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SOPHOCLES

THE PLAYS AND FRAGMENTS.

PART II.

THE OEDIPUS COLONEUS.

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SOPHOCLES

THE PLAYS AND FRAGMENTS

WITH CRITICAL NOTES, COMMENTARY, AND
TRANSLATION IN ENGLISH PROSE,

BY

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UNIVERSITY OF CAMBRIDGE:

HON. LL.D. EDINBURGH, HARVARD AND DUBLIN;

HON. DOCT. PHILOS., BOLOGNA.

PART II.

THE OEDIPUS COLONEUS.

SECOND EDITION.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

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1889

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PREFACE.

IT will be a sufficient reward for much thought and labour if this edition is accepted by competent critics as throwing some new light on a play of great and varied beauty. The reception given to the *Oedipus Tyrannus* has been an encouragement to believe that not a few scholars, both at home and abroad, are in sympathy with one distinctive aim which is proposed to the present edition of Sophocles. | That aim is thoroughness of interpretation, in regard alike to the form and to the matter. | Such exegesis is in no way opposed to the proper use of conjectural emendation, but seeks to control conjecture by a clear apprehension of the author's meaning and by a critical appreciation of his language. Rash conjecture constantly arises from defective understanding.

The *Oedipus Coloneus* has its share of textual problems, as the following pages will show. But, for the modern student, it is more especially a play which demands exegesis. There are two reasons for this. One is the nature of the fable. The other is the circumstance that, of all extant Greek tragedies, this is the most intimately Attic in thought and feeling. Both these characteristics are illustrated by the Introduction and the Commentary.

A notice of the works which have been chiefly consulted will be found at page liv.

In revising the present edition, careful consideration has been given to the criticisms with which the first edition was favoured.

My best thanks are again due to the staff of the Cambridge University Press.

CAMBRIDGE,

September, 1889.

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INTRODUCTION.

§ 1. At the close of the *Oedipus Tyrannus* the situation is briefly this. By the fact of the guilt which has been brought home to him Oedipus is tacitly considered to have forfeited the throne. His two sons being still young boys, their maternal uncle, Creon, succeeds to the direction of affairs. The self-blinded Oedipus, in his first agony of horror and despair, beseeches Creon to send him away from Thebes. Let him no longer pollute it by his presence: let him perish in the wilds of Cithaeron, as his parents would have had it. Creon replies that he cannot assume the responsibility of acceding to the wish of Oedipus: the oracle at Delphi must be consulted. If Apollo says that Oedipus is to be sent away from Thebes, then it shall be done.

Sophocles supposes a long interval—some twenty years, perhaps—between the two dramas of which Oedipus is the hero. As the exile himself says, ‘Tis little to uplift old age, when youth was ruined.’ We have to make out the events of this interval, as best we can, from stray hints in the *Coloneus*¹.

¹ The Greek title of the play is *Οἰδίπους ἐπὶ Κολωνῶν*,—the prep. meaning ‘at,’ as in such phrases as *ἐπ’ ἐσχάτῃ* (*Od.* 7. 160), *ἐπὶ θύραις*, etc. It is cited by the authors of the Arguments as *ὁ ἐπὶ Κολωνῶν Οἰδίπους* (pp. 3 ff.). The earlier play was doubtless called simply *Οἰδίπους* by Sophocles,—*Τύραννος* having been a later addition (cp. *O. T.* p. 4): but the second play required a distinguishing epithet, and the words *ἐπὶ Κολωνῶν* must be ascribed to the poet himself.

The traditional Latin title, ‘Oedipus Coloneus,’ is from Cic. *De Sen.* 7 § 21, where it occurs in the accus., *Oedipum Coloneum*. Did Cicero intend *Coloneum* to represent *Κολώνειον* or *Κολωνέα*? In other words, ought we to pronounce ‘Coloneūs’ or ‘Coloneūs’?

1. In favour of the former view, which seems much the more probable, we may observe two points. (i) In *De Fin.* 5. 1 § 3 Cicero writes: ‘Nam me ipsum

Expulsion
of
Oedipus.

The promise with which Creon pacified Oedipus at the end of the *Tyrannus* does not appear to have been fulfilled. The oracle was not consulted as to whether Oedipus should remain at Thebes. He remained there; and, as the lapse of time softened his anguish, the blind and discrowned sufferer learned to love the seclusion of the house in which he had once reigned so brilliantly. Creon continued to act as regent. But at last a change took place in the disposition of the Thebans, or at least in Creon's. A feeling grew up that Thebes was harbouring a defilement, and it was decided to expel Oedipus. There is no

huc modo venientem convertebat ad sese *Coloneus ille locus*, cuius incola Sophocles ob oculos obversabatur; quem scis quam admirer, quamque eo delecter.' There, *locus Coloneus*, as a periphrasis for *Colonus*, represents τόπος Κολώνειος, not τόπος Κολωνεύς. (ii) Κολωνεύς (properly, a demesman of Colonus, *Corp. Inscr.* 172. 42) would not have been appropriate in the title of this play, since it would have implied that Oedipus had been resident at Colonus. In the *Ἰλαῖκος Πορνιεύς* of Aeschylus (Nauck, *Trag. Fragm.* 34—41) Glaucus was supposed to have had a fixed abode at Potniae. On the other hand, *Coloneus*, as = Κολώνειος, might well have been used by Cicero to express the same sense as ἐπι Κολωνῶ (which would have been more closely rendered by *ad Colonium*),—'at Colonus,' 'connected with it.' The Greek adjectives in εἰος which Cicero transliterates usually answer to names of persons, not of places (as *De Fin.* 2. 7 § 20 *Aristippæo*; *ib.* § 22 *Epicurea*); but here he could hardly have used *Colonenis*, which would have suggested a native or inhabitant of the place.

2. While decidedly preferring the view just stated, I must, however, also notice what can fairly be said in favour of the other view,—that by *Coloneum* Cicero meant Κολωνέα. (i) In *Tusc. Disp.* 5. 12 § 34 he has *Zeno Citiæus* = Κιτιεύς (for which Gellius uses *Citiensis*): in *De Div.* 2. 42 § 88 *Scylax Halicarnasseus* = 'Ἀλικαρνασσεύς (for which Livy uses *Halicarnassensis*, and Tacitus *Halicarnassius*);—as similarly, he sometimes retains Greek forms in *ἰτης* or *ἰτήης* (*De Nat.* 1. 23 § 63 *Abderites Protagoras*: *ib.* § 29 *Diogenes Apolloniates*). Hence, the nomin. *Oedipus Coloneus*, if it had occurred in Cicero, might well have stood for *Οἰδίπους Κολωνεύς*. (ii) With regard to the accus. of Latin adjectives taken from Greek forms in εἰος, cp. Cic. *ad Att.* 7. 3 § 10, Venio ad Peirææa; in quo magis reprehendendus sum, quod homo Romanus *Pirææa* scripserim, non *Pirææum* (sic enim omnes nostri locuti sunt). It may, indeed, be said that, if he wrote *Pirææa*, he might also have ventured on *Coloneæ*: but more weight seems due to the other fact,—that, if he had represented Κολωνέα by *Coloneum* he would have been warranted by Roman usage. It is just possible, then, that by *Coloneum* Cicero meant Κολωνέα, though it seems much more likely that he meant Κολώνειον. [The form Κολώνειος does not seem to be actually extant in Greek. In the scholia on vv. 60, 65 of the play the men of Colonus are called Κολωνιάται, probably a corruption of Κολωνίται. The latter term was applied by Hypereides to the artisans frequenting the Colonus Agoræus (Pollux 7. 132), and is mis-written Κολωναῖται in Harpocration.]

mention of an oracle as the cause; indeed, the idea of a divine mandate is incompatible with the tenor of the story, since Oedipus could not then have charged the whole blame on Thebes. One circumstance of his expulsion was bitter to him above all the rest. His two sons, who had now reached manhood, said not a word in arrest of his doom.

But his two daughters were nobly loyal. Antigone went forth from Thebes with her blind father,—his sole attendant,—and thenceforth shared the privations of his lot, which could now be only that of a wandering mendicant. Ismene stayed at Thebes, but it was in order to watch the course of events there in her father's interest. We hear of one occasion, at least, on which she risked a secret journey for the purpose of acquainting him with certain oracles which had just been received. The incident marks the uneasy feeling with which the Thebans still regarded the blind exile, and their unwillingness that he should share such light on his own destiny as they could obtain from Apollo.

Oedipus had now grown old in his destitute wanderings, when a sacred mission sent from Thebes to Delphi brought back an oracle concerning him which excited a lively interest in the minds of his former subjects. It was to the effect that the welfare of Thebes depended on Oedipus, not merely while he lived, but also after his death. The Thebans now conceived the desire of establishing Oedipus somewhere just beyond their border. In this way they thought that they would have him under their control, while at the same time they would avoid the humiliation of confessing themselves wrong, and receiving him back to dwell among them. Their main object was that, on his death, they might secure the guardianship of his grave.

The new oracle obviously made an opportunity for the sons of Oedipus at Thebes, if they were true to their banished father. They could urge that Apollo, by this latest utterance, had condoned any pollution that might still be supposed to attach to the person of Oedipus, and had virtually authorised his recall to his ancient realm. Thebes could not be defiled by the presence of a man whom the god had declared to be the arbiter of its fortunes.

Unhappily, the sons—Polyneices and Eteocles—were no longer in a mood to hear the dictates of filial piety. When they had first reached manhood, they had been oppressed by a sense of the curse on their family, and the taint on their own birth. They had wished to spare Thebes the contamination of their rule; they had been desirous that the regent,—their uncle Creon,—should become king. But presently,—‘moved by some god, and by a sinful mind,’—compelled by the inexorable Fury of their house,—they renounced these intentions of wise self-denial. Not only were they fired with the passion for power, but they fell to striving with each other for the sole power. Eteocles, the younger¹ brother, managed to win over the citizens. The elder brother, Polyneices, was driven out of Thebes. He went to Argos, where he married the daughter of king Adrastus. All the most renowned warriors of the Peloponnesus became his allies, and he made ready to lead a great host against Thebes. But, while the mightiest chieftains were marshalling their followers in his cause, the voices of prophecy warned him that the issue of his mortal feud depended on the blind and aged beggar whom, years before, he had coldly seen thrust out from house and home. That side would prevail which Oedipus should join.

The strife
between
the sons.

Analysis
of the play.

§ 2. This is the moment at which our play begins. The action falls into six principal divisions or chapters, marked off, as usual, by choral lyrics.

I. Pro-
logue:
1—116.

The scene, which remains the same throughout the play, is at Colonus, about a mile and a quarter north-west of Athens. We are in front of a grove sacred to the Furies,—here worshipped under a propitiatory name, as the Eumenides or Kindly Powers. While the snow still lingers on distant hills (v. 1060), the song of many nightingales is already heard from the thick covert of this grove in the Attic plain; we seem to breathe the air of a bright, calm day at the beginning of April².

¹ See note on v. 375.

² The dates of the nightingale's arrival in Attica, for the years indicated, are thus given by Dr Krüper, the best authority on the birds of Greece ('Griechische Jahrzeiten' for 1875, Heft III., p. 243):—March 29 (1867), April 13 (1873), April 6 (1874). The dates for several other localities in the Hellenic countries (Acarnania—

The blind Oedipus, led by Antigone, enters on the left hand of the spectator. He is in the squalid garb of a beggar-man,—carrying a wallet, wherein to put alms (v. 1262); the wind plays with his unkempt white hair; the wounds by which, in the prime of manhood, he had destroyed his sight, have left ghastly traces on the worn face; but there is a certain nobleness in his look and bearing which tempers the beholder's sense of pity or repulsion. The old man is tired with a long day's journey; they have heard from people whom they met on the way that they are near Athens, but they do not know the name of the spot at which they have halted. Antigone seats her father on a rock which is just within the limits of the sacred grove. As she is about to go in search of information, a man belonging to Colonus appears. Oedipus is beginning to accost him, when the stranger cuts his words short by a peremptory command to come off the sacred ground. 'To whom is it sacred?' Oedipus asks. To the Eumenides, is the reply. On hearing that name, Oedipus invokes the grace of those goddesses, and declares that he will never leave the rest which he has found. He begs the stranger to summon Theseus, the king of Athens, 'that by a small service he may find a great gain.' The stranger, who is struck by the noble mien of the blind old man, says that he will go and consult the people of Colonus; and meanwhile he tells Oedipus to stay where he is.

Left alone with Antigone, Oedipus utters a solemn and very beautiful prayer to the Eumenides, which discloses the motive of his refusal to leave the sacred ground. In his early manhood, when he inquired at Delphi concerning his parentage, Apollo predicted the calamities which awaited him; but also promised

Parnassus—Thessalonica—Olympia—Smyrna), as recorded by the same observer for two years in each case, all range between March 27 and April 15. For this reference I am indebted to Professor Alfred Newton, F.R.S., of Cambridge. The male birds (who alone sing) arrive some days before the females, as is usually the case with migratory birds, and sing as soon as they come. Thus it is interesting to notice that the period of the year at which the nightingale's song would first be heard in Attica coincides closely with the celebration of the Great Dionysia, in the last days of March and the first days of April (C. Hermann *Gr. Ant.* 11. 59. 6). If the play was produced at that festival, the allusions to the nightingale (vv. 18, 671) would have been felt as specially appropriate to the season.

him rest, so soon as he should reach '*a seat of the Awful Goddesses.*' There he should close his troubled life; and along with the release, he should have this reward,—power to benefit the folk who sheltered him, and to hurt the folk who had cast him out. And when his end was near, there should be a sign from the sky. Apollo and the Eumenides themselves have led him to this grove: he prays the goddesses to receive him, and to give him peace.

Hardly has his prayer been spoken, when Antigone hears footsteps approaching, and retires with her father into the covert of the grove.

Parodos:
117—253.

The elders of Colonus, who form the Chorus, now enter the orchestra. They have heard that a wanderer has entered the grove, and are in eager search for the perpetrator of so daring an impiety. Oedipus, led by Antigone, suddenly discovers himself. His appearance is greeted with a cry of horror from the Chorus; but horror gradually yields to pity for his blindness, his age, and his misery. They insist, however, on his coming out of the sacred grove. If he is to speak to them, it must be on lawful ground. Before he consents, he exacts a pledge that he shall not be removed from the ground outside of the grove. They promise this. Antigone then guides him to a seat beyond the sacred precinct. The Chorus now ask him who he is. He implores them to spare the question; but their curiosity has been aroused. They extort an answer. No sooner has the name OEDIPUS passed his lips, than his voice is drowned in a shout of execration. They call upon him to leave Attica instantly. He won their promise by a fraud, and it is void. They refuse to hear him. Antigone makes an imploring appeal.

II. First
episode:
254—667.

In answer to her appeal, the Chorus say that they pity both father and daughter, but fear the gods still more; the wanderers must go.

Oedipus now speaks with powerful eloquence, tinged at first with bitter scorn. Is this the traditional compassion of Athens for the oppressed? They have lured him from his sanctuary, and now they are driving him out of their country,—for fear of what? Simply of his name. He is free from moral guilt. He

brings a blessing for Athens. What it is, he will reveal when their king arrives.—The Chorus agree to await the decision of Theseus. He will come speedily, they are sure, when he hears the name of Oedipus.

At this moment, Antigone descries the approach of her sister Ismene, who has come from Thebes with tidings for her father. Ismene tells him of the fierce strife which has broken out between her brothers,—and how Polyneices has gone to Argos. Then she mentions the new oracle which the Thebans have just received,—that their welfare depends on him, in life and death. Creon will soon come, she adds, in the hope of enticing him back.

Oedipus asks whether *his sons* knew of this oracle. 'Yes,' she reluctantly answers. At that answer, the measure of his bitterness is full: he breaks into a prayer that the gods may hear him, and make this new strife fatal to both brothers alike. And then, turning to the Chorus, he assures them that he is destined to be a deliverer of Attica: for his mind is now made up; he has no longer any doubt where his blessing, or his curse, is to descend. The Chorus, in reply, instruct him how a proper atonement may be made to the Eumenides for his trespass on their precinct; and Ismene goes to perform the prescribed rites in a more distant part of the grove.

Here follows a lyric dialogue between the Chorus and Oedipus. They question him on his past deeds, and he pathetically asserts his moral innocence. (Kommos 510—548.)

Theseus now enters, on the spectator's right hand, as coming from Athens. Addressing Oedipus as 'son of Laïus,' he assures him, with generous courtesy, of protection and sympathy; he has himself known what it is to be an exile. Oedipus explains his desire. He craves to be protected in Attica while he lives, and to be buried there when he is dead. He has certain benefits to bestow in return; but these will not be felt until after his decease. He fears that his sons will seek to remove him to Thebes. If Theseus promises to protect him, it must be at the risk of a struggle. Theseus gives the promise. He publicly adopts Oedipus as a citizen. He then leaves the scene.

Oedipus having now been formally placed under the pro-

tection of Athens, the Chorus appropriately celebrate the land which has become his home. Beginning with Colonus, they pass to themes of honour for Attica at large,—the olive, created by Athena and guarded by Zeus,—the horses and horsemanship of the land, gifts of Poseidon,—and his other gift, the empire of the sea. Of all the choral songs in extant Greek drama, this short ode is perhaps the most widely famous; a distinction partly due, no doubt, to the charm of the subject, and especially to the manifest glow of a personal sentiment in the verses which describe Colonus; but, apart from this, the intrinsic poetical beauty is of the highest and rarest order¹.

As the choral praises cease, Antigone exclaims that the moment has come for proving that Athens deserves them. Creon enters, with an escort of guards.

His speech, addressed at first to the Chorus, is short, and skilfully conceived. They will not suppose that an old man like himself has been sent to commit an act of violence against a powerful State. No; he comes on behalf of Thebes, to plead with his aged kinsman, whose present wandering life is truly painful for everybody concerned. The honour of the city and of the family is involved. Oedipus should express his gratitude to Athens, and then return to a decent privacy 'in the house of his fathers.'

With a burst of scathing indignation, Oedipus replies. They want him now; but they thrust him out when he was longing to stay. 'In the house of his fathers!' No, that is not their design. They intend to plant him somewhere just beyond their border, for their own purposes. 'That portion is not for thee,' he tells Creon, 'but this,—my curse upon your land, ever abiding therein;—and for my sons, this heritage—room enough in my realm, wherein—to die.'

Failing to move him, Creon drops the semblance of persua-

¹ Dr Heinrich Schmidt, in his *Compositionslehre*, has selected this First Stasimon as a typical masterpiece of ancient choral composition, and has shown by a thorough analysis (pp. 428—432) how perfect is the construction, alike from a metrical and from a properly lyric or musical point of view. 'Da ist keine einzige Note unnütz,' he concludes; 'jeder Vers, jeder Satz, jeder Takt in dem schönsten rhythmischen Connexe.'

sion. He bluntly announces that he already holds one hostage;—Ismene, who had gone to perform the rites in the grove, has been captured by his guards;—and he will soon have a second. He lays his hand upon Antigone. Another moment, and his attendants drag her from the scene. He is himself on the point of seizing Oedipus, when Theseus enters,—having been startled by the outcry, while engaged in a sacrifice at the neighbouring altar of Poseidon.

On hearing what has happened, Theseus first sends a message to Poseidon's altar, directing the Athenians who were present at the sacrifice to start in pursuit of Creon's guards and the captured maidens.—Then, turning to Creon, he upbraids him with his lawless act, and tells him that he shall not leave Attica until the maidens are restored. Creon, with ready effrontery, replies that, in attempting to remove a polluted wretch from Attic soil, he was only doing what the Areiopagus itself would have wished to do; if his manner was somewhat rough, the violence of Oedipus was a provocation. This speech draws from Oedipus an eloquent vindication of his life, which is more than a mere repetition of the defence which he had already made to the Chorus. Here he brings out with vivid force the helplessness of man against fate, and the hypocrisy of his accuser.—Theseus now calls on Creon to lead the way, and show him where the captured maidens are,—adding a hint, characteristically Greek, that no help from Attic accomplices shall avail him. Creon sulkily submits,—with a muttered menace of what he will do when he reaches home. *Exeunt* Theseus and his attendants, with Creon, on the spectator's left.

The Chorus imagine themselves at the scene of the coming fray, and predict the speedy triumph of the rescuers,—invoking the gods of the land to help. A beautiful trait of this ode is the reference to the 'torch-lit strand' of Eleusis, and to the mysteries which the initiated poet held in devout reverence.

At the close of their chant, the Chorus give Oedipus the welcome news that they see his daughters approaching, escorted by Theseus and his followers. The first words of Antigone to her blind father express the wish that some wonder-working god could enable him to see their brave deliverer; and then,

Second
stasimon:
1044—
1095.

IV. Third
episode:
1096—
1210.

with much truth to nature, father and daughters are allowed to forget for a while that anyone else is present. When at last Oedipus turns to thank Theseus, his words are eminently noble, and also touching. His impulse is to salute his benefactor by kissing his cheek, but it is quickly checked by the thought that this is not for him ; no, nor can he permit it, if Theseus would. The line drawn by fate, the line which parts him and his from human fellowship, is rendered only more sacred by gratitude.

At this point we may note, in passing, a detail of dramatic economy. The story of the rescue would have been material for a brilliant speech, either by Theseus, or, before his entrance, by a messenger. But the poet's sense of fitness would not allow him to adorn an accident of the plot at the cost of curtailing an essential part,—viz., the later scene with Polyneices, which must have been greatly abridged if a narrative had been admitted here. So, when Antigone is questioned by her father as to the circumstances of the rescue, she refers him to Theseus ; and Theseus says that it is needless for *him* to vaunt his own deeds, since Oedipus can hear them at leisure from his daughters.

There is a matter, Theseus adds, on which he should like to consult Oedipus. A stranger, it seems, has placed himself as a suppliant at the altar of Poseidon. This happened while they were all away at the rescue, and no one knows anything about the man. He is not from Thebes, but he declares that he is a kinsman of Oedipus, and prays for a few words with him. It is only guessed whence he comes ; can Oedipus have any relations at Argos ? Oedipus remembers what Ismene told him ; he knows who it is ; and he implores Theseus to spare him the torture of hearing *that* voice. But Antigone's entreaties prevail. Theseus leaves the scene, in order to let the suppliant know that the interview will be granted.

The choral ode which fills the pause glances forward rather than backward, though it is suggested by the presage of some new vexation for Oedipus. It serves to turn our thoughts towards the approaching end.—Not to be born is best of all ; the next best thing is to die as soon as possible. And the extreme of folly is the desire to outlive life's joys. Behold yon aged and afflicted stranger,—lashed by the waves of trouble from east and

Third
stasimon :
1211—
1248.

west, from south and north! But there is one deliverer, who comes to all at last.

Polyneices now enters,—not attended, like Creon, by guards, but alone. He is shedding tears; he begins by uttering the deepest pity for his father's plight, and the bitterest self-reproach.—Oedipus, with averted head, makes no reply.—Polyneices appeals to his sisters; will they plead for him? Antigone advises him to state in his own words the object of his visit.—Then Polyneices sets forth his petition. His Argive allies are already gathered before Thebes. He has come as a suppliant to Oedipus, for himself, and for his friends too. Oracles say that victory will be with the side for which Oedipus may declare. Eteocles, in his pride at Thebes, is mocking father and brother alike. 'If thou assist me, I will soon scatter his power, and will stablish thee in thine own house, and stablish myself, when I have cast him out by force.'

Oedipus now breaks silence; but it is in order to let the *Chorus* know why he does so. His son, he reminds them, has been sent to him by their king.—Then, suddenly turning on Polyneices, he delivers an appalling curse, dooming both his sons to die at Thebes by each other's hands. In concentrated force of tragic passion this passage has few rivals. The great scene is closed by a short dialogue between Polyneices and his elder sister,—one of the delicate links between this play and the poet's earlier *Antigone*. She implores him to abandon his fatal enterprise. But he is not to be dissuaded; he only asks that, if he falls, she and Ismene will give him burial rites; he disengages himself from their embrace, and goes forth, under the shadow of the curse.

A lyric passage now follows, which affords a moment of relief to the strained feelings of the spectators, and also serves (like a similar passage before, vv. 510—548) to separate the two principal situations comprised in this chapter of the drama.—The *Chorus* are commenting on the dread doom which they have just heard pronounced, when they are startled by the sound of thunder. As peal follows peal, and lightnings glare from the darkened sky, the terror-stricken elders of Colonus utter broken prayers to averting gods. But for Oedipus the

storm has another meaning; it has filled him with a strange eagerness. He prays Antigone to summon Theseus.

As Theseus had left the scene in order to communicate with the suppliant at Poseidon's altar, no breach of probability is involved in his timely re-appearance. Oedipus announces that, by sure signs, he knows his hour to have come. Unaided by human hand, he will now show the way to the spot where his life must be closed. When he arrives there, to Theseus alone will be revealed the place appointed for his grave. At the approach of death, Theseus shall impart the secret to his heir alone; and, so, from age to age, that sacred knowledge shall descend in the line of the Attic kings. While the secret is religiously guarded, the grave of Oedipus shall protect Attica against invading foemen; Thebes shall be powerless to harm her.—'And now let us set forth, for the divine summons urges me.' As Oedipus utters these words, Theseus and his daughters become aware of a change; the blind eyes are still dark, but the moral conditions of blindness have been annulled; no sense of dependence remains, no trace of hesitation or timidity; like one inspired, the blind man eagerly beckons them on; and so, followed by them, he finally passes from the view of the spectators.

This final exit of Oedipus is magnificently conceived. As the idea of a spiritual illumination is one which pervades the play, so it is fitting that, in the last moment of his presence with us, the inward vision should be manifested in its highest clearness and power. It is needless to point out what a splendid opportunity this scene would give to an actor,—in the modern theatre not less than in the ancient. It shows the genius of a great poet combined with that instinct for dramatic climax which is seldom unerring unless guided by a practical knowledge of the stage.

The elders of Colonus are now alone; they have looked their last on Oedipus; and they know that the time of his end has come. The strain of their chant is in harmony with this moment of suspense and stillness. It is a choral litany for the soul which is passing from earth. May the Powers of the unseen world be gracious; may no dread apparition vex the path to the fields below.

Fourth
stasimon:
1556—
1578.

A Messenger, one of the attendants of Theseus, relates what befell after Oedipus, followed by his daughters and the king, arrived at the spot where he was destined to depart. Theseus was then left alone with him, and to Theseus alone of mortals the manner of his passing is known.

The daughters enter. After the first utterances of grief, one feeling is seen to be foremost in Antigone's mind,—the longing to see her father's grave. She cannot bear the thought that it should lack a tribute from her hands. Ismene vainly represents that their father's own command makes such a wish unlawful,—impossible. Theseus arrives, and to him Antigone urges her desire. In gentle and solemn words he reminds her of the pledge which he had given to Oedipus. She acquiesces; and now prays that she and Ismene may be sent to Thebes: perhaps they may yet be in time to avert death from their brothers. Theseus consents; and the elders of Colonus say farewell to the Theban maidens in words which speak of submission to the gods: 'Cease lamentation, lift it up no more; for verily these things stand fast.'

§ 3. In the *Oedipus Tyrannus* a man is crushed by the discovery that, without knowing it, he has committed two crimes, parricide and incest. At the moment of discovery he can feel nothing but the double stain: he cries out that 'he has become most hateful to the gods.' He has, indeed, broken divine laws, and the divine Power has punished him by bringing his deeds to light. This Power does not, in the first instance, regard the intention, but the fact. It does not matter that his unconscious sins were due to the agency of an inherited curse, and that he is morally innocent. He has sinned, and he must suffer.

In the *Oedipus Coloneus* we meet with this man again, after the lapse of several years. In a religious aspect he still rests under the stain, and he knows this. But, in the course of time, he has mentally risen to a point of view from which he can survey his own past more clearly. Consciousness of the stain is now subordinate to another feeling, which in his first despair had not availed to console him. He has gained a firm grasp, not to be lost, on the fact of his moral innocence. He remembers the

word of Apollo long ago, which coupled the prediction of his woes with a promise of final rest and reward; and he believes that his moral innocence is recognised by the Power which punished him. Thinking, then, on the two great facts of his life, his defilement and his innocence, he has come to look upon himself as neither pure nor yet guilty, but as a person set apart by the gods to illustrate their will,—as sacred. Hence that apparently strange contrast which belongs to the heart of the *Oedipus Coloneus*. He declines to pollute his benefactor, Theseus, by his touch,—describing himself as one with whom ‘all stain of sin hath made its dwelling’ (1133). Yet, with equal truth and sincerity, he can assure the Athenians that he has come to them ‘as one sacred and pious,’—the suppliant of the Eumenides, the disciple of Apollo (287).

In the *Oedipus Tyrannus*, when the king pronounces a ban on the unknown murderer of Laïus, he charges his subjects that no one shall make that man ‘partner of his prayer or sacrifice, or serve him with the lustral rite’ (239 f.). Ceremonial purity thus becomes a prominent idea at an early point in the *Tyrannus*; and rightly so; for that play turns on acts as such. In the *Oedipus Coloneus* we have a description of the ritual to be observed in the grove of the Eumenides; but, as if to mark the difference of spirit between the two plays, it is followed by the striking words of Oedipus, when he suggests that a daughter shall officiate in his stead:—‘I think that one soul suffices to pay this debt for ten thousand, if it come with good-will to the shrine’ (497). When eternal laws are broken by men, the gods punish the breach, whether wilful or involuntary; but their ultimate judgment depends on the intent. That thought is dominant in the *Oedipus Coloneus*. The contrast between physical blindness and inward vision is an under-note, in harmony with the higher distinction between the form of conduct and its spirit.

The
Oedipus
of this
play.

§ 4. The Oedipus whom we find at Colonus utters not a word of self-reproach, except on one point; he regrets the excess of the former self-reproach which stung him into blinding himself. He has done nothing else that calls for repentance; he has been the passive instrument of destiny. It would be a mistake to

aim at bringing the play more into harmony with modern sentiment by suffusing it in a mild and almost Christian radiance, as though Oedipus had been softened, chastened, morally purified by suffering. Suffering has, indeed, taught him endurance (*στέργειν*), and some degree of caution; he is also exalted in mind by a new sense of power; but he has not been softened. Anger, 'which was ever his bane,' blazes up in him as fiercely as ever; Creon rebukes him for it; his friends are only too painfully conscious of it. The unrestrained anger of an old man may easily be a very pitiful and deplorable spectacle; in order to be that, it need only be lost to justice and to generosity, to reason and to taste; but it requires the touch of a powerful dramatist to deal successfully with a subject so dangerously near to comedy, and to make a choleric old man tragic; Shakspeare has done it, with pathos of incomparable grasp and range; Sophocles, in a more limited way, has done it too. Throughout the scene with Polyneices there is a malign sublimity in the anger of the aged Oedipus; it is profoundly in the spirit of the antique, and we imply a different standard if we condemn it as vindictive. The Erinys has no mercy for sins against kindred; the man cannot pardon, because the Erinys acts through him. Oedipus at Colonus is a sacred person, but this character depends on his relation to the gods, and not on any inward holiness developed in him by a discipline of pain. Probably the chief danger which the *Oedipus Coloneus* runs with modern readers is from the sense of repulsion apt to be excited by this inexorable resentment of Oedipus towards his sons. It is not so when Lear cries—

'No, you unnatural hags,
I will have such revenges on you both,
That all the world shall—I will do such things,—
What they are yet, I know not; but they shall be
The terrors of the earth. You think I'll weep;
No, I'll not weep.'

Sophocles has left it possible for *us* to abhor the implacable father more than the heartless children. The ancient Greek spectator, however, would have been less likely to experience such a revulsion of sympathy. Nearer to the conditions ima-

gined, he would more quickly feel all that was implied in the attitude of the sons at the moment when Oedipus was expelled from Thebes; his religious sense would demand a nemesis, while his ethical code would not require forgiveness of wrongs; and, lastly, he would feel that the implacability of Oedipus was itself a manifestation of the Fury which pursued the house.

The divine
amend.

§ 5. On the part of the gods there is nothing that can properly be called tenderness¹ for Oedipus; we should not convey a true impression if we spoke of him as attaining to final pardon and peace, in the full sense which a Christian would attach to those words. The gods, who have vexed Oedipus from youth to age, make this amend to him,—that just before his death he is recognised by men as a mysteriously sacred person, who has the power to bequeath a blessing and a malison. They further provide that his departure out of his wretched life shall be painless, and such as to distinguish him from other men. But their attitude towards him is not that of a Providence which chastises men in love, for their good. They are the inscrutable powers who have had their will of a mortal. If such honour as they concede to him at the last is indeed the completion of a kindly purpose, it is announced only as the end of an arbitrary doom. If it is the crown of a salutary, though bitter, education, it appears only as the final justice (1567) prescribed by a divine sense of measure. In the foreground of the *Oedipus Coloneus* a weary wanderer is arriving at his goal; but the drama is only half appreciated if we neglect the action which occupies the background. While the old man finds rest, the hereditary curse on his family continues its work. At the very moment when he passes away, the Fury is busy with his sons. The total impression made by the play as a work of art depends essentially on the manner in which the scene of sacred peace at Colonus is brought into relief against the dark fortunes of Polyneices and Eteocles.

The curse
on the
sons.

§ 6. Here it becomes important to notice an innovation made by Sophocles. In the epic version of the story, as also in the versions adopted by Aeschylus and Euripides, Oedipus cursed his sons at Thebes, before the strife had broken out between

¹ εὐνοῦν in 1662, and χάρις in 1752, refer merely to the painless death.

them¹. He doomed them to divide their heritage with the sword. Their subsequent quarrel was the direct consequence of their father's curse. But, according to Sophocles, the curse had nothing to do with the quarrel. The strife which broke out between the sons was inspired by the evil genius of their race, and by their own sinful thoughts². At that time Oedipus had uttered no imprecation. His curse was pronounced, *after* the breach between them, because they had preferred their selfish ambitions to the opportunity of recalling their father (421)³. Long before, when he was driven from Thebes (441), he had felt their apathy to be heartless; but he had uttered no curse then. There is a twofold dramatic advantage in the modification thus introduced by Sophocles. First, the two sons no longer appear as helpless victims of fate; they have incurred moral blame, and are just objects of the paternal anger. Secondly, when Polyneices—on the eve of combat with his brother—appeals to Oedipus, the outraged father still holds the weapon with which to smite him. The curse descends at the supreme crisis, and with more terrible effect because it has been delayed.

§ 7. The secondary persons, like the hero, are best interpreted by the play itself; but one or two traits may be briefly noticed. The two scenes in which the removal of Oedipus is attempted are contrasted not merely in outward circumstance—Creon relying on armed force, while Polyneices is a solitary suppliant—but also in regard to the characters of the two visitors. It is idle to look for the Creon of the *Tyrannus* in the Creon of the *Coloneus*: they are different men, and Sophocles has not cared to preserve even a semblance of identity. The Creon of the *Tyrannus* is marked by strong self-respect, and is essentially kind-hearted, though undemonstrative; the Creon of this play is a heartless and hypocritical villain. A well-meaning but wrong-headed martinet, such as the Creon of the *Antigone*, is a conceivable development of the *Tyrannus* Creon, but at least stands on a much higher level than the Creon of the *Coloneus*. Polyneices is cold-hearted, selfish, and of somewhat coarse fibre, but he is sincere and straightforward; in the conversation with

The other characters.

¹ See Introduction to the *Oedipus Tyrannus*, pp. xvi and xix.

² See vv. 371, 421, 1299.

³ See note on v. 1375.

Antigone he evinces real dignity and fortitude. In the part of Theseus, which might so easily have been commonplace, Sophocles has shown a fine touch; this typical Athenian is more than a walking king; he is a soldier bred in the school of adversity, loyal to gods and men, perfect in courtesy, but stern at need. Comparing the representation of the two sisters in the *Antigone* with that given in this play, we may remark the tact with which the poet has abstained here from tingeing the character of Ismene with anything like selfish timidity. At the end of the play, where the more passionate nature of the heroic Antigone manifests itself, Ismene is the sister whose calm common-sense is not overpowered by grief; but she grieves sincerely and remains, as she has been throughout, entirely loyal.

Attitude
of the
Chorus.

A word should be added on the conduct of the Chorus in regard to Oedipus. Before they know who he is, they regard him with horror as the man who has profaned the grove; but their feeling quickly changes to compassion on perceiving that he is blind, aged, and miserable. Then they learn his name, and wish to expel him because they conceive his presence to be a defilement. They next relent, not simply because he says that he brings benefits for Athens,—though they take account of that fact, which is itself a proof that he is at peace with the gods,—but primarily because he is able to assure them that he is 'sacred and pious' (287). They then leave the matter to Theseus. Thus these elders of Colonus represent the conflict of two feelings which the situation might be supposed to arouse in the minds of ordinary Athenians,—fear of the gods, and compassion for human suffering,—the two qualities which Oedipus recognises as distinctly Athenian (260 n.).

The Oedi-
pus-myth
at Colo-
nus.

§ 8. The connection of Oedipus with Colonus was no invention of Sophocles. He found the local legend existing, and only gave it such a form as should harmonise it with his own treatment of the first chapter in the Oedipus-myth. It is unnecessary to suppose that, when he composed the *Oedipus Tyrannus*, he contemplated an *Oedipus at Colonus*. As a drama, the former is complete in itself; it is only as an expression of the myth that it is supplemented by the latter.

But why, it may be asked, should the King of Thebes have been connected by an ancient legend with this particular place in Attica? The primary link was a cult of the Eumenides at Colonus, which must have been still older than the association of Oedipus with that spot. This cult was itself connected, as the play indicates, with the existence at or near Colonus of a rift or cavernous opening in the ground, supposed to communicate with the under-world. The worship of the Eumenides at Colonus was identical in spirit with their worship at the Areiopagus, where a similar 'descent to Hades' was the physical origin. The ancient rigour which required that bloodshed, whether deliberate or not, should be expiated by blood, was expressed by the older idea of the Erinyes, the implacable pursuers. The metamorphosis of the Erinyes into the Eumenides corresponds with a later and milder sense that bloodshed is compatible with varying degrees of guilt, ranging from premeditated murder to homicide in self-defence or by accident. Athenian legend claimed that this transformation of the Avengers took place in Attica, and that the institution of the court on the Areiopagus marked the moment. The claim was a mythical expression of qualities which history attests in the Athenian character, and of which the Athenians themselves were conscious as distinguishing them from other Greeks. It was Athenian to temper the letter of the law with considerations of equity (*τυπικεύς*); to use clemency; to feel compassion (*αἰδώς*) for unmerited misfortune; to shelter the oppressed; to restrict the sphere of violence; and to sacrifice,—where no other Greeks did,—at the altar of Persuasion¹. This character is signally impressed on the *Oedipus Coloneus*, and is personified in Theseus. The first session of the tribunal on the Hill of Ares was, in Attic story, the first occasion on which this humane character asserted itself against a hitherto inflexible precedent. Orestes slew his mother to avenge his father, whom she had slain; and the Erinyes demanded his blood. He is tried, and acquitted,—but not by the Erinyes; by Athene and her Athenian court. The Erinyes are the accusers, and Apollo is counsel for the prisoner. Then it is,—*after the acquittal of Orestes*,—that Athene's gentle

¹ Isocr. or. 15 § 249.

pleading effects a change in the defeated Avengers¹. They cease to be the Erinyes: they become the 'Benign' or 'Majestic' goddesses ('Eumenides,' 'Semnae'), and are installed, as guardian deities of Attica, in a shrine beneath the Areiopagus. Henceforth they are symbols of the spirit which presided over the Attic criminal law of homicide (φόνος),—so remarkable for its combination of the unbending religious view, in which bloodshed was always a pollution, with a finely graduated scale of moral guilt, and with ample provision for the exercise of clemency.

Oedipus was a passive Orestes,—like him, the instrument of an inherited destiny, but, unlike him, a sufferer, not a doer; for his involuntary acts, as he could justly say, were in reality sufferings rather than deeds. The Eumenides of Colonus could not refuse to admit his plea, commended to them, as it was, by Apollo. His was a typical case for the display of their gentler attributes. And, as Greek religion was prone to associate the cult of deities with that of mortals in whom their power had been shown, it was natural that the Eumenides and Oedipus should be honoured at the same place. A chapel which Pausanias saw at Colonus was dedicated jointly to Oedipus and Adrastus,—a further illustration of this point. For Adrastus was another example of inevitable destiny tempered by divine equity; he shared in the Argive disasters at Thebes; but he was personally innocent; and, alone of the chiefs, he survived.

The grave
of Oedi-
pus.

§ 9. The grave of Oedipus in Attic ground is to form a perpetual safeguard for Attica against invaders. It is interesting to observe ancient traces of an exactly opposite feeling with regard to his resting-place. According to a Boeotian legend², Oedipus died at Thebes, and his friends wished to bury him there; but

¹ In the recent performance of the *Eumenides* by members of the University of Cambridge a beautiful feature was the expression of this gradual change. Dr Stanford's music for the successive choral songs from v. 778 onwards interpreted each step of the transition from fierce rage to gentleness; and the acting of the Chorus was in unison with it throughout. We saw, and heard, the Erinyes becoming the Eumenides.

² Schol. on *O. C.* 91, quoting Lysimachus of Alexandria, in the 13th book of his *Θηβαικά*. This Lysimachus, best known as the author of a prose *Nόστοι*, lived probably about 25 B.C. See Müller, *Fragm. Hist.* III. 334.

the Thebans refused permission. His friends then carried the body to 'a place in Boeotia called Ceos,' and there interred it. But 'certain misfortunes' presently befell the people of Ceos, and they requested the friends of Oedipus to remove him. The friends next carried him to Eteonus, a place near the frontier between Boeotia and Attica, and buried him by night, without knowing that the ground which they chose for that purpose was sacred to Demeter. The matter having become known, the people of Eteonus sent to Delphi, and asked what they were to do. Apollo replied that they must not 'disturb the suppliant of the goddess' (Demeter). Oedipus was therefore allowed to rest in peace, and the place of his burial was thenceforth called the *Oedipodeum*. We see how this Boeotian dread of his grave, as a bane to the place afflicted with it, answers to the older conception of the Erinyes; just as the Attic view, that his grave is a blessing, is in unison with the character of the Eumenides. It is only when the buried Oedipus has become associated with a *benevolent* Chthonian power,—namely, with Demeter,—that he ceases to be terrible.

§ 10. In the Attic view, 'the suppliant of the Benign Goddesses' Oedipus at Colonus had not only become, like them, a beneficent agency, and Attica, but had also been adopted into an Attic citizenship outlasting death. Sophocles expresses this feeling by the passage in which Theseus proclaims his formal acceptance of the new Athenian (631). The permanent identification of Oedipus with Attica is strikingly illustrated by a passage of the rhetor Aristides, about 170 A.D.¹ He is referring to the men of olden time who fell in battle for Greece; the souls of those men, he says, have become guardian spirits of the land; 'aye, and protect the country no less surely than *Oedipus who sleeps at Colonus*, or any whose grave, in any other part of the land, is believed to be for the weal of the living.' We remember how, by command

¹ In the oration *ὑπὲρ τῶν τεττάρων*, p. 284: *κάκεινους* (those who fell for Greece), *πλὴν ὅσον οὐ δαίμονας ἀλλὰ δαιμονίους καλῶν, θαρροῦντως ἂν ἔχοις λέγειν ὑποχθονίους τινὰς φύλακας καὶ σωτήρας τῶν Ἑλλήνων, ἀλεξικάκους καὶ πάντα ἀγαθοῦς· καὶ βύεσθαι γε τὴν χώραν οὐ χεῖρον ἢ τὸν ἐν Κολωνῷ κείμενον Οἰδίπου, ἢ εἴτις ἄλλοθι ποῦ τῆς χώρας ἐν καιρῷ τοῖς ζῶσι κείσθαι πεπίστευται. καὶ τοσοῦτω μοι δοκοῦσι τὸν Σόλωνα παρελθεῖν τὸν ἀρχηγέτην ὥσθ' ὁ μὲν ἐν τῇ Σαλαμῖνι σπαρεῖς φυλάττει τὴν νῆσον Ἀθηναῖοις δοκεῖ, οἱ δὲ ὑπὲρ ἧς διετάχθησαν πεσόντες διετήρησαν πᾶσων τῆν Ἀττικῆν.*

of oracles, the relics of Theseus were brought from Scyros to Athens, and those of Orestes from Tegea to Sparta,—victory in war being specially named, in the latter instance, as dependent on the local presence of such relics. So, too, the grave of the Argive Eurystheus in Attica was to be a blessing for the land (*Eur. Her.* 1032). Nor did this belief relate merely to the great heroes of mythology; a similar power was sometimes ascribed to the graves of historical men. Thus, as we learn from Aristides, the tomb of Solon in Salamis was popularly regarded as securing the possession of that island to Athens.

Topo-
graphy.

Colonus
Hippius.

§ 11. The topography of the play, in its larger aspects, is illustrated by the accompanying map¹. The knoll of whitish earth known as Colonus Hippius, which gave its name to the deme or township of Colonus², was about a mile and a quarter N.W.N. from the Dipylon gate of Athens. The epithet Hippius belonged to the god Poseidon, as horse-creating and horse-taming (see on 715); it was given to this place because Poseidon Hippius was worshipped there, and served to distinguish this extramural Colonus from the Colonus Agoraeus, or 'Market Hill,' within the walls of Athens³. In the absence of a distinguishing epithet, 'Colonus' would usually mean Colonus Hippius; Thucydides calls it simply Colonus, and describes it as 'a sanctuary (*ἱερόν*) of Poseidon.' His mention of it occurs in connection with the oligarchical conspiracy of 411 B.C., when Peisander and his associates chose Colonus, instead of the Pnyx, as the place of meeting for the Assembly which established the government of the Four Hundred. It is a fair, though not a necessary, inference from the historian's words that the assembly was held *within* the sacred precinct of Poseidon, with the double advantage

¹ Reduced, by permission, from part of Plate II. in the 'Atlas von Athen: im Auftrage des Kaiserlich Deutschen Archäologischen Instituts herausgegeben von E. Curtius und J. A. Kaupert' (Berlin, 1878. Dietrich Reimer).

² The familiarity of the word *κολωνός* was no impediment to the Greek love of a personal myth; and the hero Colonus, the legendary founder of the township (*ἀρχηγός*, v. 60) was called *ἱππότης* in honour of the local god.—Similar names of places were Colone in Messenia, Coloniae in Thessaly and Phocis; while higher eminences suggested such names as Acragas (Sicily) or Aipeia (Messenia): cp. Tozer, *Geo. of Greece*, p. 357.

³ In the district of Melitè (see map): cp. below, p. 5.

for the oligarchs of limiting the numbers and of precluding forcible interruption¹. The altar of Poseidon in this precinct is not visible to the spectators of our play, but is supposed to be near. When Pausanias visited Colonus (c. 180 A.D.), he saw an altar of Poseidon Hippius and Athene Hippia. A grove and a temple of Poseidon had formerly existed there, but had perished long before the date of his visit. He found, too, that divine honours were paid at Colonus to Peirithous and Theseus, to Oedipus and Adrastus: there were perhaps two shrines or chapels (*ἡρώα*), one for each pair of heroes². He does not mention the grove of the Eumenides, which, like that of Poseidon, had doubtless been destroyed at an earlier period.

About a quarter of a mile N.E.N. of the Colonus Hippius rises a second mound, identified by E. Curtius and others with the 'hill of Demeter Euchlōis' (1600). When Oedipus stood at the spot where he finally disappeared, this hill was 'in full view' (*προσόψιος*). Traces of an ancient building exist at its southern edge. Similar traces exist at the N.W. edge of the Colonus Hippius. If, as is likely, these ancient buildings were connected with religious purposes, it is possible that the specially sacred region of the ancient Colonus lay between the two mounds³.

Demeter
Euchlōis.

§ 12. The grove of the Eumenides may have been on the N. Probable site of the grove.

¹ Thuc. 8. 67 *ξυνέκλησαν τὴν ἐκκλησίαν ἐς τὸν Κολωνῶν (ἔστι δὲ ἱερὸν Ποσειδῶνος ἔξω τῆς πόλεως, ἀπέχον σταδίου μάλιστα δέκα)*.—Grote (VIII. 47) renders *ἱερὸν* 'temple,' but it seems rather to denote the whole precinct sacred to Poseidon. Prof. Curtius (III. 428, Eng. tr.) supposes the *ecclesia* to be held on the knoll of Colonus, near (and not within) the sanctuary,—understanding *ξυνέκλησαν* to denote an enclosure made for the occasion, partly to limit the numbers, partly 'on account of the proximity of the enemy's army' (at Deceleia). Grote refers *ξυνέκλησαν* to some strategem used by the oligarchs. I should rather refer it simply to the limit imposed by the *ἱερὸν* itself. Thucydides, as his words show, here identifies Colonus with the *ἱερὸν*. The *temenos* of Poseidon having been chosen as the place for the *ecclesia*, the *περίσσια* would be carried round its boundary; after which no person outside of that lustral line would be considered as participating in the assembly. A choice of place which necessarily restricted the numbers might properly be described by *ξυνέκλησαν*.—Cp. n. on 1491.

² His use of the singular is ambiguous, owing to its place in the sentence: *ἡρώων δὲ Πειρίθου καὶ Θησέως Οἰδίποδός τε καὶ Ἀδράστου* (I. 30. 4).

³ The present aspect of Colonus is thus described by an accomplished scholar, Mr George Wotherspoon (Longmans' Magazine, Feb. 1884):—

A sug-
gestion.

or N.E. side of the Colonus Hippius. But the only condition fixed by the play fails to be precise, viz. that a road, passing by Colonus to Athens, skirted the grove,—the inner or most sacred part of the grove being on the side furthest from the road. The roads marked on our map are the ancient roads¹. It will be observed that one of them passes between Colonus Hippius and the hill of Demeter Euchloüs, going in the direction of Athens. There is no reason why the wandering Oedipus should not be conceived as entering Attica from the N.W.; *i.e.*, as having passed into the Attic plain round the N. end of Aegaleos. And, in that case, the road in question might well represent the route by which Sophocles, familiar with the local details of Colonus in his own day, imagined Oedipus as arriving. Then Oedipus, moving towards Athens, would have the grove of the Eumenides on his right hand², if, as we were supposing, this grove was on the N. side of the Colonus Hippius. The part of the grove furthest from him (τοῦ κείθεν ἄλσους 505) would thus be near the remains of the ancient building at the N.W. edge. When Ismene is sent to

Was this the noble dwelling-place he sings,
Fair-steeded glistening land, which once t' adorn
Gold-reinèd Aphroditè did not scorn,
And where blithe Bacchus kept his revellings?
Oh, Time and Change! Of all those goodly things,
Of coverts green by nightingales forlorn
Lov'd well; of flow'r-bright fields, from morn to morn
New-water'd by Cephissus' sleepless springs,
What now survives? This stone-capt mound, the plain
Sterile and bare, these meagre groves of shade,
Pale hedges, the scant stream unfed by rain:
No more? The genius of the place replied,
'Still blooms inspirèd Art tho' Nature fade:
The memory of Colonus hath not died.'

The 'stone-capt mound' is the Colonus Hippius, on which are the monuments of Otfried Müller and Lenormant. If Colonus itself has thus lost its ancient charms, at least the views from it in every direction are very fine; especially so is the view of the Acropolis.

¹ On these, see the letter-press by Prof. Curtius to the 'Atlas von Athen,' pp. 14 f.

² It is scarcely necessary to say that no objection, or topographical inference of any kind, can be drawn from the conventional arrangement of the Greek stage by which Oedipus (as coming from the country) would enter on the spectator's left, and therefore have the scenic grove on his left.

that part of the grove, she is told that there is a guardian of the place (*ἔπαικος* 506), who can supply her with anything needful for the rites.

In this play the sanctities of Colonus are closely associated with those of the neighbouring Academy. To the latter belonged the altar of Prometheus (56, see map), the altar of the Muses (691), and the altar of Zeus Morios (705). The side-channel of Cephissus shown in the map may serve to illustrate the word *νομάδες* in v. 687,—which alludes to a system of irrigation, practised in ancient as in modern times, by artificial canals.

§ 13. When Oedipus knows that his end is near, he leads his friends to a place called the *καταρράκτης ὁδός*, the 'sheer threshold,' 'bound by brazen steps to earth's roots.' There can be no doubt that this 'threshold' denotes a natural fissure or chasm, supposed to be the commencement of a passage leading down to the nether world. Such a chasm exists at the foot of the Areiopagus, where Pausanias saw a tomb of Oedipus in the precinct of the Eumenides. Near this, at the s.w. angle of the Acropolis, was a shrine of Demeter Chloë¹. Are we to suppose, then, that Sophocles alludes to the chasm at the Areiopagus, and that 'the hill of Demeter Euchloüs' means this shrine of Demeter Chloë on the slope of the Acropolis? This view²—which the coincidence might reasonably suggest—seems to present insuperable difficulties. (1) At v. 643 Theseus asks Oedipus whether he will come to Athens or stay at Colonus. He replies that he will stay at Colonus, because it is the scene appointed for his victory over his foes (646). But the victory was to take place at his grave (411); which the poet therefore supposed to be at or near Colonus,—not at Athens. If, then, in the time of Sophocles an Areiopagus-legend already claimed the grave of Oedipus,

The *καταρράκτης ὁδός*.

¹ Schol. on *O. C.* 1600 *Εὐχλόου Δημητρος ἱερόν ἐστι πρὸς τῇ ἀκροπόλει*: quoting the *Μαρικᾶς* of Eupolis, *ἀλλ' εὐθὺ πόλεως εἶμι· θύσαι γάρ με δεῖ | κριὸν Χλόη Δημητρι*. If the scholiast is right as to the situation of the temple, Eupolis used *πόλεως* in the sense of 'acropolis,' as Athenians still used it in the time of Thucydides (2. 15).

² It is beautifully and persuasively stated in Wordsworth's *Athens and Attica*, ch. xxx. (p. 203, 4th ed.). The author holds that the poet, embarrassed by the rival claims of the Areiopagus and Colonus, intended to suggest the former without definitely excluding the latter.

the poet disregarded it. And, when the grave was to be associated with Colonus, it would be strange to send Oedipus so far for the purpose of vanishing at the Areiopagus. The brevity of the choral ode which separates the final exit of Oedipus (1555) from the entrance of the Messenger (1579) implies, as does the whole context, that Oedipus passed away somewhere near the grove—not at a distance of more than a mile and a half, as the other theory requires. Then the phrase *Εὐχλόου Δήμητρος πάγος* (1600) applies to the knoll far more naturally than to a shrine at the foot of the Acropolis. Referring to a tomb of Oedipus which he saw in the precinct of the Furies at the Areiopagus, Pausanias says:—‘On inquiry, I found that the bones had been brought from Thebes. As to the version of the death of Oedipus given by Sophocles, Homer did not permit me to think it credible’¹ (since the *Iliad* buries Oedipus at Thebes). Thus Pausanias, at least, understood Sophocles to mean that the grave was somewhere near Colonus. It did not occur to him that the Colonus-myth as to the grave could be harmonised with the Areiopagus-myth. Sophocles adopts the Colonus-myth unreservedly; nor can I believe that he intended, by any deliberate vagueness, to leave his hearers free to think of the Areiopagus. The chasm called the *καταρράκτης ὁδός* must be imagined, then, as not very distant from the grove. No such chasm is visible at the present day in the neighbourhood of Colonus. But this fact is insufficient to prove that no appearance of the kind can have existed there in antiquity².

¹ I. 28. ἡ ἔστι δὲ καὶ ἐντὸς τοῦ περιβόλου μνήμα Οἰδίποδος. πολυπραγμονῶν δὲ εἵρσκον τὰ ὁσῶ ἐκ Θηβῶν κομισθέντα· τὰ γὰρ ἐς τὸν θάνατον Σοφοκλεῖ πεποιημένα τὸν Οἰδίποδος Ὅμηρος οὐκ εἶα μοι δόξαι πιστά, etc. He refers to *Il.* 23. 679 f. See my *Introd.* to the *O. T.*, p. xiv.

² Prof. T. M^cK. Hughes, Woodwardian Professor of Geology in the University of Cambridge, kindly permits me to quote his answer to a question of mine on this point. His remarks refer to the general conditions of such phenomena in Greece at large, and must be taken as subject to the possibility that special conditions in the neighbourhood of Colonus may be adverse to the processes described; though I am not aware of any reason for thinking that such is the case.

‘It is quite possible that a chasm, such as is common in the limestone rocks of Greece, might become first choked, so as no longer to allow the passage of the winter’s flood, and then overgrown and levelled, so that there might be no trace of it visible on the surface. The water from the high ground during winter rains

§ 14. Sophocles accurately defines the position of the 'sheer threshold' by naming certain objects near it, familiar, evidently, to the people of the place, though unknown to us¹. Here it was that Oedipus disappeared. But the place of his 'sacred tomb' (1545) was to be a secret, known only to Theseus. The tomb, then, was not at the spot where he disappeared, since that spot was known to all. The poet's conception appears to have been of this kind. At the moment when Oedipus passed away, in the mystic vision which left Theseus dazzled, it was revealed to the king of Athens where the mortal remains of Oedipus would be found. The soul of Oedipus went down to Hades, whether ushered by a conducting god, or miraculously drawn to the embrace of the spirits below (1661); the tenantless body left on earth was wafted by a supernatural agency to the secret tomb appointed for it. As in the *Iliad* the corpse of Sarpedon is borne from Troy to Lycia by 'the twin-brothers, Sleep and Death,' so divine hands were to minister here. When Theseus rejoins the desolate daughters, he already knows where the tomb is, though he is not at liberty to divulge the place (1763).

§ 15. The ground on which the grove of the Eumenides at Colonus stands is called 'the Brazen Threshold, the stay of Athens,' ^{The} ^{secret} ^{tomb.} ^{χαλκοῦς} ^{ὄδος.} (57). How is this name related to that of the spot at which Oedipus disappeared,—'the sheer threshold' (1590)? One view is that the same spot is meant in both cases. We have then to suppose that in verses 1—116 (the 'prologue') the scene is laid at the *καταρράκτης ὄδος*, 'the sheer threshold'; and that at v. 117 the scene changes to another side of the grove, where the rest of the action takes place. This supposition is, however, extremely improbable, and derives no support from any stage arrangements

rushes down the slopes until it reaches the jointed limestone rock. It filters slowly at first into the fissures. But the water, especially when it contains (as most surface water does) a little acid, dissolves the sides of the fissure, and soon admits sand and pebbles, the mechanical action of which hurries on the work of opening out a great chasm, which swallows up the winter's torrent, and becomes a katavothron.

'But during the summer no water runs in, and, even without an earthquake shock, such a chasm may get choked. The waters which cannot find their way through then stand in holes, and deposit their mud. There would be for some time a pond above, but that would at last get filled, and all trace of the chasm be lost.

¹ See on vv. 1593—1595.

which the opening scene implies. Rather the 'Brazen Threshold' of v. 57 was a name derived from the particular spot which is called the 'sheer threshold,' and applied in a larger sense to the immediately adjacent region, including the ground on which the grove stood. The epithet 'brazen' properly belonged to the actual chasm or 'threshold,'—the notion being that a flight of brazen steps connected the upper world with the Homeric 'brazen threshold' of Hades. In its larger application to the neighbouring ground, 'brazen' was a poetical equivalent for 'rocky,' and this ground was called the 'stay' or 'support' (*ἔρεισμα*) of Athens, partly in the physical sense of 'firm basis,' partly also with the notion that the land had a safeguard in the benevolence of those powers to whose nether realm the 'threshold' led.

Evidence
from
Istros.

This view is more than a conjecture; it can be supported by ancient authority. Istros, a native of Cyrene, was first the slave, then the disciple and friend, of the Alexandrian poet Callimachus; he lived, then, about 240 B.C., or less than 170 years after the death of Sophocles¹. He is reckoned among the authors of 'Atthides,' having written, among other things, a work entitled *Ἀττικά*, in at least sixteen books. In the later Alexandrian age he was one of the chief authorities on Attic topography; and he is quoted six times in the ancient scholia on the *Oedipus Coloneus*. One of these quotations has not (so far as I know) been noticed in its bearing on the point now under discussion; it does not occur in the scholium on v. 57, but on 1059, in connection with another subject ('the snowy rock'). It would appear that in the first book of his *Ἀττικά* Istros sketched an itinerary of Attica, marking off certain stages or distances. Along with some other words, the scholiast quotes these:—*ἀπὸ δὲ τούτου ἕως Κολωνοῦ παρὰ τὸν Χαλκοῦν προσαγορευόμενον ὅθεν πρὸς τὸν Κηφισὸν ἕως τῆς μυστικῆς εἰσόδου εἰς Ἐλευσίνα*. We do not know to what *ἀπὸ τούτου* referred: but the context is clear. Two distances are here indicated: (1) one is from the point meant by *τούτου*, 'along the Brazen Threshold, as it is called,' to Colonus: (2) the second is from Colonus 'in the direction of the Cephissus, as far as the road by which the Initiated approach Eleusis,'—*i.e.*, as far

¹ Müller, *Fragm. Hist.* 1., lxxxv., 418.

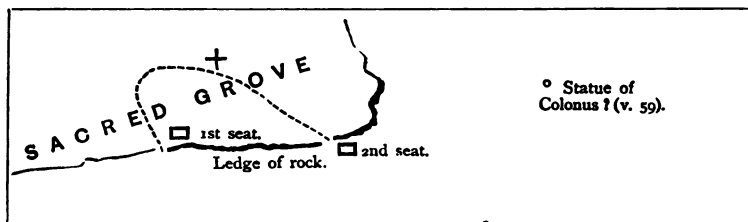
as the point at which the Sacred Way crosses the Cephisus (see map). A third stage is then introduced by the words, ἀπὸ ταύτης δὲ (sc. τῆς εἰσόδου) βαδιζόντων εἰς Ἐλευσίνα, etc. Thus the course of the second stage is from N.E. to S.W.; and the third stage continues the progress westward. Hence it would be natural to infer that the unknown point meant by τοῦτο, from which one set out 'along the Brazen Threshold,' was somewhere to the E. or N.E. of Colonus. At any rate, wherever that point was, the question with which we are chiefly concerned is settled by this passage. The 'Brazen Threshold' was not merely the name of a definite spot. It was the name given to a whole strip of ground, or region, 'along which' the wayfarer proceeded to Colonus. And this perfectly agrees with the manner in which Sophocles refers to it (v. 57).

§ 16. In order to understand the opening part of the play (as far as v. 201), it is necessary to form some distinct notion of the stage arrangements. It is of comparatively little moment that we cannot pretend to say exactly how far the aids of scenery and carpentry were actually employed when the play was first produced at Athens. Without knowing this, we can still make out all that is needful for a clear comprehension of the text. First, it is evident that the back-scene (the palace-front of so many plays) must here have been supposed to represent a landscape of some sort,—whether the acropolis of Athens was shown in the distance, or not. Secondly, the sacred grove on the stage must have been so contrived that Oedipus could retire into its covert, and then show himself (138) as if in an opening or glade, along which Antigone gradually leads him until he is beyond the precinct. If one of the doors in the back-scene had been used for the exit of Oedipus into the grove, then it would at least have been necessary to show, within the door, a tolerably deep vista. It seems more likely that the doors of the back-scene were not used at all in this play. I give a diagram to show how the action as far as v. 201 might be managed¹.

Stage
arrange-
ments
in the
opening
scene.

¹ I was glad to find that the view expressed by this diagram approved itself to a critic who is peculiarly well qualified to judge,—Mr J. W. Clark, formerly Fellow of Trin. Coll., Cambridge.

Antigone leads in her blind father on the spectators' left. She places him on a seat of natural rock the '1st seat' in the dia-



1st seat of Oedipus,—a rock just within the grove (verse 19).—2nd seat (v. 195), outside the grove, on a low ledge of rock (v. 192). + marks the point at which Oedipus discovers himself to the Chorus (v. 138), by stepping forward into an open glade of the grove. His gradual advance in verses 173—191 is from this point to the 2nd seat.

gram). This rock is just within the bounds of the grove ; which evidently was not surrounded by a fence of any kind, ingress and egress being free. When the Chorus approach, Antigone and her father hide in the grove, following the left of the two dotted lines (113). When Oedipus discloses himself to the Chorus (138), he is well within the grove. Assured of safety, he is gradually led forward by Antigone (173—191), along the right-hand dotted line. At the limit of the grove, in this part, there is a low ledge of natural rock, forming a sort of threshold. When he has set foot on this ledge of rock,—being now just outside the grove,—he is told to halt (192). A low seat of natural rock,—the outer edge (*ἄκρου*) of the rocky threshold,—is now close to him. He has only to take a step sideways (*λέχριος*) to reach it. Guided by Antigone, he moves to it, and she places him on it (the '2nd seat' in the diagram: v. 201).

The Attic
plays of
Euripides.

§ 17. Not only the local colour but the Athenian sentiment of the *Coloneus* naturally suggests a comparison, or a contrast, with some plays of Euripides. It may be said that the especially Attic plays of the latter fall under two classes. First, there are the pieces in which he indirectly links his fable with the origin of Attic institutions, religious or civil, though the action does not pass in Attica ; thus the *Ion*,—of which the scene is at Delphi,—bears on the origin of the Attic tribes ; the *Iphigenia in Tauris* refers to the cult of Artemis as practised in Attica at Halae and

Brauron. Then there are the more directly Athenian plays,—the *Supplikes*, where Theseus takes the part of the Argive king Adrastus, and compels the Thebans to allow the burial of the Argives slain at Thebes; the *Heracleidae*, where the son of Theseus protects the children of Heracles,—as Theseus himself, in the *Hercules Furens* (of which the scene is at Thebes), had induced their father to seek an asylum at Athens. If the Attic elements in the *Oedipus Coloneus* are compared with those of the plays just mentioned, the difference is easily felt. In the first of the two Euripidean groups, the tone of the Attic traits is antiquarian; in the second, it tends to be political,—*i.e.*, we meet with allusions, more or less palpable, to the relations of Athens with Argos or with Thebes at certain moments of the Peloponnesian war. The *Oedipus Coloneus* has many references to local usages,—in particular, the minute description of the rites observed in the grove of the Eumenides; it is a reflex of contemporary Attic life, in so far as it is a faithful expression of qualities which actually distinguished the Athens of Sophocles in public action, at home and abroad. But the poet is an artist working in a purely ideal spirit; and the proof of his complete success is the unobtrusive harmony of the local touches with all the rest. In this respect the *Oedipus Coloneus* might properly be compared with the *Eumenides*,—with which it has the further affinity of subject already noticed above. Yet there is a difference. Contemporary events affecting the Areiopagus were vividly present to the mind of Aeschylus. He had a political sympathy, if not a political purpose, which might easily have marred the ideal beauty of a lesser poet's creation. Prudently bold, he deprived it of all power to do this by the direct simplicity with which he expressed it (*Eum.* 693—701). The *Oedipus Coloneus* contains perhaps one verse in which we might surmise that the poet was thinking of his own days (1537); but it does not contain a word which could be interpreted as directly alluding to them.

§ 18. The general voice of ancient tradition attributed the *Oedipus Coloneus* to the latest years of Sophocles, who is said to have died at the age of ninety, either at the beginning of 405 B.C.,

The *Eumenides*.

The *Coloneus* ascribed to the poet's last years.

or in the latter half of 406 B.C. According to the author of the second Greek argument to the play (p. 4), it was brought out, after the poet's death, by his grandson and namesake, Sophocles, the son of Ariston, in the archonship of Micon, Ol. 94. 3 (402 B.C.). The ancient belief is expressed by the well-known story for which Cicero is our earliest authority :—

‘Sophocles wrote tragedies to extreme old age; and as, owing to this pursuit, he was thought to neglect his property, he was brought by his sons before a court of law, in order that the judges might declare him incapable of managing his affairs,—as Roman law withdraws the control of an estate from the incompetent head of a family. Then, they say, the old man recited to the judges the play on which he was engaged, and which he had last written,—the *Oedipus Coloneus*; and asked whether that poem was suggestive of imbecility. Having recited it, he was acquitted by the verdict of the court¹.

The story of the recitation—not impossible.

Plutarch specifies the part recited,—viz. the first stasimon, —which by an oversight he calls the *parados*,—quoting vv. 668—673, and adding that Sophocles was escorted from the court with applauding shouts, as from a theatre in which he had triumphed. The story should not be too hastily rejected because, in a modern estimate, it may seem melodramatic or absurd. There was nothing impossible in the incident supposed. The legal phrase used by the Greek authorities is correct, describing an action which could be, and sometimes was, brought by Athenian sons against their fathers². As to the recitation, a jury of some hundreds of citizens in an Athenian law-court formed a body to which such a *coup de théâtre* could

¹ Cic. *Cato ma. seu De Sen.* 7. 22. The phrase, ‘eam fabulam quam in manibus habebat et proxime scripserat,’ admits of a doubt. I understand it to mean that he had lately finished the play, but had not yet brought it out; it was still ‘in his hands’ for revision and last touches. This seems better than to give the words a literal sense, ‘which he was then carrying in his hands.’ Schneidewin (*Allgemeine Einleitung*, p. 13), in quoting the passage, omits the words, *et proxime scripserat*, whether accidentally, or regarding them as interpolated.—The story occurs also in Plut. *Mor.* 785 B; Lucian *Macrob.* 24; Apuleius *De Magia* 298; Valerius Maximus 1. 7. 12; and the anonymous Life of Sophocles.

² Plut. *Mor.* 785 B ὑπὸ παίδων παρανομίας δικῆν φεύγων; Lucian *Macrob.* 24 ὑπὸ Ἰοφῶντος τοῦ υἱέος... παρανομίας κρινόμενος. Cp. Xen. *Mem.* 1. 2. 49 κατὰ νόμον ἐξείναι παρανομίας ἐλόντι καὶ τὸν πατέρα δῆσαι. Ar. *Nub.* 844 οἱμοι, τί δρῶσω παραφρονούντος τοῦ πατρός; | πότῃ παρανομίας αὐτὸν εἰσαγαγῶν ἔλω;

be addressed with great effect. The general spirit of Greek forensic oratory makes it quite intelligible that a celebrated dramatist should have vindicated his sanity in the manner supposed. The true ground for doubt is of another kind. It appears that an arraignment of the aged Sophocles, by his son Iophon, before a court of his clansmen (phratores), had furnished a scene to a contemporary comedy¹; and it is highly probable that the comic poet's invention—founded possibly on gossip about differences between Sophocles and his sons—was the origin of the story. This inference is slightly confirmed by the words which, according to one account, Sophocles used in the law-court: *εἰ μὲν εἶμι Σοφοκλῆς, οὐ παραφρονῶ· εἰ δὲ παραφρονῶ, οὐκ εἶμι Σοφοκλῆς*. That has the ring of the Old Comedy². The words are quoted in the anonymous Life of Sophocles as being recorded by Satyrus, a Peripatetic who lived about 200 B.C., and left a collection of biographies.

Its probable origin.

¹ The passage which shows this is in the anonymous *Bios*:—*φέρεται δὲ καὶ παρὰ πολλοῖς ἢ πρὸς τὸν υἱὸν Ἰοφῶντα γενομένη αὐτῷ δίκη ποτέ. ἔχων γὰρ ἐκ μὲν Νικοστράτης Ἰοφῶντα, ἐκ δὲ Θεώριδος Σικκωνίας Ἀρίστωνα, τὸν ἐκ τούτου γενόμενον παῖδα Σοφοκλέα πλέον ἔστεργεν. καὶ ποτε ἐν δράματι εἰσήγαγε τὸν Ἰοφῶντα αὐτῷ φθοροῦντα καὶ πρὸς τοὺς φράτορας ἐγκαλοῦντα τῷ πατρὶ ὡς ὑπὸ γήρωσ παραφρονοῦντι· οἱ δὲ τῷ Ἰοφῶντι ἐπετίμησαν. Σάτυρος δὲ φησιν αὐτὸν εἰπεῖν· εἰ μὲν εἶμι Σοφοκλῆς, οὐ παραφρονῶ· εἰ δὲ παραφρονῶ, οὐκ εἶμι Σοφοκλῆς· καὶ τότε τὸν Οἰδίποδα ἀναγνώσκει.*

In the sentence, *καὶ ποτε...εἰσήγαγε*, the name of a comic poet, who was the subject to *εἰσήγαγε*, has evidently been lost. Some would supply *Λεύκων*, one of whose plays was entitled *Φράτορες*. Hermann conjectured, *καὶ ποτε Ἀριστοφάνης ἐν Δράμασιν*,—Aristophanes having written a play called *Δράματα*, or rather two, unless the *Δράματα ἢ Κένταυρος* and *Δράματα ἢ Νίσσος* were only different editions of the same. Whoever the comic poet was, his purpose towards Sophocles was benevolent, as the phratores censured Iophon. This tone, at least, is quite consistent with the conjecture that the poet was Aristophanes (cp. *Ran.* 79).

Just after the death of Sophocles, Phrynichus wrote of him as one whose happiness had been unclouded to the very end—*καλῶς δ' ἐτελεύτησ', οὐδὲν ὑπομείνας κακόν*. There is some force in Schneidewin's remark that this would be strange if the poet's last days had been troubled by such a scandal as the supposed trial.

² I need scarcely point out how easily the words could be made into a pair of comic trimeters, e. g. *εἰ μὲν Σοφοκλῆς εἶμι, παραφρονοῦμ' ἂν οὐ· | εἰ δ' αὐ παραφρονῶ, Σοφοκλῆς οὐκ εἶμ' ἐγώ*. This would fit into a burlesque forensic speech, in the style of the new rhetoric, which the comedy may have put into the mouth of Sophocles. As though, in a modern comedy, the pedagogue should say,—'If I am Doctor X., I am not fallible; if I am fallible, I am not Doctor X.'

His work appears to have been of a superficial character, and uncritical¹. The incident of the trial, as he found it in a comedy of the time of Sophocles, would doubtless have found easy acceptance at his hands. From Satyrus, directly or indirectly, the story was probably derived by Cicero and later writers.

Internal
evidence
—sup-
posed
political
bearings.

§ 19. It must now be asked how far the internal evidence of the play supports the belief that it belongs to the poet's latest years. Lachmann, maintaining the singular view that the *Oedipus Coloneus* was 'political through and through' ('durch und durch politisch'), held that it was composed just before the beginning of the Peloponnesian war, with the purpose of kindling Athenian patriotism. Another conjecture is that the play was prepared for the Great Dionysia of 411 B.C., just after the Government of Four Hundred had been established by the assembly held at Colonus; that Colonus Hippius may have been 'in some special sense the Knights' Quarter'; that hence the play would commend itself to a class of men among whom the new oligarchy had found most of its adherents; and that, after the fall of the Four Hundred, political considerations prevented a reproduction of the play, until, after the poet's death, it was revived in 402 B.C.² This is an ingenious view, but not (to my apprehension) a probable one. That the play would have been especially popular with the Athenian Knights need not be doubted; but it is another thing to suppose that the composition of the play had regard to their political sympathies in 411 B.C. In a time of public excitement any drama bearing on the past of one's country is pretty sure to furnish some words that will seem fraught with a present meaning. We may grant that such a meaning would sometimes, perhaps, have been found by an Athenian spectator of this play, and also that the poet's mind, when he wrote it, was not insensible to the influence of contemporary events. But it seems not the less true to affirm that, from the first verse to the last, in great things and in small, the play is purely a work of ideal art.

Charac-
ter of the
composi-
tion.

§ 20. Another species of internal evidence has been sought in the character of the dramatic composition. It has been held

¹ The literary vestiges of this Satyrus will be found in Müller *Fragm. Hist.* III. 159 ff.

² Prof. L. Campbell, *Sophocles*, vol. 1. 276 ff.

that the *Oedipus Coloneus* shares certain traits with the *Philoctetes*, the other play which tradition assigns to the latest years of Sophocles. One such trait is the larger scope given to scenic effects which appeal to the eye and the ear,—such as the pitiable garb of Oedipus, the personal violence of Creon, the scenery of Colonus, the thunder-storm. Another is the change from a severer type of tragedy, which concentrates the interest on a single issue—as in the *Tyrannus*—to a type which admits the relief of secondary interests,—such as the cult at Colonus, the rescue of the maidens, the glory of Athens, the fortunes of Thebes. A third trait of similar significance has been recognised in the contemplative tendency of the play, which leaves the spectator at leisure to meditate on questions other than those which are solved by a stroke of dramatic action,—such as the religious and the moral aspects of the hero's acts, or the probable effect of his pleas on the Athenian mind¹. Akin to this tendency is the choice of subjects like those of the *Coloneus* and the *Philoctetes*, which end with a reconciliation, not with a disaster. And here there is an analogy with some of the latest of Shakspeare's plays,—the *Winter's Tale*, *Tempest*, and *Cymbeline*,—which end, as Prof. Dowden says, with 'a resolution of the dissonance, a reconciliation'².

It may at once be conceded that the traits above mentioned are present in the *Coloneus*, and that they are among those which distinguish it from the *Tyrannus*. The *Coloneus* is indeed more picturesque, more tolerant of a distributed interest, more meditative; and its end is peace. But it is less easy to decide how far these traits are due to the subject itself, and how far they can safely be regarded as distinctive of the poet's latest period. Let us suppose for a moment that external evidence had assigned the *Coloneus* to the earlier years of Sophocles. It would not then, perhaps, seem less reasonable to suggest that these same traits are characteristic of youth. Here, it might be said, we find the openness of a youthful imagination to impressions of the senses; its preference of variety to intensity, in the absence of that matured and virile sternness of dramatic purpose which can

¹ See Campbell, i. 259 ff.

² *Shakspeare—His Mind and Art*, p. 406.

concentrate the thoughts on a single issue; its affinity to such themes as temper the darker view of human destiny with some gladness and some hope. In saying this, I do not mean to suggest that the latter view of the traits in question is actually more correct than the former, but merely to illustrate the facility with which considerations of this nature can be turned to the support of opposite hypotheses.

Rhetoric

Another feature of the play which has been supposed to indicate the close of the fifth century B.C. is the prominence of the rhetorical element in certain places, especially in the scenes with Creon and Polyneices. We should recollect, however, that the *Ajax* is generally allowed to be one of the earlier plays, and that the scenes there between Teucer and the Atreidae show the taste for rhetorical discussion quite as strongly as any part of the *Coloneus*. Rhetoric should be distinguished from rhetorical dialectic. Subtleties of the kind which appear in some plays of Euripides are really marks of date, as showing new tendencies of thought. But the natural rhetoric of debate, such as we find it in the *Ajax* and the *Coloneus*, was as congenial to Greeks in the days of Homer as in the days of Protagoras.

Conclu-
sion.

§ 21. Our conclusion may be as follows. There is no reason to question the external evidence which refers the *Oedipus Coloneus* to the latest years of Sophocles. But no corroboration of it can be derived from the internal evidence, except in one general aspect and one detail,—viz. the choice of an Attic subject, and the employment of a fourth actor. The Attic plays of Euripides, mentioned above, belong to the latter part of the Peloponnesian war, which naturally tended to a concentration of home sympathies. An Attic theme was the most interesting that a dramatist could choose; and he was doing a good work, if, by recalling the past glories of Athens, he could inspire new courage in her sons. If Attica was to furnish a subject, the author of the *Oedipus Tyrannus* had no need to look beyond his native Colonus; and it is conceivable that this general influence of the time should have decided the choice. In three scenes of the play, four actors are on the stage together. This innovation may be allowed as indicating the latest period of Sophocles¹.

¹ A discussion of this point will be found below, in the note on the *Dramatis Personae*, p. 7.

MANUSCRIPTS. EDITIONS AND COMMENTARIES.

§ 1. SINCE the first volume of this edition appeared, an autotype facsimile of the best and oldest ms. of Sophocles,—the Laurentian ms., of the early eleventh century,—has been published by the London Society for the Promotion of Hellenic Studies. The defects of such a production are only those which are inseparable from every photographic process, and amount to this, that photography cannot render all the more delicate gradations of light and shade. Yet even here there is sometimes a gain to the student through the intensifying of faint strokes, as when in *Tr.* 1106, ἀν[θη]δαίς, the erased letters *θη* become more legible in the photograph than they are in the ms. On the other hand such a photograph will, with the rarest exceptions, tell the student everything that he could learn from the ms. itself. Erasures are not among the exceptions, for they are almost invariably traceable in a good photograph. In this facsimile they are seen as clearly as in the original. It is often difficult or impossible for the collator of a ms. to foresee exactly every detail of which he may afterwards require a record; and it is obviously an inestimable advantage to have permanent access to a copy which not merely excludes clerical error, but is in all respects an exact duplicate. In 1882 I collated the Laurentian ms. at Florence, and I have now used the facsimile during several months of minute work on the text of this play, in the course of which I have had occasion to test it in every line, and in almost every word. Having had this experience, I can say with confidence that, in my opinion, the autotype facsimile is, for an editor's purposes, equivalent to the ms. It may be not unseasonable to say so much, since in some quarters a prejudice appears still to exist against the photographic reproduction of entire mss., on the ground that, while the process is costly, the result can never be an adequate substitute for the original. It will often, doubtless, be inadequate for the palaeographer's purposes;

The Laurentian
ms. (L).

though the publications of the Palaeographic Society sufficiently attest the value of photography in aid of that study. But for the scholar, whose object is to know exactly what a given ms. contains or indicates, the substitute—supposing the photograph to be well done—will in most cases be entirely adequate. It is surely desirable to effect so easy an insurance against fire on the irreplaceable treasures which are lodged in many libraries of Europe.

In the first part of the Introduction issued along with the facsimile, the chief results of a palaeographical examination of the ms. have been set forth by Mr E. M. Thompson, Keeper of Manuscripts and Egerton Librarian in the British Museum. Some of these claim notice here, as having a direct interest for the study of the text. (1) The belief that the ms. belongs to the early part of the 11th century is confirmed by a fact to which Mr Thompson draws attention—the vacillation between the over-line and under-line system of writing. In the ninth century set or formal minuscule (as distinguished from cursive) became the regular book-hand, and was written above the line. In the tenth century a new mode began to come in, by which the letters were written under the line, as if hanging from it. Towards the end of the tenth century the two systems were in concurrent use, sometimes appearing in different quires of the same ms. The Laurentian ms. belongs to this period of transition. Later in the eleventh century the under-line system superseded the other. The ms. was the production of a regular workshop or scriptorium at Byzantium. As in other classical mss. of the same period, the minuscule characters are more cursive, *i.e.* nearer to the small-letter hand of ordinary life,—than in the contemporary biblical or liturgical mss., which, being destined for public use, required a more exact and uniform style. In the handwriting of the text the chief peculiarity is merely an exaggeration of a tendency common to all Greek minuscule writing,—*viz.* to write more closely those letters which are linked by strokes of the pen, and to space out the letters which are formed independently. [This tendency often disregards even the division of words: *e.g.* *O. C.* 739 *εἰ σπλεῖ στον*. Cp. 1309 *πρ ο στρ ο παί ου*: and 443 cr. n.] (2) The ms. from which the Laurentian was copied was probably minuscule, and not much older. Mr Thompson refers to *O. T.* 896, where L has *πονέιν ἢ τοῖς θεοῖς* in the text, this being a corruption of a gloss *πανηγυρίζειν τοῖς θεοῖς*. Such a misreading would have been easy in set minuscule (with ζ' for ζειν), but impossible in uncials. (3) From a palaeographical point of view, some of the corrupt readings in L seem impossible to explain by a misreading either of minuscule or of formal

uncial letters. They perhaps date from the more cursive uncial which is found on papyri and ostraka of the second and third centuries A.D., and which was used as early as the second century B.C. In *Ai.* 28, where L has *τρέπει* instead of the true *νέμει*, the change of *ν* into *τρ* could be thus explained. (4) The fifteen quires of the Sophocles are ruled in a way which shows that they were prepared to receive scholia, though the scribe did not himself enter any. He varies the number of verses on a page in a manner which 'betokens either more than ordinary liberty of action or the guidance of another person.' This person was presumably the same who entered the ancient scholia—viz. the first corrector of the ms., usually designated as the 'diorthotes,' or as 'S.' The corrections of the scribe seem, in some cases at least, to have been made immediately under the eye of this diorthotes, who generally reserved to himself the work of supplying omitted verses in the margin. (5) The writing of the scribe, or first hand, is generally easy to distinguish from that of the diorthotes. In writing the scholia, the diorthotes uses a mixture of minuscule and uncial ('half-uncial'). But his supplements or corrections of the text often exhibit a more purely minuscule style, probably for the sake of greater uniformity with the first hand. When there is a doubt between the two hands, this is the source of it. (6) In the 12th and 13th centuries at least three different hands added some notes. Other notes, marginal or superscript, (especially in the *Trachiniae*,) have been referred to the 14th, 15th, or 16th century. These later hands can almost always be distinguished from the diorthotes, but very often cannot be certainly distinguished from each other: nor is it of much consequence to do so, as the matter which they added is usually worthless.

§ 2. The plan which I follow in reporting the readings of the Laurentian ms. is different from that of Prof. Campbell. It is desirable that this difference should be understood, especially as it might sometimes lead to the inference that our reports are at variance where, in fact, they substantially agree. Two examples from this play will suffice.

O. C. 1362 *σὺ γὰρ με μόχθω* etc. Here the Laur. ms. has *μόχθω* (sic). But after *ω* there has been an erasure of one or two letters, from which only tiny specks remain; the erasure, and the specks, can be seen in the autotype facsimile (113 *a*) as plainly as in the ms. It is possible, but far from certain, that these letters were *ω*, and that *μόχθω* has been made from *μόχθωω*. I report these facts thus:—'*μόχθω* L (sic), with an erasure of one or two letters after *ω*: perhaps it was *μόχθωω*.' Prof. Campbell reports thus:—'*μόχθω*] *μόχθωω* (or

Mode of reporting L.

μόχθοισ) L. μόχθω C³.' By C³ he denotes the diorthotes, as by C¹ he denotes corrections of the first hand by itself. Thus his note imports: 'The first hand wrote μόχθοσ (or μόχθοισ). The diorthotes made this into μόχθω.'

O. C. 1537 τὰ θεῖ ἀφείσ τις etc. Here the Laur. ms. has ἀφείσ. The letters ει, written in the usual contraction, are in a blot, some erasure having been made, though no other letter is now traceable. (The facsimile shows this, p. 115 a.) I report these facts thus:—'ἀφείσ] L has ει in an erasure (from η?)'. Prof. Campbell thus:—'ἀφείσ] ἀφήσ L. ἀφείσ C³.' (*sic.*) That is:—'The first hand wrote ἀφήσ. The diorthotes made this into ἀφείσ.'

Thus by 'L' Prof. Campbell denotes either (1) that which the first hand originally wrote,—where this is certain, and no trace of correction appears: or (2) when a correction has been made, that which the first hand *may be conjectured* (however doubtfully) to have originally written; as in both the examples given above.

By 'L' I mean always the reading which the Laur. ms. now has. If there is reason to think that this reading has been altered from some other, I state this; adding, where there are sufficient grounds, whether the alteration has been made by the first hand,—by the diorthotes ('S'),—or by a later hand.

In regard to the hands later than the diorthotes, Prof. Campbell uses C³, C⁴, C⁵ for hands of the 12th cent.: C³ for the 13th or 14th; C⁴ for the 14th or 15th; C⁵ for the 15th or 16th. I do not, as a rule, attempt to distinguish the later hands with this precision, believing (and here I am supported by Mr Thompson's authority) that the distinction must often be very doubtful; and further that, if it were always possible, it would not often be important, seeing how small is the value which can be attached to most of these later corrections. I distinguish, as a rule, only (1) L, (2) S, (3) later hands,—with a rough indication of probable date, if, in a particular case, it seems at once safe and desirable.

Other
MSS.

§ 3. In the second part of the Introduction to the facsimile of L I have concisely stated some reasons for holding that L is not the sole source of our MSS., though it is far the best, and may properly be described as the basis of textual criticism for Sophocles. This play was one of those which were less often copied, and in no one of the seven, perhaps, is the superiority of L more apparent. Among the other MSS. of this play which possess comparative importance, two groups may be broadly distinguished. One group consists of those MSS. which, so

far as this play is concerned, are in nearer general agreement with L. Of these the chief is A, cod. 2712 in the National Library of Paris (13th cent.). At the head of the other group is B, cod. 2787 *ib.* (ascribed to the 15th cent.); and within this second group, again, a special character belongs to T (cod. 2711, *ib.*, 15th cent.), as representing the recension of Demetrius Triclinius (14th cent.). These mss. I have myself collated.

The readings of six other mss. are recorded by Elmsley in his edition of this play; though, as he truly says, their aid is here of little moment to those who have the testimony of the four named above, L, A, B, and T. Of these six, four may be referred to my first group, and two to the second.

To the first, or L, group belong the following:—(1) F, cod. 2886 in the National Library at Paris (late 15th cent.), derived immediately from L. It usually adopts the corrections of the diorthotes. (2) R, cod. 34 in the Riccardian Library at Florence. [It has sometimes been ascribed to the 14th cent.; but is pronounced to be of the 16th by Mr P. N. Pappageorgius, in his tractate 'Codex Laurentianus von Sophokles und eine neue Kollation in Scholientexte,' Leipzig, Teubner, 1883.] This ms. is nearly akin to A. (3) R², cod. 77 *ib.* (usually said to be of the 15th cent., but, according to Pappageorgius, *l. c.*, not older than the 17th). This breaks off at the end of v. 853. (4) L², cod. 31. 10 in the Laurentian Library at Florence (14th cent.), characterised by Elmsley, not without reason, as 'mendosissimus.'

To the second, or B, group belong the following:—(5) Vat., cod. Pal. 287 in the Vatican Library (14th cent.). (6) Farn., cod. II. F. 34 in the National Library at Naples (15th cent.). It is in nearest agreement with T, having the readings of Triclinius. Of these mss., Elmsley had himself collated R, R², L²: for F, he refers to a collation by Faehsi, and for Vat., to one by Amati. I do not know whether he had himself inspected Farn.

It was a question for me whether, in this edition, his report of these six minor mss. should be given. I decided to give it, since, though their readings have little or no independent worth for the text of the play, they at least serve to illustrate the relations which exist between different mss. or groups of mss. Whatever does this, is so far a contribution to our means for the study of Sophocles generally, and in this instance it could be secured without appreciable sacrifice of space. In a few places there are references to V², cod. 467 in the Library of St Mark's at Venice (probably of the 14th cent.), which belongs to the second group, being nearly akin to Vat.; also to V³, cod. 616 *ib.*

(14th cent.), which belongs to the first group: these are from my own notes.

opposed
terpola-
ions.

§ 4. It is allowed on all hands that our traditional texts of the Attic dramatists have been interpolated, here and there, with some alien verses or parts of verses. The text of Sophocles has certainly not been wholly exempt from such intrusions, though it has suffered much less than that of Euripides. This play furnishes some examples in a corrupt part of the last kommos (see, *e.g.*, on 1715 f., 1747). Verse 438, again, is erroneously repeated in L after v. 769,—showing how a misleading recollection of a similar context could operate. But there has been a tendency in much of recent criticism to suspect, to bracket, or to expel verses, as spurious, on grounds which are often wholly inadequate, and are sometimes even absurd. In this play upwards of ninety verses have been thus suspected or condemned by different critics,—without counting that part of the last kommos (1689—1747) in which it is certain that the text has been disturbed. It is instructive to consider this list.

28 and 29 made into one verse, thus—*ἀλλ' ἐστὶ μὴν πέλας γὰρ ἀνδρα νῦν ὄρω*—because Ant. ought not to say 'this man' (*τόνδε*), but 'a man' (Nauck).—75 and 76 made into one verse (Nauck). See cr. n.—83. Suspected as jejune (Nauck).—95. Rejected, because at 1474 Ant. does not seem to know that thunder was to be the sign (Wecklein).—237—257. Rejected by Meineke and Wecklein, in agreement with some ancient critics. See n. on 237.—299—307. Rejected by Wecklein, Hirzel having condemned 301—304. See n. on 299.—337—343. Rejected by Meineke, after A. Schöll, because (*a*) the reference to Egypt is unsuitable to Oedipus, (*b*) *κατ' οἶκον οἰκουρεῖν—σφῶν* closely followed by *σφῶ*—and *σύννομοι* for 'wives'—are suspicious.—552. Rejected by Nauck, because Theseus should not mention this solitary fact in the history of Oedipus, and ignore the rest.—610, 611. Rejected by Nauck, because the 'decay of the earth' has nothing to do with the inconstancy of human relationships.—614, 615. Rejected by Nauck as unworthy of Sophocles. Wecklein says, 'The thought does not correspond with what precedes.' See my n.—638—641. Rejected by Dindorf (Nauck having rejected 640 f.), as unsuitable, and oddly expressed.—743. Nauck would either reject this v., or fuse it with 744, on account of *πλείστον κάκιστος*.—793. Rejected by Nauck (after Lugebil) as a gloss.—890. Rejected by Nauck as not Sophoclean in expression.—919—923. Rejected by Badham (and by K. Fr. Hermann) because too complimentary to Thebes.—954, 955. Rejected by Nauck as unsuitable. Blaydes also brackets them with the remark: 'These two verses are perhaps spurious. We could well spare them.'—980—987. Rejected by Oeri. Nauck suspects 982—984.—1011. Rejected by Nauck on account of *κατασκήπτω*. See my n.—1142. Suspected by Nauck on account of *βάρος*.—1189—1191. Rejected by Meineke, for the reasons stated, and answered, in my n.—1256. Rejected by Nauck as a weak interpolation.—1305—1307 (or else 1311, 1312). Rejected by Martin on the ground that both passages cannot be right.—1355. Suspected by Nauck as useless and

awkward.—1370—1372. Nauck says: 'That the hand of an interpolator has been at work here, seems to me certain; as to the original form of the words, let others decide.'—1394. Nauck (while proposing τοῖς for καὶ) suspects the whole verse.—1411—1413. Nauck would make the three vv. into two. See my cr. n.—1425. Suspected by Nauck (on account of the phrase θάνατον ἐξ ἀμφοῖν).—1435, 1436. Both verses are rejected by Enger; the second is suspected by Dindorf. See my cr. n.—1501. Rejected by Fr. G. Schmidt (who proposes καινός for κοινός in 1500).—1523. Rejected by Herwerden, because (1) χῶρος κέκευθε is a strange phrase, (2) μήτε...μήτε is pointless, (3) the verse is superfluous.—1626. Rejected by Lehrs (after Hermann), because (1) πολλά πολλαχῆ is strange; (2) the mysterious τις (1623) is called θεός,—a premature assumption. It should be reserved for *Oedipus* (1629) to make this identification.—1640. Rejected by Nauck on account of the phrase τλάσας τὸ γενναῖον φέρειν (*v.l.* φρενί: see my n.).—1768—1779. Rejected by Nauck. 1777—1779. Rejected by F. R. Ritter. See my n.

Prof. Wecklein, in his *Ars Sophoclis emendandi* (1869), rightly defends more than half of these verses, but condemns 95, 237—257, 301—304, 614 f., 862, 1190, 1626 (and 1716, which falls in that part of the last kommos which I leave out of the count). In his school-edition of the play (1880), however, he brackets 237—257, 299—307 (instead of 301—304), 614 f., 632—637 (from ὄτου to τῆν τοῦδε inclusive), 658—660, 830 f., 1190, 1436 (and phrases in the last kommos); but does not bracket 95, 862, or 1626; having perhaps reconsidered his objections to those verses.

I know not whether it is too much to hope that some reader of these pages will take the trouble to go through the above list of rejections or suspicions, and to consider them in the light of such aid as this edition seeks to offer towards the interpretation of the play. If any one will do that, he will form a fair idea of the manner in which a certain school of criticism, (chiefly German, but not without imitators elsewhere,) is disposed to deal with the texts of the Greek dramatists. When an interpolation is surmised or assumed, it is usually for one (or more) of the following reasons:—(1) because something in the language appears strange: (2) because the verse seems inconsistent with the immediate context, or with the character of the speaker: (3) because the verse seems inconsistent with something in another part of the play: (4) because it seems weak, or superfluous. In dealing with the first class of objections—those from language—the grammarian is on his own ground. In *Ajax* 840 f., for instance, it is a fair and definite plea against the authenticity of those verses that τῶς is not elsewhere used by Sophocles (or ever by Euripides), and that φιλόστων is a form found nowhere else. But the second, third, and fourth classes of objections demand the exercise of other faculties,—literary taste, poetical feeling, accurate per-

ception of the author's meaning, insight into his style, sympathy with his spirit. Consider, for instance, why Nauck suspects two of the finest verses in a beautiful passage of this play (610 f.):—

φθίνει μὲν ἰσχύς γῆς, φθίνει δὲ σώματος,
θῆσκει δὲ πίστις, βλαστάνει δ' ἀπιστία.

He ascribes them to an interpolator (*Philol.* iv. p. 191 f.) because only the second is pertinent; the decay of faith is in point; but what have we to do with the decay of earth or of the body? This is not a whit worse than very many of the examples in the above list. Could Sophocles come back and see his text, after all these expurgators had wreaked their will, he might echo the phrase of the worthy Acharnian, as he held up his ragged garment to the light; ὦ Ζεῦ δίοπτα.

The detection of spurious work has come down from a past age as a traditional exercise for a scholar's acuteness. In Germany, where scholarship is a crowded profession, involving the severest competition, every competitor is naturally and rightly anxious to prove his originality; and, if the Greek drama is his subject, one of the time-honoured modes of doing this is to discover interpolations. Thenceforth he is a man with a view, and has earned a mention; he is the critic who holds that such or such verses are spurious. English copiers of this fashion are not wanting. It is, however, high time to recognise the fact that the principal classical texts are no longer such as they were found by the scholarship of the sixteenth, or even of the last century. They no longer teem with those rank overgrowths of corruption in which the earlier critics found such ample material. The purification of these texts, though still incomplete, has now reached such a point that, if any real advance is to be made, reserve and delicacy of judgment must be cultivated. Interpretation—of the spirit, as well as of the letter—has a twofold office to perform. It has to aid and control the process of emendation. It has also to defend the text against wanton defacement or mutilation.

Conjectures.

§ 5. The use made of conjecture by editors or critics of the play will be found amply illustrated in the notes to this edition. Along with some admirable conjectures, by various scholars, which have been adopted or recorded, there are others which have been indicated rather because such notice appeared due to the eminence of their authors, or because they are instructive as illustrating tendencies in recent criticism. And here it may be permissible to observe, since the practice of classical composition has been subject in late years to some ignorant

and silly disparagement, that not a few of the conjectures which we sometimes see put forward are such as could not have been suggested, if their proposers had profited, even a little, by the discipline of Greek verse composition. It is earnestly to be hoped that the day will never come when that exercise,—duly reserved for those to whom it is congenial,—shall cease to have a place among the studies which belong to the English conception of classical scholarship. When cultivated sympathetically and maturely,—as a delight, not as a mechanical task,—the accomplishment is one which necessarily contributes not a little towards the formation of a correct feeling for the idiom of classical Greek poetry. In relation to the criticism of poetical texts, its positive merit is not so much that it sharpens a faculty of emendation as that it tends to keep verbal ingenuity under the restraints of good sense. But it has also another influence, and one which (especially in our time) is perhaps not less useful. It helps to educate an instinct which will usually refrain from change where no change is required.

The emendations which I propose in the text of this play are few; though I should not have found it difficult to increase their number a hundredfold, if I had conceived that the originality proper to an editor consists in re-writing his author. The following are adopted in the text:—121 δῆ after λεύσσει.—355 μοι for μου.—541 ἐπωφελήσας for ἐπωφέλησα.—1113 κἀναπνεύσατον for κἀναπαύσατον.—1491 f. εἴτ' ἄκρα | περὶ γυῖαλ' for εἴτ' ἄκραν | ἐπιγυῖαλον.—Also these transpositions:—534 σαί τ' εἶσ' ἄρ' for σαί τ' ἄρ' εἰσίν.—1085 ἰὼ θεῶν πάνταρχε, παντόπτα Ζεῦ for ἰὼ Ζεῦ πάνταρχε θεῶν, | παντόπτα.—1462 μέγας, ἴδε, μάλ' ὄδ' ἐρείπεται | κτύπος ἄφατος διόβολος for ἴδε μάλα μέγας ἐρείπεται | κτύπος ἄφατος ὄδε διόβολος.—A few more emendations, not placed in the text, are suggested in the notes. Among these are:—243 τοῦδ' ἀμμόρου for τοῦ μόνου.—385 ὥστ' for ὡς.—868 θεὸς for θεῶν.—896 οἶα καὶ for οἶά περ.—1192 αἰδοῦ νιν for ἀλλ' αὐτόν.—1493 Ποσειδωνίαν for Ποσειδαωνίη.—1510 καὶ τῷ πέπεισαι for ἐν τῷ δὲ κείσαι.—1565 ἄν (or αὐ) τέρατ' ἄν πημάτων ἰκνούμενον for ἄν καὶ μάταν πημάτων ἰκνουμένων.—1604 εἶχ' ἔρωτος for εἶχε δρώντος.—1702 οὐδ' ἐκεῖ ἄν for οὐδὲ γέρον.—The above list does not include 522 (text) ἦνεγκ' οὖν for ἦνεγκον, since, though the conjecture was made by me independently of Mr R. Whitelaw, the priority belongs to him; nor 153 (text) προσθήσει for προσθήσεις, which, I find, had been proposed by Prof. J. B. Postgate (*Journ. of Phil.* vol. x. p. 90).

Editions,
Commen-
taries, etc.

§ 6. The edition of the *Oedipus Coloneus* by Elmsley (Oxford, 1823) is note-worthy as the earliest edition of any Sophoclean play in which L (the Laurentian manuscript) was systematically used. Indeed, for all practical purposes, it was the earliest in which L was used at all. It is probable that Bernard Junta, the editor of the second Juntine edition (Florence, 1547), derived some of his readings from L; but, if so, his use of it was slight and unintelligent¹. Elmsley, having collated L in 1820, had recognised its paramount value: 'sive antiquitatem spectes, sive bonitatem, primus est.' In order to appreciate the importance of this acknowledgment, it is necessary to recollect what, in outline, the history of the text had been. The *editio princeps* of Sophocles, the Aldine (Venice, 1502), gave a text which, as a whole, is that of the Paris thirteenth-century ms., A. Adrian Turnebus, in his edition, (Paris, 1552—3,) adopted the Triclinian recension, represented by the Paris fifteenth-century ms., T. This Triclinian text prevailed in the later printed editions of Sophocles down to 1786. In that year Brunck published his first edition, reverting to the Aldine text as his basis, and placing A at the head of his mss. Thus of the four mss. mentioned above as principally useful for the *Oedipus Coloneus*,—L, A, B, T,—three correspond with periods of textual history. T represents the period from Turnebus to Brunck, 1553—1786; A, the period from Brunck to Elmsley, 1786—1823; L, the period since 1823.

Another interesting feature of Elmsley's edition is that it embodies what he judged best worth preserving in the work of previous commentators on this play, from Joachim Camerarius (1534) to J. F. Martin (1822). In the sixteenth century, after Camerarius, we have two editors who followed the text of Turnebus,—Henri Estienne (Stephanus, 1568) and William Canter (1579). The readings of Joseph Scaliger, to which John Burton sometimes refers, seem to have been found by the latter in a copy of Estienne's edition. The notes of H. Estienne are given entire,—'magis propter nominis auctoritatem quam quia magnam Sophocli lucem attulit.' So, again, Brunck's notes are given almost entire. The series of eighteenth-century commentators on this play, before Brunck, includes John James Reiske, John Burton, Benjamin Heath, Zachary Mudge, Samuel Musgrave, John Francis Vauvilliers². By 'Lond. A' and 'B' are denoted the anonymous

¹ See *Introd. to the facsimile of the Laur. MS.*, p. 20, n. 3.

² Io. Iac. Reiske, *Animadversiones ad Sophoclem* (Leipsic, 1743?).—Io. Burton, *Πενταλογία sive tragg. Graecarum delectus* (viz. Soph. *O. T.*, *O. C.*, *Ant.*; Eur. *Phoen.*; Aesch. *Theb.*), 1st ed. 1758, 2nd ed. (with additions by T. Burgess) 1779.—

editors of editions published in London in 1722 and 1747. Brunck's edition (Elmsley used the third, of 1788) forms a landmark. The printed texts before Brunck's are often designated collectively by Elmsley as the 'impressi ante Brunckium,'—including Musgrave's edition, since, though it was not published till 1800, Musgrave died in 1782. Porson, who was twenty-seven when Brunck's first edition appeared (1786), is represented by a few notes on this play published four years after his death in the *Adversaria* (1812), and by a few more which Kidd records. It is right to remember that these jottings, mostly made in youth, supply no measure of the resources which Porson's mature power could have brought to bear; yet here also some excellent suggestions are due to him (see, *e.g.*, on 709 f. and 1773). In the nineteenth century we have F. H. Bothe, G. H. Schaefer, L. Doederlein, C. Reisig, and J. F. Martin¹,—thus bringing the catena of Elmsley's predecessors down to the year before that in which his own work appeared. His edition has a permanent historical interest for students of the *Oedipus Coloneus*.

With regard to the work which has been done on the play since Elmsley's time, it has been my aim to overlook nothing of importance which has appeared up to the present date (1885); but I am only too well aware how difficult it is to attain such an aim with completeness. Silence concerning a proposed reading or interpretation is not always, of course, to be interpreted as ignorance of it; for, in dealing with so large a body of material, one of an editor's most essential duties is that of selection. I have bestowed a good deal of labour, care and thought on this duty, and the result represents my best judgment on the materials known to me. If any omissions are pointed out, I shall be grateful for such criticism, and can promise that it shall be most

Benj. Heath, *Notae sive Lectiones* on Aesch., Soph., Eur., 1762.—Zachary Mudge (died 1769) did not himself publish anything on Sophocles, but communicated Ms. notes to Heath, who embodied them, with the author's name, in his work. I am indebted to the Rev. W. D. Macray, of the Bodleian Library (whose note was kindly transmitted to me by the Librarian, Mr E. B. Nicholson), for pointing out the passage in Heath which shows this.—Samuel Musgrave died 1782; his ed. of Sophocles appeared at Oxford in 1800.—J. F. Vauvilliers published an ed. of Sophocles at Paris in 1781.

¹ F. H. Bothe's ed. of Soph. appeared in 1806, G. H. Schaefer's in 1810 (both at Leipsic).—Lud. Doederlein, *Obs. crit. in Soph. Oed. Col.* In the *Acta philologorum Monacens.* Tom. 1. (1812) pp. 27—70.—Carol. Reisig. *Commentt. criticae in Soph. Oed. Col.* 2 voll. Jena, 1822—3.—J. F. Martin, ed. of Soph. for schools, 3rd ed., much enlarged, Halle, 1822.



carefully considered. Reference has been made, with varying degrees of frequency, to the complete editions of Sophocles (here named alphabetically) by Bergk, Blaydes, Campbell, Dindorf, Hartung, Hermann, Linwood, Nauck, Schneidewin, Tournier, Wunder. I have also used the new recension of Dindorf's text, in the Teubner series, by S. Mekler (Leipsic, 1885). Separate editions of this play by the following editors have also been consulted:—L. Bellermann (in the Woff-Bellermann ed., Leipsic, 1883): A. Meineke (Berlin, 1863): F. A. Paley (Cambridge, 1881): C. E. Palmer (Cambridge, 1860)¹: N. Wecklein (Munich, 1880). The views of many other scholars are noticed in connection with particular passages. I have found Wecklein's *Ars Sophoclis emendandi* (Würzburg, 1869) especially valuable in giving occasional references to scattered criticisms, in German periodicals or elsewhere, which might otherwise have escaped my notice; for the sporadic literature of the subject is diffused, often in very minute portions, through a large number of journals and tracts. Mr R. Whitelaw's excellent verse translation of Sophocles (London, Rivingtons, 1883) possesses the further merit, rare in a metrical rendering, of usually showing exactly how he takes the Greek, and thus has in some degree the value of a commentary,—supplemented, in a few cases, by short notes at the end.

¹ Described as 'intended principally to explain and defend the text of the MSS. as opposed to conjectural emendation.' Many will sympathise (as I cordially do) with Mr C. E. Palmer's general object,—viz. to protest against excessive licence in such emendation. It is only to be regretted that he should have gone to the opposite extreme, in consequence of two pervading ideas. The first is that our MSS. have come down much purer, even in minute matters, than is really the case; e.g. in *O. C.* 541, where Hermann's *πόλεος* is certain, Mr Palmer keeps *πόλεως*, because our MSS. have it. His other general assumption is that the strict correspondence of strophe with antistrophe, and the strict observance of lyric metres generally, are figments of modern 'metrolatry,'—the ancient poets having been, in fact, far more lax. This view is a necessary corollary of the former, since in our MSS. the lyrics are often corrupt. Thus in *O. C.* 547 he keeps *ἄλλους*, against the dactylic metre, and also against the sense. Yet the notes, if somewhat too prolix, often interest even when they do not persuade.

METRICAL ANALYSIS.

THE scansion of the lyrics is given here as by Dr J. H. Heinrich Schmidt in his *Compositionslehre**, pp. lxx—cvii. For the greater convenience of readers, I print the metrical scheme over the Greek words, and, under each line of a strophe, the corresponding line of the antistrophe, in smaller type.

If a reader desires only to know what kind of lyric metre is used in each case, and how each verse is scanned, then he need not trouble himself with the diagrams subjoined to the scanned verses. Their meaning, which is simple, will be explained presently.

Ancient Greek metre is the arrangement of syllables according to Metre. 'quantity,' *i.e.*, according as they are 'short' or 'long.' A 'short' syllable, as opposed to a 'long,' is that on which the voice dwells for a shorter time. In Greek verse the short syllable, \cup , is the unit of measure. Its musical equivalent is the quaver, , $\frac{1}{8}$ th of \square . The long syllable, $-$, has twice the value of \cup , being musically equal to .

Besides \cup and $-$, the only signs used for the lyrics of this play are the following:—

(1) \sqcup for $-$, when the value of $-$ is increased by *one half*, so that it is equal to $\cup\cup\cup$, $-\cup$, or $\cup-$. And \sqcup for $-$, when the value of $-$ is *doubled*, so that it is equal to $-\cup\cup$, $\cup\cup-$, or $--$.

(2) $>$, to mark an 'irrational syllable,' *i.e.* one bearing a metrical value to which its proper time-value does not entitle it; *viz.* \cup for $-$, or $-$ for \cup . Thus $\epsilon\rho\gamma\omega\nu$ means that the word serves as a choree, $-\cup$, not as a spondee, $--$.

(3) $\sim\cup$, instead of $-\cup\cup$, when a dactyl (then called 'cyclic') serves for a choree, $-\cup$.

(4) ω , written over two short syllables (as $\pi\rho\rho\acute{\alpha}$), when they have the value only of one short.

* The second volume of his work, 'Die Kunstformen der Griechischen Poesie und ihre Bedeutung,' of which the 'Griechische Metrik' forms the fourth volume.

The last syllable of a verse is common (*ἀδιάφορος, anceps*). Schmidt's practice is to mark it \cup or $-$ according to the metre: e.g. *ἔργων*, if the word represents a choree, or *ἔργᾶ*, if a spondee.

Pauses. At the end of a verse, \wedge marks a pause equal to \cup , and $\bar{\wedge}$ a pause equal to $-$.

The *anacrusis* of a verse (the part preliminary to its regular metre) is marked off by three dots placed vertically, :

Metres
used in
this play.

The kinds of metre used are few in number, though they occur in various combinations.

1. *Logaoedic*, or *prose-verse* (*λογαοιδικός*), was the name given by ancient metrists to a kind of measure which seemed to them something intermediate between verse and prose, owing to its apparent irregularity. Its essential elements are the choree, $- \cup$, and the cyclic dactyl, metrically equivalent to a choree, $\sim \cup$. Take these words:—

Strengthen our | hands, thou | Lord of | battles.

This is a 'logaoedic' verse of 4 feet (or tetrapody). If 'Oh' were prefixed to 'strengthen,' it would represent an 'anacrusis,' or prelude to the regular measure. Such a verse was called '*Glyconic*,' from a lyric poet Glycon, who used it. A dactyl comes first; then three chorees: $\sim \cup | - \cup | - \cup | - \cup$. But the dactyl might also stand *second*, as:

Lightly, | merrily, | sped the | mornings:

or, *third*, as:

Lost one, | footstep | never re | turning.

According to the place of the dactyl, the verse was called a *First*, *Second*, or *Third* Glyconic.

In this play, the *Second* Glyconic (with anacrusis) is the main theme of the Parodos from 117 as far as 206 (omitting the anapaests); of the First Stasimon (668—719); and of the Third Stasimon from 1211 to 1248. It also occurs elsewhere in combination with other forms of logaoedic verse, shorter or longer. Of these other forms, the most important is the verse of 3 feet (or tripod), called '*Pherecratic*' from Pherecrates, a poet of the Old Comedy. It is merely the Glyconic shortened by one foot, and is called '*First*' or '*Second*' according as the dactyl comes first or second: so that this is a '*First*' Pherecratic,—

Hark to the | cry re|sounding.

We have this combined with the Second Glyconic in the opening of the Fourth Stasimon (1556 ff.). Elsewhere in the play we find logaoedic verses twice as long as this, *i.e.* hexapodies. They are combined with the tetrapody, or Glyconic verse, in the epode to the Third Stasimon (1239 ff.), and with the tripod, or Pherecratic, in the kommos at vv. 510 ff.

2. *Dochmiacs* occur in vv. 833—843 = 876—886, and in parts of the kommos, 1447—1499. In the following line, let ‘*serfs*’ and ‘*wrongs*’ be pronounced with as much stress as the second syllable of ‘*rebel*’ and of ‘*resent*’:—

Rebél ! Sérfs, rebél ! | Resént wróngs so díre.

The first three words form one ‘*dochmiac*’ measure; the last four, another; and the whole line is a ‘*dochmiac dimeter*,’ written $\cup : - - \cup | - , \cup || - - \cup | - \wedge ||$. The comma marks the usual caesura, which is preserved in our example. The elements of the *dochmiac* were thus the *bacchius*, $- - \cup$, equal to 5 shorts, and the (shortened) *choree*, $-$, equal to 2 shorts. It was a joining of odd and even. No other such combination of *unequal* measures was used by the Greeks. The name *δόχμιος*, ‘*slanting*,’ ‘*oblique*,’ expressed the resulting effect by a metaphor. It was as if the rhythm diverged side-ways from the straight course. The varieties of the *dochmiac* arose chiefly from resolving one of the long syllables into two shorts; either with, or without, the further substitution of an ‘*irrational*’ long for a short in the *anacrusis*, or in the short syllable of the *bacchius*.

3. The *Ionic* verse of two feet (*dipody*) occurs in the *Parodos* (as v. 214 τέκνον, ὦμοι, τί γεγώνω;). The *Ionic* measure is $- - \cup \cup$. Without *anacrusis* ($\cup \cup$), it is called *ionicus a maiore*: with *anacrusis*, *ionicus a minore*. Here the *Ionic dipody* has *anacrusis*, and should be written $\cup \cup : - - \cup \cup | - - \bar{\wedge} ||$:

To the hill-tops, to the vâlleys.

4. Other measures used in the lyrics of this play are *dactylic* ($- \cup \cup$), *choreic* or *trochaic* ($- \cup$), *iambic* ($\cup -$), in various lengths. The only point which calls for notice is the use of the rapid *dactylic tetrapody* to express agitated entreaty (*Parodos*, 241 ff.). *Anapaests* of the ordinary type occur in the *Parodos* and at the close.

In the metrical schemes which are subjoined, the kind of metre used is stated at the beginning of each series of verses, and the scanning of every verse is shown.

Rhythm.
—The
diagrams.

Rhythm is measured movement. It is the part of rhythm to arrange the materials furnished by metre in such a way that the whole shall please the ear. The diagrams placed after the metrical schemes are given here, as by Dr Schmidt, in order to show how the verses are rhythmically put together. It is always possible, of course, to describe in words how a poetical couplet, stanza, or other series is constructed. But time is saved if, instead of verbal descriptions, we can use pictures, which show the structure at a glance. Dr Schmidt's diagrams are merely such pictures. They form a graphic short-hand, of a simple kind.

In the two verses,

Willows whiten, aspens quiver,
Little breezes dusk and shiver,

it is plain that each verse is one rhythmical whole. If we *wrote* the two verses as one verse, a complete rhythm would still end at the word 'quiver.' Each of these verses contains four chorees, — ∪, being a trochaic dimeter. The diagram to express these facts would be

$$\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array}} \right)$$

Each verse is here a rhythmical whole (or 'sentence') of 4 feet. And the first rhythmical sentence corresponds to the second. The dots mark the beginning and end of a verse. The curve marks the correspondence.

Again :

Now let us sing, long live the King, || and Gilpin, long live he ; ||
And when he next doth ride abroad, || may I be there to see.]]

Whether these verses are written as two, or as four, it is equally evident that they contain four rhythmical wholes or 'sentences,' the 1st and 2nd answering respectively to the 3rd and 4th. The 1st and 3rd contain four feet each ; the 2nd and 4th, three. The diagram for this would be

$$\left(\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 3 \\ \cdot \\ 4 \\ \cdot \\ 3 \end{array} \right)$$

The curve on the left shows the correspondence of the two *groups*. The curves on the right show the correspondence of single 'sentences.'

All rhythmical periods belong to one or other of these two types. That is, the period is formed either by a *single* rhythmical sentence answering to another, as in the first example ; or by a *group* answering

to another, as in the second. A period of the first kind is called by Schmidt 'stichic' (from *στίχος*, a verse): of the second, 'palinodic,' because a group or series recurs.

The variations on these two simple types are easily understood. In a stanza like this,—

Moreover, something is or seems
That touches me with mystic gleams
Like glimpses of forgotten dreams,

each verse is one rhythmical whole. The period is 'stichic,' like the first example, only it is repeated; and would be written

$$\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array} \left. \begin{array}{l}) \\) \\) \\) \end{array} \right. \cdot$$

Similarly, a *group* of rhythmical sentences may recur more than once, making a repeated palinodic period. In some stanzas, again, the first verse answers to the fourth, the second to the third. When the order of correspondence is thus inverted, the period is antithetic. Such a period is seen in diagram II. for the First Strophe of the Parodos. There we have four groups of verses corresponding to each other in an inverted order, as the curves on the left show. Within these groups, single verses or parts of verses correspond in a regular order, as the curves on the right show.

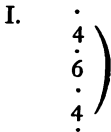
If a rhythmical sentence introduces a rhythmical period without belonging to it, it is called a *προῳδός*, prelude: or, if it closes it, an *ἐπῳδός*, epode, or postlude. Similarly a period may be grouped round an isolated rhythmical sentence, which is then called the *μεσοῳδός*, 'mesode.' In the diagrams, a prelude or epode is marked by the abbreviation *πρ.* or *ἐπ.* A mesode does not need to be specially marked, since it can always be recognised by the simple fact that it forms the central point. (See First Stasimon, Second Strophe, diagrams I., II., III., V.)

7. $\overset{>}{\iota}$: εντ | $\overset{\sim}{\epsilon\sigma}$ ταδε | $\overset{\sim}{\nu\nu}$ τιν | $\overset{\sim}{\eta\kappa}$ || $\overset{\sim}{\epsilon\iota\nu}$ λογος | $\overset{\sim}{\sigma\upsilon\delta\epsilon\nu}$ | $\overset{\sim}{\alpha\zeta}$ | $\overset{\sim}{\sigma\upsilon\tau}$ Λ ||
 κλυ : $\overset{\sim}{\epsilon\iota\sigma}$ | $\overset{\sim}{\omega}$ πολυ | $\overset{\sim}{\mu\omicron\chi\theta}$ α | $\overset{\sim}{\lambda\alpha\tau}$ || α λογον | $\overset{\sim}{\epsilon\iota\tau\iota\nu}$ | $\overset{\sim}{\sigma\iota\sigma}$ | $\overset{\sim}{\epsilon\iota\sigma}$

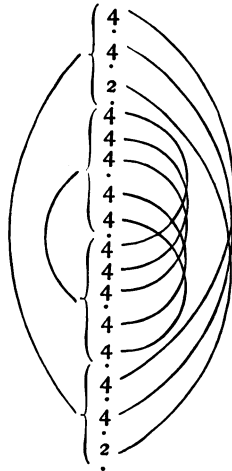
8. $\overset{\omega}{\sigma\upsilon\nu}$ εγ : $\overset{\sim}{\omega}$ λευσο | $\overset{\sim}{\omega\nu}$ περι | $\overset{\sim}{\pi\alpha\nu}$ ου | $\overset{\sim}{\pi\omega}$ Λ ||
 προς εμ : $\overset{\sim}{\alpha\nu}$ λεσχ | $\overset{\sim}{\alpha\nu}$ αβατ | $\overset{\sim}{\omega\nu}$ απο | $\overset{\sim}{\beta\alpha\sigma}$

9. $\overset{\omega}{\delta\upsilon\nu\alpha\mu}$: $\overset{\sim}{\alpha\iota}$ τεμεν | $\overset{\sim}{\sigma\omicron\varsigma}$ γνων | $\overset{\sim}{\alpha\iota}$ που | $\overset{\sim}{\mu\omicron\iota}$ Λ ||
 ινα : $\overset{\sim}{\pi\alpha\sigma\iota}$ νομ | $\overset{\sim}{\sigma\omicron\varsigma}$ φων | $\overset{\sim}{\epsilon\iota}$ προσθ | $\overset{\sim}{\epsilon\nu}$ δ

10. $\overset{\omega}{\sigma\omicron\tau\epsilon}$: $\overset{\sim}{\nu\alpha\iota}$ | $\overset{\sim}{\epsilon\iota}$ Λ ||
 απερ : $\overset{\sim}{\upsilon\kappa}$ | $\overset{\sim}{\sigma\upsilon}$



II.



SECOND STROPHE.—Logaoedic.

I. $\overset{>}{\sigma\upsilon\tau\omicron\iota}$ | $\overset{\sim}{\mu\eta\pi\omicron\tau\epsilon}$ | $\overset{\sim}{\sigma}$ εκ || $\overset{\sim}{\tau\omega\nu\delta}$ εδραν | $\overset{\sim}{\omega\nu}$ | $\overset{\sim}{\omega}$ γερον | $\overset{\sim}{\alpha\kappa}$ || $\overset{\sim}{\sigma\upsilon\tau\alpha}$ τις | $\overset{\sim}{\alpha\zeta}$ | $\overset{\sim}{\epsilon\iota}$ Λ ||
 αυτου | $\overset{\sim}{\mu\eta\kappa\epsilon\tau\iota}$ | $\overset{\sim}{\tau\omicron\upsilon\delta}$ || $\overset{\sim}{\alpha\upsilon\tau\omicron\pi\epsilon\tau\rho}$ | $\overset{\sim}{\sigma\upsilon}$ | $\overset{\sim}{\beta\eta\mu\alpha\tau\omicron\varsigma}$ | $\overset{\sim}{\epsilon\zeta}$ || $\overset{\sim}{\omega}$ ποδα | $\overset{\sim}{\kappa\lambda\iota\nu}$ | $\overset{\sim}{\tau\eta\varsigma}$

II. 1. $\overset{\sim}{\epsilon\tau}$: $\overset{\sim}{\sigma\upsilon\nu}$ ετι | $\overset{\sim}{\beta\alpha\iota\nu\epsilon}$ | $\overset{\sim}{\pi\omicron\rho\sigma}$ | $\overset{\sim}{\omega}$ Λ ||
 ουτ : $\overset{\sim}{\omega\varsigma}$ αλις | $\overset{\sim}{\omega\varsigma}$ ακ | $\overset{\sim}{\sigma\upsilon}$ | $\overset{\sim}{\epsilon\iota\sigma}$

2. $\overset{\sim}{\epsilon\tau}$: $\overset{\sim}{\iota}$ προβι | $\overset{\sim}{\beta\alpha\zeta\epsilon}$ | $\overset{\sim}{\kappa\omicron\upsilon\rho}$ | $\overset{\sim}{\alpha}$ Λ ||
 εσθ : $\overset{\sim}{\omega}$ λεχη | $\overset{\sim}{\sigma\omicron\varsigma}$ γεπ | $\overset{\sim}{\alpha\kappa\rho}$ | $\overset{\sim}{\sigma\upsilon}$

3. $\overset{\sim}{\pi\omicron\rho\sigma}$: $\overset{\sim}{\omega}$ συ γαρ | $\overset{\sim}{\alpha\iota}$ | $\overset{\sim}{\epsilon\iota\sigma}$ Λ ||
 λα : $\overset{\sim}{\sigma\omicron\varsigma}$ βραχυς | $\overset{\sim}{\omicron\kappa\lambda\alpha\sigma}$ | $\overset{\sim}{\alpha\varsigma}$

ANOMOIOSTROPHA.

First Section.—Logaoedic.

1. ω : ξένοι απ | οπτολις | αλλα | μη || τι τοδ απ | εννεπ | εις γερ | ον Λ ||
2. μη : μη μ ανερ | η τις | ειμι | μηδ || εξετασ | ης περ | α ματ | ευων]



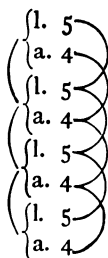
Second Section.—Ionic.

1. τι τοδ : αινα φυσις | αυδα τεκνον || ωμοι τι γε | γωνω Λ ||
2. τινος : ει σπερματος | ω ξενε || φωνει πατρο | θεν Λ ||



Third Section.—Logaoedic.

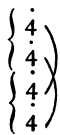
1. ωμοι εγ | ω τι παθ | ω | τεκνον εμ | ον Λ ||
2. λεγ επ : ειπερ επ | εσχατα | βαιν | εις Λ ||
3. αλλ ερω | ου γαρ εχ | ω | κατακρυφ | αν Λ ||
4. μακρα : μελλετον | αλλα ταχ | υν | ε Λ ||
5. Λαϊου | ιστε τιν | ω | ιου ι | ου Λ ||
6. το τε : Λαβδακιδ | αν γενος | ω | Ζευ Λ ||
7. αθλιον | Οιδιποδ | αν | συ γαρ οδ | ει Λ ||
8. δεος : ισχετε | μηδεν οσ | αυδ | ω Λ]



l. 5 = a logaoedic verse of 5 feet;
a. 4, an anapaestic verse of 4 feet.

Fourth Section.—Anapaestic.

1. ι : ω ω | ω δυσ | μορος ω | ω $\bar{\Lambda}$ ||
2. θυγατ : ερ τι ποτ | αυτικα | κυρσ | ει $\bar{\Lambda}$ ||
3. εξ : ω πορσ | ω βαιν | ετε χωρ | ας $\bar{\Lambda}$ ||
4. α δ νπ : εσχεο | ποι κατα | θησ | εις $\bar{\Lambda}$ ||

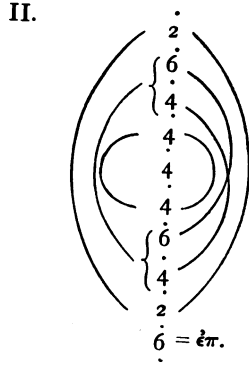


Fifth Section.—I. II. Dactylic. III. Logaoedic.

- I. ουδενι | μοιριδι | α τισις | ερχεται ||
- ων προπαθ | η το τιν | ειν $\bar{\Lambda}$ ||
- απατ : α δ απατ | αις ετερ | αις ετερ | α $\bar{\Lambda}$ ||
- II. παρα : βαλλομεν | α πονον | ου χαριν | αντιδιδ | ωσιν εχ | ειν $\bar{\Lambda}$ ||
- συ δε : τωνδ εδραν | ων παλιν || εκτοπος | αυθις αφ | ορμος εμ | ας $\bar{\Lambda}$ ||
- III. χθονος : εκθορε | μη τι περ | α χρε | ος $\bar{\Lambda}$ ||
- εμ : α πολ | ει προσ | αψ | ης $\bar{\Lambda}$ ||

10. $\begin{array}{l} > & - > & \sim & \sim & - & \sim & \text{L} & \text{L} & - \\ \text{πειθ} & : & \text{ου καγ} & | & \text{ω γαρ οσ} & | & \text{ον συ} & | & \text{προσ} & | & \text{χηρξ} & | & \text{εις} & \Lambda & \text{]} \\ \text{ματρ} & : & \text{ος κοιν} & | & \text{ας απε} & | & \text{βλαστον} & | & \text{ωδ} & | & \text{ιν} & | & \text{ος} & & \end{array}$

I. $\begin{array}{c} \cdot \\ 3 \\ 4 \\ 3 \\ 4 = \text{επ.} \\ \cdot \end{array}$



SECOND STROPHE.—Iambic.

I. 1. $\begin{array}{l} > & - & \sim & \sim & \sim & - & \sim & - & > & - & \sim & \sim & \sim & - & \sim & - \\ \text{σαι τ} & : & \text{εισ αρ} & | & \text{απογον} & | & \text{οι τε} & | & \text{και κοιν} & || & \text{αι γε} & | & \text{πατρος α} & | & \text{δελφε} & | & \text{αι} & \Lambda & || \\ \text{δυστ} & : & \text{ανε} & | & \text{τι γαρ ε} & | & \text{θουφον} & | & \text{ον τι} & || & \text{τουτο} & | & \text{τι δ εθελ} & | & \text{εις μαθ} & | & \text{ειν} & & \end{array}$

2. $\begin{array}{l} \sim & - & \sim & \text{L} & - & \sim & - & \sim & \sim & \sim & - & \sim & - \\ \text{ι} & : & \text{ω ι} & | & \text{ω} & | & \text{δητα} & | & \text{μυρι} & || & \text{ων γ επ} & | & \text{ιστροφ} & | & \text{αι κακ} & | & \text{ων} & \Lambda & || \\ \text{πατρ} & : & \text{ος πα} & | & \text{παι} & | & \text{δευτερ} & | & \text{αν ε} & || & \text{παισας} & | & \text{επι νος} & | & \text{φ νος} & | & \text{ον} & & \end{array}$

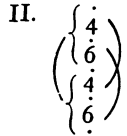
II. 1. $\begin{array}{l} \sim & \sim & \sim & \sim & \sim & - & \sim & - \\ \text{ε} & : & \text{παθες ε} & | & \text{παθον α} & | & \text{λαστ εχ} & | & \text{ειν} & \Lambda & || \\ \text{ε} & : & \text{κανες ε} & | & \text{κανον εχ} & | & \text{ει δε} & | & \text{μοι} & & \end{array}$

2. $\begin{array}{l} \sim & - & \sim & - & \sim & \sim & \sim & - & \sim & - \\ \text{ε} & : & \text{ρεξας} & | & \text{ουκ ε} & | & \text{ρεξα} & | & \text{τι γαρ ε} & | & \text{δεξαμ} & | & \text{ην} & \Lambda & || \\ \text{τι} & : & \text{τουτο} & | & \text{προς δικ} & | & \text{ας τι} & | & \text{τι γαρ εγ} & | & \text{ω φρασ} & | & \text{ω} & & \end{array}$

3. $\begin{array}{l} - & \omega & - & \omega & - & \omega & - & \omega \\ \text{δωρον ο} & | & \text{μηποτ εγ} & | & \text{ω ταλα} & | & \text{καρδιος} & || \\ \text{και γαρ αν} & | & \text{ους εφον} & | & \text{ευσ εμ απ} & | & \text{ωλεσαν} & & \end{array}$

4. $\begin{array}{l} \sim & - & \sim & - & \sim & \sim & \sim & \text{L} & - \\ \text{επ} & : & \text{ωφελ} & | & \text{ησας} & | & \text{πολεος} & | & \text{εξελ} & | & \text{εσθ} & | & \text{αι} & \Lambda & || \\ \text{νομ} & : & \text{φ δε} & | & \text{καθαρος} & | & \text{αιδρις} & | & \text{εις τοδ} & | & \text{ηλθ} & | & \text{ον} & & \end{array}$

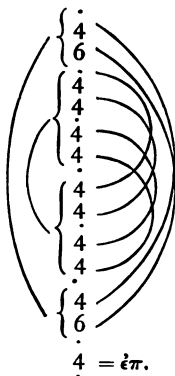
I. $\begin{array}{c} \cdot \\ 4 \\ 4 \\ 4 \\ 4 \\ \cdot \end{array}$



III. First Stasimon, vv. 668—719.

FIRST STROPHE (forming a single period).—Logaoedic, with the Second Glyconic for main theme.

1. ευπιπ | ου ξενε | τασδε | χωρ || ασ ικ | ου τα κρατ | ιστα | γας επ | αυλ | α Λ ||
θαλλει δ | ουραυι | ασ υπ | αχν || ασ ο | καλλιβοτρ | υς κατα | ημαρ | α | ει
2. τον : αργ | ητα Κολ | ωνον | ενθ || α λιγ | εια μιν | υρετ | αι Λ ||
ναρκ : ισο | ος μεγαλ | αιυ θε | αιυ || αρχαι | ον στεφαν | ωμ ο | τε
3. θαμ : ιζ | ουσα μαλ | ιστ α | ηδ || ων χλωρ | αις υπο | βασο | αις Λ ||
χρυσ : αυγ | ης κροκος | ουδ α | υπν || οι κρην | αι μινυθ | ουσ | ι
4. τον : οιν | ωπον εχ | ουσα | κισσ || ον και | ταν αβατ | ον θε | ου Λ ||
Κηφ : ισ | ου νομαδ | ες ρε | εθρ || ων αλλ | αιεν επ | ηματ | ι
5. φυλλαδα | μυριο | καρπον αν | ηλ || ιον αν | ηνεμ | ον τε | παντων ||
ωκυτοκ | ος πεδι | ων επι | νισσ || εται α | κηρατ | ψ συν | ομβρω
6. χειμων | ων εν ο | βακχι | ωτ || ασ α | ει Διο | νυσοσ | εμβατ | ευ | ει Λ ||
στερνουχ | ουχθονοσ | ουδε | Μουσ || αν χορ | οι νιν απ | εστνγ | ησαν | ουδ | α
7. θεαισ : αμφιπολ | ων τιθ | ην | αις Λ ||
χρυσ : ανιοσ | Αφροδ | ιτ | α



SECOND STROPHE.—Logaoedic,—the Second Glyconic being now varied by other logaoedic sentences, of 3, 6, or 2 feet. Note the contrast between the numerous small periods here, and the one great period of the First Strophe.

I. $\bar{\text{—}} > \sim \sim \text{L} \sim \sim \text{L} \sim \sim \text{L} \text{—}$
 εστιν δ | οιον εγ | ω || γας Ασι | ασ || ουκ επακ | ου | ω Λ]
 αλλον δ | αινον εχ | ω || ματροπολ | ει || τρδε κρατ | ιστ | ον

II. $\bar{\text{—}} > \sim \sim \text{L} \sim \sim \text{L} \sim \sim \text{L} \sim \sim \text{L} \text{—}$
 ουδ εν | τα μεγαλ | α || Δωριδι | νασ | φ Πελοπ | ος || πωποτε | βλαστ | ον Λ]
 θωρον | του μεγαλ | ου || δαιμονος | ειπ | ειν χθονος | αυχ || ημα μεγ | ιστ | ον

III. 1. $> \text{—} \sim \text{L} \text{—} \sim \text{L} \text{—}$
 φυτ : ευμ α | χειρ | ωτον | αυτο | ποι | ον Λ]
 ευ : ιππον | ευ | πωλων | ευθαλ | ασσ | ον

2. $> \text{—} \sim \text{—} \sim \text{—}$
 εγχε : ων φοβ | ημα | δαϊ | ων Λ]
 ω : παι Κρον | ου συ | γαρ νιν | εις

3. $\sim \sim \text{L} \text{—} \sim \sim \text{L} \text{—}$
 ο : τρδε | θαλλ | ει μεγ | ιστα | χωρ | α Λ]
 τοδ : εισας | αυχ | ημ αν | αξ Ποσ | ειδ | αν

IV. 1. $\bar{\text{—}} > \sim \sim \text{L} \sim \sim \text{L} \text{—}$
 γλαυκας | παιδοτροφ | ου | φυλλον ελ | αι | ασ Λ]
 ιπποισ | ω τον ακ | εστ | ηρα χαλ | ω | ον

2. $> \text{—} \sim \sim \text{L} \sim \sim \text{L} \text{—}$
 το : μεν τις | ου | νεαρος | ουδε | γηρ | α Λ]
 πρωτ : αισι | ταισ | δε κτισ | ασ α | γυι | αις

V. $\text{L} \text{L} \sim \sim \text{L} \sim \sim \text{L} \sim \sim \text{L} \text{—}$
 συν | ναι | ων αλι | ωσ || ει χειρι | περσ || ασ ο γαρ | αιεν ορ | ων κυκλ | ος Λ]
 α δ | ευ | ηρεμιοσ | εκ || παγλαλι | α || χειρσι παρ | απτομεν | α πλατ | α

VI. 1. $\bar{\text{—}} > \sim \sim \text{L} \text{—}$
 λευσει | νιν μορι | ου Δι | ος Λ]
 θρωσει | των εκατ | ομποδ | ων

2. $\bar{\text{—}} > \sim \sim \text{L} \text{—}$
 χα γλαυκ | ωπις Αθ | αν | α Λ]
 Νηρηδ | ων ακολ | ουθ | ος

I. $\begin{matrix} \cdot \\ 3 \\ 2 \\ 3 \\ \cdot \end{matrix}$ II. $\begin{matrix} \cdot \\ 3 \\ 4 \\ 3 \\ \cdot \end{matrix}$ III. $\begin{matrix} \cdot \\ 6 \\ 4 \\ 6 \\ \cdot \end{matrix}$ IV. $\begin{matrix} \cdot \\ 6 \\ 6 \\ \cdot \end{matrix}$ V. $\begin{matrix} \cdot \\ 4 \\ 2 \\ 4 \\ \cdot \end{matrix}$ VI. $\begin{matrix} \cdot \\ 4 \\ 4 \\ \cdot \end{matrix}$

IV. Lyrics* in vv. 833—843 = 876—886.—Dochmiac.

I. 1. $\overset{\cup}{\iota} : \overset{\sqcup}{\omega} \overset{\cup}{\text{πολ}} | \overset{-}{\iota\varsigma} \overset{\wedge}{\Lambda} ||$
 $\overset{\cup}{\iota} : \overset{\cup}{\omega} \overset{\cup}{\text{ταλ}} | \overset{-}{\alpha\varsigma}$

2. $\overset{\cup}{\tau\iota} : \overset{-}{\delta\rho\alpha\varsigma} \overset{\cup}{\omega} \overset{-}{\xi\epsilon\nu} | \overset{-}{\sigma\upsilon\kappa} \overset{\cup}{\alpha\phi} || \overset{-}{\eta\sigma\epsilon\iota\varsigma} \overset{\cup}{\tau\alpha\chi} | \overset{-}{\epsilon\iota\varsigma} \overset{\cup}{\beta\alpha\sigma} || \overset{-}{\alpha\nu\omicron\nu} \overset{\cup}{\epsilon\iota} \overset{\cup}{\chi\epsilon\rho} | \overset{-}{\omega\nu} \overset{\wedge}{\Lambda} ||$
 $\overset{\cup}{\omicron\sigma} : \overset{\cup}{\omicron\nu} \overset{\cup}{\lambda\eta\mu} \overset{\cup}{\epsilon\chi} | \overset{\cup}{\omega\nu} \overset{\cup}{\alpha\phi} || \overset{\cup}{\iota\kappa\omicron\upsilon} \overset{\cup}{\xi\epsilon\nu} | \overset{\cup}{\epsilon\iota} \overset{\cup}{\tau\alpha} || \overset{\cup}{\delta\epsilon} \overset{\cup}{\delta\omicron\kappa\epsilon\iota\varsigma} \overset{\cup}{\tau\epsilon\lambda} | \overset{\cup}{\epsilon\iota\omega}$

3. $\overset{>}{\epsilon\iota\rho\gamma} : \overset{-}{\omicron\upsilon} \overset{-}{\sigma\omicron\upsilon} \overset{\cup}{\mu\epsilon\nu} | \overset{-}{\omicron\upsilon} \overset{\cup}{\tau\alpha} || \overset{-}{\delta\epsilon} \overset{\cup}{\gamma\epsilon} \overset{\cup}{\mu\omega\mu\epsilon\nu} | \overset{-}{\omicron\upsilon} \overset{\wedge}{\Lambda} ||$
 $\overset{\cup}{\delta\omicron\kappa} : \overset{\cup}{\omega} \overset{\cup}{\tau\alpha\nu\delta} \overset{\cup}{\alpha\rho} | \overset{\cup}{\sigma\upsilon\kappa\epsilon\tau} || \overset{\cup}{\iota} \overset{\cup}{\nu\epsilon\mu\omega} \overset{\cup}{\text{πολ}} | \overset{\cup}{\iota\omega}$

[Here follow four iambic trimeters, 837—840, = 880—883.]

II. 1. $\overset{\cup}{\text{προ}} : \overset{-}{\beta\alpha\theta} \overset{-}{\omega\delta\epsilon} | \overset{-}{\beta\alpha\tau\epsilon} || \overset{-}{\beta\alpha\tau} \overset{-}{\epsilon\nu\tau\omicron\pi} | \overset{-}{\omicron\iota} \overset{\wedge}{\Lambda} ||$
 $\overset{\cup}{\iota} : \overset{\cup}{\omega} \overset{\cup}{\text{πας}} \overset{\cup}{\lambda\epsilon} | \overset{\cup}{\omega\varsigma} \overset{\cup}{\iota} || \overset{\cup}{\omega} \overset{\cup}{\gamma\alpha\varsigma} \overset{\cup}{\text{προ}} | \overset{\cup}{\mu\omicron\iota}$

2. $\overset{\cup}{\text{πολ}} : \overset{\cup}{\iota\varsigma} \overset{\cup}{\epsilon\nu\alpha\iota\rho\epsilon\tau} | \overset{\cup}{\alpha\iota} \overset{\cup}{\text{πολ}} || \overset{\cup}{\iota\sigma} \overset{\cup}{\epsilon\mu\alpha} \overset{\cup}{\sigma\theta\epsilon\nu} | \overset{\cup}{\epsilon\iota} \overset{\wedge}{\Lambda} ||$
 $\overset{\cup}{\mu\omicron\lambda} : \overset{\cup}{\epsilon\tau\epsilon} \overset{\cup}{\sigma\upsilon\nu} \overset{\cup}{\tau\alpha\chi} | \overset{\cup}{\epsilon\iota} \overset{\cup}{\mu\omicron\lambda} || \overset{\cup}{\epsilon\tau} \overset{\cup}{\epsilon\pi\epsilon\iota} \overset{\cup}{\text{περ}} | \overset{\cup}{\alpha\nu}$

3. $\overset{\cup}{\text{προ}} : \overset{-}{\beta\alpha\theta} \overset{-}{\omega\delta\epsilon} | \overset{-}{\mu\omicron\iota} \overset{\wedge}{\Lambda} ||$
 $\overset{\cup}{\text{περ}} : \overset{\cup}{\omega\sigma} \overset{\cup}{\omicron\iota\delta\epsilon} | \overset{\cup}{\delta\eta}$

I. dochm. = πρ.

{ dochm.
 { dochm.
 { dochm.
 { dochm.
 { dochm.
 { dochm.

II. { dochm.)
 { dochm.)
 { dochm.)
 { dochm.)
 dochm. = επ.

* Schmidt calls this lyric passage simply 'Wechselgesang.' It is not a *κομμός* in the proper sense (cp. n. on 833).

V. Second Stasimon, vv. 1044—1095.

FIRST STROPHE.—Dactylic.

— — — — —
 I. 1. εἰ : ἦν οἴη | δαῖ | ὦν ᾠ ||
 ἦ : πούτων ἐφ | ἐσπερ | οῦ

— — — — —
 2. ἀνδρ : ὦν ταχ ἐπ | ἰστροφ | αἰ ᾠ ||
 πετρ : ἀσ νιφιδ | ος πελ | ὠσ

— — — — —
 3. τὸν : χαλκοβο | ἀν Ἀρ | ἦ ᾠ ||
 οἰ : ἀτιδος | εἰς νομ | οῦ

II. 1. μῆξ | οὐσιν | ἦ προς | Πυθι | αἰς ἦ || λαμπασιν | ἀκταις ||
 πῶλ | οἰσιν | ἦ ριμφ | ἀρματ | οἰς φευγ || οὔτες ἀμ | ἰλλαις

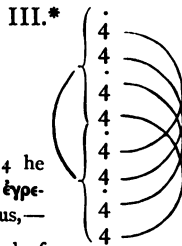
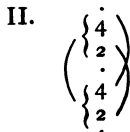
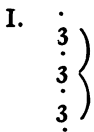
— — — — —
 2. οὐ : ποτιν | αἰ | σεμνα τιθ | ἦνουντ || ται τελ | ἦ ᾠ ||
 ἀλ : ὠσετ | αἰ | δεινός ο | προσχωρ || ὦν Ἀρ | ἦς

III. 1. θνατ : οἰσιν | ὦν και | χρυσε | α || κλης ἐπ | ἰ γλωσσ | α βε | βακε ||
 δευ : ἀ δε | Θησειδ | ἀν ἀκμ | α || πασ γαρ | ἀστραπτ | εἰ χαλ | ἰνος

— — — — —
 2. προσπολ | ὦν Ἐν | μολπιδ | ἀν ἐνθ || οἰμ | αἰ τὸν | ἐγρεμαχ | ἀν ᾠ ||
 πασα δ | ὀρματ | αἰ καθ | εἰς ἀμ || πυκτ | ἦρι | ἀ στομ | ὦν

— — — — —
 3. Θησεα | και | τας | διστολ || οὐς α | δμητας α | δελφ | ἀσ ᾠ ||
 ἀμβασις | οἰ | ταν | ἰππι || ἀν τι | μῶσιν Ἀθ | ἀν | ἀν

— — — — —
 4. ἀντ | ἀρκ | εἰ ταχ | ἐμμῆξ || εἰν βο | α | τοῦσδ ἀνα | χωρους ||
 και | τὸν | ποτιν | οῦν γαι || ἀ οχ | οῦν | Ρεας φίλον | ἰουον



* Period I. is here given as by Schmidt. But in v. 1054 he reads *ὄρειταν | ἐγρεμάχαν* (with Gleditsch), instead of the Ms. *τὸν ἐγρεμάχαν | Θησεα καί*. Hence v. 2 of Period III. above runs thus, — *προσπολ | ὦν Ἐν | μολπιδ | ἀν ἐνθ || οἰμαι ὀρ | εἰταν*, and, instead of giving two tetrapodies, gives only one, followed by a dipody; *i.e.* . 4 2. instead of . 4 4. Accordingly, instead of two Periods after the first, Schmidt has only one, reading our III. 3 thus: *ἐγρεμαχ | ἀν τας | διστολ | οὐς α || δμητας α | δελφας ||*, or . 4 2. instead of our . 4 4. His Period II. (= our II. and III.) then contains the series . 4 2 . 4 2 . 4 4 . = 4 2 . 4 2 . 4 4 .

SECOND STROPHE.—Dactylic.

I. 1. ερδ : ουσ | η μελλ | ουσιν | ως $\bar{\Lambda}$ ||
 ι : ω | θεων παντ | αρχε | παντ

2. προ | μνατ | αι ι | μοι $\bar{\Lambda}$ ||
 οπτ | α | Ζευ πορ | οis

3. γνωμ : α ταχ | αντ | ασ | ειν $\bar{\Lambda}$ ||
 γας : τασδε | δαμ | ουχ | οis

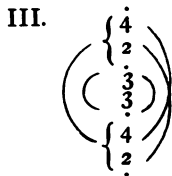
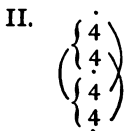
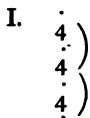
II. 1. ταν : δεινα | τλασαν | δεινα δ | ευρουσ || σαν προς | αυθαιμ | ων παθ | η $\bar{\Lambda}$ ||
 σθεν : ει πι | νικει | ψ τον | ευαγρ || ον τελ | ει ωσ | αι λοχ | ον

2. τελ : ει τελ | ει | Ζευs τι κατ | αμαρ || μαντιs | ειμ εσθλ | ων αγ | ωνων ||
 σεμν : α τε | παιs | Παλλασ Αθ | ανα || και τον | αγρευτ | αν Απ | ολλω

III. 1. ειθ α | ελλαι | α ταχ | υρρωστ || οs πελ | ειαs ||
 και καs | ιγνητ | αν πυκν | οστικτ || ων ο | παδον

2. αιθερι | ασ νεφελ | ασ κυρσ || αιμ αν | ωθ αγ | ωνων ||
 ωκυποδ | ων ελαφ | ων στεργ || ω διπλ | ασ αρ | ωγας

3. αι : ωρ | ησ | ασα | τουμον | ομμ | α $\bar{\Lambda}$ ||
 μολ : ειω | γα | ταδε | και πολ | ιτ | αιs



VI. Third Stasimon, vv. 1211—1248.

STROPHE.—Logaoedic, based on the Second Glyconic.

- I. 1. οστις | του πλεον | ος μερ | ουσ || χρηζει | του μετρι | ου παρ | εις Λ ||
μη φυν | αι τον α | παντα | νικ || α λογ | ον το δεπ | ει φαν | η
2. ζωειν | σκαιουσιν | αν φυλ | ασσ || ων εν εμ | οι κατα | δηλος | εστω ||
βηραι | κειθεν οθ | εν περ | ηκ || ει πολυ | δευτερον | ως ταχ | ιστα
3. επ :: ει | πολλα μεν | αι μακρ | αι || αμερ | αι κατε | θεντο | δη Λ ||
ως :: ευτ | αν το νε | ον παρ | η || κουφας | αφροσυν | ασ φερ | ον
4. λυπ :: ασ | εγγυτερ | ω τα | τερπ || οντα δ | ουκ αν ιδ | οισ ο | που Λ]
τις :: πλαγ | α πολυ | μοχθος | εξ || ω τις | ου καματ | ων εν | ι

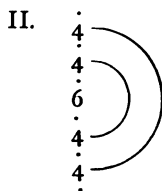
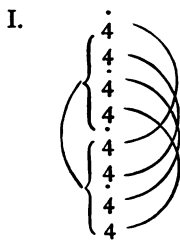
- II. 1. οτ :: αν τις | ες πλε | ον πεσ | η Λ ||
φον :: οι στασ | εις ερ | ις μαχ | αι

2. του δε | οντος | ο δεπι | κουρος ||
και φθον | ος το | τε κατα | μεμπτον

3. ισοτελ | εστος | Αϊδος | οτε μοιρ | ανυμεν | αιος ||
επιλε | λογηε | πυματον | ακρατες | απροσο | μιλον

4. αλυρος | αχορος | αναπεφ | ηνε ||
γηρας | αφιλον | ινα προ | παντα

5. θανατος | ες τελ | ευτ | αν Λ]
κακα κακ | ων ξυν | οικ | ει



EPODE.—Logaoedic.

I. 1. εν : φ | τλαμ | ων οδ | ουκ εγ | ω μον | ος Λ ||

2. παντοθ | εν βορ | ειος | ως τις | ακτ | α Λ ||

II. 1. κυματο | πληξ̄ | χειμερι | α κλον | ειτ | αι Λ ||

2. ως και | τονδε κατ | ακρ | ας Λ ||

3. δειναι | κυματο | αγ | εις Λ ||

4. ατ | αι κλονε | ουσιν α | ει ξυν | ουσ | αι Λ ||*

III. 1. αι μεν απ | αελι | ου δυσμ | αν Λ ||

2. αι δ ανα | τελλ | οντ | ος Λ ||

3. αι δ ανα | μεσσ | αν ακτ | ιν Λ ||

4. αι δ : εννυχι | αν απο | Ριπ | αν Λ ||

I. $\begin{array}{c} \dot{6} \\ \cdot \\ \dot{6} \end{array}$

II. $\begin{array}{c} \dot{6} \\ \cdot \\ \dot{4} \\ \cdot \\ \dot{4} \\ \cdot \\ \dot{6} \end{array}$

III. $\left\{ \begin{array}{c} \dot{4} \\ \cdot \\ \dot{4} \\ \cdot \\ \dot{4} \\ \cdot \\ \dot{4} \end{array} \right\}$

* Schmidt inserts γ' after κλονέουσιν, when the verse reads
 > : ~ | ~ | ~ | ~ | ~ | ~ | ~ Λ ||.

VII. Kommos, vv. 1447—1456 = 1462—1471: 1477—1485
= 1491—1499.

FIRST STROPHE.—Iambic in periods I. and II. In III., v. 1 is dochmiac, v. 2 logaoedic (First Glyconic).

I. 1. $\overset{\cup}{\nu\epsilon} : \overset{\cup}{\alpha} \overset{\cup}{\tau\alpha\delta\epsilon} | \overset{\cup\cup\cup}{\nu\epsilon\theta\epsilon\nu} | \overset{\cup}{\eta\lambda\theta\epsilon} | \overset{\cup}{\mu\omicron\iota} \wedge \parallel$
 $\overset{\cup}{\iota\delta} : \overset{\cup}{\epsilon} \overset{\cup}{\mu\alpha\lambda\alpha} | \overset{\cup\cup\cup}{\mu\epsilon\gamma\alpha\varsigma \epsilon\rho} | \overset{\cup}{\epsilon\iota\pi\epsilon\tau} | \overset{\cup}{\alpha\iota}$

2. $\overset{\cup}{\kappa\alpha\kappa} : \overset{\cup}{\alpha} \overset{\cup}{\beta\alpha\rho\nu} | \overset{\cup}{\pi\omicron\tau\mu\alpha} | \overset{\cup}{\pi\alpha\rho} \overset{\cup}{\alpha\lambda\alpha} | \overset{\cup}{\omicron\upsilon} \overset{\cup}{\xi\epsilon\nu} | \overset{\cup}{\omicron\upsilon} \wedge \parallel$
 $\overset{\cup}{\kappa\tau\upsilon\pi} : \overset{\cup}{\omicron\varsigma} \overset{\cup}{\alpha\phi\alpha\tau} | \overset{\cup}{\omicron\varsigma} \overset{\cup}{\delta\iota} | \overset{\cup\cup\cup}{\omicron\beta\omicron\lambda\omicron\varsigma} | \overset{\cup}{\epsilon\varsigma} \overset{\cup}{\delta} \overset{\cup}{\alpha\kappa\rho} | \overset{\cup}{\alpha\nu}$

3. $\overset{\cup}{\epsilon\iota} \overset{\cup}{\tau\iota} | \overset{\cup}{\mu\omicron\iota\rho\alpha} | \overset{\cup}{\mu\eta} | \overset{\cup}{\kappa\iota\gamma\chi\alpha\nu} | \overset{\cup}{\epsilon\iota} \wedge \parallel$
 $\overset{\cup}{\delta\epsilon\iota\mu} \overset{\cup}{\nu\pi} | \overset{\cup}{\eta\lambda\theta\epsilon} | \overset{\cup}{\kappa\rho\alpha\tau} | \overset{\cup}{\omicron\varsigma} \overset{\cup}{\phi\omicron\beta} | \overset{\cup}{\alpha\nu}$

II. 1. $\overset{\cup}{\mu\alpha\tau} : \overset{\cup}{\alpha\nu} \overset{\cup}{\gamma\alpha\rho} | \overset{\cup}{\omicron\upsilon\delta\epsilon\nu} | \overset{\cup}{\alpha\zeta\iota} | \overset{\cup}{\omega\mu\alpha} \parallel \overset{\cup}{\delta\alpha\iota\mu\omicron\nu} | \overset{\cup}{\omega\nu} \overset{\cup}{\epsilon\chi} | \overset{\cup}{\omega} \overset{\cup}{\phi\rho\alpha\varsigma} | \overset{\cup}{\alpha\iota} \wedge \parallel$
 $\overset{\cup}{\epsilon} : \overset{\cup}{\pi\tau\eta\zeta\alpha} | \overset{\cup}{\theta\upsilon\mu\omicron\nu} | \overset{\cup}{\omicron\upsilon\rho\alpha\nu} | \overset{\cup}{\iota\alpha} \overset{\cup}{\gamma\alpha\rho} \parallel \overset{\cup}{\alpha\varsigma\tau\rho\alpha\pi} | \overset{\cup}{\eta} \overset{\cup}{\phi\lambda\epsilon\gamma} | \overset{\cup}{\epsilon\iota} \overset{\cup}{\pi\alpha\lambda} | \overset{\cup}{\nu}$

2. $\overset{\cup}{\omicron\rho} : \overset{\cup}{\alpha} \overset{\cup}{\omicron\rho} | \overset{\cup}{\alpha} | \overset{\cup}{\tau\alpha\nu\tau} \overset{\cup}{\alpha} | \overset{\cup}{\epsilon\iota} \overset{\cup}{\chi\rho\omicron\nu} \parallel \overset{\cup}{\omicron\varsigma} \overset{\cup}{\varsigma\tau\rho\epsilon\phi} | \overset{\cup}{\omega\nu} | \overset{\cup}{\mu\epsilon\nu} \overset{\cup}{\epsilon\tau\epsilon\rho} | \overset{\cup}{\alpha} \wedge \parallel$
 $\overset{\cup}{\tau\iota} : \overset{\cup}{\mu\alpha\nu} \overset{\cup}{\alpha\phi} | \overset{\cup}{\eta\sigma} | \overset{\cup}{\epsilon\iota} \overset{\cup}{\tau\epsilon\lambda} | \overset{\cup}{\omicron\varsigma} \overset{\cup}{\delta\epsilon} \parallel \overset{\cup}{\delta\omicron\iota\kappa\alpha} \overset{\cup}{\delta} | \overset{\cup}{\omicron\upsilon} | \overset{\cup}{\gamma\alpha\rho} \overset{\cup}{\alpha\iota} | \overset{\cup}{\omicron\nu}$

III. 1. $\overset{\cup}{\tau\alpha} : \overset{\cup}{\delta\epsilon} \overset{\cup}{\pi\alpha\rho} \overset{\cup}{\eta\mu\alpha\rho} | \overset{\cup}{\alpha\nu\theta\iota\varsigma} \parallel \overset{\cup}{\alpha\nu\zeta\omega\nu} \overset{\cup}{\alpha\nu} | \overset{\cup}{\omega} \wedge \parallel$
 $\overset{\cup}{\alpha\phi} : \overset{\cup}{\omicron\rho\mu\alpha} \overset{\cup}{\pi\omicron\tau} | \overset{\cup}{\omicron\upsilon\delta} \overset{\cup}{\alpha\nu} \parallel \overset{\cup}{\epsilon\upsilon} \overset{\cup}{\xi\upsilon\mu\phi\omicron\rho} | \overset{\cup}{\alpha\varsigma}$

2. $\overset{\cup}{\epsilon\kappa\tau\upsilon\pi\epsilon\nu} | \overset{\cup}{\alpha\iota\theta\eta\rho} | \overset{\cup}{\omega} | \overset{\cup}{\text{Ze}\nu} \wedge \parallel$
 $\overset{\cup}{\omega} \overset{\cup}{\mu\epsilon\gamma\alpha\varsigma} | \overset{\cup}{\alpha\iota\theta\eta\rho} | \overset{\cup}{\omega} | \overset{\cup}{\text{Ze}\nu}$

I. $\begin{matrix} \dot{4} = \pi\rho. \\ \dot{5} \\ \dot{5} \end{matrix}$

II. $\begin{matrix} \dot{4} \\ \dot{4} \\ \dot{4} \\ \dot{4} \end{matrix}$

III. $\begin{matrix} \text{dochm.} \\ \text{dochm.} \\ 4 = \acute{\epsilon}\pi. \end{matrix}$

SECOND STROPHE.—Dochmiac in periods I., II., IV.: iambic in III.

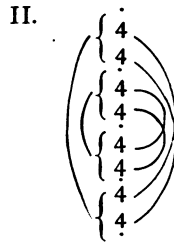
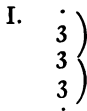
I. 1. $\overset{\cup}{\epsilon} : \overset{\cup}{\alpha} \overset{\cup}{\iota\delta\omicron\nu} \overset{\cup}{\mu\alpha\lambda} | \overset{\cup}{\alpha\nu\theta\iota\varsigma} \parallel \overset{\cup}{\alpha\mu\phi\iota\sigma\tau\alpha\tau} | \overset{\cup}{\alpha\iota} \wedge \parallel$
 $\overset{\cup}{\epsilon} : \overset{\cup}{\omega} \overset{\cup}{\epsilon} \overset{\cup}{\omega} \overset{\cup}{\pi\alpha\iota} | \overset{\cup}{\beta\alpha\theta\iota} \parallel \overset{\cup}{\beta\alpha\theta} \overset{\cup}{\epsilon\iota\tau} \overset{\cup}{\alpha\kappa\rho} | \overset{\cup}{\alpha}$

2. $\overset{\cup}{\delta\iota} : \overset{\cup}{\alpha\pi\rho\upsilon\varsigma\iota\omicron\varsigma} \overset{\cup}{\omicron\tau} | \overset{\cup}{\omicron\beta\omicron\varsigma} \wedge \parallel$
 $\overset{\cup}{\pi\epsilon\rho} : \overset{\cup}{\epsilon} \overset{\cup}{\gamma\upsilon\alpha\lambda} \overset{\cup}{\epsilon\rho\alpha\lambda} | \overset{\cup}{\epsilon} \overset{\cup}{\phi}$

> L L - ∪ L, ~ ∪ ~ ∪ - ∩ -
 3. ταν : παγ | κευθ | η κατ | ω νεκρ || ων πλακα | και Στυγι | ον δομ | ον Λ ||
 γας : παι | και | Ταρταρ | ου κατ || ευχομαι | εν καθαρ | φ βην | αι

> - ∪ L - ∪ L, - ∪ - ∪ - ∪ -
 4. πολλ : ων γαρ | αν | και ματ | αν || πηματ | ων ικν | ουμεν | ων Λ ||
 ορμ : ωμεν | ψ | νερτερ | ασ || τφ ξεν | φ νεκρ | ων πλακ | ασ

∪ - ∪ L - ∪ - ∪ L -
 5. παλ : εν σφε | δαιμ | ων δικ | αιος | αυξ | οι Λ ||
 σε : τοι κι | κλησκ | ω τον | αιεν | υπν | ον



IX. Kommos, vv. 1670—1750.

FIRST STROPHE.—Choreic, in verses of 6 or of 4 chorees.

> L L - ∪ - ∪ L -
 I. 1. αι : αι | φευ | εστιν | εστι | νων | δη Λ ||
 ποθ : ος | τοι | και κακ | ων αρ | ην | τις

- ω - ω - ω - ω
 2. ου το μεν | αλλο δε | μη πατρος | εμφυτον ||*
 και γαρ ο | μηδαμά | δη φιλον | ην φιλον

* ω, written over two short syllables, means that here they have the value of only one short; so that οὐ τὸ μέν (for example) is to be regarded as a choree, - ∪, not as a cyclic dactyl, ~ ∪. Schmidt has illustrated this by Aesch. Ag. 991 θρήνον Ἐρινύος αὐτοδίδακτος ἔσωθεν, which similarly gives - ω | - ω | - ω | - ω | L | - Λ || In reference to that passage, he remarks:—‘The heavy complaint of the Chorus, which breaks forth impetuously, is adequately expressed first by the strong ictus placed each time on -, and then by the quick movement of ω.’ (*Rhythmic and Metric*, p. 50,—the English translation of Dr Schmidt’s ‘Leitfaden,’ by Prof. J. W. White, of Harvard.)

3. α : λαστον | αιμα | δυσμορ | οιν στεν | αξ | ειν Λ ||
 ο : ποτε γε | και τον | εν χερ | οω κατ | ειχ | ον
4. ωτινε | τον πολυν | αλλοτε | μεν πονον ||
 ω πατερ | ω φιλος | ω τον α | ει κατα
5. εμπεδον | ειχομεν | εν πυματ | ψ δ αλογ | ιστα παρ | οισομεν ||
 γας σκοτον | ει μενος | ουδ εκει | ων αφιλ | ητος ε | μοι ποτε
6. ιδ : οντε | και παθ | ουσ | α Λ ||
 και : ταδε | μη κυρ | ησ | ης
- II. 1. τι δ : εστιν | εστ | ιν μεν | εικασ | αι φιλ | οι Λ ||
 ε : πραξεν | ε | πραξεν | οιον | ηθελ | εν
2. βε : βηκεν | ως μαλ | ιστ αν | εν ποθ | ψ λαβ | οισ Λ ||
 το : ποιον | ασ ε | χρηζε | γας επ | ι ξεν | ασ
- III. 1. τι γαρ οτ | ψ | μητ Αρ | ης Λ ||
 ε θανε | κοιτ | αν δ εκ | ει
2. μητε | ποντος | αντε | κυρσειν ||
 νερθεν | ευски | αστον | αιεν
3. ασκοπ | οι δε | πλακες ε | μαρψαν ||
 ουδε | πενθος | ελιπ α | κλαυτον
4. εν αφαν | ει | τινι μορ | ψ | φερομεν | ον Λ ||
 ανα γαρ | ομμ | α σε τοδ | ω | πατερ εμ | ον
- IV. 1. ταλ : αινα | νων δ ο | λεθρι | α Λ ||
 στεν : ει δα | κρουον | ουδ εκ | ω
2. νυξ επ | ομμασ | ιν βε | βακε || πως γαρ | η τιν | απι | αν Λ
 πως με | χρη το | σον ταλ | αιναν || αφανισ | αι το | σονδ ακ | ος
3. γαν | η | ποντι | ον κλυδ || ων αλ | ωμεν | αι βι | ου Λ ||
 ω | μα | γας επ | ι ξεν || ασ θαν | ει εν ε | χρητες | αλλ
4. δυσ : οιστον | εξομ | εν τροφ | αν Λ ||
 επ : ημος | εθανες | ωδε | μοι

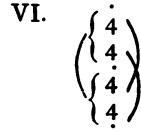
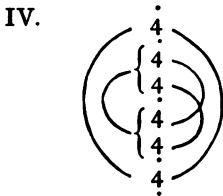
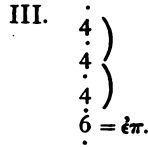
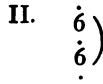
V. 1. ου κατ | οίδα | κατα με | φονιος || Αἰδ | ας ελ | οι πατρ | ι Λ ||
 ω ταλ | αυα | τις αρα | με ποτμος || αυις | ωδ' [αν | ολβι | ος]*

2. ξυνθαν | ειν γερ | αι | ψ Λ || †
 (lost in antistrophe)

3. ταλ : αυαν | ως ε | μοιγ ο | μελλ || ων βιος | ου βι | ωτ | ος Λ ||
 επ : αμμεν | ει σετ | ω φιλ | α || τας πατρος | ωδ ερ | ημ | ας

VI. 1. ω διδυμ | α τεκν | ων αρ | ιστα || το φερον | εκ θε | ου φερ | ειν Λ
 αλλ επει | ολβι | ως ε | λυσε || το τελος | ω φιλ | αι βι | ου

2. μηδ ετ αγ | αν φλεγ | εσθον | ου || τοι κατα | μεμπτ ε | βητ | ον Λ]
 ληγετε | τουδ αχ | ους κακ | ων || γαρ δυσαλ | ωτος | ουδ | εις



SECOND STROPHE.—Choreic.

I. 1. παλ : ιν φιλ | α συ | θωμεν || ως τι | ρεζομ | εν Λ ||
 φιλ : αι τρεσ | ητε | μηδεν || αλλα | ποι φυγ | ω

2. ι : μερος εχ | ει με | τις Λ]
 και : παρος απ | εφυγε | τι

II. 1. ταν : χθονιον | εστι | αν ιδ | ειν Λ ||
 το : σφων το | μη πιτ | νειν κακ | ως

* [ἀνόλβιος] is conjecturally supplied by Schmidt. Cp. note on 1715.

† Schmidt omits ξυνθανειν γεραφ, but retains πατρ. Periods V. and VI., as given above, then form only one period, the series being .44.44.=.44.44. See note on v. 1690.

2. $\overset{\cup}{\text{τιν}} : \overset{-}{\text{ος}} \overset{\cup}{\text{πατρ}} | \overset{-}{\text{ος}} \overset{\cup}{\text{ταλ}} | \overset{-}{\text{αιν}} \overset{\cup}{\text{εγ}} | \overset{-}{\omega} \overset{\cup}{\Lambda} ||$
 $\overset{\cup}{\text{φρον}} : \overset{-}{\omega} \overset{\cup}{\text{τι}} | \overset{-}{\delta\eta\theta} \overset{\cup}{\text{ο}} | \overset{-}{\text{περ}} \overset{\cup}{\text{νο}} | \overset{-}{\text{εις}}$

3. $\overset{\cup}{\text{θεμ}} : \overset{-}{\text{ις}} \overset{\cup}{\text{δε}} | \overset{-}{\text{πως}} \overset{\cup}{\text{ταδ}} | \overset{-}{\text{εστι}} | \overset{-}{\text{μων}} \overset{\cup}{\Lambda} ||$
 $\overset{\cup}{\text{ο}} : \overset{-}{\text{πως}} \overset{\cup}{\text{μολ}} | \overset{-}{\text{ουμειθ}} | \overset{-}{\text{εσ}} \overset{\cup}{\text{δομ}} | \overset{-}{\text{ους}}$

III. 1. $\overset{-}{\text{ουχ}} \overset{\cup}{\text{ορ}} | \overset{-}{\text{ας}} \overset{\cup}{\text{τι}} | \overset{-}{\text{τοδ}} \overset{\cup}{\text{επε}} | \overset{-}{\text{πληξας}} ||$
 $\overset{-}{\text{ουκ}} \overset{\cup}{\text{εχ}} | \overset{-}{\omega} \overset{\cup}{\text{μη}} | \overset{-}{\text{δε}} \overset{\cup}{\text{γε}} \overset{\cup}{\text{μα}} | \overset{-}{\text{τευε}}$

2. $\overset{-}{\text{και}} \overset{\cup}{\text{τοδ}} | \overset{-}{\omega\text{ς}} \overset{\cup}{\text{τι}} | \overset{-}{\text{τοδε}} \overset{\cup}{\text{μαλ}} | \overset{-}{\text{αυθις}} ||$
 $\overset{-}{\text{μογος}} \overset{\cup}{\text{εχ}} | \overset{-}{\text{ει}} \overset{\cup}{\text{και}} | \overset{-}{\text{παρος}} \overset{\cup}{\text{επ}} | \overset{-}{\text{ειχεν}}$

3. $\overset{-}{\text{αταφος}} | \overset{-}{\text{επιτνε}} | \overset{-}{\text{διχα}} \overset{\cup}{\text{τε}} | \overset{-}{\text{παντος}} ||$
 $\overset{-}{\text{τοτε}} \overset{\cup}{\text{μεν}} | \overset{-}{\text{απορα}} | \overset{-}{\text{τοτε}} \overset{\cup}{\delta} \overset{\cup}{\text{υπ}} | \overset{-}{\text{ερθεν}}$

4. $\overset{-}{\text{αγε}} \overset{\cup}{\text{με}} | \overset{-}{\text{και}} \overset{\cup}{\text{τοτ}} | \overset{-}{\text{επεναρ}} | \overset{-}{\text{ιξον}}]]$
 $\overset{-}{\text{μεγ}} \overset{\cup}{\text{αρα}} | \overset{-}{\text{πελαγος}} | \overset{-}{\text{ελαχεν}} | \overset{-}{\text{ον}} \overset{\cup}{\text{τι}}$

$\overset{-}{\text{αι}} \overset{-}{\text{αι}} ||$
 $\overset{-}{\text{φευ}} \overset{-}{\text{φευ}}$

IV. 1. $\overset{-}{\text{δυσταλ}} | \overset{-}{\text{αινα}} | \overset{-}{\text{ποι}} | \overset{-}{\text{δητ}} \overset{\cup}{\Lambda} ||$
 $\overset{-}{\text{ποι}} \overset{\cup}{\text{μολ}} | \overset{-}{\omega\text{μεν}} | \overset{-}{\omega} | \overset{-}{\text{Ζευ}}$

2. $\overset{-}{\text{αυθις}} | \overset{-}{\omega\delta} \overset{\cup}{\text{ερ}} | \overset{-}{\eta\text{μος}} | \overset{-}{\text{απορος}} ||$
 $\overset{-}{\text{ελπιδ}} | \overset{-}{\omega\text{ν}} \overset{\cup}{\text{γαρ}} | \overset{-}{\text{εσ}} \overset{\cup}{\text{τιν}} | \overset{-}{\text{ετι}} \overset{\cup}{\text{με}}$

3. $\overset{-}{\text{αι}} : \overset{-}{\omega\text{να}} | \overset{-}{\text{τλαμον}} | \overset{-}{\text{εξ}} | \overset{-}{\omega} \overset{\cup}{\Lambda}]]$
 $\overset{-}{\text{δαιμ}} : \overset{-}{\omega\text{ν}} \overset{\cup}{\text{τα}} | \overset{-}{\text{νυν}} \overset{\cup}{\gamma} \overset{\cup}{\text{ε}} | \overset{-}{\text{λαυν}} | \overset{-}{\text{ει}}$

I.* $\begin{array}{c} \cdot \\ 3 \\ 3 \\ 3 = \acute{\epsilon}\pi. \end{array}$

II. $\begin{array}{c} \cdot \\ 4 \\ 4 \\ 4 \\ \cdot \end{array}$

III. $\begin{array}{c} \cdot \\ \left\{ \begin{array}{c} 4 \\ 4 \\ 4 \\ 4 \end{array} \right\} \end{array}$

IV.† $\begin{array}{c} \cdot \\ 4 \\ 4 \\ 4 \\ \cdot \end{array}$

* In Period I., v. 2, Schmidt adopts Gleditsch's expansion of the ms. text, *ζμερος έχει μέ <τις>*. ΙΣ. *τις <οἶν>*, and in the antistrophe, *καὶ πάρος ἀπεφύγεον*. AN. *<τί δῆ>*; . Hence this verse becomes a tetrapody (instead of a tripod, as above), and Periods I. and II., as given above, fall into *one* period with v. 1 as prelude, the series being .6. = πρ., .4.4. = .4.4. In the note on 1739 f. will be found my reasons for preferring Hermann's reading *καὶ πάρος ἀπέφυγε*. AN. *τι*;

† Schmidt, with Gleditsch, reads a second *αἰαί* in the strophe (v. 1734), and in the antistrophe AN. *ναὶ ναί*. ΧΟ. *φεῦ φεῦ*. This being included, the period becomes palinodic, the series being .4.4. = .4.4.

ΣΟΦΟΚΛΕΟΥΣ
ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ

J. S. II.

37

I

ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ

I.

Ο ΕΠΙ ΚΟΛΩΝΩΙ ΟΙΔΙΠΟΥΣ³ συνημμένος πώς ἐστὶ τῷ ΤΥΡΑΝΝΩΙ. τῆς γὰρ πατρίδος ἐκπεσὼν ὁ Οἰδίπους ἤδη γεραίος ὢν ἀφικνεῖται εἰς Ἀθήνας, ὑπὸ τῆς θυγατρὸς Ἀντιγόνης χειραγωγούμενος. ἦσαν γὰρ τῶν ἀρσένων περὶ τὸν πατέρα φιλοστοργότεραι. ἀφικνεῖται δὲ εἰς Ἀθήνας κατὰ πυθόχρηστον, ὡς αὐτὸς φησι, χρησθὲν αὐτῷ παρὰ ταῖς σεμναῖς καλουμέναις θεαῖς μεταλ- 5 λάξαι τὸν βίον. τὸ μὲν οὖν πρῶτον γέροντες ἐγχώριοι, ἐξ ὧν ὁ χορὸς συνέστηκε, πυθόμενοι συνέρχονται καὶ διαλέγονται πρὸς αὐτόν· ἔπειτα δὲ Ἰσμήνη παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παίδων, καὶ τὴν γενησομένην ἄφιξιν τοῦ Κρέοντος πρὸς αὐτόν· ὃς καὶ παραγενόμενος ἐπὶ τῷ ἀγαγεῖν αὐτὸν εἰς τοῦπίσω ἄπρακτος ἀπαλλάττεται. ὁ δὲ πρὸς τὸν Θησέα 10 διελθὼν τὸν χρησμὸν οὕτω τὸν βίον καταστρέφει παρὰ ταῖς θεαῖς.

Τὸ δὲ δράμα τῶν θαυμασῶν· ὁ καὶ ἤδη γεγηρακὸς ὁ Σοφοκλῆς ἐποίησε, χαριζόμενος οὐ μόνον τῇ πατρίδι ἀλλὰ καὶ τῷ ἑαυτοῦ δήμῳ· ἦν γὰρ Κολωνῆθεν· ὥστε τὸν μὲν δῆμον ἐπίσημον ἀποδείξει, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς Ἀθηναίοις, δι' ὧν ἀπορρήτους ἔσεσθαι καὶ τῶν ἐχθρῶν αὐτοὺς 15 κρατήσῃν ὑποτίθεται ὁ Οἰδίπους, προαναφωνῶν ὅτι διαστασιάσουσι πρὸς Θηβαίους ποτὲ καὶ τούτων κρατήσουσιν ἐκ χρησμῶν διὰ τὸν τάφον αὐτοῦ.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν τῇ Ἀττικῇ ἐν τῷ ἱππίῳ Κολωνῷ πρὸς τῷ ναῷ τῶν σεμνῶν. ὁ δὲ χορὸς συνέστηκεν ἐξ Ἀθηναίων ἀνδρῶν. προλογίζει Οἰδίπους. 20

This Argument precedes the play in L (p. 96 A): the other three follow it (p. 118 A). 3 ἦσαν sc. αἱ θυγατέρες. For τῆς θυγατρὸς Brunck wrote μᾶς τῶν θυγατέρων (the phrase found in Argum. 1v. l. 2): Turnebus added αἱ θήλειαι after ἀρσένων. 4 πυθόχρηστον L. τὸ πυθόχρηστον A. 6 Instead of τὸ μὲν οὖν πρῶτον... συνέρχονται, A has merely τότε μὲν οὖν ἔρχονται. 9 γενησομένην Elmsley,

φορ γενομένην. 10 ἀγαγεῖν L. ἀπαγαγεῖν A, B. 14 Κολωνῆθεν B, Κολώνηθεν L, Κολωνόθεν A and Ald. Cp. Eustath. p. 351. 10 *ap. Elms.*: ὁ δ' ἐκεῖθεν δημότης...κολώνηθεν ἐλέγετο φῦναι, οὐ κολωνόθεν, ὡς ὅμοιον ὄν κολωνόν καὶ κολώνην εἰπεῖν, καὶ ἐκ κολωνοῦ καὶ κολώνηθεν. So Dem. or. 21 § 64 Φιλόστρατον ...τὸν Κολωνῆθεν.—ἀποδείξει (*constituere*) L, rightly, I think: ἐπιδείξει Elmsley, not from conjecture (as Dindorf and Blaydes say), but, as he states, from A. 16 L adds καὶ before ὅτι. 18 ἰππίῳ] ἰππεῖω L.

II.

Τὸν ἐπὶ Κολωνῶν Οἰδίπουν ἐπὶ τετελευτηκότη τῷ πάππῳ Σοφοκλῆς ὁ ὕϊδοῦς ἐδίδαξεν, υἱὸς ὢν Ἀρίστωνος, ἐπὶ ἄρχοντος Μίκωνος, ὅς ἐστι τέταρτος ἀπὸ Καλλίου, ἐφ' οὗ φασιν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαι. σαφῆς δὲ τοῦτ' ἐστὶν ἐξ ὧν ὁ μὲν Ἀριστοφάνης ἐν τοῖς Βατράχοις ἐπὶ Καλλίου ἀνάγει 5 τοὺς τραγικούς ὑπὲρ γῆς, ὁ δὲ Φρύνιχος ἐν Μούσαις, ἃς συγκαθῆκε τοῖς Βατράχοις, φησὶν οὕτως·

μάκαρ Σοφοκλῆς, ὃς πολὺν χρόνον βιοῖς
ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιός,
πολλὰς ποιήσας καὶ καλὰς τραγωδίας,
καλῶς δ' ἐτελεύτησ', οὐδὲν ὑπομείνας κακόν.

10

ἐπὶ δὲ τῷ λεγομένῳ ἰππίῳ Κολωνῶ τὸ δράμα κείται. ἔστι γὰρ καὶ ἕτερος Κολωνὸς ἀγοραῖος πρὸς τῷ Εὐρυσακεῖω, πρὸς ᾧ οἱ μισθαρνοῦντες προεστῆκεισαν, ὥστε καὶ τὴν παροιμίαν ἐπὶ τοῖς καθυστεριζουσι τῶν καιρῶν διαδοθῆναι

15

ὄψ' ἦλθες, ἀλλ' εἰς τὸν Κολωνὸν ἴεσο.

μνημονεύει τῶν δυεῖν Κολωνῶν Φερεκράτης ἐν Πετᾷλῃ διὰ τούτων·

οὗτος, πόθεν ἦλθες; εἰς Κολωνὸν ἴεμην,
οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ἰππέων.

2 ὃς ἐστὶ τέταρτος L. ὃς τέταρτος vulg. 5 τραγικούς is Clinton's conjecture (*Fast. Hellen.* vol. II. p. xxxvi.) for στρατηγούς, L's reading. As Elmsley says, 'Non Aristophanes Ranis, sed Εὐπόλις Δήμοις, ἀνάγει τοὺς στρατηγούς ὑπὲρ γῆς, nempe Miltiadem, Aristidem, Cimonem, Periclem.' The error was probably due to the scribe. 10 καλῶς δ'] καλῶς L: Hermann added δ'. 11 ἰππίῳ] ἰππεῖω L.

2 Μίκωνος] Micon was the ἄρχων ἐπώνυμος of Ol. 94, 3 = 402 B.C., Callias of Ol. 93, 3 = 406 B.C. Between them came Alexias (405), Pythodorus (404, the Anarchy), and Euclides (403). The comedy of the *Frogs* was acted at the Lenaea of 405 B.C., *i.e.* about the beginning of Feb. (C. F. Herm. *Ani.* II. § 58), and Sophocles was then dead. Curtius (*Hist. Gr.* IV. 79 tr. Ward) and others date his death 405 B.C.; and, supposing him to have died at the beginning of the year, this suits the other data. He died in Ol. 93, 3 and in the archonship of Callias (Diod. 13. 103); but that Olympic year, and

that archonship, ran from July 406 B.C. to July 405 B.C. 5 Μούσους] It is conjectured that the subject of the *Muses* was cognate to that of the *Frogs*,—a contest between two poets, with the Muses for judges (see Bothe, *Frag. Com.* p. 214). Aristophanes was first with the *Frogs*, Phrynichus second with the *Muses*, Plato comicus third with the *Cleophon*.

12 Κολωνὸς ἀγοραῖος] A low hill, with the ground about it, was known as 'The *Colonus of the Agora*,' or '*Market Hill*,' because it lay just w.n.w. of the market-place in the Cerameicus, on the n.w. side of the Acropolis and nearly n. of the Areopagus. The '*Market Hill*' was included in the larger district called Melitè. (See E. Curtius, text to the *Sieben Karten von Athen*, pp. 51 ff.) The locality about the hill formed a sort of labour-market, as labourers and artisans resorted thither to seek engagements. Hence it was called Κολωνὸς ὁ μίσθιος (schol. on Ar. *Av.* 998), or ὁ ἐργατικός (schol. on Aeschin. or. 1, § 125). For the other *Colonus* (ὁ ἵππιος), see the commentary on the play *ad inii.* and vv. 55 f.

τῷ Εὐρυσάκειῳ] A chapel or ἥρῳον of Eurysaces, the son of Ajax, who was said to have dwelt in this part of Athens after he and his brother Philaeus had bestowed Salamis on the Athenians. Pausanias does not mention the Eurysaceion, but Harpocration (*s.v.*) places it in the district Melitè to which the *Colonus Agoraeus* belonged. 13 τὴν παροιμίαν] It is quoted by Pollux 7. 133, Photius p. 367. 6, etc. Meineke wished to read ἄλλως for ἄλλ' εἰς, and to render (understanding ἀν): 'you have come too late, or else you would have gone to *Colonus*'—supposing that the *Colonus Agoraeus* was associated with festivities (?). But ἄλλ' εἰς is clearly right, I think: ἔσο is pres. imper., not imperf. indic., and the sense is:—'*You have come too late—nay, get you gone to the Colonus*': i.e. 'you have missed *this* job—you had better go and look out for another' (alluding to the hiring of labourers at the '*Market Hill*').

16 Pherecrates, one of the best poets of the Old Comedy, gained the prize first in 438 B.C. Περάλη was the name of a woman; the plot is unknown. (*Frag. Com.* p. 107.)

III.

ΕΜΜΕΤΡΟΣ ΥΠΟΘΕΣΙΣ ΤΟΥ ΠΡΟΓΕΓΡΑΜΜΕΝΟΥ ΔΡΑΜΑΤΟΣ
ΗΤΟΙ ΤΟΥ ΕΠΙ ΚΟΛΩΝΩΙ ΟΙΔΙΠΟΥ.

Ἦλυθεν ἐκ Θήβης ἀλαὸν πόδα βακτρούουσα
πατρός ὁμοῦ μητρὸς τλήμονος Ἀντιγόνη
ἐς χθόνα Κεκροπίης καὶ τὰς Διμήτρος ἀρούρας,
σεμνῶν δ' ἰδρῦθη σηκὸν ἐς ἀθανάτων·
ὡς δὲ Κρέων Θήβηθεν ἔχων εἰσηλθεν ἀπειλάς,
Θησεὺς ταῖς ὀσείαις ῥύσατο χερσὶ βίβη.
Φοιβείων παρέχειν χρησμῶν φάτιν εἶπεν ἀληθῆ,
ἔνθεν ἄρ' ὁ πρέσβυς τόνδε κρατεῖν πόλεμον.
Ἀργόθεν ἦλθε θεῶν ἰκέτης κρατερὸς Πολυνεΐκης,
τῷ δὲ πατὴρ στυγεράς ἐξαπέλασσεν ἄράς·
Μοῖραι γὰρ δυσάλυκτοι ἐφ' ἵππειοιο Κολωνοῦ
ἤγαγον τ' ἀνδραπόδων πνεῦμα πολυχρόνιον·†

5

10

ὡς δ' ἦν Αἰγείδης ἔφορος λογίων Ἐκάτοιο,
σεισμοῖς καὶ βρονταῖς ἦν ἀφανῆς ὁ γέρων.

ΕΜΜΕΤΡΟΣ] ἐμμέτρως L. 2 ὁμοῦ] ἁμοῦ L. 8 πόλεμον] πόλεμος L.

2 Join μητρὸς τλ. Ἄντ., 'A., child of a hapless mother': ὁμοῦ not with these words (as if = 'like him'), but with ἤλυθεν. 8 ἐνθεν κ.τ.λ. The v. is corrupt, but the sense plain:—'Oed. said that he could cite a genuine decree of the Delphic oracle, that, on whichever side the old man (Oed. himself) should be, that side should prevail in war.' Possibly ἐνθ' ἐν ὄροις πρέσβυς, τῶνδε κρατεῖν πόλεμον. 12 ἀνδραπόδων πνεῦμα πολυχρόνιον conceals a corruption, perh. of something like ἀνδρα πόνων τέρμα πολυχροσίων. The style of these verses would even warrant the suggestion of πρέμνα or πρυμνά (as = τέλη) for πνεῦμα. 13 'While Theseus was spectator of the decrees of Apollo' (cp. v. 1644).

IV.

ΣΑΛΟΥΣΤΙΟΥ ΥΠΟΘΕΣΙΣ.

Τὰ πραχθέντα περὶ τὸν Οἰδίποδα ἴσμεν ἅπαντα τὰ ἐν τῷ ἑτέρῳ ΟΙΔΙ-
ΠΟΔΙ πεπήρωται γὰρ καὶ ἀφίεται εἰς τὴν Ἀττικὴν, ὀδηγούμενος ἐκ μιᾶς
τῶν θυγατέρων, Ἀντιγόνης. καὶ ἔστιν ἐν τῷ τεμένει τῶν σεμνῶν [Ἐρινύων],
(ὃ ἔστιν ἐν τῷ καλουμένῳ ἱππίῳ Κολωνῷ, οὕτω κληθέντι, ἐπεὶ καὶ Ποσει-
5 δῶνός ἐστιν ἱερὸν ἱππίου καὶ Προμηθέως, καὶ αὐτοῦ οἱ ὄρεωκόμοι ἴστανται.)
ἔστι γὰρ αὐτῷ πυθόχρηστον ἐνταῦθα δεῖν αὐτὸν ταφῆς τυχεῖν· οὐ μὴ ἔστιν
ἑτέρῳ βέβηλος τόπος, αὐτόθι κἀθηται· καὶ κατὰ μικρὸν αὐτῷ τὰ τῆς ὑποθέ-
σεως προέρχεται. ὄρᾳ γάρ τις αὐτὸν τῶν ἐντεῦθεν, καὶ πορεύεται ἀγγελῶν
ὅτι τις ἄρα τῷ χωρίῳ τούτῳ προσκἀθηται. καὶ ἔρχονται οἱ ἐν τῷ τόπῳ ἐν
10 χοροῦ σχήματι, μαθησόμενοι τὰ πάντα. πρῶτος οὖν ἔστι καταλύων τὴν
ὁδοιπορίαν καὶ τῇ θυγατρὶ διαλεγόμενος. ἄφατος δέ ἐστι καθόλου ἡ οἰκο-
νομία ἐν τῷ δράματι, ὡς οὐδενὶ ἄλλῳ σχεδόν.

3 Ἐρινύων, which L gives, is bracketed by Elms. and edd. 4 ἱππίῳ. 5 ἱππίου]
ἱππεῖ. ἱππείου L. 7 βέβηλος] βεβήλω L. 8 ἀγγελῶν ὅτι ἄρα τῷ χωρίῳ
τοῦτο προκἀθηται L. B ἀπαγγεῶν, adding τις after ὅτι. 9 προσκἀθηται A.

ΣΑΛΟΥΣΤΙΟΥ] A rhetorician of the 5th cent. A.D., of whom Suidas gives a short notice. A Syrian by birth, he lived first at Athens and then at Alexandria, where τῷ σοφιστικῷ βίῳ προσείχε. His argument to the *Antigone* is also extant. Among his other writings were commentaries on Demosthenes and Herodotus. 5 καὶ αὐτοῦ οἱ ὄρεωκόμοι κ.τ.λ.: 'and there the muleteers take their station'—to be hired by people going from Athens into the country. As the writer knew Athens, this local touch is probably true for his days. He seems to add it as further illustrating the connection of Colonus with riding.

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΑΝΤΙΓΟΝΗ.

ΞΕΝΟΣ.

ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΑΓΓΕΛΟΣ.

The 'Αττικοὶ γέροντες who form the Chorus belong to Colonus. The so-called ξένος is also of Colonus (cp. vv. 78, 297), and derives his traditional title in the Dramatis Personae merely from the fact that Oedipus addresses him as ὦ ξείν' (v. 33).

In some parts of this play four persons are on the stage at once; viz. (1) vv. 1096—1210, Oedipus, Antigone, Ismene (mute), Theseus: (2) 1249—1446, Oed., Ant., Ism. (mute), Polyneices: (3) 1486—1555, Oed., Ant., Ism. (mute), Theseus. Two explanations of this fact are possible.

I. A fourth (regular) actor may have been employed. The cast might then have been as follows:—

1. *Protagonist.* Oedipus.
2. *Deuteragonist.* Antigone.
3. *Tritagonist.* Ismene. Creon.
4. *Fourth actor.* Stranger. Theseus. Polyneices. Messenger¹.

Müller (*History of Greek Literature*, vol. I. p. 403) thinks that a fourth actor was used. 'The rich and intricate composition of this noble drama would have been impossible without this innovation. But even Sophocles himself does not appear to have dared to introduce it on the stage'—the play having been produced, after his death, by Sophocles the grandson (Argum. II. *ad init.*).

II. The part of Ismene may have been divided between one of the three regular actors and a 'supernumerary,' who was a 'mute

¹ In order that the same actor should play the Messenger and Theseus, we must suppose that the Messenger leaves the stage in the interval between the entrance of the two sisters (1670) and the entrance of Theseus (1751). The alternative, with or without a fourth actor, is that the Protagonist should take the part of the Messenger as well as that of Oedipus. So in the *Ajax* the Protagonist played both Ajax and Teucer.

person' (κωφὸν πρόσωπον). On this view it is further necessary to divide the part of Theseus. The cast might then have been as follows:—

1. *Protagonist.* Oedipus. Ismene from 1670.
2. *Deuteragonist.* Stranger. Ismene to 509. Theseus, except in 887—1043. Creon. Polyneices. Messenger.
3. *Tritagonist.* Antigone. Theseus in 887—1043.
4. *Mute person.* Ismene 1096—1555.

This cast is adopted by Prof. N. Wecklein in his edition of the play (p. 8).

A slight modification of this second scheme is that suggested by W. Teuffel in *Rhein. Mus.* (new series) ix. 137, viz. that the 'supernumerary,' who played Ismene as a mute person from 1096 to 1555, also represented her from 1670 to the end. In the latter scene she has merely a few broken words towards the end of the lyric κομμός (1724 ff.). The phrase of Pollux (4. 110), παραχορήγημα¹ εἰ τέταρτος ὑποκριτῆς τι παραφθέγγεται, 'the term "parachoregema" was used if a fourth actor interposed at all with speech,' suggests a distinction between the 'supernumerary' who was strictly a κωφὸν πρόσωπον, and one who was allowed to speak a few incidental (παρα-) words,—such as those of Ismene in 1724—1734. This view has the merit of greater simplicity. The protagonist, then, will play Oedipus only—unless, indeed, he adds to it the part of the Messenger.

An analogous case occurs in Eur. *Andromache* 504—765,—a play which, though its date cannot be precisely fixed, was at least earlier than the *Oedipus at Colonus*. Andromache, her young son Molossus, Menelaus, and Peleus are on the stage together. Molossus has a few words to speak, though he remains silent after the entrance of Peleus. There is surely great improbability in Hermann's view that the boy who played Molossus was *strictly* a 'mute person,'—his part being spoken for him from a place of concealment by the actor who immediately afterwards played Peleus (see Paley, *Eur.* vol. II. p. 226). It is more natural to suppose that, in the case of Molossus as in that of Ismene, the 'super-

¹ This word (from παραχορήγῃω) meant simply 'something furnished in supplement' to the ordinary provision by the choragus. The supplement might be a fourth actor (in addition to the regular three), or a body of 'supernumeraries' (like the suppliants in the *O. T. ad init.*) in addition to the regular Chorus. There is no good authority for παρασκήνιον being used of a 'supernumerary' actor. According to Pollux 4. 109 the term was used when a member of the Chorus took the place of a fourth actor.

numery' was allowed to speak the few words which alone were needed.

As to dividing the part of Theseus, we may agree with J. W. Donaldson (*Theatre of the Greeks*, p. 307, 8th ed.) that Müller overrates the objections. The mask, and other conditions of the Greek theatre, would go far to facilitate such an arrangement.

STRUCTURE OF THE PLAY.

1. πρόλογος, verses 1—116.
2. παράδος, 117—253.

3. ἐπεισόδιον πρῶτον, 254—667, divided into two parts by a κομμός 510—548.
4. στάσιμον πρῶτον, 668—719.

5. ἐπεισόδιον δεύτερον, 720—1043 (with a kommos-like passage, 833—843 = 876—886).
6. στάσιμον δεύτερον, 1044—1095.

7. ἐπεισόδιον τρίτον, 1096—1210.
8. στάσιμον τρίτον, 1211—1248.

9. ἐπεισόδιον τέταρτον, 1249—1555, divided into two parts by a κομμός, 1447—1499.
10. στάσιμον τέταρτον, 1556—1578.

11. ἔξοδος, 1579—1779, including a κομμός, 1670—1750.

The Parodos (vv. 117—253) passes at v. 138 into a κομμός: *i.e.* it is not merely the lyric chant with which the Chorus enters the orchestra, but becomes a lyric dialogue, in which Oedipus and Antigone take part with the Chorus. The essence of a κομμός, as defined by Aristotle (*Poet.* 12), was that the *lyric* strains of the chorus should alternate with the utterances of one or more of the actors. The *actor's* part in the κομμός might be lyric, as here in the Parodos and in the first κομμός (510—548); or it might preserve the ordinary metre of dialogue, as in the second κομμός (1447—1499), where the choral lyrics are interspersed with iambic trimeters spoken by Oedipus and Antigone.

ΟΙΔΙΠΟΥΣ.

TEKNON τυφλοῦ γέροντος Ἀντιγόνη, τίνας
 χώρους ἀφίγμεθ ἢ τίνων ἀνδρῶν πόλιν;
 τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
 τὴν νῦν σπανιστοῖς δέξεται δωρήμασιν;
 σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι 5
 μείον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί·
 στέργειν γὰρ αἱ πάθαι με χῶ χρόνος ξυνῶν

L=cod. Laur. 32. 9 (first half of eleventh century). r=one or more of the later MSS. This symbol is used where a more particular statement is unnecessary. 'MSS.,' after a reading, means that it is in all the MSS. known to the editor.

▲ δωρήμασιν MSS., δωρήμασι Elmsley, Blaydes. At the end of a verse the νῦ ἐφελ-

Scene:—At Colonus in Attica, a little more than a mile north-west of the acropolis of Athens. The back-scene shows the sacred grove of the Eumenides, luxuriant with 'laurel, olive, vine' (v. 17). Near the middle of the stage is seen a rock (v. 19), affording a seat which is supposed to be just within the bounds of the grove (v. 37). The hero Colonus is perhaps represented by a statue on the stage (59 τῶδε, cp. 65).

The blind OEDIPUS (conceived as coming into Attica from the W. or N.-W.) enters on the spectator's left, led by ANTIGONE. He is old and way-worn; the haggard face bears the traces of the self-inflicted wounds (δυσπρόσωπον, v. 286): the garb of both the wanderers betokens indigence and hardship (vv. 747 ff.; δυσπιεῖς στολῆς, v. 1597). After replying to his first questions, his daughter leads him to the rocky seat (v. 19).

1—116 Prologue. Oedipus has sat down to rest, when a man of the place warns him that he is on holy ground. It is the grove of the Eumenides. At that word, Oedipus knows that he has found his destined goal; and, when the stranger has gone to summon the men of Colonus, invokes the goddesses.—Steps approach; Oedipus and his daughter hide themselves in the grove.

1 γέροντος. Sophocles marks the length of interval which he supposes between the O. T. and the O. C. by v. 395, γέροντα δ' ὄρθουν φλαῖρον ὅς νέος

πέση. In the O. T. Oedipus cannot be imagined as much above 40,—his two sons being then about 15 and 14, his two daughters about 13 and 12 respectively. It was 'long' after his fall when Creon drove him into exile (437, 441). It would satisfy the data of both plays to suppose that about 20 years in the life of Oedipus have elapsed between them.

'Αντιγόνη. An anapaest can hold only the first place in a tragic trimeter, unless it is contained in a proper name, when it can hold any place except the sixth. Soph. has the name Ἀντιγόνη only four times in iambs. Here, in 1415, and in *Ant.* 11 the anapaest holds the fifth place; in O. C. 507, the 4th. But Eur. prefers the anapaest of Ἀντιγόνη in the 4th place: see *Ph.* 88, 757, 1264, 1323, 1465, 1636 (4th place) as against 58, 1476, 1588 (5th). The anapaest must be wholly in the proper name: hence Eur. *I. A.* 1570 ἔλεξε δ', ὦ θηροκτόν' Ἄρτεμι παῖ Διός was amended by Porson, ἔλεξε δ', ὦ θηροκτόν' Ἄρτεμι Διός.

2 χώρους, like *loca*, vaguely, 'region' (so O. T. 798): but sing. χῶρος below (16, 37, 54), of a definite spot. Oed. already knows that they are near Athens (25), but it is time that the day's journey was ended (20); will this rural region—or town—supply their needs if they halt? The exordium has something of a Homeric tone,—due not merely to the form of the question (like that of Odysseus on awakening in Phaeacia, *Od.* 6. 119, and in Ithaca, *Od.* 13. 200 τέων αὔτε βροτῶν

OEDIPUS.

Daughter of the blind old man, to what region have we come, Antigone, or what city of men? Who will entertain the wandering Oedipus to-day with scanty gifts? Little crave I, and win yet less than that little, and therewith am content; for patience is the lesson of suffering, and of the years in our long

κυστικόν is usually written, even when the next v. begins with a consonant. 5 σμικροῦ

eis γαίαν Ικάνω);, but also to the epic phrase ἀνδρῶν πόλιω (II. 17. 737 etc.).

3 πλανήτην: cp. Eur. *Heracl.* 878 ξένοι πλανήτην εἶχετ' ἄθλιον βλον. The word is not in itself opprobrious: in 123 it is merely opp. to ἐγχωρος: cp. Plat. *Rep.* 371 D καλοῦμεν... τοὺς... πλανήτας ἐπὶ τὰς πόλεις, ἐμπορούς. In *O. T.* 1029 πλάνης, said by Oed. to the Corinthian, takes its colour from the added ἐπὶ θη-τεία, 'a vagrant hireling.'

4 σπανιστοῖς, made scanty, given scantily: so Philostratus (circ. 235 A.D.) p. 611 ἄρωμα... σπανιστόν, 'rare.' This implies σπανίζω τι as = 'to make a thing scanty' or rare, which occurs in Greek of the 2nd cent. B.C. (Philo Byzant. *De septem mirabil.* 4): cp. Shaksp. *Lear* 1. 1. 281 'you have obedience scantied.' For a different use see Strabo 15. 727 (a land) σπανιστὴ καρποῖς, 'poor' in..., implying σπανίζω τινά as = 'to make one needy,' whence the perf. pass. ἐσπανισμεθ' ἄρωγῶν (Aesch. *Pers.* 1024): and here again cp. Shaksp. *Merch.* 2. 1. 17 'if my father had not scantied me.'

δέξεται: Xen. *Anab.* 5. 5. 24 ξενίοις... δέξασθαι: Plat. *Legg.* 919 A καταλύσειν ἀγαπηταῖς δεχόμενος.

δαρήματα, food, and shelter for the night: *Od.* 14. 404 ἐς κλισίην ἀγαγον καὶ ξείνια δῶκα (whereas δῶρα, or ξενίῃα δῶρα, in Hom. usu. = special presents, as of plate or the like, *Od.* 24. 273).

5 ξαιτούντα, 'asking earnestly.' This compound has a like force in *O. T.* 1255, *Trach.* 10; and so the midd. below, 586, 1327. Cp. ἐξεφέριται, *straitly* enjoins, *Ai.* 795. In prose, the special sense of ξαιτεῖν was 'to demand the *surrender* of' a person, answering to ἐκδιδόναι: Antiph. or. 6 § 27 εἰ...θεράποντας ξαιτούσι μὴ ᾗθελον ἐκδιδόναι. σμικροῦ is better than μικροῦ,

since the rhetorical ἐπαναφορά (cp. 610, *O. T.* 25) needs the same form in both places. μικρός having prevailed in later Attic (as in Xen. and the orators), our mss. in the tragic texts often drop the σ. But, metre permitting, tragedy preferred σμικρός. In Soph. fr. 38 εἰ μικρός ὦν τὰ φαῦλα νικῆσας ἔχω, the word = 'of short stature,' in which sense *Il.* 5. 801 too has Τυδεύς τοι μικρός μὲν ἔην δέμας, though in 17. 757 σμικρῆσι. Curtius (*Etym.* p. 622), comparing σμικτήρ and μικτήρ, remarks that analogy speaks for the antiquity of the σ in σμικρός, while it is possible that the μ was not original, but arose from some other sound.

6 φέροντα = φερόμενον: *O. T.* 500 πάντ' ἀνευ φόβου φέρω: cp. 1411. καὶ τὸδ'. As καὶ οὗτος (like *et is, isque*), or καὶ ταῦτα, introduces a strengthening circumstance (Her. 6. 11 εἶναι δούλοισι, καὶ τοῖτοισι ὡς δρηπέτραι), so here καὶ τὸδε marks the last step of a climax. Some edd. point thus, φέροντα' taking ἐξαρκούν as = ἐξαρκεί, 'and that suffices me': but this (a) supposes a very harsh ellipse of ἐστί, (b) maims the rhythm, (c) weakens the force of the series σμικρόν—μείων—ἐξαρκούν. ἐμοί after Οἰδίπουν: cp. 1329: as *O. T.* 535 τῆς ἐμῆς after τοῦδε τάνδρος: *Ai.* 865 μνησσομαι after Ἄλας θροεῖ: Plat. *Εὐθυρήτο* 5 A οὐδέ τω ἂν διαφέρει Εὐθύφρων τῶν πολλῶν... εἰ μὴ εἰδείην.

7 στέργειν, absol., cp. 519, Dem. *De Cor.* § 112 εἰ δέ φησιν οὗτος, δεξάτω, καὶ γὰρ στέρξω καὶ σιωπήσομαι: usu. with accus., as *Ph.* 538 ἀνάγκη προδμαθον στέργειν κακά. Like στέργειν, αἰεῖν is sometimes absol. in this sense (Eur. *Suppl.* 388 κἄν μὲν θέλωσω αἰεῖσαι), but ἀγαπᾶν almost always takes a clause with *ὅτι*, *εἰ* or *ἐάν* (*Od.* 21. 289 οὐκ ἀγαπᾶς δέκτηλος... | δαίνουσαι), or an accus. αἰ πάσαι: Her. 1.

μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
 ἀλλ', ὦ τέκνον, θάκησιν εἴ τινα βλέπεις
 ἢ πρὸς βεβήλοισ ἢ πρὸς ἄλσεσιν θεῶν,
 στήσόν με κάξιδρυσον, ὡς πυθώμεθα
 ὅπου ποτ' ἐσμέν· μανθάνειν γὰρ ἤκομεν
 ξένοι πρὸς ἀστῶν, ἂν δ' ἀκούσωμεν τελεῖν.

10

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οἰδίπους, πύργου μὲν οἶ
 πόλιν στέγουσιν, ὡς ἀπ' ὀμμάτων, πρόσω·

15

B, and others: μικροῦ L, A, etc.

• θάκοισιν MSS., which Elmsley keeps, with the older edd.: θάκησιν Seidler, and so most of the recent edd. This conject. is also in R (cod. 34, Riccardian Library, a MS. of the 16th cent., acc. to P. N. Pappageorgius, *Fahrh. f. Class. Phil.*, suppl. xiii. p. 406, 1883), η having been written over α by a corrector. 11 πυθώμεθα MSS., Campbell: πυθώμεθα Brunck, Elms., and most edd. 13 ἂν δ' δ', which is not in the MSS., was supplied by Elmsley. The MSS. have either ἂν (as L and A), or χᾶν (as B). The double

207 τὰ δέ μοι παθήματα ἔοντα ἀχάρματα
 μαθήματα γέγονε: Aesch. *Ag.* 177 τὸν
 πάθει μάθος | θέντα κυρίως ἔχειν. ὁ χρό-
 νος, the time (through which I live), at-
 tending on me (ξυνών) in long course
 (μακρὸς). Cp. *O. T.* 963 (Polybus died
 of disease) καὶ τῷ μακρῷ γε συμμετρούμε-
 νος χρόνῳ, 'and of the long years which
 he had told.' For ξυνών cp. *O. T.* 863
 εἰ μοι ξυνέη...μοῖρα: *Ai.* 622 παλαιᾶ...
 ἔντροφος ἀμέρα: Pind. *Pylh.* 4. 157 ἦδη
 με γηραιὸν μέρος ἀλικίας | ἀμφιπολεῖ.

• διδάσκει, verb agreeing with nearest
 subject: cp. *Ant.* 830, 1133: [Xen.] *Resp.*
Athen. (circ. 420 B.C.) I § 2 δικαίως αὐτόθι
 καὶ οἱ πένητες καὶ ὁ δήμος πλεόν ἔχει:
 Plat. *Symp.* 190 c αὐτὰ γὰρ αὐτοῖς καὶ
 ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο:
 Cic. *Ad Att.* 9. 10, 2 nihil libri, nihil
 litterarum, nihil doctrinae prodest. τρίτον,
 as completing the lucky number: *Ai.*
 1174 κόμας ἐμὰς καὶ τῆσδε καὶ σαντοῦ
 τρίτου: *O. T.* 581 (where see n.).

• θάκησιν is in itself a correct
 form. θάκησις (θακέω) is (1) the act of
 sitting, (2) the means of sitting, as
 ἀκκησις (οἰκέω) is (1) the act of dwell-
 ing, (2) the house. It is not found
 elsewhere, but cp. Soph. *Ph.* 18 ἡλίου
 διπλῆ | πάρεστιν ἐνθάκησις, a twofold
 means of sitting in the sun. With the
 MS. reading θάκοισιν construe:—στήσόν
 με ἢ πρὸς θάκοις βεβήλοισ, εἴ τινα (θάκων)
 βλέπεις, etc. (We could not render εἴ
 τινα βλέπεις 'if thou seest any man,' since

the need for a halt did not depend on that
 condition.) This is a construction much
 less clear and simple than that with
 θάκησιν. βεβήλοισ may have induced the
 change of θάκησιν into θάκοισιν.

10 βεβήλοισ, neut. plur. (cp. ἀβάτων
 ἀποβάς, 167), places which may be trod-
 den, *profana*, opp. to ἱερὰ, ἀθικτα: cp.
 fr. 86. 6 δευδὸς γὰρ ἔρπειν πλοῦτος ἐς τε
 τὰ βατα | καὶ πρὸς βέβηλα (Vater's correc-
 tion of καὶ πρὸς τὰ βατά): Bekker *Anecd.*
 325. 13 ἀβέβηλα τὰ ἀβατα χωρία καὶ ἱερὰ
 καὶ μὴ τοῖς τυχοῦσι βάσιμα, μόνος δὲ τοῖς
 θεραπεύουσι τοὺς θεοῦς. βέβηλα δὲ ἐλέγετο
 τὰ μὴ ὄσια μηδὲ ἱερὰ ὅτω Σοφοκλῆς.
 (This ignores the classical use of ὄσιος as
 opp. to ἱερός: in Ar. *Lys.* 743 ὄσιον
 χωρίον = βέβηλον.) In Eur. *Her.* 404 καὶ
 βέβηλα καὶ κεκρυμμένα | λόγια = oracles
 to which access was easy, as opp. to
 those hidden in temple-archives.

ἢ πρὸς ἄλσεσιν does not necessarily
 imply entrance on the ἄλση. But the
 contrast with πρὸς βεβήλοισ is unmeaning
 unless Oed. thinks of a seat on sacred
 ground, and not merely near it. So
 Antigone, who recognises the grove as
 sacred (16), seats him within it (19). This
 grove at Colonus was ἀσιτιβίς (126) be-
 cause the cult of the Eumenides so
 prescribed. Sacred groves were often open
 to visitors, as was the κυκλοτερὲς ἄσος of
 the Nymphs, with an altar 'whereon all
 wayfarers were wont to make offerings,' ὅθι
 πάντες ἐπιπρέζεσκον ὀδίται (*Od.* 17. 208).

fellowship, and lastly of a noble mind.—My child, if thou seest any resting-place, whether on profane ground or by groves of the gods, stay me and set me down, that we may inquire where we are: for we stand in need to learn as strangers of denizens, and to perform their bidding.

ANTIGONE.

Father, toil-worn Oedipus, the towers that guard the city,
to judge by sight, are far off;

crasis *χάν* for *καὶ ἄ ἄν* is not a difficulty (cp. Ar. *Th.* 90 *χάν δέη*, Eur. *Her.* 173 *χοῖν μέσῳ χρόνος*, Theocr. 1. 109 *χῶδωνις*, Hippon. fr. 30 *κἀπόλλων*): and *χάν* is preferred by Blaydes. But, as Elmsley says, 'veri similis est excidisse δ', quod toties apud tragicos excidit.' In *O. T.* 749 *ἄν δ'* is a variant for *δ δ' ἄν*, and there, as here, it has been preferred by most of the recent edd. In L the 1st hand had written *ἄν*, which a corrector changed to *ἄν*. 15 *στέγουσαν* MSS.: *στέφουσαν* Wakefield ('non male fortasse,' Linwood), followed by Wunder, Hartung,

Hence Pausanias sometimes mentions that a particular *ἄσος* was *not* open to the public. At Megalopolis, in the precinct of Zeus Philios, there was an *ἄσος* of which he says, *ἐς μὲν δὴ τὸ ἐπὶ τὸς ἔσοδος οὐκ ἔστιν ἀνθρώποις* (8. 31. 5). At Pellene, again, there was a walled *ἄσος* of Artemis Soteira; *ἔσοδος τε πλὴν τοῖς ἱεροῖσιν ἄλλω γε οὐδενὶ ἔστιν ἀνθρώπων* (7. 27. 3).

11 *ἔξιδρυσον*, place me in a seat; cp. *ἐκ* in *ἔξορθῶ* (to render *ορθῶν*). *ἔξιδρυσον*, without addition, could hardly mean, 'seat me *apart*,' i.e. out of the path. In Eur. fr. 877 (the only other example of *ἔξιδρῶ*) it is the context which fixes this sense, *τηλοῦ γὰρ οἰκῶν βίωτον ἔξιδρυσάμην*, 'I fixed the seat of my life far apart from men's homes.'

πυθώμεθα. *πυθώμεθα* is impossible here. After a primary tense, the optative in a final clause with *ὤς*, *ὄπως*, etc., occurs only:—(1) in Homeric Greek, where the case is merely imaginary: *Od.* 17. 250 *τόν ποτ' ἐγὼν... | δέξω τῆλ' Ἴθάκης, ἴνα μοι βίωτον πολὺν ἄλφοι*: 'him some day I will take far from Ithaca,—so that (if I should do so) he might bring me large gain,'—implying, *εἰ ἄγομαι, ἄλφοι ἄν*. (2) After words expressing an *aspiration* or *prayer* (and not, like *σῆσῶν* here, a simple order): Aesch. *Eum.* 297 *ἔλθοι, κλέει δὲ καὶ πρόσσωθεν ὦν θεός, | ὄπως γένοιτο...λυτήριος*: 'may she come—and a god hears e'en afar—that [so] she might prove my deliverer.' Aesch. *Suppl.* 670 ff., by which Campb. defends *πυθώμεθα*, would come under (2), if the text were certain, but there *τῶς* is a *v.l.* for *ὤς*. (3) More rarely, where the primary tense implies a secondary: Dem.

Ἰν Ἀνδροῖ. § 11 *τοῦτον ἔχει τὸν τρόπον ὁ νόμος...ἴνα μὴδὲ πεισθῆναι μὴδ' ἔξαπατηθῆναι γένοιτ' ἐπὶ τῷ δήμῳ*: 'the law stands thus [=was made thus], that the people might not even have the power' etc.: i.e. *ἔχει* implies *ἐτέθη*.

12 *μανθάνειν...ἤκομεν*, we have come to learning, = are in such plight that we must learn: the infin. as after verbs of duty or fitness (*ὀφείλω*, *προσῆκει*, etc.). Cp. *O. T.* 1158 *εἰς τὸδ' ἤξει* (sc. *εἰς τὸ δλέσθαι*).

13 *ξίνοι πρὸς δατῶν*: cp. the address of Oedipus the King to the Theban elders (*O. T.* 216 ff.), esp. vv. 222 f., *νῦν δ', ὕστερος γὰρ δατὸς εἰς δατοῦς τελῶ, | ὑμῶν προφρονῶ κ.τ.λ.*

14 *Οἰδίπους*, the more frequent voc. (cp. *O. T.* 405 crit. n.): but *Οἰδίπου* below, 557, 1346. Athens is a little more than a mile s. e. of Colonus. The picture which Sophocles meant *πύργοι* to suggest probably included both the Acropolis—a beautiful feature in the view—and the line of city-walls with their towers. So the city-walls of Thebes are *πύργοι*, *Ant.* 122.—*οἶ* at the end of the verse: cp. *O. T.* 298, *El.* 873, *Tr.* 819.

15 *στέγουσιν*, the reading of all MSS., is probably right. It is true that in class. Greek *στέγω* usually means either (1) 'cover,' 'conceal,' as *El.* 1118 *ἀγγος...σῶμα...στέγων*, or (2) 'keep out,' as Aesch. *Theb.* 216 *πύργων στέγειν εἰσῆσθε πολέμων δόρυ*. But the first sense—'cover'—might easily pass into 'protect,' and Xen. *Cyr.* 7. 1. 33 has *αἱ ἀσπίδες...στεγαίφουσι τὰ σώματα*. Wakefield's *στέφουσιν* ('girdle') is specious; we have

χῶρος δ' ὄδ' ἱρός, ὡς σάφ' εἰκάσαι, βρύων
 δάφνης, ἐλαίας, ἀμπέλου· πυκνόπτεροι δ'
 εἴσω (κατ' αὐτὸν) εὐστομοῦσ' ἀηδόνες·
 οὐ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου;
 μακρὰν γὰρ ὡς γέροντι προϋστάλης ὁδόν.

20

ΟΙ. κάθιζέ νῦν με καὶ φύλασσε τὸν τυφλόν.

ΑΝ. χρόνου μὲν οὐνεκ' οὐ μαθεῖν με δεῖ τόδε.

ΟΙ. ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν;

ΑΝ. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ.

ΟΙ. πᾶς γὰρ τις ἠῦδα τοῦτό γ' ἡμῖν ἐμπόρων.

25

ΑΝ. ἀλλ' ὅστις ὁ τόπος ἢ μάθω μολοῦσά ποι;

ΟΙ. ναί, τέκνον, εἶπερ ἐστὶ γ' ἐξοικησίμος.

Blaydes. 16 ἱρὸς L (cp. crit. n. on *O. T.* 1379), Dind., Campb.: ἱερὸς most edd. — ὡς σάφ' εἰκάσαι A, V³, Ald., Elms., Wunder. καὶ σάφ' εἰκάσαι R. ὡς ἀπεικάσαι L, with π written over φ by the first corrector (S). ὡς ἀπεικάσαι most of the MSS. and edd.: ὡς ἐπεικάσαι Blaydes. 21 νῦν Brunck, νῦν L (as usual), with most of the

στεφάνωμα or στεφάνη πύργων (*Ant.* 122, Eur. *Hec.* 910), Βαβυλώνα... τείχεσιν ἐστεφάνωσε (Dionys. *Periegetes* 1006), ἔπλωσεν Μεγάλῃ πόλιν ἐστεφάνωται (Paus. 9. 15). But it does not follow that πύργου πόλιν στεφούσῃ could stand. στέφω never occurs as 'to be set around,' but either as (1) 'to set around'—ἀνθη περὶ κεφαλῆν στέφεις, or (2) 'to crown'—ἔθεσι κεφαλῆν στέφεις,—sometimes in the fig. sense of 'honouring,' as with libations or offerings (*Ant.* 431 etc.). ὡς ἀπ' ὀμμάτων, sc. εἰκάσαι, to judge from sight (alone), without exact knowledge: schol. ὡς ἔστιν ἐκ πρόψεως τεκμήρασθαι: cp. Thuc. 1. 10 εἰκάξεσθαι ἀπὸ τῆς φανεράς ὄψεως, to be estimated by the mere external aspect.

16 χῶρος δ' ὄδ' ἱρός. Cp. Plato *Phaedr.* 230 B, where Socrates recognises the sacred character of the spot by the *Hiissus*: Νυμφῶν τέ τινων καὶ Ἀχελύου ἱερὸν ἀπὸ τῶν κορῶν τε καὶ ἀγαλμάτων (the votive dolls and images) εἶκεν εἶναι. There, too, τὸ σίσκιον was a feature.

ὡς σάφ' εἰκάσαι, A's reading, is preferable to ὡς ἀπεικάσαι, which would imply a more diffident guess. The poet of *Colonus* intends that the sacred character of the grove should at once impress the Theban maiden; and σάφα is confirmed by the emphasis of δάφνης, ἐλαίας, ἀμπέλου. It has been objected that σάφα is inconsistent with εἰκάσαι. But it merely expresses the

speaker's own belief that her guess is right; as we can say, 'a certain conjecture.' In L's reading, ὡς ἀπεικάσαι, it seems more likely that a second σ should have been lost than that π should have become φ. For the constr. with ὡς, cp. *Tr.* 1220 ὡς γ' ἐπεικάσειν ἐμέ. ὡς is omitted below, 152. βρύων takes a dat. in its literal sense of 'sprouting' (βρύει ἀνθεῖ *Il.* 17. 56), but either a dat. (as Ar. *Nub.* 45) or a gen. in its figurative sense of 'being full.' [*Plat.*] *Axiochus* 371 C ἀφθονοὶ μὲν ὤραι παγκάρπου γονῆς βρύουσι (evidently pieced together from some poet).

17 ἀμπέλου. Cyril (*Jerem. Homil.* 4. 41), speaking of the later pagan practice, says, εἰς ἄλση θῆαν φυτεύουσι ξύλα, φυτεύουσιν οὐ τὰ καρποφόρα, οὐ συκὴν οὐδ' ἀμπέλον, ἀλλὰ μόνον τέρψεως χάριν ἀκαρπα ξύλα. But in earlier times, at least, τὰ καρποφόρα were not rare in sacred groves; cp. Xen. *Anab.* 5. 3. 12 (referring to the shrine of the Ephesian Artemis at Scillus) περὶ δ' αὐτὸν τὸν ναὸν ἄλλος ἡμέρων δένδρων ἐφυτεύθη, ὅσα ἐστὶ τρωκτὰ ὄρατα. Paus. 1. 21. 7 (in an ἄλσος of Apollo at Athens) δένδρων καὶ ἡμέρων καὶ ὅσα τῶν ἀκαρπων ὁσμῆς παρέχεται τινα ἢ θέας ἡδονῆν.

πυκνόπτεροι, poet. for πυκναί, the second element being equivalent to a separate epithet, πτερούσσαι: cp. 717 ἑκατομπόδων Νηρήδων, 1055 διστόλους, *O. T.* 846 οἰόζωνος ἀγήρ, a lonely way-

and this place is sacred, to all seeming,—thick-set with laurel, olive, vine; and in its heart a feathered choir of nightingales makes music. So sit thee here on this unhewn stone; thou hast travelled a long way for an old man.

OE. Seat me, then, and watch over the blind.

AN. If time can teach, I need not to learn that.

OE. Canst thou tell me, now, where we have arrived?

AN. Athens I know, but not this place.

OE. Aye, so much every wayfarer told us.

AN. Well, shall I go and learn how the spot is called?

OE. Yes, child,—if indeed 'tis habitable.

other MSS. **23** *δπου* Vat.: *δπη* F, R²: *δποι* the others. **25** *τοῦτό γ' ἵ* *τοῦτον* most of the MSS.; but Elms. cites *τοῦτό γ'* from F (15th cent.). **26** *πη* F (with *οι* written over *η*), R²: *που* L²: *ποι* the others. **27** *εἶπερ ἐστὶ γ'* L with most MSS., *εἶπερ ἐστὶν* B, and a few more: *εἶπερ γ' ἐστὶν* Brunck. *εἰσοικήσιμος* Hartung.

farer (where see n.). Such an epithet as 'thickly-feathered' would be unmeaning here. The many nightingales, heard to warble from the thick covert, argue the undisturbed sanctity of the inner grove. Antigone notices an indication which her blind father can recognise. *δ'* is elided at the end of the verse, as *O. T.* 29 (n.), so also *τ'*, as *ib.* 1184 etc., and once *ταῦτα*, *ib.* 332: cp. below, 1164.

20 *ὡς γέροντι* with *μακρὸν*: cp. Plat. *Soph.* 226 C *ταχεῖαν, ὡς ἐμοί, σκέψιν ἐπιτάττει* ('a rapid process of thought for such as I am'): *Rep.* 389 D *σωφροσύνης δέ, ὡς πλήθει, οὐ τὰ τοιαῦτα μέγιστα*; 'for the mass of men, are not the cardinal points of temperance such as these?' Cp. 76. *προστάλης*, hast fared forward: a compound not found elsewhere in Trag., except in Aesch. *Theb.* 415 *Δίκη...ν προστέλλεται*, sends him forth as her champion.

22 *χρόνου...ὄσνεκ'*. Her. 3. 122 *εἰνεκέν τε χρημάτων ἀρεῖς ἀπάσης τῆς Ἑλλάδος* (if it is merely a question of money): Antiphon or. 5 § 8 *κἄν ἀνωμότοις ὑμῖν...ἐπιτρέψαμι...*, *ἐνεκά γε τοῦ πιστεύειν*, 'I would leave the verdict to you, though you were unsworn, if it were only a question of confidence.'

23 *δποι*, since *καθέσταμεν* implies *ἤκομεν*: cp. 227, 476: on the same principle, *Ὀλυμπίαζε* (not *Ὀλυμπίασι*) *παρεῖναι*, Thuc. 3. 8.

24 *γούν*: 'well (*οὖν*), I know Athens (*γε*), but not this place.' Cp. *El.* 233 *ἀλλ' οὖν εὐνοία γ' αὐδῶ*, 'well, it is in kindness that I speak.'

25 *ἡμῖν* as a trochee is frequent in *Soph.* (Ellendt counts 26 instances), but

does not occur in Eur., nor in Aesch., except in *Eum.* 347, where Porson's *ἀμῖν* for *ἀμῖν* seems necessary. Modern edd., with Dind., usu. write *ἡμῖν*: others, as Nauck and Ellendt, would always write *ἡμῖν*, for which the old grammarians afford some warrant (cp. Chandler, *Accent.* 2nd ed. § 673): while others, again, would distinguish an emphatic *ἡμῖν* from a non-emphatic *ἡμῖν* (cp. Hadley and Allen, *Greek Gram.* § 264).

26 *ἀλλ' ὄστις ὁ τόπος*. The tribrach is divided like that in Eur. *Phoen.* 511 *ἐλθόντι' ἄ σὺν ὄπλοις*, where *σὺν* coheres closely with *ὄπλοις*, as *ὁ* with *τόπος*. But even where no such cohesion exists, a tribrach may be broken after the second syllable if it is also broken after the first: e.g. *δέσποινα, σὺ τὰδ' ἐπραξας οὐ γνώμης ἄτερ* is correct: cp. n. on *O. T.* 537. *ἦ μάθω*, deliberative subjunct., of which the aor. is more frequent than the pres.: so *O. T.* 364 *εἶπω*: see on *O. T.* 651.

27 *ἐξοικήσιμος*, capable of being made into a dwelling-place, 'habitable,' here implying 'inhabited.' Adjectives with the suffix *σιμο* properly denote adaptability. They were primarily formed from substantives in *-σι-ς*, as *χρήσι-μο-ς*, fitted for use, from *χρῆσις*. The noun *ἐξοίκησις* is found only in the sense of 'emigration,' Plat. *Legg.* 704 C, 850 B. But as from *ἱππάριος* was formed *ἱππάσιμος*, though no *ἱππαισις* occurs, so *ἐξοικήσιμος* here is taken directly from *ἐξοικεῖν* as='to make into a dwelling-place' (Thuc. 2. 17 *ἐξοικήθη*). *οικήσιμος* as='habitable' occurs in later Greek. Just as *ἐξοικήσιμος* is practically equiva-

- AN. ἀλλ' ἐστὶ μὴν οἰκητός· οἶομαι δὲ δεῖν
οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῶν ὄρω.
OI. ἦ δεῦρο προσστείχοντα καξορμώμενον; 30
AN. καὶ δὴ μὲν οὖν παρόντα· χῶ τι σοι λέγειν
εὐκαιρόν ἐστιν, ἔννεφ', ὡς ἀνὴρ ὄδε.
OI. ὦ ξείν', ἀκούων τῆσδε τῆς ὑπὲρ τ' ἐμοῦ
αὐτῆς θ' ὀρώσης οὐνεχ' ἡμῖν αἰσιος
σκοπὸς, προσήκεις ὦν ἀδηλοῦμεν φράσαι— 35

ΞΕΝΟΣ.

- πρὶν νυν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἔδρας
ἔξελθ'· ἔχεις γὰρ χῶρον οὐχ ἄγνόν πατεῖν.
OI. τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;
ΞΕ. ἄθικτος οὐδ' οἰκητός· αἱ γὰρ ἔμφοβοι
θεαὶ σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι. 40

30 προστείχοντα MSS., προσστείχοντα Dindorf; cp. 320, and cr. n. on *O. T.* 79.
32 ἀνῆρ] ἀνὴρ MSS., Aldine. 35 τῶν MSS., Campbell: ὦν Elms., and most edd.
In iambics Soph. does not elsewhere use the art. for the relative pron. without
metrical necessity: see below, vv. 304, 747, 1258: *O. T.* 1379, 1427: *Ant.* 1086:
Tr. 47, 381, 728: *El.* 1144: *Ph.* 14. The gen. plur. τῶν for ὦν occurs thrice;

lent to οἰκητός here, so Silius speaks of the Capitoline as '*superis habitabile saxum*,' alluding to the actual shrines on it (l. 541). Cp. ἀλώσιμος βάξις (Aesch. *Ag.* 10), tidings of an actual, not merely possible, capture. This poet. use is the converse of that by which ἀρητος could mean 'unspeakable,' or *invictus*, 'unconquerable.'

28 ἀλλ' ἐστὶ μὴν, 'nay, but it is inhabited.' Aesch. *Pers.* 233 (in a reply) ἀλλὰ μὴν ἡμεῖς, 'nay, but he was eager' (to take this very city). Especially in rejecting an alternative: Eur. *Helen.* 1047 ἀλλ' οὐδὲ μὴν ναὺς ἐστίν, 'nay, but neither is there a ship.'

30 Impatient for more light, Oed. asks, 'Is he coming forth towards us,—so that it is really needless for thee to move?' δεῦρο denotes the goal, προσ- the direction, and ἔξ- the starting-point. δεῦρο goes with both participles, which form a single expression, = 'coming towards us from the abodes' implied by οἰκητός (28). Cp. *Ai.* 762 ἀπ' οἰκῶν... ἐξορμώμενος. Other explanations are:—(1) 'approaching' (δεῦρο being taken with προσστ. only) 'and setting out,' as a 'prothysteron' for 'setting out and

approaching.' This is impossible. (2) 'Moving, and hastening, hither': but this obliterates ἔξ-, and strains ὀρμώμενον.

31 καὶ δὴ, 'already': Ar. *Av.* 175 ΠΕΙ. βλέψον κάτω. ΕΠΙ. καὶ δὴ βλέπω. μὲν οὖν, 'nay rather' (*imo*); Ar. *Eq.* 13 ΝΙ. λέγε σύ. ΔΗ. σὺ μὲν οὖν λέγε.

33 ὦ ξείν'. The Ionic voc. occurs even without metrical necessity, Eur. *I. T.* 798 ξείν', οὐ δικαίως: cp. below, 928, and n. on *O. T.* 1418. ὑπὲρ τ' ἐμοῦ = ὑπὲρ ἐμοῦ τε: as *O. T.* 258 (where see n.), κυρῶ τ' ἐγῶ = ἐγῶ τε κυρῶ. Cp. Tennyson's lines 'To the Princess Frederica': 'O you that were eyes and light to the King till he past away | From the darkness of life.' *Ant.* 989 (of the blind Teiresias and his guide) δὺ' ἐξ ἐνόσ βλέποντες.

34 ε. οὐνεχ'... φράσαι: that thou hast come near, αἰσιος σκοπὸς ὦν (= τοῦτων δ) ἀδηλοῦμεν, an opportune inquirer into our doubts, φράσαι, so as to explain (epexegetic infin., cp. 50). σκοπὸς has its ordinary sense of 'scout' (cp. n. on 297). Oedipus supposes that the man has been sent to make inquiry. τούτων is objective gen. after σκοπός.

35 ὦν, by attract.: *O. T.* 788 ὦν...

AN. Nay, inhabited it surely is;—but I think there is no need;—yonder I see a man near us.

OE. Hitherward moving and setting forth? —

AN. Nay, he is at our side already. Speak as the moment prompts thee, for the man is here.

Enter STRANGER (a man of Colonus).

OE. Stranger, hearing from this maiden, who hath sight for herself and for me, that thou hast drawn nigh with timely quest for the solving of our doubts—

ST. Now, ere thou question me at large, quit this seat; for thou art on ground which 'tis not lawful to tread.

OE. And what is this ground? To what deity sacred?

ST. Ground inviolable, whereon none may dwell: for the dread goddesses hold it, the daughters of Earth and Darkness.

below, v. 304 φιλεί πλανᾶσθαι, τῶν ἐκείνος αἰών: *O. T.* 1379 ἀγάλμαθ' ἱερὰ, τῶν ὁ παντλήμων ἐγώ: *Ant.* 1086 βέβαια, τῶν σὺ θάλλπος οὐχ ὑπεκδραμεί. A recollection of these passages may have led a copyist to write τῶν here also. 36 νῦν L, with most of the MSS., and so Dindorf, Wunder, Schneidewin, Wecklein; νῦν Elmsley, Blaydes, Campbell. 40 σκότου A, σκότους L (with most of the MSS.), though in v. 106 it has, like the rest, σκότου. Some MSS. of Eur. give σκότους in *Hec.* 831, *H. F.* 563, and

ἰκόμην=(τούτων) ἃ ἰκόμην. ἀδηλοῦμεν. Since ἀδηλέω=to be ἀδηλος, (as ἀπειθέω to be ἀπειθέης, ἀκοσμέω to be ἀκοσμος,) the form strictly implies that ἀδηλος could mean, 'not seeing clearly': but an act. sense nowhere occurs, for in Eur. *Or.* 1318 χροῖα δ' ἀδήλων τῶν δεδραμένων πέρι means, 'faces wherein the deeds cannot be read' (not, 'which seem to know nought of them'). Cp. the verbs formed from the active use of verbal adjectives which were primarily passive, as δλαστέω, to be unforgetting, ἀπληρέω, to be impatient (*O. T.* 515). Conversely, δηλώω, 'to make δηλος,' sometimes verges on the sense, 'to be δηλος' (*Ant.* 20, 242).

36 As 78 shows, the man who has just entered is supposed to belong to Colonus, which, like the rest of Attica, was subject to the king of Athens (v. 67). The designation ξένος was probably suggested merely by ὡ ξένῳ in 33. τὰ πλείον, 'the' details foreshadowed by the preamble. *Isocr.* or. 5 § 63 (in a rapid sketch of Conon's career) καὶ τί δεῖ τὰ πλείω λέγειν; 'and why dwell on the details?' So in *Soph. Ph.* 576 μή νῦν ἰ' ἐρη τὰ πλείον', *Tr.* 731 σιγᾶν ἂν ἀρμόξει σε τὸν πλείω λόγον, the art. denotes 'the' sequel which the previous discourse promises. In Eur. *Med.* 609 ὡς οὐ κρωοῦμαι τῶνδ' εἰ σοὶ τὰ

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πλείονα, the gen. brings this out: 'Enough—I will not dispute with thee on the further aspects of this matter.'

37 οὐχ ἄγνόν πατεῖν. The poets can use ἄγνός either like ἱερός (e.g. Eur. *Andr.* 253 ἄγνόν τέμενος), or, as here, like ἴσιος. For the infin. active, cp. *Plat. Phaed.* 62 B λόγος οὐ... ῥάδιος δῦδεῖν, 90 C λόγου... δυνατοῦ κατανοῆσαι: Eur. *Med.* 316 λέγεις ἀκούσαι μαλθάκ' (αὐδίην mollia): *Soph. O. T.* 792 ἀτλητον... ὄραν, and n. on *O. T.* 1204.

38 τοῦ θεῶν νομίζεσθαι; 'to which of the gods is it deemed to belong?' After verbs of being thought, called, etc., the gen. expresses 'belonging' (1) to a possessor, as here and *Ant.* 738 οὐ τοῦ κρατοῦντος ἢ πόλις νομίζεσθαι; or (2) to a class, as Eur. *Andr.* 12 τῶν ἐλευθερωτάτων | ὁκων νομισθεῖσ'. With (1) here cp. the gen. of the deity after ἱερός (*Plat. Phaed.* 85 B ἱερός τοῦ αὐτοῦ θεοῦ).

39 ἀδύκτος οὐδ' οἰκητός, sc. ἐστίν, answering τίς ἐσθ' ὁ χώρος; cp. 1274 ἀνανδός οὐδ' ἄμνηϊς φράσας, *Ph.* 2 ἀστεπτος οὐδ' οἰκουμένη. The second question, τοῦ θεῶν νομίζεσθαι; is answered by αἱ γὰρ ἐμφοβοὶ κ.τ.λ.

40 Γῆς τε καὶ Σκότου κόραι: as in *Aesch. Eum.* 416 they call themselves Νυκτὸς αλανῆς τέκνα, and invoke μάτερ Νύξ (844): *Aesch.* does not name the

- ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξάιμην κλύων;
 ΞΕ. τὰς πάνθ' ὀρώσας Εὐμενίδας ὃ γ' ἐνθάδ' ἂν
 εἶποι λεῶς νιν· ἄλλα δ' ἀλλαχού καλά.
 ΟΙ. ἀλλ' ἴλεω μὲν τὸν ἰκέτην δεξαίματο· 45
 ὡς οὐχ ἔδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι.
 ΞΕ. τί δ' ἐστὶ τοῦτο; ΟΙ. ξυμφορᾶς ξύνθημ' ἐμῆς.
 ΞΕ. ἀλλ' οὐδ' ἐμοί τοι τοῦξυανιστάναι πόλεως
 δίχ' ἐστὶ θάρσος, πρὶν γ' ἂν ἐνδείξω τί δρῶ.
 ΟΙ. πρὸς νυν θεῶν, ᾧ ξέινε, μὴ μ' ἀτιμάσης,
 τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι. 50

σκότος (acc.) in *H. F.* 1159, fr. 538. 42 ἂν] ὧν MSS., Suid., Eustath. : ἂν Vauvilliers.
 44 ἀλλ' ἴλεω] ἴλεως L, A, etc.: ἴλεω, B, T, etc.—μὲν] Elmsley (on v. 28) conject.
 μῆν, which Hartung reads: μ' ἂν Burges: μὲ Blaydes: ἐμὲ Nauck, Wecklein.—τὸν]
 τόνδ' MSS. τὸν was first restored in the London ed. of 1747 (Elms., *praef.* p. v.).
 46 ὡς] ὥστε MSS. But the scholium in L, ἐγὼ γὰρ οὐκ ἀνασπῆσομαι ἐντεύθεν, suggests
 that the scholiast read ὡς, not ὥστε. ὡς is due to Elmsley, whom recent edd.
 follow.—ἔδρας γῆς] Tournier conject. ἔδρας γ' ἐκ: Musgrave, ἔδρας γε: Wecklein,

other parent. In Hesiod. *Theog.* 184 the mother is Earth, impregnated by the blood of Uranus,—the idea being that the Erinyes were called into life by the crime of a son (Zeus) against a father. Other versions made them daughters of Euonymè (a name for Earth) and Cronus (Epimenides *ap.* Tzetzes on Lycophron 406), or of Earth and Phorkys (*i.e.* the sea): cp. Welcker *Griech. Götterl.* 3. 81.

41 τίνων...κλύων; of whom hearing the august name might I make a prayer? *i.e.* 'who may they be, whose name I am to hear, and to invoke?' The optat. with ἂν gives a reverential tone to the question: εὐξάιμην ἂν refers to such propitiatory words of invocation as were uttered on approaching a shrine. The description has left the Theban stranger in doubt as to the particular deities meant. He might think of other 'Daughters of Darkness,'—as of the Κῆρες (Hes. *Theog.* 217), or of the Μοῖραι,—whom the Eumenides of Aeschylus address as ματροκασιγνήται, children of the same mother, Νύξ (*Eum.* 961).

42 πάνθ' ὀρώσας, because no crime escapes their ken: *Ai.* 835 f. τὰς αἰετὲ παρθένους | αἰεθ' ὀρώσας πάντα τὰν βροτοῦς πάθη, | σεμνὰς Ἐρινύς τανύποδας. Εὐμενίδας, the title of the Erinyes at Sicily (Paus. 2. 11. 4), was not used by Aeschylus in his play of that name, unless with Herm. we assume that it was in a part of Athene's speech which has dropped out after v. 1028. When Har-

pocration says that the Athene of Aeschylus, πραῖνασα τὰς Ἐρινύας, Εὐμενίδας ὠνόμασεν, he perh. refers to such epithets as εὐφρονες (*Eum.* 992), Ἰαιοι, εὐθύφρονες (1040), Σεμναί (1041). Demosthenes (or. 23 § 66) uses the name in referring to the trial of Orestes.

43 ἄλλα δ' ἀλλαχού καλά: schol. ἄλλα ὀνόματα παρ' ἄλλοις κατὰ νομίζεται. Wunder and others quote Plut. *Them.* 27 ᾧ ξέινε, νόμοι διαφέρουσιν ἀνθρώπων' ἄλλα δ' ἄλλοις καλά. This is against rendering, 'but elsewhere [the folk] would give them] other fair names.' Near Megalopolis, on the road to Messene, there was a shrine of the Μανίαι: δοκεῖν δέ μοι, θεῶν τῶν Εὐμενίδων ἐστὶν ἐπίκλησις, Paus. 8. 34. 1. Aeschines gives the attributes of the Erinyes to the Ποινὰι (τοῦς ἡσεθηκότας...ἐλαύνει καὶ κολάζειν δασὶν ἡμένας, or. 1 § 190). As at Athens they were Σεμναί, at Thebes they were Πόντιαι (cp. 84). Another name was Ἀραί (*Eum.* 417).

44 μὲν seems right. It implies a thought answering, rather than opposed, to ἴλεω δεξαίματο: *i.e.* 'gracious on their part may be the welcome, (as, on mine, the duty to remain is clear): *νοι*, 'gracious, indeed, may be their welcome, (*ναι*, even if they should be stern, I must stay)'. Cp. the μέν, without a following δέ, which lightly emphasises rather than contrasts: Xen. *Cyr.* 1. 4. 12 ἐγὼ μὲν οὐκ οἶδα (as others, perhaps, may). τὸν ἰκέτην, with-

OE. Who may they be, whose awful name I am to hear and invoke?

ST. The all-seeing Eumenides the folk here would call them: but other names please elsewhere.

OE. Then graciously may they receive their suppliant! for nevermore will I depart from my rest in this land.

ST. What means this? OE. 'Tis the watchword of my fate.

ST. Nay, for my part, I dare not remove thee without warrant from the city, ere I report what I am doing.

OE. Now for the gods' love, stranger, refuse me not, hapless wanderer that I am, the knowledge for which I sue to thee.

ἔδρας ἂν (*Ars Soph. em.* p. 77): Nauck, ἐκὼν γῆς: Mekler, ὡς οὐχὶ χῶρας τῆσδ'. 47 οὐδ' ἐμὸν τοι L, L², F: οὐδ' ἐμοί τοι Seidler, and so most edd.: οὐδὲ μέντοι A, R, V³, Elms., Campbell: οὐδ' ἐμὸν τι γ. 48 ἐνδείξω τί δρῶ] Schneidewin conject. ἐνδείξῃ (*sc.* ἡ πόλις) τί δρῶ: Nauck (formerly) ἐνδείξω τι: F. Martin, ἐξείδω τί δρῶ. Blaydes (with Vat.), ἐνδείξω τί δρᾶς. ἐνδείξω τί δρᾶν B, T. G. H. Müller would change τί δρῶ to πόλει, πόλεις (in 47) to σ' ἔδρας, and δίχ' to τῆσδ'. 49 νῦν L, A: νυν Elms., edd.

out με (which I should at least prefer to μέ or ἐμέ, if μὲν were changed), is more solemn: cp. 284 ἄλλ' ὥσπερ ἔλαβες τὸν ἱκέτην. δεξαίετο, Ionic: so 921 πυθόλατο, 945 δεξαίετο, O. T. 1274 ὄψολατο, γυν-σόλατο, where see n.

46 ὡς is clearly right. The ὥστε of the mss. would mean, 'and so' (*i.e.* since they are the Eumenides). It could not mean, 'and in that case,' *i.e.* 'if they prove kind.' ὡς is best taken as simply causal, 'for' (schol. ἐγὼ γὰρ οὐκ ἀναστήσομαι), rather than as 'know that' (Eur. Ph. 1664 ΚΡΕΩΝ. ὡς οὐτις ἀμφὶ τῶδ' ὑγρὰν θῆσει κόνιν). γῆς: cp. 668 τᾶσδε χῶρας | ...ἔπαυλα. Eur. Helen. 797 ὄρᾶς τάφου τοῦδ' ἀθλοῦς ἔδρας ἐμάς; ἂν ἐξέλθοιμ': the optat. with ἂν calmly expresses a fixed resolve: cp. O. T. 343 οὐκ ἂν πέρα φράσαιμι.

46 τί δ' ἐστὶ τοῦτο; 'What means this?' (cp. τί δ' ἐστὶ; 'what now?' O. T. 319 n.). 'What has this sudden resolve to do with the mention of the Eumenides?' ξυμφορᾶς ξύνθημ' ἐμῆς. σύνθημα = something agreed upon (συντίθεμαι), as *e.g.* a military watchword (Her. 9. 98). Apollo had told Oedipus that, when he reached a shrine of the Σεμεαί, then he should find rest (90). This was the σύνθημα, the sign preconcerted between them, which Oedipus has now recognised at Colonus (cp. ἔγνωκα, 96). He calls his own prayer (44 f.) the σύνθημα of his fate, because it embodies the two points of the

σύνθημα,—'Here are the Eumenides,—here I stay.' Campbell renders, 'the word that sums my destiny,' and seems to regard the notion of 'sign' as blended with that of 'summary.' But the two notions are distinct. σύνθημα is always parallel in sense with συντίθεμαι as = 'to concert' (βουλῆν, etc.), never with συντίθημι as = 'to put briefly together.'

47 ἐμοί is indispensable, while οὐδὲ μέντοι would be weak. τοῦξανατόναι: the art. with the infin. (whether subject or object) is esp. frequent in the dramatists, for the simple reason that it was often metrically convenient: 442: Αἰ. 114 τέρψις ἦδε σοι τὸ δρᾶν: Αντ. 78 τὸ γὰρ | βία πολιτῶν δρᾶν ἔφην ἀμήχανος.

48 δίχ', like ἀνευ or χωρὶς, 'without the sanction of': Αἰ. 768 καὶ δίχα | κέλνων, 'e'en without the gods' help.' Nauck objects to the position: but not less bold, at least, is O. T. 1084 ἐτι | ποτ' ἄλλος, Αἰ. 986 οὐχ ὅσον τάχος | δῆτ' αὐτὸν ἀξείς...; ἐνδείξω τί δρῶ, indicate what I am doing: δρῶ is pres. indic.: Plat. Gorg. 488 Α ἱκανῶς μοι ἐνδείξει τί ἐστὶ τοῦτο. Antiphon ο. 6 § 37 ἐνδείξει τῷ δικαστηρίῳ τὰ ἀδικήματα. The technical ἐνδείξεις was an information laid against usurpers of public functions, or, in certain cases, against κακοῦργοι. Schneidewin and Wecklein take δρῶ as subjunct., understanding, 'report the matter (and ask) what I am to do': but the idea of asking could not be supplied.

49 ζεῖνε: 33. μή μ' ἀτιμάσης τούτων

ΞΕ. σήμαινε, κούκ ἄτιμος ἔκ γ' ἐμοῦ φανέι.

ΟΙ. τίς ἔσθ' ὁ χώρος δῆτ' ἐν ᾧ βεβήκαμεν;

ΞΕ. ὄσ' οἶδα κάγω πάντ' ἐπιστήσει κλύων.

χώρος μὲν ἱρὸς πᾶς ὄδ' ἔσθ'. ἔχει δέ νιν
σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς
Τιτὰν Προμηθεύς· ὃν δ' ἐπιστεῖβεις τόπον
χθονὸς καλεῖται τῆσδε χαλκόπους ὁδός,
ἔρεισμ' Ἀθηνῶν· οἱ δὲ πλησίοι γυαί
τόνδ' ἱππότην Κολωνὸν εὐχονται σφίσιν
ἄρχηγὸν εἶναι, καὶ φέρουσι τὸννομα
τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.

55

60

51 ἄτιμος γ' (sic) ἔκ γ' L. There are other instances in L of τ', γ', or δ' thus thrust in by the scribe: cp. vv. 52, 1279. By an opposite error B has ἄτιμος ἐξ ἐμοῦ. 52 τίς δ' ἔσθ' L, A, Dindorf: τίς ἔσθ' B, Vat., and most edd. In v. 38 τίς δ' ἔσθ' is fitting, but here τίς ἔσθ'. 55 ἐν δ' mss.: ἡδ' Nauck, Wecklein.

(genit. as after verbs of depriving) ἄ σε προστρέπω (cp. *Ai.* 831 *τοσαῦτά σε... προστρέπω*), φράσαι (expegetic infin.): deny me not the grace of the things for which I supplicate thee, that thou shouldst declare them. Cp. 35.

52 τίς ἔσθ', i.e. 'what is it called?' In answer to the same query at v. 38 he had only learned that part of it was sacred. Cp. 26.

53 κάγω. We say:—'What I know, you also shall know' (ὄσ' οἶδ' ἐγώ, καὶ σὺ ἐπιστήσει). The Greeks could say:—'What I also (=I on my part) know, you (also) shall know.' The second 'also' (καί) is absent here, since σὺ is wanting. *Xen. Sympr.* 2. 25 *δοκεῖ μέντοι μοι καὶ τὰ τῶν ἀνδρῶν συμπόσια ταῦτά πάσχειν ἄπερ καὶ τὰ ἐν γῆ φύομενα*. Antiphon or. 5 § 23 *ἐξηγεῖτο οὐδὲν τι μᾶλλον ὑπὸ τῶν ἀλλων ἢ καὶ ὑπ' ἐμοῦ*. So *Soph. El.* 1146 *οὔτε γὰρ ποτε | μητρὸς σὺ γ' ἦσθα μᾶλλον ἢ κάμοι φίλος*. Cp. below, 870 (κάμῃ), and *Ant.* 927.

55 Ποσειδῶν. *Paus.* 1. 30. 4 *δεικνυται δὲ καὶ χώρος καλούμενος Κολωνὸς Ἰππίου... καὶ βωμὸς Ποσειδῶνος Ἰππίου καὶ Ἀθηνᾶς Ἰππίας (1069), ἥρῳν δὲ Πειρίθου καὶ Θησεύς (1593), Οἰδιποδὸς τε καὶ Ἀδράστου*. This altar of Poseidon (ἐπιστάτης Κολωνοῦ 889) lies beyond the stage-scene (888). ἐν δ' (adv.), sc. ἔστιν: Prometheus did not belong to Colonus itself (as Poseidon did), but to the neighbouring Academy (see on 56): he is named as one

of several divine presences in the vicinity. So ἐν δ' adds a new member to a group, *O. T.* 27 (where the same words ἐν δ' ὁ π. θεός refer to the plague), *Ai.* 675. If, instead of ἐν δ' we read ἡδ' (which *Soph.* sometimes used in dialogue, fr. 345 and 493), this would rather link the two deities as holding Colonus.

56 Προμηθεύς is a 'Titan' as son of the Titan Iapetus (*Hes. Theog.* 510). *Welcker (Griech. Götterl.* 2. 254) thinks that 'Titan,' instead of 'Titanid,' is used here only because, like the Titans, Prometheus rebelled against Zeus: but this seems strained. Cp. *Cic. Tusc.* 2. 10. 23 (from the *Προμ. Λυόμενος* of *Aesch.*, Prometheus speaking) *Titanum suboles, socia nostri sanguinis, Generata caelo*. πυρφόρος (55), because represented with a torch in the right hand: *Eur. Phoen.* 1121 (on the shield of Tydeus) *δεξιᾷ δὲ λαμπάδα | Τιτὰν Προμηθεὺς ἔφερον ὡς πρῆσων πόλιν*. So πυρφόρος of Artemis (*O. T.* 207), and Capaneus (*Ant.* 135). Cp. *Philostratus* p. 602 (quoting the Athenian rhetorician Apollonius, circ. 225 A.D.) *Ὡς Προμηθεὺ δαδούχε καὶ πυρφόρε*. His altar was in the Academy, just s. of Colonus, and this was the starting-point of the λαμπαδηφορία (to the acropolis) at the three torch-festivals. Harpocrat. 184 *τρεῖς ἀγούσαι Ἀθηναῖοι εὐορτὰς λαμπάδας, Παναθηναῖοι καὶ Ἡφαιστεῖοι καὶ Προμηθεῖοι*. *Schol. Ar. Ran.* 131 *λαμπαδηφορία δὲ γίνονται τρεῖς ἐν τῷ Κεραμεικῷ, Ἀθηνᾶς, Ἡφαιστοῦ, Προ-*

ST. Speak, and from me thou shalt find no refusal.

OE. What, then, is the place that we have entered?

ST. All that *I* know, thou shalt learn from my mouth.

This whole place is sacred; awful Poseidon holds it, and therein is the fire-fraught god, the Titan Prometheus; but as for the spot whereon thou treadest, 'tis called the Brazen Threshold of this land, the stay of Athens; and the neighbouring fields claim yon knight Colonus for their primal lord, and all the people bear his name in common for their own.

See comment. 57 ὁδός MSS.: ὁδός Brunck, edd. 58 οἱ δὲ πληστοὶ αἱ δὲ πληστον appears as a *v. l.* in the margin of *L.*, and in the text of *B.*, *T.* Bothe prefers *οἱ δὲ πληστον*. 59 τουδ' MSS.: τὸν Reiske, Brunck, Elms., Wecklein (who compares *vv.* 44, 78). 60 φέρουσι φοροῦσι Nauck. 61 ὀνομασμένον *L.*, with most MSS., including *A.*, which, however, has *οἱ* written above *ον*. The true ὀνομασμένοι is in Riccard. 34 and Vat. 62 πλέον (*sic*) *L.*, with *ω* written

μηθέως. Aesch. wrote both a *Πρ. Πυρφόρος* (the 1st play of his trilogy) and a satyric *Πρ. Πυρκαεύς*. τόπον by inverse attraction: *Lys. or.* 19 § 47 τὴν οὐσίαν ἣν κατέλιπε τῷ υἱεὶ οὐ πλείονος ἀξία ἐστίν κ.τ.λ.: *cp.* on *O. T.* 449.

57 ὁδός. Somewhere near the grove of the Eumenides, but not within the stage-scene, was a spot called 'the threshold' of Hades,—a steeply-descending rift or cavern in the rock, at the mouth of which some brazen steps had been made (see on 1590 f.),—in accordance with the epic notion that Hades had a χαλκεος οὐδός (*Il.* 8. 15). From this spot, the immediately adjacent region (including the grove) was known as 'the brazen threshold,'—χαλκόπους, borrowed from the literal χαλκᾶ βάθρα (1591), taking the general sense of 'adamantine.' As 'rooted on the nether rock' (γῆθεν ἐρριζωμένον 1591), and also as linked by mystic sanctities with the Powers of the Under-world, this region of the 'brazen threshold' is called εἰρησμός 'Ἀθηνῶν, the stay of Athens: a phrase in which the idea of physical basis is joined to that of religious safeguard. χαλκόπους, with feet of brass (*El.* 491 χ. Ἐριμύς, untiring), *i.e.* furnished with brazen steps: not, putting brass under the foot, as some have taken it: so ἀργυρόπους, χρυσόπους etc.

60 The name—though κολωνός was so familiar a word—is traced in the usual Greek fashion to a hero Colonus, the ἐπώνυμος of the deme; and, to justify the epithet of the place, ἵππιος, he is called ἵππότης, horseman, or knight. In the

roads about Colonus (ταῖσδε... ἀγυαῖς 715) men first learned to use Poseidon's gift of the horse. With τόνδ' *cp.* 65 τοῦδε τοῦ θεοῦ. In the case of the tribes, at least, statues of eponymi were familiar to Athenians (*cp.* *Ar.* *Ραχ.* 1183 τὸν ἀνδριάντα τὸν Πανδίωνος). A statue of the hero Colonus on the stage would be an effective device for giving greater vividness to the local legend. The speaker could point to it with dramatic fitness, since Antigone is with her blind father.

60 ἀρχηγός, or ἀρχηγέτης, = *esp.* the founder of a family or clan, or (like κτίστης, οἰκιστής) of a city. Bekker *Anecd.* 1. 449 ἀρχηγέται· ἡγεμόνες οἱ ἐπώνυμοι τῶν φυλῶν, quoting from the *Ἡρώας* of *Ar.* παρὰ τοὺς ἀρχηγέτας, = by the statues of the ten ἐπώνυμοι ἥρωες of the Attic tribes. *Arist. fr.* 85 (*Berl. ed.* p. 1491 a 20) ἀρετὴ τοῦ γένους, καὶ εὐγενεῖς οἱ ἀπὸ τούτου τοῦ γένους, οὐκ ἔαν ὁ πατήρ εὐγενὴς ἢ ἀλλ' ἔαν ὁ ἀρχηγός. *Isocr. or.* 3 § 28 Τεύκρος μὲν ὁ τοῦ γένους ἡμῶν ἀρχηγός. *Plat. Tim.* 21 E τῆς πόλεως θεὸς ἀρχηγός τις ἐστίν (of Sais in Egypt, which claimed origin from the goddess Neith).

61 And all (the δημόται, supplied κατὰ σύνεσιν from γαῖα as = δήμος) bear his name in common (κοινόν, in their capacity as Κολωνεῖς), being designated thereby. τοῦνομα, acc. of object to φέρουσι, is also cognate accus. to ὀνομασμένοι, which is added to mark the fixity of the deme-name,—a title not merely ornamental (like Ἐρεχθεῖδαι for Athenians), but regular.

τοιαῦτά σοι ταῦτ' ἐστίν, ὦ ξέν', οὐ λόγοις
τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

ΟΙ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους;

ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι.

65

ΟΙ. ἄρχει τις αὐτῶν, ἦ πὶ τῷ πλήθει λόγος;

ΞΕ. ἐκ τοῦ κατ' ἄστῳ βασιλέως τὰδ' ἄρχεται.

ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;

ΞΕ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.

ΟΙ. ἄρ' ἂν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι;

70

ΞΕ. ὡς πρὸς τί λέξων ἢ καταρτύσων μολεῖν;

above: πλέω Suidas s. v. *Ξυνουσία*. Schneidewin conject. λεώ. 66 τις] L and other MSS. have *τις*, A *τις*, which led Elmsley to suggest *ἄρχει τις αὐτῶν*; But, as he himself remarks, 'MSS. nullam in hac re auctoritatem habent, neque aliud considerandum, quoties inter *τις* et *τις* diiudicandum est, quam utrum eorum sententiae convenientius sit.' See comment.—*λόγος*] Bonitz conject. *κράτος*: Mekler, *νόμος*.

62 σοι, ethic dat.: *El.* 761 τοιαῦτά σοι ταῦτ' ἐστίν, ὡς μὲν ἐν λόγῳ | ἀλγυνά, κ.τ.λ. *λόγους*, 'story,' legend, generally, but esp. poetry, in which Colonus had not yet figured: the *Iliad* (23. 679) buries Oedipus at Thèbes: cp. Paus. 1. 30. 4 (of the Oedipus-myth at Colonus) *διάφορα μὲν καὶ ταῦτα τῇ Ὀμήρῳ ποιήσει*.

63 τῇ ξυνουσίᾳ, 'by the dwelling with them': i.e. those who live at Colonus feel the charm of its holy places grow upon them. So the Thucydidean Pericles describes the Athenians as *τὴν τῆς πόλεως δύναμιν καθ' ἡμέραν ἔργῳ θεωμένων καὶ ἐραστὰς γιγνομένους αὐτῆς* (2. 43): cp. the schol. here, *τῷ ἔργῳ καὶ τῇ πείρᾳ πλεον τιμώμενα, οὐ τοῖς λόγοις*.

64 ἦ γάρ κ.τ.λ. The eager interest of Oed. in this question depends on his knowledge, derived from the oracle, that he brought *κέρδη τοῖς δεδεγμένοις* (92).

65 καὶ κάρτα: cp. 301: Eur. *Hērō*. 89 ΘΕ. ἄρ' ἂν τί μου δέξαιο...; III. καὶ κάρτα γ'. θεοῦ, the hero Colonus. Though the distinction had lost nothing of its clearness at this date (cp. Antiphon or. I § 27 *ὅσπε θεοὺς οὐθ' ἦρωας οὐθ' ἀνθρώπους δέσασα*), θεός is sometimes the generic term for beings who receive divine honours: so Amphion and Zethus, the Theban heroes, are *τῶ σιῷ* (*Ar. Ach.* 905), and Eupolis says (*Ἀστράτευται* fr. 3) *ἐν εὐσκόις δρόμοιςιν Ἀκαδημίου θεοῦ* (the ἐπώνυμος of the Ἀκαδημία).

66 Elmsley reads *ἄρχει τις αὐτῶν*; 'Who is their king?' But Oed. rather asks, 'Have they a monarchy or a de-

mocracy?' It would be a prosaic objection that the question is hardly suited to the heroic age of *πατρικαὶ βασιλείαι* (*Thuc.* 1. 13). *ἦ πὶ τῷ πλ. λόγος*; 'or does power of discussion rest with the people?' *πληθεῖ*, the popular assembly, as oft. *τὸ ὑμέτερον πλῆθος* in the Attic orators. *Thuc.* 2. 40 (Pericles, on the Athenian democracy) *οὐ τοῖς λόγοις τοῖς ἔργοις βλάβην ἠγούμενοι*. The schol. paraphrases, *ἦ ἐν τῷ πλ. ἐστὶν ἡ ἰσχύς*; and *κράτος* is a conject. instead of *λόγος*. Elmsley and others cp. Eur. *Cycl.* 119 *τίνας κλύοντες*; (under what king?) *ἦ δεδήμευται κράτος*; There is no evidence for *λόγος* as (1) the commanding word, 'sway': (2) the deciding word, 'arbitrament': or (3) the 'principle' (*ratio*) of government.

67 ἐκ, of the head and fount of power: *El.* 264 *κάκ τῶνδ' ἄρχομαι*: *Ant.* 63 *ἀρχόμεσθ' ἐκ κρείσσωνων*.

68 οὗτος...τίς (ὦν)...κρατεῖ; = *τίς ἐστὶν οὗτος ὅς κρατεῖ*; Eur. *Hec.* 501 *τίς οὗτος σῶμα τοῦμῳ οὐκ ἐὰς | κείσθαι*; *λόγῳ τε καὶ σθένει*, word (counsel) and might (of deeds): *Od.* 16. 242 (Odysseus) *χείρᾶς τ' αἰχμητῆν ἔμεναι καὶ ἐπίφρονα βουλήν*: Pind. *Pyth.* 5. 111 (may Cyrene's king be blest) *ἐπ' ἔργοισιν ἀμφὶ τε βουλαῖς*: Soph. *O. T.* 884 (of a τύραννος) *εἰ δέ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορευεται*. So Theseus is described by *Thuc.* 2. 15 as *γενόμενος μετὰ τοῦ ξυνετοῦ καὶ δυνατός*.

69 Sophocles conceives the union of the Attic communes (commemorated by the annual festival of the *συνοικία*

Such, thou mayest know, stranger, are these haunts, not honoured in story, but rather in the life that loves them.

OE. Are there indeed dwellers in this region?

ST. Yea, surely, the namesakes of yonder god.

OE. Have they a king? Or doth speech rest with the folk?

ST. These parts are ruled by the king in the city.

OE. And who is thus sovereign in counsel and in might?

ST. Theseus he is called, son of Aegeus who was before him.

OE. Could a messenger go for him from among you?

ST. With what aim to speak, or to prepare his coming?

70 ἀρ' ἂν A, R, V³: ἀρ' οὖν L and the others.—ὕμῶν] ἡμῶν A, V³. 71 ὡς πρὸς] ὅπως Nauck.—καταρτίσων B, καταρτίσων Vat. The verb καταρτίζω (St. Matth. iv. 21 καταρτίζοντας τὰ δικτυα), to 'mend,' 'repair,' or 'equip,' was commoner than καταρτύνω in post-classical writers, but is not suitable here.—μολεῖν A, R, V³, Suidas (s. v. καταρτίζω): μόλοι L and the rest. The scholium in L indicates both readings:—

in August) as already accomplished by Theseus. Athens is the capital, all the people of Attica being reckoned as its citizens (ἀπάντων ἤδη ξυντελούντων ἐς αὐτήν, Thuc. 2. 15). Isocr. or. 10 § 18 speaks of Theseus as ὁ λεγόμενος μὲν Διγέως, γενόμενος δ' ἐκ Ποσειδῶνος. Aegeus, too, was said to have been king of Athens: see on 297; and was the eponymus of one of the ten Attic tribes (Διγίης φυλή, Andoc. or. 1 § 62). He gave the title to a lost play of Sophocles.

70 ἀρ' ἂν τις...μόλοι: 'I wonder if any one would go?' = I wish that some one would go. *Il.* 10. 303 τίς κέν μοι τότε ἔργων ὑποσχόμενος τελέσειε | δῶρ' ἐπι μεγάλῳ; Cp. *infra* 1100. αὐτῷ, poet. after the verb of motion: cp. *Il.* 12. 374 ἐπειγομένοισι δ' ἱκοντο: Aesch. *P. V.* 358 ἦλθεν αὐτῷ Ζηρός...βέλος: cp. *O. T.* 711. πομπός, one sent to bring a person, *O. T.* 288.

71 ὡς πρὸς τί goes with both participles, μολεῖν with the second only. The Chorus are uncertain whether Oedipus has merely some message for Theseus, or wishes to bring him in person to the spot (as πομπός might imply). Our pointing is better than ὡς πρὸς τί; λ. ἢ κ. μολεῖν; The query turns more on the motive of the appeal than on a sharp contrast between its possible forms. λέξων should not be joined with μολεῖν ('bid him come,' Blydes).

The reading and explanation of the verse hinge on the question whether ὡς (1) belongs to πρὸς τί, = 'with what view?' or (2) is final, = 'in order that.' Now (1)

is strongly supported by two other places of Soph., in each of which this formula stands, as here, at the beginning of a question: *O. T.* 1174 ΟΙ. ὡς πρὸς τί χρείας; *Tr.* 1182 ΤΑ. ὡς πρὸς τί πλίστιν τήνδ' ἄγαν ἐπιστρέφεις; The simple πρὸς τί; (also freq. in Soph.) = merely 'with reference to what?' while ὡς πρὸς τί = 'with reference to what, in your conception or intention (ὡς)?': hence the latter is appropriate when the questioner cannot imagine the agent's motive.

καταρτίσων μολεῖν, to prepare things (to work upon his mind, directly or indirectly), so that he shall come: for the inf. cp. 1286: Plat. *Rep.* 562 C τὴν πολιτείαν... παρασκευάζει τυραννίδος δεσθῆναι: and for καταρτύνω of mental or moral influence, Plut. *Mor.* 38 D ἂν...μὴ λόγοις χρηστοῖς ἀφαιρῶν ἢ παρατρέπων καταρτῆν τὴν φύσιν.

With L's μόλοι (ὡς being then final), we must render: 'that Theseus might come with what view (πρὸς τί),—to say or to arrange (what)?' The opt. can stand (in spite of κερδάνη 72), since ἀρ' ἂν μόλοι; (70) puts the case hypothetically: see on 11. But: (a) the double μόλοι, at the end of two successive verses, is intolerable. Dindorf, therefore, conjecturally reads παρῆ, which Wecklein and others adopt. (b) The antithesis between λέξων and καταρτίσων is hardly clear. Wecklein explains, πρὸς ποῖον λόγον ἢ ἔργον; Certainly τί λέξων ἢ δρᾶσων could mean, 'for what conceivable purpose?' (cp. *O. T.* 71 δ τι δρῶν ἢ τί φωνῶν); but καταρτίσων would be a very strange substitute for δρᾶσων.

- ΟΙ. ὡς ἂν προσαρκῶν σμικρὰ κερδάνη μέγα.
 ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;
 ΟΙ. ὄσ' ἂν λέγωμεν πάνθ' ὀρώντα λέξομεν.
 ΞΕ. οἴσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῆς; ἐπέειπερ εἰ 75
 γενναῖος, ὡς ἰδόντι, πλὴν τοῦ δαίμονος·
 αὐτοῦ μὲν, οὔπερ κἀφάνης, ἕως ἐγὼ
 τοῖς ἐνθάδ' αὐτοῦ, μὴ κατ' ἄστν, δημόταις
 λέξω τάδ' ἐλθῶν· οἶδε γὰρ κρινοῦσί σοι
 εἰ χρὴ σε μίμνεν ἢ πορεύεσθαι πάλιν. 80
 ΟΙ. ὦ τέκνον, ἢ βέβηκεν ἡμῖν ὁ ξένος;
 ΑΝ. βέβηκεν, ὥστε πᾶν ἐν ἡσυχῶ, πάτερ,
 ἕξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας.
 ΟΙ. ὦ πότνιαι δεινώπες, εὔτε νῦν ἔδρας
 πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ, 85
 Φοίβω τε κάμοι μὴ γένησθ' ἀγνώμονες,
 ὄς μοι, τὰ πόλλ' ἐκεῖ, ὅτ' ἐξέχρη κακά,

ὡς τί προσλέξω αὐτῷ μολοι τις, ἢ πρὸς τί εὐτρεπίσω αὐτὸν μολεῖν; 72
 σμικρὰ] μικρὰ MSS., Campbell: σμικρὰ Elms., and most edd. Cp. on v. 5. 75 f.
 Bayldes conj. ὡς οὐ (for νῦν) μὴ σφ. ('how thou shalt escape harm'): Nauck,
 ἀλλ', ὦ ξέν', ὡς νῦν μὴ σφαλῆς τοῦ δαίμονος, | αὐτοῦ μὲν', deleting the words ἐπέειπερ
 εἰ | γενναῖος, ὡς ἰδόντι, πλὴν. Hense suggests: ἰσχ', ὦ ξ., ὡς ν. μὴ σφ. τοῦ
 δ., | ἐπέειπερ εἰ γενναῖος ὡς ἰδόντι μοι. 78 τοῖς Turnebus, Brunck, and most

73 μὴ βλέποντος, not οὐ, since the blindness is a condition: 'if he has not sight.'

74 ὀρώντα: the blind man's words will be instinct with mental vision. (Cp. *O. T.* 747.) The insight is ascribed to the words themselves, not to the speaker, as at 267 *πεπονθότα* and *δεδρακότα* are epithets of the *ἔργα*, not of the agent. Cp. Aesch. *Cho.* 854 φρέν'...ὠμματωμένην, *Suppl.* 467 ὠμμάτωσα...σαφέστερον (λογον). Milton, *Par. Lost* 3. 51 *So much the rather thou, Celestial Light, Shine inward, and the mind through all her powers Irradiate; there plant eyes.*

75 οἴσθ'...ὡς...μὴ σφαλῆς; dost thou know (how to act),—that thou mayest not come to harm? A modification of the phrase οἴσθ' ὡς ποίησον, in which ποίησον is abruptly substituted for δεῖ σε ποιῆσαι. So, here, οἴσθα eagerly bespeaks attention to the advice: see on *O. T.* 543.

76 ὡς ἰδόντι: ὡς has a limiting force (as above, 20), *Ani.* 1161 ἦν ζηλωτός, ὡς ἐμοί (cp. on *O. T.* 763). The dat. is that of the person interested by the perception, as in ὡς μὲν συνελόντι εἰπεῖν

(*Xen. An.* 3. 1 § 38), πολλὰ καὶ ἄλλα παραλιπόντι (Thuc. 2. 51), συλλαμβάνοντι κατὰ τὸ ὀρθόν (for one who rightly comprehends, *Her.* 7. 143), τῷ ἀπτομένῳ οὐ θερμὸν ἦν (Thuc. 2. 49), etc. δαίμονος, *sortis*: so 1337, and oft.: boldly in fr. 587 μὴ σπεῖρε πολλοῖς τὸν παρόντα δαίμονα, sow not the rumour of thy fate abroad.

78 μὴ κατ' ἄστν is a comforting parenthesis. μὴ is due to the preceding imperative μὲν': cp. Thuc. 1. 124 ψηφίσασθε τὸν πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δευῶν: *Xen. Cyr.* 3. 1. 37 ἀπάγου τὴν γυναῖκα καὶ τοὺς παῖδας, μηδὲν αὐτῶν καταθείς: but it has, in itself, almost the effect of a reassuring injunction, 'do not suppose that I mean.' We could not make οἱ ἐνθάδ' αὐτοῦ μὴ κατ' ἄστν δημόται a single phrase, as=such of the folks as are not in the town, but here. ἐνθάδ' αὐτοῦ: Solon fr. 36. 11 τοὺς δ' ἐνθάδ' αὐτοῦ (in Attica, as opp. to abroad): so *Eupolis* fr. inc. 1. 4 (where Bothe after Meineke badly points τῶν ἐνθάδ', αὐτοῦ), etc. The word δημότης in *Ani.* 690, *Ai.* 1021 = a common man as opp. to a chief. Here, as in Eur. (Aesch. has not the

OE. That by small service he may find a great gain.

ST. And what help can be from one who sees not?

OE. In all that I speak there shall be sight.

ST. Mark me now, friend—I would not have thee come to harm,—for thou art noble, if one may judge by thy looks, leaving thy fortune aside;—stay here, e'en where I found thee, till I go and tell these things to the folk on this spot,—not in the town: they will decide for thee whether thou shalt abide or retire. [*Exit.*]

OE. My child, say, is the stranger gone?

AN. He is gone, and so thou canst utter what thou wilt, father, in quietness, as knowing that I alone am near.

OE. Queens of dread aspect, since your seat is the first in this land whereat I have bent the knee, show not yourselves ungracious to Phoebus or to myself; who, when he proclaimed that doom of many woes,

of the recent edd.: τοῖσδ' MSS., Campbell.

79 σοι L (with γε written above): γε r, Brunck, Elmsley, and others: τοι Campbell. 80 εἰ χροῖ] ἢ χροῖ MSS., Wunder, Hartung, Campbell. Turnebus, whom Brunck and most other edd. follow, first changed ἦ to εἰ. 85 γῆς] γυῖ' Burges, Blaydes. 86 γένησθ' L (with ε written

word) and Pind. (*Nem.* 7. 65), δημόται are the 'citizens' generally; though in this place the term is tinged with the notion of 'demesmen.'

80 εἰ χροῖ. All our MSS. have ἦ χροῖ (which Campbell retains); but, as between ἦ and εἰ in such a case, their authority is small: thus in Aesch. *Cho.* 994, where εἰτ' is certain, L gives the senseless ἦτ'. *Epic* usage allows ἦε (ἦ), answered by ἦε (ἦ), in an indirect question: *Il.* 2. 299 θφρα δαῶμεν | ἦ εἰεὺν Κάλχας μαντεύεται, ἦε καὶ οὐκί. But is there any Attic example of this construction? Three instances are indeed alleged from Aesch. (*P. V.* 780, *Cho.* 756, 890), but they are most doubtful: see Appendix. Attic usage prescribed εἰ (or εἰτε) as = 'whether,' introducing the indirect question: the correlative 'or' was usu. εἰτε, but sometimes, as here, ἦ.

81 ἦμιν, ethic dat.: do we find ourselves alone? Cp. 62.

82 ἐν ἡσυχῳ, in quiet case, nearly = ἡσυχως, as 1675 ἐν πυμάτῳ = 'at the last': cp. *El.* 384 νῦν γὰρ ἐν καλῷ φρονεῖν.

83 μόνης πέλας, sc. οὐσῆς, a gen. absol. (we could not understand ὡς δντι πέλας ἐμοῦ μόνης): cp. 1588: *O. T.* 966 ὡν ὑφηγητῶν, sc. θντων.

84 πότνια, fitting in his mouth, as being esp. their name at Thebes (43). *δεινῶτες*: as looking sternly on sin (42). The face of the Avengers is still terrible to

his inner eye. Sophocles nowhere portrays the lineaments of the Furies, as Aesch. does (*Eum.* 46—54), but he leaves on the mind an impression not less awful. εἴτε νῦν ἔκαμψα ἐπὶ ἔδρας (*gen. sing.*) ὑμῶν πρώτων (possess. gen.) τῆσδε γῆς (partitive gen.). εἴτε can be so placed since ὑμῶν is possessive gen. (= ὑμετέρας): cp. 126, *O. T.* 177 ἀπτὰν πρὸς ἐσπέρου θεοῦ. ἔκαμψα (*sc.* γόνυ) absol., as Eur. *Hec.* 1079 πᾶ βῶ, πᾶ στῶ, πᾶ κάμψω;

86 ἀγνώμονες, without γνώμη, hence, 'inconsiderate'; and so, 'unfeeling': *Tr.* 473 φρονοῦσαν θνητὰ κοῦκ ἀγνώμονα, i. e. not refusing to make allowance for human frailty. Xen. *Mem.* 2. 8. 5 ἀγνώμονι κριτῇ περιτυχεῖν, to fall in with a judge who makes no allowance. But ἀγνώσις = 'undiscerning,' *O. T.* 677.

87 ἐξέχρη, since in Attic χροῖς contracts in η: Tyrtaeus 3. 3 Ἀπόλλων | χρυσόκομης ἔχρη πίνος ἐξ ἀδύτου: Pind. *Ol.* 7. 92 ἔχρεον (*v. l.* ἔχραον): Lucian *Alex.* 22 ἔχρα καὶ θέσπισε (common dialect). τὰ πόλλ', cp. *El.* 564 τὰ πολλὰ πνεύματ', those weary winds. The prophecy was made to Oedipus at Delphi when he went thither in his youth from Corinth, to ask whether he was indeed the son of Polybus, the Corinthian king, and Merope. The god did not solve his doubt,—ἀλλὰ δ' ἄθλια καὶ ρεῦα καὶ δίστῃνα προσφῆγεν λέγων (*O. T.* 789). Eur. makes Oedipus, while still at Thebes, tell Antigone of a

ταύτην ἔλεξε παύλαν ἐν χρόνῳ μακρῷ,
 ἐλθόντι χώραν τερμίαν, ὅπου θεῶν
 σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν,
 ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,
 κέρδη μὲν, οἰκήσαντα, τοῖς δεδεγμένοις,
 ἄτην δὲ τοῖς πέμψασιν, οἳ μ' ἀπήλασαν·
 σημεῖα δ' ἤξειν τῶνδέ μοι παρηγγύα,
 ἢ σεισμόν, ἢ βροντὴν τιν', ἢ Διὸς σέλας.
 ἔγνωκα μὲν νυν ὡς με τήνδε τὴν ὁδὸν
 οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερόν
 ἐξήγαγ' εἰς τόδ' ἄλσος. οὐ γὰρ ἂν ποτε

90

95

above η): γένοιθ' V³. 89 ἐλθόντα Elmsley. 90 ξενόστασιν] Over this word γρ. καὶ κατάστασιν is written in L. The whole verse had been accidentally omitted from L's text, and has been added in the right-hand margin, in a line with v. 89, apparently by the 1st hand. 91 κάμπτειν A, R. 92 οἰκήσαντα MSS., except F, which has οἰκήσουσα. The latter, a conjecture of Triclinius, is untenable; but

χρησμός which doomed him to die at Ierós Kolwnós (*Phoen.* 1705 ff.). Far more poetical is the conception of Sophocles, that Apollo had appointed the *signi*, but not named the *place*.

88 ταύτην ἔλεξε παύλαν: spoke of this as a rest. The pronominal object of the verb, instead of being τοῦτο, is assimilated to the gender of the predicate παύλαν: cp. Plato *Crat.* 433 E λέγει... εἶναί ταύτην ὀρθότητα ὀνόματος, ξυνηθήκη, he says that in *this* consists the correctness of a word,—convention: Lysias or. 12 § 37 ταύτην γὰρ ἐσχάτην δίκην δυνάμεθα παρ' αὐτῶν λαβεῖν, *this* (death) is the extreme penalty which we can exact from them. ἐν χρόνῳ μακρῷ: so *El.* 330: *Ant.* 422, *Ph.* 235, etc.: but 1648 χρόνῳ βραχεῖ (without ἐν). The general Attic rule was to use ἐν in such phrases as ἐν πολλῷ, μακρῷ, ὀλίγῳ, βραχεῖ χρόνῳ, ἐν ὀλίγαις ἡμέραις, ἐν πολλοῖς ἔτεσιν. The instances in which ἐν is omitted are comparatively rare in poetry, and very rare (usu. doubtful) in prose, with the exception of the phrase ὑστέρῳ χρόνῳ which in prose usu. lacks ἐν: it takes it, however, below at 614 and *Tr.* 18.

89 π. ἐλθόντι...βίον. Apollo said: αὐτὴ παυλὰ σοι ἔσται, ἐλθόντι χώραν τερμίαν, ὅπου ἂν λάβῃς θ. σ. ἔδραν καὶ ξενόστασιν· ἐνταῦθα κάμψεις κ.τ.λ. In the orat. obliqua, if the tense of the principal verb were primary (as λέγει), ὅπου ἂν λάβῃς would become ὅπου ἂν λάβῃς: since it is secondary (ἔλεξε), we have

ὅπου λάβοιμι. The part. ἐλθόντι expresses the first condition to be fulfilled before the παύλα can be attained. ταύτην is explained by ἐνταῦθα κάμψειν. τερμίαν is proleptic: in whatever land he should find the Semnae, that land was to be for him τερμία, i.e. was to contain the goal of his wanderings. The word occurs elsewhere only in *Ant.* 1331, τερμίαν ἀμέραν, one's last day. It fits the metaphor of κάμψειν, from rounding the post in the διαυλος (κάμψαι διαύλου θάτερον κῶλον πάλιν, Aesch. *Ag.* 344), since τέρμα oft. = νύσσα or καμπτήρ, the turning-post (*Il.* 23. 466 εὐ σχεθέειν περὶ τέρμα).

90 σεμνῶν: see on 43. ξενόστασιν, quarters for strangers. Pollux 9. 50 μέρη δὲ καὶ πόλεως καὶ πανδοκείον καὶ ξενῶν καὶ ὡς ἐν Ἰνάχῳ Σοφοκλέους (a satyric drama, fr. 253), πανδόκος ξενόστασις. The word occurs only in these two places of Soph.: so ἱππόστασις, βούστασις.

92 κέρδη μὲν κ.τ.λ.: with advantages, through my having settled there (οἰκήσαντα), for my entertainers, and ruin for the Thebans. The conjecture οἰκίσαντα, 'having founded,' deserves to be carefully weighed. Cp. the poet. use of κτίσις below (715) in regard to the invention of the curb: also Aesch. *P. V.* 250 τυφλάς ἐν αὐτοῖς ἐλπίδας κατὰκισα. On the other hand, the blessing to Attica turned on the *personal residence* of Oed. therein at the close of his life: cp. 626 κοῦρον Ὀιδίπουν ἐρεῖς | ἀχερίων οἰκίτηρα δέξασθαι. This favours οἰκήσαντα. κέρδη and ἄτην,

spake of *this* as a rest for me after long years,—on reaching my goal in a land where I should find a seat of the Awful Goddesses, and a hospitable shelter,—even that there I should close my weary life, with benefits, through my having dwelt therein, for mine hosts, but ruin for those who sent me forth—who drove me away. And he went on to warn me that signs of these things should come, in earthquake, or in thunder, haply, or in the lightning of Zeus.

Now I perceive that in this journey some faithful omen from you hath surely led me home to this grove: never else could

yet it was received by Turnebus, and approved by Schaefer. Hermann says:—‘Scribendum esse *οίκλασαντα* et ego diu est quum censui et Doederlinus p. 59 Act. Monac. vol. 1. monuit. Verba eius opposuit Elmsleius, ipse quoque manifesto sic legendum iudicans. Neque enim habitare hic, sed mori vult Oedipus.’ See comment.—Nauck conject. *ἐμπολώντα*: Hense, *εισοίσοντα*: Mekler, *εσσιών τε*. 94 *παρηγγύα*] *παρεγγύα* L. In A and V³, which also have *παρεγγύα*, η is written above ε. 96 *νυν*] *νύν* L, which is preferred by Herm., Schneidewin, and Wecklein.

accusatives in appos. with the sentence *ἐνταῦθα κάμψει τὸν βίον*: the participle *οίκλασαντα* (in antithesis with *δεδεγμένοις*, cp. 13 *ξένοι πρὸς ἀστών*) serves to bring out the point on which the *κέρδη* and *ἄτη* depend. For the plur. acc. in appos. cp. Eur. *Alc.* 6 *καί με θητεύειν πατήρ | ... τῶνδ' ἔπου' ἠνάγκασεν*. This is better than to refer *κέρδη* and *ἄτην* to the person of Oed. ('having dwelt there as a blessing' etc.), which would suit *ἄτην*, but hardly the plur. *κέρδη*,—used here instead of *κέρδος* (cp. 579) because the 'blessings' were to be felt in many ways and on many occasions (see 1524 ff.).

93 *τοῖς πέμψασιν* is supplemented by *ἀπιήλασαν*, since *πέμπειν* can be said of those who 'speed the parting guest': *Od.* 15. 74 *χρῆ ξείνονα παρεόντα φιλεῖν ἐθέλοντα δὲ πέμπειν*.

94 *παρηγγύα* cannot mean 'pledged,' 'promised' (*ἡγγυάτο*), but only 'passed the watchword to me,' i.e. 'told me, as a sign.' Xen. *Cyr.* 3. 3. 58 *παρηγγύα δὲ Κῆρος σύνθημα, Ζεὺς σύμμαχος καὶ ἡγεμών*, 'C. proceeded to pass the watchword, 'Zeus'; etc. *παρηγγυάω* regularly has this sense (which sometimes passes into that of 'exhorting,' 'encouraging' one another); or else that of 'putting something into another's hand,' 'entrusting' it to him. The omission of the temporal augment in L and other MSS. is not a sufficient ground for adopting Herwerden's *φερέγγυα* ('trusty').

95 *ἢ σεισμῶν ἢ βροντῆν τιν'*, some such sign as earthquake or thunder (*τινά* with both): thunder is the sign

given at 1606. *τιν'* suggests that the god spoke merely of 'signs': Oed. interprets. Cp. schol. Ar. *Ach.* 171 *διοσημία δὲ ἔστιν ὁ παρὰ καιρὸν χεῖμών*. Plut. *Mor.* 419 F *σύγχυσις μεγάλην περὶ τὸν ἀέρα καὶ διοσημίας πολλὰς γενέσθαι*.

96 *ἔγνωκα μὲν* is answered (101) by *ἀλλὰ μοι... ὄτε*. *νυν*, 'then,' seems better than *νύν*, (though this could stand,) since the oracle is the basis of his belief. *τῆνδε τῆν ὁδόν*: acc. of extension in space (with *ἐξήγαγε*), denoting the ground traversed: cp. 1686: *Ph.* 1223 *κέλευθον ἔρπεις*.

97 *οὐκ ἔσθ' ὅπως οὐ*, which in grammatical order immediately follows *ὡς*, can be thus placed because felt as one adverbial expression = 'assuredly': so often *ἔστιν ὅτε* (= 'sometimes'), *οὐκ ἔστιν ἢ* ('in no wise'), *οὐδεὶς ὅστις οὐ* ('everybody'), etc.

πτερόν: no outward sign had been given. The 'omen' was in the leading of his will. Cp. the feeling in the *Odyssey* (more spiritual here than the *Iliad*) that the gods sometimes act directly on the human mind by inspiring a thought at a crisis. *Od.* 16. 282 (Odysseus to his son, when planning to slay the suitors) *ὄπποτε κεν πολύβουλος ἐνὶ φρεσὶ θήσει Ἄθῆνῃ, | νεύσω μὲν τοι ἐγὼ κεφαλῇ*: which anticipates such a *πτερόν* as is meant here. For *πτερόν* as = *οἰωνός* or *δρυς* (= *πάνθ' ὄσαπερ περὶ μαντείας διακρίνει* Ar. *Av.* 719) Schneidewin cp. Callimachus *Laus. Pall.* 124 *ποιών (ὀρνίθων) οὐκ ἀγαθαὶ πτέρυγες*, Propert. 4. 10. 11 *felicitibus edita pennis* (with happy auguries).

98 *ἐξήγαγ'*, i.e. 'to my goal (*ἐξ*-)', not,

πρώταισιν ὑμῖν ἀντέκυσ' ὄδοιπορῶν,
 νήφων αἰοίνους, καὶ πῖ σεμνὸν ἐξόμην 100
 βάθρον τόδ' ἀσκέπαρνον. ἀλλὰ μοι, θεαί,
 βίου κατ' ὀμφᾶς τὰς Ἀπόλλωνος δότε
 πέρασιν ἤδη καὶ καταστροφὴν τινα,
 εἰ μὴ δοκῶ τι μειόνως ἔχειν, αἰὲ
 μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν. 105
 ἴτ', ᾧ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
 ἴτ', ᾧ μεγίστη Παλλάδος καλούμεναι
 πασῶν Ἀθῆναι τιμιωτάτη πόλις,
 οἰκτίρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον
 εἶδωλον· οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας. 110

AN. σίγα πορεύονται γὰρ οἶδε δὴ τινες
 χρόνῳ παλαιοί, σῆς ἔδρας ἐπίσκοποι.

OI. σιγήσομαί τε καὶ σύ μ' † ἐξ ὁδοῦ πόδα†

99 ὑμῶν MSS.: ὑμῖν Suid. (s. v. νηφάλιος θυσία); schol. οὐ γὰρ ἂν πρώταις ὑμῖν ἀντέκυσον. 104 μέλον' ᾧ ἔχειν is conjectured by Wecklein; by Nauck; μείον ἀντισχεῖν ('parum obdurasse') by Mekler. 105 Wunder conject. μόχθους... τοῖς ὑπερτάτοις. 110 τό γ' V³, Ald., Doederlein, Reisig, Elms.,

'aside from the highway.' Plat. *Phaedo* 66 B κινδυνεύει τοι ὡσπερ ἀτραπὸς τις ἐκφέρειν ἡμᾶς (and so Soph. *Ai.* 7). οὐ γὰρ ἂν, 'for else,' etc., the suppressed protasis being εἰ μὴ ἐξήγαγε: so 125: *O. T.* 82 [where see Appendix p. 292 (221, ed. 2)].

100 νήφων αἰοίνους; the austere wanderer lights first on the shrine of the austere goddesses (ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον); νήφων implying the thought that he has been in a manner consecrated to suffering. Water, and honey mixed with milk (μελίκρατον), formed the χοῆς αἰοίνους, νηφάλια μελιγμάτα (Aesch. *Euim.* 107) of the Furies. Pollux 6. 26 τὸ γὰρ νηφαλιεύειν τὸ νηφάλια θύειν ἔλεγον, ὅπερ ἐστὶ τὸ χρῆσθαι θυσίας αἰοίνους, ὡν τὰς ἐναντίας θυσίας οἰνοσπόνδους ἔλεγον. Photius s. v. νηφάλιοι θυσίαι, ἐν αἷς οἶνος οὐ σπένδεται, ἀλλὰ ὕδωρ καὶ μελίκρατον.

101 ἀσκέπαρνον (cp. 19), not shaped by the adze (σκέπαρνος, fr. 724): so Soph. is quoted by Hesychius (1. 90) for ἀδρέπαρον (from δρεπάνη).

102 βίον... πέρασιν... καὶ καταστροφὴν τινα, some ending of life,—some close to my course. βίον πέρασις is τὸ

περᾶν τὸν βίον, a passing through life to its end, a concluding of it (Eur. *Andr.* 101 τὴν τελευταίαν... περάσας ἡμέραν): καταστροφή adds the notion of a career which approaches its goal. Thuc. 2. 42 (of those who had fallen in the war) δοκεῖ δέ μοι δηλοῦν ἀνδρὸς ἀρετὴν πρώτην τε μνημόσυκα καὶ τελευταία βεβαιούσα ἢ νῦν τῶνδε καταστροφή (the closing scene of their lives). Polyb. 5. 54 τὴν αὐτὴν ἐποιήσαντο τοῦ βίου καταστροφὴν.—ὀμφᾶς: see on 550.

104 μειόνως ἔχειν = μείων εἶναι. This euphemistic mode of expression with the comparative adverb is often found where censure or disparagement is to be conveyed less bluntly. Plato *Phaed.* 75 A ὀρέγεται μὲν πάντα ταῦτα εἶναι ὅλον τὸ ἴσον, ἔχει δὲ ἐνδεεστερῶς (repeated just afterwards thus, αὐτοῦ ἐνδεεστερὰ ἐστίν): *Apol.* 34 C τάχ' ἂν οὖν τις ταῦτα ἐννοήσας ἀυθαδέστερον ἂν πρὸς με σχοίη, = αὐθαδέστερος ἂν εἴη: *Legg.* 932 A εἰάν τις ἐν τῆδε τῇ πόλει γονέων ἀμελέστερον ἔχη τοῦ δέοντος, = ἀμελέστερος ἦ. Oedipus says to the Furies: 'Grant me rest, unless haply (τι, adv., as *O. T.* 969, here with bitter irony) I seem to be beneath such grace,—I, who have suffered so much

I have met with you, first of all, in my wanderings,—I, the austere, with you who delight not in wine,—or taken this solemn seat not shaped by man.

Then, goddesses, according to the word of Apollo, give me at last some way to accomplish and close my course,—unless, perchance, I seem beneath your grace, thrall that I am evermore to woes the sorest on the earth. Hear, sweet daughters of primeval Darkness! Hear, thou that art called the city of great Pallas,—Athens, of all cities most honoured! Pity this poor wraith of Oedipus,—for verily 'tis the man of old no more.

AN. Hush! Here come some aged men, I wot, to spy out thy resting-place.

OE. I will be mute,—and do thou hide me in the grove,

Blaydes, Campb.: τὸδ' most of the other MSS. and edd. 113 ἐξ ὁδοῦ πόδα MSS.:

and so long.' *μειῶνως ἔχειν* means here to be *μειῶν* in the sense of 'too insignificant,' 'of too little account,' in respect of suffering: *i.e.*, one who has not yet suffered enough. Thus we arrive at the same sense which the scholiast extorts by a *method* which seems impossible. He explains *μειῶνως ἔχειν* as = *ἐλαττόνως ἔχειν τὰ κακά*, 'to have ills in too small a degree.' But (1) as Herm. said, this would be *μείων* or *μείω ἔχειν*, and (2) it is impossible to *understand τὰ κακά*. Campbell thinks that *μειῶνως ἔχειν λατρεύων* = *μειῶνως ἔχειν λατρευμάτων*: which is open to objection (1), and to this (2), that the partic. *λατρεύων* could not do duty for a participative gen. after *ἔχειν*. Wecklein (who follows the schol.) suggests *μειῶνως ἔχειν κακῶν*, | and *ἀελ* for *βροτῶν* in 105.

105 *μόχθοις λατρεύων*: Aesch. *Ag.* 217 *ἀνάγκας ἔδω λέπαθρον*: Eur. *Suppl.* 877 *χημάτων ζευχθεὶς ὕπο* (in bonds to lucre). *Tr.* 357 *πόνων λατρεύματα* (servitude *in* toils) is not similar.

106 *ἴρ'*, in urgent petition, as 248, *O. T.* 46 *ἴρ'...ἀνθρώπων*: 1413 *ἴρ'*, *ἀξιώσατ'*. *γλυκίται*, with blandishment, as *Tr.* 1040 *ὦ γλυκὺς Αἰδᾶς*. No other poet of the class. age (I think) ventures on this use of *γλυκὺς* in addressing deities, which, indeed, is somewhat apt to recall the Aristophanic *ὦ γλύκων*, *ὦ γλυκύτατε*. *Σκῆτον*: on 40.

107 *Παλλάδος*, possessive gen. with *καλοῦμεναι*: Athens, thou that art said to belong to Pallas, of all cities most honoured: Eur. *Ion* 8 *ἔστιν γὰρ οὐκ ἀσημος Ἑλλήνων πόλις*, | *τῆς χρυσολόχου Παλλάδος κεκλημένη*: *ib.* 311 *Δοξίου κε-*

κλήμεθα, I am called (the servant) of Apollo.

110 *εἶδωλον* (cp. 393), a mere wraith, with the semblance and speech of the man, *ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν*, but the living heart is not therein (as Achilles says of the *εἶδωλον* of Patroclus, *Il.* 23. 104). So the wraith of Helen is *εἶδωλον ἔμπνον*, Eur. *Helen.* 34.

οὐ γὰρ δὴ τό γ'. After *τόδ'* in 109 a second *τόδδ'* here would be very awkward: and the article, if not necessary, is at least desirable. *οὐ γὰρ δὴ* is esp. used in rejecting an alternative to something already stated, and *γ'* is often added with the force of 'at any rate': below, 265 *οὐ γὰρ δὴ τό γε | σῶμ'*: *El.* 1020 *οὐ γὰρ δὴ κενὸν γ' ἀφήσομεν*: *Ph.* 246 *οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης*. On the other hand *οὐ γὰρ δὴ without γ'* occurs *O. T.* 576, *Ani.* 46.

111 The grove being close to the village, the man of the place has done his errand quickly, and the elders of Colonus are already heard approaching (cp. 78).

112 *χρόνω*, dat. of circumstance with *παλαιός*, old in respect of their years, *i.e.* 'aged.' The phrase (an unusual one) does not seem to be intensive, as Campbell makes it, 'very old' (*γοση γενναίε* in *O. T.* 1469 is not similar), but simply pleonastic, as in *Od.* 13. 432 *παλαιού... γέροντος*, an old man of many years. *ἐπισκοποὶ* here = *speculatores*, explorers, but in *Ani.* 217 overseers, watchers, and *ib.* 1148 of Dionysus, 'master' (of mystic rites).

113 *ε. καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψων* all MSS. (1) This is usu. explained by participial apposition (*σχήμα καθ' ἑἰς καὶ μέρος*), the part *πόδα* being in appos.

κρύψον κατ' ἄλλος, τῶνδ' ἕως ἂν ἐκμάθω
 τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν 115
 ἔνεστιν ἠυλάβεια τῶν ποιουμένων.

ΧΟΡΟΣ.

- α. α'. ὄρα· τίς ἄρ' ἦν; ποῦ ναίει; 117
 2 ποῦ κυρεῖ ἐκτόπιος συθεῖς ὁ πάντων,
 3 ὁ πάντων ἀκορέστατος; 120
 4 προσδέρκου, λεῦσσε δῆ,
 5 προσπεύθου πανταχῆ·

ἐκποδῶν ὁδοῦ H. Keck, and so Wecklein: see comment. 115 ἐν γὰρ] ἐν δὲ
 Elmsley.—μαθεῖν] λαθεῖν Blaydes. 117 ναίει] Nauck (formerly) conject. κυρεῖ:

with the whole με: 'Hide me,—that is, my foot,—apart from the road.' The construction is common (*Ph.* 1301 μέθες με... χεῖρα, Hom. *Il.* 11. 240 τὸν δ' ἄορι πλῆξ' αὐχένα): the question here is as to the sense. ἀγαγέ με πόδα could bear such a sense: but κρύψον με πόδα cannot do so, unless we grant that κρύπτειν πόδα could mean 'to guide another's steps to a hiding-place.' Wholly different is Eur. *Hec.* 812 ποῖ μ' ὑπεξάγει πόδα; 'whither art thou withdrawing thy steps from me?' = ποῖ με φεύγεις; (2) Paley thinks that πόδα is 'quite redundantly used,' as if ἀγούσα had been part of the sentence. The evidence cited for a 'redundant' use of πόδα consists in (a) the phrase βαίνω πόδα, Eur. *El.* 1173 etc., where βαίνω is trans.: (b) one place, Eur. *Alc.* 1153 ἀλλ' εὐτυχοῖς, νόστιμον δ' ἔλθοις πόδα: where, if right, π. is a bold cognate acc., come with returning foot: but ὁδόν and δόμον are *vv.* (3) Campbell takes με as governed, πρὸς τὸ σημαίνουμενον, by κρύψον πόδα as=ὑπεξάγει; but this involves the difficulty noticed under (1). I regard as probable H. Keck's ἐκποδῶν ὁδοῦ. Cp. Eur. *Phoen.* 978 χθονὸς τῆσδ' ἐκποδῶν. No substitute for πόδα is satisfactory: among the conjectures are κόρα, μέ ποι, κάλω, πέλας, πέρα, πρόσω, τάχα, τόδε, τόδ' ἄψ.

114 ε. τῶνδ'...ἐκμάθω τίνας λόγους ἐροῦσιν, learn in regard to these men what they will say; not, learn from them (by speaking to them), since his present object is only to overhear them, unseen. This gen. of connection often goes thus with verbs of perceiving, etc.: Xen. *Mem.*

3. 6. 17 ἐνθυμοῦ τῶν εἰδόντων ὅτι λέγουσι. Plat. *Gorg.* 517 C ἀγνοοῦντες ἀλλήλων ὅτι λέγομεν. Distinguish 593 ὅταν μάθης μου νουθεῖαι, when thou hast learnt from me.

115 ἐν γὰρ τῷ μαθεῖν: i.e. 'for in learning (how the people of the place are disposed) consists the caution of (proper for) all that we are doing': we are poor strangers, who must be prepared to shape our course according to the mood of the ἄστροι (13). Though τῷ μαθεῖν form a cretic, the spondee stands in the 5th place, since γὰρ is a monosyllable: sq. *El.* 376 εἰ γὰρ τῶνδ' ἐμοὶ (where, as here, Elms. proposed δὲ instead of γὰρ): *ib.* 409 τῷ τοῦτ' ἤρεσεν; cp. 664.

116 τῶν ποιουμένων: so *El.* 84 (just before an exit, as here): ταῦτα γὰρ φέρει | νίκην τ' ἐφ' ἡμῶν καὶ κράτος τῶν δρωμένων. The γνώμη here, though perhaps meant to mark the caution taught by bitter experience (cp. 273), has the tone of Periclean Athens: cp. Thuc. 2. 40 (it is a mischief) μὴ προδιδαχθῆναι...λόγῳ πρότερον ἢ ἐπὶ αὐτῷ ἐργῷ ἐλθεῖν: 3. 42 (Diodotus answering Cleon) τοῦς...λόγους... διδασκάλους τῶν πραγμάτων.

117—258 Parodos, passing at v. 138 into a lyric dialogue (κομμός) between the Chorus and Oedipus (see preliminary n. on the structure of the play). For the metres see Metrical Analysis.

The framework is as follows. (1) 1st *strophe*, 117 τίς ἄρ' ἦν to 137 ναίει, = 1st *antistrophe*, 149 ἐχέ to 169 ἀπερόκου. (2) 2nd *strophe*, 176 οἰτροὶ to 187 σέβεσθαι, = 2nd *antistr.*, 192 αὐτοῦ to 206 ἐκπυθόμενα. Between the 1st *strophe* and the 1st *antistrophe* is interposed an *anapaestic* 'sys-

apart from the road, till I learn how these men will speak; for in knowledge is the safeguard of our course. [*Exeunt.*]

The CHORUS (elders of Colonus) *enter the orchestra, from the right of the spectators, as if in eager search.*

CHORUS.

Give heed—who was he, then? Where lodges he?—whither ^{1st} hath he rushed from this place, insolent, he, above all who live? ^{strophe.} Scan the ground, look well, urge the quest in every part.

Hense, *νάπου*: Mekler, ξέν' εἰ: Wecklein, *φάβελ*. 121 *λεύσατ' αὐτόν· προσδέρκου* | *προσπεύθου πανταχῆ* L. (So, too, B, T, and others, but with *λεύσσει*.) *λεύσατ' αὐτόν· προσδέρκου* | *προσφθέγγου πανταχῆ* A, R. *λεύσσ' αὐτόν, προσδέρκου,* |

tem' (σύστημα) of 11 verses, 138 ὄδ' ἐκείνος to 148 ὄρμιον (Oed. and Ch.). Between the 1st antistr. and the 2nd strophe, a 2nd system of 6 verses, 170 θύγατερ to 175 μεταναστάς (Oed. and Ant.). Between the 2nd strophe and the 2nd antistr., a 3rd system of 4 verses, 188 ἄγε νῦν to 191 πολεμῶμεν (Oed.). From v. 207 to the end (253), the verses are without strophic correspondence (ἀνομοίωστροφα). A doubt exists as to the genuineness of vv. 237—253 (ὦ ξένοι—δυναίτο), and of the 4 trimeters which follow (254—257): see on 237.

The Chorus induce Oed. to leave the grove by promising that no one shall remove him from Colonus by force (176), but, on learning who he is (222), revoke the promise, and command him to leave Attica. Antigone appeals to them.

117 *δρα*: cp. Aesch. *Eum.* 255 (the Furies hunting Orestes): *δρα, δρα μάλ' αὐ* *λεύσσει τε πάντα, μὴ λάθῃ φύγδα βᾶς ματροφόνος ἀτίτας*: cp. also the scene in which the Chorus of the *Ajax* are seeking the hero (867 *πᾶ πᾶ* | *πᾶ γὰρ οὐκ ἔβαν ἐγώ*); *τις ἄρ' ἦν*; imperf. of previous mention (not implying that he is not still trespassing): who was he of whom our informant spoke? Plat. *Crito* 47 D δ τῷ μὲν δικαίω βέλτιον ἐγγίγνετο (is, as we agreed, made better), τῷ δὲ ἀδικῶ ἀπώλυτο. Slightly different is the imperf. of a truth newly seen: *Ph.* 978 ὄδ' ἦν *δρα* | ὁ ξυλλαβῶν με, 'so (all the time) this was he who has seized me.' *ναίει*, of mere situation (not habitation), as *Il.* 2. 626 *νήσαν αἰ ναίουσι πέρην ἄλος*: so *Ai.* 597 (of Salamis), and *Tr.* 99 (of a wanderer).

119 *ἐκτόπιος* instead of *ἐκ τόπου*: 716 *ἄλλα... πλάτα* | *θρώσκει*: *O. T.* 1340 *ἀπάγερ' ἐκτόπιον*: 1411 *θαλάσσιον* | *ἐκρίψατ'*: *Ant.* 785 *φοιτᾶς δ' ὑπερπόντιος*: *El.* 419

ἐφέστιον | *πῆσαι*: Eur. *I. T.* 1424 *παράκτιοι δραμείσθε*. Plut. *Dion* 25 *πελάγιοι πρὸς τὴν Σικελίαν ἐφευγον*.

120 *ἀκόρεστος*, 'most insatiate' (*κόρος*); hence, reckless of due limit,—shameless: cp. *improbus annis* | *atque mero fervens* (Iuv. 3. 282). Eur. *Her.* 926 (deprecating *ἔβρις*), *μήπορ' ἐμὸν φρόνημα* | *ψυχῆ τ' ἀκόρεστος εἴη*. A positive *ἀκορῆς* is found in later Greek (Themistius, or. 90 D, 4th cent. A.D.): and as *διακορῆς* and *κατακορῆς* are classical (Plato, etc.), it may be a mere accident that *ἀκορῆς* has no earlier warrant. If it does not come from *ἀκορῆς*, our word might be compared with such irreg. superlatives as *νέατος*, *μέσσοτος*.

121 This verse is corrupt in the MSS., but two things seem clear: (1) there is no reason to suspect *προσδέρκου*: (2) the singular *λεύσσει* must be restored, and placed after *προσδέρκου*. The antistrophic verse (153) is *ἀλλ' οὐ μὲν ἐν γ' ἐμοί*. A long syllable is then wanted to complete the verse *προσδέρκου, λεύσσει*. Hermann's *νιν* has been generally adopted. But *λεύσσει νιν* could mean only 'see him': not, 'look for him': *λεύσσειν τινά* could not stand for *ζητεῖν τινα*. The MS. *αὐτόν* was prob. a gloss which came in after *προσδέρκου* and *λεύσσει* had been transposed; and the plur. *λεύσετε* may have arisen from *λεύσσει δῆ*. In 135 *ὄν* is governed by *γνώμαι*, not by *λεύσσειν*: and in Aesch. *Eum.* 255 *δρα, δρα μάλ' αὐ, λεύσσει τε πάντα* (v. l. *παντᾶ*), the sense is, 'scan all the ground.' Cp. *Ai.* 890 ('tis cruel,' the Chorus say, baffled in their quest) *ἀμενηνὸν ἄνδρα μὴ λεύσσειν σπου*.

122 *προσπεύθου* (only here) ought to mean 'ask, or learn, further' (the reg. sense of *προσπυνθάνεσθαι, προσερωτᾶν*),

6 πλανάτας,

7 πλανάτας τις ὁ πρέσβυς, οὐδ' ἔγχωρος· προσέβα γὰρ
οὐκ ἂν ποτ' ἀστιβές ἄλσος ἐς 125

8 τᾶνδ' ἀμαιμακετᾶν κορᾶν, ἅς τρέμομεν λέγειν καὶ

9 παραμειβόμεσθ' ἀδέρκτως, ἀφώνως, ἀλόγως τὸ τᾶς
εὐφάμου στόμα φροντίδος 132

10 ἰέντες· τὰ δὲ νῦν τιν' ἦκειν λόγος οὐδὲν ἄζονθ',

11 ὄν ἐγὼ λεύσσων περὶ πᾶν οὐπω 135

12 δύναμαι τέμενος γνῶναι ποῦ μοί

13 ποτε ναίει.

σύστ. α'. ΟΙ. ὄδ' ἐκείνος ἐγώ· φωνῆ γὰρ ὄρῳ,
τὸ φατιζόμενον.

ΧΟ. ἰὼ ἰὼ,

140

δεινὸς μὲν ὄρᾶν, δεινὸς δὲ κλύειν.

προσφθέγγου πανταχῆ Elmsley. λεύσ' αὐτόν, προσδρακοῦ | προσπεύθου πανταχῆ Meineke. λεύσ' αὐτόν, προσπυθοῦ, | προσδέρκου πανταχῆ Wecklein (*Arts Soph.* em. 63). προσπεύθου, λεύσσε νιν, | προσδέρκου πανταχῆ Hermann, Wunder, Dindorf, Hartung, Campbell. προσδέρκου, λεύσσε νιν, | προσπεύθου πανταχῆ Schneidewin. λεύσ' αὐτόν, προσκάλει (which he supposes to have been corrupted into προσφθέγγου), προσδέρκου πανταχῆ Blaydes. I follow L, only conjecturing *λεύσσε δὴ* (which seems more probable than *λεύσσε νιν*) for the corrupt *λεύσατ' αὐτόν*, and placing it after προσδέρκου. 125 ἔγχωριος MSS.: ἔγχωρος Bothe, edd. So in 841 ἔντοποι was

but this is weak: here, it seems rather to mean, 'press the inquiry,' inquire *assiduously*: cp. *προσπαιεῖν*, *προσλιπαρεῖν*. *προσφθέγγου* ('speak to him'), a *v. l.* for *προσπεύθου*, is plainly unsuitable. Hermann transposed *προσδέρκου* and *προσπεύθου*: but the 'looking' naturally precedes the 'asking,' and *πανταχῆ* suits both. The conjectures *λεύσ' αὐτόν*, *προσδρακοῦ*, | *προσπεύθου* (or *προσπυθοῦ*, | *προσδέρκου*) are open not only to the objection from the sense of *λεύσσειν* (121), but also to this, that the aor. is less fitting here. As to *προσδρακοῦ*, *ἐδρακόμην* in *Anth. Pal.* 7. 224 is a very rare example of that form.

123 πλανάτας, one who has wandered hither from beyond our borders, and so = *ξένος*: cp. on 3.

125 ε προσέβα γὰρ οὐκ ἂν: cp. 98: for the place of *οὐκ*, *Ant.* 96.

126 ἄλσος ἐς: see on 84.

127 ἀμαιμακετᾶν: used by the poets of any violent force, divine or elemental, with which men cannot cope (as the Chimæra, *Il.* 6. 179; Artemis in her wrath, *Pind. Pyth.* 3. 33; the sea, *ib.* 1. 14; fire, *O. T.* 177), and probably associated with *ἀμαχος*. But the reduplication re-

calls *μαι-μά-ω* (cp. *πορ-φύρ-ω*, *ποι-πνύ-ω*), —the *α* being intensive: and if we suppose a secondary development of \sqrt{MA} as *μακ* (Fennell on *Pind.* P. 1. 14), the proper sense of *ἀμαιμάκετος* would be 'very furious.' The word being of epic coinage, it is conceivable that associations with *μάχομαι* may have influenced the formation as well as the usage.

130 ε καὶ παραμειβόμεσθ' κ.τ.λ. In approaching or passing a shrine, it was usual to salute (*προσκυνεῖν*), and to invoke the deity audibly. But in passing the grove of the Eumenides the people of Colonus avoid looking towards it. No sound, no articulate word, escapes them. Their lips only move in sign of the prayer which the mind conceives. Cp. on 489. τὸ τᾶς εὐφάμου στόμα φροντίδος ἰέντες = 'moving the lips of (in) reverently-mute thought': *λέναι* (instead of *ἀγειν*, *λύειν*, *διαλερεῖν*) *στόμα* has been suggested by the phrases *φωνῆν* (or *γλώσσαν*) *λέναι*: cp. fr. 844. 3 *πολλὴν γλώσσαν ἐκχέας μάτην*. This is better than to make *στόμα* purely figurative (like 'the still, small voice'), when the sense would be, 'giving a (still) voice to our reverent

A wanderer that old man must have been,—a wanderer, not a dweller in the land; else never would he have advanced into this untrodden grove of the maidens with whom none may strive, whose name we tremble to speak, by whom we pass with eyes turned away, moving our lips, without sound or word, in still devotion.

But now 'tis rumoured that one hath come who in no wise reveres them; and him I cannot yet discern, though I look round all the holy place, nor wot I where to find his lodging.

OEDIPUS (*stepping forward, with ANTIGONE, from his place of concealment in the grove*). Behold the man whom ye seek! for in sound is my sight, as the saying hath it.

1st ana-
paestic
system.

CH. O! O!

Dread to see, and dread to hear!

corrupted in the MSS. to ἐντόπιοι. 132 εὐφήμου MSS., εὐφάμου Doederlein; so in 197 he writes ἀσυχία, in 682 ἄμαρ, in 687 Καφισοῦ, in 688 ἄματι. Elmsley says, 'Longe plura mutanda essent, si Dorismo restituendo operam serio daremus': but τὰς εὐφήμου, at least, seems impossible. 134 οὐδὲν ἄζονθ' οὐδὲν ἄγονθ' Triclinius: οὐχὶ σέβονθ' Wecklein, οὐκ ἀλέγονθ' Blaydes. These editors read ἔχεις in 166 (where see n.). Nauck, who also reads ἔχεις there, leaves ἄζονθ' in the text here, though he thinks it corrupt. 138 δδ' ἐκείνος ὄραν ἐγὼ φωνῇ γὰρ ὄρω L, L², B. The intrusion of ὄραν after ἐκείνος may have been suggested by such

thought, εὐφάμου (= silent) qualifying the metaphor as when discord is called πῦρ ἀνῆφαιστον, Eur. Or. 621.

131 ἀφώνως. The ancient custom was to pray aloud, partly from a feeling that one ought not to make any prayer which might not be heard by all mortals. Pythagoras in Clemens Alex. Strom. 4. 543 (it is usual μετὰ φωνῆς εἰσεσθαι) ἐμοὶ δοκεῖ, οὐχ ὅτι τὸ θεῖον φοντο μὴ δύνασθαι τῶν ἡσυχῇ φεγγομένων ἐπατεῖν, ἀλλ' ὅτι δικαίας ἐβούλοντο εἶναι τὰς εὐχάς, ἄς οὐκ ἂν τις αἰδεσθεῖν ποιείσθαι πολλῶν συνειδότων. Persius 2. 6 Non cuius promptum est murmurque humilesque susurros Tolerare de templis et aperto vivere voto. Lucan 5. 104 tacito mala vota susurro Concipiunt.

133 After λέγτες we may place either (1) a point,—making τὰ δὲ νῦν begin a new sentence: or (2) merely a comma,—taking ἄς (129) as still the object to ἄζονθ': (1) is best.

134 οὐδὲν (adverb) ἄζονθ' (αὐτάς): οὐδὲν ἄζονθ' as = 'reverencing nothing' would be at least unusual. The act. of ἄζομαι occurs only here; but that fact scarcely seems to warrant a change. If any were made, the simplest would be οὐδὲν ἄγονθ' (in the sense of θεοὺς ἀγεῖν), with ἔχεις in 166.

135 ὄν with γῶναι only: λείσσων absol.: see on 121.

137 μοι ethic dat. (62, 81): ναλεῖ 117.

138 ἐκείνος, of whom ye were speaking: Ant. 384: Ar. Ach. 41 τοῦτ' ἐκεῖν' οὐγὼ λέγον: Nuβ. 1167 δδ' ἐκείνος ἀνῆρ. φωνῇ γὰρ ὄρω: (I appear to you), for in sound is my sight (i.e. I know your presence by your voices). To this announcement of his blindness a certain gentle pathos is added by τὸ φατιζόμε. (acc. in appos.), 'as they say of us the blind': alluding generally, perch., to the fig. use of ὄραν, βλέπειν in ref. to mental sight (as O. T. 747, of the blind seer, δέδοικα μὴ βλέπων ὁ μάντις ἦ), rather than to any special proverb. So Thuc. 7. 87 πανωλεθρία δὴ, τὸ λεγόμενον...οὐδὲν ὅτι οὐκ ἀπώλετο, referring merely to the phrase. [Dem.] or. 25 § 89 ὥσπερ τὸ τῆς παροιμίας, ὀρώντας μὴ ὄραν καὶ ἀκούοντας μὴ ἀκοῦειν. We must not render (1) with the schol., 'I understand by sound what ye mean,' τὸ λεγόμενον παρ' ὑμῶν, nor (2) with Ellendt, 'I perceive what is uttered by your voice.' The pause saves the short final of φατιζόμενον from being a breach of synaphea: cp. 143 (πρέσβυς); Ant. 932 (ὄπερ).

141 ὄραν, κλύειν, expegetic inf., like

ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.

ΧΟ. Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρέσβυς;

ΟΙ. οὐ πᾶν μοίρας εὐδαιμονίαι

πρώτης, ὧ τῆσδ' ἔφοροι χώρας.

δηλῶ δ' οὐ γὰρ ἂν ὧδ' ἀλλοτρίοις

ὄμμασιν εἶρπον

κάπὶ σμικροῖς μέγας ὄρμον.

145

ἀντ. α'. ΧΟ. ἐή· ἀλαῶν ὀμμάτων

2 ἄρα καὶ ἦσθα φυτάλμιος; δυσαιῶν

3 μακραίων θ', ὅσ' ἐπεικάσαι.

4 ἄλλ' οὐ μὰν ἔν γ' ἐμοὶ

149

152

passages as Ar. *Eq.* 1331 ὅδ' ἐκεῖνος ὄρᾶν.

142 προσίδητ' νομίσητ' Meineke.

143 ἀλεξήτορ L, Turnebus, Wecklein: ἀλεξήτορ A, Brunck, and most edd.

145 πρώτης (i.e. πεπρωμένης) Vauvilliers, Nauck.

146 δηλῶ δ'] The reading δῆλον

θ' in B and a few other MSS. seems to have been due to a reminiscence of such phrases as τεκμήριον δέ, and esp., perhaps, of *Ai.* 907 αὐτὸς πρὸς αὐτοῦ δῆλον· ἐν γὰρ

χαλεπὸς συζῆν (Plat. *Polit.* 302 B). The cry which bursts from the Chorus merely utters their horror at first *seeing* and *hearing* the wretch who has dared so great an impiety;—they have not yet had time to scan the traces of misery which the blind man's form exhibits (cp. 286).

142 προσίδητ' ἄνομον, regard as lawless: schol. *λείπει τὸ ὄσ*. The omission is remarkable. Doederlein cp. Thuc. 2. 72 *δέχεσθε δὲ ἀμφοτέρους φίλους*, which is less bold: so, too, is *O. T.* 412 *τυφλὸν μ' ὠνειδίσας* (where see n.). In modern Greek, however, (and the use doubtless goes far back,) *θεωρεῖν* regularly = 'to consider as' (without *ὡς*).

143 The hiatus allows Ζεῦ to be short. ἀλεξήτορ: Ar. *Vesp.* 161 Ἄπολλων ἀποτρόπαιε, τοῦ μαρτεύματος.

144 ε. οὐ πᾶν μοίρας πρώτης not wholly of the best fortune, εὐδαιμονίαι (epexeg. inf., *εἰς τὸ εὐδαιμονίαι* schol.) so that men should call him happy. The gen. is a poet. form of the possessive, 'belonging to' the best fortune (as to a category); cp. Pind. *Pyth.* 3. 60 *οἶας εἰμὲν ἀίας*, of what estate we (mortals) are: Plut. *Nuim.* 2 *κρείττονος ἦν μοίρας*. The *place* of εὐδαιμ. has been influenced by its common constr. with a causal gen.: but we could not say, *οὐκ εἰμὲν εὐδαιμονίαι*, I am not to be congratulated.

πρώτης, not 'from his birth,' but 'best': *Ant.* 1347 *τὸ φρονεῖν | εὐδαιμονίας πρώτων ὑπάρχει*: a sense associated with the idea

of first prize (*Il.* 23. 275 *τὰ πρῶτα λαβόν*), *τὰ πρωτεῖα*: cp. 1313; and so 1228 *πολὸν δεύτερον*. οὐ πᾶν oft. means 'not at all,' but prob. as a result of the primary ironical sense, 'not altogether.'

145 ἔφοροι: since the stranger had said *κρινούσι* (79).

146 δηλῶ δ' (like *σημείον δέ, τεκμήριον δέ*), i.e., and this is plain from my being guided by yonder maiden: cp. 1145: *O. T.* 1204 *δείξει δὲ καὶ σοὶ* (sc. *Οἰδίπου*): Ar. *Eccle.* 936 *δείξει τάχ' αὐτὸς*: *Lys.* or. 10 § 20 *δηλώσει δέ οἱ χήρηται γὰρ ἀπίων. ἀλλοτρίοις δμμ.* (instrumental dat.): *Ant.* 989 *τοῖς τυφλοῖσι γὰρ | αὐτῆ κέλευθος ἐκ προσηγητοῦ πέλει*: Eur. *Ph.* 834 *ἡγοῦ πάροιθε, θύγατερ, ὡς τυφλῶ ποδὶ | ὀφθαλμὸς εἶ σύ.* (In Plat. *Phaedo* 99 B, quoted by Blaydes, read *ἀλλοτρίω ὀνόματι*, not *ὀνόματι*.)

148 Oedipus is indeed old and worn (110): but μέγας contrasts the man of mature age with the girl, his defenceless guide (752). Cp. *Od.* 2. 313 (Telemachus) *ἐγὼ δ' ἔτι νήπιος ἦα | νῦν δ', ὅτε δὴ μέγας εἰμὲν* (*full-grown*.)

σμικροῖς: for the allusive (masc.) plur., instead of *σμικρᾶ*, cp. *O. T.* 366 *σὺν τοῖς φιλτάτοις* (with Iocasta): for the sense, below, 957 *ἐρημία με... | σμικρὸν τίθησι*. The antithesis of *persons* suggests that *σμικροῖς* is masc. rather than neut.: so below 880: *Ai.* 158 *σμικροὶ... μεγάλων χωρὶς*, 160 *μετὰ γὰρ μεγάλων βαιὸς ἀριστ' ἂν | καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων*. If

OE. Regard me not, I entreat you, as a lawless one.

CH. Zeus defend us! who may the old man be?

OE. Not wholly of the best fortune, that ye should envy him, O guardians of this land!—'Tis plain: else would I not be walking thus by the eyes of others, and buoying my strength upon weakness.

CH. Alas! wast thou sightless e'en from thy birth? Evil have been thy days, and many, to all seeming; but at least, if I

1st anti-
strophe.

οὐ χθονί κ.τ.λ.: cp. fr. 60 δῆλον γάρ ἐν δεσμοῖσι κ.τ.λ. 148 σμικρᾶς Blaydes. 149 εἰ εἰ MSS. (to which Par. F. adds αὐ αὐ): ἐῆ Dindorf (dividing thus: ἐῆ, ἀλαῶν ὀμμάτων, | ἀρα, etc.), Wecklein (ἐῆ ἀλαῶν ὀμμάτων ἀρα καὶ | ἦσα etc.): αὐ αὐ Musgrave: αὐαὶ Nauck. 151 ε. δυσάλων | μακρῶν τε θ' ὡς ἐπεικάσαι L, A, r. For τε θ' ὡς Vat. alone has θ' ὡς.—μακρῶν θ' ὄσ' ἐπεικάσαι Bothe, Wecklein: μακρῶν

σμικροῖς were neut., it could mean: (a) like the masc., weak persons: cp. 1 Cor. i. 27 τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα κατασχῶν τοὺς σοφούς: (b) fig., 'weak things,' frail supports. But the neut. plur. σμικρὰ in such antitheses usu. = 'lowly fortunes': Pind. P. 3. 107 σμικρὸς ἐν σμικροῖς, μέγας ἐν μεγάλοις | ἔσσομαι: Eur. El. 406 εἴπερ εἰσὶν εὐγενεῖς | οὐκ ἐν τε μικροῖς ἐν τε μὴ στέρεσσι ὁμῶς;

ἄρμον: usu. ἐπὶ τινος: Dem. De Cor. § 281 οὐκ ἐπὶ τῆς αὐτῆς (ἀγκύρας) ὄρμεϊ τοῖς πολλοῖς: but also ἐπὶ τινι: Plut. Solon 19 (he added the Βουλὴ to the Areopagus) οἴομενος ἐπὶ δυοῖ βουλαῖς ὡς περ ἀγκύρας ὄρμουσαν ἦτον ἐν σάλῳ τὴν πόλιν ἔσσεσθαι. For the metaphor cp. Soph. fr. 619 ἀλλ' εἰσὶ μὴτρὶ παῖδες ἀγκυραὶ βλου. Eur. fr. 858 ἦδε μοι τροφός, | μῆτηρ, ἀδελφή, δμῶις, ἀγκυρα, στέγη. Or. 68 ὡς τὰ γ' ἀλλ' ἐπ' ἀσθενοῦς | βῶμης ὀχοῦμεθ': Med. 770 ἐκ τοῦδ' ἀναπτομέσθα πρυμνήτην κάλων. Campbell understands—'Nor, being a prince (μέγας), as I am, should I have taken up my rest here to crave a small bound.' But (1) μέγας in this sense ill suits the present tone of Oed.: cp. 110, 393. (2) This version of ἐπὶ σμικροῖς ἄρμον is impossible: the scholium ἐπὶ εὐτελέσσειν αἰτήμασιν οὐκ ἂν σφόδρα ἰκέτεον evades the point.

149 ἐῆ. L has εἰ εἰ which should metrically answer to δρα (117). It is possible that in an exclamation, followed by a momentary pause, the second εἰ should stand here: but it is more prob. that, as in Aesch. Theb. 966 etc., we should write ἐῆ.

ἀλαῶν ὀμμάτων. Oedipus has spoken of his own ill fortune as if it consisted primarily in his blindness. The Chorus then ask:—'Ah! and wast thou blind from thy birth? Thy life has been long, as well as unhappy, one may judge.' The gen. could depend on ἐῆ, as oft. on φεῦ, ὦ, οἶμοι, etc., but is better taken with φυνάλιμος, of which the sense (with αὐτῶν understood) would else be obscure.

φυνάλιμ. = 'generator': i. e. didst thou bring them with thee into life? ἐφυσας τυφλὰ ὀμματα; = ἦσα τυφλὸς ἐκ γενετῆς; Ai. 1077 κὰν σῶμα γεννηθῆ μέγα though one grow a great body (= though his frame wax mighty).

152 = 120 ὁ πάντων ἀκορέστατος. In regard to L's reading, μακρῶν τε θ' (sic) ὡς ἐπεικάσαι, note these points: (1) ὡς is wrong, as the metre shows, (2) τ' is certainly right. We should not read, with Campb., δυσάλων; μακρῶν τις, ἐπεικάσαι, because the thought turns on the linking of δυσάλων with μακρῶν, the chief stress falling (as oft. in Greek) on the second: thou art old as well as hapless: i. e. thou hast borne thy woes long. (3) ἔθ' may, I think, be rejected, as too weak. (4) How, then, is the short syllable to be supplied? (a) We might read;—μακρῶν θ', ὄσ' ἐπεικάσαι: cp. Thuc. 6. 25 ὅσα... ἤδη δοκεῖν αὐτῶ, 'so far as he could now judge.' (b) μακρῶν τε τις, εἰκάσαι: cp. O. T. 82 ἀλλ', εἰκάσαι μὲν, ἡδύς. I prefer (a), since all MSS. have ἐπεικάσαι.

153 ('Thou hast already suffered;) but verily, within my power (ἐν γ' ἐμοί, = if I can help it), thou shalt not

5 *προσθήσει τάσδ' ἀράς.

6 περᾶς γάρ,

7 περᾶς· ἀλλ' ἵνα τῶδ' ἐν ἀφθέγκτῳ μὴ προπέσης νάπει
ποιάεντι, κάθυδρος οὖ

157

8 κρατήρ μελιχίων ποτῶν ρεύματι συντρέχει· τό,

160

9 ξένε πάμμορ', εὖ φύλαξαι· μετάσταθ', ἀπόβαθι. πολλὰ
κέλευθος ἐρατύει·

10 κλύεις, ᾧ πολύμοχθ' ἀλάτα; λόγον εἶ τιν' οἴσεις

166

11 πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβάς,

12 ἵνα πᾶσι νόμος, φώνει· πρόσθεν δ'

13 ἀπερύκου.

σύστ. β. ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθη;

170

τ' ἐτ' ἐπεικάσαι Nauck: φυτάλιμος, δυσάλων; | μακραίων τις, ἐπεικάσαι, Campbell. 158 Blades and Postgate conj. προσθήσει: προσθήσεις MSS. 155 ἵνα] Nauck conj. Ith., receiving which Hense would change μὴ προπέσης το μὴ τι πρόσσω. 156 προσπέσης MSS.: προπέσης Hermann, and most edd.: while Nauck conject. προμόλῃς. 160 ρέματι] χέματι Meineke. 161 τῶν L, A, and most MSS. (in T o is written above

add these curses (to thy woes). μᾶν strengthens the adversative force of ἀλλά (as in ἀλλά μὴν, ἀλλ' οὐδὲ μὴν): ἐν γ' ἐμοί = ἐν ἐμοί γε. Cp. 247: O. T. 314 (n.): Xen. Oec. 7. 14 τίς ἢ ἐμὴ δύναμις; ἀλλ' ἐν σοὶ πάντα ἐστίν. The thought is like that of *Ani.* 556 ἀλλ' οὐκ ἐπ' ἀρρήτοι γε τοῖς ἐμοῖς λόγοις (sc. θανεί). προσθήσει, make thine own, bring on thyself: Aesch. *Pers.* 531 μὴ καὶ τι πρὸς κακοῖσι προσθῆται κακόν: Eur. *Her.* 146 ἴδια προσθέσθαι κακά: *Ani.* 394 τί δέ με καὶ τεκεῖν ἐχρῆν | ἄχθος τ' ἐπ' ἄχθει τῷδε προσθέσθαι διπλοῦν. The MSS. have προσθήσεις: but the active word would require either (a) the reflexive pronoun, as in fr. 323 ταῦτ' ἐστίν ἀλγιστ', ἣν παρὸν θέσθαι καλῶς | αὐτὸς τις αὐτῷ τὴν βλάβην προσθῆ φέρων: O. T. 819 οὐτις ἄλλος ἦν | ἢ γ' ἄν' ἐμαυτῷ τάσδ' ἀράς ὁ προστιθείς: or (b) some dat. such as τοῖς σοῖς κακοῖς: and we cannot legitimately supply either. So, again, the version 'thou shalt not bring on us' (οὐκ ἐμοὶ προσθήσεις τὴν σὴν ἀράν schol.) could stand only if ἐμοὶ or ἡμῶν were expressed.

154 περᾶς, absol.: 'thou art going too far' (into the grove): Oed., not reassured by their cry (141), has moved some steps back.

156 ε. ἀλλ' ἵνα...μὴ προπέσης is answered by μετάσταθ' 162. προπέσης

ἐν νάπει, advance blindly in the grove, till he stumble (so to say) on its inmost mystery. Cp. Arist. *Eth.* 3. 7. 12 οἱ μὲν θρασεῖς προπετεῖς. Isocr. or. 5 § 90 (the Greeks, when conquering the Persians at Cunaxa, 401 B.C. were worsted) διὰ τὴν Κύρου προπέτειαν, his precipitancy in rushing at his brother Artaxerxes (Xen. *An.* 1. 8. 26 εἰπὼν, Ὀρῶ τὸν ἄνδρα, ἵετο ἐπ' αὐτόν). ἀφθέγκτῳ: see on 130 ff.

158 ε. οὐ κάθυδρος κρατήρ συντρέχει ρεύματι μελιχίων ποτῶν, where the bowl filled with water is used along with the stream of sweetened drink-offering: i.e. where libations are poured, first, of water alone, and then of water mingled with honey; see on vv. 472—479. μελιχίων π.: schol. γλυκεῖον ποτῶν, δ' ἐστι, μέλιτος, οἷς μελίσσοσι τὰς θεάς (see on 100). συντρέχει, is combined with: *Tr.* 295 πολλῆ' ὅτ' ἀνάγκη τῆδε (sc. τῆ πράξει) τοῦτο συντρέχειν, this joy of mine must needs attend on this good fortune of my husband. While κρατήρ points to the figurative use of συντρέχει, ρεύματι suggests its literal sense. Others understand:— 'where the basin (κρατήρ) runs together in a stream (ρεύματι modal dat.) of sweetened waters,' i.e. 'is filled by the confluence of sweetened waters'; but (a) κρατήρ is the bowl from which the χολαὶ are poured, not a basin which receives them: (b) such an inversion is impossible.

can help, thou shalt not add this curse to thy doom. Too far thou goest—too far! But, lest thy rash steps intrude on the sward of yonder voiceless glade, where the bowl of water blends its stream with the flow of honied offerings, (be thou well ware of such trespass, unhappy stranger.)—retire,—withdraw!—A wide space parts us: hearest thou, toil-worn wanderer? If thou hast aught to say in converse with us, leave forbidden ground, and speak where 'tis lawful for all; but, till then, refrain.

OE. Daughter, to what counsel shall we incline?

2nd ana-
paestic
system.

ω): τὸν, B, V: τὸ Heath, Doederlein, Blaydes, Wecklein: τῷ Brunck, Herm., Elms., etc. 164 ἐρατύει L, with most of the MSS. (but ἐρητύει B, Vat.): ἐρατύου Musgrave, Dindorf, Wecklein. 166 ὀσσει] ἔχεις L, with ὀσσει written above it, probably by the first corrector (S). The other MSS. have ἔχεις, and so Wecklein, Blaydes, Nauck. Cp. n. on 134. 170 ἔλθοι L, and most MSS.: ἔλθη (or ἔλθη)

161 The τῶν of L and most MSS. cannot be right. To be on one's guard against a thing is always φυλάσσομαι τι, never τινος. In Thuc. 4. 11 φυλάσσομένων τῶν νεῶν μὴ ξυτρίψωσιν=acting cautiously on account of the ships (where Classen cp. χαλεπῶς φέρειν τινός, 1. 77): in Aesch. P. V. 390 τούτου φυλάσσου μή ποτ' ἀχθεσθῆ κέαρ, join τούτου κέαρ. The v.l. τὸν points to τό, which in this parenthetical warning=τοῦτο (τὸ προπεσεῖν) rather than δ. τόν (referring to κρατήρ) is less good; and τῷ ('wherefore') would be weak.

164 ἐρατύει, arcel, keeps (thee) off (from us), separates: Eur. Phoen. 1260 ἐρήτυσον τέκνα | δευῆς ἀμύλλης. This is said to themselves rather than to Oed.: they are not sure that he has heard their cry, ἀπόβαθι. To Musgrave's ἐρατύου the objections are:—(1) the opt. where we should expect the imperat. The opt. is sometimes joined with the imper. in good wishes or counsels (Pind. O. 13. 25 ἀφρόνητος γένοιο...καὶ τόνδε λαὸν εὐθύνε): but here, where *peremptory command* is given (162 μετάσταθ', ἀπόβαθι—169 φώνει), the opt. is quite out of place. (2) The sense would be weak, after 161.

166 ὀσσει, written in L over the vulgate ἔχεις, cannot be a correction of the latter, but must represent a distinct reading (whether conjectural or not). Ἰσχεις would suit the metre (=ἄρονθ' 134, where see n.) equally well: but the language slightly favours ὀσσει. φέρειν λόγον πρὸς ἑμὴν λέσχην=to bring forward something to be discussed with us (cp. Ant. 159 σύγκλητον | τήνδε γερόντων προῦθετο λέσχην),

not, 'in answer to our address,' a sense which λέσχη never has. For φέρειν cp. Tr. 122 ἂν ἐπιμεμφομένα σ' ἀδεία (αἰδοῖα Musgrave) μὲν ἀντία δ' ὀσω: for fut. indic. with εἰ of immediate purpose, with an imperat. in apodosis, Ar. Av. 759 αἶρε πλήκτρον εἰ μαχεῖ.

167 ἀβάτων: see on 10.

168 ἵνα πᾶσι νόμος, where use suffers all (to speak): for the omission of ἐστὶ cp. Her. 1. 90 ἐπειρωτᾶν...εἰ ἀχαριστοῖσι νόμος εἶναι τοῖς Ἑλλητικοῖσι θεοῖσι.

169 ἀπερύκου, ἀπέχου τοῦ φωνεῖν: schol. πρότερον δὲ μὴ διαλέγου.

170 ποῖ τις φροντίδος ἔλθη; Such phrases present *thought, speech*, or the *mind* itself, as a *region* in which the wanderer is bewildered; cp. 310: *El.* 922 οὐκ ὀσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέροι: 'thou knowest not whither or into what fancies thou art roaming': *ib.* 1174 ποῖ λόγων... | ἔλθω; *ib.* 390 ποῦ ποτ' εἰ φρενῶν; Tr. 705 οὐκ ἔχω...ποῖ γνώμης πέσω.

ἔλθη, delib. subjunct., in 3rd pers., as Dem. *De Cor.* § 124 πότερόν σέ τις, Δισχίνη, τῆς πόλεως ἐχθρόν ἢ ἐμὸν εἶναι φῆ; L has ἔλθοι, which might be defended as = 'whither can one possibly turn?'—a more despairing form of ἔλθη. Mr A. Sidgwick has pointed out (Aesch. *Cho.* Append. p. 122) that the Attic examples of such an optat. without ἂν are always directly or indirectly interrogative (as Ant. 604 τίς...κατάσχοι;), and are akin to the interrogative or 'deliberative' subjunctive, not to the conditional optat. with ἂν. The principle is (I think) true. But here, at least, the genuinely 'deliberative' ἔλθη seems best. See Appendix.

AN. ὦ πάτερ, ἀστοῖς ἴσα χρή μελετᾶν,
εἰκοντας ἄ δέϊ κάκουντας.

OI. πρόσθιγέ νύν μου. AN. ψαύω καὶ δῆ.

OI. ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ
σοὶ πιστεύσας καὶ μεταναστᾶς.

174

στρ. β. XO. οὐ τοι μήποτε σ' ἐκ τῶνδ' ἐδράνων, ὦ γέρον, ἄκοντᾶ
τις ἄξει.

OI. 2 ἔτ' οὖν; XO. ἔτι βαίνει πόρσω.

178

OI. 3 ἔτι; XO. προβίβαζε, κούρα,

180

4 πόρσω· σὺ γὰρ αἴεις.

AN. 5 ∪ ∪ ∪ | ∪ ∪ | - ∪ | ∪ || -

OI. 6 - - - - ||

AN. 7 ∪ | ∪ ∪ | - ∪ | - ∪]

8 ἔπιο μάν, ἔπέ' ὦδ' ἀμαυρῶ κῶλῳ, πάτερ, ἦ σ' ἄγω.

A, R, V³. 172 κ' οὐκάκουντας L. As the crasis κοῦ is so common, the scribe, seeing a word beginning with κ', had written κοῦ, when he perceived his error, and corrected it by writing κάκουντας—forgetting, however, to delete κοῦ. This seems clear, both because the second κ is not divided by any space from the α, and because the smooth breathing is written over the latter. The other MSS. have either κοῦκ ἀκούντας, or κοῦκ ἀκοντας (as B; and so Campbell).—κάκουντας Musgrave, καὶ ἀκούντας Blaydes. κοῦ κατοκρούντας Hermann, who also conjectured κοῦκ ἀπιθούντας: the latter is received by Hartung and Wecklein. 174 ξεῖνοι] ξένοι MSS.: ξένε Nauck, who transfers σοὶ from 175 to the end of 174, thus making 175 a paroemiac. (He formerly wished to transpose the two vv.) 175 σοὶ πιστεύσας καὶ μεταναστᾶς L and most

171 ἀστοῖς ἴσα χρή μελετᾶν, we must practise the same customs which they practise. Eur. *Bacch.* 890 οὐ | γὰρ κρείσσον ποτε τῶν νόμων | γιγνώσκων χρή καὶ μελετᾶν: we must never set our theory, or practice, above the laws.

172 Since κάκουντας suits both metre and sense, it seems more likely that this was the reading from which, by a scribe's mistake, κοῦκ ἀκούντας arose, than that ἀκούντας conceals some other participle (such as κατοκρούντας or ἀπιθούντας). It is hard to see why Herm. thought the 'negatio contrarii' to be 'necessary' here,—common though it is (see on *O. T.* 58 γνωτὰ κοῦκ ἀγνωτᾶ). After χρή μελετᾶν, too, we should expect μηδέ, not καὶ οὐκ; the latter supposes that οὐ and its partic. form one word. κοῦκ ἀκοντας (B and Campbell) would mean, 'and that, too, not unwillingly'—surely a weak sense. The existence of this as the only *v.l.* confirms κάκουντας.

173 καὶ δῆ: see on 31.

174 μὴ...ἀδικηθῶ. The prohibitive

subjunct. (esp. aor.) is freq. in the 1st pers. *plur.*, but the 1st pers. *sing.* is very rare: *Tr.* 802 μηδ' αὐτοῦ θάνω: *Il.* 1. 26 μὴ σε κίχλω: 21. 475 μὴ σε ἀκούσω.

175 σοὶ (the coryphaeus) after ὦ ξεῖνοι (the Chorus): cp. 208 ὦ ξένοι, ... μὴ μ' ἀνέρη: 242 ff. ὦ ξένοι, οὐκείρατ', followed by ὄμμα σόν. Cp. *O. T.* 1111 πρέσβεις, 1115 σὺ. καὶ was omitted by Herm., to make a paroemiac (when the sound and rhythm become extremely displeasing); σοὶ was omitted, with the same object, by Brunck and Elmsley. Both words are genuine. A paroemiac is neither needful nor desirable here, when another follows so closely (177).

176 τῶνδ' ἐδράνων, 'these seats,' the resting-place, generally, in front of the grove, rather than the particular rocky seat pointed out at 192 f.: cp. 233 f. (Hardly 'abodes,' i.e. Colonus, as Aesch. *Pers.* 4.)

177 ἄξει was altered to ἀρη by Elmsley on the ground that οὐ μὴ with the fut. indic. *forbids*; with the subjunctive, *denies*. But, besides the passages in

AN. My father, we must conform us to the customs of the land, yielding, where 'tis meet, and hearkening.

OE. Then give me thy hand.

AN. 'Tis laid in thine.

OE. Strangers, oh let me not suffer wrong when I have trusted in you, and have passed from my refuge!

CH. Never, old man, never shall any one remove thee from this place of rest against thy will.

[OEDIPUS now begins to move forward.

OE. (*pausing in his gradual advance*). Further, then?

CH. Come still further.

OE. (*having advanced another step*). Further?

CH. Lead him onward, maiden, for thou understandest.

[A verse for ANTIGONE, a verse for OEDIPUS, and then another verse for ANTIGONE, seem to have been lost here.]

AN. * * * Come, follow me this way with thy dark steps, father, as I lead thee.

MSS.: σοι is omitted by B, Brunck, Elmsley; καὶ by Hermann and Blaydes (who keep σοι). Wecklein suggests πιστεύσας σοι μεταστὰς (*Ars Soph. em.* p. 75). 177

ἀξει] ἀρη Elmsley, Wecklein: ἀκουρ' ἀγάγη τις Blaydes. 178 ἔτ' οὖν;] ἔτ'

οὖν ἔτι προβῶ; MSS.: ἔτ' οὖν; Bothe, Elmsley: προβῶ; Hermann, Blaydes, Wecklein.

—ἐπίβαινε MSS.: ἐτι βαίνει Reiske.—πρόσω MSS.: πόρσω Bothe. 180 ἔτι;] ἔτ'

οὖν; Wecklein: προβῶ; Reisig.—XO.] The MSS. omit this indication, which was

restored by Hermann and Reisig.—προβίβαζε A 1st hand: προσβίβαζε L and most

MSS.: προσβλαζε B, with a few others. 181 πόρσω Dindorf: πρόσσω MSS.

182 ἔσπεο μ' ἄν ἔσπε' ὧδ' L (with ἔπεό μοι in the margin): so, too, (but with

which οὐ μή stands with the 2nd pers. fut. ind., and forbids (as Ar. *Ran.* 462 οὐ μή διατρίψεις, 'don't dawdle'), there are others in which it stands with the 1st or 3rd pers. fut. ind., and denies. In some of these our MSS. are doubtless corrupt; but there are others in which the correction, if any, must be bold. Thus: (1) with 1st pers.: Soph. *El.* 1052 οὐ σοι μὴ μεθέψομαι ποτε: Ar. *Ran.* 508 οὐ μὴ σ' ἐγὼ | περιψομάπελθοντ'. (2) with 3rd pers.: Xen. *Hellen.* 1. 6. 32 εἶπεν ὅτι ἡ Σπάρτη οὐδὲν μὴ κάκιον οἰκίεται αὐτοῦ ἀποθανόντος: Eur. *Phoen.* 1590 σαφῶς γὰρ εἶπε Τειρεσίαις οὐ μήποτε | σοὺ τήνδε γῆν οἰκόντος εὐ πράξειν πόλιν (oblique of οὐ μὴ πράξει). On the whole the evidence points to the conclusion that οὐ μή could be used with the 1st or 3rd pers. fut. indic., as with the aor. or pres. subjunct., in giving a strong assurance.

179 f. L's ἔτ' οὖν ἔτι προβῶ; metrically answers to οὕτως in 194. The choice seems to lie between ἔτ' οὖν; and προβῶ; The latter might easily have been added to explain the former: and ἔτ' οὖν

is not too abrupt, since πρόσθιγέ νῦν μου (173) has already marked the beginning of his forward movement. ἔτι βαίνει seems better than ἐπίβαινε in the case of a blind man advancing *step by step*, and asking at each step whether he has come far enough. This is well expressed by ἔτ' οὖν;—ἐτι βαίνει.—ἐτι; For ἐτι before προβῶ, cp. *Ant.* 612 τὸ πρῶν.

181 ff. After αἶψαις three verses have been lost (the 1st and 3rd for Ant., the 2nd for Oed.), answering to 197 πάτερ—199 ἄρμοσαι: and after εἰ σ' ἄγω (183) a verse for Oed. answering to 202 ὅμοι... ἄτας. See Metrical Analysis.

182 μάν (a stronger μέν, 'verily') may here be simply hortative ('come!') as it oft. is with the imperat.: *Il.* 1. 302 εἰ δ' ἄγε μὴν κείρησαι: 5. 765 ἄγρει μάν: Aesch. *Suppl.* 1018 ἴτε μάν. If the lost words of Oed. uttered a complaint, then μάν may have had an adversative force, 'yet': but this is more oft. γε μὴν than μὴν alone: cp. 587. ὄδ', in this direction: see on *O. T.* 7.

ἀμανρῶ κώλω=τυφλῶ ποδι (Eur. *Hec.*

ΟΙ. 9 -> | ~ ~ | L | - Λ]

ΧΟ. 10 τόλμα ξείνος ἐπὶ ξένης,

11 ὦ τλάμων, ὃ τι καὶ πόλις

12 τέτροφεν ἄφιλον ἀποστρυγεῖν

13 καὶ τὸ φίλον σέβεσθαι.

185

οὔστ. γ. ΟΙ. ἄγε νυν σύ με, παῖ,

ἴν' ἂν εὐσεβίας ἐπιβαίνοντες

τὸ μὲν εἴπομεν, τὸ δ' ἀκούσαμεν,

καὶ μὴ χρεῖα πολεμῶμεν.

190

ἀντ. β. ΧΟ. αὐτοῦ, μηκέτι τοῦδ' αὐτοπέτρου βήματος ἔξω πόδα κλίνης.

ΟΙ. 2 οὔτως; ΧΟ. ἄλις, ὡς ἀκούεις.

δ' added before ὦδ,) B, Vat., and (with μὲν) T, Farn.: ἔπεο μὲν ἔπε' ὦδε A and most MSS.

184 ΧΟ. is wanting in the MSS., and was added by Hermann.—ξείνος ἐπὶ ξένης] ξείνος ἐπὶ ξείνης MSS. (cp. n. on 174): ξένης Bothe: ξένος Elmsley.

185 τλάμων MSS.: τλάμων Bothe. Cp. n. on 203.

189 εὐσεβίας] εὐσεβείας L.

190 εἴπομεν...ἀκούσαμεν L (with ω written over οι and α), r: εἴπωμεν...ἀκούσωμεν

1050): cp. 1639 ἀμαυραῖς χερσίν. In Eur. *Herc. Fur.* 123, however, ποδὸς ἀμαυρὸν ἴχνος=merely 'my feeble steps' (for *Amphitryon* is not *blind*). That might be the meaning here too. But in choosing between the literal sense of ἀμαυρός, 'dim,' and the fig. sense, 'feeble,' we must be guided by the context of each passage; and the context here favours the former. Cp. 1018.

184 ff. τόλμα—σέβεσθαι. These four vv. are wrongly given by the MSS. to Antigone. Her gentle counsel in 171 ff. may have prompted the attribution. ξείνος ἐπὶ ξένης: *Ph.* 135 τί χρῆ με, δέσποτ', ἐν ξένα ξένον | στέγειν, ἢ τι λέγειν...;

185 ὦ τλάμων: the nom. can thus stand for the voc. even in direct address, as Eur. *Med.* 1133 μὴ σπέρχου, φίλος: but is sometimes rather a comment, as *ib.* 61 ὦ μῶρος, εἰ χρῆ δέσποτας εἰπεῖν τόδε. Cp. 753, 1471.

186 τέτροφεν ἄφιλον, holds in *set-illed* dislike:—the perfect tense marking how the sentiment which forbids impiety towards the Eumenides has interwoven itself with the life of the place. τρέφω τί ἀφιλον=to hold a thing (in one's thoughts) as unloveable: cp. ἐν ἐλπίσω τρέφω τι (*Ani.* 897). For the perfect, denoting a *fixed* view, cp. *Her.* 3. 38

οὔτω νενομίκασι τὰ περὶ νόμους (and so γ. 153, 8. 79): *Plat. Legg.* 8. 837 C ὁ...ἐρώων τῇ ψυχῇ...ὑβριν ἠγγηται τὴν περὶ τὸ σῶμα τοῦ σώματος πλησμονήν: *Prot.* 348 E οὔτω περιστευκας σαυτῷ. The perf. act. of τρέφω occurs in *Anthol.* Append. 111. 2 (Jacobs vol. II p. 795) ἀνδρας ἀγακλειτοὺς τέτροφε Κεκροπίη: in Polybius (12. 25 h in the later form τέτραφα), etc.: but in older Greek only in the Homeric use, as *Od.* 23. 237 περὶ χροῖ τέτροφεν ἄλμη (the brine has hardened on their flesh): whence Nauck here, πόλις τέτροφεν (as = πέφικεν) ἀφιλον, (whate'er) hath grown unpleasing to the city.

189 ff. ἄν with the optat. verbs, not with ἴνα: '(to a place) where I may speak on the one hand, and hear on the other': τὸ μὲν...τὸ δέ are adverbial: cp. *Xen. Anab.* 4. 1. 14 τὰ μὲν τι μαχομένοι, τὰ δὲ καὶ ἀναπαύομενοι. εἴπομεν...ἀκούσαμεν, i.e. 'arrive at a mutual understanding,'—a regular phrase: *Thuc.* 4. 22 ξυνέδροις δὲ σφίσι ἐκέλευον ἐλέσθαι οἷτινες λέγοντες καὶ ἀκούοντες περὶ ἐκάστου ξυμβήσονται: *Theocr.* 25. 48 αἰσυνήτης | ᾧ κε τὸ μὲν εἴπομα, τὸ δ' ἐκ φαμένοιο πυθοίμην (a head-man, 'who to shrewd questions shrewdly can reply,' Calverley). ἄν with the optat. in the relative clause just as in apodosis; so *Theocr.* 25. 61 ἐγὼ δέ τοι

[Here has been lost a verse for OE.]

CH. A stranger in a strange land, ah, hapless one, incline thy heart to abhor that which the city holds in settled hate, and to reverence what she loves!

OE. Lead me thou, then, child, to a spot where I may speak and listen within piety's domain, and let us not wage war with necessity.

[Moving forward, he now sets foot on a platform of rock at the verge of the grove.]

CH. There!—bend not thy steps beyond that floor of native rock.

OE. Thus far?

CH. Enough, I tell thee.

A (with η written over ει), B, Aldus, Brunck, Hermann; a reading which requires us to take ὦν ἄν as = 'wherever.' 192 ἀντιπέτρων MSS.: ἀυτοπέτρων Musgrave, and so Blaydes, Hartung, Jacobs, Wecklein: ἀγχιπέτρων Meineke. 193 κλιῆς: γρ. κνήσις L.

ἡγεμονέσω | ...ὕνα κεν τέτ μοι μεν ἀνακτα (to a place where we are likely to find him): Xen. Anab. 3. 1. 40 οὐκ οἶδα δ τι ἄν τις χρῆσαιτο αὐτοῖς (I know not what use one could make of them).

εὐσεβίας ἐπιβαλόντες, entering on piety, placing ourselves within its pale: but this figurative sense is here tinged with the notion of 'entering on lawful ground' (schol. εὐσεβῶς πατοῦντες). For the fig. sense cp. Od. 23. 52 δῖρα σφῶν εὐφροσύνης ἐπιβῆτον | ἀμφοτέρω φίλον ἦτορ, 'that ye may both enter into your heart's delight' (Butcher and Lang): Ph. 1463 δόξης οὐποτε τῆσδ' ἐπιβάντες, though we had never entered on that hope (dared to entertain it).

191 καὶ μὴ χρ. πολ.: Ant. 1106 ἀνάγκη δ' οὐχὶ δύσμαχητόν. Simonides fr. 5. 21 ἀνάγκη δ' οὐδὲ θεοὶ μάχονται. Eur. fr. 709 χρεῖα διδάσκει, κἂν βραδύς τις ᾖ, σοφός.

192 ἔ. αὐτοῦ. Oed. has now advanced to the verge of the grove. Here a low ledge of natural rock forms a sort of threshold, on which his feet are now set. αὐτοπέτρων βήματος, a 'step,' i.e. ledge, of natural rock, not shaped by man (as was the ordinary βῆμα or raised place for speakers, etc.), distinct, of course, from the ἀξέστος πέτρος of 19, which was within the grove. So αὐτόξυλος (of rough wood, Ph. 35), αὐτοπόρ-

φυρος (of natural purple), αὐτοπόκος (of simple wool), αὐτόπυρος (of unbolted wheaten flour), αὐτόκομος (with natural hair, Ar. Ran. 822), αὐτοπόροι πέτραι (rocks forming a natural roof, Oppian Halieut. 1. 22). The ἀντιπέτρων of the MSS. could mean:—(1) 'A ledge like rock'; cp. ἀντίπαις (Aesch. Eum. 38) = 'weak as a child': and so the schol. in L, ἰσπέτρων, χαλκοῦ,—i.e., 'a ledge of material firm as rock,' 'of brass,' meaning the χαλκόπους ὁδὸς understood literally: see, however, on 57. (2) 'A ledge serving as a rock': cp. (ὀνειδῆ) ἀντικεντρα (Aesch. Eum. 136), λίθος ἀντιθύρετρος (Nonnus 11. 140), ἀντίπυργος πέτρα (Eur. Bacch. 1097). (3) 'A seat of rock facing thee': cp. ἀντίπυργος, with πρῶτα facing one. This does not fit the data. (4) Bellermann: 'a (stone) seat over against a rock,' i.e. 'behind which the stone wall rises' (?).—Campb. renders first by 'rocky,' then by 'rock-like,' and refers it to 'some peculiarity in the basement of the low seats.'

193 πόδα κλιῆς (aor.) like πόδα τρέπειν (Eur. Suppl. 718), since, the seat being now at his side, he turns away from it if he moves forward. Wecklein explains it as = γόνυ κάμψης ('sit down'), but (1) πόδα could not here stand for γόνυ, and (2) the question is now of halting, not yet of sitting down (see 195).

- ΟΙ. 3 ἢ ἐσθῶ; ΧΟ. λέχριός γ' ἐπ' ἄκρον 195
 4 λάος βραχὺς ὀκλάσας.
 ΑΝ. 5 πᾶτερ, ἐμὸν τόδ' ἐν ἡσυχαίᾳ
 ΟΙ. 6 ἰὼ μοί μοι.
 ΑΝ. 7 βάσει βάσιν ἄρμοσαι,
 8 γεραὸν ἐς χέρα σῶμα σὸν προκλίνας φιλίαν ἐμάν.
 ΟΙ. 9 ὦμοι δύσφρονος ἄτας. 202
 ΧΟ. 10 ὦ τλάμων, ὅτε νῦν χαλαῆς,
 11 αὔδασον, τίς ἔφυς βροτῶν;
 12 τίς ὁ πολύπωνος ἄγει; τίν' ἂν 205
 13 σοῦ πατρίδ' ἐκπυθόιμαν;
 ΟΙ. 14 ὦ ξένοι, ἀπόπτολις· ἀλλὰ μὴ ΧΟ. τί τόδ' ἀπεννέπεις,
 στρ. γέρον; 209
 ΟΙ. μὴ, μὴ μ' ἀνέρη τίς εἰμι, μηδ' ἐξετάσης πέρα ματεύων.

195 ἢ ἐσθῶ; L, with the scholium ἀπὸ τοῦ καθεσθῶ ἀπὸ τοῦ ἐσθῶ τέταται: also γρ. ἢ στῶ; ὁ καὶ βέλτιον.—ἢ ἐσθῶ A: ἡσθῶ B, T (the latter with στ written above).—ἢ ἐσθῶ; Brunck, Wecklein.—ἢ ἐσθῶ; Dindorf (conjecturing κλιθῶ); Campbell.—ἐσθῶ; (omitting ἦ) Vauvilliers, Hermann.—ἢ στῶ; Elmsley, Reisig.—ἐστῶ; Nauck.—σταθῶ; Hense. 196 λάον MSS. and most edd.: λάος Dindorf, Wecklein. 197 ἐν ἡσυχίᾳ MSS.: ἐν ἀσυχίᾳ Reisig, Hermann, Dindorf, Campbell (with ἡ—for ἀ—): ἐν ἡσυχίᾳ Elmsley. 198 ἰὼ μοί μοι] These words, Antigone's in the MSS., were restored to Oedipus by Hermann (who placed them after ἀρμόσαι in 199). 199 ἀρμόσαι MSS., Hartung. ἀρμοσαι was proposed by Elmsley (who left ἀρμόσαι

195 ε. ἢ ἐσθῶ; 'am I to sit down?' deliberative aor. subj. of ἐξομαι. This aor. of the simple verb occurs nowhere else: but ἐκαθέσθην is used in later Greek (as καθεσθῆντα Paus. 3. 22. 1). Since ἐ is the radical vowel, it seems better to suppose a synizesis (ἢ ἐσθῶ;) than an aphaeresis (ἦ ἐσθῶ); the ἦ, though not necessary, is prob. genuine. I have left this questionable ἐσθῶ in the text, on the strength of ἐκαθέσθην; but the v. l. ἢ στῶ ('am I to halt?'), preferred by the schol. in L, seems more defensible than it has been thought by recent edd. The answer of the Chorus, no doubt, refers to sitting down. So, however, it could do after ἦ στῶ; He has already been told to go no further (191 f.): but, in his anxiety to avoid further offence, it is conceivable that he should repeat his question in the clearest form. (Cp. Eur. *Hec.* 1079 πᾶ βῶ, πᾶ στῶ, πᾶ κάμψω...;)

λέχριός γ'...ὀκλάσας, 'yes, moving sideways,'—the rocky seat being near his side—('sit down), crouching low on the top of the rock.' ὀκλάζω (cp. ὀ-δάξ, from √δακ), from κλά-ω, to bend the hams in

crouching down; Xen. *An.* 6. 1. 10 τὸ Περσικὸν ὠρχεῖτο, ...καὶ ὠκλαζε καὶ ἐξάνιστατο, 'he danced the Persian dance, sinking down and rising again by turns' (there was a dance called ὀκλασμα): so ὀκλαδίας=a folding campstool. βραχὺς, 'low,' (as μέγας='tall,') because the seat is near the ground.

ἄκρον, on the outer edge of the rocky platform (βῆμα 192). λάος, gen. of λάας, as *Od.* 8. 192 λάος ὑπὸ ριπῆς. No part of λάας occurs in trag., except here and Eur. *Ph.* 1157 acc. λάαν. The MSS. have λάον, and the schol. in L quotes Herodian (160 A.D.), ἐν τῷ ἑ τῆς καθόλου (=bk. 5 of his lost work ἡ καθόλου προσωδία), as taking it from a nom. λάος: but Herodian had perhaps no warrant besides this passage, and no other trace of such a form occurs.

197 ε. ἐμὸν τόδ': i.e. the office of placing him in his seat (cp. 21 καθιζέ...με). Hermann changes the ἐν ἡσυχίᾳ of the MSS. to ἐν ἡσυχίᾳ, joining it with βάσει. The corresponding strophic verse is lost (see on 181): but the metre confirms the emendation (see Metrical Analysis).

OE. Shall I sit down?

CH. Yea, move sideways and crouch low on the edge of the rock.

AN. Father, this is my task: to quiet step (OE. Ah me! ah me!) knit step, and lean thy aged frame upon my loving arm.

OE. Woe for the doom of a dark soul!

[ANTIGONE seats him on the rock.

CH. Ah, hapless one, since now thou hast ease, speak,—whence art thou sprung? In what name art thou led on thy weary way? What is the fatherland whereof thou hast to tell us?

OE. Strangers, I am an exile—but forbear.....

CH. What is this that thou forbiddest, old man?

in his text), and has been generally adopted. 200 γεραίων MSS.: γεραὸν Dindorf. 201 προκλίνας L, A, and most MSS.: προκρίνας B, R, Vat.: πρόσκλινον Triclinius, who, reading ἀρμόσαι in 199, and supposing it to depend on ἐμὸν τόδ', could not explain προκλίνας. Brunck, for a like reason, conjectured προκλινον. 202 δυσφρονος] δυσφύρου Blaydes, Dindorf. 203 ὦ τλάμων L, and so A (but with ο written over ω): ὦ τλάμων B, with most of the others. 204 τίς σ' ἔφην L (in marg., γρ. τίς ἔφυσ;), A: τίς σ' ἔφυσ; B: τίς ἔφην; R: τοῦ ἔφην Schneidewin. 205 τίς ὦν πολύπονος MSS.: but L has in the margin, γρ. τίς ὁ πολύπονος, which most edd. adopt. τίς σε πολύπονος Wecklein.—τίνα MSS.: τίν' ἂν Vauvilliers. 210 μή μή μή μ' MSS.: μή με, μή μ' Hermann: μή, μή μ' Hartung, Bergk.

The words ἐν ἡσυχία... ἐμὴν are said as she helps him to sit down. He has to make one step sideways (195) to the seat. Taking his arm, she says: 'Lean on me, and join step to quiet step' (ἀρμόσαι aor. imper. midd.): i.e. 'advance one foot to the resting-place, bring the other up beside it, and then (supported by my arm) sit down.' Cp. Eur. Or. 233 ἢ κἀπὶ γαίας ἀρμόσαι πόδας θέλεις; 'wouldst thou set thy feet together (plant thy feet) on the ground?' Pseudo-Simonides 182 σπα ποδὸς ἔχνια πρῶτον | ἀρμόσαμεν, where we first planted our feet (on the battlefield,—there we fell). Campbell takes βᾶσιν as the foot of Oed., and βᾶσαι as a 'stone support for the foot attached to the seat,' rendering, 'fit thy foot into its quiet resting place.' This seems improbable. 'Time thy step to my quiet step' is unsuitable, since they are close to the seat already. The interjection *ὦ μοί μοι*, given by the MSS. to Antigone, but by Herm. (rightly) to Oed., need not, with Herm., be placed after ἀρμόσαι.

202 ε. δυσφρονος, as the work of a mind clouded by the gods: Ant. 1261 ὦ

φρονῶν δυσφρόνων ἀμαρτήματα. The gen. after the exclamation ὦμοι: cp. on 149.

203 τλάμων, see on 185. χαλᾶς, hast ease (alluding to his words betokening pain and exhaustion): μοί, εἰκεῖς καὶ οὐκ ἀντιτείνεις τῷ ἐξελθεῖν (from the grove), as the schol.

205 ε. τίς ὁ πολ.: cp. on 68. τίν' ἂν ...πατρῷ. For the twofold question, cp. Rh. 220 τίνας ποτ' ἐς γῆν τήνδε κατέσχες;... | ποίας πάτρας ἂν ἡ γένους ὑμᾶς ποτε | τύχοιμ' ἂν εἰπῶν; Eur. Helen. 86 ἀτὰρ τίς εἶ; πόθεν; τίς ἐξανδᾶν σε χρεή; (Dind. τίνας σ' αὐδᾶν χρεῶν;) Od. i. 170 (and in five other places) τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκῆς;

208 Oed. replies to their second question by ἀπόπτολις, which is almost an exclamation;—'I have no πατρίς now': he deprecates their first question (τίς ἀγει;) altogether. Cp. Aesch. Ag. 1410 (the Argive elders to Clytaemnestra) ἀπόπτολις δ' ἔσει, | μῖσος ὄβριμον ἄστοις. Soph. has ἀπόπτολις in O. T. 1000 (dialogue) and Tr. 647 (lyr.). Cp. 1357.

210 μή, μή μ' ἀνέρη. As the verses from 207 onwards are ἀνωμοίστροφα (see

- ΧΟ. τί τόδ' ; ΟΙ. αἰνὰ φύσις. ΧΟ. αὐδα. ΟΙ. τέκνον,
 ὦμοι, τί γεγώνω ;
 ΧΟ. τίνος εἶ σπέρματος, ὦ ξένε, φώνει, πατρόθεν. 215
 ΟΙ. ὦμοι ἐγώ, τί πάθω, τέκνον ἐμόν ;
 ΑΝ. λέγ', ἐπεὶπερ ἐπ' ἔσχατα βαίνεις.
 ΟΙ. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν.
 ΧΟ. μακρὰ μέλλετον, ἀλλὰ τάχυνε.
 ΟΙ. Λαῖτου ἴστε τιw ; ὦ. ΧΟ. ἰοῦ ἰοῦ. 220
 ΟΙ. τό τε Λαβδακιδᾶν γένος ; ΧΟ. ὦ Ζεῦ.
 ΟΙ. ἄθλιον Οἰδιπόδαν ; ΧΟ. σὺ γὰρ ὄδ' εἶ ;
 ΟΙ. δέος ἴσχετε μηδέν ὄσ' αὐδῶ.
 ΧΟ. ἰώ, ὦ ὦ· ΟΙ. δύσμορος. ΧΟ. ὦ ὦ·
 ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει ; 225

212 τί τόδε ; ΟΙ. δεινὰ mss., Campbell: τί τόδ' ; ΟΙ. αἰνὰ Wunder, Hermann, Schneidewin, Dindorf, Wecklein, and others: τί δέ ; ΟΙ. δεινὰ Elmsley. **214** γεγώνω L: γεγωνῶ A, with most of the other MSS. **215** ξένε L, A, and most MSS.; but ξένε T and Farn.: ὦ ξένε Heath. **217** βαίνεις, found in T and Farn., is due to Triclinius, and was first restored to our texts by Brunck. L, with A and the rest, has μένεις, a corruption of βαίνεις which arose from the likeness between some cursive forms of β and μ. **219** μέλλετ' L, with most of the others: μέλλετέ γ' Triclinius (T, etc.): μέλλετον Hermann, Elmsley (who conjectured μέλλομεν), and most edd.: μέλλεις Blaydes.—τάχυνε Elmsley, Hermann (who also proposed τάχυνον), and most edd.: ταχύναι Reisig. The mss. have ταχύνετε (as L, and most), or ταχύνετε (as A, R, and the Aldine ed.). **220** λατου ἴστε τίν' ἀπόγονον ; ΧΟ. ὦ ὦ ἰοῦ. L. So most of the other mss. (except that they have ὦ ὦ or ὦ ὦ). The second ἰοῦ

on 117), the strophic test is absent, but μή, μή μ' is metrically preferable to μή μή μή μ' here (see Metr. Analysis). And, after the preceding ἀλλά μή, a *threefold* iteration would rather weaken than strengthen.

212 Wunder's correction of the ms. δεινὰ to αἰνὰ is required by the Ionic measure (— — — —): see Metr. Analysis. φύσις = origin, birth: 270: *Tr.* 379 (Iolè) λαμπρὰ... φύσω, | πατρός μὲν οὕσα γένεσιν Εὐρότου, κ.τ.λ.

214 γεγώνω, delib. perf. subjunct. from γέγωνα: whence, too, the imper. γέγωνε, *Ph.* 238. Both these could, indeed, be referred to a pres. γεγώνω, which is implied by other forms, as ἐγέγωνε (*Il.* 14. 469): cp. Monro *Hom. Gr.* § 27. Poetry recognised, in fact, three forms,—a perf. γέγωνα, a pres. γεγώνω, and a pres. γεγωνέω (γεγωνεύω, *Il.* 12. 337). Cp. ἀνωγα with impf. ἤνωγον.

214 ε. τίνος εἶ σπέρματος; possessive gen., denoting the stock, country, etc., to which one belongs: cp. on 144: Plat.

Sympos. 203 Α πατρός τίνος ἐστὶ καὶ μητρός; *Meno* 94 D οἰκίας μεγάλης ἦν: *Dem.* or. 57 § 57 ὅσοι τῶν μεγάλων δῆμων ἐστέ. πατρόθεν with εἶ: the Chorus, whose uneasy curiosity is now thoroughly roused, presses for an explicit answer, and first (as usual) for the father's name. *Plat. Legg.* 753 C εἰς πινάκιον γράψαντα τοῦνομα πατρόςθεν καὶ φυλῆς καὶ δήμου. *Ai.* 547 ἐμὸς τὰ πατρόςθεν.

216 τί πάθω...; 'what is to become of me?' *Tr.* 973 (Hyllus, in his wild grief for his father) τί πάθω; τί δὲ μήσομαι; ὄμοι.

217 ἐπ' ἔσχατα βαίνεις, 'thou art coming to the verge' (not, 'thou treadest on the verge,' which would require gen. or dat.), since, after the hint αἰνὰ φύσις (212), the full truth cannot long be withheld. Cp. fr. 658 (Orithyia was carried) ἐπ' ἔσχατα χθονός: *Ant.* 853 προβάσ' ἐπ' ἔσχατον θράσους: *Her.* 8. 52 ἐς τὸ ἔσχατον κακοῦ ἀπιγμένοι.

219 Hermann's μέλλετον (for the ms. μέλλετ') is fitting, since *Oed.* and *Ant.*

OE. —forbear, forbear to ask me who I am;—seek—
probe—no further!

CH. What means this? OE. Dread the birth...

CH. Speak!

OE. (*to Antigone*). My child—alas!—what shall I say?

CH. What is thy lineage, stranger,—speak!—and who thy
sire?

OE. Woe is me!—What will become of me, my child?

AN. Speak,—for thou art driven to the verge.

OE. Then speak I will—I have no way to hide it.

CH. Ye twain make a long delay—come, haste thee!

OE. Know ye a son of Laïus...O!...(The CHORUS *utter
a cry*)...and the race of the Labdacidae?...*(CH. O Zeus!)*...the
hapless Oedipus?...

CH. THOU art he?

OE. Have no fear of any words that I speak—

*(The CHORUS drown his voice with a great shout of execration,
half turning away, and holding their mantles before their eyes.)*

OE. Unhappy that I am!...(The clamour of the CHORUS
continues)...Daughter, what is about to befall?

was added by Triclinius (T, etc.). Vat. has λάϊον. Hermann wrote: ΟΙ. Λαῖου
ἴστε τῖν' XO. ὦ. ΟΙ. ἀπόγονον. Reisig: Λαῖου ἴστε τῖν' XO. ὦ, ἰώ, ἰώ,—holding
that ἀπόγονον was a spurious addition, prompted by the genit. Λαῖου. Wecklein:
Λαῖου ἴστε τῖν'; ὦ. XO. ἰὸν ἰού. (Boeckh, too, would give the ὦ to Oed., not to the
Chorus.) Dindorf: Λαῖου ἴστε τῖν' ὄντ'; XO. ὄσοῶ. Elmsley: Λαῖου ἴστε τῖν'
οὖν; XO. ὦ ὦ ἰού. Postgate ingeniously suggests Λαῖου ἴστε τῖν' ἴνω; XO. ὄσῶ
(or ὦ ἰού). The loss of ἴνω would have been easy after τῖν'. 224 ἰὸν ὦ ὦ ὦ.
ΟΙ. δῖσμορος XO. ὦ ὦ. L. (The ΟΙ. and XO. were added by S, the 1st hand
having written merely short lines.) The other MSS. agree with L in giving the word

have just been speaking together; and is
clearly better than μέλλετέ γ' (Triclinius)
or μέλλομεν (suggested by Elms.). The
sing. τάχυνε rightly follows, since it is
from Oed. alone that a reply is sought.
μακρά, neut. plur. as adv.: O. T. 883
ὑπέροπτα (n.): Ar. Lys. 550 οὐρία θεῖτε;
Eur. Or. 152 χρόνια...πεσῶν...εὐνάζεται.

220 Λαῖου ἴστε τῖν'; The word ἀπό-
γονον, seemingly a gloss, which follows
τῖν' in the MSS., is against the metre, which
requires ——— after τῖν': it also injures
the dramatic force. Each word is wrung
from Oed.; the gen. Λαῖου tells all. The
long syll. after τῖν' could be,—(1) ὦ,
which Herm. supplies,—giving it, how-
ever, to the Chorus,—whereas the rhythm
will be better if it is an interjection by
Oed.: (2) ὄντ'; (Dindorf): or (3) οὖν;
(Elmsley). The two latter are somewhat
tame.

221 The family patronymic was taken
from Labdacus (the father of Laïus),
though the line was traced directly up to
Cadmus, father of Polydorus and grand-
father of Labdacus (O. T. 267; Her. 5: 59).

222 The relat. clause ὄντ' αὐδῶ is most
simply taken as representing an accus.,
governed by δέος ἴσχετε μηδέν as = μὴ
δειμαίνετε (rather than a genitive depend-
ing on δέος): Tr. 996 ἄν μ' ἄρ' ἔθου λώ-
βαν: Dem. De Fals. Legat. § 81 ὁ γε δῆ-
μος ὁ τῶν Φωκέων οὕτω κακῶς...διάκειται,
ᾧστε...τ' ἐθνάται τῷ φόβῳ...τοῖς Φιλίπ-
που ξένους: Aesch. Theb. 289 μέριμναι
ζωπυροῦσι τάρβος (= ποιούσι με ταρ-
βεῖν) | τὸν ἀμφιτεῖχῃ λέων: Eur. Ion 572
τοῦτο κάμ' ἔχει πόθος. Cp. below, 583,
1120. In such instances the acc. might
also, however, be taken as one of 're-
spect.'

224 The MSS. give the one word

- ΧΟ. ἔξω πόρσω βαίνετε χώρας.
 ✓ΟΙ. ἃ δ' ὑπέσχεο ποῖ καταθήσεις;
 ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται
 ὧν προπάθη τὸ τίνειν·
 ἀπάτα δ' ἀπάταις ἐτέραις ἐτέρα 230
 παραβαλλομένα πόνον, οὐ χάριν, ἀντιδίδωσιν ἔχειν.
 σὺ δὲ τῶνδ' ἐδράνων πάλιν ἔκτοπος αὐθις ἀφορμος ἐμᾶς
 χθονὸς ἔκθορε, μὴ τι πέρα χρέος 235
 ἐμᾶ πόλει προσάψης.
 ΑΝ. ὦ ξένοι αἰδοφρονες,
 ἀλλ' ἐπεὶ γεραὸν [ἀλαὸν] πατέρα

δύσμορος to Oed.: Hermann first restored it to the Chorus. Instead of $\acute{\omega} \acute{\omega} \acute{\omega}$ or $\acute{\omega} \acute{\omega}$ one must read either $\acute{\omega}$, $\acute{\omega} \acute{\omega}$... $\acute{\omega}$ (with Hermann), or $\acute{\omega} \acute{\omega} \acute{\omega}$... $\acute{\omega}$ (with Dindorf).
 226 *πόρσω* Triclinius: *πόρσω* L, A, with most of the rest; and so Aldus. 227 *ὑπέσχεο* A, with most of the MSS.: *ὑπέσχετο* L: *ὑπέσχεν* B: *ὑπέσχου* Vat.
 228 *οὐδενὶ μοιραδία* (*sic*) was written by the 1st hand in L. One corrector wished to change this into *οὐδενὶ μοι ραῖδια*, another into *οὐδενὶ μοίρας δια* (*μοίρας* as dat. sing.),—misled, perhaps, by the schol. in the margin, *ἦ ἔξ ἐρμύων μοίρας γὰρ νῦν τὰς ἐρμύνας*. From the first of these corrections arose the Aldine reading *οὐδενὶ μοι ραῖδια*, found also in A (*ραῖδια*) and R. The true *μοιριδία* is in some of the later MSS., as T and B, and in the 2nd Juntine ed. 229 *ὧν* MSS.: *ἄν* Wunder. *προπάθη*]

δύσμορος to Oed., as uttered by him between the exclamations of the Chorus. It thus marks his despair at their refusal to hear him. There is dramatic force in the sentence of expulsion (226) being the first *articulate* utterance of the Chorus after the disclosure which has appalled them.

227 *ποῖ καταθήσεις*; fig. from the payment of a debt in money. If you will not pay it here and now, to what place will you bring the payment for it? i.e. when, and in what form, can your promise of a safe refuge (176 f.) be redeemed, if I am driven from Colonos? *ποῖ* with a verb pregnantly used, as 476 τὸ δ' ἔνθεν ποῖ τελευτήσασαι με χρῆ; to what end am I to bring it? Cp. 383. For *καταθήσεις* cp. Dem. *In Mid.* § 99 οὐ γὰρ ἔστιν βφλημα δ τι χρῆ καταθέντα ἐπίτιμον γενέσθαι τουτονί, there is no debt (to the Treasury), by paying which he can recover the franchise. Pind. *Nem.* 7. 75 νικῶντι γε χάριν... | ...οὐ τραχὺς εἰμι καταθέμεν.

228 *ε. οὐδενὶ μοιριδία τίσις ἔρχεται*, to no one comes punishment from fate, *ὧν* (= τούτων ἃ) *προπάθη*, for things (caus. gen.) which he has already suffered, *τὸ τίνειν* (acc.), in respect of his requiting

them. *συγγνωστόν ἐστιν ἂν τίνη τις ἃ ἂν προπάθη*. 'Thou didst deceive us by getting our promise before telling thy name; we may requite thy deceit by deeming our promise void.' *τίνειν* (with *τὸ* added, see on 47) further explains the causal gen. *ὧν*: 'no one is punished for deeds which have first been done to him—that is, for repaying them to the aggressor.' Cp. 1203 πῶς σχεῖν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν: Eur. *Or.* 109 τίνου... τροφάς, repay care. *ὧν* for *ὧν ἂν*, as 395, *O. T.* 1231 (n.).

With Wunder's *ἂν* some construe:—*οὐδενὶ τὸ τίνειν ἃ ἂν προπάθη ἔρχεται μοιριδία τίσις*, 'for no one retaliation becomes (= γίνεται) a fate-doomed punishment': but could the *τίσις* itself thus stand for the cause of the *τίσις*? The *ὧν* of the MSS. is confirmed by other passages where, instead of an acc. governed by the infin., we have a gen. depending on another word, and then the infin. added expegetically: *El.* 542 ἡμερον τέκνων | ...ἔσχε δαίσασθαι: Plat. *Crito* 52 B οὐδ' ἐπίθυμα σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι: *Rep.* 443 B ἀρχόμενοι τῆς πόλεως οἰκίσειν.

230 *ε. ἀπάτα δ'*: guile on the one part (*ἐτέρα*), matching itself against deeds

CH. Out with you! forth from the land!

OE. And thy promise—to what fulfilment wilt thou bring it?

CH. No man is visited by fate if he requites deeds which were first done to himself; deceit on the one part matches deceits on the other, and gives pain, instead of benefit, for reward. And thou—back with thee! out from these seats! avault! away from my land with all speed, lest thou fasten some heavier burden on my city!

AN. Strangers of reverent soul, since ye have not borne

προμάθῃ (sic) L, with π written over μ. 230 ἑτέρα] ἑτέροι L. 231 παραβαλλομένα L, with erasure of an accent over ο, and of ι after the final α: i.e. it was first παραβαλλόμενα, and then παραβαλλομένοι (dat.). 233 σὺ δ' ἐκ τῶνδ' L, A, etc.: σὺ δὲ τῶνδ' Triclinius (T, Farn.). 234 αὐτῆς F (with τ written above): αὐτῆς the other MSS. 238 ε. γεραὸν ἀλαὸν πατέρα L, where ἀλαὸν is not from the 1st hand, but was inserted afterwards by S. A, and most of the other MSS., have only γεραὸν πατέρα, without ἀλαὸν: but the latter word appears in the Triclinian text (T, etc.). Recent editors, for the most part, either eject ἀλαὸν, or print it in brackets. Wecklein, who retains it, conjecturally substitutes ἀνδρα τῶνδ' (without

of guile on the other (ἑτέρας), makes a recompense of woe, not of grace (as in return for good deeds): ἔχειν, epexeget. '(for the deceiver) to enjoy' (cp. *Il.* 1. 347 δῶκε δ' ἀγειν). ἀπάτη ἑτέρα, not another kind of guile, but another instance of it, as *Ph.* 138 τέχνα (a king's skill) τέχνας ἑτέρας προῦχει, excels skill in another man. παραβαλλ., as *Eur. I. T.* 1094 ἐγὼ σοι παραβάλλομαι θρήνου, vie with thee in dirges: *Andr.* 290 παραβαλλόμεναι, abs., 'in rivalry.' For the sentiment cp. *Plat. Crito* 49 B οὐδὲ (δεῖ) ἀδικούμενον ἄρα ἀνταδικεῖν, ὡς οἱ πολλοὶ οἴονται: *Archil.* fr. 67 ἐν δ' ἐπίσταμαι μέγα, | τὸν κακῶς με δρῶντα δευνοῖς ἀνταμείβεσθαι κακοῖς. *Pind. Pyth.* 2. 83 φίλον εἴη φιλεῖν | ποτὶ δ' ἐχθρὸν ἄτ' ἐχθρὸς ἔων λυκοῖο δίκαν ὑποθεύσομαι, | ἄλλ' ἄλλοτε πατέων ὁδοῖς σκολιαῖς.

233 ε. ἰδράνων with ἔκτοπος (cp. on 118), χθονός with ἄφορμος, which adds force to ἔκθορε; cp. *O. T.* 430 οὐκ εἰς δλεθρον; οὐχὶ θάσσον; οὐ πάλιν | ἀψορρος οἶκων τῶνδ' ἀποστραφεῖς ἀπει; *Eur. Hēr.* 155 has ναυβάτας τις ἐπλευσεν | Κρήτας ἔξορμος, 'from an anchorage in Crete,' cp. ἐξορμεῖν to be (or go) out of port: but ἀφορμος belongs to ἀφορμῶν (there is no ἀφορμεῖν), 'rushing from' (ἀφορμηθεῖς, schol.).

235 ε. χρέος...προσάψης (like κύδος, τιμῆς, αἰτίαν προσάπτειν), fix a debt or obligation on the city, i.e. make it liable to expiate a pollution. But χρέος = sim-

ply 'matter' in *O. T.* 155, n.

237 αἰδόφρονες: as ye have αἰδώς for the Eumenides, so have αἰδώς for the suppliant. *Cp. Dem. or.* 37 § 59 ἄν ἐλῶν τις ἀκουσίου φόνου...μετὰ ταῦτ' αἰδέσσηται καὶ ἀφῆ (with ref. to the kinsman of a slain man pardoning the involuntary slayer). ἄλλ', 'Nay,' opening the appeal: cp. *O. T.* 14. The second ἄλλ' in 241 = 'at least.'

This whole μέλος ἀπὸ σκηνῆς of Antigone (237—253), with the tetrastichon of the Chorus (254—257), was rejected by some of the ancient critics, acc. to the schol. on L: 'for they say it is better that Oed. should forthwith address his justification to them.' But, as the schol. rightly adds, it is natural and graceful that an appeal to pity (ἐλεεινολογία),—which the daughter makes,—should precede the father's appeal to reason (τὸ δικαιολογικόν). The schol. further remarks that Didymus (circ. 30 B.C.) had not obelized any part of the passage. This is important, as making it most improbable that the ἀθέτησις rested on the absence of these verses from the older Alexandrian copies. Though the text is doubtful in some points, the internal evidence cannot be said to afford any good ground for suspicion.

238 γεραὸν...ἐμὸν: the text of this verse is doubtful, and there is no strophic test, but it seems most likely that ἀλαὸν was an interpolation: see crit. n.

τόνδ' ἐμὸν οὐκ ἀνέτατ', ἔργων
 ἀκόντων αἴοντες αὐδάν, 240
 ἀλλ' ἐμὲ τὰν μελέαν, ἰκετεύομεν,
 ὦ ξένοι, οἰκτεῖραθ', ἃ
 πατρὸς ὑπὲρ †τοῦμοῦ μόνου† ἄντομαι,
 ἄντομαι οὐκ ἀλαοῖς προσορωμένα
 ὄμμα σὸν ὄμμασιν, ὡς τις ἀφ' αἵματος 245
 ὑμετέρου προφανεῖσα, τὸν ἄθλιον
 αἰδοῦς κῦρσαι. ἐν ὑμμι γὰρ ὡς θεῶ
 κείμεθα τλάμονες. ἀλλ' ἴτε, νεύσατε
 τὰν ἀδόκητον χάριν.
 πρὸς σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι, 250
 ἧ τέκνον ἧ λέχος ἧ χρέος ἧ θεός.
 οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτῶν
 ὅστις ἂν, εἰ θεὸς ἀγοι,
 ἐκφυγεῖν δύναιτο.

ἐμὸν) for πατέρα | τόνδ' ἐμὸν.—ἔργων has been made from ἔργον in L. 242 οἰκτεῖραθ' MSS.: οκτίσαθ' Brunck. 243 τοῦ μόνου L, A, and most of the MSS.: τοῦμοῦ (without μόνου), a conjecture of Triclinius, is in T, B, and others. τοῦδ' ἐμοῦ Wecklein: τοῦ τλάμονος Hense: τοῦδ' ἀθλίου Mekler. 244 οὐκάλα | οἷς was written by the 1st hand in L, which often thus disregards the division between words (Introd. p. xlvi). A later hand in L, wishing to change this into οὐ καλοῖς (a wretched conjecture found in the Triclinian MSS.), deleted the letters λα, and the breathing on ἃ, and added λ before οἷς in the next verse. (Dindorf says, 'λοῖς a

240 ἀκόντων, epithet of the agent, instead of that proper to the act (ἀκουσίω): 977: O. T. 1229 κακὰ ἐκόντα κοῦκ ἄκοντα. Cp. 74, 267. αἴοντες αὐδάν, 'perceiving,' i.e. 'being aware of,' 'having heard,' the report of his involuntary deeds. Cp. 792 κλύω: Thuc. 6. 20 ὡς ἐγὼ ἀκοῇ αἰσθάνομαι.—Not: (1) 'on hearing (from him) the mention of his deeds'—as implied in his name: nor (2) 'on hearing his first utterance,' as if ἀκόντ. ἔργων could be caus. gen. with οὐκ ἀνέτατε.

241 ἀλλ', 'at least,' cp. 1276: fr. 24 κἂν ἄλλο μηδέν, ἀλλὰ τοῦκείνης κἄρα.

243 Hermann's τοῦμοῦ μόνου (for the MS. τοῦ μόνου) is metrically right, but μόνου can hardly be sound. It must mean (1) 'for my father alone' (and not for my own sake): not (2) 'lonely, as he is': nor (3) 'for my own father' (Campbell's view, which I do not comprehend). ΤΟΤΜΟΝΟΤ may have come from ΤΟΤ-ΔΑΘΛΙΟΤ (Mekler), but τὸν ἀθλιον in 246 is against this (see, however, on 554).

Perhaps τοῦδ' ἀμμόρου.

244 οὐκ ἀλαοῖς, as his are.

προσορωμένα: for the midd. cp. *El.* 1059 ἰσορώμενοι. The midd. of the simple ὀράω is poet. only (*Ant.* 594): but the midd. of προσράω and περιράω occurs in Attic prose.

245 ὡς τις κ.τ.λ.: as if I were a young kinswoman of your own, appealing to you, the eldest of my house, for protection. The words are hardly so strong as 'like daughter to father'; and though σὸν is addressed to the coryphaeus (cp. on 175), this sense would be less fitting. So Creon imagines his niece Antigone appealing to the sacred ties of kinship (*Ant.* 487 Ζηνὸς ἐρκεῖου; 658 ἐφουμῶτω Δία | ξίναίμου).

247 ε. ἐν ὄμμα κείμεθα, 'we are situated' (noi, 'prostrate') 'in your power': ἐν ὄ., *penes vos*, cp. 392, 422, 1443, O. T. 314 (n.), Dem. *De Cor.* § 193 ἐν γὰρ τῷ θεῷ τοῦτο τὸ τέλος ἦν, οὐκ ἐν ἐμοί. The epic forms ὄμμας (nom.), ὄμμα (dat.), ὄμμα (acc.), freq. in Hom., belonged esp. to the Lesbian

with mine aged father,—knowing, as ye do, the rumour of his unpurposed deeds,—pity, at least, my hapless self, I implore you, who supplicate you for my sire alone,—supplicate you with eyes that can still look on your own, even as though I were sprung from your own blood, that the sufferer may find compassion.

On you, as on a god, we depend in our misery. Nay, hear us! grant the boon for which we scarce dare hope! By everything sprung from you that ye hold dear, I implore you, yea, by child—by wife, or treasure, or god! Look well, and thou wilt not find the mortal who, if a god should lead him on, could escape.

m. recentissima': but this is true only of the λ:—μη is added before προσορμήνα by B and Vat. 247 κύρσαι mss.: κύρσαι Herm.—ὕμῶν γὰρ mss., Campbell: ὕμῶν γ' Heath: ὕμῶν Brunck, Herm., Elms., Dind.: ὄμμα γὰρ Bergk, Nauck, Wecklein: ὕμῶν ὄπως Paley. 250 ἐκ σέθεν] ἔκαθεν B, Vat.: οἰκοθεν, Elmsley's conjecture, is adopted by Wecklein. 251 ἢ τέκνον] ἢ τέκνον L.—λόγος mss.: λέχος Reiske, and most edd. 252 ἂν ἀθρῶν (i.e. ἀναθρῶν) L: ἂν ἀθρῶν A, with the other mss.: ἂν ἀναθρῶν Campbell.—βροτῶν mss.: βροτῶν Triclinius, which most edd. adopt. Hermann and Dindorf, reading βροτῶν, think that a dactyl which once followed it has been lost: while Wecklein supplies ἄταν after it. J. H. H. Schmidt retains βροτῶν, holding that it suits the metre (*Metr. Anal.* p. lxvii.); nor does he suppose that anything has been lost. 253 ἄγοι L, A, with most mss.: ἄγει B, Vat.: ἄγει γ' Triclinius (T, Farn.): ἄγοι γ'

Aeolic: the acc. occurs in Aesch. *Eum.* 620 βουλή πιφασκω δ' ὄμμ' ἐπισπῆσθαι πατρός: Soph. *Ani.* 846 ξυμμάρτυρας ὄμμ' ἐπικτώμαι. ἐν ὕμῶν γὰρ (mss.) is unmetrical: and if γὰρ is omitted, ὕμῶν still mars the metre, which requires a dactyl. κέμεθα, of a critical situation, as *Tr.* 82 ἐν οὖν ῥοπή τοῦδε κειμένῳ, τέκνον, | οὐκ εἰ ξυνέρῳν; (when his fate is thus trembling in the balance). Cp. 1510.

248 ε. νεύσατε with acc. of the boon, as *Hom. Hymn.* 5. 445, Eur. *Alc.* 978 Ζεὺς δ τι νεύση (more oft. ἐπι- or κατανεύειν). τῶν ἀδόκ. χ., the unlooked-for grace, i.e. for which, after your stern words (226), we can scarcely dare to hope,—but which for that very reason, will be the more gracious. Eur. *Med.* 1417 καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη, | τῶν δ' ἀδοκῆτων πόρον εὔρε θεός.

250 πρὸς σ': in supplications the poets oft. insert the enclitic σε between πρὸς and the gen. of that by which one adjures: 1333: *Tr.* 436 μή, πρὸς σε τοῦ κατ' ἄκρον κ.τ.λ.: *Ph.* 468 πρὸς νῦν σε πατρός, πρὸς τε μητρός, ὦ τέκνον, | πρὸς τ' εἰ τί σοι κατ' οἰκόν ἐστι προσφιλές, | ἰκέτης ἰκνούμαι. ἐκ σέθεν could go with ὄντομαι only if πρὸς σ' were πρὸς τ' or πρὸς δ' and even then would be harsh. Join, then, δ τι σοι φίλον ἐκ σέθεν, 'what-

ever, sprung from thyself, is dear to thee'; the next words repeat this thought, and add to it: 'yea, by child—or wife, or possession, or god.' Cp. 530 ἐξ ἐμοῦ. ἐκ σέθεν could not mean simply, 'on thy part,' as='in thy home.' Against Elmsley's tempting οἰκοθεν (cp. Eur. *Med.* 506 τοῖς οἰκοθεν φίλοις) it may be remarked that the alliteration πρὸς σ' ... σοι—ἐκ σέθεν seems intentional (cp. *O. T.* 370 n.).

251 ἢ χρέος ἢ θεός: a designed assurance (παρομοίωσις): cp. Isocr. or. 5 § 134 καὶ τὴν φήμην καὶ τὴν μνήμην: or. 4 § 45 ἀγῶνας...μη μόνον τάχους καὶ βώμης ἀλλὰ καὶ λόγου καὶ γνῶμης. χρέος here = χροῆμα, 'thing,' any cherished possession (cp. *Il.* 23. 618 καὶ σοι τοῦτο, χείρην, κειμήλιον ἔστω), rather than 'business,' 'office.'

252 ἀθρῶν, if thou look closely. Plat. *Rep.* 577 C τὴν ὁμοιότητα ἀναμνησκόμενος τῆς τε πόλεως καὶ τοῦ ἀνδρὸς οὕτω καθ' ἕκαστον ἐν μέρει ἀθρῶν τὰ παθήματα ἑκατέρου λέγει.

253 ἄγοι, i.e. draw on to evil: *Ant.* 623 ὄψ φρένας | θεὸς ἄγει πρὸς ἄταν. Oedipus was led on to his unwitting deeds by a god. Cp. fr. 615 οὐδ' ἂν εἰς φύγοι | βροτῶν ποθ', ὦ καὶ Ζεὺς ἐφορμήσῃ κακά: so, too, *El.* 606.

ΧΟ. ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
οἰκτιρόμεν καὶ τόνδε συμφορᾶς χάριν· 255
τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν ἂν
φωνεῖν πέρα τῶν πρὸς σέ νῦν εἰρημένων.

ΟΙ. τί δῆτα δόξης ἢ τί κληδόμος καλῆς
μάτην ρεούσης ὠφέλημα γίγνεται,
εἰ τὰς γ' Ἀθήνας φασὶ θεοσεβεστάτας 260
εἶναι, μόνας δὲ τὸν κακούμενον ξένον
σῶξεν οἷας τε καὶ μόνας ἀρκεῖν ἔχειν;
καί μοιγε ποῦ ταῦτ' ἐστίν; οἷτινες βάρῃων
ἐκ τῶνδ' ἐξάραντες εἴτ' ἐλαύνετε,
ὄνομα μόνον δέισαντες· οὐ γὰρ δὴ τό γε 265

Aldus: ἀγοι νῦν Elmsley.—ἐκφυγεῖν mss. (except that Vat. has φυγαῖς): 'κφυγεῖν Herm.: φυγεῖν Dind., Wunder, Blaydes, Campbell. 255 τόνδε] ο from ἀ in L. 257 The words πρὸς σέ have been suspected. Nauck formerly proposed φωνεῖν πέρα τι τῶν τὰ νῦν εἰρημένων: Hense, φωνεῖν πέρα τῶν πρόσθεν ἐξειρημένων: Mekler, φωνεῖν πέρα τῶν πρόσθε νῦν τ' εἰρημένων. 260 τὰς γ'] τὰς τ' L, A, with most mss. (and so Aldus). τὰς (without τ') Triclinius (T, B, etc.), which Wecklein approves, believing that τ' and like words were often added

254—267 First ἐπεισόδιον. Oedipus appeals to the Chorus, who resolve that Theseus shall decide (295). Ismene arrives from Thebes (324), with news of the war between her two brothers, and presently goes to perform the prescribed rites in the grove of the Eumenides (509). After a κομμός (510—548) between Oedipus and the Chorus, Theseus enters, and assures Oedipus of protection.

256 τὰ δ' ἐκ θεῶν, euphemistic: cp. Aesch. Pers. 373 οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἠπίστατο. For ἐκ cp. also Ph. 1316 τὰς...ἐκ θεῶν | τύχας: Eur. Phoen. 1763 τὰς ἐκ θεῶν ἀνάγκας. Similarly I. A. 1610 τὰ τῶν θεῶν (=their dispensations).

257 For τῶν as 1st syll. of 3rd foot cp. Ant. 95 ἀλλ' εἰ με καὶ τὴν ἐξ ἐμοῦ δυσβολίαν.

259 ρεούσης, when it flows away, perishes, μάτην, 'vainly,' without result: i.e. issues in no corresponding deeds. Tr. 698 ρεῖ πᾶν ἀθλον: El. 1000 (our fortune) ἀπορρεῖ καὶ μὴδ' ἐρχεται: Ai. 1267 χάρις διαρρεῖ. Cp. Lat. *futilis, fluere* (Cic. Fin. 2. 32. 106 *fluit voluptas corporis et prima quaeque avolat*). For μάτην cp. Aesch. Ch. 845 λόγοι | ...θῆσκοντες μάτην. (Not, 'when the fame is current without good ground.')

260 εἰ with ind. φασὶ (*siquidem dicunt*) introduces the actual case which has

suggested the general question, τί δῆτα κ.τ.λ.: cp. El. 823 ποῦ ποτε κεραυνοὶ Διός, ἢ ποῦ φαέθων | Ἄλιος, εἰ ταῦτ' ἐφορῶντες | κρύπτουσιν ἔκηλοι; γε oft. follows εἰ (and εἴπερ) in such cases, but here is better taken with τὰς: it slightly emphasises the name of Athens.

θεοσεβεστάτας. Athens is pre-eminently (1) religious, (2) compassionate towards the oppressed. Paus. 1. 17. 1 Ἀθηναῖος δὲ ἐν τῇ ἀγορᾷ καὶ ἄλλα ἐστὶν οὐκ ἐς ἅπαντας ἐπίσημα καὶ Ἐλέου βωμός, ᾧ μάλιστα θεῶν ἐς ἀνθρώπινον βίον καὶ μεταβολὰς πραγμάτων ὅτι ὠφέλιμος, μόνος τιμὰς Ἑλλήνων νέμονσιν Ἀθηναῖοι. τοῦτοι δὲ οὐ τὰ ἐς φιλανθρωπίαν μόνον καθέστηκεν, ἀλλὰ καὶ ἐς θεοὺς εὐσεβοῦσιν ἄλλων πλεον· καὶ Αἰδοῦσι σφίσι βωμός ἐστι καὶ Φήμης καὶ Ὀρμῆς.

261 μόνας, not strictly 'alone,' but 'more than all others': cp. O. T. 299 n.

τόν κακούμενον ξένον. The two standard instances were subsequent, in mythical date, to the time of Oedipus. (1) Theseus, at the prayer of Adrastus king of Argos, compels Creon and his Thebans to permit the burial of the Argive warriors who had fallen in the war of Eteocles and Polynices. This is the subject of the *Suppliants* of Eur., which continues the story of the *Antigone* and the *Phoenissae*. (2) Demophon, the son of

CH. Nay, be thou sure, daughter of Oedipus, we pity thee and him alike for your fortune; but, dreading the judgment of the gods, we could not say aught beyond what hath now been said to thee.

OE. What good comes, then, of repute or fair fame, if it ends in idle breath; seeing that Athens, as men say, has the perfect fear of Heaven, and the power, above all cities, to shelter the vexed stranger, and the power, above all, to succour him?

And where find I these things, when, after making me rise up from these rocky seats, ye then drive me from the land, afraid of my name alone? Not, surely, afraid of

in error by the scribe of L (*Ars Soph. em.* p. 27: cp. n. above on v. 51). τὰς γ' is read by the Roman editor of the scholia, by Brunck, and by most edd.: see comment. τὰσδ' Hartung; this had occurred to Elmsley also, but he preferred τὰς γ'.
263 κάμοιγε ποῦ] κάμοιγέ που L.

Theseus, protects the children of Hercules against the Argive Eurystheus. This is the subject of the *Heracleidae* of Eur.

These two examples are cited in Her. 9. 27; in the spurious *ἐπιτάφιος* ascribed to Lysias (or. 2 §§ 4—16); and in that ascribed to Demosthenes (or. 60 §§ 7—8). Isocrates quotes them in the *Panegyricus*, as showing how the Athenians διετέλεσαν τὴν πόλιν κοινὴν παρέχοντες καὶ τοῖς ἀδικουμένοις ἀεὶ τῶν Ἑλλήνων ἐπαμύνοσαν (§ 52); also in his *Encomium Helenae* § 31; and again in his *Panathenaeicus*, where he remarks that Tragedy has made them familiar to all (§ 168 τίς οὐκ ἀκήκοε τῶν τραγῳδοδιδασκάλων Διονυσίους;). They figure, too, in the Platonic *Menexenus*, with the comment that Athens might justly be accused of too great compassion, and too much zeal for 'the weaker cause': ὡς αἰεὶ λαν φιλοκτιρμῶν ἐστὶ καὶ τοῦ ἥττονος θαραπῆς, 244 E. Cp. Her. 8. 142 αἰεὶ καὶ τὸ πάλαι φαίνεσθε πολλοὺς ἐλευθερώσαντες ἀνθρώπων. Andocides or. 3 § 28 τοὺς κρείττους φίλους ἀφιέντες ἀεὶ τοὺς ἥττους αἰρούμεθα.

262 σῶξεν, to give him a safe refuge: ἀρκεῖν, to come to his rescue (*El.* 322 ἐσθλός, ὡστ' ἀρκεῖν φίλους), if anyone seeks to take him thence by force. οἶαυ τε, sc. εἶναι, here synonymous with ἔχεν. After οἶαυ τε this ellipse of εἶμι is frequent.

263 κάμοιγε ποῦ. The thought of the whole passage is,—τί δόξα μάτην βέουσα ὠφέλει, εἰ τὰς Ἀθήνας φασὶ (μὲν) θεοσ. εἶναι, ἐμοὶ δὲ ταῦτα μηδαμῶ ἐστίν; Instead, however, of a clause ἐμοὶ δὲ...κ.τ.λ., thus depending on εἰ, a new sentence is opened

by the direct question,—καὶ ἐμοιγε ποῦ ταῦτά ἐστιν;

καὶ, prefixed to interrogative words (as ποῦ, πῶς, ποῖος, τίς), makes the query an indignant comment on a preceding statement: Dem. *De Fals. Legat.* § 232 καὶ τίς, ὡ ἀνδρες Ἀθηναῖοι, τοῦτ' ἰδὼν τὸ παράδειγμα δικαίον αὐτὸν παρασχεῖν ἐθέλησει; οὔτινας, causal, as if παρ' ἡμῶν had preceded: hence = ἐπεὶ ἡμεῖς. Cp. 427, 866. Thuc. 4. 26 ἀθυμίαν τε πλεῖστην ὁ χρόνος παρείχε παρα λόγον ἐπιγυγνόμενος, οὐδ' (= ὅτι αὐτοῦ) ᾤοντο ἡμερῶν ὀλίγων ἐκπολιορκήσειν, since they had thought to reduce them in a few days. 1. 68 ἦν δὲ τί δει μακρηγορεῖν, ἄν (= ἐπεὶ ἡμῶν) τοὺς μὲν δεδουλωμένους ὄρατε...; 6. 68 πολλῆ μὲν παραινέσει... τί δει χρῆσθαι, οἱ παρῆμεν ἐπὶ τὸν αὐτὸν ἀγῶνα; Ar. *Nub.* 1225 ἔππον; οὐκ ἀκούετε; | δν (= ὅτι ἐμὲ) πάντες ἡμεῖς ἴστε μισοῦνθ' ἰππικτῆν. *Ai.* 457 τί χρῆ δρᾶν; ὅστις ἐμφανὸς θεοῖς | ἐχθαίρομαι. Cp. O. T. 1228 n.

264 As 276 shows, ἔξάραντες refers to his first seat, in the grove. They had induced him to leave that seat (174 ff.), on a pledge that no one should remove him from the resting-place outside of the grove. Yet now they command him to quit Attica (ἀλαύετε: 226 ἐξω...βαλετε χώρας). τὰδε βάρθρα denote, generally, the seats afforded by the natural rock in or near the grove: here he is thinking specially of the βάρθρον ἀσκέπαρον (101) within its precincts.

265 οὐ γὰρ δὴ τό γε: see on 110. The art. τό, followed only by γε at the end of the v., with its noun σῶμα in the next v.,

σῶμ' οὐδὲ τάργα τὰμ'. ἐπεὶ τὰ γ' ἔργα μου
 πεπονθότ' ἐστὶ μάλλον ἢ δεδρακότα,
 εἴ σοι τὰ μητρός καὶ πατρός χρεῖη λέγειν,
 ὧν οὐνεκ' ἐκφοβεῖ με· τοῦτ' ἐγὼ καλῶς
 ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν, 270
 ὅστις παθῶν μὲν ἀντέδρων, ὥστ' εἰ φρονῶν
 ἔπρασσον, οὐδ' ἂν ὦδ' ἐγιγνόμην κακός;
 νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἴν' ἰκόμην,
 ὑφ' ὧν δ' ἔπασχον, εἰδόντων ἀπωλλύμην.
 ἀνθ' ὧν ἰκνούμαι πρὸς θεῶν ὑμᾶς, ξένοι, 275
 ὥσπερ με κἀνεστήσαθ', ὦδε σώσατε,
 καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς
 †μοίραις† ποιεῖσθε μηδαμῶς· ἠγείσθε δὲ
 βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
 βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγῆν δέ του 280
 μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.

266 τὰ γ' τὰδ' A, R. 268 χρεῖ' ἢ L (εἰ is in an erasure; perh. it was ἦ). So the other MSS., but with ἦ, not ἢ. χρεῖη Heath. 269 οὐνεκ' εἴνεκ' B, Vat., Blyades. 278 μοίραις L, A, with most MSS.: μοίρας F, R²: μοίραν T, B, Vat., Farn. The first corrector of L has placed in the margin a sign meaning ζῆται, or

cp. *Ant.* 67 τὸ γὰρ | ...πράσσειν, *ib.* 78 τὸ δὲ | ...δρᾶν.

266—270 ἐπεὶ...ἔξοιδα. I am 'a man more sinned against than sinning' (*Lear* 3. 2. 60),—as would appear, could I unfold to you *my relations with my parents (τὰ μητρός καὶ πατρός), on account of which relations (the parricide and the incest—ὧν neuter) ye dread me. Of that I am sure. (For those relations began with their casting out their new-born son to perish. That first wrong led to the rest: hence it was that I knew not the face of my assailant in the pass, or of my bride at Thebes.)*

267 πεπονθότ'...δεδρακότα. The agent's activities (τὰ ἔργα μου) here stand for the agent himself; and so, instead of τοῖς ἔργοις πεπονθώς εἰμι (cp. 873), we have τὰ ἔργα μου πεπονθότ' ἐστὶ. (Cp. 74, 1604.) *O. T.* 1214 γάμος τεκνῶν καὶ τεκνούμενος = one in which the *son* has become the *spouse*. So a particular activity of a person's mind is sometimes expressed by the active participle (neut.) of a verb to which the person himself would properly be subject: τὸ βουλόμενον, τὸ ὀργιζόμενον τῆς γνώμης (*Thuc.* 1. 90. 2. 59): τὸ δεδιός, τὸ θαροσύν αὐτοῦ (1. 36).

270—274 'Ye shrink from me as from a guilty man. And yet (καίτοι),—evil as were my *acts* (in themselves),—how have I shown an evil *disposition* (φύσιν), or incurred *moral* guilt? Before I struck my father, he had struck me (παθῶν ἀντέδρων: see *O. T.* 809). Even if I had been aware (φρονῶν) who he was, I might plead this in my defence: but, in fact, I did *not* know. Nor did I recognise my mother. *They*, on the other hand, had deliberately tried to kill their babe.'—Note that the clause ὥστ' εἰ φρονῶν...κακός, which could not apply to the incest, limits the reference of ἀντέδρων to the parricide; while ἰκόμην (273) refers to *both* stains.

271 He has two distinct pleas, (1) provocation, and (2) ignorance. These could have been expressed by ἀντέδρων (1) παθῶν μὲν, (2) εἰδὼς δ' οὐδέν. But (2) is forestalled by the thought that, if he *had* known, (1) would have excused him. This *hypothesis* is then contrasted with the *fact* (273); and the fact *on his side* is next contrasted with the fact *on the other* (274). Hence παθῶν μὲν has no clause really answering to it; for νῦν δ' answers to εἰ φρονῶν, and ὑφ' ὧν δ' to

my person or of mine acts; since mine acts, at least, have been in suffering rather than doing—were it seemly that I should tell you the story of my mother or my sire, by reason whereof ye dread me—that know I full well.

And yet in *nature* how was I evil? I, who was but requiring a wrong, so that, had I been acting with knowledge, even then I could not be accounted wicked; but, as it was, all unknowing went I—whither I went—while they who wronged me knowingly sought my ruin.

Wherefore, strangers, I beseech you by the gods, even as ye made me leave my seat, so protect me, and do not, while ye honour the gods, refuse to give those gods their due; but rather deem that they look on the god-fearing among men, and on the godless, and that never yet hath escape been found for an impious mortal on the earth.

ῥήημα,—showing that he felt the difficulty, but knew no remedy. *ποιείσθε* (L), *ποιείσθε*, or *ποιείσθαι*, is in all MSS.: so, too, is *μηδαμῶς*. 279 *βροτῶν*] *βροτῶν* Triclinius. 281 *ἀνοστοῦ βροτῶν*] *ἀνοστοῦ*. τὰδ' ὄν Dindorf. Cp. on 282. For *βροτῶν* Wecklein

οὐδὲν εἰδῶς. The impf. (*ἀντιέδρων*) expresses the *situation* ('I was retaliating'): the aor. (273), an act accomplished at a definite moment.

273 *ἰκόμην ἐν' ἰκόμην*: cp. 336, 974; *O. T.* 1376 (n.) *βλαστοῦσ' ὅπως ἔβλαστε*.

274 *ἕφ' ἂν δ' ἔπασχον* (*ὑπὸ τοῦτων*) *εἰδῶτων* (predicate) *ἀπώλλυμην*, impf. of attempted act, cp. *O. T.* 1454 *οἱ μ' ἀπώλλυτον*. *ἔπασχον*: when the iron pin was driven through the babe's feet and he was exposed on Cithaeron, *O. T.* 718.

276 *ὥσπερ με κἀνεστήσῃ*: as ye caused me to leave my seat in the grove, so give me the safety which ye then promised: see on 264: for *καί*, on 53. For *ἀνίσταμαι*, of causing *ἰκέται* to leave sanctuary, cp. Thuc. i. 126 (Cylon and his adherents) *καθίζουσιν ἐπὶ τὸν βωμὸν ἰκέται τῶν ἐν τῇ ἀκροπόλει*. *ἀναστήσαντες δὲ αὐτοῦσιν οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι, ... ἕφ' ἢ μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες ἀπέκτειναν*.

277 *θεοῦ... τοῦσ' θ.*: the art. with the repeated word, as 5, *Ph.* 992 *θεοῦ προτείων τοῦσ' θεοῦ ψευδεῖσ' τίθησ'*.

278 *μοίραισιν ποιείσθε* could not stand for *ἐν μοίραισιν ποιείσθε*. The prep. *ἐν* is indispensable. See the discussion of this passage in the Appendix. The gentlest remedy would be *μοίρας* (as *gen. sing.*), which two MSS. have. As *ἐν οὐδενὶ λόγῳ ποιείσθαι* (*Her.* 3. 50) and *ἐν οὐδεμᾷ μοίρᾳ ἄγειν* (2. 172) are parallel phrases, so οὐ-

δενὸς λόγου ποιείσθαι (1. 33) might suggest *οὐδεμῶσ μοίρας ποιείσθαι*. For the two negatives cp. *El.* 336 *καὶ μὴ δοκεῖν μὲν δρᾶν τι πημάλειν δὲ μὴ*, and *ποῖ* to seem active yet do *no* harm. It is hollow, Oed. says, to insist so strictly on the sanctity of a grove (*θεοῦ τιμώντες*), and then to refuse the gods their *μοίρας*, their due tribute of practical piety: You treat the gods as if they were not when at their shrines you do *ἀνόσια ἔργα* (283) by violating your pledge to a suppliant.—

ποιείσθε. Numerous Attic inscriptions of the 5th and 4th cent. B.C. show that in this verb *ε* was regularly omitted before *ει* or *η* (*ποιεῖ, ποιήσει*), though never before *ου*, *οι*, or *ω* (*ἐποιοῦν, ποιοῖη, ποιῶν*: Meisterhans, p. 27). L generally, but not always, omits the *ε* before *ει* or *η* if the syll. is short. Forms from *ποιῶ*, with the 1st syll. short, occur below in 459, 584, 652, 1018, 1033, 1037, 1144. In 584 and 652, as here, L keeps the *ε*: in the other five places it omits it. In 1517, where the quantity is different, L has *ποιεῖν*.

280f. The place of *του* before *φωτός* (cp. *Ai.* 29 *καὶ μοι τις ὀπτήρ, Ph.* 519 *μὴ νῦν μὲν τις εὐχερῆσ' παρῆσ'*) would be less awkward if *φνητῆν* and *μήπω* changed places: but the latter is reserved for the emphatic place at the beginning of the verse.

281 *μήπω*, not *οὐπω*, because of the

ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
 ἔργοις Ἀθήνας ἀνοσίους ὑπηρετῶν,
 ἀλλ' ὥσπερ ἔλαβες τὸν ἰκέτην ἐχέγγυον,
 ῥύου με κάκφύλασσε· μηδέ μου κᾶρα 285
 τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσης.
 ἦκω γὰρ ἱερός εὐσεβῆς τε καὶ φέρων
 ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος
 παρῆ τις, ὑμῶν ὅστις ἐστὶν ἡγεμών,
 τότε εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ 290
 μεταξὺ τούτου μηδαμῶς γίγνου κακός.

ΧΟ. ταρβεῖν μὲν, ὦ γεραῖε, τὰνθυμήματα
 πολλή· σὺτ' ἀνάγκη τὰπὸ σοῦ· λόγοισι γὰρ
 οὐκ ἠνόμασται βραχέσι· τοὺς δὲ τῆσδε γῆς
 ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι. 295

ΟΙ. καὶ ποῦ σ' ὅ κραινῶν τῆσδε τῆς χώρας, ξένοι;

ΧΟ. πατρῶον ἄστῳ γῆς ἔχει· σκοπὸς δὲ νῦν

writes θεῶν. 282 ξὺν οἷς σὺ) ξυνεὶς σὺ Dindorf: ξύννευε Nauck. 286
 δυσπρόσοπτον] δυσπρόσωπον B, Vat. 288 δ' after ὅταν is omitted by A, B, R,

imperat. ἡγεῖσθε (278). After verbs of *thinking*, the negative with the inf. is ordinarily οὐ (Plat. *Prot.* 317 A ἡγοῦμαι γὰρ αὐτοὺς οὐ τι διαπράξασθαι): though μὴ is used in *strong expressions of personal conviction*: O. T. 1455 οἶδα μήτε μ' ἀν νόσον | μήτ' ἄλλο πέρραζ' μηδὲν· where see p. 1. Thuc. 6. 702 εἰδ' ἴδ' νομῶ· σάντες μὴτ' ἀν· Ἰθαλοὶ ἀνεύθειν (and id. 4. 18): Xen. *Cyr.* 7. 5. 59 ἐνόμισε δὲ μὴ ἀν γενέσθαι ποτέ πιστῶν. φωτὸς...βροτῶν, no wight among mortals, no one in the world. We must not cite *Ai.* 1358 τοιοῦτε μέντοι φῶτες ἐμπληκτοὶ βροτῶν, since βροτῶς is a *v.l.*: but βροτῶν can be defended by the Homeric phrases (quoted by Schneidewin) *Od.* 17. 587 οὐ γὰρ ποῦ τινας ὠδε καταθνητῶν ἀνθρώπων | ἀνέρες ὑβρίζοντες: 23. 187 ἀνδρῶν δ' οὐ κέν τις ζωὸς βροτῶς.

282 ξὺν οἷς, σὺν τοῖς θεοῖς (schol.), 'with whose help,' since the gods strengthen men to refrain from evil, as well as to do good. μὴ κάλυπτε, as with a veil (κάλυμμα) of dishonour cast over her bright fame: cp. *Il.* 17. 591 τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα. Thuc. 7. 69 ἀξίων...τὰς πατρικὰς ἀρετάς, ὧν ἐπιφανείης ἦσαν οἱ πρόγονοι, μὴ ἀφανίζεν. Plut. *Cor.* 31 ἡμαυ-

ρωμένος τῇ δόξῃ. τὰς εὐδαίμονας: Her. 8. 111 λέγοντες ὡς κατὰ λόγον ἦσαν ἄρα αἱ Ἀθηναὶ μεγάλαι τε καὶ εὐδαίμονες.

284 λαβες, since Oed. put himself into their hands when he left sanctuary (174 f.). τὸν ἰκέτην, cp. 44. 487. ἐχέγγυον, having received your ἐγγύη, pledge, that I should not be wronged (176). Elsewhere ἐχέγγ. = 'having a good ἐγγύη to give,' trustworthy (like φερέγγυος); Eur. *Med.* 388 γῆν ἄσυλον καὶ δόμοις ἐχεγγύους (= πύργος ἀσφαλῆς ἰβ. 389). But Oed. could call himself ἐχέγγυος in *this* sense only as coming with credentials from Apollo; and that is not the point here. Cp. Her. 5. 71 ἀνοστῶσι (τοὺς ἰκέτας)...οἱ πρυτάνεις, ... ὑπεγγύους πλὴν θανάτου, under a pledge that they should stand their trial, but that they suffer death.

285 ἐκφύλασσε, till I am out of peril: only here, and twice in Eur. as = 'to watch well' (*Or.* 1259, *Ion* 741).

286 δυσπρόσοπτον, since the sightless orbs bore traces of his dreadful act (*O. T.* 1268): cp. 577. Continue με with ἀτιμάσης.

287 ε. ἱερός, as now formally the ἰκέτης of the Eumenides (44): εὐσεβῆς, since he has come thither κατ' ὁμῶς τὰς

With the help of those gods, spare to cloud the bright fame of Athens by ministering to unholy deeds; but, as ye have received the suppliant under your pledge, rescue me and guard me to the end; nor scorn me when ye look on this face unlovely to behold: for I have come to you as one sacred, and pious, and fraught with comfort for this people. But when the master is come, whosoever he be that is your chief, then shall ye hear and know all; meanwhile in no wise show yourself false.

CH. The thoughts urged on thy part, old man, must needs move awe; they have been set forth in words not light; but I am content that the rulers of our country should judge in this cause.

OE. And where, strangers, is the lord of this realm?

CH. He is at the city of his father in our land; and the mes-

Aldus. Triclinius wrote *θαν δέ*, deleting *ό*. 294 *τῆσδε Α*, with most MSS.: *τῆσ L, F, R, R²: τῆδε Vat.* 297 *σκοπός] πομπός Wecklein.*

'Απόλλωνος (102). φέρων | ὄνησιν: the first hint, to the Chorus, of the κέρδη mentioned in the prayer which only his daughter witnessed (92). Cp. 72.

288 ε. ὁ κύριος...τις: the master— whoever he be. O. T. 107 τοὺς αὐτοέοντας ...τιμωρεῖν τῶσας the murderers— whoever they be. Plat. Legg. 716 A ὁ μὲν εὐδαιμονήσῃ μελλων...ὁ δέ τις ἐξαρθεῖς κ.τ.λ. The art. implies that the person exists; the indef. pron., that his name is unknown.

290 ε. τὰ δὲ μεταξύ τούτου, in the space between (the present time) and that event (sc. τοῦ παρῆναι αὐτόν): τὰ ας, ἄρ, τὰ νῦν, τὸ αὐτίκα, τὸ ἐκ τοῦδε, etc. Dem. De Cor. § 26 τὸν μεταξύ χρόνον...τῶν ἄρκων, the interval between (that time, and) the oaths: Ar. Av. 187 ἐν μέσῳ...ἀρ ἔστι γῆς, between (heaven and) earth: Ach. 433 ἀνωθεν τῶν Θεοσελιῶν ῥακῶν, | μεταξύ τῶν Ἰνοῦς, between (them and) Ino's.

298 τὰ πρὸ σοῦ, coming from thee, urged on thy part: Tr. 844 τὰ δ' ἀπ' ἀλλόθρου | γνώμας μολόντ': Ant. 95 τὴν ἐξ ἐμοῦ δυσβουλαν.

294 ἀνόμαστοι, 'expressed' (rather than 'mentioned'): cp. Dem. De Cor. § 35 οὐ γὰρ τὰ ῥήματα τὰς οικειότητας ἐφη βεβαιοῦν, μάλα σεμνῶς ὀνομάζων (expressing himself in very stately language). βραχύς, not 'short,' but 'light,' 'trivial': Thuc. 1. 78 βουλευέσθε οὐν βραδέως ὡς οὐ περὶ βραχέων.

295 ἀνακτας, i.e. Theseus: Aesch. Cho. 53 δεσποτῶν θανάτοισι (Agamemnon's death). Cp. 146, 814, 970. διει-

δέναι, here, *diuidicare*: usu. = *dignoscere*; Plat. Phaedr. 262 A τὴν ὁμοίωτη...καὶ ἀνομοίωτη ἀκριβῶς διείδέναι. Cp. O. T. 394 διεῖπεν (αἰνίγμα), to solve it.

296 The ξένος had spoken of Theseus as ὁ κατ' ἄστυ βασιλεὺς (67), but had not said where he then was.

297 πατρίων ἄστυ γῆς, not for πατρίσας γῆς ἄστυ, but simply 'his father's city in the land' (the gen. γῆς as 45), i.e. the city from which Aegaeus (69) had swayed Attica. The οὐδέσ can use πατρίων ας = πατρίσας; but in the mouth of Oed. (O. T. 1250) πατρίων ἄστυ means the city of Isaeus and in that of Ant. (Ant. 937) the city of Oedipus; on the other hand, τὰ πατρίσας ῥήματα (O. T. 1304), his 'ancestral' home.

ἔχει = 'is in,' cp. 37. Isocrates conceives the line of hereditary Attic kings as having been unbroken from Erichthonius down to Theseus (Panath. § 126). The greatness of Athens as the centre of government was reputed to date from Theseus; but the royal seat of his predecessors was supposed to have been a lesser Athens (the acropolis and the part south of it, Thuc. 2. 15), from which they swayed Attica while its communes were still independent (στοράδην καὶ κατὰ κώμας οἰκοῦσαν, Isocr. Encom. Helen. § 35).

σκοπός refers to the quality in which the man of Colonus had presented himself to Oed. (35), and so helps him at once to know who is meant. The word can mean 'messenger' only in the sense of 'one

- ὅς καὶ με δεῦρ' ἔπεμψεν οἴχεται στελῶν.
 ΟΙ. ἢ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπήν
 ἢ φροντίδ' ἔξευ, αὐτὸν ὥστ' ἐλθεῖν πέλας; 300
 ΧΟ. καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθηται τὸ σόν.
 ΟΙ. τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοῦπος ἀγγελῶν;
 ΧΟ. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
 φιλεῖ πλανᾶσθαι, τῶν ἐκείνος αἰῶν,
 θάρσει, παρέσται. πολλὸ γάρ, ὦ γέρον, τὸ σόν 305
 ὄνομα διήκει πάντας, ὥστε κεῖ βραδὺς
 εὔδει, κλύων σοῦ δεῦρ' ἀφίξεται ταχύς.
 ΟΙ. ἀλλ' εὐτυχῆς ἴκοιτο τῇ θ' αὐτοῦ πόλει
 ἐμοί τε· τίς γάρ ἐσθλὸς οὐχ αὐτῷ φίλος;
 ΑΝ. ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ; 310

298 ἐπεμψεν L (with π written over ψ), B, T, Vat., etc.: ἐπεμπεν A, F, L², R. The aorist is preferred by Nauck, Hartung, Wecklein; the imperfect, by most of the other edd. 300 ἔξευ ἤξευ Vat.—αὐτὸν ὥστ' ἀπόνως τ' L, with most mss.: ἐμπόνως τ' Vat.: ἀπόνως (without τ', and with τελείῳ (or ἐλθεῖν) Farn. The true reading is due to Porson, who saw that *υτ* had been corrupted to π.—Blaydes

sent to obtain news'; but we need not change it, as Wecklein does, to *πομπός*.

298 καί με: see on 53. ἔπεμψεν is better here than *ἐπεμπεν*, which could only mean, 'was our summoner.' στελῶν, to make him set forth, to fetch him: O. T. 860 πέμψον τινὸς στελῶσα.

299-307. Wecklein brackets these nine verses, thinking that they arose from a misunderstanding of 551-554. Theseus divined the *νόμος* of Oedipus from the description of his *ἀφροσύνη*; but these vv. were inserted by one who thought it necessary to explain how Theseus knew the name. I hold the verses to be genuine. The *ξένος* must have been sent to Athens by the Chorus before they came to the grove (117), and could not, therefore, know the name of Oedipus (first disclosed at 222). He could only tell Theseus that there was a blind stranger at Colonus, who hinted at his own power to confer benefits (72), and who looked noble (76). Theseus, on entering (551), at once greets Oedipus by name, though he had never seen him before (68). He had divined the identity through a knowledge of the history (553)—i.e. he started from Athens on the strength of what the *ξένος* could tell. And on the way to Colonus (adds Theseus) he has been made *certain* of the fact (554)—i.e. he had heard the *name*.

Now, it was precisely for such certainty that the dramatist meant this passage to provide. He felt that otherwise there might have been too great improbability in the instant confidence of the recognition by Theseus.

300 Join αὐτὸν with ἐλθεῖν, not with ἔξευ: cp. O. T. 6 ἀγὼ δικαίων μὴ παρ' ἀγγέλων, τέκνα, | ἄλλων ἀκούει αὐτὸς ἰδὲ ἐλήλυθα.

301 καὶ κάρθ': cp. 65.

303 π. κέλευθος: cp. 164. Some wayfarers, passing by Colonus towards Athens, may have heard the prolonged tumult of horror which greeted the name of Oedipus (222). As the distance to the city is more than a mile, there will be many chances for the news to be caught up from their lips, and carried to Theseus.

304 πλανᾶσθαι: cp. Cic. *Rep.* 1. 17 *speremus nostrum nomen volitare et vagari latissime.* τῶν refers to ἔπη. αἰῶν and like verbs can take a gen. either of the *person*, or (as 1187) of the *thing*, heard: though the latter is more often in the acc. (as 240):

305 θάρσει, π.: the same words (in another context) 726. πολλὸν, with strong rumour: O. T. 786 ὑφείρηκε γὰρ πολὺν. Aeschin. or. 1 § 166 πολὺς μὲν γὰρ ὁ Φιλίππος ἔσται (we shall hear a great

senger who sent us hither hath gone to fetch him.

OE. Think ye that he will have any regard or care for the blind man, so as to come hither himself?

CH. Yea, surely, so soon as he learns thy name. —

OE. Who is there to bring him that message?

CH. The way is long, and many rumours from wayfarers are wont to go abroad; when he hears them, he will soon be with us, fear not. For thy name, old man, hath been mightily noised through all lands; so that, even if he is taking his ease, and slow to move, when he hears of *thee* he will arrive with speed.

OE. Well, may he come with a blessing to his own city, as to me!—What good man is not his own friend?

AN. O Zeus! what shall I say, what shall I think, my father?

changes *αὐτὸν* to *κεῖνον*. **302** τίς δ' ἰδ' is omitted by L, F. **307** εὐδὲι MSS.: σπεύδει Van Eldik, Schneidewin: ἔρπει Brunck, Herm., Wunder, Hartung: τῶν ἢ Reiske: γήρα Dindorf; οὐ δέι Mekler. **308** τῆι τ' αὐτοῦ L, B, F, etc. **309** ἐσθλός] ἐσθ' ὅς Nauck, Wecklein.

deal of him), ἀναμυχθήσεται δὲ καὶ τὸ τοῦ παιδὸς ὄνομα Ἀλεξάνδρου.

306 ε. καὶ βραδύς εὐδὲι, even if he is reposing (from affairs), and is unwilling to move. εὐδω, in the *fig.* sense (*O. T.* 65), is more often said of things (as εὐδὲι πόντος, etc., cp. 621) than of men: but καθέσω, at least, was often thus used: *Plut. Rom.* 15 ὥρα μέντοι σοι μὴ καθέσθαι ἀλλὰ προσέχειν τοῖς πράγμασιν. The conjectures ἔρπει and σπεύδει (the latter referring, not happily, to σπεύδει βραδέως) both suppose that Theseus lingers by the way. But, if he started, he would scarcely loiter. βραδύς here = indisposed to exertion (as βραδύς is joined with μαλακός in *Plat. Polit.* 307 A, and βραδύτης with ἡσυχιότης in *Charm.* 160 B).

307 κλύων σου (gen. of connection), hearing *about* thee, *El.* 317 τοῦ κασιγνήτου τί φῆς; *Ph.* 439 ἀναξίον μὲν φωτὸς ἐξερῆσομαι: *Od.* 11. 174 εἰπέ δέ μοι πατὴρ τε καὶ υἱός. Cp. 355.

309 τίς γὰρ ἐσθλός. Oedipus has hinted to the Chorus that he brings *βῆσιν ἀστοῖς τοῖσδε*, but has reserved all explanation of his meaning until Theseus shall arrive (288). His exclamation here again touches on his secret; but, instead of interpreting εὐτυχίης, he turns it off, for the present, by a quickly-added commonplace. 'Does not experience, indeed, teach us that the benefactor of others is often his own?' The generous man,

though he acts from no calculation of self-interest, actually serves himself by making zealous friends. Like thoughts are found in many popular shapes elsewhere: *Il.* 13. 734 (of the man with νόος ἐσθλός) καὶ τε πολέας ἐσάωσε, μάλιστα τὸ κ' αὐτὸς ἀνέγνω, 'he saveth many, yea, and he himself—best recognises (the worth of wisdom)': *Menander Sentent.* 141 ἐσθλὴ γὰρ ἀνδρὶ [γ'] ἐσθλὰ καὶ διδοὶ θεός: *ib.* 391 ξένους ἐπαρκῶν τῶν ἰσῶν τεύξῃ ποτέ: *Horat.* 23 ὁ χρηστός, ὡς ἔοικε, καὶ χρηστοὺς ποιεῖ: pseudo-Philem. *ap.* Boissonad. *Anecd.* 1. 147 μετέρχεται τὸ δίκαιον εἰς πλεονεξίαν. Conversely, οὐ αὐτῷ κατὰ τεύχει ἀνὴρ ἄλλω κατὰ τεύχων (*Hes. Opp.* 265), λίαν φιλῶν σεαυτὸν οὐδ' ἔξει φίλον (*Men. Sent.* 310). We should not suppose a suppressed clause: ('I do not say, to himself,') 'for what good man is not a friend to himself?' The interest of the king is identified with that of his realm. To distinguish them so sharply is unfitting here. Cp. 1124, 1496, 1553. The conjecture ἐσθ' ὅς (for ἐσθλός) makes Oed. apologise for the selfishness of *ἐμοῦ τε*: 'for who is not his own friend?' (!)

310 τί λέξω, here prob. fut. ind. rather than aor. subj. (though 315 τί φῶ): cp. *O. T.* 1419 ὁμοί, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος; *Ph.* 1233 ὦ Ζεῦ, τί λέξεις; For fut. ind. combined with aor. subj., cp. *Eur. Ion* 758 εἰπωμεν ἢ σιγῶμεν ἢ τί δράσομεν; ποῖ φρονῶν: see on 170.

- ΟΙ. τί δ' ἔστι, τέκνον Ἀντιγόνη; AN. γυναιχ' ὀρώ
 στείχουσαν ἱμῶν ἄσσον, Αἰτναίας ἐπι
 πώλου βεβῶσαν· κρατὶ δ' ἠλιοστερῆς
 κυνῆ πρόσωπα Θεσσαλὶς νιν ἀμπέχει.
 τί φῶ; 315
 ἄρ' ἔστιν; ἄρ' οὐκ ἔστιν; ἡ γνώμη πλανᾷ;
 καὶ φημὶ κάπόφημι κούκ ἔχω τί φῶ.
 τάλαινα·
 οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων
 σαίνει με προσστείχουσα· σημαίνει δ' ὅτι 320
 μόνης τόδ' ἐστὶ †δῆλον† Ἰσμήνης κάρα.
- ΟΙ. πῶς εἶπας, ὦ παῖ; AN. παῖδα σήν, ἐμὴν δ' ὀράν
 ὀμαιμον· αὐδῆ δ' αὐτίκ' ἔξεστιν μαθεῖν.

ΙΣΜΗΝΗ.

ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ
 ἦδιστα προσφωνήμαθ', ὡς ὑμᾶς μόλις 325
 εὔρουσα λύπη δευτέρου μόλις βλεπω.

312 ἐπι L, F: ἐπι most of the others, and Ald. **318** ἠλιοστερῆς
 MSS.: ἠλιοσκεπῆς Nauck; ἠλιοστεγῆς Coraes, Doederlein, Wecklein: ἠλιοστεγεῖ
 Meineke. **315** τί φῶ;] Hermann conjectured τί φῶ νιν; Elmsley, τί φημὶ;
 (comparing O. T. 1471, etc.;) Meineke, τί φωνῶ; **316** ἡ γνώμη πλανῶ, L,
 with αἰ written over ὦ by the 1st hand.—ἡ is changed to ἦ by Hartung; to ἦ by

311 τί δ' ἔστι; (cp. 46) marking sur-
 prise, as O. T. 319 (n.), 1144 etc.

312 ε. Αἰτναίας... πώλου, not seen, of
 course, by the spectators: Ismene leaves
 it with her servant (334), and enters on
 foot (320). Sicily having a reputation
 both for its horses (Oppian *Cyng.* 1. 170)
 and for its mules (Photius 366. 12), some
 understand a *mule* here, as that animal
 (with an easy saddle, ἀστράβη) was much
 used for such journeys. But though
 πῶλος with a defining word (as τῶν καμη-
 λων Arist. *Hist. An.* 1. 1. 47, κύνοι *Anthol.*
 12. 238) could denote the young of
 animals other than the horse, πῶλος *alone*
 would always mean a young horse.

Αἰτναίας implies some choice breed, as
 in Theophr. *Char.* XXI (=VII in my 1st
 ed.) the μικροφιλότιμος buys Λακωνικὰς
 κύνας, Σικελικὰς περιστέρους, etc. In Ar.
Pax 73 the Αἰτναῖος μέγιστος κἀνθαρος is
 not a mere joke on the Etna breed of
horses, but alludes to a species of beetle
 actually found there (cp. Aesch. fr. 220,
 Plato com. *εὐφρ.* fr. 13, quoted by schol.
 ad loc.).

318 κρατὶ: locative dat., 'on her
 head,' rather than dat. of interest with
 ἠλιοστ., 'for her head.' The ἠλιοστερῆς
 of the MSS. is a very strange word. It
 ought to mean 'deprived of the sun': cp.
 βιοστερῆς 747, ὀμματοστερῆς 1260. Even
 with an active sense, 'depriving of the
 sun,' it is awkward. It could not mean
 'sun-averting.' In Aesch. *Suppl.* 1063
 Ζεὺς... ἀποστεροῖη γάμον is not, 'may he
 avert from us,' but 'may he take away
 (from our foes)': Hartung would read
 ἀποστρέφοι μοι. (1) ἠλιοσκεπῆς (Nauck)
 is supported by *Il.* 16. 224 χλαυνῶν ἀνε-
 μοσκεπέων, and (2) ἠλιοστεγῆς (Coraes)
 by the use of στέγω as 'to keep out.'
 The latter seems most applicable to
 rain: cp. Pind. *P.* 4. 81 ἀμφὶ δὲ παρ-
 δαλέα στέγετο φρίσσοντας ὕμβρους, *Anthol.*
P. 6. 90 πῖλον... ὕδασι τεγῆ: the
 former, to heat, cold, or wind: cp. *Anthol.*
P. 6. 335, on a κανοσία (a broad-brim-
 med felt hat, used in Macedonia—from
 καύσις), καὶ σκέπας ἐν νιφετῶ, καὶ κόρυς ἐν
 πολέμῳ. Θεσσαλὶς κυνῆ, a form of the
 Thessalian πέτασος, a felt hat (somewhat

OE. What is it, Antigone, my child?

AN. I see a woman coming towards us, mounted on a colt of Etna; she wears a Thessalian bonnet to screen her face from the sun. What shall I say? Is it she, or is it not? Doth fancy cheat me? Yes—no—I cannot tell—ah me! It is no other—yes!—she greets me with bright glances as she draws nigh, and shows that Ismene, and no other, is before me.

OE. What sayest thou, my child?

AN. That I see thy daughter and my sister;—thou canst know her straightway by her voice.

ISMENE.

Father and sister, names most sweet to me! How hardly have I found you! and now I scarce can see you for my tears.

Spengel and Wecklein (who places no point after *πλανῶ*). **320** *προστείχουσα* MSS.: cp. 30. **321** *ἐστὶ δῆλον* MSS.: Suidas s.v. *σημαίνει*, *μόνης τὸδ' ἐστὶν Ἰσμήνης φίλων κάρα*, whence Hermann, *μόνης τὸδ' ἐστὶ φίλιον Ἰσμήνης κάρα*. The conjecture *τὸδ' ἐστ' ἀδελφὸν* is ascribed by Dindorf to Herwerden (*Observ. in Comicis*, Lugd. Batav., 1855, p. 133); by Wecklein, to Jacobs; it has also been made by Blaydes. **323** *ἔξεστω*] *ἔξέσται* Dobree, Hartung, Blaydes.

like our 'wide-awake') with brim, worn esp. by travellers: cp. schol. on *Ar. Av.* 1203 (where Iris enters with a *κυνῆ*), *κυνῆ δέ, ὅτι ἔχει περικεφαλαίαν τὸν πέτασον*. In the *Inachus* Soph. made Iris wear an *Ἀρκὰς κυνῆ* (fr. 251).

314 *πρόσωπα* (acc. of respect)...*ιν*: *Ar. Lys.* 542 *οὐδὲ γόνυατ' ἂν κόπος ἔλοι με*.

316 *Elms.* cp. *Eur. I. T.* 577 *ἄρ' εἰσὶν*; *ἄρ' οὐκ εἰσὶ*; *τίς φράσειεν ἄν*; *πλανῶ*, misleads (me): the act. never = 'to wander.' *Plat. Prot.* 356 *ἰ αὐτῆ μὲν (sc. ἡ τοῦ φαινομένου δύναμις) ἡμᾶς ἐπλάνα*. *Hor. Carm.* 3. 4. 5 *an me ludit amabilis Insania?*

317 *Arist. Metaphys.* 3. 6 *ἀδύνατον ἄμα καταφάναι καὶ ἀποφάναι ἀληθῶς. τί φῶ*, the delib. subj. in a dependent clause (*τί* might be *δ* *τι*): cp. *O. T.* 71 n.

319 *ἔ* *φαιδρα*, neut. acc. plur. as adverb: cp. 1695: *O. T.* 883 *ὑπέροπτα... πορεύεται* (n.). *σαίνει με*, greets me: cp. *Aesch. Agam.* 725 (the young lion) *φαιδρωπὸς ποτὶ χεῖρα σαίνων* ('fawning'): *Soph. Ant.* 1214 *παῖδός με σαίνει φόγγος*, 'greets mine ear.' [*Eur.*] *Rhes.* 55 *σαίνει μ' ἔνυχος φρυκτωρία*, the beacon flashes on my sight.

321 The *δῆλον* of the MSS. can mean only 'manifest to me' (a very weak sense): for it could not bear the emphatic sense, 'in living presence' (as opp. to 'in my fancy'). Nor, again, can it well be taken

as a parenthetic adv., 'tis clear' (like *Ai.* 906 *αὐτὸς πρὸς αὐτοῦ δῆλον*). The conjecture *ἀδελφὸν* (cp. *Ant.* 1 *ὦ κούρην αὐτᾶδελφὸν Ἰσμήνης κάρα*) may be right.

324 *ἔ* *Ismene* has come from Thebes, where she has hitherto continued to live, in order to bring her father important tidings. The Thebans will shortly make an attempt to fix his home, not within, but near their borders. A war has already broken out between his sons.

There is no contrast in this play, as in the early part of the *Antigone*, between the spirit of the sisters. But the contrast between their circumstances indirectly exalts Antigone. She is wandering barefooted, enduring heat and cold (349 f.),—Creon is struck by the suffering shown in her aspect (748),—while Ismene has at least the ordinary comforts of life. *ὦ δισσὰ πατρός καὶ κασιγνῆ. κ.τ.λ.* = *ὦ πάτερ καὶ κασιγνήτη, δισσὰ ἐμοὶ ἥδιστα προσφωνήματα*, two names most sweet for me to use: cp. *Or.* 1049 *ὦ στέρν' ἀδελφῆς...* | *τάδ' ἀντὶ παίδων καὶ γαμηλίου λέχους* | *προσφθέγματ' ἀμφὶ τοῖς ταλαιπώροις πάρα. Συμπρ.* 802 *ὦ παῖδες, ὦ πικρὸν φίλων* | *προσηγόρημα ματέρων* ('sons,' a name bitter for your mothers to utter).

326 *δεύτερον*, when I have found you. *λύπη*, caus. dat.: *Archilochus* fr. 101 (strong emotion) *πολλὴν κατ' ἀχλὺν ὀμμάτων ἔχευεν*.

- ΟΙ. ὦ τέκνον, ἦκεις; ΙΣ. ὦ πάτερ δύσμοιρ' ὄραν.
 ΟΙ. τέκνον, πέφνηας; ΙΣ. οὐκ ἄνευ μόχθου γέ μοι.
 ΟΙ. πρόσψασσον, ὦ παῖ. ΙΣ. θιγγάνω δυοῖν ὁμοῦ.
 ΟΙ. ὦ σπέρμ' ὄμαιμον. ΙΣ. ὦ δυσάθλια τροφαί. 330
 ΟΙ. ἦ τῆσδε κάμου; ΙΣ. δυσμόρου τ' ἐμοῦ τρίτης.
 ΟΙ. τέκνον, τί δ' ἦλθες; ΙΣ. σῆ, πάτερ, προμηθία.
 ΟΙ. πότερα πόθοισι; ΙΣ. καὶ λόγων γ' αὐτάγγελος,
 ξὺν ᾧπερ εἶχον οἰκετῶν πιστῶ μόνω.
 ΟΙ. οἱ δ' αὐθόμαιμοι ποῦ νεανίαί πονεῖν; 335
 ΙΣ. εἶσ' οὐπὲρ εἰσι· δεινὰ τὰν κείνοις ταυῦν.
 ΟΙ. ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις

327—331 In the mss. verse 330 (ὦ σπέρμ' ὄμαιμον...) comes next after v. 327 (ὦ τέκνον, ἦκεις...). Musgrave saw that the words in v. 331, ἦ τῆσδε, etc., require that τροφαί (v. 330) should immediately precede them; and he therefore gave v. 330 its present place. On this point all subsequent editors agree with him. As to the three verses before v. 330, Nauck's order for them is 328, 329, 327: Wecklein's, 327, 329, 328. **327** δύσμοιρ' A: δύσμορ' L and the rest. **330** ὦ δυσάθλια τροφαί] L has the υ of δσν in an erasure, with an accent traceable above it (δισ?). Schneidewin conjectured ὦ δισ ἀθλια τροφαί: Dindorf, ὦ δὺ ἀθλια

327 ὄραν, exeg. inf.: so ἀτλητον... ὄραν, O. T. 792. The form δύσμοιρος only here.

328 ε. In the mss. the verse ἦ τῆσδε κάμου; etc. stands immediately after the verse πρόσψασσον, ὦ παῖ, etc. Musgrave has been followed by nearly all subsequent editors, in separating these two verses by the insertion between them of the verse ὦ σπέρμ' ὄμαιμον etc. This transposition is plainly necessary: else Ismene will say that she touches not only her father and sister, but herself. Campbell defends θιγγάνω...δυσμόρου...ἐμοῦ τρίτης as meaning, 'I too am linked in this unhappy circle': adding that 'the construction of a reply, in this sort of dialogue, is not to be pressed too closely.' The source of the confusion in the mss. was obviously that the gen. ἦ τῆσδε κάμου etc. could depend, in *grammar*, either on θιγγάνω or on τροφαί, though the *sense* leaves no choice. Nauck further places v. 327 (ὦ τέκνον, ἦκεις) after v. 329 (πρόσψασσον). Wecklein places v. 328 (τέκνον, πέφνηας) after v. 329. Neither of these changes is hurtful; but neither appears necessary.

330 ε. ὦ δυσάθλια τροφαί, wretched mode of life (338),—referring to the outward signs of suffering and destitution on which Creon dwells, 745 ff.: cp. 1250 ff.

By his reply, ἦ τῆσδε κάμου; Oed. seems to hint that she separates herself from those whom she pities. Ismene with quick sensibility rejoins, δυσμόρου τ' ἐμοῦ τρίτης, the life is to be mine, too, in your company (for τρίτης cp. 8). Dindorf's conjecture, ὦ δὺ ἀθλια τροφαί, makes the subsequent question of Oedipus appear needless.

ὄμαιμον expresses the sisters' relation to each other only ('my children and my sisters' would be δύσσημον here). In Soph. δμαιμος, ὀμαιμων always refer to brother or sister: 323, 979, 1275, 1405, 1772: *Ant.* 486, 512 f.: *El.* 12, 325, 531: O. T. 639.

332 σῆ (caus. dat.) = an objective gen. σοῦ: O. T. 969 τῶμῳ πόθῳ (n.).

333 πόθοισι; (causal:) was it because thou wast fain to see me after so long a time? (or was there some further special cause?) Cp. *Ai.* 531 φόβοισι γ' αὐτὸν ἐξελευσάμην. λόγων αὐτάγγ. object. gen., αὐτῆ λόγους ἀγγέλλουσα. Aesch. *Ag.* 826 πραγμάτων εὐάγγελον. λόγους would be a dat. of circumstance ('with'), but very harsh.

334 ξὺν ᾧπερ...μόνω = ξὺν (τούτῳ) οἰκετῶν ὅπερ εἶχον πιστὸν μόνον, the attraction of the relative extending to the predicative adj.: Dem. *De Cor.* § 298 οὐτε φόβος οὐτ' ἄλλο οὐδὲν ἐπήρα...ὦν ἔκρινα

OE. My child, thou hast come? IS. Ah, father, sad is thy fate to see!

OE. Thou art with us, my child! IS. And it hath cost me toil.

OE. Touch me, my daughter! IS. I give a hand to each.

OE. Ah, children—ah, ye sisters! IS. Alas, twice-wretched life!

OE. Her life and mine? IS. And mine, hapless, with you twain.

OE. Child, and why hast thou come? IS. Through care, father, for thee.

OE. Through longing to see me? IS. Yes, and to bring thee tidings by mine own mouth,—with the only faithful servant that I had.

OE. And where are the young men thy brothers at our need?

IS. They are—where they are: 'tis their dark hour.

OE. O, true image of the ways of Egypt that they show in

τροφά. **331** δυσμόρου δ' MSS., Campbell: δυσμόρου τ' Markland, and most of the recent edd. **332** προμηθία] προθυμία Wecklein. **333** λόγους' L

(with ων above, from the 1st hand): λόγων (without γ') T, L², Farn.: the other MSS. have either λόγους γ' or λόγους τ' or λόγους. **335** ἀθ' δμαιοι L, with most MSS.: αὐθόμαιμοι A, R, V².—ποῦ Vat., L², schol.: ποί L, A, etc.—πονείν] κρυεῖν L². **336** δευὰ τὰν κείνοισ] The 1st hand in L wrote δευὰ δ' ἐκείνοισ (where δ' has been made from σ): the corrector (S) then inserted ν between ε and κ, to make ἐν κείνοισ, adding this schol. in the margin: νῦν δὲ τὰ ἐν ἐκείνοισ δευὰ ἐστίν.—δευὰ δ' ἐν κείνοισ R, L², Aldus: δευὰ τὰκείνοισ B, T, etc.: δευὰ δ' αὐ κείνοισ

δικαίων καὶ συμφερόντων τῇ πόλει οὐδὲν προδοῦναι.

335 πονεῖν, epehex. infin. with ποῦ (εἰσι): so as to do their part. The infin. was thus used in *affirmative* clauses (esp. after δε), as *Il.* 9. 688 εἰσι καὶ οἶδε τὰδ' εἰπέμεν, οἱ μοι ἔποντο, here are these also to *tell the tale*, who went with me: *Eur. Hipp.* 294 γυναῖκες αἶδε συγκαθίσταναι νόσον, here are women to *help* in soothing thy trouble. So on the affirmative οἶδε εἰσι ποεῖν ('here they are to *serve*') is modelled the interrogative ποῦ εἰσι ποεῖν; 'where are they, that they may serve (as they are bound to do)?' So *Eur. Or.* 1473 ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες; ποῦ (the scholiast's reading) is right. ποῖ supposes a very harsh ellipse of ἡκουσιν or the like, and agrees less well with the reply.

336 οὐπὲρ εἰσι: on 273. Schaefer's τὰν is better than the MS. δ' ἐν because the hint is made more impressive by the abruptness. τανῶν is adv.

337 Αἰγύπτω. *Her.* 2. 35 τὰ πολλὰ πάντα ἐμπαλιν τοῖσι ἀλλοιοσι ἀνθρώποισι ἐστήσαντο ἤθεδ τε καὶ νόμοισ' ἐν τοῖσι αἰ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι, οἱ δὲ ἄνδρες κατ' οἴκους ἐόντες ὑφαίνουσι. *Soph.* certainly seems to have had this passage of his friend's work in view: else it would be strange that v. 341 should correspond so exactly with the special tasks ascribed to the *women* by *Her.* So the reference in *El.* 62 to the (supposed) dead returning recalls the Thracian Salmoxis in *Her.* 4. 95, and the disputed passage *Ant.* 905 ff. recalls the wife of Intaphernes in *Her.* 3. 119. *Nymphodorus* of Syracuse (275 B.C.?) in the 3rd book (read γ' for γ' in the schol. here, Müller *fr. Hist.* 2. 380) of his *Νόμματα Βαρβαρικά*, repeated the statement of *Her.*, adding (prob. of himself) that Sesostris had thus sought to tame the men of Egypt to his sway. *Anaxandrides*, of the Middle Comedy (*circa.* 340 B.C.), in his *Πόλεις*, represented the Athenians as rejecting an Egyptian

φύσιν κατεικασθέντε καὶ βίου τροφάς·
 ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
 θακοῦσιν ἰστοουργοῦντες, αἱ δὲ σύννομοι 340
 τᾶξω βίου τροφεία πορσύνουσ' αἰεὶ.
 σφῶν δ', ὧ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,
 κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,
 σφῶ δ' ἀντ' ἐκείνων τὰμὰ δυστήνου κακὰ
 ὑπερπονεῖτον. ἡ μὲν ἐξ ὄτου νέας 345
 τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,
 αἰεὶ μεθ' ἡμῶν δύσμορος πλανωμένη
 γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν
 ὕλην ἄσιτος νηλίπους τ' ἀλωμένη,
 πολλοῖσι δ' ὄμβροισι ἡλίου τε καύμασι 350
 μοχθοῦσα τλήμων δεύτερ' ἡγείται τὰ τῆς
 οἴκοι διαίτης, εἰ πατὴρ τροφήν ἔχοι.

Tournier: δεινὰ τῶν κείνοις Schaefer, and so most edd. 342 σφῶν L: σφῶι A and others. 344 ἐκείνων L, A, with most MSS.: ἐκείνων Vat., Blaydes. 349 νηλίπους τ' L with most MSS., Suid., Ald.: ἀνηλίπους τ' T. νηλίπους (without τ') Vat., ἀνηλίπους (do.) B. 350 πολλοῖσι δ'] The 1st hand in L wrote πολλοῖσιν, and then corrected ν to δ'. 351 δεύτερ'] δεῦρ' L, L², F, R². 352

alliance on the ground of the opposition between the manners of Greece and Egypt:—οὐθ' οἱ τρόποι γὰρ ὁμοιοῦσ', οὐθ' οἱ νόμοι | ἡμῶν (*Fragm. Com.* Bothe p. 426).

338 φύσιν, 170: τροφάς, 330.

340 ἰστοουργοῦσιν: *Il.* 6. 490 (Hector to Andromache) ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμῃζε, | ἰστόν τ' ἡλακάνη τε, καὶ ἀμφιπόλοισι κέλευε | ἔργον ἐποίχεσθαι: πόλεμος δ' ἀνδρῶσσι μελήσει.

341 τᾶξω β. τροφεία, those means of supporting life which are sought outside of the home,—paraphrasing the ἀγοράζουσι καὶ κατηλεύουσι of *Her.* 2. 35. Elsewhere τροφεία always = 'reward for rearing' (*Plat. Rep.* 520 B, etc.).

342 σφῶν δ', dat. of interest, 'for you two' (*Ant.* and *Ism.*), in your case. Some take it as partitive gen.: then it would mean, 'of you two pairs,'—the pair of brothers being one unit, and the pair of sisters another. But I know no parallel for such an use of a dual pronoun. It is different when ἀμφω is said of two 'sides' or armies, considered as units (*Il.* 2. 123 *εἴπερ γὰρ κ' ἐθέλομεν Ἀχαιοὶ τε Τρῶές τε* | ... ἀριθμηθήμενα ἀμφω): or when a dual verb has a twofold dual subject, *Il.* 8. 185 *Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἰθων*

Λάμπε τε δῖε, | νῦν μοι τὴν κομιδὴν ἀποτίνετον.

343 Not noticing Ismene's hint (336), Oed. imagines his sons in repose at Thebes. He is soon to learn that one of them, an exile, is levying war against the other (374). οἰκουροῦσιν, not οἰκουρέιτον, though a dual follows (345): *O. T.* 1511 f. *εἰχέτην... εἴχεσθε*: *Xen. Cyr.* 6. 1. 47 *ὡς εἰδέτην... ἠσπασάντο ἀλλήλους*: *Plat. Prot.* 330 C *εἴπετον δὴ μοι... δ ὀνομάσατε ἀρτι. ὥστε=ὡς*, an epic use freq. in Aesch. and Soph. παρθένοι. [*Dem.*] *In Neaer.* (or. 59) § 86 *ἰκανὸν φόβον ταῖς γυναῖξιν παρασκευάζων τοῦ σωφρονεῖν καὶ μηδὲν ἀμαρτάνειν ἀλλὰ δικαίως οἰκουρεῖν*. *Eur. Or.* 928 *εἰ τᾶνδον οἰκουρήμαθ' οἱ λελαίμενοι | φθειροῦσιν.*

344 ε. τὰμὰ δυστήνου: *Ph.* 1126 *τᾶν ἐμᾶν μελέου τροφᾶν*: so *nostros vidisti flentis oculos Ov. Her.* 5. 43. τὰμὰ... κακὰ: cognate acc. to ὑπερπονεῖτον (like *πονεῖν πόνοισιν*), 'ye bear the woes of me hapless for me' (*δυστήνου*, placed between art. and noun, must not be taken with *ὑπερπ.*). Cp. *Plat. Legg.* 717 C (a son must cherish his aged parents) *ἀποτίνοντα δανεῖσματα ἐπιμελείας τε καὶ ὑπερπονῶντων ὠδῖνας παλαιὰς ἐπὶ νέοις δανεῖσθelas,*

their spirit and their life! For there the men sit weaving in the house, but the wives go forth to win the daily bread. And in your case, my daughters, those to whom these toils belonged keep the house at home like girls, while ye, in their stead, bear your hapless father's burdens.

One, from the time when her tender age was past and she came to a woman's strength, hath ever been the old man's guide in weary wanderings, oft roaming, hungry and bare-foot, through the wild wood, oft sore-vexed by rains and scorching heat,—but regarding not the comforts of home, if so her father should have tendance.

εχοι L. Campbell thinks that the *o* has been made from *ε*. I doubt this. The scribe's pen, has, indeed, been carried a little beyond the circle of *o*; but the letter was never *ε*. He usually writes *ε* in the contracted form *Ϛ*. A, and most of the other MSS., also have εχοι. B and T have εχει (with *οι* written over it): Farn. εχει.

requiting...their pangs of old, when they suffered for him.

346 νέας τροφῆς ἔληξε, ceased to need the tender care which is given to children. νέα τροφή, here, 'the nurture (not 'growth') of the young': so *Ai.* 510 νέας | τροφῆς στερηθείς, bereft of the tendance which childhood needs: *El.* 1143 (speaking of her brother's infancy) τροφῆς | ...τήν...ἀμφὶ σοὶ | παρέσχον. But in *O. T.* 1 νέα τροφή = 'last-born nurslings.' κατισχυσεν, became strong (ingressive aor.), δέμας, 'in body' (acc. of respect). This compound verb, though metrically convenient, seems not to occur elsewhere before the 2nd cent. B.C.: it was usu. intrans., as Polyb. 11. 13 κατισχυον καὶ τῷ πλήθει καὶ ταῖς εὐχειρίας (began to prevail in the battle). *Evang. Matth.* xvi. 18 πύλαι ἔδου οὐ κατισχυσοῦσιν αὐτήν.

348 γερονταγωγέι, on the analogy of παιδαγωγέιν (so, in late Greek, ξεναγωγέιν for ξεναγεῖν): *Ar. Eq.* 1098 ('I give myself to thee,' says Demus) γερονταγωγέιν κἀναπαιδεύειν πάλιν.

349 νηλίπους: schol. ἀνυπόδητος. *Apoll. Rhod.* 3. 646 νήλιπος, οἰέωσος (shoeless, with only a tunic): *Theocr.* 4. 56 εἰς ὄρος δὲ κ' ἔρπηγς, μὴ ἀνάλιπος ἔρχειο, Βάρτε: where schol. ἤλιψ γὰρ τὸ ὑπόδημα. If the word really comes from an ἤλιψ (of which there is no other trace), then νηλίπους (used also by Lycophron 635, who, however, may have followed Soph.) is less correct than νήλιπος, which Blomfield (*Aesch. P. V.* 248) wished to restore here. *Eustathius* 787. 52 derives νήλιπος from λίπος (fat, unguent), ex-

plaining it by ἀχμηρὸς καὶ ἀλιπῆς ('unkempt').

351 ἡγείται. The sentence γερονταγωγέι, πολλὰ μὲν...ἀλωμένη, πολλοῖσι δ' ἄμβρ. μοχθοῦσα, is so far regular and complete: then we should have expected ἡγουμένη, introducing a comment on the whole sentence. Instead, we have ἡγείται, which draws μοχθοῦσα to itself, and thus breaks the symmetry of the antithesis. The substitution of a finite verb for a second participial clause is freq. in Greek; but is usu. managed as if here we had πολλὰ μὲν...ἀλωμένη, πολλοῖσι δ' ἄμβρ. μοχθεῖ, ἡγουμένη etc. *Cp. El.* 190 οἰκονομῷ θαλάμους πατρός, ὧδε μὲν | ἀεκεῖ σὺν στολῶ, | κεναῖς δ' ἀμφίσταμα τραπέζαις (instead of ἀμφισταμέναι): *Ph.* 213 ff. οὐ μολπὰν...ἔχων,—...ἀλλὰ...βοῶ (instead of βοῶν): *Lys. or.* 12 § 15 ἔδοκε μοι ταῦτη περᾶσθαι σωθῆναι, ἐνθυμουμένω δτι, ἐὰν μὲν λάθω, σωθήσομαι, ἐὰν δὲ ληφθῶ, ἡγούμην etc.: and *O. T.* 1134 n.—τὰ τῆς. There are only three other instances in *Soph.* of the art. so placed: *Ph.* 263 Φιλοκλήτης δν οἱ | δισοῖ στρατηγῶ: *Ant.* 409 κόνω σῆραντες ἡ κατεῖχε τὸν | γένυν: *El.* 879 κἀπὶ τοῖς | σαυτῆς κακοῖσι. Close cohesion in thought and utterance is the excuse for this, as for the elision of δ', τ', ταῦτ' at the end of a v. (*O. T.* 29 n.).

352 εἰ...ἔχοι is an abstract statement of the condition:—'Satisfying him to have tendance, she is content.' For optat. in protasis, with pres. ind. in apodosis, *cp. Antiphanes fr. incert.* 51 (*Bothe p.* 412) εἰ γὰρ ἀφ᾽ αἰοι τις τοῦ βίου τὰς ἡδο-

σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
 μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρα,
 ἅ τοῦδ' ἐχρήσθη σώματος, φύλαξ δέ μοι 355
 πιστὴ κατέστης, γῆς ὅτ' ἐξηλαυνόμην·
 νῦν δ' αὖ τίν' ἤκεις μῦθον, Ἴσμήνη, πατρὶ
 φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;
 ἤκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
 ἔξοδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι. 360
 ΙΣ. ἐγὼ τὰ μὲν παθήμαθ' ἄπαθον, πάτερ,
 ζητούσα τὴν σὴν ποῦ κατοικοῖης τροφήν,
 παρεῖσ' εἰάσω· δις γὰρ οὐχὶ βούλομαι
 πονοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὖθις πάλιν.
 ἅ δ' ἀμφὶ τοῖν σοῖν δυσμόροιν παῖδοιν κακὰ 365
 νῦν ἐστι, ταῦτα σημανοῦσ' ἐλήλυθα.
 πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρως Κρέοντί τε

353 πρόσθεν πρόσθεν L: seven dots have been placed by S over the former word to show that it should be deleted. **355** φύλαξ δέ μοι MSS.: φύλαξ τέ Elmsley, Hartung. For μου I give μοι: see comment. **358** τίς σ' ἐξῆρεν] τίς ἐξῆρεν L. **361** ἄπαθον] ἀπάθον L. **362** κατοικοῖης L, with most MSS.: κατοικοῖη A and others, Ald.—τροφήν] στροφῆν A, V³, Ald. **366** σημανοῦσ'

νός, | καταλείπεται οὐδὲν ἕτερον ἢ τεθνη-
 κέναι, 'surprising one takes away...then
 nothing is left.' τροφήν, 'tendance': see
 on 345: cp. 1614.

354 μαντεῖα πάντα implies several
 oracles, given to the Thebans about Oedi-
 pus after he had left Thebes. There is
 no clue to their purport, and we need not
 ask: they are invented merely to create
 a pious office for Ismene. It would not
 have seemed well that she should have
 stayed at Thebes all these years without
 showing any active interest in his fate:
 on the other hand, the poetic legend re-
 quired that Antigone should be the sole
 guide of his wanderings. The oracle
 about final rest had been given to Oed.
 in his youth (see on 87); the oracle about
 his grave has only just been received at
 Thebes (389). Between these two, the
 only oracle suggested by the Sophoclean
 version of the story is a response to the
 question which Creon had proposed to ask
 at Delphi (*O. T.* 1438), as to whether
 Oed. should remain at Thebes. But the
 story of the expulsion (768 ff.) implies that
 no such response had then been obtained.

355 ε. τοῦδε σώματος (without περι),

gen. of connection; see on 307. φύλαξ
 δέ μοι κ.τ.λ., a general description of her
 part, subjoined to the special instance
 just given: 'and you constituted yourself
 a trusty watcher (at Thebes) in my in-
 terest, when I was being driven from the
 land,' i.e. from the moment when the
 decision to expel me had been taken,
 and the act was in contemplation. μοι
 for μου seems necessary: and I suspect
 that μου first arose from inattention to
 the exact sense. A gen. after φύλαξ
 always denotes the object guarded: thus
 φ. μου ought to mean (not, 'a watcher
 in my interest,' but) 'a guardian of my
 person'; this, however, was Antigone's
 part (21): Ismene had never roamed with
 him. So in Eur. *Bacch.* 612 τίς μοι
 φύλαξ ἦν; (say the Bacchantes to Dionysus),
 'what overseer, master (of our rites, like
 ἐπίσκοπος of Dionysus, *Ant.* 1148) had
 we?'—not, 'what guardian of our persons
 was there?' Yet there L³ (cod. Laur.
 32. 2) has μου.

358 στόλος, a journey with a pur-
 pose, a 'mission': *Ph.* 243 τίμι | στόλω
 προσέσχε; on what mission hast thou
 touched here?

And thou, my child, in former days camest forth, bringing thy father, unknown of the Cadmeans, all the oracles that had been given touching Oedipus; and thou didst take on thee the office of a faithful watcher in my behalf, when I was being driven from the land. And now what new tidings hast thou brought thy father, Ismene? On what mission hast thou set forth from home? For thou comest not empty-handed, well I wot, or without some word of fear for me.

Is. The sufferings that I bore, father, in seeking where thou wast living, I will pass by; I would not renew the pain in the recital. But the ills that now beset thine ill-fated sons,—'tis of these that I have come to tell thee.

At first it was their desire that the throne should be left to

A and most MSS.: *σημαίνουσ'* L, R. **367** *ἔρις* MSS. (L points thus after *ἔρις* and *ἔασθαι* probably to make it clear that *τε* and *μηδέ* correspond.) For *ἔρις*, Reisig conjectured *ἔριον*: Thomas Tyrwhitt and Musgrave, *ἔριως* (which has been received by Brunck, Elms., Herm., Wunder, Hartung, and others): Nitzsch, *ἔριον*. For *ἦν ἔρις*, Bergk, *ἦρσεν*: Mekler, *ἦνέθη*.—All MSS. have *κρέοντι τε*. For *τε*,

360 *μη οὐχί...φέρουσα* explains the special sense of *κενή*. 'You have not come empty-handed—*i.e.* without bringing some terror for me.' *μη οὐ* properly stands with a partic. in a negative statement only when *μη* could stand with it in the corresponding affirmative statement: thus (a) affirmative: *βραδύς ἔρχεται*, you (always) come slowly, if you are not bringing: (b) negative: *οὐ βραδύς ἔρχεται, μη οὐ φέρων*, you never come slowly, unless you are bringing. Here *μη οὐ* is irregular, because the affirmative form would be *ἦκεις οὐ* (not *μη*) *φέρουσα*, a simple statement of fact; and so the negative should be *οὐχ ἦκεις οὐ φέρουσα*. But *bringing bad news* is felt here as a condition of her coming. Hence *μη οὐ* is used as if the sentence were formally conditional: *οὐκ ἂν ἦλθες μη οὐ φέρουσα*.

361 f. From Thebes to Athens is a short day's journey; but Ismene has sought her father far and wide. This could not well have been if, as Campbell supposes (on 355), the oracles which she herself had formerly brought to him had directed his course towards Attica.

362 *ἠητούσα τὴν σὴν τροφήν*, 'enquiring as to your way of life' is supplemented by *ποῦ κατοικοῖης, i.e., 'where you were living.'* Cp. Thuc. 4. 42 *ἔπειθ' ἔθρουσαν τοὺς Ἀθηναίους ὡς κατασχέθουσιν*.

365 *ἀμφὶ...παίδων* (dat.), 'about':

oft. of encompassing tenderness, as 1614; here, of besetting trouble: unless we take it as merely = 'in the case of': cp. *Tr.* 727 *ἀλλ' ἀμφὶ τοῖς σφαλεῖσι μη' ἔξέκουσας | ὀργὴν πέπειρα*.

367 f. Eteocles and Polyneices were young boys at the fall of Oedipus (see on 1), and their uncle Creon (brother of Iocasta) became regent (*O. T.* 1418). As the two brothers grew up, they agreed, at first, in wishing to resign the throne, of which they were joint heirs, to Creon, lest Thebes should be tainted by their own rule; but afterwards they fell to striving with each other for the sole power. *ἔρις*, desire (436), is a necessary and a certain correction. The MS. *ἔρις* would have to mean 'emulous desire,' either (a) between the two brothers, if *τε...μηδέ* = 'both'... 'and not': or (b) between the brothers and (τε) Creon. Now, there is no objection to using *ἔρις*, *ἔρις* of noble rivalry. The fatal objection is that the idea of rivalry at all is here completely,—almost ludicrously,—out of place. The notion that Soph. was thinking of the *ἀγαθὴ ἔρις*, which rouses men to effort, as opp. to the *κακὴ ἔρις* (*Hes. Opp.* 11 ff.), is surely very frigid. It is possible, however, that it was this notion which first brought *ἔρις* into 367. *κρέοντι τε*. The *τε* = 'both,' answering to *μηδέ* 'and not.' So *τε* is answered by *οὐδέ* (instead of *οὐτε*) *Eur. I. T.* 697, or by

J. S. II.

θρόνους ἔασθαι μηδὲ χραίνεσθαι πόλιν,
 λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
 οἷα κατέσχε τὸν σὸν ἄθλιον δόμον. 370
 νῦν δ' ἐκ θεῶν του κάλιτηρίου φρενὸς
 εἰσηλθε τοῖν τρις ἀθλίῳν ἕρις κακῆ,
 ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
 χῶ μὲν νεάζων καὶ χρόνῳ μείων γεγῶς
 τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων 375
 ἀποστερίσκει, καὶ ξελήλακεν πάτρας.
 ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,
 τὸ κοῖλον Ἄργος βὰς φυγὰς προσλαμβάνει

Paley conjectured δῆ: Nauck, γε: Dindorf, τοὺς. 368 μηδὲ MSS.: μήτε T, F, Benedict, Hartung. 369 λόγῳ σκοποῦσι| φόνῳ, σκοποῦσι Blaydes. 371 κάλιτηρίου Toup (*Em. in Suid.* vol. I. p. 431): so Elms., Blaydes, Wecklein, and others. Most MSS. have either καὶ αἰλιτηροῦ (as L), or καὶ αἰλιτροῦ (as A): a few have καὶ αἰλητηροῦ (B) or καὶ αἰλητροῦ (Vat.). Triclinius conjectured καὶ αἰλιτηρίου: Herm., καὶ αἰλιτροῦ (comparing αἰλιτός for αἰλιτής in Lycophr. 579): Reisig,

δέ Soph. *Ph.* 1312. So, too, οὔτε by δέ, Eur. *Suppl.* 223, etc. Such irregularity is natural when the second thought is opposed to the first. The objection to reading μήτε in 368 is that, while οὔτε (or μήτε)... τε is common enough, there is no example of τε...οὔτε (or μήτε).

Paley's Κρέοντι δῆ is, however, highly probable. It would mean, 'to Creon in the next resort.' So δῆ is used of succession in *Ant.* 173, where Creon says ἐγὼ κράτη δῆ πάντα καὶ θρόνους ἔχω, I next (the sons of Oed. being dead); and Aesch. *Eum.* 3 ἡ δῆ τὸ μητρὸς δευτέρα τὸ δ' ἔξετο | μαντεῖον.

368 ἔασθαι, pass., as *Tr.* 329 ἡ δ' οὖν ἔασθω: Thuc. I. 142 (ἐασόμενοι): Eur. *I. A.* 331 (ἐάσομαι): *I. T.* 1344 (ἐώμενος): etc. The middle of ἔαω is not classical. πόλιν: so in *Ant.* 776 ὅπως μάσμα πᾶσ' ὑπεκφόγη πόλις, it is implied that the whole State may be polluted by an act of the king.

369 λόγῳ, in the light of reason, with calm reflection (in contrast to the blind passion for power which afterwards seized them), a dat. of manner, cp. 381, *O. T.* 405 ὀργῇ λελέχθαι, *Ant.* 621 σοφία... ἐπος πέφανται. τὴν πάλαι... φθοράν, beginning with the curse called down on Laius by Pelops, for robbing him of his son Chrysipus. Cp. *Ant.* 596 (of this Labdacid house) οὐδ' ἀπαλλάσσει γενεὰν γένος,

ἀλλ' ἐρείπει | θεῶν τις etc.: one generation doth not free another, but some god brings ruin.

371 κάλιτηρίου. The MS. reading, καὶ αἰλιτροῦ, is against metre, and gives a form of the adj. which occurs nowhere else; though, had it existed, it would have been most convenient for epic verse. αἰλιτήριος, and the poet. αἰλιτρός, alone are found. The preceding ἐκ may have led the scribe into an erroneous repetition, as in *Ai.* 205 L has ὁ δεινὸς ὁ μέγας instead of ὁ δεινὸς μέγας (cp. Wecklein, *Ars Soph. emend.* xvi. pp. 69 ff.). This seems, on the whole, more likely than that the Homeric αἰλιτής ('sinner,' αἰλιτός in Lycophr. 579) should have suggested a form αἰλιτηρός or αἰλιτηρός, of which there is no other trace. Hesychius (I. 236), s. v. αἰλιτροσύνη, says that in the *Διχμαλιτίδες* Soph. used the subst. αἰλιτρία (*Ar. Ach.* 907 ὥσπερ πίθακον αἰλιτρία πολλὰς πλέων), whence Dindorf καὶ αἰλιτρία φρενὸς, 'from a sin of the mind.' The objection to this is the unexampled lengthening of the second syllable.

372 The dat. after εἰσηλθε is strictly a dat. of the person interested, but was perh. influenced by the analogy of the dat. in *παρέστη μοι*, 'it occurred to me,' and the like; cp. *Tr.* 298 ἐμοὶ γὰρ οἰκτος... εἰσέβη: *Ier.* I. 86 (λέγεται) τῷ Κροίσῳ...

Creon, and the city spared pollution, when they thought calmly on the blight of the race from of old, and how it hath clung to thine ill-starred house. But now, moved by some god and by a sinful mind, an evil rivalry hath seized them, thrice infatuate!— to grasp at rule and kingly power.

And the hot-brained youth, the younger born, hath deprived the elder, Polyneices, of the throne, and hath driven him from his father-land. But he, as the general rumour saith among us, hath gone, an exile, to the hill-girt Argos, and is taking unto

κάξ ἀλιτρίου: Dindorf, κάξ ἀλιτρίας: Campbell, κάξ ἀλειτροῦ. **372** τρισαθλιου MSS.: τρις ἀθλιου Porson (*Praef.* xxviii.), Elmsley. **375** The sign χ in the left marg. of L is thus explained by the schol.: τὸ χ παρράκειται ὅτι πρεσβυτέρων φησι τὸν Πολυνείκη.—Πολυνείκη L, A, etc.: Πολυνείκη B, Vat., etc.—θρόνον A, R, V³, Ald. **376** ἀποστερίσκει] ἀποστερίζει B, Vat. **377** πληθύνω L, A, and most MSS.: πληθύνων Triclinius (T, B, etc.). The same variation occurs in

ἐσελθεῖν...τὸ τοῦ Σόλωνος: but 6. 125 τὸν Κροῖσον γέλωσ ἐσήλθε: and so Eur. *Med.* 931 ἐσήλθε μ' οἶκτος.

τρις ἀθλιου for τρισαθλιου was first given by Porson, since otherwise there would be no caesura either in the 3rd or in the 4th foot. He compares *Od.* 5. 306 τρις μάκαρες Δαναοὶ καὶ τετράκις: Ar. *Plut.* 851 καὶ τρις κακοδαίμων καὶ τετράκις, κ.τ.λ. To Hermann's argument, that in any case τρις and ἀθλιου cohere, the answer is that, for the metre, the degree of coherence makes all the difference. Blaydes, keeping τρισαθλιου, quotes five such cases as 'free from suspicion.' They are the same five which Porson had discussed and proposed to amend in connection with this passage (*praef.* p. xxviii): viz. Aesch. *Pers.* 501 (transpose κροσταλοπήγα), Eur. *I. A.* 1586 (transpose ὀρωμένου), Soph. *Ai.* 969 (not strictly similar, —ἐπεγγελεψεν), Aesch. *Ag.* 1261 (= 1252 Dind. παρεσκόπεις, doubtful), *Sisphl.* 252 (= 244 D. ἐπεικάσαι, doubtful). Of these, παρεσκόπεις is the only exact parallel to τρισαθλιου, as being a single word coincident with the dipodia, and not preceded by elision.

374 If νεάζων merely = νεώτερος ὢν, the pleonasm would be too weak: perh., then, it is tinged with the notion of νεανιεύομενος (as in Eur. *Ph.* 713: ποῖ; μῶν νεάζων οὐχ ὄρας ἃ χρῆν σ' ὄραν;—said by Creon to Eteocles). Cp. Aesch. *Ag.* 763 φιλεῖ δὲ τικτεν ὕβρις μὲν παλαιὰ νεάζουσαν ὕβριν.

375 τὸν πρόσθε: Polyneices alludes to his right as the firstborn, 1294, 1422: Eur. (*Phoen.* 71) followed the common

account in making Eteocles the elder. The change adopted by Soph. is here a twofold dramatic gain; for (a) Polyneices, who is to come on the scene, can be treated as the foremost offender; (b) Eteocles has now a special fault, and so the curse on both sons is further justified (421).

376 ἀποστερίσκει, historic pres., 'deprives of' (rather than a true pres., 'is excluding from'). The simple στερίσκω (Thuc., Plat., Eur., etc.) was commoner in Attic than this compound.

377 πληθύνω, lit., becoming full (of the Nile rising, Her. 2. 19): Aesch. *Ag.* 869 ὡς ἐπλήθουον λόγοι.

378 Ἄργος, the territory, not only the city; called κοῖλον because the Argive plain is bounded on w., n. and e. by hills, as on s. by the sea. This epithet had already been given to it, acc. to the schol., in the epic called the Ἐπίγονοι, popularly ascribed to Homer (Her. 4. 32, who expresses doubt), and was again used by Soph. in his *Thamyra* (fr. 222). Cp. Strabo 8. 370 τῆς τε χώρας (the Argive plain) κοίλης οὐσης καὶ ποταμοῖς διαρρομένης (the Inachus and the Erasinus) καὶ ἔλη καὶ λίμνας παρεχομένης. So Her. 7. 129 τὸ μέσον δὲ τούτων τῶν λεχθέντων ὀρέων ἢ Θεσσαλίῃ ἐστὶ, εἶδουσα κοίλη: *Od.* 4. 1 Λακεδαιμονα κοίλην (the valley of the Eurotas): Polyb. 1. 3. 1 Κοιλὴ Συρία (as lying between Lebanon and Anti-Lebanon). The epith. κοῖλον has an epic tone, as suggesting a distinction from the Homeric Ἠελασγικὸν Ἄργος (perh. Thessaly), Ἀχαϊκὸν and Ἰασσὸν Ἄργος (Peloponnesus).

- κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,
 ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον 380
 τιμῇ καθέξον ἢ πρὸς οὐρανὸν βιβῶν.
 ταῦτ' οὐκ ἀριθμὸς ἐστίν, ὦ πάτερ, λόγων,
 ἀλλ' ἔργα δεινὰ· τοὺς δὲ σοὺς ὅπου θεοὶ
 πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.
 ΟΙ. ἦδη γὰρ ἔσχεσ' ἐλπίδ' ὡς ἐμοῦ θεοὺς 385
 ὦραν τῷ ἔξιν, ὥστε σωθῆναι ποτε;
 ΙΣ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.
 ΟΙ. ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;
 ΙΣ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
 θανόντ' ἔσεσθαι ζῶντά τ' εὐσοίας χάριν. 390

v. 930. **379** καινὸν] Elmsley conjectured κλεινόν. **380** καδμείων L (made from καδμείον). καδμείον A and others. Cp. O. T. 29, 35 where L has καδμείον (rightly), and the later MSS. καδμείων. **381** τιμῇ MSS.: αἰχμῇ Blaydes, Cobet.—καθέξων L, with all the rest except A, which has καθέξον (made, indeed, from καθέξων). καθέξων was read by the schol., and by the edd. before Brunck, who restored καθέξον. Nauck has once more placed καθέξων in the text, thinking that Ἄργος, which he prints in brackets, should be αὐτός. **382** ἀριθμὸς] ἀρ' ὕθλος

379 κῆδος, *affinitatem*, with Adrastus, by marrying his daughter Argeia (κῆδος Ἀδράστου λαβών, Eur. Ph. 77); καινόν, in a new quarter (as opp. to his native land). Perhaps Statius, whom Schneid. quotes, was translating this: *iamque ille novis, scit fama, superbit | Comubiis, viresque parat, quæis regna capessat* (Theb. 2. 108).

380 ε. ὡς κ.τ.λ.: 'as purposing that Argos should either possess the Theban land in honour, or exalt Thebes to the skies' (by the glory of having defeated Argos). ὡς... Ἄργος... καθέξον ἢ... βιβῶν, acc. absol. in the *personal* constr., as O. T. 101 ὡς τόδ' αἶμα χειμάζον πόλιν: Thuc. 6. 24 ἔρωσ ἐνέπεσε τοῖς πᾶσιν... ἐκπλευσαι... ὡς ἡ καταστρεφόμενοις ἐφ' ἃ ἔπλευσεν, ἢ οὐδὲν ἂν σφαιλεῖσαν μεγάλην δύναμιν, in the belief that they would reduce Sicily, or that at all events a great armament could suffer no disaster. Eur. Ion 964 ΠΑΙΔ. σοὶ δ' ἐς τί δόξ' εἰσῆλθεν ἐκβαλεῖν τέκνον;—ΚΡΕΟΥΣΑ. ὡς τὸν θεὸν σώσονται τὸν γ' αὐτοῦ γόνον.

381 τιμῇ, dat. of manner: cp. 369. καθέξον, occupy as conquerors: Dem. or. 18 § 96 τὰ κύκλω τῆς Ἀττικῆς κατεχόντων ἀρμωστὰς καὶ φρουραῖς.
 πρὸς οὐρ. βιβῶν: cp. κλέος οὐρανὸν ἔκει (Oid. 9. 20), κλέος οὐρανόμεγες (Ar.

Nub. 459): Eur. Bacch. 972 ὥστ' οὐρανῷ στήριζον εὐρήσεις κλέος (thou wilt find thy fame towering in the sky). But the best illustration is Isocr. or. 15 § 134 τὰ μὲν ἀμαρτανόμενα παρόψονται, τὸ δὲ κατορθωθὲν οὐρανόμεγες ποιήσουσιν, they will overlook your failures, and exalt your success to the skies. So Lucr. 1. 78 *religio pedibus subiecta vicissim Opleritur, nos exaequat victoria caelo*. Wecklein strangely understands:—'or will make Thebes rise to the sky' (in *smoke*, by burning the city), comparing Eur. Tro. 1298 πτέρυγι δὲ καπνὸς ὡς τις οὐράνια πεσοῦσα δορὶ καταφθίνει γὰ, which means simply: 'our land hath fallen like smoke that hath sunk down on its wing from the sky, and is perishing by the spear.'

382 ἀριθμὸς: Eur. Tro. 475 κἀνταῦθ' ἀριστεύοντ' ἐγενάμην τέκνα, | οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπεράττους Φρυγῶν. Hdr. Erp. 1. 2. 27 *Nos numerus sumus et fruges consumere nati*.

383 If the MS. ὅποι (Vat. ὅπη) is right, the phrase is harsh beyond example. ποί, ὅποι, instead of ποῦ, ὅπου, are often boldly used, when the verb implies either (a) *motion*, as 227 καταθήσεις, 476 τελευτήσαι, Eur. Bacch. 184 καθίσταται, etc.; or (b) *patience up to a point*, as

him a new kinship, and warriors for his friends,—as deeming that Argos shall soon possess the Cadmean land in her pride, or lift that land's praise to the stars.

These are no vain words, my father, but deeds terrible; and where the gods will have pity on thy griefs, I cannot tell.

OE. What, hadst thou come to hope that the gods would ever look on me for my deliverance?

IS. Yea, mine is that hope, father, from the present oracles.

OE. What are they? What hath been prophesied, my child?

IS. That thou shalt yet be desired, alive and dead, by the men of that land, for their welfare's sake.

Meineke: ἀθύρματ' Maehly. **383** ὅποι L, with the rest except Vat., which has ὅπη. Elmsley has ὅπον in his text (though in his note he prefers ὅποι): so, too, Hartung. Halm and Wecklein read ὅπη. **384** κατοικτιούσιν MSS.: Bothe conjectured κατοικτιούσιν (which Elmsley cites from F); Madvig, καθορμούσιν: Nauck, καταστρέψουσιν. **385** ὡς] ὡδ' Hartung. **386** ὦραν MSS. (though with the gloss φροντίδα written over it in L and elsewhere): ὦραν Turnebus. **387** νῦν γ'] γ' is omitted in some MSS., as T, F. **390** εὐσολας MSS.: εὐσολας schol., Suidas

Ar. *Lys.* 526 ποῖ γὰρ καὶ χρῆν ἀναμείναι; But it is hard to see how ὅποι κατοικτιούσιν could mean 'how far they will prolong (thy woes) before they pity them.' To συμπλῆξ προσλθόντας or προαγαγόντες is to cut the knot. If the phrase meant anything, it ought rather to mean, 'up to what point they will pity them.' As in 335 ποῖ is a MS. error for ποῦ, so here ὅποι for ὅπου (Wecklein prefers ὅπη, 'in what way'). Note that, in this context, πόνους=the woes of Oed. generally (mental and physical), not merely his toils in wandering: this is against the emend. κατοικτιούσιν.

385 ε. ὡς...ξέειν. Against the tempting conjecture θεοὶ | ...ξέουσ', remark that in some other passages, where our MSS. give this mixed construction, the acc. and inf. could not be eliminated without strong measures: thus Xen. *Hellen.* 6. 5. 42 ἐλπίζειν δὲ χρῆ ὡς ἀνδρας ἀγαθούς μᾶλλον ἢ κακοὺς αὐτοὺς γενήσεσθαι: *Cyr.* 8. 1. 25 πρὸς δὲ τούτους ἐλογίζετο ὡς εἰ πάντες οἱ κοινῶνες θεοσεβεῖς εἴεν, ἦττον ἂν αὐτοὺς ἐθέλειν: where the least violent remedy would be to delete ὡς—a course not possible here. In some other such places, indeed, the inf. can be very easily corrected (as *Hellen.* 3. 4. 27 εἴη for εἶναι, 7. 4. 39 δεῖ for δεῖν). ὡς...θεοὺς ξέειν may be sound. Harsh as it seems to us, usage had perhaps accustomed the ear to hearing the speaker's own view introduced by ὡς, even when the cor-

responding construction did not follow. ὡδ' ἐμοῦ would be weak. But ὡστ' ἐμοῦ (against which the presence of ὡστε in 386 is not conclusive, cp. on 544) is worth weighing: cp. Eur. *Or.* 52 ἐλπῖδα δὲ δὴ τιν' ἔχομεν ὡστε μὴ θανεῖν.

387 Since ἔγωγε is virtually one word, this v. cannot be regarded as an instance of γε used twice in the same sentence. Such repetition is allowable when more than one word is to be emphasised, as Eur. *Ph.* 554 ἐπεὶ τὰ γ' ἀρκοῦνθ' ἱκανὰ τοῖς γε σώφροσιν, but no certain example happens to occur in Soph.: see on *O. T.* 1030.

389 ε. The purport of this new oracle seems to have been:—'The welfare of Thebes depends on Oed., alive or dead.' Ismene paraphrases it:—'It shows that you will be in request with the Thebans some day (ποτέ, i.e. some day soon, 397),—not merely after your death, but while you live.' She knows that Creon is coming in the hope of carrying Oed. back—not to Thebes, but to some place just beyond the Theban border, where his person, and afterwards his grave, should be under Theban control. Cp. on 1331.

390 εὐσολας, used by Soph. also in the *Amphitryon* (fr. 119) ἐπεὶ δὲ βλάσται, τῶν τριῶν μίαν λαβεῖν | εὐσολαν ἀρκεῖ, quoted by the schol., who describes it as the reading ἐν τοῖς ἀναγκασιτέροις τῶν ἀντιγράφων (the better copies)...δ καὶ οἱ ὑπομηματιστάμενοι ἀξιοῦσιν (the Alexan-

- ΟΙ. τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἄν ;
 ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
 ΟΙ. ὄτ' οὐκέτ' εἰμί, τηνικαυτ' ἄρ' εἰμ' ἀνὴρ ;
 ΙΣ. νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὄλλυσαν.
 ΟΙ. γέροντα δ' ὀρθοῦν φλαῦρον ὅς νέος πέση. 395
 ΙΣ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
 ἦξοντα βαιοῦ κοῦχι μυρίου χρόνου.
 ΟΙ. ὅπως τί δράση, θύγατερ ; ἐρμήνευέ μοι.
 ΙΣ. ὡς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
 κρατῶσι μὲν σου, γῆς δὲ μὴ μβαίνης ὄρων. 400
 ΟΙ. ἦ δ' ὠφέλησις τίς θύρασι κειμένου ;
 ΙΣ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρῦς.

s. v., Zonaras p. 912.

391 τίς δ' ἂν τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἄν ; L, with a few others. τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἄν ; A, with most MSS. For τίς, L² gives τί (and so, too, the 1st hand in A). Hermann would read, τίς δ' ἂν τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἄν ; Blaydes, τί δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειέ τις ; Wecklein, τίς δ' ἀντὶ τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἄν ; **392** In L τὰ κείνων has been

drian commentators). It does not occur except in Soph.: but Theocr. 24. 8 has εἴσοα τέκνα ('safe and sound').

391 A and other MSS. have τοιοῦδ' ὑπ', which gives a clear constr. It seems arbitrary to assume that in L's reading τίς δ' ἂν τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἄν the syllable lost was rather τι after τίς δ' ἄν, the gen. being one of source. Herm. supports the latter view by O. T. 1006 σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι, but there the gen. is absolute. Wecklein gives τίς δ' ἀντὶ τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἄν ; comparing ἀνθ' οὗ, ἀντὶ τοῦ ; but in such phrases ἀντί= 'in recompense for,' not 'through the agency of.'

392 ἐν σοὶ: 247. γίγνεσθαι is never merely εἶναι. ἐν σοὶ γίγνεται τὰ κείνων κράτη=their power comes to be in thy hand: i. e. the new oracle so appoints. φασὶ with indef. subject, 'people say,' report says (we cannot supply 'the θεωροί' from 413). κράτη, political predominance generally, but with esp. ref. to prevalence in war against Athens (1332): the plur. as of royal power (Ant. 173 κράτη...καὶ θρόνους).

393 ἀνὴρ, emphatic, as oft.: Ar. Nub. 823 δ' σὺ μαθὼν ἀνὴρ ἔσει: Xen. Cyr. 4. 2. 25 οὐκέτ' ἀνὴρ ἔστιν, ἀλλὰ σκευοφόρος.

394 ὄλλυσαν, imperf. of intention; see on 274. This was their design up to

the moment of his fall. From that moment dates the period meant by νῦν.

395 See on 1. ὅς πέση without ἄν, as oft. in poetry, seldom in prose (O. T. 1231 n.).

396 καὶ μὴν here= 'Well, however that may be' (even if it is φλαῦρον); γε throws back a light stress on Κρέοντα: 'Creon thinks the matter important.' For a slightly different use of καὶ μὴ... γε cp. O. T. 345 n.

397 βαιοῦ...χρόνου. The gen. of the 'time within which' expresses the period to which the act belongs, and might so be viewed as possessive: Plat. Gorg. 448 A οὐδέλις μέ πω ἠρώτηκε καυὸν οὐδὲν πολλῶν ἐτῶν, i. e. non-questioning of me has now been the attribute of many years. ἐντός is sometimes added (Isocr. or. 6 § 46 ἐντός τριῶν μηνῶν κατέσχευ ἀπασαν Μακεδονίαν). κοῦχι μ., with warning emphasis: O. T. 58 γνωτὰ κοῦκ ἀγνωτὰ (n.). Cp. 617.

399 στήσωσι, sc. οἱ Θηβαῖοι: Creon himself lays stress on his mission to speak for all (737). Schol. κατοικίσωσι. The word has a certain harsh fitness for τον πλανήτην (3). Against ὡς ἀγχι γῆς στήση σε speaks the plural strain of the whole passage (392 κείνων, 400 κρατῶσι, 402 κείνοις, 405 θέλουσι, etc.).

400 ὄρων. ἐμβαίνω usu. takes either dat., or prep. with gen. or accus.: the

OE. And who could have good of such an one as I?

IS. Their power, 'tis said, comes to be in *thy* hand.

OE. When I am nought, in that hour, then, I am a man?

IS. Yea, for the gods lift thee now, but before they were working thy ruin.

OE. 'Tis little to lift age, when youth was ruined.

IS. Well, know, at least, that Creon will come to thee in this cause—and rather soon than late.

OE. With what purpose, daughter? expound to me.

IS. To plant thee near the Cadmean land, so that they may have thee in their grasp, but thou mayest not set foot on their borders.

OE. And how can I advantage them while I rest beyond their gates?

IS. Thy tomb hath a curse for them, if all be not well with it.

made from τὰ κελών: in A, *vice versa*. 393 ἀρ' L, A, etc. (while in vv. 408 f., where ἀρα is required, L twice gives ἀρα): ἀρ' T, B, with most MSS. 395 πέση MSS., Ald.: πέσοι Turnebus and the other edd. before Brunck. 402 τύμβος δυστυχῶν] Rauchenstein proposed τύμβος ἐκτὸς ὧν: Nauck, νεκρὸς ἐγκοιτῶν: Mekler,

simple gen. could be explained as partitive, but prob. is rather on the analogy of the gen. with ἐπιβαίνω: cp. O. T. 825 ἐμβατεύειν πατρίδος. The gen. with ἐπιβαίνω (924) is warranted by the first prep.

401—408 The tenor of this fine passage should be observed.

Oedipus took ἐν σοί (392) to mean that the welfare of Thebes depended on his presence there. He is thinking of a restoration to his Theban home (395). He asks, therefore,—‘Of what use can I be to them if I am left at their doors, and not received within their land?’ ‘They will suffer,’ she replies, ‘if your tomb is neglected.’ Oedipus does not see the force of this answer: he still infers (from θανάωτα in 390) that, whatever may be his doom in life, he is at least to be buried at Thebes. ‘Why, of course they will,’ he replies (403). ‘So’—pursues the daughter (404)—‘they mean to keep you within their grasp. A new suspicion flashes on him. ‘They will bury me at Thebes?’ ‘It cannot be.’ That is enough. He will never give himself into their hands.—Remark that he was supposing Apollo’s former decree (91) to have been cancelled by this later one (389). He now sees that the new oracle does *not* cancel the former, but merely confirms it in one

aspect, viz. in the promise of ἀτην τοῖς πέμψασιν (93).

401 θύρασι, *foris*, as Eur. *El.* 2074 οὐδὲν γὰρ αὐτῆν δεῖ θύραων εὐπρεπέες | φαίνων πρόσωπον (she ought not to show her beauty *abroad*), where, as here, Elms. restored it from the MS. θύρασι. Campbell retains the latter. But, while in θύρασι, θύραζε, θύραθεν, θυραῖος the notion of ‘external’ is uppermost, the figurative uses of the plur. θύραι always speak of *approaching* the house: as ἐπὶ τὰς θύρας φοιτᾶν, ἐπὶ ταῖς θύραις διατρίβειν, ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν (*Xen. An.* 6. 5. 23). So here θύρασι would mean, not, ‘outside of their doors,’ but ‘at their *very* doors.’ κέμενον: schol. οἰκοῦντος.

402 κέμοις with βαρῦς only. δυστυχῶν = if it does not receive due honours: cp. ἄμοιρος... νέκυς of a corpse denied due rites (*Ant.* 1071). Eur. *Hec.* 319 τύμβων δὲ βουλόμην ἂν αἰξούμενον | τὸν ἐμὸν ὀρασθαι. Since in death (390) he was still to sway their destiny, they wished his grave to be where they could make the due offerings (ἐναγίζειν) at it: cp. *Ier.* 2. 44 τῷ μὲν ὡς ἀθανάτω... θύουσι, τῷ δὲ... ὡς ἥρωι ἐναγίζουσι. Such ἐναγισμός would be at least annual (cp. *Isac. or.* 2 § 46). The schol. takes δυστυχῶν as = ‘if not on Theban soil’: but this is excluded by 407.

- ΟΙ. *κάνει θεοῦ τις τοῦτό γ' ἄν γνώμη μάθοι.*
 ΙΣ. *τούτου χάριν τοίνυν σε προσθέσθαι πέλας
 χώρας θέλουσι, μηδ' ἴν' ἄν σαντοῦ κρατοῖς.* 405
 ΟΙ. *ἦ καὶ κατασκιῶσι Θηβαία κόνει;*
 ΙΣ. *ἀλλ' οὐκ ἔῃ τοῦμφυλον αἵμά σ', ὦ πάτερ.*
 ✓ΟΙ. *οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν ποτε.*
 ΙΣ. *ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος.*
 ΟΙ. *ποίας φανείσης, ὦ τέκνον, συναλλαγῆς;* 410
 ΙΣ. *τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.*
 ΟΙ. *ἂ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον;*
 ΙΣ. *ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας.*
 ΟΙ. *καὶ ταυτ' ἐφ' ἡμῖν Φοῖβος εἰρηκῶς κυρεῖ;*
 ΙΣ. *ὡς φασιν οἱ μολόντες εἰς Θήβης πέδον.* 415
 ΟΙ. *παίδων τις οὖν ἴκουσε τῶν ἐμῶν τάδε;*
 ΙΣ. *ἄμφω γ' ὁμοίως, κάξεπίστασθον καλῶς.*
 ΟΙ. *κἄθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
 τοῦμοῦ πόθου προὔθεντο τὴν τυραννίδα;*

πότμος δυστυχῶν.

404 In L the 1st hand wrote *πέλας προσθέσθαι*. Over these words the corrector placed β, α, to show the right order. Then *πέλας* was deleted, and written anew after *προσθέσθαι*. **405** *κρατῆς* MSS.: *κρατοῖς* Brunck, and so most edd. **408** *οὐκ ἄρ'* L: see on v. 393. Blydes writes *οὐ τὰρ*.—*κρατήσωσιν* MSS. In T *ου* is written above ω. The schol. in L, *ὁ δὲ μὴ πλεονάζει*,

403 Cp. *O. T.* 398 *γνώμη κυρήσας οὐδ' ἄπ' οἰωνῶν μαθῶν*. It needed no oracle to tell one that they would incur divine anger for neglecting the first duties of piety towards their late king.

404 f. *σε προσθέσθαι*, 'to associate you with them (as a prospective ally) in the neighbourhood of their land, and not (to leave you) in a place where you will be your own master.' Cp. *Her.* 1. 69 *χρήσαντος τοῦ θεοῦ τὸν Ἕλληνα φίλον προσθέσθαι, ... ὑμέας ... προσκαλέομαι φίλος τε θέλων γενέσθαι καὶ σύμμαχος*. With *μηδ'*, etc., a verbal notion such as *εἰσὰς αὐκείν* must be supplied from *προσθέσθαι*: cp. *El.* 71 *καὶ μὴ μ' ἄτιμον τῆσδ' ἀποστέλλητε γῆς, | ἀλλ' ἀρχέπλουτον (sc. καταστήσατε)*. *ἄν...κρατοῖς*, nearly = *κρατήσεις*. See on *ἴν' ἄν...εἰπομεν*, 189. With the MS. *κρατῆς*, *ἄν* belongs to *ἴνα*: 'wherever you may be your own master': which is evidently less suitable here.

406 *καὶ* with *κατασκιῶσι* (not with *ἦ*, which would imply that he did *not* expect it, *O. T.* 368): 'Having settled me near their land, will they further

bury me within it?' For *κατασκιῶζειν* cp. *Epigrammata Graeca* 493 (Kaibel, Berl. 1878) *θανόντα... γαῖα κατεσκίασεν*.

407 *τοῦμφυλον αἶμα*, thy blood-guilt for the death of a kinsman: so *ἐμφύλιον αἶμα* (Pind. *Pyth.* 2. 32), *αἶμα συγγενές* (Eur. *Suppl.* 148), *αἶμα γενέθλιον* (Or. 89): but in *O. T.* 1406 *αἶμ' ἐμφύλιον* merely = 'a blood-kinship.' Oed. was doomed to *δειφυγία* (601). Even to *bury* him in Theban ground would seem impious towards Laius. So, when Antigone has given the burial-rite to Polyneices, Creon asks, (*Ant.* 514) *πῶς δὴτ' ἐκείνῳ δυσσεβῆ τιμῆς χάριν*; 'How, then, canst thou render a grace which is impious towards that other?' (Eteocles).

410 *συναλλαγῆς*, strictly, a bringing together (by the gods) of persons and circumstances, a 'conjuncture': rarely without the defining gen. (as *νόσου ξ.*, *O. T.* 960); for in *Tr.* 845 *ὀλεθρῆαις* (Wunder *οὐλῆαις*) ξ. prob. = 'at the fatal meeting' (of Deianeira with Nessus).

411 *σοῖς...τάφοις*, poetical locative dat. (*O. T.* 381 n.), freq. in Homer, as

- OE. It needs no god to help our wit so far.
 IS. Well, therefore they would fain acquire thee as a neighbour, in a place where thou shalt not be thine own master.
 OE. Will they also shroud me in Theban dust?
 IS. Nay, the guilt of a kinsman's blood debars thee, father.
 OE. Then never shall they become my masters.
 IS. Some day, then, this shall be a grief for the Cadmeans.
 OE. In what conjuncture of events, my child?
 IS. By force of thy wrath, when they take their stand at thy tomb.
 OE. And who hath told thee what thou tellest, my child?
 IS. Sacred envoys, from the Delphian hearth.
 OE. And Phoebus hath indeed spoken thus concerning me?
 IS. So say the men who have come back to Thebes.
 OE. Hath either of my sons, then, heard this?
 IS. Yea, both have heard, and know it well.
 OE. And then those base ones, aware of this, held the kingdom dearer than the wish to recall me?

points to κρατήσουσιν.

415 φασιν] φασί γ' Herwerden.—*eis* Θήβης πέδον] Wecklein (*Ars Soph. em.* p. 44) proposed *eis* Θήβας πάλιν. **416** τις] τίς L, which Elmsley preferred on the ground that it agrees better with the reply in v. 417: but does it? **417** ἀμφω θ' L, A, with most MSS., and Ald.: ἀμφω γ'

Il. 21. 389 ἤμενος Οὐλόμῳ. Some day the Thebans will invade Attica, and will be defeated by the Athenians near the grave of Oedipus. Cp. Aristeides ὑπὲρ τῶν τεττάρων p. 284 (the great men of the Greek past are guardian spirits), καὶ ῥύεσθαι γε τὴν χώραν οὐ χεῖρον ἢ τὸν ἐν Κολωνῷ κείμενον Οἰδίπουν: where the schol. records a vague legend of his epiphany in some fight with Theban invaders. When the Persians (480 B.C.) were repulsed from Delphi, two gigantic warriors pursued them; τοὺτους δὲ τοὺς δύο Δελφοὶ λέγουσι εἶναι τοὺς ἐπιχωρίους ἦρωας, Φύλακόν τε καὶ Αὐτόνοον, τῶν τὰ τεμένεά ἐστι περὶ τὸ ἱρόν (Her. 8. 39). So Theseus was seen at Marathon (Plut. *Theb.* 35); Athene appeared, and the Aeacidae helped, at Salamis (Her. 9. 83 f.).

413 θεωρῶν, sent from Thebes to Delphi, to consult the oracle in solemn form (*O. T.* 114): cp. on 354. ἑστίας, the 'hearth of the Pythian seer' (*O. T.* 965), 'at earth's centre' (μεσοβαλός, Eur. *Ion* 462).

414 ἐφ' ἡμῖν, 'in my case' (n. on *O. T.* 829).

415 οἱ μολόντες: schol. οἱ θεωροί.

416 παίδων τις (there being only two sons) virtually strengthens the question, as if he asked—'Had my sons any knowledge whatever of this?'

418 ε. καὶ εἶπα, 'and after that,' is explained by τῶνδ' ἀκούσαντες. τῶνδ': see on 304. πάρος...προὔθεντο: Eur. *Hērō.* 382 οἱ δ' ἠδόνην προθέντες ἀντὶ τοῦ καλοῦ | ἄλλην τιν': Isocr. *Ep.* 9 § 17 ἄλλους ἀνθ' ἡμῶν προκριθῆναι: and so Plat. προτιμῶν τι ἀντὶ τινος (*Lys.* 219 D), πρὸ τινος (*Legg.* 727 D), πλέον τινός (*ib.* 777 D), μᾶλλον ἢ τι (887 B). What is the complaint of Oed. against his sons? This:—Apollo had made him the arbiter, in life and death, of Theban welfare (389). His sons might have pleaded with the Thebans:—'Apollo has now virtually condoned the ἐμφυλον αἷμα (407). Restore our father to the throne.' But they desired the throne for themselves. Here, as in regard to his expulsion, they neglected an opportunity which natural piety should have seized (441).

419 τοῦμοῦ πόθου: the possess. pron. = object. gen. of pers. pron.: see on 332.

- ✓ ΙΣ. ἀλγῶ κλύουσα ταῦτ' ἐγώ, φέρω δ' ὄμως. 420
 ΟΙ. ἀλλ' οἱ θεοὶ σφιν μῆτε τὴν πεπρωμένην
 ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
 αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
 ἧς νῦν ἔχονται κάπαναίρονται δόρυ·
 ὡς οὐτ' ἂν ὄς νῦν σκῆπτρα καὶ θρόνους ἔχει 425
 μείνειεν, οὐτ' ἂν οὐξεληλυθὼς πάλιν
 ἔλθοι ποτ' αὖθις· οἳ γε τὸν φύσαντ' ἐμὲ
 οὕτως ἀτίμως πατρίδος ἐξωθούμενον
 οὐκ ἔσχον οὐδ' ἤμνηναν, ἀλλ' ἀνάστατος
 αὐτοῖν ἐπέμφθην κάξεκηρύχθην φυγᾶς. 430
 εἴποισ ἂν ὡς θέλοντι τοῦτ' ἐμοὶ τότε
 πόλις τὸ δῶρον εἰκότως κατήρσευεν.

T, B, etc. 420 κλύουσα] φέρουσα Wecklein: λέγουσα...λέγω δ' ὄμως Nauck.
 421 σφι L, A, etc.: σφε T, etc.: σφιν Elmsley on Eur. *Med.* 393 (=398 Dind.),
 and most edd. since.—μῆτε MSS.: μῆτι (thus, not μῆ τι) Bothe, Blaydes.—τὴν
 πεπρωμένην T, B, Vat., R, etc.: τῶν πεπραγμένων L (which the corrector, placing
 an η over each ω, wished to make into τὴν πεπραγμένην): so, too, A (but with
 γρ. τὴν πεπρωμένην in the marg.): τὴν πεπραγμένην F, V³ (corrected to τῶν,—ων).

420 φέρω δ' ὄμως is usu. taken, 'but such are my tidings' (cp. 360). This would be fitting if, with Wecklein, we might read φέρουσα for κλύουσα: but the latter is in all MSS., and naturally refers to the words just heard by Ismene from Oed., not to a report heard by her at Thebes. The indignant question of Oed. invited a defence. She replies, 'I am pained to hear my brothers charged with such conduct, but I must bear it'—i.e. I cannot deny the charge. The contrast between ἀλγῶ and φέρω has thus more point.

421 ἀλλ'. 'Nay, then'—opening the imprecation, as *Ph.* 1040 ἀλλ', ὦ πατρώα γῆ θεοὶ τ' ἐγχώριοι, | τίσασθε, τίσασθ'. σφιν, not σφι, was prob. always the form used by Attic tragedy. It is required by metre below, 444, 451, 1490: *Ai.* 570: *El.* 1070: *Aesch. P. V.* 252, 457: *Pers.* 759, 807: fr. 157 (*ap. Plat. Rep.* 391 E). Eur. has the dat. in two places where, as here, σφι is possible, but in both σφιν has ms. authority, and should probably be read, *Med.* 398 (*v.l.* σφι), *Suppl.* 769. On the other hand there is no place in trag. where metre excludes σφιν.

τὴν πεπρωμένην, by the curse in the house of Laius (369).

422 ἐν δ' after μῆτε is harsh, and

Elmsley's ἐν τ' may be right. There is, however, a good deal of ms. evidence for τε...δέ in trag.: see on 367. *Cp. Ant.* 1096 τὸ τ' εἰκαθεῖν γὰρ δεινόν, ἀντιστάνατα δὲ κ.τ.λ., n.

ἐν ἐμοὶ (cp. 247), may the issue for them come to be (392) in my hands, i.e. may the gods allow me to be the final arbiter, and to doom them both by a father's curse.

424 κάπαναίρονται. The words καὶ ἐπαναίρονται δόρυ do not form a second relative clause,—as if, from the ἧς before ἔχονται, we had to supply the relat. pron. in a different case (ἐφ' ἧ, or εἰς ἧν) with ἐπαναίρονται. They form an independent sentence, which is co-ordinated with the relative clause, ἧς ἔχονται. This is the normal Greek construction. See note in Appendix. Cp. 467, 731.

ἐπαναίρονται δόρυ, the ms. reading, would mean, 'are taking a spear upon them,' the verb being used figuratively (like *in se suscipere*) of obligations or responsibilities (φίλων, πόλεμον, τέχνην, λατρείαν etc.); but ἐπαναίρεσθαι, in its literal sense of 'uplifting against,' is more natural and more poetical with δόρυ: cp. *Eur. Her.* 313 καὶ μήποτ' ἐς γῆν ἐχθρόν ἀρεσθαι δόρυ.

425 ὡς, 'for' (if I were to have the

IS. It grieves me to hear that,—but I must bear it.

OE. Then may the gods quench not their fated strife, and may it become mine to decide this warfare whereto they are now setting their hands, spear against spear! For then neither should he abide who now holds the sceptre and the throne, nor should the banished one ever return; seeing that when I, their sire, was being thrust so shamefully from my country, they hindered not, nor defended me; no, they saw me sent forth homeless, they heard my doom of exile cried aloud.

Thou wilt say that it was mine own wish then, and that the city meetly granted me that boon.

—Tournier conject. τὴν πεφασμένην. **422** ἐν δ' MSS.: ἐν τ' Elmsley. **424** κάπα-
ναίρουνται MSS.: κάπαναίρονται Hermann.

426 οὐτ' ἐξεληλυθὼς πάλιν L, r: οὐτ' ἂν οὐξεληλυθὼς A, B, and most MSS.—πάλιν] πόλιν A, R, V³, Ald., Turnebus.

428 ἀτίμως MSS.: ἀτίμον Wecklein. **429** ἤμναν L, with most MSS.: ἤμνον A, R, V³, Ald.;—a variant which Elmsley explains by the similar ending of ἔσχον, as in 381 the v. l. καθέξω by βιβῶν, and in 474 κρόκοισιν (for κρόκαισιν) by θαλλοῖσιν. **430** αὐτοῖν] αὐτοῖς Vat. **432** κατήνυσεν L: κατή-

decision). Blomfield's conjecture ᾧδ' is unnecessary.

427 οἱ γὰρ, causal: see on οἴτινες 263.

428 ἀτίμως: cp. 440 βίβι: 770 ἐξέω-
θεις. Soph. has this adv. thrice else-
where of ignominious or ruthless treat-
ment, *El.* 1181, *Ant.* 1060, fr. 593. 7.

429 οὐκ ἔσχον, did not stop me (from being expelled). We find such phrases as ἔχω τιὰ ποιούντά τι, to check one *in the act* of doing something (*O. C.* 888 βουθυτοῦντά μ'... ἔσχετ'), but not ἔχω τιὰ ἀδικούμενον, to stop one *from being* wronged (like παύω). Here, then, it is better to supply τὸ (or ὥστε) μὴ ἐξωθει-
σθαι than to take ἔσχον with ἐξωθούμενον. Cp. Xen. *An.* 3. 5. 11 πᾶς... ἀσκὸς δύο ἀνδρας ἔξει τὸ (v. l. τοῦ) μὴ καταδύναι ὥστε δὲ μὴ ὀλισθάνειν, ἢ ὕλη καὶ ἡ γῆ στήσει.

ἤμναν, sc. ἐμοί. ἀνάστατος, made to rise up and quit one's abode, 'driven from house and home,' implying ἀειφυγία (601), *T. r.* 39 ἐν Τραχίῳ τῆδ' ἀνάστατοι | ξένω παρ' ἀνδρὶ ναίονεν (driven from our home at Argos). Thuc. 1. 8 οἱ... ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ (were expelled).

430 αὐτοῖν, not dat. of the agent (very rare except with perf., plpf., or fut. pf. pass.), but dat. of interest ('so far as they were concerned'): cp. *Ph.* 1030 τέθηγ' ἡμῖν πάλαι: Aesch. *P. V.* 12 σφῶν μὲν ἐντολὴ Διὸς | ἔχει τέλος δὴ, ἔξεκρούθη, by a proclamation of Creon (as regent) to the citizens—like that

which Oed. himself had made (*O. T.* 216 ff.). κήρυγμα is used of the royal edict, *Ant.* 8, 161, etc. Cp. Lys. or. 12 § 95 (of those banished by the Thirty) ἐξεκρούθητε... ἐκ τῆς πόλεως.

431 εἶπος ἂν: the figure called ὑπο-
φορὰ (Lat. *subiectio*, Cornificius 4. 23. 33), the 'suggestion' of an objection, with the reply; Tiberius *περὶ σχημάτων* § 36 (Spengel *Rhet.* III. 77) ὑποφορὰ δὲ ἐστὶν ὅταν μὴ ἐξῆς προβαίῃ ὁ λόγος, ἀλλ' ὑπο-
θεῖς τι ἢ ὡς παρὰ τοῦ ἀντιδίκου ἢ ὡς ἐκ τοῦ πράγματος ἀποκρίνηται πρὸς αὐτὸν, ὥσπερ δύο ἀντιλεγόμενα πρόσωπα μιμούμενος. Oed. here speaks chiefly to Ism., whose pain for her brothers (420) might suggest the excuse; though in 445, 457 he addresses the Chorus. Wecklein conceives Oed. as speaking directly to the spectators, who might recollect the close of the *O. T.* Need we charge the poet with this dramatic impropriety?

θέλοντι, 'desiring' (not merely 'con-
senting'): cp. 767: *O. T.* 1356 θέλοντι κάμοι τοῦτ' ἂν ἦν. The desire of Oed. to be sent away from Thebes is passionately expressed in the *O. T.* (1410 ff., 1449 ff.). At the end of that play he repeats the request (1518), and Creon replies that it must be referred to Delphi. τότε with κατήνυσεν, i. e. 'when I was banished'; so *Ai.* 650 τότε='in those old days.'

432 The ι in L's κατήνυσεν speaks for κατήνυσεν,—clearly much fitter here

οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν,
 ὀπηνίκ' ἔξει θυμός, ἥδιστον δέ μοι
 τὸ καθαιρεῖν ἦν καὶ τὸ λεισθῆναι πέτροις, 435
 οὐδεὶς *ἔρωτ' ἐς τόνδ' ἐφαίνεται' ὠφελῶν.
 χρόνῳ δ', ὄτ' ἦδη πᾶς ὁ μόχθος ἦν πέπων,
 καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
 μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
 τὸ τηνίκ' ἦδη τοῦτο μὲν πόλις βία 440
 ἤλαυνέ μ' ἐκ γῆς χρόνιον, οἱ δ' ἐπωφελεῖν,
 οἱ τοῦ πατρὸς τῶ πατρί, δυνάμενοι τὸ δρᾶν
 οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν
 φυγὰς σφιν ἔξω πτωχὸς ἠλώμην αἶε.

νυσεν A, and others: κατήνεσεν B, T, Vat. 434 ὀπηνίχ' ἔξει L, ζ being made from ξ: ξζη A, R, Ald.: ἔξει the other MSS., and the 2nd Juntine ed. 436 ἔρωτος τοῦδ' MSS.: ἔρωτ' ἐς τόνδ' P. N. Pappageorgius (*Beitr. z. Erkl. u. Kritik d. Soph.* p. 16). Meckler proposes ἔρωτος τοῦδ' ἐφαίνετο στραφεῖς (cp. *Ai.* 1116),—ἐφαίνεται' ἐμφαίνεται' L. 437 χρόνῳ δ'] In L δ' has been made from τ' by the 1st hand. 440 τὸ τηνίχ' L; after η one letter has been erased, and room for two has been left; perh. the scribe had begun to write τῆμος.—τὸ τηνίχ' B, F, etc.: τοτηνικᾶδ' A, R: τόθ' ἠνίχ' T, etc.: τότ' ἠνίχ' L².—ἦδη] ἦδει L², which suggests that the reading

than κατήνεσεν. Cp. 1633 καταίνεσον, 1637 κατήνεσεν. The contrast is between exile imposed as a doom or granted as a boon,—not merely between a wish fulfilled or unfulfilled.

438 ἡμέραν: the acc. of duration (cp. *O. T.* 1138) is strictly warrantable, as in *Xen. Cyr.* 6. 3. 11 καὶ ἐχθρὸς δὲ καὶ τρίτην ἡμέραν (the day before yesterday) τὸ αὐτὸ τοῦτο ἐπραττον: though in a negative sentence we might have rather expected the gen. (cp. *An.* 3. 3. 11 τῆς ἡμέρας ὀλης διήλθον οὐ πλέον πέντε καὶ εἰκοσι σταδίων). τὴν αὐτίχ': *Thuc.* 2. 64 ἐς τε τὸ μέλλον.. ἐς τε τὸ αὐτίκα: 3. 112 ἐν τῷ αὐτίκα φόβῳ.

435 λεισθῆναι πέτροις, the typical form of summary vengeance on one who has incurred public execration: *Il.* 3. 56 ἢ κεν ᾗδῃ | λάϊων ἔσσο χιτῶνα: *Aesch. Ag.* 1616 δημορριφεῖς... λεισμοῦς ἀράς: *Ai.* 254 λιθόλευστον Ἄρη (on the part of the infuriated army): *Eur. Or.* 442 θανεῖν ὑπ' ἀσπῶν λεισμοῖω πετρώματι (the pleonasm as here). *Her.* 9. 5 (the 'lynching' of the Athenian who advised his fellow-citizens to accept the Persian terms, 479 B.C.) περιστάντες Λυκίδην κατέλευσαν βάλουτες. The redundant πέτροις adds emphasis: so *Ant.* 200 πυρὶ | πρήσαι

κατάκρας. Cp. *O. T.* 1255 φοιτᾶ γὰρ ἡμᾶς ἔγχος ἔξαιτῶν πορεύ: 1411 φονεύσατ' ἢ θαλάσσιον | ἐκρίψατ'.

436 ἔρωτ' ἐς τόνδ', the conjecture of Pappageorgius (see cr. n.), is, I think, almost certain. The ms. change supposed is of the slightest kind, and such as continually occurs in our MSS.: while ἔρωτος τοῦδ' cannot be defended as either (a) gen. of connection, 'helping in regard to this desire,' or (b) possessive gen. with ὠφελῶν as = εὐεργέτης, 'helper of this desire.' See Appendix.

437 πέπων. The metaphor is not directly from the mellowing of fruit, but from the medical use of the word in ref. to the subsiding of inflammation (as in angry tumours, etc.). Cp. the fig. sense of ὤμος. So πεπαίνεσθαι Hippocr. 1170 B: *Arist. Meteor.* 4. 3 ἢ φυμμάτων (tumours) καὶ φλέγματος...πέπανσις: *Anthol. Pal.* 12. 80 τί σοι τὸ πεπανθὲν Ἐρωτος | τραῦμα διὰ σπλάγγων ἀδθις ἀναφλέγεται; Hence, too, *Tr.* 728 ὀργῇ πέπειρα.

438 ἐκδραμόντα, had rushed out, run to excess (not, run ἔξω δρόμου, out of the course): 98: cp. *Ant.* 752 ἢ κάπακειῶν ὦδ' ἐπεξέρχει θρασυῖ; dost thou e'en go to the length of threatening so boldly?

439 The gen. might be taken with

No, verily: for in that first day, when my soul was seething, and my darling wish was for death, aye, death by stoning, no one was found to help me in that desire: but after a time, when all my anguish was now assuaged, and when I began to feel that my wrath had run too far in punishing those past errors,—then it was that the city, on her part, went about to drive me perforce from the land—after all that time; and my sons, when they might have brought help—the sons to the sire—would not do it: no—for lack of one little word from them, I was left to wander, an outcast and a beggar evermore.

τῶθ' ἠνίκ' may have arisen from ἦδη having been taken for ἦδη (ἦδει). 441 οἱ ὁ L. 442 οἱ τοῦ πατρὸς] Canter conject. ἐκ τοῦ πάρος: Blaydes, οὐκ (=οἱ ἐκ) τοῦ πατρὸς, or ἄλλων πάρος: Musgrave, οἴου βάρου. 443 ἀλλ' ἔπουσ σμικροῦ] ἀλλάπου σμικροῦ L. The 1st hand wrote ἀλλ' ἔπουσ σμικροῦ (meaning, probably, ἔπουσ μικροῦ: cp. εἰ σπλεῖστον, and other examples, Introd. p. xlvi.); a later hand altered ἀλλ' ἔπουσ to ἀλλάπου. T is one of those which have ἀλλά που σμικροῦ (which may have been a conjecture of Triclinius). ἀλλ' ἔπουσ μικροῦ A, R, L², Ald.: ἀλλ' ἐπ' οὐ σμικροῦ B. The schol. in L confirms the true reading: ἀντιλογίας βραχείας εἶδε ποιήσασθαι αὐτοῦς κ.τ.λ. 444 ἠλόμην L (η in erasure, perh. from εἰ):

μείζω, 'a chastiser greater than the sins,' i.e. 'severer than they merited' (ἡ κατὰ τὰ ἡμαρτ.); but it is simpler to take it with κολαστήν, 'too great a chastiser of the sins.' As μέγας θυμός is 'violent anger,' so θυμός which is over-violent can be called μείζων κολαστής. The rhythm of the verse will not permit us to disjoin μείζω (as by a comma) from κολαστήν.

440 τὸ τηνί' ἦδη, just when that time had come (the art. as in τὸ αὐτίκα, 'at the moment,' Thuc. 2. 41). While τηνικάδε ('at this time of day') was common, the simple τηνίκα occurs nowhere else in class. Attic; it is found, however, in the Alexandrian poets, and in later Greek. τοῦτο μὲν is answered by δέ (441) instead of τοῦτο δέ, as by ἔπειτα δέ (Ant. 63), τοῦτ' ἀδδης (id. 165), εἶτα (Ph. 1345), τοῦτ' ἄλλο (O. T. 605).

441 χρόνιον, 'after all that time,'—repeating the thought with which he had begun (χρόνῳ 437). Thuc. 1. 141 χρόνιοι...ξυνιόντες, meeting only at long intervals: 3. 29 σχολαῖοι κομισθέντες, having made a leisurely voyage: 8. 14 ἀφικνούσθαι αἰφνίδιοι. ἐπωφελεῖν with dat. (like ἐπαρκεῖν) as Eur. Andr. 677, elsewhere usu. with acc. (Ph. 905, etc.): cp. the poet. dat. with the simple verb, Ant. 560 τοῖς θανοῦσιν ὠφελεῖν.

442 οἱ τοῦ πατρὸς τῷ πατρί blends two forms of antithesis,—(1) οἱ παῖδες τῷ πατρί, and (2) οἱ τοῦ. Οἰδιπόδος τῷ

Οἰδιπόδι. The gen. of 'origin,' τοῦ πατρὸς, really a possessive gen., comes in with peculiar force here, as suggesting that the sons belong to the sire. For πατρὸς...πατρί cp. 883, Ph. 296 ἀλλ' ἐν πέτροισι πέτρον, Ant. 1310 n. τὸ δρᾶν, on 47.

443 ἔπουσ σμικροῦ χάριν, for lack of a few words in his defence (ἀντιλογίας βραχείας, schol.). As if one said, 'They incurred all this loss for the sake of a petty sum' (i.e. to save it). This is a slight deviation from the ordinary use of ἔνεκα, οὐνεκα (22), ἕκατι, χάριν, in such phrases. Cp. fr. 510. 6 κάμοι γὰρ ἂν πατήρ γε δακρῶν χάριν | ἀνήκτ' ἂν εἰς φῶς, would have been brought up, if tears could bring him: Aesch. Pers. 337 πλῆθους...ἕκατι, if numbers could give victory.

444 σφιν, i.e. they looked on and did nothing: see on αὐτοῖν 430. The question between δέ (L) and ἐγώ (A) turns on these points. With δέ, ἠλόμην = 'continued to wander.' He can scarcely mean that, after his expulsion, they might at any time have recalled him, since he regards the new oracle as having given them an opportunity which did not exist before (418). But he may mean that their silence at the moment of his expulsion was the cause of the whole sequel. With ἐγώ, ἠλόμην might mean, 'proceeded to wander forth,' referring to the moment of expulsion (cp. ἐξηλαυ-

ἐκ τοῖνδε δ', οὔσαιν παρθένου, ὅσον φύσις 445
 δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
 καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν·
 τὰ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους
 καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
 ἀλλ' οὔ τι μὴ λάχωσι τοῦδε συμμάχου, 450
 οὐδέ σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
 ὄνησις ἦξει· τοῦτ' ἐγῶδα, τῆσδέ τε
 μαντεῖ' ἀκούων συννοῶν τε τὰξ ἔμοῦ
 παλαίφαθ' ἀμοὶ Φοῖβος ἦνυσέν ποτε.
 πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἔμοῦ 455
 μαστῆρα, κεῖ τις ἄλλος ἐν πόλει σθένει.
 εἰάν γὰρ ὑμεῖς, ὦ ξένοι, θέληθ' ὁμοῦ
 *προστάτισι ταῖς σεμναῖσι δημούχοις θεαῖς

ἠλώμην A, with most MSS.

445 ἐκ ταῖνδε δ' οὔσαιν MSS.: κάκ ταῖνδε δισσαῖν Pierson *ap.* Valcken. Eur. *Ph.* 1249. Porson, too, proposed *δισσαῖν*, *Adv.* p. 166.

ἐκ τοῖνδε δ' οὔσαιν Nauck.

446 αὐταῖν] αὐτῶν B, T, etc., and edd. before Brunnck: αὐτοῖν Nauck. 447 καὶ γῆς] κοίτης τ' Wecklein: στέγης τ' Nauck.—

γένους] τέγους Madvig: κρύους Nauck.

450 οὔ τι MSS.: οὔτε Elmsley.— λάχωσι MSS. (with *ou* written over *ω* in L and others, whence L² has λαχούσι.)

τύχωσι Brunnck.

451 οὔτε σφιν MSS.: οὐδέ σφιν Herm., Dind., Schneidewin, Wecklein, Blaydes.

452 ἦξει] εἴξει L, with ἦ written above: ἐλθῆ Blaydes.—

νόμην 356). But (a) the tense is somewhat awkward here, and (b) ἐγώ is weak unless taken as = 'I—their father.'

445 τοῖνδε, not ταῖνδε, is the form of the fem. du. as found in Attic inscr. of c. 450—320 B.C.: cp. *Ant.* 769 n. But as to the partic., the dual forms in -α, -αι, and those in -ε, -οι, seem to have been used concurrently (cp. 1676 n.): I have not, therefore, changed οὔσαιν to οὔσαι with Nauck.

446 τροφὰς: cp. 330, 341.

447 γῆς ἄδειαν, a strange phrase (perhaps corrupt), must mean, security in regard to the land (where I find myself at any given time), a secure resting-place. Cp. Thuc. 8. 64 λαβοῦσαι αἱ πόλεις... ἄδειαν τῶν πρασσομένων, security in regard to their proceedings. His daughters, so far as they can, give him in exile all that his sons should have given him at Thebes,—(1) maintenance, (2) safety in his movements, (3) generally, the support due from kinsfolk.

Nauck's στέγης τ' ἄδειαν seems too suggestive of a fixed home to suit τὸν πλανήτην (3): Wecklein's κοίτης τ' ἄδειαν makes a detail too prominent in this

general acknowledgment. With regard to βλάβης τ' or κάτης ἄδειαν (Blaydes), remark that ἄδεια never occurs with a gen. of that against which one is safe. The καὶ before γῆς seems genuine: were it absent, the καὶ before τροφὰς must answer to that before γένους. And, for a rhetorical passage, γῆς is in some degree confirmed by the assonance with γένους.

γένους (subjective gen.) ἐπάρκεσιν = ἦν τὸ γένος παρέχει. Thuc. 7. 34 διὰ τὴν τοῦ ἀέμου (subject.) ἀπῶσιν τῶν ναυαγίων (object.) = ἔστι ὁ ἀέμος ἀπῶθει τὰ ναυαγία (Thompson, *Synt.* § 98).

448 ε. The constr. is, εἰλέσθην θρόνους, καὶ κραίνειν σκῆπτρα, etc. κραίνειν = (1) to bring a thing to pass, (2) to exercise power, to reign, sometimes with a gen. of the persons ruled (296, 862, etc.). σκῆπτρα goes with κραίνειν as an almost adverbial cognate accus., 'to rule with sceptre': as *Ph.* 140 σκῆπτρον ἀνάσσειται (pass.) implies a similar σκῆπτρον ἀνάσσω. Rhythm forbids to take σκῆπτρα with εἰλέσθην, making κραίνειν expegetic ('so as to rule').

'Tis to these sisters, girls as they are, that, so far as nature enables them, I owe my daily food, and a shelter in the land, and the offices of kinship; the brothers have bartered their sire for a throne, and sceptred sway, and rule of the realm. Nay, never shall they win Oedipus for an ally, nor shall good ever come to them from this reign at Thebes; that know I, when I hear this maiden's oracles, and meditate on the old prophecies stored in mine own mind, which Phoebus hath fulfilled for me at last.

Therefore let them send Creon to seek me, and whoso beside is mighty in Thebes. For if ye, strangers,—with the championship of the dread goddesses who dwell among your folk,—are

τῆσδέ τε T, B, Vat., Farn.: τῆσδέ γε L, A, with most MSS. 453 *συννοῶντάτ' ἐξ ἐμοῦ* L (with traces of an erasure at the letters *ἀτ'*): and so all MSS. *τε τὰξ ἐμοῦ* Heath, and so most of the recent edd.: *τε τὰπ' ἐμοῦ* Meineke (formerly): *τε τὰπ' ἐμοῖ* Rauchenstein: *τε θέσφατα* Heimsoeth. 454 *ἄμοι* Heath: *ἄμοι (sic)* L, i. e. *ἄ μοι*, and so the other MSS. 457 *θέληθ' ὁμοῦ* Dindorf: *θέλητέ μου* L, with most MSS.: *θέλητέ μοι* L²: *θέλητ' ἐμοῦ* Brunck. 458 *προστάτισι ταῖς* is Dindorf's conjecture. *πρὸ σταῖσι ταῖσ* (sic) L, with *σὺν* written above: *προσ ταῖσι*

450 ε. As most editors since Elmsley have allowed, the MS. *οὔτι...οὔτε* cannot be right. And *οὔ τῦ...οὔδέ* is clearly more forcible than *οὔτε...οὔτε*. *λάχῳσι*: this verb with gen. is less common than with accus., but is well attested not only in poetry but in prose, as Plat. *Legg.* 775 E *τιμῆς ἐὰν τῆς προσηκούσης...λαγχανῶν* (Krüger I. 47. 14). It is surely needless, then, to adopt Brunck's *τύχῳσι*. *τοῦδε*, very rare for *τοῦδ' ἀνδρός* as = *ἐμοῦ*: so *τῆσδε* = *ἐμοῦ* *Tr.* 305, *τῶδε* = *ἐμοῦ* *ib.* 1012. *συμμάχου* predicative; cp. 1482 *ἐναίστου δὲ σοῦ τύχοιμι*, and 1486.

453 ε. The oracle newly brought by Ismene is distinguished from the oracle given to Oedipus himself at Delphi in former years (see on 87). He calls the former *her* oracle, because she brings it. Both oracles alike *concern* him. We must not, then, change *τὰξ* to *τὰπ'* ('concerning me'). *τὰ ἐξ ἐμοῦ παλαίφατα* = the earlier predictions which I, on my side, can produce: those which the resources of my knowledge furnish forth. *ἔξ* is appropriate, since they have been so long treasured in his inmost soul. Cp. on 293.

454 *ἦνυσεν*, by bringing him to the grove (cp. 87), in earnest that the requital predicted for the authors of his exile (93) will also come to pass. If *ἦνυσεν* were referred to the involuntary crimes of Oed., the connection of thought would be less close.

457 ε. *ὁμοῦ* | *προστάτισι* (predicative), along with them as your protectors or champions against Theban violence. Oed. is already under the guard of the Eumenides as their *ικέτης* (284): if the Coloniates are loyal to the Eumenides, Attica and he will alike be saved.

In the reading *θέλητέ μου* | *πρὸς ταῖσι ταῖς*, note these points: (1) *ἀλκῆν μου ποιεῖσθαι* would not mean, 'defend me,' but rather 'defend *against* me' (cp. on 1524): we must at least have *μοι*. (2) *πρὸς* yields no tolerable sense. *ὑμεῖς, πρὸς ταῖς θεαῖς*, 'ye, in addition to the goddesses,' ranks the Coloniates with, or above, their deities. The gloss *σὺν*, written in L over *πρὸς* (whence it came into other MSS.), was a palliative. Nor could *πρὸς* mean here, 'close to their shrine.'

For Dindorf's *ὁμοῦ* | *προστάτισι* it may be urged:—(1) *ταῖσι ταῖς* is in all MSS., which would be strange if *ταῖσδε ταῖς* were genuine; while *πρὸς ταῖσι ταῖς* is simply explained by *προσ-τά(τ)ισι ταῖς*. (2) A change of *προστάτισι* into *πρὸς ταῖσι* might have produced the change of *-θ'* *ὁμοῦ* into *-τέ μου*. (3) After *ἐμοῦ* in 455 it is easy to dispense with the pronoun.—Cp. O. T. 882 *θεὸν οὐ λήξω ποτὲ προστάταν Ἰσχων*: *Tr.* 209 *Ἀπόλλωνα προστάταν*: Porphyrus *Antr. Nymph.* 12 *νύμφαις ὑδάτων προστάτισιν*.

458 *δημόχους*, holding, reigning among, your people: cp. O. T. 169

ἀλκὴν ποιεῖσθαι, τῆδε μὲν πόλει μέγαν
σωτήρ' ἀρείσθε, τοῖς δ' ἑμοῖς ἐχθροῖς πόνους. 460

XO. ἐπάξιος μὲν, Οἰδίπους, κατοικτίσαι,
αὐτός τε παῖδες θ' αἰδ'. ἐπεὶ δὲ τῆσδε γῆς
σωτήρα σαυτὸν τῶδ' ἐπεμβάλλεις λόγῳ,
παραινέσαι σοι βούλομαι τὰ σύμφορα.

OI. ὦ φίλταθ', ὡς νυν πᾶν τελοῦντι προξένοι. 465

XO. θοῦ νῦν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ᾧς
τὸ πρῶτον ἴκου καὶ κατέστειψας πέδον.

OI. τρόποισι ποίοις; ὦ ξένοι, διδάσκετε.

XO. πρῶτον μὲν ἱρὰς ἐξ ἀειρύντου χοᾶς
κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγῶν. 470

ταῖς F, Ricc. 77: σὺν ταῖσι ταῖς A and most MSS.: σὺν ταῖσδε ταῖς Canter, Brunck, Elmsley (ξὺν), Blaydes: αὐταῖσι ταῖς Wunder: Hermann conj. σὺν προστάταις: πρὸς ταῖσι τρις Nauck (who would transpose vv. 458, 459). 459 ποιεῖσθε L, as usually where the 1st syll. is short (though in v. 278 it has ποιῆσθε, and in 652 ποιήσεις). Most of the other MSS. have ποιεῖσθαι or ποιεῖσθαι.—τῆδε μὲν] τῆδε μὲν τῆ L, I², F, R²: τῆδε τῆ A, R, Ald., Brunck, Elms.: τῆδε μὲν T, B, and most recent edd. But Nauck, keeping τῆδε μὲν τῆ, changes πόλει το γῆ. 460 τοῖς δ' ἑμοῖς] τοῖσδ' ἐμῆς L (οἱ in an erasure). τοῖς δ' ἑμοῖς A, with most of the MSS. Nauck conjectures

γαῖοχον... | Ἄρτεμιν: At. Eq. 581 Παλάς πολιοῦχος: Aesch. Th. 69 πολισσοῦχοι θεοί. But below, 1087 γὰς... δαμοῦχοις = the Athenians, 1348 δημοῦχος χθονός = the king. The word is tinged here with the notion of 'deme': cp. 78.

459 ε. ἀλκὴν ποιεῖσθαι (for the spelling see 278 n.), a simple periphrasis, = ἀλαθεῖν: Thuc. 1. 124 ποιεῖσθαι τιμωρίαν = τιμωρεῖν (to succour), 2. 94 φυλακὴν... ἐποιοῦντο = ἐφύλασσαν, etc. Distinguish ἀλκὴν τιθέναι τινός (1524), to create a defence against a thing. A gen. after ἀλκή as = 'succour' must denote (α) the defender, as in Διὸς ἀλκή, or (β) the danger;—not the interest defended.

460 The ἐμῆς in L (where τῆσδ' perh. preceded ταῖσδ') gives some colour to the conjct. τῆς (or τοῖς) δὲ γῆς: yet τοῖς δ' ἑμοῖς seems right. Oedipus is following the train of thought in which benefits to Attica are bound up with retribution for his own wrongs (92); and he thus gives the Chorus another pledge that their interest is one with his. With ἑμοῖς, τῆδε μὲν is best in 459: with γῆς, τῆδε τῆ would have been fitter.

461 ἐπάξιος, sc. εἶ. When the verb is thus omitted, the pron. is usu. added: here, the absence of σύ is excused by Οἰδίπους. This form of the voc. has the

best ms. authority in some 12 places of Soph., as against 3 which support Οἰδίπου (more often gen.), viz. below, 557, 1346, and O. T. 405 (where see n.). κατοικτίσαι: Thuc. 1. 138 ἀξίος θανάτου. The pass. inf. is rarer in this constr., as τίεσθαι δ' ἀξιώτατος Aesch. Ag. 531. Cp. 37. 462 αὐτός τε παῖδες θ': cp. 559, 1009, 1125, 1310.

463 ἐπεμβάλλεις, you insert yourself in this plea as a deliverer: i.e. to his protest against a breach of their promise (258—291), and his appeal to pity, he adds a promise of benefit to Attica (287, 459). Cp. Her. 2. 4 διὰ τρίτου ἔτους ἐμβόλιμον ἐπεμβάλλουσι, they insert an intercalary month every other year: Plat. Crat. 399 A πολλάκις ἐπεμβάλλομεν γράμματα, τὰ δ' ἐξαμρόμεν, we insert letters (in words), or remove them. τῶδε λόγῳ is not instrum. dat., but goes with the verb. Not, 'further pledge yourself to be the deliverer': in Ph. 813 ἐμβάλλω μενεῖν follows ἐμβαλλε χειρὸς πίστιν.

465 ε. Editors usu. give either ὡς νῦν, θοῦ νῦν (with L), or ὡς νυν... θοῦ νυν (as Elms.). But νυν seems best in 465, νῦν in 466. προξένοι, grant me thy kindly offices (of advice and direction), as a man does in his own State to the foreigners who have made him their πρόξενος (see

willing to succour, ye shall procure a great deliverer for this State, and troubles for my foes.

CH. Right worthy art thou of compassion, Oedipus, thou, and these maidens; and since to this plea thou addest thy power to save our land, I fain would advise thee for thy weal.

OE. Kind sir, be sure, then, that I will obey in all,—stand thou my friend.

CH. Now make atonement to these deities, to whom thou hast first come, and on whose ground thou hast trespassed.

OE. With what rites? instruct me, strangers.

CH. First, from a perennial spring fetch holy drink-offerings, borne in clean hands.

τοῖς (or τῆς) δὲ γῆς: Wecklein, τοῖς δ' ἐπειτ'. 461 ἐπάξιον L (with σ written above), R²: ἐπάξις the other MSS. 462 δὲ after ἐπειτ' is wanting in A, R.

465 ε. ὡς νῦν... τοῦ νῦν] ὡς νῦν... τοῦ νῦν MSS. and most edd.: ὡς νῦν... τοῦ νῦν Elmsley. See comment. 467 κατέστειψας A, with most MSS. and edd.: κατέστειψα L (in marg. γρ. κατάστειψον), L², F, R²: κατέστειψας B, Vat.: κατάστειψον Wunder, Hartung, Paley.

469 ἱερὰς B, T, Farn., schol. on Ar. *Ach.* 961 (who quotes vv. 469—472).—ἀειρῦτον L, with most MSS.; and so the older edd., and Blaydes: ἀειρῦτου Brunck and the recent edd. 470 ἐνεγκοῦ Elmsley: ἐνέγκου L, with most MSS.: ἐνέγκαι (sic) Vat., with ου written above: ἐνέγκοι

n. on *O. T.* 1483). ὡς...τελοῦντι, in the assurance that I will perform anything required of me: cp. 13.

466 καθαρῶν τῶνδε δαμῶνων (poss. gen.), such a lustration as belongs to them, is due to them: not object. gen., since καθαίρειν could not stand for ἰλάσκεσθαι.

467 The libation is due (1) as a greeting to the θεοὶ ἐγχώριοι of Attica, (2) as an atonement for trespass on the grove. The words καὶ κατέστειψας πέδον form an independent sentence, and not a second relative clause (as if ὦν were supplied from ἐφ' ἧς): see on 424. κατέστειψας: Sappho fr. 95 ὅταν τῶν ὑάκινθον ἐν ὄρεσι ποιμένες ἀνδρες | ποσσὶ καταστειβῶσι, 'trample on': here the word suggests the rash violation of the χώρον οὐχ ἄγνων πατεῖν (37). The v. l. κατέστειψας was explained figuratively: 'came to the ground as a suppliant, who lays his branch (ἱκετήρια), twined with festoons of wool (στέφη), on an altar: see n. on *O. T.* 3. Schol. ἱκετικέτευσας, μετὰ ἱκετηρίων ἀφίκου: justly adding that the other reading is πιθανώτερον. κατάστειψον (marg. of L) was a grammarian's attempt to improve on κατέστειψας: it would refer to the twigs (483); but a secondary detail of the rite should not be thus forestalled and emphasised.

J. S. II.

469 ἀειρῦτον. The rule is that ρ is doubled when, by inflection or composition, a simple vowel precedes it, but remains single when a diphthong precedes it: hence νεόρρτος, but ἀειρῦτος. Through overlooking this distinction, Blaydes follows our MSS. in writing ἀειρῦτον. Metre often led the poets to use ρ instead of ρρ, as ἀμφίρρτου (*Ai.* 134), χρυσοῦρρτος (*Ant.* 950), αὐτόρρτος (Babrius *fab.* 69); and προρρῶ, not προρρῶν, was the regular form, as euphony plainly required. But there is no classical instance of the opposite anomaly.

470 δι' ὄσλων χειρῶν, i. e. after duly washing the hands before entering the sacred precinct. Blood-guilt is not thought of here: if that was in question, καθαρμοὶ χοιροκτόνοι (*Aesch. Eum.* 283) would first be needed for Oed. himself: but the Chorus assume that, as he said, he is now εὐσεβῆς (287). Washings, or sprinklings, were required before approaching shrines, and for this purpose περιρραντήρια were set at the entrances of sacred places. Cp. Hippocr. *Morb. Sacr.* 2 θρῶνος τοῖσι θεοῖσι τῶν ἱερῶν καὶ τῶν τεμενῶν ἀποδεικνύμενοι, ὡς ἂν μῆδεις ὑπερβαῖνοι εἰ μὴ ἄγγελοι, εἰσιόντες δὲ περιρραινόμεθα, οὐχ ὡς μαινόμενοι, ἀλλ' ἐτι καὶ πρότερον ἔχομεν μύσος, τοῦτο ἀφαγνιούμενοι. Lucian *Sacrific.* 13 τὸ μὲν

6

ΟΙ. ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;

ΧΟ. κρατήρες εἰσω, ἀνδρὸς εὐχειρος τέχνη,
ὦν κράτ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.

ΟΙ. θαλλοῖσιν, ἢ κρόκαισιν, ἢ ποίῳ τρόπῳ;

ΧΟ. οἶδς <σὺ> νεαρᾶς νεοπόκῳ μαλλῶ λαβῶν. 475

ΟΙ. εἶεν· τὸ δ' ἔνθεν ποῖ τελευτήσαι με χρή;

ΧΟ. χροᾶς χέασθαι στάντα πρὸς πρῶτην ἔω.

schol. Ar. *Ach.* 961. 471 λάβω;] βαλῶν L (with λάβω written above), made from λαβῶν as a double erasure shows. βαλῶν F: λάβω A and the other MSS.: λάβης schol. Ar. *Ach.* 961. 472 τέχνη] τέχνη L. 473 ὦν κράτ' ἔρεψον L (with ε written above ο): ὦν κατέρεψον Suid. s.v. χροᾶς. 474 κρόκαισιν L. κρόκοισιν B, Vat., Farn., T (which last has ωσσοῖσιν written above). Cp. n. on 429. 475 οἶδς νεαρᾶς MSS.: in L ἀντὶ νεας is written above. For νεαρᾶς Bellermann conjectures σὺ νεαρᾶς: Heath, γε νεαρᾶς (received by Doederlein,

πρόγραμμα φησι μὴ παριέναι εἰσω τῶν περιρραπτηρίων ὅστις μὴ καθαρὸς ἐστὶ τὰς χεῖρας. So *Od.* 4. 750 ἀλλ' ὕδρηναμένη, καθάρη χροῦ ἐματ' ἔχουσα, ... | εἴχε' Ἀθηναίη.

471 τοῦτο, *adject.*, but without art. (cp. 1177), an epic use sometimes allowed by the Attic poets, and not rare in Sophocles. ἀκήρατον: Chrysippus *ap.* Plut. *Stoic. rebus.* 22 commends Hesiod for enjoining on men that they should respect the *purity* of rivers and springs, since thence the gods were served (*Hes. Op.* 755).

472 κρατήρες εἰσιν: *i.e.* the priest in charge of the shrine keeps them ready for the use of the worshippers, near the spring in the inner part of the grove (505), from which they were to be filled. The libations to the Eumenides were wineless (100), but they are associated with the mixing-bowl which was regularly used in libations (of wine) to other deities. Bekker *Anecd.* 274. 3 κρατηρίων ἦτοι τὸν οἶνον ἐν κρατηρί κινῶν, ἢ ἀπὸ κρατήρων σπένδων. Dem. *De Fals. Legat.* § 280 σπονδῶν καὶ κρατήρων κοινωνούς. In *Mid.* § 53 (in a spurious oracle) ἱερὰ τελεῖν καὶ κρατήρα κερᾶσαι.

εὐχειρος: schol. *εὐπαλάμων*. Pind. *Ol.* 9. 111 εὐχειρα, δεξιόγυιον, 'deft-handed, nimble-limbed,' of a wrestler. Lucian *Amor.* 11 τῆς Πραξιτέλους εὐχειρίας (*v. l.* εὐχερέλας).

τέχνη: fr. 161 ὄπλιος ἀρρῶξιν, Ἐφαιστον τέχνη (the *work* of Hephaestus): a common use of the word in later Greek. Cp. Verg. *Aen.* 5. 359 *clipeum...Didymaonis artes*. Mixing-bowls were made

not only of earthenware, but oft. of gold, silver, or bronze: Achilles had an ἀργύρεον κρητῆρα τετυγμένον... αὐτὰρ κάλλι ἐνίκα πάσαν ἐπ' αἶαν | πολλὸν ἐπέει Σιδόνας πολυδαίδαλοι εὐήσκησαν (*Il.* 23. 741).

473 The crater had various forms, some of them local (thus Her. 4. 61 speaks of a Δέσβιος κρητῆρ, and 4. 152 of an Ἀργολικός): but the general type was that of a large bowl, supported by a foot with a broad base, and having a handle at each side (cp. Guhl and Koner, p. 150).

κράτ', *acc. sing.*, the 'top,' *i.e.* rim, of each κρατήρ. In *Il.* 19. 93 κράατα is *acc. plur.*, and Pindar is quoted by Eustath. (*Od.* 12. 1715. 63) as having said τρία κράατα (for κράατα). But in *Od.* 8. 92 κράατα is *sing.*, and so always in Attic: Soph. has (τὸ) κράατα several times as *acc.*, and once as *nom.* An *acc. plur. masc. κράατας* occurs twice in Eur. (*Ph.* 1149, *H. F.* 526).

λαβὰς ἀμφιστόμους, handles on each side of the στόμα, or mouth. The festoon of wool, which was to be wreathed round the rim of the bowl, could be secured to these. Wecklein understands handles which also served as spouts.

474 θαλλοῖσιν, of olive. κρόκη, from κρέκω, to strike the web, in weaving, with the κερκίς, or rod, is the wool, the warp being στήμων: in Pind. *Nem.* 10. 43 μαλακαῖσι κρόκαις are cloaks of soft woollen texture. So here κρόκαι are woollen cloths.

475 The ms. νεαρᾶς seems the right word: with Bellermann, I insert σὺ, though Wecklein's τε is also possible. For the iterated νεο- cp. *An.* 157 νε-

- OE. And when I have gotten this pure draught?
 CH. Bowls there are, the work of a cunning craftsman:
 crown their edges and the handles at either brim.
 OE. With branches, or woollen cloths, or in what wise?
 CH. Take the freshly-shorn wool of an ewe-lamb.
 OE. Good; and then,—to what last rite shall I proceed?
 CH. Pour thy drink-offerings, with thy face to the dawn.

Elmsley, Herm., Campb.): Wecklein, *τε νεαρᾶς*: Dindorf, *νεαλοῦς*: Bergk, *νεάρας*: Valckenaer *νεογῆς* (so Brunck): Meineke (formerly), *νεογνοῦ*: Reisig, *νεώρας*: Vauvilliers, *νεωροῦ*: Musgrave, *νεωροῦς* (sic): Blaydes, *νεῶρει*.—*νεοπόκι* Canter, and most recent edd.: *οινεοτόκωι* L, with *οιοπόκωι* written above: *νεοτόκωι* A, R, V³, Ald.: *σὺν νεοτόκωι* L². *εὐπόκι* Valckenaer.—*λαβῶν* L, with most MSS.: *βαλῶν* A, R, V³, Ald. 476 *ποῖ* L and most MSS.: *που* Vat. (cp. n. on v. 23).—*χρή*] *δεῖ* R (but with *χρή* written above), Vat.

οχμὸς νεαράϊσι θεῶν | *ἐπὶ συντυχίαις*. The objection to *γε* is that it supposes *κρόκαισιν* to be the genus of which *μαλλῶ* is a species. *μαλλός*, however, means, not a woollen texture, but a fleece of wool, flocks of which were to be made into a festoon (*στέφος*) for the brim of the *κρατήρ*, like that which the suppliant put on his *ἰκετηρία* (O. T. 3). *νεῶρους* is tempting, but elsewhere means 'recent,' 'fresh' (730, *El.* 901), not 'young.' The drawback to Dindorf's *νεαλοῦς* is the sense. *νεαλής* in class. Attic meant not *young*, but *fresh* as opp. to *exhausted*: Xen. *Cyr.* 8. 6. 17 *παραλαμβάνειν τοὺς ἀπειρηκότας ἴππους καὶ ἀνθρώπους καὶ ἄλλους πέμπειν νεαλεῖς*. Plat. *Polit.* 265 B *νεαλέστεροι ὄντες* (we shall travel better) while we are fresh. Ar. fr. 330 *ἕως νεαλής ἐστὶν αὐτὴν τὴν ἀκμὴν* is an isolated line, but the word seems to have the same sense there. Nicander *Alexipharmaca* 358 (circ. 150 B.C.) is the first writer quoted for *νεαλής* as = 'young.'

λαβῶν, sc. *αὐτῶν*: cp. Ar. *Av.* 56 *σὺ δ' οὐκ ἴθω κόψον λαβῶν* (in O. T. 607 *λαβῶν* is not similar): *Il.* 7. 303 *δῶκε ξίφος ἀργυρόηλον | σὺν κολεῶ τε φέρων καὶ εὐτύμητῳ τελαμῶνι*. The guardian of the grove (506) would supply the *μαλλός*.

476 *τὸ δ' ἔθεν*, rare for *τὸ ἐνθένδε*, *τὸ ἐντεῦθεν*, but cp. Aesch. *Ag.* 247 *τὰ δ' ἔθεν οὐτ' εἶδον οὐτ' ἐντέπω*. Here prob. adverbial: cp. *Ph.* 895 *τί δῆτ' ἂν δρῶμ' ἐγὼ τοῦνθένδε γε; ποῖ τελ.*, to what conclusion am I to bring the rite? Thus far it has been all preparation. See on 227.

477 *χοᾶς χέασθαι*. *χοαί* were offered to the gods of the under-world (cp. 1599), or to the dead (*Ant.* 431), as *σπονδαί* to

the gods above. *λοιβαί* usu. = *σπονδαί*, but = *χοαί* in *El.* 52 (to the dead). So Aesch. *Eum.* 107 *χοᾶς ἁίονους*, of the Eumenides. The midd. verb as *Od.* 10. 518 (*χοῆν χέισθαι*), and Aesch. *Pers.* 219 *χρή χοᾶς | γῆ τε καὶ φθιτοῖς χέασθαι*. The verb with cogn. acc. gives solemnity, as in *θυσίαν θύειν, σπονδὰς σπένδειν*, etc.

πρὸς πρώτην ἔω, not meaning, of course, that the *time* must be dawn. On the contrary it was an ancient custom that sacrifices to the *χθόνιοι* and to the dead should not be offered till after mid-day: *Etym. M.* 468 *ἀπὸ δὲ μεσημβρίας ἔθνον τοῖς καταχθονίοις*, and in Aesch. *Eum.* 109 Clytaemnestra speaks of sacrificing to the Eum. by night, *ὥραν οὐδενὸς κοινῆν θεῶν*.

The schol. here says that persons performing expiatory rites (*ἐκθύσεις*) or purifications (*καθαρμοί*) faced the East (as the region of light and purity), quoting *El.* 424 f., where Electra *ἤλιφ | δεικνυσι τοῦναρ*, and Cratinus *ἐν Χείρωνι* (the title of the comedy was *Χείρωνες*, Bothe, *Frag. Com.* p. 47): *ἄγε δὴ πρὸς ἔω πρώτον ἀπάντων ἴστω καὶ λάμβανε χερσὶ | σχῖνον μεγάλην*,—the squill being used in purifications.

Statues of gods were oft. set to face the East (Paus. 5. 23. 1, etc.): also, victims about to be sacrificed (Sen. *Oed.* 338). Cp. the precept of Zoroaster 'to face some luminous object while worshipping god' (Max Müller, *Chips* I. 175). Conversely, in pronouncing solemn curses the priests faced the *West*,—waving red banners: [Lys.] *In Andoc.* § 51 *στάντες κατηράσαντο πρὸς ἑσπέραν καὶ φοινικίδας ἀνέσεισαν*.

- ΟΙ. ἢ τοῖσδε κρωσσοῖς οἷς λέγεις χέω τάδε ;
 ΧΟ. τρισσάς γε πηγάς· τὸν τελευταῖον δ' ὄλον.
 ΟΙ. τοῦ τόνδε πλήσας θῶ ; δίδασκε καὶ τόδε. 480
 ΧΟ. ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
 ΟΙ. ὅταν δὲ τούτων γῆ μελάμφυλλος τύχη ;
 ΧΟ. τρὶς ἐννέ' αὐτῇ κλῶνας ἐξ ἀμφοῦν χεροῖν
 τιθεῖς ἐλαίας τάσδ' ἐπέυχεσθαι λιτάς.
 ΟΙ. τούτων ἀκοῦσαι βούλομαι· μέγιστα γάρ. 485
 ΧΟ. ὡς σφας καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν
 στέρνων δέχεσθαι τὸν ἰκέτην σωτήριον,
 αἰτοῦ σύ τ' αὐτὸς κεῖ τις ἄλλος ἀπὶ σοῦ,
 ἄπυστα φωνῶν μηδὲ μηκύνων βόην·

478 τάδε L, with most mss., Ald.: τόδε (probably an emendation by Triclinius) B, T, Vat., Farn., and most edd. before Brunck. **479** τρισσάς γε] τρισσάς τε A, R, Ald.: Schneidewin proposed *δισσοῖς γε*, and *ἐλῶν* for *ὄλον*.—Heimsoeth would write *δὲ χούν* for *ὄλον*, while Nauck suggests *τὸν δὲ λοίσθιον χοᾶ*—supposing that the sentence is interrupted. **480** τοῦ τόνδε] τούτων δὲ T, Vat., Farn.—πλήσας θῶ:] πλήρη θῶ Meineke.—θῶ ; δίδασκε] τῷ δίδασκε B, Farn., T (with *ἐν* written above):

478 κρωσσοῖς here = *κρατήρην*. The word is fitting, since the *κρωσός* was more esp. used for *water* (Eur. *Ion* 1173, *Cycl.* 89), though also sometimes for wine (Aesch. fr. 91 *κρωσσοῖς* | *μητ' οἰνηροῦς μητ' ὕδατηροῦς*), also for oil,—or as a cinerary urn. Guhl and Koner (p. 149) think that the *κrossoi* resembled the *ὑδρία*, which, like the *κάλπις*, was a bulky, short-necked vessel, oft. seen in the vase-paintings as borne by maidens on their heads when fetching water. *οἷς* by attract. for *οὔς*. *χέω* delib. aor. (rather than pres.) subjunct.

479 πηγάς: here, strictly the gushing of the water from the bowl. From each of the three bowls he is to pour a *χοή*. The first and second bowls are to be filled with the spring water *only*; and from each of these he is to make a libation without emptying the bowl. The third bowl is to contain water sweetened with honey; and, in making the libation from *this*, he is to empty it. *τρισσάς* might be distributive, 'three from each bowl' (as the number nine recurs in 483); but in the *χοή* to the dead in *Od.* 10. 519, at least, there are only three pourings, viz. of (1) hydromel, (2) wine, (3) water. *τὸν τελειν.* (*κρωσσόν*) as if *ἐκχεον*, not *χέον*, were understood: cp. Menander fr. 461 *τὸν χοᾶ* | *ἐκκέχυκας*, you have emptied the pitcher.

480 θῶ has raised needless doubts. The operator is to fetch water from the spring in the grove (469), fill the bowls which he will find ready, and *place* them in a convenient position for the rite. From the distinction just drawn between the first two bowls and the third, Oed. surmises that the contents of the latter are not to be of precisely the same nature as those of the others. He asks, then,— 'With what shall I fill it, before placing it beside the other two,—preparatory to beginning the rite?'

481 μελίσσης = *μέλιτος*: schol. *ἀπὸ γὰρ τοῦ ποιοῦντος τὸ ποιοῦμενον*, quoting the *Erastae* (fr. 160) *γλώσσης μελίσσης τῷ κατερρηκῶτι*. So *πορφύρα* (the purple-fish) = purple, *ἐλέφας* = ivory, *χελώνη* = tortoise-shell. *προσφέρειν* infin. for imper., as esp. in precepts or maxims: cp. 490, *O. T.* 1466 *αἶν μοι μέλεισθαι*, 1529 *μηδέν' ὀλίβειν*.

482 μελάμφυλλος, overshadowed by dense foliage. Pind. *P.* 1. 27 *Δίτνας ἐν μελαμφόλλοις...κορυφαῖς*, Ar. *Th.* 997 μ. τ' ὄρη δάσκια.

483 αὐτῇ, sc. ἐν τῇ γῆ, locative dat. (411). *ἐξ ἀμφοῖν χεροῖν*, perh. laying them with each hand alternately, beginning and ending with the right, or lucky, hand. The olive-branches symbolise the fruits of the earth and of the womb, for the increase of which the Eumenides were esp.

OE. With these vessels whereof thou speakest shall I pour them?

CH. Yea, in three streams; but empty the last vessel wholly.

OE. Wherewith shall I fill this, ere I set it? Tell me this also.

CH. With water and honey; but bring no wine thereto.

OE. And when the ground under the dark shade hath drunk of these?

CH. Lay on it thrice nine sprays of olive with both thine hands, and make this prayer the while.

OE. The prayer I fain would hear—'tis of chief moment.

CH. That, as we call them Benign Powers, with hearts benign they may receive the suppliant for saving: be this the prayer,—thine own, or his who prays for thee; speak inaudibly, and lift not up thy voice;

τοῦ δίδασκε Vat.: φθῶ; δίδασκε Wecklein: ἐκδίδασκε Herwerden. **481** μηδὲ] μὴ L, 1st hand: δὲ was added by S. μὴ Ricc. 77: μηδὲν F. **482** τρεῖς] τρεῖς A, R, Ald. **486** ὡς σφας MSS. and most editors. Elmsley says, 'Pronomen σφᾶς semper ὀρθοτονεῖσθαι monui ad Med. 1345. p. 288'. See, however, O. T. 1470 (commentary). **487** σωτήριον] σωτηριῶς Bake, and so Hartung. **488** σύ τ' A, R, Reiske, Elmsley, and most of the recent edd.: σύ γ' L, with the other MSS. and the older edd.

prayed, since they could blight it: Aesch. *Eum.* 907 καρπὸν τε γαίας καὶ βοτῶν ἐπίρρυτον | ἀστοῖσιν εὐθεοῦντα μὴ κάμνειν χρῶν, | καὶ τῶν βοτῶν σπερμάτων σωτηρίαν.

484 ἐπέχεσθαι, 'over' the rite, to complete it: the prayer was to be said while the twigs were being laid; hence *thibels*, not *thels*.

485 τούτων (for the gen. cp. 418), sc. τῶν λιτῶν: μέγιστα, neut. pl. without subject, instead of μέγιστον (cp. 495): *Ai.* 1126 δίκαια γὰρ τόνδ' εὐτυχεῖν...; *Thuc.* 5. 14 ἀδύνατα εἶναι ἐφαίνετο...πολεμῶν: *Eur. Or.* 413 οὐ δεινὰ πάσχειν δεινὰ τοὺς εὐργασμένους.

486 Εὐμενίδας: see on 42. ἐξ, properly with ref. to the inner spring of the feeling, but here almost = 'with': cp. O. T. 528 ἐξ ὀμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενός. Slightly different is ἐκ θυμοῦ, = 'from my heart' (*Il.* 9. 343).

487 σωτήριον is nowhere definitely pass., as = σώς, 'saved'; for in Aesch. *Cho.* 236 σπέρματος σωτηρίου is the seed which is to continue the race. Hence it is usu. taken here as = 'fraught with good for us,' with ref. to his promise, σωτήρ ἀρεῖσθε (460). That idea is present, but does not exclude the other. σωτήριον

= 'with a view to σωτηρία,'—leaving the hearer to think of that which Oed. gives, and also of that which he receives. τὸν ἱκέτην: cp. 44, 284.

488 σύ τ', not σύ γ', is right. The constr. is σύ τε αὐτὸς αἰτοῦ, καὶ (αἰτεῖσθω) εἰ τις ἄλλος ἀντὶ σοῦ (αἰτεῖται). This is to be the prayer, both if thou thyself prayest, and if another prays for thee. In such statements the conjunctive τε... καὶ is equally admissible with the disjunctive εἴτε...εἴτε. Cp. 1444: *Eur. Hec.* 751 τολμῶν ἀνάγκη κἂν τύχω κἂν μὴ τύχω.

489 ἄπυστα: schol. ἀνήκουστα (cp. on 130). Hence, he adds (quoting Polemon of Ilium, circ. 180 B.C.), the hereditary priests of the Eumenides were called Ἥσυχίδαι. Their eponymous hero, Ἥσυχος, had an ἠρῶνον between the Areiopagus and the W. foot of the acropolis, and to him, before a sacrifice, they offered a ram. Priestesses of a like name, serving the Eumenides, are mentioned by Callimachus fr. 123 νηφάλια καὶ τῆσιν αἰετῶν μελιθεῖας ἄπυστας (barley cakes) | λήττειραι καλεῖν Ἕλλαχον Ἥσυχίδες.

μηκύνων, 'making loud': a sense found only here (cp. 1609). In μακρὸν ἀντίειν (Hom.), ἤκειν (Plat.), etc., the idea of 'loud' comes through that of 'heard afar.'

- ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταυτὰ σοι 490
 δράσαντι θαρσῶν ἂν παρασταίην ἐγώ:
 ἄλλως δὲ δειμαίνοιμι ἂν, ὦ ξέν', ἀμφὶ σοί.
 ΟΙ. ὦ παῖδε, κλύετον τῶνδε προσχώρων ξένων;
 ΑΝ. ἠκούσαμεν τε χῶ τι δεῖ πρόστασσε δρᾶν.
 ΟΙ. ἐμοὶ μὲν οὐχ ὀδωτά· λείπομαι γὰρ ἐν 495
 τῷ μὴ δύνασθαι μῆδ' ὄρᾶν, δυοῖν κακοῖν·
 σφῶν δ' ἀτέρα μολοῦσα πραξάτω τάδε.
 ἄρκειν γὰρ οἶμαι κἀντὶ μυρίων μίαν
 ψυχὴν τὰδ' ἐκτίνουσας, ἣν εὖνους παρῆ.
 ἀλλ' ἐν τάχει τι πράσσετον· μόνον δέ με 500
 μὴ λείπει· οὐ γὰρ ἂν σθένει τοῦμὸν δέμας
 ἔρημον ἔρπειν οὐδ' ὑφηγητοῦ δίχα.
 ΙΣ. ἀλλ' εἰμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα
 χρῆσται μ' ἐφενρεῖν, τοῦτο βούλομαι μαθεῖν.
 ΧΟ. τοῦκέθην ἄλσους, ὦ ξένη, τοῦδ'. ἦν δέ του 505

491 θαρρῶν L, with the other MSS. (as in *O. T.* 1062 θάρρει): yet in vv. 305, 726, 1185 L has θάρσει, and in 664 θαρσεῖν.—*παρασταίην* B, Vat.: *παρασταίην* L and the rest, except that Farn. has *παραστέμην*. 492 ἄλλως δὲ] ἄλλως δ' ad L. 493 ὦ παῖδ' ἐκλύετον L, Ricc. 77. 494 ΑΝ.] In L this v. is given to the Chorus by the corrector, who wrote χ before it (the 1st hand having merely placed a short line there). By most MSS. it is given to Ismene; by Brunck, to Antigone, and by Turnebus, in his appendix, to both sisters. 495 ὀδωτά] L has the ὀ in an erasure.—ἐν] ὄν Bothe, and so Elmsley. Nauck would prefer *λειπέμεθα γὰρ*. 496 τῷ μὴ δύνασθαι] Dindorf conject. τῷ μήτε σκεῖν.—μῆδ' ὄρᾶν] So Elmsley: μῆθ' ὄρᾶν MSS. 497 σφῶν δ' ἢ τέρα (not ἠτέρα) L. ἀτέρα Elmsley. 499 ἐκτίνουσας Canter: ἐκτείνουσας MSS. Reisig proposed ἐκτελοῦσας. 500 τι] τοι Bornemann, Her-

The schol. perh. understood here, 'loud and long,' for on *ἄπυστα* he says, *ἀντὶ τοῦ, ἡρέμα καὶ συντόμως*.

490 ἀφέρπειν = imperat. (481). ἄστροφος: so in Aesch. *Cho.* 98 Electra debates whether, after pouring her mother's offering at Agamemnon's grave, she shall turn away,—*καθάραμθ' ὡς τις ἐκπέμψας, πάλιν | δικοῦσα τεύχος, ἀστρόφοισιν ὄμμασιν*. In Theocr. 24. 92 Teiresias directs that the ashes of the serpents which would have strangled the infant Heracles shall be cast beyond the borders by one of Alcmena's handmaids: *ἄψ δὲ νέεσθαι | ἀστρεπτος*. Verg. *Ecl.* 8. 101 *Fer cineres, Amarylli, foras, rivoque fluenti Transque caput iace, neu respexeris*. Ov. *Fasti* 6. 164 *Quisque sacris adsunt respicere illa vetat*.

491 *παρασταίην*, as thy friend and helper: cp. *Ai.* 1383 *τοῦτῳ γὰρ... | μόνος παρέστης χερσίν*.

493 *προσχώρων*, who therefore can judge best (cp. 12).

495 ὀδωτά, plur., as *Ant.* 677 *οὕτως ἀμυντέ' ἐστί τοῖς κοσμομένοις, | κοῦτοι γυναικὸς οὐδαμῶς ἠσσητέα*: Thuc. 1. 118 *ἐπιχειρητέα ἐδόκει εἶναι*: cp. 485, 1360. *λείπομαι*, pass., 'I am at a disadvantage'; usu. with gen. of thing, as *El.* 474 *γνώμας λειπομένα σοφᾶς*, or person, *Tr.* 266 *τῶν ἂν τέκνων λείποιο*. ἐν: *O. T.* 1112 *ἐν τε γὰρ μακρῷ | γῆρα ξυνάδει*: *Ph.* 185 *ἐν τ' ὀδύνας... λιμῷ τ' οἰκτρῶς*. Only here at the end of a verse: cp. on 265 *τό γε | σώμ'*.

496 *δύνασθαι* (*without σώματι*), of bodily strength: cp. the speech of Lysias 'Τπὲρ τοῦ ἀδυνατόν' ('For the Invalid'), or. 24 § 13 *οὐ γὰρ δῆπου τὸν αὐτὸν ὑμεῖς μὲν ὡς δυναμένον* (as being able-bodied) *ἀφαιρήσεθε τὸ δίδόμενον, οἱ δὲ ὡς ἀδύνατον ὄντα κληροῦσθαι κωλύουσιν*: so *ib.* § 12 *ὡς εἰμι τῶν δυναμένων*. μῆδ' for μῆθ' is a necessary correction here. Cp. 421.

then retire, without looking behind. Thus do, and I would be bold to stand by thee; but otherwise, stranger, I would fear for thee.

OE. Daughters, hear ye these strangers, who dwell near?

AN. We have listened; and do thou bid us what to do.

OE. I cannot go; for I am disabled by lack of strength and lack of sight, evils twain. But let one of you two go and do these things. For I think that one soul suffices to pay this debt for ten thousand, if it come with good will to the shrine. Act, then, with speed; yet leave me not solitary; for the strength would fail me to move without help or guiding hand.

IS. Then I will go to perform the rite; but where I am to find the spot—this I fain would learn.

CH. On the further side of this grove, maiden. And if thou

mann, Nauck, Wecklein: τῷ Schneidewin.

502 δίχα Hermann, which has been generally received: δ' ἄνευ L, A, and most MSS., Ald.: γ' ἄνευ T, Farn., Vat. (ὑφ' ἡγήτου). φδ' ὑφήγητου τ' ἄνευ Hartung: οὐδ' ὑφήγητων ἄνευ Bergk. κενόν is suggested by Wecklein. 503 τὸν τόπον] τοῖς τόποις B, Vat. 504 χρ' ἡσται L: the circumflex over η is in an erasure. The 1st hand wrote χρῆσται, which the corrector wished to change into χρῆ'σται (as it is in A). The other MSS. vary only in the accents. χρῆσται Hermann, Wunder, and most of the recent edd.: χρῆ'σται Dindorf, Paley: χρῆ'σται Campbell: χρῆσται Blaydes. Elmsley conjectured χρῆ στέμμ' ἐφευρεῖν (and also conjectured χρῆ χεύμ'): Musgrave, χρῆ στάμ' ἐπιρρεῖν: G. Burges (Append. to *Tröad.* p. 180), τῷ ᾧ | χρῆ'σται: Blaydes, τῷ ᾧ | δεῖ χρῆ μ', proposing also ἵνα | χρῆ νᾶμ' ἐφευρεῖν. 505 τοῦκείθεν] τοῦ κείθεν L.—ἄλσους τοῦδ' MSS.: ἄλσους τοῦδ' Elmsley, objecting (though needlessly) to

498 ε ἀρκύν...παρῆ. The thought is: 'I have trespassed on the grove of the Eumenides, and it might be doubted whether such deities would accept the atonement from any hand but my own. Nay, I believe that they regard the intention rather than the outward details. If my deputy approaches the shrine in a loyal spirit, the offering will be accepted—yes, would be accepted, not on behalf of one man alone, but of many.' Clemens Alex. *Strom.* 5. 258, after quoting Isaiah i. 16, 'Wash you, make you clean,' cites verses ascribed (though wrongly) to Menander, among which are, θεῶ δὲ θεῖ δια τέλους δίκαιος ὢν, | μὴ λαμπρὸς ὢν ταῖς χλαμύσιν ὡς τῇ καρδίᾳ. Porphyry *De Abst.* 2. 19 quotes an inscription from a temple at Epidaurus, ἀγνὸν χρῆ νηοῦ θυωδέος ἐντὸς ἰόντα | ἐμμεναι· ἀγνείη δ' ἐστὶ φρονεῖν δσα. Cp. the frequent sentiment that the poor man's offering, if pious, is welcome (Eur. fr. 940, Hor. *Carm.* 3. 23. 17, etc.).

500 ἀλλ' ἐν τάχει τι. Bornemann's τοι for the MS. τι has been adopted by some of the best critics; but it seems scarcely appropriate here. For τι cp.

Ant. 1334 μέλλοντα ταῦτα· τῶν προκειμένων ν τι χρῆ | πράσσειν.

502 δίχα. With γ' ἄνευ the γ' is intolerable, and L's δ' ἄνευ points to a confusion between an original δίχα and a gloss ἄνευ.

503 τελοῦσα, in its ceremonial sense: cp. *O. T.* 1448 ὁρθῶς τῶν γε σῶν τελεῖς ὑπερ (perform the funeral rites).

τὸν τόπον: βουλομαι δὲ μαθεῖν τοῦτο—ἵνα χρήσει με ἐφευρεῖν τὸν τόπον. The position of the κρήνη (470) had not been indicated.

504 χρῆσται by crasis from χρῆ'εσται, χρῆ being a subst., 'need.' This is the view of H. L. Ahrens. If it can hardly be considered certain, it is at least highly probable; and therefore I do not now place in the text (as in the 1st ed.) my conjecture χρήσει, a fut. of χρῆ which occurs in Her. 7. 8 πάντα τινὰ ὑμέων χρήσει παρεῖναι, and Plat. *Legg.* 809 B ποῖα καὶ τίνα μεταχειρίζεσθαι χρήσοι τρόπον (v. l. χρήσει). See Appendix.

505 ἄλσους, gen. after τὸ ἐκείθεν, as after τὸ (or τὰ) ἐπ' ἐκείνα, τὰ ἐπὶ θάτερα, τὰ πρὸς βορρᾶν, etc.

- σπάνιν τιν' ἰσχυρῆς, ἔστ' ἔποικος, ὃς φράσει.
 ΙΣ. χωροῦμι' ἂν ἐς τόδ'· Ἀντιγόνη, σὺ δ' ἐνθάδε
 φύλασσε πατέρα τόνδε· τοῖς τεκοῦσι γὰρ
 οὐδ' εἰ πονεῖ τις, δεῖ πόνου μνήμην ἔχειν. 509
- στρ. α'. ΧΟ. δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακόν, ὦ ξειῶ',
 ἐπεγείρειν·
 2 ὅμως δ' ἔραμαι πυθέσθαι
 ΟΙ. 3 τί τοῦτο ;
 ΧΟ. 4 τᾶς δειλαίας ἀπόρου φανείσας
 5 ἀλγηδόνας, αἶ ξυνέστας.
 ΟΙ. 6 μὴ πρὸς ξενίας ἀνοίξης 515
 7 τᾶς σᾶς ἀπέπονθ' ἀναιδῆ.
 ΧΟ. 8 τό τοι πολὺ καὶ μηδαμὰ λήγον
 9 χροῖζω, ξειῶ', ὄρθον ἄκουσμ' ἀκούσαι.
 ΟΙ. 10 ὦμοι.
 ΧΟ. 11 στέρξον, ἰκετεύω.
 ΟΙ. 12 φεῦ φεῦ.
 ΧΟ. 13 πείθου· κἀγὼ γὰρ ὅσον σὺ προσχρήζεις. 520

τοῦδ' in that place of the verse. R has ἄλσος, with gl. κατὰ τό. 505 ε. All mss. have ἦν (corrected from ἦν in L); but A and R have ἰσχυρῆς. 509 All mss. have εἰ, and nearly all πονεῖ: but L and Ricc. 77 πονῆ (sic). 511 επ' ἐγείρειν L. In the last syllable the εἰ is somewhat thick and dark, but it seems doubtful whether the εἰν has been made from αἰ. 512 ἔραμαι] In L a later hand added the final ι, or made it clearer.—Mekler conjectures ὦρα με, on account of the metre of the antistrophe, v. 523. 514 ἀλγηδόνας] L has -οσ made from -ασ: though in v. 513 the 1st hand wrote τᾶς...ἀπόρου. Contrariwise B, T and

506 ἔποικος, here, 'one who dwells close to' the grove,—hardly, on the χῶρος οὐκ οἰκητός (39); though the guardians of sacred ἄλση sometimes dwelt within them, as Maron in Apollo's grove (*Od.* 9. 200), and the priest in Athene Kranaa's grove at Elatea (*Paus.* 10. 34. 7). Elsewhere ἔποικος usu. = 'immigrant': so *El.* 189 (as = 'alien'). In *Aesch. P. V.* 410 ἐποικόν... | Ἄσιαν ἔδος means the Greek settlers in Asia.

507 Ἄντ., σὺ δ': *El.* 150 Νύβα, σὲ δ' ἔγωγε νέμω θεόν. Cp. 1459.

509 οὐδ' εἰ πονεῖ τις, δεῖ = εἰ καὶ π. τ., οὐ δεῖ. When A and nearly all other mss. have πονεῖ, L's πονῆ (sic) surely does not warrant πονῆ. Cp. on 1443.

510—548 A κομμός, which divides the first ἐπεισόδιον into two parts (254—509, 549—667). For the metres, see *Metrical Analysis*. (1) 1st strophe, 510—520

= 1st antistrophe, 521—532. (2) 2nd strophe, 533—541 = 2nd antistrophe, 542—550.

510 κείμενον... ἐπεγείρειν. *Eur. El.* 41 εὐδοντ' ἂν ἐξήγγερε τὸν Ἀγαμέμνωνος | φόνον, he would have aroused the slumbering memory of Agamemnon's murder. *Plato Philob.* 15 C μὴ κινεῖν κακὸν εὐ κείμενον ('Let sleeping dogs lie').

512 Mekler's ὦρα με (for ἔραμαι) would give a closer correspondence between strophe and antistrophe: see on 523.

513 τί τοῦτο; 'What means this?' Cp. 46 τί δ' ἐστὶ τοῦτο; He is startled and disquieted. He shrinks from all cross-questioning on the past, as from a torture (cp. 210). We lose this dramatic touch if we construe τί τοῦτο (ἔρασαι πυθέσθαι) as a calm query,—'What is this that thou wouldst learn?'

514 τᾶς: for the gen. ('concerning'),

hast need of aught, there is a guardian of the place, who will direct thee.

IS. So to my task:—but thou, Antigone, watch our father here. In parents' cause, if toil there be, we must not reck of toil.

[Exit.]

CH. Dread is it, stranger, to arouse the old grief that hath so long been laid to rest: and yet I yearn to hear.....

Kommos.
1st
strophe.

OE. What now?.....

CH. —of that grievous anguish, found cureless, wherewith thou hast wrestled.

OE. By thy kindness for a guest, bare not the shame that I have suffered!

CH. Seeing, in sooth, that the tale is wide-spread, and in no wise wanes, I am fain, friend, to hear it aright.

OE. Woe is me!

CH. Be content, I pray thee!

OE. Alas, alas!

CH. Grant my wish, as I have granted thine in its fulness.

others have *tās...ἀλγηδόνος*. No MS. seems to have *ἀπόρου* in v. 513, or *αἷς* here.

515 *ξενείας* L, with *ῖ* written over *ει*. 516 *τὰς σὰς' πέπονθ' ἔργ' ἀναιδῆ* L.

The other MSS. vary from L, only in the accent *tās sās*. (A has *πέπονθα ἔργα ἀναιδῆ*.) Reisig first gave *tās sās ἃ πέπονθ' ἀναιδῆ*. Hermann wrote *tās sās' ἃ πέπονθ', ἀναιδῆ*. Reisig is followed by Blaydes and Campbell (the latter ascribing the reading to Herm.). Martin proposed *πέπον' ἔργ' ἀναιδῆ*: then Bothe, *πέπον, ἔργ' ἀναιδῆ*, which Herm. rightly censured, but which many edd. have received. *ἔργ' ἀναυδα* Nauck.

517 *μηδαμᾶ* L: *μηδαμῶς* T (with *ᾶ* written above), Farn.: the other MSS. have *μηδαμᾶ* or *-αῖ*: *μηδαμᾶ* Brunck.

518 *ξέν'* MSS.: *ξείν'* Reisig, Elms., and many recent edd., following Hermann, who afterwards preferred *ξέν'*. The metre requires *ξείν'* (cp. v. 530, and Metr. Anal. p. lxviii).

519 *ὦμοι* Hermann: *ὠ μοι* L and most MSS.: *ὠ μοι μοι* (sic) R.—*στέρξον* *στέργω* σ' Blaydes, *στέρξον* σ' Bergk, Gleditsch (with *παῖδες* in v. 532).

cp. on 355. *ἀπόρου φανείσας*: because the horror of the discovery consisted in relationships which could not be changed: O. T. 1184 l. *φύς τ' ἀφ' ὧν οὐ χρῆν, ξύν οἷς τ' | οὐ χρῆν ὀμλῶν, οὗς τέ μ' οὐκ ἔδει κτανῶν*.

515 *ῖ ξενείστας*, with which you were brought into conflict,—with which you became involved: Her. 9. 89 *λιμῶ συστάνας καὶ καμάτῳ*. Thuc. 4. 55 *ξυνεστῶτες...ναυτικῶ ἀγῶνι*.

516 *τὰς σὰς ἃ πέπονθ'*. The objection to pointing at *σὰς* and understanding *ἔστι* with *ἀναιδῆ* (as Herm. proposed) is that *ἀνολέξης* requires an object. We should then have to understand *ἀλγηδῶνα*. The conject. *τὰς σὰς, πέπον, ἔργ' ἀναιδῆ* has found undeserved favour. The address *πέπον* occurs about 18 times in Homer and the hymns, and always marks familiarity:

there is a touch of household intimacy in it, as when Polyphemus says to his ram, *κρίε πέπον* (Oul. 9. 447). It is absurdly out of place here (cp. 521 *ὦ ξένοι*, 530 *ὦ ξείν'*): *ὦ φίλτατε*, at 465, is different. *ἔργ'* was inserted in the MSS. to explain that *ἀναιδῆ* referred to his own acts.

517 *τὸ πολὺ καὶ μηδαμᾶ λήγον ἀκουσ-μα χρῆζω ἀκούσαι ὀρθόν* (predic.): *πολὺ*, on 305. *μηδαμᾶ* (neut. plur. adv.) with causal force, being such as does not cease. *λήγον*, of rumour: O. T. 731 *ἠὺδατο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει. ἀκουσμα*, anything heard,—sometimes (unlike *ἀκρόαμα*) in a bad sense, Arist. Pol. 7. 17 *ἀπελαίνειν ἀπὸ τῶν ἀκουσμάτων καὶ τῶν ὀραμάτων ἀνελευθερίας*.

519 *στέρξον*, be patient of my request, yield to it: cp. 7.

520 *κάγᾶ* (for *καί* cp. 53) *γὰρ* (*πειθο-*

- ἀντ. α'. ΟΙ. *ἤνεγκ' οὖν κακότατ', ὦ ξένοι, *ἤνεγκ' ἀέκων μὲν,
θεὸς ἴστω,
2 τούτων δ' αὐθαίρετον οὐδέν.
ΧΟ. 3 ἀλλ' ἐς τί;
ΟΙ. 4 κακᾶ μ' εὐνᾶ πόλις οὐδέν ἴδριω 525
5 γάμων ἐνέδησεν ἄτα.
ΧΟ. 6 ἦ ματρόθεν, ὡς ἀκούω,
7 δυσώνυμα λέκτρ' ἐπλήσω;
ΟΙ. 8 ὦμοι, θάνατος μὲν τὰδ' ἀκούειν,
9 ὦ ξεῖν'· αὐται δὲ δὺ' ἐξ ἐμοῦ μὲν 530
ΧΟ. 10 πῶς φῆς;
ΟΙ. 11 παιῖδε, δύο δ' ἄτα
ΧΟ. 12 ὦ Ζεῦ.

522 ἤνεγκον κακότατ', ὦ ξένοι, ἤνεγκον ἄκων μὲν, θεὸς ἴστω MSS. The conjecture ἤνεγκ' οὖν, for ἤνεγκον, is due to R. Whitelaw (note to his Translation, p. 432): the same had occurred independently to me also. ἤνεγκ' ἀέκων μὲν Martin, Bergk: ἤνεγκον ἐκῶν μὲν Bothe (not Hermann, to whom Campbell ascribes it). ἤνεγκον, ἐκῶν δ' οὐ Blaydes. ἤνεγκον ἄκραν μὲν Hartung. Nauck suggests that ἄκων might be kept, if in v. 510 we omitted the words ἦδη κακόν, and here the second ἤνεγκον, and μὲν: but the remedy would be a strong one. Wecklein proposed ἤνεγκον ἀνάγκη.—[ἴστω MSS.: ἴστωρ Campb. 523 τούτων δ' αὐθαίρετον] G. Wolf conject. τούτων δ' ἀκάθαρτον, on account of the metre of v. 512 (δμῶς δ' ἐραμαι πυθέσθαι): Hermann, τούτων ἀπλάκτος οὐδέν (reading ἐκῶν μὲν in 522, and referring οὐδέν to it). 524 ἀλλ' ἐς τί;] Wecklein conject. ἀλλ' ὡς τί; 525 κακᾶ (ι added by the corrector) μὲν εὐνᾶ πόλις οὐδέν ἴδριω (with gl. εἰδῶια written above) L: and so

μαί σοί), for I comply with thee as to all that thou cravest (by allowing him to await the coming of Theseus, and by instructing him in the rites of the grove: cp. 465).

522 I read ἤνεγκ' οὖν κακότατ',... ἤνεγκ' ἀέκων. ἤνεγκον was, indeed, the ordinary form of the aor. in the older Attic, as inscriptions show, in which ἤνεγκα occurs first about 360 B.C. (Meisterhans, p. 88); but ἤνεγκα is proved by metre in *El.* 13 and *Eur. Ion* 38. οὖν is suitable, when he is reluctantly proceeding to unfold his story in answer to their pressing demand. ἤνεγκ' emphasises his ruling thought, his great plea—that he has been a sufferer, not a doer (267). κακότατ', the misery of his two involuntary crimes. ἤνεγκον... ἤνεγκ' might possibly stand, but would be harsh. There is nothing to offend in ἀέκων μὲν... τούτων δέ, meaning—'The agent was not free—the acts were not voluntary.'

In the MS. reading, ἤνεγκον... ἤνεγκον ἀέκων μὲν, ἀέκων is wrong, since metre re-

quires -- (cp. 510). With Bothe's ἐκῶν the sense would be:—'I have endured misery through acts which were my own, indeed; but not one of them was done knowingly.' The objections to this are insuperable. (1) θεὸς ἴστω must clearly have been preceded by the mention of some point to which he could appeal in an extenuation of his deed,—not by an admission, such as ἐκῶν expresses. (2) ἤνεγκον ἐκῶν, in the supposed sense, is utterly at variance with the language and the whole tone of the play. Cp. 239 ἔργων | ἀκόντων: 964 ἤνεγκον ἄκων: 977 πῶς ἂν τό γ' ἄκων πρᾶγμα' ἂν ἐκόντως ψέγοις; he asks, speaking of his own deeds.

It would be a subtlety foreign to Sophocles to make Oedipus say that he had acted ἐκῶν when he did not act φρονῶν (271), εἰδῶς (273), ξυμῖς (976). *Il.* 4. 43 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκῶν ἀέκοντι γε θυμῷ is irrelevant:—Zeus there says to Hera 'I have given thee this (thy pleasure touching Troy) of

OE. I have suffered misery, strangers,—suffered it through unwitting deeds, and of those acts—be Heaven my witness!—no part was of mine own choice.

CH. But in what regard?

OE. By an evil wedlock, Thebes bound me, all unknowing, to the bride that was my curse.....

CH. Can it be, as I hear, that thou madest thy mother the partner of thy bed, for its infamy?

OE. Woe is me! Cruel as death, strangers, are these words in mine ears;—but those maidens, begotten of me—

CH. What wilt thou say?—

OE. two daughters—two curses—

CH. O Zeus!

the rest, except that L² has μ' for μέν. Mudge's emendation of ἴδρις to ἴδρω has been generally received. (The corrector of Vat. seems to indicate the same conjecture, by a mark over the σ of ἴδρις).—For μ' εὐναί Martin conject. μοίρα: for κακῆ μ' εὐναί, Hartung ἀκοντ' εὐνῆ, Reisig κοινῶς μ' εὐνῶς, Heimsoeth κακῶς (or αἰσχρῶς) μ' εὐνῶς, Gleditsch κακῶν μ' εὐνῶν. 527 μητρόθεν MSS. 528 ἐπλήσω MSS. (with σαν written over σω in T, Farn.: ἐπλησαν B, Vat.), Reisig, Elms., Dind., Herm., Wunder, etc.: ἐπλησας Brunck: ἐπλησο Lachmann, Bergk: ἐπληστο (i. e. οἱ πολῖται ἐπέλασαν σοι τὰ λέκτρα) Hartung: ἐπάσω Nauck, and so Wecklein. ἔλῃς; ὦ. Blaydes.—Gleditsch, adopting ἐπάσω, further changes λέκτρ' to τέκν'.

530 ἐμοῦ μὲν] The μέν was added by Elmsley for the sake of metrical agreement with v. 518 (ἀκούσαι). 532 παῖδε Elms., and so most recent edd.: παῖδες MSS., Blaydes.—ἄτα] ἀτα L, ἄτα L², T, etc.: ἄται B, R, Vat.: ἄτα γρ. ἄται A: ἄται

my free will' (since neither god nor man could compel Zeus), 'yet against mine own wish.'

523 ἀθάρατον. Heinrich Schmidt keeps this reading (*Compositionslehre* lxxx), which is not metrically irreconcilable with 512 ὁμῶς δ' ἐραμαι πυθέσθαι (see Metrical Analysis). It is possible, indeed, that ἀθάρατον is, as Hermann thought, corrupt: but no probable correction of it has been suggested. We cannot regard as such ἐθέλητόν (not found), ἐθέλημόν (used in masc. by Hes.), or ἐθέλημιον (used in masc. by Plut.): ἐκόν ἔργον: οἱ πρόδηλον. Note, on the other hand, O. T. 1231 ἀθάρατοι (πημοναί).

525 ε. κακῆ εὐνῆ, instr. dat., rather than dat. in appos. with ἄτα. γάμων ἄτα, ruin coming from a marriage, like δόκησις λόγων, suspicion resting on mere assertions, O. T. 681.

527 ε. ἦ ματρόθεν...ἐπλήσω; Didst thou fill thy bed with a mother, δυσώνυμα (prolept.) so as to make it infamous? (I should not take ματρόθεν with δυσών. only, 'infamous from a mother.') ματρόθεν is substituted for ματρός by a kind of eu-

phemism: that was the quarter from which the bride was taken. Cp. Aesch. *Theb.* 840 οὐδ' ἀπέπειν | πατρόθεν εὐκταλα φάτις (the curse of Oed. on his children). The aor. midd. ἐπλησάμην is used by Hom., Her., etc., and (in comp. with ἐν) by Attic writers: it seems needless then to write ἐπλησο (from epic aor. ἐπλήμην) with Bergk. The notion of 'filling' is perh. tinged with that of 'defiling' (ἀναπιμπλάσαι, ἀνάπλωσι). The tone of the passage is against rendering 'satisfied,' as if λέκτρα = λέκτρων ἐπιθυμιῶν. Nauck's ἐπάσω rests on Hesychius I. 1316 ἐπάσω ἐκτήσω Αἰσχύλος Πρωτεῖ σατυρικῶ. The aor. of πάρομαι 'to acquire' occurs elsewhere only in part. πασάμενος (Theogn., Theocr., etc.).

529 ἀκούειν: cp. 141.

530 ε. The constr. is αὐταὶ δὲ ἔξ ἐμοῦ δύο μὲν παῖδε, δύο δ' ἄτα...ἀπέβλαστον etc. ἔξ ἐμοῦ, sprung from me: no partic. need be supplied, since the verb ἀπέβλ. follows: cp. 250 ὁ γι σοι φίλον ἐκ σέθεν (sc. ἐστί). The cry with which the Chorus interrupts him (πῶς φῆς;) marks their perception (from his first words αὐταὶ δέ etc.) that the

ΟΙ. 13 ματρός κοινᾶς ἀπέβλαστον ὠδῖνος.

στρ. β. ΧΟ. σαί τ' εἶσ' ἄρ' ἀπόγονοί τε καὶ

ΟΙ. 2 κοιναί γε πατρός ἀδελφείαι.

535

ΧΟ. 3 ἰώ. ΟΙ. ἰὼ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.

ΧΟ. 4 ἔπαθες ΟΙ. ἔπαθον ἄλαστί' ἔχειν.

ΧΟ. 5 ἔρεξας ΟΙ. οὐκ ἔρεξα. ΧΟ. τί γάρ; ΟΙ. ἐδεξάμην

6 δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος

540

7 ἐπωφελήσας πόλεος ἐξελέσθαι.

ἀντ. β. ΧΟ. δύστανε, τί γάρ; ἔθου φόνον

ΟΙ. 2 τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;

Blaydes.

534 σαί τ' ἄρ' εἶσιν ἀπόγονοί τε καὶ L. σαί τ' ἄρ' εἶσ' etc. A: αὐτ' ἄρ' εἶσιν B: αὐτ' ἄρ' εἶσιν Vat. The only correction required (I think) is to place εἶσ' before, instead of after, ἄρ'. (It will be noticed that A has εἶσ', not εἶσιν.) Hermann, suspecting σαί, conjectured αὐται γάρ ἀπόγονοί τεαί (so Dindorf: Wecklein, αὐται...τε καί). Nauck formerly read ἄρ' εἶσιν ἀπόγονοί τεαί; but afterwards, with Bothe, σαί τάρ' ἀπόγονοί τ' εἶσι καί. Reisig and Bergk: σαί τάρ' ἴσ' ἀπόγονοί τε καί, and so Blaydes. 535 ε. κοιναί] ἐμαί Wecklein. L gives v. 535, as well as v. 534, to the Chorus, and then marks the persons thus:—ΟΙ. ἰώ. X. ἰὼ δῆτα. ΟΙ. (corrected from X.) μυρίων γ' ἐπιστροφαὶ κακῶν. X. (corrected from

children of that marriage were before them. αὐται...παῖδε: cp. Plut. *Laches* p. 187 A αὐτοὶ εὐρεταὶ γεγονότε.

533 Poetical Greek idiom would join κοινᾶς with ὠδῖνος rather than with ματρός. Cp. Aesch. *Eum.* 325 ματρῶν ἄγνισμα κύριον φόνον: *Ani.* 793 νεῖκος ἀνδρῶν ξύναιμον. κοινᾶς=which bore me also.

534 ε. σαί τ' εἶσ' ἄρ'. The Chorus have known all along that Oed. had married Iocasta, and also that he was the father of the girls (cp. 170, 322); but they are supposed to learn now for the first time that Iocasta was their mother. In the earlier versions of the Oedipus-myth (as in the *Odyssey*) Iocasta bears no issue to Oed.; his children are borne by a second wife, Euryganeia. The Attic poets seem first to have changed this (see *Intro.* to *O. T.* p. xv). The Chorus would say: 'Thine, then, they are by a double tie, at once as children and...as sisters?' but Oed. takes out of their mouths the second name which they shrink from uttering, and utters it himself with terrible emphasis. κοιναί, by the same mother: cp. *O. T.* 261 n.: so *Ani.* 1 κοινὸν αὐτᾶδελφον...κάρα. πατρός with ἀδελφείαι only.

535 ἰώ.—ἰὼ δῆτα: cp. *El.* 842 ΗΛ. φεύ. ΧΟ. φεύ δῆτ'. γε after μυρίων

marks assent. ἐπιστροφαί refers to the revival of the pangs in his soul by this questioning. His troubles are likened to foemen who, when they seem to have been repulsed and to be vanishing in the distance, suddenly wheel about and renew their onset. Cp. 1044 δαῖων | ἀνδρῶν ἐπιστροφαί. Philopoemen made his cavalry ἀξείς πρὸς τε τὰς κατ' οὐλαμὸν ἐπιστροφὰς καὶ περισπασμοὺς (wheeling sharply in troops) καὶ τὰς καθ' ἵππον ἐπιστροφὰς καὶ κλίσεις (wheeling and changing direction singly), Plut. *Ph.* 7.

537 ἄλαστί' ἔχειν, unforgettable (dreadful) to endure: ἔχειν epexeg.: see on 231. Trag. borrowed the word from the epic πένθος ἄλαστον (*Il.* 24. 105), ἄλαστον ὀδύρομαι (*Od.* 14. 174): so Aesch. *Pers.* 990 (κακὰ) ἄλαστα στυγνὰ πρόκακα. Cp. 1482. Wecklein's ὀχεῖν (*Od.* 7. 211 ὀχέοντας ἄζύν) is perh. right: cp. Aesch. *P. V.* 143 φρουρὰν ἀήλων ὀχίσω.

538 οὐκ ἔρεξα: cp. 267, 521. τί γάρ; 'Why, what else?' if not ἔρεξα. Cp. 542.

540 ε. δῶρον. The τυραννίς was δωρητόν, οὐκ αἰτητόν (*O. T.* 384),—the reward pressed on him by Thebes for worsting the Sphinx; and with the throne he received the hand of Iocasta.

The MS. ἐπωφελήσα, 'I benefited,' or 'succoured' (cp. 441), cannot be right.

OE. —sprang from the travail of the womb that bore me.

CH. These, then, are at once thine offspring, and.....

2nd
strophe.

OE. —yea, very sisters of their sire.

CH. Oh, horror! OE. Horror indeed—yea, horrors untold sweep back upon my soul!

CH. Thou hast suffered— OE. Suffered woes dread to bear.—

CH. Thou hast sinned— OE. No wilful sin—

CH. How?—OE. A gift was given to me—O, broken-hearted that I am, would I had never won from Thebes that need for having served her!

CH. Wretch! How then?...thine hand shed blood?...

2nd anti-
strophe.

OE. Wherefore this? What wouldst thou learn?

OI.) *ἐπαθες*; Most other MSS. give *ὡ δῆτα...ἐπαθες* wholly to the Chorus, but agree with L as to the rest. Martin, following Solger, first divided the parts in the manner which is now usual. 536 *μυρίων γ'* γ' is omitted by some MSS. (as A, R), and by Ald., Brunck, Blaydes. 537 *ἔχειν*] Wecklein conject. *ὀχεῖν*: Blaydes, *inter alia*, *ἀχη*. 541 *ἐπωφέλῃσα πόλεως ἐξελέσθαι*

MSS.: *πόλεος* Hermann. Madvig proposes *ἐπωφείλῃσα* (*Adv. Crit.* i. 222), reading *νόμω δὴ* (MSS. *δὲ*) in the antrist., v. 548: and so Paley. Blaydes conjectures *ἐκ τᾶσδε πόλεος ὄφελον ἐξελέσθαι*. Mekler, *ὄ μ' οἴποτ', ἐγὼ ταλακάρδιος, | ἐπωφέλῃσε πόλεος ἐξελέσθαι*. Badham, *ἐπωφελήσας πόλιν ἔδοξ' ἐλέσθαι*. 542 *τί γὰρ ἔθου*

The sense required is *μήποτε ὄφελον ἐξελέσθαι*, 'would that I had never won!' cp. *Ph.* 969 *μήποτ' ὄφελον λιπεῖν | τὴν Σκύρον*: *Od.* 11. 548 *ὡς δὴ μὴ ὄφελον νικᾶν*: where *μὴ*, though thus placed, belongs to the infinitives. See Appendix for the attempted explanations of *ἐπωφέλῃσα*, and for some proposed emendations.

I would read the partic. *ἐπωφελήσας* (which the iambic metre allows), and take *ἐξελέσθαι* as the absol. infin. expressing a wish:—'and would that I had never received that choice gift from the city, for having served her.' For this absol. infin., with the subject in the nominative, cp. Aesch. *Cho.* 363: *Ἡλ. μῆδ' ὑπὸ Τρωάδας | τεύχεσι φθίμενος, πάτερ, | μετ' ἄλλων δουρικμητι λαῶ | παρὰ Σκαμάνδρου πόρον τεθάφθαι, | πάρος δ' οἱ κτανόντες νῦν οὕτως δαμῆναι*. Orestes had uttered the wish that Agamemnon had fallen in war at Troy: *εἰ γὰρ ὑπ' Ἴλιω*... *κατηναρισθῆς* (345 ff.). Electra modifies it: 'I would not have had thee to perish e'en beneath Troy's walls, and to be buried by Scamander's stream; would rather that the murderers (Aegisthus and Clytaemnestra) had first been slain as they slew thee!' Here the MSS. have *τέθαψαι* and *δαμῆναι*. On the latter the

schol. has *λείπει τὸ ὄφελον*, and on the former *λείπει τὸ ὄφελος*, thus indicating the certain correction of H. L. Ahrens, *τεθάφθαι*. Cp. also *Od.* 24. 376 *αἰ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων, | ὅλος Νήρικον εἶλον, ... | τοῖος ἐὼν τοι χθιζὸς ἐν ἡμετέροισι δόμοισιν, | τεύχε' ἔχων ὤμοισιν, ἐφ'εστάμεναι καὶ ἀμύνειν*, | 'Ah, would to father Zeus,...that, such as I was when I took Nericus,...in such might, and with armour on my shoulders, I had stood by thee, and had been aiding thee, yesterday in our house!' A criticism by Wecklein is discussed in the Appendix.

ἐξελέσθαι, ironical, as if the bride were a *γέρας* *ἐξαιρετόν*. The *act. aor.* is used of the army choosing a prize (out of the booty) for a chief, *Il.* 16. 56 *κούρημ ἦν ἄρα μοι γέρας ἐξελον υἱὲς Ἀχαιῶν*: the *midcl. aor.*, of the victor choosing his own prize, as *Tr.* 244 *ταύτας... | ἐξείλεθ' αὐτῶ κτήμα*. Here *πόλεος ἐξελέσθαι* is not 'to choose for myself out of the city,' but 'to receive as a choice gift from the city.'

542 *τί γὰρ*; 'how then?'—marking the transition from the topic of the marriage to that of the parricide. (Cp. *Quid vero?*) Others refer the words merely to *δύστανε*, i.e. 'for what else art thou?' This seems tame. Cp. 538.

ΧΟ. 3 πατρός; ΟΙ. παπαῖ, δευτέραυ ἐπαισας, ἐπὶ νόσω νόσον.

ΧΟ. 4 ἔκανες ΟΙ. ἔκανον· ἔχει δέ μοι 545

ΧΟ. 5 τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ φράσω·

6 καὶ γὰρ *ἄν, οὓς ἐφόνευσ', *ἔμ' ἀπώλεσαν·

7 νόμφ δὲ καθαρὸς, αἰδρις ἐς τόδ' ἦλθον.

ΧΟ. καὶ μὴν ἀναξ ὄδ' ἡμῖν Αἰγέως γόνος
Θησεὺς κατ' ὀμφὴν σὴν ἐφ' *ἀστάλη πάρα. 550

ΘΗΣΕΥΣ.

Εἶπεν
πολλῶν ἀκούων ἐν τε τῷ πάρος χρόνῳ
τὰς αἰματηρὰς ὀμμάτων διαφθορὰς
ἔγνωκά σ', ὧ παῖ Λαίῳ, τανῦν θ' ὁδοῖς
ἐν ταῖσδ' ἀκούων μᾶλλον ἐξεπίσταμαι.

φόνον· L, the φ made from π. 547 ἄν, οὓς] So Mekler, for the ἄλλους of the MSS. (Vat. has ωσ written over οὓς.) Tyrwhitt's ἀγνώσ is read by Brunck: Porson's ἄνουσ (ap. Kidd p. 217) by Elms. and Nauck: Erfurd't's ἀπλώσ, by Blaydes: Hermann's ἄλοὺς, by Dind., Wecklein, and others. Martin suggested μοίρα (for καὶ γὰρ) ἄλοὺς.—ἐφόνευσ', ἔμ' ἀπώλεσαν] So Mekler. The MSS. have ἐφόνευσσα καὶ ἀπώλεσα (as L, A), or ἐφόνευσσα καπώλεσα. 548 νόμφ] ὁμῶς Mekler.

544 δευτέραυ, sc. πληγὴν: Her. 3. 64 καιρῆ...τετύφθαι: *Ant.* 1307 τί μ' οὐκ ἀνταῖαν | ἐπαισέν τις; Xen. *An.* 5. 8. 12 ἀέκραγον...ὡς ὀλίγας παῖσειεν. νόσον, accus. in apposition: of mental anguish, as *O. T.* 1061 ἄλις νοσοῦσ' ἐγώ.

545 ε. ἔχει δέ μοι...πρὸς δίκας τι: but (the deed) has for me (dat. of interest) something from the quarter of justice; i.e. it has a quality which tends to place it on the side of justice,—to rank it among justifiable deeds. Cp. *O. T.* 1014 πρὸς δίκης οὐδὲν τρέμων (n.). The subj. to ἔχει is τὸ ἔργον, easily supplied from ἔκανον.—This is better than to take ἔχει as impers. with πρὸς δίκας as = ἐνδίκως, τι being then adv.: 'my case is in some sort just.'—τί γάρ; sc. ἔχει: 'why, what justification has it?'

547 The MSS. give καὶ γὰρ ἄλλους ἐφόνευσσα καὶ ἀπώλεσα. Hermann's ἄλοὺς (for ἄλλους) must mean either (1) 'caught,' as in a net, by fate, or (2) 'caught' by Laïus and his men, in the sense of, 'driven to fight for life.' Neither sense is tolerable. Campbell suggests, 'I murdered, and was convicted of the murder,' saying that ἄλοὺς ἐφόνευσσα = ἐάλων φονεύσας. This is as if one said in English, 'Having been hanged, he did the murder.' Το ἀγνώσ the short ᾱ would be a grave

objection: Soph. has the first a long thrice in ἀγνοία, twice in ἀγνοεῖν, once in ἀγνώσ (*O. T.* 681), and short never: even in αὐτόθνητος (*Ant.* 875) the ο is long. Porson's ἄνουσ could hardly mean, 'without understanding' merely in the sense of 'unwittingly.' The word means 'silly,' 'foolish' (*Ant.* 281), and should here mean, 'in folly,' which is not an apt sense.

And all these corrections, confined to ἄλλους, leave a blot. After ἐφόνευσσα, καὶ ἄλεσα is intolerably weak. Mekler's καὶ γὰρ ἄν, οὓς ἐφόνευσ', ἔμ' ἀπώλεσαν brings out the point on which Oed. insists, and to which the words νόμφ καθαρὸς (548) refer,—viz. that, in slaying, he was defending his own life. Cp. 271. After he had returned the blow of Laïus, the attendants set on him (see on *O. T.* 804—812). The change of ἐφόνευσ' ἔμ' ἀπώλεσαν into ἐφόνευσσα καὶ ἀπώλεσα (or καπώλεσα) would have been easy if ἐφόνευσά μ' ἀπώλεσα had once been written. In *Ant.* 794 L has ὥστε κ' ὀδίνειν instead of ὥστε μ' ὀδίνειν. Cp. Her. 1. 11 (Gyges was forced) ἢ τὸν δεσπότηα ἀπολλύναι ἢ αὐτὸν ὀπ' ἄλλων ἀπολλύσθαι.

548 νόμφ...καθαρὸς, because he had been first struck by Laïus, and was acting in self-defence. Plat. *Legg.* 869 c ἀδελφὸς δ' ἐὰν ἀδελφὸν κτείνῃ ἐν στάσῃ

CH. A father's blood? OE. Oh! oh! a second stab—wound on wound!

CH. Slayer! OE. Aye, slayer—yet have I plea—CH. What canst thou plead?—OE. —a plea in justice...CH. What?...

OE. Ye shall hear it; they whom I slew would have taken mine own life: stainless before the law, void of malice, have I come unto this pass!

CH. Lo, yonder cometh our prince, Theseus son of Aegeus, at thy voice, to do the part whereunto he was summoned.

Enter THESEUS, on spectators' right.

TH. Hearing from many in time past concerning the cruel marring of thy sight, I have recognised thee, son of Laïus; and now, through hearsay in this my coming, I have the fuller certainty.

550 ἐφ' ἀστάλη Dindorf, for ἀπεστάλη (MSS. and Ald.). In Τ γάρ is written above, meaning that the writer took κατ' ὀμφήν σὴν ἀπεστάλη as a parenthesis.—ἀποσταλεις Turnebus: δε ἐστάλη Hermann, Blaydes. 551 ἐν τε] ἐν γε A.

552 τὰς αἰματηρὰς κ.τ.λ. Nauck brackets this v. 553 τανῦν] τὰ νῦν L. 554 ἀκούων] ἀπαντῶν is proposed by Wecklein. λεύσσω is read by Nauck and Blaydes (the latter conjecturing also ὀρῶν σε). If change were needed, ἰκάνων

μάχης γενομένης ἢ τιμὴν τρώψω τοιοῦτω, ἀμυνόμενος ἀρχοντα χειρῶν πρότερον, καθάπερ πολέμιον ἀποκτείνας ἔστω καθάρως· καὶ ἔαν πολίτης πολίτην ὡσαύτως, ἢ ξένος ξένον. Rhadamanthus himself was cited as the author of this rule (Apollod. 2. 4. 9). ἐς τὸς ἦλθον, to this plight: cp. on 273.

549 καὶ μὴν introducing the new person: cp. 1249: so *Ani.* 526, 1180, 1257: *Ati.* 1168, 1223: *El.* 78, 1422.

550 ὀμφήν, his message. Usu. of a divine or oracular voice (102), but see 1351: Pind. fr. 53 ὀμφαὶ μελέων σὺν αὐλοῖς: *Eur. Med.* 174 μύθων τ' ἀδαθέντων | ... ὀμφάν (the words of the Chorus). ἐφ' ἀστάλη = ἐπὶ (τὰντα) ἐφ' ἃ ἐστάλη (cp. 274); 'that by a small service he might win a great gain' (72).

551 π. The σκοπός, who did not know the name of Oed., could describe the traces of wounds about the sightless eyes, and brought the mysterious message (72). Theseus then set out, surmising who it was. Meanwhile the name of Oed. had become known at Colonus (222), and wayfarers who met Theseus raised his surmise into certain knowledge. Cp. on 209 ff. ἐν τε, answered by τανῦν θ'. The simplest statement would have been ἐγνώκα σε, ἀκούων ἐν τε τῷ πάρος χρόνῳ τανῦν τε. Then, by repetition of the partic., we get ἐγνώκα, ἀκούων τε ἐν τ. π.

χρ., ἀκούων τε τανῦν. And then, by insertion of a new verb, ἐγνώκα τέ σε, ἀκούων ἐν τ. π. χρ., ἐξεπισταμαὶ τε ἀκούων τανῦν. Cp. the insertion of ἡγέγεται in 351, and n.

553 ἐγνώκα σ', 'I have recognised thee'—explaining how he is able to greet him by name: not merely, 'I recognise thee.' ἐγνώκα is used (1) with a distinctly perfect sense: Lys. or. 17 § 6 τὰντα...πρότερον ἐγνώκατε ἡμέτερα εἶναι: Dem. or. 3 § 10 οὐ...δεῖ βοηθεῖν...πάντες ἐγνώκαμεν. (2) More like a present, yet always with a certain emphasis, 'I have come to know': *Ar. Eq.* 871 ἐγνώκα σὺν δῆτ' αὐτὸν οἷός ἐστιν; 'have you found out what sort of man he is?' *Her.* 1. 207 εἰ δ' ἐγνώκασθε οὐκ ἀνθρώπος εἰς (if you have realised that you are a mortal): *Plat. Rep.* 366 c ἰκανῶς...ἐγνώκεν οὐκ ἀριστον δικαιοσύνην (he has thoroughly apprehended). So Pind. *P. A.* 287, *Aesch. P. V.* 51. ὁδοῖς, the coming of Theseus from Athens (Campb. understands the coming of Oed. to Attica): the plur. of one journey, as *Ani.* 226 ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφῆν, and so *El.* 68: otherwise below, 1397.

554 ἀκούων, after the same word in 551, is awkward. The γάρ in 555 might also suggest that the partic. here referred to the evidence of his own eyes, not to further hearsay by the way. λεύσσω is intrinsically the best substitute that has

σκευί, τε γάρ σε καὶ τὸ δύστηνον κάρα 555
 δηλοῦτον ἡμῖν ὄνθ' ὅς εἰ, καὶ σ' οἰκτίσας
 θέλω 'περέσθαι, δύσμορ' Οἰδίπου, τίνα
 πόλεως ἐπέστης προστροπήν ἐμοῦ τ' ἔχων,
 αὐτός τε χῆ σῆ δύσμορος παραστάτις.
 δίδασκε· δεινὴν γάρ τιν' ἄν πράξῃς τύχους 560
 λέξας ὁποίας ἐξαφισταίμην ἐγώ·
 ὅς οἰδά γ' αὐτὸς ὡς ἐπαιδεύθην ξένος,
 ὥσπερ σύ, χῶς εἰς πλείστ' ἀνὴρ ἐπὶ ξένης
 ἦθλησα κινδυνεύματ' ἐν τῷμῳ κάρα·
 ὥστε ξένον γ' ἄν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, 565

would be nearer to the MSS. (cp. 576). 557 'περέσθαι Reisig, Elms., and most edd.: *τι ἔρεσθαι* L (*τι ἔρέσθαι* 1st hand), *τί* (*τι* A) *ἔρεσθαι* most MSS., and Ald.: *σ' ἔρεσθαι* T, B, etc., Turnebus, Brunck.—*Οἰδίπου* MSS.: *Οἰδίπους* Elmsley. Cp. n. on 461. 561 ὁποῖαο' σ' L, the second σ' from a later hand (as it seems). In *ἀφισταίμην* the letters μ and η have been retouched by the corrector (S). 562 ὡς οἰδά γ' αὐτὸς L (with a mark χ in the left marg.), and so the other MSS. The change (Dindorf's) of ὡς to ὅς avoids the extreme awkwardness

been proposed: but it has no palaeographic probability. I had thought of *ἰκάων* (cp. 576). Doubtless it is possible that *ἀκούων* was not a corruption of a similar form, but merely an inadvertent repetition from 551.

For *ἀκούων* it may be pleaded that the sense is at least quite intelligible, and that ancient writers, even the most artistic, were less careful than moderns in avoiding such repetitions of single words. Cp. 631 *ἐκβαλοῖ*, 636 *ἐκβαλῶ*; 638, 640 ἡδύ: 966, 969 *ἐπεὶ*: 1000, 1003 *καλόν*, 1004 *καλῶς*: 1123, 1129; 1451, 1459; 1487 f.: *O. T.* 517 *φέρον*, 519 *φέροντι*, 520 *φέρει*: *ib.* 1276, 1278 *ἄμω*: *Ant.* 73, 76 *κέεσομαι*.

555 *σκευή*: cp. 1597 *εἰρ' ἔλιψε δυσπνεῖς στολάς*. The misery of his aspect impresses Creon (747), as it had impressed the Chorus (150). His *garb*, then, can hardly have announced a prince, though it may have indicated a Theban. Probably the reference is simply to the tale of long and destitute wanderings which his wretched apparel told (cp. 3 ff.). *δύστηνον*, as showing how he had blinded himself: cp. 286.

558 *ὄνθ' ὅς εἰ*, i.e. *Οἰδίπους*. Cp. *O. T.* 1036 *ὠνομάσθης...ὅς εἰ* (Oedipus). *Od.* 24. 159 *οἰδὲ τις ἡμῶν δύνάτο γνῶναι τὸν ἔντα*, 'and not one of us could tell that he was the man' (Odysseus).

557 'περέσθαι aor. (used by Thuc., Plat., etc.); the fut. *ἐπερήσομαι* was also Attic; but the Attic pres. was *ἐπερωτάω*, *ἐπέρομαι* being only Ionic.

558 ἐπέστης, hast presented thyself. Plat. *Symp.* 212 D *ἐπιστήναι ἐπὶ τὰς θύρας*. Esp. of a sudden and unlooked-for appearance before a place (as in war): Isocr. or. 9 § 58 *μικροῦ δεῖν ἔλαθεν αὐτὸν ἐπὶ τὸ βασιλεῖον ἐπιστάς*. *πόλεως...ἐμοῦ τ'*, obj. gen.: *τί προστρέπων πόλιν ἐμέ τε* (cp. on 49).

560 ε. *ἄν...τύχους...ἀφισταίμην*: 'strange would be the fortune which (=I cannot imagine *what* fortune) you could succeed in mentioning, from which I would hold aloof': another way of saying *οὐκ ἄν τύχους λ. τοιαύτην, ὁποίας ἀφισταίμην*. When the optat. with *ἄν* stands in the antecedent clause (as *ἄν τύχους* here), the optative *without* *ἄν* stands in the relative clause: cp. *Il.* 13. 343 *μάλα κεν θρασυκάρδιος εἴη, | ὅς τότε γηθήσειεν*: he would be right bold of heart, *who should* then rejoice. Ar. *Nib.* 1250 *οὐκ ἄν ἀποδοίην οὐδ' ἄν ὀβολὸν οὐδενί, | ὅστις καλέσειε καρδοπον τὴν καρδόπην*. Such a relative clause is equivalent to a protasis with *εἰ* and optat.: as here to *εἰ αὐτῆς ἀφισταίμην*. Cp. Goodwin, *Moods and Tenses*, § 62. 4. Carefully distinguish the opt. *ἄν...ψέξαιμι* at 1172, where see n. *πράξιν*, 'fortune,' not 'action.' The

For thy garb, and that hapless face, alike assure me of thy name; and in all compassion would I ask thee, ill-fated Oedipus, what is thy suit to Athens or to me that thou hast taken thy place here, thou and the hapless maiden at thy side. Declare it; dire indeed must be the fortune told by thee, from which I should stand aloof; who know that I myself also was reared in exile, like to thine, and in strange lands wrestled with perils to my life, as no man beside. Never, then, would I turn aside from a stranger, such as thou art now,

of *ὡς*, as 'since', followed by *ὡς*, 'that'. For γ' *αὐτὸς* Doederlein and Dindorf read *καὐτὸς*.

563 *χῶς εἰς* Dobree: *χῶστις* MSS. The corruption may have arisen from the fact that the contraction for *εἰ* has some general likeness to that for *στ*. *χῶτι* Vauvilliers, Elmsley. 565 *ξένον γ' ἄν* Vauvilliers: *ξένον γὰρ* MSS.—*οὐδέν' A, R, V³, Ald.*: *οὐδέν L*, with most MSS.

sing. *πράξις* in Soph. usu. means 'fortune,' *Ai.* 790, *Tr.* 152, 294: while the sense of 'action' usu. belongs to the plur. *πράξεις*, as below, 958, *O. T.* 895, *Ant.* 435. There is only one Sophoclean exception each way: in *Tr.* 879 *πράξις* = 'mode of doing,' and in *Ant.* 1305 *πράξις* = 'fortunes.' Cp. Aesch. *P. V.* 695 *πέφρικ' εἰσιδούσα πράξιν Ἴουδ.* Her. 3. 65 *ἀπέκλαιε τὴν ἐνωτοῦ προῆξιν.*

562 *ξένος*. Aethra, the mother of Theseus, was daughter of Pittheus, king of Troezen, where Theseus was brought up, in ignorance that his father was Aegeus, king of Athens. On arriving at manhood, he received from his mother the tokens of his birth (*σύμβολα, γνωρίσματα*)—the sword and sandals left at Troezen by Aegeus—and set out for Attica. There he slew the sons of his uncle Pallas, who were plotting against his father, and was acknowledged by Aegeus as his heir (Plut. *Thes.* 4—13).

563 *ε καὶ ὡς ἤθλησα πλείστα εἰς ἀνὴρ*. With *πλείστος* the strengthening *εἰς* or *εἰς ἀνὴρ* is esp. freq.: *Tr.* 460 *πλείστας ἀνὴρ εἰς*: Eur. *Her.* 8 *πλείστων μετέσχον εἰς ἀνὴρ*: Xen. *Cyr.* 8. 2. 15 *θησαυροῦς... πλείστους ἐνὶ ἀνδρῶ*: Thuc. 8. 40 *μὰ γὰρ ἐπὶ δόξει... πλείστοι*. Cp. *O. T.* 1380 n: With the ms. *χῶς τις* the *ὡς* before *ἐπαιδεύθη* must be repeated before *ἤθλησα*, the constr. being, *καὶ (ὡς) ἤθλησα, ὡς ἀνὴρ τις πλείστα ἤθλησε*. This has been compared with Xen. *Anab.* 1. 3. 15 *ἀρχεσθαί ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων* (where some would omit the last two words),—a passage not properly similar: and here *ἀνὴρ* becomes very weak. Elmsley, adopting *χῶτι*, took

ἀνὴρ as = *εἰς ἀνὴρ*, quoting [Eur.] *Rhes.* 500 *καὶ πλείστα χῶραν τήνδ' ἀνὴρ καθυβρίσας* (where, for *καλ*, read *εἰς* with Hermann): and Eur. *Hec.* 310 *θανῶν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ*, where we should perh. read *κάλλιστ' ἀνὴρ εἰς Ἑλλάδος θανῶν ὑπερ*.

ἐπὶ ξένης: 184.

564 *κινδυνεύματ'* (acc. of cognate notion), his encounters, on his way over land from Troezen to Attica, with various foes,—the robbers Periphetes, Sinis, Sciron, Procrustes,—the sow of Crommyon,—etc.; his slaying of the Minotaur in Crete;—his fighting on the side of the Lapithae against the Centaurs, etc. In all his *ἄθλοι* Theseus was depicted by the Attic legend as the champion of the oppressed,—*ἀδικήσων μὲν οὐδένα, τοὺς δὲ ὑπάρχοντας βίας ἀμυνούμενος* (Plut. *Thes.* 7).

ἐν τῷμ' ἄρκα, at the risk of my own life, *ἐν* denoting the stake: Eur. *Cycl.* 654 *ἐν τῷ Καρὶ κινδυνεῖσομεν*: Plat. *Lach.* 187 B *μὴ οὐκ ἐν τῷ Καρὶ ὑμῖν ὁ κίνδυνος κινδυνεύηται, ἀλλ' ἐν τοῖς νείσι*. Cp. *Od.* 2. 237 *παρθέμενοι κεφαλὰς*, at the risk of their lives (as 3. 74 *ψυχὰς παρθέμενοι*): *Il.* 9. 322 *αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν*. The irreg. dat. *ἄρκα* from nom. *κᾶρα* again *Ant.* 1272, *El.* 445 (v. l. *κᾶρα*), fr. 141. 2: it occurs first in Theogn. 1018, the Homeric dat. being *κάρητι* or *κρατι*.

565 *ε ξένον* with *ὑπεκτραποίμην* as well as *συνεκώξην*: cp. Plat. *Phaed.* 108 B *τὴν ἀκάθαρτον (ψυχὴν)... ἅπας φεύγει τε καὶ ὑπεκτρέπεται*. The notion is that of retiring (*ὑπο*-) out of the path to avoid meeting a person. Soph. has the

ὑπεκτραποίμην μὴ οὐ συνεκσώξην· ἐπεὶ
ἔξοιδ' ἀνὴρ ὧν, χῶτι τῆς ἐς αὐριον
οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.

- ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
παρήκεν ὥστε βραχέ' ἐμοὶ δεῖσθαι φράσαι. 570
σὺ γάρ μ' ὅς εἰμι, κάφ' ὅτου πατρὸς γεγῶς
καὶ γῆς ὁποίας ἦλθον, εἰρηκῶς κυρεῖς·
ὥστ' ἐστὶ μοι τὸ λοιπὸν οὐδὲν ἄλλο πλὴν
εἰπεῖν ἅ χρήζω, χῶ λόγος διοίχεται.
- ΘΗ. τοῦτ' αὐτὸ νῦν δίδασχ', ὅπως ἂν ἐκμάθω. 575
- ΟΙ. δώσων ἰκάνω τοῦμὸν ἄθλιον δέμας
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφή καλή.
- ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἦκειν φέρων;
- ΟΙ. χρόνῳ μάθοις ἂν, οὐχὶ τῷ παρόντι που. 580
- ΘΗ. ποῖω γὰρ ἢ σὴ προσφορά δηλώσεται;
- ΟΙ. ὅταν θάνω γὰρ καὶ σύ μου ταφεὺς γένη.

566 μ' οὐ συνεκσώξην σ' I., with an η erased after μ', and μὴ οὐ written over μ' οὐ. The σ' is in B, T, etc.: but not in A, R, L², V³. 570 βραχέ' ἐμοὶ MSS.: βραχέα μοι Brunck, Dindorf, Blaydes: βραχέ' ἐμοῦ Hartung: βραχέ' ἐμ' ἐνδείσθαι φράσαι is proposed by Wecklein; βραχέ' ἐμοὶ φράσαι πάρα by Hense; βραχέα μυθεῖσθαι πρέπει by Nauck (formerly). 572 Blaydes conjectures κάκ for καί: I should

act. with gen., *Tr.* 549 τῶν δ' ὑπεκτρέπει πόδα.—συνεκσώξην, to help in extricating: *Antiph.* or. 5 § 93 τὸ σῶμα ἀπειρηκδὸς ἢ ψυχὴ συνεξέσωσεν.

567 ἀνὴρ = θνητός: *Ani.* 768 φρονεῖτω μείζον ἢ κατ' ἀνδρ' ἴων. Cp. 393.

568 σοῦ = ἡ σοί: *Ani.* 74 πλεῖων χρόνος | ὃν δεῖ μ' ἀρέσκειν τοῖς ἐκεῖ τῶν ἐνθάδε: *Thuc.* i. 85 ἐξεσι δ' ἡμῖν μᾶλλον ἐτέρων.

569 τὸ σὸν γενναῖον: shown in sparing Oed. the painful task of introducing himself and telling his story.

570 παρήκεν (aor. of παρήμι) closely with ὥστε...δεῖσθαι: 'has graciously permitted that there should be,' etc. Cp. 591: *El.* 1482 ἀλλὰ μοι πάρες | κἄν σμικρὸν εἰπεῖν: *Ani.* 1043 (οὐδ' ὡς) θάπτειν παρήσω κείνον. (*Not*, 'has so passed the matter on,' 'so left it.'). For ὥστε cp. *Her.* 6. 5 οὐ γὰρ ἐπειθε τοὺς Χίους ὥστε ἐωντῷ δοῖναι νέας: and see on 970. ὥστε ἐμοὶ δεῖσθαι, so that there is need for me, βραχέα φράσαι, to say but little. δεῖσθαι midd., impersonal, = δεῖν. (It could

not be *pass.*, with βραχέα for subject.) *Bekker Anecd.* p. 88. 21 δέεται ἀπὸ τοῦ δεῖ' ἀπελθεῖν με δεῖται. The only example (so far as I know), besides our passage, is *Plat. Meno* 79 c δέεται οὖν σοὶ πάλιν...τῆς αὐτῆς ἐρωτήσεως. And presently: ἡ οὐ δοκεῖ σοὶ πάλιν δεῖσθαι τῆς αὐτῆς ἐρωτήσεως; In the former place, while the best MSS. have δέεται, some have δεῖ. (I do not add δεήσασθαι, *ib.* E, since that may be personal.) If, however, the text can be trusted, these are clear instances, for it would be very forced to supply ὁ λόγος. In *Her.* 4. 11 δέομενον (as if = δέον) is plainly corrupt: *Buttmann's* δέοι μένοντας may be right. If we altered ἐμοὶ to ἐμοῦ, the subject to δεῖσθαι would be τὸ σὸν γενναῖον. But then δεῖσθαι would mean 'requests,' rather than 'requires,' of me.

For the dat. ἐμοὶ with δεῖσθαι (instead of ἐμέ as subj.) to φράσαι cp. *Eur. Hipp.* 940 θεοῖσι προσβαλεῖν χθονὶ | ἄλλην δεήσει γαίαν: and see on 721. Wecklein takes ἐμοὶ with παρήκεν, *permisit mihi*,

or refuse to aid in his deliverance; for well know I that I am a man, and that in the morrow my portion is no greater than thine.

OE. Theseus, thy nobleness hath in brief words shown such grace that for me there is need to say but little. Thou hast rightly said who I am, from what sire I spring, from what land I have come; and so nought else remains for me but to speak my desire,—and the tale is told.

TH. Even so—speak that—I fain would hear.

OE. I come to offer thee my woe-worn body as a gift,—not goodly to look upon; but the gains from it are better than beauty.

TH. And what gain dost thou claim to have brought?

OE. Hereafter thou shalt learn; not yet, I think.

TH. At what time, then, will thy benefit be shown?

OE. When I am dead, and thou hast given me burial.

prefer ἀφ' ὅσας for ὁποίας: but neither change is needed. 574 διοίχεται R, L², and most recent edd.: διέρχεται L, A (γρ. διοίχεται, and so V³), and the other MSS.: Dind., Schneidewin, Campb. 575 νῦν] νῦν T, Turnebus, Brunck, Blaydes. 580 που MSS.: πω Wecklein, with Schaefer.

but the interposed ὅσ' forbids this. The conject. σοι (for ἐμοί), 'to say little to thee,' would be very weak.

571 ε. Theseus has named Oed. (557) and Laius (553), but not Thebes. A knowledge of the stranger's country was implied by the rest. Cp. on 205. γῆς could stand with ἦλθον (cp. O. T. 152 Πυθῶνος ἔβας, Ph. 630 νεῖος ἄγοντα), but is more simply governed by ἀπό.

574 χά λόγος διοίχεται, and the statement is at an end. ὁ λόγος is the explanation due from Oedipus after sending for Theseus. Cp. Eur. Suppl. 528 (Theseus to the Thebans) εἰ γάρ τι καὶ πεπόνθατ' Ἀργείων ὕπο, | τεθνῶσιν, ἡμίνασθε πολεμίους καλῶς, | αἰσχροῦς δ' ἐκέλευς, χῆ δίκη διοίχεται: i.e., if you have been wronged, you have had satisfaction, 'and the cause is closed.' διέρχεται (L) is certainly corrupt. It ought to mean, 'the discussion is being carried through,' rather than, 'our conference draws to an end' (as Campbell, comparing διεξελήλυθα πάντα, διεξήλθον διὰ μακροῦ λόγου, which are not similar). And if ὁ λόγος means 'our conference,' then Oedipus is assuming that his petition has only to be stated in order to be granted.

575 τοῦτ' αὐτό marks eagerness: O. T. 545 OI. ...βαρύνσ' εὐρηκ' ἐμοί. KP. τοῦτ' αὐτό νῦν μου πρώτ' ἀκούσον ὡς ἐρώ.

577 ε. τὰ δὲ | κέρδη: cp. 265. Doederlein understands, τὰ δὲ κέρδη μᾶλλον ἀγαθὰ ἔστιν ἢ καλὰ ἔστιν ἢ μορφή. Schneidewin and Wecklein adopt this forced explanation, which is condemned both by παρ' αὐτοῦ and by the absence of the art. with μορφή.

580 που, i.e. so far as Oed. can conjecture the purpose of Apollo. He could not be sure that the close of his life would immediately follow on his arrival at the grove. The promised sign of the end had not yet been given (94).

581 ποῖψ, sc. χρόνψ, asks with surprise for some further definition of the vague χρόνψ μάθοις ἄν. Theseus naturally assumes that the blessings are to come in the lifetime of Oedipus. And if not now, he asks, then in what contingency? The answer startles him. προσφορὰ, offering, present. Theophrast. Char. xxx (=xxvi in my 1st ed.) it is like the αἰσχροκερδῆς, γαμοῦντός τινος τῶν φίλων καὶ ἐκδιδομένου θυγατέρα πρὸ χρόνου τινὸς ἀποδημήσαι, ἵνα μὴ πέμψῃ προσφορὰν (a wedding-present). Cp. 1270. δηλώσεται, pass.: see O. T. 672 n.

583 ε. i.e. 'You ask for the last offices which piety can render: you do not ask me for protection during your life-time.' Through the oracle (389), of which Theseus knows nothing, a grave in Attica

- ΘΗ. τὰ λοῖσθι' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ
ἢ λῆστω ἰσχεις ἢ δι' οὐδενὸς ποεῖ.
 OI. ἐνταῦθα γὰρ μοι κεῖνα συγκομίζεται. 585
 ΘΗ. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτεῖ χάριν.
 OI. ὄρα γε μὴν· οὐ μικρός, οὐχ, ἀγών οἶδε.
 ΘΗ. πότερα τὰ τῶν σῶν ἐγγόνων *κάμου λέγεις;
 OI. κεῖνοι κομίζειν κεῖσ', *ἄναξ, χρήζουσί με.
 ΘΗ. ἀλλ' εἰ θέλοντά γ', οὐδὲ σοὶ φευγειν καλόν. 590

583 τὰ λοῖσθι' (from λοῖσθι) αἰτῆ L: in marg., γρ. τὰ λοῖσθ' ἀρ' αἰτῆ βίου (sic): τὰ λοῖσθ' αἰτῆ A: τὰ λοῖσθι' ἀρ' αἰτῆ F: τὰ λοῖσθι' αἰτῆ (or αἰτῆ) the rest. λοῖσθος occurs in Soph. fr. 631, Eur. *Helen*. 1597. τὰ λοῖσθ' ἀρ' is preferred by Doederlein, Reisig, Elms., Campb. 584 λῆστω ἰσχει σ' Keck. 586 ἀλλ' ἐν βραχεῖ δῆ] δῆ is wanting in Vat. (which has ἐξαιτεῖ). Hermann conject. ἀλλ' οὖν βραχεῖαν. 587 οὐ] In L, 'ω' is written above by a hand of perh. the 12th cent., indicating ὡς μικρός, a reading found in L².—οὐχ] οὖν L, the right-hand stroke of ν being nearly erased. The first hand wrote οὐχ ἀγών, and the χ can still be traced. οὖν is also in F, R², and the 2nd Juntine. οὐκ ἀγών A, R, L², V³, Ald.: ἐστ' ἀγών Vat.: γὰρ ἀγών B, T, Farn. Though the mss. now have ἀγών, ἀγών (which Elms. restored) is attested by the original οὐχ in L. 588 τῶν σῶν] σῶν is wanting

had become the supreme concern of Oedipus. τὰ δ' ἐν μέσῳ is governed by λῆστω ἰσχεις as = ἐπιλαθάνει (see on 223), no less than by ποεῖ. To make τὰ δ' ἐν μ. an accus. of respect would suit the first verb, but not the second. δι' οὐδενὸς ποεῖ, a solitary instance of this phrase (instead of οὐδενὸς or παρ' οὐδὲν ποιεῖσθαι), perh. suggested by the use of the prep. in such phrases as διὰ φυλακῆς ἔχω τι, etc.

585 ἐνταῦθα γάρ, 'yes' for *there*,—in *that* boon (ἐν τῷ θάπτεισθαι),—those other things (τὰ ἐν μέσῳ) are brought together for me: i.e. if you promise that I shall eventually be buried in Attica, you cannot meanwhile allow me to be forcibly removed to the Theban frontier. He is thinking of protection against Creon's imminent attempt (399). συγκομίζομαι, to collect or store up for oneself, was, like συγκομίδῃ, esp. said of harvesting (Xen. *Anab.* 6. 6. 37), and that notion perhaps tinges the word here.

586 ἐν βραχεῖ in sense = βραχεῖαν: 'this grace which you ask of me lies in a small compass' (not, 'you ask me this favour in brief speech'). The adverbial ἐν βραχεῖ does not go with the verb, but is equiv. to a predicative adj. agreeing with χάριν. Such phrases imply the omission of the partic. ὦν: so 29 πῆλας γὰρ ἄνδρα τόνδ' ὄρω: *Ph.* 26 τὸ βρογον οὐ μακρὰν λέγεις (the task which you set is

not distant): *El.* 899 ὡς δ' ἐν γαλήνῃ πάντ' ἐδερόκωμον τόπον. For βραχεῖ cp. 293, Plat. *Legg.* 641 B βραχεῖ τι... ὄφελος.

587 γε μὴν, however: Aesch. *Ag.* 1378 ἦλθε, σὺν χρόνῳ γε μὴν. The only ground for ἀγών rather than ἀγών is the trace of χ from the first hand in L: neither reading is intrinsically better than the other. Cp. *El.* 1491 λόγων γὰρ οὐ | νῦν ἐστὶν ἀγών, ἀλλὰ σῆς ψυχῆς πέρι. The word ἀγών is so far ambiguous that it does not necessarily mean a physical contest, but can mean an *issue* or *crisis* (Lat. *discrimen, momentum*). Plat. *Rep.* 608 B μέγας... δ' ἀγών... τὸ χρηστὸν ἢ κακὸν γενέσθαι.

588 πότερα. Oed. has said, 'If you pledge yourself to keep me in Attica, a serious issue will be raised.' Theseus:—'Do you speak of the relations between your sons and me?' You mean that they will contest my right to retain you? ἐγγενῶν (Hartung) may be right; but the ms. ἐγγόνων is not condemned by the evident fact that Theseus does not yet know of the *quarrel* between the father and the sons (599). It is enough if he knows the sons to exist: they would represent the claim of the ἐγγενεῖς. κἀμοῦ: the ms. ἢ μοῦ is certainly wrong. Theseus does not ask—'Will the issue be serious for your kinsmen, or for me?' but, 'In what quarter will the issue arise?' Cp. 606 τὰμὰ κἀκεῖνων. The

TH. Thou cravest life's last boon; for all between thou hast no memory,—or no care.

OE. Yea, for by that boon I reap all the rest.

TH. Nay, then, this grace which thou cravest from me hath small compass.

OE. Yet give heed; this issue is no light one,—no, verily.

TH. Meanest thou, as between thy sons and me?

OE. King, they would fain convey me to Thebes.

TH. But if to thy content, then for thee exile is not seemly.

in L².—*ἐκγόνων* MSS.: *ἐγγώνων* Hartung, and so Nauck, Wecklein, Blaydes. — *κάμου* Schneidewin (who proposed *έννοών* for *ἐκγόνων*), Wecklein: *ἡ' μου* MSS. The change of *κ'* to *ἡ'* would have been easy in L. *ἡ' τοῦ* (i.e. *τίνος*) C. G. Eggert. 589 *κομίζω*] *κατελθεῖν* Nauck, Wecklein.—*ἀναξ*, *χρήξουσι* Kayser: *ἀναγκάζουσι* L, A, and most MSS.: *ἀναγκάσουσι* T, B, Vat., Farn.; Vauvilliers, Elms., Blaydes: *ἀναρκάσουσι* F. G. Schmidt: *ἐπαξιούσι* Meineke.—*με* MSS.: *σε* Hartung. 590 *ἀλλ' εἰ θέλοντ' ἄν γ'* L, A, with most of the other MSS., and Ald.: *ἀλλ' εἰ θέλοντά γ'* L², Elmsley: *ἀλλ' εἰ θέλοιεν ἄν* Vat., and so (omitting *ἄν*) Blaydes: *ἀλλ' εἰ θέλουτ'* ἄν B, T, Farn.: *ἀλλ' εἰ θέλοντάς γ'* Reissig, Herm., Wunder, Paley: *ἀλλ' οὐ θέλοντων* E. Goebel, and so (adding *γ'*) Dindorf, Nauck, Wecklein.

conjunct. *ἡ' τοῦ* (= *τίμος*) is tame: and *κάμου* has the advantage in clearness, by indicating the second party to the *ἀγών*.

589 *ε*. Kayser's *ἀναξ*, *χρήξουσι* (for *ἀναγκάζουσι*) is exactly what the sense requires, and is fairly near to the MS. reading, while the latter is (I think) certainly corrupt. The verse must not be considered alone, but in close connection with 590, and with the whole context. It has been rendered:—(1) 'They are for compelling (*my protectors*) to convey me to Thebes.' But the ellipse of *τινά* before *κομίζω* is intolerable. And the protectors could not be required to do more than surrender him. Therefore it is no cure to propose *εἰ σ'* (for *κεῖσ'*) *ἀναγκάσουσι με*. To read *σε* for *με* merely shifts the first difficulty, and leaves the second. (2) 'They are for putting constraint on me, so as to carry (me) to Thebes.' Such an epexegetis by the *act. infin.* is impossible here. Who could write *ἀναγκάζει σε ἀγειν ἐκείσε*, meaning, 'he is forcing thee, so as to take (thee) thither'?' (3) *κομίζω* has been taken as = 'to return,' = *κομίζεσθαι*. This needs no comment. We want either: (1) instead of *κομίζω*, a word = 'to return'; but *κατελθεῖν* is very unlikely, and no other substitute is obvious: or (2) instead of *ἀναγκάζουσι*, a word = 'they wish, seek.' That the fault lies in *ἀναγκάζουσι* is very strongly suggested by 590, where L has *ἀλλ' εἰ θέλοντ' ἄν γ'*, evidently corrupted,

by dittographia of *γ'*, from *ἀλλ' εἰ θέλοντά γ'*, which L² has. This gives a clear and fitting sense, if in 589 we read *ἀναξ*, *χρήξουσι με*. All the trouble, for the MSS. and for the edd., has arisen from *ἀναγκάζουσι*. Hence (1) Goebel, *ἀλλ' οὐ θέλοντων*, 'but if they do not wish thee' (*φευγεῖν*): (2) Reissig, *ἀλλ' εἰ θέλοντάς γ'*, 'but what if it be not seemly for thee to shun them when willing (to receive thee)?' Both these are forced. Campbell supplies *εἰ βούλουτο νομίζω* to explain *θέλοντα*, keeping L's *θέλοντ' ἄν*: but *ἄν* can stand with a partic. only when the latter is equiv. to an apodosis, as it is in 761. So far as the tense of *ἀναγκάζουσι* is concerned, a change to the *fut.* is no gain: it is the pres. of tendency or intention. But the whole mention of *compulsion or violence* is premature in 589. Oed. leads very gently up to the disclosure of his sons' unnatural conduct (599).

590 *οὐδέ σοι*: while *they*, on their part, call you home, for *you*, on yours, exile is not desirable,—if, indeed, their offer is agreeable to you (i.e. if you have no repugnance to Thebes). *οὐδέ* is here the negative counterpart of *δέ* in apodosis: i.e. as we can say, *εἰ θέλοντά σε ἐκείνοι κατάγουσι, σοὶ δὲ κατελθεῖν καλόν*, so also *οὐδέ σοι φεύγειν καλόν*. The same resolvable quality of *οὐδέ* is seen in its use for *ἀλλ' οὐ* (*Il.* 24. 25). Cp. on 591. *φεύγειν = φυγαδί εἶναι*, rather than 'to shun them.'

- ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρέσαν.
 ΘΗ. ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.
 ΟΙ. ὅταν μάθης μου, νουθέτει, ταῦν δ' ἔα.
 ΘΗ. δίδασκ'· ἄνευ γνώμης γὰρ οὐ με χρὴ λέγειν.
 ΟΙ. πέπονθα, Θησεύ, δεινὰ πρὸς κακοῖς κακά. 595
 ΘΗ. ἦ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;
 ΟΙ. οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.
 ΘΗ. τί γὰρ τὸ μείζον ἢ κατ' ἀνθρωπον νοσεῖς;
 ΟΙ. οὕτως ἔχει μοι· γῆς ἐμῆς ἀπηλάθην
 πρὸς τῶν ἐμαντοῦ σπερμάτων· ἔστιν δέ μοι 600
 πάλιν κατελθεῖν μῆποθ', ὡς πατροκτόνω.
 ΘΗ. πῶς δῆτά σ' ἂν πεμψαίαιθ', ὥστ' οἰκεῖν δίχα;
 ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάσει στόμα.
 ΘΗ. ποῖον πάθος δείσαντας ἐκ χρηστηρίων;
 ΟΙ. ὅτι σφ' ἀνάγκη τῆδε πληγῆναι χθονί. 605
 ΘΗ. καὶ πῶς γένοιτ' ἂν τὰμὰ κακείνων πικρά;
 ΟΙ. ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται
 θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε,
 τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατῆς χρόνος.
 φθίνει μὲν ἰσχύς γῆς, φθίνει δὲ σώματος, 610

591 δτ'] δσ' Nauck. παρέσαν A, with most MSS. (T has η written over ι): παρήσαν (from παρέσαν?) L, F, R². 592 θυμὸς δ'] Brunck omits δ', with L³ and Stobaeus *Flor.* XX. 27.—ξύμφορον] σύμφορος Stob. *l. c.* 594 λέγειν] ψέγειν Herwerden. 595 κακοῖς] κακῶν Maehly. 596 ἦ from ἦ in L.—Nauck thinks that ἐρεῖς should be λέγεις. 603 ἐξαναγκάσει L, with most MSS.: ἐξ-

591 ἀλλ' οὐδ' presupposes his refusal, and justifies it: 'Nay, neither did they consider my wishes.' παρέσαν, 'concede,' sc. ἐμοὶ κατελθεῖν, cp. 570: not ἐμὲ εἰς τὴν πόλιν, 'admit' (in which sense usu. of allowing armies to enter territory, or the like: Eur. *Suppl.* 468 Ἄδραστος ἐς γῆν τήνδε μὴ παρμένα).

592 θυμὸς δ'. δέ sometimes corrects or objects: *O. T.* 379 (n.) Κρέων δέ σοι πῆμ' οὐδέν ('Nay'). ξύμφορον the neut. as often in maxims, when the masc. or fem. subj. is viewed in its most general aspect: Eur. *Or.* 232 δυσάρεστον οἱ νοσοῦντες: cp. *O. T.* 542 n.

593 μάθης μου, heard (the matter) from me. Distinguish the gen. with ἐκμάθω in 114, where see n. Cp. *El.* 889 ἄκουσον ὡς μαθοῦσά μου | τὸ λοιπὸν ἢ φρονούσαν ἢ μώραν λέγεις. *O. T.* 545 μανθά-νευσ δ' ἐγὼ κακὸς | σοῦ.

596 ξυμφορὰν euphemistic (*O. T.*

99 n.): cp. 369 τὴν πάλαι γένους φθορὰν. Here, as there, γένους = 'race,' not 'birth.' Theseus supposes Oed. to mean that the hereditary curse has fallen on him with especial weight. ἐρεῖς, 'will you mention,' i.e. 'do you allude to': cp. *Ph.* 439 ff. ΦΙ. ἀναξίον μὲν φωτὸς ἐξερήσομαι... ΝΕ. ποίου γε τούτου πλὴν Ὀδυσσεύς ἐρεῖς; ΦΙ. οὐ τοῦτον εἶπον.

598 μείζον ἢ κατ' ἀνθρ., *gravius quam pro mortali*: Xen. *Mem.* 4. 4. 24 βελτίονος ἢ κατ' ἀνθρωπον νομοθέτου: Thuc. 7. 75 μείζω ἢ κατὰ δάκρυα ἐπεπόνθεσαν. If the woe to which he alludes is something greater than the calamity of his house, then it must be superhuman. νοσεῖς: see on 544.

601 Instead of οὐκ ἔστι μοι κατελθεῖν ποτε, we have ἔστι μοι κατελθεῖν μῆποτε, since ἔστι μοι = 'my doom is,' ζημία κείται μοι.—Cp. on 407.

602 πεμψαίαιθ' (cp. on 44), summon

- OE. Nay, when *I* was willing, *they* refused.
 TH. But, foolish man, temper in misfortune is not meet.
 OE. When thou hast heard my story, chide; till then, forbear.
 TH. Say on: I must not pronounce without knowledge.
 OE. I have suffered, Theseus, cruel wrong on wrong.
 TH. Wilt thou speak of the ancient trouble of thy race?
 OE. No, verily: *that* is noised throughout Hellas.
 TH. What, then, is thy grief that passeth the griefs of man?
 OE. Thus it is with me. From my country I have been driven by mine own offspring; and my doom is to return no more, as guilty of a father's blood.
 TH. How, then, should they fetch thee to them, if ye must dwell apart?
 OE. The mouth of the god will constrain them.
 TH. In fear of what woe foreshown?
 OE. That they must be smitten in this land.
 TH. And how should bitterness come between them and me?
 OE. Kind son of Aegeus, to the gods alone comes never old age or death, but all else is confounded by all-mastering time. Earth's strength decays, and the strength of the body;

αναγκάσει A, R, V³, Ald., Elms., Blaydes. 604 *δελσαντας*] A few MSS., as B, T, have *δελσαντες*, as though referring to *πεμφαλαθ'* in 602. 608 *θεοῖσι γήρας* A, R, Ald.: *θεοῖς γήρας* L, R², F (with *σι* written above): *θεοῖς τὸ γήρας* B, T, Vat., Farn.—*οὐδὲ καταθανεῖν* MSS.: *οὐδὲ μὴν θανεῖν* Philostratus *Vit. Apoll.* p. 353, Brunck, Hartung. 610 Froehlich proposes *φθίνει μένος ψυχῆς*: Coraeas, *φθίνει μὲν ἔς ψυχῆς*: Hartung, *φθίνει μὲν ἰσχύς νοῦ*. Nauck would delete

to themselves: Eur. *Hec.* 977 *τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα; ὥστ' οἰκεῖν δόξα*, if it is understood that you cannot live with them in Thebes. ὥστε introduces the condition: Thuc. i. 28 *ἐτοῖμοι δὲ εἶναι καὶ ὥστε ἀμφοτέροις μένειν κατὰ χώραν*, the Corcyreans said that they were also ready (to make an armistice) under the condition that each party should remain where they were.

603 *ἔξαναγκάσει*. There is no reason for changing fut. to pres. here. The oracle had been given (388), but its effect was to come. Cp. 1179.

605 *ὅτι*, as if *ποῖον χρησμόν ἀκούσαντας* had preceded. Not with *δελσαντας*: verbs of fearing are sometimes followed by *ὡς* or *ὅπως* with indic. (instead of *μή* with subj.), as in *El.* 1309; but by *ὅτι* only as 'because.' *τῆδε...χθονί*, locative dat., not instrum. (as schol. *ὑπὸ ταύτης τῆς χθονός*). Oed. interprets Ismene's less explicit statement (411).

606 *τάμυα κάκείνων* = *τὰ ἐμὰ καὶ (τὰ) ἐκείνων*: cp. 588. Cp. Eur. *El.* 301 *τύ-*

χας βαρῆλας τὰς ἐμὰς κάμου πατρός: Ph. 474 *τοῦμόν τε καὶ τοῦδ'*. Poetry tolerated such omission of the second art. even when the subjects were sharply opposed: Aesch. *Ag.* 324 *καὶ τῶν ἀλόγτων καὶ κρατησάντων*. Theseus cannot foresee any cause which should trouble the ancient amity between Athens and Thebes (619, 632).

608 *γήρας...καταθανεῖν*: for the inf. without art. co-ordinated with another noun cp. *Il.* 10. 173 *ἐπὶ ξυροῦ ἴσταται ἀκμῆς | ἧ μάλα λυγρὸς θλεερός Ἀχαιοῖς ἧ βίωται*.

609 *συγγεῖ*, confounds, ruins, effaces: Her. 7. 136 *συγγεῖαι τὰ πάντων ἀνθρώπων νόμμοι*: esp. fitting here, since applicable to breach of treaties, *Il.* 4. 269 *σὺν γ' ὄρκι' ἔχευαν* | *Τρῶες*. *παγκρατῆς*, epithet of sleep in *Ai.* 675, and of fire in *Ph.* 986. Cp. Shaks. *Sonnets* 63, 64 'With Time's injurious hand crush'd and o'er-worn '... 'by Time's fell hand defaced.'

610 *φθίνει μὲν...φθίνει δὲ*, epanaphora, as 5, *O. T.* 25 *φθίνουσα μὲν... | φθίνουσα*

θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
καὶ πνεῦμα ταῦτόν οὔ ποτ' οὔτ' ἐν ἀνδράσιν
φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει.
τοῖς μὲν γὰρ ἦδη τοῖς δ' ἐν ὑστέρω χρόνῳ
τὰ τερπνὰ πικρὰ γίγνεται καθύψις φίλα.
καὶ ταῖσι Θήβαις εἰ τανῦν εἰήμερεῖ
καλῶς τὰ πρὸς σέ, μυρίας ὁ μυρίος
χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών,
ἐν αἷς τὰ νῦν ξύμφωνα δεξιῶματα
δύρει διασκεδῶσιν ἐκ σμικροῦ λόγου·
ἰὺ οὐμὸς εὐδων καὶ κεκρυμμένος νέκυς
ψυχρὸς ποτ' αὐτῶν θερμὸν αἷμα πίεται,
εἰ Ζεὺς ἔτι Ζεὺς χῶ Διὸς Φοῖβος σαφής.

615

620

vv. 610, 611. **612** οὐτ' ἐν ἀνδράσιν οὐτ' is wanting in A, B, Vat. **618** πόλει] L has an erasure of two letters before this word: one of them had the acute accent. **614** ὑστέρω L. Nauck and Wecklein would delete vv. 614, 615 (cp. n. on 610). **617** καλῶς τὰ] καλῶς τε L: the other MSS., too, have τε or τῆ: τὰ is due to the London ed. of 1722. Meineke prefers καλῶς τῶ, and so Campb.: Schneidewin conject. τὰ λῶστα: Nauck, ὦ λῶστε: Blaydes, κάλλιστα: Hartung, καὶ λῶστα (writing εὐήμερα in v. 616). **618** ἰών MSS.: Blaydes conject. ἰσας. **619** δεξιῶματα T, Farn.: δεξιάματα L, A, with most MSS.

δ', 259 ἔχων μὲν...ἔχων δέ. γῆς has been needlessly suspected: here, as in the great speech of Ajax (*Ai.* 669—677), human destiny is viewed in relation to the whole order of nature. Cp. Tennyson, *Tithonus* 1 'The woods decay, the woods decay and fall, The vapours weep their burthen to the ground, Man comes and tills the field and lies beneath, And after many a summer dies the swan.'

611 βλαστάνει, comes into existence, —like the other natural growths which wax and wane: fig. of customs and institutions in *Ani.* 296 νόμισμ' ἐβλαστε, *El.* 1095 ἐβλαστε νόμιμα.

612 πνεῦμα is not here the wind of fortune (as Eur. *H. F.* 216 θταν θεός σοι πνεῦμα μεταβαλὼν τύχη), but the spirit which man breathes towards man, and city towards city; the spirit of friendship or enmity. Cp. Aesch. *Theb.* 705 (where, though fortune is meant, the δαίμων is a person), δαίμων | λήματος ἐν τροπαίᾳ χρόνιᾳ μετα-|λακτὸς ἴσως ἀν ἔλθοι | θαλερωτέρῳ | πνεύματι. *Ani.* 136 (Carpeneus menacing Thebes) βακχεύων ἐπέπει | μπαῖς ἐχθιστων ἀνέμων. Eur. *Suppl.* 1029 ἀβραι ἀδόλοισι | γενναίας... ψυχᾶς. So πνεῦν μένος, κόνον, ἔρωτα etc.

618 βέβηκεν, *is set* (cp. 1052). Though

(*e.g.*) πνεῦμα φίλιον βέβηκεν ἐν ἀνδράσιν could not mean, 'a friendly spirit *is steady* among men,' yet πνεῦμα ταῦτόν βέβηκεν can mean, 'the same spirit *is set*,' *i.e.* blows steadily. Cp. Ar. *Ran.* 1003 ἠνίκ' ἀν τὸ πνεῦμα λείων | καὶ καθεστῆκεδὸς λάβησ. πόλει ethic dat., on the part of.

614 f. τοῖς μὲν γὰρ ἦδη, for some men *at once* (*i.e.*, after but a brief friendship), for others, later. ἦδη is here used as *αὐτίκα* more often is: cp. Aesch. *Cho.* 1020 μύχθος δ' ὁ μὲν αὐτίχ', ὁ δ' ἤξει. No relationship between men or states is permanent, *for* the feelings with which they regard each other are liable to change,—from liking to dislike, yes, and back again to liking. καθύψις φίλα, by completing the circle, completes the picture of inconstancy. Nauck has quite needlessly suspected these two vv. The maxim ascribed to Bias of Priene (c. 550 B.C.), φιλεῖν ὡς μισήσοντας καὶ μισεῖν ὡς φιλήσοντας (Arist. *Rh.* 2. 13, Cic. *De Amic.* 16. 59 *ita amare oportere ut si aliquando esset osurus*), is paraphrased in *Ai.* 679 ff., with the comment, τοῖς πολλοῖσι γὰρ | βροτῶν ἀπιστός ἐσθ' ἑταιρείας λιμῆν: cp. *ib.* 1359 ἡ κάρτα πολλοὶ νῦν φίλοι καθύψις πικροί.

616 Θήβαις dat. of interest, if she

faith dies, distrust is born; and the same spirit is never steadfast among friends, or betwixt city and city; for, be it soon or be it late, men find sweet turn to bitter, and then once more to love.

And if now all is sunshine between Thebes and thee, yet time, in his untold course, gives birth to days and nights untold, wherein for a small cause they shall sunder with the spear that plighted concord of to-day; when my slumbering and buried corpse, cold in death, shall one day drink their warm blood, if Zeus is still Zeus, and Phoebus, the son of Zeus, speaks true.

620 δόρει Hermann (*De usu antistroph.*, p. xiv.): δορι MSS. (δορι L²), Ald., as in v. 1314 δορι κρατύων, in 1386 δορι κρατήσαι, and almost always. Triclinius wrote ἐν δορί, and so Brunck.—ἐκ σμικροῦ λόγου L, B, F, R²: ἐκ μικροῦ λόγου R: ἐκ σμικροῦ χρόνου A (γρ. λόγου): ἐκ μακροῦ χρόνου B, T, Vat., Farn. **622** αὐτῶν αὐτῶ ν L; ὦ has been made from ὦ, and there is room for more than one letter after it. The first hand had written αὐτὸ σ, disjoining the letters, as often (Introductio).

has her relations with you in a peaceful state. εὐημερεῖ. εὐημερία = either (1) 'fine weather,' εὐδία, as Arist. *Hist. An.* 6. 15 δταν εὐημερίας γενομένης ἀναθερμαίνηται ἡ γῆ, or (2) 'prosperity.' The verb is always figurative. Arist. *Pol.* 6. 8. 22 ταῖς σχολαστικωτέραις καὶ μᾶλλον εὐημεροῦσαις πόλεσιν.

617 καλῶς has been censured as faulty after the εὖ in εὐημερεῖ: its defenders might have quoted Eur. fr. 886 τὸν καλῶς εὐδαίμονα. It means, 'satisfactorily,' 'as we could wish,' and is represented by the word 'all' in the version above. τὰ is better than τὸ for the MS. τε (or τέ). τὸ πρὸς σέ would be rather, 'so far as her relation to you is concerned' (acc. of respect),—when τὰ νῦν should be read in 616. This would make the welfare of Thebes more prominent than the mutual amity. ὁ μῦθος: cp. *Αἰ.* 646 ὁ μακρὸς κἀναριθμητὸς χρόνος.

618 τεκνύονται. The midd. was more commonly used of the mother, the act. of the father (though converse instances occur); the midd. is used figuratively, as here, in Aesch. *Ag.* 754 (ὄλβος), Eur. *I. T.* 1262 (χθών). ἴων, as it proceeds. Cp. *El.* 1365 πολλὰ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι | αἱ ταῦτά σοι δείξουσιν.

619 ἐν αἰς, in the course of which: i. e. at some moment in them. So *Ant.* 1064 κάτισθι μὴ πολλοὺς ἔτι | τρόχους ἀμλλητήρας ἡλίου τελῶν | ἐν οἷσι... ἀμοιβὸν ἀντιδοῦς ἔσει. δεξιόματα, pledges given by placing one's right hand in another's: the word occurs only here, and in Athen. 159 B (poet. anonym.) ὦ χρστέ, δεξιωμα κάλλιστον βροτοῖς, gift most welcome to men. δεξιόσθαι is only 'to

greet' or 'welcome': but δεξιὰς διδοῦσαι καὶ λαμβάνειν, etc., suggested the phrase here. Cp. *Il.* 2. 341 σπονδαὶ τ' ἀκρητοὶ καὶ δεξιά, ἧς ἐπέπιθμεν. In Eur. *Suppl.* 930 Theseus says of Polyneices, ξέσος γὰρ ἦν μοι, as if alluding to hereditary ξενία between the royal houses. Cp. 632.

620 δόρει διασκεδῶσιν, they will 'throw their pledges to the winds' by an armed invasion of Attica. Cp. *Ant.* 287 νόμους διασκεδῶν, to make havoc of laws. δόρει (instead of the more freq. δορι) is required by metre also in 1314, 1386, Ar. *Pax* 357 σὺν δόρει σὺν ἀσπίδι, *Vesp.* 1081 (where MSS. ξὺν δορι ξὺν ἀσπίδι),—all iambic or trochaic. The phrase in Ar. came from Soph. *Mῶμος*, acc. to Choeroboscus 376. 19. Cp. [Eur.] *Rhes.* 274 μάχας πρὸ χειρῶν καὶ δόρη βαστάζομεν,—a plur. on the analogy of this dat. sing.

621 ἴν' could mean, 'at a place where,' at the grave (see on 411), but is better taken as='in which case,' 'when,' since the moment of rupture (διασκεδῶσιν) would not be the battle at Colonus, but the preceding declaration of war. εὐδων (cp. on 307), in contrast with the fierce combatants on the ground above him.

622 ψυχρὸς...θερμὸν, here of the physical contrast between death and life; but in *Ant.* 88 θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις, 'thy heart is hot on chilling deeds' (κρυεροῖς). Simonides 120. 5 νῦν δ' ὁ μὲν ἐν πόντῳ κρυερὸς νέκυς. For the idea of the buried dead draining the life-blood of their foes cp. *El.* 1420 παλιρρυτον γὰρ αἷμ' ὑπεξαιροῦσι τῶν | κτανόντων οἱ πάλαι θανόντες.

623 σπαφής, true (as a prophet): 792: *O. T.* 1011 ταρβῶ γε μὴ μοι Φοῖβος ἐξέλεθ

- ἀλλ' οὐ γὰρ αὐδάν ἠδὺ τὰκίνητ' ἔπη,
 ἔα μ' ἐν οἴσιν ἠρξάμην, τὸ σὸν μόνον 625
 πιστὸν φυλάσσω· κούποτ' Οἰδίπου ἐρεῖς
 ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
 τῶν ἐνθάδ', εἶπερ μὴ θεοὶ ψεύσουσί με.
- XO. ἀναξ, πάλαι καὶ ταῦτα καὶ τοιαυτ' ἔπη
 γῆ τῆδ' ὄδ' ἀνὴρ ὡς τελῶν ἐφαίνετο. 630
- ΘH. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλω
 τοιοῦδ', ὅτω πρῶτον μὲν ἢ δορυζένοσ
 κοινὴ παρ' ἡμῖν αἰέν ἐστιν ἐστία;
 ἔπειτα δ' ἰκέτης δαιμόνων ἀφιγμένος
 γῆ τῆδε κάμοι δασμὸν οὐ σμικρὸν τίνει. 635
 ἀγὼ σεβισθεῖς οὐποτ' ἐκβαλῶ χάριν

p. xlvii.). 625 ἠρξάμην] Nauck conject. ἠρξάμην. 628 ψεύσουσι] ψεύδουσι. L2.—με] The first hand in L wrote μοι or μου: a later hand corrected it. 630 τῆδ' τῆι L first hand: the corrector added δ'.—δδ' ἀνὴρ] δδ' is wanting in A, R: δ γ' F. The MSS. have δδ' ἀνὴρ: Brunk gave ἀνὴρ δδ'. Reisig amended this to δδ' ἀνὴρ. 631 ἂν is wanting in

σαφής. So φίλος σαφής, a proved friend (Eur. *Or.* 1185), γραμματεὺς σαφής an accurate scribe (Aesch. fr. 348).

624 τὰκίνητα, = ἃ μὴ δεῖ λόγῳ κινεῖσθαι (see 1526), secrets which should be allowed to rest beyond the veil: so *Ant.* 1060 ὄρεσις με τὰκίνητα διὰ φρενῶν φράσαι, the secrets locked in my soul. (Cp. Gray: 'No farther seek his merits to disclose, Or draw his frailties from their dread abode.')

625 ε. ἔα με (ἐν τοῖτοισι) ἃ (λέγων) ἠρξάμην, leave me (permit me to cease) at the point where I began (the prayer for an Attic home). Cp. *Il.* 9. 97 ἐν σοὶ μὲν λήξω, σέο δ' ἀρξομαι. Here we cannot well evolve ἀφ' or ἐξ ὧν from ἐν οἴσιν: nor, again, would ἐν οἷσ ἠρξάμην be idiomatic. τὸ σὸν...πιστὸν φυλάσσω, taking care that thy part is loyally done: cp. *O. T.* 320 τὸ σὸν τε σὺ | καγὼ διοίσω τοῦμόν (thy part): *Ai.* 1313 ὄρα μὴ τοῦμόν ἀλλὰ καὶ τὸ σὸν (thine interest): *ib.* 99 ὡς τὸ σὸν ξυνηκ' ἐγώ (thy saying). Both idiom and rhythm are against joining τὸ σὸν πιστὸν as 'thy good faith.'

628 εἶπερ μὴ ψεύσουσι, you will find me helpful,—that is to say, if the gods do not disappoint me. εἶπερ marks the point which must be taken for granted, in order that ἐρεῖς (626) should hold good: cp. Eur. *H. F.* 1345 δεῖται γὰρ ὁ θεός, εἶπερ ἔστ' ὄντως θεός (assuming him

to be so), | οὐδενός. Lys. or. 12 § 48 εἶπερ ἦν ἀνὴρ ἀγαθός, ἐχρῆν ἂν, etc. (Cp. Thompson *Syntax* § 225. 4.)

629 πάλαι: 287, 459. The Chorus, tempering caution with good-nature, testify that the promise of Oedipus is, at least, not merely a device inspired by the arrival of the King.

630 ἐφαίνετο τελῶν (without ὡς) = 'was manifestly intending to perform': ἐφαίνετο ὡς τελῶν = 'appeared as one intending to perform,' ὡς marking the aspect in which he presented himself to their minds. *Ai.* 326 καὶ δηλὸς ἐστὶν ὡς τι δρασεῖον κακόν. For the imperf., cp. Aesch. *Ag.* 593 λόγους τοιοῦτους πλαγκτὸς οὐσ' ἐφαίνομην, by such reasonings I appeared (was made out to be) in error.

631 δῆτ', 'then,' a comment on the speech of Oed. rather than on the words of the Chorus, as oft in questions (cp. 602). ἐκβάλωι: properly, 'cast out of doors,' as a worthless thing: hence, 'reject', 'repudiate': Eur. fr. 362. 45 προγόνων παλαιὰ θέσμι' ὅστις ἐκβαλεῖ: Plat. *Crito* 46 B τοὺς δὲ λόγους, οὓς ἐν τῷ ἔμπροσθεν ἔλεγον, οὐ δύναμαι νῦν ἐκβαλεῖν. Others take it literally, 'cast out of the land,' so that ἀνδρὸς εὐμένειαν τοιοῦδε = ἀνδρα εὐμενῆ τοιόυδε. But the notion of rashly scorning what is really precious gives more point both here and in 636.

632 ε. ὄτω, not ὄτου, is right. Con-

But, since I would not break silence touching mysteries, suffer me to cease where I began; only make thine own word good, and never shalt thou say that in vain didst thou welcome Oedipus to dwell in this realm,—unless the gods cheat my hope.

CH. King, from the first yon man hath shown the mind to perform these promises, or the like, for our land.

TH. Who, then, would reject the friendship of such an one?—to whom, first, the hearth of an ally is ever open, by mutual right, among us; and then he hath come as a suppliant to our gods, fraught with no light recompense for this land and for me. In reverence for these claims, I will never spurn his

A, B.—Nauck conject. *ἐκβάλοι ξυνουσίαν*. 632 *δτου* MSS.; *δτω* Suid. (*s.v.* *δορύξενος*), Brunck, Elms., Herm., Dind., Blaydes.—*δορύξενος*] *φιλόξενος* L². (L has 'φιλό' written over *δορύξενος*.) Kuster conject. *δορυξένοις*. 633 *κοινή παρ'* L and most MSS., Ald., Suid.: *κοινή τ' ἀρ'* T, Farn., Vat. 636 *σεβισθεῖς* L, A, with most MSS.: *σεβασθεῖς* B, T, Vat., Farn. Blaydes conject. *ἀγωγε*

strue: *δτω ἢ δορύξενος ἐστία ἀλὲν κοινή ἐστι παρ' ἡμῶν*, lit., 'to whom the hearth of an ally is always common among us': *κοινή*, 'common,' = 'giving reciprocal hospitality,' which Theseus could claim at Thebes, as Oedipus at Athens. *ἀλὲν*, *i.e.* 'even if he had not this special claim.' This seems better than to take *κοινή* as (1) 'common to him with other Thebans,' (2) 'provided by our State,' (3) 'common to him with us,' or (4) 'accessible,' as Andoc. or. 2 § 147 *οἰκία κοινοσάτη τῷ δεομένῳ*. With *δτου* the above version could not stand (since '*belongs to him*' could not replace '*exists for him*'), and so we should have to understand, *δτου ἢ δορύξενος ἐστία ἀλὲν κοινή ἐστι παρ' ἡμῶν*, whose allied hearth (at Thebes) is always regarded among us as open to us ('as a common possession,' Camb.): but this seems very forced.

δορύξενος, 'spear-friend,' is one with whom one has the tie of *ξενία* in respect of war: *i.e.*, who will make common cause with one in war. It is applied by Aesch., Soph., and Eur. only to princes or chiefs, with an armed force at their command. Cp. Aesch. *Cho.* 562 *ξένος τε καὶ δορύξενος δόμων*, said by Orestes when he presents himself *παντελῆ σαγῆν ἔχων*: *i.e.* he comes not merely as the personal *ξένος* of the royal house, but as a chief in armed alliance with it. Plut. (*Mor.* 295 B, *Quaest. Gr.* 17) asks, *τίς ὁ δορύξενος*; He conjectures that it meant, a *ransomed prisoner of war*, in his subsequent friendly relation to the ransomer

(*ἐκ δοριαλώτου δορύξενος προσαγορευόμενος*). This is against the usage of the poets, our only witnesses. And the source of the guess is clear. Plutarch was thinking of the verbal compounds, *δοριάλωτος*, *δορίκτητος*, *δορίληπτος*, etc. From these he inferred that *δορύξενος* would mean primarily, 'a friend gained through the spear.'

Wecklein brackets the whole passage from 632 *δτω* down to 637 *τὴν τοῦδε* as 'a later addition,' because (1) there could be no *ξενία* when Oedipus *did not even know the name* of Theseus (68), and (2) *σεβισθεῖς* in 636 is suspicious. On this, see *ad loc.* As to (1), the *ξενία* to which Theseus refers is not a personal friendship, but a hereditary alliance between the royal houses, as in Eur. *Suppl.* 930 Polyneices (whom he had not seen before) is his *ξένος*. Cp. on 619. After Wecklein's excision, we have *τίς δῆτ' ἄν ἀνδρὸς εὐμένειαν ἐκβάλοι | ποιούδε; χῶρα δ' ἐμπαλιν κατοικίῳ*. This is incoherent.

634 ε. *ἀφιγμένους*, not, 'because,' but, 'while,' he has come. Besides his public claim (632), Oed. has two personal claims, (1) as the suppliant of the Eumenides, (2) as a visitor who can make a valuable return to Athens for protecting him. *δασμός*, usu. 'tribute' (*Ὀ. T.* 36, and so in Xen.); here fig., 'recompense.'

636 The aor. *σεβισθεῖς* only here: *σεβίσειν* 1007, *σεβίσασα* *Ant.* 943, *σεβίζομαι* (midd.) Aesch. *Suppl.* 922. In later Gk. the pass. aor. of *σεβάζομαι* was deponent, as *Anth. P.* 7. 122 *αἰ, αἰ Πυθα-*

τὴν τοῦδε, χώρα δ' *ἔμπολι κατοικιῶ.
 εἰ δ' ἐνθάδ' ἦδύ τῷ ξένῳ μίμνει, σέ νιν
 τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
 τόδ' ἦδύ, τούτων, Οἰδίπους, δίδωμί σοι
 κρίναντι χρῆσθαι· τῆδε γὰρ ξυνοίσομαι.

640

ΟΙ. ᾧ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὔ.

ΘΗ. τί δῆτα χρήξεις; ἢ δόμους στείχειν ἐμούς;

ΟΙ. εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χώρος ἐσθ' ὄδε,

ΘΗ. ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι.

645

ΟΙ. ἐν ᾧ κρατήσω τῶν ἐμ' ἐκβεβληκότων.

ΘΗ. μέγ' ἂν λέγοις δῶρημα τῆς συνουσίας.

ΟΙ. εἰ σοί γ' ἄπερ φῆς ἐμμενεῖ τελοῦντί μοι.

σεφθεῖς: Mekler, ἀγὼ σέβας θεῖς.

637 χώρα] χώρα L. ἔμπαλι mss.: ἔμπολι
 Musgrave, and so Dindorf, Wunder, Schneidewin, Blaydes, Hartung, and others:
 ἔμπα νιν Meineke. 638—641 Dindorf brackets these four verses; two of
 which (vv. 640 f.) had already been condemned by Nauck. 638 τῷ ξένῳ L and
 most mss.: τὸν ξένον B, T (with ᾧ, ω written above), Vat., Farn. 639 ε. εἰ δ' A
 and most mss.: εἰ' L, with B, T, etc. The reading εἰ' would require a point
 after μέτα, and in v. 640 τὸ δ' (as it is in L): while εἰ δ' requires τὸδ'.—Οἰδίπου
 οἰδίπου L, with L², F, R²: οἰδίπους A and most mss. Cp. n. on v. 461. 648 ἦ

γῶρης τί τόσον κυμούς ἐσεβάσθη; It ap-
 pears rash to deny that ἐσεβίσθη could
 be so used. The deponent use of ἐσεφ-
 ἔσθη is attested only by Plat. *Phaedr.* 254 B
 (σεφθεῖσα), and Hesych. 1. 1456 ἐσεφθῆν
 ἐσεβάσθη, ἡσύχασα, ἡσχύνθη. Σοφοκλῆς
 Δαιδάλω (fr. 168 Nauck). ἐκβαλῶ: cp.
 631.

637 ἔμπολι is Musgrave's certain
 correction of the ms. ἔμπαλι: cp. 1156
 σοὶ μὲν ἔμπολι | οὐκ ὄντα, συγγενῆ δέ,
 not thy fellow-citizen, indeed, but thy
 kinsman. The word does not occur else-
 where. 'I will establish him in the land,'
 says Theseus, 'as a member of our state':
 he who now is ἄπολις (cp. 208) shall in
 Attica have the full protection of our
 laws. ἔμπαλι has been rendered (1) 'on
 the contrary,' i.e. 'so far from rejecting
 him': so the schol., and this version is
 alone correct: (2) 'once more,' i.e. re-
 newing the alliance between the states,—
 Paley: (3) 'in return' for his benefits,—
 Ellendt. Campbell objects that with ἔμ-
 πολιν 'the opposition of the clauses would
 not be sufficiently marked by δέ': but for
 δέ=ἀλλά cp. Antiph. or. 5 §§ 4, 5 αἰτή-
 σομαι ὑμᾶς οὐχ ἄπερ οἱ πολλοί..., τάδε δέ
 δέμαί μιν: Thuc. 4. 86 οὐκ ἐπὶ κακῷ,
 ἐπ' ἐλευθερώσει δέ τῶν Ἑλλήνων παρελή-
 λυθα.

638 σέ, the Coryphaeus. Cp. Aesch.
Suppl. 955 ff., where the king gives the
 Danaïdes their choice between Argos and
 a private home apart; στείχετ' εὐερκῆ
 πόλιν | ...εἰ δέ τις μείζων χάρις, | πάρεστιν
 οἰκεῖν καὶ μογορρῦθμος δόμος. | τούτων τὰ
 λῶστα καὶ τὰ θυμηδέστατα | πάρεστι, λω-
 τίσασθε.

639 ε. εἰ δέ τότε, —στείχειν μετ' ἐμοῦ,
 —ἦδύ ἐστι—δίδωμί σοι, τούτων κρίναντι
 (ὀπότερον βούλει), χρῆσθαι (αὐτῷ). For
 τόδ' in appos. with στείχειν cp. Xen.
Cyr. 8. 4. 4 σαφηνίσεσθαι δέ, ὡς ἕκαστον
 ἔτιμα, τοῦτο ἐδόκει αὐτῷ ἀγαθὸν εἶναι:
 Aeschin. or. 2 § 106 τὸ μὴ πολυπραγμο-
 νεῖν ἡμᾶς τοὺς πρέσβεις μηδέν, τοῦτ' ἀγα-
 θὸν ὑπολαμβάνον εἶναι. Here τότε simi-
 larly follows the word with which it is in
 appos., though it should properly precede
 it, as Eur. *Phoen.* 550 μέγ' ἡγήσασθαι τότε, |
 περιβλέπεσθαι τιμὸν; τούτων partitive gen.
 with κρίναντι, 'having chosen (one) of
 these things'; cp. O. T. 640 δυοῖν δικαιοῖ
 δρᾶν ἀποκρίνας κακοῖν, | ἢ γῆς ἀπώσαι, ... ἢ
 κτεῖναι. δίδωμι... χρῆσθαι: cp. Xen. *Anab.*
 3. 4 §§ 41 f. εἰ βούλει, μένε... εἰ δέ χρήζει,
 πορεύου... Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χερσιό-
 φος, ὀπότερον βούλει ἐλεσθαι.

With εἰ' ἐμοῦ, the constr. would be,
 εἰτε μετ' ἐμοῦ στείχειν (ἦδύ αὐτῷ ἐστί,
 στείχειν πάρεστιν), a word expressing

grace, but will establish him as a citizen in the land. And if it is the stranger's pleasure to abide here, I will charge you to guard him; or if to come with me be more pleasing,—this choice, or that, Oedipus, thou canst take; thy will shall be mine.

OE. O Zeus, mayest thou be good unto such men!

TH. What wouldst thou, then? wouldst thou come to my house?

OE. Yea, were it lawful;—but *this* is the place—

TH. What art thou to do here? I will not thwart thee...

OE. —where I shall vanquish those who cast me forth.

TH. Great were this promised boon from thy presence.

OE. It shall be—if thy pledge is kept with me indeed.

δόμους F: ἡ δόμους L and most MSS.: ἐς δόμους B, T, Vat., Farn. 644 θέμυς γ'] θεμίστ' Wunder. 645 ε. Nauck conject. σοῦ for οὐ, and in 646 κρατήσεις for κρατήσω. 647 λέγους] λόγους L (with ε written above), R².—συνουσίας A, R: ξυνουσίας the rest. 648 σοί γ' in L seems to have been made from σύ γ', though the first hand wrote ἐμμενεί, not -εἶσ. Most of the MSS., and Ald., agree with L in ἐμμενεί, but ἐμμένει is in B, T, Farn., Vat. (which has ἐν σοί γ'). ἐμμένει

consent being evolved from τάξω. But (1) this is harsher than *O. T.* 91 *εἰ τῶνδε χρήσεις πλησιαζόντων κλύειν | ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω (χρήσεις)*, where *ἔτοιμος* is more easily fitted to the second clause; though somewhat similar is Eur. *Ion* 1120 *πεπνυμέναιν γάρ, εἰ θανεῖν ἡμᾶς (εἴτε καθανεῖν Badham) χρεῶν, | ἡδίων ἂν θάνοιμεν, εἰθ' ὄρᾶν φάος (χρεῶν), sc. ἡδίων ἂν ὀρῶμεν.* And (2) in proposing the second alternative,—that Oed. should accompany him,—it is more suitable that he should address Oed. himself. τῆδε, 'in that sense,' *i.e.* in whichever course you may prefer, ἢ ἂν σὺ βούλη; cp. 1444: *Ant.* 1111 *δῶξα τῆδ' ἐπεστράφη: Εἰ. 1301 ἔπιως καὶ σοὶ φίλον | καὶ τοῦμὸν ἔσται τῆδ'.* ξυνοῦσομαι, agree: *Antiph.* or. 5 § 42 *τοῖς μὲν πρώτοις (λόγοις) συνεφέρετο, ... τοῦτοις δὲ διεφέρετο.*

642 διδοίης...εὔ: 1435: *O. T.* 1081 (τύχης) τῆς εὔ διδοῦσης.

643 δόμους στείχειν: 1769 *Θήβας... | ...πέμψον: O. T.* 1178 *ἄλλην χθόνα | δοκῶν ἀπολοῦσιν.*

644 εἰ... ἦν, *sc.* ἐχρηζον ἂν δόμους στείχειν.

645 ἐν φ' ἰ πράξεις; Cp. *O. T.* 558 *Οἱ. πόσον τιν' ἦδη δῆθ' ὁ Λάδιος χρόνον | ΚΡ. δέδρακε πόϊον ἔργον; οὐ γὰρ ἐννοῶ.* | *Οἱ. ὤφαντος ἔρρει...etc.; Ph.* 210 *ΧΟ. ἄλλ' ἔχε, τέκνον, ΝΕ. λέγ' ὅτι ΧΟ. φροντίδας νέας.* An interruption of this kind serves to bespeak the attention of the audience for a point which the dramatist desires to

emphasize.

646 κρατήσω: near the shrine he was to close his life (91), and at his grave the Thebans were to be defeated (411, 621).

647 μέγ' ἂν λέγους δώρημα, = μέγα ἂν εἶη δώρημα δ λέγεις, it would be a great benefit of which you speak (*sc.* *εἰ κρατοῖς*). Cp. *Ant.* 218. *τῆς συνουσίας*, 'from your abiding with the people here (at Colonus)': *i.e.* 'You have suggested a strong reason for your staying here, rather than for going with me to Athens.' (Cp. *τῆ ξυνουσία* in 63. It would be tame, at this stage, to take *ξυνουσία* merely of his presence in Attica. The belief of Theseus in Theban amity (606) has now been shaken by his visitor (620). *τῆς σ.*, gen. of source (ultimately possessive): *O. T.* 170 *φροντίδος ἔγχος*, a weapon furnished by thought.

648 εἰ σοί γ' ἄπειρ φῆς ἐμμενεί, 'yes, if on your part (ethic dat.) the promise (of protection and burial) shall be observed, τελοῦντι by your performing it μοι for me' (dat. of interest). ἐμμενεῖ alone might have meant merely, 'if you abstain from withdrawing your promise': τελοῦντι supplements it, marking that good faith must be shown by deeds. We can say either ἐμμένεις οἷς λέγεις or ἐμμένει σοὶ ἃ λέγεις: cp. *Thuc.* 2. 2 *τέσσαρα μὲν γὰρ καὶ δέκα ἔτη ἐνέμεναν αἱ τρακοντούταις σπονδαί: Plat. Phaedr.* 238 B *ἐὰν...ἐμμένῃ*, if (his proposal) stand good.

- ΘΗ. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὐ σε μὴ προδώ.
 ΟΙ. οὔτοι σ' ὑφ' ὄρκου γ' ὡς κακὸν πιστώσομαι. 650
 ΘΗ. οὐκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
 ΟΙ. πῶς οὖν πῆσει; ΘΗ. τοῦ μάλιστ' ὄκνος σ' ἔχει;
 ΟΙ. ἤξουσιν ἄνδρες ΘΗ. ἀλλὰ τοῖσδ' ἔσται μέλον.
 ΟΙ. ὄρα με λείπων ΘΗ. μὴ δίδασχ' ἅ χρῆ με δρᾶν.
 ΟΙ. ὀκνοῦντ' ἀνάγκη. ΘΗ. τοῦμὸν οὐκ ὀκνεῖ κέαρ. 655
 ΟΙ. οὐκ οἶσθ' ἀπειλὰς ΘΗ. οἶδ' ἐγὼ σε μὴ τινα
 ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
 πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
 θυμῷ κατηπείλησαν· ἀλλ' ὁ νοῦς ὅταν
 αὐτοῦ γένηται, φρούδα τὰπειλήματα. 660
 κείνοις δ' ἴσως κεῖ δεῖν' ἐπερρώσθη λέγειν
 τῆς σῆς ἀγωγῆς, οἶδ' ἐγώ, φανήσεται

H. Stephanus. 649 L has a point after θάρσει, and none after ἀνδρός.
 650 σ' ὑφ'] δ' ὑφ' B, Vat. 652 ποιήσεις L. Cp. n. on 459.—ὄκνος σ']
 σ' is wanting in L, B, R². 654 ὄραμελειπῶν L, as if the corrector, who added
 the accent, took the word to be εἰπῶν.—με δρᾶν] μ' ὄρᾶν Spengel, Nauck;
 and so Wecklein. 655 ὀκνοῦντ'] ὀκνεῖν γ' Wecklein. 657 After πρὸς

649 τὸ τοῦδέ γ' ἀνδρ. might be acc. of respect ('as to'), but is more simply taken with θάρσει: cp. Dem. or. 3 § 7 οὔτε Φίλιππος ἐθάρρει τοῦτους οὐθ' οὔτοι Φίλιππον: Xen. Cyr. 5. 5. 42 εὐώχει αὐτούς, ἵνα σε καὶ θαρρήσωιν. (Distinguish this acc. with θαρσεῖν, of confidence *in*, from the more freq. acc. of confidence *against*, as θαρσεῖν μάχας.) Cp. τὸ σόν, 625 n.

650 ὡς κακόν: cp. Eur. Med. 731 ff., where Medea asks Aegeus to clinch his promise with an oath, and he asks, μὴν οὐ πέποιθας; Shaks. Jul. Caes. 2. 1. 129 ff. 'Swear priests and cowards and men cautelous,—...unto bad causes swear | Such creatures as men doubt.' πιστώσομαι. πιστώ is 'to make πιστός': Thuc. 4. 88 πιστώσαντες αὐτὸν τοῖς ὄρκοις, when they had bound him by the oaths (*iureiurando obstrinxerant*): so the pass., Od. 15. 435 εἰ μοι ἐθέλοιτέ γε, ναῦται, | ὄρκῳ πιστωθῆναι. The midd. expresses 'in one's own interest,' as here; or reciprocity, as Il. 21. 286 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν.

651 ἢ λόγῳ, than by word (without my oath). Dem. or. 27 § 54 καὶ μαρτυρίαν μὲν οὐδεμίαν ἐνεβάλετο τούτων ὁ ταῦτ' εἰπὼν ἀξιώσας, ψιλῶ δὲ λόγῳ χρησάμενος [rather ἐχρήσατο] ὡς πιστευθσόμενος δι'

ἐκείνων. Cp. Antiphon or. 5 § 8 quoted on 22. Shaks., *G. of Verona* 2. 7. 75 'His words are bonds.'—Not, 'than in name,' i.e. 'form,' as opp. to *εργῳ*.

652 τοῦ μάλιστ' ὄκνος σ' ἔχει; not, 'what do you fear most?' but, 'What, exactly, do you fear?'—a polite way of asking the question. Plat. *Gorg.* 448 D ΣΩ. ἀλλὰ γὰρ δ' ὑπέσχετο Χαιρέφῳντι οὐ ποιεί. ΓΟΡ. τί μάλιστα, ὦ Σώκρατες;

654 ὄρα με λείπων, like his utterances in 653 and 656, is left unfinished,—Theseus striking in: *sc.* μὴ ἐκείνοις προδῶς. Taken as a sentence, the words could mean only 'see that' (*not* 'how') 'you are leaving me.' The conj. δρᾶν (for δρᾶν), adopted by Nauck and Wecklein, would be an echo of ὄρα: it is not only quite needless, but bad, because here it would give an angry tone, as such echoes usually do in trag.; see on *O. T.* 548 f. The case of οἶσα...οἶδα 656 is different.

655 ὀκνοῦντ' ἀνάγκη: i.e., ὀκνοῦντά με ἀνάγκη διδῶσκου σε,—feeling such fear as I do, I am constrained to be thus urgent with you. (Not, 'I must thus urge you, since you are slack.') Wecklein's change to ὀκνεῖν γ' is unnecessary.

656 οὐκ οἶσθ': Oed. had said nothing of Creon's threatened visit (396).

TH. Fear not touching me; never will I fail thee.

OE. I will not bind thee with an oath, as one untrue.

TH. Well, thou wouldst win nought more than by my word.

OE. How wilt thou act, then? TH. What may be thy fear?

OE. Men will come— TH. Nay, these will look to that.

OE. Beware lest, if thou leave me— TH. Teach me not

my part.

OE. Fear constrains— TH. My heart feels not fear. >

OE. Thou knowest not the threats— TH. I know that none shall take thee hence in my despite. Oft have threats blustered, in men's wrath, with threatenings loud and vain; but when the mind is lord of himself once more, the threats are gone. And for yon men, haply,—aye, though they have waxed bold to speak dread things of bringing thee back,—the sundering

βίαν one letter (γ?) has been erased in L. 658 ff. πολλοὶ δ' ἀπειλαί] Toup conject. πολλοὶ δ' ἀπειλᾶς: Hartung, πολλοὶ δ' ἀπειλῶν: Schneidewin, πολλοὶ δὲ πολλοῖς: Musgrave and Brunck, πολλὰς δ' ἀπειλὰς, the former reading θυμῶν in 659, the latter θυμὸς (κατηπειλήσεν). Wecklein brackets the three vv. 658—660. 660 αὐτοῦ made from αὐτοῦ in L. αὐτοῦ Elms., with R and a few other MSS. 661 κείνοις] κείνων B, κείνους 2nd Juntine ed.—

μή, not οὐ, in strong assurance, as with inf. after δυνῦμι, etc.: cp. 281, 797: *Ant.* 1092 ἐπιστάμεσθα... | μήπω ποτ' αὐτὸν ψεύδος...λακεῖν.

658—660 Many emendations of 658 f. have been proposed, and Wecklein would reject the three verses altogether. To me they seem not only authentic but textually sound. They picture a tumult of passions in the soul, presently quelled by reason. The angry threats and the sobering reason are alike personified. The genuineness of the nominative πολλοὶ δ' ἀπειλαί is confirmed by the imagery of the second clause, ὅταν δ' ὁ νοῦς. For this animated personification of speech or passion, cp. Aesch. *Cho.* 845 ἢ πρὸς γυναικῶν δευματούμενοι λόγοι | πεδᾶριοι θρώσκουσι, θνήσκοντες μάτην: Eur. *Hērō.* 1416 οὐδὲ γῆς ὑπὸ ζόφῳ | θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας | ὄργαι κατασκήψουσιν ἐς τὸ σὸν δέμας. The cognate verb κατηπειλήσαν (gnomic aorist), instead of the simple ἔλεξαν, gives an emphasis like that which the cogn. accus. would give in πολλοὶ ἀπειλὰς κατηπειλήσαν. θυμῶ modal dat., 'in wrath' (not locative, 'in the soul'): cp. Plat. *Legg.* 866 D (ἐὰν) θυμῶ... ἢ τὸ πεπραγμένον ἐκπραχθέν: *O. T.* 405 ὄργῃ λελέχθαι.

660 αὐτοῦ (possessive) γίνονται, become its own master, regain its control

over passion: cp. Dem. or. 4 § 7 ἢν ὑμῶν αὐτῶν ἐβελήσατε γενέσθαι: Plat. *Phaedr.* 250 A ἐκπειλῆνται καὶ οὐκέθ' αὐτῶν γίνονται. So Her. 1. 119 οὐτε ἐξεπλάγη ἐντὸς τε ἑωυτοῦ γίνεται, 'was not dismayed, but mastered his feelings': Dem. or. 34 § 35 οὐκ ἐντὸς ὧν αὐτοῦ: or. 19 § 198 ἔξω δ' αὐτῆς οὐσα ὑπὸ τοῦ κακοῦ. Elmsley strangely preferred αὐτοῦ, taking it as adv., 'there.' φροῦδα, there is an end of them: Eur. *Trō.* 1071 (to Zeus) φροῦδα σοι θυσαί.

661 ζ. κείνοις (referring to ἄνδρες in 653) goes both with ἔπερρ. and with φανήσεται. καὶ εἰ ἐπερρώσθη (impersonal) even if courage has come to them δεινὰ λέγειν to say dread things τῆς σῆς ἀγωγῆς about your removal (for the gen. see on 355: for τῆς σῆς as=an objective σου, on 332). The normal phrase would be κείνοι ἐπερρώσθησαν, and the use of the impersonal form here is bolder than in the ordinary passive examples (usu. with perf.) such as ἱκανὰ τοῖς...πολεμίοις ἐντύχεται (Thuc. 7. 77). Possibly the common impers. use ἐπῆλθε μοι λέγειν ('it occurred to me to say') may have helped to suggest the impers. ἔπερρώσθη.

λέγειν. An inf., which here depends on the notion ἐτόλμησαν, does not elsewhere occur with ἐπιρρώνυσθαι, but stands with the simple pf. ἔρρωμαι as='to be bent on doing' (Lys. or. 13. 31 ἔρρωτο...κακὸν τι

μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον
 θαρσεῖν μὲν οὖν ἔγωγε κἄνευ τῆς ἐμῆς
 γνώμης ἐπαινώ, Φοῖβος εἰ προὔπεμψέ σε· 665
 ὁμως δὲ κάμου μὴ παρόντος οἶδ' ὅτι
 τοῦμόν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.

στρ. α'. ΧΟ. εὐίππου, ξένε, τᾶσδε χώρας
 2 ἴκου τὰ κράτιστα γᾶς ἐπαυλα,
 3 τὸν ἀργῆτα Κολωνόν, ἐνθ'
 4 ἅ λίγεια μινύρεται
 5 θαμίζουσα μάλιστ' ἀηδῶν

665

670

ἐπερρώθη F. 663 πλώσιμον] πλεύσιμον Meineke, πλώμιον Herwerden.
 664 κἄνευ τῆς ἐμῆς] κἄνευ γε τῆς ἐμῆς ἐγὼ Porson: κἄν ἐμῆς ἄνευ Herm., Dind.,
 Heimsoeth (but with δίχα for ἄνευ): κἄν ἄνευ γ' ἐμῆς Dobree: κἀπὸ τῆς ἐμῆς
 Meineke. 665 γνώμης] βώμης Meineke: ἀρχμῆς Herwerden.—προὔπεμψε]
 προὔπρεψε Triclinius. 666 ὁμως] ἄλλως Meineke. 669 κράτιστα γᾶς]

ἐργάζεσθαι). Whitelaw: 'though terrible things were emboldened to the utterance,'—comparing 658 ἀπειλαί...κατηπέλησαν. But, if the *δεινά* are personified, do we not then want a stronger word than *λέγειν*?

We cannot read *κείνος*, since the pl. is needed. The best solution would be *κείνοις δέ, κελ τις*, from which *ἴσως κελ* might have come through a transposition. But the sarcastic *ἴσως* is fitting: cp. *Ai.* 962 *ἴσως τοι, κελ βλέποντα μὴ ᾄθουον, [θανόντ' ἂν οὐμώξειαν. κελ* here where *el* *καλ* would be natural (as granting the fact); whereas in 306 the *κελ* is normal: see *O. T.* Append. Note 8, p. 296.

663 τὸ δεῦρο, instead of τὸ μεταξύ, since *πέλαγος* suggests *πλοῦς*: cp. 1165. If the Thebans attempt an armed invasion, they will find 'a sea of troubles' interposed. Eur. *Hērōp.* 822 *κακῶν δ', ὦ τάλας, πέλαγος ἐισορῶ | τοσοῦτον ὥστε μήποτ' ἐκνεύσαι πάλιν, | μήτ' ἐκπερᾶσαι κύμα τῆσδε συμφορᾶς*. So of prosperity, *O. T.* 423 *εὐπλοίας τυχῶν*. The form *πλώσιμον* only here: Attic writers elsewhere use *πλώμιος* (oft. *πλόμιος* in our MSS.), Her. *πλωτός*: *πλεύσιμος* is not found.

664 ε. θαρσεῖν μὲν οὖν. 'Now (οὖν) you are safe indeed (μὲν), even without my protection,—Phoebus being with you; but (δὲ 666) that protection,—superfluous though it be,—will be afforded by my name just as well as by my pre-

sence.' For *μὲν οὖν* with this distributed force cp. *O. T.* 483, *Ant.* 65; for its composite force, *O. T.* 705. *κἄνευ τῆς ἐμῆς γνώμης*, even apart from my resolve (636) to protect you. Though *τῆς ἐμῆς* form a cretic, the spondee *κἄνευ* can stand because the prep. coheres closely with its case. Cp. 115. In 1022 *οὐδὲν δεῖ πονεῖν*, and 1543 *ὥσπερ σφῶ πατρί*, the monosyllable excuses the spondee. *ἐπαινώ* with inf., advise: *El.* 1322 *σιγᾶν ἐπήνεο'*. Φοῖβος: Theseus infers this from 623.

666 ὁμως with *μὴ παρόντος*: it usu. follows the partic. (as 851, 1529), but sometimes precedes it, as Eur. *Ion.* 734 *δέσποιν' ὁμως οὖσ'*. It would be possible, however, to take *ὁμως* with *οἶδα*: 'but nevertheless (though my protection is needless).' Possibly it should be *ὁμῶς*, 'equally' (*Ai.* 1372 *κάκει κἀνθάδ' ὦν... ὁμῶς*).

668—719 First στάσιμον. The first strophe and antistrophe (668—680=681—693) praise Colonus: the second (694—706=707—719) praise Attica. But the local theme is skilfully knitted to the national theme. The narcissus and crocus of Colonus introduce the Attic olive (2nd strophe). The equestrian fame of Colonus suggests the Attic breed of horses, and this, in turn, suggests Poseidon's other gift to Athens,—the empire of the sea (2nd antistrophe). For the metres see *Metrical Analysis*.

Cicero (*Cato* 7) is the earliest extant

waters will prove wide, and hard to sail. Now I would have thee be of a good courage, apart from any resolve of mine, if indeed Phoebus hath sent thee on thy way; still, though I be not here, my name, I wot, will shield thee from harm.

CH. Stranger, in this land of goodly steeds thou hast^{1st} come to earth's fairest home, even to our white Colonus; ^{strophe.} where the nightingale, a constant guest, trills her clear note

κράτιστ' ἑμᾶς Hartung: Nauck deletes γᾶς here, and δελ in the antistr., v. 682.

670 ε. τὸν] τὸνδ' Blaydes, Wecklein. This variant is said to occur in the margin of an Aldine Sophocles, in which a certain Joannes Livineius entered the readings of two MSS. collated by him at Rome in the 16th cent. (*Class. Journ.* xiv. pp. 428 ff.) 671 μνύρεται L with most mss., and second Junt. ed.: μύρεται A,

authority for the story of Sophocles reciting this ode before his judges.

668 ε. The first word εὐπίπου strikes a note which connects Colonus ἑπίπος with the fame of Attica. Take γᾶς with κράτιστα. You have come to earth's best abodes (*Colonus*), belonging to this εὐπίπος χώρα (*Attica*). The gen. εὐπ. τ. χώρας is most simply taken as possessive, denoting the country to which the ἑπαυλα belong, though it might also be partitive. It precedes ἑπαυλα as the territorial gen. regularly precedes the local name, Her. 3. 136 ἀπικόντο τῆς Ἰταλῆς ἐς Τάραντα.

669 γᾶς is partitive gen. with the superl., as Lys. or. 21 § 6 ἡ γᾶς ἀριστα... ἐπλεῖ παντὸς τοῦ στρατοπέδου. When γῆ stands alone it usu. = 'the earth,' as O. T. 480 τὰ μεσόμφολα γᾶς...μαντεῖα. Some understand, less well, 'the best abodes in Attica (γᾶς), belonging to (or consisting in) Colonus (χώρας).'

ἑπαυλα, prop. a fold for cattle, as in O. T. 1138, where σταθμά is its synonym. So ἑπαυλοι in Od. 23. 358, and ἑπαυλις in Her. 1. 111. Then, just like σταθμά in poetry, 'homesteads,' 'dwellings': Aesch. Pers. 869 πάροικοι | Θρηκίων ἑπαυλιῶν. The form ἑπαυλις was similarly used in late prose.

670 τὸν: the antistrophic syll. (νάρκ-683) is long, but it is needless to write τὸνδ', since the anacrusis is common.

ἀργῆτα, 'white,' contrasting with χλωραῖς (673). See Tozer, *Geography of Greece* p. 242: 'The site of Colonus is distinguished by two bare knolls of light-coloured earth, the ἀργῆτα Κολωνόν of the poet,—not chalky, as the expositors of that passage often describe it to be.'

Schol. τὸν λευκόγειον. From √ARG, denoting 'brightness,' come (a) the group of words for 'bright' or white, ἀργός, ἀργῆς, ἀργυροί, ἀργεννός, ἀργυρός: (b) ἀργυρός: (c) ἀργίλος, *argilla*, white clay. Thus the notion of a light-coloured soil was specially associated with this root. And this was certainly one reason why places were called 'white,'—whether the soil was merely light-coloured, as at Colonus, or chalky. Pindar puts Cyrene ἐν ἀργινθέντι μαστῶ (P. 4. 8), and it is known to have stood on a chalk cliff (F. B. Goddard in *Amer. Journ. Philol.* v. 31 *ap.* Gildersleeve *ad loc.*). Soil is suggested by ἀργεῖλοφον πὰρ Ζεφυρίων κολώνων (the town Λοκροὶ Ἐπιζεφύριοι on the s. e. coast of Italy, Pind. fr. 200); and soil or light-coloured rocks by Ἀργυρούσαι, the three islets off the coast of Aeolis (Strabo 617). Cp. 'Albion.' But a town on a hill might also owe the epithet to its buildings. We cannot now decide between soil and buildings in the cases of τὸν ἀργινθέντα Λύκαστον and Κάμειρον (Il. 2. 647, 656) in central Crete (?), nor always in the case of the name 'Alba.'

671 ε. μνύρεται θαμίζουσα inverts the usual constr.; cp. Od. 8. 450 ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ | θερμὰ λοέτρ', ἐπεὶ οὔτι κομιζόμενος γε θάμιζεν, 'since he was not often so cared for'; Plat. Rep. 328 c ὦ Σώκρατες, οὐδὲ θαμίζεις ἡμῖν καταβαίνων εἰς τὸν Πειραιᾶ. Here, however, θαμίζουσα may be taken separately, 'frequenting' (the place): Il. 18. 386 πάρος γε μὲν οὔτι θαμίζεις, 'hitherto thou comest not oft.' The midd. in fr. 460 τῶδε (v. l. τῆδε) θαμίζεται, (the fish) haunts those waters.

- 6 χλωραῖς ὑπὸ βάσσαις,
 7 τὸ οἰνωπὸν ἔχουσα κισσὸν
 8 καὶ τὰν ἄβατον θεοῦ
 9 φυλλάδα μυριόκαρπον ἀνήλιον
 10 ἀνήνεμόν τε πάντων
 11 χειμώνων· ἴν' ὁ βακχιώτας
 12 αἰεὶ Διόνυσος ἐμβατεύει
 13 *θεαῖς ἀμφιπολῶν τιθήναις.

675

680

ἀντ. α΄.

- θάλλει δ' οὐρανίας ὑπ' ἄχνας
 2 ὁ καλλίβοτρυς κατ' ἡμαρ αἰεὶ
 3 νάρκισσος, μεγάλαιν θεαῖν
 4 ἀρχαῖον στεφάνωμ', ὃ τε

R, V³, and Ald. 674 τὸν οἰνωπὸν ἔχουσα Erfurd^t (and so Hartung). τὸν οἰνωπ' ἀνέχουσα L (made from οἰνωπὰν ἔχουσα), and so most MSS., except that T and Farn. give the right accent (οἰνωπ'), while B and Vat. have οἰνώπαν ἔχουσα. Dindorf's conjecture, οἰνώπα νέμουσα, has been received by several edd. 675 ἄβατον] ἀφατον Vat. 676 ἀνάλιον Triclinius. 678 ὁ βακχειώτας L, with a letter erased after ὁ. 680 θεαῖς Elmsley: *theais* MSS. The word

678 χλω. ὑπὸ βάσσαις, 'under' (screened by) green glades,—in the sacred grove (cp. 17) and in the neighbouring Academy. Cp. *Ai.* 198 ἐν εὐανέμοις βάσσαις (Ida's glens). If the word could be referred, like *βυσσός*, to the rt. of *βαθύς*, it would be peculiarly appropriate here to the haunts of the bird that 'sings darkling.'

674 The reading ἀνέχουσα is usually justified by *Ai.* 212 (σε) στέρξας ἀνέχει, 'having conceived a love for thee, he upholds thee'; and Eur. *Hec.* 123 βάκχης ἀνέχων λέκτρ' Ἀγαμέμνων, 'upholding,' i.e. 'refusing to forsake,' 'remaining constant to.' But how could the bird be said to 'uphold' the ivy in that sense? In *Thuc.* 2. 18 and 7. 48 ἀνείχεν is intrans., 'he held back' cautiously. Of the two MS. readings, οἰνωπὰν ἔχουσα and οἰνωπ' ἀνέχουσα, the latter seems to have come from the former, not *vice versa*. οἰνωπός is a good Attic form (used four times by Eur.), and οἰνωπὸν ἔχουσα is nearer to the MSS. than Dindorf's οἰνώπα νέμουσα. The latter word would mean, 'having for her domain.'

675 ε. The ivy and the vine (17) being sacred to Dionysus (θεοῦ), the foliage of the place generally is called his. θεοῦ is certainly not the hero Colonus (65). We might desire θεῶν (the Eu-

menides), but the φυλλάς meant is 'not only that of the sacred grove; it includes the Academy. μυριόκαρπον refers to the berries of the laurel (παγκάρπου δάφνης *O. T.* 83), the fruit of the olive and of the vine. Cp. on 17.

677 ε. ἀνήνεμον...χειμώνων, cp. 786, 1519: *El.* 36 ἀσκευον ἀσπίδων: *ib.* 1002 ἄλυπος ἄτης: *Od.* 6. 250 ἐθνήδος...ἀπαστος: *Eur. Ph.* 324 ἀπεπλος φαρῶν. In these poet. phrases, the gen. might be viewed either as (1) simply a gen. of want, as after καθαρός, etc.: (2) an attrib. gen. depending on the implied noun (here, ἀνεμοί).

678 βακχιώτας (only here) = βακχευτής, βάκχος, reveller. Cp. *O. T.* 1105 ὁ Βακχείος θεός.

679 ε. ἐμβατεύει, haunts the ground, *Aesch. Pers.* 449 Πάν ἐμβατεύει ποντίας ἀκτῆς ἐπι. ἀμφιπολῶν, properly, 'moving around,' so, 'attending on,' 'roaming in company with.' The bold use seems to have been suggested by the noun ἀμφιπολος as = 'follower' (Pind., etc.), ἀμφιπολεῖν being here to that noun as *ὄπαδ-εῖν* to *ὄπαδος*. τιθήναις, the nymphs of the mythical Nysa, who nurtured the infant god, and were afterwards the companions of his wanderings: *Il.* 6. 132 (Lycurgus, king of Thrace) Διονύσοιο τιθήνας | σευε κατ' ἡράδων Νυσηίων.

in the covert of green glades, dwelling amid the wine-dark ivy and the god's inviolate bowers, rich in berries and fruit, unvisited by sun, unvexed by wind of any storm; where the reveller Dionysus ever walks the ground, companion of the nymphs that nursed him.

And, fed of heavenly dew, the narcissus blooms morn by morn with fair clusters, crown of the Great Goddesses from of yore; and

should answer to the syllable χρυσ- in v. 693. The conjecture *θυλαίς* (noticed by Schneidewin) would require some change in 693, where see n.—*ἀμφιπυλῶν* (from *ἀμφιπύων*) L: *ἀμφιπύων* A, R, B, L², Vat.: *ἀμφιπολῶν* F, T, Farn. 682 *αἰ* is omitted by Nauck: cp. n. on 669. 683 *μεγάλαιν θεαῖν* MSS.: *μεγάλων θεῶν* Plut. *Mor.* 647 B, Clemens *Paed.* 213: *μεγάλων θεῶν* Nauck.

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was a shrine
of Demeter near Colonus,
1600.

683 *νάρκισσος*. As the epithet shows, some thickly-flowering variety is meant': cp. Vergil's 'comantem Narcissum,' *Geo.* 4. 122. Wieseler (*Narkissos*, pp. 114 ff., Gött. 1856) thinks that a lily is meant here. Bentham (*British Flora*, 4th ed., p. 473) says that the *narcissus poeticus* of the Mediterranean region 'has usually a solitary flower of a pure white, except the crown, which is yellow, often edged with orange or crimson.' This does not suit *καλλιόστροπος*. There is a like doubt about the classical *ύάκνθος*, variously taken as iris, gladiolus, or larkspur—at any rate, not our hyacinth. But, whatever the true identification here may be, the symbolism of *νάρκισσος* in Greek mythology is clear. It is the flower of imminent death, being associated, through its narcotic fragrance, with *νάκη*,—the pale beauty of the flower helping the

thought. It is the last flower for which Persephone is stretching forth her hand when Pluto seizes her,—Earth having put forth a wondrous narcissus, with a hundred flowers, on purpose to tempt her: *Hom. Hymn.* 5. 15 ἢ δ' ἄρα θαμβήσασ' ὠρέξατο χερσίν ἀμ' ἄμφω | καλὸν ἄθυρμα λαβεῖν· χάνε δὲ χθῶν εὐρύγνια. Paus. 9. 31. 9 (quoting an ancient hymn by the legendary poet Pamphos) says that Cora was seized οὐκ ἴσως ἀπατηθείσαν ἀλλὰ ναρκίσσους. So Euphorion (220 B.C.) fr. 52 *Εὐμενίδες ναρκίσσου ἐπιστεφές πλοκαμίδας*. Artemidorus (160 A.D.), interpreting dreams of crowning the head, says, *στέφανοι ναρκίσσων πεποιημένοι πᾶσι κακοί (Oneirocr.* 1. 77). Narcissus is the fair youth cold to love, whose face seen by himself in the water is the prelude of death (cp. Artemid. 2. 7).

μεγάλαιν θεαῖν: Paus. 8. 31. 1 (at Megalopolis) θεῶν ἱερὸν τῶν μεγάλων· αἱ δὲ εἰσιν αἱ μεγάλαι θεαὶ Δημήτηρ καὶ Κόρη. In Attic usu. τῶ θεῷ, and so Anoc. or. 1 § 32 (of these goddesses) πρὸς τοῖν θεῶν is now read (v. l. ταῖν θεαῖν). Indeed *θεά* is rare in Attic prose except in such phrases as *θεοῦς καὶ θεάς*. But here, in a lyric passage, and with an epithet added, the poet may have preferred the less familiar *θεαῖν*. The schol. was wrong in desiring τῶν μεγάλων θεῶν (meaning the Eumenides).

684 *ἀρχαῖον στεφάνωμ'*. The narcissus does not figure specially as an attribute of the goddesses—as the corn-ears and poppy of Demeter, the pomegranate of Cora, and the myrtle of Iacchos. But, as the flower which Cora was plucking when seized, it was associated with their cult from the first (*ἀρχαῖον*), and was *one*

- 5 χρυσαυγῆς κρόκος· οὐδ' αὔπνοι
 6 κρῆναι μινύθουσιν
 7 Κηφισοῦ νομάδες ῥεέθρων,
 8 ἀλλ' αἰὲν ἐπ' ἡματι
 9 ὠκυτόκος πεδίων ἐπινίσσεται
 10 ἀκηράτῳ σὺν ὄμβρῳ
 11 στερνούχου χθονός· οὐδὲ Μουσᾶν
 12 χοροὶ νιν ἀπεστύγησαν, οὐδ' ἅ
 13 χρυσάνιος Ἀφροδίτα.

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687 Κηφισοῦ L, with mss. : Κηφισοῦ B, T, Vat., Farn. 689 ἐπινίσσεται L, L², R², F (with σ written above) : ἐπινέσεται A, R, Ald. : ἐπινίσσεται B, T, Vat., Farn.
 691 στερνούχου] στέρνου Vat. : Hermann conject. σπερμούχου. 692 οὐδ' ἅ B, T.

of the flowers which would be most fitly woven into those floral wreaths which, on the wall-paintings, sometimes replace Demeter's more usual crown of corn-ears (see Baumeister, *Denkm.* p. 417). Hesych. says that in Crete the narcissus was called *δαμάτριον*. In Rhodes Cora was crowned with asphodel (Bekker *Anecd.* 1. 457. 9). At Hermione a flower like the *νάκυνθος*, locally called *κοσμοσάνδαλον*, was worn by the worshippers of Demeter Chthonia (Paus. 2. 35. 5). Schneidewin's explanation, '*original crown*,'—before they changed it for others,—is against the myth itself, which makes the narcissus a *new* joy to Cora's eyes (*Hom. Hymn.* 5. 15).

685 χρυσαυγῆς κρόκος. Tozer, *Geogr. of Greece* p. 162: 'when Sophocles... speaks of the 'crocus with its golden sheen,' we would fain regard this as the same with the splendid flower that displays its golden blossoms close to the snow on Parnassus and the mountains of Arcadia. But, in reality, there can be little doubt that it was the cultivated crocus, from which the saffron was obtained, and which was introduced into Greece from the East, where it was prized as a dye for robes and slippers,—the *κροκόβαπτον ποδὸς εὐμαριν* of the *Persae* [660]—the sign of royalty and majesty.' Cp. *Hom. Hymn.* 5. 177 (of fair maidens) *ἀμφὶ δὲ χαίται | ὤμοις ἀσσοντο κροκῆν ἄνθει ὀμοίαι*. Along with roses, violets, 'hyacinth,' 'narcissus,' and 'agallis' (iris?), the 'crocus' is gathered by Cora (*ib.* 6 ff.). Schol. *κάν τῇ Νιόβῃ ὁ Σοφοκλῆς τὸν κρόκον ἀντικρυσ τῆ Δῆμητρι ἀντίθεται*. At the Thesmophoria (the

festival of Demeter *θεσμοφόρος*), when wreaths of flowers were not worn (schol.), the women appeared in *κροκωτοί*, saffron-coloured robes (*Ar. Thesm.* 138). The crocus was planted on graves (*Juv. Sat.* 7. 208).

686 κρῆναι, the 'founts.' 'The most distant sources of the river are on the w. side of Mt. Pentelicus and the s. side of Mt. Parnes, and in the intermediate ridge which unites them' (Leake): in particular, a broad stream descends from the steepest part of Parnes. The Cephissus has a course of about 20 miles to the bay of Phalerum.

μινύθουσιν. Soph. has seized a distinctive point. Even at this day, when the plain has much less shade than of old, the *Cephissus* 'never fails,' while in the long droughts of summer the bed of the *Ilissus* is absolutely dry. Cp. *Modern Greece* by H. M. Baird (1856) p. 294: 'The little river Cephissus...scatters fertility and verdure around. Great was the contrast between its banks and the rest of the plain, which in the month of October is dry, parched, and dusty. The whole valley, in its width of six miles, had been stripped of nearly every vestige of vegetation; for not a drop of water had fallen during the previous four or five months.'—μινύθω is both trans. and intrans. in Homer; intrans. in the Ionic of Hippocr. (who has it of flesh 'wasting'). Aesch. has it twice in lyrics (intrans.); Soph. only here.

687 Κηφισοῦ. Chr. Wordsworth (*Athens and Attica* p. 137) observes that the Athenian poets never praise the *Ilissus* (perhaps because it was too much

the crocus blooms with golden beam. Nor fail the sleepless founts whence the waters of Cephissus wander, but each day with stainless tide he moveth over the plains of the land's swelling bosom, for the giving of quick increase; nor hath the Muses' quire abhorred this place, nor Aphrodite of the golden rein.

L², Vat.: οὐδ' αὖ L, F, R²: οὐδέ A, R, Ald. Retaining *θείαις* in v. 680, Triclinius here supplied the wanting syllable by reading οὐδ' αὖ | á, found in T and Farn. With a like object, Brunck conjectured οὐδέ γ' | á: Hermann, οὐδέ | μᾶν: Hartung,

associated with the prose of daily life), though Plato, in the *Phaedrus*, makes some amends; they keep their praises for the Cephissus (so Eur. *Med.* 835). On the other hand the Ilissus, not the Cephissus, is the representative river of Attica for more distant singers, from Apollonius Rhodius (l. 215) to Milton (*Par. Reg.* 4. 249).

νομάδες, wandering. The word alludes to irrigation by ducts or canals (a system still in use), but does so far more poetically than would be the case if (with E. Curtius) we made it active, with **ρέεθρον** for object. gen., 'distributing the streams.' There is no example of an adj. of this form (as *σποράς*, -*στροφάς*, *φορβάς*) having an active sense. Cp. *O. T.* 1350 n.

688 ἐπ' ἡματι, a very rare use in Attic, meaning here that *on* (or *for*) each day the river gives what that day requires. Cp. *Il.* 10. 48 (never did I hear) *ἄνδρ' ἕνα τοσσάδε μέγμερ' ἐπ' ἡματι μῆλιστασθαι* (as one day's work): more oft. *ἐπ' ἡματι τῷδε*, 'on this day,' *Il.* 13. 234, 19. 110. Herodotus has the gen. *ἐπ' ἡμέρης ἐκάστης* in a similar sense (5. 117); this phrase, too, is un-Attic.

689 ὠκυτόκος, giving an early reward to the cultivator's labour. Cp. *ὠκυτόκοιο Σελάνας* (because thought *ἐπι ταῖς λυγείαις* *καὶ ὠδίσι βοηθεῖν*), poet. *cp.* *Plut. Mor.* 282 c. *ὠκυτόκιον*, a medicine used in childbed, *Ar. Th.* 504.

πέδιων ἐπιπίσσεται, a partitive gen. (helped by *ἐπι-*), cp. *ἔρχονται πεδίοιο, Il.* 2. 801.

690 ὄμβρω, water: see on *O. T.* 1427. (*Not*, 'with the help of rain.')

691 στ. χθονός, possessive gen. with *πέδιων*.—**στερνούχου**, having *στέρνα*: an expressive word for the expanse of the Attic *πέδιον*, varied by gentle undulations, or by rocky knolls like Colonus itself. Suidas quotes a poet. phrase *στέρνα γῆς*: cp. the common use of

μαστοί for round hills or knolls. *Hes. Theog.* 117 *Γαῖ' εὐρύστερος*: Pind. *Nem.* 7. 33 *εὐρυκόλπου* | ...*χθονός*. Both *στέρνα* and *νώτα* were applied, says the schol., to *τῆς γῆς τὰ πεδιώδη καὶ εὐρέα*. The epithet helps, with *ὠκυτόκος*, to suggest the image of a mighty living frame, quickened by the veins of irrigation.

Μουσᾶν. Paus. 1. 30. 2 (in the Academy, cp. on 55) *ἔστι δὲ καὶ Μουσῶν τε βωμὸς καὶ ἕτερος Ἐρμοῦ καὶ ἔνδον Ἀθηνᾶς*.

692 νιν refers to *χθονός* in 691: this region generally.

692 f. οὐδ' á. The *οὐδ' αὖ* of L is somewhat prosaic, and implies a contrast between the deities which is unfitting here. **Ἀφροδίτη** is not among the divinities of the Academy or Colonus in Paus. 1. 30, though there was an altar of *Ἐρως* in front of the entrance to the Academy. But she was often associated with Demeter and Cora (cp. Paus. 3. 19. 4, and Baumeister *Denkmäler* p. 419); and she was also specially connected by an Attic legend with the Cephissus (*Eur. Med.* 835).

χρυσάνιος, when she drives her chariot drawn by sparrows (*Sappho fr.* 1. 10), doves, or swans. The word occurs only once in *Il.* (6. 205), as epith. of Artemis, and once in *Od.* (8. 285), as epith. of Ares. Paus. 9. 23. 4 (speaking of a lost hymn by Pindar to Persephone) *ἄλλαι τε ἐς τὸν Ἄδην εἰσὶν ἐπικλήσεις καὶ ὁ χρυσοήμιος, δῆλα ὡς ἐπὶ τῆς Κόρης τῇ ἀρπαγῇ*. So, here, the epith. suggests a visit of the goddess from above.

694—719 Thus far the theme has been Colonus and the adjacent region. Now the praises take a larger range. Athena's gift of the olive, Poseidon's gift of the horse, are here celebrated as common to Attica (*τῷδε χώρα*, 700, cp. 668): though the latter gift had a special interest for Colonus Hippius, and the former for the Academy, where an olive was shown, said to have sprung up next

στρ. β. ἔστιν δ' οἶον ἐγὼ γὰς Ἀσίας οὐκ ἔπακούω, 694
 2 οὐδ' ἐν τῇ μεγάλᾳ Δωρίδι νάσῳ Πέλοπος πώποτε
 βλαστὸν
 3 φύτευμ' ἀχείρωτον αὐτοποιόν,
 4 ἐγχείων φόβημα δαίτων,
 5 ὃ τᾶδε θάλλει μέγιστα χώρα, 700
 6 γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας·
 7 τὸ μὲν τις *οὐ νεαρὸς οὐδὲ γῆρα

οὐδ' οὖν | á (and so Blaydes): Campbell, οὐδ' ἀρ' | á. 694 ἔστιν δ' T, Farn.: ἔστιν δὲ L, A, and most MSS. 696 ε. οὐδ' ἐν τῇ μεγάλᾳ...βλαστὸν] In the antistrophic verses (709 f., δῶρον...μέγιστον), as compared with these, there is a defect of two short syllables. Various remedies have been suggested. (1) Leaving vv. 696 f. intact, Porson inserts χθονὸς before ἀσχημα in v. 710. I follow him. (2) Deleting Πέλοπος in v. 697, Meineke changes ἀσχημα to κτήμα, and Bergk to σχῆμα. (3) F. W. Schmidt deletes Πέλοπος πώ- in v. 697, and εἰπεῖν in 710: then νάσῳ ποτὲ βλαστὸν answers to ἀσχημα μέγιστον. (4) Nauck deletes νάσῳ Πέλοπος πώποτε in v. 697, εἰπεῖν and μέγιστον in v. 710: then Δωρίδι βλαστὸν answers to δαίμωνος ἀσχημ'. (5) Hartung, leaving vv. 709 f. intact, substitutes πρὶν for Πέλοπος in v. 697. 698 φύτευμ' MSS.: φτευμ', found in the margin of the Aldine copy mentioned on v. 670, is received by Doederlein, Blaydes, Nauck.—ἀχείρωτον A, with most MSS. (ἀχύρωτον R), Pollux 2. 154, Elms., Herm., Blaydes, Campbell: ἀχειρητον L (from ἀχρητηον), F, R², schol., Dind., Wecklein: ἀχειριστον

after the primal olive in the *Ἰανδροσεῖον* of the *Erechtheum* (Paus. 1. 30. 2),

694 γὰς Ἀσίας, sc. ὅν, possessive gen., with ἔπακούω, hear of as belonging to. The poet does not mean, of course, that he has never heard of the olive as *growing* in the Peloponnesus or in Asia Minor. It is enough to recall the *στρεπτή* *καλουμένης ἐλαίας φυτὸν* of Epidaurus (said to have been twisted by Heracles, Paus. 2. 28. 2), and the speculation of Thales in the olive-oil presses of Miletus and Chios (*ἐλαιουργεῖα*, Arist. *Pol.* 1. 11). He means that nowhere else has he heard of an olive-tree springing from the earth at a divine command, or flourishing so greatly and so securely under divine protection.

695 ε. Δωρίδι, as Schneidewin remarked, is an anachronism (cp. 1301), since legend placed Oedipus before the Trojan war, and the Dorian conquest of the Peloponnesus after it; but Attic tragedy was not fastidious on such points. In Eur. *Hec.* 450 the Peloponnesus is *Δωρὶς αἶα*. Cp. on 66. νάσῳ: cp. Eust. *ad* Dion. *Perieg.* 403 ἡ τοῦ Πέλοπος νῆσος ἐστὶ μὲν κυρίως Χερρόνησος, ὅμως δὲ νῆσος μὲν λεγεται, ὡς παρὰ βραχὺ τοιαύτη οὖσα. In the 10th. century we find the Pelopon-

nesus called simply ἡ νῆσος by Constantinus Porphyrogenitus, *περὶ τῶν Θεμάτων* ('the provinces') p. 52 ἐστὶ δὲ πᾶσα ἡ νῆσος ὑπὸ ἐνὶ στρατηγῷ τεταγμένη.

Πέλοπος has been regarded by some as a gloss: see on 709 f. But, apart from the fact that 709 f. are shorter by —, it need move no suspicion; for, if not necessary here, it is at least fitting, and is often joined with νῆσος. *Τυρταεὺς* fr. 2 *εὐρέϊαν Πέλοπος νᾶσον ἀφικόμεθα*. *Συγγρία* fr. 8 *διεδέρκετο νῆσον ἅπασαν | Τανταλίδεω Πέλοπος*. *Ion Otrphale* fr. 24 *ἀμεινον ἢ τὸν Πέλοπος ἐν νήσῳ τρέπον*.—Cp. Aesch. *Eum.* 702 (the Areiopagus is a safeguard) *οἶον οὐτὶς ἀνθρώπων ἔχει | οὐτ' ἐν Σκύθαισι οὐτε Πέλοπος ἐν τόποις*.

698 φύτευμ'. φτευμ', which Blaydes prefers, occurs only once in trag. (Aesch. *Ag.* 1281, of Orestes); it seems more appropriate to a 'scion' (child) than to a plant.

ἀχείρωτον was read here by Pollux (2. 154), and is thus carried back to about 160 A.D.; it is also in A and a majority of our other mss.; while L's ἀχειρητον is clearly a corruption. The question is whether ἀχείρωτον means (1) 'unvanquished,' the only sense in

And a thing there is such as I know not by fame on Asian ^{and} ground, or as ever born in the great Dorian isle of Pelops,—a ^{strophe.} growth unconquered, self-renewing, a terror to the spears of the foemen, a growth which mightily flourishes in this land,—the gray-leaved olive, nurturer of children. Youth shall not mar it

Hartung: ἀγήρατον Nauck.—αὐτοποιόν Blaydes: αὐτόποιον MSS. Nauck conject. ἀνθοποιόν: Meineke, αὐτφοίτον.

699 ἐγγέων L (γ in an erasure), and most MSS.: ἐκχέων A, B: ἐκχέον R, Vat. 700 μέγιστα T, Farn.: most of the others have μεγίσται (as L), or μέγιστα. Blaydes conject. μάλιστα. 701 παιδοτρόφου] L has ε written over αι, indicating a conjecture παιδοτρόφου. κουροτρόφου Nauck.

702 ε. τὸ μὲν τις MSS.: τὴν μὲν τις Triclinius (T, Farn.): τὸ μὴν τις Seebass: τὰν οὐτις Nauck.—οὐ νεαρὸς] οὐτε νεαρὸς MSS., which exceeds the metre of the antistrophic v. (715) by one short syll.; hence Porson changed οὐτε to οὐ (ap. Kidd, p. 217). Elmsley conject. οὐτε νέος: Hartung, οὐτ' ἦρος: Dindorf, οὐθ' ἄβρος: Blaydes, τὰν οὐτε νεαρὸς τις.—οὐδὲ γήρα | συνναίων] οὐτε γήρα | σμυαίων MSS. In L the first hand wrote γήραι: the corrector changed the accent. συνναίων is the conjecture of Blaydes, also of Wecklein, and had occurred, independently of both, to myself. Nauck (formerly) conjectured οὐτ' ἐν ὄρα | χειμῶνων: Buecheler,

which it occurs elsewhere, as Thuc. 6. 10 οἱ Χαλκιδῆς... ἀχειρωτοὶ εἰσι: or (2) ἀχειροῦργητον, as Pollux takes it, 'not cultivated by human hands.' χεῖρμα usu. meant 'a conquest,' or 'a violent deed'; yet Aesch. could say τυμβοσχεὰ χειρώματα (work of the hand in mound-making) *Theb.* 1022. A bold artist in language might similarly, perhaps, have ventured on ἀχειρωτος as = 'not hand-wrought.' My reason for preferring 'unvanquished' is the context. While βλαστόν (697) refers to the miraculous creation of the olive by Athena, αὐτοποιόν refers (I think) to its miraculous self-renewal after the Persians had burnt it. Her. 8. 55 δευτέρη τε ἡμέρη ἀπὸ τῆς ἐμπρήσιος Ἀθηναίων οἱ θύειν ὑπὸ βασιλέος κελεύμενοι ὡς ἀνέβησαν ἐς τὸ ἶρόν, ὧρων βλαστόν ἐκ τοῦ στελέχεος ὅσον τε πηχναῖον ἀναδεδραμηκότα. This connection of ideas is further indicated by the next phrase, ἐγγέων etc. For αὐτοποιός as 'self-produced' (i.e. producing itself from itself) cp. αὐτοτόκος, αὐτοφάγος, αὐτοφόνος. Chandler (*Accent.* § 457 2nd ed.) remarks that all compounds of -ποιος are oxytone (quoting Arcadius 88. 2): αὐτόποιος (as our MSS. give it) in this passage 'is the one solitary exception, and therefore probably a false accent.'

699 φόβημα. Androtion (circ. 280 B.C.), in his *Atthis*, stated that the sacred olives (μορταί) in Attica had been spared by the Peloponnesian invaders under Archidamus, who sacrificed to Athena.

The *Atthis* of Philochorus, a contemporary of Androtion, made the same statement (schol. *ad loc.*).

700 τῷδε...χώρῃ, locative dat.: in Attica. μέγιστα: cp. 219 μακρά, 319 φαῖδρά, *O. T.* 883 ὑπέροπτα n. The light soil of Attica (τὸ λεπτόγειον), and the climate, esp. favoured the olive: cp. Theophr. *Caus. Plant.* 2. 4. 4 ἡ σπιλάς (stony ground) καὶ ἐπι μᾶλλον ἢ λευκόγειος (670 n.) ἐλαιόφορος. For Greece, the olive-zone begins s. of the plains of Thessaly, as for Italy it begins s. of the plains of Lombardy. The olive is found in Phthiotis and Magnesia: in Epeirus, only on the sea-coast.

701 παιδοτρόφον, nourishing the young lives in the land. The epithet is especially fitting here, after the recent allusion to Demeter and Cora, because at the Thesmophoria the prayer to those goddesses associated Earth with them as ἡ κουροτρόφος: see Ar. *Thesm.* 295. Cp. *Juv. Sat.* 3. 84 quod nostra infantia caelum Hausit Aventini, baca nutrita Sabina (the olive). Hesych. (s. v. στέφανον ἐκφέρειν) says that it was the Attic custom στέφανον ἐλάλας τιθέναι πρὸ τῶν θυρῶν, when a male child was born; as wool, when a female (cp. *foribus suspende coronas: lam pater es*). But there is no such allusion here. Nor could παιδοτρ. mean 'propagated from the parent olive' at the acropolis, as Schneidewin thought.

702 τὸ μὲν τις κ.τ.λ. Two points first claim notice. (1) οὐτε and νεαρὸς

8 *συνναίων ἀλιώσει χερὶ πέρσας· ὁ γὰρ *αἰὲν ὀρῶν
κύκλος

9 λεύσσει νιν Μορίου Διὸς 705

10 χὰ γλαυκῶπις Ἀθάνα.

ἀντ. β.

ἄλλον δ' αἶνον ἔχω ματροπόλει τᾶδε κράτιστον, 707

2 δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, <χθονός>
αὔχημα μέγιστον,

3 εὐῖππον, εὐῖπλων, εὐθάλασσον. 711

4 ὦ παῖ Κρόνου, σὺ γάρ νιν εἰς

5 τόδ' εἰσας αὔχημ', ἀναξ Ποσειδάν,

6 ἵπποισιν τὸν ἀκεστῆρα χαλινὸν

οὐτ' ἐνεδρος οὔτε χώρας | ἐμβαίνων.

703 χερὶ Heath: χερὶ MSS.

704 ὁ

γὰρ αἰὲν ὀρῶν Hermann, and so most recent edd. (Porson, *ap.* Kidd, p. 217, proposes ὁ γὰρ αἰὲς ὀρῶν). ὁ γὰρ εἰς αἰὲν ὀρῶν L, and so most MSS. (some with εἰσαιεν): ὁ γὰρ εἰσορῶν A, R, Ald. Some keep εἰσαιὲν here, and alter παραπτομένα in the antistr., v. 716 (where see n.).

707 ἔχω is wanting in B, Vat., a space being

are both in the MSS., but both cannot be right. Cp. v. 715. If with Porson the first οὔτε is changed to οὐ, the second οὔτε must certainly be changed to οὐδέ: οὐ...οὔτε, close together, would be intolerable. Elmsley's οὔτε νέος is hardly probable. (2) γήρα σημαίνων seems to me impossible. It surely could not mean either (a) 'commanding in old age'—the elderly Archidamus in contrast with the young Xerxes—or (b) 'commanding the elderly men.' The difficulty is not in the sense of σημαίνων itself, for which cp. *Il.* 1. 288 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν, | πᾶσι δὲ σημαίνειν,— he would be master, king, captain (σημάντωρ): it is in the combination with γήρα.

Now comes this question:—Was the antithesis here between youth and age, or between some other notions? Hartung writes οὐτ' ἦρος οὔτε γήρα, understanding, 'neither inspring nor in winter,' σημαίνων, 'by his word of command': but such a fig. sense of γήρα is inconceivable. Nauck's οὐτ' ἦρος οὐτ' ἐν ὥρα | χειμῶνων is too far from the MSS., and the plur. is strange. I incline to believe that the poet indeed meant 'neither young nor old,' but without any personal reference, and merely in this general sense:—'from generation to generation of men these sacred trees are safe.' The words ὁ γὰρ αἰὲν ὀρῶν suit this. The conjecture συνναίων has

palaeographic probability (for a cursive text): for the phrase cp. Eur. fr. 370 μετὰ δ' ἠσυχίας πολὺ γήραϊ συνοικίην.

704 κύκλος, the eye of Zeus (so κύκλοι, *Ph.* 1354), not the 'orb' of the sun.

705 Μορίου Διὸς. *Attic Orators*, vol. 1. p. 289: 'Throughout Attica, besides the olives which were private property (ἰδία ἐλαῖαι, *Lys.* or. 7 § 10) there were others which, whether on public or on private lands, were considered as the property of the state. They were called *moriae* (μορίαί)—the legend being that they had been propagated (μεμορημέναί) from the original olive which Athena herself had caused to spring up on the Acropolis. This theory was convenient for their conservation as State property, since, by giving them a sacred character, it placed them directly under the care of the Areiopagus, which caused them to be visited once a month by Inspectors (ἐπιμεληταί, *Lys.* or. 7 § 29), and once a year by special Commissioners (γνώμονες, *ib.* § 25). To uproot a *moria* was an offence punishable by banishment and confiscation of goods (*ib.* § 41).' Μορίον, from the objects protected; so Ζεὺς ἱκέσιος, κτήσιος, etc.

706 γλαυκῶπις, with grayish-blue eyes: the Homeric epithet has been suggested by γλαυκάς in 701. The altar of Ζεὺς Μόριος, otherwise called Καταβάτης, was in the Academy, where there was

by the ravage of his hand, nor any who dwells with old age; for the sleepless eye of the Morian Zeus beholds it, and the gray-eyed Athena.

And another praise have I to tell for this the city our mother, ^{2nd anti-}the gift of a great god, a glory of the land most high; the might ^{strophe.} of horses, the might of young horses, the might of the sea.

For thou, son of Cronus, our lord Poseidon, hast throned her in this pride, since in these roads first thou

left. **709 ε.** See on vv. 696 f. **712 εἰς** MSS., ἐς Dind. **713 εἰσας]** The MSS. have either *εἰσας* (as A, which Ald. follows), or *εἰσας* (as B, T), or *εἰσας* (as L, F, R², L²). In L the accent is in an erasure: the first hand perh. wrote *εἰσας*. **714 ἵπποισι L.**

also a shrine of Athena close to the *μορταί* (Apollodorus *ap. schol.*); hence there was a special reason for the conjunction of the deities here.

707 ε. This antistrophe is devoted to Poseidon, as the strophe to Athena. *ματροπόλει*, 'mother-city' (Athens), since the men of Colonus, like all other dwellers in Attica, may deem themselves her children. So Pind. *Nem.* 5. 8 *Αἰακίδας ... ματρόπολιν τε*, their native state (Aegina): *Ant.* 1122 *Βακχᾶν ματρόπολιν Θήβαν* (with allusion to Semelè). *Νοτ.* 'capital city,' which would be prosaic: this sense occurs as early, however, as Xen., *Anab.* 5. 2. 3 *ἐν δὲ ἦν χωρίον μητρόπολις αὐτῶν*.

709 ε. If vv. 696 f. are sound as they stand, the problem here is to supply --, and Porson's *χθονός* seems best. *μεγάλου ... μέγιστον, ἀγχημα...αγχημα* (713) must not be judged with modern fastidiousness: see on 554.

711 εὔιππον, εὔπωλον harmonizes with a strain of feeling which pervades the ode,—that the bounty of the gods to Attica is continued from day to day and from age to age. The supply of good *ἵπποι* is perpetually replenished by good *πῶλοι*: 'est in equis patrum Virtus.' *εὔιππον* further suggests *ἵπποις*, since (as = 'well-horsed') it is often said of heroes (Pind. *Ol.* 3. 39 *εὖ. Τυνδαριδᾶν*). The Boeotian Orchomenus is *καλλιπῶλος*, Pind. *Ol.* 14. 2. For *αὔχημα εὔιππον*, a glory consisting in good horses, cp. 1062, Pind. *Ol.* 3. 37 *ῥιμφαρμάτων | διφρηλασίας: Ρ. 8. 37 νίκαν...θρασύγιον: Isth.* 1. 12 *καλλιπικόν...κῦδος*.

εὐθάλασσον. The well of salt water

shown in the Erechtheum (*ὕδωρ θαλάσσιον ἐν φρέατι* Paus. 1. 26. 5) was called *θάλασσοα*. It was said to have been created by a blow from Poseidon's trident; the three holes which were shown are still visible (see Penrose's drawing and description in Smith's *Dict. Geo.* 1. 279 b). Her. 8. 55 *Ἐρεχθέος...νῆος, ἐν τῷ ἑλαίῃ τε καὶ θάλασσοα ἐνι.* Apollod. 3. 14. 1 (Poseidon) *ἀνέφηγε θάλασσαν ἦν νῦν Ἐρεχθηίδα καλοῦσι. εὔιππον...εὐθάλασσον* are brought close together as expressing the two great attributes of Poseidon, *Hom. Hymn.* 22. 4 *διχθὰ τοι, Ἐννοσίγαιε, θεοὶ τιμῆν ἰδάσαντο, | ἵππων τε δημητῆρ' ἔμεναι σωτήρᾳ τε νῆων: Ag. Eg.* 551 *ἵππ' ἀναξ Πόσειδον, φ' | χαλκοκρότων ἵππων κτύπος | ...ἀνδάνει, | καὶ κνανέμβολοι θαλαί | μισθοφόροι τρήρεις*.

712 σὺ γάρ, after the voc.: cp. *σύ δέ* (507).

713 εἰσας (*ἴσω*) *νῦν εἰς τὸδ' ἀγχημα*, didst establish her in this glory, as in a royal throne: cp. Her. 3. 61 *τοῦτον... εἰσε ἄγων ἐς τὸν βασιλῆιον θρόνον*. The phrase is Homeric, *Od.* 1. 130 *αὐτῆν δ' ἐς θρόνον εἰσεν ἄγων*.

714 ἵπποισι with *τὸν ἀκεστήρα*: cp. *Ai.* 1166 *βροτοῖς τὸν αἰμῶνστον | τάφον. ἀκεστήρα = σωφρονιστήρ, healing their μαυιάδες νόσοι, and bringing them to a calm temper (Il. 13. 115 ἀλλ' ἀκέωμεθα θᾶσσον ἀκεσταί τοι φρένες ἐσθλῶν): cp. Athen.* 627 E (music is introduced at banquets) *ἄπῳς ἕκαστος τῶν εἰς μέθην καὶ πληρωσιν ὠρμημένων λατρὸν λαμβάνη τῆς ὕβρεως καὶ τῆς ἀκοσμίας τὴν μουσικὴν*. Pind. *Ol.* 13. 68 *φίλτρον τὸδ' ἵππειον, 85 φάρμακον παῦθ, said of the bit (χαλινὸν) given by Athena to Bellerophon for Pegasus*.

7 πρῶταισι ταῖσδε κτίσας ἀγυαῖς. 715
8 ἂ δ' εὐήρετος ἐκπαγλ' ἄλια χερσὶ παραπτομένα
πλάτα

9 θρώσκει, τῶν ἑκατομπόδων
10 Νηρήδων ἀκόλουθος.

AN. ὦ πλείστ' ἐπαίνοις εὐλογοῦμενον πέδον, 720
νῦν *σὸν τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη.

OI. τί δ' ἔστιν, ὦ παῖ, καινόν; AN. ἄσσον ἔρχεται
Κρέων ὄδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.

OI. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
φαίνουτ' ἂν ἤδη τέρμα τῆς σωτηρίας. 725

XO. θάρσει, παρέσται· καὶ γὰρ εἰ γέρον ἐγώ,
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

715 ταῖσδ' ἐκτίσας L, A, and most MSS.: ταῖσδ' ἐκτίσας (sic) T, Farn.: ταῖσδ' ἐκτίσας L²: ταῖσδε κτίσας Canter. 716 ἂ δ'] Musgrave conject. σὰ δ'.

717 παραπτομένα MSS.: Blaydes writes ἐρεσσομένα, conjecturing also ἐλισσομένα. Keeping εἰσαῖν in v. 704, Meineke proposes παραῖσσομένα, and Maehly, περιπτυσσομένα. 721 The MSS. furnish two readings: (1) σοῖ...δὴ L (the original accent on σοι erased), R²: (2) σοῖ...δεῖ A and most MSS. The conjecture of Nauck, σὸν...δὴ, has been received by Dindorf, Wecklein, Paley, and others. σοῖ...δεῖ is

715 πρῶταισι ταῖσδε...ἀγυαῖς, first in these roads (about Colonus); locative dat.: κτίσας, 'having instituted,' brought into use among men, as one could say κτίειν νόμιμα ὃν the analogy of κτίειν ἔορτήν etc. Greek mythology places Poseidon in two distinct relations to the horse. (a) As creator. Servius ad Verg. *Geo.* 1. 12 *ideo dicitur ecum invenisse quia velox est eius numen et mobile sicut mare.* (So waves on a rough sea are 'white horses,' Ital. *cavalloni*.) The Thessalians connected this myth with the cult of Poseidon Πετραῖος, who had caused the first horse (Σκύφος) to spring from a rock in Thessaly,—the name being taken from σκύφος, a rocky cup, where perh. marks in the rock were shown. From Tzetzes on Lycophron 767 it seems that this legend was in later times localised at Colonus also. Arcadia and Boeotia, too, had their legends, in which the first horse was called Ἀρίων (the wondrous steed of Adrastus in *Il.* 23. 346). (b) As tamer. This was the prominent trait of the Corinthian and Attic legends. At Corinth Poseidon was worshipped as δαμαῖος, and Athena as χαλιώτις (cp. Pind. *Ol.* 13. 65 ff.). In Thessaly the horse-yoking Poseidon was

called ἱμψιος: Hesych. ἱμψας· ζεύξας Θεταλοί, ἱμψιος Ποσειδῶν ὁ ζύγιος. In Aesch. *P. V.* 462 ff. Prometheus is the first who taught men to *drive* animals,—ὑφ' ἄρμα τ' ἤγαγον φίληνους | ἱππους.

716 α. Poseidon has taught men to row as well as to ride. He fits the oars to their hands. But, instead of τὰν δὲ πλάταν χερσὶ παράψας, the form is varied to a passive constr. If παραπτομένα is sound, this seems the best account of it,—παρά, 'at the side,' suggesting the notion, 'as an aid.' (If from παραπέτομαι, it could be only aor., which the sense excludes.) Conjecture might proceed on either of two views:—(a) that in the strophic v. 704 the correction αἰῶν is true, so that παραπτομένα is metrically sound: (b) that in 704 the MS. εἰσαῖν is true, so that here we require ————. On the latter view I would suggest that προσαρμολομένα is suitable, and on this παραπτομένα may have been a gloss; cp. Eur. *I. T.* 1405 (χέρας) κώπη προσαρμολοσαντες.

εὐήρετος, adj. compounded with a noun cognate in sense to the subst. (πλάτα): cp. βίος μακραιῶν (*O. T.* 518 n.), λόγος κακῆθρος (*Ai.* 138), εἴπαις γόνος (*Eur. I. T.* 1234), εὐπήχεις χεῖρες (*Hipp.*

didst show forth the curb that cures the rage of steeds.
And the shapely oar, apt to men's hands, hath a wondrous
speed on the brine, following the hundred-footed Nereids.

AN. O land that art praised above all lands, now is it for
thee to make those bright praises seen in deeds!

OE. What new thing hath chanced, my daughter?

AN. Yonder Creon draws near us,—not without followers,
father.

OE. Ah, kind elders, now give me, I pray you, the final
proof of my safety!

CH. Fear not—it shall be thine. If I am aged, this country's
strength hath not grown old.

retained by Elms., Herm., Wunder, Hartung: σοι...δῆ by Campbell: while Blaydes gives *νῦν δῆ* (for σοι)...δεῖ. Wecklein proposes *ἐν σοι...δῆ*.—*φαίνειν* Nauck. 726 *ἐγὼ* | *ἐγὼ* L (with *κυρῶ* written above by S): *κυρῶ* A, with most MSS.: *ἐγὼ κυρῶ* L². Elms., Herm., Wunder, and Blaydes prefer *κυρῶ*: most other recent edd. read *ἐγὼ*. 727 *χάρας* | *χειρὸς* Naber, and so Mekler.

209). *ἑκπαγλα*, neut. plur. as adv., cp. 319. *ἄλλα* with *θρόσκει*: cp. on 119 *ἐκτόπιος*.

718 *τῶν ἑκατομύδων Νηρηίδων*, the Nereids with their hundred feet, the fifty Nereids whose dance and song lead the ship on her way. (But in Pind. fr. 122 *κορᾶν ἀγέλαν ἑκατόγγυιον* prob. denotes 100, not 50, persons, as though *γυῖον* were *ὠμα*.) The choice of the number (though here meant merely to suggest a numerous sisterhood) is not accidental: *fifty* was the number regularly assigned to the Nereids by the earlier Greek poets, as Hesiod *Th.* 264, Pindar *Isthm.* 5. 6, Aesch. fr. 168, Eur. *Ion* 1081. Later it becomes a hundred; so Plato *Critias* 116 E (describing Poseidon's temple in the island of Atlantis) *Νηρηίδας δὲ ἐπὶ δελφίνων ἑκατὸν κύκλῳ τοσαύτας γὰρ ἐνόμισον αὐτὰς οἱ τότε εἶναι*; and so Ovid *Fasti* 6. 499. *Νηρεὺς* (νῦν, νέω, νᾶμα, etc.) and his daughters represent the sea's kindly moods: the Nereids who dance and sing around and before the ship are the waves. In *ἑκατομύδων* the second part of the compound suggests 'dancing,' cp. on *πυκνόπτεροι* (17).

720—1043 Second *ἐπεισόδιον*. Creon comes, in the hope of persuading Oed. to return with him. Failing, he causes his attendants to carry off Antigone,—Ismene having already been captured elsewhere. He is about to seize Oed., when Theseus enters, sends pursuers after Creon's men,

and compels Creon himself to set out with him to find them.

721 *σὸν...δῆ* is more poetical and more impressive than *σοι...δεῖ*: cp. 197, *El.* 1470 *οὐκ ἐμὸν τὸδ', ἀλλὰ σὸν*, | *τὸ ταυθ' ὄραν*: *Ph.* 15 *ἀλλ' ἔργον ἦδη σὸν τὰ λοιφ' ὑπηρετεῖν*: Aesch. *Theb.* 232 *σὸν δ' αὖ τὸ σιγᾶν*. But *σοι...δεῖ*, though a rare, is an admissible construction; besides Eur. *Hipp.* 940 (quoted on 570) cp. Xen. *An.* 3. 4. 35 *δεῖ ἐπιστάζει τὸν ἵππον Πέρσῃ ἀνδρὶ καὶ χαλινῶσαι δεῖ*: *Mem.* 3. 3. 10 *εἰ σοι δεοὶ διδάσκειν*: *Oecon.* 7. 20 *δεῖ μέντοι τοῖς μέλλουσιν ἀνθρώποις ἔξειν ὅ τι εἰσφέρωσιν*: *ib.* 8. 9 *εἰ...διαλέγεω δεοὶ αὐτῶ*. We cannot read *σοι...δῆ* with L, and understand *πάρεστι*, as Campbell proposes.

φαίνειν τὰ λαμπρὰ *ἔπη* = *φαίνειν τὰς ἀρετὰς δι' ἃς ἐπαινεῖσθε*, to illustrate the praises by deeds: cp. *Od.* 8. 237 *ἀλλ' ἐθέλεις ἀρετὴν ἰγὼ φαινέμεν ἢ τοι δηδεῖ*. *φαίνειν ἔπη* could not mean strictly *βεβαιῶν ἔπη*, to 'make' the words 'good'.

722 The *ἀντιλαβή* (division of the verse between two persons) marks excitement: cp. 652, 1099, 1169.

723 *ἡμῖν*, ethic dat.: cp. 81.

725 *φαίνονται ἄν*, a courteous entreaty. Aesch. *Theb.* 261 *λέγοις ἂν ὡς τάχιστα. τέρμα τῆς σωτηρίας* (defining gen.), the end which consists in safety, cp. *τέλος θανάτου*. When the attack has been made and repulsed, he will feel finally assured.

726 *παρέσται*, sc. *τὸ τέρμα τῆς σ.*—*ἐγὼ*.

ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
 ὀρώ τιν' ὑμᾶς ὀμμάτων εἰληφότας
 φόβον νεώρη τῆς ἐμῆς ἐπεισόδου. 730
 ὄν μήτ' ὀκνεῖτε μήτ' ἀφήτ' ἔπος κακόν.
 ἦκω γὰρ οὐχ ὡς δρᾶν τι βουλευθείς, ἐπεὶ
 γέρων μὲν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
 σθένουσαν ἦκων, εἴ τιν' Ἑλλάδος, μέγα.
 ἀλλ' ἄνδρα τόνδε τηλικόσδ' ἀπεστάλην 735
 πείσων ἐπεσθαι πρὸς τὸ Καδμείων πέδον,
 οὐκ ἐξ ἐνὸς στεῖλαντος, ἀλλ' ἀστῶν ὑπὸ
 πάντων κελευσθείς, οὐνεχ' ἦκέ μοι γένει
 τὰ τοῦδε (πενθεῖν πῆματ' εἰς πλείστον πόλεως.
 ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740
 ἰκοῦ πρὸς οἴκους. πᾶς σε Καδμείων λεῶς
 καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγώ,

729 εἰληφότα Blaydes.

732 ἦκω γὰρ ὡς οὐχ ὡς δρᾶν τι L. Three letters (the last being *v*) have been erased after *δρᾶν*, in which *ā* has been made from *d*. The scribe had first written *δράσειν*. 735 τηλικόσδ' Brunck, and almost all recent edd.: the MSS. have τηλικόνδ' (as L), or τηλικόνδ' (as A), except that τηλικον is in B, T, Farn.: and τηλικόνδ' is kept by Reisig, Wunder, Campbell.—ἀπεστάλην L, with most MSS., and Ald.: ἐπεστάλην A, R, F, Brunck. 737 ἀστῶν B, T, Vat., Farn., Elmsley (doubtfully), Nauck, Blaydes, Wecklein: ἀνδρῶν L, with most

It is unsafe to argue that *κυρῶ* could not be a gloss, because it is a poetical word. It was just such a conjecture as correctors of the later age readily made, to smooth a supposed difficulty, or in mere wantonness. With *γέρων* opposed to *οὐ γεγήρακε* we require *ἐγώ* opposed to *χώρας*. It is different when the pers. pron. is omitted because the *main* antithesis is between two verbal notions: as in Aesch. *Eum.* 84 (I will not betray thee) *καὶ γὰρ κτανεῖν σ' ἐπεισα*, for *I persuaded* (not *I* persuaded) thee to slay.

729 *ε. ὀμμάτων* possessive gen., *τῆς ἐμῆς ἐπεισόδου* objective gen., both with *φόβον*: a fear belonging to the eyes (showing itself in them), about my advent. *νεώρη*: cp. on 475. *εἰληφότας*: *Αἰ.* 345 *τάχ' ἂν τιν' αἰδῶ... λάβοις* (conceive): Eur. *Suppl.* 1050 *ὄργην λάβοις ἂν*.

731 *ὄν*, relat. to *ἐμέ* implied in *τῆς ἐμῆς* (cp. on 263). *μήτ' ἀφήτ' κ.τ.λ.* is an independent sentence, co-ordinated

with the relat. clause *ὄν μήτ' ὀκνεῖτε*: see on 424.

732 *ὡς* with *βουλευθείς*, marking more strongly the agent's own point of view, cp. on 71. *δρᾶν τι*, euphemistic, to take any forcible measures: so, in a good sense, Thuc. 1. 20 *βουλόμενοι... δράσαντές τι καὶ κινδυνεύσαι*, to do something notable if they must incur the risk.

734 *εἰ τιν'*, instead of *εἰ τις* (*σθένει*), by assimilation, *εἰ τις* being treated as forming a single adj.: *Αἰ.* 488 *εἰπερ τινός, σθένοντος ἐν πλούτῳ, Φρυγῶν*: Thuc. 7. 21 *τοῦ τε Γυλιππου καὶ Ἐρμοκράτους καὶ εἰ του ἄλλου πειθόντων*: cp. Xen. *An.* 5. 2. 24 *ἀνέλαμψεν οἰκία... δτου δὴ ἐνάπαντος* (some one or other).

735 *τηλικόσδ'* is clearly right. It confirms the previous assurance that his errand is peaceful, and it harmonises with *πέισων*. 'I have not come to use *force*. No, I was sent, an aged envoy, to *persuade* him,' etc. If we read *τηλικόνδ'*

Enter CREON, with attendants.

Sirs, noble dwellers in this land, I see that a sudden fear hath troubled your eyes at my coming; but shrink not from me, and let no ungentle word escape you.

I am here with no thought of force;—I am old, and I know that the city whereunto I have come is mighty, if any in Hellas hath might;—no,—I have been sent, in these my years, to plead with yonder man that he return with me to the land of Cadmus;—not one man's envoy am I, but with charge from our people all; since 'twas mine, by kinship, to mourn his woes as no Theban beside.

Nay, unhappy Oedipus, hear us, and come home! Rightfully art thou called by all the Cadmean folk, and in chief by me,

MSS. **738** ἦκε L. Schol. προσήκει: but no MS. seems to have ἦκει. **739** εἰ σπλεῖ στον L (cp. Intro. p. xlvj.): εἰ πλείστον F, R²: ἡ πλείστον A, with most MSS.: εἰς πλείστον L². **741** ἦκου L, with ῖ (and the explanation ἐλθέ) written above by S.—καδμείος B, T, Farn. (with ων written above in all), Vat.: καδμείων L and the rest. Blaydes prefers the nom. sing. **742** ἐκ δὲ τῶν μάλιστ' ἐκ δὲ τῶν πάντων

Creon's diplomacy is at fault. He should not begin by reminding them that Thebes had suffered Oedipus to wander in misery for so many years.

737 ε. οὐκ ἐξ ἐνὸς στεῖλαντος, not in consequence of one man's sending (στεῖλαντος predicate): κελουσθῆς goes only with ἀστών ὑπὸ πάντων. The combination of participles in different cases is esp. freq. when one is a gen. absol. (as if ἐξ were absent here): *Ph.* 170 f. μῆ του κηδομένου βροτῶν | μηδὲ ξύντροφον δμῦ ἔχων: *Dem. or.* 23 § 156 εἶδεν, εἶτε δὴ. τινος εἰπόντος εἰτ' αὐτὸς συνείλ: *Thuc.* I. 67 οὐχ ἡσύχαζον ἀνδρῶν τε σφίσιν ἐνόντων καὶ ἅμα περὶ τῷ χωρίῳ δεδιότες. But it occurs also without gen. abs., as *Ant.* 381 ἀπιστοῦσαν | ... ἀγουσι... | καὶ ἐν ἀφροσύνη καθελόντες.

ἀστών marks the public character of his mission from Thebes, while ἀνδρῶν would be intolerably weak. It cannot be justified by *Herm.*'s argument, that *Soph.* added it in the second clause because he had omitted it in the first, since ἐνὸς needed no addition. *ἄνδρα* in 735 probably caused the slip.

738 ἦκέ μοι γένοι, it devolved on me by kinship. *Cr.* *Eur. Alc.* 291 καλῶς μὲν αὐτοῖς καρθανεῖν ἦκον βίου (acc. absol.), when they had reached a time of life mature for dying. The personal constr. occurs in *Eur. Her.* 213 γένους μὲν ἦκεις ὧδε

τοῖσδε, thou art related to them *in this degree*. In such examples ἦκει, ἦκω cannot properly be regarded as mere substitutes for προσήκει, προσήκω. γένοι (caus. dat.): *cp. O. T.* 1016 ἦν σοι Πόλυβος οὐδὲν ἐν γένει. *Bergk's* ἦκ' ἔμοιγ' ἐνί is unnecessary.

739 εἰς πλείστον πόλεως, to the greatest extent of all the citizens, *i.e.* more than any other Theban. εἰς as in εἰς ὑπερβολήν, ἐς τὰ μάλιστα, etc. (*cp. ἐπὶ πλέον*): the gen. after the superl. adv., as *Ai.* 502 μέγιστον ἰσχυσε στρατοῦ.

740 ἄλλ' opens his direct appeal: *cp.* 101.

742 δίκαιως, with right, since Thebes, which had been his τροφός so long (760), has a better claim to him than Athens, however hospitable. And Creon has an especial right to urge the claim as being now the guardian of the family honour (755). *Not*: 'as they owed it to thee to do': nor, 'in due form,' as opp. to private overtures.

ἐκ δὲ τῶν. When the art. stands as demonstr. pron., it is usu. the first word in the clause; but *cp.* 1699 (τόν): *Aesch. Eum.* 2 ἐκ δὲ τῆς Θέμν: *Plat. Euthyd.* 303 C πολλὰ μὲν οἶν καὶ ἄλλα... ἐν δὲ τοῖς καὶ τοῖτο: *Eur. Alc.* 264 οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοί. (*In Soph. Ph.* 1243 ἐν δὲ τοῖς ἐγώ is doubtful; L has τοῖσδ'.)

ὄσῳπερ, εἰ μὴ πλείστον ἀνθρώπων ἔφυν
 κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
 ὄρων σε τὸν δύστηνον ὄντα μὲν ξένον, 745
 αἰεὶ δ' ἀλήτην κάπῃ προσπόλου μιᾶς
 βιοστερῇ χωροῦντα, τὴν ἐγὼ τάλας
 οὐκ ἂν ποτ' ἐς τοσοῦτον (αἰκίας) πεσεῖν
 ἔδοξ', ὅσον πέπτωκεν ἦδε δύσμορος,
 αἰεὶ σε κηδεύουσα καὶ τὸ σὸν κᾶρα 750
 πτωχῶ διαίτη, τηλικούτος, οὐ γάμων
 ἔμπειρος, ἀλλὰ τοῦπιόντος ἀρπάσαι.
 ἄρ' ἄθλιον τοῦνειδος, ὦ τάλας ἐγώ,
 ὠνείδιος' ἐς σέ καμὲ καὶ τὸ πᾶν γένος;
 ἀλλ' οὐ γὰρ ἔστι τὰμφανῆ κρύπτειν· σύ νυν 755
 πρὸς θεῶν πατρώων, Οἰδίπους, πεισθεῖς ἐμοὶ
 κρύψον, θελήσας ἄστῃ καὶ δόμους μολεῖν
 τοὺς σοὺς πατρώους, τήνδε τὴν πόλιν φίλως

B, T, Vat., Farn. 743 Nauck would delete either (1) the words *εἰ μὴ πλείστον ἀνθρώπων ἔφυν* | *κάκιστος* (which the scholiast ignores), or (2) the whole of v. 743, changing *κάκιστος* into *μάλισθ' ὅς* in v. 744. 744 *ἀλγῶ* is wanting in the text of L and R²: in L, it has been added above the line by S.—*τοῖσι σοῖς κακοῖς*] The schol., in paraphrasing vv. 742 ff., uses *τοῖς σοῖς παθήμασιν*: but this fact, of course, in no way tends to show that he had that word in his text. 746 *αἰεὶ δ'*] *δ'* has been added in L by S: it is wanting in F. 747 *βιοστερῇ*] After the *ο* two or three letters have been erased in L.—*τήν*] *τήνδ'* B: *τήν δ'* Vat.

743 ε. ὄσῳπερ, sc. *μάλιστα*: cp. *Tr.* 312 *ἐπεὶ νῦν τῶνδε πλείστον ὥκτισα* | *βλέπων*, ὄσῳπερ καὶ φρονεῖν οἶδεν μόνῃ, where *πλείστον* is grammatically needed with *ὄσῳπερ*, though *μόνη* is added as if *ἐπειδή*, and not *ὄσῳπερ*, had preceded. Schol. *ἐγὼ μάλιστά σε καλῶ, ὄσῳπερ πλείστον ἀλγῶ τοῖς παθήμασιν*,—where the absence of any ref. to the words *εἰ μὴ...κάκιστος* has caused suspicion: but the schol.'s aim was simply to explain the syntax. *πλείστον...κάκιστος*: *Ph.* 631 *τῆς πλείστον ἐχθίστης*: *Eur. Med.* 1323 *ὦ μέγιστον ἐχθίστη γύναϊ*: *Alc.* 790 *τὴν πλείστον ἠδίστην*.

745 π. ξένον would apply to any one living in a country not his own: cp. 562. *Oed.* is not merely an exile, but a wandering beggar. The rhythm makes it better to take *ὄντα* with *ξένον* only, and to connect *ἀλήτην* with *χωροῦντα*. *ἐπὶ μιᾶς πρ.*, in dependence on (cp. on 148), but without conscious reference to the metaphor of an anchor: cp. *Lys. or.* 31 § 9 (of a *μέτοικος*) *ἐπὶ προστάτου ᾤκει*, he

lived under the protection of a citizen as his patron (so *Lycurg. Leocr.* § 145 *οικήσας...ἐπὶ προστάτου*).

747 τήν: *Soph.* freely uses the art. for the relat. pron., in dialogue no less than in lyrics, when metre requires, but not otherwise: cp. crit. n. on 35: so in dialogue 1258 (*τῆς*), *O. T.* 1379 (*τῶν*), 1427 (*τὸ*), *Ani.* 1086 (*τῶν*), *El.* 1144 (*τὴν*), *Tr.* 47 (*τῆν*), 381, 728 (*τῆς*), *Ph.* 14 (*τῷ*), etc. *τάλας* has nearly the force of an interjection, 'ah me!': cp. 318.

748 ε. οὐκ ἔδοξα πεσεῖν ἂν=ὅτι πέσοι ἂν. ἐς τοσοῦτον αἰκίας: cp. *O. T.* 771 *ἐς τοσοῦτον ἐλπιδῶν* | *ἐμοὶ βεβῶτος*, n. *So El.* 191 *αἰεὶ σὺν στολᾷ* (of *Electra*). The penult. of *αἰκία*, as of the epic *αἰεκία*, is always long; hence the later spelling *αἰεκία*, *αικία* (*Eustath.* 1336. 58), often found in our MSS. ὄσον, i.e. *εἰς ὅσον*: cp. *Dem. or.* 19 § 342 *ἐπὶ τῆς αὐτῆς ἥσπερ νῦν ἐξουσίας...μενεῖ*: *Plat. Rep.* 533 E *οὐ περὶ ὀνόματος ἢ ἀμφισβήτησις, οἷς τοσοῦτον περὶ σκέψις ὄσον ἡμῶν πρόκειται*. ἦδε δύσμορος is added

even as I—unless I am the basest of all men born—chiefly sorrow for thine ills, old man, when I see thee, hapless one, a stranger and a wanderer evermore, roaming in beggary, with one handmaid for thy stay. Alas, I had not thought that she could fall to such a depth of misery as that whereunto she hath fallen—yon hapless girl!—while she ever tends thy dark life amid penury,—in ripe youth, but unwed,—a prize for the first rude hand.

Is it not a cruel reproach—alas!—that I have cast at thee, and me, and all our race? But indeed an open shame cannot be hid; then—in the name of thy fathers' gods, hearken to me, Oedipus!—hide it *thou*, by consenting to return to the city and the house of thy fathers, after a kindly farewell to this State,—

748 αίκιας] *aikeias* F, Elms. **749** ἦδε] ἦδ' ἢ B, T, Vat., Farn.; which is possibly right. Wecklein conject. ᾤδε. **751** πτωχῶι (with ἦ above) L: πτωχῶ R²: πτωχῆ A and most MSS. **755** οὐ] εὐ Mekler.—*νῦν*] *νῦν* L, with most MSS., and so Ald., Hartung: *νῦν* Blaydes, Dindorf.—*τάμφανῆ*] *τάφανῆ* B, T, Farn. **757** κρύψον] *κῦσον* B, T, Vat., Farn. **758** εἰ φίλων | εἰπῶν] Herwerden suggests φίλος | λιπῶν, with a change of *τῆνδε τὴν* to *τῆνδε μὲν*. Blaydes had already proposed λιπῶν.

as if the preceding statement had been general ('I had not thought that *any* royal maiden,' etc.).

750 τὸ σὸν κάρα, a way of alluding to his blindness without mentioning it: cp. 285.

751 πτωχῶ. The poet. tendency was often to treat adjectives with three terminations as if they had only two. Cp. the Homeric *πουλὸν ἐφ' ὑγρῆν* (*Il.* 10. 27): *θῆλυς ἐέρση* (*Od.* 5. 467), *ἦδὺς αὐτμῆ* (*Od.* 12. 369), *πικρὸν...ὀδμήν* (*Od.* 4. 406): below, 1460 (cp. *O. T.* 384 n.): *Tr.* 207 *κωδὸς...κλαγγά*: Eur. *Bacch.* 598 *θίωυ βροντᾶς*, 992 *ἴτω δίκα φανερός*, *ἴτω*: *Helen.* 623 *ὦ ποθεινὸς ἡμέρα*.

τηλικούτος is fem. only here and *El.* 614. The point of *τηλικούτος* is that her marriageable age is passing by in these perilous wanderings. There is a similar thought in Electra's complaint (*El.* 962). Cp. 1116, 1181.

752 τοῦπιόντος possessive, ἀρπάσαι expegetic: belonging to the first comer, for him to seize. *O. T.* 393 *τὸ γ' ἀνιγμ' οὐχὶ τοῦπιόντος ἦν | ἀνδρὸς διεκπεῖν* (n.).

758 ἀρ; equiv. in sense to ἀρ' οὐ; 'are you satisfied that it is so?' i.e. 'is it not so?' *O. T.* 822 *ἀρ' ἔφυν κακός; | ἀρ' οὐχὶ πᾶς ἀναγνος; ᾧ τάλας*, nom. instead of voc., cp. 185; so *O. T.* 744 *οἴμοι τάλας*, n.; below, 847.

754 κ. 'I have uttered a cruel reproach against my kindred and myself. But

indeed the reproach is one that cannot be hid, so long as thou and thy daughter are seen wandering thus. Hide it, then, *thou* (no one else can)—by coming home.' Unless we correct *νῦν* to *νῦν* (= *τάμφανῆ*), it is better to place a point, and not merely a comma, at *κρύπτειν*: 'But (I have some excuse) *for*,' etc.—the elliptical use of *ἀλλ' οὐ γάρ*, as at 988, *El.* 595, *Tr.* 552. So the schol.: *ὥστε συγγνώμης ἐμὲ ἄξιος λέγων· οὐ γὰρ δύναμαι κρύπτειν*. With only a comma at *κρύπτειν*, *ἀλλά* would belong to *κρύψον*: 'But,—since it is impossible, etc.—hide thou,'—when the position of *νῦν* is awkward.—So in *O. T.* 1424 Creon urges the Theban elders to take Oed. into the house, forbidding them *τοιούδ' ἄγος | ἀκάλυπτον οὕτω δεικρῆναι*.

756 πρὸς θεῶν πατρώων, the gods of thy fathers, i.e. of the Labdacid house, which traced its descent from Agenor, son of Poseidon and father of Cadmus. This peculiarly strong adjuration occurs also *Ant.* 839, *Ph.* 933: cp. *El.* 411 *ὦ θεοὶ πατρώοι, συγγενεσθὲ γ' ἀλλὰ νῦν*: fr. 521. 8 (women are parted by marriage) *θεῶν πατρώων τῶν τε φυσάντων ἄπο*.

757 θελήσας: cp. *O. T.* 649 *πίθοῦ θελήσας φρονήσας τ'* (n.). *ἄστν*, no less than *δόμους*, is qualified by *τοὺς πατρώους* (cp. 297). Creon's real purpose was to establish Oedipus just beyond the Theban border (399).

- εἰπών· ἐπαξία γάρ· ἡ δ' οἴκοι πλέον
 δίκη σέβουτ' ἄν, οὔσα σὴ πάλαι τροφός. 760
- ΟΙ. ὦ πάντα τολμῶν κατὸ παντὸς ἄν φέρων
 λόγου δικαίου μηχανήμα ποικίλον,
 τί ταῦτα πειρᾷ καμὲ δεύτερον θέλεις
 ἐλεῖν ἐν οἷς μάλιστ' ἄν ἀλγοίην ἀλούς;
 πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς 765
 νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
 οὐκ ἤθελες θέλοντι προσθέσθαι χάριν,
 ἀλλ' ἠνίκ' ἤδη μεστός ἦ θυμούμενος,
 καὶ τοῦν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
 τότε ἐξεώθεις καξέβαλλες, οὐδέ σοι 770
 τὸ συγγενὲς τοῦτ' οὐδαμῶς τότε ἦν φίλον·
 νῦν τ' αὖθις, ἠνίκ' εἰσορᾶς πόλιν τέ μοι
 ξυνοῦσαν εὖνουν τήνδε καὶ γένος τὸ πᾶν,
 πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.

759 οἴκοι] ἐκεῖ Wecklein. 760 δίκη L: δίκη A (with most mss.), which Heath and Reisig prefer. Mentzner conject. δίκη.—σέβουτ' ἄν] Nauck formerly proposed σεβαστός. 761 ἄν φέρων has been made from ἀμφέρων in L. 767 ἤθελες θέλοντι. These words are written somewhat small in L, after an erasure. 769 After this v.,

759 εἰπών here = προσεῖπών: so *Il.* 12. 210 δὴ τότε Πουλυδάμας θρασὺν Ἐκτορα εἶπε παραστάς: *Ai.* 764 ὁ μὲν γὰρ αὐτὸν ἐν- νέπει· τέκνον, etc. Cp. *ib.* 862 τὰ Τρωϊκὰ | πεδία προσαυδῶ· χαίρετ', ὦ τροφῆς ἐμοί: *ib.* 1221 τὰς ἱερὰς ὅπως | προσεῖπομεν Ἀθάνας. Usu. εὖ or κακῶς λέγειν τινά is to speak well or ill of him: Xen. *Mem.* 2. 3. 8 εὖ λέγειν τὸν εὖ λέγοντα. ἡ δ' οἴκοι (πόλις) is somewhat bold, but scarcely warrants Wecklein's change to ἡ δ' ἐκεῖ. Cp. 351, Aesch. *Suppl.* 390 κατὰ νόμου τοὺς οἴκοθεν (the laws of your country).

761 ε. παντὸς with λόγου δικαίου: 'thou who wouldst borrow a crafty device from any plea of right'—as he here uses the λόγος δίκαιος about duty to friends and fatherland for the purpose of enticing Oedipus back. Cp. *Ph.* 407 ἐξοῖδα γὰρ νιν παντὸς ἄν λόγου κακοῦ | γλώσση θιγόντα: Eur. *I. A.* 97 πάντα προσφέρων λόγον. This is better than to make παντός neut., taking λόγου δ. as defining gen. with μηχανήμα: 'thou who from anything wouldst borrow a crafty device consisting in a fair plea'; for which, however, we might cp. Eur. *Hec.* 248 πολλῶν λόγων εὐρήμαθ'

ὥστε μὴ θανεῖν, *Ani.* 312 ἐξ ἄπαντος... κερ- δαινεῖν, and below, 807. ἄν φέρων = δε φέροις ἄν. *Ph.* 407 ἐξοῖδα γὰρ νιν παντὸς ἄν λόγου κακοῦ | γλώσση θιγόντα. Dem. or. 18 § 258 πόλλ' ἄν ἔχων ἕτερ' εἰπεῖν περὶ αὐτῆς παραλείπω, = δετέχοιμι ἄν. Cp. *O. T.* 11 n.

763 ε. In L's πειρᾷ (sic) we trace the wish of Didymus (schol.) to read πειρᾷ, i.e. 'by a stratagem.' It would then be necessary to take καμὲ as = 'even me' (who have had such experiences). πειρᾷ is manifestly right: ταῦτα is cogn. accus., μου being understood.

δεύτερον... ἐλεῖν, to get me a second time into thy power. This is explained by vv. 765—771, which set forth how they had abused their former control over the blind man. ἐν οἷς = ἐν τοῖτοῖς, ἐν οἷς, in things (snares), having been caught in which, etc.: cp. *El.* 1476 τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστατοῖς | πέπτωχ' ὁ τλήμων; Eur. *Ph.* 263 δέδοικα μὴ με δικτύων ἔσω | λαβόντες οὐκ ἐκφρῶσ'. μάλιστ' ἄν ἀλ- γοίην: because his dearest wish now is that his grave should bless his friends and harm his foes (92). If the Thebans could entice him back, and become masters of

for she is worthy: yet thine own hath the first claim on thy piety, since 'twas she that nurtured thee of old.

OE. All-daring, who from any plea of right wouldst draw a crafty device, why dost thou attempt me thus, and seek once more to take me in the toils where capture would be sorest? In the old days—when, distempered by my self-wrought woes, I yearned to be cast out of the land—thy will went not with mine to grant the boon. But when my fierce grief had spent its force, and the seclusion of the house was sweet, *then* wast thou for thrusting me from the house and from the land—nor had this kinship any dearness for thee then: and now, again—when thou seest that I have kindly welcome from this city and from all her sons, thou seekest to pluck me away, wrapping hard thoughts in soft words.

L repeats v. 438 *καὶ μώνθανον* (*sic*) τὸν θυμὸν ἐκδραμόντα μοι (though in v. 438 itself it has *κάμάνθανον*): Valckenaer struck it out. 771 φλον] Wecklein conject. μέλον. 774 μετασπᾶν] μ' ἀποσπᾶν Blaydes.

his grave, they might baffle that wish; and yet he would not even have burial in Theban soil (406).

765 πρόσθεν τε, answered by *vñn τε* in 772. The interval is somewhat long, but the first τε merely prepares the ear for a statement in two parts. οἰκείους, due to my own acts: it was horror at his own involuntary crimes that made him eager to quit Thebes: cp. O. T. 819 *καὶ τὰδ' ὄβρις ἄλλος ἦν | ἦ' γὰρ 'π' ἔμαντο τὰσδ' ἀρὰς ὁ προστιθείς*. So *Ai.* 260 *οἰκεία πάθη, | μηδενὸς ἄλλου παραπράξαντος: El.* 215 *οἰκείας...εἰς ἅτας | ἐμπίπτεις*.

766 εἰ νοσοῦνθ', as if οὐκ ἤθελες ἐκπέμπει was to follow; but the changed form of phrase requires the dat. θέλοντι. Cp. O. T. 350 *ἐννέπω σέ...ἐμμένειν, ...ὡς δντι* (n.).

767 οὐκ ἤθελες θέλοντι κ.τ.λ., the will on my side was not met by will on yours: cp. *Tr.* 198 *οὐχ ἐκὼν, ἐκούσι δὲ | ξύνεστιν: Ant.* 276 *πάρειμι δ' ἄκων οὐχέκοισιν. προσθεσθαι*, 'bestow', a sense freq. in the active, but somewhat rare in the midd.: cp., however, *Ant.* 40 *προσθειμην* (πλέον τι, 'contribute'), Aesch. *Eum.* 735 *ψήφον δ' Ὀρέστη τήνδ' ἐγὼ προσθήσομαι*. The *midd. usu.* = 'to annex' (404), or 'to take on oneself' (O. T. 1460 u.). Cp. on *προσθήσει*, 153.

768 ἦ, the old Attic form, given by L in 973, 1366 (though not elsewhere), and attested by ancient scholia for fr. 406 and O. T. 1123, where see n. μεστός

with partic.: [Dem.] or. 48 § 28 (prob. by a contemporary of Dem.) *ἐπειδὴ δὲ μεστός ἐγένετο ἀγανακτῶν*: Eur. *Hipp.* 664 *μισῶν δ' ὄσπορ' ἐμπλησθήσομαι | γυναικάς*.

770 ἐξέθεις κάξεβ.: for the impf. cp. 356, 441.

771 τοῦτ': *Ant.* 96 *τὸ δεινὸν τοῦτο*, this danger of which thou speakest.

772 εἰ πόλις, the State in the person of its head, Theseus: γένος, the people of Attica, as represented by the elders of Colonus. Cp. *Ai.* 861 *κλειναί τ' Ἀθῆναι καὶ τὸ σύντροφον γένος*. So *El.* 706 *Αλιαν γένος*: fr. 61 *κόρη τε κάργελα γένος*.

774 μετασπᾶν, to snatch to the other side (cp. *μετακινεῖν, μεταπίθειν* etc.), found only here, but not open to just suspicion, though Blaydes changes it to μ' ἀποσπᾶν. So *μεθέλκειν* in *Ant.* *Plan.* 5. 384. *σκληρὰ μαλθακῶς λέγων*, putting hard purposes into soft words: disguising the ungenerous treatment which was really contemplated (399) under the name of a recall to home and friends (757). For the verbal contrast cp. Epicharmus fr. 121 *ὦ ποιηρέ, μὴ τὰ μαλακὰ μῶεο μητὰ σκληρῶς ἔχῃς*, 'woo not softness, lest thou wed hardness.' Arist. *Rhet.* 3. 7. 10 (speaking of the relation to be observed between the *sounds* of words, and the *tones* of the orator's voice) *ἐὰν οὖν τὰ μαλακὰ σκληρῶς καὶ τὰ σκληρὰ μαλθακῶς λέγηται, ἀπίθανον γίγνεται*. Cp. 1406.

καίτοι τίς αὐτῆ τέρψις, ἄκοντας φιλεῖν; 775
 ὥσπερ τις εἰ σοὶ λιπαροῦντι μὲν τυχεῖν
 μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
 πλήρη δ' ἔχοντι θυμὸν ὦν χρήζους, τότε
 δωροῖθ', ὅτ' οὐδὲν ἢ χάρις χάριν φέροι.
 ἄρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις; 780
 τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
 λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά.
 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
 ἦκεις ἐμ' ἄξων, οὐχ ἵν' ἐς δόμους ἄγῃς,
 ἀλλ' ὡς πάραυλον οἰκίσης, πόλις δέ σοι 785
 κακῶν ἄνατος τῆσδ' ἀπαλλαχθῆ χθονός.
 οὐκ ἔστι σοι ταυτ', ἀλλὰ σοι τὰδ' ἔστ', ἐκεῖ
 χώρας ἀλάστωρ οὐμὸς ἐνναίων αἰεί.
 ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς

775 *τοσαύτη* L, A, and most MSS.: *τίς* (or *τις*) *αὐτῆ* B, T, Vat., Farn., L².

776 *τυχεῖν* φαγεῖν Herwerden. 777 *θέλοι* L and most MSS. (with *η* written above in T, Farn.): *θέλει* (with *οι* above) B, R. 778 *χρήζους* L²: *χρήσεις* L and the rest. 779 *δωροῖνθ'* L, made from *δωροῖθ'* either by the first hand itself, or by S.—*φέρει* B, T, F, Vat., Farn.: *φέρει* (with *οι* above), L, R²: *φέρει* A, R, L².

780 *τῆσδ' ἂν* A, R, F, L²: *τῆσδ'* (without *ἂν*) L, R²: *τῆσδέ γ'* B, T, Vat., Farn.

775 *αὐτῆ*, subject (instead of *τοῦτο*, see on 88), *τίς τέρψις* predicate: *ἄκοντας* object to *φιλεῖν*: What pleasure is this, —that people should be hospitable to one against one's inclination? Thuc. 3. 12 *τίς οὖν αὐτῆ ἢ φιλία ἐγγίγνεται ἢ ἐλευθερία πιστή; φιλεῖν*, II. 6. 15 *πάντας γὰρ φιλέσκεν ὁδὸν ἐπι οἰκία ναίων*: Od. 8. 42 *ὄφρα ξείνον ἐνὶ μεγάροισι φιλέωμεν*. So often *ἀγαπάω*. Better thus than: 'what joy is it (*for thee*) to caress me against my will?' The illustration (776 ff.) shows that *ἄκοντας* refers to the reluctance of Oed., not to the constraint put by the oracle on the Thebans.—*τοσαύτη* was a mere blunder.

776 *κ.* *ὥσπερ* merely introduces the illustration, like 'For instance.' Plat. *Gorg.* 451 A *ὥσπερ ἂν, εἰ τίς με ἐροίτο... εἴποιμ' ἂν*: *Rep.* 420 C *ὥσπερ οὖν ἂν εἰ ἡμᾶς ἀνδριάντας γράφοντας προσελθὼν τις ἔψαγε λέγων... μετρίως ἂν ἐδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες*. *τις* before *εἰ* is here a case of 'hyperbaton,' in which Soph. is sometimes bold: cp. *O. T.* 1251 n. *τυχεῖν*: cp. *O. T.* 1435 *καὶ τοῦ με χρεῖας ὠδε λιπαρεῖς τυχεῖν*;

778 *ἂν χρήζους*. The verb in the relative clause takes the optative mood of the verb in the principal clause (*ἐχοντι=ὄτε ἐχοις*): cp. Eur. *Hel.* 435 *τίς ἂν μὀλοι | ὅστις διαγγεῖλει*, and n. to *O. T.* 506.

779 *ἢ χάρις*: when the *benefit* (the thing done) should bring with it no *sense* of a *favour* conferred: *χάρις* and *χάριν* being used in two different senses: cp. *χάριν ἀχαριν... ἐπικράναι* (Aesch. *Ag.* 1545) to grant a boon which gives no pleasure.

780 *ἄρ'*: see on 753. The second *ἂν* is warranted by the stress on *τῆσδ'*, and is more likely than *τῆσδέ γ'*: cp. on *O. T.* 339.

781 *καὶ σὺ*, thou on thy part: cp. on 53.

782 *λόγῳ... τοῖσι δ' ἔργοισιν*: cp. *El.* 60 *ὅταν λόγῳ θανῶν | ἐργοῖσι σωθῶ*: Eur. *Tr.* 1233 *ὄνομ' ἐχουσα, τάργα δ' οὐ*.

783 *καὶ τοῖσδ'*. The Chorus had been present when Ismene told Oed. of the Theban designs, and when he uttered an imprecation on his sons (399—460): and Theseus left the stage at 667. But *φράσω* refers to the explicit and public

And yet what joy is there here,—in kindness shown to us against our will? As if a man should give thee no gift, bring thee no aid, when thou wast fain of the boon; but after thy soul's desire was sated, should grant it then, when the grace could be gracious no more: wouldst thou not find that pleasure vain? Yet such are thine own offers unto me,—good in name, but in their substance evil.

And I will declare it to these also, that I may show thee false. Thou hast come to fetch me, not that thou mayest take me home, but that thou mayest plant me near thy borders, and so thy city may escape unscathed by troubles from this land. *That* portion is not for thee, but *this*,—my curse upon the country, ever abiding therein;—and for my sons, this heritage—

781 σὺ] σοι L, R². **783** φράσω δὲ καὶ τοῖσδ',] Wecklein puts the comma after δέ, joining καὶ τοῖσδ' with ὡς etc. He also conject. φράσω δ' ἐναντι', ὡς etc.—τοῖσδ'] τοῖσ L, F, R². Blaydes conject. τὰδ'.—κακῶν] Hense and Nauck conj. τίς ἐί. **785** οὐκίσης (sic) L, and first hand in F: οὐκίσεις R²: cp. on v. 92. **786** ἀναίτος L, R, etc., which is explained by the gloss in R, ἤγουν ἀναίτιος. Other corruptions are ἀναίτος (L²) and ἀνετος (Vat.). A is among those which preserve ἀναίτος.—τῆσδ'] Scaliger's correction of τῶνδ' (MSS. and Suid.) which Elms. left in his text. **787** τὰδ' ἔστ', ἐκέϊ] After ἔστ' at least three letters have been erased; an acute

statement of Creon's baseness, now addressed, before his face, to the Chorus.

785 πάραυλον, having my abode (αὐλή) beside you, i.e. ἀγχι γῆς Καδμείας (399), but outside of it. So *Ai.* 892 τίνος βοῆ πάραυλος ἐξέβη πάπους; 'whose cry burst from the covert of the wood at our side?': fr. 460 πάραυλος Ἑλλησποντίς, a neighbour at the Hellespont.

786 κακῶν ἀναίτος: see on ἀνήμερον χειμῶνων 677. τῆσδ' is a certain correction of the ms. τῶνδ', which would be awkward if masc. (as=the Athenians), and pointless if neut., since nothing has yet been said between Creon and Oed. about such κακά. The schol., καὶ ἴνα ἡ Θῆβη ἀβλαβῆς ἔσται ἐκ ταύτης τῆς γῆς, confirms τῆσδ'. Join τῆσδε χθονός with κακῶν, 'evils coming from this land' (gen. of source). ἀπαλλαγῆ is absol., 'get off,' as *El.* 1002 ἀλυκος ἀτης ἐξ-απαλλαγῆσομαι: *Ar. Plut.* 271 ἀπαλλαγῆναι | ἀζήμιος. If it were joined with τῆσδε χθονός, 'get free of this land' (as Wecklein takes it), the phrase would imply that Thebes was already involved in a feud with Athens. Besides, the words would naturally mean, 'get safely out of this land.'

787 ε. ταῦτα...τάδ', a good instance

of the normal distinction. Cp. *Her.* 6. 53 ταῦτα μὲν Λακεδαιμόνιοι λέγουσι...τάδε δὲ...ἐγὼ γράφω: *Xen. An.* 2. 1. 20 ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελτε τάδε. In poetry, however, οὗτος often refers to what follows (as *Od.* 2. 306 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί, | νῆα καὶ ἐξάλτους ἐρέτας), and ὅδε to what has just preceded: cp. on 1007.

χώρας with ἀλάστωρ, my scourge of the land, the avenging spirit which, through my curse, will ever haunt the land: for the gen., cp. *Tr.* 1092 Νεμέας ἐνοικον (the lion), Βουκόλων ἀλάστορα, scourge of herdsmen: Xenarchus (*Midd. Comedy*, c. 350 B.C.) Βουταλῶν fr. 1. 3 ἀλάστωρ εἰσπέπαικε Πελοπιδῶν, a very fiend of the Pelopidae has burst in. If we joined ἐκεῖ χώρας, the phrase could mean nothing but 'in that part of the country,' which is pointless here. For ἐνναίων cp. *Aesch. Suppl.* 415 βαρὸν ξύνοικον...ἀλάστορα. The erasure after ἔστ' in L suggests to me the possibility that ἔσω | χώρας and ἐκεῖ | χώραν (depending on ἐνναίων) may have been alternative readings, from which ours has been composed; but there is no evidence.

χθονὸς λαχεῖν τοσοῦτον, ἐθανεῖν μόνον.
 ἄρ' οὐκ ἄμεινον ἢ σὺ τὰν Θήβαις φρονῶ;
 πολλῶ γ', ὅσῳ περ κακὸν σαφεστέρων κλύω,
 Φοίβου τε καυτοῦ Ζηνός, ὅς κείνου πατήρ.
 τὸ σὸν δ' ἀφίκται δεῦρ' ὑπόβλητον στόμα,
 πολλὴν ἔχον στόμῳσιν· ἐν δὲ τῷ λέγειν
 κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.
 ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·
 ἡμᾶς δ' ἕα ζῆν ἐνθάδ'. οὐ γὰρ ἂν κακῶς
 οὐδ' ὦδ' ἔχοντες ζῶμεν, εἰ τερποίμεθα.

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795

accent remains.

790 τοσοῦτον ἐθανεῖν μόνον MSS.: τοσοῦτό γ', ἐθανεῖν μόνον Brunck; on which Elmsley remarks, 'τοσοῦτο et τοιοῦτο non usurpant tragici,'—rightly, as regards τοσοῦτο: but cp. Aesch. *P. V.* 801 τοιοῦτο μὲν σοι τοῦτο φροῦριον λέγω—unless τοιοῦτον οὖν σοι should be read. Blaydes conject. ὅσον περ ἐθανεῖν μόνον: L. Lange, τοσοῦτον ἐθανεῖν ὅσον: Meineke, τοσοῦτον ἐνθάπτει μόνον.

790 τοσοῦτον, ἐθανεῖν μόνον is bold. The infin. must be explained as in appos. with τοσοῦτον,—'just thus much right in the land—the right to die in it.' For the regular construction, see *O. T.* 1191 τοσοῦτον ὅσον δοκεῖν: Aesch. *Theb.* 730 (in ref. to these same brothers) σίδαρος | χθόνα ναίει διαπήλας, ὅπῃσιν καὶ φθιμένοισιν κατέχειν, | τῶν μεγάλων πεδῶν ἀμοίρους: Xen. *An.* 4. 8. 12 τοσοῦτον χωρίον κατασχέειν... ὅσον ἔξω τοῦ ἐσχάτου λόχου γενέσθαι τῶν πολεμίων κεράτων: Thuc. 1. 2 νεμόμενοι... τὰ αὐτῶν ἕκαστοι ὅσον ἀποζην. The conjecture of Blaydes, ὅσον περ instead of τοσοῦτον, is hardly probable.

ἐθανεῖν: cp. [Eur.] *Rhes.* 869 ὦ γαῖα πατρὶς, πῶς ἂν ἐνθάνοιμι σοι; a poet. word: in Lys. or. 16 § 15 the prose ἐναποθανόντων should prob. be restored. Remark that ἐθανεῖν can mean only 'to die in,' not, 'to lie dead in': but the sense is, 'just enough ground, with a view to dying (instead of reigning) on Theban soil'; i.e., as much as a dead man will need. The phrase is half-proverbial: Ar. *Eccl.* 592 μηδὲ γεωργεῖν τὸν μὲν πολλὴν, τῷ δ' εἶναι μὴδὲ ταφήναι. Freeman, *Old English History* p. 313 '...What will my brother King Harold of England give to King Harold of Norway?'... 'Seven foot of the ground of England, or more perchance, seeing he is taller than other men.' Shaksp. *H. IV.* Pt. i. 5. 4. 89 When that this body did contain a spirit, A kingdom for it was too small a bound;

But now two faces of the vilest earth Is room enough.

792 σαφεστέρων: see on 623. The καὶ of two MSS. (A, R) is strongly recommended by Greek usage, and is probably to be combined with ἐκ, which, though not necessary with κλύω, has L's support. κλύω, pres., know by hearing, as *Ph.* 261, *Tr.* 68, etc.: cp. 240 n.

794 τὸ σὸν...στόμα, thy mouth has come hither suborned: thou hast come as a mere mouthpiece of the Thebans, secretly pledged to aid their designs on me. Cp. *O. T.* 426 (Teiresias says) καὶ Κρέοντα καὶ τοῦμόν στόμα | προσηλάκιζε, my message from Apollo. ὑπόβλητον: cp. *Ai.* 481 οὐδεὶς ἐρεῖ ποθ' ὡς ὑπόβλητον λόγον, | Ἄλας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός, a word not true to thy nature. So ὑπόπεμπτος of an insidious emissary, Xen. *An.* 3. 3. 4.

795 πολλήν ἔχον στόμῳσιν, with a hard and keen edge,—thoroughly attempted to a shameless and cruel task. στόμῳσις was the process of tempering iron to receive an edge or point (στόμα); cp. Arist. *Meteor.* 4. 6 τίκεται δὲ καὶ ὁ εἰργασμένος σίδηρος, ὥστε ὑγρὸς γίγνεσθαι καὶ πάλιν πήγνυσθαι. καὶ τὰ στομώματα ποιοῦσιν ὁτῶς· ὑψίσταται γὰρ καὶ ἀποκαθαίρεται κάτω ἡ σκυρία (dross). ὅταν δὲ πολλάκις πάθῃ καὶ καθαρὸς γένηται, τοῦτο στόμῳμα γίγνεται (this makes tempered iron). Hence, fig., Plut. *Mor.* 988 D τῆς ἀνδρείας ὁλον βαφή τις ὁ θυμὸς ἐστὶ καὶ στόμῳμα: Lycurg. 16 τὰ δ'

room enough in my realm wherein—to die.

Am I not wiser than thou in the fortunes of Thebes? Yea, wiser far, as truer are the sources of my knowledge, even Phoebus, and his father, Zeus most high. But thou hast come hither with fraud on thy lips, yea, with a tongue keener than the edge of the sword; yet by thy pleading thou art like to reap more woe than weal. Howbeit, I know that I persuade thee not of this,—go!—and suffer us to live here; for even in this plight our life would not be evil, so were we content therewith.

792 κάκ Doederlein: ἐκ L, with most MSS.: καλ A, R, Ald., Blaydes.

796 λά-βους] Musgrave conject. λάκοις.

797 ἀλλ' οἶσθα γάρ με Blaydes: ἀλλ' ἴσθι γάρ με Meineke, writing πείσων with Nauck. πείθων MSS.: οὐτ' is written above in F.

799 ζῶμεν] ζῶμεν L, which has ἦ written over εἰ. F has ἦ in the text.

ὑγιεινά (βρέφη) μάλλον στομοῦσθαι καὶ κρατύνεσθαι τὴν ἔξιν, have their constitutions *tempered* and strengthened. Ar. *Nub.* 1107 μέμνησ' ὅπως | εὐ μοι στομώσεις αὐτόν, ἐπὶ μὲν θάτερα | οἶον δικιδίους, τὴν δ' ἑτέραν αὐτοῦ γνάθων | στόμωσον οἶαν ἐς τὰ μείζω πράγματα, alluding to a two-edged blade; schol. δξυνεῖς... ἀκούσεις. The double sense of στόμα has suggested the παρήχησις with στόμωσον: cp. Tr. 1176 τοῦμόν δξύναι στόμα. Ai. 650 ὅς τὰ δειν' ἐκαρτέρον τότε, | βαφῆ σίδηρος ὡς, ἐθηλύθην στόμα: 'I, erst so wondrous firm,—yea, as iron hardened in the dipping,—felt the keen edge of my temper softened.' Cp. Ai. 584 γλώσσα... τεθηγμένη.

796 κακά and σωτήρια are predicates: cp. Eur. *Hipp.* 471 ἀλλ' εἰ τὰ πλείω χρηστά τῶν κακῶν ἔχεις. Cp. *Ani.* 313 ἐκ τῶν γὰρ αἰσχρῶν λημμάτων τοὺς πλείονας | ἀτωμένους ἴδοις ἂν ἡ σσώσμενους. Oed. means: 'By pleading with me to return, you will only illustrate your own heartlessness: you will never win me as a safeguard for Thebes.'

797 If οἶσα if right (as it seems to be), μὴ can hardly be explained otherwise than by emphasis, i.e. by the *strong assurance* which the speaker expresses. But what form should the partic. have? (1) With the MS. πείθων, the sense is: 'However, I am assured that I am not persuading you of this,—go!' In 656 οἶδ' ἐγὼ σε μήτινα | ἐθένδ' ἀπάξουτ' ἄνδρα appears to be a like case of *strong assurance*. Cp. O. T. 1455. In 1121 there is another: ἐπίσταμαι γὰρ τήνδε... τέρψω παρ' ἄλλου μηδενὸς πεφασσμένην.

Here, however, οἶσα μὴ πείθων is so far stranger, that the emphasis appears less appropriate in stating the speaker's consciousness of *what he himself is doing*. (2) The *v. l.* πείθωντ', extant in at least one MS. (F), removes this objection. 'However, I am assured *that you are not persuading* (either the Athenians or me, cp. 803)—go!' (3) πείσων would be liable to the same remark as πείθων. (4) πείσωντ' would complete the parallelism with 656, but is not *required* by the 'strong assurance' view, which applies to past (1121) or present as well as to future.—Another view is that μὴ gives a *quasi-imperative* force: 'I know that you *shan't* persuade.' This might apply to 656. Here it is much more difficult, esp. if we do *not* adopt πείσωντ': in 1121 it fails.

With ἴσθι... με for οἶσα... σε the imper. would explain μὴ (cp. on 78): and we may note that in O. T. 376 the MSS. changed σε... ἐμοῦ into με... σοῦ. But the context confirms οἶσα.

In later Greek μὴ with partic., in regard to *fact*, was common, as Luc. *Dial. Mort.* 16 πῶς οὖν ἀκριβῆς ὁ Αἰακὸς ὦν οὐ διεγνώσε μὴ θντα ἐκείνον, 'failed to discern that you were not he,' where μὴ θντα, though it might be paraphrased by εἰ μὴ ἦσθα, virtually = θντι οὐκ ἦσθα. In Mod. Greek the partic. always takes μὴ, not δέν. This later tendency may conceivably have affected our MSS.: e.g. τοιάδ' οὐ πείθων may have once stood here.

799 εἰ τερπομέθα, if we should have content therewith: cp. *Ani.* 1168 πλού-

- ΚΡ. πότερα νομίζεις δυστυχεῖν ἔμ' ἐς τὰ σά, 800
 ἢ σ' εἰς τὰ σαντοῦ μάλλον, ἐν τῷ νῦν λόγῳ;
 ΟΙ. ἐμοὶ μὲν ἐστ' ἡδιστον εἰ σὺ μήτ' ἐμὲ
 πείθειν οἴος τ' εἶ μήτε τούσδε τοὺς πέλας.
 ΚΡ. ᾧ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
 φρένας ποτ', ἀλλὰ λῦμα τῷ γήρα τρέφει; 805
 ΟΙ. γλώσση σὶ δεινός· ἀνδρα δ' οὐδέν' οἶδ' ἐγὼ
 δίκαιον, ὅστις ἐξ ἅπαντος εὖ λέγει.
 ΚΡ. χωρὶς τό τ' εἰπεῖν πολλά καὶ τὰ καίρια.
 ΟΙ. ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.
 ΚΡ. οὐ δῆθ' ὄτω γε νοῦς ἴσος καὶ σοὶ πάρα. 810
 ΟΙ. ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
 φύλασσο' ἐφορμῶν ἔνθα χρῆ ναίειν ἐμέ.
 ΚΡ. μαρτύρομαι τούσδ', οὐ σέ· πρὸς δὲ τοὺς φίλους

805 λῦμα] Wecklein conj. λῆμα. 806 οὐδέν' from οὐδέν L. 808 τὰ καίρια
 MSS., and most of the recent edd.: τὰ καίρια Suidas (s.v. χωρὶς), Elms., Hartung.
 810 ὄτω] ὁ τῷ L, with 'σω' (i.e. ὄσω) written above: and the same hand has writ-
 ten οἴος over ἴσος. 812 φύλασσο'] πρόστασο' Blydes. 813 ε. μαρτύρομαι

τει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα, | καὶ
 ζῆ τύραννον σχῆμ' ἔχων· ἐάν δ' ἀπῆ | τού-
 των τὸ χαίρειν, τάλλ' ἐγὼ καπνοῦ σκιάς |
 οὐκ ἂν πρᾶϊμην ἀνδρὶ πρὸς τὴν ἡδονήν.

800 ε. Which of us do you consider the greater sufferer by your present attitude? Me, because I am not to bring you back? Or yourself, when you reject your friends and country? *δυστυχεῖν* has been explained as 'to be in error,' referring to Creon's ignorance of the lot in store for Thebes (787); but it is simpler to take it of Creon's failure to win Oedipus. However great that loss may be, Creon means, the loss to Oed. himself will be greater still. *ἐς τὰ σά*, 'with regard to your doings'; cp. 1121: *O. T.* 980 *σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεῖματα* (n.). *ἢ σ' εἰς τὰ σαντοῦ*, *σὲ* being elided, though emphatic: *O. T.* 64 *πόλων τε κάμει καὶ σ' ὁμοῦ στένει*. *ἐν τῷ νῦν λόγῳ*, in our present discussion (from 728).

802 ε. Creon had said, in effect, 'Your happiness is as much my object as our own.' 'My happiness,' Oed. rejoins, 'will be best secured if your application is rejected by the people of Colonus, as by myself.'

804 *φύσας*, cp. 150, *El.* 1463 (*ὡς*) *κολαστοῦ προστυχῶν φύση φρένας*: *Her.* 5. 91 *δῆξαν... φύσας αὐξάνεται*.

805 λῦμα, a 'stain,' or 'reproach.' In the only other place where Soph. has the word (*Ai.* 655 *λύμαθ' ἀγνίσας ἐμά*) it has its primary sense of 'something washed off' (from √ΛΤ, another form of √ΛΟΦ, whence *λούω*). *λύμη* is only another form, and Eur. uses *λύμα* in the sense proper to *λύμη*, *Eur. Tro.* 588 *λύμ' Ἀχαιῶν*, their 'bane' (Hector). *τρέφει*, pass. (as *O. T.* 374 *μᾶς τρέφει πρὸς νυκτός*), thou *livest on* to disgrace thy years by thy folly. Not midd., 'dost nourish a reproach.'

806 Cp. *O. T.* 545 *λέγειν σὺ δεινός* (Oed. to Creon).

807 *ἐξ ἅπαντος*, starting from anything as the ἀφορμὴ or ὄλη of discourse; 'on any theme.' So *ἐκ* marks the conditions from which action sets out (*ὡς ἐκ τῶνδ'*, *Ai.* 537). *εὖ λέγει*, pleads *speciosusly*: *Eur. Hec.* 1191 *δύνασθαι τᾶδικ' εὖ λέγειν*.

808 τὰ καίρια, the reading of Suidas, is confirmed by such passages as *Aesch. P. V.* 927 *δσον τό τ' ἀρχειν καὶ τὸ δουλεύειν διχα*: *Eur. Alc.* 528 *χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται*. In *Philemon Σικελικός* fr. 1. 7 *ἕτερον τό τ' ἀλγείν καὶ τὸ θεωρεῖν ἔστ' ἴσως*, the second τὸ is doubtful. For τὰ καίρια, the reading of the MSS., it may be urged that the phrase is τὰ καίρια (*λέγειν*, *δρᾶν* etc.) in *Aesch. Th.* 1, 619,

CR. Which, thinkest thou, most suffers in this parley,—I by thy course, or thou by thine own?

OE. For me, 'tis enough if thy pleading fails, as with me, so with yon men who are rich.

CR. Unhappy man, shall it be seen that not even thy years have brought thee wit? Must thou live to be the reproach of age?

OE. Thou hast a ready tongue, but I know not the honest man who hath fair words for every cause.

CR. Words may be many, and yet may miss their aim.

OE. As if thine, forsooth, were few, but aimed aright.

CR. No, truly, for one whose wit is such as thine.

OE. Depart—for I will say it in the name of yon men also!—and beset me not with jealous watch in the place where I am destined to abide.

CR. These men—not thee—call I to witness: but, as for

τούσδ' (from *τούσδ'*) *οὐ σέ' πρὸς δὲ τοὺς φίλους* L, with most MSS. But *πρὸς γε*, instead of *πρὸς δὲ*, is in B, T, Vat., Farn.: and hence Musgrave conjectured, — *μαρτύρομαι τοὺσδ', οὐ σέ, πρὸς γε τοὺς φίλους* | *οὐ ἀνταμείβει ῥήματ' ἦν δ'* [for *ἦν σ'*] *ἔλω ποτέ*. Erfurd, *μαρτύρομαι τοὺσδ', οὐ σέ πρὸςθε* etc. (and so Wecklein reads). Dindorf, *οὐχί σ', ὅς γινώσκει, φίλους* etc.: Hartung, *οὐς σὺ προὔστησω,*

Suppl. 446, *Ch.* 582, Eur. *I. A.* 829, Soph. *Ai.* 120, while *El.* 228 *φρονούντι καίρια* (without art.) is isolated. If *τὰ* is retained, the ellipse of *τὸ* is illustrated by 606, where see n.: and add trag. incert. fr. 469 *χωρὶς τὰ Μυσῶν καὶ Φρυγῶν ὀρίσματα*.

809 *ὡς δὲ*, *quasi vero*, strictly an elliptical phrase, '(do you mean) forsooth that you speak,' etc. Aesch. *Ag.* 1633 *ὡς δὲ σὺ μοι τύραννος Ἀργείων ἔσει*. Eur. *Andr.* 234 *τί σεμνομυθεῖς κείς ἀγῶν' ἔρχει λόγων*, | *ὡς δὲ σὺ σώφρων τάμα δ' οὐχί σώφρονα*;

810 *ὄτω* = *τούτω* *ὄτω*, in the opinion of one who possesses only such sense as yours: for the ethnic dat. cp. 1446, Ar. *Av.* 445 *πᾶσι νικᾶν τοῖς κριταῖς*: *Ani.* 904 *καίτοι σ' ἐγὼ ἴτιμῃσα τοῖς φρονούσιν εἶ*. For *ἴσως*, *οἷον* so much, cp. *O. T.* 810 *οὐ μὴν ἴσῃν γ' ἔτισεν*: Her. 2. 3 *νομίζων πάντας ἀνθρώπους ἴσων περὶ αὐτῶν ἐπίστασθαι*, equally little: for *ἴσως* *καὶ* instead of *ὡσπερ*, *O. T.* 1187.

811 *πρὸ τῶνδε*, as *O. T.* 10 *πρὸ τῶνδε φωνεῖν* (n.).

812 *ἐφορῶν* with *ἐνθα* *χρή*, keeping jealous watch at the place where I am destined to dwell: fig. from a hostile fleet watching a position; cp. Dem. or. 3 § 7 *ἦν τοῦτο ὡσπερ ἐμποδισμὰ τι τῷ Φιλίππῳ καὶ δυσχερές, πῶλιν μεγάλην ἐφορμῶν τοῖς*

ἐαυτοῦ καιροῖς. *με* with *φύλασσο'* only: in class. Gk. *ἐφορμῶν* does not take acc.

For *με* followed by *ἐμέ*, cp. *El.* 1359 *ἀλλὰ με | λόγοις ἀπώλλυς, ἐργ' ἔχων ἥδιστ' ἐμοί*, where *ἐμοί* is not more emphatic than *με*. So in *Tr.* 1171 *κἀδόκουν πράξειν καλῶς* | *τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ*, where there is no contrast between *ἐμέ* and some one else: *Ani.* 292 *ὡς στέργειν ἐμέ*: *Ph.* 299 *τὸ μὴ νοσεῖν ἐμέ*, where the stress is on the verb, not on the pronoun. And so here, too, it may be doubted whether *ἐμέ* conveys such an emphasis as would be given by an italicised '*my*,'—implying a reproof of meddlesomeness. The stress is rather on *χρή* *ναῖεν*: Apollo has brought him to this rest (89).

813 f. This passage, which has been variously altered, appears to me to be sound as it stands in the MSS. Oedipus has undertaken to speak for the men of Attica (*ἐρῶ γὰρ καὶ πρὸ τῶνδε*). Creon refuses to identify him with them, bitterly reminding the Theban that his real ties are elsewhere. 'I call them—not thee—to witness my protest': i.e. 'I have a just claim on thee, which thou repellest:—I appeal to a judgment more impartial than thine own.' The words mark the point at which he drops persuasion. He now turns to menace. 'But, for the tone

- οἷ' ἀνταμείβει ρήματ', ἦν σ' ἔλω ποτέ,—
 ΟΙ. τίς δ' ἂν με τῶνδε συμμαχῶν ἔλοι βία; 815
 ΚΡ. ἦ μὴν σὺ κἄνευ τοῦδε λυπηθεὶς ἔσει.
 ΟΙ. ποίω σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;
 ΚΡ. παίδου δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
 ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.
 ΟΙ. οἴμοι. ΚΡ. τάχ' ἔξεις μᾶλλον οἰμώξειν τάδε. 820
 ΟΙ. τὴν παῖδ' ἔχεις μου; ΚΡ. τήνδε τ' οὐ μακροῦ χρόνου.
 ΟΙ. ἰὼ ξένοι, τί δράσειτ'; ἦ προδώσετε,
 κοῦκ ἐξελάτε τὸν ἀσεβῆ τήσδε χθονός;
 ΧΟ. χῶρει, ξέν', ἔξω θᾶσσον· οὔτε γὰρ τὰ νῦν
 δίκαια πράσσεις οὔθ' ἄ πρόσθεν εἵργασαι. 825
 ΚΡ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν
 ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.
 ΑΝ. οἴμοι τάλαινα, ποῖ φύγω; ποίαν λάβω
 θεῶν ἀρηξίω ἢ βροτῶν; ΧΟ. τί δρᾶς, ξένε;
 ΚΡ. οὐχ ἄψομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς. 830

φίλους etc.

815 τί δ' ἂν A, R.

816 τοῦδε Musgrave, and most edd.: τῶνδε MSS. (In L the first hand wrote τῶν only, and δὲ was added by S.)

818 σοί] σε L (with α above), R².

the other MSS.: οἴμοι Brunck.—οἰμώξισ L first hand: but ν has been written above, and a line drawn through σ. οἰμώξισ Vat.

820 ὠμοι L, and so (or ὠμοι) the

821 τήνδε τ' Bothe: τήνδε γ'

of thy reply to kinsmen' (meaning, to himself, cp. on 148 *σμυκροῖς*), 'if I catch thee'—an aposiopesis. (Cp. *Π.* 1. 580 *εἴπερ γὰρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς | ἐξ ἑδέων στυφελίξαι* | ὁ γὰρ πολὺ φέρτερός ἐστιν: Verg. *Aen.* 1. 135 *Quos ego*....)

μαρτύρομαι, antestor: cp. Aristoph. *Pax* 1119 TP. ὦ παῖε παῖε τὸν Βάκιν. I.E. *μαρτύρομαι*.

814 *ἀνταμείβει*: *ἀμείβομαι* usu. takes a simple acc. of the person to whom a reply is made (991); but cp. Her. 8. 60 *τότε μὲν ἠπίως πρὸς τὸν Κορίνθιον ἀμείψατο*: and, since *ἀποκρίνομαι πρὸς τινα* was common, it would have been strange if the same construction had been rigidly denied to *ἀμείβομαι*. Even if *πρὸς* were not taken with *ἀνταμείβει* here, it could still mean 'in relation to': cp. *Tr.* 468 *κακὸν | πρὸς ἄλλον εἶναι, πρὸς δ' ἐμ' ἀψευδεῖν ἀέ.* So *Li.* 680 *ἐς τε τὸν φίλον | τοσαυθ' ὑπουργῶν ὠφελεῖν βουλήσομαι. οἷα causal = ἐπεὶ τοιαῦτα*: cp. on 263.

815 τῶνδε συμμ. with βία: cp. 657.

816 *ἦ μὴν* in a threat, as Aesch. *P. V.* 907 *ἦ μὴν ἐπι Ζεὺς, καίπερ αὐθάδη φρονῶν, | ἔσται ταπεινός. κἄνευ τοῦδε, sc. τοῦ ἐλείν σε.* Cp. *O. T.* 1158 *ἀλλ' εἰς τὸδ' ἦξεις, sc. εἰς τὸ δλέσθαι.* The MS. *κἄνευ τῶνδε* could here mean nothing but 'e'en apart from these men.' *λυπηθεὶς ἔσει*, = a fut. perf., here implying, 'wilt soon be grieved' (though it could also mean, 'wilt suffer a lasting grief'): so *O. T.* 1146 *οὐ σιωπήσας ἔσει*; *Ant.* 1067 *ἀντιδούς ἔσει.* In prose the part. thus used with *ἔσομαι* is the perf., not the aor.

817 *τοίω σὺν ἔργῳ*, on the warrant of what deed,—since *λυπηθεὶς ἔσει* implies that something has already been done to cause the pain which will soon be felt. *σὺν* has the same force as in *σὺν θεῶ*:— 'with what deed to support the threat.' Cp. *O. T.* 656 *ἐν αἰρίῳ | σὺν ἀφανεί λόγῳ ...βαλεῖν*, to accuse one *with the help of* an unproved story. Xen. sometimes has *σὺν* thus where a simple *institum* dat. would suffice: *An.* 3. 1. 22 *λέναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι*: 3. 2. 8

the strain of thine answer to thy kindred, if ever I take thee—

OE. And who could take me in despite of these allies?

CR. I promise thee, thou soon shalt smart without that.

OE. Where is the deed which warrants that blustering word?

CR. One of thy two daughters hath just been seized by me, and sent hence,—the other I will remove forthwith.

OE. Woe is me! CR. More woful thou wilt find it soon.

OE. Thou hast my child? CR. And will have this one ere long.

OE. Alas! friends, what will ye do? Will ye forsake me? will ye not drive the godless man from this land?

CH. Hence, stranger, hence—begone! Unrighteous is thy present deed—unrighteous the deed which thou hast done.

CR. (*to his attendants*). 'Twere time for you to lead off yon girl perforce, if she will not go of her free will.

AN. Wretched that I am! whither shall I fly?—where find help from gods or men?

CH. (*threateningly, to CREON*). What wouldst thou, stranger?

CR. I will not touch yon man, but her who is mine.

MSS. 824 ε τὰ νῦν L, with most MSS.: τανῦν B. Meineke would write τανῦν | δίκαι' ἃ πρόσσει. Brunck, τανῦν | δίκαια πρόσσεισιν οὔτε (so G. Koen, for οὐθ' ἃ) πρόσθεν εἰργασαι.—For εἰργασαι Reisig conject. εἰργάσω. 827 πορεύσεται A, R: πορεύεται L and the rest. 829 ἀρηξίην made from ἀρήξειον in L.—δρῆς] In L's δρῆσθ the σ (perh. also the ι) was added by S. 830 ε. Wecklein

ει...διανοούμεθα σὺν τοῖς ὄπλοις...δίκην ἐπιθεῖναι αὐτοῖς. ἀπειλήσας ἔχεις=α perf.: cp. O. T. 577 n.

818 τῆν μὲν, Ismene, who left the scene at 509 to make the offerings in the grove. Creon may have seized her, as a hostage, before his entrance at 728; or may have signed to one of his guards to go and do so, when he found that Oedipus was stubborn.

820 τᾶδε might be cognate acc.,= τᾶδε τὰ οἰμώματα (cp. Aesch. Ag. 1307 KA. φεύ, φεύ. XO. τί τοῦτ' ἐφεύξας);, but it rather means, 'this capture.'

821 The τῆνδε γ' of the MSS. could be retained only if μου were changed to καὶ and given to Creon. οὐ μακρ. χρόνου: see on 397.

823 τὸν ἀσβεῖν, because Oedipus is under the protection of the deities (287), and especially because, as he may well suppose, Ismene has been snatched from the sacred grove (cp. on 818).

824 ε. θᾶσσον, oft. in impatient command, as 839, Ai. 581 πύκαζε θᾶσσον: O. T. 430 οὐκ εἰς δλεθρον; οὐχὶ θᾶσσον; Write τὰ νῦν rather than τανῦν, since it

is opp. to ἃ πρόσθεν: δίκαια, predicate. εἰργασαι (his capture of Ismene) need not be changed to εἰργάσω, since πρόσθεν can mean 'already.'

826 ὑμῖν, addressing his guards (723). Cp. the order given by Oed. to pinion the herdsman (O. T. 1154), and by Creon (in Ant. 578) to lead off the sisters. ἄν εἴη: here in giving a command with cold sternness. Cp. 725 (in request), O. T. 343 (in fixed resolve).

828 ε. ποί φύγω; cp. on 310. θεῶν...ἢ βροτῶν; Ai. 399 οὔτε γὰρ θεῶν γένος οὐθ' ἀμερῶν | ἔτ' ἄξιος βλέπειν τι' εἰς θνασιν ἀνθρώπων.

830 οὐχ ἀψομαι. With these words, Creon steps towards Antigone. His actual seizure of her is marked by the words τοὺς ἐμοὺς ἄγω. The fut., therefore, is more dramatic than ἀπτομαι would be. And Wecklein's rejection of 830 f. would enfeeble the scene. τῆς ἐμῆς, since he considers himself as now the guardian of his nieces,—their father having forfeited all rights at Thebes (cp. O. T. 1506 n.): El. 536 ἀλλ' οὐ μετῆρ αὐτοῖσι τῆν γ' ἐμῆν κταρεῖν.

ΟΙ. ὦ γῆς ἀνακτες. ΧΟ. ὦ ξέν', οὐ δίκαια δρᾶς.
ΚΡ. δίκαια. ΧΟ. πῶς δίκαια; ΚΡ. τοὺς ἐμοὺς ἄγω.

στρ. ΟΙ. ἰὼ πόλις.

ΧΟ. 2 τί δρᾶς, ὦ ξέν'; οὐκ ἀφήσεις; τάχ' εἰς βάσανον εἶ
χερῶν. 835

ΚΡ. 3 εἴργου. ΧΟ. σοῦ μὲν οὐ, τάδε γε μωμένον.

ΚΡ. 4 πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.

ΟΙ. 5 οὐκ ἠγόρευον ταῦτ' ἐγώ; ΧΟ. μέθες χεροῖν
6 τὴν παῖδα θάσσον. ΚΡ. μὴ 'πίτασσο' ἄ μη κρατεῖς.

ΧΟ. 7 χαλᾶν λέγω σοι. ΚΡ. σοὶ δ' ἐγὼγ' ὄδοιπορεῖν. 840

ΧΟ. 8 πρόβαθ' ὦδε, βᾶτε βᾶτ', ἔντοποι.

9 πόλις ἐναίρεται, πόλις ἐμά, σθένει.

10 πρόβαθ' ὦδέ μοι.

brackets these two vv. **832** ἰὼ πόλις] L, with most MSS., gives these words to Antigone: Wunder restored them to Oed. **837** π. μαχεῖ Porson: μάχει Herm. The MSS. have μάχη (as L), or μάχη. —πημανεῖς Porson: πημαινεῖς MSS. (ποιμαινεῖς R).—The MSS. distinguish the persons thus:—ΟΙ. πόλει...πημανεῖς ἐμέ. | ΧΟ. οὐκ ἠγόρευον ταῦτ' ἐγώ; ΚΡ. μέθες...θάσσον. ΧΟ. μὴ 'πίτασσο'...κρατεῖς. Reisig and Hermann saw that the words πόλει...πημανεῖς ἐμέ belong to Creon. Mudge had already corrected the rest. **840** σοὶ δ' ἐγὼ δ' L, R², F: σοι ἐγὼ δ' L²: σοὶ δ' ἐγὼγ' A and most MSS.—ὄδοιπορεῖν] ἀναχωρεῖν B, Vat.

832 τοὺς ἐμοὺς: cp. 148 μικροῖς (=Antigone); *Ant.* 48 ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἰργεν μετὰ (i.e. from my brother): *O. T.* 1448 ὀρθῶς τῶν γε σῶν τελεῖς ὑπερ (for thy sister).

833—836 The phrase τοὺς ἐμοὺς ἄγω indicates the moment at which Creon lays his hand on Antigone. It is followed by 11 verses, 833—843, in which the dochmiacs of the Chorus, blended with iambic trimeters, mark excitement. Antistrophic to these are the 11 verses, 876—886, which in like manner follow the moment at which Creon lays his hand on Oedipus. As a lyric interposition in dialogue, the passage has a kommatic character, though it does not constitute a *κομμός* proper in the same sense as 510—548, 1447—1499, or 1670—1750.

834 ἀφήσεις: **838** μέθες. The former is properly, 'allow to depart,'—the latter, 'release from one's grasp'; but they differ here only as 'let her alone' from the more specific 'unhand her.' Cp. 857 οἱτοι σ' ἀφήσω, I will not allow thee to leave Colonus.

835 εἰς βάσανον εἶ χερῶν, to the test

of (afforded by) blows: cp. χερῶν νόμος, the arbitrament of blows (as opp. to δίκης νόμος), *Her.* 9. 48 πρὶν...ἡ συμμίξει ἡμέας ἐς χερῶν τε νόμον ἀπικέσθαι. *Xen. Cyr.* 2. 1. 11 ὡς χείρας συμμιζοντας τοῖς πολεμοῖσι. εἰ as in the common phrase *εἰς χείρας λέναι τι*, or *συνιέναι*.

836 εἴργου, said as the Chorus approach him threateningly: cp. *O. T.* 890 τῶν ἀσέπτων ἐρξεται (n.). μωμένον, meditating, designing: a part. used once in dialogue by Soph. (*Tr.* 1136 ἤμαρτε χρῆσά μωμένη), and twice in lyrics by Aesch. (*Ch.* 45, 441).

837 πόλει: ταῖς Θήβαις schol. The accent of μάχη in the MSS. cannot weigh in deciding between μάχει and μαχεῖ, since such errors of accent are countless; and the fut. is distinctly better here.

838 οὐκ ἠγόρευον...; a familiar phrase; *Ar. Ach.* 41 οὐκ ἠγόρευον; τοῦτ' ἐκεῖν' οὐγὼ 'λεγον: *Plut.* 102 οὐκ ἠγόρευον διτι παρέξει πράγματα | ἡμελλέτην μοι; *Nub.* 1456 τί δῆτα ταῦτ' σὺ μοι τότ' ἠγορεύετε; *So O. T.* 973 σθκουν ἐγὼ σοι ταῦτα προβλεγον πάλοι;—Oed. alludes to 587, 653.

839 μὴ 'πίτασσο' ἄ μη κρατεῖς, do not give orders in matters where you are not

OE. O, elders of the land! CH. Stranger,—thy deed is not just.

CR. 'Tis just. CH. How just? CR. I take mine own.

[*He lays his hand on Antigone.*]

OE. Hear, O Athens!

Strophe.

CH. What wouldst thou, stranger? Release her! Thy strength, and ours, will soon be proved.

[*They approach him with threatening gestures.*]

CR. Stand back! CH. Not from thee, while this is thy purpose.

CR. Nay, 'twill be war with Thebes for thee, if thou harm me.

OE. Said I not so? CH. Unhand the maid at once!

CR. Command not where thou art not master.

CH. Leave hold, I tell thee! CR. (*to one of his guards, who at a signal seizes Antigone.*) And I tell thee—begone!

CH. To the rescue, men of Colonus—to the rescue! Athens—yea, Athens—is outraged with the strong hand! Hither, hither to our help!

341 *προβάθ'* (made from *πρόβαθ'*) ὦδ' ἐμβάτε βᾶτ' ἐντόπιοι L. For ὦδ' ἐμβάτε Triclinius wrote ὦδε βᾶτε, which is in B, T, Vat. The other MSS. agree with L (except that Vat. has *πρόσβαθ'*, R² ἐν τόποις). ἐντοπιοί Brunck. **342** πόλις ἐμὰ σθένει] Wecklein conject. πόλις ἐτ' οὐ σθένει: F. W. Schmidt, πόλις ἐμὰ φθίνει: Gleditsch, πόλις ἀμαχανεῖ. **343** *προβάθ'* (*sic*) ὦδέ μοι L, and the other MSS., except those which (as T, Farn.) have *προβάτέ μ' ὦδε*, a conjecture of Triclinius, meant to reconcile the metre with that of the antistr., v. 886, where he read *περῶσι δῆρα* (see n. there).

master. ᾶ is not for ὦν, but is cogn. accus. (or acc. of respect), as *O. T.* 1522 πάντα μὴ βούλου κρατεῖν | καὶ γὰρ ἀκράτησας. For the gen. in a like sense cp. *Her.* 9. 16 ἐχθίστη... ὀδύνη..., πολλὰ φρονέοντα μηδενὸς κρατεῖν, to have many presentiments, and power over nothing. *Ant.* 664 τοῦπικτάσσειν τοῖς κρατύνουσιν, to dictate to one's masters. *Theocr.* 15. 90 πασάμενος ἐπίτασσε (wait till you are our master before you give us orders).

340 At Creon's words, when he laid his hand on Antigone (832), one of his guards stepped up, and placed himself at her side. *χαλᾶν λέγει σοι*, like *οὐκ ἀφήσεις* and *μέθες*, is said to *Creon*. Creon's *σολ*, a mocking echo of theirs, is said to *the guard*: 'and I tell thee to start on thy journey.' If it were said to *the Chorus*, the sense would be either, (1) 'and I tell thee to begone,' or (2) 'and I tell thee that [she] is to go': but (1) is not idiomatic, and (2) is impossible.

341 *πρόβαθ'*...βᾶτε, as oft. esp. in *Eur.*, e. g. *Or.* 181 διοιχόμεθ', οἰχόμεθ'. ὦδε=δεῦρο (*O. T.* 7 n.): cp. 182. ἐντοπιοί, the other dwellers at Colonus.

342 πόλις...σθένει: our city—yea, our city—is being brought low by sheer strength: ἐναίρεται, because the majesty of the State is destroyed when its asylum is violated. In πόλις ἐμὰ, the stress is on the first word, not on the second. σθένει with ἐναίρεται seems to be sufficiently defended by *Eur. Bacch.* 953 οὐ σθένει νικητέον | γυναικας, where it differs from βία only as it differs here,—i. e. as meaning strictly, 'by an exertion of strength,' not, 'by violence': cp. *ib.* 1127 ἀπεσπάραξεν ὦμον, οὐχ ὑπὸ σθένους, not by her own strength (since the god made it easy for her). Some place a point at ἐμὰ, taking σθένει with *πρόβαθ'*, come forth *in* strength: but such a use of σθένει alone is harsher than those in which σθένει takes an adj., as ἐπελθὼν οὐκ ἐλάσσοι σθένει (*Al.* 438), or παντὶ σθένει,

- AN. ἀφέλλομαι δύστηνος, ὦ ξένοι ξένοι.
 OI. ποῦ, τέκνον, εἰ μοι; AN. πρὸς βίαν πορεύομαι. 845
 OI. ὄρεξον, ὦ παῖ, χεῖρας. AN. ἀλλ' οὐδὲν σθένω.
 KP. οὐκ ἄξελθ' ὑμεῖς; OI. ὦ τάλας ἐγώ, τάλας.
 KP. οὐκουν ποτ' ἐκ τούτων γε μὴ σκήπτρου ἐτι
 ὀδοιπορήσης· ἀλλ' ἐπεὶ νικᾶν θέλεις 850
 πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγὼ
 ταχθεῖς τάδ' ἔρδω, καὶ τύραννος ὧν ὅμως,
 νικά. χρόνῳ γάρ, οἶδ' ἐγώ, γνώσει τάδε,
 ὀθούνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
 δρᾶς οὔτε πρόσθεν εἰργάσω, βία φίλων
 ὀργῇ χάριν δούς, ἧ σ' αἰὲ λυμáινεται. 855
 XO. ἐπίσχεσ ἀντοῦ, ξεῖνε. KP. μὴ ψαύειν λέγω.
 XO. οὔτοι σ' ἀφήσω, τῶνδ' ἔγ' ἔστερημένος.
 KP. καὶ μείζον ἄρα ρύσιον πόλει τάχα
 θήσεις· ἐφάψομαι γὰρ οὐ τούτων μόναιν.

844 ἀφέλλομ' ὦ L, and most MSS.: ἀφελλόμεθ' ὦ L²: ἀφέλλομαι Triclinius.

846 σθένω] σθένος Vat. 849 ὀδοιπορήσεις L and most MSS., Brunck: ὀδοιπορήσης (sic) A, R: ὀδοιπορήσης most edd.—νικᾶν L, with εἰ written above: νικᾶν

'with all one's might.' Rather than Wecklein's ἐτ' οὐ σθένει, I would propose—if any change were needed—πόλις ἐναίρεται, πόλις· ἴτ', ἀσθενεῖ | πρόβαθ' ὠδέ μοι. But no change seems needful.

845 μοι: ethic dat.; cp. 81.

847 ὦ τάλας: cp. 753.

848 ἐκ τούτων...σκήπτρου, by means of these two supports,—the art. being omitted, as 471 τούτο χεῖμ'. This is simpler than to construe, 'with the help of these (girls) as supports.' (For τούτων, as fem. dual, cp. on 445.) We should then have to take it as a case of the pron. assimilated to the gender of the predicate (see on ταύτην...παῦλαν 88). ἐκ refers to the σκήπτρα as an antecedent condition of his walking. Essentially the same use, though under slightly different phases, appears in 807 ἐξ ἀπαντος: Tr. 875 (βέβηκεν) ἐξ ἀκνήτου ποδός: Ph. 91 ἐξ ἐνός ποδός: El. 742 ὠρθοῦθ' ὁ τλήμων ὀρθός ἐξ ὀρθῶν δίφρων. σκήπτρου: cp. 1109: Eur. Hec. 280 ἧδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή, | πόλις, τιθήνη, βᾶκτρον, ἠγγεμῶν ὀδοῦ.

849 ὀδοιπορήσης. As between -εις and -ης in verbal endings, neither L nor any of our MSS. has authority. The

reason for preferring the aor. subj. here is one of usage. οὐ μὴ ὀδοιπορήσης is a denial: οὐ μὴ ὀδοιπορήσεις, a prohibition. The latter is grammatically as right as the other, but does not suit this context. (The remarks on 177 refer to the 1st and 3rd pers. fut. ind., not to the 2nd.)

νικᾶν, to worst,—by carrying your point against them (*not* with ref. to future defeats of Thebans by Athenians, 621). Cp. 1204: Αἰ. 1353 παῖσαι· κρατεῖς τοι τῶν φίλων νικᾶμενος, thou conquerest, when thy friends conquer thee.

851 τύραννος, one of the royal house: cp. Tr. 316 μὴ τῶν τυράννων; 'is she of the royal stock?' The Creon of O. T. 588 does not wish τύραννος εἶναι (to be king) μάλλον ἢ τύραννα δρᾶν: but the captor of the blind man's daughters must seek a touch of dignity from any source.

852 ε. γνώσει τάδε, 'thou wilt understand these things' (=thy present acts in their true bearings),—explained by ὀθούνεκ', etc., 'viz., that' etc. αὐτόν = σεαυτόν: so 930, 1356: but αὐτόν = ἑμαυτόν 966, O. T. 138 (n.).

854 For δρᾶς followed by εἰργάσω, instead of ἐδρασας, cp. O. T. 54 ὡς

AN. They drag me hence—ah me!—friends, friends!

OE. Where art thou, my child? (*blindly seeking for her*).

AN. I am taken by force—

OE. Thy hands, my child!— AN. Nay, I am helpless.

CR. (*to his guards*). Away with you! OE. Ah me, ah me!

[*Exeunt guards with ANTIGONE.*]

CR. So *those* two crutches shall never more prop thy steps. But since 'tis thy will to worst thy country and thy friends—whose mandate, though a prince, I here discharge—then be that victory thine. For hereafter, I wot, thou wilt come to know all this,—that now, as in time past, thou hast done thyself no good, when, in despite of friends, thou hast indulged anger, which is ever thy bane.

[*He turns to follow his guards.*]

CH. Hold, stranger! CR. Hands off, I say!

CH. I will not let thee go, unless thou give back the maidens.

CR. Then wilt thou soon give Thebes a still dearer prize:—I will seize more than those two girls.

F: *νικῶν* the rest.

850 *τε* after *πατρίδα* was added by Triclinius: *πάτρων τε* Reisig.

853 *αὐτὸν* Triclinius: *αὐτὸν* L and most MSS.: *σαυτὸν* A, R, Ald.

854 *φίλων βία* L².

857 *τῶνδε* MSS.: *ταῖνδε* Brunck: *τοῖνδε* (fem.) Wecklein.

859 *θήσεις*] Nauck conject. *τείσσεις*.

εἴπερ ἄρξεις... ὥσπερ κρατεῖς (n.). *βία φίλων* applies to his former conduct, since, in searching out his origin, he acted against the passionate entreaties of Iocasta (O. T. 1060 ff.). Greek idiom uses a parataxis, *οὔτε νῦν... οὔτε πρόσθεν*, where ours would subordinate the second clause to the first, 'now, as before': cp. 308.

855 *ὄργῃ χάριν δούς*: cp. 1182: *El.* 331 *θυμῷ ματαίω μὴ χαρίζεσθαι κενά*: Cratinus fr. inc. 146 *ἔσθιε καὶ σῆ γαστρὶ δίδου χάριν*. We remember his blow at Laius (*παῖω δι' ὄργῆς* O. T. 807)—his anger with Teiresias (*ὡς ὄργῆς ἔχω*, *ib.* 345)—his anger with Iocasta (*ib.* 1067)—his frantic self-blinding (*ib.* 1268).

856 The guards, carrying off Antigone, have already left the scene (847); cp. 875 *μῦθος*. Creon is now about to follow them, when the Chorus again approach him, and protest that he shall not leave Colonus unless the two maidens are restored.

857 *τῶνδε*. So the *plur.* *αἰδε* of the two sisters below, 1107, 1367, 1379 (immediately after the *masc.* dual *τοιῶδ'*, referring to the brothers), 1668; *τάσδ'* 1121, 1146, 1634, O. T. 1507, *Ant.* 579. On

the other hand the *dual* of *ἴδε* occurs only thrice in Soph.; above, 445 *τοῖνδε*: *τῶδε El.* 981 f. *bis.* (Below, 1121, *τάδε* is a corrupt *v. l.* for *τάσδε*.) It is surely needless, then, to write *τοῖνδε* here. But Reisig's plea for the plur. is over-subtle,—that it contrasts with the *extenuating* tone of *τούτων* in 859 (merely two). Rather Creon uses the dual because he is thinking of the two sisters *together* as the 'two supports' of Oed. (848, 445). The plur. differs from the dual simply by the *absence* of any stress on the notion of 'a pair.' The Chorus are thinking how he had first seized Ismene (818) and then Antigone.

858 *ἔ. ῥύσιον*: Then thou shalt soon deposit even a greater security for my city. *πόλις* = Thebes, as in Creon's former words, 837 *πόλις μαχεί*. *ῥύσιος* denotes what one draws to oneself, carries off, (1) as booty, (2) as a security, (3) in reprisal. Here *θήσεις* points to (2), since *ἐνέχυρον τιθέναι*, to deposit a pledge, was a regular phrase: Ar. *Eccl.* 754 *πότερον μετοικιζόμενος ἐξεπινόχας | αὐτ', ἢ φέρεις ἐνέχυρα θήσων*; 'or are you taking them to be deposited as securities?' Plat. *Legg.* 820 E *ἐνέχυρα... τοὺς θέντας* (those

- ΧΟ. ἀλλ' ἐς τί τρέφει; ΚΡ. τόνδ' ἀπάξομαι λαβών. 860
 ΧΟ. δεινὸν λέγοις <ἄν>. ΚΡ. τοῦτο νῦν πεπράξεται.
 ΧΟ. ἦν μὴ γ' ὁ κραινῶν τῆσδε γῆς ἀπειργάθη.
 ΟΙ. ὦ φθέγμ' ἀναιδές, ἦ σὺ γὰρ ψαύσεις ἐμοῦ;
 ΚΡ. αὐδῶ σιωπᾶν. ΟΙ. μὴ γὰρ αἶδε δαίμονες
 θεῖν μ' ἄφωνον τῆσδε τῆς ἀράς ἐτι. 865
 ὄς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας
 πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βία.
 τοιγὰρ σέ τ' αὐτὸν καὶ γένος τὸ σὸν θεῶν
 ὁ πάντα λεύσσων Ἥλιος δοίη βίον
 τοιούτου οἶον καμὲ γηράναι ποτε. 870

860 τόνδ'] τόν γ' F. **861** δεινὸν λέγοις. | τοῦτο νῦν πεπράξεται L. The defect of a syll. exists in all the MSS. except T and Farn., which have δεινὸν λέγεις ὡς (ὡς having been added by Triclinius); and all have δεινὸν. L² has λέγοις: A, λέγοις with εἰ above: F, λέγεις with οἰ above: the rest, λέγεις. Hermann restored λέγοις ἄν. Heimsoeth conject. λέγεις σύ (and so Dindorf): L. Dindorf, λέγεις τοι: Wecklein, δεινὸς λόγοις εἰ: Nauck, δεινὸν λόγοι σου: H. Stadtmüller, δεινὸν λέγεις. ΚΡ. τοῦτ' αὐτὸν νῦν πεπράξεται. **862** ΧΟ. ἦν μὴ γ'] The MSS. have ἦν μὴ μ', and give the v. to Creon. Piderit assigned it to the Chorus, changing μ' to σ', and so Dind., Nauck. With Wecklein, I prefer γ' to σ'.—ἀπειργάθοι L². **863** φθέγμ'] Blaydes conject. θρέμμ'.—ψαύσεις B, T, Farn., and most of the recent edd.: ψαύεις L and the other MSS., Ald., Reisig, Wecklein. **865** θεῖεμ L, with ν written above

who have given the pledges)...τοὺς θεμέ-
 νους (those to whom they have been given).
 πόλει dat. of interest, as ὑποτιθέναι 'to
 mortgage' takes a dat. of the mortgagee:
 Dem. or. 27 § 25 ὁ ὑποθείς τῷ πατρὶ τάν-
 δράποσα.—The version, 'you will cause a
 greater prize to be taken from Athens,'
 is inadmissible. θήσεις πόλει could not
 mean, 'cause for Athens,' in the sense,
 'cause to be taken from Athens.' If θήσεις
 meant 'cause' (instead of 'pay'), πόλει
 would still be the city which received the
 ῥόσιον.

ἐπάψομαι: Aesch. *Suppl.* 412 καὶ μήτε
 δῆρις ῥοσίῳ ἐπάψεται, (and so) 'that the
 foeman shall not lay hands on you as
 prizes' (where the king of Argos is speak-
 ing to the Danaides whom he protects).

861 After δεινὸν λέγοις (L), or λέγεις,
 a syllable has to be supplied conjectur-
 ally. Triclinius added ὡς ('be sure
 that,' 45) before τοῦτο: but this mars the
 rhythm: and the simple fut. (as in 860) is
 more forcible. The optat. λέγοις of L,
 which is not likely to be a mere error for
 λέγεις, strongly favours Hermann's simple
 remedy, δεινὸν λέγοις ἄν, 'twere a dread
 deed that thou threatenest' (if only thou
 couldst do it): cp. on 647 μέγ' ἄν λέγοις

δῶρημα. Next to this, I should prefer
 Wecklein's δεινὸς λόγοις εἰ.

πεπράξεται, 'will have been done': i.e.
 will be done forthwith: Dem. or. 19
 § 74 ἐφη...ταῦτα πεπράξασθαι δυοῖν ἢ τριῶν
 ἡμερῶν. Cp. *O. T.* 1146 n.

862 ἦν μὴ γ'. Piderit is clearly right
 (I think) in giving this verse to the
 Chorus, not to Creon. Creon, who has
 long since dropped the semblance of cour-
 tesy with which he began (759), cannot,
 of course, mean to express serious defer-
 ence for the wishes of Theseus; while, as
 an ironical defiance, the words would be
 extremely tame. In the mouth of the
 Chorus, however, the threat has point,
 since they know their king's public resolve
 (656); it has also dramatic force, since he
 is soon to appear (887). The words of
 Oed. (863) refer to 861. ἀπειργάθη: cp.
El. 1271 εἰργαθεῖν (and so Eur.): Aesch.
Eum. 566 κατεργαθοῦ (aor. imper. midd.).
 The forms ἐέργαθεν, ἀπέργαθε (aor., or, as
 some would call them, impf.) are Homeric.
 See n. on *O. T.* 651 εἰκάθω.

863 φθέγμ', 'voice,' rather than 'word':
 the conj. θρέμμ' (Blaydes) would efface an
 expressive touch. ψαύεις might be de-
 fended as present of intention or attempt

CH. What—whither wilt thou turn? CR. Yon man shall be my captive.

CH. A valiant threat! CR. 'Twill forthwith be a deed.

CH. Aye, unless the ruler of this realm hinder thee.

OE. Shameless voice! Wilt thou indeed touch me?

CR. Be silent! OE. Nay, may the Powers of this place suffer me to utter yet this curse! Wretch, who, when these eyes were dark, hast reft from me by force the helpless one who was mine eyesight! Therefore to thee and to thy race may the Sun-god, the god who sees all things, yet grant an old age such as mine!

by the first hand.—*τῆσδε γῆς* MSS.: *τῆσδε τῆς* ed. Londin. an. 1747, and most edd.: *τῆσδε σῆς* Blaydes.—*ἀράς* F (omitting *μ'*). 866 *ψιλὸν ὄμμα' ἀποσπάσας*]

Meineke conj. *φίλιον ὄμμα' ἀποσπάσας*: Blaydes, *ψιλὸν ὀμματός με θέλς* (or *μ' ἀφέλς*): Froehlich, *τιθέλς*.

868 *σεχ' αὐτὸν* (i.e. *σε χατὸν*) L, F: *σε καῖτον* A, R: *σέ γ' αὐτὸν* B, T, Vat., Farn.: *σέ τ' αὐτὸν* Brunck.—*θεῶν*] Blaydes conj. *πρόπαν*, or *Κρέων*.

870 *γηράναί ποτε* MSS., which form (from aor. *ἐγήραν*) is preferred to *γηράναι* (ᾶ) by G. Curtius (*Verb* ch. v. p. 198=134 Eng. ed.). It is also approved by the Atticists (Moeris p. 115), and pronounced the only correct one

(cp. on 993 *κτεῖναι*): but *ψαύσεις* is more natural, and expresses indignation with greater force.

864 *εὐ αἰδῶ σιωπᾶν*. Creon forbids the utterance of the curse which he forebodes; and the injunction reminds Oedipus that he is near the Awful Goddesses who impose abstinence from all ill-omened words. 'Nay' (*γάρ*), he cries, 'may they suffer me to utter one imprecation more (*ἔτι*).' *γάρ* implies, 'I will not yet be mute'; cp. also its use in wishes, *εἰ γάρ*, *εἴθε γάρ*, etc. *ἔτι* recalls the former imprecation on his sons (421 ff.).—*ἄφρονον...* *ἀράς*: cp. on 677 *ἀνήμενον...χειμῶνων*. *τῆς* is a certain correction of the MS. *γῆς* (T for Γ).

866 See Appendix on this passage. *δς*, with caus. force, 'since thou hast...': see on *ὄστινες*, 263. *ψιλὸν ὄμμα'* can mean only 'a defenceless eye,' i.e. a defenceless maiden (Antigone) who was to him as eyesight. The phrase has bitter point, since Creon himself, in his smooth speech, had pathetically described Antigone as *τοῦτύντρος ἀράσσαι* (752). It is also less bold in Greek than in English, owing to the common figurative use of *ὄμμα*, as if he had said, 'my defenceless *darling*' (cp. on *O. T.* 987). *ψιλὸν* should not be taken as acc. *masc.* with *με*: this would be tame and forced. Cp. below 1029 *οὐ ψιλὸν οὐδ' ὀσκεινον*, not *without allies* or instruments: *Ph.* 953 *ψιλὸς, οὐκ ἔχων τροφήν* (when *stripped of his bow*). *ἀποσπάσας* takes a

double acc. (like *ἀφαιρεῖν*, etc.): this is so natural that we need not desire *δς γ' ὀς μου*.

867 *ἔξοιχει*, as 894 *ὀχρεται...ἀποσπάσας*, though he is still present: so 1009 *ὀχει λαβῶν*. As *ὀχχομαι* cannot have a *pres.* sense, the departure meant can be only that of his guards (847): so that *ἔξοιχει* merely adds the notion of 'away' to *ἀποσπάσας*.—Cp. *El.* 809 *ἀποσπάσας γὰρ τῆς ἐμῆς ὀχει φρονός*, etc.

868 *σέ τ' αὐτὸν* seems preferable to *σέ καῖτον*, since *τε...καί* was usual in such formulas with *αὐτός*, cp. 462, 559, 952, 1009, 1125: though *τε* was sometimes omitted when the third clause followed, as Antiph. or. 5 § 11 *ἐξώλειαν αὐτῶ καὶ γένοιε καὶ οἰκία τῆ σῆ ἐπαρώμενον*. I hardly think that *θεῶν* can be right. It would be partitive, 'of the gods, the all-seeing Sun.' When a partitive gen. stands thus, it ought to be emphatic, as in *El.* 1485 *τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμυγμένων | θνήσκειν ὀ μέλλων* etc. But here there is no stress on 'gods' as opp. to other beings. I should prefer *θεός*, from which *θεῶν* may have arisen by the carelessness of a copyist who connected it with *γένος*.

869 *εὐ Ἥλιος*: invoked *O. T.* 660 (n.) *οὐ τὸν πάντων θεῶν θεὸν πρόμον Ἄλιον*, as the all-seeing god whom no deceit can escape. *βλον* cogn. acc., instead of *γῆρας*. *κάμει*: see on 53. In the *Antigone* Creon's wife Eurydicé and his son Haemon com-

- KP. ὀράτε ταῦτα, τῆσδε γῆς ἐγχάριοι ;
 OI. ὀρώσι καὶ μέ καὶ σέ, καὶ φρονούσ' ὅτι
 ἔργοις πεπονθῶς ῥήμασιν σ' ἀμύνομαι.
 KP. οὔτοι καθέξω θυμόν, ἀλλ' ἄξω βία
 κεί μουνός εἰμι τόνδε καὶ χρόνῳ βραδύς. 875

ἀντ. OI. ἰὼ τάλας.

- XO. 2 ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ τάδε δοκεῖς τελεῖν.
 KP. 3 δοκῶ. XO. τάνδ' ἄρ' οὐκέτι νεμῶ πόλιν.
 KP. 4 τοῖς τοι δικαίοις χῶ βραχὺς νικᾷ μέγαν. 880
 OI. 5 ἀκούεθ' οἶα φθέγγεται; XO. τά γ' οὐ τελεί·
 6 <Ζεὺς μοι ξυνίστω.> KP. Ζεὺς γ' ἂν εἰδείη, σὺ
 δ' οὐ.
 XO. 7 ἄρ' οὐχ ὕβρις τάδ' ; KP. ὕβρις, ἀλλ' ἀνεκτέα.
 XO. 8 ἰὼ πᾶς λεώς, ἰὼ γᾶς πρόμοι,
 9 μόλετε σὺν τάχει, μόλετ'· ἐπεὶ πέραν 885
 10 περῶσ' οἶδε δῆ.

by Nauck (*Mélanges Gréco-Rom.* 2. p. 138). On the other hand γηράναι is defended by the schol. on Aesch. *Cho.* 908, Cobet (*Μνημοσύν.* 11. 124), and Lobeck on Buttm. *Gr.* 2. p. 138, who regards it as pres. inf. of γήρημι, but aoristic in force.

875 μουνός L and most MSS.: μόνος A, R.—τόνδε] τῶνδε B, T, Vat., Farn.—χρόνῳ βραδύς L, with γηρών· βαρύσ· written above (by first hand?): S has written in marg. τὸ παλαιὸν φησι βαρὺ. The other MSS. have χρόνῳ βραδύς, except that the conjct. χρόνῳ βραχὺς (due perh. to v. 880) is in T, Vat., Farn.

877 λῆμ'] So L, with most MSS.: λῆμ' A (from the corrector), R: δέιμ' B, Vat.: δῆ μ' L².

879 νεμῶ Reisig (led by the schol., ταύτην δ' ἄρα οὐκέτι νομῶ πόλιν): νέμων MSS. **882** This verse is mutilated in the MSS., which have only Ζεὺς ταῦτ' ἂν εἰδείη, σὺ δ' οὐ. The letters σ ταῦτ' are in an erasure in L: it is uncertain what the first hand had first written: but it was not Ζεὺς τ' ἂν. Elmsley

mit suicide,—another son, Megareus, having already devoted his life for Thebes. But in Creon's own person, at least, the curse was fulfilled by his surviving all that he loved best. (Cp. *Ant.* 1317 ff.)

871 ὀράτε: he calls on them to witness the unnatural imprecation: cp. 813 μαρτύρομαι.

873 ἔργοις: cp. on 782. ῥήμασιν is said with a bitter consciousness of impotence at this critical moment.

875 μουνός, as 991, 1250: cp. *O. T.* 1418 n. βραδύς (cp. 306) seems more fitting here than βαρύς, which has no MS. warrant except L's superscript variant γηρών (sic) βαρύς,—perh. a corruption of γῆρα βαρύς. In *O. T.* 17 σὺν γῆρα βαρεῖς = weighed down with age, while in

Ai. 1017 ἐν γῆρα βαρύς = peevish in old age. The conjecture βραχὺς was intended to mean 'weak' (880).

876 ἰὼ τάλας: see on 833.

879 τάνδε (πόλιν) οὐκέτι πόλιν νεμῶ, I will no longer reckon Athens a city. Cp. *O. T.* 1080 ἐμεινὸν παιδα τῆς Τύχης νέμων: *El.* 597 καὶ σ' ἐγῶγε δεσπότην | ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμων. The *fut.* is better than the *pres.* here, since the latter would assume Creon's triumph.

880 τοῖς...δικαίοις, instrumental dat., by means of τὰ δίκαια, i.e., by having justice on one's side. 'In a just cause, one feeble man is stronger than a city.' Cp. fr. 76 τοῖς γὰρ δίκαιοις ἀντέχειν οὐ ῥάδιον: fr. 78 καὶ γὰρ δίκαια γλώσσ' ἔχει κράτος μέγα. Here he speaks of the moral

CR. See ye this, people of the land ?

OE. They see both me and thee ; they know that my wrongs are deeds, and my revenge—but breath.

CR. I will not curb my wrath—nay, alone though I am, and slow with age, I'll take yon man by force.

[*He approaches OEDIPUS as if to seize him.*

OE. Woe is me !

CH. 'Tis a bold spirit that thou hast brought with thee, stranger, if thou thinkest to achieve this.

CR. I do. CH. Then will I deem Athens a city no more.

CR. In a just cause the weak vanquishes the strong.

OE. Hear ye his words ? CH. Yea, words which he shall not turn to deeds, Zeus knows ! CR. Zeus haply knows—thou dost not.

CH. Insolence ! CR. Insolence which thou must bear.

CH. What ho, people, rulers of the land, ho, hither with all speed, hither ! These men are on their way to cross our borders !

Anti-
strophe.

wrote, KP. *Zeús ταύτ' ἄν εἰδέη. σὺ δ' οὐ * * * **. Hermann: <ei δ' ἔστ' ἐτι> *Zeús*, KP. *ταύτ' ἄν εἰδέη, σὺ δ' οὐ*,—supposing that Creon interrupts a threat of the Chorus. Blaydes: KP. *οὐ γὰρ τελῶ; Zeús ταύτ' ἄν εἰδέη, σὺ δ' οὐ*. Enger: *ἴστω μέγας Zeús*. KP. *Zeús γ' ἄν* (for *Zeús ταύτ' ἄν*). Hartung: *ἴστω τὸδε Zeús*. KP. *Zeús ἄν κ.τ.λ.*—Indicating a lacuna in the text, Dindorf suggests *ei Zeús ἐτι Zeús*. KP. *Zeús ἄν κ.τ.λ.* Campbell, *Zeús μοι ξυρίστω*. KP. *Zeús γ' ἄν κ.τ.λ.*: Spengel, *σαφῶς ἐγώφθα*.—I have supplied the words *Zeús μοι ξυρίστω* in the text, merely in order to show more clearly my view of the context. All supplements must be purely conjectural. §§ 5 f. *πέραν* | *περῶσι* δὴ L and the other MSS., except those which, as T and Farn., have the conject. of Triclinius, *δῆτα* for *δῆ*: cp. on v. 843. *πέρα* | *περῶσ' οἶδε δῆ* Elmsley. *περῶσ' ἤδη* Blaydes

force with which *Δίκη* inspires her champion, while in 957 he admits himself to be physically helpless—*κέῖ δίκαι' ὁμῶς λέγω. βραχύς*, of slight physical strength: cp. 586; and for *μέγαν* cp. on 148.

§ 81 *τά = ἄ*: cp. on 747.

§ 82 *Zeús γ' ἄν...σὺ δ' οὐ*. The lacuna certainly preceded these words. The words in the strophe answering to *τά γ' οὐ τελεῖ* and to the lacuna are 838 f. XO. *μέθες χερσῶν | τὴν παῖδα θάσσον*. It is probable, then, that the lost words here belonged to the Chorus, being such as *Zeús μοι ξυρίστω*.

§ 83 ἕβρις: for the quantity, cp. 442 n. *ἀνεκτία*, nom. neut. plur.: cp. on 495 *ὄδωτά*.

§ 84 *πρόμοι*, invoking a higher power than the *ἐνοτοιοι* of Colonus (841), prepares the entrance of the king. For the

plur., meaning Theseus, cp. *ἀνακτας* 295 n., 1667.

§ 85 f. *πέραν περῶσ' οἶδε δῆ*, 'yonder men' (with a gesture in the direction taken by Creon's guards) 'are already passing towards the other side.' Elmsley wrote *πέρα*, which as adv. would mean 'further.' But *πέραν* is right, since the Chorus is thinking of a passage from the Attic to the Boeotian side of the frontier, as of a passage across a river. *πέρα* is *ultra*, 'to some point beyond' a line which is either left to be understood, or expressed in the gen.: *πέραν* is *trans*, 'on, or to, the further side' of a river, sea, or intervening space. *περῶσι* implies only that the fugitives are *on their way* to the border,—not that they are now actually crossing it. *δῆ* nearly = *ἤδη*: O. T. 968 n.

- ΘΗ. τίς ποθ' ἢ βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ
βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίω θεῷ
τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὡς εἰδῶ τὸ πᾶν,
οὐ χάριν δεῦρ' ἦξα θάσσον ἢ καθ' ἡδονὴν ποδός. 890
- ΟΙ. ὦ φίλτατ', ἔγνω γὰρ τὸ προσφώνημά σου,
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.
- ΘΗ. τὰ ποῖα ταῦτα; τίς δ' ὁ πημήνας; λέγε.
- ΟΙ. Κρέων ὄδ', ὃν δέδορκα, οἵχεται τέκνων
ἀποσπάσας μου τὴν μόνην ξυνωρίδα. 895
- ΘΗ. πῶς εἶπας; ΟΙ. οἰά περ πέπονθ' ἀκήκοας.
- ΘΗ. οὐκ οὖν τις ὡς τάχιστα προσπόλων μολῶν
πρὸς τούσδε βωμοὺς ἴαντ' ἀναγκάσει λεῶν
ἀνιππον ἱππότην τε θυμάτων ἀπο
σπεύδειν ἀπὸ ῥυτήρος, ἔνθα δίστομοι 900
μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
ὡς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
ξένω γένωμαι τῶδε, χειρωθεὶς βία.
ἴθ', ὡς ἀναγα, σὺν τάχει. τοῦτον δ' ἐγώ,
εἰ μὲν δι' ὀργῆς ἦκον ἤσ' ὄδ' ἄξιος, 905

(omitting *πέραν*). 889 λέξαθ'] λέξετ' R: λέξασθον B, Vat.—ὡς εἰδῶ B, T, Vat., Farn.: ὡσίδω L: ὡς ἴδω A, R, etc. 890 Nauck rejects this v.

893 τίς δ'] τίς σ' Nauck, who in v. 896 gives ποί' for πῶς. 897 οὐκ οὖν L: οὐκ οὖν Elms., Wecklein: οὐκ οὖν most edd. 899 This v. is omitted

888 ε. βωμὸν, Poseidon's altar at Colonus: see on 55. ἔσχετ': see on 429.

890 θάσσον ἢ καθ' ἡδονήν: see on 598.

891 ἔγνω: so *O. T.* 1325 γιγνώσκω σαφῶς, | καίπερ σκοτεινός, τὴν γε σὴν αὐτὴν ὁμῶς.

893 τὰ ποῖα ταῦτα; The art. is prefixed to ποῖος when it asks for further definition: Plat. *Crat.* 395 D ΣΩ. εἰ ἀληθῆ (ἔστι) τὰ περὶ αὐτὸν λεγόμενα. EPM. τὰ ποῖα ταῦτα;

894 ε. οἵχεται: cp. on 867.—τὴν μόνην: his sons are as dead to him (cp. 445).

896 περ in the thesis of the 3rd foot is remarkable, and very displeasing. Rhythm and sense would both gain if we could read οἶα καὶ πέπονθ' ('indeed suffered').

897 ε. οὐκ οὖν τις...ἀναγκάσει, 'will not some one, then, compel?' = 'then let some one compel': cp. *O. T.* 430 n.

τούσδε βωμοὺς: the plur. might be merely poetical for the sing. (888, cp. *Ant.* 1006), but here perh. refers to the association of Poseidon Ἴππιος with Athena Ἴππια (1069).

899 ε. Join σπεύδειν ἀπὸ θυμάτων, ἀνιππον, ἱππότην τε ἀπὸ ῥυτήρος: to hasten from the sacrifice, some on foot, others on horseback, with slack rein. The worshippers of the Ἴππιος and Ἴππια are in part ἱππεῖς (cp. 1070), and have their horses with them. The place of ἀπὸ β. is due to the fact that these horsemen are the important pursuers, ἀνιππον being added merely to give the notion of a pursuit *en masse*. Thus there is some formal resemblance to *Ant.* 1108 τ', τ', ὁπάδες, | ὅ τ' ὄντες ὅ τ' ἀπόντες, though there 'present and absent' is merely a colloquial phrase for 'every one.'

ἀπὸ ῥυτήρος, 'away from the rein,' i.e. 'unchecked by the rein,' *immissis habenis*: Phrynichus *ap. Bekker Anecd.* p. 24 ἀπὸ

Enter THESEUS.

TH. What means this shout? What is the trouble? What fear can have moved you to stay my sacrifice at the altar unto the sea-god, the lord of your Colonus? Speak, that I may know all, since therefore have I sped hither with more than easeful speed of foot.

OE. Ah, friend,—I know thy voice,—yon man, but now, hath done me foul wrong.

TH. What is that wrong? And who hath wrought it? Speak!

OE. Creon, whom thou seest there, hath torn away from me my two children,—mine all.

TH. What dost thou tell me, O.E. Thou hast heard my wrong.

TH. (*to his attendants*). Haste, one of you, to the altars yonder,—constrain the folk to leave the sacrifice, and to speed—footmen,—horsemen all, with slack rein,—to the region where the two highways meet, lest the maidens pass, and I become a mockery to this stranger, as one spoiled by force. Away, I tell thee—quick!—(*Turning towards CREON.*) As for yon man—if my wrath went as far as he deserves—

in the text of L, but added in the marg. by the first hand, which wrote *ἀνιπτον*, as *εὐπιπτον* for *εὐπιπτον* in v. 711, though *εὐπιπτον* in v. 668.—For *ἀπο* Meineke conject. *πάρα*. 902 δ' is in most MSS., but not in L or F: τ' L².

905 L has the ο of *ἤκον* in an erasure, the size of which indicates ω rather than

ῥυτῆρος *τρέχειν ἵππων*: *οἶον ἀπὸ χαλινοῦ ἢ ἀνευ χαλινοῦ*. Cp. *El.* 1127 *ἀπ' ἐλπίδων*, contrary to my hopes: *Τγ.* 389 *οὐκ ἀπὸ γνώμης*, not against my judgment: and so *οὐκ ἀπὸ τρόπου* (not unreasonably), *οὐκ ἀπὸ καιροῦ*, etc. Plut. *Dion.* 42 οὗτοι *διελθάναντες τὴν ὁδὸν ἵπποις ἀπὸ ῥυτῆρος ἤκον εἰς Λεωντίνους τῆς ἡμέρας ἤδη καταφερομένης*, 'having ridden the whole distance at full speed.' For the δ in *ἀπὸ* before β, cp. *Ant.* 712 n.

δίστομοι... ὁδοί. See map in Appendix on 1059. The two roads meant are probably:—(1) A road leading from Colonus, north of the Sacred Way, to the pass now called Daphnè, a depression in the range of Mount Aegaleos through which the Sacred Way issued from the plain of Athens, after which it skirted the shores of the bay of Eleusis. The beginning of this road is shown by the map in the Introduction. (2) A road diverging from the former in a N.W. direction,

and going round the N. end of the same range of Aegaleos, to a point some miles N. of the Daphnè pass, into the Thriasian plain. By either route the captors could gain the pass of Dryoscephalae, over Mount Cithaeron, leading from Attica into Boeotia. The hope of Theseus is that the pursuers may reach the point of bifurcation before the captors, since it is conceivable that the latter should wait to be joined by their master, Creon. See on 1054 ff.

μάλιστα with *ἐνθα*, lit., 'to about the place where': cp. Her. 1. 191 *ἀνδρὶ ὡς ἐς μέσον μηρὸν μάλιστα κη*, 'just about to the height of a man's thigh.'

904 *τὸ*, said to the *πρόσπολος* (897).

905 *δὲ ὀργῆς ἤκον*, 'were in such wrath,' rather than, 'had come hither in such wrath.' Cp. Eur. *Or.* 757 *λέξον δὲ φόβου γὰρ ἐρχομαι*, 'for I begin to fear.' Her. 1. 169 *διὰ μάχης... ἀπίκοντο Ἀργάων*, gave him battle. Cp. on *O. T.* 773.

ἄτρωτον οὐ μεθήκ' ἂν ἐξ ἐμῆς χερός·
 νῦν δ' οὐσπερ αὐτὸς τοὺς νόμους εἰσηλθ' ἔχων,
 τούτοισι κοῦκ ἄλλοισιν ἄρμοσθήσεται.
 οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
 κείνας ἐναργεῖς δευρό μοι στήσης ἄγων· 910
 ἐπεὶ δέδρακας οὐτ' ἐμοῦ καταξίως
 οὐθ' ὦν πέφυκας αὐτὸς οὔτε σῆς χθονός,
 ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν
 κἄνευ νόμου κραίνουσαν οὐδέν, εἴτ' ἀφείς
 τὰ τῆσδε τῆς γῆς κύρι' ᾧδ' ἐπεισπεσῶν 915
 ἄγεις θ' ἂ χρῆζεις καὶ παρίστασαι βία·
 καί μοι πόλιν κέναυδρον ἢ δούλην τινα
 ἔδοξας εἶναι, καμ' ἴσον τῷ μηδενί.
 καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν·
 οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν, 920
 οὐδ' ἂν σ' ἐπαινέσειαν, εἰ πυθοῖατο
 συλῶντα τὰμὰ καὶ τὰ τῶν θεῶν, βία
 ἄγοντα φωτῶν ἀθλίων ἰκτήρια.

ε. ἦκεν is in the lemma of the schol.

906 οὐδ' ἀφήκ' ἂν L (with an erasure of two letters, perh. εν, after κ), F: οὐκ ἀφήκ' ἂν L², B, T, Vat., Farn.: οὐ μεθήκ' ἂν A, R. The words οὐ μεθήκ' ἂν are also in the marg. of L, with a small mark prefixed, answering to a like mark before οὐδ' ἀφήκ' ἂν in L's text. The writing is (I think) that of the first hand, which was thus correcting its own error.

907 οὐσπερ Reiske: ὡσπερ MSS.—τοὺς νόμους εἰσηλθ' ἔχων] Nauck conject. ἤλυθεν νόμους ἔχων: Blaydes, ἦλθε δευρ' ἔχων νόμους. 909 ποτ' ἔξει A: ποθ' ἔξει L, θ' having been made from τ': the first hand had written ποτ' ἔξει, as it is in

906 μεθήκ', suggesting a relaxed grasp, is better than the more general ἀφήκ' here: cp. 834.

907 οὐσπερ...τοὺς νόμους: antecedent drawn into relative clause: cp. *Ani.* 404 θάπτουσαν ὦν σὺ τὸν νεκρὸν | ἀπέπας, where the schol. quotes Cratinus (fr. 159), ὄνπερ Φιλοκλέης τὸν λόγον διέφθορεν.

908 τούτοισι, instrum. dat., ἄρμοσθήσεται, he shall be brought to order, regulated: Ar. *Eg.* 1235 ΚΑ. παῖς ὦν ἐφόπτας ἐς τίνος διδασκάλου; | ΑΑ. ἐν ταῖσιν εὐστραῖς κορυδαλοῖς ἡρμοστόμην, 'was kept in order' by blows: Lucian *Toxaris* 17 τὸν ἄρμοστὴν δὲ ἡρμοξε τὴν Ἀσίαν τότε.

910 ἐναργεῖς, before my eyes: *Tr.* 223 τὰδ' ἀντίπρῳρα δὴ σοι | βλέπειν πάρεστ' ἐναργῆ.—ἄγων, as *Il.* 2. 558 στήσε δ' ἄγων: below, 1342. Cp. 475 λαβῶν.

911 κατάξια δρᾶν would be more usual than καταξίως δρᾶν: but the latter is no

more incorrect than is ὀρθῶς or καλῶς δρᾶν.

912 ὦν=τούτων ὦν, possessive gen., here denoting origin: cp. on 214.

913 f. Athens 'practises justice,' i.e. respects the rights of other states; and 'determines (κραίνουσαν) nothing without law,' i.e. admits no claim which the laws do not sanction. Oedipus had placed himself and his daughters under the protection of Attic law. Creon should have sought legal warrant for their removal. Instead of doing so, he has used violence.

914 εἴτ', 'after that,' 'nevertheless': cp. 418, 1005. ἀφείς: cp. 1537.

915 τὰ...κύρια, the constituted authorities, like τὰ τέλη, a phrase suggestive of constitutional monarchy, in which the citizens have some voice: as Theseus himself says in Eur. *Suppl.* 350 ἀλλὰ τοῦ λόγου | προσδοῖς ἐχοίμ' ἂν δῆμον εὐμενέ-

I would not have suffered him to go scathless from my hand. But now such law as he himself hath brought, and no other, shall be the rule for his correction.—(Addressing CREON.) Thou shalt not quit this land until thou bring those maidens, and produce them in my sight; for thy deed is a disgrace to me, and to thine own race, and to thy country. Thou hast come unto a city that observes justice, and sanctions nothing without law,—yet thou hast put her lawful powers aside,—thou hast made this rude inroad,—thou art taking captives at thy pleasure, and snatching prizes by violence, as in the belief that my city was void of men, or manned by slaves, and I—a thing of nought.

Yet 'tis not by Theban training that thou art base; Thebes is not wont to rear unrighteous sons; nor would she praise thee, if she learned that thou art spoiling me,—yea, spoiling the gods, when by force thou leadest off their hapless suppliants.

R. ποθ' ἔξει F, Vat.: ποθ' ἔξη T, with gl. ἄψη. 910 στήσης (or στήσης) A, B, L²: στήσεις L, with most MSS. 911 ἐμοῦ A and most MSS.: μου L, ἐμοί Vat.: σοῦ Nauck.—Bothe conject. κατὰξ' ἄν: Elmsley, κατάξια.
 912 ε. αὐτός] ἀστος Meineke: υἱός Nauck, who for σῆς χθονός...πόλιω would read σῆς πόλεως...χθόνα. 915 ἐπιπεσῶν L, F: ἐπεισεσῶν the rest. Cp. v. 924.
 917 δούλην τινα] Wecklein conject. βουλῆς δίχα: F. Kern, βουλῆς κενῆν.
 918 κἀμ'] καὶ μ' A, R. 919—923 Badham rejects these five vv.; Nauck,

στερον (proposing to refer a question to the people), and describes himself (*ib.* 353) as ἐλευθερώσας τήνδ' Ἰσώψηφον πόλιω. ἐπιπεσῶν, of an abrupt or violent entrance, as Xen. *Cyr.* 7. 5. 27 οἱ δ' ἐπὶ τοῖς φύλακας ταχθέντες ἐπεισπίπτουσιν αὐτοῖς πινουσι.

916 ἄγειν, of taking captive, as in ἄγειν καὶ φέρειν: παρίστασαι, bring to your own side, subjugate; Thuc. 1. 98 Ναξίους...ἐπολέμησαν καὶ πολιορκία παρεστήσαντο.

917 κέανδρον...ἢ δούλην τινα, some State destitute of inhabitants, or else only peopled by spiritless slaves. Cp. *O. T.* 56, and Thuc. 7. 77 ἄνδρες γὰρ πόλις, καὶ οὐ τεῖχη οὐδὲ νῆες ἀνδρῶν κεναί. So in Aesch. *Suppl.* 913 the king of Argos asks the insolent herald, ἀλλ' ἢ γυναικῶν ἐς πόλιω δοκεῖς μολεῖν; The desire to find Creon's ἄβουλον (940) here has prompted the conjecture ἢ βουλῆς δίχα: but see on 940.

918 τῷ μηδενί, dat. of τὸ μηδέν: cp. *Tr.* 1107 κἂν τὸ μηδέν ὦ. *Her.* 8. 106 ὅτι με ἀντ' ἀνδρὸς ἐποίησας τὸ μηδέν εἶναι (*sc.* εὐνοῦχοι). Cp. *O. T.* 638, 1019.

919 Θῆβαι. A courteous exoneration of Thebes accords with the hereditary ξενία which this play supposes: see on 632, and cp. the compliments to

Thebes in 929, 937. It has been seriously suggested that all these touches must have been inserted by Sophocles the grandson, because in the poet's time Athens and Thebes were not usually on the best terms. ἐπαίδευσαν, more than ἔθρεψαν, implying a moral and mental training: cp. Pind. fr. 180 οὔτοι με ξένον | οὐδ' ἀδαήμονα Μοισῶν ἐπαίδευσαν κλυταὶ | Θῆβαι: so of the Spartan public training, Thuc. 1. 84 ἀμαθέστερον τῶν νόμων τῆς ὑπεροφίας παιδεύμενοι. Athens is τῆς Ἑλλάδος παιδεύσεις (*id.* 2. 41).

921 πυθόλατο, cp. 945, and n. on 44.
 922 ε. σιλωῶνα κ.τ.λ., forcibly carrying off what belongs to me,—yes, and what belongs to the gods, when you seek to lead captive unhappy men who are suppliants. It is best to put a comma after τὰ τῶν θεῶν, which is explained by βίβη ἀγοντα, etc. He robs the gods when he seeks to seize the sacred suppliant of the Eumenides (44, 287). He robs Thebes (τάμω) when he seizes persons who are under the protection of Attic law (915). If τὰ τῶν θεῶν φωτῶν ἀθλ. ἰκτήρια were joined (as Blaydes prefers), the double gen. would be very awkward.

φωτῶν ἀθλῶν ἰκτήρια = literally 'suppliant objects consisting in hapless per-

οὐκ οὖν ἔγωγ' ἂν σῆς ἐπεμβαίνων χθονός,
οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα, 925
ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς
οὐθ' εἶλκον οὐτ' ἂν ἦγον, ἀλλ' ἠπιστάμην
ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεῶν.
σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύνεις πόλιν
τὴν αὐτὸς αὐτοῦ, καί σ' ὁ πληθύνων χρόνος 930
γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.
εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά,
εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
εἶναι βία τε κοῦχ' ἐκῶν· καὶ ταῦτά σοι 935
τῷ νῷ θ' ὁμοίως καπὸ τῆς γλώσσης λέγω.

only v. 920.

924 ἐπιβαίνων L, A, L³, F, Ald.: ἐπεμβαίνων B, T, Vat.: ἐπ' ἐμβαίνων Farn.: Elms. conject. σῆς ἂν ἐπιβαίνων. 926 χθονός] πόλεως Heimsoeth, and so Wecklein. Schneidewin thought the v. spurious. 928 ξένον Vat.:

sons,' = φῶτας ἀθλοῦς ἰκτηρίους. The gen. defines the 'material,' or nature, of the ἰκτήρια, as in *El.* 758 σῶμα δειλαίας σποδοῦ is a body consisting in (reduced to) ashes. We could not render, 'the emblems of supplication brought by hapless persons.' Nor, again, 'the suppliants belonging to a wretched man' (the two maidens). In the following periphrases we see an analogous poet. use of the neut. plur., though the relation to the gen. is not precisely the same: *Ant.* 1209 ἀθλίας ἄσημα...βοῆς, 'confused accents of a mournful cry,' where the gen. might be either of material, as here, or possessive: *ib.* 1265 ὦμοι ἐμῶν ἀνολθα βουλευμάτων (partitive gen.): *Eur. Ph.* 1485 οὐ προκαλυπτομένα βοτρυχῶδες | ἀβρὰ παρήδος, 'not veiling the delicate cheek,'—for this is clearly the sense, rather than 'spreading a delicate veil' (*sc.* καλύμματα) over it.

924 ἐπεμβαίνων: cp. on 400. Theseus points his reproof, as Oed. did in 776 ff., by asking Creon to imagine their respective situations reversed.

925 εἶχον, since ἐνδικώτατα = μέγιστα δικαιώματα: Thuc. 1. 41 δικαιώματα τᾶδε πρὸς ὑμᾶς ἔχομεν: and so *id.* 3. 54 παρεχόμενοι... ἃ ἔχομεν δίκαια, advancing the just pleas which are ours.

926 ἄνευ γε τοῦ κραίνοντος, *iniussu*

dominatoris, cp. *Il.* 15. 213 ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγγελίης, *without my consent* and hers. χθονός, gen. with *κρ.*, as *Ai.* 1050 δε κραίνει στρατοῦ. ὅστις ἦν: the verb in the relative clause is assimilated to the form of the conditional sentence: cp. *Plat. Men.* 89 B εἰ φύσει οἱ ἀγαθοὶ ἐγίγνοντο, ἧσάν που ἂν ἡμῶν οἱ ἐγίγνωσκον τῶν νέων τοὺς ἀγαθοὺς τὰς φύσεις: *Xen. Mem.* 1. 7. 3 κυβερῶν κατασταθεῖς (= εἰ κατασταθῆι) ὁ μὴ ἐπιστάμενος ἀπολέσειεν ἂν οὐς ἦκιστα βούλοιο.

927 οὐθ' εἶλκον οὐτ' ἂν ἦγον. The chief protasis is contained in the partic. ἐπεμβαίνων (924), = εἰ ἐπενέβαινον, while εἰ...εἶχον merely subjoins a special case in which the apodosis would still hold good:—εἰ ἐπενέβαινον, οὐκ ἂν εἶλκον, οὐδέ (εἶλκον ἂν) εἰ εἶχον. Remark that the form of the apodosis, οὐθ' εἶλκον... ἂν etc., does not logically imply, 'I am now dragging,' but merely, 'I am *not* now *forbearing to drag*': there is no opportunity for such abstinence, since the fact supposed by ἐπεμβαίνων ('If I were on Theban soil') is non-existent. The conditional form with the imperf. indic. has been preferred to that with the optative (used in the similar illustration at 776), because Theseus is thinking of what Creon is actually doing.

Now, were my foot upon thy soil, never would I wrest or plunder, without licence from the ruler of the land, whoso he might be—no, though my claim were of all claims most just: I should know how an alien ought to live among citizens. But thou art shaming a city that deserves it not, even thine own; and the fulness of thy years brings thee an old age bereft of wit.

I have said, then, and I say it once again—let the maidens be brought hither with all speed, unless thou wouldst sojourn in this land by no free choice;—and this I tell thee from my soul, as with my lips.

ξείνον L, A, and most MSS. In ἀστοῖς the first hand of L has made στ from υτ.

929 ἀλοχύνεις] ei made from η in L.

931 τοῦ νοῦ] φρενῶν Nauck.

934 θέλει Vat.

936 τῷ νῷ MSS.: τοῦ νοῦ Meineke: νοῶ Hartung: φρονῶ

928 ξίνον, for whom the first rule should be, ἀστοῖς Ἰσα μελετᾶν (171, cp. 13). Cp. Aesch. *Smyrl.* 917 (the Argive king to the Egyptian herald who threatens to drag off the Danaides by force), ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι.

929 ἄξιον οὐκ οὖσαν, *immeritam*; Dem. or. 21 § 217 εἰμὶ δ' οὐ τοῦτων ὑμῶν ἄξιος, 'I do not deserve such (harsh) treatment at your hands': cp. ἀξιοῦν τινά τινος, *to condempn* one to a punishment, *O. T.* 1449 (n.).

930 τῆν αὐτὸς αὐτοῦ: cp. 1356, *Ai.* 1132 τοὺς γ' αὐτὸς αὐτοῦ πολεμίους: Aesch. *P. V.* 921 ἐπ' αὐτὸς αὐτῷ: *ib.* 762 πρὸς αὐτὸς αὐτοῦ κενοφρονῶν βουλευμάτων. In this hyperbaton αὐτὸς merely adds emphasis to the reflexive. If αὐτὸς is meant to stand out with its full separate force, it precedes the prep., as αὐτὸς πρὸς αὐτοῦ twice in *Soph.* (*Ant.* 1177, *Ai.* 906).

930 ε. ὁ πληθύνων χρόνος, the growing number of thy years; cp. on 377 and 7. τοῦ νοῦ, which is just what old age ought to bring: fr. 240 καίπερ γέρον ὦν' ἀλλὰ τῷ γῆρα φιλεῖ | χῶ νοῖς ὁμαρτεῖν καὶ τὸ βουλευεῖν εἰ δεῖ: Aesch. fr. 391 γῆρας γὰρ ἥβης ἐστὶν ἐνδικώτερον.

933 τινά, simply 'some one': not here a threatening substitute for σέ (as in *Ai.* 1138, *Ant.* 751). Indifference as to the agent strengthens insistence on the act.

934 The essence of the notion conveyed by μέτοικος, in ordinary Attic usage, was a voluntary sojourn, terminable at the will of the sojourner. Hence the irony here. With a similar force the Attic poets apply it to one who has found his 'last, long home' in foreign-earth.

Aesch. *Cho.* 683 εἰτ' οὖν κομίζειν δόξα νικήσει φίλων, | εἰτ' οὖν μέτοικον, εἰς τὸ πᾶν ἀεὶ ξένον, | θάπτει: 'whether his friends decide to bring his ashes home, or to bury him among strangers, an alien utterly for ever': so a Persian whose corpse was left at Salamis is σκληρὰς μέτοικος γῆς ἐκεῖ (*Pers.* 319): Eur. *Her.* 1033 μέτοικος ἀεὶ κείσομαι κατὰ χθονὸς (the Argive Eurystheus buried in Attica). Cp. *O. T.* 452 n.

935 βίῃ τε κοῦχ ἐκ. as *O. T.* 1275 πολλάκις τε κοῦχ ἄπαξ. κοῦχ ἐκῶν, not καὶ μὴ ἐκῶν, though dependent on εἰ, since οὐχ ἐκῶν = ἄκων: cp. *Ai.* 1131 εἰ τοὺς θανόντας οὐκ-ἔξ θάπτειν: *Lys.* or. 13 § 62 εἰ μὲν οὖν οὐ-πολλοὶ ἦσαν.

936 The words τῷ νῷ have been suspected by recent criticism. They seem to me sound. The sense is, 'these things, which I say to you, are purposed by my mind as really as they are uttered by my tongue.' With τῷ νῷ a verb meaning 'I intend' (e.g. διανοοῦμαι) should strictly have been used; but the verb appropriate to ἀπό γλώσσης is made to serve for both. For a similar Zeugma cp. *O. T.* 116 οὐδ' ἀγγελὸς τις οὐδὲ συμπράκτωρ ὁδοῖ | κατεῖδ', where the verb appropriate to ἀγγελος, viz. ἦλθε, has to be supplied from κατεῖδ'. To Meineke's τοῦ νοῦ (governed by ἀπό) it may be objected that ἐκ would be the right prep., as in ἐκ θυμοῦ, ἐκ ψυχῆς. ἀπό γλώσσης usu. = 'by word of mouth' (as opp. to 'by letter'), as in *Thuc.* 7. 10.—For the antithesis cp. *Plat. Sympr.* 199 A ἡ γλῶττα οὖν ὑπέσχετο, ἡ δὲ φρὴν οὐ (aluding to Eur. *Hēr.* 612).

- ΧΟ. ὄρας ἴν' ἦκεις, ὦ ξέν'; ὡς ἀφ' ὧν μὲν εἶ
φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.
- ΚΡ. ἐγὼ οὐτ' ἀνανδρον τήνδε τὴν πόλιν *νέμων,
ὦ τέκνον Αἰγέως, οὐτ' ἄβουλον, ὡς σὺ φῆς, 940
τοῦργον τόδ' ἐξέπραξα, γινώσκων δ' ὅτι
οὔδεις ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι
ζῆλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βία.
ἦδη δ' ὀθούνεκ' ἄνδρα καὶ πατροκτόνον
κἀναγνον οὐ δεξοίατ', οὐδ' ὄτω γάμοι 945
ξυνόντες ἠρέθησαν ἀνόσιοι τέκνων.
τοιούτον αὐτοῖς Ἄρεος εὐβουλον πάγον
ἐγὼ ξυνήδη χθόνιον ὄνθ', ὅς οὐκ ἔᾶ
τοιούσδ' ἀλήτας τῆδ' ὁμοῦ ναίειν πόλει.
ὦ πίστιν ἴσχων τήνδ' ἐχειρούμην ἄγρην. 950

Schneidewin, and so Wecklein. 938 δρῶν τ' L, L², F; δρῶν δ' the rest.—ἐφευρίσκει L, ἐφ' εὐρίσκει F, εὐρίσκει (sic) L². 939 ἐγὼ οὐτ' L, F; ἐγ' οὐτ' T, Farn.: ἐγὼ μὲν οὐτ' L²: ἐγὼ οὐκ A, B, R, Vat.—νέμων Schneidewin: λέγων A, B, R, Vat.: λέγω L, F, L². 940 ἄβουλον] ἀνολβον Nauck. 941 τόδ' B, T, Vat., Farn.: τὸτ' L²: τόγ' L, R, F, Ald. 942 αὐτοῖς L, and so the rest, except L², which has αὐτοῖς, a reading conjectured by Scaliger and received by Heath, Brunck, Hartung, Blaydes. 944 ἦδη (with ν written above) ὀθ' οὐνεκ' L. ἦδη (sic) most MSS., and Ald.: ἦδειν or ἦδειν T, Farn.—ἀνδρα καὶ] καὶ is wanting in A, R.

937 ε. ὄρας ἴν' ἦκεις; an indignant reproach, as *O. T.* 687. ἀφ' ὧν=ἀπὸ τούτων, ἀφ' ὧν (cp. on 274): 'Judging by the folk from whom thou art sprung (the Thebans, cp. 919), thou seemest just'—i.e., a member of a just race. For ἀπὸ of judging by a thing, cp. on 15. The Greek sense of the prep. with the relative here is really the same as with the supplied antecedent. It is our idiom which makes them seem different.

939 ε. ἐγὼ οὐτ': so 998: *O. T.* 332 ἐγὼ οὐτ' ἐμαυτὸν: *Ant.* 458 ἐγὼ οὐκ ἐμελλον: *Ph.* 585 ἐγὼ εἰμ' Ἀτρεΐδαις.—L's λέγω, of which λέγων was a correction, came in by mistake from 936. Schneidewin's νέμων has been generally received, and is clearly right: cp. on 879. While ἀνανδρον answers to κενανδρον ἢ δούλην in 917, ἄβουλον (940), which implies the lack of a guiding mind, answers to κῆμ' ἴσον τῷ μηδενί in 918.—Creon's speech is as clever as it is impudent. He has only anticipated what the Athenians themselves would have wished. Indeed, he has acted in reliance on the Acreiopagus (950). If his *method* has been rough,

he was provoked by the violence of Oedipus.

942 αὐτοῖς, the people implied in τὴν πόλιν (939). Cp. *Eur. Bacch.* 961 κῆμζε διὰ μέσης με Θηβαίας χθονός, | μόνος γὰρ αὐτῶν εἰμ' ἀνὴρ τολμῶν τάδε. Cp. 730 (τῆς ἐμῆς...δν). ἐμπέσοι has here the constr. of ἔλοι: cp. *Eur. I. A.* 808 δεινὸς ἐμπέπτωκ' ἔρωι | τῆσδε στρατείας Ἐλλάδ', οὐκ ἀνευ θεῶν. This is decisive against here reading αὐτοῖς, the commoner constr.

943 ξυναίμων, *Oed.*, *Ant.*, and *Ism.*: Creon refers first to the *general* claim of kindred; then to the *special* reasons against detaining Oed.

945 κἀναγνον. Cp. *O. T.* 821 λέχη δὲ τοῦ θανάτου ἐν χερσὶν ἐμαῖν | χραίνω, δι' ὧν περ ὄλετ' ἄρ' ἔφυν κακός; | ἄρ' οὐχὶ πᾶς ἀναγνος; So here, too, ἀναγνον refers to the taint of murder, aggravated by union with the wife of the slain. 'Both a parricide, and, in a complex sense, impure,—yea, guilty of incest.'—δεξοίατ': cp. on 44. The fut. optat. after a secondary tense, as *O. T.* 538 f., 792 796, 1271 ff.

CH. Seest thou thy plight, O stranger? Thou art deemed to come of a just race; but thy deeds are found evil.

CR. Not counting this city void of manhood, son of Aegeus, nor of counsel,—as thou sayest,—have I wrought this deed; but because I judged that its folk could never be so enamoured of my kinsfolk as to foster them against my will. And I knew that this people would not receive a parricide,—a polluted man,—a man with whom had been found the unholy bride of her son. Such the wisdom, I knew, that dwells on the Mount of Ares in their land; which suffers not such wanderers to dwell within this realm. In that faith, I sought to take this prize.

945 *κἀναγον* A, R: *κἀνανδρον* the rest.—*δεξοιατ'* is ascribed by Campbell to L, which, however, like the other MSS., has *δεξοιατ'* (as Duebner states): *δεξοιατ'* was conjectured by Elmsley. 946 *ἀνόσιοι τέκνων* MSS., except that L² has *ἀνοσιώτατοι* (without *τέκνων*). For *τέκνων* Benedict and Reiske conject. *τέκνω* (cp. schol. *παρ' ὅσον αὐτός ἐστι τέκνων μητέρα γεγαμηκώς*): Musgrave and Hartung, *τοκέων*, which Blaydes receives. Nauck proposes to delete *τέκνων*, and to write, *κἀναγον οὐ δεξοιατ'* <οὐδέν'>, οὐδ' ὅτω | *ξυνόητες εὐρέθησαν ἀνόσιοι γάμοι*. 948 *ξυνήδευ* L, and so (or *ξυνήδευ*) the rest: *ξυνήδη* Brunck.

946 *ἠύρεθησαν*. Attic inscriptions nearly as old as the poet's time confirm *ἠύ-* against *εὐ-*: cp. *O. T.* 546 n. *τέκνων* has been suspected. The literal meaning of *ἀνόσιοι γάμοι τέκνων* can be nothing but 'unholy nuptials with children' (such as Iocasta's with Oed.). But here the sense should be, 'unholy nuptials with parents': cp. 978 *μητρὸς...γάμους*. Can *τέκνων*, then, be defended? Thus, I think. *ξυνόητες* suggests the *consort*. Hence *ἀνόσιοι γάμοι τέκνων* is said, with poetical boldness and also with a certain designed obscurity, in this sense:—'a woman who has made an unholy marriage with her son.'

Wecklein takes *τέκνων* as 'relative' gen. with *ἀνόσιοι*, in the sense of *παίδουργίας, σπορᾶς*: 'a marriage unholy in respect of its offspring.' This seems forced. Musgrave's *τοκέων* would be more specious if the gen. of a noun in *-εύς* anywhere else suffered synzesis in this place of the verse. (In 1361 *φονεύς* is in the 4th place.) Soph. has *γονέων* *El.* 146, 241, and *τοκέων* *id.* 187, Eur. the latter *H. F.* 915, *Or.* 815, and in these 5 places (all lyric) the words are scanned as trisyllables: a fact which, so far as it goes, is against *τοκέων* here. Neither *τέκνοις* nor *τέκνω* is a probable remedy; nor is *φίλων*. In my belief *τέκνων* is sound.

947 *τοιούτων*, introducing a reason for a preceding statement, as *Ai.* 164 (*τοιούτων*), 218 (*τοιούτ'*), 251 (*τοίας*), 562 (*τοῖον*).—*εὐβουλον* suggests the title of the Court, *ἡ ἐξ Ἀρείου πάγου βουλή*. If the Council of the Areiopagus (Creon assumes) became aware that a polluted person, such as Oedipus, was in Attica, it would take steps for his expulsion. Such a proceeding would doubtless have come within the limits of the general moral censorship actually possessed by the Areiopagus, at least in the earlier days of the Athenian democracy. Indeed that court is found exercising authority of a like kind (though only by special warrant) even after the reforms of Pericles and Ephialtes. Cp. Deinarchus or. 1 § 58, where the Ecclesia commissions the Areiopagus to inquire into the conduct of a merely suspected person, and the Areiopagus, having done so, reports to the Ecclesia (*τοῦ δήμου προστάξαντος ζητῆσαι τὴν βουλήν, ...καὶ ζητήσασαν ἀποφῆναι πρὸς ὑμᾶς, ἀπέφηνεν ἡ βουλή, etc.*). See also Plut. *Sol.* 22, Isocr. or. 7 §§ 36—55, and my *Attic Orators* vol. II. p. 211.

948 *χθόνιον* = *ἐγχάριον*, a use found only here and in *Ai.* 202 *χθόνιον ἀπ' Ἐρεχθειδᾶν* (= *αὐτοχθόνιον*).

- καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μὴ μοι πικρὰς
 αὐτῷ τ' ἄρὰς ἤρατο καὶ τῶμῳ γένει·
 ἀνθ' ὧν πεπουθῶς ἠξίουν τάδ' ἀντιδρᾶν.
 θυμοῦ γὰρ οὐδὲν γῆρας ἔστιν ἄλλο πλὴν
 θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἄπτεται. 955
 πρὸς ταῦτα πράξεις οἶον ἂν θέλῃς· ἐπεὶ
 ἐρημία με, κεῖ δίκαι' ὅμως λέγω,
 σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
 καὶ τηλικόσδ' ὧν, ἀντιδρᾶν πειράσομαι.
- ΟΙ. ὦ λῆμ' ἀναιδές, τοῦ καθύβριζεν δοκεῖς, 960
 πότερον ἐμοῦ γέροντος ἢ σαντοῦ, τόδε;
 ὅστις φόρους μοι καὶ γάμους καὶ συμφορὰς
 τοῦ σου διήκας στόματος, ἃς ἐγὼ τάλας
 ἤνεγκον ἄκων· θεοῖς γὰρ ἦν οὕτω φίλον,
 τάχ' ἂν τι μνηΐουσιν εἰς γένος πάλαι. 965
 ἐπεὶ καθ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
 ἁμαρτίας ὄνειδος οὐδέν, ἀνθ' ὅτου
 τάδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.
 ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
 χρησμοῖσιν ἰκνεῖθ' ὥστε πρὸς παίδων θανεῖν, 970

954 f. These two vv. are bracketed by Nauck and Blaydes.—*γῆρας ἔστιν* MSS., except A and R, which have *ἔστι γῆρας*. 961 *τόδε* MSS.: *τάδε* Elms., Blaydes.

954 f. θυμοῦ, the anger which moved Creon to make the seizure: cp. 874 οὔτοι καθέξω θυμόν. Theseus had said that Creon's violence disgraced his years (931). Creon replies, 'There is no old age for anger, except death'; i.e., 'anger, under gross insult, ceases to be felt only when a man is dead, and can feel nothing.' Schol.: *τοῦτο δὲ καὶ παροιμακῶς λέγεται, ὅτι ὁ θυμὸς ἐσχατον γῆρας σκεῖ*. Cp. Aesch. *Theb.* 682 οὐκ ἔστι γῆρας τοῦδε τοῦ μίσσηματος. Here, too, *γῆρας* is figurative,—'decay,' 'abatement,' of anger; while *θανεῖν* has its literal sense, the subject being *τινά* understood.—*θανόντων*: *El.* 1170 τοὺς γὰρ θανόντας οὐχ ὄρω λυπουμένους: *Tr.* 1173 τοῖς γὰρ θανοῦσι μόχθος οὐ προσγίγνεται.

957 f. *κεῖ* here = *εἰ καὶ*: cp. 661.—*σμικρὸν*: cp. 148 (*σμικροῖς*), 880 (*βραχύς*), where see n.—*πρὸς...τὰς πράξεις*, 'against your deeds,' i.e., any measures that you may take to deprive me of my

captives. Cp. Arist. *Pol.* 6. 5. 3 *πρὸς ταῦτα ἀντιπράττειν*. He hints that, though he cannot resist now, he will take steps, when he returns to Thebes, for obtaining redress by force of arms: cp. 1036 οἰκοὶ δὲ χημεῖς εἰσόμεσθ' ἃ χρὴ ποιεῖν.—Note the repeated *ἀντιδρᾶν* (953, 959) and *δμως* (957 f.): cp. 554 n.

960 τοῦ. Which is more disgraced,—the involuntary sufferer, or the author of deliberate insults to an unhappy kinsman?

962 f. *μοι*, dat. of interest, 'for my reproach,' *διήκας*, sent through thy mouth, —poured forth: cp. *El.* 596 ἢ πᾶσαν τῆς γλώσσαν: fr. 844. 3 πολλὴν γλώσσαν ἐκχέας μάτην. In *Tr.* 323 διήσει γλώσσαν is Wakefield's correction of *διόσει*.

964 ἄκων: cp. on 521.—*θεοῖς*: the synizesis as in *O. T.* 1519, and about 26 other places of dialogue in Soph.: he admits it also in lyrics, as *O. T.* 215.

965 ἂν cannot go with *μνηΐουσιν*,

Nor had I done so, but that he was calling down bitter curses on me, and on my race; when, being so wronged, I deemed that I had warrant for this requital. For anger knows no old age, till death come; the dead alone feel no smart.

Therefore thou shalt act as seems to thee good; for, though my cause is just, the lack of aid makes me weak: yet, old though I am, I will endeavour to meet deed with deed.

OE. O shameless soul, where, thinkest thou, falls this thy taunt,—on my age, or on thine own? Bloodshed—incest—misery—all this thy lips have launched against me,—all this that I have borne, woe is me! by no choice of mine: for such was the pleasure of the gods, wroth, haply, with the race from of old. Take me alone, and thou couldst find no sin to upbraid me withal, in quittance whereof I was driven to sin thus against myself and against my kin. Tell me, now,—if, by voice of oracle, some divine doom was coming on my sire, that he should die by a son's hand,

965 τάχ' ἄν Elms. conject. τάχ' οὖν.—τάχ' ἀντιμημιούσω Vat.—πάλαι| πάλιν Vat., Farn., T (the last with αι written above). 970 ἰκνοῦτ' B, T, Vat., Farn.:

since the partic. does not represent an apodosis, as ἄν φέρων does in 761 (n.). On the other hand, ἄν does not here give any conditional force to ἦν, which is a simple statement of fact. Rather τάχ' ἄν is here felt as one word, = 'perhaps.' 'It was dear to the gods,—perhaps because they were wroth.' The origin of this usage was an ellipse: θεοῖς ἦν φίλον, τάχα (δ') ἄν (φίλον εἶη) μημιούσω, 'and perhaps (it would be dear) because they were wroth': where the supplied εἶη expresses a conjecture about a past fact, as in Her. 1. 2 εἴησαν δ' ἄν οὗτοι Κρήτες. Cp. O. T. 523 ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνειδος τάχ' ἄν | ὀργῇ βιασθέν, 'this reproach came under stress, perchance, of anger.' See Appendix.

966 Π. ἐπεὶ καθ' αὐτόν γ'. 'My fate must have been a divine judgment upon me for the sins of ancestors. For you could not discover against me (ἐμολ, dat. of interest, cp. 962),—taken by myself (καθ' αὐτόν, apart from those ancestors),—any charge of sin, in retribution for which (ἀνθ' ὅτου) I proceeded to sin (impf. ἡμάρτανον) against myself and my kindred.' If any voluntary crime on his part had preceded his involuntary crimes, the latter might have been ascribed to an ἄτη sent on him by angry gods. But he had committed no such voluntary crime. For αὐτόν = ἐμαυτόν see on 852 f.

Others take ἀνθ' ὅτου as = 'in that,' 'because,' and understand:—'For you cannot charge any guilt on me personally (καθ' αὐτόν), in that I sinned against myself and my kindred.' But (1) καθ' αὐτόν could not naturally express this contrast between the badness of the acts and the innocence of the agent. It contrasts the man with the γένος. (2) ἀνθ' ὅτου regularly (if not always) = 'in return for which,' 'wherefore': e.g. El. 585 διδάξον ἀνθ' ὅτου τανῦν | ἀλοχίστα πάντων ἔργα δρώσα τυγχάνεις: Eur. Alc. 246 οὐδὲν θεοῖς δράσαντας ἀνθ' ὅτου θανεῖ: I. T. 926 ἦ δ' αἶψα τίς ἀνθ' ὅτου κτείνει πόσιν; So Hec. 1131, 1136.

969 ε. ἐπεὶ διδάξον: 'for else—if this is not so—tell me': the controversial ἐπεὶ, on which see O. T. 390 n. Note the early repetition (after 966): see on 554: cp. ἀλλ' 985, 988.

εἰ τι θέσφατον: 'if, by oracles (χρησμοῦ, instrum. dat.), some divine doom was coming on my sire, that he should die,' etc.: ἰκνεῖτο, impf., because the doom was impending from the moment at which the Delphic oracle spoke: that moment itself, on the other hand, is marked by the aor. in O. T. 711, χρησμοὺς γὰρ ἦλθε Λατῶ ποτ'... | ὡς αὐτόν ἦξει μοῖρα πρὸς παιδὸς θανεῖν. See Intro. to the O. T. p. xix.—The simple inf. θανεῖν could have depended on

πῶς ἂν δικαίως τοῦτ' ὄνειδίζοις ἐμοί,
 ὃς οὔτε βλάστας πω γενεθλίους πατρός,
 οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότ' ἦ;
 εἰ δ' αὖ φανείς δύστηνος, ὡς ἐγὼ φάνην,
 ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον, 975
 μηδὲν ξυνεῖς ὦν ἔδρων εἰς οὓς τ' ἔδρων,
 πῶς ἂν τό γ' ἄκον πράγμ' ἂν εἰκότως ψέγοις;
 μητρὸς δέ, τλήμων, οὐκ ἐπαισχύνει γάμους
 οὔσης ὀμαίμου σῆς μ' ἀναγκάζων λέγειν
 οἴους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγήσομαι, 980
 σοῦ γ' εἰς τόδ' ἐξελλόντος ἀνόσιον στόμα.
 ἔτικτε γάρ μ' ἔτικτεν, ὦμοι μοι κακῶν,
 οὐκ εἰδότη οὐκ εἰδυῖα, καὶ τεκοῦσά με
 αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
 ἀλλ' ἐν γὰρ οὖν ἐξοῖδα, σὲ μὲν ἐκόντ' ἐμέ 985
 κείνην τε ταῦτα δυσστομῆν· ἐγὼ δέ νιν

ικνεῖτ' the rest.

971 ὄνειδίζοις A, R: ὄνειδίσεις L, with the rest. 972 οὔτε
 MSS., edd.: οὐ τι Brunck.—πῶς γενεθλίους (ou made from a by S) L. πῶς A, T,
 Farn.: πῶς R, B, Vat.: πῶ F. 973 εἶσxon B, T, Vat., Farn.—ἦ L, with εἶ ἢ
 written in marg. by S. In v. 1366 also L has ἦ, but elsewhere always ἦν. See on
 O. T. 1123. 977 πῶς γ' ἂν MSS.: πῶς ἂν Elms. and most of the recent edd.:
 πῶς τῶν Fritzsche: πῶς δᾶν Doederlein, Campbell.—τό γ' In L γ has been made
 from θ', and about four letters have been erased before ἄκον. τότ' L².—πράγμ']
 In L the letter μ' has been added by S. 978 τλήμων L, B, F, Vat., Nauck,

θέσφατον, but ὥστε is added, as below
 1350; Plat. *Prot.* 338 c ἀδύνατον ἡμῶν
 ὥστε Πρωταγόρου τοῦδε σοφώτερον τινα
 ἐλέσθαι: Eur. *Hipp.* 1327 Κύπρις γὰρ
 ἦθελ' ὥστε γίγνεσθαι τάδε: Thuc. 1. 119
 δεηθέντες ὥστε ψηφίσασθαι: 8. 45
 πεῖσαι ὥστε συγχωρήσαι.—παίδων, al-
 lusive plur. for sing., cp. 295 ἀνακτας (n.).

972 ε. οὔτε...οὐ: cp. *Ani.* 249 οὔτε
 του γενῆδος ἦν | πλήγμ', οὐ δικέλλης ἐκ-
 βολῆ: Eur. *Or.* 41 ὦν οὔτε σῖτα διὰ δέρης
 ἐδέξατο, | οὐ λούτρ' ἔδωκε χρωτί: *ib.* 1086
 μήθ' αἰμά μου δέξαιτο κάρπιμον πέδον, |
 μή λαμπρὸς αἰθῆρ: Her. 8. 98 οὔτε νιφε-
 τός, οὐκ ὄμβρος, οὐ καῦμα, οὐ νύξ. But of
 the converse, οὐ...οὔτε, there is no certain
 example.—βλάστας, plur., O. T. 717:
 πατρός and μητρὸς, gen. of origin with
 βλ. γεν. εἶχον as = ἐβλαστον: he was not
 yet begotten or conceived.

974 φανείς δύστηνος, having been
 born to misery (as being fated to slay his

sire): so 1225 ἐπεὶ φανῆ, when one has
 come into the world. This is better here
 than, 'having proved unfortunate.' ἐγὼ
 φάνην: for the prodelision of the tem-
 poral augment in the 6th place, cp. *Ani.*
 457: Eur. *Helen.* 263 (εἰθε) ἀσχιον εἶδος
 ἀντὶ τοῦ καλοῦ 'λαβον (Porson's correction
 of λαβεῖν).

975 ἐς χεῖρας: cp. on 835.

976 μηδὲν is adjective with ὦν (= τοῦ-
 των ἂ), and adverb with (τούτους) εἰς οὓς.

977 The MSS. have πῶς γ' ἂν, but γ'
 should probably be omitted. In L, at
 least, there is a perceptible tendency to
 insert γ', τ', etc., superfluously (cp. cr. n.
 on 260); and here the first γ' would
 weaken the second, while πῶς needs no
 strengthening. In O. T. 1030, where L
 and most MSS. have γ'...γε, we should read
 δ'...γε. There is, however, no objection
 to a doubled γε where each of two words
 in the same sentence is to be emphasised

how couldst thou justly reproach me therewith, who was then unborn,—whom no sire had yet begotten, no mother's womb conceived? And if, when born to woe—as I was born—I met my sire in strife, and slew him, all ignorant what I was doing, and to whom,—how couldst thou justly blame the unknowing deed?

And my mother—wretch, hast thou no shame in forcing me to speak of her nuptials, when she was thy sister, and they such as I will now tell—for verily I will not be silent, when thou hast gone so far in impious speech. Yea, she was my mother,—oh, misery!—my mother,—I knew it not, nor she—and, for her shame, bare children to the son whom she had borne. But one thing, at least, I know,—that thy will consents thus to revile her and me; but not of my

Wecklein: τλήμων A, R, T, and most of the recent edd.: τλήμων (*sic*) Farn. 979 ἀναγκάζειν F, with ω written above. 982 ὦμοι μοι] L has ἐτικτεν ὦμοι μοι· κακῶν (*sic*). Ellendt would write ὦμοιμοί, since Apollonius prescribed οἰμοιμοί. Blaydes, with Elms., οἰμοι μοι. 984 αὐτῆς A, αὐτῆς L and most MSS. 986 δυστομεῖν L and most MSS.: διαστομεῖν R, L³ (a v. l. indicated in A by ι written over υ), and Ald.: δυστομεῖν Brunck, and so most of the recent edd. The form διαστομεῖν is defended by Elms., who compares δύστηνος, assuming that it comes from στήνην (cp. ἀστηνος, *Etym. M.* 159. 11, as = δύστηνος); but that etymology is doubtful. Cp. cr. n. on v. 30.

(Her. i. 187).—ἀκον = ἀκούσιον: see on 240.

978 L's τλήμων might be either (a) predicate with the verb, or (b) nom. for voc., as 185 ὦ τλάμων, where see n. But (a) would be rather weak; and a direct address, rather than a half-comment (as in 185), is fitting here. τλήμων, then, seems most probable.

980 οὖν here = 'indeed'; in 985 'at all events.'

981 εἰς τόδ' ἔξελθ. ἀνόσιον στόμα, having gone to such lengths of impious speech, i.e. having outraged the most sacred ties of kinship by these public taunts. Cp. 438 ἐκδραμόντα (n.). ἀνόσιον στόμα agrees with τόδ', depending on εἰς. Since στόμα was familiar to poetry in the sense of λόγος (cp. O. T. 426), this version is clearly preferable to taking εἰς τόδ' separately and ἀνόσ. στ. as accus. of respect.

982—984 He has just said, 'why force me to speak of Iocasta's marriage, when it was such as I will tell?' (980). In these three vv. he tells of what sort it was,—viz., incestuous, but unconsciously so;—a double reason why Creon should have spared the taunt.

ἔτικτεν = 'she was my mother'—she, who was becoming my bride—though

neither of us knew it at the time of the marriage. Cp. Eur. *Ion* 1560 ἦδε τικτει σ', 'she is thy mother'; and O. T. 437, 870. αὐτῆς θναῖδος, because, although she was morally guiltless in the marriage, yet such a union was, in fact, shameful: cp. O. T. 1494, 1500. Yet Nauck condemns these vv. because (1) they do not explain the μητρὸς γάμουσ of 978, and (2) ὄνεδος is illogical after οὐκ εἰδυῖα. Kaibel, who also condemns them, compares (*Deutsche Literaturz.*, 1886, p. 733) Eur. *Her.* 224 f. ἰκέτας ἀλγῆτας συγγενεῖς, οἰμοι κακῶν, | βλέψον πρὸς αὐτοὺς βλέψον, ἔλκεσθαι βία: where the only points of likeness are οἰμοι κακῶν and the iteration. Rhetoric of a similar cast, and prompted by the same thought, occurs in O. T. 1403 ff., 1496 ff.

986 δυσστομεῖν (only here) with acc., as *El.* 596 τὴν μητέρα | κακοστομοῦμεν. Those who still write δυστομεῖν have some eminent modern critics with them; but on the other side it should be borne in mind that the MSS. (rarely older than the 11th or 10th cent.) which vouch for such forms as διαστατεῖν or δυστιβεντοῦσ vouch also for such spellings of compounds with πρὸς as προστείχω, προσταυρώω, προστέλλω, where προσσ is unquestionably right.

ἄκων ἔγημα, φθέγγομαί τ' ἄκων τάδε.
 ἀλλ' οὐ γὰρ οὐτ' ἐν τοῖσδ' ἀκούσομαι κακὸς
 γάμοισιν οὐθ' οὐς αἰὲν ἐμφορεῖς σύ μοι
 φόνους πατρώους ἐξονειδίζων πικρῶς. 990
 ἐν γὰρ μ' ἄμειψαι μῦνον ὦν σ' ἀνιστορῶ.
 εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε
 κτεῖνοι παραστάς, πότερα πυνθάνοι' ἂν εἰ
 πατήρ σ' ὁ καίνων, ἢ τίνοι' ἂν εὐθέως;
 δοκῶ μὲν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον 995
 τίνοι' ἂν, οὐδὲ τουνδικον περιβλέποις.
 τοιαῦτα μέντοι καὐτὸς εἰσέβην κακά,
 θεῶν ἀγόντων· οἷς ἐγὼ οὐδὲ τὴν πατρὸς
 ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
 σὺ δ', εἴ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν' καλὸν 1000
 λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος,
 τοιαῦτ' ὀνειδίζεις με τῶνδ' ἐναντίον.

987 ἄκων τ' ἔγημα Vat., Meineke.

988 ἀκούσομαι MSS.: ἀλώσομαι Wecklein (who ascribes it to K. Walter) and Mekler (ascribing it to Herwerden).

989 ἐμφορεῖς L, with ο written over ε by an early hand: ἐμφορεῖς F (first hand), B, T, Farn.: ἐμφέρεῖς A, R, F (from corrector): ἐμφορᾶς L². ἐμφέρεῖς Elms., Herm., Wunder, Hartung, Blaydes: ἐμφορεῖς Dindorf, Nauck, Wecklein, Camp-

987 ἄκων. A single τε linking whole sentences is not rare in Soph. (*ε. g.* 1437, *O. T.* 995); but ἄκων τ' (Vat.) may be right here.

988 ἀλλ' οὐ γάρ. Distinguish two uses of this formula. (1) With an ellipse, as here,—'but (your charges are untrue), for.' In this, γάρ may be represented by 'in fact,' or 'indeed.' Cp. on 755. (2) When there is no ellipse, as *O. T.* 1409 ἀλλ' οὐ γάρ αὐδᾶν ἔσθ' ἂ μῆδὲ δρᾶν καλόν, ...καλύψατ'. Then γάρ = 'since.'

The MS. ἀκούσομαι κακὸς = 'will be pronounced evil' (in the report of fair-minded men): cp. *Ph.* 1074 ἀκούσομαι μὲν ὡς ἔφην οἴκτου πλέως | πρὸς τοῦδ': 'I shall be reproached, as full of pity, by you man': *ib.* 607 ὁ πάντ' ἀκούων ἀσχερὰ καὶ λωβήτ' ἔπη. But the conjecture ἀλώσομαι has certainly more force and point: cp. *O. T.* 576 οὐ γὰρ δὴ φονεὺς ἀλώσομαι: *Ant.* 46 οὐ γὰρ δὴ προδοῦσ' ἀλώσομαι.

989 ε. ἐμφορεῖς (*ingeris*), 'heapest on me,' 'urges against me,' is supported, as against ἐμφέρεῖς, by the common use of the word in later Greek, as *Plut. Pomp.*

3 πολλάς ἐνεφόρει πληγὰς τοῖς στρώμασιν: *Alciphro* 1. 9 ἐπὶ τῷ σφετέρῳ κέρδει εἰς τοὺς ἀπράγμονας ἐμφοροῦσιν ὕβρεις, 'for their own gain they heap insults on quiet people.'—φόνους: the rhetorical pl., as 962.

991 ἄμειψαι: cp. on 814 ἀταμελβεῖ.

992 ε. εἰ τις...κτεῖνοι, should attempt to slay; cp. *Od.* 16. 432 παῖδά τ' ἀποκτενεῖς, 'and art seeking to slay his son': *Antiph.* or. 5 § 7 θταν δ' ἄνευ κινδύνων τι διαπράσσονται, are seeking to effect. (For the parallel use of the imperf., see 274.) The optat. in putting the imaginary case, as 776: cp. on 927. αὐτίκα (not, 'for instance,' but) with ἐνθάδε, at this moment and on this spot, cp. *nunc iam ilico* (*Ter. Ad.* 2. 1. 2).—τὸν δίκ.: for the ironical article cp. *Ant.* 31 τὸν ἀγαθὸν Κρέοντα.

995 δοκῶ μὲν, 'I should think so,' with the emphasis on the verb, not on the 1st pers.: *El.* 61 δοκῶ μὲν, οὐδὲν ῥήμα σὺν κέρδει κακόν: fr. 83 δοκῶ μὲν, οὐδέτις. Cp. *Plat. Phaed.* 68 B οὐκ ἄσμενος εἶσιν αὐτοσε; οἰεσθαί γε χρή. So *Crito* 53 D, 54 B: also οἶμαι ἔγωγε *Crito* 47 D.

free will did I wed her, and not of free will speak I now.

Nay, not in this marriage shall I be called guilty, nor in that slaying of my sire which thou ever urgest against me with bitter reviling. Answer me but one thing that I ask thee. If, here and now, one should come up and seek to slay thee—thee, the righteous—wouldst thou ask if the murderer was thy father, or wouldst thou reckon with him straightway? I think, as thou lovest thy life, thou wouldst requite the culprit, nor look around thee for thy warrant. But such the plight into which *I* came, led by gods; and in this, could my sire come back to life, methinks he would not gain-say me.

Yet *thou*,—for thou art not a just man, but one who holds all things meet to utter, knowing no barrier betwixt speech and silence—*thou* tauntest me in such wise, before yon men.

bell. L. Dindorf conject. ἀμφέρεϊς.
the rest (R has *oi* written above).

been inserted by S: the first hand had written ἐγὼ δέ, as it is in F. ἐγ' οὐδὲ or ἐγ' οὐδὲ L^s, T, Fam.: ἐγὼ οὐδὲ the rest.

996 περιβλέποις L, A: περιβλέπεις

998 ἐγὼ οὐδὲ] ἐγὼ οὐδὲ L, the *v* having

written ἐγὼ δέ, as it is in F. ἐγ' οὐδὲ or ἐγ' οὐδὲ L^s, T, Fam.: ἐγὼ οὐδὲ the rest.

999 ἐμοί] ἔχειν Nauck (a conject.

996 περιβλέποις. This compound occurs nowhere else in Soph., nor does he use περιβλεπτος. But Eur. uses them five times (*Andr.* 89, *H. F.* 508, *Ion* 624, *I. A.* 429, *Ph.* 551), and Ar. has the verb once (*Eccl.* 403). In all six places, as here, the *v* is made long. On the other hand, the *v* of περιδρομή and its cognates is usually, if not always, short (Eur. *El.* 458, *Helen.* 776, *Tro.* 1197, fr. 1068. 2: Aesch. *Suppl.* 349: Ar. *Vesp.* 138, *Eq.* 56, etc.): and Aesch. *Ch.* 207 has περιγράφά. In Ar. *Pax* 879 περιγράφεις is ambiguous in the comic trimeter.

997 ε. εἰσέβην suits the imagery of ἀγόντων (see on 253): cp. Aesch. *Suppl.* 470 ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εἰπορον | τόδ' ἐσβέβηκα.

After ἀντειπεῖν and like words the *person* gainsaid is denoted by the dat.; the *argument*, by περί τινος or πρὸς τι. Here we begin with a neut. dat. οἷς (instead of πρὸς ἄ or περι ὄν), which implies a personification of the λόγος. Then, at the end of the sentence, ἐμοί is pleonastically added, by a sort of afterthought. This double dative, though irregular, does not seem to warrant the change of ἐμοί into ἔχειν. ἐμοί gives greater vividness to the thought of the dead brought face to face with the living.

—ἄν with ἀντειπεῖν.—ἐγὼ οὐδὲ: cp. 939.

πατρός ψυχῆν...ζῶσαν= 'my father's life, if it could live again,' = simply πατέρα ζῶντα: not, 'his departed spirit, if it could visit this world.' ψυχῆ in the trag. never means 'a departed spirit' (*Il.* 23. 104 ψυχῆ καὶ εἰδωλον), but always the *anima* of the living: cp. Aesch. *Ag.* 1456 (of Helen) μία τὰς πολλὰς... | ψυχὰς ὀλέσασ' ὑπὸ Τροίᾳ. For the periphrasis here cp. *El.* 1126 ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοί | ψυχῆς Ὀρέστου λοιπῶν: *Ant.* 559 ἦ δ' ἐμὴ ψυχῆ πάλαι | τέθνηκεν.

1000 ε. ἅπαν, 'anything,' cp. on 761: καλὸν with λέγειν, dictu honestum, cp. on 37.—ῥητὸν ἄρρ. : Dem. or. 18 § 122 βούς ῥητὰ καὶ ἄρρητα ὀνομάζων : or. 21 § 79 πάντας ἡμᾶς ῥητὰ καὶ ἄρρητα κακὰ ἐξείπων. Remark that in neither place does Dem. place a *kal* before ῥητὰ, or a *τε* after it. The form which he gives was doubtless the familiar one. On the other hand, in a phrase of different meaning, Dem. or. 1 § 4 τὸ γὰρ εἶναι πάντων ἐκείνων ἕνα ὄντα κύριον καὶ ῥητῶν καὶ ἀπορήτων, 'of what is to be published or to be kept secret.' *O. T.* 300 διδακτὰ τε | ἄρρητὰ τ' (n.). Verg. *Aen.* 1. 543 deos memores fanâi atque nefandi: Hor. *Epp.* 1. 7. 72 dicenda tacenda locutus.

καί σοι τὸ Θησέως ὄνομα θωπεύσαι καλόν,
καὶ τὰς Ἀθήνας ὡς κατέκηνται καλῶς·
καθ' ᾧδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνει,
ὀθούνεκ' εἴ τις γῆ θεοὺς ἐπίσταται
τιμαῖς σεβίζειν, ἦδε τῷδ' ὑπερφέρει·
ἀφ' ἧς σὺ κλέψας τὸν ἰκέτην γέροντ' ἐμὲ
αὐτόν τ' ἐχειροῦ τὰς κόρας τ' οἶχει λαβῶν.
ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ
καλῶν ἰκνούμαι καὶ κατασκήπτω λιταῖς
ἐλθεῖν ἀρωγούς ξυμμάχους θ', ἵν' ἐκμάθῃς
οἶων ὑπ' ἀνδρῶν ἦδε φρουρεῖται πόλις.

1005

1010

ΧΟ. ὁ ξείνος, ὠναξ, χρηστός· αἱ δὲ συμφοραὶ
αὐτοῦ πανάλλεις, ἀξίαι δ' ἀμυναθεῖν.

1015

ΘΗ. ἄλλις λόγων· ὡς οἱ μὲν *ἐξεργασμένοι

made also by Blaydes), and so Mekler.

1003 καὶ σοι made from καὶ σοὶ in L.—*ὄνομα*] ὄμμα L².—*καλόν*] φίλον Tournier. **1007** τιμὰς made from τιμὰς in L: τιμὰς the other MSS.: τιμαῖς Turnebus. In v. 1006 F has ὦν written above θεοῦς, and this conjecture (θεῶν) was evidently meant to justify the common reading τιμὰς.—ἦδε] ἦδε L (the η in an erasure), L²: ἦ δὲ A, R: ἦδε the rest.—τῷδ'] τοῦδε L and most MSS.: τοῦθ' A (with δ' written above), L², Brunck, Elms., and most edd.: τῷδ' Kuhnhardt, Dindorf, Wecklein. **1009** αὐτόντεχειροῦ (sic) L, with no smooth breathing on ε, as though αὐτόν τε χειροῦ were meant; and so most MSS.: αὐτόν τ' ἐχειροῦ F. **1010** τάσδε θεὰς L first hand (the corrector has

1003 τὸ Θ. ὄνομα θωπ., 'to pay court to the great name of Th. (to the renowned Th.)' Creon had been courteous to Theseus, as Theseus towards Thebes, and nothing more: there is no *θωπεία* in 940. But Oed. is incensed by the contrast between the rough words spoken of himself (944 ff.) by Creon, and the fair words to Theseus. *θωπεύσαι*: cp. 1336.—*καλόν*, not as in 1000, but = 'seasonable': cp. *O. T.* 78 εἰς καλὸν.. εἶπας (n.): *El.* 384 νῦν γὰρ ἐν καλῷ φρονεῖν.

1004 ὡς κατέκηνται καλῶς, lit., 'that it has been administered well,' the perf. here denoting that a good administration is thoroughly established in it (cp. on *τέτροφεν*, 186). The political senses of *κατοικέω* and *κατοικίζω* should be carefully distinguished. (1) ἡ πόλις καλῶς κατοικεῖται = the city is *dwell-in* on good principles, 'is well administered': see Plat. *Legg.* 683 A. (2) ἡ πόλις καλῶς κατέκισται = the city has been established on good principles, 'has a good constitution': see

Legg. 752 B. In this verse the poetical peculiarity is the use of the perf. where a prose-writer would have said either *κατοικοῦνται* or else *κατοικισμένοι εἰσὶ*. Oed. refers to Creon's implied praise of Athenian loyalty (941 ff.), and esp. to his mention of the Areiopagus (947 ff.).

1005 καθ' ᾧδ': cp. on 914.—*πολλὰ* with ᾧδ'.

1006 εἴ τις γῆ θεοῦς: see on 260.

1007 τῷδ', referring to what has just preceded (cp. on 787), as *Ant.* 464, 666, *Ai.* 1080. The dat., marking the point in which the excellence is shown, is the usu. constr.: so Thuc. has *προέχειν δυνάμει* (1. 9), *ναυτικῷ* (1. 25), *πλήθει...καὶ ἐμπειρίᾳ* (1. 121), *γνώμῃ* (2. 62), etc.: Xen. *An.* 3. 2. 19 ἐνὶ δὲ μόνῳ προέχουσιν ἡμᾶς: *Lac.* 15. 3 *πλοῦτῳ ὑπερφέρειν*: Her. 8. 138 *ῥόδα ὀδμῇ ὑπερφέροντα*: 8. 144 *χώρῃ κάλλει καὶ ἀρετῇ μέγα ὑπερφέρουσα*: 9. 96 *κάλλει καὶ μεγέθει ὑπερφέρων*. Surely, then, usage is strongly for τῷδ' as against τοῦθ'.

And thou findest it timely to flatter the renowned Theseus, and Athens, saying how well her state hath been ordered: yet, while giving such large praise, thou forgettest this,—that if any land knows how to worship the gods with due rites, this land excels therein; whence thou hadst planned to steal me, the suppliant, the old man, and didst seek to seize me, and hast already carried off my daughters. Wherefore I now call on yon goddesses, I supplicate them, I adjure them with prayers, to bring me help and to fight in my cause, that thou mayest learn well by what manner of men this realm is guarded.

CH. The stranger is a good man, O King; his fate hath been accurst; but 'tis worthy of our succour.

TH. Enough of words:—the doers of the deed

changed *τάσδε* to *ράσδε*, but left *θεῶσ*): *ράσδε θεῶσ* Vat.: *ράσδε νῦν θεῶσ* L²: *ράσδε τὰσ θεῶσ* the rest.

1011 ε. Nauck would delete this v. (holding *κατασκήπτω* to be a mark of spuriousness), and in v. 1012 would read, *ἐλθεῖν ἀρώμαι ξυμμάχους*, ὡ' ἐκμάθης. After *ξυμμάχους* (Vat. *συμμάχους*), θ' is wanting in L and the other MSS. (except that in F it is written above the line): Reisig restored it.

1015 ἀμυνάθειν MSS., as *εἰκάθειν* below (1178, 1328), and *παρεικάθειν* (1334): Elms. altered the accent.

1016 ἐξηρασμένην L (-ην made from -οι, a v. l. to which the gloss refers, *οἱ θεράποντες Κρέοντος*), and so most MSS.: *ἐξηρασμένοι* A, R:

1008 κλέψας, in purpose (so far as Oed. himself is concerned), though not in fact: *Αἰ.* 1126 *δικαία γὰρ τὸνδ' εὐνυχεῖν, κτεῖναντὰ με*; *Eur. Ion* 1500 *ἐκτεινά σ' ἄκουσ'* (Creusa to her living son), 'doomed thee to perish.' We could hardly detach *κλέψας* from *τὸν ἰκέτην*, and render: 'from which having stolen (the maidens), thou didst seek to seize me, after carrying off my daughters.'

1009 ἐχειροῦ, impf. of endeavour: see 274: cp. 950. *οἴχαι*: see on 867.

1011 *κατασκήπτω* *λιταῖσ*, 'enjoin on you with prayers,' is an unexampled use of this compound. On the other hand *ἐπισκήπτω* was often used in entreaty, as *Aeschin.* or. 3 § 157 *κλαύοντας, ἰκετεύοντας, ... ἐπισκήπτοντας μηδενὶ τρόπῳ τὸν ... ἀλιτήριον στεφανοῦν*. Wecklein supports his attractive conjecture *κἀξπισκήπτω* (*Ars Soph. em.* p. 99) by *Ph.* 668 *κἀξπεύθασθαι*.

1014 ε. *ξένος*: cp. 33. Elsewhere, with the exception of fr. 726. 4, Sophocles uses in dialogue only the vocative of the Ionic form.—*αἰ δὲ σ.*: while *he* is innocent, his *fortunes* have been appalling, *ἀξίαι δ' ἀμ.*, but (all the more) deserve sympathy.

1015 *ἀξίαι... ἀμυνάθειν*, worthy that one should succour them. The forms in

-*θον* have not always an aoristic force, e.g. in *El.* 1014 *εἰκάθειν* has no such force (cp. on *O. T.* 651): but here, at least, as 461 *ἐπάξιος... κατοικτίσαι* shows, an aorist inf. is not less fitting than a present. For the *act. inf.*, see on 461.

1016 ε. The contrast with *παθόντες*, and the impossibility (as I think) of justifying *ἐξηρασμένοι*, confirm F. W. Schmidt's *ἔξυρασμένοι*. Since E also represented H in the older Ionic alphabet, the origin of the vulgate is at once explained if it is supposed that in *ΕΞΕΡΤΑΣΜΕΝΟΙ* the Γ became Π,—one of the slightest and easiest of all errors in uncial writing.

ἔξυρασμένοι must be explained in one of two ways. 1. 'The captured ones are speeding.' Here (a) *σπεύδουσιν* is most strange as = 'are being carried off': it should imply eagerness. (b) The masc. plur. is strangely used when *two girls* are definitely meant. It is different when a woman, speaking of *herself* in the *plur.*, uses the masc. (*El.* 399),—when the masc. sing. is used by the leader of a female Chorus (*Eur. Hipp.* 1105),—or when the masc. sing. is used in an abstract statement, though with allusion to a woman (*El.* 145). 2. 'The captors are hurrying away.' There is no

σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἔσταμεν.
 ΚΡ. τί δῆτ' ἀμαυρῶ φωτὶ προστάσσεις ποεῖν;
 ΘΗ. ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δ' ἐμὲ
 χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις 1020
 τὰς παῖδας ἡμῶν, αὐτὸς ἐκδείξῃς ἐμοί·
 εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν·
 ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μὴ ποτε
 χώρας φυγόντες τῆσδ' ἐπεύξωνται θεοῖς.
 ἀλλ' ἐξυφηγού· γνώθι δ' ὡς ἔχων ἔχει 1025
 καὶ σ' εἶλε θηρῶνθ' ἢ τύχη· τὰ γὰρ δόλω
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σῶζεται.

ἔξειργασμένοι F. W. Schmidt.

1018 τί δῆτ' | τι ταῦτ' Vat.—ἀφαιρῶ Turnebus.

1019 πομπὸν] Wecklein conject. σκοπόν.—δέ με MSS.: δ' ἐμὲ Herm., and so Blaydes, Campb.: δέ μοι Heath, Elmsley, Hartung: δ' ἐμοί Brunck.

1021 ἡμῶν Elms.: ἡμῶν MSS.: εἰλῶν Herm.: ἐλθῶν Wecklein: τὰς τοῦτε παῖδας Dindorf.—ἐκδείξῃς MSS.: 'margo Turnebianae ἐνδείξῃ, quod e nullo ms. enotatum habeo,' Elms.—ἐμοί] ἐντὶ Mekler (to be taken with the gen. ἡμῶν).

other instance of ἤρασμαι, simple or in comp., as a perf. middle, while the pass. use is common. This may be an accident, for there are several instances of perfect forms which are alternatively passive or middle,—e.g. εἰργασμαι, περιμῶρημαι (pass. in Thuc. 7. 77, midd. in Antiph. Tetr. 3. β. § 8), μεμυημαι (pass. in Her. 2. 78, midd. *ib.* 169 etc.). But it is a fact which increases the difficulty of assuming a middle sense here.

1017 ἔσταμεν: the same form in O. T. 1442, Tr. 1145. In *El.* 21, too, I would restore ἵν' ἔσταμεν for the corrupt ἐνταῦθ' ἐμέν.

1018 ἀμ. φωτὶ, *i.e.* Creon himself. The tone is half sulky, half whining. He has given up the game. ἀμαυρῶ here 'feeble' (cp. 880 βραχύς, 958 σμικρόν), but in 182 'dim' (where see n.). Cp. 391 τοιοῦδ' ἵπ' ἀνδρός, said by Oed. of himself; and so 1109 φωτός.—Others render: 'for the blind man' (Oed.), a dat. of interest with ποεῖν. This seems harsh.

1019 ε. τῆς ἐκεῖ=τῆς ἐκεῖσε: Her. 9. 108 ἐκεῖ...ἀπῆκετο: Thuc. 3. 71 τοὺς ἐκεῖ καταπεφευγῆτας. Cp. *El.* 1099 ὁδοιποροῦμεν ἐνθα (=οἱ) χρήσομεν: *Rh.* 256 μηδαμοῦ διήλθε.

πομπὸν δ' κ.τ.λ. Three views of this clause require notice. I place first the view which seems to me right. 1. The

construction is:—(προστάσω σὲ μὲν) κατάρχειν ὁδοῦ τῆς ἐκεῖ, ἐμὲ δὲ πομπὸν χωρεῖν: 'my pleasure is,—that you should show the way thither (*i.e.*, to where the maidens are), and that I should go as your escort.' The governing verb which is supplied, προστάσω, contains the general notion δοκεῖ μοι, 'it seems good to me,' 'it is my pleasure.' For ἐμὲ with inf. where ἐγὼ is subj., cp. *Od.* 8. 221 τῶν δ' ἄλλων ἐμὲ φημι πολὺ προφερέστερον εἶναι. Schaefer well cites *Il.* 3. 88 ἄλλους μὲν κέλεται... | τεύχεα κἀλ' ἀποθέσθαι..., | αὐτὸν δ' ἐν μέσσω καὶ ἀρητίφρον Μενέλαον | ...μάχεσθαι, where αὐτόν, referring to the subject of κέλεται, is parallel with ἐμὲ here: 'Paris urges that the others should lay their arms aside, but that he and Menelaus should fight.' The word πομπὸν (used in 723 of Creon's own followers) has here a touch of grim irony: cp. *Il.* 13. 416 ἐπεὶ βὰ οἱ ὄψασα πομπόν, 'given him a companion,'—*i.e.*, sent his slayer to the shades along with him. πομπὸν could not well mean, 'as an escort for the maidens on their return.' On this view δ' ἐμὲ is better than δέ με.

2. Reading μοι:—'that you should go as my guide': cp. *Od.* 4. 826 τοῖη γὰρ οἱ πομπὸς ἀμ' ἔρχεται (Athena conducting Telemachus). The following clause ἵν'...ἐκδείξῃς ἐμοί makes this somewhat weak.

are in flight, while we, the sufferers, stand still.

CR. What, then, wouldst thou have a helpless man to do?

TH. Show the way in their track,—while I escort thee,—that, if in these regions thou hast the maidens of our quest, thou thyself mayest discover them to me; but if thy men are fleeing with the spoil in their grasp, we may spare our trouble; the chase is for others, from whom they will never escape out of this land, to thank their gods.

Come,—forward! The spoiler hath been spoiled, I tell thee—Fate hath taken the hunter in the toils; gains got by wrongful arts are soon lost.

1023 ἄλλοι] Nauck conject. ἄλις or πολλοί.—σπεύδοντες] Mekler conj. σπεύσονται.

1024 τῆσδ' τοῖσδ' F, R.—ἐπέυχονται L, F, R: ἐπέυχονται A (corrected from -ονται), Vat., Farn.: and so (but with ξ written above) B, T.—θεοῖς] R. Shilleto suggested θεοί (with a comma after ἐπέύχονται), or θεοὺς.

1025 ἐξ ὑψηλοῦ L. Blaydes conject. εἴ' ὑψηλοῦ. 1026 θηρώντα ἢ τύχη L. For εἶλε θηρώνθ' Meineke conject. εἶλεν αἰρούνθ': for ἢ τύχη, Doederlein ἢ Δίκη,

3. Governing με by πομπόν: 'that you should guide me on the way.' Cp. *Ant.* 786 καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδέϊς, where σε is governed by the adj. This was the view of Erfurd and Reisig: it was also held by Shilleto. But the supposed construction, always rare, is extremely harsh here, where πομπόν would naturally be taken as agreeing with με.

1021 ἡμῖν, 'for us,' i.e. so that we may find them: ethic dat. (cp. 81). Campbell defends the ms. ἡμῶν as if ἔχεις...ἡμῶν='hast taken from us,' comparing 821 τὴν παῖδ' ἔχεις μου, where, however, the gen. is possessive, and *O. T.* 1522, where μου depends on ἔλη. τὰς παῖδας ἡμῶν could mean only 'our maidens,'—which is hardly to be justified as the language of a paternal government.

1022 ἑκράτει, sc. τῶν παίδων: φύγονσιν, sc. οἱ ἐξεργασμένοι (1016), Creon's guards. Theseus is not sure whether these guards have merely carried the sisters to some spot in Attica, at which they are to await Creon himself, or are already in full flight with them to Boetia.

1023 ε. ἄλλοι: the horsemen who at 900 were told σπεύδου ἀπὸ βυτήρος.

οὐς χώρας τῆσδε φυγόντες οὐ μὴ ποτε ἐπέυχονται θεοῖς, 'from whom having escaped out of this land, never shall they make grateful (ἐπ-) vows to the gods.' φύγω can take a gen. of separation, denoting the thing, or the region, from which one escapes: *Od.* i. 18 οὐδ' ἐνθα σφυγμένους ἦεν ἀέθλων. This gen. is here combined with an acc., as in *Eur. Suppl.*

148 Τυδεὺς μὲν αἶμα συγγενὲς φεύγων χθονός, flying from the land, from (the penalties of) a brother's murder: cp. *Or.* 1506 ποῦ 'στιν οὗτος ὁσ πέφευγε τοῦμὼν ἐκ δόμων ξίφος: ἐπέύχονται implies a vow of thank-offerings for safety: cp. *Xen. Anab.* 3. 2. 9 εὐχασθαι τῷ θεῷ τοῦτω θύσειω σωτήρια θπου ἂν πῶτον εἰς φίλων χώραν ἀφικώμεθα. Aesch. *Theb.* 276 (θεοῖς) ἐπέύχομαι | θήσειω τρώπαια. The partic. φυγόντες expresses the cause to which ἐπί in the compound refers: cp. *Ant.* 483 δεδρακυῖαν γελᾶν. (Distinguish the different sense of the verb in *Plat. Soph.* 235 C οὐτε ἄλλο γένος οὐδὲν μῆποτε ἐκφυγὼν ἐπέύξεται τὴν...μέθοδον, *glory in* having eluded.)

1025 ἀλλ', 'nay'; cp. 237. In ἐξ-υψηλοῦ (only here), ἐκ refers to the moment of starting, while ὑπό='onward,' as in ὑπάγω.

ἔχων ἔχει, cp. our phrase, 'the biter bitten.' Aesch. *Ag.* 340 οὐ τῶν ἐλόντες αὐθις ἀνθαλοῖεν ἄν. *Hor. Ep.* 2. 1. 156 *capta ferum victorem cepit.* Isaiah xiv. 2 and they shall take them captives, whose captives they were.

1026 ε. θηρώνθ' recalls the metaphor used by Creon himself, τῆσδ' ἑχειροῦμην ἄγραν (950). ἢ τύχη=Destiny: see on *O. T.* 977 τί δ' ἂν φοβοῖτ' ἀνθρώπος, ᾧ τὰ τῆς τύχης | κρατεῖ. The 'irony of fate' is better denoted by τύχη than by the proposed substitute Δίκη (*El.* 528 ἢ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη).

τᾶ...δόλω κτήματα=τὰ δόλω κατακτηθέντα, the instrum. dat. with the noun as

κούκ ἄλλον ἕξεις εἰς τόδ'· ὡς ἕξειδά σε
οὐ ψιλὸν οὐδ' ἄσκειον ἐς τοσὴνδ' ὕβριν
ἦκοντα τόλμης τῆς παρεστῶσης τανῦν,
ἀλλ' ἔσθ' ὄτω σὺ πιστὸς ὦν ἔδρας τάδε.
ἂ δεῖ μ' ἀθρήσαι, μηδὲ τήνδε τὴν πόλιν
ἐνὸς ποῆσαι φωτὸς ἀσθενεστέραν.

1030

νοεῖς τι τούτων, ἢ μάτην τὰ νῦν τέ σοι
δοκεῖ λελέχθαι χῶτε ταῦτ' ἐμηχανῶ;

1035

ΚΡ. οὐδὲν σὺ μεμπτόν ἐνθάδ' ὦν ἐρεῖς ἐμοί·
οἴκοι δὲ χῆμεῖς εἰσόμεσθ' ἂ χρὴ ποεῖν.

ΘΗ. χωρῶν ἀπείλει νῦν· σὺ δ' ἡμῖν, Οἰδίπους,
(ἐκηλοῖ) αὐτοῦ μίμνε, πιστωθεῖς ὄτι,

ἦν μὴ θάνω γὰρ πρόσθεν, οὐχὶ παύσομαι
πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων.

1040

ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν
καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθίας.

and so Nauck, Hartung, Blaydes, Wecklein.

1028 εἰς τάδ' (a made from o by S) L, with most MSS.: εἰς τόδ' A, R, Ald., as in v. 1031 also they have τόδε, where L and the other MSS. have τάδε. 1031 After ἔδρας two letters have

with the cognate partic.: so often, esp. in Plato, as *Legg.* 631 C εἰς τε δρόμον καὶ εἰς τὰς ἄλλας πάσας κινήσεις τῷ σώματι: *Soph.* 261 E τῶν τῆ φωνῆ περὶ τὴν οὐσίαν δηλωμάτων. τῷ μὴ δικαίω: cp. 73.

1028 π. κούκ ἄλλον ἕξεις εἰς τόδ', and you will not have another (to aid you) with a view to this (i.e. to the removal of the captives). For this use of εἶχεω cp. *Andoc. or.* I § 63 ἕξεις ἡμᾶς ἐπιτηδεύου: for εἰς τόδ' cp. 507. ὡς ἕξειδα, '(I speak of 'another,') for I know,' etc.: ὡς causal; cp. 45.

οὐ ψιλόν: see on 866. ἄσκειον: *El.* 36 ἄσκειον αὐτὸν ἀσπίδων τε καὶ στρατοῦ. The allusion is not, of course, to Creon's guards, but to some Attic accomplices, whose secret aid had emboldened him to make the attempt (1031). The ancient Greek was quick to explain disaster by treason; thus it instantly occurs to Oedipus that some Theban must have been concerned in the murder of Laius (*O. T.* 124). After Aegospotami, 'the general belief...held that the Athenian fleet had been sold to perdition by some of its own commanders' (*Grote VIII.* 300). Theseus had no definite ground for his suspicion, but its utterance serves to place him (for

a Greek audience) on the proper wary sagacity.

1029 ε. ἐς τοσὴνδ' ὕβριν...τόλμης. The τόλμα is the audacious spirit manifested in the ὕβρις, or outrageous action. The gen. τόλμης seems best taken as partitive, ἐς τοσὴνδ' ὕβριν ἦκοντα being equiv. to ἐς τοσοῦτον ἦκοντα: cp. *Isocr.* 8 § 31 εἰς τοῦτο γὰρ τινες ἀνοίας ἐληλύθασιν (and n. on *O. T.* 771): 'you have come to such a point of violence in the daring which now possesses you.' If the gen. is taken as possessive, ὕβρις τόλμης nearly = ὕβρις τολμηρά: but the addition of τῆς παρεστῶσης τανῦν makes this awkward.

1031 ἄλλ' ἔσθ' ὄτω. Cp. *Ar. Nuβ.* 1347 ὡς οὗτος, εἰ μὴ τῷ 'πεποιθεῖν, οὐκ ἂν ἦν | οὕτως ἀκόλαστος· | ἄλλ' ἔσθ' ὄτω θρασύνεται. πιστὸς, active: *Aesch. P. V.* 916 θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις | πιστὸς. So μεμπτός, 'blaming' (*Tr.* 446); ὑποπτος, 'suspecting' (*Eur. Hec.* 1135); ἀφόβητος, 'not fearing' (*O. T.* 885); ἀψανστος, 'not having touched' (*ib.* 969); ἀμφιπηκτος, 'beating around' (*Ph.* 688).

1034 ε. τι τούτων, ironical for ταῦτα: *O. T.* 1140 λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον;

And thou shalt have no ally in thine aim, for well wot I that not without accomplice or resource hast thou gone to such a length of violence in the daring mood which hath inspired thee here: no,—there was some one in whom thou wast trusting when thou didst essay these deeds. And to this I must look, nor make this city weaker than one man. Dost thou take my drift? Or seem these words as vain as seemed the warnings when thy deed was still a-planning?

CR. Say what thou wilt while thou art here,—I will not cavil: but at home I, too, will know how to act.

TH. For the present, threaten, but go forward.—Do thou, Oedipus, stay here in peace, I pray thee,—with my pledge that, unless I die before, I will not cease till I put thee in possession of thy children.

OE. Heaven reward thee, Theseus, for thy nobleness, and thy loyal care in my behalf!

[*Exeunt THESEUS and attendants, with CREON, on spectators' left.*]

been erased in L.
Blaydes conject. *δντ'...έμέ:* Wecklein, *δντ' έμοι.*
L., *ει* in an erasure.

1033 *ένός*] Nauck conject. *ξένου.*

1036 *ών...έμοι*]

1037 *δέ χήμεις*] *δέχημεις*

1038 *νύν* MSS. and most edd.: *νυν* Elms.

τά νύν is slightly better than *τανύν*.
(1) With *τά νύν* the sense is:—'Or do the things said just now seem to you no less vain than (*the things said*) at the time when you were plotting these deeds?' alluding to the remonstrances and menaces of the Chorus, 829 ff. *τά νύν τε χότε* is then like *τάμα κάκείνων* (606), one article doing double duty.
(2) With *τανύν*: 'Or do these things (*ταύτα*, supplied from *τούτων*) seem to you to have been said in vain, both now, and when you were plotting these deeds?' But it is natural that Theseus should refer to his own words—by *τά νύν*—rather than to thoughts which the Chorus had suggested before him.

1036 *ένθάδ' ών* has been generally suspected, because the qualification, 'while here,' seems to suit Creon better than Theseus. But, though *ένθάδ' δντ' έρείς έμέ* lies near, the vulgate is right. 'While here,' said of Theseus, means, 'since this is your own realm, in which you have force at command.' *μειπτόν έμοι*, predicate; 'you will say nothing to my dissatisfaction': *i.e.* 'you can say what you please,—I shall not dispute it.' It is vain to argue with a master of legions.

1038 *χωρών άπέλει νύν*, 'threaten (if you will) now—only set out.' The enclitic *νυν* ('well then') would be weak here: *νύν* takes point from 1037. For the partic. expressing the leading idea of the sentence, cp. Andoc. or. 3 § 34 *φημι... στρατηγών...λανθάνοντα δειν τους πολλους των ανθρώπων και έξαπατώντα άγειν επί τους κινδύνους*, 'he must elude their notice, and beguile them, if he is to lead them,' etc.: Thuc. 1. 20 *Ίππαρχον ολονται τυραννον δντα άποθανείν*, 'was reigning when he was killed': 4. 11 *τάς σφετέρας ναύς, βιαζομένους την άπόβασιν, καταγνίμει έκέλευε*: "he cried, 'Wreck your ships, if you must—but force your way ashore!'"

1039 *πιστωθείς*, as *Od.* 21. 218 *δφρα μ' έδ γνώτον πιστωθήτόν τ' ενί θυμώ*, that ye twain may be assured in your minds; but elsewhere *έπιστώθην* is said of him who gives the pledge (*Eur. I. A.* 66 etc.): cp. on 650.

1042 *δναιο*, a blessing, usu. with simple gen., as *Eur. I. A.* 1359 *δναιο των φρεών*, 'bless thee for thy kindness,' or a defining partic., as *Or.* 1677 *γήμας δναιο*; but there is no reason to suspect *χάριν*, for which Blaydes suggests *τρόπου*. Cp. 569 *τό σόν γεναίων*.

στρ. α'. ΧΟ. εἶην ὄθι δαίτων

2 ἀνδρῶν τάχ' ἐπιστροφαί

1045

3 τὸν χαλκοβόαν Ἄρη

4 μείξουσιν, ἧ πρὸς Πυθίαις

5 ἧ λαμπάσιν ἀκταῖς,

6 οὐ πότνια σεμνὰ τιθηνοῦνται τέλη

1050

7 θνατοῖσιν, ὧν καὶ χρυσέα

8 κλῆς ἐπὶ γλώσσα βέβακε

9 προσπόλων Εὐμολπιδᾶν.

1045 τάχ' ἐπιστροφαί] τάχα συστροφαί Nauck.

1050 σεμνὰ MSS. : σεμνὰ Valckenaer.—τιθηνοῦνται] After τιθῆ about five letters have been erased in L. : then

1044—1095 Second στάσιμον.—1st *strophe* (1044—1058)=1st *antistr.* (1059—1073). 2nd *strophe* (1074—1084)=2nd *antistr.* (1085—1095).—The Chorus utter their longing to be at the scene of the fight between the Theban captors and the Attic rescuers. They predict the speedy victory of the latter, and invoke the gods to help.

1044 εἶην ὄθι: cp. *Ai.* 1218 (Chorus) *γενοίμαν ἴν' ὕλαεν ἔπεστι πόντου | πρόβλημ', etc.*: Eur. *Hipp.* 732 (Chorus) ἀλιβάτους ὑπὸ κευθμῶσι γενοίμαν, | ἴνα etc.

1045 ἐπιστροφαί, the wheeling-about of Creon's guards, carrying off their captives, when overtaken by the Attic pursuers. For the military use of the word see on 536. ἀνδρῶν ἐπιστροφαί=ἄνδρες ἐπιστρεφθέντες: cp. *El.* 417 εἰσιδεῖν πατρός...δευτέραν ὀμίλαν: Eur. *Her.* 581 ἡμεῖς δ', ἀδελφῶν ἡ παροῦσ' ὀμίλια: *Aic.* 606 ἀνδρῶν Φεραίων εὐμένης παρουσία.

1046 π. χαλκοβόαν cannot be resolved into two separate epithets, 'brass-clad,' and 'clamorous': rather it seems to mean, 'with noise of brass,'—the clatter of shields and swords in battle. Cp. *O. T.* 190, where the Death-god (the plague) is an Ares who is ἀχαλκος ἀσπίδων, yet περιβάτος. χαλκεόφωνος, 'with voice as of brass,' is not really similar: it is the epithet of Stentor (*Il.* 5. 785) and of Cerberus (*Hes. Theog.* 311).—μείξουσιν: cp. *L.* 15. 510 ἧ ἀύποσχεδιῆ μίξαι χεῖράς τε μένος τε. The Attic spelling in the age of Sophocles was μείξω (not μίξω), μείξαι, verb. adj. μείκτός: and so, in the proper names, Μείξιας, Μείξιππος, etc.: see Meisterhans pp. 25, 87. There is no epigraphic evidence for the pres.; but, as

Curtius remarks (*Gr. Verb.* p. 111 Eng. tr.), μείγνυμι : μίγ :: δεικνυμι : δίκ.

ἧ πρὸς Πυθίαις ἢ λαμπάσιν ἀκταῖς. The Chorus here imagine the Athenians as pursuing the Thebans through the pass of Daphnè, over Mount Aegaleos, towards Eleusis. Two points are mentioned as possible scenes for a fight.

(1) Πύθια ἀκταί, the Pythian shores; the shore of the bay of Eleusis just beyond the pass of Daphnè on the N. W., near the salt-springs called *Pelroi* (*Thuc.* 2. 19). The distance from Colonus is about six miles. Πύθια alludes to the Πύθιον, an Ionic temple of Apollo (some fragments from which are among the Elgin marbles in the British Museum), situated on the site of the present monastery of Daphnè, in the narrowest and highest part of the pass. (Cp. Leake, *Demes* pp. 144 f.: Paus. 1. 37. 6.) Others take the Πύθια ἀκταί to mean Oenoe, where also there was a temple of Apollo. But (a) Oenoe was about 12 miles N. W. of Eleusis, near the pass of Dryosephalae over Cithaeron. ἀκταί could not be said of such an inland place, and the distance imagined is too great. (b) The order of mention indicates the Πύθια ἀκταί as nearer than Eleusis to Colonus.

(2) λαμπάδες ἀκταί, 'the torch-lit shores' (cp. Harpocr. 184, quoted on 56, ἐορτὰς λαμπάδας): the coast of the same bay of Eleusis at a point about 5 miles W. N. W. of the former point,—viz. at Eleusis itself. The yearly celebration of the great Eleusinia began on or about the 16th of Boedromion (September). On the 20th of that month an image of Iacchus was borne in a torch-light procession along the λερὰ ὁδὸς from Athens to Eleusis.

CH. Oh to be where the foeman, turned to bay, will soon join in the brazen clangour of battle, haply by the shores loved of Apollo, haply by that torch-lit strand where the Great Goddesses cherish dread rites for mortals, on whose lips the ministrant Eumolpidae have laid the precious seal of silence;

νοῦνται τέλη form the next verse.

1051 θνατοῖσιν] a has been erased after θ in L. **1052** κλῆς] κλη· ἦσ L, with one or two letters erased after κλη.—βέβακε] A letter (μ?) has been erased after βε in L.

This procession is indicated by the χορὸς μυστῶν in Ar. *Ran.* 316 ff.: see *ib.* 340 *ἔχειρε φλογέας λαμπάδας, ἐν χειρὶ γὰρ ἦκει τινάσσων, | Ἰακχ', ὦ Ἰακχε, | νυκτέρορον τελετῆς φωσφόρος ἀστῆρ.* The search of Demeter for Persephone was also represented at Eleusis in a παννυχίς of torch-bearing mystae. Cp. Aesch. fr. 376 (speaking of Eleusis) *λαμπραῖσιν ἀστραπαῖσι λαμπάδων σθένει.* Ar. *Th.* 1151 *ὄργια σεμνὰ θεαῖν, ἵνα λαμπάσι φαίνεται ἀμβροτον βῆν.*

1050 πότνια, Demeter and Persephone (Cora), who in Ar. *Th.* 1156 are called *Θεομοφόρων πολυποτνια.* Cp. 683. *τιθηνοῦνται*, as the spiritual nurturers of their faithful votaries. Simonides, too, has this word in a fig. sense, fr. 150. 7 *εὐ δ' ἐτίθηνεῖτο γλυκερὰν ὄπα Δωρίους Ἀρίστων | Ἀργείους ('cultivated').* τέλη: Plat. *Rep.* 560 E *τελουμένου ψυχὴν μεγάλοισι τέλεσι:* Eur. *Hipp.* 25 *σεμνῶν ἐς βῆν καὶ τέλη μυστηρίων:* Aesch. fr. 377 *μυστικοῦ τέλους:* in prose usu. *τελεταί.*

1051 θνατοῖσιν, esp. fitting here, since the highest value of the Eleusinia consisted in opening a prospect of bliss after death. Soph. fr. 753 *ὡς τρίς θλβιοὶ | κείνοι βροτῶν, οἱ ταῦτα δερχθέντες τέλη | μῦθος' ἐς Ἄιδου' τοῖσδε γὰρ μῦθοις ἐκεῖ | ἔην ἔστι, τοῖς δ' ἄλλοισι πάντ' ἐκεῖ κακά.* Pindar fr. 114 *θλβιος ὅστις ἰδῶν κείν' εἶσ' ὑπὸ χθόν'· οἷδε μὲν βλοῦ τελευτάν, οἷδεν δὲ διδόσδοτον ἀρχάν.* Isocr. or. 4 § 28 *ἦς (τελετῆς) οἱ μετασχόντες περὶ τε τῆς τοῦ βλοῦ τελευτῆς καὶ τοῦ σύμπαντος αἰῶνος ἡδέους τὰς ἐλπίδας ἔχουσιν.*

ὦν καὶ χρυσεία κ.τ.λ.: ὦν refers to θνατοῖσιν: καὶ ('also') has the effect of limiting the reference to those persons on whom the pledge of secrecy has been imposed;—'those mortals, on whose lips has been set the divine seal of the ministrant Eumolpidae': i.e. those who have been duly initiated by the Eumolpid Hierophant at Eleusis, and have been bound by him to secrecy. κλῆς Εὐμολπιδῶν

(possessive gen.), the silence which they impose. Perhaps we should read βέβακ' ἐκ. The Eumolpidae figure here as interpreters between the Two Goddesses and mortals, not as guardians of a secret which they may not communicate. Hence the above version is better than either of the following:—(1) ὦν referring to πότνια: 'whose seal has been set on the lips of the Eumolpidae': (2) ὦν referring to τῶν: 'the seal whereof has been set on the lips of the E.'

1052 κλῆς, 'that which closes,' cannot well be rendered 'key' here, any more than in Aesch. fr. 309 *ἀλλ' ἔστι κάμω κλῆς ἐπὶ γλώσση φύλαξ.* The apparent boldness of a Greek metaphor is sometimes thus mitigated by the poet's consciousness of the literal sense; as when Pindar calls an inspiring thought an *ἀκόνη*,—(literally, 'sharpened,' conventionally 'whetstone'); or when he calls the master, who tempers a chorus into harmony, a *κρατήρ* (*Ol.* 6. 82, 91: cp. my paper in *Journ. Hellen. Stud.* III. 171).—Cp. the *βοῦς ἐπὶ γλώσση* (Aesch. *Ag.* 36),—perh. a mere metaphor for a heavy weight,—parodied by Menander *Ἀλκίς* fr. 1 *παχὺς γὰρ ὡς ἐκεῖτ' ἐπὶ στόμα.* *Anthol. Pal.* 10. 42 *ἀρρήτων ἐπέων γλώσση σφραγίς ἐπικεισθῶ.* Eur. *Med.* 660 *καθαρὰν ἀνοξίκαντα κλῆσα φρενῶν,* 'having unlocked his heart in sincerity.' κληροῦχος was said either of a tutelary deity or of a priestess, and on the vases the symbolic key, adorned with woollen threads, is sometimes borne by the priestess (Passeri III. 294, Welcker *Alte Denkm.* III. 450 ff. etc.): but there is no evidence for the Eleusinia Hierophant actually putting a key to the lips of the initiated. χρυσεία, divine, precious,—because of the truths revealed: *O. T.* 157 *χρυσείας τέκνον Ἐλπίδος.*

1053 προσπόλων Εὐμολπιδῶν. The Eleusinia had four chief ministrants. 1. The *ιεροφάντης*. This office was hereditary in the Eumolpid gens; Plut. *De Exil.* 17

10 ἔνθ' οἶμαι τὸν ἐγρεμάχαν
 11 Θησέα καὶ τὰς διστόλους
 12 ἀδμητᾶς ἀδελφὰς
 13 αὐτάρκει τάχ' ἐμμίξειν βοᾷ
 14 τοῦσδ' ἀνὰ χώρους·

1055

ἀντ. α'.

ἢ που τὸν ἐφέσπερον
 2 πέτρας νιφάδος πελώσ'
 3 Οἰάτιδος *εἰς νομόν,

1060

1054 ἐγρεμάχαν L (with γρ. δρειβάταν in marg.), and so most mss.: δρειβάταν A, R; δρειοβάταν F. Hermann combines the two readings, deleting Θησέα καί, so that ἔνθ' οἶμαι τὸν δρειβάταν | ἐγρεμάχαν τὰς διστόλους = antistr. vv. 1069 f., ἀμπυκτῆρια πωλικά (so Herm. for πώλων) | ἀμβασίς, οἱ τὰν Ἴππιαν. Gleditsch also deletes Θησέα καί, but instead of τὸν δρειβάταν gives δρειταν: then ἔνθ' οἶμαι δρειταν | = 1069 .πυκτῆρια πώλων, and the syllable ἀμ- closes v. 1068, as in the mss.—Nauck conject. ἔνθ' οἶμαι λεῶν δρειβάταν |, which requires greater changes in v. 1069. See comment.

1055 For Θησέα καὶ Dindorf conject. Αλυεῖδαν: Halm, ῥυσόμενον. For Θησέα

Εὐμολπος ἐμήσε καὶ μνεὶ τοὺς Ἕλληνας (as the earliest hierophant, and the ancestor of his successors). 2. The δαδοῦχος: hereditary in the gens of Callias and Hipponicus, which traced itself from Triptolemus. 3. The λεροκήρυξ: hereditary in the gens of the Κηρυκίαι (or Κήρυκες). 4. The altar-priest, λερεὺς ὁ ἐπι βωμῷ, or ὁ ἐπιβώμιος, who offered the sacrifice. It is not known whether this office was hereditary. As some relationship seems to have existed between the Eumolpidae and the two other gentes, προσπόλων here possibly includes (2) and (3), but is more naturally taken of the λεροφάντης only. A hydria found at Cuma, and belonging to a Campanian collection now at St Petersburg, exhibits an Eleusinian group of deities and priests, among whom the λεροφάντης is distinguished by a long white stole, partly embroidered with gold, a myrtle wreath, and the thyrsus. (It is reproduced by Baumeister, *Denkmäler des kl. Alt.*, p. 474, pl. 520.)

1054 I incline to believe that the ms. words ἔνθ' οἶμαι τὸν ἐγρεμάχαν are sound, and that the variant δρειβάταν may have arisen by corruption from ἐγρεμάχαν. See Appendix on this passage. The fact that the antistrophic passage is certainly unsound in the mss. has increased the doubt: see on 1069. ἐγρεμάχαν, 'rousing the fight,' is a fit epithet for the champion who overtakes the captors, and forces

them to a contest. Elsewhere we find only the fem. ἐγρεμάχη, as epithet of Pallas, *Hom. Hymn.* 5. 424.

1055 Θησέα has the final α long in 1458, but short here: cp. Eur. *Hec.* 882 ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι, = 870 ed. Porson, who adds Philemon *ap.* Athen. 7. 307 Ε κεστρέ' ὀπτόν. Is the ms. καὶ after Θησέα genuine? If so, ἐμμίξειν is here intrans., like ἐπι-, προσ-, συμμιγνύμαι: and the sense is, 'Theseus and the two maidens will soon meet amid a battle-cry of confident prowess.' Thus with ἐμμίξειν we are to understand ἀλλήλοισ. The verb is fitting, because the maidens, though their sympathies are with Theseus, are *in the midst of the hostile force*. αὐτάρκει βοᾷ is dat. of circumstance. This I believe to be the right view. *Not*, 'Th. and the maidens will join battle *with the foe*,' sc. τοῖς πολεμοῖς: for the maidens are in the hands of the foe. Such a phrase is not defensible merely because *in spirit* they are with Theseus.

Many critics, however, now regard καὶ as spurious: for Θησέα καὶ Dindorf proposes Αλυεῖδαν: for Θησέα καὶ τὰς Wecklein Θησέα παιδᾶς. The sense would then be:—'Theseus will soon bring the sisters into (*i.e.*, will soon raise around them) a battle-cry of confident prowess,'—by attacking their captors. This is possibly right: but a change of καὶ τὰς into παιδᾶς is hardly likely. In *Ph.* 79 καί, which Erfurd changed to καί, is clearly sound.

where, methinks, the war-waking Theseus and the captives twain, the sister maids, will soon meet within our borders,—amid a war-cry of men strong to save!

Or perchance they will soon draw nigh to the pastures on the west of Oea's snowy rock,

καὶ τὰς Wecklein gives *Θησέα παῖδας*.—*διστόλους* L and most MSS.: *διαστόλους* B, Vat. In L this *v. l.* is indicated by a superscript *a*.

1056 *ἀδμήτας* L, F, L²: *ἀδμήτας* A and most MSS.—*ἀδελφεὰς* A, R, etc., which Herm. preferred, though supposing it to be pronounced as a trisyllable: *ἀδελφὰς* first hand in L (where S has inserted *ε* before *ας*), T, L², etc.

1057 *αὐτάρκει*] *ἀνταρκεί* Meineke, *πανταρκεί* Dindorf. 1059 *ῆ*] *ῆ* L.—*ἐφέσπερον* L first hand, corrected by S to *ἐφ' ἔσπερον* (schol. in marg. *ἐπὶ τὸν ἔσπερον*).

1060 *νιβάδος*] *λιχάδος* ('steep') Meineke.—*πελώσ'* MSS.: *γρ. πελάζουσι* L marg.: *περῶσ'* Hartung, and so Nauck, Wecklein.

1061 *Ολίτιδος*] Nauck formerly conject. *Οινάτιδος*: see comment.—*ἐκ νομοῦ* MSS.:

διστόλους = 'two journeying' sisters, —as borne off by their captors: see on 17 *πυκνόπτεροι*. Not, 'separately carried off,' with ref. to two bands of Thebans (cp. 818).—*αὐτάρκει*, 'self-sufficing,' and so 'self-reliant,' giving confident promise of victorious rescue. *τοῦσδ' ἀνά χ.*: *i.e.* in Attica, before the border can be passed.

The poet has left the details of the rescue indistinct. Creon's guards first carried off the girls (844), and Theseus sent mounted Athenians in pursuit (897). Afterwards, Theseus commands Creon to lead him to where the girls are; if they are 'in these regions' (1020 *ἐν τόποισι τοῖσδ'*), Theseus himself will recover them: if, however, the guards are already flying with them, then *Theseus* has nothing to do; the mounted Athenians, who have already started, will pursue (1020 ff.). But from the words of *Theseus* in 1148 it is plain that they have been rescued by his personal prowess, of which he forbears to boast (*κομπεῖν*, 1149): and the same inference must be drawn from *Antigone's* words (1117). How are these facts to be reconciled? We can only suppose that the mounted Athenians, who started first, halted to watch the *διστομοὶ ὁδοί* (900), while *Creon's* guards also halted somewhere in concealment, to await their master. *Theseus*, with *Creon*, was thus enabled to overtake his Athenians before the struggle. The fact is that *Sophocles* did not care to think out these points, about which an Athenian audience in

the theatre would not trouble themselves. Cp. on *O. T.* 758.

1059 *ε*. Hartung's *εἰς νομόν* for the MS. *ἐκ νομοῦ* is certain. With the latter, we could only render: 'they will approach (the region) to the west of the snowy rock, out of (leaving) the pastures of the Oeatid territory.' The rare acc. with *πελάζω* could be supported by *Eur. Andr.* 1167 *δῶμα πελάζει*: but the ellipse of *χώρον* with *τὸν ἐφέσπερον* is surely impossible. *νομοῦ*, being always masc., could not agree with *Ολίτιδος*, and the latter, without art., could not stand for *Ολίτιδος γῆς*: while *Ολατέος* is most improbable. *πελώσ'*, if sound, must be fut. of *πελάζω*, as *πελᾶν* clearly is in *El.* 497, and *πελᾶτ'* in *Ph.* 1150. The evidence for a pres. *πελάω* is scanty (*Hom. Hymn.* 7. 44 *πελάαν*: poet. *ap.* *Plut. Mor.* 457C imperat. *πέλα*: *Oppian Cyn.* 1. 514 *πελάει*: cp. *Veitch Irreg. Verbs*). The fut. seems defensible here, as='they will (presently) approach': though Hartung's *περῶσ'* may be right. Construe, then:—*ῆ που πελώσ' εἰς ἐφέσπερον πέτρ. νιφ. Ολίτιδος νομόν*: 'or perchance they will presently approach the pastures to the west of the snowy rock of Oea.'

The place meant is not certain. See note and map in Appendix. But the scholium here deserves at least thus much weight: it is our one ancient warrant for a definite view. Like the other old scholia in L, it probably dates (in substance) from the later Alexandrian age, which possessed many Attic writers, now lost, on the topography of Attica.

- 4 πῶλοισιν ἢ ῥίμφαρμάτοις
 5 φεύγοντες ἀμίλλαις.
 6 ἀλώσεται· δεινὸς ὁ προσχώρων * Ἀρης, 1065
 7 δεινὰ δὲ Θησειδᾶν ἀκμά.
 8 πᾶς γὰρ ἀστράπτει χαλινός,
 9 πᾶσα δ' ὄρμάται * καθεῖσ'
 10 ἀμπυκτήρια <στομίῳν>
 11 ἀμβασίς, οἳ τὰν ἰππίαν 1070
 12 τιμῶσιν Ἀθάναν
 13 καὶ τὸν πόντιον γαϊάοχον
 14 ῥέας φίλον υἷον.

eis nomon Hartung, Nauck, Wecklein.

1062 ῥίμφαρμάτος (ο from υ) L first hand, corrected to ῥίμφαρμάτοις by the same, or by S.—ῥίμφαρμάτας...ἀμίλλας B.

The scholiast takes the νηφᾶς πέτρα to be a rock or crag of Mount Aegaleos;—the same which was called λεία πέτρα, 'the smooth rock,' by Istros, a writer on Attica, c. 240 B.C., whom he quotes. The schol. then explains Οἰάτιδος by the fact that Aegaleos ἐπ' ἐσχάτων ἐστὶ τοῦ δήμου τούτου, 'skirts that deme,'—namely, of Οἴη. It cannot reasonably be doubted that this statement about Οἴη, if it did not rest on the scholiast's own knowledge, was derived from Istros, or from some other old writer on Attic topography.

The meaning will then be:—'Or perhaps the captors did not take the road through the pass of Daphnē, which goes by the sea-coast to Eleusis. Perhaps they went round the N. end of Aegaleos, and will soon be emerging on the Thriasian plain, to the west of Aegaleos, near the deme of Oea.' This is also Leake's view (*Demi of Attica* p. 154). The route supposed would be in the general line of that taken by Archidamus and the Peloponnesians in 431 B.C., when they moved from Oenoe E.S.E. to Acharnae, ἐν δεξιᾷ ἔχοντες τὸ Αἰγάλεων ὄρος,—i.e. keeping it to the S.,—διὰ Κρωπιᾶς, a deme in the valley between the N. end of Aegaleos and the S.W. end of Parnes. Hartung, referring to the λεία πέτρα of Istros, conjectures λιτάδος, as='smooth,' for νηφᾶδος: but though late poets could use λιτός for λιτός, the late is most improbable for Soph.

1062 εἰ ῥίμφαρμάτοις ... ἀμίλλαις = ἀμίλλαις ῥίμφα φερομένων ἀρμάτων (see

on 710 αἴχημα...εὐίππων), emulous careers of swift chariots, as *El.* 861 χαλαργούς ἐν ἀμίλλαις, races of swift steeds: cp. *Ant.* 1065 τροχῶδ' ἀμλλητήρας ἡλίου, rapid courses of the sun.

1065 ἀλώσεται, sc. ὁ Κρέων, 'he will be worsted' (not, 'captured,' since he was already in the hands of Theseus): cp. Thuc. 1. 121 μᾶ...νικη...ἀλλοκροται, they are sure to be overthrown by one victory of ours. For the ellipse of the subject, where the mind could readily supply it, cp. Xen. *Cyr.* 2. 4. 24 πορεύσομαι διὰ τοῦ πεδίου εὐθὺς πρὸς τὰ βασιλεία. καὶ ἦν μὲν ἀνθιστήται, 'and if the enemy (the king) resist,' &c.—This is better than (1) 'the fugitive will be captured,' supplying ὁ φεύγων from φεύγοντες: (2) 'a capture will be made,'—taking the verb as impers.: or (3) 'the battle will be won,' ἀλώσεται ὁ ἀγών, as Elms. takes it, comparing 1148 ἀγὼν ἤρεθη.

1065 εἰ προσχώρων, the neighbours of the grove, the Coloniates (cp. 493); not, 'our neighbours the Thebans,' for the Chorus are predicting an easy victory, not a tough fight. Colonus and its neighbourhood had furnished a contingent to the party of rescue (897). Θησειδᾶν, schol. Ἀθηναίων: cp. Κεκροπίδαι, Ἐρεχθεῖδαι, Αἰνεαδαί, etc.: here, followers of Theseus from Athens, as distinct from the Coloniates. We could not well understand, with Ellendt, 'the Coloniates, and the followers of Theseus generally,' as if Θησειδᾶν included προσχώρων. ἀκμά, vigour, might: Pind. *Isthm.* 3. 68 ἀλλ'

borne on horses in their flight, or in chariots racing at speed.)

Creon will be worsted! Terrible are the warriors of Colonus, and the followers of Theseus are terrible in their might. Yea, the steel of every bridle flashes,—with slack bridle-rein all the knighthood rides apace that worships our Queen of Chivalry, Athena, and the earth-girdling Sea-god, the son of Rhea's love.

1066 δεινὰ δὲ] δὲ is wanting in A, R.—[Θησειδᾶν] θησιδᾶν L, F. **1068** ἰ. κατ' ἀμπυκτήρια φάλαρα πῶλων | MSS.: Bothe gives, κατὰ | ἀμπυκτήρια πῶλων, deleting φάλαρα: Hermann, χαλῶσ' | ἀμπυκτήρια πωλικὰ | Wecklein, κατὰ | ἀμπυκτήρια στομίων (so that -a στομίων = ἐγρεμάχαν in 1054): Dindorf, κατὰ | ἀμπυκ-

όντος μὲν ιδέσθαι, | συμπεσεῖν δ' ἀκμῆ βαρύς, 'dread to grapple with in his strength.'

1068 ε. We require ~ ~ instead of the ms. κατ'. Bothe gets this by supposing non-elision of κατὰ before ἀμπυκτήρια. This, though rare, is possible: cp. *Ai.* 425 χθονὸς μολόντ' ἀπὸ | Ἑλλανίδος: *Tr.* 510 Βακχίας ἀπο | ἤλθε. But I cannot believe κατὰ | ἀμπυκτήρια to be Greek, as meaning either (1) 'according to the full speed given by the headgear,' i.e. by shaking the reins,—Paley: or (2) 'in the direction of the bridles,'—i.e. 'every horseman gives his steed its head,' Campbell. Instead of κατ', Hermann gives χαλῶσ': Schneidewin proposed καθεῖω' (cp. Eur. *Bacch.* 695 καθεῖσαν εἰς ὤμους κόμας). This, if it had become κατεῖω', might easily have shrunk to the ms. κατ', through the rest of the word being taken for εἰς.

ἀμπυκτήρια φάλαρα πῶλων is the ms. reading. Hesychius *s.v.* has: ἀμπυκτήρια: τὰ φάλαρα. Σοφοκλέης Οἰδίποδι ἐν Κολωνῶ. This proves what the metre (on any view of 1054) already hinted,—that φάλαρα is a gloss. ἀμπυκτήριον here = 'bridle,' as ἀμπυκτήρ in Aesch. *Theb.* 461 ἵππους δ' ἐν ἀμπυκτήρσιν ἐμβριμωμένας: where the schol. (minor) expressly says that ἀμπυξ (properly the head-band) was similarly used: κυρίως οἱ περὶ τὴν κεφαλὴν ἰμάντες τοῦ χαλινοῦ ἀμπυξ καλοῦνται: and so Quintus Smyrnaeus uses ἀμπυξ, 4. 511. It is but a slight poetical extension of meaning to use ἀμπυκτήρια as including the bridle-reins. The ms. πῶλων is against the metre, unless 1054 f. are very boldly altered (see Metrical Analysis). When the gloss φάλαρα had crept into the text, πῶλων (suggested by 1062) may have been tacked on to it. Wecklein's

conjecture, ἀμπυκτήρια στομίων ('the reins of the bits') gives an exact correspondence with 1054 ἐνθ' οἶμαι τὸν ἐγρεμάχαν. Nothing better has been suggested.

1070 ἀμβασίς, in such a context, needs not to be defined by πῶλων. For the apocope, cp. *Ant.* 1275 ἀντρέπων, n. οἱ, as if ἀναβάται had gone before: cp. Her. 8. 128 περιέδραμε δμιλος, ...οἱ etc. Cp. 942 n. (αὐτοῦς after πόλι). τῶν ἵππων: see on 55.

1072 ε. γαυόχορον, in the Homeric use, is most simply explained as 'earth-embracer,' with ref. to the Homeric idea of Ἰκεανός flowing round the earth: though some understand 'reigning on earth' (as Zeus in heaven, and Hades in the nether world *Il.* 15. 190). Some take it here as = 'guarding our land,' like γ. Ἄρτεμιν in *O. T.* 160: and this certainly has more special point here. But would the constant Homeric epithet of Poseidon be applied to him in a sense different from the Homeric? All Greek hearers would think of the γαυόχορος Ἐννοσίγαιος. 'Ρέας, here a monosyllable, as in *Il.* 15. 187,—the only instance of this form in *Il.* or *Od.*, but a dissyllable in *Hom. Hymn.* 5. 459, τὴν δ' ὠδε προσέειπε ῥῆη λιπαροκρήδεμνος. Elsewhere in the *Hymns* the form is always ῥέη, as in *Il.* 14. 203. In Hes. *Th.* 634 ῥεία is read.

Rhea, in the Greek theogony, is daughter of Uranos and Gaia, wife of Cronus, and 'mother of the gods.' The cult was that of the 'Phrygian Mother' Cybele in a special phase, and came very early to Greece from Lydia: in Attica it was intimately connected with the Eleusinian cult of Demeter (cp. *Hom. Hymn.* 5. 442, Eur. *Helen.* 1301 ff.). The Μητροῦρον at Athens, the temple of Rhea Cybele, contained a celebrated statue of the goddess, by Pheidias or his pupil Agoracritus.

στρ. β.

ἔρδουσ' ἢ μέλλουσιν; ὡς

1074

2 προμνᾶταί τί μοι

3 γνώμα τάχ' *ἀντάσειν

4 τᾶν δεινὰ τλασᾶν, δεινὰ δ' εὔρουσᾶν πρὸς αὐθαίμων
πάθη.

5 τελεῖ τελεῖ Ζεὺς τι κατ' ἄμαρ.

6 μάντις εἴμ' ἐσθλῶν ἀγώνων.

1080

7 εἴθ' ἀελλαία ταχύρρωστος πελειᾶς

8 αἰθερίας νεφέλας κύρσαιμ' *ἄνωθ' ἀγώνων

9 *αἰωρήσασα τοῦμόν ὄμμα.

τήρι' ὤ~-. For κατὰ Schneidewin conjectured καθείσ'. Mekler suggests ταχεῖ' | ἀμπυκτῆρια πάντα χαλώσ'. **1074** ἔρδουσιν ἢ μέλλουσιν; ὡς | L. So the other MSS., except that some have ἔρδουσιν. Elmsley gives ἔρδουσ' (sic) ἢ μέλλουσιν; ὡς = 1085 ὡς Ζεὺ πάνταρχε θεῶν. Hermann, ἔρδουσιν ἢ μέλλουσ'; ὡς | (and so Dindorf, Blaydes); but in his ed. of 1841 ἔρδουσιν ἢ μέλλουσιν; ὡς | : cp. on vv. 1085 f.—Wecklein writes ἔρδουσ', οὐ (for ἢ) μέλλουσιν, with K. Walter. **1076** ε. τάχ' ἄν δώσειν | τᾶν δεινὰ τλασᾶν δεινὰ δ' εὔρουσαν πρὸς αὐθουαίμων πάθη MSS.—ἀντάσειν | Buecheler's correction of ἄν δώσειν. Musgrave conject. ἀνδώσειν (the lemma of the schol. in L has ἀνδώσειν, sic), which Campb., Paley and others receive: Turnebus, ἐνδώσειν, approved by Elms. and most of the recent edd.: Blaydes, ἀνώσειν: Halm,

1074 ἔρδουσ': 'are they (the pursuers) in action, or on the point of being so? for (ὡς) I have a foreboding, etc.' μέλλουσιν, sc. ἔρξεν: cp. *Tr.* 74 Εὐβοῖδα χῶραν φασίν, Εὐρύτου πάλιν, | ἐπιστρατεύειν αὐτὸν ἢ μέλλειν ἔτι: *Ph.* 567 ὡς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλουσι' ἔτι: *ib.* 1255 ἄλλα κάμει τοι | ταυτὸν τόδ' ὕψει δρώοντα κοῦ μέλλουσι' ἔτι.

1076 ε. γνώμα μοι my mind προμνᾶταί τι (adv.) somehow pleads for the belief, presages. προμνᾶσθαι means (1) *to woo* for another, *κόρην τινα*: (2) fig., to seek to obtain anything for another, e.g. δῶρά τι. The bold use here comes through the notion of *pleading*, or *speaking persuasively*, as the *προμνηστρία* to the maiden on behalf of the lover. This use is bolder than the fig. use in Plat. *Menex.* 239 C, where the question is of themes which have already been 'married to immortal verse,' as distinguished from others in respect of which Poetry *ἔτι ἐστὶν ἐν μνηστεία*, is still in the stage of courtship. Of these latter, says the orator, I will speak—ἐπαινοῦντά τε καὶ προμνῶμενον ἄλλοις ἐς φῶδας...αὐτὰ θεῖναι, commending them, and *wooing them for others* (i.e. for the poets), with a view to their putting them into verse. (A passage which has often been misunderstood as if προμν.

ἄλλοις meant 'pleading with others':—so Lidd. and Scott, with Ast.)

1076 ἀντάσειν (Buecheler),—a conjecture which had occurred independently to myself,—seems the most probable correction of ἄν δώσειν. The Chorus expresses a presentiment that they will soon again be brought face to face with the maidens who were dragged away before their eyes; and this prepares for the approaching entrance of Antigone and Ismene, 1097 τὰς κόρας γὰρ εἰσορά. ἀντάσειν usu. takes a dat. of *meeting a person*, but sometimes a gen., as *Il.* 16. 423 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος (in battle). With the gen., ἀντάσειν also = *κυρεῖν, τυγχάνειν*: *Od.* 3. 97 ἤντησας ὀκνητῆς: *Her.* 2. 119 ξεινίων ἤντησε μεγάλων. Cp. *Soph. Ant.* 982 ἀντάσειν Ἐρεχθεῖδαν, she *attained unto* them (traced her lineage back to them). Here the idea of *obtaining back* is blended with that of being brought *face to face*. It is not, then, a valid objection that the Chorus do not *move to meet* the maidens.

To ἀνδώσειν the objections are: (1) it could not possibly mean *ἀποδώσειν*, 'give back.' In Pind. fr. 133. 3, the sole passage quoted for this sense, ἀνδιδόει ψυχὰν πάλιν is not 'gives back,' but 'sends up,' to the sunlight,—like γῆ ἀνδιδώσει καρπὸν. We must not be confused by our

Is the battle now, or yet to be? For somehow my soul woos ^{2nd} me to the hope that soon I shall be face to face with the maidens ^{strophe.} thus sorely tried, thus sorely visited by the hand of a kinsman.

To-day, to-day, Zeus will work some great thing: I have presage of victory in the strife. O to be a dove with swift strength as of the storm, that I might reach an airy cloud, with gaze lifted above the fray!

εἶποιαν. For *τάχ' ἂν δώσω* Nauck proposes *τύχαν λῶω*.—*τᾶν...πλασᾶν...εὔρουσᾶν*] Reising made this correction (suggested as possible by the scholiast in L) of *τᾶν...τλάσαν...εὔρουσαν*. He is followed by Elms., and by the others who read *ἐνδώσειν*.—*αἰθαίμων]* Bothe's correction of *αἰθουμαίων*. **1083** *αλθέρια 'κ νεφέλας* Meineke.—*κύρσαιμι' ἄνωθ' ἀγώνων* Hermann: *κύρσαιμι' αὐτῶν δ' ἀγώνων* MSS. (*αὐ* made from *αἰ* in L): *κύρσαιμι τῶνδ' ἀγώνων* Wunder. **1084** *αλωρήσασα]* *θεωρήσασα* MSS: (in L a mark x is set against it): *θεωρήσουσα* Blaydes: *ἐωρήσασα* Wunder; which Dindorf receives, adding, however, 'Praestat fortasse *αλωρήσασα*, non obstante syllaba brevi versus antistrophici 1095' (μολεῖν); and so Wecklein writes, who had himself suggested *αλωρούμεν' ὄμματ' ἰσχων*. Nauck proposes *θέα τέρψασα*: Hartung, *θέα πλήσασα*: Tournier, *θεωρῶν θέϊσα*.—*ὄμμα]* *αἶμα* Vat.: Meineke conject. *ἐρωήσασα τούμῶν οἶμα*.

'give up.' (2) To supply 'Creon' or 'the enemy' as subject is extremely awkward. (3) The *sing.* *τᾶν...τλάσαν*, etc., which this requires, cannot well be defended on the ground that Antigone is chiefly thought of.

With *ἐνδώσειν* we have to render:—'that the sufferings of those who have endured dread things, and found dread sufferings at the hands of kinsmen, will remit,'—become milder. Hippocrates (*Progn.* 43) uses the intrans. *ἐνδιδόναι* of a malady which *remits* its force. But is *πίθη...ἐνδώσειν* tolerable here, where the question is not of the sisters' sufferings being *mitigated*, but of their triumphant deliverance from the hands of the enemy? If, again, *ἐνδώσειν* = 'give up,' it incurs the 2nd and 3rd objections to *ἀνδώσειν*.

1079 *κατ' ὄμμαρ* here = *κατ' ἤμαρ...τὸ νῦν* (*Ai.* 753), as *μοῖρα καθάμερια* (*El.* 1414) = 'the doom of to-day.'

1081 *ἀλλάλα:* *O. T.* 466 *ἀελλάδων | ἴπτω. ταχύρρωστος* goes closely with it in sense, 'with a swift, strong impetus, as of the storm,' *ταχέως βρομένη, ὡς ἀελλα:* cp. *Il.* 23. 367 *ἐρρώντο μετὰ προίης ἀνέμοιο*.

1083 *π.* Hermann's *ἄνωθ'* for the *αὐτῶν δ'* of the MSS., with Wunder's *αλωρήσασα* for *θεωρήσασα*, gives the most probable correction of the passage. *ἄνωθε*, for *ἄνωθεν*, though it does not occur elsewhere in trag., is once used by Ar. *Eccl.* 698 (*ἄνωθ' ἐξ ὑπερφῶν*), and we can hardly

doubt that a tragic poet would have admitted it,—at least in lyrics,—when metre required. Note these points. (1) If we read *τῶνδ'* with Wunder, the gen. *τῶνδ' ἀγώνων* must be governed in one of two ways: (a) by *κύρσαιμι*, when *αλθέριας νεφέλας* must mean, 'from a cloud.' This is possible (cp. *O. T.* 808 *ἔχου...καθ-ἴκετο* n.); but it is awkward. It is much more natural to take *αλθέρ.* *νεφέλας* with *κύρσαιμι*. (b) By something substituted for *θεωρήσασα*. Wecklein makes the gen. depend on *αλωρήσασα*, as = 'having lifted above': but the gen. would mean 'from,' as *Ant.* 417 *χθονὸς | ...ἀέρας*: and the rise here is not *from* the fight below. He has since conjectured (*Neue Philol. Rundschau*, 1886, p. 386) *αὐτῶν ἄνωθεν*: which is near to the letters of L (see cr. n.): but *αὐτῶν* (referring to *ἀγώνων* in 1080) seems a little weak; and in any case I should prefer *ἄνωθεν αὐτῶν*. *θέα τέρψασα, πλήσασα*, etc., have no palaeographic likelihood, and are further condemned by the aorist tense where we should require the present. I had thought of *τῶνδ' ἀγώνων | ὑπερῷ ἄρασα*, but prefer Herm.'s remedy.—*θεωρήσασα* cannot be defended by Campbell's version, 'having gone as a spectator with mine eye.' *θεωρήσουσα* is read by Blaydes, who renders, 'to give my eye a sight.' This, as Paley says, is not Greek.—*αλωρεῖν*, not *αλωρεῖν*, is the classical Attic form: cp. on *O. T.* 1264.

- ἀντ. β. ἰὼ θεῶν πάνταρχε, παντ- 1085
 2 ὄπτα Ζεῦ, πόροις
 3 γᾶς τᾶσδε δαμούχοις
 4 σθένει ἔπινικίῳ τὸν εὐαγρον τελειῶσαι λόχον,
 5 σεμνά τε παῖς Παλλὰς Ἀθάνα. 1090
 6 καὶ τὸν ἀγρευτὰν Ἀπόλλω
 7 καὶ κασιγνήταν πυκνοστίκτων ὄπαδὸν
 8 ὠκυπόδων ἐλάφω στέργω διπλᾶς ἀρωγὰς
 9 μολεῖν γᾶ τᾶδε καὶ πολίταις. 1095
- ὦ ξεῦ' ἀλήτα, τῷ σκοπῷ μὲν οὐκ ἐρείς
 ὡς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ
 τάσδ' ἄσσον αὖθις ὧδε προσπολουμένας.

1085 f. ἰὼ Ζεῦ πάνταρχε θεῶν | παντόπτα πόροις MSS. (except that T and Farn. have the corrupt ὦ Ζεῦ τε παντάρχα θεῶν). Dindorf, ἰὼ πάνταρχε θεῶν, | παντόπτα Ζεῦ, πόροις: Hermann (ed. 1841) ὦ Ζεῦ θεῶν πανταρχέτα (= 1074, ἔρδουσιν ἢ μέλλουσιν; ὡς), | παντόπτα, πόροις.—Blaydes, ὦ Ζεῦ, θεῶν πάνταρχ', | ὦ παντόπτα, πόροις.—Meineke conject. παντόπτ' ὦ.—I place θεῶν before (instead of after) πάνταρχε, and Ζεῦ after

1085 f. In the MS. order of the words, ἰὼ Ζεῦ, πάνταρχε θεῶν (monosyll.) = 1074 ἔρδουσι ἢ μέλλουσιν; ὡς, and παντόπτα, πόροις = 1075 προμνάται τί μοι. This requires the final α of the voc. παντόπτα to be long, which is impossible, though some edd. tacitly assume it: Meineke's remedy, παντόπτ' ὦ, is not probable: and παντόπτας (nom. for voc.) could not stand here. The simple transposition which I have in the text removes the difficulty. In 1088 the MSS. have ἐπινικίῳ σθένει: yet it is certain that the order of the words should be the reverse.

1087 δαμούχοις (cp. on, 458), the people of Attica.

1088 σθένει: cp. *Tr.* 497 μέγα τι σθένος ἂ Κύπρις ἐκφέρεται νίκας αἰ. ἐπινικίῳ for ἐπινικίῳ: cp. *Ant.* 358 ὑπαίθρεια (Boeckh, for αἰθρια). τὸν εὐαγρον τελειῶσαι λόχον (grant to the Athenians) to accomplish the successful surprise,—the way-laying of Creon's guards, by which the Athenians will secure their quarry (ἀγρα), viz. the maidens. τὸν εὐαγρον; proleptic: cp. *Tr.* 477 τῆσδ' οὐνεχ' ἢ πολύφθορος | καθηρέθη πατρῶος Οἰχαλῆα δόρει. λόχον, 'ambuscade,' seems here to have the more general sense, 'scheme of capture' (cp. *Od.* 4. 395 φράξεν σὺ λόχον θείοιο γέροντος, a way to take him); though there is nothing

in the scanty references to the pursuit which necessarily excludes the idea of a literal ambush. Taking λόχον as = 'company,' we could render, 'grant this to our folk,—that thou shouldst crown the successful band with victory' (τελειῶσαι): cp. *El.* 1508 ὦ σπέρμ' Ἀτρέως... | τῇ νῦν ὀρμῇ τελεωθέν, 'crowned with peace by this day's effort': but the construction thus supposed is less simple, while the frequent poetical association of λόχος with capture points to the other sense.

1090 σεμνά τε παῖς, sc. πόροι (from πόροις, 1086).

1091 τὸν ἀγρευτὰν, the hunter. Cp. Aesch. fr. 195 (Heracles, in the Προμηθεὺς Λυόμενος, when aiming his shaft at the eagle) Ἄγρευς δ' Ἀπόλλων ὀρθὸν ἰθύνοι βέλος. Paus. (i. 41. 3) saw at Megara a temple dedicated to Ἀγροτέραν Ἄρτεμιν καὶ Ἀπόλλωνα Ἀγραῖον. Xenophon, in his treatise on hunting, bids the hunter pray τῷ Ἀπόλλωνι καὶ τῇ Ἀρτέμει τῇ Ἀγροτέρα μεταδούνα τῆς θήρας (*Cyng.* 6. 13).—Note the change from vocative (Ζεῦ), and 3rd pers. (παῖς) with optat., to the constr. of acc. and infin. with στέργω. Cp. *O. T.* 204 Λύκει' ἀναξ... 209 τὸν χρυσομίτραν τε κικλήσκω: Aesch. *P. V.* 88 ὦ διος ἀλήτη etc.... καὶ τὸν πανόπτην κόκλον ἦλλον καλῶ.

1092 f. ὄπαδων... ἐλάφω, as follow-

Hear, all-ruling lord of heaven, all-seeing Zeus! Enable the guardians of this land, in might triumphant, to achieve the capture that gives the prize to their hands! So grant thy daughter also, our dread Lady, Pallas Athena! And Apollo, the hunter, and his sister, who follows the dappled, swift-footed deer—fain am I that they should come, a twofold strength, to this land and to her people.

Ah, wanderer friend, thou wilt not have to tax thy watcher with false augury,—for yonder I see the maidens drawing near with an escort.

παντόπτα: see comment. **1088** *σθένει* ἠπικεῖω Hermann: ἐπικεῖω σθένει L, F: ἐπικεῖω (or ἐπικεῖω) σθένει the other MSS. **1093** ὠκυπόδων] ὠκυπόρων B, Vat. **1094** ἀρωγᾶς MSS.: ἀρωγῶς Wecklein. **1096** τῷ σκοπῷ MSS.: τὸν σκοπὸν Elms., Wecklein. **1098** προσπολουμένας MSS.: Bergk conject. προσπολουμένας: Wecklein, πρὸς ὄδρωμένας: Hartung, προσπελωμένας: Mekler, ναυστολουμένας: Nauck, τῷ κόρα... τῷ δ' ἄσσον ὧδ' ἴοντε προσπόλων μέτα.—If any change were needed, an easier one would be πρὸς ὄδουμένας.

ing them in the chase. Artemis Ἀγροτέρα had a temple at Athens in the suburb Ἄγραι, on an eminence by the Ilissus; and to her, as 'smitter of deer,' the festival of the Ἐλαφνέβλια was held in the month thence named (Mar.—Apr.). *Hom. Hymn.* 27. 2 ἐλαφνέβλιον, λοχέαιραν, ... | ἢ κατ' ὄρη σκίοντα καὶ ἀκρίας ἠνεμόεσσας | ἀγρη τερπομένη παγχρῆσθα τόξα τιταίνει. She is also ἐλλοφόνος *Corp. Inscr.* 5943 (ἔλλος, a faun), θηροκτόνος, θηροφόνος, etc. — *πυκνοστίκτων*: cp. *Eur. Hipp.* 215 εἶμι πρὸς ὄλαν | καὶ παρὰ πεύκας, ἵνα θηροφόνου | στείβουσι κύνες, | βαλίας ἐλάφους ἐγχρημπομένα: *Alc.* 584 ποικιλόθριξ | νεβρός.

1094 στέργω, 'I desire.' Schol. σημαίνει μὲν ὡς προσίεμαι· τελευτᾷ δὲ εἰς ἴσον τῷ προκαλοῦμαι, "the (literal) sense is nearly, 'I approve' (or 'consent'); but the ultimate (or virtual) sense is, 'I invoke'." The scholiast saw the impropriety of rendering, 'I am content that the gods should come to help us,' and so imagined this transition of meaning. His only fault lay in starting from the special and derivative sense of στέργειν, 'to be content,' and not from its primary sense, 'to love,' whence poetry could easily draw the neighbouring sense, 'to desire.' So in *O. T.* II στέρξαντες = 'having formed a desire.' Hermann and others take στέργω here as = 'I entreat,'—getting the idea of 'praying' through that of 'revering' (as implied in the

στοργή of children for parents, etc.). Hermann so takes the word in the Orphic *Argonautica* 772 μελιχλοῖς στέρξου τε παραφάμενος ἐπέεσσον ('entreat him'), where Ruhnken conjectured θέλξου.

Διπλᾶς ἀρωγᾶς, two aids (abstract for concrete), Apollo and Artemis. *CP. O. T.* 164 τρισσοὶ ἀλεξιμοροὶ προφάνητε μοι (Zeus, Apollo, Artemis).

1096—1210 Third ἐπεισόδιον. The maidens are restored to their father by Theseus; who also brings word that an unknown suppliant has placed himself at the altar of Poseidon, praying to speak with Oedipus.

1096 τῷ σκοπῷ μὲν, 'to thy watcher at least' (cp. 802 ἐμοὶ μὲν). The Chorus, left alone with the blind man, has acted as his watchman. μὲν implies, 'if my mere *presage* (1075) did not persuade, my eyes, at least, may be trusted.'

1098 προσπολουμένας has been much suspected (see cr. n.). The verb προσπολεῖν elsewhere occurs only in the act. as = to be a πρόσπολος (with dat., *Eur.*). So δορυφορεῖν = to be a body-guard, ραβδουχεῖν to be a lictor. And if the passives δορυφορεῖσθαι (*Plat.*, etc.) and ραβδουχεῖσθαι (*Plut. Num.* 10) can mean to be escorted by δορυφόροι or ραβδοῦχοι, it is not plain why the pass. προσπολεῖσθαι should not mean to be escorted by πρόσπολοι. The attendants are the ὄπαῖνες (1103) of Theseus. The version 'moving hither' (Schaefer) is wrong.

- ΟΙ. ποῦ ποῦ; τί φῆς; πῶς εἶπας; AN. ὦ πάτερ πάτερ,
 τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν 1100
 δοίη, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;
- ΟΙ. ὦ τέκνον, ἦ πάρεστον; AN. αἶδε γὰρ χέρες
 Θησεῶς ἔσωσαν φιλάτων τ' ὀπαίων.
- ΟΙ. | προσέλθετ', ὦ παῖ, πατρί, καὶ τὸ μηδαμᾶ
 ἐλπισθὲν ἦξειν σῶμα βαστάσαι δότε. 1105
- AN. αἰτεῖς ἂ τεύξει. σὺν πόθῳ γὰρ ἦ χάρις.
- ΟΙ. ποῦ δῆτα, ποῦ στόν; AN. αἶδ' ὁμοῦ πελάζομεν.
- ΟΙ. ὦ φίλτατ' ἔρην. AN. τῷ τεκόντι πᾶν φίλον.
- ΟΙ. ὦ σκῆπτρα φωτός. AN. δυσμόρου γε δύσμορα.) |
- ΟΙ. ἔχω τὰ φίλτατ', οὐδ' ἔτ' ἂν πανάθλιος 1110
 θανῶν ἂν εἶην σφῶν παρεστῶσαι ἐμοί.
 ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον
 ἐμφύντε τῷ φύσαντι, *κἀναπνεύσατον
 τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.

1099 ὦ πάτερ ὦ πάτερ L and most MSS.: the second ὦ is omitted by B, T, Vat., Farn. 1100 τόνδ'] τῶνδ' L, L². 1102 πάρεστον made from πάρεστυ in L. 1108 φιλάτων ὀπαίων L first hand: τ' was added by the same, or by S. The other MSS. have τ'. 1104 πρόσθετ' L, L² (which adds σου after πατρί), F: προσέλθετ' the rest.—μηδαμᾶ L, with most MSS.: μηδαμᾶ B, Vat. 1105 This v. was omitted in the text of L, and was added in the margin either by the first hand, or (as seems more probable) by S, with τῶδε instead of δότε. This τῶδε is in L², T, Farn.: the rest have δότε. 1109 δυσμόρου τε MSS.: δυσμόρου γε Reiske. 1110 ἔτ' ἂν] ἔταν L. 1111 θανῶν] Blaydes conject. τανῶν, or τὰ λοιπ', or οὐδ' ὡς: Mekler, αἰῶν.

1100 ε. τίς ἂν...δοίη, 'who would give?' = 'oh that some one would give!' Aesch. *Ag.* 1448 τίς ἂν... | μῶλοι φέρουσ' ἐν ἡμῶν | μοῖρ' ἀτέλευτον ὕπνον. So more often πῶς ἂν. δοίη, by a sudden gift of sight to the blind eyes.

1108 φιλάτων τ'. The omission of τ' by the first hand in L was clearly a mere slip. From 1117, and from the words of Theseus himself (1148), it is manifest that he is supposed to have aided personally in the rescue. Cp. on 1054 ff.

1104 ε. μηδαμᾶ, οὐδαμᾶ are used by the poets when the final must be short; μηδαμῆ, οὐδαμῆ, when it must be long. Where, as here, either form is possible, L is not a safe guide in choosing between them. The μη-adverb occurs 5 times in Soph.: here L has μηδαμᾶ in *P.h.* 789 (a like case) μηδαμῆ. Above, 517, where μηδαμᾶ is necessary, L has μηδαμᾶ: in

1698 (a like case), μηδαμῆ. The οὐ-adv. occurs 4 times in Soph., and L has always οὐδαμᾶ, which is necessary only in *Ant.* 874, while οὐδαμᾶ is necessary *ib.* 830: either could stand *ib.* 763, *Tr.* 323. Thus L's perispomenon form has displaced a necessary -ά in 3 places, while only one place of all 9 requires the long form.

τὸ μηδαμᾶ ἐλπισθὲν ἦξειν, the generic μή, one which was never expected, etc.,—and which, therefore, is the more welcome. Cp. *O. T.* 397 ὁ μηδὲν εἰδώς, n.—βαστάσαι δηλοῖ παρά τοῖς Ἀττικοῖς τὸ ψηλαφήσαι (Suidas s. v.): Eur. *Alc.* 917 φίλιας ἀλόχου χέρα βαστάζων.

1106 ε τεύξει need not be explained as an attraction for ὦν τεύξει, since the neut. plur. acc. of pronouns and adjectives can stand after τυγχάνειν and κυρεῖν, rather as a cognate or adverbial acc. than as directly governed by the verb: cp. Aesch. *Cho.* 711 τυγχάνειν τὰ πρόσ-

OE. Where—where? How? What sayest thou?

Enter ANTIGONE and ISMENE, with THESEUS and his attendants, on the spectators' left.

AN. O father, father, that some god would suffer thine eyes to see this noble man, who hath brought us here to thee!

OE. My child!—ye are here indeed? AN. Yea, for these strong arms have saved us—Theseus, and his trusty followers.

OE. Come ye hither, my child,—let me embrace you—restored beyond all hope!

AN. Thy wish shall be granted—we crave what we bestow.

OE. Where, then, where are ye? AN. Here approaching thee together.

OE. My darlings! AN. A father loves his own.

OE. Props of mine age! AN. And sharers of thy sorrow.

OE. I hold my dear ones; and now, should I die, I were not wholly wretched, since ye have come to me. Press close to me on either side, children, cleave to your sire, and repose from this late roaming, so forlorn, so grievous!

1112 πλευράν ἀμφιδέξιν (sic) L, L²: πλευρόν ἀμφὶ δεξιόν most MSS.: πλευρόν ἀμφιδέξιν Mudge. ἀμφιδέξιοι Madvig.

1113 ἐμφύσᾳ L, with an acute accent also on υ. The first hand wrote (I think) ἐμφύσᾳ, meaning that, notwithstanding the accent, the α was short: the first corrector changed υ to β, and a later hand restored the acute accent, but without deleting the circumflex. Gl. in mg. by S, ἀντί τοῦ ἐμφύσαι. (Duebner thinks that the first hand wrote ἐμφύετε.) ἐμφύτε A, R: ἐμφύσα most MSS. (ἐμφύσα second Juntine ed.): ἐμφύντε Mudge.—κἀναπνεύσατον is my emendation. κἀναπαύσατον L (made from κἀναπανστέον), with most MSS.: κἀναπαύσατον B, T, Vat., Farn.

1114 τοῦ πρόσθ' ἐρήμου τοῦδε (τε superscript) δυστήνου πλάνου L: τοῦ τε (not τοῦδε) A and most MSS. τὸν πρόσθ' ἐρημον Sehrawald, and so Wecklein: τοῦ πρόσθ' ἐρήμου τόνδε δύστηνον πλάνου Herwerden.

φορα, and see on O. T. 1298.—σὺν πόθῳ ... ἢ χάρις, the grace shown (by granting thy wish) is combined with a desire (on our own part).

1108 ἔρρη, like θέλος (which, however, was used only in nom. and acc. sing.).—τῷ τεκόντι as Aesch. Cho. 690: so the allusive plur., O. T. 1176. πάν, sc. τεχθέν.

1109 σκήπτρα: see on 848. φωτός: cp. 1018.

1111 θανόν can mean only, 'having died,'—'after my death': but the reading, which has been suspected, seems sound. The sense is:—'were I to die now, I could not after my death be said to have been altogether unhappy, when my last hours had been thus cheered.'

1112 ἐρείσατε... πλευρόν ἀμφιδέξιν, 'press each her side (to mine) on right and left'—Antigone on his one hand, Ismene on the other. Cp. O. T. 1243

ἀμφιδέξιοι ἀκαμαίς, with the fingers of both hands, where see n.

1113 ε. ἐμφύντε, clinging close, like the Homeric ἐν δ' ἄρα οἱ φύ χειρὶ (Il. 6. 253), ἐφην ἐν χερσίν ἕκαστος Od. 10. 397, clasped my hands, each and all. For the paronomasia with φύσαντι cp. O. T. 878 (χρησίμῳ χρήται) n.: for the masc. ending, see on 1676 ἰδόντε.

With κἀναπαύσατον (note that L has κἀναπαύσατον) the words are usu. taken to mean, 'and give me relief from this hapless wandering, desolate before,'—i.e. since Antigone was carried off (844). πλάνου, then, must mean 'wanderer's doom,' for we cannot explain it merely of restless movements on the scene since his daughter's departure. But this seems forced. Wecklein explains it figuratively, of the insecurity felt by a blind man who has no guide ('Haltlosigkeit und Unsicherheit, wie sie der Blinde ohne Führer

- καὶ μοι τὰ πραχθέντ' εἶπαθ' ὡς βράχιστ', ἐπεὶ 1115
ταῖς τηλικαῖσδε σμικρὸς ἕξαρκεῖ λόγος.
- AN. ὄδ' ἔσθ' ὁ σώσας· τοῦδε χρῆ κλύειν, πάτερ,
οὐ *κάστι τοῦργον· τοῦμόν ὦδ' ἔσται βραχύ.
- OI. ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς,
τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον. 1120
ἐπίσταμαι γὰρ τήνδε τὴν ἐς τάσδε μοι
τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην·
σύ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.
καὶ σοι θεοὶ πόροισιν ὡς ἐγὼ θέλω,
αὐτῷ τε καὶ γῆ τῆδ'· ἐπεὶ τό γ' εὖσεβὲς 1125
μόνοις παρ' ὑμῖν ἦνρον ἀνθρώπων ἐγὼ
καὶ τοῦπιεκὲς καὶ τὸ μὴ ψευδοστομεῖν.

1116 ταῖς τηλικαῖσδε | τοῖς τηλικαῖσδε Nauck. 1118 καὶ σοὶ τε τοῦργον τοῦμόν
ἔσται βραχύ L. So the other mss., except that L² has καὶ σοὶ γε: T and Farn.
ἔσται δὴ βραχύ, prob. a conject. of Triclinius. Hermann: καὶ σοὶ τε τοῦργον τοῦτ'
ἔμοι τ' ἔσται βραχύ. Wex: οὐ κάστι τοῦργον· τοῦμόν ὦδ' ἔσται βραχύ. Spengel:
καὶ σοὶ γε τοῦργον τοῦμόν εἰρηται βραχύ. Wecklein: καὶ σοὶ τε κάμοι τοῦμόν ἴσταται
βραχύ. Enger: κελσεὶ σὺ τοῦργον, τοῦτ' ἐμόν δ' ἔσται βραχύ. Mekler: εἰσει τε
τοῦργον τοῦμόν ἐστάτω βραχύ. Arndt: καὶ σοὶ τόδ' ἔργον τοῦμόν ἦνυσται βραχύ.
Blaydes: καὶ σοὶ τε χήμιν τοῦργον ὦδ' ἔσται βραχύ. 1119 This v. is written

führt'). But how could *πλάνου αλονε* denote this mental state? Neither τὸν πρόσθ' ἔρημον τοῦδε δυστήνου πλάνου nor τοῦ πρ. ἐρήμου τόνδε δύστηνον πλάνου mends matters. Schneidewin (rightly, I think) referred πλάνου to the carrying-away of the maidens by Creon's guards, rendering, 'repose from your late forlorn and hapless wandering.' But ἀναπαύσατον could not thus stand for the midd.: when the act. seems to do so, there is an acc. to be mentally supplied, as Thuc. 4. 11 ἀναπαύοντες ἐν τῷ μέρει, (not 'resting,' but) 'relieving (their comrades) in turn': Xen. H. 5. 1. 21 ἐπειδὴ δὲ ἀπέχει πέντε ἢ ἕξ στάδια τοῦ λιμένος ἦνυχλιαν εἶχε καὶ ἀνέπαυε (sc. τὰς ναῦς). I would read *κἀναπνεύσατον*: for the gen. cp. *Ai.* 274 *ἔληξε κἀνέπνευσε τῆς νόσου*: *Il.* 11. 382 *ἀνέπνευσαν κακότητος*: 15. 235 *ἀναπνεύσωσι πόνοιο*. At such a moment it is surely natural that the father should have a word of sympathy for the late terror and distress of his helpless daughters, instead of dwelling solely on the pain to himself of being left without their support. The εἰ in L is a trace of the truth.

1116 ταῖς τηλικαῖσδε: i. e. it is not

fitting for young maidens to make long speeches in such a presence. The epithet need not be pressed as implying extreme youthfulness (cp. 751). We seem to hear a covert criticism on some drama in which this maxim had been neglected. In *El.* 1289 καὶ μήτηρ ὡς κακὴ διδασκέ με, etc., there is plainly a similar allusion (possibly to Eur. *El.* 907 ff.). So Eur., in *Ph.* 751, *ὄνομα δ' ἐκάστου διατριβῆ πολλῇ λέγειν*, glances at Aesch. *Theb.* 375—652, and in fr. 165 at Soph. *Ant.* 563 f.—Cf. 1148.

1117 ὄδ'...τοῦδε: cp. *El.* 981 *τοῦτω φιλεῖν χρῆ, τῷδε χρῆ πάντα σέβειν* | τῷδ' ἐν θ' ἑορταῖς etc.: *Ant.* 384 ἦδ' ἔστ' ἐκέλευη..., | τῆνδ' εἰλομεν etc.

1118 Hermann's change of the ms. τοῦμόν into τοῦτ' ἔμοι τ' has been accepted by many edd. But the sense is most unsatisfactory. If τοῦργον means the deed of rescue, as is most natural, the meaning will be: 'this deed will be a short story both for thee and for me': i. e. 'I shall not have to relate it, and you will be so much interested in listening to Theseus that you will not find it tedious.' But is this tolerable,—to say

And tell me what hath passed as shortly as ye may ; brief speech sufficeth for young maidens.

AN. Here is our deliverer : from him thou shouldst hear the story, father, since his is the deed ; so shall my part be brief.

OE. Sir, marvel not, if with such yearning I prolong my words unto my children, found again beyond my hope. For well I wot that this joy in respect of them hath come to me from thee, and thee alone : thou hast rescued them, and no man beside. And may the gods deal with thee after my wish,—with thee, and with this land ; for among you, above all human kind, have I found the fear of heaven, and the spirit of fairness, and the lips that lie not.

between v. 1120 and v. 1121 in L, but the first hand has pointed out the right order by placing β', α', γ' in the margin.

1120 *ei φανέντ' ἐμφανέντ' Α.*—μηκύνω Elms. 1121 *τὴν ἐς τάσδε μοι* σὴν (from σὴν) ἐς τὰς δέ μοι L. σὴν is in all MSS.: τὴν Musgrave.

1124 *πόροίεν L.* The first hand wrote *πορείε*. S added *ν*, to make *πόροίεν*, but, instead of writing *oi* over the *ει* (written ^ηϛ), tried to alter the latter. *πόρειεν F*: *πόρειαν L²*. *παρείεν Meineke*.—ὡς] of Hartung, 1125 *τό γ' τοῦτό γ' L*, *F*: *τόδ' L²*.

nothing of the somewhat ungracious suggestion that the account of their deliverer's exploit would otherwise be fatiguing? The alternative version would be worse still: 'this *task* (viz. that of reciting, or of hearing) will be short both for thee and me.' I cannot but think, then, that this popular correction, though palaeographically easy, is untenable.

I have little doubt that Wex is right, or nearly so, in his οὐ κάσσι τούργον. The λόγος should be his to whom belongs the ἔργον. This supposes an accidental loss of οὐ, after which κάσσι grew into καὶ σοὶ τε. The words τοῦμόν ὡδ' ἔσται βραχὺ then mean, 'my part will thus be brief' (as you desire it to be, 1115)—consisting simply in referring Oed. to Theseus.

1119 Take πρὸς τὸ λιπαρὲς with μηκύνω λόγον: 'do not wonder if with eager insistence I prolong my words to my children, now that they have appeared unexpectedly': πρὸς τὸ λ.=λιπαρῶς, as πρὸς βίαν=βιαιῶς, πρὸς ἡδονήν=ἡδῶς: *Αἰ.* 38 πρὸς καιρὸν=καιρῶς: *Εἰ.* 464 πρὸς εὐσεβίαν (λέγει)=εὐσεβῶς. It is possible to join πρὸς τὸ λ. with θαύμαζε, as Schneidewin and others do, comparing *Tr.* 1211 φοβεῖ πρὸς τοῦτο: but such a constr. for θαυμάζειν is without example. τέκνα, acc. governed by μηκύνω λόγον as = διὰ μακρῶν προση-

γορῶ: see on 223: cp. 583, 1150. *δαίπτα*, adv.: cp. 319.

1121 *τὴν ἐς τάσδε*, having reference to them, *i.e.* caused by their return. Cp. *els* in τὸ γ' *els* ἐαυτὸν (*O. T.* 706 n.), Eur. *Or.* 542 *ἠτύχησεν ἐς τέκνα*.

1122 *μηδενός*, instead of οὐδενός, gives the emphasis of strong assurance: cp. on 797.

1124 *ὡς* instead of *α* or *οἷα*: cp. the phrase *δίδῃαι εὐ* (642). Schneidewin cp. *Hom. Hymn.* 5. 136 *δοῖεν...τέκνα τεκέσθαι | ὡς ἐθέλουσι τοκῆς: Αἰ.* 706 *ὡς φῆς σύ, κούδεν ἄλλο, τοῦτ' ὀρθῶς ἔχειν*.

1125 *αὐτῷ τε κ.τ.λ.*: see 462 n., and cp. 308.

1125 *ε* τὸ γ' *εὐσεβῆς*: see on 260. *μόνοισ*: on 261.

1127 *τούπικεῖς*: an equitable and humane disposition. *Arist. Eth. N.* 5. 10 *τὸ ἐπικεῖς δίκαιον μὲν ἔστιν, οὐ τὸ κατὰ νόμον δέ, ἀλλ' ἐπανόρθωμα νομίμου δικαίου*. *Her.* 3. 53 *τῶν δικαίων τὰ ἐπικεϊκότερα προτιθεῖσι*, 'prefer the more equitable course to the letter of their right.' *Soph.* fr. 699 *ὅς οὔτε τοῦπικεῖς οὔτε τὴν χάριν | οἶδεν, μόνην δ' ἐστερεῖ τὴν ἀπλῶς δίκην* (speaking of Hades). Cp. *Isocr.* or. 15 § 300: Athens might be called the *αστυ τῆς Ἑλλάδος* both for other reasons *καὶ μάλιστα διὰ τὸν τρόπον τῶν ἐνοικούντων* (the Athenian character): *οὐδένας γὰρ εἶναι πραοτέρους οὐδὲ κιοινοτέρους οὐδ' οἷς οἰκειότερον ἂν τις τὸν*

εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε·
ἔχω γὰρ ἄχω διὰ σέ κοῦκ ἄλλον βροτῶν.

καί μοι χέρ, ὠναξ, δεξιᾶν ὄρεξον, ὡς

1130

ψαύσω φιλήσω τ', εἰ θέμις, τὸ σὸν κάρα.
καίτοι τί φωνῶ; πῶς σ' ἂν ἄθλιος γεγῶς

θηγεῖν θελήσαιμι ἀνδρὸς ᾧ τίς οὐκ ἐν

(κηλῖς) κακῶν ξύνοικος; οὐκ ἔγωγέ σε,

οὐδ' οὖν ἔασω· τοῖς γὰρ ἐμπείροις) βροτῶν

1135

μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.

σὺ δ' αὐτόθεν μοι χαῖρε, καὶ τὰ λοιπά μου

μέλου δικαίως, ὥσπερ ἐς τὸδ' ἡμέρας.

ΘΗ. οὐτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,

τέκνοισι τερφθεῖς τοῖσδε, θαυμάσας ἔχω,

1140

οὐτ' εἰ πρό τοῦμου προῦλαβες τὰ τῶνδ' ἔπη·

βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.

1129 ἄλλον] ἄλλου L (made from ἄλλον), R, Vat. 1130 καί μοι χαῖρ' ὠναξ· δεξιᾶν τ' ὄρεξον L. καί χαῖρέ μ' ὦ ναξ B: καί μοι χαῖρε μ' ὦ ναξ Vat.: καί μοι χέρ, ὦ ναξ A, R, L². 1131 τ' ἢ (sic) θέμις L: θ' ἢ θέμις B, T, Vat., Farn., and so Elms.: τ' εἰ θέμις A, R, L². 1132 πῶς δ' ἂν ἄθλιος γεγῶς MSS. (Hermann πῶς σ' for πῶς δ'): Dindorf conject. πῶς ἂν ἀγνὸν βυτα σε: Mekler, πῶς δ' ἂν ἔρνος Διγέως.

ἅπαντα βλον συνδιατρίψειν: 'no people are gentler, or of larger sympathies, or more kindly associates throughout life.'

1128 εἰδὼς δ' ἀμύνω κ.τ.λ., 'and I have experienced these qualities which I requite (acknowledge) with these words': cp. *Ph.* 602 (the gods) *ἔργ' ἀμύνοισιν κακά, requite evil deeds.* The stress is on εἰδὼς, which is interpreted by the next v., ἔχω γάρ etc. Better thus than, 'and I am conscious that I requite these merits (*merely*) with these (feeble) words.' For that sense we should need something like *φαίλοισ δ' ἀμύνων οἶδα τοῖς λόγοις τάδε.*—Others render: 'And as one who has had experience I thus support these sayings (about Athens), τάδε being an adverbial cogn. acc., as *O. T.* 264 τὰδ' ὥσπερ τοῦμου πατρὸς ὑπερμαχοῦμαι. But τοῖσδε τοῖς λόγοις would then refer to what others say of Athens, whereas it plainly refers to what he himself has just said.

1131 ε. ψαύσω, sc. αὐτῆς. εἰ θέμις, 'if it is lawful,'—a reverential or courteous formula usu. employed when the speaker believes that the act is lawful, as fr. 856. 14 εἰ μοι θέμις, θέμις δὲ τάληθῆ

λέγειν, | Διὸς τυραννεῖ πλευμόνων,—if it is lawful to say so,—and it is lawful to say the truth,—she (Aphrodite) sways the heart of Zeus: so *Tz.* 809 f., etc. Here, however, the impulse of Oed. is abruptly checked by the thought that he is defiled:—καίτοι τί φωνῶ; 'but what am I saying?'

1132 π. πῶς σ'. Hermann's change of δ' to σ' is necessary, since otherwise the sense would be, 'and how could I wish to touch a man,—I who,' etc.; when ἀνδρός would be unendurably weak. But the words ἀθλιος γεγῶς are clearly sound. ἀθλιος being a euphemism like *συμφορὰ* said of a defilement or crime (*O. T.* 99). There is no justification for the bold change πῶς ἂν ἀγνὸν βυτα σε (Dind.), or the still bolder πῶς δ' ἂν ἔρνος Διγέως (Mekler). Cp. the words of Heracles (when stained with blood-guilt) to Theaeus, Eur. *H. F.* 1233 φεύγ', ὦ ταλαπύρω, ἀνδρῶν μίασμ' ἐμόν.

τίς οὐκ = πᾶσα: cp. *O. T.* 1526 οὐ τίς οὐ ζήλω πολιτῶν ταῖς τύχαις ἐπέβλεπεν; (n.): fr. 871 ἴσπου τίς ὄρνις οὐχὶ κλαγγάνει;—κηλῖς κακῶν, *O. T.* 833 κηλῖδ' ἔμαντῶ συμφορᾶς ἀφιγμένην. ξύνοικος:

I know these things, which with these words I requite; for what I have, I have through thee, and no man else.

Stretch forth thy right hand, O king, I pray thee, that I may touch it, and, if 'tis lawful, kiss thy cheek.—But what am I saying? Unhappy as I have become, how could I wish thee to touch one with whom all stain of sin hath made its dwelling? No, not I,—nor allow thee, if thou wouldst. They alone can share this burden, to whom it hath come home.—Receive my greeting where thou standest; and in the future still give me thy loyal care, as thou hast given it to this hour.

TH. No marvel is it to me, if thou hast shown some mind to large discourse, for joy in these thy children, and if thy first care hath been for their words, rather than for me; indeed, there is nought to vex me in that.

1133 τίς L (not τισ), but the accent has been added by S. **1135** βροτῶν MSS.: Nauck, who brackets the word, proposes κακῶν: Dindorf, ἐμῶν. **1136** τάδε] Nauck conject. κακά. **1137** σὺ δ'] σύ τ' L, with δ' written above. **1139** οὐτ' εἰ τι] οὔτοι τι A: οὔτοι τι R. **1141** οὐτ' Elms.: οὐδ' MSS.—προὔλαβες] προὔβαλες Vat. **1142** Nauck brackets this v.—βάρος] βέλος Vat.

Plat. *Phileb.* 63 D ἄρ' ἐτι προσδέισθ' ὑμῖν τὰς μεγίστας ἡδονὰς ζυνοῦσιν εἶναι...; cp. on *O. T.* 337.—οὐκ ἔγωγε σε, sc. θέλω θιγεῖν: οὐδ' οὖν, nor indeed will I allow it (εἰ καὶ σὺ θέλεις).

Oedipus is indeed *ιερός* (287), as the suppliant of the Eumenides, and *εὐσεβής* (*id.*), as obeying the word of Apollo; but at this moment he feels that, in the eye of religious law, he is still formally what Creon has just called him—*πατροκτόνος* and *ἀναγνος* (944). Contrast the more passionate strain of his words in *O. T.* 1413, when he urges the Thebans to cast him forth—*ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλοῦ θιγεῖν*. To touch him—he there says—can defile no one, because his unique doom places him apart.

1135 βροτῶν is changed by Nauck to κακῶν, and by Dindorf to ἐμῶν ('my affairs'), on the ground that *ἐμπείροις* needs definition. But if the preceding words leave any need for such definition, it is supplied in the next v. by *συνταλαίπωρα* τὰδε. Only those who, like his daughters, are already involved in the family sorrows can show him the offices of affection without fear of a new stain from the contact.

1137 αὐτόθεν, i. e., 'from where thou now art,'—without drawing near to receive an embrace. Cp. *Il.* 19. 76 τοῖσι δὲ καὶ μετέπειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων |

αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστὰς,—from where he sat, without rising.

1138 ἐς τόδ' ἡμέρας: cp. *El.* 14 τοσόνδ' ἐς ἡβης: *id.* 961 ἐς τοσόνδε τοῦ χρόνου (to this time of thy life).

1139 εἰ οὐτ' εἰ τι κ.τ.λ.: lit., 'if you have used somewhat great (πλάτων) length of speech': ἔθου=ἐποίησω. Cp. *Thuc.* 5. 89 οὐτε μετ' ὀνομάτων καλῶν...μήκος λόγων ἀπιστον παρέξομεν. τι (adv., *O. T.* 969) courteously softens the phrase.—θαυμάσας ἔχω=θεθαύμακα: cp. 817: Plat. *Phaedr.* 257 c τὸν λόγον δὲ σου πάλαι θαυμάσας ἔχω, and *id.* 258 b οὐχ ὡς ὑπερφρονούντες, ... ἀλλ' ὡς θαυμακότες. For the perfect, see on 186 τέτροφεν.

1141 οὐτ': see cr. n. and cp. on 450. πρὸ τοῦμοῦ προὔλαβες κ.τ.λ., received their words first, in preference to speech with me. We need not supply *ἔπος* with τοῦμοῦ, which='my part,' 'what I had to say'; cp. *Tr.* 1068 εἰ τοῦμόν ἀλγείς μάλλον. The verb προλαμβάνειν nowhere = προαίρεισθαί τι ντιος, to prefer one thing to another. It is πρὸ τοῦμοῦ which here suggests preference, while προὔλαβες merely expresses priority in time.

1142 γάρ= 'indeed,' conveying an assurance.

- οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν
λαμπρὸν ποείσθαι μᾶλλον ἢ τοῖς δρωμένοις.
δείκνυμι δ' ὦν γὰρ ἄμοσ' οὐκ ἐψευσάμην 1145
οὐδέν σε, πρέσβυ· τάσδε γὰρ πάρεϊμ' ἄγων
ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.
χῶπως μὲν ἄγων ἤρέθη, τί δεῖ μάτην
κομπεῖν, ἃ γ' εἶσει καυτὸς ἐκ τούτων ξυνών;
λόγος δ' ὅς ἐμπέπτωκεν ἀρτίως ἐμοὶ 1150
στείχοντι δέυρο, συμβαλοῦ γνώμην, ἐπεὶ
σμικρὸς μὲν εἶπεν, ἄξιος δὲ θαυμάσαι·
πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεῶν.
ΟΙ. τί δ' ἔστι, τέκνον Αἰγέως; διδασκέ με,
ὡς μὴ εἰδὸτ' αὐτὸν μηδὲν ὦν σὺ πυνθάνει. 1155
ΘΗ. φασὶν τὴν ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολι
οὐκ ὄντα, συγγενῆ δέ, προσπεσόντα πως
βωμῶ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
θύων ἔκυρον ἡνίχ' ὠρμώμην ἐγώ.

1148 χῶπως μὲν ἄγων οὗτος ἤρέθη, τί δεῖ μάτην MSS. and Ald.: in F the corrector has deleted μάτην, and so Schaefer. χῶπως μὲν δδ' ἄγων Brunck: χῶπως μὲν ἄγων Heath. Meineke suggests χῶπως μὲν οὗτος (omitting ἄγων).—For ἤρέθη Naber conject. διεκρίθη. 1149 εἰσει] ὁση Vat.—τούτων] ταῦταιν MSS. See comment. on v. 445.

1145 δείκνυμι δ': cp. on 146 δηλῶ δ'.

1145 ε. The usu. constr. is ψεύδειν τινά τιος, while ψεύδειν τινά τι is comparatively rare: and so here οὐδέν seems to be adv., while ὦν (=τούτων α) is gen. after ἐψευσάμην. So I should take Plat. Legg. 921 Α τὴν τιμὴν τῶν ἔργων ὀφειλέτω ὦν ἂν τὸν ἐκδόντα ψείσῃται, 'of which he has disappointed the contractor,'—though an attraction of acc. into gen. is equally possible. ἄμοσα: 1040.

1147 For the gen. with ἀκραιφνεῖς cp. 1519: Eur. *Hipp.* 949 κακῶν ἀκήρατος.

1148 ἤρέθη: cp. Her. 9. 35 οὕτω δὴ πέντε σφί...ἀγῶνας τοὺς μεγίστους... συγκαταίρει, helps them to conquer in five of the most important contests. Nauck formerly conjectured ἄγων = 'the captor' (Creon).—Cp. on 1116.

1150 ε. Λόγος, by inverse attraction, instead of an acc. λόγον governed by συμβαλοῦ γνώμην as = συνδιάσκεψαι (cp. on 223). Cp. Eur. *Phoen.* 940 ἐκ γένους δὲ δεῖ θανείν | τοῦδ', ὅς δράκοντος γένους ἐκπέφυκε παῖς. When the antecedent is thus drawn into the case of the relat.,

the case is more often the acc.: see on 56 τόπον. Λόγος here = a subject for consideration (cp. our 'argument' in the old sense of 'theme'). ἐμπέπτωκεν, has presented itself to me: so Plat. *Prot.* 314 C περί τιος λόγου διελεγόμεθα ὅς ἡμῶν κατὰ τὴν ὁδὸν ἐπέπεσε.

συμβαλοῦ γνώμην, not 'collect your thoughts' (Blaydes), but 'contribute your opinion,' i.e. help me to decide what should be done. Her. 8. 61 (Adeimantus in the council of Greek leaders) πόλις... τὸν Θεμιστοκλέα παρεχόμενον οὕτω ἐκέλευε γνώμας συμβάλλεσθαι, 'he said that T. should have a city to represent before he contributed his views.' Plat. *Polit.* 298 C (if we should decide) ξυλλέξαι...ἐκκλησίαν..., ἐξείναι δὲ καὶ τῶν ἰδιωτῶν καὶ τῶν ἄλλων δημιουργῶν περί τε πλοῦ καὶ περί νόσων γνώμην ξυμβαλέσθαι.

1152 εἶπεν θαυμάσαι: for the inf. act., cp. on 37, 461. So O. T. 777 (τύχη) θαυμάσαι μὲν ἀξία, | σπουδῆς γὰρ μέντοι τῆς ἐμῆς οὐκ ἀξία.

1153 ἄνθρωπον, emphatic (as O. T. 977, cp. *ib.* 1528 θνητὸν ὄντ'). A mortal

Not in words so much as deeds would I make the lustre of my life. Thou hast the proof; I have failed in nothing of my sworn faith to thee, old man; here am I, with the maidens living,—yea, scathless of those threats. And how the fight was won, what need that I should idly boast, when thou wilt learn it from these maidens in converse?

But there is a matter that hath newly chanced to me, as I came hither; lend me thy counsel thereon, for, small though it be, 'tis food for wonder; and mortal man should deem nothing beneath his care.

OE. What is it, son of Aegeus? Tell me;—I myself know nought of that whereof thou askest.

TH. A man, they say,—not thy countryman, yet thy kinsman,—hath somehow cast himself, a suppliant, at our altar of Poseidon, where I was sacrificing when I first set out hither.

1150 λόγος MSS.: λόγον Ald., Brunck: λόγου H. Estienne.—ἐμπέπτωκεν A, B, R ἐκπέπτωκεν L, F, T, Vat., Farn. 1151 στήχειν τι L, F: στείχοντι the other MSS.—γνώμη] γνώμη Suidas. 1152 οὐδέν', made from οὐδέν, L: οὐδέν' B, T, Vat., Farn. οὐδέν A, F, R, L².—ἀνθρωπων MSS.: ἀθροπων schol. 1155 ὡς (sic) μ' εἶδόν' L, F. 1156 σοὶ μὲν ἐμπολιῶν] Nauck conject. σοὶ γ' ὀμπτολιῶν. 1159 ὀρμωμην L, L², F: ὀρμώμην the other MSS.

cannot read the future, and therefore can never be sure that an incident, seemingly trivial, will not prove momentous.

1154 ε. τί δ' ἔστι; cp. 311.—διδασκέ με ὡς μὴ εἶδόν'. The μὴ is due to the imperative: cp. Ph. 253 ὡς μὴδὲν εἶδόν' ἴσθι μ' ὦν ἀνιστορεῖς: ib. 415 ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει: Plat. Rep. 327 C ὡς τοῖων μὴ ἀκουσόμενων οὕτω διανοεῖσθε. ὡς οὐ, instead of ὡς μὴ, sometimes stands, however, with the partic. (esp. in gen. or acc. absol.), although the verb is imperative: Eur. Med. 1311 ὡς οὐκέτ' ὄντων σῶν τέκνων, φροντίζε δῆ: Lys. or. 27 § 16 μὴ...ἀζημίους ἀφίετε,...ὥσπερ τοῦ ὀνειδούς ἀλλ' οὐ τῆς ζημίας αὐτοῖς μέλον. And, when the verb is not imperative, ὡς οὐ in such cases is normal, as Xen. Mem. 2. 3. 3 τῶν δ' ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένων φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένων: Thuc. 4. 5 ἐν ὀλιγορῆς ἐποιοῦντο, ὡς...οὐχ ὑπομενοῦντας: 6. 24 ἔρωσ ἐπέπεσε τοῖς πᾶσιν...ἐκπελεύσαι...ὡς...οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν. This is against referring μὴ εἶδόν' here to a cause independent of the imperative, viz. to the mental conception implied by ὡς: for though (e.g.) εἶδιδας ὡς μὴ εἶδόντα could mean, 'you instructed me on the supposition that I knew not,' usage indicates that ὡς οὐκ εἶδόντα would then have

been preferred.

1156 ε. ἤμῳν, ethic dat. (8r).—ἐμπολιῶν: cp. 637. As Theseus was returning from the rescue, word had been brought him that a stranger had seated himself as a suppliant on the steps of the altar of Poseidon at Colonus (see on 55). This man said merely that he was a kinsman of Oedipus; and that he wished to speak a few words to him (1162). The fact that he was not from Thebes, but from Argos (1167), seems to have been inferred from something in his dress, for Theseus says that he does not κινῶν whence the man had come (cp. 1161). Polyneices took this precaution of becoming a κέτης because he did not know what power might now be at the command of the paternal anger which he foresaw (cp. 1165).

προσπεσόντα πως: lit., 'having somehow rushed to' the altar: i.e. he had come in the absence of those Coloniate who had hurried from the sacrifice to the rescue (899), and no one had witnessed his arrival. (Cp. 156 προσέσης, 915 ἐκπεσών.) πως could not mean, 'for an unknown reason.'

1158 ε. βωμῷ with προσπεσόντα, rather than locative dat. with καθήσθαι: with the latter cp. 1160 ἄκλημα, 1163 ἔδρα (O. T. 15 προσήματα, ib. 20 θακεῖ,

- ΟΙ. ποδαπόν; τί προσχρήζοντα τῷ θακήματι; 1160
 ΘΗ. οὐκ οἶδα πλὴν ἔν· σοῦ γάρ, ὡς λέγουσί μοι,
 βραχύν τι' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.
 ΟΙ. ποῖόν τι'; οὐ γάρ ἦδ' ἔδρα σμικροῦ λόγου.
 ΘΗ. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν *μόνον
 αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165
 ΟΙ. τίς δῆτ' ἂν εἶη τήνδ' ὁ προσθακῶν ἔδραν;
 ΘΗ. ὄρα κατ' Ἄργος εἴ τις ὑμῖν ἐγγενῆς
 ἔσθ', ὅστις ἂν σου τοῦτο προσχρήζοι τυχεῖν.
 ΟΙ. ᾧ φίλτατε, σχέες οὐπὲρ εἶ. ΘΗ. τί δ' ἔστι σοι;
 ΟΙ. μὴ μου δεηθῆς. ΘΗ. πράγματος ποίου; λέγε. 1170
 ΟΙ. ἔξιδ' ἀκούων τῶνδ' ὅς ἔσθ' ὁ προστάτης.
 ΘΗ. καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμι τι;
 ΟΙ. παῖς οὐμός, ὠναξ, στυνγός, οὐ λόγων ἐγὼ
 ἀλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.
 ΘΗ. τί δ'; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἂ μὴ 1175

1160 προσχρήζοντι L.

1164 f. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ' αἰτεῖν ἀπελθεῖν ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. I read with Vauvilliers, who corrects μολόντ' to μόνον, and adds τ' after ἀπελθεῖν. Other conjectures are: (1) Musgrave, μόνον τ' for μολόντ'. (2) Heath, μολόντ' | αἰτεῖν ἀπελθεῖν τ'. (3) Nauck (formerly θέλοντ' | αἰτεῖν ἀπελθεῖν.

1168 προσχρήζει B, T, R, Vat., Farn.

and *ib.* 2 n.).—**ἔκυρον.** In Eur. *Hipp.* 746 κύρων was restored by Heath from MS. κύρων (*v. l. ναίων*): elsewhere Attic poets have only κυρέω. *Il.* 23. 821 has κύρον: *Hom. Hymn.* 5. 189 κύρε: and the form was used by the Alexandrian poets. It seems unnecessary, then, to conjecture κυρών ἔθνον (Blaydes).—**ἦν' ἔχ' ὠρμώμην,** 'when I first set out,' lit., 'when I proceeded to set out': *i. e.* when he left the sacrifice, summoned by the cry of the Chorus, 887.

1160 τῷ θακήματι, instrum. dat.: **ποροσ-** as in *προσαιτεῖν* (cp. on 122).

1161 f. σοῦ seems to be an objective gen. with μῦθον, a colloquy with thee (cp. *ἐμῶν λέσχων*, 167). We find αἰτώ τινα, παρά τινος, πρὸς τινος, etc., but never the simple gen. αἰτώ τινος (like *δέομαι τινος*).—**οὐκ ὄγκου πλέων,** on a subject of no great pretensions,—*i. e.* not so important as to demand any great exertion from the old man. Cp. Eur. *Ph.* 717 *ἔχει τι' ὄγκον τᾶργος* 'Ελλήνων πάρα. This seems better than to take ὄγκου here as 'effort,' a sense which it bears (in a different context) below, 1341 *βρα-*

χεῖ σὺν ὄγκῳ (*non magna mole*). If we rendered, 'of no great compass' (*i. e.* length), οὐκ ὄγκου πλέων would merely repeat βραχύν.

1164 f. Heath's insertion of τ' after ἀπελθεῖν is necessary, unless we adopt Nauck's ἐλθεῖν θέλοντ', *i. e.* 'they say that, wishing to confer with you, he asks that he may retire safely from his journey hither' (his journey to Attica from Argos): but this throws too much stress on the return. Vauvilliers seems clearly right in restoring μόνον from the MS. μολόντ'. The latter would go with ἐλθεῖν: 'they say that he asks that, having approached, he may confer with you': but this is weak; and it would be even worse to take μολόντ' as 'after his arrival' (at Colonos). μόνον fits the tone of the context. The suitor prefers his request in as modest a strain as possible.

1167 κατ' Ἄργος. This brings the first flash of light to Oed.,—he remembers Ismene's words (378). Cp. on 1156. τοῦτο is best taken as acc. after τυχεῖν: cp. 1106 n., and *O. T.* 1155 τί προσχρήζων μαθεῖν; But it might, of course, be

OE. Of what land is he? What craves he by the supplication?

TH. I know one thing only; they say, he asks brief speech with thee, which shall not irk thee much.

OE. On what theme? That suppliant posture is not trivial.

TH. He asks, they say, no more than that he may confer with thee, and return unharmed from his journey hither.

OE. Who can he be who thus implores the god?

TH. Look if ye have any kinsman at Argos, who might crave this boon of thee.

OE. O friend! Say no word more! TH. What ails thee?

OE. Ask it not of me— TH. Ask what?—Speak!

OE. By those words I know who is the suppliant.

TH. And who can he be, against whom I should have a grief?

OE. My son, O king,—the hated son whose words would vex mine ear as the words of no man beside.

TH. What? Canst thou not listen, without doing what thou

1169 ὦ φίλτατ' ἴσχεσθαι (i from ἰ) περ εἰ L.—ἴσχεσ B, F, Vat.: ἴσχε L²: ἐπίσχεσ A, R: εἶχεσ T, Farn.—ὦ φίλτατε, σχές Heath: ὦ φίλτατ', ἴσχε σ' Doederlein.—οὔπερ L, with most mss.: ἦπερ (sic) T, Vat. **1171** προστάτης] πρόστροπος Hartung. **1172** ὄν γ' ἐγὼ] ὄν ἐγὼ Vauvilliers.

acc. after προσχρήσοι, τυχεῖν being epexegetic inf.

1169 σχές οὔπερ εἰ, 'stop where thou art,' i.e. 'say no more'—do not go on to urge that I should receive this visitor. Cp. Eur. *I. A.* 1467 σχές, μή με προλαῖπς: *Hēr.* 1354 σχές, ἀπειρηκός σὼμ' ἀναπαύσω. This correction (Heath's) of the ms. ἴσχεσ is much better than Doederlein's ἴσχε σ'. While the intrans. ἔχε is common as 'hold!' (Plat. *Prot.* 349 E etc.), we never find ἔχε σε in that sense.—τί δ' ἔστι σοι; 'what is the matter with thee?' Cp. 311.

1170 πράγματος ποίου; The construction δέομαι σοῦ τίνος, though less freq. than δέομαι σοῦ τι, occurs in good prose, as Xen. *Cyr.* 8. 3. 19 δεόμενοι Κύρου ἄλλος ἄλλης πράξεως.

1171 ἀκούων τῶνδ', hearing these words (1167): cp. 418: for τῶνδ' referring to what precedes, 787.—ὄς = ὄστις: *O. T.* 1068 μήποτε γνοῖς δς εἰ: *Ai.* 1259 μαθὼν δς εἰ. Plat. *Μένο* 80 D περὶ ἀρετῆς, ὅ ἐστιν, ἐγὼ μὲν οὐκ οἶδα. *Her.* 9. 71 γενομένης λέσχης ὄς γένοιτο αὐτῶν ἄριστος.

προστάτης, one who presents himself before a god as a suppliant: so 1278: schol. ὁ ἰκέτης, ὁ προσσητικῶς τῷ βωμῷ. Elsewhere the word always = 'protector'

or 'patron' (as *O. T.* 303, 411, 882, *Tr.* 209). Cp. *El.* 1377 ἢ σε (sc. τὸν Ἀπόλλωνα) πολλὰ δὴ | ἀφ' ὧν ἔχοιμι λιπαρεῖ προσστην χερσί, 'have oft come before thee with offerings of my best in suppliant hand.'

1172 ὄν γ' ἐγὼ ψέξαιμι, who is he, to whom I could possibly have any objection? See note in Appendix on 170; and Cp. *Aesch. P. V.* 292 οὐκ ἔστιν ὄντω | μείζονα μοῖραν νείμαιμι ἢ σοί. Distinguish 561 ὅποιας ἐξαφιστάμην, which is not strictly similar (see n. there).

1173 εἰ στυγνός has greater force through its position: 'my son, king—a son whom I hate': cp. 1615 σκληρόν. λόγων: for the gen. cp. 418. ἀλγιστα ἀνδρῶν, = ἀλγιον ἢ παντός ἄλλου ἀνδρός (λόγων), more reluctantly than the words of any one else. The usage is similar to that by which a Greek could say, πυραμίδα ἀπέλιπετο ἐλάσσω τοῦ πατρός (*Her.* 2. 134), instead of τῆς τ. π., or ἦν ὁ πατήρ. Cp. *O. T.* 467 n. More often the words would mean, ἀλγιον ἢ πᾶς ἄλλος ἀνήρ (so οἶμαι κάλλιστ' ἀνθρώπων λέγειν, Plat. *Ion* 530 C).

1175 δ μή: 'such things as thou dost not wish' (*quae non cupias*: cp. 1186, 73 n.

- χρήξεις; τί σοι τοῦδ' ἐστὶ λυπηρὸν κλύειν;
- ΟΙ. ἔχθιστον, ὦναξ, φθέγμα τοῦθ' ἤκει πατρί·
καὶ μὴ μ' ἀνάγκη προσβάλης τὰδ' εἰκαθεῖν.
- ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει·
μὴ σοι πρόνοι' ἦ τοῦ θεοῦ φυλακτέα. 1180
- ΑΝ. πάτερ, πιθοῦ μοι, κεῖ νέα παραινέσω.
τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὐτοῦ φρενὶ
χάρων παρασχέιν τῷ θεῷ θ' ἂ βούλεται,
καὶ νῶν ὑπέικε τὸν κασίγητον μολεῖν.
οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει 1185
γνώμης, ἂ μὴ σοι συμφέροντα λέξεται.
λόγων δ' ἀκούσαι τίς βλάβη; τὰ τοι *κακῶς
ἠύρημέν' ἔργα τῷ λόγῳ μνηύεται.
ἔφυσας αὐτόν· ὥστε μηδὲ δρώντά σε
τὰ τῶν κακίστων δυσσεβέστατ', ὦ πάτερ, 1190

1176 τοῦδ' Elms.: τοῦτ' MSS. 1178 εἰκαθεῖν Elms.: εἰκάθειν MSS.: cp. on v. 1015.
1181 πείθου F.—καλ εἰ L, L².—νεα without accent L. 1183 θεῶι δ', with θ
written above, L. 1184 νῶν] νῦν R.—τὸν τὸν L, with three dots over the first:
cp. v. 353. 1187 ἀκού'σαι· τίς βλάβη' L. The first hand seems to have written
ἀκούσαι, meaning ἀκουσαι (imperat. aor. midd.); and when this was corrected, the accent
was left: cp. 1113, 1124.—καλῶς MSS. (καλὰ B, Vat.): κακῶς Herm. 1188 ἠύρημέν']
εἰρημέν' L².—ἔργα] ἔργω (sic), B, Vat.—Blaydes conject. εὔρημέν' ἔργω κού λόγῳ.

1176 The emphasis is on κλύειν, not on τοῦδ': 'why is it painful to thee to give this man a hearing?' Theseus has no need to ask, 'why is it painful to thee to hear *this man*?—for he knows already how Oed. had been treated by his sons (599). The sense is thus the same as if we kept the MS. τοῦτ': 'why is this thing painful to thee,—namely, to hear?' (Cp. *Rh.* 1121 καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλόνητ' ἀπόση; and *O. T.* 1058.) But, when the question has already been put in an abstract form (οὐκ ἀκούειν ἐστι etc.), it would be tame to reiterate it in the same form. By τοῦδε it is adapted to the particular case. Cp. 1117 τοῦδε χρὴ κλύειν.

1177 φθέγμα τοῦτ' (art. omitted, as 629), 'that voice'—his son's. The blind man could not express loathing more vividly: cp. 863. ἤκει, has come to be: *O. T.* 1519 θεοῖς γ' ἔχθιστος ἦκω. (Not, 'has come hither.')

1178 μὴ μ' ἀνάγκη προσβάλης, 'do not force me to the necessity' of yielding,—the ἀνάγκη being, as it were, a rock on which his course is driven: cp.

Aesch. *Eum.* 564 τὸν πρὶν ὄλβον | ἔρματι προσβαλὼν... ὤλετ'. We cannot properly call this 'an inverted expression' for μὴ μοι ἀνάγκη προσβάλης, which would suggest a wholly different image: cp. *Tr.* 255 ὄρκον αὐτῷ προσβαλὼν: *ib.* 41 ἐμοὶ πικρὰς | ὀδύνας... προσβαλὼν.—εἰκαθεῖν: cp. 862, 1015.

1179 ε. τὸ θάκημ' (1160), his suppliant ἔδρα at the altar of Poseidon, in whose name he implored the boon. ἔξαναγκάζει: cp. 603. If we point at σκόπει, as is best, then μὴ...ἦ is elliptical: '(be-ware, I say) lest.' Cp. Plat. *Gorg.* 462 ε ΠΩΔ. τίως λέγεις ταύτης; ('what calling do you mean?') ΣΩ. μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, 'I fear it may be scarcely courteous to say the truth.'

πρόνοια... τοῦ θεοῦ, respect for the god: *Andoc.* or. 1 § 56 εἶπον... ἠκούσα..., *προνοία μὲν τῶν συγγενῶν καὶ τῶν φίλων, προνοία δὲ τῆς πόλεως ἀπάσης.* Cp. on *O. T.* 978. φυλακτέα, must be *observed*, like *φυλάσσειν νόμον, δρῆκα*, etc. For slightly different, though kindred, uses of the verb, cp. 626, 1213.

1181 πιθοῦ μοι, 'comply with me,'

wouldst not? Why should it pain thee to hear him?

OE. Most hateful, king, hath that voice become to his sire:—lay me not under constraint to yield in this.

TH. But think whether his suppliant state constrains thee: what if thou hast a duty of respect for the god?

AN. Father, hearken to me, though I be young who counsel. Allow the king to gratify his own heart, and to gratify the god as he wishes; and, for thy daughters' sake, allow our brother to come. For he will not pluck thee perforce from thy resolve,—never fear,—by such words as shall not be spoken for thy good. But to hear him speak,—what harm can be in that? Ill-devised deeds, thou knowest, are bewrayed by speech. Thou art his sire; so that, e'en if he were to wrong thee with the most impious of foul wrongs, my father,

1189 *κφυσας* Heimsoeth.—*μητε* MSS. (made from *μητε* in L): *μηδὲ* Dawes.

1190 *τὰ τῶν κακίστων δυσσεβστάτων* MSS. L has *δυσσεβστάτων*, with the second *σ* written above by S.) The following conjectures may be noticed:—

grant this wish, as *El.* 1207: while *πειθου* is rather, 'be persuaded,' as *ib.* 1015, and above, 520.—*καί* where *εἰ καί* would be normal: cp. 661. *νέα*: see on 751: cp. 1116.

1182 *εἰ τὸν ἀνδρα τόνδε*, Theseus (cp. 1100). 'Allow him at once to gratify his own mind (his hinted desire that Polyneices should be heard, 1175), and to gratify Poseidon as he wishes to do,' *i.e.* by granting the prayer made in Poseidon's name. The whole phrase *χάριν παρασχέιν* belongs to both clauses; *εἰ* is acc. of respect. The subj. to *βούλεται* is Theseus, not *ὁ θεός*.—These two vv. mark two leading traits in the character of Theseus—his sense of justice (*φρένι*), and his piety (*θεῶ*).

1184 *ὑπακε* here = *συγχώρει*, 'concede to us that...'; so *παρεκκείν* in prose.

1185 *εἰ παρασπάσει*, *sc.* *ὁ κασίγνητος*. Cp. *Ant.* 791 *σὺ καὶ δικαίων ἀδικούς | φρένας παρασπᾶς ἐπὶ λώβῃ*, 'thou wrenchest the minds e'en of the just unto injustice, for their bane.'—*εἰ μή* = (*ταῦτα*) *ἂ μή* (1175), 'in respect of such words as shall not be spoken for thy good,'—a tribute, marked by feminine tact, to her father's judgment. *λέγεται* is always pass. in trag.: cp. 581 *δηλώσεται*, and see on *O. T.* 672.

1187 *κακῶς* is Hermann's easy and certain correction of the MS. *καλῶς*. 'Evilly devised deeds are disclosed by speech': *i.e.* even supposing that Poly-

neices is harbouring ill designs, the best way to discover them is to converse with him. Cp. *Ant.* 493 *φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρήσθαι κλοπεύς, | τῶν μηδὲν ὀρθῶς ἐν σκότῃ τεχνωμένων*,—where the bad conscience is supposed to bewray itself even before (*πρόσθεν*) investigation. With *καλῶς*, the words are merely 'a rhetorical generality,' as Campbell (who retains it) says: *i.e.* speech is a good thing, 'for it is by speech that all man's best discoveries are revealed.' But surely we need something more relevant to the matter in hand.

1189 *κ.* Meineke rejects the three verses, 1189—1191, because (1) *εφυσας αὐτόν* is too abrupt: (2) it is too much to tell Oed. that he must bear anything from his son: (3) the phrase *τὰ τῶν κακίστων* etc. is indefensible. As to (1), few readers can fail to perceive that the 'abruptness' is both forcible and pathetic at the moment when she turns from colder and more external arguments to the plea of natural affection. As to (2), it is enough to observe that Antigone means, 'The relationship between parent and child is indelibly sacred. No wickedness on your son's part can alter the fact that he is your son.' As to (3), see next n.

1190 *δυσσεβίστατ'*, *εἰ* (Dawes) seems right: it amends the MS. *τὰ τῶν κακίστων δυσσεβστάτων* by simply striking off the final *ν*. 'The most impious among the

θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς.
ἀλλ' *ἕασον· εἰσὶ χιτέροις γοναὶ κακαὶ
καὶ θυμὸς ὀξύς, ἀλλὰ νουθητούμενοι
φίλων ἐπωδαῖς ἐξεπάδονται φύσιν.

σὺ δ' εἰς ἐκείνα, μὴ τὰ νῦν, ἀποσκοπέι
πατρῶα καὶ μητρῶα πῆμαθ' ἄπαθες·

I 195

κὰν κείνα λεύσσης, οἶδ' ἐγώ, γνώσει κακοῦ
θυμοῦ τελευτήν ὡς κακῇ προσγίγνεται.

ἔχεις γὰρ οὐχὶ βαιὰ τάνθυμῆματα,
τῶν σῶν ἀδέρκτων ὀμμάτων τητῶμενος.

I 200

ἀλλ' ἡμῖν εἶκε· λιπαρεῖν γὰρ οὐ καλὸν

(1) Toup: τὰ τῶν κάκιστα (adv.) δυσσεβεστάτων, approved by Porson on Eur. *Hec.* 618 (=620 Dind.), and received by Brunck, Elms., etc. (2) Toup's later emendation, made also by Musgrave: τὰ τῶν κακίστων κάσεβεστάτων. (3) Reisig: τὰ τῶν κακίστων δυσσεβέστατ' ἄν, where ἄν goes with εἴη, Reisig's correction of εἶναι, in v. 1191. (4) Dawes: τὰ τῶν κακίστων δυσσεβέστατ', ὦ, received by most of the recent edd.—Wecklein thinks v. 1190 spurious: Meineke rejects all the three vv., 1189—1191.

1191 *θέμις* MSS. and most edd.: *θέμιν* Dawes, Mudge, Heath, approved by Porson: Elmsley has *θέμιν* in his text, but supports *θέμις* in his note. σοὶ θεμιτὸν εἶναι Hartung.

1192 ἀλλ' αὐτόν L (from αὐτόν): the other MSS. have either ἀλλ' αὐτόν or ἀλλ' αὐτόν: in A σε is written above, and R has ἀλλά σεαυτόν, as if the sense were σεαυτόν (κακῶς δράσεις). Elmsley conject. ἀλλ' ἔα αὐτόν (to be scanned as --): Blaydes, ἀλλ' ἑαυτόν (*sic*): London ed. of 1722, ἀλλ' ἕασον,

worst of deeds' is a vehement phrase suited to the passion of the appeal. Among evil deeds, τὰ κακά, those which outrage gods or kinsfolk form a class, τὰ δυσσεβῆ. If κακίστων were changed to κάκιστα, the latter must be an adv., and τῶν δυσσεβεστάτων must be masc.: 'the deeds of men who in the worst way are most impious.' κάσεβεστάτων ('the deeds of the worst and most impious men') is less probable.

1191 *θέμις σέ γ' εἶναι*. The MSS. here agree in the nominative. Vauvilliers suggested that ἐστὶ might be supplied, taking σέ γ' εἶναι in the sense of σέ γ' οὐτα, and comparing ἐκὼν εἶναι, etc. This may be rejected, as may also Reisig's δυσσεβέστατ' ἄν, with εἴη for εἶναι: for then we should require οὐδὲ in 1189. Is *θέμις*, then, indeclinable in this phrase? That is now the received view. It rests, however, solely on the fact that our MSS. have *θέμις*, and not *θέμιν*, here, and in four other places, Plat. *Gorg.* 505 D, Xen. *Oec.* 11 § 11, Aelian *Nat. An.* 1. 60, Aesch. *Suppl.* 335. Porson believed that, with Dawes, we ought to

read *θέμιν*. That is my own opinion; but, as the question must be considered doubtful, I have preferred to leave *θέμις* in the text, and to submit the evidence in the Appendix.

1192 ἀλλ' αὐτόν· εἰσὶ, etc., is the traditional reading, on which ἀλλ' αὐτόν was a variant, adapted, seemingly, to the fatuous interpretation, 'Nay, you will hurt yourself' (see cr. n.). It is a robust faith which can accept ἀλλ' αὐτόν as an aposiopesis. ἀλλ' ἕασον, 'Nay, allow (him to come),' is perhaps the best remedy, since we can suppose αὐτόν to have been an explanatory gloss which supplanted the verb. For the synzesis cp. *O. T.* 1451 ἀλλ' ἔα με, n. ἀλλ' ἔα αὐτόν as --- is surely impossible for tragedy. Musgrave's ἀλλ' ἔξον is intrinsically preferable to either, but leaves the corruption unexplained. I had thought of αἰδοῦ νῦν ('have compassion on him'). If αὐτόν had supplanted νῦν, ΑἰΔ might have become ΑΛΑ.

1194 ἐξεπάδονται φύσιν, 'are charmed out of their nature': lit. 'are subdued by the charm, in their nature' (acc. of

it is not lawful for thee to wrong him again.

Oh, let him come: other men, also, have evil offspring, and are swift to wrath; but they hear advice, and are charmed from their mood by the gentle spells of friends.

Look thou to the past, not to the present,—think on all that thou hast borne through sire and mother; and if thou considerest those things, well I wot, thou wilt discern how evil is the end that waits on evil wrath; not slight are thy reasons to think thereon, bereft, as thou art, of the sight that returns no more.

Nay, yield to us! It is not seemly for just suitors to

which most of the recent edd. receive: Wunder, ἀλλ' ἔα νῦν (so Herm., Hartung): Dobree, ἀλλ' ἔα τὰδ': Musgrave, ἀλλ' ἄνυσον or ἀλλ' εἶξον. **1194** ἐξαπάδονται

L (with gl. καταπραῦνονται), L², F: ἐξεπάδονται (or ἐξεπάδονται) the other MSS.

1195 ἐκεῖνα, μὴ] ἐκεῖνά μοι Camerarius: a conjecture which Hermann also had made, but afterwards rejected. **1196** ἀ' πάθεσ L (it was never ἀπαθεσ). **1197**

λύσσω L, and so (or λύσσης) the other MSS.: λούσσης Pierson. (ἐρήσης Toup: ἀλύξης Reisig.) **1199** οὐχι βίαια (sic) L, F (οὐχι): οὐ βίαια the other MSS.: οὖν βίαια

Heath: οὐχι βαιά Musgrave, Brunck: Hesych. s.v. βαιὸν' δλίγον, μικρόν' Σοφοκλῆς δὲ Οἰδίποδι ἐν Κολωνῶ' οὐ βαιά, ἀντι τοῦ ἀφθονα καὶ πολλά.

respect). Plat. *Phaed.* 77 E ἀλλ' ἴσως ἐνι τις καὶ ἐν ἡμῶν παῖς, ὅστις τὰ τοιαῦτα φοβέται· τοῦτον οὖν πειρώμεθα πείθειν μὴ δεδιέναι τὸν θάνατον ὡπερ τὰ μορμολύκεια. 'Ἄλλὰ χρῆ, ἔφη ὁ Σωκράτης, ἐπάδειν αὐτῷ ἐκάστης ἡμέρας, ἕως ἀν' ἐξεπάσσητε ('charm him out of us'). Plut. *De Iside et Os.* 384 A τὰ κρούματα τῆς λύρας, οἳ ἐχρῶντο πρὸ τῶν ὑπνῶν οἱ Πυθαγόρειοι, τὸ ἐμπαθεῖς καὶ ἀλογον τῆς ψυχῆς ἐξεπάδοντες οὖτω καὶ θεραπεύοντες, 'subduing by the charm (of music) the passionate and unreasoning part of the soul.' *Phaedr.* 267 D ὀργίσαι τε ἀδ' πολλοὺς ἄμα δεινὸς ἀνὴρ γέγονε, καὶ πάλιν ὠργισμένοις ἐπάδων κηλεῖν, 'soothe them, when angered, by his charming.' Aesch. *P. V.* 172 μετ' ἀλώσεισσι πειθούσσι | ἐπαοιδάσιν. The frequency of the metaphor is due to the regular use of ἐπιφάσι in the medical practice of the age: thus Pindar describes Cheiron as using (1) incantations, (2) draughts, (3) amulets, (4) surgery (*Pyth.* 3. 51), and Plato's list of remedies is the same, with κάυσεις added (*Rep.* 426 B). In *Od.* 19. 457 an ἐπιφάσι stops hemorrhage, and in [Dem.] or. 25 § 80 is applied to epilepsy. Sophocles *Tr.* 1001 has τίς γὰρ αἰοιδός (= ἐπιφάσι), τίς ὁ χειροτέχνης | λατορίας, δς τήνδ' ἄτην | ...κατακλήσει; *Ai.* 582 θρηνεῖν ἐπιφάσι πρὸς τομῶντι πῆματι. Lucian mocks the notion that a fever or a tumour can be scared by an ὄνομα

θεσπέσιον ἢ ῥῆσιν βαρβαρικῆν (*Philops.* 9). Cp. Shakspeare *Cymbeline* 1. 7. 115 'tis your graces | That from my mutest conscience to my tongue | Charms this report out.'

1195 ε. ἐκεῖνα, away yonder, in the past. πατρώα καὶ μ., connected with them: so *Ant.* 856 πατρῶν δ' ἐκτίνας τιν' ἄθλον. He is to turn from his present causes for anger (τὰ νῦν) to the issues of his former anger—when he slew his sire. μητρώα, because the slaying prepared the marriage.

1198 τελευτήν, result: Her. 7. 157 τῷ δὲ εὐ βουλευθέντι πρήγματι τελευτή ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι. For the constr. cp. *Ant.* 1242 δεῖξας ἐν ἀνθρώποισι τὴν ἄβουλιαν | ὅσῳ μέγιστον ἀνδρὶ πρόκειται κακόν.

1199 ε. τάνθυμήματα (cp. 292), 'the food for meditation' (on the evils of anger) which his blindness might furnish—itsself due to an act of anger, the climax of acts traceable to the anger in which he slew Laïus. Cp. 855.

1200 ἀδέρκτων: 'being deprived of thy sightless eyes,' = 'being deprived of thine eyes, so that they shall see no more,' the adj. being proleptic: cp. 1088 τὸν εὐαγρον η. τητῶμενος the pres. τητῶσθαι denotes a state ('to be without'), not an act ('to lose'); cp. Hes. *Op.* 408 μὴ σὺ μὲν αἰτῆς ἄλλον, ὁ δ' ἀρνήται, σὺ δὲ τητῶ, 'and thou remain in want.'

δίκαια προσχρήζουσιν, οὐδ' αὐτὸν μὲν εὖ
πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.

OI. τέκνον, βαρείαν ἡδονὴν νικᾷτέ με
λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον. 1205

μόνον, ξέν', εἴπερ κείνος ᾧδ' ἐλεύσεται,
μηδεὶς κρατεῖτω τῆς ἐμῆς ψυχῆς ποτε.

ΘΗ. ἄπαξ τὰ τοιαῦτ', οὐχὶ δις χρήζω κλύειν,
ᾧ πρέσβυ· κομπεῖν δ' οὐχὶ βούλομαι· σὺ δ' ᾧν
σῶς ἴσθ', ἕάν περ κάμῃ τις σῶζῃ θεῶν. 1210

στρ. ΧΟ. ὅστις τοῦ πλέονος μέρους χρήζει τοῦ μετρίου παρεῖς

1204 ἡδονὴν] Blaydes conject. δὴ χάριν, or δόσιν. 1205 ἔστω δ' οὖν] Nauck
conject. ἔστω δ' ᾧδ'. 1208 κλύειν MSS.: λέγειν Wecklein. 1209 ε. ᾧ πρέσβυ·
κομπεῖν οὐχὶ βούλομαι· συ (sic) δὲ | σὼν ἴσθι· ἕάνπερ etc. L. After κομπεῖν, S inserted
δ': above συ δὲ he wrote δὲ σε, which can hardly have been a mistake for σὲ δὲ:
rather he meant, κομπεῖν δ' οὐχὶ, βούλομαι δὲ σε | σὼν, ἴσθι. Scaliger saw that σὼν

1202 ε. Notice the dat. προσχρή-
ζουσιν (with καλόν), followed by the acc.
αὐτόν with πάσχειν, and παθόντα with
ἐπίστασθαι. A literal version shows
the reason:—'It is not fitting for the
askers of just things to sue long, nor
that a man should himself be well-treated,
and then not know how to requite it.'
Importunity is here viewed as touching
the dignity of the suppliants; *ingratitude*,
in its moral aspect.—οὐδ', sc. καλόν ἐστι.
Cp. Isocr. or. 4 § 175 ἄξιον ἐπισχεῖν, ἀλλ'
οὐκ ἐπειχθῆναι.—οὐκ ἐπίστασθαι: with
the inf. after οὐ καλόν ἐστι the normal
negative would be μή, or μή οὐ: but οὐ is
treated as forming one word with the
inf.: cp. *Il.* 24. 296 εἰ δέ τοι οὐ-δώσει.
τίνειν=ἀμειβεσθαι: see on 229.γ

The structure of οὐδ' αὐτόν...τίνειν il-
lustrates the Greek tendency to co-ordi-
nate clauses: cp. Isocr. or. 6 § 54 πῶς
οὐκ αἰσχρόν,...τὴν μὲν Εὐρώπην καὶ τὴν
'Ἀσίαν μεστὴν πεποικέναι τροπαίων,...
ὑπὲρ δὲ τῆς πατρίδος...μηδὲ μίαν μάχην
φαῖνεσθαι μεμαχημένους; We sometimes
meet with the same construction in
English: e.g. 'For one thing I am
sorry, and that is that the English Govern-
ment might have prevented the conflict
with one single word, and yet has not
thought it necessary to interfere.'

1204 ε. The stress is on βαρείαν:
'Grievous (for me) is the gratification (to
yourselves) in regard to which ye prevail
over me by your words; however (δ' οὖν)

it shall be as ye wish.' ἡδονὴν is a bold
acc. of respect with νικᾷτε, suggested by
the constr. with a cognate acc., νικῆν
νικᾷτε, since the pleasure is secured by
the victory. Cp. on 849 νικᾶν. We can-
not well take ἡδ. with λέγοντες, 'ye pre-
vail over me in' (or 'by') 'speaking of a
pleasure' etc.—δ' οὖν: cp. *As.* 115 σὺ δ'
οὖν... | χρῶ χειρ', 'well, then, (if thou
must).'

1206 ἐλεύσεται: this form occurs *T.*
595, Aesch. *P. V.* 854, *Suppl.* 522: not
in Eur., Comedy, or Attic prose, unless it
be genuine in *Lys.* or. 22. 11. The Att.
fut. is εἶμι.

1207 κρατεῖτω τῆς ἐ. ψυχῆς, 'be-
come master of my life, acquire the power
to dispose of me,—alluding to the The-
bans' plan for establishing him on their
border (cp. 408). τῆς ἐμ. ψ. is merely
a pathetic periphrasis for ἐμοῦ: see on
998.

1208 κλύειν is not perfectly cour-
teous, as Wecklein says, who reads
λέγειν,—perhaps rightly. But for κλύειν
it may be pleaded that, just after so
signal a proof of good-faith and valour,
Theseus might be excused if he showed
a little impatience at the reiterated fears
of Oedipus. Cp. their conversation at
648—656. Besides, τὰ τοιαῦτ', a phrase
which implies some annoyance, must refer
to the fears just uttered, rather than to
pledges which should allay them.

1209 ε. If δ' is omitted (with Weck-

sue long; it is not seemly that a man should receive good, and thereafter lack the mind to requite it.

OE. My child, 'tis sore for me, this pleasure that ye win from me by your pleading;—but be it as ye will. Only, if that man is to come hither,—friend, let no one ever become master of my life!

TH. I need not to hear such words more than once, old man:—I would not boast; but be sure that thy life is safe, while any god saves mine.

[Exit THESEUS, to the right of the spectators.]

CH. Whoso craves the ampler length of life, not content to Strophe.

ought to be *σῶς*. Adopting this, Dindorf gives, *κομπῆν δ' οὐχὶ βούλομαι· σὸ δ' ὦν | σῶς ἴσθ'*. Wecklein, *ὦ πρέσβυ (κομπῆν οὐχὶ βούλομαι)· σὸ σῶς | ὦν ἴσθ'*. Meineke, *σὸ δὲ | σῶν οἰδ'*.—*σφίη*] *σῶζει* L, *σῶζει* L², F. 1211 The first hand in L first wrote *δοτισ πλέονος μέρουσ | τοῦ μετρίου*, omitting *τοῦ* before *πλέονος*, and *χρήζει* after *μέρουσ*: these two words have been supplied by (I think) the first hand itself, though with a finer pen and paler ink. 1212 *παρεῖς*] Bothe conject.

lein) after *κομπῆν*, we must either make *κομπῆν οὐχὶ βούλομαι* a parenthesis (as he does), or else point thus: *κλίειν' | ὦ πρέσβυ*, etc. The abruptness would add a certain spirit to the words. But the δ' after *κομπῆν* may well be genuine, if we conceive him as checking the impulse to remind Oed. of the prowess already shown:—'however, I do not wish to boast.' *σὸ δὲ | σῶς ἴσθ'* could not mean, 'know that you are safe': *ὦν* is indispensable: and the choice lies between (1) *σὸ δ' ὦν | σῶς ἴσθ'*, and (2) *σὸ σῶς | ὦν ἴσθ'*. For (2) it may be said that the MS. *σῶν* is more easily explained by it, and that *δὲ* might have been added to complete v. 1209: for (1), that it is nearer to the actual text (in which *σῶν* may have sprung from *ὦν* superscript), and that *σῶς* is more effective if it begins the verse in which *σῶη* follows.

1211—1248 Third stasimon. (1) Strophe 1211—1224 = antistr. 1225—1238. (2) Epode 1239—1248. See Metrical Analysis.—The old men of Colonus comment on the folly of desiring that life should be prolonged into years at which man's strength is 'but labour and sorrow.' The helpless and afflicted stranger before them suggests the theme, which serves to attune our sympathy, as the solemn moment of his final release draws nearer.

1211 *ε*. *δοτισ τοῦ πλέονος μ. χρήζει*, whoever desires the ampler portion,

ζῶειν (epexeg. inf.) that he should live (through it), *παρεῖς*, having neglected, i.e. not being content, *τοῦ μετρίου (χρήζειν)*, to desire a moderate portion: i.e., 'whoever desires the larger part (of the extreme period allotted to human life), and is not satisfied with moderate length of days.' *χρήζ.* with gen., as *Ai.* 473 *τοῦ μακροῦ χρήζειν βίου*, which also illustrates the art. with *πλέονος*: cp. *O. T.* 518 *οἱ τοὶ βίου μοι τοῦ μακραίωνος πόθος*. For *χρήζ.* *τοῦ πλ. μ.*, *ζῶειν*, instead of *χρήζ.* *ζῶειν τὸ πλεόν μέρος*, cp. 1755: *Plat. Crito* 52 B *οὐδ' ἐπιθυμία σε ἀλλήν πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι*.

παρεῖς, if sound, must be construed in one of two ways: (1) as above, which is best: or (2) in Hermann's way, *παρεῖς τοῦ μετρίου (χρήζων) ζῶειν*, 'negligens vivere modicam partem expetens,' scorning to live with desire only of a modest span. Others make it govern *μετρίου*, 'neglecting the moderate portion,' and for the gen. Campbell quotes *Plat. Phaedr.* 235 E *παρέντα τοῦ... ἐγκωμιάζειν*. Liddell and Scott (7th ed.) give the same citation along with this passage, which they render, 'letting go one's hold of moderation,' i.e. giving it up. But the active *παριέναι* never governs a gen. (in the nautical *παριέναι τοῦ ποδός*, 'to slack away the sheet,' the gen. is partitive): and a reference to *Plat. Phaedr.* 235 E will show that *τοῦ* has nothing to do with the inf., but is masc. The passage runs:—

- 2 ζῶειν, σκαιοσύναν φυλάσσων ἐν ἐμοὶ κατάδηλος ἔσται.
 3 ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἀμέραι κατέθεντο δὴ 1215
 4 λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἂν ἴδοις ὅπου,
 5 ὅταν τις ἐς πλεόν πέσῃ
 6 τοῦ *δέοντος· ὁ δ' ἐπικουρος ἰσοτέλεστος, 1220
 7 Ἄϊδος ὅτε μοῖρ' ἀνυμέναιος
 8 ἄλυρος ἄχορος ἀναπέφηνε,
 9 θάνατος ἐς τελευτάν.

ἀντ. μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον· τὸ δ', ἐπεὶ φανῆ, 1225

πάρος: Schneidewin, πέρα (and so Blaydes): Verrall, παρέκ. 1218 ζῶειν] ζῶάν Hartung (reading τὰν μετρίου).—φυλάσσω] ὀφείλων Maehly. The Triclinian text (T, Farn.) has σκαιοσύναν αἰεὶ φυλάσσων, against metre: but Triclinius supposed these vv. to be μονοστροφικά. 1218 εἰ ὅπου, | ὅταν] ὅπου' ἂν L: so (or ὅπταν, or ὅπου' ἂν) the other MSS. In the marg. of L the true reading is

τίνα οἶε λέγοντα ὡς χρὴ μὴ ἐρώντι μᾶλλον ἢ ἐρώντι χαρίζεσθαι, παρέντα τοῦ μὲν τὸ φρόνιμον ἐγκωμιάζειν, τοῦ δὲ τὸ ἄφρον ψέγειν, ἀναγκαῖα γοῦν ὄντα, εἰτ' ἄλλ' ἅττα ἔξεν λέγειν; i.e., 'if he omitted to praise the sense of *the one* (τοῦ μὲν, the non-lover), and the folly of *the other* (τοῦ δέ, the lover).'

Hartung explains his τὰν μετρίου πάρεϊς | ζῶάν as 'neglecting the life of moderate span' (sc. μέρους). Though the phrase τὸ μέτριον παρέϊς ('in neglect of due limit') occurs in Plato *Legg.* 691 c (quoted by Wunder), it seems very doubtful whether παρέϊς is sound here. The conjecture πέρα (Schneidewin) is possible, but derives no real support from the fact that πὰρ τὸ καιρῶν καὶ τὸ μέτριον occurs in the schol.'s loose paraphrase. Verrall ingeniously proposes παρέκ, which, however, does not occur in Tragedy. Possibly τοῦ μετρίου προθεῖς, 'in preference to the moderate portion.'

σκαίος., perversity, folly: cp. *Ant.* 1028 ἀθάδια τοὶ σκαίοντες ὀφλισκάνει. φυλάσσων, cleaving to: Eur. *Ion* 735 ἄξι' ἀξίων γεννητόρων | ἦθη φυλάσσεις. Cp. 626, 1180. ἐν ἡμῶι, με ἰουδίε, ἐν denoting the tribunal, as *O. T.* 677 (n.) ἐν... τοῖσδ' ἴσοι, 'just in their sight': Plat. *Legg.* 916 B διαδικαζέσθω δὲ ἐν τισὶ τῶν ἰατρῶν.

1214 π. αἱ μακραὶ | ἀμ., the long days (of any given long life), πολλὰ μὲν δὴ κατέθεντο are wont (gnomic aor.) to lay up full many things, λύπας (gen. sing.) ἐγγυτέρω somewhat near to grief:

i.e. advancing years are apt to accumulate around men a store of cares, regrets, sorrows,—in brief, a store of things which are nearer to pain than to joy; while, meanwhile, the joys of earlier days have vanished.

λύπας ἐγγυτέρω is a sort of euphemism: cp. *Ant.* 933 ὁμοί, θανάτου τοῦτ' ἐγγυτάτω | τοῦπος ἀφίεται, 'this word hath come very nigh unto death'—i.e. threatens imminent death.

The middle κατατιθεσθαι is continually used in Attic of '*storing up*,'—either literally, as καρπούς, θησαυρούς, σίτον,—or figuratively, as χάριν, κλέος, φίλαν, ἔχθραν. Therefore I would not render κατέθεντο simply, 'set down,' as if the meaning were that many things, once 'near to joy,' are moved by the years, and set down nearer to grief; though this view is tenable. (Cp. *Ar. Ran.* 165 Δ. τὰ στρώματ' αἰθὴς λάμβανε. | Ε. πρὶν καὶ καταθέσθαι;)—Νοί, 'oft (πολλά) lay up griefs (λύπας acc. pl.) nearer (us).'

οὐκ ἂν ἴδοις ὅπου (sc. ἐστί, as *At.* 890 ἄνδρα μὴ λεύσειεν ὅπου): cp. Aesch. *Eum.* 301 τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν, 'knowing not where to find joy in thy soul.'

1220 εἰ τοῦ δέοντος (Reiske) is indicated by the schol. in L, τοῦ μετρίου, τοῦ ἰκανοῦ, and is, I think, true. The phrase, ὅταν πέσῃ τις ἐς πλεόν τοῦ δέοντος, means, 'when one has lapsed into excess of due limit' in respect of prolonged life, i.e. when one has outlived those years which alone are enjoy-

desire a modest span, him will I judge with no uncertain voice ; he cleaves to folly.

For the long days lay up full many things nearer unto grief than joy ; but as for thy delights, their place shall know them no more, when a man's life hath lapsed beyond the fitting term ; and the Deliverer comes at the last to all alike,—when the doom of Hades is suddenly revealed, without marriage-song, or lyre, or dance,—even Death at the last.

Not to be born is, past all prizing, best ; but, when a man hath seen the light, Anti-strophe.

preserved by S : γρ. ὅπου δρ' ἄν τις. **1220** τοῦ δέοντος Reiske : τοῦ θέλοντος MSS. : L has the gloss written above, ἀντὶ τοῦ μετρίου, τοῦ ἱκανοῦ, which fits δέοντος, but not θέλοντος. Musgrave, τοῦ σθένοντος, and so Blaydes.—ὁ δ' ἐπίκουρος Hermann : οὐδ' ἐπι κούρος L (S in marg., οἶμαι κόρος), F : οὐδ' ἐπι κόρος A, Vat. (ἐπι) : οὐδ' ἐπίκουρος L², R : οὐδ' ἐπίκουρος Musgrave. **1221** ε. Martin conject. ἄλυρος ἀχορος ἀνυμέναιος | μοῖρ' ἔτ' Ἄϊδος. **1225** φῦναι τιν' for φῦναι τὸν Blaydes.—φανῆ]

able, and at which the line of the μέτριον μέρος (1212) is drawn. πέση (cp. πίπτειν εἰς κακά, etc.) suggests a joyless decline of life, with decay of the faculties.

The vulgate τοῦ θέλοντος would be gen. of τὸ θέλον (see on 267) : 'when a man has lapsed into excess of wish,' i.e. of wish for prolonged life ; not, of self-indulgence ; for the whole gist of the passage is that joy is left behind by simply living on : the satiety of jaded appetite (which can befall the young) is not in point here. Assuredly τοῦ θέλοντος in this context is not Greek. Blaydes, reading τοῦ σθένοντος, explains, 'when a man has out-lived his strength' ; but could πέση ἐς πλεον τοῦ σθ. mean, 'live to a point of time beyond τὸ σθ.'?

ὁ δ' ἐπίκουρος ἰσοτέλεστος, 'and the succorer (i.e., the deliverer from life's troubles) comes at the last to all alike,'—when the doom of Hades has appeared, —'namely, Death at the end.' The man who craves long life has the same end before him as the man of shorter span,—viz. death ; the only difference is that the long-lived man has to go through years of suffering which the other escapes, until death comes to him as a welcome ἐπίκουρος. Cp. *Ai.* 475 τί γὰρ παρ' ἡμῶν ἡμέρα τέμπειν ἔχει, | προσθείσα κἀναβείσα τοῦ γε κατθανεῖν ; 'what joy is there in the sequence of the days,—now threatening, now delaying—death?'

ἰσοτέλεστος might be defended as act., 'making an end for all alike,' (see examples on 1031,) but is better taken as

pass., lit., 'accomplished for all alike,' i.e. forming the τέλος for them. The phrase τέλος θανάτου was in the poet's mind, and has blended itself with the image of a personal deliverer. (Cp. on *O. T.* 866, 1300.)—Whitelaw takes ἰσοτέλεστος (as pass.) with μοῖρα, a doom paid alike by all ; i.e. all are ἰσοτελεῖς in paying the tribute of their lives to Pluto. This may be right ; but the accumulation of epithets on μοῖρα becomes somewhat heavy, while ἐπίκουρος is left in a long suspense.

1222 ε. ἀνυμέναιος : to death belongs the θρήνος, not the joyous song of the marriage procession, or the music of the lyre, with dancing : cp. Eur. *I. T.* 144 θρήνοις ἐγκειμαι, | τὰς οὐκ εὐμοῦσου μολπᾶς | ἀλύροις ἐλέγοις. So Aesch. (*Suppl.* 681) calls war ἀχορον ἀκίθαριν δακρυγόγονον Ἄρη : cp. Eur. *Tro.* 121 ἄπας κελαδέην ἀχορεύτους : Aesch. *Eum.* 331 θυμὸς ἐξ Ἐρινύων | ... ἀφόρμκτος.

ἀναπέφθη, hath suddenly appeared : *Il.* 11. 173 (oxen) ὡς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῶ | πάσας τῆ δέ τ' ἤ ἀναφαίνεται αἰὼν δαερος : 'he turns all to flight, and to one of them sheer death appeareth instantly.' Cp. ἀνακύπτω.

1225 μὴ φῦναι τὸν ἄπ. νικᾷ λόγον, lit., 'Not to be born exceeds every possible estimate,'—of the gain, as compared with the loss, of being born. ὁ ἄπας λόγος is strictly, the whole range of possible appreciation : for the art. with ἄπας cp. Thuc. 6. 16 περὶ τῶν ἀπάντων ἀγωνίσεσθαι, for the sum of their fortunes : *id.* 6 τῆν

- 2 βῆναι † κείθεν ὄθεν † περ ἦκει πολὺ δεύτερον ὡς
τάχιστα.
3 ὡς εὐτ' ἂν τὸ νέον παρῆ κούφας ἀφροσύνας φέρον, 1230
4 τίς *πλαγὰ πολύμοχθος ἕξω; τίς οὐ καμάτων ἐνι;
5 φθόνος, στάσεις, ἔρις, μάχαι
6 καὶ φόνοι· τό τε κατάμεμπτον ἐπιλέλογχε 1235
7 πύματον ἀκρατὲς ἀπροσόμιλον
8 γῆρας ἄφιλον, ἵνα πρόπαντα
9 κακὰ κακῶν ξυνοικεῖ.

ἐπ. ἐν ᾧ τλάμων ὄδ', οὐκ ἐγὼ μόνος,

φύη Nauck, on Maehly's conject.

1226 κείθεν ὄθεν περ ἦκει] Blaydes conject. κείσ' ὄπόθεν περ ἦκει: Dobree, κείσ' ὄθεν ἂν περ ἦκη. 1229 παρῆ] παρῆς Hartung, and in 1231 τις πλαγχθῆ, taking it with εὐτ' ἂν. 1230 κούφας made from κούφασ in L. The υ was first o.—φέρων L, L', F: φέρον the other mss.—Nauck conject. κούφος ἀφροσύνας γέμων: Mekler, κούφας ἀφροσύνας ἔρον, taking τὸ νέον as

ἄπασαν δύναμιν τῆς Σικελίας, the total power. Rate the gain of being born as high as you please; the gain of not being born is higher. Two other ways are possible:—(1) 'Not to be born excels the whole account,'—i.e. excels all the other things (joys, sorrows, of life) that come into account. The drawback to this is the somewhat strained sense of λόγον. (2) 'Stands first on the whole reckoning,' (τὸν ἄ. λόγον being cogn. acc., or acc. of respect)—i.e. when a balance is struck between the good and the evil of being born. This seems too cold and cautious for the context.

The form hints that Soph. was thinking of the verses of Theognis (425 ff.) which the schol. quotes, without naming that poet, as familiar (τὸ λεγόμενον):—πάντων μὲν μὴ φῦναι ἐπιχθονοισιν ἄριστον, | μηδ' εἰσιδεῖν αὐγάς ὀξέος ἡελίου, | φύντα δ' ὅπως ὤκιστα πύλας Ἄιδου περῆσαι | καὶ κείσθαι πολλὴν γῆν ἐπιεσσάμενον. Diog. Laert. 10. 1. 126 quotes Epicurus as censuring these lines, and remarking that a man who really thought so ought to quit life,—ἐν ἐτοιμῷ γὰρ αὐτῷ τοῦτ' ἔστιν. Cic. Tusc. 1. 48. 115 Non nasci homini longe optimum esse, proximum autem quam proximum mori: where he translates the lines of Eur. (fr. 452) ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιουμένους τὸν φῦντα θρηνεῖν εἰς ὅσ' ἔρχεται κακά· τὸν δ' αὖ θανόντα καὶ πόνων πεπαυμένον | χαίροντας

εὐφημοῦντας ἐκπέμπειν δόμον. Alexis (Midd. Com., 350 B.C.) Μανδραγοριζομένη 1. 14 οὐκοῦν τὸ πολλοῖς τῶν σοφῶν εἰρημένον, | τὸ μὴ γενέσθαι μὲν κράτιστόν ἐστ' αἰε, | ἐπὶ γέννηται δ', ὡς τάχιστ' ἔχειν τέλος.

ἐπεὶ φανῆ, when he has been born, cp. 974: for subj., 395.

1226 The ms. βῆναι κείθεν ὄθεν περ ἦκει is usu. defended as an instance of 'attraction'; but it is harsher than any example that can be produced. Thus in Plat. Crito 45 B πολλαχοῦ μὲν γὰρ καὶ ἄλλοσε ὅποι ἂν ἀρίκη ἀγαπήσουσί σε, where ἄλλοσε stands for ἄλλοθι by attraction to ὅποι, it is not preceded by a verb answering to βῆναι here. Who could say, ἀπελθὼν ἄλλοσε (for ἄλλοθεν) ὅποι ἂν ἀρίκη, if he meant, 'having departed from another place, whithersoever you may have come'? So, here, βῆναι κείθεν ὄθεν περ ἦκει surely could not mean, 'to go to that place whence he has come.' βῆναι and ἦκει being thus sharply opposed, each verb requires its proper adverb. I should prefer to read κείσ' ὄπόθεν, as Blaydes proposed. Cp. Tennyson, 'The Coming of Arthur,' (of man's destiny,) 'From the great deep to the great deep he goes.'

πολὺ δεύτερον: easily the second-best thing: Thuc. 2. 97 ἡ βασιλεῖα (ἡ τῶν Ὀδρυσῶν)...τῶν...ἐν τῇ Εὐρώπῃ μεγίστη ἐγένετο χρημάτων προσόδω,...λοχῶϊ δὲ μά-

this is next best by far, that with all speed he should go thither, whence he hath come.

For when he hath seen youth go by, with its light follies, what troublous affliction is strange to his lot, what suffering is not therein?—envy, factions, strife, battles and slaughters; and, last of all, age claims him for her own,—age, dispraised, infirm, unsociable, unfriended, with whom all woe of woe abides.

In such years is yon hapless one, not I alone: Epode.

nomin. ('ubi iuventas nugis delectari desiit'). **1231** πλαγά Herwerden (Vauvilliers had suggested *πλάνη*, Dobree *πάθη*): *πλάγχθη* MSS.: *τίς πλάγχθη ποτέ μύχθος* ξξω Schneidewin: *τίς μύχθος πολύπλαγκτος* ξξω Nauck. **1233** ε. *φθόνος...καὶ φθόνοι* Faehse: *φθόνοι...καὶ φθόνος* MSS. **1235** *κατάπεμπτον* L, L², T, R, Farn.: so, too, but with *μ* written over the first *π*, A (from *κατάπεμπον*), F: *κατάμεμπτον* B, Vat.

χης καὶ στρατοῦ πλήθει πολλὴ δευτέρα μετὰ τὴν τῶν Σκυθῶν (where 'easily second' suits the context better than 'decidedly inferior'). *πολλὴ* with compar., as *Il. 6. 158 πολλὸν φέρτερος*, Thuc. 1. 35 *πολλὸν...ἐν πλείονι αἰτία*, etc. (but *πολλῶν...πρώτων Anst. 1347*).

1229 ε. *ὡς εὖτ' ἀν...καμάτων ἐνι*; The first point to decide in this vexed passage is:—Does Sophocles here speak of *τὸ νέον* as a brief space of joy before the troubles of life begin? Or is *τὸ νέον* itself the period of fierce passions and troubles? The former, I think. Cp. *Ai. 552* ff. (Ajax speaking to his young son) *καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω, | ὀδοῦνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν. | ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιοςτος βίος, | ἔως τὸ χραίνει καὶ τὸ λυπέσθαι μάθης. | ...τέως δὲ κόβφοις πνεύμασιν βόσκου, νέαν | ψυχὴν ἀτάλλων. Tr. 144 τὸ γὰρ νεάζον ἐν τοιούδοις βόσκεται | χῳρόσιον αὐτοῦ, καὶ νῦν οὐ θάλλπος θεοῦ, | οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ, | ἀλλ' ἠδοναῖς ἀμοχθὸν ἐξάγει βίον*, etc.

παρῆ, then, must be taken from *παρήμι*, not from *πάρεμι*, unless we are prepared to write *φέρει*, and boldly to alter *τις πλάγχθη*, etc. For *παρῆ* ('remit', 'give up'), cp. Eur. *Trō. 645* *παρεῖσα πόθον*: Plat. *Rep. 460 E* *ἐπειδὴν τὴν δεινὰτην δρόμου ἀκμὴν παρῆ*.

1231 *τίς πλαγά* (Herwerden) is the best correction yet proposed for the MS. *τις πλάγχθη*. Cp. Aesch. *Pers. 251* *ὡς ἐν μᾶ πλεγγὴ κατέφθαρτα πολλὸς | ὄλβος*: *Eum. 933* *πλεγγαὶ βίουτου*. For other interpretations and conjectures see Appendix.

1233 *φθόνος* (see cr. n.), the root of so much evil, is more naturally placed before *στάσεις*, while *φθόνοι* is more fitting as a climax than at the beginning of the list.

1235 ε. *κατάμεμπτον*, 'disparaged,' because often spoken of as dreary (cp. *ὄλοφ' ἐπὶ γήραος οὐδῶ, γήραι λυγρῶ*, etc.). Shaks. *As You Like It* 2. 3. 41 'When service should in my old limbs lie lame, And unregarded age, in corners thrown.' *ἐπιλόγη*, 'next (ἐπι-) falls to his lot.' Cp. Pind. *O. 1. 53* *ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος* (Dor. acc. pl.), 'sore loss hath oft come on evil-speakers,' a *gnomic* perf., as here. Here, too, we might understand *τὸν ἀνθρώπον*: but the verb seems rather to be intrans., as oft. *λαγχάνω*: Eur. *Hel. 213* *αἰὼν δυσαίων τις ἔλαχεν, ἔλαχεν*: *Od. 9. 150* *ἐς δὲ ἐκάστην | ἐννέα λάγχανον αἰγες*, 'fell to the portion of each ship': Plat. *Legg. 745 D* *καθερῶσαι τὸ λαχὸν μέρος ἐκάστῳ τῷ θεῷ*. The ellipse of the object here is made easier by the notion which the verb conveys, 'tis the turn of old age next.'—Not: 'he obtains old age next.'

ἀκρατές, 'weak': Eustath. 790. 92 *ἀκρατές ἐκείνος φησιν, οὐ τὸ ἀκόλαστον, ἀλλὰ τὸ ποιοῦν πάρεσιν, ὡς μὴ ἔχοντα τὸν γέροντα κρατεῖν ἑαυτοῦ*. So Hesych. s. v., quoting Eur. in the lost *Aeolus*. Cp. *Ph. 486* *καίπερ ὦν ἀκράτωρ ὁ τλημῶν, χωλός*. Perhaps an Ionic use of *ἀκρατής*, for Hippocr. has it in this sense (*Aph. 1247*): in Attic *prose* it always means 'without control' over passion or desire (*impotens*).

1236 *κακὰ κακῶν*, 'ills of ills,'

πάντοθεν βόρειος ὡς τις 1240
 ἀκτὰ κυματοπλήξ χειμερία κλονεῖται,
 ὡς καὶ τόνδε κατ' ἄκρας
 δειναὶ κυματοαγεῖς
 αἶται κλονέουσιν αἰεὶ ξυνοῦσαι,
 αἰ μὲν ἀπ' αἰλίου δυσμᾶν, 1245
 αἰ δ' ἀνατέλλοντος,
 αἰ δ' ἀνὰ μέσσαν ἀκτῶν,
 αἰ δ' ἐννυχίᾳν ἀπὸ Ῥιπᾶν.

✓ AN. καὶ μὴν ὄδ' ἡμῖν, ὡς ἔοικεν, ὁ ξένος,
 ἀνδρῶν γε μούνος, ὦ πάτερ, δι' ὄμματος 1250
 ἀστακτὶ λείβων δάκρυον ὧδ' ὄδοιπορεῖ.
 OI. τίς οὗτος; AN. ὄνπερ καὶ πάλαι κατείχομεν
 γνώμη, πάρεστι δεῦρο Πολυνεΐκης ὄδε.

1240 πάντοθεν] παντόθεν Reisig.

L, and so (or αἶτε) L², B, F, Vat.

1244 αἶται A, T, R: αἶτε (from αἶτε)

1248 αἰ δὲ νυχίαν ἀπὸ Ῥιπᾶν L and most MSS.: νυχίαν B, T: ἐννυχίαν Lachmann, led by the schol. καλοῦσι Ῥίπαια

= 'worst of ills': *O. T.* 465 ἀρρητ' ἀρρητῶν (n.).—ξυνοικεῖ: cp. 1134.

1240 ε. βόρειος ἀκτὰ, a shore exposed to the north wind, and so lashed by the waves (κυματοπλήξ) which that wind raises, χειμερία, in the stormy season. Cp. *Ant.* 592 στόνῳ βρέμουσιν ἀντιπλήγεις ἀκταί (in a like comparison). So *Tr.* 112 πολλὰ γὰρ ὥστ' ἀκάμαντος ἢ νότου ἢ βορέα τις | κύματ'...ἴδοι (of the troubles of Heracles).

1241 ε. κατ' ἄκρας, 'utterly,' in the sense of 'violently': perh. with a reminiscence of *Od.* 5. 313 (quoted by Campbell) ὡς ἄρα μιν εἰπόντ' ἔλασεν μέγα κύμα κατ' ἄκρης, 'the great wave smote down on him' (Odysseus on his raft): in *Ant.* 201 πρῆσαι κατ' ἄκρας (of destroying a city).—κυματοαγεῖς, breaking like billows.

1245 ε. Compare this poet. indication of the four points of the compass with the prose phraseology in Xen. *Anab.* 3. 5. 15, πρὸς ἕω, πρὸς ἑσπέραν, πρὸς μεσημβρίαν, πρὸς ἀρκτον.—ἀνὰ μέσσαν ἀκτῶν = 'in the region of the noon-tide ray,' i.e. these waves of trouble are supposed to be driven by a south wind (cp. *Tr.* 112, n. on 1240).

1248 Ῥιπᾶν. Arist. *Meteor.* 1. 13 (Berl. ed. 350 b 6) ὑπ' αὐτὴν δὲ τὴν ἀρκτον ὑπὲρ τῆς ἐσχάτης Σκυθίας αἱ καλούμεναι Ῥίπαι, περὶ ὧν τοῦ μεγέθους λίαν εἰσὶν οἱ λεγόμενοι λόγοι μυθώδεις. It is fortunate that this passage is extant, showing, as I think it does beyond all reasonable doubt, that Soph. here named the Rhipaeian mountains, 'beyond utmost Scythia,' as representing the North. Aristotle's words prove that the name Ῥίπαι for these mountains was thoroughly familiar. Cp. Alcman of Sparta (660 B.C.) fr. 51 (Bergk), Ῥίπας, δρος ἐνθεον (ἀνθεον Lobeck) ὄλα, | Νυκτὸς μελαίνας στένον. Hellenicus (circ. 450 B.C.) fr. 96 (Müller) τοὺς δὲ Ῥιπαιῶν ὑπὲρ τὰ Ῥίπαια δρη οἰκεῖν ἱστορεῖ. Damastes of Sigeum (his younger contemporary) fr. 1 ἀνω δ' Ἀρμασπῶν τὰ Ῥίπαια δρη, ἐξ ὧν τὸν βορέαν πνεῖν, χιόνα δ' αὐτὰ μήποτε ἐλλείπειν ὑπὲρ δὲ τὰ δρη ταῦτα Ῥιπαιῶν καθήκειν εἰς τὴν ἑτέραν θάλασσαν. For the age of Sophocles, these mountains belonged wholly to the region of myth, and so were all the more suitable for his purpose here. The Roman poets, too, used the 'Rhipaei montes' to denote the uttermost North (Verg.

and as some cape that fronts the North is lashed on every side by the waves of winter, so he also is fiercely lashed evermore by the dread troubles that break on him like billows, some from the setting of the sun, some from the rising, some in the region of the noon-tide beam, some from the gloom-wrapped hills of the North.

AN. Lo, yonder, methinks, I see the stranger coming hither, —yea, without attendants, my father,—the tears streaming from his eyes.

OE. Who is he? AN. The same who was in our thoughts from the first;—Polyneices hath come to us.

δρη λέγει δὲ αὐτὰ ἐννύχια κ.τ.λ.—ὑπὸ for ἀπὸ Vat. **1250** For ἀνδρῶν γε μούνος Dindorf conject. ἀνδρῶν δίχ' ἄλλων: Wecklein, ανδρῶν γ' (or ἀνδρῶν, cp. on v. 260) ἐρημος: Heimsöeth, ἀνδρῶν μονωθεις. **1251** ἀστακτῖ] ἀστακτα Bothe.

Geo. i. 240, etc.). The name 'Pῖται was only ῥιπαί,—the 'blasts' of Boreas coming thence. ἐννυχιάν, wrapped in gloom and storm; cp. 1558.

Others, not taking ῥιπάν as a name, render: (1) 'From the nocturnal blasts,'—but this would not sufficiently indicate the north. (2) 'From the vibrating star-rays of night,' like *El.* 105 παμφεγγεῖς ἀστρῶν | ῥιπᾶς. But there would be no point in saying that troubles come on Oedipus from the *West*, the *East*, the *South*, and—the stars. There is, indeed, a secondary contrast between the brightness of the South and the gloom of the North; but the primary contrast is between the regions.

1249—1255 Fourth ἐπεισόδιον, divided by a κομῶς (1447—1499). Polyneices is dismissed with his father's curse. Hardly has he departed, when thunder is heard (1456). Theseus is summoned, and receives the last injunctions of Oedipus, who knows that his hour has come. Then Oedipus, followed by his daughters and by Theseus, leads the way to the place where he is destined to pass out of life (1555).

1249 καὶ μὴν, introducing the new comer (549): ἡμῖν ethic dat. (81).

1250 ἀνδρῶν γε μούνος (cp. 875), 'with no escort at least,' in contrast to Creon, 722 ἄσπον ἐρχεται | Κρέων δ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ. Oedipus

dreaded that his son, like Creon, would make an attempt to carry him off by violence: cp. 1206 εἴπερ κείνος ᾧδ' ἐλεύσεσται, | μηδεὶς κρατεῖτω etc.: and Antigone hastens to assure him at once that Polyneices comes otherwise than as Creon came. He is *alone*, and in tears. For the gen. cp. *Ai.* 511 σοῦ...μόνος.—Others:—(1) 'he, and no one else': this seems somewhat weak. (2) 'weeping as no man weeps' (but only women):—a modern view of weeping: it is enough to remember Achilles and Aeneas.

1251 ἀστακτῖ has ῖ in 1646. The general rule (Blomfield *glossar.* Aesch. *P. V.* 216) is that such adverbs, when from nouns in η or α, end in ει (as ἀτροβοει): when from nouns in ος, in ι, which is more often short, but sometimes long. For ῖ cp. ἐγερεῖ (*Ant.* 413), νεωστί (*El.* 1049), σκυθιστί (fr. 429), ἀωπὶ (*Ar. Eccl.* 741), ἀνδριστί (*ib.* 149), δωριστί (*Eq.* 989), the Homeric ἀμογητί, μεγαλωστί, etc. For ῖ, ἀνοικωκτί (*Ai.* 1227), ἀνδρωτί (*Il.* 15. 228), ἀσπουδί (8. 512), ἀνωστί (*Od.* 4. 92), etc.—ἀστακτῖ, not στάγδην (*stillatim*): Plat. *Phaed.* 117 c ἐμοῦ γε...ἀστακτῖ ἐχώρει τὰ δάκρυα. So Eur. *I. T.* 1242 ἀστακτῶν...ἰδάτων, and Apoll. Rh. 3. 804 ἀσταγές.—δέε=δεῦρο: cp. 1286, *O. T.* 7.

1252 κατεχόμεν γνώμη, apprehended: Plat. *Men.* 72 D οὐ μέντοι ὡς βούλομαι γέ πω κατέχω τὸ ἐρωτώμενον.

ΠΟΛΤΝΕΙΚΗΣ.

- οἶμοι, τί δράσω; πότερα τὰμαντοῦ κακὰ
 πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὄρων 1255
 πατὸρ γέροντος; ὃν ξένης ἐπὶ χθονὸς
 σὺν σφῶν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον
 ἐσθῆτι σὺν τοιαῦδε, τῆς ὁ δυσφιλῆς
 γέρων γέροντι συγκατόκηκεν πίνος
 πλευρὰν μαραίνων, κρατὶ δ' ὄμματοσσερεῖ 1260
 κόμη δι' αὔρας ἀκτένιστος ἄσσειται·
 ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ
 τὰ τῆς ταλαίνης ιηδύος θρεπτήρια.
 ἀγὼ πανώλης οὐκ ἄγαν ἐκμανθάνω·
 καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς 1265
 ταῖς σαῖσιν ἤκειν· τὰμὰ μὴ ἕξ ἄλλων πύθην.
 ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
 Αἰδῶς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
 παρασταθῆτω· τῶν γὰρ ἱμαρτημένων
 ἄκη μὲν ἔστι, προσφορὰ δ' οὐκ ἔστ' ἔτι. 1270

1256 πατὸρ...χθονὸς] This v. was omitted in the text of L, but added in the marg. either by the first hand (as seems prob.), or by S. Nauck would omit it, and read *ὃν εὐρηκ' for ἐφεύρηκ'* in v. 1257.

1259 πίνος Scaliger: πόνος MSS.

1261 ἀσσειται (from ἀσσειται) L.

1254 ε. δράσω, probably aor. subj. (cp. 478), though it might be fut.: cp. *Tr.* 973 τί πάθω; τί δὲ μήσομαι; οἶμοι. So Eur. *Ph.* 1310 οἶμοι, τί δράσω; πότερ' ἐμαντὸν ἢ πόλιν | στένω δακρύσας, etc. The *Phoenissae* being the earlier play, it is possible that Soph. had it in mind, but it is quite as likely that the coincidence is accidental: it is at any rate trivial.

1257 ἐνθάδ' ἐκβεβλημένον, in exile here: Plat. *Gorg.* 468 D εἰ τις ἀποκτείνει τιὰ ἢ ἐκβάλλει ἐκ πόλεως ἢ ἀφαιρεῖται χρήματα (cp. ἐκπίπτει, of being exiled). We might understand, 'shipwrecked here,' ἐκβάλλω being regularly used of casting ashore; but I prefer the simpler version.

1258 ε. σὺν: cp. *El.* 191 ἀεικέϊ σὺν στολᾷ.—τῆς: see on 747.—γέρων...πίνος: *Od.* 22. 184 σάκος εὐρύ γέρον, πεκαλαγμένον ἄζη (stained with rust): Theocr. 7. 17 ἀμφὶ δὲ οἱ στήθεσσι γέρων ἐσφίγγετο πέπλος (cp. *anūs charta*, Catull. 68. 46). So Ar. *Lys.* 1207 ἀρτος...νεανίας. συγ-

κατόκηκεν, has made an *abiding* home, emphatic perf., cp. 186 τέτροφεν (n.), 1004.

1260 πλευρὰν μαραίνων can mean only that the squalor of the raiment is unwholesome for the body to which it clings. Cp. Aesch. *P. V.* 596 νόσον... | ... ἃ μαραίνει με. We cannot render merely, 'marring the comeliness of thy form' (as Ellendt, *de sordibus corpus dehonestantibus*).

1260 ε. κρατὶ ὄμματοσσερεῖ, locative dat.: cp. on 313.—ἀκτένιστος: Her. 7. 208 (the Lacedaemonians before Thermopylae) τοὺς μὲν δὴ ὥρα γυμναζομένους τῶν ἀνδρῶν, τοὺς δὲ τὰς κόμας κτενίζομένους. The *kteis* was usu. of boxwood, ivory, or metal.—ἄσσειται: *Il.* 6. 510 ἀμφὶ δὲ χαιῖται | ὡμοῖς ἀίσσονται.

1262 ἀδελφὰ...τούτοισιν: but *Ant.* 192 ἀδελφὰ τῶνδε. The dat. occurs elsewhere (as Plat. *Tim.* 67 E), but the gen. is much commoner.

φορεῖ is taken by some as 'obtains by

Enter POLYNEICES, on the spectators' left.

PO. Ah me, what shall I do? Whether shall I weep first for mine own sorrows, sisters, or for mine aged sire's, as I see them yonder? Whom I have found in a strange land, an exile here with you twain, clad in such raiment, whereof the foul squalor hath dwelt with that aged form so long, a very blight upon his flesh,—while above the sightless eyes the unkempt hair flutters in the breeze; and matching with these things, meseems, is the food that he carries, hapless one, against hunger's pinch.

Wretch that I am! I learn all this too late: and I bear witness that I am proved the vilest of men in all that touches care for thee:—from mine own lips hear what I am. But, seeing that Zeus himself, in all that he doeth, hath Mercy for the sharer of his throne, may she come to thy side also, my father; for the faults can be healed, but can never more be made worse.

[*A pause.*]

1262 τούτοισιν φορεῖ] Blaydes conject. τοῖσδε συμφέρει.—On the v. l. φέρει (V²) for φορεῖ, cp. v. 1357, *O. T.* 1320. **1266** ταῖς σαῖσιν ἤκει] Wecklein conject. ταῖς σαῖς ἀκούειν.—τάμὰ Reiske: τᾶλλα MSS. **1268** πᾶσι is wanting in L², B, Vat. **1270** L has πρόσφορα, though it rightly gives προσφορά in v. 581. ἀναφορά

begging'; but a *conjecture* to that effect would be hardly in place. Obviously it means simply 'carries,' and alludes to a wallet (πίρα) carried by Oed., for the reception of the σπανιστὰ δωρήματα (4). This was a part of the conventional outfit for the wandering beggar; so, when Athena turned Odysseus into that guise, she gave him σκήπτρον καὶ ἀεικέα πήρην, | πυκνὰ βρωγαλέην' ἐν δὲ στρόφος ἦεν ἄορτήρ: 'a staff, and a mean, much-tattered wallet; and therewith was a cord to hang it' (*Od.* 13. 437).

1265 εἰ. 'And I testify that I have come to be, have proved myself, most vile in regard to thy maintenance': ἤκει as 1177 ἐχθιστον...ἤκει (n.). (Better thus than, 'I, who have come hither, am,' etc.)—τροφ. ταῖς σαῖσιν, dat. of respect.—μη' εἰ ἄλλον: *El.* 1225 ΗΛ. ὦ φθέγμ', ἀφίκου; OP. μηκέτ' ἄλλοθεν πόθη.

1267 εἰ. ἀλλὰ...γάρ, 'but since': see on 988. Ζηνὶ σύνθακος θρόνων, a sharer with Zeus on his throne: cp. on 1382. Where we should say, 'an attribute' of godhead, the Greeks often use the image of assessor. Αἰδώς, here compassion; see on 237. Αἰδώς, as well as Ἐλεος, had an altar at Athens (see Paus. 1. 17. 1, cited on 260). Shakspeare *Merch.* 4. 1. 193 (mercy): 'It is enthroned in the hearts of

kings, It is an attribute to God Himself; And earthly power doth then show likest God's, When mercy seasons justice.'

ἐπ' ἔργοις πᾶσι, in all deeds: cp. *Il.* 4. 178 αἰθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων, 'in all cases' (as in this).

καὶ πρὸς σοί, 'nigh to thee also.' In this sense πρὸς is usu. said of places (see 10), very seldom of persons (except in such phrases as ἄ πρὸς τοῖς θεσμοθέταις ἔλεγε, before their tribunal, *Dem.* or. 20 § 98). In *Ant.* 1188 κλίνομαι | ...πρὸς δμωαῖσι= 'sink into their arms': in *Ai.* 95 ἐβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ=on them; and so *ib.* 97 πρὸς Ἀτρεΐδαισιν.

1269 εἰ. τῶν γὰρ ἡμαρτημένων: 'there are remedies for the faults committed (i. e. if Oed. will return to Thebes with Polyneices), while there is no possibility of adding to them.' In this appeal for pardon, the 'faults' most naturally mean those committed by the speaker; but the vague phrase which he has chosen permits the thought that there had been errors on both sides. προσφορά implies at once a confession and an assurance; the son has behaved as ill as possible; he could not, even if he would, add to his offence. Hartung's ἀναφορά could

τί σιγᾶς;

φώνησον, ὦ πάτερ, τι μὴ μ' ἀποστραφῆς.

οὐδ' ἀνταμείβει μ' οὐδέν, ἀλλ' ἀτιμάσας

πέμψεις ἀναυδος, οὐδ' ἄ μνηΐεις φράσας;

ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὀμαίμονες, 1275

πειράσαστ' ἀλλ' ὑμεῖς γε κινήσαι πατρός

τὸ δυσπρόσοιστον κάπροσήγορον στόμα,

ὡς μὴ μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,

οὕτως ἀφῆ με, μηδὲν ἀντειπῶν ἔπος.

AN. λέγ', ὦ ταλαίπωρ', αὐτὸς ὦν χρεῖα πάρει. 1280

τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι

ἢ δυσχεράναντ' ἢ κατοικτίσαντά πως

παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.

ΠΟ. ἀλλ' ἐξερῶ· καλῶς γὰρ ἐξηγγεί σύ μοι·

πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος 1285

ἀρωγόν, ἔνθεν μ' ὦδ' ἀνέστησεν μολεῖν

Hartung.

1273 οὐδ' ἀνταμείβει L: σὺ δ' ἀνταμείβει Meineke: οὐδ' ἀνταμείβει

Wecklein.

1275 ὦ σπέρμα τάνδρὸς A (see comment): ὦ σπέρμα γ' ἀνδρὸς

B, Vat.

1277 δυσπρόσοιστον L and most MSS.: δυσπρόσοιστον B, T, Vat., Farn.:

δυσπρόσωπον Nauck.

1278 ὡς μὴ μ' ἄτιμον, τοῦ] Blaydes conject. ὡς μὴ

not mean what he intends, 'there is no possibility of recalling the past,' but only, 'there is no possibility of referring the blame elsewhere,—of putting it on other shoulders.

1271 τί σιγᾶς; An anxious pause, while Oed. remains silent: cp. 315, 318.

1272 ε. μὴ μ' ἀποστραφῆς: Xen. Cyr. 5. 5. 36 ἢ καὶ φιλήσω σε; Εἰ σὺ βούλει, ἔφη. Καὶ οὐκ ἀποστρέψει με ὥσπερ ἄρτι; But the place from which one turns is put in the gen., as O. T. 431 ὀκων τῶνδ' ἀποστραφεῖς.—ἀτιμάσας, of rejecting a suppliant, cp. 49, 286.

1275 ὦ σπέρματ': for the plur. cp. 600. The v.l. σπέρμα τάνδρὸς might be defended by Tr. 1147 κἀλεὶ τὸ πᾶν μοι σπέρμα ὧν ὀμαίμόνων (cp. ib. 304); but the sing., when it refers to more than one person, is usu. rather 'race,' like σπέρμα Πιλοπιδῶν Aesch. Cho. 503. Cp. 330.

μαὶ δ'. When different relationships of the same person are expressed, the second is introduced by δέ, without a preceding μέν: Aesch. Pers. 151 μήτηρ βασιλέως, | βασιλεία δ' ἐμή; Eur. Med. 970 πατρός νεῶν γυναικα, δεσπότιν δ' ἐμήν; Her. 7. 10 πατρὶ τῷ σῷ, ἀδελφῷ δὲ ἐμῷ:

8. 54 Ἀθηναίων τοὺς φυγάδας, ἐνωτῷ δὲ ἐπομένους.

1276 ἀλλ' ὑμεῖς γε, 'Ye at least' (since I have failed): cp. El. 411 συγγένεσθέ γ' ἀλλὰ νῦν (now, at least): ib. 415 λέγ' ἀλλὰ τοῦτο (this, at least): ib. 1013 νοῦν σχέδ' ἀλλὰ τῷ χρόνῳ ποτέ: Tr. 320 ἐπ', ὦ τάλαιν', ἀλλ' ἡμῖν: Dem. or. 3 § 33 ἐὰν οὖν ἀλλὰ νῦν γ' ἐτι...ἐθελήσῃτε.

1277 δυσπρόσοιστον = χαλεπὸν προσφέρεσθαι (midd.), hard for one to hold intercourse with. Cp. Plat. Lys. 223 B ἐδόκουν ἡμῖν...ἀποροὶ εἶναι προσφέρεσθαι, they 'seemed to us hard to deal with.' The epithet refers to his sullen silence, and is defined by ἀπροσήγορον. In Eur. I. A. 345 δυσπρόσοιστος ἔσω τε κλήθρων σπάνιος, Thuc. 1. 130 δυσπρόσοιδον... αὐτὸν παρέχει, the sense is 'hard of access,' i. e. living in a haughty seclusion. Cp. Tr. 1093 λέοντ', ἄπλατον θρέμμα κάπροσῆγορον (the Nemean lion).—στόμα: for the periphrasis cp. 603.

1278 ε. ὡς μὴ μ' ἄτιμον...οὕτως ἀφῆ με. The objection to ἀφῆ γε is that a second γε (though possible, see on 387) is here weak after θεοῦ γε. As to its place after ἀφῆ, that is paralleled by

Why art thou silent?.....Speak, father:—turn not away from me. Hast thou not even an answer for me? Wilt thou dismiss me in mute scorn, without telling wherefore thou art wroth?

O ye, his daughters, sisters, mine, strive ye, at least, to move our sire's implacable, inexorable silence, that he send me not away dishonoured,—who am the suppliant of the god,—in such wise as this, with no word of response.

AN. Tell him thyself, unhappy one, what thou hast come to seek. As words flow, perchance they touch to joy, perchance they glow with anger, or with tenderness, and so they somehow give a voice to the dumb.

PO. Then will I speak boldly,—for thou dost admonish me well,—first claiming the help of the god himself, from whose altar

ἀπότιμον τὸν. **1279** οὕτως μ' ἀφῆ γε MSS. (μ' ἀφῆκε R): οὕτως ἀφῆ με Dindorf: Elms. conject. οὕτως ἀφῆη (and so Hartung): Blaydes, οὕτως ἀφῆται. **1280** χρεῖα] Nauck conject. χρεῖος or χρῆζων. **1284** καλῶς γάρ] γὰρ καλῶς γάρ L, with three dots over the first γάρ: cp. v. 353. καλῶς δ' R.

1409. On the other hand a repeated με, in the utterance of impassioned entreaty, may be defended by 1407 ff. μή τοι με... μή μ' ἀτιμάσῃ γέ: cp. *Tr.* 218 ἰδοὺ μ' ἀναπαράσσει | εὐοὶ μ' ὀκισσός: *Eur. Ph.* 497 ἔμοι μὲν, εἰ καὶ μή καθ' Ἑλλήνων χθόνα | τεθράμμεθ', ἀλλ' ὄν ξυνετὰ μοι δοκεῖς λέγειν.

Elmsley's conjecture οὕτως ἀφῆη, which Hartung adopts, is unmetrical. ἦμι has ῖ in pres. (and impf.) indic., imper., infin., and partic. (though ῖ in Epic poetry, and sometimes even in Attic, as *Aesch. Theb.* 493), but ῖ always in pres. subj. and opt.: *Il.* 13. 234 μεθῆσι μάχεσθαι: *Hom. Hymn.* 4. 152 προῖη βέλεα στονόβεντα: *Theogn.* 94 γλώσσαν ἴῃσι κακῆ: *Od.* 2. 185 ὡδ' ἀνιελῆς. In *Ar. Lys.* 157 τί δ'; ἦν ἀφίωσαν ἄνδρες ἡμᾶς, ὡ μέλε (so the MSS.), Kuster brought in a gratuitous error by writing ἀφίωσ', which Dindorf has adopted. As Chandler says, ἀφίωσι is a false accent for ἀφίωσι. (*Accent.*, 2nd ed. § 794, cp. § 820.) ἀφῆται (Blaydes) would mean 'let go hold of' (with gen., *O. T.* 1521 τέκνων δ' ἀφοῦ), not 'dismiss.'

τοῦ θεοῦ γε, Poseidon (1158): γε emphasises the whole phrase, to which ὄντα would usu. be added (cp. 83): cp. *O. T.* 929 ὀλβία... | γένοιτ', ἐκείνου γ' ὄσα παντελής δάμαρ.—προστάτην: cp. on 1171.—οὕτως, so contemptuously: cp. *O. T.* 256, *Ant.* 315.

1280 χρεῖα, a causal (rather than modal) dat., cp. 333 πόθοισι: *Ph.* 162

φορβῆς χρεῖα | στίβον ὀγμείει.

1281 ε. τὰ πολλὰ ῥήματα, 'the many words' (of any given long speech), with gnomic aor., as 1214 αἰ μακρὰ | ἀμέραι κατέθεντο. Distinguish 87 τὰ πόλλ' ἐκείνα κακά, 'those many,' in a definite allusion. (τὰ πολλὰ must not be taken separately as adv., 'oft.').—ἦ τέρψαντά τι etc.: 'by giving some pleasure,—or by some utterance of indignation, or of pity.' Not, 'by exciting some indignation or some pity.' Neither δυσχεραίνειν nor κατοικτεῖν is ever causative in classical Greek. In *Eur. I. A.* 686 κατοικτεῖσθην is not, 'I was moved to pity,' but 'I bewailed myself,' the pass. aor. in midd. sense, as often. The emotion of the speaker will awaken a response in the hearer.

1283 ἀφονήτοις in act. sense: so ἀναύδατος (*Tr.* 968), ἀφθεγκτος (*Aesch. Eum.* 245); cp. ἀφόβητος, 'fearless,' *O. T.* 885; and n. above on 1031.

1284 ἐξηγεῖ, *praeceptis* (but otherwise in 1520). Cp. *Al.* 320 ἐξηγεῖτ', 'he ever taught' (Tecmessa recalling the utterances of Ajax).

1285 ε. ποιούμενος ὀρωγόν, 'making my helper,' i.e. appealing to his name: cp. *O. T.* 240 (τὸν ἄνδρα) κοινὸν ποιέσθαι, 'make him partner': *Theognis* 113 μή ποτε τὸν κακὸν ἄνδρα φίλον ποιέσθαι ἑταῖρον.—ἄδε with μολεῖν (epex. inf.), 'that I should come hither': cp. 1251. ἀνέστησεν: cp. 276.

ὁ τῆσδε τῆς γῆς κοίρανος, διδούς ἐμοὶ
λέξαι τ' ἀκούσαι τ' ἀσφαλεῖ σὺν ἐξόδῳ.
καὶ ταῦτ' ἀφ' ὑμῶν, ὧ ξένοι, βουλήσομαι
καὶ τοῖνδ' ἀδελφαῖν καὶ πατρός κυρεῖν ἐμοί. 1290
ἂ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ.
γῆς ἐκ πατρώας ἐξελέλαμαι φυγὰς,
τοῖς σοῖς πανάρχοις οὐνεκ' ἐνθακεῖν θρόνοις
γοῆ πεφυκῶς ἤξιον γεραϊτέρα.
ἀνθ' ὧν μ' Ἔτεοκλῆς, ὧν φύσει νεώτερος, 1295
γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ
οὔτ' εἰς ἔλεγχον χειρὸς οὔδ' ἔργου μολῶν,
πόλιω δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν
τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω.
ἔπειτα καπὸ μάντεων ταύτη κλύω. 1300
ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,
λαβὼν Ἀδραστον πενθερόν, ξυνωμότης
ἔστησ' ἐμαυτῷ γῆς ὄσοιπερ Ἀπίας

1288 ἀσφαλῆ (sic) L.—τοῖνδ'] ταῖνδ' MSS.: see on 445. **1291** ἤδη] ὡδε B, T, Vat., Farn. **1293** πανάρχοις] ἀνάρχοις Nauck. **1294** γεραϊτέρα MSS. (γεραϊτέρα Vat.): L has the ι of αι in an erasure, and the α has been added above the line.—γεραϊτερος Jacobs, Nauck: γονή...γεραϊτέρα Musgrave. **1297** οὔτ' ἔργου MSS.: οὔδ' ἔργου Hermann.—ἔργου] ἔργων B, T, Vat., Farn. **1299** ἐρινῦν L.

1288 λέξαι τ' ἀκούσαι τ': see on 190.—ἐξόδῳ: see 1165.

1289 βουλήσομαι, 'I shall wish' (i. e. until the hoped-for fulfilment of the wish has been attained). So *O. T.* 1077 (where see n.), *Ai.* 681, etc.

1291 θέλω δὲ λέξαι (ταῦτα) ἂ ἦλθον, those things for which I came; cognate acc. of errand, as *O. T.* 1005 τοῦτ' ἀφικόμεν; Plat. *Prot.* 310 Ε αὐτὰ ταῦτα καὶ νῦν ἤκω. See n. on *O. T.* 788.

1293 ε. πανάρχοις is fitting, since each brother claimed the sole power (373).—γεραϊτερος, (Jacobs and Nauck,) for γεραϊτέρα, has been received by several edd., including Dindorf and Wecklein. The common idiom doubtless favours it; yet the phrase, 'brought into being by the elder birth,' is surely intelligible as a poetical fusion of γονῆ πρότερα πεφυκῶς with γεραϊτερος πεφυκῶς.

In Attic prose the comparative of γεραῖος always implies the contrast between youth and a more advanced period

of life (*Thuc.* 6. 18 ἅμα νέοι γεραϊτέροις βουλευόντες). The use in the text, to denote merely *priority of birth* (*Attic* *πρεσβύτερος*), is Ionic, as *Her.* 6. 52 ἀμφοτέρα τὰ παιδία ἡγήσασθαι βασιλέας, τιμῶν δὲ μᾶλλον τὸν γεραϊτερον: and poetical, as *Theocr.* 15. 139 ὁ γεραϊτατος εἰκατι παίδων.

1295 ἀνθ' ὧν, 'wherefore': cp. *O. T.* 264 n.—In Ἔτεοκλῆς the ο might be either long or short (cp. on 1): elsewhere *Soph.* has the name only in *Ani.* 23, 194 (Ἔτεοκλέα beginning both verses).

1296 ε. λόγῳ, in an argument upon the claim, before a competent tribunal.—εἰς ἔλεγχον: cp. 835 τάχ' εἰς βάσανον εἰ χερῶν. χερὸς οὔδ' ἔργου is a species of hendiadys,—the practical test of single combat (cp. *Ai.* 814 τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται). We cannot distinguish χερὸς, as the duel, from ἔργου, as a trial of strength between adherents, since Thebes was with Eteocles. Hermann's οὔδ' (for the MS. οὔτ'), before

the king of this land raised me, that I might come hither, with warranty to speak and hear, and go my way unharmed. And I will crave, strangers, that these pledges be kept with me by you, and by my sisters here, and by my sire.—But now I would fain tell thee, father, why I came.

I have been driven, an exile, from my fatherland, because, as eldest-born, I claimed to sit in thy sovereign seat. Wherefore Eteocles, though the younger, thrust me from the land, when he had neither worsted me in argument, nor come to trial of might and deed,—no, but won the city over. And of this I deem it most likely that the curse on thy house is the cause; then from soothsayers also I so hear. For when I came to Dorian Argos, I took the daughter of Adrastus to wife; and I bound to me by oath all of the Apian land who

This accent is that of the gen. plur. (cp. Eur. *I. T.* 931 οὐκ, ἀλλ' Ἐρινῶν δέϊμά μ' ἐκβάλλει χθονός: *ib.* 970 ὄσαι δ' Ἐρινῶν οὐκ ἐπέισθησαν νόμῳ): but the scribe doubtless meant Ἐρινῶν for acc. sing., as in *T. r.* 893 ff. he has written ἔτεκεν...μεγάλην Ἐρινῶν, *El.* 1080 διδύμαν ἐλοῦσ' Ἐρινῶν. In the latter place the corrector has indicated ὄ, white leaving ὄ. 1300 κλύω] κλύων A, L², R; which Hartung adopts, changing ἔπειτα to συνέλτ τε.

ἔργον, is necessary, unless we suppose an *οὔτε understood* before χερός: cp. on *O. T.* 236 ff.

1298 ε. μάλιστα μὲν with λέγω, not with τὴν σὴν Ἐρ.: 'and of these things I hold (as the most probable account) that the curse on thy race is the cause;—then from seers also I hear in this sense.' Cp. *El.* 932 οἶμαι μάλιστα ἔγωγε τοῦ τεθνηκότος | μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τυα, 'I think it most likely that...': *Ph.* 617 οἴοιτο μὲν μάλισθ' ἐκόσσιον λαβών, 'he thought it most likely that he (could bring him) without compulsion.' The μὲν after μάλιστα opposes *this* view, the most likely, to *other* views (not stated) which are possible, though less probable: ἔπειτα is not opposed to μὲν, but introduces the fact which confirms his conjecture.

τὴν σὴν Ἐρινῶν, the Fury who pursues thee and thy race, the family curse, 369 τὴν πάλαι γένους φθορᾶν (cp. 965), as Oed. himself called his sons' strife πεπρωμένην (421). Not, 'thy curse on thy sons': Polyneices knows nothing of the imprecation uttered at 421 ff. It is a distinctive point in the Sophoclean treatment of the story that the curse of Oed. on his sons comes *after* the outbreak of war between them, not *be-*

fore it, as with Aesch. and Eur.: see *Intro.*

μάντεων, at Argos, probably alluding to Amphiarus (1313). This Argive utterance as to the *cause* of the brothers' strife may be conceived as a part of the oracles noticed at 1331, which also concerned the *issue*.

1301 ε. The γὰρ seems meant to introduce a further account of what the μάντεϊς at Argos had said; but no such explanation is given. γὰρ cannot be explained, at this point in the story, as the mere preface to narrative (*O. T.* 277); that should have stood in 1292. Yet I would not write δ' ἄρ'. The hearers are left to understand that he found the seers among his new allies.—τὸ Δωρικόν, simply as being in the Δωρῶν γένει Πέλοπος (see on 695); cp. on 378 (προσλαμβάνει).

1303 ε. γῆς Ἀπίας, a name for the Peloponnesus (Aesch. *Ag.* 256), from the mythical king Ἄπις, who crossed over from Naupactus, 'before Pelops had come to Olympia,' as Paus. says, and purged the land of monsters. The Sicyon myth made him son of Telchin (Paus. 2. 5. 7); Aesch. calls him ἱατρόμαντις παῖς Ἀπόλλωνος (*Suppl.* 263). Distinguish 1685 ἄπιαν γᾶν, 'a far land' (ἀπό).

πρώτοι καλοῦνται καὶ τετίμηνται δορί,
 ὅπως τὸν ἐπτάλογχον ἐς Θήβας στόλον 1305
 ξὺν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως,
 ἢ τοὺς τὰδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
 Ἰεῖεν· τί δῆτα νῦν ἀφιγμένος κυρῶ ;
 σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων
 αὐτός τ' ἑμαυτοῦ ξυμμάχων τε τῶν ἐμῶν, 1310
 οἱ νῦν σὺν ἐπτὰ τάξεσιν σὺν ἐπτὰ τε
 λόγχαις τὸ Θήβης πεδῖον ἀμφεστᾶσι πάν·
 οἶος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν
 δόρει κρατίνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
 ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος 1315
 Τυδεύς· τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγώς·
 τέταρτον Ἴππομέδοντ' ἀπέστειλεν πατῆρ

1304 δορί MSS.: δόρει Dindorf.

1306 τοῖσδ'] τοῖς L first hand: S added δ'.

1309 σοὶ προστροπαίουσ ὦ πάτερ (sic) L.

1310 αὐτός τ' Reiske: αὐτός γ'

1304 τετίμηνται: for the pf., expressing *fixed* repute, cp. on 186, 1004: Thuc. 2. 45 φθόνος γὰρ τοῖς ζῶσι πρὸς τὸ ἀντίπαλον, τὸ δὲ μὴ ἐμποδῶν ἀνανταγωνίστω εὐνοία τετίμηνται, is in permanent honour.—δορί: see on 620. This was the ordinary form, *i.e.* the form used in prose, as by Thuc. In the iambic verse of tragedy it is only once necessary (Eur. *Hec.* 5 κίνδυνος ἔσχε δορί πεσεῖν Ἑλληνικῶ). In lyrics it was freely used by Aesch. and Eur. But neither the iambs nor the lyrics of Soph. anywhere require it, while they thrice require δόρει. The question, then, is: Are we to assume that Soph. never used δορί? As the MSS. give that form even where δόρει is necessary, their evidence is indecisive. On general grounds it is more probable that Soph. should have admitted both forms. This was Hermann's view; among recent editors, Bellermann supports it.

1305 τὸν ἐπτάλογχον...στόλον, 'the expedition with seven bodies of spearmen'; *i.e.* the compound adj. is equivalent to two separate epithets, 'sevenfold,' and 'armed with spears': cp. on 17 πυκνόπτεροι. The boldness of the phrase consists in the collective sing. στόλον being used instead of a plur. like τάξεις (1311). Not, 'under the seven spears of seven leaders,' as if the λόγχη of each leader was an ensign. Cp. on 1311. The art. τόν,

because the expedition is no longer a project, but a fact (1312).

1306 ε. πανδίκως, as asserting just claims in fair fight. The device on the shield of the Aeschylean Polyneices is Δίκη leading a man in golden armour, with the words, κατάξω δ' ἄνδρα τόνδε, καὶ πόλιν | ἔξει πατρῶν δωματῶν τ' ἐπιστροφάς (*Theb.* 647).—τοὺς τὰδ' ἔκπρ., Eteocles: for pl., cp. 148.

1308 εἰεν marks a pause after a statement, before the speaker proceeds to comment or argument: so *El.* 534: Eur. *Med.* 386 εἰεν· | καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις;

1310 αὐτός τ': cp. 461. The genitives are simply subjective, 'prayers of mine and of theirs,' *i.e.* made by us (cp. 1326), rather than gen. of connection, 'about myself,' etc.

1311 ε. τάξεσιν...λόγχαις. The 'allies' are the chieftains. They have marched 'with their seven hosts and their seven spears,' because each, carrying his spear, rides at the head of his own body of spearmen. Polyneices, who is one of the seven, thinks of himself for the moment as present with his comrades in arms.

1313 ε. δορυσσοῦς = δορυσσοός, a word used also by Hes. and Aesch. (not Hom.), and usu. rendered 'spear-brandishing.' But this seems to confuse *σεύω* with *σεῖω*.

are foremost in renown of war, that with them I might levy the sevenfold host of spearmen against Thebes, and die in my just cause, or cast the doers of this wrong from the realm.

Well, and wherefore have I come hither now? With suppliant prayers, my father, unto thee—mine own, and the prayers of mine allies, who now, with seven hosts behind their seven spears, have set their leaguer round the plain of Thebes; of whom is swift-speared Amphiaraus, matchless warrior, matchless augur; then the son of Oeneus, Aetolian Tydeus; Eteoclus third, of Argive birth; the fourth, Hippomedon, sent by Talaos, his sire;

MSS. 1311 ἐπτά τάξεσιν] ἐπτά τ' ἄσπιων Bergk.

1313 οἶος from οἶουσ

L.—δορυσσοῦς Reisk: δορῦσσοῦς MSS.

On the analogy of the Homeric λαοσόος, 'urging on the host' (epith. of Ares etc.), and the Pindaric ἱπποσόος, 'steed-urging,' δορυσσοῦς should mean rather 'spear-hurling' (cp. *Il.* 11. 147 ἄλμον δ' ὡς ἔσσευε κυλινδεσθαι, sent him rolling like a ball of stone). 'Charging with the spear' is less suitable, since the epic δόρυ is rather a missile than a cavalry-lance.

Ἀμφιάρεος (---), cp. on 1), son of Oecles, 'at once the Achilles and the Calchas of the war' (as Schneidewin says), is the most pathetic figure of the legend. He foresees the issue; but his wife Eriphylē, the sister of Adrastus, persuades him to go (having been bribed by Polyneices with Harmonia's necklace); and when all the chiefs save Adrastus have fallen, the Theban soil opens, and swallows up Amphiaraus and his chariot: *El.* 837: Pind. *Nem.* 9. 24: 10. 8. Cp. *Ol.* 6. 15 (Adrastus speaking) ποθέω στρατιῶς ὀφθαλμῶν ἐμᾶς, | ἀμφοτέρων μάντιν τ' ἀγαθὸν καὶ δουρὶ μάρνασθαι. Aesch. makes him the type of ill-fated virtue (*Theb.* 597). In contrast with the ὄβρις of the other chiefs, his σωφροσύνη is marked by the absence of any device (σημα) on his shield (*ib.* 591, Eur. *Ph.* 1112 ἄσημ' ὄπλα). The same Greek feeling for a tragic prescience is seen in the story so beautifully told by Herod. (9. 16) of the Persian guest at the banquet of Attagīnus. τὰ πρῶτα μὲν...πρῶτα δέ: the art. is to be repeated with the second clause. For the epanaphora cp. 5: *Il.* 1. 258 οὐ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.

οἰωνῶν ὄδοις, in respect to the paths of birds of omen, i.e. in applying the

rules of augury to their flights. Cp. *Il.* 12. 237 τύνη δ' οἰωνοῖσι τανυπτερόγεσσι κελεύεις | κείθεσθαι. τῶν οὐ τι μετατρέπω οὐδ' ἀλεγίζω, | εἴτ' ἐπὶ δεξι' ἴωσι, etc. Quite different is *O. T.* 311 ἄλλην μαντικῆς...ὄδόν, some other way of divination (as distinct from augury).

1315 π. The thirteen lines (1313—1325) which contain the list of chiefs illustrate the poet's tact. There is no pomp of description, no superfluous detail; but the three most interesting points are lightly touched,—the character of Amphiaraus, the character of Capaneus, and the parentage of Parthenopaeus. The dramatic purpose is to dignify the strife, and to heighten the terror of the father's curse, which falls not only on the guilty son, but on his allies (cp. 1400).

The list agrees in names, though not in order, with Aesch. *Th.* 377—652, where each name is associated with one of the seven gates of Thebes, as probably in the epic Thebaid. (Cp. *Ant.* 141 ff., where the seven champions appear as having been slain and spoiled,—the special doom of Amphiaraus being ignored.) Eur. *Phoen.* 1104—1188 also has this list, except that Eteoclus is omitted, and Adrastus (the one survivor) substituted. In his *Supplices* Eteoclus and Adrastus are both included, while either Hippomedon or Amphiaraus seems to be omitted.

1316 ε. Τυδεύς: cp. Aesch. *Th.* 377 ff.: Eur. *Ph.* 1120 ff., *Suppl.* 901 ff. Ἐτεόκλος: Aesch. *Th.* 457 ff.: Eur. *Suppl.* 872 ff. Ἴππομέδων: Aesch. *Th.* 486 ff.: Eur. *Ph.* 1113 ff.

Ταλαός· ὁ πέμπτος δ' εὐχεται κατασκάφῃ
 Καπανεύς τὸ Θήβης ἄστῳ δηώσειν πυρὶ·
 ἔκτος δὲ Παρθενοπαῖος Ἄρκας ὄρνυται, 1320
 ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
 μητρὸς λοχευθείς, πιστὸς Ἀταλάντης γόνος·
 ἐγὼ δὲ σός, κεῖ μὴ σός, ἀλλὰ τοῦ κακοῦ
 πότμου φυτευθείς, σός γέ τοι καλούμενος,
 ἄγω τὸν Ἄργουσι ἄφοβον ἐς Θήβας στρατόν. 1325
 οἱ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
 ἱκετεύομεν ζύμπαντες ἐξαιτούμενοι
 μῆνιν βαρεῖαν εἰκαθεῖν ὀρμωμένῳ
 τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσιν,
 ὃς μ' ἐξέωσε κάπεσύλησεν πάτρας. 1330
 εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
 οἷς ἂν σὺ προσθῆ, τοῖσδ' ἔφασκ' εἶναι κράτος.
 πρὸς νῦν σε κρηνῶν καὶ θεῶν ὁμογνίω
 αἰτῶ πιθέσθαι καὶ παρεικαθεῖν, ἐπεὶ

1319 πυρὶ] τάχα A, R, Ald. 1321 πρόσθεν ἀδμήτης χρόνῳ] Nauck conject. δαρὸν ἀδμήτης χρόνον. 1326 ἀντὶ] ἀμφὶ L. Dindorf. 1328 εἰκαθεῖν Elms.: εἰκάθειν MSS. 1332 ἔφασκ' εἶναι] Nauck conject. ἐφέψεται.—κράτος] κράτει T, Farn.: κράτη

1318 ε. κατασκάφῃ...δηώσειν πυρὶ = 'to destroy it with fire, in such a manner as to raze it to the ground': πυρὶ is instrum. dat., and coheres closely with the verb; κατασκάφῃ is dat. of manner, but with proleptic force, like O. T. 51 ἀλλ' ἀσφαλεῖα τήνδ' ἀνθρώπων πόλιν, = ὥστε ἀσφαλῆ εἶναι. Καπανεύς is the giant in whom the ὄβρις of the assailants takes its most daring and impious form, the Goliath or Mezentius of the story: cp. *Ani.* 133, *Aesch. Th.* 422 ff. In *Ph.* 1128 Eur. follows this conception; but in *Suppl.* 861 ff. he presents Capaneus in a totally new light, as no less modest than trusty. That whole passage of the *Suppl.*,—in which Eur. seeks to individualise some of these champions more closely,—is curious and characteristic.

1320 ε. Παρθενοπαῖος, son of Atalanta by Meilanion, her vanquisher in the foot-race. Another version made Ares the father. ἐπώνυμος τῆς πρόσθεν ἀδμήτης, 'so named after her who before was a virgin,' χρόνῳ μητρὸς λοχευθείς, 'having been born of her when at last she became a mother.'—χρόνῳ (437), after her long virginity. The gen. μητρὸς

as O. T. 1082 τῆς γὰρ πέφυκα μητρὸς. In *Aesch. Th.* 536 this hero has ὁδὲ τι παρθένων ἐπώνυμον | φρόνημα: cp. *Eur. Ph.* 1106 ὁ τῆς κυναγοῦ.

1328 ε. ἐγὼ δὲ σός: 'And I, thy son,—or (the corrective καί), if not really thy son,...thine at least in name.' πότμου: for gen., cp. last n. He does not mean, 'thou art not to blame for my tainted birth,' but,—'disowned by thee, I have no sire but evil Destiny.' For γέ τοι cp. O. T. 1171 κείνου γέ τοι δὴ παῖς ἐκλήξεθ'.

1326 ε. ἀντὶ παίδων...ἱκετεύομεν here = πρὸς παίδων, 'by them,' i.e. 'as you love them,' a very rare use of ἀντὶ, but one which comes easily from its ordinary sense, 'in return for,' 'as an equivalent for.' It would be as much as their lives are worth to refuse the prayer. (In *El.* 537 ἀντ' ἀδελφοῦ is sometimes taken as = 'for his sake,' but this is by no means certain.)

1328 ε. μῆνιν...εἰκαθεῖν, concede thy wrath to me, i.e. remit it: the same constr. (though not in the same application) as *Ph.* 464 ὀππρὶκ' ἂν θεὸς | πλοῦν ἡμῖν εἰκη, concede a voyage to us. This is

while Capaneus, the fifth, vaunts that he will burn Thebes with fire, unto the ground; and sixth, Arcadian Parthenopaeus rushes to the war, named from that virgin of other days whose marriage in after-time gave him birth, trusty son of Atalanta. Last, I, thy son,—or if not thine, but offspring of an evil fate, yet thine at least in name,—lead the fearless host of Argos unto Thebes.

And we, by these thy children and by thy life, my father, implore thee all, praying thee to remit thy stern wrath against me, as I go forth to chastise my brother, who hath thrust me out and robbed me of my fatherland. For if aught of truth is told by oracles, they said that victory should be with those whom thou shouldst join.

Then, by our fountains and by the gods of our race, I ask thee to hearken and to yield;

Turnebus in margin.

1333 For κρηῶν Herwerden conject. κελῶν (sc. τῶν χρηστηρίων): Nauck, Θηβῶν.—καὶ θεῶν L and most MSS.: πρὸς θεῶν A, R, L².

1334 παρεκαθεῖν Elms., παρεκάθει MSS.

better than to make *μήνιν* acc. of respect.—For the form of *εἰκ.*, cp. 862.—*τοῦμῶ* after *τῶδ' ἀνδρῖ*, as *O. 7. 533 τὰς ἐμὰς* followed by *τοῦδε τάνδρος*: cp. on 6.

1330 Since *πάτρας* must clearly go with both verbs, it would seem that, aided by *ἔξωσε*, the poet has used *ἀπεσύλησεν* with the constr. of *ἀπεστέρησεν*. Elsewhere we find only *ἀποσυλᾶν τι τινας*, to strip a thing from a man (cp. 922), or *ἀποσυλᾶν τινα τι*, to strip a man of a thing. We cannot here take *πάτρας* as gen. of the person robbed, ('snatched me from my country,') since *ἔξωσε* implies that the expeller is within the country. Nor could we well read *πάτραν* ('took my country from me').

1331 *ἔ. χρηστηρίων*. The oracle brought to Oed. by Ismene (389) had been received at Thebes (apparently) before the expulsion of Polyneices, since Oed. complains that the two brothers did not avail themselves of it in order to recall him (418). It was to the effect that the welfare of Thebes depended on Oedipus. If Polyneices means the same oracle here, *οἷς ἂν* will be Thebes, on the one hand, and any foreign foe of Thebes on the other. But the reference here is rather to a special oracle concerning the war between the brothers, which Polyneices has heard from the *μάντεσσι* at Argos (cp. 1300).

προσθῆ: join thyself: cp. [Dem.] or. 11 § 6 (speaking of the Persian king's power in the Peloponnesian war) *ἠσπέροις πρόσθετο* (the 'Attic' alternative for *προσθεῖτο*, cp. Buttman *Gr.* § 107, *Obs.* 3), *τούτους ἐπολεῖ κρατεῖν τῶν ἐτέρων*. So in the genuine Dem. or. 6 § 12 *εἰ δ' ἐκείνους προσθεῖτο*, and in Thuc. (3. 11; 6. 80; 8. 48, 87) etc.—Cp. n. on 404.—*ἔφασκε'*: sc. τὰ χρηστήρια.

1333 *κρηῶν*: so *Ant.* 844 Antigone cries, *ὦ, Διρκαῖαι κρηῖαι Θήβας τ' | εὐαρμάτου ἄλσος*. So Ajax at Troy, when dying, invokes *κρηῖαι τε ποταμοὶ θ' οἶδε* along with the Sun-god. Orestes, returning to Argos, brings an offering to the Inachus (Aesch. *Cho.* 6). Wecklein quotes an inscription from Rangabé *Antiqu. Hellen.* nr. 2447 *καὶ [ὁμῶς] ἠρώας καὶ ἠρώσσας καὶ κρόνας καὶ ποταμοὺς καὶ θεοὺς πάντας καὶ πάσας*. The word *κρηῶν* is certainly sound; the peculiarity is that, instead of a general word like *ἐγχωρίων*, we have *ὁμογνήων*, which strictly suits *θεῶν* only. *ὁμόγνηοι θεοί*=gods which belong to (protect) the same *γένος*, here, the gods of the Labdacid *γένος* (369): cp. 756. The variant *πρὸς θεῶν* would make the verse more impassioned, but would also make the limited fitness of *ὁμογνήων* more felt; I's *καὶ* is better.

1334 *ἔ. πῖθίσθαι*: cp. 1181.—The

- πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ· 1335
 ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
 καὶ γῶ, τὸν αὐτὸν δαίμον' ἐξειληχότες.
 ὁ δ' ἐν δόμοις τύραννος, ὦ τάλας ἐγώ,
 κοιῆ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
 ὄν, εἰ σὺ τῆμῃ ξυμπαραστήσει φρενί, 1340
 βραχεῖ σὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
 ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
 στήσω δ' ἑμαυτόν, κείνον ἐκβαλῶν βία.
 καὶ ταῦτα σοῦ μὲν ξυμβέλοντος ἔστι μοι
 κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω. 1345
- ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὐνεκ', Οἰδίπους,
 εἰπῶν ὅποια ξύμφορ' ἔκπεμψαι πάλιν.
- ΟΙ. ἀλλ' εἰ μὲν, ἄνδρες τῆσδε δημοῦχοι χθονός,
 μὴ ἴγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
 Θησεύς, δικαίων ὥστ' ἐμοῦ κλύειν λόγους, 1350
 οὐ τᾶν ποτ' ὀμφῆς τῆς ἐμῆς ἐπήσθητο·
 νῦν δ' ἀξιοθεῖς εἰσι κακούσας γ' ἐμοῦ

1335 ξένος] πτωχός B, T, Farn., Vat. Schmidt.

1336 οἰκοῦμεν] οἰκνοῦμεν F. W. Schmidt. 1337 ἐξειληχότες L², Brunck, and almost all edd. since: ἐξειληφότες L and the other mss., Reiskj, Schneidewin, Campbell. Cp. *Ai.* 825, where the first hand in L wrote λαβεῖν (corrector, λαχεῖν).

1339 ἐγγελῶν made from ἀγγελῶν in L.

1340 ξυμπαραστήσεις L and most mss.: ξυμπαραστήσης A: ξυμπαραστήση L², R.—φρενί] Blaydes conject. χερσί, and so Wecklein. 1341

v. l. πτωχός for ξένος doubtless arose from a feeling that the word repeated should be that which immediately preceded μὲν (cp. on 5): but πτωχοὶ καὶ ξένοι forms one notion, in which ξένοι is the more important element.

1336 θωπεύοντες, the word used by Creon in taunting Oed. (1003), is unpleasant, but Polynices means it to be so; his aim is to move Oedipus to loathing of his present lot. Quintil. 6. 2. 24 *Haec est illa quae deīnōis vocatur, rebus indignis asperis invidiosis addens vim oratio* (cp. Ar. *Rhet.* 2. 21 § 10 ἐν σχετλιασμῷ καὶ δεινώσει). To the Athenian ελευθερος the very essence of a free man's dignity was ἀντάρκεια: hence it is a trait of the μεγαλόψυχος (Ar. *Eth. N.* 4. 8), πρὸς ἄλλον μὴ δύνασθαι ζῆν ἄλλ' ἢ πρὸς φίλον· δουλικὸν γάρ: where the saving clause would apply to Oedipus.

1337 δαίμον': cp. 76.—ἐξειληχότες

is clearly right; cp. Eur. fr. 115, Ar. *Th.* 1070 τί ποτ' Ἀνδρομέδα περιάλλα κακῶν | μέρος ἐξέλαχον; Soph. has the verb *El.* 760 πατρώας τύμβον ἐκλάχη χθονός. ἐξειληφότες was defended by Herm. as 'having received from Eteocles,'—the dispenser of our fortunes:—which seems far-fetched. In *Ph.* 1429 ἀριστεί' ἐκλαβῶν στρατεύματος (L ἐκβαλῶν), the genit. ('out of') interprets the compound.

1338 τ. τάλας, nom. for voc., as 753: cp. on 185.—ἀβρύνεται, not merely, 'lives softly,' but 'waxes proud.' In Attic the midd. and pass. ἀβρύνομαι seems always to have this further sense, like καλλύνομαι, λαμπρύνομαι, σεμνύνομαι: e.g. Plat. *Apol.* 20 c ἐκαλλυνόμεν τε καὶ ἡβρυνόμεν ἄν, εἰ ἠπιστάμην ταῦτα. The *act.*, however, approaches the simpler sense in Aesch. *Ag.* 918 μὴ γυναικὸς ἐν τρόποις ἐμέ | ἀβρυνε, 'make me luxurious.'

a beggar and an exile am I, an exile thou; by court to others we have a home, both thou and I, sharers of one doom; while *he*, king in the house—woe is me!—mocks in his pride at thee and me alike. But, if thou assist my purpose, small toil or time, and I will scatter his strength to the winds: and so will I bring thee and stablish thee in thine own house, and stablish myself, when I have cast him out by force. Be thy will with me, and that boast may be mine: without thee, I cannot e'en return alive.

CH. For his sake who hath sent him, Oedipus, speak, as seems thee good, ere thou send the man away.

OE. Nay, then, my friends, guardians of this land, were not Theseus he who had sent him hither to me, desiring that he should have my response, never should he have heard this voice. But now he shall be graced with it, ere he go,—yea, and hear from me

χρόνω] πόνω R (A has πω written above χρόνω), Nauck. 1342 ἀγων] ἐγώ B, Vat. 1346 οἰδίπου MSS., Οἰδίπους Valckenaer. Cp. v. 461. 1348 δημοῦχοι L first hand (changed to -οσ by S), and most of the recent edd.: δημοῦχος the other MSS. and older edd., and so Blaydes, Campb., Mekler. 1351 οὐ τᾶν for οὐτ' ἄν Brunck. 1352 γέ μου L, Vat., Blaydes: δέ μου L²: γ' ἐμοῦ the other MSS., and most edd.

1340 φρενί, wish, purpose: cp. 1182: *Ant.* 993 οὐκ οὐκον πάρος γε σῆς ἀπεισάτων φρενός. The decisive objection to the conjecture *χερί* is that the assistance meant by *ξυμπαραστήσει* is moral, and *φρενί* marks this. The proposed reading would make the verb too suggestive of the *δορός... ἐν χειμῶνι... παραστάτης* (*Ant.* 670).

1341 π. δγκω, 'trouble,' see on 1162. σὺν: cp. 1602 ταχεῖ... σὺν χρόνω.—διασκεδῶ, scatter his power to the winds: cp. 620.—στήσω... στήσω δ': for the omission of μέν, cp. *Ant.* 806 ff. n.—ἀγων: cp. on 910.

1345 οὐδέ σωθῆναι, not even to return alive from the expedition (much less conquer): a freq. Attic sense of σώζομαι, as Xen. *An.* 3. 1. 6 ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω τίνι ἄν θεῶν θύων... ἀριστὰ ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ, καὶ καλῶς πρᾶξας σωθεῖη.

1346 ε. τοῦ πέμψαντος, Theseus, who, on leaving the scene at 1210, brought, or sent, word to the suppliant. Cp. 298.—εἰπὼν... ἔκπεμψαι, say, ere thou dismiss: see on 1038.

1348 δημοῦχοι (cp. 1087 γὰς τᾶσδε δαμοῦχος), the reading of the first hand in L, is clearly preferable to δημοῦχος.

For the latter, Herm. urged that (1) Oed. is too angry to be so polite, and (2) the mere name of Theseus is not enough here, without a title. Both these arguments might with more justice be inverted: for (1) it is precisely in the formal *ἄνδρες τῆσδε δημοῦχοι χθονός* that we catch the note of suppressed passion; (2) *Θησεύς*, so emphatic as the first word in 1350, would be *weakened* by *δημοῦχος* in 1348: and (3) with *δημοῦχος* we should here need the art. The elders of Colonus are addressed as 'guardians of this land' because, in the temporary absence of Theseus, they represent him. So 145 (to the Chorus) ὦ τῆσδ' ἐφοροι χῶρας.

1350 δικαῖων ὄστ': see on 970.

1351 ὁμφῆς. We should press the word too much if we rendered, 'my prophetic voice'; though it always has a certain solemnity, owing to its traditional poetic use in reference to a god or an oracle: see on 550.

1352 ε. ἀξιώθεις... κἀκούσας γ', 'having been deemed worthy thereof (*sc.* ἐπαισθέσθαι ὁμφῆς τῆς ἐμῆς), yea, and having heard,' etc. This is simpler than to supply *τοιούτων* with *δέξ.* from *τοιαῦτα*.

τοιαῦθ' ἄ τὸν τοῦδ' οὐ ποτ' εὐφρανεῖ βίον·
 ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
 ἄ νῦν ὁ σὸς ξύναϊμος ἐν Θήβαις ἔχει, 1355
 τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας
 κάθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν,
 ἄς νῦν δακρύνεις εἰσορῶν, ὅτ' ἐν πόνῳ
 ταυτῷ βεβηκῶς τυγχάνεις κακῶν ἐμοί.
 οὐ κλαυστὰ δ' ἐστίν, ἀλλ' ἐμοὶ μὲν οἰστέα 1360
 τὰδ', ἕωσπερ ἂν ζῶ, σοῦ φονέως μεμνημένος.
 σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
 σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος
 ἄλλους ἐπαιτῷ τὸν καθ' ἡμέραν βίον.
 εἰ δ' ἐξέφυσα τάσδε μὴ μαντῷ τροφούς 1365
 τὰς παῖδας, ἧ τᾶν οὐκ ἂν ἦ, τὸ σὸν μέρος·
 νῦν δ' αἶδε μ' ἐκσφύζουσιν, αἰδ' ἐμαὶ τροφοί,

1353 ἄ τὸν made from αὐτὸν in L, with the *v* not wholly erased.

1355 σὸς

corrected (by S) from *sol* in L.

1357 φέρειν L, with most MSS.: φορεῖν A,

L², R. Cp. 1262.

1358 πόνῳ] βυθῷ Reisig, πότμῳ Bergk.

1359 κακῶν]

ἄκων Tournier.

1360 οὐ κλαυστὰ δ' ἐστίν made by S from οὐ κλαυστ' ἐστίν (so first hand) in L. κλαυτὰ L², T, Farn.: and so Elms., Dindorf, etc. See n. on γνωτός and γνωστός, O. T. 361 (Appendix).

1361 ἕωσπερ Reiske: ὥσπερ MSS.

(ἕωσπερ is not written above in L.)—φονέος L, F.—μεμνημένου R, μεμνημένος the

τοιαῦθ' followed by ἄ instead of οἷα, as O. T. 441, *Ant.* 691, Thuc. 1. 41 and oft.; so Lat. *talis qui*, old Eng. *such... which* (Shaksp. *Wint.* 1. 1. 26, etc.).

1354 ὅς γ', ὦ κάκιστε: cp. 866 ὅς μ', ὦ κάκιστε (to Creon): for the causal ὅς, see on 263. Oedipus first explains to the Chorus why he deigns a reply at all, and then suddenly turns on his son. As the schol. well says, *δαιμονίως τῇ ἀποστροφῇ χρῆται ἀπὸ τοῦ χοροῦ ἐπὶ τὸν Πολυνεῖκην*. Profound resentment could not be more dramatically expressed.—σκῆπτρα καὶ θρόνους: cp. 425, 448.

1355 ἄ, *which things*: the neut. plur. of ὅς being used substantivally, with ref. to the masc. θρόνους no less than to σκῆπτρα: cp. Xen. *Cyr.* 8. 2. 22 *καρποῦμαι ἀσφάλειαν καὶ εὐκλειαν, ἄ οὐτε κατασῆπεται οὐτε ὑπερπληροῦντα λυμῖνεται*: Isocr. or. 9 § 22 *κάλλος καὶ ῥώμην καὶ σωφροσύνην, ἅπερ τῶν ἀγαθῶν πρεπωδέστατα τοῖς τηλικούτοις ἐστίν*.

1356 εἰ τὸν αὐτὸς αὐτοῦ: see on 930.—ἔθηκας ἄπολιν...καὶ φορεῖν, didst make me homeless, and cause me to

wear: so in Pind. *Pyth.* 1. 40 (quoted by Schneidewin) *ἐβελήσας ταῦτα ῥόψ τιθέμεν εὐανδρὸν τε χώραν*, 'mayest thou take these things into thy providence, and make the land happy in her sons.' Cp. also the double sense of *ποιεῖν* Thuc. 2. 29 ὁ Νυμφόδωρος τὴν τε τοῦ Σιτάλκου ξυμμαχίαν ἐποίησε καὶ Σάδοκον τὸν υἱὸν αὐτοῦ Ἀθηναίων ('brought about'... 'made'). The constr. of τίθημι with acc. and inf. is not rare in poetry: cp. Eur. *Hec.* 357, *Her.* 909, *Med.* 717, etc.—ἄπολιν: cp. 108.—ταύτας without τὰς: cp. 629.

1358 εἰ πόνῳ...κακῶν = πολυπόνους κακοῖς, the gen. being added to define πόνῳ more closely. Since πόνος was a word of such general meaning, the phrase, though unusual, seems defensible. Cp. such phrases as *δυσολίστων πόνων* | ἀθλ' (*Ph.* 508), *πόνων* | λατρεύματ' (*Tr.* 356), *θεθλ' ἀγώνων* (*id.* 506).—βεβηκῶς, as *Εἰ.* 1056 *δταν γὰρ ἐν κακοῖς* | ἦδη βεβήκης: *id.* 1094 *μοῖρα μὲν οὐκ ἐν ἐσθλῇ* | βεβῶσαν.—ἔμαθ' depending on ταῦτῳ: cp. O. T. 284 n.

1360 κλαυστὰ...οἰστέα: for the plur.,

such words as shall never gladden his life :—villain, who when thou hadst the sceptre and the throne which now thy brother hath in Thebes, dravest me, thine own father, into exile, and madest me citiless, and madest me to wear this garb which now thou weapest to behold, when thou hast come unto the same stress of misery as I. The time for tears is past: no, I must bear this burden while I live, ever thinking of thee as of a murderer; for 'tis thou that hast brought my days to this anguish, 'tis thou that hast thrust me out; to thee I owe it that I wander, begging my daily bread from strangers. And, had these daughters not been born to be my comfort, verily I had been dead, for aught of help from thee. Now, these girls preserve me, these my nurses,

other MSS. : μεμνημένον Dindorf. 1362 μόχθω L (*sic*), with an erasure of one or two letters after ω : perhaps it was μόχθοισα. 1363 ἐκ σέθεν δ'] δ' added by S in L. 1364 ἡμεραν—βλον (*sic*) L, where the line indicates an erasure of perh. three letters. 1366 οὐκ ἄν ἦ L first hand : after ἦ, the letter ν has been added in paler ink by a much later hand, perh. of the 14th or 15th cent. Cp. on v. 973. 1367 οὖν δ' αὖτε

see on 495. There is no sound basis for the view that κλαυστός = *deplendus*, κλαυτός = *defletus*. Whether with or without the σ, the verbal adj. meant simply 'bewept,' and took on a potential sense only as *invictus* could mean 'unconquerable.' See *O. T.*, Appendix, on v. 361.—ἔμολ μὲν, 'by me, on my part,' has no clause formally answering to it : but the antithesis is implied in the doom of Polyneices (1370 ff.).

1361 I have little doubt that τὰδ', ἔωσπερ, not τὰδ', ὥσπερ, is the true reading here. The synzesis of ἔως was familiar through Homer: *Od.* 2. 148 τὸ δ' ἔως μὲν δ' ἐπέτογτο μετὰ πνοιῆς ἀνέμοιο : *Π.* 17. 727 ἔως μὲν γάρ τε θέουσι διαρραῖσαι μεμῶτες. In *Ph.* 1330 ὡς ἂν αὐτὸς ἦμιος, Schneidewin corrected ὡς to ἔστ' : Bonitz, with more probability, to ἔως (monosyllabic). In *Ai.* 1117 ὡς ἂν ἦς οἴος περ εἰ, ὡς is more easily defended; but there also (I now think) ἔως was rightly conjectured by Scaliger. ἔωσπερ here could not be trisyllabic, since the anapaest in the first place must be contained in one word, the only exception being the prep. and its case, as ἐπι τῶδε δ' ἤγρορε Διομήδης ἀναξ, *Eur. Or.* 898. (In *fr.* 355 ταχὺ δ' αὐτὸ δέξει τοῦργον, ὡς ἐγὼ σαφῶς, from the *Λήμναια*, the explanation may be that the drama was satyric, and borrowed a license from Comedy. Meineke would read τάχ'

αὐτὸ.) With ὥσπερ the sense is, 'however I may live,'—*i. e.* whether my remaining life be less, or even more, wretched than now. Clearly, however, the sense wanted is not this, but, 'as long as I live.'—φονέως (predicative), a strong word, as *O. T.* 534 (*Oed.* to Creon) φονεὺς ὦν τοῦδε τανδρὸς ἐμφανῶς.—μεινημένος, nom., by attraction to ἔωσπερ ἂν ζῶ, instead of a dat. agreeing with ἔμολ : cp. *Π.* 7. 186 τὸν ἴκανε... | δς μιν ἐπιγράψας κινέη βάλε, φαίδιμος Ἄλας.

1362 ε. μόχθω... ἔντροφον : so *Ai.* 622 παλαιῆ μὲν ἔντροφος ἡμέρα, | λευκῶ δὲ γῆρα.—ἐκ σέθεν, since the brothers had passively sanctioned his expulsion (441) : ἐκ of the prime cause, as *O. T.* 1454. Cp. *Xen. Hellen.* 1. 1. 27 οὐτε φεύγειν ὑπὸ τοῦ δήμου (had been banished by the people).

1364 ἐπαιτῶ, act., used by Soph. only here and *O. T.* 1416 (of a humble request) : midd. once, *El.* 1124. The author of the *Rhesus*, also, has used it of mendicancy, 715 βλον δ' ἐπαιτῶν εἶρα' ἀγύρτης τις λάτρης.

1365 ε. εἰ δ' ἐξίφουσα... μή : for the hyperbaton of μή cp. *O. T.* 329 τὰμ', ὡς ἂν εἶπω μὴ τὰ σ', ἐκφῆνω κακά (where see n.) : *Ph.* 66 εἰ δ' ἐργάσει | μὴ ταῦτα.—τὸ σὸν μέρος, acc. of respect; so *Ani.* 1062 : cp. *O. T.* 1509 πάντων ἐρήμου, πλὴν ὅσον τὸ σὸν μέρος.

αἰδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν·
 ὑμεῖς δ' ἀπ' ἄλλου κοῦκ ἐμοῦ πεφύκατον.
 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί πω 1370
 ὡς αὐτίκ', εἴπερ οἶδε κινεῦνται λόχοι
 πρὸς ἄστν Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν
 κείνην *ἐρείψεις, ἀλλὰ πρόσθεν αἵματι
 Ἰπσεῖ μιανθεῖς χῶ σὺναιμος ἐξ ἴσου.
 τοιάσδ' ἀρὰς σφῶν πρόσθε τ' ἐξανῆκ' ἐγὼ 1375
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἔλθειν ἐμοί,
 ἵν' ἀξιώτων τοὺς φυτεύσαντας σέβειν,

μ' L, retouched by S: what the first hand had written, is uncertain.—*ἔμαλ τροφοί* L, B: *ἔμαλ τροφαί* A, R: others have *ἐμοί τροφαί* or *ἐμοί τροφοί*. 1370 *εἰσορᾷ μὲν οὐ* (sic) *τί πω* (with *ω* written above) L: *πω* A. *νῦν ὄρα* (for *εἰσορᾷ*) B, T, Vat., Farn.: *εἰσορᾷ νῦν* (for *μὲν*) Heimsoeth. 1371 *ὡς*] *ὅς* Dobree, reading *σε δαίμων* for *σ' ὁ δαίμων* in v. 1370.—*εἴπερ οἶδε*] *εἴ ποθ' οἶδε* Heimsoeth: *εἴ πάροιθε* Wecklein (*Ar*s

1368 **εἰς τὸ συμπονεῖν**: cp. 335, and for *εἰς*, 1028.—**ἀπ' ἄλλου**: cp. *Αἰ*. 547 (he will not flinch) *εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν*.

1370 **τοιγάρ σ' ὁ δαίμων**. The thought is: 'Therefore the avenging deity has his eyes upon thee; not yet, however, with a gaze so fierce as that which he will turn on thee anon, if (as thou tellest me) these hosts are marching against Thebes.' A certain measure of retribution has already come on the wicked son, who is 'a beggar and an exile' (1335); and the measure will soon be filled by a fratricide's death. For *εἰσορᾷ* cp. 1536: so *βλέπειν πρὸς τινα*, 279. The *μὲν* after *εἰσορᾷ* properly implies such a statement as this:—*εἰσορᾷ μὲν νῦν, αὐτίκα δὲ καὶ μᾶλλον εἰσοψεται*. Instead of the second clause, a more reticent and more impressive form of speech is abruptly substituted,—*οὐ τί πω ὡς αὐτίκ'*. With L's *πω* ('I ween') the sense would be the same. Dobree's *σε δαίμων...ὅς αὐτίκ'* is less effective, because it destroys the unity and continuity of the divine retribution.

I hold *εἴπερ* to be right: it refers to the statement made by Polyneices, which it does not call in question, but merely notes as the condition. *κινεῦνται* refers to the march from Argos: it would be over-subtle to take it of the advance from the camp in the plain to the walls of the city. With Heimsoeth's *εἴ ποθ'* the sense would be: 'if ever these hosts

are destined to move,' the pres. with *ποτέ* being an 'oracular' future (*Ph.* 113 *ἀρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόναν*).

1373 **εἰ κείνην ἐρείψεις** is a certain correction (by Turnebus, Paris, ann. 1553) of *κείνην ἐρεῖ τις*, and has been accepted by nearly all subsequent editors. Cp. the threat *Θήβης ἄστν δρῶσειν πυρῖ*, 1319: and *κατασκάψαντι*, 1421. It was necessary to take Thebes by storm before Polyneices could establish his power. The only natural sense for the ms. reading is, 'for it is impossible that any one shall call Thebes a city.' In Aeschylus *Eum.* 457 the total destruction of Troy is expressed by the phrase *σὺ Τροίαν ἀπολιν* 'Ἰλίου πόλιν | ἔθηκας,' 'madest it to be no city': and the ms. reading here might more easily be defended if the sense were precisely the opposite to what it actually is.—Campbell, keeping *ἐρεῖ τις*, renders, 'for there is one' (i. e. Polyneices) 'who shall never call Thebes his "city".' But there is nothing in the Greek answering to '*his*.' The general associations of the word *πόλις* surely could not supply the absence of the essential word *αὐτοῦ*. There is no contrast here, surely, between *ἄστν*, as 'town,' and *πόλις*, as *civitas*.—*αἵματι...μιανθεῖς*, not merely 'covered with (thine own) blood,' but 'stained with a brother's blood,' as *Ant.* 171 (of these brothers) *παλαιότες τε καὶ | πληγέντες αὐτόχειρι σὺν μάσματι*.

1375 **τοιᾶσδ'**. His former imprecation, uttered on hearing Ismene's tidings,

these who are men, not women, in true service: but ye are aliens, and no sons of mine.

Therefore the eyes of Fate look upon thee—not yet as they will look anon, if indeed those hosts are moving against Thebes. Never canst thou overthrow that city; no, first shalt thou fall stained with bloodshed, and thy brother likewise. Such the curses that my soul sent forth before against you twain, and such do I now invoke to fight for me, that ye may deem it meet to revere parents,

Soph. em. p. 54). 1373 κελῆν ἐρεῖ τίς L, and so the other mss. (some with τις). κελῆν ἐρείψεις Turnebus, and most of the recent edd.: κελῆν ἐρεῖ τις Apitz: κελῆν ἐρεῖς σὴν or σὴν τήνδ' ἐρεῖ τις Blaydes. 1375 This v. is omitted in the text of L, and added in the marg. by the first hand (with τασάσδ').—πρόσθε τ'] πρόσθε γ' Farn. 1376 ἀνακαλοῦμαι] ἀγκαλοῦμαι Dindorf. 1377 ἀξιώτων] ἀξιώ τὸν (from τόν) L, A, R.—σέβω] σέβων A, R.

implied the same doom which is more plainly denounced here (421—427: 451 f.). Manifestly it is to this that πρόσθε refers. Campbell holds, however, that, in this passage, Sophocles has abandoned what is otherwise the distinctive point in his conception of the curse on the sons,—viz. that it was delivered only after the outbreak of their strife for the throne (cp. on 1298),—and that πρόσθε denotes some moment before Oed. had left Thebes. I can perceive no ground for this. The question is more than a detail: it must affect our estimate of the play as a work of dramatic art. See *Intro.*

ἔξανηκ', sent up, from my inmost soul: the notion being that the ἀρά, when they have once passed the father's lips, are thenceforth personal agencies of vengeance: hence 1376 *θυμμάχους*. So ἐξανέναι is said of the earth 'sending up,'—calling into activity,—plagues or dread beings (Eur. *Ph.* 670, etc.). Distinguish ἀφήκα (*Ant.* 1085), ἐφήκας (Eur. *Hipp.* 1324), of launching curses, etc., like missiles.

1376 ἀνακαλοῦμαι, simply, 'I invoke,' not, 'I invoke again.' In this compound the prep. has two different meanings, (1) 'aloud,' as in ἀναβοᾶν, ἀνακρύσσειν, and (2) 'up' or 'back,' as in ἀνέναι. Cp. Her. 9. 90 θεοῦ...ἀνακαλέων, 'calling aloud on the gods': *El.* 693 Ἀργείος...ἀνακαλούμενος: *Tr.* 910 τὸν αὐτῆς δαίμον' ἀνακαλουμένην. So in Eur. *Suppl.* 626 κεκλημένους μὲν ἀνακαλοῦμεθ' αὐ θεοῦ='again (αὐ) we call aloud,' etc.

1377 ε. ἴν' ἀξιώτων. The thought is, 'I call the Curses (to destroy you twain), that ye may deign to revere parents,' etc.: a Greek way of saying, 'that ye may rue your neglect to revere them.' The irony consists in the lesson being learned only when it is too late to practise it. Cp. *Tr.* 1109 προσμῆλοι μόνων, | ἴν' ἐκδιδάχθῃ πᾶσι ἀγγέλλειν ὅτι | καὶ ζῶν κακοῦς γε καὶ θανῶν ἐπισάμην: *Ant.* 310 (ye shall die), ἴν' εἰδότες τὸ κέρδος ἔσθην οἰστέον | τὸ λοιπὸν ἀπάξῃτε (cp. the form of threat, 'I'll teach thee to do such things'): cp. also *ib.* 715, *O. T.* 1273, *Ai.* 100.

τοὺς φυτεύσαντας σέβω. Attic law imposed the penalty of disfranchisement on a son convicted of neglecting to support a parent in sickness or old age (γηροβοσκεῖν), or of other grave failure in filial duty. When such a case of *κάκωσις γονέων* came before a court, the accuser could speak at any length (ἄνευ ὕδατος, Harpocr. 161), and was not liable to the *ἐπωβελία*, or fine in 1/4th of the damages laid, if he failed to gain a fifth of the votes. *Diog. L.* 1. 2. 55 *δοκεῖ δὲ* (Solon) *κάλλιστα νομοθεῖσθαι' ἐάν τις μὴ τρέφῃ τοὺς γονέας, ἄτιμος ἔστω*. Aeschin. or. 1 § 28 *ἐάν τις λέγῃ ἐν τῷ δήμῳ, τὸν πατέρα τύπτων ἢ τὴν μητέρα, ἢ μὴ τρέφων, ἢ μὴ παρέχων ὀκνησιν, τοῦτον οὐκ ἐὰν λέγειν (ὁ νόμος)*. Xen. *Mem.* 2. 2. 14 (beware) *εἰ τι παρημέληκας τῆς μητρὸς...μὴ σε αἰσθόμενον τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, εἴτα ἐν ἐρημίᾳ φιλῶν ἀναφανῆς*. The example of the birds is quoted (*El.* 1058), esp. of the stork (Ar. *Av.* 1355).

καὶ μὴ ἕατιμάζητον, εἰ τυφλοῦ πατρὸς
 τοιῶδ' ἔφντον. αἶδε γὰρ τὰδ' οὐκ ἔδρων.
 τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380
 κρατοῦσιν, εἴπερ ἔστιν ἡ παλαίφατος
 Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
 σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτωρ ἐμοῦ,
 κακῶν κάκιστε, τάσδε συλλαβῶν ἀράς,
 ἄς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385
 δόρει κρατῆσαι μήτε νοστήσαι ποτε
 τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ
 θανεῖν κτανεῖν θ' ὑφ' οὔπερ ἐξελλήλασαι.
 τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου
 στυνγνὸν πατρῶων ἔρεβος, ὡς σ' ἀποικίση, 1390

1379 τοιῶδ' L: τοιῶδ' or τοιῶδ' the other MSS.: τοιῶδ' Kuhnhardt.—*ἔφντον* MSS.: *ἔφντην* Elmsley. 1381 κρατοῦσιν] κρανοῦσιν Hartung: βαλοῦσιν Madvig.—*εἴπερ ἔστιν* (sic) L. Elmsley proposed *εἴπερ ἔστιν* (not *ἔστιν*), with a comma after *Δίκη* ('if Justice exists'), and so Wecklein. Most MSS. have *εἴπερ ἔστιν*. 1382 νόμοις]

1378 ε. καὶ μὴ ἕατιμάζητον, sc. τοὺς φτεῦσαντας: 'and that ye may not utterly scorn your parents, because the father (εἰ = θπι) is *blind* from whom ye, such evil sons, have sprung—for your sisters did not thus.' τυφλοῦ the chief emphasis: the father's blindness emboldened the impiety of the base sons, while it only stimulated the devotion of the daughters. For the gen. cp. 1322.—Others understand: 'do not think it a light matter that ye have been such sons of a blind sire' (εἰ as after *θανμάζω*, *ἐλεῶ*, etc.): but this sense for *ἕατιμάζητον* seems much less natural.

ἔφντον is the MS. reading, as 1696 *ἔβητον*, 1746 *ἐλάχετον*: and there are about 10 other places in Attic writers where the MSS. give *-τον* for the 2nd pers. dual of secondary tenses. Against this group is to be set a smaller group (of some 9 passages) in which *-την* is established, *εἰχέτην ἦδη*, *O. T.* 1511, being the only one proved by metre. Curtius (*Verb* I. 80, Eng. tr. 53) would leave the normal *-τον* where, as here, the MSS. support it. Though Attic usage, misled by the analogy of *-την* in the 3rd pers., sometimes admitted it in the 2nd, it also (he thinks) retained *-τον*. The tendency of recent editors has been to write *-την* everywhere. But, in the absence of better proof that *-τον* had been

wholly discarded, a consensus of MSS. seems entitled to the benefit of the doubt. I cannot find any evidence on this point from the best source,—inscriptions.

1380 τοιγὰρ τὸ σὸν θ.: 'wherefore they (sc. *αἱ Ἀραὶ*) have the control over thy supplication (to Poseidon) and thy throne' (said bitterly—'the throne of which thou dreamest'). τὸ σὸν (etc.) is like the ironical use of inverted commas: cp. *El.* 1110, *Ph.* 1251, *Ant.* 573. Polyneices has two pleas: (1) As *κέτης* of Poseidon, he had adjured his father to remember *Αἰδώς*, who is enthroned with Zeus, and to bless his enterprise, 1267. (2) As eldest-born, he claimed the throne by right, 1293. Oedipus answers that *Δίκη*, no less than *Αἰδώς*, sits with Zeus. The son has broken the eternal laws (*ἀρχαῖοι νόμοι*) of natural duty. Therefore this highest *Δίκη* annuls both his pleas. His father's curse has the final control.

θάκημα as 1160, 1179: to make it a mere hendiadys with *θρόνους* would grievously enfeeble these words.—*κρατοῦσιν*, with acc., not of the person *conquered* (as more often), but of the domain over which the rule extends: cp. Aesch. *Suppl.* 254 καὶ πᾶσαν αἰῶν . . | . . κρατῶ.

1381 ε. ἡ παλαίφατος, declared from of old (by inspired poets and seers) a freq.

nor scorn your father utterly, because he is sightless who begat such sons; for these maidens did not thus. So my curses have control of thy 'supplication' and thy 'throne,'—if indeed Justice, revealed from of old, sits with Zeus in the might of the eternal laws.

And thou—begone, abhorred of me, and unfathered!—begone, thou vilest of the vile, and with thee take these my curses which I call down on thee—never to vanquish the land of thy race, no, nor ever return to hill-girt Argos, but by a kindred hand to die, and slay him by whom thou hast been driven out. Such is my prayer; and I call the paternal darkness of dread Tartarus to take thee unto another home,—

θρόνους Bergk. 1386 δορὶ MSS.: δόρει Reisig. 1388 κτανεῖν θ' κτανόνθ' Blaydes. 1389 τὸ Hermann: τοῦ MSS.—τοὺς ταρτάρους B, T, Vat., Farn. 1390 πατρῶν] Nauck conject. κάτωθεν: Schneidewin, πέλωρον or Στύγιον ἀρωγόν: Bergk, τὸ πρῶτον: Meineke, στύγιοπρόσωπον: Mekler, στύγιο 'παρωγόν.—ὡς σ' ἀποκίση] ὡς ἀποκίση A: ὡς σ' ἀποκίσω L².

epithet of oracles, etc., and significant here, where the higher law is opposed to the conventional right of the elder-born.—ξύνεδρος with Ζηνός: Pind. *Ol.* 8. 21 ἐνθα Σῦτειρα, Διὸς ξενίου | πάρεδρος, ἀσκέεται Θέμυς: cp. on 1267. A passage quoted by Schneidewin and others as from Demosthenes cannot claim that authority,—for or. 25 κατὰ Ἀριστογέιτονος α' is now generally allowed to be a work of the later Rhetoric,—but is noticeable as illustrating παλαιφάτος: § 11 τὴν ἀπαραίτητον καὶ σεμνὴν Δίκην, ἣν ὁ τὰς ἀγιωτάτας τελετὰς ἡμῶν καταδείξας Ὀρφεὺς παρὰ τὸν τοῦ Διὸς θρόνον φησὶ καθημένην πάντα τὰ τῶν ἀνθρώπων ἐφορᾶν.

ἀρχαίους νόμοις, causal dat., 'by,' 'under sanction of,' the ἀγραπτα κάσφαλή θεῶν | νόμμοι... | οὐ γὰρ τι νῦν τε κάχθες ἀλλ' αἰεὶ ποτε | ἤν ταῦτα, *Ant.* 454. See on *O. T.* 865. As to Bergk's conjecture θρόνους, we should expect either πάρεδρος.. θρόνους, or ξύνεδρος.. θρόνους.

1383 κἀπάτωρ... ἐμοῦ, and without a father in me: for the gen. cp. on 677 ἀνήμεον... χειμώνων. *Plat. Legg.* 928 Ε ἐν οὖν ἄλλῃ πολιτεία παῖς ἀποκεκρυγμένος (publicly disowned by his parents) οὐκ ἂν ἐξ ἀνάγκης ἀπολις εἴη, ταύτης δὲ... ἀναγκαίως ἔχει εἰς ἄλλην χώραν ἐξοικίσσασθαι τὸν ἀπάτορα (the disowned child). From ἐμοῦ supply ἐμοὶ with ἀπόπτυστος (cp. *Aesch. Eum.* 191).

1384 ε. συλλαβῶν, taking them with thee,—a colloquial phrase, bitter here: cp. *Ph.* 577 ἐκπλεῖ σεαυτὸν συλλαβῶν:

sometimes playful, as in *Ar. Av.* 1469 ἀπίωμεν... συλλαβόντες τὰ πτερά: see on *O. T.* 971.—καλοῦμαι. The midd. (rare in Attic except as a law-term, to cite one before a court, *Ar. Nuib.* 1221) is fitting here, since the Ἄραί are his creatures, and do his work.—ἐμφύλιον, stronger than παρῴσας, and suggestive of the unnatural strife: cp. *Ant.* 1263 κτανόντας τε καὶ | θανόντας βλέποντες ἐμφύλιους.

1386 ε. δόρει: see on 620.—νοστήσαι with acc., as *Eur. I. T.* 534 οὐπω νενόστηκ' οἶκον. Cp. 1769.—τὸ κοῖλον Ἄργος: on 378.

1388 κτανεῖν θ' is better than κτανόνθ' (Blaydes), as giving a more separate prominence to the fratricide.—(τοῦτον) ὑφ' οὗ: *Xen. Symp.* 8. 17 τίς μισεῖν δύναιτ' ἂν ὑφ' οὐ εἶδειε καλὸς τε κάγαθὸς νομιζόμενος;

1390 πατρῶν. What is meant by the 'horrible paternal gloom of Tartarus'? Clearly πατρῶν must have some reference to the personal relationships of the speaker, but that reference might be variously defined. (1) The primeval Darkness, father of all (as Apollo is πατρῶς διὰ τὴν τοῦ Ἴωνος γένεσιν, *Plat. Euthyd.* 302 c). *Ar. Av.* 693 Χάος ἦν καὶ Νύξ Ἐρεβός τε μέλαν πρῶτον καὶ Τάρταρος εὐρύς: cp. *Hes. Th.* 116. The point will then be *twofold*; the Furies are παῖδες ἀρχαίου Σκότου (see on 40); and Darkness, father of all, is invoked by the father who is cursing his son,—as Zeus πατρῶς is the god to whom an

- καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἄρη
 τὸν σφῶν τὸ δεινὸν μῖσος ἔμβεβληκότα.
 καὶ ταῦτ' ἀκούσας στείχε, κάξ' ἀγγελλ' ἰὼν
 καὶ πᾶσι Καδμείοισι τοῖς σαντοῦ θ' ἅμα
 πιστοῖσι συμμάχοισιν, οὐνεκ' Οἰδίπους
 τοιαῦτ' ἔνειμε παισὶ τοῖς αὐτοῦ γέρα. 1395
- ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
 ξυνηδομαί * σου, νῦν τ' ἴθ' ὡς τάχος πάλιν.
- ΠΟ. οἴμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
 οἴμοι δ' ἑταίρων· οἶον ἄρ' ὁδοῦ τέλος 1400
 Ἄργους ἀφωρμήθημεν, ὦ τάλας ἐγώ·
 τοιοῦτον οἶον οὐδὲ φωνῆσαι τι
 ἔξεσθ' ἑταίρων, οὐδ' ἀποστρέψαι πάλιν,
 ἀλλ' ὄντ' ἀναυδον τῆδε συγκύρσαι τύχη.
 ὦ τοῦδ' ὄμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ 1405
 τὰ σκληρὰ πατρὸς κλύετε * ταῦτ' ἀρωμένου,
 μῆ τοί με πρὸς θεῶν σφῶ γ', ἐὰν αἱ τοῦδ' ἀραὶ

1392 ἔμβεβληκότα] L has μ in an erasure, but it is not clear whether the original letter was ν or κ. ἐμβεβληκότα B, Vat. 1394 καὶ πᾶσι] τοῖς πᾶσι Nauck, who suspects the verse: ἅπασιν Meineke, though doubtfully. 1396 αὐτοῦ L, with most MSS.: αὐτοῦ Vat. 1398 σοι MSS.: σου Wecklein. 1401 ὦ ὦ

outraged father appeals (Ar. *Nub.* 1468). (2) The nether gloom which hides Laius (so Hermann). The thought will then be that the family ἀρά which slew Laius is to slay Polyneices. It seems hardly the fit moment, however, for Oed. to recall his own parricidal act. (3) The nether gloom which is to be thy sole patri-mony, πατρῶν being proleptic. This appears a little too subtle for the direct vehemence of the curse. (4) A darkness like that in which thy blind father dwells: cp. *O. T.* 1314 ἰὼ σκότου | νέφος ἐμὸν ἀπὸτροπον.

I prefer (1), but suspect that the poet used πατρῶν with some measure of deliberate vagueness, leaving the hearers to choose between its possible associations, or to blend them. No emendation seems probable: see cr. n.

ἀποκίση: *Tr.* 954 γένοιτ' ἔπουρος ἐστι-
 ῶτις ἀρα, | ἦτις μ' ἀποκίσειεν ἐκ τόπων.

1391 τάσδε δαίμονας: the Eumenides, one of whose general attributes it was to punish sins against kinsfolk, are invoked separately from the personal Ἄρα of the

sufferer (1375): so *El.* 111 Πόντι' Ἄρα, | σεμαί τε θεῶν παῖδες Ἐρινύες. The *Curse* calls the *Furies* into action. Cp. on 1434.—Ἄρη, the Destroyer, whether by strife, as here, or by pestilence (*O. T.* 190 n.).

1398 ε. ἐξάγγελλε, 'publish,'—with bitter irony, since the son dares not tell it even to a bosom-friend: see 1402.—The word was used esp. of traitors who carried news out of a city or camp to the enemy (cp. n. on *O. T.* 1223).—καὶ πᾶσι, ἐ'en to all. (καί...τε could not stand for τε... καὶ as 'both'—'and': cp. *O. T.* 347 n.)

1396 γέρα, a fit word, since used esp. of royal prerogatives: Thuc. 1. 13 ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλείαι.

1397 ε. οὔτε...τε, as *O. T.* 653, *Ph.* 1321, *Ant.* 763, *El.* 350, 1078, fr. 86, 4. The converse, τε...οὔτε, is not found (n. on 367).—ὁδοῖς, his journeys from Thebes to Argos, and from Argos to Attica. *Ant.* 1212 δυστυχιστάτην | κέλευθον ἔργω τῶν παρελθουσῶν ὁδῶν. (Not, 'proceedings.') Wecklein reads ξυνηδομαί σου (for

I call the spirits of this place,—I call the Destroying God, who hath set that dreadful hatred in you twain. Go, with these words in thine ears—go, and publish it to the Cadmeans all, yea, and to thine own staunch allies, that Oedipus hath divided such honours to his sons.

CH. Polyneices, in thy past goings I take no joy; and now go thy way with speed.

PO. Alas, for my journey and my baffled hope: alas, for my comrades! What an end was that march to have, whereon we sallied forth from Argos: woe is me!—aye, such an end, that I may not even utter it to any of my companions, or turn them back, but must go in silence to meet this doom.

Ah ye, his daughters and my sisters,—since ye hear these hard prayers of your sire,—if this father's curses be fulfilled,

Blaydes. **1402** φωνήσαι τινα MSS. (which Schaefer explains as 'compellare aliquem', Reisig as 'de aliquo dicere'): φωνήσαι τιμι Tyrwhitt, and most of the recent edd. **1406** τοῦδ' MSS.: ταῦτ' Sehrwald, Wecklein. **1407** σφῶν γ' ἂν L, A, F, R, Ald.: σφῶν δ' ἂν L²: σφῶν γ' ἂν B, Vat.: σφῶν ἂν γ' T, Farn.: σφῶ γ' ἔαν Elms., and recent edd.

σοι): rightly, I think. With σοι, ταῖς παρελθούσαις ὁδοῖς is usu. taken as causal, 'on account of thy past journeys': but such a dat., in addition to the dat. of the person, is most awkward. We should expect either the dat. with ἐπι, or else a gen., as Dem. or. 15 § 15' Ροδίοις γε...συνγαίρω τῶν γεγενημένων. And ξυνήδομαι was constantly used with a dat. of the thing in which one takes joy, or of which one approves: Isocr. or. 5 § 8 συνησθεις...τοῖς περὶ τῆς εἰρήνης: or. 8 § 87 συνησθησόμενοι ταῖς ἡμετέραις συμφοραῖς (exult in): Eur. Med. 136 οὐδὲ συνηδομαι...ἀλγεσι δώματος: Hērō. 1286 τι...τοῖσδε συνηδει; (these deeds): Rhos. 958 οὐ μὴ θανόντι γ' οὐδαμῶς συνηδομαι (his death): Arist. Rh. 2. 4. 3 τὸν συνηδόμενον τοῖς ἀγαθοῖς (rejoicing in one's prosperity).

1899 οἴμοι with gen., as Ai. 367, Ant. 82, El. 1143. τῆς ἐμῆς with κελεύθου also: cp. O. T. 417 μητρός τε καὶ τοῦ σοῦ πατρός.

1400 ε. οἶον...ἰδοῦ τέλος, a compressed phrase for οἶον τέλος μέλλουσαν ἔξεν ὁδον, 'on a journey destined to have what an end.' (Aesch. P. V. 284 ἦκω δολιχῆς τέρμα κελεύθου | διαμαινψάμενος, is less strong, since τέρμα can go with ἦκω.) Such a compression becomes intelligible when it is remembered that the purpose or end of a journey could be expressed

in Greek by a bold use of the 'internal' accus., as in ἀγγελην ἐλθόντα (Il. II. 140), etc.—τάλας: cp. 753, 847.

1402 ε. οἶον, acc., is object. to φωνήσαι only, but exerts a causal force over ἀποστρέψαι also (as ὥστε would have done): the first οὐδ'='not even,' the second links the two infinitives:—'such that 'tis not lawful even to utter it to any of my comrades, or to turn them back.' The utterance would turn them back: but the curse is too dreadful to be revealed.—ἀλλ' ὄντ': sc. δεῖ, evolved from the negative οὐδ' ἔξεστι: cp. O. T. 817 ὄν μὴ ξένων ἔξεστι μηδ' ἀστών τιμι | δόμοις δέχεσθαι,... | ὠθεῖν δ' ἀπ' οἴκων.

1405 ε. τοῦδ' is often taken here as = ἐμοῦ (450), when it would go with δμαμοι: but it rather means Oed., like τοῦδ' in 1407. A change of reference, within three vv., would be awkward. Cp. 331.—ἀλλ' begins the appeal (237): it might be 'at least' (1276), but the other view is better, esp. as σφῶ γ' follows.

1406 τὰ σκληρὰ: cp. 774.—ταῦτ', for the MS. τοῦδ', seems a true correction, since (1) the threefold τοῦδ' in three lines exceeds the limit of probable repetition; and (2) it appears a decided gain to have ταῦτα with τὰ σκληρὰ.

1407 ε. μή τοί με...μή μ': see on 1278 f.

πατρός τελῶνται καὶ τις ὑμῖν ἐς δόμους
νόστος γένηται, μὴ μ' ἀτιμάσητέ γε,
ἀλλ' ἐν τάφοισι θέσθε κὰν κτερίσμασιν.
καὶ σφῶν ὁ νῦν ἔπαινος, ὃν κομίζετον
τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
ἔτ' ἄλλον οἶσει τῆς ἐμῆς ὑπουργίας.

1410

AN. Πολύνεικες, ἱκετεύω σε πεισθῆναί τί μοι.

ΠΟ. ᾧ φιλάτῃ, τὸ ποῖον, Ἀντιγόῃ; λέγε.

1415

AN. στρέψαι στρατεύμ' ἐς Ἄργος ὡς τάχιστα γε,
καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.

ΠΟ. ἀλλ' οὐχ οἶόν τε. πῶς γὰρ αὖθις ἂν πάλιν
στράτευμ' ἄγοιμι ταῦτ' εἰσάπαξ τρέσας;

AN. τί δ' αὖθις, ᾧ παῖ, δεῖ σε θυμοῦσθαι; τί σοι
πάτραν κατασκάψαντι κέρδος ἔρχεται;

1420

1410 κὰν] κ' ἐν, L, F: κὰν A, R: καὶ ἐν L²: καὶ B, T, Vat., Farn. σὺν is one of Blaydes's conjectures. 1411—13 Nauck would make these three vv. into two, reading, καὶ σφῶν ὁ νῦν πονεῖτον οὐκ ἐλάσσονα | ἔπαινον οἶσει τῆς ἐμῆς ὑπουργίας. Bellermann defends the vulgate (ed. 1883, p. 109).

1415 ᾧ φιλάτῃ, ποῖον L, F, T, Farn.: ᾧ φιλάτῃ, τὸ ποῖον A, R, L², V³: ᾧ φιλάτῃ μοι, ποῖον B, Vat.: ᾧ φιλάτῃ, ποῖον τὸδ' Mekler, comparing O. T. 571. 1416 Meineke conject. ὡς τάχιστα σε: Badham, ὡς τάχιστ' ἄγε. Blaydes, too, makes both conjec-

1410 θέσθε ἐν τάφοισι='lay me in the tomb': θέσθε ἐν κτερίσμασι='give me a share of funeral honours': cp. Her. 3. 3 τῆν δὲ...ἐν τιμῇ τίθεται. There is thus a slight zeugma of the verb (cp. 1357). κτερίσματα (only plur.) is used by Soph. and Eur. for the Homeric κτέρεα, gifts to the dead, or funeral rites: *Od.* i. 291 σῆμά τέ οἱ χεύαι καὶ ἐπὶ κτέρεα κτερέζαι. In *El.* 434, 931 κτερίσματα (=ἐντάφια *ib.* 326) are the gifts of libations, flowers, etc., brought to Agamemnon's grave. Cp. *Ant.* 203 τάφω | κτερίζειν.

The poet's allusion to his own *Antigone* is lightly and happily made. Polyneices here naturally prays for regular funeral rites. That prayer was doomed to disappointment. And yet the κτερίσματα for which he asks are represented by the *χοαὶ τρισπονδοὶ* which, in the *Antigone*, his sister pours, after the symbolic rite of scattering dust on the unburied corpse (*Ant.* 431).

1411 ζ. κομίζετον, 'win,' = κομίζεσθον, with gen. of the person from whom, as *O. T.* 580 πάντ' ἐμοῦ κομίζεται. Cp. 6 φέροντα = φερόμενον. The same use of the act. κομίζω occurs in Homer (as *Il.*

Il. 738 κόμισσα δὲ μώνυχας ἵππους), Pind. *Nem.* 2. 19 νίκας ἐκόμξαν, etc.—οἷς=τούτοις ᾧ, by reason of (causal dat.) the services which you render.—οἶσα, 'will bring,' *i.e.* will have added to it. Cp. *Ai.* 866 πόνος πόνω πόνον φέρει. As ὁ νῦν ἔπαινος is the praise for εὐσέβεια, the thought is properly this:—'The natural piety, which brings you *this* praise for serving your father, will bring you further praise for serving your brother.'—τῆς ἐμῆς ὑπουργίας, causal gen. with ἔπαινον (understood): ἐμῆς=shown to me: cp. 419.

1414—1446 The dialogue between sister and brother illustrates her affection for him, and thus strengthens the link (1405 ff.) between this play and the *Antigone*. It has, however, a further dramatic purpose. The version of the paternal curse adopted by Sophocles tended to suggest this question to the spectator:—Why should Polyneices persevere in the war, when his defeat and death had been definitely foretold to him? For he plainly believes the prediction (cp. 1407, 1435), though he affects to think that there is a chance of escape (1444).

and some way of return to Thebes be found for you, oh, as ye fear the gods, do not, for your part, dishonour me,—nay, give me burial, and due funeral rites. And so the praise which ye now win from yonder man, for your service, shall be increased by another praise not less, by reason of the office wrought for me.

AN. Polyneices, I entreat thee, hear me in one thing!

PO. What is it, dearest Antigone? Speak!

AN. Turn thy host back to Argos,—aye, with all speed,—and destroy not thyself and Thebes.

PO. Nay, it cannot be: for how again could I lead the same host, when once I had blenched?

AN. But why, my brother, should thine anger rise again? What gain is promised thee in destroying thy native city?

tures. 1417 *σέ γ' αὐτὸν* MSS.: *σε χαυτὸν* Reisig; *σέ τ' αὐτὸν* Bruck.—*πόλιw* *κἀw* Naber. 1418 *εὖ οἶόν γε* L, A, R, L²: *οἶόν τε* the other MSS.—*πὼς γὰρ αἴθις αὐτὸν* | *στράτευμ' ἄγοιμι ταυτὸν* MSS. For *αἴθις αὐτὸν*, Vauvilliers wrote *αἴθις ἄν*, without further change (and so Bruck, Dindorf, Hartung, Bellermann, Blaydes). Keeping *αἴθις αὐτὸν*, Toup changed *ἄγοιμι* to *ἄγοιμ' ἄν*, while Porson wrote *ἄγοιμι ταυτ' ἄν* ('nisi in priore versu mavis *αἴθις ἄν* πάλιν,' *Adv.* 315). For *ταυτὸν* Martin conject. *τακτὸν*: Nauck, *εἴτακτον*: Wecklein, *ἀγέλοιμ' ἄλλ' ἄν*.

The answer is furnished by the traits of his character which this dialogue brings out. They give the *ἡθικὴ πίστις* for a course which might otherwise have seemed improbable.

1415 *τὸ ποῖον*: the art. marks the lively interest felt by the speaker: see 893. The *v. l.* *ὦ φίλτατῃ μοι, ποῖον*, is inferior.

1416 *ὡς τάχιστα γε*. Instead of *γε*, we should rather expect *δή*: but *γε*, emphasising *τάχιστα*, will not seem weak if we regard the clause as supplementary: 'turn back thy host—yes, and with all speed too.' Distinguish the ordinary use of *γε* with the adverb in *response*: *Ant.* 1102 *ΚΡ. δοκεῖς παρειακαθεῖν*; *ΧΟ. ὅσον γ', ἀναξ, τάχιστα*.

1417 *πόλιw*, Thebes, rather than his adopted city, Argos. Oedipus had declared, indeed, that his son should not destroy Thebes (1372): but Antigone is ready to suppose a different event as possible (*πάτραw κατασκάψαντι*, 1421); and, in any case, Thebes would suffer the scourge of war.

1418 *εὖ*. The MS. *πὼς γὰρ αἴθις αὐτὸν* *πόλιw* | *στράτευμ' ἄγοιμι ταυτὸν* is defensible if we take *πὼς ἄγοιμι* as dubitative, 'How could I possibly lead?' See Appendix on 170. But there is at least a strong probability that the poet used *ἄν*

here, instead of employing the much rarer construction. So far as our MSS. are concerned, the dropping out of *ἄν* after *ἄγοιμι* is not much less likely than the change of *ἄν* into *αὐτὸν*. Either would have been easy. I prefer *αἴθις ἄν...* *ἄγοιμι* to *αἴθις αὐτὸν... ἄγοιμ' ἄν*, because *ἄν* is thus more forcibly placed, and serves also to bring out *αὐτὸν*. We have *αἴθις αὐτὸν* *πόλιw* in *Ph.* 952, but usually *αἴθις πόλιw* (364: *Ph.* 127, 342, 1232: *Tr.* 342: *Al.* 305: fr. 444. 3).—To Porson's *αἴθις αὐτὸν... ἄγοιμι ταυτ' ἄν* the drawback is the elision. We find *ταυτ'* for the plur. *ταυτὰ* (*O. T.* 284, 840 etc.); but tragedy, which preferred *ταυτὸν* to *ταυτὸ* (though admitting the latter under metrical necessity, *O. T.* 734), would hardly have elided the *ο* in that word. *Ant.* 462 *αὐτ'* (for *αὐτὸ*) is solitary in *Soph.*: L has *αὐτ'*.

ταυτὸν has been needlessly suspected and altered. 'The same host' means an army to which the same realms should again send contingents,—not necessarily, of course, an army composed throughout of the same men.

1420 *εὖ*, an echo of his word: cp. *O. T.* 570, 622, 1004.—*πάτραw*, native city: cp. *O. T.* 1524 *ὦ πάτραw ἠθῆw ἐνοικοι*: hence *κατασκάψαντι*. So *Ant.* 199 ff. *γῆw πατρίωw... | πρήσαι*.

- ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελᾶσθαι τοῦ κασιγνήτου πάρα.
- ΑΝ. ὄρας τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει
μαντεύμαθ', ὃς σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ; 1425
- ΠΟ. χρήζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.
- ΑΝ. οἴμοι τάλαίνα· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἔπεςθαι τάνδρος, οἳ ἔθέσπισεν;
- ΠΟ. οὐδ' ἀγγελοῦμεν φλαυρ'· ἐπεὶ στρατηλάτου
χρηστοῦ τὰ κρείσσω μηδὲ τάνδεα λέγειν. 1430
- ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;
- ΠΟ. καὶ μή μ' ἐπίσχυς γ'· ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς
ἔσται μέλουσα, δύσποτμός τε καὶ κακῇ
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἐρινύων·
σφῶ δ' εὐδοίῃ Ζεὺς, τὰδ' εἰ θανόντι μοι 1435
τελείτ', ἐπεὶ οὐ μοι ζῶντί γ' αὖθις ἔξετον.

1424 ἐκφέρει MSS.: ἐκφέρεις Tyrwhitt, and so Brunck, Dindorf, Hartung, Wecklein. 1425 ὃς σφῶν] ὡς σφῶν L², Vat.: ἃ σφῶν Tournier.—ἀμφοῖν MSS.: αὐτοῖν Blaydes. 1426 χρήζει] L has εἰ in an erasure. 1429 οὐδ'] οὐκ B, T, Vat., Farn. 1432 ἐπίσχυς γ'] γ' is wanting in Vat. (which has ἀπίσχυς, sic), F.—ἐμοὶ ἦδ' ὁδὸς L (with an erasure after ἐμοὶ), F (with μὲν written above); μὲν is in A, R, L². Instead of μὲν, γ' stands in B, T, Farn., Vat. (which has ἐμῇ

1422 ε. πρεσβεύοντ' = πρεσβύτερον ὄντα, as often in good prose: Thuc. 6. 55 γέγραπται μετὰ τὸν πατέρα... διὰ τὸ πρεσβεύειν ἀπ' αὐτοῦ (because he was his eldest son).—οὕτω goes best with γελᾶσθαι: cp. 1339.

1424 The MS. ἐκφέρει is usu. taken as intrans., 'come to fulfilment.' The only relevant support for this is *Tr.* 824 ὁπότε τελεωμένος ἐκφέρει | δωδέκατος ἄστος, 'come to an end.' The sense is different in *Il.* 23. 376 ἐκφερον ἵπποι, 'shot ahead' (and so Xen. *Equest.* 3. 4, of a horse running away). Hence Hermann's surely forced rendering here, 'rush forward to their fulfilment.' But ἐκφέρει may be also 2nd pers. pres. midd., 'fulfil for thyself.' Cp. the use of the active in *Il.* 21. 450 μισθοῖο τέλος... Ὄραι | ἐξέφερον, accomplished the term of our hire: Pind. *Nem.* 4. 60 Χείρων | ...τὸ μύριμιον ἐκφερον. Soph. has ἐκφέρεται as='she achieves for herself' in *Tr.* 497. Here, 'thou art fulfilling,' has clearly more point than, 'they are being fulfilled.' I should therefore read ἐκφέρεις with Tyrwhitt, did not ἐκφέρει (as midd.) yield the required sense even

better.—ἐς ὀρθόν, recte, so that the event is parallel with the prediction: *Ant.* 1178 ὦ μάντι, τοῦπος ὡς ἄρ' ὀρθὸν ἦνυσας: cp. *O. T.* 506 n.

1425 ἐξ ἀμφοῖν instead of ἐξ ἀλλήλων. Death is to proceed from you both: the phrase leaves it to be understood that the death which proceeds from each is for the other. To read αὐτοῖν (Blaydes) is no improvement. The plur. reflexive pron. is sometimes, indeed, so used (e.g., *Isocr.* or. 4 § 15 τὰς πρὸς ἡμᾶς αὐτοῦς ἐχθρας), and Soph. has it once, *Ant.* 145, καθ' αὐτοῖν=κατ' ἀλλήλων, though Eustathius (1547. 29) blamed Menander for imitating that. If ἀμφοῖν fails to mark mutuality, αὐτοῖν might be taken of a double suicide.

1426 χρήζει γάρ: 'aye, for he wishes it': implying that the wish may have prompted the prophecy. It is hard to see why interpreters should have sought to efface this tragic touch by taking χρήζει as=impers. χρή, or, with the schol., as=χρησμοῦδε,—both alike impossible.

1428 ἔπεςθαι: for the irregular order of words, cp. *O. T.* 1251 χῶπως μὲν ἐκ

PO. 'Tis shame to be an exile, and, eldest born as I am, to be thus mocked on my brother's part.

AN. Seest thou, then, to what sure fulfilment thou art bringing his prophecies, who bodes mutual slaying for you twain?

PO. Aye, for he wishes it:—but I must not yield.

AN. Ah me unhappy!—But who will dare to follow thee, hearing what prophecies you man hath uttered?

PO. I will not e'en report ill tidings: 'tis a good leader's part to tell the better news, and not the worse.

AN. Brother! Thy resolve, then, is thus fixed?

PO. Yea,—and detain me not. For mine it now shall be to tread yon path, with evil doom and omen from this my sire and from his Furies; but for you twain, may Zeus make your path bright, if ye do my wishes when I am dead,—since in my life ye can do them no more.—(*He gently disengages himself from their embrace.*)

for ἐμοί). **1435 f.** σφῶν δ' εὐδοσίη MSS.: σφῶ δ' εὐδοσίη Hermann (formerly): σφῶν δ' εὐ διδοίη Burges.—τάδ' εἰ τελεΐτέ μοι (με B, Vat., V²) | θανόντ' MSS. (τελοΐτε L, made by S from τελεΐτε): τάδ' εἰ θανόντι μοι | τελεΐτ' Lobbeck. Elmsley has τελεΐτέ με in his text, but supports τελεΐτέ μοι in his note. **1436** θανόντ' ἐπέε οὐ μοι ζῶντι γ' ἄθις ἔφερον MSS. (ἐπ' οὐ L, with εἰ written above by S): με ζῶντα γ' L², and so Elms., Hartung. Madvig, too, approves this, but would place the verse after 1409.

τῶνδ' οὐκέτ' οἶδ' ἀπόλλυται (n.): *Ant.* 682 n.

1429 f. οὐδ', not even (to begin with); cp. Her. 3. 39 τῷ γὰρ φίλῳ ἔφη χαριέσθαι μᾶλλον ἀποδιδούς τὰ ἔλαβε ἢ ἀρχὴν μηδὲ λαβῶν, 'than if he had not taken them at all.'—**φλαυρ'**, a euphemism for κακά: cp. Arist. *Rhet.* 2. 13. 1 (old men are persuaded) τὰ πλείω φαύλα εἶναι τῶν πραγμάτων, 'unsatisfactory.'—So τάνδεα for τὰ χεῖρω: the defects or weak points in one's case, the things which threaten failure: cp. Her. 7. 48 εἰ... ταύτη φαίνεται ἐνδεέστερα εἶναι τὰ ἡμέτερα πρήγματα, if our side seems somewhat weak here. For the thought, cp. Andoc. or. 3 § 34 φημι γὰρ... πολέμου μὲν ἄντος ἀνδρα στρατηγὸν τῆ πόλει τε εἴνουν εἰδῶτα τε δ τι πράττοι λαυθάνοντα δεῖν τοὺς πολλοὺς τῶν ἀνθρώπων καὶ ἐξαπατῶντα ἀγειν ἐπὶ τοὺς κινδύνους.

1438 f. ἔσται μέλουσα: cp. 653.—κακή, *dira*, ill-omened (like κακὸς ὄρνις), with πρὸς τοῦδε κ.τ.λ.—**τοῦδ'** Ἐριν.: cp. 1299: so *Od.* 11. 280 μητρόσ Ἐρινύες: Her. 4. 149 Ἐρινύων τῶν Λαίου τε καὶ Οἰδιπόδεω. 'His Erinyes' are those whom his 'Aral' summon: *Il.* 9. 454 πολλὰ κατηράτο στυγερὰς δ' ἐπεκέκλετ'

Ἐρινύς: though the Curse and the Fury are sometimes identified, as Aesch. *Th.* 70 Ἄρά τ', Ἐρινύς πατρός ἢ μεγασθενής.

1435 f. εὐδοσίη, in contrast with his own ὀδός. The conjecture εὐ διδοίη (Burges), accepted by some of the best edd., effaces a natural and pathetic touch. The MS. σφῶν, if right, might be compared with the dat. after words of showing favour (εὐμενής etc.): perhaps also with the dat. after ἡγείσθαι and ὀδοποιεῖν. But in 1407, where σφῶ is certain, the MSS. have σφῶν: and the acc. with εὐδοσοῦν is slightly recommended by the analogy of ὀδοῦν, ὀδηγεῖν. Suidas, too, has εὐ ὀδῶ αἰτιατικῆ: though this might be explained by the post-classical constr. of εὐδοσοῦν, which, as in the Septuagint, was with acc. In Her. 6. 73 ὡς Κλεομένηϊ εὐδῶθη τὸ... πρήγμα, Stein reads ὠδῶθη: in any case, the dat. there ('for Cleomenes') has no bearing on the question of dat. or acc. here.—In *Ar. Ran.* 1528 εὐοδῖαν ἀγαθὴν ἀπὸντι ποιητῆ | ἐς φάος ὀρνυμένῳ δότε, the noun has its literal sense (referring to the return of Aeschylus to earth): and so prob. in Aesch. fr. 34.

τάδ' εἰ θανόντι μοι | τελεΐτ'. The MSS.

μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
βλέποντ' ἐσόψεσθ' αὖθις. AN. ὦ τάλαιν' ἐγώ.

ΠΟ. μὴ τοί μ' ὀδύρου. AN. καὶ τίς ἄν σ' ὀρμώμενον
εἰς προὔπτον Αἰδην οὐ καταστένοι, κάσι; 1440

ΠΟ. εἰ χρή, θανοῦμαι. AN. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.

ΠΟ. μὴ πείθ' ἂ μὴ δεῖ. AN. δυστάλαινά τ' ἄρ' ἐγώ,
εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι
καὶ τῆδε φῦναι χἀτέρα. σφῶν δ' οὖν ἐγώ
θεοῖς ἀρῶμαι μὴ ποτ' ἀντήσαι κακῶν. 1445
✓ ἀνάξια γὰρ πᾶσιν ἔστε δυστυχεῖν.

κομμός. ΧΟ. νέα τάδε νεόθεν ἤλθέ μοι
στρ. α',

Wecklein conject. *θανόντ' ἐπεὶ μ', οὐ ζῶντά γ' αὖθις ἔξετον*: Schneidewin, *ἐπεὶ οὐτι ζῶντι γ'*. Dindorf and others think the verse, as a whole, spurious; Sophocles may have written *θανόντι*, and, the rest of the v. having been lost, an interpolator may have supplied *ἐπεὶ...ἔξετον*.—Hermann supposes that a v. has been lost after 1435, and that the sense was, *τάδ' εἰ τελεῖτέ μοι, <τιμῆς με πρὸς σφῶν τῆς προσηκούσης τυχεῖν> θανόντα*. 1437 *χαίρετόν τ' Α, R*: *χαίρετόν γ' L, B, F, T, Farn.*: *χαίρετον* (alone) B, Vat. 1438 *βλέποντες εἰσόψεσθ' αὖθις R*: *βλέποντ' ἐσόψεσθ' αὖθις* the other MSS. (*αὖθις B, T, Vat., Farn.*). 1441 *πιθοῦ] πείθου L, F.* 1444 *φῦναι] κρᾶναι Nauck*: *φῆναι Meineke*: *ἐφείναι Peters*: *δοῦναι*

have *τελεῖτε... | θανόντ'*. With Lobeck, I hold the simple transposition to be the true remedy. The ι of the dative could be elided in Homeric Greek; but among the alleged instances in Attic drama there is not one which bears examination. See Appendix.—*ἐπεὶ οὐ=*~, a frequent synzesis, which Soph. has again *P. 446, 948, 1037, fr. 479. 3*: so *ἐγὼ οὐτ' O. T. 332* etc.—*ἔξετον*, sc. *τελεῖν τι*. The sense is:—'if ye will perform these things (i.e. the last rites, 1410) for me in my death,—as ye will no more be able (to do aught) for me in life.' Since *τελεῖν* was specially appropriate to ritual (see 503), there is a certain awkwardness in the transition to its general sense (630 etc.) as merely=*ὑπουργεῖν*. But the harshness is at least much less than that of such zeugmas as Greek idiom permitted (cp. 1357), and does not seem to warrant the view that the verse is spurious. The conjecture *οὐ με ζῶντά γ'* is improbable.—It has been said that the thought is repeated in *οὐ γάρ μ' ἔτι | βλέποντ' ἐσόψεσθ' αὖθις*: but the latter is a different statement, and a climax—'Ye will be able to serve me no more while I live—nay, ye will no more see me alive.'

1437 *μέθεσθε*, sc. *ἐμοῦ*: cp. 838.

1439 The change of persons within the verse (*ἀντιλαβή*) marks excitement: cp. 652, 820, 1169.

1439 ε. *καὶ τίς*: cp. 606.—*προὔπτον*, since his father has prophesied the end (1385 ff.): cp. on 1414.

1441 ε. *μὴ σύ γ'*, a caressing remonstrance: so Eur. *Hec. 405* (Polyxena to her aged mother) *βοῦλει πεσεῖν πρὸς οὐδας;...μὴ σύ γ'· οὐ γὰρ ἄξιον*: *Phoen. 531* (Iocasta to her son Eteocles) *τί τῆς κακίστης δαιμόνων ἐφίεσαι | φιλοτιμίας, καὶ; μὴ σύ γ'· ἀδικος ἢ θεός*. But *μὴ μοι σύ (Med. 964)* repels.—*δ μὴ δεῖ*: cp. 73.

1443 ε. *ἂ...στερηθῶ*, an epic use sometimes admitted by the Attic poets: see on *O. T. 198*.—*ταῦτα δ'*, 'Nay, these things rest with Fortune, that they should be either thus or otherwise' (that I should die, or survive). *ταῦτα*, nomin.: *φῦναι*, epexeget. infin.: for this *δεῖ* in reply (modifying or correcting the last speaker's statement), see on *O. T. 379*. *ἐν τῷ δ'*, dependent on: see on 247.—*φῦναι* has been needlessly suspected. Here, with adv., it is merely equivalent to the intrans. *ἔχειν*, as elsewhere in poetry it is sometimes little more than *εἶναι*. *El. 860* *πᾶσι θνατοῖς ἔφν μόρος*. Cp. Aesch. *P. V. 511* *οὐ ταῦτα ταύτη μοῖρά κω τελεσφόρος | κρᾶναι πέπρωται*.

Now, release me,—and farewell; for nevermore shall ye behold me living.

AN. Woe is me! PO. Mourn not for me. AN. And who would not bewail thee, brother, who thus art hurrying to death foreseen?

PO. If 'tis fate, I must die. AN. Nay, nay,—hear my pleading!

PO. Plead not amiss. AN. Then woe is me, indeed, if I must lose thee! PO. Nay, that rests with Fortune,—that end or another.—For you twain, at least, I pray the gods that ye never meet with ill; for in all men's eyes ye are unworthy to suffer.

[Exit, on spectators' left.

CH. Behold, new ills have newly come, in our hearing, Kommos.
1st strophe.

Schrwald: βῆναι Pappageorgius.—σφῶν MSS.: σφῶ Elms., and so most of the recent edd. 1445 κακῶν] κακόν T, Farn., on the conject. of Triclinius. 1447 Σ . νέα τάδε νεόθεν ἦλθέ μοι | βαρύποτμα κακὰ | παρ' ἀλαοῦ ξένου L and the other MSS., except the Triclinian (T, Farn.), which have παρὰ γ' ἀλαοῦ, a conjecture by which Triclinius sought to restore the metre. In order to make these vv. agree with the antistr. (1463 f. κτύπος ἀφατος δδε δὲ δόβολος' ἐς δ' ἀκραν), Hermann inserted νέα before βαρύποτμα. On the other hand J. H. H. Schmidt adds nothing here (placing βαρύποτμα after κακὰ), and in 1463 deletes δδε.

For καλ...καί, instead of ἦ...ἦ, cp. 488.

The MS. σφῶν is better than σφῶ, to which some edd., following Elmsley, have needlessly changed it. 'For you two my prayer is—that ye ne'er meet with ills.' The contrast between his own case and theirs is thus more impressively marked than it would be by the acc. ('my prayer is that you two ne'er meet with ills'). For the dat. of the person in whose interest the prayer is made, cp. O. T. 269, Ph. 1019, Ai. 392. For ἀρῶμαι in a good sense cp. Tr. 48, Ai. 509, Il. 9. 240, Her. 1. 132 (ἔωντῶ...ἀρᾶσθαι ἀγαθὰ).

1446 πᾶσιν, ethic dat., 'in the sight of all': cp. 810 n.

1447—1499 Kommos. 1st strophe 1447—1456 = 1st antistr. 1462—1471: 2nd str. 1477—1485 = 2nd antistr. 1491—1499. Each strophe is separated from the next by five trimeters, spoken by Oed. and Ant. At the close of the 2nd antistrophe Theseus enters, and he also has five trimeters. See Metrical Analysis.

The dramatic purpose is to divide the two great scenes of the fourth ἐπιπέδιον (1249—1555). Sophocles here shows himself a master of stage-effect in the highest sense. This momentary pause in the

action gives a wonderful impressiveness to the sudden signal from heaven (1456).

1447 Σ . νέα τάδε...κιγχάνα. Two views are admissible: I prefer that which is here placed first. (1) ἦλθέ μοι = 'I have seen come,' not, 'have come on me,' μοι being ethic dative (81). The Chorus alludes to the doom pronounced on Polyneices and his brother. 'Here are new ills which I have seen come from the blind stranger,—unless, perchance, Fate is finding fulfilment.' Oedipus has often spoken of the fate which pursues his race (964 etc.), and the Chorus correct their first phrase by surmising that haply this fate, not Oedipus, is the real agent of the doom on the brothers. The schol. took ἦλθέ μοι as a foreboding of the Chorus that they might be involved in these alien ills: but μοι seems merely to express sympathy.

(2) Others suppose that a low rumbling of thunder was heard immediately after the exit of Polyneices, and that ἔκτυπον αἰθήρ in 1456 merely marks the first loud sound. νέα τάδε...κακὰ are then the evils which the Chorus forebode from the incipient thunder: ἦλθέ μοι = 'have come upon me.' εἴ τι μοῖρα μὴ κιγχάνα is then taken either as before, or thus:—'if haply his end is not coming upon him.

- 2 κακὰ βαρύποτμα παρ' ἀλαοῦ ξένου,
 3 εἴ τι μοῖρα μὴ κιχάνει. 1450
 4 *ματᾶν γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
 5 ὄρᾳ ὄρᾳ ταυτ' αἰεὶ χρόνος, *στρέφων μὲν ἕτερα,
 6 τὰ δὲ παρ' ἡμαρ αὐθις αὖξων ἄνω. 1455
 7 ἔκτυπεν αἰθῆρ, ὦ Ζεῦ.

- OI. ὦ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
 τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;
 AN. πάτερ, τί δ' ἐστὶ τὰξίωμ' ἐφ' ᾧ καλεῖς;
 OI. Διὸς πτερωτὸς ἦδε μ' αὐτίκ' ἄξεται 1460
 βροντῇ πρὸς Ἄϊδην. ἀλλὰ πέμψαθ' ὡς τάχος.

1450 *κicchάνη* L, made from *τυγχάνη* either by the first hand or (as I rather think) by S. *κicchάνη* B, T, F, Farn., Vat.: *κicchάνει* A, R, L²: *κicchάνει* Hermann: *κicchάνη* Wecklein. 1451 *ματᾶν* Heimsoeth (as Blaydes also conjectured): *μάτην* MSS. 1453 *ὄρᾳ ὄρᾳ* MSS.: *ὄρᾳ δ'*, *ὄρᾳ* Bergk.—*ταυτ'*] *πάντ'* Dindorf. 1454 *ἐπεὶ μὲν*

To this view we may object:—(a) It is much more natural to suppose that the *beginning* of the thunder is denoted by *ἔκτυπεν*. Each step in the *crescendo* of the thunder is marked by words of the Chorus: a second, and louder, peal comes at 1462, a third at 1476. The whole effect of the passage depends on the moralising of the Chorus (1451 ff.) being interrupted by the sudden crash at 1456. (b) After the exit of Polyneices, we naturally expect from the Chorus some comment on the father's curse and the son's doom. (c) If *νέα κακὰ* meant 'new ills' brought on the Chorus by Oed., the language would rather imply that they had suffered something else from him before,—which is not the case.

νέθεν strengthens *νέα*, and might mean, 'from a new occasion' (the visit of Polyneices); but it seems more probable that the poet used it merely in the sense of 'newly' (lit., 'from a recent moment'); schol. *νεωστλ*. For the form cp. *Il.* 7. 97 *λώβη τάδε γ' ἔσσειται αἰνόθεν αἰνώδης*, 'with horrors of horrors': *ib.* 39 *οἴοθεν οἴος*, 'singly and alone.'—*εἴ τι μοῖρα μὴ κιχάνει*: for *τι* = 'perchance,' cp. *O. T.* 124 (n.): the formula *εἴ τι μὴ* is used in noticing an alternative which occurs to one as an afterthought, *ib.* 969.—*κicchάνει* 'is overtaking' (its victims), the acc. being understood, as *Il.* 17. 671 *πᾶσιν γὰρ ἐπίστατο μελιχρος εἶναι | ζωδς ἐών' νῦν αὖθάνατος καὶ μοῖρα κιχάνει*. (The full constr.,

22. 303 *νῦν αὐτὲ με μοῖρα κιχάνει*.) So *Il.* 451 *φθῆ σε τέλος θανάτοιο κιχήμενον*. Wecklein (who reads *κicchάνη*) understands, 'unless fate prevent them' (*τὰ κακὰ*),—as if it were a hope that the curse on the brothers might not be fulfilled. This surely strains the sense of the verb.

1451 *ε. ματᾶν*. The ms. *μάτην* seems plainly corrupt. The sense is: 'for I cannot say that any decree of deities is *in vain*': i. e. *μάτην* must stand for *μάταιον εἶναι*. Isocr. or. 4 § 5 has *ὥστ' ἤδη μάτην εἶναι τὸ μεμῆσθαι περὶ τούτων (= μάταιον)*: but that does not justify the use of the adv. *alone* here. Nor can it go with *φράσαι*. For *ματᾶν* cp. Aesch. *Eum.* 142 *ιδώμεθ' εἴ τι τοῦδε φροῦλον ματᾶ*, 'is in vain.'—*ἀξίωμα* prop., 'what one thinks right'; here, 'decree,' 'ordinance'; in 1459 'request.' Cp. Dem. or. 18 § 210 *τὰ τῶν προγόνων ἀξιώματα*, their political maxims.—*φράσαι*: cp. Aesch. *Ch.* 591 *πτανά τε καὶ πεδοβάμον' ἄν ἀνεμοέντων | αἰγίδων φράσαι κόνον*.—These words are a comment on the last. Perchance it is Fate that is being fulfilled; for a heaven-appointed fate *never* fails of fulfilment.

1453 *ε. ὄρᾳ*. The hiatus is easily avoided by *δ'* (Bergk), but, though somewhat harsh, is excused by the slight pause. *ταυτ'* = *ἀξιώματα δαιμόνων*. With *στρέφων* (for the corrupt *ἐπεὶ*), the sense is:—'Watchful, ever watchful of these divine decrees is Time,—*overthrowing* some fortunes, and the next day, again,

from the sightless stranger,—ills fraught with a heavy doom ; unless, perchance, Fate is finding its goal. For 'tis not mine to say that a decree of Heaven is ever vain : watchful, aye watchful of those decrees is Time, overthrowing some fortunes, and on the morrow lifting others, again, to honour.—Hark that sound in the sky !—Zeus defend us !

[Thunder is heard.]

OE. My children, my children ! If there be any man to send, would that some one would fetch hither the peerless Theseus !

AN. And what, father, is the aim of thy summons ?

OE. This winged thunder of Zeus will lead me anon to Hades : nay, send, and tarry not.

[A second peal is heard.]

ἔτερα MSS. (ἔτερα made from ἐτέρα in L and others). For ἐπέλ, Hartung conject. στρέφων : Wecklein, ἐπέχων : Meineke, ἐπέλ. 1455 τάδε πῆματ' αἰθῆς αἰξων ἄνω MSS. For τάδε πῆματ', B and Vat. have τὰδ' ἐπ' ἡματ'. The schol. having πολλὰ μὲν αἰξων παρ' ἡμαρ, Canter corrected τάδε πῆματ' to τὰ δὲ παρ' ἡμαρ.

exalting others on high.' Cp. Eur. fr. 424 μὲρ ἡμέρα | τὰ μὲν καθεῖλεν ὑψόθεν, τὰ δ' ἤρ' ἄνω.—δρᾶ, as Ph. 843 τάδε μὲν θεὸς ὑψεται, 'will look to' this. Time is the vigilant minister of Fate. The mighty are humbled (as the Labdacidae have been) ; the lowly, again, are exalted. The last words contain an unconscious hint that the sufferings of Oedipus are well-nigh finished, and that honour is coming to him. At that instant, the thunder is heard.

The MS. words ἐπέλ μὲν ἔτερα...ἄνω are thus paraphrased by the schol. : πολλὰ μὲν αἰξων παρ' ἡμαρ, πολλὰ δὲ εἰς τὸ ἔμπαλιον τρέπων. This makes it certain that, instead of ἐπέλ, the schol. had some participle, as the form of the sentence plainly requires. For στρέφων cp. Eur. fr. 540 φεῦ, τὰ τῶν εὐδαιμονούντων ὡς τάχα στρέφει θεός. Soph. Tr. 116 τὸν Καδμογενῆ | στρέφει, τὸ δ' αἰεὶ βίοντος | πολύπονον, the troubles of his life now bring reverse, now glory, to Heracles. This was a poetical use of στρέφω, which the schol.'s words εἰς τὸ ἔμπαλιον τρέπων were meant to explain. τρέπω itself was not used alone as ἀνατρέπω, though often in phrases with that sense : cp. the frag. of a satyric drama (Aesch. fr. 304)—of a domesticated pig—ἡ πολλά γ' ἐν δόμοισιν εἰργασται κακά, | δοῦσα κατ' ἐπέχουσα τύρβ' ἄνω κάτω. Wecklein's ἐπέχων ('checking,' 'arresting') would agree more closely with the metre of the antistrophe as

given by the MSS. (see on 1469). But στρέφων requires only the slightest change there, and is metrically preferable on other grounds (see Metrical Analysis) : it is also a better contrast to αἰξων.—The MS. ἐπέλ μὲν is untranslatable. It has been explained as (1) 'sometimes' = ὅτε μὲν : (2) by an ellipse of a verb, as ἔδωκεν (Hermann). Neither is possible.

1456 ἔκτυπεν, the epic aor., only here in Attic : elsewhere ἐκτύπησα.

1457 ε. πῶς ἄν : cp. on 1100.—εἰ τις ἔντοπος,—other, that is, than the Chorus : some one who could be sent on the errand. Cp. 70, 297.—δεῦρο...πόροι, cause him to come hither. πορεῖν, to give, is never found as = πορεύειν, to make to come (1476) : and here the phrase is strictly a compressed one, 'enable me to speak to him, (by bringing him) hither.' But the associations of πόρος and πορεῖν have doubtless influenced it. The senses of πορεῖν and πορεύειν are combined in πορίζειν.—Cp. Pind. Pyth. 3. 45 καὶ ῥά νιν Μάγνητι φέρων πὸ ρε Κενταύρω διδάξαι ('gave,' with the like notion as here of bringing to).—πάντ', adv. : Ai. 911 ὁ πάντα κωφός : O. T. 475 n.

1459 τί δ', after the voc. : cp. 507.—τῶξωμ' : see on 1451.

1460 ε. πτερωτός : Verg. Aen. 5. 319 et ventis et fulminis ocior alis.—ἄξεται : the fut. midd. here merely = ἄξει, for 'cause me to be led' would be strained. In Od. 21. 322 οὐ τί σε τόνδ' ἄξεσθαι

- ἀντ. α'. ΧΟ. μέγας, ἴδε, μάλ' ὄδ' ἐρείπεται
 2 κτύπος ἄφατος διόβολος· ἐς δ' ἄκραν
 3 δεῖμ' ὑπήλθε κρατὸς φόβαν. 1465
 4 ἔπτηξα θυμόν· οὐρανία γὰρ ἀστραπή φλέγει πάλιν.
 5 τί μὰν ἀφήσει τέλος; *δέδοικα δ'· οὐ γὰρ ἄλιον
 6 ἀφορμῆ ποτ' οὐδ' ἄνευ ξυμφορᾶς. 1470
 7 ὦ μέγας αἰθῆρ, ὦ Ζεῦ.

ΟΙ. ὦ παῖδες, ἦκει τῶδ' ἐπ' ἀνδρὶ θέσφατος
 βίου τελευτή, κούκέτ' ἔστ' ἀποστροφή.

ΑΝ. πῶς οἶσθα; τῶ δὲ τοῦτο συμβαλὼν ἔχεις;

ΟΙ. καλῶς κάτοιδ'· ἀλλ' ὡς τάχιστά μοι μολῶν 1475
 ἄνακτα χῶρας τῆσδέ τις πορευσάτω.

1462 ἴδε μάλα μέγας ἐρείπεται (sic) | κτύπος ἄφατος ὄδε | διόβολος ἐς δ' ἄκραν | L. The words μάλα μέγας are written (by S?) in an erasure of some five letters. The first hand had perh. written μέγας, omitting μάλα: and so Hartung reads, omitting νέα in the strophe, v. 1447. Nauck, κτύπος ὄδε μέγας ἐρείπεται | διόβολος ἄφατος· ἐς δ' ἄκραν = νέα τάδε νεβθεν ἤλυθεν | βαρύποσμα παρ' ἀλαοῦ ξένου (omitting κακά). Hermann altered ὄδε διόβολος το ὄδε γε διόβολος ('duplex fragor'). I have corrected the order of the words: see comment. 1466 οὐρανία MSS.: Elms. conject. οὐρία: Bothe, οὐρανοῦ: Meineke, αἰθρία: Wecklein, ἀργία: Bergk, ὄμβρια. 1468 ἀφήσ L first hand (ἀφ' ἦσ S, with ἀφήσει written above): ἀφήσει the other MSS.

δύμεθ' ('wed thee'), the midd. has its proper special force: cp. *ib.* 214. In Eur. *Hipp.* 625 it is doubtful. In Aesch. *Ag.* 1632 etc. it is passive.

1462 ε. While the MS. words ἴδε μάλα μέγας ἐρείπεται correspond with the first verse of the strophe (1447), the second verse here exceeds its strophic counterpart by ~. Hermann supplied νέα in the strophe: Heinrich Schmidt omits ὄδε here. We need not do either. The erasure in L at μάλα μέγας shows that some disturbance had occurred; and this may have concerned the order of words. If we write μέγας, ἴδε, μάλ' ὄδ' ἐρείπεται | κτύπος ἄφατος διόβολος, we get an exact correspondence, without either adding to the strophe or taking from the antistrophe. ἐρείπεται, *ruit*; the very sky seems to come down with the crash: so Valerius Flaccus 8. 334 *ruina poli* of thunder.—κτύπος...διόβολος, the noise of a bolt hurled by Zeus: cp. on 710 *αἰχμημα...εὐπιπνον*.—ἄκραν, the tips, not the roots: cp. 1624.

1466 ἔπτηξα, aor. referring to a

moment just past, where we should ordinarily use the pres.: *Ai.* 693 *ἔφριξ' ἔρωτι*. Cp. *O. T.* 337 n.—θυμόν, acc. of part affected.

οὐρανία: schol. *ἀντι τοῦ ταχεῖα*. This seems to be merely a marginal note by the 'diorthotes' of L, not one of the ancient scholia which he copied into the MS.: and I doubt whether it points to a different reading. Rather, probably, it means that the writer took οὐρανία as = 'rushing from the sky.' Heinrich Schmidt defends οὐρανία as ~ ~: others deny that such a synizesis is possible. But in Aesch. *Th.* 288 *καρδίας* answers metrically to *ἐχθροῖς* (305); in his *Suppl.* 71 *καρδίας* = the last two syllables of *στυγούνητες* (80); and *ib.* 799 *καρδίας* = the first two of *γαῖδοχε* (816). Dindorf cuts the knot in all these places by adopting *κάρζα*, an Aeolic form mentioned in *Etym. M.* 407. 21,—surely a most improbable remedy. It is more reasonable to infer that so easy a synizesis as that of *ια* was sometimes allowed in the lyrics of Attic drama. Elmsley's οὐρία (suggested

CH. Hark! With louder noise it crashes down, unutterable, hurled by Zeus! The hair of my head stands up for fear, my soul is sore dismayed; for again the lightning flashes in the sky. Oh, to what event will it give birth? I am afraid, for never in vain doth it rush forth, or without grave issue. O thou dread sky! O Zeus!

OE. Daughters, his destined end hath come upon your sire; he can turn his face from it no more.

AN. How knowest thou? What sign hath told thee this?

OE. I know it well.—But let some one go, I pray you, with all speed, and bring hither the lord of this realm. [*Another peal.*]

F. W. Schmidt conj. *τί μὲν ἀθήσω τέλος* (and so Nauck): Wecklein, *τί μὲν καθέξει τέλος*; For *τέλος*, Abresch conj. *βέλος*. 1469 *δέδεια τόδ' L*: *δέδια τόδ'* most of the other MSS.: *δέδια δ' T*, Farn.: *δέδοικα δ' Nauck*. 1470 *ἀφορμᾶ* L first hand: ι was added by S, who also indicated the *v. l. ἐφορμᾶ* by writing ε above α.—*οὐκ ἄνευ* MSS.: *οὐδ' ἄνευ* Heath. 1472 *τῶδ' ἐπ' ἀνδρὶ* MSS.: Elms. conj. *τῶδε τάνδρῖ*.

1474 This *v.* and *v.* 1488 are given to the Chorus by the MSS., but to Antigone by Turnebus in his appendix.—*πῶς οἶσθα*; *τῶ δὲ συμβαλῶν ἔχεις*; L, F: *τοῦτο* is inserted after *τῶ δὲ* by A, R, L²; after *οἶσθα* by B, T, Vat., Farn. (and so Blaydes): Dindorf omits *τοῦτο*, and adds *πάτερ* after *ἔχεις*.

by the schol.'s *ταχεία* is unsuitable here. From Hesych. *ἀργίος* λευκός, ταχύς, Wecklein suggests *ἀργία*, comparing the Homeric *ἀργήτα κεραυνόν*. If any change were needed, I should prefer *οὐρανῶ*.

1468 *τί...ἀφήσει τέλος*, 'what end (event) will (the lightning) bring forth?' For *ἀφίεμαι* as='to emit,' 'produce from one's self,' cp. Arist. *Hist. An.* 6. 14 *ἀφιάσει τὸ κύμα...τῆς θηλείας ἀφίεσις τὸ φύον*. This use, which was common, suggests how the word might be figuratively said of the storm *giving birth* to some disastrous issue. We need not, then, seek a correction (as *ἐφήσει* or *ἐφήξει*). *μὲν*, 'verily,' here nearly=an exclamation, such as 'ah!' Cp. on 182.

1469 L has *δέδεια τόδ'*, which might easily have grown out of *δέδοικα δ'* (Nauck). The latter is recommended by metre, giving an exact correspondence if in 1454 we read *στρέφω*: cp. on 1453 f. With *δέδια τόδ'* it is necessary to suppose a very improbable resolution of - into ~; see Metrical Analysis.

1470 ε *ἀφορμᾶ*, sc. *ἡ ἀστραπή*, 'rushes forth' (from the sky),—better here than the *v. l. ἐφορμᾶ*.—*ἔμφορᾶς*, not definitely 'misfortune,' but rather, more generally, 'grave issue.' The thought is merely

that something momentous always follows such a storm. Cp. *O. T.* 44 *τὰς ξυμφορὰς ...τῶν βουλευμάτων*, the issues or effects of counsels.

1471 *ὦ μέγας αἰθήρ* is a cry, rather than an address like *ὦ Ζεῦ*: yet in Aesch. *P. V.* 88, in a direct address, we have *ὦ δῖος αἰθήρ*, followed by the voc. *παμμύτηρ τε γῆ*.

1472 *ἦκει τῶδ' ἐπ' ἀνδρὶ*. We may render the prep. 'upon' me, but properly it is rather 'against' me;—the doom, from which there is no *ἀποστροφῆ*, advances to take him. Cp. *O. T.* 509 *ἐπ' αὐτῶ πτερόεσσ' ἦλθε κόρα*. (Not, 'in my case,' as *ib.* 829.) The conjecture *τῶδε τάνδρῖ* is needless, and impairs the solemnity of the words.

1474 *συμβαλῶν ἔχεις* (cp. 817, 1140), hast inferred, a freq. sense of the act. in Attic: Her. in this sense prefers the midd. As *ὦ παῖδες* (1472) evidently means the daughters, this *v.* is rightly given to Antigone; but her question reminds us that she, and she only, had heard Oed. speak of the signs which should announce his end (95).

1475 *μοι*, ethic dat., 'I pray you': cp. *O. T.* 1512 *τοῦτ' εἰχέσθῃ μοι*, 'I would have this to be your prayer.'

- στρ. β. ΧΟ. ἔα, ἰδὸν μάλ' αὖθις ἀμφίσταται
 2 διαπρύσιος ὄτοβος.
 3 ἴλαος, ὦ δαίμων, ἴλαος, εἰ τι γὰρ 1480
 4 ματέρι τυγχάνεις ἀφεγγές φέρων.
 5 ἐναισίου δὲ *σοῦ τύχοιμι, μηδ' ἄλαστον ἀνδρ' ἰδὼν
 6 ἀκερδῆ χάριν μετάσχοιμί πως·
 7 Ζεῦ ἄνα, σοὶ φωνῶ.

- OI. ἄρ' ἐγγὺς ἀνὴρ; ἄρ' ἔτ' ἐμφύχου, τέκνα, 1486
 κικησεταιί μου καὶ κατορθοῦντος φρένα;
 AN. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφύναι φρενί;
 OI. ἀνθ' ὧν ἔπασχον εὖ, τελεσφόρον χάριν
 δοῦναί σφιν, ἦνπερ τυγχάνων ὑπεσχόμην. 1490

1477 ἔα bis in MSS.: J. H. H. Schmidt deletes the second ἔα, following Bothe and Seidler. 1479 εἰ ἴλαος, ὦ δαίμων, ἴλαος L: ὦ δαίμων most of the other MSS.: ὦ δαίμων, with ο written above, R. 1481 ἀφεγγές A, L²: ἀφθεγγές L, with most MSS. 1482 εἰ ἐναισίω T, Farn.: ἐν αἰσίω δὲ συντόχοι μοι Vat.: ἐναισίου δὲ συντόχοιμ the other MSS.: σοῦ τύχοιμι Cobet.

1477 εἰ ἔα is the cry of one startled by a sight or sound (Aesch. *P. V.* 298 ἔα· τί χρῆμα λεύσσω); only here in Soph.—μάλ' αὖθις, 'again, and loudly': *El.* 1410 ἰδὸν μάλ' αὖ θροεῖ τις.—ἀμφίσταται, because the peals of thunder, now at their loudest, seem to be around them on every side. Cp. *Od.* 6. 122 ὥστε με κούρων ἀμφήλυθε θῆλυς αὐτῆ: so περι...ἦλυθ' ἰω| φόρμιγγος (17. 261), ἀσημα περιβαίνει βοῆς (*Ant.* 1209): but the phrase here is more vigorous, suggesting the image of a threatening foe.—διαπρύσιος, as with κέλαδος, *Eur. Hel.* 1308; δολολυγαί, *Hom. Hymn.* 4. 19: in Homer only as adv., ἦύσεν δὲ διαπρύσιον (*Il.* 8. 227): properly, 'going through' the ear, 'piercing,' like τὸρς, διατόρος.

1480 εἰ. For ὦ δαίμων cp. on 185.—ἴλαος (sc. ἰσθί), as usually in Homer, etc., though ἴλαος also occurs (as *Il.* 1. 583, *Hymn.* 5. 204, *Hes. Op.* 340, Aesch. *Eum.* 1040).

1481 εἰ. γὰρ ματέρι, Attica: cp. 707 ματροπῶλει τῷδε. *Plat. Rep.* 414 E δεῖ ὡς περὶ μητρὸς καὶ τροφῶς τῆς χώρας ἐν ἧ εἰσι βουλευέσθαι.—ἀφεγγές, gloomy as the thunder-cloud.

1482 σοῦ τύχοιμι is a certain correction. With ἐναισίω (or -ου)...συντόχοιμι we must still understand σοὶ (or σοῦ); for the version, 'may I meet with a righteous

man,' gives a sense which is intolerably weak here.

ἄλαστον ἀνδρ', Oedipus. With Homer, this adj. is always the epithet of *κένθος* or *ἄχος*, except in *Il.* 22. 261 (Achilles), "Ἐκτορ, μὴ μοι, ἄλαστε, συνημοσῖνας ἀγόρευε, 'Wretch, prate not to me of covenants,'—usu. taken as= 'thou whom I cannot forget (or forgive),' though others render 'madman' (as if connecting the word with the rt. of ἀλύω). It is simplest to suppose that the epithet of the *act* (537, 1672) is transferred to the *agent*,—the doer of ἄλαστα being called ἄλαστος in the general sense of 'wretch,' 'accursed one.'—ἰδὼν, since, in the old Greek belief, even casual association with a polluted man was perilous: Antiph. or. 5 § 82 πολλοὶ ἤδη ἀνθρωποὶ μὴ καθαροὶ χεῖρας ἢ ἄλλο τι μίασμα ἔχοντες συνεισβάτες εἰς τὸ πλοῖον συναπέλεσαν μετὰ τῆς αὐτῶν ψυχῆς τοὺς ὁσῶς διακειμένους τὰ πρὸς τοὺς θεοὺς. Cp. Aesch. *Th.* 597 ff., *Eur. El.* 1354, *Xen. Cyr.* 8. 1. 25, *Hor. Carm.* 3. 2. 26.

1484 ἀκερδῆ χάριν μετάσχ., have for my portion an unprofitable recompense (in return for the sympathy shown to Oed.); cp. Aesch. *P. V.* 544 ἀχαρὶς χάρις ('a thankless favour'), Soph. *Ai.* 665 ἄδωρα δῶρα. *Pind. Ol.* 1. 54 ἀκέρδεια = disaster (with a similar euphemism).

CH. Ha! Listen! Once again that piercing thunder-voice ^{and} is around us! Be merciful, O thou god, be merciful, if thou art ^{strophe.} bringing aught of gloom for the land our mother! Gracious may I find thee, nor, because I have looked on a man accurst, have some meed, not of blessing, for my portion! O Zeus our lord, to thee I cry!

OE. Is the man near? Will he find me still alive, children, and master of my mind?

AN. And what is the pledge which thou wouldst have fixed in thy mind?

OE. In return for his benefits, I would duly give him the requital promised when I received them.

1488 ἐμφύναι φρενί MSS. : ἐμφύσαι φρενί Hermann : ἐμφύναι ξένω Wunder : ἐμφήναι Nauck, bracketing φρενί, and approving ξένω. (He once proposed φιλῶ, or φράσον.)
1490 τυγχάνων] Wecklein conject. ἐμφανεῖν: Blaydes, ἀρτίως.

—In the verb, **μετά** here = ‘along with Oedipus,’ ‘as my share in his curse’: **χάριν** is acc., not gen., because it denotes the share, not the thing shared. **μετέχω** takes (1) gen. of thing shared, (2) acc. of share, (3) dat. of partner: but when (3) is present, (2) is usu. absent, unless equality is affirmed or denied, as Xen. *Cyr.* 7. 2. 28 εὐφροσυνῶν πασῶν ἐμοί τὸ ἴσον μετέειχε. *Hiero* 2. 7 τούτου (τοῦ κακοῦ) πλείστον μέρος οἱ τύραννοι μετέχουσιν. In *Ar. Pl.* 1144 οὐ γὰρ μετείχης τὰς ἴσας πληγὰς ἐμοί, the dat. depends on ἴσας, not on the verb: ‘you did not get for your share the same number of blows as I.’ (Cp. *Dein. or.* 1 § 54 τὸ πέμπτον μέρος οὐ μετέιληφε τῶν ψήφων.) The peculiarity here is only in the use of the acc. *alone*, without a gen. (as τῆς ἀρᾶς).

1487 κυχῆσται with gen., on the analogy of τυγχάνειν. Elsewhere κυχάνω always governs acc. We might take ἐμψύχον...μου (*sc. δντος*, cp. 83) καὶ κατορθούντος as gen. absol., but this is less probable.—**κατορθούντος** intrans., **φρένα** acc. of respect: cp. ἐξ ὀρθῆς φρενός, *O. T.* 528. The *intrans.* κατορθόω usu. = ‘to succeed’ (*Thuc.* 6. 12 ἡ κατορθώσαντας,...ἡ πταίσαντας), but also ‘to be right or correct,’ as *Plat. Legg.* 654 c δὲ ἀν τῇ μὲν φωνῇ καὶ τῷ σώματι μὴ πάνυ δυνατὸς ἡ κατορθοῦν (in song and dance). The *transitive* κατορθόω = ‘to bring anything to a successful end’ (though, in such cases, the acc. might often be one of respect, and the verb intrans.), or ‘to make one successful’ (*El.* 416).

1488 ἐμφύναι φρενί. Schol.: τί τὸ πιστὸν θέλει ἐμβαλεῖν τῇ φρενί ἐκεῖνον, τῇ τοῦ Θησέως δηλονότι; ἀντὶ τοῦ, τί βούλει πιδανὸν ἀνακουνώσασθαι τῷ Θησεί; This proves that φρενί is at least as old as the ancient scholia in L, and also that the schol. had either ἐμφύναι, or, as *Herm.* infers from ἐμβαλεῖν, ἐμφύσαι. Many recent critics have held that φρενί has come in from 1487. So far as the mere *repetition* is an argument, we must be cautious in applying it: cp. 70 f., and n. on 554. The sense must be either:— ‘And what is the pledge which thou wouldst have fixed (1) in his mind?’—*i.e.* ‘What is it that thou wouldst tell him in confidence, under his pledge of secrecy?’—or else (2) ‘in thy mind?’—*i.e.* ‘what promise wouldst thou obtain from him before death?’ Here (2) is recommended by the fact that the φρήν is then the same in both vv. Nor is the reply of *Oed.* (1489) inconsistent with it; since the fulfilment of his promise (580) to Theseus involves a pledge from Theseus to keep the secret (1530). It is, of course, possible that *Soph.* wrote ἐμφήναι ξένω, or the like: but the vulgate is at least defensible.

1489 f. For the pause in sense after οὐ, cp. 52, 288, 610, *El.* 1036, *Aesch. Eum.* 87.—τελεισφόρον χάριν, a requital (1484) fraught with fulfilment (of my promise).

σφιν is most naturally taken here, with the schol., as = αὐτῷ, seeing that vv. 1486 f. refer to Theseus alone; though it is tenable as = αὐτοῖς, *i.e.* Theseus and his

ἀντ. β. ΧΟ. ἰὼ ἰώ, παῖ, βᾶθι, βᾶθ', εἴτ' ἄκρα

2 *περὶ γυάλ' ἐναλίω

3 Ποσειδωνίῳ θεῷ τυγχάνεις

4 βούθυντον ἐστίαν ἀγίζων, ἰκοῦ.

1495

5 ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ

6 δικαίαν χάριν παρασχέιν παθῶν.

7 <σπεῦσον,> αἴισσ', ὠναξ.

ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸς ἠχέεται κτύπος,
σαφῆς μὲν *ἄστῶν, ἐμφανῆς δὲ τοῦ ξένου;

1500

μή τις Διὸς κεραυνός, ἢ τις ὄμβρια

χάλαξ' ἐπιρράξασα; πάντα γὰρ θεοῦ

τοιαῦτα χειμάζοντος εἰκάσαι πάρα.

1491 **Σ**. ἰὼ only once in MSS. : the second ἰὼ was added by Herm. The passage is very corrupt in L:—*ἰὼ παῖ | βᾶθι βᾶθ' εἴτ' ἄκραν | ἐπιγυάλων* (here space is left for about eight letters, but nothing is erased) *ἐναλίω | ποσειδωνίω θεῷ τυγχάνεις | βούθυντον ἐστίαν ἀγιάζων ἰκοῦ*. All MSS. have *εἴτ' ἄκραν*, except Vat., which has *ἐπ' ἄκραν*: and all have *ἐπιγυάλων* or else *ἐπι γυάλων*. Most of them agree with L in *ποσειδωνίω*: but R has *ποσειδαονίω*, Vat. *ποσειδωνίω*. In L, S has written *ἀγίζων* over *ἀγιάζων*: F has *ἀγιάζων*: A, R, L² *ἀγίζων*: B, T, Vat., Farn. *αγίζων*. See comment.

people. The evidence for *σφιν* as dat. sing. is slender; but in *Hom. Hymn.* 19. 19 *σὺν δὲ σφιν* ought to mean *σὺν Πανί*, and in *Hymn.* 30. 9 we have *βρίθει μὲν σφιν ἄρουρα φερέσβιος, ἠδὲ κατ' ἀγροῦς | κτήμεσιν εὐθηνεῖ, οἶκος δ' ἐμπίπλαται ἐσθλῶν*, where *σφιν* should refer to *ὁ δ' ἄλβιος* shortly before, and the subject to *εὐθηνεῖ* seems clearly to be *the man*, not *ἄρουρα*. As to Aesch. *Pers.* 759, it is a case exactly parallel with ours here: *i.e.* *σφιν* would most naturally refer to Xerxes alone, but *might* refer to Xerxes and his advisers (*τοῖς προτρεψαμένοις* schol.). In Pind. *Pyth.* 9. 116, again, *σφιν* might mean Antaeus and his family. Lycophron 1142 seems to have meant *σφι* for *αὐτῶ*, as the schol. thought. On the whole, it appears unsafe to deny that poetry sometimes admitted the use.

τυγχάνων = *δετε τυγχανον* (*ὦν ἦησα*), cp. 579 ff. The absol. use is made easier by *ἀνὸ ὦν ἐπασχον εἰ*.

1491—1495 *εἴτ' ἄκρα...ἰκοῦ*. On this corrupt passage, see Appendix. Reading *ἄκρα | περὶ γυάλ' ἄκραν | ἐπὶ γυάλων*, I take the sense to be: 'or if (*εἴτ'*), in the furthest recesses of the glade, for the honour of the Poseidonian sea-god, thou art hallowing his altar with sacrifice, (yet) come.' The precinct of Poseidon

at Colonus was large enough for an ecclesia to be held within it (*Thuc.* 8. 67). It included the *ἄλσος* and *ναὸς* mentioned by Paus. 1. 30 § 4. (See *Introd.*) The word *γυάλων*, 'a hollow,' was oft. used in the plur. of hollow ground, valleys, or dells: cp. Aesch. *Supp.* 550 *Λυδία τ' ἀγ γυάλα | καὶ δι' ὀρῶν Κίλικων*. It would apply to the depressions between the gentle eminences of this *στενωπούχου χθονός* (691),—as *e.g.* between the two neighbouring knolls at Colonus (cp. 1600). *ἄκρα περὶ γυάλα* means that the altar of Poseidon is in the part of the large *τέμενος* furthest from the Chorus. When Theseus left the scene (1210), his purpose was to send the suppliant Polyneices from this same altar to Oedipus (cp. 1349). The Chorus surmise that Theseus may have stayed at the altar to complete his interrupted sacrifice (888).

In 1491 *εἴτ'* should perh. be *εἴγ'*, but is intelligible if we suppose the thought to be,—Come (if thou art near, and at leisure),—or if thou art sacrificing, nevertheless quit the altar, and come.—*βούθυντον* proleptic with *ἀγίζων*; to sacrifice on the altar *is* to 'hallow' it. Cp. *Ar. Av.* 1232 *μηλοσφαγεῖν τε βουθύτους ἐπ' ἐσχάραυς | κνισῶν τ' ἀγυιάς.—ἐστίαν = βωμῶν* (888, 1158): Aesch. *Th.* 275 *μή-*

CH. What ho, my son, hither, come hither! Or if in the glade's inmost recess, for the honour of the sea-god Poseidon, thou art hallowing his altar with sacrifice,—come thence! Worthy art thou in the stranger's sight, worthy are thy city and thy folk, that he should render a just recompense for benefits. Haste, come quickly, O king!

Enter THESEUS, on the spectators' right.

TH. Wherefore once more rings forth a summons from you all,—from my people as clearly as from our guest? Can a thunderbolt from Zeus be the cause, or rushing hail in its fierce onset? All forebodings may find place, when the god sends such a storm.

1498 παθῶν] παθῶν L, with most MSS. **1499** αἴσο' ὧ' ἴναξ MSS. Before these words there is a defect of — (cp. v. 1485, Ζεὺ ἄνα, σοὶ φωνῶ). Hence σπεύσον was supplied by Triclinius (T, Farn.), ἄσσον by Engelmann. Gleditsch proposes ἄσσε νυν, ἄσο'. For παθῶν' αἴσο' Blaydes writes ἀνθ' ὧν ἐπαθεν' ἄσο'. **1500** κωνός] κωνός F. W. Schmidt, who would delete v. 1501.—ἤγείται B, T, Vat., Farn.: οἰχεῖται R: ἤχειται the rest. **1501** ἀστῶν Reiske: αὐτῶν MSS.

λοισιν αἰμάσσοντας ἑστίας θεῶν.—Ποσειδωνῶ θεῶ=Ποσειδῶνι, not really like ὁ Βακχείος θεός (O. T. 1105), 'the god of Βάκχοι' (cp. 678), but somewhat similar to the Homeric βίη Ἡρακληΐη, etc. Perhaps Ποσειδωνίαν (with ἑστίαν): cp. Pind. N. 6. 46 Ποσειδάκιον ἀν τέμενος.

1496 ἐπαῖοι: lit. 'he deems thee, thy city, and thy friends worthy (of a recompense),—that he should make a due return, after receiving benefits.' The constr. is of the same class as χρῆζω στόματος (instead of στόμα) προσπύξασθαι (Eur. Med. 1399), i.e. the inf. is added epexegetically, outside of the construction with the principal verb (cp. 752 ἀρπάσαι, 1212 βῶειν). This is, however, a peculiarly bold example, since we should have expected δικαίαι χάριτος. Against the conject. σοὶ καὶ πολίταις καὶ φίλοις, remark that the strophic v. (1482) has no spondee.

πόλισμα in Attic prose usu. implies a town of the smaller kind, as Thuc. 4. 109 (of Thracian tribes) κατὰ δὲ μικρὰ πόλισματα οἰκοῦσι. But Eur. Med. 771 has ἴστυ καὶ πόλισμα Παλλάδος, 'the town and stronghold of Pallas' (Athens), Bacch. 919 πόλισμ' ἐπτάστομον (Thebes): so it is used of the grand Cloud-city (Ar. Av. 553, 1565): and Her. applies it to Ec-batana (I. 98).—παθῶν does not require us to surmise anything: it is strictly, 'for treatment received,'—χάρην sufficing to mark that this treatment was good. Cp. 1203.

1500 f. αῦ: cp. 887.—ἤγείται is probably pass., as we find ἤχῳ γόους, ὕμνον, etc. (The midd. occurs in Pind. fr. 53. 18 ἀχέται Σεμέλαν...χοροί).—σαφῆς would ordinarily have been repeated in the second clause (cp. 5); but the equivalent ἐμφανῆς takes its place: cp. O. T. 54 ἀρξείεις...κρατεῖς: Ant. 669 καλῶς...εἶθ. The two adjectives could not be contrasted.—δοτῶν, which is a certain correction of αὐτῶν, which, as = 'you yourselves,' would be very awkward after ὑμῶν and κοινός.

1502 f. μή τις: 'Can it be some thunderbolt of Zeus, or the rushing onset of some hail-storm (that has scared you)?'—ἐξέπληξεν ὑμᾶς, or the like. Theseus must, of course, be supposed to have heard the thunder which was pealing a few moments before; the doubt implied by μή is merely as to whether the thunder is the cause of the summons.—ὄμβροια χάλαια, hail falling in a shower: cp. O. T. 1279 δμβρος χαλάτης (n.).—ἐπιρράξασα, from ἐπιρράσσω, which is either (1) trans., 'to dash one thing against another,' as O. T. 1244 πύλας...ἐπιρράξασ', 'having dashed the doors together' at her back: or (2) intrans., as here, 'to dash or burst on one': so with dat. Diod. 15. 84 τοῖς Μαντινεύσειν...ἐπέραξεν, 'he dashed upon' them.

1504 τοιαῦτα: 'for one might forebode anything when the god sends such a storm as this' (on διοσημία see n. to

- ΟΙ. ἄναξ, ποθοῦντι προῦφάνης, καὶ σοι θεῶν 1505
 τύχην τις ἐσθλὴν τῆσδ' ἔθηκε τῆς ὁδοῦ.
 ΘΗ. τί δ' ἐστίν, ᾧ παῖ Λαῖου, νέορτον αὖ ;
 ΟΙ. ῥοπή βίου μοι· καὶ σ' ἄπερ ξυνήνεσα
 θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.
 ΘΗ. ἐν τῷ δὲ κείσαι τοῦ μόρου τεκμηρίω ; 1510
 ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
 ψεύδοντες οὐδὲν σημάτων προκειμένων.
 ΘΗ. πῶς εἶπας, ᾧ γεραῖέ, δηλοῦσθαι τάδε ;
 ΟΙ. αἱ πολλὰ βρονταὶ διατελεῖς τὰ πολλὰ τε
 στραψαντα χεῖρὸς τῆς ἀνικῆτου βέλη. 1515
 ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὄρω
 κού ψευδόφημα· ἧ τὶ χρὴ ποεῖν λέγε.

1506 *τύχην τις ἐσθλὴν ἔθηκε τῆσδε τῆς ὁδοῦ* MSS. (τίσ L) : τῆσδ' ἔθηκε τῆς ὁδοῦ Heath, and so most edd. since : ἦκε τῆσδε τῆς ὁδοῦ Reisig. 1510 *ἐν τῷ δὲ κείσαι* MSS. : Mekler conject. τῷ δ' ἐκπέπεισαι : Blaydes, καὶ τῷ (or τῷ δὴ) πέποιθας : Wecklein, ἐν τῷ δὲ πιστίς. 1512 *σημάτων* MSS. : σῆμα τῶν Dindorf. For προκειμένων

95):—a courteous way of hinting that their alarm was not unnatural.

1505 **£** ποθοῦντι προῦφάνης : cp. *O. T.* 1356 *θέλοντι κάμοι τοῦτ' ἂν ἦν*, n. : *Il.* 12. 374 *ἐπειγομένοισι δ' ἔκοντο*.—*καὶ σοι θεῶν* : 'and some god (cp. 1100) hath ordained for thee the good-fortune of this coming' : *τύχην... ὁδοῦ*, a fortune belonging to (connected with) it.—The ms. *ἔθηκε* was a mere blunder caused by transposition. As to the occasional omission of the syllabic augment in tragic *ρήσεις*, see on *O. T.* 1249. Cp. above, 974.

1508 **£** ῥοπή βίου μοι, the turn of the scale (*momentum*) for my life,—the moment which is to bring it down to death. Cp. *O. T.* 961 *σικκρά παλαιὰ σώματ' εὐνάξει ῥοπή* (where see n.) : Eur. *Hērō.* 1162 *Ἰππόλυτος οὐκέτ' ἐστιν, ὡς εἰπεῖν ἔπος* | *δέδορκε μέντοι φῶς ἐπὶ σικκράς ῥοπῆς*, 'but his life still hangs in the trembling scale.'

καὶ θέλω θανεῖν μὴ ψεύσας σε πόλιν τε τήνδε (τούτων) ἀπερ ξυνήνεσα, 'and I wish to die without having defrauded thee and this city of the things on which I agreed.' For the constr. of *ψεύσας* cp. on 1145, and for the chief stress on the partic., 1038 : for *ξυνήν.*, Xen. *Cyr.* 4. 2. 47 *ταῦτα συνήνουν*, they agreed to these terms.

1510 *ἐν τῷ δὲ κείσαι* : usu. explained, 'And on what sign of thine end dost

thou rely?' But *κείμαι ἐν τινι* (see on 247) = 'to be situated in a person's power' : an analoguous use of *κείμαι* here would give us, 'on what sign dost thy fate depend?' In *Tr.* 82, however, we have *ἐν οὖν ῥοπῇ ταῦδε κειμένω* : and, if the text be sound, *κείσαι* has (I think) a like sense here : lit., 'at what sign of thy fate art thou in suspense?' The phrase is thus *virtually* equivalent to *ἐν τινι ῥοπῇ κείσαι* ;—the *τεκμήριον* itself standing for the crisis which it marks. The phrase seems to me possible (for our poet), but slightly suspicious. We might conjecture *καὶ τῷ πέπεισαι* : cp. Eur. *Hēl.* 1190 *ἐννύχοις πεπεισμένη | στένεει δνείροις*. (To the obvious *κείται σοῦ, σόν, or σοί... τεκμήριον*, the objection is the phrase *ἐν τῷ κείσαι*.)

1511 **£** αὐτοὶ with *κήρυκες* : the gods herald their own interposition in his fate. *Νο μάντις*, but Heaven itself, gives the warning. Cp. Bekker *Anecd.* 5. 14 *αὐτοκῆρυξ· ὁ μὴ δι' ἐτέρων ἀλλὰ δι' ἑαυτοῦ κηρυκεύων*. Eur. *Suppl.* 589 (Thebes says that he will march on Thebes) *αὐτὸς σίδηρον δξίν ἐν χερσὶν ἔχω, | αὐτὸς τε κήρυξ*.

ψεύδοντες οὐδὲν σημάτων προκ., 'disappointing me in no way (οὐδὲν ἀν., cp. 1145) of the signs appointed beforehand' (94) : as Her. 2. 38 (of the Apis) *εἰ καθαρὴ (ἢ γλώσσα) τῶν προκειμένων σημηλῶν*, the marks appointed by sacred

OE. King, welcome is thy presence; and 'tis some god that hath made for thee the good fortune of this coming.

TH. And what new thing hath now befallen, son of Laus?

OE. My life hangs in the scale: and I fain would die guiltless of bad faith to thee and to this city, in respect of my pledges.

TH. And what sign of thy fate holds thee in suspense?

OE. The gods, their own heralds, bring me the tidings, with no failure in the signs appointed of old.

TH. What sayest thou are the signs of these things, old man?

OE. The thunder, peal on peal,—the lightning, flash on flash, hurled from the unconquered hand.

TH. Thou winnest my belief, for in much I find thee a prophet whose voice is not false;—then speak what must be done.

Nauck conject. *πεπρωμένον*. 1514 *αι πολλὰι* L, F, L², R: *αι πολλὰ* the rest: Reiske conject. *δηλοῦσι βρονταί κ.τ.λ.* 1515 *στράψαντα* Pierson: *στρέψαντα* MSS., except that L² has τ' *ἀστράψαντα*. *σκήψαντα* Forster. 1517 *ψευδόφημα*] *ψευδόθυμα* B, T, Vat., Farn., corrupted from *ψευδόμυθα*, itself a gloss on *ψευδόφημα*.—*χρῆν* L, B, F, Vat.: *χρη* the rest.

law.—With the conjecture *σήμα τῶν*, the sense is, 'falsifying no sign of those appointed,' a less usu. sense of *ψεύδω*, for which see *Ant.* 389 n.

1514 The usual order would be *αι πολλὰ διατελεῖς βρονταί*, 'the long-continued thunderings.' But an adj. or partic. is sometimes thus placed *after* the subst., when the art. and an adv. (or adverbial phrase) stands *before* it: cp. *O. T.* 1245 *τὸν ἤδη Λάϊον πάλαι νεκρὸν = τὸν ἤδη πάλαι νεκρὸν* L., the already long-dead L.: where see n.—*πολλὰ* = 'very,' with the adj.: cp. *Ant.* 1046 *χοί πολλὰ δεινοί*: *Ph.* 254 *ὦ πόλλ' ἐγὼ μοχθηρός*: *El.* 1326 *ὦ πλείστα μῦθοι*: *Il.* 11. 557 *πόλλ' ἀέκων*.—The answer is framed as if Theseus had said, *ποία δὲ σημεῖα ἐφάνη τῶνδε*; If Reiske's *δηλοῦσι* (which Wecklein receives) is to be admitted, we must view L's *αι πολλὰι* as a mere gloss suggested by *διατελεῖς* and conformed to *τὰ πολλὰ τε*. This, however, seems very improbable, since (a) the article *τὰ* with *βῆη* recommends the art. with *βρονταί*, and (b) the reiterated *πολλὰ* is effective.

1515 *στράψαντα*. *στράπτω* is not extant in classical Attic, but occurs in Apollonius Rhodius (2nd cent. B.C.) and Oppian (2nd cent. A.D.), also in an Orphic hymn

of uncertain date, and in the Anthology. In cases of this kind we should always recollect how incomplete is our knowledge of the classical Attic vocabulary, and allow for the likelihood that the learned Alexandrian poets had earlier warrant for this or that word which, as it happens, we cannot trace above them. (Cp. on *ἀκροστάτος*, 120.) With *ἀστράπτω* and *στράπτω*, cp. *ἀστεροπή* and *στεροπή*, *ἀσπαίρω* and *σπαίρω*, *ἀσταφίς* and *σταφίς*, *ἀσταχυς* and *στάχυς*, and many other instances in which the longer form and the shorter both belong to the classical age.—*σκήψαντα* (Forster) is much less forcible: the thought is of the lightning-flash breaking forth as a sign in the sky (*φλέγει*, 1466), rather than of its descent on earth: and this word would hardly have passed into the ms. *στρέψαντα*.—*χερὸς τῆς ἀν.*, gen. of point *whence* with *στρ.* (*O. T.* 152 *Πυθῶνος...έβας*) rather than possess. gen. with *βῆη*.

1516 *ε θεσπιζονθ'*: as Oed. had predicted trouble from Thebes at a time when Theseus thought it impossible (606 ff.); Creon had fulfilled the prediction, and had even hinted at future war (1037).—*ψευδόφημα*: cp. *O. T.* 723 *φήμαι μαντικάι*: *ib.* 43 *φήμην* = a message from a god (n.).

- OI. ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοι
 γήρως ἄλυπα τῆδε κείσεται πόλει.
 χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι, 1520
 ἀθικτος ἠγηγῆρος, οὐ με χρῆ θανεῖν.
 τοῦτον δὲ φράζει μὴ ποτ' ἀνθρώπων τινί,
 μήθ' οὐ κέκευθε μήτ' ἐν οἷς κείται τόποις·
 ὡς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὄδε
 δορός τ' ἐπακτοῦ γειτόνων αἰεὶ τιθῆ. 1525
 ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ,
 αὐτὸς μαθήσει, κείσ' ὅταν μόλῃς μόνος·
 ὡς οὐτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ
 οὐτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὄμως.
 ἀλλ' αὐτὸς αἰεὶ σῶζε, χῶταν εἰς τέλος 1530
 τοῦ ζῆν ἀφικνῆ, τῷ προφερτάτῳ μόνῳ
 σήμαιν', ὃ δ' αἰεὶ τῶπιόντι δεικνύτω.

1519 ἄλυπα] ἄμοιρα Nauck.—τῆδε L, with γρ. σὴ τε by S: σὴ τε F: τῆδε the rest.
 1521 χρῆ made from χρῆν in L. 1522 τοῦτον] τύμβον Schneidewin. 1523
 Herwerden rejects this v. 1524 ὡς] ὅς B, T, Vat., Farn. 1525 γειτόνων]
 Two readings were extant, γειτόνων and γειτονῶν. In L the first hand wrote γειτόνων:
 then γειτονῶν was made, not (I think) by a later hand, but by the first corrector, S,
 who added in the marg. a schol. referring to both readings: εἰ μὲν βαρυτόνως γειτό-
 νων, τῶν Θεβαίων: εἰ δὲ περισπωμένως, ἀπὸ τοῦ γειτνῶν, ὃ τάφος. Perhaps, then,
 S left the accent on ο, not by carelessness (cp. 1113, 1124, 1187), but to indicate the

1518 ε. σοι ethic dat., τῆδε πόλει dat. of interest; which thou shalt have stored up for Athens. The ethic dat. is often combined with another, as [Eur.] *Rhes.* 644 ἐχθρῶν τις ἡμῶν χερμπτεται στρατεύματι, we have some foe-man approaching our camp. The *v. l. σὴ τε* came of not seeing this.—γήρως ἄλυπα: see on 677 ἀνήμερον...χειμῶνων.

1520 χῶρον...ἐξηγήσομαι, show the way to the place: the literal notion being blended with that of expounding (as the ἐξηγηταὶ expounded the sacred law). Cp. Her. 3. 4 ἐξηγείται...τῆν ἔλασιν, expounds the route for the march.—ἀθικτος, pass., as always in Attic (though *O. T.* 969 ἀβαστος ἐγγους='not touching'): *Tr.* 685 ἀκτῶς τ' αἰεὶ | θερμῆς ἀθικτον. The act. sense, 'not touching,' occurs later (Callim. *Hymn. Dian.* 201).

1522 ε. τοῦτον refers to χῶρον, the place where he was to 'die,' i.e. disappear. This place is accurately described at 1530. It was the *grave* (1545) that was to remain secret. But here, by a slip, the poet identifies them (see In-

trod.). We should not change τοῦτον to τύμβον.—Note how Soph. uses the vagueness of the local legend as to the *grave*. Secrecy was imposed by the dying breath of Oed. himself. The descent of the secret in the line of the Attic kings would serve to explain any esoteric knowledge on the subject which, in the poet's time, may have been claimed by a gens of hereditary priests.

μήθ' οὐ κέκευθε: neither where (precisely) it is concealed, nor (even) whereabouts it is situated.

1524 ε. ὡς σοι...τιθῆ. Like τοῦτον in 1522, ὄδε refers to χῶρον (1520), 'this spot'; it is not for ἀνήρ ὄδε (450). For πρὸ cp. Thuc. 1. 33 ἦν ὑμεῖς ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν ὑμῶν προσγενέσθαι, ἀπὴν πάρεστω αὐτεπάγγελτος. (Not, 'against many shields etc.,' as Xen. *An.* 7. 8. 18 ὅπως τὰ ὅπλα ἔχοιεν πρὸ τῶν τοξενμάτων, 'that they might have their shields to screen them from the arrows.')

Cp. *O. T.* 218 n.—δορός τ' ἐπακτοῦ. As the hoplite was armed with a δόρυ no less than

OE. Son of Aegeus, I will unfold that which shall be a treasure for this thy city, such as age can never mar. Anon, unaided, and with no hand to guide me, I will show the way to the place where I must die. But that place reveal thou never unto mortal man,—tell not where it is hidden, nor in what region it lies; that so it may ever make for thee a defence, better than many shields, better than the succouring spear of neighbours.

But, for mysteries which speech may not profane, thou shalt mark them for thyself, when thou comest to that place alone: since neither to any of this people can I utter them, nor to mine own children, dear though they are. No, guard them thou alone; and when thou art coming to the end of life, disclose them to thy heir alone; let him teach his heir; and so thenceforth.

alternative. *γειτόνων* (as in L) B, R, T (from the corrector): *γειτόνων* A (with *ων* written above): *γειτονων* F.—Wecklein suspects that in v. 1524 we should read *ἀλκή* τόδε, and delete v. 1525. 1528 *ὡς οὐδ'* *ὡς οὐδ'* B, T, Vat., Farn. 1529 *στέργων* *δμοῦ*] *στέργω νόμω* L, whence L² *στέργων νόμω*, F *στέργω* (with *ν* written above) *νόμω*. 1530 *ἀεί*] *ἀεί* L, as in 1532: A has *ἀεί* here, and *ἀεί* there. 1531 *ἀφικνῆ* A, R, V³, Ald.: *ἀφίκη* (or *ἀφίκη*) the rest.—*μόνω* MSS.: *γόνω* Nauck. 1532 *δδ'* L, with most MSS.: *ὀ δ'* A.

with a shield, there is no contrast here between infantry and cavalry, but only between citizens and foreign allies. Cp. Isocr. or. 10 § 37 *οὐδ' ἐπακτῶ δυνάμει* (foreign mercenaries) *τὴν ἀρχὴν διαφυλάττων, ἀλλὰ τῆ τῶν πολιτῶν εὐνοία δορυφοροῦμενος*.—The old v. l. *γειτονῶν*, 'being near you,' would be weak: as to the form, *γειτονέω* is classical, though Attic prose preferred *γειτνιάω*.

Others join *ἀλκήν...γειτόνων*, 'a defence against neighbours' (the Thebans, 1534), but, though the objective gen. is quite correct (see on *O. T.* 218), the order of the words makes it hardly possible to disjoin *γειτόνων* from *δορός τ' ἐπακτοῦ*.

1526 *ε* & *δ* *ἐξάγιστα*, 'but as to things which are *danned*' (which cannot be uttered without impiety). Cp. Aeschin. or. 3 § 113 *οἱ Λοκροὶ οἱ Ἀμφισσέει...τὸν λιμένα τὸν ἐξάγιστον καὶ ἐπάρατον πάλιν ἐπέλιξαν*: 'the harbour which was *danned* and accursed,'—the Amphictyons having pronounced an *ἀρά*, which said of the transgressor, *ἐναγῆς ἔστω* (*ib.* § 110). The verb occurs Aesch. *Ag.* 641 *πολλοὺς δὲ πολλῶν ἐξαγισθέντας θύμων*, many 'devoted to death' out of many houses.

ἀγίζω=to make *ἅγιος* (1495): *ἐξαγίζω*=to devote to avenging gods (cp. *ἐξοσιῶω*, to dedicate), rather than (as some explain it) 'to de-consecrate.'

μηδὲ κινεῖται λόγῳ, 'and such things as (*μηδέ* of the class, cp. 73) are not to be touched upon in speech' (see on 624 *τάκνητ' ἔπη*). Nauck proposed *δεῖ κινεῖν*, but the pres. *κινεῖται* expresses what fate has decreed (*Ph.* 113 *αἰρεῖ*).—*μαθήσει*, by sight as well as by hearing: see 1641, 1650.

1530 *ε* *σῶξε*, 'guard them,'—not merely, 'remember' them, a sense peculiar to the midd. *σῶζομαι* (Plat. *Theaet.* 153 B, etc., n. on *O. T.* 318). Cp. *Ant.* 1113 *νόμους | ...σῶζοντα* ('observing').—*ἀφικνῆ*: L's *ἀφίκη* is of course impossible, the *ι* of the aor. being long only in the indic. (cp. 1495).

τῷ προφεράτῳ μόνῳ: 'but to one, | *Thy chiefest*' (Whitelaw), which well gives the vagueness of the phrase. While the hereditary monarchy lasted, the *προφεράτος* would, in fact, be the king's eldest son: afterwards, it would be the man whose place in the State made him the proper guardian of the secret. The poet chose a phrase which would cover

χούτως ἀδῆον τήνδ' ἐνοικήσεις πόλιν
 σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαί πόλεις,
 κἂν εὖ τις οἰκῆ, ῥαδίως καθύβρισαν. 1535
 θεοὶ γὰρ εὖ μὲν ὀψὲ δ' εἰσορώσ', ὅταν
 τὰ θεῖ' ἀφείς τις εἰς τὸ μαινέσθαι τραπῆ·
 ὃ μὴ σύ, τέκνον Αἰγέως, βούλου παθεῖν.
 τὰ μὲν τοιαῦτ' οὖν εἰδὸτ' ἐκδιδάσκομεν.
 χῶρον δ', ἐπέγει γάρ με τοῦκ θεοῦ παρόν, 1540
 στείχωμεν ἤδη, μηδ' ἔτ' ἐντρῶμέθεα.

1533 ἀδῆον] ἀδήιον mss.: schol. in L ἀδήτων.—ἐνοικήσεις] ἀν οἰκήσεις Blaydes.

1534 ἀπανδρῶν I.: ἀπ' ἀνδρῶν the other mss.: ὑπ' ἀνδρῶν Schaefer ('nescio an recte,' Elms.).—αἱ δὲ μυρίαί πόλεις] οἱ δὲ μυριοὶ πόλεις Wecklein: οὐ δὲ κυρία πόλεις Nauck. (αἱ δὲ κυρίαί πόλεις Nitzsch, εἰ δὲ κυρία πόλεις Kayser.) 1537 ἀφείς]

priestly tradition. I would not, then, change *μόνος*, with Nauck, to *γόνος*. In fr. 406 ἡ γὰρ φίλη ἡγὼ τῶνδε τοῦ προφερτέρου, the sense 'elder' is possible, but not certain. Hes. *Scut.* 260 has τῶν γε μὲν ἀλλῶν προφερέης τ' ἦν πρεσβυτάτη τε, where the second adj. helps the first; Plat. *Euthyd.* 271 B has προφερέης, 'well-grown,' of a youth, as opp. to σκληφρός, 'slight.' Hom. has only προφερέστερος, never of age. The nearest parallel to our passage is Hes. *Th.* 361 προφερεστάτη ἐστὶν ἀπασῶν, *foremost* among the daughters of Oceanus is Styx; and at 777 she is called πρεσβυτάτη. So, here, the word suggests seniority, but without excluding pre-eminence of other kinds.

1533 ff. ἀδῆον contr. for ἀδήιον, 'unravaged,' from δῆϊος (δῆος Theogn. 552, always Dor. δάϊος in trag.), 'ravaging' (√ΔΔΦ, whence δαίω, to kindle): σπαρτῶν ἀπ' ἀνδρῶν, 'on the part of,' 'from the quarter of' the Thebans. For ἀπό, cp. Plat. *Phaed.* 83 B οὐδὲν τοσοῦτον κακὸν ἔπαθεν ἀπ' αὐτῶν. Schaefer's ὑπό is admissible (Plat. *Rep.* 366 A ἀζημίοι...ὑπὸ θεῶν): but ἀπο is fitter here as including all peril from that *region*. When Cadmus was founding Thebes, he required water from a well guarded by a dragon, the offspring of Ares. He killed the dragon, and sowed its teeth in the ground. Armed men sprang up, who slew each other, all save five. These five, of whom Echion was chief, became the ancestors of the Cadmeans. Cp. *Ant.* 1123 παρ' ὕγρων | Ἴσμηνοῦ βέλθρων, ἀγρίου τ' | ἐπὶ σπορᾷ δράκοντος. Pind. fr. 6 ἡ Κάδμιον, ἡ σπαρτῶν ἱερὸν γένος ἀνδρῶν.

αἱ δὲ μυρίαί πόλεις, justifying his hint of possible danger from Thebes. 'Most cities are apt (gnomic aor.) to enter on aggression with a light heart (ῥαδίως), even though their neighbour is well-behaved.' Cp. what he said of the Thebans in 619 f., where ἐκ σμικροῦ λόγου answers to ῥαδίως here. So the schol.:—κἂν δίκαιως τις πολιτεύηται, πολλὰ πόλεις ἀδίκως ἐπέρχονται.

Those who suspect αἱ μυρίαί should observe that Greek writers often use this phrase when they wish to express the notion of *many probabilities against one*. Cp. Her. 8. 119 ἐν μυρήσι γνώμησι μίαν οὐκ ἔχω ἀντίζωον, 'among ten thousand opinions I have not one against me': i.e. not one man in 10,000 would dispute it. Xen. *An.* 2. 1. 19 ἐγώ, εἰ μὲν τῶν μυρίων ἐπιδίων μία τις ὑμῖν ἐστὶ σωθῆναι πολεμοῦντας βασιλεί, συμβουλεύω μὴ παραδίδόναι τὰ σπλά: 'if among the ten thousand forebodings (which the situation might suggest), there is one chance of your escape, etc. So, of 'facing fearful odds,' Eur. fr. 588 εἰς τοὶ δίκαιοι μυρίων οὐκ ἐνδίκων | κρατεῖ. And so here αἱ μυρίαί is something more than a mere synonym for αἱ πολλαί. It suggests this notion:—'Be Athens never so just, there are countless chances to one that Thebes will some day attack it.' (In citing Aeschin. or. 2 § 157 Blaydes has not noticed that τοὺς μυριοὺς Ἀρκάδων means the Pan-Arcadian μύριοι, not μυριοί: cp. Grote c. 78, x. 317.)—κἂν εὖ τις οἰκῆ: cp. Plat. *Rep.* 423 A ἔως ἂν ἡ πόλις σοὶ οἰκῆ σωφρόνως. (It might also be transitive, 'governs,' sc. τὴν πόλιν.) A

And thus shalt thou hold this city unscathed from the side of the Dragon's brood;—full many States lightly enter on offence, e'en though their neighbour lives aright. For the gods are slow, though they are sure, in visitation, when men scorn godliness, and turn to frenzy. Not such be thy fate, son of Aegeus.—Nay, thou knowest such things, without my precepts.

But to that place—for the divine summons urges me—let us now set forth, and hesitate no more.—(*As if suddenly in-*

L has *ε* in an erasure (from *η*). 1539 *οὖν*] *ἀν* Vat. 1540 *παρόν*] *πτερόν* Matthiae. 1541 *μηδὲ γ' ἐντροπώμεθα* L and most MSS.: *μηδὲν γ' A, R: μηδ' ἐτ'* Reisig, Hermann: *μηδ' ἐπιστροφώμεθα* Campbell (schol. *ἐντροπώμεθα: ἀντι τοῦ, ἐπιστροφώμεθα*).

compliment to Theseus and to Athens is implied: cp. 1125.

Others explain:—(1) 'The majority of cities, even though one governs them well, are prone to outrage': *i.e.* if you divulge the secret to the *Athenians*, it may be abused to the hurt of the State. A modification of this view is that *καθόβρισαν* refers to overweening confidence inspired at Athens by the new *ἀλκή*. Theseus must still be watchful. (2) 'The cities, with their multitudes (*μυρία*), are prone to outrage,'—still referring to the Athenians. But for this sense we should at least need Wecklein's *οἱ δὲ μυρία πόλεις*.—Blaydes thought of *αἱ δὲ μυρίας πλέαι*: better would be *οἱ δὲ μυρίας πλέω* (*Αἰ.* 1112, 1150): but neither this, nor anything with *κύριος*, is either needful or probable.

1536 *γάρ* refers to *ῥάδιως*. '(Outrage is lightly committed), for the gods are late, though they are sure, in visiting sin,' and so the hope of present impunity emboldens the wicked. See 1370. The remark is general, but Oed. is thinking especially of his unnatural sons; the divine vengeance has long been delayed, but is now at hand. Cp. *Orac. Sibyll.* 8. 14 *ὄψέ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά*. Longfellow, 'Retribution': 'Though the mills of God grind slowly, yet they grind exceeding small' (from the German of F. von Logau, *Sinngedichte* 3. 2. 24). Hor. *Carm.* 3. 2. 32 *pede Poena claudo*.

εὖ μὲν ὄψέ δ'. When two clauses are co-ordinated by *μὲν* and *δέ*, if we wish to subordinate one to the other we must take care that the subordinated clause is that which has *μὲν*. Thus here:—'late, though surely.' 'Surely, though late,'

would be *ὄψέ μὲν εὖ δέ*. So *O. T.* 419 (n.) *βλέποντα νῦν μὲν ὀρθ', ἔπειτα δὲ σκότον*, = sightless then, though seeing now. It is the necessity of giving the chief emphasis to *ὄψέ*, not to *εὖ*, that decides the true relation of this verse to the preceding.

1537 *τὰ θεῖ' ἀφείλ*, having set religion at nought: cp. *O. T.* 910 *ἔρρει δὲ τὰ θεῖα*.—*μάλισθαι*, the madness of passions which are no longer controlled by religion,—as the frenzy of ambition (371), and of hatred (1392).—I do not suppose that the poet directly alludes to any contemporary event; but we may surmise that, when he wrote these lines, he had in his thoughts the daring outrage on religion at Athens in 415 B.C.,—the partial impunity of its authors (including Alcibiades),—and the tremendous disasters of the city two years later. Cp. *O. T.* p. xxx, 886 n.

1538 *εἰ δ' μή σὺ...βούλου παθεῖν*, referring to *τὰ θεῖ' ἀφείλ* etc. To divulge the *ἐξόγιστα* (1526) would be *ἀφείλαι τὰ θεῖα*. The next verse turns off this light reminder by adding that Theseus does not require it. 'Well (*οὖν*), thou knowest such things, without my precepts.' Thuc. 2. 43 *ὄφελαν, ἦν ἂν τις πρὸς οὐδὲν χείρον αὐτοῦς ὑμᾶς εἰδῶτας μηχανοῖ: ἰδ. 36 μακρηγορεῖν ἐν εἰδῶσιν οὐ βουλόμενος: Il.* 10. 250 *εἰδοῖσι γάρ τοι ταῦτα μετ' Ἀργείους ἀγορεύεις*. Cp. on 1038.

1540 *εἰ χῶρον*: cp. 644.—*τοῦκ θεοῦ παρόν*: 'that which has come from the god,' (cp. 1694 *τὸ φέρον ἐκ θεοῦ*),—the summons as conveyed both by the storm and by an inward prompting. Matthiae's *πτερόν* (97) would be less mysterious, and therefore, in this context, less solemn. *μηδ' ἐτ' ἐντροπώμεθα*, 'nor longer hesi-

ὦ παῖδες, ὧδ' ἔπεσθ'. ἐγὼ γὰρ ἠγεμὼν
 σφῶν αὐτῶν πέφασμαι καινός, ὡσπερ σφῶν πατρί.
 χωρεῖτε, καὶ μὴ ψαύετε, ἀλλ' ἑατέ με
 αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα
 μοῖρ' ἀνδρὶ τῷδε τῆδε κρυφθῆναι χθονί.
 τῆδ', ὦδε, τῆδε βάτε· τῆδε γὰρ μ' ἄγει
 Ἑρμῆς ὁ πομπὸς ἧ τε νερτέρα θεός.
 ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν,
 νῦν δ' ἔσχατόν σου τοῦμόν ἀπτεται δέμας.
 ἦδη γὰρ ἔρπω τὸν τελευταῖον βίον
 κρύψων παρ' Αἰδην· ἀλλά, φίλτατε ξένων,
 αὐτὸς τε χώρα θ' ἦδε πρόσπολοι τε σοὶ
 εὐδαίμονες γένοισθε, καπ' εὐπραξία
 μέμνησθέ μου θανόντος εὐτυχεῖς αἰεί.

1545

1550

1555

στρ. ΧΟ. εἰ θέμις ἐστὶ μοι τὰν ἀφανῆ θεὸν

1548 ὡσπερ σφῶ] Porson conj. ὡς πρὶν σφῶ.—σφῶ made from σφῶι in L.

1548 ἐξερεῖν Vat. 1549 πού] ποῦ L, ποτ' in an erasure.—ὦ φῶς, ἀφεγγές πρόσθε πού ποτ' ἦσθ' ἐμολ Nauck. 1551 τὸν τελευταῖον] τὴν τελευταίαν Mus-

late, ὀκνῶμεν, μέλλωμεν. ἐντρέπεσθαι (1) 'to turn about': (2) 'to give heed to,' with gen., as *O. T.* 724: (3) then, absol., 'to feel a scruple or misgiving,' to hesitate, as here. Intelligible as the third use is, this is perh. the only clear example of it in classical Attic: but cp. Polyb. 31. 12 (with ref. to Demetrius son of Seleucus urging his claims before the Roman Senate), ἐνετρέποντο μὲν ἅπαντες ἀκούοντες ἐν ἑαυτοῖς, κοινῇ γε μὴν ἔδοξε τῇ συγκλήτῳ τὸν μὲν Δημήτριον κατασχέειν, i.e. 'they all felt some compunction in their own minds,'—some *misgiving* as to the fairness of their conduct. The hesitation which Oed. deprecates is that which the *others* might feel in acknowledging that the hour of his end had come.—The schol. wrongly took ἐντρέπ. in its first sense, 'look behind us': ἀπὸ τοῦ ἐπιστρεφώμεθα: Ὀμηρος ἐντροπαλιζόμενος.

1542—1555 A more splendid dramatic effect could hardly be conceived than Sophocles has created here. Hitherto, throughout the play, Oedipus has been strongly characterised by that timidity in movement, and that sense of physical dependence, which are normal accompaniments of blindness. (Cp. 21, 173 ff., 495 ff., 1206, etc.) Now, suddenly

inspired by the Unseen Power which calls him, he becomes the guide of his guides. Now it is they who shrink. Eager and unfaltering, the blind man beckons them on. And so he finally passes from the eyes of the spectators.

1542 εἰ δδ': see 182.—καινός, of a novel kind, 'in strange wise': cp. Plat. *Euthyd.* 271 B καινὸι τιναε...σοφισταί... καὶ τίς ἡ σοφία;

1547 τῆδ', ὦδε, τῆδε, lit., 'this way,—hither,—this way';—marking that he is already sure of his path. The number of forms from ὦδε in this v. and 1546 is curious, but it is evident that the natural distribution of emphasis in speaking would avoid an unpleasing effect.

1548 ὁ πομπός: *Ai.* 831 καλῶ θ' ἅμα | πομπᾶν Ἑρμῆν χθόνιον εὐ με κοιμῆσαι: hence ψυχσομπός (*Diod.* 1. 96): *Hor. Carm.* 1. 10. 17 *Tu rias lactis animas verponis Sedibus.* He was also the guide of the living on errands of danger or guile (*El.* 1395, *Ph.* 133 'Ε. ὁ πέμπων δόλιος).—ἦ τε ν. θεός: *Persephone: Ant.* 893 ὡν ἀριθμὸν ἐν νεκροῖς | πλεῖστον δέδεκται Περσεφασσ' δλωλότων.

1549 εἰ φῶς ἀφεγγές, light which, for the blind, is no light: cp. 'darkness of life' in Tennyson's lines quoted on 33: σκότον βλέπω, ἐν σκότῳ ὄραν (*O. T.* 419,

spired, he moves with slow but firm steps towards the left of the stage, beckoning the others onward.) My children, follow me,—thus,—for I now have in strange wise been made your guide, as ye were your sire's. On,—touch me not,—nay, suffer me unaided to find out that sacred tomb where 'tis my portion to be buried in this land.

This way,—hither,—this way!—for this way doth Guiding Hermes lead me, and the goddess of the dead!

O light,—no light to me,—mine once thou wast, I ween,—but now my body feels thee for the last time! For now go I to hide the close of my life with Hades.—Truest of friends! blessed be thou, and this land, and thy lieges; and, when your days are blest, think on me the dead, for your welfare evermore.

[*He passes from the stage on the spectators' left,—followed by his daughters, THESEUS, and attendants.*

CH. If with prayer I may adore the Unseen Goddess, Strophe.

grave: τὸν τάλαιπῶρον F. W. Schmidt: τὸνδε δελταῖον Martin. 1555 μεμνήσθε (optat.) Elms. For this form see n. on O. T. 49. 1556 ἀφανῆ] ἀφαῆ Meineke.

1273). The dying bid farewell to the sunlight, as *Ai.* 856 σέ δ', ὦ φαεινῆς ἡμέρας τὸ νῦν σέλας | ...προσεννέπω | πανύστατον δῆ. So here the blind man, for whom light has long been changed to darkness, bids farewell to his *memory* of it.—πρόσθε, before he blinded himself (cp. O. T. 1183). The full thought is,—'Once I saw thee, but for long I have only felt thee, and now I feel thee for the last time.' Whitelaw cp. *Par. Lost* 3. 21, *Thee I revisit safe, | And feel thy sovran vital lamp; but thou | Revisit'st not these eyes.* And *Lear* 4. 1. 23 *Might I but live to see thee in my touch, | I'd say I had eyes again.*

1551 ε. τὸν τελευταῖον βίον is most simply taken (1) as = 'the last part of my life,' its close, as (e.g.) *Il.* 6. 40 ἐν πρώτῳ βυμῶ = at the end of the pole. He is going 'to hide the close of his life with Hades' (παρ' Αἴδη since motion is implied), not merely because he is about to quit life, but because he is destined to quit it by a strange passing not beheld of men.—(2) We might also take τελευταῖον as proleptic adj. with art. (see on 1089 τὸν εθαγρον): 'to hide my life, so that it shall be ended.' I prefer (1).

1553 αὐτός τε: cp. on 488. Theseus and his realm are identified, as 308 f., 1125, 1496.—πρόσπολοι, like ὄπλοες

(1103). Here his Attic lieges generally seem meant, rather than his followers from Athens as opposed to the Coloniates (1066). So 1496 σε καὶ πῶλισμα καὶ φίλους.

1554 ε. κατ' εὐραξία: 'and in your prosperous state,'—ἐπὶ expressing the attendant condition (as it denotes the terms of a treaty): cp. *El.* 108 ἐπὶ κωκυτῶ... | ...ἠχῶ...προφωνεῖν: *Ant.* 759 ἐπὶ ψόγοισι δεινάξεν: *Aesch. Eum.* 1047 ὀλολύξατε νῦν ἐπὶ μολπαῖς: *Thuc.* 7. 81 § 5 ἐπ' εὐπραγία ἦδη σαφεῖ ('when success was now assured').—εὐτυχίης δελ: (remember me), for your lasting welfare. If they duly revere his memory, their good-fortune will abide.

1556—1578 Fourth stasimon. *Strophe* 1556—1567 = *antistr.* 1568—1578. See *Metrical Analysis*.—May Persephone and Pluto suffer Oedipus to pass painlessly to the place of the dead. May the Erinyes and Cerberus spare to vex his path. Hear us, O Death.

1556 εὐ θέμις ἐστὶ: a propitiatory address, since Pluto and the other χθόνιοι θεοὶ are stern to human prayers. So Hades is δῖχα παιάνων (*Eur. I. T.* 185), ἀμειλιχος ἢ δ' ἀδάμαστος (*Il.* 9. 158). *Hor. Carm.* 2. 14. 5 *Non si trecentis, quotquot eunt dies, Amice, places illacrimabilem Plutona tauris.*—τὰν ἀφανῆ θεόν, Per-

2 καὶ σὲ λιταῖς σεβίζειν,

3 ἐννυχίων ἀναξ,

4 Αἰδωνεῦ, Αἰδωνεῦ, λίσσομαι

1560

5 *ἄπονα μηδ' ἐπὶ βαρναχεῖ

6 ξένον ἐξανύσαι

7 μόρφω τὰν παγκευθῆ κάτω

8 νεκρῶν πλάκα καὶ Στύγιον δόμον.

9 πολλῶν γὰρ ἂν καὶ μάταν

1565

10 πημάτων ἰκνουμένων

11 πάλιν *σφε δαίμων δίκαιος αὔξει.

ἀντ. ὦ χθόνιαί θεαί, σῶμά τ' ἀνικάτου

1568

1559—1567 L gives these vv. thus:— | αἰδωνεῦ αἰδωνεῦ | λίσσομαι· μήτ' ἐπιπόνω (sic) μήτ' ἐπιβαρναχεῖ (from -άχει) | ξένον ἐκτανύσαι | μόρφω· τὰν παγκευθῆ κάτω | νεκρῶν πλάκα καὶ στύγιον | δόμον· πολλῶν γὰρ ἂν | καὶ μάταν πημάτων ἰκνουμένων | πάλιν σε δαίμων δίκαιος αὔξει· | 1560 λίσσομαι MSS. (= ἐξ ἄντρων 1571): λίσσομαι Dindorf: αἰτούμαι Doederlein: ἰκνούμαι Blaydes: δίδου μοι Hartung (from the schol.). 1561 μήτ' ἐπιπόνω L, F: μήτ' ἐπίπονα B, L², Vat.: μήποτ' ἐπίπονα A, R: ἐπι πόνω (without μήτ') Seidler: μὴ πίκονα (with μὴ

sephone (1548), an unusual title, perhaps suggested by the literal sense of 'Αἰδης: cp. Pind. fr. 207 Ταρτάρου πυθμὴν πνέζει σ' ἀφανοῦς: Aesch. Th. 859 τὰν ἀνάλιον | πάνδοκον εἰς ἀφανῆ τε χέρσον (the nether-world).

1558 ε. ἐννυχίων ἀναξ, suggested by II. 20. 61 ἀναξ ἐνέρων 'Αἰδωνεύς. This poetically lengthened form of 'Αἰδης (trissyllabic only here) occurs also II. 5. 190 'Αἰδωνῆϊ προῖάψεν, Hes. Theog. 913, and oft. in later poets. A stream of the Troad on Mt Ida was called 'Αἰδωνεύς from its disappearing into the ground, Paus. 10. 12. 3f.

λίσσομαι = ἐξ ἄντρων in the antistrophe (1571): but, since the first syll. of ἄντρων is 'irrational,' i.e. a long syllable doing duty for a short, the normal choree λίσσο is defensible. (See Metr. Analysis.) Dindorf's λίσσομαι, which he calls a 'modestior subiunctivi usus' (i.e. 'permit me to pray'), will certainly not stand. The schol. had in his text δίδου μοι,—not instead of λίσσομαι, but (as his words show) in addition to it. As the construction of λίσσομαι was clear enough, δίδου μοι would rather seem to have been a gloss on some other imperat. with μοι. Possibly νεύσον μοι (cp. Ph. 484 νεύσον, ... πεισθητι: Pind. P. 1. 71 νεύσον, Κρονίω)

which may have been current as a *v. l.* for λίσσομαι.

1561 ε. L gives μήτ' ἐπιπόνω (sic) μήτ' ἐπιβαρναχεῖ. While this verse is certainly corrupt, the antistrophic verse (1572) seems to afford firmer ground in the words φύλακα παρ' Ἄιδα. These three words, at least, have every appearance of genuineness; and they tally metrically with ἐπὶ βαρναχεῖ. That the latter is Doric for βαρνηχεῖ is confirmed by the fact that the schol. actually uses the latter form in his note; cp. 1663 οὐ στενακτός. Brunck's ἀδάματον (for MS. ἀδάμαστον) being certain in 1572, the question then is:—How are the words μήτ' ἐπιπόνω μήτ' to be so corrected that they shall metrically answer to ἀδάματον? The absence of the ι subscript agrees with the hypothesis of an original μήτ' ἐπιπόνως. If, with Wecklein, we regard this as having been a gloss on a genuine ἄπονα (adv. neut. pl., 319), and read ἄπονα μηδ' ἐπὶ βαρναχεῖ, an exact correspondence is obtained, without further change in the strophe, and without any change in the antistrophe. The sense is also clear.—In the Appendix other views are given.

ἐπὶ βαρναχεῖ...μόρφω: for the prep. (= 'with') see on 1554. This prayer to

and thee, lord of the children of night, O hear me, Aïdoneus, Aïdoneus! [Not in pain, not by a doom that wakes sore lament, may the stranger pass to the fields of the dead below, the all-enshrining, and to the Stygian house.] Many were the sorrows that came to him without cause; but in requital a just god will lift him up.

Goddesses Infernal! And thou, dread form of the uncon- Anti-strophe.

'πὶ for μηδ' ἐπι] Gleditsch: ἀπορα Wecklein. 1562 ἐκτανύσσαι MSS.: ἐξανύσαι Vauvilliers. 1564 νεκῶν MSS.: νεκρῶν Triclinius. 1565 ἄν καὶ μάταν] ἀνταλλαγὰν Buecheler.—I conjecture πολλῶν γὰρ αὐτὸν τέρματ' αὖ (or ἄν) πημάτων ἰκνούμενων. 1567 σε MSS.: σφε Reiske. 1568—1573 L thus:—ὦ χθόνια θεά! σῶμά τ' ἀνίκτοσσι | θηρόσσι δὲ ἐν πόλυσσι φασὶ πολυξέστοισι εὐνάσθαι | κρυψέσθαι τ' ἐξ ἄντρον | ἀδύματοσσι φύλακα παραδῶν | λόγος αἰὲν ἀρέχει. 1568 ἀνίκτοσσι (or ἄντρον) MSS.: ἀμμαιμάκου Meineke, so that a short syll. may answer to the first of θεὸν (1556).

Pluto needed the preface *εὐ θέμης* (1556), since he *στεναγοῖς καὶ γόοις πλουτίζεται* (*O. T.* 30). Cp. Aesch. *Th.* 915 *δύμων μάλ' ἀχρὰν ἐς οὐς προπέμπει* | *δαίκτηρ γόος. ἐξανύσαι*, reach: Eur. *Or.* 1684 *Ζηρὸς μελᾶδροις πελάσω*, | *λαμπρῶν ἄστρον πόλον ἐξανύσας. El.* 1451 *φίλης γὰρ προξένου κατήνυσαν* (*sc. οἴκου*).—*παγκευθῆ*, as Hades is *πάνδοκος* (*n.* 1556), *πολυδέγμων* (*H. Hymn.* 5. 31), *παγκοίτας* (*Ant.* 810), *πολύκοιτος* (*Al.* 1193).—*πλάκα* (1577, 1681), a plain: cp. the *lugentes campi* of Vergil's *Inferno* (*Aen.* 6. 441).

1565 ε. The traditional text, *πολλῶν γὰρ ἄν καὶ μάταν πημάτων ἰκνούμενων*, is understood; 'for, whereas sorrows were coming upon him in great number and without cause (*καὶ μάταν*), a just god may now lift him up once more.'

In this there are two difficulties. (1) *ικνούμενων* is thus the partic. of the *impf.*, = *ἐπεὶ ἰκνεῖτο*. But manifestly the partic. ought here to have a *pres.* sense, 'are coming on him.' When the *pres. partic.* (or *inf.*) serves for the *impf.*, there is usually something in the context which prevents too great ambiguity, as is the case in 1587 (*παρών*), and *O. T.* 835 *τοῦ παρόντος*, where see *n.* *Cp. Xen. An.* 5. 8. 1 *Ξενοφώντος κατηγορησάν τινας φάσκοντες παλεσθαι* (= *δτι ἐπαινοῦτο*) *ὑπ' αὐτοῦ*, καὶ ὡς ὑβρίζοντος (= *δτι ὑβρίζε*) *την κατηγορίαν ἐποιόοντο*. Dem. or. 20 § 119 *ταῦτα αὐτοὶ τε ποιεῖτε... καὶ τοὺς προγόνους ὀργίξεσθε ἐὰν μὴ τις φῆ ποιεῖν* (= *δτι ἐποιοῦν*).

(2) *μάταν* is strange in the sense 'without cause' as = 'undeservedly.' Another proposed version, 'without any good re-

sult so far,' seems inadmissible. Nor can the sense be 'wildly' (*temere*). Hence there is ground for suspecting *καὶ μάταν*. Buecheler's *πολλῶν γὰρ ἀνταλλαγὰν πημάτων* is brilliant, though the word occurs only in glossaries, and is slightly prosaic, as properly meaning 'barter.' But it leaves the blot *ικνούμενων*. I would suggest *ικνούμενων*, and, for *ἄν καὶ μάταν*, *αὖ* (or *ἄν*) *τέρματ' ἄν*: 'now that he is coming to the goal of many sorrows.' So the pl. *El.* 686 *δρόμου... τὰ τέρματα*. A doubled *ἄν* would not be unsuitable here, as expressing earnest hope; but *αὖ*, which MSS. often confuse with *ἄν*, would well mark the turning-point: and for its combination with *πάλιν* cp. 1418.—Another possibility would be *πολλῶν γὰρ ἄν ἀλλαγὰν πημάτων ἰκνούμενων* (cp. *O. T.* 1206 *ἀλλαγὰ βλου*), or *ικνούμενων* as = 'due': so oft. *δ* *ικνούμενος χρόνος*, *ἡλικία*, etc.

1567 The MS. *σε* is possible; but Reiske's *σφε* has very strong probability. Campbell says, 'the apostrophe gives liveliness to what would otherwise be a frigid sentiment': but would it be so frigid? Changes to, and from, apostrophe are certainly not rare in choral odes; but this would (to my mind) be a somewhat harsh example;—quite different, e.g., from *O. T.* 1201, where see *n.* on 1197.—*αἴξου*, 'uplift, raise to honour': cp. *O. T.* 1092 (*n.*), *Tr.* 116 (*n.* on 1453 f.).

1568 *χθόνια θεά!*: schol. *Ἐρινύες*. Hardy Demeter and Persephone (683), who would not be thus associated with the fell Cerberus.—*σῶμά τ'*: the periphrasis suggests a more vivid image of

- 2 θηρός, ὃν ἐν πύλαισι
 3 *ταῖσι πολυξένοις 1570
 4 εὐνάσθαι κυνζείσθαι τ' ἐξ ἄντρων
 5 ἀδάματον φύλακα παρ' Αἶδα
 6 λόγος αἰὲν ἔχει
 7 τόν, ὃ Γᾶς παῖ καὶ Ταρτάρου,
 8 κατεύχομαι ἐν καθαρῷ βῆναι 1575
 9 ὀρμωμένῳ νερτέρας
 10 τῷ ξένῳ νεκρῶν πλάκας
 11 σέ τοι κικλήσκω τὸν αἰένυπνον.

ΑΓΓΕΛΟΣ.

ἄνδρες πολῖται, ξυνομώτατον μὲν ἂν

1570 φασὶ MSS.: ταῖσι Bergk.—πολυξέστοις MSS.: πολυξένοις Musgrave. **1571** κυνζείσθαι L, A, F, R, L²: κυνζᾶσθαι B, Vat.: κυνζᾶσθ' T (with εἰ written above), Farn. **1572** ἀδάματος B, Vat.: ἀδάμαστον the rest: ἀδάματων Brunck.—φύλακα] ἄλακα Gleditsch.—Αἶδα for ἀἶδα Elms. **1573** λόγος αἰὲν ἀνέχει the MSS., except those which (as T, Farn.) have the conjunct. of Triclinius, ὡς λόγος αἰὲν ἔχει. The insertion of ὡς was an error: on the other hand ἔχει for ἀνέχει has rightly been received by most of the recent edd. The last syll. of αἰὲν led to the corruption. **1574** τόν Hermann: ὄν MSS.: ὄς Nauck: ὤ' Wecklein: τόδ'

the dread monster: cp. Verg. *Aen.* 6. 289 *et forma tricornis umbræ* (Geryon). Eur. *Ph.* 1508 Σφιγγὸς αἰοῖδου σώμα: *Her. Fur.* 24 τρισώματον κύνα.—ἀνικάτου is sound, since the long penult. (=θε of θεόν 1556) is an 'irrational' syllable. Meineke's ἀμαμάκκου is an unexampled form of ἀμαμάκετος. Cp. *Ty.* 1097 τὸν θ' ὑπὸ χθονὸς | Αἶδου τρίκρανον σκύλακ', ἀπρόσμαχον τέρας. Homer mentions 'the dog of Hades' only in reference to Eurystheus sending Heracles ἐξ Ἐρέβους ἀξοντα κύνα στυγεροῦ Αἰδαο (*Il.* 8. 368, *Od.* 11. 625). The name Cerberus occurs first in Hes. *Th.* 311, where he is the offspring of Typhaon and Echidna, and has fifty heads: Horace makes him *centiceps*, *Carm.* 2. 13. 34. Κερβέριοι was used (at least in comedy) as=Κιμμέριοι, but the connection with ἔρεβος is doubtful.

1569 π. It seems clear that the φασὶ after πύλαισι in the MSS. is an interpolated gloss on λόγος ἔχει. If φασὶ were genuine, it must go with εὐνάσθαι only, κυνζείσθαι depending on λόγος ἔχει: a construction awkward beyond example. Bellermann seeks to avoid this by pointing thus, φασὶ πολυξέστοις | εὐνάσθαι etc., *surprising* εἶναι with φασὶ: but this is

even worse. The long delay of λόγος ἔχει brought in the gloss.—In the MS. πολυξέστοις the long penult.=ἀν of ἀναξ (1559). Even if we assume an 'irrational' syllable (-for-), the sense seems fatal. 'Of polished stone' is surely not a good epithet for the Gates of Hell. πολυξένοις appears certain: cp. Aesch. *Suppl.* 157 τὸν πολυξενώτατον | Ζήρα τῶν κεκμηκότων | ἄρτάνας θανοῦσαι. See above on παγκυβῆ (n. 1561 ff.), and cp. *Ani.* 893 in n. on 1548.

1571 While κυνζᾶσθαι is the form recommended by the analogy of like words for the sounds of animals (βληχάομαι, μυκάομαι, ὕλαομαι, etc.), κυνζείσθαι has L's support, and also seems better just after εὐνάσθαι. If right here, it is, however, much the rarer form of the two.—ἐξ ἄντρων: Verg. *Aen.* 6. 417 *Cerberus haec ingens latratu regna trifauci Personat, adverso recubans immanis inantro.*—*Immania terga resolvit Fusus humi, totoque ingens extenditur antro.*

1572 ε. φύλακα. Hes. *Th.* 767 ἔθα θεοῦ χθονίου πρόσθεν δόμοι ἤχητες... | ἐστᾶσιν· δεῖνός δὲ κύων προπάρουθε φύλασσει. He fawns on those who enter: ἐξελ-

quered hound, thou who hast thy lair in those gates of many guests, thou untameable Watcher of Hell, gnarling from the cavern's jaws, as rumour from the beginning tells of thee!

Hear me, O Death, son of Earth and Tartarus! May that Watcher leave a clear path for the stranger on his way to the nether fields of the dead! To thee I call, giver of the eternal sleep.

MESSENGER.

Countrymen, my tidings might most shortly be summed

Hartung. 1575 ἐν καθαροῦ MSS.: ἐκ καθαροῦ Madvig: ἐκ καθαρών Meineke.—Hermann suspected βῆναι, suggesting μολεῖν or κλειν. 1578 τὸν] τίς L, F: τὸν the rest.—ἀλέυπνον] ἀλέν ὑπνον L, made by S from ἀλέν ἄπνον: αἰὲν ἄπνον most MSS., and Ald.: ἀλέν ἔνυπνον Triclinius (T, Farn.). Schol.: ὕφ' ἐν ἀναγρωστέον ἀλέυπνον (sic); ἀλέυπνον οὕτως ἀποδιδάσκει. This schol. is usually printed with a full stop, which is not in L, after ἀλέυπνον. But the sense is, 'Thus they (ἀλέν and ὑπνον) make ἀλέυπνον.' 1579 ξυνητομωτάτως MSS.: ξυνητομωτάτων Elmsley (who had before conjectured -ος or -ην): ξυνητομωτάτων Wecklein.

θεῖν δ' οὐκ αὐτίς ἐξ πάλιν, ἀλλὰ δοκεῖων | ἐσθλεί δν κε λάβρηι πυλέων ἔκτροσθεν ἴοντα.—λόγος ἔχει, transitive, like Pind. P. 1. 96 ἐχθρὰ Φάλαριν κατέχει...φάτις, rather than intransitive like ὁ λόγος κατέχει ('the report prevails that...') Thuc. 1. 10.

1574 τὸν (as relat.) is more probable than δν after the vowel: cp. O. T. 199 ἐρχεται· | τὸν, ὡ τὰν πυρφόρων.—Γὰς παλ. This cannot mean Pluto, who was the son of Cronus and Rhea; nor Cerberus (usu. called son of Typhaon and Echidna), unless with Nauck we change τὸν to δός. Thanatos is not elsewhere thus described, (in Hes. Th. 211 he is the son of Νύξ, no father being named.)—but is probably meant here. The invocation in 1578 is certainly addressed to him.

1575 The MSS. have ἐν καθαροῦ βῆναι. 'And I pray that he (Cerberus) ... may leave a clear path for the stranger,' as he passes to Hades. βῆναι ἐν καθαροῦ τῷ ἔνῳ must mean strictly, 'to go on to clear ground for the stranger,' i.e. to pass to ground which he will not traverse, leaving his path clear. ἐν καθαροῦ is thus virtually equivalent to ἐκποδών. Madvig's ἐκ καθαροῦ is proleptic:—'go out of the path, so as to leave it clear.' Cp. Pind. Ol. 6. 23 κελεύθω τ' ἐν καθαροῦ | βάσομεν δκχον: Her. 1. 202 (of a river) βέει διὰ καθαροῦ (through an open country, where its course is not checked). So Il. 8. 491 ἐν καθαροῦ, in a clear space. I suspect the text to be unsound, but the

data are inadequate for its certain correction. Two views are possible. (1) τὸν in 1574 may be corrupt. If (e.g.) Hartung's τῶδ' were read, the sense would be:—'This is my prayer for the stranger... that he may move in a clear path.' Such a view best suits the natural sense of ἐν καθαροῦ βῆναι. (2) τὸν may be sound, while ἐν καθαροῦ may have supplanted something like ἐκ καθόδου. Or βῆναι may have come (e.g.) from φθῆναι: 'I pray for the stranger that he speed safely past Cerberus to clear ground.'—πλάκας: see on 1564.

1578 τὸν ἀλέυπνον, Death, the giver of the ἀτέρμονα νήγρετον ὄπνον (Moschus 3. 105): in contrast with his brother who λυέι πεδήσας (Ai. 676).

1579—1779 Exodos. The passing of Oedipus is told. His daughters make lament. Antigone prays of Theseus that he send them to Thebes, if haply they may avert the coming strife of their brothers; and he promises to do so.

1579 ξυνητομωτάτων (neut. as adv.) is the best correction of the MS. ξυνητομωτάτως. A few such forms in -ως have MS. authority in good writers, though they are mostly comparatives, as βεβαιότερος, ἔρρωμενεστέρος (Isocr.), καλλιόνως, σαφεστέρος, etc. In Eur. Suppl. 967 γηράσκω δυστηνότατος | οὐτ' is corrected by Reiske to δυστηνοτάτως, which metre commends: but this is an almost isolated example. There is thus a strong presump-

τύχοιμι λέξας Οιδίπουν ὀλωλότα· 1580

ἃ δ' ἦν τὰ πραχθέντ' οὐθ' ὁ μῦθος ἐν βραχεῖ
φράσαι πάρεστιν οὔτε τᾶργ' οὐσ' ἦν ἐκεῖ.

XO. ὀλωλε γὰρ δύστηνος; ΑΓ. ὡς λελοιπότα
κεῖνον τὸν †αἰ† βίοντον ἐξεπίστασο.

XO. πῶς; ἄρα θεία κάπονω τάλας τύχη; 1585

ΑΓ. τοῦτ' ἐστὶν ἤδη κάποθαυμάσαι πρέπον.
ὡς μὲν γὰρ ἐνθένδ' εἶρπε, καὶ σύ που παρῶν
ἔξοισθ', ὑψηγητήρος οὐδενὸς φίλων,
ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος·
ἐπεὶ δ' ἀφίκτο τὸν καταρράκτην ὁδὸν 1590
χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,
ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,
κοίλου πέλας κρατῆρος, οὐ τὰ Θησεύς

1584 del L, F, Suid.: αἰεὶ A and most MSS. κείνον γ' ἔσαιε Hermann: ἐκείνον ἄρτι Meineke: κείνον τὸν ἄνδρα Mekler: κείνον τὸν αἰὸν Hartung: κείνον τὸν ἄβιον Nauck: κείνον σαφῶς τὸν βίοντον Dindorf. 1585 κάπονω (or -ω) most MSS.: καὶ πόνω L: καὶ πόνω B, F, Vat. 1586 τοῦτ' L²(?), A, R: ταῦτ' L and most MSS.

tion in favour of the ordinary form where, as here, it can easily be restored.—Wecklein reads *ξυνομοιτάτων*: 'I would hit on the briefest mode of speech.'—Cr. *O. T.* 1234 ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ μαθεῖν, τέθηγκε θεῖον Ἰοκάστης κᾶρα.—*λέξας...ὀλωλότα*: cr. *O. T.* 463 εἶπε...τελέσαντα, n. (2nd ed.).

1581 **ε** δ' ἦν τὰ πραχθέντ'. ε= *ἄτινα*: see on 1171. 'But as to what the occurrences were, neither is the tale possible for me to tell in brief compass, nor (were) the events (brief) which happened there': sc. *οὔτε (βραχεῖα ἦν) τᾶργ'*. That is, resolving the parataxis with *οὔτε—οὔτε*:—'But as to what occurred, the tale cannot be briefly told, as neither were the occurrences themselves brief.' ὁ μῦθος οὐκ ἐν βραχεῖ πάρεστιν would have sufficed: *φράσαι* (epexeg. inf.) further defines *πάρεστιν*.

1584 The ms. words τὸν *del* (or *αἰεὶ*) certainly conceal a fault, which is perhaps very old. We cannot supply *χρόνον* ('for ever'). Nor do I see how τὸν *αἰεὶ βίοντον* could mean, 'the life of all his days' ('What life, life-long, was his,' Whitelaw). The schol. gives nothing better than a fatuous interpretation of τὸν *del βίοντον* as τὸ μακρὸν γῆρας. The first question is whether the fault is

confined to *del*. (1) If so, τὸν being sound, *del* (a) may conceal another adv., or an adj.: as *ἄρτι, ἄβιον, αἰὸν, ἀλαόν, ἀτυχή*. Of these *ἀλαόν* is perh. least unsatisfactory. It should not be too hastily assumed that the poet would have shunned a fourfold *-ον*. Or (b) *del* may have arisen from some ancient mutilation of *ἄνδρα*. The very simplicity of *κείνον τὸν ἄνδρα* has a solemnity which is not unfitting here; and to my mind this solution has greater probability than perhaps many would concede to it at first sight. (2) If τὸν is corrupt, then there are these possibilities. (a) τὸν *del* may conceal one word, such (e.g.) as *πάνοξιν*, 'all-wretched,' Aesch. *Cho.* 49. (b) τὸν may have been inserted to supply a lost syllable: though against this is the fact that our MSS. often tolerate lame trimeters. This view suits (e.g.) *ἐκείνον ἄρτι*, or Hermann's *κείνον γ' ἔσαιε* (to which, however, the γ' is fatal). (3) It is vain to speculate on the possibility of corruptions extending beyond τὸν *del*. The words *βίοντον ἐξεπίστασο* and *κείνον* (or *ἐκείνον*) are *prima facie* sound. Thus (e.g.) to suggest *ἐκείνον ἐξεπίστασ' εἰσαιε βίον* would be unwarrantable. We seek to amend, not to re-write.

1585 **ε** ἀπόνω, as they themselves

thus: Oedipus is gone. But the story of the hap may not be told in brief words, as the deeds yonder were not briefly done.

CH. He is gone, hapless one? ME. Be sure that he hath passed from life.

CH. Ah, how? by a god-sent doom, and painless?

ME. There thou touchest on what is indeed worthy of wonder. How he moved hence, thou thyself must know, since thou wast here,—with no friend to show the way, but guide himself unto us all.

Now, when he had come to the sheer Threshold, bound by brazen steps to earth's deep roots, he paused in one of many branching paths, near the basin in the rock, where the inviolate covenant of Theseus

1588 ὑψηγητήρος A, B, F, R: ὑψ' ἡγητήρος L (made by S from ἀψηγητήρος, sic), T, Vat., Farn.: ὑψ' ἡγητόρος (sic) L². 1590 καταρράκτην L (the second ρ added by S): ρρ most MSS.: ρ B, Farn., Vat.—ὄδδν F, T, R: ὄδδν L and most MSS.

1592 πολυσχίστων Heath: πολυσχίστωι (as L) or πολυσχίστω MSS. 1593 ε. Θησέως | Περίθου τε | Περίθου | Θησέως τε Blaydes.—Περίθου τε κείται | Περίθω καλεῖ-

had just prayed for him. Cp. the prayer of Ajax to Hermes Chthonios that he may die ἀσφάδατος (Ai. 833).—τοῦτ'... ἦδη means, 'here we come to the point which is indeed (καί) worthy of wonder': cp. Plat. Συμπρ. 204 B δῆλον δὴ... τοῦτό γε ἦδη καὶ παιδί, ὅτι, etc.

1588 ὑψηγητήρος is supported against ὑψ' ἡγητήρος (a) by such examples as 83, ὡς ἐμοῦ μόνης πέλας, (b) by the fact that the compound with ὑπό is suitable where, as here, the sense is that no one so much as hinted or indicated the way. Cp. Plat. Crīto 54 E πρᾶττωμεν ταύτη, ἐπειδὴ ταύτη ὁ θεὸς ὑψηγείται. So O. T. 966 ὦν ὑψηγητῶν ('on whose showing'): ἰβ. 1260 ὡς ὑψηγητοῦ τινος.

1590 καταρράκτην (from ράσσω to strike hard, or dash, cp. 1503), lit. 'dashing or rushing down'; Strabo 10. 640 τρήσας καταρράκτην ὑμβρον: here, of a cleft descending abruptly into the ground. Strabo applies the word to the cataracts of the Nile (called κατὰδουκοί by Her.): in this sense it is usu. spelt with one ρ, as if from καταρᾶσσω: so Lucan 10. 317 praecipites cataractae. Cp. Plut. Mor. 781 E οἰκημα θύραν ἔχον ἐπιρρακτῆν, a room with a trap-door in it: so too Arat. 26 θύρα καταρρακτῆ. The v.l. καταφράκτην (Suidas) is worthless.

1591 χαλκοῖς βάθροισι. II. 8. 13 ἐς Τάρταρον ἤρδοντα, | τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονὸς ἐστὶ βέρεθρον, | ἐνθα

σιδῆρειαι τε πύλαι καὶ χάλκεος οὐδός. Hes. Theog. 811 (of Tartarus) ἐνθα δὲ μαρμᾶραι τε πύλαι καὶ χάλκεος οὐδός, | ἀστεμφής, βίξῃσι διηνεκέεσσιν ἀρηρώς, | αὐτοφύης: 'a brazen threshold, immovable, fixed in the earth by roots without a break, of natural growth, i.e. not wrought by human hands. The rift or cavern at Colonus, from which the adjoining region took the name of the χαλκοῦς ὁδός (see on 57), was locally supposed to be connected with the 'brazen threshold' below by brazen steps reaching down into the under-world. The stress laid on the χαλκοῖς βάθροισι here, and the name 'Brazen Threshold' itself, rather suggest that the myth was visibly symbolised by some artificial steps made at the top of the steep rift.—γῆθεν, as Od. 13. 163 λάαν ἔθηκε καὶ ἐρρίζωσεν Ἐνερθεν (Poseidon petrifying the Phaeacian ship).

1592 πολυσχίστων. Several paths converged at the καταρράκτης ὁδός. Oedipus halted (ἔστη) near the ὁδός, i.e. just before the path which he was following met the others. We are reminded, perhaps designedly, of that σχιστῆ ὁδός in Phocis at which the misfortunes of his early manhood began (O. T. 733).

1593 κολῶν... κρατήρος. (1) Schneidewin takes this to mean a large brazen vessel set in a rift of the ground, over which Theseus and Peirithous slew the victims when they made their pact (ὄρκια

Περίθου τε κείται πίστ' αἰὲ ξυνθήματα·
 ἀφ' οὗ μέσος στὰς τοῦ τε Θορικίου πέτρου 1595
 κοίλης τ' ἀχέρδου καπὸ λαίνου τάφου
 καθέζει· εἶτ' ἔλυσε δυσπινεῖς στολάς.
 κάπειτ' αὔσας παῖδας ἠνώγει ρυτῶν

ται Wecklein. 1595 ἐφ' οὗ μέσου στὰς τοῦθορικίου πέτρου L, with τε added above θο by first hand. (The θ has not been made from τ: it is merely an instance of θ written with the cross-stroke slightly prolonged; βάρροισι (v. 1591), as written in L, shows a like θ.) The other MSS., too, have ἐφ' οὗ μέσου, except that Vat. has μέσον. Brunck conject. ἀφ' οὗ μέσου: Musgrave ἀφ' οὗ μέσου. Most MSS. have

ἐταμον). He cites Eur. *Sufl.* 1201, where Theseus is directed thus to make a covenant with Adrastus; and the throats of nine sheep are to be cut over a bronze τρέπου, and the terms of the pact (ῥοκοί) are then to be graven in its basin (τρέπος ἐν κοίλῳ κτέει). (2) The schol., whose view is more likely, understands a basin or hollow in the rock: κοίλου πέλας κρατήρος· τοῦ μυχοῦ· τὰ γὰρ κοίλα οὕτως ἐκάλουν ἐκ μεταφορᾶς· ὅθεν καὶ τὰ ἐν τῇ Αἰτῆ κοιλώματα κρατήρες καλοῦνται. Cp. Arist. *De Mundo* 6 τῶν ἐν Αἰτῆ κρατήρων ἀναραγόντων. Plat. *Phaedo* 111 D says of the subterranean cavities, συντετρησθαι τε πολλαχῆ... καὶ διεξόδους ἔχειν, ἢ πολὺ μὲν ὕδωρ ρεῖν ἐξ ἀλλήλων εἰς ἀλλήλους ὥσπερ εἰς κρατήρας. The scholiast adds:—λέγει δὲ' οὗ (sc. μυχοῦ) καταβῆναι φασὶ τὴν Κόρην ἀρπαγείσων. That is, the schol. took this κρατήρ or μυχός in the rock to be the actual cavity in which the καταρράκτης ὁδός began. In each case the κρατήρ was close to the ὁδός.

Θησείως. Theseus went down to Hades with Peirithous, king of the Thessalian Lapithae, to help him in carrying off Persephone. Both heroes were made prisoners by Pluto. Theseus was afterwards delivered by Heracles, when sent by Eurystheus to capture Cerberus. According to another version, adopted by Eur. in his *Πειρίθους*, Heracles delivered Peirithous also.

1594 **Περίθου.** Elsewhere in extant classical literature the form is *Πειρίθοος* or (Attic) *Πειρίθους*. But a form *Περίθους* is sufficiently attested by the name of the Attic deme of which this hero was eponymus. Harpocr. *Περίθοῖδαι· δῆμός ἐστι τῆς Οἰωηίδος*. Aeschin. or. 1 § 156 *Περικλείδην τὸν Περθόδην*: and so [Dem.] or. 50 § 41.

Eustathius (101. 3) notices both forms, and Dindorf ascribes *Περίθου* to the Paris MSS. of Georgius Syncellus (the Byzantine chronographer, 800 A.D.), p. 299. 11: vases and inscriptions also give it. There is no need, then, to write *Περίθου Θησείως τε*, as Blaydes does.

κείται...**ξυνθήματα**: schol. *ὁλον ὑπομνήματα τῆς πίστεως ἧς ἔθεντο πρὸς ἀλλήλους: i.e.* he understood by *κείται* some visible memorial. This seems clearly right. The local belief probably pointed to characters or marks on the rock. See the schol. on Ar. *Eg.* 785 *ἔστι δὲ καὶ ἀγέλαστος πέτρα καλουμένη παρὰ τοῖς Ἀθηναίοις, ὅπου καθίσαι φασὶ Θησέα μέλλοντα καταβαίνειν εἰς Ἄδου*. Leake (*Demi* i. 635) conjectured that this πέτρα may have marked the place (χωρίον) mentioned by Paus. i. 18. 4 as near the temple of Sarapis, s.e. of the acropolis, *ἔνθα Πειρίθου καὶ Θησέα συνθεμένους ἐς Λακεδαίμονα καὶ ὕστερον ἐς Θεσπρωτοὺς σταλήναι λέγουσιν*. But the expeditions named there are distinct from the descent to Hades with which the schol. connects the πέτρα. And, wherever this ἀγέλαστος πέτρα was, there must have been a cavern suggestive of the descent to Hades. The schol.'s phrase, *παρὰ τοῖς Ἀθηναίοις*, would cover Colonus.

Others understand: 'where the compact has been made' (*κείται*=pf. pass. of *τίθημι*),—a lively way of saying, 'was made,' *ἐτέθη*: but this is improbable.—Wecklein conjectures *Περίθω καλεῖται*: 'where men say that the compact of Th. with P. was made': the dat. as *Tr.* 668 *τῶν σῶν Ἡρακλεῖ δωρημάτων*: the verb as Simonides fr. 107 *ἔνθα καλεῖται... Ἀπρέμδος... τέμενος*. (Cp. on *O. T.* 1451.) This idiom, however, elsewhere always refers to places, not to acts.

and Peirithous hath its memorial. He stood midway between that basin and the Thorician stone,—the hollow pear-tree and the marble tomb; then sate him down, and loosed his sordid raiment.

And then he called his daughters, and bade them fetch

τοῦ τε θορικίου, but τε is omitted by B, Vat. (as by the first hand in L). τοῦτ' ἐρικλύω F. τοῦ τε τρικροφύου Schneidewin. 1596 κάπῳ λαίνου τάφου MSS. (λαίου Vat.): τάφου for τάφου Suidas s.v. Ἄχερδος. κάπῳ Canter: καίτολαιου τάφου Dobree. 1597 ἔλυσε B, T, Farn. (ἔλυσε Vat.): ἔδυσε the rest.

1595 (1) With L's ἐφ' οὗ: 'At which (the κρατήρ) he halted, midway between' the other objects. Cp. *Il.* 22. 153 ἐνθα δ' ἐπ' αὐτῶν πλινθοὶ εὐρέες ἐγγύς ἔασιν, at the springs. With ἐφ', L's μέσον is possible; 'at which, midway as it is.' (2) With Brunck's ἀφ' οὗ, it becomes necessary to read μέσος. The κρατήρ is then one of four points from which the point denoted by μέσος is measured. The second ἀπό may be taken with ἀχέρδου also: cp. *O. T.* 734, 761. μέσος usu. takes a simple gen. of the extremes, and is not elsewhere found with ἀπό, but the latter is natural (*Plat. Parm.* 145 B τό γε μέσον ἴσον τῶν ἐσχάτων ἀπέχει).

τοῦ τε Θορικίου πέτρου. It was from Thoricus (Apollo). 2. 4. 7) that 'radiant Eos caught up Cephalus to the gods' (*Eur. Hipp.* 455). Hence the name of that place may have been associated in the Athenian mind with the idea of removal to another world. Θορικός (so *Her.*, *Xen.*, etc.: Θόρικος schol.) was a town and deme of Attica, belonging to the tribe Ἀκαμαντίς, on the S. E. coast, about 6 miles N. of Sunium, and 42 S. E. of Colonus. It was reckoned among the twelve towns of the old Attic dodecapolis, and, to judge by the ruins, was a considerable place down to late times (*Leake, Demi* II. 17—22). If Θορικίον is unsound, the familiarity of Θορικός as a deme-name may have suggested it. Schneidewin's τρικροφύου rests on the schol. to 57: καί τις τῶν χρησιμοποιῶν φησί· Βοιωτοὶ δ' ἔπποι ποτιστείχουσι Κολωνόν, | ἐνθα λίθος τρικάρανος ἔχει καὶ χάλκεος οὐδός. But, if Θορικίον came from τρικροφύου, the genuine word must have been well-nigh obliterated.

1596 κοιλῆς τ' ἀχέρδου: schol. τῆς τὸν πυθμένα ἔχουσας ὑπόκενον, σαπέντα. The wild pear gave its name to the Attic deme Ἀχερδοῦς ('Ἀχερδοσίω); as in its other form, ἀχράς, to Ἀχραδίη, the E. quarter

of Syracuse. If, as the schol. states (n. 1593), the local myth placed the rape of Persephone here, this old tree may have been pointed out as the spot whence she was snatched. An ἐρμεῖος (wild fig-tree) by the Cephissus was connected with a like legend (*Paus.* 1. 38. 5). A wild olive-tree (κότινος) at Troezen was associated with the disaster of Hippolytus (2. 32. 10), as the στρεπτή ἐλαία at Epidaurus (see on 694) with Heracles.—κάπῳ λαίνου τάφου. Dobree's καίτολαινου ('of natural rock,' cp. on 192) is more ingenious than probable. Cp. *Eur. Helen.* 962 τόνδε λαίῳν τάφον: *Ἐλ.* 328 μνήμα λαίῳν πατρός. The λαίῳν τάφου is opposed to a τύμβος of earth or a λάρναξ of wood (*Thuc.* 2. 34): it would commonly denote an oblong monument with a flat slab (τράπεζα) on top, the sides being sometimes sculptured.

The power and beauty of this passage are in no way lessened for us because we know nothing of the basin or the stone, the tree or the tomb. Rather it might be said that the very fact of our ignorance illustrates the spirit in which these details are introduced. Their significance is essentially local: ταῦτα γνώριμα τοῖς ἐγχωρίοις (schol.). They show us how the blind man, who had never been at Colonus before, placed himself at precisely the due point in the midst of its complex sanctities. The god made him as one who had the most intimate and minute knowledge of the ground.

1597 ἔλυσε, as *Tr.* 924 λύει τὸν αὐτῆς πέπλον: while the midd. in *Il.* 17. 318 λύοντο δὲ τεύχεα refers to Greeks stripping Trojans.—δυσπινεῖς: cp. 1258. He prepares to put on the garb of the dead.

1598 ῥντῶν (ῥέω), flowing, ἐξ ἀερί-του κρήνης (469). Cp. *Theophr. Caus. Plant.* 2. 6. 3 (with ref. to correcting the properties of water by mixing different kinds), δι' ὃ πολλάκις ἂν ἀρμόσει

ὕδατων ἐνεγκέων λουτρὰ καὶ χοάς ποθεν·
 τῷ δ' εὐχλόου Δήμητρος εἰς προσόψιον 1600
 πάγον μολοῦσαι τάσδ' ἐπιστολὰς πατρὶ
 ταχεὶ ἴππευσαν σὺν χρόνῳ, λουτροῖς τέ νιν
 ἐσθῆτί τ' ἐξήσκησαν ἢ νομίζεται.
 ἐπεὶ δὲ παντὸς εἶχε δρώντος ἠδονήν,
 κοῦκ ἦν ἔτ' οὐδὲν ἀργὸν ὧν ἐφίετο, 1605
 κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
 ῥίγησαν ὡς ἤκουσαν· ἐς δὲ γούνατα
 πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἀνίσταν
 στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.
 ὁ δ' ὡς ἀκούει φθόγγον ἐξάιφνης πικρόν, 1610
 πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν· ὦ τέκνα,
 οὐκ ἔστ' ἔθ' ὑμῖν τῆδ' ἐν ἡμέρᾳ πατήρ.
 ὄλωλε γὰρ δὴ πάντα τὰμά, κοῦκέτι
 τὴν δυσπόνητον ἔξετ' ἀμφ' ἐμοὶ τροφήν·
 σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἐν γὰρ μόνον 1615
 τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.

1600 τῷ δ' F (from the corrector), T, Farn., schol.: most MSS. have τῷδ' (as L), or τὰδ' (as A).—προσόψιον L, F: ἐπόψιον the rest. **1601** πάγον] πηγῆν L. Stephani (Reise durch einige Gegenden des nördl. Griechenl., p. 107).—μολοῦσαι L: μολοῦσα A:

λεπτόν καὶ καθαρὸν μὴ καθαρῶ καὶ παχεῖ,
 καὶ φρεατιαῖον ναματιαῖον (well water with
 river water), καὶ ῥυτὸν καὶ δμβριον
 (spring or rain water) λιμναῖον καὶ ἀπλῶς
 στασιμῶ.

1600 ε. They go to a hillock a little
 way off, on which was a shrine of De-
 meter Euchloös. See map in Introd.—
 εὐχλόου, as protecting the young green
 corn and other young vegetation (χλόη).
 Paus. I. 22. 3 ἐστὶ δὲ (at Athens) καὶ Γῆς
 κουροτρόφου καὶ Δήμητρος ἱερὸν Σλόης.
 She was associated with Γῆ κουροτρόφος
 and with Apollo in the Χλόεια held on
 6th Thargelion (latter part of May). Other
 names given to Demeter as protectress
 of crops, etc., expressed the ills which
 she averted, as καύστις, ἀζησία (parcher),
 ἐρυσίβη (mildew), ἐλήγηρις (popularly re-
 ferred to εἰλη, sunshine, but doubtful).

προσόψιον, not found elsewhere, is
 read by L and Suidas. 'The hill of
 Demeter, in full view': rather than, 'the
 hill looking on Demeter.' The act. sense
 is possible (Ph. 1040 θεοὶ τ' ἐπόψιοι), but

the other seems better here: cp. *Ant.*
 1110 ὀρμᾶσθ'...εἰς ἐπόψιον τόπον.

1602 ε. ἴππευσαν and πόρευσαν are
 alike admissible in this ῥήσις (cp. 1606
 ff.), but the former seems preferable on
 the general principle of not multiplying
 omissions of augment without necessity.
 'Brought this behest,' i.e. the water for
 which he had asked. Eur. *Ph.* 984
 ΜΕΝ. χρημάτων δὲ τίς πόρος;—| ΚΡ. ἐγὼ
 πορεύσω χρυσόν. Cp. on 1458 πόροι.—
 ταχεὶ σὺν χρ.: cp. 885; *Tr.* 395 σὺν
 χρόνῳ βραδεῖ μολών.—λουτροῖς, as the
 dead were washed: Lucian *De Luctu* 11
 μετὰ ταῦτα δὲ λούσαντες αὐτοὺς...προτίθεν-
 ται. So *Ai.* 1405 λουτρῶν δότων (for the
 dead Ajax).

1603 ἢ νομίζεται, as the dead were
 usually dressed for burial, i.e. in white.
 Artemidorus *Oneir.* 2. 3 ἀνδρὶ δὲ νοσοῦντι
 λευκὰ ἔχειν ἰμάτια θάνατον προαγορεύει,
 διὰ τὸ τοὺς ἀποθανόντας ἐν λευκοῖς ἐκφέρεισ-
 θαι.

1604 παντὸς...δρώντος. (1) Usu.
 explained:—'when he had content of all

water from some fount, that he should wash, and make a drink-offering. And they went to the hill which was in view, Demeter's hill who guards the tender plants, and in short space brought that which their father had enjoined; then they ministered to him with washing, and dressed him, as use ordains.

But when he had content of doing all, and no part of his desire was now unheeded, then was thunder from the Zeus of the Shades: and the maidens shuddered as they heard; they fell at their father's knees, and wept, nor ceased from beating the breast, and wailing very sore.

And when he heard their sudden bitter cry, he put his arms around them, and said: 'My children, this day ends your father's life. For now all hath perished that was mine, and no more shall ye bear the burden of tending me,—no light one, well I know, my children; yet one little word makes all those toils as naught;

μολούσα B, T. 1602 ταχεῖ] βραχεῖ Reisig. 1604 παντός είχε δρώντος ἡδονήν] πάνθ' ὅσ' εἶπ' ἔδρων πρὸς ἡδονήν Mekler. 1605 οὐδὲν ἀργὸν L: ἀργὸν οὐδὲν most MSS.—ἐφέλετο L. 1608 πεσοῦσαι κλαῖον] πεσοῦντ' ἐκλαον Dindorf.—ἀνείεσαν L, with η written above εἰ: gl. οὐκ ἀνέπεμπον. 1610 ὁ δ'] δδ' L.

service,' i.e. when his daughters had done for him all that he wished. Then *πάν δρών* will be 'every activity' of attendants: cp. the Homeric *δρηστήρες*, *δρηστειραι*, of servants, *Od.* 10. 349 etc. (2) A better view is: 'when of doing all he had content' (as Whitelaw), when *πάν δρών* is his *οὐσι* activity. Cp. τὸ βουλούμενον τῆς γνώμης and similar phrases (see on 267): also Thuc. 1. 142 ἐν τῷ μὴ μελετῶντι, 'in the absence of practice.' As to *Tr.* 196 τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων,—where τὸ ποθοῦν used to be explained as 'the desire within him,'—it is now generally held to be corrupt (E. Thomas conjectures τὰ γὰρ ποθεῖν). But the absence of the art. makes *πάν δρών* a bolder expression than any of these; nor can the adverbial ἐν ἀμείβοντι, 'alternately,' (Pind. *N.* 11. 42,) be properly compared. I suspect, then, that the text is corrupt. To Mekler's conjecture (see cr. n.) the obstacle is ἔδρων instead of ἔδρασαν. The obvious ἔδρωτος ('desire') should not be too lightly rejected: cp. 436.

1605 ἀργόν, neglected: see on *O. T.* 287.

1606 κτύπησι: for the omission of the augment, see on *O. T.* 1249. Ζεὺς χθ.: *Il.* 9. 457 Ζεὺς θε καταχθόνιος καὶ ἐπαινή

Περσεφόνηα. At Corinth Pausanias saw three images of Zeus, one being *Χθόνιος*, another *Ἰψίστος*, the third nameless (2. 2. 8). The Zeus Chthonios was a benevolent Pluto, associated with Demeter in the prayers of the husbandman (*Hes. Op.* 465).

1608 ε. οὐδ' ἀνείεσαν, 'did not remit' (cp. ἀνείναι φυλακῆν, ἀσκησιν, ἐχθραν, etc.); *ποι*, 'did not send up' (as in *O. T.* 1277, a different context). κλαυθμός was commonly associated with κομμός (*πλακτύς*) and γόος. If Soph. had meant otherwise, he would have added another verse with ἀλλά.—παμμήκεις, very loud: see on 489.

1610 ἑραφῆνης, because they burst into their wail when the sudden peal of thunder was heard.

1613 πάντα τάμα, all that concerns my earthly life.

1614 ε. τὴν δυσπόν.: cp. 509: *Aesch. Pers.* 515 ὦ δυσπόνητε δαίμων.—ἀμφ' ἑμοί: cp. *El.* 1143 quoted on 345; *τροφήν*, *ib.* and 352.—σκληρὰν, in appos.; cp. 1173.—ἀλλὰ... γὰρ, 'but (I need not speak of hardship), for': = 'but indeed': cp. on 988.—ἐν... ἔπος, 'one word,' viz. φιλεῖν. Cp. *Ani.* 53 μήτηρ καὶ γυνή, διπλοῦν ἔπος. (This is better than 'one saying,' i.e. reflection.)—λίε, cancels.

τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὄτου πλεόν
ἢ τοῦδε τάνδρὸς ἔσχεθ', οὗ τητῶμεναι
τὸ λοιπὸν ἤδη τὸν βίον διάζετον.

τοιαῦτ' ἐπ' ἀλλίλοισιν ἀμφικείμενοι 1620

λύγδην ἔκλαιον πάντες. ὡς δὲ πρὸς τέλος
γῶων ἀφίκοντ' οὐδ' ἔτ' ὠρώρει βοή,
ἦν μὲν σιωπή, φθέγμα δ' ἐξαίφνης τινὸς
θῶῦξεν αὐτόν, ὥστε πάντας ὀρθίας

στῆσαι φόβῳ δείσαντας ἐξαίφνης τρίχας. 1625

καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῆ θεός.
ὦ οὔτος οὔτος, Οιδίπους, τί μέλλομεν
χωρεῖν; πάλαι δὴ τὰπὸ σοῦ βραδύνεται.

ὁ δ' ὡς ἐπήσθητ' ἐκ θεοῦ καλούμενος,
αὐδᾶ μολεῖν οἱ γῆς ἄνακτα Θησέα. 1630

καπεῖ προσῆλθεν, εἶπεν· ὦ φίλον κάρα,
δός μοι χερὸς σῆς πίστῳ *ὄρκίαν τέκνοις,

1619 τὸ λοιπὸν ἤδη βίον διάζετον L, F: and so the rest, only with τὸν instead of τὸ. (βίωτον T, Farn.) τὸ λοιπὸν ἤδη τοῦ βίου διάζετε Suidas, which Froehlich accepts, with the change of τὸ to τὸν. τὸ λοιπὸν ἤδη τὸν βίον διάζετον Elmsley. τὸν λοιπὸν ἤδη βίον ἐκδιάζετον Meineke. **1625** φόβῳ] In L the letters φ and β have been written by S in erasures: the first hand may have written λόφῳ.—ἐξαίφνης] εὐθέως Dindorf. **1626** καλεῖ L (λ in an erasure), and most mss.: καλεῖ T, Farn.: κάλλει Vat.—

1618 ε τητῶμεναι: cp. on 1200.—The simplest view of the MS. τὸ λοιπὸν ἤδη βίον διάζετον is Elmsley's, that βίον was written by a mistake for τὸν βίον. (The error here affords no ground for suspecting βίον in 1584.) But τοῦ βίου (Suidas) is equally possible: cp. O. T. 1487 νοούμενος τὰ λοιπὰ τοῦ μικροῦ βίου. The constr. τὸν λοιπὸν... τοῦ βίου would be a rare one: Dem. or. 15 § 16 πρὸς τὸν λοιπὸν τοῦ χρόνου, Xen. Cyr. 4. 5. 1 τοῦ σίτου... τὸν ἡμισυν: so ἡ πολλῆ τῆς γῆς, etc.

1620 ε ἐπ' ἀλλήλ. ἀμφικ.: i.e. each of the daughters had twined her arms about her father, while he had also embraced them. Cp. Od. 8. 523 ὡς δὲ γυνὴ κλαῖησι φίλον πόσω ἀμφιπεσοῦσα.—λύγδην from λύγω, *singultare*. Anthol. Pal. 15. 28. 3 λιγέως ὀλοφύρετο μήτηρ, | λύγδην, ἱσταμένη.

1623 σιωπῆ, a moment of absolute stillness, after the wails had subsided. Job iv. 15 'Then a spirit passed before my face, the hair of my flesh stood up. It stood still, but I could not discern the

appearance thereof; a form was before mine eyes: there was silence, and I heard a voice.'—τινὸς: Eur. Anacr. 1147 πρὶν δὴ τις ἀδύτων ἐκ μέσων ἐφθέγετο | δεινὸν τι καὶ φρικώδες.

1624 ε θῶῦξεν αὐτόν. Porson on Eur. Ph. 5 wished to read θεῶν ἐθῶῦξ' (omitting αὐτόν). But the change is unnecessary, if occasional omission of the augment is conceded to such *ρήσεις* as this: cp. 1606. θῶσσω denotes a loud, urgent cry (cp. Eur. Hipp. 219 κροῖ θῶῦξαι): here with acc. of the person called.—πάντας, subject to στῆσαι. For this phrase, instead of πᾶσι στήναι τρίχας, see on 150 φυτᾶλμος. Cp. 1464.—φόβῳ is causal dat. with στῆσαι, rather than modal dat. with δείσαντας, so that we should not compare Tr. 176 φόβῳ... ταρβοῦσαν: O. T. 65 ἔπνευ γ' εὐδοντα.—ἐξαίφνης, though it has come in 1623 (and 1610): see on 554.

1626 πολλὰ πολλαχῆ, 'with repeated and manifold calling.' There seems to be no genuine instance of πολλαχῆ meaning simply πολλάκις. It is always

love had ye from me, as from none beside; and now ye shall have me with you no more, through all your days to come.'

On such wise, close-clinging to each other, sire and daughters sobbed and wept. But when they had made an end of wailing, and the sound went up no more, there was a stillness; and suddenly a voice of one who cried aloud to him, so that the hair of all stood up on their heads for sudden fear, and they were afraid. For the god called him with many callings and manifold: '*Oedipus, Oedipus, why delay we to go? Thou tarriest too long.*'

But when he perceived that he was called of the god, he craved that the king Theseus should draw near; and when he came near, said: 'O my friend, give, I pray thee, the solemn pledge of thy right hand to my children,

πολλαχεῖ (with η written above) L. Blydes conject. πολλάκις.—Lehrs agrees with Hermann (on Arist. *Poet.* p. 224) in rejecting this v. 1627 ε τι μέλλομεν; | χῶρει Nauck.—δη τὰπὸ δῆ τ' ἀπο L, whence δῆτ' ἀπὸ F.—βραδύνεται| After υ two letters have been erased in L. 1630 οί L, F: οί B, with οι above: οί the rest. 1632 ἀρχαίαν MSS.: ἀρθύλιαν Wecklein.—ἀρκίαν L. Schmidt: ἀρκέσειν Nauck: ἰσχυρὰν Schrwald: ὀρκίαν P. N. Pappageorgius.—τέκνοις| τέκνον Vat.

'by many routes' (as Xen. *An.* 7. 3. 12), 'in many ways' (Her. 6. 21), or 'on many grounds' (id. 1. 42). The phrase here, then, cannot mean 'loudly (πολλά) and often': nor can it be merely, 'again and again.' But πολλαχῆ need not refer to different forms of words. It is enough to understand it of varying tones in which the name was sounded, or of the voice seeming to come from different points at successive moments.

It is strange that a modern critic should have thought this 'alienissimum a divina maiestate' (Schaefer). He must have forgotten that a divine summons had already been thrice repeated when 'the LORD came, and stood, and called as at other times, Samuel, Samuel.'

1627 ὦ οὔτος. So the goddess Athena, calling Ajax to come forth from his tent; *Ai.* 71 οὔτος, σὲ τὸν τὰς etc.: 89 ὦ οὔτος, Ἄτας, δευτέρων σε προσκαλώ, where Ἄτας is voc. (*ib.* 482), as Οἰδίπους here (cp. 461). οὔτος ('Ho there!'), thus used, implies that the person addressed is not duly heeding the speaker; here it helps to express impatience. So, when Medea turns her face away from Jason's smooth words, he cries to her, ἀθνη, τί χλωροῖς δακρῶνις τέγγεις κόρας; etc. (*Med.* 922). There is nothing of roughness in the phrase, except in the particular combi-

nation οὔτος σὺ (*O. T.* 532, 1121: Eur. *Hec.* 1280).

1628 χῶρειν: cp. the emphatic place of δεῖξαι, *O. T.* 278. Nauck's μέλλομεν; | χῶρειν: by the change to the singular number, breaks the companionship of Oedipus with the Unseen.—τὰπὸ σοῦ adv., βραδύνεται pass. impers.: delay is made on thy part. Cp. Eur. *Tro.* 74 ἔτοιμ' ἂ βούλει τὰπ' ἐμοῦ: Ar. *Plut.* 100 ἀφετὸν με νῦν ἴστον γὰρ ἠδὲ τὰπ' ἐμοῦ (for in both places it is ἀπό rather than ἐπι). Cp. 293.

1630 οί, ethic dat., 'for him,' as a grace to him: cp. 81. The enclitic almost adheres to μολεῖν, while γῆς is naturally drawn to ἀνακτα: thus the two monosyllables in the 3rd foot do not hurt the rhythm.—Theseus, with attendants, had followed Oed. to the ὁδοί (see 1589), but had remained apart while the daughters ministered to their father (1598—1603). He is now summoned to approach them.

1632 ὀρκίαν, the conjecture of P. N. Pappageorgius, is the best emendation of the certainly corrupt ἀρχαίαν. It gives exactly what we need, viz. such an epithet for πῶστιν as marks the special solemnity of the pledge. Cp. Plat. *Legg.* 843 Α φιλιαν τε καὶ ἐχθρῶν ἐνορκον. The occurrence of ὀρκίαν in 1637 cannot be made an objection (cp. 554 n.); on the con-

ὑμεῖς τε, παῖδες, τῶδε· καὶ καταίνεσον
 μήποτε προδώσειν τάσδ' ἐκῶν, τελείν δ' ὄσ' ἂν
 μέλλης φρονῶν εὖ ξυμφέροντ' αὐταῖς αἰεί. 1635
 ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
 κατήνεσεν τὰδ' ὄρκιος δράσειν ξένῳ.
 ὅπως δὲ ταῦτ' ἔδρασεν, εὐθύς Οἰδίπους
 ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων λέγει·
 ὦ παῖδε, τλάσας χρῆ τὸ γενναῖον φρενὶ 1640
 χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἂ μὲ θέμις
 λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
 ἀλλ' ἔρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος
 Θησεὺς παρέστω μανθάνων τὰ δρώμενα.
 τοσαῦτα φωνήσαντος εἰσηκούσαμεν 1645
 ζύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένους
 στένοντες ὠμαρτοῦμεν. ὡς δ' ἀπήλθομεν,

1634 τάσδ'] L has σ in an erasure; the α was first ἀ, then ἀ. **1635** μέλλεις
 L, F: μέλλης most MSS.: νέμης F. W. Schmidt. **1636** οἴκτου MSS.: ὄγκου
 Musgrave: δκνου Wex, Bothe. **1640** τλάσας MSS.: τλάσα Dindorf (formerly),
 Wunder, Blaydes: τλῶντε Dind. (n. to Oxf. ed. of 1860).—φρενὶ A, R, L²: φέρειν L and

trary, it rather confirms ὄρκιον here. The-
 seus did just what Oedipus asked.

ἀρχαῖαν has been explained as follows:
 —(1) 'Thy right hand, *that time-honoured
 pledge.*' I agree with Campbell and
 Bellermand that this is the best version:
 indeed, I should be disposed to say, the
only sound one. But in such a context
 we surely want something more than so
 general an epithet. (2) Thy pledge,
 'which some day will be old,' i.e. which
 you are sure to observe permanently.
 Herm. supports this extraordinary 'pro-
 lepsis' by Aesch. *Ag.* 579, where, how-
 ever, ἀρχαῖον γάνος is rather, 'the tradi-
 tional ornament' of temples (spoils):
 unless we should read (δόμοις) ἀρχαῖος.
 (3) 'A pledge of such good faith as you
 have always observed' (*fides perpetuo
 apud te usu sacrata*, Ellendt). (4) A
 modification of the last view refers ἀρ-
 χαῖαν to ν. 631, as = 'the pledge given at
 the beginning (of our intercourse).' It is
 impossible to accept any one of these in-
 terpretations.

(1) Two other conjectures claim notice.
 ἀρβυλιαν (Wecklein) = 'in a friendly com-
 pact.' Cp. *Od.* 16. 427 οἱ δ' ἡμῖν ἀρβυμοι

ἦσαν, 'they were in amity with us.' In
Ph. 1132 Erfurdt has restored ἀρβυμιον (as
 = 'trusty comrade') for ἀθλιον. But this
 epithet does not strengthen πίστω. (2)
 ἀρκίαν (L. Schmidt) = 'sure.' The only
 support for this is the epic phrase μισθός
 ἄρκιος (*Il.* 10. 304, *Od.* 18. 358, *Hes. Op.*
 368).

1634 ἐκῶν, 'if thou canst help it': cp.
Plat. Prot. 345 D δὲ ἂν ἐκῶν μηδὲν κακὸν
 ποιῆ: in prose more often with εἶναι
 added, as *Symp.* 214 E ἐκῶν γὰρ εἶναι
 οὐδὲν ψεύσομαι: almost always in sen-
 tences which contain or imply a negative:
 but *Her.* 7. 164 has ἐκῶν τε εἶναι καὶ
 θεοῦ ἐπιόντος οὐδενός... καταθεῖς τὴν
 ἀρχήν.

1635 μέλλης, sc. τελείν: φρονῶν εὖ,
 'wishing them well.' Cp. *O. T.* 1066
 καὶ μὴν φρονουῶσά γ' εὖ τὰ λῶστά σοι λέγω.
 'To do all that, as *their well-wisher*, thou
 seemest likely (to do) with advantage to
 them.' As a well-wisher will do *his best*,
 εὖ φρονῶν thus practically means, 'to the
 best of thy judgment'; but that is not the
 first sense of the words.

1636 οὐκ οἴκτου μέτα, without mak-
 ing lamentation,—controlling his feelings

and ye, daughters, to him; and promise thou never to forsake them of thy free will, but to do all things for their good, as thy friendship and the time may prompt.' And he, like a man of noble spirit, without making lament, sware to keep that promise to his friend.

But when Theseus had so promised, straightway Oedipus felt for his children with blind hands, and said: 'O my children, ye must be nobly brave of heart, and depart from this place, nor ask to behold unlawful sights, or to hear such speech as may not be heard. Nay, go with all haste; only let Theseus be present, as is his right, a witness of those things which are to be.'

So spake he, and we all heard; and with streaming tears and with lamentation we followed the maidens away. But when we had gone apart,

the rest: *τρέφειν* Wecklein. Nauck rejects the v. **1641** μηδ'] μημ' L first hand: μημ' S. Most MSS. have μημ': in B and F δ' is written over μ'. **1644** *μανθάνειν* Reiske. **1646** *ἄστακτι δέ]* Blydes conject. *εἰρ' ἄστακτι*: Nauck, *εἰρ' ἀκασκα...* | *στείχοντες* (for *στένοντες*): also *ταῖσι* for *σὺν ταῖς*: and in v. 1648 *πάλιν στραφέντες εἶδομεν* for *στραφέντες ἐξαεῖδομεν*.

in presence of the afflicted girls. Vauvilliers: *ὄλκτος* hic est quod nos Galli dicimus *foiblesse*. Cp. Plat. *Phaedo* 117 C καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἶοι τε ἦσαν κατέχειν τὸ μὴ δακρύειν, ὡς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα, (that Socrates had drunk the hemlock,) οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ (*in spite of myself*) ἄστακτι ἐχώρει τὰ δάκρυα. If the men of the old Greek world were more easily moved to tears than modern men, at least they knew very well when a man is bound to repress his emotion, if he can. Why, then, obliterate a noble touch by changing *ὄλκτου*—as Wecklein does with Wex and Bothe—to the wretchedly feeble *δκνου*?

1637 ὄρκιος: *Ant.* 305 ὄρκιος δέ σοι λέγω: *Ph.* 811 οὐ μὴν σ' ἔνορκον ἄξιὸν θέσθαι.

1639 ἀμαυραῖς, 'dark,' not guided by eyes: cp. 182 ἀμαυρῶ | κώλω. Not 'feeble' (1018), for no increase of physical weakness is among the signs that his end is near: rather is he lifted above his former helplessness (1587).

1640 τλάσας... τὸ γενναῖον φρενί, 'ye must make a brave effort of the mind, and depart': τὸ γενναῖον, acc. governed by τλάσας. It might also be adv., like κάμνοντι τὸ καρτερόν Theocr. 1. 41, but

an absolute use of *τλάσας* seems slightly less probable here.—φρενί, *in* or *wish* it. L's φέρειν is conceivably genuine, but in that case τὸ γενναῖον can hardly be so. Bellermann combines them by rendering, 'that which it is noble to bear.' This will not serve: nor yet this, 'to bear what is noble.' Wecklein suggests *τρέφειν*: 'having brought yourselves to cherish fortitude.' But since the effort demanded is one of *moral* courage, I do not see why the addition of φρενί to τλάσας should offend.

1641 *ε. δ. μὴ*: 'such things as 'tis not lawful,' etc.: cp. 73.—φωνούτων, masc.

1643 ὁ κύριος, the master, he who has control of all; since to him alone the ἐξάγιστα (1526) are to be confided. The word has a further fitness here, since the maidens had been committed to the care of Theseus (cp. n. on *O. T.* 1506).

1645 *ε. εἰσηκούσαμεν*, simply 'heard' (rather than 'obeyed'), as *Ant.* 9, *Ai.* 318, *Tr.* 351, 424.—Wecklein suggests *φωνήσανθ' ὄρ'*, with omission of *ἄστακτι...* *στένοντες*.—ξύμπαντες, the attendants of Theseus, who had remained apart when their master was summoned to approach Oedipus (1630).—*ἄστακτι*: see on 1251.

χρόνῳ βραχεῖ στραφέντες, ἐξαπείδομεν
 τὸν ἄνδρα τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
 ἄνακτα δ' αὐτὸν ὀμμάτων ἐπίσκιον 1650
 χεῖρ' ἀντέχοντα κρατός, ὡς δειοῦ τινος
 φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.
 ἔπειτα μέντοι βαιὸν οὐδὲ σὺν χρόνῳ
 ὀρῶμεν αὐτὸν γῆν τε προσκυνούνθ' ἅμα 1655
 καὶ τὸν θεῶν Ὀλυμπον ἐν ταύτῳ λόγῳ.
 μὲρ δ' ὁποῖω κείνος ὤλετ' οὐδ' ἂν εἰς
 θνητῶν φράσειε πλὴν τὸ Θησέως κἀρα.
 οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
 κεραυνὸς ἐξέπραξεν οὔτε ποντία
 θύελλα κινήσεισα τῷ τότε ἐν χρόνῳ, 1660
 ἀλλ' ἢ τις ἐκ θεῶν πομπός, ἢ τὸ νερτέρων
 εὐνοῦν διαστὰν γῆς ἀλύπητον βάθρον·
 ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
 ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν
 θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665

1649 οὐδαμῇ Vat. 1651 ἔχοντα χεῖρα κρατός B, T, Vat., Farn.: χεῖρ' ἀντέχοντα
 κρατός the rest. 1652 ἀνασχετοῦ L first hand, ἀνασχετοῦ S. 1655 τὸν] τῶν R
 (with ὄν written above), F, Vat. (which has θεόν). 1658 αὐτὸν] αὐτῶν L, F,
 Vat.—θεοῦ L first hand, θεός S. θεός is also in F: θεοῦ the rest. 1659 ἐξέ-
 πραξεν] Maehly conject. ἐξήραξεν: Blaydes, ἐξέφληξεν, ἐξέπληξεν, or ἐξέπεμψεν.

1648 ε. ἐξαπείδομεν. This compound
 occurs only here, but is not intrinsically
 more questionable than the Homeric
 ἐξαποβαίνω, ἐξαποδύω, etc. While ἐξο-
 ρᾶν = 'to see at a distance' (used in pass.
 by Eur. *Her.* 675 etc.), ἀφορᾶν alone usu.
 = merely 'to regard': hence the double
 compound is really less pleonastic than
 those just mentioned. So ἐκπροσιμᾶν oc-
 curs only in *Ant.* 913.—τὸν ἄνδρα τὸν
 μὲν: 'we saw Oedipus,—him, I say,—
 no longer present anywhere, but *Theseus*,
 etc.' The τὸν μὲν comes in, by an after-
 thought, to prepare the distinction: cp.
Od. I. 115 εἰ ποθεν ἔλθων | μνηστήρων
 τῶν μὲν σκέδασι κατὰ δώματα θείη, |
 τιμὴν δ' αὐτὸς ἔχει: 'make a scattering
 of the wooers,—those men there,—in the
 house, but *himself* have honour,' etc.

1650 αὐτὸν, 'alone': Ar. *Ach.* 504
 αὐτοὶ γὰρ ἔσμεν οὐκ Ἰθαλιῶ τ' ἀγῶν (citi-
 zens without foreigners): cp. *O. T.* 221 n.
 —ὄμμ. (object. gen.) ἐπίσκιον, predica-
 tive, ὥστε ἐπισκιάζειν τὰ δώματα.

1651 ἀντέχοντα, holding over against,
 from the primary sense of *ἀντί*: so with
 dat. (δμμασι) *Ph.* 830.—Perhaps nothing
 else in Greek literature leaves on the
 mind an impression so nearly akin to that
 of the awful vision in Job (iv. 15, 16).

1654 ε. γῆν τε...καὶ...Ὀλυμπον. The-
 seus bows down and kisses the earth,
 then suddenly rises, and with upturned
 face stretches forth his hands towards the
 sky. The vision which he had just seen
 moved him to adore both the *χθόνιοι* and
 the *ὑπατοί*. This touch is finely con-
 ceived so as to leave the mystery un-
 broken. Cp. *Ph.* 1408 στεῖχε προσκύσας
 χθόνα: *Ant.* 758 τόνδ' Ὀλυμπον (the hea-
 ven above us).—ἐν ταύτῳ λόγῳ, 'in the
 same address (or prayer), i.e. one imme-
 diately after the other: not, 'on the
 same account.'

1659 ε. ἐξέπραξεν, like *διεργάσατο*,
διεχρήσατο, *confecit*, 'took his life': cp.
Eur. Hec. 515 πῶς καὶ νῦν ἐξεπράξατ'; 'how
 indeed did ye take her life?'—ποντία

after no long time we looked back; and Oedipus we saw nowhere any more, but the king alone, holding his hand before his face to screen his eyes, as if some dread sight had been seen, and such as none might endure to behold. And then, after a short space, we saw him salute the earth and the home of the gods above, both at once, in one prayer.

But by what doom Oedipus perished, no man can tell, save Theseus alone. No fiery thunderbolt of the god removed him in that hour, nor any rising of storm from the sea; but either a messenger from the gods, or the world of the dead, the nether adamant, riven for him in love, without pain; for the passing of the man was not with lamentation, or in sickness and suffering, but, above mortal's, wonderful. And if to any I seem to speak folly,

1662 ἀλύπητον L, with γρ. ἀλάμπετον written above by S. ἀλάμπετον is in the text of F, which usu. follows S: ἀλύπητον the other MSS. **1663** ἀνήρ] ἀνὴρ L.

1664 ἀλγεινῶς L, F.—Above ἐξεπέμπετ' L has ἐξέπνευσεν (without γρ.), written by S. **1665** δοκῶ is wanting in L²: δοκῶν A, R.

θύελλα κινηθείσα, 'a whirlwind from the sea, suddenly aroused,'—so as to sweep inland on Colonus, and snatch him out of men's sight. For the locative force of **ποντία** as = **ποντιόθεν**, cp. on 118 **ἐκτόπιος**. Cp. *Pl.* 6. 345 (Helen's wish) ὡς μ' ὄφελ' ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ | ὀχρεσθαί προφέρονσα κακῇ ἀνέμοιο θύελλα | εἰς ὄρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης.

1661 ζ. **πομπός**: cp. 1548.—ἢ τὸ νεπέτρων γῆς βάθρον, the nether world on which the upper world rests. γῆς βάθρον, earth's firm floor, rocky base: cp. Milton, 'Hymn on the Nativity,' *And cast the dark foundations deep*. So *Ai.* 860 *ἑστίας βάθρον* is the ground on which the home stands.

ἀλύπητον, the MS. reading, is incomparably better than the variant **ἀλάμπετον**, which I believe to have been merely one of those conjectures in which the old transcribers and commentators sometimes indulged. By **ἀλύπητον** the poet meant, 'without pain' (to Oed.); though it does not follow that he used the word with a definite consciousness of active sense. Cp. *Ph.* 687 **ἀμφιπλήκτων ῥοθίων**, the billows that beat around him: *O. T.* 969 **ἀψανστος**, 'not touching,' etc. (*ib.* 885 **ἀφόβητος**, 'not fearing,' is not properly similar, since **ἐφοβήθη** was deponent). *Plat. Legg.* 958 **Ἐτὰ τῶν τετελευτηκότων σώματα μάλιστα ἀλυπητῶς τοῖς ζῶσι...κρύπτειν**, to bury the dead with least annoyance to

the living. The passive sense, 'not pained,'—i.e., 'where all earthly pain is over,'—seems less suitable. *Pollux* 3. 98 says, *Πλάτων δὲ καὶ ἀλύπητος ἔχει, ὡς περ καὶ Σοφοκλῆς ἀλύπητον*: where, since *Plat.* has the word only in the place just cited, **ἀλύπητος** should perhaps be **ἀλυπήτως**. The second ref. seems to indicate this passage, rather than *Tr.* 168 **ζῆν ἀλυπήτω βίῳ**, and, if so, proves the existence of the reading as early at least as c. 160 A.D.—**ἀλάμπετον** (instead of **ἀλαμπές**) is not attested for the classical age, though it occurs in later poetry (*Anthol. P.* 9. 540, etc.), as does also a subst. **λαμπέτης**.

1663 ζ. **οὐ στενακτός**, 'not with wailing.' Some assume a definitely active sense, 'not wailing'; see last n., and add **μεμπτός** 'blaming' (*Tr.* 446). Others make it definitely passive, 'not bewailed.' The thought is that his end was 'not accompanied by **στεναγμοί**,' and the poet probably meant to suggest both ideas. Cp. on *σωτήριον* 487.—**σὺν νόσους**: cp. *O. T.* 17 **σὺν γῆρα βαρῆς**.—**ἀλγεινός**, associated with **ἄλγος**, here as *feeling*, not as *causing*, it: thus only here. Analogous is *Pind. Ol.* 1. 26 **καθαροῦ λέβητος**, the cauldron of cleansing, where *Fennell* cp. *Theocr.* 24. 95 **καθαρῶ δὲ πυρῶσατε δῶμα θεεῶν**.

1665 ζ. **εἰ δὲ μὴ δοκῶ**, 'But if I seem not to speak with understanding' (i.e. if my narrative is thought incredi-

οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.
 ΧΟ. πῶν δ' αἶ τε παῖδες χοῖ προπέμψαντες φίλων;
 ΑΓ. αἰδ' οὐχ ἑκάς· γόων γὰρ οὐκ ἀσήμονες
 φθόγγοι σφε σημαίνουσι δεῦρ' ὀρμωμένας.

στρ. α'. ΑΝ. αἰαῖ, φεῦ· ἔστιν ἔστι νῶν δὴ 1670
 2 οὐ τὸ μὲν, ἄλλο δὲ μὴ, πατρὸς ἔμφυτον
 3 ἄλαστον αἶμα δυσμόρουιν στενάζειν,
 4 ὧτινι τὸν πολλὸν
 5 ἄλλοτε μὲν πόνον ἔμπεδον εἶχομεν,
 6 ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν 1675
 7 ἰδόντε καὶ παθούσα.

1666 παρείμην] παρείξαιμ' Hartung, the schol. having παραχωρήσαιμ. 1667 χοῖ] χοῖ L, the χ in an erasure, the ι made from l; it was first καὶ οί. 1669 φθόγγουσι δὲ L, with most MSS. (δὲ is wanting in Vat.): φθόγγοι σφε A, R, L². 1670 αἶ (sic) αἶ φεῦ ἔστιν ἔστι νῶν δὴ L, = 1697 πῶθος καὶ κακῶν ἀρ' ἦν τίς ἦν (sic). The Glasgow ed. of 1745 deleted φεῦ in v. 1670, so that αἰαῖ should correspond with πῶθος in 1697. Hartung, keeping φεῦ, added τοι after πῶθος, deleting the second ἦν; and J. H. H. Schmidt prefers this course.—ἔστιν ἔστι (like L), B, Vat.: ἔστ' ἔστι T,

ble and foolish), 'I would not crave belief from those to whom I seem not sane.'—οὐκ ἂν παρείμην. παρείμαι='to win over to one's own side,' and so either (1) with *gen.* of pers., Plat. *Rep.* 341 B οὐδέν (adv.) σου παρείμαι, I ask no favour, no mercy, from you: or (2) with *acc.* of pers., *Legg.* 742 B παρέμενος... τοὺς ἀρχοντας ἀποδημεῖτω, 'when he has persuaded the rulers,'—obtained their permission: so again *ib.* 951 A. Here it seems better to understand τούτων than τούτους. He scorns to deprecate their unbelief. Eur. *Med.* 892 παριέμεσθα (I crave pardon) καὶ φάμεν κακῶς φρονεῖν.—His closing words mark *his own* profound belief in the reality of what he had seen. Cp. *El.* 550 εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς | γνώμην δικαίαν σχοῦσα, τοὺς πέλας ψέγε. *Ai.* 1038 ὅτω δὲ μὴ τὰδ' ἔστιν ἐν γνώμῃ φίλα, | κείνός τ' ἐκεῖνα στεργέτω, κάγω τάδε. *Ant.* 469 σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν, | σχεδόν τι μῶρα μωρῶν ὀφλισκάνω. To the ancient Greek, who enjoyed discussion, there was something peculiarly impressive in declining it.

1667 ε. χοῖ προπέμψ.: meaning Theus (295 n.), though the plur. might also be explained of Theus with his attendants (1646).—ἀσήμονες = ἀσημοί, only here.

1670—1750 Kommos. 1st str. 1670

—1696 = 1st antistr. 1697—1723. 2nd str. 1724—1736 = 2nd antistr. 1737—1750. See Metrical Analysis.

1670 ε. αἰαῖ, φεῦ. To delete φεῦ here seems a less probable remedy than to supply τοι in 1697, where the neighbourhood of καὶ may have caused its loss.

ἔστιν, ἔστι νῶν δὴ. The passage is simple if it is only remembered that οὐ τὸ μὲν ἄλλο δὲ μὴ is an adverbial phrase, equivalent to παντελῶς. 'It is indeed for us twain in no incomplete sense to bewail the accurst blood of our father which was born in us, hapless that we are.' While he lived, they suffered with him. Now, his fate has snatched him from them in strange and terrible sort, leaving them destitute. οὐ τὸ μὲν, ἄλλο δὲ μὴ (μὴ, instead of οὐ, because it goes with the inf. στενάζειν), 'not in one respect merely, with the exception of some other'; not merely partially. This phrase is frequent where the notion of completeness or universality is to be brought out with greater emphasis than would be given by the mere use of πᾶς or like words. Aesch. *Pers.* 802 συμβαίνει γὰρ οὐ τὰ μὲν τὰ δ' οὐ, i.e. 'for our disasters are complete.' Her. 1. 139 οὐ τὰ μὲν, τὰ δ' οὐ, ἀλλὰ πάντα ὁμοίως: so *id.* 2. 37: Phocylides fr. 1 Λέριοι κακοί, οὐχ ὁ μὲν, ὅς δ' οὐ, | πάντες: Eur. *Ph.* 1641

I would not woo their belief, who count me foolish.

CH. And where are the maidens, and their escort?

ME. Not far hence; for the sounds of mourning tell plainly that they approach.

AN. Woe, woe! Now, indeed, is it for us, unhappy sisters, in all fulness to bewail the curse on the blood that is ours from our sire! For him, while he lived, we bore that long pain without pause; and at the last a sight and a loss that baffle thought are ours to tell.

Kommos.
1st
strophe.

Farn.: *ἔστιν ἔστιν* the rest.—Elms. conject. *αἱ αἱ, φεῦ, πάρεστι νῶν δῆ*. 1671 *ξ. οὐ* from *οὐ* L: and *ἄλαστον*.—For *πατρός* Nauck conject. *πάθος*: and for *ἄλαστον αἷμα δυσμόρων, ἀλαστόρων ἐκ δαϊμόνων*. 1673 *ῥῆτι* MSS.: *ῥῆτι* Badham. 1675 *ἐν*] *ἐμ* L first hand, which S sought to make into *ἐν*.—*παροίσωμεν*] *παρεύρωμεν* Hartung, *περάσωμεν* Reising, *κάχ'* *εἵρωμεν* Blaydes, *ἀπελαύσωμεν* Arndt. 1676 *ἰδόντε* καὶ *παθούσα* (from *παθούσα*) L: *ἰδόντε* καὶ *παθούσα* A: *ἰδεῖν τε* καὶ *παθούσαι* Vat.: *ἰδόντε* καὶ *παθούσαι* the other MSS.: *ἰδόντε* καὶ *παθόντε* Brunck, Nauck: *ἰδεῖν τε* καὶ *πυθέ-*

οὐ γὰρ τὸ μὲν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρὺ, | ἄλλ' εἰς ἅπαντα δυστυχῆς ἔφυσ, πάτερ: Plat. *Rep.* 475 B, etc. The idiom strikingly illustrates three tendencies of Greek; (1) love of antithesis, (2) love of parataxis, (3) the tendency to treat whole clauses as virtually adverbs (cp. *οὐκ ἔσθ' ὄπως οὐ, οἰδ' ὅτι*, etc.).

1671 *ξ. ἔμφυτον*, 'planted in us at our birth': whereby they are sharers in the hereditary *ἀρά* on the Labdacid race.—*ἄλαστον*: cp. on 1482.—*αἷμα*, as kinsfolk are of the same 'blood': cp. *Eur. Ph.* 246 *κοινὸν αἷμα, κοινὰ τέκεια*: *Ὁ. T.* 1406 *αἷμ' ἐμφύλιον*, an incestuous kinship.

1673 *ῥῆτι*, dat. of interest, for whom: cp. 508 *τοῖς τεκοῦσι γὰρ | οὐδ' εἰ ποιεῖ τις*. As making the sense of *πόνον* clearer, the dat. is preferable to the nom. dual, *ῥῆτι* (Badham).—*τὸν πολὺν*: for the art. cp. on 87.

1675 *ξ. ἐν πνεύματι*, 'at the last,' i.e. 'at his death,' as opp. to *ἄλλοτε μὲν*, i.e. 'during his life.'—*ἀλόγιστα*, things which baffle *λογισμός*, things which transcend human reason. As *ἰδόντε* shows, the reference is to the mysterious manner of their father's death, while *παθούσα* marks their loss by that death.

παροίσωμεν can only be explained, with Hermann, as = 'we shall bring forward,' 'allege.' 'And we shall have to tell of things baffling reason, as seen and suffered by us at the end.' This will seem less strained, I think, if we observe that Antigone need not be supposed to know of the *Messenger's* narrative. She may believe that she is

bringing the Chorus the first intelligence of the event; and, if so, *ἀλόγιστα παροίσωμεν* would be no unsuitable preface. This view agrees with the next words of the Chorus, who ask *τί δ' ἔστιν*; as if uncertain what she means; and *βέβηκεν*; as if they did not know that Oedipus was gone. They do not wish to check the flow of her sorrow, to which utterance will be a relief. Cp. *Eur. I. A.* 981 *αἰσχύνομαι δὲ παραφέρουσ' οἰκτροῦς λόγους*, 'advancing a plea to pity' (unless 'bringing in' be preferable). *Her.* 9. 26 *καὶ καινὰ καὶ παλαιὰ παραφέροντες ἔργα*, 'citing' (as claims).—We cannot render *παροίσωμεν* 'we shall suffer beside' (over and above our former sufferings), since the reference is to the fact of their bereavement, not to its prospective consequences.—Though the phrase is certainly strange, yet the defence indicated above may at least avail in arrest of judgment. If *παροίσωμεν* were to be altered, I should be disposed to suggest *επεράσωμεν* ('we have gone through,' cp. *περὰν κίνδυνον* etc.). The more obvious *ἄπορ' ὄσωμεν* and *ἀπορήσωμεν* are barred by the context.

1676 *ἰδόντε* καὶ *παθούσα*. The difficulty is to explain how, if *παθόντε* originally stood here, it was changed in the MSS. to *παθούσα*, when *ἰδόντε* (which metre requires) was more likely to cause an opposite change. I therefore leave *παθούσα* in the text. And it is important to notice that a similar combination of forms (both attested by metre) occurs in an Attic inscription of about the second

ΧΟ. 8 τί δ' ἔστιν; AN. ἔστιν μὲν εἰκάσαι, φίλοι.

ΧΟ. 9 βέβηκεν; AN. ὡς μάλιστ' ἂν ἐν πόθῳ λάβοις.

10 τί γάρ, ὄτῳ μῆτ' Ἄρης

11 μῆτε πόντος ἀντέκρυσεν,

1680

12 ἄσκοποι δὲ πλάκες ἔμαρψαν

13 ἐν ἀφανεῖ τιμι μόρῳ *φερόμενον.

14 τάλαινα, νῶν δ' ὀλεθρία

15 νύξ ἐπ' ὄμμασιν βέβακε. πῶς γὰρ ἦ τιν' ἀπίαν 1685

16 γὰν ἦ πόντιον κλύδων' ἀλώμεναι βίου

17 δύσοιστον ἔξομεν τροφάν;

ΙΣ. 18 οὐ κάτοίδα. κατὰ με φόνιος Ἄιδας ἔλοι

19 πατρὶ ξυνθανεῖν γεραιῶ

1690

σθαι Blaydes. 1677 τί δ' (then two letters erased) ἔστιν | AN. οὐκ ἔστι μὲν εἰκάσαι φίλοι L. οὐκ ἔστι (or οὐκ ἔστιν) all MSS. Deleting οὐκ, Hermann writes ἔστιν μὲν, Blaydes ἔστιν ὕμιν (= 1704 <εὐ>. ἐπραξεν). Campbell ἔξεστιν μὲν (= 1704 ἐξέπραξεν, Elmsley's correction of the second ἐπραξεν). L gives to the Messenger (ΔΓ., ΔΓ., ΑΓΓ.) the words τί δ' ἔστιν;...βέβηκεν;—and, in 1679 ff., τί γάρ, ὄτῳ...down to 1682 φαινόμεναι (= our φερόμενον). In v. 1683 it puts AN. before τάλαινα.

1678 ἐι πόθῳ MSS., except that ἐι πόθον is in T (with ω written above), Farn. ἐν for ἐι Canter. 1680 πόντος MSS., except that Vat. has πόνος. Schol., ὅτι μῆτε πόλεμος μῆτε νόσος ἐπήλθεν. Hence Reisig conject. νοῦσος, Wecklein πυρετός.

1682 ἐν ἀφανεῖ | τινι μόρῳ φαινόμεναι L. (The first hand wrote ἐν ἀφανῆ.) φαινόμενα Vat., φαινόμεναι the other MSS.: φερόμεναι Hermann, φερόμενον

cent. B.C., edited by Kaibel, *Erpigr.* 1110: λευκοῖσιν φάρεσσι καλυψαμένα χροά καλὸν | ἀθανάτων μετὰ φύλον ἴπον προλιπόντ' ἀνθρώπους | Αἰδῶς Εὐνομίη τε.— Cp. Eur. *Andr.* 1214 ὦ κακὰ παθῶν ἰδῶν τε.—See Appendix.

1677 The Chorus ask, 'And what is it?' She replies, ἔστιν μὲν εἰκάσαι, 'we may conjecture' (τὸ δὲ σαφὲς οὐδεὶς οἶδε). Cp. Eur. fr. 18 δοξάσαι ἔστι, κόραι τὸ δ' ἐτήνημον οὐκ ἔχω εἰπεῖν. So 1656 μόρῳ δ' ὀποῖω κείνος ὄλεσ' οὐδ' ἂν εἰς | θνητῶν φράσειε. Better thus than, 'you can guess.'—The MS. οὐκ ἔστιν μὲν = 'we cannot conjecture.' (Not, 'I can liken my grief to no other,' as Bellermann: schol. οὐδὲ εἰκόνα ἔχω λαβεῖν τοῦ πάθους.) οὐκ requires us to omit μὲν or else to alter v. 1704, where see n.

1678 ὡς μάλιστ' ἂν ἐν πόθῳ λάβοις, as thou mightest most desire (that he should pass away). λαμβάνειν τι ἐν πόθῳ, to take a thing into one's desires, to conceive a wish for it; cp. *Ani.* 897 ἐν ἐπι-συν τρέφω: ἐν ὀργῇ ἔχειν τινά (Thuc. 2. 21). For λαμβάνειν of mental conception, cp. 729.—The MS. ἐι (for ἐν) seems

a mere mistake. The construction ὡς μάλιστ' ἂν πόθῳ λάβοις, ἐι (λάβοις) is intolerable here.

1679 ε. τί γάρ, ὄτῳ: 'How else, when he,' etc. For the causal use of the relat. see on 263.—μῆτ' Ἄρης μῆτε πόντος. His death was sudden, yet not violent. Death in battle and death by drowning are taken as types of the death which is both sudden and violent. Schol.: ὅτι μῆτε πόλεμος μῆτε νόσος ἐπήλθεν. This certainly looks as if he read something else than πόντος. Cp. *Ani.* 819 οὔτε φθιάσιν πληγείσα νόσοις | οὔτε ξιφῆων ἐπιχειρα λαχοῦσ'. Hence the conjecture νοῦσος, a form which the Attic poets nowhere use. Wecklein's πυρετός is too specific (as if one said, 'neither the War-God, nor typhoid').

I think that I can suggest the true solution. The schol.'s νόσος was a paraphrase of πόντος, a corruption of πόντος which actually appears in the Vatican MS. here.

1681 ε. ἄσκοποι...πλάκες, the 'viewless fields' of the nether world (cp. on 1564).—φερόμενον, pass., is clearly right,

CH. And how is it with you? AN. We can but conjecture, friends.

CH. He is gone? AN. Even as thou mightest wish: yea, surely, when death met him not in war, or on the deep, but he was snatched to the viewless fields by some swift, strange doom. Ah me! and a night as of death hath come on the eyes of us twain: for how shall we find our bitter livelihood, roaming to some far land, or on the waves of the sea?

Is. I know not. Oh that deadly Hades would join me in death unto mine aged sire!

Kuhnhardt. 1688 νόιν δ' ὀλεθρίαν (sic) L. 1684 ἄμμασιν T, Farn.: ἄμμασι the rest.—βέβακε r: βέβηκε L. 1685 πῶς] πόθι Heimsoeth. 1688—1692 οὐ κάτοιδα...βιωτός. The MSS. and Aldine give these vv. to Antigone (so that there is no break in her part from .1678 to 1692): Turnebus gives them to Ismene, and so most edd. 1689 αἶδας L: "Αἶδας Wecklein.—ἔλοι MSS.: ἔλοιτο Campbell. 1690 The general opinion of recent critics is that the words ξυνθανεῖν γεραῖῳ are an interpolation; as the words ἐρημός ἀπορος in v. 1715 clearly are. The word πατρὶ is also rejected by some (as Nauck, Wecklein), while others defend it. Dindorf, in his Oxf. ed. of 1860, kept πατρὶ, and it is kept by Mekler in his 6th ed. of the Teubner Dindorf (1885): but in the 5th ed. of Dindorf's *Poet. Scenici* (1869) πατρὶ was changed to πάρος.

'borne away,' helping ἔμαρψαν to express sudden and swift disappearance. Plat. *Phaed.* 98 B ἀπὸ δὴ θαυμαστῆς ἐπιπλῖδος... ψῆδμην φερόμενος, 'from what a summit of hope was I hurled headlong': *Rep.* 496 D ἐν χειμῶνι κοινοτροῦ καὶ ζῆλης ὑπὸ πνεύματος φερομένου. The midd. φερόμεναι, as 'carrying off to themselves,' would be somewhat strange, and also much less forcible.

1688 ε. ὀλεθρία νῆξ: cp. *O. T.* 1222 κατεκόμησα τοῦμὸν ὄμμα, I have closed my eyes (as in death),—said, as here, in despairing grief.

1685 π. ἀπῆαν γᾶν, some distant land, the Homeric ἀπῆ γαίη (*Il.* 1. 270 etc.). If the regular quantity, ἀπῆαν, is to be kept here, we must read τόσον, with Arndt, for τοσόνδ', in 1712. But τοσόνδ' is there confirmed by metre (see *Metrical Analysis*). In this word ᾱ is not found elsewhere. But, by a converse license, Ἄπια (see on 1303) had sometimes ᾱ in later epos; and if, in poetical usage, the quantity of Ἄπια could thus be affected by association with ἀπῆ, it is conceivable that the influence should have been reciprocal.—ἀλώμεναι with acc. of space traversed, as *Ai.* 30 πηδῶντα πεδία.—δύσοιστον, not -ου, since βλῶν—τροφᾶν form one notion; cp. *Ant.* 793 νεῖκος—ἀνδρῶν ξίναμνον.

1689 π. κατὰ...ἔλοι=καθελῶι: so 1709 ἀνὰ...στένει (cp. *O. T.* 199 n.).—φόνιος here='deadly,' in a general sense, as *O. T.* 24 (n.) φοινοῦσ ὄλου (of the plague).

In this and some following passages the correspondence of strophe and antistrophe has been disturbed by interpolations, and also omissions, in the MSS. A κομμός of this kind was peculiarly liable to corruption by the actors, and that has doubtless been one of the causes at work. (Cp. on 1737.) At some points it is now impossible to restore the text with certainty; but the whole extent of the mischief is small. In dealing with such points we can only use caution, and clearly recognise the doubtful nature of the ground.—On this passage, see note in Appendix.

1690 The words πατρὶ ξυνθανεῖν γεραῖῳ are not suspicious in themselves (though Nauck demurs to calling a dead man γεραῖός); but they are in metrical excess of 1715 f. Now, if ξυνθανεῖν γεραῖῳ is omitted, πατρὶ must go also, or else be altered. For ἔλοι πατρὶ could not mean 'take for' (i.e. to join) 'my father.' I prefer to leave πατρὶ ξυνθανεῖν γεραῖῳ, and to suppose a lacuna after 1715. The sense is: 'may deadly Hades lay me low (καθελῶι), so that I may share the death of mine aged sire.' Cp. *Ai.* 516 καὶ μη-

20 τάλαιναν· ὡς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός.
 ΧΟ.21 ὦ διδύμα τέκνων ἀρίστα, τὸ φέρον ἐκ θεοῦ φέρειν,
 22 μηδ' ἔτ' ἄγαν φλέγεσθον· οὔτοι κατὰ μεμπτ' ἔβη-
 τον. 1695

ἀντ. α'. AN. πόθος <τοι> καὶ κακῶν ἄρ' ἦν τις. 1697
 2 καὶ γὰρ ὁ μηδαμὰ δὴ φίλον <ἦν> φίλον,
 3 ὅποτε γε καὶ τὸν ἐν χεροῖν κατέειχον.

1691 Nauck brackets μέλλων, and Wecklein γ' ὁ μέλλων. 1698 διδύμα...ἀρίστα
 T, Farn. (with Triclinius): διδύμα...ἀρίστα the other MSS. 1694 τὸ φέρον ἐκ θεοῦ
 καλῶς | φέρειν χρή MSS. The words φέρειν χρή are rejected by Herm., Dind., and others:
 Wecklein, keeping φέρειν, would omit καλῶς and χρή. Thus τὸ φέρον ἐκ θεοῦ καλῶς (or
 φέρειν) = 1721 τὸ τέλος, ὦ φίλαι, βίου.—τὸ παρὸν for τὸ φέρον Sallier. 1695 μηδ'
 ἄγαν οὕτω φλέγεσθον MSS. Keeping this, Hermann proposed λήγεται ἤδη (or λήγετον
 δὴ) for λήγετε in v. 1722; and Wecklein, λήγεται αὐτοῦ. Dindorf, leaving the
 simple λήγετε in v. 1722, writes μηδὲν ἄγαν here, and omits οὕτω: Bellermann,
 μηδ' ἔτ' ἄγαν. Burton, reading λήγετον in v. 1722, gave μηδ' ἄγαν here.

τέρ' ἄλλη μοῖρα τὸν φύσαντά τε | καθ' εἶλεν
 Ἄιδου θανασίμους οἰκήτορας.

1691 γ' ὁ μέλλων is struck out by some. But it suits the sense, and it also fits the antistrophic metre, if in 1718 we add τὰς (with Hermann) before πατρός, —an addition probable in itself.

1698 ε. The MSS. give τὸ φέρον ἐκ θεοῦ καλῶς φέρειν χρή. There has certainly been an interpolation, equivalent to ---. (1) Some reject the words φέρειν χρή. Then τὸ φέρον ἐκ θεοῦ καλῶς must be taken with φλέγεσθον: 'As to the fortune sent by heaven for your good, be not too passionate in grief' (pass.): or, if with Herm. the verb is made midd., 'do not inflame the trouble sent for your good' (cp. the act. in *Ai.* 196 ἄγαν οὐρανίαν φλέγων). So, if the ms. μηδ' ἄγαν is kept, μηδ' = 'do not on your part' (Herm., 'etiam non debet vos tam vehementer urere'). But μηδὲν ἄγαν or μηδ' ἔτ' ἄγαν (see cr. n.) gives in this case a clearer sense. (2) Wecklein, with whom I agree, rejects καλῶς and χρή, keeping φέρειν. Then τὸ φέρον ἐκ θεοῦ φέρειν = 'bear the fate from heaven,' the inf. standing for imperat., a use fitting in such a precept (*O. T.* 1529). The origin of the interpolated words is thus clear: χρή explained the use of the inf., while καλῶς was meant to fix the sense of φέρειν, lest τὸ φέρον should obscure it.

τὸ φέρον ἐκ θεοῦ, = the fortune from the god. τὸ φέρον in this sense admits of two explanations. (1) 'That which

brings' good or evil. This view seems confirmed by the analogy of *fors*, *fortuna* (*ferre*): Ter. *Ph.* 1. 2. 88 *quod fors ferit, feremus*: Cic. *Att.* 7. 14 *ut fors tulerit*, etc. (2) 'That which carries' or 'leads' us forward, in a course which we cannot control (cp. ἡ ὁδὸς φέρεει ἐκεῖσε, and like phrases). This view might seem to be supported by the epigram of Palladas (c. 400 A.D.) in *Anthol. P.* 10. 73 ἢ τὸ φέρον σε φέρει, φέρε καὶ φέρον· εἰ δ' ἄγανακτεῖς, | καὶ σαυτὸν λυπεῖς, καὶ τὸ φέρον σε φέρει: 'as Fortune bears thee on, bear, and be borne; but if thou chafest, thou vexest thine own soul, and (none the less) she bears thee on.' There, however, σε φέρει is said for the sake of a play on the word, and hardly warrants an inference as to the way in which τὸ φέρον was usually understood.—The conjecture τὸ παρὸν (cp. 1540) would be plausible only if there were reasons for thinking that τὸ φέρον in this sense was a phrase of post-classical date.

1694 The ms. μηδ' ἄγαν οὕτω answers to λήγετε τοῦδ' in 1722. The question is, Are we (1) to compress the former, or (2) to expand the latter? Dindorf and others prefer (1), and so eject οὕτω, reading μηδ' ἔτ' (or μηδὲν) ἄγαν, = λήγετε τοῦδ'. This view agrees with the metre, and is adopted by Heinrich Schmidt (see *Metr. Analysis*). If, on the other hand, οὕτω is kept here, then Hermann's λήγεται <ἤδη> τοῦδ' is the simplest supplement in 1722. For

Woe is me! I cannot live the life that must be mine.

CH. Best of daughters, sisters twain, Heaven's doom must be borne: be no more fired with too much grief: ye have so fared that ye should not repine.

AN. Ah, so care past can seem lost joy! For that which was no way sweet had sweetness, while therewith I held *him* in mine embrace.

1696 οἱ κατὰ μὲν ἐβήγον MSS. (κατὰ μὲν L, with μ written above).—*ἐβήγον*] ἐβήτην Elmsley. M. Schmidt conject. ἀπέσβη, relying on the lemma of the schol., οἱ κατὰ μὲν ἐβή. 1697 τοι after πόθος was added by Hartung.—*ἀρ' ἦν τις*] ἀρ' ἦν τις ἦν L. 1698 καὶ γὰρ ὁ (sic) μηδαμῆ δὴ τὸ φίλον φίλον L (ὁ is also in L², F, T, Farn.: the true δ in A, B, R, Vat.). Omitting τὸ, and adding ἦν, Brunck gave καὶ γὰρ ὁ μηδαμὰ δὴ φίλον ἦν φίλον. After μηδαμὰ Firmhaber proposed to read δῆτα φίλον φίλον, Mekler δῆτ' ὄφελον φίλον ('quod nunquam debet iucundum esse, iucundum erat'). 1699 ὅποτε γε καὶ τῶν MSS. (Vat. omits γε). Wecklein conject. νιν for τὸν: Heimsoeth, ἔως for ὅποτε: Arndt,

Wecklein's conjecture λήγερ' <αἰνοῦ> τοῦδ' (*Ars Soph. emendandi* p. 81), it may be said that νοῦ might have dropped out before τοῦ: cp. *Ai.* 706 αἰνὸν ἄχος.

1695 οἱ κατὰ μὲν ἐβήγον, 'ye have fared not blameably': ye cannot justly complain of the destiny which has removed your father, in old age, by a painless death (cp. 1678). κατὰ μὲν, neut. pl. as adv.: cp. on 319. βαίνειν does not occur elsewhere in a strictly similar use, for we cannot compare the *perf.* εἰ βεβηκώς (*El.* 979) as='placed well,' 'prosperous.' But there is at least some analogy in such figurative uses of it as Eur. *Her.* 625 ἀ δ' ἀρετὰ βαίνει διὰ μόχθων, the path of virtue lies through troubles; *H. F.* 630 ὦδ' ἐβητ' ἐπὶ ξυροῦ; 'had ye come into such peril?' *Ph.* 20 σὸς οἶκος βήσεται δι' αἵματος, 'will pass through deeds of blood':—where a certain course of *fortune* is expressed. Indeed, the metaphor is so easy and natural as hardly to demand special warrant in the case of βαίνει: e.g. *O. T.* 883 εἰ δὲ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύεται ('walks haughtily'). I hold, then, that no suspicion of the text can fairly be founded on ἐβήγον.

But the scholium in L is:—οἱ κατὰ μὲν ἐβήγον: οὐκ ἐν τοῖς τοιοῦτοις ἔσται [Elmsley ἐστὲ] ὥστε καταμύσθαι: ἦτοι ὡς ἂν ἐπικουφίζοντος αὐταῖς τὴν συμφορὰν τοῦ βασιλέως (Theseus). ἢ οἶον, οὐκ ἐν χεῖροισι νῦν ὑμῶν ἔσται τὰ πράγματα. Does the lemma point to another reading? I do not think so.

Pappageorgius points out (*Krit. und palaeogr. Beiträge z. d. alt. Sophokles-scholien*, p. 59) that ἐβη was probably a mere slip, by the scholiast who copied the old scholia into L, for ἐβητ' (*ἐβήγον*), while κατὰ μὲν was a like error for κατὰ μὲν. On the strength of this schol., however, (1) Nauck conjectured οἱ κατὰ μὲν ἀποσβή, which Wecklein adopts, citing Bekk. *Anecd.* 422 ἀπέσβη' ἐσβέσθη ἢ ἐπαύσατο, τέθνηκεν. But the word would ill suit the swift passing of Oed.: it rather suggests a gradual extinction of life: cp. Eur. *Med.* 1218 (after a long death-agony) χρόνῳ δ' ἀπέσβη καὶ μετῆχ' ὁ δόσμορος | ψυχῆν.

1697 <τοι>: see on 1670.—ἀρ' ἦν. The impf. of *new perception*: 'there was such a thing, then' (all the time), though I did not know it before: *Ph.* 978 ὅδ' ἦν ἄρα | ὁ ξυλλαβὼν με: Eur. fr. 807 μέγιστον ἀρ' ἦν ἢ φύσις: Plat. *Gorg.* 508 C ἀ Πῶλον ἀσχύνῃ φῶν συγχωρεῖν, ἀληθῆ ἄρα ἦν, 'were true all the time.' (Distinguish the impf. of *previous admission*: *ib.* 478 C οὐ...τοῦτ' ἦν εὐδαιμονία, 'happiness, we agreed, was not this.')

1698 ε. The ms. τὸ φίλον φίλον can only mean: 'that which is in no way τὸ φίλον (was) φίλον.' But the article is unendurable here, making her say, in effect, that her former duty was not *the ideal* of what is pleasant. It came in to patch the metre, when ἦν had

- 4 ὦ πάτερ, ὦ φίλος, ὦ τὸν αἰὲ κατὰ 1700
 5 γὰς σκοτόν εἰμένους·
 6 οὐδέ γ' *ἐνερθ' ἀφίλητος ἐμοί ποτε
 7 καὶ τᾶδε μὴ κυρήσης.
 XO. 8 ἔπραξεν; AN. ἔπραξεν οἶον ἤθελεν.
 XO. 9 τὸ ποῖον; AN. ἄς ἐχρηζε γὰς ἐπὶ ξένας 1705
 10 ἔθανε· κοίταν δ' ἔχει
 11 νέρθεν εὐσκίαστον αἰέν,
 12 οὐδὲ πένθος ἔλιπ' ἄκλαντον.
 13 ἀνὰ γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
 14 στένει δακρῦον, οὐδ' ἔχω 1710
 15 πῶς με χρῆ τὸ σὸν τάλαιαν ἀφανίσαι τοσονδ' ἄχος.
 16 ὦμοι, γὰς ἐπὶ ξένας θανεῖν ἐχρηζες, ἀλλ'
 17 ἔρημος ἔθανες ὠδὲ μοι.
 IS. 18 ὦ τάλαινα, τίς ἄρα με πότμος αὐθις ὠδ' ὠ | - ὠ | - Ἄ ||

ὁπότε γ' ἐτ' αὐτὸν: Mekler, ὀπνηκ' αὐτὸν.

1702 οὐδὲ γέρων MSS. For γέρων, Elms. conject. θανῶν or πεσῶν. Wecklein, οὐδὲ γ' ἐνερθ': Hermann, οὐδὲ γὰρ ὦν: Linwood, οὐδὲ γὰρ ὦς.

1703 τᾶδε (with η written above), T, Farn., after Triclinius: τᾶδε the other MSS. 1704 ἔπραξεν;—ἐπραξεν MSS. Holding that a syllable has been lost, Elmsley conjectures ἐπραξεν; ἐξέπραξεν: Blaydes, ἐπραξεν εὐ; ἐπραξεν. See on v. 1677. 1709 δει γὰρ MSS.: ἀνὰ γὰρ Herm. 1710 δάκρυνον L, L², F, Vat.: δακρύνον A, B, R: δακρύρροον Triclinius (T, Farn.): δακρῦον Reusig. 1712 ἀφανίσαι τοσονδ' ἄχος MSS. The words are omitted by B, Vat.—τόσον Arndt. 1713 εἰ ὠ μὴ | γὰς ἐπὶ ξένας θανεῖν ἐχρηζες. ἀλλ' ἔρημος

dropped out. For *μηδαμά* instead of *οὐδαμά* cp. 73: for the neut. pl. form, 1104.—*τὸν = αὐτόν*: cp. 742.

1700 εἰ φίλος: for the nom. cp. on 185.—Join *τὸν αἰὲ κατὰ γὰς σκοτόν*, the eternal darkness beneath the earth: there is no warrant for *τὸν αἰὲ* with ellipse of *χρόνον* as = 'for ever' (cp. 1584).—*εἰμένους*: Pind. *N.* 11. 15 *θνατὰ μεμνάσθω περιστέλλων μέλη, | καὶ τελευτὰν ἀπάντων γᾶν ἐπιεσσόμενος*: Xen. *Cyr.* 6. 4. 6 *ἐπομνύω...βούλεσθαι ἀν...γῆν ἐπιέσσασθαι μάλλον ἢ ζῆν*.

1702 οὐδέ γ' ἐνερθ' is Wecklein's correction of the corrupt οὐδέ γέρων. In Linwood's οὐδέ γὰρ ὦς (which Hartung and Blaydes adopt), γὰρ will refer to her addressing him as ὦ φίλος (1700). We might also conjecture οὐδ' ἐκεῖ ὦν, 'not even in that other world' (*Ai.* 1372 *κάκει κἀνάδ' ὦν*): for the hiatus cp. 1720 *ἀλλ' ἐπεὶ ὀλβίως*.—οὐδέ γέρων yields no intelligible sense. (1) 'Even though thou wast old at the time of thy death.' (2) 'Even though thou art old in Hades,'—the dead

being supposed to remain such as they were at the time of death. (3) 'Even when thy memory is old'—*i.e.* after the lapse of years. This last is untenable: while neither (1) nor (2),—which Campbell blends by rendering 'Even old as thou wast (or art),'—seems appropriate. She could hardly say that they would still love him *though* he had been so long with them, and had died at a ripe age.

1704 The first ἔπραξεν is itself an argument for the second. A simple repetition is more fitting than ἐπραξεν. Cp. on 1677. Cp. *Ai.* 966 *ἐμοὶ πικρὸς τέθηκεν ἢ κείνοις γλυκίς, | αὐτῷ δὲ τερπνός· ὦν γὰρ ἥρασθη τυχεῖν | ἐκτίσασθ' αὐτῷ, θάνατον ὄπερ ἤθελεν*.

1707 εἰ εὐσκίαστον: cp. on 406. Pind. *P.* 11. 21 *Ἀχέροντος ἄκταν παρ' εὐσκιον*.—πένθος...ἄκλαντον: lit. 'he did not leave behind him a mourning unhonoured by tears,'—*i.e.* he is duly mourned by weeping friends, as the spirits of the dead desired. Solon fr. 21 *μηδέ μοι ἄκλαντος θάνατος μόλοι, | ἀλλὰ*

Ah, father, dear one, ah thou who hast put on the darkness of the under-world for ever, not even there shalt thou ever lack our love,—her love and mine.

CH. He hath fared— AN. He hath fared as he would.

CH. In what wise? AN. On foreign ground, the ground of his choice, he hath died; in the shadow of the grave he hath his bed for ever; and he hath left mourning behind him, not barren of tears. For with these streaming eyes, father, I bewail thee; nor know I, ah me, how to quell my sorrow for thee, my sorrow that is so great.—Ah me! 'twas thy wish to die in a strange land; but now thou hast died without gifts at my hand.

IS. Woe is me! What new fate, think'st thou,

ἐθανεσ ὠδέ μοι L. In T οἱ is written over μῆ. For *ὠ μῆ* Wecklein (*Ars Soph. emend.* p. 157) writes ὠμοι: then ὠμοι γὰς ἐπὶ ξένας θανεῖν ἐχρησες· ἀλλ' | ἐρημος ἐθανεσ ὠδέ μοι = 1686 f. γὰν ἢ πόντιον κλύδων' ἀλώμεναι βίου | δύσοιστον ἐξομεν τροφάν. Nauck merely deletes μῆ: then *ὠ = γὰν ἢ*. Dindorf, deleting all the words between τουσὸνδ' ἄχος (1712) and ἐρημος, indicates a lacuna after ἄχος, *— — — — —*.

1715 **π.** ὦ τάλανα· τίς ἄρα με πότμος | ἀθις ὠδ' ἐρημος ἄπορος | ἐπιμένει· σέ τ' ὦ φίλα | πατὴρσ ὠδ' ἐρήμιασ L. ἐπαμένει Hermann for ἐπιμένει, and so most edd. The words *ἀθις ὠδ' ἐρημος ἄπορος*, regarded by Reisig as an interpolation from v. 1735, are rejected by Lachmann and Dindorf; the latter indicates a lacuna after

φιλοισιν | ποιήσαιμι θανῶν ἀλγεα καὶ στοναχάς.

1709 In τὸδ' ἐμὸν ὄμμα δακρῶν ἀναστῆναι (tmesis, 1689) σε, it is truer to regard ἐμὸν ὄμμα as a periphrasis for ἐγώ than ἀναστῆναι as a mere synonym for 'mourns.' Cp. *Ai.* 139 πεφόβημαι | πτηνῆς ὡς ἄμα πελείας, *ib.* 977 ὦ φίλτατ' Ἄλας, ὦ ξύναμιον ἄμα' ἐμοί.

1711 **ε.** τὸ σὸν ἄχος, grief for thee: cp. 419 n.—ἀφανίσαι, do away with, overcome (not, 'conceal').—τόσον, Arndt's correction of τουσὸνδ', would give us the normal ἄπειαν in 1685 (n.).

1713 **ε.** ὄμοι is Wecklein's correction of ὠ μῆ. That μῆ was an error for μοι had already been surmised by some old corrector (see cr. n.). Hermann defended μῆ by taking it with ἐχρησες as 'would that thou hadst not wished'—an unheard-of construction (cp. on 540). He took ἐρημος ὠδέ... μοι as 'lonely, just as thou wast, for me,'—*i.e.* in his wanderings before he had found Attic friends; since, if he had died while still alone with her, she could have given him burial herself.—With ὄμοι render:—'Ah me, it was thy wish to die in a strange land (and so far thy death is well): but thus (by this manner of death) thou hast died *forlorn in regard to me*'

(μοι ethic dat.). She means, 'I have had no opportunity of rendering thee the due rites, and now I do not know the place of thy grave, so as to make the ἐναγίσματα at it.' Hence her passionate desire to find his grave (1724 ff.), which Theseus with difficulty allays by reminding her of his solemn promise (1760). The preparatory offices rendered at 1602 f. could not be viewed as taking the place of a daughter's tribute to the dead. Like 1410, this trait serves to recall the special manifestation of her piety in the earlier play.—Not merely:—'It was your wish; but it was sad for me to see you die *forlorn*,'—*i.e.* in exile. Though ἐπὶ ξένης, he was *not* in this sense ἐρημος,—he who, in his own words, had 'Athens and all her people' for his friends (772).—Cp. 1705 *ἀς ἐχρησε... ἐθαυε*. The repetition of one phrase in no way justifies Dindorf's rash hypothesis of interpolation here (see cr. n.). Here, the wish is connected with a painful thought; there, with a soothing one. Mention of the wish itself might most naturally recur in a lament.

1715 **ε.** Cp. 1735 *ἀθις ὠδ' ἐρημος ἄπορος*. Almost all critics are now agreed that the words ἐρημος ἄπορος were borrowed thence, to supply a gap here. But

19 - - | - - | - - | - - || 1716

20 ἐπαμμένει σέ τ', ὦ φίλα, τὰς πατρὸς ὧδ' ἐρήμας;
 ΧΟ. 21 ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσε τὸ τέλος, ὦ φίλαι, βίου, 1720
 √ 22 λήγετε τοῦδ' ἄχους· κακῶν γὰρ δυσάλωτος οὐδεὶς.

στρ. β. AN. πάλιν, φίλα, συθῶμεν. ΙΣ. ὡς τί ρέξομεν; 1724

AN. 2 ἡμερος ἔχει με. ΙΣ. τίς;

AN. 3 τὰν χθόνιον ἐστίαν ἰδεῖν

ΙΣ. 4 τίνος; AN. πατρός, τάλαυ' ἐγώ.

ΙΣ. 5 θέμις δὲ πῶς τὰδ' ἐστί; μὲν

6 οὐχ ὀράς; AN. τί τὸδ' ἐπέπληξας; 1730

ΙΣ. 7 καὶ τὸδ', ὡς AN. τί τὸδε μάλ' αὐθις;

ΙΣ. 8 ἄταφος ἔπιτνε δίχα τε παντός.

AN. 9 ἄγε με, καὶ τότ' *ἐπενάριζον.

ΙΣ. 10 αἰαί· δυστάλαινα, ποῦ δῆτ'

11 αὐθις ὧδ' ἐρημος ἄπορος 1735

12 αἰῶνα τλάμον' ἔξω;

πτόμος, - - - - - (= 1689 'Αἶδας ἔλοι πατρὶ). Nauck rejects only ἐρημος ἄπορος: then, after αὐθις ὧδ', we want - - - , to supply which J. H. H. Schmidt suggests ἀνὸλβιος. Wecklein rejects ὧδ' ἐρημος ἄπορος, reading 'Αἶδας in v. 1689: then 1715 f. ὦ τάλαινα· τίς ἄρα με πτόμος αὐθις | ἐπαμμένει σέ τ', ὦ φίλα, πατρὸς ὧδ' ἐρήμας = 1689 f. οὐ κάποιδα· κατά με φόνιος 'Αἶδας | ἔλοι τάλαιναν' ὡς ἐμοὶ βίος οὐ βιωτός.—τὰς before πατρὸς was added by Hermann: thus ἐπαμμένει σέ τ', ὦ φίλα, τὰς πατρὸς ὧδ' ἐρήμας = 1690 τάλαιναν' ὡς ἐμοὶ γ' ὁ μέλλων βίος οὐ βιωτός.—τῷ πατρὸς ὧδ' ἐρήμῳ Dindorf. 1722 λήγετε τοῦδ' ἄχους MSS., except those which (as T, Farn.) have the λήγετον of Triclinius: λήγεται' ἦδη Hermann: see above on v. 1695. 1726 οὔτοι is added before δυσάλωτος by T, Farn. 1726 ρέξομεν A, R, L²: ρέξομεν L and most MSS. 1726 ε. The words τίς; and (two lines lower down) τίνος; are given to the Chorus by the corrector of L. The verse AN. ἡμερος ἔχει με. ΙΣ. τίς; = 1739

opinions differ as to whether we should here retain αὐθις, or ὧδ', or both. I retain both. See Metrical Analysis, and Appendix on 1690.

1720 ε. ἔλυσε τὸ τέλος...βίου, lit., 'closed the end of life,' a pleonasm which blends ἔλυσε βίον and ἀφίκετο τὸ τέλος βίου: so Eur. *El.* 956 τέλος κάμψη βίου instead of the simple κάμψης βίου (*Helen.* 1666). The phrase λύνω βίον occurs Eur. *I. T.* 692, καταλύειν βίοντον *Suppl.* 1004.

1722 λήγετε: cp. on 1694.—κακῶν δυσάλωτος, hard for calamity to capture. Every mortal is an easy prey to misfortune. The gen. as 1519: *Ai.* 910 ἀπρακτος φίλων, *Ant.* 847 φίλων ἀκλάντος, *ib.* 1034 μαντικῆς | ἀπρακτος. In prose a prep. would usu. be added, as Xen. *Ages.* 8. 8. 8 τελεχὴ ἀνάλωτα... ὑπὸ πολεμίων.—Cr.

Shaksp. *Hen. VI.* Pt. iii. 1. 4. 115 'their woes, whom fortune captivates.'

1724 πάλιν...συθῶμεν, hasten back (601) to the neighbourhood of the καταπρακτῆς ὁδός (1590).—ὡς τί ρέξομεν; ὡς with the fut. indic., depending on συθῶμεν, is the object-clause after a verb implying effort: Xen. *Cyr.* 3. 2. 13 ὡς δὲ καλῶς ἔξει τὰ ὑμέτερα, ἐμοὶ μελήσει. With the fut. indic., however, ὅπως is much commoner than ὡς.

1726 The ms. text of this verse does not answer metrically to 1739. Bergk and Gleditsch alter both verses (see cr. n.). Hermann, whose remedy is simplest, leaves this v. intact, and in 1739 reads ΧΟ. καὶ πάρος ἀπέφυγε AN. τί; See n. there.

1727 τὰν χθόνιον ἐστίαν, the home,

awaits thee and me, my sister, thus orphaned of our sire?

CH. Nay, since he hath found a blessed end, my children, cease from this lament; no mortal is hard for evil fortune to ceaseure.

AN. Sister, let us hasten back. IS. Unto what deed?

AN. A longing fills my soul. IS. Whereof?

AN. To see the dark home— IS. Of whom?

AN. Ah me! of our sire. IS. And how can this thing be lawful? Hast thou no understanding?

AN. Why this reproof? IS. And knowest thou not this also— AN. What wouldst thou tell me more?— IS. That he was perishing without tomb, apart from all?

AN. Lead me thither, and then slay me also.

IS. Ah me unhappy! Friendless and helpless, where am I now to live my hapless life?

2nd
strophe.

XO. καὶ πάρος ἀπεφύγετον (so L). Gleditsch corrects thus:—AN. ζεπος ἔχει μέ <τις>. IS. τίς <ὄν>; = 1739 XO. καὶ πάρος ἀπεφύγετον <AN. τί δῆ;> So, too, Bergk, only with φράσον instead of τίς ὄν, and τὸ τί instead of τί δῆ; 1727 χθονίαν A, R: χθόνιον the rest. 1728 ἐγὼ Vat.: ἐγωγε L with the rest. 1729 πῶς ἐστὶ L first hand: S inserted τὰδ'.—After μῶν Triclinius added δῆρ', wishing to make an iambic trimeter. 1731 τόδε] L has δε in an erasure. 1733 ἄγε με καὶ τὸ τ' ἐνάριζον L. The other MSS. also have ἐνάριζον, except L², which has ἐξενάριζον. Elmsley ἐπενάριζον. 1734 The MSS. have only a single ἀλαί: Gleditsch repeats it, giving the second to Antigone.—πῶ] πῆ L²: ποί the other MSS.: πῆ Halm, Wecklein. See comment. 1736 τλάμων'] τλάμων MSS. The corrector of L has not altered ω to ο (as has been supposed): but the first hand wrote the second loop of ω a little less clearly than usual; a similar ω is that of L's κακῶν in v. 1740. If the corrector had meant to make τλάμων', he would, as elsewhere, have erased the right-hand part of ω, and then changed ν to ν'. τλάμων'

resting-place, in the ground (1763 θήκεν ἱεράν). Oedipus had himself spoken in her hearing of the ἱερός τύμβος (1545) where he was to rest.

1729 ζ. θέμις...τὰδ': cp. 883: O. T. 1320.—μῶν οὐχ ὄρες; dost thou not see for thyself that it cannot be?—since Oedipus solemnly forbade it (1529, 1640). μῶν οὐ is a strong 'nonne?' (Aesch. Suppl. 417, Eur. Med. 733, Plat. Polit. 291 D, etc.).—ἐπέκλησας, sc. μοι: 'what is this reproof of thine to me?'

1731 ζ. καὶ τόδ' still depends on οὐχ ὄρες;—μὰλ' αὖθις: cp. 1477.—ἐπιτυνε, impf., must be either (1) 'was appointed to perish,' or (2) 'was perishing' when we last saw him. (2) seems best.—δίχα τε παντός, 'apart from all': i.e. without any eye-witness (save Theseus).—Better thus than, 'in a manner different from all other men.'—Ismene opposes her sister's desire as (1) unlawful, and (2) impossible.

1733 ἄγε με. 'Lead me (to the spot where we last saw our father), and then slay me also.' In ἐπενάριζον the prep. = 'in addition' (i.e. to my father). Not, 'slay me at his grave' (Eur. Hec. 505 κάμ' ἐπισφάξαι τάφῳ). She could not intend this after Ismene's words ἀταφος ἐπιτυνε, to which she had been attentive. Cp. Ismene's wish, 1689.

1734 ζ. The MS. ποί δῆρ'...ἔξω has been defended in two ways, neither of which is satisfactory: (1) by an ellipse of μολοῦσα: (2) as = 'until when?' As in 383 (n.) we should read ὅπου for ὅπου, and in 335 (n.) ποῦ for ποί, so here I feel sure that ποῦ is right. It suits the sense better than the v. l. πῆ, besides being closer to the MSS. The v. l. ἔξω, (which would justify ποί,) is plainly a mere corruption of ἔξω.—αὖθις, lit., 'now again,' i.e. after this new turn in our unhappy fortunes.

- ἀντ. β. ΧΟ. φίλαι, τρέσσητε μηδέν. ΑΝ. ἀλλὰ ποῖ φύγω;
 ΧΟ. 2 καὶ πάρος *ἀπέφυγε <ΑΝ. τί;>
 ΧΟ. 3 τὰ σφῶν τὸ μὴ πίτνειν κακῶς. 1740
 ΑΝ. 4 φρονῶ. ΧΟ. τί δῆθ' *ὄπερ νοεῖς;
 ΑΝ. 5 ὅπως μολούμεθ' ἐς δόμους
 6 οὐκ ἔχω. ΧΟ. μηδέ γε μάτευε.
 ΑΝ. 7 μόγος ἔχει. ΧΟ. καὶ πάρος ἐπέιχε.
 ΑΝ. 8 τοτὲ μὲν ἄπορα, τοτὲ δ' ὑπερβεν. 1745
 ΧΟ. 9 μέγ' ἄρα πέλαγος ἐλάχeton τι.
 ΑΝ. 10 φεῦ, φεῦ· ποῖ μὴ λωμεν, ᾧ Ζεῦ;

Hermann.—ἔξω L²: ἔξω L and the rest. 1739 ε. καὶ πάρος ἀπεφεύγετον | σφῶν τὸ μὴ πίτνειν κακῶς | L. So the other MSS. (with πίτνειν in most). τὸ πίτνειν, without μὴ, L². Hermann: ΧΟ. καὶ πάρος ἀπέφυγε ΑΝ. τί; | ΧΟ. τὰ σφῶν τὸ μὴ πίτνειν κακῶς. For ἀπέφυγε Heimsoeth ἔφευγε: for τὰ σφῶν, τὰ σφέτερα. The conjectures of Gleditsch and Bergk are given on v. 1726. 1741 ὑπερνοεῖς MSS.: ὄπερ νοεῖς Graser. 1742 βουλόμεθ' B, Vat.: μολούμ' T, Farn.: μολούμεθ' the rest. 1743 μὴ δὲ γε μάτευε L²: μὴ δὲ γε μάτευε L and the rest (μάστευε Vat.). 1744 ἐπει MSS. (σ' ἔχει L², with λόγος for πάρος): ἐπέιχε Wunder: ἐπήει Bothe.

1737—1750 In these verses the utterances usually assigned to Antigone all turn on her anxiety as to a refuge, and her desire to return to Thebes. Such feelings, at this moment, are more in harmony with the character of Ismene (cp. 1735). Antigone is at present absorbed in the yearning to visit her father's tomb, or at least the spot where she last saw him alive (1724). When Theseus appears, it is this wish which she instantly presses on him. Only when it has been put aside does she think of a return to Thebes (1769).

Ought we, then, to read ΙΣ. for ΑΝ. throughout vv. 1737—1750? This has been suggested by Bergk. I may observe that the Laur. MS. leaves the question open. At 1730 it has ΑΝ. before τί τὸδ' ἐπέπληξας. After that, there is no indication of any person, but only short lines (-), until at 1741 ΑΝ. again stands before φρονῶ. The next words, τί δῆθ' etc., have ΧΟ. before them: but after that no person is indicated till 1751, where ΧΟ. (instead of ΘΗ.) is erroneously placed before πάτερε.

I am disposed to think that Sophocles wrote the words for Ismene, but that the fourth-actor difficulty had led to a fluctuation of stage-practice, which helps to account for the ambiguity of the MS. tradition. See the note on the Dramatis

Personae. If the part of Ismene, after v. 509, was ever taken by a κωφὸν πρόσωπον, there may then have been a wish to keep her part in this scene as small as possible. Similarly at 1689 ff. there is a doubt as to which sister ought to have the words οὐ κάτοιδα...βιωτός.

1738 φύγω: cp. on 170.

1739 ε. The MS. ἀπεφεύγετον is most simply corrected to ἀπέφυγετον. But then we must either (1) add τί δῆ, and expand v. 1726, as Bergk and Gleditsch do (cr. n. ad l.): or (2), leaving v. 1726 intact, suppose that vv. 1739, 1740 are spoken by the Chorus without any interpellation by Antigone. This, however, is improbable, and also injurious to the point of v. 1740. Further, with ἀπεφεύγετον, v. 1740 has a construction which makes the order of the words harsh, viz.: —'Ye escaped,' τὸ μὴ τὰ σφῶν πίτνειν κακῶς, 'so that your affairs should not fall out ill' (Xen. An. 1. 3. 2 Κλέαρχος μικρὸν ἀπέφυγε μὴ καταπετρωθῆναι). I therefore incline to Hermann's ἀπέφυγε ΑΝ. τί; 'Long ago there was an escape'—ΑΝ. 'For what?' [lit., 'what escaped?']—CH. 'For your fortunes, from falling out ill.' The merits of this reading are:—(1) it leaves v. 1725, which seems quite sound, unaltered; (2) by making τὰ σφῶν nom. to ἀπέφυγε, it smooths v. 1740. It may be added that, with ἀπεφεύγετον, v. 1740

CH. My children, fear not. AN. But whither am I to flee? ^{2nd anti-}strophe.

CH. Already a refuge hath been found— AN. How meanest thou?—

CH. —for your fortunes, that no harm should touch them.

AN. I know it well. CH. What, then, is thy thought?

AN. How we are to go home, I cannot tell. CH. And do not seek to go.

AN. Trouble besets us. CH. And erstwhile bore hardly on you.

AN. Desperate then, and now more cruel than despair.

CH. Great, verily, is the sea of your troubles.

AN. Alas, alas! O Zeus, whither shall we turn?

1745 πέρα MSS.: ἀπορα Wunder: ἔτερα Meineke.—τοτέ δ'] νῦν δ' Hartung: τάδε δ' Blyades, who gives ὑπέρβην for ὑπερβην. **1746** ἐλάχέρον τι MSS., ἐλαχέτην τι Elms.: ἐλαχες ἀτας Blyades. **1747** ε. φεύ, φεύ] ναί ναί | ξύμφημι καὶτός | φεύ φεύ MSS. (ξύμφημι' αὐτός F).—Dindorf rightly deletes the words ναί ναί, ξύμφημι καὶτός, which, besides being so feeble, destroy all metre. He also changes φεύ, φεύ to αἰαί: see comment.—μόλωμεν A and most MSS.: μέλωμεν L, μέλλομεν

is somewhat pointless, since the mere allusion in τὰ σφῶν to Creon's attempt is too vague to answer Antigone's τί; ('what did we escape?'). Most 'escapes' are escapes from 'one's affairs falling out ill.'

1741 φρονῶ, I am conscious of that, —'I know it well,'—in quick and grateful response to their allusion. Theseus and the men of Attica had indeed rescued her and her sister in their extremity. Not, 'I am thinking...', for (a) the question τί δῆτ' refers back to her ποῖ φύγω, and (b) some acknowledgement was due to their reminder. —The MS. ὑπερνοεῖς, as Hermann saw, is corrupt. The compound, which occurs only here, could not mean (1) 'why art thou too anxious?' (Wunder): nor (2) 'what further hast thou in thy thoughts?'—Hermann's ὑπεννοεῖς is a compound used by Aelian *Var. Hist.* 4. 8 as='to have a secret thought or purpose.' But the word seems scarcely appropriate in regard to thoughts which, far from hiding, she is in the act of uttering. Graser's ὕπερ νοεῖς is so far closer to the MSS. that υ for ο would be an easier mistake than ρ for ν.

1742 ὅπως μολοῦμεθ': 'how we are to return to Thebes, I know not':—for Oedipus had predicted that both her brothers would soon fall in the war (1373), and Creon, the next heir to the throne, was no friend. This continues the thought ποῖ φύγω; (1377). The inter-

posed words of the Chorus did not touch her difficulty.

1743 μηδέ γε μάτευ: 'No, (thou canst not return to Thebes,) nor seek to do so,'—but stay in Attica under the protection of Theseus.

1744 μόγος ἔχει, sc. ἡμᾶς.—ἐπέιχε, 'bore hardly on you,' sc. ὑμῖν or ἐφ' ὑμᾶς: for μόγος ἐπέιχεν ὑμᾶς would mean, 'restrained you.' The MS. ἐπέει doubtless arose from a contraction of ἐπέιχε. The sense of ἐπέει, 'was coming on you,' would be less apt; and the preceding ἔχει also confirms ἐπέιχε.

1745 τοτέ μὲν...ὑπερβην. Whitelaw: 'Oh then past cure, but worst is now grown worse.' The neut. plur. is most simply taken as adverb (319); referring to μόγος ἐπέιχε: though we might also construe, ἀπορα (ἦν τὰ ημετέρα). τοτέ μὲν...τοτέ δέ, 'at one time' (i.e. while Oed. lived)...'at another time' (i.e. now that he is dead). ὑπερβην, hyperbolic, since ἀπορα already='hopeless': cp. fr. 188 ὦ πᾶν σὺ δὲ πολήμοσσα καὶ πέρα, γύναι. **1746** πέλαγος, without κακῶν or the like, is excused by the familiarity of this metaphor in Greek: cp. on 663.

1747 φεύ, φεύ. Dindorf substitutes αἰαί, because he supposes the latter to have generated the ναί ναί which, with the words ξύμφημι καὶτός, he ejects (see cr. n.). But so common a form as αἰαί was not very likely to be thus corrupted.

11 ἐλπίδων γὰρ ἐς τίν' <ἔτι> με

12 δαίμων τανῦν γ' ἐλαύνει;

1750

σύστ. ΘΗ. παύετε θρήνον, παῖδες· ἐν οἷς γὰρ
χάρις ἢ χθονία *ξύν' ἀπόκειται,
πενθεῖν οὐ χρῆ· νέμεσις γάρ.

AN. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.

ΘΗ. τίνος, ὦ παῖδες, χρείας ἀνύσαι;

1755

AN. τύμβον θέλομεν προσιδεῖν αὐτὰ
πατρὸς ἡμετέρου.

ΘΗ. ἀλλ' οὐ θεμιτόν.

AN. πῶς εἶπας, ἀναξ, κοίραν' Ἀθηνῶν;

ΘΗ. ὦ παῖδες, ἀπέειπεν ἐμοὶ κείνος

1760

μήτε πελάζω ἐς τούσδε τόπους

μήτ' ἐπιφωνεῖν μηδένα θνητῶν

θήκην ἱεράν, ἣν κείνος ἔχει.

B, F, Vat.: Schneidewin conject. *μένωμεν*.

1749 ἐς τί με MSS.: ἐς τίν' ἔτι με

Hermann: ἐς τί ποτέ με Duentzer.

1750 γ' after τανῦν is wanting in F. τὸ

νῦν δ' B.

1751 θρήνων L, F, Vat., L² (from the corrector): θρήνον L² (first

hand) and the other MSS. In v. 1778, where θρήνον is certain, θρήνων is given

by L, B, F (with o above), Vat. 1752 χάρις ἢ χθονία ξυν ἀπόκειται (sic) L.

συναπόκειται B, Vat., Farn.: ξυναπόκειται the rest. ξύν' ἀπόκειται Reisig: νύξ ἀπό-

κειται Martin: νύξ ἐπίκειται Wecklein: χθονί τᾶδε χάρις ξυνὰ κείται Nauck: ξενία

κείται Meineke: ξυναποθνήσκει Blaydes.

1754 ὦ τέκνον αἰγέως προσπίτνομέν

It is simpler to suppose that the ejected phrase was a mere interpolation, perhaps due to actors.

1748 ζ. Ἐλπίδων γὰρ ἐς τίν': lit., '(we may well ask whither we are to go,) for towards what remaining (ἔτι) hope of (all possible) hopes is fate now urging us?' What hope now remains for us, in the course on which we are driven? For ἔτι, which here is virtually equiv. to an adj. λοιπὴν, cp. 865 τῆσδε τῆς ἀρᾶς ἔτι.—Ἐλπίδων in its good sense, rather than neutral or sinister ('bodings'): cp. *El.* 958 ποὶ γὰρ μενεὶς ῥάθυμος, ἐς τίν' ἐλπίδων | βλέψασ' ἔτ' ὀρθήν;

1751 ζ. θρήνον, not θρήνων, is clearly right. The 2nd per. *sing.* imper., παῦε, is the only part of παύω which is used intransitively by the classical Attic writers,—being, in fact, an exclamation (like our '*stop!*'), though sometimes joined with a gen. (παῦε τοῦ λόγου, *Ar. Ran.* 580). No weight can be given to the fact that L has θρήνων here, since it has it also in 1778 (see cr. n.).

ξύν' ἀπόκειται for the MS. ξύναπόκειται is (I think) right. The literal sense is:—ἐν οἷς γὰρ 'for in a case where' (*neut. pl.*), χάρις ἢ χθονία 'the kindness shown by the χθονιοί, ξύν' ἀπόκειται 'is stored up as a common benefit' (ξυνά, *neut. pl.* as adv.),—common, namely, to Oedipus and the Athenians. That is:—'By the death of Oedipus, the Powers below have given him the everlasting rest which he desired, and us the abiding safeguard which he promised' (*i.e.* his grave). To mourn here would be to provoke the deities who have ordered all things well for him and for us.—ἀπόκειται, is laid up in store: cp. [Dem.] or. 23 § 42 τὸ τῆς συγγνώμης ὠφέλιμον...ὅτω ποτέ τῶν πάντων ἀπόκειται ἄδηλον ὄν, it being uncertain for whom the benefit of compassion is laid up,—*i.e.*, who may need to draw upon it. Dem. or. 18 § 198 ὅτω τὰ τῶν Ἑλλήνων ἀνυχήματα ἐνευδοκίμειν ἀπέκειτο, 'a man to whom the disasters of his countrymen were a fund of material for self-glorification.' In the

To what last hope doth fate now urge us ?

Enter THESEUS, on the spectators' right.

TH. Weep no more, maidens ; for where the kindness of the Dark Powers is an abiding grace to the quick and to the dead, there is no room for mourning ; divine anger would follow.

Anapaestic system.

AN. Son of Aegeus, we supplicate thee !

TH. For the obtaining of what desire, my children ?

AN. We fain would look with our own eyes upon our father's tomb.

TH. Nay, it is not lawful.

AN. How sayest thou, king, lord of Athens ?

TH. My children, he gave me charge that no one should draw nigh unto that place, or greet with voice the sacred tomb wherein he sleeps.

σοι L (ὦ from the first hand, but outside the v., in the left marg., between ANT. and τέκνον), A, B, T, Vat., L², Ald. Reading προσπίτνομεν, Triclinius omitted ὦ for metre's sake (T, Farn.). F has προσπίτνομεν, but omits ὦ before τέκνον. 1755 χρείας MSS.: χρεῖαν Brunnck.—τίνα δῆ, παῖδες, χρεῖαν ἀνύσαι Blaydes. 1757 αὐταῖ] καὶ ταῖ Meineke. 1758 ἀλλ' οὐ θεμιτὸν κείσε μολεῖν MSS. (in L θεμι τὸν, perhaps with an erasure of σ before the τ : in A κείσαι). Before κείσε Turnebus added σοι, Erfurdit τινα : after κείσε Brunnck added ἐστὶ. The words κείσε μολεῖν are rejected, with Bothe, by Brunnck, Dindorf, Nauck (who proposes ἀθέμιστον for οὐ θεμιτὸν), Wecklein, Bellermann (doubtfully).

literal sense, Xen. An. 2. 3. 15 αὐταὶ δὲ αἱ βάλανοι τῶν φουνίκων, ὅλας μὲν ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν.—For ξυνά (adv.) cp. Ant. 546 μή μοι θάνῃς σὺ κοινά, along with me : Ai. 577 τὰ δ' ἄλλα τεύχη κοιν' ἔμοι τεθάρψεται.—The schol. found the passage ἀσαφές, but saw part of the general sense : νέμεσις γάρ ἐστι τοῦτον θρηνεῖν ὧ τὰ τῆς τελευταῖης κατὰ χάριν ἀπέβη. See Appendix.

1753 νέμεσις γάρ, sc. περθεῖν ἐστὶ : it is provocative of divine anger to mourn, as if insensible of the divine beneficence. Il. 14. 80 οὐ γάρ τις νέμεσις φυγέειν κακόν, 'tis no matter for indignation that one should flee from ill' : Od. 1. 350 τοῦτω δ' οὐ νέμεσις...ἀεῖδειν : Arist. Rh. 2. 9. 11 ἐὰν οὖν ἀγαθὸς ὦν μὴ τοῦ ἀρμόττοντος τυγχάνῃ, νεμεσητὸν : where, however, the νέμεσις is human, not, as here, divine. Cp. El. 1467 εἰ δ' ἐπεσι νέμεσις, οὐ λέγω (in revoking words which might offend the gods).

1755 ε. τίνας...χρείας, 'for what request,'—depending on the idea of δέμεθα, χρηζόμεν, implied in προσπίτνομεν : ἀνύ-

σαι (sc. αὐτήν), epexegetic inf., 'so that ye should obtain it' : cp. 1211 (n).—For the use of χρείας, cp. O. T. 1435 καὶ τοῦ με χρεῖας ὡδε λιπαρεῖς τυχεῖν ;—αὐταῖ, with our own eyes (instead of merely hearing that it exists).

1757 The MS. words κείσε μολεῖν, which I omit, were almost certainly a gloss upon ἀλλ' οὐ θεμιτόν. If we keep them, then we must add something more, so as to make an anapaestic dimeter (see cr. n.). Campbell defends ἀλλ' οὐ θεμιτόν κείσε μολεῖν as a paroemiac ; but it is not such. In a paroemiac the penultimate syllable is necessarily long (as if here we had κείσ' ἐλθεῖν).

1760 ε. ἀπειπεν, forbade, takes μή after it, as is usual (cp. O. T. 236 ἀπανδῶ...μή) ; Aeschin. or. 1 § 138 ταῦτα τοῖς δούλοις ἀπέειπον μὴ ποιεῖν.

1762 μήτ' ἐπιφωνεῖν...θήκη must be carefully distinguished from ἐπιφωνεῖν θήκη. The former must mean strictly (not, 'to utter over the grave,' but) 'to approach the grave with utterance,'—the notion being that of invading the secret silence around it. Invocations and prayers to the dead were often made aloud at

καὶ ταῦτά μ' ἔφη πρᾶσσοντα καλῶς
 χώραν ἔξειν αἰὲν ἄλυπον.

1765

ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν
 χῶ πάντ' αἴων Διὸς Ὀρκος.

AN. ἀλλ' εἰ τὰδ' ἔχει κατὰ νοῦν κείνῳ,
 ταῦτ' ἂν ἀπαρκοῖ· Θήβας δ' ἡμᾶς
 τὰς ἄγγυιους πέμψον, εἴαν πως
 διακωλύσωμεν ἰόντα φόνον
 τοῖσιν ὀμαίμοις.

1770

ΘΗ. δράσω καὶ τὰδε, καὶ πάνθ' *ὀπόσ' ἂν
 μέλλω πρᾶσσειν πρόσφορά θ' ὑμῖν

1764 καλῶς] κακῶν Hermann.

1765 χώραν] χώρας Vat.—ἔξειν] ἔχειν L².—

ἄλυπον] ἄσυλον Wecklein, ἀδῆον Nauck.

1766 ἔκλυεν R, ἔκλυε L and most

mss. 1768—1770 Nauck thinks that these twelve verses are spurious.

a grave: Eur. *Helén.* 961 λέξω τὰδ' ἀμφὶ μνήμα σου πατρός πόθῳ· | ὦ γέρον, θε οἰκείε τόνδε λαῖον τάφον, etc.—The alternative is to take ἐπιφωνεῖν as 'mention to another': but this is unfitting, since Theseus *alone* knows the place.

If μηδενὶ were substituted for μηδένα, this would give a much easier sense; but then Theseus must be the subject to *both* infinitives:—'he forbade me to approach, ...or to tell.' According to Greek ideas, however, Theseus, at least, ought occasionally to visit the grave with ἐναγισματα: and in fact the rendering of such honours is implied by the provision that the place of the grave should always be known to one person (1531). I therefore keep μηδένα.

θήκην ἱερὰν: cp. 1545. Thuc. 1. 8 τῶν θηκῶν ἀναρεθεισῶν ὄσα ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ.

1764 ε. καλῶς with πρᾶσσοντα (not with ἔξειν), 'in a seemly manner,' 'duly' (Lat. *rite*): cp. 617: O. T. 879 τὸ καλῶς δ' ἔχον | πόλει πάλαισμα. The fact that πρᾶσσοντα καλῶς usually meant 'faring well' is no objection. The ancient Greek instinct for words was remarkably free from bondage to phrases. Cp. *Ant.* 980 n.—ἄλυπον: an echo of the expression used by Oed. (1519). Why change it to ἀδῆον (1533, Nauck), or ἄσυλον (Wecklein)?

1766 ε. ταῦτ' οὖν: 'These things, then, (οὖν, according to the injunctions of Oedipus,) I was heard to promise by the god,' etc. ταῦτ' is short for 'the pro-

mise to do these things,' as if ὑπισχνουμένων stood with ἡμῶν. For ἔκλυεν with both gen. and acc. cp. O. T. 235.—δαίμων: the Divine Power that called Oedipus away (1626).

1767 πάντ' αἴων: cp. 42. The α of αἴω short, as in 240 and Ph. 1410: whereas it is long in 181, 304, Ai. 1263.—Διὸς Ὀρκος, as the servant of Zeus. Hes. *Op.* 803 ἐν πέμπτῃ γὰρ φασὶν Ἐρινύας ἀμφιπολεῖν | Ὀρκον γενόμενον, τὸν Ἐρις τέκε πῆμ' ἐπιόρκους. This personified Horkos is a deity who witnesses an oath, and punishes perjury (Hes. *Theog.* 231). He is the son of Ἐρις, because strife gives birth to treaties; he is attended at his birth by the Erinyes, because they avenge broken faith. And he is the servant of Zeus, because Ζεὺς Ὀρκίος is the supreme guardian of good-faith—represented in the βουλευτήριον at Olympia by a Zeus with lightnings in both hands,—the most terrible, Pausanias says, that he knew: πάντων ὀπόσα ἀγάλματα Διὸς μάλιστα ἐς ἐκπληξιν ἀδικῶν ἀνδρῶν (5. 24. 9).

1768 ε. κατὰ νοῦν. Ar. *Eq.* 549 κατὰ νοῦν πράξας: so oft. κατὰ γνώμην.—τὰδ' ...ταῦτ': cp. on 787.

1770 τὰς ἄγγυιους, a specially fit epithet, since the mythical Ὀγγύγης was represented (in one legend at least) as son of Boeotus, and first ruler of Thebes (Paus. 9. 5. 1). Another legend connected him with Attica (Paus. 1. 38. 7). The trait common to the two legends is a

And he said that, while I duly kept that word, I should always hold the land unharmed. These pledges, therefore, were heard from my lips by the god, and by the all-seeing Watcher of oaths, the servant of Zeus.

AN. Nay, then, if this is pleasing to the dead, with this we must content us. But send us to Thebes the ancient, if haply we may hinder the bloodshed that is threatened to our brothers.

TH. So will I do; and if in aught beside I can profit you,

1771 *ἴοντα*] *ἴοντε* Naber. 1772 *τοῖσιν*] *τοῖς ἡμετέροισιν* Meineke. 1773 *καὶ τὰδε*] *τὰδ' ἐγὼ* Klotz.—*δα ἂν* A, *δο' ἂν* the rest: *δα γ' ἂν* London ed. of 1722: *ὀπόσ'* ἂν Porson: *δοσαερω* Blaydes: *δοσ' ἂν* Wunder: *δοσ' ἂν* Nauck. 1774 *πρόσφορ'* ἂν ὑμῶν μέλλω δράσειν Blaydes.

great inundation which happened in his reign. The adj. is applied by Aesch. to Thebes (*Th.* 321 *πόλιν ὠγυγλαν*, *Pers.* 37 *τὰς τ' ὠγυγλοῦς Θήβας*), and also to Athens (*Pers.* 974). The Attic poets used it in the general sense of 'very ancient,' as *Phil.* 142 *κράτος ὠγύγων*, 'royalty inherited from of old.'

1771 *εἰ ἴοντα*, a pres., not fut., partic. (*O. T.* 773 n.), 'coming on them': Plat. *Legg.* 873 *εἰ παρὰ θεοῦ... βέλος ἴον*. So *Ant.* 185 *τὴν ἀτηρ ὄρων | στείχουσαν ἀστοῖς—ὀμαίμοις*: see on 330.

Antigone suggests that she and Ismene may yet be in time to plead with their two brothers, and so to avert the doom of mutual destruction pronounced on them by their father (1373). Thus the close of this drama is linked by the poet with the beginning of his earlier *Antigone*, which opens at a moment just after the deaths of the brothers. The sisters are then living at Thebes, where Creon has succeeded to the throne. An additional pathos is lent to Antigone's part there by the suggestion here of a previous intercession. In Aesch. *Theb.* it is the Chorus (of Theban maidens) that endeavours to dissuade Eteocles from going to meet his brother (677 ff.): in Eur. *Phoen.* it is their mother Iocasta who seeks to reconcile them (452 ff.).

1773—1776 After *οὐ* in 1776 the ms. γὰρ must be struck out, as Hermann saw, so that the anapaests spoken by Theseus may end with a paroemiac. When anapaests spoken by the Chorus close a tragedy, these always form a system separate from the anapaests (if

any) which precede them. This was plainly necessary, in order to avoid an unduly abrupt ending. But if we point thus:—*πρὸς χάριν· οὐ δεῖ μ' ἀποκάμνειν*, the asyndeton has a crude effect. Hence, placing only a comma after *πρὸς χάριν*, we should render:—'Not only will I do these things, but *in all things* which I am likely to do for your advantage (etc.) I must not wax weary.' The sentence begins as if the constr. was to be *δράσω καὶ τὰδε καὶ πάντα*. But the new verb added at the end requires *πάντα* to be acc. with *ἀποκάμνειν*. (Cp. on 351.)

1773 *ὀπόσ' ἂν* seems slightly preferable to *δοσα γ' ἂν* as a correction of the ms. *δο' ἂν* (or *δοσα ἂν*), because the qualification which γ' would imply is sufficiently provided for by *πρόσφορα* etc.: cp. 1634 *τελεῖν δ' ὀσ' ἂν | μέλλης φρονῶν ἐδ' ἐνμ-φέροντ' αὐταῖς ἀεί*.

1774 *εἰ. πρόσσειν*, pres. inf. with *μέλλω*, as in eight other places of Soph. He has the fut. inf. with it ten times, including *O. T.* 967, where the ms. *κτανεῖν*, if sound, would be the only instance of the aor. inf. with *μέλλω* in Soph.; but there the fut. *κτανεῖν* is clearly right. Where *μέλλω* means 'to delay,' the pres. inf. is naturally preferred: cp. 1627: *O. T.* 678 *τί μέλλεις κομίζεῖν δόμων τόνδ' ἔσω;*

πρόσφορὰ θ' ὑμῖν, καὶ πρὸς χάριν τῷ κατὰ γῆς: at once for your advantage, and to the gratification of the dead. *πρόσφορα*, 'suitable' for a given purpose, and so 'useful,' 'profitable': so often in Attic prose, as Thuc. 1. 125; 2. 46, 65; 7. 62. *πρὸς χάριν*: cp. *O. T.* 1152 n.

ἔρρει is justified by the *sudden and swift*

καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει,
 πρὸς χάριν, οὐ δεῖ μ' ἀποκάμνειν.
 ΧΟ. ἀλλ' ἀποπαύετε μηδ' ἐπὶ πλείω
 θρήνον ἐγείρετε·
 πάντως γὰρ ἔχει τάδε κῦρος.

1775

1775 νέον ἔρρει] νέον ἔρρεισ L: νέος ἔρρεισ F. 1776 οὐ γὰρ δεῖ μ' ἀποκάμνειν
 MSS. (γαρ without accent in L); Hermann deleted γὰρ. 1777—1779 These

removal of Oedipus, as *O. T.* 560 ἀφαντος ἔρρει, he hath been swept from men's sight. In *El.* 57 τοῦμόν ὡς ἔρρει δέμας | φλογιστὸν ἦδη, it is little more than οὐχεται. More commonly ἔρρειν implies either an evil end, or at least some feeling of contempt on the speaker's part, as Eur. *Suppl.* 1112 οὐς χρῆν, ἐπειδὴν μηδὲν ὠφελῶσι γῆν, | θανόντας ἔρρειν κάκποδῶν εἶναι νέοις. Wecklein regards the words *δὲ νέον ἔρρει* as a spurious addition (*Ars Soph.* *em.* p. 81).

1776 ἀποκάμνειν, 'to cease from labouring,' can take an acc. of the labour avoided: hence πάντ' in 1773 need not be merely acc. of respect. Xen. *H.* 7. 5.

19 πόνον...μηδὲνα ἀποκάμνειν, 'to flinch from no toil.' Also with inf., Plat. *Crito* 45 B μὴ ἀποκάμης σαυτὸν σώσαι, 'do not abandon the effort to save yourself.' So ἐκκάμνω, Thuc. 2. 51 τὰς ὀλοφύρσεις τῶν ἀπογιγνομένων...ἐξέκαμον, 'were worn out by the lamentations of the dying.' For the form of the sentence cp. Plat. *Rep.* 445 B ἐπειδὴ ἐνταῦθα ἐληλύθαμεν, ὅσον οἷόν τε σαφέστατα κατιδεῖν ὅτι ταῦτα οὕτως ἔχει, οὐ χρὴ ἀποκάμνειν. For this force of ἀπό cp. ἀπαλγέω, ἀπανθέω, ἀποζέω, ἀποκηδεύω, ἀπολοφύρομαι.

1777 ff. ἀλλ' introduces the final words of comfort which the elders of Colonus address to the Theban maidens; cp. 101.

and pleasure the dead who hath lately gone from us, I am bound to spare no pains.

CH. 'Come, cease lamentation, lift it up no more; for verily these things stand fast.

three vv. are condemned as spurious by Fr. Ritter (*Philol.* 17. 431 f.).—*μήτ'* MSS.: *μηδ'* Elms.—*ἐπιπλείω* L, T, Farn.: *ἐπι πλείω* the rest. 1778 *θρήνον*] Cp. n. on v. 1751. 1779 *τάδε*] *τόδε* L².

—*ἀποπαύετε*, no less than the following verb, governs *θρήνον*: cp. on 1751.—Though the neut. pl. *πλείω alone* is sometimes adverbial, there seems to be no instance of *ἐπι πλείω* as = *ἐπι πλέον*: indeed, such a phrase is hardly conceivable. *ἐπι* must therefore belong to *ἐγείρετε*: for the tmesis cp. on 1689.

1779 *ἔχε...κῦρος*, lit., 'have validity,' = *κεκῦρωται*, *sancta sunt*. Cp. *El.* 919 *πολλῶν...κῦρος...καλῶν* ('sanction of'), Aesch. *Suppl.* 391 *οὐκ ἔχουσι κῦρος...ἀμφὶ σοῦ*, 'authority over thee.'—Two meanings are possible: (1) 'These promises of *Theseus* are certain to hold good': or, more generally, (2) 'These events have

assuredly been ordained past recall' (by the gods). Most commentators prefer (1). But (2) seems more fitting at the conclusion. The last soothing words of the Chorus convey a precept of resignation to the divine will.

Fr. Ritter rejects the last three verses, as he rejects the choral *clausulae* of all the other six plays (*Philol.* xvii. 422—436): cp. *O. T.* 1524 cr. n. Here, at least, there is not a shadow of ground for the suspicion. It did not require a Sophocles to write vv. 1777—1779, but the burden of proof rests with those who deny that he wrote them.

APPENDIX.

Verse 80 εὐ χρή σε μίμνειν ἢ πορεύεσθαι πάλιν.—The passages of Aesch. quoted for an Attic use of the Homeric ἢ...ἢ in indirect question are the following. (1) *Cho.* 755 οὐ γάρ τι φωνεῖ παῖς ἔτ' ὢν ἐν σπαργάνοις, | ἢ λιμός, ἢ δίψη τις, ἢ λιψουρία | ἔχει· νέα δὲ νηδὺς αὐτάρκης τέκνων. Stanley changed the first ἢ to εὐ. This correction, received by Dindorf and others, is clearly right. (2) *Cho.* 889 δοίη τις ἀνδροκμήτα πέλεκυν ὡς τάχος· | εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα. Turnebus changed the first ἢ to εὐ (so Dindorf and others). There, too, this simple remedy appears the true one. In the first passage we might, indeed, point after σπαργάνοις, and in the second after εἰδῶμεν, taking the first ἢ in each case as beginning a new sentence ('either'): but this is much less probable. (3) *P. V.* 780 δίδωμ'· ἐλοῦ γάρ· ἢ πόνων τὰ λοιπά σοι | φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ. With this punctuation, which is surely the best, the first ἢ begins a new sentence: 'I give thee the choice;—choose, I say;—I will clearly tell thee either the toils yet in store for thee, or the name of my destined deliverer.' It is only if ἐλοῦ γάρ were followed by a comma, or by no point at all, that the first ἢ would necessarily mean 'whether.' In that case, I should read εὐ, as in the two former passages: but no change seems necessary. It should always be remembered that, on such a matter as ἢ *versus* εὐ, the authority of L and our other mss., which abound in small errors of a like kind, cannot safely be set against an otherwise constant Attic usage.

170 θύγατερ, ποῦ τις φροντίδος εἴθι;—In the commentary on this passage I have expressed my agreement with Mr A. Sidgwick as to the main point for which he contends in an appendix to his excellent edition of the *Choephoroe* (Clarendon Press, 1884). The point may be stated thus:—In several passages of Attic Greek, all directly or indirectly interrogative, where it has been usual to say that *ἄν* is omitted, the optative is not really conditional, but dubitative. It is to be compared with the interrogative (or 'deliberative') subjunctive. But it differs from this subjunctive by expressing something more remote from the sphere of the practicable. Thus: πῶς ἔλθῃ τις Ἀθήναζε; (a practical question;) but πῶς πέτοιτό τις εἰς οὐρανόν; Here, I should like to add that (in my opinion) the alleged Attic examples of this optative require to be very carefully sifted, with reference both to the text and to the context. As the question is of Attic usage, it is better, for simplicity and clearness,

to exclude the Homeric optative. Taking the instances given by Mr Sidgwick (to which we might add the MS. reading in *O. C.* 1418 f., and Antiphon or. 1 § 4), I would, first of all, draw a broad line between verse and prose, and then classify the verse examples as follows.

(1) Examples in which the simple optative is textually beyond reasonable doubt, because metre excludes both (a) *ἄν*, and (b) the subjunctive. Such are :—

Aesch. *P. V.* 291 οὐκ ἔστιν ὄτω | μείζονα μοῖραν νέμαιμι ἢ σοί.

Agam. 620 οὐκ ἔσθ' ὅπως λῆξαιμι τὰ ψευδῆ καλά.

Cho. 172 οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραυτό νιν.

(2) Examples in which metre would admit of *ἄν*.

Soph. *O. C.* 1172 καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμι τι; Here, however, ὃν γ' ἐγὼ is evidently preferable to ὃν ἄν ἐγὼ; and I have no doubt that this is a sound example, like the three just given. But the case is different in two other passages.

O. C. 1418 πῶς γὰρ αὐθις αὐτὸ πάλιν | στρατεύμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας; For αὐτὸ, read ἄν, with Vauvilliers.

Ph. 895 παπαῖ· τί δῆτα δρωῦμ' ἐγὼ τοῦνθένδε γε; Read δῆτ' ἄν, with Schaefer.

But it may be asked, *why* is the insertion of *ἄν* to be desired in these last two passages, if (as is granted) the simple optative is possible? Because, I should reply, the question in each of these two cases has a distinctly practical character, and is in the nature of a genuine deliberation. This point will be further illustrated by the first example under the next head.

(3) Examples in which metre, though excluding *ἄν*, would admit of the subjunctive.

Ar. *Plut.* 438 ἄναξ Ἄπολλον καὶ θεοί, ποῖ τις φύγοι; This, again, is a practical deliberation. With Brunck and Dindorf, I should read φύγη, as in *O. C.* 170 ἔλθῃ.

On the other hand, the optative is sound in

Ant. 605 τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατάσχοι;

(where, however, Wecklein reads σὰν ἄν for τεάν): also in

Eur. *Alc.* 52 ἔστ' οὖν ὅπως Ἄλκηστις ἐς γῆρας μέλοι;

Aesch. *Cho.* 595 ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι;

The foregoing scrutiny of examples in Attic verse leads to this result. There are clear examples of the simple optative where a question as to the possible or conceivable is put in an abstract way. This optative may fitly be called 'dubitative,' and is properly compared with the deliberative subjunctive. On the other hand, there is no equally certain example of the simple optative used merely as a more intense deliberative subjunctive, when a person is really thinking what he is to do next. In the few apparent examples of such a use, correction is very easy, either by *ἄν*, as in *O. C.* 1418, *Ph.* 895; or by the subjunct., as here and in Ar. *Plut.* 438. The question raised by present peril in a man's mind does not naturally clothe itself in an abstract form.

I have kept the examples from Attic prose to the end. The brackets indicate the places where *άν*, if inserted, might come in. Lys. or. 31 § 24 τί <άν> οὖν βουλευθέντες...δοκιμάσαυτε; Dem. or. 21 § 35 πότερα μὴ δῶ δια τοῦτο δίκην ἢ <κάν> μείζω δοίη δικαίως;—Plato *Gorg.* 492 B ἐπεὶ γε οἷς ἐξ ἀρχῆς ὑπῆρξεν...ἐκπορίσασθαι...δυναστείαν, τί <άν> τῇ ἀληθείᾳ αἴσχιον καὶ κάκιον εἶη, etc. Here it was pointed out by Woolsey that, as τί is wanting in several mss., both τί and άν may have been absorbed by the two last syllables of δυναστείαν.—*Euthyd.* 296 E πῶς <άν> ἀμφισβητοῖν; Here ἀμ would explain the loss.—Antiph. or. 1 § 4 πρὸς τίνας οὖν <άν> ἔλθοι τις βοηθούς, ἢ ποῖ τὴν καταφυγὴν ποιήσεται; As Dobree remarked, οὖν probably absorbed άν.—Supposing άν to be *rightly* absent from these prose passages, they would rank with the genuine verse examples of a question as to the conceivable. But it appears far more probable that, in each of them, άν has accidentally dropped out of our mss.,—one of the commonest accidents, especially in prose.

277 καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς | μοίραις ποιείσθε μηδαμῶς ἡγείσθε δέ etc.

(1) The use of ποιείσθε here would be normal, if, instead of the simple dat. μοίραις, we had either (a) ἐν μοίραις, or (b) a genitive like λόγου. Cp. Her. 1. 33 οὔτε ἐχαρίζετο οὔτε λόγου μιν ποιησάμενος οὐδενὸς ἀποπέμπεται. Pausan. 10. 28. 4 χρυσὸν μὲν καὶ ἄργυρον ἐν οὐδενὸς μερίδι ἐποιήσαντο.

(2) The next point to observe is the use of the word μοῖρα when it means the 'share' of respect, etc., assigned to a person as his due. (a) We find such phrases as these:—Plat. *Crat.* 398 C ἐπειδάν τις ἀγαθὸς ὦν τελευτήσῃ, μεγάλην μοῖραν καὶ τιμὴν ἔχει, καὶ γίγνεται δαίμων: 'he enjoys great respect and honour.' Soph. *Tr.* 1238 ἀνὴρ ὄδ', ὡς ἔοικεν, οὐ νεμεῖν ἔμοι | φθίνοντι μοῖραν ('show me respect'). (b) More frequent are phrases with ἐν and dat., as Her. 2. 172 κατονονοτὸν Ἄμασιν...καὶ ἐν οὐδεμιᾷ μεγάλῃ μοίρῃ ἦγον, 'made him of no great account.' Plat. *Crito* 51A σεμνότερον καὶ ἀγιώτερον καὶ ἐν μείζονι μοίρῃ καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις, 'in greater esteem.' Theocr. 14. 48 ἄμμες δ' οὔτε λόγῳ τινὸς ἄξιοι οὔτ' ἀριθματοῖ | δύστανοι Μεγαρήες, ἀτιμοτάτῃ ἐνὶ μοίρῃ, 'held at the cheapest rate.' In these datival phrases with ἐν, the usage of μοῖρα comes very close to that of λόγος, as the 'esteem' or 'account' in which one is held. This is, to my mind, the strong argument for the old and simple correction of this passage by writing μοίρας as gen. sing. If ἐν οὐδεμιᾷ μοίρῃ ποιείσθαι and ἐν οὐδενὶ λόγῳ ποιείσθαι (Her. 3. 50) were convertible phrases, the phrase λόγου ποιείσθαι might have suggested μοίρας ποιείσθαι.—There is no objection to the plur. dat.; cp. Plat. *Legg.* 923 B τὸ ἐνὸς ἐκάστου κατατιθεῖς ἐν μοίραις ἐλάττωσι δικαίως, 'justly making the interest of the individual a secondary consideration.' It is the absence of ἐν that proves μοίραις to be unsound.

(3) The third point concerns the double μὴ,—assuming μηδαμῶς to be sound. Cp. *El.* 335 νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφεμένην δοκεῖ, | καὶ μὴ

(δοκεῖν μὲν δρᾶν τι πημαίνειν δὲ μῆ):—where I use the brackets to show that the first μῆ affects everything within them. 'I deem it best to sail close-reefed, and *not* to seem active *without* doing any hurt to my foes': *i.e.* each μῆ has its separate force.

Wecklein, however, says '*vehementer dubito, an huic loco μηδαμῶς accommodatum non sit, et οὐδαμῶς postuletur.*' (*Ars Soph. em.* p. 20.) Accordingly he writes μοίραις ποιείσθ' ἐν οὐδαμαῖς, which Bellermann also adopts. Blaydes, too, had proposed εἰτ' ἐν οὐδενὸς | μοίρα ποιείσθε τοὺς θεοὺς, among many other conjectures. Now this, at least, seems certain,—that, whether οὐδαμῶς is or is not admissible, μηδαμῶς, after an imperative, is not *wrong*. The influence of the imperative normally changes οὐ to μῆ, even when the negative does not properly belong to the imperative verb: cp. n. on 78. If the Greeks could say (*e.g.*) μῆ ποιείσθε τοὺς θεοὺς ἐν οὐδενὶ λόγῳ, it would be because ἐν οὐδενὶ λόγῳ was felt as simply equivalent to an adjective like ἀπίμους. I have not yet succeeded in finding any instance of such an οὐ after μῆ with the imper.: and Wecklein does not produce any.

(4) Coming now to particular conjectures, I may say, first, that all seem to me improbable which disturb τοὺς θεοὺς, since both the case and the place are strongly confirmed by the θεοὺς which precedes. A different case, such as τῶν θεῶν, would weaken the effect of the repetition. Cp. *Ph.* 992 θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθησ. Hence τῶν θεῶν | μοῖραν, μοίρας, or ᾠραν (Brunck) seems unlikely. The fault lies somewhere in the three words, μοίραις ποιείσθε μηδαμῶς. Against ἐν μηδαμαῖς (or ἐν οὐδαμαῖς) is the fact that these Ionic adjectives occur nowhere else in Attic (except, of course, in the adverbial forms); while Her. almost invariably restricts his use of them to the *masc.* plur. (as οὐδαμοί, 'no set of men,' etc.),—the *fem.* pl. οὐδαμάς in 4. 114 being a rare exception. This objection, however, is not decisive for poetry. As the result of this discussion, I should be disposed to place in the following order the corrections which appear least improbable: 1. μοίρας (gen. sing.)—2. ποιείσθ' ἀμοίρους μηδαμῶς (cp. *Ant.* 1071 ἄμοιρον... νέκυν.)—3. ποιείσθ' ἐν ᾠρα μηδαμῶς. (Suidas quotes from Aelian, τὰ θεῖα ἐν μηδεμίᾳ ᾠρα τίθεσθαι.)—4. μοίραις ποιείσθ' ἐν μηδαμαῖς.—I am not aware that (2) or (3) has yet been proposed.

424 ἧς νῦν ἔχονται κάπαναίρονται δόρυ. English idiom requires,—'to which they are now setting their hands, and *in which* they are uplifting the spear.' But in Greek κάπαναίρονται δόρυ is an independent sentence, co-ordinated with the relative clause ἧς νῦν ἔχονται:—'to which they are setting their hands,—and they are uplifting the spear (in it).' This idiom is clearly seen in those passages where a demonstrative pronoun occurs in a sentence which follows a relative clause. *E.g.*, *Thuc.* 2. 34 τίθεασιν οὖν ἐς τὸ δημόσιον σῆμα, ὃ ἐστὶν ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως, καὶ αἰεὶ ἐν αὐτῷ [not, καὶ ἐν ᾧ αἰεὶ] θάπτουσι τοὺς ἐκ τῶν πολέμων: where we should have said,—'which is in the fairest suburb, and *in which* they bury,' etc. So *Thuc.* 2. 4 ἐσπίπτουσιν ἐς οἶκημα μέγα, ὃ ἦν τοῦ τείχους, καὶ αἱ πλησίον θύραι ἀνεφυγμένα

ἔτυχον αὐτοῦ [not, καὶ οὐ, etc.]. Cp. Thuc. I. 42 § 1 (ὦν...καὶ αὐτά): 2. 74 § 3 (ἐν ᾗ...καὶ αὐτήν): 3. 51 § 1 (ἣ κείται...ἐχρῶντο δὲ αὐτῇ), etc. When the demonstrative pronoun would be in the nominative case, it is usually omitted in Greek (unless some special emphasis is required); and then the true construction is less obvious, because (to us) it is then so natural to supply the relative pron. in the nomin. : e.g. Thuc. I. 10 (εἰκὸς ἔστι) νομίζεω...τὴν στρατείαν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, ...τῇ Ὀμήρου αἶ ποιήσει εἴ τι χρὴ κἀναυθὰ πιστεύειν, ἣν (sc. στρατείαν) εἰκὸς ἐπὶ τὸ μείζον μὲν ποιητὴν ὄντα κοσμηῆσαι, ὅμως δὲ φαίνεται καὶ οὕτως ἐνδεεστέρα. The subject to φαίνεται is not ἣ supplied from ἣν : it would, if expressed, be αὐτή. Plat. *Rep.* 533 D (τέχναις) ὡς ἐπιστήμας μὲν πολλάκις προσείπομεν διὰ τὸ ἔθος, δέονται δὲ ὀνόματος ἄλλου (subject αὐται, not αἶ supplied from αἶς). Often, as in *v.* 424, the demonstrative pron. is omitted even when it would have been in a case other than the nomin. : as in *Il.* 3. 234 νῦν δ' ἄλλους μὲν πάντας ὀρώ... | οὓς κεν εὐ γνώϊην καὶ τ' οὖνομα μυθησαίμην (sc. αὐτῶν). A plurality of relative clauses (with the relat. pron. repeated) was, of course, as permissible in Greek as it is in English; but the prevalent Greek usage, to which this note refers, illustrates the Greek preference of parataxis to hypotaxis.

436 οὐδεὶς ἔρωτ' ἐς τόνδ' ἐφαίνεται ὠφελῶν.—The ms. genitive ἔρωτος τοῦδε could be explained only as an extraordinarily bold genitive of connection: 'No one was found to help me *in regard to* this desire.' For evidently we could not make it partitive: 'No one was found to aid any part of this desire.' But if extant Greek literature offers any true parallel to such a genitive of connection as this, I cannot find it. Thuc. I. 36 says of Corcyra, καλῶς παράπλου κείται, it is well placed *in regard to* (for) a coasting-voyage: again 3. 92 τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι...τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔξεν. But the genitives there are immediately connected with the adverbs (καλῶς, χρησίμως) which they define. A gen. with ὠφελῶ would be very different.

Other explanations have been attempted. (1) Wunder, followed by Jelf (*Gr.* § 436 a) and others, regards the gen. as depending on ὠφελῶν viewed as a subst.; 'No helper of this desire was found.' This is not Greek. The Greeks could say ἡ τεκοῦσά τινος (*Eur. Alc.* 167), οἱ προσήκοντές τινος, ὁ συνάρχων τινός, etc., where the participle, with the article, expressed a familiar relationship; but it is evident that such phrases are of a distinct class. Even if we could find such a phrase as οὐδεὶς ἦν πράττων τοῦ ἔργου, it would not be parallel, since the gen. could there be partitive. For a real parallel we want something like οὐδεὶς ἦν φιλῶν τοῦ ἀνδρός, which never was, or could be, written. (2) Others compare the *passive* in Antiphon or. 5 § 17 μὴ ὠφελείσθαι τοῦδε τοῦ νόμου, 'not to profit by this law.' So, too, Plut. *Mor.* 91 F οὐ μετρίως ἂν τις ὠφελούτο τῶν παθῶν τούτων. In these passages, the pass. ὠφελούμαι τινος, 'I profit by a thing,' has the construction of verbs of *sharing or enjoying*, like μετέχω, ἀπολαύω, ὀνίναμαί τινος (*Krüger* I. 47. 15). But we could not apply the same construction to the active,

and say ὠφελῶ τινά τινος, 'I cause a person to profit by a thing,' any more than ὀνίνημί τινά τινος. The scholiast, indeed, paraphrases, τούτου τοῦ ἔρωτος οὐδεὶς με ἐποίει ἀπολαῦσαι. But this is to cut the knot. He was puzzled by the genitive, and seized on ἀπολαῦσαι as a shift to make it seem natural. (3) Hermann says: 'ἔρωτος τοῦδε ὠφελῶν est ὠφέλημα τοῦδε τοῦ ἔρωτος παρέχων.' Liddell and Scott appear to follow him, for they tell us that ὠφελῶν 'may be resolved into ὠφέλειαν παρέχων, lending help towards this desire.' Almost any construction might be explained by a process of this nature: as if τῆς πενίας εὐεργετῶν could be resolved into τῆς πενίας εὐεργεσίαν παρέχων, or γραμματικῆς διδασκῶν into τῆς γραμματικῆς διδασκαλίαν παρέχων.

The notion, 'I benefit a person *in regard to* a thing,' was regularly expressed by ὠφελῶ τινα εἰς τι, as Thuc. 4. 75 οἱ φεύγοντες...τοὺς...Πελοποννησίους ὠφέλουσιν ἐς τὰ ναυτικά (cp. Xen. *Mem.* 1. 6. 14), or πρὸς τι (*Mem.* 2. 4. 1, *Cyr.* 2. 1. 25). Few changes could be easier, from a palaeographic point of view, than that of ἔρωτ' ἐς into ἔρωτος: and the change of τόνδ' into τοῦδ' (very easy in itself) would follow. The emendation of Pappageorgius, ἔρωτ' ἐς τόνδ', is thus (in my opinion) as nearly certain as any correction of the kind can be. It is in every way better than Herwerden's ἐρώοντα τοῦδ'¹.

504 χρῆσται. This is the mode of writing which finds most favour in recent edd. (as those of Nauck and Wecklein). It implies that χρῆ and ἔσται have completely coalesced, as χρῆ and ἦν in χρῆν ('synaloepha' proper). Others write χρῆσται (crasis), or χρῆ'σται (aphaeresis).

The other passages in which χρῆσται is found are:—(i) Soph. fr. 539 (quoted by the schol. here), χρῆσται δέ σ' ἐνθένδ' αἰθῆς. (ii) Ar. *Λημνίαι* 6 (= fr. 329) ἀλλὰ πῶς χρῆσται ποεῖν; (iii) Pherecrates *Λῆροι* 8 τὸ δ' ὄνομά μοι κάτεπε τί σε χρῆσται καλεῖν. In (ii) and (iii) Suidas, s. v. χρῆ, reads χρῆσθαι: but clearly the verb must be in the indic. mood. A fourth passage is commonly cited, Phrynichus *Μοῦσαι* 4 κὰν ὀξυβάφω χρῆσται τρεῖς χοῖνικας δὺ ἀλεύρων: but there the mss. have χρῆσθαι, and χρῆσται is merely a conjecture. In such a mutilated fragment, we cannot be sure that χρῆσθαι is not right: it may have depended on a verb now lost.

According to H. L. Ahrens (*De crasi et aphaeresi*, p. 6), χρῆ was originally a subst., of the same meaning as the Homeric χρεῖά, χρεώ. When χρῆ seems to be a pres. ind., there is really an ellipse of ἐστί: the subjunctive χρῆ = χρῆ ἦ: χρεῖη = χρῆ εἶη: χρῆν = χρῆ ἦν (ἐχρῆν being a formation on false analogy): χρῆναι = χρῆ εἶναι, χρεῶν = χρῆ ὄν. The fact which gives strength to this theory is that χρῆ, if a verb, would be anomalous in form. Such a third sing., without a personal ending, has no parallel except the doubtful φῆ, said by Apollonius to stand for φησί, in Anacreon fr. 41 (Bergk). And, even if there φῆ stood for φησί, the

¹ After this had been written, I received, through the author's kindness, an able essay on 'The Genitive Case in Sophokles,' by Dr Thomas D. Goodell, reprinted from the *Transactions of the American Philological Association* (1884). He justly regards the gen. here as suspicious (p. 28), and leaves it out of account.

accent of *χρή* is not justified. (G. Curtius, *Gk. Verb.*, p. 100 Eng. tr.) The forms *χρήν* and *χρεών*, if treated as simply verbal, present further difficulties. In Eur. *Hec.* 260, *πότ' ἐρα τὸ χρήν σφ' ἐπήγαγ' ἀνθρωποσφαγεῖν*; Porson, following Eustathius, took τὸ *χρήν* as = τὸ *χρήναι*. But it is doubtful whether the true reading is not τὸ *χρή* (cp. Nauck, *Stud. Eur.* 1. p. 7): and the same doubt applies to Eur. *H. F.* 828 τὸ *χρήν* ('destiny') *νιν ἐξέσωξεν*. As τὸ *χρή* could not there mean, 'the word *χρή*,' it would show a consciousness that *χρή* was properly a noun.

To sum up, then:—the general view of Ahrens concerning *χρή* explains so much that it has at least a high degree of probability. At the same time, the evidence for the particular form *χρήσται* is somewhat meagre and unsatisfactory,—as compared with that for *χρήν*, etc.; and *χρήσει* seems at any rate to have been an alternative form. I do not now feel warranted in removing *χρήσται* from the text; but neither do I feel confident that it is right.

540 The MSS. give: *δῶρον δ' μήποτ' ἐγὼ ταλακάρδιος | ἐπωφέλησα πόλεως ἐξελέσθαι*.—(1) The scholiast's view is simply that *ἐπωφέλησα* is used instead of *ᾠφελον*. Such laxity of comment is not rare in the scholia, but the confusion which it supposes is altogether inconceivable for an Attic writer of the age of Sophocles. Though the verbs had a radical element in common, *ὀφείλω*, 'I owe,' and *ἐπωφέλειω*, 'I succour,' were utterly distinct in meaning. *μὴ ᾠφελον ἐξελέσθαι* could express a wish only because it meant literally, 'I ought not to have received,' etc. (2) Hermann: 'Accepi donum, quod ego ut nunquam a civitate debuerim accipere, ei profui': i.e. 'a gift (Iocasta), which, by my services (to the city), I had merited not to have received from it.' But *ἐπωφέλησα τὴν πόλιν ᾧστε μήποτε ἐξελέσθαι δῶρον* would be very strangely and obscurely said, if the sense were, 'I benefited the city, so as (to be deserving) not to receive such a gift.' The difficulty is to supply the notion which I place in brackets. (3) Campbell: 'I received a gift, which would that I, the much-enduring one, had never so benefited the state as to receive from her the privilege of choosing.' The italics, which are mine, indicate the difficulty. This version assumes that *μὴ ἐπωφέλησα* could stand for *μὴ ᾠφελον ἐπωφελῆσαι*, 'would that I had not succoured.'

Madvig conjectured *ἐπωφελῆσα* in the sense of *ᾠφελον*, 'owed,' 'ought.' Thuc. 8. 5 *φόρους... οὐς... ἐπωφείλησε*, 'tribute-monies which he owed (to the Persian King) in addition' (to those which he had rendered). But the *ἐπί* has no force here, and the rare compound is decidedly prosaic; it also gives a long syllable where we need a short. Badham's emendation, *ἐπωφελήσας πόλιν ἔδοξ' ἐλέσθαι*, is admirably ingenious; for if, in the letters ΟΞΕΛΕΣΘΑΙ, the O had once become E (making *ἐξελέσθαι*), then it is quite conceivable that ΠΟΑΙΝΕΔ should have been amended to ΠΟΑΕΟΣ. Nor can it be objected that *ἐλέσθαι* must mean 'to choose.' Cp. *Ph.* 365 *τᾶλλα μὲν πάρεστί σοι | πατρῷ' ἐλέσθαι* (not 'choose,' but 'take'): *Tr.* 162 *λέχους ἐλέσθαι κτήσιν*. (For the aor. infin., without *ἄν*, after *ἔδοξα*, cp. Xen. *Ages.* 7. 6 *ἤλπίζον ἐλεῖν τὰ τείχη*.)

The remedy which I suggest consists simply in reading ἐπωφελήσας, without further change, and taking ἐξελέσθαι as an absol. inf. expressing a wish. Dr Wecklein has objected (*Philologische Rundschau*, 1886, p. 385) that, when the inf. is so used, the subject stands in the *accus.* (not *nomin.*) when it refers to the 1st or 3rd pers., as in Aesch. *Th.* 253 θεοὶ πολῖται, μὴ με δουλείας τυχεῖν. Certainly this was the more frequent construction; perhaps because the mind so naturally supplied δός or δότω. Cp. Anthol. 9. 408 εἶθε με παντοίοισιν ἐπι πλάζεσθαι ἀήταις, | ἧ Λητοῖ στήναι μαῖαν ἀλωομένην. All that I maintain is that the constr. with the *nomin.* was also permissible; and this, I venture to think, is clearly proved by the examples which I have given. With regard to the first of these, Aesch. *Cho.* 363 ff. (μηδ'...οἱ κτανόντες...δαμῆναι), Dr Wecklein says (the italics are mine), 'Eine Ausnahme macht *Cho.* 366 (οἱ κτανόντες) nur deshalb, weil es sich an die zweite Person anschliesst,'—i.e., because it closely follows μηδ' ὑπὸ Τρωϊας | τείχεσι φθίμενος, πάτερ, | ... τεράφθαι. But, if a fixed rule required the *acc.* in reference to the 3rd person, an 'exception' to that rule cannot be explained by the mere neighbourhood of another subject referring to the 2nd person, and having a separate inf. of its own. Nor is there any apparent reason why the construction of *nomin.* and inf. (of *wish*) should be conceded to the 2nd person, if it is denied to the 1st and 3rd. As to my other example—*Od.* 24. 376, where an absol. inf. of wish has a subject in the *nomin.* referring to the 1st person—it is not sufficiently disposed of by saying (a) that αἶ γάρ precedes the inf., and (b) that the example occurs in Homeric Greek. What it proves is that the Homeric poet could say αἶ γάρ τοῖος ἐὼν ἀμύνει, instead of αἶ γάρ ὄφελον τοῖος ἐὼν ἀμύνειν. Now, this abbreviated form of expression appears so natural that, when we find it permitted by the genius of the language at one period (the Homeric), we may reasonably infer that it was permitted at other periods also; especially when we find such an Attic example of it as Aesch. *Cho.* 363 ff. And, if such a construction was possible in a wish introduced by εἰ γάρ, it must have been equally possible in one introduced by μὴ, as μὴ ὄφελον ποιῆσαι was the negative form corresponding to εἰ γάρ ὄφελον ποιῆσαι. *Ph.* 970 μήποτ' ὄφελον λιπεῖν | τὴν Σκῦρον. Cp. *Tr.* 997. ἦν μήποτ' ἐγὼ προσιδεῖν ὁ τάλας | ὄφελον ὄσοις.

866 ὃς μ', ὦ κάκιστε, ψιλὸν ὄμμα ἀποσπάσας | πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βία. The word ψιλόν here can mean nothing but 'defenceless.' 'Having plucked away my defenceless eye' means 'having carried off my helpless daughter.' ὄμμα, or ὀφθαλμός, was often said in the fig. sense of 'darling' ('the apple of mine eye'), but here of course there is a direct allusion to the blind man's seeing by his daughter's eyes (34), and this is developed by the next words, πρὸς ὄμμασιν τοῖς πρόσθεν.

Others have taken ψιλὸν ὄμμα to mean :—(1) 'such sight as was left to me': so Whitelaw very ingeniously renders, 'who, when my eyes were out, | *These poor remains of sight* has plucked away.' (2) 'A mere eye,'—the daughter who was only my guide, and could not be my defender.

I think that both these versions involve a confusion between the proper sense of ψιλός and a special use of its ordinary English equiva-

lent, 'bare.' *ψιλός* means (1) 'bare,' as a treeless country is so, *χώρα ψιλῆ*. *Ant.* 426 *ψιλὸν... νέκυν*, the corpse when the dust has been swept off it. (2) With ref. to a fighting man's equipment, 'bare' of *heavy* armour, merely light-armed: as *Ai.* 1123 *κἂν ψιλὸς ἀρκέσαιμι σοί γ' ὠπλισμένω*. (3) Then fig., 'without protection,' as *O. C.* 1029 *οὐ ψιλὸν οὐδ' ἄσκειον*, 'not without allies or resources.' *Ph.* 953 *ψιλός, οὐκ ἔχων τροφήν* (Philoctetes robbed of his bow), 'defenceless, with no means of support.' (4) In a number of special phrases *ψιλός* expressed the absence of some possible or usual adjunct, which the mind could easily supply: e.g. *ψιλῆ μουσικῆ*, instrumental music, without the voice: *ψιλῆ ποίησις*, poetry without music: *ψιλὸν ὕδωρ*, water alone (without wine). But if we wished to translate, 'bare existence is a pleasure,' it would not be Greek to say *ψιλῆ ζωὴ τέρπει*, any more than to render, 'he barely escaped,' by *ψιλῶς ἐσώθη*: we should rather say, *αὐτὸ τὸ ζῆν*,—*ἀγάπητῶς ἐσώθη*. So *ψιλὸν ὄμμα* could not mean, 'that which barely enables me to see,' 'my last poor eye,' etc. The word *ὄμμα* being poetical and figurative here, *ψιλόν* means 'defenceless.' But if, in prose, we met with this statement, *καίπερ γέρων ὦν, ψιλοῖς ὄμμασιν ἀναγιγνώσκω*, it would mean that the speaker did not use spectacles.

The text I hold to be sound, though I may remark that, with *ψιλὸν ὄντ' ἀποσπᾶσειν* and *ἐξεύχει*, we should obtain a sense better fitted to this point in the action,—Creon having just threatened to carry off *Oedipus* as well as the maidens:—'who boastest that thou wilt carry me off, defenceless as I am, in addition to those who before were mine eyes.'

885 f. *πέραν* | *περῶσ' οἶδε δῆ*.—In classical Greek the difference between *πέρα* and *πέραν* is usually well-marked.

πέρα means: 1. As preposition with gen., 'to some point beyond,' *ultra*: *τούτου πέρα μὴ προβαίνειν* (*Arist. Pol.* 6. 4. 17), *πέρα δίκης* (*Aesch. P. V.* 30). 2. As adverb, 'further,' in relation to place, time, or degree.

πέραν means: 1. As preposition with gen., usually 'on the other side of,' *trans*; *πόντου πέραν τραφεύσαν* (*Aesch. Ag.* 1200): more rarely, 'to the other side of,' still *trans*, *πέραν πόντου χωρεῖ* (*Ant.* 335). 2. As adverb, usually 'on the other side,' *πολλῶν ὄντων πέραν* (on the opposite bank of the river, *Xen. An.* 2. 4. 20): more rarely, 'to the other side,' as here, and *Xen. An.* 7. 2. 2 *διαβῆναι πέραν... εἰς τὴν Ἀσίαν*.

πέρα never usurps, either as prep. or as adv., the stationary sense of *πέραν*. But when *πέραν* implies *motion*, the distinction between it and *πέρα*, though real, is naturally not always so obvious. In *Eur. Alc.* 585 *πέραν* | *βαίνουσ' ἐλατᾶν* is anomalous. It ought to mean, 'going to the other side of the firs,' as if they formed a dividing barrier, like sea or river. But the sense is merely, 'going beyond them,' *i.e.* advancing from their covert; and we ought probably to read *πέρα*.

964 f. *θεοῖς γὰρ ἦν οὕτω φίλον*
τάχ' ἂν τι μνηύουσιν εἰς γένος πάλαι.

In my commentary on *O. T.* 523 (1st ed.), *ἀλλ' ἦλθε μὲν δῆ τοῦτο τοῦνε*.

δος τάχ' ἄν | ὀργῇ βιασθέν, I explained ἦλθε...ἄν as bearing its usual sense, 'would have come,' and took τάχα separately, as 'perhaps.' This taunt *would have come* under stress, *perchance*, of anger, would thus be a softened way of saying, 'probably came.' A similar explanation of our passage here, joining ἄν with ἦν and taking τάχα separately, would give:— 'For such *would perhaps have been* (i. e. 'probably was') the pleasure of the gods, wroth against the race from of old.'

This view is open, however, to an objection which was well pointed out by Professor Butcher in the *Fortnightly Review* for June, 1884 (p. 804). If ἦλθεν ἄν, ἦν ἄν are treated as conditional statements of the ordinary kind, then they imply the thought, 'but it did *not* come'; 'but it was *not*.' Prof. Butcher's view is that ἄν belongs, indeed, to the verb, but here, as in some other instances which he quotes, cannot be brought under the head of the *unfulfilled condition*. Mr Whitelaw's view is that ἄν 'does not affect the meaning of the verb,' and that the expression is 'abbreviated': and he, too, brings instances.

I think that we have to distinguish three classes of examples.

1. Along with a *simple statement of fact*, made by a verb in the indicative mood, we sometimes have an intimation of doubt as to the *mode* in which that fact occurred, or as to its *cause*. The *second* of two alternatives is then introduced by τάχ' ἄν δέ with a participle. Thuc. 6. 2 Σικελοὶ δ' ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν, φεύγοντες Ὀπικας, (1) ὡς μὲν εἰκὸς καὶ λέγεται, ἐπὶ σχεδιῶν, τηρήσαντες τὸν πορθμὸν κατιόντος τοῦ ἀνέμου, (2) τάχα ἄν δὲ καὶ ἄλλως πῶς ἐσπλεύσαντες. Now here the elliptical or 'abbreviated' nature of the expression is perfectly clear. First we have the simple statement διέβησαν. About that *fact* there is no sort of doubt. Then, in the second conjecture as to *how* the fact happened, we have to *supply* διαβαίνειν with τάχα ἄν δέ: 'or perhaps (*they would cross*) by some other means of passage.' Exactly similar is Plat. *Phaedr.* 265 B, except that the indicative verb happens to stand last: (1) ἴσως μὲν ἀληθοῦς τινος ἐφαπτόμενοι, (2) τάχα δ' ἄν καὶ ἄλλοσε παραφερόμενοι, ... μυθικὸν τινα ὕμνον προσπαίσαμεν: where with τάχα δ' ἄν we have to supply προσπαίσαμεν.

Here, then, we have proof that τάχ' ἄν could be used with an ellipse of the optative verb.

2. In a second class of examples there is still, as in the former, a simple statement of fact. But the added conjecture no longer concerns *alternative* modes or causes. It suggests only *one* mode or cause. Therefore we have not τάχ' ἄν δέ, but merely τάχ' ἄν. And hence the elliptical origin of the phrase is obscured, since ἄν might grammatically belong to the indicative verb; whereas, if an optative verb is to be *supplied*, we must also supply δέ. In other words, τάχ' ἄν has become, in syntax, simply τάχα, 'perhaps.' ἄν, as such, affects neither verb nor participle.

So in Plat. *Phaedr.* 256 C εἰ ἄν δὲ δὴ διαίτη φορτικωτέρα τε καὶ ἀφιλοσόφῳ φιλοτιμῷ δὲ χρήσωνται, τάχ' ἄν που ἐν μέθαις... τὴν ὑπὸ τῶν πολλῶν μακαριστὴν αἴρεσιν εἰλέτην, etc. Here εἰλέτην is a simple statement of fact (gnomic aor.): τάχ' ἄν = simply 'perhaps,' ἄν having no effect on the verb. In order to illustrate the *origin* of the ἄν, we must expand thus:—

είλετην, τάχα δ' ἂν ἐν μέθαις (ἔλοιεν). So in *O. T.* 523 ἦλθε...τάχ' ἂν βιασθέν may be regarded as shrunken from ἦλθε, τάχα δ' ἂν (ἔλθοι) βιασθέν: and here, ἦν...φίλον τάχ' ἂν...μηνίουσιν, from ἦν φίλον, τάχα δ' ἂν (εἶη) φίλον μηνίουσιν.

3. In a third class of examples a *conjecture as to past fact* is expressed by ἂν (without τάχα) with the aor. or imperf. indicative. *Od.* 4. 546 f., quoted by Butcher, is a clear example (since no difference between ἂν and the Epic κεν there comes into account):—

ἦ γάρ μιν ζῶν γε κινήσεαι ἢ κεν Ὀρέστης
κτείνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσῃς:

'for either thou shalt find Aegisthus yet alive, or, *it may be, Orestes was beforehand and slew him*; and so thou mayest chance upon his funeral feast.' Here it is plain that κεν qualifies κτείνεν, and that no *ellipsis* can be supposed, as in the examples with τάχ' ἂν.

Cp. *Soph. Phil.* 572 πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει; Here Dobree's αὐδ for ἂν has been adopted by Dindorf: Dissen conjectured οὐν. If, however, ἂν is genuine, then two explanations are possible. (a) ἔπλει ἂν may mean, '*presumably sailed,*' as κεν κτείνεν above meant, '*probably slew.*' (b) We might take Whitelaw's view, that the expression is abbreviated: *i. e.* = ποῖος ἂν εἶη ὅδε, πρὸς ὃν ἔπλει; This amounts to saying that πρὸς ποῖον ἂν τόνδ' is short for πρὸς ποῖον ἂν (ὄντα) τόνδ'. I leave aside Aesch. *Ag.* 1252 ἦ κάρτ' ἄρ' ἂν παρεσκοπέεις χρησμῶν ἐμῶν, the discussion of which would carry us too far; merely remarking that, if ἂν were sound there, it would confirm view (a) of *Ph.* 572.

We are on firmer ground when we turn to the *iterative* aor. or impf. indic. with ἂν. In such a case as *Thuc.* 7. 71 εἰ μὲν τινες ἰδοίεν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησαν...ἂν,—'if they saw any of their own side prevailing, *they were always encouraged,*'—it is just as clear as in *Od.* 4. 546 that the aor. indic. with ἂν cannot be brought under the head of the 'unfulfilled condition.' The question raised by this 'iterative' use and the rare 'conjecturing' use in *Od.* 4. 546 is really this:—Has not *our* way of *translating* ἂν with aor. or impf. indic. led us to form too narrow a conception of the way in which the Greek idiom was used? When, *e.g.*, we translate εἰ ἔπεσεν, ἀπέθανεν ἂν, 'if he had fallen, *he would have died,*' we provide an equivalent for ἂν with the aor. indic. which is not available in cases of the 'iterative' or the 'conjecturing' use. Suppose, however, that we treat ἂν as what, in fact, it is,—a separate word which qualifies the statement of fact, ἀπέθανεν, by introducing the notion of mere probability or contingency. 'If he fell, *on that hypothesis (ἂν)* he died.' Then we see how this use, though in practice commonly restricted to the 'unfulfilled condition,' is large enough to include κεν κτείνεν, 'he probably slew,' and ἀνεθάρσησαν ἂν, 'in that case they took courage.'

Hence ἦν τάχ' ἂν in *O. C.* 964 f., and ἦλθε τάχ' ἂν in *O. T.* 523, *might* be so explained that ἂν should qualify the verb. But, if we ask what was the actual history of the idiom, we find that there is clear ground for distinguishing the examples with simple ἂν from those

with τὰχ' ἄν. The former are covered by the inherent powers of ἄν. The latter had their origin in an ellipse.

1054 f. ἐνθ' οἶμαι τὸν ἐγρεμάχαν | Θησέα καὶ τὰς διστολούς κ.τ.λ.—The main source of difficulty has been the existence of the variant οἰρεβάταν for ἐγρεμάχαν. This has suggested the view that both are genuine, and that the words Θησέα καὶ are spurious. My own impression is rather that these two verses, as given above, are sound, and that the corruption is confined to the antistrophic words in 1068 f., κατ' ἀμπυκκήρια φάλαρα πώλων. But how, then, is the existence of the variant οἰρεβάταν to be explained? I can suggest what seems at least a possible account of it. In L, as in other mss. of the same kind, the letters εγ are usually written in a contracted form which might sometimes be confused (especially before the letter ρ) with the contraction for ου. As for μ and β, their forms are frequently confused in minuscule cursive writing such as that of L: here, for instance, βέβακε (v. 1052), as written in L, might easily be taken for μέμακε by an unpractised eye. Thus out of ἐγρεμάχαν might have arisen, by simple errors in transcribing, οἰρεβάχαν, which, in turn, would become οἰριβάταν (a form used by Eur. in lyrics), and then οἰρεβάταν. But, it may be said, perhaps we ought to reverse the process,—eject ἐγρεμάχαν, and read οἰριβάταν. I should reply that 'the hill-traversing Theseus' is hardly an appropriate epithet for the hero of a fight, the scene of which has hitherto been imagined as on the low shores of the Eleusinian bay (ἀκταῖς, 1049). The fact of reaching them by the road through Aegaleos would not justify the epithet.

1059 ff. The Chorus suggest two possible scenes for the fight between Creon's men,—carrying off the maidens to Thebes,—and the Athenian pursuers. (1) It may take place on the shores of the Eleusinian bay,—near the Temple of Apollo, in the pass of Mount Aegaleos, or further on, in the immediate neighbourhood of Eleusis. (2) 'Or perchance they (the Thebans) will soon draw nigh to the pastures on the west of Oea's snowy rock.'

Our sole clue to the position of Oea consists in the statement of the scholiast on this passage, that Aegaleos bordered on it. The 'snowy rock,' he suggests, may be a rock on the summit of Aegaleos, which Istros—writing about 240 B.C. on the topography of Attica—called 'the smooth rock.' The value of the scholiast's statement about Oea rests on the inference, a reasonable one from the context, that his authority was either Istros, or some writer of approximately the same age and class. The scholiast simply states the fact as to Oea's position as if it were ascertained; whereas he is careful to let us know that the identification of the νιφὰς πέτρα with the λεία πέτρα was merely his own conjecture. Leake, after discussing the scholium and the passage of Sophocles to which it relates, concludes that Oea was probably situated 'on the western face' of Aegaleos. The 'pastures to the west of Oea's snowy rock' mean, he thinks, that part of the Thriasian plain which lies at the foot of Aegaleos on the west. This view has a double claim on our attention. It is the only one for which there is

ancient evidence, and in this case the evidence presumably dates from less than 200 years after the time of Sophocles. It is the view adopted by one who knew the ground so thoroughly and minutely as Leake did,—a man in whom the best qualities of explorer and critic were united.

On the accompanying map¹ I have traced two dotted lines, illustrating the view suggested in the commentary as to the alternative routes of the Thebans. (1) The first line runs from Colonus to the Temple of Apollo in the pass of Daphne. From that point to Eleusis it follows the course of the Sacred Way. From Eleusis it runs N.W. to Oenoe, which was near the pass of Dryoscephalae over Mt Cithaeron. About this first route there is no doubt, on any view. (2) The second dotted line diverges from the first at the point marked **A**. It goes round the N. end of Aegaleos, and comes out in 'the pastures to the W. of Oea's snowy rock,' *i.e.* in the Thriasian plain. It ultimately rejoins the first line at the point marked **B**. On this view, then, the two routes are alternative ways of reaching the same goal,—Oenoe. The second route is in the line of that taken by Archidamus in 431 B.C., when he advanced from Oenoe to Acharnae, 'keeping Aegaleos on the right hand' (Thuc. 2. 19).

At v. 900 Theseus sends the Athenian pursuers to the *δίστομοι ὁδοί*, 'in order that the maidens may not pass by.' Creon is still on the stage. Theseus seems to suppose (naturally enough) that Creon's guards are waiting for their master somewhere near, and hopes that the Athenians may be in time to arrive before them at the junction of the two roads. Where was this junction? On the view just stated, **B** might be the point meant. But the tone of vv. 900 ff. very clearly suggests that the point was one which could be speedily reached. It is the first precaution that occurs to Theseus,—it is to be taken instantly. I should therefore place the *δίστομοι ὁδοί* at **A**.

Besides the pass of Dryoscephalae, two others lead from Attica into Boeotia. One is at Phyle; the other, still further E., at Deceleia (see map). Deceleia is out of the question. But may not the pass of Phyle be the alternative route meant by the Chorus? Very possibly. This view has, however, its difficulties. It admits of two distinct hypotheses.

(i) Placing the *δίστομοι ὁδοί* at **A**, we may suppose that the second route runs direct to Phyle. Then the *νιφὰς πέτρα* will be the western end of Parnes. If *χωρὸν* is understood with *τὸν ἐφέσπερον* (which I hold to be impossible), 'the place to the west' of the *πέτρα* is the pass of Phyle itself. *Οἰάτιδος ἐκ νομοῦ* will have to be rendered, 'leaving the pastures of the Oeatid territory'; and the ancient notice as to the position of Oea must be left aside. Or if *εἰς νομόν* is read, then *Οἰάτιδος* will be a second epithet of *πέτρας*, which we cannot explain.

(ii) A compromise is suggested by Bellermand, who grants that the *νομός* is in the Thriasian plain to the W. of Aegaleos. He supposes the *δίστομοι ὁδοί* to be near *Thria*, and to mean (a) the road from Thria to

¹ Reduced from part of a map in Leake's *Demi of Attica*, vol. II., with the permission of the publisher, Mr John Murray.

Thebes, (*b*) a road from Thria to Eleusis. The Thebans take the coast-road, by the pass of Daphne. But on entering the Thriasian plain, they find the Athenians before them at Thria. So they turn off to the right (*i.e.* N.), and make for Phyle,—*Οιάτιδος ἐκ νομοῦ*, leaving the pastures of Oea. On this ingenious hypothesis I would make two remarks. (1) If the *δίστομοι ὁδοί* are at Thria, then the two possible routes imagined by Theseus for the Thebans both lead to the pass of Dryoscephalae near Oenoe,—as I was supposing above. And we should expect the alternatives contemplated by Theseus to correspond with the alternatives suggested by the Chorus. But, on Bellermann's view, Phyle is a *third* resource, not contemplated by Theseus.—(2) This view involves the verbal difficulties noticed under (i).

Schneidewin imagined the *νιφὰς πέτρα* as near Oenoe,—suggesting that Mount Geraneia might be meant, and conjecturing *Οινάτιδος*. This seems most improbable. We cannot infer, as he did, that *φεύγοντες* indicates the second scene to be further from Colonus than the first.

It is irrelevant to our purpose that two demes of *Οἶη* (of which one was also called *Ἰοα*) are noticed,—one belonging to the Pandionis tribe, the other to the Oeneis (Steph. Byz., Harpocr.). No one (except the schol. here) tells us *where* either *Οἶη* was.

The aim of this note is less to advocate a theory than to define the conditions of a question which, if a small one in itself, is not without interest for students of Attic topography. With our imperfect data, no solution can well claim to be more than probable.

1191 The following are the other passages in which *θέμις* has been regarded as indeclinable. (1) Plat. *Gorg.* 505 D ἀλλ' οὐδὲ τοὺς μύθους φασὶ μεταξύ *θέμις* εἶναι καταλείπειν. Here there is an evident alternative to the supposition that *θέμις* is a mistake for *θέμιν*. *φασὶ* may have been parenthetical, and *εἶναι* an interpolation by a corrector who did not perceive this. (2) Xen. *Oecon.* II § 11 πῶς ὑγίαις ἐπιμελῆ; πῶς τῆς τοῦ σώματος βώμης; πῶς *θέμις* εἶναι σοι καὶ ἐκ πολέμου σφῆζεσθαι; Here Hermann supposed, with some probability, that *ἐντίμῳ* (cp. § 8) had fallen out after *θέμις*, with which *ἐστίν* is to be supplied: *i.e.* 'how is it possible for you to retain your civic rights?' etc. (3) Aelian *Nat. Anim.* I. 60 μὴ γὰρ *θέμις* εἶναι τὸν ἀρχοντα καὶ τὸν τοσοῦτων ἔφορον κακὸν ἐργάσασθαι. Here *θέμις*, if not sound, must be a simple error for *θέμιν*. (4) A fourth instance, usually quoted along with the rest, is of a totally different character, Aesch. *Suppl.* 335 πότῃρα κατ' ἔχθραν ἢ τὸ μὴ *θέμις* λέγεις; The substantival τὸ μὴ *θέμις* is an abbreviated phrase for δ μὴ *θέμις* ἐστί. Obviously one could not say τὸ μὴ *θέμιν*.

It will thus be seen that the evidence for *θέμις* instead of *θέμιν* with an infinitive verb is neither large nor altogether satisfactory.

1231 The MS. reading, *τις πλάγχθη πολύμοχθος ἔξω, τίς οὐ καμάτων ἐνι*, has been variously interpreted,—it being assumed that *τίς* should be written in both places. (1) Hermann: 'What *πολύμοχθος κάματος* (to be supplied from *καμάτων*) ranges outside (of youth); what trouble is not in (youth)?' This is substantially Campbell's view, but he takes

πλάγχθη as = 'misses its aim' (the man's life), and ἐνι as = 'in life' (not 'in youth'). (2) Whitelaw: 'Who wanders far to multiply vexations?' (*i.e.* ὥστε πολύμοχθος εἶναι.) 'What plague is not *there?*' involved in the mere fact of being young, so that there is no need to go further to seek for it. (3) Dindorf: 'Who wanders outside of many troubles?'—as if πολύμοχθος ἔξω could stand for ἔξω πολλῶν μόχθων. This is essentially the same view as that of the second scholium: τίς ἔξω τοῦ πολύμοχθος εἶναι ἐπλανήθη; (4) The first scholium is ambiguous,—τίς ἂν πλαγχθείη τῶν πολλῶν μόχθων; for the writer may have meant either (a) 'Who is likely to miss the many troubles?' or (b) 'Which of the many troubles is likely to miss (its mark)?'—viz., the man's life. Besides Herwerden's emendation, πλαγὰ for πλάγχθη, which I have provisionally adopted, we may notice two others. (1) Hartung reads παρὰς for παρῆ, and τις πλαγχθῆ, depending on εὐτ' ἂν: 'When, having let youth go by, a man wanders out (ἔξω) into life's many troubles.' This is ingenious and tempting. (2) Nauck (and Blaydes): τίς μόχθος πολὺπλαγκτος ἔξω;

It may be remarked that, while such phrases as ἔξω εἰμι κακῶν are common, the converse ἔξω κακόν (ἐστίν) in the sense of κακόν ἄπεισιν is at least unusual. If ἔξω is sound, it seems slightly to strengthen the case for πλάγχθη.—Reading πλαγά, I had thought of ἐξῆς as a possibility: '(when youth is past), *thereafter* what troublous affliction, what woe, is not in life?'

1436 Alleged elision of the datival ι in Attic tragedy.—As to the epic practice there is no doubt: *Il.* 5. 5 ἀστέρ' ὄπωρινῷ: 10. 277 χαιρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς: 16. 385 ἡματ' ὄπωρινῷ. The following are the supposed Attic examples.

1. Aeschylus *Pers.* 850 ὑπαντιάζειν ἐμῷ παιδί πειράσομαι is L's reading: other MSS. have παιδί ἐμῷ.—παῖδ' ἐμὸν Lobeck, comparing Her. 4. 121 οἱ Σκόθαι... ὑπηγητίζον τὴν Δαρείου στρατιήν. παιδί μου Dindorf.

2. *Pers.* 913 λέλυται γὰρ ἐμοὶ γυίων ῥώμη | τήνδ' ἠλικίαν ἐσιδόντ' ἀστῶν | εἶθ' ὄφελ', ὦ Ζεῦ, κάμῃ μετ' ἀνδρῶν | τῶν οἰχομένων | θανάτου κατὰ μοῖρα καλύψαι.—ἐσιδόντ' is usu. explained as acc. κατὰ σύνεσιν, since λέλυται ἐμοὶ ῥώμη = φόβος μ' ἔχει. Cp. Soph. *El.* 479 ὑπεστί μοι θράσος... κλύουσαν: Eur. *Med.* 814 σοὶ δὲ συγγνώμη λέγειν | τάδ' ἐστί, μὴ πάσχουσαν, ὡς ἐγώ, κακός. There is, however, another possibility. If we point at ῥώμη, not at ἀστῶν, ἐσιδόντ' might be governed by καλύψαι.

3. *Syrhl.* 7 οὐτ' ἐφ' αἵματι δημηλασίᾳ | ψήφῳ πόλεως γνωσθεῖσαι.—δημηλασίαν Auratus, Lobeck.

4. *Syrhl.* 987 δορυκ (sic) ἀνημέρω θανῶν L.—δορικανεὶ μόρῳ θανῶν Porson.

5. *Ag.* 1235 θύουσαν Ἄιδου μητέρ'. The acc. has sometimes, but absurdly, been taken for a dat.

6. Sophocles *Tr.* 674 ᾧ γὰρ τὸν ἐνδυτήρα πέπλον ἀρτίως | ἔχριον, ἀργήτ' οἷός ἐύερου πόκῳ. Wecklein places the comma after ἀργήτ', making it the epithet of πέπλον. A much better remedy is Lobeck's, ἀργῆς... πόκος.

7. Euripides *Alc.* 1118 καὶ δὴ προτείνω Γοργόν' ὡς κατατόμῳ.—κατατομῶν Lobeck.

8. Id. fr. 21. 5 ἄ μὴ γάρ ἐστι τῷ πένηθ' ὁ πλούσιος | δίδωσι.—πένητι πλούσιος Erfurdt.

1491 ff. The ms. text here is :—

ὠ παῖ, βᾶθι, βᾶθ', εἴτ' ἄκραν
ἐπιγύαλον ἐναλίῳ
Ποσειδαωνίῳ θεῷ τυγχάνεις
βούθυτον ἐστίαν ἀγίζων ἰκοῦ (mis-accented ἰκου).

The corresponding verses of the strophe are 1477 ff. :—

ἔα ἔα· ἰδοὺ μάλ' αὖθις ἀμφίσταται
διαπρύσιος ὄτοβος.
Ἰλαος, ὦ δαίμων, Ἰλαος, εἴ τι γὰρ
ματέρι τυγχάνεις ἀφεγγὲς φέρων.

Each verse is a dochmiac dimeter, of which the ground-form is

υ̇ : -- υ̇ | -, υ̇ || -- υ̇ | - ʌ ||.

An irrational syllable (a long treated as a short, and marked >) is occasionally substituted for a short; and any one of the long syllables can be resolved into two short. (See the scansion of these verses in the Metrical Analysis.) The variety of forms thus admitted by the dochmiac increases the difficulty of correcting the antistrophe here with any degree of certainty. Two preliminary points must first be noticed.

(1) On any view, it is necessary to read *ὠ* twice, and not once only, in 1491. (2) Schmidt deletes the second *τα* in 1477. If this is done, then in 1491 *ὠ ὠ, παῖ, βᾶθι, βᾶθ', εἴτ' ἄκραν* satisfies the metre. If, on the other hand, the *double τα* is kept in 1477, then there is a defect of υ̇— after *ἄκραν*. Though certainty is impossible, I think it more probable that Schmidt's deletion of the second *τα* is right. The treatment of such exclamations in our mss. constantly evinces much laxity and confusion. This is, however, a point of secondary moment. It does not affect the main lines on which the passage is to be treated. Few passages in Sophocles have provoked more difference of opinion, or have been handled with greater boldness. Before giving some of the chief remedies proposed by others, I will state my own view. I have come to it after long thought, and after trying many other resources. But I must say at once that it is only tentative and provisional. Its recommendations to me are that (a) it involves the least departure from the ms. tradition: (b) it satisfies metre: (c) it makes good sense.

I read :—

ὠ ὠ, παῖ, βᾶθι, βᾶθ', εἴτ' ἄκρα
περὶ γυάλ' ἐναλίῳ
Ποσειδωνίῳ θεῷ τυγχάνεις
βούθυτον ἐστίαν ἀγίζων, ἰκοῦ.

Thus the only change is that of *ἄκραν* | ἐπὶ γυάλον into *ἄκρα* | περὶ γυάλ', and the omission of a in L's Ποσειδωνίῳ. (Ποσειδωνίῳ, sic, happens to

occur in the Vat. ms., but that is of small consequence.) Wecklein, who, as we shall see, reads the passage quite differently, says in his note, 'Die Lesart is fehlerhaft und unverständlich...eher könnte man *περὶ γύαλα πετρᾶν* verstehen.' My *περὶ γύαλ'* had, however, occurred to me independently, and was suggested by three distinct but converging considerations. (1) If 1491 is metrically complete, how are we to explain the fem. *ἄκραν*? It is at least possible that it originally came from *ἄκρα*, the last letter having been tacked on through some corruption. (2) *ἐπιγύαλον ἐναλίω* is too long for the dochmiac dimeter by one short syllable: but, in the tradition which L represents, *ἐναλίω* formed the end of this verse; and it is metrically suitable to that place. (3) A confusion of *ἐπί* with *περὶ* actually occurs in L, in the schol. on *Αἰ.* 32, *τοιοῦτον γὰρ συμβαίνει ἐπὶ τοὺς ἰχθυεὺς*, where G (cod. Abbat. 152, in the Laurentian Library, dated 1282 A.D.) has the true *περὶ*. The source of the error *there* probably was that *π* (*περὶ*) was mistaken for *ε* (*ἐπί*). Here, it may have been either the same, or else connected with the change of *ἄκρα* into *ἄκραν*, which itself may have followed that of *γύαλ'* into *γύαλον*: for the genders of rare poetical words were not always familiar to the later transcribers.

The cardinal point in my view of the passage is the word *τυγχάνεις* in 1493. Many recent critics have either shifted it to another verse, or else treated it as a gloss on some other word. But does it not bear the strongest marks both of being genuine and of being rightly placed where the mss. place it? For (a) it exactly suits the sense, going with *ἀγίζων*: (b) it corresponds with *εἰ τι γὰρ* at the end of the corresponding dochmiac in the strophe (1480). Its evident genuineness seems to me the very sheet-anchor of sound criticism in this passage. If once it is removed or changed, then the whole passage must be conjecturally reconstructed.

I said above that, before adopting my present view of this passage, I had tried other resources. If the ms. *ἐπιγύαλον* were assumed sound, then we might suppose the loss after it of a participle in the sense, 'having gone to': as

εἴτ' ἄκρον
ἐπὶ γύαλον < ἐπιβάς >:

but then *ἐναλίω Ποσειδαωνίω θεῷ τυγχάνεις* must be curtailed. Such abridgment might proceed on the view that *Ποσειδαωνίω θεῷ* was either (a) an expansion, or (b) a mere gloss, which had supplanted a descriptive epithet: e.g. (a) *ἐναλίω Ποσειδάωνι τυγχάνεις*: or (b) *ἐναλίω γαιαόχῳ τυγχάνεις*,—the first syllable of *γαιαόχῳ* being irrational (cp. *Rhythmic and Metric* p. 77): or *ἐναλίω χθονὸς φύλακι τυγχάνεις*.

If the double *κα* be kept in 1491, requiring *υ* — to be supplied here, then *εἴτ' ἄκραν < πετρᾶν >* would serve, either with *περὶ γύαλ'* or with *ἐπὶ γύαλον*. Lastly, as to *εἴτ'*. A change to *εἴγ'* (Γ for Τ) is tempting: but *εἴτ'* can be defended:—'Come, come,...or if thou art sacrificing, then leave the altar.' They assume, of course, that Theseus is hard by: but they are not sure whether he is, or is not, occupied.

I once thought that ἄκραν concealed ἄγραν or ἀγρᾶν, and tried to get this general sense: 'if thou art making a thank-offering for the capture of the maidens.' But I could make nothing of ἐπιγύαλον which had sufficient palaeographic probability to be worth recording here.

It remains to exhibit the conjectures of some other critics:—

(1) Hermann (1841):

ἰώ, ἰὼ παῖ, πρόβαθι, βᾶθ', εἴτ' ἄκραν
ἐπιγύαλον ἐναλί-
ψ Ποσειδωνίω θεῶ τυχάνεις...

He thus makes ἐπιγύαλον an adjective.

(2) Dindorf:

ἰώ, ἰὼ παῖ, βᾶθι, βᾶθ', υ' — υ' — εἴτ' ἄκραν ἐπὶ γύαλον ἐναλίψ Ποσειδωνίω θεῶ etc.

He thinks, with Reiske, that after βᾶθι some syllables have been lost, containing the alternative to which εἴτ' answered. Of these lost syllables, the last two were κυρεῖς, on which the MS. τυχάνεις in 1493 was a gloss.

(3) Bellermann develops this view by writing—

ἰώ, ἰὼ παῖ, βᾶθι, βᾶθ', <εἴτ' ἀγροῖς κυρεῖς>,
εἴτ' ἄκραν ἐπὶ γύαλον
ἐναλίψ Ποσειδωνίω θεῶ.

With ἄκραν ἐπὶ γύαλον he *understands* a participle in the sense of ἐλθών. In his Appendix he suggests εἴτ' ἄκραν ἐπ' ἧ | γύαλον ἐναλίψ | Ποσειδωνίω θεῶ τυχάνεις...

(4) Wecklein:

ἰὼ ἰώ,
παῖ, βᾶθι, βᾶθ', εἴτ' εἰ τυχάνεις ἐπὶ γύαλον ἄκραν
ἐναλίψ Ποσειδωνίω θεῶ.

The idea of *motio*n which ἐπὶ γύαλον ἄκραν involves has then to be evolved from τυχάνεις ἀγίζων.

(5) Nauck for εἴτ' ἄκραν | ἐπὶ γύαλον conjectures εἰ πετρᾶν | ἐπὶ γύαλον <ἔμολες>, and suspects Ποσειδωνίω as a gloss.

(6) Heinrich Schmidt reads εἴτ' ἄκραν | ἐπὶ γύαλον <ἔμολες> | ἐναλίψ Ποσειδωνίω θεῶ, and ejects τυχάνεις altogether.

1561 L gives μῆτ' ἐπιπόνω (*sic*) μῆτ' ἐπὶ βαρναχεῖ. The words of the antistrophe with which these ought to tally are (1572) ἀδάματον φύλακα παρ' Αἶδα. (1) Seidler omitted the first μῆτ', reading ἐπὶ πόνω. Then βαρναχεῖ = παρ' Αἶδα. But the correspondence is not exact, since μῆτ' ἐπὶ = φύλακα. Dindorf follows Seidler, but writes ἐπιπόνω. (2) Bellermann adds τόν before φύλακα: then we have:

ἐπὶ πόνω μῆτ' ἐπὶ βαρναχεῖ
= ἀδάματον <τόν> φύλακα παρ' Αἶδα.

(3) Gleditsch :

μη̄ πίπονα, μη̄ πὶ βαρναῶχει
= ἀδάματον ὕλακα παρ' Αἶδα.

The form ὕλαξ does not occur.

1676 ἰδόντε καὶ παθούσα.—We may note these four points. (1) In participles belonging to the 3rd declens. the masc. form of the dual is frequently used as fem.: Plat. *Phaedr.* 237 D δύο τινεῖ ἐστον ἰδέα ἄρχοντε καὶ ἄγοντε. So *Il.* 8. 455 πληγέντε: Hes. *Op.* 199 προλιπόντ': Soph. *El.* 980 ἀφειδήσαντε, 1003 πράσσουντε: Eur. *Alc.* 902 διαβάντε, *Hipp.* 387 ἔχοντε: Ar. *Eccl.* 1087 ἔλκοντε. Krüger (*Il.* § 44. 2. 2) regards this use as confined to poetry, accounting for the examples in the *Phaedrus* (*l.c.*) by the poetical tone; but this seems most improbable. (2) Rather, as Bellermann says, it is the properly *fem.* form, such as παθούσα, which is actually rare in the extant literature, though it was unquestionably used. He and others cite an inscription of 398 B.C. (*C. I. A.* II. 652, 45) δύο σφραγιδε λιθίνω χρυσούν ἐχούσα τὸν δικτύλιον: where, however, Meisterhans (*Gram. Att. Inschr.*) holds that the context favours ἔχουσα. A grammarian in Bekker *Anecd.* 367. 33 cites from the comic poet Hermippus ἀκολουθοῦντε ἀντὶ τοῦ ἀκολουθούσα δεικῶς· καὶ γὰρ κέχρηται ταῖς ἀρσενικαῖς ἀντὶ θηλυκῶν πολλακίς. This writer, then, regarded the form in -ούσα as *normal*; that, however, proves nothing as to the practice of the classical age. (3) Brunck's παθόντε, which Cobet and Dindorf also approve, commends itself at first sight. Euphony does not suffer more than in δείσαντες ἢ στέξαντες (*O. T.* II), πού βάντος ἢ πού στάντος (*Al.* 1237), and a hundred more instances. (4) If, however, παθούσα was a transcriber's conjecture, his sparing of ἰδόντε shows more regard for metre than such hands often exhibited when they touched the lyrics. And if it was a mere oversight, then again it is strange that ἰδόντε escaped. Lastly, in favour of ἰδόντε καὶ παθούσα, stress may justly be laid on the Attic example (Kaibel *Erigr.* 1110) cited in the commentary.

1689 ff. A comparison of strophe with antistrophe shows the MS. text to be corrupt in one of them, if not in both. In the strophe L has

οὐ κάτωδα· κατά με φόνιος
αἶδας ἔλοι πατρὶ
ἐνθανεῖν γεραῖῳ
τάλαιναν· ὡς ἔμοιγ' ὁ μέλλων
βίος οὐ βιωτός.

And in the antistrophe (1715 ff.),

ὦ τάλαινα· τίς ἄρα με πότμος
αὐθις ὠδ' ἔρημος ἄπορος
ἐπιμένει σέ τ' ὦ φίλα
πατρός ὠδ' ἐρήμας;

In the antistrophe two points, at least, are certain. (1) The words

ἔρημος ἄπορος must be ejected: they came in from 1735, as Lachmann saw. (2) For ἐπιμένει we must, with Hermann, read ἐπαμμένει.

These two points having been gained, it remains to consider how the metrical correspondence of strophe and antistrophe is to be restored.

(1) The view to which I incline, and which my printed text exhibits, is that the strophe is sound as it stands, but that the antistrophe has lost the words answering to ἔλοι | πατρὶ ξυθναεῖν γεραιῶ, and one syllable before πατρὸς (τὰς Hermann). The intrusion of ἔρημος ἄπορος was probably a clumsy attempt to fill the gap. A strong recommendation of this view is the apparently natural connection of the language in the strophe. As we shall see, difficulties arise if it is curtailed¹.

(2) Dindorf omits ξυθναεῖν γεραιῶ in the strophe, and αὖθις ὦδ' in the antistrophe, thus leaving in the latter a blank space equal to Ἄϊδας ἔλοι πατρί.

(3) Heinrich Schmidt follows Dindorf, except that he more judiciously retains αὖθις ὦδ' in the antistrophe, thus leaving a blank equal only to ἔλοι πατρί. To fill it, he suggests ἀνόμβιος.

ξυθναεῖν γεραιῶ having disappeared, the question then is how we are to construe ἔλοι πατρί. It could not mean, 'for my father,'—i.e. to please his spirit; still less, 'to' or 'with' him. Perhaps it was a sense of this which led Dindorf to conjecture ἔλοι πάρος, as it stands in the 5th ed. of his *Poetae Scenici* (1869); but the last Teubner ed. of his text (edited by S. Mekler, 1885) retains ἔλοι πατρί. It is a dilemma. If ξυθναεῖν γεραιῶ is omitted, then πατρί must be either omitted or altered.

(4) Wecklein (ed. 1880) reads in the strophe,

οὐ κάτοιδα· κατά με φόνιος Ἄϊδας
ἔλοι [πατρὶ ξυθναεῖν γεραιῶ]
τάλαιναν· ὡς ἔμοι [γ' ὁ μέλλων] βίος οὐ βιωτός.

In the antistrophe,

ὦ τάλαινα, τίς ἄρα με πότμος αὖθις [ὦδ'
ἔρημος ἄπορος],
ἐπαμμένει σέ τ' ὦ φίλα, πατρὸς ὦδ' ἐρήμας;

Thus two verses are left, which in his *Arts Soph. em.* (p. 157) he gives thus:—

1689 οὐ κάτοιδα· κατά με φόνιος Ἄϊδας (sic)
ἔλοι τάλαιναν· ὡς ἔμοι βίος οὐ βιωτός.
1715 ὦ τάλαινα· τίς ἄρα με πότμος αὖθις
ἐπαμμένει σέ τ' ὦ φίλα πατρὸς ὦδ' ἐρήμας;

¹ Bellermann spares the strophe, as I do; but in the antistrophe, through omitting to insert a syllable, such as Hermann's τὰς, after φίλα, he leaves the latter word answering to the strophic ὁ μέλλων.

1752 ξύν' ἀπόκειται, for the ms. ξυναπόκειται, is Reisig's. It is a curious instance of a probably true emendation being made by a critic whose own interpretation of it was untenable. Reisig took the sense to be: 'where the favour to the land (conferred by Oedipus) is laid up as a public possession.' The true meaning of the words was seen by Hermann.

Martin's conjecture, νῦξ ἀπόκειται, has been improved by Wecklein into νῦξ ἐπίκειται, which is adopted by Hartung and Bellermann. This is interpreted: 'Where the night of the nether world covers the dead as a kindness' (χάρις): i.e. where death is seen to be a blessing. The mode of expression is (to my feeling) very strange; and a corruption of νῦξ into ξυν does not seem very probable.



INDICES.

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