

ΗΛΕΚΤΡΑ.

ὦ φάος ἀγνόν

(σύστημα)

καὶ γῆς ἰσόμοιο' ἀήρ, ὥς μοι

πολλὰς μὲν θρήνων ᾠδὰς,

πολλὰς δ' ἀντήρεις ἤσθου

86. ὦ φάος ἀγνόν] Cf. on Œd. R. 58. Eur. Hipp. Fr. VIII. ὦ λαμπρὸς αἰθέρ, ἡμέρας θ' ἀγνόν φάος. Similarly Aj. 930. τοῖά μοι πάννυχα καὶ φαέθοντ' ἀνεστέναζες (schol: κατὰ νύκτα καὶ ἡμέραν).

γῆς ἰσόμοιο' ἀήρ] 'Air (sky) coextensive with earth.' Wunder: 'Aether (seu caelum), qui parem cum terra ambitum habes.' Hermann interprets in like manner. And so Schol: ἴσην μοῖραν ἔχων τῇ γῇ· πανταχοῦ γὰρ ἔστιν ἀήρ. Hesiod. Theog. 126. Γαῖα δέ τοι πρῶτον μὲν ἐγένετο ἴσον ἑαυτῇ | Οὐρανὸν ἀστερόενθ', ἵνα μιν περὶ πάντα καλύπτοι. V. Valek. Diatr. p. 46 f. At the same time, as Wunder justly observes, γῆς ἰσόμοιοι should mean 'having an equal portion of earth.' In accordance with which view Dæderlein (de brachylog. p. 15) explains: ἰσόμοιοι (ἴσην μοῖραν ἔχων) γῆς (καὶ αἰθέρος), i. e. 'consisting of sky (heaven) and earth,' and coll. Arist. Av. 187. ἐν μέσῳ δῆπουθεν ἀήρ ἔστι γῆς (sc. καὶ οὐρανοῦ). Musgrave explains ἀήρ here to mean 'misty darkness' (Theocr. XVII. 120. ἀέρι πᾶ κέκρυπται. Apoll. Rh. IV. 648. ἡέρα χεῦε θεά. Hom. Il. ε'. 644), and renders γῆς ἰσόμοιοι ἀήρ, 'caligo terram aequaliter cum luce partiens': for that Electra is addressing not light, but light mixed with darkness, or the twilight of dawn. The expression, as the Schol. tells us, was ridiculed by Pherecrates, probably from its obscurity. From his remark, καὶ ταῦτα δὲ Φερεκράτης παρωδήκεν, we may infer that this comic writer parodied also other passages in this drama. And from Schol. on 289 we learn that this play was parodied also by Aristophanes. Qu. γαίᾳ τ' ἰσόμοιο' ἀήρ. Cf. Aesch. Cho. 320. οὐρίσας — σκοτῶ φάος ἰσόμοιον. The epithet ἰσόμοιος means 'having a like portion'. Xen. Cyr. II. 2. 10. πότερα δοκεῖ — ἰσομοίρους πάντας ποιεῖν, ἢ σκοποῦντας τὰ ἔργα ἐκάστον πρὸς ταῦτα καὶ τὰς τιμὰς ἐκάστῳ προστιθέναι; Isæus Philoct. §. 25. τοὺς γνησίους ἰσομοίρους εἶναι τῶν πατρῶων. Eust. Opusc. p. 194, 73. ἡ θάλασσα τῷ ἀέρι κέχνηται ἰσόμοιος. Aesch. Cho. 316. σκοτῶ φάος ἀντίμοιον.

87. ἰσόμοιος the mss. Herm. ἰσόμοιο' Pors. (Misc. p. 221.) Dind. Wund. Schn. Hart. (Confirmed by cod. Vind.) ἰσόμοιος Bergk.

ἀήρ] Schol: τὸ δὲ ἀήρ τὸ ᾧ συνέστελλεν διὰ ῥυθμὸν ἢ μέτρον. But, though the ᾧ in ἀήρ is found occasionally shortened in hexameters and elegiacs (Aristotel. Epigr. ap. Eust. p. 17, 37. and Phocylid. 102.), such is contrary to Attic usage in Tragedy. Ἀήρ occurs no where else in Sophocles.

88. θρήνων ᾠδὰς] Aj. 631. ὄξυτόνους μὲν ᾠδὰς θρηνήσει. Aristoteles T. I. p. 78. καιρὸν — τοῦ θρήνου ᾄδειν.

θρήνων ᾠδὰς — στέρνων πληγὰς] Joined as in Aj. 630 f.

89. ἀντήρεις] I. q. ἀνταίας or ἀντιτύπους. Cf. 196. ἀνταία γενύων — πλαγὰ. Brunck: 'Percussiones oppositas pectoris, seu oppositi pectoris planctus.' Schol: ἀντικτυπούσας τοῖς θρήνοις· θρηνοῦσα γὰρ ἔτυπτε τὸ στήθος πρὸς ἕκαστον. Hesych: ἀντήρεις· ἀντιθέτους· Σοφοκλῆς Ηλέκτρα· ἀπὸ τῶν ἐρεσσόντων, ὅταν κατ' ἴσον ἐλαύνωσι, καὶ μὴ ἐπὶ θάτερα περιορθῆται ἢ ναῦς. Ἀντήρης is formed simply from ἀντί, -ήρης being a mere termination. See Valek. ad Phœn. 90.