

πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιοπορεῖν στέγης,
 ξυνάπτετον λόγοισιν· ὡς ἐσμέν γ' ἵνα

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λείπειν is usually construed with an accusative (below 1131. ἐκλιπεῖν βίον. Ph. 58. 911. Eur. Bacch. 217. δώματ' ἐκλελοιπέναι), we should read ἄστρ' ἤδη λέλοιπεν. Neue explains: 'defecta est astris.' Qu. μέλαινά τ' ἀστερῶν λέλοιπεν εὐφρόνη. (Eur. Hipp. 851. νυκτὸς ἀστερωπός.) Or ἄστρα τε μελαίνης ἐκλέλοιπεν εὐφρόνης. Or μέλαινά τ' ἀστρων ἐξόλωλεν εὐφρόνη. An imitation of Homer, Il. κ'. 251. ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἠώς· | ἄστρα δὲ δὴ προβέβηκε, παρώχηκε δὲ πλέων νύξ | τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται. Od. υ'. 356. ἠέλιος δὲ | οὐρανοῦ ἐξάπολωλε, κακὴ δ' ἐπιδέδρομεν ἀχλὺς. Cf. 91. ὁπότεν δνοφερὰ νύξ ὑπολειφθῆ. Artemidor. Onir. III. 4. ἤκουσα δὲ τινος λέγοντος ὡς ἄρα ἐδόκει τις τοὺς ἀστέρας τοῦ οὐρανοῦ ἐκλελοιπέναι, καὶ φαλακρὸς ἐγένετο. Arist. Eccl. 83. ἕως ἔτ' ἐστὶν ἄστρα κατὰ τὸν οὐρανόν.

20. πρὶν οὖν] Qu. πρὶν ννν. Nauck suspects this line.

21. ξυνάπτετον A. L. T. vulg. ξυνναπτέον E. Toup. Em. I. 116. Br. Hart. Brunck objects to the dual, because Pylades does not speak. But cf. 15 f. Though Pylades actually takes no part in the conversation, still he may have been invited to do so, if he saw fit. As it is, Orestes speaks for both, leaving nothing for his companion to say. Ξυνάπτετον is preferred by Pors. Opusc. p. 221. Monk Mus. Crit. I. 63. Qu. ξυνάπτει' ἐς λόγους τάχ'. Cf. Eur. Phœn. 714. ὡς εἰς λόγους ξυνῆψα Πολυνείκει μολώων. Arist. Lys. 468. τί τοῖσδε σαντὸν ἐς λόγον τοῖς θηρίοις ξυνάπτεις; Or ξυνάπτειτον λόγους τάχ'. (Herod. VI. 108. συνάπτειν μάχην.) ὡς ἐνταῦθ' ἐμὲν, | ἵν' οὐκέτ' ὀκνεῖν καιρὸς A. L. M. T. Ald. Turn. Br. Herm. Erf. Sch. Neu. Schn. Bgk. Nauck. ὡς ἐνταῦθ' ἐσμέν — F. G. M. supr. P. V. Harl. Dorv. Aug. b. (σ eras. in Dorv.) ὡς ἐνταῦθ' ἵμεν — Dawes M. C. p. 282. Erf. ὡς ἐνταῦθ' ἵνα | οὐκ ἐστὶν ὀκνεῖν καιρὸς Hotchkis. ap. Gaisf. ad Heph. II. 10. p. 218. ὡς ἐνταῦθ' ἵνα | οὐ καιρὸς ὀκνεῖν ἐσμέν Pors. Opusc. p. 221. ὡς ἐνταῦθ' ἵνα | οὐκ ἔστ' ἔτ' ὀκνεῖν καιρὸς Herm. (in annot.) Dind. II. Wund. ὡς ἐνθ' ἔσταμεν, | ἵν' οὐκ ἔτ' ὀκνεῖν καιρὸς, or (since ἐνθα in Sophocles always means where, and never there) ὡς ἐνθ' ἔσταμεν, | οὐκ ἔστ' ἔτ' ὀκνεῖν καιρὸς conj. Thieleman. ὡς καθέσταμεν | ἵν' οὐκέτ' ὀκνεῖν καιρὸς Kreussler ap. Zick. Wolff. ὡς ἐνταῦθα μὲν | οὐκ ἔστ' ἔτ' ὀκνεῖν καιρὸς Monk. Mus. Crit. I. 64. ὡς ἐνταῦθ' ἵν' οὐ | καιρὸς κατοκνεῖν ἐσμέν Burges. ὡς, ἵν' ἔσταμεν, | οὐκ ἔστ' ἔτ' — Hartung. ὡς ἐνταῦθ' ἔβης | ἵν' οὐκέτ' ὀκνεῖν καιρὸς Dind. ed. III. ὡς ἐξήκομεν | ἵν' οὐκέτ' ὀκνεῖν καιρὸς conj. Mein. (An ingenious correction, but not the true one.) ὡς ἐλήλυθαμεν — Schmidt. (Philol. XIV. 469.) ὡς ἐνταῦθα μὲν | οὐκ ἔστ' ἔτ' ὀκνεῖν καιρὸς Weckl. Schwardt conj: ὡς ἐργων ἀκμή (om. ἐνταῦθ' — ἀλλ'). The form ἐμὲν noted from Callimachus by Eust. p. 1457, γρηῆς ἐμὲν) is unknown to Tragedy. Kreussler's conjecture (ὡς καθέσταμεν —) is a very good one, but I have little doubt that ἐνταῦθα is a gloss, and that the true reading is ὡς ἐσμέν γ' ἵνα | οὐκ ἔστ' ἔτ' ὀκνεῖν καιρὸς, cf. Trach. 1157. ἐξήκεις δ' ἵνα | φανεῖς ὁποῖος &c. Phil. 379. οὐκ ἦσθ' ἵν' ἡμεῖς. Ἴνα is found at the end of a trimeter also in Tr. 1157. Œd. C. 503. 1545. Æsch. Prom. 725. 830. &c. Eur. Sis. Fr. 1, 27. ναίειν ἔφασκε τοὺς θε-