

1316. ὅσσι' —] Cf. Œd. R. 374. ὅσπερ μήτ' ἐμὲ | μήτ' ἄλλον — βλάψαι ποτ' ἂν.

1319. Cf. 1074. πρόδοτος δὲ μόνα σαλεύει Ἥλέκτρα 119. μούνη γὰρ αγειν &c.

1320. Add Andoc. de Myst. 20. ἐν ᾧ δυοῖν τοῖν μεγίστοις κακοῖν οὐκῆν αὐτῷ ἀμαρτεῖν· ἢ γὰρ ἐμοῦ δόξαντος τὰ ὄντα μηνῦσαι κατ' ἐκείνου ὑπ' ἐμοῦ ἀποθανεῖν, ἢ αὐτῷ σωθέντι ἐμὲ ἀποκτεῖναι.

1322. Jebb assigns this admonition to the Chorus, because it is usually the Chorus who call attention to the approach of a new comer (e. g. 324); and also because such caution on the part of Orestes would ill accord with the rebuke which the pedagogue presently administers. But compare the cautious admonitions given a little before by Orestes 1288, 1296. The Chorus give notice below 1428. πάνσασθε· λεύσσω γὰρ Αἴγισθον ἐκ προδήλου. If this were uttered by the Chorus, we should have expected, as Schneid. observes, two complete senarii.

σιγᾶν ἐπήνεσ', — τινὸς already Frœhlich. Observe the same position of τινὸς in the similar passage v. 78. I hardly think ἐπ' ἐξόδῳ χωροῦντος can be right. Qu. θροοῦντος. Cf. 1410. ἴδου μάλ' αὖ θροεῖ τις. Tr. 531. Perhaps we should read ὡς ἐπ' ἐξόδῳ τινὸς | κλύω ἔνδοθεν χωροῦντος. Or οὔνεχ' ὡς ἐπ' ἐξόδῳ | τῶν ἐνδοθεν χωρεῖ τις. Cf. 1238. σιγᾶν ἄμεινον, μή τις ἐνδοθεν κλύῃ. Κλύω is perhaps from a gloss.

1323—5. "Electra, not knowing who is coming out of the house, addresses Pylades and Orestes as two strangers. The antiquity of her language is calculated to make the person out-coming believe that she is speaking of the ashes of the defunct Orestes, which the strangers are bringing to the house, and to which it would be indecorous to refuse admission; she herself understanding of the living Orestes, who will be admitted by the inmates of the house to their infinite mischief." *Mitch.*

1325. Jebb explains: "mournful relics such as no relative could refuse to receive, though the welcome be a sad one: but secondarily — as nemesis which cannot be driven from the doors, and which will prove a dire visitant". "The sinister εἰρωνεία, he adds, may be illustrated from Clytæmnestra's welcome of Agamemnon (Ag. 881—7), from the speech of Ajax to Tecmessa (Aj. 684—92); and from the dialogue between Neoptolemus and Philoctetes (Phil. 776—84)."

1327. Æsch. Ag. 229. παρ' οὐδὲν αἰῶντα παρθένοιον ἔθεντο φιλόμαχοι βραβῆς. Œd. R. 983. τὰνθ' ὅτω παρ' οὐδὲν ἔστι.

1328. Pind. Ol. X. 20. ἐμφυῆς ἦθος. Nauck suspects corruption in this line.

1329. 'When standing not on the brink of, but in the very midst of the greatest dangers, you do not perceive it.' Nauck considers the present reading absurd, and suggests, ὅτ' οὐ παρ' αὐτοῖς ὄντες οὐ γινώσκετε. B. Arnold also stumbles at παρ' αὐτοῖς, for which he would substitute παρ' αὐλοῖς (!). Jebb compares Dem. de Cor. p. 229. ταῖς ἐκ τῶν νόμων τιμωρίαις παρ' αὐτὰ τὰδικήματα χρῆσθαι. Cf. Œd. R. 1169. οἴμοι, πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.

1333. Dindorf and Nauck with reason suspect ὑμῶν. Perhaps we should read τὰ νοήμαθ' ὑμῶν. Il. 10, 104. Od. 13, 330. 14, 273. Translate: "Your plans would have been known in the palace before you made your appearance there — and so your enemies would have been forewarned and forearmed". Cf. Phil. 555. οὐ μόνον βουλευματα, | ἀλλ' ἔργα δρώμεν'.