

PH. Never,—if I must first consent to visit Troy.

NE. What am I to do, then, if my pleading cannot win thee to aught that I urge? The easiest course for me is that I should cease from speech, and that thou shouldst live, even as now, without deliverance.

PH. Let me bear the sufferings that are my portion; but the promise which thou madest to me, with hand laid in mine,—to bring me home,—that promise do thou fulfil, my son; and tarry not, nor speak any more of Troy; for the measure of my lamentation is full.

NE. If thou wilt, let us be going. PH. O generous word!

**1401** τεθρήνηται L, with most MSS.: τεθρήληται K (marg.): τεθρύλληται Harl.: τεθρύληται Herm., whom Seyffert and Hartung follow.—λόγοις L, but with marginal note by S, γρ. γόοις: πολλὰ διὰ Τροίαν πέπονθα φησίν. Γ also has λόγοις, γρ. γόοις: A and B, λόγος: most of the later MSS., γόοις. **1402** εἰ δοκεῖ...ἔπος. Porson (*Praef. ad Hec.* p. xlv) first pointed out the metrical fault, and in *Miscell Crit.* p. 197 proposed to omit εἰ δοκεῖ, so as to make an iambic trimeter. Keeping the trochaic tetrameter, Erfurdt would change ὦ γενναῖον to ὦ μέγ' ἀγανόν: Wecklein, to ὦδε. ΦΙ. κεδνόν: B. Todt, to ἦδη. ΦΙ. κλεινόν: Nauck, to ΦΙ. ἴσθι κεδνόν: Blaydes (after a writer in *Class. Journ.* v. 39), to ΦΙ. εὖ γ', ὦ φίλτατ'...ἔπη.

ὕμεις...ἐπεσβάλητε: and id. 1. 81 οὕτως εἰκὸς Ἀθηναίους...μήτε...δουλεῦσαι κ.τ.λ.

**1400 f.** βράδυνε, here intrans., as in Aesch. *Suppl.* 730 εἰ βραδύνομεν βοῆ, Plat. *Rep.* 528 D σπεύδων...μᾶλλον βραδύνω, etc. Others take it transitively ('delay us,' or 'delay the matter'). So ταχύνω also is either trans. or intrans.—τεθρήνηται, impersonal.—γόοις is better than λόγοις, which may have arisen through the scribe's eye wandering to v. 1393. The very name of Troy renews the memory of his sorrows; and lamentation has been his portion too long. He would fain turn to thoughts of home. Some supply Τροία as subject to τεθρήνηται: this seems less fitting here. If τεθρύληται were read, then, indeed, Τροία would be the subject; 'its name has been heard often enough in my laments' (*satis decantata est...*). But this v. l. seems to have arisen merely from the corruption τεθρήληται.

**1402** εἰ δοκεῖ, στείχωμεν. In a trochaic tetrameter the end of the fourth foot regularly coincides with the end of a word. This verse breaks the rule. The only other exception is Aesch. *Pers.* 165, ταῦτά μοι διπλῆ μέριμν' ἀφραστός ἐστιν ἐν φρεσίν, where Porson wished to place διπλῆ after φρεσίν, and Hermann, to read μέριμνα φραστός. Hermann holds that the breach of rule here is excused by the pause

after στείχωμεν. This I believe to be the true explanation. As στείχωμεν is the signal that the prayer of Ph. has at last been granted, it demands emphasis. The unusual rhythm—which would be too harsh in a continuous verse—here serves to accentuate the joyful surprise of Philoctetes.

A reference to the critical note will show how unsatisfactory have been the attempts to alter the words, ὦ γενναῖον εἰρηκῶς ἔπος. Porson's fine instinct refrained from any such attempt; he felt that, if the verse was to be amended, only one remedy was tolerable,—viz., to strike out εἰ δοκεῖ, and leave an iambic trimeter. In favour of this view, it might be said that a scribe, or an actor, who wished to make v. 1402 into a tetrameter, might have been led to εἰ δοκεῖ by a reminiscence of 526 and 645: though we cannot concede to Burges that the spuriousness of εἰ δοκεῖ is betrayed by the lack of the usual ἀλλά before it. The absence of ἀλλά merely renders εἰ δοκεῖ a little more abrupt.

But the real difficulty in Porson's view arises from a consideration of the whole context. The transition from iambic to trochaic metre marks, as usual, a stirring moment,—here, the moment of setting out for the ship. It seems clear,