

1292. ἔργον Frœhlich. Wolff gives, πόνου γὰρ ἀν τοι καιρὸν —. The Schol. would seem to have read ἔργον or πόνου (τῶν μελλόντων πραχθῆναι). Dindorf thinks χρόνον — καιρὸν may perhaps be defended by Plut. Sert. c. 16. ἄμαχον τὸ ἐνδελεχὲς, ὃ πᾶσαν ἐπιὼν ὁ χρόνος αἰρεῖ καὶ κατεργάζεται δύνάμιν, εὐμενῆς ὢν σύμμαχος τοῖς δεχομένοις λογισμῷ τὸν καιρὸν αὐτοῦ, τοῖς δὲ ἀκαίρως ἐπειγομένοις πολεμιώτατος. But he inclines to ἔργον (or πόνου) — καιρὸν, coll. El. 75. καιρὸς γὰρ, ὅσπερ ἀνδράσιν | μέγιστος ἔργου παντός ἐστ' ἐπιστάτης. Add 1368. νῦν καιρὸς ἔρδειν. Aj. 38. ἦ καὶ — πρὸς καιρὸν πονῶ; We find χρόνος and καιρὸς combined Dem. Ol. 3, 6. τίνα χρόνον ἢ τίνα καιρὸν τοῦ παρόντος βελτίω ζητεῖτε; Erot. 10. τὸν μέλλοντα χρόνον ἡμῖν ἐπιτηδειοτέρους καιροῦς παραδώσειν. Cited by Wolff.

ἐξείργει] Eur. Andr. 176. τῶνδ' οὐδὲν ἐξείργει νόμος. Ἐξείργειν occurs nowhere else in Sophocles or in Æschylus, and only thrice in Eur. Qu. ἐξαιροῖ, 'take away, destroy'. CEd. R. 907.

1295. τῇ νῦν ὁδῷ] 'By our present journey (undertaking)'. Frœhlich proposes τῆς ὕβρεως.

1296. Ἐπιγιγνώσκειν τινὰ can hardly mean 'to discern what is passing in a person's mind', as usually explained. Ἐπιγιγνώσκειν here seems to mean not to discover, but simply to see, behold, as in Od. σ'. 30. ζῶσαι νῦν, ἵνα πάντες ἐπιγνώωσι καὶ οἶδε | μαρναμένους (ἡμᾶς). Translate: 'but take care that your mother does not see you with a cheerful countenance when we two (Or. and Pyl., 1372. 1398.) have approached (or entered) the palace'. Cf. Aj. 18. ἐπέγνωσ' εὐ μ' ἐπ' ἀνδρὶ δυσμενεῖ | βᾶσιν κν- κλοῦντα.

1297. I think ἐσελθόντων must be the true reading. Cf. Tr. 1167. Σελλῶν ἐσελθῶν ἄλσος. CEd. C. 913.

1298. Herod. II. 118. μάταιον λόγον λέγουσι.

1302. Ὄδε καὶ τῆδε often occurs in Polybius, according to Wolff. Qu. καὶ τοῦμόν αὐτῆς ἐστ' (ἐστί).

τὰς ἡδονάς] Cf. 873. φέρω γὰρ ἡδονάς. Plat. Apol. 41 A. ἡ ἀν Ὀρφεὶ συγγενέσθαι — ἐπὶ πόσῳ ἀν τις δέξαιτ' ἀν ὑμῶν; Wolff compares Thuc. I. 143. οὐδεὶς ἀν δέξαιτο τὴν τε αὐτοῦ φεύγειν καὶ — ξυναγωνίζεσθαι. Plat. Legg. I. 646 C. σῶμα, οἷον εἰ διὰ τέλους ἔχειν μέλλοιεν, ζῆν οὐκ ἀν δέξαιντο. Rep. II. 382 B. ψεύδεσθαι πάντες ἡκιστα ἀν δέξαιντο. For the separation of οὐδὲ — βραχὺ Jebb cites Il. I. 354. νῦν δ' οὐδέ με τυτθὸν ἔτισεν.

1305. Translate: 'for I should thus ill subserve our present fortune (ill promote our interest)'. Jebb thinks there is an allusion to the fact of Orestes being a divinely appointed minister of vengeance (70. καθαρτῆς πρὸς θεῶν ὠρημένος).

1306. Fr. 585. μὴ σπεῖρε πολλοῖς τὸν παρόντα δαίμονα. Eur. Alc. 577. πῶς οὖν ἔκρυπτες τὸν παρόντα δαίμονα; Andr. 975.

1307. CEd. R. 937. πῶς δ' οὐκ ἄν;

1309. Cf. 1427. Xen. Cyr. V. 2. 12. μὴ φοβοῦ ὡς ἀπορήσεις. Dem. Phil. IV. p. 141. εἰ ἀνέλοιμεν — τὸν φόβον ὡς οὐ στήσεται τοῦτο. Qu. δείσης ὅπως —. Cf. on 963. Eur. Her. 249. μὴ τρέσης ὅπως σέ τις | ξὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βίᾳ.

1314. τῆδ' ὁδῷ] Cf. 68. 1295. 1273.

With θανόντα we may supply ἤκουσα.

1315. Cf. 864. Phil. 1111. ἄσκοπα κρυπτά τ' ἔπη. Aj. 21. πρᾶγος ἄσκοπον | ἔχει περᾶνας.