

735. Schol. rec: θάρρος ἔχων.

737. Jebb understands κέλαδον of the voice, coll. II. 712. ἵπποις ὁμοκλήσαντες. II. 8, 184. ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε.

Ἐνσειεῖν means 'to throw with a crashing sound'. Said of a thunderbolt. Tr. 1087.

739. Perhaps τόθ' ἄλλος, but I think either of the conjectures, τότ' αὐτός, ὅδ' ἄλλοτ' preferable. We find τοτὲ μὲν — ἄλλοτε δὲ (Plat. Phædr. 237 E. &c.), but hardly τοτὲ — ἄλλοτε.

740. Brunck: 'modo hic, modo ille, equorum capitibus antevertens alterius quadrigam'. Mitchell dwells much on the difficulty of this passage, and supposes ἵππικῶν ὀχημάτων to be equivalent to ἵππων ὀχουμένων (coll. 717, 719). The Oxford translator renders: 'pushing forward the heads of their chariot-horses'. To me the sense seems: 'putting forward his head in advance of his chariot', to urge his horses on by voice and whip. Neue compares Plat. Phædr. 248 B. αἱ ψυχὰι ξυμπεριφέρονται, ἕτερα πρὸ τῆς ἑτέρας πειρωμένη γενέσθαι.

741. τοὺς μὲν ἄλλους — δρόμους] The first eleven.

Ἀσφαλῆς I suspect was changed into ἀσφαλεῖς from its position between two accusatives. The very position of the word is against the reading ἀσφαλεῖς, in the sense required.

742. The usual explanation of ὄρθουθ' is 'erectus vehebatur', i. e. 'he kept (his chariot) erect'. Cf. 723. ὄρθοι πάντες ἕστασαν δίφροι. But this is expressed in what follows, ὄρθος ἐξ ὄρθων δίφρων. Others explain, 'he steered straight'. Cf. Phil. 1299. ἦν τόδ' ὄρθωθῆ βέλος. Fr. 430. ὥστε τέκτονος ὄρθουται κανών. Ant. 675. τῶν δ' ὄρθουμένων | σώζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία. Fr. 322. ὄρθῆ μὲν ἢ γλῶσσ' ἐστίν, ἀσφαλῆς δ' ὁ νοῦς. Eur. Hel. 1604. σπουδῆς δ' ὑπο | ἐπιπτον, οἱ δ' ὄρθουντο ('kept on their feet'). Xen. Cyr. I. 3. 9. οὐδ' ὄρθουσθαι δύνασθαι (of drunkards). Mem. III. 10. 15. τοῦ σώματος τοτὲ μὲν κρητουμένον, τοτὲ δὲ ὄρθουμένον. Eur. Hipp. 1227. κεί μὲν ἐς τὰ μαλθακά — ἰθύνοι δρόμον, | προῦφαίνεται εἰς τοῦμπροσθεν, ὥστ' ἀναστρέφειν, | ταῦρος, φόβω τέτρωρον ἐκμαίνων ὄχον. For ὄρθουσθαι 'to succeed, to prosper' cf. Thuc. II. 60. ἐγὼ γὰρ ἠγοῦμαι πόλιν πλείω ξύμπασαν ὄρθουμένην ὠφελεῖν τοὺς ἰδιώτας ἢ καθ' ἕναστον τῶν πολιτῶν ἐνπραγοῦσαν ἀθρόαν δὲ σφαλλομένην. IV. 18. τὸ ὄρθούμενον ('success'). Eur. Hipp. 247. τὸ γὰρ ὄρθουσθαι γνώμην (as here δρόμους) ὀδυνᾶ, | τὸ δὲ μαινόμενον κακόν. Antiph. p. 130, 7. μᾶλλον ὄρθουμένους (ὄρθω αὐτούς). "The poet's object appears to be to represent in as vivid terms as possible the erect position of Orestes himself as well as his chariot. This purpose would have been served by writing ὄρθουθ' — ἐξ ὄρθων δίφρων, but a reduplication of terms never came amiss to Soph." Mitch. But I strongly suspect that the true reading is ὄχειθ'. It is hardly likely that Soph. would have combined ὄρθουθ' ὄρθος ἐξ ὄρθων δίφρων. The phrase ὄχεισθαι ('vehi') ἐφ' ἵππων or ἵπποις is a common one; and ὄχεισθαι δρόμους is far more intelligible than ὄρθουσθαι δρόμους.

743. ἔπειτα δ' ἔλκων Fræhlich.

In Plato (Phædr. 254 C.) we find ἠρίας εἰς τοῦπίσω ἔλκυσαι, in Cicero *habenās adducere*. Dindorf and others justly observe that some participle in the opposite sense of λύνων is required. Qu. ἔπειτ' ἐπισχών. (Aj. 847. ἐπισχών ἠρίαν χρυσόνωτον.) Or ἔπειτα τείνων ('tightening'). Cf. Ant. 716. ναὸς ὅστις ἐγκρατῆς πόδα | τείνας ὑπέικει μηδέν. Hom.