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## Three notes on Sophocles

By Emmanuel Viketos, Athens

### *Electra 1085sq.*

ὥς 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:

ὥς 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 εἴσειμ’, ἀλλὰ τῆδε πρὸς πύλη | παρεῖσ’ ἐμαυτὴν ἄφιλος ἀνανῶ βίον; *ib.* 1074–1077 πρόδοτος δὲ μόνα σαλεύει | Ἥλέκτρα, τὸν αἰεὶ πατρὸς | δειλαία στενάχουσ’ ὅπως | ἄ πάνδυρτος ἀηδῶν; *ib.* 850–852 κἀγὼ τοῦδ’ ἴστωρ, 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 ὥς ἡ τελευτὴν τοῦ βίου μέλλει τελεῖν, | ἢ τοῦτον ἄρας ἄθλον ἐς τό γ’ ὕστερον | τὸν λοιπὸν ἤδη βίοτον εὐαίων’ ἔχειν. *Id. Ph.* 84sq. κᾶτα τὸν λοιπὸν χρόνον | κέκλησο πάντων εὐσεβέστατος βροτῶν.

*Oedipus Coloneus 237–243*

AN. ὦ ξένοι αἰδόφρονες,  
 ἀλλ' ἐπεὶ γεραὸν πατέρα  
 τόνδ' ἐμὸν οὐκ ἀνέτλατ' ἔργων  
 ἀκόντων αἰόντες αὐδάν,  
 ἀλλ' ἐμὲ τὰν μελέαν, ἰκετεύομεν,  
 ὦ ξένοι, οἰκτίραυ', ἃ  
 πατρὸς ὑπὲρ τοῦμοῦ <οο> ἄντομαι.

243 τοῦμοῦ QRZη 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 τοῦμοῦ μόνου adopted by Campbell. I suggest that Sophocles rather wrote:

πατρὸς ὑπὲρ τοῦμοῦ <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 τὰμφανῆ κρύπτειν, σύ νυν  
 πρὸς θεῶν πατρώων, Οἰδίπους, πεισθεῖς ἐμοὶ  
 κρύψον, θελήσας ἄστῃ 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 ἄστῃ καὶ δόμους μολεῖν. Cf. ib. 248sq. ἀλλ' ἴτε, νεύσατε, | τὰν ἀδόκητον χάριν, Ph. 484sq. νεῦσον, πρὸς αὐτοῦ Ζηνὸς Ἰκεσίου, 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.