

οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,
κρυπτᾶ τ' ἀχέων ἐν ἡβᾶ

157. οἷα A. T. Erf. Dind. &c. οἷα L. P. &c. Ald. Turn. δία Reiske. Cf. Aj. 945. οἷοι νῶν ἐφεστᾶσι σκοποί. Æsch. Pers. 885. οἷα (οἷα vulg.) Λέσβος, ἐλαίοφυτός τε Σάμος &c. 21. οἷος Ἀμίστρος ἠδ' Ἀρταφρένης. 874. 949. and on Œd. C. 370.

Χρυσόθεμις — καὶ Ἰφιάνασσα] Homer, to whom the sacrifice of Iphigenia was unknown, mentions only three daughters of Agamemnon, Π. ι'. 144. τρεῖς δέ μοι εἰσι θυγατρὲς ἐνὶ μεγάρῳ ἐϋπήκτῳ, | Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα. (Where in the lesser scholia it is remarked that Laodice is the same as the Electra of Tragedy, and Iphianassa as the Iphigenia.) 287. And so Eur. Orest. 22. Ἀγαμέμνων ἀναξ, | ὧ παρθένοι μὲν τρεῖς ἔφθμεν ἐκ μιᾶς, | Χρυσόθεμις Ἰφιγένειά τ' Ἠλέκτρα τ' ἐγώ. And Lucretius says that Iphianassa was sacrificed at Aulis. In Sophocles however, since there are mentioned three daughters here, and Agamemnon is reproached with the sacrifice of another (530), we are obliged to suppose the existence of four, which is the number that was given by the author of the Cyprian poem, as we learn from Schol: ἢ Ὀμήρῳ ἀκολουθεῖ εἰρηκότι τὰς τρεῖς θυγατέρας τοῦ Ἀγαμέμνονος, ἢ ὡς ὁ τὰ Κύπρια δ' (διαφόρους Elmsl. perhaps δύο, or β), Ἰφιγένειαν καὶ Ἰφιάνασσαν. Euripides in his Orestes supposes three daughters, but in his Iph. Taur. only two (Iphig. and Electra).

158. ζῶει] 'Lives, exists, is.' So the Latins use 'vivere' for 'esse.' Qu. τε ζῆ. But ζῶειν occurs Œd. C. 1213. ζῶοι Fr. 685. Eur. Alc. 716.

καὶ Ἰφιάνασσα] From Homer, Π. ι'. 145. The apparent hiatus is explained by the existence of the digamma, καὶ Φιφιάνασσα. Καὶ Λαοδίκη is suggested in a note in Dawes M. C. p. 287, where the writer compares the lengthened forms Πηνελόπεια, Διώνεια, Βερενίκη &c. Iphigenia is called Ἰφιγόνη Eur. El. 1023.

159. κρυπτᾶ τ' ἀχέων ἐν ἡβᾶ the mss. vulg. The sense of these words is by no means clear. Ἀχέων at least seems corrupt, for which ἀκέων 'silens' is proposed by Mudg. Br. Bergk. Schol: κρυπτᾶ τε ἀχέων. ἢ (om. G. Suid. in ἀχέων) ἀχέων μετοχή ἐστὶν ἀντὶ τοῦ δυσφορῶν ἐπὶ τῷ κεκρόφθαι ἢ (ὅ ἐστιν G. ἀντὶ τοῦ Suid.) ὁ ἐν ἡβῇ κρυπτῇ λυπούμενος. The participle ἀχέων (δυσφορῶν Suid.) occurs in Homer Π. β'. 694. τῆς ὄγε κείτ' ἀχέων. σ'. 446. ἦτοι ὁ τῆς ἀχέων φρένας ἔφθιεν. ν'. 298. Od. π'. 139. Ὀδυσσεὺς μέγ' ἀχεύων. φ'. 318. Hermann absurdly connects κρυπτᾶ ἀχέων 'semotâ a doloribus.' The reference is to the secluded retirement of Orestes in his early years in Phocis, away from his native home. Cf. Eur. Or. 601. ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγῶν, | τλήμων Ὀρέστης δυστυχῆ τρίβει βίον. Qu. κρυπτᾶ τ' ἔτ' ἐὼν ἐν ἡβᾶ. Or κρυπιός τε φυγῶν ἐν ἡβᾶ. Or κρυπτᾶ τ' ἐν ἡβᾶ λανθάνων. Or κρυπτᾶ τ' ἀκέων (in silence, Hom. Π. 1, 565. 4, 22. 8, 459. Od. 14, 195. 21, 89.) ἐν ἡβᾶ. The corresponding line however is 179. χρόνος γὰρ εὐμαρῆς θεός (∞), which appears to be sound.

160—72. Given to Electra in the mss. Corrected by Reisk. Tyrwhitt &c. For Electra, who had already cast away all hope, could not use such encouraging language as this.

160—1 = 180—1. Ischiorrhogic verses.

160. ὄλβιος ὄν — the mss. Ald. Turn. Herm. Dind. Wund. Schn. Bgk.