

MISZELLE

AESCHYLUS AGAMEMNON 1045

Κλ. ὦμοί τε δούλοις (.	1045
.) πάντα, καὶ παρὰ στάθμην	1045a
1045 lac. post δούλοις (vel πάντα) stat. West, post στάθμην	
Thiersch παραστάθμων F	

I print West's text (Teubner 1990), and his appar. at line 1045. Although West prints a lacuna after δούλοις, it seems that the right place for the lac. would be after πάντα (West's alternative suggestion: see appar. *ad init.*). Aeschylus probably wrote:

οἱ δ' οὔποτ' ἐλπίσαντες ἤμῃσαν καλῶς,	
ὦμοί τε δούλοις πάντα (καὶ βαρεῖς ἀεὶ.	1045
σοὶ δ' οὖν κατ' αἴσαν ταῦτα,) καὶ παρὰ στάθμην	1045a
ἔχεις παρ' ἡμῶν οἰάπερ νομίζεται.	

For βαρῦς, with reference to persons, cf., e.g., Aesch. Pers. 828 Ζεὺς, . . . εὐθunnoς βαρῦς, Pr. 77 οὐπιτημητής γε τῶν ἔργων βαρῦς, Choeph. 37 ὄνειρόμαντις . . . βαρῦς πίτων, Soph. Phil. 1045, Eur. Med. 809, El. 1119. The phrase καὶ βαρῦς ἀεὶ renders line 1045 more balanced completing, as it were, the picture of the *nouveaux riches* as 'masters', with 'constant oppressiveness' towards their slaves being added to their 'cruelty in everything'.

As for κατ' αἴσαν, it could be understood here in a neutral capacity, to mean 'in accordance with your lot, or destiny' (cf. LSJ, s.v. Αἴσα II.2.). In fact, there seems to be a certain vagueness and ambiguity in the use of this phrase by Clytaemestra, which suit her mood and character. And the same is certainly true of παρὰ στάθμην and οἰάπερ νομίζεται. Seemingly, the queen invites Cassandra to enter an ἀρχαιοπλουτος δόμος with more lenient masters, who will treat her fairly (παρὰ στάθμην) in accordance to custom (οἰάπερ νομίζεται), implying that Cassandra has been lucky in this (κατ' αἴσαν). In real fact, however, she means to say that slavery has been the apportioned lot of Cassandra, and that she will have exactly what she deserves as a slave and as the concubine of Agamemnon. Thus κατ' αἴσαν and παρὰ στάθμην pair well in this context, bringing out in a sinister, if vague and ambiguous manner, together with οἰάπερ νομίζεται, the concealed thoughts and murderous intentions of Clytaemestra.

The missing phrase καὶ βαρεῖς ἀεὶ of line 1045 may have been overlooked by the scribe, probably because it begins with exactly the same word, that is καί, as the phrase καὶ παρὰ στάθμην which was written just below it in line 1045a. The visual similarity of ταῦτα (1045a) with πάντα (1045), with their two last letters the same, may have helped in directing the scribe's eye to the text of the next line (1045a). Once the phrase καὶ παρὰ στάθμην took the place of καὶ βαρεῖς ἀεὶ, it would be natural for the scribe to continue with line 1046, thus overlooking the first part of line 1045a (σοὶ δ' οὖν κατ' αἴσαν ταῦτα) as well.