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## Three notes on Sophocles

By Emmanuel Viketos, Athens

*Electra 1085sq.*

ώς καὶ σὺ πάγκλαυτον αἰ-  
ῶνα κοινὸν εἴλου

The reading κοινόν has been suspected. Jebb, note at 1086, says that “κοινόν leaves room for doubt”. Recently R. P. Winnington-Ingram, BICS 26 (1979) 9, considers the word κοινόν highly dubious. Also M. L. West, BICS 26 (1979) 105, remarks that “κοινόν is unintelligible, because there is nothing to indicate what sharing might be meant, nor can we guess”.

I suggest that Sophocles at 1085sq. wrote:

ώς καὶ σὺ πάγκλαυτον αἰ-  
ῶνα λοιπὸν εἴλου

The text, thus corrected, makes satisfactory sense: ‘as you too have chosen the rest of your life full of mourning’. Cf. ib. 817–819 ἀλλ’ οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου | ξύνοικος εῖσειμ’, ἀλλὰ τῇδε πρὸς πύλῃ | παρεῖσ’ ἐμαυτὴν ἄφιλος αὐλανῷ βίον; ib. 1074–1077 πρόδοτος δὲ μόνα σαλεύει | Ἡλέκτρα, τὸν ἀεὶ πατρὸς | δειλαία στενάχουσ’ ὅπως | ἀ πάνδυρτος ἀηδών; ib. 850–852 κάγῳ τοῦδ’ ἵστωρ, ὑπερίστωρ, | πανσύρτω παμμήνω πολλῶν | δεινῶν στυγνῶν τ’ αἰῶνι. Winnington-Ingram, op. cit. 9, remarks that at 852 Electra has used the word of her own long life of misery, and he adds: “Here in association with a word of weeping, it must, surely, refer to the continuous lamentation which were the theme of parodos”.

As regards the wording of the corrected passage cf. Soph. Tr. 79–81 ώς ἡ τελευτὴν τοῦ βίου μέλλει τελεῖν, | ἡ τοῦτον ἄρας ἄνθλον ἐς τό γ’ ὕστερον | τὸν λοιπὸν ἥδη βίοτον εὐαίων’ ἔχειν. Id. Ph. 84sq. κἄτα τὸν λοιπὸν χρόνον | κέκλησο πάντων εὔσεβέστατος βροτῶν.

*Oedipus Coloneus 237–243*

AN. Ὡς ξένοι αἰδόφρονες,  
 ἀλλ' ἐπεὶ γεραὸν πατέρα  
 τόνδ' ἐμὸν οὐκ ἀνέτλατ' ἔργων  
 ἀκόντων ἀίοντες αὐδάν,  
 ἀλλ' ἐμὲ τὰν μελέαν, ίκετεύομεν,  
 Ὡς ξένοι, οἰκτίραυ', ἀ  
 πατρὸς ὑπὲρ τούμοῦ <υ υ> ἄντομαι.

243 τούμοῦ QRZn τοῦ μοῦ Zo τοῦ μοῦ T τοῦ μόνου rell.

This is Dawe's text with his apparatus at 243. He does not mention Hermann's conjecture τούμοῦ μόνου adopted by Campbell. I suggest that Sophocles rather wrote:

πατρὸς ὑπὲρ τούμοῦ <μόνον> ἄντομαι.

The text, thus restored, makes good sense: Antigone, in her effort to touch the heart of the Elders, points out that what she implores is only on behalf of her father.

*Oedipus Coloneus 755–758*

ἀλλ' οὐ γὰρ ἔστι τάμφανη κρύπτειν, σύ νυν  
 πρὸς θεῶν πατρώων, Οἰδίπους, πεισθεὶς ἐμοὶ  
 κρύψον, θελήσας ἄστυ καὶ δόμους μολεῖν  
 τοὺς σοὺς πατρώους,

The reading κρύψον has been suspected; R. D. Dawe obelizes it in his edition. Professor Michael D. Reeve also obelizes it (GRBS 14, 1973, 169). I suggest that at 757 Sophocles wrote: νεῦσον, θελήσας ἄστυ καὶ δόμους μολεῖν. Cf. ib. 248sq. ἀλλ' ἵτε, νεύσατε, | τὰν ἀδόκητον χάριν, Ph. 484sq. νεῦσον, πρὸς αὐτοῦ Ζηνὸς Ικεσίου, τέκνον, | πείσθητι.

The lectio κρύψον may have arisen from κρύπτειν (755), two lines above.

R. D. Dawe mentions in his apparatus Metzger's conjecture στέρξον. But νεῦσον is closer palaeographically. The same three letters (Y, O, N) are at the same place as in κρύψον. Both also have six letters. Furthermore, the parallel from Ph. 484sq. supports strongly the reading νεῦσον, while no parallel supports so strongly Metzger's στέρξον.