

κακβαλεῖν ἔπη τοιαῦτα δαίμονος πειρωμένους.

†σώφρονος γνώμης δ' ἀμαρτήτων κρατοῦντα.

ΧΟ. οὐκ ἂν Ἀργείων τόδ' εἶη, φῶτα προσσαίνειν κακόν. 1665

ΑΙ. ἀλλ' ἐγὼ σ' ἐν ὑστέραισιν ἡμέραις μέτειμ' ἔτι.

ΧΟ. οὐκ, εἰ δαίμων Ὀρέστην δεῦρ' ἀπευθύνη μολεῖν.

ΑΙ. οἶδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.

ΧΟ. πρᾶσσε, πιαίνου, μαιίνων τὴν δίκην· ἐπεὶ πάρα.

ΑΙ. ἴσθι μοι δώσων ἄποινα τῆσδε μωρίας χάριν. 1670

ΧΟ. κέμπασον θαρσῶν, ἀλέκτωρ ὥστε θηλείας πέλας.

ΚΛ. μὴ προτιμήσης ματαίων τῶνδ' ὑλαγμάτων· ἐγὼ
καὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων καλῶς.

1663. δαίμονος.

1671. ὥσπερ.

1672—3. omits ἐγὼ and καλῶς.

the context suggests.—The infinitive is the exclamatory infinitive of indignation.

1663. δαίμονος (Casaubon: the MSS. have involuntarily accommodated the case to πειρωμένους) *tempting their fate*.

1664. If δ' is correct, the verse cannot be a continuation of the foregoing, which would require either καί or τε. Perhaps therefore it should be given to Clytaemnestra and written thus, σώφρονος γνώμης δ' ἀμαρτῆ τὸν κρατοῦνθ' ἀμαρτάνειν, literally 'But that he who is master of them should lose his senses along with them!' i.e. 'If they are foolish, need you therefore let yourself be provoked into the folly of killing them?' The assonance of ἀμαρτῆ...ἀμαρτάνειν is in the poet's manner, and on the other hand ἀμαρτάνειν might easily drop off as a supposed double reading.—ἀμαρτεῖν τὸν (Casaubon for ἀμαρτήτων) is highly improbable.

1665. Aegisthus is with difficulty restrained from putting the elders to death, and they are led away, answering with defiant taunts his threats of executing his purpose another time.

1669. τὴν δίκην *doing outrage to the rightful cause*, that of Orestes: not *justice*; see on v. 1607.

1670. τῆσδε μωρίας χάριν a periphrasis for τῆσδε μωρίας, but not quite synonymous with it. It has an ironical force, as in English we might say, 'I will *thank* you another time for these insults'.

1671. ὥστε Scaliger.

1672. προτιμήσης ὑλαγμάτων: for the loose construction, imitating that of φροντίζειν, is cited Eur. Alc. 761.

ιβ. ἐγὼ, φησί, καὶ σὺ κρατοῦντες τῶνδε τῶν δωμάτων διαθησόμεθα τὰ καθ' αὐτοὺς καλῶς schol., whence the words ἐγὼ and καλῶς are supplied in the text (Canter, Auratus).