

The use of this dative 'absolute' is particularly natural here (and for a similar reason in *Theb.* 217) where the genitive case is appropriated, so to speak, by κοπείσης. As to this genitive itself, which is sometimes suspected, it would seem that no other case could be used: κοπέϊσαν with μένει would hardly be correct; a present or future participle would be required. But κοπείσης as explained in the note is really general and therefore properly in the aorist.