

ἐνθ' ὑμῖν ἔστι συζύγους ναίειν δόμους
πολλῶν μετ' ἄλλων· εἰ δέ τις μείζων χάρις, (960)
πάρεστιν οἰκεῖν καὶ μονορρύμους δόμους.

927 εὐθυμῆν M, corr. Kirchhoff. εὐθυμον Turnebus. εἰ θυμὸς vel ἔτοιμον Stanley, ἐνθ' ἔστιν ὑμῖν Weil. ἐν θ' ὑμῖν Martin. Deinde ἐντυχούση δόμοις M. Otiosum est

Porsoni εὐτύκους: languet Turnebi εὐτυχεῖς. Neque placet ἐνσυχούς (i.e. ἐν συχνοῖς, de quo primo cogitabam). Immo ΕΝΤΥΧΟΥΣ e CΥΖΥΓΟΥΣ factum est. Vide adnot. 929 μονορύθμους M. μονορρύθμους vulgo. μονορρύμους scripsi.

ὁ δῆμος, οὐδ' ἐγὼ, "nor am I, either, stinted...".

For χερὶ of liberality cf. Cho. 257 πῶθεν | ἔξεις ὁμοίας χειρὸς εὐθουον γέρας;

927. The conjecture of Kirchhoff has been accepted with some hesitation. The forms ὑμῖν, ἡμῖν are somewhat doubtful in Aeschylus. ἁμῖν ἐκράνθη is quoted from Eum. 347. In S. c. T. ἄμμι occurs in a dochmiac verse, and in Eum. 620 ὕμμε = ὑμᾶς in a senarius. ὕμμιν may possibly be true here and ἄμμιν in Eum. 347. That Aeschylus should shew no more traces of the convenient form ὑμῖν &c., which Sophocles uses so freely, is rather an argument against it here; and it is perhaps more probable that he would have used the obviously un-Attic ὕμμιν than have availed himself of what he seems to regard as a mere metrical license. Moreover it may be argued against ὑμῖν that he could have said ἐνθ' ἔστιν ὑμῖν without difficulty and with less emphasis upon ὑμῖν. The true reading may be something quite different, e.g. εἰ δ' εὐμενές τι (sc. ἔστι) with a suppressed apodosis and followed by εἰ δέ with an alternative; i.e. "if it is a pleasing thing to you to live with others, (well, do so), but if on the contrary...". εἰ δ' εὐμενές τι with answering εἰ δέ τις μείζων χάρις seems complete, and -ές τι would naturally pass into the verb ἔστι.

συζύγους. This conjecture is borne out by the antithesis with μονορρύμους. The metaphor is from horses yoked in harness. The correction μονορρύμους

is to be made first for independent reasons. ῥυθμός is used of time or measure in motion or music; and though a man marching, or a horse moving in a chariot, is said to have a ῥυθμός, and a pair of horses have a common ῥυθμός ("the pace", cf. ἐρρύθμισμαι P. V. 241, and Cho. 697 τίς ἂν σωζόμενον ῥυθμόν τοῦτ' ἴδοι διὰ πέδον ἀνομένων βημάτων δρεγμα;), yet we can scarcely speak of a house having a ῥυθμός. The latter part of the compound cannot be treated as (even metaphorically) meaningless. See on οἰόφρων 772. A house cannot even metaphorically have a ῥυθμός, and, more important still, the meaning of the compound would be "of but a single (i.e. with but a single kind of) pace".

μονόρρυνμος, on the other hand, can be used metaphorically of a stationary object, and is good as contrasting the small and isolated with the large and connected houses. The forms δίρρυνμος, τρίρρυνμος (Pers. 47), τετράρρυνμος (Xen. Cyr. VI. 1. 51) are found. The king offers a choice of houses, either separate or in the larger "συνοικίαι, where, as in the Roman *insulae*, many families resided under one roof" (Paley). These latter are σύζυγοι δόμοι i.e. "abodes yoked with other abodes", as opposed to μονόρρυνμοι δόμοι "houses of but a single pole". Inf. 979 Danaus says

οἴκησις δὲ καὶ διπλῆ πάρα·
τὴν μὲν Πελασγὸς τὴν δὲ καὶ πόλις διδοῖ
οἰκεῖν λάτρων ἄτερθεν.

This shews that the promise here made