I print Page's text (Oxford 1972) with his comment in the app. crit. at line 275. From this comment, it is not clear why τοι has also been included in the cruces, together with ταυτά. However, Blaydes suspected τοι as well, and conjectured ταυτ', ἐπει (for ταυτά τοι), which M. Griffith printed in the text of his edition of *Prometheus Bound* (Cambridge 1983), noting in his Comm. at 274–6: “ταυτά (or ταυτά) τοι πλανομένη in the MSS makes no sense as an adverbial accusative: (with ταυτά, Wecklein translates, 'for all alike...'; but this is very strained). Better would be πεινά (Weil) or perhaps πολλά ('wandering much', cf. 45 πολλά μοισθείον and 505 πολυπλανής [sic.]). But Blaydes's ταυτ', ἐπει... with characteristic enjambement (as 384 ἐπει, Introd. p. 27), seems more satisfactory.”

Yet, I would suggest that τοι is genuine (cf. N. Georgantzoglou, Aeschylus, Pr. 275: A Discussion, Parnassos 31 [1989] 415–417), and that both ταυτά and ταυτά are corrupt. In their place I would read κάρτα: τοι νῦν μογοῦντι, κάρτα τοι πλανομένη πρὸς ἄλλοτ' ἄλλον πημονή προσιζάνει.

The use of τοι in proverbial expressions or general reflections, like the one we have here, is quite in order: “it forces the general truth upon the consciousness of the individual addressed” (J. D. Denniston, The Greek Particles, Oxford 21954, 542–3, with examples). For the combination κάρτα τοι, cf., e.g., Soph. Ajax 580 κάρτα τοι φιλοξενίτων γνήν, and Eur. Tro. 302–303 κάρτα τοι τουλεύθερον / ἐν τοῖς τοιούτοις δυσλόφως φέρει κακά.

Nicosia (Cyprus)  
C. E. Hadjistephanou

*) I thank Prof. Dr. Carl Werner Müller for helpful comments and suggestions on an earlier draft of this paper.