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## VI.—THE VOCATIVE IN AESCHYLUS AND SOPHOCLES.

In Homer and Hesiod<sup>1</sup> it was found impossible to form any rules for the use of the interjection with the vocative, except negative ones. In Early Epic the interjection was not used in passages of worship, dignity, or elevation. In familiar scenes its use was not obligatory, but only permissive.

First in Aeschylus and Sophocles is it possible to state the conditions, which require the addition of the interjection.

The rules are as follows :

I. The interjection must be used when the participle is used in the vocative without the noun.

- Aesch. P. V. 613, ὦ κοινὸν ὠφέλημα θνητοῖσιν φανείς,  
 Pers. 673, ὦ πολὺκλαυτε φίλοισι θανών,  
 Pers. 708, ὦ βροτῶν πάντων ὑπερσχῶν ἄλβον εὐτυχεῖ πότμῳ,  
 Cho. 806, ὦ μέγα ναίων στόμιον,  
 Eum. 754, ὦ σώσασα τοὺς ἐμοὺς δόμους,  
 Sep. 951, ἰὼ πολλοῖς ἐπανθίσαντες  
     πόνουσι γενεάν,  
 Sep. 1001, ἰὼ δαιμονῶντες ἐν ἅτα.

Ai. 379, 845, 1271. El. 134, 1162, 1273, 1326. O. R. 200, 903, 1223, 1327. O. C. 107, 337, 761, 1701. Ant. 1263, 1287, Tr. 99, 102, 633, Ph. 1006, 1128, 1290, 1380, 1402, 1445. There are no exceptions to this rule. The carrying power of the interjection with the participle was very great, and ὦ could be held long in suspense, as in these three examples :

- El. 1162, ὦ δεινοτάτας, οἴμοι μοι,  
     πεμφθεῖς κελεύθους,  
 An. 1286, ὦ κακάγγελτά μοι  
     προπέμψας ἄχη,  
 Trach. 633, ὦ ναύλοχα καὶ πετραῖα  
     θερμὰ λουτρὰ καὶ πάγους  
     οἴτας παραναιετάοντες.

<sup>1</sup> See A. J. P. XXIV 192 ff. The Vocative in Homer and Hesiod.

II. The interjection must be used in addresses, or apostrophe to inanimate objects, or abstract qualities.

As there are 208 examples of this rule, I shall illustrate by a single play from each poet.

P. V. 45, ὦ πολλὰ μισηθεῖσα χειρωναξία.

88, ὦ δῖος αἰθῆρ καὶ ταχύπτεροι πνοαί,

694, ἰὼ μοῖρα μοῖρα,

1091, ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων

αἰθῆρ κοινὸν φάος εἰλίσσων.

Ai. 14, 173, 356, 412, 417, 596, 845, 853, 856, 859, 982, 992, 1004, 1197, 1393.

In over two hundred addresses to the inanimate the interjection is not omitted in a single case. How strong the feeling for the interjection was with the inanimate is shown by these two examples:

Antig. 891, ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς  
οἴκησις αἰέφρουρος.

Phil. 936, ὦ λιμένες, ὦ προβλήτες, ὦ ξυνοσῖαι  
θηρῶν ὀρέων, ὦ καταρῶγες πέτραι.

Ant. 100 begins without the interjection, but renews the apostrophe with ὦ. Ag. 508 is an address to both the animate and the inanimate, so the interjection is not necessary. A series of inanimate objects may be included under a single interjection.

Here the interjection gives the feeling of interested, sympathetic personality. The converse of this rule is true. In names of persons, where the personality is in the name itself, the interjection is not used, unless the proper name be modified. There are over sixty examples of unmodified proper names of persons, and not one has the interjection.

Phil. 793, ὦ Μενέλαε is in partitive apposition with the modified ὦ διπλοῖ στρατηλάται, and is no exception, and O. R. 1394. ὦ Πόλυβε is joined to καὶ Κόρινθε καὶ τὰ πάτρια, where the address to the inanimate requires the interjection. In names of gods, particularly in prayers, even when the name is unmodified, the interjection is regularly used. In Soph. Ζεῦ, once, ὦ Ζεῦ, 20 times. Here it is an appeal to the sympathetic, human personality in the divine,

“ My flesh, that I seek  
In the Godhead ”.

III. The interjection must be used with an adjective in the

vocative, when the adjective is used without a substantive, unless the substantive idea is given by the context.

As there are 127 examples of this use, I shall illustrate by only two plays :

P. V. 315, ἀλλ', ὦ ταλαίπωρ',  
 594, ὦ τάλας,  
 999, τόλμησον, ὦ μάταιε.

Ph. 339, 369, 759, 801, 930, 974, 984, 1016, 1031, 1096, 1170, 1196.

Aesch. has one apparent exception to this rule, Cho. 1051, σέ . . . φίλτατ', where the personal pronoun shows the substantive nature, and the interjection is not necessary. The rare exceptions in Soph. are easily explained from the context. As a corollary to this rule, while unmodified names of persons do not take the interjection, modified names may, where the appeal is to the attribute rather than to the person. In O. C. 740, ὦ ταλαίπωρ' οἰδίπους, Creon appeals to the old man "by his long suffering" to return, and live in peace. There are very few examples of the use of the interjection with names of persons, even when modified, as the personality lies in the name itself.

IV. The interjection must be used in trimeter, when the arsis of the third foot is a monosyllabic vocative.

P. V. 651 illustrates the rule, θέλει' σύ δ', ὦ παῖ. Other examples are: Sep. 255, Ag. 907, Cho. 18, 654, 896. No exceptions in Aesch.

Ai. 1, 510, 593, 824, 831, 1180. El. 2, 251, 662, 671, 1112, 1130, 1180, 1184, 1220, 1224, 1230, 1354. O. R. 103, 286, 304, 834, 852, 1145, 1484. O. C. 322, 329, 553, 722, 846, 1014, 1104, 1130, 1173, 1177, 1420, 1431, 1507. An. 563, 639, 648. Trach. 61, 92, 738, 744, 1087, 1090, 1227, 1253. Ph. 242, 260, 478, 533, 578, 620, 628, 869, 889, 896, 967. In the two exceptions to this rule, Ph. 50, Ἀχιλλέως παῖ, and 87, Λαερτίου παῖ, the word of four syllables preceding makes the insertion of the interjection impossible.

Except these cases mentioned above, the omission or use of the interjection is largely a matter of hiatus and rhythm, the position of the vocative in the verse, in general, determined the use; vocatives in the first three feet are likely to have the interjection, while Aeschylus has but four interjections in the last three feet in trimeter.

This table shows the growth of the use of the interjection since Homer and Hesiod:

Homer and Hesiod; Vocatives with  $\bar{\omega}$ , 188; without  $\bar{\omega}$ , 1166.

Aesch. Vocatives with  $\bar{\omega}$ , 110; with  $\acute{\omega}$ , 55; no interjection, 170.

Soph. " "  $\bar{\omega}$ , 532; "  $\acute{\omega}$ , 43; " 365.

Fragments are omitted in this study.

There is no difference in usage between Soph. and Aesch. Soph. simply has more examples of the above usages. Aesch. does not have a single exception to any of them.<sup>1</sup>

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<sup>1</sup>Aeschylus' fondness for  $\acute{\omega}$  seems not to have escaped the notice of Aristophanes, as it is found just twice in the *Frogs*, both times in the assumed words of Aesch. *Frogs*, 1141, 1142.