corrupt but possible solutions to the corruption have proven to be elusive.

*

Instances where a letter in a MS is illegible; each asterisk represents what is likely to be the place where a single letter once stood.

PREFACE

In its treatment of scholia, this project adopts a holistic approach by concentrating on both the *scholia vetera* and *scholia recentiora*. However, to avoid an amalgamation of text from different time-periods, it establishes a clear separation between the older material and the newer.¹ Such a separation already appears to exist in the manuscripts consulted, aside from a special case where a *scholium recentius* is attested in manuscripts containing only the *scholia vetera* (see ‘Appendix’). Moreover, any holistic method for editing a body of scholia must take into account that individual scholia can appear in a wide variety of forms. To this end, instances where there exists a sustained attempt to alter the wording of scholia are acknowledged and, in most cases, recorded in full.²

Based on Turyn’s observations on the textual transmission of Sophocles,³ there are in total thirty-three manuscripts which preserve scholia to *Antigone*. Turyn identifies at least a third of these witnesses to the scholia as apographs of extant manuscripts. All of these were dismissed from consideration with the exception of Lp: as an apograph of the scholia as recorded in L (the most significant manuscript not only for the *scholia vetera* but also for the text of the play), it was necessary to be able to consult Lp in the event that a part of L was damaged or illegible. For the *scholia vetera*, Xenis’ analysis of the manuscripts containing the *scholia vetera* to *Trachiniae* then formed the basis for the final selection of manuscripts due to similarities between their textual traditions;⁴ it also provided the fundamental understanding of the relationships between them.⁵ To determine the most appropriate manuscripts for the *scholia recentiora*, Turyn’s findings were used alongside those of Tessier, whose edition records the Triclinian metrical scholia to *Antigone* and identifies which manuscripts are apographs.⁶ All manuscripts were consulted using high-quality reproductions, and no annotations were excluded except for the Triclinian metrical scholia given that Tessier’s edition of them is thorough and relatively recent.

In addition to reporting variant readings, providing parallels etc., a crucial goal of this project is to present the scholia in a manner that is more accessible than a standalone edition. It

¹ Cf. the argument made by Xenis (2010a, 97) against the amalgamation of *scholia vetera* and *scholia recentiora* in Janz 2005.

² This is particularly relevant to the manuscripts belonging to the **a**-group (AUY), where we see systematic abbreviation of scholia quoted more fully in L and the **r**-group (MR).

³ See Turyn 1944, 1949, and 1952.

⁴ Xenis 2010b, 41-3.

⁵ Establishing this is straightforward except in the case of AUY’s relation to L: De Marco and Xenis argue that AUY are descendants of L, whereas Janz suggests these manuscripts are what remains of an entirely separate part of the textual tradition. There are no indications from the *scholia vetera* to *Antigone* that AUY derive from a source other than L.

⁶ Tessier 2005; it would have been impossible to consult this volume alone since one cannot assume that the same source would have been used for recording both the Triclinian metrical scholia and the remaining *scholia recentiora*.

achieves this primarily through providing translation,⁷ but also, in the case of the *scholia vetera*, through offering commentary on the significance of individual scholia. Translations are formulated so they are fluent but still remain as faithful as possible to the original Greek; in this way, anyone unversed in reading scholiastic Greek can use the translations to map out the syntax of any given scholion. Another important consideration was to ensure that the translations are tailored closely to the sense of *Antigone*; for instance, a gloss may have a multitude of significations but the translation offered for it stems from analysis of its most likely meaning within the context of the play. For this the Lloyd-Jones Loeb translation was the main resource,⁸ and the translations for paraphrases and glosses are intended to be viewed alongside this volume to further increase the level of accessibility to a full understanding of the scholia. For providing commentary, the chief guiding principles were to point out and explain key characteristics of scholiastic Greek, and to fully unpack the significance of concepts that are a distinctive part of Ancient Greek scholarship and feature widely in other bodies of scholia. Through this process, it is hoped that the reader will become accustomed to making the adjustments that are necessary for reading scholia, and also develop a sense of how the scholia to *Antigone* interact with interpretative frameworks that exist in scholia more generally.

When initially embarking upon this project, there were no recent editions to the *scholia vetera* to *Antigone*,⁹ and of its *scholia recentiora* only the Triclinian metrical scholia had received a good edition.¹⁰ Previous editions of the *scholia vetera* had made use of neither **r**-group nor **a**-group manuscripts so were unable to fully convey the diversity of this body of scholia. Furthermore, for the *scholia recentiora* Dindorf, whose edition of them was the most recent, does not appear to specify which manuscripts he consulted for *Antigone*, stating ‘scholiorum et glossematum collectio per plurimos seculorum quarti quintique decimi codices est propagata’ and referring to ‘aliis (scil. codicibus) quos inspexi non paucis’.¹¹ Nonetheless, by consulting Dindorf’s edition throughout, it was possible to observe that his edition and my own have significant overlap except in a handful instances where the wording he reports for a scholion differs slightly from the manuscripts consulted here; in addition, most of the interlinear glosses reported in this edition are not included in Dindorf’s, whether because they were not present in his selection of manuscripts or because he chose to exclude them.

Lastly, following the completion of the main edition, Xenis released an edition of the *scholia vetera* to the whole of *Antigone* as the next instalment in his series of editions of the *scholia vetera* to Sophocles. In spite of significant overlaps in the scope and implementation of our projects, it is worth noting the key differences between Xenis’ approach and my own. Firstly,

⁷ Currently this is a practice which has not been widely adopted in editing scholia; arguably, the lack of reliable translations is one of the main impediments to the study and appreciation of scholia.

⁸ Lloyd-Jones 1994.

⁹ In this regard *Antigone* was unique among the Sophoclean corpus: see De Marco 1952 for *OC*; Christodoulou 1977 for *Ajax*; Janz 2005 for *Philoctetes*; Xenis 2010a, 2010b, and 2018 for *Electra*, *Trachiniae*, and *OC* respectively.

¹⁰ See Tessier 2005, which includes the Triclinian metrical scholia to the triad as well. The other recent editions of *scholia recentiora* to Sophocles are Longo 1971 for *OT* and Janz 2005 for *Philoctetes*.

¹¹ Dindorf 1852, ix.

Xenis aims to restore the scholia to ‘their oldest recoverable corpus and version’,¹² which means that any scholion or part of a scholion regarded as being composed later than the mid-tenth century (the rough date assigned to L) is excised from his edition. However, based on this project’s holistic approach, no such constraints apply, and the primary aim instead is to attempt to capture in full the wide variety of forms that individual scholia can take. Secondly, while Xenis provides exhaustive lists of comparanda for most scholia, as of yet he has not produced a translation or commentary to assist with the comprehensibility of his edition. Because of time constraints, for the purposes of this project it was impossible to take account of Xenis’ edition in detail.

¹² E.g. Xenis 2010a, 19.

Scholia Vetera with Translation and Commentary

1a ὃ κοινὸν ἀντάδελφον: ἀντάδελφον εἶπεν ὅτι ἐκ τῶν αὐτῶν γεγόνασιν. πολλάκις δὲ ὁ Σοφοκλῆς ἐπὶ τοῦ ἀδελφοῦ τίθησι τὸ κοινὸν ὡς νῦν. L r(MR) Lp

1 Im. deest in r εἶπεν om. r ἐκ τῶν αὐτῶν γονέων γεγόνασι r **2** τὸ κοινὸν ὡς ἐν τοῖς Ὑδροφόροις κτλ. (vd. sch. 1b) r

He (the poet) said ἀντάδελφον because they were born from the same parents. Often Sophocles uses κοινός as a substitute for ἀδελφός as he does now.

...

ἐπὶ τοῦ ἀδελφοῦ τίθησι τὸ κοινόν: lit. ‘sets κοινός in relation to ἀδελφός.’ More precisely, ἐπί...τίθησι is to be understood as ‘use...as a substitute for...’; cf. sch. *Ai.* 81 (πυκνῶς γὰρ τίθησι τὸ ὀκνεῖν ἐπὶ τοῦ φοβεῖσθαι) and sch. *E. Med.* 910 (τὸ γὰρ παρεμπολᾶν ἐπὶ τοῦ κερδαίνειν τίθεται), as well as sch. *OC.* 131 where the verb τάττω is used instead (τὸ γὰρ εὐφημεῖν ἐπὶ τοῦ σιωπᾶν τάττεται). This meaning for ἐπί...τίθησι can also be gathered from sch. 1b, which not only contains the same observation as sch. 1a (τὸ δὲ κοινὸν ὁ Σοφοκλῆς συνεχῶς ἐπὶ τοῦ ἀδελφοῦ τίθησιν) but also presents ἀδελφός and κοινός as interchangeable adjectives by providing πολυάδελφον as an alternative for πολύκοινον (‘πολύκοινον Ἀμφιτρίταν,’ ἀντὶ τοῦ πολυάδελφον). For other scholia which comment on the use of κοινός as a synonym for ἀδελφός, cf. sch. 202 (κοινοῦ· ἀντὶ τοῦ ἔμφυλιου ἢ τοῦ ἀδελφικοῦ αἵματος) and sch. *OT.* 261 (κοινά· ἀδελφὰ τοῖς ἐξ ἡμῶν); see also Hesych. κ 3260 (quoted below). τίθημι and its related forms are used more widely of literary composition, e.g. *Pl. Lg.* 793b (πάντων...τῶν ἐν γράμμασιν τεθέντων τε καὶ κειμένων καὶ τῶν ἔτι θησομένων) and *Pi. O.* 3. 8 (ἐπέων τε θέσιν).

...

1b (ὃ κοινὸν ἀντάδελφον): ἐπειδὴ τὸ ἀδελφός κοινῶς λέγεται ἐπὶ τῶν μὴ ἐξ ἀμφοτέρων τῶν γονέων ὄντων ἀδελφῶν, ἐπήγαγε τὸ ἀντάδελφον, ὅπερ παρίστησι τοὺς ἐκ τοῦ αὐτοῦ πατρὸς καὶ μητρὸς γεγονότας. τὸ δὲ κοινὸν ὁ Σοφοκλῆς συνεχῶς ἐπὶ τοῦ ἀδελφοῦ τίθησιν, οἷον καὶ ἐν ταῖς Ὑδροφόροις τέταχεν, ‘πολύκοινον Ἀμφιτρίταν,’ ἀντὶ τοῦ πολυάδελφον. L r(MR) Lp

1 Im. addidi hoc a sch. priore separavit Elmsley οὕτω καὶ νῦν add. r ante ἐπειδὴ κοινῶς (κοινὸν R) λέγεται καὶ ἐπὶ r **2-3** καὶ ἐκ τῆς αὐτῆς μητρὸς r **3** τὸ...καὶ om. r ἐν τοῖς r **4** τέταγα M: τέτα^Γ R πολύκοινον Ἀμφιτρίταν] fr. 673 Radt Ἀμφιτρίτην· τὴν πολυώνυμον (-ώνυμον R) καὶ πολυάδελφον r

Since ἀδελφός is commonly said regarding those who are not siblings from both parents, he added ἀντάδελφον, which describes those who were born from the same father and mother. Sophocles frequently uses κοινός as a substitute for ἀδελφός, just as also in the *Hydrophori* he wrote ‘πολύκοινον Ἀμφιτρίταν’ instead of πολυάδελφον.

...

The MSS conflate this entry with sch. 1a: the content of the two entries is very similar, and most likely they have the same ultimate source (cf. Dickey 2007, 108-9 on the uses of ἄλλως). Whereas L and Lp combine sch. 1a and 1b directly alongside each other, in **r** there appears to be an attempt to reduce the level of repetition by recording the quotation where L reads ὡς νῦν, thus removing the need for the phrase τὸ δὲ κοινὸν ὃ Σοφοκλῆς συνεχῶς ἐπὶ τοῦ ἀδελφοῦ τίθησιν in this scholion: ...πολλάκις δὲ ὃ Σοφοκλῆς ἐπὶ τοῦ ἀδελφοῦ τίθησι τὸ κοινὸν ὡς καὶ ἐν ταῖς Ὑδροφόροις...οὔτω καὶ νῦν ἐπειδὴ τὸ ἀδελφὸς κτλ. However, this fails to address the repetition of the remarks concerning ἀντάδελφον which are made at the start of sch. 1a, and the addition of οὔτω καὶ νῦν before ἐπειδὴ is inept given that the quotation is meant to elucidate κοινόν, not the use of ἀντάδελφον. For **r** as a ‘revised’ version of the scholia compared with their transmission in L, see Xenis 2010a, 21 and 44-8 on scholia to *Electra*, as well as Xenis 2018, 10-1 on the scholia to *OC*.

πολύκοινον Ἀμφιτρίταν: this fragment is also attested in Hesych. κ 3260 in support of the idea that κοινός and ἀδελφός can be synonyms (κοινός· ... ἀδελφός. Σοφοκλῆς Ἀντιγόνη· ὃ κοινὸν ἀντάδελφον Ἰσμήνης κάρα καὶ ἐν Ὑδροφόροις· πολύκοινον Ἀμφιτρίτην). This meaning for κοινός is not found elsewhere in Hesychius: for πολύκοινον he simply provides πᾶσι κοινόν (*ibid.* π 2872) and provides τῶν πολυκοίνων συνουσιῶν, ἧτοι πορνείων as a definition for χαμαιτυπιῶν (*ibid.* χ 138). The variant reading found in **r**, τὴν πολυώνυμον (-ώνομον R), provides a potentially more probable definition for πολύκοινος if πολυώνυμος is taken to mean ‘famous’.

...

1c (ὦ - κάρα): περιφραστικῶς ‘ἀδελφὴ Ἰσμήνη.’ L

1 lm. add. Lascaris

A periphrasis for ‘My sister Ismene.’

2 ἄρ’ οἷσθ’ ὃ τι: τὸ ὃ τι ἀντὶ τοῦ ὃ, ὃ δὲ νοῦς· ‘ἄρα γέ ἐστι τῶν ἀπ’ Οἰδίποδος κακῶν ὅποιον οὐχὶ ὃ Ζεὺς ἔτι ζώσασιν ἡμῖν τελεῖ;’ ὡς εἰ ἔλεγεν, ‘ἄρα ἔχει τι ὃ Ζεὺς τούτων τῶν κακῶν μείζον ποιῆσαι εἰς ἡμᾶς;’ εἶπε δὲ διττῶς πρῶτον μὲν ὃ τι ἔπειτα δὲ ὅποιον, ἀρκοῦντος θάτερου. L **r**(R) **a**^{abbr.}(AUY) Lp

1 ...ὃ τι Ζεύς L ἐστι] τι add. Schmidt ἀπ’ Οἰδίου R Lp **1-2** ὅποιον ὃ Ζεὺς ἔτι ζώσασιν τελεῖ R **2** ἔχει ὃ Ζεὺς τι R **3** εἶπε δὲ] εἶπε μὲν R μὲν...ὅποιον om. R ἀρκοῦντων R

ὃ τι is equivalent to ὃ, and the sense is: ‘Is there really (any) of the misfortunes from Oedipus of the sort that Zeus will not fulfil for us while we are still alive?’ As if she were saying, ‘Does Zeus have anything greater than these misfortunes to do to us?’ She spoke redundantly, at first ὃ τι and then ὅποιον, though either one was sufficient on its own.

ὅποιον: διττῶς εἶπε πρῶτον μὲν ὅ τι ἔπειτα δὲ ὅποιον, ἀρκοῦντος θάτερου. **a**(AUY)

...

ὡς εἰ ἔλεγεν: when introducing paraphrases, it is very common in scholia for the subject of the verb of ‘saying etc.’ to be left unexpressed. In some cases (as here and, for instance, in sch. 4) it is equally valid to regard either the dramatic speaker as the subject or the poet/playwright himself; in others, such as sch. 31a and 65-6, it seems unequivocal that the dramatic speaker should be supplied as the subject.

...

4 οὗτ’ ἄτης ἄτερ: Δίδυμός φησιν ὅτι ἐν τούτοις τὸ ἄτης ἄτερ ἐναντίως συντέτακται τοῖς συμφραζομένοις. λέγει γὰρ οὕτως, ‘οὐδὲν γὰρ ἐστὶν οὔτε ἀλγεινὸν οὔτε ἀτηρὸν οὔτε αἰσχροὺν ὃ οὐκ ἔχομεν ἡμεῖς,’ ἄτης ἄτερ δὲ ἐστὶ τὸ ἀγαθόν. L **r**(R) **a**^{abbr.}(AUY) Lp

1 Δίδυμός... ἄτερ om. R **2** λέγει δὲ Lp ἀλγεινὸν] ἀλγηρὸν Lp ὀ] ἄ R **3** δὲ om. R

Didymus says that in these lines ἄτης ἄτερ has been construed in a manner contrary to the context. For she says as follows, ‘For there is nothing painful or ruinous or shameful which we do not have,’ but ἄτης ἄτερ is good.

οὗτ’ ἄτης ἄτερ: Δίδυμός φησιν ἐναντίως κείσθαι. ἀτηρὸν γὰρ ἐχρῆν εἰπεῖν, οὐκ ἄτης ἄτερ. **a**(AUY)

...

Δίδυμός φησιν: the mention of Didymus attests to the antiquity of the reading ἄτης ἄτερ at the end of l. 4 as well as the suspicion that it is erroneous. Didymus is referred to by name twice more in the scholia to *Antigone*: sch. 45 and 722. In the first of these, the scholiast reports a claim by Didymus that commentators doubted the authenticity of l. 46 (ὑπὸ τῶν ὑπομνηματιστῶν τὸν ἐξῆς στίχον νενοθεῦσθαι). The second is not fully preserved in L (εἰ δ’ οὖν· εἰ δὲ τις ἀνόητος εὔρεθῆ· Δίδυμος δὲ φησι ...), and is entirely absent from **r**.

τοῖς συμφραζομένοις: ‘the context.’ Cf. sch. *Il.* 13. 25b (ὅτι ἐκ τῶν συμφραζομένων τὸ γέντο ἔλαβεν σημαίνει), sch. *Od.* 3. 71a (ἄλλως τε καὶ τῶν συμφραζομένων δηλοῖ τὴν τοῦ πράγματος μοχθηρίαν), and Plut. *Mor.* 2. 22b (τὰς ἐκ τῶν παρακειμένων ἢ συμφραζομένων παραλιπεῖν ἀφορμάς).

...

5-6 (ὅποιον οὐ - οὐκ ὄπωπα): περισσὸν [δέ] ἐστὶ καὶ τὸ ἕτερον οὐ ὥστε ὥσπερ ἀπόφασιν εἶναι. σύνηθες δὲ τοῦτο τραγικοῖς. L **r**(R) Lp

1 Im. add. Lascaris hoc a sch. priore separavit Brunck δέ del. Brunck ἐστι καὶ om. R
ὥσπερ om. R τοῖς τραγικοῖς Lp

The other οὐ is superfluous for it to serve as a negation. This is usual for tragedy.

...

περισσὸν [δέ] ἐστι: scholia which were originally separate are very commonly linked together by δέ and transmitted in a conflated form; cf. sch. 111b. See Xenis 2010a, 19 for a detailed discussion of this phenomenon, and De Marco 1936, 22-9 for examples of conflation in L.

...

7a καὶ νῦν τι: ἐγκλιτικῶς προενεκτέον τό τι· οὐ γάρ ἐστιν ἐν ἐρωτήσει ὁ λόγος ἀλλ' ἐν ἀποφάσει ἀορίστως. L r(MR) a(AUY) Lp

1 τοῦτ' αὖ φασιν add. L: τοῦτ' αὖ φασιν πανδήμῳ πόλει (πόλει om. R) r ἐγκλητικῶς r: ἐγκλιτικὸν A προενεκτέον Y: προσανεγκτέον A: προσενεκτέον cett. ἀόριστον a

It is necessary to pronounce τι as an enclitic; for the sentence does not form a question but (τι is being used) indefinitely in a statement.

...

ἐγκλιτικῶς προενεκτέον τό τι: this usage of προφέρω can be observed in scholia concerned with 'pronunciation', e.g. sch. Ar. Nu. 1163c (ἐκτεταμένως προενεκτέον τὴν πρώτην καὶ τὴν τρίτην συλλαβὴν) and sch. Pi. O. 9.22b (τοῦτο δὲ τὸ ἔξ προενεκτέον ἐγκλίσει καὶ δασυντέον). That Y alone offers the correct reading is possibly the result of a conjecture.

...

7b (πανδήμῳ πόλει): 'πάσῃ τῇ πόλει.' L

1 Im. add. Lascaris

'To the whole city.'

9 (ἢ σε λανθάνει): 'ἢ λανθάνει σε τὰ τῶν ἐχθρῶν μηχανήματα ἐπὶ τοὺς φίλους ἰόντα;' L r(R)

1 Im. add. Lascaris: ἔχεις τί R

'Or does it escape your notice that the schemes of our enemies are coming against our friends?'

10a (πρός - κακά): ‘τὰ ἀπὸ τῶν ἐχθρῶν κακὰ εἰς ἡμᾶς στείχοντα.’ L

1 lm. addidi

‘The evils from our enemies coming to us.’

10b (πρός): ἀντὶ ‘ἐπί.’ L

1 lm. add. Elmsley

Equivalent to ‘against.’

11 φίλων: λείπει ἢ περί· ‘περὶ φίλων.’ L r(R) a^{abbr.}(AUY)

1 Ἀντιγόνη φίλων UY (Ἀντιγόνη delevi): deest in cett. hoc cum sch. 9 coniunxit R ó R ἴν’ ἦ
περὶ τοὺς φίλους R

περὶ is lacking; περὶ φίλων (‘about our friends’) (should be understood).

φίλων: λείπει ἢ περί. a(AUY)

1 φίλων] vd. supra

14 διπλῆ χειρί: ‘τῆ ὑπ’ ἀλλήλων.’ τοῦτο γὰρ δηλοῖ τὸ διπλῆ, οἷον ‘ὑπ’ ἀλλήλων ἀναιρεθέντων τῶν ἀδελφῶν.’ L r(R) a^{abbr.}(AUY) Lp

1 πρὸς τοὺς - ἐχθρῶν κακά (l. 10) R

‘By each other’; for διπλῆ denotes this, that is, ‘of the brothers who were killed by each other.’

διπλῆ: ‘τῆ ὑπ’ ἀλλήλων.’ a(AUY)

1 lm. deest in A

15a ἐπεὶ δὲ φροῦδος ἐστὶν Ἀργείων στρατός: ἀντὶ ‘ἄφ’ οὗ πεφεύγασιν Ἕλληνες.’ Ὅμηρος, ‘ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν.’ τὸ δὲ φροῦδος καθ’ ὑπερβολὴν εἴρηται. L r(MR) Lp

1 ἐπειδὴ δὲ...στρατός R (sed ἐπεὶ in versu): ἐπεὶ δὲ φροῦδος LLp [πεφεύγασιν] πεπλεύκασιν LLp: πέπλευκαν r: corr. Elmsley ἐπεὶ] ἐπειδὴ r **1-2** ἐπεὶ – ἔπερσεν] *Od.* 1. 2 **2** πολίεθρον M ἔπερσεν om. LM τὸ] ὃ R: ὁ M

Equivalent to ‘from the time when the Greeks have fled’; as in Homer, ‘from the time when he sacked the holy city of Troy.’ φροῦδος has been said for the purpose of exaggeration.

...

ἀφ’ οὗ πεφεύγασιν Ἕλληνες: for a similar clarification of the use of ἐπεὶ, cf. sch. Pi. *O.* 1.40f (ἐπεὶ νιν καθαροῦ λέβητος· οἶον ἀφ’ οὗ αὐτόν. οἱ δὲ, ἐπειδὴ αὐτόν). Note also how the scholiast writes Ἕλληνες as a paraphrase for Ἀργείων despite the need to distinguish between people from different parts of Greece in this instance.

...

15b ἐπεὶ: ἀντὶ ‘ἀφ’ οὗ.’ L r(MR)

1 lm. deest in L ἀντὶ om. r

Equivalent to ‘from the time when.’

16 (ὑπέριτερον): ἀντὶ τοῦ ‘πλέον.’ L

1 lm. add. Elmsley

Equivalent to ‘more.’

16-17 (οὐδὲν - ἀτωμένη): οἶον, ‘οὐκ οἶδα ἐν τίσιν εἰμι ἢ ἐν ἀγαθοῖς ἢ ἐν κακοῖς.’ L r(R)

1 lm. addidi οἶον om. R

That is, ‘I do not know what situation I am in, whether in a good or a bad one.’

17 ἀτωμένη: ‘ἄτη συνεχομένη.’ L r(MR)

1 lm. deest in L ἀντὶ τοῦ add. r

‘Afflicted by ruin.’

18a (*ἤδη*): ἀντὶ τοῦ ‘ἤδεα.’ L **r**(MR) Lp

1 *ἤδειν καλῶς* LLp: deest in **r** *ἤδη*] hoc scholiastus videtur legisse

Equivalent to (the form) ‘ἤδεα.’

18b (*ἤδειν καλῶς*): [καὶ] ‘ἤδειν σε καλῶς τὰ τοιαῦτα μὴ πολυπραγμονοῦσαν.’ L **r**(MR) Lp

1 hoc a sch. priore separavi (ἀντὶ τοῦ ἤδεα καὶ ἤδειν σε κτλ. L**r**: ἀντὶ τοῦ ἤδεα σε κτλ. Lp) Im. addidī καὶ ἤδειν om. Lp: καὶ del. Papag. τὰ τοιαῦτα L^{p.c.}Lp: τοῖς τοιοῦτοις L^{a.c.}: τὰ τοιαῦτα τοῖς τοιοῦτοις **r**

‘I knew well that you were not busying yourself about such things.’

19 *τοῦδ’ οὖνεκ’ ἐξέπεμπον*: ἀντὶ ‘διὰ τοῦτό σε ἤγαγον ἐνταῦθα.’ τὸ δὲ ἐξέπεμπον ἀντὶ τοῦ ‘μετεπεμπόμην.’ L **r**(MR) **a**^{abbr.}(AUY) Lp

1 *ἐξέπεμπον* U (deest in AY) ἀντὶ] ντὶ M ἤγαγε M **2** ἐπεμπόμην **r**

Equivalent to ‘because of this I led you here’; ἐξέπεμπον is equivalent to ‘I was summoning.’

ἐξέπεμπον: ‘μετεπεμπόμην.’ **a**(AUY)

1 Im. deest in AY

20a *καλχαίνουσα*: ἀντὶ τοῦ ‘πορφύρουσα’ καὶ ‘τεταραγμένως φροντίζουσα.’ κάλχη γὰρ ἐστὶν ὁ κόλχος τῆς πορφύρας ἥτις ἐκ τοῦ βυθοῦ τῆς θαλάσσης ἀνιοῦσα βάπτει τὴν καλλίστην πορφύραν, παρ’ ὃ καὶ Κάλχας ὁ μάντις. L **r**(R) **a**^{abbr.}(AUY) Lp

1 hoc post sch. 20c scripsit R (ἄλλως *καλχαίνουσα*· κτλ.) πορφυρίζουσα R κάλχας R **2** τὴν καλλίστην] τὴν om. R **3** παρ’ ὃ **a**: παρὸ R: παρ’ ὧ LLp

Equivalent to ‘brooding’ and ‘reflecting in a troubled manner’; for κάλχη is the sea-snail of the purple dye which, coming up from the depths of the sea, dyes the finest purple, from which also (the name of) Calchas the prophet is derived.

καλχαίνουσα: ‘πορφύρουσα, φροντίζουσα.’ κάλχη γάρ ὁ κόλχος τῆς πορφύρας, παρ’ ὃ καὶ Κάλχας. **a**(AUΥ)

1 χαλκαίνουσα A (ut in versu) χάλκη A

...

παρ’ ὃ καὶ Κάλχας ὁ μάντις: on the etymological connection between Calchas and καλχαίνω/κάλχη, cf. Orion 79, 1-3 Sturz (Κάλχας· παρὰ τὸ καλχαίνειν, ὃ ἐστὶ κατὰ βάθος μεριμνᾶν· καὶ κάλχη, ἢ πορφύρα· ὅθεν παρ’ αὐτὴν τὸ πορφύρειν τὸ μεριμνᾶν).

...

20b (καλχαίνουσα): ‘φροντίζουσα.’ L

1 Im. add. Elmsley

‘Reflecting.’

20c καλχαίνουσα: ‘ἐκ βάθους τι μεριμνῶσα’ ὡς τὸ βυσσοδομεύων. L **r**(R)

1 Im. deest in L θάμβους R βυρσοδομεύων R

‘Meditating upon something in depth,’ like the word βυσσοδομεύων (‘pondering deeply’).

21 οὐ γὰρ τάφου νῶν: ἀντὶ τοῦ ‘ἡμῶν’· ὁ δὲ λόγος κατ’ ἐρώτησιν οὕτω πρὸς τὸ ἐξῆς· ‘οὐ γὰρ τῶν κασιγνήτων ἡμῶν τὸν μὲν ἐτίμησε τάφῳ ὁ Κρέων, τὸν δὲ οὐ;’ L **r**(MR) Lp

1 τῶ κασιγνήτῳ Κρέων add. M ἡμῖν Lp ὁ λόγος δὲ R οὗτος πρὸς τὰ ἐξῆς **r** πρὸς τὸν ἐξῆς Lp **2** τάφῳ om. **r**

Equivalent to ‘our.’ The sentence serves as a question in relation to what comes after, as follows: ‘For of our brothers did not Creon honour with burial one, but not the other?’

...

πρὸς τὸ ἐξῆς: πρὸς τό is common when indicating what needs to be construed together, or at least logically connected, and can be used with ἄνω, ἐξῆς, τὸ ἐπαγόμενον and other terms describing position in a text, or with an actual quotation of a word or phrase. τὸ ἐξῆς is used here to refer to the following line (cf. sch. E. *Ph.* 1031: φόνια φόνιος ἐκ θεῶν· τινὲς τὸ φόνια πρὸς τὸ ἐξῆς· ὃς τάδε τὰ φόνια πράξας ἦν, φόνιος ὁ θεός); the force of this phrase can have a wider reach in the case of longer, more complex sentences, e.g. sch. *Ant.* 1199 (καὶ τὸν μὲν· πρὸς τὸ ἐξῆς, καὶ τὸν μὲν λούσαντες) where the scholiast uses τὸ ἐξῆς to refer to λούσαντες in l. 1201. τὸ ἐξῆς is

also one of the terms used to introduce a paraphrase that uses simpler word order and often simpler words to restate the sense of the text, and as such refers to ‘the normal/grammatical sequence’; e.g. sch. 31a (τὸ ἐξῆς· ‘τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα σοὶ κάμοι κεκηρυχέναι’) which replaces κηρύξαντ’ ἔχειν in l. 32 with something more recognisable as an infinitive of κηρύττω (κεκηρυχέναι) and omits the parenthetic remark λέγω γὰρ κάμει.

...

23-24 (σὺν δίκῃ / χρησθείς): ‘δικαία κρίσει χρησάμενος.’ L

1 lm. add. Lascaris

‘Employing just judgement.’

26 (Πολυνείκουσ νέκυν): ἀντὶ τοῦ ‘αὐτὸν τὸν Πολυνείκην.’ L

1 lm. add. Lascaris

Equivalent to ‘Polynices himself’.

30a (θησαυρόν): ‘ἔρμαιον,’ ‘εὔρημα.’ L **a**^{abbr.}(AUY)

1 lm. add. Brunck εὔρημα om. **a**

‘Windfall,’ ‘discovery.’

30b (πρὸς χάριν βορᾶς): ‘πρὸς τέρψιν τροφῆς.’ L

1 lm. add. Lascaris

‘For the delight of nourishment.’

31a *τοιαῦτά φασι*: τὸ ἐξῆς· ‘τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα σοὶ κάμοι κεκηρυχέναι.’ τὸ δὲ λέγω γὰρ κάμει διὰ μέσου μετὰ πάθους ἀνεφώνησεν· ‘λέγω γάρ,’ φησὶν, ‘ὅτι κάμει προσπεριεῖληφε τῷ κηρύγματι· ἔτι γὰρ καὶ ἐμαυτὴν ἐν τοῖς ζῶσι καταριθμῶ.’ L **r**(MR) **a**^{abbr.}(AUY) Lp

1 τὸν ἀγαθὸν add. M τὸ ἐξῆς· τοιαῦτά φασι om. R τὸ ἐξῆς – κεκηρυχέναι om. M κεκηρυχθέναι Lp 2 ἐφώνησε **r** περιεῖληφε R: περιεῖφε M

The normal sequence is: ‘Such things they say the good Creon has proclaimed to you and me.’ She cried out λέγω γὰρ κἀμέ parenthetically with passion: ‘For I say,’ she says, ‘that he included me as well in the proclamation; for I still count even myself among the living.’

λέγω γὰρ κἀμέ: μετὰ πάθους ἀνεφώνησε τοῦτο διὰ μέσου, τουτέστιν ‘ἔτι γὰρ καὶ ἐμαυτὴν ἐν τοῖς ζῶσι καταριθμῶ.’ a(AUY)

1 λέγω δὲ κἀμέ A (sed γὰρ in versu) σεαυτὴν A 2 ζῶσιν ἀριθμῶ A

...

διὰ μέσου: cf. sch. 127a. This expression is used not only to indicate parenthetical statements (as here) but also exclamations (e.g. sch. *Ph.* 363: διὰ μέσου τὸ οἴμοι ἀποδυρόμενός φησιν), since exclamations are often classified as parenthetical interruptions of syntactically fuller phrases and clauses. διὰ μέσου can also be used to highlight instances where one character interrupts another (e.g. sch. A. *Th.* 989-91b: τοῦτο βουλομένη εἰπεῖν ἐκωλύθη παρ’ Ἀντιγόνης διὰ μέσου εἰπούσης).

ἔτι γὰρ καὶ ἐμαυτὴν ἐν τοῖς ζῶσι καταριθμῶ: cf. sch. 32a. This is potentially referencing Antigone’s remark νῶν ἔτι ζώσαιν in l. 3. However, this also seems to anticipate Antigone’s remark to Ismene in ll. 559-60 (σὺ μὲν ζῆς, ἡ δ’ ἐμὴ ψυχὴ πάλαι | τέθνηκεν, ὥστε τοῖς θανοῦσιν ὠφελεῖν), and thus demonstrates a tendency of scholiasts to take for granted knowledge of what happens or is said later in a play, failing to take account of the fact that a theatre audience is in a different position from a commentator and has yet to hear the later material. The scholiast seems to imply here that Antigone has yet to resign herself to her death but dwells on how Creon’s edict is directed at her as well. The paraphrase offered by sch. 32a has a very different force: ‘if it is necessary for me as well to be counted among the living’ (εἴπερ δεῖ κἀμέ συγκαταριθμεῖσθαι ἐν τοῖς ζῶσιν). Proceeding with this interpretation Antigone would express here much the same attitude as in ll. 559-60: she is accepting of her death, and therefore does not consider it obvious that the edict is also applicable to her.

...

31b ἀγαθόν: ἐν εἰρωνείᾳ. L

Used ironically.

...

ἐν εἰρωνείᾳ: for other instances where a scholiast describes the use of an adjective as ‘ironic’, cf. sch. *El.* 300 (ὁ κλεινός· κατὰ εἰρωνείαν) and sch. *OT.* 385 (ὁ πιστός· ἐν εἰρωνείᾳ). Nünlist (2009, 212) defines εἰρωνεία in scholiastic discourse as specifically ‘rhetorical irony’, that is, the figure of speech by which ‘the speaker means the opposite of what he says’. This occurrence of the term is evidently no exception. It is also found in sch. 506 to communicate that Antigone is not outrightly praising ‘tyranny’: οὐκ ἐν ἐπαίνῳ τοῦτο τῆς τυραννίδος, ἀλλ’ ἔχει τι

εἰρωνείας ὁ λόγος. Other words or phrases which are used in scholia to refer to instances of the opposite meaning being conveyed are ἐν ἤθει (see below on sch. 275), κατὰ ἀντίφρασιν (e.g. sch. Tr. 888: καὶ νῦν δὲ τὸ ματαῖα κατὰ ἀντίφρασιν ἀντὶ τοῦ ὧ μελέα; the term ἀντίφρασις is also used to highlight cases of litotes), and ἐσχηματισμένον (e.g. sch. E. Or. 105: οὐκ ἂν δυναίμην· ἐσχηματισμένον).

...

32a (λέγω γὰρ κάμῃ): ‘εἴπερ δεῖ κάμῃ συγκαταριθμεῖσθαι ἐν τοῖς ζῶσιν.’ L

1 lm. add. Elmsley

‘If it is necessary for me as well to be counted among the living.’

32b (κηρύξαντ’ ἔχειν): ἀντὶ τοῦ ‘κεκηρυχέναι’ ὡς τὸ σιγήσας ἔχω ἀντὶ τοῦ σιγῶ. L

1 lm. add. Lascaris

Equivalent to ‘to have proclaimed,’ just as ‘I have been silent’ is equivalent to ‘I am silent.’

34 (ἄγειν): ἀντὶ τοῦ ‘ἠγεῖσθαι.’ L

1 lm. addidi (ad νεῖσθαι (l. 33) adscriptum in L)

Equivalent to ‘to consider.’

34-5 καὶ τὸ πρᾶγμα ἄγειν | οὐχ ὡς παρ’ οὐδέν: ‘οὐχ ὡς ἔτυχεν ἔχειν τὸ πρᾶγμα’ ἀντὶ τοῦ ‘οὐκ εὐτελῶς καὶ ὡς πάρεργον ἀλλ’ ὡς μέγα.’ ἢ οὕτως, ‘οὐχ ὡς οὐδέν ἀλλὰ μέγα.’ L r(MR) Lp

1 οὐχ ὡς παρ’ οὐδέν LLp: deest in R ἔχει Lp 2 ἢ οὕτως, ἀλλ’ ὡς μέγα, οὐχ ὡς οὐδέν r

‘To treat the matter not in any random way,’ that is, ‘not with indifference and as incidental but as important’; or as follows, ‘not as nothing but as important.’

38 (ἐσθλῶν): λείπει γονέων ἴν’ ἢ ‘ἐσθλῶν γονέων.’ L

1 lm. add. Elmsley

γονέων is lacking so that it would be ‘of noble parents.’

39a *τί δ’, ὧ̃ ταλαῖφρον:* τὸ ἐξῆς: ‘τί δὲ ἂν σοι ἐγὼ προσθείμην πλέον;’ ἀντὶ τοῦ ‘σοὶ γενοίμην χρήσιμος, εἰ ταῦτα οὕτως ἔχει, λύουσα τὸν νόμον καὶ θάπτουσα τὸν ἀδελφόν;’ εἰ δὲ γράφεται ἢ ᾽φάπτουσα’ ἀντὶ τοῦ ‘λύουσα τὸν νόμον ἢ ἐπιβεβαιούσα αὐτόν.’ L **r**(MR) **a**^{abbr.}(AUY) Lp

1 *τί δ’, ὧ̃ ταλέφρον, εἰ τάδ’ ἐν (εἰ τάδ’ ἐν om. R) r* τὸ δὲ ἐξῆς, τί δέον ἂν **r** **2** ἐὰν ταῦτα οὕτως ἔχει **r**: εἰ...ἔχει Lp θάπτουσα τὸν νεκρὸν, ἤγουν τὸν ἀδελφόν **r** **2-3** ἢ ᾽φάπτουσα L^{a.c.}**a**: ἢ θάπτουσα L^{p.c.}Lp: καὶ φάπτουσα **r** **3** ἀντὶ τοῦ ἐπιβεβαιούσα λύουσα κτλ. **r** τὸν νόμον καὶ θάπτουσα τὸν ἀδελφόν ἢ κτλ. Lp

The normal sequence is: ‘What more could I contribute for you?’ That is, ‘In what way could I be useful to you, if these things were so, by breaking the law and burying our brother?’ If ἢ ᾽φάπτουσα (‘or tightening’) is written, it would be equivalent to ‘breaking the law or validating it.’

λύουσ’ ἂν: ἀντὶ τοῦ ‘λύουσα τὸν νόμον καὶ θάπτουσα τὸν ἀδελφόν;’ εἰ δὲ γράφεται ἢ ᾽φάπτουσα ἀντὶ τοῦ ‘λύουσα τὸν νόμον ἢ ἐπιβεβαιούσα αὐτόν.’ **a**(AUY)

...

εἰ δὲ γράφεται ἢ ᾽φάπτουσα: the variant reading is found only here. The scholiast supposes that *λύουσα* and *᾽φάπτουσα* would both refer to the edict, though it would seem odd for Ismene to deliberate about coming down in favour of the edict. See, for instance, Jebb 1900, *ad loc.* on how this phrase could be interpreted as a colloquialism to mean ‘loosening or tightening the knot’ (i.e. ‘meddling in any way’).

...

39b (*εἰ τάδ’ ἐν τούτοις*): ‘εἰ ταῦτα Κρέων ἐκέλευσεν.’ L

1 lm. add. Lascaris

‘If Creon ordered these things.’

40 *προσθείμην:* ἀντὶ τοῦ ‘ποιήσαιμι.’ L Lp

Equivalent to ‘do.’

42 *ποιόν τι κινδύνευμα*: ἐκ τούτου ἤδη τὸ ἦθος ὄρα κινδύνευμα καλούσης τὸ ἔργον· τὸ δὲ ποῖ γνώμης ποτ' εἶ ὡς ἀδυνάτοις ἐπιχειρούσης λέγει. L r(R) Lp

1 *ποιόν τι* Lp: deest in L ἐκ τούτου δὲ τὸ R **1-2** τὸ – εἶ om. R

From this now observe the character of her (i.e. Ismene) who calls the deed a κινδύνευμα. She says the phrase ποῖ γνώμης ποτ' εἶ as if she (i.e. Antigone) is attempting the impossible.

...

ἐκ τούτου ἤδη τὸ ἦθος ὄρα: the force of ἤδη is especially noteworthy here: Ismene will not find out the specifics of Antigone's plan until the next line (εἰ τὸν νεκρὸν ξὺν τῆδε κουφιῆς χερί) but 'already' refers to her sister's call to action in the previous line (εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει) as a κινδύνευμα. The scholia to the opening scene contain many remarks about the characterisation of Antigone and Ismene: on Antigone, see below on sch. 69-70 where her character/behaviour is described as δαιμόνιον; for Ismene, other scholia focus on the 'proper' nature of her conduct (sch. 65: πιθανῶς δὲ καὶ τοῦ πρέποντος ἐφρόντισεν), and how her expressions of despair are motivated by feelings of affection towards Antigone as well as her 'cautious' temperament (sch. 82: φιλόστοργον καὶ ταύτης τὸ ἦθος ἀλλ' εὐλαβές· δέδοικεν οὖν καὶ περὶ τῆ ἀδελφῆ καὶ ἀναβοᾷ περιπαθῶς).

...

44 *ἦ γὰρ νοεῖς θάπτειν*: 'τὸν ἀπηγορευμένον καὶ κεκωλυμένον ὑπὸ τῆς πόλεως τολμᾶς θάπτειν σύ;' L r(MR)

1 Im. deest in L -ων καὶ -ων M^{a.c.} σύ om. r

'Do you dare to bury the one who has been forbidden and prevented from being buried by the city?'

...

τὸν ἀπηγορευμένον καὶ κεκωλυμένον: the paraphrase makes clear that the scholiast considers ἀπόρητον to be masculine and referring to Polynices (σφ') instead of neuter in apposition to θάπτειν.

...

45 *τὸν γοῦν ἐμόν καὶ τὸν σόν*: 'εἰ μὴ σὺ θέλεις θάπτειν, ἐγὼ τοῦτο ποιήσω μόνη·' ἢ οὕτω, 'κἂν μὴ προσποιῆ αὐτὸν εἶναι σὸν ἀδελφὸν ἀλλ' ἄλλοτριόις σαυτὴν τῆς συγγενείας, ἐγὼ θάψω τὸν ἐμόν καὶ σὸν ἀδελφόν·' Δίδυμος δὲ φησιν ὑπὸ τῶν ὑπομνηματιστῶν τὸν ἐξῆς στίχον νενοθεῦσθαι. L r(MR) a^{abbr.}(AU) Lp

1 τὸν γοῦν ἐμόν R: τὸν γοῦν Lp εἰ – θάπτειν om. M θάψαι Lp τοῦτο om. Lp **2** προσποιῆ αὐτὸν] προσποιῆ ὦ αὐτῶν M προσποιεῖ αὐτόν· ἀδελφόν· οὐ γὰρ δὴ προ^{δ.} ἀλλ' κτλ. R εἶναι

– fin. om. M συγγενίας R 3 καὶ σὸν om. Lp Δίδυμος δέ κτλ. separatim scriptum in R
μνηματιστῶν R νενοθεῦσθαι τὸν ἐξῆς στίχον Lp νενοθεῦθαι R

‘If you do not want to bury him, I will do this alone’; or as follows, ‘Even if you do not claim that he is your brother but estrange yourself from ties of kinship, I will bury my brother and yours.’ Didymus says that the following line was considered spurious by the commentators.

ἦν σὸ μὴ θέλῃς: θάπτειν δηλονότι· ἢ τὸν ἐμόν τε καὶ σὸν ἀδελφόν. Δίδυμος δέ νενοθεῦσθαι φησι τὸν ἐξῆς στίχον. a(AU)

...

Δίδυμος δέ φησιν ὑπὸ τῶν ὑπομνηματιστῶν τὸν ἐξῆς στίχον νενοθεῦσθαι: on Didymus see sch. 4 n. For ‘commentators’ οἱ ὑπομνηματιστάμενοι is more common in scholia. Explicit mentions of a ‘commentary’ from which part of the scholion was originally copied can be found in sch. 523 and 1326 (both of which read ἐν δὲ τῷ ὑπομνήματι οὕτως); in both cases the scholiasts use their sources to record a paraphrase of the text. Possible grounds for why l. 46 was thought to be spurious are that its inclusion interrupts the one-line stichomythia, and l. 45 would make perfectly good sense on its own.

...

47 ὧ σχετλία, Κρέοντος: αἱ ἀντιλογίαι δῆλαί εἰσιν· ἡ μὲν γὰρ τῷ πράγματι, ἡ δὲ τῇ οἰκειότητι ἀκολουθεῖ. L r(R) Lp

1 ὧ σχετλία Lp αἱ αἱ ἀντιλογίαι R πράγματι] προστάγματι conl. Wex: κηρύγματι conl. Kruytbosch

The opposing positions are clear: for the one follows the situation, the other ties of kinship.

...

αἱ ἀντιλογίαι: elsewhere in Sophoclean scholia (ἀντιλογία is not attested in scholia to Aeschylus or Euripides) this term is used of Teucer’s dispute with Agamemnon and Menelaus (sch. *Ai.* 1052a: ἐντεῦθεν δὲ τὴν πρόφασιν τῆς ἀντιλογίας λήψεται ὁ Τεῦκρος, ὅτι οὐκ εἰσὶν αὐτῷ βασιλεῖς οἱ Ἄτρεΐδαι; and sch. *Ai.* 1093a: πρὸ τῆς ἀντιλογίας βούλεται μαλάξαι τὸν Μενέλαον, ὅτι εὐγενῆς ὢν οὐκ ἄξια τῷ γένει ἐξαμαρτάνει) and Electra’s argument with Clytemnestra (sch. *El.* 629: οὐδ’ ἐπίστασαι κλύειν· πιθανῶς [δέ]· οὐ γὰρ χρῆ ἐν ταῖς ἀντιλογίαις θυμοῦσθαι τὸν ἠττώμενον). In addition to referring to onstage disputes, we find ἀντιλογία used of a hypothetical argument that Eteocles and Polynices could have had on Oedipus’ behalf to protect him from exile (sch. *OC.* 443: ἔπους σμικροῦ· οἶον, ἀντιλογίας βραχείας, ἦν ἔδει ποιήσασθαι αὐτοῦς ὑπὲρ τοῦ πατρὸς διωκομένου τῶν Θεβῶν).

ἡ μὲν γὰρ τῷ πράγματι, ἡ δὲ τῇ οἰκειότητι ἀκολουθεῖ: a highly ambiguous remark in terms of the meaning of τῷ πράγματι. Reading τῷ πρ<οστ>άγματι is attractive given the use of this word

in sch. 853 (τῶν τοῦ ἄρχοντος προσταγμάτων) and 872 (ὅ ἐστι τὰ προστάγματα); and κηρύγματι, though harder to justify from a palaeographical standpoint, is the word most commonly used in the scholia to refer to Creon's edict (sch. 31a, 77, 192, 291, 293, 376a, and 499). However, such attempts to emend the text are unnecessary. Supposing that τῆ οικειότητι can only reasonably be used in connection with Antigone, τῷ πράγματι cannot here mean 'action/the act' (i.e. performing the burial rites) but rather 'the situation/matter': Antigone has outlined the circumstances in which she and Ismene find themselves in ll. 23-36, and Ismene 'follows the situation' by going along with the terms of the edict and opting to not act in violation of it (cf. ll. 34-5 where πράγμα is used to refer to the general 'situation' in Thebes following the Argives' attack: καὶ τὸ πρᾶγμ' ἄγειν | οὐχ ὡς παρ' οὐδέν). Another possible interpretation (albeit less likely) is to read the scholion as providing commentary purely on l. 47: Ismene cries out ὃ σχετλία, Κρέοντος ἀντειρηκότος; when in l. 44 she had said simply ἀπόρητον πόλει, and so this mention of Creon might suggest that she, in fact, is the one concerned with τῆ οικειότητι, in which case τῷ πράγματι would refer to Antigone's eagerness for action and thus her determination to perform the burial rites. If this second interpretation is correct, this scholion would serve as an instance of 'atomization' as defined by Gumbrecht (2003, 46); for a full exploration of this phenomenon in the scholia, see below on sch. 264a. In sch. 538 there is a similar contrast between the two sisters in terms of their motivations: ἡ μὲν (i.e. Ismene) μὴ δράσασα ὁμολογεῖ πεπραχέναι καὶ κεκοινωνηκέναι διὰ τὸν πόθον τῆς ἀδελφῆς, ἡ δὲ (i.e. Antigone) σπουδάζει ζῶσαν αὐτὴν διαφυλάξαι.

...

48 ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν: 'οὐ μέτεστιν αὐτῷ εἶργειν με ἀπὸ τῶν ἐμῶν.' ἢ οὕτως, 'οὐ μέτεστιν αὐτῷ τὰ ἡμέτερα βουλευματα εἶργειν.' L r(MR) Lp

1 ἀλλ' οὐδὲν Lp: ἀλλ' οὐδὲν αὐτῶν τῶν ἐμῶν εἶργειν μέτα M οὕτως om. r **1-2** ἢ οὕτως, οὐ μέτεστιν εἶργειν με ἀπὸ τῶν ἐμῶν τὰ ἐμὰ βουλευματα Lp

'He has no right to keep me from my own'; or as follows, 'He has no right to prevent my plans.'

49-50 πατήρ / ὡς νῶν ἀπεχθής: 'τὰς συμφορὰς σκόπησον τοῦ παντὸς γένους καὶ πῶς ὁ πατήρ ἀκλεῆς ἀπώλετο, οὐ μόνον δὲ ἀκλεῆς ἀλλὰ καὶ ἀπεχθής διὰ τὸν γενόμενον λοιμόν.' L r(R) Lp

1 πατήρ / ὡς νῶν R Lp **2** ἀκλεῶς ἀπώλετο L^{a.c.} Lp: ἀπώλετο δυσκλεῶς R οὐ μόνον δὲ ἀκλεῶς R ἀπεχθής] ἐπαχθής L Lp

'Consider the misfortunes of our whole family and how our father died without fame, and not only without fame but also detested because of the plague that occurred.'

51 πρὸς αὐτοφώρων ἀμπλακημάτων: αὐτὸς γὰρ ἑαυτὸν ἐφώρασε καὶ ἔγνω συνὸν τῇ μητρὶ· ἢ 'ὧν αὐτὸς ἐπόπτης ἐγένετο' ἢ 'τῶν φανερωῶν καὶ πᾶσιν ἐγνωσμένων.' L r(R) a^{abbr.} (AUY) Lp

1 πρὸς αὐτοφόρων R Lp γὰρ om. R ἔφρασε Lp ἔγνων R 2 αὐτὸς αὐτόπτης R

For he exposed himself and realised that he was sleeping with his mother; either ‘what he himself became an inspector of’ or ‘what was clear and known to all.’

αὐτοφόρων: αὐτὸς γὰρ ἑαυτόν. **a**(AUY)

1 *αὐτοφόρων* U: deest in AY γὰρ om. A

53a (*διπλοῦν ἔπος*): ‘διπλοῦν ὄνομα ἔχουσα, μήτηρ τε καὶ γυνή.’ L

1 lm. add. Lascaris

‘Having a twofold name: mother and wife.’

53b (*ἔπος*): ‘πάθος.’ L **a**(AUY)

1 lm. add. Papag. ἔπος **a** (πάθος in versu)

πάθος (‘suffering’) (is another reading).

54a (*ἀρτάναισι*): ‘ἀγχόναις.’ L

1 lm. add. Lascaris

‘By hanging.’

54b (*λωβᾶται*): ‘ἀφανίζει,’ ‘ἀπόλλυσιν.’ L

1 lm. add. Lascaris

‘Obliterates,’ ‘destroys.’

58 (*μόνα δὴ νῶ λειψιμμένα*): ‘μηδενὸς ἐπικούρου ὄντος ἡμῖν.’ L

1 lm. add. Lascaris

‘When we have no ally.’

59-60 *εἰ νόμον βία / ψῆφον τυράννων*: ‘εἰ τὴν γενομένην ψῆφον τῶν τυράννων τῆ τοῦ νόμου ἀνάγκη παραβαίημεν,’ τουτέστιν, ‘εἰ τὴν ἐξουσίαν τὴν ἐκ τῶν νόμων τοῖς τυράννοις ἐπομένην παραβαίημεν.’ L **r**(MR) Lp

1 *ψῆφον τυράννων ἢ κράτη (ἢ κράτη om. R)* **r**: *εἰ νόμου ψῆφον* Lp *εἰ om. r* *τῶ τυράννω* **r** **2** *εἰ] εἰς M*

‘If we were to transgress the decree of the rulers that was made with the force of the law,’ that is, ‘if we were to transgress the power which attends upon the rulers from the laws.’

60 (*κράτη*): ‘τὰς βασιλείας.’ L

1 *lm. add. Lascaris*

‘Kingly authorities.’

61a *ἀλλ’ ἐννοεῖν χρή τοῦτο μέν*: ‘πρῶτον μὲν ὅτι ἀσθενεῖς ἐσμὲν ἐκ φύσεως καθὸ γυναῖκες, ἔπειτα καὶ ὑπὸ τῆς τύχης ἀσθενέστεραι καθὸ ἀσθενέστεραι.’ L **r**(R) Lp

1 *ἀλλ’ ἐννοεῖν χρή* **r** *ἀσθενεῖς μὲν ἐσμὲν* **r** *ἐκ τῆς φύσεως* Lp **2** *καθὸ ἀσθενέστεραι om. r* Lp

‘Firstly that we are weak by nature insofar as we are women, then also that we are weaker by our situation insofar as we are weaker.’

...

ἀσθενέστεραι καθὸ ἀσθενέστεραι: καθὸ γυναῖκες in the first clause does suggest that we should expect a similar explanatory phrase in the second, but it is difficult to account for the repetition of ἀσθενέστεραι (hence the omission of καθὸ ἀσθενέστεραι in **r** and Lp). Textual corruption seems very likely here, though it is possible to observe a similar tautology in a *scholium recentius* to OT (sch. OT. 1044): ἐπὶ γὰρ ἐκείνων ὧν νέμει τις λέγεται βοτήρ καθὸ βοτήρ.

...

61b (*ἀλλ’ ἐννοεῖν χρή τοῦτο μέν*): παρὰ τὸ Εὐριπίδου· ‘γυνὴ γὰρ τᾶλλα μὲν φόβου πλέα, / κακὴ δ’ ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν.’ L **r**(R)

1 Im. add. Elmsley παρ' Εὐριπίδη M: καὶ Εὐριπίδης R γυνή – εισορᾶν] E. *Med.* 263-4 γὰρ] μήτε r μὲν om. L **2** εἰς r

As in Euripides: 'For a woman in other respects is full of fear, and incapable of looking upon battle and sword.'

64a (*ἀλγίονα*): 'λυπηρότερα.' L r(MR)

1 Im. add. Elmsley λυπηρότατα r (vd. sch. 64b)

'More painful.'

64b (*ἀλγίονα*): λείπει τὸ <ὄστε>· 'ὄστε ἀκούειν ταῦτα καὶ τὰ τούτων χείρονα.' L r(MR)

1 Im. add. Elmsley λείπει τὸ] λυπηρότατα λέγειν r ὄστε add. Papag.

ὄστε is lacking: 'so as to consent to this and what is worse than this.'

65 τοὺς ὑπὸ χθονός: ἢ τὸν Πολυνείκη ἢ τοὺς χθονίους δαίμονας. πιθανῶς δὲ καὶ τοῦ πρέποντος ἐφρόντισεν· φησὶ γὰρ ὅτι 'ἀπολογήσομαι τοῖς κατὰ χθονός.' L r(R) Lp

1 τοῦ ὑπὸ χθονός Lp: ἐγὼ μὲν οὖν αἰτοῦσα R εἰ τὸν Πολυνείκην R ὑποχθονίους R **2** τοὺς ὑπὸ χθονός R

Either Polynices or the chthonic deities. It is plausible how she took thought for what is proper; for she says that 'I will defend myself before those beneath the earth.'

...

πιθανῶς δὲ καὶ τοῦ πρέποντος ἐφρόντισεν: characterisation is very often framed in terms of 'plausibility' (*πιθανῶς*); see below on sch. 100a on scholiastic remarks concerning the chorus. Also worth of note here is the use of *τοῦ πρέποντος* which often denotes issues of ethical propriety; for more on *πρέπον* see Pohlenz 1965.

...

66 ζύγγωϊαν ἴσχειν: 'συγγνώμην ἔχειν ὅτι βία πράσσω ταῦτα.' L Lp

1 συγγνώμην ἔχειν om. Lp

‘To be understanding since I do these things under constraint.’

67a (τοις ἐν τέλει): ‘τοις βασιλεῦσι.’ L

1 Im. add. Lascaris

‘The rulers.’

67-68 τὸ γὰρ / περισσὰ πράσσειν: γνωμολογικῶς ἀπαλλάττεται· ‘τὸ γὰρ παρὰ δύναμιν τι πράττειν ἡλίθιον.’ L r(MR) Lp

1 ...πράττειν Lp

She concludes with a gnomic remark: ‘For it is foolish to do something beyond one’s strength.’

69-70 οὐτ’ ἂν κελεύσαιμι οὐτ’ ἂν, εἰ θέλοις ἔτι / πράσσειν, ἐμοῦ γ’ ἂν ἡδέως δρώης μέτα: τὸ τέλειον ‘οὐτ’ ἂν κελεύσαιμι,’ τὸ δὲ ἐξῆς: ‘οὔτε εἰ θέλοις πράττειν, ἐμοῦ μέτα ἡδέως ἂν δρώης.’ δαιμόνιον δὲ τὸ ἦθος· φησίν, ‘οὔτε σε ἀναγκάσω ἄλλ’ οὐτ’, εἰ θέλοις, ἡδέως ἔξομαί σου τὴν ἐπικουρίαν.’ L r(MR) Lp

1 οὐτ’ ἂν κελεύσαιμι Lp: ἐμοῦ γ’ ἂν ἡδέως δρώης μέτων M: ἐμοῦ γὰρ ἡδέως R (sed γ’ ἂν in versu)
2 κελεύσαιμεν L τὸ δὲ ἐξῆς om. r οὐτ’ ἂν εἰ θέλεις πράττειν Lp: οὐτ’ ἂν εἰ θέλ’ πράσσειν r
3 οὐτ’ εἰ θέλοις] οὐτ’ ἂν θέλοις L: οὐτ’ ἂν θέλης Lp: οὐτ’ ἂν εἰ θέλεις r: corr. Papag. ἔξομαί (aut ἔ-) codd.: δέξομαί conii. Papag. σου] σον M

οὐτ’ ἂν κελεύσαιμι in full, and the normal sequence is: ‘Nor, if you should want to act, would I be glad for you to act with me.’ Her character is extraordinary: she says, ‘Neither will I compel you but nor, if you should be willing, will I be glad to have your help.’

...

τὸ τέλειον: this phrase is used in cases where instances of elision or crasis might lead to confusion or actually generate ambiguities in the text; here, presumably, the scholiast aims to safeguard against reading κελεῦσαί με. When commenting on elision, τὸ τέλειον focuses on a single word which is given its full form either by itself (e.g. sch. E. *Hipp.* 336, τὸ τέλειον σιγῶμι for σιγῶμ’; and sch. E. *Ph.* 1495, τὸ τέλειον κρανθεῖσα for κρανθεῖς’, where κρανθεῖς is another possible reading) or, as is the case here, alongside immediately surrounding words (e.g. sch. E. *Or.* 646, τὸ τέλειον χρή με for χρή μ’). In the latter case, the elided vowel is supplied only for the word being focused on, hence οὐτ’ ἂν in this scholion since only κελεύσαιμι’ is being elucidated. A similar phenomenon is observable for instances of crasis: the separate forms can be provided by themselves (e.g. sch. *OT.* 580, τὸ τέλειον ἄ ἂν for ἄν) or as part of a longer quotation without other

words being given their full forms (e.g. sch. A. *Pers.* 865, τὸ τέλειον ἦν ποταμοῦ οὐδ' ἀφ' ἐστίας for ποταμοῦδ' ἀφ' ἐστίας).

δαιμόνιον δὲ τὸ ἦθος: on ἦθος as it relates to Antigone and Ismene in the opening scene, see sch. 42 n. The use of δαιμόνιος to describe someone's characterisation is striking, and appears nowhere else in scholiastic texts.

οὔτε σε ἀναγκάσω ἀλλ' οὔτ', εἰ θέλεις, ἡδέως ἔξομαί σου τὴν ἐπικουρίαν: the paraphrase provided for ll. 69-70 accords with the most probable interpretation for ἡδέως, which has the adverb refer to what is pleasing for Antigone, not Ismene (so ἡδέως <ἐμοί>). Papageorgiou's emendation for ἔξομαί (δέξομαί) to account for the accusative τὴν ἐπικουρίαν is plausible but the accusative with ἔχομαι is well-attested elsewhere in later Greek, e.g. Basilus, *Sermones xli* 240.41 (ὕπισχνούμενον ἴδω, καὶ τὸ ποθούμενον ἔξομαι) and Nicetas, *Oratio Ecclesiastica* 230 (ὕμεῖς δὲ ἐμμένοντες αὐτοῖς σωθήσεσθε καὶ εἰρήνην ἔξεσθε); cf. also the variant ἔξομαι at E. *Hipp.* 660 where most MSS read ἔξομεν (σιγᾶ δ' ἔξομαι στόμα, which a scholiast paraphrases to τῇ σιγῇ τὸ στόμα καθέξομαι).

...

71 (*ἀλλ' ἴσθ' ὅποια/ὅποια σοι δοκεῖ*): 'γίγνωσκε ὅποια σὺ θέλεις, τὸ πείθεσθαι τοῖς τυράννοις,' ἢ 'τοιαύτη γενοῦ ὅποια καὶ βούλει.' L r(R)

1 Im. addidi: *τᾶλλων οἴσθ' ὅποια* R (ut in versu) γίγνωσκε ὅποια σοι δοκεῖ R **2** καὶ om. R

'Think what you want, that is, obedience to the rulers,' or 'Be the sort of person you wish.'

...

γίγνωσκε ὅποια...ἢ τοιαύτη γενοῦ ὅποια...: the paraphrases stem from the ambiguity of ἴσθ(ι). The first interprets the form as the imperative of οἶδα (with ὅποια as neuter accusative plural), and the second as the imperative of εἰμί (with ὅποια as feminine nominative singular).

...

72 *καλόν μοι τοῦτο ποιούση*: 'θαψάση τὸν ἀδελφὸν.' ἀντὶ τοῦ 'καλός μοι ἔσται ὁ ὑπὲρ ἀδελφοῦ θάνατος' τουτέστιν, 'εὐκλεέστατος.' L r(R) Lp

1 *καλόν μοι τοῦτο* R θαψάση] θαψούση LLp: θάψουσα R: corr. Papag. καλόν Lp ὑπὲρ τοῦ ἀδελφοῦ Lp

'(For me) having buried my brother'; that is, 'Death on behalf of my brother will be fine for me,' that is, 'most renowned.'

74 ὅσα πανουργήσασα: ‘δίκαια μετὰ πανουργίας ἐργασαμένη, ὡς αὐτὴ λέγεις,’ ἐπεὶ προεῖπεν, ‘τὸ γὰρ / περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.’ ἢ οὕτως, ἀντὶ τοῦ ‘εὐσεβῶς πάντα ἐργασαμένη.’ L r(MR) Lp

1 προσεῖπε r **2** ἢ οὕτως, ὅσα πανουργήσασα ἀντὶ τοῦ ‘εὐσεβῶς κτλ. LLp: ἢ οὕτως, ‘εὐσεβῶς κτλ. r

‘Having performed just acts in villainy, as you yourself say,’ since she said beforehand, ‘For doing things beyond one’s strength makes no sense’; or as follows, equivalent to ‘having performed everything righteously.’

75 τοῖς κάτω τῶν ἐνθάδε: γενναῖον καὶ τοῦτο εἰς ὑποθήκας συντελοῦν τῆς μετὰ ταῦτα ἐπιδημίας ὅτι δεῖ εὖ τίθεσθαι μεμνημένον ἐκείνου τοῦ χρόνου καὶ ὅτι δεῖ λόγον ὑποσχεῖν κάτω· ἐπεμβέβληται δὲ ταῦτα τοῖς ποιήμασιν οὐκ ἀχρείως, εἰς εὐσέβειαν προτρεπόμενα. L r(MR) Lp

1 ὃν δεῖ μ’ ἀρέσκειν r καὶ om. Lp τῆς] τοῖς M ἐπιδημίας] ἀποδημίας coni. Papag. **2** μεμνημένου M

This is noble as it contributes to warnings of life beyond the grave, because it is necessary to arrange things well, being mindful of that time, and because it is necessary to give an account (of oneself) in the world below. These things have been inserted in the verses for good reason, since they encourage piety.

...

ἐπεμβέβληται δὲ ταῦτα τοῖς ποιήμασιν οὐκ ἀχρείως, εἰς εὐσέβειαν προτρεπόμενα: this claim is predicated on the commonplace notion that literature should have a didactic function, providing the reader/listener with a model of ‘piety’ (εὐσέβειαν) and ‘nobility’ (γενναῖον, mentioned at the beginning of this scholion). The use of ἐπεμβέβληται (‘has been placed in addition/been inserted’) suggests a separation of Antigone’s remark about caring for the dead from the main thrust of the narrative, as if Sophocles has her say this as an aside for the benefit of the audience. That tragedy, or literature more generally, was seen as a vehicle for lessons on morality is famously articulated in *Frogs*, e.g. at Ar. *Ra.* 1053-6: ἀλλ’ ἀποκρύπτειν χρὴ τὸ πονηρὸν τὸν γε ποιητὴν, | καὶ μὴ παράγειν μηδὲ διδάσκειν. τοῖς μὲν γὰρ παιδαρίοισιν | ἔστι διδάσκαλος ὅστις φράζει, τοῖσιν δ’ ἡβῶσι ποιηταί. | πάνυ δὴ δεῖ χρηστὰ λέγειν ἡμᾶς. The phrase ἀλλ’ ἀποκρύπτειν χρὴ τὸ πονηρὸν τὸν γε ποιητὴν | καὶ μὴ παράγειν μηδὲ διδάσκειν highlights another aspect of this viewpoint, that literature has the potential of being a corrupting influence on its audience, and so the poet/tragedian must be proactive in presenting examples of human behaviour worthy of emulation; this can also take the form of gnomic remarks, as is the case here.

τοῖς ποιήμασιν: for the plural of ποίημα used to refer to single lines of verse, cf. D.H. 1. 41 (τὰ δὲ ποιήματα ὧδ’ ἔχει· κτλ.).

...

77 τὰ τῶν θεῶν ἔντιμ' ἀτιμάσασ': 'τὰ παρὰ θεοῖς τίμια ἀτιμάζε.' τετίμηται γὰρ παρὰ θεοῖς καὶ ὄσιον νενόμισται τὸ θάπτειν νεκρούς, οἷς μᾶλλον δεῖ πείθεσθαι ἢ τοῖς τοῦ Κρέοντος κηρύγμασιν.
L r(R) Lp

1 τὰ τῶν θεῶν ἔντιμα R Lp τὰ παρὰ τοῖς θεοῖς ἔντιμα Lp τετίμητε R γὰρ παρὰ τοῖς θεοῖς Lp
2 τοῖς Κρέοντος κηρύγμασι R

'Dishonour what is held in honour among the gods.' For the burying of corpses is honoured and considered pious among the gods, whom it is more necessary to obey than the proclamations of Creon.

80a σὺ μὲν τάδ' ἂν προὔχοιο: 'σὺ μὲν ταῦτα προφασίζου.' τὰς γὰρ προφάσεις προχάνας ἐκάλουν, ὡς καὶ Καλλίμαχος, 'ἄγραδε τῷ πάσησιν ἐπὶ προχάνησιν ἐφοίτα,' ἐν τῷ γ' Αἰτίων· ἢ 'σὺ ταῦτα προβάλλου,' ἢ 'σὺ μὲν τούτοις ἂν σαυτὴν σκεπάζοις.' L r(R) a^{abbr}(AUY) Lp

1 σὺ μὲν τάδ' ἂν R τοιαῦτα L: τοιαῦτ' ἂν R προχανὰς R **2** ἄγραδε – ἐφοίτα] fr. 72 Pfeiffer ἄγραδε τῷ] ἄγραδετω L Lp: ἀγραδέτω a: ἄγε δὲ τὸ R: corr. Buttman et Dilthey (ἄγραδε divisit ille: τῷ hic) προχάναισιν L: προχαναῖσιν R ἐν τῷ τρίτῳ Αἰτίῳ R **3** προβάλλου L^{a.c.} μὲν] μὴ R

'Make these excuses.' For they used προχάνας as a synonym for προφάσεις ('excuses'), as also in Callimachus, 'For that reason he frequented the countryside on every pretext,' in the third book of *Aetia*; or 'Hold these things before yourself,' or 'You may shelter yourself with these things.'

προὔχοιο: 'προφασίζου.' τὰς γὰρ προφάσεις προχάνας ἐκάλουν, ὡς καὶ Καλλίμαχος, 'ἄγραδε τῷ πάσησιν ἐπὶ προχάνησιν ἐφοίτα.'

1 προὔχοι' AY ἀγραδέτω a

...

τὰς γὰρ προφάσεις προχάνας ἐκάλουν... ἢ 'σὺ ταῦτα προβάλλου,' ἢ 'σὺ μὲν τούτοις ἂν σαυτὴν σκεπάζοις': cf. Hesych. π 4051 (προὔχοιο· προφασίζοιο) and especially π 4098, which has a significant degree of overlap with this scholion (πρόχοιο· προφασίζοιο. ἢ προβάλλοιο, καὶ σκεπάζοιο. παρὸ καὶ τὰς ἀσπίδας προβαλ<λ>οὺς ἔλεγον).

...

80b (ἤδη): τοῦτο <τὸ> ἤδη τῆς προθυμίας ἀζητητικόν. L

1 Im. addidi ἤδη] hoc scholiastus videtur legisse: in versu δὲ δὴ codd. τὸ add. Tournier

This (use of) ἤδη serves to emphasise her eagerness.

...

τοῦτο <τὸ> ἤδη τῆς προθυμίας αὐζητικόν: this emendation, which changes ἤδη into a word quoted from the text, seems the most compelling interpretation for this scholion. Otherwise, τοῦτο would likely refer to Ismene's declaration in ll. 78-9 that she will not participate in Antigone's plan (τὸ δὲ | βία πολιτῶν δρᾶν ἔφον ἀμήχανος), which is then said to 'intensify' (αὐζητικόν) Antigone's eagerness to act. Ismene's hesitancy regarding Antigone's suggestions is observed in sch. 42 (on which see above) and, more explicitly, in sch. 82 (φιλόστοργον καὶ ταύτης τὸ ἦθος ἀλλ' εὐλαβές). For the latter interpretation, αὐζητικός would denote one thing 'encouraging the growth' of another (e.g. sch. *Il.* 21. 498-9: ὁ γὰρ Ἑρμῆς οὐ πολέμου αὐζητικός, ἀλλ' εἰρήνης); for the former, the adjective is often applied when pointing out rhetorical 'emphasis' (for which the term αὐξησις is commonly used), e.g. Arist. *Rh.* 1368 a 10 (χρηστέον δὲ καὶ τῶν αὐζητικῶν πολλοῖς, οἷον εἰ μόνος ἢ πρῶτος ἢ μετ' ὀλίγων ἢ καὶ ὁ μάλιστα πεποίηκεν) and sch. *Il.* 8. 108b (τινὲς „μήστωρα“ ἐπὶ τοῦ Αἰνείου διὰ τὸ αὐζητικόν).

...

82 *οἷμοι ταλαίνης*: φιλόστοργον καὶ ταύτης τὸ ἦθος ἀλλ' εὐλαβές· δέδοικεν οὖν καὶ περὶ τῆ ἀδελφῆ καὶ ἀναβοᾷ περιπαθῶς. L r(R) Lp

I φιλόστοργον] ὡς ὑπερφιλόστοργον R καὶ τὸ περὶ R

Her character too is affectionate, but cautious; and so she fears for her sister and cries out passionately.

...

φιλόστοργον καὶ ταύτης τὸ ἦθος ἀλλ' εὐλαβές: cf. sch. 423 where φιλόστοργος is used of Antigone after performing the burial rites (τὸ φιλόστοργον τῆς κόρης διὰ τούτων ὀρᾶται). In scholia φιλοστοργία retains its function in Classical Greek of referring primarily to familial affection, e.g. sch. 423 and sch. *OC.* hyp. I. 5-6 Xenis on the affection shown by Ismene and Antigone towards Oedipus (ἦσαν γὰρ τῶν ἀρσένων περὶ τὸν πατέρα φιλοστοργότεραι (αἰ θήλειαι)).

...

83 (*πότμον*): 'βίον.' L

I Im. add. Lascaris γρ. serius additum in L

'Life.'

86 οἴμοι, καταύδα: διὰ τούτου δηλοῖ ὅτι ‘ἐφ’ οἷς ποιῶ ἀγάλλομαι· πᾶσιν οὖν ἀπάγγελλε αὐτά.’
ἅμα δὲ καὶ ἐφυβρίζει ἐν οἷς δοκεῖ αὐτῇ προσχαρίζεσθαι. L r(MR) Lp

1 πολλὸν add. M διὰ τοῦτο r ἀγάλλομαι] ἀγγέλλομαι M ἀπάγγελε σαυτά r **2** καὶ om. r
προχαρίζεσθαι r

Through this she means that ‘I exult in the things I am doing; therefore announce them to everyone.’ At the same time she is insulting in those matters in which she (i.e. Ismene) thinks she is gratifying her.

...

ἐφυβρίζει ἐν οἷς δοκεῖ αὐτῇ προσχαρίζεσθαι: the scholiast appears to be referencing Ismene’s promise to keep Antigone’s plan secret in l. 85 (κρυφῆ δὲ κεῦθε, σὺν δ’ αὐτῶς ἐγώ); she anticipates that this will be welcomed by her sister (προσχαρίζεσθαι) but manages instead to elicit an insulting response (ἐφυβρίζει).

...

88 θερμὴν ἐπὶ ψυχροῖσι: ‘ἐπὶ ἀδυνάτοις νεανιεύῃ καὶ ἐπὶ ἀηδέσι τέρπη τὴν ψυχὴν.’ L r(R)
a^{abbr.}(AUY) Lp

1 θερμὴν Lp: deest in L ἐπὶ ἀηδέσιν ἀνιάτοις R τέρπεις a

‘You act like a reckless youth in what is impossible and delight in your soul in unpleasant things.’

ἐπὶ ψυχροῖσι: ‘ἐπὶ ἀηδέσι τέρπεις τὴν ψυχὴν.’ a(AUY)

1 lm. deest in A

89 οἷς μάλισθ’ ἀδεῖν με χρῆ: ‘τῇ τῶν θεῶν ὁσία διὰ τὸ θάπτειν τὸν νεκρὸν καὶ μάλιστα ἀδελφόν.’
L r(R) Lp

1 οἷς μάλιστ’ ἀδεῖν (ἀ- Lp) με χρῆ L (ut in versu): ἀλλ’ οἷδ’ ἀρεσκουσ’ οἷς R ἀδελφόν ὄντα R

‘The holy law of the gods through the burying of a corpse and particularly (through the burying of) a brother.’

90 εἰ καὶ δυνήσῃ γ’· ἀλλ’ ἀμηχάνων: ‘εἰ καὶ δυνήσῃ ἀρέσκειν, ἀλλ’ ἀμηχάνων ἐρᾶς.’ L r(R) Lp

1 εἰ καὶ δυνήσῃ γ’ Lp: deest in R ἀλλ’ οὖν ἀμηχάνων R

‘If you will even be able to please (them), but you desire the impossible.’

91 ούκοῦν ὅταν δὴ μὴ σθένω: ‘ὅταν ἀδυνατήσω, τότε παύσομαι· νῦν δὲ ἀναγκαῖον ἐπιχειρεῖν.’ L
r(MR) Lp

1 ούκοῦν ὅταν RLp τότε om. r

‘When I prove incapable, then I will stop; but now it is necessary to make my attempt.’

92 (ἀρχὴν δὲ θηρᾶν): ‘οὐδὲ ἐπιβάλλειν τοῖς ἀμηχάνοις καλόν ἐστιν.’ L

1 lm. add. Lascaris

‘It is honourable not even to attempt the impossible.’

94 προσκείση δίκη: ἀντὶ τοῦ ‘δικαίως,’ ὡς καὶ ἡμεῖς ἔτι φαμέν ἐν τῇ συνηθείᾳ βία ἀντὶ βιαίως· ἢ ἢ πρὸς τοῦ δίκη ἐστὶν ἴν’ ἢ οὕτω, ‘πρὸς τῷ τῇ δίκη ἀπεχθέσθαι καὶ τῷ θανόντι δυσμενῆς ἔση.’
καλῶς δὲ τὸ κείση ἵνα τὴν μετὰ θάνατον αὐτῇ προσγενησομένην τιμωρίαν αἰνίξῃται. L r(MR) Lp

1 ἐχθρὰ δὲ τῷ θανόντι r δίκη ἀντὶ τοῦ δικαίως M συνή^θ M **1-2** ἢ ἢ πρὸς om. R **2** τοῦ δίκη] τοῦ δίκης R: τοῦ δίκην M πρὸς τῷ] πρὸς τὸ LLp ἀπέρχθαι R δυσμενῶς r **3** ἵνα] ἴν’ ἢ οὕτως r προσγενησομένην om. Lp: προσγινομένην r αἰνίττεται r

Equivalent to ‘justly,’ just as we also still say in ordinary discourse ‘by force’ as equivalent to ‘forcibly’; or πρὸς belongs with δίκη, so that it would be as follows, ‘In addition to being hateful to justice you will also be hostile to the dead man.’ The word κείση is used well so that she can hint at the vengeance after death which will come to her.

...

αἰνίξῃται: for a detailed analysis of αἰνίττομαι and its various meanings, see Nünlist 2009, 225-37. Nünlist arranges uses of αἰνίττομαι into three categories – ‘allusions,’ ‘hints,’ and ‘hidden meanings’ – and Antigone’s remark is an example of the second, since ‘[u]nlike an allusion, this rhetorical device does not incorporate an ‘external’ piece of information, but the speaker chooses to veil h[er] message,’ and ‘the recipient is... expected to unveil and understand the actual message’ (*ibid.*, 232). The verb also appears in sch. 499, commenting on τῶν σῶν λόγων and having the same signification: διὰ <τούτου> τὸ κήρυγμα τοῦ Πολυνείκου αἰνίττεται. That is, the scholiast supposes that Antigone uses τῶν σῶν λόγων in place of a straightforward mention of the edict, and leaves it to Creon to determine what she is specifically referring to.

...

96-7 *πέισομαι γὰρ οὐ / τοσοῦτον οὐδέν*: ‘οὐδέν δεινόν,’ φησί, ‘πέισομαι ὅπερ με τῆς εὐκλείας τοῦ καλοῦ θανάτου ἀποστερήσει.’ ἀντί, ‘οὐδέν τηλικούτον κακὸν πέισομαι ὅστε μὴ οὐ καλῶς ἀποθανεῖν.’ L r(R) Lp

1 *πέισομαι γὰρ οὐδέν* Lp: *παθεῖν τὸ δεινὸν τοῦτο* R με om. R

‘Nothing terrible,’ she says, ‘shall I suffer which will deprive me of the glory of an honourable death’; that is, ‘I will suffer no misfortune so great as to not die honourably.’

99 *ἄνους μὲν ἔρχη*: ‘ἀνοήτως μὲν καὶ φιλοκινδύνως πράττεις, εὐνοϊκῶς δὲ τῷ θανόντι.’ L r(R) Lp

1 *ἐπικινδύνως* Lp τῷ ἀποθανόντι ἀδελφῷ R

‘You act in a mindless and foolhardy way, but in a way that is kindly to the one who died.’

100a *ἀκτις ἀελίου*: σύνοδος τινῶν Θηβαίων γερόντων ἐστὶν ἐξ ὧν ὁ χορὸς συνέστηκεν. μετὰπεμπτοι δὲ εὐόικασιν οὗτοι ὑπὸ τοῦ Κρέοντος γεγενῆσθαι, ἐπεὶ καὶ τὰς προφάσεις τῆς εἰσόδου τῶν χορῶν πιθανὰς εἶναι δεῖ· καὶ ἐπειδὴ κατωρθώκασι τῇ προτεραιᾷ τὰς Θήβας καὶ οἱ ἄριστοι πάντες τῶν Ἀργείων ἀνήρηνται, εἰκότως περιχαρεῖς εἰσι καὶ τῇ παρουσίᾳ ἡμέρα εὐχαριστοῦσιν. ὁ δὲ λόγος· ‘ὦ φίλη ἡμέρα, παρὰ τὰς πρόσθεν ἡμέρας φαιδρὰ ἡμῖν φανεῖσα.’ L r(R) a^{abbr.}(AUY) Lp

1 in versu ἀελίοιο L^{p.c.} ἐστὶν om. Lp **2** καὶ om. R ὁδοῦ L^{a.c.} **3** τῷ χορῷ R πιθανὰς] πιθανῶς LR: corr. Lasc.: om. Lp κατορθώκασι L^{p.c.}Lp: κατοπόρθησαν L^{a.c.} τῇ προτεραιᾷ] τῇ προτέρα codd.: corr. Lasc. **4** παρουσίᾳ] πρῶτερα R εὐχαριστῶσιν R **5** ἡμέρα καὶ παρὰ R

There is (now) a coming-together of certain Theban elders, who make up the chorus (of this play). They seem to have been sent for by Creon, since it is necessary for the pretexts of the chorus’ entrance to be plausible; and since they have set Thebes aright on the previous day and all the best Argives have been killed, they are suitably overjoyed and give their thanks to the present day. The sense is: ‘Dear day, which has appeared to us bright compared with the previous days.’

ἀκτις ἀελίου: περιχαρεῖς εἰσι τῶν Ἀργείων ἀνηρημένων καὶ φασι, ‘ὦ τῆς ἀκτῖνος τοῦ ἡλίου φῶς τὸ φανὲν ἡμῖν κάλλιστον τῶν προτέρων ἡμερῶν.’ a(AUY)

1 in versu ἀελίοιο a ὅ φασι A **1-2** ὦ – fin.] vd. sch. 100c **2** πρότερον A (ut in versu)

...

ἐξ ὧν ὁ χορὸς συνέστηκεν: remarks on the composition of the chorus in the scholia bear a strong resemblance to those in the *hypotheses* of Aristophanes of Byzantium (on this phenomenon see, for instance, Meijering 1985, 91 and Nünlist 2009, 240). The hypothesis to *Antigone* reads ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων γερόντων (fr. 1. 19 Nauck), and these comments in general contain ὁ δὲ χορὸς (συνέστηκεν) ἐκ... as a fixed formula. The hypothesis to *OC* is particularly noteworthy in this case since, in addition to making use of this formula towards the end (ὁ δὲ χορὸς συνέστηκεν ἐξ Ἀθηναίων ἀνδρῶν, hyp. I. 23-4 Xenis), the composition of the chorus is elucidated much earlier by the same phrase that we find in this scholion: ἐξ ὧν ὁ χορὸς συνέστηκεν (hyp. I. 9 Xenis).

ἐπεὶ καὶ τὰς προφάσεις τῆς εἰσόδου τῶν χορῶν πιθανὰς εἶναι δεῖ: the need for πιθανότης extends to the chorus and not just the actors (cf. sch. 65) – a claim very reminiscent of Arist. *Po.* 1456 a 25-6 (καὶ τὸν χορὸν δὲ ἓνα δεῖ ὑπολαμβάνειν τῶν ὑποκριτῶν, καὶ μῦθον εἶναι τοῦ ὅλου καὶ συναγωνίζεσθαι μὴ ὥσπερ Εὐριπίδῃ ἀλλ’ ὥσπερ Σοφοκλεῖ). According to this view, the chorus must have a clearly defined role in the events of the play, and this all depends on its composition and the reasons for its entrance. Here the chorus consists of Theban elders who were previously involved in the city’s affairs, and they are now being summoned by Creon since it is suitable that he should give them a detailed account of his proclamation and the current state of the city (cf. sch. 155 and 164, which also touch on the reasons for the elders’ being summoned). For other scholia concerned with the plausibility of the chorus’s entrance, see especially sch. *OT.* 144 (πιθανὴ ἢ εἴσοδος τοῦ χοροῦ· σκέπτεσθαι γὰρ φησι δεῖν μετὰ τοῦ δήμου περὶ τῶν πρακτέων) and sch. *Ai.* 134a (πιθανὴ δὲ καὶ ἢ εἴσοδος· ... ταύτης οὖν τῆς φήμης ἀκούσαντες οἱ Σαλαμῖνιοι παραγεγόνασιν μηδέπω ὑπὸ τῆς εὐνοίας πεπεισμένοι ὡς αὐτὸς εἶη ὁ πράξας, ἀλλ’ ἀπιστοῦντες ὡς ὑπὸ ἐχθροῦ πεπλάσθαι οἰόμενοι). See Meijering 1985 for an analysis of scholiastic engagement with this aspect of the tragic chorus as well as other notions about the part that a chorus was to play in a tragedy.

εἰκότως περιχαρεῖς εἶσι: the chorus’s emotional state also must be reasonable/plausible (cf. sch. 150-1: πάνυ πιθανῶς τὰ τῆς εὐχῆς).

...

100b (ἀκτίς): ἀντὶ τοῦ ‘ἀκτῖνος.’ L

1 lm. add. Elmsley ἀκτίν coni. Elmsley (sed vd. sch. 100c)

Equivalent to ‘of the beam.’

100c τὸ κάλλιστον ἐπταπύλω: τὸ τὸ πρὸς τὸ φανέν, τὸ δὲ ἐξῆς· ‘ὧ τῆς ἀκτῖνος τοῦ ἡλίου φῶς τὸ φανέν ἡμῖν κάλλιστον τῶν προτέρων ἡμερῶν.’ τοῦτο γὰρ προσληπτέον. L r(MR) a^{abbr.}(AUY) Lp

1 ἐπταπύλω R: ἐπταπύλω θήβα M τὸ τὸ πρὸς] τὸ πρὸς R τὸ δὲ ἐξῆς om. Lp ἐξ ἧς M φῶς om. Lp

τό applies to φανέν, and the normal sequence is: ‘O light of the beam of the sun, which has appeared to us the most beautiful of the previous days.’ For this must be assumed besides.

103a ὦ χρυσέας ἀμέρας βλέφαρον: ‘ὦ ἀκτίς, τῆς ἡμέρας ὀφθαλμός,’ ὁ δὲ νοῦς: ‘ὦ καλλίστη ἡμέρα, ἐφάνης ἐν Θήβαις βάντα τὸν Ἄργολικὸν στρατὸν τὸν λεύκασπιν πανσαγία (τουτέστι πάση σάγη καὶ σκευῇ) χρησάμενον ὄξυτέρῳ κινήσασα χαλινῶ φυγάδα.’ L r(R) a^{abbr.}(AU Y) Lp

1 βλέφαρον om. LLp ὦ ἀκτίς] ὡς ἀκτίς LR **2** πανσαγίῳ LLp

‘O beam, eye of the day,’ and the sense is: ‘O most beautiful day, you have appeared in Thebes having put to flight with swift(er) bridle the white-shielded Argive army which came furnished with full armour (that is, with a full array of armour and equipment).’

103b (ὦ χρυσέας ἀμέρας βλέφαρον): περιφραστικῶς ‘ὦ ἡμέρα.’ L

1 lm. add. Elmsley

A periphrasis for ‘O day.’

104 (Διρκαίων ῥέεθρων): Δίρκη κρήνη καὶ ποταμὸς Θηβῶν. L a(UY)

1 lm. add. Brunck ποτὲ U

Dirce is a spring and river of Thebes.

106-7 (τὸν - βάντα): ἦτοι δὲ τὸν Ἄδραστὸν φησιν ἢ ἀφ’ ἐνὸς τὸ πλῆθος δηλοῖ. L

1 hoc cum sch. 107 coniunxit L (σὺν πανοπλία. ἦτοι δὲ κτλ.) Im. addidi

Either he speaks of Adrastus or by referring to one person means the main body.

106 λεύκασπιν: καὶ Εὐριπίδης, ‘λεύκασπιν εἰσορῶμεν Ἀργείων στρατόν.’ L

1 Ἀργεῖον L^{a.c.} λεύκασπιν – στρατόν] E. Ph. 1099

As also in Euripides, ‘We look upon the white-shielded army of Argives.’

107 πανσαγία: ‘σὺν πανοπλία.’ L **a**^{abbr.}(AUΥ)

1 lm. deest in L

‘In (his) panoply.’

πανσαγία: ‘πάση σάγη καὶ σκευῆ’ ἢ ‘πανοπλία.’ **a**(AUΥ)

1 lm. deest in A [πάση – σκευῆ] vd. sch. 103a

...

πανοπλία: cf. Hesych. π 385 (πανσαγία· πανοπλία).

...

108a πρόδρομον: ‘ὑπὲρ τὸ δέον δραμόντα διὰ τὴν φυγὴν.’ L **a**(AUΥ)

1 lm. deest in A

‘Having run beyond what is normal because of fleeing.’

108b (όξυτέρω): ‘όξει.’ L

1 lm. add. Elmsley

‘Swift.’

109 κινήσασα χαλινῶ: οἷον ‘παρασκευάσασα τῶν χαλινῶν μετὰ σπουδῆς ἐφάψασθαι διὰ τὴν ὀξυτέραν φυγὴν.’ L **r**(MR) Lp

1 ὀξυτέρω add. **r** τῶ χαλινῶ **r**: τὸν χαλινὸν Lp

That is, ‘having caused (the Argive) to eagerly lay hold of his bridles because of swift(er) fleeing.’

110 ὃν ἐφ’ ἡμετέρα γᾶ: ‘ὄντινα στρατὸν Ἀργείων ἐξ ἀμφιλόγων νεικέων ἀρθεῖς ἤγαγεν ὁ Πολυνείκης,’ οἷον ‘ἀμφιλογία χρησάμενος πρὸς τὸν ἀδελφόν.’ διὰ βραχέων δὲ εἶπεν αὐτὸ ὡς γνωρίμου οὔσης τῆς ὑποθέσεως. L **r**(R) Lp

1 ...ἡμετέρῳ γᾶ R: ...ἀμετέρῳ Lp 2 ἀμφιλογίῳ R 3 γνωρίμης R

‘The army of the Argives which Polynices led, stirred by contentious quarrels,’ that is, ‘in dispute with his brother.’ He stated the situation briefly since the subject matter is well-known.

...

ὄντινα στρατὸν...ἤγαγεν ὁ Πολυνείκης: for an overview of the textual problems in ll. 110-2, see Griffith 1999, *ad loc.* The scholiast’s inclusion of a main verb (which is lacking in all MSS) might indicate a lacuna in l. 112. Moreover, the fact that Polynices is understood as the subject here makes him the sole object of comparison to the eagle, as seen in sch. 117 (ὡς αἰετὸς ὁ Πολυνείκης...). However, sch. 114b still adopts the more probable interpretation that the eagle represents the entire Argive army (τοῦτο ἀλληγορικῶς φησιν ὡς ἐπὶ αἰετοῦ, δηλοῖ δὲ ὅτι λεύκασπις ἦν ὁ τῶν Ἀργείων στρατός) which is in keeping with the claim in sch. 107 that Sophocles is referring to Adrastus as a way to refer to the whole army (ἦτοι δὲ τὸν Ἄδραστόν φησιν ἢ ἀφ’ ἐνὸς τὸ πλῆθος δηλοῖ), as well as the sudden switch from the Argives to Capaneus in ll. 131-3 (on which see sch. 127).

διὰ βραχέων δὲ εἶπεν αὐτὸ ὡς γνωρίμου οὔσης τῆς ὑποθέσεως: the disclosure of information and the manner in which it is disclosed were evidently important considerations for scholiasts; see below on sch. 155. Information can be omitted because providing it would be unnecessary (as here), or because it is preferable to assign the task of revealing it to another character for the sake of realism and/or suspense. On the complexities of *ὑπόθεσις* (a broad term which can be loosely translated as ‘subject-matter’ or sometimes ‘plot’), see Holwerda 1976, Kassel 1985, and Meijering 1987, 105-33.

...

111a *ἀρθεῖς νεικέων*: ‘ἐπαρθεῖς εἰς θυμὸν καὶ παροξυνθεῖς.’ L r(MR) Lp

1 *ἐξαμφι λόγων* M: *ἐξ ἀμφιλόγω* R (sed -ων in versu) καὶ om. r

‘Stirred to anger and provoked.’

111b *ἀμφιλόγων*: [δὲ] ἢ ‘τῶν ἀμφισβητησίμων’ ἢ ‘τῶν ἀμφιβολίας ἐμποιοῦντων.’ L r(MR) Lp

1 hoc a sch. priore separavit Brunck δὲ delevit Brunck -τισίμων Lp

Either ‘disputable’ or ‘causing disputes.’

113 (*αἰετὸς εἰς γᾶν ὄς*): τὸ ἐξῆς· ‘αἰετὸς ὄς,’ ‘ὡς αἰετός.’ L

1 Im. add. Lascaris αἰετὸς ὥς, ὡς ἀετός] cf. sch. 864: τὸ δὲ ἐξῆς κοιμήματ' αὐτογέννητα κοιμήματα δυσμόρου μητρὸς ἐμῶ πατρὶ αὐτογέννητα

The normal sequence is: 'eagle-like,' 'like an eagle.'

114a (λευκῆς χιόνος πτέρυγι): 'ὡς ἐκ χιόνος οὖση πτέρυγι.' ἀντὶ τοῦ 'λευκοτάτη.' L

1 Im. add. Lascaris

'By a wing made of snow, as it were'; equivalent to 'whitest.'

114b λευκῆς χιόνος πτέρυγι: τοῦτο ἀλληγορικῶς φησιν ὡς ἐπὶ ἀετοῦ, δηλοῖ δὲ ὅτι λεύκασπις ἦν ὁ τῶν Ἀργείων στρατός. λείπει δὲ τὸ ὡς ἴν' ἢ ὡς χιόνος, τὸ δὲ πτέρυγι μεταφορικῶς ἐπὶ τῶν ὅπλων ἔλαβεν. L r(MR) a^{abbr.}(AUY) Lp

1 ...πτέρυσι M: om. Lp ἀλληγορικῶς r 2 στρατός M^{a.c.} λείπει δὲ] διὰ Lp τὸ δὲ om. M πτέρυγι R 2-3 ἐπὶ τῶν ὅπλων ἔλαβεν] ἐπὶ ὑπέλαβεν r

He says this allegorically as if in regard to an eagle, and he indicates that the army of the Argives was white-shielded. ὡς is lacking so that it would be ὡς χιόνος ('as if of snow'), and he took πτέρυγι as a metaphor for the weapons.

λευκῆς χιόνος: διὰ τὸ λεύκασπιν. a(AUY)

1 Im. deest in A λεύκασπι UY (sed -iv in versu)

...

τοῦτο ἀλληγορικῶς φησιν ὡς ἐπὶ ἀετοῦ: in the scholia to the parodos there is a sustained effort to map the features of the eagle onto Polynices and/or the Argive army. In this scholion, the eagle is said to be white so as to represent the colour of the Argives' armour and equipment (δηλοῖ δὲ ὅτι λεύκασπις ἦν ὁ τῶν Ἀργείων στρατός), and its 'wing/plumage' is said to symbolise their weapons (τὸ δὲ πτέρυγι μεταφορικῶς ἐπὶ τῶν ὅπλων ἔλαβεν). These two aspects of the allegory are then reiterated in sch. 114c (ἐστεγασμένος λευκοῖς ὄπλοις); and sch. 117, while paraphrasing the text, compares the 'encircling' and 'gaping' motions of the eagle to Polynices surrounding the city (ὡς ἀετός), and notes the continuation of the allegory beyond l. 116 (ἐνέμεινε δὲ τῇ μεταφορᾷ). The use of ἀλληγορία is also commented on in sch. 528-9 in reference to the 'cloud' above Ismene's brow (ἀλληγορικῶς δὲ εἶπεν τὴν νεφέλην) and how it is symbolic of her dismay (ταῖς ὄφρῦσι συμφοράζουσας). In Sophoclean scholia there are only two other mentions of ἀλληγορία, and they also pertain to remarks made by the chorus: sch. OT. 170 (ἀλληγορικῶς ἡ βοήθεια παρὰ τὸ ἔχυσθαι), which elucidates the precise significance of ἔγχος in the chorus's panic about the plague (cf. Suda ε 187: ἔγχος· ἀλληγορικῶς παρὰ Σοφοκλεῖ ἡ βοήθεια, παρὰ τὸ ἔχυσθαι); and sch.

OC. 1211 (ὁ χορὸς ... ἀλληγορῶν περὶ τῆς τῶν ἀνθρώπων ἀπληστίας) on the meaning of τοῦ πλέονος μέρους in the opening to the third stasimon. Allegorical interpretations are especially noteworthy in Homeric scholia, where we commonly find the actions of a god or what a god is associated with being equated to different kinds of natural phenomena, e.g. sch. *Od.* 8. 300 (οἱ δὲ ἀλληγορία τοῦτον λαμβάνοντες λέγουσιν Ἥφαιστον τὸ πῦρ. ἐπεὶ δὲ τοῦτο λέγεται χολεύειν περὶ τὴν οἰκείαν ἐνέργειαν, ὅτε ἡ ὕλη ἢ καιομένη ἐπιλείψειεν, χολεύειν τὸ πῦρ λέγεται.). Allegory as it relates to the Homeric epics is detailed in sch. *Od.* 1. 8h, which delineates three different types of allegories that are employed within the *Odyssey* – (1) allegories applied to the ‘elements’ (στοιχειακῶς), (2) ones which contain a ‘political’ (πραγματικῶς) signification (for which the scholion goes on to provide an example), and (3) ones concerning the ‘soul’ or perhaps ‘emotions’ (ψυχικῶς): Ὑπερίονος ἠελίοιο· τριχῶς ἀλληγορεῖται ὁ μῦθος, ἢ στοιχειακῶς ἢ πραγματικῶς ἢ ψυχικῶς. ἐν ταύτῃ δὲ τῇ βίβλῳ τῇ τριτῇ ἀλληγορία χρῆται ὁ Ὅμηρος, καὶ τῇ στοιχειακῇ καὶ τῇ πραγματικῇ καὶ τῇ ψυχικῇ· κατὰ τὴν ἀρχὴν δὲ τῇ πραγματικῇ χρῆται. Ἥλιον δὲ νοήσας ἐντεῦθεν πραγματικῶς βασιλέα τινὰ καλούμενον Ἥλιον, ᾧ τινι Ἡλίῳ οἱ ὄντες ἀμφὶ τὸν Ὀδυσσεῖα τοὺς βόας ἐπόρθησαν.

...

114c στεγανός: ‘ἔστεγασμένος λευκοῖς ὄπλοις.’ L **a**^{abbr.}(AUY)

1 hoc cum sch. priore coniunxit UY (διὰ τὸ λεύκασπιν. στεγανός δὲ κτλ.) Im. deest in LA ὁ ἔστεγασμένος Y: τὸ ἔστεγασμένος U λευκοῖς ὄπλοις om. **a**

‘Covered with white weaponry.’

117 στὰς δ’ ὑπὲρ μελάθρων: ‘ὡς ἀετὸς ὁ Πολυνείκης κυκλώσας τὰς Θήβας ταῖς τῶν φόνων ἐρώσας λόγχαις ἀμφιχανὼν ἔβα.’ ἐνέμεινε δὲ τῇ μεταφορᾷ. L **r**(R) Lp

1 Im. deest in R **2** ἐρώσας om. R

‘Like an eagle Polynices, having encircled Thebes (and) gaped around it with spears desirous of bloodshed, went.’ He kept up the metaphor.

120 ἔβα: ἀντὶ τοῦ ‘ἠττήθη.’ L **a**(AUY)

1 Im. deest in **a** ἀντὶ τοῦ om. **a**

Equivalent to ‘he was defeated.’

121 αἰμάτων γένυσιν: παρήλλαξε τὸ ὄνομα τὰ χεῖλη τοῦ ἀετοῦ γένυς εἰπών. L **a**(AUY)

1 αἰμάτων om. a τὰ χεῖλη] τὸ ράμφος a

He changed the term by calling the beak of the eagle ‘jaws.’

...

παρήλλαξε τὸ ὄνομα τὰ χεῖλη τοῦ ἀετοῦ γένυς εἰπών: the scholiast succinctly observes that Polynices is not just being likened to an eagle but here also to a creature of an entirely different sort – with gaping ‘jaws’ (cf. l. 118: ἀμφιχανών). The fact that γένυς can also mean an ‘axe’ (as noted, for instance, in sch. Ph. 1205: ἢ γένυν· ἀντὶ τοῦ πέλεκυν ἢ γενῆδα ἢ ἀξίνην) ties in well with the allegorical interpretations on which the scholia focus: this creature’s teeth, together with its plumage, could represent weapons. On these points, cf. Griffith 1999, *ad loc.* The variant τὸ ράμφος is the result of a very common phenomenon in scholia, whereby a word in the text being copied appears to have simply been replaced with a synonym (see Xenis 2010a, 15-6); other examples of this can be found in sch. 324a (ἐκάλουν for ἔλεγον, and καλοῦμεν for φαμέν), sch. 349 (θηρίων for ζώων), sch. 351a (τράχηλον for λόφον), sch. 411 (δυσωδίαν for ὀσμὴν), and sch. 423 (στεναγμῶν for θρηνημάτων).

...

123 πευκάενθ’ Ἥφαιστον: ‘τὸν ἐκ τῆς πεύκης ἐγειρόμενον’ ἢ ‘τὸν πικρὸν τοῖς τοῦτο πάσχουσιν.’
L r(MR) a(AUY) Lp

1 ἐλεῖν add. L: πευκάεντα a: deest in r τῆς om. a 2 πάχουσιν A

‘Stirred up from pine-wood’ or ‘bitter to those suffering this.’

126a δυσχείρωμα δράκοντι: ἀπὸ τοῦ δράκοντος τοὺς Θηβαίους δηλοῖ, ἐπεὶ δρακοντογενεῖς εἰσιν. ὁ δὲ λόγος· ‘τοιούτος πάταγος Ἄρεως περὶ τὰ νῶτα τοῦ ἀετοῦ ἐτάθη (τουτέστι δραπετεῦειν καὶ νῶτα αὐτὸν διδόναι πεποίηκεν) ὑπὸ τοῦ ἀντιπάλου δράκοντος ὃς ἐποίησεν αὐτὸν, τὸν δράκοντα, δυσχερῶς χειρωθῆναι.’ πολέμιον δὲ ζῷόν ἐστιν ὁ δράκων πρὸς τὸν ἀετὸν ὡς φησι Νίκανδρος. τὸ δὲ ἀντιπάλω δράκοντι ἀντὶ τοῦ ὑπὸ τοῦ ἀντιπάλου δράκοντος, ὡς Ἀχιλλῆι δαμασθεῖς· ἢ οὕτω, ‘τῷ ἀντιπάλω δράκοντι τοσαύτη μάχη συνεστάθη ἢ ἐποίησεν αὐτὸν μὴ δύνασθαι ἡμᾶς χειρώσασθαι,’ ἵνα δράκοντα λέγη τὸν τῶν Ἀργείων στρατὸν ὡς θανατηφόρον ἢ τὸν Πολυνεΐκη ὡς καὶ αὐτὸν Θηβαῖον ὄντα. L r(MR) a^{abbr.}(AUY) Lp

1 δράκοντι om. R: δυσχείρωμα· δυσχύρωμα δράκοντι M τοῖς Θηβαίοις R: τῆς Θηβαίοις M εἰσιν om. a 2 πάταγος r Ἄρεος ra περὶ] ἐπὶ r 3 ἀντιπάλου M^{a.c.}: αὐτοῦ πάλιν AU 4 χειρωθεῖναι M ὁ om. Lp πρὸς τὸν ἀετὸν] τῷ ἀετῷ a ὡς om. Lp τὸ – fin. om. a τὸ] τῷ Lr 5 ἀντιπάλω] ἀντιπάτω r ὑπὸ τοῦ om. M Ἀχιλλῆι δαμασθεῖς] Il. 22. 55 Ἀχιλλῆι LrLp τῷ om. r 6 τὸ σαύτη M: τοιαύτη Lp συνεστάθη] συνεκράνθη r: συνετάθη conl. Brunck 7 λείη M^{a.c.} τὸν τῶν] τὸν τὸν r Πολυνεΐκην r

By referring to the dragon he means the Thebans, since they are dragon-born. The sense is: ‘Such was the din of battle stretched about the back of the eagle (that is, it caused the eagle to run away and turn its back) by the adversarial dragon which caused it, the dragon, to be subdued with difficulty.’ The snake is a creature hostile to the eagle as Nicander says. ἀντιπάλῳ δράκοντι is equivalent to ὑπὸ τοῦ ἀντιπάλου δράκοντος (‘by the adversarial dragon’), just as (in Homer,) ‘having been overpowered by Achilles.’ Or as follows: ‘So great was the battle raised against the adversarial dragon which rendered it unable to subdue us,’ so that he calls the army of the Argives a dragon, since it is death-bringing, or Polynices (a dragon) since he also is Theban.

...

The scholiast offers two interpretations to overcome the difficulty posed by whether δυσχείρωμα is active or passive in its meaning; both are based on the reading ἀντιπάλῳ...δράκοντι which is assumed to be qualifying ἐτάθη instead of δυσχείρωμα. The first takes ἀντιπάλῳ...δράκοντι as a ‘dative of agent’ (ἀντὶ τοῦ ὑπὸ τοῦ ἀντιπάλου δράκοντος) and understands δυσχείρωμα as referring to the snake (i.e. the Thebans) in a passive sense (δυσχερῶς χειρωθῆναι). The second interprets the dative as a ‘dative of disadvantage’ and δυσχείρωμα is understood to be active in meaning (μὴ δύνασθαι ἡμᾶς χειρώσασθαι); to accommodate this reading, the possibility is then raised that the animal imagery has now shifted from representing Polynices and the Argives as an eagle to a snake (ἵνα δράκοντα λέγῃ τὸν τῶν Ἀργείων στρατὸν...ἢ τὸν Πολυνείκη...). These types of alternative construals are the direct result of the compilation of earlier opinions and, in some cases, are evidence of pedantic analysis put together for the benefit of inexperienced learners (a phenomenon frequently observable in later scholia). Here the second interpretation is signposted by ἢ οὕτω; other words that have this same function include ἄλλως (on which see Dickey 2007, 108-9), τινὲς δέ (e.g. sch. 557: τινὲς δὲ τῷ νόμῳ καὶ τῷ δικαίῳ), οἱ δέ, and ἔνιοι δέ. For more on the last three formulae which refer vaguely to other commentators, see below on sch. 557.

πολέμιον δὲ ζῷόν ἐστιν ὁ δράκων πρὸς τὸν ἀετὸν ὡς φησι Νίκανδρος: after carefully mapping the features of the eagle onto Polynices and the Argives, the image of it fighting against the snake is now also given legitimacy. The relevant part of Nicander (*Theriac.* 448-51) runs as follows: τῷ μὲν τ’ ἔκπαγλον κοτέων βασιλῆιος ὄρνις | αἰετὸς ἐκ παλαχῆς ἐπαέξεται, ἀντία δ’ ἐχθρὴν | δῆριν ἄγει γενύεσσιν ὅταν βλώσκοντα καθ’ ὕλην | δέρκεται.

...

126b (δράκοντι): ἐγεγόνει ὁ δράκων ἐξ Ἄρεως καὶ Τιφώσεως Ἐρινύος. L

1 Im. add. Lascaris

The snake was born from Ares and Telphusa, an Erinys.

127 Ζεὺς γὰρ μεγάλης γλώσσης: τοῦτο κοινὸν ὡς πάντων τῶν Ἑλλήνων μεγαλαυχούντων, ἢ ἰδίᾳ κατὰ Καπανέως: τὰ γὰρ ἐξῆς εἰς αὐτὸν μόνον τείνει. L r(R) a(AUY) Lp

1 γλώσσης om. Lp: μεγάλης γλώσσης om. a μεταλαυχούντων Lp^{a.c.} 2 Καπανέως Lp

This is meant generally as if all the Greeks are boasting, or specifically in reference to Capaneus; for what follows only refers to him.

128 *καί σφας εἰσιδών:* ‘καὶ τὴν τοῦ χρυσοῦ φαντασίαν ὑπερβεβηκότας τῇ ἰδίᾳ ὑπεροψία·’ ὑπερήφανον γάρ τι ὁ χρυσός· οἱ δέ φασι λείπειν τὴν μετὰ ἴν’ ἢ οὕτω, ‘καὶ ἰδὼν αὐτοὺς προσνισσομένους μετὰ χρυσοῦ καὶ καναχῆς καὶ ὑπεροπτίας (ὅ ἐστιν ὑπερηφανίας) οὐκ ἠνέσχετο ἀλλ’ ἐνεμέσθησε τῷ κόμπῳ αὐτῶν· ἀεὶ γὰρ τοὺς κόμπους τῆς μεγάλης γλώσσης ὑπερεχθαίρει.’ L r(R) Lp

1 lm. deest in R φαντασία R **2** ὑπερήφανος R λείπειν] διὰ Lp **3** προσνισσομένους LR (ut in versu) ἠσχύνετο Lp **4** τοὺς κόμπους] τῷ κόμπῳ R ὑπερθαίρει R

‘Having gone beyond even the ostentation of gold through their own contempt’; for gold is indicative of arrogance. Others say that μετὰ is lacking, so that it would mean as follows, ‘And having seen them advancing with gold and clanging and with contempt (that is, with arrogance) he did not hold back but was angry with their boasting; for always he detests the boasts of a proud tongue.’

130 (*ὑπεροπτίας*): ‘ὑπερόπτας.’ L a(AUY)

1 lm. add. Παπαγ.

ὑπερόπτας (‘disdainers’) (is another reading).

131a *παλτῶ ρίπτει πυρί:* ‘τῷ κεραυνῷ τῷ ἄνωθεν παλθέντι.’ τὸ δὲ βαλβίδων μεταφορικῶς ἀπὸ τῶν δρομέων. L r(R) a^{abbr.}(AUY) Lp

1 ...πυρεὶ R παλτῶ R

‘With the thunderbolt brandished from above.’ βαλβίδων is used metaphorically, based on runners.

βαλβίδων: ἀπὸ μεταφορᾶς τῶν δρομέων ἢ τῶν κρηπίδων τοῦ τείχους. a(AUY)

1 μετὰ φορᾶς Y τῶν κρηπίδων τοῦ τείχους] vd. sch. 131b

...

τὸ δὲ βαλβίδων μεταφορικῶς ἀπὸ τῶν δρομέων: alongside commentary on the eagle and snake allegory, the scholia observe the use of athletic imagery throughout the parodos. Here the

metaphorical language is based on ‘runners’; in sch. 140a ‘trace-horses’ (ἡ δὲ μεταφορὰ ἀπὸ τῶν ἵππων τῶν ἐν τοῖς ἄρμασι παρασειρών); and in sch. 158 ‘rowers’ (ἐκ μεταφορᾶς τῶν ἐρεσσόντων).

...

131b (βαλβίδων): ‘τῶν κρηπίδων τοῦ τείχους.’ L a(AUY)

1 lm. add. Elmsley

‘The foundations (poss. edges) of the wall.’

133 ἀλαλάζει: ‘παιωνίσαι.’ ἀλάλαγμα δὲ ἐστὶν ἐπινίκιος ᾠδή. L

‘To sing in triumph.’ ἀλάλαγμα is a victory song.

134a ἀντίτυπα δ’ ἐπὶ γὰρ πέσε: ‘εἰς ἀντίτυπον δέ,’ φησί, ‘πτῶμα ἔπεσεν διατιναχθεὶς ἄνωθεν κάτω, οὐχὶ πλάγιος.’ τὸ δὲ ἀντίτυπος οὐκ ἀπὸ τοῦ τύπου ἀλλ’ ἀπὸ τοῦ τύψαι συντέθεται· αὐτὸς μὲν γὰρ τὴν ἄνω φορὰν ἐδίωκεν, ὁ δὲ κεραυνὸς τὴν κάτω. ὅτι δὲ τανταλωθεὶς σημαίνει τὸ διασεισθεὶς μαρτυρεῖ καὶ Ἀνακρέων, ‘<ἐν> μελαμφύλλῳ δάφνῳ γλωρᾷ τ’ ἐλαία τανταλίζει.’ L a^{abbr.}(AUY) Lp

1 ἀντίτυπα Lp 2 τύπου] τύπος Lp 3 κάτω] ἄνω Lp^{a.c.} ὅτι δὲ] δὲ om. Lp 4 <ἐν> – τανταλίζει] fr. 78 Bergk ἐν add. Bergk μελαμφύλλῳ (-οι L) LALp δαφνᾷ L γλωρῆι L^{a.c.} τανταλίζοι
a

‘He had a fall in the opposite direction,’ he says, ‘shaken asunder downwards from above, not side-on.’ ἀντίτυπος is derived not from ‘impression/form/shape’ but from ‘striking’; for he himself was pursuing upward motion, but the thunderbolt downward motion. That τανταλωθεὶς means ‘shaken violently’ Anacreon also testifies to, ‘...shakes...<among> the dark-leaved laurel and green olive.’

ἀντίτυπα: οὐκ ἀπὸ τοῦ τύπου ἀλλ’ ἀπὸ τοῦ τύψαι συντέθεται· αὐτὸς μὲν γὰρ τὴν ἄνω φορὰν ἐδίωκεν, ὁ δὲ κεραυνὸς τὴν κάτω. a(AUY)

1 συντίθεται U

τανταλωθεὶς: ‘διασεισθεὶς,’ καὶ Ἀνακρέων, ‘<ἐν> μελαμφύλλῳ δάφνῳ γλωρᾷ τ’ ἐλαία τανταλίζοι.’ a(AUY)

1 μελαμφύλλῳ A

134b (*ἀντίτυπα - τανταλωθείς*): ‘ἄνωθεν τυπείς ὑπὸ τοῦ κεραυνοῦ, κάτωθεν δὲ ὑπὸ τῆς γῆς.’ L r(R) Lp

1 hoc cum sch. 134a scripserunt LLp (ἄλλως· ἄνωθεν τυπείς κτλ.) Im. addidi (deest in R) τοῦ om. R δὲ om. RLp

‘Struck from above by the thunderbolt and from below by the ground.’

134c (*τανταλωθείς*): ‘ὑπὸ τὸν κεραυνὸν γενόμενος,’ ὅτι τῷ Ταντάλῳ ἢ Σίπυλος ἐπικατεστράφη. L r(R) Lp

1 hoc a sch. priore separavi (...τῆς γῆς. ὑπὸ τὸν κτλ. codd.) Im. addidi τῶν κεραυνῶν R Σεφα^λ R ἐπικατεστράφη] ἐπε- codd.: corr. Elmsley

‘Having come to be under the thunderbolt,’ because Sipylus was inverted and put over Tantalus.

134d (*τανταλωθείς*): ‘διασεισθείς.’ L

1 Im. add. Elmsley

‘Shaken violently.’

135a *πυρφόρος*: ‘πῦρ φέρων ἐν αὐτῷ.’ L r(MR) Lp

1 δ’ ἐπὶ γῆ add. r πυρφίρων M: πυρφόρος Lp^{a.c.} ἐαυτῷ r

‘Carrying fire on himself.’

135b *πυρφόρος*: ‘ὁ πῦρ τοῖς τείχεσι προσάγων’ ἢ ‘πεπυρακτωμένος ὑπὸ τοῦ κεραυνοῦ.’ L r(MR) Lp

1 hoc a sch. priore separavi (...ἐν αὐτῷ. πυρφόρος ὁ κτλ. codd.) προσάγων Lp τοῦ om. Lp

‘The bringer of fire to the walls’ or ‘(the one) scorched by the thunderbolt.’

135c *μαινομένα ζὸν ὄρμᾶ*: ὡς ἐπὶ Τυφῶνος καὶ καταγιγδῶδους πνεύματος, ‘ἐπέπνει τὴν πόλιν ῥιπαῖς ἀνέμων.’ L r(R) a^{abbr.}(AUY) Lp

1 *ζυνορμᾶ μαινομένα* R (ut in versu) καταγιγδῶσαι R τὴν πόλιν om. Lp **2** γενναίαις post ἀνέμων add. R (vd. sch. 140b)

As if in reference to Typhon and a tempestuous wind, ‘he breathed upon the city with blasts of winds.’

ἐπέπνει: ὡς ἐπὶ Τυφῶνος καὶ καταγιγδῶδους πνεύματος. a(AUY)

136 (*βακχεύων*): ‘ἐνθουσιῶν καὶ μέγα φυσῶν καὶ πνέων ὄργην,’ ὡς τὸ Μενάνδρου, ‘ἀλλὰ καὶ πν...’ L

1 lm. add. Lascaris **1-2** ἀλλὰ καὶ πν...] fr. 787 Korte-Thierfelder πν[έων Korte-Thierfelder

‘Inspired and panting greatly and breathing anger,’ as in Menander, ‘but also br...’

138 *εἶχε δ’ ἄλλα*: τὸ εἶχεν οὐκέτι ἐπὶ τοῦ Καπανέως ἀλλ’ ἐπὶ τοῦ Ἄρεώς ἐστιν, ὅτι ‘ὁ Ἄρης βοηθῶν ἡμῖν πανταχοῦ τροπὰς ἐποιεῖτο τῶν πολεμίων.’ τοῦτο δέ φησιν ὡς εἰ ἔλεγεν, ‘οὐδεὶς τόπος ἀπήλλακτο ταραχῆς ἀλλὰ πανταχοῦ ὁμοίως ἐξεφλέγετο ὁ πόλεμος.’ L r(MR) a^{abbr.}(AUY) Lp

1 οὐκέτι] οὐκ ἔστιν r: οὐκ Lp^{a.c.} Καπανέως Lp Ἄρεώς] Ἄρεος R: Ἄριος M ἐστιν om. Lp ὁ om. LLp Ἄρης] ἄρα Lp βοηβ- M^{a.c.} **2** τῶν om. Lp **3** ἀπήλλακται R: ἀπήλακται M ἀλλὰ τοῦ M^{a.c.} ἀλλὰ – fin. om. Lp

εἶχε no longer refers to Capaneus but to Ares, so that ‘Ares, helping us, put the enemies to flight everywhere.’ He says this as if he were saying, ‘No place had been freed from upheaval but the war was blazing up everywhere alike.’

εἶχε δ’ ἄλλα: ‘ὁ Ἄρης βοηθῶν ἡμῖν πανταχοῦ τροπὰς ἐποιεῖτο τῶν πολεμίων.’ a(AUY)

1 πανταχοῦ ὁ Ἄρης κτλ. A

139 (*στυφελίζων*): ‘ταράσσων.’ L

1 lm. add. Elmsley

‘Throwing into disorder.’

140a δεξιόσειρος: ‘κατὰ τὸ δεξιὸν φερόμενος κέρας.’ ἢ δὲ μεταφορὰ ἀπὸ τῶν ἵππων τῶν ἐν τοῖς ἄρμασι παρασείρων. ὃ ἐστὶ, ‘δεξιὸς Ἄρης ἡμῖν γενόμενος [ὁ κεραυνὸς] καὶ ἀγαθὸς ἡμῖν φανείς.’ ἐὰν δὲ ἦ δεξιόχειρος, ἀντὶ τοῦ ‘γενναῖος καὶ περιδέξιος.’ L r(R) a^{abbr.}(AUY) Lp

1 ὁ δεξιόσειρος R (sed ὁ non in versu): δεξιόχειρος LLP (in versu δεξιόχειρος L^{a.c.}) δεξιὸν] ι ex ε Lp φερόμενον R **2** παρωσείρων R: παρασειρόντων Lp ὁ κεραυνὸς del. Parag.

‘Rushing on the right flank.’ The metaphor is based on horses harnessed alongside each other on chariots. That is, ‘Ares who was skilful for us and proved himself good for us.’ If δεξιόχειρος is (the correct reading), it would be equivalent to ‘noble and very skilful.’

δεξιόσειρος: ἀπὸ μεταφορᾶς τῶν ἵππων τῶν ἐν τοῖς ἄρμασι παρασείρων. a(AUY)

1 lm. deest in A παρασειρών A

140b (δεξιόσειρος): ‘ὁ γενναῖος.’ οἱ γὰρ ἰσχυροὶ ἵπποι εἰς τὴν δεξιὰν σειρὰν ζεύγνυνται τοῦ ἄρματος. L r(R)

1 lm. add. Brunck hoc cum sch. 135b coniunxit R (... ῥιπαῖς ἀνέμων γενναίαις. οἱ γὰρ κτλ.)

‘Noble’; for strong horses are joined to the right trace of the chariot.

142-3 (ἔλιπον - τέλη): ὃ ἐστὶ, ‘τὰ ὅπλα ἀπέβαλον.’ L

1 lm. addidi

That is, ‘they lost their weapons.’

143 πάγκαλκα τέλη: ‘ὅπλα.’ L a(AUY)

1 lm. deest in LAY τὰ ὅπλα UY

‘Weapons.’

144 *πλὴν τοῖν στυγεροῖν*: στυγερῶν φησι τῶν ἀτυγῶν· οἱ τοιοῦτοι γὰρ ἀεὶ στυγνοὶ καθεστήκασιν. ‘οὔτοι δέ,’ φησὶν, ‘ἀλληλοκτονηθέντες οὐ διέκριναν τὴν νίκην ὥστε τοῦ ἡττηθέντος ἀνατεθῆναι τὰ ὄπλα.’ L r(MR) Lp

1 τοῖν] τὴν R στυγερῶν M φησι r τοιαῦτοι r **2** οὔτοι δέ R ὥστε] ὡς r

He calls the unfortunate men στυγερῶν; for such men are always στυγνοί. ‘These men,’ he says, ‘slain by each other, did not determine who was victorious in order for the weapons of the defeated combatant to be dedicated.’

145 (*καθ’ αὐτοῖν*): ἀντὶ τοῦ ‘κατ’ ἀλλήλων.’ L

1 Im. add. Lascaris

Equivalent to ‘against each other.’

146 *δικρατεῖς λόγχας*: ‘ἀμφοτέρωθεν ἡκονημένας.’ ἢ δικρατεῖς φησιν ὅτι ἀλλήλους ἀπέκτειναν καὶ ἡ ἑκατέρου λόγχη οὐκ εἰς κενὸν ἀπεπέμφθη ἀλλ’ ἐκράτησεν τοῦ ἑτέρου. L r(MR) Lp

1 ἑκατέρωθεν M: ἑκατέροθεν R **1-2** ἀπέκτειναν ἢ οὐκ εἰς κενὸν ἀπεπέμφθη ἡ ἑκατέρου λόγχη Lp **2** ἢ om. r

‘Sharpened on both sides’; or he says δικρατεῖς because they killed each other and the spear of each was not cast in vain but prevailed over the other man.

148 (*ἀ μεγαλώνυμος*): ‘ἡ μεγάλην περιποιῶσα δόξαν.’ L

1 Im. add. Lascaris

‘Imparting a great reputation.’

149 *ἀντιχαρεῖσα Θήβα*: ἀντὶ τοῦ ‘ἴσον αὐτῇ χαρεῖσα’ ὡς ἀντίθεος. θέλει δὲ εἰπεῖν ὅτι ‘ὅσον ἐφίλει τὴν νίκην καὶ ἡ νίκη αὐτὴν ἀντεφίλησεν.’ πρὸς χαίρουσαν γὰρ αὐτὴν καὶ αὐτὴ χαρεῖσα ἦλθεν. ἢ ‘ἀντὶ τῶν κακῶν χαρεῖσα.’ L r(R) Lp

1 β ex θ Lp: deest in R ἴσον R **2** προσχαίρουσαν Lp^{p.c.}: -ουσα Lp^{a.c.} αὐτὴν καὶ] αὐτὴ καὶ Lp αὐτὴ χαρεῖσα] ἀντιχαρεῖσα R

Equivalent to, ‘having rejoiced equally to her (i.e. Thebes),’ like the use of ἀντι in ἀντίθεος (‘equal to the gods’). He wants to say that ‘she (i.e. Thebes) loved victory as much as victory loved her in turn’; for to her rejoicing she came, having rejoiced also herself. Or ‘having rejoiced in requital of the misfortunes.’

...

θέλει δὲ εἰπεῖν ὅτι: a frequent formula in scholia used either to clarify the exact meaning of a concise, densely packed expression (as here) or to provide a short summary of a longer statement (e.g. sch. 450: *θέλει δὲ εἰπεῖν ὅτι* ‘ἀπὸ τῆς φύσεως δίκαιον ἦγῃμαι θάπτειν τὸν ἀδελφόν’).

...

150-1 *πολέμων / τῶν νῦν θέσθε λησμοσύναν*: πάνυ πιθανῶς τὰ τῆς εὐχῆς· ἐπιμνησθέντες γὰρ δυσχερῶν πάλιν ἐπὶ τὰ κατ’ ἀρχὰς εὐφημα τρέπονται. L r(R)

1 τῶν νῦν πολέμων θέσθαι λησμοσύναν R (*πολέμων τῶν νῦν* κτλ. in versu) τὰ] τὸ R **2** τρέπονται R

The (content of the) prayer (has been composed) very plausibly; for having made mention of difficult times they turn their attention back to the things of good omen at the beginning.

...

πάνυ πιθανῶς τὰ τῆς εὐχῆς: on the significance of *πιθανῶς*, see sch. 100a n.

...

154a *ὁ Θήβας δ’ ἐλελίχθων Βακχεῖος*: ‘ὁ κινήσιχθων.’ ἐλελίχθονα δὲ τὸν Διόνυσόν φησι διὰ τὰς ἐν ταῖς βακχεῖαις κινήσεις· ἢ ‘τὸν τὴν γῆν σειόντα καὶ ἀναβακχεύοντα ταῖς χορείαις.’ ὁ δὲ νοῦς· ‘ὁ Θήβας Βακχεῖος, ὁ Θηβαγενῆς Διόνυσος, ὁ τῆς Θήβης πολίτης, ὁ ἐλελίχθων, ἄρχοι τῆς χορείας.’ L r(MR) Lp

1 ...ἐλελίζων... LR (ut in versu): ...ἐλελίζει βαίνων Lp: δ’ ἐλελίζων M ὁ M διὰ om. r **2** βακχεῖαις R^{a.c.} τὴν γῆν om. R ὁ δὲ νοῦς om. Lp **3** Διόνυσος om. Lp ἐλελίζων r **4** χορείας] χώρας codd.: corr. Papag.

‘The earth-mover.’ He calls Dionysus ‘the earth-shaker’ because of the motions in Bacchic revelries; or ‘he who shakes the land and rouses it to Bacchic frenzy with the choral dances.’ The sense is: ‘May the Bacchic god of Thebes, Theban-born Dionysus, the citizen of Thebes, the earth-shaker, lead off the choral dance.’

154b (*Θήβας δ’ ἐλελίζων*): ‘ἐξάρχοι δὲ ὁ Διόνυσος, ὁ τὰς Θήβας ἐλελίζων καὶ κινῶν ταῖς βακχεῖαις.’ L r(MR) Lp

1 Im. add. Lascaris hoc cum sch. 154a coniunxit r (ἄλλως· ἐξάρχου δὲ κτλ.)

‘May Dionysus lead the dance/music, who shakes and moves Thebes with Bacchic revelries.’

...

ἐξάρχου δὲ ὁ Διόνυσος: instead of meaning simply ‘taking the lead’, ἐξάρχω in this instance refers specifically to choral performances; cf. Arist. *Po.* 1449 a 10-1 (ἀπὸ τῶν ἐξαρχόντων τὸν διθύραμβον) and D. 18. 260 (ἐξαρχος ... ὑπὸ τῶν γραδίων προσαγορευόμενος).

...

154c (*ἐλελίζων*): γράφεται ‘ἐλελίχθων.’ L

1 Im. addidi γρ. L (ex quo γράφε Papag.)

ἐλελίχθων (‘earth-shaker’) is written (elsewhere).

155 *ἀλλ’ ὅδε γὰρ δὴ βασιλεύς*: ἄριστα καὶ μεγαλοφρόνως διεσκεύασται αὐτῷ ὁ χορός· ἕτερος γὰρ ἂν ταῦτα πρῶτον εἰσήγαγεν, ὅτι ‘ἡμεῖς συνήχθημεν ὑπὸ Κρέοντος.’ χάριεν δὲ τὸ πρῶτον μὲν εὐχὴν αὐτοῦ ποιήσασθαι, ἐξῆς δὲ δηλῶσαι ὑπὸ τίνος συνηθροίσθησαν· παρατήρει δὲ ὅτι πάντη ἐπιμελῶς διαγίνεται δηλῶν ἡμῖν τὰ πράγματα ὁ ποιητὴς ὥστε ἐσπάρθαι μὲν αὐτὰ καὶ παρακεῖσθαι ἑτέροις προσώποις, πάντα δὲ δηλοῦσθαι· καὶ τὸ τοῦ βασιλέως ὄνομα εὐθὺς παρατήρει, Κρέων ὁ Μενουκίεω· καὶ τὸ νεοχμός δὲ οὐκ ἔστιν ἄργόν. L r(R) Lp

1 *βασιλεύς χόρας* R διασκεύασθαι R γὰρ om. R 2 πρῶτον om. R 2-3 αὐτοῦ εὐχὴν Lp 3 συνηθροίσαν Lp παρατήρη R 4 ἐπαρέσαι R 5 Μενουκίεος R

He has managed his chorus excellently and with greatness of mind; for another dramatist would have introduced this first, that ‘we have been assembled by Creon.’ It is elegant that they first make their prayer and then reveal by whom they have been gathered. Observe that the poet behaves with the utmost care in revealing the affairs to us, so that they can be sown and assigned to other characters, but everything is nevertheless made clear; and observe at once the name of the king, Κρέων ὁ Μενουκίεω; and νεοχμός too is not redundant.

...

ἕτερος γὰρ ἂν ταῦτα πρῶτον εἰσήγαγεν: ἕτερος is presumably an allusion to Euripides (cf. Papageorgiou 1888, 226) who is very often criticised in ancient scholarship (on which see below).

ὥστε ἐσπάρθαι μὲν αὐτὰ καὶ παρακεῖσθαι ἑτέροις προσώποις, πάντα δὲ δηλοῦσθαι: here the scholiast praises Sophocles for his careful (πάντη ἐπιμελῶς) choice to distribute the responsibility of disclosing information to other characters (or, in this instance, just Creon). In other words, Sophocles has his chorus narrate the events of the previous day and, by having them express

uncertainty as to why they have been assembled (l. 158: τίνα δὴ μῆτιν ἐρέσσω), leaves Creon to explain in full his edict and the rationale behind it (cf. sch. 164: ὁ δὲ λόγος ἐστὶ μὲν καὶ σημαντικὸς τοῦ πράγματος). Moreover, Creon's speech will serve to supplement Antigone's description of the edict in ll. 23-30, which was kept sufficiently concise to give Creon the responsibility of providing a lot of new information. Sophocles' use of this narrative technique is also commented on in sch. *OT*. 33: κατὰ βραχὺν δὲ παρεμβάλλει ἡμῖν ὁ ποιητὴς τὰ τῆς ἱστορίας τοῦ Οἰδίποδος. For more occurrences of this theme, esp. in the Homeric scholia, see Nünlist 2009, 170-2. This is not something Sophocles does consistently as noted in sch. *Ai*. 38a, which argues that if the subject matter is to be revealed upfront it should be done succinctly to avoid tedium (ἐν τοῖς ἀμοιβαίοις κατὰ βραχὺν δηλοῦται ἢ ὑπόθεσις. προσκορὲς <γὰρ> ἦν διηγηματικῶ εἶδει τὸ πᾶν διεξελεῖν). However, the immediate disclosure of information seems to be more closely associated with Euripides (cf. Arist. *Rh*. 1415 a 18-20: καὶ οἱ τραγικοὶ δηλοῦσι περὶ οὗ τὸ δράμα, κἂν μὴ εὐθὺς ὥσπερ Εὐριπίδης ἐν τῷ προλόγῳ, ἀλλὰ πού γε, ὥσπερ καὶ Σοφοκλῆς 'ἐμοὶ πατὴρ ἦν Πόλυβος' [*OT*. 774]), but scholiasts also complain that Euripides' prologues are not sufficiently dramatic, e.g. sch. *E. Ph*. 88 (ἡ τοῦ δράματος διάθεσις ἐνταῦθα ἀγωνιστικώτερα γίνεται. τὰ γὰρ τῆς Ἰοκάστης παρελκόμενά εἰσι καὶ ἔνεκα τοῦ θεάτρου ἐκτέταται).

ἐσπάρθαι: other instances of this metaphor in the scholia include sch. *E. Ph*. 1710 (διὰ μὲν τοῦ 'ἐγὼ σφε θάψω' [*Ph*. 1657] σπέρματα τῆ Σοφοκλέους Ἀντιγόνη παρέσχε, διὰ δὲ τοῦ φεύγειν τῷ ἐπὶ Κολωνῶ Οἰδίποδι); sch. *Il*. 2. 761-5 (σπέρματα δὲ προκαταβάλλει τῆ ἵπποδρομία καὶ τῆ ἀριστεία τούτων τῶν ἵππων); and sch. *Il*. 15. 64c (ἐναγώνιος δὲ ἐστὶν ὁ ποιητὴς καί, ἐὰν ἄρα, σπέρμα μόνον τιθεῖς, 'κακοῦ δ' ἄρα οἱ πέλεν ἀρχή' [*Il*. 11. 604]). The first of these is clearly an exception since the 'seeds' refer here to the plots of earlier plays instead of details to be revealed later within the same work. Alternatively, *ἐσπάρθαι* could be used in the sense of *διεσπάρθαι* ('scattered'): instead of information being 'sown', the responsible of revealing it could be viewed as being 'scattered' among the characters.

...

156 *νεοχμός*: 'νέος, νεωστὶ κατασταθεὶς εἰς τὴν ἀρχὴν καὶ τυραννίδα.' τὸ δὲ ἐξῆς, 'ἀλλ' ἰδοὺ γὰρ Κρέων ὁ νεωστὶ καινὸς βασιλεὺς τῆς χώρας γενόμενος τῆ προσφάτῳ παρὰ θεῶν αὐτῷ δεδομένη ἐπιτυχία τοῦτο κατορθώσας.' L r(R) Lp

1 ὁ *Μενοικέως* add. R ὁ νέος R ἀλλ' ἰδοὺ] οὐλλ' οὐ δὲ R **2** δεδομένη αὐτῷ R

'New, recently appointed to the kingship and monarchy.' The normal sequence is: 'But look, here is Creon, who has recently become a new king of the land after setting this situation aright by the recent success granted to him from the gods.'

...

νέος, νεωστὶ κατασταθεὶς εἰς τὴν ἀρχὴν καὶ τυραννίδα: assuming *νεοχμός* is correct and refers to Creon (on which see Griffith 1999, *ad loc.*), this would be the only instance where the adjective is used of a person instead of an object; cf. Suda ν 222 (*νεοχμός*: νέος, νέαν καὶ ἀκαταπόνητον δύναμιν ἔχων. μὴ παρόντων ἐς τὰς ἀρχὰς ἀνδρῶν τῶν διέπειν ταύτας δυναμένων, πολλὰ νεοχμεῖσθαι ἐν τοῖς πολιτικοῖς). The paraphrase ὁ νεωστὶ καινὸς βασιλεὺς τῆς χώρας

γενόμενος supposes that νεοχμός modifies βασιλεύς, and νεωστὶ καινός replicates the pleonasm of νεοχμός | νεαραῖσι (ll. 156-7).

...

157 (συντυχίαις): ‘συναντήσεσιν.’ L

1 lm. add. Lascaris

‘Encounters.’

158 ἐρέσσω: ‘ἐν ἑαυτῷ κινῶν καὶ μεριμνῶν.’ ἐκ μεταφορᾶς τῶν ἐρεσσόντων. L r(MR)

1 τινὰ μῆτιν ἐρέσσω (ἐρέσσω om. M) r

‘Moving in himself and meditating upon’; used metaphorically, based on rowers.

159-60 σύγκλητον - λέσχην: ‘τὴν συγκληθεῖσαν ἐξαίφνης ὀμιλίαν,’ ἐπειδήπερ μεταπεμψάμενος τοὺς ἐντίμους εἰς ἐκκλησίαν συνήγαγεν. L r(MR) Lp

1 lm. Lp^{b.c.} (-χιν Lp^{a.c.}): σύγκλητον σύγκλητον λέσχην (λέγει L^{a.c.}) κτλ. LLp: προὔθετο λέσχην σύγκλητον λέσχην κτλ. r συγκλεισθεῖσαν R ἐξαίφνης ὀμιλίαν] ἐξ ἑνὸς ἀμίλου r ἐπειδήπερ] ἐπειδὴ R: ἐς εἰδὴ M 2 ἀνήγαγεν R: ἤγαγεν M

‘The assembly which has suddenly been convened,’ since he has summoned the men of honour and brought them together into a council.

160 (προὔθετο λέσχην): ἀντὶ ‘ὀμιλίαν συνεκρότησεν.’ L

1 lm. add. Lascaris

Equivalent to ‘he organised an assembly.’

162 (πέμψας): ‘μεταστειλάμενος.’ L

1 lm. add. Lascaris

‘Having sent for.’

163 (πολλῶ σάλω): τροπικῶς ὡς ἐπὶ νεῶς. L

1 Im. add. Lascaris

Used figuratively, as if in reference to a ship.

...

τροπικῶς: this adverb highlights an instance of ‘figurative’ language (cf. sch. *Tr.* 815: τροπικῶς δὲ τὸ οὖρος ὡς ἐπὶ νεῶς ἀντὶ τοῦ οὐριοδρομείω), and is synonymous with μεταφορικῶς, which is found in sch. 114b (τὸ δὲ πτέρυγι μεταφορικῶς ἐπὶ τῶν ὄπλων ἔλαβεν) and 131a (τὸ δὲ βαλβίδων μεταφορικῶς ἀπὸ τῶν δρομέων). The choice of using language which is τροπικός/ μεταφορικός is explored in D.H. *de imitatione* fr. 34: ἤκιστα γὰρ ἂν τις εὔροι τὸν Λυσίαν τροπικῆ καὶ μεταφορικῆ λέξει κεκρημένον· σεμνὰ δὲ καὶ περιττὰ καὶ μεγάλα φαίνεσθαι τὰ πράγματα ποιεῖ τοῖς κοινοτάτοις ὀνόμασι χρώμενος καὶ ποιητικῆς οὐχ ἀπτόμενος κατασκευῆς. That is, an author’s decision to employ figurative/metaphorical language is the antithesis of using everyday words and terminology (τοῖς κοινοτάτοις ὀνόμασι), and is more in keeping with poetry (ποιητικῆς... κατασκευῆς) than prose. There is a comparable distinction when attempting to define σχῆμα, on which see sch. 332 n. See Lallot 1997, 77 on τρόπος more generally.

...

164 ὑμᾶς δ’ ἐγὼ πομποῖσιν: ‘διὰ τῶν πομπῶν ὑμᾶς μετεκαλεσάμην χωρὶς ἀπάντων’ ἢ ‘ἐξαιρέτως πρὸς ὑμᾶς μόνον ἀπεστάλη.’ ὁ δὲ λόγος ἐστὶ μὲν καὶ σημαντικὸς τοῦ πράγματος, ἐστὶ δὲ καὶ τεχνικός· ἐγκωμιάζει γὰρ πρῶτον αὐτοῦς, ἀναγκαῖον δὲ τῷ παρίοντι πρῶτον ἐπὶ πολιτικὴν ἀρχὴν εὖνους ἑαυτῷ καταστήσαι τοὺς ὑπηκόους. ‘μετεπεμψάμην οὖν,’ φησὶν, ‘ὑμᾶς εἰδὼς ὅτι ἄνωθεν πρὸς Λαίον καὶ Οἰδίποδα εὐνοϊκῶς εἶχετε,’ ὡς δήπου καὶ πρὸς αὐτὸν τοιοῦτων φανησομένων. δηλοῖ δὲ διὰ τούτων καὶ τὴν ἡλικίαν τῶν κατὰ τὸν χορὸν γερόντων καὶ ἔτι ἄνωθεν ἀπὸ Λαῖου ὄντας ἐν πολιτείᾳ. L r(MR) Lp

1 ὑμᾶς δ’ om. r ἡμᾶς r ἢ om. LLp **2** ἡμᾶς r ἀπέσταλκα r **3** τεχνικός] -ός ex -ὼς M ἐπὶ τὴν r **4** οὖν om. Lp ἡμᾶς r ἄνωθεν om. Lp **5** ἔχετε R: ἔχεται M αὐτοῦ Lp τούτων LLp **6** καὶ τὴν] καὶ om. Lp τὸν om. rLp ὑπὸ R ὄντας] ὄντες codd.: corr. Schmidt

‘By the emissaries I summoned you apart from everyone else’ or ‘A special summons was sent to you alone.’ The sentence is revealing of the matter and rhetorically skilful; for he begins by praising them, and it is necessary for the one first entering upon political leadership to make his subjects well-disposed to himself. ‘And so I sent for you,’ he says, ‘because I knew that in the past you were well-disposed to Laius and Oedipus,’ since, presumably, they will prove to be such towards him as well. He indicates through this both the age of the old men in the chorus and that they were already involved in the city’s affairs back from the time of Laius.

...

ὁ δὲ λόγος ἐστὶ μὲν καὶ σημαντικὸς τοῦ πράγματος, ἐστὶ δὲ καὶ τεχνικός: for the use of τεχνικός to describe the rhetorical excellence of a character, cf. sch. *Ai.* 485c (τύχης· τῆς δυστυχίας· τεχνικός ὁ λόγος ἐκ προοιμίου καὶ εἰς ἔλεον ἱκανὸς ἐπισπάσασθαι). The term can also refer to instances where a poet has made an effective creative decision in the articulation of an idea or the structuring of his work, e.g. sch. *E. Ph.* 18 (Εὐριπίδης δὲ...τὴν τε ἔννοιαν τὴν αἰσχροῦ ἀπέφυγε καὶ τοῖς ὀνόμασιν οἰκείους ἐχρήσατο καὶ τεχνικαῖς ταῖς μεταφοραῖς, σπόρον καὶ ἄλοκα λέγων) and sch. *A. Pr.* 88b (τεχνικὸν τὸ μὴ εὐθὺς εἰσάγειν λαλοῦν τὸ συνεκτικὸν πρόσωπον, πρὸς ἐρεθισμὸν τοῦ ἀκροατοῦ).

ἐξαιρέτως πρὸς ὑμᾶς μόνον ἀπεστάλη: for the impersonal passive (here equivalent to ἀποστολή (πομπή) ἐγένετο, as noted by Papageorgiou), cf. sch. *Theoc.* 2. 119: εἰ γὰρ μὴ ἀπεστάλη πρὸς με, ἦλθον ἂν ἐγὼ πρότερος νυκτός.

...

165 τοῦτο μὲν: ‘πρῶτον μὲν.’ L a(AUY)

1 Im. deest in A ἦ add. Y: ἦτοι add. U: ἀντὶ add. A

‘Firstly.’

167 τοῦτ’ αὖθις: ‘τοῦτο δέ,’ ‘δεύτερον.’ L a(AUY)

1 τοῦτο δέ L (τοῦτο δέ: δεύτερον sed in versu τοῦτ’ αὖθις): deest in A ἀντὶ τοῦ ante τοῦτο add. UY δεύτερον] ἢ δεύτερον δέ Y: ἦτοι δεύτερον δέ AU

‘And then,’ ‘secondly.’

174 κατ’ ἀγχιστεῖα: οὐδετέρως· ‘κατ’ οἰκειότητα,’ ‘κατὰ συγγένειαν.’ L r(MR) Lp

1 ἀγχιστεῖα r κατοικειότητα ἢ r

(ἀγχιστεῖα is) in the neuter; ‘by reason of family-ties,’ ‘by reason of kinship.’

175 ἀμήχανον δὲ παντὸς ἀνδρός: οἱ μὲν Χίλωνι ἀνατιθέασιν τὴν γνώμην, οἱ δὲ Βίαντι ὅτι ἀρχὴ ἄνδρα δείκνυσιν. L r(MR) a(AUY) Lp

1 ἀμήχανον δέ a: ll. 175-7 Lp: deest in L Χίλωνος Lp^{a.c.}

Some attribute to Chilon, others to Bias, the maxim that governance reveals a man.

...

ἀρχὴ ἄνδρα δείκνυσιν: the maxim is first attested in D. *Ex.* 48 (πρότερον μὲν οὖν ἔγωγε μὰ τοὺς θεοὺς οὐκ ἤδειν, πρὸς τί ποτ' εἶη τοῦτ' εἰρημένον 'ἀρχὴ ἄνδρα δείκνυσι'); moreover, in *On the False Embassy* Demosthenes makes the connection between the maxim and Creon's remarks here by quoting Il. 175-90 in reference to Aeschines' abuse of his powers as an envoy (D. 19. 247). Other important attestations include Arist. *EN.* 1130a (καὶ διὰ τοῦτο εὖ δοκεῖ ἔχειν τὸ τοῦ Βίαντος, ὅτι ἀρχὴ ἄνδρα δείξει) and Plut. *Praec.* 811b (εἰπὼν ὡς οὐ μόνον ἀρχὴ ἄνδρα δείκνυσιν ἀλλὰ καὶ ἀρχὴν ἀνήρ). This scholion is the only instance where the maxim is said to be attributable to Chilon: Aristotle attributes the maxim to Bias (τὸ τοῦ Βίαντος), which corroborates the scholiast's second suggestion (οἱ δὲ Βίαντι), and other sources vacillate between Bias and Solon, e.g. Suda α 4096 (ἀρχὴ ἄνδρα δείκνυσιν· ... Σόλωνος δὲ εἶναί φασιν αὐτὸ ἀπόφθεγμα, Ἀριστοτέλης δὲ καὶ Θεόφραστος Βίαντος) and Harpocration α 245 Keaney (ἀρχὴ ἄνδρα δείκνυσι· Δημοσθένης Προσιμίους δημηγορικοῖς. Σοφοκλῆς μὲν οὖν ἐν ταῖς ἐλεγείαις Σόλωνός φησιν αὐτὸ εἶναι ἀπόφθεγμα, Θεόφραστος δ' ἐν τῷ Παροιμιῶν καὶ Ἀριστοτέλης Βίαντος).

...

175-77 (*ἀμήχανον - φανῆ*): γνωμικόν. L

1 lm. addidi γνω(μικόν) L

A gnostic remark.

179 *μὴ τῶν ἀρίστων ἄπτεται*: δέον γὰρ καὶ ἀρίστων βουλευμάτων ἄπτεσθαι καὶ παρρησιάζεσθαι ἐν αὐτοῖς μὴ ἀποδειλιῶντα. L r(MR) Lp

1 ἄπτεται om. Lp καὶ¹ om. rLp^{a.c.} ἄπτεσθαι βουλευμάτων r

For it is necessary both to set one's hand to the best counsels and to speak freely in regard to them without being afraid.

...

παρρησιάζεσθαι ἐν αὐτοῖς μὴ ἀποδειλιῶντα: on παρρησία as it relates to the chorus, cf. sch. *Ai.* 134a (πιθανῶς αὐτῷ ὁ χορὸς ἐσκεύασται ἀπὸ Σαλαμινίων ἀνδρῶν τοῦτο μὲν παρρησιαζομένον ὡς ἐλευθέρων, τοῦτο δὲ συμπαθῶς ἐχόντων ὡς πολιτῶν καὶ αἰδημόνως λαλούντων ὡς ὑπηκόων). See also Meijering 1985, 95-6.

...

181 *νῦν τε καὶ πάλαι*: 'καὶ πρὶν ἄρξαι καὶ νῦν ὅτε ἐπὶ τὴν ἀρχὴν ἐλήλυθα.' L r(MR) Lp

1 *κάκιστος εἶναι νῦν τε* (νῦν τε om. M) **r**: *καὶ πάλαι* Lp: deest in L ἄρξαι] ἄρξω LLp: ἄρξασθαι
r: corr. Elmsley *ταύτην ἤγουν* (ἤ- M) *τὴν βασιλείαν* post *ἐλήλυθα* add. **r**

‘Both before ruling and now when I have come to power.’

187a *οὐτ’ ἂν φίλον ποτ’ ἄνδρα*: ‘οὐκ ἂν κτησαίμην φίλον τῆς ἐμῆς πόλεως δυσμενῆ.’ τοῦτο δὲ εἰς Πολυνείκην συντείνει. L **r**(MR) Lp

1 *ποτ’ ἄνδρα* om. RLP: deest in L κτησαίμην] κτήσαιμι codd.: corr. Elmsley

‘I would not have as a friend the enemy of my city.’ This refers to Polynices.

...

τοῦτο δὲ εἰς Πολυνείκην συντείνει: *τείνω* and its compounds are typically used to clarify what a word/phrase is ‘referring’ to (e.g. sch. 127, where the scholiast comments on the transition from describing the Argive army to just Capaneus: τὰ γὰρ ἐξῆς εἰς αὐτὸν μόνον τείνει). In this scholion, the verb is very close in its signification to *αἰνίττομαι* (on which see sch. 94 n.): Creon speaks of an ἄνδρα δυσμενῆ χθονός, but by so doing ‘refers’ indirectly to Polynices and thus veils his actual message – expecting his listeners to unpack the precise nature and meaning of his remark. A similar usage of the verb is in sch. *OC*. 1211 on the third stasimon: *τείνει δὲ ταῦτα εἰς τὴν δυσποτίαν Οἰδίου*. Choral odes often appear removed from the events on-stage and concerns among the actors, and the same scholiast notes that the chorus here are ἀλληγορῶν περὶ τῆς τῶν ἀνθρώπων ἀπληστίας. However, in generalising about the immoderate behaviour of mankind, the chorus, as the scholiast observes, is actually focusing in on Oedipus and his situation: their remarks on human experience are a way for them to ‘hint at’ (*αἰνίττομαι*) Oedipus himself.

...

187b (*χθονός*): ‘πόλεως.’ L

1 lm. add. Elmsley

‘Of the city.’

189 (*ἥδ’ ἐστὶν ἡ σώζουσα*): ‘ἡ πόλις’ δηλονότι. L

1 lm. add. Lascaris

Clearly (he means) ‘the city.’

190a (πλέοντες): ‘πορευόμενοι.’ L

1 lm. add. Elmsley

‘Travelling.’

190b (πλέοντες): ἀπὸ τῶν νεῶν ἢ μεταφορά. L

1 lm. add. Elmsley

The metaphor is based on ships.

192 ἀδελφά: ἴσα, ὅμοια.’ μέλλων δὲ περὶ ἀπεχθοῦς κηρύγματος λέγειν, μακροτέρῳ χρῆται τῷ λόγῳ· καὶ πρῶτον μὲν ἐγκωμιάζει τὸν Ἐτεοκλέα, ὕστερον δὲ ἐλέγχει τὸν Πολυνείκη καὶ δείκνυσιν αὐτὸν μίσους ἄξιον καὶ τῆς τοιαύτης τιμωρίας. L r(MR) Lp

1 καὶ νῦν ἀδελφά M: καὶ νῦν ἀδελφὰ ἀστοῖσι παιδῶν τῶν ἀπ’ Οἰδίπου πέρι R ἀπεχθοῦς M λέγειν] λέγεται Lp 2 τὸν...τὸν] τὰ...τὴν R Πολυνείκην rLp

‘Equal, similar.’ About to speak about the hostile decree, he uses a speech that is longer; and at first he praises Eteocles, and later discredits Polynices and shows that he is deserving of hatred and of such a punishment.

...

μακροτέρῳ χρῆται τῷ λόγῳ: on scholiastic insight into the rhetorical skill afforded to Creon, cf. sch. 164.

...

195 (δορί): ‘χερί.’ L

1 lm. add. Papag. χε supra δο scriptum in L

χερί (‘in hand’) (is another reading).

200 (φυγὰς κατελθών): ‘ἀπὸ φυγῆς κατελθών.’ L

1 lm. add. Elmsley

‘Having come back from exile.’

202 *κοινοῦ*: ἀντὶ τοῦ ‘ἐμφυλίου’ ἢ τοῦ ‘ἀδελφικοῦ’ αἵματος. παροξυντικὰ δὲ λῖαν ταῦτα τῶν ἀκουόντων. L r(MR) a^{abbr.}(AU Y) Lp

1 *πάσασθαι* add. r ἀντὶ τοῦ ἀδελφικοῦ ἢ τοῦ ἐμφυλίου (ἐμφυτίου R) αἵματος r ἢ τοῦ] τοῦ om. Lp λῖαν om. Lp παρῶξυνται r **2** εἰσιν post ἀκουόντων add. r

Equivalent to ‘kindred’ or ‘brotherly’ blood. These (alternatives/statements) are very provocative for the listeners.

αἵματος κοινοῦ: ‘ἐμφυλίου’ ἢ ‘ἀδελφικοῦ.’ a(AU Y)

1 ἐμφυλίου U

...

ἀντὶ τοῦ ‘ἐμφυλίου’ ἢ τοῦ ‘ἀδελφικοῦ’ αἵματος. παροξυντικὰ δὲ λῖαν ταῦτα τῶν ἀκουόντων: for κοινός as a synonym for ἀδελφικός, cf. sch. 1a. This observation is very similar to those which contain αἰνίττομαι and τείνω (on which see sch. 94 n. and 187a n. respectively) in terms of the use of a periphrasis. However, in this instance the scholiast seems to be giving consideration to the relationship between actor and audience/readers (τῶν ἀκουόντων). For οἱ ἀκούοντες being used in this sense, cf. sch. A. *Th.* 182-3a (εἰώθασιν οἱ ποιηταὶ δόγματά τινα εἰς ὠφέλειαν τῶν ἀκουόντων εἰσφέρειν) and Plb. 1. 13. 6, where it is unequivocally just ‘readers’ that are being referred to (τὸ μὲν οὖν ἐξαριθμεῖσθαι τὰ κατὰ μέρος ὑπὲρ τῶν προειρημένων πράξεων οὐδὲν οὔθ’ ἡμῖν ἀναγκαῖον οὔτε τοῖς ἀκούουσι χρήσιμον). ταῦτα in the second half of the scholion could also refer more generally to the statements made by Creon in Il. 200-2, in which he describes Polynices’ intentions in vivid and forceful language (ἠθέλησε μὲν πυρὶ | πρῆσαι κατ’ ἄκρας, ἠθέλησε δ’ αἵματος | κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν).

...

206 *ἐδεστόν*: ‘βρωτόν.’ L Lp

‘To be eaten.’

210 (*ἔκ γ’ ἐμοῦ*): γράφεται ‘ἐξ ἐμοῦ.’ L

1 lm. add. Elmsley γρ. L

ἐξ ἐμοῦ ('from me') is written (elsewhere).

212 τὸν τῆδε δύσονον: λείπει τὸ μὴ θάπτειν ἢ θάπτειν. L a(UY)

1 lm. deest in L

μὴ θάπτειν ἢ θάπτειν ('not to bury or to bury') is lacking.

213 νόμῳ δὲ χρῆσθαι παντί που τ' ἔνεστί σοι: ἀντὶ τοῦ 'ἔξεστί σοι ὅπως θέλεις νομοθετεῖν' ἢ 'νομοθετεῖν ἐν τῇ ἐξουσίᾳ σοῦ.' L r(MR) Lp

1 νόμῳ δὲ χρῆσθαι R: παντί που Lp: deest in L ἀντὶ τοῦ om. r σοι om. r ὅπως θέλεις νομοθετεῖν] ὅπως ἂν νομοθετεῖν r θέλης Lp **1-2** ἢ – fin. om. LLp **2** νομοθετήν M

Equivalent to 'It is possible for you to legislate as you wish' or 'To legislate (is) in your power.'

215 σκοποί: 'φύλακες.' ἀντὶ τοῦ 'μελέτω ὑμῖν ἡ φυλακὴ τῶν εἰρημένων.' L r(MR) Lp

1 ὡς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων M: ὡς ἂν σκοποὶ R σκοποὶ ἀντὶ τοῦ φύλακες· μελέτω κτλ. r

'Guards'; that is, 'Concern yourselves with the guarding of what has been said.'

216 τοῦτο βαστάζειν: 'τοῦτο τὸ φορτίον.' τὸ δὲ πρόθες ἀντὶ τοῦ πρόσθες· χρῶνται γὰρ τῇ πρὸ ἀντὶ τῆς πρός. L r(MR) Lp

1 νεωτέρῳ τῷ r: deest in L νέω (νεωτέρῳ R) τινὶ ἐπιθές post φορτίον add. r τὸ δὲ – πρός om. r **2** πρό Lp

'This load.' πρόθες is equivalent to πρόσθες ('hand over'); for they use πρὸ as an equivalent to πρός.

...

χρῶνται γὰρ τῇ πρὸ ἀντὶ τῆς πρός: scholiasts often comment on the ancient usage of vocabulary and grammar (see below on sch. 404-5). This is the only scholion where the potential interchangeability of πρὸ and πρός is commented on.

...

219 τὸ μὴ ἴχλωρεῖν τοῖς ἀπιστοῦσιν τάδε: λείπει ἢ διὰ· ‘διὰ τὸ μὴ ἐπιτρέπειν μηδὲ συγχωρεῖν τοῖς ἀπειθοῦσιν.’ ἔλεγον δὲ καὶ τὴν πειθῶ πίστιν. L r(R) Lp

1 ...μὴ ἐπιχειρεῖν τοῖς ἀπιστοῦσι... R (sed μὴ ἴχλωρεῖν in versu): τὸ μὴ ἴχλωρεῖν Lp: deest in L λείπει ἢ διὰ om. Lp ὁ διὰ R ἴν’ ἧ ante διὰ τὸ add. R μηδὲ συγχωρεῖν] καὶ μὴ συγχωρεῖν R

διὰ is lacking: ‘Through not yielding and not conceding to those who disobey.’ They used πίστις as a synonym for πειθῶ (‘persuasion / obedience’).

221 (ὁ μισθὸς γ’ οὗτος): ‘ὁ θάνατος’ δηλονότι. L a(AUY)

1 lm. add. Lascaris ὁ om. A δηλονότι om. a

Clearly (he means) ‘death.’

221-2 ἀλλ’ ὑπ’ ἐλπίδων | ἄνδρας τὸ κέρδος πολλάκις διώλεσεν: ‘ἔνεκα κέρδους ἔνιοι καὶ τοῦ θανάτου καταπεφρονήκασιν,’ οἷον ‘ὑπ’ ἐλπίδων τοῦ διαφυγεῖν καὶ τοῖς ἐπικινδύνοις ἔργοις ἐπιχειροῦσιν.’ οὐ γὰρ προσεδόκα τινὰ τῶν οἰκείων τοῦτο ποιήσιν· θήλειαι γὰρ ἦσαν. L r(MR) Lp

1 ἄνδρας· ἀλλ’ ὑπ’ ἐλπίδος | ἄνδρες κτλ. M: ἀλλ’ ὑπ’ ἐλπίδος | ἄνδρας R (sed ὑπὲρ ἐλπίδων in versu): ἄνδρας τὸ κέρδος LLp ἔνεκα κέρδους] ἔνεκεν τῶν ἐλπίδων r **1-2** τὸν θάνατον καταδέχονται r **2** ὑπελπίδα Lp τοῦ διαφυγεῖν] διὰ τὸ φυγεῖν r τοῖς μὴ κινδύνοις R **3** προσεδῶκα R: πρεσεδῶκα M

‘For the sake of gain some have thought little even of death,’ that is, ‘By hopes of getting away they attempt even dangerous deeds’; for he did not expect that one of his relatives would do this; for they were female.

...

οὐ γὰρ προσεδόκα τινὰ τῶν οἰκείων τοῦτο ποιήσιν· θήλειαι γὰρ ἦσαν: picking up on ἄνδρας (cf. ll. 248, 290, and 297) and thus Creon’s assumption that only men could have dared to perform the burial rites. The theme of expected gender roles is noted in sch. 61a, in which the scholiast elaborates on Ismene’s reservations about being able to transgress the decree (ἀσθενεῖς ἐσμὲν ἐκ φύσεως καθὸ γυναικες), as well as in sch. 61b, which highlights E. Med. 263-4 as being an instructive parallel for Ismene’s remarks about the helplessness of women when trying to contend with men (παρὰ τὸ Εὐριπίδου· ‘γυνὴ γὰρ τᾶλλα μὲν φόβου πλέα, | κακὴ δ’ ἐς ἀλκίην καὶ σίδηρον εἰσορᾶν’). Moreover, the scholiast’s inclusion of τινὰ τῶν οἰκείων hints at the question of motivation for seeing to the burial rites: at this stage Creon cannot conceive that anyone would transgress his proclamation without the hope of financial gain, and consequently rules out familial duty as a potential factor.

...

223 *ἐρῶ μὲν οὐχ ὅπως τάχους ὕπο*: ‘οὐ τοῦτο λέγω, ὅτι μετὰ σπουδῆς ἀσθμαίνων πρὸς σὲ πεπόρευμαι· πολλάκις γὰρ ἐπιστάς ἐλογισάμην πότερον ἔλθω πρὸς σὲ ἢ μή.’ L r(MR) Lp

1 *τάχους ὕπο* om. Lp οὐ om. r λέγων r ὠσθμαίνων R: ἀσμένων M **2** *πορεύομαι* r πρότερον r πρὸς σὲ om. r μή] οὐ r

‘I do not say this, that I, breathless, have eagerly made my way to you; for often I halted and considered whether I should come to you or not.’

225 (*ἐπιστάσεις*): ‘ἐνστάσεις.’ L

1 lm. add. Lascaris

‘Objections.’

226 (*ἀναστροφὴν*): ‘ὑποστροφὴν.’ L

1 lm. add. Lascaris

‘Turning back.’

228a (*τάλας, τί χωρεῖς*): ‘ταῦτα ἡ ψυχὴ μου παρήνει.’ L

1 lm. add. Lascaris

‘My mind was giving this advice.’

228b (*οἶ*): ἀντὶ τοῦ ‘οὔπερ.’ L

1 lm. add. Elmsley

Equivalent to ‘where.’

230 (*οὐκ ἀलगυγῆς*): ‘οὐ τιμωρηθήσῃ.’ L

1 Im. add. Lascaris

‘Will you not be punished?’

231 (βραδύς): γράφεται ‘ταχύς·’ ‘καίτοι ταχύς ὦν, βραδέως ἤνυον τὴν ὁδόν.’ L

1 Im. add. Elmsley γρ. L

ταχύς (‘quick’) is written (elsewhere); ‘Although I was quick, I slowly accomplished the journey.’

...

γράφεται ‘ταχύς·’ ‘καίτοι ταχύς ὦν, βραδέως ἤνυον τὴν ὁδόν’: both readings for the end of l. 231 are plausible. The combination of βραδύς and σχολῆ would emphasise the guard’s reluctance to reach Creon and make his report, while ταχύς (which is only reported as a γράφεται-variant in L, K, and S) would be comically incongruous when contrasted with σχολῆ. The paraphrase offered by the scholiast effectively captures the force of this contrast with the inclusion of καίτοι and βραδέως. Alternatively, σχολῆ ταχύς could form a litotes: ‘hardly/not at all quick(ly)’ (cf. l. 390: σχολῆ ποθ’ ἤξειν δεῦρ’ ἂν ἐξηύχουν ἐγώ). For more on this textual issue see, for instance, Jebb 1900, *ad loc.* and Griffith 1999, *ad loc.*

...

234 σοὶ κεί τὸ μηδὲν ἐξερῶ: ‘καὶ εἰ μηδὲν σοὶ τερπνὸν λέξω·’ ἢ οὔτω, ‘καὶ εἰ τὸ μηδὲν σοὶ μέλλω λέγειν· καὶ γὰρ ἐκ τοῦ εἰπεῖν καὶ σιγῆσαι οὐδὲν ἄλλο λείπεται ἢ θανάτῳ με κολασθῆναι.’ ἀκόλουθον δὲ καὶ τὸ ἐξῆς διανόημα· ‘ἐλπίζω γὰρ ὅτι οὐδὲν ἄλλο πάθοιμι ἢ τὸ μόνισμον, ὥστε οὐδὲν μοι χειρὸν ἀποβήσεται ἐκ τοῦ εἰπεῖν.’ L r(MR) Lp

1 ἐξερῶ om. R: σοὶ δ’ εἰ τὸ μηδὲν Lp σοὶ τερπνὸν] σοὶ om. r λέξω· ἢ οὔτω, καὶ] λέγω ἢ ἀπαρχαὶ R εἰ μὴ M τὸ om. RLp 3 καὶ om. r ἦ] εἰ μὴ Lp

‘Even if I say nothing delightful to you’; or as follows, ‘Even if I am about to say to you nothing important; for indeed from speaking and being silent nothing else remains except for me to be punished with death.’ The following thought as well is consistent: ‘For I expect that I would suffer nothing except what is fated, so that nothing worse will happen to me from speaking.’

...

ἀκόλουθον δὲ καὶ τὸ ἐξῆς διανόημα: a remark which contains some sort of universal truth is often classified as a διανόημα (‘thought/notion/concept’). An instructive example of this is in sch. *El.* 997: γυνὴ μὲν οὐδ’ ἀνὴρ· ταῦτα πάντα ὁμοία ἐστὶ τοῖς ἐν Ἀντιγόνη· εἴ τις παραβάλῃ, εἴσεται τοῖς αὐτοῖς διανοήμασι χρῆσάμενον Σοφοκλέα. Chrysothemis is warning Electra not to take action against Clytemnestra, and uses the same reasoning as Ismene does with Antigone (ὁμοία ἐστὶ τοῖς ἐν Ἀντιγόνη): both claim that women lack the strength to win against the men that

would oppose them (l. 61-2: ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναῖχ' ὅτι | ἔφουμεν, ὡς πρὸς ἄνδρας οὐ μαχομένα; and *El.* 997-8: γυνὴ μὲν οὐδ' ἀνὴρ ἔφους, | σθένεις δ' ἔλασσον τῶν ἐναντίων χερσί), and so they rely on what they consider to be a universal truth (διανόημα) to construct an effective rhetorical argument. Also worthy of note is the use of ἀκόλουθον to introduce the notion of 'consistency', and thus clarify the logical connection between the guard's concluding remarks in his initial speech to Creon: in l. 234 the guard appears dejected and prepared to accept the consequences of his words, whatever they might be (κεῖ τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως); and his next statement in ll. 235-6 is 'consistent' with this insofar as he seems equally dejected in resigning himself to his fate (τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μὀρσιμον). In denoting the connection between statements, ἀκόλουθος can also have the same meaning as ἀκολουθία, i.e. the 'natural sequence' of words. This is seen, for instance, in sch. *OC.* 1729 (on which see Xenis 2018, *ad loc.*) where the scholiast's comment is likely motivated by the difficulties presented by the various interruptions (διὰ μέσου) and the need to assign each line/phrase to the correct speaker: τὸ ἐξῆς, οὐχ ὀρᾶς καὶ τόδε, ὡς ἄταφος ἔπιτνε, δίχα τε παντός· τὰ δὲ ἄλλα διὰ μέσου κατ' ἀκόλουθον τῆς Ἀντιγόνης.

...

235 τῆς ἐλπίδος γὰρ ἔρχομαι: 'ὑπὸ γὰρ τῆς ἐλπίδος νενικημένος ἐλήλυθα.' ἢ οὕτως, 'ἀντειλημμένος τῆς ἐλπίδος ἐλήλυθα.' L r(R) Lp

1 ἔρχομαι om. RLp νικώμενος R

'For overcome by hope I have come'; or as follows, 'clutching at hope I have come.'

...

'ὑπὸ γὰρ τῆς ἐλπίδος νενικημένος ἐλήλυθα.' ἢ οὕτως, 'ἀντειλημμένος τῆς ἐλπίδος ἐλήλυθα': these paraphrases are concerned with the interpretation of δεδραγμένος, i.e. whether it should be understood as being passive (ὑπὸ...τῆς ἐλπίδος νενικημένος) or middle (ἀντειλημμένος τῆς ἐλπίδος).

...

241 εὖ γε στοχάζη: 'κύκλω σαυτὸν ἀσφαλίζη' ἢ 'αὐτὴν τὴν πράξιν.' L r(R) Lp

1 εὖ γε στονάζη R (sed στοχάζη in versu): κάποφράγνυσαι Lp: deest in L

'All around you are fortifying yourself' or 'the act itself.'

244 οὐκ οὐκ ἐρεῖς ποτ' εἴτ' ἀπαλλαχθεῖς: τοῦ ἀγγέλου περιπλέκοντος τὸν λόγον καὶ εὐλαβουμένου σημῆναι τὸ πραχθέν, ἐπιθυμῶν ὁ Κρέων ἀκοῦσαι εὐελπιν αὐτὸν ποιεῖ ὡς ὅτι οὐδὲν πείσεται· οὐ

γὰρ ἀπειλεῖ κελεύων εἰπεῖν ἀλλὰ φησιν ὅτι ‘δηλώσας τὸ πρᾶγμα ἄπιθι ἀθῶος.’ δίδωσιν οὖν καὶ ἀνδράσι βασιλικοῖς τὸ ψεύσασθαι διὰ τὸ χρήσιμον. L r(MR) Lp

1 οὐκ ἐρεῖς ποτ’ Lp: deest in R περικικλοῦντος r εὐλαβούμενος Lp **3** εἰπεῖν om. R **4** ψεύσεσθαι R κρίσιμον r

Since the messenger is complicating his account and being hesitant about revealing what happened, Creon, eager to hear from him, makes him hopeful that he will suffer nothing; for he makes no threat in ordering him to speak but says, ‘After disclosing the matter go away unharmed.’ And so the poet grants even to kingly men the ability to lie for the sake of expediency.

...

ὡς ὄτι: cf. sch. 252 (ἐκπληῖξαι δὲ αὐτὸν βούλεται ὡς ὅτι ἕκ τινος τῶν κρειπτόνων γέγονεν). This pleonasm is frequently found in scholia as well as paraliterary texts more generally (e.g. D.H. 9. 14).

δίδωσιν οὖν καὶ ἀνδράσι βασιλικοῖς τὸ ψεύσασθαι διὰ τὸ χρήσιμον: cf. Cic. *Off.* 3. 82: *nam si violandum est ius, regnandi gratia / violandum est.* After rationalising Creon’s tactic of telling the guard he will be allowed to leave unscathed (τοῦ ἀγγέλου περιπλέκοντος τὸν λόγον καὶ εὐλαβούμενου σημεῖναι τὸ πραχθέν), the scholiast then suggests that this kind of deceit is not becoming of an individual with kingly authority (καὶ ἀνδράσι βασιλικοῖς – note the force of καί). An appropriate way for kings to behave is also the topic of sch. *OT.* 93, where the scholiast approves of the way Oedipus urges Creon to deliver his message out in the open as a way of demonstrating his (supposed) innocence and furthering his investigation: ἐς πάντας αὔδα· ἀξίως τοῦ βασιλικῆς ἥθους δημοσίᾳ φράζειν κελεύει ἅμα μὲν ἐπεὶ μηδὲν ὑποπτεῶν περὶ ἑαυτοῦ οἶεται καὶ θεοφιλῆς εἶναι ἅμα δὲ καὶ ὑπὲρ τοῦ ἐν μέσῳ ῥηθέντων ἀνυσθῆναι τὰ τῆς ἀναζητήσεως.

...

246 (διψίαν): ‘ξηράν.’ L

1 lm. add. Lascaris

‘Dry.’

...

ξηράν: cf. Hesych. δ 2030 (διψία κόνις· ξηρά).

...

247 κόνιν παλόνας: ‘βαλῶν’ ἢ ‘λεπτύνας’ τὴν λεγομένην χυτὴν γῆν. L r(MR) Lp

1 κόνιν λεπτύνας M

‘Having thrown’ or ‘having thinned out’ what is called *χυτή γῆ* (i.e. a mound of earth to be poured over a corpse).

...

τὴν λεγομένην χυτὴν γῆν: for the precise meaning of *χυτή γῆ*, cf. Hesych. π 265 (*παλύννας· τὸ λεπτὸν τῆς γῆς ἐπιβαλὼν, τὴν λεγομένην χυτὴν*) and sch. *Il.* 14. 114a (*ὅτι χυτὴ γῆ ἢ ἐπὶ τοῖς νεκροῖς ἐπιχεομένη*).

...

249 (*γενῆδος*): ‘πελέκεως,’ ‘ἀξίνης.’ L r(MR) a(A)

1 lm. add. Parag. (ad *γενῆδος* adscriptum in A: ad *δικέλλης* (l. 250) in cett.) *πελέκεως*] *πελέκες*
M: om. A *ἀξίνης*] cf. *Il.* 1109-10 (*ἀξίνας χεροῖν | ὀρμᾶσθ’ ἐλόντες εἰς ἐπόπιον τόπον*)

‘Axe,’ ‘pick-axe.’

...

‘πελέκεως,’ ‘ἀξίνης’: cf. Hesych. γ 347 (*γενηῖδα· ἀξίνην, πέλεκυν*)

...

250 *στύφος*: ‘σκληρά.’ L Lp

1 lm. deest in L

‘Hard.’

251a *ἀρώξ*: ‘μὴ ἐσχισμένη.’ L r(M) Lp

1 *ἀρώξ* LLp (ut in versu) *γῆ* post *ἐσχισμένη* add. Lp

‘Not split.’

251b *ἐπημαζευμένη*: ‘ἐσκαμμένη.’ L r(M) Lp

1 *ἀπημαζευμένη* M: deest in L

‘Dug up.’

252 ἀλλ’ ἄσημος οὐργάτης τις ἦν: ‘ὁ τοῦτο ἐργασάμενος ἄγνωστος ἦν.’ ἐκπληξαι δὲ αὐτὸν βούλεται ὡς ὅτι ἕκ τινος τῶν κρειττόνων γέγονεν. L r(MR) Lp

1 ...ἐργάτης... M: ἀλλ’ ἄσημος R ὁ τοῦτοτο M

‘The one who did this was unknowable.’ He means to shock him (into thinking) that it was done by one of the higher powers.

...

ἐκπληξαι δὲ αὐτὸν βούλεται ὡς ὅτι ἕκ τινος τῶν κρειττόνων γέγονεν: ἐκπλήττω and ἐκπληξαι often denote specific types of ‘shock’. The first of these concerns ‘shock’ which is brought about by some sort of divine intervention (cf. sch. *Od.* 6. 161a: σέβας· ἐκπληξίς); in this scholion the guard is said to be trying to ‘shock’ Creon into thinking that the burial rites were the result of ‘one of the higher powers’ (τινος τῶν κρειττόνων), and in sch. 376a (the only other occurrence of this term in the scholia to *Antigone*) ἐκπλήττονται is used in reference to the chorus’ reaction to Antigone’s arrival at the moment when they deem what they see a ‘divine apparition’ (l. 376: ἐς δαιμόνιον τέρας ἀμφοιβῶ). The other type of ‘shock’ which it is possible to deduce here is in response to something being visually represented onstage; sch. 376a would seem to fall under this category as well, given that the chorus are narrating their thoughts on seeing Antigone being led onstage by the guard (ὀρῶντες ἐλκομένην τὴν Ἀντιγόνην ἐκπλήττονται). Clearer instances of this function of ἐκπλήττω/ἐκπληξαι can be observed in the scholia to *Ajax*, where the term is used of the onstage representation of Ajax’s slaughter of the cattle via the *ekklema* in sch. *Ai.* 346 (ἐνταῦθα ἐκκύκλημά τι γίνεται, ἵνα φανῆ ἐν μέσοις ὁ Αἴας τοῖς ποιμνίοις, εἰς ἐκπληξιν γὰρ φέρει καὶ ταῦτα τὸν θεατὴν, τὰ ἐν τῇ ὄψει περιπαθέστερα. δείκνυται δὲ ξιφήρης, ἡματωμένος, μεταξὺ τῶν ποιμνίων καθήμενος), and subsequently of his suicide in sch. *Ai.* 815 (ἴσως οὖν καινοτομεῖν βουλούμενος καὶ μὴ κατακολουθεῖν τοῖς ἐτέρου <ἴχνεσιν>, ὑπ’ ὅσιν ἔθηκε τὸ δρώμενον ἢ μᾶλλον ἐκπληξαι βουλούμενος). For more on ἐκπληξαι see: Meijering 1987, 46; Hillgruber 1994, 93-5; and Nünlist 2009, 144-5.

...

255 ἠφάνιστο: ‘ἀφανὴς ἦν.’ L r(M)

1 lm. deest in L ἦν] ἐγένετο M

‘He was not visible.’

255-6 τυμβήρης μὲν οὐδ’ | λεπτή δ’ ἄγος: ‘οὐ κατὰ βάθος τεθαμμένος, ἀλλ’ ὡς ἔχει ἐπιβεβλημένη ἦν ἡ ἄμμος.’ τοῦτο δὲ ἐποίησεν ὁ θάψας νόμου χάριν· οἱ γὰρ νεκρὸν ὀρῶντες ἄταφον καὶ μὴ ἐπαμησάμενοι κόνιν ἐναγεῖς εἶναι ἐδόκουν. ὥσπερ οὖν τὸ τῆς ἀσεβείας τις ἐγκλημα φεύγων

λεπτὴν κόνιν ἐπιχέει τοῖς νεκροῖς, οὕτως οὖν καὶ ἐπάνω τοῦ Πολυνείκου· καὶ τοῦτο δὲ ἡ Ἀντιγόνη καθαρσίων ἔνεκα πεποιήται. λόγος δὲ ὅτι Βουζύγης Ἀθήνησι κατηράσατο τοῖς περιορῶσιν ἄταφον σῶμα. L r(MR) Lp

1 *τυμβήρης μὲν οὖν* M: *τυμβήρης μὲν οὖν* Lp: *τυμβήρης* R οὐ – τεθαμμένος om. R ἐπιβεβλημένη Lp **2** ἢ om. r **3** ἐπαμησάμενοι] ἐναμησάμενοι codd.: corr. Brunck εἶναι om. M εὐσεβείας r **4** καὶ ante οὕτως add. R οὖν del. Papag.: ἦν coni. Brunck τοῦ] τοῦς R δέ] οὖν R: γοῦν M **5** πεποίητε M Βουζύγης R: Βουζήγης Lp^{a.c.} **6** τὸ σῶμα r νεκρόν Lp

‘Not buried deep, but the sand was thrown on him as he is.’ The burier did this for the sake of custom; for those who see a corpse unburied without heaping up dust upon it were thought to be placed under a curse. Therefore, just as someone avoiding the charge of impiety heaps light dust upon corpses, so also above Polynices (was dust heaped up); Antigone has also done this for the sake of purification rites. There is a story that Bouzuges in Athens called down curses upon those who left a body unburied.

...

λόγος δὲ ὅτι Βουζύγης Ἀθήνησι κατηράσατο τοῖς περιορῶσιν ἄταφον σῶμα: the earliest attestations of the name ‘Bouzuges’ are Eupolis fr. 96 (ὁ Βουζύγης ἄριστος ἀλιτήριος) and fr. 97 (τί κέκραγας ὥσπερ Βουζύγης ἀδικούμενος;). That Bouzuges was another name given to Epimenides (to whom this scholion is referring) is noted in sch. *Il.* 18. 483-606 (καὶ ἄροτρον δὲ πρῶτος Ἐπιμενίδης ὁ καὶ Βουζύγης ἔξευξε), sch. Aeschin. 2. 78 (quoted below), and Hesych. β 899 (Βουζύγης· ἦρωσ Ἀττικός, ἢ πρῶτος βοῦς ὑπὸ ἄροτρον ζεύξας· ἐκαλεῖτο δὲ Ἐπιμενίδης). Other sources report that ‘Bouzuges’ is also used to refer to Heracles (Suda β 416: Βουζύγης· ὁ Ἡρακλῆς) and to Demostratus in Eupolis’ comedy (sch. Ar. *Lys.* 397: Χολοζύγης· Δημόστρατος Βουζύγης ἐλέγετο, ὃν Χολοζύγην εἶπε διὰ τὸ μελαγχολᾶν). The most illuminating scholion on Epimenides/Bouzuges is sch. Aeschin. 2. 78: τοῦ Βουζύγου· τοῦ ὄντος ἐκ τοῦ γένους τῶν Βουζυγῶν. ἐν γὰρ ἦν καὶ τοῦτο γένος τιμώμενον παρὰ τοῖς Ἀθηναίοις, ἐξ οὗ ἐγένετο ἡ ἰέρεια τῆς Ἀθηνᾶς. Βουζύγης δὲ ἐκλήθη Ἐπιμενίδης Ἀθηναίων τῶν πάλαι, ὅστις πρῶτος ζεῦγος βοῶν ἔξευξεν. ὅθεν καὶ τὸ ἄροτρον αὐτοῦ ἀνέκειτο ἐν τῇ ἀκροπόλει πρὸς μνήμην. For close parallels to the scholiast’s claim about Epimenides/Bouzuges, see Arist. *Const. Ath.* 1 and Plut. *Sol.* 12.

...

260 *φύλαξ ἐλέγχων φύλακα*: ‘ἐπεὶ ἐκ διαδοχῆς αἱ φυλακαὶ γίνονται, ἠποροῦμεν εἰς τὴν τίνος φυλακὴν ἐγεγόνει.’ L r(R) Lp

1 *φύλακα* om. R **2** ἐγένετο R

‘Since the guard-duties are assigned by turns, we were unsure during whose guard-duty it had happened.’

262 εἷς γάρ τις ἦν ἕκαστος: ‘ἕκαστος μὲν γὰρ τὸν πλησίον ἐδόκει πεπραχέναι, ἀκριβῶς δὲ αὐτὸν κατελέγχειν οὐκ ἠδύνατο.’ L r(R) Lp

1 ἕκαστος om. R: ἦν ἕκαστος om. Lp ἀκριβῶς – fin. om. R αὐτὸν om. Lp **2** ἐλέγχειν Lp

‘For each man thought that his neighbour had done this, but could not convict him for sure.’

264a ἤμεν δ’ ἔτοιμοι καὶ μύδροι: ‘σίδηρον πεπυρακτωμένον.’ εἰώθασι γὰρ οἱ ὀμνύοντες ταῦτα ποιεῖν· μύδρους γὰρ αἶροντες ἐπαρῶνται μένειν τὰ ὄρκια ἕως αὐτοὶ φανῶσι καὶ ρίπτουσιν αὐτοὺς εἰς θάλασσαν, ὅπως ἂν αἰώνια τὰ ὄρκια ὑπάρχη, ὡς καὶ Καλλιμάχος, ‘Φωκαέων μέχρις κε μένη μέγας εἰν ἄλι μύδρος.’ καὶ τὸ πῦρ δὲ διαπορευόμενοι ὤμνου. L r(R) a(UY) Lp

1 μύδρους αἶρειν a: deest in R ὁ δὲ νοῦς ante σίδηρον add. R ὀμνύοντες R: ὀμνύονες Y **2** μύδρους μὲν γὰρ R ἐπειρῶνται R αὐτοὺς] αὐτὰ U **3** εἰς τὴν RaLp ἂν] οὖν LLp: om. Ra: corr. Brunck ὑπάρχη] ὑπάρχει L^{a.c.}R: ἦ a ὡς om. a ὡς καὶ Καλλιμάχος om. Lp^{a.c.} Φωκαέων – μύδρος] fr. 388 Pfeiffer φωκέων U μέχρι κεν Lp κε] ἠ Y κε μένη] κεομένον R: κε φανῆ coni. Maas **4** εἰνάλιος LRLp καὶ – fin. om. a καὶ τὸ πῦρ] ἀναπῦρ R

‘Iron turned in fire’; for those who swear are accustomed to do this; for, raising μύδροι, they vow to abide by their oaths until they (the μύδροι) appear, and cast them into the sea in order for their oaths to be eternal, as also in Callimachus, ‘So long as the great anvil of the Phocians remains in the sea.’ They also used to swear while walking through fire.

...

μύδρους γὰρ αἶροντες ἐπαρῶνται μένειν τὰ ὄρκια ἕως αὐτοὶ φανῶσι καὶ ρίπτουσιν αὐτοὺς εἰς θάλασσαν: this is a misconstrual of the guards’ use of the μύδροι, as is made clear from πῦρ διέρπειν in l. 265. The correct interpretation is instead provided by sch. 264-5 (εἰώθασι δὲ οἱ ὀμνύοντες καὶ πίστεις διδόντες μύδρους βαστάζειν καὶ πῦρ ὑπερβαίνειν), which in most MSS is connected to this scholion with ἄλλως (on which see sch. 126a n.). A way of understanding these kinds of misconstruals is offered by Gumbrecht (2003, 46) when he discusses a commentator’s proclivity towards ‘atomization’ of a text (cf. above on the referents of τῷ πράγματι and τῆ οἰκειότητι in sch. 47): ‘[t]he great freedom – and the great problem – of the commentary is that, given the impossibility of anticipating exactly what present and future readers of a text may need to know, it may connect with any level and with any detail of the text of reference. Here lies the threat (and potential beauty?) of a commentary turning into an “atomization” of the text on which it comments, into a loss of cohesion and comprehensive grasp.’ Thus the explanation for μύδρους offered here arises from divorcing the term from its full context (‘atomization’), and represents something more akin to a dictionary definition than a commentary on the particulars of the text.

...

264b (μύδρους ἔχειν χεροῖν): μύδρος πεπυρακτωμένος σίδηρος, τοῦτο μέχρι τῆς σήμερον οἱ Ῥωμαῖοι ποιοῦσιν Ἑλληνικῶς, πλανώμενοι καὶ ἐν ἄλλοις πλείστοις. L Lp

1 Im. addidi: *μύδρος* L (*μύδρος πεπυρακτωμένος σίδηρος κτλ.*): deest in Lp [σήμερον] σήδηρον Lp^{a.c.}

μύδρος is iron turned in fire. This even to the present day the Romans do in Greek fashion, led astray in most other respects as well.

...

τοῦτο μέχρι τῆς σήμερον οἱ Ῥωμαῖοι ποιοῦσιν Ἑλληνικῶς, πλανόμενοι καὶ ἐν ἄλλοις πλείστοις: on the moralising tone of this part of the scholion as well as its possible date, De Marco (1937, 193) comments '*haec quae haud dubie christianam resipiunt pietatem postea addita esse censendum est*'. For a similar sentiment (that is, similar insofar as the verb *πλανάω* is used in conjunction with οἱ Ῥωμαῖοι), cf. sch. *Ai.* excrpt cod V: τὸν Ἑρμῆν οἱ Ἕλληνες καὶ οἱ λοιποὶ τῶν ἀρχαίων Ῥωμαίων κατὰ τὴν αὐτῶν πεπλανημένην μυθολογίαν υἱὸν Διὸς λέγουσι καὶ Ῥέας.

...

264c (*ἔχειν*): 'αἶρειν.' L

1 Im. add. Papag.

αἶρειν ('to raise') is another reading.

264-5 (*ἤμεν – διέρπειν*): 'ἔτοιμοι ἤμεν πάσας βασάνους ὑπομένειν πρὸς ἔλεγχον.' εἰώθασι δὲ οἱ ὀμνύοντες καὶ πίστει διδόντες μύδρους βαστάζειν καὶ πῦρ ὑπερβαίνειν· τοὺς γὰρ μὴ ἐνόχους τῷ ἀμαρτήματι ᾧοντο καὶ ἐν τούτοις μὴ ἀλγεῖν. L **r**(MR) **a**(UY) Lp

1 hoc cum sch. 264a coniunxerunt **LRaLp** (ἄλλως· ἔτοιμοι ἤμεν κτλ.) Im. addidi (deest in M) πρὸς] εἰς **r** δὲ] γὰρ **R** **2** ὀμνύοντες Lp: ὀμνύνες **a** πίστιν **r**: πιστῶς **Y** διδονες Lp **3** ᾧηντο **Y**

'We were ready to submit to all trials for scrutiny.' Those who swear and give pledges are accustomed to lift up μύδροι and to walk over fire; for they thought that those not guilty of the wrongdoing did not feel pain even during these trials.

266 (*τῷ*): 'τινί.' L

1 Im. add. Elmsley

'To someone.'

268 τέλος δ' ὅτ' οὐδὲν ἦν ἐρευνῶσιν: τὸ ἐξῆς· ὅτε δὲ ἐρευνῶσιν ἡμῖν οὐδὲν πλέον τέλος ἐφαίνετο.' L r(MR) Lp

1 ...τοῖς ἐρευνῶσιν M: ἦν ἐρευνῶσιν om. RLp: deest in L οὐδὲ πλέον R: οὐδὲ πλέων M τέλος om. Lp **2** τὸ (τὶ R) λέγειν ἢ πράττειν post ἐφαίνετο add. r

The normal sequence is: 'And when no further result appeared to us in our search.'

275 πάλος καθαιρεῖ τοῦτο τάγαθόν: ἀντι 'καταλαμβάνει ὥστε ἀπαγγεῖλαί σοι.' ἐπειδὴ εἰς τὰ ἀγαθὰ κλήρους βάλλουσιν, ἐν ἧθει τοῦτό φησι· καὶ εὐκληροὶ γάρ τινες λέγονται. L r(MR) Lp

1 τοῦτο τάγαθόν om. LLp ἐπὶ δὲ r **2** βάλουσιν ἐν ἧξει M ἐλέγοντο r

Equivalent to 'it is my fortune to report to you'; he says this ironically, since people cast lots for what is good; for indeed some are called 'well-lotted' (i.e. 'fortunate').

...

ἐν ἧθει τοῦτό φησι: ἐν ἧθει (lit. 'in character') must mean 'ironically' in this instance, and as such would refer to the guard's use of καθαιρεῖ (as well as τὸν δυσδαίμονα in l. 274). This phrase would, then, be synonymous with ἐν εἰρωνείᾳ, on which see sch. 31b n. For the complications inherent in defining the phrase ἐν ἧθει, see Kroll 1918 and Nünlist 2009, 213 and 254-6.

...

279 τοῦργον τόδ' ἢ ζύννοια: ἢ σύννοιά μοι βουλεύεται καὶ οἶεται μὴ καὶ θεήλατόν ἐστι τὸ πρᾶγμα.' L r(MR) Lp

1 ...ζύννοια M: ...τόδε ἢ ζύννοια R (sed non in versu): τοῦργον τόδ' om. Lp: deest in L ἢ – βουλεύεται om. R σύννοια M: ζύννοιά Lp μοι om. M βουλεύει M: βούλεται LLp: corr. Lascaris καὶ² om. r **2** πρᾶγμα] ἔργον r

'My thought advises and suspects that the deed has perhaps been prompted by a god.'

280 (μεστῶσαι): 'πληρῶσαι.' L

1 lm. add. Lascaris

'To fill.'

281 ἄνους τε καὶ γέρων ἄμα: ἐναντίον γὰρ ἡ ἄνοια τῷ γήρῳ. L r(MR) Lp

1 μὴφ' ἐύρεθῆς ἄνους τε καὶ M: μηφευρεθῆς ἄνους τε R: deest in L ἐναντία r τῷ γήρῳ r

For foolishness is the opposite of old age.

285 ἀμφικίονας: 'τοὺς ἀμφοτέρωθεν ὑπὸ κίωνων βασταζομένους ναούς.' L r(MR) a(UY) Lp

1 ἀμφὶ κίονας U: ὅστις add. r: deest in L ὑποκίωνων M ὑπὸ κίωνων βασταζομένους] κίονα ἀνεχομένους a ναούς om. a τῶν θεῶν post ναούς add. r

'The temples raised by pillars on both sides.'

290a (ἐρρόθουν): 'ὑβρίζον.' L

1 lm. add. Elmsley

'They were insulting.'

290b ἐρρόθουν ἐμοί: 'ἡρέμα ψιθυρίζοντες ὑβρίζόν με.' L r(MR) Lp

1 ἐμοί om. Lp: deest in L ὑβρίζόν μεν M

'Whispering quietly they were insulting me.'

291 κρυφῆ κάρᾱ: οἷον 'μὴ πειθόμενοι τοῖς ἐμοῖς κηρύγμασι μόνον συνήνουν μοι, οὐχ οὕτως διακείμενοι.' L r(MR) Lp

1 κρυφῆ καρᾱ Lp: deest in r οἷον οἱ μὴ Lp

That is, 'They were not obeying my proclamations but merely agreeing with me (scil. in appearance), not (actually) disposed in this way (i.e. to obey).'

292 *λόφον δικαίως εἶχον*: ἡ μεταφορὰ ἀπὸ τῶν ὑποζυγίων τῶν μὴ βουλομένων ὑπὸ τὸν ζυγὸν εἶναι. ‘ταῦτα,’ φησὶν, ‘ὑπ’ ἐκείνων πράττεται τῶν βουλομένων λάθρα σαλευσαι τὴν ἡμετέραν ἀρχήν.’ L r(MR) Lp

1 *λόφον δικαίους εἶχον* Lp: deest in R [ὑποζυγίων] ὑποζυγίον M^{a.c.}: ζυγίων Lp τὸν] τῶν MR^{a.c.}
2 τῶν μὴ βουλομένων LLp: τῶν βουλευομένων M

The metaphor is based on the beasts of burden which are unwilling to be under the yoke; ‘These things,’ he says, ‘are being carried out by those who want to secretly shake up my dominion.’

293 *ἐκ τῶνδε τούτους ἐξεπίσταμαι*: ‘ἀπὸ τούτων,’ φησὶ, ‘τῶν δυσαρεστούντων μου τοῖς κηρύγμασιν οἱ φύλακες μισθὸν λαβόντες ἔθαψαν τὸν νεκρόν.’ L r(MR) Lp

1 *ἐξεπίσταμαι* om. RLp μοι rLp **2** οἱ] οἶον R

‘From these men,’ he says, ‘who are displeased with my proclamations the guards received pay and buried the corpse.’

294 (*παρηγμένους*): ‘ἠπατημένους.’ L

1 lm. add. Lascaris ἠπατημέν(οις) L: corr. Lascaris

‘Deceived.’

295-6a (*οὐδὲν - ἔβλαστε*): γνωμικόν. L

1 lm. addidi γνω(μικόν) L

A gnomic remark.

295-6b (*οὐδὲν - ἔβλαστε*): σημειῶσαι περὶ φιλαργυρίας. L

1 lm. addidi

Take note of (the theme of) avarice.

302 (*μισθαρνοῶντες*): ‘μισθὸν λαβόντες.’ L

1 Im. add. Lascaris

‘Having received pay.’

303a *χρόνω ποτ’ ἐξέπραξαν*: ἀντὶ τοῦ ‘φανεροὶ ἔσονται καὶ τιμωρηθήσονται.’ L r(MR) Lp

1 Im. deest in L οἱ ταῦτα δρᾶσαντες post τιμωρηθήσονται add. r

Equivalent to ‘they will be revealed and punished.’

303b (*ἐξέπραξαν ὡς δοῦναι δίκην*): ἀντὶ ‘τιμωρηθήσονται.’ L

1 Im. addidi (ad ἦνυσαν (l. 302) adscriptum in L) ἐτιμωρήθησαν L: corr. Papag.

Equivalent to ‘they will be punished.’

304 *ἀλλ’ εἴπερ ἴσχει Ζεὺς ἔτ’ ἐξ ἐμοῦ σέβας*: ὃ ἐστίν, ‘εἰ τιμῶ καὶ σέβω τὸν Δία καὶ μὴ ἐπιορκῶ αὐτόν.’ L r(MR) a(UY) Lp

1 *ἀλλ’ εἴπερ ἴσχει* Lp: *ἀλλ’ εἴπερ* Y: deest in LU εἰ τιμῶ αὐτόν καὶ σέβομαι (-ομαι etiam U) καὶ μὴ ἐπιορκῶ τὸν Δία r

That is, ‘if I honour and revere Zeus and do not swear falsely by him.’

308 *οὐχ ὑμῖν Αἰδης μόνος ἀρκέσει*: ‘οὐκ εὐθὺς ὑμᾶς τῷ Ἄϊδι παραδώσω, ἀλλὰ τιμωρίας κρεμασταῖς παραδοὺς βαρύτερον τὸ ζῆν τοῦ θανεῖν ὑμῖν ἀπεργάσομαι.’ παρὰ τὸ Ὀμηρικόν, ‘οὐ οἱ ἔπειτα | ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ’ οἰωνούς.’ L r(R) a^{abbr.}(UY) Lp

1 *οὐχ ὑμῖν ἄδης ἀρκέσει* (sed -ει in versu) *πρίν* R παραδώσει L 2 κρεμασταῖς] αἶ ex οὐ L βαρύτερον ὑμῖν τὸ θανεῖν ἀπεργάσομαι R παρ’ Ὀμήρω Lp 2-3 οὐ – οἰωνούς] Il. 2. 392-3 3 ἄρκεον ἐσεῖται R

‘Not immediately will I hand you over to death, but after handing you over to punishments by hanging I will make living more grievous to you than dying’; as in Homer, ‘Then for him it will not be sufficient to flee the dogs and birds.’

οὐχ ὑμῖν Αἰδης: ‘οὐχὶ τῷ Ἄιδῃ εὐθὺς ὑμᾶς παραδώσω, ἀλλὰ τιμωρησάμενος πρότερον.’ παρὰ τὸ Ὀμηρικόν, ‘οὐ οἱ ἔπειτα | ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ’ οἰωνούς.’ **a(UY)**

1 Im. deest in U τῷ ἄδει U **2** οὔφι Y ἄρκιον U κᾶνας Y ἠδ’] καὶ δ’ Y: εἰ δ’ δ’ U

309 *τήνδε δηλώσηθ’ ὕβριν*: ‘ὁμολογήσητε ταύτην τὴν καταφρόνησιν.’ L Lp

1 ὦμο- Lp

‘(Until) you confess this contempt.’

310-11 *ἴν’ εἰδότες τὸ κέρδος ἔνθεν οἰστέον | τὸ λοιπὸν ἀρπάζετε*: ‘ἵνα μαθόντες ὅθεν δεῖ κερδαίνειν τὸ λοιπὸν ἐκεῖνα ἀρπάζετε.’ L **r(MR)** Lp

1 ... λειπὸν... M: ἴν’ εἰδότες τὸ κέρδος LR: ἴν’ εἰδότες Lp μαθάνοντες **r**: μαθόνες Lp κερδάναι Lp **2** ἀρπάζεται M^{a.c.}

‘So that, having learnt from where it is necessary to make gains, you may snatch those (scil. safe gains) away in the future.’

315a *εἰπεῖν τι δώσεις ἢ στραφεῖς οὕτως ἴω*: ‘ἐπιτρέψεις καὶ ἐμοὶ εἰπεῖν ἢ ἀπέλθω;’ L **r(MR)**

1 *εἰπεῖν τι δώσεις* M: deest in L ἢ οὕτως στραφεῖς ἀπέλθω **r**

‘Will you permit me also to speak or should I leave?’

315b (*δέ*): ‘τι.’ L

τι (is another reading).

316a (*οἰσθα*): ‘εἰ<σθα>.’ L

1 εἰ scriptum supra οἰ in L

εἰσθα (‘you will go’) (is another reading).

316b οὐκ οἶσθα καὶ νῦν ὡς ἀνιαρῶς λέγεις: ‘ἄπιθι· καὶ νῦν γὰρ λέγων ἀνιαρός μοι εἶ.’ L r(MR)

1 οὐκ οἶσθα καὶ νῦν M: deest in L ἄπιθι] πι ex πει L: propter ἴω (l. 315) scholiastus videtur ἄπιθι scripsisse, sed forsitan οὐκ οἶσθα legerit (cf. Elmsley) γὰρ] καὶ R: om. M ἀνιαρως L^{a.c.} μοι om. r

‘Leave; for even now you cause me grief by speaking.’

317 (δάκνη): ‘δάκνει σε τὸ πραχθέν.’ L

1 lm. add. Elmsley

‘What happened pains you.’

318a (ῥυθμίζεις): ‘σχηματίζεις,’ ‘διατυποῖς.’ L

1 lm. addidi

‘You shape,’ ‘you form.’

318b τί δὲ ῥυθμίζεις: ‘τί δὲ σχηματίζεις καὶ διατυποῖς τὴν ἐμὴν λύπην ὅπου ὑπάρχει;’ r(MR)

1 διατυπεῖς r (-οῖς L in sch. priore)

‘Why are you shaping and forming (i.e. imagining) where my pain is?’

319 ὁ δρῶν σ’ ἀνιᾶ: συνετῶς ὑπὲρ τῶν ἀγγελθέντων ἀπελογήσατο ὡς οὐκ ὦν αἴτιος. L r(R) Lp

1 ἀπελογήσατο] ἀπήγγειλά σοι R

Concerning what he announced he intelligently made the defence that he was not the culprit.

...

συνετῶς ὑπὲρ τῶν ἀγγελθέντων ἀπελογήσατο: cf. Ar. V. 631-3: οὐπόποθ’ οὔτω καθαρῶς | οὐδενὸς ἠκούσαμεν οὐδὲ | ξυνετῶς λέγοντος; in complementing Philocleon on his speech, the chorus first uses καθαρῶς of the clarity of his remarks (cf. Isoc. 5. 4) and then ξυνετῶς of the intelligence contained within the arguments he was making (see Biles and Olson 2002, *ad loc.*). The scholiast here seems to argue that the guard’s innocence (ὡς οὐκ ὦν αἴτιος) enables him to

construct a more elaborate turn of phrase in l. 319 than would otherwise be possible given the severity of the circumstances (ὁ δρῶν σ' ἀνιᾶ τὰς φρένας, τὰ δ' ὄτ' ἐγώ). In sch. *Ai.* 285c συνετῶς is used in reference to Ajax's decision to take action during the night and thus under the cover of darkness (συνετῶς δὲ τοῦτο καὶ οὐ κατὰ μαινόμενον· καὶ ἐκ <τῆς> τοῦ καιροῦ γὰρ ἐννοίας ἐπιβουλεύοντός <ἐστίν> ἐπιθέσθαι περὶ πρῶτον ὕπνον); but here, so as to counterbalance μαινόμενον, the adverb seems to denote 'clear-headedness' as opposed to simply 'intelligence'.

...

320 οἴμ' ὡς ἄλημα: ἄλημα 'τὸ περίτριμμα τῆς ἀγορᾶς' οἶον 'πανούργος.' L r(MR) a(UY) Lp

1 οἴμ' ὡς λάλημα r: λάλημα δηλον LLp: deest in a ἄλημα] hoc scholiastus videtur legisse λάλημα codd. (δὲ add. M)

ἄλημα is 'the marketplace lay-about,' that is, 'a scoundrel.'

...

ἄλημα 'τὸ περίτριμμα τῆς ἀγορᾶς' οἶον 'πανούργος': λάλημα is the reading of all MSS both in this scholion and in the text itself. The paraphrases which are provided suggest that the scholiast was basing his insights on ἄλημα instead. In Classical Greek, the only attestations of ἄλημα are *Ai.* 381 (κακοπινέστατόν τ' ἄλημα στρατοῦ) and 389 (ἐχθρὸν ἄλημα) when Ajax is referring to Odysseus, and the scholion to 389 outlines definitions/paraphrases for ἄλημα which have considerable overlap with this scholion: ἄλημα· πλάνημα καὶ παραλογιστικὸν πανούργημα, ἢ περίτριμμα, παρὰ τὸ λέπειν. On τὸ περίτριμμα τῆς ἀγορᾶς, cf. *D.* 18. 127 (περίτριμμ' ἀγορᾶς) and *Ar. Nu.* 447 (περίτριμμα δικῶν). However, in favour of λάλημα are examples where it is connected with πανούργος on a conceptual level, such as sch. *E. Andr.* 937 (σοφῶν πανούργων ποικίλων λαλημάτων) and sch. *Ar. Pax* 652 (κεῖ πανούργος ἦν, ὄτ' ἔζη, καὶ λάλος), as well as *Suda* κ 2304 (κωτίλλω· πανουργεύομαι, λαλῶ) and π 769 (πατάγημα· ἀντὶ τοῦ λάλος, καὶ πανούργος).

...

321 οὐκουν τόδ' ἔργον: ἀντὶ τοῦ 'οὐδέποτε ἐφλυάρησα.' L r(MR) a(UY)

1 Im. deest in LU τὸ ἐξῆς ante Im. add. r οὐδέποτε ἐφλυάρησα] λάλημα in l. 320 hic scholiastus videtur legisse ἐφλυάρησα R: ἐφλυάρει M^{a.c.}: ἐφλυάρσει M^{p.c.}

Equivalent to 'never did I talk nonsense.'

323 ἢ δεινὸν ᾧ δοκεῖ γε: 'δεινὸν τοῦτό ἐστιν, τὸ ψευδῆ ὑπονοεῖν.' οὐκ ἔστι γὰρ τὴν δόξαν ἐκείνων μεταστρέψαι. L r(R) a(UY) Lp

1 ...δόκει... L: ἢ δεινόν a: φεῦ ἢ δεινόν R ψευδῶς R γὰρ om. R

‘It is terrible to suspect falsehoods’; for it is not possible to change the opinion of those (who suspect falsehoods).

324a *κόμψευε νῦν τὴν δόξαν*: ‘σεμνολόγει τὴν δόκησιν,’ ‘περιλάλει.’ κομψοὺς γὰρ ἔλεγον οὕς νῦν ἡμεῖς περπέρους καὶ πολυλάλους φαμέν. L r(R) a(UY) Lp

1 *κόμψευε νῦν* Lp: *κόμψευε* a *περιλάλει* om. R *γὰρ* om. R *ἔλεγον*] *ἐκάλουν* R **2** *περπαίρους* LRLp *φαμέν*] *καλοῦμεν* R

‘Speak pretentiously about my belief,’ ‘chatter’; for they called κομψοί those whom now we call περπέροι (‘vainglorious’) and πολυλάλοι (‘talkative’).

324b *εἰ δὲ ταῦτα μὴ*: τὸ ἐξῆς, ‘εἰ δὲ μὴ φανεῖτέ μοι τοὺς ταῦτα δρῶντας.’ L r(MR) a(UY)

1 Im. deest in Lr hoc cum sch. 328 coniunxit r (...τοῖς κωμικοῖς· τὸ ἐξῆς κτλ.) δὲ om. r φανῆτέ M: φανεῖται Y ταύτας M

The normal sequence is: ‘But if you do not reveal to me the perpetrators of these things.’

326 *τὰ δεινὰ κέρδη*: γράφεται ‘τὰ δειλά.’ ἀντὶ τοῦ ‘κακά,’ ἀπὸ τοῦ τοὺς δειλοὺς εἶναι ἀχρεῖους. L r(MR) Lp

1 *τὰ δεινὰ* Lp: *πημονάς* add. M γρ. LLp *γράφεται τὰ δειλά* om. r *ἀντὶ τοῦ τὰ κακά* rLp *ἀπὸ τοῦ*] *διὰ τὸ* Lp *ἀχρεῖους εἶναι* Lp

τὰ δειλά (‘lowly’) is written (elsewhere); equivalent to κακά (‘worthless’), because lowly people are useless.

328 *ἀλλ’ ἐνρεθείη*: ἀπιὼν ὁ θεράπων καθ’ ἑαυτὸν ταῦτά φησιν· οὐ γὰρ δυνατὸν ἐπὶ τοῦ Κρέοντος ταῦτα λέγεσθαι ὡς καὶ ἐν τοῖς κωμικοῖς. L r(MR) a^{abbr.}(UY) Lp

1 *ληφθῆ τε καὶ μὴ· τοῦτο γὰρ τύχη κρινεῖ* M: *ληφθῆ τε καὶ μὴ· τοῦτο* R: *τοῦτο γὰρ τύχη κρινεῖ* L *ταῦτα καθ’ ἑαυτὸν ἀπιὼν ὁ θεράπων φησί* (-ίν U) a *καθ’ ἑαυτῶ* r *οὐ – fin.* om. a

While departing the attendant says these things to himself; for it is not possible for these things to be said in the presence of Creon, as indeed (would happen) in comedy.

...

ἀπιῶν ὁ θεράπων καθ' ἑαυτὸν ταῦτα φησιν· οὐ γὰρ δυνατὸν ἐπὶ τοῦ Κρέοντος ταῦτα λέγεσθαι ὡς καὶ ἐν τοῖς κωμικοῖς: cf. sch. 444a, which also deals with potential confusion over the addressee of a remark (πρὸς τὸν ἄγγελόν φησιν ὁ Κρέων). Here the scholiast notes how the guard goes from addressing Creon in l. 323 to now speaking to himself. It also provides a rationalisation for this interpretation: either the guard's remarks are so flippant and impertinent that they could only reasonably be addressed to Creon if this were a comedy; or we must imagine that Creon is offstage when the guard is saying these words, since asides of this nature more properly belong to comedy. A close parallel to this scholion is sch. E. *Hec.* 736: the scholiast clarifies that by δύστην' Hecabe is indeed speaking to herself (πρὸς ἑαυτὴν ἀποστραφεῖσα λέγει) instead of Agamemnon, but also reports an intriguing interpretation provided by Didymus that she is addressing herself and Polydorus simultaneously (τὸ δὲ δύστηνε ὁ Δίδυμος φησι πρὸς τὸν Πολύδωρον λέγειν καὶ <πρὸς ἑαυτὴν> τὴν Ἑκάβην· ὃ δύστηνε Πολύδωρε, ἑμαυτὴν γὰρ λέγω δύστηνον ἀποκαλοῦσά σε, τί δράσω· πότερον ἰκετεύσω Ἀγαμέμνονα ἢ σιωπήσω;). Both of these are instances where an addressee either could be or is in fact present on-stage; other terms that detail these kinds of asides are ἡσυχῆ and ἡρέμα, on which see Nünlist 2009, 341. We also find scholiasts commenting on monologues when only one actor is on-stage, such as in sch. Ar. V. 799a (ὄρα τὸ χρῆμα· ταῦτα πρὸς ἑαυτὸν τοῦ υἱοῦ εἰσελθόντος).

...

332 πολλὰ τὰ δεινὰ κούδεν ἀνθρώπου: ἐν σχήματι εἶπεν ἀντὶ τοῦ ‘πολλῶν ὄντων τῶν δεινῶν οὐδέν ἐστιν ἀνθρώπου δεινότερον.’ L r(MR) Lp

1 πολλὰ τὰ δεινὰ LRLp

By the artful wording his statement equates to: ‘Though there are many terrible things there is nothing more terrible than man.’

...

ἐν σχήματι εἶπεν: in these sorts of phrases σχῆμα has much the same meaning as αἰνίττομαι (on which see sch. 94 n.), in that it denotes an instance where an idea is not expressed as openly or as clearly as it might otherwise have been. Instead, the addressee (or, in this case, the reader) is left to fully unpack the idea being expressed, which the scholiast here aims to do by providing a paraphrase (ἀντὶ τοῦ ‘πολλῶν ὄντων τῶν δεινῶν οὐδέν ἐστιν ἀνθρώπου δεινότερον’). Cf. Quint. 9. 1. 13, which defines σχῆμα according to what is expressed poetically/rhetorically in contrast to expressing something in more normal, ordinary terms (*id demum hoc loco accipi schema oportebit quod sit a simplici atque in promptu posito dicendi modo poetice vel oratorie mutatum*). Quintilian also provides a definition of σχῆμα by Zoilus (9. 1. 14) which further demonstrates its similarity with αἰνίττομαι: *verum id ipsum anguste Zoilus terminavit, qui id solum putaverit schema quo aliud simulatur dici quam dicitur* (cf. Phoebammon 3.44.12 Spengel: ὀρίζεται δὲ Ζώϊλος οὕτως, σχῆμά ἐστιν ἕτερον μὲν προσποιεῖσθαι, ἕτερον δὲ λέγειν). Elsewhere, and along the same lines as the definition provided in Quint. 9. 1. 13, σχῆμα is used simply of ‘figures of speech’ or ‘rhetorical figures’, e.g. sch. OC. 1676 (ιδόντε καὶ παθούσα· πολλαχοῦ τῶ σχήματι χρῆται ἀντὶ τῶν θηλυκῶν τὰ ἀρρενικὰ τιθείς). For more on the nuances of σχῆμα, see Lallot 1997, 137-8 and Dalimier 2001, 221 and 228-9.

...

334 *τοῦτο*: ‘τὸ γένος τῶν ἀνθρώπων.’ L **a**(UY)

1 *τοῦτο καὶ πολιοῦ* **a**: *deest* in L *τοῦ ἀνθρώπου* **a**

‘The race of men.’

336a *περιβρυχίοισι*: ‘τοῖς ἠχώδεσιν’ ἢ ‘τοῖς καλύπτουσι τὴν ναῦν.’ τοῖς γὰρ ἐν τοιαύτῃ ὥρᾳ τοῦ ἔτους πλέουσι μόνον οὐχὶ ὑπὸ τὰ κύματα φέρεται ἢ ναῦς· ἢ ‘τοῖς κυματίζουσι τὴν ναῦν.’ τὸ μὲν γὰρ καθόλου κεκρυμμένον ὑπὸ ὕδατος ὑποβρύχιόν ἐστιν· Ὅμηρος, ‘τὸν δ’ ἄρ’ ὑπόβρυχα θῆκε πολὺν χρόνον.’ τὸ δὲ ἕτερον περιβρύχιον καλεῖται. L **r**(MR) **a**^{abbr.}(UY) Lp

1 *περιβρυχίοισι* (*περὶ βρυχίοισι* R, ut in versu) *περῶν* **r**: *χωρεῖ περιβρυχίοισι* LLp ἢ post lm. add. **r** *τοῖς*²] *τοὺς* M **2** ὑπὸ om. LLp *κυκατύζουσι* M **3** *κεκρυμμένων* M ὑπὸ τοῦ **r** ὑπὸ βρύχιον M ἐστίν] λέγεται Lp^{a.c.} καὶ Ὅμηρος **r**Lp *τὸν δ’ – χρόνον*] *Od.* 5. 319 *δ’ ἄρ’]* δ’ ἄν Lp *θῆκεν* M^{a.c.} **4** *περιβύχιον* M: *πολυβρύχιον* Lp

‘Resonant’ or ‘covering the ship’; for for those sailing at such a time of the year the ship is all but borne along beneath the waves; or ‘tossing the ship around with waves’; for the state of being covered entirely by water is ὑποβρύχιος, as in Homer, ‘As for him, (the wave) held him underwater for a long time.’ The other state (i.e. the state of being tossed around) is called περιβρύχιος.

περιβρυχίοισι: τὸ μὲν καθόλου κεκρυμμένον ὑπὸ τοῦ ὕδατος ὑποβρύχιόν ἐστιν· τὸ δὲ ἕτερον ὡς ναῦς πλέουσα περιβρύχιον. **a**(UY)

336b (*περιβρυχίοισιν*): ‘ἠχώδεσιν.’ L

1 lm. add. Elmsley

‘Resonant.’

338 *θεῶν τε τὰν ὑπερτάταν*: τοῦτο ὡς ἐν πανουργίᾳ οὐ δεῖ ἀκούειν ἀλλὰ διὰ τὴν ἐπίνοιαν αὐτῶν· εἰ γὰρ τις καταμάθοι πῶς ἐπενόησαντο ἀροτριᾶν ἢ σπείρειν, θαυμάσειεν. L **r**(R) Lp

1 οὐ add. R^{p.c.} αὐτῶ R **2** πῶς ἐπενόησε τὸ ἀροτριᾶν R θαυμάσειεν ἄν conit. Brunck

One need not read this as (mankind acting) in villainy but rather through their ingenuity; for if someone were to learn how they contrived to plough or to sow seed, he would be amazed.

339a ἀποτρέεται: ‘γεωπονεῖ ἢ ἀποσχίζει τὴν γῆν,’ καθότι ἐν τῷ ἀροτριᾷ σχίζει καὶ δαμάζει τὴν γῆν. L r(R) Lp

1 Im. deest in R hoc cum sch. 339c coniunxit R (...ἐξ ἔτους. ἄλλως· γεωπονεῖ ἢ κτλ.) καὶ] δὲ καὶ R

‘He tills the earth’ or ‘he splits the earth,’ insofar as he cleaves and tames the earth while ploughing.

339b ἀποτρέετ’ | ἀπλομένων: γράφεται ‘ἀποτρέεται ἰλλομένων.’ L

1 γρ. L

ἀποτρέεται ἰλλομένων (‘...wears away, (as the ploughs) wind round...’) is written (elsewhere).

339c εἰλομένων ἀρότρων: ‘καὶ περικυκλούντων τῶν ἀρότρων ἔτος ἐξ ἔτους.’ L r(R)

1 Im. deest in L εἰλομένων post Im. add. R τῶν om. R

‘And as the ploughs circle around year after year.’

341 ἰππείῳ γένει: ‘ταῖς ἡμίνοις·’ ‘αἱ γάρ τε βοῶν προφερέστεραί εἰσιν | ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον·’ τινὲς δὲ καὶ ἵπποις χρῶνται εἰς ἀροτριασμόν. L r(R) a^{abbr.}(UY) Lp

1 πολέων add. LR ὡς ὄμηρος ante αἱ add. R αἱ γάρ – ἄροτρον] Il. 10. 352-3 ἐλκόμεναι R

2 τινὲς – fin. om. a καὶ om. RLP

‘The mules’; ‘For they are better than oxen at drawing through deep fallow land the jointed plough.’ Some also use horses for ploughing.

343 (ἀμφιβαλὼν ἄγει): ‘περιβαλὼν τοῖς δικτύοις ἀγρεύει.’ L

1 Im. add. Lascaris ἄγει L^{a.c.}

‘He catches (animals) by surrounding (them) with nets.’

346 (πόντου τ' εἰναλίαν φύσιν): 'τοὺς ἰχθύας.' L

1 lm. add. Elmsley

'The fish.'

347 (σπείραισι δικτυοκλώστοις): 'τοῖς σχοινίοις τοῖς εἰς δίκτυον κεκλωσμένοις' ἢ 'συγκλείουσι τὰ δίκτυα.' ἀπὸ κοινοῦ δὲ τὸ ἀμφιβαλὼν ἄγει. L

1 lm. add. Lascaris 1-2 συγκλείουσι τὰ δίκτυα] hoc non cum δικτυοκλώστοις sed δικτυοκλείστοις congruit 2 ἀμφιβαλὼν L (in versu -ῶν L^{a.c.})

'Cords weaved into a net' or 'which enclose the nets.' ἀμφιβαλὼν ἄγει is used *apo koinou*.

348 (περιφραδής): 'πάντα εἰδώς.' L

1 lm. add. Elmsley

'Knowing everything.'

349 κρατεῖ δὲ μηχαναῖς: καθολικὸν τοῦτό φησιν, ὅτι ἐν ζώοις ὁ ἄνθρωπος ἐστὶ πολυμήχανος καὶ ἔντεχνος· καὶ Θεόκριτος, 'σοφὸν τι χρῆμ' ἄνθρωπος.' ἐπεὶ δὲ ἀνωτέρω εἶπεν ὅτι περιγίνεται πάντων τῶν ζώων ὁ ἄνθρωπος, ἐνταῦθα τὸ μηχαναῖς προσέθηκεν ἐπὶ τῶν τιθασευομένων· οὐ γὰρ μόνον κρατῆσαι δυνατὸς ἀλλὰ καὶ τιθασεῦσαι. L r(MR) Lp

1 κρατεῖ δ' ἐπὶ μηχαναῖς Lp καθολικῶς Lp 2 σοφὸν τι χρῆμ' ἄνθρωπος] Theoc. 15. 83 τι] τοι LLp ὄνθρωπος Lp ἐπὶ r 3 ζώων] θηρίων r τὸ] ὑπὸ r καὶ ἐπὶ r τιθασσ- rLp 4 δυνατὸν M τιθασεῦσαι corr. Papag.: τιθασσ- codd.

He says this in general terms, that among living beings man is inventive and skilful; as also in Theocritus, 'What a clever thing is man.' After saying earlier that man surpasses all living beings, here he added μηχαναῖς in reference to those (living beings) which are tamed; for he is not only capable of subduing them but also of taming them.

351a ἀμφίλοφον ζυγόν: ἀντὶ 'περιβαλὼν αὐτῷ ζυγὸν περὶ τὸν λόφον, ὑπάγει.' ἢ ἀμφίλοφον 'τὸν ἀμφιτράχηλον,' 'τὸν ἀμφοτέρωθεν συνέχοντα τοὺς λόφους τῶν ὑποζυγίων.' καὶ λείπει ἢ ὑπὸ, 'ὑπὸ ζυγὸν ἄγει.' L r(R) a^{abbr.}(UY) Lp

1 Im. deest in R αὐτὸν R λόφον] τράχηλον R τὸν²] ἢ R 2 ἀμφοτέρωθεν R τοὺς λόφους om. R καὶ λείπει ἢ ὑπό om. R ἴν' ἢ ante ὑπό add. R

Equivalent to 'having put a yoke about its neck, he controls it'; or ἀμφίλοφον (means) 'round the neck,' 'securing on both sides the necks of beasts of burden'; ὑπό is also lacking, (so it should be) 'he leads under the yoke.'

ἀμφίλοφον: 'τὸν ἀμφοτέρωθεν συνέχοντα τοὺς λόφους τῶν ὑποζυγίων.' λείπει δὲ ἢ ὑπό, 'ὑπὸ ζυγόν.' a(UY)

1 ἀμφίλοβον U (sed non in versu) τὸν] τὸ U

...

ἀντὶ 'περιβαλὼν αὐτῷ ζυγὸν περὶ τὸν λόφον, ὑπάγει' ἢ ἀμφίλοφον 'τὸν ἀμφιτράχηλον,' 'τὸν ἀμφοτέρωθεν συνέχοντα τοὺς λόφους τῶν ὑποζυγίων': for l. 351 most MSS read ἵππον ἄξεται ἀμφίλοφον ζυγόν (some read ἄξετ', ἔξετται, or ἔξετ' as the main verb instead). The transmitted text poses two problems: ἀμφίλοφον might conceal what was originally a prepositional phrase, ἀμφὶ λόφον; and, more significantly, ἄξεται is an unmetrical reading. In this instance, it is possible that the paraphrases offered by the scholiast preserve traces of the correct reading. The most important of these is the inclusion of ὑπάγει, which could help with the reconstruction of the main verb and on the basis of which Griffith (1999, *ad loc.*) posits ὑπαγάγετ'. However, ὀχμάζεται (proposed originally by Schöne and Franz) has won almost universal acceptance as the most appropriate reading in this context, supported partly by other scholia (e.g. sch. A.R. 1. 743: κυρίως ἐστὶν ὀχμάσαι τὸ ἵππον ὑπὸ χαλινὸν ἀγαγεῖν ἢ ὑπὸ ζυγόν). The phrase περιβαλὼν αὐτῷ ζυγὸν περὶ τὸν λόφον in the scholion is also of potential utility as it could indicate that there was originally a participle in this clause, and supports the interpretation that ἀμφὶ λόφον should be read instead of ἀμφίλοφον – hence the suggestion ἵππον ὀχμάζεται ἀμφὶ λόφον ζυγῶν by Schütz. Using the paraphrase of the scholiast for this kind of reconstruction is somewhat less compelling, however, since περιβαλὼν αὐτῷ ζυγὸν περὶ τὸν λόφον could very easily be an elaborate paraphrase to help convey the verbal concept contained within ἀμφίλοφον, which also happens to be the focus of the scholiast's second lengthy paraphrase (τὸν ἀμφοτέρωθεν συνέχοντα τοὺς λόφους τῶν ὑποζυγίων).

...

351b (ζυγόν): λείπει ἢ ὑπό. L

1 Im. addidi

ὑπό is lacking.

352 (οὔρειόν τ' ἀκμηῖτα ταῦρον): ἀπὸ κοινοῦ τὸ ὑπὸ ζυγόν ἄξεται. L

1 lm. add. Elmsley ἔξεταται L^{a.c.} (ut in versu)

ὑπὸ ζυγὸν ἄξεταται is used *apo koinou*.

354 (φθέγμα): ‘τὴν ἀνθρωπίνην διάλεξιν.’ L

1 lm. add. Brunck

‘Human discourse.’

355 (ἀνεμόεν φρόνημα): ‘τὴν περὶ τῶν μετεώρων φιλοσοφίαν.’ L r(R) a(UY) Lp

1 hoc a sch. posteriore separavit Brunck (...φιλοσοφίαν, τὴν τῶν νόμων ἐμπειρίαν κτλ. codd.)
lm. add. Lascaris hoc (et sch. 355-6) cum sch. 351 coniunxit R (...ἄγει· τὴν περὶ κτλ.) περὶ
om. Lp τὰ μετέωρα a

‘The study of celestial phenomena.’

καὶ φθέγμα καὶ ἀνεμόεν: ‘τὴν φωνήν, τὴν περὶ τὰ μετέωρα φιλοσοφίαν, τὴν τῶν νόμων ἐμπειρίαν
δι’ ὧν τὰ ἄστεα νέμονται ὅ ἐστι διοικοῦνται.’ a(UY)

1-2 τὴν³ – fin.] vd. sch. 355-6

355-6 καὶ ἀστυνόμους / ὀργάς: ‘τὴν τῶν νόμων ἐμπειρίαν δι’ ὧν τὰ ἄστεα νέμονται’ ὅ ἐστι
‘διοικοῦνται.’ L r(R) a(UY) Lp

1 lm. deest in R καὶ post lm. add. Lp ὅ ἐστι] ἦγουν RLp

‘Experience in the laws through which towns are directed,’ that is, ‘are managed.’

356 (δυσάυλων): ‘δυσχερῆ τὸν ἐπαυλισμὸν ποιούντων.’ L

1 lm. add. Lascaris ἐπαυλισμὸν] cf. Hesych. α 8303 (ἀῦλιν· κοίτην, ἐπαυλισμὸν)

‘Making passing the night difficult.’

357a (αἴθρια): ‘ψυχρά.’ L

1 lm. add. Lascaris

‘Cold.’

357-9 (δύσομβρα φεύγειν βέλη | παντοπόρος): ‘εὐαίσθητός ἐστι καὶ οἰκοδομημάτων.’ L

1 lm. addidi

‘He is perceptive also regarding buildings.’

359 παντοπόρος: ‘εἰς πάντα μηχανὰς ἐξευρίσκων καὶ ἐπ’ οὐδὲν ἄπορος τῶν μελλόντων, θανάτου μόνον οὐχ εὔρεν ἴαμα.’ L r(MR) Lp

1 εὐρίσκων M ἄπορον R

‘Devising contrivances for everything and helpless regarding nothing in the future, only a cure for death has he not discovered.’

363 νόσων δ’ ἀμηχάνων: ὡς ἰατρικὴν, δίαιταν, γυμναστικὴν καὶ τὰ ὅμοια. ταῦτα δὲ οὐκ ἂν ἕτερον ζῶον μηχανήσαιτο. L r(MR) Lp

2 ...μηχανήσεται, εἰ μὴ ὁ ἄνθρωπος r

(Escapes) like medicine, diet, exercise, and the like. Another animal would not devise these things.

364 ζυμπέφρασαι: ‘ἐπινενόηκεν καὶ γινώσκει.’ L r(MR)

1 lm. deest in L ἐπινενόηκεν καὶ] ἐπινενόηται r γινώσκει] μηχανᾶται r

‘He has contrived and discerns.’

365 σοφὸν τι τὸ μηχανόεν: ‘τὸ μηχανόεν τῆς τέχνης σοφὸν ἔχων’ ὃ ἐστὶ ‘τὸ μηχανικὸν τῆς ἐπιτεχνήσεως σοφὸν ἔχων ὡς οὐκ ἂν τις προσδοκῆσειεν, οὐ μίαν ὁδὸν βαδίζει τὴν ἐπὶ τὰ ἀμείνω, ἀλλὰ ποτὲ μὲν ἐπὶ τὰ ἀγαθὰ φέρεται, ποτὲ δὲ ἐπὶ τὰ χεῖρω.’ L r(R) a^{abbr}(UY) Lp

1 τέχνας add. R: τὸ μηχανόεν **a** τὸ¹ – ἐστι om. **a** ὄ – ἔχων om. R τὸ μὴ χανόεν R **2**
προσδοκῆσειαν L βαδίσει R: βαδίζοι Lp **3** ἐπὶ τὰ ἀγαθὰ] ἐπὶ ταῦτα **a** ὁρμᾶ post χεῖρω add.
R

‘Having the inventiveness of his art which is subtle,’ that is, ‘having the resourcefulness of his contrivance which is subtle as no one would expect, he does not walk along a single road to what is better, but at one time he hurries to what is good, at another time to what is worse.’

365-6 (σοφὸν τι τὸ μηχανόεν | τέχνας ὑπὲρ ἐλπίδ’ ἔχων): ‘τὸ μηχανόεν σοφὸν τι καὶ παρὰ προσδοκίαν ἔχων, ὡς οὐκ ἄν τις προσδοκῆσειεν.’ L **r**(R)

1 Im. addidi hoc cum sch. 365 coniunxit R (ἄλλως· τὸ μηχανόεν κτλ.) **1-2** σεμνόν τι καὶ ὑπὲρ ἐλπίδ’ ἔχων R

‘Having inventiveness, a thing subtle even beyond expectation, as no one would expect.’

368 νόμους παρείρων χθονός: ‘ὁ πληρῶν τοὺς νόμους καὶ τὴν δικαιοσύνην ὑψίπολις γίνεται’ ὅ ἐστιν ‘ἐν τῇ πόλει ὑψηλός.’ L **r**(MR) Lp

1 θεῶν τ’ ἔνορκον δίκαν | ὑψίπολις **r** λέγεται ὁ πληρῶν M (γίνεται om. M) γίνεται] λέγεται R
1-2 ὑψίπολις ἐστὶν ἥτοι ὑψηλὸς ἐν τῇ πόλει Lp

‘The one who fulfils laws and justice becomes ὑψίπολις,’ that is, ‘high in the city.’

370 ἄπολις ὅτω τὸ μὴ καλόν: ‘ἄπολις δὲ ἐκεῖνος καὶ ταπεινὸς ἐν τῇ πολιτείᾳ ὅτι μὴ τὸ καλὸν σύνεστιν, καὶ ὅστις οὐ μετὰ τόλμης τὸ καλὸν ἐκπληροῖ.’ L **r**(MR) Lp

1 ἄπολις ὅτω Lp: deest in **r** ἐν om. Lr

‘That man is without a city and lowly in the state whom the good does not attend, and who, in his recklessness, does not fulfil the good.’

...

ὅστις οὐ μετὰ τόλμης τὸ καλὸν ἐκπληροῖ: the nature of this paraphrase makes it unclear whether the scholiast has a sound understanding of the text. The position of οὐ would normally convey the meaning ‘who fails to fulfil the good with boldness (i.e. boldly)’.

...

372 (*ζύνεστι*): ἀντὶ τοῦ ‘σύνεστιν.’ L

1 lm. add. Elmsley

Equivalent to (the form) ‘σύνεστι.’

375 (*ὄς τάδ’ ἔρδει*): ‘ὄς τοιοῦτον ἐπιτετήδευκε βίον.’ L

1 lm. add. Lascaris

‘He who has pursued such a life.’

376a *ἐς δαιμόνιον τέρας ἀμφοῖν*: ὀρῶντες ἐλκομένην τὴν Ἀντιγόνην ἐκπλήττονται ὅτι γυνὴ ἦν ἢ ὑπερβᾶσα τὸ κήρυγμα. L r(MR) a(UY) Lp

1 *ἐς δαιμόνιον* Lp ὀρῶντος Y 2 ἢ] καὶ Y ὑπερβάσασα M

Seeing Antigone being dragged (onstage), they are shocked that a woman was the one who transgressed the proclamation.

...

ἐκπλήττονται ὅτι γυνὴ ἦν ἢ ὑπερβᾶσα τὸ κήρυγμα: cf. sch. 221-2 on Creon’s failure to foresee that a woman could have performed the burial rites (οὐ γὰρ προσεδόκα τινὰ τῶν οἰκείων τοῦτο ποιήσιν· θήλειαι γὰρ ἦσαν). However, in this instance there is no explicit part of the text which points to this being the reason for their ‘shock’. On the significance of the verb ἐκπλήττω in this scholion, see sch. 252 n.

...

376b *ἐς δαιμόνιον τέρας ἀμφοῖν*: περισσὴ ἢ ἀμφί. L r(MR)

1 lm. deest in L hoc cum sch. 376a coniunxit r (...ἀμφί. ὀρῶντες κτλ.)

ἀμφί is superfluous.

381 (*ἀπιστοῦσαν*): ‘μὴ πειθαρχοῦσαν.’ L

1 lm. add. Lascaris

‘Not obedient to authority.’

387 (ἐξέβην): ‘προὔβην.’ L

1 Im. add. Lascaris

προὔβην (‘I came forth’) (is another reading?).

...

προὔβην: most MSS read προὔβη, and προὔβην is only attested here. Instead of being a γράφεται-variant, προὔβην could merely be a gloss on ἐξέβην (the reading in L, Λ, and K) which was then mistakenly regarded as a variant reading.

...

388 ἀναξ βροτοῖσιν: ἀπόμοτον ἀντι ‘ἀπηγορευμένον’ και ‘ἀπροσδόκητον·’ ἀντι τοῦ ‘οὐκ ὀφείλει τις ἀπομόσασθαι περί τινος ὅτι οὐκ ἂν αὐτὸ πράξειεν· ἢ γὰρ πρώτη δόκησις ἐκκρούεται ὑπὸ τῆς ἐπιγνομένης δόξης δευτέρας.’ τοῦτο δέ φησιν ὅτι τοῦ Κρέοντος ἀπειλήσαντος τότε ὤμοσεν μηκέτι ἐμφανῆς ἔσεσθαι, νῦν δὲ εὐρὼν τὴν Ἀντιγόνην πάλιν ἐλήλυθεν. L r(MR) Lp

1 Im. deest in r ἀπόμοτον – ἀπροσδόκητον om. r **2** τις om. M ἀπομόσασθαι M πράξειαν L ὑπὸ] ἀπὸ codd.: corr. Elmsley **3** δόξας M τοῦ om. Lp **4** ἔσεσθαι] ἔσεται r: γενήσεσθαι Lp ἐλήλυθων M

ἀπόμοτον is equivalent to ‘renounced’ and ‘unexpected’; that is, ‘someone should not deny on oath about something, that he would not do it; for the first opinion is driven off by the subsequent judgement which comes second.’ He says this because after Creon’s threats he then swore that he would no longer make an appearance, but now, after finding Antigone, he has come back.

389 ψεύδει γὰρ ἢ ‘πίνοια: ‘ψευδῆ ποιεῖ.’ ‘ἢ γὰρ ἐπίνοια (ὅ ἐστιν ἢ ἐπιούσα γνώμη) τὴν ἀπελπίσασαν γνώμην ψευδῆ ποιεῖ.’ L r(R) a^{abbr.}(UY) Lp

1 ψευδῆ γὰρ ἢ ‘πίνοια τὴν γνώμην R (ut in versu): ψευδῆ γὰρ Lp ψευδῆ – ἐπίνοια om. R ὅ ἐστι τὴν ἐπιούσαν γνώμην R **2** ἀπελπίσαμεν R ψευδῆ ποιεῖ om. Lp

‘Renders false’; ‘For second thought (that is, the judgement which follows) renders false the judgement made in despair.’

ψεύδει γάρ: ‘ψευδῆ ποιεῖ ἢ δευτέρα και ἐπιγνομένη γνώμη τὴν προτέραν.’ a(UY)

392 ἄλλ' ἢ γὰρ ἐκτός καὶ παρ' ἐλπίδας χαρά: 'ἡ ἀπροσδόκητος χαρὰ οὐκ ἔοικεν εἰς τὸ μέγεθος [τῆ] ἄλλη ἡδονῆ,' ὅ ἐστι 'πᾶσαν ἡδονὴν νικᾷ τὸ μέγεθος τῆς παρ' ἐλπίδας χαρᾶς.' L r(MR) Lp

1 ...*παρελπίδα*... r: *χαρά* om. L: ἄλλ' ἢ γὰρ ἐκτός Lp ἔοικεν εἰς τὸ μῆκος καὶ εἰς τὸ μέγεθος r **2** τῆ del. Parag. ὅ ἐστι] ὅτι Lp *παρελπίδα* r

'Unexpected joy is not similar in magnitude to another pleasure,' that is, 'the magnitude of joy attained beyond hope surpasses every pleasure.'

394 καίπερ ὦν ἀπόμοτος: 'καίπερ ὁμωμοκῶς μὴ ἐλθεῖν.' L r(R) Lp

1 lm. deest in R ὁμωμοκῶς R

'Although I swore not to come.'

396 κληῖρος ἐνθάδ' οὐκ ἐπάλλετο: ἄνω γὰρ εἶπεν ὅτι κληρώσας ἦλθεν. L r(MR)

1 ...*ἐνθ' ἄδουκ*... M: κληῖρος ἐνθά R (sed non in versu): deest in L εἶπε κινήσεις ἦλθε M: εἶπε κινήσας εἶπε ἦλθεν R

For he said previously that he came after casting lots.

397 (θοῦρμαιον): 'τὸ κέρδος.' L

1 lm. add. Elmsley

'The gain.'

399 (ἐλεύθερος): λείπει ὦν.' L

1 lm. add. Elmsley

ὦν is lacking.

400 (τῶνδ' ἀπηλλάχθαι κακῶν): ἀντὶ τοῦ 'μὴ ὑποπετεύεσθαι.' L r(MR)

1 lm. add. Lascaris

Equivalent to ‘to not be held under suspicion.’

404-5 ὄν σὺ τὸν νεκρὸν | ἀπειπας: τὸ ἐξῆς· ‘τὸν νεκρὸν ὄν σὺ ἀπειπας θάπτειν.’ οὕτω δὲ χρῶνται οἱ παλαιοὶ ὥστε δύο ἄρθρα, προτακτικόν τε καὶ ὑποτακτικόν, κατὰ τοῦ αὐτοῦ ὀνόματος παραλαμβάνειν· Κρατῖνος, ‘ὄνπερ Φιλοκλέης τὸν λόγον διέφθορεν.’ L r(MR) a(UY) Lp

1 ὄν σὺ τὸν νεκρὸν aLp: θάπτειν post ἀπειπας add. r τὸν om. R ἐχρῶντο Lp **2** προτακτικόν] προστακ- RY: -ὼν U ὑποτακτικῶν U **3** περιλαμβάνειν Y ὄνπερ – fin.] fr. 292 Kock φιλοκλέης R διέφθειρε (-εν r) rLp

The normal sequence is: ‘the corpse which you forbade (anyone) to bury.’ The ancient usage is such as to apply two connecting words, the definite article and relative pronoun, in reference to the same noun, as in Cratinus: ‘the plot which Philocles has destroyed.’

...

χρῶνται οἱ παλαιοί: for ancient usages of grammatical constructions, phrases, or single words which are not generally found in later Greek, scholiasts tend to use χρῶνται (cf. sch. 216: χρῶνται γὰρ τῇ πρὸ ἀντι τῆς πρὸς) and, as here, make mention of οἱ παλαιοὶ as a more explicit signpost (e.g. sch. Ai. 183b: ἀριστερὰ δὲ τὰ μωρὰ οἱ παλαιοὶ ἐκάλουν, δεξιὰ δὲ τὰ συνετά).

ὥστε δύο ἄρθρα, προτακτικόν τε καὶ ὑποτακτικόν, κατὰ τοῦ αὐτοῦ ὀνόματος παραλαμβάνειν: cf. OC. 907-8, though unlike this instance a separate antecedent (τούτοισι) appears in the main clause (νῦν δ’ οὐσπερ αὐτὸς τοὺς νόμους εἰσηλθ’ ἔχων, | τούτοισι...).

...

405 (ἄρ’): ‘ὡς.’ L

1 lm. add. Papag.

ὡς (‘how’) (is another reading).

406 καὶ πῶς ὀράται κάπιληπτος: ‘ποιῶ τρόπῳ αὐτήν συνελάβεσθε καὶ κατειλήφατε;’ L r(R) Lp

1 καὶ πῶς ὀράται LLp ταύτην R συνελάβετε RLp

‘In what way did you seize and apprehend her?’

...

αὐτήν συνελάβεσθε: for the use of the middle of συλλαμβάνω where the active would normally be expected, cf. sch. E. *Or.* 1493: συλλαβόμενοι δὲ, φησί, τὴν Ἑρμιόνην οὐδὲν ἤττον πάλιν ἐπεδίωκον Ἑλένην ἐπὶ φόνῳ.

...

409 (*σήραντες*): ‘ἀποψήξαντες.’ L

1 Im. add. Brunck

‘Having wiped away.’

410a *μυδῶν τε σῶμα*: ‘τὸν ἀπὸ σήψεως ἰχῶρα ἀποστάζον’ ὡς τὸ ‘δάκρυσι μυδαλέα.’ L **r**(MR) Lp

1 *γυμνώσαντες* add. LM μυδαλέον LMLp: -ων R δάκρυσι μυδαλέα] S. *El.* 166

‘Letting fall the discharge (resulting) from decay,’ like (the use of μυδαλέος in) the phrase δάκρυσι μυδαλέα (‘dripping with tears’).

μυδῶν: ἀπὸ σήψεως ὑγρὸν καὶ ἰχῶρας ἔχον. **a**(UY)

1 ἔχων U

410b *μυδῶν*: ‘ἰχῶρα ἀποπέμπον,’ τουτέστι ‘διαλελυμένον καὶ δίυγον.’ L **r**(MR) Lp

1 hoc cum sch. 410a coniunxerunt L**r** (...μυδαλέον. ἄλλως μυδῶν κτλ. L: ...μυδαλέον (-ων R). ἄλλως (ἄλλως τε M) μυδῶν κτλ. **r**) ἰχῶρα ἀποπέμπον om. **r** διαλεχόμενον M δυσίυγον **r**

‘Emitting discharge,’ that is, ‘disintegrated and damp.’

411 *ὑπήνεμοι*: ἀντὶ ‘ὑπὸ τὸν ἄνεμον,’ ‘οὐκ ἐναντίον τοῦ ἀνέμου ἀλλ’ ἐστραμμένοι, ἀπὸ τοῦ νεκροῦ ὅπως μὴ φέρη πρὸς ἡμᾶς τὴν ὄσμην.’ L **r**(MR) **a**(UY) Lp

1 *καθήμεθ’ ἄκρων ἐκ πάγων (ἐπάγων M) ὑπήνεμοι* **r** ἀντὶ – ἄνεμον om. **a** ἐναντί M **1-2** ἀπὸ τοῦ – μὴ φέρη] cf. I. 412 (ἀπ’ αὐτοῦ μὴ βάλῃ) **2** ὅπερ μὴ φέρει R ὄσμην] δυσωδίαν **r**

Equivalent to ‘under the wind,’ ‘not facing the wind but having turned about, to prevent the wind from bringing the smell from the corpse to us.’

413 ἐπιρρόθοις: ‘λοιδοροίς,’ ‘ύβριστικοίς.’ L a(AUY) Lp

1 lm. deest in La ύβριστικοίς om. a

‘Abusive,’ ‘insulting.’

418a τυφῶς ἀείρας: τυφῶς λέγεται ὁ καταιγιδῶδης ἄνεμος· Ἡσίοδος, ‘ἐκ δὲ Τυφωέως ἔστ’ ἀνέμων μένος ὑγρὸν ἀέντων.’ σκηπτὸς δὲ λέγεται πᾶν πνεῦμα θυελλῶδες ὅταν συνερείδῃ τῇ γῆ καὶ πάλιν ἄνω αἶρη, τὸ δὲ τοιοῦτο καὶ στρόβιλόν τινες καλοῦσι παρὰ τὸ στροβεῖν. L r(MR) Lp

1 lm. deest in Lr -δόδης Lp: καταιγιδῶδης M τυφωέως r 1-2 ἐκ δὲ – ἀέντων] Hes. Th. 869
2 ἀγρὸν Lp σκηπτὸν R θ(εο)ῦ ἐλλῶδες (ἐ- R) r 3 αἶρει M^{a.c.} τοιοῦτον rLp στρόβηλόν
r στροφβεῖν M

τυφῶς is used for the tempestuous wind, as in Hesiod: ‘From Typhoeus comes the wet force of blowing winds.’ σκηπτὸς is used for every stormy wind whenever it presses upon the land and raises it up in turn, and some call such a phenomenon στρόβιλος (‘spinning-top/whirlwind’) as well, derived from στροβεῖν (‘to whirl about’).

...

πνεῦμα θυελλῶδες: the reading in r stems from confusion with the phrase πνεῦμα θεοῦ (‘the spirit of god’), and θυ- is thus treated as a *nomen sacrum*.

...

418b οὐράνιον ἄχος: ‘τὸ λυποῦν τὸν αἰθέρα’ καθὸ ταρασσει αὐτόν. L r(MR) Lp

1 οὐ(ρά)νιον ἄχος Lp: deest in r ἄερα r

‘Causing grief to the ether’ insofar as it (i.e. the storm) disturbs it.

418c (οὐράνιον ἄχος): ἀντὶ τοῦ ‘κόνιν.’ L

1 lm. add. Elmsley

Equivalent to ‘dust.’

418d (οὐράνιον ἄχος): ‘τὸν τυφόνιον ἄνεμον.’ L

1 lm. add. Elmsley

‘The gale caused by the whirlwind.’

421 *εἶχομεν θείαν*: ἀντὶ τοῦ ‘ἀντείχομεν πρὸς τὴν κόνιν.’ L r(R) a(UY)

1 lm. deest in LRY ἀντὶ τοῦ om. a ἀντέχομεν R

Equivalent to ‘we were holding out against the dust.’

423 *ἡ παῖς ὁρᾶται*: τὸ φιλόστοργον τῆς κόρης διὰ τούτων ὁρᾶται· θάψασα γὰρ οὐκ ἠμέλησε δακρύων καὶ θρηνημάτων. L r(MR)

1 lm. deest in L τοῦτο R 2 θρηνημάτων] στεναγμῶν r

The affection of the girl is seen through this; for after the burial she did not neglect tears and lamentations.

...

τὸ φιλόστοργον τῆς κόρης διὰ τούτων ὁρᾶται: φιλόστοργος is also used of Ismene (see sch. 80 n.) when she shows concern for Antigone’s resolve to take action.

...

426 (*ψιλόν*): ‘γυμνὸν τῆς κόνεως.’ L

1 lm. add. Lascaris

‘Stripped of dust.’

427 (*κακάς*): ‘πικράς.’ L

1 lm. add. Papag.

‘Bitter.’

429a (*διψᾶν ἐκφέρει*): γράφεται ‘διψίαν φέρει.’ L

1 lm. add. Elmsley γρ. L

διψίαν φέρει ('...she brings thirsty...') is written (elsewhere).

429b (διψίαν): 'ξηράν.' L r(MR)

1 lm. addidi: καὶ χερσὶν εὐθὺς διψίαν r (sed in versu διψάν LR)

'Dry.'

...

ξηράν: cf. sch. 246 and Hesych. δ 2030 (διψία κόνις· ξηρά).

...

430 (πρόχου): 'προχόου.' L r(MR)

1 lm. add. Lascaris

προχόου (is the uncontracted form).

431 στέφει: 'κοσμεῖ,' 'κύκλω περιρραίνει.' L r(MR)

1 lm. deest in L κοσμεῖ] κάμοι R περιρραίνει R: περιραίνει M

'Adorns,' 'sprinkles round.'

432 ἰέμεσθα: 'ἐπορευόμεθα,' 'ὠρμῶμεν.' L Lp

1 lm. deest in L ὠρμῶμεν L: ὠρμάμεθα Lp: corr. Lascaris

'We were going,' 'we were hastening.'

433 (οὐδὲν ἐκπεπληγμένην): ἀντὶ τοῦ 'οὐ περίφοβον.' L

1 lm. add. Lascaris

Equivalent to ‘not terrified.’

436 *ἀλλ’ ἠδέως ἔμοι γε κάλγεινῶς ἄμα:* ‘ὁμολογούσης αὐτῆς ἠδέως καὶ ἀλγεινῶς ἤκουον.’ L r(MR)

1 *lm. deest in L κάλγεινῶς r*

‘I was listening to her confessing with pleasure and pain.’

438 *τοὺς φίλους ἄγειν:* φίλους φησὶ διὰ τὸ εἶναι τὴν Ἀντιγόνην τοῦ βασιλικοῦ γένους. L r(MR) Lp

1 *ἐς κακὸν δὲ add. r: deest in L τοῦ] ἐκ R: om. M*

He says φίλους because Antigone belongs to the royal family.

439-40 *πάντα ταῦθ’ ἤσσω λαβεῖν | ἐμοὶ πέφυκε:* ‘οὐδὲν γὰρ προκρίνω τῆς ἐμῆς σωτηρίας.’ L r(MR)

1 *πάνθ’ ἤσσω λαβεῖν | πέφυκε r (πάνθ’ ut in versu) προκρήνη M*

‘For I prefer nothing to my own safety.’

444a *σὺ μὲν κομίζοις:* πρὸς τὸν ἄγγελόν φησιν ὁ Κρέων. L r(MR)

1 *σὺ μὲν κόμιζε R: σὺ μὲν κόμιζον M: deest in L τὴν M^{a.c.}*

Creon is speaking to the messenger.

...

πρὸς τὸν ἄγγελόν φησιν ὁ Κρέων: see sch. 328 n. for a similar clarification of addressee. Given Creon’s emphatic shift of focus from the guard to Antigone in l. 441 (σὲ δὴ, σέ...) and her response to him in l. 443, it would be natural to take σὺ μὲν (l. 444) as referring to her (that is, until coming to σὺ δ’ in l. 446).

...

444b (σὺ μὲν κομίζεις): ‘σὺ μὲν κομίζεις ἂν σεαυτὸν ὅπου θέλεις, πάσης αἰτίας ἐλεύθερον.’
r(MR)

1 hoc post ὁ Κρέων in sch. priore add. r Im. addidi

‘You may take yourself wherever you wish, free from every charge.’

444c (ἧ): ‘ὅπου.’ L

1 Im. add. Elmsley

‘Where.’

450 οὐ γὰρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε: ‘ἡ Δίκη,’ φησί, ‘καὶ ὁ Ζεὺς ὥρισαν ὥστε θάπτεσθαι τοὺς νεκρούς· εἰ οὖν ἦσαν αὐτοὶ τοῦτο ἀποκηρύξαντες καὶ κελεύσαντες μὴ θάπτεσθαι τὸν νεκρόν, ἐπέισθην ἂν αὐτοῖς.’ θέλει δὲ εἰπεῖν ὅτι ‘ἀπὸ τῆς φύσεως δίκαιον ἦγῃμαι θάπτειν τὸν ἀδελφόν.’ L
r(MR) a^{abbr.}(UY) Lp

1 οὐ γὰρ τί μοι Ζεὺς Lp: deest in L ἂ δίκη M ὥρισεν r 3 ἐπέισθαν ἂν M

‘Justice,’ she says, ‘and Zeus ordained that corpses be buried; and so if they had been the ones who proclaimed this and ordered that the corpse not be buried, I would have obeyed them.’ She wants to say that ‘I have thought it intrinsically just to bury my brother.’

οὐ γὰρ τί μοι Ζεὺς: ‘Ζεὺς γὰρ καὶ Δίκη τὸ θάπτεσθαι τοὺς νεκρούς ὥρισαν· εἰ οὖν οὗτοι πάλιν τοῦτ’ ἀπεκήρυσσον, ἐπέισθην ἂν αὐτοῖς.’ a(UY)

1 οὐ γὰρ τοί ἐστι Ζεὺς U (sed non in versu)

...

θέλει δὲ εἰπεῖν ὅτι ‘ἀπὸ τῆς φύσεως δίκαιον ἦγῃμαι θάπτειν τὸν ἀδελφόν’: on θέλει δὲ εἰπεῖν ὅτι, cf. sch. 149; here the formula is used to get to the heart of Antigone’s claim that natural law (ἀπὸ τῆς φύσεως δίκαιον) should come before the law of the state.

...

454 ὥστ’ ἄγραπτα κάσφαλῃ θεῶν: τινές φασι ‘τὰ γραπτὰ.’ οὐ γὰρ ἄγραφοι τῶν θεῶν οἱ νόμοι. L
r(R)

1 Im. deest in L ἄγραφοι] ἄγραπτοι R

Some say τὰ γραπτά ('the written (scil. ordinances)'); for the laws of the gods are not unwritten.

456 οὐ γάρ τι νῦν γε: 'οὐ γάρ τι σήμερον,' φησί, 'ταῦτα ἐγένετο ἀλλ' ἔστιν αἰδία καὶ ἀρχὴν αὐτῶν οὐδεὶς οἶδεν.' L r(MR) Lp

1 κάχθές add. M: deest in L φασι r αὐτῶν] αὐτῆς M **1-2** καὶ οὐδεὶς οἶδεν τὴν ἀρχὴν Lp

'For not today,' she says, 'did these (scil. ordinances) arise, but they are everlasting and no one knows their beginning.'

458 (τούτων ἐγώ): ἀντὶ 'ὑπὲρ τούτων ἐγώ.' L

1 lm. add. Lascaris

Equivalent to 'for these things I.'

461a (προῦκήρυξας): λείπει τὸν θάνατον. L r(R)

1 lm. add. Elmsley λείπει om. L

τὸν θάνατον ('death') is lacking.

461b (τοῦ χρόνου): 'τοῦ εἰμαρμένου' δηλονότι. L r(R)

1 lm. add. Elmsley

Clearly 'my allotted (scil. time).'

466 (παρ' οὐδὲν ἄλγος): 'οὐδεμία λύπη.' L

1 lm. add. Lascaris

'(It is) no pain.'

467 ἡσχόμην: ‘ἦνεσχόμην,’ ‘ὑπερεΐδον.’ L r(R)

1 ἡσχόμην R (ut in versu): deest in L (ἡίσχόμην in versu) ὑπερεΐδον om. R

‘I endured,’ ‘I overlooked.’

...

ἦνεσχόμην: on this paraphrase as well as conjecture on the form the verb could take within the verse itself, cf. Eust. in *Il.* 5.104: φράζεται δὲ καὶ (scil. τὸ ἀνασχέσθαι) ἐν ἀπλότητι δίχα προθέσεως ἐν τε ἄλλοις καὶ ἐν τῷ ‘εἰ τὸν ἐξ ἐμῆς μητρὸς θανόντ’ ἄθαπτον ἐσχόμην,’ ἢ καὶ ἄλλως ἡσχόμην διὰ τοῦ η κατὰ τὸ ἔμελλον ἤμελλον, διεκόνουν διηκόνουν. The vast majority of MSS vary between ἡσχόμην and ἦνεσχόμην.

...

469 σοὶ δ’ εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν: ‘εἰ δοκῶ παρὰ σοὶ εὐήθη πράττειν, οὐκ ἔστι περὶ ἐμέ ἢ εὐήθεια ἀλλὰ περὶ σέ, ὥστε δεῖ μὴ τὴν ἰδίαν πλάνην τοῖς πλησίον ἐπιφέρειν.’ L r(MR) a(UY) Lp

1 σοὶ δ’ εἰ δοκῶ νῦν μῶρα LLp: σοὶ δ’ εἰ δοκῶ Ra παρὰ om. a σοὶ] σὰ r **1-2** περὶ ἐμέ ἢ εὐήθεια] ἢ εὐήθεια παρὰ σοὶ περὶ ἐμέ Lp **2** πάνην M^{a.c.} παραφέρειν r

‘If I seem in your judgement to commit foolish acts, the folly does not lie with me but with you, so that you should not attribute your own error to your neighbours.’

471 δηλοῖ τὸ γέννημ’ ὤμόν: ‘τὸ σκληρὸν αὐτῆς τοῦ φρονήματος ὁμολογεῖ πατέρα τὸν Οἰδίποδα.’ L Lp

‘The harshness of her spirit attests that Oedipus is her father.’

475 (περισκελῆ): ‘περιεσκληκότα,’ ‘μὴ κεκαμμένον.’ L

1 lm. add. Lascaris μῆ] ἦ L: οὐ con. Brunck: correxi κεκαμμένα L: corr. Papag.

‘Hardened,’ ‘not bent.’

484 (ἦ νῦν): ‘ὄντως δή.’ L

1 lm. add. Lascaris

‘In actual fact.’

485 *εἰ ταῦτ’ ἀνατεῖ τῆδε κείσεται κράτη*: ‘εἰ ταῦτα τὰ τολμήματα καὶ ἡ νίκη αὐτὴ χωρὶς βλάβης καὶ τιμωρίας.’ L r(MR) Lp

1 *εἰ ταῦτ’ ἀνατεῖ* R: ...ἀνατί L: ...ἀναιτί Lp ταύτη r νίκα M^{a.c.} **2** lacunam post τιμωρίας indicavit Papag.

‘If these daring acts and this victory (will be) without harm and retribution.’

486 *ἀλλ’ εἴτ’ ἀδελφῆς εἴθ’ ὀμαιμονεστέρας*: ‘εἴτε ἐξ ἀδελφῆς ἐμῆς εἴτε οἰκειοτέρας καὶ συγγενικωτέρας πάντων τῶν οἰκείων’ – τοῦτο γὰρ δηλοῖ τὸ ‘τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκίου κυρεῖ’ – ‘ἀθῶος οὐκ ἄπεισιν.’ L r(MR) Lp

1 ...ὀμαιμονεστέρα L (in versu ὀμαιμονεστέρας, litteris ‘ις’ erasis): ἀλλ’ εἴτ’ ἀδελφῆς RLp τὸ ἐξῆς ἀλλ’ εἴτ’ ἀδελφῆς post lm. add. r οἰκειωτέρας Lp **1-2** καὶ συγγενικωτέρας om. r **2** ξυγγενικωτέρας Lp τοῦ – κυρεῖ] l. 487

‘Whether (she is born) from my sister or from one more related and more kindred than all my relatives’ – for this is what is meant by τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκίου κυρεῖ – ‘she will not leave unpunished.’

...

εἴτε ἐξ ἀδελφῆς ἐμῆς εἴτε οἰκειοτέρας καὶ συγγενικωτέρας πάντων τῶν οἰκείων: this paraphrase is based on the reading εἴθ’ ὀμαιμονεστέρας for the end of l. 486, which is what we find in most MSS; the alternative reading is the nominative ὀμαιμονεστέρα as provided in L and R among others. Having the genitive keeps ἀδελφῆς and ὀμαιμονεστέρας in parallel with each other, and the force of ἐξ, as supplied by the scholiast, would therefore be applicable to both words.

...

490 (*τοῦδε βουλευῶσαι τάφου*): λείπει ἢ περί. L

1 lm. add. Lascaris

περί (‘about’) is lacking.

492 *ἐπήβολον φρενῶν*: ‘κυρίαν τῶν φρενῶν καὶ ἐστῶσαν ἐν αὐτῇ.’ L r(R) Lp

1 λυσσῶσαν αὐτήν R

‘In control of her wits and standing in herself (i.e. mentally stable).’

493 φιλεῖ δ’ ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπεύς: ‘εἴωθεν ἡ ψυχὴ τῶν λάθρα τι κακὸν τεχνωμένων προαλίσκεσθαι καὶ ἐαντὴν ποιεῖν καταφανῆ πρὶν φωραθῆναι.’ L r(MR) Lp

1 ...θ’...εἰρῆσθαι... M: φιλεῖ δ’ ὁ θυμὸς LRLp κακῶν r: κακὰ Lp 2 ποιεῖ r φωραθῆναι M

‘The soul of those who devise something bad in secret is accustomed to be caught beforehand and to manifest itself before it is discovered in the act.’

493-4 (φιλεῖ δ’ ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπεύς | τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων): ‘τῶν λάθρα τι <κακὸν> βουλομένων δρᾶν ὁ θυμὸς προκλέπτεται καὶ περὶ τὴν κατάστασιν τοῦ σώματος ἐνδηλὸν τι γίνεται τὸ κατηγοροῦν τῆς πράξεως αὐτῶν.’ L r(MR) a^{abbr.}(UY) Lp

1 Im. addidi hoc cum sch. 493 coniunxerunt codd. (...φωραθῆναι. ἄλλως· τῶν λάθρα κτλ.) 2 κακὸν add. Papag. (cf. sch. 493) βουλευμένων M: βουλευομένων R σώματος] αἵματος r

‘The mind of those who secretly desire to do something wicked is captured beforehand and, regarding the condition of the body, something becomes manifest which accuses their action.’

φιλεῖ δ’ ὁ θυμὸς: ‘τῶν λάθρα τι διαπραξαμένων ἢ ἐκτὸς κατάστασις τὴν ψυχὴν κατάφωρον ποιεῖ.’ a(UY)

495 μισῶ γε μέντοι χῶταν ἐν κακοῖσι: ‘μισῶ τὸν ἀμαρτάνοντα καὶ ἐπικοσμοῦντα τὴν ἀμαρτίαν αὐτοῦ.’ τοῦτο δὲ φησιν ὅτι ἀλοῦσα ἡ Ἀντιγόνη ἔφασκε τῷ θείῳ νόμῳ ἐπαρκεῖν. L r(R) a^{abbr.}(UY) Lp

1 ...ὄταν... R (γ’ ὄταν in versu): μισῶ γε μέντοι L: μισῶ Lp μισῶ om. Lp 2 ἀλοῦσα om. Lp

‘I hate the one who transgresses and glorifies his transgression.’ He says this because, after being captured, Antigone claimed that she was an aid to divine law.

μισῶ γε: τοῦτο φησιν ὅτι ἀλοῦσα ἡ Ἀντιγόνη ἔφασκε τῷ θείῳ νόμῳ ἐπαρκεῖν. a(UY)

1 τῷ θείῳ νόμῳ] τὸ θεῖον ὄμμα U

499 (τῶν σῶν λόγων): διὰ <τούτου> τὸ κήρυγμα τοῦ Πολυνείκουσ αἰνίττεται. L r(MR)

1 lm. add. Lascaris: τί (τη M) δῆτα μέλλεις ὡς ἐμοί r: deest in L τούτου add. Papag. τοῦ om.
r

Through this she hints at the proclamation about Polynices.

...

αἰνίττεται: on the meaning of αἰνίττομαι, see sch. 94 n.

...

503 (κατέσχον): ἀντὶ ἔσχον.’ L

1 lm. add. Lascaris

Equivalent to (the uncompounded form) ‘had.’

506 ἀλλ’ ἢ τυραννὶς πολλὰ τ’ ἄλλα: οὐκ ἐν ἐπαίνῳ τοῦτο τῆς τυραννίδος, ἀλλ’ ἔχει τι εἰρωνείας ὁ λόγος. L r(MR) a(UY) Lp

1 ἀλλ’ ἢ τυραννὶς πολλὰ L: ἀλλ’ ἢ τυραννίδος aLp ἐν ἐπαίνῳ] ἐπαινωῶ rY τοῦτο om. a ἔχει καὶ τι r εἰρωνείας U

This is not in praise of tyranny, but the statement is somewhat ironic.

...

οὐκ ἐν ἐπαίνῳ τοῦτο τῆς τυραννίδος: τυραννίδος, as used by the scholiast, is unlikely to be a neutral term for ‘kingship’; indeed, in Classical Greek the word had already become a pejorative term for ‘despotic rule’ (e.g. Hdt. 3. 53; Ar. V. 417; and Th. 1. 13). Here the scholiast is approaching Antigone’s remark from a moralistic standpoint, assuring the reader that Sophocles is not praising ‘tyranny’; cf. sch. 244, which is concerned with appropriate behaviour for ‘kingly men’ (ἀνδράσι βασιλικοῖς).

ἔχει τι εἰρωνείας ὁ λόγος: for the significance of εἰρωνείας, see sch. 31b n.

...

508 σὺ τοῦτο μούνη: ‘σοὶ μόνη τοῦτο δοκεῖ δίκαιον εἶναι, ταφῆναι τὸν Πολυνείκη.’ L r(MR) Lp

1 σοὶ τοῦτο μόνῃ Lp: σὺ τοῦτο μόνῃ **r** (ut in versu) σὺ μόνῃ δοκεῖς τοῦτο δίκαιον εἶναι τὸ ταφῆναι κτλ. **r**

‘To you alone this seems to be just, that Polynices be buried.’

509 ὀρῶσι χροῦτοι: ‘γιγνώσκουσι καὶ οὔτοι, διὰ δὲ σὲ τὸ στόμα συστέλλουσι καὶ σιωπῶσιν.’ ἢ ‘στρέφουσι τοὺς διὰ τοῦ στόματος λόγους.’ L **r**(MR) Lp

1 σοὶ δ’ ὑπίλλουσι (ἰπ- L, ut in versu) στόμα LLp γινώσκουσι **r** διὰ σὲ δὲ **r** τὸ] τῆ M **1-2** καί² – fin. om. **r**

‘These men also recognise (sc. this), but because of you they close their mouths and are silent’; or ‘they twist the words (coming) through their mouths.’

510 (τῶνδε χωρὶς εἰ φρονεῖς): ἀντὶ ‘παρὰ τούτους φρονοῦσα.’ L **r**(MR)

1 lm. add. Lascaris: σὺ δ’ οὐκ ἐπαιδῆ **r**: deest in L ἀντὶ om. **r** παρὰ τούτους φρονοῦσα] σὺ δὲ οὐκ ἐπαιδῆ πλέον παρὰ τούτους (πλέον τούτοις R) φρονοῦσα **r**

Equivalent to ‘thinking contrary to these men.’

514 (τιμᾶς): ἀντὶ τοῦ ‘νέμεις.’ L

1 lm. add. Elmsley

Equivalent to ‘observe.’

517a (οὐ γὰρ τι δοῦλος ἀλλ’ ἀδελφός ὄλετο): ἀπὸ κοινοῦ τὸ ὄλετο. L

1 lm. addidi

ὄλετο is used *apo koinou*.

517b οὐ γὰρ τι δοῦλος ἀλλ’ ἀδελφός: ‘οὐ τοιοῦτός ἐστιν ὁ ἀπολόμενος ὥστε εἰς χάριν τοῦ Ἐτεοκλέους εἶσαι αὐτὸν ἄταφον· οὐ γὰρ τοσοῦτον αὐτοῦ ὑπερβέβηκεν· οὐ δεῖ οὖν σκοπεῖν εἴ τι ἐκείνῳ ἀποθύμιον ποιῶ ἀλλ’ εἰ κοινῆς τῆς φύσεως ἔλαχον.’ L **r**(MR) Lp

1 οὐ γάρ τι δοῦλος MLp ἀπολλόμενος **r** **2** αὐτοῦ] αὐτὸν **r** **3** ποιῶ] ποιῶν LLp: om. **r**: corr. Lascaris

‘The one who perished (i.e. Polynices) is not such as to leave him unburied for Eteocles’ gratification; for he (E.) did not surpass him (P.) to such an extent; and so it is not necessary to consider if I do anything unpleasant to that man (E.) but if they attained a common nature.’

519a (τοὺς νόμους τούτους): ‘τὸ θάπτειν.’ L

1 lm. add. Elmsley

‘Burial.’

519b (τοὺς νόμους τούτους): γράφεται ‘τοὺς νόμους ἴσους.’ L

1 lm. add. Lascaris γρ. L

τοὺς νόμους ἴσους (‘laws which are fair’) is written (elsewhere).

521a τίς οἶδεν εἰ κάτω ’στίν: γράφεται ‘κάτωθεν.’ ἀντὶ τοῦ ‘κάτω’ ὡς τὸ ‘Αἴας δ’ ἐγγύθεν ἦλθε’ ἀντὶ τοῦ ‘ἐγγύς.’ ὁ δὲ νοῦς· ‘τίς οἶδεν εἰ καθ’ Αἴδου ἀλλήλοις διαλλάσσοντες ἠγοῦνται εὐσεβῆ τάδε;’ L **r**(R) Lp

1 γρ. LLp: om. R Αἴας – ἦλθε] *Il.* 7. 219; 11. 485; 17. 128 δ’ om. LR **2** ἀλλάσσονται R **2-3** εὐσεβῆ τάδε] τάδε ἐναγῆ Lp εἶναι post τάδε add. R

κάτωθεν (‘from below’) is written (elsewhere); equivalent to κάτω (‘below’), just as in the phrase Αἴας δ’ ἐγγύθεν ἦλθε (‘and Ajax came from nearby’) ἐγγύθεν is equivalent to ἐγγύς (‘near’). The sense is: ‘Who knows if in Hades they, reconciling with each other, consider these things pious?’

...

ἀντὶ τοῦ ‘κάτω’ ὡς τὸ ‘Αἴας δ’ ἐγγύθεν ἦλθε’ ἀντὶ τοῦ ‘ἐγγύς’: cf. *l.* 1070 (τῶν κάτωθεν... θεῶν). The quotation is also deployed in sch. *Od.* 3. 36d1 for the same reasons as here (i.e. to demonstrate that the -θεν suffix must sometimes be omitted in order to arrive at the correct sense): ἐγγύθεν ἐλθών· ἀντὶ τοῦ ἐγγύς, ὡς ‘Αἴας δ’ ἐγγύθεν ἦλθεν’.

...

521b (κάτω ’στίν): γράφεται ‘κάτωθεν.’ L

1 lm. addidi γρ. L

κάτωθεν (‘(from) below’) is written (elsewhere).

523 οὔτοι συνέχθην ἀλλὰ συμφιλεῖν: ‘τὰς φιλίας,’ φησί, ‘κοινὰς ποιῶμαι ἀλλ’ οὐ τὰς ἔχθρας.’ ἐν δὲ τῷ ὑπομνήματι οὕτως: ‘εἰ καὶ ἐχθαίρουσιν ἀλλήλους οἱ ἀδελφοί, ἐγὼ οὐ τοιαύτη εἰμι τὴν φύσιν ὥστε σὺν ἐτέρῳ αὐτῶν ἐχθαίρειν τὸν ἕτερον ἀλλὰ συμφιλεῖν τοῖς φιλοῦσιν.’ L r(MR) Lp

1 ...συνέχθην... M: οὔτοι συνέχθην (-ην R) RLp ἔγχθρας Lp 2 ὑπομνήματι] υπ(ομνήματι) LLp: ποιητῆ r οὔτους M ἐγὼ] ἀλλ’ ἐγὼ Lp τοιαύτην Lp εἰμι] ἔχω Lp^{a.c.} φύσιν] φησὶ M 3 ἐχθαίρη R ἀδελφοῖς δὲ μᾶλλον post φιλοῦσιν add. r

‘Friendships,’ she says, ‘I hold in common but not enmities.’ In the commentary (it says) as follows: ‘Even if my brothers hate each other, I am not such in nature as to join one of them in hating the other, but to join them in their love for each other.’

...

ἐν δὲ τῷ ὑπομνήματι οὕτως: on such direct references to the compilation of material from commentaries, see sch. 45 n.

...

526 καὶ μὴν πρὸ πυλῶν: εἰκὸς μὲν τὴν Ἰσμήνην ὑπὲρ τῆς ἀδελφῆς ἀγωνιῶσαν στυγνάζειν, οὐδὲν δὲ ἦττον καὶ διότι ὑποπτεύθη. L r(MR)

1 ...μὴ... M: deest in L μὲν] καὶ r ἰσμήνην R ἐγωνιῶσαν M 2 διότι ὑποπτεύθη] δι’ ἧ ὑποπτεύθη παρὰ τοῦ κρέοντος r

It is reasonable that Ismene, distressed for her sister, has a gloomy look, but no less also because she was held under suspicion.

527 (φιλάδελφα): ‘φιλαδέλφως.’ L

1 lm. add. Lascaris

‘Out of love for her sister.’

...

φιλαδέλφως: adverbial accusatives are frequently glossed with the form of the regular adverb.

...

528 *νεφέλη δ' ὄφρῶν ὑπερ*: ἐὰν ἦ δοτική – τῆ νεφέλη – ἔσται ὁ λόγος: 'τῆ νεφέλη (τουτέστι τῆ στυγνότητι τῆ ὑπεράνω τῶν ὄφρῶν) τὸ αἵματόεν ῥέθος αἰσχύνει ἢ Ἴσμήνη, τέγγουσα εὐῶπα παρειάν·' ἐὰν δὲ κατ' ὀρθὴν ἦ – ἢ νεφέλη – ἔσται μεταξύ [ἢ] νεφέλη δ' ὄφρῶν ὑπερ, ἵνα τὸ ἐξῆς τοῖς πρώτοις συνάπτηται· 'καὶ μὴν πρὸ πυλῶν ἦδ' Ἴσμήνη, φιλάδελφα δάκρυα λειβομένη, αἵματόεν ῥέθος αἰσχύνει τέγγουσα εὐῶπα παρειάν, νεφέλη δ' ὄφρῶν ὑπερ.' L r(R) Lp

1 ἐὰν – νεφέλη¹ om. R τῆς νεφέλης R **2** ὑπερ ἄνω L τῶν add. Lp^{p.c.} εὐῶπαν R **3** κατ' ὀρθὴν ἦ] κατ' ὀρθὸν ἦ R: ἦ ὀρθὴ Lp ἔστι R ἢ del. Papag. **4** πρὸ τῶν πυλῶν R **5** τέγγουσα – fin. om. R

If it is dative – τῆ νεφέλη – the sense will be: 'With the cloud (that is, with the gloominess over her brow) Ismene marks her flushed face, wetting her fair cheeks'; but if it is in the nominative – ἢ νεφέλη – νεφέλη δ' ὄφρῶν ὑπερ will be in the middle, so that what follows can be connected with what comes first: 'See, before the gates Ismene here, shedding tears out of love for her sister, mars her flushed face, wetting her fair cheeks, and a cloud is over her brow.'

...

ἔσται μεταξύ [ἢ] νεφέλη δ' ὄφρῶν ὑπερ, ἵνα τὸ ἐξῆς τοῖς πρώτοις συνάπτηται: in both paraphrases the scholiast assumes that Ismene should be the subject of αἰσχύνει in l. 529; this preference is perhaps motivated by the fact that a main verb is lacking in ll. 526-7. Therefore, in order to overcome the supposed difficulty of having νεφέλη in the nominative (κατ' ὀρθὴν), the scholiast interprets νεφέλη δ' ὄφρῶν ὑπερ as a parenthetical remark (μεταξύ) for which a verb can be readily supplied. μεταξύ is here synonymous with the phrase διὰ μέσου, on which see sch. 31a n. For τὸ ἐξῆς in the sense of 'what follows' instead of its more frequent use of indicating 'the normal/grammatical sequence' of a complex sentence, see sch. 21n.

...

528-9 *αἵματόεν / ῥέθος*: 'τὸ ἐπὶ τῷ προσώπῳ ἐρύθημα.' ἀλληγορικῶς δὲ εἶπεν τὴν νεφέλην· ὡς γὰρ ἢ νεφέλη στυγνὴν καὶ ὀμιχλώδη τὴν ἡμέραν ποιεῖ, οὕτω καὶ ταύτην διάδηλόν φησι γίνεσθαι ταῖς ὄφρῶσι συμφοράζουσας καὶ τὸ πρόσωπον στυγνὸν καὶ κατηφέστερον πεποιηκυῖαν. L r(MR) Lp

1 αἰσχύνει add. LM: deest in R ἐπιπρόσωπον r τῆς νεφέλη Lp **2** στυγνὸν Lp ἡμέραν] ἐσπέραν r ταύτην φησι διάδηλόν Lp **3** συμφοράζουσας R: συμφρήζουσας M: συνοφρυάζουσας conl. Papag. καταφέστερον M

'The blush on her face.' He said 'cloud' allegorically; for just as the cloud makes the day gloomy and misty, so it is clear, he says, that she is expressing her grief with her brow and has made her face gloomy and rather downcast.

...
ἀλληγορικῶς δὲ εἶπεν τὴν νεφέλην: for more on ἀλληγορικῶς see sch. 114b n.
...

529 (*ρόθος*): ‘έρύθημα.’ L

1 lm. add. Lascaris

‘Blush.’

531a (*ὡς ἔχιδν*): ἡ γὰρ ἔχιδνα λάθρα καθεζομένη τῶν ἀνθρώπων ἐκτίνει τὸ αἷμα. L r(R) a(UY)

1 lm. add. Lascaris hoc cum sch. 531b coniunxit R (...ἀπολυθεῖσα. ἄλλως· ἡ γὰρ κτλ.) ἐκτίνει τὸ αἷμα τῶν ἀνθρώπων R

For the snake, lurking in secret, drains the blood of men.

531b *ύφειμένη*: ‘ύποχαλωμένη,’ ‘εαθεῖσα,’ ‘ἀπολυθεῖσα.’ L r(R) Lp

1 σὺ δ’ ἡ κατ’ οἴκου R ύπολυθεῖσα Lp

‘Relaxed,’ ‘let alone,’ ‘let loose.’

535 (*ἢ ’ξομῆ τὸ μὴ εἰδέναι*): ‘ἢ ἀπαρνηῖ εἰδέναι ἐνώμοτος;’ L

1 lm. add. Papag. εἶναι L: corr. Papag.

‘Or do you deny on oath that you know?’

536a *δέδρακα τοῦργον*: ὄρα πῶς ἐαυτὴν πρόδηλον ὡς συκοφαντοῦσαν ποιεῖ· ὁμολογεῖ γὰρ πεπραχέναι ταύτης συντιθεμένης, ὅπερ ἀδύνατον. L r(R) Lp

1 εἶπερ ἢδ’ ὁμορροθεῖ L: εἶπερ ἢδ’ ὁμόρροθος Lp 2 συνεκτιθεμένης R

See how she makes herself manifest as bringing a false charge (i.e. against herself); for she confesses that she acted with her (i.e. Antigone’s) assent, which is impossible.

...

ὄρα πῶς ἐαυτὴν πρόδηλον ὡς συκοφαντοῦσαν ποιεῖ· ὁμολογεῖ γὰρ πεπραχέναι ταύτης συντιθεμένης, ὅπερ ἀδύνατον: the scholiast remarks on how the addition of εἴπερ ἢδ' ὁμορροθεῖ seems immediately to negate Ismene's 'confession' – δέδρακα τοῦργον. The inclusion of ὅπερ ἀδύνατον after ταύτης συντιθεμένης possibly hints at Antigone's earlier refusal to act alongside Ismene in ll. 69-70 (οὔτ' ἄν, εἰ θέλοις ἔτι | πράσσειν, ἐμοῦ γ' ἂν ἠδέως δρώης μέτα), an action which is characterised as δαιμόνιον in sch. 69-70. The sense here is that Ismene knows full well that her claim of being an accomplice will be invalidated, and makes no effort (πρόδηλον) to pretend otherwise.

...

536b (ὁμορροθεῖ): 'ὁμοφωνεῖ.' L

1 lm. add. Lascaris

'Agrees.'

538 *ἀλλ' οὐκ ἐάσει τοῦτό γ' ἡ δίκη:* ἡ μὲν μὴ δράσασα ὁμολογεῖ πεπραχέναι καὶ κεκοινωνηκέναι διὰ τὸν πόθον τῆς ἀδελφῆς, ἡ δὲ σπουδάζει ζῶσαν αὐτὴν διαφυλάξαι. L r(MR) Lp

1 ...ὁ ἡ δίκη M: ἀλλ' οὐκ ἐάσει τοῦτο R: ἀλλ' οὐκ ἐάσει Lp τοῦτο post πεπραχέναι add. Lp

The one who took no action, out of love for her sister, confesses that she acted and took part, whereas the other is eager to keep her alive.

540 *ἀλλ' ἐν κακοῖς τοῖς σοῖσιν:* καὶ διὰ τούτων μὴ δεδρακέναι ὁμολογεῖ. L Lp

1 ἀλλ' ἐν κακοῖς Lp τοῦτο Lp πεπραχέναι Lp

And through this she concedes that she did not act.

541 (ζύμπλον): 'κοινωνόν.' L

1 lm. add. Lascaris

'Partner.'

542 ὧν τούργων Αἰδης χοί κάτω: ἀντὶ τοῦ ‘ὕφ’ ὧν τὸ ἔργον πέπρακται αἰτιῶν.’ L r(MR)

1 ὧν τούργων ἄδης R: deest in L πέπραχθαι R^{a.c.}

Equivalent to ‘for what causes the deed was done.’

545 (ἀγνίσαι): ἀντὶ τοῦ ‘τιμῆσαι.’ L

1 lm. add. Brunck

Equivalent to ‘to honour.’

549 Κρέοντ’ ἐρώτα· τοῦδε γὰρ σὺ κηδεμών: ἢ ‘τοῦ βίου, ἐπεὶ φιλοζωοῦσα οὐ συνέπραξας’ ἢ ‘τοῦ Κρέοντος, ἐπεὶ μὴ παρέβης αὐτοῦ τὰ ψηφίσματα.’ L r(MR) Lp

1 ...ἐρώτα... M: κρέοντ’ ἐρώτα R: τοῦδε γὰρ σὺ κηδεμών LLp οὐ συνέπραξεν Lp: οὐκ ἔπραξας R: οὐκ ἔπραξεν M **2** παράβης M^{a.c.}

Either ‘(scil. you are a champion) of your life, since out of love for your life you did not act with me,’ or ‘of Creon, since you did not transgress his decrees.’

550 (ὠφελουμένη): ἀντὶ τοῦ ‘ὠφελουσα.’ L

1 lm. add. Lascaris

Equivalent to ‘helping.’

551 εἰ γέλωτ’ ἐν σοὶ γελῶ: ‘εἰ γελῶ,’ φησίν, ‘ἐπὶ σοὶ ἀλγοῦσα γελῶ,’ οἷον ‘καταγελῶ σου ὅτι οὐκ ἠθέλησάς μοι συμπονησαί.’ L r(MR) Lp

1 ...ἐπὶ σοὶ... Lp: ἀλγοῦσα μὲν δῆτ’ εἰ γέλωτ’ M: ἀλγοῦσα μὲν δῆτ’ εἰ R ἐν σοὶ r

‘If I laugh,’ she says, ‘at you, I laugh in pain,’ that is, ‘I mock you because you did not want to toil with me.’

552 (τί δῆτ’ ἂν ἀλλὰ νῦν σ’ ἔτ’ ὠφελοῖμ’ ἐγώ;): ἀντὶ τοῦ ‘ποίαν μηχανὴν εὔροισι;’ L

1 lm. addidi

Equivalent to ‘What contrivance could I devise?’

556 *ἀλλ’ οὐκ ἐπ’ ἀρρήτοις*: ἀντι τοῦ ‘προεῖπόν σοι τὰς ἐσομένας τιμωρίας ἐν τῇ παραβάσει· ἀλλ’ οὐπω παρὰ γνώμην μου ταῦτα πέπραχας ἀλλὰ κάμου συνειδυίας τὰ πραττόμενα.’ L r(R) Lp

1 *ἀλλ’ οὐκ ἐπαρρήτοις* R (ἐπ’ in versu): *ἀλλ’ οὐκ ἐπαρρήτοις γε* Lp ἐσομένας] ἀσκούσας R

Equivalent to ‘I told you beforehand the punishments that would ensue regarding your transgression; but you have committed these acts not at all against my judgement but with me also sharing the knowledge of what was being done.’

557 *καλῶς σὺ μέντοι τοῖς δ’ ἐγὼ δόκουν φρονεῖν*: ‘σεαυτῇ καλῶς ἐδόκει φρονεῖν μὴ συμπράττουσά μοι, ἐγὼ δὲ τούτοις ἢ τοῖς ἀνδράσιν ἢ τοῖς ἐμοῖς δόγμασιν.’ τινὲς δὲ τῷ νόμῳ καὶ τῷ δικαίῳ. L r(MR) a^{abbr.}(UY) Lp

1 *καλῶς σὺ μέντοι* Lp: *καλῶς σὺ μὲν* R: *καλῶς σὺ μὲν τοίου* M σεαυτήν r 2 τινὲς εἰς δὲ M

‘You seemed to yourself to think well by not acting with me, but I seemed to these (to think well), either to the men or to my own judgements.’ Some (think she refers to) custom and justice.

καλῶς σὺ μὲν τοῖς: ‘σὺ μὲν τοῖς σοῖς δόγμασιν ἐφρόνεις, ἐγὼ δὲ τοῖς ἐμαυτῆς.’ a(UY)

1 ...σοὶ... Y

...

τινὲς δέ: a very common formula found in scholia to signify an alternative viewpoint. It also enables scholiasts to introduce another source of information, albeit imprecisely (cf. Dickey 2007, 111-2). Other formulae which are synonymous with *τινὲς δέ* include *οἱ δέ* (e.g. sch. 128: *οἱ δέ φασι λείπειν τὴν μετά*) and *ἐνιοὶ δέ* (e.g. sch. *El.* 62: *εἰς τοῦτον οὖν ἔοικεν ἀποτείνεσθαι ὁ Σοφοκλῆς. ἐνιοὶ δὲ οἴονται, ἀπιθάνως, εἰς Ὀδυσσεά ἀποτείνεσθαι*).

...

558 *καὶ μὴν ἴση νῶν ἐστὶν ἡ ἕξαμαρτία*: ὅτι ‘σὺ μὲν ἔπραξας, ἐγὼ δὲ συνήδεις.’ L r(R)

1 lm. deest in L συνέπραξας R

That ‘you acted, but I was complicit.’

559-60 ἡ δ’ ἐμὴ ψυχὴ πάλαι / τέθνηκεν: οἷον ‘προηκάμην τὸ ζῆν βοηθῆσαι βουλομένη τῷ ἀδελφῷ.’ L r(MR) Lp

1 θάρσει σὺ μὲν ζῆς ἡ δ’ ἐμὴ ψυχὴ πάλαι | τέθνηκεν M: ἡ δ’ ἐμὴ ψυχὴ πάλαι Lp: θάρσει σὺ μὲν ζῆς R τὸ] τοῦ LLp βουλομένη βοηθῆσαι r

That is, ‘I have given up living in my desire to help my brother.’

561 τὴν μὲν ἀρτίως / ἄνουν πεφάνθαι: τὴν Ἰσμήνην ὅτι, <εἰ καὶ> μὴ συνειργάσατο, ρίπτει ἑαυτὴν εἰς κίνδυνον. L r(MR)

1 τὸν παῖδε φημὶ τώδε τὴν μὲν ἀρτίως M: τὸν παῖδε φημὶ τώδε R ἰσμήνην r εἰ καὶ add. Papag.
2 κύνδυνον M

(He refers to) Ismene because, though she was not an accomplice, she casts herself into danger.

563 οὐ γὰρ ποτ’, ὦ ’ναξ: τοῦτό φησιν ὑπεραπολογουμένη τῆς Ἀντιγόνης, ὅτι ‘εἰ καὶ κακῶς ποιεῖ, μεταβληθήσεται· οὐ μένει γὰρ οὐδὲ ὁ ἐξ ἀρχῆς κακὸς νοῦς τοῖς κακῶς φρονήσασιν.’ πρὸς ὃ φησι Κρέων, ‘σοὶ γοῦν μένει κακὸς ὁ νοῦς, ὅποτε εἴλου τῶν κακῶν εἶναι κοινωνός.’ L r(MR) a^{abbr.}(UY) Lp

1 καὶ om. r **2** οὐ μένει – Κρέων] οὐ γὰρ μένει καὶ ἐξῆς πρὸς ταῦτα ὁ Κρέων a φρονοῦσι Lp
3 ὁ Κρέων Lp σὺ γοῦν μενεῖ κακῶς r εἴλου post μένει scriptum in Lp^{a.c.} εἶναι om. r

She says this in defence of Antigone, that ‘Even if she does wrong, she will change; for not even a mind wicked from the outset remains with those who have thought wickedly’; in response Creon says, ‘With you at least remains a mind that is wicked, when you chose to partake in wickedness.’

567 οὐ γὰρ ἔστ’ ἔτι: ἀντὶ τοῦ ‘μὴ φρόνει ὅτι ἐν τοῖς ζῶσιν ἐστίν.’ L r(MR)

1 Im. deest in L

Equivalent to ‘Do not think that she is among the living.’

...

ἀντὶ τοῦ ‘μὴ φρόνει ὅτι ἐν τοῖς ζῶσιν ἐστίν’: the wording here is reminiscent of the paraphrases provided in sch. 31a (ἔτι γὰρ καὶ ἑμαυτὴν ἐν τοῖς ζῶσι καταριθμῶ) and sch. 32a (εἴπερ

δεῖ κάμὲ συγκαταριθμεῖσθαι ἐν τοῖς ζῶσιν); for these paraphrases the scholiast was assuming knowledge of Il. 559-60 (on which see above).

...

568 (*νυμφεῖα*): ἀντὶ τοῦ ‘τὴν νύμφην.’ L

1 lm. add. Lascaris

Equivalent to ‘the bride.’

569 (*ἀρώσιμοι*): ‘παιδοποιήσιμοι,’ ‘εὐγεώργητοι.’ L

1 lm. add. Lascaris

‘Fit for rearing children,’ ‘easy to cultivate.’

570 (*ἡρμοσμένα*): τὰ τοῦ γάμου φησίν. L

1 lm. add. Elmsley

She speaks of matters concerning marriage.

571 (*γυναῖκας νιάσι στυγῶ*): λείπει τὸ συνάπτεσθαι. L

1 lm. add. Lascaris

συνάπτεσθαι (‘to be joined with’) is lacking.

573 *καὶ σὺ καὶ τὸ σὸν λέχος*: τὸ σὸν ‘τὸ ὑπὸ σοῦ ὀνομαζόμενον,’ οἷον ‘τὸ ὄνομα τῆς νύμφης ὃ σὺ προβάλλῃ.’ L r(MR)

1 ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος r τῆς νύμφης] vd. sch. 568 1-2 ἢ σὺ προβάλλῃ M

τὸ σὸν (means) ‘which is mentioned by you,’ that is, ‘the word “bride” which you put forward.’

577 καὶ σοί γε κάμοι μὴ τριβάς: ‘οὐ μόνον ταύτη ὄρισται τὸ ἀποθανεῖν ἀλλὰ καὶ σοί· μηκέτι οὖν μοι τριβάς ἐμβάλλετε·’ ἢ ‘καὶ ἐμοὶ καὶ σοὶ δέδοκται μηκέτι διατρίβειν ἐν τοῖς λόγοις.’ L r(MR) Lp

1 καὶ σοί γε κάμοι LR **2** ἐμβάλλεται r: βάλλετε Lp μηκέτι ante ἢ scriptum in M^{a.c.}

‘Not only for this woman (i.e. Antigone) has death been determined but also for you; and so no longer impose delays upon me’; or ‘Both to me and to you it has seemed good to no longer waste time in conversing.’

578-9 ἐκ δὲ τοῦδε χρῆ | γυναικας εἶναι τάσδε μηδ’ ἀνειμένας: ὁ δὲ περιττεύει· λέγει γὰρ ὅτι ‘χρῆ λοιπὸν μὴ ἀνειμένας εἶναι ταύτας τὰς γυναικας ἀλλὰ φρουρεῖσθαι· φεύγειν γὰρ εἰώθασι καὶ οἱ τολμηροὶ πλησιάζοντα ὀρῶντες τὸν θάνατον.’ L r(MR) Lp

1 ἐκ δὲ τοῦδε χρῆ | γυναικας R: ἐκ δὲ τᾶσδε χρῆ LLp (ut in versu) λέγει γὰρ] ὁ δὲ λέγει r ὅτι om. Lp **2** φουρεῖσθαι r φεύγειν – fin.] om. M: separatim scriptum in R (φεύγουσι γὰρ τοι χοί: αὐτεξουσίως φεύγειν εἰώθασι κτλ.)

δέ is superfluous; for he says that ‘It is necessary hereafter that these women not be on the loose but imprisoned; for even the bold are accustomed to flee when they see death approaching.’

579 (ἀνειμένας): ‘αὐτεξουσίους.’ L

1 lm. add. Elmsley

‘In one’s own power.’

Scholia Recentiora with Translation

2 (ὄ τι): ‘τί;’ **Z Zc**

1 lm. addidi

‘What?’

3a (νῶν): ‘ἡμῖν.’ **T Ta Z Zc**

1 lm. addidi

‘For us.’

3b (νῶιν): συνίησις. **T**

1 lm. addidi

(An instance of) synizesis.

4a (οὐτ’ ἄτης, ἄτερ): πάντα τὰ οὐτε τὴν αὐτὴν ἔχει δύναμιν τῶ οὐδέν. εἰ δὲ τοῦθ’ οὕτως ἔχει, πῶς ἐροῦμεν τὸ ἄτης ἄτερ; εἰ γὰρ τὸ ἄτερ πρὸς τὸ ἄτης συνάγομεν, ἐναντίον ἔσται οὗ βουλόμεθα· τὸ γὰρ ἄτης ἄτερ καλὸν ἐστὶ. φαμὲν οὖν ὅτι πρὸς μὲν τὸ ἄτης ὑποστικτέον· μόνον δὲ τὸ ἄτερ λέγε, οὕτως· ‘οὐδὲν οὐτε ἀλγεινόν, οὐτε ἄτης καὶ βλάβης (ἥτοι βλαβερόν), ἄτερ (ἤγουν χωρὶς καὶ ἰδία καὶ μοναδικὸν κακόν)’ ἢ τὸ ἄτερ πρὸς τὸ οὐδὲν ἔχει τὴν δύναμιν, οὕτως· ‘οὐδὲν χωρὶς καὶ ἰδία ἐστίν, οὐτε ἀλγεινόν, οὐτε βλάβης,’ καὶ τὰ ἐξῆς. **T Ta Z Zc**

1 lm. add. Brunck **2** ἄτερ¹] ἄτην Ta ἄτερ²] ἄτηρ T^{a.c.}

Every οὐτε has the same force as ‘nothing.’ But if this is so, how shall we say ἄτης ἄτερ? For if we take ἄτερ with ἄτης, it will be contrary to what we want. For ἄτης ἄτερ is good. Therefore we say that a comma should be placed after ἄτης; and express ἄτερ on its own, as follows: ‘Nothing painful or of ruin and harm (that is, harmful), without (that is, separate and apart and a misfortune by itself)’; or ἄτερ has its force in regard to οὐδέν, as follows: ‘Nothing is separate and apart (which is) either painful or of harm,’ and so on.

4b (ἄτης): ἤγουν ‘βλαβερόν.’ **T Z Zc**

1 lm. addidi βλάβης Zc

That is, ‘harmful.’

4c (ἄτερ): ‘χωρίς καὶ ἰδίᾳ καὶ μοναδικὸν κακόν.’ **T Ta Z Zc**

1 lm. addidi χωρίς ceteris omissis Ta ἰδίᾳ ceteris omissis Zc καὶ² – fin. om. Z

‘Separate and apart and a misfortune by itself.’

6 (τῶν σῶν): μὴ λαβῆς εἰς τὸ τῶν σῶν ἔξωθεν τὸ ἐπί, ἀλλ’ ὥσπερ φαμέν, ‘κακοῦ ἀνδρὸς τὸ κατηγορεῖν ἐπίσταμαι,’ οὕτω καὶ τοῦτο. **T Ta Z Zc**

1 lm. addidi

Do not supply ἐπί with τῶν σῶν, but just as we say, ‘I know that to make accusations (is the habit) of a bad man,’ such is also the case here.

7 (αὖ): ‘πάλιν.’ **T Ta Z Zc**

1 lm. addidi

‘Again’

8 (τὸν στρατηγόν): ‘τὸν Κρέοντα.’ **T Ta Z Zc**

1 lm. addidi

‘Creon.’

10 (τοὺς φίλους): ‘τοὺς σοὺς.’ **T Ta Z**

1 lm. add. Dind.

‘Of yours.’

11a *Ἀντιγόνη φίλων*: μὴ λάβῃς εἰς τὸ φίλων ἕξωθεν ὑπέρ, ἀλλὰ πρὸς τὸ μῦθος ἐστὶν ἡ τοιαύτη γενική. **T Ta Tf Z Zc**

1 lm. ex Tf

Do not supply ὑπέρ with φίλων, but such a genitive is used with μῦθος.

11b (*Ἀντιγόνη*): ‘ὦ.’ **T**

1 lm. addidi

‘O’ (should be understood).

11c (*φίλων*): ‘περί.’ **Zc**

1 lm. addidi

‘About’ (should be understood).

14 (*διπλῆ*): ‘τῆ αὐτῶν.’ **T Ta Z**

1 lm. addidi

‘Their own.’

15a *ἐπεὶ δὲ φροῦδος*: μὴ εἴπῃς τὸ ἐπεὶ ἀντὶ τοῦ ἀφ’ οὔ, ἀλλ’ ὄν τρόπον λέγομεν, ‘ἐπεὶ συνέβη ἐκεῖνο, γέγονε τόδε,’ οὕτω καὶ τοῦτο· ‘ἐπεὶ δ’ ἐν νυκτὶ τῆ νῦν ὁ στρατὸς τῶν Ἀργείων ἐστὶ φροῦδος (ἦτοι ἐντεῦθεν ἀπῆρεν ἐπ’ οἴκου), οὐδὲν οἶδ’ ὑπέρτερον καὶ ἐπέκεινα τούτου.’ εἶθ’ ὥσπερ ἐφερμηνεύουσα τὸ ὑπέρτερον φησίν, ‘οὔτ’ εὐτυχοῦσα μάλλον οὔτ’ ἀτωμένη,’ τουτέστιν ‘οὔτ’ εἰ εὐτυχῶ μᾶλλον οὔτ’ εἰ ἀτυχῶ, ἐπίσταμαι.’ **T Ta Tf Z Zc**

1 lm. ex Tf εἴποις Zc 2 τόδε] τοῦτο Tf ἐν τῆ νυκτὶ ZZc 3 ἐπ’] ἀπ’ Tf 4 οὔτ’ – ἀτωμένη]
l. 17 οὔτ’ εἰ] οὔτε ὡς Ta 5 οὔτ’] εἶτε Z δυστυχῶ ZZc

Do not take ἐπεὶ to mean ‘from the time when,’ but just as we say, ‘When one thing had taken place, another thing happened,’ such is also the case here: ‘When during the present night the army of the Argives is gone (that is, departed from here homeward), I know nothing further, that is,

besides this.’ Then, as if explaining *ὑπέρτερον*, she says οὐτ’ εὐτυχοῦσα μάλλον οὐτ’ ἀτωμένη, that is, ‘I know neither if I fare better nor if I fare worse.’

15b (*φροῦδός*): ‘ἀφανῆς ἐκ τῶν ἐνταῦθα.’ **T Ta Z Zc**

1 lm. addidi ἐκ τῶν ἐνταῦθα om. Ta

‘Vanished from here.’

16 (*ὑπέρτερον*): ἦγουν ‘ἐπέκεινα τούτου.’ **T Z Zc**

1 lm. addidi

That is, ‘besides this.’

17 (*ἀτωμένη*): ‘δυστυχοῦσα.’ **T Ta**

1 lm. addidi

‘Faring badly.’

18 (*ἦδειν καλῶς*): ‘ὅτι οὐκ οἶδας.’ **T Ta Z**

1 lm. addidi

‘That you do not know’ (should be understood).

19a (*ἐξέπεμπον*): ‘μετεκαλεσάμην.’ **T Ta Z Zc**

1 lm. addidi

‘I summoned.’

19b (*ὥς*): ‘ἵνα.’ **T Ta Z**

1 lm. addidi

‘In order that.’

19c (μόνη): ‘καὶ οὐδεὶς ἄλλος τῶν ἐντός.’ **T Z**

1 lm. addidi

‘And no one else of those within’ (should be understood).

20a (τί δ’ ἔστι;): ‘τοῦθ’ ὃ λέγεις.’ **T Ta Z Zc**

1 lm. addidi

‘This of which you speak’ (should be understood).

20b *καλχαίνουσ’ ἔπος*: τὸ καλχαίνω ἐκ μεταφορᾶς τοῦ κόχλου τοῦ τὴν πορφύραν ἐντὸς κρύπτοντος εἴρηται· κάλχη γὰρ ὁ κόχλος· εἰκότως δ’ ἐτέθη ἡ λέξις· ὥσπερ γὰρ ἡ πορφύρα ἐντὸς οὔσα τοῦ κόχλου ἐν ἀφανεῖ ἐστίν (ἢ καὶ ὅτι πρὸς τὸ σκοτεινὸν καὶ μελάντερον χρωματίζεται), οὕτω καὶ ὃν αὐτὴ ἔμελλεν εἰπεῖν λόγον μήπω ἐκφανθεὶς ἄγνωστος καὶ σκοτεινὸς ἦν. **T Ta Tf Z Zc**

1 lm. ex Tf κόχλου Zc 2 γὰρ¹] δὲ Ta κόχλος] κόχλος Zc εἰκότος Z 3 ὅτι add. Z^{p.c.} 4 αὐτὸς Tf μήπως Tf ἄγνωστος Z

καλχαίνω has been used as a metaphor based on the shell-fish, which conceals purple dye inside itself; for κάλχη is the shell-fish. The word was used suitably: for just as purple dye, being inside the shell-fish, is unseen (or also because it has a dark, black colour), so also the matter of which she was about to speak was yet to be revealed and was unknown and in the dark.

20c (*καλχαίνουσ’*): ‘κρύπτουσα.’ **T Ta Z Zc**

1 lm. add. Dind.

‘Concealing.’

21a *οὐ γὰρ τάφου*: τὸ τάφου οὐ πρὸς τὸ προτίσας, ἀλλὰ πρὸς τὸ ἀτιμάσας ἐστίν, οὕτως· ‘οὐ γὰρ ὁ Κρέων τῷ κασιγνήτῳ, καὶ τοὺς ἀδελφοὺς ἡμῶν, τὸν μὲν (ἦτοι τὸν Ἐτεοκλῆν) προτίσας καὶ

προτιμήσας τοῦ Πολυνεΐκου ἔχει (ἦτοι θάψας), τὸν δέ (ἦγουν τὸν Πολυνεΐκην) ἀτιμάσας τάφου (τουτέστιν, ἄτιμον καὶ ἀνάξιον ταφῆς κρίνας);’ **T Ta Tf Z Zc**

1 lm. ex Tf **1-2** ὁ γὰρ Κρέων Tf **2** τὸν¹] τῶν Ta Ἐτεοκλέα Tf προτίσας καὶ om. Ta **4** ἀνάξιον καὶ ἄτιμον Tf

τάφου is not used with προτίσας but with ἀτιμάσας, as follows: ‘For of the (dual) siblings, that is, our (plural) brothers, has not Creon deemed the one (that is, Eteocles) more worthy and honoured him above Polynices (that is, has he not buried him), and has he not deprived the other (that is, Polynices) of burial (that is, has he not judged him undeserving and unworthy of burial)?’

21b (οὐ γάρ): ‘ναὶ καλχαίνω.’ **T Ta Z Zc**

1 lm. addidi χαλχαίνω Ta

‘Yes, I am concealing (something)’ (should be understood).

21c (νῶν): ‘ἡμῖν.’ **T Z Zc**

1 lm. addidi

‘For us.’

21d (νῶν): συνίησις. **T**

1 lm. addidi

(An instance of) synizesis.

22a (τὸν μέν): ‘τὸν Ἐτεοκλήν.’ **T Z Zc**

1 lm. addidi

‘Eteocles.’

22b (προτίσας): ‘προτιμήσας.’ **T Z Zc**

1 Im. addidi

‘Having preferred in honour.’

22c (τὸν δ’): ‘τὸν Πολυνείκην.’ **T Ta Z Zc**

1 Im. addidi

‘Polynices.’

23 (δίκη): ‘κρίσει.’ **T Zc**

1 Im. addidi

‘Judgement.’

23-4 *σὺν δίκη | χρησθείς*: οἱ λέγοντες χρησθείς ἀντὶ τοῦ χρησάμενος, καὶ διὰ τοῦτο τὸ σὺν ἀργὸν λαμβάνοντες, ληροῦσι. τὸ δ’ ἐστὶ τοιοῦτον· Ἐτεοκλῆς, ὅτε πρὸς πόλεμον ἐξῆι, παρήγγειλε Κρέοντι αὐτὸν μὲν θάπτειν, Πολυνείκην δὲ οὐ, εἰ τελευτῇ σφᾶς κατασχίσει. ἔστιν οὖν τὸ χρησθείς ἀντὶ τοῦ παραγγελθείς. καὶ μὴ εἴπῃς ὅτι τὸ χρησθείς ἀντὶ τοῦ χρησμὸν δεξάμενος λέγεται. ὥσπερ γὰρ ἐστὶ τὸ ἐθέσπισεν οὐ μόνον ἐπὶ θεοῦ, ἀλλὰ καὶ ἐπὶ βασιλέως, οὕτω καὶ τοῦτο. βασιλεὺς γὰρ ἦν ὁ παραγγείλας. σύντασσε δὲ οὕτω· ‘τὸν Ἐτεοκλέα μὲν ἔθαψε κατὰ τῆς χθονὸς σὺν δίκη δικαία (ὡς λέγουσιν, οἱ τὰ κείνου φρονοῦντες δηλονότι), χρησθείς καὶ παραγγελθείς καὶ ὀρισθείς παρ’ αὐτοῦ.’ σὺν δίκη δὲ δικαία, ἐπειδὴ τὸν ὑπὲρ τῆς πατρίδος τετελευτηκότα καὶ ταφῆς ἠξιώσθαι δίκαιον. **T Ta Tf Z Zc**

1 Im. ex Tf ἀργὸν add. Zc^{p.c.} 2 ληροῦσι] ἀμαθείς TTaTf (hoc videtur scriptum esse quoniam moderatius est quam ληροῦσι; vd. Mastronarde 2017, 81 n. 54) τοιοῦτο Tf ἐξείη ZZc 3 ἐαυτὸν ZZc τελευτῆς Zc 4 εἴποις TaZc 6 χρησθείς οὖν ἀντὶ τοῦ παραγγελθείς post παραγγείλας add. TTaZZc σύντασσε δὲ οὕτω add. Tf^{p.c.} 6-7 δικαία ὡς] δικαίως Zc 7 ὡς om. Z παραλθείς Zc 8 σὺν – fin. om. TTaZZc

Those who claim *χρησθείς* is equivalent to *χρησάμενος* (‘having used’), and therefore treat *σὺν* as redundant, are foolish. The (context) is as follows: Eteocles, when he was leaving for war, ordered Creon to bury him, but not Polynices, if death seized them. Therefore, *χρησθείς* is equivalent to ‘having been ordered.’ And do not say that *χρησθείς* is expressed as an equivalent to ‘having received an oracle.’ For just as *ἐθέσπισε* (‘he decreed’) is used not only in regard to a god but also a king, such is also the case here. For a king was the one who gave the order. Construe (scil. *χρησθείς*) as follows: ‘He buried Eteocles beneath the earth with just justice (as is said, evidently,

by those on his side), having been directed and ordered and commanded by him.’ σὺν δίκη δικαία (is said) since it is just to deem the one who has died for his homeland worthy also of burial.

24a (*χρησθείς*): ‘ὀρισθεὶς παρ’ αὐτοῦ.’ **T Z Zc**

1 lm. addidi

‘Commanded by him.’

24b (*δικαία*): δίκαιον γὰρ σφίσι δοκεῖ τὸν ὑπὲρ τῆς πατρίδος τετελευτηκότα καὶ ταφῆς ἡξιῶσθαι.
T Z

1 lm. addidi ἡξιῶσθαι Z

For it seems to them just to deem one who has died for his homeland worthy also of burial.

25 (*τοῖς ἔνερθεν ἔντιμον νεκροῖς*): ἄτιμος γὰρ αὐτοῖς ὁ μὴ ταφείς. **T Ta Z Zc**

1 lm. addidi

For the one who was not buried is held in dishonour by them.

27 (*ἐκκεκηρῦχθαι*): ‘παρ’ αὐτοῦ.’ **T Ta Z**

1 lm. addidi

‘By him’ (should be understood).

28 (*καλύψαι*): ‘κρύψαι.’ **T Ta Z Zc**

1 lm. addidi

‘To conceal.’

30a (*θησαυρόν*): ‘ἐσθίαμα.’ **T Ta Z Zc**

1 lm. addidi

‘Nourishment.’

30b *πρὸς χάριν βορᾶς*: ἤγουν ‘τίς αὐτοῖς βορὰν χαρίζεται.’ ἢ τὸ πρὸς χάριν ἀντὶ τοῦ ‘πρὸς ἡδονήν.’ **T Tf Z Zc**

1 lm. ex Tf ἤγουν ἐάν τις...χαρίζεται Tf

That is, ‘someone will give food to them’; or πρὸς χάριν is equivalent to ‘with a view to the pleasure.’

31 (*ἀγαθόν*): κατ’ εἰρωνίαν. **T Ta Z Zc**

1 lm. addidi

Used ironically.

32a (*λέγω γὰρ κάμῃ*): ‘οὐ γὰρ πείσομαι.’ **T Ta Z Zc**

1 lm. addidi

‘For I shall not obey.’

32b (*κηρύξαντ’ ἔχειν*): εἰκότως εἶπε τὸ ἔχειν καὶ οὐκ εἶναι, ἐπειδὴ ἅπαξ κηρύξας εἶχε τοῦτο κεκηρυγμένον. **T Tf Z Zc**

1 lm. add. Brunck: *πρᾶγμα ἔχειν* Tf τοῦτο om. Tf

Reasonably he said ἔχειν and not εἶναι, since, once having proclaimed this, he had it (as something) proclaimed once and for all.

33a (*δεῦρο*): ἤγουν ‘ἐν ἡμῖν.’ **T Ta Z Zc**

1 lm. addidi ἤγουν om. Ta

That is, ‘in our presence.’

33b (*νεισθαι*): ‘ἔλθεῖν.’ **T Ta Z Zc**

1 lm. addidi

‘To come.’

34a (*σαφῆ*): ‘πᾶσι δῆλα.’ **T Z Zc**

1 lm. addidi

‘Clear to all.’

34b (*τὸ πρᾶγμα*): ‘τὸ περὶ τῆς ταφῆς.’ **T Ta Z Zc**

1 lm. addidi

‘The (matter) of the burial.’

34c (*ἔχειν*): ‘ἄγειν.’ **T**

1 lm. addidi

ἄγειν (‘to treat’) (is another reading).

35a (*παρ’ οὐδέν*): ‘εἰς μέτριον.’ **T Ta Z Zc**

1 lm. addidi

‘To a moderate degree.’

35b (*τούτων*): ‘ὃν ἀπηγόρευσε.’ **T Ta Z Zc**

1 lm. addidi

‘Of what he has forbidden.’

36 *φόνον προκειῖσθαι*: τὸ προκειῖσθαι οὕτω λέγε, ἢ ‘προκειῖσθαι αὐτὸν φόνον δημόλευστον,’ ἢ ‘προκειῖσθαι αὐτῷ φόνον δημόλευστον.’ **T Ta Tf Z Zc**

1 Im. ex Tf τὸ προκειῖσθαι om. Tf

Explain προκειῖσθαι as follows, either ‘that he lie exposed (in) a death by public stoning’ or ‘that death by stoning be prescribed for him.’

37 (*τάχα*): ‘ἴσως.’ ‘ταχέως.’ **T Ta Z Zc**

1 Im. addidi

‘Perhaps’; ‘quickly.’

39a (*ταλαῖφρον*): ‘θρασεῖα’ ἢ ‘ματαιόφρον.’ **T Ta Z Zc**

1 Im. addidi

‘Rash’ or ‘foolish-minded.’

39b *εἰ τάδ’ ἐν τούτοις*: ‘ἐὰν δὲ τάδ’ ἐν τούτοις ἐστίν (ἦγουν ἐὰν οὕτως ὠρίσθη παρὰ τοῦ Κρέοντος), τί προσθείμην ἐγὼ πλέον λύουσα ἂν τὸν ὀρισμὸν καὶ θάπτουσα τὸν Πολυνείκην;’ ἔστι δὲ τὸ λύουσα καὶ τὸ θάπτουσα διασάφησις τοῦ τί προσθείμην πλέον. καὶ γὰρ τὸ μὴ τοῖς κεκελευσμένοις ὑπέικειν, ἀλλὰ παρὰ ταῦτά τι διαπράττεσθαι, ὥσπερ τις προσθήκη ἐστίν. ἰστέον δὲ ὅτι ὁ ἢ σύνδεσμος ποῦ μὲν διαζευκτικός ἐστι, ποῦ δὲ σημασίαν τοῦ καὶ ἔχει, ὥσπερ καὶ ἐνταῦθα. ὁ δὲ λέγει τοιοῦτόν ἐστιν, ὅτι ‘οὐκ ἂν δυναίμην ὑπὲρ τὰ διατεταγμένα ποιεῖν· τοῦτο δ’ ἂν ἦν, εἰ ταῦτα λύουσα τὸν Πολυνείκην ἔθαπα, ὅπερ ἐμοὶ καθάπαξ ἀδύνατον.’ **T Ta Tf Z Zc**

1 Im. ex Tf ἦγουν ἐὰν Tf δὲ add. Z^{p.c.} ἐὰν²] εἰ Tf παρὰ] ὑπὸ ZZc **2** τί add. Ta^{p.c.} **4** κεκελευσμένοις Zc διαπράττεται Ta^{a.c.} **7** ἐμοὶ add. Tf^{p.c.}

‘If this is how things stand (that is, if such was decreed by Creon), what more would I contribute by transgressing the decree and burying Polynices?’ λύουσα and θάπτουσα serve as an explanation of τί προσθείμην πλέον. For indeed not submitting to orders but doing something in violation of them is, as it were, an addition. Take note that the conjunction ἢ is in some places disjunctive, and in others has the meaning of καί, as is also the case here. What she says is as follows, that ‘I could

not act in violation of what has been decreed; this would be the case, if I transgressed these things and buried Polynices, which is absolutely impossible for me.'

39c (*εἰ τάδ' ἐν τούτοις*): 'ἔστί.' **T Ta Z Zc**

1 lm. addidi

'Are' (should be understood).

40 (*λύουσ'*): 'τὸν ὀρισμὸν.' **T Ta Z Zc**

1 lm. addidi

'The decree' (should be understood).

41 (*εἰ ξυμπονήσεις*): 'ἐμοί.' **T Ta Z Zc**

1 lm. add. Dind.

'With me' (should be understood).

42 (*ποιὸν τι κινδύνευμα;*): 'ξυμπονήσω σοι;' **T Z Zc**

1 lm. add. Dind.

'Will I toil at with you?' (should be understood).

43a (*εἰ*): 'τοῦτο.' **T Ta Z Zc**

1 lm. addidi

'This' (should be understood).

43b (*τῆδε*): 'τῆ ἐμῆ.' **T Ta Z Zc**

1 lm. addidi τῆ om. Ta

‘Of mine.’

43c (κουφιεῖς): ‘βαστάσεις καὶ θάψεις.’ **T Z Zc**

1 lm. add. Dind.

‘You will raise and bury.’

44a (ἤ γάρ): ‘ὄντως ἄρα;’ **T Z Zc**

1 lm. addidi

‘Really?’

44b (νοεῖς): ‘λογίζῃ.’ **T Ta Z Zc**

1 lm. addidi

‘You consider.’

44c (σφ’): ‘αὐτόν.’ **T Z Zc**

1 lm. addidi

‘Him.’

44d (ἀπόρρητον): ‘ἀπηγορευμένον.’ **T Ta**

1 lm. addidi

‘Forbidden.’

45 (τὸν γοῦν ἐμόν): ‘νοῶ θάπτειν.’ **T Ta Z Zc**

1 lm. addidi νοῶ θάπτειν] ναὶ νοῶ Z: τὸν νοῦν θάπτεις Zc

‘I am intending to bury’ (should be understood).

46a (*προδοῦσ*): ‘αὐτόν.’ **T Ta Z Zc**

1 lm. addidi

‘Him’ (should be understood).

46b (*ἀλώσομαι*): ‘κρατηθήσομαι καὶ φανῶ.’ **T Ta Z Zc**

1 lm. addidi καὶ φανῶ om. Ta

‘I will be captured and revealed.’

47a (*ῶ σχετλία*): ‘νοεῖς θάπτειν.’ **T Ta Z Zc**

1 lm. add. Dind.

‘You are thinking of burying’ (should be understood).

47b (*ἀντειρηκότος*): ‘ἀντειπόντος,’ ἤτοι ‘ἀπηγορευκότος.’ **T Ta Z Zc**

1 lm. addidi ἀντειπόντος ἤτοι om. Ta ἤγουν Z

‘Having opposed,’ that is, ‘having forbidden.’

48a (*εἶργειν*): ‘ἐμὲ τούτων.’ **T Ta Z Zc**

1 lm. addidi

‘Me from these things.’

48b (*μέτα*): ‘μέτεστι.’ **T Ta Z Zc**

1 lm. addidi

‘There is a right.’

49 (φρόνησον): ‘ἀναλόγισαι.’ **T Ta Z Zc**

1 lm. addidi ἀναλόγεισθαι Ta

‘Consider.’

50a (νᾶιν): συνίησις. **T**

1 lm. addidi

(An instance of) synizesis.

50b (ἀπεχθής): ‘μισητὸς πᾶσιν.’ **T Ta Z Zc**

1 lm. addidi πᾶσιν om. Ta

‘Hateful to all.’

50c (δυσκλής): ‘ἄδοξος.’ **T Ta Z Zc**

1 lm. addidi

‘Disreputable.’

51 πρὸς αὐτοφώρων: ‘ἐμφανεστάτων.’ καὶ ἃ ἐφώρασεν αὐτὸς καὶ εἰς ἃ ἐφωράθη.’ **T Ta Tf Z Zc**

1 lm. ex Tf καὶ¹ – fin. om. Ta

‘Most manifest’; both what he detected himself and what he was detected in (having done).

52a (ὄψεις): ‘τὰ ὄμματα.’ **T**

1 lm. addidi

‘His eyes.’

52b (ἀράζας): ‘πλήξας καὶ ἐξελών.’ **T Ta Z Zc**

1 lm. addidi καὶ ἐξελών om. Ta

‘Having struck and having removed.’

52c (ἀτουργῶ): ‘οἰκεία.’ **T Ta Z Zc**

1 lm. addidi

‘His own.’

53a (μήτηρ καὶ γυνή): ‘αὐτῶ.’ **T Ta Z Zc**

1 lm. addidi

‘To him’ (should be understood).

53b διπλοῦν πάθος: τοῦτο λέγει, ἢ διότι συνῆλθον ἀμφοτέρα, τὴν αὐτὴν μητέρα αὐτοῦ καὶ γυναῖκα γενέσθαι· ἢ τοῦτο λέγει ἐπειδήπερ προεῖπεν ὅτι ὁ πατὴρ αὐτῶν δυσκλεῖς ἀπόλετο, ὅπερ ἦν ἐν πάθος· διπλοῦν δὲ τὸ καὶ τὴν μητέρα πεπνίχθαι. διπλασία γὰρ ἐντεῦθεν ἢ δυστυχία αὐτῶν ἐγένετο. **T Ta Tf Z Zc**

1 lm. ex Tf τοῦτο] τὸ διπλοῦν πάθος TTaZZc **2** ἢ τοῦτο λέγει ἐπειδήπερ] ἢ ἐπειδὴ Tf αὐτοῦ Tf **3** πάθος ἐν Z καὶ τὸ Z αὐτῶν ἢ δυστυχία Z

She says this, either because both roles were joined in one, that the same woman was his mother and wife; or she says this since she said previously that their father died ill-famed, which was one πάθος; and διπλοῦν refers to how their mother choked (i.e. hanged) herself. For as a result their misfortune became twofold.

54 (λωβᾶται): ‘βλάπτεται.’ **T Ta Z Zc**

1 lm. addidi

‘Harms herself.’

56 *αὐτοκτονοῦντε*: ‘αὐτοὶ ἑαυτοὺς φονεύσειν σπεύδοντες.’ ἢ γὰρ κατ’ ἀλλήλων ὁρμὴ καθ’ ἑαυτῶν ἦν· τῆς γὰρ αὐτῆς φύσεως ἦσαν, ἀδελφοὶ τυγχάνοντες. **T Ta Tf Z Zc**

1 lm. ex Tf φονεύειν Tf **2** τοῦ Ta

‘Themselves striving to kill themselves.’ For the onset against each other was against themselves; for they were of the same birth, since they happened to be brothers.

57 (*κατειργάσαντ*): ‘κατέπραξαν.’ **T Z Zc**

1 lm. addidi

‘They brought about.’

58a (*νώ*): ‘ἡμεῖς.’ **T Z Zc**

1 lm. addidi

‘We.’

58b (*λελειμμένα*): ‘ἔναπολειφθεῖσαι.’ **T Z Zc**

1 lm. addidi ἔναπελείφθημεν T (λελείμμεθον in versu)

‘Left behind.’

59 *εἰ νόμον*: ‘τοῦ περὶ τῆς ταφῆς ὄντος’ ἢ ‘τοῦ ὀφειλομένου παρὰ τῶν οἰκείων πρὸς τοὺς συγγενεῖς γενέσθαι.’ **T Ta Tf Z Zc**

1 lm. ex Tf ἢ ante τοῦ¹ add. Tf ἢ νόμου τοῦ Tf **2** γίνεσθαι ZZc

‘The one concerning the burial’ or ‘that which ought to be done by relatives in regard to kinsmen.’

60a (*ψηφρον*): ‘κρίσιν καὶ ἀπόφασιν.’ **T Ta Z Zc**

1 lm. addidi καὶ ἀπόφασιν om. Ta

‘Judgement and declaration.’

60b (*παρέξιμεν*): ‘παρεξέλθωμεν καὶ ἀθετήσομεν.’ **T Ta Z Zc**

1 lm. add. Dind. παρεξέλθομεν TTaZ καὶ om. Ta

‘(Scil. If) we overstep and disregard.’

62 (*μαχομένα*): ‘μαχεσόμεναι.’ **T Ta Z Zc**

1 lm. addidi μαχησόμεναι Z

‘About to fight.’

64a (*ἀκούειν*): ‘χρή.’ **T Ta**

1 lm. addidi

‘It is necessary’ (should be understood).

64b (*ἀκούειν*): ‘ὥστε.’ **Z Zc**

1 lm. addidi

‘So as to’ (should be understood).

65 (*τοὺς ὑπὸ χθονός*): ‘θεοὺς’ ἢ ‘τοὺς θανόντας συγγενεῖς.’ λέγω δὴ τὸν Πολυνείκην. **T Ta Z Zc**

1 lm. addidi

‘Gods’ or ‘dead kinsmen’; I mean Polynices.

66a (ξύγγωιαν): ‘συγγνώμην.’ **T Z Zc**

1 lm. addidi

‘Understanding.’

66b (ἴσχειν): ‘ἔχειν.’ **T Z Zc**

1 lm. addidi

‘To have.’

66c ὡς βιάζομαι τάδε: μὴ εἴπης τὸ βιάζομαι ἀντὶ τοῦ βιάζω, ἀλλ’ ὡσπερ φαμέν, ‘ὄνειδίζομαι τόδε,’ οὕτω καὶ τοῦτο. **T Ta Tf Z Zc**

1 lm. ex Tf

Do not take βιάζομαι to mean βιάζω, but just as we say ‘I am reproached with this,’ such is also the case here.

66d (τάδε): ἦτοι ‘τὸ μὴ θάπτειν.’ **T Ta Z Zc**

1 lm. add. Dind. ἦγουν τὸ πράττειν Ta

That is, ‘not burying.’

67 τοῖς ἐν τέλει: ἦγουν ‘τοῖς βασιλεῦσι.’ τέλος γὰρ τιμῶν ἢ βασιλεία, μεθ’ ἣν οὐκ ἔστι περαιτέρω χωρῆσαι. ἰστέον δὲ ὅτι πάντες οἱ λογοποιοὶ τοὺς ἐν τέλει βαίνοντας λέγουσι τοὺς περὶ τὸν βασιλέα. **T Ta Tf Z Zc**

1 lm. ex Tf ἦγουν om. TTaZZc καθ’ ἣν Zc ἔσται Tf παραιτέρω Ta **2** τοὺς ἐν τέλει βαίνοντας] cf. l. 67 (τοῖς ἐν τέλει βεβῶσι) τοὺς¹ om. TTaZZc βαίνοντες Ta

That is, ‘the kings.’ For kingship is the height of civic honours, after which it is not possible to advance further. Take note that all the prose-writers call τοὺς ἐν τέλει βαίνοντας ‘those about the king (i.e. the king and his attendants).’

67-8 (τὸ – οὐδένα): γνωμικόν. **T Ta Z**

1 lm. addidi γνω(μικόν) codd.

A gnomic remark.

68 (περισσά): ‘τολμηρὰ καὶ ὑπὲρ δύναμιν.’ **T Ta Z Zc**

1 lm. add. Dind.

‘Daring and beyond one’s capacity.’

70 ἡδέως δρώης μέτα: τοῦτο λέγει, ὅτι ‘οὔτε ἀπὸ τοῦ νῦν ἀναγκάσω σε συνθάπτειν τὸν ἀδελφόν, οὔτ’ ἄν, εἰ θέλεις πράσσειν, δρώης ἂν μετ’ ἐμοῦ ἡδέως, ἀλλ’ ἀμελῶς καὶ οὐ μετὰ προθυμίας.’ ἢ τὸ ἡδέως πρὸς τὴν Ἀντιγόνην νοητέον, οὔτω· ‘δρώης ἂν μετ’ ἐμοῦ οὐχ ἡδέως καὶ ἀποδεκτῶς ἐμοί, ἀλλὰ κατ’ ἀνάγκην, ὅτι οὐ κατ’ ἀρχὰς συμβουλευούση ἐπέισθης μοι.’ **T Ta Tf Z Zc**

1 lm. ex Tf τὸ ἡδέως δρώης τοῦτο TTaZZc ὅτι om. Zc **2** τοῦτο post πράσσειν add. ZZc **4** οὐ κατ’ ἀρχὰς] οὐ καταρχὰς TTaTf: οὐκ ἀρχὰς ZZc συμβουλευούσης TfZZc

She says this, that ‘Neither will I compel you from now on to join (me) in burying our brother, nor, if you want to do so, would you act with me gladly, but carelessly and without eagerness’; or one must understand ἡδέως as referring to Antigone, as follows: ‘You would act with me not in a manner pleasing and acceptable to me, but (with me being) under constraint, because you did not take heed of my counsel in the beginning.’

71a (ἴσθ’): ‘ὑπαρχε.’ **T Ta Z Zc**

1 lm. addidi

‘Be.’

71b (δοκεῖ): ‘εἶναι.’ **T Ta Z**

1 lm. addidi

‘To be’ (should be understood).

73 φίλη μετ' αὐτοῦ: τοῦτο οὕτως εἶποις· 'κείσομαι μετ' αὐτοῦ, φίλη μετὰ φίλου.' **T Ta Tf Z Zc**

1 lm. ex Tf τοῦτο – εἶποις om. Z τοῦτο – κείσομαι om. Zc

Express this as follows: 'I shall lie with him, dear one with dear one.'

74a ὅσια πανουργήσασ': εἰκότως εἶπε τὸ πανουργήσασα· λάθρα γὰρ καὶ μετὰ πανουργίας ἔμελλε τὴν ταφὴν ποιήσειν. **T Ta Tf Z Zc**

1 lm. ex Tf τὸ πανουργήσασα] τοῦτο Tf

Reasonably he said πανουργήσασα; for she was intending to perform the burial secretly and unscrupulously.

74b (ὅσια): 'δίκαια.' **T Z Zc**

1 lm. addidi

'Just things.'

74c (πανουργήσασ'): 'μηχανησαμένη.' **T Z Zc**

1 lm. addidi

'Having contrived.'

74d ἐπεὶ πλείων χρόνος: ἰστέον ὅτι οὕτως ἔδει εἰπεῖν· 'ἐπεὶ ὁ χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω, πλείων ἐστὶν ἢ ὃν δεῖ μ' ἀρέσκειν τοῖς ἐνθάδε.' νῦν δ' οὐ συνέκρινε τὸν χρόνον πρὸς τὸν χρόνον, ἀλλ' ἀνομοιογενῶς τὴν σύγκρισιν ἐποίησε χρόνου καὶ προσώπου λέγων 'πλείων χρόνος τῶν ἐνθάδε ἀνθρώπων.' **T Ta Tf Z Zc**

1 lm. ex Tf **2-3** πρὸς τὸν χρόνον om. Ta

Take note that it was necessary to say as follows: 'since the time, during which I must please those below, is longer than (the time) during which I must please those here.' But as it is she did not compare time with time but, not comparing like with like, made a comparison of time and person by saying 'a longer time than the people here.'

75a (τοις κάτω): ‘νεκροῖς.’ ἤγουν ‘τῷ ἀδελφῷ.’ **T Z Zc**

1 lm. addidi ἦ T

‘Dead’ (should be understood); that is, ‘to my brother.’

75b (τῶν ἐνθάδε): ‘ἀνθρώπων.’ **T Z**

1 lm. addidi

‘People’ (should be understood).

77 (τῶν θεῶν): ὑπὸ γὰρ τούτων τὸ θάπτειν τεθέσπισται. **T Ta Z Zc**

1 lm. addidi

For by these burial has been ordained.

78a (οὐκ ἄτιμα): ‘τὰ τῶν θεῶν.’ **T Ta Z Zc**

1 lm. add. Dind.

‘The affairs of the gods’ (should be understood).

78b (τὸ δέ): ‘κατά.’ **T**

1 lm. addidi

‘Regarding.’

79a (βίᾳ): ‘ἀνάγκη καὶ ἀκουσιότητι.’ **T Ta Z Zc**

1 lm. add. Dind.

‘Under constraint and against the will (of someone).’

79b (*ἀμήχανος*): ‘ἀδύνατος.’ **T Ta Z Zc**

1 lm. addidi

‘Incapable.’

80 (*προῦχοι*): ‘προφασίζοιο.’ **T Ta Z Zc**

1 lm. addidi προφασίζου Ta

‘Plead in excuse.’

81 (*χώσουσ*): ‘μετὰ χώματος ποιήσουσα.’ **T Z Zc**

1 lm. addidi ποιήσουσα Zc

‘In order to make (scil. a tomb) with a mound.’

82 (*ώς*): ‘λίαν.’ **T Ta Z**

1 lm. addidi

‘Exceedingly.’

83a (*μου προτάρβει*): ‘πρὸ ἐμοῦ φοβοῦ.’ **T**

1 lm. addidi hoc cum sch. 83b coniunxit T (ὑπερφοβοῦ, πρὸ ἐμοῦ φοβοῦ)

‘Fear for me.’

83b (*προτάρβει*): ‘ὑπερφοβοῦ.’ **T Ta Z Zc**

1 lm. addidi

‘Fear on behalf of.’

83c (ἐξόρθου): ‘περιποιοῦ καὶ ἀσφαλίζου.’ **T Z Zc**

1 lm. addidi

‘Keep secure and safeguard.’

84a ἀλλ’ οὖν προμηνύσεις: ἰστέον ὅτι οὐ μόνον τὰ εὐκτικὰ ἔστιν ὅτε προστακτικῶν δύναμιν ἔχοντα εὐρηται, ἀλλὰ καὶ ὀριστικὰ ῥήματα ἐπὶ μέλλοντος, ὡς ἔστι κἀνταῦθα. εὐροις δὲ καὶ ἀλλαχοῦ, εἰ ζητοίης. **T Ta Tf Z Zc**

1 lm. ex Tf 2 εὐροις] εὐρης T Ta Z δὲ καὶ] δ’ ἄν καὶ coni. Dind.

Take note that not only optative verbs sometimes are found to have the force of imperatives, but also indicative verbs in the future, as is also the case here. You would find this elsewhere as well, if you should look.

84b (προμηνύσεις): ‘προμήνυσον.’ **T Ta Z Zc**

1 lm. addidi

‘Tell beforehand.’

84c (τοῦτο): ‘τὸ τῆς ταφῆς.’ **T Ta Z Zc**

1 lm. addidi

‘The matter of the burial.’

85a (σύν): ‘σοί.’ **T Ta Z Zc**

1 lm. addidi σύν σοί T

‘You’ (should be understood).

85b (αὐτως): ‘οὕτως.’ **T Ta Z Zc**

1 lm. addidi

‘In such a way.’

86a (πολλόν): ‘καταπολύ.’ **T Z Zc**

1 lm. addidi

‘Far.’

86b (ἐχθίων ἔσει): ‘ἐμοί.’ **T Z Zc**

1 lm. addidi

‘To me’ (should be understood).

87a σιγῶσ’ ἐὰν μὴ πᾶσι: τὸ σιγῶσα οὕτω λέγε· ‘πολλὸν καὶ καταπολὺ ἔση καὶ ὑπάρξεις ἐχθίων ἐμοί, ἐὰν μὴ κηρύξης τάδε πᾶσι, σιγῶσα.’ ἤγουν ‘πλέον ἀχθεσθήσομαί σοι, εἰ σιγήσεις καὶ οὐ πᾶσι κηρύξεις.’ **T Ta Tf Z Zc**

1 lm. ex Tf κατὰ πολὺ Tf 2 ἀπεχθήσομαι Zc καὶ οὐ οὐ Zc

Explain σιγῶσα as follows: ‘Much, that is, far, more hostile will you be, that is, prove to be, to me, if you do not announce these things to all, being silent’; that is, ‘I will be more vexed with you, if you are silent and do not announce (these things) to all.’

87b (τάδε): ‘τὰ περὶ τῆς ταφῆς.’ **T Ta Z Zc**

1 lm. addidi

‘The things concerning the burial.’

88a (θερμὴν): ‘ἐπίπονον,’ ‘θρασεῖαν.’ **T Ta Z Zc**

1 lm. addidi

‘Laborious,’ ‘rash.’

88b (*ψυχροῖσι*): ‘ἀδυνάτοις.’ **T Ta Z Zc**

1 lm. addidi

‘What is impossible.’

89a (*ἀλλ*): ‘ναί.’ **T Z Zc**

1 lm. addidi

‘Yes’ (should be understood).

89b (*ἀδεῖν*): ‘ἀρέσκειν.’ **T Ta Z Zc**

1 lm. addidi

‘To please.’

90a (*δυνήση*): ‘τοῦτο.’ **T Ta Z Zc**

1 lm. addidi

‘This’ (should be understood).

90b (*ἀμηχάνων*): ‘ἀδυνάτων.’ **T Ta Z Zc**

1 lm. addidi

‘What is impossible.’

90c (*ἐρᾶς*): ‘νῦν.’ **Z Zc**

1 lm. addidi

‘Now’ (should be understood).

91 (*πεπαύσομαι*): ‘τούτου.’ **T Ta Z Zc**

1 lm. addidi

‘From this’ (should be understood).

92a (*ἀρχήν*): ‘ὅλως,’ ‘ποσῶς.’ **T Ta Z Zc**

1 lm. addidi

‘Altogether,’ ‘at all.’

92b (*θηρᾶν*): ‘ζητεῖν.’ **T Z Zc**

1 lm. addidi

‘To seek.’

92c (*τάμηχανα*): ‘τὰ ἀδύνατα.’ **T Ta Z Zc**

1 lm. addidi τὰ om. Z

‘The impossible.’

93a (*λέξεις*): ‘αὔθις.’ **T Z Zc**

1 lm. addidi

‘Again’ (should be understood).

93b (*ἐχθρανῆ*): ‘μισηθήση.’ **T Ta Z Zc**

1 lm. addidi

‘You will be hated.’

94a (*προσκεισσει*): ‘γενήσῃ.’ **T Ta**

1 lm. addidi

‘You will become.’

94b (*δίκη*): ‘ἐν.’ **T Z Zc**

1 lm. addidi

‘In’ (should be understood).

94c (*δίκη*): ‘δικαίως.’ **T Ta**

1 lm. addidi

‘Justly.’

95a (*ἕα*): συνίησις. **T**

1 lm. addidi

(An instance of) synizesis.

95b (*δυσβουλίαν*): ‘ἀπόνοιαν.’ **T Ta Z Zc**

1 lm. addidi

‘Folly.’

96a (*τὸ δεινὸν τοῦτο*): ‘τὸ δοκεῖν ἀμηχάνων ἐρᾶν.’ **T Z Zc**

1 lm. addidi

‘Seeming to desire what is impossible.’

96b (*πείσομαι*): ‘πάθω.’ **T**

1 lm. addidi

‘I will suffer.’

98a (*στεῖχε*): ‘πορεύου.’ **T Ta**

1 lm. addidi hoc cum sch. 98b coniunxit T (πορεύου πρὸς τοῦργον)

‘Go.’

98b (*στεῖχε*): ‘πρὸς τοῦργον.’ **T Z Zc**

1 lm. addidi

‘To your work’ (should be understood).

98c (*ἴσθ’*): ‘γίνωσκε.’ **T Z Zc**

1 lm. addidi

‘Recognise.’

99a (*τοῖς φίλοις*): ἦτοι ‘τῷ ἀδελφῷ.’ **T Ta Z Zc**

1 lm. addidi ἦτοι om. TTa

That is, ‘to your brother.’

99b (*ὀρθῶς*): ‘δίκαιως.’ **T Z Zc**

1 lm. addidi

‘Justly.’

100 φανέν Θήβα: δέον οὕτως εἰπεῖν, ‘ἡ φανεῖσα κάλλιστον φῶς,’ πρὸς τὸ φῶς ἔτρεψε τὴν σύνταξιν, τὸ φανέν κάλλιστον φῶς εἰπόν· καὶ ἔστιν ὅμοιον τῷ παρὰ τῆ Μυοβατραχομαχία, ‘ξύλινον μόρον εὐρόντες | ἦν παγίδα καλέουσιν.’ **T Ta Tf**

1 lm. ex Tf **2** βατραχομυομαχία Tf^{p.c.}: μυοβατραχομυο- Tf^{a.c.} **3** ξύλινον – fin.] *Batrachom.* 116-7 μόρον εὐρόντες] δόλον ἐξευρόντες est lectio recta (vd. Hosty 2020, *ad loc.*)

Although it was necessary to say as follows, ‘having shone with the fairest light,’ he altered the syntax to go with φῶς by saying φανέν κάλλιστον φῶς (‘the fairest light which shone’); and it is similar to the (following phrase) in the *Muobatrachomachia*: ‘having devised a wooden doom, which they call a trap.’

101 (κάλλιστον): διὰ τὴν τῶν πολεμίων ἀποχώρησιν. **T Ta Z Zc**

1 lm. addidi

Because of the enemies’ retreat.

102a (προτέρων): ‘φώτων.’ **T Ta Z Zc**

1 lm. addidi

‘Lights’ (should be understood).

102b (φάος): ‘φῶς.’ **T**

1 lm. addidi

φῶς (‘light’) (is the contracted form).

103a (ἐφάνθης): ‘ἐφάνης κάλλιστον.’ **T Z Zc**

1 lm. addidi ἐφάνης om. ZZc

‘You shone the fairest.’

103b (*χρυσέας*): ‘λαμπροτάτης.’ **T Z Zc**

1 lm. addidi

‘The brightest.’

104a (*ἀμέρας βλέφαρον*): ἤγουν ‘ἡμέρα.’ **T Z Zc**

1 lm. addidi

That is, ‘day.’

104b *Διρκαίων ὑπέρ*: διὰ τὸ ἐν Δίρκῃ παρακεῖσθαι τοὺς πολεμίους, διὰ τοῦτο ὑπὲρ τῶν Διρκαίων ῥεέθρων καλλίστην φανῆναι τὴν ἡμέραν φησὶν ἀπαλλαγέντων τῶν παρακείμενων. νόει δὲ πρὸς τὸ ἐφάνθης τὸ κάλλιστον ἀπὸ κοινοῦ, τὸ δὲ μολοῦσα πρὸς τὸ σημαινόμενον. **T Ta Tf Z Zc**

1 lm. ex Tf τῶν om. Tf 2 κάλλιστον Z 3 ἐφάνθη TTaTf

Because the enemies were situated by the Dirce, he says that the day appeared the finest over the streams of the Dirce once those beside it had departed. Take κάλλιστον *apo koinou* with ἐφάνθης, and μολοῦσα (feminine to agree) with the meaning.

104c (*Διρκαίων*): ‘τῶν τῆς Δίρκης.’ **T Ta**

1 lm. addidi

‘Of Dirce.’

105a (*ὑπέρ*): ‘ὑπεράνω.’ **T**

1 lm. addidi

‘Above.’

105b (*ῥεέθρων*): ‘ῥευμάτων.’ **T**

1 lm. addidi

‘Streams.’

105c (*μολοῦσα*): ‘έλθοῦσα.’ **T Ta**

1 lm. addidi

‘Having come.’

106a (*τὸν λεύκασπιν*): ‘τὸν λευκάς ἔχοντα ἀσπίδας,’ ἤτοι ‘λαμπούσας καὶ στιλβούσας.’ **T Ta**

1 lm. addidi

‘Having white shields,’ that is, ‘bright and gleaming (shields).’

106b (*Ἀργόθεν*): ‘ἀπὸ τοῦ Ἄργους.’ **T Z Zc**

1 lm. addidi

‘From Argos.’

107a (*φῶτα*): ‘ἄνδρα,’ ἤτοι ‘τὸν στρατόν.’ **T Z Zc**

1 lm. addidi hoc cum sch. 106b coniunxit Z (...Ἄργους, ἤτοι κτλ.) ἄνδρα om. ZZc στρατηγόν
T

‘Man,’ that is, ‘the army.’

107b (*βάντα*): ‘έλθόντα ἐνταῦθα.’ **T Z Zc**

1 lm. addidi ἐλθόντα om. ZZc

‘Having come here.’

107c (*πανσαγία*): ‘πανοπλία.’ **T Ta Z Zc**

1 lm. addidi

‘In panoply.’

108a (φυγάδα): ‘έντεῦθεν.’ **T Z Zc**

1 lm. addidi

‘From here’ (should be understood).

108b (πρόδρομον): ‘όρμητικόν.’ **T Ta Z Zc**

1 lm. addidi

‘Rushing.’

108c (όξυτόρω): ‘ταχυτάτω.’ **T Z Zc**

1 lm. addidi

‘Very swift.’

109 (χαλινῶ): ἤγουν ‘ἵπποις’ ἀπό μέρους. **T**

1 lm. addidi

That is, ‘with horses’; part for the whole.

110 ὄν ἐφ’ ἡμετέρα γᾶ: δέον οὕτως εἰπεῖν, ‘ὄν ἐφ’ ἡμετέρα γᾶ ἤγαγε Πολυνείκης,’ ὁ δὲ ἀετῶ αὐτόν παρεικάσας, πρὸς τοῦτο καὶ τὴν σύνταξιν ἔτρεψεν· ἀετοῦ γάρ ἐστι τὸ ὑπερίπτασθαι. τὸ δὲ ὄν ἐφ’ ἡμετέρα γᾶ ἀσύντακτον εἶασε· διὰ τοῦτο καὶ τὸ ἐς γᾶν πάλιν τέθεικεν. εἰκότως δὲ τὰς ἀσπίδας παρείκασε πτέρυγι· σχῆμα γὰρ πτερύγων ἐπέχουσι τῶ φέροντι. ἐτήρησε δὲ τὴν τροπὴν· ἀετοῦ γὰρ αἱ πτέρυγες. παράδειγμα δὲ τοῦ ὄν ἐφ’ ἡμετέρα γᾶ τὸ παρὰ Θουκυδίδη, ‘τῶν δ’ Ἀθηναίων, ἔτυχε γὰρ πρεσβεία πρότερον ἐν τῇ Λακεδαιμόνι περὶ ἄλλων παροῦσα, καὶ ὡς ἦσθοντο τῶν λόγων, ἔδοξεν αὐτοῖς παριτητέα εἰς τοὺς Λακεδαιμονίους εἶναι.’ ἔστιν οὖν τὸ τῶν Ἀθηναίων ἀναπόδοτον. **T Ta Tf Z Zc**

1 *lm. ex Tf* αἰετῶ *ZZc*: αὐτῶ *Ta* 2 *παρεικάσας αὐτόν T* 3 *διὰ – τέθεικεν om. ZZc* 3-4
 ***** δὲ τὰς ἐλπίδας παρείκασε *Zc* 5 *δὲ om. ZZc* τὸ] τότε *Tf* 5 τῶν δ' – Λακεδαιμονίους
 εἶναι] *Th. 1. 72* 7 *παρητητέα TTa* τοῦ Λακεδαιμονίου *Zc* τῶν δὲ Ἀθηναίων *ZZc*

Although it was necessary to say as follows, ‘which Polynices led against our land,’ he likened him to an eagle, and he also altered the syntax to go with this; for *ὑπερίπτασθαι* (‘to fly over’) is used of an eagle. He left *ὄν ἐφ’ ἡμέτερα γᾶ* outside the syntax. Because of this he also wrote *ἐς γᾶν* in turn. Reasonably he likened the shields to a wing; for they have the form of wings for whoever carries them. He continued the metaphor; for the wings are of an eagle. The (lack of connection of) *ὄν ἐφ’ ἡμέτερα γᾶ* is comparable to the (following) in Thucydides: ‘Of the Athenians, for an embassy happened to be present beforehand in Sparta about other matters, and when they heard the speeches, it seemed to them necessary to come forward before the Spartans.’ And so *τῶν Ἀθηναίων* is left unanswered.

111a (*ἀρθείς*): ‘*διεγερθείς*.’ **T Z Zc**

1 *lm. addidi*

‘Roused.’

111b (*νεικέων*): ‘*φιλονεικιῶν πρὸς τὸν ἀδελφόν*.’ **T Z Zc**

1 *lm. addidi* *φιλονεικιῶν] τῶν ZZc*

‘Contentions with his brother.’

111c (*νεικέων*): *συνίζησις*. **T**

1 *lm. addidi*

(An instance of) *synizesis*.

111d (*ἀμφιλόγων*): ‘*διχομύθων*.’ *τοιαῦται γὰρ αἱ ἔριδες*. **T Z Zc**

1 *lm. addidi* *διχομύθων] διχομύχων ZZc*: cf. Hesych. δ 2016 (*διχόμυθος*: διάβολος)

‘Double-speaking (i.e. expressing separate views)’; for such is the nature of quarrels.

112a (όζέα): ‘μεγάλα.’ **T Z Zc**

1 lm. addidi

‘Loudly.’

112b (κλάζων): ‘ήχων.’ **T Ta Z Zc**

1 lm. addidi

‘Resounding.’

113a (αίετός): ‘άετός.’ **T**

1 lm. addidi

άετός (‘eagle’) (is the common/Koine form).

113b (γαν): ‘τήν ήμετέραν.’ **T Z Zc**

1 lm. addidi

‘Of ours.’

113c (ώς): ‘οὔτως.’ **T**

1 lm. addidi

‘In this way.’

113d (ύπερέπτα): ‘ύπερέπεσεν,’ ‘έπῆλθεν.’ **T Ta Z Zc**

1 lm. addidi έπῆλθεν om. ZZc

‘Passed over,’ ‘came upon.’

114a (*λευκῆς χιόνος πτέρυγι*): ἦτοι ‘λευκαῖς καὶ λαμπραῖς ἀσπίσιν.’ **T Z Zc**

1 lm. addidi λευκαῖς] λεπταῖς T

That is, ‘with white, bright shields.’

114b (*στεγανός*): ‘πεφραγμένος.’ **T Ta Z Zc**

1 lm. addidi περιφραγμένος Z

‘Fenced in.’

116a (*ἵπποκόμοις*): ‘ἵππούριδας ἄνω ἐχούσαις.’ **T Ta Z Zc**

1 lm. addidi ἵππου οὐρὰν T Ta

‘Having horse-tails on top.’

116b (*κορύθουσσιν*): ‘περικεφαλαίαις.’ **T Ta Z Zc**

1 lm. addidi

‘Helmets.’

117a (*δ*): ‘γάρ.’ **T**

1 lm. addidi

‘For.’

117b (*ὑπὲρ μελάθρων*): ‘ὑπὲρ τῶν οἴκων.’ **T**

1 lm. addidi

‘Over the houses.’

117c (*φοινίαισιν*): ‘φονικαῖς.’ **T**

1 lm. addidi

‘Bloody.’

118 (*ἀμφιχανών*): ἤγουν ‘ἀνοίξας ὡσπερ τι στόμα καὶ προτείνας τὰς λόγχας ὡς ὀδόντας.’ **T Ta**

1 lm. addidi

That is, ‘having opened a sort of mouth, as it were, and having stretched forth spears like teeth.’

119a (*ἐπτάπυλον στόμα*): ἤγουν ‘περὶ τὴν ἐπτάπυλον Θήβαν.’ **T**

1 lm. addidi

That is, ‘about seven-gated Thebes.’

119b (*ἐπτάπυλον στόμα*): ‘τὰς Θήβας.’ **Z Zc**

1 lm. addidi τὰς θύβας **Zc**

‘Thebes.’

120 (*ἔβη*): ‘ἀπῆλθεν.’ **T**

1 lm. addidi

‘Departed.’

121a *αἰμάτων γένυσιν*: ἰστέον ὅτι πρὸς τὸ αἰετὸς εἶπε τὸ γένυσι, καὶ τὸ στόμα τὸ ἐπτάπυλον ἀπὸ τοῦ ἄστεος ἐπταπύλου ὄντος καὶ τὸ στόμα αὐτοῦ ἐπτάπυλον εἰπών· ἢ διότι ἐπτά στρατηγοὶς περιέλαβεν αὐτό. τινὲς δὲ τὸ ἐπτάπυλον στόμα πρὸς τὸ ἄστου νοοῦσι τὸ ἐπτά πύλας καὶ στόματα ἔχον. **T Ta Tf Z Zc**

1 lm. ex Tf ἀετὸς TfZZc **1-2** τὸ στόμα – εἰπὼν] τὸ στόμα δὲ αὐτοῦ ἐπτάπυλον εἶπεν ἀπὸ τοῦ ἄστεος ἐπτάπυλου ὄντος Tf **2** αὐτῶν Ta ἢ om. ZZc ἐπτά στρατηγοῖς om. ZZc **3** δὲ om. Zc

Take note that he said γένυσι in reference to αἰετός, and (he said) its στόμα is ἐπτάπυλον, and because the town is seven-gated he described its mouth also as ‘seven-gated’; or because (scil. the eagle/Polynices) surrounded it (i.e. the town) with seven generals. But some take ἐπτάπυλον στόμα as referring to the town which has seven gates and mouths (i.e. entrances).

121b (γένυσιν): ‘σιαγόσιν,’ ἦτοι ‘λόγχαις.’ **T Ta Z Zc**

1 lm. addidi ἦγουν Ta

‘With its jaws,’ that is, ‘with spears.’

121c (πλησθῆναι): ‘ἐμφορηθῆναι.’ **T Z Zc**

1 lm. addidi

‘Taking its fill.’

121d (τε): ‘καί.’ **T**

1 lm. addidi

‘And.’

122 (στεφάνωμα): ‘τὸν κύκλον τοῦ ἄστεος,’ ἦτοι ‘πᾶν τὸ ἄστυ.’ **T Z Zc**

1 lm. add. Dind. ἦτοι – fin. om. ZZc

‘The circle (i.e. the wall) round the town,’ that is, ‘the whole town.’

123a (πενκάενθ’ Ἡφαιστον): ‘τὸ ἐκ πεύκης ἀναπτόμενον πῦρ.’ **T Ta Z Zc**

1 lm. addidi τὸ om. Ta πεύκης Zc

‘Fire lit from pine-wood.’

123b (ἐλεῖν): ἤτοι ‘καῦσαι,’ ‘πορθῆσαι.’ **T Ta Z Zc**

1 lm. addidi ἤτοι καῦσαι om. Ta καύσειν ZZc πορθῆσαι om. ZZc

That is, ‘burning,’ ‘destroying.’

124a (τοῖος): ‘τοιούτος.’ **T Ta**

1 lm. addidi

τοιούτος (‘such’) (is the prosaic and Koine form).

124b (ἀμφί): ‘περί.’ **T**

1 lm. addidi

‘About.’

124c (νῶτ’): ‘τὰ ἡμέτερα.’ **T Z Zc**

1 lm. addidi

‘Of ours.’

124d (ἐτάθη): ‘ἐπέπεσεν.’ **T Z Zc**

1 lm. addidi

‘Fell upon.’

125a (πάταγος): ‘κτύπος καὶ φόβος.’ **T Ta Z Zc**

1 lm. addidi καὶ om. Zc

‘Din and panic.’

125b (*ἀντιπάλη*): ‘ἐναντίῳ αὐτοῦ.’ **T Z Zc**

1 lm. addidi ἐναντίῳ om. ZZc

‘Its enemy.’

126a (*δυσχείρωμα*): ἦτοι ‘δυσκατέργαστος.’ **T Ta Z Zc**

1 lm. addidi ἦτοι om. Ta δυσκατέργαστος] cf. Luc. Tyr. 15 (οὐ γὰρ δὴ αὐτός γε ὁ τύραννος μέγα καὶ δυσάλωτον καὶ δυσκατέργαστόν ἐστιν)

That is, ‘hard to overcome.’

126b (*δράκοντι*): ‘τῷ ἐκ τῶν τοῦ δράκοντος ὀδόντων πεφυκότι Καδμείων λαῷ.’ **T Ta Z Zc**

1 lm. addidi τῷ – πεφυκότι om. Ta τοῦ om. ZZc καδμείῳ ZZc

‘For the people of the Cadmeians, born from the teeth of the dragon.’

127a *Ζεὺς γάρ*: αὕτη ἡ κατασκευὴ ἐστὶ πρὸς τὸ ἔβα· τὸ δὲ τοῖος ἀμφὶ νῶτ’ ἐτάθη ἕως τοῦ δράκοντι διὰ μέσου. **T Ta Tf Z Zc**

1 lm. ex TTa: *Ζεὺς γὰρ μεγάλης* Tf ἀντινῶτ’ Zc τοῦ] τῷ ZZc

This serves as an elaboration on ἔβα; τοῖος ἀμφὶ νῶτ’ ἐτάθη up to δράκοντι appears in-between.

127b (*μεγάλης*): ἦτοι ‘τῆς μεγαλαυχούσης.’ **T**

1 lm. addidi

That is, ‘boasting.’

127c (κόμπους): ‘ἐπάρσεις.’ **T Z Zc**

1 lm. addidi

‘Vaunts.’

128a (ὑπερεχθαίρει): ‘ἄγαν μισεῖ.’ **T Z Zc**

1 lm. addidi

‘Hates very much.’

128b (σφας): ‘αὐτοὺς τοὺς Ἀργεῖους.’ **T Ta Z Zc**

1 lm. addidi αὐτοὺς om. Ta

‘The Argives themselves.’

129a (ρέυματι): ‘πλήθει ἀνδρῶν.’ **T Ta**

1 lm. addidi

‘A multitude of men.’

129b (προσνισσομένους): ‘προσερχομένους ἡμῖν.’ **T Ta Z Zc**

1 lm. addidi ἡμῖν om. TTa

‘Approaching us.’

130a χρυσοῦ καναχῆς: τὸ χρυσοῦ καναχῆς ἢ πρὸς τὸ πολλῶν ρέυματι συναπτεόν οὕτως, ‘ἐν πολλῶν ρέυματι καναχῆς (καὶ κτύπου) χρυσοῦ προσερχομένους,’ ἢτοι ‘μετὰ μεγάλης καὶ πλουσίας παρασκευῆς.’ ἢ πρὸς τὸ ὑπεροπτίας οὕτως, ‘ὑπέρφρονας χρυσοῦ καναχῆς,’ ἢτοι ‘χρυσοῦ’ περιφραστικῶς· τουτέστιν, ‘ὑπὲρ χρυσὸν σοβοῦντας.’ οὐχ ὅτι ἐστὶν ὁ χρυσὸς αὐτὸς καθ’ ἑαυτὸν σοβαρός (πῶς γάρ, ἄψυχος ὕλη οὐσα;), ἀλλ’ ὅτι τοὺς ἔχοντας τοιοῦτους ποιεῖ. ἰστέον δὲ ὅτι διὰ πάντας τοὺς Ἀργεῖους πρῶτον εἰπών, πρὸς τὸν Καπτανέα τὸν λόγον ἔτρεψεν· οὗτος γὰρ κεκεραύνεται· καὶ ἔστιν ὁμοίον τῷ παρὰ Θουκυδίδη, ἐκεῖνος γὰρ περὶ τῶν Ἀθήνηθεν νεῶν τὸν

λόγον ποιούμενος ἔτρεψε τὸν λόγον πρὸς τοὺς αὐτῶν στρατηγούς, ‘ἐν ἧ αἱ Ἀττικαὶ νῆες παραγενόμεναι τοῖς Κερκυραίοις, εἴ πη πιέζοντο, φόβον μὲν παρείχον τοῖς ἐναντίοις, μάχης δ’ οὐκ ἦρχον δεδιότες οἱ στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων.’ βαλβίς δὲ καὶ ἀφετηρία ἢ ἀρχὴ τοῦ δρόμου. βαλβίδων οὖν ἐνταῦθα λέγει τῶν τειχῶν, ἐφ’ ὧν παρὰ μικρὸν ἂν ἐπιβάς Καππανεύς, εἰ μὴ κεραυνῷ ἐπεσχέθη, ἔμελλε δραμεῖσθαι πρὸς πᾶσαν τὴν πόλιν νικητῆς αὐτῆς. **T Ta Tf Z Zc**

1 lm. ex Tf τὸ χρυσοῦ καναχῆς] τοῦτο Tf **2** ἤγουν Tf **3** ὑπέρφυνας Zc **4** καθ’ αὐτὸν ZZc **5** ποιεῖ τοιούτους Tf **6** ἀρχείους Ta Καπανέα Tf **7** γὰρ om. Zc νηῶν Z **8** ἐν ἧ – τῶν Ἀθηναίων] Th. 1. 49 **9** παραγινόμεναι ZZc πη] ποι TTaTf πιέζηντο Zc τοῖς ἐναντίοις om. Tf **10** πρόρησιν Zc βαλβίς – fin. separatim scriptum in Zc **11** ἐνταῦθα δὲ βαλβίδων λέγει Tf παρὰ **κρὸν Zc Καππανεύς TaTf

χρυσοῦ καναχῆς must be taken either with πολλῷ ρεύματι, as follows: ‘advancing in a mighty stream of the clang (that is, din) of gold,’ that is, ‘with great and opulent gear’; or (it must be taken) with ὑπεροπτίας, as follows: ‘disdainful of the clang of gold,’ that is, a periphrasis for ‘of gold’; that is, ‘swaggering beyond gold’; not because gold is haughty in itself (for how could that be, given that it is inanimate matter?), but because it makes those who have it such. Take note that, having first spoken of the Argives as a whole, he turned his account to Capaneus; for he was struck by a thunderbolt; and it is similar to the (following) in Thucydides, since he, giving an account concerning the ships from Athens, turned his account to their generals: ‘in which (i.e. the sea-battle) the Attic ships, coming up to the Corcyreans, if at any point they were pressed, brought fear to the enemy, but the generals did not begin battle, fearing the instructions of the Athenians.’ βαλβίς, that is, an ἀφετηρία, is the starting-point of the race. And so here he uses βαλβίδων for the walls, which Capaneus would all but have mounted, had he not been checked by a thunderbolt, and would be about to overrun the entire city as winner of it.

130b (καναχῆς): ‘ἤχου.’ **T Ta Z Zc**

1 lm. addidi

‘Of the sound.’

130c (ὑπεροπτίας): ‘ὑπέρφρονας.’ **T Ta Z Zc**

1 lm. addidi

‘Disdainful.’

131a (παλτῶ): ‘ὀρμητικῶ.’ **T Z Zc**

1 lm. addidi

‘Rushing.’

131b (*ρίπτει*): ‘καταβάλλει.’ **T Z Zc**

1 lm. addidi

‘Casts down.’

131c (*πυρί*): ἦτοι ‘κεραυνῶ.’ **T Ta**

1 lm. addidi ἦτοι om. Ta

That is, ‘with a thunderbolt.’

131d (*βαλβίδων*): ἦτοι ‘τῶν τειχῶν.’ **T Ta Z Zc**

1 lm. addidi ἦτοι om. ZZc

That is, ‘the walls.’

132 (*βαλβίδων ἐπ’ ἄκρων ἤδη*): ἦτοι ‘ἐπάνω τῶν τειχῶν ἤδη βάντα.’ **T**

1 lm. addidi

‘Having already come to the top of the walls.’

133a (*ὀρμῶντ*): ‘κινούμενον τὸν Καπανέα.’ **T Ta Z Zc**

1 lm. addidi κινούμενον om. ZZc καπανέα T

‘Capaneus rushing.’

133b (*ἀλαλάξαι*): ‘κηρῦξαι.’ **T Ta Z Zc**

1 lm. addidi

‘To proclaim.’

134a (*ἀντίτυπα*): ‘ἐναντίως.’ **T Ta Z Zc**

1 lm. add. Dind. ἐναντίος TTa (ἀντίτυπος in versu)

‘Opposingly.’

134b (*τανταλωθείς*): ‘κολασθείς,’ ἐκ μεταφορᾶς τοῦ κολαζομένου Ταντάλου. **T Ta Z Zc**

1 lm. add. Dind. ἐκ – fin. om. Ta

‘Punished,’ from a metaphor based on Tantalus’ being punished.

135a (*πυρφόρος*): ‘κεραυνόβλητος.’ **T Ta Z Zc**

1 lm. addidi

‘Struck by thunder.’

135b (*μαιομένα*): ‘μανικῆ.’ **T Ta**

1 lm. addidi

‘Mad.’

136a (*βακχέων*): ‘ὄρμῶν δίκην βάκχης.’ **T Ta Z Zc**

1 lm. addidi δίκην βάκχης om. ZZc

‘Rushing like a Bacchante.’

136b (*ἐπέπνει*): ‘ἐπεφέρετο.’ **T Ta Z Zc**

1 lm. addidi

‘Rushed upon.’

137a (ρίπαῖς): ‘όρμαῖς,’ ‘πνοαῖς.’ **T Ta Z Zc**

1 lm. addidi πνοαῖς om. ZZc

‘With onsets,’ ‘with blasts.’

137b (ἐχθίστων ἀνέμων): ἤγουν ‘τῆς παρὰ πάντων μεμισημένης ὑπεροψίας.’ **T Z Zc**

1 lm. addidi

That is, ‘of arrogance detested by all.’

137c (εἶχε δ’ ἄλλη τάδε): ἤγουν ‘τὰ πράγματα τάδε ἦν ἀλλοτρόπως ἔχοντα ἃ τότε συνέβαινεν.’ **T Ta**

1 lm. addidi

That is, ‘These events which then took place were of a different sort.’

138a εἶχε δ’ ἄλλη τάδε: ἤγουν ‘τὰ πράγματα δὲ τάδε ἦν ἀλλοτρόπως ἔχοντα ἃ τότε συνέβαινεν· ἡμᾶς γὰρ περιβαλεῖν κακοῖς βουλόμενοι αὐτοὶ τοῦτοις ἐνέπεσον. ἄλλα γὰρ κακὰ ἐπ’ ἄλλοις (κακοῖς δηλονότι) ἐπενώμα καὶ ἐπέφερε, ταράσσω τὰ πράγματα, ὁ Ἄρης.’ οὕτως οὖν χρῆ γράφειν ἄλλη καὶ ἐπ’ ἄλλοις, ὡς καὶ ἐν τινι τῶν παλαιῶν βιβλίων εὔρηται, καὶ οὕτω συντάσσειν ὡς εἴρηται. **T Tf**

1 lm. ex TTf 3 οὕτως – fin. separatim scriptum in T οὖν om. T

That is, ‘These events which then took place were of a different sort; for, wanting to surround us with misfortunes, they themselves met with these circumstances. For Ares, throwing affairs into confusion, was apportioning, that is, inflicting, various misfortunes upon others (evidently misfortunes).’ And so it is necessary to write ἄλλη and ἐπ’ ἄλλοις, just as is found also in one of the old books (i.e. manuscripts), and to construe (the sense) in such a way as has been said.

138b (*εἶχε δ' ἄλλα τὰδ' ἐπ' ἄλλοις*): ἤγουν 'ἄλλα κακὰ ἐπὶ ἄλλοις τότε εἶχον Ἀργεῖους.' τὸ δὲ τὰδε ἀντὶ τοῦ 'ταῦτα ἃ τότε συνέβαινε·' ἢ πρὸς τὸ ἐπ' ἄλλοις στικτέον, ἤγουν 'ἄλλα κακὰ ἐπὶ ἄλλοις τότε εἶχον Ἀργεῖους τὰδε καὶ ταῦτα·' ἢ εἰ ἐπ' ἄλλους γράψῃς, πρὸς τὸ εἶχε δ' ἄλλα στίξεις καὶ ἐρεῖς οὕτω· 'τὰδε (ἤγουν ἄλλα κακὰ) ἐπὶ ἄλλους ἐνώμα Ἀργεῖους ὁ μέγας Ἄρης.' **Z Zc**

1 lm. addidi

That is, 'Some misfortunes in addition to others then took hold of the Argives.' τὰδε is equivalent to 'these things which then took place'; either one must punctuate after ἐπ' ἄλλοις, that is, 'Some misfortunes in addition to others then took hold of the Argives as follows, that is, in these ways'; or if you write ἐπ' ἄλλους, you will punctuate after εἶχε δ' ἄλλα and say as follows: 'These things (that is, various misfortunes) great Ares was allotting to various Argives.'

138c (*ἄλλα*): 'κακὰ.' **T Ta**

1 lm. addidi

'Bad things' (should be understood).

138d (*ἄλλοις*): 'κακοῖς.' **T**

1 lm. addidi

'Misfortunes' (should be understood).

138e (*ἐπενώμα*): 'ἐπέφερον αὐτοῖς τοῖς Ἀργεῖοις.' **T Z Zc**

1 lm. addidi αὐτοῖς τοῖς Ἀργεῖοις om. ZZc

'Inflicted upon the Argives themselves.'

139 (*στυφελίζων*): 'ταράσσω τὰ πράγματα.' **T Ta Z Zc**

1 lm. addidi τὰ πράγματα om. TaZZc

'Throwing affairs into confusion.'

140a ἄρης δεξιόσειρος: τοῦτο εἴρηται ἀπὸ μεταφορᾶς τοῦ δεξιοῦ πρὸς τῷ ἄρματι ἵππου. **T Tf Z Zc**

1 lm. ex Tf τοῦτο] τὸ δεξιόσειρος T

This has been said metaphorically, based on the horse on the right side of the chariot.

140b (δεξιόσειρος): ‘ὁ δεξιῶς ὑπὲρ ἡμῶν κινούμενος.’ **T Ta Z Zc**

1 lm. addidi hoc cum sch. 140a coniunxerunt ZZc (...κινούμενος. εἴρηται δὲ ἐκ μεταφορᾶς κτλ.)
ὁ om. ZZc

‘The one rushing skilfully on our behalf.’

141 (λοχαγοί): ‘λόχων ἄρχοντες.’ **T**

1 lm. addidi

‘Leaders of armed bands.’

142a (ἴσους): ‘τοὺς ἡμετέρους.’ **T Z Zc**

1 lm. addidi

‘Our men.’

142b (ἔλιπον): ‘κατέλιπον.’ **T**

1 lm. addidi

‘Left behind.’

143a Ζηνὶ τροπαίῳ: ‘τῷ τροπῆν αὐτῶν ποιήσαντι Δί· ἡμεῖς γὰρ σκυλεύσαντες αὐτοὺς ἀνεθήκαμεν τὰ ὅπλα αὐτῶν αὐτῷ.’ **T Ta Tf Z Zc**

1 lm. ex Tf hoc cum sch. 143b coniunxit Tf (...αὐτῶ. εἰκότως κτλ.) ἤγουν ante τῶ add. Tf τῶ om. Ta τῶ τὴν τροπὴν TTa Δύ om. ZZc ἡμεῖς – fin. separatim scriptum in ZZc **2** ἀνεθήκαμεν τὰ ὅπλα αὐτῶν] ἀνεθήκαμεν ταῦτα TTa: ταῦτα ἀνεθήκαμεν ZZc αὐτῶ om. ZZc

‘For Zeus who caused their flight; for we stripped them and dedicated their weapons to him.’

143b (τέλη): εἰκότως τὰ αὐτῶν ὅπλα τέλη ἐκάλεσεν. ὥσπερ γὰρ ἀναγκαίως καὶ ὀφειλομένως τὰ τέλη δίδονται, οὕτω καὶ αὐτοί, διὰ τὸ ἄξιοι εἶναι δίκην δίδοναι τῆς μεγαλαυχίας, ὥσπερ ἐχρεώστουν τὰ αὐτῶν ὅπλα τοῖς θεοῖς ἀναθεῖναι. **T Ta Tf Z Zc**

1 lm. addidi εἰκότως δὲ τὸ Tf **2** ἄξιον Tf **3** ἀναθεῖναι Ta

Reasonably he called their weapons τέλη. For just as out of compulsion and obligation taxes are given, so also they, because they deserved to be punished for their arrogance, were in debt, as it were, and had to dedicate their weapons to the gods.

143c (τέλη): ‘φόρους,’ ἤγουν ‘ὅπλα.’ **T Z Zc**

1 lm. addidi φόρους om. ZZc ἦτοι τὰ ὅπλα ZZc

‘Tributes,’ that is, ‘weapons.’

143d πλὴν τοῖν στυγεροῖν: οὗτοι γὰρ εἰ καὶ ἀπέθανον, ἀλλὰ διότι οὐ διεκρίθη αὐτῶν ἡ νίκη, διὰ τοῦτο οὐκ ἀνετέθη τὰ αὐτῶν ὅπλα τοῖς θεοῖς. **T Ta Tf Z Zc**

1 lm. ex TTaTf

For, though these men died, but because their victory was not decided, their weapons were not dedicated to the gods.

144a (πλήν): ‘χωρίς.’ **T Z Zc**

1 lm. addidi

‘Apart from.’

144b (τοῖν στυγεροῖν): ‘τῶν ἀθλίων, Ἐτεοκλέους καὶ Πολυνείκους.’ **T Ta Z Zc**

1 lm. addidi hoc cum sch. 143b coniunxerunt ZZc (...καὶ Πολυνείκους. οὗτοι κτλ.) ἤγουν τῶν Zc

‘The wretched men, Eteocles and Polynices.’

144c (ὧ): ‘οἱ.’ **T**

1 lm. addidi

‘Who.’

145 (φύντε): ‘γεννηθέντες.’ **T Ta**

1 lm. addidi

‘Begotten.’

146a (δικρατεῖς): ‘διπλᾶς.’ **T Ta Z Zc**

1 lm. addidi

‘Twofold.’

146b (λόγχας): ‘δόρατα.’ **T Ta**

1 lm. addidi

‘Spears.’

146c (λόγχας στήσαντ): ἦτοι ‘μάχην ποιήσαντες.’ **T**

1 lm. addidi

That is, ‘having engaged in battle.’

146d (ἔχεται): ‘ἔχουσι.’ **T Ta Z Zc**

1 lm. addidi

‘They have.’

147a (κοινοῦ): ὁμοῦ γὰρ ἐξέπνευσαν. **T**

1 lm. addidi

For they expired at the same moment.

147b (ἄμφω): ‘ἀμφοτέρω.’ **T Ta**

1 lm. addidi

‘Both.’

148 (ἄ μεγαλώνυμος): ‘ἡ μεγάλη.’ **T**

1 lm. addidi

‘Great.’

149a (τῆ πολυαρμάτω): ‘τῆ πολὺν στρατὸν ἐχούση’ ἀπὸ μέρους. **T**

1 lm. addidi

‘Having a great army’; part for the whole.

149b (ἀντιχαρεῖσα): ‘ἀντίχαριν δοῦσα.’ **T Ta**

1 lm. addidi

‘Having bestowed a favour in return.’

150-4 (*ἐκ μὲν δὴ πολέμων – Βάκχιος ἄρχοι*): τοῦτο ὁ χορὸς πρὸς ἀλλήλους λέγει. **T Z Zc**

1 lm. addidi

The chorus say this to each other.

151a *τῶν νῦν θέσθαι*: ἤγουν ‘ἔκθεσθε καὶ ποιήσατε λησμοσύνην τῶν πολέμων τῶν νῦν.’ σύναπτε δὲ τὸ ἐκ πρὸς τὸ θέσθαι. **T Tf**

1 lm. ex Tf: *θέσθαι* T θελήσατε ante ἤγουν add. T 2 θέσθε T

That is, ‘set forth, that is, bring about, forgetfulness of the recent wars.’ Take ἐκ with θέσθαι.

151b (*θέσθαι*): ‘θελήσατε.’ **T Ta**

1 lm. addidi

‘Want’ (should be understood).

152a (*θεῶν*): ‘δι’ ὧν ἐσώθημεν.’ **T Ta Z Zc**

1 lm. addidi

‘Through whom we were saved’ (should be understood).

152b (*θεῶν*): συνίζησις. **T**

1 lm. addidi

(An instance of) synizesis.

153a (*ἐπέλωμεν*): ‘καταλάβωμεν.’ **T**

1 lm. addidi καταλάβωμεν] cf. sch. OT. 534 (*ἴκου· κατέλαβες*) et 798 (*ἴκνοῦμαι· καταλαμβάνω*)

‘Let us go to.’

153b (Θήβας): ‘τάς.’ **Z Zc**

1 lm. addidi

τάς (should be understood) (i.e. Θήβας is accusative).

154a ἐλελίχθων: ἤγουν ‘ὁ κινῶν διὰ τῶν χορῶν τὰς Θήβας.’ τοῦτο δὲ ὅμοιον ἐστὶ τῷ ‘πολισοῦχοι χθονός.’ **T Ta Tf**

1 ὁ om. Tf πολισοῦχοι Tf 1-2 πολισοῦχοι χθονός] A. Th. 109

That is, ‘moving Thebes through his dances.’ This (phrase) is the similar to πολισοῦχοι χθονός (‘city-holder of the land’).

154b (ἐλελίχθων): ‘ταῖς βακχείαις κινῶν.’ **Z Zc**

1 lm. addidi

‘Moving with Bacchic frenzies.’

154c (βακχεῖος): ‘ὁ Διόνυσος.’ **T Ta Z Zc**

1 lm. addidi

‘Dionysus.’

154d (ἄρχοι): ‘ἀρχέτω τῆς ἡμετέρας χορείας.’ **T Ta Z Zc**

1 lm. add. Dind. ἡμῶν ZZc

‘Let (scil. the Bacchic god) lead our dance.’

156a (νεοχμός): ‘νέος.’ **T Ta Z Zc**

1 lm. addidi

‘New.’

156b (*συντυχίαις*): ‘εὐχαῖς καὶ θυσίαις.’ **T Ta Z Zc**

1 lm. addidi καὶ om. Ta

‘Prayers and sacrifices.’

158a (*τίνα*): ‘ποίαν.’ **T Z Zc**

1 lm. addidi

‘What sort of.’

158b (*μητιν*): ‘βουλήν.’ **T**

1 lm. addidi

‘Plan.’

158c (*ἐρέσσων*): ‘ἀναλογιζόμενος,’ ‘στρέφων.’ **T Ta Z Zc**

1 lm. add. Dind.

‘Considering,’ ‘turning over (i.e. in his mind).’

159a (*σύγκλητον*): ‘συνηθροισμένην.’ **T Ta Z Zc**

1 lm. addidi

‘Assembled.’

159b (*τήνδε*): ‘τὴν ἡμετέραν.’ **T Ta Z Zc**

1 lm. addidi

‘Of ours.’

160a προὔθετο λέσχην: λέσχη, κυρίως ‘ἡ πολυλογία.’ ἐπεὶ δὲ τῆ βουλῆ πολλῶν λόγων δεῖ, διὰ τοῦτο λέσχην τὴν βουλὴν νῦν καλεῖ. **T Tf Z Zc**

1 lm. ex Tf

λέσχη, properly ‘talkativeness.’ Since councils require many discussions, he now calls the council a λέσχη.

160b (λέσχην): ‘βουλὴν.’ **T Ta Z Zc**

1 lm. add. Dind.

‘Council.’

161 (πέμψας): ‘ἀγαγὼν ἡμᾶς ἐνταυθοῖ.’ **T Ta Z Zc**

1 lm. addidi ἐνταῦθα Ta

‘Having led us here.’

162a (ἄνδρες): δημηγορία Κρέοντος πρὸς τὸν χορὸν, τὴν προστασίαν λαβόντος τῆς πόλεως. **T Ta**

1 lm. addidi τὴν – fin. om. Ta

Creon’s address to the chorus after taking charge of the city.

162b (πόλεος): διὰ τὸ μέτρον γράφεται τὸ Ἴωνικόν. **T**

1 lm. addidi

The Ionic form is written for the sake of the metre.

163a (σάλω): ‘κινδύνω.’ **T Ta**

1 lm. addidi

‘By danger.’

163b (σάλω): ‘ταραχῆ.’ **Z Zc**

1 lm. addidi

‘By disorder.’

163c (ἄρθωσαν): ‘κατέστησαν.’ **T Ta Z Zc**

1 lm. addidi

‘Set in order.’

164a (πομποῖσιν): ‘ἐν κήρυξιν.’ **T Ta Z Zc**

1 lm. addidi

‘By heralds.’

164b (δίχα): ‘χωρίς.’ **T Z Zc**

1 lm. addidi

‘Apart.’

165a (ἔστειλ): ‘μετεκαλεσάμην.’ **T Ta Z Zc**

1 lm. add. Dind.

‘I summoned.’

165b (*ικέσθαι*): ‘ἐνταῦθα.’ **T Ta Z Zc**

1 lm. addidi

‘Here’ (should be understood).

167a *τοῦτ’ αὖθις*: δέον εἰπεῖν ‘τοῦτο δ’ αὖθις,’ τοῦτ’ αὖθις ἀσυνδέτως εἶπε· καὶ ἔστιν ὅμοιον τῷ ‘κἀδόκει μὲν ἔσθ’ ὅτε | δισσοῦς Ἀτρεΐδας αὐτόχειρ κτείνειν ἔχων, | ὅτ’ ἄλλοτ’ ἄλλον ἐμπίτων στρατηλατῶν.’ **T Ta Tf Z Zc**

1 lm. ex Tf ἀσύνδετον TTaZZc 2 κἀδόκει – fin.] S. Aj. 56-8 μὲν om. ZZc ἀτρεΐδρας Zc ὅτ’ – fin. om. Z ἐμπίπτων TaTf: ἐμπίπτων Zc

Although it was necessary to say τοῦτο δ’ αὖθις, he said τοῦτ’ αὖθις without using a conjunction; and it is similar to the (following verses): ‘And at one time he thought that he was killing the two Atreidae, holding them in his very hand; at another time it was this commander, and at another that one which he attacked.’

167b (*ῥθου*): ‘διεξῆγε.’ **T Ta Z Zc**

1 lm. addidi

‘Was managing.’

169a (*μένοντας*): ‘εἰδὼς ὑμᾶς.’ **T Ta Z Zc**

1 lm. addidi

‘Knowing that you’ (should be understood).

169b (*ἐμπέδοις*): ‘ἐν ἀσφαλέσιν.’ **T Ta Z Zc**

1 lm. addidi

‘In steadfast (scil. dispositions).’

170 (*ὄτ’*): ‘ἐπεί.’ **Ta Z Zc**

1 lm. addidi ἐπί Τα

‘When.’

171 (παίσαντες): ‘ἀλλήλους.’ **T Ta Z Zc**

1 lm. addidi

‘Each other’ (should be understood).

172a (πληγέντες): ‘ὑπ’ ἀλλήλων.’ **T Ta Z Zc**

1 lm. addidi

‘By each other’ (should be understood).

172b (αὐτόχειρι): ‘αὐτουργῶ.’ **T Ta Z Zc**

1 lm. addidi

‘Self-working.’

174a γένους κατ’ ἀγχιστεῖα: τὸ ἀγχιστεῖα οὐδέτερόν ἐστιν, ἀντὶ τοῦ ‘ἀγχιστεῖαν’ καὶ ‘συγγένειαν.’ καὶ ἔστιν ὁμοιον τῷ γνῶμα, ἥτοι ‘γνωμάτευμα’ καὶ ‘νοῦν,’ ὡς ἐν τούτῳ τε εὔρηται, ‘...ἔχειν, ἔχοις ἂν γνῶμα, μὴ πειρωμένη,’ καὶ ἐν Εὐριπίδῃ, ὡς ‘ἐν δὲ πᾶσι γνῶμα ταῦτόν ἐμπρέπει.’ **T Ta Tf**

1 lm. ex Tf 2 ἥτοι] ἥγουν Tf ἔχοις] ἔχεις TTa 2-3 ἔχειν – πειρωμένη] S. Tr. 593 3 Εὐριπίδι Τα ἐν – ἐμπρέπει] E. Heracl. 407

ἀγχιστεῖα is neuter, equivalent to ‘close kinship’ and ‘relatedness’; and it is similar to γνῶμα, that is, ‘discernment’ and ‘judgement,’ as is found both in the following verse: ‘...(scil. even if you seem) to have it, you would (scil. not) have a means of discerning, unless you try’; and in Euripides, that ‘But one and the same judgement is conspicuous among them.’

174b (ἀγχιστεῖα): ‘συγγένειαν.’ **T Ta Z Zc**

1 lm. addidi

‘Kinship.’

177a *έντριβής φανή*: φησὶ γὰρ Βίας ὁ Πριηνεύς, ‘ἀρχὴ ἄνδρα δείξει.’ **T Ta Tf Z Zc**

1 lm. ex Tf πριηνεύς Tf πρι*νεύς ** ἄνδρα Zc δείξει ZZc

For Bias of Priene says, ‘Kingship will reveal a man.’

177b (*έντριβής*): ‘ένδιάγνωστος.’ **T Ta Z Zc**

1 lm. addidi ένδιάγνωστος TaZZc

‘Well known in.’

178 (*εύθύνων*): ‘διεξάγων.’ **T Ta Z Zc**

1 lm. addidi

‘Managing.’

179 (*ἄπτεται*): ‘ὕπὲρ αὐτῆς.’ **T Ta Z Zc**

1 lm. addidi

‘On its (i.e. the city’s) behalf’ (should be understood).

180 (*του*): ‘τινός.’ **T Ta Z Zc**

1 lm. addidi

‘Any.’

183 (*οὐδαμοῦ λέγω*): ἤγουν ‘οὐδενὸς λόγου ἀξιῶ.’ **T Ta Z Zc**

1 lm. addidi

That is, ‘I consider of no worth.’

190a (*πλέοντες*): ‘διάγοντες.’ **T Ta Z Zc**

1 lm. addidi hoc cum sch. 190b coniunxit T (εὐτυχοῦς καὶ σωζομένης διάγοντες) hoc supra ὀρθῆς scriptum in Ta

‘Passing (life).’

190b (*ὀρθῆς*): ‘εὐτυχοῦς καὶ σωζομένης.’ **T Ta Z Zc**

1 lm. add. Dind. hoc supra *πλέοντες* scriptum in Ta

‘Fortunate and kept safe.’

191 (*ἀῤῥω*): ‘αὐξήσω.’ **T Ta Z Zc**

1 lm. addidi

‘I shall strengthen.’

192a (*ἀδελφά*): ‘ὅμοια.’ **T Ta Z Zc**

1 lm. addidi

‘According with.’

192b (*τῶνδε*): ‘ὧν νῦν εἶπον.’ **T Ta Z Zc**

1 lm. addidi

‘What I have just said.’

195 (*ἀριστεύσας*): ‘ἄριστος φανείς ὑπὲρ τῆς πατρίδος.’ **T Ta Z Zc**

1 lm. addidi

‘Having appeared the best on behalf of his homeland.’

196 (ἐφαγνίσαι): ‘ἐπὶ τῷ τάφῳ ὀσίως ποιῆσαι.’ **T Ta Z Zc**

1 lm. add. Dind. ὀσίους Ta

‘To act piously over the burial rites.’

197 (ἔρχεται): ‘παρὰ τῶν ζώντων.’ **T Ta Z Zc**

1 lm. addidi

‘From the living’ (should be understood).

198 (λέγω): τὸ λέγω πρὸς τὸ ἐκκεκηρῦχθαι συναπτέον. **T Ta Z Zc**

1 lm. add. Dind. κεκηρῦχθαι TTa τοῦτο τὸ λέγω codd.

λέγω must be taken with ἐκκεκηρῦχθαι.

201 (κατ’ ἄκρας): ‘λίαν.’ **T Ta Z Zc**

1 lm. addidi

‘Very much.’

202a (κοινοῦ): ‘συγγενικοῦ.’ **T Ta Z Zc**

1 lm. addidi

‘Kindred.’

202b (πάσασθαι): ‘λαβεῖν.’ **T Ta Z Zc**

1 lm. addidi

‘To take.’

202c (τοὺς δέ): ‘ἄλλους δέ.’ **T Ta Z Zc**

1 lm. addidi

‘And others.’

203 (ἐκκεκηρῦχθαι): ‘παρ’ ἐμοῦ.’ **T Ta Z Zc**

1 lm. addidi

‘By me’ (should be understood).

204 (κτερίζειν): ‘καλλωπίζειν.’ **T Ta Z Zc**

1 lm. addidi

‘Adorn.’

206a (ἐδεστόν): ποταπόν; βρωτόν.’ **T Ta Z Zc**

1 lm. addidi ποταπόν om. Ta π. καὶ β. Zc

Of what sort? ‘To be eaten.’

206b αἰκισθέντ’ ἰδεῖν: τοῦτο καθ’ ὅλον καὶ μέρος· τὸ μὲν αἰκισθέντα ὅλον, τὸ δὲ δέμας μέρος. **T Ta Tf**

1 lm. ex Tf τὸ δὲ] τοῦτο δὲ Ta

This is used of the whole and a part: αἰκισθέντα (refers to Polynices as a) whole, and δέμας (refers to the) part (of him affected).

206c (αἰκισθέντ'): 'σπαραχθέντα.' **T Z Zc**

1 lm. addidi

'Torn asunder.'

208a (τῶν ἐνδίκων): 'πρὸ τῶν δικαίων.' ἐνταῦθα γὰρ τὴν προ σύναπτε. **T Ta**

1 lm. addidi

'Before just men'; for here you must join the προ (of προέξουσ') (to τῶν ἐνδίκων).

208b (τῶν ἐνδίκων): 'τῶν δικαίων.' **Z Zc**

1 lm. addidi

'Just men.'

211a (σοί): 'ὡς βασιλεῖ.' **Ta Z Zc**

1 lm. addidi

'As king' (should be understood).

211b (σοὶ ταῦτ' ἀρέσκει): ἤγουν 'εἰς τὸ σὸν θέλημά ἐστιν.' **T Ta Z Zc**

1 lm. addidi

That is, 'it is according to your will.'

212a (τὸν τῆδε δύσονον): 'μὴ θάπτειν.' **T Ta Z Zc**

1 lm. addidi

'To not bury' (should be understood).

212b (τὸν εὐμενῆ πόλει): ‘θάπτειν.’ **T Ta Z Zc**

1 lm. addidi

‘To bury’ (should be understood).

213 (τ’): ‘καί.’ **T**

1 lm. addidi

‘And.’

215a (ὡς): ‘ὄρᾶτε.’ **T Z Zc**

1 lm. addidi

‘See (to it)’ (should be understood).

215b (ὡς): ‘ἵνα.’ **T Z Zc**

1 lm. addidi

‘In order that.’

215c (σκοποί): ‘φύλακες.’ **T Ta Z Zc**

1 lm. addidi

‘Guardians.’

215d (ἦτε): ‘ὑπάρχετε.’ **T Z Zc**

1 lm. addidi

‘You may be.’

215e (τῶν εἰρημένων): ‘περὶ Πολυνείκους.’ **T Ta Z Zc**

1 lm. addidi

‘About Polynices’ (should be understood).

216a (τω): ‘τινί.’ **T Ta Z Zc**

1 lm. addidi

‘To someone.’

216b (τοῦτο): ‘τὸ περὶ Πολυνείκους.’ **T Ta Z Zc**

1 lm. addidi

‘The matter of Polynices.’

217a ἀλλ’: ‘οὐ λέγω ὑμᾶς φυλάσσειν.’ **T Ta Z Zc**

1 lm. addidi

‘I do not command you to keep guard’ (should be understood).

218a (τί): ‘ἐπεὶ οὐ τοῦτο λέγεις.’ **T Ta Z Zc**

1 lm. addidi οὐ om. Ta

‘Since you do not command this’ (should be understood).

218b (ἄλλο): οἱ μεγαλογραφοῦντες τὸ ἄλλο, μέγας ἀγνοοῦντες ληρεῖν, ‘παρ’ ἄλλων’ ἀκούουσιν. **Z Zc**

1 lm. add. Dind. μεγαλοφρονοῦντες Zc: μεγαλο****οῦντες Z: corr. Dind.

Those who write ἄλλω with an omega, very much unaware that they are being foolish, understand (ἄλλω as meaning) ‘from others’.

218c (τοῦτ’): ‘ὁ μέλλεις εἰπεῖν.’ **T Ta Z Zc**

1 lm. addidi

‘What you are about to say.’

218d ἐπεντέλλοις ἔτι: τοῦτο οὕτως εἴποις· ‘τί δῆτα ἐντέλλοις ἄν καὶ προστάξεως ἡμῖν ἔτι καὶ εἰς τὸ ἐξῆς τοῦτο, ὁ μέλλεις εἰπεῖν, ἐπ’ ἄλλω,’ ἤγουν ‘ἐπὶ τῷ πρώην ῥηθέντι;’ ‘ἄλλο δὲ ἐπ’ ἄλλω’ ὀφείλων εἰπεῖν, τοῦτο εἶπεν. **T Ta Tf**

1 lm. ex Tf ἐντέλλοις Ta 2 πρώην ῥηθέντι] προρρηθέντι Tf

Express this as follows: ‘Then what (is) this thing, which you are about to say, (which) you would command, that is, enjoin, us (to do) further, that is, for the future, in addition to the other thing,’ that is, ‘in addition to what was said just now?’ Needing to say ‘one thing in addition to another,’ he said this.

218e (ἐπεντέλλοις): ‘προστάξεως ἄν.’ **T Ta Z Zc**

1 lm. addidi ἄν om. Ta

‘Would you enjoin.’

219a (τό): ‘τοῦτο λέγω.’ **T Z Zc**

1 lm. addidi

‘I command this’ (should be understood).

219b (ἑπιχωρεῖν): ‘ἐπιχωριάζειν καὶ συνέρχεσθαι ὑμᾶς.’ **T Z Zc**

1 lm. addidi

‘That you engage with and join with.’

219c (τάδε): ‘τὰ περὶ τοῦ Πολυνείκου.’ **T Z**

1 lm. addidi τοῦ om. ZZc

‘The matters concerning Polynices.’

221a (ὁ μισθός): ‘τῆς ἀπειθείας.’ **T Z Zc**

1 lm. addidi

‘For disobedience’ (should be understood).

221b (οὗτος): ‘τὸ θανεῖν.’ **T Z Zc**

1 lm. addidi

‘Dying.’

221c (ὕπ’ ἐλπίδων): ἐλπίζουσι γὰρ ὡς ἴσως ἂν λάθοιεν. **T Ta Z Zc**

1 lm. add. Dind. ἴ*** Z λάβοιεν T

For they hope that they would perhaps escape detection.

222 (διώλεσεν): ‘φωραθέντων ὧν πανουργοῦσιν.’ **T Ta Z Zc**

1 lm. addidi

‘Once their misdeeds have been discovered’ (should be understood).

223a (ἐρῶ μὲν οὐχ): τὸ οὐ πρὸς τὸ ἐρῶ σύναπτε· ‘οὐκ ἐρῶ.’ **T Ta**

1 lm. addidi

Take οὐ with ἐρῶ: ‘I shall not say.’

223b (ὅπως): ‘ὅτι.’ **T Z Zc**

1 lm. add. Dind.

‘That.’

224a (δύσπνοος): ‘ἀσθμαίνων.’ **T Ta Z Zc**

1 lm. add. Dind.

‘Panting.’

224b (κοῦφρον): ποταπόν; ‘ταχύν.’ **T Ta Z Zc**

1 lm. addidi ποταπόν om. TTa

Of what sort? ‘Swift.’

224c (ἐξάρας): ‘κινήσας.’ **T Z Zc**

1 lm. addidi

‘Having moved.’

225a πολλὰς γὰρ εὗρον: ἤγουν ‘πολλὰι φροντίδες ἐπέστησαν καὶ ἐπῆλθον ἐμοὶ ἀναχωρήσεως.’ τὸ δὲ ὁδοῖς κυκλῶν ἐμαυτὸν ἢ ἀντὶ τοῦ ‘στρέφων ἐμαυτὸν εἰς ἀναχώρησιν ἐν ταῖς ὁδοῖς, δι’ ὧν ἐπορευόμην.’ ἢ ‘ἐν ὁδοῖς καὶ ἀναπολήσεσι κυκλῶν ἐμαυτόν,’ τουτέστι ‘κατὰ νοῦν στρέφων τὴν ἀναχώρησιν.’ **T Ta Tf Z Zc**

1 lm. ex Tf ἐπέστησαν καὶ om. ZZc ἐπῆλθόν μοι ZZc 2 κυκλῶν ἐμαυτὸν ὁδοῖς codd. 3 πολήσεσι Zc

That is, ‘Many thoughts of retreating stood upon, that is, came upon, me.’ ὁδοῖς κυκλῶν ἐμαυτόν is either equivalent to ‘turning myself with a view to retreating on the roads, through which I was travelling,’ or ‘circling myself around in roads and reconsiderations,’ that is, ‘turning retreat over in my mind.’

225b (εὗρον): γράφεται ‘ἔσχον.’ **Z Zc**

1 lm. addidi

ἔσχον (‘I had’) is written (elsewhere).

225c (ἐπιστάσεις): ‘ἐπελεύσεις.’ **T Z Zc**

1 lm. addidi

‘Onsets.’

226 (ἀναστροφὴν): ‘ἀναχώρησιν.’ **T Z Zc**

1 lm. addidi

‘Retreat.’

228a (τάλας): ‘ὦ.’ **T Z Zc**

1 lm. addidi

‘O’ (should be understood, since τάλας is vocative).

228b (τί χωρεῖς): ‘ἐκεῖσε.’ **T Z Zc**

1 lm. addidi

‘To that place’ (should be understood).

228c (οἶ): ‘ὅπου.’ **T Z Zc**

1 lm. addidi

‘Where.’

229a (τλήμων): ‘ἄθλιος.’ **Ta**

1 lm. addidi

‘Wretched.’

229b (ἀὖ): ‘πάλιν.’ **T Z Zc**

1 lm. addidi

‘Again.’

229c (τάδ’): ‘τὰ περὶ τῆς ταφῆς.’ **T Ta Z Zc**

1 lm. addidi

‘The matters concerning the burial.’

230 (ἀλγυνῆ): ‘λυπηθήση τιμωρηθεῖς.’ **T Ta Z Zc**

1 lm. add. Dind. τιμωρηθεῖς om. Ta

‘Will you be grieved after being punished.’

231a (ἐλίσσω): ‘κατὰ νοῦν στρέφων.’ **T Ta Z Zc**

1 lm. add. Dind. συστρέφων Ta

‘Turning over in my mind.’

231b (ἤνυτον): ἤγουν ‘ἤρχόμεν.’ **T Z Zc**

1 lm. addidi ἤγουν om. ZZc

That is, ‘I was going.’

231c (σχολῆ): ‘ἀργία.’ **T Z Zc**

1 lm. addidi

‘Tardily.’

232 (χόυτως): ‘ὡς ἔφην, ὑπὸ φροντίδων.’ **T Ta Z Zc**

1 lm. addidi ὑπὸ τῶν φροντίδων Ta

‘As I said, with anxiety’ (should be understood).

233a (ἐνίκησεν): ‘ἄριστον ἐφάνη.’ **T Z Zc**

1 lm. add. Dind.

‘Appeared the best.’

233b (μολεῖν): ‘ἐλθεῖν.’ **Ta**

1 lm. addidi

‘To come.’

234 (τὸ μηδέν): ἤγουν ‘ὅπερ αὐτὸς οὐκ ἀποδέχη.’ **T Z Zc**

1 lm. add. Dind.

That is, ‘what you yourself do not approve of.’

235a (τῆς ἐλπίδος): ‘ὑπό.’ **Z Zc**

1 lm. addidi ὑπὸ τῆς Zc

‘By’ (should be understood).

235b (*πεφραγμένος*): γράφεται και ‘δεδραγμένος,’ ὅπερ χωρὶς τῆς ὑπὸ πρὸς τὸ ἐλπίδος συνάψης.
Z Zc

1 Im. addidi

δεδραγμένος (‘having grasped’) is also written (elsewhere), which you should take with ἐλπίδος without ὑπό.

235c (*πεφραγμένος*): ‘ἠσφαλισμένος.’ **Z Zc**

1 Im. addidi

‘Made secure.’

236a (*πλήν*): ‘εἰ μή.’ **T Z Zc**

1 Im. addidi

‘Unless.’

236b (*τὸ μόρσιμον*): ‘τὸ μεμοιρασμένον.’ **T Ta Z Zc**

1 Im. addidi

‘What is allotted.’

239 (*πραῖγμα*): ‘ὃ μέλλω εἰπεῖν.’ **T Ta Z Zc**

1 Im. addidi

‘What I am about to say.’

241a (*στοχάζη*): ‘σκοπεῖς.’ **T Ta Z Zc**

1 Im. addidi

‘You are considering.’

241b (*κάποφράγνυσαι*): ‘έξασφαλίζη.’ **T Z Zc**

1 lm. addidi άσφαλίζη Zc

‘You secure.’

242a (*τὸ πρᾶγμα*): τὸ πρᾶγμα πρὸς τὸ στοχάζη συναπτέον. **T Z Zc**

1 lm. addidi

Take *πρᾶγμα* with *στοχάζη*.

242b (*σημανῶν*): ‘δηλώσων.’ **T Z Zc**

1 lm. addidi

‘About to make clear.’

243a (*τά*): ‘ναί.’ **T Ta Z**

1 lm. addidi

‘Yes’ (should be understood).

243b (*τὰ - πολύν*): γνωμικόν. **T Z**

1 lm. addidi γνω(μικόν) TZ

A gnostic remark.

243c (*ὄκνον*): ‘δειλίαν’ καὶ ‘ἀναβολήν.’ **T Z Zc**

1 lm. addidi

‘Cowardice’ and ‘hesitation.’

244a (*οὐκουν ἐρεῖς*): ἀντι τοῦ ‘εἰπέ.’ **T**

1 lm. addidi

Equivalent to ‘say.’

244b (*οὐκουν - ἄπει*): ‘ἄπελθε.’ **T**

1 lm. addidi

‘Leave.’

244c (*ἄπει*): ‘ἀπέλθης.’ **Z Zc**

1 lm. addidi

‘You will leave.’

246a (*βέβηκε*): ‘ἀπῆλθε.’ **T Ta**

1 lm. addidi

‘Went off.’

246b (*διψίαν*): ‘ξηράν.’ **T Ta Z Zc**

1 lm. addidi

‘Dry.’

247a (*παλύννας*): ‘ἐπιθείς,’ ‘ἐπαγαγών.’ **T Z Zc**

1 lm. addidi

‘Having placed upon,’ ‘having brought forth.’

247b (*κάφαγιστεύσας*): ‘ἐπ’ ἐκείνου καθοσιώσας.’ **T Ta Z Zc**

1 lm. add. Dind. ἐπ’ ἐκεῖνου] περι ἐκεῖνον ZZc: om. Ta

‘Having performed sacred rites upon him.’

249 (*γένιδος*): ‘στόματος,’ ‘σκαπάνης.’ **T Ta Z Zc**

1 lm. addidi σκαπάνης Zc

‘Of a mouth,’ ‘of a spade.’

250a (*πλήγμα*): ‘ὄρυγμα.’ **T Ta Z Zc**

1 lm. addidi

‘A hole.’

250b (*ἐκβολή*): ‘κόνις ἐκβεβλημένη.’ **T Ta**

1 lm. addidi

‘Cast up dust.’

250c (*ἐκβολή*): γράφεται καὶ ‘ἐκβολή’ καὶ ‘ἐμβολή,’ καὶ τὸ μὲν ἐμβολή ἀντὶ τοῦ ‘ὄρυγμα,’ τὸ δὲ ἐκβολή ἀντὶ τοῦ ‘κόνις ἐκβεβλημένη.’ **Z Zc**

1 lm. addidi

Both ἐκβολή and ἐμβολή are written, and ἐμβολή is equivalent to ‘a hole,’ and ἐκβολή is equivalent to ‘cast up dust.’

250d (*έκβολή*): ‘έμ(βολή).’ **Z Zc**

1 lm. addidi έμ supra εκ scriptum in ZZc

έμβολή (‘a hole’) (is another reading).

250e (*στύφος*): ‘σκληρά’ και ‘πετρώδης.’ **T Ta Z Zc**

1 lm. addidi

‘Hard’ and ‘rocky.’

251a (*άρρώξ*): ‘άσχιστος,’ ‘άτμητος.’ **T Z Zc**

1 lm. addidi άτμητος άσχιστος ZZc

‘Undivided,’ ‘unbroken.’

251b (*έπημαξενμένη*): ‘τετριμμένη.’ **T Z Zc**

1 lm. add. Dind.

‘Worn down.’

252a (*άσημος*): ‘μή σημείον και ὄρυγμα ποιησάμενος ἐν τῇ γῆ.’ **T Ta Z Zc**

1 lm. addidi

‘Having not made a mark, that is, a hole, in the earth.’

252b (*ούργάτης*): ‘τῆς ταφῆς.’ **T Z Zc**

1 lm. addidi

‘Of the burial’ (should be understood).

253a (ὅπως): ‘ἐπεί.’ **T Z Zc**

1 lm. add. Dind.

‘When.’

253b (ὁ πρῶτος): ‘ὄν κατ’ ἀρχὰς προὔβαλόμεθα φυλάσσειν.’ **T Z Zc**

1 lm. add. Dind. προὔβαλλόμεθα ZZc

‘Whom initially we proposed should keep guard.’

254a (δείκνυσι): ‘τοῦτο.’ **T Ta Z Zc**

1 lm. addidi

‘This’ (should be understood).

254b (δυσχερές): ‘δεινόν.’ **T Ta Z Zc**

1 lm. addidi

‘Terrible.’

255a (ὁ μὲν): ‘ὁ νεκρός.’ **T Z Zc**

1 lm. addidi

‘The corpse.’

255b (ἠφάνιστο): ‘κέκρυπτο.’ **T Z Zc**

1 lm. addidi

‘Had been concealed.’

255c (τυμβήρης): ‘ἐντὸς τύμβου.’ **T Ta Z Zc**

1 lm. addidi

‘Inside a tomb.’

256a λεπτή δ’ ἄγος: ἰστέον ὅτι οἱ ἐκβεβλημένοι νεκροὶ καὶ μὴ τάφου τετυχηκότες δοκοῦσι τοῖς ὀρῶσιν ὡς ἐναγεῖς μὴ ταφῆς ἠξιῶσθαι. καλυφθεῖς οὖν Πολυνείκης τῇ κόνει τὸ δοκεῖν ἐναγῆς εἶναι ἐξέφυγεν. **T Ta Tf Z Zc**

1 lm. ex Tf τάφων Tf^{a.c.} τετυχότες Ta

Take note that corpses which have been cast aside and have not obtained burial rites seem to observers to be unworthy of burial, as if they (i.e. the corpses) are polluted. And so Polynices, covered with dust, avoided the impression of being polluted.

256b (λεπτή): ‘χνοώδης.’ **T Z Zc**

1 lm. addidi

‘Powdery.’

256c (ἐπιῆν): ‘ἐπάνω αὐτοῦ ἦν.’ **T Z Zc**

1 lm. addidi

‘Was on top of him.’

257a σημεῖα δ’ οὕτε θηρός: πολλάκις γὰρ καὶ κύνες καὶ λέοντες καὶ ἄρκτοι σπαράξαντές τι ζῶον καὶ καταβρώξαντες ὅσον ἠβούλοντο, τὸ λοιπὸν κατέχωσαν εἰς δευτέραν τράπεζαν αὐτοῖς γενησόμενον. **T Ta Tf Z Zc**

1 lm. ex Tf 2 λοιπὸν Ta^{a.c.}·ZZc: λείπον TTf

For often dogs and lions and bears, having torn apart a living creature and devoured as much as they want, bury the rest so they can have it for a second meal.

257b (σημεῖα): ‘ἐν τῷ σώματι.’ **T Z Zc**

1 lm. addidi

‘On the body’ (should be understood).

258 (σπάσαντος): ‘σπαράξαντος.’ **T Ta Z Zc**

1 lm. addidi

‘Having torn asunder.’

259 (ἐρρόθουν): ‘ἐφέροντο.’ **T Ta Z Zc**

1 lm. addidi ἐφύοντο **Zc**

‘Were borne.’

260 φύλαξ ἐλέγχων: ἐπειδὴ γὰρ οἱ λόγοι τῶν φυλάκων ἦσαν, διὰ τοῦτο πρῶτον εἰπὼν λόγοι, εἶτα φύλαξ ἐλέγχων φύλακα εἶπε· καὶ ἔστιν ὁμοίον τῷ παρὰ Θουκυδίδη, ἐκεῖνος γὰρ περὶ τῶν Ἀθήνηθεν νηῶν τὸν λόγον ποιούμενος ἔτρεψε τὸν λόγον πρὸς τοὺς αὐτῶν στρατηγοὺς· ‘ἐν ἧ αἰ Ἀττικαὶ νῆες παραγενόμεναι τοῖς Κερκυραίοις, εἴ πη πιέζονται, φόβον μὲν παρεῖχον τοῖς ἐναντίοις, μάχης δ’ οὐκ ἦρχον δεδιότες οἱ στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων.’ **T Ta Tf Z Zc**

1 lm. ex Tf **3** Ἀθηναίων Tf ἔτρεψε τὸν λόγον πρὸς τοὺς αὐτῶν στρατηγοὺς] πρὸς τοὺς αὐτῶν στρατηγοὺς μετέβη οὕτως εἰπὼν Tf ἐν ἧ – τῶν Ἀθηναίων] Th. 1. 49 **4** παραγιγόμεναι Ta **5** πρόρησιν **Zc**^{a.c.}

For since the guards were having the discussions, having first said λόγοι, he then said φύλαξ ἐλέγχων φύλακα; and it is similar to the (following) in Thucydides, since he, giving an account concerning the ships from Athens, turned his account to their generals: ‘in which (i.e. the sea-battle) the Attic ships, coming up to the Corcyreans, if at any point they were pressed, brought fear to the enemy, but the generals did not begin battle, fearing the instructions of the Athenians.’

261a (τελευτῶσ’): ‘ὕστερα.’ **T Ta Z Zc**

1 lm. addidi

‘Later.’

261b (δ'): ‘γάρ.’

1 lm. addidi

‘For.’

261c (κωλύσων): ‘ἡμᾶς.’ **T Ta Z Zc**

1 lm. addidi

‘Us’ (should be understood).

262 (ἤν): ‘ἐν ταῖς τῶν ἄλλων ὑπονοίαις.’ **T Z Zc**

1 lm. addidi

‘According to the suspicions of the others.’

263a (ἐφευγε): ‘ἐξ ὧν διετείνεται.’ **T Ta Z Zc**

1 lm. addidi

‘By means of what he was maintaining’ (should be understood).

263b (μὴ εἰδέναι): συνίησις.

1 lm. addidi

(An instance of) synizesis.

264 (μύδρους αἶρειν): ‘πεπυρακτομένους σιδήρους εἰς πίστιν βαστάζειν.’ **T Ta Z Zc**

1 lm. addidi πεπυρακτομένους **Zc**

‘To lift up iron turned in fire to make a pledge.’

265 (*διέρπειν*): ‘διέρχεσθαι.’ **T Ta Z Zc**

1 lm. addidi

‘To pass through.’

266a (*καὶ μήτε δρᾶσαι*): ‘ἔφευγε καὶ τό.’ **T Ta**

1 lm. addidi

‘He pleaded also that’ (should be understood).

266b (*τω*): ‘τινί.’ **T Ta Z Zc**

1 lm. addidi

‘Anyone.’

268a (*τέλος*): ‘ὕστερον.’ **T Z Zc**

1 lm. addidi

‘Later.’

268b (*ὅτ*): ‘ἐπεὶ.’ **T Ta Z Zc**

1 lm. addidi

‘When.’

268c (*ἦν ἐρευνῶσιν*): ‘ἡμῖν.’ **T Ta Z Zc**

1 lm. addidi

‘For us’ (should be understood).

269 (κάρα): ‘τό.’ **T**

1 lm. addidi

The definite article (should be understood) / κάρα is neuter singular.

270a (νεῦσαι): ‘κλῖναι.’ **T Ta Z Zc**

1 lm. addidi

‘To incline.’

270b (προὔτρεψεν): ‘παρεκίνησε.’ **T Z Zc**

1 lm. addidi

‘Stirred.’

271a (ἀντιφωνεῖν): ‘ἐναντιοῦσθαι αὐτῷ.’ **T Z Zc**

1 lm. addidi

‘To contradict him.’

271b (ὅπως): ‘πῶς.’ **T Ta Z Zc**

1 lm. addidi

‘How.’

272 (ἀνοιστέον): ‘ἄξιον ἀνενεγκεῖν.’ **T Ta Z Zc**

1 lm. addidi καὶ ἄξιον **Zc**

‘It is proper to report back.’

273 (τούργον): ‘τὸ περὶ τῆς ταφῆς.’ **T Z Zc**

1 lm. addidi

‘The matter of the burial.’

274 (τὸν δυσδαίμονα): ‘τὸν ἄθλιον.’ **T Ta Z Zc**

1 lm. addidi

‘The wretched one.’

275a πάλος καθαιρεῖ: εἰκότως εἶπε τὸ καθαίρει· κίνδυνον γὰρ παρὰ τοῦ Κρέοντος ἐδόκει αὐτῷ ἢ ἀγγελία ἐνεγκεῖν· ἢ ἐπειδὴ πρώην μὲν ἄκαμπτος ἦν καὶ οὐκ ἐβούλετο τοιαῦτα ὑπηρετεῖν, ὕστερον δὲ ὑπὸ τοῦ πάλου ταύτην τὴν γνώμην κατέβαλε καὶ ἄκων εἰς τοῦτο ἐχώρησεν. **T Ta Tf Z Zc**

1 lm. ex Tf **2** ἀνενεγκεῖν Zc

Reasonably he said καθαίρει; for the message seemed to him to bring danger from Creon; or since not long ago he was unbending and did not want to help in such things, but later, because of the lot, he cast down this thought and reluctantly came into this situation.

275b (πάλος): ‘κλήρος.’ **T Ta**

1 lm. addidi

‘The lot.’

275c (καθαιρεῖ): ‘καταβάλλει.’ **T Z Zc**

1 lm. addidi

‘Casts down.’

275d (*τάγαθόν*): κατ' εἰρωνείαν. **T Z Zc**

1 lm. add. Dind.

Used ironically.

276 (*έκοῦσιν*): 'ὕμῖν.' **T Ta Z Zc**

1 lm. addidi ἡμῖν Zc

'You' (should be understood).

277 (*στέργει*): 'ἀποδέχεται.' **T Ta Z Zc**

1 lm. addidi

'Welcomes.'

278a (*μή τι*): 'εἴη.' **T Z Zc**

1 lm. addidi

'Is' (should be understood).

278b (*θειλάτον*): 'ἐκ θεοῦ.' **T Ta Z Zc**

1 lm. addidi

'From a god.'

279a (*τόδ'*): 'τὸ περὶ τῆς ταφῆς.' **T Z Zc**

1 lm. addidi

'The matter of the burial.'

279b (ή ζύνοια): ‘τὸ συνειδός.’ **T Ta Z Zc**

1 lm. addidi τὸ ζυνειδός Zc

‘My conscience.’

279c (βουλεύει): ‘ὑποβάλλει.’ **T Ta Z Zc**

1 lm. addidi

‘Suggests.’

280 (μεστῶσαι): ‘πληρῶσαι.’ **T Z Zc**

1 lm. addidi

‘Filling.’

281 (ἄνους τε καὶ γέρων): οὐ γὰρ προσήκει τοῖς γέρουσι μωραίνειν. **T Ta Z Zc**

1 lm. add. Dind.

For it is not fitting for old men to be foolish.

282 λέγεις γὰρ οὐκ ἀνεκτά: ἢ τὸ δαίμονας λέγων πρόνοιαν ἴσχειν διὰ μέσου, τὸ δὲ λέγεις οὐκ ἀνεκτὰ πρὸς τὸ τοῦδε τοῦ νεκροῦ πέρι· ἢ πρὸς τὸ λέγεις οὐκ ἀνεκτὰ ὑποστικτέον. **T Ta Tf Z Zc**

1 lm. ex Tf **2** ἀνεκτά Zc

Either δαίμονας λέγων πρόνοιαν ἴσχειν appears in-between, and λέγεις...οὐκ ἀνεκτά goes with τοῦδε τοῦ νεκροῦ πέρι; or a comma must be placed after λέγεις...οὐκ ἀνεκτά.

282 (οὐκ ἀνεκτά): ‘ἐμοί.’ **T Ta Z Zc**

1 lm. addidi

‘To me’ (should be understood).

285a (*ἔκρυπτον*): ‘ἐν τάφῳ.’ **T Ta Z Zc**

1 lm. add. Dind.

‘In burial.’

285b (*ἀμφικίονας*): ‘τοὺς ἐν κύκλῳ κίοσι περιειλημμένους.’ **T Ta Z Zc**

1 lm. add. Dind.

‘Surrounded all around by pillars.’

286 (*πυρώσων*): ‘καύσων.’ **T Ta Z Zc**

1 lm. addidi

‘In order to burn.’

287a (*νόμους*): ‘τοὺς περὶ τὰς θυσίας καὶ ὕμνους.’ **T Ta Z Zc**

1 lm. addidi καὶ ὕμνους om. Zc

‘The (laws) concerning sacrifices’ and ‘hymns.’

287b (*διασκεδῶν*): ‘συγχύσων.’ **T Ta Z Zc**

1 lm. add. Dind.

‘In order to throw into confusion.’

289a *οὐκ ἔστιν· ἀλλὰ ταῦτα*: τὸ ταῦτα ἢ ἀντὶ τοῦ ‘τὴν Πολυνείκους ταφὴν’ νοητέον, ἢ τὸ μόλις φέροντες ἀντὶ τοῦ ‘οὐ προφανῶς ἀλλὰ συνεσταλμένως προτείνοντες.’ ἢ ἀντὶ τοῦ, ‘ἃ περὶ Πολυνείκους ἐθέσπισα,’ ἢ τὸ μόλις φέροντες ἀντὶ τοῦ ‘δυσχερῶς καὶ βαρέως ταῦτα δεχόμενοι.’
T Ta Tf Z Zc

1 lm. ex Tf

One must understand ταῦτα either as equivalent to ‘the burial of Polynices,’ so that μόλις φέροντες would be equivalent to ‘not proposing openly but in secret’; or (one must understand it as) equivalent to ‘what I decreed about Polynices,’ so that μόλις φέροντες would be equivalent to ‘receiving these things with difficulty and resentment.’

289b (ταῦτα): ‘τὴν τοῦ Πολυνείκουσ ταφὴν.’ **T Ta Z Zc**

1 lm. addidi

‘The burial of Polynices.’

289c (πόλεως): συνίησις. **T**

1 lm. addidi

(An instance of) synizesis.

290a (μόλις): ‘οὐ προφανῶσ ἀλλὰ συνεσταλμένωσ.’ **T Ta Z Zc**

1 lm. addidi

‘Not openly but in secret.’

290b (ἐρρόθουν): ‘εἰσ ὕβριν προῦφερον.’ **T Z Zc**

1 lm. addidi

‘Were bringing forth to cause outrage.’

291a (κρυφῆ κάρα σείοντες): τοῦτο γὰρ δεῖγμα τῶν μὴ πειθομένων. **T Z Zc**

1 lm. addidi

For this is evidence of those who disobey.

291b (ζυγῶ): ‘τῆ ἐμῆ ἐξουσίᾳ.’ **T Ta Z Zc**

1 lm. addidi

‘My authority.’

292a (λόφον): ‘τὸν τράχηλον.’ **T Ta Z Zc**

1 lm. add. Dind.

‘Their neck.’

292b (δικαίως): ἤγουν ‘ὡς ἦν δίκαιον.’ **T Z Zc**

1 lm. addidi

That is, ‘as was just.’

292c (στέργειν): ‘ὑπομένειν.’ **T Z Zc**

1 lm. addidi

‘To submit to.’

292d (ἐμέ): ἤγουν ‘ἃ ἐγὼ θεσπίζω.’ **T Ta Z Zc**

1 lm. addidi ἤγουν om. Ta

That is, ‘what I ordain.’

293a (τῶνδε): ‘τῶν ἀνδρῶν.’ **T Ta Z Zc**

1 lm. addidi

‘Men’ (should be understood).

293b (τούτους): ‘τοὺς φύλακας.’ **T Ta Z Zc**

1 lm. addidi

‘The guardians.’

294a (παρηγμένους): ‘ἡπατημένους.’ **T Ta Z Zc**

1 lm. addidi ὑπατημένους Zc

‘Deceived.’

294b (τάδε): ‘τὸ θάψαι.’ **T Ta Z Zc**

1 lm. addidi

‘The burial.’

295-6 (οὐδὲν - ἔβλαστε): γνωμικόν **T Ta Z**

1 lm. addidi γνω(μικόν) codd.

A gnomic remark.

296a κακὸν νόμισμ’: εἰκότως εἶπε τὸ νόμισμα· ἐκ νόμου γὰρ πάντα ἐτάχθησαν ἐνεργεῖσθαι. **T Ta Tf Z Zc**

1 lm. ex Tf

Reasonably he said νόμισμα; for by law all things are ordered to be accomplished.

296b (ἔβλαστε): ‘ἐγένετο,’ ‘ἐφάνη.’ **T Z Zc**

1 lm. addidi

‘Came about,’ ‘appeared.’

297 (*ἐξάνιστησιν*): ‘ἐξάγει εἰς ἐμπορίας,’ ἢ ‘ἐξάνιστησιν ὑπὸ τῶν δυνατωτέρων ἐξελαυνομένους.’
T Ta Z Zc

1 lm. addidi ἐξάγεις Zc ἐμπορείαν Ta ἢ – fin. om. Ta

‘Draws out for the purpose of commerce,’ or ‘expels those being driven out by more powerful men.’

298 (*παραλλάσσει*): ‘μεταβάλλει.’ **T Ta Z Zc**

1 lm. addidi

‘Changes.’

299 *ἴστασθαι βροτῶν*: τὸ βροτῶν πρὸς τὸ φρένας συναπτέον, ἢ πρὸς τὸ πράγματα, οὕτω· ‘πρὸς αἰσχρὰ πράγματα ἐλθεῖν βροτῶν,’ ἤτοι ‘πρὸς δυστυχίας καὶ ἀφανισμούς.’ **T Ta Tf Z Zc**

1 lm. ex Tf τὸ βροτῶν] τοῦτο ZZc τὸ πρᾶγμα Z

βροτῶν must be taken with φρένας, or with πράγματα, as follows: ‘to come to the shameful actions of mortals,’ that is, ‘to misfortunes and destructions.’

301 (*δυσσέβειαν*): ‘πανουργίαν καὶ ἐπὶ κακῶ μεταχείρισιν.’ **T Ta Z Zc**

1 lm. addidi καὶ] τὴν Zc ἐπὶ κακῶ μεταχείρισιν] cf. Josephus, *de bello Judaico* 1. 503 (τὸ τῆς ἡλικίας εὐκόλον ἐπὶ κακῶ μεταχειριζόμενοι) μεταχείρησιν TaZc

‘Villainy and mistreatment.’

302a (*μισθαροῦντες*): ‘μισθὸν λαμβάνοντες.’ **T Z Zc**

1 lm. addidi

‘Receiving payment.’

302b (*ἤνυσαν*): ‘ἔτέλεσαν.’ **T Z Zc**

1 lm. addidi

‘Fulfilled.’

302c (*τάδε*): ‘ἃ ἔφην κακά.’ **T Ta Z Zc**

1 lm. addidi

‘The evils which I spoke of.’

303a (*χρόνω*): ‘ὕστερον.’ **T Z Zc**

1 lm. addidi

‘Later.’

303b (*ἐξέπραξαν*): ‘ἐνήργησαν τοῦτο.’ **T Ta Z Zc**

1 lm. addidi τοῦτο om. Ta

‘They brought about this.’

303c (*ὡς δοῦναι δίκην*): σύναπτε τοῦτο πρὸς τὸ χρόνω ποτέ. **T**

1 lm. addidi

Take this with *χρόνω ποτέ*.

304 (*σέβας*): ‘τιμὴν·’ ἤγουν ‘εἰ τὸν Δία σέβομαι.’ **T Ta Z Zc**

1 lm. addidi ἤγουν – fin. om. Ta

‘Respect’; that is, ‘if I revere Zeus.’

305 (*ὄρκιος*): ‘ένώμοτος.’ **T Ta Z Zc**

1 lm. addidi

‘On oath.’

306 (*αὐτόχειρα*): ‘ἐργάτην.’ **T Z Zc**

1 lm. addidi

‘Performer.’

307 (*ἐκφανεῖτ’*): ‘δηλώσετε.’ **T Z Zc**

1 lm. addidi

‘You will reveal.’

308 (*μοῦνος*): ἤγουν ‘χωρὶς κολάσεως.’ **T Z Zc**

1 lm. addidi

That is, ‘without punishment.’

309 (*ὑβριν*): ‘πανουργίαν.’ **T Ta Z Zc**

1 lm. addidi

‘Villainy.’

310 (*ἐνθεν οἰστέον*): ‘ἀφ’ οὗ ἄξιον λαμβάνειν.’ **T Ta Z Zc**

1 lm. addidi ἄξιον λαμβάνειν separatim scriptum in ZZc

‘From which it is worthwhile to take.’

311a (τὸ λοιπόν): ‘εἰς τὸ ἐξῆς.’ **T Z Zc**

1 lm. addidi

‘For the future.’

311b (ἀρπάζετε): ‘δωροδοκῆτε.’ **T Ta Z Zc**

1 lm. addidi

‘You may take a bribe.’

312 (οὐκ ἐξ ἅπαντος): ‘ἀλλ’ ἐξ ὧν δεῖ.’ **T Ta Z Zc**

1 lm. addidi

‘But from what is necessary’ (should be understood).

313a (λημμάτων): ‘δώρων.’ **T Ta Z Zc**

1 lm. addidi

‘Gifts.’

313b (τοὺς πλείονας): ὀλίγοι γὰρ λανθάνουσιν. **T Ta Z Zc**

1 lm. addidi

For a few go undetected.

314 (ἀτωμένους): ‘βλαπτομένους.’ **T Ta**

1 lm. addidi

‘Being harmed.’

315a (*εἰπεῖν*): ‘πρὸς σέ.’ **T Ta Z Zc**

1 lm. addidi

‘To you’ (should be understood).

315b (*δώσεις*): ‘ἐμοί.’ **T Ta Z Zc**

1 lm. addidi

‘To me’ (should be understood).

315c (*οὐτως*): ‘χωρὶς λόγου.’ **T Z Zc**

1 lm. addidi ἤγουν add. Z

‘Without speaking.’

315d (*ἶω*): ‘ἀπελεύσομαι.’ **T Ta Z Zc**

1 lm. addidi

‘Will I go?’

316 (*ἀνιαρῶς*): ‘λυπηρῶς ἐμοί.’ **T Ta Z Zc**

1 lm. addidi λυπηρῶς om. ZZc ἐμοί om. Ta

‘In a manner which is painful to me.’

317a (*ἐν τοῖσιν ὡσὶν ἢ πὶ τῇ ψυχῇ δάκνει*): ἤγουν ‘ἐπιπολαίως λυπῆ ἢ εἰς βάθος.’ **T Ta Z Zc**

1 lm. addidi ἤγουν om. Ta ἢ εἰς βάθος om. Ta

That is, ‘Are you pained on the surface or in your depths?’

317b (δάκνη): ‘λυπῆ;’ **T Ta**

1 lm. addidi

‘Are you pained?’

317c (δάκνη): ‘ἄθυμεῖς;’ **Z Zc**

1 lm. addidi

‘Are you disheartened?’

318a (δαί): διὰ τὸ μέτρον. **T**

1 lm. addidi

For the metre (i.e. δαί is used instead of δέ).

318b (ρύθμιζεις): ‘διατυπῆ;’ **T Ta Z Zc**

1 lm. addidi

‘Are you describing in detail?’

318c (ῥπου): ‘ὑπάρχει.’ **T**

1 lm. addidi

‘It is’ (should be understood).

319a (ἀνιῶ): ‘λυπεῖ.’ **T**

1 lm. addidi

‘Pains.’

319b (*σ' ἀνιᾶ τὰς φρένας*): ὅλον καὶ μέρος. **T Z Zc**

1 lm. addidi

The whole and a part.

320a (*ὡς*): ὅτι· ἴαν· **T Ta Z Zc**

1 lm. addidi ὅτι om. TTa

‘That’; ‘exceedingly.’

320b (*λάλημα*): βροὴ καὶ ὄχλησις· **T Ta Z Zc**

1 lm. addidi καὶ om. Ta

‘Shouting and disturbance.’

320c (*εἶ*): ὑπάρχεις· **T Ta**

1 lm. addidi

‘You are.’

321a (*τόδ'*): τὸ περὶ τῆς ταφῆς· **T Z Zc**

1 lm. addidi ταφῆς] κεφαλῆς Zc

‘The matter of the burial.’

321b (*ποιήσας*): εἰμί· **T Z Zc**

1 lm. addidi

‘I am’ (should be understood).

322 (καὶ ταῦτ'): 'ἐποίησας.' ἢ πρὸς τὸ ἐκπεφυκὸς εἶ̃ σύναπτε. **T Z Zc**

1 lm. addidi ἦ – fin. om. ZZc ἐκπεφυκὸς εἶ̃] l. 320 ἐκπεφυκὸς] correxi: πεφυκὸς T (sed non in versu)

'You did' (should be understood); or take (this phrase) with ἐκπεφυκὸς εἶ̃.

323a ἦ̃ δεινόν: 'ἦ̃ καὶ ὄντως ἐὰν δοκῆ καὶ ὑπολαμβάνη τις κατὰ τινός τι, δεινὸν καὶ χαλεπὸν ὑπάρχει καὶ τὸ δοκεῖν καὶ ὑπολαμβάνειν ψευδῆ.' δέον δὲ εἰπεῖν, 'καὶ ἐὰν δοκῆ ψευδῆ,' δοκεῖν εἶπε. καὶ εὔροις πολλὰ τοιαῦτα ἐτέρως σχηματιζόμενα καὶ οὐ πρὸς τὴν ἔμπροσθεν σύνταξιν. λέγει δὲ τὸ ψευδῆ δοκεῖν διὰ τοῦτο, ὅτι εἰ καὶ ἡ ψευδῆς δόξα οὐ τοσοῦτον λυπεῖ, ἀλλ' ὅλως τὸ δοξάζειν κακὸν ἐστίν. **T Ta Tf Z Zc**

1 lm. ex Tf δοκεῖ Zc^{p.c.} **3** εὔροις T Ta ZZc **4** τὸ καὶ ψευδῆ ZZc εἰ om. TfZc

'Truly, if someone believes and supposes one thing in regard to another, it is terrible, that is, difficult, even to believe, that is, suppose, falsehoods.' It being necessary to say, 'even if he believes falsehoods,' he said δοκεῖν. And you would find that many such (phrases) are constructed differently and do not correspond to the preceding syntax. He says ψευδῆ δοκεῖν because of this, that even if false opinion does not cause so much grief, yet holding one is bad in general.

323b (ἦ̃ δεινόν): 'ὄντως χαλεπόν.' **T Z Zc**

1 lm. addidi

'Truly difficult.'

323c (δοκῆ): 'νομίζεταιί τι.' **T Ta Z Zc**

1 lm. addidi

'Something is believed.'

323d (ψευδῆ δοκεῖν): 'τό.' **T Ta Z Zc**

1 lm. addidi

τό (should be understood) (i.e. δοκεῖν functions as an articular infinitive).

324a (κόμψευε): ‘σεμνολόγει·’ ‘γνωματεύου.’ **T Ta**

1 lm. addidi

‘Speak solemnly about’; ‘discern.’

324b (ταῦτα): τοῦτο εἰς τὸ δρῶντας συναπτέον. **T Ta**

1 lm. addidi

This should be taken with δρῶντας.

325a (φανεῖτε): ‘δείξετε.’ **T Ta**

1 lm. addidi

‘You will reveal.’

325b (τοὺς δρῶντας): ‘τοὺς πράξαντας ταῦτα.’ **T Ta**

1 lm. addidi

‘Those who have done these things.’

325c (ἐξερειθ’): ‘εἴπητε κολαζόμενοι ἐξ ἐμοῦ.’ **T Ta Z Zc**

1 lm. addidi εἶποιτε ZZc

‘You will say while receiving punishment from me.’

326a (τὰ δεινά): ‘τὰ κακὰ καὶ ἀπρεπῆ.’ **T Ta Z Zc**

1 lm. addidi

‘The wicked and unbecoming ones.’

326b (*πημονάς*): ‘συμφοράς.’ ‘βλάβας.’ **T Ta Z Zc**

1 lm. addidi βλάβας om. TaZZc

‘Misfortunes’; ‘harm.’

326c (*ἐργάζεται*): ‘τοις αὐτὰ δεχομένοις.’ **T Ta Z Zc**

1 lm. addidi

‘To those who receive them (i.e. profits)’ (should be understood).

327a *ἀλλ’ ἐύρεθει*: τοῦτο ἀρχόμενος ἀπιέναι ἔλεγε, μὴ ἀκούοντος Κρέοντος. ἦ γὰρ ἂν κατὰ νότου πολλάς ἐδέξατο. **T Ta Tf Z Zc**

1 lm. ex Tf **1-2** ἦ γὰρ – fin.] cf. D. 19. 197 (ὁ οἰκέτης ξαίνει κατὰ τοῦ νότου πολλάς) **2**
πολλοὺς Ta

He was saying this while beginning to leave, without Creon hearing. For indeed he would have received many lashes on the back.

327b (*εὐρεθει*): ‘ὁ δράσας.’ **T Ta Z Zc**

1 lm. addidi

‘The doer’ (should be understood).

328a (*ληφθῆ*): ‘κρατηθῆ.’ **T Ta**

1 lm. addidi

‘He is seized.’

328b (*μή*): ‘ληφθῆ.’ **T Ta**

1 lm. addidi

‘He is captured’ (should be understood).

328c (τύχη): ‘ή.’ **Ta**

1 lm. addidi

ή (should be understood) (i.e. τύχη is nominative, not dative; or in order to paraphrase this into prose, one should add the article).

329a (ὅπως): ‘ὅτι.’ **T Ta Z Zc**

1 lm. addidi

‘That.’

329b (ὄψει): ‘ἴδης.’ **T Ta**

1 lm. addidi ἴδε Ta

‘You will see.’

329c (δεῖρ’): ‘ἐνταῦθα.’ **T Ta**

1 lm. addidi

‘Here.’

330 (ἐκτὸς ἐλπίδος γνώμης τ’ ἐμῆς): ἤγουν ‘οὔτε ἐλπίς ὑπέτεινεν οὔτε αὐτὸς κατὰ νοῦν εἶχον.’ **T Ta Z Zc**

1 lm. addidi

That is, ‘Neither was hope offering (my salvation) nor did I myself have (my salvation) in mind.’

331 (*ὀφείλω*): ‘χρεωστῶ.’ **T Ta**

1 lm. addidi

‘I owe.’

332a *πολλὰ τὰ δεινά*: ἤγουν ‘σοφὰ καὶ πανουργά.’ λέγει δὲ τοῦτο ὁ χορὸς διὰ τὸν λάθρα θάψαντα τὸν Πολυνείκη καὶ μὴ γνωσθέντα ὅστις ἦν. **T Ta Tf Z Zc**

1 lm. ex Tf ἤγουν σοφὰ καὶ πανουργά om. TTaZZc (vd. sch. 332b) λέγει δὲ τοῦτο ὁ χορὸς] τοῦτο ὁ χορὸς λέγει TTaZZc 2 τὸν om. ZZc

That is, ‘clever and villainous.’ The chorus says this because of the person who buried Polynices in secret and whose identity has not been ascertained.

332b (*τὰ δεινά*): ‘σοφὰ καὶ πανοῦργα.’ **T Ta Z Zc**

1 lm. addidi

‘Clever and villainous.’

333a (*δεινότερον*): ‘σοφώτερον.’ **T Ta Z Zc**

1 lm. addidi

‘Cleverer.’

333b (*πέλει*): ‘ὑπάρχει.’ **T Ta**

1 lm. addidi

‘Is.’

334 (*πολιοῦ*): ‘λευκοῦ.’ **T Ta Z Zc**

1 lm. addidi

‘White.’

335 (*χειμερίῳ νότῳ*): ‘χειμῶνος ζάλη καὶ θυέλλη.’ **T Ta Z Zc**

1 lm. addidi ζάλης Ta

‘With a storm and squall of winter.’

336a (*χωρεῖ*): οὐ μετὰ νηὸς μόνον ἀλλὰ καὶ μόνῳ τῷ σώματι. **T Ta Z Zc**

1 lm. addidi

Not only with a ship but also with just his body.

336b (*περιβρυχίοισιν*): ‘περισσῶς ἠχοῦσιν’ ἢ ‘κύκλω.’ **T Ta Z Zc**

1 lm. addidi

‘Resounding exceedingly’ or ‘(resounding) all around.’

337a (*περῶν*): ‘διερχόμενος.’ **T Ta**

1 lm. addidi

‘Crossing.’

337b (*ὕπ’ οἴδμασιν*): ὁ γὰρ πλέων ὑπέρχεται τὰ κύματα. **T Ta Z Zc**

1 lm. addidi

For the sailor goes under the waves.

339a *ἄφθιτον ἀκαμάτων*: σύναπτε τὸ ἀκαμάτων πρὸς τὸ θεῶν, ἦτοι ‘τῶν ἀκαμάτων καὶ ἀπαύστων καὶ αἰδίων θεῶν.’ τὸ εἰλομένων δὲ ἀντὶ τοῦ ‘τῶν ἀπὸ ἔτους εἰς ἔτος κινουμένων <πρὸς τὸ>

ἀροτριᾶν ἀρότρων.’ εἰλομένων δὲ εἶπεν ἐπειδὴ, ὥσπερ κύκλου τινὸς τοῦ χρόνου διερχομένου, κατὰ τὸν αὐτὸν ἀεὶ καιρὸν κινουῦσι πρὸς τὸ ἀροῦν ἄροτρα, ὥσπερ δὴ καὶ πρὸς τὸ θερίζειν δρέπανα, τὰ μὲν ἐν χειμῶνι, τὰ δ’ ἐν θέρει. **T Ta Tf**

1 lm. ex Tf **2** ἀπὸ ἔτος Ta **2-3** πρὸς τὸ add. Dind.

Take ἀκαμάτων with θεῶν, that is, ‘of the unwearying and unceasing and everlasting gods.’ εἰλομένων is equivalent to ‘the ploughs which are moved from year to year for ploughing.’ He said εἰλομένων since, as time goes by like a circle, they move ploughs for ploughing always during the same season, just as they also move sickles for reaping, the ploughs in winter, the sickles in summer.

339b (ἄφθιτον): ‘ἄφθαρτον καὶ διηνεκῆ.’ **T Ta Zc**

1 lm. addidi

‘Undying and eternal.’

339c (ἀκαμάτων): ‘τῶν ἀϊδίων θεῶν.’ **T Ta**

1 lm. addidi

‘Everlasting gods.’

339d (ἀποτρέται): ‘τέμνει.’ **T Ta Z Zc**

1 lm. addidi

‘Severs.’

340 (εἰλομένων): ‘κυκλουμένων ὑπ’ αὐτοῦ καὶ φερομένων.’ **T Ta Z Zc**

1 lm. addidi αὐτῶν T

‘Being moved around and borne along by him.’

341a (*ἵππειω γένει*): οὐ γὰρ μόνον βουσίν, ἀλλὰ καὶ ἵπποις ἐν ἑτέροις τόποις ἀροῦσιν, ὥσπερ καὶ ἀλοῦσιν. **T Ta Z Zc**

1 lm. addidi ἐν ἑτέροις τόποις om. ZZc ὥσπερ – fin. om. Ta

For they plough not only with oxen but also with horses in other places, just as they grind (corn).

341b (*πολεῦον*): ‘στρέφον.’ ‘βωλοκοποῦν.’ **T Z Zc**

1 lm. addidi

‘Turning’; ‘breaking clods of earth.’

342a (*κουφονόων*): ‘κούφως καὶ ταχέως φερομένων.’ **T Ta Z Zc**

1 lm. addidi

‘Moving lightly and swiftly.’

342b (*φῶλον*): ‘γένος.’ **T Ta Z Zc**

1 lm. addidi

‘Race.’

343a (*ἀμφιβαλών*): ‘περισχῶν τοῖς δικτύοις.’ **T Ta Z Zc**

1 lm. addidi

‘Having surrounded with their nets.’

343b (*ἄγει*): ‘φέρει.’ ‘κυριεύει.’ **T Ta Z Zc**

1 lm. addidi φ. καὶ κ. ZZc

‘Carries off’; ‘dominates.’

344 (*ἔθνη*): ‘ἄγει.’ **T Ta Z Zc**

1 lm. addidi

ἄγει (l. 343) (should be understood).

345a (*εἰναλίαν*): ‘θαλασσίαν.’ **T Ta**

1 lm. addidi

‘Of the sea.’

345b (*φύσιν*): ‘ἄγει περιβαλόν.’ **T Ta Z Zc**

1 lm. addidi

‘Surrounds and carries off’ (should be understood from ἀμφιβαλὼν ἄγει (l. 343)).

346 (*σπεύραισι*): ‘ἐν τυλιγμοῖς,’ ἤγουν ‘δικτύοις.’ **T Ta Z Zc**

1 lm. addidi ἤγουν δικτύοις om. ZZc

‘In wrappings,’ that is ‘nets.’

347 (*περιφραδής*): ‘σοφὸς καὶ περίνους.’ **T Ta Z Zc**

1 lm. addidi

‘Wise and highly intelligent.’

348 (*κρατεῖ*): ‘κυριεύει.’ **T Ta Z**

1 lm. addidi

‘Dominates.’

349a (*μηχαναῖς*): ἦτοι ‘πάγαις.’ **T Ta**

1 lm. addidi

That is, ‘with snares.’

349b (*ἀργαῖου*): ‘ἐν τῷ ἀργῷ ἀλιζομένου.’ **T Ta Z Zc**

1 lm. addidi ἀλιζομένῳ Zc

‘Dwelling in the field.’

350a (*ὄρεσιβάτα*): ‘ἐν ὄρεσι βαίνοντος.’ **T Ta**

1 lm. addidi

‘Roaming in mountains.’

350b (*λασιάχενα*): ‘λασίαν καὶ πυκνήν χαίτην ἔχοντα.’ **T Ta Z Zc**

1 lm. addidi

‘Having shaggy and thick hair.’

350c (*ἐλών*): ‘λαβών.’ **T Ta**

1 lm. addidi

‘Having taken.’

351a (*ἄγει*): ‘ἄγει.’ ‘φέρει.’ **T Ta**

1 lm. addidi in versu ἵππον ἐλών | ἄγει’ TTa (*ἵππον ἄζεται* codd. plerique)

‘Leads away’; ‘carries off.’

351b *ἀμφίλοφον*: ἀμφίλοφον ‘τὸν κατ’ ἄμφω τὰ μέρη ἐπαναστήματα ἔχοντα,’ ἢ ‘τὸν περικείμενον τοῖς λόφοις καὶ τραχήλοις τῶν ζώων.’ **T Ta Tf Z Zc**

1 ἄγετ’ ἀμφίλοφον Tf ἀμφίλοφον τὸν] ἀμ. τὸ Z: ἤγουν Tf

ἀμφίλοφον (means) ‘having elevations on both sides,’ or ‘lying round the withers, that is, the necks, of the animals.’

352a (*ἀμφίλοφον ζυγόν*): ‘ὑπὸ τὸν ζυγὸν τοῦ ἄρματος.’ **T Ta**

1 lm. addidi

‘Under the yoke of the chariot.’

352b (*ἀμφίλοφον*): ‘ὑπόλοφον.’ **Z Zc**

1 lm. addidi hoc supra φί (ἀμ est in versu priore) scriptum in codd.

‘Having the neck underneath.’

352c (*ζυγόν*): ‘τοῦ ἄρματος.’ **Z Zc**

1 lm. addidi

‘Of the chariot’ (should be understood).

353a (*οὐρειον*): ‘ὄρεινόν.’ **T Ta Z Zc**

1 lm. addidi οὐρεινόν Zc

‘Of the mountains.’

353b (*ἀδμητα*): ‘ἀδάμαστον.’ **T Ta Z Zc**

1 lm. addidi

‘Untamed.’

354a (*φθέγμα*): ‘ρήτορικήν.’ **T Ta Z Zc**

1 lm. addidi

‘Rhetoric.’

354b (*άνεμόεν φρόνημα*): ‘τήν φιλοσοφίαν τήν δίκην άέρος τοίς πολλοίς άκατάληπτον.’ **T Ta Z Zc**

1 lm. addidi

‘Philosophy, which, like air, cannot be touched by ordinary people.’

355-6 (*άστυνόμους όργάς*): ‘τάς έν τη πόλει τών νόμων δίκας.’ **T Ta Z Zc**

1 lm. addidi

‘The judgements of the laws in the city.’

356a *όργάς έδιδάξατο*: εικότως είπεν όργάς· οί γάρ μη πειθόμενοι τοίς νόμοις χαλεπών αυτών πειρώνται. ίστέον ότι τῷ έδιδάξατο οί ρήτορες άντι του ‘εις διδάσκαλον έπεμψε’ χρῶνται. φησι γάρ Άριστείδης, ‘ουκ έδιδάξατο τήν τέχνην τήν ιατρικήν, άλλ’ έδίδαξεν αυτός.’ και Άριστοφάνης, ‘έδιδαζάμην μέντοι σέ, νή Δί’, ὦ μέλε, | τοίσιν δικαίοις άντιλέγειν.’ νυν δέ άντι του ‘έφευρε και έδίδαξε’ κεΐται. **T Ta Tf Z Zc**

1 lm. ex Tf 2 ίστέον ότι κτλ. separatim scriptum in TTaZc [ιστέον ότι τῷ έδιδάξατο] τῷ δέ έδιδάξατο Tf οί ρήτορες μέν άντι Tf εις διδασκάλους Tf: εις διδασκάλου conl. Dind. 3 ουκ – αυτός] Aristides, *Asclepiadae* 42 (Jebb) τήν τέχνην τήν ιατρικήν] τους παΐδας codd. 4 έδιδαζάμην – άντιλέγειν] Ar. *Nu.* 1338-9 έδιδαζάμην μέντοι σέ, νή Δί’, ὦ μέλε, | τοίσιν] έδιδαζάμην μέντοι σ’ ὦ μέλεε (μέλαιε TaTf) | τοίσι TTaTf: έδιδαζάμην (-όμην Zc) αν σε ὦ μέλεε | τοίσι ZZc 5 έδιδάξατο κεΐται Tf

He said *όργάς* reasonably; for those who do not obey the laws experience them as being hard to bear. It must be known that rhetoricians use *έδιδάξατο* as equivalent to ‘he sent to a teacher.’ For Aristides says, ‘He did not have the art of medicine taught, but taught it himself’; and Aristophanes

says, ‘I have truly had you taught, by Zeus, my boy, to speak against justice.’ But as it is, it (i.e. ἐδιδάξατο) is used as equivalent to ‘discovered and taught.’

356b (ἐδιδάξατο): ‘ἐφεῦρε καὶ ἐδίδαξε.’ **T Ta Z Zc**

1 lm. addidi καὶ ἐδίδαξε om. ZZc

‘Discovered and taught.’

356c (δυσάλων): ‘εἰς οὓς δυσκόλως ἀνλίζεταί τις.’ **T Ta Z Zc**

1 lm. addidi εἰς ᾧ T Ta

‘Into which someone uncomfortably settles.’

357a (πάγων): ‘χαλάζης·’ ‘χιόνος·’ ‘ὑετοῦ·’ ‘πάχνης’. **T Z Zc**

1 lm. addidi τὸ δὲ αἶθρια ἀντὶ τοῦ ἐκτὸς οἴκου post πάχνης add. ZZc

‘Of hail’; ‘of snow’; ‘of rain’; ‘of frost.’

357b (αἶθρια): ἤγουν ‘ἐκτὸς οἴκου.’ **T Ta Z Zc**

1 hoc cum sch. 357a coniunxerunt ZZc (vd. supra) 1m. addidi

That is, ‘outside the house.’

357c (αἶθρια): ποταπά; **Z Zc**

1 lm. addidi

Of what sort? (I.e. αἶθρια here is an adjective describing βέλη (l. 359), not a substantive.)

359a (δύσομβρα): ‘βαρέως φερόμενα.’ **T Ta**

1 lm. addidi

‘Being endured with difficulty.’

359b (*βέλη*): βέλος εἶπε διὰ τὸ τιτρώσκειν. **T Ta**

1 lm. addidi βέλη Ta

He said ‘arrow’ because (the weather) causes injuries.

360a (*παντοπόρος*): ‘παμμήχανος.’ **T Ta Z Zc**

1 lm. addidi

‘All-inventive.’

360-1 (*ἄπορος ἐπ’ οὐδὲν ἔρχεται / τὸ μέλλον*): ‘ἂ γὰρ ὕστερον βλάψει αὐτόν, προασφαλίζεται.’ **T Ta Z Zc**

1 lm. addidi γὰρ om. Zc

‘For he wards off in advance what will harm him later.’

362a (*φεύζιν*): ‘φυγῆν.’ **T Ta Z Zc**

1 lm. addidi

‘Escape.’

362b (*ἐπάξεται*): ‘εὐρήσει.’ **T Ta Z Zc**

1 lm. addidi εὐρίσκει Z

‘He will devise.’

363 (*ἀμηχάνων*): ‘μικροῦ δεῖν ἀδυνάτων.’ **T Z Zc**

1 lm. addidi

‘Almost impossible.’

364 (*ζυμπέφρασαι*): ‘κατενόησε καὶ ἐφεῦρε.’ **T Ta Z Zc**

1 lm. addidi

‘Perceived and discovered.’

365 (*τὸ μηχανόεν*): ‘τὸ ἐφευρίσκον καὶ περινοοῦν.’ **T Ta Z Zc**

1 lm. addidi τὸ om. TaZ

‘The capacity to discover and contrive.’

366a *τέχνας ὑπὲρ ἐλπίδ’ ἔχων*: τὸ τέχνας οὐκ ἔστι γενική, ὡς οἴονταί τινες, ἀλλ’ αἰτιατική, οὕτως· ἔχων τὸ μηχανόεν καὶ τὸ ἐφευρίσκον τέχνας, τουτέστι τὸ μηχανᾶσθαι καὶ περινοεῖν τέχνας, σοφὸν ὑπὲρ ἐλπίδα.’ **T Ta Tf Z Zc**

1 lm. ex Tf 2 ἔχων ZZc ἐφευρήσκον Zc

τέχνας is not genitive, as some think, but accusative, as follows: ‘Having that which devises and invents skills, that is, (the ability of) devising and contriving skills, a thing subtle beyond expectation.’

366b (*ὑπὲρ ἐλπίδ’*): ‘παρ’ ὅ τις ἂν ἐλπίσει.’ **T Z Zc**

1 lm. addidi

‘Beyond whatever anyone expects.’

367a (*ποτε μὲν κακόν ἄλλοτ’ ἐπ’ ἐσθλὸν ἔρπει*): ἤγουν ‘νῦν μὲν εὐτυχεῖ, νῦν δὲ χαλεποῦ πειρᾶται τοῦ δαίμονος.’ **T Ta Z Zc**

1 lm. addidi ...ἔχων· καὶ γὰρ ποτὲ μὲν καλόν, ἄλλοτ’ αὐθις γ’ ἐπ’ ἐσθλὸν ἔρπει TTa in versu

That is, ‘One moment he is fortunate, but another moment he experiences his lot as being hard to bear.’

367b (αὖθις): ‘πάλιν.’ **T Ta**

1 lm. addidi

‘Again.’

367c (ἐσθλόν): ‘ἀγαθόν.’ **T Ta**

1 lm. addidi

‘What is good.’

367d (ἔρπει): ‘φέρεται.’ **T Ta Z Zc**

1 lm. addidi

‘He moves.’

368 (νόμους παρείρων χθονός): ‘ὁ φυλάττων τοὺς ἐν γῆ ὄντας νόμους καὶ τὴν θεῖαν δίκην σεβόμενος.’ **T Ta Z Zc**

1 lm. addidi φυλάττων – fin. om. Ta καὶ τὴν θεῖαν δίκην σεβόμενος om. TTa

‘Observing the laws which are in the land and revering divine justice.’

369 (ἔνορκον δίκαν): ἔνορκον δίκην λέγει ἦν εἰς ὄρκον πάντες προβαλλόμεθα. **Z Zc**

1 lm. addidi προβαλλόμεθα **Z**

By ἔνορκον he means justice which we all invoke for an oath.

370a (ὕψιπολις): ‘ὕψηλός και εὐτυχής ἐν τῇ πολιτείᾳ ἐστίν.’ **T Z Zc**

1 lm. addidi ἐστίν] αὐτοῦ T

‘He is lofty and fortunate in the state.’

370b (ἄπολις): ‘ἀτυχής ἐστι.’ **T Z Zc**

1 lm. addidi ἐστι om. ZZc

‘He is unfortunate.’

371a ὄτω τὸ μὴ καλόν: ἤγουν ‘ὅστις δι’ οἰκείαν κακίαν ἀμέτοχος ἐστὶ τῶν καλλίστων, καὶ οὐ κατὰ νόμους καὶ θεῖαν βούλησιν φέρεται.’ τοῦτο δὲ λέγει διὰ τὸν θάψαντα τὸν Πολυνείκη· εἰς τοῦτο γὰρ φέρει καὶ τὸ τόλμας χάριν. ἐκ δὲ τούτου πίστιν καὶ ἀσφάλειαν ἑαυτῷ περιποιεῖται ὁ χορὸς πρὸς τὸν Κρέοντα, τὰ συμφέροντα αὐτῷ φθεγγόμενος. ὕστερον δὲ ἀπορῶν εἰς θεοὺς ἀναφέρει τὸ πρᾶγμα, καὶ δαιμόνιον τέρας φησὶ τὴν ταφήν. **T Ta Tf Z Zc**

1 lm. ex Tf hoc cum sch. 372 coniunxit Z (...κακογνωμοσύνης· ἤγουν ὅστις κτλ.) **2** θάψοντα Zc

That is, ‘Whoever because of his own wickedness does not share in the finest things, and does not behave in accordance with laws and divine will.’ He says this because of the one who buried Polynices; for τόλμας χάριν also refers to this. From this the chorus acquires for itself good faith and safety as regards Creon, since it is uttering things which are beneficial to him. Later, in despair, it ascribes the deed to the gods, and calls the burial a divine portent.

371b (ὄτω): ‘ᾧτινι.’ **T**

1 lm. addidi

‘With whomever.’

371c (τὸ μὴ καλόν): ἤτοι ‘τὸ κακὸν καὶ ἄνομον.’ **T Z Zc**

1 lm. addidi

That is, ‘wickedness and lawlessness.’

372 (τόλμας): ‘άναιδείας καὶ κακογνωμοσύνης.’ **T Ta Z Zc**

1 lm. addidi καὶ κ. om. Ta

‘Shamelessness and folly.’

373a (παρέστιος): ‘σύνουικος.’ **T Ta**

1 lm. addidi

‘A co-dweller.’

373b (παρέστιος): ἤγουν ‘ὀμοδίατος.’ **T Z Zc**

1 hoc cum sch. 374 coniunxerunt codd. (ὄμοιον ἐμοί· ἤγουν ὀμοδίατος) lm. addidi

That is, ‘an associate.’

374 (ἴσον): ‘ὄμοιον ἐμοί.’ **T Z Zc**

1 lm. addidi

‘The same as me.’

375 (τάδ’): ‘τὰ περὶ τῆς ταφῆς.’ **T Ta Z Zc**

1 lm. addidi

‘The matters concerning the burial.’

376-7 (ἐς δαιμόνιον τέρας ἀμφινοῶ | τόδε): ἤγουν ‘ἐκ θεοῦ γεγενῆσθαι οἶομαι τὴν ταφήν.’ **T Z Zc**

1 lm. addidi

That is, ‘I think the burial has come about through a god.’

377a (τόδε): ‘τὸ περὶ Πολυνείκους.’ **T Ta Z Zc**

1 lm. addidi πολυνείκην ZZc

‘The matter of Polynices.’

377b (ἀντιλογήσω): ‘ἀντείπω ἑμαυτῷ;’ **T Ta Z Zc**

1 lm. addidi ἀντείπω om. ZZc ἑμαυτῷ om. Ta

‘Will I/Am I to deny to myself?’

378 (τήνδ’): ‘τὴν φερομένην.’ **T Ta Z Zc**

1 lm. addidi τὴν om. Ta

‘She who is being brought forth.’

381a (τί ποτ’): ‘ἔστι τοῦτο;’ **T Ta Z Zc**

1 lm. addidi

‘Is this?’ (should be understood).

381b (δήπου): ‘ἄρα.’ **T Ta Z Zc**

1 lm. addidi ad ποτ’ adscriptum in Zc

ἄρα (should be understood) (i.e. δήπου introduces a question).

382 (τοῖς βασιλείοις...νόμοις): ‘τοῖς θεσπίσμασι τοῦ Κρέοντος.’ **T Ta Z**

1 lm. addidi τοῦ] τοῖς Z

‘The decrees of Creon.’

383 (*καθελόντες*): ‘καταδικάσαντες.’ **T Ta Z Zc**

1 lm. addidi

‘Having condemned.’

384 (*τοῦργον*): ‘τὸ περὶ τῆς ταφῆς.’ **T Z Zc**

1 lm. addidi

‘The matter of the burial.’

386a (*ἄψορρος*): ‘ὀπισθόρμητος.’ **T Ta Z Zc**

1 lm. addidi

‘Hastening back.’

386b (*εἰς μέσον*): ‘εἰς δέον.’ **Zc**

1 lm. addidi

εἰς δέον (‘for what is needed’) (is another reading).

386c (*περᾶ*): ‘ἐκβαίνει.’ **T Ta Z Zc**

1 lm. addidi

‘Comes out.’

387a (*ζύμμετρος*): ‘μετρία καὶ συμφέρουσα.’ ἤγουν ‘τί παρὰ τὰ πρόσθεν νέον γέγονε καλόν;’ **T Z Zc**

1 lm. addidi ἤγουν – fin. separatim scriptum in Zc τὰ] τὸν Zc καλόν om. Zc

‘Fitting and advantageous’; that is, ‘What news has proved to be good as compared with previous events?’

387b (ἐξέβη): γράφεται προὔβη. **Zc**

1 lm. addidi

προὔβη (‘has gone on’) is written (elsewhere).

388 (ἀπόμοτον): ‘ἀπηγορευμένον.’ **T Ta Z Zc**

1 lm. addidi

‘Forbidden.’

389a (ψεύδει): ‘ψευδοποιεῖ.’ **T Z Zc**

1 lm. addidi

‘Renders false.’

389b (ἡ ’πίνοια): ‘ἡ ἐπελθοῦσα διάνοια.’ **T Ta Z Zc**

1 lm. addidi

‘The thought which has followed.’

389c (τὴν γνώμην): ‘τὴν πρόσθεν.’ **T Z Zc**

1 lm. addidi

‘Previous’ (should be understood).

390a (σχολῆ): ‘οὐδαμῶς.’ **T Z Zc**

1 Im. addidi

‘Not at all.’

390b (ἐξήρουν): ‘ἐθάρρουν καὶ ἔλεγον.’ **T Z Zc**

1 Im. addidi

‘I was taking heart and was saying.’

391 (τότε): ‘ὅτε τὴν ταφὴν ἐμήνυον.’ **T Ta Z Zc**

1 Im. addidi

‘When I was revealing the burial.’

392a ἀλλ’ ἢ γὰρ ἐκτός: σύνναπτε τὸ ἀλλὰ πρὸς τὸ ἦκω. τὰ λοιπὰ δὲ διὰ μέσου λέγε. **T Ta Tf**

1 Im. ex Tf λέγε om. T

Take ἀλλὰ with ἦκω (l. 394). Express the rest as a parenthesis.

392b (ἐκτός καὶ παρ’ ἐλπίδας): τὸ ἐκτός καὶ παρ’ ἐλπίδας ἐκ παραλλήλου. **T Tf**

1 hoc cum sch. 392a coniunxit Tf (...λέγε. τὸ δ’ ἐκτός κτλ.) Im. addidi

ἐκτός καὶ παρ’ ἐλπίδας is pleonastic (or ἐκτός and παρ’ ἐλπίδας (express the same meaning) in parallel).

392-3 (ἀλλ’ - ἡδονῆ): γνωμικόν. **Z**

1 Im. addidi γνω(μικόν) Z

A gnostic remark.

393a (ἔοικεν): ‘ὁμοιοῦται.’ **T Ta Z Zc**

1 lm. addidi

‘Is similar.’

393b (μῆκος): ‘κατὰ μέγεθος.’ **T Ta Z Zc**

1 lm. addidi μέγεθος om. Ta

‘In size.’

393c (οὐδέν): ‘οὐδαμῶς.’ **T Ta Z Zc**

1 lm. addidi

‘Not at all.’

394 (ἀπόματος): ‘ἀπηγορευμένος μὴ ἐλθεῖν.’ **T Ta Z Zc**

1 lm. addidi

‘Forbidden from coming.’

396a (κοσμοῦσα): ‘μετὰ κόσμου ποιοῦσα τῷ ἀδελφῷ.’ **T Z Zc**

1 lm. addidi

‘Decorously making (a grave) for her brother.’

396b (ἐνθάδ’): ‘εἰς τὸ ἐλθεῖν με.’ **T Z Zc**

1 lm. addidi

‘For my coming.’

396c (ἐπάλλετο): ‘ἐφέρετο ὡς καὶ πρόην.’ **T Ta Z Zc**

1 lm. addidi καὶ om. **Zc**

‘Was drawn just as (it had been) earlier.’

397a (ἐμὸν θοῦρμαιον): ‘διὰ γὰρ τὰς πρόσθεν ἀπειλὰς κέρδος ἐλογισάμην τοῦτο.’ **T Z Zc**

1 lm. addidi

‘For because of your previous threats I considered this a benefit.’

397b (θοῦρμαιον): ‘κέρδος.’ **Ta**

1 lm. addidi

‘A benefit.’

397c (ἄλλου): ἀλλῶ. **Zc**

1 lm. addidi ὦ supra ου scriptum in **Zc**

ἀλλῶ (‘for another’) (is another reading).

397d (τόδε): ‘τὸ ἐλθεῖν ἐνταῦθα.’ **T Z Zc**

1 lm. addidi

‘Coming here.’

399 (ἐλεύθερος): ποταπός; **T Ta Z Zc**

1 lm. addidi

Of what sort? (I.e. ἐλεύθερος here is an adjective describing ἐγώ, not a substantive.)

401 (*τῷ τρόπῳ*): ‘ποία μηχανῆ;’ **T Ta Z Zc**

1 lm. addidi

‘By what means?’

403a (*ἤ καὶ ζυνίης*): ‘ἀκριβῶς γινώσκεις;’ **T Ta Z Zc**

1 lm. addidi

‘Are you thinking accurately?’

403b (*ὀρθῶς*): ‘ἀληθῶς.’ **T Ta Z Zc**

1 lm. addidi

‘Truly.’

403c (*ἃ φήεις*): ‘περὶ αὐτῆς.’ **T Z Zc**

1 lm. addidi

‘About her’ (should be understood).

404 (*ἶδον*): Ἴωνικὸν διὰ τὸ μέτρον. **T**

1 lm. addidi

The Ionic spelling (is used) for the metre (i.e. ἶδον is used in place of εἶδον).

405a (*ἀπειπάς*): ‘ἀπηγόρευσας.’ **T Ta Z Zc**

1 lm. addidi

‘You forbade.’

405b (ὄς): ‘ὄντως.’ **T Ta Z Zc**

1 lm. addidi ὄντως δὴ ZZc (ὄς ρ’ in versu Z)

‘Truly.’

406a (ὀρᾶται): ‘κατελήφθη;’ **T Ta Z Zc**

1 lm. addidi

‘Was she detected?’

406b (ἐπίληπτος): ποταπή; ‘κεκρατημένη.’ **T Ta Z**

1 lm. addidi ποταπή om. T

Of what sort? (I.e. ἐπίληπτος is an adjective, not a substantive)? ‘Overpowered.’

407a (τοιοῦτον): ‘οἶον μέλλω εἰπεῖν.’ **T Ta Z Zc**

1 lm. addidi

‘As I am about to say’ (should be understood).

407b (τὸ πρᾶγμα): ‘τὸ τῆς καταλήψεως.’ **T Ta Z Zc**

1 lm. addidi

‘The matter of the arrest.’

407c (ὅπως): ‘ἐπεὶ.’ **T Z Zc**

1 lm. addidi

‘When.’

409 (σῆραντες): ‘σπογγίσαντες καὶ μεταθέντες.’ **T Ta Z Zc**

1 lm. addidi καὶ μ. om. Ta

‘Having wiped away and set aside.’

410a (μυδῶν): ‘βρωμοῦν.’ **T Z Zc**

1 lm. addidi

‘Bad-smelling.’

410b (τε σῶμα): ‘καὶ τό.’ **T Z Zc**

1 lm. addidi τό separatim scriptum (supra σῶμα) in Zc

‘And the.’

410c (εὔ): ἤγουν ‘ἀκριβῶς καὶ ὡς ἔδει.’ **T Ta Z Zc**

1 lm. addidi ἤγουν om. Ta καὶ ὡς ἔδει om. Ta

That is, ‘carefully and as was necessary.’

411a (πάγων): ἦτοι ‘τοῦ ὄρους.’ **T Ta Z Zc**

1 lm. addidi ἦτοι om. Ta

That is, ‘the hill.’

411b (ὑπήνεμοι): ἤγουν ‘ὑποκάτω τὸν ἄνεμον ἔχοντες.’ **T Ta Z Zc**

1 lm. addidi ἤγουν om. Ta

That is, ‘keeping the wind below.’

412a (*αὐτοῦ*): ‘τοῦ σώματος.’ **T Ta Z Zc**

1 lm. addidi

‘The body.’

412b (*βάλλη*): ‘ὁ ἀήρ.’ **T Ta Z Zc**

1 lm. addidi

‘The air’ (should be understood).

413a (*ἐγερτί*): ‘διεγερτικῶς.’ **T Ta Z Zc**

1 lm. addidi

‘Excitedly.’

413b (*ἐπιρρόθοις*): ‘ὕβριστικοῖς’ ἢ ‘παροξυντικοῖς.’ **T Ta Z Zc**

1 lm. addidi ἢ π. om. Ta

‘Abusive’ or ‘provocative.’

414a (*ἀφειδήσοι*): ‘ἀμελήσοι.’ **T Ta Z Zc**

1 lm. addidi ἀμελήσει Z

‘Should neglect.’

414b (*πόνου*): ‘τοῦ ἐφορᾶν τὸν νεκρόν.’ **T Ta Z Zc**

1 lm. addidi

‘Watching over the dead body.’

415a (τάδ'): 'τὸ ἐφορᾶν.' **T Ta Z Zc**

1 lm. addidi

'The watching over.'

415b (ἔστ'): 'ἕως οὔ.' **T Ta Z Zc**

1 lm. addidi οὔ] ἂν Ta

'Until the time when.'

415c (αἰθέρι): 'ἀέρι.' ἤγουν 'μέχρις ἂν μεσημβρία γέγονεν.' **T Z Zc**

1 lm. addidi

'Air'; that is, 'until it was midday.'

417a (καῦμ' ἔθαλπε): διὰ τὸ κατὰ κορυφὴν τότε τὸν ἥλιον ἐμβάλλειν. **T Z**

1 lm. addidi βάλλειν ZZc

Because of the sun beating down on his head/their heads at that time.

417b καὶ τότε' ἐξαίφνης: ἡ σύνταξις· 'καὶ τότε' ἐξαίφνης ὁ τυφῶς, οὗτος γὰρ στροβύλων καὶ καταγίδων ἔφορός ἐστιν, αἰέρας καὶ ἐπάρας σκηπτὸν καὶ στροβυλώδη ἄνεμον, ἄχος καὶ λύπην οὐράνιον καὶ ἀερώδη, λυπηρὸς γὰρ ἡμῖν οὗτος ὁ ἄνεμος ὅταν πνεύσῃ, πίμπλησι καὶ γεμίζει τὸ ἐκεῖσε πεδίον ὕλης πεδιάδος, ἥτοι τοῦ ἐν γῆ συρφετοῦ, αἰκίζων καὶ μαστίζων πᾶσαν φόβην καὶ τρίχωσιν χθονός, βοτάνας λέγω καὶ δένδρα. ἐνεμεστῶθη δὲ πᾶς ὁ ἀήρ, ἤγουν σὺν τῷ πεδίῳ καὶ οὗτος τοῦ ἐκ γῆς συρφετοῦ πεπλήρωται.' **T Ta Tf Z Zc**

1 lm. ex Tf στροβίλων Tf **2** καταγίδος Tf στροβιλώδη Tf **3** ποδίων Ta^{a.c.} **4** ἐκεῖ Zc ἤγουν Tf **5** ἐμεστῶθη TfZc ἀνήρ ZZc ἤγουν om. Tf παιδίῳ Zc^{a.c.}

The sense (is as follows): 'And then suddenly the whirlwind – (τυφῶς is used for 'whirlwind') since Typhos is overseer of cyclones and hurricanes – having raised up, that is, having stirred up, a storm, that is, a whirling wind, (which is) a trouble, that is, a grief, of the sky, that is, of the air – for this wind is grievous to us whenever it blows – fills, that is, loads, the plain there with wood

found on the plain, that is, the debris on the land, spoiling, that is, scourging, all the foliage, that is, what has grown on the ground, (by which) I mean plants and trees. All the air was filled, that is, along with the plain this also (i.e. the air) was packed with debris from the land.’

418a (*ἀείρας*): ‘ἐπάρας·’ ‘κινήσας.’ **T Ta Z Zc**

1 lm. addidi

‘Having raised’; ‘having moved.’

418b (*σκηπτόν*): ‘στροβυλώδη ἄνεμον.’ **T Z Zc**

1 lm. addidi στρωβηλώδη Zc

‘A whirling wind.’

418c (*οὐράνιον ἄχος*): ‘μεγάλην λύπην τοῖς ἐν τῇ γῆ.’ **T Z Zc**

1 lm. addidi μεγάλην om. ZZc

‘Great grief for those on the ground.’

419a (*πεδίον*): ‘τὸ ἐκεῖσε.’ **T Z Zc**

1 lm. addidi

‘The one there’ (should be understood).

419b (*αἰκίζων*): ‘μαστίζων καὶ κινῶν.’ **T Ta Z Zc**

1 lm. addidi καὶ κινῶν om. Ta

‘Scourging and moving.’

419c (*φόβην*): ‘δένδρα·’ ‘βοτάνας.’ **T Ta Z Zc**

1 hoc cum sch. priore coniunxerunt TZZc (...κινῶν δένδρα· βοτάνας) Im. addidi δένδρα om.
Ta

‘Trees’; ‘plants.’

420a (ὄβλης πεδιάδος): ‘τοῦ ἐν τῇ γῆ συρφετοῦ.’ **T Z Zc**

1 Im. addidi τῇ om. ZZc

‘Of/With the debris on the ground.’

420b (έμεστώθη): ‘κονιορτοῦ.’ **T Ta Z Zc**

1 Im. addidi κονιορτῶ Zc

‘Of/With a dust-cloud’ (should be understood).

421a (αἰθήρ): ‘ἀήρ.’ **T Ta Z Zc**

1 Im. addidi ὁ ἀήρ Zc

‘Air.’

421b (μύσαντες): ‘τοὺς ὀφθαλμούς.’ **T Ta Z Zc**

1 Im. addidi

‘Our eyes’ (should be understood).

421c (εἶχομεν): ‘ἐφέρομεν.’ **T Z Zc**

1 Im. addidi

‘We were enduring.’

421d (*θείαν νόσον*): ἦτοι ‘τὸν σκηπτόν.’ **T Ta Z Zc**

1 lm. addidi ἦγουν TaZZc

That is, ‘the storm.’

422a (*τοῦδ’*): ‘τοῦ σκηπτοῦ.’ **T Z Zc**

1 lm. addidi

‘The storm.’

422b (*ἀπαλλαγέντος*): ἦγουν ‘πεπαυμένου.’ **T Ta Z Zc**

1 lm. addidi ἦγουν om. TaZZc

That is, ‘stopped.’

424a (*ὄξυν φθόγγον*): ‘λιγυράν βοήν.’ **T Ta Z Zc**

1 lm. addidi

‘A shrill cry.’

424b (*ὡς*): ‘ὥσπερ.’ **T**

1 lm. addidi

‘Just as.’

424c (*κενής*): ‘ἔστερημένης.’ **T Z Zc**

1 lm. addidi

‘Bereft.’

425a *εὐνῆς νεοσσῶν*: ἐπειδὴ τὸ λέχος καὶ τὸ εὐνῆς ταὐτόν ἐστι, λέχος γὰρ εὐνῆς ἢ εὐνή ἐστι, καὶ τὸ κενῆς καὶ τὸ ὀρφανὸν ταὐτόν ἐστι, πρὸς μὲν τὸ εὐνῆς τὸ κενῆς γενόμενον, πρὸς δὲ τὸ λέχος τὸ ὀρφανόν. μὴ στίξας δὲ εἰς τὸ φθόγγον ἀσυνδέτως τὴν παραβολὴν ἔκφερε, πλανηθεὶς ἐκ τοῦ οὔτω δέ· ἀλλ’ ἢ μὲν παραβολὴ πρὸς τὸ ὄρνιθος ἔχει τὴν δύναμιν, μηδὲν ἐμποδιζομένη τοῦ οὔτω δὲ λείποντος. τὸ δὲ οὔτω δὲ διὰ τοῦτο ἐπέφερον, ἵνα σύνδεσμον τῆς ἐφεξῆς ἐννοίας ποιήσῃ, καὶ ἔστι ζῆλος Ὀμηρικός. **T Ta Tf Z Zc**

1 Im. ex Tf **1-2** καὶ τὸ κενῆς – ταὐτόν ἐστι om. Ta **2** γενόμενον] ἀνόμαλον Zc: λέγε Tf **3** ἐκφέρεις Zc **5** ποιήσει Ta^{a.c.}

Since λέχος and εὐνῆς are the same thing – for ‘the resting-place consisting of the bed’ means (simply) ‘the bed’ – κενῆς and ὀρφανόν are also the same thing, κενῆς having been applied to εὐνῆς, and ὀρφανόν to λέχος. Do not punctuate at φθόγγον and express the comparison in asyndeton, misled by οὔτω δέ; but the comparison has force regarding ὄρνιθος, hindered in no way if οὔτω δέ is omitted. He added οὔτω δὲ because of this, so that he could form a connection with the idea which follows, and (this) is (an instance of) Homeric emulation.

425b (*νεοσσῶν*): ‘τῶν αὐτῆς.’ **T Ta Z Zc**

1 Im. addidi

‘Her’ (should be understood).

425c (*ὀρφανόν*): ‘ἔστερημένον.’ **T Ta Z Zc**

1 Im. addidi

‘Bereft.’

426a (*ψιλόν*): ‘γυμνὸν τῆς ἐπικειμένης κόνεως.’ **T Ta Z Zc**

1 Im. addidi τῆς – fin. om. Ta

‘Stripped of the dust laid on top.’

426b (*ὥς*): ‘ἐπέι.’ **T**

1 Im. addidi

‘When.’

428 (*τούργον*): ‘τὴν ἐκκάλυψιν.’ **T Ta Z Zc**

1 lm. addidi

‘The uncovering.’

429a (*διψίαν*): ‘ξηράν.’ **T Ta Z Zc**

1 lm. addidi

‘Dry.’

429b (*φέρει*): ‘ἐπὶ τὸν νεκρόν.’ **T Ta Z Zc**

1 lm. addidi νέκυν Ta

‘To the dead body’ (should be understood).

430a (*εὐκροτήτου*): ‘σφυρηλάτου.’ **T Ta Z Zc**

1 lm. addidi

‘Hammer-wrought.’

430b (*ἄρδην*): ‘ὅμοῦ.’ **T Ta Z Zc**

1 lm. addidi

‘All at once.’

430c (*πρόχου*): ‘ἀγγείου.’ **T Ta**

1 lm. addidi

‘A vessel.’

430d (*πρόχου*): ‘ὕδριας.’ **Zc**

1 lm. addidi

‘Pitcher.’

431a (*χοῆσι τρισπόνδοισι*): ‘μέλιτι, γάλακτι, οἴνω.’ **T Ta Z Zc**

1 lm. addidi

‘With honey, milk, (and) wine.’

431b (*στέφει*): ‘τιμῶ.’ **T Ta Z Zc**

1 lm. addidi

‘She honours.’

432a (*ἰέμεσθα*): ‘ἐπορεύθημεν.’ **T Ta Z Zc**

1 lm. addidi

‘We went.’

432b (*σὸν δέ*): ‘ὁμοῦ δὲ πάντες.’ **T Ta Z Zc**

1 lm. addidi

‘And all together.’

433 (*ἐκπεπληγμένην*): ‘ἐκστῶσαν τῷ φόβῳ.’ **T Z Zc**

1 lm. addidi

‘Confounded by fear.’

436 (ἡδέως ἔμοιγε): ‘ὁμολόγει.’ **T Ta Z Zc**

1 lm. addidi

‘She was confessing’ (should be understood).

437 (αὐτόν): ‘ἐμέ.’ **T Ta Z Zc**

1 lm. addidi

‘I’ (should be understood).

439a (ταῦθ’): ‘τὰ περὶ τῶν φίλων.’ **T Ta Z Zc**

1 lm. addidi

‘Matters concerning friends.’

439b (ἥσσω): ‘ἐλάττω.’ **T Ta Z Zc**

1 lm. addidi

‘Of less account.’

439c (λαβεῖν): ‘ὥστε.’ **T Z Zc**

1 lm. addidi

‘So as to’ (should be understood).

441 (σὲ δῆ): ‘λέγω.’ **T Ta**

1 lm. addidi

‘I mean’ (should be understood).

442 (φής): ‘δρᾶσαι.’ **T Ta Z Zc**

1 lm. addidi

‘That you did’ (should be understood).

444a (σύ): ‘ὦ ἄγγελε.’ **T Ta**

1 lm. addidi

‘O messenger’ (should be understood).

444b (ἧ̃): ‘ὅπου.’ **T Ta Z Zc**

1 lm. addidi

‘Where.’

446a (σύ): ‘Ἀντιγόνη.’ **T Ta**

1 lm. addidi

‘Antigone’ (should be understood).

446b (μῆκος): ‘πλῆθος λόγων.’ **T Ta Z Zc**

1 lm. addidi

‘A multitude of words.’

447 (τὰ κηρυχθέντα): ‘ἐξ ἐμοῦ περὶ Πολυνείκους.’ **T Ta Z Zc**

1 lm. addidi περὶ Π.] δηλόν Ta

‘From me about Polynices’ (should be understood).

448a (ἔμελλον): ‘εἰδέναι.’ **T Ta Z Zc**

1 lm. addidi

‘To know’ (should be understood).

448b (ἐμφανῆ): ‘πασίδηλα.’ **T Ta Z Zc**

1 lm. addidi

‘All-manifest.’

449a (δῆτ’): ‘οὖν.’ **T Ta Z Zc**

1 lm. addidi

‘Therefore.’

449b (τούσδ’...νόμους): ἤγουν ‘ὅπερ αὐτὸς ἐνομοθέτησα.’ **T Ta Z Zc**

1 lm. addidi ἤγουν om. Ta

That is, ‘what I myself ordained by law.’

450 (οὐ γάρ): ‘ναί.’ **T Ta Z Zc**

1 lm. addidi

‘Yes’ (should be understood).

451a τῶν κάτω θεῶν: ἤγουν ‘τὸ δίκαιον, ὅπερ ἡ Περσεφόνη καὶ ὁ Πλούτων περὶ τῶν ζώντων νομίζουσι· λέγω δὲ τὸ θάπτεσθαι αὐτοὺς θανόντας.’ **Ta Tf Z Zc**

1 lm. ex Tf **2** δὲ Z

That is, ‘Justice, which Persephone and Pluto enact concerning the living; indeed I mean the burial of those who have died.’

451b (τῶν κάτω θεῶν): ‘Πλούτωνος καὶ Περσεφόνης.’ **T Ta Z Zc**

1 lm. addidi

‘Of Pluto and Persephone.’

452a (τούσδ’): ‘τοὺς περὶ τῆς ταφῆς.’ **T Ta Z Zc**

1 lm. addidi

‘Concerning burial rites.’

452b (ᾠρισαν): ‘ἔταξαν.’ **T Ta Z Zc**

1 lm. addidi

‘Ordained.’

454 ὥστ’ ἄγραπτα: ‘τὰ τετυπωμένα καὶ νενομοθετημένα παρ’ ὅσον οἱ περὶ τῆς ταφῆς τῶν νεκρῶν νόμοι ἄγραφοί εἰσιν.’ **T Ta Tf Z Zc**

1 lm. ex Tf ἡγουν add. Tf παρόσον T **1-2** παρ’ ὅσον – fin. om. ZZc

‘Decreed and ordained inasmuch as laws concerning the burial of the dead are unwritten.’

455a (θνητὸν ὄνθ’): τὸ θνητὸν ὄντα ἢ πρὸς τὸν Κρέοντα νόει οὕτως· ‘ὥστε ὑπερδραμεῖν καὶ ὑπερβῆναί σε τὰ νόμιμα τῶν θεῶν, ὄντα θνητόν,’ τουτέστι ‘κρείττονα τῶν θεῶν φανῆναι διὰ τὸ μὴ δύνασθαι τινα ὑπὸ τοῦ σοῦ φόβου ἂ προστάττουσιν ἐκεῖνοι ποιεῖν.’ ἢ τὸ θνητὸν ὄντα ἀντὶ τοῦ ‘τινὰ ἄνθρωπον’ οὕτως· ‘ὥστε ὑπερδραμεῖν καὶ ὑπερβῆναι τινά, θνητὸν ὄντα, τὰ νόμιμα τῶν θεῶν διὰ τὸν σὸν φόβον.’ κρεῖττον δέ ἐστι τὸ πρῶτον. **T Ta Tf Z Zc**

1 hoc cum sch. 454 coniunxit Tf (...ἄγραφοί εἰσι· τὸ δὲ θνητὸν κτλ.) 1m. addidi τὸν] τὸ ZZc
2 θνητῶν T^{a.c.} φανῆται Zc 3 σοῦ om. Tf 5 ἐστι om. TTf

Either understand θνητὸν ὄντα as referring to Creon, as follows: ‘that you could overrun, that is, transgress, the ordinances of the gods, being/since you are mortal,’ that is, ‘(that) you could appear better than the gods since no one is able to do what they (i.e. the gods) command out of fear of you’; or θνητὸν ὄντα (is) equivalent to ‘a person,’ as follows: ‘that someone, being/since they are mortal, could overrun, that is, transgress, the ordinances of the gods because of fear of you.’ The first (interpretation) is better.

455b (θνητὸν ὄνθ’): ‘σέ.’ **T Z Zc**

1 lm. addidi

‘You’ (should be understood).

455c (ὑπερδραμεῖν): ‘ὑπερβῆναι.’ **T Ta Z Zc**

1 lm. addidi

‘To transgress.’

457a (ταῦτα): ‘τὰ τῶν θεῶν νόμιμα.’ **T Ta Z Zc**

1 lm. addidi νόμιμα om. Ta

‘The ordinances of the gods.’

457b (‘φάνη): ‘βροτοῖς.’ **T Ta Z Zc**

1 lm. addidi βροτοῖσι ZZc

‘To mortals’ (should be understood).

458 (τούτων): ἤγουν ‘τῆς τούτων τῶν νομίμων παραβάσεως.’ **T Ta Z Zc**

1 lm. addidi τῆς τούτων om. Ta παραβάσεως] ἀναβάσεως Zc: om. Ta

‘For the transgression of these ordinances.’

460 (*θανουμένη*): ‘ἅτε ἄνθρωπος.’ **T Ta Z Zc**

1 lm. addidi hoc supra προὐκήρυξας (l. 461) scriptum in Ta^{a.c.}

‘Inasmuch as I am human’ (should be understood).

461a (*προὐκήρυξας*): ‘τὸν θάνατον.’ **T Ta Z Zc**

1 lm. addidi

‘Death’ (should be understood).

461b (*τοῦ χρόνου*): ‘τοῦ ὀρισμένου.’ **T Ta Z Zc**

1 lm. addidi

‘Appointed’ (should be understood).

462 (*αὐτ*): ‘αὐτὸ τὸ προαπελθεῖν.’ **T Z Zc**

1 lm. addidi

‘It, (that is,) departing in advance.’

463-4 (*ὅστις - φέρει*): γνωμικόν. **T Z**

1 lm. addidi γνω(μικόν) TZ

A gnomic remark.

464 (*κέρδος φέρει*): ἐπειδὴ τοῦ δυστυχεῖν ἀπήλακται. **T Z Zc**

1 lm. addidi ἀπήλακται Zc

Since he has been released from experiencing misfortune.

465a (οὕτως ἔμοιγε): ‘ὑπάρχει.’ **T Z Zc**

1 lm. addidi

‘Is’ (should be understood).

465b (τοῦδε): ‘τοῦ προτεταγμένου.’ **T Ta Z Zc**

1 lm. addidi τοῦ πρὸ τοῦ τεταγμένου TZc^{p.c.}

‘The predetermined one.’

466 (παρ’): ‘εἰς.’ **T Z Zc**

1 lm. addidi

‘To.’

466-7 (τὸν ἐξ ἐμῆς / μητρός): ‘γενόμενον.’ **T Ta Z Zc**

1 lm. addidi

‘Who was born’ (should be understood).

467 (ἰσχύμην): ‘ἔφερον.’ ‘εἶων.’ **T Ta Z Zc**

1 lm. addidi

‘I was enduring’; ‘I was allowing.’

468a (κεῖνοις): ἤγουν ‘τῷ μὴ θάψαι.’ **T Ta Z Zc**

1 lm. addidi τὸ Z

That is, ‘not performing burial rites.’

468b (τοῑσδε): ‘τῷ θανεῖν ὡς θάψασα.’ **T Z Zc**

1 lm. addidi

‘Dying because I have performed burial rites.’

469a (δοκῶ): ‘φαίνομαι.’ **T Ta Z Zc**

1 lm. addidi

‘I appear.’

469b (τυγχάνειν): ‘εἶναι.’ **T Ta Z Zc**

1 lm. addidi

‘To be.’

470a (σχεδόν τι): ‘ἄντικρυς.’ **T Z Zc**

1 lm. addidi

‘Outright.’

470b (μῶρφ): ‘ἄνδρί.’ **Z**

1 lm. addidi

‘Man’ (should be understood).

471a (δηλοῖ): ‘φαίνεται.’ **T Ta Z Zc**

1 lm. addidi

‘Appears.’

471b (τὸ φώνημ'): ‘ὁ λόγος.’ **T Z Zc**

1 lm. addidi φώνημ'] hoc scholiastus videtur legisse: in versu γέννημ' codd. plerique

‘The speech.’

471c (ὠμόν): ‘θρασύ.’ **T Ta Z Zc**

1 lm. addidi θρασύν Ta

‘Rash.’

471d (ὠμοῦ): ‘θρασέως.’ **T Z Zc**

1 lm. addidi θρασεώς T

‘Rash.’

472 (εἴκειν): ‘ὑποτάσσεσθαι.’ **T Ta Z Zc**

1 lm. addidi

‘To submit.’

473-6 (ἀλλ' - εἰσίδοις): γνωμικόν. **T**

1 lm. addidi γνω(μικόν) T

A gnomic remark.

473a (τὰ σκλήρ' ἄγαν φρονήματα): ‘ὅποιον ἐστὶ τὸ αὐτῆς.’ **T Z Zc**

1 lm. addidi αὐτῶν Zc

‘Just like hers is’ (should be understood).

473b (σκληρ): ‘ἄκαμπτα.’ **T Z Zc**

1 Im. addidi

‘Unbending.’

474a (πίπτειν): ‘καταβάλλεσθαι.’ **T Z Zc**

1 Im. addidi

‘To be cast down.’

474b (μάλιστα): ‘τῶν μὴ σκληρῶν.’ **T Ta Z Zc**

1 Im. addidi

‘Than those which are not hard.’

474c (ἐγκρατέστατον): ‘ἰσχυρότατον.’ **T Ta Z Zc**

1 Im. addidi

‘The strongest.’

475a περισκελῆ: τὸ περισκελῆ ἢ πρὸς τὸ ἐγκρατέστατον συναπτέον ἢ πρὸς τὸ ὀπτὸν ἐκ πυρὸς οὕτως· ‘εἰσίδοις ἂν καὶ θεάσαιο τὸν ἐγκρατέστατον σίδηρον θραυσθέντα καὶ ῥαγέντα πλεῖστα καὶ κατὰ πολὺ, ὀπτὸν ἐκ πυρὸς περισκελῆ,’ ἤγουν ‘ἄγαν βαφέντα καὶ ἔντονον γενόμενον.’ **T Ta Tf Z Zc**

1 Im. ex Tf τὸ περισκελῆ] τοῦτο Tf **2** καὶ εἰσίδοις ἂν καὶ TaZZc **3** καταπολύ ZZc ἤγουν] ἦτοι Tf

περισκελῆ must be taken either with ἐγκρατέστατον or with ὀπτὸν ἐκ πυρός, as follows: ‘You would see, that is, observe, that the strongest iron is shattered, that is, is broken, most often, that

is, for the most part, baked very hard by fire,’ that is, ‘having been dipped too much and having become taut.’

475b (*περισκελῆ*): ‘σκληρόν.’ **T Z Zc**

1 lm. addidi

‘Hard.’

476 (*θραυσθέντα*): ‘συντριβέντα.’ **T Ta Z Zc**

1 lm. addidi

‘Broken.’

477 (*θυμουμένους*): ‘ἀγριαίνοντας καὶ θρασυνομένους.’ **T Ta Z Zc**

1 lm. addidi

‘Wild and emboldened.’

478a (*καταρτυθέντας*): ‘καταπραυνθέντας.’ **T Ta Z Zc**

1 lm. addidi

‘Calmed.’

478b *οὐ γάρ ἐκ πέλει*: τὸ ἐκ ἢ πρὸς τὸ πέλει, ἤγουν ‘ἐκπέλει καὶ ἔξεστιν,’ ἢ πρὸς τὸ τῶν πέλας σύναπτε, ἤγουν ‘ἐκ τῶν πέλας καὶ τῶν συγγενῶν.’ **T Tf**

1 lm. ex Tf ἢ τὸ ἐκ T

Either take ἐκ with πέλει, that is, ‘it is allowed, that is, it is possible,’ or take (it) with τῶν πέλας, that is, ‘from those nearby, that is, their relatives.’

479a (*φρονεῖν μέγ*): ‘θρασύνεσθαι ἐκεῖνον διὰ τὴν συγγένειαν.’ **T Z Zc**

1 lm. addidi

‘That that person be emboldened because of ties of kinship.’

479b (τῶν πέλας): ‘τῶν συγγενῶν.’ **T Ta Z Zc**

1 lm. addidi

‘Of their relatives.’

480 (τότ’): ‘ὅτε ἔθαπτε.’ **T Ta Z Zc**

1 lm. addidi ἐθάπτετο Ta

‘When she was performing the burial rites’ (should be understood).

481 (νόμους): ‘τοὺς περὶ Πολυνείκους.’ **T Z Zc**

1 lm. addidi

‘Concerning Polynices’ (should be understood).

482a (δέδρακεν): ‘τοῦτο.’ **T Ta Z Zc**

1 lm. addidi

‘This’ (should be understood).

482b (ἦδε δευτέρα): ‘ὑπάρχει τοῦτο.’ **T Ta Z Zc**

1 lm. addidi τοῦτο om. Ta

‘This is’ (should be understood).

483 (ἐπαυχεῖν): ‘τὸ καυχᾶσθαι.’ **T Ta Z Zc**

1 lm. addidi

‘Boasting.’

484a (ῆ): ‘ὄντως.’ **T Ta**

1 lm. addidi

‘Truly.’

484b (vov): ‘δή.’ **T**

1 lm. addidi

‘Indeed.’

484c (ἐγὼ μὲν οὐκ ἀνήρ): ‘ὑπάρξω.’ **T Ta Z Zc**

1 lm. addidi

‘I will be’ (should be understood).

485a εἰ ταῦτ’ ἀνατεί: τὸ ταῦτα κράτη ἢ πρὸς τὴν Ἀντιγόνην νοητέον· ‘ταῦτα κράτη,’ ἤγουν ‘ἢ τοιαύτη ταύτης ὑπεροψία·’ ἢ πρὸς τὸν Κρέοντα, ἴν’ ἢ ‘ταῦτα τὰ κράτη,’ ἤγουν ‘ἢ ἐμὴ βασιλεία.’
T Ta Tf Z Zc

1 lm. ex Tf τὴν] τὸ Z 2 τὸν] τὸ Zc

ταῦτα κράτη either must be understood in reference to Antigone: ‘these powers,’ that is, ‘such contempt of hers’; or in reference to Creon, so that it would be ‘these powers,’ that is, ‘my kingship.’

485b (ἀνατεί): ‘χωρὶς βλάβης.’ **T Ta Tf Z Zc**

1 hoc cum sch. priore coniunxit Tf (...βασιλεία· τὸ δὲ ἀνατεί ἀντὶ τοῦ χωρὶς βλάβης) 1m. addidi

‘Without harm.’

486a (*ἀδελφῆς*): ‘θυγάτηρ.’ **Zc**

1 lm. addidi

‘Daughter’ (should be understood).

486b (*ὀμαιμονεστέρας*): ‘γνησιωτέρας.’ **T Ta Z Zc**

1 lm. addidi

‘More closely related.’

487 (*τοῦ παντὸς ἡμῶν Ζηνὸς ἐρκίου*): ἤγουν ‘τῆς πάσης ἡμῶν συγγενείας, ἧς συνοχεύς ἐστι Ζεὺς.’
T Ta Z Zc

1 lm. addidi

That is, ‘than our whole family, whose guardian is Zeus.’

488a (*ἀλύξετον*): ‘ἐκφεύξετον.’ **T Ta**

1 lm. addidi

‘Will both escape.’

488b (*ἀλύξετον*): ‘ἐκφεύζονται.’ **Z Zc**

1 lm. addidi

‘Will escape.’

490a (*ἐπαιτιῶμαι*): ‘αἰτίαν ἠγοῦμαι.’ **T Ta Z Zc**

1 lm. addidi

‘I consider (her) responsible.’

490b (*βουλεῖσθαι*): ‘μετ’ αὐτῆς.’ **T Ta Z Zc**

1 lm. addidi

‘With her’ (should be understood).

492a (*λυσσαῶσαν*): ‘θρασυνομένην·’ ‘ἀκατάστατον.’ **T Ta Z Zc**

1 lm. addidi κατάστατον Ta^{a.c.}

‘Overly emboldened’; ‘unstable.’

492b (*ἐπήβολον*): ‘μέτοχον.’ **T Ta Z Zc**

1 lm. addidi

‘Partaking of.’

493-4 (*φιλεῖ - τεχνωμένων*): γνωμικόν. **Z**

1 lm. addidi γνω(μικόν) Z

A gnomic remark.

493a (*φιλεῖ*): ‘εἴωθεν.’ **Z Zc**

1 lm. addidi

‘Is accustomed.’

493b (*πρόσθεν*): ‘τοῦ ἀλῶναι.’ **T Ta Z Zc**

1 lm. addidi

‘Being captured’ (should be understood).

493c (ἡρῆσθαι): ‘κρατεῖσθαι.’ **T Ta**

1 lm. addidi

‘To be overpowered.’

493d (κλοπαῖς): ‘λαθραίαις καταλήψειςιν.’ **T Z Zc**

1 lm. addidi

‘In furtive seizures.’

494a (ὀρθῶς): ‘καλῶς.’ **T Z Zc**

1 lm. addidi

‘Honourably.’

494b (τεχνωμένων): ‘ἐνεργούντων.’ **T Z Zc**

1 lm. addidi

‘Performing.’

496 (καλλύνειν): ‘σεμνύνειν.’ **T Ta Z Zc**

1 lm. addidi

‘To exalt.’

498 (ἐγὼ μὲν οὐδέν): ‘θέλω τούτου μεῖζον.’ **T Ta Z**

1 lm. addidi

‘...want...greater than this’ (should be understood).

499a (*δη̃τα*): ‘οὖν.’ **T Z Zc**

1 lm. addidi

‘Therefore.’

499b (*μέλλεις*): ‘βραδύνεις;’ **T Z Zc**

1 lm. addidi

‘Are you delaying?’

499c (*ώς*): ‘ὅτι.’ **T Z Zc**

1 lm. addidi

‘That.’

501 (*ἀφανδάνοντ*): ‘ἀπαρέσκοντα.’ **T Ta Z Zc**

1 lm. addidi

‘Displeasing.’

502 (*εὐκλέεστερον*): ‘ἐνδοξότερον.’ **T Ta Z Zc**

1 lm. addidi

‘More glorious.’

504a (*τούτοις*): ‘τοῖς περιστῶσι.’ **T Ta Z Zc**

1 lm. addidi *παρεστῶσι* Zc

‘To the bystanders.’

504b (*ἀνδάνει*): ‘ἀρέσκει.’ **T Z Zc**

1 lm. addidi

‘Is pleasing.’

505a (*λέγοιτ’ ἄν*): ‘ὑμεῖς.’ **T Ta Z Zc**

1 lm. addidi

‘You’ (should be understood) (i.e. λέγοιτε should be read, not λέγοιτο).

505b (*φόβος*): ‘τοῦ Κρέοντος.’ **T Ta Z Zc**

1 lm. addidi

‘For Creon’ (should be understood).

506-7 (*ἀλλ’ ἢ - βούλεται*): γνωμικόν. **T Z**

1 lm. addidi γνω(μικόν) TZ

A gnomic remark.

506 (*εὐδαιμονεῖ*): ‘εὐτυχεῖ.’ **T Ta Z Zc**

1 lm. addidi

‘Is fortunate.’

508 (*τοῦτο*): ‘ὅτι δίκαιόν ἐστι Πολυνείκην τεθάρφθαι.’ **T Ta Z Zc**

1 lm. addidi

‘The fact that it is just that Polynices was buried.’

509 (ὀπίλλουσι): ‘συγκλείουσι.’ **T Ta Z Zc**

1 lm. addidi

‘They close.’

510 (φρονεῖς): ‘διανοῆ τοῦτο καὶ πράττεις.’ **T Ta Z Zc**

1 lm. addidi

‘You have this in mind and do it.’

511a (οὐδὲν γὰρ αἰσχρὸν): ‘οὐκ αἰδοῦμαι.’ **T Z Zc**

1 lm. addidi

‘I am not ashamed.’

511b (ὁμοσπλάγχνους): ‘ἀδελφούς.’ **T Z Zc**

1 lm. addidi

‘Siblings.’

512a (ὄμαιμος): ‘ὁ Ἐτεοκλῆς.’ **T Ta Z Zc**

1 lm. addidi ὁ om. Ta

‘Eteocles.’

512b (κατ’ ἀντίων): ‘κατὰ χθονός.’ **Zc**

1 lm. addidi καταχθονός Zc

κατὰ χθονός ('beneath the earth') (is another reading).

513 (μᾶς): 'μητρός.' **T Ta Z Zc**

1 lm. addidi

'Mother' (should be understood).

514a (δῆτ'): 'οὖν.' **T Z Zc**

1 lm. addidi

'Therefore.'

514b ἐκείνω δυσσεβῆ: τὸ δυσσεβῆ πρὸς τὸ ἐκείνω συναπτέον. **T Ta Tf Z Zc**

1 lm. ex Tf

δυσσεβῆ must be taken with ἐκείνω.

514c (ἐκείνω): 'δι' ὧν Πολυνείκην θάπτεις.' **T Ta Tf Z Zc**

1 hoc cum sch. priore coniunxit Tf (...συναπτέον· τὸ δὲ ἐκείνω ἀντὶ τοῦ δι' ὧν Πολυνείκην θάπτεις) lm. addidi δι' ὧν Πολυνείκην τιμᾶς χάριν θάπτεις Z^{a.c.}

'Through the actions by which you bury Polynices.'

515 (ταῦθ'): 'ὅτι δυσσεβὲς ἡγεῖται τὸ θάπτειν με Πολυνείκην.' **T Z Zc**

1 lm. addidi

'That he considers it impious that I buried Polynices.'

516a (εἶ): 'μαρτυρήσει.' **T Ta Z Zc**

1 lm. addidi μαρτυρήσεις αὐτόν Ta

‘It will bear witness’ (should be understood).

516b (σφε): ‘αὐτόν.’ **T Z Zc**

1 lm. addidi

‘Him.’

516c (τῷ δυσσεβεῖ): ‘Πολυνείκει.’ **T Ta Z Zc**

1 lm. addidi

‘With Polynices.’

517 (οὐ γάρ): ‘ναὶ τιμῶ.’ **T Ta Z Zc**

1 lm. addidi

‘Yes, I do honour (them equally)’ (should be understood).

518a (πορθῶν): ‘ἔωλετο.’ **T Ta Z Zc**

1 lm. addidi

‘He perished’ (should be understood).

518b (ὁ δ’): ‘ὁ Ἴτεοκλῆς.’ **T Ta Z Zc**

1 lm. addidi ὁ om. Ta

‘Eteocles.’

518c (ἀντιστάς): ‘αὐτῷ.’ **T Z Zc**

1 lm. addidi αὐτοῦ Zc

‘Him’ (should be understood).

518d (ὑπερ): ‘τῆς γῆς.’ T Ta Z Zc

1 lm. addidi

‘The land’ (should be understood).

519 (τοὺς νόμους τούτους): ‘τὸ θάπτειν ἅπαντας.’ T Ta Z Zc

1 lm. addidi

‘Burying everyone.’

520 ἀλλ’ οὐχ ὁ χρηστός: ἢ πρὸς τὸ ἀλλὰ ἔξωθεν λάμβανε τὸ οὐχ ὑπάρχει νόμος οὕτως· ‘ἀλλ’ οὐχ ὑπάρχει ἢ ὁ ἀγαθὸς ἄνθρωπος νόμος†,’ ἤγουν ‘οὐ νενομισμένον ἐστὶ λαβεῖν ἴσον καὶ ὅμοιον τῷ κακῷ·’ ἢ οὕτως· ‘ἀλλ’ οὐκ ἴσον καὶ ὅμοιον ὑπάρχει ὁ χρηστός ἄνθρωπος τῷ κακῷ, ὥστε λαβεῖν τῆς αὐτῆς τιμῆς δηλονότι.’ T Ta Tf Z Zc

1 lm. ex Tf 1-2 οὐχ ὑπάρχει ὁ ἀγαθὸς ἄνθρωπος νόμος] aut ἄνθρωπος delendum est, aut fortasse scholiastus sic dicere vult: ἀλλ’ οὐχ ὑπάρχει νόμος <ὅτι/ὡς> ὁ ἀγαθὸς ἄνθρωπος 2 ἀγαθὸς om. TTaTf οὐ] οὐδὲ Tf νενομισμένος TaZZc λαχεῖν ZZc 3 λαχεῖν ZZc

Either supply οὐχ ὑπάρχει νόμος with ἀλλά, as follows: ‘But the good man is not accustomed,’ that is, ‘it is not customary (for him) to take an equal, that is, the same, share as the bad man’; or (understand the sense) as follows: ‘But the noble man is not equal to, that is, the same as, the bad man, so as to take the same honour, that is.’

521 (εὐαγῆ): ‘ἀποδεκτά·’ ‘εὐσεβῆ.’ T Ta Z Zc

1 lm. addidi

‘Acceptable’; ‘pious.’

524 (νυν): ‘δῆ.’ T

1 lm. addidi

‘Indeed.’

525 (κείνους): ἤγουν ‘τὸν ἀδελφόν.’ **T Ta Z Zc**

1 lm. addidi ἤγουν] ἦ Ta: ἦτοι ZZc

That is, ‘your brother.’

527 (εἰβομένη): ‘στάζουσα.’ **T Ta Z Zc**

1 lm. addidi

‘Dripping.’

528-9 (αἱματόεν | ῥέθος): ‘τὸ βάμμα τὸ ἐν τοῖς ὑποπίοις.’ **T Ta Z Zc**

1 lm. addidi τὸ¹ om. ZZc

‘The tint in the area below her eyes.’

528a (νεφέλη): ‘κατήφεια.’ **T Ta Z Zc**

1 lm. addidi

‘Dejection.’

528b (ὀφρύων): ‘τῶν αὐτῆς.’ **T Z Zc**

1 lm. addidi

‘Her’ (should be understood).

528c (αἱματόεν): ‘ἐρυθρόν.’ **T Ta Z Zc**

1 lm. addidi

‘Red.’

530a *τέγγουσ’ εὐῶπα παρειάν*: τὸ τέγγουσ’ εὐῶπα παρειάν πρὸς τὸ εἰβομένη σύναπτε. τὸ δὲ νεφέλη μέχρι τοῦ αἰσχύνει διὰ μέσου. **T Ta Tf Z Zc**

1 lm. ex Tf τὸ τέγγουσ’ εὐῶπα παρειάν] τοῦτο Tf λειβομένη codd. (sed εἰβ- in versu TTa)

Take *τέγγουσ’ εὐῶπα παρειάν* with *εἰβομένη*; *νεφέλη το αἰσχύνει* (is) parenthetic.

530b (*τέγγουσ’*): ‘βρέχουσα.’ **T Ta Z Zc**

1 lm. addidi

‘Wetting.’

530c (*παρειάν*): ‘αὐτῆς.’ **T Ta Z Zc**

1 lm. addidi

‘Her’ (should be understood).

531 (*ύφειμένη*): ‘ἀπολελυμένη.’ ‘ἔρπουσα.’ **T Ta**

1 lm. addidi ἔρπουσα om. Ta

‘Released’; ‘creeping.’

532 (*ἐξέπινες*): ‘τοῦμόν αἷμα.’ **T Ta Z Zc**

1 lm. addidi τὸ ἐμόν Ta

‘My blood.’

533a (*τρέφων*): ‘ἐμαυτῶ.’ **T Z Zc**

1 lm. addidi

‘For/Against myself’ (should be understood).

533b (*ἄτα*): ‘βλάβας.’ **T Z Zc**

1 hoc cum sch. priore coniunxit Z (ἐμαυτῶ βλάβας, supra ἄτα scriptum) lm. addidi

‘Mischiefs.’

533c (*κάπαναστάσεις*): ‘ἀναστατώσεις.’ **T Ta Z Zc**

1 lm. addidi

‘Overthrowings.’

533d (*θρόνων*): ‘τῆς ἐμῆς ἀρχῆς.’ **T Ta Z Zc**

1 lm. addidi

‘Of my kingship.’

535a (*ἐξομῆ*): ‘ἀπαρνήση μεθ’ ὄρκου;’ **T Ta Z Zc**

1 lm. addidi ἀπαρνήσει Zc μεθ’ ὄρκου om. Ta

‘Will you deny on oath?’

535b (*τὸ μὴ εἰδέναι*): κοινή συλλαβὴ τὸ μὴ· ἢ συνίζησις. **T**

1 lm. addidi

μὴ is a ‘common’ syllable (here scanned as short); or (this is an instance of) synizesis.

536 (*όμορροθεϊ*): ‘όμοφωνεϊ μοι καϊ λέγει συμπράξαί με.’ **T Ta Z Zc**

1 lm. addidi καϊ – fin. om. Ta συμπράξαίμ^e T: συμπράξαίμ^{te} Z: συμπράξαίμ* Zc

‘She agrees with me and says that I acted with her.’

537a (*ξυμμετίσχω*): ‘συγκοινωνῶ·’ σύναπτε δὲ πρὸς τῆς αἰτίας. **T Ta Z Zc**

1 lm. addidi σύναπτε – fin. om. TaZZc

‘I share in’; take (this) with τῆς αἰτίας.

537b (*τῆς αἰτίας*): ‘τῆς ἐπ’ αὐτῇ μέμψεως.’ **T Ta Z Zc**

1 lm. addidi

‘The blame on her.’

538a (*τοῦτο*): ‘τὸ συμμετασχεῖν.’ **T Ta Z Zc**

1 lm. addidi

‘Partaking in (the deed).’

538b (*ἡ δίκη*): ‘ἡ δικαιοσύνη.’ **T Ta Z**

1 lm. addidi

‘Justice.’

540 (*ἀλλ’ ἐν κακοῖς τοῖς σοῖσιν*): ‘εἰ καὶ οὐ συνέπραξα.’ **T Z Zc**

1 lm. addidi

‘Even if I did not act with you.’

541a (ζύμπλον): ‘κοινωνόν·’ ‘συμμέτοχον.’ **T Z Zc**

1 lm. addidi

‘Associate’; ‘participant.’

541b (τοῦ πάθους): ‘τῆς ἐπὶ σοὶ συμφορᾶς.’ **T Z Zc**

1 lm. addidi

‘Of the misfortune upon you.’

542a (τοῦργον): ‘ἡ ταφή.’ **T Ta Z Zc**

1 lm. addidi

‘The burial rites.’

542b (χοὶ κάτω): ‘θεοί.’ **Ta Z Zc**

1 lm. addidi

‘Gods’ (should be understood).

542c (ξυνίστορες): ‘συνειδότες εἰσί.’ **T Ta Z Zc**

1 lm. addidi

‘Are privy to.’

543a (λόγοις): ‘καὶ οὐκ ἔργοις.’ **T Ta Z Zc**

1 lm. addidi

‘And not with deeds’ (should be understood).

543b (*φιλοῦσαν*): ‘τὸν φίλον ἑαυτῆς.’ **T Ta**

1 lm. addidi

‘Her own loved one’ (should be understood).

545 (*ἀγνίσαι*): ‘καθοσιῶσαι καὶ τιμῆσαι.’ **T Ta Z Zc**

1 lm. addidi καὶ τιμῆσαι om. Ta

‘Purifying and honouring.’

546a (*κοινά*): ‘κοινῶς.’ **T Z Zc**

1 lm. addidi

‘Together.’

546b (*ἥψες*): ‘ἥψω.’ **T Ta Z Zc**

1 lm. addidi

‘You touched.’

548 (*λελειμμένη*): ‘στερηθείση.’ **T Ta Z Zc**

1 lm. addidi

‘Deprived.’

549 *κηδεμών*: ‘φροντιστής· τὰ γὰρ αὐτοῦ θεσπίσματα περὶ πλείονος τῆς πρὸς τὸν ἀδελφὸν πεποιήκεις τιμῆς.’ **T Ta Tf Z Zc**

1 lm. ex Tf φροντιστής separatim scriptum (supra κηδεμών) in Zc αὐτῶν Ta περιπλείονος
TTaZc **2** ἐπεποιήκεις Tf: ἐπεποιήσεις Ta

‘Guardian; for you had considered his decrees more important than (showing) honour towards your brother.’

551a (ἀλγοῦσα μὲν δῆτ’ εἰ γέλωτ’ ἐν σοὶ γελῶ): ἤγουν ‘εἰ ὥσπερ οἶε σὺν γέλωτι ταῦτα προφέρω σοι, λυπουμένη προφέρω.’ **T Ta Z Zc**

1 lm. addidi ταῦτα – fin. om. Zc

That is, ‘If, as you think, I mention these things to you with mockery, I mention (them) in grief.’

551b (λέγω): ‘γελῶ.’ **Zc**

1 lm. addidi

γελῶ (‘I mock’) (is another reading).

552 (ἀλλὰ νῦν): ‘εἰ καὶ μὴ πρόωγν.’ **T Ta Z Zc**

1 lm. addidi

‘Although not earlier.’

553 (ὑπεκφυγεῖν): ‘τὸν θάνατον.’ **T Ta Zc**

1 lm. addidi

‘Death’ (should be understood).

554a (κάμπλάκω): ‘ἀμαρτήσω;’ **T Ta Z Zc**

1 lm. addidi

‘Am I to fall short?’

554b (τοῦ σοῦ μόρου): ἤγουν ‘τοῦ σὺν σοὶ θανεῖν’. **T Ta Z Zc**

1 lm. addidi

That is, ‘of dying with you.’

555a (σὺ μὲν γάρ): ‘ἀμαρτήσεις.’ **T Ta Z Zc**

1 lm. addidi ἁμαρτήσης Ta

‘You will fall short’ (should be understood).

555b (εἴλου ζῆν): ‘διὰ τοῦτο γὰρ οὐ συνέπραξας, φοβουμένη μὴ θάνης.’ **T Ta Z Zc**

1 lm. addidi φοβουμένη – fin. om. Zc

‘For because of this you did not act with me, fearing that you would die.’

556a (ἀλλ’ οὐκ ἐπ’ ἀρρήτοις γε τοῖς ἐμοῖς λόγοις): ‘συνήνεσα γάρ.’ **T Z Zc**

1 lm. addidi

‘For I did...consent...’ (should be understood).

556b (ἀλλ’ οὐκ): ‘τοῦτο εἴλου.’ **T Z Zc**

1 lm. addidi

‘You did...choose this’ (should be understood).

556c (ἀρρήτοις): ‘ἀπηγορευμένοις.’ **T Ta Z Zc**

1 lm. addidi

‘Forbidden.’

557 (*καλῶς σὺ μὲν θεῶν, τοῖς δ' ἐγὼ ῥόκουν φρονεῖν*): ἤγουν ἄριστα τούτοις προσετέθης ἐν μόνῳ λόγῳ, καὶ οὐκ ἐφρόνεις ὡσπερ ἐγώ.' **T Z Zc**

1 lm. addidi

That is, 'you were devoted in the best way to these things in word alone, and you were not thinking like me.'

558a (*νῶν*): ἡμῶν.' **T Ta Zc**

1 lm. addidi

'Of us.'

558b ἡ ῥαμαρτία: ἡ ἀποτυχία τῆς ταφῆς· ὡσπερ γὰρ ἐγὼ ταύτην οὐκ ἔπραξα, οὕτω καὶ σὺ ποιήσασα ταύτην καὶ γνωσθεῖσα οὐδὲν πλέον ἐποίησας.' **T Ta Tf Z Zc**

1 lm. ex Tf ἤγουν add. TaTf ὡσπερ] ὡς ZZc

'The failure to perform the burial rites; for just as I did not perform this, so you as well, after performing this and being detected, did nothing more.'

559 (*πάλαι*): ἐξ ὅτουπερ ἐπεχείρησα τῇ ταφῇ.' **T Z Zc**

1 lm. addidi ἐξότουπερ ἐπεχείρησα TZ: ἐξότου παρεπεχείρησα Zc

'From the time when I attempted the burial rites.'

560a (*τοῖς θανοῦσιν*): ἤγουν τῷ Πολυνείκει.' **T Ta Z Zc**

1 lm. addidi ἤγουν om. Ta

That is, 'to Polynices.'

560b *θανοῦσιν ὠφελεῖν*: οὐ μόνον τὸ ὠφελῶ αἰτιατικῇ, ἀλλὰ καὶ δοτικῇ, ὡς κἀνταῦθα εὔρηται. φησὶ δὲ καὶ Αἰσχύλος· ὡς τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ.' **T Ta Tf Z Zc**

1 lm. ex Tf ὄφελῶ Ta καὶ ἐνταῦθα Tf εὔρηται om. ZZc 2 δὲ] γὰρ Z αἰσχῦος Ta ὡς
– fin.] A. Pers. 842 πλοῦτος] χρήματ' codd.

Not only is ὄφελῶ construed with an accusative, but also with a dative, as is found also here.
Aeschylus also says: 'Since wealth is not at all helpful to the dead.'

561a (τώ): 'τά.' T Z Zc

1 lm. addidi

(τώ is equivalent to) 'τά' (i.e. τώ is neuter dual).

561b (τώδε): 'τάδε.' T Z Zc

1 lm. addidi τά supra τώ scriptum in codd.

(τώδε is equivalent to) 'τάδε' (i.e. τώδε is neuter dual).

561c (τὴν μέν): 'τὴν Ἴσμήνην.' T Ta Z Zc

1 lm. addidi τὴν om. ZZc

'Ismene.'

561d (ἀρτίως): 'νεωστί.' T Z Zc

1 lm. addidi

'Recently.'

562 (πεφάνθαι): 'φανεῖναι.' T Ta Z Zc

1 lm. addidi

'Has appeared.'

563a (οὐ γάρ): ναί. **T Z Zc**

1 lm. addidi

‘Yes’ (should be understood).

563b (ἂν βλάστη): ‘ἐκ γεννήσεως ἐστί.’ **T Ta Z Zc**

1 lm. addidi

‘Exists from birth.’

564 (ἐξίσταται): ‘ὑποχωρεῖ καὶ μεταβάλλεται.’ **Z Zc**

1 lm. addidi

‘Withdraws and is changed.’

565a (σοὶ γοῦν): ‘ἐξέστη ὁ νοῦς.’ **T Z Zc**

1 lm. addidi

‘Sense left’ (should be understood).

565b (ὅθ’): ‘ἐπεὶ.’ **T Z Zc**

1 lm. addidi

‘When.’

565c (κακῆ): ἤγουν ‘τῆ ἀδελφῆ.’ **T Ta Z Zc**

1 lm. addidi ἤγουν] ἦτοι ZZc: om. Ta

That is, ‘your sister.’

566a (τί γάρ): ‘ναὶ εἰλόμην.’ **T Ta Z Zc**

1 lm. addidi

‘Yes, I chose (to act with her)’ (should be understood).

566b (ἄτερ): ‘χωρίς.’ **T Z Zc**

1 lm. addidi

‘Without.’

567 (ἦδε): ‘τό.’ **Z Zc**

1 lm. addidi

τό (should be understood) (i.e. to make ἦδε a quoted word and direct object of λέγ’).

568a (νυμφεῖα): ‘γαμβρεύματα.’ **T Ta Z Zc**

1 lm. addidi

‘Marriage-connections.’

568b (τέκνον): ‘Αἴμονος.’ **T Ta Z**

1 lm. addidi

‘Of Haemon.’

569a (ἀρόσιμοι γάρ): ‘ναὶ κτενῶ.’ **T Z Zc**

1 lm. addidi ναὶ om. ZZc

‘Yes, I will kill (her)’ (should be understood).

569b (*χάτερων*): ‘ἀνθρώπων.’ **T Ta**

1 lm. addidi

‘Of people.’

569c (*χάτερων*): ‘γυναικῶν.’ **Z Zc**

1 lm. addidi

‘Of women.’

569d *εἰσὶν γύαι*: διὰ τὸ μέτρον ἐν τῷ γύαι ἐξεβλήθη τὸ ι. εἰ δὲ μετὰ τοῦ ι βούλει γράφειν, ἔστω σοι ἀντὶ κοινῆς συλλαβῆς. **T Tf**

1 lm. ex Tf ἐν τῷ γύαι om. T

Because of the metre the iota in γύαι was removed (i.e. γύαι was written instead of γύια). If you wish to write it with the iota, let it be for you equivalent to a ‘common’ syllable (here scanned as short).

569e (*γύαι*): ‘ἄρουραι·’ ἤγουν ‘θυγατέρες.’ **T Ta**

1 lm. addidi

‘Arable lands’; that is, ‘daughters.’

569f (*γύαι*): ‘μῆτραι.’ **Z Zc**

1 lm. addidi

‘Wombs.’

570a (*ὄς*): ‘οὔτως.’ **T Ta**

1 lm. addidi

‘In such a way.’

570b (*ἐκείνω*): ‘τῷ Αἴμονι.’ **T Ta Z Zc**

1 lm. addidi

‘For Haemon.’

570c (*τῆδε*): ‘τῇ Ἀντιγόνη.’ **T Z Zc**

1 lm. addidi

‘For Antigone.’

570d (*ἦν*): ‘ἐστίν.’ **T Z Zc**

1 lm. addidi

‘Is.’

570e (*ἡρμοσμένα*): ἦγουν ‘ἄρμόδια καὶ προσήκοντα.’ **T Z Zc**

1 lm. addidi

That is, ‘fitting and suitable.’

571a (*κακὰς ἐγὼ γυναῖκας υἱέσι στυγῶ*): ἦγουν ‘οὐ βούλομαι κακαῖς γυναιξὶ τοὺς παῖδας ἀρμόζειν.’ **T Ta Z Zc**

1 lm. addidi ἀρμόζει· συνάπτειν Zc

That is, ‘I do not want to betroth my sons to bad women.’

571b (*υἱέσι στυγῶ*): ‘ὑπάρχειν.’ **T Ta**

1 lm. addidi

‘To be’ (should be understood).

572 (ὡς): ‘ὄντως.’ **T Ta Z Zc**

1 lm. addidi

‘Truly.’

573 (σόν): ἤγουν ‘ὃ ἡμῖν προφέρεις.’ **T Z Zc**

1 lm. addidi

That is, ‘which you are mentioning to us.’

576 (δεδογμέν’): ‘κεκυρωμένα.’ **T Ta Z Zc**

1 lm. addidi κεκυρωμένα Ta: κεκυρωμένον ZZc

‘Determined.’

577a (τριβὰς ἔτ’): ‘ἀργίας ποίει.’ **T Ta Z Zc**

1 lm. addidi

‘Cause delays.’

577b (νιν): ‘αὐτάς.’ **T Ta Z Zc**

1 lm. addidi

‘Them.’

578 (δμῶες): ‘δοῦλοι.’ **T Ta**

1 lm. addidi

‘Slaves.’

579a (γυναῖκας εἶναι τάσδε μῆδ’ ἀνειμένας): ἤγουν ‘ἐντὸς κρύπτεσθαι καὶ φυλάττεσθαι ὥσπερ γυναῖκας.’ **T Z Zc**

1 lm. addidi ὥσπερ γυναῖκας post κρύπτεσθαι scriptum in ZZc

That is, ‘to be hidden inside and to be guarded as women.’

579b (μῆδ’ ἀνειμένας): ‘ἐλευθέρας καὶ ἀπολελυμένας, ἀλλὰ δεσμίους.’ **T Ta Z Zc**

1 lm. addidi ἐλευθέρας καὶ om. TTa ἀλλὰ δ. om. Ta

‘...free and let loose, but bound.’

580a (χοὶ θρασεῖς): ἤγουν ‘οἱ θρασυνομένοι καὶ λέγοντες μὴ φροντίζειν εἰ τεθνήξονται.’ **T Z Zc**

1 lm. addidi

That is, ‘those emboldened too much and saying that they do not care if they die.’

580b (πέλας): ‘πλησίον.’ **T Ta**

1 lm. addidi

‘Nearby.’

581 (τοῦ βίου): ‘τῆς αὐτῶν ζωῆς.’ **T Ta Z Zc**

1 lm. addidi

‘Their life.’

APPENDIX: a scholium recentius attested in UY

569 (*ἀρώσιμαι*): ‘εἰσὶ καὶ ἑτέρων γυναικῶν εἰς τὸ τεκνοῦν μήτραι.’ θαῦμα δὲ πῶς τὸ ἀρώσιμαι μέγα γέγραφεν. ὅτι δὲ οὕτω Σοφοκλῆς ἔγραψεν, τὸ μέτρον βοᾷ. ἔοικε δὲ Ἀττικὸν εἶναι. οὕτω γὰρ Σιδόνα τὴν πόλιν. Ἴωνες μὲν Σιδόνα διὰ τοῦ ο μικροῦ γράφουσιν, Ἀττικοὶ δὲ Σιδῶνα διὰ τοῦ ω μεγάλου. **a(UY)**

1 Im. addidi (-ai ut in versu) τὸ ἀρώσιμαι] τὸ om. Y

‘Other women also have wombs for begetting children.’ It is surprising how he has written ἀρώσιμαι with a long syllable. The metre demands that Sophocles write it in this way. It seems to be Attic. For just so (do some Greeks write) the city of Sidon: the Ionians write Σιδόνα with an omicron, but the Attics write Σιδῶνα with an omega.

...

θαῦμα δὲ πῶς τὸ ἀρώσιμαι μέγα γέγραφεν ... Ἴωνες μὲν Σιδόνα διὰ τοῦ ο μικροῦ γράφουσιν, Ἀττικοὶ δὲ Σιδῶνα διὰ τοῦ ω μεγάλου: this scholion has considerable overlap with Moschopulus, *Libellus de vocum passionibus* 5, which uses ἀρώσιμαι in this line as an illustration for the lengthening of a syllable (ἔκτασις) and also elaborates on the distinction between instances where ἔκτασις is motivated by differences in dialect or is simply a feature of poetic discourse (ἔκτασις δὲ ἐστὶν αὐξήσις σὺν μεταβολῇ βραχέος φωνήεντος εἰς μακρόν, χωρὶς παρενθήκης ἑτέρου φωνήεντος, ὃ γίνεται ἐν τῷ Διώνυσος, καὶ τῷ Σιδῶνος ... καὶ τῷ ἀρώσιμαι παρὰ Σοφοκλεῖ ἐν τούτοις· ἀρώσιμαι γὰρ χ’ ἑτέρων εἰσὶ γινῶμαι. καὶ ἐν τῷ θεητόκος παρὰ Νόννω. ἔστι δὲ αὕτη ἐν τισὶ μὲν ἀττικῇ, ἐν τισὶ δὲ ποιητικῇ, κατὰ τὸν εἰρημένον λόγον ἐν τῷ ἀφέηκε. καὶ ἀττικῇ μὲν ἐστὶν ἐν τῷ Σιδῶνος, ὅπερ οἱ Ἴωνες διὰ τοῦ ο μικροῦ γράφουσι, καὶ τῷ ἀρώσιμαι· ποιητικῇ δὲ ἐν τῷ θεητόκος καὶ Διώνυσος).

...

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