

THPETS

In the Odyssey the father of the nightingale is Pandareus and her son is Zethus, but in Hesiod she is daughter of Pandion, who was king of Athens. In Aeschylus' Suppliant Women she is wife of Tereus, but the earliest full account of her story that we know of is that of this play. A hypothesis published in 1974 (P.Oxy. 3013) seems to have been closely followed by Tzetzes. Other accounts conform in general to this, but it is hazardous to try to use the Tereus of Accius or Ovid's Metamorphoses in attempts at detailed reconstruction.

Procne, daughter of Pandion, king of Athens, is married to the Thracian king Tereus; some authors say that she was given to him as a reward for his help in war. After a time she is lonely, and asks Tereus to travel to Athens and bring her sister Philomela to Thrace to keep her company. On the way Tereus rapes the sister, and to avoid

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τοῦτον δ' ἐπόπτῃν ἔποπα τῶν αὐτοῦ κακῶν
πεποικίλωκε κάποδηλώσας ἔχει
θρασὸν πετραῖον ὄρνιν ἐν παντευχία·

TEREUS

detection cuts out her tongue. According to some versions Tereus had pretended that she had died on the journey, but in fact she had got away and was hiding somewhere in the wilds. There she wove a picture of what had happened into a tapestry, and contrived to send it to her sister. Procne revenged herself on her husband by killing their son Itys—the name sometimes appears as Itylus—and serving him up to his father as a meal. Tereus having learned the truth pursued the two women with a sword, but the gods intervened, changing Tereus into a hoopoe, Philomela into a swallow, and Procne into a nightingale, who never ceases to lament her son. The Roman poets made Procne the swallow and Philomela the nightingale, and most later poets have followed them. The play was produced before 414 B.C., for it was made fun of in Aristophanes' Birds, in which Tereus, in his hoopoe form, plays a not unimportant part. See fr. 890.

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Him, the hoopoe who looks upon his own misery,^a he has adorned with varied colours and has displayed as a bird of

^a There is an untranslatable pun here between *epops*, the hoopoe, and *epoptes*, someone who looks over or surveys.

- ὄς ἦρι μὲν φανέντι διαπαλεῖ πτερὸν
 5 κίρκου λεπάργου· δύο γὰρ οὖν μορφὰς φανεῖ
 παιδὸς τε χαυτοῦ νηδύος μιᾶς ἄπο·
 νέας δ' ὀπώρας ἠνίκ' ἂν ξανθῇ στάχυς,
 στικτὴ νιν αὖθις ἀμφινωμήσει πτέρυξ·
 10 αἰὲ δὲ μίσει τῶνδ' ἀπαλλαγεῖς τόπων
 δρυμοὺς ἐρήμους καὶ πάγους ἀποικιεῖ

Aristotle, *History of Animals* 633a 17, who attributes the fragment to Aeschylus; cf. Pliny, *Natural History* 10, 86; Welcker assigned it to Sophocles. There is no indication that Aeschylus ever wrote about this subject. The style and language seem more like those of Sophocles, and Aristotle's memory may well have played him false.

4 φανέντι Nauck: φαίνοντ(α)ι codd. διαπαλεῖ Gilbert:
 διαπάλλει or διαβάλλει codd. 9 τῶνδ' ἀπαλλαγεῖς τόπων
 Heath: τῶνδ' ἀπ' ἄλλον εἰς τόπον codd. 10 ἀποικιεῖ Din-
 dorf: ἀποικίσει codd.

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Ἥλιε, φιλίπποις Θρηξὶ πρέσβιστον σέλας

Schol. A on *Il.* 15, 705 (4, 145, 30 Erbse)

1 σέλας] σέβας Bothe

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<ΠΡΟΚΝΗ>

- νῦν δ' οὐδέν εἰμι χωρίς· ἀλλὰ πολλάκις
 ἔβλεψα ταύτη τὴν γυναικείαν φύσιν,
 ὡς οὐδέν ἐσμεν. αἱ νέαι μὲν ἐν πατρὸς
 ἡδιστον, οἶμαι, ζῶμεν ἀνθρώπων βίον·
 5 τερπνῶς γὰρ αἰὲ παῖδας ἀνοία τρέφει.

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the rocks, bold in his full panoply. When spring appears he shall spread the wing of a white-feathered hawk; for he shall show two forms from a single womb, the young one's and his own. And when the harvest is new and the corn is threshed, again a dappled wing will guide him. But ever in hatred he will get clear of these places and will make his home in lonely woods and mountains.

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O Sun, light greatly honoured by the horse-loving Thracians . . .

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<PROCNE>

But now I am nothing on my own. But I have often regarded the nature of women in this way, seeing that we amount to nothing. In childhood in our father's house we live the happiest life, I think, of all mankind; for folly always rears children in happiness. But when we have

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FRAGMENTS OF KNOWN PLAYS

10 ὅταν δ' ἐς ἡβην ἐξικώμεθ' ἔμφρονες,
ὠθούμεθ' ἔξω καὶ διεμπολώμεθα
θεῶν πατρῶων τῶν τε φυσάντων ἄπο,
αἱ μὲν ξένους πρὸς ἄνδρας, αἱ δὲ βαρβάρους,
αἱ δ' εἰς ἀγηθῆ δώμαθ', αἱ δ' ἐπίρροθα.
καὶ ταῦτ', ἐπειδὰν εὐφρόνη ζεύξη μία,
χρεῶν ἐπαινεῖν καὶ δοκεῖν καλῶς ἔχειν

Stobaeus, *Anthology* 4, 22, 45 (4, 517, 15 Hense)

3 ἐν Valckenaer: γὰρ SMA: γὰρ ἐν B 5 παίδας F.W.
Schmidt: πάντα codd. 6 ἔμφρονες Dobree: εὐφρονες
codd. 10 ἀγηθῆ Scaliger: ἀληθῆ SMA: ἀήθη B

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πολλά σε ζηλω βίου,
μάλιστα δ' εἰ γῆς μὴ πεπείρασαι ξένης

Stobaeus, *Anthology* 3, 39, 12 (3, 724, 5 Hense)

2 μάλιστα Brunck: κάλλιστα codd.

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ἀλγεινά, Πρόκνη, δῆλον· ἀλλ' ὅμως χρεῶν
τὰ θεῖα θνητοὺς ὄντας εὐπετῶς φέρειν

Stobaeus, *Anthology* 4, 44, 58 (5, 972, 4 Hense)

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σπεύδουσαν αὐτήν, ἐν δὲ ποικίλῳ φάρει

Herodian, *On Words with Two Quantities* 2, 16, 3 Lentz =
On Anomalous Words 36, 24 Dindorf

TEREUS

understanding and have come to youthful vigour, we are pushed out and sold, away from our paternal gods and from our parents, some to foreign husbands, some to barbarians, some to joyless homes, and some to homes that are opprobrious. And this, once a single night has yoked us, we must approve and consider to be happiness.

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I envy you for many features of your life, but most of all because you have no experience of any foreign land.

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This is painful, Procne, that is clear; but none the less we are mortals and must put up with what the gods send us.

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... as she was hurrying herself, and in a coloured coat ...

FRAGMENTS OF KNOWN PLAYS

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φιλάργυρον μὲν πᾶν τὸ βάρβαρον γένος

Stobaeus, *Anthology* 3, 10, 25 (3, 414, 3 Hense)

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θάρασει· λέγων τὰληθῆς οὐ σφαλῆ ποτε

Stobaeus, *Anthology* 3, 13, 21 (3, 457, 8 Hense)

589

ἄνους ἐκείνος· αἱ δ' ἀνουστέρ<ως> ἔτι
ἐκείνον ἠμύναντο <πρὸς τὸ> καρτερόν.
ὅστις γὰρ ἐν κακοῖσι θυμωθεὶς βροτῶν
μείζον προσάπτει τῆς νόσου τὸ φάρμακον,
5 ἱατρός ἐστιν οὐκ ἐπιστήμων κακῶν

Stobaeus, *Anthology* 3, 20, 32 (3, 545, 6 Hense)

1 suppl. Pflugk 2 suppl. Bamberger

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ΧΟΡΟΣ

θνητὴν δὲ φύσιν χρῆ θνητὰ φρονεῖν,
τοῦτο κατειδότας, ὡς οὐκ ἔστιν
πλὴν Διὸς οὐδεὶς τῶν μελλόντων
ταμίας ὅ τι χρῆ τετελέσθαι

Stobaeus, *Anthology* 3, 22, 22 (3, 589, 3 Hense)

1 transposed by Grotius: θνητὰ φρ. χ. θνητὴν φ. codd.

TEREUS

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For the whole race of barbarians loves money.

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Have no fear! If you speak the truth you will never come to grief.

589

He is mad! But they acted still more madly in punishing him by violence. For any mortal who is infuriated by his wrongs and applies a medicine that is worse than the disease is a doctor who does not understand the trouble.^a

^a These look like the words of a god from the machine, commenting on the action.

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CHORUS

Human nature must think human thoughts, knowing that there is no master of the future, of what is destined to be accomplished, except Zeus.^a

^a These must have been the concluding words of the play; compare the final words of the *Ajax* or of Euripides' *Medea*.

FRAGMENTS OF KNOWN PLAYS

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<XO.>

ἐν φῦλον ἀνθρώπων, μί' ἔδειξε πατρὸς
καὶ ματρὸς ἡμᾶς ἀμέρα τοὺς πάντας· οὐδεὶς
ἔξοχος ἄλλος ἔβλασται ἄλλον.
βόσκει δὲ τοὺς μὲν μοῖρα δυσμερίας,
5 τοὺς δ' ὄλβος ἡμῶν, τοὺς δὲ δουλεί-
ας ζυγὸν ἔσχειν ἀνάγκας.

Stobaeus, *Anthology* 4, 29, 12 (5, 706, 4 Hense); 1-2 ἐν . . .
ἀμέρα: Favorinus, *On Exile* col. IX 22 (385, 25 Barigazzi)

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XO.

ἀλλὰ τῶν πολλῶν καλῶν
τίς χάρις, εἰ κακόβουλος
φροντὶς ἐκτρέψει τὸν εὐαίωνα πλοῦτον;

* * *

5 τὰν γὰρ ἀνθρώπου ζόαν
ποικιλομήτιδες ἄται
πημάτων πάσαις μεταλλάσσουσιν ὥραις

vv. 1-3: Plutarch, *On Reading the Poets* 4, 21B; vv. 4-6: Sto-
baeus, *Anthology* 4, 34, 39 (5, 837, 8 Hense)

3 ἐκτρέψει Herwerden: ἐκτρέφει codd.

4 γὰρ Bergk: δ' codd. ζόαν Dindorf: ζωὰν codd.

TEREUS

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<CH.>

Mankind is one tribe; one day in the life of father and
mother brought to birth all of us; none was born superior
to any other. But some are nurtured by a fate of misfor-
tune, others of us by prosperity, and others are held down
by the yoke of compulsion that enslaves us.

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CH.

But what pleasure comes from the many splendid things,
if thought that gives bad counsel is to destroy the wealth
that makes life happy?
... For the life of men is transformed by the cunning
wiles of ruinous error that bring calamities at all seasons.

FRAGMENTS OF KNOWN PLAYS

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<XO.>

ζῶοι τις ἀνθρώπων τὸ κατ' ἡμαρ ὅπως
ἡδιστα πορσύνων· τὸ δ' ἐς αὔριον αἰεὶ
τυφλὸν ἔρπει

Stobaeus, *Anthology* 4, 34, 40 (5, 837, 12 Hense)

3 τυφλὸς Friedländer

TEREUS

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<CH.>

Let any man procure as much pleasure as he can as he
lives his daily life; but the morrow comes ever blind.

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SOPHOCLES

FRAGMENTS

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HARVARD UNIVERSITY PRESS
CAMBRIDGE, MASSACHUSETTS
LONDON, ENGLAND
1996