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Adversaria—Euripides, *Electra*

T. G. Tucker

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traditional rendering. The context requires a direct reference to the audience, to whom the old woman has appealed. When Chremylus tells the young man that he can see that he no longer cares to keep company with the old woman, she turns to the spectators, and with supreme confidence in her charms demands, 'Is there a man of you all who will let him keep company with me?' The young man's response should be something in this manner: 'I would not have a word to say to a woman who has once had the attentions of so many.' Here we have the clue to the correcting of the line. Plato (*Symp.* 175 E) implies that the Theatre at Athens held a little over 30,000 men. In a comedy of Philemon quoted by Stobaeus (*Florileg.* 2, 27) we get the round number 30,000 spectators.

τί ποτε Προμηθεὺς ὃν λέγουσ' ἡμᾶς πλάσαι
καὶ τᾶλλα πάντα ζῶα, τοῖς μὲν θηρίοις

ἔδωχ' ἐκάστῳ κατὰ γένος μίαν φύσιν,
.....;
ἅπαντες οἱ λέοντές εἰσιν ἀλκιμοί,
δειλοὶ πάλιν ἐξῆς πάντες εἰσιν οἱ λαγῶ.
οὐκ ἔστ' ἀλώπηξ ἢ μὲν εἴρων τῇ φύσει,
ἢ δ' αὐθέκαστος, ἀλλ' ἐὰν τρισμυρίας
ἀλώπεκάς τις συναγάγῃ, μίαν φύσιν
ἀπαξάπασῶν ὀφεται τρόπον θ' ἔνα·
ἡμῶν δ' ὅσα καὶ τὰ σώματ' ἐστὶ τὸν ἀριθμόν
καθ' ἑνός, τοσοῦτους ἐστὶ καὶ τρόπους ἰδεῖν.

The whole point lies in making the supposed collection of foxes identical in number with the audience in the theatre.

The line of Aristophanes should therefore run:

ὑπὸ χιλίων γε τῶνδε καὶ τρισμυρίων.

So soon as the corruption of γε τῶνδε made the 31,000 too absurd, the absurdity was diminished to some extent by transposing χιλίων and μυρίων.

W. G. RUTHERFORD.

ADVERSARIA—EURIPIDES, *ELECTRA*.

Eur. *Electra* 471 sqq.

περιπλεύρῳ δὲ κῖται
πύρπνοος ἔσπευδε δρόμῳ λείνα χαλαῖς
Πειρηναῖον †θορῶσα (θ' ὀρῶσα αἰ.) πῶλον.

Mr. Keene reports of ἔσπευδε that L. has 'δε by later hand in vacant space before δρόμῳ.'

It is needless to point out the awkwardness of χαλαῖς, which is in no wise removed by reading φοβῶσα, θηρῶσα, or any other conjecture yet made.

The true text seems to me to be:

πύρπνοος ἔσπα διδύμῳ λείνα χαλᾶ
Πειρηναῖον θοροῦσα πῶλον—

i.e. 'had made a spring and was rending with both claws.'

σπᾶν = σπαράσσειν hardly needs illustration. Yet cf. Soph. *Ant.* 1003 σπῶντας ἐν χηλαῖσιν ἀλλήλους.

After εσπαδιδυμῶι had been wrongly divided as εσπευδε δυμῶι, the alteration to δομῶι and thence to δρομῶι was inevitable.

660-662.

ΗΛ. ἐλθοῦσα μέντοι δῆλον ὥς ἀπόλλυται.
ΠΡ. καὶ μὴν ἐπ' αὐτάς γ' †εἰσὶν δόμων πύλας.
ΗΛ. οὐκοῦν τραπέσθαι σμικρὸν εἰς Αἰδοῦ τόδε.

The position is this: Clytemnestra is expected to come into the immediate neighbourhood of Electra's cottage in order to join Aegisthus in a certain ceremony. Electra desires to entice her by false pretences to enter the cottage and there meet her death. Here she says, 'If she comes, she is of course a dead woman.' Then follows the corrupt line, spoken by the proposed emissary, to which Electra replies, 'Then all it means is but a step aside into...Hades.'

I can find no satisfaction in Musgrave's εἰσίτω and the attempts at rendering with that emendation.

Rather read

καὶ μὴν ἐπ' αὐτάς γ' εἰσὶ σῶν δόμων πύλας.

i.e. 'Well, as a matter of fact, she (on her way to Aegisthus) will come right up to the door of your house (= will pass your very door).'

'Then,' answers Electra, 'it will require but one little step aside and she will find herself in Hades.'

861 sqq.

†νίκας στεφαναφορίαν
κρείσσω † τοῖς παρ' Ἀλφειοῦ ῥεέθροις τελέσας
κασίγνητος σέθεν.

Canter emended to νικᾶ, and the metre of the (obviously sound) antistrophe rejects τοῖς. For the rest the passage is unemended, inasmuch as an alteration of κρείσσω is unwarranted.

Orestes had pretended to be on his way to the Olympic contests. Instead of proceeding thither he gains 'a greater crown' by overcoming Aegisthus. This sense becomes clear by reading:

νικᾶ στεφαναφορίαν
κρείσσω παρ' Ἀλφειοῦ ῥέεθρ' οὐ τελέσας,

where τελέσας (cf. ἀνίσας) = 'having accomplished the journey,' a sense for which v. L. and S. τελέω 6, 2b. 'He wins a greater crown without having fared to the streams of Alpheus.'

1262 sq. (Of the Areopagus.)
ἵν' εὖσεβεστάτη
ψήφος βεβαία τ' ἐστὶν ἔκ γε τοῦ †θεοῖς.

(ἔκ γε τοῦ for ἔκ τε τοῦ is due to Schaefer.) The difficult word is θεοῖς, for which nothing better has been suggested than the revolutionary βροτοῖς of Kirchhoff. I read:

ἵν' εὖσεβεστάτη
ψήφου βεβαία τ' ἐστὶν ἔκ γε τοῦ θέσις,

where ψήφου θέσις corresponds to the familiar θέσθαι ψήφον.

1301.
μοῖρας ἀνάγκης ἡγεῖτο χρεών. MSS.

The line is anapaestic, and Mr. Keene, after Seidler, gives

μοῖραν ἀνάγκης ἡγεν τὸ χρεών.

Better, I should imagine,

μοῖρά σ' ἀνάγκης ἡγ' εἰς τὸ χρεών.

There are a few other places in Mr.

Keene's scholarly text with which one may be excused for feeling still dissatisfied.

Line 87.

ἀφίγμαι δ' ἐκ θεοῦ † μυστηρίων.

The χρηστηρίων of Barnes is farther from the text than π ε υ σ τ η ρ ί ω ν, which I venture to suggest.

95—97.

δνοῖν δ' ἄμιλλαν ξυντιθεῖς ἀφικόμην
πρὸς τέρμονας γῆς τῆσδ', ἵν' ἐκβάλω ποδὶ
ἄλλην ἐπ' αἶαν....

There is no point whatever in τῆσδ'. The word wanted is τ ο ὐ σ δ', which suffered a frequent corruption by attraction.

303 sq.

ἄγγελ', Ὁρέστη τὰμὰ καὶ κείνον κακά
πρῶτον μὲν οἷος ἐν πέπλοις ταῦλίζομαι.....

Is the conjectured αἰαίνομαι as near to αὐλίζομαι as ἀγλάζομαι (ironical) would be?

484.

ἦ σὰν | ἔτ' ἔτι φόνιον ὑπὸ δέραν |
δύομαι αἶμα χιθὲν σιδάργω.

Would not σ ᾶ ν...δ ε ρ ᾶ ν improve the expression grammatically?

616 sq.

OP. φρουραῖς κέκασται δεξιάς τε δορυφόρων;
IP. ἔγνωσ' φοβεῖται γάρ σε κοῦχ εὔδει ἴσαφώς.

Read σ' ἀ φ ε ῖς. 'He cannot let the thought of you go.'

640 sq.

OP. καλῶς ἔλεξας. ἡ τεκοῦσα δ' ἐστὶ ποῦ;
IP. Ἄργει. παρέσται δ' † ἐν πόσει θοίνην ἔπι.

Such alterations as ἐν τάχει are obviously out of court. The easiest change is ἐπὶ πόσει, 'to join her husband.'

T. G. TUCKER.

University of Melbourne.

XENOPHON'S OECONOMICUS.

As the main foundation of the following notes I took Dr. Holden's very useful edition (1894¹) with critical notes, commentary, and

¹ Dr. Holden's new edition (1895) appeared too late for me to make use of it.

an admirable index. Besides older books, I also made use of Hartman's *Analecta Xenophontea* (1887) which contains with other things suggestions on various passages of the *Oeconomicus*. In 1895 Herwerden