

καθοπλίζειν could mean 'to vanquish,' it seems improbable that Sophocles would have used such a word in reference to a moral victory of this nature.

This objection is, to my mind, rather more serious than that which arises from the normal usage of καθοπλίζω, as meaning 'to arm' or 'equip.' There are analogies which should make us hesitate to deny that such a compound might occasionally be used in a different sense. Thus Plutarch has in *Mor.* 2 Ε τοῖς...καταθλήσασι, meaning, 'those who are thoroughly versed in contests,' but in *Mor.* 47 F καταθλήσαι τὴν ἀμαθίαν, 'to wrestle *δοῖν* ignorance'—perhaps as near a parallel as could easily be found to καθοπλίσασα τὸ μὴ καλόν in the sense which we are discussing. Again, καταλιθόω usually meant, 'to stone to death' (as in *Dem. or.* 18 § 204); but the grammarians record another sense of it, viz., 'to set with gems.' καταργυρόω is properly 'to plate with silver,' but Sophocles has ventured upon κατηργυρωμένος (*Ant.* 1077) in the sense of 'won by a bribe.'

The other interpretation, which preserves the ordinary sense of καθοπλίζω—'having armed, made ready, an unlovely deed'—is ably advocated by Whitelaw in a note to his Translation of Sophocles (p. 437). 'The point of the expression,' he says, 'is that Electra has resolved to do a deed which, till it is done, looks to all eyes, as to those of Chrysothemis, unlovely and a crime; but, having done it, she knows that the universal voice will approve alike her wisdom and her piety.' τὸ μὴ καλόν is, then, Electra's project of slaying Aegisthus. But is it probable that the Chorus would here refer to this in such terms as to imply that Electra deserved praise for it? They have just been dissuading her from it (1015).

Hermann's view was similar, but less subtle. Taking πάγκλαυτον αἰῶνα κοινὸν as = θάνατον, he understood: 'thou hast chosen the joyless common fate' (death) 'by preparing a crime' (*armans scelus*); explaining *scelus* by *provocare ad dimicationem*,—Electra's resolve to enter on a struggle with her foes.

1170 οὐχ ὄρω λυπουμένους, 'I see that they are not grieved.' For a like collocation of the Latin *non*, Prof. Sonnenschein compares *Plaut. Most.* 197, where, in answer to the prediction, *te ille deseret*, etc., *Philematium* says, *non spero*, 'I hope not.' So *ib.* 798 *haud opinor*, 'I think not'; 820 *non uideor uidisse*, 'I think I never saw'; 978 *non aio*, 'I say no' (οὐ φημί); etc.

1239 ἀλλ' οὐ μὰ τὴν ἄδμητον αἰὲν Ἄρτεμιν. Fröhlich, recognising an iambic trimeter here, proposed, ἀλλ' οὐ μὰ τὰν γ' ἄδμητον αἰὲν Ἄρτεμιν: Hermann rightly preferred τὴν to τὰν γ'. Blaydes (*inter alia*): ἀλλ' οὐ μὰ τὰν ἄδμητον Ἄρτεμιν θεάν. Gleditsch: ἀλλ' οὐ κόραν τὰν αἰὲν ἀδμήταν Διός. A Vatican MS., no. 1332 (14th cent.), has ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄρτεμιν θεάν (a conjecture prompted by v. 626).

The form of the verse which appears in most MSS., ἀλλ' οὐ τὰν Ἄρτεμιν τὰν αἰὲν ἀδμήταν, has given rise to various other theories.