

- δύαι διδάσκειν ἐξοχώταται φρενῶν
 ἰατρομάντεις. οὐχ ὄρας ὄρων τάδε;
 πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μογῆς.
- ΧΟ. γύναι, σὺ τοὺς ἤκοντας ἐκ μάχης νέον 1625
 οἰκουρὸς εὐνήν ἀνδρὸς αἰσχύνουσα ἅμα—;
 ἀνδρὶ στρατηγῷ τόνδ' ἐβούλευσας μόρον.
- ΑΙ. καὶ ταῦτα τᾶπη κλαυμάτων ἀρχηγενῆ.
 Ὅρφεϊ δὲ γλῶσσαν τὴν ἐναντίαν ἔχεις·
 ὁ μὲν γὰρ ἤγε πάντ' ἀπὸ φθογγῆς χαρᾶ, 1630
 σὺ δ' ἐξορίνας ἠπίοις ὑλάγμασιν
 ἄξει· κρατηθεῖς δ' ἡμερώτερος φανεῖ.
- ΧΟ. ὡς δὴ σὺ μοι τύραννος Ἀργείων ἔσει,

1624. πήσας.

δεσμὸς, which makes indeed a construction but would be intolerably obscure, as suggesting irresistibly that τὸ γῆρας is nominative and coupled to δεσμὸς by καί.—καὶ τὸ γῆρας...διδάσκειν to teach even your age. The infinitive is explanatory, depending on ἐσοχ. εἰσὶν ἰατρ.—τὸ γῆρας has the article (*the*, or rather *that*, *such*) as referring to γέρων preceding. In the archaistic language of Aeschylus the 'article' is still felt as a demonstrative, and very rarely employed except where it is indispensable.

1623. *Doth not this sight warn thee?* literally 'dost not thou beware, seeing this?' a kind of play on the two senses of the word.—τάδε the whole scene.

1624. Cf. *P. V.* 339.—μὴ παίσας (schol. on *Pind. Pyth.* 2. 173) μογῆς lest hitting thou hurt thyself.

1625. *Thou woman! To thee, who abodest at home, helping to defile a brave man's bed, to thee shall warriors fresh returned from battle—? It is a captain of soldiers whose death thou hast thus contrived!* The interrogative sentence γύναι... ἅμα—; which requires to complete it a verb such as κρατήσεις or καταστρέψει, is broken off in the violence of indignation, and the point of it is expressed in another shape. Similarly the translation requires the completion *yield*

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or *submit*: the change of form is made necessary by the order of words in an uninflected language.—αἰσχύνουσα participle of the imperfect. ἅμα: with another *woman*, the wife.—The elders (if this speaker be not rather a surviving soldier) threaten the murderer with the vengeance of the veterans. But these are already slain or overpowered, which is part of Aegisthus' meaning in his reply.—μένων (for νέον) Wieseler, *αἰσχύνων* Keck, but without reason. It is possible that *v.* 1627 is an interpolation, formed in part from *v.* 1634: if so, it would be by Aegisthus that the speaker is interrupted. But it is a strong objection to this, that the only motive for interpolation would be to complete the construction, which *v.* 1627 does not complete. I believe the text to be sound.

1630. ἀπὸ φθογγῆς χαρᾶ: see *vv.* 1365, 1412 etc.

1631. ἠπίοις *soothing*, properly applicable to the music with which Orpheus tamed the beasts, is transferred to the ὑλάγματα in irony.—νηπίοις Jacob.

1632. ἄξει: *i.e.* ἀπάξει, passive, *will be haled* to prison.

1633. ὡς δὴ...ἔσει *thou forsooth shalt be* etc.: another elliptical phrase of indignation for '(do you mean forsooth) that you shall be?' This ellipse became

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