

τοῖς ἐν τέλει βεβῶσι πείσομαι· τὸ γὰρ  
 περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.  
 AN. οὐτ' ἂν κελεύσαιμ', οὐτ' ἂν, εἰ θέλοις ἔτι  
 πράσσειν, ἐμοῦ γ' ἂν ἠδέως δρώης μέτα.  
 ἀλλ' ἴσθ' ὅποια σοι δοκεῖ· κείνον δ' ἐγὼ  
 θάψω· καλὸν μοι τοῦτο ποιούση θανεῖν.  
 φίλη μετ' αὐτοῦ κείσομαι, φίλου μέτα,  
 ὅσια πανουργήσασ'· ἐπεὶ πλείων χρόνος  
 ὄν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.  
 ἐκεῖ γὰρ αἰεὶ κείσομαι· σοὶ δ' εἰ δοκεῖ,

70

75

L the 1st hand wrote τὸ γὰρ | περισσὰ πράσσειν ἐμοῦ γ' ἂν ἠδέως δρώης μέτα. He then effaced *περισσὰ*, and added one of the omitted verses (68) in the margin, and the other (69) in the text, between 67 and 70. **70** ἐμοῦ γ' | ἐμοί γ' Meineke. — ἠδέως] ἀσμένης Lehrs.—δρώης] δρώσης Mekler, understanding *πράσσοις*. **71** ὅποια σοι δοκεῖ L: ὅποια γ. The Schol. knew both readings: γίγνωσκε ὅποια σὺ θέλεις, τὸ

**67 f.** τοῖς ἐν τέλει βεβῶσι = τυράννων in 60, *i.e.* Creon. βεβῶσι, as *El.* 1094 μοῖρα μὲν οὐκ ἐν ἐσθλῇ | βεβῶσαν: *O. C.* 1358 ἐν πόνῳ | ταύτῳ βεβηκώς. Elsewhere Soph. has the simple phrase: *Ai.* 1352 κλύειν... τῶν ἐν τέλει, and so *Ph.* 385, 925. οἱ ἐν τέλει are 'those in authority,' —τέλος meaning 'final or decisive power,' as *Thuc.* 4. 118 τέλος ἔχοντες ἰόντων, 'let the envoys go as plenipotentiaries.' Pindar's τέλος δωδεκάμηνον ('an office held for a year'), *N.* 11. 10, is perh. poetical. As synonyms for οἱ ἐν τέλει we find (1) οἱ τὰ τέλη ἔχοντες, *Thuc.* 5. 47, and (2) τὰ τέλη simply, — 'the authorities,' sometimes with masc. part., as *Thuc.* 4. 15 ἔδοξεν αὐτοῖς... τὰ τέλη καταβάνας βουλευεῖν. *Xen. Hellen.* 6. 5 has τὰ μέγιστα τέλη, 'the highest magistrates' (like *Thuc.* 1. 10 ἔξω τῶν βασιλέων καὶ τῶν μάλιστα ἐν τέλει: cp. 2. 10). — τὸ γὰρ | ...πράσσειν: for the art. in the 5th place, with its noun in the next v., cp. 78: *O. C.* 265 τό γε | σώμ': *ib.* 351 τὰ τῆς | οἴκοι διαίτης.—περισσὰ πρ.: cp. 780: so *Tr.* 617 περισσὰ δρᾶν, = πολλὰ πράττειν, πολυπραγμονεῖν.—οὐκ ἔχει νοῦν οὐδ. = ἀνόητόν ἐστι: prop. of persons, as *Tr.* 553 γυναῖκα νοῦν ἔχουσαν.

**69 f.** ἔτι, 'yet,'—at some future time: so *El.* 66 (κᾶμ' ἐπανχῶ) ἄστρον ὡς λάμψειν ἔτι: *Tr.* 257 δουλάσειν ἔτι (he vowed that he would yet enslave him).—πράσσειν...δρώης (instead of *πράσσοις*): for such substitution of a synonym cp. *O. T.* 54 ἄρξεις...κρατεῖς (n.): *O. C.* 1501 σαφῆς

...ἐμφανῆς. With δρώης we have a double ἂν, the first after the negative, the second after the emphatic ἐμοῦ γ': cp. *O. T.* 339 n.—Objection has been made to ἠδέως on the ground that it ought to mean, 'with pleasure to yourself.' Wecklein, indeed, takes that to be the sense, supposing γε to be misplaced; *i.e.* the proper order would have been, ἠδέως γε ἂν ἐμοῦ κ.τ.λ.: but the position of ἐμοῦ in the verse sufficiently shows that γε must go with it. ἐμοί γ' (Meineke) would leave μέτα awkward: and ἀσμένης (Lehrs) would not have been displaced by ἠδέως, which the old scholia confirm. All the difficulty has arisen from failing to distinguish between (1) οὐκ ἂν ἠδέως δρώης, and (2) οὐκ ἂν μετὰ ἐμοῦ ἠδέως δρώης. In (1) ἠδέως could mean only, 'agreeably to yourself.' But in (2) it is ambiguous; for the statement is equivalent to saying, 'your co-operation with me would not be agreeable'; *i.e.* to you, or to me, or to either of us,—as the context may imply. Here, as the emphatic ἐμοῦ γε indicates, she means ἠδέως ἐμοί. Cp. *Plat. Rep.* 426 c ὅς... ἂν σφᾶς... ἠδιστα θεραπεύη, *i.e.* 'whoever serves them most acceptably' (not, 'most gladly'). *Ar. Nub.* 79 πῶς δῆτ' ἂν ἠδιστ' αὐτὸν ἐπεγείραμι; (*i.e.* most pleasantly for him).

**71** ἴσθ' from εἰμί: 'be such as thou wilt,'—show what character thou wilt. Cp. *Ph.* 1049 οὐ γὰρ τοιούτων δεῖ, τοιούτος εἰμ' ἐγώ: *ib.* 1271 τοιούτος ἦσθα τοῖς λόγοισι: *El.* 1024 ἄσκει τοιαύτη νοῦν δι' αἰῶνος μέ-