

- στρ. α'. ΦΙ. ὦ κοίλας πέτρας γύαλον
 2 θερμὸν καὶ παγετῶδες, ὡς σ' οὐκ ἔμελλον ἄρ', ὦ τάλας,
 3 λείψειν οὐδέποτε, ἀλλά μοι καὶ θνήσκοντι *συνείσει. 1085
 4 ὦμοι μοί μοι. 01 9' ee ~ ~ ~
 5 ὦ πληρέστατον αὔλιον
 6 λύπας τὰς ἀπ' ἐμοῦ τάλαν,
 7 *τίπτ' αὖ μοι τὸ κατ' ἄμαρ
 8 ἔσται; τοῦ ποτε τεύξομαι 1090
 9 σιτονόμου μέλεος πόθεν ἐλπίδος; -uu -uu -uu -uu
 10 *πέλειαι δ' ἄνω
 11 πτωκάδες ὄξυτόνου διὰ πνεύματος
 12 *ἐλώσιν· *οὐκέτ' *ἰσχω.
 ΧΟ. 13 σύ τοι σύ τοι κατῆξίωσας, 1095

1082 θερμὸν καὶ] θερμὸν τε καὶ MSS. The correction is a *v. l.* noted in the ed. of Turnebus. 1083 ὦ τάλας] ὦ ταλασ (*sic*) L. 1084 οὐδέποτε] οὐδέποτε L. 1085 συνείσει Reiske: συνοίσει MSS. (συνοίσει L). 1086 ὦ μοι μοι μοί L. 1087 αὔλιον] αὔλιον L. 1089 τίπτ' Bothe: τί ποτ' MSS.—ἄμαρ Dindorf: ἡμαρ MSS. 1092 ff. L has εἶθ' αἰθέροσ ἄνω | πτωκάδες ὄξυτόνου διὰ πνεύματος [contr.

1081 f. γύαλον, 'hollow' (*O. C.* 1491 ff., n.), is here properly the chamber itself, while κοίλας πέτρας (possessive gen.) is the cavernous rock which contains it. Cp. Eur. *Helen.* 189 πέτρινα μύχαρα | γύαλα, 'inmost recesses of the rocks.'—θερμὸν καὶ παγετῶδες. Contrast this with the description by Odysseus, 17 ff. Cp. Hes. *Op.* 640 Ἄσκη, χεῖμα κακῆ, θέρει ἀργαλή, οὐδέ ποτ' ἐσθλή.

1085 θνήσκοντι συνείσει, thou wilt be conscious of my death,—*i. e.*, wilt be the only witness of it. Cp. *El.* 92 τὰ δὲ παννυχίδων ἤδη στυγεραὶ | ξυνίσασ' εἶναι μογερωῶν οἴκων: and so oft. The MSS. have συνοίσει. This has been rendered: (1) 'thou wilt be a fit place for me' to die in,—*i. e.*, good enough. Now, the midd. συμφέρομαι does, indeed, mean 'to agree with' one,—in opinions, or tastes: *O. C.* 641 n.: Her. 4. 114 οὐκ ἂν ὦν δυναίμεθα ἐκείνησι συμφέρεσθαι ('live in harmony with them'). But συνοίσει here could not mean simply, *conveniet mihi morienti*. (2) 'Thou wilt be profitable to me,'—by giving me a grave. So the first schol.: ἀπολλυμένω μοι σύμφορον ἔσει καὶ ὠφέλιμον, καὶ δέξει με ἀποθανόντα. This version confounds συνοίσει with συνοίσεις. (3) 'Thou wilt be with me,'—simply. This last is impos-

sible. συμφέρομαι never means, or could mean, merely σύνειμι or συνδιάγω. Dindorf, who quotes a schol. for this, has not perceived that this schol.,—the second, prefaced by ἢ οὕτω,—is explaining, not συνοίσει, but, manifestly, συνείσει:—σὺν ἐμοὶ ἔσει καὶ ὄψει με ἀποθανόντα.

1087 f. αὔλιον: cp. 19 n.—λύπας τὰς ἀπ' ἐμοῦ. Ph. addresses the cave as if it were a living companion, long condemned to endure his presence. (With πληρέστατον cp. what he says of Neopt. in v. 876, βοῆς τε καὶ δυσσομίας γέμων.) Hence λύπας τὰς ἀπ' ἐμοῦ (instead of τὰς ἐμᾶς) is fitting,—'the anguish on my part,'—so painful for thee to witness. Cp. *O. C.* 292 τὰνθυμήματα...τάπὸ σοῦ (n.).

1089 f. τίπτ' αὖ (= 1105 ἀνδρῶν), Bothe's correction of τί ποτ' αὖ, has been generally received. As Dind. remarks, Aesch. has twice used this epic τίπτε in lyrics (*Ag.* 975, *Pers.* 554).—τὸ κατ' ἄμαρ, daily provision. Cp. Isocr. or. 11 § 39 ἀλήται καὶ τῶν καθ' ἡμέραν ἐνδεεῖς. Eur. uses this phrase as an adv. ('every day,' *Ion* 123, *El.* 182), like τὸ καθ' ἡμέραν (*Ar. Eq.* 1126 etc.).

1091 σιτονόμου...ἐλπίδος. As σιτονόμος (found only here) = σῖτον νέμων, affording food, σιτονόμος ἐλπίς = 'a hope concerning the provision of food.' Hence