

- ΧΟ. Αἴγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω·  
 σὺ δ' ἄνδρα τόνδε φῆς ἐκῶν κατακτανεῖν,  
 μόνος δ' ἔποικτον τόνδε βουλευσαί φόνον;  
 οὐ φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κάρα  
 δημορριφεῖς, σάφ' ἴσθι, λευσίμους ἀράς.  
 ΑΙ. σὺ ταῦτα φωνεῖς νερτέρα προσήμενος  
 κώπη, κρατούντων τῶν ἐπὶ ζυγῶ δорός;  
 γνώσει γέρων ὦν ὡς διδάσκεσθαι βαρὺ  
 τῷ τηλικούτῳ σωφρονεῖν εἰρημένον.  
 δεσμῶν δὲ καὶ τὸ γῆρας αἶ τε νήστιδες

1615

1620

1617. νετέρα.

1621. δεσμόν.

1612. ὑβρίζειν.....σέβω, σὺ δὲ κτλ. *Aegisthus*—not that I care to insult misery,—dost thou etc. They think, or try to think, not recognizing the full extent of their calamity and putting their own sense upon Aegisthus' talk of dying (v. 1610), that the murderer has run to his own destruction. The antithesis indicated by δέ is between the sentiment ὑβρίζειν...οὐ σέβω and their manner of speaking to Aegisthus as one doomed. At the same time they reflect obliquely upon the ὕβρις of Aegisthus himself.

1613. φῆς ἐκῶν *profess unasked*, 'volunteer the statement' in modern phrase. The use of φημί extends to admission as well as assertion; see v. 1578. They are surprised that he should anticipate trial (ἐν δίκῃ v. 1615) by admitting a complicity which will cost his life.—The suspicions directed against ἐκῶν arise from the error of joining it with κατακτανεῖν.

1616: *imprecations which the people, trust me, shall hail on thee in shape of stones, i.e. 'their curses which will doom thee to the death of stoning'*. The point of this expression, and of the emphasis on the word δημορριφεῖς, lies in the contrast between these δημορριφεῖς ἀράι and the μηχανὴ δυσβουλίας (also a δημορριφῆς ἀρά in a totally different sense of the words: see vv. 464 and 875), of which Aegisthus has just boasted. His lan-

guage brings home to the elders, for the first time, the consciousness that the 'popular conspiracy', which they dreaded, has been in actual existence all this while and that the murderers are supported by a powerful party. They still hope however that it may be outnumbered, a hope quickly dispelled by Aegisthus' contempt.

1617. νετέρα. The reading of f (νετέρα) points perhaps to the form νητέρα (νειτέρα): cf. νήιστα· ἔσχατα, κατώτατα, Hesychius.—The two parties are compared to the ζυγίται (rowers of the upper tier) and θαλαμίται (lower tier) in a bireme ship (Klausen).

1619. διδάσκεσθαι...σωφρονεῖν εἰρημένον *to have impressed upon him the lesson of prudence, literally 'to take teaching, when prudence is enjoined'*. εἰρημένον is acc. absolute.

1621. δεσμῶν...αἶ τε νήστιδες δύαι *the pains of imprisonment and the pains of hunger*. The genitive δεσμῶν (depending on δύαι) is required by the article αἶ, justifiable according to the use of Aeschylus only if αἶ νήστιδες δύαι are contrasted with some other δύαι.—Both the trustworthy copies (f, g) give the impossible reading δεσμόν, reproducing doubtless that of M, in which ο and ω are not seldom accidentally confused, the sounds having been probably indistinguishable. The *Cod. Farn.*, as might be expected, offers