

ποίας δ' ἑορτάς, ἔνθεν οὐ κεκλαυμέναι 1490  
 πρὸς οἶκον ἴξεσθ' ἀντὶ τῆς θεωρίας;  
 ἀλλ' ἠνίκ' ἂν δὴ πρὸς γάμων ἤκητ' ἀκμάς,  
 τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα,  
 τοιαῦτ' ὀνειδίη λαμβάνων, ἂν τοῖς ἐμοῖς  
 γόνοισιν ἔσται σφῶν θ' ὁμοῦ δηλήματα; 1495

**1491** In L factum est ἴξεσθ' ex ἤξετ' (non, opinor, ex ἤξεθ',) et habent ἤξετ' B, E, V<sup>4</sup>. Natum est illud haud dubie ex ἤξετ' in v. 1489. Contrario errore T in v. 1489 ἴξετ' praebet, cum praecurrerent scribentis oculi ad ἴξεσθ' in 1491. **1493** τίς οὗτος ἔσται γ' ὅς E: τίς οὗτός ἐστιν ὅς παραρρίψει coniecit Elmsleius, quod

moments a domestic disgrace, such as that which the sisters inherited, would be most keenly felt. In Athenian law-courts the fact of association at festivals could be cited in evidence of family intimacy: Isocr. or. 19 § 10 ἕως μὲν γὰρ παῖδες ἦμεν, περὶ πλέονος ἡμᾶς αὐτοὺς ἠγούμεθα ἢ τοὺς ἀδελφούς, καὶ οὔτε θυσίαν οὔτε θεωρίαν (public spectacle) οὔτ' ἄλλην ἑορτήν οὐδεμίαν χωρὶς ἀλλήλων ἠγομεν. Isae. or. 8 § 15 καὶ εἰς Διονύσια εἰς ἀγρὸν ἠγεν αἰεὶ ἡμᾶς, καὶ μετ' ἐκείνου τε ἐθεωρούμεν (in the theatre) καθήμενοι παρ' αὐτόν, καὶ τὰς ἑορτάς ἠγομεν παρ' ἐκείνον πάσας. It was the Attic custom for a bridegroom Θεσμοφόρια ἐστιᾶν τὰς γυναῖκας, to provide a banquet at the next Thesmophoria for the women of his deme (Isae. or. 3 § 80), and also φράτορσι γαμηλίαν εἰσφέρειν, to provide a banquet for his clansmen when his bride was introduced into his φρατρία (or. 8 § 18). **1490** κεκλαυμέναι, only poet.: later poets and Plut. have κέκλαυσμαι: the poet. δεδακρυμένος also occurs in later prose, Plut., Lucian, etc. The festivals were religious celebrations, which would be polluted by the presence of persons resting under an inherited ἄγος (cp. note on 240). Some word or act reminds the daughters of Oedipus that they are thus regarded, and they go home in tears. Greek sensitiveness to public notice on such occasions might be illustrated by the story in Her. of the affront offered to the deposed king Demaratus by his successor Leotychides at the Spartan festival of the γυμνοπαιδίαι (6. 67). Demaratus drew his robe over his head, and left the theatre: κατακαλυψάμενος ἦγε ἐκ τοῦ θεήτρον ἐς τὰ ἐνωτοῦ οἰκία. Contrast the effusive public greeting which Electra imagines herself and Chrysothemis as receiving ἐν θ' ἑορταῖς ἐν τε πανδήμῳ πόλει (El. 982). **1491** ἀντὶ τῆς θεωρίας, in place of the *sight-seeing* (for which they had looked). θεωρία is (1) subjectively, a *sight-*