

AESCHYLUS, EUM. 119

(ΚΛ.) † φίλοις γάρ εἰσιν οὐκ ἔμοιζ† προσίκτορες.

So Page (OCT), noting ‘desperatus’ in his app. crit. Similarly Verrall, “no explanation of this verse seems possible” (in his Commentary, *ad loc.*) and Sommerstein, “119 has never been satisfactory interpreted or emended” (in his Commentary, *ad loc.*)¹. Conjectures include ἐχθροῖς Hartung, ἄλλοις Naber (*pro φίλοις*), ἔμοι Hermann (*pro ἔμοις*), φίλοι – ἔμοι Schütz, οὐ κενοῖς Wieseler, εἰσι τοῖς θεοῖς Blaydes, φίλων – οὐ κενοὶ Dodds, προσίκτορος Burges, φίλοι – προσεικότες Weil.

Φίλοις is inappropriate with reference to Clytaemestra (cf. the suggestions of Hartung and Naber above), because it is actually Orestes who has φίλοι προσίκτορες, not she. Accordingly Aeschylus possibly wrote φονεῖ γάρ εἰσιν, οὐκ ἔμοι, προσίκτορες. Φονεὺς occurs again in 122 (for the motif cf. 102), and we have the repetitions of οἴχεται (118, 122) and ὑπνώσσεις (121, 124) very near. These repetitions help to convey Clytaemestra’s urgency in trying to arouse the chorus, and a repeated reference to her murderer would in this context be most appropriate. The reason why ἀνήρ οἴχεται φεύγων (118) is given by the γάρ phrase (119): ‘(this)

1) Alan H. Sommerstein, *Aeschylus: Eumenides* (Cambridge Greek and Latin Classics), Cambridge University Press 1989.

because the murderer has protectors, not I', in other words 'you, who are my helpers, are sleeping, while he has fled and gone, helped by the gods who protect him'. Then another *μυγμός* (120, cf. 117) of the Furies, and Clytaemestra's ἄγαν ὑπνώσσεις, κοῦ κατοικτίξεις²) πάθος, with disappointment.

If φρονεῖ is what Aeschylus wrote then φίλοι (sic) may have been incorporated into the text, originally being a gloss to προσίκτορες, which is an uncommon word anyway. Then a copyist, who misunderstood what Aeschylus meant, changed φίλοι into φίλοις, and made ἐμοί agree with φίλοις, thus ἐμοῖς.

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2) '... and you don't have compassion on my (hopeless) plight'. LSJ⁹, s.v. κατοικτίζω, read "Med., *bewail oneself, utter lamentations*, A. Eu. 121 (prob.)". But unless they refer to a reading(?) κατοικτίξει (-η) this meaning cannot be applied to κατοικτίξεις, which is Act. c. acc. rei.