

(sepulture). Τάφος here means 'burial, interment', i. q. ταφή. Cf. Aj. 1184. Ant. 21. 534. Œd. R. 1447. Electra wishes to be buried, if it were possible, in the same urn with her brother.

1173. τοῦτ'] Sc. τὸ θανεῖν.

1174. ποῖ λόγων, ἀμηχανῶν, | ἔλθω; Fræhlich. Ἀμηχανῶν was evidently altered by some copyist into ἀμηχάνων, in order to agree with λόγων. Cf. Eur. Œnom. Fr. 2. ἀμηχανῶ δ' ἔγωγε κούη ἔχω μαθεῖν | εἴτ' οὖν ἀμεινόν ἐστι &c. In Latin, 'Nescio quid dicendum sit'.

1176. ἔσχεσ ἄλγος] Cf. 897. ἰδοῦσα δ' ἔσχον θανάμα (i. e. ἐθανάμασα).

Jebb rightly observes that in classical Greek τίς stands for ὅστις only where there is an indirect question, as e. g. in Aj. 794. ὥστε μ' ὠδίνειν τί φής. Cf. on 316.

1178. Cf. Œd. C. 138. Eur. Hel. 622. τοῦτ' ἐστ' ἐκεῖνο. Med. 98. τόδ' ἐκεῖνο, φίλοι παῖδες. Arist. Ach. 41.

1180. Cf. 94. ὅσα — θρηνηῶ πατέρ'. Æsch. Ag. 396. πολλὰ δ' ἔστενον.

1182. I. e. these expressions of pity are certainly appropriate as regards me, though I do not understand what calls them forth from a stranger such as you are. The Schol. explains δυσφημεῖς by σχετλιάζεις, ἔλεεινολογεῖς.

1183. ἀνύμφου] 'Unsuited to the virgin state', as Mitchell explains. Orestes still appears to allude to the mean attire of Electra, so unlike that usually worn by Greek maidens (v. on Ach. 258).

1184. τί μοι —;] 'Why, I pray you, &c.?' Cf. 143. τί μοι τῶν δυσφόρων ἐφίει;

El. 1185. τῶν ἐμῶν — κακῶν] τῶνδε σῶν — κακῶν Purgold.

1187. ὀρῶν σε] Jebb accentuates ὀρῶν σε, perhaps rightly. Certainly the pronoun is emphatic here.

1189. Or ἔτ' ἀλγίω. (Prom. 934. ἀλλ' ἀθλον ἄν σοι τοῦδ' ἔτ' ἀλγίω πόροι. Eur. Med. 234. κακοῦ γὰρ τοῦτ' ἔτ' ἀλγιον κακόν.)

1191. πόθεν] τίνος Fræhlich.

1193. Jebb translates: 'Who impels you with this necessity?', coll. Ant. 270. ὃς πάντας ἐς πέδον κάρρα | νεῦσαι φόβῳ προὔτρεψεν. Œd. R. 358. σὺ γὰρ μ' ἄκοντα προὔτρεψω λέγειν. "The active προτρέπειν, he observes, though used with εἰς, ἐπὶ, or πρὸς with accus., is never found with the simple dative". Perhaps προὔτρεψεν.

1194. ἔστ' ἴση Fræhlich.

1199. Cf. 920. φεῦ, τῆς ἀνοίας ὥς σ' ἐποικτεῖρω πάλαι.

1200. ποτέ] 'Ever, at any time'. Jebb wrongly explains it tandem aliquando.

1201. Jebb rightly explains: "You are the only person who has ever expressed pity for my sorrows. — Yes, for I am the only person who has ever felt it".

Ant. 540. ἐν κακοῖς τοῖς σοῖσιν. 6. τῶν σῶν — κακῶν. Œd. R. 329. τὰ σὰ — κακά. El. 1188. τῶν ἐμῶν κακῶν. Eur. Alc. 630. ἦκω κακοῖσι σοῖσι συγκάμνων, τέκνον. Æsch. Cho. 218. ΗΛ. ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις. | OP. κἄν τοῖς ἐμοῖς ἄρ', εἶπερ ἐν γε τοῖσι σοῖς. Possibly Sophocles may have intended a pun on τοῖσι σοῖς, as if τοῖς ἴσοις. Cf. Arist. Nub. 1273. τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου (as if ἀπὸ νοῦ, v. schol.) καταπεσῶν; So elsewhere a pun occurs on ὄνος ὄν, as if ὁ νοσῶν.

1202. Perhaps we should connect ξυγγενῆς ἦκεις, 'can it be that you are in some way akin to me?' Cf. on Œd. R. 1519. ἀλλὰ θεοῖς γ' ἐχθιστος ἦκω.