

με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν | ἔργοισι σωθῶ; Aj. 692. καὶ τάχ' ἄν μ' ἴσως | πύθοισθε, κεί νῦν δυστυχῶ, σεσωσμένον.

1230. Qu. — ἀγαθαῖσιν ἔρπει δάκρυον. Cf. Eur. Alc. 1155. χοροῦς ἐπ' ἐσθλαῖς συμφοραῖσιν ἰστάναι.

1232. Cf. Ant. 641. γονὰς κατηκόους φύσαντες ἐν δόμοις ἔχειν.

1233. I would correct, ἰὼ ἰὼ, γοναὶ σωμάτων. Either this or Nauck's correction must be right. Both ἰὼ and ἰὼ ἰὼ are found with a vocative, e. g. Tr. 1031. ἰὼ παῖ. 1026. ἰὼ ἰὼ δαίμον. Aj. 694. ἰὼ ἰὼ Πᾶν Πᾶν. Ant. 1284. CEd. R. 162. Also thus, Aj. 339. ἰὼ παῖ παῖ. The repetition of γοναὶ here seems superfluous. For σωμάτων cf. Eur. Herc. 910. ὦ λευκὰ γῆρα σώματ'. 1036. Ἡράκλειον δέμας.

1235. ἐφηύρετ', ἦλθετ', εἶδεθ'] ἦλθετε hardly seems right after ἐφηύρετε. Should we read ἐφηύρεθ' ἡμᾶς, εἶδεθ', or ἐφηύρετ', ἐκλύετ' (1281), &c. or ἐφηύρεθ', ἦψασθ', &c.?

1239—41. The metre is evidently dochmiac, and the passage should be restored accordingly. Ἀδμήταν appears to be a corruption of ἀδμητ' αἰεί. Nauck suspects some corruption.

1239. ἀλλ' — Ἄρτεμιν in one line in L. and early edd. (And so v. ant. 1260.) ἀλλ' οὐ τὰν ἀδμητὰν αἰὲν Ἄρτεμιν Wolff. Perhaps for θεᾶν I should have given θεὸν, as I am uncertain whether in lyric metre θεᾶν can stand as a monosyllable. I think it can. We might correct also, ἀλλ' οὐκ Ἄρτεμιν τὰν ἀδμητ' αἰεί (though the omission of the article rather offends), or οὐ τὰν Ἄρτεμιν —. Cf. on 1261. Cf. Aj. 450. ἡ Διὸς γοργῶπις ἀδάματος θεά.

1241. ἄχθος γυναικῶν] 'A parcel (lot) of women'. For ἄχθος Sophocles perhaps wrote ὄχλον, and something else for ὄν αἰεί. Eur. Hec. 880. στέγαι κεκεύθασ' αἶδε Τρωάδων ὄχλον.

1243. Dindorf approves of Blomfield's correction γε μέντοι here, though he does not venture to adopt it.

1245. ὀτοτοτοτοτοτοτοί Fræhlich. Qu. ὀτοτοτοτοτοτοτοτοί. Cf. v. ant. 1265. Ὄτοτοί occurs pretty often in Æschylus and Euripides, sometimes with the το repeated several times (Tro. 1287. 1294. Ion. 789. Herc. 874.). Τοτοτοί occurs Tr. 1009. τοτοί Pers. 543. 553.

1246. Wolff also, I find, gives ὑπέβαλες, which reading is found, it seems, in ms. Vat. 40. Schol. rec: ἀντὶ τοῦ εἰς γνῶσιν ἠγάγεες, τουτέστιν ἀνέμνησας. In order to render the passage intelligible, I have ventured to substitute ἄλγος ἐμοὶ for ἀνέφελον, though I am far from contending that this is the true reading. Electra alludes to her father's base murder.

1247. Schol. rec: ἀφανισθῆναι δυνάμενον. Cf. 230. τάδε γὰρ ἄλυτα κεκλήσεται.

1249. Or οὐδέ ποτε λήσομαι ἐμὸν μέλαθρον οἶον ἔδν κακόν. For λησόμενον (if correct) we should write λασόμενον. Cf. 146. ἐπιλάθεται. 178. ἐπιλάθον. 168. λάθεται. 222. λάθει. Ph. 207. λάθει.

1251. Jebb explains παρονσία 'the actual occasion' (Lat. cum res ipsa feret).

1255. παρῶν — χρόνος] Cf. 1293. τῷ παρόντι νῦν χρόνῳ.

1256. Aj. 1258. θαρσῶν ὑβρίζεις κάξελενθεροστομεῖς. Prop. I. 9. 1. nec tibi perpetuo libera verba fore.

1259. Perhaps Sophocles wrote μὴ μακρὰν τείνειν θέλε, μακρὰν τείνειν (not λέγειν) being the usual phrase.

1260. τίς — πεφηνότος in one line in L. and early edd. (And so in strophe v. 1239.) τίς οὖν ἀνταξίαν — Arndt. Qu. τίς δ' ἀναξίαν &c. Wolff compares Il. 6; 235. τεύχε' ἄμειβε | χρύσεια χαλκείων. Dem. Phil. 2.