

ἀλλὰ θεοῖσιν | μνθον ἐπιτρέψαι. We must suppose Electra to be lifting up her eyes and her hands to heaven, as if reproaching the gods for their indifference. Cf. Æsch. Fr. 358. ἀνδρῶν γὰρ ἔστιν ἐνδίκων τε καὶ σοφῶν | ἐν τοῖς κακοῖσι μὴ τεθυμῶσθαι θεοῖς.

831. Fræhlich's ἀπολεῖς με is needless. Cf. Tr. 1007. Eur. Cycl. 562. ἀπολεῖς· δὸς οὕτως.

834. Eur. Or. 1186. ὑποτίθης τίν' ἐλπίδα; Perhaps we should read ὑποτενεῖς (Eur. Or. 913.)

835. κατ' ἐμοὶ τακομένα also Morstadt. Cf. 1066. κατὰ μοι βόασον &c. CEd. R. 1198. κατὰ μὲν φθίσας. For the dative cf. 456. Æsch. Sept. 614. πύργοις ἐπεμβάς. Eur. Hipp. 668. ταῖσδ' ἐπεμβαίνειν. Ἐπεμβαίνειν governs a genitive CEd. C. 924. σῆς ἐπεμβαίνων χθονός (in the sense of ἐμβαίνων).

836. The Chorus endeavour to comfort Electra by allusion to the fate of Amphiaraus, who, after he had perished, as Agamemnon had done, by the crafty designs of his wife, yet was in the enjoyment of the highest honors below. The story of Amphiaraus, which formed the subject of Sophocles' tragedy Eriphyle, runs thus: Amphiaraus, colleague of Adrastus in the government of Argos, at the suggestion of his wife Eriphyle, who had been bribed by Polynices with the golden chain of Harmonia, joined in the expedition of the Seven against Thebes, in the attack upon which, as he was closely pursued by one of the enemy, the earth opened and swallowed him up. Hence, it would seem, κρυφθέντα. The necklace in question was that which Cadmus gave to Harmonia, daughter of Ares and Aphrodite, on the day he married her. Ἀμφιάρεων is here a quadri-syllable. So λεῶς is a monosyllable in Eur. Erech. Fr. 17, 7. The Chorus understand Electra's words (τῶν φανερώς &c.) of Agamemnon, whereas they appear to refer more especially to Orestes. While the Chorus dwell upon the fate of Agamemnon, with the view of consoling Electra, the latter, refusing to be comforted, keeps thinking of her brother.

837. χρυσοδέτοις ἔρκεσι γυναικῶν may mean either 'by reason of a woman's golden toils', or 'by means of a golden necklace such as women wear'. Æsch. Ag. 1593. τῆς Δίης ἐν ἔρκεσι. Bacch. 231. σιδηραῖς ἐν ἄρκυσι.

838. Cf. CEd. C. 1662. Pind. N. IX. 24. ὁ δ' Ἀμφιάρῃ σχίσσεν κεραυνῷ παμβία Ζεὺς τὰν βαθύστερον χθόνα κρύψεν δ' (read θ') ἄμ' ἱπποῖς. X. 14. γαῖα δ' ἐν Θήβαις ὑπέδεκτο κεραυνωθεῖσα Διὸς βέλεσι μάντιν Οἰκλείδαν. Ol. VI. 18. Trag. Fr. Adesp. 104. ἐν γῆς φίλης μυχοῖσι κρυφθῆναι καλόν. Trag. Fr. Adesp. 2. "Audisne haec, Amphiaræ, sub terram abdite?" I suspect κρυφθέντα, for which we seem to require some participle in the sense of ὀλόμενον (Eur. El. 152. ὀλόμενον δολίοις βρόχων ἔρκεσιν), or ἄλόντα (above 125. ἄλόντ' ἀπάταις. Phil. 1228. ἀπάταισιν αἰσχροῖς ἄνδρα καὶ δόλοις ἐλῶν). We must not compare Æsch. Eum. 451. Ἀγαμέμνον' ἐμὴ μήτηρ κατέκτα ποικίλοις ἀγρεύμασιν κρύψασα. Qu. δηθέντα (Alc. 127), or τεθνεῶτα. Fræhlich conj: ῥιφθέντα γυναικός. In Eur. El. 154 Electra compares Agamemnon with a swan ὀλόμενον δολίοις βρόχων ἔρκεσιν.

I certainly think that ἀπάταις should be retained. Cf. on v. stroph. 827.

841. τιμούχος conj. Nauck. πάντιμος Morstadt. Qu. ἔμψυχος (i. e. alive). Cic. de Div. I. 40. 'Amphiaraum autem sic honoravit fama Græciæ, deus ut haberetur, atque ut ab ejus solo, in quo est humatus, oracula peterentur.' One explanation of πάμψυχος in the scholia is ἀθάνατος.

843. φεῦ δῆτ' Ἐριφύλας Fræhlich. Wolff wrongly reads ὀλοᾶ τάρ', for τάρα is never used, I think, with a past verb. Qu. ἄ δ' αὖτ' Ἐριφύλα