

γῆς ὑπαί] Cf. Ch. 615. ἐχθρῶν ὑπαί. Eur. El. 1187. τέκνων ὑπαί. Similiter διαί, Ag. 1133. 1453. 892. 944.

418. κληθόντας τ' ἐπωνύμους] Et nomina quibus appellamini. Schol. τὰ ἐπώνυμα οἷς καλεῖσθε.

419. τιμὰς — τὰς ἐμὰς] Cf. 209. Eur. Iph. T. 776. ξενοφόνους τιμὰς ἔχω. Alc. 53. τιμαῖς καμὲ τέρεπσθαι δόζει. 30. El. 993.

γε μὲν δὴ] However. Cf. Ag. 661. 887. 1213. etc.

423. ὅπου —] 'Some place where joy is all unknown.' (Sidg.) Sc. apud inferos. Cf. 301.

μηδαμοῦ νομίζεται] Nusquam extat.

μηδαμοῦ] Cf. 624. μητρὸς μηδαμοῦ τιμὰς νέμειν.

424. Is it such a flight as this that you urge against this man?

ἐπιρροῖζεις] I. e. cum clamore invocas. Schol. ἐπιβοᾶς, ἐπιβάλλεις. Scribendum videtur ἐπιρροῦζεις. Cf. Arist. Ran. 683. ῥύζει δ' ἐπίκλαντον — νόμον, ὡς ἀπολεῖται etc. Connecte ἢ καὶ τῶδε —;

425. ἠξιώσατο] Cf. Ag. 370. οὐκ ἔφα τις θεοῦς βροτῶν ἀξιοῦσθαι μέλειν. Supra 368. ἀπηξιώσατο.

426. ἄλλαις ἀνάγκαις] By foreign (outside) pressure.

ἢ τινος τρέων κότον] Cf. Ag. 549. ἀπόντων κοιρανῶν ἔτρεϊς τινάς; In τινος respici videtur Apollo, cujus jussu Orestes matris caedem patravit.

τρέων] I. q. τρέμων. Cf. Ag. 549. ἔτρεϊς. Sept. 790. τρέω.

427. ὡς μητροκτονεῖν] ὡς pro ὥστε positum, ut alibi apud nostrum.

428. ἡμισυς λόγον πάρα] Dimidium tantum argumenti (causae) auditum est. Scholiasta confert dictum proverbiale μηδὲ δίκην διζύσεως πρὶν ἂν ἀμφὸν μῦθον ἀκούσεως. Cf. Eur. Fr. 362, 10. δυοῖν παρόντων πραγμάτων πρὸς θιάτερον | γνώμην προσάπτων τὴν ἐναντίαν μέθες.

ἡμισυς λόγου] Attice dictum pro ἡμισυς λόγος. V. Add. crit.

429. 'But he will neither take an oath on his own part nor tender one to us.' (Pal.) "Sensus est, Furiae aiunt Orestem neque ipsum jusjurandum accepturum esse, quia jurare non posset se Clytaemnestram haud interfecisse, neque ad ipsas relaturum, quia, si jurassent eum matrem interfecisse, eum ut matricidam damnandum esse putabant." (Sch.) "Oaths, say the Chorus, are impossible here. Orestes will not deny his guilt: he will neither ask us to swear (δοῦναι), nor swear when we ask him (δέξασθαι). The whole of this passage is intended to correspond in a general way to the ἀνάκρισις. After hearing the preliminary statement of either party, Athena refers the whole case to the formal judgment of the Areiopagus." (Sidg.)

ὄρκον οὐ δέξαιτ' ἂν] Cf. Herod. VI. 23. ὄρκον δοῦς καὶ δεξάμενος. Demosth. 39, 4. δίδωσι τὸν ὄρκον, ἢ δὲ δεξαμένη οὐ μόνον — κατωμόσατο etc. Lys. X. § 11. ὁ μὲν διώκων ὡς ἐκτενε διόμνυται, ὁ δὲ φεύγων ὡς οὐκ ἐκτενε. Dem. p. 896, 20. p. 995, 22. Isae. IX. 29. Antiph. p. 233, 1. "A person is said δοῦναι ὄρκον when he offers another an object to swear by, while he who accepts it and takes the oath is said δέξασθαι. For ὄρκος is primarily not the oath itself, but the pledge or object on which a person swears.