SOPHOCLES

THE PLAYS AND FRAGMENTS.

PART II.

THE OEDIPUS COLONEUS.
SOPHOCLES

THE PLAYS AND FRAGMENTS

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

BY

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PART II.

THE OEDIPUS COLONEUS.

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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 Oidipous eis Kolow, —the prep. meaning 'at,' as in such phrases as eis' egraps (Od. 7. 160), eis thous, etc. It is cited by the authors of the Arguments as eis Kolow Oidipous (pp. 3 ff). The earlier play was doubtless called simply Oidipous by Sophocles,—Tôpaws having been a later addition (cp. O. T. p. 4): but the second play required a distinguishing epithet, and the words eis Kolow 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 Koloweou or Kolowea? In other words, ought we to pronounce 'Coloneus' or 'Coloneus'?

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
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 se se *Colonius ille locus*, cuius incola Sophocles ob oculos obversabatur; quem scis quam admirer, quamque eo delecter.' There, *locus Colonios*, as a peripherasis for *Colonos*, represents τὸν κόλωνεον, not τὸν κόλωνεος. (ii) Κόλωνεος (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 Colonos. In the *Διάκος Ποταμος* of Aeschylus (Nauck, *Trag. Frgm.* 34—41) Glaucus was supposed to have had a fixed abode at Potnae. On the other hand, *Colonos*, as = Κόλωνεος, might well have been used by Cicero to express the same sense as εἱς Κολωψ (which would have been more closely rendered by *ad Colonum*), —'at Colonos,' ‘connected with it.' The Greek adjectives in εις which Cicero transliterates usually answer to names of persons, not of places (as *De Fin.* 2. 7 § 20 *Aristippos*; ib. § 22 *Epitrapeus*); but here he could hardly have used *Colonensis*, 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 *Colonem* Cicero meant *Kolwêa.* (i) In *Tusc. Disp.* 5. 12 § 34 he has *Zenó Citiens = Kitiês* (for which Gellius uses *Citiensis*): in *De Div.* 2. 42 § 88 *Sclaux Halicarnassensis = Alkarpnassos* (for which Livy uses *Halicarnassensis*, and Tacitus *Halicarnassius*);—as similarly, he sometimes retains Greek forms in *εἶς* or *ιάς* (*De Nat.* 1. 23 § 63 *Abderites Protagoras*: ib. § 29 *Diogenes Apolloniataes*). Hence, the nomin. *Oedipus Colonens*, if it had occurred in Cicero, might well have stood for *Oikíous Kolwêos*.

(ii) With regard to the accus. of Latin adjectives taken from Greek forms in *εἶς*, ep. *Cic. ad Att.* 7. 3 § 10, Venio ad Peiraeae; in quo magis reprehendendas sum, quod homo Romanus *Piracæa* scripsierim, non *Piræum* (sic enim omnes nostri locuti sunt).’ It may, indeed, be said that, if he wrote *Piracæa*, he might also have ventured on *Colonea*: but more weight seems due to the other fact,—that, if he had represented *Kolwêa* by *Colonem* he would have been warranted by Roman usage. It is just possible, then, that by *Colonem* Cicero meant *Kolwêa*, though it seems much more likely that he meant *Kolwêies*. [The form *Kolwêies* 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 *Kolwêaitai*, probably a corruption of *Kolwêtaei*. The latter term was applied by Hypereides to the artisans frequenting the Colonus Agora (Pollux 7. 132), and is mis-written *Kolwêaitai* in Harpocratius.]
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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—Polynieces 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, Polynieces, 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.

§ 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.

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 (Acamania—
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 Godesses.' 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.

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.

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
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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.

Theseus now enters, on the spectator's right hand, as coming from Athens. Addressing Oedipus as 'son of Laius,' 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 order.\footnote{Dr Heinrich Schmidt, in his \textit{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.’}

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-
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 IV. Third 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,
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 Polynieces, 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 to-
wards 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
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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, v. Fourth episode: 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 dis-engages 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

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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.
A Messénger, one of the attendants of Theseus, relates what VI. Ex-
befell after Oedipus, followed by his daughters and the king, odos: 1579-
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 dis-
covery 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 in-
tention, 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 Colonens 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

Relation of the
Colonens to the Ty-
rannus.
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 Laius, 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.

§ 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
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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 (στέργευσις), 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.

§ 5. On the part of the gods there is nothing that can
properly be called tenderness 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 Pro-
vidence 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 fore-
ground 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.

§ 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 χαρόν 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 Polynoeices—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 Polynoeices 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. Polynoeices is cold-hearted, selfish, and of somewhat coarse fibre, but he is sincere and straightforward; in the conversation with

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.

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.).

§ 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 (των πιθηκών); 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 Persuasion. 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.

§ 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.

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 befall 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, 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 Aristeides, about 170 A.D. 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: κάκεινος (those who fell for Greece), πλὴν δοὺν ὦ δαίμονας ἀλλὰ δαίμονισ αὐτῶν, θαρροῦσας ἐν ἔχοις λέγειν ὑποχθονίους των φύλακας καὶ σωτῆρας τῶν Ἐλλήνων, ἀλεξικάκους καὶ πάντα ἀγαθῶς καὶ ρεφεθαλ' γε τὴν χώραν οὐ χείρον ἢ τὸν ἐν Κολωναβι κείμενον Οἰλίκου, ἢ εἰτίς ἄλλοι ποι τῆς χώρας ἐν καιρῷ τοῖς ξῶις κείθαι πεπιστευται. καὶ τοσοῦτῳ μιᾷ δοκοῦν τὸν Ἐλλάδα παρελθειν τῶν ἀρχηγέτων ὡσθ' ὂ μὲν ἐν τῇ Ἐλαμβάνω σπαρεῖς φυλάττειν τὴν νησίου 'Αθηναίων δοκεῖ, οἰ δὲ ὑπὲρ ἤς διετάχθησαν πεσόντες διετήρησαν πᾶσαν τὴν τ' Ἀττικήν.
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 Aristeides, the tomb of Solon in Salamis was popularly regarded as securing the possession of that island to Athens.

§ 11. The topography of the play, in its larger aspects, is illustrated by the accompanying map. The knoll of whitish earth known as Colonus Hippius, which gave its name to the deme or township of Colonus, 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 Agoraicus, or 'Market Hill,' within the walls of Athens. 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

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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 κολωσία 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 ἱερότητι in honour of the local god.—Similar names of places were Colonē in Messenia, Colonae 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 Melité (see map): cp. below, p. 5.
for the oligarchs of limiting the numbers and of precluding forcible interruption\(^1\). 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 Hippias. 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 (\(\nu\rho\sigma\alpha\)), one for each pair of heroes\(^8\). 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 Euchloïs' (1600). When Oedipus stood at the spot where he finally disappeared, this hill was 'in full view' (\(\pi\rho\sigma\sigma\o\upsilon\iota\sigma\nu\)). 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 mounds\(^8\).

\(\S\) 12. The grove of the Eumenides may have been on the N. Probable site of the grove.

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1 Thuc. 8. 67 \(\epsilon\nu\kappa\epsilon\lambda\gamma\sigma\omega\aupsilon \tau\eta\nu\ \epsilon\kappa\kappa\lambda\nu\sigma\lambda\alpha\nu\ \epsilon\tau\omicron\ \tau\omicron\nu\ \Kappa\omicron\lambda\omicron\nu\omicron\nu\ (\varepsilon\sigma\tau\iota\ \delta\epsilon\ \iota\epsilon\rho\omega\nu\ \Pi\sigma\sigma\epsilon\iota\delta\omega\nu\nu\ \delta\xi\ \tau\iota\nu\ \pi\omicron\lambda\epsilon\omega\, \alpha\nu\beta\epsilon\chi\omega\ \sigma\sigma\alpha\delta\lambda\omicron\nu\ \mu\alpha\lambda\iota\sigma\tau\alpha\ \delta\epsilon\kappa\alpha\). Grote (viii. 47) renders \(\iota\epsilon\rho\omega\nu\ 'temple,' but it seems rather to denote the whole precinct sacred to Poseidon. Prof. Curtius (iii. 438, Eng. tr.) supposes the ecclesia to be held on the knoll of Colonus, near (and not within) the sanctuary,—understanding \(\epsilon\nu\kappa\epsilon\lambda\gamma\sigma\omega\alpha\nu\) 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 \(\epsilon\nu\kappa\epsilon\lambda\gamma\sigma\omega\alpha\nu\) to some stratagem used by the oligarchs. I should rather refer it simply to the limit imposed by the \(\iota\epsilon\rho\omega\nu\) itself. Thucydides, as his words show, here identifies Colonus with the \(\iota\epsilon\rho\omega\nu\). The temenos of Poseidon having been chosen as the place for the ecclesia, the \(\pi\epsilon\rho\lambda\sigma\tau\iota\alpha\) 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 \(\epsilon\nu\kappa\epsilon\lambda\gamma\sigma\omega\alpha\nu\).—Cp. n. on 1491.

2 His use of the singular is ambiguous, owing to its place in the sentence: \(\eta\rho\rho\omega\nu\ \delta\epsilon\ \Pi\epsilon\rho\theta\iota\omicron\nu\ \kappa\alpha\ell\alpha\varepsilon\omicron\nu\ \O\lambda\iota\kappa\iota\pi\omicron\delta\omicron\uomicron\ \tau\omicron\ \Lambda\delta\rho\alpha\tau\omicron\uomicron\ \iota\ \30\). 4.

3 The present aspect of Colonus is thus described by an accomplished scholar, Mr George Wotherspoon (Longmans' Magazine, Feb. 1884):—
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 roads. 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 hand, if, as we were supposing, this grove was on the N. side of the Colonus Hippius. The part of the grove furthest from him (τοῦκείθεν ἀλασους 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-steed glistening land, which once t’ adorn
Gold-reined Aphrodite 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 Cephisus’ 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 (epoikos 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 bel-
onged the altar of Prometheus (56, see map), the altar of the
Muses (691), and the altar of Zeus Morios (705). The side-
channel of Cephisus shown in the map may serve to illustrate
the word νουμάδες 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 οός, 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 Areio-
pagus, 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 Chloë. Are we to suppose, then, that
Sophocles alludes to the chasm at the Areopagus, and that the ‘hill
of Demeter Euchloïs’ means this shrine of Demeter Chloë
on the slope of the Acropolis? This view—which the coinci-
dence 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,

1 Schol. on O. C. 1600 Εὔχληον Δήμητρος ιερόν ἐστι πρὸς τὴν ἀκρόπολιν: quoting
the Μαρκάς of Eupolis, άλλ; εὐθύ πόλεως εἰμ; θύσαι γάρ με δεί | κρών Χλή Δήμητρι.
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 asso-
ciated 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 Εὐχλέων
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' (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 de-
liberate 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 appear-
ance of the kind can have existed there in antiquity.

1 I. 28. 7 ἢπει δὲ καὶ ἐντὸς τοῦ περιβόλου μνήμα Οἰδίποδος. πολυπραγμονῶν δὲ
εὔρηκα τὰ ὡστὰ ἐκ Θηβῶν κομαθέντα· τὰ γὰρ ἐσ τῶν θάνατον Σοφοκλεῖ πεποιημένα
tῶν Οἰδίποδος οὐκ ἐλα μοι ὅξαι πιστά, etc. He refers to Π. 23. 679 f. See
my Introd. to the Ο. T., p. xiv.

2 Prof. T. M·K. 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' (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 ὁδὸς, '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

rushed 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 katavathron.

¹ 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.

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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.

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 Sophocles\(^1\). 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 τοῦτον ἕως Κολωνοῦ παρὰ τὸν Χαλκοῦν προσαγορεύομενον ὅθεν πρὸς τὸν Κηφισῶν ἕως τῆς μυστικῆς εἰσόδου εἰς Ἑλευσίνα. We do not know to what ἀπὸ τοῦτον referred: but the context is clear. Two distances are here indicated: (1) one is from the point meant by τοῦτο, ‘along the Brazen Threshold, as it is called,’ to Colonus: (2) the second is from Colonus ‘in the direction of the Cephisus, as far as the road by which the Initiated approach Eleusis,—\(^i.e.,\) as far

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\(^1\) 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.

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-

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 (ἀκρού) of the rocky threshold,—is now close to him. He has only to take a step sideways (νέχριος) to reach it. Guided by Antigone, he moves to it, and she places him on it (the '2nd seat' in the diagram: v. 201).

§ 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 *Supplices*, 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 *Herculeidae*, 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.,
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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 court."

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 fathers. 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

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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.

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 is probable origin. appears that an arraignment of the aged Sophocles, by his son Iophon, before a committee of the clansmen (phratores), had furnished a scene to a contemporary comedy; 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: *ei μέν εἰμι Σοφοκλῆς, οὖν παραφρονῶ* *ei δὲ παραφρονώ, οὖκ εἰμὶ Σοφοκλῆς.* That has the ring of the Old Comedy. The words are quoted in the anonymous Life of Sophocles as being recorded by Satyros, a Peripatetic who lived about 200 B.C., and left a collection of biographies.

1 The passage which shows this is in the anonymous Bioc:—φέρεται δὲ καὶ παρὰ πτωλείον ἡ πρὸς τὸν ισοφόρον γενομένη αὐτῷ δική ποτέ. ἔχων γὰρ ἐκ μὲν Νικοστράτης 'Ισοφόρα, ἐκ δὲ Θεόφρονος Σικυωνίας 'Αρίστωνα, τὸν ἐκ τούτου γενόμενον πάθα Σοφοκλέα πλέον ἔστεργεν. καὶ ποτὲ ἐν δράματι εἰσήγαγε τὸν 'Ισοφόρον αὐτῷ φθονοῦντα καὶ πρὸς τοὺς φράτορας ἐγκαλοῦντα τῷ πατρὶ ὄς ὑπὸ γῆρος παραφρονοῦντι: οἱ δὲ τῷ 'Ισοφόρῳ επετίμησαν. Σάτυρος δὲ φησὶν αὐτῶν εἰπὼν: εἰ μὲν εἴμι Σοφοκλῆς, οὐ παραφρονῶ εἰ δὲ παραφρονῶ, οὖκ εἰμὶ Σοφοκλῆς καὶ τὸν τῶν Οἰδίποδα ἀναγνῶναι.

In the sentence, καὶ ποτὲ...εἰσήγαγε, the name of a comic poet, who was the subject to εἰσήγαγε, has evidently been lost. Some would supply Διόκωρον, one of whose plays was entitled Φράτορες. Hermann conjectured, καὶ ποτὲ Ἀριστοφάνης ἐν Δράμασι.—Aristophanes having written a play called Δράματα, or rather two, unless the Δράματα ἡ Κένταυρος and Δράματα ἡ Νιόβος were only different editions of the same. Whoever the comic poet was, his purpose towards Sophocles was beneficent, 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' ἐτελεύτησε, οὖδὲν ὑπομείνατα κακῶν. 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 trimmers, *e. g.* *ei μὲν Σοφοκλῆς εἰμὶ, παραφρονῶι ὁνδὲ | ei δ' αὖ παραφρονώι, Σοφοκλῆς οὐκ εἰμὶ 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 uncritical\(^1\). 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.

§ 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 insensitive 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.

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

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\(^1\) 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 mind. Akin to this ten-
dency 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'.

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 medita-
tive; 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.
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.

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.

§ 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 Sophocles.¹

¹ A discussion of this point will be found below, in the note on the Dramatis Personae, p. 7.
§ 1. Since the first volume of this edition appeared, an autotype The Laurentian 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, \( \omega[\theta\eta]\delta\epsilon\iota\varsigma \), the erased letters \( \theta\eta \) 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;
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 εις σπλει στον. Cp. 1309 τρόσ τοίς και ο και: and
443 cr. n.] (2) The ms. from which the Laurentian was copied was prob-
ably minuscule, and not much older. Mr Thompson refers to O. T.
896, where L has πονεὶν ἑ τοῖς θεοῖς in the text, this being a corruption of
a gloss πανγυριζειν 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 τρέπετα 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 οὐ 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 ωρ, and that μόχθω has been made from μόχθωρ. I report these facts thus:—'μόχθω L (sic), with an erasure of one or two letters after ω: perhaps it was μόχθωρ.' Prof. Campbell reports thus:—'μόχθω' μόχθωσ (or
μόχθοιον) L. μόχθοι C. By C he denotes the diorthotes, as by C¹ he 
denotes corrections of the first hand by itself. Thus his note imports: 'The first hand wrote μόχθοιον (or μόχθοιον). The diorthotes made 
this into μόχθοω.'

O. C. 1537 τα θει αφείς τις etc. Here the Laur. ms. has αφείω. 
The letters αι, 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:—
'αφείς] L has αι in an erasure (from η;?).' Prof. Campbell thus:—'αφείς] 
αφήσ L. αφείσ C.' (sic.) That is:—'The first hand wrote αφής. The 
diorthotes made this into αφείω.'

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 dior-
thotes ('S'),—or by a later hand.

In regard to the hands later than the diorthotes, Prof. Campbell 
uses C⁰, C⁴, C⁵ for hands of the 12th cent.: C⁰ for the 13th or 14th; C⁷ 
for the 14th or 15th; C⁸ 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 dis-
tinction 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 de-
sirable.

§ 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 de-
scribed 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 Scholiertexte,' Leipzig, Teubner, 1883.] This ms. is nearly akin to A. (3) R*, 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) L*, 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. 11. 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, R*, L*: 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 V*, 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 V*, cod. 616 ib...
INTERPOLATION.

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

§ 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—άλλ' ἔστι μὴν πέλασ γάρ ἄνδρα νυν ὅρω—because Ant. ought not to say 'this man' (tòvōs), 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’ οἰκον οἰκουρεῖν—σφῶν closely followed by σφῶ— and στόνους 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 vs., or fuse it with 744, on account of πλείστων κάκιωτος.—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 983—984.—1011. Rejected by Nauck on account of κατασκηνώσ. 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 τῶς for καλ) 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 δάνατον καὶ ἀμφότερον).—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 καυσός for κοινός in 1500).—1533. Rejected by Herwerden, because (1) χωρέω κέκευθε is a strange phrase, (2) μήτε...μήτε is pointless, (3) the verse is superfluous.—1626. Rejected by Lehrn (aftηr Hermann), because (1) πολλά πολλάκια is strange; (2) the mysterious τίς (1623) is called θεός,—a premature assumption. It should be reserved for ὁδύπος (1629) to make this identification.—1640. Rejected by Nauck on account of the phrase πλάσας τῷ γεννᾷν φέρεν (v.l. φέρεν: 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 (1886), however, he brackets 237—257, 299—307 (instead of 301—304), 614 f., 632—637 (from ὅτου to τὴν τοῦθε 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 φιλιστον 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 ἵσχυς γῆς, φθίνει δὲ σῶματος,
θυμάει 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; ὃ Ζεώ διώττα.

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.

§ 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 δὴ after λεύσω—355 μοι for μον.—541 ἐπιφέλησας for ἐπιφέλησα.—1113 καναπνεύσατον for καναπαύσατον.—1491 f. εἰτ’ ἄκρα | περὶ γνάλ’ for εἰτ’ ἄκραν | ἐπιγύαλν.—Also these transpositions: — 534 σαΐ τ’ εἰσ’ ἄρ’ for σαϊ τ’ ἄρ’ εἰσιν.—1085 ὅς θεών πάνταρχε, παντόπτα Ζεὺς for ὁ Ζεὺς πάνταρχε θεῶν, | παντόπτα.—1462 μέγας, ἵδε, μάλ’ ὦδ’ ἔρειτεται | κτύπος ἄφατος διώβολος for ἵδε μάλα μέγας ἔρειτεται | κτύπος ἄφατος ὦδε διώβολος.—A few more emendations, not placed in the text, are suggested in the notes. Among these are: — 243 τοῦδ’ ἀμμόρον for τοῦ μόνου.—385 ὡστ’ for ὑς.—868 θεῶς for θεῶν.—896 οὐ καὶ for οὐ τερ.—1192 αἰδοῦ νῦν for ἀλλ’ αὐτόν.—1493 Ποσειδώνιαν for Ποσειδώνια. — 1510 καὶ τῷ πέπεισαι for ἐν τῷ δὲ κεῖσα.—1565 ἀν (or αὖ) τέρματ’ ἂν πνεύματων ἰκνούμενον for ἀν καὶ μᾶταν πνεύματων ἰκνούμενον.—1604 εἰχ’ ἔρωτος for εἰξέ δρώντος. — 1702 οὐδ’ ἐκεῖ ὅν for οὐδὲ γέρων.—The above list does not include 522 (text) ἄνεγκ’ ὅν for ἄνεγκ’ον, since, though the conjecture was made by me independently of Mr R. Whitelaw, the priority belongs to him; nor 153 (text) προσβήσει for προσβήσεις, which, I find, had been proposed by Prof. J. B. Postgate (Journ. of Phil. vol. x. p. 90).
§ 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 unintelligent. 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 Vauvilliers. By 'Lond. A' and 'B' are denoted the anonymous

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1 See Introd. to the facsimile of the Laur. ms., p. 20, n. 3.
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. Martin,—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.

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 Sophocis 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 πολεος is certain, Mr Palmer keeps πολεως, 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 δλους, 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 antistrope, 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, \( \circ \), is the unit of measure. Its musical equivalent is the quaver, \( \text{♩} \), \( \frac{1}{8} \)th of \( \text{♩} \). The long syllable, \( \text{♩} \), has twice the value of \( \circ \), being musically equal to \( \text{♩} \).

Besides \( \circ \) and \( \text{♩} \), the only signs used for the lyrics of this play are the following:

1. \( \text{♩} \) for \( \circ \), when the value of \( \circ \) is increased by one half, so that it is equal to \( \circ \circ \circ \), \( \circ \circ \), or \( \circ \circ \circ \). And \( \text{♩} \) for \( \circ \), when the value of \( \circ \) is doubled, so that it is equal to \( \circ \circ \circ \), \( \circ \circ \circ \), or \( \circ \circ \circ \).

2. \( \text{♩} \), to mark an 'irrational syllable,' i.e., one bearing a metrical value to which its proper time-value does not entitle it; viz. \( \circ \) for \( \circ \), or \( \circ \) for \( \circ \). Thus \( \text{♩} \circ \text{♩} \) means that the word serves as a choree, \( \circ \), not as a spondee, \( \circ \).

3. \( \circ \circ \), instead of \( \circ \circ \), when a dactyl (then called 'cyclic') serves for a choree, \( \circ \).

4. \( \circ \), written over two short syllables (as \( \pi \alpha \rho \delta \)), 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.
METRICAL ANALYSIS.

The last syllable of a verse is common (ἀδιάφορος, anceps). Schmidt’s practice is to mark it ω or – according to the metre: e.g. ἵππον, if the word represents a choree, or ἵνα, if a spondee.

Pauses. At the end of a verse, \( \wedge \) marks a pause equal to ω, and \( \wedge \) a pause equal to –.

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

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

1. Logaeodic, or prose-verse (λογαεοδικός), 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, –ω, and the cyclic dactyl, metrically equivalent to a choree, – ω. Take these words:—

\[ \text{Strēngthen our | hānds, thou | Lōrd of | bāttles.} \]

This is a ‘logaeodic’ 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: –ω | –ω | –ω | –ω. But the dactyl might also stand second, as:

\[ \text{Līghtly, | mērrily, | spēd the | mnōnings:} \]

or, third, as:

\[ \text{Lōst one, | fōbstep | nēver re|tūring.} \]

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 logaeodic verse, shorter or longer. Of these other forms, the most important is the verse of 3 feet (or tripody), 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,—

\[ \text{Hārk to the | crý re|sounding.} \]
METRICAL ANALYSIS.

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 tripody, 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! Serfs, rebél! | Resént wrongs so dire.

The first three words form one ‘dochmiac’ measure; the last four, another; and the whole line is a ‘dochmiac dimerter,’ written ω : − − ω| −, ω| − − ω| − ∧ ||. The comma marks the usual caesura, which is preserved in our example. The elements of the dochmiac were thus the bacchius, − − ω, 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 δόξμος, ‘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, όμοι, τί γεγονότο). The Ionic measure is − − ω. Without anacrusis (− ω), it is called ionicus a maiore: with anacrusis, ionicus a minore. Here the Ionic dipody has anacrusis, and should be written ω ω : − − ω | − − ||:

To the hill-tops, to the vallies.

4. Other measures used in the lyrics of this play are dactylic (− ω), choreic or trochaic (− ω), iambic (ω −), 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 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, $\bullet\cdot\cdot\cdot\cdot$, being a trochaic dimeter. The diagram to express these facts would be

```
\begin{array}{c}
4 \\
\cdot \\
4
\end{array}
```

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

```
\begin{array}{c}
4 \\
\cdot \cdot \cdot \\
3
\end{array}
```

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

\[
\begin{align*}
& \quad \\
& \quad \\
& \quad \\
& \quad \\
& \quad \\
& \quad \\
& \quad \\
\end{align*}
\]

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 be-
longing to it, it is called a προφώδος, prelude: or, if it closes it, an ἐποδός,
epode, or postlude. Similarly a period may be grouped round an
isolated rhythmical sentence, which is then called the μεσοφώδος, '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.)
I. Parodos, vv. 117—253.

First Strophe.—Logaoedic. The Second Glyconic (seen in v. 3) is the main theme.

I., II., denote the First and Second Rhythmical Periods. The sign || marks the end of a Rhythmical Sentence; [] marks that of a Period.

I. 1. ὰρ : α τίς ἀρ | ἡν | που ναι | ει Λ ||
    αι : αι αλα | ων | ομματ | ων

2. που κυρει | εκτοπι | ος συθ | εις ο | παντ | ων Λ ||
    αρα και | ηθδα φυτ | αλμη | ος δυσ | αι | ων

3. ο : παντ | ων ακορ | εστατ | ος Λ []
    μακρ : αι | ων θ οσ επ | εικασ | αι

II. 1. προσ : δερκ | ου | λευσε | νους Λ ||
    αλλ : υν | μαν | εν γ εμ | οι

2. προσ : πευθ | ου | πανταχ | γ Λ []
    προσ : θησ | εις | τασδ αρ | ας

3. πλαν : ατ | ας Λ []
    περ : φσ | γαρ

4. πλαν : ατ | ας τις ο | πρεσβυς | ουδ | εγχωρ | ος προσεβ |
    περ : φσ | αλλ ων | τραυ εν | α | φεγκτυφ | μη προεσ |

5. ταυδ α | μαμακετ | αν κορ | αν | ας τρεμο | μεν λεγ | ειν | και Λ []
    κρατηρ | μελιχι | ων ποτ | ων | πεματι | συντρεχ | ει | των

6. παρα : μειβομ | ευθ Α | δερκτ | ωσ α | φον | ωσ αλογ | ωσ το | τας []
    ξενε : παμμορ | ευ φυλ | αξ | αι μετ | α | σταθ απο | βαθι | πολλ

    ευφαιμ | ου στομα | φροντιδ | ος Λ []
    α κελ | ευθος ερ | οτν | ει
SECOND STROPHE.—Logaoedic.

I.  

II.  

outoi | μητοτε | σ εκ | τωνδ | εδραν | ων | ω γερον | ακ | οντα | τις | αξ | ει Λ ||

autou | μηκετι | τουδ | αυτονερ | ον | βηματος | εξ | ω ποδα | κλιν | γς

II.  

1.  

et | ουν | ετ | βαινε | ποροσ | ω Λ ||

out | ως | αλις | ως | ακ | ου | εις

2.  

et | επ | βαζε | κουρ | α Λ ||

eπα | ω λεχρι | οσ | γεπ | ακρ | ου

3.  

ποροσ | ω | ου | γαρ | αι | εις Λ ||

λα | ο σ | βραχυς | οκλασ | ας
METRICAL ANALYSIS.

III. πατέρ εμ | ον τοδ εν | ησυχ | αι || α
ω μοι μοι ||
βασ | ει βασιν | αρμοσ | αι Λ ||

The corresponding words of the strophe are lost. Those of the antistrophe, given above, are regarded by Schmidt as forming a single verse, which is interrupted by the cry of pain, ὥ μοι μοι, from Oedipus. For the sake of illustrating the metre, he conjecturally restores the words of the strophe, on the model of the antistrophe:—AN. κατάβα, ὥ πατέρ, εὐλαβεῖον θ’—OI. αλαῖ αλαῖ—AN. ἄγραν τέμενος κοράν. The sign \( || \) shows that ὥ μοι μοι is a mere parenthesis, not counted in the metre of the verse.

IV. 1. εσπε | μαν επε | ωδ α | μανρ || ω κωλ | ω πατέρ | α σ αγ | ω Λ ||
γεραο | ες χερα | σωμα | σον || προκλιν | ας φιλι | αν εμ | αν
\( \rightarrow \) \( \rightarrow \) \( \rightarrow \)

2. ωμοι | δυσφρονος | ατ | ασ Λ ||

The words of the strophe are lost. Schmidt supplies OI. ομοι τῷ κακοπότμῳ.

V. 1. τολμα | ξενος επ | ι ξεν | ης Λ ||
ω τλαμ | ων οτε | νυν χαλ | ης
\( \rightarrow \) \( \rightarrow \) \( \rightarrow \)

2. ω τλαμ | ων ο τι | και πολ | ις Λ ||
αυδασ | ων ης ε | φυο βροτ | ων
\( \rightarrow \) \( \rightarrow \) \( \rightarrow \)

3. τε | τροφεν α | φιλον ατ' | οστυγ | ειν Λ ||
τις | ο τολν | πονος αγ | ει τιν | αν
\( \rightarrow \) \( \rightarrow \) \( \rightarrow \)

4. και το φιλ | ον σεβ | εσθ | αι Λ ||
σου πατριδ | εκ πυθ | ουμ | αν

I. 3 4 4 \( \rightarrow \) 4 4
II. 4 4 \( \rightarrow \) 4 4
III. 4 4 \( \rightarrow \) 4 4
IV. 4 4 \( \rightarrow \) 4 4
V. 4 4

After the Second Strophe follows the third system of Anapaests; 188 διγε νων —191 πολεμῶμεν. After the Second Antistrophe, from 207 (ὅ εξων, ἀπότολης) to the end of the Parodos, the correspondence of Strophe and Antistrophe ceases. The verses are ἀναμοιστροφα. In some editions the term ἐπιφόδος is applied to them; but, as Schmidt points out (Gr. Metrik p. 451), this is erroneous, as the absence of unity is enough to show. The ἀναμοιστροφα fall into six sections, each divided into rhythmical periods. The rhythms adopted in the successive sections are varied with masterly skill, according to the emotion which each part interprets.
METRICAL ANALYSIS.

ANOMOIOSTROPHA.

First Section.—Logaoedic.

1. ω : ἔνοι ατ | στολισ | αλλα | μη || τι τοδ ατ | εννεπ | εις γερ | ου Λ ||

2. μη : μη μ ανερ | η τις | εμι | μηδ || εξετασ | ης περ | α ματ | ευνον ||

Second Section.—Ionic.

1. τι τοδ : αινα φυσις | ανδα τεκνον || ωμοι τι γε | γονω Λ ||

2. τινος : ει σπερματος | ω ξενε || φωνει πατρο | θεν Λ ||

Third Section.—Logaoedic.

1. ωμοι εγ | ω τι παθ | ω | τεκνον εμ | ου Λ ||

2. λεγ επ : ειπερ επ | εσχατα | βαιν | εις Λ ||

3. αλλ ερω | σου γαρ εχ | ω | κατακρυφ | αν Λ ||

4. μακρα : μελλετον | αλλα ταχ | υν | ε Λ ||

5. Δαιου | ιστε τιν | ω | ιου π | ου Λ ||

6. το τε : Δαβδακιδ | αν γενος | ω | Ζευ Λ ||

7. αθλιον | Οιδιποδ | αν | σου γαρ οδ | ει Λ ||

8. δεος : ισχετε | μηδεν σο | αυδ | ω Λ ||
METRICAL ANALYSIS.

1. \(5\) a logaoedic verse of 5 feet;
   a. \(4\), an anapaestic verse of 4 feet.

Fourth Section.—Anapaestic.

1. \(i : \text{ω ω | ω δυσ | μορος ω | ω Λ ||}
   \)
2. \(\thetaυγατ : \text{ερ τι ποτ | αυτικα | κυρο | ει Λ ||}
   \)
3. \(\epsilon\epsilon : \text{ω ποροσ | ω βαιν | ετε χωρ | ας Λ ||}
   \)
4. \(\alpha \delta \upsilon : \epsilonσχεο | ποι κατα | \thetaησ | ειν Λ ||}

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

I. \(\text{ουδεν | μοριδι | α τισις | ερχεται ||}
   \)
\(\text{ων προπαθ | γ το τιν | ειν Λ ||}
\)
\(\alphaπατ : a \delta \alphaπατ | aις ετερ | aις ετερ | a \text{Λ ||}
\)

II. \(\text{παρα : βαλλομεν | a πονον | ou χαρων | αντιδιδ | ωσιν εχ | ειν Λ ||}
   \)
\(\text{συ δε : τωνδ εδραν | ων παλιν | εκτοπος | ανθις αφ | ορμος εμ | ας Λ ||}
\)

III. \(\chiθονος : \epsilonκθορε | \muη τι περ | a χρε | ος Λ ||
   \)
\(\epsilonμ : a πολ | ει προσ | αψ | γς Λ ||
\)
Sixth Section.—I. Dactylic. II. Logaoedic.

I. οις ενοι | αιθ | ὁφρον | εσ Λ ||

2. ἀλλ επ | ει γερα | ον πατερ | α Λ ||

3. τονδ εμον | ουκ ανε | τλατ εργ | ων Λ ||

4. ακοντ | ων αι | ονται | αυδαν ||

5. αλλ εμε | ταν μελε | αν ικετ | ευομεν ||

6. οις ενοι | ουκτ | ειραθ | α Λ ||

7. πατρος ντ | ερ του | μου μονον | αντομαι ||

8. αντομαι | ουκ αλα | οις προσορ | ωμενα ||

9. ομμα σον | ομμασιν | ως τις αφ | αιματος ||

10. υμετερ | ου προφαν | εισα τον | αθλιον ||

II. αιδους | κυρσαι εν | νιμι γαρ | ως θεω

12. κειμεθα | τλαμονες | αλλ ιτε | νευσατε ||

13. ταν αδοκ | ητ | ον χαρ | εσ Λ ||

14. προς σ στι | σοι φιλον | εκ σεθεν | αντομαι ||

15. η τεκνον | η λεχοσ | η χρεοσ | η θεος ||

II. οις γαρ αι | οις αν αθρ | ων βροτ | ων Λ ||

2. οστις αν | ει | θεος αγ | οι Λ ||

3. εκφυγ | ειν διν | αιτ | ο Λ ||

J. S. II.
I. A dactylic series.

II. Kommos, vv. 510—548.

**FIRST STROPHE.**—Logaoedic.

| I. | δεινον | μεν το παλ | αι | κειμενον | η | δη κακον | ω | ξειν επεγ | ειρ | ειν Λ ||
|    | =| ησγκ | ουν κακότ | ατ | ω | ξενοι | η | νεγκ αεκ | ουν | μεν θεος | ιστ | ω |
|    | > | =< | ω |

| II. | ως δ εραμ | αι πυθ | εσθ | αι Λ ||
|     | =| τουτ | ων δ αυθ | αιρετον | ουδ | εν |
|     | =| ω |

| I. | τι | τουτ | ο Λ ||
|     | =| αλλ | ες | τι |
|     | > | =| ω |

| 2. | τας | δειλ | αι | ας αστρο | ου φαν | εισ | ας Λ ||
|     | =| κακ | α | μεν | α | πολισ | ουδεν | ιδρ | ω |
|     | > | =< | ω |

| 3. | αλγ | ηδονος | α ξεν | εοτ | ας Λ ||
|     | =| γαμ | ων ενε | δησεν | ατ | α |
|     | > | =< | ω |

| 4. | μη | προσ ξεν | ας αν | οιξ | γης Λ ||
|     | =| η | ματροθεν | ωσ ακ | ου | ω |
|     | > | =< | ω |

| 5. | τας | σας α πε | πονθ αν | αιδ | η Λ ||
|     | =| δυσ | ωνγμα | λεκτρε | πλησ | ω |
|     | > | =< | ω |

| 6. | το | τοι πολυ | και | μηδαιμα | ληγον ||
|     | =| ω | μοι θανατ | ος | μεν ταδ ακ | ουειν |
|     | > | =< | ω |

| 7. | χρης | ω | ξεν | ορθον ακ | ουσμ ακ | ουσ | αι Λ ||
|     | =| ω | ξειν | αυτ | αι δε δυ | εξ εμ | ου | μεν |
|     | > | =< | ω |

| 8. | ω | μοι στερξ | ου ικετ | ευ | ω Λ ||
|     | =| πως | φης παιδ | ε δυο δ | ατ | α |
|     | =| ω |

| 9. | φευ | φευ Λ ||
|     | =| ω | Ζευ |
METRICAL ANALYSIS.

SECOND STROPHE.—Iambic.

I. 1. σαίτ : ειν σε ἀπογογ ὁν τε | και κοιν | αι γε | πατρος α | δελφε | αι | ||
    δυστ : ανε | τι γαρ ε | θον φον | ον τι | τοντο | τι δ εθελ | εις μαθ | ειν

II. 2. ε : παδες ε | παθον α | λαστ εχ | ειν | ||
    e : κανες ε | καθον εχ | ει | δε | μοι

II. 3. δωρον ο | μιγτοτ εγ | ω ταλα | καρδιος | ||
    και γαρ αν | ους εφον | εις εμ απ | ωλεσαν

II. 4. επ : ωβελ | ησας | πολεος | εξελ | εσθ | αι | ||
    νομ : φ δε | καθαρος | αιδρις | εις τοδ | ηλθ | ον

I. { 4 }  II. { 4 }
III. First Stasimon, vv. 668—719.

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

1.

2.

3.

4.

5.

6.

7.

\[ \delta \pi \]
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. εστιν δ' ὄιν ευ γω να γας Aοί | ας | ουκ ἐπακ | ου | ω Λ |
   αλλ' δ' | αυν ον εχ | ω || ματροσαλ | ει | ταδε κρατ | ιοτ | ον

---

II. οὐδ' εν | τα μεγαλ | φ | Δωριδ | νασ | φ Πελοπ | ος || πωποτε | βλαστ | ον Λ |
   δωρον | του μεγαλ | ου || δαιμονος | ειπ | ειν χθονος | αυχ | ημα μεγ | ιοτ | ον

---

III. 1. φυτ : ευμ α | χειρ | οτον | αυτο | ποι | ον Λ ||
   ευ : ιππον | ευ | πωλον | ευθαλ | ασφ | ον

---

2. εγγε : ον φοβ | ημα | δαι | ων Λ ||
   ω : παι Κρον | ου ου | γαρ νυ | εις

---

3. ο : ταδε | θαλ | ει | μεγ | ιστα | χωρ | φ Λ ||
   τοδ : εισα | αυχ | ημ | αν | αξ Ποσ | ειδ | αν

---

IV. 1. γλαυκας | παιδοτροφ | ου | φυλλον ελ | αι | ας Λ ||
   ιπποσ | ω τον ακ | εοτ | ηρα χαλ | ω | ον

---

2. το : μεν τις | ου | νεαρος | ουδε | γηρ | φ Λ ||
   πρωτ : αυα | ταιο | δε κιο | ας α | γυ | αις

---

V. συν | ναι | ων αλι | ως || ει χερη | περσ | ασ ο γαρ | αιεν ορ | ων κυκλ | ος Λ ||
   α δ | ευ | ηρετμος | εκ || παγλ αλι | α || χερη παρ | ατομεν | α πλατ | α

---

VI. 1. λευσσει | νυν μορ | ου Δι | ος Λ ||
   θρωσσει | των εκατ | ομποτ | ουν

---

2. χα γλαυκ | ωπις Aθ | αν | α Λ ||
   Νηρηδ | ων ακολ | ουθ | ος

---

I. 3 3 6 6 6 6 4 4
II. 2 3 4 4 6 4 4 4
IV. Lyrics* in vv. 833—843 = 876—886.—Dochmiac.

I. \( \ddot{i} : \omega \, \varpi \alpha \lambda \ | \ i \delta \Lambda \ | \)
\( \ddot{i} : \omega \, \tau \alpha \lambda \ | \ \alpha \iota \)

2. \( \tau i : \delta \rho \varsigma \omega \, \xi \varepsilon \varphi \ | \ \omega u \kappa \, \alpha \phi \ | \ \eta \sigma \iota \varepsilon i \varsigma \, \tau \chi \ | \ \epsilon i \varsigma \, \beta \alpha \sigma \ | \ \alpha \iota \nu \nu \, \epsilon \iota \varphi \ | \ \omega \nu \ \Lambda \ | \)
\( \sigma s : \ \omega \nu \, \lambda \mu \mu \, \epsilon \chi \ | \ \omega \nu \, \alpha \phi \ | \ \iota \kappa \omega \, \varepsilon \varepsilon \ | \ \epsilon i \ | \ \tau a \ | \ \delta e \, \delta \, d \, \kappa \, e i \varsigma \, \tau e l \ | \ \epsilon i \nu \)

3. \( \epsilon \iota \nu \gamma : \ \omega \nu \, \sigma \sigma \nu \, \mu \eta \nu \ | \ \omega \nu \, \tau a \ | \ \delta e \, \gamma \, e \, \mu \, \mu \, \mu \eta \nu \ | \ \omega \nu \ \Lambda \ | \)
\( \delta \omega \kappa : \ \omega \, \tau \alpha \nu \delta \, \alpha \rho \ | \ \omega \kappa \nu e t \ | \ \iota \, \nu \, \epsilon \mu \mu \, \omega \, \pi \alpha \lambda \ | \ \nu \nu \)

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

II. \( \iota \ : \ \beta \alpha \theta \, \omega \delta e \ | \ \beta \alpha \tau e \ | \ \beta \alpha \tau \, \epsilon \nu \tau \omega \ | \ \omega i \ \Lambda \ | \)
\( \iota : \ \omega \, \pi a \, \lambda e \ | \ \omega \iota \, i \ | \ \omega \, \gamma a s \, \pi \rho o \ | \ \mu \iota \)

2. \( \pi \omega \lambda : \ \iota \sigma \, \varepsilon \, \nu \, \iota \omega \rho \epsilon \tau e t \ | \ \alpha i \ \pi \omega \lambda \ | \ \iota \sigma \, \epsilon \, \mu \iota \, \sigma \, \theta e n \ | \ \epsilon i \ \Lambda \ | \)
\( \mu \omega \lambda : \ \epsilon \iota \, \sigma \iota \, \tau \alpha \chi \ | \ \epsilon i \, \mu \omega \lambda \ | \ \epsilon \tau \, \epsilon \, e \iota \, \tau e i \, \pi \rho e \ | \ \alpha \nu \)

3. \( \pi \rho o : \ \beta \alpha \theta \, \omega \delta e \ | \ \mu \iota \ \Lambda \ | \)
\( \pi \rho e : \ \omega \iota \, \omega \iota \, \iota \delta \eta \)

I. dochm. = \( \pi \rho \). II. (dochm.)

* Schmidt calls this lyric passage simply 'Wechselgesang.' It is not a \( \kappa o\mu \mu \varsigma \) in the proper sense (cp. n. on 833).
V. Second Stasimon, vv. 1044—1095.

FIRST STROPHE.—Dactylic.

I. 1. ei : ην ὀθί | δαί | ὦν Λ ||
   η : ποιον ἐφ | ἐστερ | ὦν ||

2. αὐρ : ὦν τάχι επ | ἱστροφ | αι Λ ||
   πετρ : ας νιφάδ | οι πελ | ὦσ \\

3. τον : χαλκοβο | αν Ἄρ | η Λ ||
   οι : αυτοις | εις νομ | ὀν \\

II. 1. μεξ : ουσιν | η προς | Πυθι | αις η | λαμπασιν | ακταις ||
   τολ : οισιν | η μιμφ | αρματ | οισφευ | ορντες αμ | ιλλαις \\

2. ου : ποτιν | αι | σεμαν τιθ | ἤνοντ | ται τελ | η Λ ||
   αλ : ωστ | αι | δεινος | ο | προσχωρ | ὦν Ἄρ | ης \\

III. 1. θυματ : ουσιν | ὦν και | χρυσε | α | κλης επ | ι γλωσσ | α βε | βακε ||
   δεω : α δε | Θεσειδ | αν ακμ | α | πας γαρ | αστρατ | ει χαλ | νος \\

2. προσπολ | ὦν Ευ | μολιτδ | αν ενθ | οιμ | αι τον | εγρεμαχ | αν Λ ||
   πασα δ | αρματ | αι καθ | εις αμ | πυκτ | ἤρε | α στομ | ὦν \\

3. θυσεα | και | τας | διστολ | ους α | δημιτας α | δελφ | ας Λ ||
   αμβασις | οι | ταν | επις | αν τι | μωσιν Αθ | αν | αν \\

4. αυτ | αρκ | ει ταχ | εμμεξ | ειν βο | α | τουσδ ανα | χωρους ||
   και | τον | ποτι | ον γαι | α | αχ | ον | Ρεας φιλον | υιον \\

I. 3  \  3 \  3  \ |  \  \ | \ \\
II. 3  \  4 \  2 \ |  \  \ | \ \\
III.* 4  \  4 \  4 \ |  \  \ | \ \\

* Period I. is here given as by Schmidt. But in v. 1054 he reads δρειταν | ἐγρεμᾶχαν (with Gleditsch), instead of the ms. τὸν ἐγρε-
μᾶχαν | Θησεα καλ. Hence v. 2 of Period III. above runs thus,—
προσπολ | ου του | μολιτδ | αν ενθ | οιμαί ορ | οτιαν, and, instead of
giving two tetrapodies, gives only one, followed by a dipydys; i.e. .42. instead
of .44. Accordingly, instead of two Periods after the first, Schmidt has only one,
reading our III. 3 thus : ἐγρεμαχ | αν τας | διστολ | ους α | δημιτας α | δελφας ||, or .42.
instead of our .44. His Period II. (= our II. and III.) then contains the series
.42.42.44.44.44.
SECOND STROPHE.—Dactylic.

I. i. ἐρδ : οὖσ | η μελλ | ουσίν | ὦς | Α ||
     ἰ : ὦ | θεών παντ | ἀρχέ | παντ

2. πρὸ | μνατ | αἴ Ἰ | μοι | Α ||
     ὀπτ | α | Ζευς πορ | οἰς

3. γνωμ : α ταχ | αντ | ασ | εἰν | Α ]
     γας : τασδέ | δαμ | ουχ | οἰς

II. i. ταν : δεινα | τλασαν | δεινα δ | εὑρονς || σαν προς | ανθαμ | ῥω παθ | η | Α ||
     σθεν : εἰ'τι | νικει | ψ τον | εναγρ | ὄν | τελ | εἰ ωσ | αἴ | λοχ | ὄν

2. τελ : εἰ τελ | εἰ | Ζευς τι κατ | αμαρ || μαντις | εἰμ | εσθλ | ῥων ἄγ | ῥωνων ]
     σεμν : α τε | πας | Παλλας | Αθ | ανα | καὶ τον | αγρευτ | ἄν | Απ | ολλω

III. i. εἰθ α | ελλαί | α ταχ | υφρωστ || ος πελ | ειας ||
     καί κας | ἴγητ | αν περν | οστικτ || ῥων | ο | παδον

2. αἰθερι | ας νεφελ | ας κυρο | αμ | αν | ὁθ αγ | ῥωνων ||
     ῥωκυδο | ῥω ελαφ | ῥω στεργ || ῥω διπλ | ας | αρ | ωγας

3. αἰ : ὦρ | ησ | ασα | τουμων | ομμ | α | Α ||
     μολ : ειν | γέ | ταδε | καὶ πολ | ιτ | αἰς

I. 4.)  4.)  4.)  4.)
II. ( 4.) ( 4.) ( 4.) ( 4.)
III. ( 2.) ( 3.) ( 2.) ( 1.)
VI. Third Stasimon, vv. 1211—1248.

STROPHE.—Logaoedic, based on the Second Glyconic.

---

I. 1. ουσι[ε] τού πλεον | ος μερ | ους || χρηζει | τον μετρι | ου παρ | εις Λ ||
   μη φυν | αι τον α | παντα | νικ | φ λογ | ον το δ επ | ει φαν | η

2. ἐς ειν | σκαιοσυν | αν φυλ | αασ | ον ευ εμ | οι κατα | δηλος | εστω ||
   βηναι | κειθεν οθ | εν περ | ηκ | ει πολυ | δευτερον | ος ταχ | ιστα

3. επ : ει | πολλα μεν | αι μακρ | αι || αμερ | αι κατε | θεντο | δη Λ ||
   αο : ευτ | αν το νε | ον παρ | η | κουφας | αφροαν | ας φερ | ον

4. λυπ : ας | εγγυτερ | ο τα | τερπ | οντα δ | ουκ αν ιδ | οις ο | που Λ ||
   τις : πλαγ | α πολυ | μοχθος | εξ | ο τις | ον καματ | ον ευ | 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 δ επι | κουρος ||
   και φθον | ος το | τε κατα | μεμπον

3. ισοτελ | εστος | Αιδος | ότε μοιρ | ανυμεν | αιος ||
   επιλε | λογχε | πυματον | ακρατε | ακροσο | μιλον

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

5. βανατος | εσ τελ | εντ | αν Λ ||
   κακα κακ | ον ξυν | οικ | ει

---
METRICAL ANALYSIS.

ΕΠΟДЕ.—Logaoedic.

I. 1. εν : ϕ | τλαμ | ων οδ | ουκ εγ | ω μον | ωs Λ ||
---
2. παντοθ | εν βορ | ειος | ως θν | άκτ | α Λ ||
---
II. I. κυματο | πληξ | 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. I. αι μεν ατ | 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 : εννυξι | αν απο | Ριτ | αν Λ ]]

I. 6 )
II. 6 ( 4 )
III. ( 4 )

* Schmidt inserts γ' after κλονευσιν, when the verse reads
---
> : -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | Λ ||

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

II. 1. ματ : αν γαρ | ουδεν | αξι | ωμα || δαιμον | ων εχ | ω φρασ | αι ∧ ||
   e : πτηξα | θυμον | ευραν | εα γαρ | αστραπ | η φλεγ | ει παλ | υ
II. 2. ορ : ορ | ορ | ταυτ α | ει χρον || οσ στρεφ | ων | μεν ετερ | α ∧ ||
   ti : μαν αφ | ησ | ει τελ | οσ δε || δοικα δ | ου | γαρ αλη | ων

III. 1. τα : δε παρ ημαρ | αυθις || αυξων αν | ω ∧ ||
   αρ : ορμα ποτ | ουδ αν || ευ εξυμφορ | ας
II. ekτυπειν | αυθηρ | ω | Ζευ ∧ ||
   ω μεγας | αυθηρ | ω | Ζευ

I. \( \pi r = \frac{4}{5} \)
II. \( \left\{ \begin{array}{c} \frac{4}{5} \\ \frac{4}{5} \end{array} \right\} \)
III. \( \text{dochm.} \)

Second Strophe.—Dochmian in periods I., II., IV.: iambic in III.

I. 1. ε : α δουν μαλ | αυθις || αμφιτατ | αι ∧ ||
   i : ω | ω παι | βαθι | βαθ ειτ ακρ | α
II. 2. δι : απρυσιος οτ | οβδος ∧ ||
   περ : ι γυαλ εναλ | ι ψ

II. ekτυπειν | αυθηρ | ω | Ζευ ∧ ||
   ω μεγας | αυθηρ | ω | Ζευ

I. \( \pi r = \frac{4}{5} \)
II. \( \left\{ \begin{array}{c} \frac{4}{5} \\ \frac{4}{5} \end{array} \right\} \)
III. \( \text{dochm.} \)

II. \( \left\{ \begin{array}{c} \frac{4}{5} \\ \frac{4}{5} \end{array} \right\} \)
III. \( \frac{4}{5} = \epsilon τ. \)
METRICAL ANALYSIS.

II. 1. ἰλ : αος ὁ δαμμ | ὦν ἰλ | αος εἰ τι | γς Λ ||
Ποσ : εἰδων | ψ θε | ψ τυγχαν | εἰς
>
>
>
>
>
2. ματ : ερι τυγχαν | εἰς α | φεγγες φερ | ὦν Λ ||
βου : βυτων εστι | αν αγ | ιςων | ικ | ου

II. 4. 1. α : κερδη χαρ | ἵν μετ | ασχοιμ | πώς Λ ||
δικ : αιαν χαρ | ἵν παρ | ασχειν παθ | ὦν
>
>
>
>
>
2. Ζειν : ανα σοι φων | ὦ Λ ||
σπεις : αν α ᾿α σ | ἵν | αξ

I. doehm.  II. (doehm.  III.  4) IV. (doehm.
  doehm.  )  (doehm.  )  doehm.
  doehm.  )

VIII. Fourth Stasimon, vv. 1556—1578.

STROPHE.—Logaoedic (the tripod, or Pherecratic verse, in period I.; the tetrapody, or Glyconic, in II.).

I. ει θεμισ | εστι | μοι | ταν αφαν | η θε | ον | και σε λιτ | αις σεβ | ιζειν ||
ω χθοι | αι θε | αι | σωμα τ α | νικατ | ον | θηρος οσ | εν πυλ | αισι

II. 1. εννυχ | ὦν αν | αξ Αιδ | ὦν | εν Αιδ | ῥωνυ | λισσομ | αι Λ ||
tαισ τολ | υξεν | αις εων | αοθ | αι κνυξ | εισθαι τ | εξ αυτρ | ὦν

I. 4. 1. ἰθον | μηθ επ | ι βαρν | αχ | ει ξενον | εξανυσ | αι μορ | ψ Λ ||
adama | αις ϕυλ | ακα παρ | Αιδ Φ λογος | αιν εχ | ει τον | ὦ

* Schmidt reads μη ἐκτενον, adding τὸν before ξενον: in the antistr., ολακα for φιλακα, adding δὴ before λογος. This gives  >  ἰθον | αος  ἰθον | αος  ἰθον | ἰθον ||

---

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IX. Kommos, vv. 1670—1750.

First Strophe.—Choreic, in verses of 6 or of 4 chorees.

3. ταν : παγ | κευθ | η κατ | ω νεκρ | ων πλακα | και Στυγι | ον δομι | ον Λ ||
   γας : παι | και | Ταρταρ | ου κατ | ευχομαι | εν καθαρ | ψ βην | αι

4. πολλ : ων γαρ | αν | και ματ | αν || πηματ | ων ικν | ουμεν | ων Λ ||
   ορμ : ωμεν | ψ | νερτερ | ας || τω ξεν | ψ νεκρ | ων πλακ | ας

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

I. 
   3 )
   3 )
   3 )

II. 
   { 4
   { 4
   { 4
   { 4
   { 4
   { 4

-- ω -- ω -- ω -- ω

2. ου το μεν | αλλο δε | μυ πατρος | εμφυτον ||*
   και γαρ ο | μηδαμα | δη φιλον | ην φιλον

* ω, written over two short syllables, means that here they have the value of only one short; so that ων το μεν (for example) is to be regarded as a choree, ---, not as a cyclic dactyl, ---. Schmidt has illustrated this by Aesch. Ag. 991 θρηνον Ἐρμυθος αὐτοδίδακτος ἔσωθεν, which similarly gives --ω | --ω | --ω | --ω | Λ | --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.)
METRICAL ANALYSIS.

3. α: λαστον | αιμα | δυσμορ | οιν στεν | αξ | ειν Λ ||
    ο: ποτε γε | και τον | εν χαρ | ον κατ | ειχ | ον

    ω | ω | ω | ω | ω

4. οινυν | τον πολυν | αλλοτε | μεν πονον ||
    ω πατερ | ω φιλος | ω τον α | ει κατα

    ω | ω | ω | ω | ω | ω | ω

5. εμπεδον | ειχομεν | εν πυματ | ω δ αλογ | ιστα παρ | οισομεν ||
    γας σκοτων | ει μενος | ουδ εκει | ων αφιλ | ητος ε | μοι ποτε

> ο — — — — — — — — — — —

6. οι: οντε | και παθ | ουσ | α Λ ]]
    και: ταδε | μη κυρ | ης | ης

II. τι δ: εστιν | εστ | εν μεν | εικασ | αι φιλ | οι Λ ||
    ε: πραξεν | ε | πραξεν | οιον | ηθελ | εν

2. βε: βηκεν | ως μαλ | ιστ αν | εν ποθ | ω λαβ | οις Λ ]]
    το: ποιον | ας ε | χρησε | γας επ | ι ξεν | ας

III. τι γαρ οτ | ω | μητ Αρ | ης Λ ||
    ε: θανε | κοιτ | αν δ εχ | ει

2. μητε | ποντος | αντε | κυρσεν ||
    νερθεν | ευκι | αστον | αιεν

3. ασκοπ | οι δε | πλακες ε | μαρψαν ||
    ουδε | πενθος | ελιπ α | κλαυτον

4. εν αθαν | ει | τινι μορ | ω | φερομεν | ου Λ ]]
    ανα γαρ | ομημ | α σε τοδ | ω | πατερ εμ | ον

IV. ταλ: αινα | νον δ ο | λεθρι | α Λ ||
    στεν | ει δα | κρυν | ουδ εχ | ω

2. νυξ επ | ομμασ | εν βε | βακε || πωσ γαρ | η τιν | απι | αν Λ
    πωσ με | χρυ το | σωτ ταλ | αιναν || αφανος | αι το | σωδαχ | οι

3. γαν | η | ποιτι | ον κλυδ || ων αλ | ωμεν | αι βι | ου Λ ||
    ω | μα | γας επ | ι ξεν || ας θαν | ειν ε | χρησε | αλλ

4. δυσ: οιστον | εζομ | εν τροφ | αν Λ ]]
    ερ | ημως | εθανε | ωδε | μοι
V. 1. οὐ κατ’ οἰδα | κατα με | φονίος | Λίδω | ας ελ | οι πατρί | ιν Λ ||
\( \omega \) ταλ | αιμά | τις ἄρα | με ποτμος | αὐθίς | ωδ | [αιν | ολβι | ος] *

2. ξυνθαν | ειν γερ | αι | ψ Λ ||
[lost in antistrophe]

3. ταλ | αναν | ως ε | μοιγ ο | μελλ | ᾑν βιος | ου βι | ωτ | ος Λ ||
επ | αμεν | ει σετ | ω ϕιλ | α | τας πατρος | ωδ ερ | ημ | ας

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

2. μηδ ετ αγ | αν ϕλεγ | εσθον | ου | τοι κατα | μεμπτ ε | θητ | ου Λ ||
ληγετε | τουθ αχ | ους κακ | ουν | γαρ δυσαλ | ωτος | ουδ | εις

I. \( \text{ } 6 \) \( \begin{array}{c} 4 \\ 4 \\ 6 \\ 6 \\ 4 \end{array} \) \( \text{ } 6 \) \( \begin{array}{c} 4 \\ 4 \end{array} \)

II. \( \begin{array}{c} 4 \\ 4 \\ 4 \end{array} \) \( \begin{array}{c} 4 \\ 4 \end{array} \) \( 6 = \varepsilon \pi. \)

IV. \( \begin{array}{c} 4 \\ 4 \\ 4 \\ 4 \\ 4 \\ 4 \end{array} \)

V. \( \begin{array}{c} 6 \\ 4 \\ 4 \\ 4 \end{array} \)

VI. \( \begin{array}{c} 4 \\ 4 \\ 4 \end{array} \)

SECOND STROPHE.—Choreic.

I. 1. ταλ | αν ϕιλ | α σν | θωμεν | ως τι | ρεζομ | εν Λ ||
ϕιλ | αι τρεσ | ηης | μηδεν | αλλα | του φυγ | ω

2. ε | μερος εχ | ει με | τις Λ ||
kai | παρος αν | εφυγε | τι

II. 1. ταν | χθονιον | εστι | αν εθ | ειν Λ ||
to | σφων το | μη πιτ | νευ κακ | ως

† Schmidt omits ξυνθανειν γεραφ, but retains πατρι. Periods V. and VI., as given above, then form only one period, the series being 4 4 . 4 4 . = . 4 4 . 4 4 . See note on v. 1690.
METRICAL ANALYSIS.

2. τιν : ος πατρ | ος ταλ | αιν εγ | ω Λ ||
φρον : ω τι | δηθ ο | περ νο | εις
ο : πος μολ | ομεθ | εσ δομ | ους
3. θεμ : η δε | πως ταδ | εστε | μον Λ ||
ο : ποιεμε | ους
III. 1. ουχ ορ | φς τι | τοδ επε | πληξας ||
ουκ εχ | ω μη | δε γε μα | τευ
2. και τοδ | ως τι | τοδε μαλ | ανθις ||
μογος εχ | ει και | παρος επ | εισεν
3. ασαθος | επικε | δια τε | παντος ||
tοτε μεν | απορα | τοτε δυπ | ερθεν
4. αγε με | και τοτ | επεναρ | ιζον ]]
μεγ αρα | πελαγος | ελαχετ | ον τι

ai ai ||
φευ φευ

IV. 1. δυσταλ | αία | ποι | δητ Λ ||
pow μολ | ωμεν | ω | Ζευ
2. ανθις | οδ ερ | ημος | απορος ||
εληπ // ον γαρ | εσ τιν | ετι με
3. αί : ωμα | τλαμον | εξ | ω Λ ||
δαμ : ων τα | νυν γ ε | λανν | ει

I.* 3 3 )
3 = επ.

II. 4 )
3 4 )

III. 4 )
4 )

IV.† 4 )
4 4 )

* In Period I., v. 2, Schmidt adopts Gleditsch's expansion of the ms. text, ημερος εχει με <τις>. ΙΣ. τις <οδν>, and in the antistrophē, καλ πάρος ἀπεφόγητων. ΑΝ. <τι δη;>. Hence this verse becomes a tetrapody (instead of a triody, 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 καλ πάρος ἀπεφόγητως. ΑΝ. τι;

† Schmidt, with Gleditsch, reads a second άλαί in the strophe (v. 1734), and in the antistrophē ΑΝ. ναλ ναλ. ΧΟ. φεύ φεύ. This being included, the period becomes palinodic, the series being .4.4.=.4.4.
ΣΟΦΟΚΛΕΟΥΣ
ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ

J. S. II.
37
ΣΟΦΟΚΛΕΟΥΣ
ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ

Ι.

Ο ΕΠΙ ΚΟΛΩΝΩΙ ΟΙΔΙΠΟΥΣ συνημμένος πώς ἔστι τῷ ΤΥΡΑΝΝΩΙ. τῆς γὰρ πατρίδος ἐκπεσὼν ὁ Οἰδίπος ἦδη γεραιὸς ἄν ἀφικνεῖται εἰς Ἀθήνας, ὅπο τῆς θυγατρὸς Ἀντίγονης χειραγωγοῦμενος. ἦσαν γὰρ τῶν ἄρσινων περὶ τὸν πατέρα φιλοστοργότερα. ἀφικνεῖται δὲ εἰς Ἀθήνας κατὰ πυθόχρηστον, ὡς αὐτὸς φησίν, χρησθεὶν αὐτῷ παρὰ ταῖς σεμναῖς καλουμέναις θεαῖς μεταλ-5 λάζαι τὸν βίον. τὸ μὲν όν πρῶτον γέροντες ἐγχώριοι, ἐξ δὲ χρόνος συνεστηκε, πυθόμενοι συνέχονται καὶ διαλέγονται πρὸς αὐτόν. ἐπειτά δὲ Ἰσμήνη παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παίδων, καὶ τὴν γεννημέραν ἄριστην τοῦ Κρέοντος πρὸς αὐτὸν. δὲ καὶ παραγενόμενος ἐπὶ τῷ ἀγαγεῖν αὐτὸν εἰς τούτων ἀπρακτος ἀπαλλάττεται. ὁ δὲ πρὸς τὸν Θησέα 10 διελθῶν τῶν χρησίμων αὐτῷ τὸν βίον καταστρέψει παρὰ ταῖς θεαῖς.

Τὸ δὲ δράμα τῶν θαυμαστῶν. δὲ καὶ ἦδη γεγεγαγός ὁ Σοφοκλῆς ἐποίησε, χαριζομένος οὐ μόνον τῇ πατρίδι ἄλλα καὶ τῷ ἐαυτοῦ δήμῳ. ἦν γὰρ Κολωνῆθεν. ὡστε τὸν μὲν δήμον ἐπίσημον ἀποδείξας, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς Ἀθηναίοις, δὲ ἦν ἀπορηθτὸς ἔστωσε καὶ τῶν ἔθρων αὐτούς 15 κρατήσειν ὑποστῆται ὁ Οἰδίπος, προαναφεροῦν ὅτι διαστασιάσου σὺ πρὸς Θηβαίους ποτὲ καὶ τοῦτων κρατήσουσιν ἐκ χρησίμων διὰ τὸν τάφον αὐτοῦ.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται εἰς τῇ Ἀττικῇ ἐν τῷ ἱππῷ Κολωνῇ πρὸς τῷ ναῷ τῶν σεμνῶν. δὲ χρόνος συνέστηκεν εἰς Ἀθηναίων ἄνδρών. προλογίζει Οἰδίπος. 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. iv. 1. 2): Turebus added αἱ θυγατέρες. 4 τυφόχρηστον L. τὸ τυφόχρηστον Α. 6 Instead of τὸ μὲν ὀν πρῶτον... συνέχονται, Α has merely τότε μὲν ὀν ἔρχοντα. 9 γεννημένη Elmsley.
Τὸν ἐπὶ Κολωνφ Οιδίπουν ἐπὶ τετελευτηκότι τῷ πᾶπῷ Σοφοκλῆς ὁ ὦσιδός ἐδιδαξεν, νῦν ὁ Ἀριστωνος, ἐπὶ ἀρχοντος Μίκωνος, δε ἐστι τέταρτος ἀπὸ Καλλιον, ἐφ' οὐ φαγιν οἱ πλείους τὸν Σοφοκλεά τελευτήσαι. σαφές δὲ τούτ' ἐστίν ἕν δὲν ὁ μὲν ἀριστοφάνης ἐν τοῖς Βατράχοις ἐπὶ Καλλιον ἀνάγει 5 τοὺς τραγικοὺς υπὲρ γῆς, δὲ Φρύνιχος ἐν Μούσαις, ἃς συγκαθήκη τοὺς Βατράχοις, φησιν ὄυτως·

μάκαρ Σοφοκλῆς, δὲ πολὺν χρόνον βιοῦσ ἀπέθανεν, εὐδαιμῶν ἀνήρ καὶ δεξιός, πολλὰς ποιήσας καὶ καλὰς τραγῳδίας· καλῶς δ' ἐτελεύτησα, οὐδὲν ὑπομείνας κακῶς.

ἐπὶ δὲ τῷ λεγομένῳ ἰππίῳ Κολωνφ τὸ δράμα κεῖται. ἔστι γὰρ καὶ ἔτερος Κολωνὸς ἄγοραις πρὸς τῷ Εὐρυσκείω, πρὸς φ' οἱ μισθαρνούντες προετή-κειται, ὡστε καὶ τὴν παρομίαν ἐπὶ τοὺς καθυστερίζουσι τῶν καιρῶν διαδο-θήναι

ὦ' ἱλεῖς, ἀλλ' ἐις τὸν Κολωνὸν ἰεσο.

μνημονεύει τῶν δυνέων Κολωνῶν Φερεκράτης ἐν Πετάλῃ διὰ τούτων·

οὗτος, πόδεν ἱλεῖς; Εἰς Κολωνὸν ἱερον, οὐ τῶν ἄγοραϊν, ἀλλὰ τῶν τῶν ἰππεών.

2 ὃς ἐστι τέταρτος L. ὃς τέταρτος vulg. 5 τραγικοὺς is Clinton's conjecture (Fast. Hellen. vol. ii. p. xxxvi.) for στρατηγοὺς, L's reading. As Elmsley says, 'Non Aristophanes Ranis, sed Εὐτολις Δήμων, ἀνάγει τοὺς στρατηγοὺς ὑπὲρ γῆς, nempe Miltiadem, Aristidem, Cimonem, Periclem.' The error was probably due to the scribe. 10 καλῶς δ'] καλῶς L: Hermann added δ'. 11 ἰππέωι L.

2 Μίκωνος] Micon was the ἀρχων ἐπώγημος 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 Lenaean of 405 B.C., e.g. about the beginning of Feb. (C. F. Herm. Ant. 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 Mobos] 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 Kolonos ágropaios] 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 Ceramicus, on the n.w. side of the Acropolis and nearly n. of the Areopagus. The 'Market Hill' was included in the larger district called Melitē. (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 Kolonos ó melathos (schol. on Ar. Av. 998), or ó érgastíkos (schol. on Aeschin. or. 1, § 125). For the other Colonus (ó Íppos), see the commentary on the play ad init. and vv. 55 f. τῷ Ἐδρυσακείῳ] A chapel or ἕρων of Euryaces, the son of Ajax, who was said to have dwelt in this part of Athens after he and his brother Philæus had bestowed Salamis on the Athenians. Pausanias does not mention the Euryseceion, but Harpocration (s.v.) places it in the district Melitē to which the Colonus Agoraes belonged.

13 τῶν παρομιασ.] It is quoted by Pollux 7. 133, Photius p. 367. 6, etc. Meineke wished to read ἄλλως for ἄλλα εἰς, and to render (understanding ἔν): 'you have come too late, or else you would have gone to Colonus'—supposing that the Colonus Agoraes was associated with festivities(?). But ἄλλα 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. Περάδη was the name of a woman; the plot is unknown. (Frag. Com. p. 107.)

III.

EMMETROΣ ΥΠΟΘΕΣΙΣ ΤΟΥ ΠΡΟΓΕΡΑΜΜΕΝΟΥ ΔΡΑΜΑΤΟΣ ΗΤΟΙ ΤΟΥ ΕΠΙ ΚΟΛΩΝΩ ΟΙΔΙΠΟΥ.

"Hlebên ek Thēbês álloν tóda baktreúousa
pátrōs ómou μητρός τλήρωνos 'Antignh
ēs χóna Kekropítēs kai tás Δήμητρος ároúras,
sēmíνων δ' ídrúthη sthēn ês áthanaítōn.
ws de Krēwν Thēbētēn ektou eióséllhen apēlalás,
Thēseus tais ósiai mónostó xerói biaq.
Φοίβεων παρέχαν χρησμων fátin éstev álēthē,
ēsthen ěp' ó prēsβυς tǒνδε krateíν pólemou.
'Armōden ἰλθε θεων iktēs ἑρατος Πολυνείκης,
tψ de pátīr στυγερᾶς ēstpalasasen ěpōs.
Moiραι γαρ δυσάλμουτο ést' iππειοσ Κολωνου
ήγαγον ἀνδραπόδων πνεύμα πολυχρόνουν."
2 Join μητρός της 'Αντ., 'Α., child of a hapless mother': ὁμοῦ not with these words (as if 'like him'), but with φλεβευ. 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 ἐνθεν εἰς ὅπου πρέπει, σκότει κρατεῖ τόλμων. 12 ἀνδραπόδων πνεύμα πολυχρώμων conceals a corruption, perh. of something like ἀνδρα πόνων τέμα πολυχρωμών. The style of these verses would even warrant the suggestion of πνεύμα or πνυμα (as = τέλη) for πνεύμα. 13 'While Theseus was spectator of the decrees of Apollo' (cp. v. 1644).

IV.

ΣΑΛΟΥΣΤΙΟΥ ΥΠΟΘΕΣΙΣ.

Τὰ πραξάντα περὶ τὸν Οἰδίποδα ἠμεν ἀπαντά τὰ ἐν τῷ ἐτέρῳ ΟΙΔΙ-
ΠΟΔΙ. πεπήρωσι γὰρ καὶ αἵρεται εἰς τὴν 'Αντικήν, ὁδηγοῦμεν ἐκ μᾶς τῶν θυγατέρων, 'Αντιγόνης, καὶ ἔστων ἐν τῷ τεμένει τῶν σεμνῶν [Ἐρινών],
(ὁ ἔστων ἐν τῷ καλομένῳ ἱππείῳ Κολωνίᾳ, ὅτω κληρέντι, ἔπει καὶ Ποσειδ.
5 δῶνος ἔστων λεῖρον ἱππίων καὶ Προμηθέως, καὶ αὐτῶν ὁ ὀρεκλόμοι ἵστανται.) ἔστι γὰρ αὐτῷ πυθαρχηστόν ἐναιδά δειν αὐτῶν ταφῶν τυχών: οὐ μὴ ἔστων ἐτέρω βέβηλος τόπος, αὐτοθε κάθηται. καὶ κατὰ μικρὸν αὐτῷ τὰ τῆς ὑποθέ-
σεως προφέρεται. ὅφε γὰρ τις αὐτῶν τῶν ἔστεθεν, καὶ πορεύεται ἀγγέλων
ὅτι τις ἀρὰ τῷ χωρίῳ τούτῳ προσκάθηται. καὶ ἔρχονται οἱ ἐν τῷ τόπῳ ἐν
10 χορῷ σχῆματι, μαθησόμενοι τὰ πάντα. πρώτος οὖν ἔστι καταλύων τὴν ὄδοιραν καὶ τῷ θυγατρὶ διαλεγόμενος. ἀφατος δὲ ἔστι καθόλου ἡ ὕικο-
νομιὰ ἐν τῷ δράματι, ὡς οὔδεν ἄλλω σχέδιον.

3 Ἐρινών, which L gives, is bracketed by Elms. and edd. 4 ἱππείῳ. 5 ἱππείῳ
ἱππείῳ. ἱππείου L. 7 βέβηλος βέβηλο L. 8 ἀγγέλων διὰ ἀρα τῷ χωρίῳ
tούτῳ προκάθηται L. B ἀπαγγελῶν, adding τις after διὰ. 9 προσκάθηται Α.

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 σοφοτυχῷ βίῳ προσεΐχε. His argument to the Antigone is also extant. Among his other writings were commentaries on Demosthenes and Herodotus. 5 καὶ αὐτῶν ὁ ὀρεκλόμοι 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.
The Ἀττικοὶ γέροντες who form the Chorus belong to Colonus. The so-called ἐνος 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 ὅ ἐνος (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), Polynice: (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:—

4. Fourth actor. Stranger. Theseus. Polynice. Messenger. 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.
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), παραχορήγημα ἕι τέταρτος ὑποκριτής τι παραφθέγξαιτο, '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 'supernumerary, ...
numerary’ 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. πάροδος, 117—253.

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

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

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

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

11. Ξεδος, 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.
ΟΙΔΙΠΟΣ.

ΤΕΚΝΟΝ τυφλού γέροντος ’Αντιγόνη, τίνας χώρους ἀφίγμεθ' ἢ τίνων ἀνδρῶν πόλιν; τίς τον πλανήτην Οἰδίπον καθ' ἡμέραν τὴν νῦν σπανιότοις δέξεται δωρήμασιν; σμικρὸν μὲν ἐξαίτουντα, τοῦ σμικροῦ δ' ἐπὶ μεῖνον φέροντα, καὶ τὸν ἐξαρκοῦν ἔμοι οπέργειν γὰρ αἱ πάθαι με χῶρον τον νῦν

L = cod. Laur. 32. 9 (first half of eleventh century). ι = 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.

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 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 τὸ δεῖ, 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 beholds indigence and hardship (v. 747 ff.; δυσπροσωπος στόλας, v. 1597). After replying to his first question, 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.—Stops 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' ὅρθων φλαίρον ὅς νῦν τέχνη. 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.

'ΑΝΤΙΓΟΝΗ. 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 'Αντιγόνη only four times in iambics. 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 'Αντιγόνη 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. Α. 1570 ἔλεξε δ', ὃ θηρότων' Κριτέα ναὶ Δίας was amended by Porson, ἔλεξε δ', ὃ θηρότων' Αρετέα Διός.

2 χῶρος, like loca, vaguely, 'region' (so O. T. 798): but sing. χώροι 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 Odyssæus on awakening in Phaeacia, Od. 6. 119, and in Ithaca, Od. 13. 200 τῶν αὐτῷ βραχῶν
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 kustikón is usually written, even when the next v. begins with a consonant. σμκροῦ

els γαῖνα ἱκάνων;), but also to the epic phrase ἄνδρων πᾶν (II. 17, 737 etc.).

O πλανήτης: cp. Eur. Heracle. 878 ἐνοῦ πλανήτης ἔχετ' ἄνθρωπον. The word is not in itself opprobrious: in 133 it is merely opp. to ἔγχυρος: cp. Plat. Rep. 371 D, καὶ ὅπου...πλανήτας ἐν ταῖς πόλεσι, ἐμπόρων. In O. T. 1029 πλήνης, said by Oed. to the Corinthian, takes its colour from the added ἐνὶ θυτε, 'a vagrant hiredel.'

ἐπαναστολή, made scanty, given scantily: so Philostratus (circ. 235 A.D.) p. 611 ἄρωμα, ἐπαναστoλή, 'rare.' This implies ἐπαναστήω τασας as = 'to make a thing scanty' or rare, 'in Greek of the 2nd cent. B.C. (Philo Byzant. De septem mirabil. 4). cp. Shaksp. Lear 1. 1. 281 'you have obedience scant.'

For a different use see Strabo 15. 727 (a land) ἐπαναστήσει, 'poor' in...implying ἐπαναστήσει τασας as = 'to make one needy, whence the perf. pass. ἐπαναστάμεθ' ἄρωμα (Aesch. Pers. 1024): and here again cp. Shaksp. Merch. 2. 1. 17 if my father had not been scanty. θέσεως: Xen. Anab. 5. 5. 24 ἐνεχθεῖσα...θέσεως: Plat. Legg. 919 οἱ καταλύοντο ἀναγνώτασι δεξιοῦνος.

ὑπηρεσία, food, and shelter for the night: Od. 14. 404 ἐσεύει ἀργαλεύον καὶ ἑξεύει ὄνεικα (whereas δῶρα, ἐσεύει δῶμα, in Hom. usu. = special presents, as of plate or the like, Od. 24. 273).

ἐξαιτοῦντα, 'asking earnestly.' This compound has a like force in O. T. 1255, Trach. 10; and so the midd. below, 586, 1327. Cp. ἐξαιτηθεῖσα, straitly enjoins, Ai. 795. In prose, the special sense of ἐξαίτησα was 'to demand the surrender of' a person, answering to ἐκδοθόντα: Antiph. or. 6 § 27 εἰ...περιπατοῦσα ἐξαιτοῦσα μὴ ἐδοθῶν ἐκδοθόντα. ἑκτήρος is better than ἑκτήρος, since the rhetorical ἑκτήρος (cp. 610, O. T. 255) needs the same form in both places. ἑκτήρος 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 ἑκτήρος. In Soph. fr. 38 εἰ μικρὸς ὥν τὰ φαίλα νικήσῃς ἐκτή, the word = 'of short stature,' in which sense II. 5. 801 too has ἔκτης τοι μικρὸς μὲν ἐκείνος, though in 17. 757 μικρήσει. Curtius (Ehm. p. 632), comparing μικτήρ and μικτήρ, remarks that analogy speaks for the antiquity of the σ in μικρός, while it is possible that the μ was not original, but arose from some other sound.

Σκόπον = σκόπομεν: O. T. 590 τάντα ἄνευ φόβου φέρω: cp. 1411. καὶ τῶν. As καὶ ὅποτε (like et is, ismē), or καὶ τῶν, introduces a strengthening circumstance (Her. 6. 11 ἰᾶσα δουλωσει, καὶ τόσοι ὦ δητήτα), so here καὶ τῶν marks the last step of a climax. Some edd. point thus, σκόπον: taking ἐξαιτοῦντα as = ἐξαιτεῖ, 'and that suffices me': but this (a) supposes a very harsh ellipse of ἐστι, (b) maims the rhythm, (c) weakens the force of the series μικρῶν—μεῶν—ἐξαιτοῦντα. ἐμοῖ after Oidipous: cp. 1329: as O. T. 535 ἐμοὶ ἐμοῖς after τοῦτο τόνδης: Ai. 865 μυθομαί after ἀπα θρόος: Plat. Soph. 5 οὐδε τῷ ἀ ν διάφοροι θυσίφρονε ὃς τόλμων...ἐμυ ἔδειξεν.

Στρέφεμα, absol. cp. 519. Dem. De Cor. 8. 112 εἰ ὁ ἅγιος ὁθός, δείκνυται, κἀγὼ στρέφεμα καὶ σωθήσομαι: usu. with accus., as Ph. 538 ἄναγκῃ προφθαρθῇ στρέφεμα κακά. Like στρέφεμα, αὐνεῖ is sometimes absol. in this sense (Eur. Suppl. 388 καὶ μὴν θέλων αὐνεῖ), but αὐνεῖ almost always takes a clause with ἔτη, εἰ or ἐν (Od. 21. 289 ὁκ ἄναγκης δικηλος... διαλύωσαι), or an accus. αἰ πάσης: Her. 1.
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μακρὸς διδάσκει καὶ τὸ γενναῖὸν τρίτον. ἀλλὰ, ὃ τέκνον, θάκησιν εἰ τινα βλέπεις ἢ πρὸς βεβήλοις ἢ πρὸς ἄλοσσιν θεῶν, στήσον με κάξιδρυσον, ὡς πυθώμεθα ὅπως τοῦ ἕμεν· μανθάνεις γὰρ ἥκομεν ἥξων πρὸς ἀστῶν, ἀν δὲ ἀκοῦσομεν τελέιν.

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πατέρ ταλαίπωρ᾽ Οἰδίποις, τυργοὶ μὲν οἱ πόλιν στέγουσιν, ὡς ἀπ᾽ ὀμμάτων, πρόσωπον

B, and others: μακρὸς L, A, etc. θάκωσιν MSS., which Elmsley keeps, with the older add., ὀξάκησιν 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, Τάξια τ. F. Class. Phil., suppl. xiii. p. 406, 1883), a being written over αι by a corrector. πυθώμεθα MSS., Campbell: πυθώμεθα Brunck, Elms., and most edd. διὰ δ᾽ δ〞 δ〞, which is not in the MSS., was supplied by Elmsley. The MSS. have either διὰ (as L and A), or χω (as B). The double

207 τὰ δὲ μου παθήματα ἔστω ἀχάριτα μαθήματα γέγονε: Aesch. Ag. 177 τὸν πάθει μάθως ἢ τῆν κυρώσ χἐνεν. ὁ χρόνος, the time (through which I live), attending on me (εἰνέναι) in long course (μακρῶς). Cp. O. T. 963 (Polybus died of disease) καὶ τφ μακρὰ γε συμμετρούμενοι χρόνος, 'and of the long years which he had told.' For εἰνέναι cp. O. T. 963 εἰ μοι εἰνέναι...μορά: Αἰ. 622 παλαιὶ... ἐντροφοὶ ἀμύρα: Πινδ. Πυθ. 4. 157 ἡ ἀδελφή με τὴ γηραῖον μέρος ἄλκιας ἢ ἀμφικελλεί. οἱ διδάσκει, verb agreeing with nearest subject: cp. Ant. 830, 1133: [Xen.] Κερ. Athen. (civ. 420 B.C.) 1 § 2 δικαίως αὐτθὶ καὶ οἴη πέντες καὶ καὶ δήμοι πλέων εἴχει: Plat. Συμπ. 190 c αἱ τιμαὶ γὰρ αὐτοῖς καὶ λεπρὰ τὰ παρὰ τῶν ἀνθρώπων ἡφαιστεῖο: Cic. Ad Afr. 9. 10, τὸν ἀδελφὸν, τὸν ἀδελφὸν, τὸν ἀδελφὸν, τὸν δούλον, τὸν δούλον, τὸν δούλον τὸν νεοῖς καὶ τὸν νεοῖς καὶ τὸν νεοῖς τῶν ἀδελφῶν τῶν νεοῖς: O. T. 581 (where see n.). οἱ θάκωσιν is in itself a correct form. θάκωσις (θακῶ) is (1) the act of sitting, (2) the means of sitting, as οἰκῆς (οἰκόω) is (1) the act of dwelling, (2) the house. It is not found elsewhere, but cp. Soph. Ph. 18 ἀλοιπον διπλῆ | πάρεστιν ἐνθάκωσις, a twofold means of sitting in the sun. With the MS. reading θάκωσιν construe:—στησόμενοι με ἀ πρὸς θάκων βεβήλοις, εἰ τινα (θάκον) βλέπεις, etc. (We could not render εἰ 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 θάκωσιν.

10 βεβήλοις, neut. plur. (cp. αἰβάρων ἀποβάς, 167), places which may be trodden, ἐτοιμα, opp. to λεπρῶν, λεπρῶν: cp. Ιρ. 86. ὃ δὲν ἄρα ἔρημον ὁ ποῦρον ἐς τε τάβατα καὶ ἀλοιπον βεβήλοια (Vater's correction of καὶ πρὸς τὰς βατάς): Bekker Anecd. 325. 13 ἀλοιπον τὰ τάβατα χωρὰ καὶ λεπρὰ καὶ μὴ τοῖς τυχόντος βασιλία, μονοὶ δὲ τοῖς ἐξερευνοῦν τοὺς θεοὺς. βεβήλοια δὲ ἐλεγέτο τὸ μὴ δοιὰ μὴν λέγησθαι οὕτω Σοφοκλῆς. (This ignores the classical usage of δοιάς as opp. to λεπρῶν: in Ar. Lys. 743 δοιάς χωρὸν = βεβήλοια.) In Eur. Ηηρ. 404 καὶ βεβήλοια καὶ κεκρυμένα | λόγια=oracles to which access was easy, as opp. to those hidden in temple-archives.

ἡ πρὸς ἀλοιπων does not necessarily imply entrance on the ἅλη. 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 ἀστύβας (136) because the cult of the Eumenides so prescribed. Sacred groves were often open to visitors, as was the κυκλοφερίς ἅλη of the Nymphs, with an altar 'whereon all wayfarers were wont to make offerings,' διδόμενες εἰς προμενεύσιον ἄτομα (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;

Hence Pausanias sometimes mentions that a particular ἄλος was not open to the public. At Megalopolis, in the precinct of Zeus Philios, there was an ἄλος of which he says, ἐσ σὲ τὸ ἑτὸς ἐσοδος οὐκ ἐστὶν ἀνθρώπος (8. 31. 5). At Pellene, again, there was a walled ἄλος of Artemis Soteira; ἐσοδος ὡς πλην τοῖς λειτουργοῖς ἀλωγ νῦν οὐκ ἔστιν ἀνθρώποι (7. 27. 3).

11 ἐξιδρώνων, place me in a seat; cp. ἐκ in ἐξορθῶ (to render ὀρθῶν). ἐξιδρώνων, without addition, could hardly mean, 'seat me apart,' i.e. out of the path. In ἐρυθήν 877 (the only other example of ἐξιδρῶ) it is the context which fixes this sense, τηλεύτης ἐκ ὀκτώ βιοτῶν ἐξιδρώσαμαι, 'I fixed the seat of my life far apart from men's homes.'

12 ἀναθέματος, without a prayer. After a primary tense, the optative in a final clause with ὅσος, ὅσως, etc., occurs only:—(1) in Homeric Greek, where the case is merely imaginary: ὁδ. 17. 250 τὸν τοῦτον ἐγώ... ἐξερήσωσαν Ἐθάνατι, ὅποιοι βιοτῶν θυσίαν ἐδώρησαμεν, 'I fixed the seat of my life far apart from men's homes.'

13 ἐξίστημι, the more frequent voc. (cp. O. T. 405 crit. n.) but ὅρησέν below, 557, 1346. Athens is a little more than a mile s. e. of Colonus. The picture which Sophocles meant πόροι 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 πόροι, Ἀντ. 122.—οἴκειον in the end of the verse: cp. O. T. 298, El. 873, Tr. 819.

14 ἄτοστος, the reading of all MSS., is probably right. It is true that in class. Greek ἄτοστι usually means either (1) 'cover,' 'conceal,' as El. 1118 ἄγγος... σῶμα... ἄτοστος, or (2) 'keep out,' as Aesch. Thes. 316 πόροις ἄτοστος ἐχεσθεῖν ἀνθρώπων ὀφέιν. But the first sense—'cover'—might easily pass into 'protect,' and Xen. Cyr. 7. 1. 33 has αἱ ἀνθρώπων... ἄτοστοι τὰ σώματα. Wakefield's ἄτοστον (girdle) is specious; we have
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χῶρος δ' ὅδ' ἱρός, ἦς σάφ' εἰκάσατι, βρῶνν

δάφνης, ἔλαιας, ἄμπελουν· τυκνόπτεροι δ' εἶσον κατ' αὐτὸν ἐνυστομοῦν· ἀχίδινες· ὦ κάλα κάμψοι τοῦδ' ἐπ' ἀξέστον πέτρου· μακρὰν γὰρ ὑδέροντι προὐστάλης ὁδὸν.

ΟΙ. κάθιζε νῦν μὲ καὶ φύλασσε τὸν τυφλὸν.
AN. χρόνου μὲν οὐκεῖ οὐ μαθεῖ με δεὶ τὸδε.
ΟΙ. ἕχεις διδάξαι δὴ μ' ὃποι καθέστατεν;
AN. τὰς γοῦν 'Αθηνᾶς οἴδα, τὸν δὲ χῶρον οὐ.
ΟΙ. πάς γάρ τις νῦν τοῦτὸ γ' ἕμιν ἐμπόρων.
AN. ἀλλ' ὁστὸς οὗ τότος ἡ μάθω μολοῦσα ποι;
ΟΙ. ναι, τέκνον, εἰπέρ ἑστὶ γ' ἐξουκήσιμος.

Blaydes. 16 ἱρὸν L (cp. crit. n. on O. T. 1379), Dind., Campb.: ἱερὸς most edd. —ὁ σάφ' εἰκάσατι A, V, Ald., Elms., Wunder. καὶ σάφ' εἰκάσατι R. ὡς ἀπεκάθαρα L, with π written over φ by the first corrector (S). ὡς ἀπεκάθαρα most of the mss. and edd.: ὡς ἀπεκάθαρα Blaydes. 21 νῦν Brunck, νῦν L (as usual), with most of the speaker's own belief that her guess is right; as we can say, 'a certain conjecture.' In L's reading, ὡς ἀπεκάθαρα, it seems more likely that a second σ should have been lost than that π should have become φ. For the constr. with ἀς, cp. Th. 1220 ὑγ' ἐποικάζειν ἐμ'. ὦ is omitted below, 153.

βρῶνν takes a dat. in its literal sense of 'sputrading' (βροῖει ἄνθει Λ. 17, 50), but either a dat. (as Ar. Nub. 45) or a gen. in its figurative sense of 'being full.' [Plat.] Ἀκιοκις 371 c ἐφθάνον μὲν ὤραν παγκάρσου γονῆς βρωκαί (evidently pieced together from some poet).

17 ὕππωλαν. Cyril (Jerem. Homil. 4, 41), speaking of the later pagan practice, says, ἐλάσθ' διὰν παντερεωμόμενα ζώλα, φοιτεύοντο νῦν ἡ τα καρποφόρα, οὐκ ἡ θηκὴν οὔτε ἀμπελον, ἀλλὰ μόνον τέργους χάριν ἀκρατα ζώλα. But in earlier times, at least, τα καρποφόρα were not rare in sacred groves; cp. Xen. Anab. 5. 3. 12 (referring to the shrine of the Ephesian Artemis at Scillus) ἐτὶ δ' αὐτοὶ τὸν ναόν ἄλος ἡμέρων δενδρῶν ἐφευρέθη, δω σετι τρωτά ῥάπα. Paus. 1. 21. 7 (in an ἄλος of Apollo at Athens) δενδρῶν καὶ ἡμέρων καὶ θαυ τῶν ἀκράτων ὄσμη παρέχεται τινα ἡ θέαν ἱδονήν.

τυκνόπτεροι, poet. for πυκναλ, the second element being equivalent to a separate epithet, πυκνοπτερά: cp. 717 ἐκατομπτέρων Νηπῆδων, 1055 διστόλον, O. T. 845 ὅλοις ἄγα, 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.

**28** διῶν Vat.: δῆν F, R²: δῆν the others. **29** τοῦτο γ' τούτου most of the mss.; but Elms. cites τοῦτο γ' from F (15th cent.). **26** πη F (with οι written over η), R²: ποι Λ: ποι the others. **27** ἐπερ ἐστὶ γ' Λ with most mss., ἐπερ ἐστιν B, and a few more: ἐπερ γ' ἐστιν Brunck. έσουκησωσ Ηarton.
AN. ἂλλ. ἐστὶ μὴν οἰκητός· οἴομαι δὲ δεῖν οὐδὲν: πέλας γὰρ ἄνδρα τόνδε νῦν ὄρω.

OI. ἦ δεύρο προσστείχοντα καθρομμένον;

AN. καὶ δὴ μὲν οὖν παρόντα: χω τι σοι λέγειν εὐκαιρῶν ἐστιν, ἔννεφ', ὡς ἀνήρ ὑδε.

OI. ὁ ἐξεῖ', ἀκοῦὼν τής ᾖπερ τ' ἐμοῦ αὐτῆς θ' ὀρῶσης οὐνέξ ἦμιν αἰσίως σκοποὺς προσήκεις ὧν ἀδηλούμεν φράσαι—

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πρὶν νῦν τὰ πλεῖον ἱστορεῖν, ἐκ τῆς ἐδρας ἐξελθ'. ἔγεις γὰρ χῶρον οὐχ ἁγνον πατεῖν.

OI. τίς δ' ἐσθ' ὁ χώρος; τοῦ θεῶν νομίζεται;

ΞΕ. ἀδίκτος οὗτος οἰκητός· αἱ γὰρ ἐμφόβοι θεαι σφ' ἔχουσιν, θῆς τε καὶ Σκότου κόραι.

80 προσστείχοντα mss., προσστείχοντα Dindorf; cp. 320, and cr. n. on O. T. 79.
82 ἀνῆρ mss., Aldine. 35 τῶν mss., Campbell: ὡν 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 ὡν occurs thrice;

lent to οἰκητός here, so Silius speaks of the Capitoline as 'superis habitate saxum,' alluding to the actual shrines on it (i. 541). Cp. ἄλωγος βάσις (Aesch. Ag. 10), tidings of an actual, not merely possible, capture. This poet. use is the converse of that by which ἄρρητος could mean 'unspeakable,' or invitulatus, 'unconquerable.'

28 ἄλλ. ἐστὶ μὴν, 'nay, but it is inhabited.' Aesch. Pers. 233 (in a reply) ἄλλα μὴν ἴσωρ', 'nay, but he was eager' (to take this very city). Especially in rejecting an alternative: Eur. Helen. 1047 ἄλλ' οὐδὲ μὴν ναοὶ ἑστιν, '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?' δεύρο denotes the goal, προσστεῖσθαι the direction, and ἐς: the starting-point. δεύρο goes with both participles, which form a single expression, = 'coming towards us from the abodes' implied by οἰκητός (28). Cp. Ai. 762 ἀν ἐκεῖν... ἐξορμύμενον. Other explanations are:—(1) 'approaching' (δεύρο 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 ἐς-, and strains ὄρμυμεν. 31 καὶ τῇ, 'already': Ar. Av. 175 ΠΕΙ θέλων κατώ. ΕΠΙ. καὶ δὴ βιάτῳ. μὴν οὖν, 'nay rather' (imod); Ar. Ed. 13 ΝΙ. λέγει σὺ. ΔΗ. σὺ μὴν οὖν λέγει.

32 ὃ δεύρο. The Ionic voc. occurs even without metrical necessity, Eur. I. 798 εὖ, ὡν δικαίως: cp. below, 928, and n. on O. T. 1418. υπέρ τ' ἐμοὶ = υπέρ ἐμοῦ τε: as O. T. 258 (where see n.), κυρώ τ' ἐγώ = ἐγώ τε κυρώ. Cp. Tennyson's lines 'To the Princess Frederika': '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) δ' ἔξ ἔνοι βλέποντες.

34 οὖνε...φράσαι: that thou hast come near, αἰσχός σκοπὸς ἄν (= τοῦτον ἄν) δείκνυομεν, an opportune inquirer into our doubts, φράσαι, so as to explain (epexegetical inf., cp. 50). σκοποὺς has its ordinary sense of 'scout' (cp. n. on 207). Oedipus supposes that the man has been sent to make inquiry. τοῦτον is objective gen. after σκοποῖς.

38 ἄν, by attract.: O. T. 788 ἄν...
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 φλει πλανάσθαι, τὸν ἑκένων ἀτών: O. T. 1379 ἀγάλματ' ἱερά, τῶν ὀ θαν-τλήμων ἔγω: Ant. 1086 βῆμα, τῶν σὸν θάχους οὖν ὑπεκράμαι. A recollection of these passages may have led a抄opst to write τῶν here also. 38 νῦν L, with most of the mss., and so Dindorf, Wunder, Schneiderin, Wecklein; now Elmsley, Blaydes, Campbell. 30 σκότου L, σκότους (with most of the mss.); though in v. 106 it has, like the rest, σκότος. Some mss. of Eur. give σκότου in Hec. 831, H. F. 563, and

ικάνη (=τούτων) & lόμην. ἀδηλούμεν. 
Since ἀδηλω=to be ἀδηλος, (as ἀδηλω to be ἀδηλος, ἀκομα to be ἀκομα,) the form strictly implies that ἀδηλος could mean, 'not seeing clearly': but an act. sense nowhere occurs, for in Eur. Or. 1318 χρόνος ζ' ἀδηλον 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 διάστω, to be unforgettable, διήλευτο, to be impartial (O. T. 515). Conversely, δηλω, 'to make δηλος, sometimes verges on the sense, 'to be δηλος' (Ant. 20, 242).

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 ξινος was probably suggested merely by ὡς εἰάω in 33. τὰ πλεον, 'the details foreshadowed by the preamble. Isocr. or. 5 § 63 (in a rapid sketch of Canon's career) καὶ τ' θεὸν τὰ πλειον λέ-γειν; 'and why dwell on the details?' So in Soph. Ph. 576 μη νῦν μ' ἔρη τὰ πλεον, Ττ. 731 οὐκ ἐν ἀρχον τὸ πλειον λέ-γον, the art. denotes 'the' sequel which the previous discourse promises. In Eur. Med. 609 ὁ δεινομάντης οὖν τῶν σε τὰ πλεον, the gen. brings this out: 'Enough—I will not dispute with thee on the further aspects of this matter.'

97 οὐχ άγνον παιεν. The poets can use ἄγνος either like ἰερός (e.g. Eur. Andr. 253 ἄγνον τέμνον), or, as here, like διος. For the infin. active, cp. Plat. Phaed. 62 β λόγος οὐ...μάλιστα διωκει, ἀλλὰ ο λόγον...δυνατό κατανοήται: Eur. Med. 316 λέγει κακον μαλλ' (ανισίσ τοιοτια): Soph. O. T. 702 διήλευτον...δραμ, and n. on O. T. 1204.

39 τοῦ θεοῦ νομίζεται; '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 ου τοῦ κρατούρο η τόλισ νομίζεται; or (2) to a class, as Eur. Andr. 12 τῶν εὐθεμορ-τάτων | ολικον νομοθεία. With (1) here cp. the gen. of the deity after ἰερός (Plat. Phaed. 84 β λεπ̄ τον τοῦ αὐτοῦ θεοδ).

40 ἀπιταιρο οὐδ' οικηται, sc. λκαται, answering τ' θεο̣' δ χρόνος; cp. 1274 ἄνωθε αὐθ' α μηνίς φράσος, Ph. 2 ἀπεταιρο-τος οὐδ' οικουμένη. The second question, τοῦ θεοῦ νομίζεται; is answered by αὶ γὰρ ἠμφοβοι κτλ.

41 Ἔσον τε καὶ Σκότοις κόρας; as in Aesch. Eum. 416 they call themselves Νυκτος ἀλανής τέκνα, and invoke ματηρ Νυξ (844): Aesch. does not name the
SIONOKLAEOUS

Oi. τίνων το σεμνόν ὄνομά ἂν εὐξαίμην κλύων;

Ε. τὸς πάνθος ὁρῶσας Εὐμένηδας ὅ γ' ἐνθάδ' ἂν

ἐποιεὶ λεώς νῦν. ἄλλα δ' ἄλλαχον καλὰ.

Oi. ἀλλ' ἔλεος μὲν τὸν ἱκίτην δεξαίατο:

ὥς οὐχ ἔδρασ γῆς τῆς δ' ἂν ἐξέλθωμ' ἐτι.

Ε. τί δ' ἐστὶ τούτο; ΟΙ. ἐμφορᾶς ἐνθημῆ ἐμῆς.

Ε. ἀλλ' οὖδ' ἐμοί τοῦ τουξανίσταναι πόλεως

dίχ' ἐστὶ βάρσος, πρὸν γ' ἂν ἐνδείξῃ τί δρώ.

Oi. πρὸς μν' θεῶν, ὦ ἕξιν, μη' μ' ἀτιμάσχ.υς,

tοιοῦτο ἀλήτην, ὧν σε προστρέφω φράσαι.

44 ἀλλ' ἔλεος] ἔλεος L, A, etc.; ἔλεος, B, T, etc.—μέν] Elmsley (on v. 28) conject.
μήν, which Hartung reads: μ' ἂν Burges: μ' Blaydes: μ' Nauck, Wecklein.—τῶν] τῶν ms.
τῶν was first restored in the London ed. of 1747 (Elms., praef. p. v.).
48 ὡς] ὡς mss. But the scholiast in L, ἔγῳ γ' ἂν οὐκ ἀναστικομαὶ εντείνειν, suggests
that the scholiast read ὡς, not ὡς. ὡς is due to Elmsley, whom recent edd.
follow.—ἔδρασ γῇς] Tournier conject. ἔδρασ γ' ἐκ: Musgrave, ἔδρασ γ' ἐκ: 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
Eunomé (a name for Earth) and Cronus
(Epimenides ap. Tzetzes on Lycurphon
406), or of Earth and Phorkys (i.e. the
41 τίνων...κλύνων; of whom hearing
the august name might I make a prayer?
I. e. 'who may they be, whose name I am
therefore to hear, and to invoke.' The optat.
with ὡς gives a reverential tone to the question.
ἐξάθαλην ὡς refers to such propagatory
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 Κάρα (Hes. Theog. 217), or of the
Μοῖραι,—whom the Eumenides of Aeschylus
address as ματρόκαραγνῆτα, children
of the same mother, Νόε (Eum. 601).
42 πάνθος ὁρῶσας, because no crime
escapes their ken: At. 835 f. τὰς ἀντὶ
ταπεύνοναν ἁλ' θορῶσας πάντα τῶν χρό
τοις πάνθος: οἰκήσας Εὐμένηδας ταυτοπόδας.
Εὐμένηδας, the title of the Erinyes at
Sicyon (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. 1018. When Har-
pocratio says that the Athene of Aes-
chylus, πραῖασα τᾶς Ἑρμόδας, Εὐμένηδας
ὁμοιασάς, he perh. refers to such epithets
as ἐφορέοις (Eum. 992), Ναοί, εὐθύφρονες
(1040), Ἀραί (1041). Demostenes (or
23 § 66) uses the name in referring to
the trial of Orestes.
48 ἄλλα δ' ἄλλαχοι καλά: schol.
ἄλλα ἄνθρωπα παρ' ἄλλασ καλὰ φωτίζεται.
Wunder and others quote Plut. Them.
27 ὁ θεός, ὥμοι διαφέρουσιν αὐθάντων
ἄλλα δ' ἄλλαχοι καλά. This is against
rendering, 'but otherwhere [the folk
would give them] other fair names.'
Near Megalopolis, on the road to Mes-
sene, there was a shrine of the Μάριαι:
δοκεῖν δὲ μοι, θεῶν τῶν Εὐμένεων ἰδίω
ἐνέργεια, Paus. 8. 34. 1. Aeschines
gives the attributes of the Erinyes to the
Ποιναι (τοὺς ἑσθηκότας...διὰ μὲν καὶ
καλάξεως δραὶ ημέραις, or. 1 § 90). As
at Athens they were Σεμναί, at Thebes
they were Πόννια (cp. 84). Another
name was Ἀραὶ (Eum. 417).
44 μήν seems right. It implies a
thought answering, rather than opposed,
to ἄνθρωπος δεξαίατο: i.e. 'gracious on their
part may be the welcome, (as, on mine,
the duty to remain is clear): not, 'gracious,
indeed, may be their welcome, (but, even
if they should be stern, I must stay).
Cp. the μήν, without a following δ', which
lightly emphasises rather than contrasts:
Xen. Cyr. 1. 4. 13 ἔγῳ μὴ ὁδὸν ὡσ (as
others, perhaps, may). τὸν ἱκίτην, 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 otherwhere.

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.


out me (which I should at least prefer to 'μὲ οὐδὲ ἐμοὶ, if πονὴ were changed), is more solemn: comp. 284 ἀλλ' ἄστρον ἐναντίων τὸν ἱερόν. ἐνδείκετο, Ionic: so 921 νῦσσα, 945 δεδόμενο, O. T. 1274 διδόμενο, γνωστά, where see n.

46 ὡς is clearly right. The ὡς 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 ἀναστήσειμον), rather than as 'know that' (Eur. Ph. 1664 ΚΡΗΣΙ. ὡς οὕς ἀμφί τοῦ ὤργαν θέσει κόσμον). γῆς: cp. 668 τὰς δει ντες χῶρας ἡ ἐπικούρεια: the opat. with ἐπικούρεια expresses a fixed resolve: cp. O. T. 343 οὐκ ἐν πέρα σφάζειμι.

46 τί δ' ἐστι τοῦτο: 'What means this?' (cp. τί δ' ἐστι: 'what now?' O. T. 319 n.). 'What has this sudden resolve to do with the mention of the Eumenides?' ἐνδεικεῖαι ἐννημαὶ. σύν ὁμος = something agreed upon (συνιδείκημα), as e.g. a military watchword (1 Hcr. 9. 98). Apollo had told Oedipus that, when he reached a shrine of the Σειμαί, then he should find rest (90). This was the σύν ομος, the sign preconcerted between them, which Oedipus has now recognised at Colonus (cp. ἡφρόνια, 96). He calls his συν ομοι πράξει (44 f.) the σύν ομος of his fate, because it embodies the two points of the σύν ομος.—'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. σύν ομος is always parallel in sense with συνιδείκημα as = 'to concert,' (Βουλῆ, etc.), never with συνιδείκημα as = 'to put briefly together.'

47 οὐδὲ is indispensable, while οὐδὲ μέντοι would be weak. τοῦτον ταύτα: the art. with the infinit. (whether subject or object) is esp. frequent in the dramatists, for the simple reason that it was often metrically convenient: 442: Ai. 114 τερισμος ἦν σοι τὸ δρόμον Ἀντ. 78 τῷ γὰρ βλέπειν ἐπὶ πολιτῶν δρόμον ἐφευ ἄκακοσ.

48 δι' εἰς: like δι' ἐνν or διὰ τοὺς, 'without the sanction of': Ai. 768 καὶ διὰ ταύτα | κεῖνα, 'e'en without the gods' help.' Nauck objects to the position: but not less bold, at least, is O. T. 1084 τοῦ ἐνν | τὸν ἀλλο, Ai. 986 οὐκ ἐν τούτῳ | δι' αὐτὸν δεικτέα... ἐνδεικεῖται τι δρόμω, indicate what I am doing: δρόμος is pres. indici.: Plat. Gorg. 488-A ἐκανεῖς μοι ἐνδείκειται τῑ δ' ἄρα τοῦτο. Antiphon or. 6 § 37 ἐνδείκνυται τῷ δικαστήρῳ τὸ δικήσατα. The technical ἐνδείκνυς was an information laid against usurpers of public functions, or, in certain cases, against κακοφυῖα. Schneidewin and Wecklein take δρόμω as subjunct., understanding,—'report the matter (and ask) what I am to do': but the idea of asking could not be supplied.

49 ήτιν: 33. μή με̄ ἐπιμάζομεν τοῦτων

2—2
§ 51 ἄτμος γ' (sic) ἐκ γ' Ὁ. 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 Β has ἄτμος ἐκ ἔμου. § 52 τὸ δ' ἐσθ' Ὁ, Α., Dindorf: τὸ ἐσθ' Β., Vat., and most edd. In v. 38 τὸ δ' ἐσθ' is fitting, but here τὸ ἐσθ'. § 58 ἐν δ' MSS.: ἥ' Nauck, Wecklein.

(genit. as after verbs of depriving) ζ σε προστρέπω (cp. Αι. 331 τοσαύτα σε... προστρέπου), φράσαι (epexegetic infn.): deny me not the grace of the things for which I supplicate thee, that thou should-est esclare them. Cp. 35.

§ 52 τὸ ἐσθ', i.e. 'what is it called?' In answer to the same query at v. 38 he had only learned that part of it that was sa-
crated. Cp. 36.

§ 53 καῦν. We say:—'What I know, you also shall know' (δο' οἴδ' ἔγώ, καὶ σοὶ ἐπιστήναι). The Greeks could say:—'What I also (=I on my part) know, you (also) shall know.' The second 'also' (καὶ) is absent here, since σοὶ is wanting. Xen. Syncr. 2. 25 δοκεῖ μέντοι μοι καὶ τὰ τῶν ἀνθρώπων συμπάθης ταῦτα πάσχειν ἄτερ καὶ τὰ ἐν ὑμῖν φύσεως. Antiphon or. 5 § 23 ἐξερεταιο ὡδέν τι μάλλον ὑπὸ τῶν ἀλ-
lων ἢ καὶ ὁ' ἐμοί. So Soph. E.l. 1146 οὐσε γὰρ ποτε | ἐπίθετον τῷ ἕπος μᾶλλον ἢ κάμοι φιλος. Cp. below, 870 (κάμε), and Ant. 927.

§ 55 Ποσειδών. Paus. 1. 30. 4 δεικνυ-
tαι δὲ καὶ χύρων καλούμενοι Κολώνως Ἰππ-
νος...καὶ βωμὸς Ποσειδώνων Ἰπποῦ και Ἀθη-
νᾶς Ἰπποῦ (1069), ἤρων δὲ Πειρήδου και Ῥισίως (1593), Οἰδίπδος τε καὶ Ἀρά-
ντος. This altar of Poseidon (ἐπιστάτης Κο-
λωνος 889) lies beyond the stage-scene (888). ἐν δ' (adv.), sc. ἐστίν: Prometheus did not belong to Colonos 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' δ' π. τεῖσ' refer to the plague), A.i. 675. If, instead of ἐν δ' we read ἥδ' (which Soph. sometimes used in dialogue, fr. 345 and 493), this would rather link the two de-
ities 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. Tuscr. 2. 10. 23 (from the Προ. Λαυμένος 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) δεξιά δὲ λαμπάδα | Τιτάν Προμηθεύς ἑφερεν ὡς πρήσων πόλιν. So πυρφόρος of Artemis (O. T. 207), and Caneus (Ant. 135). Cp. Philostratus p. 602 (quoting the Athenian rhetorician Apollonius, circ. 225 A.D.) Ὡς Προμηθεύς δι-
δοὺξε καὶ πυρφόροι. His altar was in the Academy, just S. of Colonos, and this was the starting-point of the λαμπαδοφορία (to the acropolis) at the three torch-festivals. Harpocrat. 184 τρεῖς ἀγώνων Ἀθηναίων ἑστάτας λαμπάδας, Παναθηναίοι καὶ Ηφαι-
στελοι καὶ Προμηθεοίς. Schol. Ar. Ran. 131 λαμπάδοφοροι δὲ γίγνεσθαι τρεῖς ἐν τῷ Κεραμεικῷ, Ἀθηναῖς, Ἡφαίστου, 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 tarest, 'tis called the Brazen Threshold of this land, the stay of Athens; and the neighbouring fields claim thy knight Colonos for their primal lord, and all the people bear his name in common for their own.

See comment. ๗๗ ὁδὸς MSS.: ὄδος Brunck, ehd. ๗๘ οἱ δὲ πνευματοκράτεις αἱ δὲ πνευματικοὶ οἵτινες appears as a v. l. in the margin of L, and in the text of B, T. Bothe prefers οἱ δὲ πνευματοκράτεις. ๗๙ τοῦδε MSS.: τῶν Reiske, Brunck, Elms., Wecklein (who compares vv. 44, 78). ๗๐ φήσοντες Nauck. ๗๑ ὁμολογοῦν L, with most MSS., including A, which, however, has οἱ written above οὐ. The true ὁμολογοῦν is in Riccard. ๓๔ and Vat. ๗๘ πλέων (sic) L, with οἱ written

μηθέως. Aesch. wrote both a Πρ. Πυρήνας (the 1st play of his trilogy) and a satyrlic Πρ. Πυρήνας. καταβαίνει by inverse attraction: Lys. or. 19 § 47 τὴν οὐδέν ἢ κατάλειπε τῷ νόει οὐ πλεονοὶ ἦν ἐστὶ κ.τ.λ.: cp. on O. T. 449.

๗๗ ὁδὸς. Somewhere near the groove of the Eumenides, but not within the staged-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 l.),—in accordance with the epic notion that Hades had a κάλκεος οἶοδός (Πλ. 8. 15). From this spot, the immediately adjacent region (including the groove) was known as 'the brazen threshold,'—χαλκόστοις, borrowed from the literal χαλκᾶ βάθρα (1591), taking the general sense of 'adamantine.' As 'rooted on the nether rock' (γῆθεν ἀρρηξωμένων 1591), and also as linked by mystic sanctities with the Powers of the Under-world, this region of the 'brazen threshold' is called ἄρηστος 'Ἄθηνας, the stay of Athens: a phrase in which the idea of physical basis is joined to that of religious safeguard. χαλκόστοισι, with feet of brass (E1. 401 ἔρημως, untiring), i.e. furnished with brazen steps: not, putting brass under the foot, as some have taken it: so ἄρηστοις, χαλκόστοις etc.

๗๘ The name—though κολωνός was so familiar a word—is traced in the usual Greek fashion to a hero Colonos, the ἐπωνύμος of the deme; and, to justify the epithet of the place, ἐπώνυμος, he is called ἡπίος, horseman, or knight. In the roads about Colonos (ταῦτα... ἁγαίας ἱλιοῦ 715) men first learned to use Poseidon’s gift of the horse. With τὸν δὴ cp. 65 τοῦ δή τοῦ βασιλείας. In the case of the tribes, at least, statues of eponyms were familiar to Athenians (cp. Ar. Πάχος 1183 τῶν ἀνδρῶν τῶν Ἀθηναίων). A statue of the hero Colonos 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.

๗๙ ἀρχηγός, or ἀρχηγήτης, =esp. the founder of a family or clan, or (like κτήσης, οἰκιστής) of a city. Bekker Anecd. 1. 449 ἀρχηγήτεις: ἡμέροιοι οἱ ἐπώνυμοι τῶν φιλῶν, quoting from the Θήρας of Ar. πάρα τοῖς ἀρχηγήταις, =by the statues of the ten eponyms ἤρως of the Attic tribes. Arist. fr. 85 (Berl. ed. p. 1401 a 20) ἀρχηγὸς τῆς γένους, καὶ εἰσεγείρει ἄρηστος τοῦ γένους, οἵ τινες ἐκ τοῦ πατρίδος ἑτερήμερος ἀλλ’ ἐν ὁ ἀρχηγὸς. Isocr. or. 3 § 28 Τεύκρος μὲν ἦ τοῦ γένους ἠρρήτω ἀρχηγὸς. Plat. Tim. 21 Ε τῆς πίθεως θεός ἀρχηγὸς τίς ἐστιν (of Sais in Egypt, which claimed origin from the goddess Neith).

๘๑ And all (the ἰδιόται, supplied κατὰ σύνεσιν from γωνία as = δήμος) bear his name in common (κοινῶν, in their capacity as Κολωνικὸς), being designated thereby. τοῦτων, acc. of object to φησιν, is also cognate accus. to ἐπωνυμοῦν, which is added to mark the fixity of the deme-name,—a title not merely ornamental (like ἄρετθείδαι for Athenians), but regular.
toiautē sōi tautē̂n ἐστίν, ὁ ξένος, οὗ λόγοις
τιμωμένοι, ἀλλὰ τῇ ξυνούσια πλέον.

O. ἡ γὰρ τινες ναώνοι τούς δοῦνοι τοὺς τόπους;
E. καὶ κάρτα, τοῦ δοῦν τοῦ θεοῦ γετοῦντι.
O. ἀρχεῖς τὰς αὐτῶν, ἡ πη τῷ πληθεία λόγος;
E. ἐκ τοῦ κατ' ἄστι τιμωμένοι ταῖς ἀρχεῖς.
O. οὐτος δὲ τοὺς λόγοις χεῖ καὶ σθενεῖ κρατεῖ;
E. ὦσσεῖς καλεῖται, τοῦ πρῶν λόγεως τόκος.
O. ἀρ' ἂν τις αὐτῶν ποιμὸς ἔξει υμῶν μόλοι;
E. ὡς πρὸς τῇ λέξῃ ἡ καταρτισθαν ἡν οὐκ ὑμῶν.

above: Πλεῖον Suidas s. v. Ξυνούσια. Schneidewin conject. λεύ. 66 τις L and other MSS. have τίς, A τις, which led Elmsley to suggest ἀρχεῖς τίς αὐτῶν. But, as he himself remarks, "MSS. nullam in hac re auctoritate habent, neque alid considerandum, quoties inter τίς et τίς diiudicandum est, quam utrum eorum sententiae convenientius sit." See comment.—λόγος] Bonitz conject. κράτος: Mekler, νόμος.

62 σοφ. ethic dat.: El. 761 τοιαύτα σοι ταύτη' ἐστίν, ὃς μὲν ἐν λόγῳ ἐλεγεῖν, κ.τ.λ. λόγος, 'story,' legend, generally, but esp. poetry, in which Colonus had not yet figured: the Πτατές (23. 679) buries Oedipus at Thebes; cp. Paus. 1. 30. 4 (of the Oedipus-story at Colonus) διάφορα μὲν καὶ ταύτα τῇ Ομηρίᾳ ονομάζει.

63 τῇ ξυνούσιᾳ, '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 τῇ τῷ πῶλει δύναμι καθ' ἡμέραν ἐργῷ θεωμένους καὶ ἐραστάς γεγομένους αὐτήν (2. 43): cp. the schol. here, τῇ ἐργῷ καὶ τῇ πείρᾳ πλέον τιμωμένα, οὕτως τοῦ λόγου.

64 ἡ γὰρ 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. Sol. 301: Eur. Ἑρώτ. 89 ΘΕ. ἀρ' ἂν τί μου δείξας... III. καὶ κάρτα γ'. θεός, the hero Colonus. Though the distinction had lost nothing of its clearness at this date (cp. Antiphon or. 1 § 37 oổς θεος οὐθ' ἡρως οὐθ' ἀνθρώπως δεσσαρα), θεός is sometimes the generic term for beings who receive divine honours: so Amphion and Zethus, the Theban heroes, are τῷ οὐ (Ar. Ἀθήνης 905), and Eu- polis says (Αστράτευτοι fr. 3) ἐν εὐδοκίαις δράμασι Ἀκαδήμειο θεού (the ἐνδομόμην of the Ἀκαδήμεια).

66 Elmsley reads ἀρχεῖς τίς 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 πατρικία βασιλεία (Thuc. 1. 13). "ἢ τῷ τῷ πλ. λόγος; or does power of discussion rest with the people?" πλήθος, the popular assembly, as oft. τὸ ὑπέρετον πλήθος in the Attic orators. Thuc. 2. 40 (Pericles, on the Athenian democracy) οὗ τοὺς λόγους τοὺς ἐργοὺς βάλην ἡγομένους. The schol. paraphrases, ἐν τῷ πλ. ἐστιν ἐν ἁλού; and κράτος is a conject. instead of λόγος. Elmsley and others cp. Eur. Cyc. 119 τίνος κληροντε; (under what king?) ἐδήμηυται κράτος; There is no evidence for λόγος as (1) the commanding word, 'sway': (2) the deciding word, 'arbitration': or (3) the 'principle' (ratio) of government.

67 ἐκ of the head and fount of power: El. 264 κάκι τῶν ἄρχομαι: Ἀντ. δὲ ἄρχω μεθ' ἐκ κρείσσονων.

68 οὖτος...τίς (ἄν)...κρατεῖ; τίς λατινοὶ οὖτος δοῦ τοιαῖς; Eur. Ἑ. 501 τίς όσιων τοιούτων οίκ ἑάν καὶ καθά: λόγος τε καὶ κάρτα, word (counsel) and might (of deeds): Od. 16. 242 (Odysseus) χειράς τ' ὀλυμπίων ἐπιμελεὶς καὶ ἐπιφορά τοῦ βουλής: Pind. Pyth. 5. 111 (may Cyrene's king be best) ἐν τῆς σοφιστῆς ἕμφοι ταβιάτα: Soph. O. 7. 884 (of a τύραννος) ἐν τῇ ἐπιφορά χειρός ὅ λόγος πορεύεται. So Theseus is described by Thuc. 2. 15 as γευμένως μετὰ τοῦ ξυπετοῦ καὶ δυνατοῦ.

69 Sophocles conceives the union of the Attic communes (commemorated by the annual festival of the συνολεια
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?

in August) as already accomplished by Theseus. Athens is the capital, all the people of Attica being reckoned as its citizens (ἀπάντων ἡδὲ ἔως τοὺς ἔκ τῆς, Thuc. 2. 15). Isocr. or. 10 § 18 speaks of Theseus as ὁ λέγομεν μὲν Ἀλέβως, γενόμενος δὲ ἐκ Ποσειδώνων. Aegeus, too, was said to have been king of Athens: see on 297; and was the eponymus of one of the ten Attic tribes (Ἀγρίας φυλῆς, Andoc. or. 1 § 62). He gave the title to a lost play of Sophocles.

OE ὁ τις...μολὼν; 'I wonder if any one would go?' = I wish that some one would go. II. 10. 303 τις κέν μοι τὸν ἔργων ἑρωδόμους τῆς ἐπεί με-γάλου; Cr. infra 1100. αὐτῷ, poet. after the verb of motion: cp. II. 1. 374 ἐπείγομένους δ' ἐκωτο: Aesch. P. 358 ἦλθεν αὐτῷ ζωῆς...βίόν: cp. O. T. 711. πομπέω, one sent to bring a person, O. T. 288.

71 ὡς πρὸς τί goes with both participles, μολὼν 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. μολὼν; 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 μολὼν ('bid him come,' Blaydes). 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 Ο. ὡς πρὸς τί χρείας; Τ. 1182 Τ. ὡς πρὸς τί πιστών τινήδ' άγαν 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.

καταρτόσων μολὼν, 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 τινὶ ποιεῖται...παρακευόμενος τιμώντος δεσπότης: and for καταρτόσων of mental or moral influence, Plut. Mor. 38 D ἄν...μὴ λάγος χρεστοὶ ἀφαιρῶν ἡ παρατρέπων καταρτόσων τὴν φύσιν.

With L's μολὼν (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 κεφάλην 72), since ἄρ' ἰν μολὼν; (70) puts the case hypothetically: see on 11. But: (a) the double μολὼν, at the end of two successive verses, is intolerable. Dindorf, therefore, conjecturally reads παρηγ., which Wecklein and others adopt. (b) The antithesis between λέξων and καταρτόσων is hardly clear. Wecklein explains, πρὸς τιον λόγον ἢ ἐργον; Certainly τι λέξων ἢ δράσων could mean, 'for what conceivable purpose?' (cp. O. T. 71 ἀ δρον ἢ τι φωνῇ): but καταρτόσων would be a very strange substitute for δράσων.
ΟΙ. ώς ἂν προσαρκῶν σμικρὰ κερδάνη μέγα.
ΕΕ. καὶ τίς πρὸς ἄνδρος μὴ βλέποντος ἀρκεσίς;
ΟΙ. ὅσ' ἂν λέγωμεν πάνθ' ὀρώντα λέξομεν.
ΕΕ. ὀϊσθ', ὃ ξέν', ὅς νῦν μη σφάλης; ἔπειτερ εἶ
γενναῖος, ὃς ἱόντι, πλὴν τοῦ δαίμονος·
ἀυτοῦ μὲν', ὀὑτερ καφάνης, ἔως ἕω
τοῦ ἐνθάδε' αὐτοῦ, μη κατ' ἀστήν, δημόταις
λέξε ταῦτ' ἐλθὼν· οἴδε γὰρ κρινούτι σοι
ἐι χρὴ σε μίμουν ἣ πορεύεσθαι πάλιν.
ΟΙ. ὃ τέκνον, ἢ βέβηκεν ἥμιν ὃ ξένος;
ΑΝ. βέβηκεν, ὡστε πάν ἐν ἱσόχω, πάτερ,
ἔξεστι φωνεῖν, ὃς ἐμοὶ μόνης πέλας.
ΟΙ. ὃ πότινι δεινότες, εὔτε νῦν ἐδρασ
πρῶτων ἐφ' ὑμῶν τῆς γῆς ἐκαμβῇ ἐγὼ,
Φοίβῳ τε καίμοι μη γένοιτ' ἀγνώμονες,
ὅς μοι, τὰ πόλλ' ἐκεῖν' ὅτι ἐξεχρὴ κακά,
ὡς τὶ προσλέξων αὐτά' μοιὸν τις, ἢ πρὸς τὶ εὑπερισθῶν αὐτῶν μολεῖν;

72 σμικρά] μικρά mss., Campbell: σμικρά Elms., and most edd. Cp. on v. 5. 75 εἰς τις Turnebus, Brunck, and most

73 μη βλέποντος, not ou, 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 κενοῦντα and δεδικατα are epithets of the ἕργα, not of the agent. Cp. Aesch. Cho. 854 φεῖν...ἀμαστείνην, Suppl. 467 ὑμάτεστα...σφακέτερον (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 οἰσθ'...ἐς...μὴ σφάλης; dost thou know (how to act),—that thou mayest not come to harm? A modification of the phrase οἰσθ' ὃς πολίδον, in which πολίδον is abruptly substituted for δει σε πνεύμα. So, here, οἰσθα λαργά be-speaks attention to the advice: see on O. T. 743.
76 ὃς ἱόντι: ὃς has a limiting force (as above, 20), Ant. 1161 ἦν ἱεροτός, ὃς ἐμὸλ (cp. on O. T. 763). The dat. is that of the person interested by the perception, as ὣς μὲν συνελόντι εἰπεῖν (Xen. An. 3. 1 § 38), πολλὰ καὶ ἄλλα παραλιπάτων (Thuc. 2. 51), συλλαμβάνοντι κατὰ τὸ ὄρθον (for one who rightly comprehends, Her. 7. 143), τῷ ἀποτέλεσμι ὑπὸ ἀριθμοῦ ἄνθρωπον (Thuc. 2. 49), etc. δαίμονος, σωτηρία: so 1337, and oft.: boldly in fr. 587 μη στειρε ρολόι τὸν παράστα δαί-

ονα, sow not the rumour of thy fate abroad.
78 μη κατ' ἀστυ is a comforting parenthesis. μη is due to the preceding imperative μην: cp. Thuc. 1. 124 ψηφίσατε τὸν πάλεμον, μη φοβηθῆτε τὸ αὐ-

tikα δεινό: Xen. Cyr. 3. 1. 37 ἀπάγον τὴν γωνία καὶ τοῦ παῖδας, μη δὲν αὐτῶν καταθέτες: but it has, in itself, almost the effect of a reassuring injunction, 'do not suppose that I mean.' We could not make οἱ ἐνθάδε' αὐτοῦ μη κατ' ἀστυ δημάται a single phrase, as= such of the folks as are not in the town, but here, ἐνθάδε αὐ-

tοῦ: Solon fr. 36. 11 τοῦ δ' ἐνθάδε ἀντέλα (in Attica, as opp. to abroad): so Eupolis fr. inc. 1. 4 (where Bothe after Meineke badly points τῶν ἐνθάδε', αὐτοῦ), etc. The word δημάται in Ant. 690, Ai. 1071 =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.: τοῦτος MSS., Campbell.

79 σου L (with γε written above):
γε τρ., Brunc, Elmsley, and others: τοι Campbell. 80 εί χρή] ἡ χρή MSS., Wunder, Hartung, Campbell. Turnebus, whom Brunc and most other edd. follow, first changed ἡ to εἰ.
85 γει] γεί Burges, Blaydes. 86 γενησθ' 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 χρή. All our MSS. have ἡ χρή (which Campbell retains); but, as between ἡ and εἰ in such a case, their authority is small: thus in Aesch. Cho. 904, where εἰ is certain, L gives the senseless ἡ. Epic usage allows ὡς (ἡ), answered by ἡ (ἡ), in an indirect question: Π. 2. 299 δόρα δαμαίν | ἡ ἑτέρον Κάλλας παρετείνεται, ἦς καὶ οὐκ. 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 εὖτε) as = 'whether,' introducing the indirect question: the correlative 'οὐ' was usu. εὖτε, but sometimes, as here, ἡ. 81 ἡμίν, ethic dat.: do we find ourselves alone? Cr. 62.
82 εἰ ἡμῖν, in quiet case, nearly = ἡμῖν, as 1675 εἰ πυμάνη = 'at the last': cr. Ei. 384 νῦν ἡμὶν ἐν καλῷ φρόνειν. 83 μόνης πέλας, sc. οὐκετῶ, a gen. absol. (we could not understand ὡς βοτι πέλας ἐμοι μόνης): cr. 1588: O. T. 966 ὡς ἐβουλευόντων, sc. οὐκετῶν.
84 πότνια, sitting in his mouth, as being esp. their name at Thebes (43). ἱένατε: 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. ἐνεμέρων εἰς τῶν ἐπιστρόφων (gen. sing.) ὧνοι πρῶτοι (possess. gen.) τῆς γῆς (partitive gen.). εἰκάσθη can be so placed since ὧνοι is possessive gen. (= ὡς ἀμέτροι): cr. 126, O. T. 177 ἀκτῶν πρὸς ἐπιστρόφους. ἐγκαταμέρισα (sc. ἔννοιαν) absol., as Eur. Hec. 1079 τὰ βω, τὰ στῶ, τὰ καλῶς;
86 ἀγνώμονες, without γνώμη, hence, 'inconsiderate'; and so, 'unfeeling': Tr. 473 φρονοῦσαν θυγήν κακόν ἀγνώμονα, i.e. not refusing to make allowance for human frailty. Xen. Mem. 2. 8. 5 ἀγνωμονεῖται πρὸς περίπολοις, to fall in with a judge who makes no allowance. But ἀγνώμονας = 'undiscerning,' O. T. 677.
87 ἐχαρή, since in Attic χρῶ contracts in ἐτά: Tyrtaeus 3. 3' Απόλλων | χρυσοκόμμενος ἐχαρή πλωος εξ ἄδουν: Pind. Ol. 7. 92 ἐχαρὰ (v. l. ἐχαρίαν): Lucian Alex. 22 ἐχαρὰ καὶ ἔθοις (common dialect). τὰ πόλλα, cp. Ei. 564 τὰ πολλὰ πνεύματι, 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 Meropè. The god did not solve his doubt,—Δέλω δ' ἄθλια καὶ δεινὰ καὶ δύστρηκα προφήθην ἰδέαν (O. T. 789). Eur. makes Oedipus, while still at Thebes, tell Antigone of a
tau'thν ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
εἰθότι θύραν τερμίαν, ὅπων θεὼν
σεμνῶν ἐδραν λάβομη καὶ ἐξονάστασιν,
ἐνταῦθα κάμψεως τὸν ταλαίπωρον βίον.
κέρδη μὲν, οἰκήσαντα, τοῖς δεδεγμένοις,
ἀτὴν ἰε τοῖς πέμψασιν, οἱ ἀπῆλασαν,
σημεία δ' ἥξει τῶνδε μοι παραγγέλης,
ἡ σεισμόν, ἡ βροντῆν τιν', ἡ Δίως σέλας.
ἐγνωκα μὲν νυν ὡς με τήνδε τιν' ὄδον
οὐκ ἐσθ' ὅπως οὐ πιστῶν ἔξ ὑμῶν πτερον
ἐξήγαγ' ἕστ' ἀλογο. οὐ γὰρ ἦν ποτε

above ἃ: γένουσθ' Υ. 88 ἔλθοντα Elmsley. 90 ἐξονάστασι.] Over this word ἐκατὰτάσας 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 ν. 89, apparently by the 1st hand. 91 κάμψεις A, R. 92 οἰκήσαντα MSS., except F, which has οἰκήσαντα. The latter, a conjecture of Triclinius, is untenable; but

χρυσᾶς which doomed him to die at
λεπός Κολωνώς (Phoen. 1705 ff.). Far more poetical is the conception of Sophocles, that Apollo had appointed the sign, but not named the place.

88 ταύτην ἔλεξε παῦλαν: spoke of
this as a rest. The pronominal object of
the verb, instead of being τοῦτο, is assimilated
to the gender of the predicate παῦλαν: cp. Plato Crat. 433 ε λέγει...
ἐλαν ταύτην ὄβρας ταύτῃς, εὐνοθήκην,
he says that in this consists the correctness
of a word,—convention: Lysias or.
13 § 37 ταύτην χαρ ἐσχάτῳ δικελ δυνάμεθα
παρ' αὐτῶν λαβέν, this (death) is
the extreme penalty which we can exact
from them. ἐν χρόνῳ μακρῷ: so Ely. 330:
Ant. 422, Ph. 335, etc.: but 1648 χρῶνος
βραχεῖ (without ἐν). The general Attic
rule was to use ἐν in such phrases as ἐν
tολλῷ, μακρῷ, ὁλιγῷ, βραχεῖ χρῶνος, ἐν
ὅληις ἡμέραις, ἐν τολλοῖς ἑτέρων. 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 ὅστερον χρῶνος
which in prose usu. lacks ἐν: it takes it,
however, below at 614 and Tr. 18.

89 ώς ἔλθοντι...βίον. Apollo said:
αὐτή παῦλα σοι ἐστιν, ἔλθοντι χώραν
τερμίαν, ὅπων ἀν λάβης θ. σ. ἔδραν καὶ
ἑξονάστασιν ἐνταῦθα κάμψεις κ.τ.λ. In
the orat. obliqua, if the tense of the
principal verb were primary (ας λέγει), ὅπων
ἄν λάβῃ would become ὅπων ἄν λάβῃ:
since it is secondary (ὁλέξε), we have

ὅπου λάβομε. The part. ἔλαντει
expresses the first condition to be fulfilled
before the παῦλα can be attained. ταύτην
is explained by ἐνταῦθα κάμψεως,
termian is proleptic: in whatever land he
should find the Semnae, that land was to
be for him termia, i.e. was to contain the
goal of his wanderings. The word occurs
elsewhere only in Ant. 1331, termian ἀμέρας,
one's last day. It fits the metaphor of κάμψεως,
from rounding the post in the
διάωνος (κάμψαι διαβολον τάπερον κολν πάλιν,
Aesch. Ag. 344), since τέρμα
oft. = νυσσα or κατατήρη, the turning-post
(Π. 23. 466 ε ὁ σχεδίων περι τέρμα).

90 σημνῶν: see on 43. ἐξονάστασι,
quarters for strangers. Pollux 9. 50 μέρη
dὲ καὶ τόλεως καὶ πανδοκείως καὶ ἑνώς καὶ
ὡς ἐν Ἰβάχω Σοφοκλέους (a satyrical drama,
fr. 253), πανδοκεῖς ἐξονάστασις.
The word occurs only in these two places of
Soph.: so ἐκπόντασις, βοῦστασις.

92 κέρδη μὲν κ.τ.λ.: with advantages,
through my having settled there (οἰκήσαντα), for my entertainers, and ruin for
the Thebans. The conjecture οἰκήσαντα,
' having founded,' deserves to be carefully
weighed. Cp. the poet, use of κτίσας
below (715) in regard to the invention of
the curb: also Aesch. P. V. 250 τυφλῆς
ἐν αὐτῶι ἐπιλαθα κατάφικα. On the other
hand, the blessing to Attica turned on
the personal residence of Oed. therein at
the close of his life: cp. 626 κοβυτοι Οἰ-
δίπουν οἰχεῖ | ἀχρεός οἱ κηπῆς δέσατον.
This favours οἰκήσαντα. κέρδη and ἐτην,
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 oklōsavlta et ego diu est quum censui et Dooderlinus p. 59 Act. Monac. vol. i. monuit. Verba eius opposuit Elsmieus, ipse quoque manifesto sic legendum iudicamus. Neque enim habitare hic, sed mori vult Oedipus.' See comment.—Nauck conject. ἐψυλλοῦτα: Hense, ἐψυλλοῦτα: Meckler, ἐψυλλοῦ σε. Θα παρεγγίδα] παρεγγίδα L. In A and V, which also have παρεγγίδα, η is written above ε. Θο νῷν] νῷν L, which is preferred by Herm., Schneidewin, and Wecklein.

acussatives in appos. with the sentence ἐνταῦθα κάμψεω τὸν βίον: the participle ἀπελέγαντα (in antithesis with δεδεγμένοις, cp. 13 ἐξ ου πρὸς δαστῶν) serves to bring out the point on which the κέρδη and ἄτη depend. For the plur. acc. in appos. cp. Eur. Alc. 6 καὶ με ἓπετειεν παρθη ...τῶν δόσων ὑπάγεσαι. This is better than to refer κέρδη and ἄτη to the person of Oed. (‘having dwelt there as a blessing’ etc.), which would suit ἄτη, 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.).

Θ δὲ πέμψασιν is supplemented by ἀπέλησαν, since πέμπων can be said of those who ‘speed the parting guest’: Od. 15. 74 χρῆ εἵναι παρόντος ϕιλεῖν ἠθέλοντα δὲ πέμπων. Θα παρεγγίδα cannot mean ‘pledged,’ ‘promised’ (ἥγγατο), but only ‘passed the watchword to me,’ i.e. ‘told me, as a sign.’ Xen. Cyr. 3. 3. 58 παρεγγίδα ὁ Κύρος σύνθημα, θεὸς σύμμαχος καὶ ἕγερ- 

muw. ‘C. proceeded to pass the watchword, ‘Zeus,’ etc. παρεγγίδα 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 Her- 

werden’s φησίγγα (‘trusty’).

Θα ην σεμενὴ η βροντὴν τυ’‘ some such sign as earthquake or thunder (τυ’ with both); thunder is the sign given at 1606. τυ’ suggests that the god spoke merely of ‘signs’: Oed. interpts. Cp. schol. Ar. Aich. 171 δι- 

σημία δὲ ἐστὶν ὁ παρὰ κατὰν χειμών. Plut. Mor. 419 οὐ σύγχρον μεγάλην περὶ τῶν ἀερα καὶ δισθημάτων τοῦτο γενέσθαι. Θα ἐγγωμα μὲν is answered (101) by ἀλλὰ μοι...όστε. νῦν, ‘then,’ seems better than νῦν, (though this could stand,) since the oracle is the basis of his be-

lief. τὴν την θῶν: acc. of extension in space (with ἐγγαγεῖ), denoting the ground traversed: cp. 1686: Ph. 1223 κέλευθον ἐπεισ. Θ’ οὐκ οὐδ’ ὅπως οὐ, which in gram- 

matical order immediately follows ὅπως, can be thus placed because felt as one adver-

bial expression =‘assuredly’; so often ἐτιν’ ὅτε (=‘sometimes’), οὐκ ἔτιν’ η (‘in no wise’), οὔδες ὅτις οὐ (‘everybody’), etc.

πετρόν: no outward sign had been given. The ‘omen’ was in the leading of his will. Cp. the feeling in the Odys-

sey (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. 382 (Odysseus to his son, when planning to slay the suitors) ὑποτέ κεν τοῦ βουλομένου εἴνα φρειάλ ήθεις 'Αθην. = νεον τοῦ εὖς κεφαλῆ which anticipates such a πετρόν as is meant here. For πετρόν as =οἰωνος or ὅρως (=παῦε) δοσή τερ μαντεές δια- 

κρίνειν Ar. Av. 719 Schneidewin cp. Cal- 

limachus Laev. Pall. 124 ποίων (ὅρων) οὐκ ἀγαθάλ πετρυγες, Propert. 4. 10. 11 felis- 

cibus edita pennis (with happy auguries).

Θα ἐγγαγεῖ, i.e. ‘to my goal (ἐξ’); not,
πρώταις ὑμῖν ἀντέκυροι, ὑφίστων δύο τρώγον, καὶ σεμνὸν ἐξώθη
βαθρὸν τὸ δ’ ἀσκέπαρνον. ἀλλὰ μοι, θεά, 
βίον καὶ ὁμφᾶς τὰς ’Ἀπόλλωνος δότε
πέρασιν ἱδῇ καὶ καταστροφήν τινα,
εἰ μὴ δοκῶ τι μείωνες ἔχεω, αἰὲ
μόχθοις λατρεύων τοῖς ὑπερτάτους βροτῶν.
ἐκ, ὃ γλυκεῖαι παῖδες ἀρχαίων Ἀκότου,
ἐκ, ὃ μεγίστης Παλλάδος καλοῦμεναι
πασῶν Ἀθηναίων τιμωτάτη πόλις,
οἰκτέραι ἀνδρός Οἰδίπου τὸς ἀθλίο
ἐξώλον. οὐ γὰρ δὴ τὸ γ’ ἀρχαῖων δήμως.

AN. σίγα. πορεύονται γὰρ οἶδε ὅ τινες
χρόνον παλαιοῦ, σῆς ἔδρας ἑπίσκοποι.
OI. συγήρεσαι τε καὶ σὺ μ’, ἠξεύον πόδαν.

90 ὑμῖν MSS.: ὑμῖν Suid. (i. u. ὑφέλιον θυσία); schol. οὐ γὰρ ἂν πρώταις ὑμῖν ἀντέχειν. 100 μελῶν ὅδ’ ἔχεω is conjectured by Wecklein; μείωνες νοσεῖν by Nauck; μείων ἀντιαῖειν ("parum obdurasse") by Mekler. 105 Wunder conject. μόχθους...τοῖς ὑπερτάτους. 110 τὸ γ’ ὅδ’, Ald., Doederlein, Reisig, Elms.

'Aside from the highway.' Plat. Phaed. 66 B καθένας τοιὸς ἀσκέπαρτος τις ἐκφέρειν ἡμᾶς (and so Soph. Æ. 7). οὐ γὰρ ἰδ’, ‘for else,’ etc., the suppressed protasis being et ἡ ἐγγύσῃ: so 125: O. T. 82 [where see Appendix p. 292 (221, ed. 2)].

100 ντίφων αἰῶνοι; the austere wanderer lights first on the shrine of the austere goddesses (ὡς ἂν τὸν ὄμοιον ἰγεί θεας ὡς τὸν ὄμοιο; ντίφων) implying the thought that he has been in a manner consecrated to suffering. Water, and honey mixed with milk (μελικρατον), formed the χοᾶς αἰῶνοι, ηφαίλια μελεγγυματα (Aesch. Esch. 107) of the Furies. Pollux 6. 26 τὸ γὰρ ἡφαίλειεν τὸ ηφάιλια θιένει ἔλεγον, διέρει ἀπ’ τὸ χρητάμεν θυσίαν αἰῶνοι, ὡς τὰς ἐκατόροις ὑθοῦς οἰνοσκόπους ἔλεγον. Photeus s. v. ηφάιλια ψυχαί, ἐν αἰῶνι ὦς ὦστενεται, ἀλλὰ δόορ καὶ μελικρατον.

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

102 βίον...πέρασιν...καὶ καταστροφήν τινα, some ending of life,—some close to my course. βίον πέρασις is τὸ πέραν τὸν βίον, a passing through life to its end, a concluding of it (Eur. Andr. 101 τὴν τελευταίαν...περάσας ἑκείων): καταστροφή adds the notion of a career which approaches its goal. Thuc. 2. 42 (of those who had fallen in the war) δοκεί δὲ μοι δῆλουν ἀνδρὸς ἐρημηθή πρῶτη τε μουρωσα καὶ τελευταία βεβαιοσα ἡ νῦν τῶν καταστροφή (the closing scene of their lives). Polyb. 5. 54 τὴν αὐτὴν ἐποιήσαστο τοῦ βίου καταστροφήν.—ὁμφᾶς: see on 550.

104 μελῶν ἔχειν = μελῶν ἐλκαὶν. This euphemistic mode of expression with the comparative adverb is often found where censure or disapproval is to be conveyed less bluntly. Plato Phaed. 75 ἂ ἐρέγεται μήν πώτερ ταῦτα ἐλειν οὐκ ἔτοσον, ἔχει δὲ ἐνδεεστέρως (repeated just afterwards thus, αὐτοῦ ἐνδεεστέρα ἐστιν): Apol. 34 C τάχ’ ἄν οὖν τις ταῦτα ἐνοφάσῃς αὐθαὐθαὐτοῶν ἄν πρὸς με σχοίη, = αὐθαὐτότερος ἄν εῖη: Legg. 932 A ἄν τις ἐν τῇ τῇ πάλει γονέων ἀμελέστερον ἢς τοῦ δεώστος, = ἀμελέστερος ἢ. Oedipus says to the Furies: 'Grant me rest, unless haply (τ’, 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, Y 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 εἰδοῦ πόδα mss.: 110 εἰδολον (cp. 393), a mere wraith, with the semblance and speech of the man, ἀταρ φερέει ὁκ ἐν τῷ πάμικαν, but the living heart is not therein (as Achilles says of the εἰδολον of Patroclus, II. 23. 104). So the wraith of Helen is εἰδολον ἔκτυμναι, Eur. Helen. 34.

οὐ γάρ δ' ἔτι τὸ γ'. After τὸδ' in 109 a second τὸδ' here would be very awkward: and the article, if not necessary, is at least desirable. οὐ γάρ δ' is esp. used in rejecting an alternative to something already stated, and γε is often added with the force of 'at any rate'; below, 265 οὐ γάρ δ' ἔτι τὸ γε | σώμι: Εἰ. 1020 οὐ γάρ δ' κενὸνvardes, Ph. 246 οὐ γάρ δ' οὐ γ' ἴσχα ναυβάτης. On the other hand ὧν γάρ δ' without γε occurs O. T. 576, Ant. 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 χρόνος, dat. of circumstance with παλαιον, 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' (γονὴ γενναῖα in O. T. 1469 is not similar), but simply pleonastic, as in Od. 13. 432 παλαιον... γέροντος, an old man of many years. ἑτεροκοτοι here = speculatores, explorers, but in Ant. 217 overseers, watchers, and ib. 1148 of Dionysus, 'master' (of mystic rites).

117 Σ. καὶ οὕ τοι μ' εἰ δοῦν πόδα κρύφων all mss. (1) This is usu. explained by partitive apposition (σχῆμα καθ' δολαν καλ' μέρος), the part πόδα being in appos.
with the whole με: 'Hide me,—that is, my foot,—apart from the road.' The
construction is common (Ph. 1301 μεθες με...χειρα, Hom. Il. 11. 240 των δ' ἀρι
πλης αἰχένα: the question here is as to the sense: ἀγαγε με πόδα could bear such a
sense: but κρύψων με πόδα cannot do so, unless we grant that κρύστεν πόδα could
mean 'to guide another's steps to a hiding-
place.' Wholly different is Eur. Hec. 814 τοι μ' ὑπεξάγεις πόδα; 'whither art thou
withdrawing thy steps from me?'
=τοι με φεύγεις; (2) Paley thinks that
πόδα is 'quite redundantly used,' as if
ἀγονα was had been part of the sentence.
The evidence cited for a 'redundant' use
of πόδα consists in (a) the phrase βαινο
πόδα, Eur. El. 1173 etc., where βαινο
is trans.: (b) one place, Eur. Alc. 1153
αλλ' εὐτυχόνα, γότιμον δ' ξέθοι πόδα: where,
if right, π. is a bold cognate acc.,
come with returning foot: but δόδων and
δόμων are ην. II. (3) Campbell takes με
governed, προς το σημαίνομεν, by
κρύψων πόδα as = ὑπεξάγει: but this
involves the difficulty noticed under (1).
I regard as probable H. Keck's ἐκποδω
No substitute for πόδα is satisfac-
tory: among the conjectures are κόρα,
μὲ παῦ, πάλαι, πέλας, πέρα, πρόδω, τάχα,
tόδε, τόδε ἀν.

114 t. τῶν...ἐκμαθώ τινας λόγους
ἐρουσίν, learn in regard to these men what
they will say; not, learn from them (by
speaking to them), since his present ob-
ject 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 εἰδότων δι᾽ λέγοντι.
Plat. Gorg. 517 c ἀγωνοῦντες ἀλλήλων δι᾽ λέγοντι.
Distinguish 593 διὰν μάθης μοι νουθετεῖν, 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 pre-
pared to shape our course according to
the mood of the ἄστοι (13). Though τῶι
μαθεῖν form a creatic, the spondee stands
in the 5th place, since γὰρ is a monosyl-
lable: so El. 376 εἰ γὰρ τοῦτο μοι (where,
as here, Elms. proposed δὲ instead of
gὰρ): ib. 409 τὸ τούτο ἐφρεσί; cp. 664.

116 τῶι ποιητών: so El. 84 (just
before an exit, as here): τάστα γὰρ φέρων
νίππην τ᾽ ἐφ᾽ ἡμῖν καὶ κράτος τῶι δραμά-
νων. The γρώμη 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 προδιαθέτωμαι...λόγον πρό-
tερον ἢ ἐκ δὲ ἐργώ ἔλεγεν: 3. 42 (Dio-
dotus answering Clean) τῶι...λόγους...οὐ-
δὲ σαλέον τῶι πραγμάτων.

117—258 Parodos, passing at v. 138
into a lyric dialogue (κοιμός) 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 τις ἄρ τινι τοις 137 νεάλει, = 1st
antistrophe, 149 ἐκ ἑι ἐκ 169 ἀπρόκοκον. (2)
2nd strophe, 176 οὕτως ἐπὶ 187 σέβεθαι, =
2nd antistrophe, 192 αὐτοῦ ἐκ 206 ἐκποδομών.
Between the 1st strophe and the 1st anti-
strophe is interposed an anapaestic 5-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 strophe. hath he rushed from this place, insolent, he, above all who live? Scan the ground, look well, urge the quest in every part.

Hense, νάρος: Mekler, ξένη e: Wecklein, φαντασία. 121 λέοντα' αὐτῶν' προσ railroad προσδέκτερον | προσκέμεθον πανταχώ ρί Λ. (So, too, B, T, and others, but with λέοντα').
λεοντα' αὐτῶν' προσδέκτερον | προσθέγγου πανταχώ Α. R. λέοντα' αὐτῶν', προσδέκτερον,]

tem' (σύστημα) of 11 verses, 138 d' eké-
nus to 148 όρμων (Oed. and Ch.). Between the 1st antistr. and the 2nd strophe, a 2nd system of 6 verses, 170 θύγατρον to 175 μετανόησαι (Oed. and Ant.). Between the 2nd strophe and the 2nd antistr., a 3rd system of 4 verses, 188 ἄγε
νυν to 191 παλεύομεν (Oed.). From v. 207 to the end (253), the verses are without strophic correspondence (ἀναμοίρασις).
A doubt exists as to the genuineness of vV. 237—239 (δὲν)—δινώ),
and of the 4 trimeters which follow (254—257): see on 237.
The Chorus induce Oed. to leave the grove by proposing that no one shall remove him from Colonos 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): ὃν, ὄρα μαλ' αὐτῶν 
λέοντα τ' ες πάντα, μή λάβῃ φόβος βάς 
ματρόφθονος αἵτις. cp. also the scene in which the Chorus of the Ajax are seeking the hero (867 πᾶ πᾶ | πᾶ γαρ όν ἡμών
ἀγώ'). τὸ ἄρ' ἦν; imperf. of previous mention (not implying that he is not still trespassing): who was he of whom our informant spoke? Plat. Crat. 47 D ὃ τῷ 
μεν δικαίῳ βέλτῳ ἐγγέγρατο (is, as we agreed, made better), τῷ δὲ ἀδίκῳ ἀνώλυτο. Slightly different is the imperf. of a truth newly seen: Ph. 978 δ' ἦν ὄρα | 
δ ἐννοεῖν με, 'so (all the time) this was he who has seized me.' ναῦς, of mere situation (not habituation), as Il. 2. 636 
νῆσον αToLower πέρῃ ἄλοι: so Αἰ. 597 
(of Salamis), and Τρ. 99 (of a wanderer).

119 ἐκτόσιον instead of ἐκ τούτου: 716 ἀλα..πλάτα | τρόποι: O. T. 1340 ἀπά- 
γετ' ἐκτόσιον: 1411 θαλάσσων | ἐκφαίνοντα: 
Ἀντ. 785 φοινικών δ' ὑπερτύννοι: Εἰ. 419

έφος οικὸ ἄρη: Eur. I. T. 1424 παρ-
ἀκτιοι δραμέοντε. Plut. Dion 25 ΠΕΛ-
ΔΙΟΝ ΠΡΩΣ ΤΗΣ ΣΙΚΕΛΙΑΝ ΕΦΕΥΡΟΥ Ν.

120 ἄκορηστατος, 'most insatiate' (kóros); hence, reckless of due limit,
shameless: cp. improbus annis | alique 
mero servens (Iuv. 3. 282a). Eur. He-
rr. 926 (deprecating δόρας), μήτε 
ἔμνῃ φόβον | ψυχ' τ' ἀκορήστατος ἐγώ. A positive ἄκορηστος is found in later Greek (The-

mistius, or. 90 D, 4th cent. A.D.): and as διακόρης and κατακόρης are classical (Plato, etc.), it may be a mere accident that ἄκορηστος has no earlier warrant. If it does not come from ἄκορηστος, our word might be compared with such irreg. superlatives as νέατος, μέσος-ατος.

121 This verse is corrupt in the MSS., but two things seem clear: (1) there is no reason to suspect ἄκορηστου: (2) the singular λέεσθε must be restored, and placed after προσδέκτου. The antistrophic verse (153) is ἄλλ' οἷ οὖν 
ἐγὼ. A long syllable is then wanted to complete the verse προσδέκτου, λέεσθε. Herm-
nan's νων has been generally adopted. But λέεσθε νων could mean only 'see him': not, 'look for him': λέεσθε τινα could not stand for ἠπεν τινα. The MSS. 
ἀντων was prob. a gloss which came in after προσδέκτου and λέεσθε had been transposed; and the plur. λέεσθε may have arisen from λέεσθε δι. In 135 δι 
is governed by γυναι, not by λέεσθον: and in Aesch. Eum. 255 δρα, δρα μαλ' 
ἀν', λέεσθε τ' ες πάντα (v. l. πατί), the sense is, 'scan all the ground.' Cp. Αἰ. 890 ('tis cruel,' the Chorus say, baffled in their quest) ἀμεθύσην ἀνδρα μή λέεσθε διον.

122 προσπεθεύου (only here) ought to be meant 'ask, or learn, further' (the reg.
sense of προσπεθεύοντας, προσπεθοῦντας),
ΣΟΦΟΚΛΕΟΥΣ

6 πλανάτας,
7 πλανάτας τις ο πρέσβυς, ουδ' ἐγχωρος· προσέβα γὰρ
οὐκ ἂν ποτ' ἀστιβές ἀλάσος ἐς
8 τάνδ' ἁμαμακετὰν κορᾶν, ἃς τρέμομεν λέγεις καὶ
9 παραμεβάμεθ' ἀδέρκτως, ἀφώνος, ἀλόγος τὸ τάς
εὐφάμου στόμα φρονίδος
10 ιέντες· τὰ δὲ νῦν τῷ ἥκεν λόγος οὐδὲν ἄλονθ',
11 ὅν ἐγὼ λέυσσον περὶ πάν ὀψιω
12 δύναμαι τέμενος γυνὴν ποὺ μοὶ
13 ποτε ναίει.

στότ. α'. ΟΙ. ὃδ' ἐκείνον ἐγὼ· φωνὴ γὰρ ὁρῶ,
τὸ φατιχόμενον.

ΧΟ. ἴὼ ἰῶ,
δενὸς μὲν ὅραν, δενὸς δὲ κλέων.

προσφέδγγου πανταχ' Elmsley. λέυσ' αὐτόν, προσδρακοῦ | προστεθόν πανταχ' Meineke. λέυσ' αὐτόν, προστυθοῦ, | προσθέρκου πανταχ' Wecklein (Ars Soph. em. 63). προστεθόν, λειστὲ νῦν, | προσθέρκου πανταχ' Hermann, Wunder, Dindorf, Hartung, Campbell. προσθέρκου, λειστὲ νῦν, | προστυθοῦ πανταχ' Schneideiwon. λέυσ' αὐτόν, προσκάλει (which he supposes to have been corrupted into προσφέδγγου), προσθέρκου πανταχ' Blaydes. I follow L, only conjecturing λειστὰ δὴ (which seems more probable than λειστὲ νῦν) for the corrupt λειστὰ αὐτῶν, and placing it after προσθέρκου. 125 ἐγχωρίων mss.: ἐγχωρὸς Bothe, edd. So in 8.1 έποτοι was

but this is weak: here, it seems rather to mean, 'press the inquiry,' inquire assiduously: cp. προσαίτεων, προσληπταρεῖν. προσφέδγγου ('speak to him'), a n. l. for προστεθόν, is plainly unsuitable. Hermann transposed προσθέρκου and προστεθοῦ: but the 'looking' naturally precedes the 'asking,' and πανταχ' suits both. The conjectures λειστὰ αὐτῶν, προσδρακοῦ, προστυθοῦ (or προστυθοῦ, προσθέρκου) are open not only to the objection from the sense of λειστῶν (121), but also to this, that the aor. is less fitting here. As to προσδρακοῦ, ἔρθακμεν in Anth. Pal. 7. 224 is a very rare example of that form.

128 πλανάτας, one who has wandered hither from beyond our borders, and so ἐκείνος: cp. on 3.

125 οί προσβα γὰρ οὐκ ἐν: cp. 98: for the place of οὐκ, Ant. 96.

126 αὐτὸς εἶ: see on 84.

127 ἀμαμακεταί: used by the poets of any violent force, divine or elemental, with which men cannot cope (as the Chimaera, Ι. 6. 179; Artemis in her wrath, Pind. Pyth. 3. 33; the sea, ἰθ. 1. 14; fire, Ο. 7. 177), and probably associated with ἄμαχος. But the reduplication re-
calls μακ-μα-κω (cp. πορ-φόρ-ω, πο-πτό-ω), —the a being intensive: and if we sup-
pose a secondary development of ἀ/μακ as μακ (Fennell on Pind. Π. 1. 14), the proper sense of ἄμαμακτεωσ 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 Σ καὶ παραμεβάμεθ' 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 Colonos 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 τάς εὐφάμου στόμα φρονίδος λένεται = 'moving the lips of (in) reverently-mute thought': ἔναν (instead of άγεν, λέων, διάρεω) στόμα has been sug-
ggested by the phrases φωνή (or γλώσσαν) λέναι: cp. fr. 844, ζ πολλή γλώσσαν ἐκχεια μάτη. 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 untraced 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.

Ch. O! O!

Dread to see, and dread to hear!

corrupted in the MSS. to έντόσιοι.

182 εὑρέμου MSS., εὑρέμου Doederlein; so in 197 he writes δαξιχ, in 682 ἀμαρ, in 689 Καφίσων, in 688 ἀμαρ. Elmsley says, ‘Longe plura mutanda essent, si Dorismo restituendo operam serio daremus': but τάς εὑρέμου, at least, seems impossible. 184 οὖδέν άγων άγων' Triclinium: οὐχὶ σέβομαι' Wecklein, οὐκ ἀλέγων' Blaydes. These editors read ἔχεις in 166 (where see n.). Nauck, who also reads ἔχεις there, leaves άγων' in the text here, though he thinks it corrupt.

186 δδ' έκείνος οδαν έγώ φωνή γαρ οδα L, L², B. The intrusion of οδαν after έκείνος may have been suggested by such thought, εὑρέμου (= silent) qualifying the metaphor as when discord is called πρὸ ἄφροιτον, Eur. Or. 621.

181 δάνος. 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 μετά φωνῆς ευχεσθαι) ἕμοι δοκεῖ, οὐκ οἳ τὸ θεόν φοιτήν μὴ δύνασθαι τῶν φαντασμῶν φθεγγομένων ἐπειδή, ἀλλ' ὧν δικαίας ἐξολοθρεύει εἶναι τὰς εὐχάς, ὡς οἴκ τις ἄλλος χεινοθείῃ ποιεῖται πολλῶν συνεδή-

τῶν. Persius 2. 6 Non cuius præsomptum est murmurque humilesque susurros Tolleret de templis et aperte vivere vota. Lucan 5. 104 lacio mala vota susurro Concipiant.

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

184 οὖδέν (adverb) άγων' (aïtás): οὐδέν άγων' as = 'reverencing nothing' would be at least unusual. The act of άγων occurs only here; but that fact scarcely seems to warrant a change. If any were made, the simplest would be οὐδεν άγων' (in the sense of άησις άγων), with έχεις in 166.

185 δν with γνώμαι only: λεύσων absol.: see on 121.


188 έκείνος, of whom ye were speaking: Ant. 384: Αἴ. Ach. 41 τοῦ' έκείνου οὖνομ' λέγον: Nub. 1167 δδ' έκείνος ἀνήρ. φωνή γαρ οδα: (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 φατιλίμ. (acc. in appos.), 'as they say of us the blind': alluding generally, perh., to the fig. use of οδαν, ἐπέσεω ref. to mental sight (as O. T. 747, of the blind seer, δεόκα μὴ βλέπων ὅ μάνις γ), rather than to any special proverb. So Thuc. 7. 87 πανέ

λεπτά λι, τὸ λέγουμεν...οὐδέν δὲ οὐκ ἀπέλευς, referring merely to the phrase. [Dem.] or. 25 § 89 ἀδικεί τὸ τῆς παροιμίας, ἄρωται μὴ ὁδαν καὶ ἀκούωται μὴ ακούειν. We must not renders (1) with the schol., 'I understand by sound what ye mean, τὸ λέγουμεν παρ' ὁμώ, nor (2) with Endell, 'I perceive what is uttered by your voice.' The pause saves the short final of φατιλίμ. νον from being a breach of synapheia: cp. 143 (πρέβοιτον): Ant. 932 (ἐπέρ).
χαλεπός συνήν (Plat. Politi. 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 προσίδινον, regard as lawless: schol. λέιτε τδ τδ. The omission is remarkable. Doederlein cp. Thuc. 2. 72 δέκεσθαι δι' ἀμφοτέρους φίλους, which is less bold: so, too, is O. T. 412 τυφόν μ' ἄφθονος (where see n.). In modern Greek, however, and (the use doubtless goes back far,) theorein regularly = 'to consider as' (without ὅς).

143 The hiatus allows Ζεύ to be short. ἀλέξτηρ: Ar. Vesp. 161 Ἄπολλων ἀποτράπαι, τοῦ μαντεύματος.

144 Ο. οὐ πάνω μοίρας πρώτης not wholly of the best fortune, ἐνδαιμονία (epexeg. inf., eli τδ ἐνδαιμονία 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 ὡς ἐλευθερότατος, of what estate we (mortals) are: Plut. Num. 2 κρείστων ή μοίρας. The place of ἐνδαιμα. has been influenced by its common constr. with a causal gen.: but we could not say, οὖν ἐλι αἰν. I am not to be congratulated.

πρώτης, not 'from his birth,' but 'best': Ant. 1347 τδ φρονεῖν ἐνδαιμονίας πρώτων ὑπάρχει: a sense associated with the idea of first prize (U. 23. 275 τδ πρώτα λαβών), τδ πρωτεία: cp. 1313; and so 1328 τοιδεῖ τευτερον, οὐ πάνω οὖν. means 'not at all,' but prob. as a result of the primary ironical sense, 'not altogether.'

145 ξεροί: since the stranger had said κρώνουσι (79).

146 διπλά δὲ (like σιμπερά δε, τεκμήριον δε), i.e., and this is plain from my being guided by yonder maiden: cp. 1145: O. T. 1204 δεξίες καὶ σοι (sc. Οἰδίπου): Ar. Eec. 956 δεξίες ταύτας' αὐτών: Lys. or. 10 § 20 δηλώσει δι' ἀικόνων ἀγῶν. ἀλλοτριός μήμ. (instrumental dat.): Ant. 989 τοῖς τυφλοῖς γαρ ἐπὶ αἰκένισι πελεῖ: Eur. Ph. 834 ἐγὼ χαράδες, ὁσαντίς, ὡς τυφλοὶ πολί | ὀφθαλμοί εἰς τοῖς. (In Plat. Phaedo 99 B, quoted by Blandes, read ἀλλοτριός ὀφθαλμοῖς, not διμοτ.)

147 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' ἐκ νήσου ἀγα: | χρόνον, ἢν δη μέγας εἰμι (full-grow.).

σμυρκοί: for the allusive (masc.) plur., instead of σμύρκη, cp. O. T. 366 σοι τοῖς φιλτάτοις (with locasta): for the sense, below, 957 ἐφημα με... σμυρκῶν τίθητο. The antithesis of persons suggests that σμυρκοί is masc. rather than neut.: so below 880: Ai. 158 σμυρκυ... μεγάλων χωρίς, 160 μετὰ γαρ μεγάλων βαίνει ἄρσιν' ἄν | καὶ μέγας ὀρείθω' ὑπὸ μικρότέρων. 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 1st antithese. have been thy days, and many, to all seeming; but at least, if I

σμικροὶ were neut, it could mean: (a) like the masc., weak persons: cp. l Cor. i 27 τὰ μορὰ τοῦ κόσμου ἔξελατο ὁ θεὸς, ἡ σατανάς τοὺς σοφοῖς: (b) f. g., 'weak things,' frail supports. But the neut. plur. σμικραί in such antitheses usu.—'lowly fortunes': Pind. P. 3. 107 σμικρὰς ἐν σμικροῖς, μέγας ἐν μεγάλοις ἄποσμα: Eur. Eu. 406 ἐπερ οἷναι ἐνεγείρει | οὐκ ἐν τῇ μικρότερᾳ ἐν τῷ μὴ στέρεσον ὄμοι;

ἀφρόνων: usu. ἐπὶ τινος: Dem. De Cor. § 281 οὐκ ἐπὶ τῆς αὐτῆς (ἀγκυρᾶς) ὁμοίως τοῖς πολλοῖς: but also ἐπὶ τιν: Plut. Solon 19 (he added the Βουλή to the Areopagus) οἷομοιος ἐπὶ διὰ θυραία ἡπερ ἀγκύρας ὁμοίως ἥττων ἐν σάλῳ τῆς πόλιν ἐξεταζ. Campbell understands—'Nor, being a prince (μέγας), as I am, should I have taken up my rest here to crave a small boon.' But (1) μέγας in this sense ill suits the present tone of Oed.: cp. ιτιο, 393. (2) This version of ἐπὶ σμικροῖς ὁμοίως is impossible: the scholium ἐπειτέλεσιν αὐτῆμαν ὁμοίως δι' ὅν σφῶρα ἵκετεν evades the point.

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

αλῶν ὄμματων. 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 ἔν, as oft. on φεῦ, ὦ, οἷοι, etc., but is better taken with φυτάλιοι, of which the sense (with αὐτῶν understood) would else be obscure. φυτάλη = generator: i.e. didst thou bring them with thee into life? ἐφώσα τυφλὰ δρματα; ἦσθα τυφλὸς ἐκ γενετῆς; Ai. 1077 καὶ σῶμα γενετῆ ἐμέ γενεσθαι ἐνεκεῖ οἷος a great body (= though his frame wax mighty).

152 = 120 ὃ πάντων ἀκροτάτως. In regard to L's reading, μακραῖον τῇ (sic) ὄς ἐπεικάσας, note these points: (1) ὃ is wrong, as the metre shows, (2) τῇ is certainly right. We should read, with Cambp., δυσαλῶν: μακραῖον της, ἐπεικάσας, because the thought turns on the linking of δυσαλῶν with μακραῖον, 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;—μακραῖον τῇ, δ' ἐπεικάσας: cp. Thuc. 6. 25 δῷ...ἔθη δοκεῖν αὐτῷ, 'so far as he could now judge.' (b) μακραῖον τῇ της, εἰκάσας: cp. Ο. 7. 82 ὃλα, εἰκάσας μν., ἡδον. I prefer (a), since all mss. have ἐπεικάσας.

153 ('Thou hast already suffered;) but verily, within my power (ὅν γ' ἐμοί, = if I can help it), thou shalt not
add these curses (to thy woes). μάν strengthens the adverative force of ἄλλα (as in ἄλλα μή, ἄλλ' οίδε μή): εὖ γ' ἐμοὶ ἐν ἔμοι γε. Crp. 247: O. T. 314 (n.): Xen. Oec. 7. 14 τῆς ἐμῆ δύναμες; ἄλλ' ἐν σοί πάντα ἐστίν. The thought is like that of ἀντ. 556 ἄλλ' οὖν ἐπ' ἀφήνοι γε τοῖς ἐμοῖς λόγοις (sc. ἑαυτοί). Προσθήσει, make thine own, bring on thyself: Aesch. Pers. 531 μή καὶ τι πρὸς κακοίς προσθίατα κακῶν: Eur. Her. 146 οἴδια προσθήσει κακά: An. 394 τί δὲ με καὶ τεκεῖν ἐξερήθ. | ἀχόσι τ' ἐπ' ἀχθεὶ τῷ προσθέσει διπλοῖν. The MSS. have προσθήσεις: but the active word would require either (a) the reflexive pronoun, as in fr. 323 ταῦτ' ἐστιν ἀλγατ', ὥς παρον θέσει καλῶς | αὐτὸς τις αὐτῷ τὴν βλάβην προς θης φέρων: O. T. 819 οὕτως ἄλλος ἄλλῳ | ἄλλῳ πτωτῷ τάσδ' ἄρας σὺ προστίθεις: 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 σιν αὕτων schol.) could stand only if ἐμοὶ or ἦμι were expressed.

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

156 οὖν ἄλλ' ἐνα...μῆ προσέχως is answered by μετάσταθ' 162. προσέχως ἐν νάπαι, advance blindly in the grove, till he stumble (so to say) on its inmost mystery. Cp. Arist. Eth. 3. 7. 12 οἱ μὲν ἄρσεις προσετείς. Isocr. or. 5 § 90 (the Greeks, when conquering the Persians at Cunaxa, 401 B.C. were worsted) διὰ τὴν Κύρου προσετέως, his precipitancy in rushing at his brother Artaxerxes (Xen. An. 1. 8. 26 εἰς τοῦ ἄρδα, λετομ. ἐπί αὐτοῦ). Αφθάντο γε; see on 130 ff.

158 οὖν κάθειρος κρατήρ συντρέχει πρεμαζί μελικὸν ποτόν, 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. μελικὸν πτ.: schol. γλυκέων ποτῶν, δ' ἐστι, μέλιτος, οἷς μελισσοῦν τὰς θέας (see on 100). συντρέχει, is combined with: Tr. 295 πολλὴ στ' ἀνάγκη τῷ (sc. τῇ πράξει) τῷ συντρέχειν, this joy of mine must needs attend on this good fortune of my husband. While κρατήρ points to the figural use of συντρέχει, πρεμαζί suggests its literal sense. Others understand— 'where the basin (κρατήρ) runs together in a stream (πρεμαζί modal dat.) of sweetened waters,' i.e. 'is filled by the confluence of sweetened waters'; but (a) κρατήρ is the bowl from which the xoai 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?

\( \omega \): τὸν, B, V: τὸ Heath, Doederlein, Blaydes, Wecklein: τῷ Brunck, Herm., Elms., etc. 164 ἐπιθυμεῖ Λ, with most of the MSS. (but ἐπηρτεῖ Β, Βατ.): ἐπιθυμεῖ Mosgrave, Dindorf, Wecklein. 166 οἴεσε Χεῖς Λ, with οἴεσε written above it, probably by the first corrector (S). The other MSS. have οἴεσε, and so Wecklein, Blaydes, Nauck. Cp. n. on 134. 170 ἔθαν Λ, and most MSS.: ἔθη (or ἔθη)

161 The τὸν 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 φυλάσσομένους τῶν νεών μὴ ἵππηφυλάττω = acting cautiously on account of the ships (where Classen cp. χαλεπῶς φέρειν τινός, 1. 77): in Aesch. P.V. 390 τούτου φυλάσσου μὴ τοῦ ἀχέοντος κέαρ, join τούτου κέαρ. The ν. l. τὸν points to τὸ, which in this parapletic warning = τούτο (τὸ προτερεῖ) rather than δ. τὸν (referring to κρατήρ) is less good; and τὸ (‘wherefore’) would be weak.

164 ἐφιάλει, arcet, keeps (thee) off (from us), separates: Eur. Phoen. 1260 ἔφησαντων τέκνα ἢ δεών ἄμμον. This is said to themselves rather than to Oed.: they are not sure that he has heard their cry, ἀποθαλα. To Musgrave’s ἐφιάλει 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. Ο. 13. 25 ἀφθονόν γενοῦ...καὶ τίνιδε λαῦν εὐθών): but here, where peremptory command is given (161 ἐμαχασθαῖ, ἀποθαλα—169 φωσεί), the opt. is quite out of place. (2) The sense would be weak, after 161. οἴεσε, written in L over the vulgar ξεῖς, cannot be a correction of the latter, but must represent a distinct reading (whether conjectural or not). οἶεις would suit the metre (=ἀξόνθ' 134, where see n.) equally well: but the language slightly favours οἴεσε. φεινεῖν λόγον πρὸς ἄκουστ' λέγειν = to bring forward something to be discussed with us (cp. Ἀντ. 159 συγκλησω | τίνιδε γερόντων προθέτευ λέσχην), not, in answer to our address,' a sense which λόγειν never has. For φεινεῖν cp. Τρ. 122 ὄν ἐπιμεμφοτενα σ' ἄδεια (αλλόδια Musgrave) μὲν ἄντια δ' ὄπω: for fut. indic. with et of immediate purpose, with an imperat. in apodosis, Ar. Aν. 759 ἀδρέ πλήκτρων et μαχεί.

167 διάτον: see on 10.

168 τοῖς πάσιν νόμοις, where use suffers all (to speak): for the omission of ἐστι cp. Her. 1. 90 ἐπειρώτατα...ἐλ ἀχαριστοί νόμος εἶναι τοῖς Ἐλληνοις θεαία. 169 ἀπεπρότοκον, ἀπέχου τοῦ φωσεί: school. πρότερον δὲ μὴ διαλεύγων. 170 τοῖς φροντίδοις ἔθη: Such phrases present thought, speech, or the mind itself, as a region in which the wanderer is bewildered: cp. 310: Κλ. 922 οὐκ ὀλοκληρωθ' ὅποι γῆς ὥσπερ ὅποι γνώμης φέρει: ‘thou knowest not whither or into what fancies thou art roaming’: ib. 1174 τοῖς λόγοιν... ἐλεω: ib. 390 τοῖς ἐλ ἐφιάλει...τὸ γνώμης στειο. 

168 ἐρατεῖα, arct, keeps (thee) off (from us), separates: Eur. Phoen. 1260 ἔφησαντων τέκνα ἢ δεών ἄμμον. This is said to themselves rather than to Oed.: they are not sure that he has heard their cry, ἀποθαλα. To Musgrave’s ἐφιάλει 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. Ο. 13. 25 ἀφθονόν γενοῦ...καὶ τίνιδε λαῦν εὐθών): but here, where peremptory command is given (161 ἐμαχασθαῖ, ἀποθαλα—169 φωσεί), the opt. is quite out of place. (2) The sense would be weak, after 161. οἴεσε, written in L over the vulgar ξεῖς, cannot be a correction of the latter, but must represent a distinct reading (whether conjectural or not). οἶεις would suit the metre (=ἀξόνθ’ 134, where see n.) equally well: but the language slightly favours οἴεσε. φεινεῖν λόγον πρὸς ἄκουστ' λέγειν = to bring forward something to be discussed with us (cp. Ἀντ. 159 συγκλησω | τίνιδε γερόντων προθέτευ λέσχην), not, in answer to our address,' a sense which λόγειν never has. For φεινεῖν cp. Τρ. 122 ὄν ἐπιμεμφοτενα σ’ ἄδεια (αλλόδια Musgrave) μὲν ἄντια δ’ ὄπω: for fut. indic. with et of immediate purpose, with an imperat. in apodosis, Ar. Αν. 759 ἀδρέ πλήκτρων et μαχεί.
ΑΝ. ὁ πάτερ, ἀστοῖς ἵσα χρή μελετάν,
eἰκόνιτας ὁ δεὶ κάκοουντας.
ΟΙ. πρόσθιγε νῦν μου. ΑΝ. ψαύω καὶ δή.
ΟΙ. ὁ ἥξιοι, μὴ δῆτ' ἀδικηθῶ
σοι πιστεύεις καὶ μεταναστάτας.

στρ. β. ΧΟ. οὐ τοι μὴ τοτε σ’ ἐκ τῶν ἐδράνων, ὃ γέρον, ἄκοντά
tis ἄξει.
ΟΙ. 2 ἐτ’ οὖν; ΧΟ. ἔτι βαίνει πόρσω.
ΟΙ. 3 ἐτο; ΧΟ. προβίβαζε, κοῦρα,
4 πόρσω. σὺ γὰρ ἁδεις.
ΑΝ. 5 ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ
ΟΙ. 6 ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ
ΑΝ. 7 ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ ــــــــ

8 ἐπεο μάν, ἐπε’ ὁδ’ ἀμαυρῷ κῶλῳ, πάτερ, ὁ π’ ἄγω.

A, R, V3. 172 κ’ οὐκάκοουντας 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 κάκοουντας—forgetting, however, to delete κοῦ. This seems clear, both because the second κ is not divided by any space from the ὁ, and because the smooth breathing is written over the latter. The other MSS. have either κοὐκ ἀκοουντας, or κοῦκ ἀκοουντας (as B; and so Campbell).—κάκοουντας Musgrave, καὶ ἀκοουντας Blaydes. κοῦ κατοκοουντας Hermann, who also conjectured κοῦκ ἀκοουντας: the latter is received by Hartung and Wecklein. 174 ἥξιοι] ἥξιοι MSS.: ἥξιο Nauck, who transfers σολ from 175 to the end of 174, thus making 175 a paroemiad. (He formerly wished to transpose the two vv.)

175 σολ πιστεύεις καὶ μεταναστάς L and most

171 ἀστοῖς ἵσα χρή μελετάν, we must practise the same customs which they practise. Eur. Bacch. 890 οὗ | γὰρ κρείσ-
σὸν ποτε τῶν πόσων | γιγνώσκειν χρή κα

μελετάν: we must never set our theory,
or practice, above the laws.

172 Since κάκοουντας suits both me-
tre and sense, it seems more likely that this was the reading from which, by a
scribe’s mistake, κοῦκ ἀκοουντας arose, than that ἀκοουντας conceals some other participle (such as κατοκοουντας or ἀπι-

κοουντας). It is hard to see why Herm. thought the ‘negatio contrarii’ to be ‘ne-
cessary’ here,—common though it is (see on O. T. 58 γνώτα κοῦ ἄγιωτα). After χρῆ μελετάν, too, we should expect μηδὲ,
not καὶ οὖκ; the latter supposes that οὖ

and its partic. form one word. κοῦκ ἀκοουντας (B and Campbell) would mean, ‘and that, too, unwillingly’—surely a
weak sense. The existence of this as the only ο. i. confirms κάκοουντας.

173 καὶ δῆ: see on 31.

174 μη...ἀδικηθώ. The prohibitive
subjunct. (esp. aor.) is freq. in the 1st
pers. plur., but the 1st pers. sing. is very
rare: Ττ. 802 μηδ’ αὐτοῦ θάνω: Πν. i. 16
μὴ σε κηξέω: 11175 μὴ σε ἀκόουσω.

175 σολ (the coryphaeus) after ὁ ἥξιοι
(the Chorus): cp. 208 ὁ ἥξιο, μὴ μ’ ἀνέργῃ: 242 ὁ ἥξιο, οἰκτείρατ, followed by ἃμα σῶν. Cp. O. T. 1111 πρόδεισις,

1115 σῦ. καλ was omitted by Herm., to
make a paroemiad (when the sound and
rhythm become extremely unpleasing); σολ was omitted, with the same object,
by Brunk and Elsmley. Both words are
genuine. A paroemiad is neither
needful nor desirable here, when another
follows so closely (177).

176 τῶν’ 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 ἥξιοι was altered to ἥξι by Elms-
ley on the ground that οὐ μη 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 πιστεύωσα σοι μεταντασσάς (Ars Soph. em. p. 75).

177 ἀκωτότας τις Βλάδυς. 178 ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔνειες; ἀν' εὔ


181 πρῶσοι Dindorf: πρῶσοι MSS.

182 ἐπέλειμον μ' ἀν' ἐπε' ὅδ' Λ (with ἐπε' μοι in the margin): so, too, (but with which οὖ μὴ stands with the 2nd pers. fut. ind., and forbids (as Ar. Kan. 462 οὐ μὴ διατραβέεις, '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 ἐδώ σοι μὴ μεθυσμένοι ποτε: Ar. Kan. 508 ἐδώ τι μὴ εὖ μὴ τῇ περισυμβελτῇ. (2) with 3rd pers.: Xen. Helen. 1. 6. 32 εἶτε δὲ ἡ Ἑκάτερη τοῦτο μὴ κάκιον οἰκεῖται αὐτοῦ ἀποθανὼν: Eur. Phoen. 1500 σαφῶς γὰρ ἐπεί Τειρεάσαν τοὺς μὴ ποτε: ὅσον τῆς γῆς οἰκονύμου ἐπὶ πράξεως πόλιν (oblique of οὐ μὴ πράξει). On the whole the evidence points to the conclusion that οὗ μὴ could be used with the 1st or 3rd pers. fut. indic., as with the aor. or pres. subjunct., in giving a strong assurance.

179 L's ἐν' οὖν ζητεῖ προβοβ.; metrically answers to ὁδὼς in 194. The choice seems to lie between ἐν' οὖν; and προβοβ.; The latter might easily have been added to explain the former: and ἐν' οὖν is not too abrupt, since πρόσθερι φῶν μον (173) has already marked the beginning of his forward movement. ἐν' βαϊνε seems better than ἐν' βαϊνε 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 ἐν' οὖν; ἐν' βαϊνε. —τότε for ἐν' before προβ., cp. Ant. 614 τοὺς προβεβασκ. 181 οὖν. After ἐπέλειμεν three verses have been lost (the 1st and 3rd for Ant., the 2nd for Oed.), answering to 197 πατέρα—199 ἁρμονοι, and after ἐν' πρόσοι (183) a verse for Oed. answering to 201 ἀμοι... ἄτοσ. See Metrical Analysis.

182 μᾶν (a stronger μὲν, 'verily') may here be simply hortative ('come!') as it oft. is with the imperative.: Ηλ. 1. 303 εἰ θ' ἄγε μὴ πείρασαι: 5. 765 ἄγει μᾶν: Aesch. Suppl. 1018 εἰ μᾶν. If the lost words of Oed. uttered a complaint, then μᾶν may have had as a expressive, 'yet': but this is more oft. γε μὴν than μὴν alone: cp. 587. 585, in this direction: see on O. Τ. 7.

ἀμαρτώς καλέω = τυφλός πολλ (Eur. Hec.)
οὔτω νεσσικά τὰ περὶ τοὺς νόμους (and so 7. 153, 8. 79); Plat. Legg. 8. 837 c δ...έρω τῇ ψυχῇ...οβρων ἤγγιτα τῇ περὶ τὸ σῶμα τοῦ σώματος πλησιωθῇ: Procl. 348 ε οὖσι πεπίστευκασ σαυτῷ. The perf. act. of τρέφω occurs in Anthol. Append. 111. 2 (Jacobs vol. II p. 795) ἀνδρας ἀγαλλειτοῦ τέτροφε Κεκροπία: in Polybius (12. 25 h in the later form τέ- τραφα, etc.): but in older Greek only in the Homeric use, as Od. 23. 237 περὶ χροτέτροφον ἄλθυ (the brine has hardened on their flesh): whence Nauck here, τόλμη τέτροφον (as = πέρφυκε) ἄφθολον, (whate'er) hath grown unpleasing to the city.

189 πν...έν with the optat. verbs, not with νάω: (to a place) where I may speak on the one hand, and hear on the other: τὸ μὲν...τὸ ἦν are adverbal: cp. Xen. Anab. 4. 1. 14 τὸ μὲν τι μαχόμενον, τὰ δὲ καὶ ἀναπαυόμενον. ἀπομεν...ἀκούσαμεν, i.e. 'arrive at a mutual understanding,'—a regular phrase: Thuc. 4. 23 ἕστασε δο σφίον ἐκέλευον ἠλάτσαι εὔτησι λέγοντες καὶ ἀκούοντες περὶ ἐκαστοῦ εὐμβήσονται: Theoc. 25. 48 αἰσιμήνης ἢ κε τὸ μὲν εἴπομεν, τὸ δ' ἐκ φαλάνξα πυθοῖμεν (a head-man, 'who to shrewd questions shrewdly can reply,' Calverley). ἐν with the optat. in the relative clause just as in apodosis; so Theoc. 25. 61 ἐγὼ δέ τοι
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
and anti-
rock.

OE. Thus far?

CH. Enough, I tell thee.

A (with η written over ι), B, Aldus, Brunck, Hermann; a reading which requires us
to take δ’ as ‘wherever.’ "antikteron MSS.: antikteron Musgrave, and so
κυνήγω Λ."

"γεμονεόσω | ...να κεν τέτμοι μεν ἄνακτα
(to a place where we are likely to find
him): Xen. Anab. 3. 1. 40 οὐκ οἶδα δ’ τι ἂν τις χρήσαι το αὐτός (I know not what
use one could make of them).

ἔσοβας 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. εσεβοσ πατοντεσ). For the fig.
sense cp. Od. 23. 52 δορα σφῶν ἐφφο-
ώνω ἐπιβαλέντων ἀμφωτερόν ἑφθανεν ἡτορ,
‘that ye may both enter into your heart’s
delight’ (Butcher and Lang): Ph. 1463
δόξεις ἀκοθεν τις’ επιβαλείς, though we
had never entered on that hope (dared to
entertain it).

"καλ μὴ χρ. πολ.: Αντ. 1106
ἀνάγκη δ’ οὐχὶ δυσμαχητέων. Simonides
fr. 5. 21 ἀνάγκα δ’ οὐδὲ θεὸς μῆκον.
Ευρ. fr. 709 χρεία διδάσκει, καὶ βραδύς
tις θ’ σοφός.

"οὐτῶν. 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.
ἀντικέτρον βήματος, a ‘step,’ i.e.
ledge, of natural rock, not shaped by
man (as was the ordinary βήμα or raised
place for speakers, etc.), distinct, of
course, from the ἄξιοσ τετράς of 19,
which was within the grove. So αὐτό-
ξυλο (of rough wood, Ph. 35), αὐτοπόρ-
φυνο (of natural purple), αὐτόποκος (of
simple wool), αὐτόπορος (of unbolted
wheaten flour), αὐτόκομος (with natural
hair, Ar. Ran. 822), αὐτόφωρος πέτρα
(rocks forming a natural roof, Oppian
Halieut. 1. 22). The ἄντικέτρον of the
MSS. could mean:—1. ‘A ledge like
rock’; cp. ἀντίπασ (Aesch. Eum. 38) =
‘weak as a child’; and so the schol. in
L, λασπέτρον, καλκοῦ,—i.e., ‘a ledge of
material firm as rock,’ ‘of brass,’ meaning
the χάλκους ὄδος understood literally:
see, however, on 57. 2. ‘A ledge
serving as a rock’: cp. (οὐδέν) ἀντικεντρα
(Aesch. Eum. 136), λίθος ἀντιφέρετος
(Nonnus 11. 140), ἀντιπυργος πέτρα (Eur.
Bacch. 1997). 3 ‘A seat of rock front-
ing thee’: cp. ἀντιφωρος, 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’ (7).—Campb. renders
first by ‘rocky,’ then by ‘rock-like,’ and
refers it to ‘some peculiarity in the base-
ment of the low seats.’

"πόδα κλωμός (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 =γόνν κάμφος (‘sit down’),
but (1) πόδα could not here stand for
γόνν, and (2) the question is now of hal-
ing, not yet of sitting down (see 195).
Α. 8 ἐσθω; ΧΩ. λεχριός γ' ἐπ' άκρουν
4 λαός βραχύς οκλάσας.
ΑΝ. 5 πάτερ, ἐμον τόδ', ἐν ήσυχαίᾳ
ΟΙ. 6 ίω μοι μοι.
ΑΝ. 7 βάσει βάσιν άρμοσαί,
8 γερανώ ἐς χέρα σώμα σών προκλίνασ ϕιλίαν ἐμάν.
ΟΙ. 9 ὄμοι δύσφρονοι ἀτας.
ΧΩ. 10 ὁ τλάμων, ὅτε νῦν χαλάς,
11 αὐδασον, τίς ἐφυς βροτών;
12 τίς ὁ πολύπτωνος ἀγελ; τίν' Ἄν
13 σοῦ πατρίδ' ἐκπυθοίμαν;
ΟΙ. 10 ὃ έξεναί, ἀπόπτολις. ἀλλά μη ΧΩ. τί τόδ' ἀπεννείπες,
11 γέρουν;
ΟΙ. μή, μή μ' ἀνέργῃ τίς εἰμι, μηδ' ἐξετάσῃς πέρα ματεύων.

195 ἤ ἐσθω; Λ with the scholiast άτι τοῦ καθέσθων ἀπὸ τοῦ ἐσθω τέταται:
also γρ. ἤ στω; ὁ καλ βελτίων.—ἡ ἐσθω Α: ἑσθώ Β, Τ (the latter with στ written
above).—ἡ ἐσθώ; Brunck, Wecklein.—ἡ ἐσθώ; Dindorf (conjecturing κλῆσω);
Campbell.—κλῆσω; (omitting ἤ) Vauvilliers, Hermann.—ἡ στώ; Elmsley, Reigis.—ἐστώ;
Nauck.—σταθώ; Hense. 196 λαοῦ mss. and most edd.: λαός Dindorf, Wecklein.
197 ἐν ήσυχαία mss.; ἐν ήσυχαία Reigis, Hermann, Dindorf, Campbell (with ἤ—for
δ)—ἐν ήσυχαί Elmsley. 198 ἐν μοι μοι] These words, Antigone's in the mss.,
were restored to Oedipus by Hermann (who placed them after ἀρμοσαί in 199).
199 ἀρμοσαί mss., Hartung. ἀρμοσάι was proposed by Elmsley (who left ἀρμοσαί

195 ἤ ἐσθω; 'am I to sit down?' deliberative aor. subj. of ἐσται. This
aor. of the simple verb occurs nowhere else: but ἐκθέθην is used in later Greek
(as καθέσθητα Paus. 3. 22. 1). Since ἤ is the radical vowel, it seems better to
suppose a synizesis (ἡ ἐσθῶ;) than an aphaeresis (ἡ ἐσθῶ;): the ἤ, though not
necessary, is prob. genuine. I have left this questionable στω in the text, on the
strength of ἐκθέθην; but the v. l. στώ (‘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 ἤ
στω; 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

Α. Μέριός γ...οκλάσας, 'yes, moving
sideways,' the rocky seat being near his
side—'sit down,' crouching low on the
top of the rock.—δι-κλάσω (cp. δ-δέκ; from
διάκα), from κλάω, to bend the hams in
crouching down; Xen. An. 6. 1. 10 θο
Περακιτόν ὄφρειον...καλ οκλαζε και ἐκα
ντατο, he danced the Persian dance,
sinking down and rising again by turns,
(there was a dance called ἐκλασμα): so
οκλαδεν = a folding campstool. βραχύς,
'low,' (as μέγας = 'tall,' because the seat
is near the ground.

ἄρουν, on the outer edge of the rocky
platform (βήμα 192). λαός, gen. of λαός,
as Od. 8. 192 λαός ὑπο μετῆς. No part of
λαός occurs in trag., except here and Eur.
Ph. 1. 157 acc. λαον. The mss. have λαον,
and the schol. in L quotes Herodion (160)
A.D.), ἐν τῷ ή τῆς καθόλου (= bk. 5 of his
lost work ἡ καθόλου προσφέλα), as taking
it from a nom. λαον: but Herodion had
perhaps no warrant besides this passage,
and no other trace of such a form oc-
curs.

197 Ά. ἐμον τόδ' i.e. the office of
placing him in his seat (cp. 21 ἐδείχθε.
με). Hermann changes the ἐν ήσυχαί
of the mss. to ἐν ήσυχαί, joining it with
βάσου. 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?

The words ἐν ἑνυχαλα... ἡμᾶν 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 (ἀρμόσας 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 ἐν ἑνυχαλα... ἐνυχαλα... ἐνυχαλα... ἐνυχαλα... ἐνυχαλα...

Pseudo-Simonides 182 ὅπως ἐπέβαλεν ταῖσαν ἔτελες; 'wouldest thou set thy feet together (plant thy feet) on the ground?'

Cp. Eur. Or. 233 ἐν ἑνυχαλα... ἐνυχαλα... ἐνυχαλα... ἐνυχαλα... ἐνυχαλα...

Campbell takes βάτων as the foot of Oed., and βατεν 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 ὅ μοι μόι, given by the mss. to Antigone, but by Herm. (rightly) to Oed., need not, with Herm., be placed after ἀρμόσας.

202 δυσφόροι, as the work of a mind clouded by the gods: Ant. 1261 ὅ ἔφερεν, δυσφόροις ἀμαρτήματα. The gen. after the exclamation ὅμως: cp. on 149.

208 τάλαμος, see on 185. ἀλβης, hast ease (alluding to his words betokening pain and exhaustion): οὐτ, εἴκες καὶ οὐκ ἄντιστερος τῷ ἔξελθεν (from the grove), as the schol.

209 εἰς τὸν: cp. on 68. τῷ ἐν... πατρὶ. For the twofold question, cp. Ph. 220 τις τοῦ ἡ γένους κατέχεται;... τοια πάτρας ἔν... γένους ἡμᾶς τοὺς τόχοις ἐν εἰσόντος; Eur. Helen. 86 ἀτό τὶς ἐλ; πάσης; τῷ ἐξαιρετῇ σε χρή... (Dind. τίσος σ' αὐθέντως κρεας;) Od. 1. 170 (and in five other places) τοῖς πάθεν εἰς ἀνάφροι; πάσης τοῖς ἠχεῖ τοκῆς;
ΣΟΦΟΚΛΕΟΥΣ

ΧΟ. τί τόδε; ΟΙ. αἰνά φύσις. ΧΟ. αὖδα. ΟΙ. τέκνον, ὦμοι, τί γεγωνόν;

ΧΟ. τίνος εἶ στέρματος, ὦ ξένε, φώνει, πατρόθεν. 215
ΟΙ. ὦμοι ἔγω, τί πάθω, τέκνον ἐμόν;
ΑΝ. λέγω, ἑπείπερ ἐπί ἐσχατα βαίνεις.
ΟΙ. ἀλλ' ἐρῶ, οὐ γὰρ ἐξώ κατακρυφάν.
ΧΟ. μακρὰ μὲλλετον, ἀλλὰ τάχυνε.
ΟΙ. Δαλόν ἵστε τὺν; ὦ. ΧΟ. ὦ ὦν ὦν.
ΟΙ. τὸ τε Δαλβαδκίδαν γένος; ΧΟ. ὦ Ζεῦ.
ΟΙ. αἰθλιον Οἰδιπόδαν; ΧΟ. οὐ γὰρ ὠδ' ἐλ;
ΟΙ. δέος ἵσχετε μηδὲν ὧν' αὖδα.
ΧΟ. ὦ, ὦ ὦ. ΟΙ. Δύσμορος. ΧΟ. ὦ ὦ.
ΟΙ. θύγατερ, τί ποτ' αὐτικά κύροσεί; 225

212 τί τόδε; ΟΙ. δεῦμα MSS., Campbell: τί τόδε; ΟΙ. αἰνά Wunder, Hermann, Schneider, Dindorf, Wecklein, and others: τί δέ; ΟΙ. δεῦμα Elmsley.
214 γεγονός L: γεγονός Α, with most of the other MSS. 215 ἐσίνε L, A, and most MSS.; but ἔστε T and Farn.: ὦ ἔστε Heath. 217 βαίνεις, found in T and Farn., is due to Trilcinium, 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 μέλλετε L, with most of the others: μέλλετε γ' Trilcinium (T, etc.): μέλλετον Hermann, Elmsley (who conjectured μέλλεμεν), and most edd.: μέλλες Blaydes.—τάχυνε Elmsley, Hermann (who also proposed τάχυνον), and most edd.: ταχύνηι Reisig. The MSS. have ταχύνετε (as L, and most), or ταχύνατε (as A, R, and the Aldine ed.). 220 λατόν ἵστε τίν' ἀπόγονον; ΧΟ. ὦ ὦν ὦν. L. So most of the other MSS. (except that they have ὦ ὦ or ὦ ὦ).

on 117), the strophic test is absent, but μῆ, μῆ μ’ is metrically preferable to μη μη μ’ here (see Metr. Analysis). And, the preceding ἀλλά μῆ, a three-fold iteration would rather weaken than strengthen.

212 Wunder's correction of the MS. δεῦμα to αἰνά is required by the Ionic measure (¬¬:¬¬:¬¬); see Metr. Analysis. φύσις = origin, birth: 270: Ὠ. 379 (Iolè) λαμπρα...φώς, | πατρόπος μὲν οὖσα γένεσιν Βυρότον, κ.τ.λ.
214 γεγονός, delib. perf. subjunct. from γέγονα: whence, too, the imper. γέγωνεν, Ph. 338. Both these could, indeed, be referred to a pres. γεγοναν, which is implied by other forms, as γέγονεν (Il. 14. 469): cp. Monro Hom. Gr. § 27. Poetry recognised, in fact, three forms,—a perf. γέγονε, a pres. γεγονα, and a pres. γεγονέω (γεγονέω, Il. 12. 337). Cp. ἄνωθεν with impf. ἠγοναν.
214 εἶ τίνος εἶ στερμάτος; possessive gen., denoting the stock, country, etc., to which one belongs: cp. on 144: Plat.

Συμπροσ. 203 Α πατρός τίνος ἔστι καὶ μητρός; Μεσο. 94 ὀικίας μεγάλης ἤν: Dem. or. 57 § 57 δοκι τῶν μεγάλων δήμων ἐστε. πατρόθεν with ἐί: 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 πυθαίσι χράφατα τόνωμα πατρόθεν καὶ φυλής καὶ δήμου. Αἰ. 547 ἐμός τά πατρόθεν.
215 τί πάθῳ...; 'what is to become of me?' Ὠ. 973 (Hyllus, in his wild grief for his father) τί πάθω; τί δέ μησομαι; ὦμοι.
217 εἰς ἐσχατα βαίνεις, 'thou art coming to the verge' (not, 'thou treadest on the verge,' which would require gen. or dat.), since, after the hint αἰνά φώς (212), the full truth cannot long be withheld. Cp. fr. 658 (Orithyia was carried) εἰς ἐσχατα χοῦν: Ἀντ. 853 προβάο' εἰς ἐσχατον ὀράος: Her. 8. 53 εἰς τὸ ἐσχατον κακῶν ἀπετέμειν. 219 Hermann's μέλλετον (for the ms. μέλλετε) 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. ΤΗΟU art he?
OE. Have no fear of any words that I speak—
(The Chorus drawn 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 λῶν. Hermann wrote: OI. Λαίου
λοτε τίν’ ΧO. ὡ. ΟΙ. ἀγγέλων. Reissig: Λαίου λοτε τίν’ ΧO. ὡ, ἰτ, ἰτ—holding
that ἀγγέλων was a spurious addition, prompted by the genit. Λαίου. Weekelin:
Λαίου λοτε τίν’; ὡ. ΧO. λοι λοἴ. (Boeckh, too, would give the ὡ to Oed., not to the
Chorus.) Dindorf: Λαίου λοτε τίν’ δωτ’; ΧO. δοοῦ. Elmsley: Λαίου λοτε τίν’
δων; ΧO. ὡ ὡ λοί. Postgate ingeniously suggests Λαίου λοτε τίν’ ἰνν’; ΧO. δοῦ
(or ὡ λο▻). The loss of λον’ would have been easy after τίν’.
224 ὡ ὡ ὡ ὡ. OI. διήμουργος. ΧO. ὡ ὡ. L. (The OI. and ΧO. 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 μέλλετε γ’ (Triclinius)
or μέλλομεν (suggested by Elms.). The
sing. τάχυς rightly follows, since it is
from Οed. alone that a reply is sought.
μενέτε, neut. plur. as adv.: O. T. 883
ὑπέρποτα (n.): Ar. Lys. 550 οδύνα θείντε:
Eur. Or. 152 ἤρων...πεσόντω...εἰνάπταται.
220 Λαίου λοτε τίν’. The word ἀγ
γέλων, seemingly a gloss, which follows
τίν’ in the mss., is against the metre, which
requires — — — — after τίν’: it also injures
the dramatic force. Each word is wrung from
Oed.; the gen. Λαίου tells all. The
long syll. after τίν’ could be,—(1) ὡ, which Herm.
supplies,—giving it, how-
ever, to the Chorus,—whereas the rhythm
will be better if it is an interjection by
Oed.: (2) δωτ’; (Dindorf); or (3) ὡν;
(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 δο’ αὐθὴ is most
simply taken as representing an accus.,
governed by δοῖν οὐχείτε μην ἀν ἀπελθεῖν (rather than a genitive depending
on δοῖν): Tr. 996 ὅταν μ’ ἀρ’ έθον λά
βαν: Dem. De Fals. Legat. § 81 a γε ἥ
μοι ο τῶν Φακέων οὖν κακῶς...διάκειται,
ὡτη...τεθνάναι τῷ φίλῳ...τοῖς Φιλίπ
που ξένους: Aesch. Thèb. 289 μέρμενα
ζωνοροισά τάρβας (=ποιοίδε με ταρ
βεῖν) | των ἀμφίτειχες λείων: Eur. Ion 572
τοῦτο κάμ’ ἔχει πόσον. Cp. below, 583,
1120. In such instances the acc. might
also, however, be taken as one of 'respec.

224 The mss. give the one word
ΧΟ. ἔξω πόρως βαίνετε χῶρας.
ΟΙ. ἀ δ' ὑπέχειο ποῖ καταβήσεις;
ΧΟ. οὐδενὶ μοιρίδα τίσις ἔρχεται
ἀν προπάθη τὸ τίνειν.
ἀπάτα δ' ἀπάτας ἐτέραις ἐτέρα
παραβάλλομένα πόλον, οὐ χάριν, ἀντιδίδωσιν ἔχειν,
σὺ δὲ τώδε ἐδράνων πάλιν ἐκτοπος αὐθίς ἀφορμος ἔμας
χθονὸς ἐκθορε, μή τι πέρα χρέος
ἐμά πόλει προσαψής.
ΑΝ. ὡ ἐξενοι αἰδόφρονες,
ἀλλ' ἐπεὶ γεραί ἄλαν] πατέρα

δύσμορος to Oed.: Hermann first restored it to the Chorus. Instead of ὧδ ὧδ ὧδ..., ὧδ one must read either ὧδ ὧδ ὧδ (with Hermann), or ὧδ ὧδ ὧδ (with Dindorf).

226 πόρως Triclinius: πόρως L, A, with most of the rest; and so Aldus. 227 ὑπέχειο A, with most of the MSS.: ὑπέχειο L: ὑπέχειον B: ὑπέχειον Vat. 228 οὐδενὶ μοιρίδα (sic) was written by the 1st hand in L. One corrector wished to change this into οὐδενὶ μου μοιρία, another into οὐδενὶ μοιρία δια (μοιράς as dat. sing.),—misled, perhaps, by the schol. in the margin, ἡ ἔρωποι μοιράς γὰρ νῦν τὰς ἔρωπας. From the first of these corrections arose the Aldine reading οὐδενὶ μου μοίρας, found also in A (ῥαδία) and R. The true μοιρίδα is in some of the later MSS., as T and B, and in the 2nd Juntine ed.

229 ὧν MSS.: ὅ 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 articular utterance of the Chorus after the disclosure which has appalled them.

227 ποί καταβήσεις: 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 Colonus? ποί with a verb pregnantly used, as 476 τὸ δ' ἐνδεικνύει τελευτήσαι με χρή, το what end am I to bring it? Cp. 383. For καταβήσεις cp. Dem. In Mid. § 99 οὐ γὰρ ἐστὶν διαλέγει τις, καταβάς καταβάνθη ἔπειτας γενέσθαι τουτοῦ, there is no debt (to the Treasury), by paying which he can recover the franchise. Pind. Nem. 7. 75 νυκτίνι γε χάριν... ὅποι τραχύς εἰμι καταβεμένως.

228 οὐδενὶ μοιρίδα τίσις ἔρχεται, to no one comes punishment from fate, διὸ (=τοίνυν δ') προπάθη, for things (caus. gen.) which he has already suffered, τὸ τίσιν (acc.), in respect of his requiring them. συγγνωσάντων ἐστιν ἐὰν τίνις τις ὧν προπάθη. 'Thou didst deceive us by getting our promise before telling thy name; we may requite thy deceit by deeming our promise void.' τίνιν (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 πάχεισαν, πάχεσαν δ' οὖν ἐπιτασσαί τίνεις: Eur. Or. 109 τίνιοι...θραφᾶς, repay care. ὧν for ὧν ὡς, as 395, Ο. Ἡ. 1231 (n.).

With Wunder's ὧν some construe:—

οὐδενὶ τὸ τίνιν δ' ὧν προπάθη ἔρχεται μοιρίδαι τίνες, 'for no one retaliation becomes (=γυνηται) 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 epexegetically: Εἰ. 543 Ἴδιον τίνιν...δέχεις διασαφαί: Plat. Crito 53 B οὖδ' ἐπιθυμοι σὲ ὀλίσθη τίλειον οὖδ' ὀλις νύμφων μολέσθει εἰδέναι: Rep. 443 B ἀρχαιοντι τῆς τίλεως οἰκείων.

230 ἀπάτα δ': guile on the one part (ἐπέρα), 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 him; 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! avaunt! 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

\[280 \text{έτερα} \text{έτερα} \text{L.} \quad 281 \text{παρα-} \text{βαλλομένα} \text{L, with erasure of an accent over α, and of i after the final a: i.e. it was first παραβάλλομενα, and then παραβαλλόμενα (dat.).} \quad 288 \text{o} \text{δ' τω' \ L,} \quad \text{A, etc.: o} \text{δ' τω' Triconius (T, Farn.).} \quad 284 \text{άδις F (with τ written above):} \quad \text{άδις the other mss.} \quad 288 \text{τ. γεφανό \ αλανό \ πατέρα \ L, without} \text{άλανό: the latter word appears in the Triconian text (T, etc.). Recent editors, for the most part, either eject \text{άλανό, or print it in brackets. Weckline, who retains it, conjecturally substitutes \text{άφαρα \ τω' (without}}

of guile on the other (έτερα), makes a recompense of woe, not of grace (as in return for good deeds): έξων, epexeget. 'for the deceiver to enjoy,' (cp. Ι. 1. 347 δόξε δ' άγεων. 

άπαντη έτερα, not another kind of guile, but another instance of it, as Ph. 138 έξων (a king's skill) έξων έτερα προσθείνει, excels skill in another man. παραβαλλ., as Eur. Ι. 1. 1094 ἔγω σου παραβαλλομαθένα, abs., 'in rivalry.' For the sentiment cp. Plat. Crito 49 ά οὐδέ (δι) άδικολομένον ἄρα ἀνταδικεύω, ως οἱ πολλοί ολονται: Archil. fr. 67 ε' επισταμαι μέγα, ἃ τον κακως με δρωτα δεινος ἀναμεθεσθαι κακος. Pind. Rhod. 2. 83 φιλων ε' φιλεων | ποτι δ' εξεκρυν ατ' εχθρος ε'νον λυκον δικαιον ιτεθεσθομαι, | διλ' ἄλλον πατέων δοοι σκολαις.

283 τ. ιδρανον with ἐκτοπος (cp. on 1.18), χνονος with ἀφρομος, which adds force to έκθρον; cp. Ο. 1. 430 ουκ εις δεθρων; αὐτ' ἄθανον; ου παλν | ἀφρομος οὐκ εις τω' ἀποστραφεῖς ἀπει; Eur. HIPP. 1. 55 has ναινμανης τις έκκενναν | Κρήτης έρρομοι, 'from an anchorage in Crete,' cp. έρρομεν to be (or go) out of port: but ἀφρομος belongs to ἀφρομα (there is no ἀφρομα, 'rushing from' (ἀφρομενες, schol.).

285 τ. χρεο...προσάπης (like κύδος, τιμάς, αἰτίων προσάπτεντι) fix a debt or obligation on the city, i.e. make it liable to expiate a pollution. But χρεο = simply 'matter' in O. T. 155, n.

287 αδίσδεφονες: as ye have αδίς for the Eumenides, so have αδίς for the suppliant. Cp. Dem. or. 37 § 59 δ' εὐλογον τις άκουσων φώνον...μετα τα' αδίς ἄδεσθαν και λευθ' (with ref. to the kinsman of a slave man pardoing the involuntary slayer). dλλ', 'Nay,' opening the appeal: cp. O. T. 14. The second dλλ in 241 = 'at least.'

This whole μελος ἀπό σκηνῆς of Antigone (237—253), with the tetraestichon 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 (ἡμεωλογια),—which the daughter makes,—should precede the father's appeal to reason (το δικαιωλογιαν). 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 ἀδέσθας rested on the absence of these verses from the older Alexandrian copies. Though the text is doubtful in some points, internal evidence cannot be said to afford any good ground for suspicion.

288 γεφανό...μον: the text of this verse is doubtful, and there is no strophic test, but it seems most likely that μον was an interpolation: see crit. n.
τόνδε ἐμὸν οὐκ ἀνέτλατ', ἐργὼν
ἀκόντων ἀνατείς αὐτάν,
ἀλλ' ἔμε τὰν μελέαν, ἰκετεύομεν,
ὡς ἔτη, οἰκτειράθ', ἂ
πατρὸς ὑπὲρ τοῦμοῦ μόνου τ' ἄντωμα,
ἄντωμα οὐκ ἀλαίος προσορωμένα
ὁμμα σοῦ ὁμμασιν, ὡς τις ἄφ' ἄιματος
ὑμετέρου προσφανεία, τὸν ἄθλον
ἀδελφος κύρσαι. ἐν ὑμμί γὰρ ὡς θεῶ
κείμεθα τλάμονες. ἀλλ' ἅτε, νεύσατε
tὰν ἀδόκητον χάριν.
πρὸς σ' ο' τι σοι φίλον ἐκ σέθεν ἄντωμα,
ἡ τέκνων ἡ λέγος ἡ χρεος ἡ θεός.
οὐ γὰρ ἰδοὺς ἀν ἄθρων βροτῶν
ἀτίς ἁν, εἰ θεῶς ἄγοι,
ἐκφυεῖν δύνατον.

ἐμὸν) for πατέρα | τόνδε ἐμὸν.—ἐργὼν has been made from ἐργὼν in L. 242 οἰκτειράθ' MSS.: οἰκτειράθ' Brunck. 243 τοῦ μοῦνον L, A, and most of the mss.: τοῦμον (without μοῦνον), a conjecture of Triclinius, is in T, B, and others. τοῦδ' ἐμὸν Wecklein: τοῦτο νὰ βῆλου Mekler. 244 οὐκάλα | οὐ was written by the 1st hand in L, which often thus disregards the division between words (Introd. p. xlvii). A later hand in L, wishing to change this into οὐ καλῶς (a wretched conjecture found in the Triclinian MSS.), deleted the letters λως, and the breathing on οὐ, and added λ before οὐς in the next verse. (Dindorf says, 'νοτί a

240 ἀκόντων, epithet of the agent, instead of that proper to the act (ἀκοντίῳ): 977: Ο. T. 1229 κακά ἐκδόντα κοῦκ ἄκοντα. Cp. 74. 267. ἀνατείς αὐτάν, 'perceiving,' i.e. 'being aware of,' 'having heard,' the report of his involuntary deeds. Cp. 792 κλώτω: Thuc. 6. 30 ὡς ἐγὼ ἄκον ἀλαθάναιμαι.—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 ἀκόντων ἐργὼν could be caus. gen. with οὐκ ἀνετλάται. 241 ἄλλα, 'at least,' cp. 1327: fr. 24 καν ἄλλο μηθεν, ἄλλα τοιχεῖοι κάρα. 243 Hermann's τοῦμοῦ μόνον (for the MS. τοῦ μοῦνον) is metrically right, but μόνον 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 ΤΟΤΔΑΘΛΙΟΤ (Mekler), but τοῦν ἄθλον in 246 is against this (see, however, on 554). Perhaps τοῦδ' ἄμμορον.

244 οὐκ ἀλαίος, as his are.

προσφωμένα: for the midd. cp. El. 1059 ἐγροφωμένου. The midd. of the simple ὀρασί is poet. only (Ant. 594): but the midd. of προσφωμ and περισφωμ occurs in Attic prose.

245 ἡ τε τῆς 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 οὖν is addressed to the coryphaeus (cp. on 175), this sense would be less fitting. So Creon imagines his niece Antigone appealing to the sacred rites of kinship (Ant. 487 Ζηρός ἐρκελου; 558 ἐφυμετον Δία | ἐνωμον).

247 εν ὑμιν κειμεθα, 'we are situated' (not, 'prostrate') 'in your power': εν θ., rimee vos, cp. 392, 422, 1443, Ο. T. 314 (n.), Dem. De Cor. § 193 εν γὰρ τωθ ἄθρω τοιτο τὸ τέλος ὑπ', οὐκ ἐν ἔμοι. The epic forms διμε (nom.), διμα (dat.), διμε (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 spring 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 προσορω-

mēνα by B and Vat. 247 κύραις MSS.: κύραις Herm. —μήν γάρ MSS., Campbell:


252 ἐν ἀδρῶν (i.e. ἀναδρῶν) L: ἐν ἀδρῶν A, with the other MSS.: ἐν ἀναδρῶν 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 ἄτων after it. J. H. H. Schmidt retains βροτῶν, holding that it suits the metre (Metr. Anal. p. ixvii.); nor does he suppose that anything has been lost. 253 ἄγου L, A, with most MSS.: ἄγει B, Vat.: ἄγει ἡ Triclinius (T, Farn.): ἄγοι γ’.

Aeolic: the acc. occurs in Aesch. Eur. 630 βουλὴ παράκαθεν δ’ ὅμη ἐπιπέθαι

πατρός: Soph. Ant. 846 ἐμμαστάρημα ὅμην ἐπικτώμα. ἐν ὅμη γάρ (MSS.) is unme-

trical; and if γάρ is omitted, ὅμη still mars the metre, which requires a dactyl.

κείμεθα, of a critical situation, as Tr. 82 ἐν οὗ ὅτ' ὑπάρχουσα: τέκνα, τέκνος, ἐν εἰπερίες; (when his fate is thus trembling in the balance). Cp. 1510.

248 f. νεώτατε with acc. of the boon, as Hom. Hymn. 5: 445, Eur. Alc. 978 Ζέως

δ’ τι νεώτατα (more oft. ἐπι- or κατανεώτατα). τάν ὅδον, 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 δο-

κραθεῖν ὅπως ἔντελλεν; τήν δ’ ἀδόκητων ήπον εὐρείας θεός.

250 πρὸς σ’: in supplications the poets oft. insert the enclitic σε between πρὸς and the gen. of that by which one adjoins: 1333: Tr. 436 μη, πρὸς τοῦ

κατ’ ἄκρων κ.λ.ν.: Ph. 468 πρὸς νῦν σε

πατρός, πρὸς τοῦ μητρός, ὦ τέκνον, πρὸς τ’

εἶ τι σοι κατ’ οἶκον ἐστίν προσφίλης, ἐκτητὴ

εἰκόναμα. ἐκ σθένιν could go with ὅπω-

μαι only if πρὸς σ’ were πρὸς τ’ or πρὸς δ’ and even then would be harsh. Join,

then, δ’ τι σοι φιλόν ἐκ σθένιν, ’what-

ever, sprung from thyself, is dear to thee’; the next words repeat this thought, and add to it: ‘yen, by child—or wife, or possession, or god.’ Cp. 530 ε’ ἐρωτ. ἐκ σθένιν could not mean simply, ‘on thy part,’ as = ‘in thy home.’ Against Elsmey’s tempting ὅκοθεν (cp. Eur. Med. 506 τοῖς ὅκοθεν φίλοι) it may be remarked that the alliteration πρὸς σ’ . .

σοῦ—ἐκ σθένιν seems intentional (cp. O. T. 370 n.).

251 ἡ χρόνος ἡ θέσ: a designed assonance (παραφωνοις): cp. Isocr. or. 5 § 134 καὶ τὴν φήμην καὶ τὴν μισήμην: or 4 § 45 ἄγωνας...καὶ μόνοι τάχοις καὶ

δύνατα ἀλλα καὶ λόγου καὶ γνώμης. χρόνος

here=χρήμα, ‘thing,’ any cherished pos-

session (cp. II. 22: 618 καὶ σοῦ τοῦτο, γάρ, κεῖμηλιον ἐστο), rather than ‘business,’ ‘office.’

252 ἄδρον, if thou look closely. Plat. Rep. 577 f. τὴν ὑμοτητα ἀναμμέ

νσκόμενος τῆς το πόλεως καὶ τοῦ ἄνδρος στροφ’ ἐκατωτὸν ἐν μέρει ἄδρον τα παθ-

ήματα ἐκατέρκον λέγε. 253 ἄγοι, i.e. draw on to evil: Ant. 623 οὗ

φίλον χρόνος] θέσι ἀγεί πρός ἄταν. Oedipus was led on to his unwitting deeds by a god. Cp. fr. 815 οδό: ἀν εἰς φίλον [βροτῶν ποθ’, ς καὶ Ζέως ἐφορμίση κακα: so, too, El. 696.
ΣΟΦΟΚΛΕΟΥΣ

ΧΟ. ἀλλ’ ἵσθι, τέκνων Οἰδίπου, σὲ τ’ ἐξ ἴσουν οἰκτιρόμενοι καὶ τόνδε συμφοράς χάριν·
tά δ’ ἐκ θεῶν τρέμοντες οὐ σθένομεν ἄν
φωνεῖν πέρα τῶν πρὸς σὲ νῦν εἰρημένων.

ΟΙ. τί δὴτα δοξής ἢ τί κληρόνος καλῆς
μάτην ῥεόντης ὑφέλημα γίγνεται,
εἰ τάς γ’ Ἀθῆνας φαί θεοσέβεστάτας
ἐναι, μόνας δὲ τὸν κακούμενον ἐξένον
σόμεν οίας τε καὶ μόνας ἀρκεῖν ἔχειν;
καμογε ποὺ ταῦτ’ ἐστίν; οսίνες βάθρων
ἐκ τώνδε μ’ ἐξάραντες εἴπ’ ἐλαύνετε,
ὅνομα μόνον δεισάντες. οὐ γὰρ δὴ τὸ γε

Aldus: ἄγοι νῦν Elmsley.—ἐκφυγεῖν mss. (except that Vat. has φυγαῖς): ’κφυγεῖν
Herm.: φυγεῖν Dind., Wunder, Blaydes, Campbell. The words πρὸς σὲ have been suspected. Nauck formerly
proposed φωνεῖν πέρα τι τῶν τα νῦν εἰρημένων: Hensen, φωνεῖν πέρα τῶν πρόσθεν
ἐξερεμένων: Meckler, φωνεῖν πέρα τῶν πρὸςθε νῦν τ’ εἰρημένων. tás γ’
tás τ’ L, A, with most mss. (and so Aldus). tás (without τ’) Triclinius (T, B, etc.), which Wecklein approves, believing that τ’ and like words were often added.

254—267 First ἐπεισόδιων. 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 Eumenes (509). After a κομίδος (510—548) between Oedi-
pus 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 φλέγομαι. For ἐκ cp. also Ph. 1316
tάς...ἐκ θεῶν τ’ τίχας: Eur. Phoen. 1763
tάς ἐκ θεῶν ἔφαγεν. Similarly I. 1610 τὰ τῶν θεῶν (=their dispensations).

257 For τῶν as 1st syll. of 3rd foot
cp. Ant. 95 ἀλλ’ ἐκα με καὶ τὴν εἰς ἐμὸν
dούβουλαι.

259 ῥεόντης, when it flows away, per-
rishes, μάτην, ‘vainly,’ without result: i.e. issues in no corresponding deeds. Ῥ. 698 ἔστιν ἄγορα καὶ ἄλλα ὦν
ὑσι ἄντομα ἐνέστημα καὶ Ἐλευθέρως, ἔ
μαλλά θεῶν ἐν ἀθροίσεως βίοι καὶ
μεταβόλας πραγμάτων ὦν ὑφέλημα, μόνοι
τιμᾶς Ἐλλήνων νέμοναν Ἀθηναίοι. τοῦτο
ὅτι οὐ τὰ ἐς Φίλανθροπίαν μόνον
καθότητην, ἀλλὰ καὶ ἐς θεοῦ ἐνεσθοῦσιν
ἀλλὸν πλέον καὶ Ἀδησίας σφαίραμος
ἐστὶ καὶ Φήμης καὶ Ὀρμῆς.

261 μόνος, not strictly ‘alone,’ but
‘more than all others’: cp. O. T. 299 η
τὸν κακούμενον ἐξένον. 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 The-
bans to permit the burial of the Argive
warriors who had fallen in the war of
Eteocles and Polyneices. This is the sub-
ject of the Supplices of Eur., which con-
tinues the story of the Antigone and the
Phoenissa. (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

Theseus, protects the children of Hercules against the Argive Eurystheus. This is the subject of the Heracleteae of Eur.

These two examples are cited in Her. 9. 27; in the spurious ἐντάφιος ascribed to Lysias (or. 2 § 4–16); and in that ascribed to Demostenes (or. 66 §§ 7–8). Isocrates quotes them in the Panegyricus, as showing how the Athenians diletteav τὴν πόλιν κοινὴν παρέχοντες καὶ τοῖς ἀδικουμένοις δεὶ τῶν Ἑλλήνων ἐπαμενούν (§ 52); also in his Encomium Helenæ § 31; and again in his Panathenaeicus, where he remarks that Tragedy has made them familiar to all (§ 168 τὰ ὧν ἄκηκε τῶν τραγῳδοδιδασκάλων Διονυσίου). 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': ὧδε δὲ πλαίσιον ἠστὶ καὶ τοῖς ἄπτονοι θεραπ. 244 E. Cp. Her. 8. 142 αἰεὶ καὶ τὸ πάλαι φαίνεθα πολλοὶ ἐλευθεροκράτες ἀνθρώπων. Andocides or. 3 § 28 τοῖς κρείττους φίλους ἀφιέντες δὲ τοῖς ἄπτονοι αὐτούς αὐτοῦ πάντες.

κοῖνων, to give him a safe refuge: ἠρχέν, to come to his rescue (Εἰ. 322 ἑσόθιε, ὡστ' ἠρχέν φιλός), if anyone seeks to take him thence by force. ὡς τε, sc. εἰς, here synonymous with ἐν. After ὡς τε this ellipse of εἰς is frequent.

κόμων. The thought of the whole passage is,—τὸ δόσα μάτην βλέψα ὠφελεί, εἰ τὰς ἄθρας μαζικῶν (μὲν) θεοῦ. εἰς, ἐτοι δὲ ταῦτα πολυμοιοῦ ἐστίν; Instead, however, of a clause ἐτοί δὲ ... κ.λ., thus depending on ἐν, a new sentence is opened by the direct question,—καὶ ἐμοίγα τοῦ ταῦτα ἐστίν;

καὶ, prefixed to interrogative words (as τοῦ, πῶς, πῶς, τι), makes the query an indignant comment on a preceding statement: Dem. De Fals. Legat. § 322 καὶ τα, ὡς ἀνδρεῖς ἄθραμοι, τοῦτο ἵδα τὸ παραβεγμα διακονον αὐτῶν παρασχεῖ ἐθελον; οἰκίνε, causal, as if πορ' ὅπων had preceded: hence ὥστε ὡμείς. Cp. 437, 866. Thuc. 4. 36 ἄκουσα τε πλείστον ὁ χρόνος παρέχει παρὰ λόγον ἐπεγιγομένον, ὡς (=δύτι αὐτοῦ) φιλοτ ήμεν ὄλγην ἐκπολυκρήσεις, since they had thought to reduce them in a few days. 1. 68 νῦν δὲ τι δεὶ μακρηγορεῖν, δὲ (=τι ἡμῶν) τοῦτο μὲν δεδουλωμένους ὁτάτη; δὲ. 68 τολή καὶ παρακάλεσε...τι δεῖ χρησθαι, οὔ παρέσετον ἐπὶ τῶν αὐτῶν ἁγίων; Ar. Nub. 1225 ἤκακ: εἰς αὐτῆς; | δέ (=τι δύτι) πάπτετε ὡμεῖς ἔστε μακροθυμικὶ θεῖα μακροθυμικὶ. Ἀτ. 457 τι χρῆ δρᾶν; δοτίς ἐμφανῶς θεῶς | ἐγχθαλομα. Cp. O. T. 1228 n.

264 As 276 shows, ἐπάνως refers to his first seat, in the grove. They had induced him to leave that seat (174 n.), 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 (ἔλαιντε: 266 ἑξὸ...βαίνετε χώρας). τᾶς βάθρα denote, generally, the seats afforded by the natural rock in or near the grove: here he is thinking specially of the βάθρα ἀκτέπαρον (101) within its precincts.

οὗ γὰρ οὗ τὸ γίνεται: see on 110. The art. τὸ, followed only by γίνεται at the end of the v., with its noun σῶμα in the next ν.,
σοφοκλέους

σοφί, ουδέ Τάργας Τάμι', ἐπεί τά γέργα μου
πεπονθότ' ἐστί μᾶλλον ἡ δεδράκωτα,
εἰ σοι τά μητρὸς καὶ πατρὸς χρείη λέγειν,
ἐὰν οὐκ εἰκοβεί με' τούτ' ἐγὼ καλῶς
ἐξοδα. καὶ τοῖς ἀγῶ κακῶς φύσιν,
ὅστις παθῶν μὲν ἀντέδρων, ἦστ' εἰ φρονῶν
ἐπρασσον, οὐδ' ἀν οὕτω ἐγγυνήμην κακός;

270

νῦν δ' οὐδὲν εἶδος ἰκώμην ἢ ἰκώμην,
ὑψ' ὄν δ' ἐπασχον, εἰδότων ἀπολλύμην.
ἀνθ' ὄν ἰκνομὴν πρὸς θεῶν ὅμας, ἐνοι,
ὡσπερ με κάνοντισθάν', ὥθε σώσατε,
καὶ μηθεοὺς τιμῶντες εἰτα τοὺς θεοὺς

275

μοιρασθεὶς ποιεῖσθε μηδαμῶς: ὡγείσθε δὲ
βλέπεν μὲν αὐτοὺς πρὸς τὸν ἐυσεβή βροτῶν,
βλέπεν δὲ πρὸς τοὺς δυσσεβεῖς, φυγὴν
dε τοῦ 280
μῆπω γενέσθαι φωτός ἀνοσίου βροτῶν.

cp. Ant. 67 τὸ γάρ | ...παροεσθών, ἢδ. 78 τὸ

dὲ | ...δρῶν.

266—270 ἐπεὶ...ἐξοδα. I am a 'man more sinned against than sinning'
(Lea. 3. 2. 60),— as would appear, could
I unfold to you my relations with my
parents (τὰ μητρὸς καὶ πατρὸς), on account
of which relations (the parricide and the
incest—ἀν 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...δεδράκωτα. The
agent's activities (τὰ έργα μου) here stand
for the agent himself; and so, instead of τοῖς
εργίων πεπονθόν εἰμι (cp. 873), we have τὰ
έργα μου πεπονθόντ' ἐστίν. (Cp. 74, 1604.)
O. T. 1214 γάμως τεκνών καὶ τεκνοφανεῖς
on which the son becomes the
spouse. So a particular activity of a per-
son'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 ὀργίζομενον τῆς
γνώμης (Thuc. 1. 90, 2. 59): τὸ δεδιό, τὸ
θαρσοῦν αὐτοῦ (1. 30).

270—274 'Ye shrink from me as
from a guilty man. And yet (καθὼς),—
evil as were my acts (in themselves),—
how have I shown an evil disposition
(φοβῶν), or incurred moral guilt? Before
I struck my father, he had struck me
(παθῶν ἀντιβραχόν; 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 ἄθροισθαί
ἐν φρονῶν...κακῶς, which could not apply
to the incest, limits the reference of ἀντι-
βραχόν to the parricide; while ἰκώμην (273)
refers to both stains.

271 He has two distinct pleas, (1)
provocation, and (2) ignorance. These
could have been expressed by ἀντιβραχόν
(1) παθῶν μὲν, (2) εἰδόθ' οὐδὲν. 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 δὲ
answers to εἰ φρονῶν, and ὑπ' ὀν δὲ 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 butrequiting 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.

ὄθησα,—showing that he felt the difficulty, but knew no remedy. πνεύμα (L), πνεύμα, or πνεύμα, is in all MSS.: so, too, is μολόπως. 279 βροτών] βροτών Triclinius. 281 ἀνοσίαν βροτών] ἀνοσίαν. ταῦτ᾽ οὖν Dindorf. Cp. on 281. For βροτῶν Wecklein.
imperat. ἱγκέσθη (278). After verbs of thinking, the negative with the inf. is ordinarily od (Plat. Prot. 317 A ἵγκομαι ὁδ od τι διαπράσασθαι): though ὁδ is used in this formation also with ἱγκεσθαι, and sometimes in strong expressions of personal conviction: Ὠ. Τ. 1455 δόθη μετά μὲν ὁδ ὑπὸ τοῦ μὲν ἐλευθεροῦ τοῦ δὲ τῆς γῆς ἀνακτᾶς ἀρκεῖ ταύτα μοι διεδέναι. 295

Ο. καὶ ποῦ οὖ ὁ κραίνων τῆς τῆς χώρας, ἔνοι; 296

Χ. πατρώον ἀστι χῆς ἔχει σκοτός δὲ νῦν

writes thew. 282 ἐὰν οἷς σὺ] ἐνεῖς ὁδ Dindorf: ἔννεε Neuck. 286 δυσπρόσωπον] δυσπρόσωπων B, Vat. 288 8 after ὅταν is omitted by A, B, R,
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-

\[\text{Δηναν, here, } \text{diṣiudicae: usu. = dignoscere; Plat. Phaedr. 262 A τὴν ὁμωμοῦσαν...καὶ ὁμωμοῦσαν ἀκροβότι διεξῆθα. } \text{Cp. O. T. 394 διεῖπεν (ἀνγίγα), to solve it.} \]

297 The ἔχονς had spoken of Theseus as ὁ κατ' ἄστιν βασίλευς (67), but had not said where he then was.

297 πατρίδον ἄστιν γῆς, not for παρ-τραπαί γῆς ἄστιν, 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 οἶκος can use τοῖς ζώγες: in the mouth of Oed. (O. T. 1309) πατριός ἄστι means the city of Attica, and in that of Ant. (Ant. 137) the city of Oeneis; on the other hand, τὸ ναός τῷ ἀγρῷ (O. T. 1304), his 'ancestral home.'

'Eis ἐν,' 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 (συνορίαν καὶ κατὰ κόμι- πος κοιναί, Isocr. Encom. Helen. § 35).
δὲ κἀμὲ δεῦρ’ ἔπεμψεν οἶχεται στενῶν.

ΟI. ἡ καὶ δοκεῖτε τοῦ τυφλοῦ τῶν ἐντροπην ἡ φροντίδ’ ἔξω, αὐτὸν ὥστε ἐλθεῖν πέλας; 300

ΧΟ. καὶ κάρθ’, ὅταν περ τοῦνομ’ αἰσθηταί τὸ σών.

ΟI. τίς θ’ ἐσθ’ ὅ κείνῳ τοῦτο τοῦτος ἀγγελῶν;

ΧΟ. μακρὰ κελευθὸς: χολλὰ δ’ ἐμπόρων ἐπη φιλεῖ πλανάσθαι, τῶν ἐκείνος αἰῶν,

θάρσει, παρέσται. πολὺ γάρ, ὃ γέρων, τὸ σῶν 305 ὄνομα διήκει πάντας, ὡστε κεῖ βραδὺς εὐδεί, κλύων σοῦ δεῦρ’ ἀφίζεται ταχύς.

ΟI. ἀλλ’ εὐνυχῆ ἵκουτο τῇ θ’ αὐτοῦ πόλει ἐμοὶ τε’ τίς γὰρ ἐσθλὸς οὐχ αὐτῶ φίλος;

ΑΝ. ὦ Ζεύ, τι λέξω; ποι φρενῶν ἔλθα, πάτερ;

298 ἔπεμψεν L (with π written over ψ), B, T, Vat., etc.: ἔπεμψεν A, F, L², R. The aorist is preferred by Nauck, Hartung, Wecklein; the imperfect, by most of the other edd. 300 ἔπιπεν Vat.—αὐτῶν ὁ δ’ ἀνθός τ’ L, with most mss.: ἀπόνως τ’ Vat.: ἀπόνω (without τ’, and with τελεῖα for ἔλθαν) Farn. The true reading is due to Porson, who saw that ut had been corrupted to π.—Blaydes

sent to obtain news’; but we need not change it, as Wecklein does, to τοιμόσ. 298 καὶ: see on 53. ἔπεμψεν is better here than ἐπεμπεθ’, which could only mean, ‘was our summoner.’ στενῶν, to make him set forth, to fetch him: 0. Τ. 860 πέμψαν τῷ στενῶι.

299–302. Wecklein brackets these nine verses, thinking that they arose from a misunderstanding of 551—554. Theseus divided the name of Oedipus from the description of his anger, 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 ἔπεμψεν 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 (73), 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 ἔπεμψεν 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 αὐτῶν with ἔλθαν, not with ἔπεμψεν: cp. O. Τ. 6 ἀγὼ δικαίων μη παρ’ ἀγγελῶν, τέκνα, | ἄλλων ἀκόουει αὐτὸς μ’ ἐλήμθα.

301 καὶ κάρθ’: cp. 65.

302 Π. κλευθός: 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 πλανάσθαι: cp. Cic. Rep. 1. 17 speremus nostrum nomen voliare et vagari latissime. τὸν refers to ἔπεμψεν. δόλω 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 δάφνα, π.: the same words (in another context) 726. πολὺ, with strong rumour: 0. Τ. 786 ψεύρωτε γὰρ πολὺ. Æschin. or. 1 § 166 πολὺς μὲν γὰρ ὁ Φίλιππος 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 κείνον.

302 τίς δ' ἐστὶ; 307 εὖδε
309 ἐσθλῶς ἔσθε ὃς Nauck, Wecklein.

deal of him), ἀναιμαθήστατα δὲ καὶ τὸ του παῦλος βρομά 'Αλεξάνδρου.

306 τρ. κραδοῦς εὐδεῖ, even if he is reposing (from affairs), and is unwilling to move. εὐδεῖ, in the fig. sense (O. T. 65), is more often said of things (as εὐδεῖ πόντος, etc., cp. 621) than of men: but καθεδω, at least, was often thus used: Plut. Pomp. 15 ὁ μέντοι σοι μή καθεδων ἀλλα προσέξει τοις πράγμασι. The conjectures ἐπανα and στειεῖ (the latter referring, not happily, to στειεῖ βραδέως) both suppose that Theseus lingers by the way. But, if he started, he would scarcely loiter. βραδέως here = indisposed to exertion (as βραδός is joined with μελακός in Plat. Politi. 307 μ, and βραδύτης with θυρικυριν in Charm. 160 β).

307 κλών στοῖ (gen. of connection), hearing about thee, El. 317 τοῦ καταγηρτοῦ τί φίς; Ph. 439 ἀνέξου μὲν φωτός ἐξερήσομαι: Od. 11. 174 εἰπὲ δὲ μοι πατρὶς τε καὶ ἕδος. Cp. 355.

309 τίς γερ ἐσθλός. Oedipus has hinted to the Chorus that he brings ὑπηρετὸν διστασεῖ κείνος, but has reserved all explanation of his meaning until Theseus shall arrive (388). His exclamation here again touches on his secret; but, instead of interpreting εὐτυχῆς, 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: H. T. 13. 734 (of the man with νόος ἐσθλός) καὶ τε πολέας ἐσάρω, μαλιστά τε κ' αὐτός ἀνέγειρ, 'he saveth many, yea, and he himself—best recognises (the worth of wisdom)': Menander Sentent. 141 εὐθιω γαρ ἀνδρι [γ'] ἐσθλα καὶ δοτο θεός: ib. 391 ἔσαντος ἐπαιρκόν τῶν ἱών τε τί λέγει ποτε: Horat. 23 3 ὁ χρηστός, ὥς ήκκα, καὶ θρηστοῖς ποιεῖ: pseudo-Philem. ap. Boissonead. Anecd. 1. 147 μετεξερχότα τὸ δικαίον εἰς πλεονεξίαν. Conversely, ο αὖτ' κακα τεκχει ἄνηρ ἄλω κακα τευχα (Hes. Ov. 265), λαν φιλὼν σεανουν οδόν ἔχεις 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 unsatisfying here. Cp. 1124, 1406, 1553. The conjecture ἔσθε δὲ (for ἐσθλός) makes Oed. apologise for the selfishness of ἔος τε: 'for who is his own friend?' (!)

310 τί λέγει, here prob. fut. ind. rather than aor. subj. (though 315 τί φῶ)?: cp. O. T. 1419 οἴμω, τί δήτα λέγεις πρὸς τόν άτο; Ph. 1233 δὲ δεῖ, τί λέγεις; For fut. ind. combined with aor. subj., cp. Eur. Ion 738 εἴπομεν ή συνώμων ή Τ' δράσομε; τοι φρενίνων: see on 170.
ΟΙ. τί δ' ἐστι, τέκνων Ἀντιγόνη; ΑΝ. γυναῖκ' ὅρω
στείχουσαν ὠμῶν ἄσσουν. Αἰτναίας ἐπὶ
πῶλον βεβώσαν: κρατὶ δ' ἡ λυστερής
κυνῆ πρόσωπα Θεσσαλίς νῦν ἀμπέχει.
tί φῶ; 
ἀρ' ἐστιν; ἄρ' οὐκ ἐστιν; ἡ γυνώμη πλανᾶ;
καὶ φημὶ καπόθημι κοικ ἐχω τί φῶ.
tάλαυα:
οὐκ ἐστιν ἄλλη. φαίδρα γοῦν ἀπ' ὀματάτων
σαίνει με προστείχουσα: σημαίνει δ' ὅτι
μόνης τόδ' ἐστὶ ἄλλονι Ἱσμήνης κάρα.
ΟΙ. πῶς ἔπασ, δ' παῖ; ΑΝ. παίδα σή, ἐμήν δ' ὀρὰν
ὄμαιον: αὖθις δ' αὐτίκ' ἐξεστιν μαθεῖν.

ΙΣΜΗΝΗ.
ὡ δυσσά πατρός καὶ κασιγνήτης ἐμοι
ἡδιστα προσφωνῆμαθ', ὡς ύμᾶς μόλις
ἐυρούσα λυπή δεύτερον μόλις βλέπω.

812 ἐπί L, F: ἐπὶ most of the others, and Ald. 813 ἡ λυστερής
MSS.: ἡ λυστερής Nauck: ἡ λυστερής Coraes, Doederlein, Wecklein: ἡ λυστερής
Meineke. 816 τὶ φῶ:) Hermann conjectured τὶ φῶ νῦν; Elsmley, τὶ φῆμι;
(comparing O. T. 1471, etc.) Meineke, τὶ φῆμι. 816 ἡ γυνώμη πλανᾶ, L,
with ai written over ω by the 1st hand.—ἡ is changed to ἥ by Hartung: to ἥ by

811 τὶ δ' ἐστι; (cp. 46) marking surpris,
se, as O. T. 319 (n.), 1144 etc.
812 Ἀιτναίας...πῶλον, 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. i. 170)
and for its mules (Phoebus 366. 12), some
understand a mule here, as that animal
(with an easy saddle, ἀστραβῆ) was much
used for such journeys. But though
πῶλον with a defining word (as τῶν καμφ-
λῶν Arist. Hist. An. i. i. 47, κυνῶν An-
thol. 12. 238) could denote the young of
animals other than the horse, πῶλον ἀλοῖν
would always mean a young horse.

Ἀιτναίας implies some choice breed, as
in Theophr. Char. xx1 (=vili in my 1st
ed.) the μαχροφιλήσαν buys Δακωνικάς
κόνας. Σικελικάς περιστέρας, etc. In Ar.
Pax 73 the Αἰτναίας μέγιστος κάνθαρος is
not a mere joke on the Ετνα breed of
horses, but alludes to a species of beetle
actually found there (cp. Aesch. fr. 229,
Plato com. ἐνερ. fr. 13, quoted by schol.
ad loc.).

813 κρατὶ: locative dat., 'on her
head,' rather than dat. of interest with
ἀκμύον. 'for her head.' The ἡ λυστερής
of the mss. is a very strange word. It
ought to mean 'deprived of the sun': cp. Βιο-
στερής 747, ὀμματοστερής 1260. Even
with an active sense, 'depriving of the
sun,' it is awkward. It could not mean
'sun-averting.' In Aesch. Suppl. 1063
Ζευς...ἀποστεροῦσ γάμον is not, 'may he
hurt from us,' but 'may he take away
(from our foes)': Hartung would read
ἀποστερόφεροι μοι. (1) ἡ λυστερής (Nauck)
is supported by II. 16. 224 Ἀλκιάδοις αὐ-
νομοσκεφάλων, and (2) ἡ λυστερής (Coraes)
by the use of οῖστὶ as 'to keep out.'
The latter seems most applicable to
rain: cp. Pind. P. 4. 81 ἀμφὶ δὲ παρ-
δάλευ μετεγκαλεῖ φρασατις δμβρον, An-
thol. P. 6. 90 πῶλον...λεαροτεθῇ: the
former, to heat, cold, or wind: cp. Anthol.
P. 6. 335, on a κανῖλα (a broad-brim-
med felt hat, used in Macedonia—from
καῦσα), καὶ σκέτας ἐν νιφταῖ, καὶ κόρας ἐν
πολεμῷ. Θεσσαλίς κυνῆ, a form of the
Thessalian πέτεσος, 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 πλανω). **330** προσευχόμενα MSS.: cp. 30. **321** ἐστι δήλον MSS.: Suidas s.v. σημαίνει, μᾶνης τὸν ἕστιν Ἴσμηνος φίλον κάρα, whence Hermann, μᾶλλον τὸν ἕστιν φίλον Ἴσμηνος κάρα. The conjecture τὸν ἕστιν ἀδελφόν is ascribed by Dindorf to Herwerden (Obser. in Comicos, Lugd. Batav., 1855, p. 133); by Wecklein, to Jacobs; it has also been made by Blaydes. **328** ἦστατον] ἦστατοι Dobree, Hartung, Blaydes.

like our ‘wide-awake’) with brim, worn esp. by travellers: cp. schol. on Ar. Av. 1205 (where Iris enters with a κυνη), κυνή δε, ὅτι ἔχει περικεφαλὰς τῶν πέταιων. In the Ναυκ. Soph. made Iris wear an ‘Ἀρκας κυνή (fr. 251).

**314** πρόσφωτα (acc. of respect)…νῦν: Ar. Lys. 542 οὐδὲ γόνατ’ ἀπὸ κόστος ἔδωκε με. **316** Elms. cp. Eur. I. T. 577 ἄρ’ ελευθερωποί ἄρ’ εὐδοκίας ἵνα φρονήσην ἐν; πλανα, misleads (me): the act. never = ‘to wander.’ Plat. Prot. 396 D ἄρ’ πάσης ἐλαχίστως ὑπὸ ταχυμούντος διόνυσου ἤμας ἐκλάω. Hor. Carm. 3. 4. an me ludit amabilis Insania?

**317** Arist. Metaphys. 3. 6 ἀδίνατον ἄμω Καταφάνει καὶ ἀποφάντων ἀληθώς. τι φόρτως, the delib. subj. in a dependent clause (τι might be δε τι): cp. O. T. 71 π.


**321** The δήλον 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 ἀγὸν τροκότες τοῦ δήλου). The conjecture ἀδελφόν (cp. Ant. 1 ἄποικον αὐτᾶς ἀδελφόν Ἴσμηνος καρά) may be right. **324** 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. ἐς διστατί πατρός καὶ καστήνων, ἀμφετα τα αὐτῆς καταγγέλλω, διότι ἐμοὶ ἔκτιμο καταστάτω ηὐστα ἀνθρώπων, two names most sweet for me to use: cp. Or. 1049 ἦστεν ἀδελφῆς; τάδʼ ἀντὶ παιδῶν καὶ γαμήλιων λέγονι | προσφέρωμα ἀμφὶ τοῖς ταλαντιφόροις πάρα. Suppl. 801 ἦστεν παῖδες, ἦν παῖδες | προσφέρωμα μαστίφων (‘sons’, a name bitter for your mothers to utter).

**326** δεῦτερον, when I have found you.

** languet**, caus. dat.: Archilochus fr. 101 (strong emotion) πολλὴν κατ᾿ ἄχλην ὀμμάτων ἔχενεν.
By his reply, ἤ τῆσδε κάμον; Oed. seems to hint that she separates herself from those whom she pities. Ismene with quick sensibility rejoins, δισύμορον ἄντρες τε, the life is to be mine, too, in your company (for τροφαὶ see 8). Dindorf’s conjecture, δισύμορον τροφαῖ, makes the subsequent question of Oedipus appear needless.

διαμοιν expresses the sisters’ relation to each other only (‘my children and my sisters’ would be δισύμοροι here). In Soph. διαμοιν, διαμοιν always refer to brother or sister: 323, 979, 1275, 1405, 1772: Ant. 486, 552 f.: El. 12, 325, 531: O. T. 639.

332 σῷ (caus. dat.) = an objective gen. seu: O. T. 969 τῶμος τῶν (n.).

333 τὸδοι; (causal:) was it because thou wast fair to see me after so long a time? (or was there some further special cause?) Cp. Ai. 531 φῶσαε γ’ αὐτῶν ἐξελεύσωμε. λόγους αὐτήν, object gen., αὐτή λόγους ἀγαλλίουσα. Aesch. Ag. 696 πραγμάτων εὐαγγελοῦν. λόγους would be a dat. of circumstance (‘with’), but very harsh.

334 ἐδιν ὕππερ...μονᾶς = ἐδιν (τοῦτον) οἰκετῶν ὕππερ εἶχον πιστῶν μόνων, the attraction of the relative extending to the predicative adj.: Dem. De Cor. § 298 ὠθεῖ φόβος οὐ’ ἄλλο οἴδεν ἔπειρῃ...ὡν ἐκριβα

327–338 In the mss. verse 330 (ὡ στερ’ διαμοι...) comes next after v. 327 (ὡ τέκνον, ἢκει...) Musgrave saw that the words in v. 331, ἣ τῆσδε, etc., require that τροφαῖ (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 δύσμορ’ Α: δύσμορ’ L and the rest. 380 δισύμορον τροφαῖ L has the v of δω σ巳 in an erasure, with an accent traceable above it (δια;?). Schneidewin conjectured ὃ δὲ διαθήκῃ τροφαῖ: Dindorf, ὃ δὲ μόνω

327 ὅραν, epexeγ. inf.: so ἀτλητο... ὅραν, O. T. 792. The form δυσμοίρων only here.

328 έ ἐν the mss. the verse ἤ τῆσδε κάμον; etc. stands immediately after the verse πρόσφαυσαν, ἦ παῖ, etc. Musgrave has been followed by nearly all subsequent editors, in separating these two verses by the insertion between them of the verse ἤ στερ’ διαμοι etc. This transposition is plainly necessary: else Ismene will say that she touches not only her father and sister, but herself. Campbell defends θυγάνῳ...δυσμόρου...ἔμοι τρήτη 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. ἤ τῆσδε κάμον; etc. could depend, in grammar, either on θυγάνῳ or on τροφαῖ, though the sense leaves no choice. Nauck earlier places v. 327 (ὡ τέκνον, ἢκει) after v. 329 (πρόσφαυσαν). Wecklein places v. 328 (τέκνον, πέφησα) after v. 329. Neither of these changes is hurtful; but neither appears necessary.

380 έ δισύμορον τροφαῖ, wretched mode of life (338),—referring to the outward signs of suffering and destitution on which Creon dwells, 745 ff.: cp. 1250 ff.
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

dikaiōn καὶ συμφερόντων τῇ πόλει οδύν προδόναι.

πονεῖν, επεξεγ. infin. with τοῦ (eloi): so as to do their part. The infinit. was thus used in affirmative clauses (esp. after διδέ), as II. 9. 688 eloi καὶ οἶδε ταῦτες εἶπέμεν, αὐτὰς ἔπηκα, here are these also to tell the tale, who went with me: Eur. Ἡρ. 294 γυναῖκες οἶδε σὺν καθίστανται νάον, here are women to help in soothing thy trouble. So on the affirmative οἷς elai πονεῖν ('here they are to serve') is modelled the interrogative τοῦ elai πονεῖν; 'where are they, that they may serve (as they are bound to do)?' So Eur. Or. 1473 ποῦ δὴ αὖμέν οἱ κατὰ στέγας θρούσας; ποῦ (the scholar's reading) is right. τοῦ supposes a very harsh ellipse of ἦσσον or the like, and agrees less well with the reply.

οὕτω εὐτυχ. on 273. Schaefer's τάν is better than the ms. δ' ἐν because the hint is made more impressive by the abruptness. τάνιν is adv.

Ἀλγοῦτος. Her. 2. 35 τὰ πολλὰ πάντα ἐμπαιων τοῖς ἄλλοις ἀνθρώποις ἐστιν τοῖς καὶ νόμων' ἐν τοῖς αἱ γυναῖκες ἀγοράζουσι καὶ κατηλεσοῦσιν, οἱ δὲ ἄνδρες καὶ οἶκοι ἄνθρωποι ὕψωσιν. 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 Salmox in Her. 4. 95, and the disputed passage An. 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 Νόμωμα Βαββαρίου, 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 (cic. 340 B.C.), in his Πῶλεος, represented the Athenians as rejecting an Egyptian


Tournier: ἰενὰ τῶν κελῶν Schaefer, and so most edd. 342 σφῶν L: σφών A and others. 344 ἐκεῖνων L, A, with most MSS.: ἐκεῖνων Vat., Blaydes. 349 νηλίσσων τ' L with most MSS., Suid., Ald.: ἄρηλισσων τ' T. νηλίσσων (without τ') Vat., ἄρηλισσων (do.) B. 350 τολμοῦσι δ' The ist hand in L wrote τολμ- λῶσιν, and then corrected ν to δ'. 351 δεύτερ' τ' L, L², F, R². 352

alliance on the ground of the opposition between the manners of Greece and Egypt:—οὐθ' οἱ τρόποι γὰρ ὄμοιον ὤστε, οὐθ' οἱ νόμοι | ἡμῶν (Fragm. Com. Bothe p. 426).
340 ἵστοργούσης: Ν. 6. 490 (Hector to Andromache) ἀλλ' εἰς οἶκον λοία τὰ σ' αὐτῆς ἔργα κόψω, | ἵστον τ' ἡλικίᾳ τέλος, καὶ ἀμφίπλου εἴλευσ | ἔργον ἐποίησεθάνα πόλεμος δ' ἀνδρεσι βελμείον.
341 τάξιν ὑ. τροφῆς, those means of supporting life which are sought outside of the home,—paraphrasing the ἄγορά- ξουν καὶ καταγελουσι οἱ Ἡρ. 2. 35. Elsewhere τροφῆς 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 ἄμφω is said of two 'sides' or armies, considered as units (Ν. 2. 157 ἐπερ γὰρ κ' ἀθλοῦμεν Ἀχιλλ' τε ὑπὸ τ绝大多数 ἱστερὶ τε |... ἄρηλισσων ἄρων: or when a dual verb has a twofold dual subject, Ν. 8. 185 ἔπεν τε καὶ οὐ, Πώδαργε, καὶ Ἀθηνὶς ἔλαμψε τε διε, | μὲν 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). οἰκουργοῦντων, not οἰκουργοῦντος, though a dual follows (345): Ο. 1511 f. εἴρητον... εἴρηθεν: Χειρ. Σύρ. 6. 1. 47 ὥς εἰς τὸ ἀφάστασαι ἀθάλους: Plat. Prot. 330 c εἴπετο δ' ἢ μοι... δ' ὑπομάσκεις ἄριστα: ὡς, an epic use freq. in Aesch. and Soph. παράβολον. [Dem.] In Nearer. (or. 59) § 86 λαλῶν φόβον ταῖς γυναῖξι παρασκευαζόν τοῦ σωφρονείται καὶ μηδὲν ἀμαρτάνεται ἀλλ' ἕκαστας οἰκουργεῖν. Ευρ. Ορ. 928 εἰ τῶν ὀικουργημάτων οἱ λελεμμένοι | θηλύσωσιν.

344 ο. τάξιν δυστυχόν: Ρχ. 1126 τῶν εἴμα τε κελῶν τροφᾶς: so nostros vidisti fentis occellus Οv. Ἡρ. 5. 43. τάξιν... κακὰ: cognate acc. to ἄπειροντον (like τῶν τῶν), 'ye hear the woes of me hapless for me' (δυστυχόν, placed between art. and noun, must not be taken with ὑπερ...). Cp. Plat. Legg. 717 c (a son must cherish his aged parents) ἀπότισεν ἑαυτῷ δανειματὰ ἐπιμελείας τε καὶ ὑπερποτισ- τῶν ὥδης παλαιᾶς ἐκ νέων δανεισθέας,
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.

C. Campbell thinks that the o has been made from e. I doubt this. The scribe’s pen, has, indeed, been carried a little beyond the circle of o; but the letter was never e. He usually writes e in the contracted form ë. A, and most of the other MSS., also have ë. B and T have ë (with o written over it): Farn. ë.
σο δ', ὃ τέκνον, πρόσθεν μὲν ἐξίκουν πατρὶ
μαντεί' ἀγνόσα πάντα, Καδμείων λάθρα,
ἀ τοῦτ' ἐχρήσθη σώματος, φῦλαξ δὲ μοι
πιστὴ κατέστης, γῆς οτ' ἐξηλαυνόμην·
νῦν δ' αὖ τίν' ἥκεις μὑθον, Ἰσμήνη, πατρὶ
φέρουσα; τίς ο' ἐξήρεν οἰκοθεν στόλος;
ἤκεις γὰρ οὐ κεῖνη γε, τοῦτ έγὼ σαφῶς
ἐξοίχα, μὴ οὐχὶ δειμ' ἐμοί φέρουσά τι.

13. ἐγὼ τὰ μὲν παθήμαθ' ἀπαθόν, πάτερ,
ζητοῦσα τὴν σὴν ποῦ κατοικοίς τροφήν,
παρεῖσ' ἐάσω. δὲς γὰρ οὐχὶ βούλομαι
ποιοῦσά τ' ἀλγεῖν καὶ λέγουσ' ἀθίς πάλιν.
ἀ δ' ἄμφι τοῖν σοῦν δυσμόρου πᾶδοιν κακά
νῦν ἐστιν, ταύτα σημανοοῦ' ἐλήλυθα.
πρὶν μὲν γὰρ αὐτὸις ἣν ἔρως Κρέοντι τε

355 ἐξοίχα L: seven dots have been placed by S over the former
word to show that it should be deleted. 355 φῦλαξ δὲ MSS.: φῦλαξ τῇ
Elmsley, Hartung. For μοι I give μοι: see comment. 358 τίς ο' ἐξήρεν
τίς ἐξήρεν L. 361 ἀπαθόν] ἀπάθον L. 362 κατοικοίς L, with most MSS.:
κατοικοί A and others, Ald.—τροφήν] στροφῆν A, V3, Ald. 366 σημανοοῦ'

νὰ, | καταλίθετ' οὕδεν ἔτερον ἢ τεθνῄ-
κέρας, 'supporting one takes away...then
nothing is left.' τροφήν, 'tendence': 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 τούδε σώματος (without περὶ),
gen. of connection; see on 307. φῦλαξ
δὲ 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 μοι seems necessary: and I suspect
that μοι first arose from inattention to
the exact sense. A gen. after φῦλαξ
always denotes the object guarded: thus
φ. μοι 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
φῦλαξ ἦν; (say the Bacchants to Dionysus),
'what overseer, master (of our rites, like
ἐπίσκοποι of Dionysus, Ant. 1148) had
we?'—not, 'what guardian of our persons
was there?' Yet there L² (cod. Laur.
32. 2) has μοι.

366 στάλος, a journey with a pur-
purpose, a 'mission': Ph. 243 τίνι | στάλο
προσέχες; 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.: σημαίνοντ' L, R. 367 ἔρως mss. (L points thus after ἔρως and ἐκάθει: probably to make it clear that τε and μηδέ correspond.) For ἔρως, Reisig conjectured ἔρως: Thomas Tyrwhitt and Musgrave, ἔρως (which has been received by Brunck, Elms., Herm., Wunder, Hartung, and others): Nitzsch, ἔρως. For ἄν ἔρως, Bergk, ἄρα: Mekler, ἀμήν.—All mss. have κρέοντι τε. For τε,

360 μη, οὐχ...φέρουσα. explains the special sense of κράτη. 'You have not come empty-handed—i.e. without bringing some terror for me.' μη οὕ proper stands with a partic. in a negative statement only when μη could stand with it in the corresponding affirmative statement: thus (a) affirmative: βραδός ἔρχει μη φέρων, you (always) come slowly, if you are not bringing: (b) negative: οὐ βραδός ἔρχεται, μη οὖ φέρων, you never come slowly, unless you are bringing. Here μη οὕ is irregular, because the affirmative form would be ἔφικες οὐ (not μη) φέρουσα, a simple statement of fact; and so the negative should be οὐχ ἔφικες οὗ φέρουσα. But bringing bad news is felt here as a condition of her coming. Hence μη οὕ is used as if the sentence were formally conditional: οὐκ ἄν ἔφικες μη οὗ φέρουσα.

361 ἦ. 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 ἤγοισα τὴν στὴν τροφήν, 'enquiring as to your way of life' is supplemented by τοὺς κατακόμβους, i.e., 'where you were living.' Cp. Thuc. 4, 42 ἐπηρών τοὺς ἄλφαμοις οἱ κατασχήσαντος.

365 ἄμφι...παιδιν (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' ἄμφι τοῖς σφαλεσί μη ξέκοιτας | ὀργῇ πέτεια.

367 ἔρως. 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. ἔρως, desire (436), is a necessary and a certain correction. The ms. ἔρως would have to mean 'emulous desire,' either (a) between the two brothers, or τε...μηδέ = 'both...' and not': or (b) between the brothers and (τε) Creon. Now, there is no objection to using ἔρως, ἔρως of noble rivalry. The fatal objection is that the idea of rivalry all is here completely,—almost ludicrously,—out of place. The notion that Soph. was thinking of the ἀγάθῃ ἔρως, which rouses men to effort, as opp. to the κακῇ ἔρως (Hes. Opp. ii ff.), is surely very frigid. It is possible, however, that it was this notion which first brought ἔρως into 367. Κρέοντι τε. The τε = 'both,' answering to μηδέ 'and not.' So τε is answered by οὐδέ (instead of οὐδε) Eur. I. T. 697, or by
θρόνους ἐκσπεῖ τῷ θραύσθη πόλιν, λόγω σκοπούσι τὴν πάλαι γένους φθοράν, οἵα κατέσχε τοὺς σῶν ἄθλων δόμοιν.

νῦν δ' ἐκ θεών τοῦ καλλιτηρίου φρενὸς εἰσῆλθε τοῖς τρίς ἄθλων ἔρις κακῆ, ἀρχής λαβέσθαι καὶ κράτους τυραννικοῦ. χω μὲν νεάζων καὶ χρόνῳ μεῖνι γεγοὶ τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων ἀποστερίσκει, καξελθάκειν πάτρας.

οδ' ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθών λόγος, τὸ κοινὸν Ἀργός βᾶς φυγάς προσλαμβάνει

Paley conjectured δη: Nauck, γε: Dindorf, τοῦς. 366 μηδὲ mss.: μήτε T, F, Benedict, Hartung. 369 λόγῳ σκοπούσι] φόνῳ, σκοπούσι Blaydes. 371 καλλιτηρίου Touc (Em. in Suid. vol. 1. p. 431): so Elms., Blaydes, Wecklein, and others. Most mss. have either καξαλλιτηρίου (as L), or καξ ἀλληρίου (as A): a few have καξαλλιτηρίου (B) or καξ ἀλληρίου (Vat.). Triclinius conjectured καξ ἀλληρίου: Herm., καξ ἀλληρίου (comparing αλλίως for αλληρίς in Lycochr. 579): Reisig.

dé Soph. Ph. 1312. So, too, οὖτε by dé, Eur. Suppl. 273, etc. Such irregularity is natural when the second thought is opposed to the first. The objection to reading μήτε in 368 is that, while οὖτε (or μήτε)... τε is common enough, there is no example of τε...οὔτε (or μήτε).

Paley's Κρέατοι δη is, however, highly probable. It would mean, 'to Creon in the next resort.' So δη is used of succession in Ant. 173, where Creon says ἐγὼ κράτη δὴ πάντα καὶ θρόνων ἔχω, ἑνεκτ' (the sons of Oed. being dead); and Aesch. Eum. 3 η δὴ τὸ μητρὸς δευτέρα τὸν ξέτοι | μαντεῖοι.

368 ιάσθαι, pass., as Tr. 329 ἢ δ' οὖν ἐάσθω: Thuc. 1. 142 (ἰασθόμενι): Eur. I. A. 331 (ἰάσθαι): I. τ. 1344 (ἰάσθαι): etc. The midd. of ιάω is not classical. πόλιν: so in Ant. 776 ἄπω μιάμα πᾶν' ἀντικρύη πόλιν, 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 ὅργῃ λεξίχαι, Ant. 621 σοφία...ἐκατ' ἐκεῖθεν τὴν πολιάν...φθοράν, beginning with the curse called down on Lalus by Pelops, for robbing him of his son Chrysippus. Cp. Ant. 596 (of this Lhabadcid house) οὐδ' ἀπαλλάσσει γενέας γένος, ἂλλ' ἔρεπτει | θεῶν τις etc.: one generation doth not free another, but some god brings ruin.

371 καλλιτηρίου. The ms. reading, καξ ἀλληρίου, 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 the epic verse. ἀλληρίος, and the poet ἀλλότις, alone are found. The preceding ἐκ may have led the scribe into an erroneous repetition, as in Ai. 205 ἐκ δὲ ἐκ δὲ μέγας instead of ἐκ δὲ μέγας (cp. Wecklein, Ars Soph. emend. xvi. pp. 69 ff.). This seems, on the whole, more likely than that the Homeric ἀλέτης ('sinner,' ἀλότις in Lycochr. 579) should have suggested a form ἀλληρίδος or ἀλληρίός, of which there is no other trace. Hesychius (1. 236), s. v. ἀληρίσση, says that in the ἅλωμαλωτίδες Soph. used the subst. ἀλληρία (Ἀρ. Aes. 907 ἄττερ πίθακον ἀληρίας πολλὰς πίθων), whence Dindorf καξ ἀτηρίδας φρενὸς, 'from a sin of the mind.' The objection to this is the unexamined lengthening of the second syllable.

372 The dat. after ἀληρία 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. 598 ἐμι γὰρ ὅκτον... ἀληρία: Περ. 1. 86 (Λέγεται) τῷ Μιλσφ...
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, Polynoeices, 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

κεδρυδῆς: Dindorf, κεδρυδῆς: Campbell, κεδρυδῆς: 372 τρισεθάλλων MSS.: τρισεθάλλων Porson (Praef. xxviii.), Elmsley. 376 The sign χ in the left margin of L is thus explained by the schol.: τὸ χ παράκειται διὶ πρεσβυτέρων φίλων τῶν Πολυνείτων.—Πολυνείτης Λ., Α., etc.: Πολυνείτης Β., Βατ., etc.—θρόνον Α., R, V3, Ald. 377 θρόνων L, Α., and most MSS.: θρόνων Triclinius (T., B, etc.). The same variation occurs in

ἐσθελεῖν...τοῦ Σκλαύος: but 6. 125 τῶν Κροίων γέλως ἔσθελε: and so Eur. Med. 931 ἔσθηθεν μ' οἴκτος.

τρισεθάλλων for τρισεθάλλων 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 τρισι μάκαρες Δαμάοι καὶ τετράκις: Αγ. Πυθ. 851 καὶ τρισι κατακλαμών καὶ τετράκις, κ.τ.λ. To Hermann’s argument, that in any case τρισι and ἄθλοι cohere, the answer is that, for the metre, the degree of coherence makes all the difference. Blaydes, keeping τρισεθάλλων, 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 (transverse κρυστάλλους), Eur. I. Α. 1586 (transverse ὀφρώμον), Soph. Ai. 969 (not strictly similar,—ηγογελών), Aesch. Ag. 1261 (= 1252 Dind. παροσκότης, doubtful), Suppl. 252 (= 244 D. ἐπεκάσα, doubtful). Of these, παροσκότης is the only exact parallel to τρισεθάλλων, as being a single word coincident with the dipodia, and not preceded by elision.

If νέας is merely νέατος ὧν, the pleonasm would be too weak: perhaps, then, it is tinged with the notion of νεασυνεμένος (as in Eur. Ph. 713: ποτ; μὸν νέας νῦν ὄχρος ἀ χρής σ' ὀρέι;)—said by Creon to Eteocles). Cpr. Aesch. Ag. 763 φιλεῖ δ' τίτευν ὀφρόν μὲν παλαιά νεαρόν ὀφρόν.

376 τῶν πρῶτων: Polynoeices 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) Polynoeices, who is to come on the scene, can be treated as the foremost offender; (b) Eteocles has now a special fault, and the curse on both sons is further justified (421).

378 παροσκότης, historic pres., ‘deprives of’ (rather than a true pres., ‘is excluding from’). The simple στερεσκοῦ (Thuc., Plat., Eur., etc.) was commoner in Attic than this compound.

377 πληθών, lit., becoming full (of the Nile rising, Her. 2. 15): Aesch. Ag. 869 ὴ ἐπιθέους λόγοι.

378 Ἀργος, the territory, not only the city; called κόλις 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 school., in the epic called the Ἑπιγονοῦ, popularly ascribed to Homer (Her. 4. 32, who expresses doubt), and was again used by Soph. in his Thamyras (fr. 222). Cpr. Strabo 8. 370 τῆς τε χώρας (the Argive plain) κοιλίς ὄνθα καὶ ποταμοῖς διαπρόεται (the Inachus and the Erasminus) καὶ ἥξη καὶ λιμναῖς παρεξεμένης. So Her. 7. 139 ὧν μέσον δὲ τοίτων τῶν λεχθέντων ὄρων ἡ θεσσαλία ἐστί, ἐσθήσα κοιλή: Od. 1. Ι. Δακεδαιμόνα κοιλῆ (the valley of the Eurotas): Polyb. 1. 3. 1 Κοιλή Συρία (as lying between Lebanon and Anti-Lebanon). The epith. κοιλήν has an epic tone, as suggesting a distinction from the Homeric Πελαγούκον Αργος (perh. Thessaly), Αχαικόν and Ιασὸν "Αργος (Pelopennesus).
κήδος τε καὶνών καὶ ἧσαν πιστάς φίλους, ώς αὐτίκ. Ἄργος ἦ ἡ Καδμείων πέδων
tιμὴ καθέσεω καὶ πρὸς οὐρανὸν βιβών.
ταυτ’ οὐκ ἁρμήκες ἔστω, ὡς πάτερ, λόγων,
ἀλλ’ ἔργα δεῶν. τοὺς δὲ σοὺς ὑπὸν θεοὶ
πόνους κατοικτοῦσιν οὐκ ἔχω μαθεῖν.
Ο. ὅπτη γὰρ ἔσχες ἐλπίδ’ ὡς ἔμων θεοῦς
ἐμάν τ’ ἐξειν, ὡς σωθηναι ποτε;
Ι. ζ. ἔγαγε τούς νῦν γ’, ὡς πάτερ, μαντεύμασιν.
Ο. πούσι τούτοις; τι δ’ τεθέστισται, τέκνων;
Ι. σὲ τούς ἔκει ζητήτων ἀνθρώπους ποτέ
θανάτων ἐσθεῖσαν ζωτά τ’ ἐνοῦσια χάριν.

v. 930. 379 κακέων] Elmsley conjectured κλεόνν. 380 καδμείων L (made
from καδμείων), καδμείων A and others. Cp. O. T. 29, 35 where L has καδμείων
(rightly), and the later MSS. καδμείων.
381 τιμὴ MSS.: ἀληθεί Blaydes, Cobet.—
καθέσεω L, with all the rest except A, which has καθέσεω (made, indeed, from
καθέσεω). καθέσεω was read by the schol., and by the edd. before Brunnck, who
restored καθέσεω. Nauck has once more placed καθέσεω in the text, thinking that
"Arigos, which he prints in brackets, should be autós. 382 ἀρμῆς] áp’tolos

379 κήδος, affinitatem, with Adrastus,
by marrying his daughter Argeia (κήδος
Ἀδραστῷ λαβὼν, Eur. Ph. 77); κακέων,
in a new quarter (as opp. to his native
quotes, was translating this: iamque ille
novis, scit fama, superbit | Comibus, vi-
resque parat, quies regna capessat (Theb.
2. 108).
380 ο. τ. 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... ‘Αργος...καθέσεω ἕ...βιβών,
acc. absol. in the personal constr., as
O. T. 101 ὧς τόδ’ αἷμα χειμάζων πᾶλιν:
Thuc. 6. 24 ἔρως ἐνέπεσε τό πᾶλον...ἐκ-
πλεύρας...ὁ καταστρεφόμενος ἐφ’
ἐπεισόν, ὁ ὁδὸν ὅ σφαλείαν μεγά-
λην δύναμιν, in the belief that they
would reduce Sicily, or that at all events
a great armament could suffer no disaster.
Eur. Ion 664 ΠΑΙΔ. σοι δ’ ἐς τ’ ὁδός εἰς-
θῆθεν ἐκβάλεις τέκνον; —ΚΡΕΟΣΑ. ὡς
tὸν θεὸν ὑψάτον τὸν γ’ αὐτῶν γόνον.
381 τιμὴ, dat. of manner: cp. 369.
καθέσι, occupy as conquerors: Dem. or.
18 § 96 τ’ κόλω τῆς Ἀττικῆς κατεχόντων
ἀρμοστάτας καὶ φορουρίας,
πρὸς οὐρ. βιβών: cp. κλέος οὐρανὸν
τικε (Od. 9. 20), κλέος οὐρανόμηκε (Ar.
στρέψαν οὐράνες κλέον (thou wilt find
thy tower moving in the sky). But the
best illustration is Isocr. or. 15 § 134
τὰ μὲν ἀμαρτανόμενα παράβονται, τὸ δὲ
καταρθωθὲν οὐρανόμηκε ποιήσων,
they will overlook your failures, and
exalt your success to the skies. — So Lucr.
1. 78 religio pedibus subiecta victissim
Opteritis, nos exaquat victoria caelo.
Wecklein strangely understands:—‘or will
make Thebes rise to the sky’ (in
smoke, by burning the city), comparing
Eur. Ττ. 1398 ἄτεργεν δὲ κανῖν ὃς τὶς
οὐράνια πετοῦσα δορὶ καταρθών γὰρ,
which means simply: ‘our land hath
fallen like smoke that hath sunk down
on its wing from the sky, and is perish-
ing by the spear.’
382 ἀρμῆς: Eur. Ττ. 475 καταθ’
ἀρμεθέντει στρέψαν οὐράνες τέκνα, | οὐκ ἀρμῆς
ἀλλ’ ὑπερτάσοις Φεργὼν. Hdr.
Ερρ. 1. 2. 27 Nos numerus sumus et
frigus consumere nati.
383 If the MS. ὁσι (Vat. ὀσι) is
right, the phrase is harsh beyond ex-
ample. τοι, ὁσι, instead of τοι, ὁσι, are
often boldly used, when the verb implies
either (a) motion, as 227 καθάθησας, 476
tελευτάσας, Eur. Bacch. 184 καθάσταται,
etc.; or (b) patience ὑπ’ 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: ἀθρόματ' Maehly. 383 ὅτι L, with the rest except Vat., which has
ὅτι. Elmsley has ὅτι in his text (though in his note he prefers ὅτι): so, too,
Hartung. Halm and Wecklein read ὅτι. 384 κατακυκλοφ. MSS.: Bothe
conjectured κατακυκλοφ. (which Elmsley cites from F); Madvig, καθορμοισ: Nauck,
κατακτήρευσιν. 385 ὡς ὅτι ὅτι Hartung. 386 ὅτι mss. (though with the
gloss φρονίσα διδότα over it in L and elsewhere): ὅτι T in
387 τῶν γ'] γ' is omitted in some MSS., as T, F.

390 εὐσωλας mss.: εὐσωλας schol., Suidas

Ar. Lyr. 536 τὸ γὰρ καὶ χρῆν ἀναμεῖναι; But it is hard to see how ὅτι κατακυκλοφ. could mean 'how far they will
prolong (thy woes) before they pity them. To supply προεδρύθησαν ὁ προαγγέλατος
is to cut the knot. If the phrase meant anything, it ought rather to mean, 'μὴ
to what point they will pity them.' As
in 335 ποῦ is a MS. error for ποῦ, so here ὅτι for ὅτι (Wecklein prefers ὅτι, 'in
what way'). Note that, in this context,
πόνος = the woes of Oed. generally (mental
and physical), not merely his toils in wandering; this is against the
emend. κατακυκλοφ.

388 τὸ γόν...ἐκίν. Against the tempting
conjecture θεοὶ | ...ἐκιν., 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 χρῆν ὃς ἄνδρας ἄγαθον μᾶλλον ἢ
κακῶς αὐτῶς γενήσεται: Cyp. 8. 1. 25 πρὸς δὲ τούτους ἔλογιστὸ ὃς δὲ
πάντες οἱ κομφόρεισι θεοσφαίρειν ἔχον, ἐπὶ δὲ
αὐτῶς ἐκεῖνοι: where the least violent
remedy would be to delete ὅσα—course
not possible here. In some other such
places, indeed, the inf. can be very easily
corrected (as Hellen. 3. 4. 27 εἴη for
eivai, 7. 4. 39 δει for δεῖν). ὅσα...θεοῦ
ἐκίν. may be sound. Harsh as it seems
to us, usage had perhaps accustomed the
ear to hearing the speaker's own view
introduced by ὅσα, even when the cor-
responding construction did not follow.

389 τῶν γ'] τῶν γ'] ἤμων would be weak. But ὅτι ἤμων
(against which the presence of ὅτι in
386 is not conclusive, cp. on 544) is worth
weighing: cp. Eur. Οἰ. 52 ἐξεῖδα δὲ δή
τιν ἔχον ὑπὲρ µὴ θανεῖν.

387 Since ἐγώγη 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 empha-
sised, as Eur. Ph. 554 ἐπεί τὰ γ' ἀρ-
κοῦντ' ἰκάνα τοῖς γε σῶθοροι, but no
certain example happens to occur in Soph.: see on O. T. 1030.

389 f. 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 requital with the Thebans some
day (τοῖς, 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 εὖσωλας, used by Soph. also in
the Amphitryon (fr. 119) ἐπεί δὲ βλάστων,
tῶν τῶν μιᾶν λαβεῖν | εὐσωλαν ἄρκει,
quoted by the schol., who describes it
as the reading ἐν τοῖς ἀναγκαστέρωι τῶν
αὐτεργῶν (the better copies)...καὶ οἱ
ὑπομηματίσαμενοι ἄξιοισιν (the Alexan-
ΟΙ. τῖς δ’ ἄν τοιοῦτ’ ὑπ’ ἀνδρός εὐ πράξειν ἂν;
ΙΣ. ἐν σοὶ τὰ κείμων φασὶ γύγνεσθαι κράτη.
ΟΙ. ὁτ’ οὐκέτ’ εἰμὶ, τηνυκαῦτ’ ἄρ’ εἰμὶ ἄνήρ;
ΙΣ. νῦν γὰρ θεοὶ σ’ ὀρθοῦσι, πρόσθε δ’ ὀλλυσαν.
ΟΙ. γέροντα δ’ ὀρθοῦν φλαῦρον ὃς νέος πέση.
ΙΣ. καὶ μὴν Κρεόντα γ’ ἵσθι σοι τούτων ἥρων
ηξοντα βαιου κούγι μυρίον χρόνον.
ΟΙ. ὑπὸς τὶ δράση, θύγατερ; ἐρμηνευε μοι.
ΙΣ. ὁς σ’ ἀγχι γῆς στῆσασι Καδμείας, οπως
κρατῶσι μὲν σοι, γῆς δὲ μὴ ἀμβαῖνῃς ὄρων.
ΟΙ. ἡ δ’ ὁφέλησις τῖς θύρασις κειμένων;
ΙΣ. κείμων ὁ τύμβως ὅστις δύστυχφον ὁ σὸς βαρύς.

s.v., Zonaras p. 912. 391 τὶς δ’ ἄν τοιοῦτ’ ἀνδρός εὗ πράξειν ἂν; L, with a
few others. τὶς δ’ ἄν τοιοῦτ’ ὑπ’ ἀνδρός εὗ πράξειν ἂν; A, with most mss. For
τὶς, L3 gives τὶ (and so, too, the 1st hand in A). Hermann would read, τὶς δ’ ἄν
toioo’ aner euv praxeine an; Blaydes, τὶ ἄν τοιοῦδ’ ὑπ’ ἀνδρός εὗ πράξειν τὶs;
Wecklin, τὶς δ’ ἀντι τοιουθ’ ἀνδρός εὗ πράξειν ἂν; 392 In L τακείνων has been

Driad commentators). It does not occur
except in Soph.: but Theocr. 24. 8 has εἵσαν τέκνα ('safe and sound').
391 A and other mss. have τοιοῦθ’ ὑπ’, which gives a clear constr. It seems
arbitrary to assume that in L’s reading τὶς δ’ ἄν τοιοῦτ’ ἀνδρός εὗ πράξειν ἂν
the syllable lost was rather τι after τὶς δ’ ἄν, the gen. being one of source. Herm.
supports the latter view by O. T. 1006
σου πρὸς δόμων ἐλθόντως εὑ πράξαμεν, but
there gen. is absolute. Wecklein
gives τὶς δ’ ἀντι τοιουθ’ ἀνδρός εὑ πράξειν ἂν;
comparing ἄνθ’ οὐ, ἀντι τοῦ; but in
such phrases ἀντι=‘in compensate for,
not through the agency of.’
392 ἐν σοὶ: 247. γύγνεσθαι is never
merely είναι. ἐν σοὶ γύγνεται τὰ κείμων
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 θεωρ’
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 ἀνήρ, emphatic, as oft.: Ar.
Nub. 823 ὃ ὑπ’ ἄνδρους ἀνήρ ἔσει: Xen.
Cyr. 4. 2. 25 οὐκέτ’ ἀνήρ ἐστιν, ἀλλά
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. ὧν πεσὴ 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 Κρεόντα;
‘Creon thinks the matter important.’
For a slightly different use of καὶ μὴν...
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 ά
οὐδεῖς μὲ σπ ῥόωκτη κανὸν οὐδὲν πολλὰν
ἐτῶν, i.e. non-questioning of me has now
been the attribute of many years. έντος
is sometimes added (Isocr. or. 6 § 46
έντος τριμυ τινος φυγῆς απασον
Μακεδονίας). κοιχ’ μι, with warning
emphasis: O. T. 58 γνωτά κοιχ’ ἀγνωτά
(μ.). Cp. 617.
399 στῆσον, sc. οἱ θεοῖ. Creon
himself lays stress on his mission to speak
for all (737). Schol. κατοικίσωσι. The
word has a certain harsh fitness for τὸν
πλανήτην (3). Against ὃς ἀγχὶ γῆς στῆσῃ
σε speaks the plural strain of the whole
passage (392 κείμων, 400 κρατώσσαι, 402
κείμενος, 405 θέλουσι, etc.).
400 ὄρων. ἐμμαίνω 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 κελεύων: in A, vice versa. 893 ἀρ L, A, etc. (while in vv.
408 f., where ἄρα is required, L twice gives ἄρα): ἄρ’ T, B, with most MSS.
τέχνη MSS., Ald.: τέχνη Turnebus and the other edd. before Brunck.
402 τούμβοι
Δυστυχῶν] Rauchenstein proposed τούμβοι ἐκτὸς ὅν: Nauck, νεκρὸς ἐγκοτῶν: Mekler,

simple gen. could be explained as partitive, but prob. is rather on the analogy of the
gen. with ἐπιβαίνω: cp. O. T. 825 ἐμβατευέων πατίδος. The gen. with ἐπιβαίνω (924) is warranted by the first
prep.
401—408 The tenor of this fine
passage should be observed.
Oedipus took by σολ (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, there-
fore,—‘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 διὼντα 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 (386). He now sees
that the new oracle does not cancel the
former, but merely confirms it in one
aspect, viz. in the promise of ἀνή τοῖς
πέμψασιν (93).
401 θύρας, foris, as Eur. El. 2074
οὐδέν γὰρ αὐτὴν δει θύραν εὐπρεπεῖς | φαλ-
νεῖν πρόσωπον (she ought not to show her
beauty abroad), where, as here, Elms. re-
stored it from the ms. θύραν. Campbell
retains the latter. But, while in θύρας,
θύρας, θύρας, θύρας, the notion of ‘ex-
ternal’ is uppermost, the figurative uses
of the plur. θύρα always speak of ap-
proaching the house: as ἐπὶ τὰς θύρας
φοιτεῖν, ἐπὶ τοῖς θύραις διατρίβειν, ἐπὶ ταῖς
θύραις τῆς Ἑλλάδος ἐστὶν (Xen. An. 6. 5.
23). So here θύραι would mean, not,
‘outside of their doors,’ but ‘at their very
doors.’ κελέμον: schol. οἰκοῦντος.
402 κελεύον with βαρὺς only. Δυστυ-
χῶν—if it does not receive due honours:
ςος ἄμοιρος...νέκος of a corpse denied due
rites (Ant. 1071). Eur. Herc. 319 τούμβων
dε βουλόμενον σὺν ἀξιομένον | τὸν ἐμὸν δρά-
σθαι. Since in death (390) he was still
to sway their destiny, they wished his
grave to be where they could make the
due offerings (ἐναγίζων) at it: cp. Her. 2.
44 τῷ μὲν ὧν ἀδελφότητι...θουσίν, τῷ δὲ...ὡς
όρων ἐναγίζοντες. Such ἐναγίζως would
be at least annual (cp. Isa. or. 2 § 46).
The schol. takes δυστυχῶν as = ‘if not on
Theban soil’: but this is excluded by
407.
ΟΙ. κάνει θεοί τις τούτο γ' ἀν γνώμη μάθοι.
ΙΣ. τούτον χάριν τούνν σε προσθέσθαι πέλας χώρας θέλουσι, μηδ' ἢ ἢν σαυτοῦ κρατοῖς.
ΟΙ. ἡ καὶ κατασκιώστι Θηβαία κόνει;
ΙΣ. ἀλλ' οὐκ ἐξ τούμφυλον αἰμά σ', ὁ πάτερ.
ΟΙ. οὖκ ἄρ' ἔμου γε μὴ κρατήσωσιν ποτε.
ΙΣ. ἔσται ποτ' ἄρ' τότε Καδμείοις βάρος.
ΟΙ. ποίας φανείσθη, ὁ τέκνοι, συναλλαγῆς;
ΙΣ. τῆς σῆς ὑπ' ὄργης, σοῖς ὅταν στώσων τάφοις.
ΟΙ. ἀ' ἐννέπεις, κλύνοσα τοῦ λέγεις, τέκνον;
ΙΣ. ἀνδρῶν θεώρων Δελφικῆς ἀφ' ἐστίας.
ΟΙ. καὶ ταύτ' ἔδρ' ἡμῶν Φοῖβος εἰρήκος κυρεί;
ΙΣ. ἢς φαίνω οἱ μολοῦντες εἰς Θηβάς πέδον.
ΟΙ. παῖδων τίς οὖν ἥκουστε τῶν ἔμων τάδε;
ΙΣ. ἄμφω γ' ὁμοίως, κἀξεπτοσθαθὼν καλῶς.
ΟΙ. καθ' οἱ κακίστοι τῶν' ἀκούσαντες πάρος ἱλατού πόθον προδεις τὸν τυραννίδα;

πότιμος 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. 406 κατασκιώστι MSS.: κατοικίας Brunck, and so most edd. 408 οὐκ ἄρ' L: see on v. 393. Blaydes writes οὐ τάρ'. — κατασκιώστι MSS. In T oυ is written above ω. The schol. in L, ὁ δὲ μὴ πλεονάζει,

408 Σπ. Ο. Τ. 398 γνώμῃ κυρήσας οὖν' ἀν' ὅλων 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 οὐς προσβεβίαι, '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 Ἑλληνα φίλον προσβεβαια...ιμάσ...προσκαλέομαι...πῖλον τὲ ἑλῶν γενέσαι καὶ σύμμαχος. With μῆ, etc., a verbal notion such as ἐσαί αἰκεῖν must be supplied from προσβεβαια: cp. Ep. 71 καὶ μή μ' ἄτιμων τῆθ' ἀποστελλήσα γης, | ἀλλ' ἀφέσεπτου (εἰς κατασκιώστε). ἄν...κατασκιώστι, nearly = κατασκιώστε. See on τιν' ἀν...ἐπομενέ, 189. With the MS. κατασκιώστι, ἃν belongs to τίνα: 'wherever you may be your own master': which is evidently less suitable here.

408 καὶ with κατασκιώστι (not with η, 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 κατασκιώστι cp. Epigrammata Graeca 493 (Kaibel, Berl. 1878) δαυνών...γαῖα κατασκεύασεν.

407 τούμφυλον αἰμα, thy blood-guilt for the death of a kinsman: so ἐμφύλον αἷμα (Pind. Pyth. 2. 32), αἷμα συγγενής (Eur. Suppl. 148), αἷμα γενέσθαι (Or. 89): but in O. T. 1406 αἰμ' ἐμφύλον merely='a blood-kinship.' Oed. was doomed to δειγνία (601). Even to bury him in the Heban ground would seem impious towards Laius. So, when Antigone has given the burial-right to Polynices, Creon asks, (Αντ. 514) πῶς δή ἐκεῖνω δυσερή τιμᾶ χάρων; 'How, then, canst thou render a grace which is impious towards that other?' (Eteocles).

410 συναλλαγής, strictly, a bringing together (by the gods) of persons and circumstances, a 'conjunction': rarely without the defining gen. (as vóōν ξι, Ο. T. 960); for in Tr. 845 διηθπαίς (Wunder οὐλαίας) ξ. prob.= 'at the fatal meeting' (of Deianeira with Nessus).

411 σοὶ...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 conjunction 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 kingship dearer than the wish to recall me?

II. 21. 389 ἡμενος Οὐλύμπιω. Some day the Thebans will invade Attica, and will be defeated by the Athenians near the grave of Oedipus. Cp. Aristeides ὑπὲρ τῶν ἥγετῶν p. 284 (the great men of the Greek past are guardian spirits), καὶ δόξαν γε τὴν χώραν ὡς χείρων ἢ τῶν ἐν Κολώνω κείμενον Οἶδαίτων: 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; τούτου δὲ τοὺς δύο Δελφοῖ λέγουσι εἶναι τοὺς ἐπικοινώνους θράσεως, Φιλακόν τε καὶ Αὐτόνου, τῶν τα τεμένεα ἐστὶ περὶ τὸ ἱρόν (Her. 8. 39). So Thiseus was seen at Marathon (Plut. Θέας 35); Athenæ appeared, and the Aeacidae helped, at Salamis (Her. 9. 83 f.).

415 θεωρῶν, sent from Thebes to Delphi, to consult the oracle in solemn form (O. T. 114): cp. on 354. ἑστιας, the 'hearth of the Pythian seer' (O. T. 965), 'at earth's centre' (μεσόμφαλος, Eur. Iōn 462).

416 ἤφ' ἡμῖν, 'in my case' (n. on O. T. 829).

417 μῆφω θ' L, A, with most MSS., and Ald.: μῆφω γ'.

418 οἱ μαλάντες: school. οἱ θεωρόλ.

419 τούμοι πάσσοι: the possess. pron. = object. gen. of pers. pron.: see on 332.


420 ψέφω δ' ὄμως is usu. taken, 'but such are my tidings' (cp. 360). This would be fitting if, with Wecklein, we might read ψέφωσα for κλάνουσα: 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 ψέφω has thus more point.

421 ὅλλος. 'Nay, then'—opening the imprecation, as Ph. 1040 ὅλλος, ὁ πατρὸς γὰρ θεοὶ τοῦ ἐγκύωσα, | πασᾶς την πασαθ. | σφίν, not σφε, 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 ε). Eur. has the dat. in two places where, as here, σφε is possible, but in both σφε has ms. authority, and should perhaps be read, Med. 398 (v.l. σφε), Suppl. 769. On the other hand there is no place in trag. where metre excludes σφέ.

422 ἐν τῇ πεπρωμένῃ, by the curse in the house of Laius (369).

423 ἵν τ' after μήτε is harsh, and Elmsley's ιν τ' may be right. There is, however, a good deal of ms. evidence for τε...δέ in trag.: see on 367. Cp. Ant. 109: τὸ τ' ἐκαθεῖν γὰρ δεινόν, ἀντιστάτη δὲ κ.τ.λ., n.

424 κἀκαταναλοῦντα. The words καὶ ἐπαναλοῦντα δόρυ do not form a second relative clause,—as if, from the ἦς before ἔχοντα, we had to supply the relat. pron. in a different case (ἐφ' ἦς, or εἰς ἦς) with ἐπαναλοῦντα. They form an independent sentence, which is co-ordinated with the relative clause, ἦς ἔχοντα. This is the normal Greek construction. See note in Appendix. Cp. 467, 731.

ἐπαναλοῦντα 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, τόδε, τέχνην, λατρείαν etc.); but ἐπαναλοῦσα, in its literal sense of 'uplifting against,' is more natural and more poetical with δόρυ: cp. Eur. Her. 313 καὶ μήτορ' ἐσ γην ἐχθρὸν ἀλεσθαι δόρυ.
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 wherefo 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’ Emsley. 424 κάπαναρ ρίσται mss.: καταναρ ρίσται Hermann. 426 οὖν’ ἐξελευθέρως τάλων L, r: οὖν’ ἐν οὐξελευθέρως A, B, and most mss.—πάλιν] τάλων A, R, V3’ Ald., Turnebus. 428 ἀτέμων mss.: ἄτεμων Wecklein. 429 ἡμῶν L, with most mss.: ἡμῶν A, R, V3’ Ald.;—a variant which Emsley explains by the similar ending of ἔξωχον, as in 381 the ν. l. καθέσων by βιβων, and in 474 κρόκασων (for κρόκασων) by βαλλοσίων. 430 αὐτοῦ] αὐτοῖς Vat. 433 κατηκαμένει L: καθη-

decision). Blomfield’s conjecture δδ’ is unnecessary.

427 οἷς, causal: see on οἷνες 263.

428 ἀτέμων: cp. 440 βιβ’ 770 ἔξωθεν. Soph. has this adv. thrice elsewhere of ignominious or ruthless treatment, Elk. 1181, Ant. 1069, fr. 593. 7.

429 οὐκ ἔξωχον, did not stop me (from being expelled). We find such phrases as ἔξω τινα ποιοῦντα τοι, to check one in the act of doing something (O. C. 888 βουθουσίων μ’...ἐσχέτ’), but not οὐκ ἐξώ τινα διδοκιμούνον, to stop one from being wronged (like πωλ’). Here, then, it is better to supply το (ορ ὦστε) μη ἐξελευθερασθαι than to take έξωχον with ἐξελευθερασθαι.

Cp. Xen. An. 3. 5. 11 πα...άσκας δῷ ἄνδρας ἐξει τοι (ν. l. τοῦ) μη κατάθουρα...ώστε δὲ μη διδοκιμαίειν, ἡ ὕλη καὶ ἡ γῆ σχέσειν.

ἥμηναν, sc. ἐκεῖ. ἀνάστατος, made to rise up and quit one’s abode, ‘driven from house and home,’ implying ἀείφυγα (601), Τχ’ 39 ἐν ἐκχειν ὁδ’ ἀνάστατον | ἔκβαν παρ’ ἀνδρὶ ναοὶ (driven from our home at Argos). Thuc. 1. 8. 10...ἐκ τῶν νησιῶν κακούργου οἰκιστήρια ὑπ’ αὐτῶν (were expelled).

430 αὐτοῦ, 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. Rh. 1030 τέθηνυ’ ὑμῖν τάλα: Aesch. P. V. 12 ὁφῶν μὲν ἐντολή Διὸς | ἐκεὶ τέλος δὴ. ἔκλειρορκήθην, by a proclamation of Creon (as regent) to the citizens—like that which Oed. himself had made (O. T. 216 ff.). κῆρυγμα is used of the royal edict, Ant. 8, 161, etc. Cp. Lys. or. 12 § 95 (of those banished by the Thirty) ἐξεκρίσθησθε...ἐκ τῆς πάλαις.

431 οὖν: the figure called ὑποφορά (Lat. subiectio, Cornicius 4. 23. 33), the ‘suggestion’ of an objection, with the reply: Tiberius peri σχυρμάτων § 36 (Spengel Rhet. III. 77) ὑποφορά δὲ έστω οὖν μὴ ἔχα ψαλαινη δ λάγος, ἀλλ’ ὑποθεὶς τι ἡ οὐ παρά του αὐτικοῦ ή ὡς ἐκ του πράγματος ἀποκρίσθηται πρὸς αὐτὸν, οὕτε δοῦ ἀντίλεγεν ρ πρώτω καθηκόντως μιμούμενος. Oed. here speaks chiefly to Ism., whose pain for her brothers (430) 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 impropiety?

θέλοντι, ‘desiring’ (not merely ‘consenting’): cp. 767: O. T. 1356 θέλοντι καὶ τοῦτον ἀν ἤν. 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 κατήκοντον, i.e. ‘when I was banished’; so Ai. 650 τότε=‘in those old days.’

432 The i in L’s κατηκόντον speaks for κατήκοντον,—clearly much fitter here.
οὐ δῆτ', ἐπεὶ τοῦ τήν μὲν αὐτὶς ἤμεραν, ὅπερικ ἔξει θυμός, ἤδιοτον δὲ μοι τὸ καθαυανεῖν ἦν καὶ τὸ λευσθήναι πέτρους, οὔτείς *ἐρωτ' ἐς τὸνδ' ἐφαίνετ' ὀφελῶν. χρόνω δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων, καμάθων τὸν θυμὸν ἐκδραμάντα μοι μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων, τὸ την' ἢδη τούτο μὲν πόλις βία ἠλαυνε' μ' ἐκ γῆς χρόνου, οἱ δ' ἐπιφελεῖν, οἱ τοῦ πατρὸς τῷ πατρί, δυνάμενοι τὸ δρᾶν οὖκ ἡθέλησαν, ἀλλ' ἐποὺς σμικροῦ χάριν φυγᾶς σφυν ἔξω πτωχὸς ἠλώμην ἀεὶ.

νυσεν A, and others: κατήνυσεν B, T, Vat. 

434 ὅπερικ' ἔξει L, ε' being made from ε: ἐγ' A, R, Ald.: ἐστ' the other MSS., and the 2nd Junctine ed. 


437 χρόνῳ δ'] In L δ' has been made from τ' by the 1st hand. 

440 τὸ τῇ νῆλ' L: after η one letter has been erased, and room for two has been left; perh. the scribe had begun to write τῆμος.—τὸ τῇνκ' B, F, etc.: τοπηκαδ' A, R: τοῦδ' ἠνε' Τ', etc.: τὸντ' ἠνε' Λ'.—ἣν] ἤπει Λ', which suggests that the reading

than κατήνυσεν. Cp. 1633 καταλεκοῦσαν, 1637 κατήνυσεν. The contrast is between exile imposed as a doom or granted as a boon,—not merely between a wish fulfilled or unfulfilled.

438 ἢμεραν: the acc. of duration (cp. O. T. 1138) is strictly warrantable, as in Xen. Cyu. 6. 3. 11 καὶ ἔχθες δὲ καὶ τρίτην ἢμεραν (the day before yesterday) τὸ αὐτὸ τοῦτο ἐπάρτον: though in a negative sentence we might have rather expected the gen. (cp. Αἰ. 3. 3. 11 τις ἢμερας δὴν κυθήσεται οὐ πλέων πέντε καὶ έκοι σταλού). τὴν αὐτήν: Thuc. 2. 64 ἐς τὸ τέλην... ἐς τὸ τέλην: 3. 112 ἐν τῷ αὐτικὸ φῶς.

439 λεπτῆναι πέτρους, the typical form of summary vengeance on one who has incurred public execration: II. 3. 56 ἣ κεν ἢδη | λάων ἐπο χρίσα: Aesch. Ag. 1616 δημαραθεῖν... λευσμός ἄρας: Αἰ. 254 λιβάδενταν Ἀρη (on the part of the infuriated army): Eur. Or. 443 δανειν ὑπ' ἄστων λευσμό πτερώματι (the pleonasm as here). Her. 9. 5 (the 'lynchings' of the Athenian who advised his fellow-citizens to accept the Persian terms, 479 B.C.) περιστάτωτες Λυκῆδων κατέλευσαν βάλλοντες. The redundant πέτρους adds emphasis: so Αἰ. 200 πυρὶ | πρήσαι

κατάκρασ. Cp. Ο. Τ. 1255 φοιτᾶ | γὰρ ἡμᾶς ἔγχος ἔχεισαν πορέων: 1411 φοιεύσατ' | θαλάσσων | ἐκρίψατ.

438 ἐρωτ' ἐς τὸνδ', 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 ἐρωτος τοῦδ' cannot be defended as either (a) gen. of connection, 'helping in regard to this desire,' or (b) possessive gen. with ὀφελῶν as εὐφρένης, 'helper of this desire.' See Appendix.

437 πέτων. 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 sg. sense of ὑμός. So πεταίνεσθαι Hippocr. 1170 B: Arist. Meteor. 4. 3 ἡ φυμάτων (tumours) καὶ φλέγματος...πετάνειν: Anthol. Pal. 12. So τί σου τὸ πετανθ' ἐρωτος | τραύμα διὰ σπαλαγγίων αὐθὴν ἀναλύγεται: Hence, too, Τρ. 728 ὄργη πέτερα.

438 ἐκδραμάντα, had rushed out, run to excess (not, run ἔξω δρομόν, out of the course): 98: cp. Αἰ. 752 ἡ καταπελεύν ὃδ' ἐπετέχερε τραυμα; 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 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.

τόδ' ἡρικ' may have arisen from ἡρη having been taken for ἡρη (ἡδε). 441 οἱ L. 442 οἱ τοῦ πατρὸς: Canter conject. ἐκ τοῦ πάρος: Blaydes, οὐκ (= οἱ ἐκ τοῦ πατρὸς, οἱ ἄλλων πάρος: Musgrave, οἰμοί βάρος. 443 ἄλλ' ἐποὺς σμικροῦ ἄλλων τοῦ σμικροῦ. L. The 1st hand wrote ἄλλ' ἐποὺς σμικροῦ (meaning, probably, ἐποὺς μικροῦ: cp. εἰ σπείρων, and other examples, Introd. p. xlvi); a later hand altered ἄλλ' ἐποὺς to ἄλλων. T is one of those which have ἄλλα τοὺς σμικροῦ (which may have been a conjecture of Triclinius). ἄλλ' ἐποὺς μικροῦ A, R, L', Ald.: ἄλλ' ἐποὺς μικροῦ B. The schol. in L confirms the true reading: ἀντιλογιας βραχελασ εἴη ποιθεσθαι αὐτῶς κ.τ.λ. 444 ἥλομην L (ἡ in erasure, perh. from el):

μεῖζον, 'a chastiser greater than the sins,' i.e. 'severer than they merited' (ἡ κατά τά ἡμαρτά;) but it is simpler to take it with κολαστήν, 'too great a chastiser of the sins.' As μεγάς θυμός is 'violent anger,' so θυμός which is over-violent can be called μεῖζον κολαστήν. The rhythm of the verse will not permit us to disjoint μεῖζω (as by a comma) from κολαστήν.

440 τοῦ τηνῆς ἡρη, just when that time had come (the art. as in τοῦ αὐτήκα, 'at the moment,' Thuc. 2. 41). While τηνικάδε (at this time of day) was common, the simple τηνικά occurs nowhere else in class. Attic; it is found, however, in the Alexandrian poets, and in later Greek. τοῦτο μὲν is answered by 84 (441) instead of τοῦτο δέ, as by ἔπειτα δέ (Ant. 63), τούτων αὕτως (ib. 165), εἶναι (Ph. 1345), τούτων ἄλλω (O. T. 605).

441 χρόνον, 'after all that time,—repeating the thought with which he had begun (χρόνῳ 437). Thuc. 1. 141 χρόνων... εὐπάντες, meeting only at long intervals: 3. 29 σχολαῖοι κομιστήνες, having made a leisurely voyage: 8. 14 ἄφικτοι αἴρηθιοι. ἐπιφελείν with dat. (like ἐπιφανείω) as Eur. Andr. 677, elsewhere usu. with acc. (Ph. 905, etc.): cp. the poet. dat. with the simple verb, Ant. 560 τοῦ βασιλέως ὑφελείν.

442 οἱ τοῦ πατρὸς τῷ πατρὶ blends two forms of antithesis,—(1) οἱ παῖδες τῷ πατρὶ, and (2) οἱ τοῦ. Οἰδίποδος τῷ Οἰδίποδι. 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...πάτρι cp. 883, Ph. 296 ἄλλ' ἐν πέτρων πέτρων, Ant. 1310 n. τὸ δράν, on 47.

443 ἐποὺς σμικροῦ χάρυν, for lack of a few words in his defence (ἀντιλογιας βραχελας, 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 ἔννεκα, ὁνεκα (22), ἐκατι, χάρυν, in such phrases. Cp. τ. 510. ὃ καρμοῖ γάρ ἐν πάτρῃ γε δακροων χάριν | ἀντικ' ἐν εἰς φως, would have been brought up, if tears could bring him: Aesch. Pers. 337 πλῆθον... ἐκατι, if numbers could give victory.

444 σφίν, i.e. they looked on and did nothing: see on αὐτῶν 430. The question between δέ (L) and ἐγώ (A) turns on these points. With ἐγώ, ἡλώμην = '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, ἡλώμην might mean, 'proceeded to wander forth,' referring to the moment of expulsion (cp. ἔξηλαυ-
έκ τοιώδε δ', οὖσαν παρθένου, ὅσον φύσις
dίδωσιν αὐταίν, καὶ τροφᾶς ἔχω βίου
καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν:
tῶ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνου
καὶ σκήπτρα κραίνειν καὶ τυραννεύειν χθόνος.

ἀλλ' οὗ τι μὴ λάχωσι τοῦδε συμμάχου,
οὐδὲ σφυν ἄρχης τῆςδε Καδμείας ποτὲ
ἀνήσις ἦξει τούτ' ἐγώδα, τῆςδέ τε
μαντεῖ ἄκοινων συνυνων τε τὰς ἐμῶν
παλαίφαθ' ἀμοὶ Ποῖδος ἐπισών ποτὲ.

πρὸς ταύτα καὶ Κρέοντα πεμπόντων ἐμὸν
μαστήρα, κεῖ τις ἄλλος ἐν πόλει σθένει.
ἐὰν γὰρ ὑμεῖς, ὃ εἶσιν, τὴληθ' ἀμοὶ
προστάτας ταῖς σεμναῖς δημοίχους θεᾶς.

ηλόμεν Α', with most mss. 445 έκ τοιώδε δ' οὖσαν mss.: κὰκ τοιώδε διασαίν
έκ τοιώδε δ' διατων Nauck. 446 αὐταίν] αὐτών B, T, etc., and edd. before
Brunck: αὐτοῦ Nauck. 447 καὶ γῆς] κοίτης τ' Wecklein: στέγης τ' Nauck.—
γένους] τέγοισ Madvig: κρώποι Nauck. 450 οὗ τι mss.: οὗτο Elmsley.—
λάχωσι mss. (with ὃ written over ὦ in L and others, whence L2 has λαχώσι.)
tέχωσι Brunck. 451 οὗτο σφυν mss.: οὐδὲ σφυν Herm., Dind., Schneidevin,
Wecklein, Blaydes. 452 ἦξει] εἶξε L, with ὃ written above: Βλάθι Blaydes.—

νόμητι 356). But (a) the tense is somewhat awkward here, and (b) ἔγω is weak unless taken as 'I—their father.'
446 τοιώδε, not τοιώδε, is the form of the fem. du. as found in Attic inscr. of c. 450—330 B.C.: cp. Αντ. 769 n. But as to the partic., the dual forms in -α, -ων, and those in -ε, -ων, seem to have been used concurrently (cp. 1676 n.): I have not, therefore, changed ἀνήσις to
διατων with Nauck.
446 τροφᾶς: cp. 330, 341. 447 γῆς ἄδειαν, a strange phrase (perh. corrupt), must mean, security in regard to the land (where I find myself at any given time), a secure resting-place. Cpr. Thuc. 8. 64 λαρβόσαι ἂν 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 τῶν πλατήν (3): Wecklein's κοίτης τ' ἄδειαν makes a detail too prominent in this

general acknowledgment. With regard to
βλάθης τ' or κοίτης ἄδειαν (Blaydes), re-
mark 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 τροφᾶς must an-
swer to that before γένους. And, for a rhetorical passage, γῆς is in some de-
gree confirmed by the assonance with γένους.

γένους (subjective gen.) ἐπάρκεσιν = ἦν
tὸ γένος παρέχει. Thuc. 7. 34 did τὴν τοῦ ἀνέμου (subject.) ἀποστολῆς τῶν ναυαγίων (object.) = διὸ ἐδείκνυ τὰ ναῦα (Thompson, Synt. § 98).

448 c. The constr. is, εἰλέσθην θρό-
nους, καὶ κράινειν σκήπτρα, etc. κρα-
νεῖν = (1) to bring a thing to pass, (2) to exercise power, to reign, sometimes with a gen. of the persons ruled (296, 862, etc.). σκήπτρα goes with κραίνειν as an almost adverbial cognate accus., 'to rule with sceptre': as Ph. 1. 40 σκήπτρων ἀνάσσεται (pass.) implies a similar σκήπτρων ἀνάσσω. Rhythm for-
bids to take σκήπτρα with εἰλέσθην, making κραίνειν expegegetic ('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

τὴν δὲ τῇ Τῇ, B, Vat., Farn.: τὴν δὲ γε Λ, A, with most mss. 458 χυςομώτατ' ἐκ ἐμοὶ Λ (with traces of an erasure at the letters ἀτ'): and so all mss. τὸ τὰς ἐμὸν Heath, and so most of the recent edd.: τὴ τὰς ἐμὸν Meineke (formerly): τὴ τὰς ἐμοὶ Rauchenstein: τὴ θέσαρτα Heimsoeth. 454 ἀμοὶ Heath: ἀμοὶ (sic) L, i.e. ἀ μοὶ, and so the other mss. 457 θελητὴ ὁμὸν Dindorf: θελητὴ μοῦ L, with most mss.: θελητὴ μοῦ L': θελητὴ ἐμοὶ Brunck. 458 προστάταις ταῖς is Dindorf’s conjecture. πρὸ στασὶ ταῖο (sic) L, with συν written above: πρὸσ ταῖοι

450 ff. As most editors since Elmsley have allowed, the ms. οὐτα...οὔτα cannot be right. And οὐ τί...οὔδὲ is clearly more forcible than οὕτα...οὔτε. λάχωσι: 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 τιμήσει οὖν τῆς προσηκούσης...λαγχάνη (Krüger I. 47. 14). It is surely needless, then, to adopt Brunck’s τοῦχωσι. τοῦδε, very rare for τοῦδε ἄνδρος as = ἐμόν: so τὸ δὲ = ἐμὸν Ττ. 305, τὸ δὲ = ἐμὸν ib. 1012. συμμάχους predicate; cp. 1482 ἐνασιοῦ δὲ σοῦ τούχου, and 1486. 459 ff. The oracle newly brought by Istrane 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 ταῖ to ταῖ' (‘concerning me’). τὸ ἐκ ἐμοὺ παλαιότατα=the earlier predictions which I, on my side, can produce: those which the resources of my knowledge furnish forth. ἐκ is appropriate, since they have been so long treasured in his inmost soul. Cp. on 293.

454 ἠμυσιν, 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 ἠμυσιν were referred to the involuntary crimes of Oed., the connection of thought would be less close.

457 ὁμοὶ | προστάταις (predicative), along with them as your protectors or champions against Theban violence. Oed. is already under the guard of the Eumenides as their λέκτης (284): if the Coloniates are loyal to the Eumenides, Attica and he will alike be saved.

In the reading θελητὴ μοῦ | πρὸς ταῖοι ταῖο, note these points: (1) ἀλθὲν μοῦ ποιεῖται would not mean, ‘defend me,’ but rather ‘defend against me’ (cp. on 1524): we must at least have μοῦ. (2) πρὸς yields no tolerable sense. ὑμεῖς, πρὸς ταῖοι θεῖος, ‘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 ὁμοὶ | προστάταις it may be urged:—(1) ταῖοι ταῖο is in all mss., which would be strange if ταῖοι ταῖο were genuine; while πρὸς ταῖοι ταῖο is simply explained by προστάται(το)μοῖ ταῖοι. (2) A change of προστάταις into πρὸς ταῖοι might have produced the change of -οῖ ὁμοῖ into -τε μοῖ. (3) After ἐμοὶ in 455 it is easy to dispense with the pronoun.—Cp. O. T. 882 θεὸν οὐ ληξαρ οτε προστάτασι σχέσι: Ττ. 209 Ἀσκληπιον προστάτων: Porphyry Ἀντρ. Νυμφ. 12 νύμφαις ὕδατων προστάτων.

458 δημοῦχος, holding, reigning among, your people: cp. O. T. 169
αλκήν ποιεσθαι, τήδε μὲν πόλει μέγαν σωτῆρ’ αρέσθη, τοῖς δ’ ἐμοῖς ἐχθροῖς πόνους.

460

ΧΟ. ἐπάξιος μὲν, Οἰδίπος, κατουκτίσαι, αὐτὸς τε παῖδες θ’ αἰδ’ ἐπεὶ δὲ τῆς ἐγγ’ σωτῆρ’ σαυτὸν τῶν ἐπεμβάλλεις λόγῳ, παρανέασοι σοὶ βούλομαι τὰ σύμφορα.

465

ΟΙ. Ὺ Ὀρλαθ’, ἦς νῦν πᾶν τελοῦντι προξένει.
ΟΧ. θοὺ νῦν καθαρμὸν τῶνδε δαμόνων, ἐφ’ ἂς τὸ πρῶτον ἱκον καὶ κατέστευψας πέδων.

ΟΙ. τρόπους ποίους; ὁ ἐξειν, διδάσκετε.
ΧΟ. πρῶτον μὲν ἴρας ἐξ ἀειρότου χοᾶς κρῆνης ἐνεγκοῦ, δι’ ὠσίνων χειρῶν θυγῶν.

470

ταῖσ F, Ricc. 77; σὲν ταῖας ταῖα A and most mss.: σὲν ταῖας ταῖα Canter, Brunck, Elsmley (ξ’), Blaydes: αὐταῖας ταῖα Wunder: Hermann conj. σὲν προστάταις: πρὸς ταῖας τὰς Nauck (who would transpose vv. 458, 459). 459 ποιεῖται L, as usually where the 1st syll. is short (though in v. 278 it has ποιεῖται, and in 652 ποιεῖται). Most of the other mss. have ποιεῖται or ποιεῖται.—τήδε μὲν τῇ L, 1°, F, R2: τῆς τῇ A, R, Ald., Brunck, Elms.: τὴν μὲν ἡμᾶς, and most recent edd. But Nauck, keeping τήδε μὲν τῇ, changes πέλει τὸ γῆ. 460 τοῖς δ’ ἐμοῖς τοῖς β’ ἐμῖσι L (οἱ in an erasure). τοῖς δ’ ἐμοῖς Α, with most of the mss. Nauck conjectures

γαῖας... Ἔρτεμον: Α. Ἑ. 581 Παλλᾶς πολιούχοις: Aesch. Τh. 69 πολιούχοις βοῖς. But below, 1087 γῆς...δαμούχοις = the Athenians, 1348 δημούχοις χθονὸς = the king. The word is tinged here with the notion of ‘deme’: cp. 78.

459 εὐκλήν ποιεσθαι (for the spelling see 278 n.), a simple periphrasis, = ἀλκαθεῖν: Thuc. 1. 124 ποιεῖσθαι τιμωρίαν =τιμωρεῖ (to succour), 2. 94 φυλακὴν... ἑποίεσθαι = ἐφέσωσαν, etc. Distinguish ἀλκήν τιθέναι τιμῶς (1524), to create a defence against a thing. A gen. after ἀλκή as = ‘succour’ must denote (a) the defender, as in Διὸς ἄλκη, or (β) the danger; not the interest defended.

460 Τῆς in L (where τῇδ’ perh. preceded τοῖς) gives some colour to the conject. τῆς (or τοῖς) δέ γῆς: yet τοῖς δ’ ἐμοῖς 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 ἐμοῖς, τήδε μὲν is best in 459: with γῆς, τήδε τῇ would have been fitter.

461 ἐπάξιος, sc. et. When the verb is thus omitted, the pron. is usu. added: here, the absence of σῦ is excused by Οἰδίπος. This form of the voc. has the best ms. authority in some 12 places of Soph., as against 3 which support Οἰδίπος (more often gen.), viz. below, 557, 1346, and Ο. T. 405 (where see n.). Κατουκτίσαι: Thuc. 1. 138 ἄξοις βαμαχάι. The pass. inf. is rarer in this constr., as ὀποίως δ’ ἐξειρώτατος Aesch. Αγ. 531. Cp. 37.

462 αὐτὸς 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 ἐπεμβάλλεις ἐμπεμβάλλοντο, they insert an intercalary month every other year: Plat. Crat. 399 Α. πολλάκις ἐπεμβάλλεις γράμματα, τὰ δ’ ἐκμαρισμένα, we insert letters (in words), or remove them. τῆς λοιπῆς is not instrum. dat., but goes with the verb. Not, ‘further pledge yourself to be the deliverer’: in Πρ. 813 ἐμπεμβάλλον μετέων follows ἐμπέμβαλε χειρῶν πιάτων.

465 f. Editors usu. give either ὡς νῦν, δοῦ νῦν (with L), or ὡς νῦν... δοὺ νῦν (as Elms.). But νῦν seems best in 465, νῦν in 466. Προξένει, 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 προξένοι (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.

tοίς (or τίς) δὲ γῆς: Wecklein, τοίς δ’ ἔπειτ’.

461 ἐπάξιον L (with σ written above), R²: ἐπάξιος the other MSS. 462 δὲ after ἔτει is wanting in A, R.

465 ἐς χυἱ...θοῦ νῦν] ἐς νῦν...θοῦ νῦν MSS. and most edd.: ἐς νῦν...θοῦ νῦν Elmsley. See comment. 467 κατάστειψας A, with most MSS. and edd.: κατάστειψας L (in marg. γρ. κατάστειψα) L², F, R²: κατάστειψας B, Vat.: κατάστειψας Wunder, Hartung, Paley. 469 λεβάς B, T, Farn., schol. on Ar. Aech. 961 (who quotes vv. 469–472).—ἀειρύτων L, with most MSS.; and so the older edd., and Blaydes: ἀειρύτων Brunck and the recent edd. 470 ἐνέγκοι Elmsley: ἐνέγκοι L, with most MSS.: ἐνέγκαι (sic) Vat., with ou written above: ἐνέγκοι

n. on O. T. 1483). ἔς...τελούντι, in the assurance that I will perform anything required of me: cp. 13.

466 καθαρόν τῶν δωμάτων (poss. gen.), such a lustration as belongs to them, is due to them: not object. gen., since καθαρων could not stand for ἄλλως-κεβαι.

467 The libation is due (1) as a greeting to the θεῖος ἔχχωρος of Attica, (2) as an atonement for trespass on the grove. The words κατάστειψας πίθον form an independent sentence, and not a second relative clause (as if αὐτοί were supplied from ἐφ’ ἔδο): see on 424. κατάστειψας: Sappho fr. 95 ὥσ τῶν γάκυνθων ἐν οὐκείς τινα μένεις ἄνδρες | τοσοὶ καταστείποι, 'trample on': here the word suggests the rash violation of the χώραν ὑμών ἁγιάν πατέων (37). The v. l. κατάστειψας was explained figuratively: 'came to the ground as a suppliant,' who lays his branch (ἰκερία), twined with festoons of wool (στέφη), on an altar: see n. on O. T. 3. Schol.: καθαρόντως, μετὰ ἱκερίων ἀφίκου: justly adding that the other reading is πιθανότερον. κατάστειψας (marg. of L) was a grammarian's attempt to improve on κατάστειψας: it would refer to the twigs (483); but a secondary detail of the rite should not be thus forestalled and emphasised.

J. S. II.
ΟΙ. δόταν δε τούτο χειμ' ἀκήρατον λάβω; ΧΟ. κρατήρες εἰσιν, ἀνδρὸς εὐχειρὸς τέχνη, ὁν κρατ' ἔρεψον καὶ λάβας ἀμφιστόμους. ΟΙ. θαλλοῦσιν, ἢ κρόκαιουσιν, ἢ ποίον τρόπω; ΧΟ. οὗδέ <οὐ> νεαρᾶς νεοπόκω μαλλῶ λαβῶν. ΟΙ. εἰκεν τὸ δὲ ἔθεθεν ποί τελευτησαὶ μὲ χρή; ΧΟ. χοᾶς χέασθαι στάντα πρὸς πρώτην ἑώ.

schol. Ar. Ach. 961. 471 λάβω;] βαλλὼν L (with λάβω written above), made from λαβῶν' as a double erasure shows. βαλλὼν F: λάβω A and the other mss.: λάβω ό. 472 τέχνη] τέχνη L. 473 ὦν κράτ' ἔρεψον L (with e written above o): ὦν κατέρρεψον Suid. s. v. χρά. 474 κρόκαιοις L. κρόκαιου B, Vat., Farn., T (which last has σωσίαν written above). Cp. n. op 429. 475 οὗδέ νεαρᾶς mss.: in L ἄτι νέας is written above. For νεαρᾶς Bellermann conjectures στ νεαράς: Heath, γε νεαράς (received by Doederlein, 471 τοῦτο, adjec., but without art. (cp. 1177), an epic use sometimes allowed by the Attic poets, and not rare in Sophocles. ἀκήρατον: Chrysippus ap. Plut. Stoc. refug. 22 commends Hesiod for enjoining on men that they should respect the purity of rivers and springs, since thence the gods were served (Hes. Orl. 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 κρατήρων. ἣν τὸν οἶνον ἐν κρατήρι κερνό, ἢ ἀπὸ κρατήρων σπέρμων. Dem. De Fals. Legat. § 280 σπέρμων καὶ κρατήρων κοινωνίας. In Mid. § 53 (in a spurious oracle) λεπτέλαι καὶ κρατήρα κέρασα.


τέχνη: fr. 161 ὅπλα άρροβίν, Ἡφαι- τον τέχνη (the work of Hephaestus): a common use of the word in later Greek. Cp. Verg. Aen. 5. 359 clīpeum...Didymaonis artes. Mixing-bowls were made not only of earthenware, but oft. of gold, silver, or bronze: Achilles had an ἀργυροφορέας κρατήρα τετυγμένον...ἵππος κάλλες ἐνίκα πάσαν ἐπί ἄλοχον πολλῶν ἐπι τῶν Σιδῶνος πολυτάλαθοι εὐ κόπηκαν (Il. 23. 741).

473 The crater had various forms, some of them local (thus Her. 4. 61 speaks of a Δέσσιος κράταρ, and 4. 152 of an Ἀργυλικός): 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. Guli and Koner, p. 150).

κράταρ, acc. sing., the 'top,' i.e. rim, of each κρατήρ. In Il. 19. 93 κράστα is acc. plur., and Pindar is quoted by Eustath. (Od. 12. 1715. 63) as having said τρεῖς κράτας (for κρατά). But in Od. 8. 93 κράτα is sing., and so always in Attic: Soph. has (τὸ) κράστα several times as acc., and once as nom. An acc. plur. masc. κρατᾶς occurs twice in Eur. (Ph. 1149, H. F. 526).

λαβᾶς 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 θαλλοῦσαν, 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 μαλαι- καί κρόκαι are cloaks of soft woolen texture. So here κρόκαι are woollen cloths.

475 The ms. νεαρᾶς seems the right word: with Bellermann, I insert στ, though Wecklein's τε is also possible. For the iterated νεαρά- cp. Aen. 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.


478 ποι Λ and most mss.: ποι Βat. (cp. n. on v. 23).—χρή δεί R (but with χρή written above), Vat.

οχύρος νεωρώθ: θεών | ἐπὶ συντυχίας. The objection to ψε is that it supposes κρό- 
καινον to be the genus of which μᾶλλον is a species. μᾶλλον, however, means, 
not a woollen texture, but a fleece of 
wool, frocks of which were to be made 
into a feaston (στέφων) for the brim of the 
κρατήρ, like that which the suppliants put 
on his: κετῆρα (O. T. 3). νεωρώθ: 
is tempting, but elsewhere means ‘recent,’ 
‘fresh’ (730, El. 901), not ‘young.’ The 
drawback to Dindorf’s νεωρώθ: 
is the sense. νεωρώθ: in class. Attic meant not 
young, but fresh as opp. to ειλαυστένεν: 
Xen. Cyr. 8. 6. 17 παραλαμβάνειν τοὺς 
απειρηκότας ίππους καὶ ἀνθρώπους καὶ 
βόσκειν νεωρώθ: νεαλούς. Plat. Pol. 265 b 
νεαλόδεις δὲν ἔστως (we shall travel better) 
while we are fresh. Ar. fr. 330 ἔστω νεωρώθ 
ἐστιν αὐτῷ τὴν ἀκμήν is an isolated line, 
but the word seems to have the same 
sense there. Nicander Alexipharmaca 
358 (cic. 150 B.C.) is the first writer 
quoted for νεωρώθ: as ‘young.’

λαβών, sc. αὐτῶν: cp. Ar. A. 56 
σὺ δ’ ὅπως κήριον λαβών (in O. T. 
607 λαβών is not similar): Il. 7. 303 
δύκεις εἴφος ἀργυροῦν | σὺν κολείῳ τε 
φέρον καὶ ἐντυμήθη τελακών. The 
guardian of the grove (506) would supply 
the μᾶλλον.

478 τὸ δ’ ἔσθεν, rare for τὸ ἐνθένθε, 
tὸ ἐνθέδε, but cp. Aesch. Ar. 247 τὸ 
δ’ ἔσθεν ὅτι εἴθων ὅτι ἐνθέδε. Here prob. 
adverbial: cp. Ph. 895 τὴν ἐνθέδε: ὅσα ἐρχομένως τιθέντες γε; τοις τελ., to what conclusion 
am I to bring the rite? Thus far it has 
been all preparation. See on 227.

477 χοῖς χαλόθαι. χοῖς were offered 
to the gods of the underworld (cp. 1599), 
or to the dead (Ant. 431), as σπουδαί to 
the gods above. λαβών usu. = σπουδαί, 
but = χοῖς in El. 52 (to the dead).

So Aesch. Eum. 107 χοῖς ὄλων, 
of the Eumenides. The midd. verb as Od. 10. 
518 (χοίριν χεῖσθαι), and Aesch. Pers. 219 
χόρος ὁλός | γά τε καὶ φθειρὸς χείσθαι. 
The verb with cogn. acc. gives solemnity, 
as in δυνάν θεῖν, σπουδάσπενθεν, etc.

πρῶτος πρώτης ἦν, not meaning, of 
course, that the time must be dawn. On 
the contrary it was an ancient custom 
that sacrifices to the χθώνιον and to 
the dead should not be offered till after 
day: Eum. M. 468 ἀπὸ δὲ μεσημβρίας 
θυον τοίς καταγωγίας, and in Aesch. 
Eum. 109 Clytemnestra speaks of sacri-
ficing to the Eum. by night, ὅραν οὐντὸν 
κοιμώθην θεῶν.

The schol. here says that persons 
performing expiatory rites (ἐκθέοις) or 
purifications (καθαρισμα) faced the East 
(as the region of light and purity), 
quoting El. 424 f., where Electra ἴλεν 
δεκανύοντες τοῖς καὶ Κρατίνην ἐν Χελοε 
(the title of the comedy was Χελοε), 
ἔως πρῶτος ἄνατον ἵστω καὶ λάμβανε 
κεραῖ σχεῖν μεγάλην,—the squill being 
used in purifications.

Statues of gods were oft. set to face 
the East (Paus. 5. 23. 1, etc.): also, 
subjects about to be sacrificed (Sen. 
Oed. 338). Cp. the precept of Zoroaster ‘to 
face some luminous object while wor-
shipping god’ (Max Müller, Chips 1. 175). 
Conversely, in pronouncing solemn curses 
the priests faced the West,—waving red 
headers: [Lys.] In Andoc. § 51 στάντες 
κατηράντα πρὸς ἐσπέραν καὶ φονικίδας 
ἀνέστησαν.

6—2
84 ΣΟΦΟΚΛΕΟΥΣ

OI. ἦ τοίσδε κρωσσοῖς οἷς λέγεις χέω τάδε;

XO. τρισάς γε πηγάς· τὸν τελευταίον δ' ὅλον.

OI. τοῦ τόνδε πλήσας θώ; δίδασκε καὶ τόδε.

XO. ύδατος, μελίσσης· μηδε προσφέρειν μέθυ.

OI. ὅταν δὲ τούτων γῆ μελάμφυλλος τύχη;

XO. τρίς ἐνε ἀντί κλάνας εξ ἀμφῶν χεροὶ

τιθέσει ἐλαίας τάσσ' ἑπένεχεσθαι λυτάς.

OI. τούτων ἀκοῦσαι βούλομαι· μέγεςτα γάρ.

XO. ἂς σφαις καλοῦμεν Εὐμενίδας, εξ ἐνμενῶν

στέρνων δέχεσθαί τὸν ἴκετην σωτηρίον,

ἀντ' ὑ' ἀντὸς κεῖ τις ἄλλος ἄντι σοῦ,

ἀπευτὸ φωνῶν μηδὲ μηκύνων βοήν.

478 τάδε L, with most mss., Ald.: τάδε (probably an emendation by Triclinius) B, T, Vat., Farn., and most edd. before Brunk.

479 τρισάς γε] τρισάς τε A, R, Ald.: Schneidewin proposed διωσοῖς γε, and ἐλῶν for ὅλον.—Heimsoeth would write δὲ χών for ὅλον, while Nauck suggests τὸν δὲ λασθών χωά—supposing that the sentence is interrupted.

480 τοῦ τόνδε] τοῦτον δὲ T, Vat., Farn.—πλήσας θώ:] πλήρη θώ Meineke.—θώ; δίδασκε] τῷ δίδασκε B, Farn., T (with θν written above):

478 κρωσσοῖς here = κρατήρων. The word is fitting, since the κρωσσός was more esp. used for water (Eur. Ion 1173, Cyc. 89), though also sometimes for wine (Aesch. fr. 91 κρωσσοῖς | μηρ' οἴνηροις μηρ' ὄνταροις, also for oil,—or as a cinerary urn. Guhl and Koner (p. 149) think that the krossos resembled the ὕδας, which, like the κάλτης, was a bulky, short-necked vessel, oft. seen in the vase-paintings as borne by maidsens on their heads when fetching water. οἷς by attract. for ὅπως. 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 χών. 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. τρισάς might be distributive, 'three from each bowl' (as the number nine recurs in 483); but in the χών to the dead in Od. 10. 519, at least, there are only three pourings, viz. of (1) hydromel, (2) wine, (3) water. τῶν τελευτ. (κρωσσοί) as if ἐκχεον, not χεον, were understood: cp. Menander fr. 461 τῶν χώα | ἐκκλίχας, you have emptied the pitcher.

480 θν 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 = μελίτος: schol. ἀπὸ γὰρ τοῦ ποιοῦτος τὸ ποιοῦμεν, quoting the Erastas (fr. 160) γλυκότης μελίσσης τῷ κατερημοκτόνῳ. So πορφύρα (the purple-fish) = purple, ἐλέφας = ivory, χελώνη = tortoise-shell. προσφέρων infin. for imper., as esp. in precepts or maxims: cp. 490, O. T. 1466 Αὐ τοὺ μὲν ἐλέεσθαι, 1529 μὲν δὲν ὄλβιεω.

482 μελαμφύλλος, overshadowed by dense foliage. Pind. P. 1. 27 Ἀττας οἱ εὐκομφύλλοι...κορυφαῖς, Ατ. 7θ. 997 μ. τ' ὅρη δᾶσα ἔσσω.

483 αὐτή, ικ. ἐν τῇ γῇ, locative dat. (αἰτ.): ἐκ ἐμφύοιν 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.
O. E. With these vessels whereof thou speakest shall I pour them?
C. Yea, in three streams; but empty the last vessel wholly.
O. E. Wherewith shall I fill this, ere I set it? Tell me this also.
C. With water and honey; but bring no wine thereto.
O. E. And when the ground under the dark shade hath drunk of these?
C. Lay on it thrice nine sprays of olive with both thine hands, and make this prayer the while.
O. E. The prayer I fain would hear—'tis of chief moment.
C. 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;

\[\text{prayed, since they could blight it: Aesch. Eum. 907 καρπὺν τὴν γαλαζιαν καὶ βοτὸν ἐκπρήσων ἵνα \
δωσωμεῖν μὴ κάμψων χρῶν, καὶ τῶν βρατείων ἑπερπάτων σωτηρίαν.} \]

\[\text{484 ἐπὶ τὴν ἔρθησα, 'over' the rite, to complete it: the prayer was to be said while the twigs were being laid; hence τιθέοι, not τεῖος.} \]

\[\text{485 τοῦτον (for the gen. cp. 418), sc. τῶν λιτῶν: μέγιστα, neut. pl. without subject, instead of μέγιστον (cp. 495): Ai. 1126 δικαιὰ γὰρ τῶν ἑπερμεῖν...} \]

\[\text{Thuc. 5. 14 ἄρωσιν ἐνείπεσε ἐφανέρω...πολεμεῖν: Eur. Or. 413 οὐ δεινὰ πάντων δεινὰ τῶν ἐργασμένων.} \]

\[\text{486 Ἐφιμενίδας: see on 42. ἔ, properly with ref. to the inner spring of the heart, here almost = 'with': cp. O. T. 538 εἴ διαμάχης ὧν ἔδραμον ταῖς ὀρθοῖς φρενὶς. Slightly different is εἴ \
θυμοῦ, = 'from my heart' (II. 9. 343).} \]

\[\text{487 σωτήριος is nowhere definitely pass.} \]

\[\text{as = σώω, 'saved'; for in Aesch. Cho. 236 σωτήριος σωτηρίως is the seed which is to continue the race. Hence it is usu. taken here as = 'fraught with good for us,' with ref. to his promise, σωτήρ' ἀρείπθε (460). That idea is present, but does not exclude the other. σωτήριον} \]

\[\text{= 'with a view to σωτηρία,'—leaving the hearer to think of that which Oed. gives, and also of that which he receives. τὸν} \]

\[\text{ἵπτην: cp. 44, 284.} \]

\[\text{488 σὺ τ', not σὺ γ', is right. The constr. is σὺ τε αὐτὸς ἀλλο, καὶ (αλλοθρώς) εἴ τις ἄλλος ἀλλ' σοῦ (αλλέτατ). This is to be the prayer, both if thou thyself prayest, and if another prays for thee.} \]

\[\text{In such statements the conjunctive τε...} \]

\[\text{καὶ is equally admissible with the disjunctive εἴτε...εἴτε: Cp. 1444: Eur. Hec. 751 \
τολμᾶν ἀνάγκη καὶ τύχω καὶ μὴ τύχω.} \]

\[\text{489 ἐπιστοῦ: scholar. ἐπιστοῦται (cp. on} \]

\[\text{130). Hence, he adds (quoting Polemon of IIium, circ. 180 b.c.), the hereditary} \]

\[\text{priests of the Eumenides were called Ἦσυχοδες. Their eponymous hero, Ἦσυχος,} \]

\[\text{had an ἄρηφων between the Areiopagus and the w. foot of the acropolis, and} \]

\[\text{to him, before a sacrifice, they offered a ram. Priestesses of a like name, serving} \]

\[\text{the Eumenides, are mentioned by Callimachus fr. 123 σφαλάμα καὶ τῆς ἀκού \
μεληθέντας ἄμμασιν (barley cakes) | λήτεραι \
καὶς ἐλλαχοῖς Ἦσυχοιδες.} \]

\[\text{μηκόνων, 'making loud': a sense found} \]

\[\text{only here (cp. 1669). In μαχεῖ \
δίνεις (Hom.), ἥχειν (Plat.), etc., the idea of} \]

\[\text{'loud' comes through that of 'heard afar.'} \]
490 έπειτ' ἀφέρπεν τῆς τρόφοφος. καὶ ταῦτά σοι δράσαντι βαρσοῦν ἀν παρασταίνην ἐγώ· ἀλλος δὲ δεμαίνουμι ἄν, ὁ ἔξεν', ἀμφι σοι.

495 Ο.Ι. δ' παίδε, κλέπτων τῶνδε προσχώρων ἔξων; ΑΝ. ἱκουσάμεν τε χῶ τι δεί πρόστασσε δράν.

499 ἐμοὶ μὲν οὖν ὁδώτα· λειπομαι γὰρ ἐν τὸ μη δύνασθαι μηδ' ὅραν, δυνων κακοίνι, σφαῖρα δ' ἀτέρα μολοῦσα πραξάω τάδε· ἀρκεῖν γὰρ οἵματι κάντι μυρίων μιᾶν πνεύμην τάδε ἐκτίνυοναν, ἦν εἶνον σαρᾶ. ἀλλ' ἐν τάχει τι πράσσετον· μόνον δὲ μὲ μή λειπεῖ· οὐ γὰρ ἄν σθενοι τούτων δείμας ἔρρημον ἔρπεν οὐδ' υφηγητοῦ δίκα.

500 Ι.Σ. ἀλλ' εἰμὶ ἐγὼ τελοῦσα. τὸν τόπον δ' ἵναι κρησται μ' ἐφευρεῖν, τοῦτο βουλομαι μαθεῖν.

Χ.Ο. τούκεθεν ἀλόςους, ὁ ἔξεν, τοῦδ', ἦν δὲ τοῦ

The schol. perh. understood here, 'loud and long,' for on ἀνώτατα he says, ἀντι τοῦ, ὑρέμα καὶ συντεῦξεως.

490 αφέρπεν = imperat. (481). δ' στροφος: so in Aesch. Cho. 98 Electra debates whether, after pouring her mother's offering at Agamemnon's grave, she shall turn away.-καθόμαθ': ὡς τις ἐκέμψας, πάλιν | διέσω τείχος, ἀστρόφοισι δριασαν. In Theocr. 42. 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: ἄφο δὲ νεέσαι | ἀστρέφετον. Verg. EcL 8. 101 Fer cineres, Amarilli, horas, rivoque fluenti Transque caput pace, neu respexeres. Ov. Fasti 6. 164 Quaque sacris adsum respicere illa vetat.

491 παραστάλην, as thy friend and helper: cp. Ai. 1383 τοῦτο γὰρ... | μύον παρότητι χεραίν.

493 προσχώρων, who therefore can judge best (cp. 12).

495 δωτάρα, plurr., as Ant. 677 οἴνωπα δ' ἐστι τοῖς κοιμούμενοις, | κοβά τοι γναίναις οἴνωπος ὁξυγήνη: Thuc. 1. 118 ἐπιχειρήτερα ἐδέκει εἰναί: cp. 485, 1360. λειπομαι, pass., 'I am at a disadvantage'; usu. with gen. of thing, as El. 474 γνώμας λειπομένα σοφᾶς, or person, Tr. 266 τῶν ὡς τετων λείποντο. ἐν: O. T. 1112 ἐν τε γὰρ, μακρ' | γῆρα ἐξωθέν: Ph. 185 ἐν τοίς ὁδώσι...λαβή τ' ἐκτρός. Only here at the end of a verse: cp. on 265 το γέ | σομί.

500 δύνασθαι (without σώματι), of bodily strength: cp. the speech of Lysias Τ'περ τοῦ ἀδυνάτου ('For the Invalid'), or. 24 § 13 οὐ γὰρ δήσων τοῦ αὐτοῦ ὑμείς μὲν ὑπὸ δυνάμενον | (as being able-bodied) ἀφαιρήσομε τὸ διδόμενον, οἱ δὲ ὡς ἀδύνατον δυτα κληρονομοῖ κυλοῦσαι: so cp. § 12 ὡς εἰμὶ τῶν δυναμένων. μηδ' για μήθμ' 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: ῥῷ Schneidewin. 502 δἰχα Hermann, which has been generally received: τῇ ἄνευ Λ, A, and most MSS., Ald.; γ' ἄνευ T, Farn., Vat. (δέ' ἄνευ) ἄνευ ἄνευ ἄνευ Λ, M. Hartung: οὐδε' ἄνευ ἄνευ Λ, Bergk, Κενδ. is suggested by Wecklein. 503 τῶν τῶν τῶν τῶν B, Vat. 504 χρ' ἄνευ L: the circumflex over η is in an erasure. The 1st hand wrote χρησταί, which the corrector wished to change into χρη ρασταί (as it is in Α). The other MSS. vary only in the accents. χρησταί Hermann, Wunder, and most of the recent edd.: χρη ρασταί Dindorf, Paley: χρη ρασταί Campbell: Blaydes. Elmsley conjectured χρη σταίμε' εφευρέων (and also conjectured χρη στείμε'): Musgrave, χρη σταίμε' εφευρέων: G. Burges (Append. to Troad. p. 180), τ' α' χρη, ουταί: Blaydes, τ' ά' ων δει χρη μ', proposing also τα' χρη νάμε' εφευρέων. 505 τούκεθεν ιου B, τοǔ Κενδ. L—ἀλφαυς τοῦ τοῦτος MSS.: ἀλφαυς τόδ' Elmsley, objecting (though needlessly) to

498 Σ. ἀφεῖν...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, θεός δὲ θυσί δὲ τέλους δικαιούω οὐ, μὴ λαμπρὸς οὐ ταῖς χλαμαῖς ως τῇ καρδίᾳ. Porphyry De Abst. 2. 19 quotes an inscription from a temple at Epidaurus, ἄγνων χρη νομίζω δυσδεσιόν εντὸς λόγων ἐμμεναι ἀγνωτερ' δ' ἐστι φρονεῖν δια. Cp. the frequent sentiment that the poor man's offering, if pious, is welcome (Eur. fr. 940, Hor. Carm. 3. 23. 17, etc.).

500 οἱλ. ἐν τάχι 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 μελόντα ταύτα τῶν προκειμένων τι χρη | πράσεων. 502 δἰχα. With γ' ἄνευ the γ' is intolerable, and L's δ' ἄνευ points to a confusion between an original δἰχα and a gloss ἄνευ. 503 τῆλοστα, in its ceremonial sense: cp. O. T. 1448 δρόμω τῶν γε σῶν τελειών (perform the funeral rites).

τῶν τῶν: θυσίαμαι δέ μηθεί νυν—

να χρησίμενα με εφευρέων τῶν τῶν. The position of the χρησίμενα (470) had not been indicated.

504 χρησταί by crasis from χρη σταίμενοι, χρη 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 χρησταί, a fut. of χρη which occurs in Her. 7. 8 πάντα τινα ἑαυτῶν χρησίμενα παρεῖναι, and Plat. Legg. 809 β ποια καὶ τίνα μετασχηματίζων χρησίμενον τρόπον (τ. ἡ χρησίμενα). See Appendix.

505 ἀλφαύς, gen, after τό εἰκεθεν, as after τό (οἱ τά) ἐπέ ἐκεῖνα, τά ἐπί δάπερα, τά πρὸς βορρᾶν, etc.
σπάνω τιν' ἵσχις, ἔστ' ἐποικός, ὃς φράσει.

ΙΣ. χωρόι, άν ἐς τόδ' Ἀντιγόνην, σὺ δ' ἐνθάδε
φύλασσε πατέρα τόνδε τοῖς τεκύσει γὰρ
οὖν εἰ πονεῖ τοὺς, δεῖ τὸν νημήν ἑκεῖν. 509

στρ. ἄ. ΧΟ. δευνὸν μὲν τὸ πάλαι κείμενον ἥδη κακόν, ὃ ξεῖν',
ἐπεγείρειν'.

ΟΙ. 3 τί τοῦτο;
ΧΟ. 4 τάς δελαίας ἀπόρου φανείσας
5 ἀληθῶν, δ' ξυνέστας.
ΟΙ. 6 μὴ πρὸς ξενίας ἀνοίξῃς
7 τάς σάς α' πέσονθ' ἀναιδῆ.
ΧΟ. 8 τό τοι πολὺ καὶ μηδαμὰ λήγουν
9 χρήζω, ξείν', ὁρθὸν ἀκονυτὸν ἀκούσαι.
ΟΙ. 10 ομοι.
ΧΟ. 11 στέρξου, ἴκετεύω.
ΟΙ. 12 φεῦ φεῦ.
ΧΟ. 13 πείθων· κἀγὼ γὰρ οὐκ οὗν σὺ προσχρήζεις. 520

τοῦτο' in that place of the verse. R has ἀλογος, with gl. κατὰ τό. 508 Ι. All mss. have ἃ (corrected from ἃ in L); but A and R have ἰσχεις. 509 All mss. have εἰ, and nearly all ἀναιδῆ; but L and Ricc. 77 πονῆ (sic). 511 ἐπ' εὐερείς L. In the last syllable the εἰ is somewhat thick and dark, but it seems doubtful whether the eis has been made from αἰ. 512 ἔρμας] In L a later hand added the final ι, or made it clearer.—Mekler conjectures ὧν με, on account of the metre of the antistrophe, v. 523. 514 ἀληθῶν] L has ὄν made from -ασ; though in v. 513 the 1st hand wrote τάς...ἀπόρου. Contrariwise B, T and

506 ἐποικός, here, 'one who dwells close to' the grove,—hardly, on the χώρος ὅν χορός oix νεκτός (39); though the guardians of sacred ἄλος sometimes dwelt within them, as Maron in Apollo's grove (Od. 9. 200), and the priest in Athene Kranass's grove at Elatea (Paus. 10. 34. 7) Elsewhere ἐποικος usu. = 'immigrant'—so EI. 189 (as = 'alien'). In Aesch. P. V. 410 ἐτακον...ι' ἄριστος ἔδεος means the Greek settlers in Asia.

507 Ἀντ., σφ' ἄ': EL. 150 Νόβα, σὲ
ἄ' ἐγωγε ἱκώμο θεον. Cr. 1459.
509 σοῦ εἰ πονεῖ τις, δεῖ εἰ καὶ π. τ.,
οῦ δεῖ. When A and nearly all other mss. have πονεῖ, L's πονῆ (sic) surely does not warrant πονη. Cr. on 1443.

510—548 A κομώμος, which divides the first ἐπισείδον into two parts (254—
509. 549—667). For the metres, see Mетrical Analysis. (i) 1st strophe, 510—520
= 1st antistrophe, 521—532. (2) 2nd strophe, 533—541 = 2nd antistrophe, 542—550.

510 καλμον...ἐπιστρέφειν. Eur. El. 41 εὐδοτ' ἐν ἑξήγειρε τού Αγαμέμνωνος | φόνον, he would have aroused the slumbering memory of Agamemnon's murder. Plato Phileb. 15 C μὴ κυνεί κακόν εὐ καλμον ('Let sleeping dogs lie').

512 Mekler's ὧν με (for ἔρμας) would give a closer correspondence between strophe and antistrophe: see on 523.

513 τί τοῦτο; 'What means this?' Cr. 46 τί δ' ἐστιν 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 (ἔρασι πυθε- 
θαί) as a calm query,—'What is that thou wouldst learn?'

514 τάσ: 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]

Kommos. Ch. Dread is it, stranger, to arouse the old grief that hath so long been laid to rest: and yet I yearn to hear....

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 τὰς...ἀγνησίας. No ms. seems to have ἀπόρους in v. 513, or als here. 515 ξενεια α L, with ἐ written over et. 516 τὰς σᾶς πέτωνθ᾽ ἔργον ἀναιδῆς L. The other ms. vary from L only in the accent τὰς σᾶς. (A has πέτουθα ἔργα ἀναιδῆς.) Reisig first gave τὰς σᾶς ἔπεμυθ᾽, ἀναιδῆς. Reissig is followed by Blaydes and Campbell (the latter ascribing the reading to Herm.). Martin proposed πέτουθ᾽ ἔργον ἀναιδῆς: then Bothe, πέτουθ᾽, ἔργον ἀναιδῆς, which Herm. rightly censured, but which many edd. have received. ἔργον ἀναιδῆς Nauck. 517 μηδαμά L; μηδαμῶς T (with ἐ written above), Farn.: the other ms. have μηδαμᾶ or ἐ—μηδαμᾶ Brunn. 518 ἔστ᾽ χειραμ:. Reisig, Elms., and many recent edd., following Hermann, who afterwards preferred ἔστ᾽. The metre requires ἔστ᾽ (cp. v. 530, and Metr. Anal. p. lxviii). 519 ὅμω Hermann: ὅ μοι L and most ms.: ὅ μοι μοι (sic) R.—στέρεσθαι στέρεσθαι o' Blaydes, στέρεσθαι o' Bergk, Gleditsch (with παίδει in v. 532).

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CP. On 355. ἀπόρους φαινόμενος: because the horror of the discovery consisted in relationships which could not be changed: O. Τ. 1184 L. φοιν Κ τ᾽ ἄρπον ὅ ὄνοχρη, ἔχων ὅς τ᾽ ὄνοχρη ὀμιλεῖν, ὁσ τ᾽ ὄνοχρη ἐκεῖνοι πρὸς τὸν κταίρειν, ἐκεῖνοι μὴ ὄνει στανταὶ. 518 ἔστ᾽ χειραμά L, with which you were brought into conflict,—with which you became involved: Her. 9. 89 λαμβηκών συντάγμα καὶ καμάρυ. Thuc. 4. 55 ἔστ᾽ ἐστοχάσας...μακαρικῶς ἀγωνία. 516 τὰς σᾶς καὶ πέτωνθ᾽. The objection to pointing at σᾶς and understanding ἐστι with ἀναιδῆς (as Herm. proposed) is that ἀναιδῆς requires an object. We should then have to understand ἀγνήσια. The connect. τὰς σᾶς, πέτουθ᾽, ἔργον ἀναιδῆς has found undeserved favour. The address πέτουθ᾽ 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, κρέτ᾽ πέτον (Od. 9. 447). It is absurdly out of place here (cp. 521 ὃ ἐστοι, 530 ὃ ἐστοι): ὃ φίληται, at 465, is different. ἔργον was inserted in the ms. to explain that ἀναιδῆς referred to his own acts. 517 ὅ τοῦτο καὶ μηδαμὰ λήγον ἄκουσμα κρῆτ᾽ ἄκουσμα ἄρθον (predic.): πολύ, on 305, μηδαμὰ (neut. plur. adv.) with causal force, being such as does not cease. λήγον, of rumour: O. Τ. 731 ἡδήτο τὰρ ταῦτ᾽, οὐδὲ περὶ λήγον ἔχει. ἄκουσμα, anything heard,—sometimes (unlike ἀκρόμα) in a bad sense, Arist. Pol. 7. 17 ἀπελάθειν ἀπὸ τῶν ἄκουσμάτων καὶ τῶν ὀραμάτων ἀνελευθερίασ. 519 στέρεσθαι, be patient of my request, yield to it: cp. 7. 520 καγάλ (for καὶ cp. 53) γὰρ (πείδω-
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).

I read ἤγεγκ' οὖν κακότατ', ... ἤγεγκ' ἄκων. ἤγεγκ' was, indeed, the ordinary form of the aor. in the older Attic, as inscriptions show, in which ἤγαγακ' occurs first about 360 B.C. (Meisterhans, p. 88); but ἤγεγκ' 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. ἤγεγκ' 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. ἤγεγκ' ... ἤγεγκ' might possibly stand, but would be harsh. There is nothing to offend in ἄκων μὲν ... τοῦτων δὲ, meaning—'The agent was not free—the acts were not voluntary.'

In the ms. reading, ἤγεγκ' ... ἤγεγκ' ἄκων μὲν, ἄκων is wrong, since metre requires — (cp. 510). With Bothe's ἄκων 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 Ἰστῶ 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 ἄκων expresses. (2) ἤγεγκ' ἄκων, in the supposed sense, is utterly at variance with the language and the whole tone of the play. Cp. 239 ἐργων ἄκων: 964 ἤγεγκ' ἄκων: 977 πῶς ἐν τῷ γ' ἄκων πράγμα ἂν ἐκθέοις ἴσεωι; he asks, speaking of his own deeds.

It would be a subtletoy foreign to Sophocles to make Oedipus say that he had acted ἄκων when he did not act φρονον (271), εἰδως (273), εἰμι (976). II. 4. 43 καὶ γὰρ ἐγὼ σοι δικα ἄκων ἁκοντις 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 1st anti-
unwitting deeds, and of those acts—be Heaven my witness!— stropeh.
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 μην. Mudge's emendation of ἔρως to ἔρων has
been generally received. (The corrector of Vat. seems to indicate the same con-
jecture, by a mark over the σ of ἔρως).—For μ' εἰνάι Martin conject. μολφα: for
κακά μ' εἰνάι, Hartung άκων' εϊνα, Reisig κοινά μ' ειναι, Heimsoth κακά (or
ἀλγρα) μ' εϊνα, Gleditsch κακά μ' ειναν. 527 μηθρόθεν MSS. 528 επ-
λάσω MSS. (with ου written overt. over ου in T, Farn.: ἐπιλασω B, Vat.), Reisig, Elms,
Dind., Herm., Wunder, etc.: ἐπιλασα Brunck: ἐπιλευσα Lachmann, Bergk: ἐπιλητο
(ί.ο. οι παλαται παλαισαν σι τα λεκτα) Hartung: ἐπιλαιο Nauck, and so Wecklein.
ἐλης; ω. Blaydes.—Gleditsch, adopting ἐπιλασω, further changes λεκτο to τεκε'.
530 ἐμοι μὲν] The μὲν was added by Elmsley for the sake of metrical agreement
with ν. 518 (ἀκοῦσαι). 532 παίδε Elms., and so most recent edd.: παίδες MSS.,
Blaydes.—ἀτα] ἀτα Λ, ἀτα L², T, etc.: ἀτα B, R, Vat.: ἀτα γρ. ἀται Α: ἀται

my free will' (since neither god nor man could compel Zeus), 'yet against mine own
wish.'

523 αὐθάρετον. Heinrich Schmidt
keeps this reading (Compositionslehre
lxxx), which is not metrically irreconcil-
able with 512 ὁμοι θραμμα πυθοθαὶ (see Metrical Analysis). It is possible,
indeed, that αὐθαρέτον is, as Hermann
thought, corrupt: but no probable cor-
rection of it has been suggested. We
cannot regard as such ἑθηληχῶν (not
found), ἑθηληχῶν (used in masc. by Hes.),
or ἑθηλήκων (used in masc. by Plut.);
ἤκων ἐργον: or πρόδολον. Note, on
the other hand, O. T. 1231 αὐθαρέτου (πη-
nων).

526 κακά εἰνα, instr. dat., rather
than dat. in appos. with ὁμοι. γέμων
ἀτα, ruin coming from a marriage, like
dόξησι σέγων, suspicion resting on mere
assertions, O. T. 681.

527 η ματρόθεν...ἐπιλήσω; Didst
thou fill thy bed with a mother, δυσο-
νυμα (prolept.) so as to make it infamous?
(I should not take ματρόθεν with δυσο-
only, 'infamous from a mother.') ματρόθε-
ν is substituted for ματρός by a kind of eu-

phenism: that was the quarter from which
the bride was taken. Cp. Aesch. Theb.
840 ὅδ' ἀπείκεν | ματρόθεν εὔκταλα φάτις
(the curse of Oed. on his children). The
aor. midd. ἐπιλημμών is used by Hom.,
Her., etc., and (in comp. with ἐπ') by
Attic writers: it seems needless then to
write ἐπιλησα (from epic aor. ἐπιλημμών)
with Bergk. The notion of 'filling' is
perh. tinged with that of 'defiling' (ἀ-μι-
τικλάναι, ἀπάλεως). The tone of the
passage is against rendering 'satisfied,' as
if λεκτα = λεκτων ἐπιτυμλιαν. Nauck's
ἐπάσω rests on Hesychius i. 1316 ἐπ'
ἐκτος Ἀλεξάνδρως Πρωτείς σατυρικά. The
aor. of πάομαι 'to acquire' occurs else-
where only in part. παναιμους (Theogn.,
Theocr., etc.).

529 ἀκοουεῖν: cp. 141.
530 έω. The constr. is ἀπται δε ές
έμου δύο μὲν παίδε, δύο δ' ἀτα...ἀπέ-
βλαιστον etc. ές έμου, sprung from me:
no partic. need be supplied, since the
verb ἀπέβλα, follows: cp. 250 δ' τι σου
φιλον εκ σθεν (sc. ἐστι). The cry with
which the Chorus interrupts him (ποι-
φης;) marks their perception (from his
first words ἀπται δε etc.) that the
ΟΙ. 18 ματρός κοινής απέβλαστον ώδων.

στρ. β'. ΧΟ. σαί τ' εἰσ' ἀρ' ἀπόγονοι τε καὶ
ΟΙ. 2 κοιναὶ γε πατρός ἀδελφαί.
ΧΟ. 3 ἰ. Ὀ. ἰ. ὅτα μυρίων γ' ἐπιστροφαὶ κακῶν.
ΧΟ. 4 ἔπαθες Ὀ. ἔπαθον ἀλαστ' ἔχεν.
ΧΟ. 5 ἐρεξάς Ὀ. οὐκ ἐρεξά. ΧΟ. τί γάρ; Ὁ. ἐδεξάµην
6 δῶρον, ὁ μήποτ' ἔγω ταλακάρδιος
7 ἐπωφελήσας πόλεος ἐξελέσθαι.

ἀντ. β'. ΧΟ. δύστανε, τί γάρ; ἐθον φόνον
ΟΙ. 2 τί τοῦτο; τί δ' ἰθέλεις μαθεῖν;

Blaydes.

534 σαί τ' ἀρ' εἶσιν ἀπόγονοι τε καὶ Λ. σαί τ' ἄρ' ἐλα' ἐτο'. A: αὐτ' ἀρ' εἶσιν Β: αὐτ' ἀρ' εἴσιν Vat. The only correction required (I think) is to place ἐλα' before, instead of after, ἂρ'. (It will be noticed that A has ἐλα', not ἐτο'.) Hermann, suspecting σαί, conjectured αὐτ'). γαρ ἀπόγονοι τελ (so Dindorf: Wecklein, αὐτ' τε καὶ). Nauk formerly read ἄρ' εἰσιν ἀπόγονοι τελ; but afterwards, with Bothe, σαί τ' ἄρ' ἀπόγονοι τ' εἰσι καὶ. Reisig and Bergk: σαί τ' ἄρ' ἐλα' ἀπόγονοι τε καὶ, and so Blaydes. 535 Ξ. κοιναὶ] ἐραὶ Wecklein. L gives ν. 535, as well as ν. 534, to the Chorus, and then marks the persons thus:—ΟΙ. ἰ. Λ. ι. ἰ. ὅτα. ΟΙ. (corrected from X.) μυρίων γ' ἐπιστροφαὶ κακῶν. X. (corrected from

children of that marriage were before them. αὐτ剿...παίδε: cp. Plut. Laches p. 137 A αὐτοὶ εὔφερα γεγονότε. 533 Poetical Greek idiom would join κοιναὶ with ὁδόις rather than with ματρός. Αρ. Aesch. Eum. 325 ματρόνων ἀγαμμα κύριον φύσιον: Αἰ. 793 νέκων ἄδρων εἴσουμαι. κοιναὶ, which bore me also.

534 Ξ. σαί τ' εἰσ' ἁρ'. 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 Introd. 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. κοιναὶ, by the same mother: cp. O. T. 261 n.: so Αἰ. 1 κοινον αὐτάδελφοι...κάρα. πατρός with ἀδελ-

536 Λ. ἵ. ὅτα: cp. EIl. 842 ΛΑ. φεῖν. ΧΟ. φεῦ δηγ.' ye after μυρίων marks assent. ἐπιστροφαὶ refers to the revival of the pangs in his soul by this questioning. His troubles are likened to foroem who, when they seem to have been repulsed and to be vanishing in the distance, suddenly wheel about and renew their onset. Cp. 1044 δαν ἀνβρῶν ἐπιστροφαὶ. Philopoemen made his cavalry οἰκεῖοι πρὸς τὰς κατ' οὐλαμὸν ἐπιστρο-

537 ἐλαθώ ξένης, unforgettable (dreadful) to endure: ξένως εξεπεξ. : see on 331. Trag. borrowed the word from the epic πένθος ἀλατον (Π. 244, 105), ἀλατον ἀδύ-

538 ἐπιστροφαὶ καὶ πεπεσμαθεῖν (wheeling sharply in troops) καὶ τὰς κατ' οἰκεῖον ἐπιστροφαὶ καὶ κλίσεις (wheeling and changing direction singly), Plut. Ph. 7.

539 ἐλαθώ ξένης, unforgettable (dreadful) to endure: ξένως εξεπεξ. : see on 331. Trag. borrowed the word from the epic πένθος ἀλατον (Π. 244, 105), ἀλατον ἀδύ-

540 Ξ. δαφν. The τυπάνως was διωρθών, οὐκ οἰκεῖον (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. ἐπιφλιγη, 'I benefited,' or 'sucedoured' (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...... and 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 meed for having served her!

CH. Wretch! How then?...thine hand shed blood?...

OE. Wherefore this? What wouldst thou learn?

OI.) ἐπάθει; Most other mss. give ὃν δήγα...ἐπαθεῖ 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 ἔχεω] Wecklein conject. ἔχει: Blaydes, inter alia, δὴ. 541 ἐπωφέλησα πόλεως ἐξελέσθαι mss.: τόλεος Hermann. Madvig proposes ἐπωφέλησα (Adö. Crit. i. 222), reading νόμω δὴ (mss. δὲ) in the antistr., v. 548: and so Paley. Blaydes conjectures ἐκ τάδε τόλεος δῆλον ἐξελέσθαι. Mekler, δ' μ' ὁσποτ', ἐν τάλακαρδίας, ἐπωφέλησε τόλεος ἐξελέσθαι. Badham, ἐπωφέλησα πόλιν ἔδοτ' ἐξελέσθαι. 542 τ' γὰρ θεὸν

The sense required is μήποτε ὄφελον ἐξελέσθαι, 'would that I had never won!' cp. Ph. 969 μήποτ' ὄφελον λιτεύω | τῆν Σκύρων: Od. 11. 548 ὃν δὴ μὴ ὄφελον νικᾶ: where μή, though thus placed, belongs to the infinitives. See Appendix for the attempted explanations of ἐπωφέλησα, and for some proposed emendations.

I would read the partic. ἐπωφέλησα (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. Chor. 363: Ἡλ. μὴ δ' ὑπὸ Τρώως | τέλειοι φίλιμεναι σάτορ, | μετ' ἄλλων δουρεμένοις ἴδιον | παρὰ Σκαμάδρων πόλιον τεθάρηται, | τάρν ποτ' οἵ κτανόντες μιᾶ δῖσσιμα: Orestes had uttered the wish that Agamemnon had fallen in war at Troy: el γὰρ ὑπὸ τῆς... καταναλεθης (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 διαμνῆαι. 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, τεθάρηται. Cp. also Od. 24. 376 αἰ γὰρ, Ζεὺς τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, | οἶος Νήρικον ἑλλόν,... | τοῖσον ἐῶτι τοῦ χθεῖσιν ἐν ἡμετέροις δήμοιν, | τεθάρῃ ἔχουσιν ὑμοῦσιν, | ἔρησε στάρμειν καὶ ὄμωσιν, | Ἄρη, 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 γεραῖα ἥλιοςτην. The act. aor. is used of the army choosing a prize(out of the booty) for a chief, II. 16. 56 κόμην ἐν ἄρα μοι γέρας ἔξελον ὑπὲς Ἀχαίων: the midd. aor., of the victor choosing his own prize, as Τ. 244 ταύτα:... | ἔξελεοθ' ἀπὸ κτῆμα: Here τόλεος ἐξελέσθαι is not 'to choose for myself out of the city,' but 'to receive as a choice gift from the city.'

542 τ' 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 δοσταν, i.e. 'for what else art thou?' This seems tame. Cp. 538.
544 δευτέραν, σ. πλήγμιν: Ηερ. 3. 64 καρφί…τετύθησα: Αντ. 1307 τι μ᾽ οὐκ ἀντιλαῖον…ἐπισίων τίς; Χέν. Απ. 5. 8. 12 ἀνέκραγον…ὡς ἀλγασ παλαιείν. νόσον, accus. in apposition: of mental anguish, as O. T. 1061 ἄλοις νοσοῦν ἔγω.

545 2. ἔκα δὲ 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 δίκας αὐθέντων τρικών (n.). The subj. to ἔκα is τὸ ἔργον, easily supplied from ἔκανον.—This is better than to take ἔκα as impersonal. With πρὸς δίκας as ἐνδικώ, τι being then adv. 'my case is in some sort just.'—τι γάρ: sc. ἔκα: 'why, what justification has it?'

547 The mss. give καὶ γὰρ ἄλλου ἐφόνευσα καὶ ἄκωλεσα. Hermann's ἄλοις (for ἄλλους) must mean either (1) 'caught,' as in a net, by fæte, 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 ἄλοις ἐφόνευσα = ἐλαχῶν ἐφόνευσα. This is as if one said in English, 'Having been hanged, he did the murder.' To ἄγνοος the short ἀ would be a grave objection: Soph. has the first a long thrice in ἄγονα, twice in ἄγονοι, once in ἄγονοι (O. T. 681), and short never: even in αὐτόγονοι (Ant. 875) the o is long. Porson's ἄγονος 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 ἐφόνευς, καὶ ἄκωλεσα is intolerably weak. Mekler's καὶ γὰρ ἄν, ὡς ἐφόνευς, ἄν τῇ ἄκωλεσα brings out the point on which Oed. insists, and to which the words νόμω καθαρός (548) refer,—viz. that, in slaying, he was defending his own life. Cp. 371. After he had returned the blow of Laïus, the attendants set on him (see on O. T. 804—812). The change of ἐφόνευς ἔμι ἀπόλεσα into ἐφόνευς καὶ ἀπόλεσα (or καταλύεσα) would have been easy if ἐφόνευς καὶ ἀπόλεσα had once been written. In Αι. 794 L has ἔστε κ᾽ ἄλοιν instead of ἔστε καὶ ἄλοιν. Cp. Her. I. 11 (Gyges was forced) τοῦ δεινὸτερον ἄπολιν ἢ αὐτόν ἢ ἄλλων ἄπολινον. 548 νόμω...καθαρός, because he had been first struck by Laïus, and was acting in self-defence. Plat. Legg. 869 c ἄδελφος δ᾽ ἐὰν ἄδελφόν κτείνῃ ἐν στάσει
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 Laüs; and
now, through hearsay in this my coming, I have the fuller certainty.

550 ἐφ’ ἀστάλη Dindorf, for ἀπεστάλη (mss. and Ald.). In T γάρ is written
above, meaning that the writer took κατ’ ὁμφήν σιν ἀπεστάλη as a parenthesis.—
ἀποσταλεῖς Turneius: δι’ ἀστάλη Hermann, Blaydes. 551 ἐν τῷ ἐν χεὶ.

552 τάς αλματραίς κ.π.λ. Nauck brackets this v. 553 τὰν ὑν ἤ ὑν L.

554 ἀκοῦων ἀπαντῶν is proposed by Wecklein. λεύσων is read by Nauck and
Blaydes (the latter conjecturing also ὅρων σε). If change were needed, ἱδὼν

μάχης γενομένης ἢ τινὶ τρόπῳ τουτῷ, ἀμφότεροι θεριῶν πρότερον, καὶ ἀπέκτεινας ἔστω εἰς ἄλλην
καθάρος καὶ ἐκ τοῦ πολέμου πολίτην ὡσαυτός, ἢ ἔστων ἔστων. Rhadamantus himself
was cited as the author of this rule (Apollod. 2. 4. 9). ἐσ’ ἥλιον, to this
plight: cp. on 273.

560 καὶ μήν introducing the new person: cp. 1249: so Αἰν. 526, 1180, 1257:
Ai. ι. 168, 1223: E. 78, 1422.

560 ομφήν, his message. Usu. of a divine or oracular voice (102), but see
1351: Pind. fr. 53 ὁμφαί μελείων σὺν αἰσθήσει: Eur. Med. 1. 74 μᾶθον τ’ ἀδραφέντων... ὁμφήν (the words of the Chorus). ἐις
ἀστάλην ἐπὶ (ταῦτα) ἐσ’ ἀ ἀστάλη (cp. 274), 'that by a small service he might
win a great gain' (72).

561 Εί. The σκότος, 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
299 Ε. ἐν τῷ, answered by ταῦτ’ θ’.
The simplest statement would have been
ἐγγυωκα σος ἀκοῦσων ἐν τῷ τῷ πάρος χρόνῳ
tauv των. Then, by repetition of the partic.
we get ἐγγυωκα, ἁκοῦσων τε ἐν τῷ τ. θ.

xp, ἁκοῦσω τε ταῦτα. And then, by
insertion of a new verb, ἐγγυωκα τε σε,
ἀκοῦσων ἐν τῷ τ. θ., ἔπισταται τε ἁκοῦσω
ταῦτα. Cp. the insertion of ἡμεῖς in
351, and π.

553 ἐγγυωκα σ’, 'I have recognised thee'—explaining how he is able to greet
him by name: not merely, 'I recognise thee,' ἐγγυωκα is used (1) with a
distinctly perfect sense: Lys. or. 17 § 6
ταῦτα...πρότερον ἐγγυωκα τῇ ἡμέρᾳ εἰς:
Dem. or. 3 § 10 θ’...θε βοήθεσθαι...πάντες
ἐγγυωκα. (2) More like a present, yet
always with a certain emphasis, 'I have
come to know': Al. Ερ. 871 ἐγγυωκα σοι
δει’ αὐτὸν οὗτος ἐστιν; 'have you found
out what sort of man he is?' Her. 1. 207
εἰ δ’ ἐγγυωκα ὅτι ἀνθρώπος εἰς (if you have
realised that you are a mortal): Plat.
Rep. 366 c ικανός...ἐγγυωκα δι’ ἱρέων
δικαιοσύνη (he has thoroughly apprehended).
δόθα, the coming of Theseus from Athens
(Camph. understands the coming of Oed.
to Attica): the plur. of one journey, as Αἰτ.
226 δόθα κυκλών ἐμαυτόν εἰς ἀναστροφήν,
and so El. 68: otherwise below, 1397.

554 ἄκοισων, after the same word in
551, is awkward. The γαρ in 555 might
also suggest that the partic. here referred
to the evidence of his own eyes, not to
further hearsay by the way. λεύσων is
intrinsically the best substitute that has
would be nearer to the MSS. (cp. 576). 

been proposed: but it has no palaeographic probability. I had thought of ἠκαίνω (cp. 576). Doubtless it is possible that ἀκοῦων was not a corruption of a similar form, but merely an inadvertent repetition from 551.

For ἀκοῦων 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 ἐκβαλον, 636 ἐκβαλὼν: 638, 640 ἡνί: 966, 969 ἐτεί: 1000, 1003 καλὼν, 1004 καλῶν: 1123, 1129: 1451, 1459: 1487 f.: Ο. Τ. 517 φέρων, 519 φέρων, 520 φέρει: ἦθ. 1276, 1278 ὅμων: Αἴσ. 73, 76 ἑκατοντάς.

555 σκευή: cp. 1597 εἰς’ ΕλεάΣ δυστυχεῖς στολᾶς. The misery of his aspect impresses Creon (1747), 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.), ἰδὼν, as showing how he had blinded himself: cp. 286.

556 ὅνθε δὲ ἐλ., i.e. ὅλοις. Cp. O. T. 1036 ὁμοιόθης...δὲ ἐλ. (Oedipus). Od. 24. 159 οδὴ τῶν ἱμάλων δύνατο γιγνώσκει τὸν ἐστὶν, ’and not one of us could tell that he was the man’ (Odysseus).

557 ’περέσθαι Reisig, Elms., and most edd.: τὶ ἐρεσθαί L (τὶ ἐρεσθαί 1st hand), τὶ (τὶ Α) ἐρεσθαί most MSS., and Ald.: τὴ ἐρεσθαί T, B, etc., Turnebus, Brunck.—Οἰδίπους MSS.: Oïdipous Emlesmy, Cn. n. on 461. 560 ὅπλοικας ὁσ’ L, the second ὁσ’ from a later hand (as it seems). In ἀγαρτάνην the letters μ and η have been retouched by the corrector (S). 562 ὅν οἶδ’ γ’ αὐτὸς Λ (with a mark χ in the left margin), and so the other MSS. The change (Dindorf’s) of ὀς to ὁς avoids the extreme awkwardness.
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 ὃς, as 'since', followed by ὃς, 'that'. For γ' αὐτὸς Doederlein and Dindorf read καθώς. 568 χῶς εἰς Dobree: χωτις mss. The corruption may have arisen from the fact that the contraction for εἰ has some general likeness to that for στ. χωτι Vauvilliers, Elmsley. 568 ἐξοι γ' ἐν Vauvilliers: ἐξοι γάρ mss.—οὐδέν A, R, V', Ald.: οὐδέν L, with most mss.

568 κυδυνεύματι (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 ἀδελφος Theseus was depicted by the Attic legend as the champion of the oppressed,—ἀδύκησον μὲν οὖν ὄνειρι, τούτω δὲ ἐπάρχοντας βίας ἀμφοτέρως (Plut. Thes. 7).

ἐν τοῖς κάρῃ at the risk of my own life, ἐν denoting the stake: Eur. Cyc. 654 ἐν τῷ Καρῷ κυδυνεύματι: Plat. Lach. 187 β μὴ ὅν ἐν τῷ Καρῷ ὡμῶν ὁ κυδυνος κυδυνεύσῃ, ἀλλ' ἐν τοῖς νείλοις. Καπ. 2. 237 παρέβεμποι κεφάλας, at the risk of their lives (as 3. 74 ψυχάς παρέβεμποι): Pl. p. 322 αἰν ἐμὴν ψυχήν παραβλάβωμεν πολεμεῖν. The irreg. dat. καρὶ from nom. κάρα again Ant. 1272, El. 445 (v. l. κάρα), fr. 141. 2: it occurs first in Theogn. 1018, the Homeric dat. being κάρῃ or κρατί.

565 ἐξοι with ὑπεκτραπομην as well as συνεκκαταλεῖν: cp. Plat. Phaed. 108 B τῷ ἀκάθαρτῳ (ψυχήν). ...ἀπασ φεύγει τε καὶ ὑπεκτράπεται. The notion is that of retiring (ἐπο-) out of the path to avoid meeting a person. Soph. has the
Όλ. Θησεί, το σόν γενναίον ἐν σμικρῷ λόγῳ
παρήκεν ὥστε βραχές ἐμοὶ δεῖσθαι φράσαι.
σὺ γὰρ μὴ ὄσοι, κἂρ ὅτον πατρὸς γεγονὼς
καὶ γῆς ὅποιας ἦλθον, εἰρήνης κυρεῖς,
ὅτι ἐστὶ μοι τὸ λοιπὸν οὐδὲν ἄλλο πλῆ
εἰτεὶ ἄ κρηδεῖτε, γὰρ λόγος διοίκεται.

Θή. τούτ μᾶς ἔλθα τὸν δίδασκε, ὀποῖος ἡ ἐκμάθη.

Ολ. δώσων ἰκάνων τούτων ἄθλουν δέμας
σοι δώρου, οὐ σπουδαίον εἰς ὄψιν. τὰ δὲ
κέρδη παρ’ αὐτοῦ κρείσσου’ ἡ μορφὴ καλῆ.

Θή. ποιον δὲ κέρδος ἄξιος ἦκεν φέρων;

Ολ. χρόνῳ μάθους ἄν, οὐχὶ τῷ παράνοι τοῦ.

Θή. ποιώ γὰρ ἡ στὶ προσφορὰ δηλώσεται;

Ολ. όταν τάνω γάρ καὶ σὺ μου ταφεῖν γένη.

566 μ’ οὐ συνεκσώζεσθαι ὅ’ L., 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, L, V.

570 βραχές ἐμοὶ MSS.: βραχέα μοι Brunck, Dindorf, Blaydes: βραχέ ἐμοῦ Hartung: βραχέ ἐμ’ ἐνδείκται φράσαι is proposed by Wecklein; βραχέ ἐμοὶ φράσαι πάρα by Hense; βραχέα μυθεῖσθαι πρέπει by Nauck (formerly).

572 Blaydes conjectures κακ για καὶ σὺ μοι ταφεῖν γένη.

act. with gen., Tr. 549 τῶν ὄ’ ὑπεκτρέπει πόδα.—συνεκσώζειν, to help in extricating: Antiph. or. 5 § 93 τὸ σώμα ἀπειρηκός ἡ ψυχὴ συνεξέζωσεν.

567 ἀνήρ=θνήτος: Ant. 768 φροτεῖνα μεῖτων ἡ κατ’ ἀδρ’ ἐώς. Cr. 393.

568 σοῦ=ἠ σοὶ: Ant. 74 πλεῖον χρόνον ἃν δεῖ μέ ἀρέσκειν τοῖς ἐκεῖ τῶν ἐντάδε: Thuc. 1. 85 ἐστὶ δ’ ἡμῖν μᾶλλον ἐτέρων.

569 τὸ σὸν γενναίον: shown in sparing Oed. the painful task of introducing himself and telling his story.

570 παρηκέν (aor. of παρῆκα) closely with ὅστε...δεῖσθαι: ‘has graciously permitted that there should be,’ etc. Cr. 591: El. 1482 ἄλλα μοι πάρες καὶ συμμέλεια εἰπέν: Ant. 1043 (οὐδ’ ὃ) θάντες παρῆκα καίνον. (Not, ‘has so passed the matter on,’ ‘so left it.’) For ὅστε cp. Her. 6. 5 οὐ γὰρ ἔπειδε τὸν Χίους ὅστε ἐστὶν ὀδοίρα παρῆκεν καίνον: and see on 970. ἦστε ἐμοὶ δεῖσθαι, so that there is need for me, δεῖσθαι φράσαι, to say but little. δεῖσθαι midd., impersonal, = δεῖν. (It could not be pass., with βραχέα for subject.) Bekker Anecd. p. 38. 21 δεῖται ἀντὶ τοῦ δεὶ ἀπελθείν με δεῖται. The only example (so far as I know), besides our passage, is Plat. Meno 79 C δεῖται οὖν τῶν πάλιν...τῆς αὕτης ἐρωτήσεως. And presently: η ὁ δοκεῖ σοι πάλιν δείσας τῇ αὕτης ἐρωτήσεως; In the former place, while the best MSS. have δεῖται, some have δεῖ... (I do not add δεῖσθαι, id. 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 δεήσεως (as id.=δέον) is plainly corrupt: Buttman’s δεῖ δεῦ νομαίς may be right. If we altered ἐμοὶ to ἦμοι, the subject to δεῖσθαι would be τὸ σὸν γενναίον. But then δεῖσθαι would mean ‘requests,’ rather than ‘requires,’ of me.

For the dat. ἐμοὶ with δεῖσθαι (instead of ἐμόι as subj. to φράσαι) cp. Eur. Hfr. 940 δεῖται προσβαλεῖν χθόνι | ἄλλην δείσας γαῖαν: and see on 721. Wecklein takes ἐμοὶ with παρηκέν, permisit mihi,
or refuse to aid in his deliverance; for well I know 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 δοῦλας for ὑπόλας: but neither change is needed. 574 διόχεται
R, L, and most recent edd.: διέρχεται L, A [γρ. διόχεται, and so V], and the
other ms.: Dind., Schneidewin, Campb. 575 νῦν] νῦν T, Turnebus,
Brunck, Claydes. 580 τοῦ ms.: πῶ Wecklein, with Schaefer.

but the interposed ἄφτερ forbids this. The
conject. σου (for ἔμοι), ‘to say little to
these’ would be very weak. 571 Σ. Theseus has named Oed.
(557) and Lalus (553), but not Thebes. A knowledge of the stranger’s
country was implied by the rest. Cp. on 205.
γῆς could stand with ἥλθον (cp. O. T.
152 Παυλόν ἔρα, Ph. 630 νῦν ἄγωντα),
but is simply governed by αἰών.

574 χαὶ λόγος διοίκεται, and the state-
ment is at an end. δ λόγος is the explana-
tion due from Oedipus after sending for
to the Thebans) εἶ γαρ τι καὶ πεπόθητ' ἄρρενοι ὦ ἄνω,
τεθεῖσαν, ἡμᾶς τερατών και ἀμαθοῖν,
ἀλαχρόν δ' ἐκεῖνοι, χὴ δὴ δική διοίκεται: i.e., if you have been wrong-
ed, 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 διεξελιθυδα
πάντα, διεξελθοῦν διὰ μακροῦ λόγου,
which are not similar). And if δ λόγος
means ‘our conference,’ then Oedipus is as-
suming that his petition has only to be stated
in order to be granted.

576 τοῦτ’ αὐτὸ marks eagerness: O. T. 545 OI. ...βαρὸν ὁ’ ἐφηθή ἔμοι. KR.
toυτ’ αὐτὸ νῦν μοι πρῶτ’ ἀκούσων ὃς ἐρώ.

577 Σ, τὰ δὲ κέρδη: cp. 265. Doe-
derlein understands, τὰ δὲ κέρδη μάλλον
ἀγαθὰ ἐστὶν ἡ καλὴ ἐστὶν ἡ μορφή. Schnei-
dewin and Wecklein adopt this forced
explanation, which is condemned both
by παρ’ αὐτοῖς and by the absence of
the art. with μορφή.

580 Σ, 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 ποισ., sc. χρώµα, asks with sur-
prise for some further definition of the
vague χρώµα μάθω ἄν. Theseus natu-
rally assumes that the blessings are to
come in the lifetime of Oedipus. And if
not now, he asks, then in what contin-
gency? The answer startles him. προσ-
φορά, offering, present. Theophrast.
Char. xxx (=xxvi in my 1st ed.) it is
like the ἀλαχροκορήφη, γαμώσι τοὺς τῶν
φιλῶν καὶ ἐκδιδομένον θυγατέρα πρὸ χρόνου
τῆς ἀποδημήσαι, ἵνα μὴ πέμψῃ προσφοράν
(a wedding-present). Cp. 1270. δηλω-
στο, pass.: see O. T. 672 n.

583 Σ, 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 The-
seus knows nothing, a grave in Attica
had become the supreme concern of Oedipus. τὰ δ’ ἐν μᾶς is governed by ἡς τόν ἱκάςαι as=ἐπιλαμβανεί (see on 223), no less than by ποιεῖ. To make τὰ δ’ ἐν μ., an accus. of respect would suit the first verb, but not the second. δ’ ὀφθαλμὸς ποιεῖ, a solitary instance of this phrase (instead of ὀφθαλμὸς or παρ’ ὀφθαλμὸν ποιεῖσθαι), perh. suggested by the use of the prep. in such phrases as διὰ φυλακῆς ἐξω τοῖς, etc.

585 ἔναρα ὅσον, ‘yes’ for there,—in that boon (ἐν τῷ ἡστερεῖ),—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 Thban frontier. He is thinking of protection against Creon’s imminent attempt (399). συγκομίσαμει, to collect or store up for oneself, was, like συγκομίσῃ, esp. said of harvesting (Xen. Anab. 6. 6. 37), and that notion perhaps tinges the word here.

586 ἐν βραχώ 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 adverbal ἐν βραχώ does not go with the verb, but is equiv. to a predicative adj. agreeing with χάρων. Such phrases imply the omission of the partic. ὅσον: so σο νόλα γάρ ἄνδρα τόν ἰδόν ὅσον: Ph. 26 τοῦργον ὑπὸ μακρῶν λέγεις (the task which you set is not distant): El. 899 ὅσον δ’ ἐν γαληγῇ πᾶν θερπών τόντων. For βραχεῖ (or χαλκόν χαλκόν) see 293. Plat. Legg. 641 b βραχεῖ τε...θερπών. 587 γε μήν, however: Aesch. Ag. 1376 ήδε, συν χρόνον γε μήν. The only ground for ἄγων rather than ἄγων is the trace of χ from the first hand in L: neither reading is intrinsically better than the other. Cp. El. 1491 λόγων γάρ οὗ ἡταν ἄγων, ἀλλὰ σή χυπόκεε πεί. The word ἄγων is so far ambiguous that it does not necessarily mean a physical contest, but can mean an issue or crisis (Lat. discernim, momentum). Plat. Rep. 608 b μέγας...δ’ ἄγων...τὸ χρήστον ἢ κακῶν 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? Ἑγενών (Hartung) may be right; but the ms. Ἑγενών 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 Ἑγενών. καὶ μᾶς: the ms. ή μᾶς 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. 666 τάμα καλεῖσθαι. The
Th. Thou cravest life's last boon; for all between thou hast no memory,—or no care.
OE. Yea, for 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 L. —ἐγκάκισεν MSS. ἐγγεγάκισεν Hartung, and so Nauck, Wecklein, Belaydes.—καμάσ Suinedin (who proposed ἐφνοῦ for ἐγκάκισεν), Wecklein: ἐφ' ἐμοὶ MSS. The change of κ' to γ' would have been easy in L. ἐφ' τοῦ (i.e. τίνος) C. G. Eggert. 589 κομίσει κατέλιθη Nauck, Wecklein.—ἀνάξ, χρήζωσι Κaysr: ἀναγκάζονται L, A, and most MSS.: ἀναγκάζοντι T, B, Vat., Farn.; Vauvilliers, Elms., Belaydes: ἀναγκάζουν F. G. Schmidt: ἑπαξιοῦσι Meineke.—με MSS.: se Hartung. 590 ἀλλ' ἐν θελοντα' ἀν' γ' L, A, with most of the other MSS., and Ald.: ἀλλ' ἐν θελοντά γ' L2, Elmsley: ἀλλ' εν θελοντα' ἀν' Vat., and so (omitting ἀν') Belaydes: ἀλλ' εν θελοντά' ἀν' B, T, Farn.: ἀλλ' ἐν θελοντάς γ' Reisig, Herm., Wunder, Paley: ἀλλ' ὀν θελοντων E. Goebel, and so (adding γ') Dindorf, Nauck, Wecklein.

conject. ἐν τοῦ (=τίνος) is tame: and καμάσ has the advantage in clearness, by indicating the second party to the ἐγκάκισεν. 589 I. Kayser's ἀνάξ, χρήζωσι (for ἀναγκάζοντι) 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 τυά before κομίσει is intolerable. And the protectors could not be required to do more than surrender him. Therefore it is no cure to propose κατ' (for κατ' ἂν) ἀναγκάζομεν με. To read se 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 epexegeesis by the act. infin. is impossible here. Who could write ἀναγκάζει σε στενώ ἐκεῖος, meaning, 'he is forcing thee, so as to take (thee) thither'? (3) κομίσει has been taken as = 'to return,' κομίσθημα. This needs no comment. We want either: (1) instead of κομίσει, a word = 'to return'; but κατέλιθη is very unlikely, and no other substitute is obvious: or (2) instead of ἀναγκάζοντι, a word = 'they wish,' seek.' That the fault lies in ἀναγκάζοντι is very strongly suggested by 590, where L has ἀλλ' ἐν θελοντα' ἀν' γ', evidently corrupted, by dittographia of γ', from ἀλλ' ἐν θελοντα' γ', which L2 has. This gives a clear and fitting sense, if in 589 we read ἀνάξ, χρήζωσι με. All the trouble, for the MSS. and for the edd., has arisen from ἀναγκάζοντι. Hence (1) Goebel, ἀλλ' οὖν θελόντων, 'but if they do not wish thee' (φευγεν): (2) Reisig, ἀλλ' ἐν θελοντάς γ', 'but what if it be not seemly for thee to shun them when willing (to receive thee)!' Both these are forced. Campbell supplies ἐν βούλουτο νομίζω to explain θελοντα, keeping L's θελοντα' ἀν': but ἀν' 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 ἀναγκάζομαι 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. Οδ. leads very gently up to the disclosure of his sons' unnatural conduct (590).

590 οὔθε 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). οὔθε is here the negative counterpart of δε in apodosis: i.e. as we can say, δε θελοντα σε ἐκεῖοι κατάγωντες, σοι δε κατέλιθη καλον, so also οὔθε σοι φευγεν καλον. The same resolute quality of οὔθε is seen in its use for ἀλλ' οὖ (II. 24. 25). Cr. on 591. φευγεν = φυγάδει εἴη, rather than 'to shun them.'
ΟΙ. ἄλλ' οὖδ', ὅτ' αὐτὸς ἦθελον, παρίεσαν.
ΘΗ. ὃ μῶρε, θυμός δ' ἐν κακοίς οὐ ἔμφορον.
ΟΙ. οὖταν μάθης μου, νουθετεί, ταύτιν δ' ἐα.
ΘΗ. δίδασκ'· ἀνευ γνώμης γὰρ οὐ με χρη λέγειν.
ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά.
ΘΗ. ἓ τὴν παλαιάν ἐμφοράν γένους ἔρεις;
ΟΙ. οὐ δὴ· ἐπεὶ πᾶς τοῦτο γ' Ἐλλήνων θροεῖ.
ΘΗ. τί γάρ τὸ μείζον ἢ κατ' ἀνθρωπον νοσεῖς;
ΟΙ. οὗτος ἔχει μοι· γῆς ἐμῆς ἀπηλάθην
πρὸς τῶν ἐμαυτὸν στερμάτων· ἔστιν δὲ μοι
πάλιν κατελθεῖν μήποθ', ὡς παρακτόνω.
ΘΗ. πῶς δὴ τά σ' ἀν πεμψαίαθ', ὥστ' οἰκεῖν δίχα;
ΟΙ. τὸ θείον αὐτοὺς ἔξαναγκάσει στόμα.
ΘΗ. ποίον πάθος δείσαις ἕκ χρηστηρίων;
ΟΙ. οὔτι σφ' ἀνάγκη τῆς πληγήναι χθονί.
ΘΗ. καὶ πῶς γένοιτ' ἀν τάμα κακεῖνων πικρά;
ΟΙ. ὁ γίλτατ'· Αἰγέως παι, μόνοις οὐ γίγνεται
θεοῦς γῆρας οὐδὲ καθανεῖν ποτε,
τὰ δ' ἀλλὰ συγχείς πάνθ' ὁ παγκράτης χρόνος.
φθινε μὲν ἰσόχυς γῆς, φθινε δὲ σωμάτως.

591 ἰτ' ἰτ' Nauck. παρίεσαν A, with most MSS. (T has η written over i): παρίεσαν
(from παρίεσαν; L, F, R². 592 θυμός δ'): Brünck omits δ', with L² and
Stobaeus Flor. xx. 27.—ζυμφορών] σύμφοροι Stob. l. c. 594 λέγειν] τέγειν
Herwerden. 598 κακοῖς] κακοῖν Maehly. 599 ἢ from ἢ in L.—Nauck
thinks that ἔρεις should be λέγεις. 600 ἐξαναγκάσει L, with most MSS.: δὲ

591 ἄλλ' οὖδ': presupposes his refusal, and justifies it: 'Nay, neither did
they consider my wishes.' παρίεσαν, 'concede,' sc. ἐμοὶ κατελθεῖν, cp. 570: not ὡς ἐς
τὴν πόλιν, 'admit' (in which sense usu. of allowing armies to enter territory, or
the like: Eur. Suppl. 468 ἄθρατον ἤ γῆρας τήν μὴ παρέμειναι).
592 θυμός δ': δὲ sometimes corrects
or objects: O. T. 379 (n.) Κρέον δὲ εἰς τὴν
πόλιν ἐπέδεικτο ('Nay'). ξυμφορών: the neut.
as often in maxims, when the masc. or
fem. subj. is viewed in its most general
aspect: Eur. Or. 232 δυσάρεστον οὐ νο-
σοῦντες: cp. O. T. 542 n.
598 μαθής μου, heard (the matter)
from me. Distinguish the gen. with ἐκ-
μάθω in 114, where see n. Cp. Εἴ. 889
ἀκούοντον ὡς μαθοῦσα μοι | τὸ λαύον ἡ φρο-
νούσαν | ἡ μῶρον λέγεσ. O. T. 545 μανθά-

596 ξυμφορών euphemistic (O. T.
99 n.): cp. 369 τὴν πάλιν γένους φθοράν.
Here, there, γένους = 'race,' not 'birth.'
Theseus supposes Oed. to mean that the
hereditary curse has fallen on him with
especial weight. ἔρεις, 'will you mention,
' i.e. 'do you allude to': cp. Ph. 439 ff. Φι. ἀνάζου μὴ φωτὸς ἐξερήσομαι...
ΝΕ. ποίον γε τοῦτο πλὴρ 'Οδυσσέως
ἔρεις; ΦΙ. οὐ τούτον ἐποι τοῦτον.
598 μείζον ἢ κατ' ἀνθρώπ., gravius quam
pro mortalibus: Xen. Mem. 4. 4. 24 βελτι-

501 Instead of οὐκ ἦτα μοι κατελθεῖν
ποτε, we have ἦτα μοι κατελθεῖν μήποτε,
since ἦτα μοι = 'my doom is;’ ζημία θεία
καταλαγή. —Cp. on 407.
502 πεμψαίαθ' (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 noise 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;

αναγκάζει A, R, V3, Ald., Elms., Blaydes. 604 δεισαντας A few mss., as B, T, have δεισαντες, as though referring to πειμαθη1 in 602. 608 θεων γῆρας A, R, Ald.: θεως γῆρας L, R2, F (with si written above): θεως το γήρας B, T, Vat., Farn.—οὖδε καθανείν mss.: οὔδε μὴν βασειν Philostratus Vit. Apoll. p. 353, Brunck, Hartung. 610 Froehlich proposes φθινει μὲν μοι ψυχής: Coraes, φθινει μὲν ἢ ψυχής: Hartung, φθινει μὲν ἢ ψυχῆς νοῦ. Nauck would delete to themselves: Eur. Hec. 977 τι χρήμα, ἐπέμψιν τὸν ἐμὸν ἐκ δούλων πόλεα; ὡστ' οικέαν δύνα, if it is understood that you cannot live with them in Thebes. ὡστε introduces the condition: Thuc. 1. 28 ἐτούθων δὲ εἶναι καὶ ὡστε το ἀμφοτέρους μένειν κατὰ χώραν, the Cephysians said that they were also ready (to make an armistice under the condition that each party should remain where they were.

603 έξαναγκάσει. 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 δι', as if ποιῶν χρησμον ἀκόσωετας had preceded. Not with δεισαντας: verbs of fearing are sometimes followed by ὡς or διος with indic. (instead of μη with subj.). as in El. 1309; but by δι', only as = 'because.' τὸδε οὐνα, locative dat., not instrum. (as schol. ὑπὸ ταῶς τῆς τῆς χρονοι). Oed. interprets Ismene's less explicit statement (411).

χασ βαρειν τὰ τὸ ἐμὸν κάμοι παράτοις: Ph. 474 τοιμαν τε καὶ τοῦτος. Poetry tolerated such omission of the second art. even when the subjects were sharply opposed: Aesch. Ag. 324 καὶ τῶν ἀλήτων καὶ κρατηστῶν. Theseus cannot foresee any cause which should trouble the ancient amity between Athens and Thebes (619, 632).

608 γῆρας...καθανείν: for the inf. without art. co-ordinated with another noun cp. ll. 10. 173 ἑλε ξυραθ ισταθ αἰκής | ἢ μᾶλα λυγρὸς διεθροτ Ἀχαίοις ἴδε βιώναι.

609 συγχεῖ, confounds, ruins, effaces: Her. 7. 136 συγγραφαί τα πᾶστων ἀνθρώπων νόμων: esp. fitting here, since applicable to breach of treaties, ll. 4. 269 σὺν γ' ἔριο έχεναν | Τρόις. παγκρατία, epithet of sleep in Ai. 675, and of fire in Ph. 986. Cp. Shaksp. Sonnets 63, 64 'With Time's injurious hand crush'd and o'er worn'; 'by Time's fell hand defaced.'

610 φθινει μὲν...φθινει δ', epanaphora, as 5, O. T. 25 φθινοσμα μὲν... φθινοσμα
οθησκει δε πιστις, βλαστάνει δ' απιστία, και πνεύμα ταυτόν οὖποι οὐτ' ἐν ἀνδράσι νηλίοις βεβήκεν οὕτε πρὸς πόλιν πόλει. τοῖς μὲν γὰρ ἦδη τοῖς δ' ἐν ὑστέρω χρόνῳ τὰ τετραπτα πικρὰ γίγνεται καθάς φίλα.
καὶ ταῦτα Θήβαις εἰ ταῦν εὐήμερεὶ καλῶς τὰ πρὸς σέ, μυρίας δ' μυρίως χρόνον τεκνούτα νῦκτας ἡμέρας τ' ἰῶν, ἐν αἰς τὰ νῦν ξύμφωνα δεξιώματα δόρει διασκέδασων ἐκ σμικροῦ λόγου. ἢν οὐμόθεν εὐδαί καὶ κεκρυμμένος νέκυς ψυχρός ποτ' αὐτῶν θερμόν αἶμα πίεται, εἰ Ζεὺς ἐτ' Ζεὺς χ' Δίος Φοῖβος σαφής.


νν. 610, 611. 612 οὕτως ἐν ἀνδράσιν] οὑτ' 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 υστέρω L. Nauck and Wecklein would delete νν. 614, 615 (cp. n. on 610). 617 καλῶς τα] καλῶς τε L: the other MSS., too, have τε or τε: τα is due to the London ed. of 1722. Meineke prefers καλώς τδ, and so Campbl.: Schneidewin conject. τα λύφτα: Nauck, ὧ λύφτε: Blaydes, κάλλιστα: Hartung, καὶ λύφτα (writing εὐθύμερα in v. 616). 618 οὔν MSS.: Blaydes conjunct. ἵσας. 619 δεξιώματα Τ, Farn.: δεξιόματα L, A, with most MSS.

δ', 259 ἔχων μὲν...ἔχων δε. γῆς has been needlessly suspected: here, as in the great speech of Ajax (Ai. 609—677), human destiny is viewed in relation to the whole order of nature. Cp. Tennyson, Tithonus i '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 Ant. 296 νόμωσι βλαστεῖ, Eli. 1095 ἐβλάστασε νόμωμ, νόμωμa. 612 πνεύμα is not here the wind of fortune (as Eur. H. F. 216 ὑπὸς θεοὶ πνεύμα μεταβαλῶν τόχυ), but the spirit which man breathes towards men, and city towards city; the spirit of friendship or enmity. Cp. Aesch. Theb. 705 (where, though fortune is meant, the δαιμόν is a person), δαιμόν | λήματος ἐν προπαίρ χρωμα μεταλκατοῦ πῶς ἄν ἔθους | βαλεωτέρῳ | πνεύματι. Ant. 138 (Carapeus menacing Thebes) βασιλείων ἐκτητεί | μπαίς ἐχθρωτῶν ἀνέμων. Eur. Suipp. 1029 αἵρεις ἀδόλους | γενναίας... ψυχάς. So πνεύμα μένος, κότων, ἔρωτα etc. 613 βεβήκεν, ἰς σέ (cp. 1052). Though (e.g.) πνεύμα φιλῶν βεβήκεν ἐν ἀνδράσιν could not mean, 'a friendly spirit is steady among men,' yet πνεύμα ταυτόν βεβήκεν can mean, 'the same spirit is set,' i.e. blows steadily. Cp. Ar. Ran. 1003 ἢλκυντ' τὸ πνεύμα λείων | καὶ καθεστηκῷς λάβης. πόλεις εθικ dat.. on the part of.

614 ε' τοις μὲν γὰρ ἡνί, for some men at once (i.e., after but a brief friendship), for others, later. ἡνί is here used as αὐτικα more often is: cp. Aesch. Cho. 1030 μόχθος δ' ὦ μὲν αὐτίκα, δ' ὦ ἀδίκε. 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. καθάς 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.), φιλῶν ως μασηνωτας καὶ μασει ως φιλησηνωτας (Arist. Rh. 2. 13, Cic. De Amic. 16. 59 illa amare oportere ut si aequando esset osurus), is paraphrased in Ai. 679 ff., with the comment, τοις πολλοί γαρ | βροτῶν ἀπιστοῦ ἐσθ' ἐταιρείᾳ λιμων: cp. id. 1359 ἡ κάρτα πολλότων νῦν φιλῶν καθας παρατείρει.

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 ὅρη Ηέρμανν (De usu antistroph., p. xiv.): ὅρη mss. (ὅρη L), Ald., as in v. 1314 ὅρη κρατῶν, in 1386 ὅρη κρατήσα, and almost always. Triclinius wrote ἐν ὅρῃ, and so Brunnck.—ἐκ σμικροῦ λόγου L, B, F, R²: ἐκ μικροῦ λόγου ῥ Ε: ἐκ σμικροῦ χρόνου A (ὑπ. λόγου): ἐκ μακροῦ χρόνου B, T, Vat., Farn. 632 αὐτῶν] αὐτῷ v L; ὃ has been made from ω, and there is room for more than one letter after it. The first hand had written αὐτῷ σ, disjoining the letters, as often (Introduct.,

has her relations with you in a peaceful state. εὐμέρεια = either (1) 'fine weather,' εὐδία, as Arist. Hist. An. 6. 15 ὅταν εὐμέρεια γενομένη ἀναθεραπήνητα γ γήν, or (2) 'prosperity.' The verb is always figurative. Arist. Pol. 6. 8. 22 ταῖς σχολαστικοτέραις καὶ μᾶλλον εὐμέρειοι τέλεσω.

617 καλός has been censured as faulty after the ἐν in εὐμέρεια: its defenders might have quoted Eur. fr. 886 τὸν καλόν εἰδίκουρον. It means, 'satisfactorily,' 'as we could wish,' and is represented by the word 'all' in the version above. τὸ αὐτὸ is better than τὸ for the ms. τέ (or τὲ). τὸ πρῶτον 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. ὃ μυρίος: cp. Αἰ. 646 ὃ μακρόν κάναλαμματο χρόνος.

618 τινοῦτα. 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 (δῆμος), Eur. I. T. 1263 (χρόνος). ῥᾶν, as it proceeds. Cp. Εἰ. 1365 πολλά κυκλοῦνται νύκτες ἡμέρας οὗ τειαῖ | αἱ ταίναι οὐ δεῖσιν.

619 ἐν ἀληθ. in the course of which: ἐ. at some moment in them. So Αἰ. 1056 κατακελέσῃ μὴ πολλόσες ἔτη | τρόχοις ἀμυληθησα ἠλων τειπον | οὗ ὀισι...ἀμυλών, ἀντίδοσσι ὡκεῖ. δεξιόμαρτα, pledges given by placing one's right hand in another's: the word occurs only here, and in Athen. 159 B (poet. anonym.) ὃ χρυσά, δεξιόμαρκα κάλλιστον βροτόσι, gift most welcome to men. δεξιώθαι is only το greet' or 'welcome': but δεξιώσα δίδωνα καὶ λαμβάνειν, etc., suggested the phrase here. Cp. Πτ. 2. 341 στονδαὶ τ᾽ αἰκροτοὶ καὶ δεξιώζαι, ἦς ἑπτάπηθεν. In Eur. Suppl. 930 Theseus says of Polyneices, ἐγὼ γὰρ ἦν μου, as if alluding to hereditary ἐγνατία between the royal houses. Cp. 632.

620 δόρε διασκεδάζω, they will 'throw their pledges to the winds' by an armed invasion of Attica. Cp. Αἰ. 287 νόμους διασκεδαζον, to make havoc of laws. δόρῃ (instead of the more freq. δορῇ) is required by metre also in 1314, 1386, Αἰ. Ραξ 357 σύν δόρε σύν ἀσπίδα, Ἑρμ. 1081 (where mss. ξών δόρι ξών ἀσπίδ),—all iambic or trochaic. The phrase in Αἰ. came from Soph. Μῆμος, acc. to Choeroboscus 376. 19. [Cp.] Άθλ. 274 μέχας πρὸ χειρῶν καὶ δόρῃ βαστάζουμεν,—a plur. on the analogy of this dat. sing.

621 ίν' 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 (διασκεδάζων) would not be the battle at Colonus, but the preceding declaration of war. ἥδων (cp. on 307), in contrast with the fierce combatants on the ground above him.

622 ψυχρός...θερμόν, here of the physical contrast between death and life; but in Αἰ. 88 θερμήν ἐπὶ ψυχροί θερμήν καρδίαν ἔχεις, 'thy heart is hot on chilling deeds' (κρεοφοί). Simonides 120. 5 νῦν δ ὡ μὲν ἐν τῶν κρεοφόν νεκρὺς. For the idea of the buried dead draining the life-blood of their foes cp. Εἰ. 1420 παλάρρητον γάρ αὐτῷ ἑνελαφοῦσι τῶν | κτανότων οἱ πάλαι βαρντα.
σαφὴς. So φίλος σαφής, a proved friend (Eur. Or. 1155), γραμματέος σαφής an accurate scribe (Aesch. fr. 348).

624 τάκτη, α δι μη δεῖ λόγω κυνέσθαι (see 1536), secrets which should be allowed to rest beyond the veil: so An. 1060 δραεσ με τάκτη δια φρενων φρασάμενοι, the secrets locked in my soul. (Cp. Gray: 'No farther seek his merits to disclose, Or draw his frailties from their dread abode. ')

625 έμα με (έν τοις) α (λέγον) ήρέμαμι, leave me (permit me to cease) at the point where I began (the prayer for an Attic home). Cr. II. 9. 97 εν σοι μεν λήσμαι, σε δείναμει. Here we cannot well evolve αρ' or εξ ὑμών from εν οὐσί: nor, again, would εν οἷσιν ήρέμημη be idiomatic. οὐ τοι...προτων φιλασσόμεν, taking care that thy part is loyally done: cp. Ο. T. 320 οὐ τοι τε σι | καγώ διδασκαλοι τοιων (thy part): Ai. 1313 ὁρα μη τοιων ἀλλα καὶ το οὐ (thine interest): ιδ. 99 ὡς το σιν ἔλημεν 'ἔγω (thy saying). Both idiom and rhythm are against joining το σιν πρωτον as 'thy good faith.'

626 εἰπερ μη ψεύσοντε, you will find me helpful,—that is to say, if the gods do not disappoint me. εἰπερ marks the point which must be taken for granted, in order that ereis (626) should hold good: cp. Eur. H. F. 1345 δείκται γάρ ὅ θεος, εἰπερ ἐστ' ὄντως θεός (assuming him to be so), οὐδὲνος. Lys. or. 12 § 48 εἰπερ ἑν ἄνθρ. ἀγαθόν, ἐχρῆν ἄν, etc. (Cp. Thompson Syllog. §§ 225. 4.)

629 παλαι: 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 ἐπαίνετο τελών (without ὡς): 'was manifestly intending to perform': ἐπαίνετο ὡς τελών = 'appeared as one intending to perform,' ὡς marking the aspect in which he presented himself to their minds. Ai. 326 καὶ δηλοὶ ἐστιν ὑμιν τε δρασείως κακών. For the imperfect, cp. Aesch. Ag. 593 λόγοις τοιούτοις πλαγιάτοσ σοι ἐφαινόμην, by such reasonings I appeared (was made out to be) in error.

631 δητ', 'then,' a comment on the speech of Oed. rather than on the words of the Chorus, as oft in questions (cp. 629). ἐκβαλε: properly, 'cast out of doors,' as a worthless thing: hence, 'reject,' 'repro- dicate': Eur. fr. 362. 45 προσώπων παλαιάς θέσιν ἔστιν ἐκβαλεί. Plat. Crito 46 ι τοις δέ λόγοις, οὐς ἐν τῷ ἐμπροσθέν Ἡλεγον, οὐ δύναμαι νῦν ἐκβαλείν. Others take it literally, 'cast out of the land,' so that ἀνδρος ὑμενεύοντος τοιωδε = ἄνδρα εὐμενεύοντος τοιωδε. But the notion of rashly scorning what is really precious gives more point both here and in 636.

632 ητ' οὖν, not διόν, 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 you man hath shown the mind to perform these promises, or the like, for our land.

ΤΗ. 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

strue: δυτι ἡ δορῆσεως ἐστίς αἰὲν κοινῇ ἐστὶ παρ' ἡμῖν, lit., 'to whom the hearth of an ally is always common among us': κοινῇ, 'common,' = 'giving reciprocal hospitality,' which Theseus could claim at Thebes, as Oedipus at Athens. αἰὲν, i.e. 'even if he had not this special claim.' This seems better than to take κοινῇ 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 οὐκ αἱ κοινατη τῷ δομένων. With δυτι the above version could not stand (since 'belongs to him' could not replace 'exists for him'), and so we should have to understand, δυτι ἡ δορῆσεως ἐστίς αἰὲν κοινῇ ἐστὶ παρ' ἡμῖν, whose allied hearth (at Thebes) is always regarded among us as open to us ('as a common possession,' Camph.): but this seems very forced.

Δορῆσεως, 'spear-friend,' is one with whom one has the tie of ἥξεια 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. 563 ἥξεως τε καὶ δορῆσεως δομῶν, said by Orestes when he presents himself παντελῆς σαφῶς ἤκων: i.e. he comes not merely as the personal ἥξων of the royal house, but as a chief in armed alliance with it. Plut. (Mor. 295 B, Quaest. Gr. 17) asks, τίς ὁ δορῆσεως; He conjectures that it meant, a ransomed prisoner of war, in his subsequent friendly relation to the ransomer (ἐκ δοριαλὼτον δορῆσεως προσαγορευ-μένος). 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, δοριαλῶτος, δορικτητος, δοριηπτος, etc. From these he inferred that δορῆσεως would mean primarily, 'a friend gained through the spear.'

Wecklein brackets the whole passage from 632 δυτι down to 637 τήν τοῦδε as 'a later addition,' because (1) there could be no ἥξεια when Oedipus did not even know the name of Theseus (68), and (2) σεβασθείς in 636 is suspicious. On this, see ad loc. As to (1), the ἥξεια to which Theseus refers is not a personal friendship, but a hereditary alliance between the royal houses, as in Eur. Suppl. 930 Polynices (whom he had not seen before) is his ἥξεια. Cp. on 619. After Wecklein's excision, we have τίς δῆται ἄνδρος εὐμενικὸν ἥξων | κακοῦδε; χωρὶς δ' εἵμαλη κατοικία. This is incoherent.

634 Ε. ἀφειμένος, 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. 

635 Δομός, usu. 'tribute' (O. T. 36, and so in Xen.); here fig., 'recompense.'

636 The aor. σεβασθείς only here: σεβασθεῖν 1007, σεβασίσασα Ant. 943, σεβιζομαι (midd.) Aesch. Suppl. 932. In later Gk. the pass. aor. of σεβιζομαι was deponent, as Anth. P. 7. 122 αλ., ανθρω-
σφοκλέος

tήν τοῦτε, χώρα δ' ἔμπολων κατοικώ.  
εἰ δ' ἐνθάδ' ἢν τῷ ξένῳ μίμενε, σὲ νῦν 
tάξιω φυλάσσειν. εἰ δ' ἐμοῦ στείχειν μετα 
tῶν ήδυ, τοῦτων, Οἰδίπους, δίδωμι σοι 
κρίναντι χρήσασαι. τῇ γὰρ ἔννοιασαι. 
ΟΙ. ὁ Ζεῦ, διδοῦς τοῖς τοιοῦτοις εὖ. 
ΘΗ. τί δήτα χρῆζεις; ἥ δόμων στείχειν ἐμοὺς; 
ΟΙ. εἰ μοι θέμις γ' ἢν. ἀλλ' ὁ χῶρος ἐσθ' ὅδε, 
ΘΗ. ἐν ὧν τί πράξεις; οὐ γὰρ ἀντιστήσομαι. 
ΟΙ. ἐν ὧν κρατήσω τῶν ἔμ' ἐκβεβληκότων. 
ΘΗ. μέγ' ἄν λέγοις δῴηρμα τῆς συνοικίας. 
ΟΙ. εἰ σοὶ γ' ἀπέρ φῆς ἐμμενεὶ τελοῦντι μοι.

σεφθεῖς: Mekler, ἀγὼ σέβας θείς. 637 χώρα] χώρα L. ἐμπαλω MSS.: ἐμπολω 
Musgrave, and so Dindorf, Wunder, Schneideuw, Blaydes, Hartung, and others: ἐμπα ἐν Meincke. 638—641 Dindorf brackets these four verses; two of 
which (vv. 640 f.) had already been condemned by Nauck. 638 τῷ ἔννοι 
L and most MSS.: τῶν ἔννοι B, T (with ω, ω written above), Vat., Farn. 639 L. εἰ δ' A 
and most MSS.: εἰτ' L, with B, T, etc. The reading εἰτ' would require a point 
after μέτα, and in ν. 640 τό δ' (as it is in L): while εἰ δ' requires τῶν. —Οἰδίπους] 
Suppl. 955 ff., where the king gives the Danais their choice between Argos and 
a home private apart; στείχεται εὐερή 
τόλμων | ...εἰ δὲ τις μείζων χάρις, | πάρεστιν 
οἰκεῖ καὶ μοιροφθόνους δόμους. τοῦτον τά 
λόφοτα καὶ τὰ θυμηδέστατα | πάρεστι, λω 
τισανθε. 
639 εἰ, in toôde.—στείχειν μετ' ἐμοῦ, 
—ὅδυ εὐτε —διδωμι σοι, τοῦτων κράναι 
(οὐτότεν βούλει), χρηθαι (αὐτῷ). For 
tôδε in appos. with στείχειν cp. Xen. 
Cyrl. 8. 4. 4 σαρφίζεσθαι δέ, ὡς ἔκαστον 
ἐτίμα, τούτο ἐδοκεῖ αὐτῷ ἀγάθῳ εἶναι: 
Aesch. or. 2 § 106 τῷ μὴ πολυφραγμ 
νεϊ ὡς τοὺς πρεσβείς μηδέν, τοῦτ' ἀγά 
θων ὑπολαμβανόντων εἶναι. Here toôde 
similarly follows the word with which it is in 
appos., though it should properly precede 
it, as Eur. Phoen. 550 μέτ' ἤγγαι τόδε, | 
περιβληθεσθαι τίμων; τοιοῦτων παραγε 
with κράναι, 'having chosen (one) of 
these things'; cp. O. 7, 640 δυνοὶ δικαί 
δραν ἄποκρισα κακῶν, | ἡ γ' ἀτίθασι... ...η 
kteivai. διδωμι...χρησα] cp. Xen. Anab. 
3. 4 §§ 41 f. εἰ βούλει, μένε... εἰ δὲ χρηθ 
πορεύον... Αἷλλα διδωμι σοι, ἐφ' ὃ ἔχε 
καρπόφος, ὑπότερον βούλει ἑλεσθαι. 
With εἰτ' ἐμοῦ, the constr. would be, 
εἰτ' μετ' ἐμοῦ στείχειν (ὃδυ αὐτῷ ἐστι, 
στείχειν πάρεστιν), a word expressing 

638 σέ, the Corypheus. Cp. Aesch. 
Suppl. 955 ff., where the king gives the Danais their choice between Argos and a 
home private apart; στείχεται εὐερή 
τόλμων | ...εἰ δὲ τις μείζων χάρις, | πάρεστιν 
οἰκεῖ καὶ μοιροφθόνους δόμους. τοῦτον τά 
λόφοτα καὶ τὰ θυμηδέστατα | πάρεστι, λω 
τισανθε. 
639 εἰ, in toôde.—στείχειν μετ' ἐμοῦ, 
—ὅδυ εὐτε —διδωμι σοι, τοῦτων κράναι 
(οὐτότεν βούλει), χρηθαι (αὐτῷ). For 
tôδε in appos. with στείχειν cp. Xen. 
Cyrl. 8. 4. 4 σαρφίζεσθαι δέ, ὡς ἔκαστον 
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similarly follows the word with which it is in 
appos., though it should properly precede 
it, as Eur. Phoen. 550 μέτ' ἤγγαι τόδε, | 
περιβληθεσθαι τίμων; τοιοῦτων παραγε
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.

dómos F: ή δόμους L and most MSS.: ες δόμους B, T, Vat., Farn. 644 θέμως γ’] θεμόρ’ Wunder. 645 ε. Nauck conject. σοβ for σό, and in 646 κρατήσω for κρατήσασ. 647 λέγως] λόγως L (with e written above), R2.—συνοντιας A, R: ἕμενες the rest. 648 σολ γ’] in L seems to have been made from σό γ’, though the first hand wrote ἐμμενεῖ, not —εἰσ. Most of the MSS., and Ald., agree with L in ἐμμενεῖ, but ἐμμενεῖ is in B, T, Farn., Vat. (which has ευ σολ γ’). ἐμμενεῖ

consent being evolved from τάξω. But (1) this is harsher than O. T. 91 ει τώδε χρήσει πλησιαζόντων κλεών | έτοιμος ελ-τειν, ετε και στέκειν δεώ (χρήσεις), where έτοιμος is more easily fitted to the second clause; though somewhat similar is Eur. Ιον 1120 πεποιμένα γάρ, ει τανεύν ημᾶς (ετε καταθείν Badham) χρεών, | ήδιον αν θάνομεν, επ’ οραν φάσο (χρεων), sc. ήδιον αν δρόμος. And (2) in proposing the second alternative,—that Oed. should accompany him,—it is more suitable that he should address Oed. himself. τῇ δὲ, ‘in that sense,’ i.e. in whichever course you may prefer, ή δ’ αν αύτη Βούλη: cp. 1444: Αντ. 1111 δόξα τῆς ἐπιστράφη: Εξ. 1301 δάχο ν και σοι φιλον | κα τοιμάς έται τηδ’.

ἐνοτομομαι, agree: Antiph. or. 5 § 42 τοις μὲν πρῶτοις (λόγοις) συνεφέρετο, ... τούτοις δέ διεφέρετο.


645 δόμους στέκειν: 1769 Θῆβας...

...πέμου: O. T. 1178 ἄλλων χώδα | δι-κών ἄπολος.

644 δι’ ἴνα, sc. ἐχρήσων αν δόμους στέκεις.

645 εν φ’ τι πράξεις; Cp. O. T. 558 ΟΙ. τόσον τιν τ’ ἡδ’ δηὴ’ δ’ Λαῖδος χρόνων | ΚΡ. δέδρακε ποιόν ἔργων: ού γὰρ ἔννοι. ΟΙ. ἐφάντων ἔρει...etc.; Ph. 210 ΧΟ. ἄλλ’ ἔχε, τέκνον, ΝΕ. λέγ’ οτι 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 με’ αν λέγως δόρμα, =μέγα αν ετη δόρμα δ λέγεις, it would be a great benefit of which you speak (sc. ει κρα-τοις). Cp. Ant. 218. τῆς συνοντίας, ‘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. τη ἐνωσία in 63. It would be tame, at this stage, to take ἐνοντία merely of his presence in Attica. The belief of Theseus in Theban amity (605) has now been shaken by his visitor (620). τῆς σ..., gen. of source (ultimately possessive): O. T. 170 φροντίδας ἑγχος, a weapon furnished by thought.

648 ει σολ γ’ ἀπερ φης ἐμμενετ, ‘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). ἐμμενετ alone might have meant merely, ‘if you abstain from withdrawing your promise’: τελοῦτι supplements it, marking that good faith must be shown by deeds. We can say either ἐμμενετ ols λέγεις os ἐμμε-νετ σοι α λέγεις: cp. Thuc. 2. 2 τέσσαρα μὲν γὰρ καὶ δέκα ηττ ἐμμεναί αι τρακου-τοτείμε συνοδαί: Plat. Phaedr. 238 β εν...ἐμμενη, if (his proposal) stand good.
ΘΗ. θάρσει το τοῦδε γ' ἀνδρός· οὐ σε μὴ προδῶ. 650
ΟΙ. οὔτοι σ' υφ' ὁρκοῦ γ' ὡς κακῶν πιστώσομαι. 651
ΘΗ. οὐκοῦν πέρα γ' ἀν οὖν ἡ λόγῳ φέροιες.
ΟΙ. πῶς οὖν ποίσεις; ΘΗ. τοῦ μᾶλιστ' ὁκνος σ' ἔχει;
ΟΙ. ἠξουσιν ἀνδρες ΘΗ. ἀλλὰ τοῖσον ἑσται μέλον.
ΟΙ. ὅρα με λείπου ΘΗ. μὴ διδασχ' ἣ χρὴ με δραν.
ΟΙ. ὑκνουτ' ἀνάγκη. ΘΗ. τούμον οὐκ ὁκνεῖ κέαρ. 655
ΟΙ. οὐκ οἶσθ' ἀπελαὶ ΘΗ. οἶδ' ἐγὼ σε μὴ τινα ἐνθένδ' ἀπαξουτ' ἀνδρα πρὸς βιαν ἐμοῦ. 660
πολλαὶ δ' ἀπελαι πολλαὶ δὴ μάθην ἐπη θυμω κατηπείλησαι· ἀλλ' ὁ νοῦς ὁταν αὐτοῦ γένηται, φροῦδα τάπειλήματα. 665
κεῖνος δ' ἰσως κεὶ δεῖν ἐπερρώσηθη λέγειν 666
τῆς σῆς ἄγωγῆς, οἶδ' ἐγὼ, φανήσεται

H. Stephanus. 649 L has a point after θάρσει, and none after ἀνδρός. 650 σ' υφ'[] δ' υφ' B, Vat. 652 ποίσεις L. Cp. n. on 459.—δικνος σ' 654 ὁμαλειτων ἀποκρινόμενον L, as if the corrector, who added the accent, took the word to be εἰκνον. —με δραν 655 δραν] μ' δραν Spengel, Nauck; and so Wecklein. 656 ὑκνουτ'] ὁκνεῖν γ' Wecklein. 657 After πρὸς 649 το τοῦδε γ' ἀνδρ. might be acc. of respect ("as to"), but is more simply taken with θάρσει: cp. Dem. or. 3 § 7 οὕτω Φιλιππος ἄθάρσει τούτους οὖν οὗτοι Φιλιππιος: Xen. Cyr. 5. 5. 42 εὐδοχει αὐτοὺς, τα το καὶ καρποθουσαν. (Distinguish this acc. with θαρσειν, of confidence in, from the more freq. acc. of confidence against, as θαρσειν μᾶχας.) Cp. το σὸν, 625 τ.
650 ὡς κακῶν: cp. Eur. Med. 731 ff., where Medea asks Aegaeus to clinch his promise with an oath, and he asks, μῶν οὐ πέτωθα; Shaks. Jul. Caes. 2. 1. 129 ff. 'Swear priests and cowards and men cautious,—...unto bad causes swear! Such creatures as men doubt.' πιστώσομαι. πιστῶν τις το μακε πιστῶν': Thuc. 4. 88 πιστώσοσατε αὐτὸν τοῦ δροκος, when they had bound him by the oaths (iure iurando obstrictant): so the pass... Od. 15. 435 ε μου ἐθέλησε νεθ ἄ γαται, | δροκο πιστωθήναι. The midd. expresses 'in one's own interest,' as here; or reciprocity, as Il. 21. 286 χειρὶ δε χειρὰ λαβῶτας ἐπιστολάων ἐπέσεασται.
651 ἦ λόγῳ, than by word (without my oath). Dem. or. 27 § 54 καὶ μαρτυρη- 

652 τού μᾶλιστ' δικνος σ' ἐξειν; not, 'what do you fear most?' but, 'What, exactly, do you fear?'—a polite way of asking the question. Plat. Gorg. 448 D ΣΩ. ἄλλα γαρ δ ὑπεκέχε Χαμεφωτον οδ ποτει. ΤΟΡ. τί μᾶλατα, ὡ Σώκρατες;
653 δρα με λείπων, like his utterances in 653 and 656, is left unfinished, —Theseus striking in: sc. μὴ ἔκκινωσι προδος. Taken as a sentence, the words could mean only 'see that' (not 'how') 'you are leaving me.' The conj. δραν (for δραν), adopted by Nauck and Wecklein, would be an echo of δραν: it is not only quite needless, but bad, because here it would give an angry tone, as such echoes usually do in tragic; see on O. T. 548 f. The case of οἶδα...οἶδα 656 is different.
655 ὑκνουτ' ἀνάγκη: i.e., ὑκνουτά με ἀνάγκη διδάσκεως 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 οἶκνειν 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 blistered, 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

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μῇ, not o, in strong assurance, as with inf. after ἔμμην, etc.: cp. 281, 797: Ἀπ. 1092 ἐντασάμεθα... | μὴν ποτ' αὐτῶν πεζόδος...λακεῖοι.

656—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 πολλαὶ δ’ απειλαί is confirmed by the imagery of the second clause, ὅταν δ’ ὅ νοος. For this animated personification of speech or passion, cp. Aesch. Cho. 845 ή πρὸς γυναίκων δειματουμεναι λύγοι | πεδόρροιοι θρόσκοι, θυσικοποιεῖτε μάρτιοι: Eur. Hipp. 1416 οὐθέ γῇ ἐπὶ δορῷ | θεᾶς ἄτιμων Κύριαδος ἐκ προθυμίας | ὀργαῖ κατασκόπους ἐκ τὸ σῶν δέωσ. The cognate verb κατηψελθαν (gnomic aorist), instead of the simple ἔλεγαν, gives an emphasis like that which the cogn. accus. would give in πολλοῖς ἀπειλαίς κατηψελθαν. θυμῷ modal dat., 'in wrath' (not locative, 'in the soul'): cp. Plat. Legg. 866 δ ἐὰν θυμῷ... ὣ τὸ πεπραγμένον ἐκπραχθὲν: O. T. 405 ὀργῇ λελέξθαι.

660 αὐτῶ (possessive) γένηται, become its own master, regain its control over passion: cp. Dem. or. 4 § 7 ἰψῶν αὐτῶν ἐθεληστε γενέθηται: Plat. Phaed. 250 a ἐκπληθώσῃ καὶ οὐκέθ’ αὐτῶν γίγνεται. So Her. 1. 119 οὗτοι ἐξεκλάγη ἐν τούτῳ γίγνεται, 'was not dismayed, but mastered his feelings': Dem. or. 34 § 35 οὐκ ἔστω ὁ αὐτός: or. 19 § 198 ἔσω δ’ αὐτής οὐσία ὑπὸ τοῦ κακοῦ. Elmsley strangely preferred αὐτόν, taking it as adv., 'there.' φοβοῦ, there is an end of them: Eur. ῾Ερ. 1071 (to Zeus) φοβοῦσι σοι θυσία.

661 f. κεῖνος (referring to ὄψεις in 653) goes both with ἐπερρ. and with φανερεῖται. καὶ εἰ ἐπερρώθη (impersonal) even if courage has come to them διὰ λέγειν to say dread things τῆς σῆς ἀνωγής about your removal (for the gen. see on 355: for τῆς σῆς as = an objectiveoun, on 332). The normal phrase would be κεῖνος ἐπερρωθήναι, and the use of the impersonal form here is bolder than in the ordinary passive examples (usu. with perf.) such as Ἰκανὰ τοῖς...πολεμίους εὐθυχῆται (Thuc. 7. 77). Possibly the common impers. use ἐπηκαθὲ μοι λέγειν ('it occurred to me to say') may have helped to suggest the impers. ἐπερρώθην.

λέγειν. An inf., which here depends on the notion ἔτοιμην, does not elsewhere occur with ἐπερρωθήναι, but stands with the simple pf. ἔρωμαι as = 'to be bent on doing' (Lys. or. 13. 31 ἔρωτο...κακῶν τί
μακρὸν τὸ δεύρο πέλαγος οὐδὲ πλάσμων.  
θαρσεῖν μὲν οὖν ἐγὼντας κἀνεν τῆς ἐμῆς  
γνώμης ἐπαυῶ. Φοῖβοι εἰ προπεμψέ σε·  
όμως δὲ κάμοι μὴ παρόντος οὖθ᾽ ὅτι  
τούμον φυλάξει συ ὄνομα μὴ πᾶσχεν κακῶς.  

στρ. ά.  ΧΟ. εὐίππου, ἔκει, τἀσδε χώρας  
2 ἵκου τὰ κράτιστα γᾶς ἐπαυλα,  
3 τὸν ἄργητα Κολλωνόν, ἐνθ  
4 ἀ λίγεια μινύρτει  
5 ἐκείνοις ἐραίσιν ἄηδᾳ.  

ἐπιρρώθη Φ. 663 πλώσιμον] πλέυσμον Meineke, πλῶμον Herwerden.  
664 κάνει τῆς ἐμῆς] κάνει γε τῆς ἐμῆς ἐγὼ Porson: κάν ἐμὴ ἄνευ Herrn., Dind.,  
Heimsoeth (but with ἄνευ for ἄνευ); κάν ἄνευ γ᾽ ἐμῆς Dobree: κάπο τῆς ἐμῆς  
Meineke. 665 γνώμης] ρώμης Meineke: ἀνχήρ Herwerden.—προπεμψέ]  
προσθέσθη Triclinius. 666 ὅμως] ἄλλως Meineke. 669 κράτιστα γᾶς]  

ἐργάζομαι). Whitelaw: 'though terrible things  
were emboldened to the utterance,'—comparing 658 ἀπείλω...καταπελ-  
λησαν. But, if the δεύρο are personified,  
do we not then want a stronger word  
then λέγειν;  

We cannot read κείνος, since the pl. is  
needed. The best solution would be  
κείνοις δὲ, κει τις, from which λόγος κει  
might have come through a transposition.  
But the sarcastic λόγος is fitting;  
κει τις ἄνευ γ᾽ ἐμῆς Dib. 667 οὖσαν, κει  
θάνατου μὴ 'φόνου, 'θανάτου' ἄν ὀρμώσησαν. κει here  
where ἓν κεὶ would be natural (as granting  
the fact); whereas in 306 the κει  
is normal: see O. T. Append. Note 8,  
p. 296.  

668 τὸ δεύρο, instead of τὸ μεταξύ,  
since πέλαγος suggests πλοῦς: cp. 1165.  
If the Thetans attempt an armed  
assault, they will find 'a sea of troubles'  
termed. Eur. Hippi. 822 κακῶν δ',  
δεῦρο, πέλαγος εἰσορῷ | τοῦτον ὅπερ  
μῆντον' ἐκνεύσας πάλιν, | μῆτ' ἐκπέπλας  
κώμα τῇδε συμφοράς. So of prosperity,  
O. T. 423 εὐπλοῖοι νυκτῶν. The form πλω-  
σμον only here: Attic writers elsewhere  
use πλούσιον (oft. πλοὺσιον in our MSS.),  
Her. πλοῦτος: πλεύσμον is not found.  

664 εἰ παραπέτει μὴν ὅσιν. 'Now (ὅσιν)  
you are safe indeed (μὴν), even without  
my protection,—Phoebus being with  
you; but (ἐν 666) that protection,—  
superfluous though it be,—will be afforded  
by my name just as well as by my pre-  
sence.' For μὴν ὅσιν with this distributed  
force cp. O. T. 483, Ant. 65; for its  
compound force, O. T. 705. κάνειν τῆς ἐμῆς  
γνώμης, even apart from my resolve (626)  
to protect you. Though τῆς ἐμῆς form a  
cretic, the spondee κάνειν can stand because  
the prep. coheres closely with its  
case. Cp. 115. In 1022 οὐδὲν δεῖ πονεῖν,  
and 1543 ὅσοι σφόν πατήρ, the mono-  
syllable excuses the spondee. ἐπανύω  
with inf., advise: Ed. 1322 συγνα ἐπανύω.  
Φοῖβος: Theseus infers this from 623.  

666 ὅμως with μή παρόντος: it usu.  
follows the partic. (as 851, 1592), but  
sometimes precedes it, as Eur. Ion. 734  
δεῦρον ὅμως αὐτά. It would be possible,  
however, to take ὅμως with ἄνα: 'but  
nevertheless (though my protection is  
needless).’ Possibly it should be ὅμως,  
'equally' (Αἱ. 1372 κάκει κανθάμαι ὅν...  
ὁμως).  

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 skillfully knitted to the  
national theme. The narcissus and cro-  
crus of Colonus introduce the Attic olive  
(2nd strophe). The equestrian fame of  
Colonus suggests the Attic breed of  
horses, and this, in turn, suggests Posei-  
don'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 wit, will shield thee from harm.

CH. Stranger, in this land of goody steeds thou hast 1st come to earth’s fairest home, even to our white Colonus, where the nightingale, a constant guest, trills her clear note κράτῳς' ἐμᾶς Hartung: Nauck deletes γᾶς here, and ἀεὶ in the antist., v. 682.

670 χῶρας 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 μῦρεται L with most mss., and second Junt. ed.: μύρεται A,

authority for the story of Sophocles re-citing this ode before his judges.

668 γᾶς is partitive gen. with the superl., as Lys. or. 21 § 6 ἡ παῖς ἀριστα... ἔτει καὶ των τοῦ στρατεύου. When γῆ stands alone it usu. = ‘the earth,’ as O. T. 480 τὰ μεσόφυλα γᾶς...μαντεῖα. Some understand, less well, ‘the best abodes in Attica (γᾶς), belonging to (or consisting in) Colonus (χῶρα).

ἔπαυλα, prop. a fold for cattle, as in O. T. 1138, where στάθμα is its synonym. So ἐπαυλοὶ in Od. 23. 358, and ἐπαυλίς in Her. i. 111. Then, just like στάθμα in poetry, ‘homestead,’ ‘dwellings’: Aesch. Pers. 869 πάροικοι | Ὀρμίλων ἐπαύλων. The form ἐπαυλίς was similarly used in late prose.

670 τὸν: the antistrophic syll. (νάρκ- 663) is long, but it is needless to write τόν, since the anacrusis is common.

ἀργυρός, ‘white,’ contrasting with χλωραί (673). See Tozer, Geography of Greece p. 242: ‘The site of Colonus is distinguished by two bare knolls of light-coloured earth, the ἀργυρόν Κολωνίων of the poet,—not chalky, as the expositors of that passage often describe it to be.’

Schol. τῶν λευκόγενων. From ἑ/ARG, de-noting ‘brightness,’ come (a) the group of words for ‘bright’ or white, ἄργυρος, ἀργυρός, ἀργυρίων, ἀργυρίων: (b) ἄργυρος: (c) ἄργυρος, argyll, 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 ἀργυρίων μαστῷ (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 ἀργείλων πάρ Σιθηρῶν κολών (the town Locris ‘Ἐπιεικέροις on the s. e. coast of Italy, Pind. fr. 200); and soil or light-coloured rocks by ἄργυροσκεία, 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 τῶν ἀργυρίων Λύκασον and Κάμιερων (II. 2. 647, 656) in central Crete (?), nor always in the case of the name ‘Alba.’

671 χαμίζουσα inverts the usual constr.; cp. Od. 8. 450 ὃ δ’ ἄρ’ ἀστασίως οἱ θυρμῷ | θερμὸ λιπρ’ ἐστὶ κοιμώμενος γε θάμμεξε, ‘since he was not often so cared for’; Plat. Rep. 328 c ὃ Σωκρατες, οὐδὲ ταμίζεις ἡμῖν καταβαλλοντες ὑπὸ τῶν Πειραίων. Here, however, ταμίζουσα may be taken separately, ‘frequenting’ (the place): II. 18. 386 πάροι γε μὲν οὕτω ταμίζεις, ‘hitherto thou comest not oft.’ The midd. in fr. 460 τῇδε (v. l. τῇδε) ταμίζεται, (the fish) haunts those waters.
6 χλωραίς ὑπὸ βάσσας,
7 τὸ οἴνωτὸν ἔχουσα κισσὸν
8 καὶ τῶν ἀβατον θεοῦ
9 φυλλάδα μυρόκαρπον ἀνήλιον
10 ἀνήμερον τε πάντων
11 χειμώνων· ὅ ἄβακχωτας
12 ἂεὶ Δίονυσος ἐμβατεύει
13 *θεαι ἀμφιπολῶν τιθῆναι.

ἀντ. α’.

θάλλει δ’ οὐρανίας ὑπ’ ἄχνας
2 ὁ καλλίβρωτος κατ’ ἕμαρ ἂεὶ
3 νάρκησσος, μεγάλαν θεαίν
4 ἀρχαῖον στεφαίων’, δ’ τε

673 χλωρ. ὑπὸ βάσσας, ‘under’ (screened by) green glades,—in the sacred grove (cp. 17) and in the neighbouring Academy. Cp. Ai. 198 ἐν εὐάνθεωι βάσσας (Ida’s glens). If the word could be referred, like βύσσος, to the rt. of βαθὸς, it would be peculiarly appropriate here to the haunts of the bird that ‘sings darkling.’

674 The reading ἀνύχουσα is usually justified by Ai. 212 (σε) στέρεσ ἀνύχευ, ‘having conceived a love for thee, he upheld thee’; and Eur. Hec. 123 βάκχος ἄνεβων λέκτο ‘Ἀγαμεμνόνων, ‘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 ἀνύχευ is intrans., ‘he held back’ cautiously. Of the two ms. readings, οἴνωτον ἔχουσα and οἶνος’ ἀνύχουσα, the latter seems to have come from the former, not οἶνος versa. οἴνωτος is a good Attic form (used four times by Eur.), and οἴνωτον ἔχουσα is nearer to the ms. than Dindorf’s οἴνωτα νέμουσα. The latter word would mean, ‘having for her domain.’

675 οἶνωτον...χειμώνων, cp. 786, 1519: El. 36 ἄσκειν ἀσπίδων: id. 1002 ἄσπειρον ἄσπις: Od. 6. 250 ἄσπιον...ἄσπαστο: Eur. Ph. 324 ἄσπειος φαρέων. In these poet. phrases, the gen. might be viewed either as (1) simply a gen. of want, as after καθάρωσ, etc.: (2) an attrib. gen. depending on the implied noun (here, ἄνεβοι).

676 ἄβακχωτας (only here)=βακχευτής, βάκχος, reveller. Cp. O. T. 1105 ὃ Βακχείος θεός.

677 οἶνωτεύει, haunts the ground, Aesch. Pers. 449 Πάν ἐμβατεύει ποιτίας ἀκτῆς ἐπὶ ἀμφιπολῶν, properly, ‘moving around,’ so, ‘attending on,’ ‘roaming in company with.’ The bold use seems to have been suggested by the noun ἄμφιπολος as = ‘follower’ (Pind., etc.), ἀμφιπολέων being here to that noun as ὀπαδείων to ὀπαδός. τιθῆναι, the nympha of the mythical Nysa, who nurtured the infant god, and were afterwards the companions of his wanderings: Π. 6. 132 (Lycurgus, king of Thrace) Διωνύσου τιθῆναι ἀ γείε κατ’ ὄμοιᾳ Νυσηνίων.
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, un vexed 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 χρως in v. 693. The conjecture òu δας (noticed by Schneidewin) would require some change in 693, where see n.—άμφιπωλώ (from ἀμφιπολῶν) L: ἀμφιπόλων A, R, B, L², Vat.: ἀμφιπολῶν F, T, Farn. 682 δὲ is omitted by Nauck: cp. n. on 669. 683 μεγάλων θεῶν MSS.: μεγάλων θεῶν Plut. Mort. 647 B, Clemens Paed. 213: μεγάλου θεῶν Nauck.

681 After the mention of Demeter and name o. of Cora nysus we mention Deme ter in the Eleusian mysteries (τῶν μυστήρων θεών): thus "Ελευσία found at 8, and referable to Æadias and Praxitene with her right hand on the per iteles, shows the young Iacchus (a boy of 20 years), who is repro duced in Baumeister's "Aegina," p. 471. There was a shrine of Demeter near Colonus, 1600.

683 Ἀρχαίον. As the epithet shows, some thickly-flowering variety is meant: cp. Vergil's 'comestam Narciss

us,' Geo. 4. 122. Wieseler (Narkiss, pp. 114 ff., Gott. 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 καλλή θεός. There is a like doubt about the classical ἄκωνθος, variously taken as iris, gladiorus, 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 νάρκη,—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. Hypp. 5. 15 ἢ 8 ἀρα βασιθησάσω τῷ ἐφεστῳ χερεὶν ἀμφιπόλων καλὸν ἄνθριμα λαβεῖν, καί σὲ χηθὸν εὐριβάνη. Paus. 9. 31. 9 (quoting an ancient hymn by the legendary poet Pamphos) says that Cora was seized ὅσι οὐσιν ἄνθριμοι φαύλα καὶ πολύκλεοι. So Euphorion (220 B.C.) fr. 52 ἐπικήθην τοῖς ναρκίσσοις ἐπιστέφει πλοκαρίδια. Artemidorus (160 A.D.), interpreting dreams of crowning the head, says, στέφανοι ναρκίσσων περιτετιμημένου πασί κακῷ (Onagor. 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).

684 Αρχαίον θεῶν: Paus. 8. 31. 1 (at Megalopolis) θεῶν ἐρεύνας τῶν μεγάλων. αἱ δὲ εἶλαν αἱ μεγάλαι θεῖαι Δαμνήτηρ καὶ Κόρη. In Attic usu. τῷ θεῷ, and so Andoc. or. 1 § 32 (of these goddesses πρὸς τῶν θεῶν is now read (v. l. τῶν θεῶν). Indeed θεᾶ is rare in Attic prose except in such phrases as θεῶς καὶ θέας. But here, in a lyric passage, and with an epithet added, the poet may have preferred the less familiar θεῶς. The schol. was wrong in desiring τῶν μεγάλων θείων (meaning the Eumenides).

8—2
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 ἄκνιθος, locally called κοομασάναρυ, 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 (I Hom. *Hymn.* 5. 15).

685 χρυσανθής 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 κρόκοβατων ποδείς εὐμαρων of the *Persic* [662]—the sign of royalty and majesty.’ Cp. *Hom. Hymn.* 5. 177 (of fair maidens) ἀμφι δὲ χαῖται | ὄμοις ἀτιστός κροκητήρ ἄθελε ὁμόια. Along with roses, violets, ‘hyacinth,’ ‘narcissus,’ and ‘agallis’ (iris?), the ‘crocus’ is gathered by Cora (ib. 6 ff.). Schol. καὶ τῇ Νίβηθι ὁ Σόφοκλης τὸν κρίκον ἀντίκεισ τῇ Δήματρι ανατίθεται. At the Thesmophoria (the festival of Demeter θεσμοφόρους), when wreaths of flowers were not worn (schol.), the women appeared in κροκωτόλα, saffron-coloured robes (Ar. *Thesm.* 138). The crocus was planted on graves (*Juv. Sat.* 7. 208).

686 κρήνα, 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.

μυνίδονου. 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 Ileissus is absolutely dry. *Cp. Modern Greece* by H. M. Baird (1856) p. 394: ‘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.’—μυνίδον 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 Κρησοῦ. Chr. Wordsworth (*Athens and Attica* p. 137) observes that the Athenian poets never praise the Ileissus (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 re

L², Vat.: oō'd' ad L, F, R²: oō'dē A, R, Ald. Retaining theias in v. 680, Triclinius here supplied the wanting syllable by reading oō'd' ad | ā, found in T and Farn. With a like object, Brunck conjectured oō'dē γ | ā: Hermann, oō'dē | māv: 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 Illissus, not the Cephissus, is the representative river of Attica for more distant singers, from Apollonius Rhodius (1. 215) to Milton (Par. Reg. 4. 249).

νομάδες, wandering. The word alludes to irrigation by ditches 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 πεθρον for object, gen., ‘distributing the streams.’ There is no example of an adj. of this form (as σπορά-, σποράς, φοράς) having an active sense. Cp. O. T. 1350 n.

688 ετ’ ἡματι, a very rare use in Attic, meaning here that on (or for) each day the river gives what that day requires. Cp. II. 10. 48 (never did I hear) ἄφρος ἐνα τοσσάδε μέρωρ ετ’ ἡματι μητησαθαι (as one day’s work): more oft. ετ’ ἡματι τόδε, ‘on this day,’ II. 13. 234. 10. 110. Herodotus has the gen. ετ’ ἡμέρη ἐκάστης in a similar sense (σ. 117), this phrase, too, is un-Attic.

689 ὦκτουκός, giving an early reward to the cultivator’s labour. Cp. ὦκτουκόκοι Σελώας (because thought ἔπι ταῖς λαχελαις καὶ ὑδαί βοηθεῖς), poet. cp. Plut. Mor. 282 c. ὦκτουκόκος, a medicine used in childbed, Ar. Th. 504.

-πελιῶν ἐπινυστεῖαι, a partitive gen. (helped by ἐπι-, cp. ἐρχονται πελίαο, II. 2. 801.

690 δῆμβρος, water: see on T. T. 1427. (Noot, “with the help of rain.”)

691 στ. χ'βονος, possessive gen. with πελιῶν.—στερνούκου, having στέρνα: an expressive word for the use of the Attic πελιῶν, varied by gentle undulations, or by rocky knolls like Colonus itself. Suidas quotes a poet. phrase στέρνα γης: cp. the common use of μαστόλ for round hills or knolls. Hes. Theog. 117 Γαίες εὐρύστεροι: Pind. Nem. 7. 33 εὑρυκόλπου ...,κονος. Both στέρνα and νάτα were applied, says the schol., to τῆς γῆς τὰ πεδία ἕ καὶ ἑτερα. The epithet helps, with ἦκτοκος, to suggest the image of a mighty living frame, quickened by the veins of irrigation.

669 μοὐσαν. Paus. 1. 30. 2 (in the Academy, cp. on 55) ἔτοι δὲ καὶ Μοῦσων τὲ βιωμὸς καὶ έτερος Ἐρωτ καὶ ένθον Ἀθηνᾶς. 669 νῦν refers to χθονὸς in 691: this region generally.

692 f. oō’d’ ἀ. The oō’d’ α of L is somewhat prosaic, and implies a contrast between the deities which is unfitting here. Ἀρρηδήτη 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).

χρυσάνων, when she drives her chariot drawn by sparrows (Sappho fr. 1. 10), doves, or swans. The word occurs only once in II. (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 Findar to Persephone) ἄλλα τε ἐς τὸν Ἀθηνᾶ εἶναι ἐπικλήσεις καὶ ὁ χρυσάνων, δηλα ὁ ἔπι τῆς Κόρης τῇ ἀρ-παγγῆ. So, here, the epith. suggests a visit of the goddess from above.

694—710 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 (τῆς 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
The text of this page seems to be a mix of Greek and English, discussing various topics and references. Here is a transcription of the Greek text:

στρ. β. ἕστιν δ' οἶνον ἐγὼ γὰς Ἀσίας οὐκ ἐπακούων, 694 οὐδὲ ἐν τὰ μεγάλα Δωρίδι νάσφ Πέλοπος πώποτε βλαστών
3 φύτευμι ἀχέρωτον αὐτοποιών, 4 ἐγχεών φόβημα δαίων,
5 δ' τάξιν τάλαξι μέγεστα χώρα, 6 γλαυκάς παιδοτρόφον φύλλων ἐλαίας;
7 τὸ μὲν τις *οὐ νεαρὸς οὖδὲ γήρα

The Greek text is followed by a note about the antistrophic verses (709 f., δώρων...μεγίστων), with a list of various remedies suggested. The text also refers to the copy of Aldine, which was received by Doederlein, Blaydes, Nauck, among others. The English text provides context and analysis of the references, discussing the primal olive in the Ezechneum (Paus. i. 30. 2), and the context of Achilles in the Peloponnesus. It notes that the poem 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 story of Tantalus, who was punished in Hades, and the speculations of Thales in the olive oil presses of Miletus and Chios. It also mentions the importance of olive trees in the earth at a divine command, or flourishing so greatly and so securely under divine protection.

The English text continues with references to the Aeschylus Ag. 1281, and theAeschylus Ag. 1281, and it seems to discuss the appropriate role of a "child" (a plant) in the context of the Peloponnesus.
And a thing there is such as I know not by fame on Asian ground, or as ever born in the great Dorian isle of Pelops,—a 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.—ἀυτοτούς Blaydes: ἀυτόποιον MSS. Nauck conject. ἀνθρώποις: Meineke, ἀυτόφοιτος. 699 ἐγχεῖς L (γ in an erasure), and most MSS.: ἐγχέων A, B; ἐγχέων R, Vat. 700 μέγιστα T, Farn.: most of the others have μεγίσται (as L), or μεγίστα. Blaydes conject. μέγιστη. 701 παἶδοτρόφου] L has e written over ai, indicating a conjecture παιδοτρόφου. κοινοτρόφου Nauck. 702 τὸ μὲν τὶς MSS.· τὴν μὲν τὶς Triclinius (T, Farn.): τὸ μὴν τὶς Seebass: τὰν οὔτε Nauck.—οὐδὲ νεαρός MSS., which exceeds the metre of the antistrophic v. (715) by one short syll.; hence Porson changed οὐδὲ to οὗ (phi. Kidd, p. 217). Elmsley conject. οὐτε νεός: Hartung, οὐτ' ἄρος: Dindorf, οὐθ' ἄδος: Blaydes, τὰν οὔτε νεαρός τίς:—οδέ γάρ | σύνναυλοι | οὔτε γάρ | συμμαίνων MSS. In L the first hand wrote γάρωι: the corrector changed the accent. σύναυλοι is the conjecture of Blaydes, also of Wecklein, and had occurred, independently of both, to myself. Nauck (formerly) conjectured οὔτε ἐν ὁπλ. | χειμῶν: Buecheler,

which it occurs elsewhere, as Thuc. 6. 10 πᾶλα Σαλακιδῆ...ἀξείρωτον εἰσί: or (2) ἄξειρωτουργῆται, as Pollux takes it, 'not cultivated by human hands.' χειρώμα usu. meant 'a conquest,' or 'a violent deed'; yet Aesch. could say τιμῆνος χειρώματα (work of the hand in mound-making) Thcb. 1022. A bold artist in language might similarly, perhaps, have ventured on ἄξειρωτον as 'not hand-wrought.' My reason for preferring 'unpunished' is the context. While ἐπιστῶν (697) refers to the miraculous creation of the olive by Athena, ἀυτοτούς refers (I think) to its miraculous self-renewal after the Persians had burnt it. Her. 8. 55 δευτέρης τῆς ἡμέρας ἀπὸ τῆς ἐμφάνισις Ἀθηναίων οἱ θεοί ὑπὸ βασιλέως κλείσαι ἔτη ἀνέβησαν ἐς τὸ ἱερόν, ὡς ἐπιστῶν τῆς τῶν στελέχων δοὺς τῶν πτηνοῖς ἀνάδρομοι. This connection of ideas is further indicated by the next phrase, ἐγχεῖς etc. For αὐτοτούς as 'self-produced' (i.e. producing itself from itself) cp. αὐτότοκος, αὐτόφαγος, αὐτοφόβος. Chandler (Aspect. § 457 2nd ed.) remarks that all compounds of -τοοις are oxytone (quoting Arcadius 88. 2): αὐτότοκοι (as our MSS. give it) in this passage 'is the one solitary exception, and therefore probably a false accent.' 699 φόβιμα. Androtronomy (circ. 280 B.C.), in his Αἴθαλ, stated that the sacred olives (μορ λαί) in Attica had been spared by the Peloponnesian invaders under Archidamus, who sacrificed to Athena. The Αἴθαλ of Philochorus, a contemporary of Androtronomy, made the same statement (schol. de loc.).

700 ταῦτα...χαρά, locative dat.: in Attica. μέγιστα: cp. 219 μακρά, 319 φωδα, O. T. 883 ἐπέστατα n. The light soil of Attica (τὸ λείπτρων), and the climate, esp. favoured the olive: cp. Theophr. Caus. Plant. 2. 4. 4 ἡ στίλας (stony ground) καὶ ἐτί μᾶλλον ἡ λευκάνθρος (670 n.) ἐλαίοφόρος. 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 παιδοτρόφου, 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 ἱ κοινοτρόφοι: see Ar. Thesm. 295. Cp. Juv. Sat. 3. 84 quod nostrà infantìa caelestì Hauìtì Aventìni, bocì nutrìta Sabina (the olive). Hesych. (π. τεφανόν ἐκφέρεται) says that it was the Attic custom τεφανόν ἐκλαῖα τιθέναι πρὸ τῶν νηρῶν, when a male child was born; as wool, when a female (cp. foribus suspending coronas: iam pater es). But there is no such allusion here. Nor could παιδόπνοι mean 'propagated from the parent olive' on the acropolis, as Schneider thought.

702 τὸ μὲν τὶς κ.τ.λ. Two points first claim notice. (1) οὔτε καὶ νεαρός

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8 συνναϊν ἀλώσει χερὶ πέρσας· ὁ γὰρ *αἰὲν ὅρων κύκλος
9 λεύσσει νῦν Μορίου Δίως
10 χὰ γλαυκώπις Ἀθάνα.

ἀντ. β.

ἄλλου δὲ αἰνοῦ ἔχω ματροπόλει τὰδε κράτιστον, 707
2 δῶρου τοῦ μεγάλου δαίμονος, εἶπεῖν, <χθονὸς>
αὐχῆμα μέγιστον,
3 εὐππουν, εὐπτωλον, εὐθάλασσον.
4 ὁ παῖ Κρόνου, σὺ γὰρ νῦν εἰς
5 τὸν ἔγος αὐχῆμα, ἀνάξ Ποσειδάν,
6 ἐπιστάσω τὸν ἀκεστήρα χαλινὸν

οὗτ' ἐνεδρόσ ὡστε χώρας ἐμβαίνων. 708 χερὶ Heath: χερὶ mss. 704 ὁ
γὰρ αἰὲν ὅρων Hermann, and so most recent edd. (Porsen, ap. Kidd, p. 217, pro-
poses ὁ γὰρ αἰὲν ὅρων L, and so most mss. (some with ἐλαυνοῖ: ὁ γὰρ ἐλαυνοῖ A, R, Ald. Some keep ἐλαυνοῖ here, and alter παραπτωμένα 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 Porsen
the first ὡστε is changed to ὡ, the second
ὡστε must certainly be changed to ὡστε:
ὡστε...ὡστε, close together, would be in-
tolerable. Eimsley's ὡστε νόσ is hardly
probable. (a) γῆρας σημαίνων seems to
me impossible. It surely could not mean
either (a) 'commanding in old age'—the
erly Archidamus in contrast with the
young Xerxes—or (b) 'commanding the
erly men.' The difficulty is not in the
sense of σημαίνων itself, for which cp.
II. 1. 288 πάντων μὲν κράτειν ἔθελε,
πάντεσι δὲ ἀνάκευς, πάσι δὲ σημαίνεις,—
he would be master, king, captain (ση-
μάντωρ): it is in the combination with
γῆρα.

Now comes this question:—Was the
antithesis here between youth and age, or
between some other notions? Hartung
writes ὡστε' ἄροι ὡστε γῆρα, understanding,
'neither in spring nor in winter,' σημαίνων,
'by his word of command': but such a fig.
sense of γῆρα is inconceivable. Nauck's
ὡστε' ἄροι ὡστε ἔν ὥρᾳ | χεμισώνωσ 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 with-
out 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 ὅρων
suit this. The conjecture συνναϊν has
palaeographic probability (for a cursive
text): for the phrase cp. Eur. fr. 370 μετὰ
8 ὡστε μἄλλοι τῷ γῆρα σωφικόν.

704 κύκλος, the eye of Zeus (so
cύκλοι, Ph. 1354), not the 'orb' of the
sun.

706 Μορίου Δίως. Attic Orators,
vol. i. p. 289: 'Throughout Attica,
besides the olives which were private
property (ἵνα ἔλαιον, Lys. or. 7 § 10)
there were others which, whether on
public or on private lands, were con-
sidered as the property of the state.
They were called moriae (μοριαί)—
the legend being that they had been propa-
gated (μεμοριζόμενα) 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 In-
spectors (ἐπιμεληταί, Lys. or. 7 § 29),
and once a year by special Commission-
ners (γνωμονες, ib. § 25). To uproot a
moria was an offence punishable by
banishment and confiscation of goods
(ib. § 41). Μορίου, from the objects
protected; so Ζεὺς ἱερεύς, κτήσις, etc.

706 γλαύκωπις, with grayish-blue
eyes: the Homeric epithet has been sug-
gested by γλαυκάς in 701. The altar of
Ζεὺς Μόριος, otherwise called Καταμβάτης,
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, and the gift of a great god, a glory of the land most high; the might 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

also a shrine of Athena close to the μορφή (Apollodoros ap. schol.); hence there was a special reason for the conjunction of the deities here.

This anastrophe is devoted to Poseidon, as the strophe to Athena. ματροτόλημι, 'mother-city' (Athens), since the men of Colonus, like all other dwellers in Attica, may deem themselves her children. So Pind. Nem. 5. 8 Λακίδας ...ματρότολιν τε, their native state (Aegina): Αντί. 1122 Βαρχάν ματρότολιν Θήβαν (with allusion to Semelé). Νοτι, 'capital city,' which would be prosaic: this sense occurs as early, however, as Xen., Anab. 5. 2. 3 εν δὲ τὴν χώραν μη- τρότολιν αὐτῶν.

If vv. 606 f. are sound as they stand, the problem here is to supply αὐτών, and Porson's χθόνος seems best. μεγά- λου ...μέγιστον, αὐξήματα ...αὐξήματα (713) must not be judged with modern fastidiousness: see on 554.

Εἴπων, εὔπωλον harmonizes with a strain of feeling which pervades the ode,—that the bounty of the gods to Attica, that the gods to Attica is perpetually replenished by good πῶλον: 'est in equis patrum Virtus,' εἴπον further implies这件事, since (as = 'well-horsed') it is often said of heroes (Pind. Ol. 3. 39 εὐ. Τυνθραδών). The Boeotian Orchemenes is καλλίπωλος, Pind. Ol. 14. 2. For αὐξήματα εἴπον, a glory consisting in good horses, cp. 1062, Pind. Ol. 3. 37 μιμαρμάτων | διδρασίας: P. 8. 37 νικών ...δρασθήσατο: Ιτιθ. 1. 12 καλλίνεικον ...κόδος.

The well of salt water shown in the Erechtheum (ὦδωρ θαλάσσων ἐν φρέατι Paus. 1. 26. 5) was called θάλασσα. 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. 379 b). Her. 8. 55 'Ερεχθέως...νησι, εν τῷ ἔδαφι τε καὶ θάλασσα εὐν. Apollod. 3. 14. 1 (Poseidon) ἀνέφη θάλασσαν ἥν ὅν 'Ερεχθέως καλοῦσι. εἴπον ...εὔπωλον are brought close together as expressing the two great attributes of Poseidon, Ηνομ. Ἕρμην. 22. 4 δίκαια του, ‘Ευ- νοσίας, θεοὶ τιμῆν ἐδάκασαν, | ἔπων τε διημητήρι θεοὶ σωτὴρ τε νῆσων: Αἰ. Εἰ. 551 Ἰππὶ ἀναλύον τὸ Ποσείδων, ὥς τοῖς καλυκώροις ἔπων κτώσον ...ἀνδράς, καὶ κυανέμολοι θεοὶ | μισθοθρόφοι τριήρεις.

Eἴπον, 507).

Eἴπον, εὔπωλον, εὔπων, φίλον Βήσιον, 85 φάρ- μακον πρασίνη, said of the bit (χαλων) given by Athena to Bellerophon for Pegasus.
715 πρόταισι ταύσε κτίσας ἄγναις.
720 ἀ' δ' εὐφρετμος ἔκπαγλ' ἀλία χερῶν παραπτομένα πλάτα
9 θρασκεί, τῶν ἐκατομπόδων
10 Νηρῆδων ἁκόλουθος.

ἈΝ. ὁ πλεοτ' ἐπαύοις εὐλογοῦμενον πέδων,
νῦν ἕσον τὰ λαμπρὰ ταύτα ὁ φαινεῖ μέτη.
ὈΙ. τι δ' ἐστιν, ὁ παῖ, καὶ αὐτόν; ἈΝ. ἄσσον ἔρχεται
Κρέων ὅδ' ἡμῶν ὁικ ἀνέθη πομπῶν, πάτερ.
ὈΙ. ὁ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
φαινοῦτ' ἀν ἡμὴ τέρμα τῆς σωτηρίας.
ΧΩ. θάρσει, παρέσται· καὶ γὰρ εἰ γέρων ἐγώ,
τὸ τῆς ὁμός οὐ γεγήρακε σθένος.

716 ταὐδ' ἐκτίσας L, A, and most MSS.: ταὐδ' ἐκτίσας (sic) T, Farn.: ταὐδ' ἐκτίσας L2: ταύσε κτίσας Canter. 716 ὁ δ' Musgrave conject. ὁ δ'.
717 παραπτομένα MSS.: Blaydes writes ἐρεσομένα, conjecturing also ἐλοσομένα. Keeping elsewv in v. 704, Meineke proposes παραισομένα, and Maehly, περι-
πτυσσομένα. 721 The MSS. furnish two readings: (1) σοι...δὴ L (the original accent on σοι erased), R²: (2) σοι...δὲ Α and most MSS. The conjecture of Nauck, σοι...δὲ, has been received by Dindorf, Wecklein, Paley, and others. σοι...δὲ is

715 πρόταισι ταὐδε...ἀγναῖς, first in these roads (about Colonus); locative dat.: κτίσας, 'having instituted,' brought into use among men, as one could say κτίσεω εὔμαι on the analogy of κτίσεω δορήν etc. Greek mythology places Poseidon in two distinct relations to the horse. (a) As creator. Servius ad Verg. Geo. 1. 13 ideo dictur ecum invenisse quia velocis eis nomen et mobile sciut mare. (So waves on a rough sea are 'white horses,' Ital. cavalloni.) The Thessalians connected this myth with the cult of Poseidon Πετραίων, who had caused the first horse (Σκόφος) to spring from a rock in Thessaaly,—the name being taken from σκόφος, a rocky cup, where perh. marks in the rock were shown. From Tzetzes on Lykopron 767 it seems that this legend was in later times localised at Colonos also. Arcadia and Boeotia, too, had their legends, in which the first horse was called Ἀρεῖον (the wondrous steed of Adrastus in Π. 23. 340). (b) As tamer. This was the prominent trait of the Corinthian and Attic legends. At Corinth Poseidon was worshipped as δᾶμος, and Athena as χαλκίνης (cp. Pind. Ol. 13. 65 ff.). In Thessaaly the horse-yoking Poseidon was called Ἴμοιος: Hesych. Ἴμοιος ἔδηδας Θη- ταλοῖ, Ἴμοιοι Ποσείδων οἱ ξύγοι. In Aesch. P. V. 462 ff. Prometheus is the first who taught men to drive animals,—ὑπό ἄρμα τ' ἡγαγον φιληροῖς | ἤτοι. 716 Ποσείδωι has taught men to row as well as to ride. He fits the oars to their hands. But, instead of τὰ ἐλ
πλάταν χερῶν 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 παρατέ- 
κοινα, 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 αἰών is true, so that παραπτομένα is metrically sound: (b) that in 704 the μίαν is true, so that here we require ——. On the latter view I would suggest that προσπαρασπομένα is suitable, and on this παραπτομένα may have been a gloss; cp. Eur. I. Τ. 1405 (χέρας) κἂν προσπαρα-
σοντες.

εὐφρετμος, adj. compounded with a noun cognate in sense to the subst. (πλά-
τα): cp. βίος μακροῶν (O. T. 518 n.), λόγος κακόδρους (Αἰ. 138), εὐφραῖος γραῖος (Eur. I. Τ. 1234), ἐπίχειος χείρος (Ηῆρ.
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: sol...δή by Campbell: while Blaydes gives νῦν δὴ (for sol).—Wecklein proposes ἐν sol...δή.—φαίνειν] κράαλει Neuck.
726 ἔγω] ἔγρω L (with κυρώ written above by S): κυρώ A, with most MSS.: ἔγρω κυρώ L². Elms., Herm., Wunder, and Blaydes prefer κυρώ: most other recent edd. read ἔγρω.
727 χώρας] χειρὸς Naber, and so Mekler.

718 Τῶν ἑκάτερόν Νηρῆδων, the Nereids with their hundred feet, the fifty Nereids whose dance and song lead the ship on her way. (But in Pind. fr. 122 κοράν ἄγελαν ἑκατόγυνον prob. denotes 100, not 50, persons, as though γυνῶν were σῶμα.) 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 Crat. 116 E (describing Poseidon's temple in the island of Atlantis) Νηρῆδας δὲ ἐπὶ δειλὸν ἑκατόν κόκλῳ τσαίας γὰρ ἐκφυμίζων αὐτὰς οί τότε εἶναι; and so Ovid Fast. 6. 499. Νηρῆδως (γυν, νεώ, νάμα, etc.) and his daughters represent the sea's kindly moods: the Nereids which dance and sing around and before the ship are the waves. In ἑκατομπόδων the second part of the compound suggests 'dancing,' cp. on πυκνόπετροι (17).
720—1043 Second ἐπέσωδοιον. 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...δή is more poetical and more impressive than σολ...δεί: cp. 197, El. 1470 σοὶ ἔμω τοῦ, ἀλλὰ σὼν, ἦ το ταχῶθρον' ὅραν: Ph. 15 ἀλλ' ἔργων ἰδή σών τὰ λοιφ' ὕπηρετών: Aesch. Thg. 233 σῶν δ' ἄδ' τὸ σιγάν. But sol...dei, though a rare, is an admissible construction; besides Eur. Hesp. 940 (quoted on 570) cp. Xen. An. 3. 4. 35 dei ἐπιαίτι τῶν Ἰππὸν Ἑρώτη ἀνεβαι καὶ χαλικώτα δει: Mem. 3. 3. 10 ei soi δὲν διδαχέετε: Ores. 7. 7 δεi μέντοι τῶν μελλοντων ἀνθρώπων ἐξεν δ' εἰ σινέφων: ib. 8. 9 ei...διαλέγετε δειν οὗτω. We cannot read sol...δή with L, and understand πάρεστι, as Campbell proposes.
722 φαίνειν τὰ λαμπρὰ ἔπη—φαίνειν τὰς ἄρετὰς δ' ἂς ἐπικαινισθε, to illustrate the praises by deeds: cp. Od. 8. 237 ἀλλ' ἐθέλεις ἀρετήν σὺν φαίνειν ἕν τοὺς ὑπηθείν: 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.
728 ημιν, ethic dat.: cp. 81.
726 φαίνειν' ἂν, a courteous entreaty. Aesch. Thg. 261 λέγων ἂν ἡς τάχυστα. τέραμα 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 τέραμα τῆς σ.—ἔγω.
ΣΟΦΟΚΛΕΟΥΣ

ΚΡΕΩΝ.

άνδρες χθονὸς τῆςδ' εὐγενεῖς οἰκήτορες,

όρω τιν' ὑμᾶς ὀμματῶν εἰληφότας

φόβου νεώρη τῆς ἐμῆς ἐπεισόδου·

οὖν μητ' ὀκνεῖτε μητ' ἄφητ' ἔτος κακῶν.

ἡκ γὰρ οὖ χ ὡς δρᾶν τι βουληθεῖς, ἔπει

γέρων μὲν εἴμι, πρὸς πόλιν δ' ἐπισταμαι

σθένουσαν ήκον, εἰ τιν' Ἑλλάδος, μέγα.

ἀλλ' ἄνδρα τοῦτον τηλικόσδ' ἀπεστάλην

πεῖσων ἐπεσθαι πρὸς τὸ Καδμείων πέδον,

οὖκ ἕξ ἐνὸς στειλαντος, ἀλλ' ἀστῶν ὑπὸ

πάντων κελευσθείς, οὐνεξ' ἦκε μοι γένει

τα τοῦτα (πενθεῖν πῆματ' εἰς πλείστον πόλεως.

ἀλλ', ὥ ταλαίπωρ' Ὀἰδίπους, κλωνὸν ἐμοῦ

ἰκοῦ πρὸς οἰκους. πᾶς σε Καδμείων λεως

καλεὶ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγὼ,

729 εἰληφότας Blaydes. 732 ἡκ γὰρ ως οὖ χ ὡς δρᾶν τι L. Three letters (the last being ν) have been erased after δρᾶν, in which ά has been made from 4. The scribe had first written δράσειν. 733 τηλικόσδ' Brunch, and almost all recent edd.: the mss. have τηλικόσδ' (as L), or τηλικόνδ' (as A), except that τηλικόνδ' is kept by Reisig, Wunder, Campbell.—ἀπεστάλην L, with most mss., and Ald.: ἀπεστάλην A, R, F, Brunch. 737 ἀστῶν B, T, Vat., Farn., Elmsley (doubtfully), Nauck, Blaydes, Wecklein: ἄνδρῶν L, with most

It is unsafe to argue that κυρὼ 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 οὖ γεγηρακε we require ἕω opposed to χώρας. It is different when the pers. pron. is omitted because the main antithesis is between two verbal notions: as in Aesch. Ευμ. 84 (I will not betray thee) καὶ γὰρ κτανεῖν σ' ἐπεισα, for I persuaded (not I persuaded) thee to slay.

729 τηλικόνδ' possessive gen., τῆς ἐμῆς ἐπεισόδου objective gen., both with φόβου: a fear belonging to the eyes (showing itself in them), about my advent. νεώρη: cp. on 475: εἰληφότας: Αἰ. 345 τάχ' ἀν τιν' αἴλω...λάβοι (conceive): Eur. Συμφ. 1090 ὁργήν λάβοις ἄν.

731 δ'ν, relat. to ἐμε' implied in τῆς ἐμῆς (cp. on 263). μητ' ἄφητ' κ.τ.λ. is an independent sentence, co-ordinated with the relat. clause δν μητ' ὀκνεῖτε: see on 424.

732 ὡς with βουληθεῖς, 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...δράσας τι καὶ κυνηγεῖται, to do something notable if they must incur the risk.

734 εἰ τιν', instead of εἰτρίς (οὐθενεί), by assimilation, εἰτρίς being treated as forming a single adj.: Αἰ. 488 εἰπερ τινός, ὀδηγον- τος ἐν πλοίοις, Φρεγνο.: Thuc. 7. 21 τοῦ τε Γυλλίππου καὶ Ἐρμοκράτους καὶ εἰ του ἄλλου πεισόντων: cp. Xen. Αἰ. 5. 2. 24 ἀνέλαιψαν οἶκα...δτον δὴ ἔναψατο (some one or other).

735 τηλικόνδ' is clearly right. It confirms the previous assurance that his errand is peaceful, and it harmonises with τελων. 'I have not come to use force. No, I was sent, an aged envoy, to persua ded 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,

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 L. οὖν εἰς ἐνὸς στειλαντος, not in consequence of one man's sending (στειλαντος predicate): κελευθέρος goes only with ἀστών ὑπὸ πάντων. The combination of participles in different cases is esp. freq. when one is a gen. absol. (as if εἰς were absent here): Ph. 170 f. μη τοῦ κηδεμόνα βροτῶν μὴν ἔξωτροφον δομί ἑκὼν: Dem. or. 23 § 156 ἔδεικνυ, ἑδέ δὴ, τινω εἰς ἀστῶν εἰς αὐτὸς σωφιλσ: Thuc. 1. 67 ὡς ἡγούμαντο ἄνδρων τε σφάειν ἐνυπήν καὶ ἄμα περὶ τῶν γεραί δεδώστε. But it occurs also without gen. absol., as Ἀντ. 381 ἀπεστόικεν [...ἀγοῦσιν... καὶ ἐν ἀφροσύνη καθέλσεν.

ἀστῶν marks the public character of his mission from Thebes, while ἄνδρων would be intolerably strong. 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 ἐνός needed no addition. ἄνδρα in 735 probably caused the slip.

738 ἣκε μὲν γένει, it devolved on me by kinship. Cp. Eur. Alc. 291 καλῶς μὲν αὐτοῖς καθανεῖν ἥκαν βιοῦ (acc. absol.), when they had reached a time of life mature for dying. The personal constr. occurs in Eur. Hcr. 213 γένοις μὲν ἥκεις ὦδε τῶιδε, thou art related to them in this degree. In such examples ἥκει, ἥκω cannot properly be regarded as mere substitutes for προσήκει, προσήκω. γένει (caus. dat.): cp. O. T. 1016 ἥν τοι Πάλμως οὔδεν ἐν γένει. Bergk's ἥκει μοιγ' ἐνι is unnecessary.

739 εἰς πλέωντων πόλεως, to the greatest extent of all the citizens, i.e. more than any other Theban. εἰς as in εἰς ὑπερβολήν, εἰς τὰ μάλιστα, etc. (cp. ἔτι πλέον): the gen. after the superl. adv., as Αἰ. 505 μέγιστον ἑξούσιον στρατός.

740 ἀλλ' opens his direct appeal: cp. 101.

742 δικαλος, with right, since Thebes, which had been his τροφὸς so long (768), 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. 1659 (τῶ): Aesch. Eum. 2 εκ δὲ τῆς Θέμω: Plat. Euthyd. 303 c πολλὰ μὲν οὖν καὶ ἄλλα...ἐν δὲ τοῖς καὶ τοίτοι: Eur. Alc. 264 οἰκτράν φίλουσιν, ἐκ δὲ τῶν μάλιστ' ἐμι. (In Soph. Ph. 1423 ἐν δὲ τοῖς ἐγώ is doubtful; L has τοῖσ'?)
δοσφηρε, ει μη πλείστον ἀνθρώπων ἔφυν κάκιστοι, ἄλγω τοῦτω σοὶ κακοῖς, γερον, ὄρων σε τὸν δύστηρον ὄντα μὲν ξένων, αἰεὶ δ' αὐλήτην καλὶ προσπόλου μιᾶς βιοστρή χορωύντα, τὴν ἐγὼ τάλας οὐκ ἂν ποτ' ἔσ τοι αὐτ' αἰκίας πεσεῖν ἐδοξ' ὃσον πέπτωκεν ἣδε δύσμορος, αἰεὶ σε κηδεύουσα καὶ τὸ σὸν κάρα πτωχῷ διαίτῃ, τηλικοῦτος, οὐ γάμων ἐμπειρος, ἀλλα τούπινος ἀρπάσαι. ἀρ' ἄθλιον τοῦνειδος, οὐ τάλας ἐγώ, ἀνείδιος ἐς σε καμὲ καὶ τὸ πᾶν γένος; ἀλλ' οὐ γὰρ ἔστι τάμφανη κρύπτενε σὺ νῦν πρὸς θεών πατρών, Οἰδίπους, πεισθέες ἐμοὶ κρύπων, θελήςας ἀστυ καὶ δόμους μολέων τοὺς σοὺς πατρών, τὴνδε τὴν πόλην φίλως

B, T, Vat., Farn. 743 Nauck would delete either (1) the words ei μη πλείστον ἀνθρώπων ἔφυν | κάκιστοι (which the scholiast ignores), or (2) the whole of v. 743, changing κάκιστοι into μάλιστα δε in v. 744. 744 ἄλγω is wanting in the text of L and R²: in L, it has been added above the line by S. —τοις σοὶ κακοῖς: The schol., in paraphrasing vv. 742 ff., uses τοις σοίς παθήμασιν: but this fact, of course, in no way tends to show that he had that word in his text. 746 αἰεὶ δ' has been added in L by S: it is wanting in F. 747 βιοστρή | After the α two or three letters have been erased in L.—τὴν] τὴνδ' B: τὴν δ' Vat.

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748 ζ. δοσφηρε, sc. μάλιστα: cp. Tr. 312 ἐτεὶ μν· τοιείς πλείστων ἠλκίσα | βλέποντος, δοσφηρε καὶ φρονεῖν αὐτῶν μιῆς, where πλείστων is grammatically needed with δοσφηρε, though μιῆς is added as if επειδῆ, and not δοσφηρε, had preceded. Schol. ἐγὼ μάλιστα σε καλα, δοσφηρε πλείστων ἄλγω τοῖς παθήμασι, —where the absence of any ref. to the words ei μη...κάκιστος has caused suspicion: but the schol.'s aim was simply to explain the syntax. πλεῖστων...κάκιστοι: Ph. 631 τῆς πλείστων ἐχθρίσης: Eur. Med. 1323 ὡ μεγίστον ἐχθρίση γύναι: Alc. 790 τῆς πλείστων ἠδησίν.

748 ζ. ξένων 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 ξένων only, and to connect ἀλήτην with χορωύνται. εἰ μιᾶς τρ', in dependence on (cp. on 148), but without conscious reference to the metaphor of an anchor: cp. Lys. or. 31 § 9 (of a μετοικος) ἐπὶ προστάτων ὄκει, he lived under the protection of a citizen as his patron (so Lycurg. Leocr. § 145 ὁδησία...ἐπὶ προστάτων).

747 τῆν: 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 (τῆς), An. 1086 (τῶν), El. 1144 (τῆς), Tr. 47 (τῆς), 381, 728 (τῆς), Ph. 14 (τῆς), etc. τάλας has nearly the force of an interjection, ‘ah me!’: cp. 318.

748 ζ. οὐκ ἐδοξα πεσεῖν ἄν = ὃι πέτοι ἄν. ἐς τοιούτου αἰκίας: cp. O. T. 771 ἐς τοιούτου ἐκπλοίων | ἐμοὶ βεβαῖος, n. So El. 191 αἰκίας εὖν στολά (of Electra). The penult of αἰκία, as of the epic ἀεικία, is always long; hence the later spelling αἰκία, αἰκία (Eustath. 1336. 58), often found in our mss. δοσφηρε, i.e. εἰς δοσφηρε: cp. Dem. or. 19 § 342 ἐπὶ τῆς αὐθέντης ἕστη τῶν ἑξουσίων...μενα: Plat. Rep. 533 ε ν περὶ ὄντων ἡ ἀμφιβολή, οἳς τοιούτων περὶ οὐκείς ὅσον ἤμιν προκείμεναι. ἤδη 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,—


as if the preceding statement had been general ('I had not thought that any royal maiden,' etc.).

750 τὸ σὺν κάρα, a way of alluding to his blindness without mentioning it: cp. 285.

751 πτωχ. The poet's tendency was often to treat adjectives with three terminations as if they had only two. Cp. the Homeric τουλον ἐφ' ὑφην (II. 10. 27): θήνων ἑρηπ (Od. 5. 467), ἤδος ἀυμή (Od. 12. 369), πυκνῶν...δυμην (Od. 4. 406): below, 1400 (cp. O. T. 384 n.): Tr. 207 κοῦν,...κλαγγα: Eur. Bacch. 598 διον βρωτᾶς, 902 ἤτω δικὰ φαινέο, ἤτω: Helen. 5 δωδεκών ἡμέρα.

τηλικοῦτος is fem. only here and El. 614. The point of τηλικοῦτος 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 τουτούντος possessive, ἀπίστου epelexgetic: belonging to the first comer, for him to seize. O. T. 393 τὸ γ' ἀναγιμ' οὐχι τουτούντων ἢ | ἀνδρὸς δεικτῆ (n.). 758 ἃρ] equiv. in sense to ἃρ' ὄν; 'are you satisfied that it is so?' i.e. 'is it not so?' O. T. 822 ἃρ' ἐπὶν κακὸς; ἃρ' οὐχ' πάσον ἀναγιμ; ἃρ' τάλας, nom. instead of voc., cp. 185; so O. T. 744 οὐκοι τάλας, n.; below, 847.

754 Π. '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 (= τὰ ἐμφαντ), it is better to place a point, and not merely a comma, at κρύψε: 'But (I have some excuse) for,' etc., —the elliptical use of ἀλλά ὃς γαρ, as at 988, El. 595, Tr. 552. So the schol.: ἀνετον συγγνωμὴν εἴμι δεικτος λέγων: ὃ γαρ δύναμαι κρύψε: With only a comma at κρύψε, ἀλλὰ would belong to κρύψε: '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 τοῦδ' ἄγος | ἀκαλλητον ὀτια δειληκια.

756 πρὸς θεων πατρων, 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 adoration occurs also Ant. 839, Ph. 933: cp. El. 411 ὥ θεου πατροι, συγγε新华ς γ' ἀλλὰ νῦν: fr. 521. 8 (women are parted by marriage) θεων πατρων των τε φωνατων ἄξω.

757 θήλησας: cp. O. T. 649 πιθοι βηληςας φρόνησας τ' (n.). ἄστυ, no less than δόμους, is qualified by τοὺς πατρων (cp. 297). Creon's real purpose was to establish Oedipus just beyond the Theban border (399).
εἰπὼν· ἑπαξία γάρ· ἡ δ' οὐκοι πλέον
dίκη σέβοιτ' ἃν, οὔσα στ' πάλαι τροφόσ.

ΟΙ.

ὁ πάντα τολμῶν κάποι παντὸς ἄν φέρων
λόγου δικαίου μηχάνημα ποικίλον,
tά ταῦτα πειρὰ κάμη δεύτερον θέλεις
ἑλέω ἐν ὀσι μάλιστ' ἃν ἄλγοιν ἀλούς;

πρόσθεν τε γάρ με τούς όικέοις κακοῖς
νοσούθη, ὅτι ὅμοι τέρψετειν χθονός,
οὐκ ἥσελες θέλοντι προσθέσθαι χάρων,

ἀλλ' ἥνικ' ἐνὶ μεστὸς ἦθικον μενον,
καὶ τοὺς δόμοις ἦν διαμόσθαι γλυκό,
tότ' ἐξεόθεις καζέβαλλες, οὐδὲ σοὶ

τὸ συγγένες τοῦτ' οὐδαμῶς τὸτ' ἦν φίλου.


759 εἰπών here = προσεπιών: so II. 12.

760 δίκη A (with most mss.), which Heath and
Reisch prefer. Mentzner conject. δίκηρ.—σεβοτ' ἃν] Nauck formerly proposed σεβαστός.

761 ἄν φέρων has been made from ἀμφέρων in L. 767 ήθελες θέλωντι. These
words are written somewhat small in L, after an erasure.

769 After this v.,

769 εἰπών here = προσεπιών: so II. 12.

770 δὴ τότε Πουλιδάμας θραοῦν Ἐκτορά
ἐπεὶ παραστάτη: Αἰ. 764 ὃ μὲν γὰρ αὐτὸν ἐν
νέτει τέκνον, etc. Cp. ἱδ. 862 τὰ Τρωίκα |
πεθαί προσανω ξαφρ', ὡς τροφής ἐμοὶ:
ἰδ. 1221 τὰς λέπας ὅτως | προπειτομένων
Ἀδάνας. Σου. εὐ ὁρ κακῶς λέγειν τινὰ is
to speak well or ill of him: Xen. Mem.
2. 3. 3 εὐ λέγειν τὸν εὐ λέγοντα. ἡ
de οἰκοί (πόλις) is somewhat bold, but
scarcely warrants Wecklein's change to ἡ
de ἐκεί. Cp. 351, Aesch. Suppl. 390 κατά
νόμως τοὺς οἰκείουν (the laws of your
country).

761 παντῶς with λόγου δικαίου:
'thou who wouldst borrow a crafts device
from any plea of right'—as he here uses
the λόγος δικαίου about duty to friends
and fatherland for the purpose of enticing
Oedipus back. Cp. Ph. 407 ἐξείδα γὰρ μὲν
παντῶς ἄν λόγου κακοῦ | γλῶσσῃ θυγατέρα.
Ευρ. I. A. 97 πάντα προσφέρων λόγον.
This is better than to make παντῶς neut.,
taking λόγου δ. as defining gen. with μηχ
ἀνήμμα: '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'

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fair plea'; for which, however, we might
cp. Eur. Hec. 248 πολλῶν λόγων εὐρήμαθ'
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.


his grave, they might baffle that wish; and yet he would not even have buried in Theban soil (406).

766 πρώτην τε, answered by νῦν τε in 772. The interval is somewhat long, but the first τε merely prepares the ear for a statement in two parts. okeles, 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 τάδ' ὁ ποιητὴς ἄλλοις ἤγα; ἣ ἀλλ' ἤτοι ἐναυτῷ τάσσεται ἀρά; ὁ προσταθείς. So Ai. 260 οἰκεία πάθη, | μηδενός ἄλλου παραπράκτων: EL. 215 οἰκέλυ...έτα μέτατίμεις.

768 ἐνοσποῦνθα, as if oὐκ ἔδει ἐκπέμπειν was to follow; but the changed form of phrase requires the dat. θελοντι. Cp. O. T. 350 ἐνέπις τε...ἐμέμενεν, ἤτοι δὲν (n.).

767 oὐκ ἔδεις θέλοντι κ.τ.λ., the will on my side was not met by will on yours: cp. Tr. 198 οὐχ ἔκω, ἔκω δὲν | ἐκέκασθιν: Ἀντ. 276 πάρεμι δ' ἄκων οὐκ ἐκόμοισθαν, προσ-πέθεσθαι, 'bestow', a sense freq. in the active, but somewhat rare in the midd.: cp., however, Ant. 40 προσδείησθη (πλέον τε, 'contribute'), Aesch. Ευρ. 735 ψήφον δ' ὑπ' ὅρκην τίμη ἐγὼ προσθέσουσιν. The midd. unus. =to annex{404), or 'to take on oneself' (O. T. 1460 n.). Cp. on προσθέσιν, 153.

768 ἢ, 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. μετός with partic.: [Dem.] or. 48 § 28 (prob. by a contemporary of Dem.) ἐπείδη δὲ μετός ἐγένετο ἄγανακτος: Eur. Ηἰρρ. 664 μισοῦ ν ὀδοὺς ἐμπληθήσομαι γνώςι-κας.

770 ἐξωθεὶς κακίβα: for the impf. cp. 356, 441.

771 τοῦτ': Ἀντ. 96 τὸ δεινὸν τοῦτο, this danger of which thou speakest.

772 ε. τόλω, the State in the person of its head, Theseus; γένος, the people of Attica, as represented by the elders of Colonus. Cp. Ai. 861 κλεισταντ' ἀθάναι καὶ τὸ συντροφόν γένος. So El. 706 Ἀ-νάν γένος: fr. 61 κόρι τε κάργεις γένος. 774 μετασπαν, to snatch to the other side (cp.-μετακινεῖν, μεταπέθεειν etc.), found only here, but not open to just suspicion, though Blaydes changes it to μ' ἀποσπαν. Σομεθέλειοι in Anth. Plan. 5. 384. σκληρα μαλακῶς 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 ὁ πονηρή, μή τα μαλακά μένει μή τα σκληρά έχεις, 'woe not softness, lest thou wed hardness.' Arist. Ῥhet. 3. 7. 10 (speaking of the relation to be observed between the sounds of words, and the tones of the orator's voice) έν οὕτω τα μαλακά σκληρώς κατα τα σκληρά μαλακός λέγειται, ἀπίθανον γλύτειται. Cp. 1406.
καίτοι τις αὐτὴ τέρψις, ἀκοντασ φιλεῖν; ὥσπερ τις εἰ σοὶ λιπαροῦντι μὲν τυχεῖν μηδὲν διδούτι μηδὲ ἐπαρκέσαι θέλοι, πλήρη δὲ ἔχοντι θυμὸν ἀν χρῆζοις, τότε δωροῦθ', ὦτ' οὐδὲν ἡ κάρας χάριν φέροι· ἀρ' ἀν ματαιών τῆςΔ' ἀν ἱδνής τύχοις; τοιαύτα μέντοι καὶ ὑπ' προσφέρεις ἔμοι, λόγον μὲν ἐσθλά, τούσι δ' ἐργοῦσιν κακά. φράσω δὲ καὶ τοῦσ', ὡς σε δηλῶσω κακόν. ἤκεις ἐμ' ἄξων, οὐχ ἵν' ἐς δόμους ἀγγί, ἂλλ' ὡς πάραυλον οἰκίσης, τόπος δέ σοι κακών ἀνατος τῆςΔ' ἀπαλλαχθῇ χρησός. οὐκ ἔστι σοι ταύτ', ἄλλα σοι τάδ' ἐστ', ἐκεῖ χώρας ἀλάστωρ οὐμὸς ἐναινῶν ἀεί· ἐστὶν δὲ παίσι τοῖς ἐμοίσι τῆς ἐμῆς

775 tosaqηη L, A, and most mss.: τις (or τις) αὐτὴ B, T, Vat., Farn., L².

775 αὐτη, suject (instead of toto, see on 88), τις τέρψις predicate: ἀκοντασ object to φιλεῖ: What pleasure is this,—that people should be hospitable to one against one's inclination? Thuc. 3. 12 τις οὖν αὐτη ἡ φίλα ἐγερντο ἡ ἐλευθερια πιστή: φιλεῖ, Il. 6. 15 πάντας γὰρ φιλεῖσκεν δέ οὐκ οἰκία μαλον: Od. 8. 42 δόρα ξείων ἓν μεγάρῳν φιλεύομεν. So often ἐγατάω. Better thus than: 'what joy is it (for thee) to careess against my will?' The illustration (776 ff.) shows that ἀκοντασ refers to the reluctance of Oed., not to the constraint put by the oracle on the Thebans.—τοσαττη was a mere blunder.

776 ff. ὡσπερ merely introduces the illustration, like 'For instance.' Plat. Gorg. 451 A ὡσπερ ἄν, et τις μὲ έροιν... ἐστοι' ἄν: Rep. 430 C ὡσπερ οὖν ἀν ἐν ἡμια ἀνδράντας γράφομεν προσελθών τις ἐγεί εἶς λέγων, μετρίων ἐν ἑδοκυμένοις πρός αὐτον ἀπολογείθαι λέγωντες. τῆς before εἶ is here a case of 'hyperbaton,' in which Soph. is sometimes bold: cp. O. T. 1251 π. τυχείν: cp. O. T. 1435 καὶ του μὲ χρειας ὡδε λιπαρεῖς τυχεῖν;

778 δὲν χρησίς. The verb in the relative clause takes the optative mood of the verb in the principal clause (ἔχοντι=ότε ἔχουσι): cp. Eur. Hela. 435 τις ἀν μῦλο | ὅτις διαγείλειεν, and n. to O. T. 506.
779 ἡ 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 ἄχριν...ἐπικράναι (Aesch. Ag. 1545) to grant a boon which gives no pleasure.
780 ἄρ': see on 753. The second ἄν is warranted by the stress on τῆςΔ', and is more likely than τῆςΔ' γ' cp. on O. T. 339.
781 καὶ σῶ, thou on thy part: cp. on 53.
782 λόγῳ...τοιοῦτ' δ' ἐργοῦν: cp. El. 60 ὅτιν λόγῳ λαβον | ἐργοσι σωθή: Eur. Th. 1233 ὅμως έχουσα, τάρα γ' ὀδ. 783 καὶ τοιοῦτ'. 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 αὐ] σοι Λ, R². 782 φράσω δὲ καὶ τοῦδε.] Wecklein puts the comma after δὲ, joining καὶ τοῦδε with ὦς etc. He also conject. φράσω δ’ ἐναντὶ ὦς etc. —τοῦδε] τοῦδο Λ, F, R². Blaydes conject. τάδε.]—κακῶν.] Hense and Nauck conj. τις εἰ. 785 οἰκίσοις (sic) L, and first hand in F: οἰκίσεις R²: cp. on v. 92. 786 ἀνατοῖς L, R, etc., which is explained by the gloss in R, ἄνωθεν αὐτῷ. Other corruptions are ἄφασ (L¹) and ἄφετος (Val.). A is among those which preserve ἄνατος. —τοῦδε] Scaliger’s correction of τοῦδο (mss. and Sud.) which Elms. left in his text. 787 τάδε ἔστιν, ἐκεῖ.] After ἔστιν at least three letters have been erased; an acute

statement of Creon’s baseness, now addressed, before his face, to the Chorus.

786 πάρανυλον, having my abode (ἀλήθη) beside you, i.e. ἀγά της Καδμελας (399), but outside of it. So ις. 892 οὖν θυμή παράνυλος ἐξείς γάρ πάνω; ‘whose cry burst from the covert of the wood at our side?’ fr. 460 παρανύλος Ἑλλησπόντι, a neighbour at the Hellespont.

788 κακῶν ἄνατος: see on ἄνεμοις χειμώνοις 677. τίσθη is a certain correction of the ms. τοῦδο, which would be awkward if masc. (as—the Athenians), and pointless if neut., since nothing has yet been said about Creon and Oed. about such κακά. The schol., καὶ ὡς ἦν ὅθεν ἀβαφής ἐστιν ἐκ ταύτης τῆς γῆς, confirms τίσθη. Join τίσθη χένους with κακῶν, ‘evils coming from this land’ (gen. of source). ἀπαλλαχθῆ is absol., ‘get off,’ as ἔρ. 1002 ἄνωτος ἄτις ἐξαπαλλαχθῆσομαι: Ar. Plit. 271 ἀπαλλαχθῆσαι | ἄφως. If we were joined with τίσθε χένους, ‘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 Σ. ταῦτα...τάδε, a good instance of the normal distinction. Cp. Her. 6. 53 ταῦτα μὲν Δακεδαμώνιοι λέγουσι,...τάδε δὲ...ἐγὼ γράφω: Xen. An. 2. 1. 20 ταῦτα μὲν ὅδε σὺ λέγεις: παρ’ ἤμων δὲ ἀπάγαγελε τάδε. In poetry, however, οὕτος often refers to what follows (as Od. 2. 360 ταῦτα δὲ τοῦ μᾶλα πάντα τελευτήσουσιν Ἀχαιοι, | νῦν καὶ ἐξαιτοὺς ἐρέσαις), and δὲ to what has just preceded: cp. on 1007.

χώρας with ἄλαστωρ, my scoure of the land, the avenging spirit which, through my curse, will ever haunt the land: for the gen., cp. Tr. 1002 Νεμέας ἄνωκοι (the lion), βουκώλων ἄλαστορα, scourge of herdsmen: Xenarchus (Midd. Comedy, c. 350 B.C.) Βουκώλων fr. 1. 3 ἄλαστωρ εὐπετήικε Πελοπίδων, a very hind 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 ἐνναλως cp. Aesch. Suppl. 415 βαρὼν ἔνναλω...ἄλαστορα. The erasure after τότε’ in L suggests to me the possibility that ἔστω | χώρας and ἐκεῖ | χώραν (depending on ἔνναλω) may have been alternative readings, from which ours has been composed; but there is no evidence.
The infin. must be explained as in appos. with τοσούτων,—just thus much right in the land—the right to die in it.” For the regular construction, see O. T. 1191 τοσούτων δεν δοκεί: Aesch. Theb. 730 (in ref. to these same brothers) σίδαρος | χθόνα μαλακά διάτριβας, ὄσαν καὶ φθείρεων κατέχει, | τῶν μεγάλων πεδίων ἄμορφοι: Xen. An. 4. 8. 12 τοσούτων χωρίων κατασχεῖ... δον ἐξ ὧδος ἔσχάτου λόγους γενέσθαι τῶν πολεμίων κερατών: Thuc. 1. 2 νερόμενοι... τὰ αὐτῶν ἐξαιτία δοὺν ἀπόβηθα. The conjecture of Blaydes, δοσοπλατρέων instead of τοσούτων, is hardly probable.

έθναειν; cp. [Eur.] Rhes. 869 ὃ γαῖα πατρὶ τῶν ἐνθάνατι σοι; a poet. word: in Lys. or. 16 § 15 the prose ἐπιπολανύτων should prob. be restored. Remark that έθναειν 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 πολζή, τῷ δὲ εἶναι μηδὲ παρῆλθε. 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 613. The καλ of two mss. (A, R) is strongly recommended by Greek usage, and is probably to be combined with ἔκ, which, though not necessary with κλώ, has L’s support. κλώ, pres., know by hearing, as Ph. 261, Tr. 68, etc.: cp. 240 n. 794 τὸ σῶν... 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 Κρέντα καὶ τοῦμ στόμα... τροπαλέας, my message from Apollo. ὑποβλητον: cp. Aphi. 481 οὐδεὶς ἔρει ποθ’ ὑπὸ βλήτων λόγον, | Άλας, έλεξας, ἀλλὰ τίς σαυτὸς φρένος, a word not true to thy nature. So ὑπὸ πεμπτος of an insidious emissary, Xen. An. 3. 3. 4.

795 πολλήν Ἐχον στόμασιν, with a hard and keen edge,—thoroughly attempted to a shameless and cruel task. στόμασις was the process of tempering iron to receive an edge or point (στόμα): cp. Arist. Meteor. 4. 6 τὴν δε καὶ ἐνεγαμένως σίδηρας, ὅπως υγρὸς γίγνεται καὶ πάλιν γίγνεται τὰ στομάματα πολύν ὀθων' ὑφαστάται γαρ καὶ ἀσκακάθιεται κάτω ἡ σκυρὰ (dross). διὰ τῶν πολύκατα πάθου καὶ καθαρός γίγνεται, τὸ τοῦ στόμαμα γίγνεται (this makes tempered iron). Hence, fig., Plut. Mor. 988 δ τής ἀνδρείας ἀνὸν βαφῆ πιά δ θυμός ἐνὶ καὶ στομάμα: Lyceur. 16 τὰ ἀ
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 ἀλλ' Doederlein: ἐκ L, with most mss.: καλ' A, R, Ald., Blaydes. 796 λείβοι Musgrave conject. λάκων. 797 ἀλλ' oítha γάρ σε] L has the letters δα γ in an erasure. ἀλλ' oítha γάρ με Blaydes: ἀλλ' οἴθι γάρ με Meineke, writing πείθων with Nauck. πείθων mss.: ὄρ' is written above in F. 799 σύμεν] ζύμεν L, which has ἦ written over ei. F has ἦ in the text.

Here, however, oítha μη 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. i. πείθων', 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) πείθων would be liable to the same remark as πείθων. (4) πείθων' 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 μη 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 πείθων': in 1121 it fails.

With τοσθ...με for oítha...σε the imper. would explain μη (cp. on 78); and we may note that in O. T. 376 the mss. changed σε...ἐμοὶ into με...σοῦ. But the context confirms oítha.

In later Greek μη with partic., in regard to fact, was common, as Luc. Dial. Mort. 16  τώσ' σου ἀκριβῆς ὁ Ἀλκας ὤν δίπλωσε σε μη δύνα τε κεκέον, 'failed to discern that you were not he,' where μη δύνα, though it might be paraphrased by ἐλ μη ἕπα, virtually = ὅτι ἐκ μη. In Mod. Greek the partic. always takes μη, not δέν. This later tendency may conceivably have affected our mss.: cf. τοσθ' ὁ πείθων may have once stood here.

799 εἰ τερτολομέα, if we should have content therewith: cp. Ant. 1168 πλού-
τοτερα νομίζεις δυστυχείς ἐμ' ἐσ' τὰ σά, 800

ή σ' εἶς τὰ σαντού μᾶλλον, ἐν τῷ νῦν λόγῳ;

OI. ἐμοὶ μὲν ἔσθ' ἥδιστον εἰ σού μήτ' ἐμὲ

πείθειν οἶδ' τ' εἰ μῆτε τούσδε τοὺς πέλας.

KP. ὁ δύσμορ', οὔδε τῷ χρόνῳ φύσας φανεί

φρένας ποτ', ἀλλὰ λύμα τῷ γηρα τρέφει;

OI. γλώσσῃ σι δεινος' ἀνδρα δ' οὔδεν οἶδ' ἐγὼ

δίκαιον, οὖσι τε ἄπαντος εἴ δέ λέγει.

KP. χωρίς τὸ τ' εἰ σειν πολλὰ καὶ τὰ καίρα.

OI. ὦς δή σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.

KP. οὖ δῆθ' ὅτα γε νοὺς ἵσος καὶ σοι πάρα.

OI. ἀπελθ', ἔρω γὰρ καὶ πρὸ τώνδε, μηδὲ με

φύλασσο' ἐφορμών ἐνθα χρὴ ναιεῖν εμέ.

KP. μαρτύρομαι τούσδ', οὐ σὲ' πρὸς δὲ τοὺς φίλους

806 λύμα] Wecklein conject. λύμα. 806 οὖδέν' from οὐδὲν L. 808 τὰ καίρα mss., and most of the recent edd.: τὸ καίρα Suidas (s.v. χωρίς), Elms., Hartung. 810 δη τοί L, with 'σω' (i.e. δῇ) written above: and the same hand has written οὐς over ισος. 812 φύλασσο' πρόστασσο' Blaydes. 818 Σ. μαρτύρομαι

tei te γὰρ κατ' οἶκον, εἰ βούλει, μέγα, | καὶ

ζη τῶναν σχῆμ' ἔχων: ἐάν δ' ἀγ' ποι' τοῦ
tῶν τὸ χαίρειν, τάλλ' ἐγὼ κατὸν σκίας |

οὐκ ἐν πραγμάτει ἄνδρι πρὸς τὴν ἴδονιν.

800 Σ. 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? 'Dystuychein 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' ἐστι τὰ μητρὸς μὴ φαβοῦ
nυμφευμάτα (n.). ἡ σ' ἐστι τὰ σαντού, εἴ

being elided, though emphatic: O. T. 64
tῶν τε κάμε καὶ σ' ὑμῶν στένει. ἐν τῷ νῦν

λόγῳ, in our present discussion (from 728).

802 Σ. Creon had said, in effect,

'Your happiness is as much my object as our own.' 'My happiness,' Oed. re-

joins, 'will be best secured if rejection is rejected by the people of Colo-

nus, as by myself.'

804 φύσας, cp. 150, Eἰ. 1463 (ὡς) κολαστοί προστυχιάς φύσα φρένας: Her. 5. 91 δύσον...φύσας αἴξανται.

805 λύμα, a 'stain,' or 'reproach.' In the only other place where Soph. has the word (Ai. 655 λύμαθ' ἄγνισας ἐμὰ) it has its primary sense of 'something washed off' (from √ΛΤ, another form of √ΛΟΥ, whence λοῦ). λύμα is only another form, and Eur. uses λύμα in the sense proper to λύμη, Eur. Τρ. 588 λύμη 'Ἀχαϊοι, their 'bane' (Hector). τρέφει, pass. (as O. T. 374 μᾶς τρέφει πρὸς νυκῶς), thou livest on to disgrace thine years by thy folly. Not mird, 'dost nourish a reproach.'

806 Σ. O. T. 545 λέγειν σοι δεινος (Oed. to Creon). 807 ἄπαντος, starting from anything as the ἄφορῳ or ὁλη of discourse; 'on any theme.' So έκ marks the conditions from which action sets out (ὡς έκ τῶνθ', Ai. 537). εἴ λέγει, pleads speciously: Eur. Ηε. 1191 δύσασθαι τάδε εἴ λέγειν. 808 τὸ καίρα, the reading of Suidas, is confirmed by such passages as Aesch. P. V. 927 δον τ' ἄρχειν καὶ τὸ δουλεύειν
diça: Eur. Αἰ. 528 χωρίς το τ' εἶναι καὶ τὸ μη νομίζεται. In Philemon Σακελλακ fr. 1. 7 ἔστετον τὸ τ' ἄρχειν καὶ τὸ θεωρεῖν ἄτη ισον, the second το is doubtful. For τὸ καίρα, the reading of the mss., it may be urged that the phrase is τὸ καίρα (λέγειν, ὅτι etc.) in Aesch. Τh. 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 nigh.
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.

These men—not thee—call I to witness: but, as for τοῦδε (from τοῦδ' ὁ θ' ρ' δε τοῦ διοῦν φιλόους Λ. with most mss. But πρὸς γε, instead of πρὸι δε, is in B, T, Vat., Farn.: and hence Musgrave conjectured,—μαρτύρομαι τοῦδε, ὃν σε', πρὸς γε τοῦς φιλοὺς | ἐς ἀνταμεθητεῖ ἤματι' ἦν δ' [for ἦν σ'] ἐκ ποτὲ. Erfurdt, μαρτύρομαι τοῦδε', ὃν σε' προδέσθε etc. (and so Wecklein reads). Dindorf, ὅχι σ', δι' γνώσει, φιλοὺς etc.: Hartung, οὐδ' οὖ προφήτηρων,
οἱ ἀνταμείβει ζήματι, ἣν σ’ ἐλώ ποτὲ,—

ΟΙ. τίς δ’ ἂν μὲ τῶνδε συμμάχων ἔλοι βία;

ΚΡ. ἢ μὴν σὺ κάνειν τοὺδε λυπηθείς ἔσει.

ΟΙ. ποίω σὺν ἐργῷ τοῦτ’ ἀπειλήσας ἔχεις;

ΚΡ. παίδων δυνῶν σοι τὴν μὲν ἀρτίως ἐγὼ ἤνω ἐναμπάσας ἐπεμεῖν, τὴν δ’ ἀξιόν τάχα.

ΟΙ. οἰμοι. ΚΡ. τάξι’ ἔχεις μάλλον οἰμώξειν τάδε.

ΟΙ. τὴν παίδ ἔχεις μου; ΚΡ. τῆμε τ’ οὐ μακροῦ χρόνου.

ΟΙ. ἰὼ ἰδέναι, τι δράσετ’; ἢ προδώσετε,

ΚΡ. υἱῶν ἃ ὑπὸ τῆμεν καρός ἐξαίγειν ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.

ΧΟ. χώρει, ἐξί, ἐξω θάσον ὅπερ γαρ τὰ νῦν 

ΚΡ. υἱῶν ἃ ἐνε τῆμεν καρός ἐξαίγειν ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.

ΑΝ. οἰμοὶ τάλαμαι, ποὶ φύγω; ποίαν λάβω

ΧΟ. τι δρᾶς, ἐξεν; ΚΡ. οὐχ ἄφομαι τοῦδ’ ἄνδρον, ἀλλὰ τῆς ἐμῆς.

φίλους etc. 816 τὰ δ’ ἂν A, R. 816 τούδε Musgrave, and most edd.: 

818 τῶνδε MSS. (In L the first hand wrote τῶν only, and δὲ was added by S.)

818 τῶνδε L, and so (or ωμοῖ) the 

820 οἰμοὶ L, and so (or ωμοῖ) the 

820 οἰμοὶ Brunck.—οἰμώξειν L first hand: but ν has been written above, 

821 τῆμε τ’ Bothe: τῆμε γ’

of thy reply to ‘kinsmen’ (meaning, to 

himself, cp. on 148 συμποίοις), ‘if I catch 

thee’—an apophasis. (Cr. Π. Ι. 1. 580 

ἐπερ γὰρ κ’ ἐδέρασω Ὀλυμπίων ἀστροπή-

της | ἐξ ἐδέων συνελάμβανο. | ὥ γὰρ πολὺ 

φέρετος ἐστίν: Verg. Aen. Ι. 135 Quos 

ego....)

μαρτύρομαι, antester: cp. Aristoph. Pax 

1119 ΤΡ. ὁ πάις παίε τῶν Βάκων. IE. 

μαρτύρομαι.

814 ἀνταμείβαι: ἀμελθομαί us takes 

asimple acc. of the person to whom a reply 

is made (991); but cp. Hier. 8. 60 τότε 

μὲν ἡὸς πρὸ τοῦ Κορήθουν ἀμελήσοτο: 

and, since ἀποκρόμια πρὸς τινα was 

common, it would have been strange if 

the same construction had been rigidly de-

nied to ἀμελθομαί. Even if πρὸς were 

not taken with ἀνταμείβει here, it could 

still mean ‘in relation to’: cp. Ῥ. 468 

κακόν | πρὸς ἄλλον εἶναι, πρὸς δ’ εἰμί ἄφετο-

ὲν ἄξιον. So Λ. 650 εἰ τοῦ φίλου | το-

σαύδ’ ὑποτύργων ὄφελεν βουληθομαί. οἷα 

causal = εἰτε τοιοῦτα: cp on 263.

815 τῶνδε συμμ. with βία: cp. 657.

816 ἢ μὴν in a threat, as Aesch. Π. Ι. 

907 ἢ μὴν ἐπὶ Ζεὺς, καλέσαν ἀνθάδα φρονών, | 

ἔπαι ταπεύον. κάνειν τούδε, sc. τοῦ ἐλείν 

se. Cp. Ο. Τ. 1158 ἀλ’ εἰς τὸς ἡξεις, 

sc. εἰς τὸ οἴκεσθαι. The μ. κάνειν τούδε 

could here mean nothing but ‘e’en apart 

from these men.’ λυπηθεῖν ἔτει, = a fut. 

perf., here implying, ‘wilt soon be grieved’ 

(though it could also mean, ‘wilt suffer a 

lasting grief’): so O. Τ. 1146 οὐ σωφρί-

θεις ἔτει; Ant. 1067 ἀντιδίδοις ἔτει. 

In prove the part, thus used with ἐσομαι is the 

perf., not the aor.

817 τοὺς σὺν ἔργῳ, on the warrant of 

what deed,—since λυπηθεῖς ἔτει implies 

that something has already been done to 

cause the pain which will soon be felt. 

σὺν has the same force as in σὺν θεῖοι:— 

‘with what deed to support the threat.’ 

Cp. O. Τ. 656 ἐν αἰρία | σὺν ἀφανείς λόγῳ 

... βάλειν, to accuse one with the help of 

an unproved story. Xen. sometimes has 

σὺν thus where a simple instrum. dat. 

would suffice: Απ. 3. 1. 22 ἐνα ἐπὶ τῶν 

ἀγώνα πολυ σὺν φρονήματι μείζων: 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 your 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 thy man, but her who is mine.

MSS. 824 τὰ νῦν L, with most MSS.: ταῦτα B. Meineke would write ταῦτα δικαία δ' πράσσεις. Brunck, ταῦτα δικαία πράσσεις othv (so G. Koen, for ὀθόν' δ' πρόσθεν ἐλργασίαν.—For ἐλργασία Reisig conject. ἐλργασία. 827 πορευόμενα A. R: πορεύεται L and the rest. 829 ἄρθις made from ἄρθις in L.—δράσις] In L's δράσις the σ (perh. also the ι) was added by S. 880 f. Wecklein

el...διανοούμεθα σὺν τοῖς ὀπλίσι...δικήν ἐπιθείειν αὐτοῖς. ἀϕελήςας ἐχαίσαν. a perf.: cp. O. T. 577 n.
818 τὴν μὲν Ἰσμένη, 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 748; or may have signed to one of his guards to go and do so, when he found that Oedipus was stubborn.
820 τᾶτα might be cognate acc., τᾶτα τὰ ὀμφαγματα (cp. Aesch. Ag. 1307 ΚΑ. φει, φει. ΧΟ. τι τοῦτο ἔφευγας;) , but it rather means, 'this capture.'
821 The τῆς τῆς τοῦτο τῆς of the mss. could be retained only if μου were changed to καλ and given to Creon. οὖ μακρ. χρόνου: see on 397.
828 τὸν ἄδερ ψαλτήρι, 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).
830 ἄρδεν, oft. in impatient command, as 839, Αἴ. 581 πόκακε ὀθανον: O. T. 430 οἴκ ἐλὲσθρον; υὐχὶ ὀθανον; Write τὰ νῦν rather than ταῦτα, since it is opp. to ἐλργασία: δικαία, predicate. ἐλργασία (his capture of Ismene) need not be changed to ἐλργασία, since πρόσθεν can mean 'already.'
826 θυτόν, addressing his guards (723). Cp. the order given by Oed. to pinion the herdsmen (O. T. 1154), and by Creon (in Ant. 578) to lead off the sisters. 
828 οὖν: here in giving a command with cold sternness. Cp. 725 (in request), O. T. 343 (in fixed resolve).
832 οὖν ποτέ φύγω; cp. on 310. δειν ...ἡ βροτῶν; Αἴ. 309 οἴκ τῷ τεῦχον γένος ὀθόν' ἀμερὰς ἐτεῖον μέσαν τοῖς εἰς ὄρασι ἀνθρώπων.
880 οὐχ ἄφωμαι. With these words, Creon steps towards Antigone. His actual seizure of her is marked by the words τοὺς ἰμών ἄγω. The fut., therefore, is more dramatic than ἄφωμαι 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.): Εἰ. 536 ἀλλ' οὔ μετῆρ αὐτοῖς τῆς γ' ἐμῆς κτανείν.
ΟΙ. ὃ γῆς ἀνακτεῖς. ΧΟ. ὃ ἤε, οὐ δίκαια δρᾶς. ΚΡ. δίκαια. ΧΟ. πῶς δίκαια; ΚΡ. τοὺς ἐμοὺς ἁγω.

στρ. ΟΙ. ἰδὰν πόλις.
ΧΟ. δὶ δρᾶς, ὃ ἤε; οὐκ ἀφήσεις; τάχ’ εἰς βάσανον εἰ χερῶν.
ΚΡ. 3 εὐργον. ΧΟ. σοῦ μὲν οὖ, τάδε γε μοιμένου.
ΚΡ. 4 πόλει μαχεῖ γάρ, εἰ τι πημανεῖς ἐμέ.
ΟΙ. 5 οὐκ ἠγόρευον ταύτ’ ἐγώ; ΧΟ. μέθες χερῶν
6 τὴν παίδα θάσσουν. ΚΡ. μὴ ’πιτάσσο’ ἀ μὴ κρατεῖς.
ΧΟ. 7 χαλάν λέγω σου. ΚΡ. σοὶ δ’ ἔγωγ’ ὁδοιπορεῖν. 840
ΧΟ. 8 πρόβαβ’ ὁδε, βατε βατ’, ἐντοποί.
9 πόλις ἐναίρεται, πόλις ἐμα, σθένει.
10 πρόβαβ’ ὁδε μοι.

Brackets these two vv. 888 ἢ πόλις] L, with most MSS., gives these words to Antigone; Wunder restor them to Oed. 887 Ψ. μαχεῖ Porson: μάχε Ηerm. The MSS. have μάχη (as L), or μάχη.—πημανεῖς Porson: πημανεῖς MSS. (παμανεῖς R).—The MSS. distinguish the persons thus.—ΟΙ. κόλει...πημανεῖς ἐμέ. ΧΟ. οὐκ ἠγόρευον ταύτ’ ἐγώ; ΚΡ. μέθες...θάσσουν. ΧΟ. μὴ ’πιτάσσο’... κρατεῖς. Reisig and Hermann saw that the words πόλει...πημανεῖς ἐμέ belong to Creon. Mudge had already corrected the rest. 846 σοlep’ ἔγω δ’ L, R2, F: σοὶ ἔγω δ’ Λ2: σοὶ δ’ ἔγωγ’ A and most MSS.—ὁδοιπορεῖ[ν] αναχαίρετα B, Vat.

882 τοὺς ἐμοὺς: cp. 148 σμικρῶν (=Antigone); Αντ. 48 ἂλλ’ οὐδέν αὐτῷ τῶν ἐμῶν μ’ ἠγόρευ μέτα (i.e. from my brother): Ο. Τ. 1448 ὅθος τῶν γε σῶν τελεῖς ὑπ’ (for thy sister).
883—886 The phrase τοὺς ἐμοὺς ἁγω indicates the moment at which Creon lays his hand on Antigone. It is followed by 11 verses, 823—843, in which the doxichias 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 komatic character, though it does not constitute a κομικός proper in the same sense as 510—548, 1447—1499, or 1670—
1750.
884 ἀφήσεις: 888 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 οδοὺ σ’ ἀφήσω. I will not allow thee to
leave Colonus.
885 εἰς βάσανον εἰ χερῶν, to the test
of (afforded by) blows: cp. χειρῶν νόμος, the arbitrament of blows (as opp. to ζῆν νόμος), Her. 9. 48 τρώ... ἡ συμμεῖα ἡμᾶς εἰς χειρῶν τε νόμον ἀπίσκεψα. Xen. Συγ. 2. 1. 11 ὅσ’ χειρὰσ συμμείζοντα τοὺς τολεμαίους. α’ as in the common phrase εἰς χειρὰς ἐναι τῷ, or συνιέναι.
886 εὐργον, said as the Chorus approach them threateningly: cp. Ο. Τ. 890 τῶν αὐτῶν ἐρήμω (το. μεμένοι, meditating; a part used once in dialogue by Soph. (Τ. 1436 ἠμαρτ. χρηστά μεμένη), and twice in lyrics by Aesch. (Ch. 45, 441).
887 πόλει, ταῖς Θήβαις schol. The accent of μάχη in the MSS. cannot weigh in deciding between μάχες and μαχεῖ, since such errors of accent are countless; and the fut. is distinctly better here.
888 οὐκ ἠγόρευον...; a familiar phrase; Ατ. Ακλ. 41 οὐκ ἠγόρευον; τοῦτ’ ἐκεῖν’ οὗν ἀλογ’ Λεον: Plut. 102 οὐκ ἠγόρευον ὅτι παρεῖχεν πράγματα ἤμελλεν μοι; Νυμ. 1456 τί δήτα ταύτ’ οὐ μοι τότ’ ἠγορεύετε; So O. Τ. 973 οὖνοιν ἔγω σοι ταύτα πρόθλεψιν πάλαι:—Oed. alludes to 587, 653.
889 μή ’πιτασσο’ ἀ μὴ 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!
CH. What wouldst thou, stranger? Release her! Thy strength, and ours, will soon be proved.
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 Colonos—to the rescue! Athens—yea, Athens—is outraged with the strong hand! Hither, hither to our help!

841 προβαθ' (made from προβαθ') ὅδ' ἐμβατε βατ' ἐντοπιοι Λ. . For ὅδ' ἐμβατε Triclinius wrote ὅδε βατε, which is in B, T, Vat. The other MSS. agree with L (except that Vat. has προβαθ', R2 ἐν τότοις). ἐντοπιοι Brunk. 842 πολις ἐμα σθενει] Weeklein conjec. πολίς ἐμεν στενει: F. W. Schmidt, πολις ἐμα φθειει: Gleditsch, πολίς ἀμαχαει. 843 προβαθ' (sic) ὅδε μοι Λ, and the other MSS., except those which (as T, Farn.) have προβατε μ' ὅδε, a conjecture of Triclinius, meant to reconcile the metre with that of the antistr., v. 886, where he read περισσο δῆτα (see n. there).

master. ἡ is not for ὡν, but is cogn. accus. (or acc. of respect), as O. T. 1522 πάντα μὴ βούλου κρατεῖν', καὶ γὰρ ἀκράτησα. For the gen. in a like sense cp. Her. 9. 16 ἔκθετη...δύνη...πολλὰ φρονεῖται μεθένοις κρατεῖν, to have many presentiments, and power over nothing. Ant. 664 τοῦτον σεν τοῦ κρατώνουν, to dictate to one’s masters. Theocr. 15. 90 πασάμενος ἐντίσασε (wait till you are our master before you give us orders).

840 At Creon’s words, when he laid his hand on Antigone (832), one of his guards stepped up, and placed himself at her side. χαλαν λέγει σοι, like ὡν ἀφήςεις and μεθες, is said to Creon. Creon’s σοι, 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.

841 προβαθ'. . βατε, as oft. esp. in Eur., c. g. Or. 181 διοιχόμεθα, οἰχόμεθ'. δὲ = δεῦρο (O. T. 7 n.): cp. 182. ἐντοπιοι, the other dwellers at Colonos.

842 πολις...σθενει: our city—yea, our city—is being brought low by sheer strength: ιναληται, because the majesty of the State is destroyed when its asylum is violated. In πολις ἐμα, the stress is on the first word, not on the second. σθενει with ιναληται seems to be sufficiently defended by Eur. Bacch. 953 ου σθενει νικητεων ιαναικας, where it differs from βια only as it differs here,—i.e. as meaning strictly, ‘by an exertion of strength,’ not, ‘by violence’: cp. id. 1127 ἀπεσπάραζεν ὄμοι, οὐχ ἐπι σθενους, not by her own strength (since the god made it easy for her). Some place a point at ἐμα, taking σθενει with προβαθ', come forth in strength: but such a use of σθενει alone is harsher than those in which σθενει takes an adj., as ἐπέλειον οὐκ ἐξάσσονοι σθενει (Ai. 438), or παντι σθενει,
AN. ἀφέλκομαι δύστηνος, ὃ ἐξένοι ἐξένοι.
OI. ποῦ, τέκνον, εἶ μοι; AN. πρὸς βίαν πορεύομαι. 845
OI. ὁρεσίων, ὃ παῖ, χειρας. AN. ἀλλ' οὐδὲν σθένω.
KR. οὖκ ἄξεθυ ἕμεις; OI. ὁ τάλας ἐγώ, τάλας.
KR. αἳκουν ποτ' ἐκ τούτων γε μὴ σκήπτρων ἔτι ὀδοιπορήσης. ἀλλ' ἐπεὶ νυκτὸς θέλεις
πατρίδα τε τὴν σημ' καὶ φίλους, ὑπ' ὑπ' ἐγὼ
ταχθεῖς τάδ' ἔρθω, καὶ τύραννος ὃν ὄμως,
νίκα. χρόνω γάρ, οἶδ' ἐγώ, γνώσει τάδε,
ὑπούνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
δρᾶς οὔτε πρόσθεν εἰργάσω, βία φίλων
ὀργή χάρων δοῦς, ἣ σ' ἀεὶ λυμαίνεται.
855
ΧΟ. ἐπίσχεσι αὐτοῦ, ἔτιών. KR. μὴ ψαυνέω λέγω.
ΧΟ. οὗτοι σ' ἀφήσω, τῶν ἐκ ἐστερημένος.
KR. καὶ μείζον ἄρα ῥύσιον πόλει τάχα
θήσεις. ἐφάσμαι γάρ ὦ τούτων μόνων.

844 ἀφέλκομι ὃ L, and most mss.; ἀφέλκωμεθ' ὃ L2 ᾽ἀφέλκομαι Triclinius.
846 σένω] σένων Vat. 849 ὀδοιπορήσεις L and most mss., Brunck: ὀδοιπο-
ρήσης (sic) A, R: ὀδοιπορήσης most edd.—μικ' L, with ει written above: νικ'
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 price:—I will seize more than those two girls.

F: μικθ the rest. 850 τε after πατρίδα was added by Triclinius: πάτραν τε Reisig.
854 φίλων βίας L. 857 τοῦτο mss.: ταύτει Brunck: τοῦτο (fem.) Wecklein.
859 θήσεις Nauck conject. τέθεις.

εἰπερ ἀρχεῖα...ἀπερ κρατεῖ (n.). βιὰ 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, ὅτε ἐν...ὅτε τροποθεῖ, where ours would subordinate the second clause to the first, 'now, as before': cp. 308.

855 ὅργαν χάρων δοὺς: cp. 1182: EL. 331 θυμός ματάσω μὴ χαρίσθηκας κενά: Cratinus fr. inc. 146 ἑσθε καὶ σὴ γαρ αὐτῷ δίδ θάρη χάρα. We remember his blow at Latos, πάλω δι’ ὅργης Ο. T. 807)—his anger with Teiresias (ὡς ὅργης ἔχω, ib. 345)—his anger with Iocasta (ib. 1067)—his frantic self-blinding (ib. 1268).

860 The guards, carrying off Antigone, have already left the scene (847); cp. 875 μοῦνος. Creon is now about to follow them, while the Chorus again approach him, and protest that he shall not leave Colonus unless the two maidens are restored.

867 τούτω. So the plur. αὐδὲ of the two sisters below, 1107, 1367, 1379 (immediately after the masc. dual τούτῳ, referring to the brothers), 1668; τάρδ’ 1121, 1146, 1634, O. T. 1507, Ant. 579. On the other hand the dual of δε is occurs only thrice in Soph.; above, 445 τοῦτο: τοῦτο EL. 981 f. bis. (Below, 1121, τάδε is a corrupt v. l. for τάδε.) It is surely needless, then, to write τοῦτο here. But Reisig’s plea for the plur. is over-subtle,—that it contrasts with the extenuating tone of τοῦτον 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.

868 L. ρόσων: Then thou shalt soon deposit even a greater security for my city. πόλει—Thebes, as in Creon’s former words, 837 πῶλει μαχεῖ. ρόσων denotes what one draws to oneself, carries off, (1) as booty, (2) as a security, (3) in reparation. Here θήσεις points to (2), since ἐνέχυρων τινάκε, to deposit a pledge, was a regular phrase: Ar. Eccl. 754 πότερα μετακινήσουσι ἐξεπήρασα | αὑτύ, ἢ φέρεις ἐνέχυρα θήσων; ‘or are you taking them to be deposited as securities?’ Plat. Legg. 820 ενέχυρα...τοῦς θέντας (those
who have given the pledges...τοις βεμένοις (those to whom they have been given). πόλει dat. of interest, as ἐν τοίς τῆς τοῦ πολίτης, τόν τῶν διάγων. — The version, 'you will cause a greater prize to be taken from Athens,' is inadmissible. θεύει πόλει could not mean, 'cause for Athens,' in the sense, 'cause to be taken from Athens.' If θέουει meant 'cause (instead of 'pay'), πόλει would mean the city which received the prizes.

 важный: Aesch. Suppl. 412 καὶ μῆτε δόμα ἐννυθεῖ ἔφαγεν, (and so) 'that the foeman shall not lay hands on you as prizes' (where the king of Argos is speaking to the Danaides whom he protects).

 After δεδομένων λέγουσι (L), or λέγεις, a syllable has to be supplied conjecturally. Triclinius added ὡς (′be sure that,′ 45) before τούτῳ: but this mars the rhythm: and the simple fut. (as in 860) is more forcible. The optat. λέγεις of L, which is not likely to be a mere error for λέγω, strongly favours Hermann's simple remedy, δεδομένων λέγεις ἐν,'i were a deed deposed that thou threatenest' (if only thou couldst do it): cp. on 847 μεγ' ἐν λέγεις δόρημα. Next to this, I should prefer Wecklein's δεδομένων λέγουσι et.

 πεπραξείται, 'will have been done': i.e. will be done forthwith: Dem. or. 19 § 74 ἐν...ταῦτα πεπράξεσθαι δυνὴν ἦ τριών ἡμερῶν. Ср. О. T. i 1146 п.

 ἡ μή 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 courtesy with which he began (759), cannot, of course, mean to express serious deference 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. ἀπεφυγείη: cp. El. 1371 ἐργάζεσθαι (and so Eur.): Aesch. Eum. 566 κατεργασθή (aor. imper. midd.). The forms ἐργάσθη, ἀνεργάσθη (aor. or, as some would call them, imper.) are Homeric. See n. on O. T. 651 εἴκον.

 φόρμι, 'voice,' rather than 'word': the conj. ἄρα (Blaydes) would efface an expressive touch. ψάεις might be defended as present of intention or attempt
CH. What—wither wilt thou turn? CR. You 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.—τῆς γῆς μοις.: τῆς τῆς ed. Londin. an. 1747, and most edd.: τῆς στὶς Blaydes.—άριστοις F (omitting μ'). 886 ψαλίνω δρμ' ἀναπτάσας] Meineke conj. φιλον ὠρα ἀναπτάσας: Blaydes, ψαλίνω δρματός με θελ. (or μ' ἀφείς): Froehlich, τιδελς. 868 σε' αὐτόν (i.e. σε καῦτον) L, F: σε καῦτον A, R: σὲ γ' αὐτών B, T, Vat., Farn.: σὲ τ' αὐτών Brunck.—θεών] Blaydes conj. πρῶταν, or Κρέων. 870 γηλαναι ποιεις, which form (from aor. ἔγηθας) is preferred to γηλαναι (α) 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

(684 εἰσέβαζε συνεπαν. 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' (γαρ), he cries, 'may they suffer me to utter one incorporation more (τρου). γαρ implies, 'I will not yet be mute'; cp. also its use in wishes, εἰ γαρ, εἰς γαρ, etc. εἰ recalls the former incorporation on his sons (421 ff.)—ἀφενον...ἀρά. cp. on 677 αἴρῃμον...χείμων. τῆς is a certain correction of the ms. τῆς (T for Γ).

884 See Appendix on this passage. δι, with caus. force, 'since thou hast...': see on δικεν, 263. ψαλίνω δρμ' 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 τοῦτον ἄρπασα (753). It is also less bold in Greek than in English, owing to the common figurative use of δρμα, as if he had said, 'my defenceless darling' (cp. on Ο. Τ. 987). ψαλίνω should not be taken as acc. masc. with με: this would be tame and forced. Cp. below 1029 οὐ ψαλίνω οὖθ' ἄρκειν, not without allies or instruments: Ph. 953 ψάλε, οὐκ ἔχων τροφήν (when stripped of his bow). ἀναπτάσας takes a double acc. (like ἄφαιρειν, etc.) this is so natural that we need not desire δ' γ' or δ' μοι.

887 ξεικει, as 894 οἰκεια...αποτάσας, though he is still present: so 1009 οἰκει λαβών. As οἰκεια cannot have a pres. sense, the departure meant can be only that of his guards (847): so that ξεικει merely adds the notion of 'away' to αποτάσας. —CP. El. 899 αποτάσας γὰρ τῇ ἐμῆς οἰκεί φρενός, etc.

888 σὲ τ' αὐτόν seems preferable to σὲ καῦτον, since τὸ...καῖ was usual in such formulas with αὐτός, cp. 462, 559, 952, 1009, 1125: though τὸ was sometimes omitted when a third clause followed, as Antiph. or. 5 § 11 εξέλειν αὑτῷ καὶ γένει καὶ οἰκία τῇ σῇ ἐπαράμενον. 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 τὰ γὰρ βρέον ἄν σὺν κακοῖς μεμιγμένοιν θνήσκειν ὁ μέλλων etc. But here there is no stress on 'gods' as opp. to other beings. I should prefer θέας, from which θεῶν may have arisen by the carelessness of a copyist who connected it with γένος.

889 Ε. Ηλιος: invoked O. T. 660 (n.) οὐ τὸν πάντων θεῶν θεόν πρόμον Αιλων, as the all-seeing god whom no deceit can escape. Βίον cogn. acc., instead of γήρας. καμὲ: see on 53. In the Antigone Creon's wife Eurydice and his son Haemon com-
ΚΡ. ὁρᾶτε ταῦτα, τῆς ἡγιῷοι;
ΟΙ. ὅρωσι καὶ σε, καὶ φρονοῦσι ὅτι ἐργαὶς πεποιθὼς ῥήμας εἰς ἀμύνομαι.
ΚΡ. οὐτοι καθέξω θυμόν, ἀλλ' ἄξιον βίας κεῖ μονὸς εἰμι τόνδε καὶ χρόνῳ βραδύς.

ὦ τάλας.
ΧΟ. 2 δοσιν λήμα ἔχων ἀφίκου, ἦν', εἰ τάδε δοκεῖς τελείων.
ΚΡ. 3 δοκῶ. ΧΟ. τάνδ' ἄρ' οὖκέτι νεμὼ πόλιν.
ΚΡ. 4 τοῖς τοι δικαίως χω βραχίς νικᾷ μέγαν.
ΟΙ. 5 ἀκούεθ' οἶα φθέγγεται; ΧΟ. τά γ' οὐ τελεί.
6 <Ζεῦς μοι ἐξενίστω.> ΚΡ. Ζεὺς γ' ἀν εἰδείη, σο δ' οὖ.
ΧΟ. 7 ἄρ' οὖν ὑβρις τάδ' ΚΡ. ὑβρις, ἀλλ' ἀνεκτεά.
ΧΟ. 8 ὦ τάσις λεώς, ὦ γάς πρόμοι,
9 μόλετε σὺν τάχεί, μόλετ' ἐπεὶ πέραν
10 περῶδ' οἶδε δή.

by Nauck (Mélanges Grèc-Rom. 2. p. 138). On the other hand γηράνω is defended by the schol. on Aesch. Cho. 908, Cobet (Mnemosyne 11. 174), and Lobeck on Buttn. Gr. 2. p. 138, who regards it as pres. inf. of γηρᾶνη, but aoristic in force.

875 μύονος Λ and most MSS.: μύον Α, R.—τῶνει τῶνει Β, Τ, Βατ., Φαν.—χρόνωι βραδόν Λ, with γηράνω, βραδόν, written above (by first hand?): S has written in marg. τὰ παλαιὸν φησὶ βραδόν. The other MSS. have χρόνῳ βραδόν, except that the conject. χρόνῳ βραχίς (due perh. to ν. 880) is in Τ, Βατ., Φαν.

877 λήμα] So L, with most MSS.: λήμ' Α (from the corrector), R: δείμ' Β, Βατ.: δὲ μ' Λ'.
879 νεμώ Reigis (led by the schol., ταύτην δ' ἄρα οὖκετι νομίω τόλμη): νέμω MSS. 882 This verse is mutilated in the MSS., which have only Ζεὺς ταύτ' ἀν εἰδείη, σο δ' οὖ. The letters σ ταύτ' are in an erasure in Λ: it is uncertain what the first hand had first written: but it was not Ζεὺς τ' ἀν. 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 ὅρατε: he calls on them to witness the unnatural imprecation: cp. 813 μαρτύρομαι.

873 ἐργος: cp. on 782. ρήμασιν is said with a bitter consciousness of impotence at this critical moment.

875 μύονος, as 991, 1250: cp. O. T. 1418 n. βραδόν (cp. 306) seems more fitting here than βραδόν, which has no MS. warrant except L's superscript variant γηρών (sic) βραδόν,—perh. a corruption of γηράν βραδόν. In O. T. 17 οὖν γηράν βρα-δόν = weighed down with age, while in Ai. 1017 ἐν γηράν βραδόν = pensive in old age. The conjecture βραχίς was intended to mean 'weak' (880).

876 ὦ τάλας: see on 833.
879 τάδε (τόλμην) οὖκέτι τόλμη νεμῶ, I will no longer reckon Athens a city. Cp. O. T. 1080 ἐμαυτήν παῖδα τής Τύχης θέμαν: El. 597 καὶ σ' ἔγχυος δειστέοι | ἣ μητρή' οὐκ ἐλάσσων εἰς ἡμᾶs νέμω. The fut. is better than the pres. here, since the latter would assume Creon's triumph. 880 τοῖς...δικαίως, instrumental dat., by means of τὰ δικαία, i.e., by having justice on one's side. 'In a just cause, one feeble man is stronger than a city.' Cp. fr. 76 τοίς γὰρ δικαίου ἀντέχειν οδ ρᾴδιον: fr. 78 καὶ γὰρ δικαία γλώσσα ἐξει 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 you man by force.

[He approaches Oedipus as if to seize him.]

OE. Woe is me!
CR. 'Tis a bold spirit that thou hast brought with thee, stranger, if thou thinkest to achieve this.
CR. I do. CR. Then will I deem Athens a city no more.
CR. In a just cause the weak vanquishes the strong.
OE. Hear ye his words? CR. Yea, words which he shall not turn to deeds, Zeus knows! CR. Zeus haply knows—thou dost not.
CR. Insolence! CR. Insolence which thou must bear.
CR. What ho, people, rulers of the land, ho, hither with all speed, hither! These men are on their way to cross our borders!

force with which Δίκαι inspires her champion, while in 957 he admits himself to be physically helpless—κελ δικαίος μεν λέγω. Επίκες, of slight physical strength: cp. 586 ; and for μέγαν cp. on 148.
881 τάδ καί: cp. on 747.
882 Ζέας γ' ἄν...σὺ δ' ὀμ. The lacuna certainly preceded these words. The words in the strophe answering to τά γ' οὐ τελεῖ and to the lacuna are 838 f. ΧΩ. μεθὲς κεροῖν ἐν τὴν παῖδα θᾶσσον. It is probable, then, that the last words here belonged to the Chorus, being such as Ζέας μοι ξυστον.
883 ὅμως: for the quantity, cp. 442 n. δικαιοσ, nom. neut. plur.: cp. on 495 δικαῖα.
884 πρὸς τοῖς, invoking a higher power than the ἔτοπος of Colonus (841), prepares the entrance of the king. For the plur., meaning Theseus, cp. ἀνακατε 195 n., 1667.
885 Πέραν περίσσι οὖσα 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. περίσσι implies only that the fugitives are on their way to the border,—not that they are now actually crossing it. δῆ nearly = ἡδη: O. T. 968 n.

J. S. II.

10
ΘΗ. τις ποθ' ἡ βοή; τι τούργον; ἐκ τίνος φόβου ποτὲ βουθυνώντα μ' ἀμφὶ βωμῶν ἔσχετ' ἐναλίῳ θεῶν 
τοῦξ ἐπιστάτη Κολωνοῦ; λέξαθ, ὡς εἰδώ τὸ πᾶν, ὦ ἄρχων ἁγίῳ ἥξα θάσσον ἡ καθ' ἡδονὴν ποδὸς. 890
ΟΙ. ἀ φιλτάτ', ἐγγον γαρ τὸ προσφάνημά σου, 
pέποιθα δεικτ' ὑπ̣ ἀνδρός ἀρτίως.
ΘΗ. τὰ ποία τάυτα; τις δ' ὁ πημήνας; λέγε.
ΟΙ. Κρέων ὅδ', ἐν δεδορκάς, οἴχετα λόγον 
ἀποστάσας μοι τὴν μόνην ξυνορίδα.
ΘΗ. πῶς εἶπας; ΟΙ. οἶα περ πέποιθ' ἀκήκοας.
ΘΗ. οὐκ οὖν τὸς τάχιστα προστόλων μολὼν 
πρὸς τούς ἑβομοίς τάντ' ἀναγκάσαε λεω̣ν, 
ἀνππον ἀποτόην τε φθατόν ἀπὸ 
σπεύδων ἀπὸ ρυτῆρος, ἐνθα δίστομοι 
μάλιστα συμβάλλουσιν ἐμπόροις ὁδοί, 
ὡς μὴ παρέλθωσι' αἱ κόραι, γέλωσι δ' ἐγὼ 
ἐξει γένομαι τάδε, χειραθείς βία.
'ἵη, ὡς ἀναγα, σὺν τάχει. τούτον δ' ἐγὼ, 
εἰ μὲν δι' ὄργης ἡμῶν ἦν ὅδ' ἄξιος,

(omitting πέραν).

889 λέξαθ'] λέξει' Ῥ.: λέξεσθαι Β., Βατ.-ὡς εἰδὼ Β., Τ.,

890 Nauck rejects this v.

893 τὶς δ' τὶς ο' Nauck, who in v. 896 gives ποι' for πώς.

897 αὐχουν L.:

899 νακοῦν Elms., Wecklein: αὐχουν most edd.

888 ζ. βωμῶν, Poseidon's altar at

890 θάσσον ἢ καθ' ἡδονὴν: see on 598.

891 ἐγγον: so O. T. 1315 γεγονός

893 τὰ ποία τάυτα; The art.

894 εἰ οἴχεται: 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 unpleasing.

897 οἰκον τὸς...ἀναγκάσει, 'will not some one, then, compel? '='then let some one compel': cp. O. T. 430 n.
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? "OE. 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 ἄπειτον, as εὐδίκτης for εὐδίκτης in v. 711, though εὐδίκτης in v. 668.—For ἃπειρον Meinke conject. πᾶρα. 902 δ' is in most MSS., but not in L or F: ρ' L.

908 L has the o of ἥκων in an erasure, the size of which indicates ω rather than

διότεροι τρέχειν ἵπποι: όιν ἀπὸ χαλινοῦ ἡ ἄνευ χαλινοῦ. Cp. El. 1127 ἀπ’ ἀπλῶν, contrary to my hopes: Th. 389 οἰκ ἀπὸ γαϊάμης, not against my judgment: and so οἰκ ἀπὸ τρόπου (not unreasonably), οἰκ ἀπὸ καιροῦ, etc. Plat. Dion. 42 όιον διελασότες ὑπὸ ἵπποι ἀπὸ διοτέροις ἥκων ἐξ ἀλωνίνων τῆς ἡμέρας ἡν καταφερομένης, 'having ridden the whole distance at full speed.' For the δ in ἀπὸ before β, cp. Ant. 712 n.

διελασότες. 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 Daphné, 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, at a point some miles N. of the Daphné pass, into the Thri-Asian plain. By either route the captors could gain the pass of Dryocephalae, 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 ἔνδα, lit., 'to about the place where': cp. Her. 1. 191 ἀνδρὶ ὥς ἐς μέσων μηρὸν μάλιστα κη, 'just about to the height of a man's thigh.' 904 η, said to the πρόσπολος (897).

905 ὡς ὀργῆς ἥκων, 'were in such wrath,' rather than, 'had come hither in such wrath.' Cp. Eur. Or. 757 λέειν διὰ φόβου γὰρ ἔρχομαι, 'for I begin to fear.' Her. 1. 169 διὰ μάχης...ἀπίκνοι Ἀρτάγνη, gave him battle. Cp. on O. T. 773.
Ε. ἥκεν is in the lemma of the schol.

906 μὲθηκ' suggesting a relaxed grasp, is better than the more general ἄφηκ' here: cp. 834.

907 οὐσπερ...τούς νόμους: antecedent drawn into relative clause: cp. Αντ. 404, δάπτουσαν ὑπὸ τοῦ νεκροῦ ἀπείκας, where the schol. quotes Cratinus (fr. 159), οὐσπερ Φιλοκλῆς τὸν λόγον διέφθερεν.

908 τοῦτοισι, instrum. dat., ἕμετρον, he shall be brought to order, regulated: Ατ. Εὐ. 1235 ΚΛ. παίς ὑπὸ ἐφοίτας ἐστὶν διδασκάλου; | ΑΛ. ἐν ταῖς ἐφοίτασι κοινοῦς ἥμισυον, ἦν κατὰ ἐνομοτήρια ὃς ἐκφεύχων ἢ ἔφιδε τῷ Αἰόλῳ τότε.

910 ἐναργεῖς, before my eyes: Ττ. 223 ταῦτα ἀντίπορα δὴ οὐκ ἔναργεσί᾿ ἐναργεῖς·—ἅγιον, as Π. 2. 558 στήριξι δ' ἄγιον: below, 1342. Cp. 475 λαβῶν.

911 καταξίως δρᾶν would be more usual than καταξίως δρᾶν: but the latter is no more incorrect than ὅρθως or καλῶς δρᾶν.

912 ὁ = τούτων ὑπ., possessive gen., here denoting origin: cp. on 214.

913 Π. Athens 'practises justice,' i.e. respects the rights of other states; and 'determines (κραίνοντα) 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 ἀπ' 'after that,' 'nevertheless': cp. 418, 1005, ἄδεστος: cp. 1337.

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 | προσδόκωσ εἴχομι ἃν ὄνομα εὑμενετ...
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 snatchng 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' ἔξει T, with gl. ἐγν. 910 στήθης (ος στήθης) A, B, L: στήθης L, with most mss. 911 ἐμοὶ A and most mss.: μοῦ L, ἐμοὶ Vat.: σοῦ Nauck.—Bothe conject. κατάδικαν Elmsley, κατάδικα. 912 ζ. αὐτῶν] ἀντίς Meineke: ὑπὸ Nauck, who for σὲς χρόνω...πόλιν would read σὲς πόλεως...χθόνα. 915 ἐπικεφαλῆς L, F: ἐπικεφαλῆς the rest. Cr. v. 924. 917 δειλὴν τινά] Wecklein conject. βοηθής δίκη: F. Kern, βοηθής κενήν. 918 καὶ] καὶ μ' A, R. 919—928 Badham rejects these five vv.; Nauck, στεροῦ (proposing to refer a question to the people), and describes himself (ib. 353) as ἐξελευθέρωσας τῷ 'ιδόντην πόλιν, ἐπικεφαλῶς, of an abrupt or violent entrance, as Xen. Cyrr. 7. 5. 27 or δ' ἐπὶ τὸς φίλακας ταχθῆτε ἐπικεφαλῶς αὐτῶν πάνω. 916 ἄγνυς, of taking captive, as in ἄγιοι καὶ φημεῖ: παρθεναῖα, bring to your own side, subjugate; Thuc. i. 98 Ναυσίω...ἐπιλήψατο καὶ πολιορκεί παρεστάτω. 917 κάπωσαν...ἡ δειλὴν τινά, some State destitute of inhabitants, or else only populated by spiritless slaves. Cp. O. T. 55, and Thuc. 7. 77 ἄνδρες γὰρ πόλις, καὶ οὐ τέχνη οὔει υἱὲς ἄνδρων κεναί. So in Aesch. Suppl. 913 the king of Argos asks the insolent herald, ἄλλῃ γυναικῶν ἐς πόλιν δοκεῖς μοι, ἡ, The desire to find Creon's ἄφωνος (940) here has prompted the conjecture η βοηθής δίκη: but see on 940. 918 τὸ μηδενὶ, dat. of τὸ μηδὲν: cp. Τῦρ. 1107 καὶ τὸ μηδὲν ὁ. Her. 8. 106 διὰ μὲν ἀντί ἄνδρος ἐπιλήψατο τὸ μηδὲν εἶναι (ἐς εὐνοίαν). Cp. O. T. 638, 1019. 919 Ἐθαν. A courteous exonerating of Thebes accuses 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. ἐπιδεικνύ̣, more than ἔδρεψαν, implying a moral and mental training; cp. Pind. fr. 180 οὐδὲ μὲ ξένοιν οὐδὲ ἀδαμήνας Μοῦσαν ἐπιδεικνύ̣ κυταρί| Ὁθεία: so of the Spartan public training, Thuc. i. 84 ἀμφιθεατρῶν τῶν μῆνων τῆς ἀποφιάς παρεμπνέει. Athens is the Ἑλλάδος παρεμπνέει (id. 2. 41). 921 πυθολατρόν, cp. 945, and n. on 922. 922 τολώντα 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 τα τῶν θεῶν, which is explained by βία ἄγωντα, etc. He robs the gods when he seeks to seize the sacred suppliant of the Eumenides (44, 287). He robs Theuses (τάμα) when he seizes persons who are under the protection of Attic law (915). If τα τῶν θεῶν φωτὸν ἀθλιὰν ικτέρια were joined (as Blaydes prefers), the double gen. would be very awkward. φωτὸν ἀθλιῶν ικτέρια = literally 'suppliant objects consisting in hapless per-
οὐκον ἐγὼν ἂν σῆς ἐπημβαίνων χθονὸς, οὐδεὶ τὰ πάντων ἐξὸν ἐνδικώτατα, ἀνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς οὐδὲ εἶλκον οὐτ' ἂν ἦγον, ἀλλ' ἡπιστάμην ἐξὸν παρ' ἀστοίς ὡς διαιτάσθαι χρεων. σοῦ δ' ἀξιὰν οὐκ οὔσαν αἰσχύνεις πολὺν τὴν αὐτὸς αὐτοῦ, καὶ σ' ὁ πληθύνων χρόνος γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενῶν. εἶπον μὲν οὖν καὶ πρόσθεν, ἐνεποῦ δὲ νῦν, τὰς παῖδας ὡς τάχιστα δεύρ' ἅγιων τινά, εἰ μὴ μέτοικοι τῆς τῆς χώρας θελείς εἶναι ἐκ τε κοιχ' ἑκὼν καὶ ταύτα σου τῶν νῦθ' ὁμοῖως κατ' τῆς γλώσσης λέγω.

only v. 920. 924 ἐπημβαίνων L, A, L3, F, Ald.: ἐπημβαίνων B, T, Vat.: ἐπ' ἐπημβαίνων Farn.: Elms. conject. σῆς ἂν ἐπημβαίνων. 926 χθονὸς] τόλεως Heimsoeth, and so Wecklein. Schneidewin thought the v. spurious. 928 ἐξὸν Vat.: sons,' ὁφτὰς ἀδὴλους ἱκτηρίους. The gen. defines the 'material,' or nature, of the ἱκτηρία, as in Εἰ. 758 ὁμᾶ δειλὰς 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: ἀντ. 1209 ὄστας άστημα...βοῦς, 'confused accents of a mournful cry,' where the gen. might be either of material, as here, or possessive: ἵν. 1265 ὄμοι ἓμων ἀνύλβα βουλευμάτων (partitive gen.).: Eur. Ῥῆ. 1485 ὁ προκαλυπτομένα βορυγόδος ἄβρα παράδος, 'not veiling the delicate cheek,'—for this is clearly the sense, rather than 'spreading a delicate veil' (sc. καλύμματα) over it.

924 ἐπημβαίνων: cp. on 400. Theseus points his reproof, as Oed. did in 776 ff., by asking Creon to imagine their respective situations reversed.

925 ἐχον, since ἐνδικώτατα = μέγιστα δικαιώματα: Thuc. 1. 41 δικαιώματα τάδε πρὸς ύμᾶς ἔχουμεν: and so id. 3. 54 παρεχόμενοι...δ' ἐχον καὶ δίκαια. advancing the just pleas which are ours.

926 ἄνευ γε τοῦ κραίνοντος, inimissi dominatoris, cp. Π. 11. 213 ἄνευ ἐμέθεν καὶ Ἀθηνᾶς ἀγελείη, without my consent and hers. χθονὸς, gen. with κρ., as Αἰ. 1050 δὲ κραίνει στρατοῦ. δοτὶς ἦν: the verb in the relative clause is assimilated to the form of the conditional sentence: cp. Plat. Μεν. 89 β εἰ φῶςι οἱ ἀγαθοὶ ἐγιγνότο, ἤπαν ποὺ ἄν δὲν ὀφθαλμοὺς τῶν νεὼν τούς ἀγαθοὺς τὰς φῶσις: Xen. Μεν. 1. 7. 3 κυβερνῶν κατασταθέι (ἐκατασταθεῖ) δὲ ἡ ἐπιστάμενος ἀπολέσθαι ἄν οὔτι ἡ κατασταθεὶ ἀδουλίτα.

927 ὃθ' ἐλκὼν οὖθ' ἂν ἦγον. The chief protasis is contained in the partic. ἐπημβαίνων (924), = εἰ ἐπημβαίνων, while εἰ...ἐχον merely subjoins a special case in which the apodosis would still hold good:—εἰ ἐπημβαίνων, ὦκ ἂν εἶλκων, ὥδε (ἐλκὼν ἂν) εἰ ἐλκὼν. Remark that the form of the apodosis, ὃθ' ἐλκὼν...ἀτ etc., does not logically imply, 'I am now dragging,' but merely, 'I am not now for-bearing to drag': there is no opportunity for such abstention, since the fact supposed by ἐπημβαίνων ("If I were on the Theban soil") is non-existent. The conditional form with the imperative, 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.

είναν L, A, and most MSS. In αὐτὸς the first hand of L has made στ from η. 929 ἀληθεύεις] ei made from η in L. 931 τοῦ νοῦ] ϕρονῶν Nauck. 934 τῶν νυμ βιος MSS.: τοῦ νοῦ Meineke: νοώ Hartung: φρονῶ

928 ἔθνος, for whom the first rule should be, ἀνδρὸς ισα μελετῶν (171, cp. 13). Cp. Aesch. Suppl. 917 (the Argive king to the Egyptian herald who threatens to drag off the Danaid by force), ἕνος μὲν εἶναι πρῶτον ὁικ ἐπιθετα ρεῖ. 929 ἄξιν οὐκ οὖσαι, imimeram; Dem. or. 21 § 217 εἰς 8 οὖν τῶν ὅλων ὡς άγοι, 'I do not deserve such (harsh) treatment at your hands': cp. δέξιων τῶν τῶν, to condemn one to a punishment, O. T. 1440 (n.). 930 τῆν αὐτὸς αὐτῶς: cp. 1356, Ai. 1112 τοῦς ἔν αὐτὸς αὐτῶς τολμεῖς: Aesch. P. V. 921 ἐν αὐτῶς αὐτῶς: id. 763 πρός αὐτῶς κενοφώνων βουλευμάτων. In this hyperbaton αὐτῶς merely adds emphasis to the reflexive. If αὐτῶς is meant to stand out with its full separate force, it precedes the prep., as αὐτῶς πρὸς αὐτῶς twice in Soph. (Ant. 1177, Ai. 906). 931 ο ἐπιθέμενος κρόνος, the growing number of thy years; cp. on 377 and 7. τοῦ νοῦ, which is just what old age ought to bring: fr. 240 καίκερ γέρων ὁ άλλα τῷ γήρῳ φιλεῖ | χα νοὺς διαρτεῖ καὶ τῷ βουλευτῶν δι' αυτῆς: Aesch. fr. 391 γῆρας γερὰς ἡβαῖς ἐστιν ἐν δικαίωτον. 933 τῶν, simply 'some one'; not here a threatening substitute for στ (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 ἐν ὁν κομίζειν δόξα μικρής φιλων, | εἰπ' ὁν μέτοικον, εἰς τὸ πᾶν ἔν ἔθνος, | δάκτευτες: '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 σκηνάς μετοίκος γῆς ἐκεί (Pers. 319): Eur. Her. 1033 μέτοικος ἐκείνοιμα κατὰ χρόνως (the Argive Eurythes buried in Attica). Cp. O. T. 452 n. 935 βια τε κοιχ ἐκ. as O. T. 1275 πολλαίς τε κοιχ ἂναξ. κοιχ ἐκόνο, not καὶ μὴ ἐκόνο, though dependent on εἰ, since οὐχ ἐκόνο = ἄκων: cp. Ai. 1131 εἰ τοῦ βασντασ έικ-ες δάκτευτες: Lys. or. 13 § 62 εἰ μέν οὖν οὐκ-πολλώι ζωης. 936 The words τῷ νυμ 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 νυμ a verb meaning 'I intend' (e.g. διανοούμαι) should strictly have been used; but the verb appropriate to ἀπὸ γλῶσσης is made to serve for both. For a similar zeugma cp. O. T. 116 οὐθ' ἀγγελός τις οὔθ διεκμήκται ὁδόν | κατεῖδ, where the verb appropriate to ἀγγελός, viz. ἔλθε, has to be supplied from κατεῖν. To Meineke's τοῦ νοῦ (governed by ἀπὸ) it may be objected that ἔκ would be the right prep., as in ἐκ θυμοῦ, ἐκ ψυχῆς. ἀπὸ γλῶσσης usu. = 'by word of mouth' (as opp. to 'by letter'), as in Thuc. 7. 10.—For the antithesis cp. Plat. Symp. 199 η γλῶττα οὖν ὑπέχει, ἡ δὲ φρήν οὖ (alluding to Eur. Hêrp. 612).
ΧΟ. ὁ ὀρατός ἐκ ηκει, ὁ ἐκεῖνος, ὁ ἄφω, ὠν μὲν εἰ
φαίνεις δύκαιος, δρᾶς δ' ἐφευρίσκει κακά.

ΚΡ. ἔγω οὖτ' ἀνατρότων τῇ χήνῃ τῆς πόλεως νέμουν,
ἀνέκνων Ἀἰγέως, οὔτ' ἄσβουλον, ὡς σὺ φής,
τούχον τόδε ἐξετραχαί, γιγνώσκων δ' ὅτι
οὐδεὶς ποτ' αὐτοὺς τῶν ἐμῶν ἀν ἐμπέσοι
ζήλος ξυνάσφον, ὡστ' ἐμοῦ τρέφειν βία.

ἡδ' δ' ὅθουνεκ' ἄνδρα καὶ πατροκτόνων
κανάγων οὐ δεξοίατ', οὐδ' ὃτι γάμοι
ξυνοῦντες ἡμέρθησαν ἀνόσιοι τέκνων.
τοιοῦτον αὐτοῖς Ἀρεος εὐβουλοῦν πάγων
ἔγω ἐμπήδη χάνονον ὅν βρ' ὃς οὐκ ἔκ
τοιοῦσον ἀλήτας τηδ' ὧμοι ναίεων πόλει,
ὡς πιστών ἱσχον τηδ' ἐχειροῦμην ἀγράν.

Schneidewin, and so Wecklein.

938 δρᾶς τ' Λ, L3, F: δρᾶν δ' τοίον — ἐφευρίσκη
L, ἐφ' οὐδεκεῖ F, οὐδεκεῖ (sic) L3.
939 εὐδ' οὐτ' L, F: εὐ' οὐτ' T, Farn.: εὐδ'
L, F, L3.
940 ἄσβουλον] ἁθολον Nauck.
942 αὐτῶς L, and so the rest, except L3, which has
αὐτοῖς, a reading conjectured by Scaliger and received by Heath, Brunck, Hartung, Blaydes.
943 θῆλ (with v written above) 60' οὗν' L. ἄρη (sic) most MSS.,
and Ald.: θεῖων or θείων T, Farn.—ἄνδρα καί kal is wanting in A, R.

937 τις ορατός ἐν ἄγαι; an indignant reproach, as O. T. 687, ἄφω ἄφω = ἄφω
τοῦτων, ἄφω ἄφω (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 ἄφω
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 sup-
plied antecedent. It is our idiom which
takes them seem different.

939 εὐδρ' οὖτ': so 908: O. T. 332 εὐδρ'
οὖτ' ἐμαυτό: Ant. 458 εὐδρ οὖκ ἐμαλλον:
Ph. 585 εὐδρ έπι' Ἀτρέατον.—L's λέγον,
of which λέγον was a correction, came
in by mistake from 936. Schneidewin's
νέμων has been generally received, and
is clearly right: cp. on 879. While
ἀναδρόν answers to κανάδρον η δούληρ
in 917, ἄσβουλον (940), which implies
the lack of a guiding mind, answers to
κανάδρον τῶν ὑμῶν 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 Areiopagus
(950). If his method has been rough,
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 Aegaeus, 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 καναγὸν Ἀ, R: καναγὸν ὑπὸ τοῦ χειρὶ τῆς ἀδεξοὰτος. deξοὰτος is ascribed by Campbell to L, which, however, like the other mss., has deξοὰτος (as Dubeiner states): deξοὰτος was conjectured by Elmsley. 946 ἀνάσσον τέκνων mss., except that L² has ἀνάσσον τέκνων (without τέκνων). For τέκνων Benedict and Reiske conjunct. τέκνων (cf. schol. παρ' ἄστευον άγαθον τῷ τέκνῳ μητέρα γεγαμηκός): Musgrave and Hartung, τοκέων, which Blaydes receives. Nauck proposes to delete τέκνων, and to write, καναγὸν τον ἰπλατον <οἴδεξεν>, οἴδ' ὅμω | ἠξοῖντες εὑρέθησαν ἄνασσον γάμοι. 948 τοῦ ἀστέυον L, and so (or ξυνήθει) the rest: ξυνήθει Brunch.

946 ἡπόθησαν. Attic inscriptions nearly as old as the poet’s time confirm ἡπόθησαν against εὑ: cp. O. T. 546 n. τέκνων has been suspected. The literal meaning of ἄνασσον 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 children’: cp. 978 μητρὸς...γάμους. Can τέκνων, then, be defended? Thus, I think. ἠξοῖντες suggests the consort. Hence ἀνάσσον 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 ἄνασσον, in the sense of ἀνασπηργίασης, στοράς: ‘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 -εϊς anywhere else suffered synizesis in this place of the verse. (In 1361 φαινέω is in the 4th place.) Soph. has γονεῖν El. 146, 241, and τοκέων ib. 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 τόκνως nor τέκνω is a probable remedy; nor is ἄφιαλος. In my belief τέκνων is sound.

947 τοῦτόν, introducing a reason for a preceding statement, as Ai. 164 (τοῦτον), 218 (τοὐτῷ), 251 (τολάς), 562 (τοῦ), —εὐδοκεῖν suggests the title of the Court, ἠ εἶ 'Ἀρείου πάγου βουλῆ. 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 (τα δήμων προστάξαντος ζήτησαν αἱ τῆς βουλῆς...καὶ ζητήσασαν ἀποφήγην πρὸς ὑμᾶς, ἀπεφήγην ἡ βουλῆ, etc.). See also Flut. Sal. 22, Isocr. or. 7 §§ 36—55, and my Attic Orators vol. 11, p. 211.

948 χθόνον = ἐγχώριον, a use found only here and in Ai. 202 χθόνιον ἀτ’ Ἑρακλίδαν (= αὐτοχθόνιον).
καὶ ταῦτ' ἄν οὐκ ἔπρασσον, εἰ μή μου πικρᾶς
ἀυτῷ τ' ἄρας ἦρατο καὶ τῶμῳ γένεις.
ἀνθ' ὕπ η πεπονθος ἦζοιν τάδ' ἀντιδραν.
θυμοῦ γὰρ οὐδὲν γηρᾶς ἐστιν ἄλλο πλὴν
θανεῖν. θανόντων δ' οὐδὲν ἄλγος ἀπτεται.
πρὸς ταῦτα πράξεις οἶοι ἂν θέλησι. ἐπεὶ
ἐρημία με, κεὶ δίκαι' ὦμως λέγον,
σμικρὸν τίθησιν. πρὸς δὲ τὰς πράξεις ομοι,
καὶ τηλικός ὃν, ἀντιδραν περίσσομαι.

Ο. ἡ λήμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς,
πότερον ἐμὸν γέροντος ἦ σαντοῦ, τόδε;
οὕτως φόνος μοι καὶ γάμους καὶ συμφορὰς
τοῦ σου διήκας στόματος, ἂς ἐγὼ τάλας
ἡγεκοῦν ἁκουν. θεοῖς γὰρ ἦν οὐτώ φίλου,
tάχ' ἂν τι μηνίουσιν εἰς γένος πάλαι.
ἐπεὶ καθ' αὐτὸν γ' οὐκ ἂν ἐξέφυρος ἐμοὶ
ἀμαρτίας ὅνειδος οὐδέν, ἀνθ' ὅτοι
τάδ' εἰς ἐμαυτόν τους ἐμοῖς θ' ἡμάρτανον.
ἐπεὶ δίδαξον, εἰ τι θέσφατον πατρὶ
χρησμοῦσιν ἴκνεύθ' ὅστε πρὸς παίδων θανεῖν,

965 f. These two vv. are bracketed by Nauck and Blaydes.—γηρᾶς ἐστιν mss., except
A and R, which have ἦστι γηρᾶς. 961 τάδε mss.: τάδε Elms., Blaydes.

964 f. θυμοῦ, the anger which moved
Creon to make the seizure: cp. 874 οὕτωι
καθῆξε θυμοῦ. 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.
to τοῦ δὲ καὶ παρομακώς λέγεται, δι' ὁ
Theb. 682 οὕτι γηρᾶς τοδέ του μού
cεματος. Here, too, γηρᾶς is figurative,—
decay, 'abatement, of anger; while
θανεῖν has its literal sense, the subject
being τῶ ἄντει understood.——θανόντων: El.
1170 τοῖς γὰρ θανόντως οὐχ ὧ νω λυτουμένος:
Τρ. 1173 τοῖς γὰρ θανοῦντος μόχθος ὦ
προογγίζεται.

957 f. κεί here=εἰ καί: cp. 661.—
σμικρὸν: cp. 148 (σμικροῖς), 880 (βραχώι),
where see n.—πρὸς...τὰς πράξεις, 'a
against your deeds,' i.e., any measures
that you may take to deprive me of my
captives. Cp. Arist. Pol. 6. 5. 3 πρὸς
παίδων ἀντιπράττετεν. He hints that,
though he cannot resist now, he will take
steps, when he returns to Thebes, for ob-
taining redress by force of arms: cp. 1036
οἴκοι δὲ κινεῖ εἰσόμεθα οἶκοι τειχὼν.
Note the repeated ἀντιδραν (953, 959) and
μοι (957 f.): cp. 554 n.

960 τοῦ. Which is more disgraced,—
the involuntary sufferer, or the author of
deliberate insults to an unhappy kins-
man?

962 f. οὐ, dat. of interest, 'for my
reproach,' διήκας, sent through thy mouth,
poured forth: cp. El. 596 ἢ πᾶσαν της
γλῶσσαν: fr. 844. 3 πολλῆν γλῶσσαν
ἐκχέας ματὴν. In Tr. 332 διήκες γλῶσσαν
is Wakefield's correction of διογκέαν.

964 ἁκοῦν: 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 ἄν cannot go with μηνίουσιν,
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.

O S. 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,

since the partic. does not represent an apodosis, as ἄν φήσῃ does in 761 (n.). On the other hand, ἄν does not here give any conditional force to ἡ, which is a simple statement of fact. Rather ἄν 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: θεοὶ ἡν φίλου, ἄν (ὁ φίλος ἡ) μπροστά, 'and perhaps (it would be dear) because they were wroth': where the supplied ἡ expresses a conjecture about a past fact, as in Her. 1. 2 εἰς τινα δ᾽ ἄν ὁνόμα Κρίτης. Cp. Ο. T. 533 ἄλλα ἡχη μὲν ὅτω τοῦτο τούτης ἄν ἐν | ἤρησι βιασθέν, 'this reproach came under stress, perchance, of anger.' See Appendix.

Others take ἀνὴρ ἄντων as = 'in that,' 'because,' and understand:—'For you cannot charge any guilt on me personally (καθ᾽ εὐτῶν), in that I sinned against myself and my kindred.' But (1) καθ᾽ εὐτῶν 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) ἀνὴρ ἄντων regularly (if not always) = 'in return for which,' 'wherefore': e.g. Ete. 585 δίδαξον ἄν θυτοῦ ταυνὶ ἀληχοῦτα πάντων ἑργα ὑποκάτα τυχοχάνει: Eur. Ais. 246 οὐδὲν θεοὶ δρασάμενας ἀνὴρ ἄντων βλαπτέι: I. T. 926 ἡ δ᾽ αἰτία τις ἄνθρωπος τηρεῖ πόθου: So Hes. 1131, 1136.

668 II. εἰπεὶ δίδαξον: 'for else—if this is not so—tell me': the controversial εἰπε, on which see O. T. 390 n. Note the early repetition (after 966) : see on 554: cp. ἄλλ᾽ 985, 988.

669 εἰτι θέσπισαν: 'if, by oracles (χρησμ., instrum. dat.), some divine doom was coming on my sire, that he should die,' etc.: ἴκνησθε, 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, χρησμὸς γὰρ ἡλθε Δάλω τοῦ... ἵνα αὐτὸν ἦσσο μοιρὰ πρὸς παῖδας θανατῶν. See Introd. to the O. T. p. xix.—The simple inf. θανατῶν could have depended on
πῶς ἄν δικαίως τοῦτ' ὁ νεώτερος ὑμῖν, ὃς οὖν βλάστας πω γενεθλίως πατρός, οὖ μητρός εἶχον, ἀλλ' ἀγέννητος τὸτ' ἡ; εἰ δ' αὖ φανεῖς δύστηνος, ὡς ἐγὼ 'φανήν, ἐς χείρας ἥλθον πατρί καὶ κατέκτανον, μηδεν ἔμμες διὰ ἐδρών εἰς οὖς τ' ἐδρών, πῶς ἄν τὸ γ' ἄκον πράγμ' ἄν εἰκότως ψέγοις; μητρός δὲ, τλήμων, οὐκ ἐπαίσχυνε γάμους· οὐσις ὁμαῖμον σῆς μ' ἀναγκάζων λέγειν οἶον ἔρω τάχ'; οὐ γὰρ οὖν συγχόρομαι, σοῦ γ' εἰς τὸ τέλος ἔξελθόντος ἀνόσιον στόμα. ἑτικτε γάρ μ' ἑτικτεν, ἄμοι μοι κακῶν, οὐκ εἰδώτ' οὐκ εἰδώλα, καὶ τεκνοῦσα με αὐτῆς ὀνειδος πάθος ἐξεφυσίε μοι. ἀλλ' ἐν γάρ οὖν ἔξωδα, σὲ μὲν ἐκώτ' ἐμὲ κείμην τε ταύτα δυστομεῖν; ἐγὼ δὲ νῦν

θέσων, but ὅστε is added, as below 1350; Plat. Prot. 338 c ἀδύνατον ἄν ὅστε ἔπεωσεν τοῦτο σοφότερον τινά ἐλεύθαι: Eur. Ἔναρχος. 1327 Κύπρις γάρ ἡ ἐκ' ὅστε γλύεσθαι τάδε: Thuc. 1. 119 δεῖξεν τῶν ὅστε ψήφισσαθαί: 8. 45 τεῖσαν ὅστε συγκωρήσασθαι—παθον, allusive plur. for sing., cp. 293 ἄρκτας (n.).

972 c. ὅστε...οὐ: cp. Ant. 249 ὅστε τοῦ γενοῦς ἢ πληγῆς, οὐ δικέλλι ἐκβολή: Eur. Ὀρ. 41 ὅστε σἶτα διὰ δήνῃ ἐξέβαλα, οὐ λοιπή ἑνεκετείχαι: ἦν 1086 μὴ αὖ μοι δέξαται κάρπον πέδων, μὴ λαμπρός αἰθήν: HER. 8. 98 ὅστε καθαρά, οὐ διάμος, οὐ καῦσα, οὐ νόε. But of the converse, οὐ...ὅστε, there is no certain example.—βλάστας, plur., O. T. 717: πατρός καὶ μητρός, gen. of origin with βλ. γεν. εἶχον as=βλαστῶν: he was not yet begotten or conceived.

974 φανεῖς δύστηνος, having been born to misery (as being fated to slay his siren): so 1225 ἐτεὶ φανή, when one has come into the world. This is better here than, 'having proved unfortunate.' ἐγὼ 'φανήν: for the prolepsis of the temporal augment in the 6th place, cp. Ant. 457: Eur. Helen. 263 (else) αἰσχουν εἴδοσ ἀντι τοῦ καλου' λαβον (Porson's correction of λαβέω).

975 εἰς χείρας: cp. on 835.

976 μηδὲν is adjective with ἄν (= τοῦτων α), and adverb with (τοῦτον) εἰς οὖς.

977 The MSS. have ὅστε γ' ἄν, 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 ἄν needs no strengthening. In O. T. 1030, where L and most MSS. have γ'...γ', we should read δ'...γ'. There is, however, no objection to a doubled γ' 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 ἄναγκαις F, with ω written above. 982 οἱ μοι L has έτεκτεν: οἱ μοι μοι· κακών (sic). Ellendt would write ὦμοι, since Apollonius prescribed ὦμοι. Blaydes, with Elms., οἱ μοι μοι. 984 αὐτῆς A, αὐτῆς L and most mss. 986 δυστομεῖν L and most mss.: δυστομέων R, L² (a v. l. indicated in A by ️ written over v), and Ald.: δυστομεῖν Brunck, and so most of the recent edd. The form δυστομεῖν is defended by Elms., who compares δύστηνος, assuming that it comes from στήναι (cp. δύστηνος, Ἐλυμ. Μ. 159. 11, as = δύστηνος); but that etymology is doubtful. Cp. cr. n. on v. 30.

(No text follows)
ἀκὼν ἐγγύμα, φθέγγομαι τ’ ἄκων τάδε. 987 ἀλλ’ οὐ γὰρ οὐτ’ ἐν τοίσι ἀκούσιμαι κακὸς γάμουσιν οὐθ’ οὐς οἷς ἐκεῖν ἐμφορεῖς σὺ μοι φόνους πατρόφοις ἐξοικεῖσθεν πικρῶσ. 990 ἐν γὰρ μ’ ἠμειψάμεν ἑαυτὸν ὅν σ’ ἀνιστορῶ. εἰ τίς σε τὸν δίκαιον αὐτίκ’ ἐνθάδε κτείνοι παραστάτας, πότερα πυνθάνοι ἀν εἱ πατήρ σ’ ὁ καῖνον, ἢ τίνοι’ ἂν εὐθέως; δοκῶ μὲν, εἰπέρ ζην φιλεῖς, τὸν αἰτίον τίνοι ἂν, οὐδὲ τοῦνδικον περιβλέπουσ. 995 τοιαύτα μέντοι καύτος εἰςέβην κακά, θεῶν ἀγώντων’ οἷς ἔγω οὐδὲ τὴν πατρὸς ὑψήλ’ ἂν οἷμαι λῶσαν ἀντεπείν ἐμοί. σὺ δ’, εἰ γὰρ οὐ δίκαιος, ἀλλ’ ἀπαν’ καλὸν λέγειν νομίζων, ἰητὸν ἄρρητον τ’ ἔποσ, τοιαύτ’ ὑπειδίξεις με τοῦδ’ ἐναντίον.

987 ἄκων τ’ ἐγγύμα Vat., Meineke. 988 ἀκούσσαι ms.: ἀλώσσαι Wecklein (who ascribes it to K. Walter) and Mekler (ascribing it to Herwerden).


988 κακὸς. A single τε linking whole sentences is not rare in Soph. (e.g. 1437, O. T. 995); but ἄκων τ’ (Vat.) may be right here.

989 ὅλλ’ οὐ γὰρ. Distinguish two uses of this formula. (1) With an ellipses, as here,—but (your charges are untrue), for’. In this, γὰρ may be represented by ‘in fact,’ or ‘indeed’. Cp. on 755. (2) When there is no ellipses, as O. T. 1409 ὅλλ’ οὐ γὰρ αὐτῶν ἐσθ’ α μηδ’ δρᾶν καλὸν,...καλύτερ’’. Then γὰρ = ‘since.’

The ms. ἀκούσσαι κακὸς = ‘will be pronounced evil’ (in the report of fair-minded men): cp. Ph. 1074 ἀκούσσαι μὲν ὃς ἐφαν οἰκτον πλέον | πρὸς τοῦδ’; ‘I shall be reproached, as full of pity, by you’; cp. 607 ὁ πάντ’ ἀκώνοιν ἀλήθεια καὶ λοβήτ’ ἐπ’. But the conjecture ἀλώσσαι has certainly more force and point: cp. O. T. 576 οὐ γὰρ δὴ φενεῖς ἀλώσσαι: Ant. 4; οὐ γὰρ δὴ προδοοῦ’ ἀλώσσαι.

989 ἐμφορεῖς (ingeris), ‘heapest on me,’ ‘urgest against me,’ is supported, as against ἀκούσσαι, by the common use of the word in later Greek, as Plut. Pomp. 3 πολλάς ἐνεφόρεις πλήρες τοῖς στροφῶσιν: Alciph. 1 9 ἐπὶ τῷ σφέτερῳ κέρδει εἰς τοὺς ἀπέραγμον οἱ ἐμφορούσιν θρείες, ‘for their own gain they heap insults on quiet people.’—φόνου: the rhetorical pl., as 962.

990 ἀμειψαί: cp. on 814 ἀνταμελ. 991 ἐς τ’ εἰς...κτείνοι, should attempt to slay; cp. Od. 16. 432 παίδα τ’ ἀποκτείνεις, ‘and art seeking to slay his son’: Antiph. or. 5 § 7 ὅτα ἄνευ κυνδύων οἱ διαπέσωσανται, are seeking to effect. (For the parallel use of the imperfect, 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 illico (Ter. Ad. 2. 1. 2).—τὸν δίκ.: for the ironical article cp. Ant. 31 τὸν ἀγαθὸν Κρέοντα.

992 δοκῶ μὲν, ‘I should think so,’ with the emphasis on the verb, not on the 1st pers.: El. 61 δοκῶ μὲν, οὐδὲν δὴ ἰδαί σὺν κέρδον κακὸν: fr. 83 δοκῶ μὲν, οὐδείς. Cp. Plat. Phaed. 68 b οὐκ ἄγωμεν εἶναι αὐτὸς; οἶσθαι γε χρῆ. So Crit. 53 D, 54 B: also οἷα εἴγονε Crit. 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 urgrest 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 you men.

bell. L. Dindorf conject. ἄμφερεις.
the rest (R has οι written above).
been inserted by S: the first hand had written ἔγω δὲ, as it is in F. ἔγ' οὐδὲ or ἐγ' οὐδὲ L², T, Farn.: ἔγω οὐδὲ the rest.

996 periblėτους L, A: periblēτεις
998 ἔγω οὐδὲ] ἔγωδὲ L, the ν having
999 ἐμοι] ἔχειν Nauck (a conject.)

996 periblēτους. This compound occurs nowhere else in Soph., nor does he use periblēτεις. 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 is made long. On the other hand, the of peribōμη 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 peri-
grafά. In Ar. Pax 879 perigrafē is ambiguous in the comic trimeter.

997 οἴδα βήσι suits the imagery of ἀγάπην (see on 253): cp. Aesch. Suppl. 470 ἄγα ἀδόνινον πέλαγος οὐ μιλὴ
τοι ἐθέβηκα. After ἀνταπείν and like words the person gainsaid is denoted by the dat.; the argument, by περὶ τινος or πρὸς τι. Here we begin with a neut. dat. οἵα (instead of πρὸς δ' or περὶ δν), which implies a personification of the λόγος. Then, at the end of the sentence, ἔμοι is pleonastically added, by a sort of after-
thought. This double dative, though irregular, does not seem to warrant the change of ἔμοι into ἔχειν. ἔμοι gives greater vividness to the thought of the dead brought face to face with the living.

—ἀν with ἀνταπείν.—ἔγω οὐδὲ: cp. 939. πατρὸς ψυχῆν...ζωὰν = 'my father's life, if it could live again,' = simply πατέρα ζωὰν: not, 'his departed spirit, if it could visit this world.' ψυχή in the trag. never means 'a departed spirit' (H. 23. 104 ψυχῆ καὶ ἔθωλον), but always the anima of the living; cp. Aesch. Ag. 1456 (of Helen) μιὰ τὰς πολλὰς... ψυχὰς ὀλέσασ' ὑπὸ Τροία. For the periphrasis here cp. El. 1126 ὡς φιλάτον μνημείον ἀνθρώπων ἔμοι | ψυχῆς Ὄρφου λοικῶν: Ant. 559 ἡ
δ' ἐμὴ ψυχή πάλαι | τεθηκεν.

1000 ἐπάν, 'anything,' cp. on 761: καλὰν with λεγεῖν, dictum honestum, cp. on 37.—βηταν ἄρραν: Dem. or. 18 § 132
βραδ θητᾶ καὶ ἄρρητα ὄνωμαξον: or. 21 § 79 πάντας ἡμᾶς θῆτα καὶ ἄρρητα κακὰ ἐξεῖπον. Remark that in neither place does Dem. place a καὶ before θῆτα, 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 ἐνα πάντων ἐκείνων ἔνα δεξί κύριον καὶ θητῶν καὶ ἄρρητων, 'of what is to be published or to be kept secret.' O. T. 300 διδακτὰ τε ἄρρητα
τ' (n.). Verg. Aen. 1. 543 dos memoris
fandi atque nefandi: Hor. Ep. 1. 7. 72
dicenda facienda locutus.
καὶ σοὶ τὸ Θησέως ὄνομα θωπεῦσαι καλῶν, καὶ τὰς Ἀθηναίας ὡς κατακτηταί· καλὼς· καθ᾽ ὁδὸ ἐπαινῶν πολλὰ τοῦδ᾽ ἐκλαυθανεί, ὥθουσκε ἐὰν τὴς γῆς θεοῦς ἐπίσταταί· τιμᾶς σεβίζειν, ἥδη τῷ ὑπερφέρει· ἄφ᾽ ὁδὸν κλέψας τὸν ἰκέτην γέροντ᾽ ἐμὲ αὐτὸν τ᾽ ἐχειροῦ τὰς κόρας τ᾽ οὐχεῖ λαβῶν. ἀνθ᾽ ὁδὸν ἐγὼ νῦν τάσδε τὰς θεῖς ἐμοὶ καλῶν ἰκνοῦμαι καὶ κατασκήττως λυταῖς ἐλθεῖν ἀρωγοὺς ἐμμάχους θ', ἐν ἐκμάθης οἰων ὑπ' ἀνθρώπων ὥδε φρονεῖται πόλις.

ΧΟ. ὁ ἕξων, ὅτι, χρηστός· αἱ δὲ συμφοραὶ αὐτὸν πανάλεις, αἴξαι δ᾽ ἀμυνάθειν.

ΩΗ. ἀλλ᾽ ἅλανων· ὡς οἱ μὲν ἐξεπροσαμένοι

made also by Blaydes, and so Mekler.

1008 καὶ σοὶ made from καὶ σοὶ in L.—δῶμα] ἡμία Λ.2.—καλῶν] φιλον Tournier. 1007 τιμᾶς made from τιμᾶς in L: τιμᾶς the other MSS.: τιμᾶς Tournier. In v. 1006 F has ὅ written above theos, and this conjecture (θεως) was evidently meant to justify the common reading τιμᾶς.—ὁδὸν ὥδε L (the ὥ in an erasure). L2: ὃ δέ A, Ῥ: ὥδε the rest.—τῷδ᾽ τῶν L and most MSS.: τῷδ᾽ A (with ὅ written above), L2, Brunck, Elms., and most edd.: τῷδ᾽ Kuhnhardt, Dindorf, Wecklein. 1009 αὐτὸντεχειροῦ (sic) L, with no smooth breathing on ἐ, as though αὐτὸν τε χειροῦ were meant; and so most MSS.: αὐτὸν τ᾽ ἐχειροῦ F. 1010 τάσδε θεῖας L first hand (the corrector has

1003 τὸ Θ. ἄνομα 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 θωπεύα 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. θωπεύαι: cp. 1336. —καλῶν, not as in 1000, but = 'seasonable': cp. O. T. 78 εἰς καλὰν· εἰπας (n.) : El. 384 νῦν γὰρ ἐν καλῷ φορεῖν.

1004 ὡς κατακτηταί καλῶς, lit., 'that it has been administered well,' the perf. here denoting that a good administration is thoroughly established in it (cp. on τέτροφειν, 186). The political senses of κατακτέω and κατακτῆσαι should be carefully distinguished. (1) ἦ πόλις καλῶς κατακτήται = the city is dwelt-in on good principles, 'is well administered': see Plat. Legg. 653 A. (2) ἦ πόλις καλῶς κατακτήται = 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 κατακτητάναι or else κατακτημέναι elai. Oed. refers to Creon's implied praise of Athenian loyalty (941 ff.), and esp. to his mention of the Areiopagus (947 ff.).

1006 καθ᾽: cp. on 914.—πολλὰ with ἀθ᾽.

1006 εἰ τίς 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), ναυτικά (1. 25), πλῆθει...καὶ ἐμπείρα (1. 121), γραμές (2. 62), etc.: Xen. Anc. c. 2. 19 ἔτι δὲ μόνῳ προέχειν ἓμας: Lac. 15. 3 πλούτῳ ὑπερφέρειν: Her. 8. 138 ῥῶδος ὀδύμη ὑπερφέροντα: 8. 144 χώρῃ κάλλει καὶ ἄρετῇ μέγα ὑπερφέρεσιν: 9. 90 κάλλει καὶ μεγαθεὶ ὑπερφέροντα. Surely, then, usage is strongly for τῷδ᾽ as against τοῦδ᾽.
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 hast 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 you 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 πασθέ to πασθέ, but left θεός: πάσθε θεός Vat.: πάσθε νῦν θεός L3: πάσθε πάσα θεά the rest. 1011 L. Nauck would delete this ν. (holding κατασκήνωται to be a mark of spuriousness), and in ν. 1012 would read, θέων ἄρωμαι ξυμπακους, τον εκμάθην. After ξυμπακους (Vat. συμπακους), θε is wanting in L and the other MSS. (except that in F it is written above the line): Reisch restored it.

1015 ἄμωναθέντες MSS., as εκάθεν below (1178, 1328), and παρεικάθειν (1334): Elms altered the accent.

1016 ξερωσαμένην L (the made from -οι, a v. L. to which the gloss refers, ol θεράπωτες Κρέοτος), and so most MSS.: ξερωσαμένοι A, R:

1008 κλέφας, in purpose (so far as Oed. himself is concerned), though not in fact: Αι. 1126 δικαια γὰρ τοῦ εὐθυεκχεῖν, κτεναντά με; Eur. Ιον 1500 εἰκεναι σ' ἄκοι (Creusa to her living son), 'doomed thee to perish.' We could hardly detach κλέφας from τὸν ἡκτήν, and render: 'from which having stolen (the maidens), thou didst seek to seize me, after carrying off my daughters.'

1009 ἐκεροῦ, impf. of endeavour: see 274: cp. 950. ὑχεῖα: see on 867.

1011 κατασκήνωται λιτάς, ἐνζεϊν οὖν with prayers,’ is an unexampled use of this compound. On the other hand ἐκατακλίστος was often used in entreaty, as Aesch. or. 3 § 157 κλαώντας, ικετοῦντας...ἐπικατάκλισις μηδεὶς τρόπῳ τῶν...ἀληθῶν στεφανοῦν. Wecklein supports his attractive conjecture κατασκήνωτο (Ars Soph. em. p. 99) by Ph. 668 κατασκήνωσαν.α.

1014 L. ξενοῦ: cp. 33. Elsewhere, with the exception of fr. 726. 4, Sophocles uses in dialogue only the vocative of the Ionic form.—αἰ σι σ.: while he is innocent, his fortunes have been appalling, δείασθαι δ. αὐτοῖς, but (all the more) deserve sympathy.

1015 δείσαν...ἀμωναθέν, worthy that one should succour them. The forms in -θέν have not always an aoristic force, e.g. in El. 1014 εκάθεν has no such force (cp. on O. Τ. 651): but here, at least, as 461 ἔπαξιο...κατοκτησις shows, an aorist inf. is not less fitting than a present. For the act. inf., see on 461.

1016 L. The contrast with ταλόντες, and the impossibility (as I think) of justifying ξερωσαμένοι, confirm F. W. Schmidt's ξερωσαμένοι. Since E also represented Η in the older Ionic alphabet, the origin of the vulgarate is at once explained if it is supposed that in ΞΕΡΩΣΑΜΕΝΟΙ the Η became Π,—one of the slightest and easiest of all errors in uncial writing.

ξερωσάμενοι must be explained in one of two ways. 1. 'The captured ones are speeding.' Here (a) σπείρονυμι 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, ἥμεις δ' οἱ παθόντες ἔσταιμεν.

ΚΡ. τί δήτ' ἀμαυρῷ φωτὶ προστάσεις ποιεῖν;

ΘΗ. ὅδ' θαλάσσηι τῆς ἔκει, τομπὸν δ' ἔμε
χωρεῖν, ἵνα, εἰ μὲν ἐν τόπουι τοῦδ' ἔχεις
τὰς παῖδας ἡμῶν, αὐτὸς ἐκδείξῃς ἐμοί·
ei δ' ἐγκρατεῖ σείγουσιν, οὐδὲν δεὶ ποιεῖν
ἀλλ' ἐξεύθυνοι· γνώθι δ' ὡς ἔχων ἔχει
καὶ σ' εἴλε θηράνθη ἡ τύχη· τὰ γὰρ δὸλῳ
tὸ μ' δικαίω κτίματ' οὐχὶ σφιζεῖται.

εἰσερχόμενον F. W. Schmidt.

other instance of ἤπτασαι, 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. εἰργάσαμαι, τετευχάρηται (pass. in Thuc. 7. 77, midd. in Antiph. Τέτρα τ. Θ. § 8), μεμιμημαί (pass. in Her. 2. 78, midd. id. 169 etc.). But it is a fact which increases the difficulty of assuming a middle sense here.

κατάρχης ὅδον τῆς ἔκει, ἐμὲ δ' τόπῳ
χωρεῖν: 'my pleasure is,—that you should show the way thither (i.e., to where the maids are), and that I should go as your escort.' The governing verb which is supplied, προστάσεια, 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' Ἀλκων ἐμὲ φήμη πολύ προφερέστερον εἶναι. Schaefer well cites H. 3. 88 Ἀλκών μὲν κέλεσαι... τετύχει κάλ' ἀποθεσθαι... | αὐτὸν δ' ἐν μέσῳ καὶ ἀρξήλῳ Μένελαον... μάχεσθαι, where αὐτῶν, referring to the subject of κέλεσαι, is parallel with ἐμὲ here: 'Paris urges that the others should lay their arms aside, but that he and Menelaus should fight.' The word τομπὸν (used in 723 of Creon's own followers) has here a touch of grim irony: cp. Π. II. 13. 416 ἐτεὶ μά οἱ ὀξασα τομπῖν, 'giving him a companion,'—i.e., sent his slayer to the shades along with him. τομπὸν could not well mean, 'as an escort for the maids on their return.' On this view δ' ἐμὲ is better than δ' μ.".

2. Reading μοι:—'that you should go as my guide': cp. Od. 4. 826 τοι γὰρ οἱ τομῖν ἐμῇ ἐρχεσαι (Athena conducting Telemachus). The following clause δ' ἐκδείξῃς ἐμοὶ 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 wrongfull arts are soon lost.

3. Governing μα by πομπων: 'that you should guide me on the way.' Cp. Ant. 786 και το μα των δωματων φιλιμον οδεις, 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 πομπων would amy be taken as agreeing with μα.

21 ημων, 'for us,' i.e. so that we may find them: ethic dat. (cp. 81). Campbell defends the ms. ημων as if εχει...ημων = 'hast taken from us,' comparing 821 των παιδων εχει μου, where, however, the gen. is possessive, and O.T. 1522, where μου depends on θης. τα παιδα ημων could mean only 'our maidens,'—which is hardly to be justified as the language of a paternal government.

1022 ἐξορίζων, sc. των παιδων: φευγων, sc. των εξεργασεων (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 they are already full flight with them to Boeotia.

1028 άλλοι: the horsemen who at 900 were told στειδων απ ουριων.

ος χαρας τηδει φευγουντο ου μη τοτε επεξεργαζεται θεος, 'from whom having escaped out of this land, never shall they make grateful (επι-) vows to the gods.' φευγω can take a gen. of separation, denoting the thing, or the region, from which one escapes: Od. 1. 18 ὀδη πολεμιν ημεν αθανων. This gen. is here combined with an acc., as in Eur. Suppl.

148 Τυδεις μεν αλαμ συγγενες φευγων χωνον, flying from the land, from (the penalties of) a brother's murder: cp. Or. 1. 506 ποι οτιν ουτοι δε πεφευγε τοιμων εκ δομων ειφως: επεξεργαζεται implies a vow of thank-offerings for safety: cp. Xen. Anab. 3. 2. 9 εξαισθηται τι θεο τουτω βοηων σωθηρα δηναι απ πρωτων εις φιλων χωραν αφικομεθα. Aesch. Thes. 276 (θεος) επεξομαι | θης ερωταμαι. The partic. φευγοντο expresses the cause to which ετι in the compound refers: cp. Ant. 483 δεδρακαια γελαιναι. (Distinguish the different sense of the verb in Plat. Socr. 335 C άλλοι γενος ουδεν μηγετα εκφυγων επεξεργαζεται την...μεθοδον, glory in having eluded.)

1025 δαλλ', 'nay'; cp. 237. In εκεφυγοι (only here), εκ refers to the moment of starting, while ενων = 'onward,' as in ουτων.

εχων εχει, cp. our phrase, 'the biter bitten.' Aesch. Ag. 340 οδ των ελατος αθηναι αναλων αν. Hor. Ep. 2. 1. 156 κατα ρημα νικον νικην. Isaiah xiv. 2 and they shall take them captives, whose captives they were.

1026 εκεφυγον't recalls the metaphor used by Creon himself, τυδοι εξερχομεν άγαμον (930). η τυχη = Destiny: see on O. T. 977 τι δεν φοβοιται ανθρωπος, ω τα την τυχην | κρατειν. The 'irony of fate' is better denoted by τυχη than by the proposed substitute Δικαι (El. 528 η γαρ Δικαι να ειλεν, ουκ εγω μοι).

τα...δελφ ν κτηματα = τα δελφ κατακτηθητην, the instrum. dat. with the noun as
κούκ ἄλλον ἔξεις εἰς τόδε· ὦς ἔξοδά σε
οὐ ψιλὸν οὐδ᾽ ἁσκευόν ἐς τοσόνδυ ύβριν
ηκοντα τόλμης τῆς παρεστώσης ταῖν,
ἀλλ᾽ ἐσθ᾽ ὅτω σὺ πιστὸς ὡν ἐδράς τάδε.
ἀ δὲ ἦν ἀθρήσκαι, μηδὲ τήνδε τὴν πόλιν
ἐνὸς ποησαι φωτὸς ἀσθενεστέραν.
νοεῖς τι τούτων, ἢ μάτην τὰ νῦν τέ σοι
dokei λελέχθαι χώτε ταὐτ᾽ ἐμπαρνᾷ;

KR. Νοῦδεν σὺ μεμπτῶν ἐνθάδ᾽ ὡν ἔρεις ἐμοῖ·
οἱκο δὲ χήμεις εἰσόμεσθ᾽ ἢ χρή ποιῶ.

ΘΗ. χωρῶν ἀπείκει νῦν· σὺ δ᾽ ἡμῖν, Οἰδίπους,
ἐκηλοσ αὐτοῦ μὲν, πιστωθεὶς ὅτι,
ἡν μὴ ἐγὼ γνω πρόσθεν, οὐχὶ παύσομαι
πρὶν ἄν σε τῶν σώματος κύριον στήσω τέκνων.

ΟΙ. ὅνως, Θησέα, τοῦ τε γενναίον χάριν
καὶ τῆς πρὸς ἡμᾶς ἑνδίκου προμηθίας.

and so Nauck, Hartung, Blaydes, Wecklein.

1030 els τάδε (a made from o by S) L, with most mss.: els τάδ᾽ A, R, Ald., as in v. 1031 also they have τάδε, where L and the other mss. have τάδε. 1031 After ἐδρασ two letters have

with the cognate partic.: so often, esp. in Plato, as Legg. 631 c els te δρόμων καὶ
elos τῶν ἄλλων τάσι σημαίνει ὃ κρούσι τῷ σώματι:
Soph. 261 ε τῶν τῆ φώνη περὶ τὴν οὐσίαν
dηλωμάτων. τό μὴ δικαίον: cp. 73.

1028 τὸ κοῦκ ἄλλον ἔχεις εἰς τόδε, 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 ἔχεω cp.
Andoc. or. i § 63 ἔχεις ἡμᾶς ἐπιτεθένς:
for els τὸς cp. 507. ὡς ἔφεσα, ‘(I speak of
another,)’ for I know,’ etc.: ὡς causal;

αὐτὸν ὡς φελών: see on 866. ἀσκευόν: El.
36 ἀσκευόν αὐτὸν ἀσκευόν τε καὶ στρατοῖ.
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 Oedi-
pus 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 hy-
warly sagacity.

1029 ἐς τοσόνδυ ύβριν...τό μη
tο. The τόλμη is the audacious spirit mani-
fested in the ύβρις, or outrageous action.
The gen. τόλμης seems best taken as
partitive, ἐς τοσόνδυ ύβριν ἥκοτα being
equiv. to ἐς τοσοῦτον ἥκοτα: cp. Isocr. 8
§ 31 els τῶ ἄρτω τινῷ ἀναλ ἐξήθεωσαν
(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, ύβρις τόλμης nearly
= ὥστε τολμηρά: but the addition of τῆς
παρεστώσης ταῖν makes this awkward.

1347 ὡς ὑγος, eis μὴ το πεπολεθεῖ, οὐκ ἐν ἃν εῖν | οὗτοι ἀκολομποστόι ἄλλος ἐσθ᾽ δὴν ἄρα
προσεται. πιστὸς, nice: Aesch. P. V.
915 ἄρων καθάργος τοῖς πεδαρίοις κτίτο-
τοις πιστὸς. So μεμεντό, ‘blaming’ (Ty.
446); ύποκτοσ, ‘suspecting’ (Eur. Hec.
1135); ἀφόβητοσ, ‘not fearing’ (O.T.
885); ἀμωθοσ, ‘not having touched’ (ib.
969); αἰβισκητοσ, ‘beating around’ (Ph.
688).

1034 το τοῦτων, irical for ταῦτα:
O. T. 1140 λέγω το τοῦτων, ἢ ὀδ 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.

OEDO. 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. 1088 évdos] Nauck conject. ξηνου. 1088 ὤν...ἐμοι] Blaydes conject. δὲ...ἐμει: Wecklein, δὲ...ἐμει. 1087 δὲ χημείς] δήχημεισ
L. ei in an erasure. 1088 νῦν MSS. and most edd.: νῦν Elms.

1088 τὰ νῦν is slightly better than ταῦν. (1) With τὰ νῦν 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. τὰ νῦν τε χάστε is then like τὰ μα κάκελων
(606), one article doing double duty. (4) With ταῦν: 'Or do these things
(ταῦτα, supplied from τοῦτον) 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 τὰ νῦν—rather than to thoughts which the Chorus had
suggested before him.

1088 ἐνδάδ' ὤν has been generally
suspected, because the qualification, 'while here,' seems to suit Creon better
than Theseus. But, though ἐνδάδ' δὲν...ἐπισ ἐμει 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.' μεμτὸν ἐμει, 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.

1088 χρῶν ἀπελευ νῦν, 'threaten (if
you will) now—only set out.' The en-
clitic νῦν ('well then') would be weak
here: νῦν takes point from 1037. For
the partic. expressing the leading idea of
the sentence, cp. Andoc. or. 3 § 34 φημ.
στρατηγὸν...λαμβάνοντα δεῖν τῶν τοὺ
λούν τῶν ἀνθρώπων καὶ ἑαυτῶν τὰ ἄγερ ἐπὶ τῶν κυκλῶν, 'he must elude
their notice, and beguile them, if he is to
lead them,' etc.: Thuc. 1. 20 Ἰππαρχον
οδώται τῶν ὄραν ὕπτα ἀποβαίνον, 'was
reigning when he was killed': 4. 11 τὰς
οἰκέτας ναός, βιάζομένους τὴν ἀπόβαι-
νον, καταγινίσκετέ λέγετε: 'he cried, 'Wreck
your ships, if you must—but force your
way ashore.'

1089 πυτόθες, as Od. 21. 218 δορά
μ' ἐβ γνώτων πυτόθητον τ' ἐν θυμῷ, that
ye twain may be assured in your minds:
but elsewhere ἐπιστώθην is said of him
who gives the pledge (Eur. I. A. 66 etc.):
cp. on 650.

1042 ὤνω, a blessing, usu. with
simple gen., as Eur. I. A. 1359 ὤνω τῶν
φρενῶν, 'bless thee for thy kindness,' or
a defining partic., as Or. 1677 γῆς
ὦνω: but there is no reason to suspect
χάριν, for which Blaydes suggests τρόπω.
Cp. 569 τὸ σῴν γενναίον.
στρ. α.: ΧΟ. εὑρὴν δῆθι δαίων
2 ἀνδρῶν τάχ' ἐπιστροφαὶ
3 τὸν χαλκοβῶαν Ἀρη
4 μείζουσι, ἣ πρὸς Πυθίας
5 ἢ λαμπάσιν ἄκτας,
6 οὖν πότνιαι σεμνὰ τιθηνοῦνται τέλη
7 θνατοὶς, δὲν καὶ χρυσέα
8 κλῆς ἐπὶ γλώσσῃ βέβακε
9 προσπόλων Εὐμολπιδᾶν.

1045—1050 Second στάσιμων.—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.

1046 εἰκὸν δέ: σφ. Αἰ. 1218 (Chorus) γενομαν ὑ' ὁλαχ ἔπειτα πόντῳ πρόβλημα, etc.: Eur. Hêr. 732 (Chorus) ἀλβάτοι συν κενθωσὶ γενομαν, ὑπάτων, etc.

1047 ἐπιστροφαῖ. 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 ἐπιστροφαῖ ἀνδρεῖς ἐπιστρεφόντες: σφ. Εἰ. 417 εἰσοδεύον πατροὶ...δευτέραν ὁμιλαία: Eur. Hêr. 581 ὑμίεις 8', ἀδελφῶν ἡ παροῦ οἴμαι: Εἰ. 606 ἀνδρῶν Φεραιῶν εὔμενης παρούσια.

1048 ἀνδρῶν ἐπιστροφαῖ 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. Σφ. Μ. 190, where the Death-god (the plague) is an Ares who is ἄχαλος ἀπόλιων, yet περιβατος. χαλκεφώνωσι, 'with voice as of brass,' is not really similar: it is the epithet of Stentor (Π. 5. 785) and of Cerberus (Hes. Theog. 311).—μείζουσι: σφ. Π. 15. 510 ἡ αὐτοκειμένη μεῖας χειρᾶς τε μέκιον τε. The Attic spelling in the age of Sophocles was μεῖας (not μεῖωσι), ἄμεια, verb. adj. μεικτός: and so, in the proper names, Μεῖγιας, Μεῖγιττος, etc.: see Meisterhans pp. 25, 87. There is no epigraphic evidence for the pres.; but, as Curtius remarks (Gr. Verb p. 111 Eng. tr.), μείγιμα : μηγιμα : δικιμα.

ἡ πρὸς Πυθίας η λαμπάσιν ἄκτας.

The Chorus here imagine the Athenians as pursuing the Thebans through the pass of Daphné, over Mount Aegaleos, towards Eleusis. Two points are mentioned as possible scenes for a fight.

(1) Πυθίας ἀκταὶ, the Pythian shores; the shore of the bay of Eleusis just beyond the pass of Daphné on the N. W., near the salt-springs called Πετροῦ (Thuc. 2. 19). The distance from Colonos is about six miles. Πυθίας alludes to the Πυθίας, 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 Daphné, in the narrowest and highest part of the pass. (Cp. Leake, Demes pp. 144 f.: Paus. i. 37. 6.) Others take the Πυθίας ἀκταῖ 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 Dryoscephalae 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 Πυθίας ἀκταί as nearer than Eleusis to Colonos.

(2) Λαμπάτιδες ἀκταὶ, 'the torch-light shores' (cp. Harpocr. 184, quoted on 56, ἰότρας λαμπάτις): 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 λεπά δᾶδες 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;

νοῦται τῆλη form the next verse.  

This procession is indicated by the χρόδος μυστών in Ar. Ran. 316 ff. see id. 340 ἐγείρε φλόγας λαμπάδας, ἐν χρόδοι γὰρ ἱείς τιμάσσων, ἤ Ιακχê, ὢ Ιακχê, κ.τ.λ. νυκτερίου τελετῆς φωσφόροι ὀψήρ. The search of Demeter for Persephone was also represented in Eleusis in a πανωσία of torch-bearing mystae. Cp. Aesch. fr. 376 (speaking of Eleusis) λαμπράθων ὀστρακών λαμπάδων στένει. Ar. Th. 1151 ὀργὰ σεμνὰ θεῶν, ἵνα λαμπάσαι φαλντὸν ἀμβροτόν διάμνων.

1050 πόνναι, Demeter and Persephone (Cora), who in Ar. Th. 1156 are called Θεομοφόρων πολυποτία. Cp. 683. τουθύνουτα, as the spiritual nurturers of their faithful votaries. Simonides, too, has this word in a fig. sense, fr. 150. 7 εὖ δ' ἐταθείον γλυκερῶν ὑπά Δωρίων Ἄρτατοι Ἀργεῖος ('cultivated'). τῆλη: Plat. Rep. 500 E τελουμένου ψυχῆς μεγαλούς τέλειοι: Eur. Hippi. 25 σεμών ἐστὶ καὶ τῆλη μυστηρίων: Aesch. fr. 377 μυστικόν τέλειον: in prose usu. τελεταλ.

1051 οντάτοιν, esp. fitting here, since the highest value of the Eleusinia consisted in opening a prospect of bliss after death. Soph. fr. 753 ὥς τρις Ὀλίβοι | κεῖσον βρατῶν, οἱ ταῦτα δερχέντες τῆλη | μόλωσι εἰς Ἀδώνος τοῦτος γὰρ μόνοις ἐκεί | ἵτις ἄρτοι, τοις δ' ἀλλοις πῶν' εἰς κακὰ. Findar fr. 114 Ὀλίβοσ δοσίς ἱδών κεῖσ' εὖ ὑπὸ χρῶν' οἴδε μὲν βίου τελευτᾶν, οἴδεν δὲ διὸς ὄρθων ἐρισε. ISOCT. 8 § 28 ἔτη (τελετή) οἱ μετασχάνεντες περὶ τε τῆς τοῦ βίου τελευτῆς καὶ τοῦ σύμπαντος αἰώνοι ἡλέος τὰς ἑλκίδας ἔχουν.

δὲν καὶ χρυσέα κ.τ.λ.: δὲν refers to θενατοῖν: καλ ('also') has the effect of limiting the reference to those persons to 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 Εὐμολπίδαν (possessive gen.), the silence which they impose. Perhaps we should read βεβακτική. 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) δὲν referring to τοῦτο: 'whose seal has been set on the lips of the Eumolpidae': (2) δὲν referring to τῆλη: '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. 300 ἀλλ' ἤστι καμιά κλῆς ἐκλ χρυσῆς 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 ἄκονη,—(literally, 'sharpen,' conventionally 'whetstone'); or when he calls the master, who tempers a chorus into harmony, a κρατηρ (Ol. 6. 82, 91: cp. my paper in Journ. Hellen. Stud. III. 171).—Cp. the βοûς εκλ χρυσῆς (Aesch. Ag. 36),—perh. a mere metaphor from a heavy weight,—parodied by Menander Ἀλετικ. fr. 1 παχύς γὰρ ὃς ἐκεῖν ἐπὶ στήμα. Anthol. Pat. 10. 42 ἀρρήτων ἐπίκους ἔτισε προφασίς εἰκοπεδῶς. Eur. Med. 660 καθαρὰ ἀνοίξασθαι κλῆρα φρενῶν, 'having unlocked his heart in sincerity.' Κληθοῦσα was said either of a tutelar deity or of a priestess, and on the vases the symbolic key, adorned with woolen threads, is sometimes borne by the priestess (Passerii III 294, Welcker Alt. Denkm. III. 450 ff. et seq.)—but there is no evidence for the Eleusinian Hierophant actually putting a key to the lips of the initiated. χρυσέα, divine, precious,—because of the truths revealed: O. T. 157 χρυσάς τέκνον Ἐλευθερίας.

1053 προσπόλων Εὐμολπίδαν. The Eleusinia had four chief ministrants. Ι. Κ. Ι. Ι. This office was hereditary in the Eumolpid gens; Plut. De Exil. 17
1054 ἐγρεμάχαν Λ (with γρ. δρειβάταν in marg.), and so most mss.: δρειβάταν Α, R; δρειβάτας Φ. Hermann combines the two readings, deleting Θησαῦ καὶ, so that ἐνθ' ὁμαὶ τὸν δρειβάταν | ἐγρεμάχαν τὰς διστόλους = antistr. ν. 1069 ι., ἀπυκτήματα πωλικά (so Herm. for πώλων) | ἀμβασις, αἱ τὰν Ἰππίαν. Gleditsch also deletes Θησαῦ καὶ, but instead of τὸν δρειβάταν gives δριτταν: then ἐνθ' ὁμαὶ δριτταν | = 1069 -πυκτήρα πώλων, and the syllable ἀμ- closes ν. 1068, as in the mss.—Nauck conjunct. ἐνθ' ὁμαὶ λεών δρειβάταν |, which requires greater changes in ν. 1069. See comment.

1055 For Θησαῦ καὶ Dindorf conjunct. Algeidan: Halm, μουμνων. For Θησαῦ

Εὐμιστος ἔμοισε καὶ μνε τὸν Ἐλληνας (as the earliest hierophant, and the ancestor of his successors). 2. The διδοῦχοι: hereditary in the gens of Callias and Hippiacus, which traced itself from Triptolemus. 3. The λεποκήρος: hereditary in the gens of the Κηρυκεῖα (or Κηρυκεῖα). 4. The altar-priest, λεποκες ὁ ἐκ βωμοῦ, or ὁ ἐκπρομεν, 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, προσόπολαν here possibly includes (2) and (3), but is more naturally taken of the λεποκήρος only. A hydra found at Cumae, and belonging to a Campanian collection now at St. Petersburg, exhibits an Eleusinian group of deities and priests, among whom the λεποκήρος 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. 530.)

1056 I incline to believe that the ms. words ἐνθ' ὁμαὶ τὸν ἐγρεμάχαν are sound, and that the variant δρειβάταν may have arisen from corruption from ἐγρεμάχαν. See Appendix on this passage. The fact that the antistrophic passage is certainly unsound in the ms. has increased the doubt: see on 1069. ἐγρεμάχαν, 'rousing the fight,' is a fit epithet for the champion who overthrows the captors, and forces them to a contest. Elsewhere we find only the fem. ἐγρεμάχη, as epithet of Pallas, Hom. Hymn. 5. 474.

1057 Θησαῦ has the final a long in 1458, but short here: cp. Eur. Hec. 882 ξίν ταύτες τὸν ἔμοι φοίνον τιμωρήσωμαι. 870 ed. Porson, who adds Philonem ap. Athen. 7. 307 E κατερ' ὁτὸν. Is the ms. καὶ after Θησαῦ genuine? If so, ἐμμείξαμεν is here intrans., like ἐπι-, προ-, συμμεμείξαμεν: and the sense is, 'Theseus and the two maidens will soon meet amid a battle-cry of confident prowess.' Thus with ἐμμείξαμεν we are to understand ἀλληλος. The verb is fitting, because the maidens, though their sympathies are with Theseus, are in the midst of the hostile force. αὐτάρκης ὅμικος is dat. of circumstance. This I believe to be the right view. Not, 'Th. and the maidens will join battle with the foe,' sc. τῶν πολεμίων: 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 Θησαῦ καὶ Dindorf proposes Αλγείδαν: for Θησαῦ καὶ τὸς Wecklein Θησαῦ παίδας. 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 τῶς into παίδας is hardly likely. In Ph. 79 παίδα, which Erfurdt changed to καὶ, 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,
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εἰς νομὸν Hartung, Nauck, Wecklein. 

The scholiast takes the νυφὸς πέτρα to be a rock or crag of Mount Aegaleos;—the same which was called λεῖα πέτρα, 'the smooth rock,' by Istrs, a writer on Attica, c. 240 B.C., whom he quotes. The schol. then explains Οὐλέθδεος by the fact that Aegaleos ἐν 'ἐσχάτων ἐστί τοῦ δήμον τοῦτον, 'skirts that deme,'—namely, of Οἰν. It cannot reasonably be doubted that this statement about Οἰν., if it did not rest on the scholiast's own knowledge, was derived from Istrs, 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 Daphnê, 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 (Dem. 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 δὲ σὲ ἠχοντα το Ἀγάλεων δρος,—i.e. keeping it to the s.,—διὰ Κρανίας, a deme in the valley between the N. end of Aegaleos and the s.w. end of Parnes. Hartung, referring to the λεῖα πέτρα of Istrs, conjectures λαμάδος, as = 'smooth,' for νυφὸς: but though late poets could use λίθος for λιθός, the i is most improbable for Soph.
borne on horses in their flight, or in chariots racing at speed.)
Creon will be worsted! Terrible are the warriors of Colonos,
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.

strength.'

1068 2. We require — instead of the MS. κατ'. Bothe gets this by supposing non-elasticity of κατά before ἀμφικτυόρα. This, though rare, is possible: cp. Ai. 425 χθόνος μολότ' ἀπὸ | Ἑλλαν-
δὸς: Th. 510 Βαυκλᾶς ἀπὸ | ἤδε. But I cannot believe κατά | ἀμφικτυόρα to be Greek, as meaning either (1) 'according
to the full speed given by the head-gear,' i.e. by shaking the reins,—Galey: or (2) 'in the direction of the bridles,'—i.e.
'every horseman gives its steed its head,' Campbell. Instead of κατ', Hermann gives χαλῶ: Schneidewin pro-
posed καθεῖον (cp. Eur. Bacch. 695 καθεῖον εἰς ὁμοὺς κοῦνας). This, if it had become καθεῖον, might easily have shrunk to the MS. κατ', through the rest of the verse being taken for εἰς.

ἀμφικτυόρα Φάλαρα πῶλαν is the MS. reading. Hesychius s.v. has: ἀμφικτυό-
ρια τὰ φαλάρα. Σοφοκλῆς Οἰδίποδοι ἐν Κολωνίᾳ. This proves what the metre (on any view of 1054) already hinted,—that φαλάρα is a gloss. ἀμφικτυόρα here= 'bridle,' as ἀμφικτυόρα in Aesch.
Theod. 461 ἵππου δ' ἐν ἀμφικτυόραν ἐμ-
βρυμομένας: where the schol. (minor) expressly says that ἀμπυρος (properly the head-band) was similarly used: κυρίος οἱ
περὶ τὴν κεφαλὴν ὑπάντες τοῦ χα-
λίνου ἀμπυρος καλοῦσαν: and so Quintus Smyrnaeus uses ἀμπυρος. 4. 511. It is but a slight poetical extension of meaning to use ἀμφικτυόρα as including the
bridle-reins. The MS. πῶλαν is against the metre, unless 1054 f. are very boldly altered (see Metrical Analysis). When the gloss φαλάρα had crept into the text, πῶλαν (suggested by 1062) may have been tacked on to it. Wecklein's

conjecture, ἀμφικτυόρα στομιῶν ('the reine of the bits') gives an exact corres-
pondence with 1054 ἐνθ' οἴμα τῶν ἔγερμα-
χων. Nothing better has been suggested.

1070 ἀμφικτυόρα, in such a context, needs not to be defined by πῦλον. For the apocope, cp. Anth. 1275 ἀντρέ-
πος, n. 01, as if ἀντρέπας had gone be-
fore: cp. Her. 8. 128 περιέβραμε διμόλο,
...01 etc. Cp. 942 n. (ἀντός απὸ τῶν πῦλων).

1072 γαῦδοχον, in the Homeric use, is most simply explained as 'earth-
embracer,' with ref. to the Homeric idea of ᾿Οκεανός flowing round the earth: though some understand 'reigning on earth' (as Zeus in heaven, and Hades in the nether world II. 15. 190). Some take it here as= 'guarding our land,' like γ. ἀργείου 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 γαῦδοχον ᾿Εννο-
στιγόνος. 'Φέας, here a monosyllable, as in II. 15. 187,—the only instance of this form in II. or Od., but a dissyllable in Hom. Hymn. 5. 459, τὴν δ' ὥδε προσέβηε
'Ὡη λαυαρκηθήμενος. Elsewhere in the
Hymns the form is always 'Φεία, as in II.
14. 203. In Hes. Th. 634 'Φεία 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 inti-
mately connected with the Eleusinian
Athens, the temple of Rhea Cybele, con-
tained a celebrated statue of the goddess,
by Phidias or his pupil Agoracritus.
ΣΟΦΟΚΛΕΟΥΣ

προμναται τι μοι
γυμα ταχ* ἀντάσεων
τάν δεινα τλασαν, δεινα δε ευρουσαν πρὸς αὐθαίμων πάθη.
tελεί τελεί Ζεὺς τι κατ' ἀμαρ.
μάντις εἰμ' ἐσθλῶν ἀγώνων.
εἰθ' ἀελλαια ταχύρωστος πτελεᾶς
αιθερίας νεφέλας κύρσαμι ἀνωθ' ἀγώνων

*ἀώρησασα τούμον ὁμμα.

τηρ' ζοοο. For κατὰ Schneidewin conjectured καθειρ'. Mekler suggests ταχεία | ἀμυκτήρα πάντα χαλκόν. 1074 ἐρδουσι ἡ μελλουσι; ὡς | L. So the other mss., except that some have ἐρδουσι. Elmsley gives ἐρδουσι' (sic) ἡ μελλουσι; ὡς = 1085 ὡς Ζεὺς ἐπάνωχεν θεῶν. Hermann, ἐρδουσι ἡ μελλουσι; ὡς | (and so Dindorf, Blaydes); but in his ed. of 1841 ἐρδουσι ἡ μελλουσι; ὡς | : cp. on vv. 1085 f.—Wecklein writes ἐρδουσι', ὡς (for ἡ μελλουσι, with K. Walter. 1076 τὰς ἄν
dώσεις | τὰς δεινὰ τλάσαν δεινὰ δὲ εὐρουσαν πρὸς αὐθαίμων πάθη mss.—ἀντάσεων] Buecheler's correction of ἄν δώσεις. Musgrave conject. ἄνδωσεν (the lemma of the schol. in L has ἄνδωσεν, sic), which Campb., Paley and others receive: Turnebus, ἄνδωσεν, approved by Elms. and most of the recent edd. : Blaydes, ἄνδωσεν: Halm,
Is the battle now, or yet to be? For somehow my soul woos me to the hope that soon I shall be face to face with the maidens 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!

give up.' (2) To supply 'Creon' or 'the enemy' as subject is extremely awkward. (3) The sing. τάν...τλάσαν, etc., this requires, cannot well be defended on the ground that Antigone is chiefly thought of.

With τδοσαν 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 (Praeq. 43) uses the intrans. τδοσαν of a malady which remits its force. But is τδοσαν 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, τδοσαν = ‘give up,’ it incurs the 2nd and 3rd objections to τδοσαν.

1079 κατ’ δημαρ here = κατ’ ήμαρ...το νοι (Αι. 155), as μοίρα καθαμερία (Εἰ. 1414) = ‘the doom of to-day.’

1081 δελλάα: Ο. Τ. 466 δελλάδων | ἵττων. ταχύρροπος goes closely with it in sense, ‘with a swift, strong impetus, of the storm,’ ταχέω ρωμενή, ὡ δελλά: cp. Π. 23. 367 ἑρώδων μετά πτοιής ἄνω.

1083 εἰ. Herrmann’s ἀνωθ’ for the αὐτῶν δ’ of the MSS., with Wunder's αὐτῶν ἄρρησα for τεωρήσασα, gives the most probable correction of the passage. ἀνωθ’, for ἀνωθ’, though it does not occur elsewhere in trag., is once used by Ar. Eccl. 698 (ἀνωθ’ ἐξ ῥυπφών), 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 τάνδ’ with Wunder, the gen. τάνδ’ ἄγονων must be governed in one of two ways: (a) by κύρσαμι, when αὐτοι κάθεσαν must mean, ‘from a cloud.’ This is possible (cp. O. T. 808 ἄγων...κἀθ’κατ’ n.): but it is awkward. It is much more natural to take αὐτοὶ κάθεσαν with κύρσαμι. (b) By something substituted for τεωρήσασα. Wecklein makes the gen. depend on αὐτῶν ἄρρησα, as = ‘having lifted above’: but the gen. would mean ‘from,’ as Αὐτ. 417 κέφων | ...ἄλας; and the rise here is not from the fight below. He has since conjectured (Neu Philol. Rundschau, 1886, p. 386) αὐτών ἀνωθ': which is near to the letters of Π. (see cr. n.): but αὐτῶν (referring to ἄγονων in 1080) seems a little weak; and in any case I should prefer ἀνωθ’ αὐτῶν. θέρησα, πλησια, etc., have no palaeographical likelihood, and are further condemned by the aorist tense where we should require the present. I had thought of τάνδ’ ἄγονων | ύπερ’ ἄρρησα, but prefer Herm. s remedy.—τεωρήσασα cannot be defended by Campbell’s version, ‘having gone as a spectator with mine eye.’ θεωρήσασα is read by Blaydes, who renders, ‘to give my eye a sight.’ This, as Paley says, is not Greek.—αὐτοί, not αὐτῶν, is the classical Attic form: cp. on O. T. 1264.
SOPHOKLEOS

1085

1088 ε. Ἡ Ζεώ πάνταρχε θεῶ | παντόπτα πόροις MSS. (except that T and Farn. have the corrupt ὧ Ζεώ τε πάνταρχα θεῶ). Dindorf, Ἡ πάνταρχε θεῶ, | παντόπτα Ζεώ, πόροις: Hermann (ed. 1841) ὧ Ζεώ θεῶ πάνταρχα (= 1074 ἐρδοῦν ἢ μέλλον; ὡς, | παντόπτα, πόροι.—Blaydes, ὧ Ζεώ, θεῶ πάνταρχα, ὧ παντόπτα, πόροι.—Meineke | conject. παντόπτα ὧ.—I place θεῶ before (instead of after) πάνταρχε, and Ζεώ after

1088 ε. In the ms. order of the words, Ἡ Ζεώ, πάνταρχε θεῶ (monosyll.) = 1074 ἐρδοῦν ἢ μέλλον; ὡς, and παντόπτα, πόροις = 1075 πρωματά τι μοί. This requires the final ὧ of the voc. παντόπτα to be long, which is impossible, though some edd. tacitly assume it: Meineke's remedy, παντόπτα ὧ, 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 ἵππινειω σθενεῖ: yet it is certain that the order of the words should be the reverse.

1087 δαμοῦχος (cp. on, 458), the people of Attica.

1088 σθενά: cp. Tr. 497 μέγα τι σθενάς ὡ Κύριος έκφερεται νικας αἰ. ἵππινειω for ἵππινειω: cp. Anc. 338 ὑπαίθρεα (Boeckh, for athora). τὸν εὐάγρον τελεωσάμενον 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 (έφρα), viz. the maidens. τὸν εὐάγρον; proleptic: cp. Tr. 477 τῆς οὐνείς ἢ πολύθρονος | καθήμεθα πατρός Οἰκαλα δόρει. λόχον, 'ambuscade,' seems here to have the more general sense, 'scheme of capture' (cp. Od. 4. 395 φάτεν σω λόχον θελου γέροντα, 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 you should crown the successful band with victory' (τελεωσάμεν): cp. El. 1508 ὤ στέρμι Ἀτρέω... τῇ νῦν ὧμη τελεωσάμεν, '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 πόροι, 1086).

1091 τῶν αἵρετων, the hunter. Cp. Aesch. fr. 195 (Heracles, in the Προμηθεὺς Δίκαιος, when aiming his shaft at the eagle) 'Ἀγρείπου δ' Ἀπόλλων όρθον ἰδίων βέλος. Paus. (i. 41. 3) saw at Megara a temple dedicated to Ἀγρείπου Ἀρείμων καὶ Ἀπόλλωνα Ἀγαθούνοι. Xenophon, in his treatise on hunting, bids the hunter pray to 'Ἀπόλλων καὶ τῷ Ἀρείμῳ τῇ Ἀγρείπη μεταδοῦναι τῆς ῥήμας (Cyneget. 6. 13).—Note the change from vocative (Ζεώ), and 3rd pers. (παῖς) with optat., to the constr. of acc. and infin. with στέρμω. Cp. O. T. 204 Δάκρεν ἀνάζε...209 τὸν χρυσωμέτων τε κιχέρας: Aesch. P. V. 88 ὧ δίοις αἰθήρ etc....καὶ τὸν παντότεν κυκλον ἦλιον καλό.
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.

-ing them in the chase. Artemis 'Αγροτέρα had a temple at Athens in the suburb 'Αγρα, on an eminence by the Ilissus; and to her, as 'smiter of deer,' the festival of the Έλαφηδρα was held in the month thence named (Mar.—Apr.). Ημ. Ημ. 27. 2 έλαφηδρον, λοξεύοντα... | ή κατ' ήρα σκόντα καὶ ἀκρις ἤμετοκλείς | ἄγρη τερσώμεθα ταχγωγηθα τόσα τιταλέον. She is also έλλοφόρος Corp. Ισκρ. 5943 (Έλλος, a faun), θερμοκίνος, θερμοφίνος, etc. —Τινοποτάκτων: cp. Eur. Ηηρ. 215 εμμ ρόδ ραν | και παρα πενας, ίνα θερμοθένον | στέθοντε κίνον, | βαλλεις έλαφος | ἐγκυμοποιήσει: Αε. 584 ποικιλόρει | νεβρόν.

1094 στέργω, 'I desire.' Schol. σημαίνει μὲν οὖν προσέλεμαι: τελευτά δὲ εἰς τὸν 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 στέργω, '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. ιι στέργαντες = '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 μελιδους στέργοι τε παρασφάμενοι τέτευσαν (‘entreat him’), where Ruhnken conjectured θέλω.

Σεπλάς δρωγᾶς, two aids (abstract for concrete), Apollo and Artemis. Cp. O. T. 164 τρισοι άλεξιμοροι προφανήτε μου (Zeus, Apollo, Artemis).

1096—1210 Third ἑτερόδοχον. The maidens are restored to their father by Theseus; who also brings word that an unknown supplian has placed himself at the altar of Poseidon, praying to speak with Oedipus.

1096 τῷ σκοτῷ μεν, 'to thy watcher at least' (cp. 802 έμοι μέν). The Chorus, left alone with the blind man, has acted as his watchman. μέν implies, 'if my mere pretage (1075) did not persuade, my eyes, at least, may be trusted.'

1098 προσπολομένας has been much suspected (see cr. n.). The verb προσπολεῖν elsewhere occurs only in the act. as = to be a πρόστολος (with dat., Eur.). So δορυφορεῖν = to be a body-guard, ῥαβδοχεῖν to be a lictor. And if the passives δορυφορίεσθαι (Plat., etc.) and ῥαβδοχείσθαι (Plut. Ναυ. 10) can mean to be escorted by δορυφόροι or ῥαβδοῦχοι, it is not plain why the pass. προσπολεῖσθαι should not mean to be escorted by πρόστολοι. The attendants are the ὄπανες (1103) of Theseus. The version 'moving hither' (Schaefer) is wrong.
Πού πού; τί φής; τώς εἴπας; ἀν. ὁ πάτερ πάτερ, τίς ἂν θεῶν σοι τόνδ' ἀριστον ἄνδρ' ἱδεῖν ὑοίκη, τὸν ἰμάς δεύρο προσπέμψαντα σοι;

ὁ τέκνον, ὁ πάρεστον; ἀν. αἴδε γὰρ χέρει

Θησέως ἐσωσαν φιλάτων τῷ ὑπάονι.

Ὡς ἔλπισθεν ἤξεν σῶμα βαστάσαι δότε.

Αἴτεις ὁ τεύκες. σὺν πόθῳ γὰρ ἡ χάρις.

ποῦ δήτα, ποῦ ἑστῶν; ἀν. αἴδ' ὁμοῦ πελάζομεν.

ὁ φιλάτας ἐρημ. ἀν. τῷ τεκόντι πάν φίλον.

ὡρηστρά φατός. ἁν. δυσμόρου γε δύσμορα.

ἐχω τα φιλάτας, οὐδὲ ἐτ' ἂν πανάθλιος

θανῶν ἂν εἴην σφῶν παρεστώσας ἐμοί.

ἐξέστρα, ὁ παῖ, πλευρὸν ἀμφιδέξιον

ἐμφύτευ τῷ φύσαιτι, θανῶν ἂν

τὸ πρόσθ' ἐρημοῦ τούδε δυστήνου πλάνου.

1099 ὁ πάτερ ὁ πάτερ L and most mss.: the second ὁ is omitted by B, T, Vat., Farn. 1100 τῶν δ' τῶν δ' L, L². 1102 πάρεστον made from πάρεστων in L. 1108 φιλάτων ὑπάονων L first hand: τ' was added by the same, or by S. The other mss. have τ'. 1104 προσέλθ' L, L² (which adds σοῦ after πατρί), F: προσέλθει the rest.—μηδαμα L, with most mss.: μηδαμή B, Vat. 1108 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 τόδε instead of δότε. This τόδε is in L², T, Farn.: the rest have δότε. 1109 δυσμόρου τε mss.: δυσμόρων γε Reiske. 1110 ὁ τ'['] ὁτ' ὁτ' ὁτ' ὁτ' ὁτ' ὁτ' Blaydes conject. ταύταν, or τα λοίπαν, or οὐδὲ ὡς: Mekler, αἰών.

1010 τές ἄν...δοσιν, 'who would give? 'Oh that some one would give!' Aesch. Ag. 1448 τές ἄν... μέλος φέρουσιν

ἐν ὑμῶν μοιρ' ἀπέλευσαν ὑπάον. So more often πώς ἄν... δοσιν, 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. Cpt. on 1054 ff.

1104 το μηδαμα, οδομα are used by the poets when the final must be short; μηδαμὴ, οδομή, when it must be long. Where, as here, either form is possible, L is not a safe guide in choosing between them. The μη-advverb occurs 5 times in Soph.; here L has μηδαμα: in Ph. 789 (a like case) μηδαμή. Above, 517, where μηδαμά is necessary, L has μηδαμά: in

1608 (a like case), μηδαμή. The οὐ-adv. occurs 4 times in Soph., and L has always οδομα, which is necessary only in Ant. 874, while οδομα is necessary i.β. 830: either could stand i> β. 763, Tr. 323. Thus L's persopensom form has displaced a necessary -ά in 3 places, while only one place of all 9 requires the long form.

το μηδαμα ἐλπισθεν ἤξεν, the generic μηδαμα which was never expected, etc.,—and which, therefore, is the more welcome. Cpt. O. T. 397 ο μηδεν εὑρος, ν. —βαστάσαι δηλοι παρα τοις 'Αττικοῖς το ψηλαφήσα: (Suidas s. ν.): Eur. Alc. 917 φιλάς ἄλοχοι χήρα βαστάσαν.

1106 τέες need not be explained as an attraction for ω τέες, since the neut. plur. acc. of pronouns and adjectives can stand after τυχάνεων and κυρέων, rather as a cognate or adverbial acc. than as directly governed by the verb: cp. Aesch. Cho. 711 τυχάνεων τα προσ-
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 πλευρῶν ἀμφίδεξιν (sic) L, L²: πλευρῶν ἀμφί δεξίων most MSS.: πλευρῶν ἀμφίδεξιον Mudge. ἀμφίδεξιον Madvig.

1113 ἐμφύσα L, with an acute accent also on ν. The first hand wrote (I think) ἐμφύσα, meaning that, notwithstanding the accent, the a was short: the first corrector changed υ to υ, and a later hand restored the acute accent, but without deleting the circumflex. Gl. in mg. by S, ἄνι τοῦ ἐμφύσα. (Dueber thinks that the first hand wrote ἐμφύτευτε.) ἐμφύτευτε A, R: ἐμφύσα most MSS. (ἐμφύσα second Junite ed.): ἐμφύτευτε Mudge.—κἀναπαύσατον L (made from κἀναπαύσατον), with most MSS.: κἀναπαύσατον B, T, Vac., Farn. 1114 τοῦ πρόσθ' ἐρήμου τούδε (τε superscript) δυστήμονοι πλάνου L: τοῦ τε (not τούδε) A and most MSS. τοῦ πρόσθ' ἐρήμου Sehrwald, and so Wecklein: τοῦ πρόσθ' ἐρήμου τούδε δυστήμονοι πλάνου Herwerden.

fora, and see on O. T. 1298.—οὐν πόθ' ἄχρις, the grace shown (by granting thy wish) is combined with a desire (on our own part).

1108 ἔρημη, like θάλος (which, however, was used only in nom. and acc. sing.).—

τοῦ τεκόντος as Aesch. Cho. 690: so the allusive plur., O. T. 1176. πὰν, sc. τεκθὲν.

1109 σκήπτερα: see on 848. φωτός: cp. 1018.

1111 ὀδὼν 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 ἐρεπλεῦτε...πλευρῶν ἀμφίδεξιον, 'press each her side (to mine) on right and left'—Antigone on his one hand, Ismene on the other. Cp. O. T. 1243 ἀμφίδεξιον ἂκμαίω, with the fingers of both hands, where see n.

1113 f. ἐμφύτευτε, clinging close, like the Homeric ἐν δ' ἔρωτι κύριοι (II. 6. 253), ἔρωτι κυρίον ἔκατον Od. 10. 397, clasped my hands, each and all. For the paronomasia with φυσαντι cp. O. T. 878 (χρείας χρήματ), n.: for the masc. ending, see on 1576 ἰδοῦντε.

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), πλάνον, 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
kaì mou tâ praxhèntâ eípatô òsw brâxhîtâ, èpei 1115 tâs têlikaiôste ñômikrôs ëxarkeî lógos.

AN. òô' ëthî' ò swôsas: tôudê xhô kluwv, pátfer,
ôv *kâstî tougrôn: toumôn òô' ëstai brâxhî.

OI. ò ëxeiwe, mh' thâmaza, pôs to lâpares,
têko' eì fâven'tâ ãleptta mhnkúnov lógos.
ëpistamai gâr tînde tîn ês tâsde mou
tréfîn par' alûn mhenôs pefaßmènû-
sv gâr wîn ëxêsoswga, ouk allôs brotôw,
kaî sou thei pôrînôjôs ëgî ëw thêlô,
aùtô te kai ùi têdô: èpei to ã' eýsebês
mûnonîs par' ùmîn hîrôn ánthrâpôn ëgî
kaî tóupiweikês kaî to mh' ðëndostomein.

1116 tâs têlikaiôste] toîs têlikoiôste Nauck. 1118 kaî soî te tougrôn toumôn ëstai brâxhî L. So the other ms., except that L2 has: kaî soî ye: T and Farn.

Wex: òô' kâstî tougrôn: toumôn òô' ëstai brâxhî. Spengel:
kaî sou tougrôn toumôn ëstai brâxhî. Beeklein:
kaî sou te kâmî toumôn ëstai brâxhî. Enger:
keîaî sou tougrôn, touî' êmôi ëô' ëstai brâxhî. Mekerle:
esi te tougrôn toumôn ëstâto brâxhî.

Ardtt: kaî sou tôô' ërôn toumôn ënntai brâxhî.

1119 'This v. is written

Blaydes: kaî sou te xhîmîn tougrôn òô' ëstai brâxhî.

Buññu'). But how could ëlçûno alone denote this mental state? Neither tûn pôrôs' êrômno tôudê wosthîn ëlçûno
nor touî' èrômno tôudê ëwstnôs ëlçûno mends matters. Schneidewin (rightly, I think) referred ëlçûno to the carrying-
away of the maidens by Creon's guards, rendering, 'tôpôse from your late forlorn
and hapless wandering.' But åvastîsson-
tou 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.
111 åvastîssonews en twî mérei, (not 'resting,'
but) 'relieving (their comrades in turn'.
Xen. H. 5. 1. 21 êteidh òô' antîcê pénte
ê ëx stàdia toî mhnôs hûslan eîge kai
antêstas (sc. tâs nûs). I would read
kânantîssonaton: for the gen. cp. Ai. 274
ëlçûno kânantîsson êê tên vûson: H. 11. 382
ânontûnos kânûntôsos: 15. 235 åvastîss-
ôsws òsîno. 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 sup-
port. The ò in L is a trace of the truth.

1116 tâs têlikaiôste: i.e. it is not

fitting for young maidens to make long
speeches in such a presence. The epî-
thet 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 kai mîte múgrh òsw kath
ðidaske me, etc., there is plainly a similar
allusion (possibly to Eur. El. 907 ff.).
So Eur., in Ph. 751, ðôa ã' êkastôn
diâtrûph tōllh lêgên, glances at Aesch.
Theb. 375—652, and in fr. 165 at Soph.
Ant. 503 f.—Cf. 1148.

1117 88'...tôôdê: cp. El. 981 tôtû
phleîn xhô, tôûde xhô kûtas ñèîesw: tōô'
ê ã' ërgrâsia etc.: Ant. 384 ã' eôtê
êkástê..., ã' têbê ëlçûnôs ek kîngas.

1118 Hermann's change of the ms.
toumôn into touî' ëmôi ã' has been ac-
cepted by many edd. But the sense is
most unsatisfactory. If tougrôn 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 suchyearning 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.  

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 ὥς κατά τῷ ἔργῳν. The λόγος should be his to whom belongs the ἔργον. This supposes an accidental loss of ὥς, after which κατά grew into κατά τι. The words τούτων ὅδ' ἔσται βραχύ 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 λεπτάς with μηκόνω λόγον: 'do not wonder if with eager insistence I prolong my words to my children, now that they have appeared unexpectedly': πρὸς τὸ λ. = λεπτάς, as πρὸς βλαν = βλανιόν, πρὸς ἄνθρωπον = ἄνθρωπος: ἀι. 38 πρὸς καλόν = καλόν: El. 464 πρὸς εὐσέβειαν (λγεία) = εὐσέβεια. It is possible to join πρὸς τὸ λ. with ταῦτα, as Schneidewin and others do, comparing Tr. 1211 φοβεί πρὸς τούτο: but such a constr. for ταὐτά is without example. τέκνα, acc. governed by μηκόνω λόγον as = διὰ μακρῶν προσηγορία: see on 223: cp. 583, 1150. ἀλητον, adv.: cp. 319.

1121 τὴν εἰς ταύτα, having reference to them, i.e. caused by their return. Cp. els in τὸ γ' εἰς εαυτὸν (O. T. 706 n.), Eur. Or. 542 ἐπείδη ἔγινεν εἰς τέκνα.

1122 μῆκονς, instead of όδερος, gives the emphasis of strong assurance: cp. on 797.


1125 αὐτῷ τί κ.λ. : see 462 n., and cp. 308.

1125 τὸ τῇ γ' εὐσέβεια: see on 260. μῆκονς: on 261.

1127 τοῦτοικεῖς: an equitable and humane disposition. Arist. Eth. Ν. 5. 10 τὸ εὐευκτείαν δίκαιον μὲν ἔστιν, οὐ κατὰ νόμον δέ, ἀλλ' ἐπανόρθωμα νομίζων δίκαιον. Herm. 3. 53 τῶν δίκαιων τὰ εὐευκτείη προτείειον, 'prefer the more equitable course to the letter of their right.' Soph. fr. 699 δος οὖτε τοῦτοικεῖος οῦτε τὴν χάριν | οὔδεν, μὴν γὰρ ἐμφανίζετε τὴν ἄλογον δίκην (speaking of Hades). Cp. Isocr. or. 15 § 300; Athens might be called the ἄσυν τῆς Ἐλλάδος both for other reasons καὶ μάλιστα διὰ τὸν τρόπον τῶν ἐνοικοῦσιν (the Athenian character): οὔδεν γὰρ εἶναι πραοτέρου οὐδὲ κοινοτέρου οὐδ' οἷς οἰκειοτέρων ἀν τίς τῶν

12—2
eidôs δ’ ἀμύνω τοίσδε τοῖς λόγοις τάδε·
ἐχω γὰρ ἄνω διὰ σὲ κοῦκ ἂλλον βροτῶν.
καὶ μοι χέρ’, ὄναξ, δεξίαν ὀρέξον, ὡς
ψαύσω φιλήσω τ’, εἰ θέμις, τὸ σὸν κάρα.
καίτοι τ’ φων’; πῶς σ’ ἂν ἄθλος γεγός
θειέων θελήσαι’ ἄνδρός ὦ τίς οὖκ ἐν
κηλίς κακῶν ἱμυγοικός; οὔκ ἐγγύγε σε,
οὐδ’ οὖν ἔασω· τοῖς γὰρ ἐμπείροις βροτῶν
μόνοις οἷον τε συνταλαιπωρεῖ τάδε.
σὺ δ’ αὐτόθεν μοι χαίρε, καὶ τὰ λοιπά μου
μελον δικαίως, ὦστερ ές τόδ’ ἠμέρας.

θή. οὔτ’ εἰ τι μήκος τῶν λόγων έθουσ πλέον,
τέκνου τερφθείς τοίσδε, θαμάσας ἑξω,
οὔτ’ εἰ πρὸ τοῦμοῦ προύλαβε τά τώνδ’ ἐπη.
βάρος γὰρ ἠμᾶς οὖν ἐν ἐκ τούτων ἐχεί.

απαντα βλον συνδιάτησειν: ‘no people are gentler, or of larger sympathies, or
more kindly associates throughout life.’

αἰὼν δ’ ἀμύνω κ.τ.λ., ‘and I have
experienced these qualities which I
requisite (acknowledge) with these words’:  
cp. Ph. 602 (the gods) ἔργον ἀμύνουσιν kακά,
requisite evil deeds. The stress is on
δίον, which is interpreted by the next
ν., ἔκω γάρ etc. Better thus than, ‘and
I am conscious that I requisite these merits
(merely) with these (feeble) words.’ For
that sense we should need something like
φαίλοις δ’ ἀμύνων οἷα τοῖς λόγοις τάδε.—
Others render: ‘And as one who has
had experience I thus support these say-
ings (about Athens),’ τάδε being an
adverbal cogn. acc., as O. T. 764 τάδ’ ὡστερὲ ποῖον πατρὸς ὑπερμαχοῦμαι. But
τοῦτο τοῖς λόγοις would then refer to
what others say of Athens, whereas it
plainly refers to what he himself has just
said.

ἐνθ. ὑψώσω, sc. αὐτής. εἰ θέμις,
‘if it is lawful,—a reverential or cour-
teous formula usu. employed when the
speaker believes that the act is lawful,
as fr. 856. 14 εἰ μοι θέμις, θέμις δὲ τάληθι
λέγειν, | Δίας τυραννεῖ πλευσμών,—if it
is lawful to say so,—and it is lawful
to say the truth.—she ( Aphrodite) sways
the heart of Zeus: so Ἱ. 809 ἐς, etc.
Here, however, the impulse of Oed. is
abruptly checked by the thought that he
is defiled:—καίτοι τ’ φων’; ‘but what
am I saying?’

ὁμ. τοῦ 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
ἀνθρόπος would be unendurably weak. But
the words ἄθλος γεγός are clearly sound.
ἀθλος being a euphemism like συμφορά
said of a defilement or crime (O. T. 99).
There is no justification for the bold
change πῶς ἂν ἄνγον δοῦτα σε (Dind.),
or the still bolder πῶς δ’ ἂν ἔρος Ἀλέγω
(Mekler). Cp. the words of Heracles
(when stained with blood-guilt) to The-
seus, Eur. H. F. 1233 φεῦ, ὦ ταλα-
πωρ, ἄνδρου μάσμ’ ἐμόν.

τίς οὖν = πᾶσα: cp. O. T. 1526 ὦ τίς
οὐ δόξη πολιτῶν ταῖς τύχαις ἐπέβλεπεν;
(n.): fr. 871 ἵπτου τίς δρῆς οὐχὶ κλαγ-
γανεί—κηλίς κακῶν, Ο. T. 833 κηλί-
δο εμαυτῷ συμφορᾶς ἀριστεῖν.

สภาพקלאוס

1131 τ’ ἢ (sic) θέμις L: τ’ ἢ θέμις B, T, Vat., Farn., and so Elms.
1132 Pοις δ’ ἂν ἄθλος γεγός mss. (Hermann ποις ο’ for 

1132 τοῖς δ’ ἂν ἄθλος γεγός mss. (Hermann τοῖς ο’ for τοῖς δ’): Dindorf conject. τοῖς ἂν ἄνγον δοῦτα σε: Mekler, τοῖς δ’ ἂν ἔρος Ἀλέγωσ.
I know these things, which with these words I requite; for what I have, I have through thee, and no man else.

Streth 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 given the 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.

ΤΗ. 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.

1138 τις L (not τισ), but the accent has been added by S. 1135 βροτῶν MSS.: Nauck, who brackets the word, proposes κακῶν: Dindorf, ἐμῶν. 1136 ῥάβη Nauck conject. κακα. 1137 εὖ ᵗτ ᵗτ ᵗτ ᵗτ, with ῥ written above.
1139 οὐδ' ἐλ 'τι ὁδοὺ τι Α: ὁδοὺ τι Ρ. 1141 οὐδ' Elms.: οὐδ' MSS.—προοιμίαις προύβαλες Vat. 1142 Nauck brackets this ν.—βάρος βέλος Vat.

Plat. Phileb. 63 ν ἔντει ἐν προσδεσθ' ὤμον τὰς μεγάτας ἥδονας ἐνοικοῖς εἶναι...; cp. on O. T. 337,—οὐκ ἔγνωσι σε, σε. θέλω θυγεῖν: οὐδ' οὖν, nor indeed will I allow it (el καὶ σε θέλεις).

Oedipus is indeed ἱρός (287), as the suppliant of the Eumenides, and εὐσεβής (i.δ.), 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—πατροκτήνος and ἀνάγυνος (444). Contrast the more passionate strain of his words in O. T. 1143, when he urges the Thebans to cast him forth—Ἰτ', ἄξιωσατ' ἀνδρὸς ἄθλιοι θυγεῖν. To touch him—he there says—can defile no one, because his unique doom places him apart.

1136 βροτῶν is changed by Nauck to κακῶν, and by Dindorf to ἐμῶν ('my affairs'), on the ground that ἐμπετέρωσ needs definition. But if the preceding words leave any need for such definition, it is supplied in the next ν. by συνταλαιπωρεῖν τάδε. 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. II. 19. 76 τοῖς δὲ καὶ μετέπειπεν ἀναξ ἀνδρῶν Ἀγαμήμοναν | αὐτόθεν εξ ἔδρυς, οὐδ' ἐν μέσοιαν ἀναστάς,—from where he sat, without rising.

1138 ἐς τάδ' ἡμᾶς: cp. El. 14 τασσόμ. ἐς ἄμμα: τδ. 961 τού τοῦ πατρίδος (to this time of thy life).
1139 οὐτ' ἐλ τι κ.τ.λ.: lit., 'if you have used somewhat great (πλέον) length of speech': θυν—ἔρωτου. Cp. Thuc. 5. 89 οὖν μετ' ὀνομάτων καλώ : μήκος λόγων ἀπιστον παρέχομεν. τδ (adv., O. T. 69) courteously softens the phrase.—θανάσας ἐκ = τεθανάκα: cp. 817: Plat. Phaedr. 257 c τοῦ λόγου δέ σου πάλαι θανάσας ἐκ, and τδ. 258 ὥς ὑπερφορούντες... ἀλλ' ἦς τεθαμακότες. For the perfect, see on 186 τετροφεῖν.

1141 οὐτ': see cp. n. and cp. on 450. πρὸ τοῦ μοῦ προοιμίαις κ.τ.λ., received their words first, in preference to speech with me. We need not supply ἐπους with τοῦ μοῦ, which = 'my part,' 'what I had to say'; cp. Tr. 1068 ἐλ τοῦ μοῦ ἀλγεῖς μᾶλλον. The verb προοιμίαιν nowhere = προαιρέωντι τι τινα, to prefer one thing to another. It is πρὸ τοῦ μοῦ which here suggests preference, while προοιμίαι merely expresses priority in time.

1142 ναρ= 'indeed,' conveying an assurance.
όν γάρ λόγοις τὸν βίον σπουδάζομεν λαμπρῶν ποιεῖσθαι μᾶλλον ἡ τοῖς δρωμένοις. δεικνυμι δ' ὅν γάρ ἁμοιός οὐκ ἐφευσάμην οὔδεν σε, πρεσβύν· τάσδε γάρ πάρειμ' ἄγων ζώσας, ἀκραφνεῖς τῶν κατηπελημένων. χῶτως μὲν ἄγων ἤρεθη, τί δεῖ μάτην κομπεῖν, ἃ γ' εἰσει καύτος ἐκ τούτων ἔσων; λόγος δ' ὃς ἐμπέπτοκεν ἀρτίσως ἐμοὶ οτείχοντι δεῦρο, συμβαλοῦ γνώμην, ἐπεὶ συμκροὺς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι: πράγας δ' ἀτίζειν οὐδεὶν ἄνθρωπον χρεών.

Oi. τί δ' ἐστι, τέκνων Αἰγέως; δίδασκε με, ὡς μὴ εἰδὼτ αὐτῶν μηδὲν ὅν σὺ πυθάνει. Ἐρωτήσεως, τύμην ἄνδρα, σοὶ μὲν ἐμπολων οὐκ ὄντα, συγγενῆ δὲ, προσπεσόντα πώς βοµφι καθησθαι τῷ Ποσειδῶνος, παρ' ὃ ἂν ἐκεῖον ἠνίχων εἰρμάμην ἡγά.

1148 χῶτως μὲν ἄγων οὖσος ἤρεθη, τί δεῖ μάτην MSS. and Ald.: in F the corrector has deleted μάτην, and so Schaefer. χῶτως μὲν δόletters αἰγών Bruck: χῶτως μὲν ἄγων Heath. Meineke suggests χῶτως μὲν οὖσος (omitting ἄγων).—For ἤρεθη Naber conjunct. θε-κρίβης.


1146 διέκυψι μὲτό: cp. on 146 δῆλῳ μὲτό.

1146 μὲτό. The usu. constr. is μετέχειν ταῦτα τοιούτα, while μετέχειν ταῦτα is comparatively rare: and so here μετέχειν seems to be adv., while ὄν (=τούτων ὃ) is gen. after ἐστιν. So I should take Plat. Legg. 921 ἀ ἡ τοῖς ἄρτοις ὄντις ἂν τὸν ἐκδότας ψεύσχη, 'of which he has disappointed the contractor,'—though an attraction of acc. into gen. is equally possible. ἔρως: 1040.

1147 For the gen. with ἐστιν cp. 1519: Eur. Hipp. 949 κακὸν ἀκρα-τος.

1148 ἤρεθη: cp. Her. 9. 35 οὖσα δὴ τέτη σφι...ἀγώνας τοὺς μεγαστών... συγκαταραίητε, helps them to conquer in five of the most important contests. Nauk formerly conjectured ἄγων = the captor (Creon).—On cp. on 1116.

1150 μέτο. λόγος, by inverse attraction, instead of an acc. λόγον governed by συμβαλοῦ γνώμην as = συνδιάκειται (cp. on 223). Cp. Eur. Phoen. 940 ἐκ γένους δὲ δεὶ θαυμεῖ | τοῦτον 8ο διὰ κακούτος γένους ἐκπέμφω καίτι. When the antecedent is thus drawn into the case of the relat., the case is more often the acc.: see on 56 τότων. λόγος here = a subject for consideration (cp. our 'argument' in the old sense of 'theme'). ἐπιστοιχείων has presented itself to me: so Plat. Prot. 314 c περὶ τῶν λόγων διελεγόμεθα διὰ ἔρως κατὰ τὴν δόξαν ἐπετειν. 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) πῶς τῶν θεματολακῆ παρεκχόμενοι οὖσος εἰκό- λειν ψεύσμα ςυμβάλλοσθαί, 'he said that T. should have a city to represent before he contributed his views.' Plat. Polit. 298 c (if we should decide) ἔλεγ- λει...ἐκπολλαγ...ἐξεῖναι δὲ καὶ τῶν ἰδιωτῶν καὶ τῶν ἄλλων δημοργοὺς περὶ τέλος καὶ περὶ νόμον γνώμην συμβάλλο- σθαί.

1152 εἰσελθον καθώσα: for the inf. act., cp. on 37, 461. So O. T. 777 (τόχοι) καθώσαμεν µὲν ἄξια, | στουδής γε µέντοι τῆς ἔμης οὐκ ἄξια.

1153 ἀνθρωπος, emphatic (as O. T. 977, cp. ἦς ib. 1538 θύρων δι') 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.


cannot read the future, and therefore can never be sure that an incident, seemingly trivial, will not prove momentous.

1154 Σ τι δ' ἄρτι; cp. 311.—διασκεδάζει με ἄσι μη ἐλθότ'. The μη is due to the imperative: cp. Ph. 253 ὥς μηδὲν εἶδόθ' ἱσθι μ' ἧν ἀναστρεῖν: ib. 415 ὥς μηκέτ' δότα κεῖνον ἐν φαίν νους: Piat. Κερ. 327 C ὥς τούτων μη ἀκοιμομένων ὀφθ' διανοεῖσθε. ὃς οὖ, instead of ὃς μη, sometimes stands, however, with the partic. (esp. in gen. or acc. absolu.), although the verb is imperative: Eur. Med. 1311 ὥς οὐκέτα δυτών ὑμών τῶν τέκνων, φροντίζει δή: Lys. or. 27 § 16 μη...ἄρθμοις ἀφίσετε,...oksen τοῦ οὐδένου ἀλλ' ὑμι' τῆς ζημίας αὐτοῦ μέλον. And, when the verb is not imperative, ὃς οὖ in such cases is normal, as Xen. Mem. 2. 3. 3 τῶν δ' ἀδελφῶν ἀμελείας, ὥσπερ ἐκ πολιτῶν μὲν γεγο- μένων φιλίως, ἐξ ἀδελφῶν δὲ ὑμᾶν ἰερομένων: Thuc. 4. 5 ἐν ὀλυμπῷ ἐποκούστου, ὡς...οὖν ὑπομείνατε: 6. 24 ἔρως ἐπέα- πεσε τοὺς θάνους...ἐκπλήσσα, ὡς...οὖν ὥσπερ ἀφαίρεσιν μεγάλην ὄντως. This is against referring μη ἐλθότ' here to a cause independent of the imperative, viz. to the mental conception implied by ὃς: for though (e. g.) ἐθάλασσα ὥς μη εἶδότα could mean, 'you instructed me on the supposition that I knew not,' usage indicates that ὃς οὖν εἶδότα would then have been preferred.

1156 Σ. ἴμιν, ethic dat. (81).—ἐμπολίν: 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 (1164). 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 ήσου whence the man had come (cp. 1161). Polyneices took this precaution of becoming a lektēs because he did not know what power might now be at the command of the paternal anger which he foresaw (cp. 1165).

προσπευκίς τος: lit., 'having somehow rushed to' the altar: i.e. he had come in the absence of those Coloniates who had hurried from the sacrifice to the rescue (899), and no one had witnessed his arrival. (Cp. 1156 προσταγέρας, 915 προσπευ- κίς.) τος could not mean, 'for an unknown reason.'

1158 Σ. βοῶς with προσπευκίς, rather than locative dat. with καθήσατα: with the latter cp. 1160 θάκυμα, 1163 έδρα (O. T. 15 προσήμεθα, ib. 20 ἔδρα,
ΟΙ. ποδαπόν; τί προσχρήζοντα τῷ θακήματι; 1160
ΘΗ. ούκ οίδα πλὴν ἄν· σοῦ γάρ, ὥς λέγουσι μοι, βραχύν τιν' αἱτεῖ μὴν οὐκ οὕκ οὕκ πλέων.
ΟΙ. ποιῶν τι'; οὐ γάρ ἦδ' ἔδρα σμικροῦ λόγου.
ΘΗ. σοι φασίν αὐτὸν ἐσ λόγους ἐλθεῖν *μόνον
αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεύρ' ὁδοῦ.
ΟΙ. τίς δὴ τ' ἀν εἰς τήν ὄ προσθακῶν ἔδραν;
ΘΗ. ὅρα κατ' 'Ἀργος εἰ τις ὑμῖν ἐγγενής
ἐσθ', ὅστις ἂν σου τοῦτο προσχρῆζοι τυχείν.
ΟΙ. ἡ φίληταε, σχές οὐπερ εἰ. ΘΗ. τί δ' ἐστι σοι;
ΟΙ. μὴ μου δεηθῆς. ΘΗ. πράγματος ποιοῦν; λέγε. 1170
ΟΙ. ἔξοδον ἀκούσων τοῦτο ὅς ὑστ' ὁ προστάτης.
ΘΗ. καὶ τίς ποτ' ἐστίν, ὃν' ἡ ἐγὼ ψεξαμιμί τι;
ΟΙ. παῖς οὐμός, ἁναξε, στυγνός, οὐ λόγων ἐγὼ
ἀλητεῖαν ἀν ἀνδρῶν ἑξαποθηκοῦν κλώνω.
ΘΗ. τί δ' ; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἢ μὴ 1175

1160 προσχρῆζοντι Λ. 1164 Σ. σοι φασίν αὐτὸν ἐσ λόγους ἐλθεῖν μολὼν·
αἰτεῖν ἀπελθεῖν ἀσφαλῶς τῆς δεύρ' ὁδοῦ. I read with Vauvilliers, who corrects
μολὼν· το μόνον, and adds τ' after ἀπελθεῖν. Other conjectures are: (1) Musgrave,
μολὸν τ' for μολὼν·. (2) Heath, μολὸν· | αἰτεῖν ἀπελθεῖν τ'. (3) Nauck (formerly)
θέλον· | αἰτεῖν ἀπελθεῖν.

and ib. 2 n.).—ἑκτον. In Eur. Hipp. 746 κύρων was restored by Heath from
MS. κύρων (v. l. καλόν): elsewhere Attic
poets have only κυρών. II. 23. 821 has κύρων: Hom. Hymn. 5. 180 κύρῳ: and
the form was used by the Alexandrian poets.
It seems unnecessary, then, to conjecture
κυρών θεούν (Blaydes).—ἡνίξ' ὀρμώμενην,
'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.: προσ-
θέσθαι as in προσατείν (cp. on 122).
1161 Σ. σού seems to be an objective
gen. with μὴν, a colloquy with thee
(cp. ἐμῷ λέει, 167). We find αἰτῶ
τινα, παρὰ τινος, πρὸς τινος, etc., but never
the simple gen. αἰτῶ τινος (like δέομαι
tινος).—οὐκ δύκου πλέων, on a subject of
no great pretensions,—i.e. not so impor-
tant as to demand any great exertion
This seems better than to take δύκου
here as='effort,' a sense which it bears
(in a different context) below, 1341 βρα-
χεί σὺν δύκῳ (non magna mole). If we
rendered, 'of no great compass' (i.e.
length), οὐκ δύκου πλέων would merely
repeat βραχον.
1164 Σ. Heath's insertion of τ' after
ἀπελθεῖν is necessary, unless we adopt
Nauck's ἐλθεῖν θελον·, 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. μολὼν·
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 μολὼν· as='after his arrival' (at
Colonus). μόνον fits the tone of the
context. The suitor prefers his request
in as modest a strain as possible.
1167 κατ' 'Ἀργος. This brings the
first flash of light to Oed.,—he remem-
bers Ismene's words (378). Cp. on 1156.
τούτο is best taken as acc. after τυχαί:
cp. 1106 n., and O. T. 1155 τι προσχρῆ-
ζουν μαθεῖν; But it might, of course, be
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** ὁ φιλατν' ἵσχες α' (i from ὃ) περ έτ L.—ἱσχες B, F, Vat.: ἵσχε L2: ἐπίσχες A, R: ἵσχες T, Farn.—ὁ φιλατν, ἵσχες Heath: ὁ φιλατν', ἵσχε σ' Doederlein.—οὐ περ L, with most mss.: ἵσχε (sic) T, Vat.

**1172** δὴ γ' ἐγὼ δὴ ἐν ἐγὼ Vauvilliers.

acc. after προσχρῆοι, τιχεῖν being epegegetic inf.

**1170** σχές οὖν ἐπέλ, 'stop where thou art,' i.e. 'say no more'—do not go on to urge that I should receive this visitor. Cp. Eur. I. Α. 1457 σχές, μὴ με προδίδῃς: Hirc. 1354 σχές, ἀπειρηκός σώ/δ' ἀναπαύωσ. This correction (Heath's) of the ms. ὁ σχές is much better than Doederlein's ὁ σχές'. While the intrans. ἕσχε is common as 'hold!' (Plat. Prot. 349 E etc.), we never find ἕσχε in that sense.—τί δ' ἔστι σοι; 'what is the matter with thee?' Cp. 311.

**1171** πράγματος ποιού; The construction δεόμει σοι τιν, though less freq. than δεόμει σοι τι, occurs in good prose, as Xen. Cyg. 8. 3. 19 δεόμενοι Κρόου ἄλογος ἄλλος πράξεως.


προσπάτη, one who presents himself before a god as a suppliant: so 1278: schol. οἱ λειτής, οἱ προσπάτηκος τῷ βοώμ. Elsewhere the word always = 'protector' or 'patron' (as O. Τ. 303, 411, 882, Τ. 209). Cp. Εἰ. 1377 ἢ σε (ἐς τὺν Ἀπόλλωνα) πολλά δὴ ἢ ἄρ' ὅν ἐκοίμη λατρεεὶ προστάτην χερι, 'have oft come before thee with offerings of my best in suppliant hand.'

**1173** δὴ γ' ἐγὼ φέβαιμι, who is he, to whom I could possibly have any objection? See note in Appendix on 170; and cp. Aesch. Π. Ψ. 292 οὐκ ἔτην ὅτι μείζων μοιραν νεωμα' ἢ σοι. Distinguish 356 ὅτοις ἐξαρφήτωμεν, which is not strictly similar (see n. there).

**1173** οὐσίας has greater force through its position: 'my son, king—a son whom I hate': cp. 1615 σκληρα. λόγων: for the gen. cp. 418. ἄλογος ἀνδρόν = ἄλογον ἢ ἀντός ἄλον ἄνδρος (λόγων), more reluctantly than the words of any one else. The usage is similar to that by which a Greek could say, πυραμίδα ἀπελεύθερον ἄλογων τοῦ ἀνδρός (Her. 2. 134), instead of της τε φα, or ἢν ἢ πατήρ. Cp. O. Τ. 467 πν. More often the words would mean, ἄλογον ἢ πᾶς ἄλος ἀνήρ (so oμα καλλίτι ἄνδρων στοιχείων λέγειν, Plat. Ion 530C).

**1176** δὲ μῇ: *such things as thou dost not wish* (qmne non cupiás: cp. 1186, 73 n.)
χρῆσις; τί σοι τοῦτ’ ἐστὶ λυπηρὸν κλέων;

Oi. ἔχθιστον, ὥναξ, φθέγμα τοῦθ’ ἤκει πατρί:
καὶ μὴ μ’ ἀνάγκη προσβάλης τάδ’ εἰκαθεῖν.

ΘΗ. ἀλλ’ εἶ τὸ θάκημ’ ἐξαναγκάζει, σκόπει:
μὴ σοι πρόνοι’ ἢ τοῦ θεοῦ φυλαττέα.

ἈΝ. πάτερ, πιθοῦ μοι, κεῖ νέα παρανέσω.
τὸν ἀνδρ’ ἔσοψ τὸν τῆ’ τ’ αὐτοῦ φρενί
χάρων παρασκεῖν τό θεό τ’ ἀ βούλειται,
καὶ νόν ὑπεικε τὸν κασίγνητον μολέν.
οὐ γὰρ σε, θάρσει, πρὸς βιάν παραστάσει
γνώμης, ἀ μὴ σοι συμφέροντα λέξει.
λόγων δ’ ἀκούσαι τίς βλάβη; τά τοι *κακῶς
ηρµήνευ’ ἔργα τ’ λόγῳ μηνύεται.

ἔφυσα αὐτοῦ: ὧστε μὴ δρῶντα σε
τὰ τῶν κακίστων δυσσεβότα’, ὡ πάτερ,

1176 τοῦ’ Elms.: τοῦ’ MSS. 1178 εἰκαθέν Elms.: εἰκάθεν MSS.: cp. on ν. 1015.
1181 πείθου E.—καὶ εἰ L., Lα.—νεα without accent L. 1182 θεὶς δ’, with θ
written above, L. 1184 τῶν] τῶν R.—τῶν τῶν L, with three dots over the first:
 cp. v. 353. 1187 ἀκούσαι τίς βλάβη L. The first hand seems to have written
ἀκούσαι, meaning ἀκούσαι (imperat. aor. midd.); and when this was corrected, the accent
was left: cp. 1113, 1124.—καὶ δ’ MSS. (καλὰ B, Vat.): κακῶς Herm. 1188 ηρμήνευ’
eirhmen’ Lα.—ἔργα] ἔργω (sic), B, Vat.—Blaydes conjunct. ηρµήνευ’ ἔργω κοι λόγῳ.

1177 The emphasis on κλέων, not
on τοῦ’ ‘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. τοῦ: ‘why is this
thing painful to thee,—namely, to hear?’
(Cp. Ph. 1121 καὶ γὰρ ἔμοι τῶν τοῦτο μέλες,
μὴ φλόγης ἀπώδη: and O. T. 1058.)
But, when the question has already been
put in an abstract form (οὐκ ἀκούεις ήτ’
etc.), it would be tame to reiterate it
in the same form. By τοῦτο it is adapted
to the particular case. Cp. 1117 it is adapted
χρῆ κλέων.

1177 φθέγμα τοῦ’ (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 θεῖος γ’ ἔχθιστος ἤκω. (Not,
‘has come hither.’)

1178 μή μ’ ἀνάγκη προσβάλης, ‘do
not force me to the necessity’ of yield-
ing,—the ἀνάγκη being, as it were, a
rock on which his course is driven: cp.
Aesch. Eum. 564 τὸν πρὸν δῆλον | ἤρωτι
προσβάλων... ἄλετ’, We cannot pro-
cerally call this ‘an inverted expression’
for μὴ μ’ ἀνάγκη προσβάλης, which
would suggest a wholly different image:
cp. Ττ. 235 δροκοί αὐτοῦ προσβαλόν: id. 41
ἐπὶ πυραῖ | ἐκδασα...προσβαλόν. —εἰκα-
thēν: cp. 862, 1015.

1179 ἦ τὸ θάκημ’ (1160), his sup-
pliant ἔρως at the altar of Poseidon,
in whose name he implored the boon.
 XPath:
 καλός cp. 603. If we point at σκοτις,
as is best, then μη... ή is elliptical: ‘(be-
ΠΙΔ. τῶν λέγεις ταύτης; (‘what calling
do you mean?’) ΣΩ. μὴ ἄγρουκτερὸν 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 εἰσο...ι ἤκοισα...,
προσολ τῶν συγγενῶν καὶ τῶν φίλων,
προσολ δὲ τῆς πόλεως ἄδασης. Cp. on
O. T. 978. φυλακτία, must be observed,
like φιλάσεις κόμων, δρκα, etc. For slight-
dy 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,

1180 καθισας Heimsoeth.—μητρ MSS. (made from μητη in L): μηθε Dawes.
1190 τα των καλιτων δυσεβεστάτων MSS. L has δυσεβεστάτων, with the second σ written above by S.) The following conjectures may be noticed:—

grant this wish, as El. 1107: while πειθου
is rather, ‘be persuaded,’ as ib. 1015, and
above, 520.—καὶ where el καὶ would be
normal: cp. 661. νδα: see on 751: cp.
1116. 1182 ες των ἄνδρα τύνδα, Theseeus
(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 Po-
seidon’s name. The whole phrase χάριν
παρασχεῖν belongs to both clauses; ἀς is
acc. of respect. The subj. to βούλεται
is Theseeus, not ὁ θεὸς.—These two vv.
mark two leading traits in the character
of Theseeus—his sense of justice (φρενι),
and his piety (θείω).
1183 ὑπακεῖ here = συνχώρει, ‘con-
cede to us that...; so παρελεῖ in prose.
1186 ὁ παραπάσει, οὐκ οὖς καλιτους ἀδι-
κους [φρενα] παρασοφίας ἐτί λάβει, ‘thou
wrenchest the minds e’en of the just unto
injustice, for their bane.’—& μη = (ταῦτα)
δ μη (1175), ‘in respect of such words as
shall not be spoken for thy good,’—a
tribute, marked by his sense of justice, to her
father’s judgment. Μέεται is always pass.
in trag.: cp. 581 δηλώσεται, and see on
O. T. 672.
1187 κακίωσ is Herrmann’s easy and
certain correction of the MS. καλίω.
‘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 ἐφικε δ’ ὁ θυμὸς προ-
θεν ὑψηθαὶ κλοτείς, ἃ τῶν μὴν ὡρᾶ ἐν
σκίνῳ τεχνημένων,—where the bad con-
science is supposed to bewray itself even
before (προθεν) investigation. With
καλίως, the words are merely ‘a rhetorical
generality,’ as Campbell (who re-
tains 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 πείρας. Meineke rejects the three
verses, 1189—1191, because (1) εὐφος
αὐτως is too abrupt: (2) it is too much to
tell Oed. that he must bear anything
from his son: (3) the phrase τα των κα-
ilouton etc. is indefensible. As to (1),
very 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 wicked-
ness on your son’s part can alter the fact
that he is your son.’ As to (3), see
next n.
1190 δυσεβεστατ’, δ (Dawes) seems
right: it amends the MS. τα των καλιτων
δυσεβεστατων by simply striking off the
final ν. ‘The most impious among the
θέμις σέ γ' εἶναι κείνου ἀντιδρᾶν κακῶς.

II 195

άλλα *ἐασμον. εἰςὶ χατέροις γοναὶ κακαὶ καὶ θυμὸς ὁξύς, ἄλλα νουθετοῦμενοι

φίλων ἐποδαῖς ἐξεπάθονται φύσιν.

σοὶ δ' εἰς ἐκεῖνα, μη τὰ νῦν, ἀποσκόπει

πατρῷα καὶ μητρῷα πήμαθ' ἀπαθεῖ.

κἂν κείνα λέσσης, οὐδ' ἐγὼ, γνώσθει κακοῦ

θυμοῦ τελευτὴν ὡς κακῇ προσγίνεται.

ἔχεις γὰρ οὐχὶ βαία τάνθμημα,

τῶν σῶν ἀρέσκων ὁμμάτων τητῶμενος.

II 200

ἄλλ' ἴμιν εἰκε· λιπαρεῖν γὰρ οὐ καλὸν

(1) Toup: τὰ τῶν κάκιστα (adv.) δυσεβεστάτων, approved by Porson on Eur. Hec. 618 (=630 Dind.), and received by Brunck, Elms., etc. (2) Toup's later emendation, made also by Musgrave: τὰ τῶν κακατῶν κάσεβεστάτων. (3) Reisig: τὰ τῶν κακατῶν δυσεβέσταταν ἄν, where ἄν goes with ἐνμ, Reisig's correction of εἰκε, as in n. 1191. (4) Dawes: τὰ τῶν κακατῶν δυσεβέσταταν' ὥς, received by most of the recent edd.—Wecklein thinks v. 1190 spurious: Meineke rejects all the three

II 191

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 θεμυτὸν εἰκε Ηartung.

II 192 ἄλλοι αὐτῶν L (from αὐτῶν): the other mss. have either ἄλλα αὐτῶν or ἄλλοι αὐτῶν: in A σε is written above, and R has ἄλλα σεαυτῶν, as if the sense were σεαυτῶν (κακῶς δράσεις). Elmsley conject. ἄλλοι ἵνα αὐτῶν (to be scanned as -- --): Blaydes, ἄλλα εἰαυτῶν (sic): London ed. of 1722, ἄλλα ἴσον,

worst of deeds' is a vehement phrase suited to the passion of the appeal. Among evil deeds, τὰ κακὰ, those which outrage gods or kinsfolk form a class, τὰ δυσεβεῖ. If κακατῶν were changed to κάκιστα, the latter must be an adv., and τῶν δυσεβεστάτων must be masc.: 'the deeds of men who in the worst way are most impious,' κασεβεστάτων ('the deeds of the worst and most impious men') is less probable.

II 191 θέμις σε γ' εἶναι. The mss. here agree in the nominative. Vauvilliers suggested that σειρ might be supplied, taking σε γ' εἶναι in the sense of σε γ' δέτα, and comparing εἰκὼν εἶναι, etc. This may be rejected, as may also Reisig's δυσεβεστάταν' ἄν, with ἐνα for εἰκα: for then we should require οὐδέ 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. II § 11, Aelian Nat. An. I. 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.

II 192 ἄλλοι αὐτῶν: ἵσο, etc., is the traditional reading, on which ἄλλοι αὐτῶν 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 ἄλλοι αὐτῶν as an apophasis. ἄλλοι εἰαυτῶν, 'Nay, allow (him to come),' is perhaps the best remedy, since we can suppose αὐτῶν to have been an explanatory gloss which supplanted the verb. For the synizesis cp. O. T. 1451 ἄλλοι ἴα με, n. ἄλλοι εἰαυτῶν as = -- is surely impossible for tragedy. Musgrave's ἄλλοι εἰαυτῶν is intrinsically preferable to either, but leaves the corruption unexplained. I had thought of αἰαυτῶν νν (have compassion on him'). If αὐτῶν had supplanted νν, ΛΑ might have become ἄλλα.

II 194 ἐξεπάθονται 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' ἕα νῦν (so Herm., Hartung): Dobree, ἀλλ' ἑα τάδ': Musgrave, ἀλλ' ἄνωσον or ἀλλ' εἰξον. 1194 ἔσπερονται L (with gl. καταραίονται), L², F: ἔσπερονται (or ἔσπερονται) the other mss. 1195 ἐκεῖνα, μὴ ἐκεῖνα μοι Camerarius: a conjecture which Hermann also had made, but afterwards rejected. 1196 ἀ πόθεο L, and so (or ἀ πόθη) the other mss.; λεύσῃς Pierson. (ἔσπερος Toup; ἔσπερης Reigis.) 1197 οὐχὶ βλεία (sic) L, F (οὐχί): οὐ βλεία the other mss.: οὗν βλεία Heath: οὐχὶ βλεία Musgrave, Brunck: Hesych. s.v. βλείων ὀλγον, μικρὸν Σοφοκλῆς δὲ Οίδηπος ἐν Κολωνί; οὐ βλεία, ἀντὶ τοῦ ἄφθονον καὶ πολλά.

respect). Plat. Phaed. 77 Ε ἀλλ' τούτων ἦν τις καὶ ἐν ἡμῖν παι, διότι τὰ τοιαῦτα φοβερταὶ· τοῦτον οὐκ θεωρόμεθα πεπλεκὼν μη δεδομένων τῶν βάσανων ὦσπερ τὰ μορφολογία. Ἀλλ' ἄλλα, ἕφθαν οἱ Σωκράτης, ἔσπερον αὐτῶν ἔκαστος ἡμέρας, ἐνὸς δὲ ἐξεπάσα 

"charm him out of us"). Plut. De Iside et Os. 384. Α τὰ κρούματα τῆς λόρας, οὐς ἐχρωμάτι πρὸ τῶν ὤντων οἱ Πυθαγόρειοι, τὸ ἐμαθέας καὶ ἀλογον τῆς σφυκῆς ἐξεπάσατος ὅσω καὶ δεραπιώ 

'subduing by the charm (of the music) the passionate and unreasoning part of the soul.' Phaedr. 267 D ὁργάζει τα αὐτοῦ πολλάδος ἀμα δεινον ἀντί γέγονε, καὶ πᾶλα 

"soothed them, when angered, by his charming." Aesch. P. V. 173 μεληγλωσσος πειθόσι ἐπαυδαίωσε. The frequency of the metaphor is due to the regular use of ἐπιδάλ in the medical practice of the age: thus Phaindr 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 καθέσιν added (Rep. 426 b). In Od. 19. 457 an ἐπιδάλ stops hemorrhage, and in [Dem.] or. 25 § 80 is applied to epilepsy. Sophocles Tr. 1001 has τίς γάρ άθονος (=ἀπόθος), τίς ἡ ἀποθέση ῥατολος, δε τόρδιν ἄτρον...κατάθερα: Αἰ. 582 δρομεῖν ἐπιδάλ πρὸς τομῶν πήγαμι. Lucian mocks the notion that a fever or a tumour can be scared by an ἄπωλ 

beopoiomoi η ῥοζαν βαρβαρικὴν (Philop. 9). Cp. Shaks. Cymbeline 1. 7. 115 'tis your graces | That from my mutest conscience to my tongue | Charms this report out.'

1195 ἐκεῖνα, away yonder, in the past. πατραφα καὶ μ., connected with them: so Ant. 856 πατραφον ἐκτεινε 

των αδελαυ. He is to turn from his present causes for anger (τα νυσ) to the issues of his former anger—when he slew his sire. μητραφα, because the slaying prepared the marriage.

1196 τελευτη, result: Her. 7. 157 τῇ δὲ εἰ δουλευθεῖται πρήγματι τελευτη ὡς το ἐκπιενα χρωτή θελει επιγνωσθα. For the consx. cp. Ant. 1243 δείξας ἐν άν 


1199 τανυσμήσατα (cp. 292), 'the food for meditation' (on the evils of anger) which his blindness might furnish—

itself due to an act of anger, the climax of acts traceable to the anger in which he slew Laius. Cp. 855.

1200 ἀδίμκτων: '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 εὐθυγυγον π. Τητιώμονος: the pres. τη 

ταύτα σημαίνει denotes a state ('to be without'), not an act ('to lose'); cp. Hes. Od. 408 μὴ σο μὲν αἰτήσις ἄδλων, δε ἁπνά, σο δε τηγι, 'and thou remain in want.'
δίκαια προσεχρήζουσιν, οὐδ' αὐτὸν μὲν εὖ
πάσχειν, παθήτα τε οὐκ ἐπίστασθαι τίνειν.

ΟI. τέκνον, βαρείαν ἱδονήν νυκάτε με
λέγοντες: ἔστω δ' οὖν ὅπως ὑμῖν φίλον.
μονόν, ἐνία, εἰπέρ κεῖνος ὦδ' ἑλύσεται,
μηδεὶς κρατεῖτι τῆς ἐμῆς ψυχῆς ποτὲ.

Θ. ἀπαξ τὰ τοιαῦτ', οὐχὶ δι' ἡς χρῆζω κλύειν,
ο' πρέβην: κομπεῖν δ' οὐχὶ βοῦλομαι: σὺ δ' αὖ
σῶς ἵσθι, εάν περ κάμε τις σοφὴ θεών.

στρ. ΧΟ. ὅστις τοῦ πλέονος μέρους χρῆζει τοῦ μετρίου παρεῖσ

1204 ἱδονήν] Blaydes conject. δὴ χάριν, οὐ δόσιν. 1205 ἐστο δ' οὖν] Nauck conject. ἔστω δ' ὦδ'. 1206 κλύειν MSS.: λέγεω Wecklein. 1209 ο' πρέβην: κομπεῖν οὐχὶ βοῦλομαι: σὺ (sic) δὲ | σῶς ἵσθι: ἐνίαπρ' etc. L. After κομπεῖν, S inserted δ': above σω δὲ he wrote δ' σι, which can hardly have been a mistake for σω δ' δὲ: rather he meant, κομπεῖν δ' οὐχὶ, βοῦλομαι δὲ σι | σῶς, ἵσθι. Scaliger saw that σῶς

1202 Notice the dat. προσεχρήζουσιν (with καλῶν), followed by the acc. αὐτὸν with πάσχειν, and παθήτα 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. καλὸν ἐστί. 

Cp. Isocr. or. 4 § 175 δέων ἐπισχείων, ἀλλ' ὅντως ἐπεισχύθησαι,—οὐκ ἐπισταθῆσαι: with the inf. after ὁδ' καλῶν ἐστι: the normal negative would be μὴ, or μὴ ὁδ': but ὁδ' is treated as forming one word with the inf.: cp. II. 24. 296 ἐ δέ τοι ὁδ' ὁδεῖς. 

τινεὶν ἐμεῖς ἐσθαία: see on 230-β.

The structure of oῡδ', αὐτόν...τινεὶν illustrates the Greek tendency to co-ordinate clauses: cp. Isocr. or. 6 § 54 πῶς ὁδ' αἰσχρῶν,...τίνα μὴν ἔριθεν καὶ τὴν 'Αλεπις μεστήν πεπονησάντα τραπαλῶν,...ὑπὲρ δὲ τῆς πατρίδος...μηδὲ μᾶλλον φαίνεσθαι μεμαχημένους; We sometimes meet with the same construction in English: e.g. 'For one thing I am sorry, and that is that the English Government might have prevented the conflict with one single word, and yet has not thought it necessary to interfere.'

1204 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.' ἱδονήν is a bold acc. of respect with νυκάτε, suggested by the constr. with a cognate acc., νικήν νυκάτε, since the pleasure is secured by the victory. Cp. on 849 μικάν. We cannot well take τῆς with λέγοντες, 'ye prevail over me in' (or by) 'speaking of a pleasure' etc.—δ' οὖν: cp. Ai. 115 σω δ' οὖν... | νῦν χείρ, 'well, then, (if thou must).'

1208 ἱδονήν: this form occurs Tr. 595, Aesch. P. V. 854, Soph. 522: not in Eur., Comedy, or Attic prose, unless it be genuine in Lys. or. 22. 11. The Att. fut. is εἰμι.

1207 κρατεῖτα τῆς ἤ. ψυχῆς, 'become master of my life,' acquire the power to dispose of me,—alluding to the Thebans' plan for establishing him on their border (cp. 408). τῆς ἤ. ψ. is merely a pathetic periphrasis for ἐμόν: see on 998.

1208 κλύειν is not perfectly courteous, 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 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, κομπεῖν δὲ οὐχὶ βούλομαι σὺ δὲ ὥσ | σῶς τεσθ'. Wecklein, ὥ πρέσβυ (κομπεῖν οὐχὶ βούλομαι) σὺ σῶς | ὥσ τεσθ'. Meineke, σὲ δὲ | σῶς ὥσ.σω] σῶς τεσθ', σῶς πτ. F. 1211 The first hand in L first wrote δοτιος πλέωνος μήρωσι | τοῦ μετροῦ, omitting τοῦ before πλέωνος, and ἐρχότεται after μήρωσι: these two words have been supplied by (I think) the first hand itself, though with a finer pen and paler ink. 1212 παρείς Both the conject.

lein) after κομπεῖν, we must either make κομπεῖν οὐχὶ βούλομαι a parenthesis (as he does), or else point thus: κλέων | ὥ πρέσβυ, etc. The abruptness would add a certain spirit to the words. But the δὲ after κομπεῖν 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.' σὸν δὲ | σῶς τεσθ' could not mean, 'know that you are safe': σῶς is indispensable: and the choice lies between (1) σὸν δὲ | σῶς τοῖς', and (2) σὸν σῶς | ὥσ τοῖς'. For (2) it may be said that the MS. σῶς 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 σῶς may have sprung from ὥσ superscript), and that σῶς is more effective if it begins the verse in which σῶς 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 παρείς τοῦ πλέωνος μ. χρήμα, whoever desires the ampler portion,
2 ζώειν, σκαιοσύνην φυλάσσων ἐν ἔμοι κατάδηλος ἔσται.
3 ἔτει πολλά μὲν αἱ μακραὶ ἀμέραν κατέθευσο δὴ 1215
4 λύπας ἐγγυτέρω, τὰ τέρποντα δ’ οὐκ ἀν ἴδοις ὑποῦ,
5 ὅταν τις ἐς πλέον πέσῃ
6 τοῦ *δέντως. ὅ δ’ ἑπίκουροις ἱσοτελεστος, 1220
7 Ἀιδὸς ὅτε μοῖρ ἀνυμεναιος
8 ἀλυρος ἄχρος ἀναπέφηνε,
9 θάνατος ἐς τελευτάν.

ἀντ. μὴ φύναι τῶν ἀπαντα νικὴ λόγον. τὸ δ’, ἔτει φαιν’ 1225

πάρος: Schneidewin, πέρα (and so Blaydes): Verrall, παρέκ. 1218 ζώειν]
ζω’ν Hartung (reading τῶν μετροκ.—φυλάσσων) ὥθημα Maehly. The Triclinian text (T, Farn.) has skaoosun aneiFel philaswos, against metre: but Trincius supposed these vv. to be μονοστροφικά. 1218 ἔστων, ἔστων ὑπὸ γ. : so (or ὑπόταν, or ὑποταν’ ὑπὸ) the other MSS. In the marg. of L the true reading is

tinc αἱ τελευτα τὴν ἐπικα τὴν λόγον: τὸ δ’, ἔτει φαιν’

Hartung explains his τῶν μετροκ παρείς | ζω’ν as ‘neglecting the life of moderate span’ (sc. μερός). Though the phrase τῶν μετροκ παρείς (‘in neglect of due limit’) occurs in Plato Legg. 691 c (quoted by Wunder), it seems very doubtful whether παρείς is sound here. The conjecture πέρα (Schneidewin) is possible, but derives no real support from the fact that παρα τὸ καλῶν καὶ τοῦ μετροκ occurs in the school’s loose paraphrase. Verrall ingeniously proposes παρέκ, which, however, does not occur in Tragedy. Possibly τοῦ μετροκ προβελ’, ‘in preference to the moderate portion.’


1214 ἐν αἱ μακραὶ ἀμέρας, the long days (of any given long life), πολλά μὲν ἐν καθάπεντο ἐν τοῖς τῶν λατρῶν.

1220 τοῦ δεόντως (Reiske) is indicated by the schol. in L, τοῦ μετροκ, τοῦ ἑκατον, and is, I think, true. The phrase, ὅταν πέσῃ τις ἐς πλέον τοῦ δεόντως, 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 enjoyment 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.

λύπαις ἐγγυτέρω is a sort of euphemism: cp. Ant. 933 ὡμοί, θανάτῳ τοῦ δ’ ἐγνυτάτω | τοῦτος ἀφόστατο, ‘this word hath come very nigh unto death’—i.e. threatens imminent death.

The middle καταθέσεις is continually used in Attic of ‘storing up,’—either literally, as καρποῖς, θησαυροῖς, σημεῖον,—or figuratively, as χάριν, κλέος, φιλάν, ἐξώρα. Therefore I would not render κατάθεσι 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. τ. στρώματ’ αὐθίνες λαμβάνει. | Σ. πρίν καὶ καταθέσια;)—Nor, ‘oftt (πολλά) lay up griefs (λύπας acc. pl.) nearer (us).’

οὐκ ἐν ἴδοις ὑπού (sc. εἰσὶ, as Ar. 890 ἄνδρα μὴ λέσσοντο ὑπού) : cp. Aesch. Esch. 301 θαλεὶν μὴ μαθαυθ’ ὑπού φεροῖν, ‘knowing not where to find joy in thy soul.’

1220 τοῦ δεόντως (Reiske) is indicated by the schol. in L, τοῦ μετροκ, τοῦ ἑκατον, and is, I think, true. The phrase, ὅταν πέσῃ τις ἐς πλέον τοῦ δεόντως, 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 enjoyment...
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 Antistrophe hath seen the light,
2 βήναι τ' κείθεν δθεν' περ ἥκει πολὺ δεύτερον ὡς τάχιστα.
3 ὡς εὑρ' ἀν τὸ νέον παρῇ κοῦφας ἀφροσύνας φέρον, 1230
4 τὶς *πλαγὰ πολύμοχθος ἔξω; τὶς οὐ καμάτων ἔως;
5 φθόνος, στάσεις, ἐρις, μάχαι
6 καὶ φόνοι; τὸ τε κατάμεμπτον ἐπιλέλυγχε
7 πύματον ἀκρατεῖς ἀπροσόμιλον
8 γῆρας ἄφιλον, ἵνα πρόπαντα
9 κακὰ κακῶν ἔννοικεν.

ἐπ. ἐν ὧν τλάμων ὅτ', οὐκ ἐγὼ μόνος,

φonte Nauck, on Maehly's conject. 1226 κείθεν δθεν' περ ἥκει] Blaydes conject. κεῖθ' ἐπὶθεν περ ἥκει: Dobbie, κείθ' δθεν ἰν περ ἥκει. 1229 παρῇ] parēs H Curtung, and in 1231 τις πλαγχθη, taking it with εὑρ' ἀν. 1230 κοῦφας made from κοῦφας in L. The v was first o.—φέρων L, L², F: φέρων the other mss.—Nauck conject. κοῦφας ἀφροσύνας γέμων: Mekler, κοῦφας ἀφροσύνας ἐρων, taking τὸ νέον as

ἀπάσαιν δύναμιν τῆς Σικέλιας, 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 exceeds 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 (τὸν λεγόμενον):—πάντων μὲν μὴ φύσιν ἐπεχεῖναι ἀρκεῖν, | μὴ ἐπείδην αὐτὰς ἄλοχος ἡμῶν, | φύσις δ' διὸς ὁκεῖσα πῆλας 'Αδαμὸν περὶσ- | καὶ κείθεν πολλὰ γῆν ἐπεσασαμένων. Diog. Laert. το. 1. 126 quotes Epicurus as censuring these lines, and remarking that a man who really thought so ought to quit life,—ἐν ἐκείνῳ γὰρ αὐτῷ τοῦτ' ἐστιν. Cic. Tusc. 1. 48. 118 Non nasci homini longe optimum esse, proximum autem quam primum mori: where he translates the lines of Eur. (fr. 452) ξέρων γὰρ ἡμᾶς σύλλογον ποιομένους | τὸν φύσιν ὑπηρείν εἰς δὲ ἐρχεται κακά, | τὸν δ' αὖθις ἥκωτα καὶ πόνων πεπαιμένου χαῖροντα ἐυφημοῦστα ἑκτέμευσι δόμων. Alexis (Midd. Com., 350 B.C.) Μανδαργορο- μένη 1. 14 οὐκὸν τὸ πολλὸν τῶν σοφῶν εἰρμένου, | τὸ μὴ γενέσθαι μὲν κράτιστον ἐστ' ἀεὶ, | ἐπὶ δὲ γενέσθαι δ' ὡς τάχιστ' ἐχεῖν τέλος.

ἐπεὶ φανεὶ, when he has been born, cp. 974: for subj., 395.

1226 The ms. βήναι κείθεν δθεν' περ ἥκει 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 πολλάκιο μὲν γὰρ καὶ ἄλλο οὖν ὁ άλλος ἀφίκῃ ἀγανακτο- σε, where ἄλλος stands for ἄλλοι and is not preceded by a verb answering to βήναι here. Who could say, ἀπελθὼν ἄλλος (for ἀπολ- θεω) διὸς ἰν ἂν ἄφικη, if he meant, 'having departed from another place, whithersoever you may have come'? So, here, βήναι κείθεν δθεν' περ ἥκει surely could not mean, 'to go to that place whence he has come.' βήναι and ἥκει being thus sharply opposed, each verb requires its proper adverb. I should prefer to read κατ' ὑπόθεν, as Blaydes proposed. Cp. Tennison, 'The Coming of Arthur,' (of man's destiny), 'From the great deep to the great deep he goes.'

tολὸς δεύτερον: easily the second-best thing: Thuc. 2. 97 ἡ βασίλεια (ἢ τῶν Ὀδροσυ)...τῶν...ἐν τῇ Εἰρύθῃ μεγάλῃ ἐγένετο χρημάτων προσόφορο...ἄνχει 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 troubous 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 nugas delectari desit’).

\textbf{1281} πλαγά Herwerden (Vauvilliers had suggested πλαγή, Dobree πάθη): πλάγχη MSS.: τότε πλάγχη ποτε μάχης ἔξω Schneidewin: τὶς μάχης πολὺ πλαγίους ἔξω Nauck.

\textbf{1282} ή φόνοι...καὶ φόνοι Faesch: φόνο...καὶ φόνος MSS.

\textbf{1283} κατάπεμπτον L., L², T, R, Farn.: so, too, but with μ written over the first π, A (from κατάπεμπτον), F: κατάπεμπτον B, Vat.

\textbf{1288} φόνοι (see cr. n.), the root of so much evil, is more naturally placed before στάσεις, while φόνοι is more fitting as a climax than at the beginning of the list.

\textbf{1285} Ψ. κατάμεμπτον, ‘disparaged,’ because often spoken of as dreary (cp. ὅλω ἐπὶ γῆρας ὀδύρων γνήμια λυγρών, etc.). Shksp. As You Like It 2. 3. 41 ‘When service should in my old limbs lie lame, And unregarded age, in corners thrown.’

\textbf{1286} διέλθως, ‘next (ἐτῶς) falls to his lot.’

Cp. Pind. O. 1. 53 ἀκρόβασις λεγομένη ταμνώ τακτήρος (Dor. acc. pl.), ‘sore loss hath oft come on evil-speakers,’ a gnomic perf., as here. Here, too, we might understand τὸν ἄνθρωπον: but the verb seems rather to be intrans., as oft. λαγχάρων: Eur. Hæl. 213 αἰώνιον τὸν  ἕλασεν, ἔλασαν: Od. 9. 150 ἐδὲ ἐκάστην | ἐνέκαλυ ἀγάφην αἰνεῖ, ‘fell to the portion of each ship’: Plat. Legg. 745 D καθερώναι τὸ λαχῶν μέρος ἐκάστη 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.’

\textbf{1288} ἀκρατεῖς, ‘weak’: Eustath. 790. 92 ἀκρατεῖς ἔκεισθε φησιν, οὐ τὸ ἀκάδιαστον, ἀλλὰ τὸ τοιοῦ ἡτοίμος, ὡς μὴ ἔχοντα τὸ γέροντα κρατεῖν ἔναυτόν. So Hesych. s.v., quoting Eur. in the lost Aelius. Cp. Ph. 486 καλείν ὄν ἀκρατόρι ὁ πληθυσμός, χωλὸς. Perhaps an Ionic use of ἀκρατεῖς, for Hippocr. has it in this sense (Aph. 1247): in Attic prose it always means ‘without control’ over passion or desire (impotent).

\textbf{1288} κακὰ κακῶν, ‘ills of ills,’

\textbf{I3—2}
πάντοθεν βόρειος ὃς τις ἀκτὰ κυματοπλήξ χειμερία κλονεῖται, ὃς καὶ τόνδε κατ' ἀκρας δευναί κυματοαγεῖς ἀταὶ κλονέουσιν ἀεὶ ξυνοῦσαι, αἱ μὲν ἀπ' ἄελιον δυσμάν, αἱ δ' ἄνατελλοντος, αἱ δ' ἀνὰ μέσσαν ἀκτῶν', αἱ δ' ἐνυξίαν ἀπὸ 'Ῥιπάν.

ΑΝ. καὶ μὴν ὃδ' ἡμῖν, ὃς ἐοικεν, ὃς ξένος, ἀνδρῶν γε μουνός, ὃ πάτερ, ὃ δ' ὁματός ἄστακτ' λείβων δάκρυν ὃδ' ὀδούπορεῖ.
ΟΙ. τίς οὖτος; ΑΝ. οὖνπερ καὶ πάλαι κατείχομεν γνώμη, πάρεστι δεύρο Πολυνείκης ὁδε.

1240 πάντοθεν] ποιτάδεν Reisig.
1244 ἀταὶ A, T, Ῥ: ατρε (from ατρε) L, and so (or ατρε) Λ', B, F, Vat.
1248 αἱ δὲ νυχίαι αἵ ἑκάτων L and most mss.: νυχίαι B, T: ἐνυχίαι Lachmann, led by the schol. καλοῦν τῇ 'Ῥιπαία

= 'worst of ills': O. T. ἄρηττ' ἄρρητων (n.).—ζυοκεῖ: cp. 1134.
1240 ζ 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. Αντ. 592 στομή βρέμουσιν ἀντιπλήγες ἀκτὰ (in a like comparison). So Τρ. 112 πολλὰ γὰρ ὡστ' ἀκάμαντος ἦ νότον ἢ βορέα τις | κύματ... (of the troubles of Heracles).
1241 ζ. κατ' ἀκρας, 'utterly,' in the sense of 'violently': perh. with a reminiscence of Od. 5. 313 (quoted by Campbell) ὃ ἄρα μὲν εἰς ὡνῇ Ἐλασσὶ μέγα κύμα κατ' ἄκρη, 'the great wave smote down on him' (Odysseus on his raft): in Αντ. 201 προφαὶ κατ' ἀκρας (of destroying a city)—κυματοαγεῖς, breaking like billows.
1245 ζ ἐς. Compare this poet. indication of the four points of the compass with the prose phraseology in Xen. Αναδ. 3. 5. 15, πρὸς ἐς, πρὸς ἐκτέραν, πρὸς με- σημβρῶν, πρὸς ἄρκτον.—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. Τρ. 112, n. on 1240).
1248 Ῥιπαία. Arist. Meteor. 1. 13 (Bcrl. ed. 350 b 6) ὃν αὐτὴν δὲ τῇ ἀρκτον ὑπὲρ τῆς ἐσχάτης Σκυθιάς αἰ καλοῦμεν τῇ 'Ῥιπαία, περὶ ὅν τοῦ μεγέ- θους λαόν εἶναι οἱ λεγόμενοι λόγοι μυθώ- δείς. It is fortunate that this passage is extant, showing, as I think it does beyond all reasonable doubt, that Soph. here named the Rhipean mountains, 'beyond utmost Scythia,' as representing the North. Aristotle's words prove that the name 'Ῥιπαία for these mountains was thoroughly familiar. Cp. Alcman of Sparta (660 B.C.) fr. 51 (Bergk), 'Ῥιπαία, δρός ἐνθέου (ἀνθέου Lebeck) ἡλ. | Νυκτος μελανός στέρων. Hellanicus (circ. 450 B.C.) fr. 96 (Müller) τοῦ δὲ 'Τερπερόου ὑπὲρ τῇ 'Ῥιπαία δρή οἰκείων ἱστορεῖ. Damastes of Sigeum (his younger contemporary) fr. 1 ἀνδρὸς 8' Ἀρμαισσών τῇ 'Ῥιπαία δρή, ἐξ ὧν τὸν βορέα πνεύμν. χώνα 8' ἀνώτα μῆτρος ἐξείτει: ὑπὲρ δὲ τῇ δρή ταῦτα 'Τερπερόου καθήκει εἰς τὴν ἐπέραν δά- λασαν. 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 'Rhiphean mon- tes' 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.

ΩΣ. Who is he? AN. The same who was in our thoughts from the first;—Polyneices hath come to us.

δρυς λέγει δὲ αὐτὰ ἐννυχτὰ κ.τ.λ.—οὕτω for οὕτω Vat. 1250 For ἀνδρῶν γε μοῦνος Dindorf conjunct. ἀνδρῶν δὲ Σίλιων: Wecklein, ἀνδρῶν γ' (or ἀνδρῶν, cp. on v. 260) ἑρμος: Heimsoeth, ἀνδρῶν µονοθελος.

1251 ἀστακτί] ἀστακτά Bothe.

Geo. 1. 240, etc.). The name Ρίευα was only ρωταλ.—the 'blasts' of Boreas coming thence. ἐννυχταω, wrapped in gloom and storm; cp. 1558.

Others, not taking ρωταλ 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 οὐκομεγάλεος ἀστρον | μπαιες. 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—1555 Fourth ἐπεισόδιων, divided by a κομμός (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 (540): ημῶν ethic dat. (81).

1250 ἀνδρῶν γε μοῦνος (cp. 875), 'with no escort at least,' in contrast to Creon, 722 ἄσαν ζήνηται | Κρέων δ' ἡμῶν οὐκ ἄνευ πομπῶν, πάτερ. Oedipus dreaded that his son, like Creon, would make an attempt to carry him off by violence: cp. 1206 εἰπερ κεῖνος ὡδ' ἐνευρεσθαι, | μηδεῖς κρατείτω 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. Αἴ. 511 σοῦ...μένοι. 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 ἀστακτί has ἰ 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 αὔρος): when from nouns in ος, in i, which is more often short, but sometimes long. For τε cp. ἐγερτί (Αἰ. 413), νεώστι (Εἰ. 1049), σκυνστά (fr. 429), ἀσρί (Ar. Eccl. 741), ἀδριστί (id. 149), δωρίστι (Eq. 989), the Homeric ἀμογητή, μεγαλωτή, etc. For τι, ἀνωμωτι (Αἰ. 1227), ἀδριστὶ (Π. 15. 228), ἀσταυδί (8. 512), ἀνωστί (Od. 4. 92), etc.—ἀστακτι, not στάκχυν (stillatim): Plat. Phaed. 117 σ τοὺς ς...ἀστακτει ἐξωρεῖ τα δάκρυα. So Eur. I. T. 1242 ἀστάκτων...δάκτων, and Apoll. Rh. 3. 804 ἀσταγές.—ὁδεῖ—δεῖρο: cp. 1286, O. T. 7.

1252 κατεύχομαι γνώσθη, apprehended: Plat. Men. 72 D οὐ μέντοι ὥς βοθυλαματι γέ πω κατέχω τό ἐρωτύμενον.
οὕμοι, τί δράσω; πότερα τάμαντοι κακὰ
πρόσθεν δακρύσω, παιδεῖς, ἥ τά τοῦδ’ ὅρῶν
πατρὸς γέροντος; διὰ ξένης ἔπι χθινος
σὺν σφων ἐφεύρηκ’ ἐνθα’ ἐκβεβλημένου
ἐσθητὶ σὺν τοίωδε, τῆς ὁ δυσφιλῆς
γέρων γέροντι συγκατάκτηκεν πίνον
πλευρῶν μαραίνων, κρατεὶ δ’ ὦμματοστερεῖ
κόμη δ’ αὔραα ἀκτένωστα ἄσσεται.
ἀδελφά δ’, ὡς ἐοικε, τούτουσιν φορεῖ
tά τῆς ταλαίνης νηῦσος θρεπτήρια.
ἄγω πανωλης ὅψ’ ἀγὰν ἐκμυζᾶν
καὶ μαρτυρῦ κάκιστως ἀνθρώπων τρόφαι
ταῖς σαίσεως ἰκεῖν. τάμα μὴ ἕξ ἄλλων πῦρ.
ἀλλ’ ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
Ἀδώς ἐπ’ ἐργοῖς πᾶσι, καὶ πρὸς σοι, πάτερ,
παρασταθήτω τῶν γὰρ τ’ ἑαρτημένων
ἀκή μὲν ἐστι, προσφορὰ δ’ οὐκ ἐστ’ ἐτι.

1256 πατρὸς...χθινος] 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 ἐν εὐρηκ’ for ἐφεύρηκ’ in v. 1257.
1259 πίνον Scaliger: πίνοι MSS.
1261 ἄσσεται (from ἄσσεται) L.

1254 2. δράσω, probably aor. subj.
(cp. 478), though it might be fut. : cp.
Τυ. 973 τί πάλω; τί δ’ μήσοια; οὕμοι.
So Eur. Ph. 1310 οὕμοι, τί δράσω; πότερ
ἐμαυνήν; τί πόλιν | στέεν δακρύσεως, etc.
The Phoenissae being the earlier play,
it is possible that Soph. had it in mind,
but it is quite as likely that the coin-
cidence is accidental: it is at any rate
trivial.
1257 ἐνθάδ’ ἐκβεβλημένου, in exile
here: Plat. Gorg. 468 D el τις ἀποκειέσαι
τινα; ἐκβάλλει εκ πόλεως ἢ ἀφαίρεται
χρήματα (cp. ἐκπήκτες, of being exiled).
We might understand, ‘shipwrecked here,’
ἐκβάλλω being regularly used of casting
ashore; but I prefer the simpler version.
1258 2. σῦν: cp. El. 191 ἄδεικν σῦν
στολά.—τῆς: see on 747.—γρόνον...πίνον:
Od. 22. 184 σάκος εὑρ’ γέρων, πεπαλαγ-
μένον ἄγρι (stained with rust): Theocr. 7.
17 ἄμφι δὲ οἱ στήθοις γέρων εὑρίσκετο
τίπλος (cp. amus charta, Catull. 68. 46).
So Ar. Lys. 1207 ἄρτος...νεάνιας. συν-

κατάφεκται, has made an abiding home,
emphatic perf., cp. 186 τέρπομεν (n.),
1004.
1260 πλευρῶν μαραίνων can mean
only that the squaller of the raiment is
unwholesome for the body to which it
clings. Cp. Aesch. P. V, 596 νύσσον...]|...
ἄ ἐμαυνήθη με. We cannot render mere-
ly, ‘marring the comeliness of thy form’
(as Ellendt, de sordibus corpus dehones-
tantibus).
1262 2. κρατεῖ ὄμματοστερεῖ, locative
dat.: cp. on 313.—ἀκτένωστα: Her. 7.
208 (the Lacedaemonians before Ther-
mopylae) τοὺς μὲν δὴ ὃρα γυμναζομένοις
τῶν ἀνδρῶν, τοὺς δὲ τάς κόμας κεπωνζό-
μενος. The κτεῖς was usu. of boxwood,
ivory, or metal.—ἀσσεται: II. 6. 510
ἀμφὶ δὲ χαίται | οὕμοι ἄσσεται.
1262 διήλθα...τούτους: but Ant.
192 ἀδελφά τῶνδε. The dat. occurs else-
where (as Plat. Tim. 67 B), 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. ]

begging'; but a conjecture to that effect would be hardly in place. Obviously it means simply 'carries,' and alludes to a wallet (πήρα) carried by Oed., for the reception of the σπανίστα δωρίσμα (4). This was a part of the conventional outfit for the wandering beggar; so, when Athena turned Odysseus into that guise, she gave him σκυθρών καὶ αείκεα πήρην, ἡ τυχὴν δωραίην: ἐν δὲ στράφος ἕναν άρσηρ: 'a staff, and a mean, much-tattered wallet; and therewith was a cord to hang it' (Od. 13. 437).

1268 Σ. 'And I testify that I have come to be, have proved myself, most vile in regard to thy maintenance': ήκειν as 1177 ἔχουσον...ήκει (n.). (Better thus than, 'I, who have come hither, am,' etc.)—τροφ. ταῖς σαίσιν, dat. of respect.—μην τὸ ἄλλων: Εβ. 1225 Η.Λ. ὁ φθογμένη, αφίκην; ΟΡ. μικρήν ἄλλωθεν τούθη. 1267 Σ. ἄλλα...γράφ., 'but since': see on 988. Ζηπτή σύνθεσις ἑρώτων, 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. Αἰδέας, here compassion; see on 237. Αἴον, as well as 'Ελέος, had an altar at Athens (see Paus. 1. 17. 1, cited on 460). Shaksp. 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᾽ ἔργον πᾶσιν, ἐν all deeds: cp. II. 4. 178 αἰθ' ὀστὸς ἐπὶ πᾶσι χέλων τελέσει 'Αγαμέμνον, 'in all cases' (as in this).

καὶ πρὸς σοι, 'nigh to thee also.' In this sense πρὸς is usu. said of places (see 10), very seldom of persons (except in such phrases as ἐν πρὸς τοῖς δειμωθέταις ἐλεγε, before their tribunal, Dem. or. 20 § 98). In Ἀι. 1188 ἐπικόμαι | πρὸς ἰδιωτῆς = 'sink into their arms': in Αἰ. 95 ἐβασάς ἔγχος εὖ πρὸς Ἀργεῖων στρατῶν ὀν τάμια ἕλεγε, before them; and so ib. 97 πρὸς Ἀττικῶν.

1269 Σ. τῶν γὰρ ἠμαρτημένων: '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 συγάς;
φωνησών, ὁ πάτερ, τι: μή μ' ἀποστραφής.
oūδ' ἀνταμείβει μ' οὐδέν, ἀλλ' ἀτιμάσας
πέμψεις ἀναύδος, οὐδ' ἀ μηνίες φράσας;
ὡ σπέρματ' ἄνδρος τοῦ, ἐμαῖ δ' ὀμαίμονες,
πειράζατ' ἀλλ' ὑμεῖς γε κωνὴσαι πάτρος
tὸ δυσπρόσωπον κατηφόρονσον στόμα,
ὡς μή μ' ἀτιμων, τοῦ θεοῦ γε προστάτην,
οὔτως ἄφη με, μηδέν ἀντεπών ἔποσ.

ἈΝ. λέγ', ὁ ταλαίπωρ', αὐτὸς ἀν χρεῖ πάρει.
τὰ πολλὰ γὰρ τοι ἤμιστα ἡ τέρψαντα τι
ἡ δυσχεράντα ἡ κατοικτήσαντα πῶς
παρέσχε φωνὴν τοῖς ἀφωνήτοις τυνά.

ΠΟ. ἀλλ' ἔξερα: καλῶς γὰρ ἔγειρε σύ μοι.
πρὸτον μὲν αὐτὸν τὸν θεοῖς ποινύμνους
ἀρωγόν, ἐνθεν μ' ὡδ' ἀνέστησεν μολεν

Hartung. 1278 οὐδ' ἀνταμείβει Λ.: οὐ δ' ἀνταμείβει Meineke: οὐδ' ἀνταμείβει
Wecklein. 1275 ὁ σπέρμα τάνδρος A (see comment.): ὁ σπέρμα γ' ἄνδρος
B, Vat. 1277 δυσπρόσωπων L and most mss.: δυσπρόσωπων B, T, Vat., Farn.: 
δυσπρόσωπων Nauck. 1278 ὡς μή μ' ἀτιμων, τοῦ] Blaydes conject. ὡς μή

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 συγάς; An anxious pause,
while Oed. remains silent: cp. 315, 318.
1272 μ' ἀποστραφής: Xen.
Cypr. 5. 5. 36 ἦ καὶ φιλήσα σε; Ἐν σο βο-
λει, ἔφη. Καί οὐκ ἀποστρεφεί με ὧδε ἐρεῖ.
But the place from which one
turns is put in the gen., as O. T. 431
όκεν τῶν ἀποστραφεῖς.—ἀτιμάσας, of
rejecting a suppliant, cp. 49, 286.
1275 ὁ σπέρματ': for the plur. cp.
600. The ν.ι. σπέρμα τάνδρος might be
defended by Tr. 1147 κάλει τὸ πάν μοι
σπέρμα σῶν ὀμαίμων (cp. ib. 304); but
the sing., when it refers to more than one
person, is usu. rather 'race,' like σπέρμα
ἐμαί δ'. When different relationships
of the same person are expressed, the
second is introduced by ὡς, without a
preceding μ': Aesch. Pers. 151 μὴν
βασιλεύει; βασιλεία δ' ἐμή; Eur. Med.
970 πατρός νέαν γυναίκα, δεστήσαν δ' ἐμή:
Her. 7. 10 πατρὶ τῆ σῆ, ἀδελφηὶ δ' ἐμψ:

3. 54 Ἀθυμαλὼν τοῦς φυγάδας, ἐνυγή δὲ
ἐπομένων.

1276 ἀλλ' ὑμεῖς γ', 'Ye at least,'
(since I have failed): cp. El. 411 συγγέ-
σθε ν ἀλλ' ὑμᾶς ν (now, at least): ib. 415
λέγ' ἀλλά τοῦτο (this, at least): ib. 1013 νοῦν σχέσε ἀλλ' τῷ χρόνῳ ποτὲ: Tr. 320
εἴτ', ὁ τάλαντ', ἀλλ' ἡμ', Dem. or. 3
§ 33 ἐνδὲ ὅ ὅλλα ἡμᾶς γ' ἐτι...ἐκθέληστε.

1277 δυσπρόσωπων = καλῶς προσ-
φέρεσθαι (midd.), hard for one to hold
intercourse with. Cp. Plat. Lys. 213 ἐ-
δόκουν ἡμῖν...ἀποροῦν ἐνεῖ προσφέρεσθαι,
they 'seemed to us hard to deal with.'
The epithet refers to his sullen silence,
and is defined by ἀποσποίηρον.
In Eur. I. A. 345 δυσπρόσωπός ἐσω το κλήρον
στάμοι, Thuc. 1. 130 δυσπρόσωπον...
aὐτὸν παρεῖχε, the sense is 'hard of access,'
i.e. living in a haughty seclusion.
Cp. Tr. 1093 λέοντ', ἀπάλοτρον θρήμα κακῶ-
σφόρου (the Nemean lion).—στάμοι:
for the periphrasis cp. 603.

1278 ὡς μή μ' ἀτιμων...οὔτως ἄφη
με. The objection to ἄφη γι is that a
second γι (though possible, see on 387)
is here weak after θεοῦ γι. As to its
place after ἄφη, 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 wherewith 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, and so or tenderness, or 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


1409. On the other hand a repeated με, in the utterance of impassioned entreaty, may be defended by 1407 ff. μὴ τοί με...μὴ μ’ ἀντιμασσέτε γε: cp. Ττ. 218 ἵδο μ’ ἀνασταρέσας εἰς μόνο μ’ οδο φανο: Eur. Ph. 497 ἐμοί μέν, εἰ καλ ἢ καθ’ Ἑλλήνων χθόνα τεθρῆκαμεθ, ἄλλ’ οὖν ἔφετα μοι δοκεῖς λέγειν. Elmsley's conjecture οὕτως ἀφῇ, which Hartung adopts, is unmetrical. ἰημ has ἰ in pres. (and impf.) indic., imper., infin., and partic. (though ἰ in Epic poetry, and sometimes even in Attic, as Aesch. Thesl. 493), but ἰ always in pres. subj. and opt.: Π. 13.324 μετήξει μάχεσαντα: Hom. Hymn. 4. 152 προῖ θεία στόχευται: Theogn. 94 γιόισων ἠτρίχα καθ’ Ἐρ. 2. 185 ὧδ’ ἀνείψης. In Ar. Lys. 157 τ’ δ’; ἢν ἄφεν τοῖς ἄνδροιν ἡμᾶς, ὥ μελε (so the MSS.). Kuster brought in a gratuitous error by writing ἄφεσιν, which Dindorf has adopted. As Chandler says, ἄφεσις is a false accent for ἄφεσιν. [Accenti., 2nd ed. § 975, cp. § 820.] ἀφίγει (Blaydes) would mean 'let go hold of' (with gen., O. T. 1521 τέκνων 8’ ἄφεσιν, not 'dismiss.'

τοῦ θεοῦ γε, Poseidon (1158); γε emphasises the whole phrase, to which ὅτα would usu. be added (cp. 83); cp. O. T. 999 ὅμιλ Cabinets... γένοιν, ἐκεῖνον γ’ οὖσα παρ’ τελείως ἔδηΜ.—προστάτιμον: cp. on 1171. —οὕτως, so contemptuously: cp. O. T. 265, Ant. 315. 1280 χρείας, a causal (rather than modal) dat., cp. 333 πόνως: Ph. 162 φορβῆθη χρείας | στίβων ὁμμεθα. 1281 Ε. τα πολλά μιµατα, 'the many words' (of any given long speech), with gnomic aor., as 1214 αἰ μικραί | ἀμείρα πατέθετο. Distinguish 87 τα πολλά ἐκείνα καθ’, 'those many,' in a definite allusion. (τα πολλά must not be taken separately as adv., 'oft.'—τή πέφαντα τι etc.: 'by giving some pleasure,—or by some utterance of indignation, or of pity.' Not, 'by exciting some indignation or some pity.' Neither δυσχεραινοι nor κατουκτάται is ever causative in classical Greek. In Eur. Ι. Α. 686 κατωκτισθήσων 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.

1288 ἀφωνίτους in act. sense: so αἰνοῦσας (Ττ. 968), ἀφρεγκτον (Aesch. Eum. 245); cp. ἀφοβησιν, 'fearless,' O. T. 885; and n. above on 1031. 1288 ἐξηγεί, praecipit (but otherwise in 1520). Cp. Ιτ. 310 ἐξηγείτης, 'he ever taught' (Tecumella recalling the utterances of Ajax).

1288 Ε. ποιούμενοι ἄρων, 'making my helper,' i.e. appealing to his name: cp. O. T. 240 (τὸν ἄρων) κοινῶν ποιεῖται, 'make him partner': Theognis 113 μὴ ποτὲ τὸν κακὸν ἄρων φίλων ποιεῖται ἔταιρον. —ἐδεῖ with μολάν (epex. inf.), 'that I should come hither': cp. 1251. ἀνάϊμησον: cp. 276.
ο τῆς τῆς γῆς κοίρανος, διδοὺς ἐμοὶ λέξαι τ’ ἀκούσαί τ’ ἀσφαλεί σὺν ἔξοδῳ. καὶ ταῦτ’ ἀφ’ ὑμῶν, ὦ ἔξον, βουλήσαμαι καὶ τοιῷδ’ ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοὶ.

ἀς ὀν’ ἥλθον ἤδη σοι θέλω λέξαι, πάτερ.

γῆς ἐκ πατρίως ἐξέληλαμαί φυγας, τοὺς σοὺς πανάρχους οὐκέτ’ ἐνθακεῖν θρόνοις γονῆς πεφυκὼς ἥξιον υεραίτερα. ἀν’ ὣν μ’ Ἐτεοκλῆς, ὅν υφετε νεώτερος,

γῆς ἐξέωσεν, οὔτε νυκτίσας λόγῳ οὔτε εἰς ἐλέγχον χειρὸς οὖν ἔργῳ μολὼν,

πόλιν δὲ πείςας. ὅν ἔγι μάλιστα μὲν τὴν σὴν Ἑρμιὼν αἰτιῶν εἰναί λέγω.

ἐπεί γὰρ ἥλθον Ἀργος ἐς τὸ Δωρυκόν,

λαβὼν Ἀδραστὸν πενθέρων, ἐξωμοτας ἐστηρ’ ἐμαυτῷ γῆς ὀσοπερ Ἀττίας.

1288 ἀσφαλὴς (sic) L.—τοὐδ’] ταῦτ’ mss.: see on 445. 1289 ἤδη] ὀδε B, T, Vat., Farn. 1290 1291 ταὐτ’] ταῦτ’ mss.: see on 18. 1292 Β audio] Τ audio mss.: see on 18. 1293 πανάρχους] ἀνάρχους Nauck. 1294 γεραίτερα mss. (περαιτέρα Vat.): L has the i of ai in an erasure, and the a has been added above the line.—γεραιτερός Jacobs, Nauck: γονῆ...γεραιτέρα Musgrave. 1295 οὐδ’ ἔργου mss.: οὐδ’ ἔργου Hermann.—ἔργου] ἔργων B, T, Vat., Farn. 1296 ἐρμιὼν L.
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 ὅλα 'Ερωνον δείμα μ' ἐκβιάλει χθονός: ib. 970 δοκεῖ δ' 'Ερωνον οὖν ἐπειδῆσθαι νόμῳ): but the scribe doubtless meant ἔρων for acc. sing., as in Th. 893 ff. he has written ἔτεκν...μεγάλην ἔρων, El. 1980 διδύμων ἐλπίς' ἔρων. In the latter place the corrector has indicated ὅ, white-leaving ὅ. 1300 κλών] κλώνων A, L, R; which Hartung adopts, changing ἐπειτά to σουεῖς τε.
σοφοκλεοῦς

πρῶτοι καλοῦνται καὶ τετίμηνται δορὶ, ὅπως τὸν ἐπτάλογχον ἐς Θήβας στόλον ἔκαμεν τοιοῦτος ἄγειρας ἡ θάνουμι πανδίκως, ἡ τοὺς τάδε εὐκράσαντας ἐκβάλουμι γῆς.

Ἰευνί: τὶ δήτα νῦν ἄργιμένον κυρῷ;

σοι προστροφαίον, ὥ πάτερ, λιτὰς ἔχων αὐτὸς τ' ἐμαυτοῦ ἐμμάχων τε τῶν ἐμῶν, οἵ νῦν σὺν ἐπὶ τάξεων σὺν ἐπὶ τὲ λόγχαι τὸ Θήβης πεδίον ἀμφεστάσι πάνι

οἶος δορυσσός 'Αμμαρεως, τὰ πρῶτα μὲν δόρει κρατῶν, πρῶτα δ' ὁ ὀίωνων ὥδοις

ὁ δεύτερος δ' Ἀίτωλος Οἰνέως τόκος

Τυδέας' τρίτος δ' Ἐτέοκλος, Ἀργείος γεγων' τέταρτον Ἰππομέδουν ἀπέστειλεν πατήρ

1304 δορὶ MSS.: δορει Dindorf.
1309 σοι προστροφαίον ὥ πάτερ (sic) L.
1300 τοῦτοι'] τοῦ L first hand: S added δ'.
1310 αὐτὸς τ' Reiske: αὐτὸς γ'.

1304 τετίμηνται: for the pl., expressing fixed repute, cp. on 186, 1004: Thuc. 2. 45 φθόνος γάρ τοις ζῶις πρὸς τὸ ἄντικαλον, τὸ δὲ μὴ ἐμποδίων ἀναπτιγμένων εὐνόη τετιμηται, is in permanent honour.—δορὲ: 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. Ἡσ. 5 κλίμων ἐξεί δορὶ πεσοῦν Ἐλληνικῷ). In lyrics it was freely used by Aesch. and Eur. But neither the iambics nor the lyrics of Soph. anywhere require it, while they thrice require δορὲ. The question, then, is: Are we to assume that Soph. never used δορὲ? As the mss. give that form even where δορὲ 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.

1308 τὸν ἐπτάλογχον...στόλον, 'the expedition with seven bodies of spear-men'; i.e. the compound adj. is equivalent to two separate epithets, 'sevenfold,' and 'armed with spears': cp. on 17 πυκνωπτεροί. 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. τὸν, because the expedition is no longer a project, but a fact (1312).

1308 δορυσσός, as asserting just claims in fair fight. The device on the shield of the Aeschylean Polynices is Δίκη leading a man in golden armour, with the words, κατάδεω τοι δ' ἄνδρα τόνδε, καὶ τόλῳ ἔξει πατρῷων δωμάτων τ' ἐπιστροφαὶ (Thesp. 647).—τὸ γὰρ τὸῦ ἐκτρ., Eteocles: for pl., cp. 148.

1309 ἕαν marks a pause after a statement, before the speaker proceeds to comment or argument: so El. 534: Eur. Med. 386 ἕαν' καὶ δὴ τεθραύσει τόσα μὲ δέχεται τόλῳ;

1310 αὐτὸς τ': cp. 463. 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 τάξεις...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. Polynices, who is one of the seven, thinks of himself for the moment as present with his comrades in arms.

1313 δορυσσός = δορυσσός, a word used also by Hes. and Aesch. (not Hom.), and usu. rendered 'spear-brandishing.' But this seems to confuse σεῦ 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-spearred Amphiaras, matchless
warrior, matchless augur; then the son of Oeneus, Aetolian
Tydeus; Eteocles third, of Argive birth; the fourth, Hippo-
medon, sent by Talaos, his sire;

MSS. 1311 ἐπὶ τάξεων] ἐπὶ τ' ἀσκίαν Bergk. 1318 ὅλος from ὅλος
L.—δωρυσόως Reisig: δωρόφοις MSS.

On the analogy of the Homeric λαοσός,
‘uirging on the host’ (epith. of Ares etc.),
and the Pindaric ἵπποςας, ‘steed-uirging,
δωρυσόως should mean rather ‘spear-
rushing’ (cp. Η. 11. 147 ὅλον 8 ὅ
δεσιν κυλονεθαν, sent him rolling like
a ball of stone). ‘Charging with the
spear’ is less suitable, since the epic δόρον
is rather a missile than a cavalry-lance.

Ἀμφιρραῖος (으—, cp. on 1), son of
Oeacles, ‘at once the Achillies and the
Calchas of the war’ (as Schneidewin says),
is the most pathetic figure of the legend.
He foresees the issue; but his wife Eri-
phyle, the sister of Adrastus, persuades
him to go (having been bribed by Poly-
neices with Harmonia’s necklace); and
when all the chiefs save Adrastus have
fallen, the Theban soil opens, and swal-
lops up Amphiaras and his chariot: E. 837:
15 (Adrastus speaking) ποθὼν σπαριαῖς
ὀρθείαν ἔκμι, ἀμφιρραῖον μάντιν τ’
ἄγαθον καὶ δούρι μέροποι. Aesch. makes
him the type of ill-fated virtue (Thrb. 597).
In contrast with the ὅρος of the
other chiefs, his σωφροσύνη is marked by
the absence of any device (σήμα) on his
shield (ib. 591, Eur. Θ. 1113 ἄγατε’
δΆλα). The same Greek feeling for a
tragic prescience is seen in the story so
beautifully told by Herod. (g. 16) of the
Persian guest at the banquet of Attaginus.
τα πρώτα μέν...πρώτα δέ: the art. is to
be repeated with the second clause. For
the epanaphora cp. 5: Η. 1. 258 οἱ περὶ
μὲν Βούλων Δαμάσω, περὶ δ’ ἐστε μάχεσθαι.
ολοναίν ὄδοι, in respect to the paths of
birds of omen, i.e. in applying the
rules of augury to their flights. Cp. Η. 12:
237 τόνω δ’ ὅλωσιν ταμπταργεγένοι
celotheis | πελεθαί: τῶν ὅτι μεταρκεί
οὐδ’ ἀκένι, | εἰτ’ έτ’ δεξί’ λώσι, etc.
Quite different is O. T. 311 ἀληθείαν ἀντι-
κυία...δόν, some other way of divination
(as distinct from augury).

1815 ff. 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
Amphiaras, the character of Capaneus, and
the parentage of Parthenopaean. The
ramatic 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. Θ. 377—562,
where each name is associated with one
of the seven gates of Thebes, as probably
in the epic Thebaid. (Cp. Ani. 141 ff.,
where the seven champions appear as
having been slain and spoiled,—the special
doom of Amphiaras being ignored.) Eur.
Phoenix. 1104—1188 also has this list, except
that Eteocles is omitted, and Adrastus
(the one survivor) substituted. In his
Supplices Eteocles and Adrastus are both
included, while either Hippomedon or
Amphiaras seems to be omitted.

1816 ff. Τύβων: cp. Aesch. Θ. 377
ff.: Eur. Θ. 1120 ff., Suppl. 901 ff.
’Ετεοκλέος: Aesch. Θ. 457 ff.: Eur.
Suppl. 872 ff. 'Ιππομέδων: Aesch. Θ.
486 ff.: Eur. Θ. 1113 ff.
Ταλαός: ὁ πέμπτος δε έχεται κατασκαφή। Καπανεύς τὸ Θηβαῖς ἀστυ ἰθανοὶ πυρὶ ἐκτὸς δε Παρθενοπαύλος Ἀρκας ὁρυντα, ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνω υπρόσοι λογσεθήν, πιστὸς Ἀταλάντης γόνος. ἐγὼ δὲ σός, κει μὴ σός, ἀλλὰ τοῦ κακοῦ πότιον φυτεύεσθαι, σός γε τοι καλοῦμενοι, ἄγω τοῦ Ἀργοὺς ἀφοβοῦ ἐς Ἐλαβίς στρατόν. οἱ σ’ ἀντὶ παιδῶν τῶνδε καὶ ψυχῆς, πάτερ, ἰκετεύομεν ἐξισπαντες ἐξαποίμενοι μὴν βαρείαν εἰκαθεῖν ὀρμούμενοι τοῦ ἀνδρὶ τοῦ μοῦ πρὸς κασταγνητοῦ τίσιν, ὃς μ’ ἔξωσε κατευθυγένεσ πάτρας.

εἰ γὰρ τι πιστόν ἐστιν ἐκ θρησκευών, οἷς ἂν σὺ προσθῆκ, τοῦσ’ ἐφασκ’ εἶναι κράτος. πρὸς νῦν σε κρηνῶν καὶ θεῶν ὀμογνών αἰτῶ πιθέσθαι καὶ παρεικαθεῖν, ἐπει


1318 Σ. κατασκαφή...δήνοσιν 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; κατασκαφή is dat. of manner, but with proleptic force, like Ο. Τ. 51 ἀλλ’ ἀσφαλεῖα τὴν ἀνορθόων πώλων, ὡστε ἀσφαλῆ εἶναι. Καπανεύς is the giant in whom the δῆμος of the assailants takes its most daring and impious form, the Goliath or Mezentius of the story: cp. Ant. 133, Aesch. Th. 432 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 Supplites,—in which Eur. seeks to individualise some of these champions more closely,—is curious and characteristic.

1320 Σ. Παρθενοπαύλος, son of Atalanta by Meilianon, 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,' χρόνως μητρὸς λογεθήν, 'having been born of her when at last she became a mother.'—χρόνῳ (437), after her long virginity. The gen. μητρὸς as O. Τ. 1082 ὅτι γὰρ πέφυκα μητρὸς. In Aesch. Th. 536 this hero has ὅτι παρθένων ἐπώνυμοι [φρόνημα: cp. Eur. Ph. 1106 ὁ τῆς κυναγοῦ.]

1321 Σ. ἄγω δὲ σός: 'And I, thy son,—or (the corrective καί), if not really thy son, yet at least in name.' πότιον: 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 γε τοι cp. O. Τ. 1171 κεῖνον γε τοι δὲ παῖε ἐκλήσθη.

1326 Σ. αὑτὶ παιδῶν... ἰκετεύμεν here = πρὸς παιδῶν, 'by them,' i.e. 'as you love them,' a very rare use of αὑτί, 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 αὑτὶ ἄδελφοι is sometimes taken as = 'for his sake,' but this is by no means certain.)

1328 Σ. μὴν...εἰκαθεῖν, concede thy wrath to me, i.e. remit it: the same constr. (though not in the same application) as Ph. 464 ὅπως ἐν θέοι | πλοῦτι ἡμῶν εἴκη, 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;

T urnebus in margin. 1883 For κρηνῶν Herwerden conjunct. κελών (sc. τῶν χρηστιρίων): Nauck, Θηβῶν.—καὶ θεῶν L and most mss.: πρὸς θεῶν A, R, L². 1884 παρεικαθεῖν Elms., παρεικαθεῖν mss.

better than to make μήνιν acc. of respect.—
For the form of έξέω, cp. 862.—τοῦμα after τοῦ τινα, as Ο. Τ. 533 τὰς ἐμᾶς followed by τοιοῦτα τάνδροι: cp. on 6.

1880 Since πάτρας must clearly go with both verbs, it would seem that, aided by έξέω, the poet has used ἀπε- συλήνεσ since ἀδεστήρησεν. Elsewhere we find only ἀποσυλλα τὶ τινος, to strip a thing from a man (cp. 922), or ἀποσυλλα τινὰ 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 έξέω implies that the expeller is within the country. Nor could we well read πατρῶν (‘took my country from me’).

1881 έ. χρηστιρίων. 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, οὔς ἔν 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 μάντην at Argos (cp. 1300).

1882 προσθή: join thyself: cp. [Dem.] or. 11 § 6 (speaking of the Persian king’s power in the Peloponnesian war) ἐποτέροις πρόθοντος (the ‘Attic’ alternative for προσθείτω, cp. Buttmann Gr. § 107, Obs. 3), τοῦτοι εἶποι κράτεων τῶν έτέρων. So in the genuine Dem. or. 6 § 12 εἰ δ’ ἐκείνοι προσθείτω, and in Thuc. (3. 11; 6. 80; 8. 48, 87) etc.—Cp. n. on 404.—ἐλάσσε: sc. τὰ χρηστιρία.

1883 κρηνῶν: so Ant. 844 Antigone cries, ίδ’ Άρηκαία κρηναὶ Θῆβας τ’ ἐφε- ματάν τῶν. So Ajax at Troy, when dying, invokes κρηναὶ τε ποταμῶν θ’ οδέ along with the Sun-god. Orestes, returning to Argos, brings an offering to the Inachus (Aesch. Chlo. 6). Wecklein quotes an inscription from Rangabé Antiqur. Hellen. π. 2447 καὶ [ζωμῦ] ἤρως καὶ ἱροδάσας καὶ κράνας καὶ ποτα- μοὺς καὶ θεῶς πάντας καὶ πάσας. The word κρηνῶν is certainly sound; the peculiarity is that, instead of a general word like ἐγχωρίων, we have ὄμογνων, which strictly suits θεῶν only. οὔμεγνων τε θεῶν, ἐν γάρ τινι, which 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 ὄμογνων more felt; L’s καὶ is better.

1884 πιθοθαί: cp. 1181.—The
πτωχοὶ μὲν ἥμεις καὶ ξένοι, ξένοις δὲ σὺν ἄλλους δέ θωπεύουστες οἰκούμενοι σὺ τε καγώ, τὸν αὐτὸν δαίμον ἐξειληχότες.

ο δὲ ἐν δόμοις τύραννοι, ὁ τάλας ἑγώ, κοινὴ καθ ἡμῶν ἐγγελῶν ἀβρύνεται·

ὁ, εἰ ὁ τύμη ἐκμεταποίησε φρενίν,

βραχεὶ σὺν ὄγκῳ καὶ χρόνῳ διασκεδᾶο.

ὡς ἐν δόμοις τοῖς τοιὸς τοῖς στῆσιν σ' ἄγων, στήσω δ' ἐμαυτόν, κεύον ἐκβαλὼν βία.

καὶ ταῦτα σοῦ μὲν ἐνυλήλουτος ἔστι μοι κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω.

ΧΩ. τὸν άνδρα, τοῦ πέμψαντος οὐνεκ', Οἰδίπουσ,

εἰπὼν ὡςποδ' ἐξίμφορο ἐκπεμψαί τάλιν.

ΟΙ. ἀλλ' εἰ μὲν, ἀνδρεὶς τήσδε δημοῦ ἵκθονός,

μὴ τ' ἄγαν' αὐτὸν δεύορ προσπέμψας ἐμοί

Θεσεύς, δικαίως ὡς' ἐμοί κλείν' λόγους,

οὐ τὰν ποτ' ὀμφής τῆς ἐμῆς ἐπήρθετο·

νῦν δ' ἀξιωθείς έστι κάκος ταγα γ' ἐμοῖ.

γ. 1335 ξένος] πτωχός Β, T, Farn., Vat. 1336 οἰκούμενος] οἰκούμενος F. W. Schmidt. 1337 ἐξειληχοῖτες L², Brunck, and almost all edd. since: ἐξειληχοῖτες L and the other mss., Reisch, Schneider, Campbell. Cp. Ai. 825, where the first hand in L wrote λαβέων (corrector, λαχεόν). 1339 ἐγγελῶν made from ἅγγελῶν in L. 1340 ἐκμεταποιήσεις L and most mss.: ἐκμεταποίησις A: ἐκμεταποίησις L², R.—φρενί] Blaydes conject. Χρεί, and so Wecklein. 1341

v. i. 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 θωπεύουστες, the word used by Creon in taunting Oed. (1003), is unpleasant, but Polynice 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 delinoues vocatur, rebus indignis asperis invidiosis addens vim oratio (cp. Ar. Rhet. 2. 21 § 10 έν σχέσειαμοὶ καὶ δεινωσία). To the Athenian ἐλεύθερος the very essence of a free man's dignity was αὐτήρησια: hence it is a trait of the μεγάλουν (Ar. Eth. N. 4. 8), πρὸς ἄλλουν μὴ δίνεσθαι ἵνα αὔλλα ἐπὶ πρὸς φίλου δουλικών γάρ: where the saving clause would apply to Oedipus. 1337 δαίμον: cp. 76.—ἐξειληχοῖτες is clearly right; cp. Eur. fr. 115, Ar. Th. 1070 τι ποτ' ἀνθρωποῦ περιάλλα κακῶν | μέρος ἐξέλακσις; Soph. has the verb Εἰ. 760 παράμικ τυμβον ἐκλάκη χθόνος. ἐξειληχοῖτες was defended by Herm. as 'having received from Eteocles,'—the dispenser of our fortunes:—which seems far-fetched. In Ph. 1439 ἀριστεῖ ἐκλαβῶν στρατεύματος (L ἐκβαλὼν), the genit. ('out of') interprets the compound. 1338 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, λαμπρόνομαι, σεμιμούμαι: e.g. Plat. Apol. 20 έκαλλυνόμην τε καὶ ἢμαυνόμην άν, ει ησιακόν ταῦτα. The act., however, approaches the simpler sense in Aesch. Ag. 918 μη γνωκός ἐν τρόποις ἐμέ | ἀβρόνε, '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 establish thee in thine own house, and establish 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

χρόνοι] πόνοι R (A has ἔστι written above χρόνοι). Nauck. 1342 δακρών] δέγγας B, Vat. 1346 ἀλήθειας MSS., ἀληθείας Valckenaer. Cr. v. 461. 1348 δημούχος λ first hand (changed to —ος by S), and most of the recent edd.: δημούχος: the other MSS. and older edd., and so Blaydes, Campb., Mekler. 1351 οδή γι' ὅποιον for ὅποιον ὄν Βrunck. 1352 γέ μοι λ, Vat., Blaydes: δέ μου λ: γ' ἔμοι: the other MSS., and most edd.

1340 φρένι, wish, purpose: cr. 1182: Ant. 993 οὗκοι τάρας γε σὺς ἂν απεστάτω φρένι. The decisive objection to the conjecture χερὶ (that the assistance meant by εὐμπαραστήσει is moral, and φρένι marks this. The proposed reading would make the verb too suggestive of the δοράς...ἐν χειμώνι...παραστάσει (Ant. 670).

1341 Π. δύκες, 'trouble,' see on 1162. στάντας: στάντας χρόνοι.—δια-σκέδαι, scatter his power to the winds: cr. 620.—οὐκέτω...οὐκέτω δ': for the omission of μέν, cr. Ant. 806 ff. n.—δέγγα: cr. on 910.

1345 οὐδὲ συνήναι, not even to return alive from the expedition (much less conquer): a freq. Attic sense of σωζόμαι, as Χερ. Ant. 3. 1. 6 ὃς ἔκεινοι ἐτύπουρ τὸν Ἀττιλλα τίνι ἃς δεῖ θεών...ἀριστα ἔλεος τὴν ἔδω κἂν ἂν ἐκποίη· καὶ καλὸς πράξας αὐθελή.

1346 Σ. τοῦ πεμπτατος, Theseus, who, on leaving the scene at 1110, brought, or sent, word to the suppliant.

Cr. 298.—ἀντι...ἐκκερίματι, say, ere thou dismiss: see on 1038.

1349 δημούχοι (cr. 1087 γάς τάσσε δαμούχοις), the reading of the first hand in L, is clearly preferable to δημούχος.

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 τῆς δημούχου κληρονόμοι that we catch the note of suppressed passion; (2) Θεσεύς, so emphatic as the first word in 1350, would be weakened by δημούχος in 1348: and (3) with δημούχος 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) ὧ τίθοτε δεροφοί κόρας.

1350 δικαίων οὔτε: see on 970.

1351 δόμφις. 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 δέωθεϊ...κακούσις γ', 'having been deemed worthy thereof (sc. ἐπαυθεθαι δόμφις τῆς ἐμῆς), yea, and having heard,' etc. This is simpler than to supply τοιοῦτος with δέ, from τοι-αὐτά.
τοιαύθ’ ἄ τόν τούδ’ οὐ ποτ’ εὐφρανεὶ βιόν; ὃς γ’, ὁ κάκιστε, σκήπτρα καὶ θρόνους ἔχων,
ἀ νῦν ὁ σὸς ξύσιμος ἐν Θήβαις ἔχει,
τὸν αὐτὸς αὐτοῦ πατέρα τόνδ’ ἀπήλασας
καθήκας ἀπολτι καὶ στολὰς ταῦτας φορεῖν,
ἀς νῦν δακρύες εἰσορῶν, ὅτ’ ἐν τόνῳ
ταῦτῳ βεβηκὼς τυγχάνεις κακῶν ἔμοι./
ὄν κλαυτὰ ὑ’ ἐστίν, ἀλλ’ ἔμοι μὲν οὐσία
τάδ’, ἐοσπέρ ἄν ζῶ, σοῦ φονέως μεμημένοι.
σὺ γὰρ με μόχθοι τοῦτ’ ἐθήκας ἐντρόφοιν,
σὺ μ’ ἐξέσωσα. ἐκ σέθέν δ’ ἀλώμενος
ἄλλους ἐπαιτῶ τὸν καθ’ ἡμέραν βίον.
eί δ’ ἐξέφυσα τάδε μὴ μαυτῷ τροφοῦς
τὰς παίδας, ἥ τάν οὐκ ἄν ἦ, τὸ σών μέρος;
νῦν δ’ αἴδε μ’ ἐκσφάζουσιν, αἵ’ ἐμα’ τροφοὶ,

τοιαύθ’ followed by ἄ instead of οια, as O. T. 441, Ant. 691, Thuc. 1. 41 and
oft.; so Lat. talis qui, old Eng. such... which (Shaks. Wint. 1. 1. 26, etc.).
1854 ὃς γ’, ὁ κάκιστε: cr. 866 ὃς μ’,
ὡς κάκιστα (to. Creon): for the causal ὃς,
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, ἐμοί μοι τῇ ἀπο-
στροφῇ χρηταί ἀπὸ τοῦ χρόνος ἐπὶ τοῦ
Πολυνείκην. Profound resentment could
not be more dramatically expressed.—
σκήπτρα καὶ θρόνους: cr. 425, 448.
1855 ὃ, which things: the neut. plur.
of ὃς being used substantively, with ref.
to the masc. θρόνους no less than to
σκήπτρα: cr. Xen. Cyr. 8. 2. 22 καρποῦμαι
ἀσφάλειαν καὶ εὐκλείαν, ὃ ὃστε κατα-
στήσαται ὁστε ὕπερπληρῳται λυμαίνεται:
Iscor. or. 9 σ 22 κάλλος καὶ δόμων
καὶ συφροσύνην, ἄτερ τῶν ἄγαθων
τρεπόμεντα τῶν τριλυκῶν ἐστίν.
1856 ὃ τόν αὐτὸν αὐτοῦ: see on
930.—Ἰθήκας ἀπολιν...καὶ φοιεῖν, didist
make me homeless, and cause me to
wear: so in Pind. Pyth. 1. 40 (quoted by
Schneidewin) ἑθελείσαι ταῦτα ἱκνο
τιθέμεν εἰκαοδόν τε χώραν, 'mayest
thou take these things into thy provi-
dence, and make the land happy in her
sons.' Cp. also the double sense of ποιεῖ
Thuc. 2. 29 ἐν Νιμφόδορος τὴν τε τοῦ
Στάλκον εὐμαχίαν ἐποίησε καὶ Σάθκον
τὸν υἱὸν αὐτοῦ Αὔρανοῖς ('brought about'
...'made'). The constr. of τίθημι with
acc. and inf. is not rare in poetry: cp.
Eur. Hec. 357, Her. 990, Med. 717, etc.—
ἀπολιν.: cr. 208.—ταῦτα without τάς:
cr. 639.
1858 ὃ πόνο...κακῶν = πολυτόνως κα-
κῶς, the gen. being added to define πόνος
more closely. Since πόνος was a word of
such general meaning, the phrase, though
unusual, seems defensible. Cp. such
phrases as δυσοιστόν πόνων | ἄδη (Ph.
508), πόνων | λατρεύματι (Th. 356), δέξα
ἀγαθῶν (ib. 506).—βεβηκὼς, as Ed. 1056
δεν γὰρ ἐν κακῶις | ἡ βεβηκὼς: ib. 1094
μορὰ μὲν οὐκ εἰς ἑθήλα | βεβοῦσαν.—ἕος
depending on ταῦτα: cr. O. T. 284 n.
1860 κλαυτα...οἰστά: for the plur.,
such words as shall never gladden his life: — villain, who when thou hast 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 wepest 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 ὡ: perhaps it was μόχθω. 1363 έκ σέθεν δ' ἤ δ' added by S in L. 1364 άριστος—βλου (sic) L, where the line indicates an erasure of perhaps three letters. 1366 οὐκ εν ᾿Η L first hand: after ᾿Η, the letter ν has been added in paler ink by a much later hand, perhaps of the 14th or 15th cent. Cp. on v. 973. 1367 νιψι δ' αλβη

see on 495. There is no sound basis for the view that κλαυτός = deflendus, κλαυτός = deflesus. Whether with or without the σ, the verbal adj. meant simply 'be- wept,' and took on a potential sense only as in vitaicus could mean 'unconquerable.' See O.T., Appendix, on v. 361.—μοι μεν, 'by me, on my part,' has no clause formally answering to it: but the antithesis is implied in the doom of Polyneices (1370 ff.).

1861 I have little doubt that ταξ', ὅστερ, not ταξ', ὅστερ, is the true reading here. The synizesis of ένος was familiar through Homer: Od. 2. 148 τω δ' ένος μεν δ' επίτον μετα πνοιης ἀνέμου: Π. 17. 777 ένος μεν γάρ τε θέους διαπρα- σαι μεμαχίτες. In Ph. 1330 ώς ἐν αὐτῷ ἰδυοι, Schneidewin corrected ώς κατ': Bonitz, with more probability, to ένος (monosyllabic). In Ai. 1117 ώς ἐν τε εὐδάμην τερ εἰ, ώς is more easily defended; but there also (I now think) ένος was rightly conjectured by Scaliger. ὅστερ here could not be trisyllabic, since the anaepast in the first place must be contained in one word, the only exception being the prep. and its case, as επί τω δ' ἠγάφει διόπτης άνας, Eur. Or. 808. (In fr. 355 ταχ' δ' αὐτῷ δεῖξε τοβρόν, ώς εὐδαμην, from the Αἴμησις, the explanation may be that the drama was satyr, and borrowed a license from Comedy. Meinecke would read ταχ' αὐτοῦ.) With ὅστερ 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) φονεύως ἵνα τοῦδε τάνδρος ἐμφανίζῃ.—μεμ- νημένον, nom., by attraction to ὅστερ αν ἵω, instead of a dat. agreeing with ἐμοι: cp. Π. 7. 186 τὸν θαυμα... ώς με εἰπ- γράψας κυνή βδέλη, φαίδρομος Αλας.

1862 έκ μόχθω...έντηρον: so Ai. 622 παλαίς μεν ἐντηρος ἀμέδρα | λευκάρ δε γρήγορα.—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 δη τευχοντι ύπντο τοι το ΰήμου (had been banished by the people).

1864 έπαιτῶ, 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 βλου δ' ἐπαιτων ετρ' ἐγόρησι τις λάτρης.

1865 ελ' δ' έξεθονα... μή: for the hyperbaton of μή cp. O. T. 329 τέμ', ῥω ἐν επαν μή τα σ', ἐκφάνη κακά (where see n.): Ph. 66 ελ' δ' έψρέω | μη ταῦτα.—τὸ σὸν μέρος, acc. of respect; so Ant. 1062: cp. O. T. 1509 πάντων ἰρήμους, πλήρως οὖν τὸ σὸν μέρος.


1370 εἰς τὸ συμπονεῖν: cp. 335; and for εἰς, 1028.—ἀν' ἄλλοι: cp. Αἴ. 547 (he will not flinch) εἰπέρ διὰκοι ἔμοι τὰ πατρότεν.

1370 τοῦγάρ 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 tellst 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 εἰσορφὰς cp. 1536: so βλέπειν πρὸς τινα, 279. The μέν after εἰσορφὰς properly implies such a statement as this:—εἰσορφὰς μὲν νῦν, αὐτίκα δὲ καὶ μᾶλλον εἰσο

1371 ὃς] δὲ Doree, reading σὲ δαίμων for σ' ὁ δαίμων in v. 1370. —εἰπέρ ὅδε] εἰ ποθ' ὅδε Ηείμοος: εἰ τάροθεν Wecklein (Ars

1378 κείμεν ὑπερήφανοι is a certain correction (by Turnebus, Paris, ann. 1553) of κείμεν ὑπερήφανοι, and has been accepted by nearly all subsequent editors. Cp. the threat Ὑπερήφανοι άστι κράνωσιν πυρι, 1319; and κατασκαφην, 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 Εἰμί. 457 the total destruction of Troy is expressed by the phrase σὺ Τρόιων ἀπὸ λιθίν  ὄνο μόνοι ἢ θέοις, '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 ἔστις, renders, 'for there is one' (i.e. Polyneices) 'who shall never call Thebes his "city." But there is nothing in the Greek answering to this.' The general associations of the word πόλις surely could not supply the absence of the essential word αὐτῶ. There is no contrast here, surely, between δαίμον, as 'town,' and πόλις, as '-city.'—ἀλματὶ...μανθήσεις, not merely 'covered with (thine own) blood,' but 'stained with a brother's blood,' as Αἰτ. 171 (of these brothers) παλάματε τε καὶ πληγῇσθενι αὐτόχειρα σὺν μακάριτι.

1378 τοιάδος'. 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 overthrive 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.). 1878 κελήν ἔρει τίς Λ, and so the other MSS. (some with τίς). κελήν ἐρείπες Turnebus, and most of the recent edd.: κελήν ἔρει τίς Apitz: κελήν ἔρεις σήν or σήν τίρον ἔρει τίς Blaydes. 1875 This v. is omitted in the text of L, and added in the marg. by the first hand (with τοῦτο).—πρόσθε τα’ πρόσθε γ’ Farn. 1876 ἀνακαλοῦμαι] ἀγκαλοῦμαι Dindorf. 1877 ἀξίων] ἀξίω τόν (from τόν) L, A, R.—σέβεσα] σέβων A, R.

implied the same doom which is more plainly denounced here (421—437, 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 question. The question is more than a detail: it must affect our estimate of the play as a work of dramatic art. See Introd.

ἔδαρκης, sent up, from my inmost soul: the notion being that the ἀκολούθησα, when they have once passed the father’s lips, are thenceforth personal agencies of vengeance: hence 1376 ἔρμαχον. So ἔδαρκαι is said of the earth ‘sending up,’—calling into activity,—plagues or dread beings (Eur. Ph. 670, etc.). Distinguish ὑφήθα (Ant. 1085), ἐφήθα (Eur. Hipp. 1324), of launching curses, etc., like missiles.

1876 ἀνακαλοῦμαι, simply, ‘I invoke,’ not, ‘I invoke again.’ In this compound the prep. has two different meanings, (1) ‘aloud,’ as in ἀναθρόν, ἀναφροσύνη, and (2) ‘up’ or ‘back,’ as in ἀνέμα. Cp. Her. 9. 90 θεοῦ...ἀνακαλοῦμεν, ‘calling aloud on the gods.’ Eî. 693 Ἀργείοι...ἀνακαλοῦμενος: Tr. 910 τοῦ αὐτῆς δαίμον ἀνακαλοῦμεν. So in Eur. Suppl. 636 κεκλημένους μὲν ἀνακαλοῦμεθ’ αὐθ θεοῦ = ‘again (at)’ we call aloud,’ etc.

1877 ꜰ. γ’ ἀξίων. 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 προσπολίκες μόνων, | τ’ ἐκ διὰ τ’ ἢ πᾶσιν ἀγγέλεσιν ὅτι καὶ θεοῦ κακοῦ γε καὶ θανῶν ἐπισάμην: Apol. 310 (ye shall die), τ’ ἐδότες τό κέρδος ἐνθεν ολοτέον | τ’ λοιπὸν ἀρπάγητε (cp. the form of threat, ‘I’ll teach thee to do such things’): cp. also ib. 715, O. T. 1273, Aii. 100.

tοὺς φυτεύοντας σέβεσαι. Attic law imposed the penalty of disfranchisement on a son convicted of neglecting to support a parent in sickness or old age (γραβοτακέλες), or of other grave failure in filial duty. When such a case of κάκως γονέων came before a court, the accuser could speak at any length άνευ ὅσοιν, Harpocr. 161), and was not liable to the ἐποβελία, or fine in 4th of the damages laid, if he failed to gain a fifth of the votes. Diog. L. 1. 35 55 δοκεὶ δὲ (Solon) κάλλιστα νομοθετήσα: εάν τις μὴ τρέφῃ τοὺς γονέας, ἀτιμώσετον. Aeschin. or. 1 § 28 εάν τις λέγῃ τοίς δήμω, τοῖς πάτερα τοῦτον τιν ἢ τίνη τητέρα, ἢ μὴ τρέφει, ἢ μὴ παρέχει ὁλοκλήρως, τοῦτον οὐκ ἐξ ἑαυτῷ (ο νόμος). Xen. Mem. 2. 2. 14 (beware) ἐτεὶ παρεμελήσας τῆς μητρὸς...μὴ σε αληθομενον τῶν γονέων ἀμελείοντι πάντες ἀτιμάσωσιν, εἰτε ἐν ἔρημῳ μικρόν ἀνάφολε. The example of the birds is quoted (Eî. 1058), esp. of the stork (Ar. Av. 1355).
καὶ μὴ ἔστιμαίξητον, εἰ τυφλὸν πατρὸς
tωδ᾽ ἔφυτον. ἀδέ γὰρ τάδ᾽ οὐκ ἔδρων.
tοιγάρ τὸ σῶν θάκημα καὶ τοὺς σοὺς θρόνους 1380
κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος
Δίκη ἐνδόρος Ζηνὸς ἀρχαῖοι νόμοις.
οὐ δ᾽ ἔρρι ἀπόππυτος τε κατάτωρ ἐμοῦ,
κακῶν κάκιστε, τάσσει συλλαβῶν ἀράς,
ἀς σοι καλούμαι, μήτε γῆς ἐμφυλίον
δώρει κρατήσαι μήτε νοστήσαι ποτε
tὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ
θανείν κτανεῖν θ᾽ υφ᾽ οὐπερ ἔξεληλασαι.
tοιαῦτ᾽ ἄραμαι, καὶ καλῶ τὸ Ταρτάρου
στυγνὸν πατρῷον ἔρεθος, ὦς ἥ σ᾽ ἀποκιήγη, 1385

1379 τωδ᾽ ἦν τωδ᾽ ὁ τοῖς ὁ θεᾶς καὶ θεῷ τωδ᾽ the other MSS.: τοῖς θεῶσιν Κuhnhardt.—ἔφυτον MSS.: ἔφυτῃ Elmsley. 1381 κρατοῦσιν] κρατοῦσιν Hartung: θάκημα Μadvig.—ἐπέρ εστὶν L.; Elmsley proposed ἐπέρ ἐστιν (not ἐστίν), with a comma after Δίκη ('if Justice exists'), and so Wecklein. Most MSS. have ἐπέρ ἐστίν. 1382 ἐστιν

1378 καὶ μὴ ἔστιμαίξητον, sc. τοῦ ἔφυτου φυτεύοντας: 'and that ye may not utterly scorn your parents, because the father (ἐλ = ἔρ) is blind from whom ye, such evil sons, have sprung—for your sisters did not thus.' τυφλὸν has 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’ (ἐλ as after θανατῶξ, ἐλεύ, etc.): but this sense for ἔστιμαίξητον seems much less natural.

ἔφυτον is the MS. reading, as 1696 ἔβα-
tον, 1746 ἐλάχυσταν: 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 -τοιν is established, ἐλάχυσταν θοῦ, O.T. 1511, being the only one proved by metre. Curtius (Verb 1, 80, Eng. tr. 53) would leave the normal -τοιν where, as here, the MSS. support it. Though Attic usage, misled by the analogy of -τοιν 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 -τοιν 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 τοιγάρ τὸ σῶν θ.: 'wherefore they (sc. al 'Apal) have the control over thy supplication (to Poseidon) and thy throne' (said bitterly—'the throne of which thou dreamest'). τὸ σῶν (etc.) is like the ironical use of inverted commas: cp. El. 1110, Ph. 1251, Ant. 573. Polyneices has two pleas: (1) As ἀκός of Poseidon, he had adjured his father to remember Ἀἴδως, who is enthroned with Zeus, and to bless his enterprise, 1267. (2) As eldest-born, he claimed the throne by right, 1493. Oedipus answers that Δίκη, no less than Ἀἴδως, sits with Zeus. The son has broken the eternal laws (ἄρχατο 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 θρόνοι could grievously enfeeble these words.—κρα-
tούσιν, with acc., not of the person conquered (as more often), but of the domain over which the rule extends: cp. Aesch. Suppl. 254 καὶ πᾶς ἀνὰ κρατῶ. 1381 η 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 vilen 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,—

epithet of oracles, etc., and significant here, where the higher law is opposed to the conventional right of the elder-born.—'ὑπέρθρως with Ζηνέας: Pind. Ol. 8. 21 ἕνθα Ζωτείρα, Δίως ξένιον | πάρεδροι, ἀνκεθαὶ Θεόμαι: cp. on 1267. A passage quoted by Schneidevin and others as from Demosthenes cannot claim that authority,—for or. 25 κατὰ 'Ἀρωσυγελώνως a' is now generally allowed to be a work of the later Rhetoric,—but is noticeable as illustrating ταλαφατος: § 11 τὴν ἀγαρίττεν καὶ σεμφύν Δικην, ἢ ὁ τὰς ἄγωματα τελεῖται ἡμῶν καταδείξας ὁ θεοῦ παρὰ τὸν τοῦ Δίως βρόχων φηλα καθημένης πάντα τὰ τῶν ἄνθρωπων ἐφοράς.

ἀρχαίος γάμου, causal dat., 'by,' 'under sanction of,' the ἄγωμα κάσταλῃ θεῶν | γόμιμαι... | οὐ γὰρ τι ἐν τε κάθισε ἄλλ' ἀεὶ ποτε | τὰ ταῦτα, An. 454. See on O. T. 865. As to Bergk's conjecture θρόνου, we should expect either πάρεδρος...θρόνου, or ἀνεποδρος...θρόνου.

1888 κατάπτωρ...ἐμοι, and without a father in me: for the gen. cp. on 677 ἄνθρωπον...χειμώνων. Plat. Legg. 928 ἐν ὅλην πολιεταὶ παῖς ἀποκεκρυμένοις (publicly disowned by his parents) οὐκ ἄν ἀναγίνη ἀπολέσθω εἰς, ταύτης δὲ...ἀναγκαίως ἔχει ὅλην χώραν ἐξελεηθαί τὸν ἀνάτομα (the disowned child). From εμοῦ supply εμοὶ with ἀπόστυχος (cp. Aesch. Eum. 191).

1884 Σ. συλλαβῶν, taking them with thee,—a colloquial phrase, bitter here: cp. Ph. 577 ἐπὶ τε σεαυτὸν συλλαβῶν;

sometimes playful, as in Ar. Av. 1469 ἀπώμα...συλλαβῶτες τὰ πετρά: see on O. T. 971.—καλοῦπα. The midd. (rare in Attic except as a law-term, to cite one before a court, Ar. Nub. 1221) is fitting here, since the 'Apollo are his creatures, and do his work.—ἐμφυλοῦ, stronger than πατρίδας, and suggestive of the unnatural strife: cp. Ap. 1563 κανώντας τε καὶ | θανώντας βλέπωντες ἐμφυλοῦ.


1888 κατατήριν 0' is better than κατανθάν (Blaydes), as giving a more separate prominence to the fratricide.—(τοῦτον ὑπὸ οὐ: Xen. Symp. 8. 17 τὸ σιμείων διῶκτον ἢ υπὸ οὐ εἰσέλθη καλὸς τε καθαρὸς νοώμενος;

1890 πατρίδαν. What is meant by the 'horrible paternal gloom of Tartarus'? Clearly πατρίδαν 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 πατρίδας διὰ τὴν τοῦ Ιῶνου γένεσιν, Plat. Euthyd. 30α c). Ar. Av. 603 Χάσος ἦν καὶ Νῖξ 'Ερεβώς τε μέλαν πρώτων καὶ Τάρατρως εὐρός: cp. Hes. Th. 116. The point will then be twofold; the Furies are παίδες ἀρχαίον Σκότου (see on 46); and Darkness, father of all, is invoked by the father who is cursing his son,—as Ζεὺς πατρίδας is the god to whom an
καλώ δὲ τάσει δαιμονας, καλώ δ’ Ἀρη
tῶν σφῶν τὸ δεινὸν μισος: ἐμβεβηλκότα.
καὶ ταῖς ἀκούσας στείχε, καζάγγελλ' ἰὼν
καὶ πᾶις Καδμείοις τοῖς σαυτοῦ θ’ ἀμα
πιστοὶ συμμάχουσιν, οὔνεκ’ Οἰδίπους
τοιαυτ’ ἐνεμει παισι τοῖς αὐτοῦ γέρα.

ΧΟ. Πολύνεκες, οὔτε ταῖς παρελθούσαις ὁδοῖς
ξυνήδομαι *σου, νῦν τ’ ἀθ’ ὡς τάχος πάλιν.

ΠΙ. οἷμοι κελεύθων τῆς τ’ ἐμῆς δυσπραξίας,
οἷμοι δ’ ἔταιρων: οἶνον ἀρ’ ὄδου τέλος
Ἀργοὺς ἀφωρμήθημεν, ὡ τάλας ἕγω.
τιονότον οἰνον οὐδὲ φωνήσαι τινι
ἐξεσθ’ ἔταιρων, οὐδ’ ἀποστρέψαι πάλιν,
ἀλλ’ ὡντ’ ἀναυδόν τρέδε συγκύροισι τύχῃ.
ὁ τοὐδ’ ὦμαιμοι πάιδες, ἀλλ’ ὑμεῖς, ἐπεὶ
τὰ σκληρὰ πατρὸς κλύτε *ταῦτ’ ἀρωμένου,
μη τοὶ με πρὸς θεῶν σφῶ γ’, ἐὰν αἱ τοῦδ’ ἀραὶ

1395 ἐμβεβηλκότα] L has μ in an erasure, but it is not clear whether the original letter was ν or κ. ἐκβεβηλκότα B, Vat. 1394 καὶ πᾶις] tois πᾶις Nauck, who suspects the verse: ἄπαθε Meineke, though doubtfully. 1396 αὐτοῦ L, with most MSS.: αὐτοῦ Vat. 1398 σοι MSS.: σου Wecklein. 1401 ὃ

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 Polynices. 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, πατρὼν 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 ἵω σκότου νέφος ἐμὸν
ἀπόρτον.
I prefer (1), but suspect that the poet
used πατρὼν with some measure of deli-
berate vagueness, leaving the hearers to
choose between its possible associations,
or to blend them. No emendation seems
probable: see cr. n.

ἀποκλεῖσθαι: Τυ. 954 γένον’ ἐπούρος ἐστὶ
ἀδίκις αἵρα, ἥχα μ’ ἀποκλείσθεν ἐκ τῶν πῶν.
1391 τάσει δαιμονας: the Eumenides,
one of whose general attributes it was to
punish sins against kinsfolk, are invoked
separately from the personal Ἀραὶ of the
sufferer (1375): so El. 111 Πότνι Ἀρα, ἐ
σεμαν τε βεων πάιδες ἔρφες. The
curse calls the Furies into action. Cp.
on 1434.—Ἀρη, the Destroyer, whether
by strife, as here, or by pestilence (O. T.
190 n.).

1393 ζ. ἐξαγγέλλε, ‘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 πᾶις, ε’ν
to all. (καὶ...τε could not stand for τε...
kai as ‘both’—and’: cp. O. T. 347 n.)

1396 γέρα, a fit word, since used esp.
of royal prerogatives: Thuc. 1. 13 ἐπὶ
ἡμῖν γέρασιν πατρικὰς βασιλείας.
1397 ζ. οὕτως...τε, as O. T. 653, Ph.
1321, Ant. 763, El. 350, 1078, fr. 86, 4.
The converse, τε...οὕτως is not found (n.
on 367).—οὕτως, his journeys from Thebes
to Argos, and from Argos to Attica.
Ant. 1212 δυσπραξίαν χειρούργους τῶν παρελθοντῶν ὁδ. (Not, ’proceed-
ings.’)

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,


σοῦ): rightly, I think. With σοῦ, ταῖς παρελθόντωσιν ὠδοῖς 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 ἐν, or else a gen., as Dem. or. 15 § 15 'Ροδίως γε...συγκαθαίρω τῶν γεγενημένων. And ἡνήσσωμαι was in common use with a dat. of the thing in which one takes joy, or of which one approves: Isocr. or. 5 § 8 συνησθέω...τοῖς περὶ τῆς εἰρήνης; or 8 § 87 συνησθέωμεν τοῖς ἡμετέραις συμφοραῖς (exult in): Eur. Med. 136 οὕς οὐκ ἐνήσσομαι...ἀλλ' θυγατερὸς: Hipp. 1286 τι...τοῦτο πάνθεος; (these deeds): Rhes. 958 οὗ μὴ παρανύτι γ' οὐδαμοὶ συνήσσωμαι (his death): Arist. Rh. 2. 4. 3 τὸν συνήσσομεν τοῖς ἄγαδοις (rejoicing in one's prosperity).

1399 οὕς with gen., as Ai. 367, Ant. 82, El. 1143. τῆς ἐπιμ. with κελεύ- θον also: cp. O. T. 417 μητρός τε καὶ τοῦ σοῦ πατρός.

1400 οἶον...οὕς τόλμω, a compressed phrase for οἶον τέλος μελέτουσαν ἔξεσιν ὤδων, 'on a journey destined to have what an end.' (Aesch. P. V. 284 ἡκὼ δολίχης τέρμα κελεύθον | διαμειψάμενος, is less strong, since τέρμα can go with ἢκὼ.) 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 ἀγγελινὸν ἐλθότα (II. 11. 140), etc.—τάλας: cp. 753, 847.

1402 οἶον, acc., is object to φωνήσας only, but exerts a causal force over ἀποστρέφειαι also (as ὡστε 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.—ἄλλ' ἄντι: sc. δει, evolved from the negative οὐδ' ἐξεταί: cp. O. T. 817 ἢν μὴ ἔξων ἐξεταί μηδ' ἀστῶν των | δόμων δέκηθα...| ὥθειν δ' ἀπ' ἀκοινω.

1408 οὐ διώκει often taken here as = ἐμοί (450), when it would go with δραμα- μα: but it rather means Oed., like διώκει in 1407. A change of reference, within three vv., would be awkward. Cp. 331. —ἄλλ' begins the appeal (237): it might be 'at least ' (1276), but the other view is better, esp. as σφών γ' follows.

1406 τὰ σκληρά: cp. 774.—ταῦτα, for the ms. τοῦ, seems a true correction, since (1) the threefold τοῦ in three lines exceeds the limit of probable repetition; and (2) it appears a decided gain to have ταῦτα with τὰ σκληρά.

1407 ημ ὅλοι μ...ημ ὅ: see on 1278 f.
σοφόκλεος

πατρὸς τελωνταί καὶ τις ὑμίν ἐς δόμους νάστος γένηται, μὴ με ἀτμαστηθε γε, ἀλλ' ἐν τάφοισι θέσθαι καὶ κτερίσματιν.

καὶ σφῶν ὁ νῦν ἐπανος, ὁν κομίζετον τοῦδο ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα ἐκ' ἄλλων οἴσει τής ἐμῆς ὑπουργίας.

ΑΝ. Πολυνεικε, ἱκετευὲ σε πεισθηναί τί μοι.

ΠΟ. ὁ δείκτης, τὸ ποιον, Ἀντιγόνη· λέγει. 1415

ΑΝ. στρέψαι στράτευμι' ἐς Ἀργος ὡς τάχιστα γε, καὶ μὴ σὲ τ' αὐτὸν καὶ πόλιν διερᾶσῃ.

ΠΟ. ἀλλ' ὁ νῦν ὁδὸν τε. πῶς γὰρ αὕτη ἀν πάλιν στράτευμι' ἀγομὲν ταυτὸν εἰσάγαξ τρέσας;

ΑΝ. τί δ' αὕτης, ὁ παῖ, δεῖ σε θυμοῦσθαι; τί σοι πάραν κατασκάφαντι κέρδος ἑρχεται;

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?

The answer is furnished by the traits of his character which this dialogue brings out. They give the ἆθικ ἀνθίς for a course which might otherwise have seemed improbable.

1415 τὸ πόλει: the art. marks the lively interest felt by the speaker: see 893. The ὑ. ὦ φιλτάτη μοι, πούν, is inferior.

1416 οὐ γάρ 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: Ἀν. 1102 ΚΡ. δοκεῖσ καρεκαθέν; Χ. δον γ', ἀνα, τάχιστα.

1417 πόλιν, 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 (πάτρων κατασκάφατι, 1421); and, in any case, Thebes would suffer the scourge of war.

1418 τὸ. The ms. πός γάρ αὐτός αὐτόν | στράτευμα ἄγνωμα τάκτων is defensible if we take πώς ἄγγιμαι 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 ἄγγιμαι is not much less likely than the change of ἄν into αὐτός. Either would have been easy. I prefer αὐτός ἄν... ἄγνωμα to αὐτός αὐτό... ἄγγιμαι αὐτό, because ἄν is thus more forcibly placed, and serves also to bring out αὐτός. We have αὐτός αὐτό τάκτω in Ph. 953, but usually αὐτός πάλιν (364: Ph. 127, 342, 1232: Τρ. 342: Αἰ. 305: fr. 444. 3)—To Porson's αὐτός αὐτό... ἄγγιμαι τάκτω the drawback is the elision. We find τάκτω for the πλυρ. τάκτω (O. T. 184, Σ. H. etc.); but tragedy, which preferred τάκτων to τάκτω (though admitting the latter under metrical necessity, O. T. 734), would hardly have elided the ω in that word. Ἀν. 462 αὐτό (for αὐτός) is solitary in Soph.: L has αὐτήν.

1420 αὐτόν 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.
ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ προσβεθεύοντ’ ἐμὲ οὖν γελάσθαι τοῦ κασιγνήτου πάρα.
ΑΝ. ὅρας τὰ τοῦδ’ οὖν ὃς ἐς ὀρθῶν ἐκφέρει μαντεύμαθ’, ὅς σφῶν θάνατον ἐξ ἀμφοῦ ἁρποὶ; 1425
ΠΟ. χρῆζε γάρ ἡμῖν δ’ οὖχι συγχαρητέα.
ΑΝ. οἰμοὶ τάλαμα· τίς δὲ τολμήσει κλύνων τὰ τοῦδ’ ἐπεσθαί τάνδρος, οἱ’ ἐδέσπισεν;
ΠΟ. οὖν ἀγγελούμεν φλαῦρ· ἐπεὶ στρατηλάτου χρηστοῦ τὰ κρείσσω μηδὲ τάνδεα λέγειν.
ΑΝ. οὖν οὗ ἀρ’, ὅ παί, ταῦτα σοὶ δεδομένα;
ΠΟ. καὶ μὴ μ’ ἐπίσχυς γ’· ἀλλ’ ἐμοὶ μὲν ἕδρ’ ὀδός ἐσται μέλουσα, δύσποτμός τε καὶ κακὴ πρὸς τοῦδε πατρὸς τῶν τε τοῦδ’ ἔρινύων· σφῶ δ’ εὐδοκίας Ζεὺς, τάδ’ εἰ θανόντι μοι τελείτ’, ἐπεὶ οὖν μοι λοίντι γ’ ἄθυσ ἐξέτον. 1430

1424 ἐκφέρει mss.: ἐκφέρεις Tywhitt, and so Brunck, Dindorf, Hartung, Wecklein.
1425 ὅς σφῶν] ὃς σφῶν L², Vat.: ὃς σφῶν Tournier.—ἄμφοι mss.: αὐτῶν Blaydes. 1426 χρῆζει L has e in an erasure. 1429 oβ’] οὐκ B, T, Vat., Farn. 1432 ἐπίσχυς γ’] γ’ is wanting in Vat. (which has ἀπίσχυς, sic), F.—ἐμοὶ ἕδρ’ δοῦν 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 ἔμη

1424. π. προσβεθεύοντ’ = προσβλέπων ὅτα, as often in good prose: Thuc. 6. 55 γέγραπται μετά τοῦ πατέρα... διὰ τὸ προσβεθεύον ἀπ’ αὐτοῦ (because he was his eldest son).—οὖν goes best with γελάσθαι: cp. 1339.
1424 The ms. ἐκφέρα is usually taken as intrans., ‘come to fulfilment.’ The only relevant support for this is Tr. 824 ὅτε τελεύματος ἐκφέροι | διῳδέκατος ἄροτο, ‘come to an end.’ The sense is different in II. 23. 376 ἐκφέρον ἵππος, ‘shot ahead’ (and so Xen. Empst. 3. 4, of a horse running away). Hence Hermann’s surely forced rendering here, ‘rush forward to their fulfilment.’ But ἐκφέρα may be also and pers. pres. midd., ‘fulfil for thyself.’ Cp. the use of the active in II. 21. 450 μαθῶν τέλος... ἤτα | ἐκφέρου, accomplished the term of our hire: Pind. Nem. 4. 60 Ἑλείρων |...τὸ μέροισιν ἐκφέρειν. Soph. has ἐκφέρεισα as = she achieves for herself’ in Tr. 497. Here, ‘thou art fulfilling,’ clearly more point than, ‘they are being fulfilled.’ I should therefore read ἐκφέρες with Tywhitt, did not ἐκφέρει (as midd.) yield the required sense even better.—ἐς ὀρθῶν, recte, so that the event is parallel with the prediction: Aριν. 1178 ὃ μάρτι, τοῦτο οὖς ἀρ’ ὀρθῶν ἤνωσα: cp. O. Τ. 506 n.
1425 ἐς ἀμφοῖν instead of ἐς ἄλληνων. 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 αὐτῶν (Blaydes) is no improvement. The plur. reflexive pron. is sometimes, indeed, so used (e.g., Isocr. or. 4 § 15 τὰς πρὸς ἡμᾶς αὐτῶν ἐκθροσ., and Soph. has it once, Aντ. 145, καθ’ αὐτῶν = καθ’ ἄλληνων, though Eustathius (1547. 29) blamed Menander for imitating that. If ἀμφοῖν fails to mark mutuality, αὐτῶν might be taken of a double suicide.
1426 χρῆζα γαρ’: ‘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 χρῆζα as = impers. χρῇ, or, with the schol., as = χρησμοθέα—both alike impossible.
1428 ἐπιστήμη: for the irregular order of words, cp. O. Τ. 1251 χώτος μὲν ἐκ
'Tis shame to be an exile, and, eldest born as I am, to be thus mocked on my brother's part.

Seest thou, then, to what sure fulfilment thou art bringing his prophecies, who bodes mutual slaying for you twain?

Aye, for he wishes it:—but I must not yield.

Ah me unhappy!—But who will dare to follow thee, hearing what prophecies you man hath uttered?

I will not e'en report ill tidings: 'tis a good leader's part to tell the better news, and not the worse.

Brother! Thy resolve, then, is thus fixed?

Yea,—and detain me not. For mine it now shall be to tread you 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.)


τάδ' ει οδήσθη οδ' άνδυται (n.): Ant. 683 n.

1439 εις, not even (to begin with); cp. Her. 3. 39 το γάρ φιλόω ἀνθρωπόν το θαμβεῖ τηρηχόν προχ嫌疑人 το υπόλοιπον το ουκετημάτων, 'unassailable.'—So τάδεικατα for τά δείκα: the defects or weak points in one's case, the things which threaten failure: cp. Her. 7. 48 ει...ταύτη φαινεται ενδείκτηρα εναι τηρηχόν προχ嫌疑人, if our side seems somewhat weak here. For the thought, cp. Andoc. or. 3 § 34 φημι γάρ...πολεμοῦ μὲν ἄτοις ἀδέρ στρατηγῶν το πόλει το εὐνοου εἰδότα τε γι' τι πράττει λαθήναιτα δείν τοὺς πολλοὺς τῶν ἀνθρώπων καὶ ἔμποτα ὁμώτα ἄγει εἰς τούς κυνόνους. 1438 μετά μέλουσα: cp. 653—κατά, dira, ill-omened (like κατά δρύς), with πρός τούδε κ.τ.λ.—τούδε 'Ερμ. cp. 1290: so Od. 11. 280 μπρός 'Ερμέων: Νερ. 4. 149 'Ερμέων τῶν Λαοῦ τε και Οἶκσικίσσεως. 'His Erines' are those whom his 'Αρα αλλύρων: Η. 9. 454 τολά κατηράτο στυγνάδα δ' εἰπεκέκλητ' 'Ερμής: though the Curse and the Fury are sometimes identified, as Aesch. Th. 70 'Αρα τ', 'Ερμής παρότι ἐσμένθη. 1438 εις εὔδοσθη, in contrast with his own οδός. The conjecture εις δοδοι (Burges), accepted by some of the best edd., effaces a natural and pathetic touch. The ms. σφω, if right, might be compared with the dat. after words of showing favour (εἴμενης etc.): perhaps also with the dat. after γείσαντας και δόσεων. But in 1407, where σφω is certain, the ms. have σφων: and the acc. with εὔδοσθω is slightly recommended by the analogy of δόσω, δόσσων. Suidas, too, has εὔδοσθω αἱρετική: though this might be explained by the post-classical constr. of εὔδοσθω, which, as in the Septuagint, was with acc. In Her. 6. 73 ὁ Κλεομένεις εὔδοσθω το...πρόταμα, Stein reads ἔωδοθ: in any case, the dat. there ('for Cleomenes') has no bearing on the question of dat. or acc. here.—In Ag. R. 1528 εὐδοσθων ἀγαθών ἀποικέναι ποιήσῃ εἰς φᾶς δρυμένον δότε, the noun has its literal sense (referring to the return of Aeschylus to earth): and so prob. in Aesch. fr. 34.

tάδ' ει θανόντι μοι | τελείη. The MSS.
had the simple transposition to be the true remedy. The sense is: "if you will perform these things (i.e. the last rites, 1410) for me in my death, as you will no more be able (to do ought for me in life." Since τελείων was specially appropriate to ritual (see 503), there is a certain awkwardness in the transition to its general sense (650 etc.) as merely ὑπορευεῖν. But the harshness is at least much less than that of such zeummas as Greek idiom permitted (cp. 1357), and does not seem to warrant the view that the verse is spurious. The conjecture ὡς μὲ ξυνά γ' is improbable. It has been said that the thought is repeated in ὡς γὰρ μ' ἔτη | βλέποντι ἐσόψεσθ' ἄδιδι: but the latter is a different statement, and a climax—'If you will be able to serve me no more while I live, you will no more see me alive.' 1487 μεθοσθε, sc. ἐμοῦ: cp. 838.

1489 The change of persons within the verse (ἀντιλαβί) marks excitement: cp. 652, 820, 1169.

1492 και τίς: cp. 606.—προσπτομ, since his father has prophesied the end (1385 ff.): cp. on 1414.

1441 μὴ σὺ γ', a caressing remonstrance: so Eur. Hec. 405 (Polyxena to her aged mother) δούλει πατοῦν πρὸς οδοῖς; μὴ σὺ γ', οὐ γὰρ ἄξων: Phoen. 531 (Iocasta to her son Teocles) τί τῆς κακολητος δαιμόνον ἐφέσαι| φιλομενᾶ, παῖ: μὴ σὺ γ', ἀδίκος ἡ θεός. But μὴ μοι σ' (Med. 964) repels. —μὴ δεί: cp. 73.

1412 Α. Ο....στηθε, an epic use sometimes admitted by the Attic poets: see on O. T. 198—ταῦτα β', 'Nay, these things rest with Fortune, that they should be either thus or otherwise' (that I should die, or survive). ταῦτα, nomin.: φυλαῖ, epegeget. infin.: for this δὲ in reply (modifying or correcting the last speaker's statement), see on O. T. 379. ἐκ τοῦ, dependent on: see on 247.—Φυλαῖ has been needlessly suspected. Here, with adv., it is merely equivalent to the intras. ἔχων, as elsewhere in poetry it is sometimes little more than εἰναι. Εἰ. 860 πᾶσι διατηροῦν ἔφυ μόρον. Cp. Aesch. P. V. 511 οὗ ταῦτα ταυτη πιορά πω τελεσφόρος | κράναι 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.

Sehrwald: βῆναι Pappageorgeius.—σφῶν MSS.: σφῶ Elms., and so most of the recent edd. 1448 κακόν κακῶν T, Farn., on the conject. of Triclinius. 1447 Π. νέα τάδε νεάθεν ἡλθέ μοι | βαρόποτα κακά | παρ' ἀλαοῦ ἑνὸν 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. κτόνος ἄφατος δὲ δύμβολος: ἐς δ' ἄρας), Hermann inserted νέα before βαρόποτα. On the other hand J. H. H. Schmidt adds nothing here (placing βαρόποτα after κακά), and in 1463 deletes δὲ.

For καλ...καλ, instead of τη...τη, 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. 7. 269, Ph. 1019, Ai. 392. For σφῶν in a good sense cp. Tr. 48, Ai. 509, Π. 9. 240, Her. 1. 132 (ἐνυφι...ἄρασθαι ἀγαθά).

1446 πᾶν, ethic dat., 'in the sight of all': cp. 810 n.

1447—1469 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 ἐπισείδου (1449—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 Π. νέα...παρθενόν. Two views are admissible: I prefer that which is here placed first. (1) ἡλθέ 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 ἡλθέ 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 οὐκοῦν αὐθήρ in 1456 merely marks the first loud sound. νέα τάδε...κακά are then the evils which the Chorus forebode from the incipient thunder: ἡλθέ μοι = 'have come upon me.' et τι μοιρά μη κυκλάνει is then taken either as before, or thus:—'if haply his end is not coming upon him.
κακὰ βαρύτοτα παρ’ ἀλαοῦ ἔσουν, εἰ τι μοῖρα μὴ κυκάνει.

*ματὰν γὰρ οὐδέν ἄξιωμα δαμόνων ἐκὼ φράσαι.

ὁρὰ ὅρα ταῦτ’ αἰὲ χρόνος, *στρέφων μὲν ἔτερα,

τὰ δὲ παρ’ ἴμαρι αἴδης αὐξὼν ἀνώ.

ἐκτυπεὶν αἴθηρ, ὁ Ζεὺ.

ὁ τέκνα τέκνα, πῶς ἄν, εἰ τις ἑντοποσ,

τὸν πάντ’ ἀριστον δεῦρο Ὀσίσεα πόροι;

πάτερ, τί δ’ ἐστι τάξιομ’ ἐφ’ ὁ καλείς;

Διὸς πτερωτὸς ἦδε μ’ αὐτίκ’ ἄξεται

βροντῇ πρὸς Ἀδήν. ἀλλὰ πέμψαθ ὃς τάχος.


1451 ματὰν Heimsoeth (as Blaydes also conjectured): μάτην mss. (ορα ὅρα mss.: ὅρα δ’, ὅρα Bergk.—ταῦτ’) τὰν’ Dindorf.

1454 ἐπελ μὲν

To this view we may object:—(a) It is much more natural to suppose that the beginning of the thunder is denoted by ἐκτυπείν. 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 τικάκα 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.

νεῖδεν strengthens νίκη, 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. νεῖδεν. For the form cp. II. 7. 97 λάβῃ τὰς γ’ ἔσχατα αἰῶνεὶν αἰῶις, ‘with horrors of horrors’; id. 30 ὀλόθρεν ὀτο, ‘singly and alone’.—ὁς τι μοῖρα μὴ κυκάνει: for τι = ‘perchance,’ cp. O. T. 124 (n).: the formula ὅς τι μὴ is used in noticing an alternative which occurs to one as an afterthought, id. 960.—κυκάνει is overtaking (its victims), the acc. being understood, as II. 17. 671 ταῦτ’ ἄμφ οὕτ’ ἐπιστατο μελίχεων εἶναι ἐμὸν ἐω’ νῦν ἀμ θάνατος καὶ μοῖρα κυκάνει. (The full constr.,
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.

έτερα mss. (έτερα made from έτερα in L and others). For έτελ, Hartung conject. ορτεύων: Wecklein, έτέχων: Meineke, έφεσ. 1455 τάδε πήματι' αὕτης αξίων ἄνω mss. For τάδε πήματι', B and Vat. have τάδ' εἰς' ἴματι. The schol. having πολλὰ μὲν αξίων παρ' ἴματι, Canter corrected τάδε πήματι' to τά δὲ παρ' ἴματι.

exalting others on high.' Cp. Eur. fr. 424 μυ ἡμέρα | τά μὲν καθελευ υψόθεν, τά δ' ἤρων.—δρόμ. as Ph. 543 τάδε μὲν θεοὶ δύναι, '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 έτελ μὲν έτερα...ἄνω are thus paraphrased by the schol.: πολλὰ μὲν αξίων παρ' ἴματι, πολλά δὲ εἰς τό εἵμαλων τρέπασιν. This makes it certain that, instead of έτελ, the schol. had some participle, as the form of the sentence plainly requires. For ορτεύων cp. Eur. fr. 540 φεῦ, τά τῶν εὔδαμονον ὠνὲς τάχα στρεφει θεοὶ. Soph. Ττ. 116 τόν Καθαρονή | στρεφει, τό δ' αὐτῷ βιοντὸ | πολλῶν, the troubles of his life now bring reverse, now glory, to Heracles. This was a poetical use of ορτεύω, which the schol.'s words εἰς τό εἵμαλω τρέπασιν were meant to explain. τρέπασιν itself was not used alone as = ἀνατρέπων, though often in phrases with that sense: cp. the frag. of a satyrlic drama (Aesch. fr. 304) of a domesticated pig—ὅ πολλὰ γ' ἐν δύο μισοῦ εὐργασια κακά, | δυνοῦτον καὶ τρέπουσα τῷ βραδύν κάτω. Wecklein's έτέχων (‘checking,' 'arresting') would agree more closely with the metre of the antistrophe as given by the mss. (see on 1469). But ορτεύων requires only the slightest change there, and is metrically preferable on other grounds (see Metrical Analysis): it is also a better contrast to αξίων.—The mss. έτελ μὲν is untranslatable. It has been explained as (1) 'sometimes' = έτελ μὲν: (2) by an ellipse of a verb, as ἔδωκεν (Hermann). Neither is possible.

1456 έκτυπος, the epic aor., only here in Attic: elsewhere έκτυπος.

1457 έ. πώς δ' : cp. ον 1100.—εἰς έκτυπος, other, that is, than the Chorus: some one who could be sent on the errand. Cp. 70, 297.—δεύνη...πόροι, cause him to come hither. πορεύον, to give, is never found as = πορευόν, to make to come (1465) 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 πορευόν have doubtless influenced it. The senses of πορεύον and πορευόταν are combined in πορευόμαι.—Cp. Pind. Pyth. 3. 45 καὶ ἀνω Μάνγης πέραν...παρ' Κεντάρως διδάξαι ('gave,' with the like notion as here of bringing to).—πάντα', adv.: Αἰ. 911 ἐ ἀντά κωφός: Ο. Τ. 475 n.

1459 τ' ἄ., after the voc.: cp. 507.—

—τρέτευμα': see on 1451.

1460 έ. ποτερωτός: Verg. Aen. 5. 319 et ventis et fulminis ocular alis.—ἀξονθα: the fut. midd. here merely = ἀξεῖ, for 'cause me to be led' would be strained. In Od. 21. 322 ὦ τί σὲ τόνθ' ἀξονθα
ΟΙ. ὁ ἀνδριθάρης δεῖχε τῷ ἐπὶ ἀνδρὶ θεσφατος
βίον τελευτή, κοινέτ' ἐστ' ἀποστροφή.

1475

ΑΝ. πώς οἴσθα; τῷ δὲ τοῦτο συμβαλλὼν ἔξεις;
ΟΙ. καλὸς κάτοιδ' ἀλλ' ὡς τάχιστα μοι μολῶν
ἀνακτα χὸρας τῇ σὲ τις πορευοστάω.

1462 ηδὲ μέγας ἐρέπται (sic) | κτύπος ἀφατος δδὲ | διόβολος ὡς θ' ἀκραν | L.

1463 | 1475 | 1475

The words μέγας 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 δδὲ μέγας ἐρέπται | διόβολος ἀφατος ἐς θ' ἀκραν
=νέα τάδε νεάθεν ἤνθεν | βαρύστωμα παρ' ἄλαο ἤνου (omitting κακά). Hermann
altered δδὲ δίοβολοι τ' οδὲ γε δίβολοι ('duplex fragar'). I have corrected the
order of the words: see comment. 1466 οὐρανία MSS.: Elms. conject. οὐρά: 1468
Bothe, οὐρανίω: Meineke, αὐτρία: Wecklein, ἄργια: Bergk, ἀμβρία.

1466 ἄφησ L first hand (ἄφ' ἵπ S, with ἄφησ written above): ἄφησ the other MSS.

1462 dýmēth' ('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.

1463 L. While the MS. words ηδὲ μάλα
μέγας ἐρέπται 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 δδὲ
here. We need not do either. The erasure in
L at μάλα μέγας shows that some dis-
turbance had occurred; and this may have
concerned the order of words. If we
write μέγας, ηδὲ, μάλ' δδ' ἐρέπται | κτύπος
ἀφατος διόβολος, we get an exact corre-
spondence, without either adding to the
strophe or taking from the antistrophe.
ἐρέπται, ruît; 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 ἀβησα...εὐιττον,
ἀκραν, the tips, not the roots: cp. 1624.

1466 ἐπηρζα, aor. referring to a
moment just past, where we should ordi-
narily use the pres.: Ai. 693 ἐρριπ' ἐρριπν.
Cp. 8. T. 337 n.—θυμῶν, acc. of part af-
fected.

οὐρανία: schol. ἄρι τοῦ ταχεία. 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 καρδίαν the last two syllables of στυ-
γωνίτες (80); and ib. 799 καρδίας is the
first two of γαῖας (816). Dindorf cuts
the knot in all these places by adopting
καρδία, an Aeolic form mentioned in
Etym. M. 407. 21,—surely a most impro-
bable remedy. It is more reasonable to
infer that so easy a synizesis as that of
was sometimes allowed in the lyrics of
Attic drama. Elmsley's οὐρά (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 conject. τι μᾶν ἄφησω τέλος (and so Nauck): Wecklein, τι μᾶν καθιέρω τέλος; For τέλος, Abresch conj. βέλος. 1469 δέθεια τῶν! L.: δέθι τῶν! most of the other MSS.: δέθι τυν; T., Farn.: δέθικα δ’ Nauck. 1470 ἀφορμή L first hand: i was added by S, who also indicated the v. l. ἐφορμή by writing e above α.—οὐκ ἄνευ MSS.: οὐδ’ ἄνευ Heath. 1472 τῷ δ’ ε’ ἀνδρὶ MSS.: Elms. conjec. τῷδ’ ἀνδρὶ. 1474 This v. and v. 1488 are given to the Chorus by the MSS., but to Antigone by Turenbus in his appendix.—πώς οἶδα; τῷ δὲ συμβαλλόν ἔχεις; L, F: τουτοῖσον is inserted after τῷ δὲ by A, R, L²; after οἶδα by B, T, Vat., Farn. (and so Blaydes): Dindorf omits τουτοῖσον, and adds πάλειρ after ἔχεις.

by the scholar’s ταχεία is unsuitable here. From Hesych. ἀργίος· λευκός, ταχύς, Wecklein suggests ἀργία, comparing the Homeric ἀργία κεραυνόν. If any change were needed, I should prefer ὀσφαλφ. 1468 τι...ἀφησε τέλος; ‘what end (event) will (the lightning) bring forth?’ For ἀφήνει as = ‘to emit, ‘produce from one’s self,’ cp. Arist. Ἀν. 6. 14 ἀφάντα τῷ κύμα...τῷ θὴκες ἀφρόσις τῷ φῶν. This use, which was common, suggests how the word might be figuratively seen of the storm giving birth to some disastrous issue. We need not, then, seek a correction (as ἐφορμή or ἐφησί). μᾶν, ‘verily,’ here nearly = an exclamation, such as ‘ah!’ Cp. on 182.

1469 L has δέθεια τῶν, which might easily have grown out of δέθεικα δ’ (Nauck). The latter is recommended by metre, giving an exact correspondence if in 1454 we read στρέφων: cp. on 1453 f. With δέθι τῶν it is necessary to suppose a very improbable resolution of – into –; see Metrical Analysis.

1470 L ἀφορμή, sc. ἀπαρτάθη, ‘rushes forth’ (from the sky),—better here than the v. l. ἐφορμή...ἐμφοράς, 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 τάς ἑμφοράς...τῶν βούλευμάτων, the issues or effects of counsels.

1471 ὁ μέγας ἀλθήρ is a cry, rather than an address like ὁ Ζεὺς: yet in Aesch. P. V. 88, in a direct address, we have ὁ δύος ἀλθήρ, followed by the voc. παμμητόρ τε γῇ.

1472 ἦκε τῷ δ’ ε’ ἀνδρὶ. We may render the prep. ‘upon’ me, but properly it is rather ‘against’ me;—the doom, from which there is no ἀποστροφή, advances to take him. Cp. O. T. 509 ἐπ’ αὐτῷ πτερόσα ἐδέδει κόρα. (Not, ‘in my case,’ as ib. 829.) The conjecture τῷδε τάνδρι is needless, and impairs the solemnity of the words.

1473 συμβαλλόν ἔχεις (cp. 817, 1140), hast inferred, a freq. sense of the act. in Attic: Her. in this sense prefers the midd. As ὁ πατής (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 μου, ethic dat., ‘I pray you’: Cp. O. T. 1512 τοῦτ’ ἐδὲ μοι, ‘I would have this to be your prayer.’
στρ. β. ΧΟ. εά, ἵδου μᾶλ’ αὖθις ἀμφίσταται
2 διαπρύσσως οὐςβοσ.
3 ἤλαιος, ὁ δαίμων, ἤλαιος, εἰ τι γὰ 
4 ματέρι τυγχάνεις ἀφεγγές φέρων.
5 ἐναισῴον δὲ * σοῦ τύχομι, μηδ’ ἄλαστον ἄνδρ’ ἴδων
6 ἀκροθή χάριν μετάσχοιμι πως.
7 Ζεῦ ἀνά, σοὶ φωνᾶ.

ΟΙ. ἄρ’ ἔγγυς ἄνηρ; ἄρ’ ἐτ’ ἐμφύξυν, τέκνα,
κινησται μοι καὶ κατορθοῦντος φρένα;
ΑΝ. τί δ’ ἄν θέλοις τὸ πιστὸν ἐμφύναι φρενί;
ΟΙ. ἄνθ’ ἀν ἐπαγχον εὐ, τελεσφόρον χάριν
δοῦναι σφι, ἡπερ τυγχάνων ἔπεσχόμην.

1477 εά είδε in mss.: J. H. H. Schmidt deletes the second εά, following Bothe and Seidler. 1479 εά δαίμων, δαίμων L.: δαίμων most of the other mss.: ὁ δαίμων, with o written above, R. 1481 ἀφεγγές L. Α.: ἀφεγγές L. with most mss. 1482 έναισὢν T, Farn.: ἐν αἰεί δὲ συντύχων μοι Vat.: ἐναισῶν δὲ συντύχων the other mss.: σοῦ τύχομι Cobet.

1477 εά is the cry of one startled by a sight or sound (Aesch. P. V. 208 ἐά τ’ χρήμα λείσωσ;): only here in Soph.—μᾶλ’ αὖθις, ‘again, and loudly’: El. 1410 ἵδου μᾶλ’ αὐθ θρει τι—ἀμφίσταται, because the peals of thunder, now at their loudest, seem to be around them on every side. Cp. Od. 6. 122 εὕτε με κοντῶν αὐτήθηκε θύμει αὐτή: so περ… ἰδὼν: ἰδὼν φόρμας (17. 261), ἔσπερα περιβαλει βοῦς (Ant. 1309): but the phrase here is more vigorous, suggesting the image of a threatening foe.—διαπρύσσως, as with κέλαιος, Eur. Hel. 1308; ἀλογιάλην, Hom. Hymn. 4. 19: in Homer only as adv., ἑσώσθε δὲ διαπρύσσων (II. 8. 227): properly, ‘going through’ the ear, ‘piercing,’ like τόπος, διάτορος.

1480 έναισὢν cp. on 185.—
λαδε (sc. λαδί), as usually in Homer, etc., though ἄλας also occurs (as II. 1. 583, Hymn. 5. 204, Hes. Op. 340, Aesch. Eum. 1040).


1482 σοῦ τύχομι is a certain correction. With ἐναισὢν (or -ου... συντύχομι) we must still understand σοι (or σοὐ); for the version, ‘may I meet with a righteous man,’ gives a sense which is intolerably weak here.

Δλαστον ἄνδρ’, Oedipus. With Homer, this adj. is always the epithet of πόνος or ἄξος, except in II. 22. 261 (Achilles), ἔκτορ, μη μοι, Δλαστε, συνημοσύνας ἄγαρεν, ‘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 ἀλῶ). It is simplest to suppose that the epithet of the act (537, 1672) is transferred to the actenti,—the doer of Δλαστε being called Δλαστον in the general sense of ‘wretch,’ ‘accursed one.’—Ιδών, since, in the old Greek belief, even casual association with a polluted man was perilous: Antiph. or. 5 § 82 πολλοὶ ἠνδροὶ μη καθαρὸι χερισ ἢ ἄλλα τοι μάσασ χροσῖς συνεισβατες οὐ τὸ πλοῖον συναπτώσαν μετὰ τῆς αὐτῶν ψυχῆς τοῦ ἀλαο διαικεμένοι τὰ πρὸς τοὺς Θεοὺς. Cp. Aesch. Th. 597 ff., Eur. El. 1354. Xen. Cyr. 8. 1. 25, Hor. Carm. 3. 2. 26.

1484 ἀκροθή χάριν μετάχ; have for my portion an unprofitable recompense (in return for the sympathy shown to Oed.); cp. Aesch. P. V. 544 ἀχαρίς χάρις (‘a thankless favour’), Soph. Ai. 665 ἄφωρα δώρα. Pind. Ol. 1. 54 ἀκροπεία = 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 bringing aught of gloom for the land our mother! Gracious may I find thee, nor, because I have looked on a man accrust, 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.: ἐμφύναι φρενί Hermann: ἐμφύναι ξενοι Wunder: ἐμφύναι Nauck, bracketing φρενί, and approving ξενοι. (He once proposed φιλω, or φράσον.) 1490 τυγχάνων Wecklein conjec. ἐμφανεῖν: Blaydes, ἄριστος.

—in the verb, μετὰ 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 εὐφροσύνων πασῶν ἐμὸι τὸ λος μετείχε. Hiero 2. 7. τοῦτον (τοῦ κακοῦ πλείστον μέρος οὐ τίμανος μετέχονοι. In Ar. Pl. 1144 οὐ γὰρ μετείχες τὰς λασ πλυγάς ἐμοί, the dat. depends on ἔμμα, not on the verb: 'you did not get for your share the same number of blows as I.' (Cp. Dein. or. 1 § 54 τὸ πέμπτῳ μέρος οὐ μετείληψε τῶν ψφων.) The peculiarity here is only in the use of the acc. alone, without a gen. (as τὰς ἄρσ.).

1487 κηδεῖσαι with gen., on the analogy of τυγχάνων. Elsewhere κηδέω always governs acc. We might take ἐμφύκω...μου (sc. διὸ, cp. 83) καὶ κατορθοῦντες as gen. absol., but this is less probable.—κατορθοῦντες intrans., φρενί acc. of respect: cp. ἐξ ὁδῆς φρενῶν, O. T. 528. The intrans. κατορθῶσι. usus. = 'to succeed' (Thuc. 6. 12 ἡ κατορθοῦσας,...ἡ παλαιστασ.) but also 'to be right or correct,' as Plat. Legg. 654 C διὰ τῷ μὲν φῶν καὶ τῷ σώματι μὴ πάντως δυνατὸν ἡ κατορθῶσιν (in song and dance). The transitive κατορθῶν = '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.: τι τὸ πιστῶν θελεῖ εμβαλεῖν τῇ φρενὶ ἐκεῖνῳ; τῇ τοῦ Θησεῦς δηλοῦσιν; ἀντὶ τοῦ, τί βούλει πίθανόν ἀνακοινώσαι τῇ 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, ἐμφυναί. 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 φρην is then the same in both vv. Nor is the reply of Oed. (1489) inconsistent with it; since the fulfillment of his promise (580) to Theseus involves a pledge from Theseus to keep the secret (1530). It is, of course, possible that Soph. wrote ἐμφυναί ξενοῖ, or the like: but the vulgar is at least defensible.

1489 f. For the pause in sense after ἐν, cp. 52, 288, 610, El. 1336, Aesch. Eum. 87.—τελεσφόρον χάριν, a requital (1484) fraught with fulfilment (of my promise). φοιν 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
people. The evidence for σφων as dat. sing. is slender; but in Hom. Hymn. 19. 19 σῶν δὲ σφων ought to mean σῶν Παντι, and in Hymn. 30. 9 we have βριθί μὲν σφων ἄρουρα φερέσθων, ἵνα κατ’ ἀγροὺς | κτήσεως εὔθηνει, ὅκοι δὲ ἐμπαλαται ἐθαλὼν, where σφων should refer to οἱ δ’ ἄλαισι shortly before, and the subject to εὔθηνει seems clearly to be the man, not ἄρουρα. As to Aesch. Pers. 759, it is a case exactly parallel with ours here: i.e. σφων would most naturally refer to Xerxes alone, but might refer to Xerxes and his advisers (τὸι προτεσφαίρουσαν schol.). In Pind. Pyth. 9. 116, again, σφων might mean Antaeus and his family. Lycophron 1142 seems to have meant σφων for αὐτῷ, as the schol. thought. On the whole, it appears unsafe to deny that poetry sometimes admitted the use.

In 1491 et’ should perh. be ἐτ’, 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.—

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 ἄλος and νάος mentioned by Paus. i. 30 § 4. (See Introd.) The word γυαλός, ‘a hollow,’ was oft. used in the plur. of hollow ground, valleys, or dells: cp. Aesch. Supp. 550 Λυδία τ’ ἅγ γυαλά | και δ’ ὀρῶν Κήλων. It would apply to the depressions between the gentle eminences of this στερεώ-χου Χονδρίου (691),—as e.g. between the two neighbouring knolls at Colonus (cp. 1600). ἄκρα et’ γυαλά means that the altar of Poseidon is in the part of the large τέμενος furthest from the Chorus. When Theseus left the scene (1110), 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).

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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 διόσ' ὁ ναῷ καὶ κυν. MSS. Before these words there is a defect of ~ (cp. v. 1485. 1500, διόσ' καὶ κυν. διόσ'.) Hence στολὴν was supplied by Triclinius (T, Farn.), διόσ' by Engelmann. Gleditsch proposes διόσ' νυν, διόσ'. For παθῶν διόσ' Blaydes writes ἁρμῆν ἡ διόσ'. 1500 καὶ κυν. F. W. Schmidt, who would delete v. 1501. — ἡδεῖται B, T, Vat., Farn.: οὐχεῖται R: ἡδεῖαι the rest. 1501 αὐτῶν Reiske: αὐτῶν MSS.

λοιπον ἀλασάσθαι εἰσίν τεῦν. — Ποσειδώνιος θεὸς = Ποσειδώνιος, not really δὲ Βάρκειος θεὸς (O. T. 1105), 'the god of the Bāρκειο' (cp. 678), but somewhat similar to the Homeric ἔνθε Πρακλητῆς, etc. Perhaps Ποσειδώνιος (with ἀλασάσθαι): cp. Pind. N. 6. 46 Ποσειδώνιον ἀν τέμενος.

1490 ἐπαξίοιτο: 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 χρῆσθαι στόματος (instead of στόμα) προερέταται (Eur. Med. 1399), i.e. the inf. is added epeexgetically, outside of the construction with the principal verb (cp. 753 δραμάσας, 1212 ἐσεῦν). This is, however, a peculiarly bold example, since we should have expected διακαλά shortly. Against the con.

τόλμημα in Attic prose usu. implies a town of the smaller kind, as Thuc. 4. 109 (of Thracian tribes kata δέ μικρὰ τόλμημα οκλοῦν. But Eur. Med. 771 has ἄρων καὶ τόλμημα Παλλάδος, 'the town and stronghold of Pallas' (Athens), Bacch. 919 τόλμημα ἐπιτάπειμα (Thbes): so it is used of the grand Cloud-city (Ar. Av. 553, 1565): and Her. applies it to Ecbatana (1. 98).—παθῶν does not require us to supply anything: it is strictly, 'for treatment received,'—χαμίν sufficient to mark that this treatment was good. Cp. 1203.

1500 αὖ: cp. 887. — ἡδεῖται is probably pass., as we find ἡχω γύναι, ἥμουν, etc. (The midd. occurs in Pind. fr. 53. 18 ἡδεῖται Σεμελων...χορολ.).—οἰμήκες would ordinarily have been repeated in the second clause (cp. 5); but the equivalent ἵμβασις takes its place: cp. O. T. 54 ἄρχεις...κρατεῖς: ἀντ. 669 καλῶς...ἐδ. The two adjectives could not be contrasted.—αὐτῶν is a certain correction of αὐτῶν, which, as = 'you yourselves,' would be very awkward after ἄρων and καὶς.

1502 μὴ τοι: 'Can it be some thunderbolt of Zeus, or the rushing onset of some hail-storm (that has scared you)?' —ἐξπληθεὶς ἕμας, 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 μὴ is merely as to whether the thunder is the cause of the summons.—ὀμβρεία χάλασθα, hail falling in a shower: cp. O. T. 1279 ὅμβροις χάλασθα (n.).—ἐπιρράζουσα, from ἐπιρράζω, which is either (1) trans., 'to dash one thing against another,' as O. T. 1244 πύλας...ἐπιρράζω, '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 Μαρτυρεύσαις...ἐπιρράζειν, 'he dashed upon' them.

1504 τοιαύτα: 'for one might forebode anything when the god sends such a storm as this' (on διοςμαί see n. to
ΟΙ. ἀναξ, ποθοῦντι προφάνης, καὶ σοι θεῶν τύχην τις ἐσθλὴν τῆς δ' ἔθηκε τῆς ὀδοῦ.

ΘΗ. τι δ' ἐστίν, ὥ παϊ Δαμων, νέορτον αὐ;

ΟΙ. ῥοπὴ βίου μοι· καὶ σ' ἀπερ ἐννήσασα θέλω πόλιν τε τήμετροι ψεύσας θανεῖν.

ΘΗ. ἐν τῷ δὲ κείσαι τοῦ μόρου τεκμηρίως;

ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσι μοι, ψευδοτες οὐδὲν σημάτων προκειμένων.

ΘΗ. πώς εἶπας, ὥ γεραι, δηλοῦσθαι τάδε;

ΟΙ. αἱ πολλὰ βρονταί διατελεῖσ τὰ πολλὰ τε στράφαντα χειρὸς τῆς ἀνίκητης βῆλη.

ΘΗ. πείθεις με· πολλά γὰρ σε θεσπίζονθ' ὥρα κοῦ ψευδοφήμα. χω τι χρή ποιεῖν λέγε.

1606 τύχην τις ἐσθλὴν θηκε τῷδε τῆς ὀδοῦ MSS. (τοῦ L): τῷδε θηκε τῆς ὀδοῦ Heath, and so most edd. since: θηκε τῷδε τῆς ὀδοῦ Reisig. 1610 εν τῷ δὲ κείσαι MSS.: Meckler conjunct. τῷ δ' ἐπεκέντει έ Μέθων, καὶ τῷ (ορ τῷ δ' θηκε) πέπωθα: Wecklein, εν τῷ δὲ πιστάς. 1812 σημάτων MSS.: σημα τῶν Dindorf. For προκειμένων

95)—a courteous way of hinting that their alarm was not unnatural.

1605 καὶ ποθοῦντι προφάνης: cp. O. T. 1356 θελοντι καλοι τοι' αν η, n.: II. 12. 374 ἐπιεικέμενας δ' ηκοτο.—

καλ σοι θεῶν: 'and some god (cp. 1100) hath ordained for thee the good-fortune of this coming' τύχην...δοῦ, a fortune belonging to (connected with) it.—The ms. θηκε was a mere blunder caused by transposition. As to the occasional omission of the syllabic augment in tragic φθέον, see on O. T. 1249. Cp. above, 974.

1608 τῷ δὲ 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 σιμχα παλαια σώματ' ενάβει βοηθί (where see n.): Eur. Hippi. 1162 Ιππόλυτος οὐκ' ἐστιν, ὥς εἰπεν ἄνω τι δήδορε μεντό φώς ἐπι σιμχα βοηθί, 'his life still hangs in the trembling scale.'

καὶ θέλω βανείν μὴ ψεύσας σε πόλιν τε τήμετρα (τούτων) ἀπέρ ξυνήσασα, '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 ξυνήσα, Xen. Cyr. 4. 2. 47 ταύτα συνήσων, they agreed to these terms.

1610 ἐν τῷ δὲ κείσαι: usu. explained, 'And on what sign of thine end dost thou rely?' But κείσαι εν τινι (see on 247)="to be situated in a person's power": an analogous use of κείσαι here would give us, 'on what sign doth thy fate depend?' In Tr. 82, however, we have εν οὖν βοηθί τοιδε' κειμένων: 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 εν τῷ βοηθί κείσαι;—the τεκμηρίων itself standing for the crisis which it marks. The phrase seems to me possible (for our poet), but slightly suspicious. We might conjecture καλ τῷ πείσαι: cp. Eur. Hiel. 1190 εἰνώνχας πεικαμένη | στένεις ωνεῖς. (To the obvious κείσαι σοι, σώ, or σοι...τεκμηρίων, the objection is the phrase εν τῷ κείσαι.)

1611 λ. αὐτοῖ with κήρυκες: the gods herald their own interposition in his fate. No μάτις, but Heaven itself, gives the warning. Cp. Bekker Anecd. 5. 14 αὐτοκηρυξε δ' μὴ δι' ἐτέρων ἀλλὰ δι' ἐαυτοῦ κηρυκέων. Eur. Suppl. 589 (Theuses says that he will march on Thebes) αὐτῶν σίδηρων δῖον ἐν χερῶν ἑχών, αὐτῶ τε κήρυς.

ψευδοτες οὐδὲν σημάτων προκ., 'disappointing me in no way (οὐδὲν adv., cp. 1145) of the signs appointed beforehand' (94): as Her. 2. 38 (of the Apis) εἰ καλάρη (ἵ γελώσας) τῶν προκειμένων σημάτων, 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 Latos?

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. πεπρωμένων. 1614 αὶ πολλαὶ L, F, L², R: αἱ πολλὰ the rest: Reiske conject. δὴ λοιπὰ βρονταὶ κ.τ.λ. 1615 στράφαντα Pierson: στρέφαντα MSS., except that L² has το ἀντέχαμα. στρέφαντα Forster. 1617 ψευδό-

φήμα] ψευδόθεμα B, T, Vat., Farn., corrupted from ψευδόμθεα, itself a gloss on ψευδόθεμα.—χρῆ L, B, F, Vat.: χρῆ the rest.

law.—With the conjecture σήμα τῶν, the sense is, 'falsifying no sign of those appointed,' a less usual sense of ψευδά, for which see Ant. 389 n.

1614 The usual order would be αἱ πολλαὶ διατελεῖς βρονταῖς, the long-continued thunderings.' But an adj. or partic. is sometimes thus placed after the subs., when the art. and an adv. (or adverbial phrase) stands before it: cp. O. T. 1145 ὁ θύρα Δαίων πάλαι νεκρῶν =τῶν ἤifetime νεκρῶν Λ., the already long-dead L.: where see n.—πολλὰ = 'very, with the adj.: cp. Ant. 1046 χοῦ πολλὰ δαιων: Ph. 254 ἀ πολλὶ ἐγὼ μοχ-

θηρὸς: El. 1136 ὃ πλείωτα μῦρον: Il. 11. 357 πολλὰ ἄλκνων.—The answer is framed as if Theseus had said, νοία δὲ σημεῖα ἐφ' ἄρτῳ; If Reiske's δηλοῦσι (which Wecklein receives) is to be admitted, we must view L's αἱ πολλαὶ as a mere gloss suggested by διατελεῖς and conformed to τὰ πολλὰ τοῖς. This, however, seems very improbable, since (a) the article τὰ with βαλὰ recommends the art. with βρονταῖς, and (b) the reiterated πολλὰ is effective.

1615 στράφαντα. στράτης is not ex-
tant 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 know-

ledge 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 ἄκορόστατος, 120.) With ἀστρά-

τω and στράτημα, cp. ἀστρευτῇ ἀστεράῃ, ἀστερωμ ἀστερῷ, ἀστεφᾶς ἀστα-

φίς, ἀστάχως and στάχως, and many other instances in which the longer form and the shorter both belong to the classical age.—σκῆφας (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 M.S. στράφαντα.—χερὸς τῆς ἀν., gen. of point whence with στρ. (O. T. 152 ἔπι ἔκαν ρισας) rather than possess. gen. with βαλὰ.

1616 τῇ διάκονοι: as Oed. had pre-
dicted 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).—ψεύδημα: cp. O. T. 773 φημι μακτι-

καλ: id. 43 φημι = a message from a god (n.).
1516 ζ. σοι...τρεις. Like τοῦτον in 1522, δέε refers to χώρον (1520), ‘this spot’; it is not for ἀνὴρ δέε (450) for πρὸ cp. Thuc. 1. 33 ἦν ὄμεις ἂν πρὸ οἰκλατών χρημάτων καὶ χάριτος ἐτυμη-σάθε δύναμιν ὑμᾶς προσγεγέκαθα, ἀλή τάρεστον ἀυτεπαγγέλτος. (Not, ‘against many shields etc.,’ as Xen. An. 7. 8. 18 ὄτως τά ὅπλα ἐξοικεῖον πρὸ τοῦ τοξευμάτων, ‘that they might have their shields to screen them from the arrows.’) Cp. O. T. 218 n.—ἀφόρος τ’ ἵππατοι. As the hoplite was armed with a δέρν no less than...
OE. Son of Aegaeus, 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 ὄν written above): γειτόνων F.—Wecklein suspects that in v. 1524, we should read ἀλή τοῦ, and delete ν. 1525. 1528 ὅς ὀφ' ὦτ' ὅς οὖν B, T, Vat., Farn. 1529 στέργων διώματοι] στέργων νόμως L, whence L² στέργων νόμω, F στέργω (with ν written above) νόμω. 1530 ἀδει L, as in 1532: A has ἀδει here, and ἀδει there. 1531 ἄφικη Α, R, V3, Ald.: ἄφικη (or ἄφικη) the rest.—μῆνως MSS. γάνω Nauck. 1582 03 L, with most MSS. ὅτι 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 οὔδε ἐπακτῷ δύναμι (foreign mercenaries) τὴν ἄρχην διαμελῆτων, ἄλλα τῇ τῶν πολιτῶν εὐνόια δορυφοροντέων.—The old v. l. γειτόνων, 'being near you,' would be weak: as to the form, γειτόνων is classical, though Attic prose preferred γειτνῶν.

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 disjoint γειτόνων from ὅπως τ' ἐπακτοῦ.

1526 § 8' ἔξαιστα, 'but as to things which are banned' (which cannot be uttered without impiety). Cp. Aeschin. or. 3 § 113 οἱ Λοκροὶ οἱ Ἀμφιτύωνες...τὸν ομοῖο τὸν ἔξαιστόν καὶ ἐπάρατον πᾶλω τῶν ἔπνευσις: 'the harbour which was banned and accursed,'—the Amphictyons having pronounced an ἄπα, which said of the transgressor, ἐναγίζεται (ib. § 110). The verb occurs Aesch. Ag. 641 πολλοῖς δὲ πολλοῖς ἔξαιστον τις ὄνειροι, many 'devoted to death' out of many houses. ἄγιος=to make ἄγιος (1495): ἔπαγίζεται=to devote to avenge gods (cp. ἐξοικίσεται, to dedicate), rather than (as some explain it) 'to de-consecrate.'

ἐπιλείπεται λόγῳ, 'and such things as (μηδὲ of the class, cp. 73) are not to be touched upon in speech' (see on ἀπειθήσθης ἐγώ). Nauck proposed ἄκειν, but the pres. κεϊμαι expresses what fate has decreed (Ph. 113 αἰτεῖ).—ἀθάνατον, by sight as well as by hearing: see 1641, 1650.

1580 § σφίζει, 'guard them,'—not merely, 'remember them; a sense peculiar to the midd. σφιγμαί (Plat. Theaet. 153 b, etc., n. on O. T. 318). Cp. Ant. 1113 νόμος | ...σφιζοντα ('observing').

ἀφικη: L's ἀφικη is of course impossible, the τ of the aor. being long only in the indic. (cp. 1495).

τῆς προφθαρτῆς τῶν: 'but to one, | Thy choicest' (Whitelaw), which wellgives the vagueness of the phrase. While the hereditary monarchy lasted, the προφέρτατος 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
priestly tradition. I would not, then, change μόνον, with Nauck, to γονόν. In fr. 406 ἦ γάρ φήλη γ'ῳ τῶνδε τοῦ προφερτέρου, the sense 'elder' is possible, but not certain. Hes. Scat. 260 has τῶν γε μὲν ἄλλων προφερῆς τ' ἡ πρεσβυτάτη τε, where the second adjunct helps the first; Plat. Euthyd. 271 β has προφερῆς, 'well-grown,' of a youth, as opp. to σκληρός, 'slight.' Hom. has only προφερεστέρως, never of age. The nearest parallel to our passage is Hes. Th. 361 προφερεστάτη ἄτιν ἀπασθῆ, 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.

Those who suspect αἱ μεταλλ. 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 μεταλλ. γνωμ. μίλαν ὄντα γνώμων, '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. 10 ἔγνω, εἰ μὲν τῶν μυρίων ἱκείων μία τὰ ὑμῖν ἐπὶ σωθήναι πολεμωτῆς βασιλείας, συμβουλευόμενος μὴ παραδώσωμαι τὸ διᾶλογον: '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 ἐς τοῖς δίκαιοις μυρίων ὄντα ἑκάστοις κρατεῖ. And so here αἱ μεταλλα is something more than a mere synonym for αἱ πολλα. 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 Blydes has not noticed that τοῦ μυρίων Ἀρκάδων means the Pan-Arcadian μύρων, not μυρία: cp. Grote c. 78, x. 317.)—καὶ ἐν τις οἰκή: cp. Plat. Rep. 423 A ἐν τῇ πόλις σοι οἰκή σωφρόνος. (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, c’èn 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—that us now set forth, and hesitate no more.—(As if suddenly in-

L has α in an erasure (from η?). 1889 οὐ] ἄν Vat. 1840 παρόν] πτερόν Matthiae. 1641 μὴ δὲ γ’ εἰσπραψεμένα L and most mss.: μηδὲν γ’ A, R: μηδ’ ετ’ Reissig, Hermann: μηδ’ εἰσπραψεμένα Campbell (schol. εἰσπραψεμένα’ ἀντί τοῦ, εἰσπραψεμένα).

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 καθο-βοωαν refers to overweening confidence inspired at Athens by the new ἀλήχ. Theseus must still be watchful. (2) ‘The cities, with their multitudes (μυρλαί), are prone to outrage,’—still referring to the Athenians. But for this sense we should at least need Wecklein’s οἱ δὲ μυρλα πλέω:—Blaydes thought of οἱ δὲ μυρλα πλέω: better would be οἱ δὲ μυρλα πλέω (anything with κύριος, is either needful or probable.

1886 γὰρ refers to ροδίως. ‘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. οὐχ θεών ἀλέοντι μᾶλλον, ἀλέοντι 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 pède Poesa claudio.

εἰ μὲν δόλῳ μὲν δόλῳ. 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 δόλῳ μὲν ἤδι. So O. T. 419 (n.) βλέποντα νῦν μὲν δορ’, ἔτηα δὲ σκότων, = sightless then, though seeing now. It is the necessity of giving the chief emphasis to δόλη, not to ἤδι, that decides the true relation of this verse to the preceding.

1897 τὰ θεῖα ἄφέλε, having set religion at nought: cp. O. T. 910 ἔρρει δὲ τὰ θεῖα—μαλενερά, 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 Alci-biades),—and the tremendous disasters of the city two years later. Cp. O. T. p. xxx, 886 n.

1898 εἰς μὴ σὺ...βούλου παθένι, referring to τὰ θεῖα ἄφελε etc. To divulge the ἐξαγωγα (1526) would be ἀφεὶναι τὰ θεῖα. The next verse turns off this light reminder by adding that Theseus does not require it. ‘Well (ὥσιν), thou knowest such things, without my precepts.’ Thuc. 2. 43 ὡφελίων, ἦν ἄν τις πρὸς οὐδέν χείρον αὐτοῦ ἡμᾶς εἴδοσα μηκέτω: ἔδ. 36 μακροηγεῖν ἐν εἰδάχω οἱ βουλήματος: Πλ. 10. 250 εἴτε γὰρ τοι ἀπεκάλεσαν ἱμέρεις. Cp. on 1038.

1899 εἰς χάραν: cp. 614,—τούτῳ θεῖο τοπίῳ: ‘that which has come from the god,’ (cp. 1604, 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’ ετ’ εἰσπραψεμένα, ‘nor longer hesi-
ο παίδες, ὁ ἐπεσθ'. ἔγνω γὰρ ἡγεμόνι
σφῶν αὐ τέραν πατρί.
χωρείτε, καὶ μὴ ψαύτε', ἀλλ' ἐπέ τέ
αὐτὸν τὸν ἱερὸν τύμβον ἐξευρέτην, ἦν
μοῦ. ἀνδρὶ τῶδε τῆδε κρυφθηναι χθον.
τῆδ', ἄδε, τῆδε βάτε' τῆδε γὰρ μ' ἀγεί
Ἐμὴς ὁ πομπὸς ἦ τε νερέαθε θεός.
ὁ φῶς ἄφεγγες, προθετέ ποι τοι' ἡσθ' ἐμόν,
νῦν δ' ἐσχατῷ συν τούμον ἀπτεταί δέμας.

ηδὴ γὰρ ἐρη τῶν τελευταῖον βιὸν
κρύπτων παρ' Ἀιδῆν. ἀλλά, φιλτατε ξένων,
αὐτὸς τε χώρα θ' ἦδε πρόσπολοι τε σοὶ
eὐδαιμόνες γένοισθε, κατ' ἐντραγι
μέμνησθε μοι θανόντος εὐνυχεὶς οὔ.

στρ. ΧΟ. εἰ θέμας ἐστὶ μοι τῶν ἀφανὶ θεῶν

1543 ὦ παῖδες, ὡς ἐπεσθ'. ἔγνω γὰρ ἡγεμόνι
σφῶν αὐ τέραν πατρί. —σφῶ made from σφώι in L.
1545 ὄς πρὶν σφῶ. —σφῶ made from σφώι in L.
1546 ἐπεσθ' Vat. 1549 ποῦ] ποι L, ποτ' in an erasure. —ὁ φῶς, ἄφεγγες
προθέτε ποι τοι' ἡσθ' ἐμόι Nauck.
1550 1551 τῶν τελευταίου τῶν τελευταίων Mus

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1550 1551 τῶν τελευταίου τῶν τελευταίων Mus
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: τῶν ταλάντων F. W. Schmidt: τῶν θελαίων Martin. 1555 μεμβράσαμε (optat.) Elms. For this form see n. on O. T. 49. 1556 ἀφανή] ἀφανή Meinke.

1273). The dying bid farewell to the sunlight, as Ai. 856 εἰ δ’, ὁ φασινής ἡμέρας τῷ νῦν σέλας | ...προσεύνετο | παύσατοι δέ. 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 sovereign vital lamp; but thou | revisitst 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 τὸν τελευτάτον βλέβω is most simply taken (1) as = ‘the last part of my life,’ its close, as (e.g.) Π. 6. 40 ἐν πρώτῳ θαῦμῳ=at the end of the pole. He is going ‘to hide the close of his life with Hades’ (παρ “Δάνης since motion is implied), not merely because he is about to quit life, but because he wishes to quit it by a strange passing not beheld of men.—(2) We might also take τελευτάτον as proleptic adj. with art. (see on 1089 τῶν εὐαγγελῶν): ‘to hide my life, so that it shall be ended.’ I prefer (1).

1553 αὐτός τι: cp. on 488. Theseus and his realm are identified, as 308 f., 1125, 1496.—πρόσπολοι, like ἄγανες (1103). Here his Attic lieges generally seem meant, rather than his followers from Athens as opposed to the Coloniates (1066). So 1496 σε καὶ πόλισμα καὶ φίλους.

1554 εἰς εὐφραξίας: ‘and in your prosperous state,’—ἐκλ expressing the attendant condition (as it denotes the terms of a treaty): cp. El. 108 εἰς κοινωνίας... | ἣ/χω...προφανεῖν: Ant. 759 εἰς ἐγγύς καινόν δικαίωμα: Aesch. Eum. 1047 ἀλαζαμεῖτε τῷ εἰς κοινωνίας: Thuc. 7. 81 § 5 εἰς εὐφραξίας ἄδης σαφές (‘when success was now assured’).—εὐφραξίας δε: (remember me), for your lasting welfare. If they duly revere his memory, their good-fortune will abide.

1556—1576 Fourth stasimon. Strophe 1556—1567 = antist. 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.’

1566 καίομεν ἔτη: a propriatory address, since Pluto and the other ἔθνων θεόν are stern to human prayers. So Hades is δίκα πάνων (Eur. I. 7. 185), ἀμέλειος ἦ διάμαυσος (Π. 9. 158). Hor. Carm. 2. 14. 5 Non si trecentis, quotquot eunt dies, Amice, places illacrambilitem Plutonae lauris.—τῶν ἀφανῆ θεόν, Per-
2 καὶ σὲ λυταῖς σεβίζειν, 3 ἐνυχίων ἀναξ, 4 Λίδωνεί, Λίδωνεί, λίσσομαι 5 ἀπονα μηδ' ἐπὶ βαρναξεὶ 6 ἕξον εξανώσαι 7 μόρῳ τὰν παγκεφή κάτω 8 νεκρῶν πλάκα καὶ Στύγιον δόμον. 9 πολλῶν γὰρ ἃν καὶ μᾶταν 10 πημάτων ἴκνουμενῶν 11 πάλιν ἀπὸ δαίμων δίκαιος αὐξοῖ.

ἀντ. ὁ χόνωι θεά, σωμά ὅ ἀνικάτου

1589—1587 Λ gives these vv. thus:— ... ἀρων (sic) μητ' ἐπὶ βαρναξεὶ (from ἀρσεῖ): ἔξων ἐκατών ὡς τὰν παγκεφή κάτω νεκρῶν πλάκα καὶ Στύγιον δόμον πολλῶν γὰρ ἃν καὶ μᾶταν ἴκνουμενῶν πάλιν σὲ δαίμων δίκαιος αὐξοῖ | 1580 λίσσομαι MSS. (ἐς ἀρων 1571): λίσσομαι Dindorf: αἰτώμαι Doederlein: ἴκνουμαι Blaydes: δίδων μοι Hartung (from the schol.). 1581 μητ' ἐπὶ πόνω ἱ, F: μητ' ἐπὶ κόνω Β, L², Vat.: μητ' ἐπὶ κόνω Α, R: ἐπὶ πόνῳ (without μητ') Seidler: μη τίκων (with μη

sephone (1548), an unusual title, perhaps suggested by the literal sense of "Aidēs": cp. Pind. Π. 207 Ταρταρόπον πυθμίν πιέζει σ' ἀφενοῖ: Aesch. Τh. 859 τῶν ἀναλόντων πάνθοκοι εἰς ἁφανή τε χέρσον (the nether-world).

1588 Λ ἐνυχίων ἀναξ, suggested by Π. 20. 61 ἀναξ ἔπρον Ἀδωνίων. This poetically lengthened form of Ἀδης (tri-syllabic only here) occurs also Π. 5. 190 Ἀδωνίωθι προίάσειν, Hes. Θεοχ. 913, and oft. in later poets. A stream of the Troad on Mt Ida was called Ἀδωνίων from its disappearing into the ground, Paus. 10. 12. 3 f.

λίσσομαι = ἐς ἀρων in the antistrophe (1571): but, since the first syll. of ἀρων is 'irrational,' i.e. a long syllable doing duty for a short, the normal choric λίσσο is defensible. (See Metr. Analysis.) Dindorf's λίσσομαι, which he calls a 'modestior subinunctivi usu' (i.e. 'permit me to pray'), will certainly not stand. The schol. had in his text δίδων μοι, not instead of λίσσομαι, but (as his words show) in addition to it. As the construction of λίσσομαι was clear enough, δίδων μοι would rather seem to have been a gloss on some other imperat. with μοι. Possibly νεύον μοι (cp. Ph. 48 νεύον, ... πεισθήτι: Pind. Π. 1. 71 νεύον, Κρονών) which may have been current as a v.l. for λίσσομαι.

1591 L. Gives μητ' ἐπὶ πόνῳ (sic) μητ' ἐπὶ βαρναξεὶ. While this verse is certainly corrupt, the antistrophic verse (1572) seems to afford firmer ground in the words φιλακα παρ 'Αιδ. These three words, at least, have every appearance of genuineness; and they tally metrically with ἐπὶ βαρναξεὶ. That the latter is Doric for βαρναξεὶ is confirmed by the fact that the schol. actually uses the latter form in his note; cp. 1563 ὁ τετακτός. Brunck's ἀδάματον (for ἀς ἀδάματον) being certain in 1572, the question then is:—How are the words μητ' ἐπὶ πόνῳ μητ' to be so corrected that they shall metrically answer to ἀδάματον? The absence of the -i subscript agrees with the hypothesis of an original μητ' ἐπὶ πόνῳ. If, with Wecklein, we regard this as having been a gloss on a genuine ἀπόνα (adv. neut. pl., 319), and read ἀπόνα μητ' ἐπὶ βαρναξεὶ, 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 βαρναξεὶ...μήρῳ: for the prep. (= 'with') see on 1554. This prayer to
and thee, lord of the children of night, O hear me, Aëdoneus, Aëdoneus! Not in pain, not by a doom that wakes sore lament, may the stranger pass to the fields of the dead below, the all-enshrouding, 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-

'τι for μηθ' ἐτι) Gleditsch: ἀτονα Wecklein. 1862 ἐκτανύσασι MSS.: ἐκανύσασιν Vauvilliers. 1864 ροῶν MSS.: ροῶν Triclinius. 1865 ἀν καὶ μάταν] ἀνταλλαγάν Buecheler.—I conjecture τολλῶν γὰρ ἄν τέρματ' ἄν (or ἄν) τιμάτων ἐκνομῆσαι. 1867 σε MSS.: σφε Reiske. 1868—1873 L thus:—ὁ χθόνιος θεας' σώμα τ' ἀνικάτου | θηρᾶν ἐν ἐν πυλαις φασι πολυβεστια συνάθαι | κυνείσαθαι τ' εἰς ἄντρων | ἀδράμαστον φιλάλα παρατάθη | λόγος αἰτν ἀνέχει. 1868 αὐτάκου (or -ἡτο) MSS.: ἀμαμάκον Meineke, so that a short syll. may answer to the first of θεώ (1556).

Pluto needed the preface εἰ θέμος (1556), since he στεναγοῖς καὶ γόοις πλοῦτεται (O. T. 30). Cp. Aesch. Θ. 915 δέδων μέλα ἄγαν εἰς οὐσ προσέβει | βαἰκίηρ γόος. ἑξανόσα, reach: Eur. Or. 1684 ἡοῦς μελέθος πελάτων, | λαυρίων ἄντρων πό-

λον ἑξανόσα. Εἰ. 1451 φίλης γὰρ προ-

έθεσα κατήγων (sc. οἶων).—παγκοῦν, as Hades is πάνδοκος (n. 1556), πολυβεστια (H. Hymn. 5. 31), παγκοῦσι (Aet. 810), πολεκούσι (Aet. 1193).—πάλακα (1577, 1681), a plain: cp. the lugentia campi of Vergil's Inferno (Aen. 6. 441).

The traditional text, τολλῶν γὰρ ἀν καὶ μᾶταν τιμάτων εκνουμένων, is usu. understood; 'for, whereas sorrows were coming upon him in great number and without cause (καὶ μᾶταν), a just god may now lift him up once more.' In this there are two difficulties. (1) Τολλώνεσσι is thus the partic. of the imperfect, ἐστιν ὶκνεῖτο. 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 τὸν παρώντος, where see n. Cp. Xen. An. 5. 8. 1 ικνοφόρωτός καταγερσάν tūn tēs φάνακτης παλαιότατα (ἐπὶ ἐκτισμοῦ) ἐπ' ἀνθρώπον, καὶ ἐν ὑπερήφανον (ἐπὶ ἐπιστος) τὴν καταγερσάν ἐπιστούντο. Dem. or. 20 § 119 ταῦτα αὐτοῖ το ποιεῖται...καὶ τοῦ προ-

γάνων στριφθεῖε ἐὰν μή τις φυτὸν ποιεῖν (ἐπὶ ἐκτισμοῦ).

(2) μᾶταν 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 μᾶταν. Buecheler's τολλῶν γὰρ ἄντα-

λλαγάν τιμάτων is brilliant, though the word occurs only in glossaries, and is slightly prosaic, as properly meaning 'barter.' But it leaves the blot ἐκνο-

μένων. I would suggest ικνουμένων, and, for ἄν καὶ μᾶταν, ἄν (or ἄν) τέρματ' ἄν: 'now that he is coming to the goal of many sorrows.' So the pl. Εἰ. 686 δρομού...τὰ τέρματα. A doubled ἄν would not be unsuitable here, as expressing earnest hope; but ἄν, which MSS. often confuse with ἄν, would well mark the turning-point: and for its combination with πάλα cp. 1418.—Another possibility would be τολλῶν γὰρ ἄν ἄλλαγάν τιμάτων ικνουμένων (cp. O. T. 1206 ἄλ-

λλαγά βλου), or ικνουμένων as = 'due': so oft. ἐκνουμένων χρόνος, ἡμέρα, etc.

1867 The ms. σφε 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. 1107.—ἐλεί, 'uplift,' raise to honour: cp. O. T. 1192 (n.), Tr. 116 (n. on 1453 f.).

1868 χθόνιος θεά: schol. 'Ερυμένα. Hardly Demeter and Persephone (683), who would not be thus associated with the fell Cerberus.—σωμά τ': the periphrasis suggests a more vivid image of

J. S. II.
2 θηρός, ὁν ἐν πυλασι
3 *ταῖςιν πολυζενοι
4 εὐνασθαί κυνείσθαι τ' ἐξ αντρων
5 ἀδάματον φιλακα παρ' Ἀιδᾶ
6 λόγος αἰὲν ἔχει
7 τῶν, ὃς παί καὶ Ταρτάρων,
8 κατεύχομαι ἐν καθαρῷ βῆμαν
9 ὀρισμένω νερτέρας
10 τῷ ἔνωρ νεκρῶν πλάκας.
11 σὲ τοι Κυκλήσκω τῶν αἰένυπνων.

ΑΓΓΕΛΟΣ.

ἀνδρες πολιται, εὐνομῶτατον μὲν ἀν

1570 φασὶ mss.: ταίς Bergk.—πολυζέσω mss.: πολυζὲσω Musgrave.


1572 ἀδάματος B, Vat.: ἀδάματον the rest: ἀδάματον Bruckn.—φιλακά] φιλακά Gleditsch.—Ἀδᾶ for Ἀδᾶ Elms.

1573 λόγος αἰὲν ἔχει the mss., except those which (as T, Farn.) have the conject. of Triclinius, ὃς λόγος αἰὲν ἔχει. The insertion of ὃς was an error: on the other hand ἔχει for ἔχει has rightly been received by most of the recent edd. The last syll. of αἰὲν led to the corruption.

1574 τῶν Hermann: ὦ mss.: ὄς Nauck: ὄν Wecklein: τὸν

the dread monster: cp. Verg. Aen. 6. 389 et forma tricornis umbracae (Geryon). Eur. Ph. 1508 Σφιγγὸς άδιδοί σώμα: Her. Fur. 14 τρισάματον κών. —ἀνικάτω is sound, since the long penult. (=θε τῶν 1556) is an ‘irrational’ syllable. Meineke’s διμακάκων is an unexampled form of ἀμακάκων. Cp. Tr. 1097 τὸν θ' ὅτι χθονὸν Ἀδωνι τρέχαναι σκλπακ', ἀπόσωσαν τέρας. Homer mentions ‘the dog of Hades’ only in reference to Eurystheus sending Heracles εἰκ' Ἐρέβους ἠποιντα κών στυγγαρον Ἀιδαο (II. 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 centipepe, Carm. 2. 13. 34. Κερβέροι was used (at least in comedy) as =Κυμμέροι, but the connection with ἐρέπος is doubtful.

1569 Π. It seems clear that the φασὶ after πυλασι in the mss. is an interpolated gloss on λόγος ἔχει. If φασὶ were genuine, it must go with εὐνάσθαι only, κυνείσθαι depending on λόγος ἔχει: a construction awkward beyond example. Bellermann seeks to avoid this by pointing thus, φασὶ πολυζέσως: | εὐνάσθαι etc., supplying εἶναι with φασὶ: but this is even worse. The long delay of λόγος ἔχει brought in the gloss.—In the ms. πολυζέσω the long penult. = ὄν of ἄναχ (1559). Even if we assume an ‘irrational’ syllable (→), the sense seems fatal. ‘Of polished stone’ is surely not a good epithet for the Gates of Hell. Πολυζέσω appears certain: cp. Aesch. Suppl. 157 τὸν πολυζένωτατον | Ζήλια τῶν κεκηρικῶν | ζημέσθαι σὺν κλάδοις | ἀργάναις θαυμάζει. See above on παγκόσμη (n. 1561 ff.), and cp. Ant. 893 in n. on 1548.

1571 While κυνείσθαι is the form recommended by the analogy of like words for the sounds of animals (βλυχάομαι, μυκάομαι, θλάομαι, etc.), κυνείσθαι has L’s support, and also seems better just after εὐνάσθαι. If right here, it is, however, much the rarer form of the two.—εἰ δυνατον: Verg. Aen. 6. 417 Cerberus haec ingens latratu regna trisfaciis Personat, adverso recubans immansus in antro.—Immania terga resolvi Fusus humi, totoque ingens extenditur antro.

1572 Σ. φιλάκα. Hes. Th. 767 θεός χθονίον δρόμον ἡχαίνει... ἔσταιν δευτος τοις προσαράθει φυλάσσει. He fawns on those who enter: ἔσταιν...
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.

Messerener.

Countrysmen, my tidings might most shortly be summed up.

Hartung. 1575 εν καθαρῷ MSS. : εκ καθαροῦ Madvig : εκ καθαρῶν Meineke.—Hermann suspected βηναί, suggesting μολέων or κλεών. 1578 τὸν L, F: τὸν the rest.—αλένονν] αἰὲν ἦνον L, made by S from αἰὲν ἦνον : αἰὲν ἦνον most MSS., and Ald.: αἰὲν ἦνον Triclinius (T, Farn.). Schol.: ὑφ' εὐν αἰγυρστῶν αλένοντιον (sic); αἰὲνονν ὅτως ἀποδίδοσι. This schol. is usually printed with a full stop, which is not in L, after αἰὲνονν. But the sense is, 'Thus they (αἰὲν and ἦνον) make αἰὲνονν.' 1579 ἔπωμόσματων MSS. : ἔπωμοσματων Elmsley (who had before conjectured -ος or -ν): ἔπωμοσματων Wecklein.

...
tion in favour of the ordinary form where, as here, it can easily be restored.—Wecklein reads ζυντοματώτατον: 'I would hit on the briefest mode of speech.'—Cp. O. T. 1234 ο μέν τάχιστον τῶν λόγων εἰσείν τε καὶ μαθεῖν, τέθυκε θείον Ἰουδατης κάρα. —λέξας. . . ολολότα: cp. O. T. 463 εἰπε . . . τελεσάτα, n. (2nd ed.).

The ms. words τὸν δὲ (or αὐτόν) certainly conceal a fault, which is perhaps very old. We cannot supply κρόνον (for ever). Nor do I see how τὸν δὲ βίοτον 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 δὲ βίοτον as τὸ μακρὸν γῆρας. The first question is whether the fault is confined to δὲ. (1) If so, τὸν being sound, δὲ (a) may conceal another adv., or an adj.: as ἄρτῳ, ὀξέω, ἀκρῴ, ἄγαθον, ἄτυχος. Of these δὲ ἀκρῴ is perhaps least unsatisfactory. It should not be too hastily assumed that the poet would have shunned a four-fold ὀν. Or (b) ὀν may have arisen from some ancient mutilation of ἀκρῴ. The very simplicity of κείνῳ τὸν ἀνήρ has a solemnity which is not unifying 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 δὲ may conceal one word, such (e.g.) as πάνων, 'all-wretched,' Aesch. Cho. 49. (b) τὸν may have been inserted to supply a lost syllable: though against this is the fact that our ms. often tolerate lame trimeters. This view suits (e.g.) τείνων ἀκρῶς, or Hermann's κείνῳ γ' ἵστατι (to which, however, the γ' is fatal). (3) It is vain to speculate on the possibility of corruptions extending beyond τὸν δὲ. The words βίοτον ἔξτιτοσα καὶ κείνῳ (or τείνων) are prima facie sound. Thus (e.g.) to suggest τείνων ἔξτιτοσα ἵστατι βίον would be unwarrantable. We seek to amend, not to re-write.
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

had just prayed for him. Cp. the prayer of Ajax to Hermes Chthonios that he
may die ἀσφάδαστος (A. 833).—τοῦ... ἡδῆς means, ‘here we come to the
point which is indeed (καὶ) worthy of wonder’; cp. Plat. Sympos. 204 B δήλω δή...τῶτὸ
γε ἡδῆ καὶ ταῦτα δὴ, ὅτι, etc.

1588 ὕφηγητήρος is supported against ὅφηγητήρος (a) by such examples as 83, ὡς
ἐμὸν μόνης πέλας, (b) by the fact that the compound with ὅτι is suitable where, as
here, the sense is that no one so much as hinted or indicated the way. Cp. Plat.
Crat. 54 E πράττων ταύτης, ἐκείνη ταύτη τοῦ... δὲν ὑφηγεῖται. So O. Τ. 966 ὃν
ὑφηγητῶν (‘on whose showing’): id. 1360 ὃς ὑφηγοῦν τὸν.

1590 καταρράκτης (from βάσω to
strike hard, or dash, cp. 1503), lit. ‘dashing
or rushing down’; Strabo 10. 640
τορήν καταρράκτην ὁμβρον: here, of a
cleft descending abruptly into the ground.
Strabo applies the word to the cataracts of the Nile (called κατάδοσαν by Her.);
in this sense it is usu. spelt with one ῥ, as
if from καταράς: so Lucan 10. 317
781 Ε ὄμησι τούτων ἔχουν ἔπιπρακτὴν,
a room with a trap-door in it: so too
Arat. 26 θύρα καταρράκτη. The ν.Ι.
catafraktēs (Suidas) is worthless.

1591 ὀρκοῦς βράχων. Π. 8. 13
ἐς Τάρταρον ἰήρεσεν, τῇς μὲν, ἢ γὰρ βα-
βιστῶν ὑπὸ χόνδας ἐστὶ βέβραθον, ἐνθα
οἰδήρεια τε πῶλα καὶ ἀκάκεος ὀδός. Hes.
Thes. 811 (of Tartarus) ἐνθα δὲ μαρμά-
ρεαλ τε πῶλα καὶ ἀκάκεος ὀδός, [ἀστερ-
μαφία, πεῖσα διηγείεσθαι ἄρρητω,] ἀυτοφής: ‘a brazen threshold, immov-
able, 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 ὀρκοῦς ὀδός (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 ὀρκ-
οῦς βράχων here, and the name ‘Bra-
zen 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 λάων
θέκη καὶ ἐρίζεων ἐνερβηθεν (Poseidon re-
trifying the Phaeacian ship).

1592 πολυσχλητῶν. Several paths
converged at the καταρράκτης ὀδός. Oe-
dipus halted (ἠστή) near the ὀδός, i.e.
just before the path which he was follow-
ing met the others. We are reminded,
perhaps designedly, of that σχιστή ὀδός
in Phocis at which the misfortunes of his
early manhood began (O. Τ. 733).

1593 κολοῦ...κρατίρος. (1) Schnei-
dewin 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
Eustathius (101. 3) notices both forms, and Dindorf ascribes Πειρόθουν to the Paris mss. of Georgius Syncellus (the Byzantine chronographer, 800 A.D.), p. 299. ii.: vases and inscriptions also give it. There is no need, then, to write Πειρόθουν Θησέας τε, as Blaydes does.

κατὰ...ζυνθήματα: school. οὖν ὑπομνήματα τῆς πλείως ἢ ἐθνοῦ πρός ἀλλήλους: i.e. he understood by κατὰ some visible memorial. This seems clearly right. The local belief probably pointed to characters or marks on the rock. See the schol. on Αρ. Εὐγ. 785 ἐστὶ δὲ καὶ ἀγέλαστος πέτρα καλομένη παρὰ τὸ Ἀθηναῖος, ὅπον καθίσας φασὶ Θησέα μέλλοντα καταβαλειν εἰς Ἀδωνίου. Leake (Dem. i. 635) conjectured that this πέτρα may have marked the place (χερών) mentioned by Paus. i. 18. 4 as near the temple of Sarapis, s.e. of the acropolis, ἤνδα Πειρόθουν καὶ Θησέα συν-θέμενον ἣ Λακεδαιόμαν καὶ ὅστερον ἢ Θεοτρωτοῖς σταλῆσθαι λέγοντος. 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 τοὺς Ἀθηναίους, would cover Colonus.

Others understand: 'where the compact has been made' (κατὰ = πρ. pass. of τίθημι), - a lively way of saying, 'was made,' ἐτέρθη: but this is improbable. - Wecklein conjectures Πειρόθος καλεῖται: 'where men say that the compact of Th. with P. was made': the dat. as Τῆς 668 τῶν αὖ τῷ Ἱππείῳ διορθόμων: the verb as Simonides fr. 107 ἤνδα καλεῖται...Ἀρταμίδος...τίμων. (Cr. 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

tοῦ τε θερμίου, but τε is omitted by B, Vat. (as by the first hand in L). τοῦτ᾽ ἑρμίου F. τοῦ τε τρικορφοῦ Schneidewin. 1598 κάποι λαῖνον τάφον μίας. (λαῖνον Vat.): τάφον for τάφου Suidas s.v. "Αχερός. κατὰ Canter: κατολαίνων τάφον Dobeec.

1597 ἔλυε B, T, Farn. (ἴδιον Vat.): ἔδωκε the rest.

1596 (1) With L's ἄφι oü: 'At which (the κρατήρ) he halted, midway between' the other objects. Cp. II. 22. 155 ἐβάς δ' ἐπ᾽ αὐτῶν πλουσίων αὐτές ἐγγύς ἄσων, at the springs. With ἐβάς, L's μέσου is possible; 'at which, midway as it is.' (2) With Brunck's ἄφι oü, it becomes necessary to read μέσους. The κρατήρ is then one of four points from which the point denoted by μέσου is measured. The second ἄποι may be taken with ἄχρυσον also: cp. O. T. 734. 761. μέσουs usu., takes a simple gen. of the extremes, and is not elsewhere found with ἄποι, but the latter is natural (Plat. Parm. 145 B το γε μέσου λοι τῶν ἐχαῖσων ἄπε ἐξεί).

τοῦ τε θερμίου τιτουρίου. It was from Thoricus (Apollod. 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. θερμίου (so Her., Xen., etc.): θέρμιος (schol.) was a town and deme of Attica, belonging to the tribe 'Λακαμάντις, on the S. E. coast, about 6 miles N. of Sunium, and 43 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 11. 17—22). If θερμίου is unsound, the familiarity of θερμιος as a deme-name may have suggested it. Schneidewin's τρικορφοῦ rests on the schol. to 57: καὶ τις τῶν χρυσόμαυσθων φόριος Βοιωτίων δ' ἅττου τοισειεχοι Κολωνών, | ἐβας λίθοι τρικαραν χεῖ καὶ χάλκεος ὀυδέ. But, if θερμίου came from τρικορφοῦ, the genuine word must have been well-nigh obliterated.

1596 κολῆς τ᾽ ἄχρυσον: schol. τῆς τῶν χειμῶν ἕρωτος ὕδακεν, σαφέτα. The wild pear gave its name to the Attic deme 'Αχερόπου ('Αχεροδότου); as in its other form, ἄχρας, to 'Αχραδίνη, 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 ἄρμονι (wild fig-tree) by the Cephissus was connected with a like legend (Paus. 1. 38. 5). A wild olive-tree (κοῖνος) at Troezen was associated with the disaster of Hippolytus (2. 32. 10), as the στρητήθη θαλα ἅπα Ἀπιδαιροῖς (see on 694) with Heracles.—κατὸ λαῖνου τάφον. Dobeec's κατολαίνου ('of natural rock,' cp. on 192) is more ingenious than probable. Cp. Eur. Helen. 602 τόν νοῦς λαῖνου τάφον: Εἶ, 328 μνῆμα λαῖνου πατρός. The λαῖνος τάφος 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: ταύτα γνώριμα τοῖς ἑγχορίοις (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 most intimate and minute knowledge of the ground.

1597 ἔλυε, as Ττ. 924 ὕλει τῶν αὐτῆς μήνων: while the midd. in Π. 17. 318 λύσιν δὲ τέχνης refers to Greeks stripping Trojans.—δυσπνεῖς: cp. 1258. He prepares to put on the garb of the dead.

1598 ἐφιτῶν (ὅσοι), flowing, ἐξ αἰείου τοῦ κρήνης (469). Cp. Theophr. Caus. Plantt. 2. 6. 3 (with ref. to correcting the properties of water by mixing different kinds), δὶ δ' ἑλλακι ἀν ἀρμόσει
υδάτων ἑνεγκεῖν λουτρά καὶ χοάς ποθεν·
tῶ δ' εὑχλόου Δήμητρος εἰς προσόψιον
πάγων μολούσαι τάσον ἐπιστολάς πατρὶ
tαχεῖ 'πόρευσαι σὺν χρόνῳ, λουτροῦς τὲ νων
ἐσθητί τ' ἐξήσκησαν ἡ νομίζεται.
ἐπεὶ δὲ παντὸς ἔχει δρῶντος ἡδονήν,
κούκ ἢν ἢν ἐτ' ὀδύν ἄργον ὄν ἑφετο,
κτύπησε μὲν Ζεὺς χθόνος, αἰ δὲ παρθένοι
ῥήγησαν ὡς ἦκουσαν· ἐς δὲ γούνατα
πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἁνίσαν
στέρνων ἀργοὺς οὐδὲ παμφήκεις γύους.
ὸ δ' ἢς ἀκούει φθόγγον ἐξαίρετας πικρόν,
pτύξασ ἐπ' αὐταῖς χεῖρας ἐπένε. οὐ δὲν,
οὐκ ἐστ' ἐθ' ὡμόν τηδ' ἐν ἡμέρᾳ παντῆ.
ὁλωλε γάρ δὴ πάντα τάμα, κοῦκτο
τὴν δυσπόντωτον ἐξετ' ἀμφ' ἐμοὶ τροφήν·
σκληρὰν μὲν, οἴδα, παιδεῖ· ἀλλ' ἐν γὰρ μόνον
1615
tὰ πάντα λύει ταῦτ' ἐπος μοχθῆματα.

1600 τῷ δ' F (from the correcor), T, Farn., schol.: most mss. have τῷ, (as L), or
τάδ' (as A),—προσόψιον L, F: ἐπόψιον the rest. 1601 πάγων] πηγὴν L. Stephani
(Reise durch einige Gegendens des nördl. Griechenls., p. 107).—μολούσαι L: μολούσα Α:

λεπτῶν καὶ καθαρῶν μῆ καθαρῶ καὶ παχεῖ,
καὶ φρεατιῶν ναυταλω (well water with
rivers water), καὶ τοῦτο καὶ βραχών
(spring or rain water) λιμναίω καὶ ἀπλῶς
στασίμω.

1600 f. They go to a hillock a little way
off, on which was a shrine of De-
meter Euchloës. See map in Introd.—
εὐχλόου, as protecting the young green
corn and other young vegetation (χλόη).
Paus. 1. 22. 3 ἢτι δὲ (at Athens) καὶ Ἑν
κουρτρόφου καὶ Δήμητρος ἤρε Χλόης.
She was associated with Ἑν κουρτρόφου
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 καῦτις, ἄσφαλε (parcher),
ἐφευρήση (mildew), ἐλῆρης (popularly
referred to ἐλη, 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 θεο τ' ἐπόμοιοι), but
the other seems better here: cp. Ant.
1110 δριαθεὶ...eis ἑπόσιον τόπων.

1602 λ. 'πόρευσαν and 'πόρευσαν are
alike admissible in this ρήσις (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 τῆς πόρος;—ι ΚΡ. ἢς
πορεύεται χρυσόν. Cp. on 1458 πόροι—
πατεῖ σὺν χρ.: cp. 885: Ττ̣. 395 σὺν
χρώνα βραδεὶ μολῶν.—λοτροῖς, as
the dead were washed: Lucian De Lucitu
11 μετὰ ταῦτα δὲ λούσατε αὐτοὺς...προπέθεται.
So Α. 1405 λουτρῶν δαλὼν (for the
dead Ajax).

1605 ἡ νομίζεται, as the dead were
dressed or dressed for burial, i.e. in white.
Artémidorus Oneir. 2. 3 αὕτη δὲ νοσοῦτι
λευκὰ ἐχεῖν ἴματα δῶνατον προσγερέθη,
dia τὸ τούτο ἀποθανόστατον ἐν λευκοῖς ἐκφεράσθη.

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;


service,' i.e. when his daughters had done for him all that he wished. Then πάν δρόων will be 'every activity' of attendants: cp. the Homeric δροσιμοιρης, δροσιμετρα, of servants, Od. 10. 349 etc. (2) A better view is: 'when of doing all he had content' (as Whitelaw), when πάν δρόων is his own activity. Cp. το βουλιμενον της γραφης and similar phrases (see on 267): also Thuc. 1. 143 ἐν τῷ μὴ μελετῶντι, 'in the absence of practice.' As to το 136 τὸ γὰρ ποθὼν ἐκατος ἐκμαθεῖν ἐθέλω,—where τὸ ποθὼν used to be explained as 'the desire within him,'—it is now generally held to be corrupt (E. Thomas conjectures τὰ γὰρ ποθῶν'). But the absence of the art. makes πάν δρόων a bolder expression than any of these; nor can the adverbial ἐν μὲν ἐμβλητὶ, '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 δρῶν instead of ἐδρῶν. The obvious δρῶτος ('desire') should not be too lightly rejected: cp. 436.

1605 ἄργων, neglected: see on O. T. 287.

1606 κτύπησι: for the omission of the augment, see on O. T. 1249. Ζεὺς χθ.: II. 9. 457 Ζεὺς τα καταχώναι καὶ ἐπανή

Περσεφόνεια. At Corinth Pausanias saw three images of Zeus, one being Χθόνος, another 'Τύμωτος, 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 οὐδ' ἀνεσαν, 'did not remit' (cp. ἀνεναι φιλαθήν, ἄκησαν, ἐκθήναν etc.); not, 'did not send up' (as in O. T. 1277, a different context). кλαυματος was commonly associated with κομπσος (planctus) and γος. If Soph. had meant otherwise, he would have added another verse with διδα.—παμμικες, very loud: see on 489.

1610 ἔβδομης, because they burst into their wail when the sudden peal of thunder was heard.

1613 πάντα τάμα, all that concerns my earthly life.

1614 ἐν τῇ δυσποτα: cp. 509: Aesch. Pers. 515 ὡς δυσποτήτα δαιμον.—ἀμφ' ἐμοι: cp. EL. 1143 quoted on 345, τροπήν, id. and 352.—σκληραί, in appos.; cp. 1173.—διδά...γαρ, 'but (I need not speak of hardship), for' = 'but indeed'; cp. on 988.—ἐν...ὑποσ, 'one word,' viz. φιλείν. Cp. Ant. 53 μητρα καὶ γυνα, διπλῶν ἔχοσ. (This is better than 'one saying,' i.e. reflection.)—λέει, cancels.
τὸ γὰρ φιλέων οὐκ ἔστων ἢ τὸν πλέον ἡ τοῦ μεν συμπήγγεσθαι, οὐ τητώμεναι τὸ λοιπὸν ἢ τὸν βίον διάζετον. τοιαύτη ἐπ' ἀλλίουσιν ἀμφικείμενοι λύγην ἐκλαίουν πάντες. ὡς δὲ πρὸς τέλος γύνων ἀφίκοντ' οὐδ' ἐτ' ὑρωφέω βοή, ἢν μὲν συμπήγγε, φθέγμα δ' ἐξαιρήσεις τινος θαύμαξεν αὐτον, ὡστε πάντας ὑμᾶς στῆσαι φόβω δεῖσαντας ἐξαιρήσεις τρίχας. καλεῖ γὰρ αὐτὸν πολλὰ πολλαχὶ θεὸς· ὁ οὕτως οὕτως, Οἰδίπους, τί μελλομεν χωρέων; πάλαι δὴ τάπο σου βραδύνεται. ὁ δ' ὡς ἐπιτίθετκε ἐκ θεοῦ καλομένοις, αὖδα μολείν οἱ γῆς ἀνακτα Θησέα. κατεί προσηλθεν, εἶπεν· ὁ φίλον κάρα, δός μοι χερὸς σῆς πίστων ἀρκιάν τέκνους,
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-clingling 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,

'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 πολλάχι cannot 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' (Schaefler). 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 κ αυτός. So the goddess Athena, calling Ajax to come forth from his tent; Ai. 71 αυτός, σε τόν τάς etc.: δῦ ναυτός, Atas, δητέρον σε προσκαλω, where Atas is voc. (id. 482), as Οἰστῖπος here (cp. 461). αυτός (‘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, ας της, τι χειροί δακρύια τήγεις κόρας; etc. (Med. 922).

There is nothing of roughness in the phrase, except in the particular combination οὐτοσ σο (O. T. 532, 1121: Eur. Hee. 1280).

1628 χρείαν: cp. the emphatic place of δείκα (O. T. 178). Nauck's μέλλομεν; χρείαν: by the change to the singular number, breaks the companionship of Oedipus with the Unseen.—τάτο σοπ adv., βραδύνται pass. impers.: delay is made on thy part. Cp. Eur. Τρο. 74 έντοιμ'* α βουλεί τάτ' έμοι: Αξ. Πλιτ. 100 αφετόν με νόη τον γαρ ήδη τάτ' έμοι (for in both places it is ἀπά rather than ἐπί). Cp. 293.

1630 to, ethic dat., 'for him,' as a grace to him: cp. 81. The enclitic almost adheres to μολέαν, while τοι is naturally drawn to διάκοτα: thus the two monosyllables in the 3rd foot do not hurt the rhythm.—Theseus, with attendants, had followed Oed. to the δόδας (see 1580), but had remained apart while the daughters ministered to their father (1598—1603).

He is now summoned to approach them.

1632 όρκλαν, the conjecture of P. N. Pappageorgius, is the best emendation of the certainly corrupt όρκλαν. It gives exactly what we need, viz. such an epithet for πιστων as marks the special solemnity of the pledge. Cp. Plat. Legg. 843 α φίλαν τε καλ έξειραν έυρκών. The occurrence of όρκος in 1637 cannot be made an objection (cp. 554 n.); on the con-
χρειάζεται ἵνα ταῦτα τὰ πράγματα γίνονται, ἵνα τὰ πράγματα ἔχωμεν, ὥστε ἵνα μᾶς ἔχωμεν, καὶ ἵνα τὰ πράγματα γίνονται, ἵνα τὰ πράγματα ἔχωμεν, ὥστε ἵνα μᾶς ἔχωμεν, καὶ ἵνα τὰ πράγματα γίνονται, ἵνα τὰ πράγματα ἔχωμεν, ὥστε ἵνα μᾶς ἔχωμεν, καὶ ἵνα τὰ πράγματα γίνονται, ἵνα τὰ πράγματα ἔχωμεν, ὥστε ἵνα μᾶς ἔχωμεν, καὶ ἵνα τὰ πράγματα γίνονται, ἵνα τὰ πράγματα ἔχωμεν, ὥστε ἵνα μᾶς ἔχωμεν, καὶ ἵνα τὰ πράγματα γίνονται, ἵνα τὰ πράγματα ἔχωμεν, ὥστε ἵνα μᾶς ἔχωμεν, καὶ ἵνα τὰ πράγματα γίνονται, ἵνα τὰ πράγματα ἔχωμεν, ὥστε ἵνα μᾶς ἔχωμεν, καὶ ἵνα τὰ πράγματα γίνονται, ἵνα τὰ πράγματα ἔχωμεν, ὥστε ἵνα μᾶς ἔχωμεν, καὶ ἵνα τὰ πράγματα γίνονται, ἵνα τὰ πράγματα ἔχωμεν, ὥστε ἵνα μᾶς ἔχωμεν, καὶ ἵνα τὰ πράγματα γίνονται, ἵνα τὰ πράγματα ἔχωμεν, ὥστε ἵνα μᾶς ἔχωμεν, καὶ ἵνα τὰ πράγματα γίνονται, ἵνα τὰ πράγματα ἔχωμεν, ὥστε ἵνα μᾶς ἔχωμεν, καὶ ἵνα τὰ πράγματα γί

trary, it rather confirms ὅπως here. Theseus did just what Oedipus asked.

ἀρχαῖον has been explained as follows:
—(1) 'Thy right hand, that time-honoured pledge.' I agree with Campbell and Bellermann 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 'prolepsis' by Aesch. Ag. 579, where, however, ἀρχαῖον γάρ is rather, 'the traditional ornament' of temples (spoils) unless we should read (ὁδος) ἄρχαῖον.
(3) 'A pledge of such good faith as you have always observed' (fides perpetuo apost te usu sacra, Ellendt). (4) A modification of the last view refers ἀρχαῖον to ν. 634, as = 'the pledge given at the beginning (of our intercourse). It is impossible to accept any one of these interpretations.

(1) Two other conjectures claim notice. ἀρθρισμόν (Wecklein) = 'in a friendly compact.' Cp. Od. 16. 427 or δ' ἵμων ἀρθρισμοῦ, 'they were in amity with us.' In Ph. 1132 Erfurdt has restored Ἀρμονος (as = 'trusty comrade') for ἄρχαῖον. But this epithet does not strengthen πίστιν. (2) ἀρχαῖον (L. Schmidt) = 'sure.' The only support for this is the epic phrase μεθαυσίον ἄρχον (U. 5. 304, Od. 18. 358, Hes. Op. 368).

1634 ἔκων, 'if thou canst help it': cp. Plat. Proteus 345 D δ' ἐκών μεθην κακῶν τούτων: in prose more often with εἶναι added, as Symp. 214 B ἐκών γὰρ εἶναι οὐδὲν ψεύδομαι: almost always in sentences which contain or imply a negative: but Her. 7. 164 has ἐκών τε εἶναι καὶ δεινον ἐπιστρέφειν κατάθεται τῷ ἀρχήν.

1635 μελλεις, sc. τελεῖον: φρονεῖν εἶ, 'wishing them well.' Cp. O. 10. 166 καὶ μὴν φρονοῦσά την: εἶ τά λόγα σου λέγειν: '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, εἶ φρονεῖν thus practically means, 'to the best of thy judgment'; but that is not the first sense of the words.

1636 οὐκ οίκησε μέτα, without making 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, swear 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᾽] μηδ᾽ L first hand: μηδ᾽ S. Most mss. have μηδ᾽ μή: in B and F δ᾽ is written over μή.

1644 μαθήματε Reiske. 1646 εὐστατί δὲ] Blydes conject. εὐτε: εὐστατί: Nauck, εὐτε ἀκακα... | στέφοντες (for στέφοντες): also ταῖς for σὺν ταῖς: and in v. 1648 τὰλ ἀστράφετε ἔλθοντες for αστράφετε ἔλθοντες.

in presence of the afflicted girls. Vauvilliers: ἄνωτες hic est quod nos Galli dicimus foiblesse.' Cp. Plat. Phaedo 117 c καὶ ἡμῶν ὁ πολλὸς τέως μεν ἐπεικὼς οἷοι τε ἡσαν κατέχειν τὸ μὴ δακρύειν, ὥσ τε ἐλθομεν πινοντά τε καὶ πεπωκότα, (that Socrates had drunk the hemlock,) οὐκάτε, ἀλλ᾽ ἐμοὺ γε βίας καὶ αὐτοῦ (in spite of myself) ἀστατί 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, oblitare a noble touch by changing οἴκετος—as Wecklein does with Wex and Bothe—to the wretchedly feeble ἄκοι? 1637 ἄκοι: Αἰτ. 305 ἄκοι δε σοι λέγω: Ρι. 811 οδ μηδ᾽ ο βιοκον ἄκοι θεῦθα.

1639 ἄμμαραῖς, 'dark,' not guided by eyes: cp. 182 ἄμμαρῳ | κόλῳ. 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 φρενι, '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 καρπῆρον Theocr. 1. 41, but an absolute use of τλάσας seems slightly less probable here.—φρενι, in or with it. L's φρενι 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 τρέφει: 'having brought yourselves to cherish fortitude.' But since the effort demanded is one of moral courage, I do not see why the addition of φρενι to τλάσας should offend.

1641 εὐτε] such things as 'tis not lawful,' etc.: cp. 73.—φωναγωνιων, masc.

1643 εὐτε κόροις, the master, he who has control of all; since to him alone the ἐξάγαστα (1526) are to be confined. The word has a further fitness here, since the maidens had been committed to the care of Theseus (cp. n. on O. T. 1506).

1648 ἄδηνοσθαμον, simply 'heard' (rather than 'obeyed'), as Αἰτ. 9, Αἰ. 318, Τρ. 351, 424.—Wecklein suggests φωναγωνιων ὄτ', with omission of ἀστατι... στέφοντες.—ἐξήπαντες, the attendants of Theseus, who had remained apart when their master was summoned to approach Oedipus (1630).—ἀστατι: see on 1251.
χρόνῳ βραχεὶ στραφέντες, ἐξαπείδουμεν τὸν ἄνδρα τὸν μὲν οὐδαμοῦ παρόντ' ἔτη, ἀνακτα δ' αὐτὸν ὁμάτων ἐπίσκοιν χεῖρ' ἀντέχοντα κρατός, ὃς δειοῦ τινος φόβου φανέτος οὐδ' ἀνασχετού βλέπευν. ἐπειτὰ μέντοι βαιὸν οὐδὲ σὺν χρόνῳ ὀρῶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἀμα καὶ τὸν θεῶν Ὀλυμπὸν ἐν ταύτῳ λόγῳ. μόρῳ δ' ὁποῖῳ κείνος ὀλετ' οὐδ' ἀν ἐξ θυτήνων φράσεω πλην τὸ Θεσέως κάρα. οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ κεραννος ἐξεπράξεν οὔτε ποντία θύελλα κυνηθείσα τῷ τῶν ἐν χρόνῳ, ἀλλ' ἢ τις ἐκ θεῶν πομπός, ἢ τὸ νερτέρων εὐνῶν διαστὰν γῆς ἀλύπητον βάθρουν ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις ἀλγεινὸς ἐξεπέμπτε' ἀλλ' εἰ τίς βροτῶν βαμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665

1649 οὐδαμὴν Vat. 1651 ἐχοῦσα χείρα κρατός B, T, Vat. 'Farn.: χείρ' ἀντέχοντα κρατὸς the rest. 1652 ἀνασχέτον L first hand, ἀνασχετοῦ S. 1655 τῶν] τῶν R (with ὃν written above), F, Vat. (which has θεῶν). 1658 αὐτῶν] αὐτῶν L, F, Vat.—θεῶ L first hand, θεῶ S. θεὸς is also in F: θεῶ the rest. 1659 ἐξεπράξεν] Maehly conject. ἐξηρπαξεν: Blaydes, ἐξεφλεξεν, ἐξετηλησεν, or ἐξετημευσεν.

1649 οὐδαμὴν. This compound occurs only here, but is not intrinsically more questionable than the Homeric ἐκπολάου, ἐξαποδέου, etc. While ἔξορσων = 'to see at a distance' (used in pass. by Eur. Hec. 675 etc.), ἀφοράω alone us.

1650 αὐτοῦ, 'alone': Ar. Ach. 504 αὐτοῦ γὰρ ομοῖων ὁπλῆρ' ἄνω (citizens without foreigners): cp. O. T. 221 n. —διμ., (object. gen.) ἐπισκόποι, predica-

tive, ὡτε ἐπισκάζειν τὰ διματα.

1651 ἀντέχοντα, holding over against, from the primary sense of ἀντὶ: so with dat. (ὑμαντὶ) 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 ἐγὼς...καλ...Ὀλυμπός. Theseus 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 θεοί. This touch is finely conceived so as to leave the mystery unbroken. Cp. Ph. 1408 στείχει προσκύνοις χθόνια: Απ. 758 τῶν Ὀλυμποὶ (the heaven above us).—ἐν ταύτῃ λόγῳ, 'in the same address (or prayer),' i.e. one immediately after the other: not, 'on the same account.'

1669 οὐδ' ἔξωρας, like dieymaso, dieyhrasia, conrect, 'took his life'; cp. Eur. Hec. 515 τῶν καὶ οὐδὲ ἐξεπράξει; '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 ἀλύπτον L, with γρ. ἀλαμπέτων written above by S. ἀλαμπέτων is in the text of F, which usu. follows S: ἀλύπτον the other mss. 1663 ἀνήρ L.
1664 ἀλυπνέον L, F.—Above ἀλυπτεύετε' L has ἀλυπνεύετε (without γρ.), written by S. 1665 δοκῇ is wanting in L²: δοκῶν A, R.

θέλλα κυνθβάσα, '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 ποντὼν as = ποντοθέν, cp. on 118 εκτόνως. Cp. Π. 6, 345 (Helen's wish) ὥς μ' ὀφελ' ἰματι τὸ ὅτε με πρώτον τέκε μῆτρη | ὀχυρα- τεί προφέρονα καθ' ἀνεμοι βεῦλα | εἰς ὅρας ἐφ' εἰς κύμα τολυμολοβίων βαλάσαις.
1661 εἰς τοπός: cp. 1548.—Ἡ τοπ- τερόν γῆς βάδρων, the nether world on which the upper world rests. γῆς βάδρων, earth's firm floor, rocky base: cp. Milton, 'Hymn on the Nativity,' and cast the dark foundations deep. So Ai. 860 ἔστις βάδρων is the ground on which the home stands.

ἀλύπτουν, the ms. reading, is incomparably better than the variant ἀλαμπετοῦν, which I believe to have been merely one of those conjectures in which the old transcribers and commentators sometimes indulged. By ἀλύπτουν 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 βόθων, the billows that beat around him: O. T. 969 ἄγαινος, 'not touching,' etc. (ib. 885 ἄφησος, 'not fearing,' is not properly similar, since ἄφησιν was deponent). Plat. Legg. 958 ἐκ τῶν τετελευτηκότων σώματα μάλατα ἀλυπτήσω τοῖς χειρ...ἐροτεῖν, to bury the dead with least annoyance to

the living. The passive sense, 'not healed,'—i.e., 'where all earthly pain is over,'—seems less suitable. Pollux 3. 98 says, Πλάτων ὃ καὶ ἀλυπτοῖς ἔχει, ὀφελεὶ καὶ Σωφρόνι ἀλύπτον: where, since Plat. has the word only in the place just cited, ἀλύπτον should perh. be ἀλυπητός. The second ref. seems to indicate this passage, rather than Tr. 166 ἐν ἀλυπητῷ βιω, and, if so, proves the existence of the reading as early at least as c. 160 A.D.—ἀλαμπετοῦν (instead of ἀλαμπετεῖ) 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 οὐ στενακτός, 'not with wailing.' Some assume a definitely active sense, 'not waiting'; see last n., and add μεμτύπτος 'blaming' (Tr. 446). Others make it definitely passive, 'not bewailed.' The thought is that his end was 'not accompanied by στεναγμῷ,' and the poet probably meant to suggest both ideas. Cp. on σωφρῖν 487.—οὖν νόσοις: cp. O. T. 17 σὺν γῆρας βαρύς.—Ἀλγνοῦς, associated with ἄλγος, here as feeling, not as causing, it: thus only here. Analogous is Pind. Ol. 1. 16 καθαρὸν ἄβητος, the cauldron of cleansing, where Fennell cp. Theoc. 24. 95 καθαρῷ δὲ πυρόφατο δῶμα θεοῦ.
1665 εἰ τῇ μὴ δοκῇ, 'But if I seem not to speak with understanding' (i.e. if my narrative is thought incredi-
ὡν ἀν παρείμην οἰσι μὴ δοκὶ φρονεῖν.
ΧΟ. ποῦ δ' αἰ ἐπὶ πᾶσες καὶ προσπέμπαντες φίλων;
ΑΓ. αἰδ' ὡν ἕκασ' γῶν γαρ ὡν ἀσήμωνοι
φθόγγοι σφε σημαίνοντι δεόρ' ὀρμωμένας.

στρ. α'. ΑΝ. αἰαὶ, φεῦ. ἐστιν ἔστι νῦν δη
2 οὐ τὸ μὲν, ἀλλὰ δὲ μὴ, πατρὸς ἐμφυτον
3 ἀλαστὸν αἰμα δυσμόροι στενάζων,
4 ὡτιν τὸν πολὺν
5 ἀλλ' ἐπὶ πόνων ἐμπέδων εἴχομεν,
6 ἐν τυμάτω δ' ἀλόγιστα παροίσομεν
7 ἴδοντε καὶ παθοῦσα.

1666 παρείμην] παρείμα' Hartung, the schol. having παρακρήσαμη. 1667 χ' ὄ[ν L, the χ' in an erasure, the i made from l; it was first καὶ ol. 1669 φθόγ-
γοι δὲ L, with most mss. (δὲ is wanting in Vat.): φθόγγοι σφε Α, Ρ, Λ.
1670 αἰ (sic) αἰ φεῦ ἔστιν ἐστι νῦν δη L = 1697 πῶς καὶ κακῶν ἐρ' ἡ τις ἡ (sic).
The Glasgow ed. of 1745 deleted φεῖ in v. 1670, so that αἰαὶ should correspond with πῶς in 1697. Hartung, keeping φεῖ, added τοι after πῶς, deleting the second ἡ: and J. H. H. Schmidt prefers this course.—ἔστιν ἔστι (like L), B, Vat.: ἔστι' ἔστι Τ.

ble and foolish), 'I would not crave belief from those to whom I seem not sane.'—οὐκ ἀν παρείμην. παρειμαί = 'to win over to one's own side,' and so either (1) with gen. of pers., Plat. Κρ. 341 B ὡδὲν (adv.) σον παρειμαί, I ask no favour, no mercy, from you: or (2) with acc. of pers., Λεγκ. 742 B παρείμενοι...τοὺς ἄρχον-
tas ἀποδήμητοι, 'when he has persuaded the rulers,'—obtained their permission: so again ib. 951 A. Here it seems better to understand τοῖς τοῖς, than τοῖς τοῖς. He seems to depreciate their unbelief.

Εὐρ. Μεδ. 829 παρείμασθα (I crave pardon) καὶ φαμὲν κακῶς φρονεῖν.—His closing words mark his own profound belief in the reality of what he had seen. 

Cp. Εὐ. 550 εἰ δὲ σοὶ δοκῇ φρονεῖν κακῶς | γνώμην δικαίων σχοῦσα, τοῖς πέλας πέρε. Αἴ. 1038 ὅτε δὲ μὴ τάδ' ἐστίν ἐν γνώμῃ φίλα, | κείσω τὸ τέκτω στρεφώτω, κάγου τάδε. Αἴ. 469 σοὶ δ' εἰ δοκῇ νῦν μωρὰ δρώσα τυγχάνειν, | σχέδων τι μάρῳ μωράν ὀρίσκωσαν. To the ancient Greek, who enjoyed discussion, there was something peculiarly impressive in declining it.

1667 χ' προσπήμα.: meaning The-

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seus (295 n.), though the plur. might also be explained of Theseus with his attendants (1646).—ἀσήμωνος = ἀσήμως, only here.

1670—1750 Kommos. 1st str. 1670

—1696 = 1st antistr. 1697—1733. and str. 1724—1736 = = = = 1737—1750. See Metrical Analysis.

1670 Λ. αἰαὶ, 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 νῦν δη. The passage is simple if it is only remembered that οὐ τὸ μὲν ἄλλο δὲ μὴ is an adverbial phrase, equivalent to παρείμασθα. '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, in- stead of οὐ, because it goes with the inf. στενάζων), '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 συμ-

βαλεῖν γάρ οὐ τὰ μὲν τὰ δ' οὐ, i.e. 'for our disasters are complete.' Her. 1. 139 οὐ τὰ μὲν, τὰ δ' οὐ, ἄλλα πάντα ὀρμώλοι: so id. 2. 37: Phocylides fr. 1 Δέροι κακοί, οὐχ ὃ μὲν, ὃς 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.

Farn.: ἔτων ἔστω the rest.—Elms. conject. αἷς, φεῦ, τάρετι νῦν δὴ. 1671 οὖ
from οὐ L: and Αλάστον.—For πατρὸς Nauck conject. πάθος: and for Αλάστον αἷς
δυσμάραυν, δυσμάρων, εἰς δαμίουν. 1678 μετ' MSS.: οὖν Badham. 1678 ἐν
ἐν L first hand, which S sought to make into ἐν.—παροιμίαν παροιμίαν Hartung,
παρακήμην Reisig, καὶ ἐρομεν Blaydes, ἀπελάσαμεν Armdt. 1676 ἓδοντι καὶ
παθοῦσα (from παθοῦσα) L: ἓδοντι καὶ παθοῦσα Ἀ.: ἓδοντι τέ καὶ παθοῦσαι Vat.: ἓδοντι
καὶ παθοῦσαι the other MSS.: ἓδοντι καὶ παθοῦσαι Brunck, Nauck: ἓδοντι τέ καὶ
πυθ-

οὐ γὰρ τὸ μὲν σω βάρυ κακῶν, τὸ δὲ οὐ
βαρύ, | ἀλλ' εἰς ἄπαντα ὑπ'υκίς ἔφοισ,
τάρετι: 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 ἔστιν οὕτως οὐ, οἴδ' ἵναι, etc.).

1671 ἑμοῦτον, 'planted in us at our
birth'—where they are sharers in the
hereditary ἀρά of the Labdacid race.—
Αλάστον: cp. on 1482.—ἀἷς, as kinsfolk
are of the same 'blood': cp. Eur. Ph. 346
καὶ χρήσιν αἷς, καὶ τέκσα: Ο. T. 1406 αἷς
ἐμφαίνω, an incestuous kinship.

1678 μετ', dat. of interest, for whom:
 cp. 508 τοῖς τεκοῦσι γὰρ ἐνδ' εἰς τοῦ
τις. As making the sense of τόσον clearer,
the dat. is preferable to the nom. dual,
.tim: (Badham).—πολύν γον: for the art.
cp. on 87.

1678 ἐν τεμάτω, 'at the last,' i.e.
'at his death,' as opp. to ἀλλοις μὲν, i.e.
'during his life.'—ἄλογον, things which
baffle λογισί, things which transcend
human reason. As ἓδοντι shows, the
reference is to the mysterious manner of
their father's death, while παθοῦσα marks
their loss by that death.

παροιμίαν can only be explained, with
Hermann, as = 'shall bring forward,'
'approve.' '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, ἀλλοις παροι-
μίαν would be no unsuitable preface.
This view agrees with the next words of
the Chorus, who ask τι δὲ ἠπίπτε; as if
uncertain what she means; and ἐκθέτει
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 ἀλογισί,
μὲν δὲ παραφέρον οὐκέτως λόγους, 'ad-
vancing a plea to pity' (unless 'bringing
in' be preferable). Her. 9. 26 καὶ καὶ
παλαιὰ παραφέροντες ἐργά, 'citing' (as
claims).—We cannot render παροιμίαν
'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
defense indicated above may at least avail
in arrest of judgment. If παροιμία φεροῦσι
were to be altered, I should be disposed to sug-
gest ἀποφέρομεν ('we have gone through',
cp. περὶ καθισμών etc.). The more obvious
ἀποφέρομεν and ἀποφέρομεν are barred
by the context.

1676 ἓδοντι καὶ παθοῦσα. The
difficulty is to explain how, if παθοῦσι
originally stood here, it was changed in
the MSS. to παθοῦσα, when ἓδοντι (which
metre requires) was more likely to cause
an opposite change. I therefore leave
παθοῦσα 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

J. S. P. II.
ΧΟ. 8 τί δ' ἐστιν; ΑΝ. ἐστιν μὲν εἰκάσαι, φίλε.
ΧΟ. 9 βεβηκεν; ΑΝ. ὡς μάλιστ' ἀν ἐν πόθῳ λάβουσι.
10 τί γάρ, ὅτω μὴν Ἀρης
11 μήτε πόντος ἀντεκυρεῖν,
12 ἀσκοποι δὲ πλάκες ἐμαρφάν
13 ἐν ἀφαιρετικῷ μόρῳ *φερόμενον.
14 τάλαμα, νῦν δ' ὀλέθρια
15 νῦς ἐν ὃμοσας βεβακε. πῶς γὰρ ἦ τώ' ἀπίαν 1685
16 γὰν ἴ τόν τινον κλιδοῦν ἀλῶμενα βιοῦ
17 δύο ὀποιοῦν ἐξομεν τροφάν;

ΙΣ. 18 οὐ κάτωδα. κατά με φόνιος 'Αδας ἐλοι
19 πατρὶ ἐνσυναλείγεράν ἐρεάν 1690

οὐκ εἶναι Blaydes.
1677 τί δ' (then two letters erased) ἐστιν | ΑΝ. οὐκ ἐστιν μὲν εἰκάσαι φίλοι. οὐκ ἔστι (or οὐκ ἔστι) all MSS. Deleting οὐκ, Hermann writes ἐστιν μὲν, Blaydes ἔστιν ὁμώ (= 1704 <ἐ> ἐπιτοξεύσα). Campbell Εἴστεν μὲν (= 1704 ἐπετοξεύσα, Elmsley's correction of the second Εἰστεν). L gives to the Messenger (ΑΓ', ΑΓ', ΑΓΓ) the words τί δ' ἐστιν... βεβηκε; — and, in 1679 ff., τί γάρ, ὅτω... down to 1682 φανεμένα (= our φερόμενον). In v. 1683 it puts ΑΝ. before τάλαμα. 1678 εἰ πόθῳ MSS., except that εἰ πόθῳ is in T (with ω written above), Farn. εἰ for ολ. 1680 πόντος MSS., except that Vat. has πόνος. Schol., ἔτη μήτε πόλεμος μήτε νόσος ἐπίθελεν. Hence Reisig conject. νόσος, Wecklein πυροτές. 1682 εἰ ἀφανείς τίνι μόρων φανεμένα L. (The first hand wrote εἰ ἀφανείς.) φανεμένα Vat., φανεμένα the other MSS.: φερόμενα Hermann, φερόμενον

1677 The Chorus ask, 'And what is it?' She replies, ἐστιν μὲν εἰκάσαι, 'we may conjecture' (τὸ δὲ σαφὲς ὁδεῖς ὁδεῖς). Σρ. Eur. fr. 18 δοδώσας ἐστιν, κορών τὸ δ' ἐτύμπων οὐκ ἔχω ἐπειτεν. Σοι 1676 μόρω δ' ὄποιον κεινὸν ἀλλ' ὁδ' ἀν ἐστὶν ὁποτέρων φρασίτι. Better thus than, 'you can guess.'—The MS. οὐκ εἶστιν μὲν: 'we cannot conjecture.' (Not, 'I cannot my grief to no other,' as Bellermann: σαλ. οὐδέ εἰσιν ἕξω λαμβάνον τοῦ πόθου.) οὐκ requires us to omit μὲν or else to alter v. 1704, where see n.
1678 ὡς μάλιστ' ἀν ἐν πόθῳ λάβοις, as thou mightest most desire (as he should pass away). λαμβάνειν τί ἐν πόθῳ, to take a thing into one's desires, to conceive a wish for it; cp. ΑΝ. 897 εἰ ἐπισκεύον τρέφω: ἐν ὑπερ' ἐχειν τινα (Thuc. 2. 21). For λαμβάνειν of mental conception, cp. 729.—The MS. εἰ (for ἐν) seems a mere mistake. The construction ὡς μάλιστα ἀν πόθῳ λάβοις, εἰ (λάβοις) is in intolerable here.

1679 τί γάρ, ὅτω: 'How else, when he,' etc. For the causal use of the relat. see on 163.—μὴν Ἀρης μὴτε πόνος. 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.: ἔτη μήτε πόλεμος μήτε νόσος ἐπίθελεν. This certainly looks as if he read something else than πόνος. Σρ. ΑΝ. 819 ὁδ' ὁδ' ἐπίθετον πληγεῖσα νόσοιν | ὅστε ἐξελθον ἐπίθετον λαγκαὶ. Hence the conjecture νόσος, a form which the Attic poets nowhere use. Wecklein's πυρότες is too specific (as if one said, 'neither the War-God, nor typhoid').

I think that I can suggest the true solution. The school's νόσος was a paraphrase of πόνος, a corruption of πόνος which actually appears in the Vatican ms. here. 1681 ΑΣΚΟΠΟΙ...ΠΛΑΚΕΣ, 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 νων δ’ ὀλεθριαν (sic) L. 1684 δημασων T, Farn.: δημασω the rest.—βέβακε: βέβηκε L. 1685 τοῦ] τοῦ Heimsoeth. 1688—1692 ὁ κάτωδα...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 αἴδας L: Ἀἰδᾶς Wecklein.—Σοῦ MSS.: Σοῦτο Campbell. 1690 The general opinion of recent critics is that the words ἵππησαν γεράιῳ are an interpolation; as the words ἔρημος ἄπορος 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 ἵππησαν to express sudden and swift disappearance. Plat. Phaed. 98 B ἄντε ἤδη βαμβασθῆ ἐκεῖδος... φιδίαν ἐφεμένοις, ‘from what a summit of hope was I hurled headlong’; Kerp. 496 ὃ ἐν χειμώνι κοινρότοι καὶ ἄλοι ὑπὸ πνεῦματο φερόμενον. The midd. φερόμενα, as ‘carrying off to themselves,’ would be somewhat strange, and also much less forcible.

1688 εἰς: cp. O. T. 1222 κατεκόμησε τοὺς δώμα, I have closed my eyes (as in death),—said, as here, in despairing grief.

1688 κατεκόμησε: some distant land, the Homeric ἀνατ. γαῖῃ (I. 1. 270 etc.). If the regular quantity, ἀνατλεῖν, is to be kept here, we must read τόσον, with Arndt, for τοῦτον, in 1712. But τοῦτον is there confirmed by metre (see Metrical Analysis). In this word δὲ is not found elsewhere. But, by a converse license, ἀνατία (see on 1303) had sometimes ἅ in later epos; and if, in poetical usage, the quantity of ἀνατία could thus be affected by association with ἀνατεί, it is conceivable that the influence should have been reciprocal.—ἐλαίμων with acc. of space traversed, as A. 30 πηδώντα πεδία.—δύσοστον, not -ου, since βλου—προβάλλων form one notion; cp. Ant. 793 νέικος—ἀνδρῶν ἵππαινον.

1689 Κατὰ...ἀλβοὶ: so 1709 ἄνα...στένει (cp. O. T. 199 n.).—φόνοις here=‘deadly,’ in a general sense, as O. T. 24 (n.) φονευόντας ἀλοῦ (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 κομμὸν 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 ἤππησαν γεράιῳ are not suspicious in themselves (though Nauck demurs to calling a dead man γεράιος); but they are in metrical excess of 1715 f. Now, if ἤππησαν γεράιῳ is omitted, πατρὶ must go also, or else be altered. For Σοῦ πατρὶ could not mean ‘take for’ (i.e. to join) ‘my father.’ I prefer to leave πατρὶ ἤππησαν γεράιῳ, and to suppose a lacuna after 1715. The sense is: ‘may deadly Hades lay me low (καθῆλοι), so that I may share the death of mine aged sire.’ Cp. A. 516 καὶ μη—
τέρ’ ἄλλη μοῖρα τῶν φύσατα τε | καθεέλεν
'Αλδου δαβαδίμους οἰκτόρας.
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 τὸς (with Hermann) before πατρός,—an addition probable in itself.
1692 The MSS. give τὸ φέρον ἐκ τοῦ καλῶς φέρειν φήμην. There has certainly been an interpolation, equivalent to τὸ... (1) Some reject the words φέρειν φήμην. Then τὸ φέρον ἐκ τοῦ καλῶς must be taken with φήγεσθαι: ‘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 Αἰ. 196 ἦσαν οὐρανῶν φέρων). So, if the MS. μηδ’ ἄγαν is kept, μηδ’ = ‘do not on your part’ (Herm., ‘etiam non debet vos tam vehementer urere’). But μηδ’ ἄγαν or μηδ’ ἢ ἄγαν (see cr. n.) gives in this case a clearer sense. (2) Wecklein, with whom I agree, rejects καλῶς and φήμη, keeping φέρων. Then τὸ φέρον ἐκ τοῦ φέρων = ‘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: φήμη explained the use of the inf., while καλῶς was meant to fix the sense of φέρων, lest τὸ φέρον should obscure it.
1693 τὸ φέρον ἐκ τοῦ = 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 forsi, fortiuna (ferre): Ter. Ph. 1. 2. 88 quod fors faret, ferumus: 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 φέρει ἓκειν, and like phrases). This view might seem to be supported by the epigram of Palladas (c. 400 a.d.) in Anthol. P. 10. 73 ἦ τὸ φέρον σε φέρει, φέρε καὶ φέρον εἰ δ’ ἄγαν, καὶ σαῦτον λυπεῖς, καὶ τὸ φέρον σε φέρει: ‘as Fortune bears thee on, bear, and be borne; but if thou hastest, thou vexest thine own soul, and (none the less) she bears thee on.’ There, however, se 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 παρον (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 ὁστὸ answers to ληγέτε τοῦς 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 ὁστο, reading μηδ’ ἢ (or μηδὼν) ἄγαν, = ληγέτε τοῦς. This view agrees with the metre, and is adopted by Heinrich Schmidt (see Metr. Analysis). If, on the other hand, ὁστο is kept here, then Hermann’s ληγέτε <ἡγη> τοῦς 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 οὕτω κατάμεμπτ' ἐβην ΜΣ. (κατάπεμπτ' L, with μ written above).— ἐβην[ν]έρις Elmsley. M. Schmidt conject. ἀνέβη, relying on the lemma of the schol., οὕτω κατάμεμπτος ἐβην. 1697 τού after πόθος was added by Hartung.— ἀρ' ἐν τίο] ἀρ' ἐν τίο ἔν Λ. 1698 καὶ γάρ ὡς (sic) μηδαμίᾳ 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 ἐν, Brunce gave καὶ γάρ δὴ μηδαμίᾳ δὴ φίλον ἐν φίλον. After μηδαμίᾳ Fintherab proposed to read δὴ τὸ φίλον φίλον, Meyer δή δὲ φίλεν φίλον (‘quod nunquam debeat iucundum esse, iucundum erat’). 1699 οὕτω γε καὶ τῶν ΜΣ. (Vat. omits γε). Wecklein conject. μν for τῶν: Heimsoeth, ἔως for οὕτω: Arndt,

Wecklein’s conjecture λήγει < αλνυν > τούτο (Ars Soph. emendandae p. 81), it may be said that νοῦ might have dropped out before τού: cp. Αι. 706 αλνυν ἄχος.

1696 οὕτω κατάμεμπτ' ἐβην, ‘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). κατάμεμπτα, neut. pl. as adv.: cp. on 319. βαλνεῖν does not occur elsewhere in a strictly similar use, for we cannot compare the perf. ἐβην βεβεκός (Εἰ. 979) as = ‘placed well,’ ‘prosperous.’ But there is at least some analogy in such figurative uses of it as Eur. Her. 625 ἃ δ' ἀρέτα βαλνεῖ διὰ μῖχθων, the path of virtue lies through troubles; Η. F. 630 δ' ἐβην ἐπί ξυνοῦ; ‘had ye come into such peril?’ Ph. 10 ὅσ' ὁκιος βεστεῖα δ' αἰλωνος, ‘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 βαλνεῖν: e.g. Ο. T. 883 εἰ δὲ τις ἐπέφατα χρῶν ἡ λόγῳ παρετέηται (‘walks haughtily’). I hold, then, that no suspicion of the text can fairly be founded on οὕτων.

But the scholiast in L is:—οὕτω κατάμεμπτος ἐβην: οὐκ ἐν τοῖς τοῦτοι εἶναι [Elmsley εἶναι] ὡστε κατάμεμπτος. ἦσον ὡς ἐν ἑπικοψίασι συν- ταῖς τήν συμφοραν τῷ βασιλέως (Theseus). ἡ οὖν, οὐκ ἐν χειρὶ νῦν ὑμῖν 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 ἐβην was probably a mere slip, by the scholiast who copied the old scholia into L, for ἐβην (ἐβην), while κατάμεμπτος was a like error for κατάμεμπτως. On the strength of this schol., however, (1) Nauck conjectured οὕτω κατάμεμπτος αἴσθη: (2) Hartung, οὕτω κατάμεμπτος ἐβην γὰρ: (3) M. Schmidt, οὕτως κατάμεμπτος ἀπεσ- βη, which Wecklein adopts, citing Bexck. Anecd. 432 ἀνέσβη ἐπέβεβη ἡ ἐπιβάλλετο, τέθνηκεν. But the word would ill suit the swift passing of Oed.: it rather suggests a gradual extinction of life: cp. Εἰ. Eur. Med. 1128 (after a long death-agony) χρῶν δ' ἀπεσβή καὶ μεθῆ ὁ δόσι- μορος | ψυχῆν. 1697 < τού>: see on 1670. ἀρ' ἐν.

1697 < τού>: see on 1670. ἀρ' ἐν.

The impf. of new perception: ‘there was such a thing, then’ (all the time), though I did not know it before: Ph. 978 δ' ἐν ἄρα | ὡς ἐξηλλάμβαν με: Eur. fr. 807 μέγισ- τον ἀρ' ἐν ἡ φύσις: Plat. Gorg. 506 c ἄ Πῶλον αἰθήθην ὑπὸ συνχωρεῖν, ἀπεθάνω ἔρα ἐν, ‘were true all the time.’ (Distinguish the impf. of previous admission: ib. 478 c οὐ...τού ἐν εὐδαιμονίᾳ, ‘happiness, we agreed, was not this.’)

1698 οὕτω κατάμεμπτος ἐβην: οὐκ ἐν τοῖς τοῦτοῖς εἶναι [Elmsley εἶναι] ὡστε κατά- μεμπτος. ἦσον ὡς ἐν ἑπικοψίασι συν- ταῖς τήν συμφοραν τῷ βασιλέως (Theseus). ἡ οὖν, οὐκ ἐν χειρὶ νῦν ὑμῖν ἔσται τὰ πράγματα. Does the lemma point to another reading? I do not think so. 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 ἐν had
4 ὁ πάτερ, ὁ φίλος, ὁ τὸν ἀεὶ κατὰ
5 γὰς σκότον εἰμένος.
6 οὐδὲ γ' ἐνερθ' ἀφιλητος ἐμοί ποτε
7 καὶ τάδε μὴ κυρήσης.

ΧΩ. ἐπραξὲν; AN. ἐπραξὲν οἶον ἤθελεν.
ΧΩ. τὸ ποίον; AN. ἂς ἔχριζε γὰς ἐπί ξένας
10 ἔθανε· κοίταν ὦ ἔχει
11 νέρθεν εὐσκίαστον αἰεν,
12 οὐδὲ πένθος ἐλιπ' ἀκλατον.
13 ἀνά γὰρ ὁμία σε τὸδ', ὦ πάτερ, ἐμὸν
14 στένει δακρύων, οὖν ἔχω
15 πῶς με χρὴ τὸ σὸν τάλαναν ἀφανίσαι τοσὸν' ἀχός.
16 ἀμοί, γὰς ἐπὶ ξένας θανεῖν ἔχριζες, ἀλλ' ἔρημος ἔθανες οὖδε μοι.

ΙΣ. 18 ὡ τάλανα, τὶς ἁρα με πῶτομος αὖθις ἀδ' ὁ | | | | 1700

ὑπὲρ γ' ἐτ' αὐτῶν: Mekler, ὑπηρ' αὐτ. 1702 οὐδὲ γέρων mss. For γέρων, Elms. conject. θανὼν or πεὼν. Wecklein, οὐδὲ γ' ἐνερθ': Hermann, οὐδὲ γὰρ ὄν: Linwood, οὐδὲ γὰρ ὄν. 1708 τάδε (with η written above), T, Farn., after Triclinius: τάδε the other mss. 1704 ἐπραξὲν; ἐπραξὲν mss. Holding that a syllable has been lost, Elmsley conjectures ἐπραξὲν; ἐξέπραξεν: Blaydes, ἐπραξὲν ἐδ; ἐπραξὲν. See on v. 1677. 1709 αἰεί γὰρ mss.: ἀνά γὰρ Herm. 1710 δὰκρυων L, L2, F, Vat.: δακρύων A, B, R: δακρύων Triclinius (T, Farn.): δακρύων Reisig. 1712 ἀφανίσαι τοσόν' ἀχός mss. The words are omitted by B, Vat., τὸσον Arndt. 1713 ἐν ὃι μὴ | γὰς ἐπὶ ξένοις θανεῖν ἔχριζες. ἀλλ' ἔρημοι

dropped out. For μηδαμία instead of οὐδαμὰ cp. 73; for the neut. pl. form, 1104.—τὸν αὐτῶν: cp. 742.

1700 ὁ φίλος: for the nom. cp. on 185.—Join τὸν αἰεὶ κατὰ γὰς σκότον, the eternal darkness beneath the earth: there is no warrant for τὸν αἰεὶ with elipse of χρόνος as = 'for ever' (cp. 1584).—

ἐμένος: Pind. Ν. 11. 15 σαντα μεμάθῳ περιστέλλων μέλη, καὶ τελευτάν ἀπάνων γὰρ ἐπιστρόφοντο: Xen. Συγ. 6. 4. 6 ἔπομνῳ· βούλεθαι ἄν ... γάρ ἐπιστρόφοι ἑλλάδαν ἦ γὰρ.

1702 ὁ γ' ἐνερθ': Wecklein's correction of the corrupt οὐδὲ γέρων. In Linwood's οὐδὲ γὰρ ὄν (which Hartung and Blaydes adopt), γὰρ will refer to her addressing him as ὁ φίλος (1700). We might also conjecture οὐδὲ ἐκάτο ὄν, 'not even in that other world' (Ai. 1372 κάκει κάθεδο ὄν): for the hiatus cp. 1720 ἀλλ' ἐπεὶ 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 ἐπραξὲν is itself an argument for the second. A simple repetition is more fitting than ἐξέπραξεν. Cp. on 1677. Cp. Αἰ. 966 ἐμοὶ πικρὸς τεθυγάτης ἡ κείνος γλυκύς, ἀστὴρ δὲ τερπόντοι ὡν γὰρ ἥραθη τυχεῖν ἐκτιθάσθ' αὐτῷ, θάνατον ὑπερ ἤθελεν.

1707 έκτιθάσθ': cp. on 406. Pind. Π. 11. 21 'Ἀχέρωντος ἀκτάν παρ' ἐνθοκων.—πένθος...ἀκλατον: 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 μηθε μοι ἀκλατον θάνατος μύλοι.]
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,

φλοιοῦν | ποίησαι θανόν θλεγα καὶ στο- 


1709 In τοῦ ἑρµῷ θῆµα Σακρύνον 


1711 χ. τὸ σοῦ ἄρχος, grief for thee: 


1713 χ. η μὴ is Wecklein's correction of ἱν μὴ. That μὴ was an error for μοὶ had already been surmised by some old corrector (see cr. n.). Hermann defended μοὶ by taking it with ἐρχομαι as = 'would that thou hadst not wished'—an unheard- 


1716 χ. Cr. 1735 ἀδησ ὦς ἐρήμων ἁπρόσ. Almost all critics are now agreed that the words ἐρήμων ἁπρόσ were borrowed thence, to supply a gap here. But
20 ἐπαμεμένει σὲ τ', ὦ φίλα, τὰς πατρὸς ὡς ἐρήμας;
ΧΟ.21 ἀλλ' ἐπεὶ ὁδήσως γ' ἐλυσε τὸ τέλος, ὦ φίλαι, βίον, 1720
22 λήγετε τοῦ ἄχους: κακῶν γὰρ δυσάλωτος οὐδεὶς.

στρ. β'. AN. πάλιν, φίλα, συνθάμεν. ΙΣ. ὡς τί βέβομεν; 1724
AN. τίμερος ἔχει με. ΙΣ. τίς;
AN. τὰν χθόνιον εστιάν ἑδείν
ΙΣ. τίνος; ΑΝ. πατρός, τάλαν' ἐγώ.
ΙΣ. θέμις δὲ πῶς τάδ' ἐστί; μων
6 οὐχ ὄρασ; ΑΝ. τί τοῦ ἐπέπληξας;
ΙΣ. καὶ τόδ', ὡς ΑΝ. τί τοῦτο μαλ' ἀδίδοις;
ΙΣ. 8 ἀταφος ἐπιτυγί δίκα τε παντός.
AN. 9 ἀγε με. καὶ τοτ' ἐπενάριξον.
ΙΣ. 10 αἰαὶ δυστάλαυν, ποῦ δήτ
11 ἀδίδοις ὡς ἐρήμος ἀπορος
12 αἰαν τάλμου εξω;

πότμος, (= 1689 'Αδας ἕλνοι πατριλ). Nauck rejects only ἐρήμος ἀπορος:
then, after ἀδίδοις ὡς, we want ὡς ὡς, to supply which J. H. H. Schmidt suggests ἀνάβασιμος. Wecklein rejects ὡς ἐρήμος ἀπορος, reading 'Αδας in v. 1689: then 1715 f.
ἐπί τάλανα: τί δρα με πότμος ἀδίδοις | ἐπαμεμένει σὲ τ', ὦ φίλα, πατρὸς ὡς ἐρήμας = 1689 f.
οὐ κατοίκας κατὰ με φῶνος 'Αδας | ἐλοι τάλαναν ὡς ἐμοι βίον οὐ βιωτός;—τὰς πατροὺς was added by Hermann: thus ἐπαμεμένει σὲ τ', ὦ φίλα, τὰς πατρὸς ὡς ἐρήμας = 1690 τάλαναν ὡς ἐμοι ὁ μέλλων βίον οὐ βιωτός.—τὰ πατροὺς ὡς ἐρήμων Dindorf.
1722 λήγετε τοῦ ἄχος ἀνακαίνες, except those which (as T. Farn.) have the λήγεταν of Triclinius; λήγει ἥδε Hermann: see above on v. 1695. 1728 οὖν is added
before δυστάλωτως by T. Farn. 1725 βέβομεν A, R, L²: βέβομεν L and most
mss. 1726 f. The words τίς; and (two lines lower down) τίνος; are given to the
Chorus by the corrector of L. The verse AN. ἀμερος ἔχει με. ΙΣ. τίς; = 1739

opinions differ as to whether we should here retain ἀδίδοις, or ὡς; or both. I retain
both. See Metrical Analysis, and Appendix on 1690.

1720 f. Όνει τὸ τέλος...βίοιν, lit.,
'closed the end of life,' a pleonasm which
blends ἄνει βίοιν and ἄφικέτο τὸ τέλος βίοιν:
so Eur. Εἰ. 956 τέλος κάρυφ θεβιν instead of
the simple κάρυφ βίοιν (Hellen. 1666).
The phrase ἄνει βίοιν occurs Eur. Ι. Τ.
691, καταλείπει βιωτόν Συνάπλ. 1004.

1722 λήγετε: cp. on 1694.—κακῶν
δυστάλαυτως, hard for calamity to capture.
Every mortal is an easy prey to misfortune.
The gen. as 1519: Αἰ. 910 ἄφρακτος φίλως,
Ἀν. 847 φίλων ἄλαυτως, id. 1034 μαυτικῆς | ἄφρακτος. In prose a prep.
would usu. be added, as Xen. Αἰγ. 8. 8.
τείχη ἄναλωτα...ὑπὸ πολεμιῶν.—Cp.

Shaksp. Hen. VI. Pt. iii. 1. 4. 115
'their woes, whom fortune captivates.'

1724 παλιν...συνθάμεν, hasten back
(601) to the neighbourhood of the καταρράκτης ὁδόν (1590).—ὁς τί βέβομεν; ὡς with
the fut. indic., depending on συνθάμεν, is the object-clause after a verb implying
effort: Xen. Συρ. 3. 2. 13 ὡς δὲ καλῶς ἔξει
tα ὕπερθρα, ἐμοὶ καλοῦσιν. With the fut.
indic., however, ὡς 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 ἀνίψυχης ΑΝ. τι; See n. there.

1727 τὰν χθόνιον ἔστιναν, 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 capture.

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?

XO. kal πάρος ἀπεφεύγετον (so L). Gleditsch corrects thus:—AN. ζειρος ἔχει μὲ <τις>. 1. τις <οῦν> = 1739 XO. kal πάρος ἀπεφεύγετον <AN. τί δή;> So, too, Bergk, only with φάσαν instead of τίς οὖν, and τό τι instead of τί δή; 1737 χθονίων A, R: χθόνιων the rest. 1738 έγώ Vat.: ἔγωγε L with the rest. 1739 πῶς εστι L first hand: S inserted τάδη.—After μωρός Triclinius added δή', wishing to make an iambic trimeter. 1731 τάδη] L has δε in an erasure. 1733 έγε με καὶ τό τ' ἐνάρξεως L. The other mss. also have ἐνάρξεως, except Λα, which has ἐνενάρξεως. Elmsley ἐπινάρξεως. 1734 The mss. have only a single αλαί: Gleditsch repeats it, giving the second to Antigone.—πότι τῇ Λα: ποι τῇ the other mss.: τῇ Halm, Wecklein. See comment. 1736 τλάμον] τλάμον mss. The correcor of L has not altered ω to o (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 κακώω in ν. 1740. If the correcor had meant to make τλάμον', he would, as elsewhere, have erased the right-hand part of ω, and then changed ν to τ'. τλάμον'

resting-place, in the ground (1763 θήκεν λεπών). Oedipus had himself spoken in her hearing of the λεπός τούμβος (1545) where he was to rest.

1739 Ξ. θύμις...τάδη: cp. 883: O. T. 1330. —μῶν οὖν ἄρος; dost thou not see for thyself that it cannot be?—since Oedipus solemnly forbade it (1529, 1540). μῶν οὖν is a strong 'nonne?' (Aesch. Suppl. 417, Eur. Med. 733, Plat. Polit. 291 D, etc.). —ἐπιστημον, sc. μοι: 'what is this reproof of thine to me?'

1731 Ξ. καὶ τάδη' still depends on οὖν ἄρος; —μᾶλ' αὖθις: cp. 1477.—ἐπιτυχεῖ, impf., must be either (1) 'was appointed to perish,' or (2) 'was perishing' when we last saw him. (2) seems best.—διὰ καὶ τοὺς παντὸς, 'apart from all': i.e. without any eye-witness (save Theseus).—Better than thus, 'in a manner different from all other men.'—Ismene opposes her sister's desire as (1) unlawful, and (2) impossible.

1738 έγε με. 'Lead me (to the spot where we last saw our father), and then slay me also.' In ἐπιστημον the prep., = 'in addition' (i.e. to my father). Not, 'slay me at his grave' (Eur. Hec. 505 κάμι ἐπιστημόν τάφοι). She could not intend this after Ismene's words ἄταφος ἐπιτυχεῖ, to which she had been attentive. Cp. Ismene's wish, 1689.

1734 Ξ. The ms. ποτι δήρ᾽...ἐξω has been defended in two ways, neither of which is satisfactory: (1) by an ellipse of μολοῦσα: (2) as 'untill when?' As in 383 (n.) we should read ἄτου for ἄτοι, and in 335 (n.) ποτι for ποι, so here I feel sure that ποτι is right. It suits the sense better than the v. l. τῇ, besides being closer to the mss. The v. l. δὲω, (which would justify ποτι,) is plainly a mere corruption of ἐξω.—οὖθ᾽, lit., 'now again,' i.e. after this new turn in our unhappy fortunes.

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ἀν. β. ΧΟ. φίλαι, τρέσητε μηδέν. ΑΝ. ἀλλὰ ποί φύγω; ΧΟ. 2 καὶ πάρος ἀπέφυγε <ΑΝ. τί;> ΧΟ. 3 τὰ σφών τὸ μή πίπτειν κακῶς. 
ΑΝ. 4 φρονώ. ΧΟ. τί δῆθεν ὑπερ νοεῖς; ΑΝ. 5 ὡσιώς μολούμεθ' ἐς δόμους 
ποι ἐξω. ΧΟ. μὴδὲ γε μάτευε. 
ΑΝ. 7 μόγος ἦξει. ΧΟ. καὶ πάρος ἔπειχε. 
ΑΝ. 8 τοτε μὲν ἀπορα, τοτε δ' ὑπερθεν. 
ΧΟ. 9 μέγ' ἄρα πέλαγος ἐλάχητον τι. 
ΑΝ.10 φεῦ, φεῦ· ποὶ μολαμεν, οὐ Ζεὺ; 

Hermann.—ἐξω Λ2: ἔξω Λ and the rest. 1739 ά καὶ πάρος ἀπεφύγετον | σφών τὸ μή πίπτειν κακῶς | Λ. So the other mss. (with πίπτειν in most). τὸ πίπτειν, without μή, Λ2. Hermann: ΧΟ. καὶ πάρος ἀπέφυγε ΑΝ. τί; | ΧΟ. τὰ σφών τὸ μή πίπτειν κακῶς. For ἀπέφυγε Heimsoeth ἐφευγε: for τὰ σφών, τὰ σφέτερα. The conjectures of Gleditsch and Bergk are given on v. 1726. 1741 ὑπερροείς ΜΣ.: ὑπερ νοεῖς Graser. 1742 βουλομέθ' B, Βατ.: μολού 'Τ, Farn.: μολομεθ' the rest. 1743 μή δέ γε μάτευε Λ2: μή δέ γε μάτευ Λ and the rest (μάτευε Βατ.). 1744 ἐπείξε Wunder: ἐπείχε 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 (1759).

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' ἐπέληκας. After that, there is no indication of any person, but only short lines (—), until at 1741 ΑΝ. again stands before φρονώ. The next words, τί δῆθεν ὑπερ τις, have ΧΟ. before them: but after that no person is indicated till 1751, where ΧΟ. (instead of ΘΗ) is erroneously placed before παλέτε. 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 then taken by a κόρῳ 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 κατοδο...βιωτις. 1758 φύγω: cp. on 170. 1739 ἀπεφύγετον. The ms. ἀπεφύγετον is most simply corrected to ἀπέφυγεν. But we must either (1) add τί δην, 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 ἀπέφυγεν, v. 1740 has a construction which makes the order of the words harsh, viz.: —'Ye escaped,' τὰ μὴ τὰ σφών πίπτειν κακῶς, 'so that your affairs should not fall out ill' (Xen. Αν. 1. 3. 2 Κλάρχος μικρόν ἄπεφυγε μὴ καταπετρέθηκε). I therefore incline to Hermann's δι' ἀπεφύγη 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 σφών nom. to ἀπέφυγεν, it smooths v. 1740. It may be added that, with ἀπεφύγετον, v. 1740
CH. My children, fear not. AN. But whither am I to flee?

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.: ἀπορά Wunder: ἡπέρα Meineke.—τοτε δ] νῦν δ' Hartung: τάδε δ' Blaydes. who gives ὑπέρφεον for ὑπερβεῖν. 1746 ἐλάχιστον τι Μss., ἐλαχίστῳ τι Elms.: ἐλαχίστῳ ἀτα Blaydes. 1747 ζεῦ, ζεῦ] ναὶ ναὶ [ζεύμφημα καλότος | ζεῦ ζεῦ mss. (ζεύμφημα καλότος F).—Dindorf rightly deletes the words ναὶ ναὶ, ζεύμφημα καλότος, which, besides being so feeble, destroy all metre. He also changes ζεῦ, ζεῦ to αλαί: see comment.—μόλωμεν A and most Μss.: μέλωμεν Λ, μέλωμεν

is somewhat pointless, since the mere allusion in τά σφυν 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 δήπ 'refers back to her ποτί φύγω, and (b) some acknowledgment was due to their reminder. — The ms. ὑπερμείας, 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 ὑπερμείας 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 ὑπερ νοεῖ is so far closer to the mss. that ου for οὗ would be an easier mistake than ὕ for νυ.

1742 ὠπος μολούμεθ: '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 ποτὶ φύγω; (1737). The interposed words of the Chorus did not touch her difficulty.

1743 μοῦ been γε μάτεμ: 'No, (thou canst not return to Thebes,) nor seek to do so,'—but stay in Attica under the protection of Theseus.

1744 μύγος ἱκεῖ, sc. ἱμᾶς.—ἐπέπειξα, 'bore hardly on you,' sc. ἒμν or ὑφ' ἱμᾶς: for μύγος ἐπείχεν ἱμᾶς would mean, 'restrained you.' The ms. ἱκεῖ doubtless arose from a contraction of ἐπέπειξα. The sense of ἰκεῖ, 'was coming on you,' would be less apt; and the preceding ἱκεῖ also confirms ἐπέπειξα.

1745 τοτε μν...ἐπέρθεν. Whitelaw: 'Oh then past cure, but worst is now grown worse.' The neut. plur. is most simply taken as adverb (319), referring to μύγος ἐπέπειξα: though we might also construe, ἀπορα (ἡ τα ημετέρας). τοτε μν...τοτε δὲ, 'at one time' (i.e. while Oed. lived)...'at another time' (i.e. now that he is dead). ἐπέρθεν, hyperbolic, since ἄπορα already= 'hopeless': cp. fr. 188 ὁ πᾶν οὐ τολμήσασα καί πέρα γίναι. 1746 τόλαγος, without κακῶν or the like, is excused by the familiarity of this metaphor in Greek: cp. on 663.

1747 ζεῦ, ζεῦ. Dindorf substitutes αλαί, because he supposes the latter to have generated the ναὶ ναὶ which, with the words ζεύμφημα καλότος, he ejects (see cr. n.). But so common a form as αλαί was not very likely to be thus corrupted.
11 ἐλπίδων γὰρ ἐς τίν' <ἐτι> μὲ
12 δαῖμον ταῦτα γ' ἐλαύνει;

σοντ. ΘΗ. παύετε βρήκων, παίδες· ἐν οἷς γὰρ
χάρις ἡ χθονία * ἥν' ἀπόκειται,
πενθεῖν οὐ χρή· νέμεσις γὰρ.
ΑΝ. οἱ τεκνὸν Αἰγέως, προσπιτυμομένοι σοι.
ΘΗ. τίνος, οἱ παίδες, χρείας ἀνύσατι;
ΑΝ. τύμβων θελομεν προσδείων αὐτῶν
πατρὸς ἡμετέρου.
ΘΗ. ἀλλ' οὐ θεμιτόν.
ΑΝ. πῶς εἴπας, ἀναξ, κοίραν Ἀθηνῶν;
ΘΗ. οἱ παίδες, ἀπείπεν ἔμοι κεῖνος
μὴ τελάζεων ἐς τούσδε τόπους
μὴ ἐπιφωνεῖν μηδένα θυτῶν
θηκὴν ἱερὰν, ἥν κεῖνος ἔχει.

B, F, Vat.: Schneidewin conject. mένωμεν. 1749 ἐς τί με MSS.: ἐς τίν' ἐτι με
Hermann: ἐς τί ποτὲ με Duentzer.
1750 γ' after ταῦτα is wanting in F. τὸ
νῦν θ' B. 1751 βρήκων L, F, Vat., L² (from the corrector): βρήκων L² (first
hand) and the other MSS. In v. 1778, where βρήκων is certain, βρήκων is given
by L, B, F (with a above), Vat. 1752 χάρις ἡ χθονία ἕων ἀπόκειται (sic) L.
συναποκείται B, Vat., Farn.: εὐπορόκειται the rest. ξοὶ ἀπόκειται Reisig: νῦς ἀπο-
κείται Martin: νῦς ἐπίκειται Wecklein: χθονὶ τάδε χάρις εὐπορ ἀπεῖται Nauck: χειλια
κεῖται Meineke: εὐποροθήκης Blaydes. 1754 ὁ τεκνὸν αἰγέως προσπιτυμομένον

It is simpler to suppose that the ejected phrase was a mere interpolation, perhaps
due to actors.

1748 ί. ἀπείπειν γὰρ ἐς τίν': lit., 'we
may well ask whither we are to go,' for
towards what remaining (ἐκι) 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
ἐκι, which here is virtually equiv. to an
adj. λοιπήν, cp. 865 θεῖα τῆς ἀράς ἐκι.
ἀπείπειν in its good sense, rather than
neutral or sinister ('bodings!'); cp. El. 958
τοῦ γὰρ μενεις βίαμοις, ἐς τῖν' ἐλπίδων |
βλέσσων ἐτὶ ὑβρίς;
1751 θρήσκουν, not βρήκουν, is clearly
right. The 2nd per. sing. imper., παίδε,
is the only part of ναῦν which is used
intransitively by the classical Attic
writers,—being, in fact, an exclamation
(like our 'stop!'), though sometimes
joined with a gen. (παίδε τοῦ λαγοῦ, Ar.
Αξιν. 580). No weight can be given to
the fact that L has θρήκουν here, since
it has it also in 1778 (see cr. n.).

ξοὶ ἀπόκειται for the MS. εὐπορόκειται
is (I think) right. The literal sense is—
ἐν οἷς γὰρ 'for in a case where' (neut. pl.,
χάρις ἡ χθονία 'the kindness shown by
the χθονια,' ξοὶ ἀπόκειται 'is stored up
as a common benefit' (εὐποροθήκης, 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 § 43 τῆς
συγκώμορτης ὑφέλιον...δην ποτὲ τῶν
πάντων ἀπόκειται ἄβηλον δρ, it being
uncertain for whom the benefit of com-
passion is laid up,—i.e., who may need
to draw upon it. Dem. or. 18 § 198
ἀγιὰ τὰ τῶν Ἑλλήνων ἀτυχήσατα ἐνεσθοκ-
μειν 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.

AN. Son of Aegaeus, 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 (痿 from the first hand, but outside the ν., in the left marg., between ANT. and τέκνον), A, B, T, Vat., L, Ald. Reading προσκίνομεν, Triclinius omitted ὦ for metre's sake (T, Farn.). F has προσκινομεν, but omits ὦ before τέκνον.

1758 χρελας MSS.: χρελαν Brunck.—τινα δή, παιδεις, χρελαν ἄνωθεν Blaydes. 1757 αὐτ- ταλ] καθαλ Meineke. 1758 ἀλλ' οὐ θεμιτόν κεῖσθαι μοιέων MSS. (in L θεμιτόν, perhaps with an erasure of σ before the τ: in A κείσαι). Before κεῖσε Turnebus added σοι, Erfurt κεῖσα: after κείσε Brunck added ἐστι. The words κεῖσθαι μοιέων are rejected, with Bothe, by Brunck, Dindorf, Nauck (who proposes ἀθέμιστον for οὐ θεμιτόν), Wecklein, Bellermann (doubtfully).

literal sense, Xen. An. 2. 3. 15 αὐτάλ δὲ αἱ βαλανίων τῶν φωνεῖκα, ὁλα μὲν ἐν τοῖς "Ελληνες ἔστων τεῖν, τοῖς οἰκίσταις ἄπε- κειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμε- ναι ἧσαν.—For ἤνα (adv.) cp. Αντ. 546 μὴ μοι ἄθετα κοινὰ, along with me: Αἰ. 577 τὰ δ' ἄλλα τείχη κοιν' ἐμοὶ τιθέ- ἄφεται.—The schol. found the passage ἀσάφεια, but saw part of the general sense: νέμειν γάρ ἔστι τοῦτον διηρήνων στὰ τῆς τελευτῆς κατὰ χάριν ἀνέβη. See Ap- pendix.

1758 νέμειν γάρ, sc. πεπιθεύειν ἐστι: it is provocative of divine anger to mourn, as if insensible of the divine beneficence. II. 14. 80 ὁ γὰρ τις νέμεισις φωνεῖει κακώς, "tis no matter for indignation that one should flee from ill": Od. 1. 350 τῶν β' ὁ νέμεισις...ἀδελθεῖν: Arist. Rh. 2. 9. 11 ἐὰν οὖν ἀγάθος ἄνθρωπον τυχαίον, νεμέσθωσιν: where, however, the νέμεισις is human, not, as here, divine. Cp. El. 1. 67 εἰ δ' ἐπέστι νέμεισις, οὐ λέγω (in revoking words which might offend the gods).

1755 γόνος...χρελας, 'for what request,'—depending on the idea of δεόμεθα, χρήζομεν, implied in προσκίνομεν: ἀνα- σωτ (sc. ἀνθή), exephegetic inf., 'so that ye should obtain it': cp. 1211 (n.).—For the use of χρελας, cp. O. T. 1435 καὶ τούτῳ με χρελας ὡς λιπαρέω τυχεῖν;—αὐτάλ, with our own eyes (instead of merely hearing that it exists).

1757 The MS. words κείσθαι μοιέων, 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 dimer (see cr. n.). Campbell defends ἀλλ' οὐ θεμι- τόν κείσθαι μοιέων as a paroemiac; but it is not such. In a paroemiac the penultimate syllable is necessarily long (as if here we had κει' ἐλευθ.).

1760 ἀπειθεῖν, forbade, takes μη after it, as is usual (cp. O. T. 236 ἀπειθῶ...μη); Aeschin. or. i § 138 ταῦτα τοις δούλοις απειθεῖν μη ποιεῖν.

1762 μη' ἐπιφωνεῖν...θήκην 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 prayer- ers to the dead were often made aloud at
καὶ ταῦτά μ’ ἔφη πράσσοντα καλῶς
χώραν ἔζειν αἰέν ἄλτυον.
ταῦτ’ οὖν ἔκλειν δαίμων ἥμων
χω πάντ’ ἀτων Διὸς Ὁρκος.

AN. ἀλλ’ εἰ τάδ’ ἔχει κατὰ νοῦν κείνη,
tαῦτ’ ἀν ἀπαρκοί: Θήβας δ’ ἥμας
tὰς ὁγυίους πέμψον, εἶν πως
dιακωλύσαμεν ἵνατα φόνον
tοίσιν ὑμίν.

ΘΗ. δράσω καὶ τάδε, καὶ πάνθ’ ὁπόσ’ ἀν
μέλλω πράσσειν πρόσφορα θ’ ὑμῖν

1764 καλῶς] κακῶς Hermann. 1765 χώραν] χώρας Vat.—ἐξειν] ἔχειν L2.—
ἀλτυον] ἄλτυον Wecklein, ἄλτυον Nauck. 1766 ἔκλεια R, ἔκλειε L and most
MSS. 1768—1779 Nauck thinks these twelve verses are spurious.

a grave: Eur. Helen. 961 λέξω τάδ’ ἀμφι
μήμα σοῦ ταρτός πόθῳ | ὡ γέρον, ὃς οἰκεῖς
tόθεν λαίδων τάφον, etc.—The alternative
is to take ἐπιφανεῖν as ‘mention to another’; but this is unfitting, since
Theseus alone knows the place.

If μηδεῖν 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 occasion-
ally to visit the grave with ἐναγιασμα: 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 Ἰεράν: cp. 1545. Thuc. 1. 8
τῶν θησάμων ἀναιρεθέντων διαὶ ἂσπα τῶν
τεθνετῶν ἐν τῇ μήφῃ.

1764 Σ. καλῶς with πράσσοντα (not
with ἔκλειν), ‘in a seemly manner,’ ‘duly’
(Lat. rite): cp. 617: O. T. 879 τὸ καλῶς
d’ ἔκλειον | πόλις πάλαισμα. The fact that
πράσσοντα καλῶς usually meant ‘fairing
well’ is no objection. The ancient Greek
instinct for words was remarkably free
from bondage to phrases. Cp. Ant. 989 n.
—Ἀλτυον: an echo of the expression used
by Oed. (1519). Why change it to δῆλον
(1533, Nauck), or ἄλτυον (Wecklein)?

1766 Σ. ταῦτ’ σόν: ‘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 ὑπακουομέ-
νων stood with ἥμων. For ἔκλειεν with
both gen. and acc. cp. O. T. 335.—δῆλ-
ὸν: the Divine Power that called Oedi-
pus away (1626).

1767 ταῦτ’ ἄλτυον: cp. 42. The a of
ἀλτυον short, as in 240 and Ph. 1410: where-as it is long in 181, 304, Ai. 1633.—Διὸς
Ὀρκος, as the servant of Zeus. Hes. Op.
803 ἐν τέμνῃ ἡγὸν πάνω Ἐρυθος ἄμφω-
τεῖν | Ὀρκος γείσωνεν, τὸν Ἑρικ πέκε
χιμ’ ἐπιφανεί. This personified Horkos
is a deity who witnesses an oath, and
punishes perjury (Hes. Theog. 231). He
is the son of Eris, because strife gives
birth to treaties; he is attended at his
birth by the Eryines, because they ave-
gen broken faith. And he is the serv-
ant of Zeus, because Zeus Ὀρκος is the
supreme guardian of good-faith—repre-
sented in the bouleutēρων at Olympia by
a Zeus with lightnings in both hands,—
the most terrible, Pausanias says, that
he knew: πάντων ὑπόσα γὰζα μάλιστα Διὸς
μαλακτί ἐς ἐκπληξί ἄδικων ἀνδρῶν (5.
24. 9).

1768 Σ. κατὰ νοῦν. Ar. Eq. 549 κατὰ
νοῦν πράξας: so oft. κατὰ γραμμήν.—ταῦτ’
...ταῦτ’: cp. on 787.

1770 τὰς ὁγυίους, a specially fit
epithet, since the mythical ὁγυίς was
represented (in one legend at least) as son
of Boeotus, and first ruler of Thebes
(Paus. 9. 5. 1). Another legend con-
nected 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,

great inundation which happened in his reign. The adj. is applied by Aesch. to Thebes (Th. 321 πολίν ὧν γιγνιτ, Pers. 37 τάς τις ὧν γιγνιτ Θῆβας), and also to Athens (Pers. 974). The Attic poets used it in the general sense of ‘very ancient,’ as Phil. 142 κράτος ὧν γιγνιτ, ‘royalty inherited from old.’

1772 ἔντα, a pres., not fut., partic. (O. T. 773 n.), ‘coming on them’; Plat. Legg. 873 ε παραθεοῦ...βῆλος ἔντα. So Ant. 185 τὴν ἄρνα ὄρων | στείχουσαν ἄστοις.—

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 (1773). 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 Etocles from going to meet his brother (677 ff.); in Eur. Phoen. it is their mother Iocasta who seeks to reconcile them (452 ff.).

1775—1776 After οὖ in 1776 the ms. ψφ must be struck out, as Hermann saw, so that the anaepasts spoken by Theseus may end with a paraeemic. When anaepasts spoken by the Chorus close a tragedy, these always form a system separate from the anaepasts (if any) which precede them. This was plainly necessary, in order to avoid an unduly abrupt ending. But if we point thus:—πρός χάριν οὐ δεῖ μ’ ἀποκάμενοι, the asyndeton has a crude effect. Hence, placing only a comma after πρός 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 δρᾶσι καὶ
tάδε καὶ πάντα. But the new verb added at the end requires πάντα to be acc. with ἀποκάμενοι. (Cp. on 351.)

1778 ὁποῖος ἄν seems slightly preferable to ὁσα γ’ ἄν as a correction of the ms. δο’ ἄν (or ὁσα ἄν), because the qualification which γ’ would imply is sufficiently provided for by πρόσφορα etc.: cp. 1634 τελεῖ τ’ δο’ ἄν μᾶλλον φρονίμων ἐν ἑξαμφήρεσι ἄποταί δει. 1774 Ε. πράσσον, pres. inf. with μᾶλλον, as in eight other places of Soph. He has the fut. inf. with it ten times, including O. T. 967, where the ms. κτειν', if sound, would be the only instance of the aor. inf. with μᾶλλον in Soph.; but there the fut. κτειν is clearly right. Where μᾶλλον means ‘to delay,’ the pres. inf. is naturally preferred: cp. 1627: O.T. 678 τι μᾶλλον κοίμισθην δῦνων τῶν ἅγιον; πρόσφορα τ’ ύμίν, καὶ πρός 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. πρός χάριν: cp. O.T. n. 1152 n.

ἔρημος is justified by the sudden and swift
καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει,
πρὸς χάριν, οὗ δεῖ μ' ἀποκάμενον.
1775
ΧΩ. ἀλλ' ἀποπαύετε μηδ' ἐπὶ πλείων
θρήνον ἐγείρετε:
πάντως γὰρ ἔχει τάδε κύρος.

1775 νέον ἔρρει] νέον ἔρρειος L: νέος ἔρρεος F. 1776 οὗ γὰρ δεῖ μ' ἀποκάμενον
mss. (γὰρ without accent in L); Hermann deleted γὰρ. 1777—1779 These

removal of Oedipus, as O. T. 560 ἀφάντος ἔρρει, he hath been swept from men's sight.
In El. 57 τούτων ὡς ἔρρει δέμας | φλογιστῶν ἁθή, it is little more than ὀσχεταί.
More commonly ἔρρεισ implies either an evil end, or at least some feeling of con-
tempt on the speaker's part, as Eur.
Suppl. 1112 ὡς χρῆν ποτὲ ἔρρειν ἀθάνατον
ξὺν θανάτοις ἐρρεῖν καταφθανὼν εὐνοῦ νέος. Wecklein regards the words 8ς
νέον ἔρρεις as a spurious addition (Ars Soph.
em. p. 81).

1776 ἀποκάμενον, 'to cease from la-
bouring,' can take an acc. of the labour
avoided: hence πάντως in 1773 need not
be merely acc. of respect. Xen. H. 7. 5.

19 πάντως...μηδένα ἀποκάμενον, 'to flinch
from no toil.' Also with inf., Plat. Crito
45 β' μὴ ἀποκάμης σαυτὸν σῶσαι, 'do not
abandon the effort to save yourself.' So
ἐκκάμενοι, Thuc. 2. 51 τὰς ὀλοφόρεσι τῶν
ἀργυρομενών...ἐξέκαμον, 'were worn out
by the lamentations of the dying.' For
the form of the sentence cp. Plat. Rep.
449 β' ἐκείθεν ἐνείνθα ἔληλυθαμεν, ὅσον
οἷς ὁ σαφέστατα καταδεικνύει ὁτι ταῦτα ὁδό-
τως ἔχει, οὗ χρῆ ἀποκάμενον. For this
force of ἀπό cp. ἀπαλγεῖ, ἀπαινοῦ, ἀποξέω,
ἀποκηδεῖα, ἀπολοφόρωμα.

1777 οὗ 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.).—μὴ MSS.: μηδ' Elms.—ἐπὶ πλεῖω L, T, Farn.: ἐπὶ πλεῖος the rest. 1770 θρηνον] Cp. n. on v. 1751. 1779 τάδε] τόδε L².

—ἀποπαθήτε, no less than the following verb, governs θρηνον: cp. on 1751.—Though the neut. pl. πλεῖος alone is sometimes adverbial, there seems to be no instance of ἐπὶ πλεῖος as = ἐπὶ πλεῖος: indeed, such a phrase is hardly conceivable. ἐπὶ must therefore belong to ἔγγειρές: for the tmesis cp. on 1689.

1779 ἕκα...κύρος, lit., 'have validity,' =κυροτατ, sancta sunt. Cp. El. 919 πολλῶν...κύρος...καλῶν ('sanction of'), Aesch. Suppl. 391 οὐκ ἤχουσι κύρος...ἀμφί 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.
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Verse 80 ei χρή σε μίμνειν ἦ πορεύεσθαι πάλιν.—The passages of Aesch. quoted for an Attic use of the Homeric ἦ... ἦ in indirect question are the following. (1) Cho. 755 οὐ γάρ τι φωνεῖ πάις έτ' ὅν ἐν σπαργάνοις, ἦ λιμός, ἦ δίψη τίς, ἦ λυσοῦρια | ἔχειν νέα δὲ νησίδες αὐτάρκης τέκνων. Stanley changed the first ἦ to ά. This correction, received by Dindorf and others, is clearly right. (2) Cho. 889 δοῦ τις ἀνδροκμήτα πέλεκυν ὡς τάχος | εἰδώμεν ἢ νικῶμεν ἢ νικώμεθα. Turnebus changed the first ἦ to ά (so Dindorf and others). There, too, this simple remedy appears the true one. In the first passage we might, indeed, point after σπαργάνος, and in the second after εἰδώμεν, taking the first ἦ in each case as beginning a new sentence (‘either’); but this is much less probable.

(3) P. V. 780 διδωμ' ἐλοῦ γάρ' ἦ πόνων τά λοιπά σοι | φράσω σαφῆνος, ἦ τῶν ἔκλυσοντ' ἐμέ. With this punctuation, which is surely the best, the first ἦ 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 ἦ would necessarily mean ‘whether.’ In that case, I should read ά, as in the two former passages: but no change seems necessary. It should always be remembered that, on such a matter as ά versus ά, 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 τίς φροντίδος Ἀθη;—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 ά 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 ἐλθῇ τίς Ἀθήναξε; (a practical question;) but πῶς πέτοιτο τίς 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) ἂν, and (b) the subjunctive. Such are:—

Aesch. P. V. 291 οὐκ ἔστιν ἵπτω | μείζονα μῶραν νεμάμεν πρὸς σοί.
Agam. 620 οὐκ ἔστω ὑπὸς ἤδαιμον τά τρείδες καλά.
Cho. 172 οὐκ ἔστιν δοτις πλὴν ἐμοῦ καλοῖστι νῦ.

(2) Examples in which metre would admit of ἂν.

Soph. O. C. 1172 καὶ τίς πορτέ ἔστων, ὃν γ' ἐγὼ ἐπειραμαζω τι; Here, however, ὃν γ' ἐγὼ is evidently preferable to ὃν ἂν 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 αὐθίς αὐτὸς πάλιν | στράτευμα ἀγομί ταὐτὸν εἰσάπαξ τρῆσαι; For αὐτό, read ἂν, with Vauvilliers.
Ph. 895 παπαίτι θ' θητα δραμού ἐγὼ τοινθένδε γε; Read δὴ τ' ἂν, with Schaefer.

But it may be asked, why is the insertion of ἂν 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 ἂν, would admit of the subjunctive.

Ar. Plut. 438 ἅναξ Ἀπολλόν καὶ θεοὶ, ποί τις φύγω; This, again, is a practical deliberation. With Brunck and Dindorf, I should read φυγγ, as in O. C. 170 ἀλθη.

On the other hand, the optative is sound in

Ant. 605 τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατάσχοι; (where, however, Wecklein reads σὰν ἂν for τεάν): also in

Eur. Alc. 52 ἀστ' οὖν ὅπως Ἀλκηνίκης ἐς γῆρας μῦλος;
Aesch. Cho. 595 ἄλλ' ὑπέρτολμον ἀνδρός φόρνημα τίς λέγω;

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 ἂν, 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 ἄν, if inserted, might come in. Lys. or. 31 § 24 τί ἄν ὑπολύθηντες...δοκιμάσατε; Dem. or. 21 § 35 τότερα μὴ δὲ διὰ τοῦτο δικήν ἢ ἄν μετ’ ὁποῖον δικαίως;—Plato Gorg. 492 β ἐπεὶ γε οἷς ἥκη ἄρχης ὑπηρέτην...ἐκπορίσασθαι...δυναστείαν, ὁ ἄν τῇ ἀληθείᾳ αἰσχρον καὶ κάκιον αὕτη, etc. Here it was pointed out by Woolsey that, as τί is wanting in several mss., both τί and ἄν may have been absorbed by the two last syllables of δυναστείαν.—Euthyd. 296 ε πῶς ἄν ἀμφισβητηθοῖν; Here αὕτη would explain the loss.—Antiph. or. 1 § 4 πρὸς τίνας ὁ ἄν ξαθὸς τις βοηθοῦσι, ἢ τίνα καταφυγὴν ποιήσεται; As Dobree remarked, ὁ ἄν probably absorbed ἄν.—Supposing ἄν 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, ἄν has accidentally dropped out of our mss.,—one of the commonest accidents, especially in prose.

277 καὶ μὴ θεοῦς τιμῶντες εἶτα τοῦς θεοὺς | μοῖρας ποιεῖσθε μηθαμώς· ἔγεισθε δὲ etc.

(1) The use of ποιεῖσθε here would be normal, if, instead of the simple dat. μοῖρας, we had either (a) ἐν μοῖραις, or (b) a genitive like λόγου. Cp. Her. i. 33 οὕτω ἔχαριζεν οὕτω λόγου μην ποιησάμενος οὐδενός ἀποπέμπεται. Pausan. io. 28. 4 χρυσὸν μὲν καὶ ἄργυρον ἐν οὐδενός μερίδι ἐποιήσατο.

(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 οἷς ἀγαθὸς ὁ στελευτὴς, μεγάλη μοῖραν καὶ τιμὴν ἔχει, καὶ γίγνεται δαίμον: ‘he enjoys great respect and honour.’ Soph. Tr. 1238 ἄνηρ δὴ, ὥσευκεν, οὐ νεμεῖν ἐμοὶ | φώνοντι μοῖραν (‘show me respect’). (b) More frequent are phrases with ἐν and dat., as Her. 2. 172 κατὸν τοῦ τοῦ Ἀμασῳ...καὶ ἐν οὐδεμιᾷ μεγάλῃ μοίρῃ ἤγον, ‘made him of no great account.’ Plat. Crito 51 οἱ σεμνότεροι καὶ ἀγαθοτέροι καὶ ἐν μείζονι μοίρῃ καὶ παρὰ θεοῦ καὶ παρ’ ἀνθρώπως, ‘in greater esteem.’ Theocr. 14. 48 ἀμμες δὲ οὕτω λόγω τινὸς ἀξίου οὕτω ἀριθματοῖ | δύστανοι Μεγαρίης, ἀτιμοτάτω ἐνι μοῖρᾳ, ‘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 μοῖρας as gen. sing. If ἐν οὐδεμιᾷ μοῖρα ποιεῖσθαι and ἐν οὐδενὶ λόγῳ ποιεῖσθαι (Her. 3. 50) were convertible phrases, the phrase λόγον ποιεῖσθαι might have suggested μοῖρας ποιεῖσθαι.—There is no objection to the plur. dat.; cp. Plat. Legg. 923 ξυν ἐκάστου καταστείλει ἐν μοῖραις ἐλάττωσιν δικαίως, ‘justly making the interest of the individual a secondary consideration.’ It is the absence of ἐν that proves μοῖρας to be unsound.

(3) The third point concerns the double μῆ—assuming μηθαμῶς to be sound. Cp. Εἰ. 335 νῦν δὲ ἐν κακοῖς μοι πλεῖν ὑψεμένη δοκεῖ, | καὶ μῆ
(δοκεῖν μὲν δὲν τι περιμένει ἰδὲ μῆ):—where I use the brackets to show that the first μῆ affects everything within them. 'I deem it best to sail close-reeded, 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 μηδαμὸς accommodatum non sit, et οὐδαμὸς postuletur.' (Ars Soph. em. p. 20.) Accordingly he writes μοίραις ποιεῖτο εἰς οὐδαμάς, which Bellermann also adopts. Blaydes, too, had proposed εἰς εἰς οὐδενός | μοίρα ποιεῖσθε τοὺς θεοὺς, among many other conjectures. Now this, at least, seems certain,—that, whether οὐδαμὸς is or is not admissible, μηδαμὸς, after an imperative, is not wrong. The influence of the imperative normally changes οὗ 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 ποιεῖσθε τοὺς θεοὺς εἰς οὐδενὶ λόγῳ, it would be because εἰς οὐδενὶ λόγῳ was felt as simply equivalent to an adjective like ἀτιμοῖς. I have not yet succeeded in finding any instance of such an οὗ 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 προτεινών τοὺς θεοὺς ψευδείς τίθης. Hence τῶν θεῶν | μοίραν, μοίρας, or ὄραν (Brunck) seems unlikely. The fault lies somewhere in the three words, μοίρας ποιεῖτε μηδαμός. Against εἰς μηδαμάς (or εἰς οὐδαμάς) 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 οὐδαμοὶ, '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. ποιεῖσθ' ὀμοίως μηδαμός (cp. Anth. τοῦτοι ὀμοίων...νέκυν)—3. ποιεῖσθ' εἰς ὀρα μηδαμός. (Suidas quotes from Aelian, τὰ θεῖα εἰς μηδεμία ὑφα τίθενται.)—4. μοίραις ποιεῖσθ' εἰς μηδαμάς.—I am not aware that (2) or (3) has yet been proposed.

424 ἦς νῦν ἔχονται καταναλοῦντα δόρον. English idiom requires,—'to which they are now setting their hands, and in which they are uplifting the spear.' But in Greek καταναλοῦντα δόρον is an independent sentence, co-ordinated with the relative clause ἦς 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 τιθέασιν ὕπν ἐς τὸ ὅρμον σήμα, δ ἐντεν ἐπὶ τοῦ καλλίστου προσατείνῃ τῆς πόλεως, καὶ ἄει ἐν αὐτῷ [not, καὶ ἐν ὃ ἄει] δα-
πτουσί 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 ἐσπίπτ-
tουσιν ἐς οἰκήμα μέγα, δ ὧν τοῦ τείχους, καὶ αἱ πλησίον θύραι ἀνεωργίμεναι
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ἐπιχον αὐτοῦ [not, καὶ οὐ, etc.]. Cp. Thuc. 1. 42 § 1 (ἄν...καὶ αὕτα): 2. 74 § 3 (ἐν ἡ...καὶ αὕτην): 3. 51 § 1 (ἡ κεῖται...ἐχρῶντο δὲ αὕτη), 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. 1. 10 (εἰκός ἐστι) νομίζειν...τὴν στρατείαν ἐκείνην μεγίστην μὲν γενέσθαι τῶν προ ἀυτῆς...τῇ Ὀμήρου αὐτὸν ποιήσει εἰ τι χρῆ κανταῦθα πιστεύειν, ἢ (sc. στρατείαν) εἰκός ἐπὶ τὸ μεῖζὸν μὲν ποιήσῃ ὄντα κοσμήσει, δὲ δοξαστῇ καὶ οὕτως ἐνδεικτέρα. The subject to φαίνεται is not ἡ supplied from ἤ: it would, if expressed, be αὐτή. Plat. Rep. 533 D (τέχναις ἀς ἐπιστήμας μὲν πολλάκις προσείπομεν διὰ τὸ ἔδος, δένται δὲ ὀνόματος ἄλλω (subject αὐτῆς, not αἴ supplied from αἳ). Often, as in ν. 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 ὁ ἄλλως μὲν πάντας ὀρώ... | οὔς κεν ἐδ ἐγνωρίζει καὶ τῇ ὀνόμα κυνηγούμεν (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 ἐρωτοὶ ἢ τόνθ' ἐφαίνετ' ὥφελων.—The ms. genitive ἥρωτος 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. 1. 36 says of Corcyra, καλῶς παρὰ πλοῦν κεῖται, it is well placed in regard to (for) a coasting-voyage: again 3. 92 τοῦ πρὸς Ἀθηναίοις πολέμοι καλῶς αὐτοῖς ἐδοκεῖ ἡ πόλις καθιστασθαι...τῆς τε ἐπὶ Θράκης παρόξιον χρησίμως ἐξειν. But the genitives there are immediately connected with the adverbs (καλῶς, χρησίμως) which they define. A gen. with ὥφελο 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 ὥφελων viewed as a subst.; ‘No helper of this desire was found.’ This is not Greek. The Greeks could say ἡ τεκούσα τινος (Eur. Alc. 167), οἱ προσήκουσί τινος, ὁ συνήχει τινος, 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 ἢν πράττων τοῦ ἔργου, it would not be parallel, since the gen. could there be partitive. For a real parallel we want something like οὐδεὶς ἢν φιλῶν τοῦ ἀνδρός, which never was, or could be, written. (2) Others compare the passive in Antiphon or. 5 § 17 μὴ ὥφελεσθαι τοῦτο τοῦ νόμου, ‘not to profit by this law.’ So, too, Plut. Mor. 91 ὅσι μετρίως ἀν τεῖς ὥφελεσθη τῶν παθῶν τούτων. In these passages, the pass. ὥφελομαι τινος, ‘I profit by a thing,’ has the construction of verbs of sharing or enjoying, like μετέχω, ἀπολαμβάνω, ὄνιμαι τινος (Krüger 1. 47. 15). But we could not apply the same construction to the active,
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and say ὤφελω τινά τίνος, ‘I cause a person to profit by a thing,’ any more than φίλημι τινά τίνος. The scholiast, indeed, paraphrases, τούτῳ τοῦ ἐρωτος συνείς με ἐτοίει ἀπολαίσσαι. But this is to cut the knot. He was puzzled by the genitive, and seized on ἀπολαίσσαι as a shift to make it seem natural. (3) Hermann says: ἐρωτος τούδε ὤφελων εστὶ ὄφελημα τοῦδε τοῦ ἐρωτος παρέχων. Liddell and Scott appear to follow him, for they tell us that ὤφελων ‘may be resolved into ὄφελειαν παρέχων, lending help towards this desire.’ Almost any construction might be explained by a process of this nature: as if τῆς πενίας εὐρεγείας could be resolved into τῆς πενίας εὐρεγείαν παρέχων, or γραμματικής διδάσκαιν into τῆς γραμματικῆς διδασκαλίαν παρέχων.

The notion, ‘I benefit a person in regard to a thing,’ was regularly expressed by ὄφελω τινά εἰς τί, as Thuc. 4. 75 οἱ φεύγοντες...τοῖς...Πελοποννησίων ὄφελον εὐ τὰ παντικά (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 ἐρωτ' εἰς into ἐρωτος: and the change of τὸν into τοῦ (very easy in itself) would follow. The emendation of Pappageorgius, ἐρωτ' εἰς 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 ἐρώτα τοῦν'.

504 χρήσται. This is the mode of writing which finds most favour in recent edd. (as those of Nauck and Wecklein). It implies that χρή and ἔστη have completely coalesced, as χρῆ and ἕν in χρήν (‘synalloepha’ proper). Others write χρήσται (crasis), or χρῆ ἔσται (aphaeresis). The other passages in which χρήσται is found are: — (i) Soph. fr. 539 (quoted by the schol. here), χρήσται δὲ ἀνθρώπον αἶθας. (ii) Ar. Λήμναι 6 (= fr. 329) ἀλλὰ πῶς χρήσται ποιῶν; (iii) Pherecrates Λῆρος 8 τὸ δ' ὄνομά μοι κάταπε τε σε χρήσται καλεῖν. In (ii) and (iii) Suidas, s. v. χρῆ, reads χρήσθαι: but clearly the verb must be in the indic. mood. A fourth passage is commonly cited, Phrynichus Μοῦσαι 4 καὶ ὀξυβάφω χρήσται τρεῖς χοῦνκας δῦ ἀλέφωρω: but there the mss. have χρήσθαι, and χρήσται is merely a conjecture. In such a mutilated fragment, we cannot be sure that χρήσθαι is not right: it may have depended on a verb now lost.

According to H. L. Ahrens (De crasi et aphaereti, p. 6), χρή was originally a subst., of the same meaning as the Homeric χρεώ, χρεώ. When χρή seems to be a pres. ind., there is really an ellipse of ἔστι: the subjunctive χρῆ = χρῆ ἕν: χρείη = χρῆ εἶναι: χρῆν = χρῆν ἔργον (ἔχρην being a formation on false analogy): χρήσθαι = χρῆ εἶναι, χρέων = χρῆν 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 φη, said by Apollonius to stand for φησί, in Anacreon fr. 41 (Bergk). And, even if there φη stood for φησί, the

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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 χρή and χρεών, if treated as simply verbal, present further difficulties. In Eur. Hec. 260, πάτερα τό χρή σφ' ἐπήγαγ' ἀνθρώπω- σφαγεῖν; Porson, following Eustathius, took τό χρήν as = τό χρήναι. But it is doubtful whether the true reading is not τό χρή (cp. Nauck, Stud. Eur. i. p. 7): and the same doubt applies to Eur. H. F. 828 τό χρήν ('destiny') νῦν ἔξεσθάνειν. As τό 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 χρήσται 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: δώρων δ’ μήττον’ ἐγὼ ταλακάρδιος | ἐπωφελήσατο πόλεως ἐξελέσθαι.——(1) The scholastic's view is simply that ἐπωφελήσατο is used instead of ὀφελον. 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, ὀφελον, 'I owe,' and ἐπωφιέλω, 'I succour,' were utterly distinct in meaning. μη ὀφελον 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 ἐπωφελήσατο τήν πόλιν ὡστε μήττοτε ἐξελέσθαι δώρων 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 μη ἐπωφελήσατο could stand for μη ὀφελον ἐπωφελήσατο, 'would that I had not succoured.'

Madvig conjectured ἐπωφελήσατο in the sense of ὀφελον, 'owed,' 'ought.' Thuc. 8. 5 φόρους...οὐς...ἐπωφελήσετο, 'tribute-monies which he owed (to the Persian King) in addition' (to those which he had rendered). But the ἐτί 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 τόλμη ἔδοξε ἐλέσθαι, is admirably ingenious; for if, in the letters ΟΕΛΑΕΣΘΑΙ, the O had once become E (making ἐξελέσθαι), then it is quite conceivable that ΠΟΛΙΝΕΔ should have been amended to ΠΟΛΕΟΣ. Nor can it be objected that ἐλέσθαι must mean 'to choose.' Cr. Ph. 365 τάλλα μὲν πάρεστι σου | πατρίδ' ἐλέσθαι (not 'choose,' but 'take'); Tr. 162 λέξους ἐλέσθαι κτήσων. (For the aor. infin., without άν, after ἔδοξα, cp. Xen. Ages. 7. 6 ἥλπιξον ἐλεῖν τά 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 πολίται, μη με δουλεῖας τυχεῖν. Certainly this was the more frequent construction; perhaps because the mind so naturally supplied δός or δότω. Cp. Anthol. 9. 408 εἴθε με παντοίοισιν ἐπὶ πλαζεσθαι ἄνταις, ἣ Δηνοῦ στίραι μαῖαις ἀλωμένη. 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’...οὶ κτανότες...δαμήαι), Dr Wecklein says (the italics are mine), ‘Eine Ausnahme macht Cho. 366 (οὶ κτανότες) nur deshalb, weil es sich an die zweite Person anschliesst,—i.e., because it closely follows μηδ’ ὑπὸ Ὄρων | τείχεσιν φημενος, πάτερ, | ... τεθάφθα. 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 at γάρ precedes the inf., and (b) that the example occurs in Homeric Greek. What it proves is that the Homeric poet could say at γάρ τοῖς ἐὼν ἀμύνεις, instead of at γάρ ὁφελον τοῖς ἐὼν ἀμύνεις. 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 ei γάρ, it must have been equally possible in one introduced by μη, as μη ὁφελον πούησαι was the negative form corresponding to ei γάρ ὁφελον πούησαι. Ph. 970 μήτος ὁφελον λιπέων | την Σκύρον. Cp. Tr. 997, ἢν μήτος ἐγὼ προσίδεων ὁ τάλας | ὁφελον ὀσεως.

866 ὦς μ’, ὦ κάκιστε, ψιλὸν ὄμμα ἀποστάσας | πρὸς ὅμμασιν τοῖς πρόσθεν ἔξοιχα βία. The word ψιλὸν here can mean nothing but ‘defenceless.’ ‘Having plucked away my defenceless eye’ means ‘having carried off my helpless daughter.’ ὄμμα, or ὄφθαλμος, 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 ὅμμασιν 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 ψιλὸς and a special use of its ordinary English equiva-
lent, 'bare.' ψιλός means (1) 'bare,' as a treeless country is so, χώρα ψιλή. Ant. 426 ψιλῶν...νέκων, 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 καὶ ψιλὸς ἀρκεσαμι σοί γ' ὠπλισμένῳ. (3) Then fig., 'without protection,' as O. C. 1029 οὐ ψιλῶν οὐδ' ἀσκευον, 'not without allies or resources.' Ph. 953 ψιλὸς, οὐκ ἔχων τροφῆν (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. ψιλὴ μονοσκή, instrumental music, without the voice: ψιλὴ ποίης, poetry without music: ψιλῶν ὅδωρ, water alone (without wine). But if we wished to translate, 'bare existence is a pleasure,' it would not be Greek to say ψιλὴ ζωῆ τέρπει, any more than to render, 'he barely escaped,' by ψιλὸς ἐσωθῆ: we should rather say, αὐτὸ τοῖς θεώ, —ἀγαπητός ἐσωθῆς. So ψιλὸν ὁμα could not mean, 'that which barely enables me to see,' 'my last poor eye,' etc. The word ὁμα being poetical and figurative here, ψιλὸν means 'defenceless.' But if, in prose, we met with this statement, καίτερ γέρων ὁν, ψιλοὶς ὀμασιν ἀναγιγνώσκω, it would mean that the speaker did not use spectacles.

The text I hold to be sound, though I may remark that, with ψιλῶν ὅντι ἀποσπάσειν and ἐξενεχεῖ, 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 | περοῦ' οἴδε δή.—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 τραφείσαν (Aesch. Ag. 1200): more rarely, 'to the other side of,' still trans, πέραν πόντου χωρεί (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 διαβήναι πέραν...εἰς τὴν 'Ασίαν.

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' ἐλατάν 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 ὤντω φίλων
τάχ' ἄν τι μνήμων εἰς γένος πάλαι.

In my commentary on O. T. 523 (1st ed.), ἀλλ' ἡλθε μὲν δή τούτο τοῦνει-
dos τάχ' ἄν | ὀργῇ βιωθεν. 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 ἦν ἦτι with a participle. Thuc. 6. 2 Σικελιοί δ' ἐξ Ἰταλίας διβιβσαν ἐς Σικελίαν, φεύγοντες Ὀπικας, (1) ὅσ μὲν εἰκὸς καὶ λέγεται, ἐπὶ σχεδίων, τηρῆσαν τὸν πορθμὸν κατάντως τοῦ ἄνεμου, (2) τάχα ἄν ἦν ἦτι καὶ ἄλλοις πῶς ἐπιλεύσαντες. Now here the elliptical or 'abbreviated' nature of the expression is perfectly clear. First we have the simple statement διβιβσαν. 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 ἦτι: '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) ἵσος μὲν ἀλήθος των ἐφαπτόμενων, (2) τάχα δ' ἄν καὶ ἄλλοις παραφρόμενοι,...μακικὼν τυχήνα ἵσον προσπαθεῖμαν: where with τάχα δ' ἄν we have to supply προσπαιάσαμεν.

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 ἦτι, 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 ἦτι. 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 ἔσται ὅτι διαίθεν ἑορτικώτερα τε καὶ ἀφιλοσοφή
φιλοτήμω δε χρησιμοτα, τάχ' ἄν πον ἐν μέθας...τήν ὑπὸ τῶν πολλῶν μακα-
ρουστήν ἀφροτίν ἐλέκτην, etc. Here ἐλέκτην 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:
3. In a third class of examples a conjecture as to past fact is expressed by ἄν (without τὰχα) with the aor. or imperf. indicative. Od. 4. 546 f., quoted by Butcher, is a clear example (since no difference between ἄν and the Epic κεν there comes into account):—

ἡ γάρ μν ἵων γε κικήσεως· ἡ κεν Ὀρίστης κτείνειν ὄποθαμένοις· σὺ δὲ κεν τάφον ἀντίβολήσας:

‘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 κτείνειν, and that no ellipse can be supposed, as in the examples with τὰχα ἄν.

Cp. Soph. Phil. 572 πρὸς ποίον ἄν τόνδ’ αὐτὸς οὕδυσεν ἐπλεί; Here Dobree’s ἄλ for ἄν has been adopted by Dindorf: Dissen conjectured ὅν. If, however, ἄν is genuine, then two explanations are possible. (a) ἐπλεί ἄν may mean, ‘presumably sailed,’ as κεν κτείνειν above meant, ‘probably slew.’ (b) We might take Whitelaw’s view, that the expression is abbreviated: i.e. = πρὸς ἄν εἶπ ὁδε, πρὸς ἄν ἐπλεί; This amounts to saying that πρὸς ποίον ἄν τόνδ’ is short for πρὸς ποίον ἄν (ὅντα) τόνδ’. I leave aside Aesch. Ag. 1252 ἡ καρτ’ ἄρ ἄν παρεκκόπτες χρήσμων ἐμών, the discussion of which would carry us too far; merely remarking that, if ἄν 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 ἄν. In such a case as Thuc. 7. 71 ἐὶ μὲν τινὲς ἴδοιν τῷ τῶν σφετέρων ἐπικρατοῦντας, ἄνθεάροσαν...ἄν,—‘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 ἄν 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 ἄν 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 ἐπισεν, ἀπέθανεν ἄν, ‘if he had fallen, he would have died,’ we provide an equivalent for ἄν with the aor. indic. which is not available in cases of the ‘iterative’ or the ‘conjecturing’ use. Suppose, however, that we treat ἄν 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 (ἄν) he died.’ Then we see how this use, though in practice commonly restricted to the ‘unfulfilled condition,’ is large enough to include κεν κτείνειν, ‘he probably slew,’ and ἄνθεάροσαν ἄν, ‘in that case they took courage.’

Hence ἄν τὰχ’ ἄν in O. C. 964 f., and ἔλθε τὰχ’ ἄν in O. T. 523, might be so explained that ἄν 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 ἄν from those
with τάχ' ἄν. The former are covered by the inherent powers of ἄν. The latter had their origin in an ellipse.

1054 ff. ἐνθ' οἴμαι τὸν ἐγρεμάχαν | Θησέα καὶ τᾶς διστόλους κ.τ.λ.—The main source of difficulty has been the existence of the variant ὀρεβάταν for ἐγρεμάχαν. This has suggested the view that both are genuine, and that the words Θησέα καλ 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 ff., κατ' ἀμμυτηρία φάλαρα πολλών. But how, then, is the existence of the variant ὀρεβάταν 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 ey are usually written in a contracted form which might sometimes be confused (especially before the letter r) with the contraction for ou. As for μ and β, their forms are frequently confused in minuscule cursive writing such as that of L: here, for instance, βῆβακε (v. 1052), as written in L, might easily be taken for μέβακε by an unpractised eye. Thus out of ἐγρεμάχαν might have arisen, by simple errors in transcribing, οὐρεβάταν, which, in turn, would become οὐρεβάταν (a form used by Eur. in lyrics), and then ὀρεβάταν. But, it may be said, perhaps we ought to reverse the process, —eject ἐγρεμάχαν, and read οὐρεβάταν. 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 νιφάδας 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 map 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 διστόμου ὁδός, ‘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 διστόμου ὁδός 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 διστόμου ὁδός at A, we may suppose that the second route runs direct to Phyle. Then the νυφᾶς πέτρα will be the western end of Parnes. If χόρον is understood with τὸν ἐφέστερον (which I hold to be impossible), ‘the place to the west’ of the πέτρα is the pass of Phyle itself. Ολάτιδος 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 νομῷ is read, then Ολάτιδος will be a second epithet of πέτρας, which we cannot explain.

(ii) A compromise is suggested by Bellermann, who grants that the νυφᾶς is in the Thriasian plain to the W. of Aegaleos. He supposes the διστόμου ὁδός 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, (6) 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 διστομοι δοῦι are at Thria, then the two possible routes imagined by Theseus for the Thebans both lead to the pass of Dryoscephalae near Oeneoe,—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 νιφαὶ πέτρα as near Oeneoe,—suggesting that Mount Geraneia might be meant, and conjecturing Οιάτιδος. This seems most improbable. We cannot infer, as he did, that φείγοντες indicates the second scene to be further from Colonius than the first.

It is irrelevant to our purpose that two demes of Οῦ (of which one was also called "Oa) 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 Οῦ 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 θήμις has been regarded as indeclinable. (1) Plat. Gorg. 505 D ἀλλ᾽ οὐδὲ τῶν μίθων φαιν μεταξὺ θήμις εἶναι καταλείπειν. Here there is an evident alternative to the supposition that θήμις is a mistake for θέμιν. φαιν may have been parenthetic, and εἶναι an interpolation by a corrector who did not perceive this. (2) Xen. Oecop. II § 11 πῶς υγίεις ἐπιμελής; πῶς τής τοῦ σώματος βούμης; πῶς θήμις εἶναι σοι καὶ ἐκ πολέμου σύζευγες; Here Hermann supposed, with some probability, that ἐντίμοι (cp. § 8) had fallen out after θήμις, with which ἐστὶν is to be supplied: i.e. ‘how is it possible for you to retain your civic rights?’ etc. (3) Aelian Nat. Anim. I. 62 μὴ γὰρ θῆμις εἶναι τὸν ἄρχοντα καὶ τὸν τοσοῦτον ἔφορον κακῶν ἐργασασθαι. Here θήμις, 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 πότερα κατ᾽ ἐχθραν ἢ τὸ μὴ θῆμις λέγεις; The substantive τὸ μὴ θῆμις is an abbreviated phrase for δ μὴ θῆμις ἐστί. Obviously one could not say τὸ μὴ θέμιν.

It will thus be seen that the evidence for θῆμις instead of θέμιν with an infinitive verb is neither large nor altogether satisfactory.

1231 The ms. reading, τις πλάγχη πολύμοχθος ἔξω, τίς οῦ καμάτων ἔν, 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
πλάγγηθη as = ‘misses its aim’ (the man’s life), and ἐν as = ‘in life’ (not in youth). (2) Whitelaw: ‘Who wanders far to multiply vexations?’ (i.e. ὥστε πολύμοοχθὸς ἔναι.) ‘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 πολύμοοχθὸς ἔξω could stand for ἔξω πολλῶν μόχθων. This is essentially the same view as that of the second scholium: τίς ἔξω τοῦ πολύμοοχθὸς ἔναι ἐπιλαμβήθη; (4) The first scholium is ambiguous,—τίς ἄν πλαγγηθεί τῶν πολλῶν μόχθων; for the writer may have meant either (a) ‘Who is the one 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, πλαγγ for πλάγγηθη, which I have provisionally adopted, we may notice two others. (1) Hartung reads παρελ for παρῇ, and τις πλαγγηθέν, depending on εἴναι ἄν: ‘When, having let youth go by, a man wanders out (ἕως) into life’s many troubles.’ This is ingenious and tempting. (2) Nauck (and Blaydes): τίς μόοχθος πολύπλαγγτος ἔξω;

It may be remarked that, while such phrases as ἔξω εἴμι κακῶν are common, the converse ἔξω κακῶν (ἔστω) in the sense of κακῶν ἄπεστιν is at least unusual. If ἔξω is sound, it seems slightly to strengthen the case for πλαγγηθῇ.—Reading πλαγγ, I had thought of ἔξω as a possibility: ‘(when youth is past), thereafter what troublesome affliction, what woe, is not in life?’

1436 Alleged elision of the datival τι in Attic tragedy.—As to the epic practice there is no doubt: Π. 5. 5 ἀστέρ’ ὀπωρωφ.: 10. 277 χαίρε δὲ τῷ ὄρνθ’ Ὀδυσσέα: 16. 385 ἡματ’ ὀπωρωφ. The following are the supposed Attic examples.

1. Aeschylus Pers. 850 ὑπαντάζειν ἐμῷ παύει πειράσομαι is L’s reading: other MSS. have παύει ἐμῷ.—παύε ἐμῶν Lobeck, comparing Her. 4. 121 οἵ Σικυόη...ὑπηρτίαζον τὴν Δαρείου στρατηγῆν. παύει μου Dindorf.

2. Pers. 913 λέλυται γὰρ ἐμοὶ γυνών βούλῃ τῇδ’ ἥλικίαν ἐσιδόντ’ ἀστέον’ ἐκθ’ ἀφελ’, ὥ Ζεῦ, καρέ μετ ἀνήρων’ τῶν οἰκομένων’ δαμάτου κατὰ μοῦρα καλύπτῃ.—ἐσιδόντ’ is usu. explained as acc. κατ’ αὐτόν, since λέλυται ἐμοὶ βούλη = φόβος μ’ ἔχει. Cp. Soph. El. 479 ὑπεστὶ μοι βράσας...κλύσονον: Eur. Med. 814 σοί δὲ συγκρίμα πέλεις | ταῦτ’ ἐστὶν, μὴ πάσχουσαν, ὡς ἔγω, κακῶς. There is, however, another possibility. If we point at βούλῃ, not at ἀστέον, ἐσιδόντ’ might be governed by καλύπτῃ.

3. Suppl. 7 ὁτίν’ ἐφ’ αἰματι δημηλασία | μῆψῃ πόλεως γνωσθείσαι.— δημηλασίαν Auratus, Lobeck.

4. Suppl. 987 δορυκ (sic) ἀνήμεροι θανῶν Λ.—δορικανὲι μόρφ θανῶν Porson.

5. Ag. 1235 θύουσαν ‘Αἰδοὺ μιτερ.’ The acc. has sometimes, but absurdly, been taken for a dat.

6. Sophocles Tr. 674 ὁ γὰρ τὸν ἐνθυτῆρα πέπλον ἀρτίως | ἔχοι, ἄργητ’ οἶδο εὔφρον πόκῳ. Wecklein places the comma after ἄργητ’, making it the epithet of πέπλον. A much better remedy is Lobeck’s, ἄργητ...πόκος.

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7. Euripides *Alc.* 1118 καὶ ἰδιὶ προτεινῷ Γοργόν ὡς καρατόμῳ.—καρα-

tομῷ Lobec.

8. Id. fr. 21. 5 ἀ μη γάρ ἔστι τῷ πένθῃ ὁ πλοῦσιος | διδωσι—πένητι

πλοῦσιος Erfurdt.

1491 ff. The ms. text here is:—

ιὸ παῖ, βᾶθι, βᾶθ᾽, εἰτ ἁκραν

ἐπιγύλον ἐναλῶ

Ποσειδωνίῳ θεῷ τυχάνεις

βούθυνον ἐστίαν ἄγίζον ἴκω (mis-accented ἴκον).

The corresponding verses of the strophe are 1477 ff.:—

ἐὰ ἐὰ. ἰδοὺ μάλι αὖθις ἀμφίσταται

διαπρύσιος δροβος.

Ἢλαος, ὑ δαίμων, ἢλαος, εἰ τι γὰ

ματέρι τυχάνεις ἀφεγγές φέρων.

Each verse is a dochmian dimeter, of which the ground-form is


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 dochmian increases the difficulty of correcting the antistrope here with any degree of certainty. Two preliminary points must first be noticed.

(1) On any view, it is necessary to read ιὸ εἴκες, and not once only, in 1491. (2) Schmidt deletes the second ἐα in 1477. If this is done, then in 1491 ιὸ ιῶ, παῖ, βᾶθι, βᾶθ', εἰτ ἁκραν satisfies the metre. If, on the other hand, the double ἐα is kept in 1477, then there is a defect of μ after ἁκραν. Though certainty is impossible, I think it more probable that Schmidt's deletion of the second ἐα is right. The treatment of such exclamations in our ms. 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:—

ιὸ ιῶ, παῖ, βᾶθι, βᾶθ', εἰτ ἁκρα

περὶ γύαλ' ἐναλῶ

Ποσειδωνίῳ θεῷ τυχάνεις

βούθυνον ἐστίαν ἄγίζων, ἴκω.

Thus the only change is that of ἁκραν | ἐτε γύαλον into ἁκρα | περὶ γύαλ',

and the omission of α in L's Ποσειδωνίῳ. (Ποσειδωνίῳ, sic, happens to
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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 πετραν verstehen.' My περὶ γύαλι 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 ἐναλὼ is too long for the dochmiac dimeron by one short syllable: but, in the tradition which L represents, ἐναλὼ formed the end of this verse; and it is metrically suitable to that place. (3) A confusion of ἐπὶ with περὶ actually occurs in L, in the schol. on Ἀι. 32, τοιοῦτον γὰρ συμβαίνει ἐπὶ τοὺς ἰχνευταῖς, 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 (ἐπὶ). 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 γύαλι 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 ἄγλζων: (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

ἐπὶ ἄκρον
ἐπὶ γύαλον < ἐπιβαίς>:

but then ἐναλὼ Ποσειδανίων θεῶ τυγχάνεις must be curtailed. Such abridgment might proceed on the view that Ποσειδανίων θεῶ was either (a) an expansion, or (b) a mere gloss, which had supplanted a descriptive epithet: e.g. (a) ἐναλὼ Ποσειδανίων τυγχάνεις: or (b) ἐναλὼ γαμάξη τυγχάνεις,—the first syllable of γαμάξη being irrational (cp. Rhythmic and Metric p. 77): or ἐναλὼ χθονὸς φέλαμ τυγχάνεις.

If the double ει to be kept in 1491, requiring ω— to be supplied here, then εἰ ἄκραν <πετραν> would serve, either with περὶ γύαλι or with εἰ πι γύαλον. Lastly, as to εἰ. A change to εῦ (Τ for Τ) is tempting: but εὐ 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 ἄγραν, 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):

ιῶ, ιῶ παῖ, πρόβαθι, βάθ', είτ' ἄκραν
ἐπιγύαλον ἐναλίῳ
φ Ποσειδανίῳ θεῷ τυχάνεις...

He thus makes ἐπιγύαλον an adjective.

(2) Dindorf:

ιῶ, ιῶ παῖ, βαθи, βαθ', ω - - είτ' ἄκραν ἐπὶ γύαλον ἐναλίῳ Ποσειδανίῳ θεῷ ετο.

He thinks, with Reiske, that after βάθι some syllables have been lost, containing the alternative to which είτ answered. Of these lost syllables, the last two were κυρές, on which the ms. τυχάνεις in 1493 was a gloss.

(3) Bellermann develops this view by writing—

ιῶ, ιῶ παῖ, βαθι, βαθ', <είτ' ἄγροις κυρές>,
είτ' ἄκραν ἐπὶ γύαλον
ἐναλίῳ Ποσειδανίῳ θεῷ.

With ἄκραν ἐπὶ γύαλον he understands a participle in the sense of ἐλθών. In his Appendix he suggests είτ' ἄκραν ἐπὶ ὴ | γύαλον ἐναλίῳ | Ποσειδανίῳ θεῷ τυχάνεις...

(4) Wecklein:

Ιὼ Ιω,
παῖ, βαθι, βαθ', είτ ει τυχάνεις ἐπὶ γύαλον ἄκραν
ἐναλίῳ Ποσειδανίῳ θεῷ.

The idea of motion which είτ γύαλον ἄκραν involves has then to be evolved from τυχάνεις ἀγίων.

(5) Nauck for είτ ἄκραν | ἐπὶ γύαλον conjectures εἰ πετρᾶν | ἐπὶ γύαλον <ἔμολες>, and suspects Ποσειδανίῳ as a gloss.

(6) Heinrich Schmidt reads είτ' ἄκραν | ἐπὶ γύαλον <ἔμολες> | ἐναλίῳ Ποσειδανίῳ θεῷ, and ejects τυχάνεις altogether.

1561 L gives μήτ' ἐπιτόνω (sic) μήτ' ἐπὶ βαρναχαί. The words of the antistrophe with which these ought to tally are (1572) ἀδάματον φύλακα παρ' Ἀιδ. (1) Seidler omitted the first μήτ', reading ἐπὶ τόνω. Then βαρναχαί = παρ' Ἀιδ. But the correspondence is not exact, since μήτ' ἐπὶ = φύλακα. Dindorf follows Seidler, but writes ἐπιτόνω. (2) Bellermann adds τόν before φύλακα: then we have:

ἐπὶ τόνω μήτ' ἐπὶ βαρναχαί
= ἀδάματον <τόν> φύλακα παρ' Ἀιδ.
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(3) Gleditsch:

μὴ πίπονα, μὴ πὶ βαρνάχει
= αὐδάματον ἤλακα παρ' Αἴδα.

The form ἐλαξ does not occur.

1676 ἰδόντε καὶ παθοῦσα.—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 τινὲς ἐστον ἰδεα ἀρχοντε καὶ ἄγοντε. So II. 8. 455 πληγέντε: Hes. Op. 199 προλιτόντι: Soph. El. 980 αφειδώσαντε, 1003 πράσοντε: Eur. Alc. 902 διαβάντε, HIPP. 387 ἐχοντε: At. Ecl. 1087 ἐλκοντε. Krüger (II. § 44. 2. 2) regards this use as confined to poetry, accounting for the examples in the Phaedrus (i.e.) by the poetical tone; but this seems most improbable. (2) Rather, as Bellermann says, it is the properly fem. form, such as παθοῦσα, which is actually rare in the extant literature, though it was unquestionably used. He and others cite an inscription of 398 B.C. (C. J. A. II. 652, 45) δῦο σφραγίδε λεβύνω χρυσοῦν ἱχοίσα τὸν δικτύλων: where, however, Meisterhans (Gram. Att. Inschr.) holds that the context favours ἱχοισα. A grammarian in Bekker Anecd. 367. 33 cites from the comic poet Hermippus ἀκολουθοῦντε ἀντὶ τοῦ ἀκολουθοῦσα δικως: καὶ γαρ κέχορται ταίς ἀρσενικαῖς ἀντὶ θηλυκῶν πολλάκις. 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 διέσαντες ἦ στέρεαντες (O. T. 11), τοῦ βάντος ἦ ποῦ στάντος (Ali. 1237), and a hundred more instances. (4) If, however, παθοῦσα 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 παθοῦσα, stress may justly be laid on the Attic example (Kalbel Epigr. 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 φόνοις
ἀίδας ἔλοι πατρί
ἐνθανεῖν γεραϊ
τάλαναν· ὦς ἐμοιγ' ὦ μέλλων
βίοι οὐ βιωτός.

And in the antistrophe (1715 ff.),

ὁ τάλανα· τίς ἄρα με πότμος
αὐθις ὦ ἔρημος ἄπορος
ἐπιμενει σε τ' ὦ φίλα
πατρός ὦ ἔρημοσ;

In the antistrophe two points, at least, are certain. (1) The words
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\textit{έρημος ἀπορος} 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 Ἑλόι | πατρὶ ἔνθανεν γεραῳ̣, and one syllable before πατρὸς (τὰς Hermann). The intrusion of \textit{έρημος ἀπορος} 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 curtailed.

(2) Dindorf omits ἔνθανεν γεραῳ̣ in the strophe, and ἅθις ὅ̄ in the antistrophe, thus leaving in the latter a blank space equal to Ἐλόι πατρὶ.

(3) Heinrich Schmidt follows Dindorf, except that he more judiciously retains ἅθις ὅ̄ in the antistrophe, thus leaving a blank equal only to Ἑλόι πατρὶ. To fill it, he suggests ἀνόλβις.

ἔνθανεν γεραῳ̣ having disappeared, the question then is how we are to construe Ἑλόι πατρὶ. 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 Ἑλόι πάρος, as it stands in the 5th ed. of his Poetae Scenicī (1869); but the last Teubner ed. of his text (edited by S. Mekler, 1885) retains Ἑλόι πατρὶ. It is a dilemma. If ἔνθανεν γεραῳ̣ is omitted, then πατρὶ must be either omitted or altered.

(4) Wecklein (ed. 1880) reads in the strophe,

\begin{quote}
οὐ κάτοικα. κατὰ μὲ φόνιος Ἀδας
Ἑλόι [πατρὶ ἔνθανεν γεραῳ̣]

τάλαναν· ὡς ἐμοί [γ' ὁ μέλλων] βιὸς οὐ βιωτός.
\end{quote}

In the antistrophe,

\begin{quote}
ὡ τάλανα, τίς ἀρα μὲ πότμος ἅθις [ὁ̄

έρημος ἀπορος]

ἐπαμμένει σὲ τ', ὁ φίλα, πατρὸς ὅ̄ ἐρήμας;
\end{quote}

Thus two verses are left, which in his Ars Soph. em. (p. 157) he gives thus:—

\begin{quote}
1689 οὐ κάτοικα· κατὰ μὲ φόνιος Ἀδας (sic)
Ἑλόι τάλαναν· ὡς ἐμοὶ βιὸς οὐ βιωτός.

1715 ὡ τάλανα· τίς ἀρα μὲ πότμος ἅθις

ἐπαμμένει σὲ τ' ὁ φίλα πατρὸς ὅ̄ ἐρήμας;
\end{quote}

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 εὖν ἀπόκειται, for the ms. εὐναπόκειται, 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, νοε ἀπόκειται, has been improved by Wecklein into νοε ἐπίκειται, which is adopted by Hartung and Bellermann. This is interpreted: 'Where the night of the nether world covers the dead as a kindness' (χαῖρε): i.e. where death is seen to be a blessing. The mode of expression is (to my feeling) very strange; and a corruption of νοε into εὖ does not seem very probable.
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