Sarpedon, however, before going into what may be their last battle, can say to Glaukos in Book 12 that despite their mortality men already look upon the two of them as gods (310–28)'. And Nestor, toward the end of his long life can say that, as a result of his heroic actions (11.761): πάντες δ' εὐχέτωντο θεῶν Διὸ Νέστορι τ' ἀνδρῶν, a view that is reaffirmed by Telemachus at Od. 3.246; cf. Nestor's acceding to old age at II. 23.627 ff.

Hieron, that is, should put himself in the place, not merely of any hero who, thanks to a poet, has achieved the immortality that only this craft can bestow, but even more particularly he should liken himself to those few heroes who are aware that their great deeds have already guaranteed them such status and who, furthermore, derive consolation from this fact.


AESCYLUS, EUM. 119

(KΛ.) ἥρπιος γὰρ εἰσίν οὐκ ἐμοῖς προσόκτορες.

So Page (OCT), noting ‘desperatus’ in his app. crit. Similarly Verrall, “no explanation of this verse seems possible” (in his Commentary, ad loc.) and Sommerstein, “119 has never been satisfactory interpreted or emended” (in his Commentary, ad loc.)

Conjectures include ἐχθροῖς Hartung, ἄλλοις Naber (pro φίλοις), ἔμοι Hermann (pro ἔμοις), φίλοι—ἔμοι Schütz, οὗ κενοῖς Wieseler, εἰς τοῖς θεοῖς Blaydes, φίλοι—οὗ κενοὶ Dodds, προσόκτορος Burges, φίλοι—προσέκις Weil.

Φίλοις is inappropriate with reference to Clytaemestra (cf. the suggestions of Hartung and Naber above), because it is actually Orestes who has φίλοι προσόκτορες, not she. Accordingly Aeschylus possibly wrote φονεῖ γὰρ εἰσίν, οὐκ ἔμοι, προσόκτορες. Φονεῖς occurs again in 122 (for the motif cf. 102), and we have the repetitions of οἴχεται (118, 122) and ὑπνώσσεις (121, 124) very near. These repetitions help to convey Clytaemestra’s urgency in trying to arouse the chorus, and a repeated reference to her murderer would in this context be most appropriate. The reason why ἀνὴρ οἴχεται φεύγων (118) is given by the γὰρ phrase (119): ‘(this)

because the murderer has protectors, not I', in other words 'you, who are my helpers, are sleeping, while he has fled and gone, helped by the gods who protect him'. Then another μυγμός (120, cf. 117) of the Furies, and Clytaemestra's άγαν ίπνωσεις, κοί κατοικτίζεις2) πάθος, with disappointment.

If φονεῖ is what Aeschylus wrote then φίλοι (sic) may have been incorporated into the text, originally being a gloss to προσίτορες, which is an uncommon word anyway. Then a copyist, who misunderstood what Aeschylus meant, changed φίλοι into φίλοις, and made ἐμοί agree with φίλοις, thus ἐμοῖς.

Athen

Nikolaos Georgantzoglou

2) ‘...and you don’t have compassion on my (hopeless) plight’. LSJ9, s.v. κατοικτίζω, read “Med., bewail oneself, utter lamentations, A. Eu. 121 (prob)”. But unless they refer to a reading (?) κατοικτίζει (-η) this meaning cannot be applied to κατοικτίζεις, which is Act. c. acc. rei.