

σώζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.  
 οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,  
 κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.  
 κρεῖσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπυσεῖν,  
 κοῦκ ἂν γυναικῶν ἡσσοιες καλοῖμεθ' ἂν.

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ΧΟ. ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,  
 λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.

ΑΙ. πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,  
 πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον.

ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε,  
 οὔτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν·  
 γένοιτο μέντ' ἂν χιτέρω καλῶς ἔχον.

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σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα

676. πειθαρχία] πειθαρχία L. πειθαρχία A. 679. δεῖ] εἰ from ἡ L. 681.  
 κεκλέμμεθα] κεκλήμεθα L. Vat. p. m. V<sup>1</sup>L<sup>2</sup>. corr. κεκλίμεθα EV Vat. corr. L<sup>2</sup> p. m.  
 κεκλέμμεθα A. (L. with gl. σεσυλήμεθα by C<sup>5</sup>.) 684. ὅσ'] ὅσσ' L. ὅσ' A.

κτημάτων] χρημάτων L. χρημάτων A. ὑπέρτατον] ὑπέρτερον L<sup>2</sup>. 685.

λέγεις] λέγησι L. 686. μήτ'] οὔτ' V<sup>4</sup>. 688. σοῦ] σοῦ L. σοὶ AV pr. V<sup>3</sup>.  
 σὺ δ' οὐ πέφυκασ mg. C<sup>2\*</sup>. προσκοπεῖν] σκοπεῖν A.

677. οὕτως . . κοσμουμένοις] 'Thus one ought to support one's own decrees.' 'Thus,' viz. as I am doing. For this use of the passive participle, see Essay on L. § 17. p. 25, c. Some would explain the words as masculine, 'One must defend the cause of the orderly subject.' Cp. Thuc. 8. 24, ἐκοσμοῦντο ἐχυρώτερον. But such an immediate application of the γνώμη is less in character than the arbitrary assertion of authority. Cp. Hdt. 1. 100, τὰ δὲ δὴ ἄλλα ἐκεκοσμέατό οἱ.

681. The form κεκλίμεθα (supposed from κλίνω) was supported by the authority of Thomas Magister.

683 ff. θεοὶ . . ὑπέρτατον] 'Wisdom, whose value is above all possessions in the world, is the Gods' gift.' Haemon begins by echoing his father's thought, supr. 648, that sound sense is to be prized most highly, but gently hints that Heaven only knows on which side the true wisdom lies. The reading χρημάτων requires ὑπέρτερον, as in L<sup>2</sup>.

686. μήτ' ἐπισταίμην] i. e. 'And may I never bring myself to say it.' Cp. Trach. 543, 4, θυμοῦσθαι μὲν οὐκ ἐπίσταμαι | νοσοῦντι κείνῳ πολλά.

687. χιτέρω] Schol. δυνατὸν δὲ καὶ ἐτέρως καλῶς μεταβουλεύσασθαι. Hence Erfurdt and others conjectured χιτέρος, χιτέρα, χιτέρον. Hermann, retaining χιτέρω, interprets, 'Another also may have wisdom as well as you:' i. e. καλῶς ἔχον, sc. τὸ τῶν φρενῶν. But the context rather suggests καλῶς ἔχον, sc. τὸ λέγειν σὲ μὴ ὀρθῶς λέγειν. 'That you are wrong in what you now say I have no power, and may I never have the skill, to affirm. But it may be that from another's mouth such an assertion were not ungracious.' καί in this case belongs to the whole sentence. See Essay on L. § 25. p. 43. 4.

688. σοῦ δ' οὖν πέφυκα is decidedly better than σὺ δ' οὐ πέφυκας, which seems to have been suggested by τὸ γὰρ σὸν ὄμμα δεινόν, κ.τ.λ., in what follows. The true connection is, 'It is not for me to say that you are wrong, though another might do so. However, as your son, it naturally belongs to me to consider in your interest what men do, or say, or find fault with. For the common citizen does not speak his mind in your presence, but I may freely hear.' Haemon winds about his father with all this circumstance before pleading for