

άλώσιμόν τε βάξιν.—ὦδε γὰρ κρατεῖ
 γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ·
 εὖτ' ἂν δὲ νυκτίπλαγκτον ἔνδροσόν τ' ἔχω
 εὐνήν ὀνείροις οὐκ ἐπισκοπούμενην
 ἐμήν (φόβος γὰρ ἀνθ' ὕπνου παραστατεῖ
 τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ),

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10. **άλώσιμον**: news of the capture: cf. *Theb.* 622 ἀλώσιμον παιᾶνα 'a cheer for the capture' (Wecklein).—ὦδε κρατεῖ, *this it is to be commanded by*, literally 'thus uses power'; see *v.* 942 τὸν κρατοῦντα μαλθακῶς.

11. **γυναικὸς...κέαρ**: 'one who meddles in the business of man with the sanguine feelings of a woman': cf. *Theb.* 182 μέλει γὰρ ἀνδρὶ, μὴ γυνὴ βουλευέτω τᾶξωθεν.—**γυναικὸς** is generic (not 'the lady' *i.e.* Clytaemnestra), and **ἐλπίζον κέαρ** a generic description of woman.—**ἐλπίζον**, wider than *hope*, includes fancy, imagination, etc. So **ἐλπίζω** often means *to imagine*.—Note that **ἐλπίζον** is a constant epithet, **ἀνδρόβουλον** (=ἀνδρόβουλον ὄν) particular to the occasion, the regular use of double epithets in Aeschylus.—The speaker is disposed to regard his strange occupation as due to some wild freak of the queen's capricious fancy and feminine imagination; hence the sarcastic allusion, which follows, to her 'dreams'. A similar thought occurs to the elders (*v.* 286); and see Clytaemnestra's pretended description of herself as dreaming anxious dreams about Agamemnon (*v.* 882).

12—19 is one period, the construction being εὖτ' ἂν...ἔχω, ὅταν δοκῶ, κλαίω τότε. In *v.* 16 δέ, like δ' οὖν, marks merely resumption after the parenthesis.

13. **εὐνήν...ἐμήν** 'the couch where no dream visits me'. **ἐμήν**, emphatic in itself, is here emphasized strongly by position in the sentence and verse, importing a contrast between the speaker and some one else, whom dreams do visit. The context points the allusion. The dreams

of the mistress condemn the poor servant to a couch, where dreams would be only too welcome!—**ἐμήν** is commonly treated as inexplicable and corrupt, but, as I think, without reason.

14—15. *For, instead of sleep, I am haunted by the fear, that by sleep I might close my eyes for ever*, that is, 'might suffer death, if I missed the signal or were caught neglecting my watch', the queen like Creon in the *Antigone* (οὐχ ὑμῖν "Αἰδῆς μούνος ἀρκέσει 308) having, we may presume, threatened this penalty.—For the popular euphemism 'lasting sleep' for 'death' see *v.* 1450 τὸν αἰεὶ ὕπνον, *v.* 1293 ὄμμα συμβαλῶ τόδε.—**βεβαίως** lit. *permanently, lastingly*, as in *πλοῦτος ἄδικος οὐ βέβαιος* etc. The use of the softer word instead of the more explicit *ἐς αἰεὶ* adds to the euphemism a touch of rough humour.—**τὸ μὴ κτλ.** The clause depends upon and explains the emphatic substantive **φόβος**. Cf. *Eur. Med.* 184 φόβος (ἐστὶν) εἰ πείσω, and for the form of the clause *Plato Laws* 943 D χρὴ πᾶσαν ἐπιφέροντα δίκην ἀνδρὶ πάντ' ἀνδρα φοβεῖσθαι τὸ μὴ ἐπενεγκεῖν ψευδῆ τιμωρίαν ('in inflicting punishment a man should always have before him the fear of inflicting a wrong penalty'). The infinitive with the article puts into substantival form the ordinary dependent clauses *μὴ συμβαλῶ, μὴ ἐπενεγκῆ*.—The repetition **ἀνθ' ὕπνου...ὕπνῳ** is clearly proper, if not necessary, to the point.—The common interpretation is this: 'for I have with me fear instead of sleep, so that I cannot go to sleep soundly'. But a great number of emendations show the just objections made to this. τὸ...ὕπνῳ