SOPHOCLES, AJAX 1023

τοιούτα μὲν κατ' οἶκον· ἐν Τροίᾳ δὲ μοι πολλοὶ μὲν ἐχθροὶ, παύρα δ' ὄφελήσματα.
καὶ ταύτα πάντα σοῦ θανόντος ηὐρόμην.

(Ajax 1021–3)

ταύτα πάντα (1023) is the paradosis, although three respectable manuscripts of the Palaeologan era, H N P, and Eustathius have ταῦθ’ (ταῦτ’ H) ἰπαντα, and one member of the so-called Roman group, G, τοιούτα πάντα. In place of πάντα Seyffert wrote ἰπράντα, and John Jackson ἰφαντα (Marginalia Scaenica 219). Jackson prints a comma at the end of 1022, to make it clear that in his view ταύτα refers to παιδό. R. D. Dawe has retained the paradosis in both editions of his Teubner text (1975 and 1984), but in his review of the first edition (Gnomon 50, 1978, 240) M. L. West commended Jackson’s ἰφαντα and suggested that ἰπαντα might also be considered. Sir Hugh Lloyd-Jones and N. G. Wilson actually print ἰφαντα in their Oxford text (1990), and comment (Sophocelea 31) ‘With the transmitted text καὶ ταύτα πάντα in 1023, it is not clear what ταύτα refers to.’

Certainly ταύτα πάντα could be taken to refer exclusively to παύρα ὄφελήσμα. Then the sense would be ‘In Troy I have many enemies, and a few advantages, and I have gained all these (sc. advantages) as a result of your death.’ This interpretation would indeed give grounds for writing ἰπράντα, ἰφαντα, or ἰπαντα, and with any of these readings Teucer would lament the disappearance of the ‘few advantages’ he had enjoyed at Troy before the death of Ajax. But it is not apparent why Teucer’s situation at Troy should have been so bleak before his brother’s death. And this approach disregards the structure of the passage. The antithesis τοιούτα μὲν κατ’ οἶκον· ἐν Τροίᾳ δὲ ... ὄφελήσμα implies that the second part of the antithesis, ἐν Τροίᾳ ..., is parallel to the first part (1006–1021), and refers equally to Teucer’s position after his brother’s death. Teucer bemoans the fact that Ajax’s death has left him ‘(only) a few advantages’ (‘only’ often has to be understood with words meaning ‘few’), or, as we might say, ‘precious few advantages.’ Then in 1023 καὶ ταύτα πάντα σοῦ θανόντος ἦρομην Teucer concludes his review of the misfortunes which Ajax’s suicide will bring him; thus ταύτα πάντα does not refer only to παύρα ὄφελήσμα but sums up all the misfortunes mentioned since 1005 δὸς ἀνίας μοι κατασκεύας φθίνεις. A full stop at the end of 1022, rather than a comma, will make this clear. It will be seen that 1023 closely echoes 1005, so that this part of the speech shows ring-composition 1).

We may now consider the structure of Teucer’s speech as a whole. He begins (992 ff.) by expressing overwhelming shock at the death of Ajax. In 1003 he asks for the body to be uncovered, and he then (1004–23) imagines the grievous conse-

1) Cf. Lewis Campbell’s note on 1023 ff.: ‘Teucer resumes what he had said in 1005, and thus returns from himself to Ajax, and to the duties of the present hour.’ For ring-composition see e.g. Fraenkel on Aesch. Ag. 205, and his references.
quences which his brother’s suicide will have for himself. He then (1024–7) returns from considering his own plight to lamenting Ajax, and he concludes his speech\(^2\) by voicing his realization that Hector, though dead, has, it now appears, been Ajax’s murderer\(^3\). Thus the speech as a whole, as well as the section devoted to the consequences of Ajax’s death, contains an element of ring-composition, in that it both begins and ends with a lament for Ajax\(^4\).

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2) I follow the editors of the Oxford text in accepting Morstadt’s deletion of 1028–39 (Sophoclea 32). (For a different view, see M. L. West, BICS 25, 1978, 116 f.) This is not the place for a detailed re-examination of this question, but it may also be suggested that the exclamations ὦ τάλας, ὦ' οὖ / ὑφενώς ὦ' ἔξπενους; εἰδεῖς ὦς χρόνος / ἐμέλλει σ' Ἐκτωρ καὶ θεανόν ἀποφθέοιειν; (1025–7) have, if they conclude the speech, a rhetorical force which is impaired if they are followed by the reflections on the deaths of Hector and Ajax offered by the manuscripts. Moreover there is a basic difference in outlook between 1028–39 and the preceding lines. In 992–1027 Teucer delivers a passionate lament for his brother, which could not have been uttered by anyone else. 1028–39 are more reflective in spirit, and there is nothing in them which could be spoken only by Teucer. They could be placed in the mouth of anyone who was familiar with the circumstances of the death of Ajax and of that of Hector, in the version here followed. In 992–1027 Teucer consistently addresses Ajax in the second person, and never refers to him in the third person, whereas in 1028–39 it is the other way round. Not that this change of person is, just in itself, a strong ground for suspecting the work of two hands, but it is rather one aspect of an underlying difference of mood. It seems that Teucer’s declaration that the dead Hector had murdered Ajax (1025–7) prompted the addition of a comparison of the deaths of the two heroes.


4) The author is most grateful to Professor Martin West for some helpful comments on this note.

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Κατὰ ταυτὰ ἔχειν.

ZUR HERKUNFT EINER PLATONISCHEN REDEWENDUNG AUS DEM BEREICH DER IDEENLEHRE

Im Gegensatz zu den vielfach untersuchten Wörtern εἴδος, ἰδέα und αὐτός ist die Redewendung κατὰ ταυτὰ ἔχειν, vermittelt deren Platon sehr oft die Unwandelbarkeit der Ideen kennzeichnet\(^1\), ziemlich unberücksichtigt geblieben\(^2\).

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1) Vgl. Phaid. 78c (ἀπερ ἀεί κατὰ ταυτὰ καὶ ὀσαυτῶς ἔχει, ... τὰ δὲ ... μηδέποτε κατὰ ταυτὰ); 78d–79e (insgesamt 11 Belege); Pol. V 479a2–3, 479e7–8; Tim. 52a2; Phil. 58a2, 59c5.

2) S. etwa L. Robin in seiner Budé-Ausgabe des Phaidon, Paris 71960 (1926), 35, Anm. 1; W. J. Verdenius, Notes on Platos Phaedo, Mnemosyne IV, 11, 1958, 212–213 (ad Phaed. 78c6, zum vermeintlichen Unterschied zwischen