

οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος.
 ἐκ τῶνδ' ἐσοί πεσόντα τόνδ' ἰδεῖν πάρα.
 καὶ γὰρ δίκαιος τοῦδε τοῦ φόνου ῥαφεύς·
 τρίτον γὰρ ὄντα μ' ἐπίδικ' ἀθλίῳ πατρὶ 1605
 συνεξελαύνει τυτθὸν ὄντ' ἐν σπαργάνοις·
 τραφέντα δ' αὖθις ἢ δίκη κατήγαγεν.
 καὶ τοῦδε τάνδρὸς ἠψάμην θυραῖος ὦν,
 πᾶσαν ξυνάψας μηχανὴν δυσβουλίας.
 οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί, 1610
 ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν.

1605. ἐπὶ δέκ'.

Agamemnon has been achieved, like the outrage of Atreus, under the pretence of a sacrificial feast in honour of a homecoming. With the Homeric version (see the Introduction) the similarity would be even closer, since the feast of Aegisthus was properly *ξένια*: and we may reasonably guess that when the Thyestean story was first grafted on to the legend, the *λάκτισμα δέλπνου* also played a more important part in the revenge, being perhaps the signal for the treacherous assault.

1605. ἐπίδικα...πατρὶ *in satisfaction of my unhappy father's claim*, literally 'as what was liable to his claim'. In mockery of Thyestes' claim to share the royal inheritance (*v.* 1585) Atreus pretended to have discharged all obligations by sparing and banishing along with him the third child. If the Aeschylean legend agreed with the common version in giving to Pelops three sons (Atreus, Thyestes, Chrysippus), the parallel extends to *τρίτον, me, as his lawful third*. The word *ἐπίδικος* was specially applied to a disputed inheritance and marks the point upon which Aegisthus naturally insists, that he is of the royal family and represents a legal claim to the succession. The story of the 'banquet', for which after all Agamemnon was not responsible, is brought in only *ad invidiam*.—The correctness of this reading receives con-

firmation from *δίκαιος* in *v.* 1604 and still more from ἢ δίκη ('the justice of the cause') in *v.* 1607 and *v.* 1611. The use of the article with a mere general term or personification (*Justice*) is not according to Aeschylus' habit (so we have *δίκη*, not ἡ δίκη, in *vv.* 767, 1537, *Theb.* 633, 654, 658 etc. *passim*). It is to the preceding *ἐπίδικα* that ἢ δίκη and τῆς δίκης refer; Aegisthus finds a proper answer to the cruel jest of Atreus in the fact that the child sent away with Thyestes 'as representing his right' has now come back to avenge that right.—The ms. ἐπὶ δέκ' (*thirteenth child*) is absurd; but the corrections proposed (*ἐπὶ δυσαθλίῳ, ἐπὶ δυσαθλίῳ* etc.), besides being open to other objections, do not supply what the sense requires. Without *ἐπίδικα*, or something of this kind, *vv.* 1604—1607 do not hang together.

1608. ἠψάμην θυραῖος ὦν *I have reached him from my exile*, literally 'while abroad'. He compliments himself upon the skill with which he has drawn together the threads of the conspiracy and 'contrived' the execution of it, under all the disadvantages of one who dared not openly appear in the country.

1611. ἰδόντα: for the acc. with the inf., notwithstanding ἐμοί, see *P. V.* 234, *Soph. Ai.* 1006, *Eur. Med.* 814. (Sidgwick, Wecklein.)