

PH. 'Tis no just cause for anger if one who is distraught with stormy pain speaks frantic words.

CH. Come, then, unhappy man, as we exhort thee.

PH. Never, never,—of that be assured—no, though the lord of the fiery lightning threaten to wrap me in the blaze of his thunderbolts! Perish Ilium, and the men before its walls, who had the heart to spurn me from them, thus crippled! But oh, my friends, grant me one boon!

CH. What would'st thou ask?

PH. A sword, if ye can find one, or an axe, or any weapon,—oh, bring it to me!

CH. What rash deed would'st thou do?

PH. Mangle this body utterly,—hew limb from limb with mine own hand!

Blaydes conj. (*inter alia*) ἐν γέ μοι εὐγμά τι νεύσατε. 1205 προπέμψατε] Blaydes writes παρέξετε, conjecturing also παράσχετε and πορίζετε. 1206 δὴ added by Hermann. 1207 f. κράτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερὶ MSS. (τεμῶ B). For πάντα Wecklein gives τᾶδε (to go with χερὶ). For κράτ' Hermann conj. χρῶτ': Wunder, κράτ' ἀπὸ πάντα τε τᾶρθρα: Blaydes, κράτα καὶ ἄρθρ' ἀπὸ πάντα (also κράτ' ἀπὸ πάντα τε κῶλα): Semitelos (*Antig.* p. 583), ἄκρα τ' ἀπὸ πάντα καὶ ἄρθρα.

*O. T.* 718 ἄρθρα ποδοῖν are the ankles.—ἀπῶσαι, act., as in *Ai.* 446 ἀνδρὸς τοῦδ' ἀπῶσαντες κράτη: cp. 600 ἐκβεβληκότες. (But the midd. ἀπώση in 1122, of repelling advances.) He speaks as if the tortured limb were a mute suppliant that might well have moved their pity: cp. 1188 ὦ ποὺς ποὺς.

1203 ἀλλ', appealing (230).—ὀρέξατε, extend it to me, concede it: cp. *Pind. N.* 7. 56 οὐκ ἔχω | εἰπεῖν τίνι τοῦτο Μοῖρα τέλος ἔμπεδον | ὠρέξε: a poet. use, like that of ἐγγυαλίζω. (Distinguish the sense in *Il.* 12. 328 ἢ τῷ εὐχος ὀρέζομεν ἢ τίς ἡμῖν, 'give glory.')

1204 f. ἐρείς: for the fut., cp. 441 n.—εἰ ποθεν sc. προπέμψαι ἔχετε, = 'from any quarter.' So in *Ai.* 886 εἰ ποθι...λεύσων = λεύσων, εἰ που (λεύσει). The elliptical use of εἰ τις is frequent (*Thuc.* 4. 26 ἐσάγειν σῖτόν τε...καὶ εἰ τι ἄλλο βρώμα).—γέννυ, axe: *El.* 485 ἀμφάκης γέννυ: cp. *Ant.* 249 n.

προπέμψατε. This use of the verb is somewhat strange at first sight, and has led to conjectures (see cr. n.). But it seems to be justified by the context. The group of fifteen men is standing before him, and he sees that they are not regularly armed; but, as εἰ ποθεν shows, he hopes that some one of their number may have some weapon. προπέμψατε means

strictly, 'pass forward,' from hand to hand. Cp. *Ar. fr.* 427 φέρε παῖ ταχέως κατὰ χειρὸς ὕδωρ, | παράπεμπε τὸ χειρόμακτρον,—'pass' it round.

1206 ὡς τίνα δὴ ῥέξης...; So *O. C.* 398 (Ismene having said that Creon will come) *Ol.* ὅπως τί δράση; cp. *ib.* 1724: *El.* 390 *XP.* ὅπως πάθης τί χρῆμα;—παλάμαν, 'deed of violence'; a sense in which the sing. does not seem to occur elsewhere, though the plur. often = 'violent hands' (*Il.* 3. 128 ὑπ' Ἄρηος παλαμάτων).

1207 \*χρῶτ', Hermann's correction of κράτ', seems to me certain. For the interchange of χ and κ, cp. βρύχομαι corrupted from βρύκομαι in 745 (cr. n.). Here the error may have been facilitated by a recollection of 618 κάρα | τέμνειν. The sense is, 'hew all the flesh (from my bones), and sever limb from limb,'—a frenzied exaggeration of his prayer in 748, πάταξον εἰς ἄκρον πόδα, | ἀπάμησον ὡς τάχιστα· μὴ φείσῃ βίου. Sophocles knew the History of Herodotus (cp. *O. C.* 337 n.). Is it not possible that the poet's diction here may have been influenced by a reminiscence of the passage describing the ghastly suicide of the insane Cleomenes (6. 75)? Cleomenes, like Philoctetes, 'asked for a sword,'—which the terrified Helot gave him.