

Cf. Eur. Iph. A. 1169. δεξόμεθα δέξιν (σε) ἦν σε δέξασθαι χρεών.
2 Sam. XIII. 15. 'Then Ammon hated her with great hatred greatly.'

1035. Cf. 616. εὖ νυν ἐπίστω τῶνδ' ἐμ' αἰσχύνην ἔχειν. Aj. 1370.
ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὡς &c.

1035. Hermann and others mark a comma after ἐπίστω γ', in this sense: 'but be assured (that you do so), seeing to what dishonour you would bring me.' Cf. Eur. Hel. 74. θεοί σ', ὅσον μίμημ' ἔχεις | Ἐλένης, ἀποπύσειαν. (v. Pflugk.) Rhes. 745 f. Iph. T. 150. Herc. 817. Alc. 267. Æsch. Prom. 908. Herod. VIII. 12. ἐλπίζοντες πάγχυ ἀπολέεσθαι, ἐς οἷα κακὰ ἦγον. Il. γ'. 347. But this would require the addition of τοῦτο δρῶσα or the like. Cf. 922. οὐκ οἶσθ' — ὅποι γνώμης φέρει.

Wolff considers οἶ put for ὅποι, coll. Eur. Alc. 785. ἀφανὲς οἶ προβήσεται. But yet he marks a comma after ἐπίστω γ'. Jebb rightly omits the comma, and translates, 'Yet know at last to what dishonour you put me.'

1036. The tragedians, as Dind. observes, do not appear to have used the form προμηθία. Certainly, wherever the word occurs, the metre either requires or will allow of the form προμηθία.

1037. τῶ σῶ δικαίῳ] 'Your notions of what is right.' Cf. 1110. Ph. 1251.

1039. Dindorf rightly, I think, explains thus: miserum est bene suadere ac non persuadere, for which use of ἐξαμαρτάνειν (to fail to persuade) he compares Phil. 95. βούλομαι καλῶς | δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς. Mitchell understands ἐξαμαρτάνειν of 'doing wrongly'.

1040. 'You state rightly the wrong position in which you are placed,' i. e. your language is good and right (εὖ λέγεις), but your conduct is not wise and prudent (οὐκ εὖ φρονεῖς). To which Electra impatiently replies, 'What, do I not speak with justice!' Chrysothemis retorts, 'That may be, but justice does not always bring advantage'.

1041. ταῦτα] the suggestion to slay Ægisthus.

1042. Cf. 388. καίτοι τὸ μὲν δίκαιον οὐχ ἦ' γὰρ λέγω, | ἀλλ' ἦ σὺ κρῖνεις.

1048. Cf. Tr. 1232. ὡς ἐργασείων οὐδὲν ὦν λέγω θροεῖς.

1052. ἀλλ' εἴσιθ'] 'Well go in.'

Qu. οὐ γὰρ σοί γ' —. Or οὐ μὴ σοί γ' ἐπίστωμαί ποτε. Cf. 253. εἰ δὲ μὴ καλῶς | λέγω, σὺ νικά· σοί γὰρ ἐφόμεσθ' ἅμα.

1054. θηρᾶσθαι κενά] 'To seek after (attempt) vain things'. Triel: κενά. μάταια καὶ ἀδύνατα γενέσθαι. εἰ γὰρ τις πρὸς συμβουλήν σε παραλήψεται, οὐδὲν ἀνύει. Electra means that it is foolish in her even to attempt the hopeless task of persuading her sister to join in the undertaking. With the position of καὶ after ἐπεὶ compare that of μὴ after εἰ in 993.

1055. Cf. Phil. 192. εἶπερ κἀγὼ τι φρονῶ.

1058. Qu. τί τοὺς ἄνω δῆτα ποιωμένους —; Cf. Phil. 815. τί τὸν ἄνω λεύσσεις κύνκλον; 1092. εἶθ' ἀλθέρος ἄνω πτωκάδες &c. CEd. R. 965. τοὺς ἄνω κλάζοντας ὄρνις. Ant. 1072. τοῖς ἄνω θεοῖσιν. 1068. τῶν ἄνω. Or τί οὐρανῶ δῆτα —; Eur. Hipp. 1055. τοὺς δ' ὑπὲρ κᾶρα | φοιτῶντας ὄρνις πόλλ' ἐγὼ χαίρειν λέγω.

1059. ἐσορώμενοι] The middle, as προσορωμένα CEd. C. 244.

1060. Qu. καδομένους. As τακομένα 834. Yet κήδεσθαι occurs always in Theocritus. Cf. on Aj. 170. We find ὄνασιν (mel.) in Eur. Hipp. 757.

1061. εὐρωσι] Add. Phil. 288. 394. 1100. Tr. 25. Aj. 1016. &c.

1062. Schol: καλῶς ὁ χορὸς καὶ ἑαυτὸν συγκαταλέγει, ἵνα μὴ δοκῇ φορτικὸς εἶναι τούτοις καθ' ὧν τὸν λόγον πεποιήται.