MISCELLANEA

SOPHOCLES TRACHINIAE 419

419 ἥν ὑπ’ ἄγνοιας ἀρέσ\.  ἔκ σῷ γ’ ἄγνοιάς σπορᾶς Wecklein post Schneidewin:

μὴ μ’ ὑπ’ ἄγνοιας ἢρα Jackson

This is the text and apparatus of the OCT Sophocles of H Lloyd-Jones and N G Wilson, first published in 1990, reprinted in 1992

Deianira has asked Lichas about the parentage of the noble female captive (310f.), guessing that she may be the offspring of Eurytus (316). Lichas denies any knowledge (317), even of her name (319), suppressing the truth for fear of wounding Deianira’s feelings (481ff.) But the Messenger has heard from Lichas her name and parentage, and that desire for her was Heracles’ true motive for sacking Oechalia (351ff.) All of this he reveals to Deianira who herself confronts Lichas and repeats her question (400). When Lichas replies that he knows her nationality but not her lineage (401) the Messenger cross-questions him in an attempt to call his bluff, and in 419ff., even though 329f. and 417 imply that Iole has entered the house and is no longer visible on stage, is supposed to say ‘Well, saidst thou not that thy prisoner—she, on whom thy gaze now turns so vacantly—was Iole, daughter of Eurytus?’

ὡς with a genitive noun forming an adverbial phrase of manner is not so very rare as to throw suspicion on ὑπ’ ἄγνοιας This leads the Oxford editors\(^1\) to believe that the paraphrase may be acceptable and mean ‘whom you look upon and do not recognize’. But in view of what has preceded it is simply not possible that Lichas could fail to identify Iole (which is what ἄγνοιαν means at Soph El 1475 and Eur Andr 899), though he has indeed refrained from acknowledging or greeting her. Other ways of interpreting the transmitted text are strained: there is no indication (like the particle δὴθεν at 382) that the Messenger is being sarcastic, and it is reading too much into the text to take a phrase which, at Aesch Supp 499, means ‘from ignorance’ to mean ‘with feigned ignorance’ here (as LSJ s v ἄγνοια and cf. Jebb above)

But if the paraphrase is unsatisfactory, so too are conjectures so far proposed. Like Mrs P E Easterling before them\(^2\) and M Davies after

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them, the Oxford editors find no emendations convincing (even those they print in their apparatus)

Since 391f there have been three principal actors on stage: Lichas after returning from the house, Deianira and the Messenger. Two of these are entirely familiar with the name and nature of Iole; one, who has spent much time looking at her, is painfully ignorant. Read: ἦν ὑπ' ἄγνοιας ὄρσ[ς] (sc. Deianira): 'whom she sees' and fails to identify.'

Deianira has been prominently advertised at 408-11 and she is on stage, available to be indicated by gesture if necessary. The grammatical difficulty is less than that involved in taking Heracles as subject of ἄνταχη at 463 (as the Oxford editors recommend).

The surrounding ὅ τε ἔσσεσ and the proximate ἄγνοι-ας are enough to explain the change to ὄρσ, though the situation cannot have been helped by the MSS' confusion about the attribution of lines to speakers in the whole passage 397-433 (see the OCT apparatus ad loc.)

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1) R. C. Jebb, The Tragedies of Sophocles (Cambridge 1904), 293
2) Sophocles (Oxford 1990), 160
3) Sophocles Trachiniae (Cambridge 1982), 126
4) Sophocles Trachiniae (Oxford 1991), 128
5) Sophocles 159

6) By a usage common to Greek and English, the present indicative is used to describe a repeated or habitual action, which is not necessarily being performed at the time of speaking (so that one may say of a man asleep in bed 'he runs well'.)

EURIPIDES BACCHAE 35-6

35 καί παν τὸ θῆλυ οπέρμα Κασμείου, δοσι

γυναίκες ἤσαν, ἔξωμεν δαμάτων

Having discussed—and rejected—proposals to punctuate line 35 otherwise, James Diggle notes, in his recent collection of essays, "if we revert to the traditional punctuation, let us be sure that we are translating correctly. If we translate δοσι γυναίκες ἤσαν as 'all who were women', we may ask whether the imperfect tense is appropriate. Womanhood is a continuing state, not one which comes and goes'". In his doubts about the imperfect Diggle was preceded by Tyrrell, who argued that ἤσαν should be taken in a locative sense. Diggle himself suggests replacing ἤσαν with είσαι, which he presents, in fact, in the apparatus of his OCT text. But the misgivings of Tyrrell and Diggle about ἤσαν are unjustified. This imperfect is an instance of what Schwyzer-Debrunner call 'attractio temporis': 'Naturgegebene, geographische, ethnologische u. a. Tatbestände werden in der Erzählung gewöhnlich als vergangen gesehen, wenn sie mit einem Vorgang der Vergangenheit in Verbindung stehen'. Some

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