ΣΟΦΟΚΛΕΟΥΣ
ΗΛΕΚΤΡΑ

J. S. VI.
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ΥΠΟΘΕΣΙΣ ΗΛΕΚΤΡΑΣ.

'Ὑπόκειται ὅδε· τροφεύς δεικνύς τῷ Ὄρεστῃ τὰ ἐν 'Αργείᾳ. μικρὸν γὰρ αὐτὸν κλέψασα ἡ Ἡλέκτρα, ἴνα καὶ πατήρ ἐσφαζότα, δέδωκε τῷ τροφείν, φοβομένη μὴ καὶ αὐτὸν φονεύσωσι σὺν τῷ πατρί.

ΑΛΛΩΣ.

Τροφεύς ἀπὸν τὸ προλογίζον προεξῆς, παιδαγωγὸς ὁ ὑποκέιμενος καὶ ὑπεκθέμενος τὸν Ὅρεστην εἰς τὴν Φωκίδα πρὸς Στρόφιον καὶ ὑποδεικνύς 5 αὐτῷ τὰ ἐν 'Αργείᾳ. μικρὸν γὰρ αὐτὸν κλέψας ἐκ τοῦ 'Αργοὺς ὁ παιδαγωγὸς ἐφύγει καὶ διὰ ἐκείνων ἐτῶν ἑπανελθὼν εἰς τὸ 'Αργοὺς μετ' αὐτοῦ δείκνυσιν αὐτῷ τὰ ἐν 'Αργείᾳ.

These so-called ὑπόθεσις are merely notes, by two different commentators, explanatory of the situation with which the play opens. In the Laurentian ms. (L), p. 17 σ, they are prefixed to the text, and run on continuously, the word ἄλλως being absent. But in the Florentine ms., cod. Abbat. 2725 (late 13th cent.), the second is distinguished from the first by the heading καὶ ἄλλως.

1 Ἡ Ἡλέκτρα] So L, and Ald. Several edd. omit Ἡ.—ἔδωκεν] On the occasional use of the perfect instead of the aorist in later Greek, see my ed. of the Αἰτίγονε, p. 3 (n. on ἀνηρτηθαί in the first ὑπόθεσις to that play). Schaefer’s conjecture, ἔδωκε, is therefore unnecessary.

3 φοβομένη] δείχνει Ald. 4 παιδαγωγὸς ὁ ὑποκείμενος] These words may have been inserted, as Wecklein suggests, by another hand, for the purpose of defining τροφεύς. If so, καὶ ὑπεκθέμενος was originally ὁ ὑπεκθέμενος.
ΣΟΦΟΚΛΕΟΥΣ

Dindorf (Schol. in Soph., vol. II. p. 243) has prefixed to the later scholia on the Electra a metrical argument in four iambic trimeters, and a prose argument, both preserved in the Florentine ms., cod. Abbat. 2788 (late 13th cent.). Both belong to the feeble kind of late Byzantine work; thus one of the verses ends with καὶ ἑῳ Πωλάδη, while the prose argument is meagre and inaccurate. It seemed enough, therefore, to indicate where they might be found.

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ. ΧΡΥΣΟΘΕΜΙΣ.
ΟΡΕΣΣΗΣ. ΚΑΥΤΑΙΜΗΣΤΡΑ.
ΗΔΕΚΤΡΑ. ΔΙΓΙΟΣΩΣ.
ΧΟΡΟΣ.

The parts would be cast as follows:—


Fifteen women of Mycenae (πολίτιδες, 1227) form the Chorus. The mute persons noticed in the text are, Pylades; a handmaid of Clytaemnestra (634); and the πρώστολοι of Orestes (1123).
STRUCTURE OF THE PLAY.

1. πράλογος, verses 1—120, including a θρήνος ἀπὸ σκηνῆς, 86—120.
2. πάροδος, in the form of a κομμός, 121—250.

3. ἑπεισόδιον πρῶτον, 251—471.
4. στάσιμον πρῶτον, 472—515.

5. ἑπεισόδιον δεύτερον, 516—1057, including a κομμός, 823—870.
6. στάσιμον δεύτερον, 1058—1097.

7. ἑπεισόδιον τρίτον, 1098—1383, including a μέλος ἀπὸ σκηνῆς, 1232—1286.
8. στάσιμον τρίτον, 1384—1397.

9. ἔξοδος, 1398—1510, including a κομμός, 1398—1441.
Přečtení:—At Mycenae, before the palace of the Pelopidae. The Paedagogus enters on the left of the spectators, with Orestes and Pylades.

1—120 Prologue. Orestes explains his plan of action, and then goes with Pylades to make offerings at Agamemnon's grave (1—83).—Electra's lament (86—120) properly belongs to the proōλογος, since it precedes the entrance of the Chorus (121).

3 ὁν, since πρόθυμος ἡσθ' = ἐπεθῆμες.

4—8 Coming from Phocis, the travelers have reached Mycenae by the road from Corinth, and are now standing on the high ground of the Mycenaean citadel, in front of the palace.

The old man, looking southward, points out the chief features of the landscape. (1) The Argive plain, which lies spread out before them to the south and west. (2) The agora and temple of Apollo Lykios in the city of Argos, distant about six miles to the south. This temple was the most conspicuous object in the town (Paus. 2. 19. 3); and it may be supposed that a person standing at Mycenae could see the building, or part of it. (3) The Heraeum, correctly described as being on the speaker's left hand. Its site was s.e. of Mycenae, at a distance of somewhat less than two miles.

The poet's aim was merely to group these famous places in one view. Neither he nor his Athenian hearers would care whether the topography was minutely accurate. W. G. Clark, in his Peloponnesus (p. 72), illustrates this presumable indifference by a stage direction in Victor Hugo's Marie Tudor:—'Palais de Richmond: dans le fond à gauche l'Eglise de Westminster, à droite la Tour de Londres.' But, in fact, there is only one error of detail. The Heraeum was not visible from Mycenae (v. 8, n.).

4 Αργος in prose ms. means the town only, the territory being Ἡ Αργεία or Ἡ Ἀργολία. But poetry retained the larger sense which Homer had made familiar. Thus in Eur. I. T. 208 Orestes says, τὸ κλεῖδος 'Αργος πατρὸς ἤμων ἐπεκούμια, adding that he comes ἐκ τῶν Μυκηνῶν. Cp. Eur. fr. 218. 6 (Danaids) ὁλὼν ἐκ 'Αργος φάω· ἔλαχον πέλος (came to Argolis, and settled in the town of Argos). Indeed Thuc. can say (6. 105), ἀκραδειμώνοι ἐστὶ τὸ 'Αργος στέβαλον.

παλαίων refers not merely to the town, but to the associations of the land. The oldest legends of intercourse between Greece and Asia belonged to the shores of the Argive Gulf (cp. Her. 1. 1). Cp. Aristides Panath. p. 188 'Αργοίοι παλαίωτα τῶν Ἑλλήνων ἄξιον εἶναι.

5 τῆς οὐστροπῆς Ἰνάχου κόρης. The Inachus (now the Baptist) rises in the highlands between Arcadia and Argolis; flows N.E., and then S.E., through the Argive plain; and enters the Gulf on the east side of the town. This river-god figured as the earliest king of Argos. Cp. the Inachus of Sophocles, fr. 148 Ἰναχύς νότωρ, ταῖ τοῦ κρανίον πατρός.
PAEDAGOGUS.

Son of him who led our hosts at Troy of old, son of Agamemnon!—now thou mayest behold with thine eyes all that thy soul hath desired so long. There is the ancient Argos of thy yearning,—that hallowed scene whence the gad-fly drove the daughter of Inachus; and there, Orestes, is the Lycean Agora, named from the wolf-slaying god; there, on the left, Hera's famous temple; and in this place to which we have come, 

'Ὅκεανοῦ, μέγας προσδέων 'Ἀργοὺς τε γέναις Ἡρας τε πάγος καὶ Τυρηνώδεις Πολιάγωις.

His daughter Io, the first priestess of Hera, was loved by Zeus, and changed by the jealous goddess into a cow. The hundred-eyed Argus, charged by Hera to watch her, bound her to an olive-tree in the temenos of the Heraeum (Apollod. 1. 1. 3). Hermes slew Argus; and Hera then sent the gad-fly which drove Io forth from Argolis on her wanderings. Cpr. Aesch. P. V. 581 οἰκίσασθε σε' ἐνωπίᾳ μάστυς θεά γὰρ πάντ' ἐν ἱερῷ Παλαίνωι. Io, the horned wanderer, was originally, like Hera herself, a moon-goddess. Ἁλεξος, the whole region, regarded as ground which her story has made sacred: ἐλεγον γάρ πάν χωμὸν ἀφετρωμένων θεῶ, κάν γίλου φιλῶν ζήσει (schol. Pind. Ο. 2. 41). So Ant. 845 Ὑδάσ τ' εὐαιρέτων ἄλοκος (n.); Pind. N. 10. 19 Ἀργείας...τεῖνες (the sacred Argive land)." In Aesch. Suppl. 538ff. the Danaides at Argos say:—We have come hither, into the ancient footsteps of our mother (Io), to the flowery meads of the watcher (Argus), where the cow was pastured, and whence, vexed by the gad-fly, she fled in frenzy.

The ἄρωτος Δίκαιος in Argos lay at the eastern foot of the Larisa, or citadel; as Livy (32. 26) describes it, subiectum arcis foramin. The temple of Apollo Δίκαιος was probably on the north side of the agora, opposite to a temple of Zeus Νεμέας. Before its eastern front stood a monument representing a wolf slaying a bull, in memory of the omen which had given the sovereignty to Danaus (Paus. 2. 19. 3).

Δίκαιος must be ultimately traced to the root λυκ, λυξ, as designating the god of light. But it was popularly connected with Ἀνκώς. Sophocles here explains it by λυκοκτόνος, an attribute suitable to Apollo as protector of flocks and herds (Ῥομος, O. T. 1103 n.). The Δίκαιος is invoked especially as a destroyer of foes (O. T. 203 n. Aesch. Thes. 145). See Appendix.

Ἡρας...ναός. The site of the Heraeum, discovered by General Gordon in 1831, is about a mile and three quarters s.e. of Mycenae, and about five miles n.w. of Argos. It can be seen from Argos, but is hidden from Mycenae by a projecting spur of the hills. The temple stood on a rocky eminence under Mount Euboea, one of the heights which bound the Argive plain on the east. The streams Ἐλευθέριος and Ἀστέριος flowed on either side of it. Beneath it was a grassy tract known as Προμυλα (Statius 5. 325 virtutis denaxa Promyliam); whence the goddess was sometimes styled Προμυλια (Plut. Flam. 18. 3).

This oldest and greatest of Argive shrines is fitly mentioned here; for within its walls Agamemnon was said to have taken the oaths of the chiefs whom he led to Troy (Dictys Cretensis, i. 15. 6). Here, too, the Spartan Cleomenes received the omen which caused him to retire from Argolis (c. 496 B.C.; Her. 6. 81).

The ancient temple was burnt down in 423 B.C. (Thuc. 4. 133). A new Heraeum was built on a lower terrace of the same hill; and could boast among its treasures a chryselephantine statue of Hera by Polyclitus (Paus. 2. 17. 4). The site of this later Heraeum has recently been excavated by members of the American School at Athens (1891).
8 ΣΟΦΟΚΛΕΟΥΣ

φάσκεν Μυκήνας τάς πολυχρώσους όραν,
πολυθρόμον τε δομα Πελοπιδών τόδε,
όθεν σε πατρός ἐκ φόνων ἔγα ποτε
πρὸς σής ὀμαίμον καὶ κασιγνήτης λαβὼν
ηρεγα κάζεσσωτα καζεθρεψάμην
tοσοῦν ἐς ἠβης, πατρὶ τιμωρόν φόνω.

νῦν οὖν, Ὀρέστα, καὶ σὺ φύλατε ξένων
Πυλάδη, τί χρή ὧν ἐν τάξει Βουλευτών
ὡς ημῖν ἂν λαμπρὸν ἥλιον σέλας
ῄρα κινεῖ φθεγμάτο ὅρνύων σαφῆ,
μέλαια τα ἀστρόν ἔκλειστοι εὐφρόνη.

πρὸς οὖν τοι ἀνδρῶν ἐξοδοτοείνει στέγης,
ἐξυπάττησον λόγοισιν ὡς ἐμναθ’ ἐτέρων

τάδε, [τῇ οὔπερ νάσο κ.τ.λ.]

9 φάσκεν (inf. as imperat.), =‘deem,’
‘believe’: O. T. 462 n.
Μυκήνας. This plural form (the present
valent one) occurs in II. 2. 569, 4. 376;
but elsewhere metrical convenience led the
Homeric poet to prefer the sing. Μυκήνας,
which allowed him to prefix εὐρωγά (II.
4. 53), and πολυχρώσους (II. 7. 186. 11. 46;
Od. 3. 352).

The site of Mycenae is in a deep recess
of the Argive plain, at its northern end,—
μυχά Ἀργος ἑπτάκτω (Od. 2. 263). Be-
tween two peaks of Mount Eubea, a
narrow glen runs out towards the plain,
terminating in a rocky platform. This
acropolis, naturally impregnable on three
sides, was surrounded by Cyclopean walls,
from 13 to 35 feet high, with an average
thickness of 16 feet. Mycenae was to the
plain of Argos much what Decelea was
to the plain of Athens,—a stronghold,
withdrawn from observation, but com-
manding the country below it.

τάς πολυχρώσους: the Homeric epithet
(see above). It is illustrated by the num-
er of golden cups, cylinders, diadems
and other objects found in the graves at
Mycenae by Schliemann; who estimated the
amount of gold thus discovered at
‘about 100 lbs Troy’ (Μυκηναί, p. 379).

Thucydides (1. 9) notices the old tradition
that Pelops had gained his power by
means of the wealth (πλήθα χρημάτων)

which he had brought from Asia to a poor
country. Hellwig (Das hom. Epes aus den
Denkem. erlästert, p. 50) thinks it certain
that the precious metals became scarcer
in the Peloponnesus after the Dorian
conquest. When the Spartans, in the first
half of the sixth century, required, gold
for a statue of Apollo, they had to procure
it from Sardis (Her. 1. 69).

10 πολυθρόμον, desolated by many
deaths; so Ττ. 477 ἐκ πολυθρόμων ... Οἰκαλία. Atreus and Thyestes slew their
brother Chrysippus; Atreus slew his own
son Pleisthenes, and then two sons of
Thyestes; Agisthus, son of Thyestes,
slew Atreus and Agamemnon.

11 πατρός ἐκ φόνων. For the plur.
of φόνω, referring to one deed, cp. 779,
O. C. 990: so σάφος, 106. In Ττ.
558 the MS. φόνω is well connected to
φόνω, which denotes a bleeding wound.
But here, where the reference is to the
act of murder, φόνω should be kept.

4 κ might be ‘after’; but is perhaps
better taken as ‘away from’ the scene of
slaughter. The boy’s life, too, was in peril.
Cp. 601: οὐδ’ Πτ. 11. 17 τὸν ἄγατον (Orestes)
φευγόμενον πατρός Ἀργεία φυλαμήσας
χειρῶν ὑπὸ κρατάρια κάκη δύδου τρο-
φός ἄνελε δυσπερθός. Ειρ. Εἰ. 16 τὸν κόκ
πατρός γεραῖον ἐκλίπεις τροφεῖον μελ-
λοντι: Ὀρέστην χεροὶ ἐν’ Ἀγεία θαυμάζω.

12 οἰκαλία, ‘kinswoman,’ is here
deem that thou seest Mycenae rich in gold, with the house of the Pelopidae there, so often stained with bloodshed; whence I carried thee of yore, from the slaying of thy father, as thykinswoman, thy sister, charged me; and saved thee, and reared thee up to manhood, to be the avenger of thy murdered sire.

Now, therefore, Orestes, and thou, best of friends, Pylades, our plans must be laid quickly; for lo, already the sun’s bright ray is waking the songs of the birds into clearness, and the dark night of stars is spent. Before then, anyone comes forth from the house, take counsel; seeing that the time allows not of

defined by καινερήτης: though Sophocles never uses διαμονος or διάμελος except of the fraternal tie (O. C. 330 n.). The emphasis is like that of κακον δίδακελον (Ant. i), or the Homeric κακεργεδος καὶ ἀστάρτο (I. 12. 371). Cr. 156 f.
18 ἔρχεται is taken by the schole to imply that Orestes was then a child in arms (ὅ εἰ τι βασιλεὺς δούλων ὑπερήφανος; but this is to press it overmuch. Orestes was born before his father went to Troy, and so must have been more than ten years old at the time of the murder. —καθερευμένος: this aorist occurs also in fr. 355, and ἑρευμένος in O. T. 1143. In poetry the midd. of τρόφις differs from the act. only as marking the interest felt by the τρόφις.
τοσοῦτον ἐστὶ: cp. 961: O. C. 1138 ἐστὶν ἡμέρας: for the place of the prep., O. T. 178 n.: for τοσοῦτον, ἐπ. 9. 436 (Phoenix to Achilles) καὶ σε τοσοῦτον ἐθείκα. Aegisthus reigned seven years, and was slain in the eighth (Od. 3. 303 ff.). Orestes, then, is about nineteen or twenty.
15 f. The vocative σὺ is no argument for the conjecture βουλεύστων.—Pylades was the son of that Sthrophus, king of Phocis, in whose house the young Orestes had found a refuge. Thus Pindar speaks of a Pythian victory as won ἐν ὀρέσαις ὀρεάραισι Πολισά (P. 11. 15). Euripides notices the legend that Orestes bestowed the hand of Electra upon his friend (Æ. 1350: Paus. 2. 16. 7). His name occurs at v. 1373.
17 f. ἡμέρα: cp. O. C. 25 n.—τῆρα. The sights and sounds of early morning are in unison with the spirit of this play, in which the παρανεκεῖ (v. 92) of Electra’s sorrow are turned to joy, and the god of light prevails.—κίνει σοφή (proleptic): cp. 1366 ταῦτα... δείξωσι σαφὲς: Ant. 475 π.
19 ἀντροιν κυριμά = στρομώδες. the gen. of material or quality, like σῶμα... στομάτα (158), τόλημα πλῆθος (O. T. 533), ἀυτωὶς πτέρες (Ant. 114, where see n.).—ἐκδοκινεῖν, intrans. and absol. ‘has failed’: cp. 985, 1149.—
Not, ‘the dark night has lost its stars,’ as one school construes, followed by Ellendt and others. In classical Greek ἀκτίσιος never takes a gen., as ἐκλείπει does. (Plutarch, indeed, has βασιλείας σῶμασι ἐξελίξετε. Mitr. 17: but that may well be acc. plur. rather than gen. sing.) The sense also is against this, since it would imply that night itself had not yet wholly passed away.
20 ἐξε ντοταὶ (a compound which occurs only here) has needlessly suspected. ὑποτωτίς in poetry is sometimes no more than ἔχονταρι or χωρία: e.g., O. C. 1351 ἐδε ὑποται: Ai. 1250 καὶ ἠκροβια ἐκείνασι.—They must concert their plans while there is yet no risk of their conversation being interrupted.
21 f. ἐκνάπτετο, intrans., ‘join,’ as Eur. Ph. 702 ὑπὸ καὶ λόγων ἐξωθείνη Πολυνεκείς. Here the modal dat. λόγων takes the place of ἐς λόγους.
ὡς ἐν ταὐτὰ κ.τ.λ. See Appendix, where the proposed emendations are classified. The main points are, I think, these.
(1) ἔμυκ as = ἔμεν, found only in Callim. fr. 204, is undoubtedly corrupt. ἕμην, the easiest correction, is excluded by its sense. It could not mean, ‘we are
SOPHOCLES

"ο φιλτατ' ανδρών προσπόλων, ἂς μοι σαφῆ σημεία φαίνεις ἐσθλός εἰς ἡμᾶς γεγονός.

Ωστερ γάρ ἵππος εὐγενής, κἂν ἴδῃ γέρων,
ἐν τούτῳ δενοῖς θυμὸν οὐκ ἀπόλλεσθαι,
ἀλλ’ ορθόν οὐς ἢστησθος, Ὀσάυτως δὲ σὺ ἡμᾶς τ’ ὀφρύνεις καῦτος ἐν πράσινοι ἔπει.

Τοιγάρ τὰ μὲν δύσαντα δηλώσο, σὺ δὲ ὀξείαν ἁκοὴν τοὺς ἐμοὺς λόγους δίδοις,

ἐὰν μὴ τί καυροῦ τυχαῖων, μεθάρμουσον.

Ἐγὼ γὰρ ἠρίχ’ ἵκομην τὸ Πυθικὸν
μαντεῖον, ὡς μάθοιμ’ ὅτε τρόπῳ πατρὶ

δίκας ἀροίμην τῶν φωνευσάντων πάρα,

χρή μοι τοιαθ’ ὁ Φοίβος ὀν πενθεὶ τάχα.

εἰς ὅ περι γάρ, τινος πεπεφυγὼς άλλ’ ἐστιν καὶ γεγενήμ. 25

27 In L ωσάυτως has been made from ὁσ ἁπτως. 28 ἡμᾶς τ’] In L τ’ has been added in an erasure (from γ’)?; some mss. (as A) omit it. Π’ has δ’.—Ἐποκεί G. Wolff, Kvičala, and Wecklein conj. ἐπει (‘thou art at hand to help’): P. Léopardus, τάρει: Nauck (formerly), τός, et al. C’ τοῦ ἐπεισοδίως; O. Hense, ἡμᾶς ἱκομήν καῦτος ἐν πράσινοι ἀν

moving in a place where...’, ‘we are thereabouts’ (Campbell). It would mean, ‘we are going to a place where...’ But he speaks of the present.

(2) Is, then, ἵνατε? spurious? That is the crucial question. If it is spurious, then εἰκών may be a vestige of a longer 1st pers. plur., such as ἵκομης: but, if ἵνατε is genuine, all such conjectures are barred. Now, when the usage of Sophocles is scrutinised, two points favour the genuineness of ἵνατε. (a) It stands as antecedent to ἵνα in Ph. 420: to ἵνα below, 359: and to ἵνα in Th. 320. (b) Sophocles is peculiarly fond of using it in that figural sense which it would have here, as ‘under these circumstances,’ ‘in that situation’: see, e.g., O. T. 502, 508, 730: O. C. 582: Ph. 449, 453: Th. 37, 777, 925.

(3) Supposing that ἵνατε is genuine —as seems most likely—no account of the passage is more probable than that the poet wrote ὥσ ἵνατε ἵνα: οἷς ἐκ’ ἵνα τοιούτου καῦτος, and that ἵνα τ’ dropped out before τ’ precisely as in Ph. 23 the words ἄτρο’ τ’ ἱκ’ have shrunken to τ’ τὸν’ τ’ in L. Then, v. 22 being defective, ἵνα was shifted to it from the end of v. 21; and the gap after ἵνατε was filled with ἓνα,—a form which the later grammarians, at least, accepted, as will be seen in the Appendix.

Εἰς ὅ περι καὶ γέρων ἱκομῆν ἕμας λόγους λέγω: Μ. 811 ὤκιοι ἱκομήν. 23.] ὁ φιλτατ’ ανδρών κ.τ.λ. Cp. Shakesp. As You Like It, act 2, sc. 3, 56 (Orlando to Adam): ‘O good old man, how well in thee appear The constant service of the antique world.’—σημεία φαίνεις (= δόξας εἰς... γεγονός: cp. Lycurg. § 50 φαινέταν πάνω ἐπηχθ’ ὦκιοι ἱκομήν. 25 ὥστερ γάρ ἵππος εὐγενής: Philostr. Vit. Sophist. 2, 23, 4 καὶ εἶδον ἄνδρα παραπλήσῃ τῷ Σοφοκλείῳ ἵππῳ, νιθῆρὸν γὰρ ἵππον Ἰλίσσας ἀνεκδομάτων ἵκομεν ἐν ταῖς στοιχεῖαι ἀνεκτότα. Equally famous was the Ιβιδίκειον ἵππος (Plat. Parm. 137 a); Ibycus fr. 2, 3 (Bergk), ἡ μὲν τρόμοι ἅπιον (the Love-god) ἐπεξήρωκεν, ὅπερ διέτυχον ἵππος αἰσθητορίσας ποτὶ γηραίον ἅνταν: σὺν ἄνθρωποι θεοὶ ἐς ἀμαλλαίν θάσα. 26] ὁ πολύ νοτος, in dangers: Thuc. 1, 40 ἐπὶ τοῖς δευτεροῖς εὔπλοιοι: ib.
delay, but is full ripe for deeds.

ORESTES.

True friend and follower, how well dost thou prove thy loyalty to our house! As a steed of generous race, though old, loses not courage in danger, but pricks his ear, even so thou urgset us forward, and art foremost in our support. I will tell thee, then, what I have determined; listen closely to my words, and correct me, if I miss the mark in aught.

When I went to the Pythian oracle, to learn how I might avenge my father on his murderers, Phoebus gave me the response which thou art now to hear:

(as Blaydes also, but with aπόλοι).—The schol. in marg. of L has Δε ἐστὶν (sic) διὰ τιν ἀπό τοῦ γῆρος σύνισκεν. The compendium (prefixed also to the schol. on Ai. 1235) may mean Δίδυμος (the χ superscript being merely a mark to draw attention), as Eimsley (on Ai. 1255) and M. Schmidt (Fragm. p. 270) hold. Δεσι would then be a s. L. recorded or conjectured by Didymus: while the words διὰ τιν εὐρ. would be an originally separate comment on the whole verse.—Blaydes cites δεσι from L (cod. 20 Palat. Gr., Heidelberg). 33 ταρμα was written by the 1st hand in L, and corrected to πατρός by a later hand, as the form of sigma shows, being s, not σ. L2 (= Dind.'s Lb, cod. Laur. 31. 10) preserves πατρα, but A and most MSS. followed by the Aldine, have πατρός. 35 τουαθείον δ Φοίβος] Blomfield conj. τουαθα Φοίβος (Mus. Crit. 1. p. 64).—A. Morstäd thinks that after this verse something has been