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(SOPH. *El.* 610).

No tragic poet uses the phrase μένος πνέουσαν, except Aeschylus, who employs it in describing the Erinyes, not a Greek maiden. Similarly Homer of his 'Mut-schnaubende' heroes and of the savage steeds of Diomed. Hence, in the Sophoclean passage, some scribe may have mistaken the familiar ΜΕΝΟCΠΝΕΟΤCΑΝ for the more unusual ΜΕΝΕΙCΤΝΟΤCΑΝ. Initial C attached itself to the preceding word, and ΤΝΟΤCΑΝ became ΠΝΟΤCΑΝ, which was promptly changed to πνέουσαν.

All difficulties vanish in this puzzling passage, if we adopt the reading suggested. The chorus is speaking of Electra: ὁρῶ μένει χρωμένην· εἰ δὲ σὺν δίκη χρήται, οὐδὲν φροντίζει. Her mother takes up 'φροντίδα,' not in answer to a criticism of the chorus (as some scholars believe), but in reply to her daughter's final declaration: σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν. This καταισχύνω is an echo of Clytemnestra's previous αἰσχύνειν (518), κακοστομοῦμεν (596), ἀναιδείας πλέαν (607). Now the chorus, in 610-611, is reproving the undutiful daughter, who is speaking αἰσχύνῃς ἄτερ, as her mother maintains (615); and Electra, in her rejoinder, shows that she understands the reproach, and she defends herself by contending that she has αἰσχύνῃ, in spite of her mother's belief: her mother's shameful deeds *force* her to act as though she had none. Cp. Clytemnestra's outburst in 622, ὦ θρέμμ' ἀναιδές. Consequently, in the passage under discussion, the chorus simply avers that Electra is acting ἀναισχύντως, ἀδίκως, that is, οὐ σὺν δίκη μένει ξύνεστιν. Having lost all self-control, she is acting ἔξω δίκης (*Fr.* 226); whether she be right, of this (τοῦδε) she takes no thought.

The common form of the phrase in the *sermo familiaris* was ἐν δίκη, which was also employed in tragedy (*Fr.* 673), as well as simple δίκη (*Eur. Fr.* 834); but σὺν δίκη was not unusual (*Aesch. Eum.* 610). Both idiom and sense point to the fact that ξύνεστιν here harks back to something beyond σὺν δίκη.

For the expression μένει ξύνεστι we may compare *O. T.* 303 νόσφ' σύνεστιν, η 270 ξυνέσεσθαι οἰζυῖ, *Eur. Heracl.* 996 συνοικίῃν φόβφ. But συνεῖναι is συζῆν, and συζῆν is χρῆσθαι (*Dem.* 1. 14; *Ar. Ran.* 959; *Plut. Mor.* 383 B). Hence μένει συνοῦσαν = μένει χρωμένην. Cp. *O. T.* 1241 ὀργῇ χρωμένη Antiph. 5. 91 ὀργῇ χρησαμένους.

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