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THE OEDIPUS TYRANNUS
THE OEDIPUS TYRANNUS

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS

BY

R. C. JEBB

DOCTOR OF LETTERS, CAMBRIDGE; HON. LL.D. EDIN. AND HARVARD,
PROFESSOR OF GREEK IN THE UNIVERSITY OF GLASGOW,
FORMERLY FELLOW OF TRINITY COLLEGE AND PUBLIC ORATOR IN THE
UNIVERSITY OF CAMBRIDGE.

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PREFATORY NOTE.

In preparing the present school-edition, I have enjoyed the advice and assistance of my friend the Rev. M. A. Bayfield, Assistant Master at Malvern College, who has regulated the abridgment from the larger edition with a view to the requirements of the higher Forms in Public Schools. I am anxious to take this opportunity of expressing my warm acknowledgments to him, both for the very great kindness with which he has bestowed much time and trouble on a self-imposed task, and also for several valuable suggestions made by him in the
course of the work. In so far as the present edition may be found adapted to the purpose for which it is designed, that result will be largely due to the experience and judgment by which he has allowed me to profit.

R. C. JEBB.

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INTRODUCTION.

I.

_Treatment of the legend before the time of the dramatists._

§ 1. The _Oedipus Tyrannus_ is in one sense the masterpiece of Attic Tragedy. No other shows an equal degree of art in the development of the plot; and this excellence depends on the powerful and subtle drawing of the characters. Modern drama, where minor parts can be multiplied and scene changed at will, can more easily divorce the two kinds of merit. Some of Voltaire's plays, for instance, not first-rate in other ways, are models of ingenious construction. The conditions of the Greek stage left less room for such a result. In the _Oedipus Tyrannus_ the highest constructive skill is seen to be intimately and necessarily allied with the vivid delineation of a few persons.

Here it is peculiarly interesting to recover, so far as we can, the form in which the story of Oedipus came to Sophocles; to remark what he has altered or added; and to see how the same subject has been handled by other dramatists.

The essence of the myth is the son slaying his unknown father, and thereby fulfilling a decree of fate. The subsequent marriage, if not an original part of the story, seems to have been an early addition. The central ideas are, (1) the irresistible power of destiny, and (2) the sacredness of the primary natural ties, as measured by the horror of an unconscious sin against it. The direct and simple form in which these ideas are embodied gives the legend an impress of high antiquity. This might be illustrated by a comparison with the story of Sohrab and Rustum as told in Mr Matthew Arnold's beautiful poem. The slaying of the unknown son by the father is there surrounded with a pathos and a chivalrous tenderness which have no counterpart in the grim simplicity of the Oedipus myth, as it appears in its earliest known shape.

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§ 2. The Iliad, which knows the war of Polyneices and his allies against Thebes (4. 378), once glances at the tale of Oedipus—where Mecisteus, father of Euryalus, is said to have visited Thebes in order to attend the funeral games which were celebrated after the death of Oedipus (23. 679 f.)—

"ος ποτε Θήβασος ἦλθε δεδομένος Οἰδίποδαο εἰς τάφον,"

—'who came to Thebes of yore, when Oedipus had fallen, to his burying.'

The word δεδομένος plainly refers to a violent death in fight, or at the hand of an assassin; it would not be in accord with the tone of epic language to understand it as a figurative phrase for a sudden fall from greatness. But more than this the Iliad does not tell. The poet of the 23rd book imagines Oedipus as having died by violence, and received burial at Thebes, in the generation before the Trojan war.

The Nekyia in the Odyssey gives the earliest sketch of an integral story (11. 271 ff.):—

Μητέρα τ' Οἰδίποδαο ἵδον, καλὴν Ἐπικάστην,
ἡ μέγα ἔργον ἔρειξεν ἀνδρείας νόοιο
γημαμένην ὡς νιεῖ. ὡ δ' ὅν πατέρ' ἐξεναρίξας
γῆμεν· ἄφαρ δ' ἀνάπτυσα θεόι θέσαν ἀνθρώποισιν.
ἀλλ' ὡς μὲν ἐν Ὄμηθῃ πολυμάτῳ ἄλγεα πάσχων
Καδμείων ἦνασα θεῶν ὀλοίς διὰ βουλᾶς
ἡ δ' ἔβη εἰς Ἄλλω πυλάρταο κρατερόνι,
ἀψαμένη βρόχον αἰτίνι ἄρ' ύψηλοιο μελάθρου,
ὡς ἴχεὶ σχομένη τῷ δ' ἄλγεα κάλλυ' ὀπίσω
πολλὰ μάλ', ὅσα τε μητρὸς Ἐρινύες ἐκτελέοντων.

'And I saw the mother of Oedipodes, fair Epicastè, who wrought a dread deed with unwitting mind, in that she wedded her son; but he had slain his father ere he wedded her; and presently the gods made these things known among men. Yet he still ruled over the Cadmeans in lovely Thebes, suffering anguish by the dire counsels of the gods; but she went to the house of Hades, the strong warder, when she had fastened a noose on high from the roof-beam, possessed by her pain; and to him she bequeathed sorrows full many, even all that a mother's Avengers bring to pass.'

With regard to this outline in the Odyssey, it is to be noted that it ignores (a) the deliverance of Thebes from the Sphinx—though this may be implied in the marriage with Epicastè: (b) the self-blinding of Oedipus: (c) the expulsion of Oedipus from Thebes—herein agreeing with the indication in the Iliad. It further seems to exclude the notion of Epicastè having borne children to Oedipus, since the discovery followed.
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‘presently’ on the union,—unless, indeed by ἀφαρ the poet merely meant ‘suddenly.’

§ 3. Lost poems of Hesiod may have touched on the story of Oedipus; but in his extant work there is only a passing reference to the war at Thebes (between Polyneices and Eteocles), in which heroes fell, ‘fighting for the flocks of Oedipus.’ Hesiod knows the Sphinx as the daughter of Echidna and as the pest of Thebes.¹

But the story of Oedipus was fully treated in some of those lost epics which dealt with the Theban cycle of myths. One of these was the ‘Oedipodeia, Οἰδιποδεία (ἐπη). According to this, the four children of Oedipus were not borne by Iocasta, but by a second wife, Euryganeia. Pausanias, who follows this account, does not know the author of the poem. It will be observed that this epic agrees with the Odyssey in not making Iocasta bear issue to Oedipus. It is by Attic writers, so far as we know, that she was first described as doing so. Poets or logographers who desired to preserve the favour of Doriens had a reason for avoiding that version. There were houses which traced their line from the children of Oedipus,—as Theron, tyrant of Acragas, claimed descent from Thersandros, son of Polyneices². To represent these children as the offspring of an incestuous union would have been to declare the stream polluted at its source.

We learn from Proclus that in the epic called the Cyprian Lays (Κυπρια), which included the preparations for the Trojan war, Nestor related ‘the story of Oedipus’ (τὰ περὶ Οἰδίπουν) in the course of a digression (ἐν παρεκβάσει) which comprised also the madness of Heracles, as well as the story of Theseus and Ariadne. This was probably one of the sources used by the Attic dramatists. Another source, doubtless more fertile in detail, was the epic entitled the Thebaid (Θηβαίς), and now usually designated as the ‘Cyclic Thebaid,’ to distinguish it from a later epic of the same name by Antiimachus of Colophon, the contemporary of Euripides. Only about 20 verses remain from it. The chief fragment relates to the curse pronounced by Oedipus on his sons. They had broken his strict command by setting on his table the wine-cups (ἐκτόματα) used by Laïus; and he invoked a curse upon them:—

¹ Hes. Op. 162: war slew the heroes, τὸς μὲν ἐφ᾽ ἐπτατύλῳ Θήβη... μαραμένους μῆλουν ἕνεκ Οἰδιπόδαιο. The Sphinx: Theog. 336, ἡ δ᾽ (Echidna) ἄρα Φίκε ὀλόθρυς τέκε, Καῦμελοιον ὥλεθρον. The hill near Thebes on which the Sphinx sat was called Φίκεων ὄρος. References in lost Hesiodic poems: schol. on II. 23. 680.
² Pind. Ol. 2. 35.
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'And straightway, while his two sons were by, he uttered dire curses,—and the Avenging goddess failed not to hear them,—that they should divide their heritage in no kindly spirit, but that war and strife should be ever between them.'

This *Thebaid*—tracing the operation of a curse through the whole history of the house—must have had an important share in moulding the conception of the Aeschylean trilogy.

§ 4. Pindar touches on the story of Oedipus in *Ol.* 2. 35 ff. Destiny has often brought evil fortune after good,—

εξ ουπερ έκτεινε Λάου μόριμος νίδος
συμαντόμενος, εν δε Πυθώνι χρησθέν
παλαίφατον τέλεσέν.

ιδοίστα δ' οξεί 'Εριννώς
ἐπεφένοι σοι ἀλλαλοφονία γένος ἄρισιον—

'—from the day when his doomed son met Laius and killed him, and accomplished the word given aforetime at Pytho. But the swift Erinny's beheld it, and slew his warlike sons, each by the other's sword.'

Here the Fury is represented as destroying the sons in direct retribution for the parricide, not in answer to the imprecation of Oedipus. A fragment of Pindar alludes to the riddle of the Sphinx, and he uses 'the wisdom of Oedipus' to denote counsel wrapped in dark sayings,—since the skill which solves riddling speech can weave it.

§ 5. The logographers could not omit the story of Oedipus in a systematic treatment of the Theban myths. Hellanicus of Mitylene (cire. 450 B.C.) is mentioned by the scholiast on the *Phoenissae* (61) as agreeing with Euripides in regard to the self-blinding of Oedipus. The contemporary Pherecydes of Leros (usually called 'Athenian' since Athens was his home) treated the legends of Thebes in the fifth of ten books forming a comprehensive survey of Greek tradition. According to him, Iocasta bore two sons to Oedipus, who were slain by the Minyae: but, as in the *Oedipodeia*, his second wife Euryganeia bore Eteocles and Polynices, Antigone and Ismene. This seems to be the earliest known version which ascribes issue to the marriage of Iocasta with Oedipus.

1 Pind. fr. 62 αἰνιγμα παρθένου | εξ ἀγριάν γράθων: *Pyth.* 4. 263 τῶν
Οἰδιπόδα σοφίαν.
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II.

The legend as handled by the dramatists.

§ 1. However incomplete this sketch may be relatively to the materials which existed in the early part of the fifth century B.C., it may at least serve to suggest the general conditions under which Tragedy entered on the treatment of the subject. The story of Oedipus, defined in its main features by a tradition older than the Odyssey, had been elaborated in the epics of later poets and the prose of chroniclers. There were versions differing in detail, and allowing scope for selection. While the great outlines were constant, minor circumstances might be adapted to the dramatist's chosen view.

Aeschylus, Sophocles, and Euripides agree in a trait which does not belong to any extant version before theirs. Iocasta, not Euryganeia, is the mother of Eteocles and Polynices, Antigone and Ismene. They agree also in connecting the doom of the two brothers with a curse pronounced by Oedipus. Neither the scanty fragments which alone represent the Oedipus of Euripides, nor the hints in the Phoenissae, enable us to determine the distinctive features of his treatment. With regard to Aeschylus, though our knowledge is very meagre, it suffices at least to show the broad difference between his plan and that of Sophocles.

§ 2. Aeschylus treated the story of Oedipus as he treated the story of Agamemnon. Oedipus became the foremost figure of a trilogy which traced the action of an inherited curse in the house of Labdacus, even as the Oresteia traced the action of such a curse in the house of Pelops. That trilogy consisted of the Laius, the Oedipus, and the extant Seven against Thebes; the satyr play being the Sphinx. From the Laius only a few words remain; from the Oedipus, three verses; but some general idea of the Oedipus may be gathered from a passage in the Seven against Thebes (772—791). Oedipus had been pictured by Aeschylus, as he is pictured by Sophocles, at the height of fame and power. He who had delivered Thebes from 'the devouring pest' (ταύν ἄραξάματιν κῆρα) was admired by all Thebans as the first of men. 'But when, hapless one, he came to knowledge of his ill-starred marriage, impatient of his pain, with frenzied heart he wrought a twofold ill': he blinded himself, and called down on his sons this curse, that one day they should divide their heritage with the sword. 'And now I tremble lest the swift Erinnyes bring it to pass.'
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Hence we see that the Oedipus of Aeschylus included the imprecation of Oedipus upon his sons. This was essential to the poet's main purpose, which was to exhibit the continuous action of the Erinnys in the house. Similarly the Laius doubtless included the curse called down on Laius by Pelops, when bereft by him of his son Chrysisippus. The true climax of the Aeschylean Oedipus would thus have consisted, not in the discovery alone, but in the discovery followed by the curse. And we may safely infer that the process of discovery indicated in the Seven against Thebes by the words ἐπεὶ δ' ἀρτίφρων ἐγένετο...γάμων (778) was not comparable with that in the play of Sophocles. It was probably much more abrupt, and due to some of those more mechanical devices which were ordinarily employed to bring about a 'recognition' on the stage. The Oedipus of Aeschylus, however brilliant, was only a link in a chain which derived its essential unity from 'the mindful Erinnys.'

§ 3. The Oedipus Tyrannus of Sophocles was not part of a trilogy, but a work complete in itself. The proper climax of such a work was the discovery, considered in its immediate effects, not in its ulterior consequences. Here the constructive art of the dramatist would be successful in proportion as the discovery was naturally prepared, approached by a process of rising interest, and attended in the moment of fulfillment with the most astounding reversal of a previous situation. In regard to the structure of the plot, this is what Sophocles has achieved. Before giving an analysis of his plot, we must notice two features of it which are due to his own invention.

(1) According to previous accounts, the infant Oedipus, when exposed on Mount Cithaeron, had been found by herdsmen, and reared either in Southern Boeotia, or at Sicyon, a place associated with the worship of the Eumenides. Sophocles makes the Theban herd of Laius give the babe to the herd of Polybus, king of Corinth, who rears it as his own. Thus are prepared the two convergent threads of evidence which meet in the final discovery. And thus, too, the belief of Oedipus concerning his own parentage becomes to him a source, first of anxiety, then of dread, then of hope—in contrast, at successive moments, with that reality which the spectators know.

(2) The only verses remaining from the Oedipus of Aeschylus show that in that drama Oedipus encountered and slew Laius at a meeting of three roads near Potniae, a place in Boeotia, on the road leading from Thebes to Plataea. At the ruins of this place Pausanias saw 'a grove of Demeter
and Persephone\textsuperscript{1}. It appears to have been sacred also to those other and more terrible goddesses who shared with these the epithet of ποτνιατι— the Eumenides (ποτνιάδες θεάι, Eur. Or. 318). For the purpose of Aeschylus, no choice of a scene could have been more fitting. The father and son, doomed by the curse in their house, are brought together at a spot sacred to the Erinyes:—

\textit{έπημεν τῆς ὁδοῦ τροχήλατον
σχιστῇς κελεύθου τριόδου, ἕνα συμβολᾶς
τριών κελεύθων Ποτνιάδων ἤμείβομεν⁰}.

'We were coming in our journey to the spot from which three high-roads part, where we must pass by the junction of triple ways at Potniae.'

But for Sophocles this local fitness did not exist. For him, the supernatural agency which dominates the drama is not that of the Furies, but of Apollo. He transfers the scene of the encounter from the 'three roads' at Potniae to the 'three roads' near Daulia\textsuperscript{3} in Phocis. The 'branching ways' of Potniae can no longer be traced. But in the Phocian pass a visitor can still feel how the aspect of nature is in unison with the deed of which Sophocles has made it the theatre\textsuperscript{4}. This change of locality has something more than the significance of a detail. It symbolises the removal of the action from the control of the dark Avenging Powers to a region within the influence of that Delphian god who is able to disclose and to punish impurity, but who will also give final rest to the wanderer, final absolution to the weary mourner of unconscious sin.

\section{§ 4. The events which had preceded the action of the Oedipus Tyrannus are not set forth, after the fashion of Euripides, in a formal prologue. They have to be gathered from incidental hints in the play itself. It is an indispensable aid to the full comprehension of the drama that we should first connect these hints into a brief narrative of its antecedents as imagined by Sophocles.}

Laïus, king of Thebes, being childless, asked the oracle of Apollo at Delphi whether it was fated that a son should be born to him. The answer was, 'I will give thee a son, but it is doomed that thou leave the sunlight by the hands of thy child: for thus hath spoken Zeus, son of Cronus, moved by the dread

\textsuperscript{1} Ἁμος Δήμητρος καὶ Κόρης, 9. 8. 1.
\textsuperscript{2} Aesch. fr. 167 (Nauck).
\textsuperscript{3} Daulis was the Homeric form of the name, Daulia the post-homeric (Strabo 9. 423).
\textsuperscript{4} See the note on verse 733.
curse of Pelops, whose own son (Chrysippus) thou didst snatch from him; and he prayed all this for thee.’ When a son was indeed born to Laius of Iocasta his wife, three days after the birth he caused it to be exposed in the wilds of Mount Cithaeron. An iron pin was driven through the feet of the babe, fastening them together,—that, if perchance it should live to be found by a stranger, he might have the less mind to rear a child so maimed; from which maiming the child was afterwards called Oedipus.

The man chosen to expose the babe received it from the hands of the mother, Iocasta herself, with the charge to destroy it. This man was a slave born in the house of Laius, and so belonging to the class of slaves whom their masters usually treated with most confidence. He was employed in tending the flocks of Laius on Mount Cithaeron, where they were pastured during the half-year from March to September.

In the glens of Cithaeron he had consorted with another herdsman, servant to Polybus, king of Corinth. Seized with pity for the babe, the Theban gave it to this herdsman of Polybus, who took it to Corinth. Polybus and his wife Meropé were childless. They reared the child as their own; the Corinthians regarded him as heir to the throne; and he grew to man’s estate without doubting that he was the true son of the Corinthian king and queen.

But one day it chanced that at a feast a man heated with wine threw out a word which sank into the young prince’s mind; he questioned the king and queen, whose resentment of the taunt comforted him; yet he felt that a whisper was creeping abroad; and he resolved to ask the truth from Apollo himself at Delphi. Apollo gave him no answer to the question touching his parentage, but told him these things—that he was doomed to slay his father, and to defile his mother’s bed.

He turned away from Delphi with the resolve never again to see his home in Corinth; and took the road which leads eastward through Phocis to Boeotia.

At that moment Laius was on his way from Thebes to Delphi, where he wished to consult the oracle. He was not escorted by the usual armed following of a king, but only by four attendants. The party of five met Oedipus at a narrow place near the ‘Branching Roads’ in Phocis; a quarrel occurred; and Oedipus slew Laius, with three of his four attendants. The fourth escaped, and fled to Thebes with the tale that a band of robbers had fallen upon their company. This sole survivor was

1 The incident of the pierced feet was evidently invented to explain the name *Oidírós* (‘Swellfoot,’ as Shelley renders it). In v. 397 ὁ μηδὲν εἶδως Oidírós suggests a play on οἶδα.
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the very man who, long years before, had been charged by Laïus and Iocasta to expose their infant son on Cithaeron.

The Thebans vainly endeavoured to find some clue to the murder of Laïus. But, soon after his death, their attention was distracted by a new trouble. The goddess Hera—hostile to Thebes as the city of her rival Semelè—sent the Sphinx to afflict it,—a monster with the face of a maiden and the body of a winged lion; who sat on a hill near Thebes (the Φίλευς ὃπος), and chanted a riddle. 'What is the creature which is two-footed, three-footed, and four-footed; and weakest when it has most feet?' Every failure to find the answer cost the Thebans a life. Hope was deserting them; even the seer Teiresias had no help to give; when the wandering stranger, Oedipus, arrived. He solved the enigma by the word man: the Sphinx hurled herself from a rock; and the grateful Thebans gave the vacant throne to their deliverer as a free gift. At the same time he married Iocasta, the widow of Laïus, and sister of Creon son of Menoeceus.

The sole survivor from the slaughter of Laïus and his company was at Thebes when the young stranger Oedipus ascended the throne. The man presently sought an audience of the queen Iocasta, knelt to her, and, touching her hand in earnest supplication, entreated that he might be sent to his old occupation of tending flocks in far-off pastures. It seemed a small thing for so old and faithful a servant to ask; and it was readily granted.

An interval of about sixteen years may be assumed between these events and the moment at which the Oedipus Tyrannus opens. Iocasta has borne four children to Oedipus: Éteocles, Polyneices, Antigone, Ismene. Touches in the closing scene of the play forbid us to suppose that the poet imagines the daughters as much above the age of thirteen and twelve respectively. Oedipus has become thoroughly established as the great king, the first of men, to whose wisdom Thebans turn in every trouble.

And now a great calamity has visited them. A blight is upon the fruits of the earth; cattle are perishing in the pastures; the increase of the womb is denied; and a fiery pestilence is ravaging the town. While the fumes of incense are rising to the gods from every altar, and cries of anguish fill the air, a body of suppliants—aged priests, youths, and children—present themselves before the wise king. He, if any mortal, can help them. It is here that the action opens.

§ 5. The drama falls into six main divisions or chapters. The following analysis exhibits in outline the mechanism of the plot, which deserves study.

I. Prologue: 1—150. Oedipus appears as the great prince whom the Thebans rank second only to the gods. He pledges
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himself to relieve his afflicted people by seeking the murderer of Laius.

Parodos: 151—215. The Chorus bewail the pestilence and invoke the gods.

II. First Episode: 216—462. Oedipus publicly invokes a solemn curse upon the unknown murderer of Laius. At Creon’s suggestion he sends for the seer Teiresias, who refuses to speak, but finally, stung by taunts, denounces Oedipus himself as the slayer.

First Stasimon: 463—512. The Chorus forebode that the unknown murderer is doomed; they refuse to believe the unproved charge brought by the seer.

III. Second Episode: 513—862. Creon protests against the suspicion that he has suborned Teiresias to accuse Oedipus. Oedipus is unconvinced. Iocasta stops the quarrel, and Creon departs. Oedipus then tells her that he has been charged with the murder of Laius. She replies that he need feel no disquietude. Laius, according to an oracle, was to have been slain by his own son; but the babe was exposed on the hills; and Laius was actually slain by robbers, at the meeting of three roads.

This mention of three roads (v. 716) strikes the first note of alarm in the mind of Oedipus.

He questions her as to (1) the place, (2) the time, (3) the person and the company of Laius. All confirm his fear that he has unwittingly done the deed.

He tells her his whole story—the taunt at Corinth—the visit to Delphi—the encounter in Phocis. But he has still one hope. The attendant of Laius who escaped spoke of robbers, not of one robber.

Let this survivor—now a herdsman—be summoned and questioned.

Second Stasimon: 863—910. The Chorus utter a prayer against arrogance—such as the king’s towards Creon; and impiety—such as they find in Iocasta’s mistrust of oracles.

IV. Third Episode: 911—1085. A messenger from Corinth announces that Polybus is dead, and that Oedipus is now king designate. Iocasta and Oedipus exult in the refutation of the oracle which had destined Oedipus to slay his sire.

But Oedipus still dreads the other predicted horror—union with his mother.

The messenger, on learning this, discloses that Polybus and Meropè were not the parents of Oedipus. The messenger himself, when a herdsman in the service of Polybus, had found the infant Oedipus on Cithaeron, and had brought him to
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Corinth. Yet no—not found him; had received him from another herdsman (v. 1040).

Who was this other herdsman? The Corinthian replies:—He was said to be one of the people of Laius.

Iocasta implores Oedipus to search no further. He answers that he cares not how lowly his birth may prove to be—he will search to the end. With a cry of despair, Iocasta rushes away.

Third Stasimon: 1086—1109. The Chorus joyously foretell that Oedipus will prove to be a native of the land—perchance of seed divine.

V. Fourth Episode: 1110—1185. The Theban herdsman is brought in.1

‘There,’ says the Corinthian, ‘is the man who gave me the child.’ Bit by bit, the whole truth is wrung from the Theban. ‘The babe was the son of Laius; the wife of Laius gave her to me.’ Oedipus knows all, and with a shriek of misery he rushes away.

Fourth Stasimon: 1186—1222. The Chorus bewail the great king’s fall.

VI. Exodus: 1223—1530. A messenger from the house announces that Iocasta has hanged herself, and that Oedipus has put out his eyes. Presently Oedipus is led forth. With passionate lamentation he beseeches the Chorus of Theban Elders to banish or slay him.

Creon comes to lead him into the house. Oedipus obtains from him a promise of care for his young daughters; they are presently brought to their father, who takes what he intends to be a last farewell. For he craves to be sent out of the land; but Creon replies that Apollo must pronounce.

As Creon leads Oedipus within, the Chorus speak the closing words: No mortal must be called happy on this side death.

With reference to the general structure of the plot, the first point to observe is the skill with which Sophocles has managed those two threads of proof which he created by his invention of the second herdsman.

We have:—

(1) The thread of evidence from the reported statement of the Theban herdsman as to the place of the murder, in con-

1 The original object of sending for him had been to ask,—‘Was it the deed of several men, or of one?’—a last refuge. But he is not interrogated on that point. Voltaire criticised this as inconsistent. It is better than consistent; it is natural. A more urgent question has thrust the other out of sight.
INTRODUCTION.

nection with Iocasta's statement as to the time, the person of Laius, and the retinue. This tends to show that Oedipus has slain Laius—being presumably in no wise his kinsman. The proof of Oedipus having slain Laius is so far completed at 754 (αλαί, τάδ' ἡδη διαφανῆ) as to leave no longer any moral doubt on the mind of Oedipus himself.

(2) The thread of evidence from the Corinthian, showing, in the first instance, that Oedipus is not the son of Polybus and Meropè, and so relieving him from the fear of parricide and incest. Hence the confident tone of Oedipus (1076 ff.), which so powerfully contrasts with the despair of Iocasta: she has known the worst from v. 1044.

(3) The convergence of these two threads, when the Theban herdsman is confronted with the Corinthian. This immediately follows the moment of relief just noticed. It now appears that the slayer of Laius has also committed parricide and incest.

III.

Aristotle's criticisms of the play.

The frequent references of Aristotle to the Oedipus Tyrannus indicate its value for him as a typical masterpiece, though the points for which he commends it concern general analysis of form, not the essence of its distinctive excellence. The points are these:

1. The 'recognition' (ἀναγνώρισις) is contrived in the best way; i.e., it is coincident with a reversal of fortunes (περιπέτεια).

2. This reversal is peculiarly impressive, because the Corinthian messenger had come to bring tidings of the honour in store for Oedipus.

3. Oedipus is the most effective kind of subject for such a reversal, because he had been (a) great and glorious, (b) not preeminently virtuous or just, (c) and, again, one whose reverses are not due to crime, but only to unconscious error.

4. The story is told in such a manner as to excite pity and terror by hearing without seeing (as in regard to the exposure of the child, the killing of Laius, the death of Iocasta).

5. If there is any improbability in the story, this is not in the plot itself (ἐν τοῖς πράγμασιν), but in the supposed antecedents (ἐξω τῆς τραγωδίας).

In this last comment, Aristotle indicates a trait which is certainly open to criticism—the ignorance of Oedipus as to the
INTRODUCTION.

story of Laïus. He knows, indeed, the name of his predecessor—though Creon does not think it unnecessary to remind him of the name (103). He also knows that Laïus had met a violent death: but he does not know whether this had befallen at Thebes, or in its neighbourhood, or abroad (109—113). Nor does he know that Laïus was reported to have been slain by robbers, and that only one of his followers had escaped (116—123); and he asks if no search had been made at the time (128, 566). Iocasta, who has now been his wife for many years, tells him, as if for the first time, the story of the oracle given to Laïus, and he tells her the story of his own early fortunes—though here we need not press the fact that he even names to her his Corinthian parents: that may be regarded as merely a formal preface to a connected narrative. It may be conceded that the matters of which Oedipus is supposed ignorant were themes of which Iocasta, and all the persons about the new king, might well have been reluctant to speak. Still it is evident that the measure of past reticence imagined, both on their part and on his, exceeds the limit of verisimilitude. The true defence of this improbability consists in frankly recognising it. Exquisite as was the dramatic art exercised within the scope of the action (ἐν τοῖς πράγμασι), this art was still so far naïve as to feel no offence at some degree of freedom in the treatment of that which did not come within the framework,—of that which, in Aristotle’s phrase, lay ‘outside the piece,’ ἐξω τῆς πραγμάτειας. It is as if a sculptor neglected to remove some roughness of support or environment which, he felt, would not come into account against the effect of a highly finished group.

IV.

Other plays on the subject.

Besides Aeschylus, Sophocles and Euripides, many other poets, both ancient and modern, have written on the subject of the Theban legend. It was one of a few which the Greek dramatists were never tired of handling, and some eight or nine tragedies entitled Oedipus are known by the names of their authors, though by nothing else. The name of one comedy and a fragment of another have also come down to us. Julius Caesar, like the younger Pitt, was a precocious dramatist, and Oedipus was his theme. The self-blinded Oedipus was a part which Nero loved to act, and the last public recitation which he
ever gave, we are told, was in this character. The Greek verse
at which he stopped is on record: whose it was, we know not1.
Seneca wrote an Oedipus which might be described as a rhe-
torical abridgment of the Sophoclean plot, effacing its finer
moral traits, and adding some incidents of a 'sensational' kind.
The list is completed by Corneille's Oedipe, produced in Paris
in 1657; Dryden's Oedipus, published twenty-two years later;
Voltaire's Oedipe, first played in 17182.

1 oiktrŌs thänév μ' ἄνωγε σύγγαμος πατήρ. Sueton. Nero, 46.
2 For a detailed criticism of the characters of the Oedipus Rex, as
well as of the dramas of Seneca, Corneille, Dryden and Voltaire, the
reader is referred to the larger edition, Introd. pp. xxviii ff.

TEXT.

The text follows the editor's recension, as exhibited in the
larger edition (where see pp. liii ff.). In the present edition all
the more important emendations or conjectures are noticed in the
commentary.

L = the 'Laurentian' (or 'Medicean') MS. of Sophocles, codex
32. 9 in the Mediceo-Laurentian Library at Florence. It was
written at Constantinople in the early part of the 11th century,
and is our oldest, as well as best, authority for the text of
Sophocles.

Next to L, the most important MS. of Sophocles is A, = codex
2712 in the National Library at Paris, of the 13th century.
Almost all other known MSS. of Sophocles are later than the
13th century.

Conjectural emendations of the text are indicated by spaced
type, thus—προὐφηνεν.

When a word has been conjecturally supplied in order to
fill up a lacuna in the text, it is marked thus—<ἄκρον>. 
METRICAL ANALYSIS.

INTRODUCTORY.

A syllable of speech, like a note of music, has three conditions of utterance: (1) length of tone, (2) strength of tone, (3) height of tone.

(1) Length of tone—according as the voice dwells a longer or shorter time on the syllable—is the affair of Quantity. A ‘short’ syllable, as distinguished from a ‘long,’ is one which is pronounced in a shorter time. (2) Strength of tone—according to the stronger or weaker ‘beat,’ ictus, which the voice gives to the syllable—is the affair of Rhythm. ‘Rhythm’ is measured movement. The unity of a rhythmical sentence depends on the fact that one syllable in it has a stronger ictus than any other. (3) Height of tone—according as the voice has a higher or lower pitch—is the affair of Accent.

In modern poetry, Accent is the basis of Rhythm. In old Greek poetry, Quantity is the basis of Rhythm, and Accent has no influence which we can perceive. The facts which we have now to notice fall, then, under two heads: I. Quantity, as expressed in Metre; and II. Rhythm.

I. Metre. § 1. In Greek verse, the short syllable, denoted by −, is the unit of measure, and is called ‘a time’ (Lat. mora): a long syllable, ː−, has twice the value of a short; so that − ː− is a foot of ‘three times.’ The short syllable has the musical value of a quaver ♩ or ½ note (i.e. eight of which make ⅛). The long syllable has therefore the value of @show_1 or a ⅛ note.

§ 2. As in music ♩ signifies that the ⅛ note has been made one-half as long again (i.e. ⅛+⅛=⅛), so in Greek verse the long syllable could be prolonged by a pause, and made equal to three short syllables. When it has this value, instead of −we write ː.

§ 3. In a metrical foot, there is always one syllable on which the chief strength of tone, or ictus, falls. This syllable is called the arsis of the foot. The rest of the foot is called the
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thesis. When a long syllable forms the arsis of a measure, it can have the value of even more than three short syllables. When it becomes equivalent to four (\(=\), a \(\frac{1}{2}\) note), it is written thus, \(\square\). When to five (\(=\), \(\frac{3}{8}\) note), thus, \(\square\).

§ 4. When the long syllable (written \(\square\)) is made equal to three short, it can be used, alone, as a metrical substitute for a whole foot of three short ‘times,’ viz. for \(\square\) (trochee), \(\square\) (iambus), or \(\square\) (tribrach). So, when (written \(\square\)) it has the value of four short, it can represent a whole foot in \(\frac{8}{3}\) (\(\frac{1}{3}\)) measure, viz. \(\square\) (dactyl), \(\square\) (anapaest), or \(\square\) (spondee). And so \(\square\) can replace any \(\frac{8}{3}\) measure, as \(\square\), \(\square\), \(\square\), \(\square\) (paecne), \(\square\), \(\square\) (bacchii). This representation of a whole foot by one prolonged syllable is called syncope, and the foot itself is ‘a syncopated trochee,’ &c.

§ 5. When two short syllables are used, by ‘resolution,’ for a long one (\(\square\) for \(\square\)) this is denoted by \(\approx\). Conversely the sign \(\approx\) means that one long syllable is used, by ‘contraction,’ for two short ones.

§ 6. An ‘irrational syllable’ (σωλλαθή ἄλογος) is one which has a metrical value to which its actual time-value does not properly entitle it. The most frequent case is when a long stands for a short in the thesis of a foot, which is then ‘an irrational foot.’ The irrational syllable is marked \(\rangle\). Thus in the trochaic verse (O. T. 1524), \(\omega \pi\alpha\rho\rho | \alphaς \theta\varepsilon\beta\varsigma\nu\nu\), the syllable \(\theta\nu\nu\) is irrational, and \(\alphaς \theta\varepsilon\beta\varsigma\nu\nu\) is an irrational trochee. The converse use of an irrational short syllable instead of a long is much rarer, occurring chiefly where \(\square\) is replaced by an apparent \(\square\) (written \(\square\)), or \(\square\) by an apparent \(\square\) (written \(\square\)). In a metrical scheme \(\geq\) means that a long syllable is admitted as an irrational substitute for a short one.

§ 7. When a dactyl takes the place of a trochee, it is called a cyclic dactyl, and written \(\sim\). The true dactyl (\(\sim\)) = \(\square\): the cyclic = \(\square\): i.e. the long syllable loses \(\frac{1}{4}\) of its value, and the first short loses \(\frac{1}{8}\), so that we have \(\frac{1}{8} + \frac{1}{8} + \frac{1}{8} = \frac{3}{8}\). So the cyclic anapaest, \(\sim\), can replace an iambus.

§ 8. A measure can be introduced by a syllable external to it, and having no ictus. This syllable is called the anacrusis (ἀνάκρους, ‘upward beat’). It can never be longer than the thesis of the measure, and is seldom less. Thus, before \(\sim\), the anacrusis would properly be \(\sim\) (for which an irrational
METRICAL ANALYSIS.

§ 9. It will be seen that in the Parodos, 2nd strophe, 1st period, 3rd verse, the Greek letter ω is printed over the syllables στόλος which form the anacrusis. This means that they have not the full value of ~ or two $\frac{1}{8}$ notes ($\frac{1}{8}$), but only of two $\frac{1}{4}$ notes ($\frac{1}{4}$).

§ 10. Pauses. The final measure of a series, especially of a verse, might always be incomplete. Then a pause represented the thesis of the unfinished foot. Thus the verse νῦν δ' ἐπὶ κεκλημένα ~ is incomplete. The lacking syllables ~ are represented by a pause. The signs for the pause, according to its length, are as follows:—

A pause equal to ~ is denoted by ∧, musically ↑ for $\frac{1}{8}$

II. Rhythm. § 11. Metre having supplied feet determined by quantity, Rhythm combines these into groups or 'sentences' determined by ictus. Thus in verse 151, Ὅ Διὸς ἀδυνατεῖς φάνερος, τίς ποτε τὰς πολυχρυσοὺς, there are two rhythmical sentences. The first owes its rhythmical unity to the chief ictus on Ὅ, the second to the chief ictus on τίς. Such a rhythmical κώλον or sentence almost always consists of feet equal to each other. The end of a sentence is denoted by the sign ||.

§ 12. Rhythmical sentences are again combined in the higher unity of the rhythmical period. Here the test of unity is no longer the presence of a chief ictus on one syllable, but the accurate correspondence with each other of the sentences which the period comprises. The period is seen to be such by the fact that it is neither less nor more than an artistic and symmetrical whole.

§ 13. In the choric type of lyrics, which Tragedy uses, we find, as in other Greek lyric types, the rhythmical sentence and period. Their correspondence is subordinate to that of strophe and antistrophe. Each strophe contains usually (though not necessarily) more than one rhythmical period. Each period of the strophe has its rhythmical counterpart in a period of the antistrophe. And, within each period, the rhythmical 'sentences' (κώλα) accurately correspond with each other.

J. S.
§ 14. In the choric dance which accompanied the choric song, the antistrophe brought the dancer back to the position from which, at the beginning of the strophe, he set out. Hence the necessity for strict metrical correspondence, i.e. for equal duration in time. When any part of a choric song is non-antistrophic, this means that, while that part was being sung, the dancers stood still. A non-antistrophic element could be admitted in any one of three forms: viz. (1) as a verse prefixed to the first strophe—a ‘proöde’ or prelude, τὸ πρῶτον, ἡ προφῶν, denoted by πρ.: (2) as a verse inserted between strophe and antistrophe—a ‘mesode’ or interlude, τὸ μεσώδες, ἡ μεσφῶν: (3) as a verse following the last antistrophe—an ‘epode’ or postlude, τὸ ἐπωδίκον, ἡ ἐπιφῶν.

During the pause at the end of a verse in a choric ode of Tragedy, the dance and song momentarily ceased; but instrumental music probably filled the brief interval. Such pauses correspond no less exactly than the other rhythmical divisions.

We will now see how these principles are exemplified in the lyrics of the Oedipus Tyrannus.

I. Parados, vv. 151—215.

FIRST STROPHÉ.

(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. ω δίος | αδυντ | εἰς φατὶ | τις ποτὲ | τας πολύν | χρυσοῦ ||

2. πῦ ἀθυρὸς | ἀγαλμα | ἀσ εῆβ | ἀσ Λ ||

3. θηβας | εκτετάμαι | αἰ φοβηρ | αὐν φρενα | δειματι | παλλῶν ||

4. ἰ : ἵμε | δαλὶ | παὶ | αὐν Λ ]

II. 1. αμφὶ σοι | ἀφομερ | ὡς τὸ μον | ἦ νεων | ἦ περὶ | τελλομερ | αἰς ὦρ | αἰς παλην ||

2. εξανυς | εἰς χρεος | εἰπε μοι | ὦ χρυσε | ἀσ τεκνὸν | εὐπιδος | αμβροτε | φαμα]]
METRICAL ANALYSIS.

I. First Period: 4 verses. Metre, dactylic. Verse 1. The comma after – in the 3rd foot denotes caesura. Verse 2. The dots : after πυ show that it is the anacrusis; see § 8. The sign — means that the long syllable here has the time-value of — or a ¾ note, so that θ.onreadystatechange=a dactyl, —. This verse forms a rhythmical sentence of 3 dactyls, a dactylic triad. It is known as a ‘Doric sentence,’ because characteristic of Doric melodies: Pind. Ol. 8. 27 κιόνα | δαμοῦ | av | : ib. 40 εἰς δ’ ἐσόρ | ouσε βό | ἀσυς |. The sign — marks a pause equal to —: see § 10. Verse 3. — shows that as represents, by contraction, —. Verse 4. π α i has the time-value of a whole dactyl —, or ¼ note: this is therefore a case of syncope, see § 4. When syncope occurs thus in the penultimate measure of a rhythmical sentence or of a verse, it imparts to it a melancholy cadence: and such is called a ‘falling’ sentence or verse.

Now count the sentences marked off by ||. In v. 1, we have 2 sentences of 3 feet each; 3, 3. In v. 2 one sentence of 4 feet; 4. In v. 3, the same as in v. 1. In v. 4, the same as in v. 2. The series thus is 3 3 4 3 3 4. This determines the form of the entire Rhythmic Period, which is called the palinodic: meaning that a group of rhythmical sentences recurs once, in the same order.


The last foot, as παλιν, is a true dactyl (not a ‘cyclic,’ see § 7); it is not contracted into —; and it closes a rhythmical sentence. Now, when this happens, it is a rule that the immediately preceding foot should be also an uncontracted dactyl. Why do not as ωρ, as ατ, break this rule? Because, in singing, two ½ notes, \underline{\text{\textparagraph}}\text{\textparagraph}, instead of one ¼ note, \underline{\text{\textparagraph}}, were given to the syllable ωρ, and likewise to ατ. This is expressed by writing ωρ, and not — ωρ.

In v. 1 we have two rhythmical sentences of 4 feet each: 4, 4. In v. 2, the same. The series, then, is 4 4 4 4., and the form of the Rhythmic Period is again palinodic.

SECOND STROPEHE.

I. 1. ω : ποποι αυ | αριθμα | γαρ φερ | ω \||

2. πη : ματα νοσ | ει δε | μοι προ | πας \||

ω — — — —

3. στολος : ουδ ενι | φροντιδος | εγχ | ος \||
METRICAL ANALYSIS.

II. 1. \( \omega \) \( tis \ a \) | \( \lambda \varepsilon \varepsilon \tau a i \) | \( ou \tau e \ \gamma a p \) | \( e k \gamma o n a \) ||

2. \( k\lambda \nu \tau \) : as \( \chi \delta \nu \omicron o s \) | \( \alpha \xi \varepsilon \tau a i \) | \( ou \tau e \ \tau o k \) | \( o i s o n \) ||

3. \( i \) : \( \eta \ i \) | \( \omega n \ \kappa a m a t \) | \( \omega n \ \alpha \nu \varepsilon \chi \) || \( o u s i \ \gamma n \nu | \ \alpha i k | es \ \Lambda \) ||

4. \( a l l \) : \( o u \delta \ a n | \ a l l | \ \omega \ \pi \rho o s i d \) || \( o i s \ \alpha \pi e r | \ e n \pi \tau e r o \nu | \ o r \omega n \) ||

5. \( k\rho e \sigma \sigma o n \ a | \ \mu a m a k e t | \ o u \ \pi \nu r o s | \ \omega r \mu e n o n \) ||

6. \( a k t \) : \( an \ \pi r o s | \ e \nu \pi e r | \ o u | \ \theta e o u \ \Lambda \) ||

I. First Period: 3 verses. The metrical basis of the rhythm is the choriæ (or 'trochee,' \( \sim \sim \)), for which the cyclic dactyl (\( \sim \sim \), see § 7) and tribrach (\( \sim \sim \)) can be substituted. The rhythm itself is logaoedic\(^1\). When choræes are arranged in ordinary choriæic rhythm, the icts of arsis is to that of thesis as 3 to 1 \( \sim \sim \): when in logaoedic, as 3 to 2 \( \sim \sim \). The latter has a lighter and livelier effect.

Verses 1, 2, 3 contain each one rhythmical sentence of 4 feet; the series is therefore \( 4.4.4 \). When two rhythmical sentences of equal length correspond to each other, they form a 'stichic' period (\( \sigma \tau i \chi o s \), a line or verse); when, as here, more than two, they form a repeated stichic period.

II. Second Period: 6 verses. Metre, dactylic. Series: \( 4.4.3.3.3.4.4 \). As the groups are repeated in reversed order (unlike the 1st period of Strophe I.), the period is called a palinodic-antithetic period.

THIRD STROPHÉ.

I. 1. \( \alpha p \) : \( e a \ \tau e | \ \tau o n | \ \mu a l e r o n | \ o s \) || \( \nu n \ a | \ \chi a l k o s | \ a s \pi \delta | \ \omega n \ \Lambda \) ||

2. \( \phi l e g \) : \( e i \ \mu e | \ \pi e r i b o \) | \( a t o s | \ \alpha n t i | \ a \xi | \ \omega n \ \Lambda \) ||

3. \( \pi a l \) : \( \iota \sigma \nu t | \ o v \ \delta r a m | \ \eta \mu a | \ \nu \nu \tau i o | \ \alpha i \ \pi a t r | \ \alpha s \ \Lambda \) ||

4. \( e p \) : \( o u r o n | \ e i t | \ e s \ \mu e g | \ a n \) || \( \theta a l a m o n | \ \alpha m f i | \ \tau r i t | \ \alpha s \ \Lambda \) ||

\(^1\) The name λογαοζικός, 'prose-verse,' meant simply that, owing to the apparently lawless interchange of measures (\( \sim \sim \), \( \sim \sim \), \( \sim \sim \)), for \( \sim \sim \) in this rhythm, the old metrists looked upon it as something intermediate between prose and verse. It should be borne in mind that the essential difference between choreic and logaoedic rhythm is that of ictus, as stated above.
I. 


II. Second Period: 4 verses. Metre, choreic. Series: .4.4.4.4.4.6 (6=ἐπωδικόν). To verse 4 nothing corresponds: i.e. it is an epode (§14), during the singing of which the dancers stood still. Since the group of sentences recurs in the same order more than once, the period is (not merely palinodic, but) a repeated palinodic period, with ‘epode’ or postlude.

II. First Stasimon, vv. 463—512.

First Strophe.

I. 1. 

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II. Second Period: 3 verses. Rhythm, the same. In v. 2, ω written over γενετ (see § 9) means that the time-value of the two syllables was here = i.e. os γενετ was not a true cyclic dactyl, =, but =. In the antistrophe the corresponding νοσπίξ is - for --. Series: .3.3.3. A repeated stichic period.

III. Third Period: 3 verses. Rhythm, the same. Series: .4.4.6 (6=ἐπωδικόν). A stichic period with postlude. See Parod. Str. III. Per. II.

SECOND STROPEH.

I. 1. δεινα μεν ονυ | δεινα παρασο | ει σοφος οι | ωνθετας ||

II. 1. πετου : αιδ ελπισιν | ουτ ενθαδορ | ων ουτ οπισ | ω \- ||

II. 2. τι γαρ : η λαβδακιδ | αις \- ||

III. 1. η τω πολυβ | ου νεκυς εκ | ειτ ουτε παρ | οιθεν ποτεγ | ωγ ουτε τα | νυν πω \- ||

4. εμαθ : ον προς οτ | ον δη βασαν | ιςων βασαν | ω \- ||

5. επι : ταν επι | δαμον \- ||

6. φατιν : ειμ οιτιποδ | α λαβδακιδ | αις επι | κουρος α | δηλων θανατ | νων \- ||

I. First Period: 2 verses. Metre, choriambic (---). This measure suits passionate despair or indignation: here it expresses the feeling with which the Chorus hear the charge against their king. Series: .2.2.22. Palinodic period.

II. Second Period: 6 verses. Metre, ionic (---), an animated, but less excited, measure than the preceding choriambic. Series: .2.2.3.22.2.23.3. Palinodic period.

III. First Kommos, vv. 649—697.

I. πιθ : ου θελ | ης | as φρον | ης || as ταν | αξ | λισσομ | αι \- |

[Here follows an iambic dimeter.]

II. τον : ουτε | πριν | νηπι | ου || νυν τ εν | ορκ || ω μεγ | αν κατ | αιδεσ | αι \- |

[Here follows an iambic trimeter.]
METRICAL ANALYSIS.


II. Second Period: 1 verse, choreic. The rhythmical sentence of 2 feet || νυν τε τε νοκ || which has nothing to correspond with it, and stands between the other 2 sentences, is a μεσοφός or interlude. Series: . 4 2 4. A stichic mesodic period consisting of 1 verse.

III. Third Period: 2 verses, each containing 2 dochmiac sentences; i.e. sentences in which are interchanged measures of unequal length: viz. the bacchius —— or —— (with anacrusis), and shortened choree, − &. Dochmius = ποὺς δόχμως, ‘oblique’ foot. The period is palinodic.

IV. Fourth Period: 6 verses. Series: . 6 . 6 . 3 . 3 . 6 . 6. In 3, 4, the metrical basis is the paean, here in its primary form, the ‘amphimacer’ or ‘cretic’, ——, combined with another measure of the same time-value (§), the bacchius (—— or ——).

As only single sentences (not whole groups) are repeated, the period is not palinodic. The period is simply an antithetic period: the sentences corresponding in an inverted order.
IV. Second Stasimon, vv. 863—910.

**First Strophe.**

I. ei: μοι ἐξ ἐ| η ἄρ| μη ὑμᾶ| ταν ε| σηπον| αγνε| αν λόγ| ὡν Λ

II. 1. ἐργ : ὡν τε| παντων| ὡν νομ| οι προ| κεφτ| αι Λ

2. υψ : ἵππος| ουραν| αν Λ

3. άι : αἰθερα| τεκνωθ| εντες| ὡν ο| λυμπ| οσ Λ

III. 1. πα : τηρμονο| ουδε| νυν θνα| τα φυσι| ανερ| ὡν Λ

2. ε : τικτεν| ουδε| μαν ποτε| λαθ| α κατα| κομ| ασ| ει Λ

3. μεγας : εν τουτ| οις θεος| ουδε| γηρ| ασκ| ει Λ

I. **First Period:** 1 verse. Rhythm, logaoedic. Two sentences of 4 feet each are separated by a mesode of 2 feet (μοι ὑμᾶ| ταν ε). Series: .4 2 4. A stichic mesodic period.

II. **Second Period:** 3 verses. Rhythm, the same. Verse 2 is a mesode of 3 feet. Series: .6 .3 .6. A mesodic stichic period.

III. **Third Period:** 3 verses. Rhythm, the same. Series: .6 .4 .4 .6. An antithetic period.

**Second Strophe.**

I. ειδε| τις κπερ| ρπ| χρσω

2. η λόγ| ω τορ| ετε| αι Λ

3. δικ : ασ αφοβ| ηνο| ου| δε Λ

4. δαιμον| ον εδ| η σεβ| ον Λ

5. κακ : α νυν ελ| οιτο| μοιρ| α Λ

6. δυσποτμ| ου χαρ| ον χλιδ| ας Λ
II. 1. έι : μη το | κερδος | κερδαν | ει δικ | αι | ωσ · Λ ||
    ≥ - - - - ≥ - - - - - - - - - - - -
2. και : των α | σεπτων | ερχετ | αι · Λ ||
    ≥ - - - - ≥ - - - - - - - - - - - -
3. η : των α | δικτων | διετ | αι ματ | αζ | ων · Λ ||
    - - - - - - - - - - - - - - - - - -
III. 1. τις : ετι ποτ | ευ | τουσ δ αν | ηρ θε | ων βελ | η · Λ ||
    - - - - ≥ - - - - - - - - - - - -
2. ευχετ | αι ψυχ | ας αμ | ωνει | Λ |
    - - - - - - - - - - - - - - - - - -
3. ει γαρ | αι τοι | αιδε | πραξεις | τιμ | αι · Λ ||
    - - - - - - - - - - - - - - - - - -
4. τι : δει με χορ | ευειν ||

I. First Period: 3 groups of 2 verses each. Rhythm, logaoedic. Series: .4.4.4.4.4.4. A repeated palinodic period.

II. Second Period: 3 verses. Rhythm, the same. Series: .6.4.6. Verse 2 is a mesode. A stichic mesodic period.

III. Third Period: 4 verses. Rhythm, the same. Verse 2 is a mesode: v. 4 is an epode. Series: .6.4.6.2(2=έπ.). Stichic mesodic period, with postlude.

V. Third Stasimon (properly a Hyporcheme1),
   vv. 1086—1109.

I. 1. ειπερ εγ | ω | μαντις | ειμ | και κατ | α γνωμ | αν ιδρ | ις · Λ ||
    - - - - - - - - - - - - - - - - - -
2. ου τον ο | λυμπον α | περων | ω κιδ | αιρ | ων · Λ ||
    - - - - - - - - - - - - - - - - - -
3. τουκ εσ | η ταυ | αυρι | ουν Γ | πανσελ | ηνον | μην σε | γε · Λ ||

1 ὑπόρχημα, 'a dance-song,' merely denotes a melody of livelier movement than the ordinary στάσιμα of the tragic Chorus, and is here expressive of delight.
METRICAL ANALYSIS.

II. 1. καὶ πατρὶ | ω ταύν | οὐδὲν | ουν \& ||
    \- \- \- Δ \- \- \- Δ

2. καὶ τρόφον | οὐν καὶ | ματερ | ανέσευ ||
    \- \- \- Δ \- \- \- Δ

3. καὶ χρόνον ευνάτηρα τίς, then verses 1 and 3 have each 2 sentences of 4 feet, and verse 2 has 1 of 6 feet; \textit{i.e.} .4.4.6.4.4. A palinodic period, with mesode. If, on the other hand, we should hold that ἡ σε γε τίς θυγάτηρ represents the true metre (being corrupted from ἡ σε γε ἐφυσε πατηρ), and that οὐκ ἔση ταύν αὐριον should be amended to ταύν ἐπινώσαν ἔση, the rhythmical correspondence of sentences would be different. The rhythmical division of verses 2 and 3 would then be:

\- \- \- \- \- \- \- \- \- Δ

4. ταῦτα ἄρ ο | οἵτινες | οὐν \& \noindent Δ Δ Δ Δ

5. ταῦτα ἄρ | οἵτινες | οὐν \& \noindent Δ Δ Δ Δ

I. \textbf{First Period:} 3 verses. Rhythm, logaoedic. If in the first sentence of v. 3 we adopt for the antistrophe Arndt's conjecture, ἡ σε γε εὐνάτηρα τίς, then verses 1 and 3 have each 2 sentences of 4 feet, and verse 2 has 1 of 6 feet; \textit{i.e.} .4.4.6.4.4. A palinodic period, with mesode. If, on the other hand, we should hold that ἡ σε γε τίς θυγάτηρ represents the true metre (being corrupted from ἡ σε γε ἐφυσε πατηρ), and that οὐκ ἔση ταύν αὐριον should be amended to ταύν ἐπινώσαν ἔση, the rhythmical correspondence of sentences would be different. The rhythmical division of verses 2 and 3 would then be:

\- \- \- \- \- \- \- \- \- Δ

2. οὐλον ὁ | λυμπον α | πειρ | ὄν \& | ὀ πτ θ | απρ | ὄν | ταύν \& ||

3. οἵτινες | οὖν | σε | | πανσελ | ηπόν | μην οὐν | σε | γε \& ||

and v. 3 would be an epode, the form being: \textit{.4.4.4.6 (6=ἔπ.)}. A palinodic period, with postlude.

II. \textbf{Second Period:} 5 verses. Rhythm, the same. Verses 1, 2, 4, 5 have each one sentence of 4 feet: v. 3 has 3 sentences, the first and third of 4 feet each, the second of 3 (the words ὀσ ώπ \& ἐν τῷ ἔρι φέρουντα). Series: \textit{.4.4.4.3.4.4.4.4.4.4.}

Here, single sentences correspond in an \textit{inverted} order, while the middle sentence of v. 3 has nothing corresponding to it, but forms a mesode or interlude. This is therefore a \textit{mesodic period}. We need not add `antithetic,' because, where more than two \textit{single sentences} (and not groups) are arranged about a mesode, their arrangement is \textit{normally} inverted.
VI. Fourth Stasimon, vv. 1186—1222.

**First Strophe**

(forming a single period).

1. \(i|\omega\,\gamma\varepsilon\nu\varepsilon|\alpha\iota\,\beta\rho\omicron\sigma|\omega\nu\,\Lambda\,||

2. \(\omega\varsigma\upsilon\mu|\alpha\iota\varsigma\iota\alpha|\kappa\alpha\iota\,\tau\omicron\,|\mu\eta\,|\delta\varepsilon\nu\,\zeta\omicron\omega\sigma|\alpha\iota\varepsilon\nu\alpha\rho\iota|\iota\theta\mu|\omega\,\Lambda\,||

3. \(\tau\iota\iota|\gamma\nu\rho\,\tau\iota\varsigma\alpha|\eta\rho\,\pi\lambda\varepsilon|\omega\nu\,\Lambda\,||

4. \(\tau\alpha\varsigma\,\epsilon\upsilon|\delta\alpha\iota\mu\omicron\nu|\alpha\iota\,\phi\varepsilon\rho\iota|\epsilon\iota\,\Lambda\,||

5. \(\eta\,\tau\sigma\,|\omicron\upsilon\tau\omicron\omega\,\omicron\sigma|\omicron\nu\,\delta\omicron\kappa|\epsilon\iota\nu\,\Lambda\,||

6. \(\kappa\alpha\iota\,\delta\omicron\iota|\alpha\nu\tau\,\alpha\tau\omicron|\kappa\lambda\iota\nu|\alpha\iota\,\Lambda\,||

7. \(\tau\omicron\nu|\sigma\omicron\nu|\tau\omicron\,\iota\,\pi\alpha\rho\a|\delta\epsilon\gamma\mu\,\epsilon\chi|\omega\nu\,\Lambda\,||

8. \(\tau\omicron\nu|\sigma\omicron\nu|\delta\alpha\iota\mu\omicron\nu|\tau\omicron\,\sigma\omicron\nu|\omega\,|\tau\lambda\alpha\mu\omicron\nu|\omicron\iota\delta\iota\pi\omicron\delta|\alpha\,\beta\rho\omicron\sigma|\omega\nu\,\Lambda\,||

9. \(\omicron\upsilon|\delta\nu\,\mu\alpha\kappa\alpha\rho\|\iota\varsigma|\omega\,\Lambda\,||

Rhythm, logaoedic. Verse 1 contains 1 sentence of 4 feet: v. 2, 2 of 4 feet each: v. 3, 1 of 4 feet; to which answer respectively vv. 7, 8, 9. Verses 4, 5, 6 also contain each 1 sentence of 4 feet, v. 4 answering to v. 6, and v. 5 forming a mesode. The series 4.4.4.4., 4.4.4., 4.4.4. thus forms the period. Since the whole group, consisting of vv. 1, 2, 3, recurs once, the period is palinodic; since the sentences formed by vv. 4 and 6 are grouped about the interlude formed by v. 5, it is also mesodict.

**Second Strophe.**

1. \(\tau\alpha|\upsilon\nu\nu\,\delta\,\alpha\kappa|\omicron\upsilon|\epsilon\iota\nu\,\tau\iota\varsigma|\alpha\theta\lambda\iota|\omega\tau\epsilon\rho|\omicron\upsilon\,\Lambda\,||

2. \(\tau\iota\iota|\alpha\iota\varsigma|\alpha\gamma\rho\iota|\alpha\iota\,\varsigma\iota\tau\iota|\epsilon\iota\,\nu\,\pi\omicron\upsilon|\omicron\upsilon\,\Lambda\,||

3. \(\xi\nu\nu|\omicron\iota\kappa\omicron\sigma|\alpha\lambda\lambda\alpha\gamma|\alpha\,\beta\iota|\omicron\upsilon\,\Lambda\,||
METRICAL ANALYSIS.

II. 1. ω κλεινον | οιδιτ | ου καρ | a Λ ||  
      -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- 
    2. ω μεγ | ας λιμ | ην Λ ||  
      -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- 
    3. αυτος | ηρκεσ | εν Λ ||  
      -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- 
    4. παιδι | και πα | τρι θαλαμ | ηπολ | ω πεσ | ειν Λ []  
      -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- 
III. 1. πως ποτε | πως ποθ | αι πατρ | ω || αι σ αλοκ | ες φερ | ειν ταλ | ας Λ ||  
      -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- 
    2. σιγ έδιω | α | θησαν | ες τοσ | ου | δε Λ []  
      -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- --


II. Second Period: 4 verses. Rhythm, the same. Series: 6.3.3.6. An antithetic period: see First Kommos, Per. IV.

III. Third Period: 2 verses. Rhythm, the same. Series: 4.4.6 (6=έπ.). A stichic period, with postlude.

VII. Second Kommos, vv. 1297—1368.

(After the anapaests of the Chorus, 1297—1306, and of Oedipus, 1307—1311, followed by one iambic trimeter of the Chorus, 1312, the strophic system of lyrics begins at 1313.)

FIRST STROPHE
(forming a single period).

1. ω σκοτ | ου Λ ||  
      -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- 
    2. νεφ | ος εμον απο | τροπον επ || ιπλομενον α | φατον Λ ||  
      -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- 
    3. α | δαματον τε | και δυσ || ουριστον | ου Λ []  
      -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- -- 
[Here follow four iambic trimeters.]

Rhythm, dochmiac: see First Kommos, Period III. It will be seen that every dochmiac metre here is a variation of the ground-form ϵ:---|---|---|--- Λ ||, by substitution either of --- for ---,
or of > (an irrational syllable, apparently long) for ~, as in v. 3 of the antistrope, κηθευόνω. Verse 1 is a dochmiac used as a prelude (προφοδικόν), ω being prolonged to the time-value of --. Vv. 2, 3 have each 2 dochmiac sentences: i.e. Doch (=προφοδ.). Doch Doch. Doch Doch. A palinodic period, with prelude.

SECOND STROPEHE.

I. 1. α : πολλῶν ταδ ἡν α || πολλῶν φιλ ὦι Λ ||

2. ο : κακά κακά τελ ὦν εμ || α ταδ εμα παθ ε α Λ ||

II. ε : παίσε δ αυτο χειρ νυν ουτις αλλ εγ ὦ τλαμ νυν Λ ||

III. 1. τι : γαρ εδει μ ορ αν Λ ||

2. οτ : ϖ γ ὄρ ὑντι μηδεν ἡν ἰδ ειν γλυκ ν Λ ||

3. ην : ταυθ οτ σωπερ και συ φης Λ ||

4. τι : δητ εμ οι βλεπτων ἡ στρεκτων η προσ η γαρ ου Λ ||

5. ετ : εστ ακ ὦν ειν αδον α φιλ οι Λ ||

IV. 1. απ : αγετ εκ τοπ ὦν οτ || ι ταξιστ α με Λ ||

2. απ : αγετ ω φιλ οι τον μεγ ολεθρι ουν Λ ||

3. τον : καταρατο τατων ετ || ι δε και θε οις Λ ||

4. εχθρ : οτατον βροτ νυν Λ ||

[Here follow two iambic trimeters.]

I. First Period: 2 verses. Rhythm, dochmiac. In verse 1 of the antistrope we have ἀγρίας: observe that if we read απ', ἀγρίας, the dochmiac would have one ~ too much, and see note on v. 1350. In v. 2 of the antistrope the ms. reading νομάδος is impossible, as the metre shows. φονον, by resolution for ~, as in the strophe, since the last syllable of a verse can be either long or short: see on Parod. Str. II. Per. I. v. 1, and cp. χορευειν, Stas. II. Str. II. Per. III. v. 4. Metre would admit ἐλαβέ μ' or ἐλαβέν, but not, of course, ἐλυσέ μ' or ἐλυσέν.
METRICAL ANALYSIS.

Each verse has 2 dochmiac sentences, *i.e.* Doch Doch. Doch Doch. A palinodic period.


III. *Third Period:* 5 verses. Rhythm, *chorieic,* except in verse 1, which is a dochmiac, serving as prelude (προφόδικών).

Verse 2 has 1 sentence of 6 feet: v. 3, 1 of 4 feet: v. 4, 2 of 4 feet each: v. 5, 1 of 6 feet. The first of the 2 sentences in v. 4 forms a *mesode,* which can either (as here) begin a verse, or close it, or stand within it, or form a separate verse. Series: Doch (=προφόδ.) .6 .4 .4 (mesode) 4 .6. A mesodic period, with prelude. See Stas. III. Per. III.

IV. *Fourth Period:* 4 verses. Rhythm, *dochmiac.* Verses 1, 2, 3 have each two dochmiac sentences: v. 4 has one, which forms an epode: *i.e.* Doch Doch. Doch Doch. Doch Doch. Doch (=ἐπί). A repeated palinodic period, with postlude.

RELATIONS OF LYRIC FORM AND MATTER.

In the lyric parts of Tragedy, the poet was a composer, setting words to music. Words, music, and dance were together the expression of the successive feelings which the course of the drama excited in the Chorus, or typical spectator. It is obvious, then, that the choice of lyric rhythms necessarily had an ethical meaning, relative to the mood which in each case sought utterance. It is everywhere characteristic of Sophocles that he has been finely sensitive to this relation. So much, at least, moderns can see, however far they may be from adequately appreciating the more exquisite secrets of his skill. Without attempting minute detail, we may glance here at some of the chief traits in which this skill is exemplified by the lyrics of the *Oedipus Tyrannus.*

I. PARODOS. *First Strophe.* The Theban Elders are reverentially awaiting the message from Delphi, and solemnly entreat the gods for deliverance from their woes. With this mood the *dactylic* rhythm is in unison. The Greek dactylic measure was slow and solemn, the fitting utterance of lofty and earnest warning—as when oracles spoke—or, as here, of exalted faith in Heaven.

*Second Strophe.* Period 1. The chorees, in *logaoedic* rhythm, express the lively sense of personal suffering (ἀνάριθμα γὰρ φέρω | πήματα). Per. II. *Dactyls,* somewhat less stately
than those of the opening, again express trust in the gods who
will banish the pest.

Third Strophe. Choreic rhythms of the strongest and most
excited kind embody the fervid prayer that the Destroyer may
be quelled by the Powers of light and health.

II. First Stasimon. The doom has gone forth against
the unknown criminal; and the prophet has said that this
criminal is Oedipus. First Strophe. While the rhythm is
logaoedic throughout, the fuller measures of Period I. are suited
to the terrible decree of Delphi; those of Per. II. to the flight
of the outlaw; those of III. to the rapid pursuit, and, finally, to
the crushing might, of the Avenger.

Second Strophe. Period I. The choriambic rhythm—the
most passionate of all, adapted to vehement indignation or
despair—interprets the intensity of emotion with which the
Theban nobles have heard the charge against their glorious
king. Period II. Passing to their reasons for discrediting that
charge, the Chorus pass at the same time from the choriambic
rhythm to the kindred but less tumultuous ionic, which is here
(as we have seen) most skilfully linked on to the former.

III. The First Kommos, in its 3rd and 4th Periods, shows
how dochmiac measures, and paeanic combined with choreic,
can suit varying tones of piteous entreaty or anxious agitation;
an effect which, as regards dochmiacs, the Second Kommos
(VII) also exhibits in a still more impressive manner.

IV. In the Second Stasimon, logaoedics are the vehicle
of personal reflection and devotion; the lively measures of the
Hyporcheme which holds the place of Third Stasimon (V)
speak for themselves.

VI. In the Fourth Stasimon we have a highly-wrought
example of lyric art comparable with the First Stasimon, and
with the Parodos. The utter ruin of Oedipus has just been
disclosed. First Strophe. It was a general rule that, when
a verse was opened with a syncope, anacrusis must precede.
By the disregard of this rule here, an extraordinary weight
and solemnity are imparted to the first accent of the lament:

\[ i \mid \omega \gamma e v e \mid \alpha \beta \rho \sigma \tau \mid \omega \nu \Lambda \parallel. \] (See the musical rendering of this,
Appendix, Note I, § 10, p. 284, large edition.) So, again, in the
profoundly sorrowful conclusion drawn from the instance of

Oedipus, ouδ | εν μακαρ | ιζ | ω Λ ||. And, since his unhappy fate
is here contemplated in its entirety, the whole strophe forms
a single rhythmical period.

The Second Strophe—reflecting on particular aspects of the
king's destiny—is appropriately broken up into three short
periods; and the choreic rhythm is here so managed as to
present a telling contrast with the logaoedic rhythm of the first
strophe. The weightiest verses are those which form the con-
clusion.

I have but briefly indicated relations of which the reader's
own ear and feeling will give him a far more vivid apprehension.
There are no metrical texts in which it is more essential than in
those of ancient Greece never to consider the measures from
a merely mechanical point of view, but always to remember
what the poet is saying. No one who cultivates this simple
habit can fail to attain a quicker perception of the delicate
sympathies which everywhere exist between the matter and the
form of Greek lyrics.
ΣΟΦΟΚΛΕΟΥΣ
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ
ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΓΟΣ.

"Εστι δίπουν ἐπὶ γῆς καὶ τετράπον, οὗ μία φωνῆ,
καὶ τρίτων ἀλλάσσει δὲ φυῆ μόνον ὅσο' ἐπὶ γαῖαν
ἐρπετὰ κυνεῖται ἀνὰ τ' αἰθέρα καὶ κατὰ πόντον.
ἀλλ' ὀπόθαν πλείστουσιν ἐρειδόμενον ποσὶ βαίνη,
ἐνθα τάχος γυνώσων ἀφαυρώτατον πέλει αὐτοῦ.

Athenaeus 456 Β introduces his quotation of the riddle thus: Καὶ τὸ
τῆς Σφιγγὸς δὲ αἰνήμα 'Ἀσκληπιάδης ἐν τοῖς Τραγῳδουμένοις τοῖοῦτον εἶναι
φησιν. Asclepiades of Tragilus in Thrace, a pupil of Isocrates, wrote
(circ. 340 B.C.) a work called Τραγῳδομένα (‘Subjects of Tragedy’) in
six books, dealing with the legendary material used by the tragic poets,
and their methods of treatment. The Δινήμα, in this form, is thus
carried back to at least the earlier part of the fourth century B.C.

ΔΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

Κλῦθι καὶ οὐκ ἐθέλουσα, κακόπτερε Μοῦσα βανόντων,
φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίς.
ἀνθρωπον κατέλεξας, ὅς ἴνικα γαῖαν ἐφέρπει,
πρῶτον ἐφι τετράπον νήπιος ἐκ λαγόνων
γηραλέος δὲ πέλων τρίτατον πόδα βάκτρων ἐρείδει,
αὐχένα φορτίζων, γῆραὶ καμπτόμενος.
The *iērai* in the opening scene (like the *prōtopoi* at the close of the *Eumenides* of Aeschylus) would come under the general designation of a *paraχορήγημα*—which properly meant (not, of course, an ‘auxiliary chorus’ but) anything which the choragus provided *in supplement* to the ordinary requirements of a drama, and was specially applied to a fourth actor, according to Pollux 4. 11ο *paraχορήγημα ἐν τέταρτος ὑποκρήτης τι παραφθέγ-ξαιτο*. The distribution of the parts among the three actors would be as follows:—

**Oedipus, prōtaγωνιστής.**

**Ioĉαsta,**
Priest of Zeus,
**Messenger from the house (ἐξάγγελος),**
Servant of Laius,
**Creon,**
Teiresias,
**Messenger from Corinth (ἀγγελος),**
STRUCTURE OF THE PIEV.

1. πρόλογος, verses 1—150.
2. πάροδος, 151—215.

3. ἐπεισόδιον πρῶτον, 216—462.
4. στάσιμον πρῶτον, 463—512.

5. ἐπεισόδιον δεύτερον, 513—862, with κόμμος, 649—697.
6. στάσιμον δεύτερον, 863—910.

7. ἐπεισόδιον τρίτον, 911—1085.
8. στάσιμον τρίτον, 1086—1109.

9. ἐπεισόδιον τέταρτον, 1110—1185.
10. στάσιμον τέταρτον, 1186—1222.

11. ἦξοδος, 1223—1530.

In reference to a Greek tragedy, we cannot properly speak of 'Acts'; but the πάροδος and the στάσιμα mark the conclusion of chapters in the action. The Oedipus Tyrannus falls into six such chapters.

The parts named above are thus defined by Aristotle (Poet. 12):

1. πρόλογος = μέρος ὁλον τραγῳδίας τὸ πρὸ χοροῦ παρόδου, 'all that part of a tragedy which precedes the parodos' (or 'entrance' of the Chorus into the orchestra).

2. πάροδος = ἵ πρώτη λέξεις ὁλον χοροῦ, 'the first utterance of the whole Chorus.'

3. ἐπεισόδιον = μέρος ὅλον τραγῳδίας τὸ μεταξὺ ὅλων χορικῶν μέλων, 'all that part of a tragedy which comes between whole choric songs.'

4. στάσιμον = μέλος χοροῦ τὸ ἀνευ ἀναπαίστου καὶ τροχαίου, 'a song of the Chorus without anapaests or trochaics.' στάσιμον is 'stationary': στάσιμον μέλος, a song by the Chorus at its station—after it has taken up its place in the orchestra—as distinguished from the πάροδος or entrance-song.

5. ἦξοδος = μέρος ὅλον τραγῳδίας μεθ' ὁ σύν ἑστὶ χοροῦ μέλος, 'all that part of a tragedy after which there is no song of the Chorus.'

Verses 649—607 of the second ἐπεισόδιον form a short κόμμος. The Chorus are pleading with Oedipus, lyric measures being mingled with iambic trimeters. Arist. (Poet. 12) defines the κόμμος as θρήνος κοινος χοροῦ καὶ ἀπὸ σκηνῆς, i.e. a lamentation in which the Chorus (in the orchestra) took part with the actor on the stage. An example of the κόμμος on a larger scale is Soph. El. 121—250.
[Scene:—Before the palace of Oedipus at Thebes. In front of the large central doors (βασιλείου θύρα) there is an altar; a smaller altar stands also near each of the two side-doors: see v. 16. Suppliants—old men, youths, and young children—are seated on the steps of the altars. They are dressed in white tunics (χιτώνες) and cloaks (ιμάτια)—their hair bound with white fillets. On the altars they have laid down olive-branches wreathed with fillets of wool. The Priest of Zeus, a venerable man, is alone standing, facing the central doors of the palace. These are now thrown open; followed by two attendants (πρόσπολοι), who place themselves on either side of the doors, Oedipus enters, in the robes of a king: for a moment he gazes silently on the groups at the altars, and then speaks.]

ΟΙΔΙΠΟΤΕΣ.

*Ω ΤΕΚΝΑ, Κάδμου τοῦ πάλαι νέα τροφή,
tínas ποθ' ἔδρας τάσις μοι θοάζετε

1—77 Oedipus asks why they are suppliants. The Priest of Zeus, speaking for the rest, prays him to save them, with the gods' help, from the blight and the plague. Oedipus answers that he has already sent Creon to consult Apollo at Delphi, and will do whatever the god shall bid.

1 νέα, last-born (not 'young,' for τέκνα includes the old men, v. 17), added for contrast with τοῦ πάλαι. Oedipus,—who believes himself a Corinthian (774)—marks his respect for the ancient glories of the Theban house to whose throne he has been called: see esp. 258 f. τροφή = θρέμματα (abstract for concrete): Eur. Cyc. 139 ἄρεών τροφαῖς ἀρνεῖς ἐκτεθραμμέναι. Cadmus, as guardian genius of Thebes, is still τροφής of all who are reared in the θύμα Καδμείων (v. 29).

2 ἔδρας. The word ἔδρα = 'posture,' here, as usu., sitting: when kneeling is meant, some qualification is added, as Eur. Ph. 293 γονυπετεῖς ἔδρας προσπίνω σοὶ, 'I supplicate thee on my knees.' The suppliants are sitting on the steps (βάθρα) of the altars, on which they have laid the κλάδου: see 142: cp. 15 προσήμεθα, 20 θακεί: Aesch. Eum. 40 (Orestes a suppliant in the
Sophokleus

ίκτηρίοις κλάδουσιν ἐξεστεμένοι; τόλις δ’ ὤμοι μὲν θυμαμάτων γέμεις, ὀμοῦ δὲ παιάνων τε καὶ στεναγμάτων ἁγώ δικαιών μη παρ’ ἄγγελων, τέκνα, ἄλλων ἀκούειν αὐτός ὁ δὲ ἐξήλθα, ὁ πάση κλεῖνος Οἰδίπους καλούμενος.

ὑλ’, ὁ γεραίε, φραξ’, ἐπεὶ πρέπειν ἔφυς πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε,

Delphian temple) ἐπὶ ὄμφαλῳ (on the omphalos) ἔδραν ἔχοντα προστρό-παιον...ἐλαίας θ' ψυγέσας κλά-δον. θοάητε prob. = θάσσετε, 'sit,' ἔδρας being cognate acc. In Eur. θοάζω (θόζη) always = 'to hasten' (transitive or intrans.). But Empedocles and Aesch. clearly use θοάζω as = θάσω, the sound and form perh. suggesting the epic θάσσω, θάκως. See the word discussed at length in large edition, Appendix, Note 2.

3 ἤκτηρίοις κλάδουσιν. The supplicant carried a branch of olive or laurel (ἰκτηρία), round which were twined festoons of wool (στέ-φη, στέμματα,—which words can stand for the ικτηρία itself, infra 913, II. 1. 14). He laid his branch on the altar (Eur. Her. 124 βαμον καταστέφανες), and left it there, if unsuccessful in his petition (Eur. Suppl. 259); if successful, he took it away (ib. 359, infra 143). ικτ. κλ. ἔστεμένοι = ἤκτηρίοις κλάδους ἔστεμένοι ἔχοντες: Xen. Anab. 4. 3. 28 διηγευμένως τοὺς ἀκούσας καὶ ἐπιβεβλημένως τοὺς τοῦτον, 'the javelin-throwers with javelins strapped by the thong (ἀγκύλη), and their archers with arrows fitted to the string.' So 19 ἔστεμένοι absol. = provided with στέφη (i.e. with ικτη-ρίαι: see last note).

4 ὦμοιο μέν...ὀμοῦ δὲ, 'reeks with incense, rings with prayers for health and cries of woe.' The verbal contrast is merely between the fumes of incense burnt on the altars as a propitiatory offering, and the sounds—whether of invocations to the Healer, or of despair.

7 ἄλλων. Redundant, but serving to contrast ἄγγελῳ and αὐτός, as if one said, 'from messengers,—at second hand.' ὁδε = δεῦρο, as often in Soph.: in Tyr. 402 βλέψ ὁδε = βλέπε δεῦρο.

8 ὁ πάση κλεῖνος...καλούμενος. πάση with κλεῖνος (cp. 40 and Ai. 440 ἄτιμος Ἄργελοιν ὤδ’ ἀπόλλυ-μαι) not with καλούμενος: 'called Oedipus famous in the sight of all.' The tone is Homeric (Od. 9. 19 έλυ’ Ὀδυσσεῦ...καὶ μεν κλέος οὐρανὸν ἱκεῖ, imitated by Verg. Aen. 1. 378 sum pius Aeneas fama super aethera notus): Oedipus is a type, for the frank heroic age, of Arist.’s μεγαλόφυνχος—ὁ μεγάλων αὐτὸν ἄξιων, ἄξιος ὄν.

9 ἔφυς, which is more than εἰ, refers, not to appearance (φύς), but to the natural claim (φύσις) of age and office combined.

10 πρὸ τῶνδε, 'in front of,' and so 'on behalf of,' for these = 'as their spokesman.' τίνι τρόπῳ with καθέστατε only: δείσαντες η οὕτρακεντες = εἰτε οὐδεστατε τι, εἰτε οὕτ' οὕτρακεντε (not πότερον δείσαντες; η οὕτρακεντε;), 'in what mood are ye set here, whether it be one of fear or of desire?'
11 στέρξαντες, 'having formed a desire': the aor. part., as Ai. 212 ἐτελ ὀ στέρξαντες ἀνέχει ('is constant to the love which he hath formed for thee') and Ἐλ. 1100 καὶ τί βουλήθηκε πάρει; Ὑμ. Ο. Κ. 1093 καὶ τὸν ἀγρευτάν Ἀττάλων καὶ καταγγέλταν... στέργω διπλάς ἀρωγάς ἄντι-λείν, 'I desire': where, in such an invocation (iω...Σεὐ...πόρους, K.T.L.), στέργω surely cannot mean, 'I am content.' Oed. asks: 'Does this supplication mean that some new dread has seized you (στερξάντες)? Or that ye have set your hearts (στέρξαντες) on some particular boon which I can grant?'—Others render στέρξαντες 'having acquiesced.' This admits of two views. (i) 'Are ye afraid of suffering? Or have ye already learned to bear suffering?' But this seems unmeaning. He knows that the suffering has come, and he does not suppose that they are resigned to it (cp. v. 58). (ii) Prof. Kennedy connects η στέρξα-ντες ὡς θέλοντος ἀν κ.τ.λ., i.e. are ye come...in contentment, as believing that, &c.? But (a) it appears hardly consonant with the kingly courtesy of this opening speech for Oedipus to assume that their belief in his good-will would reconcile them to their present miseries. (b) We seem to require some direct and express intimation of the king's willingness to help. (c) The rhythm seems to favour the question at στέρξαντες.—

13 μὴ οὐ κατουκτείρων. An infinitive or participle which for any reason would regularly take μὴ, usually takes μὴ οὐ, if the principal verb of the sentence is negative. Here δυσάλγητος = ὡκ εὐάλγητος: Dem. F. Λ. § 123 (τόλεις) χαλεπά λαβεῖν...μὴ οὐ χρόνῳ καὶ πολυρκίᾳ (τον καβόντι), where χαλεπά = οὐ ράδιαι. μὴ οὐ κατουκτείρων is a participial protasis, = οὐ μὴ κατουκτείρωμι.

14 ἀλλά, 'nay,' or 'well,' can begin a speech even where there is no evident opposition of ideas: e.g. Xen. Αναβ. 3. 1. 35; 45; 3. 2. 33.

16 βομβοτοί τοῖς σοῖς. The altars of the προστατηρίου θεοί in front
of the palace, including that of Apollo Δύκειος (q19). ouδέτερον σθένοντες, το δ’ ἄλλο φύλον εξεστημένον ἄγοραισι θακεί, πρὸς τε Παλλάδος διπλοῖς ναὸς, ἐν’ Ἰσμηνοῦ τε μαντεῖα σποδῶ. 20

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Thebes was divided from N. to S. into two parts by the torrent called Strophia. The W. part, between the Strophia and the Dirce, was the upper town or Cadmeia: the E. part, between the Strophia and the Ismenus, was ἡ κάτω τὸλη. The name Καδμεια was given especially to the S. eminence of the upper town, the acropolis. (1) One of the ἄγο-ραι meant here was on a hill to the N. of the acropolis, and was the ἄγορα Καδμειας. (2) The other was in the lower town. It was a Thessalian custom to have two ἄγο-ραι, — one, ἐλευθέρα, from which everything βάναωσον was excluded.

πρὸς τε Παλλάδος ναὸς. Not ‘both at the two temples,’ &c., as if this explained ἄγοραισι, but ‘and,’ &c., for the ἄγορα would have their own altars of the ἄγο-ραἰον θεοῦ, as of Artemis (161). One of the διπλοῖ ναῶν may be that of Πάλλας Ὠγκα, near the Ὠγκα τὸλη on the W. side of Thebes (τύλαι ὸγκα Ἀθάνας Αεσχ. Θεβ. 487, ὸγκα Παλλάς ἰδ. 501), whose statue and altar ἐν ὑπαίθρῳ Paus. mentions. The other temple may be that of Athene Καδ-μεια or of Athene Ἰσμηνία — both mentioned by the schol., but not by Paus. It was enough for Soph. that his Athenian hearers would think of the Erechtheum and the Parthenon — the shrines of the Polias and the Parthenos — above them on the acropolis.

21 ἐπ᾽ Ἰσμ. Ὤ. σποδῶ, ‘where Ismenus gives answer by fire.’ ‘The oracular ashes of Ismenus’ = the altar in the temple of Apollo Ἰσμηνίος, where divination by burnt offerings was practised. Cp. Her.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

πῶλης γάρ, ὧσπερ καυτὸς εἰσορᾶς, ἀγαν ἠδη σαλεύει κάνακονόμαι κάρα βυθῶν ἐτ’ σοῦ ὡς τοῖς φῶνιοι σαλῶν, φθινοῦσα μὲν κάλυξιν ἐγκάρπως χθονός, 25 φθινοῦσα δ’ ἄγελαις βουνόμοις τὸκουσί τε ἄγονοις γνυακῶν’ ἐν δ’ ὁ πυρφόρος θεὸς

8. 134 (the envoy of Mardonius in the winter of 480–79) τῷ Ἰσμήνῳ Ἀπόλλωνι ἔχρησατο· ἐστὶ δὲ κατά περ ἐν Ὤλυμπῳ ἱπποὶ χρηστημα- 
ζέσθαι: Pind. Ο. 8. ἵππω. Οὐλυμ- 
pία | ... θ᾽ ἑκάτερες ἄρδες | ἐμπύ- 
ροις τεκμαρθμένοι παραπεριώταται Δίας. 
σποδὸ: the embers dying 
down when the μαυτεῖον has now 
been taken from the burnt-offer-
ing: Ant. 1007 ff. Ἰσμήνου, 
because the temple was by the river 
Imenus. The Ἰσμήνων, the 
temple at Abae in Phocis, and that 
on the hill Πτῶν to the E. of 
lake Copais, were, after Delphi, 
the chief shrines of Apollo in N. 
.Greece.

24 βυθῶν, ‘from the depths,’ 
i.e. out of the trough of the waves 
which rise around. Σρ. Αν. 337 
περιβρυχουσιν | περῶν ὑπ’ οἰκομα-
sιν, under swelling waves which 
threaten to engulf him. Αρατ. 426 
ὑπόβρυχον (‘under water’) ναυτλίλλω-
ται. φωνεῖ here merely poet. for 
θανάσιμον, as Tr. 770 φωνεῖ | ἔχ-
θρᾶς ἐγκαίνης ὦς. But in Αἰ 351 
φωνα ζάλη = the madness which 
drove Ajax to bloodshed. ἐτ’ ὡς 
οὐ καὶ: for position of ἐτ’, cp. 
Trach. 161 ὁ τοῦ ἐτ’ οὐκ ὡς, Phil. 
1127 ἐτ’ οὐδὲν εἶμι. With οὐδὲν τε 
the verb is often omitted, as 1415, 
O. C. 1136, Τ. 742, Α. Εγ. 
343.

25 φθινοῦσα μὲν κ.τ.λ. 
The anger of heaven is shown (1) by 
a blight (φθινοῦσα) on the fruits 
of the ground, on flocks and on 
child-birth: (2) by a pestilence (λοι-
μός) which ravages the town. Σρ. 
171 ff. For the threefold blight, 
Her. 6. 139 ἀποκτείνασι δὲ τοῖς 
Πελασγοῖς τοὺς σφετέρους παιδάς 
tε καὶ γυναῖκας οὔτε γῆ καρπῶν 
ἐφερε οὔτε γυναίκες τε καὶ ποίμαι 
ὀμοίων ἔτικτων καὶ πρὸ τοῦ. κά-
λυξιν ἐγκάρπως. The datives 
mark the points or parts in which 
the land φθινει. κάλυξ ἐγκάρπως 
is the shell or case which encloses 
immature fruit,—whether the blos-
som of fruit-trees, or the ear of 
wheat or barley: Theophr. Ηst. 
Plant. 8. 2. 4 (of κρήθη and πυρὸς) 
πρῖν ἀν προσέχεις (ὁ στάχυς) ἐν 
γῇ κάλυκι γέννηται.

26 ἄγελαι...γνυακῶν, ‘in the 
herds among the pastures, in 
the barren pangs of women.’ ἄγελαι 
βοῦν μοι (paroxyt.) = ἄγελαι βοῶν 
νεομένων: but ἀκτή βοῶνομος (pro-
paroxyt.), a shore on which oxen 
are pastured, El. 181. Σρ. El. 
861 χαλαργοῖ εἰς ἀμύλλαιας = ἀμύ-
λαιας ἀργών χήλῶν. The epithet 
makes that the blight on the flocks 
is closely connected with that on 
the pastures.

27 ἐν δ’, adv., ‘and withal’; so 
183, Τ. 206, Α. 675. Not in 
‘tmesis’ with σκῆπας, though Soph. 
has such tmesis elsewhere, Ant. 420 
ἐν δ’ ἐμεστώθη: id. 1274 ἐν δ’ ἐσε-
σεν: El. 713 ἐν δ’ πᾶς ἐμεστώθη ὅρμος. For the simple σκῆπας, 
Σρ. Αγ. 308 ἐτ’ ἐσκῆψεν, ‘then it 
swooped.’ So Aesch. Περ. 715 λοι-
μοῦ τὺς ἅλθε σκῆπτος. ὁ πυρφόρος 
θεὸς, ‘the flaming god,’ the bringer 
of the plague which spreads and 
rages like fire (176 κρείσσον ἀμαμα-
κέτου πυρὸς, 191 φλέγει με): but also
ΣΟΦΟΚΛΕΟΥΣ

σκήπτας ἐλαύνει, λοιμὸς ἔξθιστος, πόλιν,
ὡς οὖ κενοῦτα δῶμα Καθμεῖν' μέλας δ'
"Αἴδης στεναγμῷ καὶ γόους πλουτίζεται.
θεοῖ τε μέν νυν οὐκ ἵσομενόν σ', ἐγὼ
οὐδ' οἳδε παῖδες ἐξόμεθ' ἐφέστιοι,
ἀνδρῶν δὲ πρῶτον ἐν τε συμφοράς βίου
κρίνοντες ἐν τε δαμόνων ἔπιλαλαγάς:
ὅς γ' ἐξέλυσα, ἀστυ Καθμεῖνο μολὼν,
σκληράς αὐτοῖς δασμόν ὁ παρείχομεν

with a reference to fewer, πυρετός.
So Hippocr. 4. 140 ὁκύσσυ δὲ τῶν ἀνθρώπων πυρ (= πυρετός) ἐμ-
πτήτη. Pictorially the epithet presents
the Destroyer as armed with a deadly brand
(cp. Eur. Ph. 1121, Aesch. Theb. 432),—against which
the Chorus presently invoke the holy fires of Artemis (206) and the
‘blithe torch’ of Dionysus (214).

29 μέλας δ’: elision at end of verse, as 785 διόμος δ’, 791 γένος δ’,
1184 εὖν οἰς τ’, 1224 δόσον δ’: El.
1017 καλῶς δ’: Ant. 1031 τὸ μανθά-
νειν δ’: Αἰ. Ἀν. 1716 θυμαμάτων δ’.
Besides δ’ and τ’, the only certain
example is ταύτ’, 332.

30 πλουτίζεται with allusion to
Πλοῦτον, as Hades was called by
an euphemism, ὅτι ἐκ τῆς κάτωθεν ἀνέτα τὸ πλοῦτον (crops and metals),
as Plato says, Crat. 403 ο. Cp.
Lucian Timon 21 (Πλοῦτος speaks),
ὁ Πλοῦτος (Hades) ἀποστέλλει με
παρ’ αὐτός ἀπέ πλουτὸτας καὶ
μεγαλόδωρος καὶ αὐτὸς ὁν’ δηλοῖ
γοῦν καὶ τῷ ὀνόματι.

31 οὐκ ἵσομενόν σ’, governed
by κρίνοντες in 34. But the poet
began the sentence as if he were
going to write, instead of ἐξόμεθ’ ἐφέστιοι, a verb like κετεύομεν:
hence ἵσομεν instead of ἰσον.
It is needless to take ἵσομεν as
governed by ἐξόμεθ’ ἐφέστιοι in
the sense of keteúo, — like φο-
ράς... ψήφους ἐθέντο Aesch. Ag. 814
(Id. Suppl. 533, Soph. Ai. 191—3,
El. 123—5). Musgr.’s ἵσομεν
would mean (not ‘deeming equal,’
but) ‘making ourselves equal,’ like
ἄντισομενόν Thuc. 3. 11. For
the pass. cp. 581 ἵσομεν).

34 δαμόνων ἔπιλαλαγάς, ‘when
mortals have to do with more than
man,’ = dealings (of men) with
immortals, as opposed to the ordinary
chances of life (ὑμφοραὶ βίου).
Such ἔπιλαλαγαῖ were the visit of
the Sphinx (130) and of the πυρ-
φόρος θεὸς (27). Cp. 960 νόσον
ἔπιλαλαγην, Tr. 845 οὐλαισι συναλ-
λαγάς, ‘in fatal converse.’ The
common prose sense of ἔπιλαλαγη is
‘reconciliation,’ as in Ai. 732.

35 ὅς γ’, ‘seeing that thou.’
The particle marks the ground on
which the judgment (κρίνοντες)
of vv. 31—34 is based: its force
extends to v. 39. ἐξέλυσα... δασ-
μόν, ‘dost quit us of the tax.’
The notion is not ‘paid it in full,’
but ‘loosed it,’ — the thought of
the tribute suggesting that of the
riddle which Oedipus solved. The
dασμός had been as a knotted cord
in which Thebes was bound. Cp.
Tr. 653 Ἀρρ... ἐξέλυσα... ἐπιτονον ἀμέραν, ‘has burst the bondage of
the troublesome day.’ Eur. Ph. 695
ποδών σὸν μόχθων ἐκλύει παρὼν,
‘his presence dispenses with (solves
the need for) the toil of thy feet.’

36 σκληράς, ‘hard,’ stubborn,
relentless. In 391 κῶν expresses
a similar idea.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

καὶ ταῦτ’ ὑπ’ ἡμῶν οὐδὲν ἐξεδωκτεῖ πλέον
οὐδ’ ἐκδιδαχθεῖς, ἀλλὰ προσθήκη θεοῦ
λέγει νομίζει θ’ ἡμῖν ὀρθῶσαι διόν.

νῦν τ’, ὁ κράτιστος πάσιν Οἰδίποι κάρα,
ἰκετεύομεν σε πάντες οἴδη πρόστροποι
ἀλκήν τιν’ εὐρείν ἡμῖν, εἴτε τοῦ θεοῦ
φήμην ἀκούσας εἰτ’ ἀπ’ ἀνδρὸς οἰσθά ποὺ
ὡς τοίς ἔμπειροις καὶ ταῖς ἔμμορφας
ξώσας ὡς χάλιστα τῶν βουλευμάτων.

37 καὶ ταῦ, ‘and that too’: Aν. 322 (ἐποίησας τὸ ἔργον) καὶ
tαὐτ’, ἐπ’ ἀρχαῖο γε τὴν ψυχήν
προσδέχεται. οὐδὲν πλέον, ‘nothing
that could advantage thee,’ nothing
more than anyone else knew. Plat.
Symp. 217 C οὐδὲν γάρ μοι πλέον ἦν,
it did not help me.

38 προσθήκη θεοῦ, ‘by a god’s
aid.’ [Dem.] In Arist. 1 § 24
ἡ ἐνταξια τῶν νόμων προσθήκη
τῶν ἀνθρώπων περεστί, ‘discipline,
with the support of the laws, pre-
vails against villainy.’ Thuc. 6.
30 τῶι δικαουμένωσι...προσθεμένους,
‘taking the side of’: so Ο. C.
1332 οἰς ἄν σὺ προσθή. The word
is appropriate, since the achieve-
ment of Oed. is viewed as essen-
tially a triumph of human wit: a
divine agency prompted him, but
remained in the background.

40 πάσιν, ethical dat. masc.
(cp. on 8), ‘in the eyes of all men.’
Tr. 1071 πολλοὶς οἰκτρῶν: Ar.
Ran. 84 οἰχεία, ἀναβὰς ποιηθή
καὶ ποθετοῦ τοῖς φίλοις, ‘regretted
by his friends.

42 εἴτε οὗθα ἀλήθην, ἀκούσας
φήμην θεῶν τοῦ (by having heard
a voice from some god), εἴτε οὗθα
ἀλήθην ἀπ’ ἀνδρός ποὺ (help obtain-
able from a man, haply). Not,
‘knowest from a man’ (as thy in-
formant): this would be παρὰ or
πρὸς ἀνδρός. So in Od. 6. 12 θεῶν
ἀπ’ μιᾶς εἰδὼς = ‘with wisdom
inspired by gods,’ not ‘having
learned wisdom from (the lips of)
gods.’ ποὺ is the reading of most
of the MSS.: τοῦ, found in two
MSS., is adopted by some editors.

43 φήμη, any message (as in
a dream, φήμη ὄνειρου, Her. 1. 43),
any rumour, or speech casually
heard, which might be taken as a
hint from the god. Od. 20. 98
ὤς πάτερ... | φήμησι τίς μοι φάσ-
ωθω...(Odysseus prays), ‘Let some
one, I pray, show me a word of
omen.’ Then a woman, grinding
corn within, is heard speaking of
the suitors, ‘may they now sur-
pass their last’: χαίρεν δὲ κλησθώ
δος νῦν, ‘rejoiced in the sign
of the voice.’ ὄμοιος was esp. the
voice of an oracle; κλησθών com-
prised inarticulate sounds (κλ.
dυσκρίτως, Aesch. P. V. 486).

44—45 ὡς τοῖς...βουλευμά-
tων. I take these two verses with
the whole context from v. 35, and
not merely as a comment on the
immediately preceding words εἰτ’
ἀπ’ ἀνδρός οἰσθά ποὺ. Oedipus has
had practical experience (ἐμπειρία)
of great troubles; when the Sphinx
came, his wisdom stood the trial.
Men who have become thus ἐμ-
πειρότατος are apt to be also (καὶ)
prudent in regard to the future. Past
facts enlighten the counsels which
they offer on things still uncertain;
and we observe that the issues of
their counsels are not usually futile
or dead, but effectual. Well may
we believe, then, that he who saved us from the Sphinx can tell us how to escape from the plague. *tis *εὐμφοράς τῶν βουλευμάτων*, the events, issues, of their counsels (i.e. the action taken upon their advice): Thuc. i. 140 ἐνδέχεται γὰρ *tis *εὐμφοράς τῶν πραγμάτων οὐχ ἴσως ἀμαθῶς χωρίσαι ἤ καὶ *tis *διανοιας τοῦ ἀνθρώπου: the issues of human affairs can be as incomprehensible in their course as the thoughts of man: ἵνα πρὸς τὰς εὐμφορας καὶ τὰς γνώμας τρεπόμενος, altering their views according to the events: 2. 87 *tis *εὐμφοράς τῷ ἀποβάντι, by the issue which has resulted. So Soph. *Ελ. 1230 ὅρομεν, οὐ παί, κατὶ συμφοραῖσι μοι γεγονός ἐρτει δάκρυον ὀμμάτων ἁπα, 'and at the issue..' ζῶσας is not ‘successful,’ but ‘operative,’—effectual for the purpose of the βουλευμάτα: as v. 452 ἡστά is said of the oracles which remain operative against the guilty, and *Ant. 457 ἦ ταύτα* of laws which are ever in force. Conversely, λόγοι θνήσκοντες μάτην (Aesch. *Chgo. 845*) are threats which come to nothing. Some translate εὐμφ. βουλευμάτων ‘comparisons of counsels.’ But, (1) though we have the expression εὐμφέρειν βουλευμάτας ‘to compare counsels’ in Aesch. *Pers. 528*, such a meaning for the substantive εὐμφορά is unexampled. (2) Supposing that Soph. intended to hazard an exceptional use of εὐμφορά, relying on the context to show that it meant ‘comparisons,’ it is inconceivable that he should have withheld the indispensable key-word (βουλευμάτων), which was to explain the strange meaning of εὐμφοράς, until the very end of the sentence. Up to the utterance of the word βουλευμάτων no hearer would have doubted that εὐμφ. had its ordinary meaning of ‘fortunes.’ (3) The Priest of Zeus salutes Oedipus, not indeed as a god, but as unique and supreme among mortals. Can we imagine him giving his peerless sovereign so strong a hint to consult other men?

47 θ', εὐλαβήθηθ', 'On, guard thy fame,'—as the next clause explains. Oed. is supposed to be above personal risk: it is only the degree of his future glory (55) which is in question;—a fine touch in view of the destined sequel.

48 *tis *πάρος προθυμίας, causal genit. : Plato *Crito 43* ὑπὸ πολλάκις μὲν ὑ ἔστι...ἐνδαιμόνισα τού τρόπου.

49 μεμνύμεθα, ‘and never let it be our memory of thy reign, that,’ &c. This subjunct. occurs also *Od. 14. 168* πίνε καὶ ἄλλα παρέξ μεμνύμεθα, and twice in Plato. Eustathius, followed by Herm. and others, cites the word here as μεμνύμεθα (opt.), a possible but unexampled form for μεμνημέθα. The personal appeal, too, here requires the subjunct., not optat.: cp. *O. C. 174* μὴ δή τάδη ἀδικηθῶ, *Tr. 802* μὴ αὐτοῦ θάνω.

50 στάντες τ' κ. τ. λ. For partic. with μέμνημαι cp. *Xen. Cyr. 3. 1. 31* ἐμέμνησε γὰρ εἰς γονίαν: Pind. *N. 11. 15* θνατὰ μεμνάσθω περιστέλ-λων μέλη: for τε...καὶ, *Ant. 1112* αὐτόσ' τ' ἐνδίκα καὶ παρόν· ἐκλύσομαι, as I bound, so will I loose.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

51 ἀσφαλείᾳ, 'in steadfastness': a dat. of manner, equivalent to ἀσφαλέως in the proleptic sense of ὡστε ἀσφαλὴ ἐστι. Thuc. 3. 82 ἀσφαλεία δὲ τὸ ἑπιθυμουλεσθαι (where ἀσφαλεία is a false reading), to form designs in security, opp. to τὸ ἑμπλήκτος ὡς, fickle impetuosity. The primary notion of ἀσφαλής ('not slipping') is brought out by πεσόντες and ἀνόρθωσον. For the dat. cp. ἴνα ἄμφως.

52 ὰρνθιθα...ἀλογῳ, like secunda alite or fausta aut for bono omine. A bird of omen was properly ὄλος: Od. 15. 531 οὐ τοι ἰδεῃ ἐπτατο δεξίος ὄρνις—ἐγκνω γάρ μεν ἐσώτα ὄλον οὐ ἔστιν. But cp. Eur. I. A. 607 ὰρνθιθα μὲν τὸν ἀλος ποιοὺμαι: Αἰ. Αὐν. 720 φήμη γ' ὑμών ὄρνις ἐστίν, παραρτό τ' ὰρνθιθα καλείς, ἐξ ἕμβολον ὄρνιν, φώνην ὄρνιν, τεραπότ' ὄρνιν, διὸν ὄρνιν. The dat. is a dat. of attendant circumstance: cp. Ei. 705 ἐκτος ἐξ Ἀττικας ἐξαιταί πώλους: Thuc. 8. 27 ἀτελεῖ τῇ ἦκη ἀπ' τῆς Μιλησίων ἀνέστησαν: Αἰ. 531 καὶ μὴν φόβουσι γ' αὐτῶν ἔξευγάμων, 'oh, in my poor fears I let him quit me.' Thomp. Synt. § 123. καὶ is better taken as 'also' than as 'both' (answering to καὶ ταῦτα in 53).

54 ἀρχεῖς...κρατεῖς...κρατεῖν. κρατεῖν τινὸς, merely to hold in one's power; ἀρχεῖν implies a constitutional rule. Cp. Plat. Rep. 338 δ ὀνοῦκον τοῦτο κρατεῖ ἐν ἐκάστῃ πόλει, τὸ ἀρχεῖν; Her. 2. 1 Ἀθήναι τε παραλαβῶν τῶν ἤρχε καὶ δὴ καὶ Ἑλλήνων ἄνεπεκτάτει, i.e. the Asiatics who were his lawful subjects, and the Greeks over whom he could exert force. But here there is no stress on a verbal contrast: the words merely = εἶπερ ἀρχεῖς, ὦστε ἄρχεις. Cp. Trach. 457 κεὶ μὲν δέδοικα, οὐ καλώσταρβείς: below 973 προδέληγον... ἔνδας.

55 ἦν ἀνδρόν κ.τ.λ., 'better to be lord of men than of a waste.' ἦν ἄνδρ., not 'with the help of men,' but 'with men in the land,' ἀνδράς ἐχοὺς γῆς. Cp. 207. Ei. 191 ἀείκει σὺν στολῇ. Αἰ. 30 σὺν νεόρρανῳ ἐξεῖ. Αἰτ. 116 ἦν ὁ Ἴπποκόρος κορύθετοι.

56 ὦς οὐδέν ἐστίν κ.τ.λ. Thuc. 7. 77 ἄνδρες γὰρ πόλεις, καὶ οὐ τείχε χώρα ἤπει ἄνδρῶν κεναί. Ηερ. 8. 61 (Themistocles, taunted by Ademantus after the Persian occupation of Athens in 480 B.C. with being ἄπολες, retorted) ἐνωτοῖσι... ὦς εἴη καὶ πόλεις καὶ γῇ μέξως ὄτε κελεύεσθαι, ἔστιν ὁ δικαίωμα νήσος σφί ἔσως πετηλρώμεναι. πύργος, 'walled town,' = the city wall with its towers: the sing. as in 1378: Αἰτ. 953 οὐ πύργος, οὐχ ἄλκτυνοι | ναῖς: Αἰ. 159 σφαλέρων πύργων μία χρονις πέλλουται: Eur. Hec. 1209 πέρειξ δὲ πύργως εἰξ' ἐπὶ πόλιν.

57 ἔρημος κ.τ.λ., 'if it is void and no man dwell with thee there-in.' Lit., 'void of men, when they do not dwell with thee in the city': ἄνδρῶν depends on ἔρημος, of which μὴ ἔσωκοόντων ἔσω is expegegetic. Rhythm and Sophoclean usage make this better than to take ἄνδρῶν μὴ ἔσω. έ. as
ΣΩΦΟΚΛΕΟΥΣ

ΟI. ὁ παίδες οἰκτροί, γνωτὰ κοῦκ ἀγνωτά μοι προσήλθεθ᾽ ἰμερούντες· εὖ γὰρ οἶδ᾽ ὅτι νοσεῖτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ ὀὐκ ἔστων ὡμῶν ὅστις ἐξ ἦσον νοσεῖ. τὸ μὲν γὰρ ὡμῶν ἀλγος εἰς ἐν ἔρχεται μόνον καθ᾽ αὐτόν, κουδεδέν ἄλλον ἥ ὅ ἐμὴ φυχῇ πόλιν τε καὶμὲ καὶ σ᾽ ὡμοῦ στενεί. ὥστι οὐχ ὑπνῷ γ᾽ εὔδομα μ᾽ ἐξεγείρετε, ἀλλ᾽ ἤστε πολλὰ μέν ἡμεῖς ἀδηκρύσαντα δὴ, πολλὰς δ᾽ ὄδοις ἐλθόντα φροντίδος πλάνοις.

a gen. absol. Cr. Ai. 464 γυμνὸν φανεντα τῶν ἀριστελῶν ἄτερ: Phil. 31 κένην οἴκησαν ἀνθρώπων δίχα: Lucr. 5. 841 muta sine ore etiam, sine vuln. caeca.

58 γνωτὰ κοῦκ ἀγνωτά. This formula is used when the speaker feels that he has to contend against an opposite impression in the mind of the hearer: 'known, and not, (as you perhaps think,) unknown.' Her. 3. 25 ἐμανής τε ἐὼν καὶ οὗ φρενήρας—being mad,—for it must be granted that no man in his right mind would have acted thus. O. C. 397 βασιὰ κοῦχι μυρίῳ χρόνῳ, soon, and not after such delay as thy impatience might fear.

60 καλ νοσοῦντες, 'and sufferers as ye are': not = καὶ τοῦ (a meaning which καὶ never has), but a pathetic use of the conjunction in its ordinary sense. Cp. 819: ἡτ. 1072 ὀκτειρὸν τέ με...οἰκτρῶν, ὅστις... βέβρυχα κλαίων, καὶ τόδ᾽ οὖδ᾽ ἂν εἰς ποτὲ | τόνδ᾽ ἄνδρα φαίν πρόοθ᾽ ιδεῖν δεδρακότα: Phil. 1283 τὸν βλοῷ λαβῶν | ἀπεστερηκάς κἀτα νουθετεῖς ἐμε. The use is frequent and striking in S. John's Gospel. νοσούντες...νοσεῖ. We expected καὶ νοσοῦντες οὐ νοσεῖτε, ὡς ἐγὼ. But at the words ὃς ἐγὼ the speaker's consciousness of his own exceeding pain turns him abruptly to the strongest form of expression that he can find—οὐκ ἔστων ὡμῶν ὅστις νοσεῖ, there is not one of you whose pain is as mine.

62 εἰς ἔνα...μόνον καθ᾽ αὐτόν. καθ᾽ αὐτόν, 'by himself' (O. C. 966), is strictly only an emphatic repetition of μόνον: but the whole phrase εἰς ἔνα μόνον καθ᾽ αὐτόν is virtually equivalent to εἰς ἔνα εἰκαστον καθ᾽ αὐτόν, each several one apart from the rest.

64. καὶ σ᾽. For the elision of σὲ, though accented, cp. 329 τάμι, ὡς ἄν εἶπω μη τὰ σ᾽: 404 καὶ τὰ σ᾽: El. 1499 τὰ γοῦν σ᾽: Eur. Hípp. 323 ἐκ μ᾽ ἀμαρτείν, οὐ γὰρ ἐς σ᾽ ἀμαρτάνω.

65 εὐδομά τ᾽ ὑπνῷ, 'sunk in sleep.' The modal dat. ὑπνῷ is more forcible than a cognate acc. ὑπνον, and nearly = 'deeply,' 'soundly.' Cp. Ἐτ. 176 φόβῳ, φίλαι, ταρβοῦσαν: Verg. Aen. 1. 690 sopitum somno: id. 6. 247 voces vocans Hecaten ('calling aloud').

66 ἀλλ᾽ ἤστε. The conjunct. is strongly adversative: 'no, be sure.'

67 πλάνοις has excellent manuscript authority here, though many of the later mss. read πλάναι: but Soph. uses πλάνοι O. C. i114, πλάνοις Phil. 758 and πλάνη nowhere.
68 εὑρίσκων, 'could find' (impf.). Elmsley ἦπτικον. Curtius (Verb i. 139, Eng. tr. 93) justly says that we cannot lay down any definite rules on the omission of the temporal augment in such forms. While the omission of the syllabic augment was an archaic and poetical license, that of the temporal was 'a sacrifice to convenience of articulation, and was more or less common to all periods.' Thus εἰκαζὼν could exist in Attic by the side of ἡκαζὼν, εὑρίσκων by the side of ἦπτικον. On such a point our mss. are rarely safe guides.

69 ταύτην ἔπρεα, 'I have put into act,' a terse equivalent for ταύτην ἔργα ἐκρησάμην.

71 ὅ τι δρῶν...τό φωνῶν. Cp. Plat. Rep. 414 D ὅπως ἐκάθαρσιν ἐκρησάμην ἀλλὰ τόλμη ἢ πολείς λόγοις χρώμενος ἔρω. These are exceptions to the rule that, where an interrogative pronoun (as τίς) and a relative (as δοτίς) are both used in an indirect question, the former stands first: cp. Plat. Crito 48 ἂ δικά...φινεττών, τό ἐρωτός οἱ πολλοὶ ἡμᾶς, ἀλλ' δ ὅ τι ἐπαίων: Gorg. 448 ἐ ὀφθαλμά τοῖς καὶ ἄλλη ἐκεῖ καὶ ἔτι καὶ δινήμαι τὸν Ἐρίξαν: Philoc. 17 ὅ (ἐκείμε) πόσο σέ ἐστι καὶ ὅ ποια.

72 δρῶν ἢ φωνῶν: there is no definite contrast between doing and bidding others to do: rather 'deed' and 'word' represent the two chief forms of agency, the phrase being equivalent to 'in what possible way.'

73 καὶ μ᾽ ἡμαρ...χρόνῳ, 'when the lapse of days is reckoned': lit., 'and already the day, compared with the lapse of time [since his departure], makes me anxious what he doth': i.e. when I think what day this is, and how many days ago he started, I feel anxious. ἢδη, showing that lo-day is meant, sufficiently defines ἡμαρ. Χρόνῳ is not for τῷ χρόνῳ, the time since he left,—though this is implied,—but is abstract,—time in its course. ξυμμετρούμενον: cp. Her. 4. 158 συμμετρούσαμοι τὴν ὀρθὴν τῆς ἡμέρας, νυκτὸς παρῇ, 'having calculated the time, they led them past the place by night': lit., 'having compared the season of the day (with the distance to be traversed).'

74 λυπεῖ τί πράσσει: Αἰ. 794 ὅστε μ᾽ ὁδινεῖν τί φῆς. τοῦ γὰρ εἰκότος πέρα, 'strangely,' τὸ εἰκός is a reasonable estimate of the time required for the journey.
78 eis kalon, to fit purpose, ‘opportunistly’: Plat. Symp. 174 Ε eis kalon ήκεις. Cp. Ar. Ach. 686 eis tαχευς = ταχεως, Av. 805 eis eυτελευν = ευτελως. οίδη: some of those suppliants who are nearer to the stage entrance by which Creon is about to enter, have made signs to the Priest.

80 ἐν τὐχη...δόματι, ‘may he come to us in the brightness of saving fortune, even as his face is bright!’ (may his radiant look prove the herald of good news.) λαμπρὸς with ἐν τὐχη κ.τ.λ., being applicable at once to a brilliant fortune and (in the sense of φαινόντας) to a beamling countenance. ἐν τὐχη nearly = μετὰ τὐχης, ‘in- vested with,’ ‘attended by.’ cp. 113 ἐν τε γὰρ μακρῷ γῆρᾳ ἐξώδει: Ai. 488 σθένοντος ἐν πλουτῷ. τὐχὴ σοτηρὶ (Aesch. Ag. 664): the adj. in masc. form as in χερὶ πράκτωρ (id. 111), θελτωρ πειθα (Aesch. Suppl. 1040), καραυστήρες δικαί (Id. Eum. 186).

82 εἰκάσαι μὲν ἡδος (sc. βαλει), ‘Nay, to all seeming, he brings comfort.’ Cp. El. 410 έκ δεματός τον νυκτέρου, δοκεῖν ἐμοί: O. C. 151 δυσαλων μακραλων τ’, ἐπεικάσαι, and the phrase ἐκὼν εἴναι. ἡδος, not ‘joyous,’ but ‘pleasant to us,’ ‘bringing good news’: as 510 ἡδύπολις, pleasant to the city: El. 929 ἡδος οίδη μπρις δυσαλεὑσης, a guest welcome, not grievous, to her.

83 πολυστεφῆ...δάφνης: extended use of the gen. after words denoting fullness. Cp. El. 895 περιστεφῆ...ἀνθέων ἡκην. ταγ- κάρπον, ‘berry-laden.’ In Eur. Hippi. 806 Theseus, returning from the oracle at Delphi to find Phaedra dead, cries τι δῆτα τοῖς ἀνέστει- μαι κάρα | πελεκτοῖς, φύλλοις, δυσ- τυχής θεωρός ὦ; so Fabius Pictor returned from Delphi to Rome coronatus laurea corona (Liv. 23. 11).

84 ξύμμετρος......κλύειν, ‘at range to hear.’ ξύμμετρος = com- mensurate (in respect of his distance) with the range of our voices (implied in κλύειν).
مقالον

εσθλην' λεγω γαρ κατ' αυτα δύσφορ', ει τυχω ορθων εξελθοντα, παντ' αν ευτυχειν.
OI. εστων δε ποιον τοιποσ; ουτε γαρ θραυσις ουτ' ουν προδεις ειμι τω γε νυν λόγω.
KR. ει τωνδε χρηζεις πλησιαζοντων κλεινει, έτοιμος ειπειν, ειτε και στειχειν έσω.
OI. ες παντας αυδα. τωνδε γαρ πλεον φερω το πενθος ἃ και της ἐμης ψυχης περι.


87 λέγω γαρ... ευτυχείν. Creon, unwilling to speak plainly before the Chorus, hints to Oedipus that he brings a clue to the means by which the anger of heaven may be appeased.

88 έξελθοντα, of the event, 'having issued'; cp. τοιποσ μη μοι Φοιβος εξελθη σαρκής: so 1182 εξηκοι. The word is chosen by Creon with veiled reference to the duty of banishing the defiling presence (98 έλαινειν). παντ' αν ευτυχείν, 'will end in perfect peace': παντα predicative with ευτυχείν, 'will all of them (= altogether) be well.'

89 τοιποσ, the actual oracle (τοιποσ το θεοτρόνων, Tr. 822): λόγω (90), Creon's own saying (λέγω, 87). ουτ' ουν, 'nor yet.' ουν is used to give a slight emphasis to the second, and occasionally to the first, of two contrasted words or sentences: cp. 271, 1049 (note). προδεις, alarmed beforehand. No other part of προδειδο occurs: προταμειν, προφοβεισθαι = 'to fear beforehand,' but υπερβιοδικα σου, I fear for thee, Ant. 82. In compos. with a verb of caring for, however, προσ sometimes = υπέρ, e.g. προκειμενοι Ant. 741.

91 πλησιαζοντων here = πλησιων δωνων: usu. the verb = either (1) to approach, or (2) to consort with (dat.), as below, 1136.

92 ειτε και στειχειν έσω (χρηζεις), (ετοιμος ειμι τοιτο δραν). So Eur. Ion 1120 (quoted by Elms., etc.) πεπουσεναι γαρ, ει βανειν ημας χρεων, | ηδον αν θανοιμεν, ευθ' δραν φαος: i.e. ειτε δραν φαος (χρη), (ηδον αν ορμουν αυτο). ειτε, as Aesch. Eum. 468 ου δ', ει δικαιως ειτε μη, κρινον δικη.

93 ες παντας. Thuc. 1. 72 ες το πληθος ειτειν (before the assembly). πλεον adverbial, as in Αι. 1103, etc. τωνδε, object. gen. with το πενθος (not with πεπλη), and to be taken as a supplementary (secondary) predicate: 'the sorrow which I bear is for these more than for my own life.' Thomps. Synt. § 2.

94 η καλ, 'than even.' This must not be confounded with the occasional use of η καλ in negative sentences containing a comparison: e.g. El. 1145 ουτε γαρ ποτε | μητρος συ γ' ηθα μαλλον η καμοφιλος: Αι. 1103: Antiphon de.
KR. λέγουμ' ἀν ο' ἥκουσα τοῦ θεοῦ πάρα.
ἀνωγεν ἡμᾶς Φοῖβος ἐμφανώς ἀναξ
μίασμα χώρας, ὡς τεθραμμένον χθονὶ
ἐν τηδ', ελαύνει, μὴν ἀνήκεστον τρέφειν.

Oi. ποιοὶ καθαρμῷ; τίς ὁ τρόπος τῆς ἕμπρισμάτως;
KR. ἀνδρηλατούντας, ἡ φῶνο φόνου πάλιν
λύοντας, ὡς τόδ' αἰμα χειμάζον πόλιν.

Oi. ποιοῦ γὰρ ἄνδρος τήνδε μηνεῖ τύχην;
KR. ἢν ἡμῖν, ἀναξ, Λαϊός ποθ' ἤγεμὼν
γῆς τῆςδε, πρὶν ἐς τήνδ' ἀπευθύνειν πόλιν.

caed. Her. § 23 ἐξητεῖτο οὖδὲν τι
μᾶλλον ὑπὸ τῶν ἄλλων ἢ καί ὑπ'
ἐμοῦ (where καί is redundant, = 'on
my part').

96 λέγομ' ἀν, 'with thy leave,
I will tell': a deferential form,
having regard to the permission
just given. Cp. Phil. 674 χυροῖς
ἀν εἶσαι: El. 637 κλώσας ἀν ἰδον.

97 ὡς marks that the partic.
tεθραμμένον expresses the view
held by the subject of the leading
verb (ἐνογεν): i.e., 'as having
been harboured' = 'which (he says)
has been harboured.' Cp. Xen.
An. I. 3 8 ἔλεγεν ἀλλεὶς ὡς κατα-
στημένων τούτων εἰς τὸ δέον: he
said, 'Take courage, in the as-
surance that' &c.

98 ἔλαιων for ἔξελαιων was
regular in this context: Thuc. I.
126 τὸ ἄγος ἔλαιων τῆς θεοῦ (i.e.
to banish the Alcmeneides): and
so I. 127, 128, 135, 2. 13. ὥσ
ἀνήκεστον τρέφειν, 'and not to
cherish that which is past cure.'
The μίασμα was ἀνήκεστον in the
sense that it could not be expiated
by anything else than the death or
banishment of the blood-guilty; so
that to take ἀνήκεστον as a sup-
plementary predicate ('till past
cure') is less suitable.

99 ποιῷ καθαρμῷ; sc. ἄνωγεν
ἔλαιων τὸ μίασμα. τίς...ἐμπρι-
smóta; 'what is the manner of our
misfortune (i.e. defilement)?' ἕμπ-
ρισμάτως, euphemistic for guilt, as
Plat. Legg. 854 D ἐν τῷ προσωπῷ
cal ταῖς χερσὶ γραφεῖς τὴν ἕμπρι-
smóta, with his misfortune [the crime
of sacrilege] branded on his face
and hands. Her. I. 35 συμφορᾶς
ἐχόμενος = ἐναγης, under a ban:
so Dem. Meid. § 58 κεχρηται συμ-
φορᾶ, 'has got into trouble,' = has
been disfranchised.

100 ἀνδρηλατούντας. As if,
instead of τοῦ καθαρμῷ, the ques-
tion had been τί ποιοῦντας;

101 ὡς τόδ' αἴμα χειμάζον τό-
λυν, 'assured that it is this blood
[tóde, viz. that implied in φόνον]
which brings the storm on Thebes.'
χειμάζον, acc. absol.: for the con-
struction with a personal verb cp.
Thuc. 6. 24 ὡς οὖδὲν ἀν οὐκαίζεσθαι
μεγάλην δίην: ὥσ presents the
fact as the ground of belief on
which the Thebans are to act.
Xen. Hellen. 2. 4. ἦν δὲ τρίκον-
τα, ὦ ἢ ἤδη αὐτῶς τυραννεῖν
ἀδεῶς, προείπον κ.τ.λ. See 11 u-
πρα, note (ad fin.).

104 ἀπευθύνειν, to steer in a
right course. The infin. is of the
imperf. = πρότερον ἡ ἀπευθύνειν,
before you were steering (began
to steer). Oedipus took the State
out of angry waters into smooth:
cp. 696 ἔμαν γὰρ φίλὰν | ἐν πόνοις
ἀλὺσεν κατ' ὀρθὸν οὖροςα: fr. 151
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΟΙ. ἔξοιδ᾽ ἀκούον· οὐ γὰρ εἰσεῖδον γέ τω.
ΚΡ. τούτων θανόντων νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτούντας χειρὶ τιμωρεῖν τινας.
ΟΙ. οἱ δ᾽ εἰσὶ ποῦ γῆς; ποῦ τόδ᾽ εὑρέθησεται
ἀγνὸς παλαιᾶς δυστέκμαρτον αἰτλίας;
ΚΡ. ἐν τῷ ἐφασκε γη. τὸ δὲ ἵπτομενον
ἀλωτῶν, ἐκφευγεὶ δὲ τάμελομενον.
ΟΙ. πότερα δ᾽ ἐν οὐκοσ ἦν ἁγροῖς ὁ Λαῖος
ἡ γῆς ἐπ᾽ ἀλλὰς τοῦτε συμπιπτεῖ φῶνος;
ΚΡ. θεωρὸς, ὡς ἐφασκεν, ἐκδημῶν πᾶλιν

πλήκτρως ἀπευθύνουσιν οὐρλαν τρό-
πων, 'with the helm (πλήκτρα = the
blades of the πηδάλια) they steer
their bark before the breeze.'

105 οὐ γὰρ εἰσεῖδον γε τω.
As Oed. knows that Laius is dead,
the tone of unconcern given by
this colloquial use of σώτε (in
stead of σῶσο) is a skillful touch.
Cp. El. 402 ΧΡ. οὐ δ᾽ οὐχὶ πε-
σει...; ΕΛ. οὐ δὴ ημῶν τοι-
όντος εἴην κενή: Eur. Hee. 1278 μὴ πω
μανεῖν Τυνδάρεις τοσόνδε παῖς: Il.
12. 270 ἀλλ᾽ οὔπω πάντες ὡµοίοι
ἀνέρες εν πολέµω: cp. our (ironical)
'I have yet to learn.'

107 τοὺς αὐτούντας...τινας, 'the
murderers—whosoever they be.'
τοὺς implies that the death had
human authors; τινας, that they
are unknown. So in O. C. 290
ὅταν δ᾽ ούρης | παρη τις.
Αιν. 951 άλλ᾽ ἀ μωρίδα τις δύνατις δεινά
('the mysterious power of Fate').
Campbell cp. Her. 1. 114 [διέ-
ταξαι... τὸν δὲ κοῦ τινα αὐτῶν ὁφ-
θαλμον βασιλέων εἶναι, τὸ δὲ τινι
τάς ἀγγελίας ἐσφέρειν ἐδώδον γέ-
ρας. It is surprising that several
editors should have adopted Suidas' των, which has, so far as
I am aware, no ms. authority.
τιμωρεῖν, 'punish.' The act., no
less than the mid., is thus used
even in prose: Lysias In Agor.
§ 42 τιμωρεῖν ὑπέρ αὐτοῦ ὡς φονέα
dvta, to punish (Agoratus), on his
own account, as his murderer.
χειρὶ τιμωρεῖν, here = either 'slay'
or 'expel by force,' as distinguished
from merely fining or disfranchising:
in 140 τοιαύτη χειρὶ τιμωρεῖν
is explained by κτανὼν in 139.

108 τοῦ τὸδ᾽... αἰτλίας; τὸδε
ἐξήνων αἰτιαῖ = ἐξήνω τῆς αἰτίας,
cp. τοῦμον φρένων θευρον El. 1390:
sο Cic. often, e.g. Pro Rosc. Amer.
47. § 137 meque in eo studio
partium puisse conferor (= in stu-
dio earum partium): ibid. § 142
cum ab hoc splendore causae sepa-
ratur, 'when he is excluded from
the glory of this case.' αἰτίας,
'crime': Ai. 28 τῆν οὖν ἐκείνη
πᾶσι τις αἰτίαν νέμει.

110 ἐφασκε, sc. ο θεὸς (εὑρε-
θήσεθαι τὸ ἵπτοι). τὸ δὲ ἵπτο-
μενον: δὲ has a sententious force,
= 'now.' The γνώμη, though ut-
ttered in an oracular tone, is not
part of the god's message. Cp.
Eur. fr. 435 αὐτός τι νῦν δρῶν εἶνα
dαιμόνας κάλει: τῷ γὰρ ποιοῦντι
καὶ θεὸς συλλαμβάνει.

113 τοῦτο συμπιπτεῖ φῶνος, 'meets
this bloody end.' The vivid his-
toric present suits the alertness of
a mind roused to close inquiry: so
below, 118, 716, 1025, etc. Cp.
Ai. 429 κακοίς τοιούτοι συμπεττο-
κότα.

114 θεωρὸς: Laius was going
πρὸς αἶκον οὐκέθ’ ἵκεθ’, ὡς ἀπεστάλη.

ΟΙ. οὐδ’ ἄγγελος τὸς οὕτε συμπράκτωρ ὁδὸς κατείδ., ὅτου τις ἐκμαθὼν ἔχρησατ’ ἄν;

ΚΡ. θυνήσκουσι γάρ, πλὴν εἰς τίς, ὅσ φόβῳ φυγῶν ἄν εἰδε πλὴν ἐν οὐδὲν εἰ, εἰδὼς φράσαι.

ΟΙ. τὸ ποιοῦν; ἐν γὰρ πόλλ’ ἄν ἐξεύροι μαθεῖν, ἀρχὴν βραχείαν εἰ λάβοιμεν ἐλπίδοις.

ΚΡ. ληστὰς ἔφασκε συντυχόντας οὐ μιὰ ρώμη κτανεὶν νῦν, ἀλλὰ σὺν πλῆθει χερῶν.

115 φόβῳ φυγῶν, ‘having fled in fear’: φόβῳ, modal dative, see on 65: cp. Thuc. 4. 88 διὰ τὸ τὸ ἐπαγωγὰ ἐπεὶ τὸν Βρασίδαν καὶ περὶ τοῦ καρποῦ φόβῳ ἔγνωσαν: 5. 70 ἐντόνως καὶ ἐργῇ χωροῦντες.

116 ὁδός, with sure knowledge (and not merely from confused re-collection, ἀσαφῆς δόξα): so 1151 λέγει γάρ εἰδὼς οὐδὲν ἄλλ’ ἄλλως πονεῖ: Εἰ. 41 ὅπως ἃν εἰδὼς ἷμιν ἄγγελης σαφῆ. Iocasta says (849), in reference to this same point in the man’s testimony, κοῦ ἔστω αὐτῷ τοῦτῳ γ’ ἐκβαλείν πάλιν.

120 τὸ ποιοῦν: Κρ. 291: Εἰ. 670 πράγμα πορεύοντων μέγα. | ΚΑ. τὸ ποιοῦν, ὧ ξέν’; εἰπὲ. Ἄρ. Ράξ 696 εὐδαιμονεῖ πάνταχε ἰδανοστοῖς ἐπ. ΡΜ. τὸ τί; ἔξευροι μαθεῖν: one thing would find out how to learn many things, i.e. would prove a clue to them. The infin. μαθεῖν as after a verb of teaching or devising: Her. 1. 196 ἄλλο δὲ τι ἐξευρήκασι νεωτι γενέσθαι. Plat. Κρ. 519 ἢ ἐν ὅλῃ τῇ πόλει τοῦτο πηγανάται ἐγγενέσθαι.

123 ἔφασκε οὐ δ ἄγγελος (118). οὐ μιὰ ρώμη = οὐχ ἐνὸς ρώμη, in the strength not of one man. Κρ. Ηερ. 1. 174 πολλὴ χερὶ ἐργαζόμενων τῶν Κνίδων. Ἀντ. 14 δεπλὴ χερὶ = by the hands of twain. For the dat. see on ἔρπομαι...αἰσίφω, 52.

123 σὺν πλῆθει: cp. on 55.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ

ΟΙ. πώς οὖν ὁ ληστής, εἶ τι μὴ ἔνν ἀργύρῳ ἐπράσσετ' ἐνθένδ', ἐς τὸδ' ἄν τόλμης ἔβη; 125
ΚΡ. δοκοῦντα ταῦτ' ἦν' Δαϊοὺ δ' ὀλωλότος οὐδεὶς ἄριστος ἐν κακοῖς ἐγίγνετο.
ΟΙ. κακὸν δὲ ποιον ἐμποδῶν τυραννίδος οὐτω πεσοῦσις εἶργη τοῦτ' ἐξειδέναι;
ΚΡ. ἡ ποικιλφόδος Σφίγξ τὸ πρὸς ποσί σκόπεῖν μεθέντας ἡμᾶς τάφανη προσήγητο.

124 εἶ τι μὴ κ.τ.λ., 'unless there was some trafficking in bribes from here': if some intrigue, aided by (ξύν) money, had not been working from Thebes. τι is subject to ἐπράσσετο: distinguish the adverbial τι (= 'perchance') which is often joined to εἶ μὴ in different expressions, as 969 εἶ τι μὴ τόμῳ πῦθῳ | κατέφητι, 'unless perchance.' Πρ. 586 εἶ τι μὴ δοκῶ | πράσσειν μάταιον, etc. Schneid. cp. Thuc. 4. 121 καὶ τι αὐτῷ καὶ ἐπράσσετο ἐς τὰς πῦλες ταῦτα προδοσιῶν πέρι: and 5. 83 ὑπήρχε δὲ τι αὐτοῦ καὶ ἐκ τοῦ 'Ἀργοὺς αὐτόθεν πρασοῦμεν.

125 ἐπράσσετο...ἐβη: for the impf. and aor. cp. 402 ἐδοκέει—ἐγὼς: 432 κόμην—ἐκάλεσ.

126 δοκοῦντα...ἡν, 'this was surmised.' The periphrastic expression expresses the vivid presence of the δίξα more strongly than ἐδοκεῖ would have done (cp. 274 τὰδ' ἐστ' ἄρεσκονθ'). Her. 1. 146 ταῦτα δὲ ἦν γυνόμενα ἐν Μιλήτῳ.

128 ἐμποδῶν sc. ὅν, with κακῶν, not with ἄργυρε, 'what trouble (being) in your path.' Cp. 445 παρῶν...ἐμποδῶν ὄχλεισ τυραννίδος...πεσοῦσις, 'when royalty had thus fallen.' Soph. conceives the Theban throne as having been vacant from the death of Laius—who left no heir—till the election of Oed. The abstract τυραννίδος suits the train of thought on which Oed. has already entered,—viz. that the crime was the work of a Theban faction (124) who wished to destroy, not the king merely, but the kingship. Cp. Aesch. Cho. 973 ἰδεσθε χώρας τὴν δικήν τυραννίδα (Clytemn. and Aegisth.).

130 ποικιλφόδος, 'riddling,' singing ποικίλα, subtleties, αὐλγαμα: cp. Plat. Sympr. 182 α ὁ περὶ τῶν ἐρωτα νόμος ἐν μὲν ταῖς ἄλλαις πόλεσι νοήσαι βάδιον, αἰπλώς γὰρ ὥρισαι αὐτὸ εὐθές καὶ ἐν λακεδαιμον ποικίλος. Her. 7. 111 πρόμαντις δὲ ἡ χρέουσα, καταπερ ἐν Δελφοῖς, καὶ οὖδὲν ποικιλωτερον, 'the chief prophetess is she who gives the oracles, as at Delphi, and in no wise of darker speech.'

131 The constr. is προσήγητο ἡμᾶς, μεθέντας τα ἀφανῆ, σκόπειν τὸ πρὸς ποσὶ προσήγητο, was drawing us (by her dread song), said with a certain irony, since προσάγεθα with inf. usually implies a genitive constraint (though, as a milit. term, ἀνάγχη προσηγάγοντο, reduced by force, Her. 6. 25): cp. Eur. Ion 659 χρονὸν δὲ καιρὸν λαμβάνων προσάξομαι | δαμαρ' εάν σε σκηντρα τὰμ' ἔχειν χρονός. τὸ πρὸς ποσὶ (cp. ἐμποδῶν 128), the insistant, pressing trouble, opp. to τὰ ἀφανή, obscure questions (as to the death of Laius) of no presen or practical interest. Ani. 1327 τὰν ποσὶν κακά.
132 ἀλλ᾿ ἐξ ὑπαρχῆς κ.τ.λ., 'nay, I will start afresh, and once more make dark things plain.' Ἐξ ὑπρ., i.e. taking up anew the search into Laius' death. Arist. Rhet. i. i. i4 πάλιν οὖν οἶνον ἐξ ὑπαρχῆς. Cp. El. 725 ἐξ ὑποστροφῆς ὑποστραφέντες: Her. 5. 116 ἐκ νέας: Thuc. 3. 92 ἐκ καινῆς: ἐξ ἐπιδρομῆς = 'suddenly,' 'on the spur of the moment,' in Demosth. and Plato. ἀνθέξασθε, as he had done in the case of the Sphinx's riddle. ἀντὰ = τὰ ἀφανῆ.

133 ἐπαξίωσις (which would usually have a gen.) implies the standard—worthily of his own godhead, or of the occasion—and is slightly stronger than ἀξίωσις. Cp. Eur. Hec. 168 ἀπώλεσατ, ὠλέσατ: Id. Or. 181 διοικήσαμη, οἰδήσαμη: Id. Alc. 400 ὕπατος κυνουσόν, ἀκούσον.

134 πρὸ, on behalf of, cp. πρὸ τῶν δόει φωνεῖν 10, O. C. 811: Xen. Cyr. i. 6. 42 ἀξίωσοι σὲ πρὸ ἐναυῶν βουλεύονταί. Campb. reads πρὸς τὸν ἑαυτόν, which here could mean only 'at the instance of the dead.' πρὸς never = 'on behalf of,' 'for the sake of,' but sometimes 'on the side of': e.g. Her. 1. 75 ἐπιτίθῃ πρὸς ἑαυτόν τὸν χρυσὸν εἶναι, 'was on his side': infr. 1434 πρὸς σοῦ...φράσω, 'I will speak on yours, in your interest': Trach. 479 καὶ τὸ πρὸς κείνου λέγειν, to state his side of the case also. ἐπιστροφῇ, a turning round (O. C. 1045), hence, attention, regard: ἐπιστροφῆς τίθεσθαι (like σπουδήν, πρόνοιαν τίθ., Ai. 13, 536 = ἐπιστρέφεσθαι τινος, Phil. 599. Dem. In Aristocr. § 136 οὐκ ἐπιστράφη 'heeded not' = οὐδὲν ἐφρόνησε iid. § 135.

137 ἐπέρ γὰρ οὐχὶ κ.τ.λ., 'on behalf of no far-off friend'; i.e. not merely in the cause of Laius, whose widow he has married. The arrangement of the words is designed to help a second meaning of which the speaker is unconscious: 'in the cause of a friend who is not far off' (his own father). The reference to Laius is confirmed by κεῖνης προσαρκῶς in 141.

138 αὐτοῦ = ἐμαυτοῦ: so κλαῖο...αὐτὴ πρὸς αὐτὴν, El. 285: τοὺς γὰρ αὐτὸς αὐτοῦ πολέμου (οὐκ εἴω λάντες), Ai. 1132. ἀποσκέδασθαι, dis- pel, as a taint in the air: cp. Od. 8. 149 σκέδασον οὖ ἀπὸ κήδεα ὑμοῦ: Plat. Phaed. 77 δ ἡ...ο ἀνεμος αὐτὴν (ἡν ψυχήν) ἐκβάλλονταν ἐκ τοῦ σώματος διάφωσα καὶ διασκεδάστηκεν.

139 ἐκεῖνον ὁ κτανῶν. ἐκεῖνον is thus placed for emphasis: cp. 820.

140 τοιαῦτῃ, 'with a hand as fierce,' referring to κτανῶν, implies φονία: on τιμωρεῖν see 107. The spectator thinks of the time when Oed. shall be blinded by his own hand.


142 παίδες. The king here, as the priest in 147, addresses all the suppliants. ἀλλ' ὡς τάχιστα, παίδες, ὑμεῖς μὲν βαθρῶν ἱστασθε, τούσδ' ἀραντες ἱκτήρας κλάδους, ἀλλὸς δὲ Κάδμου λαὸν ὡς ἀθροίζοντα, ὡς πᾶν ἐμοῦ ὑδαστος; ἦ γὰρ εὐτυχεῖς σὺν τῷ θεῷ φανούμεθ', ἦ πεπτωκότες. [Exit.

145 ὡ παίδες, ἵστομεσθα. τῶνδε γὰρ χάριν καὶ δευρ' ἔβημεν ὅν ὃδ' ἐξαγγέλλεται.

Φοίβος ὁ πέμψας τάδε μαντείας ἀμα

148 ὡς πᾶν ἐμοῦ ὑδαστος, 'warned that I mean to leave nought untried.' For ὡς see 11 and 97, notes and ref. πᾶν: cp. Xen. Hellen. 7. 4. 21 πᾶντα ἐπολεί ὅτως, εἰ δύνατο, ἀπαγάγοι. εὐτυχεῖς...πεπτωκότες, 'our health shall be made certain, or—our ruin': εὐτυχεῖς, if they succeed in their search for the murderer: πεπτωκότες, if they fail, since they will then rest under the ἀνήκεστον μιαμα (98). The unconscious speaker, in his last word, strikes the key-note of the destined περιπέτεια.

147 ὡ παίδες: see on 142. τῶνδε γὰρ...ἐξαγγέλλεται, 'it was to seek what this man promises of himself that we e'en came,' καὶ (δευρ') ἐβημεν) gives a sharp emphasis to the verb. Phil. 380 ἐπειδὴ καὶ λέγεις θράσυστο·

you exact vengeance?' Id. or. 24, § 12 τι γὰρ ἀν καὶ ἔλεγεν; 'for what could he have said?' Ξαγγέλλεται, proclaims on his own part (mid.), of himself; i.e. promises unasked, utro pollicetur. Cp. Ai. 1376 ἀγγέλλωμαι εἶναι φίλος, 'I offer friendship.' Eur. has thus used ἔξαγγ. even where metre permitted the more usual ἐπαγγέλλωμαι: Heracl. 531 καξαγγέλλωμαι καὶ ὁνήσεω, I offer to die.

149 ὡμα: i.e. may the god, who has thus summoned us to put away our pollution, at the same time come among us as a healing presence.

151—215 Parodos. (For the metres, see the Analysis which follows the Introduction.)

1st strophe (151—158). Is the god's message indeed a harbinger of health? Or has Apollo some further pain in store for us?

1st antistrophes (159—166). May Athene, Artemis and Apollo succour us!

2nd strophe (167—178). The fruits of the earth and the womb perish.

2nd antistrophes (179—180). The unburied dead taint the air: wives and mothers are wailing at the altars.

3rd strophe (190—202). May Ares, the god of death, be driven hence: may thy lightnings, O Zeus, destroy him!
Οἰδος, because Zeus speaks by the mouth of his son; Aesch. Est. 19 ὁ διὸς προφήτης ἐκείνης ἐστὶν Ἀθησίς πατρός. ὠδεητικὸς, merely a general propitiatory epithet: the Chorus have not yet heard whether the response is comforting or not. It is presently told to them by Oed. (242). φάτε, of a god’s utterance or oracle (1440), poetic for φήμη: cp. 310. τίς ποτε ἔβας; ‘in what spirit hast thou come’ (bringing health or despair)?

Πυθώνος, from Pytho (Delphi): for the gen., see on 142 βάθρων ἵστασθε. τὰς πολυχρ. in allusion to the costly ἄναθήματα dedicated at Delphi, and esp. to the treasury of the temple, in which gold and silver could be temporarily deposited, as in a bank.

ἐκτέταμαι......‘I am on the rack, terror shakes my soul.’ The bold use of ἐκτέταμαι is interpreted by φοβηρᾶν φρένα δεῖματε πάλλων, which is to be taken in close connection with it. ἐπανεσθαί is not found elsewhere of mental tension. Cp. Xen. Cyr. 1. 3. 11 ὃς παρατείνω, ποτέ δὲ σώος κυνήγω,—‘rake,’ ‘torture’ him. But παρατείνεσθαί, when used figuratively, usually meant ‘to be worn out,’ ‘fatigued to death’: e.g. Plato Lysis 204 c παρατηθήσεται ὕπο σοῦ ἄκοινον βασιλέα λέγοντος, εσκεπτόται, he will be tired to death of hearing it. πάλλων, transitive, governing φρένα, making my heart to shake; not intransitive, for πάλλομενος, with φρένα as accus. of the part affected. An intransitive use of πάλλω in this figurative sense is not warranted by such instances as Ar. Lys. 1304 κοῦφα πάλλων, ‘lightly leaping in the dance’: Eur. El. 435 ἐπάλληλος δελφίς (=ἐ-σκεπτότα), ‘the dolphin leaped’: ib. 477 ἔποιε ἐπάλληλος ‘quivered’ (in death). Cp. Aesch. P. V. 881 κραδία φβόβοι φρένα λακτίσει.

Δάλω. The Delphian Apollo is also Delian—having passed, according to the Ionic legend, from his native Delos, through Attica, to Delphi (Aesch. Est. 9—12). ἰηε (again in 1006), ‘to whom wild cries rise,’ invoked with the cry ἰη: cp. Tr. 221 ὥ τῷ Παιάν. Soph. has the form παῦν, παῦν as = ‘a healer,’ Phil. 168, 832.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

5. ἃμφι σοι ἀξόμενος τί μοι ἦ νέον
ἡ περιτελλομέναις ὄρας πάλιν ἐξανύσεως χρέος.
eἰπὲ μοι, ὦ χρυσέας τεκνὸν Ἔλπιδος, ἄμβρωτος Φάμα.

ἐντ. α'. πρῶτα σε κεκλόμενος, θύγατερ Δίος, ἄμβρωτ'
Ἄθανα,
γαλάγχον τ' ἀδελφέαν
'Αρτέμιν, ἀ κυκλόεντ' ἁγορᾶς θρόνον εὐκλέα θάσσει,
kai Φοῖβον ἐκαβόλον, ἵδι
5 τρισσοὶ ἀλεξίμοροι προφάνητε μοι,

155 ἄξομενος (ἱ. ἄγιον, whence ἄγιος) implies a religious fear: cp. Od. 9. 478 σχέτιλ', ἐπεὶ ξείνους οὐχ ἄξει σοὶ ἐν ὑμῶν ἐσθέμεναι. ἡ νέον ἢ...πάλιν, 'perchance unfelt before, perchance returning in the fulness of the years.' Are we to suffer some new plague, for some recent impiety? Or are we to be visited by a recurrence of plagues suffered in past years, on account of some old defilement? The second guess is right: it is the old curse in the house of Labdacus that is at work. νέον (adj., with χρέος) is harshly coordinated with πάλιν (adv., with ἐξανύσεως): τί μοι νέον χρέος ἐξανύσεις; ἡ τι χρέος πάλιν ἐξανύσεις;

157 χρυσέας κ.τ.λ. The answer (not yet known to them) sent by Apollo is personified as Φάμα, a divine Voice,—'the daughter of golden hope,' because—whether favourable or not—it is the issue of that hope with which they had awaited the god's response.

159 κεκλομένος, a nominativus pendens, being followed in 164 by προφάνητε μοι instead of εἰρχομαι προφανήναι. See Thomps. Synt. § 329.

160 γαλάχχον has this sense only here. Cp. Παλλάς πολιούχος Ar. Εἰρ. 581, πολιούχοις θεοί Aesch. Τheb. 69.

161 κυκλόεντ' ἁγορᾶς θρόνον. by hypanage for κυκλοεσθες ἁγορᾶς θρόνον, 'her throne in the centre of our agora': cp. Ant. 793 νεῖκος ἀνδρῶν ἔμπναμον, Tr. 993 ὥ Κηρεία κρητῆς βωμῶν, Αἰ. 176 νίκας ἀκάρ-

πωτον χάριν. κυκλόεντα does not assert a definitely circular form for the agora, but = 'surrounding' rather than 'round,' the epithet marking that the sitting statue of Artemis is the central object. Cp. Eur. Or. 919 ὀλιγάκες ἀπὸ ν κάγορας χραίνων κύκλων, 'the circle of the agora,' i.e. its bounds. Thuc. 3. 74 τὰς οἰκίας τὰς ἐν κύκλω τῆς ἁγορᾶς, 'all round' the agora. Other possible versions are (1) 'her round throne (consisting) of the agora,'—a strained metaphor, for θρόνος is the chair of the statue: (2) 'her round seat in the agora,' κυκλ., meaning that the pedestal of the statue was circular. εὐκλέα, acc.

sing., a shortened form for εὐκλεῖα (εὐκλεῖα): see L. and S. s. v. The epithet contains an allusion to Artemis Εὐκλεία, the virgin goddess of Fair Fame, worshipped esp. by Locrians and Boeotians, and also at Corinth. Pausanias saw a temple of Αρτέμις Εὐκλεία, with a statue by Scopas, near the Προκτίδες πυλαι on the N.E. of Thebes.
εἰ ποτὲ καὶ προτέρας ἀτας ὑπὲρ ὀρνημένας πόλεις 185 ἡμέτατ' ἐκτοπίαν φλόγα πτήματος, ἐλθετε καὶ νῦν.

στρ. β'. ὁ πότοι, ἀνάριμμα γὰρ φέρω πτήματα· νοσεὶ δὲ μοι πρόπας στόλος, οὐδ' ἐνι φροντίδος ἔγχος ὧ τις ἀλέξεται, οὔτε γὰρ ἐκγονα 171 κλυτάς χθονὸς αὐξεται οὔτε τόκου σιν 5 ἵησιν καμάτων ἀνέχοντες γυναίκες· ἄλλον δ' ἄν ἄλλῳ προσίδοις ἄπερ εὐπτερον ὀρνιν κρείσσου ἀμαμακέτου πυρὸς ὤρμενον ἀκταν πρὸς ἐστέρου θεοῦ·

ἀντ. β'. ὁν πόλις ἀνάριμμος ὀλλύται·

165 ἀτας ὑπέρ, 'in arrest of ruin': lit. 'on account of.' Cp. Ant. 932 κλαίμαθ' ὑπάρξει βραδυ- τήτος ὑπὲρ: Aesch. Thes. 111 ὑπετε παρθένων λεόσιν λόχον δουλοσών ὑπὲρ, 'to avert slavery': so 187. ὀρνημένας πόλει: poet. extension of the use of the dat. with words of attacking, e.g. ἐπίεινα, ἐπιτι- θεταί.

166 ἡμέτατ' ἐκτοπίαν, 'drove beyond our borders,' made ἐκτο- πίαν, = ἐξωρισατε, a rare use of ἀνῶν like ποιεῖν, καθιστάναι: for ordinary use with ἐνια., cp. 720. ἐλθετε καὶ νῦν, an echo of προφάνητη μοι, προτέ- ras having suggested καὶ νῦν: as in 338 ἀλλ' ἐμὲ πέγειν repeats ὀργὴν ἐμέμψω τὴν ἑμην: so Ai. 1111 οὐ γαρ τι τῆς σῆς οὐνέκ ἐστρατέυτοι | γυναίκοσ...ἀλλ' οὔνεκ' ὄρκων...σοῦ δ' οὐδέν, and ibid. 627—30.

167 ὁ πότοι is merely a cry like παπαί: Tr. 853.

170 στόλος, like στρατός, = λαός. οὐδ' ἐν κ.τ.λ., 'and thought can find no weapon for defence.' ἐν = ἐνεστὶ, is available. φροντ. ἔγχος, not a weapon consisting in a de- vice, but a weapon discovered by human wit, ἔγχος ὧ τις ἀλέξει. being a bold equivalent for μηχανή ἀληξη- τηρία.

173 οὔτε τόκουσιν... 'by no birth of children do women surmount the pangs in which they shriek.' Or τόκοι may = ἐν τοῖς τόκοις.

175 ἄλλον δ'...ἄλλῳ, 'one after another.' The dative here seems to depend mainly on the notion of adding implied by the iteration itself; though it is probable that the neighbourhood of πρὸς in προσί- δοις may have been felt as softening the boldness. προσφαρὰν could not be used as = 'to see in addi- tion.'

177 ὤρμενον, 'sped,' 'hurried,' since the life is quickly gone. The aor. part. marks the beginning of the flight: Il. 11. 571 δοῦρα ὄρμενα πρόσω. 571 ὄρμενα πρόσω.

178 ἀκταν πρὸς for πρὸς ἀκταν, cp. 525, O. C. 136. ἐπέτει θεοῦ: as the Homeric Erebo is in the region of sunset and gloom (Od. 12. 81) and Hades is ἐννυχίων ἄναξ O. C. 1559.

179 ὅν...ἀνάριμος, 'By such deaths past numbering': ὅν, masc., referring to ἄλλον...ἄλλῳ,—know- ing no limit to such (deaths): cp.
OIDIPUS TYRANNOS.

νηλέα δὲ γένεθλα πρὸς πέδωθ ϑαναταφόρα κεῖται ἀνοίκτως·
ἐν δὲ ἄλοχοι πολιαὶ τ' ἐπὶ ματέρες ζωῆς
ἀκτὰν παρὰ βῶμον ἄλλοθεν ἄλλαι
λυγρῶν πάνω ψυχῆς ἐπιστενάχουσιν.
παῖδι δὲ λάμπει στούντιον στα χήρως ὄμαυλος·
ἀν ὑπερ, ὁ χρυσάς θυγατερ Διός,
εὐώτα πέμψε ἄλκάν'

στρ. γ. "Αρεά τε ὑπ᾽ τόν μαλερῶν, ὑδ νῦν ἄχαλκος ἀσπίδων
φλέγει με περιβάσατος ἀντιάζων,
παλίσσυτον δράμημα νοτίσαι πάτρας

ἄναρίθμως θρήνων El. 232, μηνῶν |
ἀνήριθμοι Ai. 602, where the gen.
depends on the substantival notion
(ἀριθμός) in the compound.

180 γένεθλα (πόλεως), 'her sons':
cp. 1424. νηλέα, unpitied. ἀνοίκ-
tως, without οἰκτος, lament, made
for them. Cp. Thuc. 2. 50 πολλῶν
ἀτάφων γιγνομένων (in the plague,
430 B.C.) and for ἀνοίκτως, Aesch.
Theb. 51 οἰκτος δ' οὖτις ἦν διὰ
στομά, 'no word of pity.'

181 ἐν δ', cp. on 27. ἐπ', adv.:
Her. 7. 65 τάξας ὑπὸ καλάμων εἶχον,
ἐπὶ δὲ, σιδηρον ἦν.

182 οἰκτόν παρὰ βῶμον, 'at the
steps of the altars': Aesch. Cho.
722 οἰκτί χώρας, the edge of
the mound: Eur. H. F. 984 ἀμφι
βωμίων ῥημάζει (κρηπίδι), at the base
of the altar. Most of the ms.
read ἀπαραβώμων: to suit this
ἄχαν and αὐδάν have been con-
jectured for ἀκτάν, but the text is
both simpler and better.

185 λυγρῶν πάνω ἐκτήρας, 'en-
treating for their weary woes'; i.e.
on account of, for release from,—
causal gen. : cp. ἀλγείν τύχης,
Aesch. Ag. 571.

186 παίαν δέλαμμε, 'The prayer
to the Healer rings clear': 473
ἐλαίψε...φέμα: Aesch. Theb. 104
κτύτων δεδομένα. ομαυλος, i.e. heard
at the same time, though not
σύμφωνος with it.

188 ὑπερ: see on 165.

190 "Αρεά τε κ.τ.λ. The acc.
and infin. "Αρεά...νοτίσαι depend
on δός or the like, suggested by
the preceding words. Cp. II. 7. 179
Σεβάς τάτερ, ἡ Ἑλλάδα λαχεῖν ἡ Τυδέως
νίν (grant that). Aesch. Theb.
253 θεολ πολιταί, μη με δουλειας
τυχεῖν. Ares is for Soph. not
merely the war-god, but generally
βροτολογός, the Destroyer: cp. Ai.
706. Here he is identified with
the fiery plague. ἄχαλκος ἀσπίδων
(cp. El. 36 ἄσκενων ἄσπιδων: 
Eur. Ph. 324 ἄσπιλος φαρέων) in
contrast with περιβασάτος: Ares
comes not, indeed, as the god of
war, yet shrieks of the dying sur-
round him with a cry (βοή) as of
battle.

191 περιβασάτος could not mean
'crying loudly': the prose use
('famous' or 'notorious,' Thuc. 6.
31) confirms the pass. sense here.

192 νοτίσαι, to turn the back in
flight (Eur. Andr. 1141 πρὸς φυγὴν ἐνώτισαν), a poet. word used by Aesch. with acc. τοῦτον, to skim (Ag. 286), by Eur. Ph. 651 (Dionysus) κισσῶς ὄν...ἐνώτισεν as = 'to cover the back of.' δράμημα, cognate acc. : ἄλαμα κουφεῖν, Ai. 1287. πάτρας: see on βαλῶν, 142.

194 ἐπουροφῖς: ἐπουροφοῖς (ironical). See L. and S. s. v. The word is active Tr. 954 ἐπουροφῶ στιώτις αὑρα, 'wafting.' The v. l. ἐπουροφῶ would go with πάτρας, 'away from the borders of my country,'—from Ionic ὀφρός = ὀρός. But the word does not occur. μέγαν—θάλαμον Ἀμφ., the Atlantic. θάλαμος Ἀμφ. alone would be merely 'the sea' (Od. 3. 91), but μέγαν helps to localise it, since the Atlantic was esp. ἡ μεγάλη θάλασσα. Thus Polyb. 3. 37 calls the Mediterranean τὴν καθ' ἡμᾶς,—the Atlantic τὴν ἐξω καὶ μεγαλὴν προσαγορευομένην.

196 ἐπιχείρημα, 'where none find haven';—lit. 'away from strangers,' i.e. keeping them at a distance. Three times in Aesch. the word, with a gen. (γῆς, πεδίου), = 'estranged from,' 'a stranger to.' Such compounds are usu. passive in sense: cp. ἀπόθεος, ἀπόμιθος, ἀπότιμος (215), ἀποχρήματος, ἀπόξενοι ὀρμοι, the Euxine: an oymphoros, = ὀρμος ἄνορμος. Strabo 7. 298 ἀπίχων γὰρ ἐναὶ τότε τὴν θάλασσαν τὰυτὴν καὶ καλείθαι 'Ἀξείον διὰ τὸ δυσχείρουν καὶ τὴν ἀγριότητα τῶν περιοικουτων ἐνθῶν καὶ μάλαστα τῶν Σκυθικῶν, ἔνωσεν τούτων.' The epithet ὑμαρ ἐρχεται here suggests the savage folk to whom Ares is ἀγχίττομος on the W. coast of the Euxine (Ant. 969).

198 τελείων γὰρ... ἐρχεται, 'for if night leave aught undone (in the work of destruction), day follows to accomplish this': i.e. ἐλ τι νυξ ἀφῆ, ἠμαρ ἐπερχεται τελείω τούτο. τελεῖω (Hermann's suggestion for τελεῖ of the mss.) is the common infin. of purpose: and the pres. inf. is right, because the act is not single, but repeated. The reading τελεῖω is strongly supported by the position of the word ('to accomplish,—if night omits aught,—day follows'). No version of τελεῖ explains this. The most tolerable is Elmsley's: 'In fulness—if night omit aught—day attacks (ἐπερχεται) this': but I do not think that such a rendering can stand. Others render—'if night at its close spare anything.' The objections to this are (i) the weakness of the sense: (ii) the simple dat. in this meaning, for which we require ἐπὶ τελεῖ, πρὸς τελεῖ, or ἐν τελεῖ. The Schol.'s ἐπὶ τὰ ἄνω τοῦ τελεῖ merely cuts the knot. el...ἀφη. Cp. 874 el ὑπερπληθηθη (lyric): O. C. 1443 el στερηθῆ (dialogue): Ant. 710 κελ τις ὁ (do.). In using el with subjunct., the Attic poets were influenced by the epic usage. The instances in classical prose are usu. doubtful, but in Thuc. 6. 21 el ἐνστᾶσι has good authority.

199 ἐπ᾽... ἐρχεται: for the ad-
10 τὸν, ὁ <τὰν> πυρφόρων ἀστραπὰν κράτη νέμων, ὡς Ζεὺς πάτερ, ὕπο σῷ φθίον κεραυνῷ.

άντ. γ’. Δύκει’ ἀναξ, τὰ τέ σὰ χρυσοστρόφων ἀπ’ ἀγ-κυλὴν
βέλεα θέλουμ’ ἄν ἀδάματ’ ἐνδατηίσθαι ἀρωγὰ προσταθέντα, τὰς τε πυρφόρους Ἀρτέμιδος αἰγλᾶς, ἔξων αἰς
5 Δύκι’ ὅρεα διάσσει’

verbal ἐπὶ separated from ἔρχεται, cp. Ο. C. 1777 μηδ’ ἐπὶ πλείων ἔγειρετε. This is ‘timeis’ in the larger sense: tmesis proper is when the prep. is essential to the sense of the verb: Π. 8. 108 οὐς ποτ’ ἀπ’ Άλευαν ἐλόμην = οὐς ἀφελόμην Άλευαν.

200 τὸν = δν, sc. 'Αρεα (190). τὰν: this is Herm.’s conjecture, to supply the long syllable required by the metre (cp. 213 πελασθήναι φλέγων’).

203 Δύκεις, Apollo, properly the god of light (λυκ’), whose image, like that of Artemis, was sometimes placed before houses (Εἰ. 637 Φοίβη προσταθηρὶ, Aesch. Τεθ. 449 προσταθηρίας | Αρτέμιδος), so that the face should catch the first rays of the morning sun (βαλμονε...ἀ-τυλεῖς Ιδ. 519): then, through Δύκειος being explained as λυκο-κτόνος (Soph. Εἰ. 7), Apollo the Destroyer of foes: Aesch. Τεθ. 145 Δύκει’ ἀναξ, Δύκειος γενοῦ | στρατὸ δαιρ. Cp. below, 919.

204 χρυσοστρόφων ἀπ’ ἀγκυ-λην, ‘from thy bent bow’s string of woven gold’. ἀγκύλη, a cord brought round on itself, a noose or loop, here = the νεφά of the bent bow.

205 ἐνδατηίσθαι, pass., to be distributed, i.e. showered abroad on the hostile forces. The order of words, and the omission of σὲ, are against making ἐνδατ. midd. Others understand, ‘I would fain celebrate,’ a sense of ἐνδατηίσθαι derived from that of distributing words (ἴδου σὲνείδσθήρα ἐνδατοῦμενος, Eur. Η. Φ. 218). The bad sense occurs in Trach. 791 τὸ δυστάρενον λέκτρον ἐνδατοῦμενος: the good, only in Aesch. Ιρ. 340 ὁ δ’ ἐνδατείται τὰς ἑάς εὐπαιδίας, ‘celebrates his happy race of children.’

206 προσταθέντα from προτ-στητι, not προστελω. Cp. Αἰ. 803 προστητὶ ἀναγκαλίας τύχης. Εἰ. 637 Φοίβη προσταθηρὶ. Ο. Τ. 881 θεον οὐ λήξε προστάταιν ἵσχων. For 1st aor. pass. part., cp. κατασταθεὶς Lys. or. 24. 9, κατασταθεὶς Plato Legg. 685 c. προσταθέντα from προστελων (a verb which does not occur) would scarcely mean ‘directed against the enemy,’ but rather ‘strained against the bow-string,’ προστασθέντα, found in one ms., would make ἄρωγ-ν prosaic, and is contra metrum.

207 Ἀρτέμιδος αἰγλᾶς, the torches with which Artemis was represented, holding one (ἔξων αἰς = ἄς ἔχουσα: cp. 55) in each hand (Ἀτ. Ραν. 1362 διπύρων ἄνεχουσα λαμπάδας, Τή. 214 Ἀρτεμιν ἀμφί-πυρον),—in her character of Δίηλ-κη, σελασφόρος, φωσφόρος, ἀντήλιος,—names marking her connection with Selene.

208 Δύκι’ ὅρεα διάσσει as
30 ΣΟΦΟΚΛΕΟΥΣ

τὸν χρυσομλέταν τε κικλήσκω, τάσιν ἐποίημοι δαγάς, οἰνῶπα Βάκχον εὐιον, Μαινάδων ομόστολον
10 πελάσθηναι φλέγοντ’ ἄγλαωτι <σύμμαχον> πεύκα ‘πι τὸν ἀπότιμον ἐν θεοῖς θεόν.

[First ἐπεωθόδων. OEDIPUS re-enters from the palace in time to hear the closing strains of the prayer for aid against the pestilence which the Chorus has been addressing to the gods.]

ἐλαφρηδόλος, ἀγροτέρα, huntress. 

Δύκαια: the Lycian hills are named here in order to associate Artemis more closely with her brother under his like-sounding name of Δύκειος. At Troezen there was even a temple of Ἀργείας Δύκεια, a title apparently intended to mark her as the feminine counterpart of the Δύκειος θεός.

209 τὸν χρυσομλέταν. μίτρα, a snood: Eur. Bacch. 831 ΔΙ. (to Pentheus) πελάτων ποδήρεσιν ἐπὶ κάρα δ’ ἐσται μίτρα.

210 τάσιν ἐποίημοι δαγάς, ‘who is named with the name of this land.’ As he is Βάκχος, so is Thebes called Βακχελα (Tr. 510), while he, on the other hand, was Καμυτείας νύμφας ἄγαλμα (1115). The mutual relation of the names is intended here by ἐποίημοι. The word usually means called after (τινὸς, rarely τινὶ). But ἀρχιν ἐποίημοι, ἡρωες ἐποίημοι were those who gave names to the year, the tribes: and so Αἰ. 574 (σάκος) ἐποίημοι, the shield which gave its name to Euryaces. Cp. Eur. Ion 1555 where Athene says, ἐποίημοι δὲ σῆς ἄφικόμεν χθόνος, giving my name.

211 οἰνώπα...εὐιον, ‘ruddy’—‘to whom Bacchant cries euoi.’ Note how in this passionate ode all bright colours (χρυσεάς, εὐώπα, χρυσοστρέφων, αγάλας, χρυσομλέταν, οἰνῶπα, ἄγλαωτι), and glad sounds (ἵνε Παιάν, εὐιον), are contrasted with the baleful fires of pestilence and the shrieks of the dying.

212 Μαινάδων ομόστολον = στελλόμενον ἄμα ταῖς Μαινάδοις, setting forth, roaming with the Maenads: Apoll. Rhod. 2. 802 ὀμόστολος ὑμῖν ἐπεσθάι. The nymphs attendant on Dionysus, who nursed the infant god in Nysa, and afterwards escorted him in his wanderings, are called Μαινάδες, Θυνάδες, Βάκχαι.

214 ἄγλαωτι. A cretic has been lost. Prof. Kennedy’s σύμμαχον is simple and appropriate. Arndt conjectures δατι (‘destroying, consuming,’ prob. from rt. δατ’, to kindle, Curt. Etym. § 258); but in connection with the ‘blithe torch’ of Dionysus so sinister an epithet seems unsuitable.

215 τὸν ἀπότιμον. See on ἀπόξειον 196. Ares is ‘without honour’ among the gentler gods: cp. II. 5. 31 (Apollo speaks), Ἀρες, “Ἀρεὶς βροτολογεῖ, μαμφών, τειχεσπλήνα: and ἤ. 890 where Zeus says to Ares, ἔχθιστος τε μοι ἑσάι θεῶν, κ.τ.λ. So the Erinyes are στῦγη θεῶν (Aesch. Eum. 644); and the house of Hades is hateful even to the gods (II. 20. 65).
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

OI. αίτεις: ἐ δ' αίτεις, τάμ' ἐὰν θέλησ ἐπη
cλῶν δεχεσθαί τῇ νόσῳ θ' ὑπηρετείν,
ἀλκὴν λάβοις ἄν κάνακοψιν κακῶν·
ἀγὼ ξένος μὲν τοῦ λόγου τοῦτ' ἔξερω,
ξένος δὲ τοῦ πραχθείνοι· οὐ γὰρ ἄν μακράν

216–462 First ἐπεισόδιον. Oedipus solemnly denounces a curse on the unknown murderer of Laius. The prophet Teiresias declares that the murderer is Oedipus.

216 ἐ δ' αίτεις. 'Thou prayest; and in answer to thy prayer,—if...' The place of λάβοις is against taking ἀλκὴν κάνακ. κακῶν as in appos. with ἐδ': rather the construction changes, and ἐδ' is left as an acc. of general reference.

217 κλῶν not strictly =πειθαρχῶν, 'obediently' (in which sense κλῶν takes gen.: τῶν ἐν τέλει, Αἰ. 1352), but simply 'on hearing them': δεχεσθαι as Phil. 1321 κοστε σύμβουλον δέχει: Αἰ. Ριμ. 63 δέχον τὸν ἀνδρὰ καὶ τὸν δρῶν τοῦ θεοῦ. τάμ' emphatic by place: 'you pray (to the gods): hear me and (with their help) you shall have your wish.' τῇ νόσῳ ὑπηρετεῖν, = θεραπευθῶ τὴν ν., do that which the disease requires (for its cure), like ὑπηρετοῖν τῷ παρόντι δαιμόνι, Εἰ. 1306.

218 ἀλκὴν as well as ἀνακούσιον with κακῶν: Hes. Ὀρ. 199 κακοῦ δ' οὐκ ἔστι ταῖς: Εὐρ. Μεδ. 1322 ἔριμα πολέμια χερὸς: below 1200 θεατῶν...πύργος: Αἰ. 1212 δείματος...προβολὰ καὶ βελέων.

219—223 ἀγὼ ξένος μὲν...τάδε. Oed. has just learned from Creon that Laius was believed to have been murdered by robbers on his way to Delphi, but that, owing to the troubles caused by the Sphinx, no effective search had been made at the time (114—131). He has at once resolved to take up the matter—both because Apollo enjoins it, and as a duty to the Theban throne (255). But the murder occurred before he had come to Thebes. He must therefore appeal for some clue—σύμβολον—to those who were at Thebes when the rumour was fresh.

230 οὐ γὰρ ἄν μακράν κ.τ.λ.
The connection of thought in the whole passage is as follows:—'I will appeal to you for any aid that you can give me in tracking the murder. For, if I had not made such an appeal to you, but had trusted to myself alone, I could not have made much progress in the search,—unless, indeed, I had possessed some clue, derived from my own recollection of the events. But I have no such clue, since I came to Thebes only after the events: and therefore I appeal to you.' Translate:—'for I should not have tracked the matter far alone (ἀὐτός), not having a clue. But, as it is' (νῦν δὲ, = not having a clue),—'since it was only after the time of the deed that I was numbered a Theban among Thebans,—to you, the Cadmeans all, I do thus proclaim.' The protasis to οὐκ ἄν μακράν ἵχνευν is ἐι μὴ ἔξειτον, supplied from ἔξερω.—'If I had not spoken out (as I am on the point of doing), I should not have been tracking it far' (implying that now he is in the way to track it far). μὴ οὐκ ἵχνων: as a matter of fact, he has no clue: and this fact would have been
nun δ’, ὑστερον γαρ ἀστός εἰς ἄστως τελῶ, ὕμων προφανῶ πασὶ Καδμείως τάδε.

'οστίς τοῦ ὑμῶν Δάιον τὸν Δαβδάκον κάτοικον ἄνδρος ἐκ τῶν διώλετο,

τοῦτον κελεύω πάντα σημαίνειν ἐμοὶ;

κεῖ μὲν φοβεῖται, τοῦπικλῆμα ὑπεξελεῖν

simply expressed by οὐκ ἔχων. But he is not thinking of the fact merely as such: he is thinking of it as the condition which must have made his unaided search fruitless. Hence μὴ ἔχων, ‘on the condition of not having’ (which becomes μὴ οὐκ έχων because the principal verb, ἔχειν, has οὐκ before it). Cp. Her. 6. 106 οὐκ εξελεύσεσθαι ἐφάσαν μὴ οὗ πλήρεσ ἔντος τοῦ κύκλου: ‘they said that they would not go out, the moon not being full.’ As a matter of fact, the moon was not full: hence οὐκ ἔντος might have been used. But the fact is presented as the condition which forbade their going-out: hence μὴ ἔντος (which becomes μὴ οὐκ ἔντος because ἐφάσαν has οὐκ before it).

223 ὑστερος sc. τοῦ πραξῆσθαι: for the adj. instead of an adv. ὑστερον, cp. Ai. 217 νῦστερος... ἀπελευθήσθη. II. 1. 424 χθύσει ἔβη. Xen. An. 1. 4. 12 τοῖς προτέροις (=πρότερον) μετὰ Κύρου ἀναβάσει. els ἄστως τελῶ inter cives censeor; a metaphor from being rated (for taxation) in a certain class: Her. 6. 108 els Βοιωτῶν τελέων; Eur. Bacch. 822 εἰς γυναίκας εξ ἄνδρος τελῶ. ἄστως els ἄστως like Ai. 267 κοινὸς εν κοινοίσι: id. 467 ξυμ-πεσόν ὡς φούνοι φώνοι: Ph. 135 ἐν ξυμπέσον: id. 633 ἐνος ὡς ἑνοὶ ἄνθρ.

227 ι. κεῖ μὲν φοβεῖται τοῦπικλῆμα ὑπεξελείν | ἄστως καθ' ἄστως is the reading of all the MSS. I feel certain that we should read ὑπεξελείν | ἄστως καθ' ἄστως, the change of ἄστως having necessarily followed that of ὑπεξελείν into ὑπεξελείν, due to an interpretation which took the latter with φοβεῖται. I find the key to the true sense in Thuc. 4. 83 (Arrhíbaeus, the enemy of Perdicas, makes overtures to Brasilas, and the Chalcidians exhort Brasidas to listen): ἔδιδασκον αὐτῷ μὴ ὑπεξελεῖν τῷ Περδίκκα τὰ δεινὰ, ‘they impressed upon him that he must not remove the dangers from the path of Perdicas’ by repulsing the rival power of Arrhíbaeus. ὑπεξελείν τὰ δεινὰ to take them away (ἐκ) from under (ὑπὸ) the feet,—from the path immediately before him: τῷ Περδίκκα being a dat. commodi. So here: κεῖ μὲν φοβεῖται, and if he is afraid (as knowing himself to be the culprit), then I bid him (κελεύω continued from 226), ὑπεξελείν τὸ ἐπίκλημα to take the peril of the charge out of his path αὐτῶν καθ' αὐτῶ (by speaking) himself against himself. If the culprit is denounced by another person, he will be liable to the extreme penalty. If he denounces himself, he will merely be banished. By denouncing himself, he forestals the danger of being denounced by another. Instead of a dat. commodi αὐτῷ (corresponding to τῷ Περδίκκα in Thuc.), Soph. has written καθ' αὐτῶ, because self-accusation is the mode of doing the act expressed by ὑπεξελείν, which implies κατηγορέσαι. The pregnant καθ' αὐτῶ is rendered still less harsh by the fact that τοῦπικλῆμα pre-
αὐτὸν καθ’ αὐτοῦ πείσεται γὰρ ἄλλο μὲν ἀστεργής οὐδὲν, γῆς δ᾽ ἀπεισών ἂβλαβής· εἰ δ᾽ αὐ τὶς ἄλλον οἶδεν ἐξ ἄλλης χθονὸς τὸν αὐτόχειρα, μὴ σωπάτω· τὸ γὰρ κέρδος τελῶ γνῷ χῆ χάρις προσκείσεται. εἰ δ᾽ αὐ σωπήσεσθε, καὶ τὶς ἡ φίλου δέισας ἀπώσει τοῦτος ἢ χαύτοι τόδε, ἄκ τῶνδε δράσω, ταῦτα χρῆ κλέειν ἔμοι. τὸν ἄνδρ᾽ ἀπανδῶ τοῦτον, ὅστις ἐστὶ, γῆς τῆσδ’, ἢς ἐγὼ κράτη τε καὶ θρόνους νέμω, μήτ᾽ ἐσδέχεσθαι μῆτε προσφωνεῖν τινα, μήτ᾽ ἐν θεῶν εὐχαίσθι μήτε θύμαισιν.

There is no ‘aposiopesis’ or ‘suppressed clause’: we have simply to carry on κελεύω.

I believe ὑπέξελων and αὐτὸς to be indefensible. If they were to be retained, I should then, as the least of evils, translate thus:—‘And if he is afraid,—when (by speaking) he will have removed the charge from his own path,—[let him not fear].’ Such an ellipse, however, seems to me almost impossibly harsh. For other explanations, see large edition, Appendix, Note 6.

230 ἄλλον...ἐξ ἄλλης χθονὸς, ‘another [i.e. other than one of yourselves, the Thebans] from a strange land’: an alien, whether resident at Thebes, or not: cp. 451 οὐτός ἐστιν ἐνθάδε, | ξένος λόγω μέτοικος. The cases contemplated in the proclamation (223—235) are (1) a Theban denouncing another Theban, (2) a Theban denouncing himself, (3) a Theban denouncing an alien.

231 τὸ κέρδος, ‘his guerdon,’ the expected gain, τὰ μηνύτωρ, Ῥ. 191 ὅπως ἵππος σοῦ τὶ κερδάναιμι καὶ κτίσμην χάριν.

232 προσκείσεται, will be stored up besides (cp. Eur. Alc. 1039 ἄγγος ἄλγει προσκείμενον, added).

χάρις κείται is perf. pass. of χάριν τίθεμαι or κατατίθεμαι (τινί or παρὰ τινί), —a metaphor from deposits of money: τὰ χρήματα κελεύω παρ᾿ οἷς τισιν ἄν ύμαι δοκῇ [Plat.] Ερίττ. 346 c.

233 φίλου, αὐτὸν with ἀπώσει only (II. 15. 503 ἀπώσασθαι κακὰ νηών), ‘shall seek to screen friend or self from my behest.’

234 δέισας φίλου as = δέισας ύπὲρ φίλου (like κήδομαι, φρουρίζω) would be too harsh, and rhythm is against it. τοῦτος...τόδε, this command to give up the guilty.

236—240 ἀπανδῶ (ἀπ-, because the first clauses are negative), I command, (μή) τινα γῆς τῆς δεῖ that no one belonging to this land μήτ᾽ ἐσδέχεσθαι μήτε προσφωνεῖν shall either entertain or accost τὸν ἄνδρα τοῦτον δόστις ἔστιν. For the gen. γῆς cp. Plato Prot. 316 Ἡππο-κράτης οὐδὲ ἔστι μὲν τῶν ἐπιχωρίων, Ἀπολλοδώρου νόμο, οἶκιας μεγάλης καὶ εὐδαμονος.

239 The construction is μήτε κοινὸν ποιεῖσθαι[μήτε]ἐν...εὐχαίσθι μήτε θύμαισιν, a μήτε before εὐχαίσθι being suppressed. Cp. Aesch. Ag. 532 Πάρες γὰρ οὕτω συνελήθης τόδε: Chlo. 294 δέχεσθαι δ᾽ οὕτε συλλέειν τινά.
240 ΚΟΙΝΟΝ here = κοινωνίαν, cp. Aι. 267 ἡ κοινὸς ἐν κοινωνία λυπεῖ·

that εὐνοῦ. Plat. Legg. 868 e (the slayer) ἐυνέστιον αὐτοῦ μὴστῆς

γινεῖσθαι μηδὲ κοινωνὸς λέγον. ΧΕΡ

ΥΒΟΣ (partitive gen.) is more suitable than χέρνιβας (the reading of nearly all the MSS. in the idea of exclusion from all fellowship in ordinary worship: χέρνιβας νέμεω would rather suggest a special Kάθαρσις of the homicide. When sacrifice was offered by the members of a household (κοινωνίων εἶναι χέρνιβων ... κτησίων βωμῶν πέλας Aesch. Ag. 1037) or of a clan (χέρνιψ φρατέρων Εστ. 656), a brand taken from the altar was dipped in water, and with the water thus consecrated (χέρνιψ) the company and the altar were sprinkled: then holy silence was enjoined (εὐθυμία έστω) and the rite began by the strewing of barley meal (οὐλοχύται) on altar and victim. (Athenaeus 409: Eur. H. F. 922 ff.) Acc. to Dem. Lep. § 158 a law of Draco prescribed ΧΕΡΝΙΒΟΣ εὑρεθεία τῶν αὐροφόρων, σπουδών, κρατήρων, λερών, ἀγορᾶς. This was a sentence of excommunication (1) from the life of the family and the clan, (2) from the worship common to all Hellenes, who, as opposed to βάρβαροι, are (Ar. Lys. 1129) ηλιοῦς ἐκ χέρνιβων | βωμοῦ πέριπατην, ὥσερ έγγενεῖς, | Ὀλυμπίασιν, ἐν Πύλαιε, Πυθοῖ. The mere presence of the guilty could render sacrifice inauspicious: Antiph. De Caed. Her. § 82 λείτοι παραστάσεις πολλοὶ δὲ καταφανεῖς έγένετον οὐχ ὁσίως ὐπατει καὶ διακωλύοντο τὰ λεπά μὴ γέγονεσθαι (bene succedere) τὰ νυμίζομενα.

241 άθεῖν 56 55 ᾧ ἀνδρός, understood from the negative άπαντός: cp. Her. 7. 104 οὐκ ἐών φθορέων ... ἀλλά ἐπικρατεῖς. ὀς μάςχιτας κ.τ.λ. ‘knowing that this is our defiling thing’: see on 11 ad fin.

246 ΚΑΤΕΥΧΟΜΑΙ. Where κατευχόμαι is used, as here, without gen. (or dat.) it = pray solemnly, rather than implore: though often in a context which implies implication: e.g. Plat. Legg. 935 ΚΑΤΕΥΧΕΣΘΑΙ ἀλλήλοις ἐσπαρμόνους: Rep. 394 A κατεύχετο τίπας τοις Ἀχαῖοις τὰ ἄρκτα. ἔτε τις κ.τ.λ. ‘whether his hidden guilt is lonely or hath partners’: whether the unknown man (τις) who has escaped discovery is εἰς, alone in the crime, or one of several. τις, because the person is indefinite: cp. 107.

248 Νsterolos (‘unbless’). Most of the MSS. read άσφοιον contra metrum: Porson corrected this to άσφοεον, defending the redundant νυ by Τρ. 287 αὐτόν δ’ ἐκείνον, εὑ’ ἰν αγνα θύματα | μέχρι πατρίω | θυρεῖ τῆς ἀλώσεως, | φρόνει νυν ἦν ἤξοντα. The form άσφοεον occurs Eur. Med. 1395 (where άσφοεος is
35

ΩΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ἐπεύχομαι δ', οὖκοισιν ει ἕνεστιος ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότος, παθεῖν ἀπερ τοίῳ δ' ἀρτίως ἱρασάμην. ὑμῖν δὲ ταύτα πάντ' ἐπισκῆπτω τελεῖν υπέρ τ' ἐμαυτοῦ τοῦ θεοῦ τε τησδὲ τε γῆς ὁδ' ἀκάρπως κάθεως ἐφθαρμένης. οὐδ' εἰ γαρ ἦν τὸ πράγμα μὴ θείλατον, ἀκάρπως υμᾶς εἰκὸς ἦν οὕτως ἔαν, ἀνδρός γ' ἀριστῶν βασιλέως τ' ὀλωλότος, ἀλλ' ἐξερευνᾷν. νῦν δ', ἐπει κυρὼ τ' ἐγὼ ἡχων μὲν ἀρχὰς ἃς ἐκεῖνος ἑξε πρὶν, ἐχων δὲ λείτρα καὶ γυναίχ' ὁμόσπορον,

a v. l.); ἁμμορος in Ηec. 421, Phil. 182.

249 ἐπεύχομαι, imprecat on myself: Plato Critias 120 Β ταύτα ἐπευξάμενος ἔκαστος αὐτῶν αὐτῷ καὶ τῷ ἀφ' αὐτοῦ γένει. οἴκουν... ἕνεστιος: not tautological, since ἕνεστιος is more than ἐνοκός, implying admission to the family worship at the ἐστία and to the σπονδαλ at meals. Plat. Legg. 868 θερῶν μὴ κοινωνεῖτο μηδὲ... ἕνεστιος αὐτοῖς μηδέπετο γνινεύως μηδὲ κοινωνώς λερῶν. Plat. Ethyrartos 4 Β καὶ εἰ μὲν ἔν δική [ἐκτεινέκ], ἔαν, εἰ γε οὐ, ἐπεξεῖναι (prosecute the slayer), ἔαντερ δ' εἰκεῖνα συνεστίος σοι καὶ ὁμοτράπεζος ἥ. By using ἐκείνον (rather than ἐὰν γενέται) the speaker implies that he regards this danger as somewhat remote.

251 τοῦτον, the slayer or slayers (247): see on 246.

254 ἀκάρπως κάθεως, 'blasted with barrenness by angry heaven': El. 1181 θ' σομ' ἄτιμως κάθεως ἐφθαρμένων: below 661 άθεος, ἀφιλος, forsaken by gods and men.

256 εἰκός ἦν. The imperfect indic. of a verb denoting obligation (ἐδει, χρή, προσκέκ, εἰκός ἦν), when joined without ἄν to an infinitive, often implies a conditional sentence with imperfect indic. in protasis and apodosis: e.g. οὐκ εἰκός ἦν ἔαν = οὐκ ἂν ἔλατε (ἐλ τα δέουντα ἐποιεῖτε), you would not (now) be neglecting it, (if you did your duty): Xen. Mem. 2. 7. 10 εἰ μὲν ταὐναι αἰθρόν τι ἐμελλὼν ἔργασοςθαι [if I were now intending—as I am not], θάνατον ἂντ' αὐτοῦ προαρετέον ἦν, = προηροῦμαι ἄν (ἐλ τα δέουντα ἐπολοῦν). Thuc. 6. 78 καὶ μάλιστα εἰκός ἦν υμᾶς...προορᾶθαι, = προεσχάτε ἄν εἰ τα ἐκότα ἐποιεῖτε. So ἐβουλόμην, ἥξιον, without ἄν, of that which one wishes were true, but which is not so.

257 βασιλέως τ': τ' is to be retained after βασιλέως, because (1) there is a climax, which is destroyed if βασιλέως stands merely in apposition with ἀνδρός ἀριστον: (2) ἀνδρός ἀριστον represents the claim of birth and personal merit,—βασιλέως, the special claim of a king on his people. Cp. Phil. 1302 ἀνδρα πολέμων | ἐχθρόν τε.

258 κυρὼ τ' ἐγώ = ἐγώ τε κυρώ, answered by κοιλὼν τε κ.τ.λ. For τε so placed cp. El. 249 ἔρροι τ' ἄν αἰδώς | ἀπάντων τ' ἐνσέβεια θνατών.

260 ὁμόσπορον, 'the wife who
bare seed to him: = ὅμοιως σπευρομένη, i.e. ἂν ἐκεῖνος ἐσπευρήσε: in 460 the word is active. ὀμογενής in 1361 is not similar.

261 κοινῶν τε παῖδων κοινὰ ἢν ἀν ἐκπεφυκότα, lit. common things of (=ties consisting in) kindred children would have been generated: = κοινῶν παῖδων κοινή φύσις ἐγένετο ἂν, a brood common to Laïus and Oedipus, of children akin to each other (as having the same mother, Iocasta) would have issued: 'children born of one mother would have made ties between him and me.' For ἂν doubled cp. 139, 339. κοινῶν = ἀδελφῶν, ὄμαλων (Ant. 1 ὃ κοινὸν αὐταδελφὸν Ἰσμήνης κάρα). The language of this passage is carefully framed so as to bear a second meaning of which the speaker is unconscious, but which the spectators can feel: Iocasta has actually borne children to her own son Oedipus: thus in κοινῶν παῖδων κοινὰ...ἐκπεφυκότα, the obvious sense of κοινά, 'common to Laïus and Oedipus,' has behind it a second sense, in which it hints at a brood who are brothers and sisters of their own sire: see below 1403 f. This subtle emphasis—so ghastly, ξυνετοίσιν—of the iteration in κοινῶν κοινά must not be obliterated by amending κοινὰ ἂν τοί νόμπα' (Nauck) or στέρματ' (Blaydes). Similarly, εἰ κελὼν γένος μὴ ἐδυστύχησεν is susceptible of the sense—'if his son (Oed. himself) had not been ill-fated.' κελὼν γένος ἐδυστύχησε (his hope of issue was disappointed) is here a bold phrase for κελὼν ἐδυστύχησε τὰ περὶ γένος: for Oed. is not now supposed to know the story of the exposed babe (see 717 f.). ἐδυστύχησε is twice used in Eur. Andr. (418 and 711) of failing to have offspring, and in Suppl. 66 εὐτέκνετα is opp. to δυστυχία.

263 νῦν δ', 'but as it is,' with aor. equivalent to a perf., as O. C. 84, 371. Cp. below 948 καὶ νῦν δῆλον πρὸς τὴν τύχην ἀλωλε. So with historic pres., Lyd. In Erod. § 36 εἰ μὲν οὖν ἐν τῷ δικαστήριῳ ἐκρίνοντο, ῥάδιος ἂν ἐσώφροντο...νῦν δ' εἰς τὴν βουλήν εἰσάγων, 'as it was, they brought' &c. ἐνήλιοτο: i.e. he was cut off by a timeless fate, leaving no issue. The image is common of a doom that swoops from above: cp. 1300: Ant. 1345: Aesch. Eum. 369: Ag. 1175: Pers. 515.

264 ἀνθ' ἂν, therefore. The protasis ἐπεὶ κυρίω (258) required an apodosis introduced by ἀντὶ τούτων: but the parenthesis νῦν δ' ἂν τὸ κελὼν κ.τ.λ. (263) has led to ἂν being irregularly substituted for τούτων. Cp. 1466: Antiphon De Caed. Herod. § 11 δέ οὖν σὲ διομῆχαι κ.τ.λ....ἀ σὺ παρελθὼν, where the length of the protasis has similarly caused ἂν to be substituted for τούτον. Distinguish from this the use of ἀνθ' ἂν, by ordinary attraction, for ἀντὶ τούτων ἂν or ἀτι, = because, Ant. 1068. τάδ', cogn. acc. to ὑπερμαχοῦμαι, as Ai. 1346 σὺ ταῦτ' ὀδυνεῖ τοῦ ὑπερμαχεῖς ἐμοί; Cp. Il. 5. 185 οὐχ δ' ἄνευθε θεοῦ τάδε μαλετάτ. 265 ὑπερμαχοῦμαι only here:
in Ant. 194, Ai. 1346 Soph. uses ὑπερμαχεῖν. The derivative form ὑπερμαχέω, to be a champion, implies ὑπερμαχός, as συμμαχέω is from σύμμαχος, προμαχέω from πρόμαχος: ὑπερμάχομαι is a simple compound, like συμμάχομαι (Plat., Xen.), προμάχομαι (Pi.-d., Diod., Plut.). κατά πάντα ἀφίγομαι with ζητῶν, will leave nothing untried in seeking: a poetical variation of ἐπὶ πάν ἐλθεῖν (Xen. Anab. 3. 1. 18 ἢ όν ἄν ἐπὶ πάν ἐλθοῦ...ὡς φθόνον παράσχοι;) as in Eur. Hêr. 284 εἰς πάντα ἀφίγοιμαι, “I have tried all means.”

287 τῷ Δαβδακεὶ παιδί, a dat. following ζητῶν κ.τ.λ. as τῷ μωροφύτῳ. For Δαβδακεὶ—Πολυδώρον τε απὶ Μεδ. 404 τοῖς Συσφείοις τῷ Τάσσονος γάμῳ: for the adj., Od. 3. 190 Φιλακτήτην Πολιαντον [= Πολιανός] ἀγαλμα τόν: Her. 7. 105 τοῖς Μακαμελείοις ἔγενε ἑγὼν: Αἰ. 134 Τελαμώνοι παῖ. Her. (5. 59) saw in the temple of the Ismenian Apollo at Thebes an inscription which he assigns to the age of Laius. Cadmus, in the myth, is the son of Agenor king of Phoenicia, whence Carthage is ‘Agenor’s city’ (Aen. 1. 338): Polydorus, son of Cadmus and Harmonia, was king of Thebes.

269 f. construe: καὶ εὐχομαι τοῖς ταύτας μὴ δρόσιν [for them, Ph. 1019 καὶ σοι πολλάκις τὸδ’ ἡμέραμν] θεοὺς αἰνέμαι αὐτοῖς μὴ’ ἀροτον τίνα γῆς, μὴ’ οὖν γυναικῶν παιδάς. 270 The mss. almost without exception read γῆς, but the correction γῆς is clearly right.


272 φθείρεσθαι, a fut. found also in Eur. Andr. 708 (φθείρει 2 sing.): Thuc. 7. 48 φθείρεσθαι: Ionic φθαρέσμαι Her. 9. 42, 8. 108 (φθαρῆσομαι in Hippocr., Arist., Plut.). The schol. would write φθαρῆναι for φθείρεσθαι here, distinguishing εὐχομαι with fut. infin., ‘I vow’ (to do), from εὐχομαι with pres. or aor. infin., ‘I pray.’ But verbs of wishing or praying sometimes take a fut. infin. instead of pres. or aor.: Thuc. 6. 57 ἐβούλοντο προτιμωρήσασθαι: 6. 6 ἐφείσετο μὲν...τῆς πάσης ἄρειν: 1. 27 ἐδέξησαν...ἐμπροστεῖμεν: 7. 56 διενοῦντο κλήσειν. See Goodwin, Moods and Tenses § 27. N. 2. a.

273 τοῖς ἄλλοις. The loyal, as opp. to οἱ μὴ ταύτα δρῶντες (269).

274 ἢ τῇ σύμμαχος Δίκη, Justice who ever helps the righteous cause.
χοι πάντες ευ ζυνείεν εἰσαει θεοὶ.  

ΧΟ. ὥστερ μ' ἁραίον ἔλαβες, ὄδ', ἀναξ, ἑρω.  

ΟΙ. δικα' ἐλέεα: ἀλλ' ἀναγκάσαι θεοὺς  

τὸ δὲ ζήτημα τοῦ πέµψαντος ἦν  

Φοίβον τὸδ' εἰπεῖν, ὡστὶς εἰργασται ποτε.

Ι. οἴ τό δεύτερ' ἐκ τῶν' ἂν λέγομι' ἀμοὶ δοκεῖ.  

ΟΙ. εἰ καὶ τρίτ' ἐστὶ, μὴ παρῆς τὸ μὴ οὐ φράσαι.  

ΧΟ. ἀνακτ' ἀνακτ' ταῦθ' ὀρῶντε' ἐπίσταμαι

275 εὖ: cp. Tr. 229 ἄλλ' εὖ μὲν ἔγμεθ', εὖ δὲ προφωνοῦμεθα.

276 ὥστερ... ἔλαβες. 'As thou  

hast put me on my oath': as you  
have brought me into your power  
under a curse [if I speak not the  
truth], so (ἀδει, i.e. ἐνορκοσ) I  
will speak. So Aeschin. In Cle. § 90  
ἐνορκον λαβεῖν τὸν Ἀθηναῖων  
δήμον... βοηθήσειν, to bind them  
by an oath that they would help.  
λαβεῖν here has nearly the same  
force as in λαβεῖν αἰχμαλωσίν &c.:  
the use of καταλαβεῖν is not really  
similar (Thuc. 4. 85 ὀρκοσ...κατα-  
λαβῶν τὰ τέλη), since the κατά  
in comp. gives the sense of overtak-  
ing, and so of binding. ὀρκον = τῇ  
ἀρά ἐνοχον. Cp. ὀρκοσ λέγω Ant.  
395.

277 γάρ after ἐκτανο merely  
prefaces the statement: Plat. Proi.  
320 σ δοκεῖ τολύνω...μῦθων ὑμῖν λέ-  
γεσ. ἦν γάρ ποτε κ.τ.λ.

278 δεῖχαι, 'point to.' Note  
the emphatic place of the word:  
the speaker knows not that he is  
facing face with the slayer. τὸ  
ζήτημα, acc. of general reference.  
The simpler form would have been,  
ἤν τοῦ πέµψαντος τὸ ζήτημα  
καὶ λῦναι: but, instead of a verb  
which could govern ζήτημα, τὸδ'  
ἐπείνειν is substituted, because it  
conveniently introduces the clause  
ὡστὶς εἰργασται, explaining what  
the ζήτημα itself was. τὸ ζήτημα  
is then left much as ἀ αἰτεῖσ is left  
in 216 when the insertion of ἄλλων  
k.τ.λ. has modified the construc-  
tion.

Phil. 1366 κάμ' ἀναγκάσεις τάδε.  
ἀν as 280, 749: O. C. 13, Ant.  
1057; Phil. 1276, Ai. 1085.  
οὐδ' ἂν εἰς Ant. 884 οὐδ' ἂν εἰς παί-  
σαι' ἂν. O. C. 1056 οὐδ' ἂν εἰς |  
θνητῶν φράσει. In this emphatic  
form even a prep. could be in- 
serted (Xen. Hellen. 5. 4. 1 οὐδ'  
ὑφ' ἐν, Cyr. 4. 14 μηδὲ πρὸς  
μιαν), and in prose οὐδ' εἰς  
stood without elision: in Ar. Ran. 927  
etc., where the MSS. have οὐδὲ εἰς  
(Dind. writes οὐδὲεν), οὐδ' ἂν εν  
is a possible v. l.

283 ἐκ τῶν' = μετὰ ταῦτα: Dem.  
de Cor. § 313 λόγον ἐκ λόγου λέγων.  
For δεύτερα, second-best, cp. the  
proverb δεύτερος πλοῦς: Plat. Legg.  
943 σ τὴν τῶν ἀρσετελῶν κρίσαι...  
καὶ τὴν τῶν δεύτερων καὶ τρίτων.  
ἀν λέγομι: see on 95.

283 τὸ μὴ οὐ, not τὸ μη',  
because the sentence is negative:  
below, 1232: Ant. 544 μὴ μ' ἀπι-  
mάσης τὸ μὴ οὐ | θανεῖν. But even  
in such a negative sentence the  
simple τὸ μὴ occurs, below, 1387:  
Ant. 443.

284 ἀνακτ': Od. 11. 151 Τει-  
ρεσιαο ἀνακτος. ταυτά ὀρνύτα,
μάλιστα Φοίβω Τειρεσλαν, παρ’ οὖ τις ἀν
σκοπών τάδ’, ὄναξ, ἐκμάθοι σαφέστατα.

Ο1. ἀλλ’ οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ’ ἐπραξάμην.
ἐπεμψα γὰρ Κρέοντος εἰπόντος διηπλοῦς
πομποὺς’ τάλαι δὲ μὴ παρὼν θαυμάζεται.

ΧΟ. καὶ μὴν τὰ γ’ ἄλλα κωφὰ καὶ παλαί’, ἔπη.

Ο1. τὰ ποία ταῦτα; πάντα γὰρ σκοπῶ λόγον.

ΧΟ. θανείν ἐλέξῃ πρὸς τινων ὄδουπόρων.

Ο1. ἦκουσα κἀγὼ’ τὸν δ’ ἱδόντ’ οὖνεις ὅρα.

not=ταῦτα φρονοῦντα or γεγνώ-
σκόντα, ‘taking the same views,’
but seeing in the same manner,
i.e. with equal clearness: ὄρωντα
absol., as Ο. Σ’. 74 δὸν ἄν λέγο-
μυ, πάνθρω ὄρωντα λέξομαι: ταῦτα
adverbial=κατὰ ταῦτα: the dat.
ἀνακτὶ as Η. 4. 119 ταῦτα ἄν
ὑμῖν ἐπροσομεν.

287 ἀλλ’ οὐκ...ἐπραξάμην, ‘nay,
not even this have I left out of my
cares.’ οὐκ ἐν ἀργοῖς κατέλιπον
would have meant, ‘I did not
leave this among things neglected.’
Sopf. fuses the negative form with
the positive, and instead of κατέ-
λιπον writes ἐπραξάμην: ‘I saw to
this (midd.) in such a manner that
it also should not be among things
neglected.’ πράσσοσθαι (midd.)
elsewhere usu.=‘to exact’ (Thuc.
4. 65 etc.). here=διαπράσσοσθαι,
effect for oneself. For ἐν cp. οὐκ
ἐν ἑλαφρῷ ἐποεύμην (Η. 1. 118),
ἐν εὐχερεῖ ἐθέου (ταῦτα) Phil. 875,
tαῦτ’ οὖν ἐν αὐτῷ δέμενος ΗΕυ.
ΗΕ. 806. ἀργοῖς, not things un-
done, but things at which the work
is sluggish or tardy; Ο. Σ’. 1605
κοῦκ ἦν ἔτοι ἀργόν ὡν ἐφετέο.
Ευρ. Ρηοκαι. 766 ἐν δ’ ἐστιν ἦμιν ἂργον,
i.e. ‘in one thing our zeal
has lagged’: Theognis however has ἂργα=ἀποτήρα, infecta.

288 διηπλοῦς | πομποὺς ἐπεμψα,
‘I have twice sent a man to bring
him’: he had sent two successive
messages— one messenger with
each. πομπὸς = one who is sent
to escort (πέμπειν) or fetch a per-
son (Ο. Σ’. 70). Others transl.
‘two sets of messengers.’

289 μὴ παρὼν θαυμάζεται=θαυ-
μάζω εἶ μὴ πάρεστι: but with οὐ,
=θαυμάζω ὃτι οὐ πάρεστι: differ-
ing nearly as ‘I wonder why’ and
‘I wonder that.’ Χεν. Αναδ. 4.
4. 15 (he spoke of) τὰ μὴ δυντα ὡς
οὐκ ὄντα: i.e. ἐλ τί μὴ ἦν,
ἐλεγεν ὃτι οὐκ ἦν.

290 καὶ μὴν: see detached note
Α. τά γ’ ἄλλα...πη, ‘his skill
apart, the rumours are’ &c.: the
rumours which were current—a-
part from the knowledge which
the seer may have to give us.
Not, ‘the other rumours.’ Σπ.
Φαια. 110 Ε καὶ λίθοις καὶ
γῆ καὶ τοῖς ἄλλοις ζῴοις τε καὶ
φυτοῖς. κωφά: the rumour has
died down; it no longer gives a
clear sound. Σπ. Στ. 604 λήθην
tε τήν ἂπαντ’ ἀπευθεριμένην, | κω-
φήν, ἀναδύον: Αἰ. 911 ὃ πάντα
κωφᾶς, ὃ πάντ’ ἄδρις, rest of all
sense and wit.

291 τὰ ποία; cp. 120.

292 διδουπόρων: the survivor
had spoken of λησταί, 122. The
word now used comes nearer to
the truth (cp. 801); but, as the
next v. shews, Oed. does not re-
gard this rumour as a different
one from that which Creon had
mentioned.

293 τὸν δ’ ἱδόντ’: the surviv-
SOFOKLEOUΣ

ΧΩ. ἄλλ' εἴ τι μὲν δὴ δείματος γ' ἔχει μέρος,
tὰς σάς ἀκούνον οὐ μενεῖ τοιάσδ' ἄρας.
ΟΙ. ὃ μὴ 'στι δρόωτι τάρβος, οὔ' ἔτοσ φοβεῖ.
ΧΩ. ἄλλ' οὐξελέγξων αὐτῶν ἔστιν' οἴδε γὰρ
tῶν θείων ἡδή μάντιν ὦ' ἄγουσιν, ὃς
τάληθες ἐμπεφυκεν ἀνθρώπων μόνη.

[At the stage-entrance on the spectators' right (the conventional one for arrivals from the immediate neighbourhood) a tall, white-haired figure of grave and venerable aspect, now appears. It is the aged and blind Teiresias, whom a child leads by the hand. He is wrapped in a heavy and ample white himation, and supports his steps with a staff. Apparently undergoing some sharp mental conflict, and approaching with evident reluctance, he pauses at a distance from the King, who addresses him with words to which the Prophet scarcely listens.]

ΟΙ. ὃ πάντα νωμῶν Τειρεσία, διδακτά τε

ing eye-witness: cp. 119 ὃν εἶδε, πλὴν ἐν κ.τ.λ. Oed. has not yet learned that this witness could be produced: cp. vv. 754 ff.

294 ἄλλ' εἶ...μέρος, 'nay, if he
knows what fear is,' δείμα, prop.
an object of fear,' is used by
Her. and the poets as δείμα: Her.
6. 74 Κλεομένα...δείμα ἔλαβε τῶν
Σπαρτιτῶν: Aesch. Suppl. 566
χλωρφί δείματι: Eur. Suppl. 599 δε-
ίμα χλωρφών: id. El. 767 ἐκ δείματος,
from fear. Cp. 153. The ye gives
emphasis: the ἀπάλ of Oed. were
enough to scare the boldest.

295 τάς στάς...τοιασδ' ἄρας, thy
curses, being such as they are.

297 οὐξελέγξων. The balance
of ms. authority is slightly in fa-
vour of the future, as against the
pres. οὐξελέγξων. The latter would
mean, 'there is one who convicts
him': i.e. the supposed criminal,
whom threats scare not, is al-
ready detected; for the prophet
has come. To this it may be ob-
jected: (1) the pres. participle
with ἔστιν would not be suitable
unless the conviction were in act
of taking place: (2) the fut. not
only suits the context better—'one
to convict him' [supposing he is
here]—but also agrees with the
regular idiom: e.g. Ph. 1242 τις
ἔσται μ' οὐσικωλύσων τάς;
Eli. 1197 οὐδ' ὄνταρείξων οὐδ' ὁ κωλύ-
σων πάρα; (cp. Ant. 261): Aesch.
P. V. 27 ὁ λυφότων γάρ οὖ τέ-
φυκε πώ: Xen. Anab. 2. 4. 5 ὁ
ὕγιοσμενος οὐδεὶς ἔσται.

299 ἐμπεφυκεν, is implanted,—
with reference to the divine gift of
prophecy: Her. 9. 94 (of the see
Euenius) καὶ μετὰ ταύτα αὐτὴν ἐμ-
φυτὸν μαντικὴν ἐξέχε: ἀνθρώπων μό-
νη, above all other men: cp. O. C.
261 µόνα... | σώτεων ὄνας τε κ.τ.λ.,
Athens, above all other cities, can
save: Isocr. or. 14. § 57 ὁρεῖτε
de μονοί τῶν Ἑλλήνων τούτων
tῶν ἐρανω, unice (though others
owe it also).

300 ὃ πάντα νωμῶν: νωμῶν
(nem.) means (1) to distribute, (2)
to dispose, and so to wield, ply,
(3) figuratively, to ponder, animo
versare: ἐν' φρεσι κέρδη' ἐνὼμασ
Od. 18. 216: ἐν' ὦι νωμῶν καὶ
φρεσὶν πυρὸς δίχα | χρηστηρίου δρο-
νίδας ἀφευδεί τέχνη Aesch. Thesb.
25 (of Teiresias): (4) then, abso-
lutely, to observe: Her. 4. 128 νω-
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ἀρρητά τ', ουράνια τε καὶ χθονοστιβή, πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖσι δ' ὅμως οἵα νόσφ σύνετιν ἢ σε προστάτην σωτηρά τ', ὁνάξ, μοῦνον ἐξευρίσκομεν.

Φοίβος γὰρ, εἰ καὶ μὴ κλείεις τῶν αγγέλων, πέμψασιν ἡμῖν ἀντέπεμψεν, ἐκλυσον μόνην ἄν ἐλθεῖν τούδε τοῦ νοσήματος, εἰ τοὺς κτανόντας Δαίων μαθόντες εὐ κτείναιμεν, ἢ γῆς φυγάδας ἐκπεμψαίμεθα.

σὺ δ' οὖν φθονήσας μὴτ' ἀπ' οἰωνῶν φάτων μήτ' εἴ τιν ἀλλην μαντικῆς ἔχεις ὅδον, ῥύσαι σεαντόν καὶ πόλιν, ῥύσαι δ' ἐμὲ,

μὸντε...οίτα ἁναρεομένους, observing the moment when they were cutting forage. Similarly here,—with the idea of mental grasp unaided by eyesight. διδακτά τε | ἁρρητά τε, cp. the colloquial ἁρρητόν ἁρρητόν τ' ἐποιεῖ (O. C. 1001), dicenda tacenda: ἁρρητα = ἁτόρρητα: Her. 6. 135 ἁρρητα ἐρά ἱκεφήγασε.

301 ὀυράνια τε καὶ χθονοστιβή: not in apposition with ἁρρητα and διδακτα respectively, but both referring to each, lore that may or that may not be told, whether of the sky or of the earth.

302 πόλιν μέν is answered by σὺ δ' in 310: the city's state you know,—do then your part. The δὲ after φρονεῖσι introduces the apodosis after a concessive protasis, as Xen. Cyr. 5. 5. 21 ἀλλ' εἰ μηδὲ τούτο...βούλει ἀποκρινασθαι, σὺ δὲ τούτων ἔλεγε.

303 ἢς sc. νόςου. προστάτην νόσου, a protector from a plague: strictly, one who stands in front of, shields, the city's distempered state. Cp. 218, note: Αἰ. 803 πρόστηπ' ἀναγκαίας τύχης, shelter my hard fate.

304 μοῦνον: this Ionic form (like κούρος, δαύρ, ξείνος, γούνατα) is used in dialogue by Soph.: Aesch. has not μοῦνος, though π. V. 804 τὸν τε μοῦνονα στρατόν. In [Eur.] Rhes. 31 μόναρχοι is now restored for μοῦναρχοι.

305 εἰ καὶ μὴ κλείεις, 'if indeed thou knowest it not from the messengers,' implying that he probably has heard it. Αἰ. 1127 δεινὸν γ' εἴπας, εἰ καὶ ζῆς θανῶν. Τραχ. 71 πάν τοιν ἐκεῖ, εἰ καὶ τούτ' ἔλη, κλύνοι τις ἐν, if indeed. On εἰ καὶ καὶ εἰ see detached note B.

306 μαθόντες εὐ. εὐ = 'with care,' 'aright': cp. Αἰ. 18 ἐπέγρως εὐ: id. 528 ἐὰν τὸ ταχέων εὗ τολμᾷ τελείν.

310 ἄπτ' οἰωνῶν φαίτων: for ἄπτο see on 43: φαίτων, 151.

311 ἀλλην ὅδον, as divination by fire (see on 21) to which Teiresias resorts (Ant. 1005) when the voice of birds fails him.

312 ὑσαι σεαυτόν κ.τ.λ. ὑσεῖθα τι is to draw a thing to oneself, and so to protect it. ὑσαι μᾶλσμα (‘rescue all that is defiled by the dead’), = literally, 'take the defilement under thy care'; i.e. 'make it thy care to remove the defilement.' Cp. προστηπ' ἀναγκαίας τύχης (Αἰ. 803), shelter my hard fate (instead of, 'shelter me from it'). πάν μᾶλσμα, the whole defilement, as affecting not only
human life, but also the herds and flocks and the fruits of the earth:
cp. 253. τοῦ τεθνηκότος, gen. of the source from which the μίασμα
springs,—more pathetic than τοῦ φόνου, as reminding the hearer that
vengeance is due for innocent blood. Both πᾶς and the usual
sense of μίασμα forbid us to under-
stand, 'avenge the uncleanness [i.e.
the unpunished murder] of the
dead man.'

314 ἐν σοὶ = pones te, 'we are
in thy hand': cp. O. C. 248 ἐν
ψυχὴ ὑς θεῷ | κείμεθα τλάμονες:
Eur. Alc. 278 ἐν σοὶ δὲ ἐσμέν καὶ ἥν
καὶ μῆ. ἀνδρα acc. before, not
after, ὕφελεν, as in Ant. 710 ἀλλ'
ἀνδρα, κεῖ τις ἡ σοφία, τὸ μανθάνειν;
πῦλλα ἀλοχόν ὦδεν. In both
places ἀνδρα has a certain stress—
'for mortal man.'

315 ἀφ' ὑπὸ ξῦποι τε καὶ δυ-
νατη, by means of all his resources
and faculties. The optat. in a
dependent clause after a primary
tense (instead of ἀφ' ὑπὸ ὑπὸ ξυπο
τε καὶ δύναται). This occurs in uni-
versal statements, and so esp. in
γνώμαι, as Ant. 666 ἀλλ' ὑπὸ πόλεις
στῆσει, τούδε χρῆ κλῆσιν: Ai. 520
ἀνδρὶ τοῖς χρεών | μνήμην προσεβην,
tερπνῶν εἰ τί ποιον πάθοι: ibid. 1159,
1344: Xen. Cyr. 1. 6. 19 ἀλλὰ
tοῦ μὲν αὐτὸν λέγειν, ὡ μῆ σαρξ
εἰδήτη, φείδεται δεῖ. The force
of the mood may be seen by put-
ting the sentence in a hypothetical
form: εἰ τίς ὕφελοι ἀφ' ὑπὸ ξυπο,
καλλιστα ἀν πονοῦ.

316 φρονεῖν...φρονοῦντι, 'how
dreadful to have wisdom where it
profits not the wise!' λύη, with-
out ἄν: cp. O. C. 395 δὲ νέος πέτση:
Ai. 1074 ἔθηκα μη καδεστήκη δέος:
Tr. 1008 δ τί καὶ μῦς. On the
other hand, the indic. λύει (so A
and most mss., Herm., Erfurdt)
would state the fact: cp. O. C.
839 μη πίπτησον, ὡ μή κρατεῖ: ib.
1442 μη πειθ' ὡ μή δεί. But L has
λύη and some other mss. have λύη:
and it is much more likely that
this should have become λύει than
vice versa. τέλη λύη = λυσιτελη,
only here: cp. Eur. Alc. 627 φημι
tοιοῦτος γάμου | λέειν βροτοῖς:
ταῦτα γάρ (I have to bewail this
now), for, though I once knew it,
I had forgotten it. Teiresias,
twice summoned (288), had come
reluctantly. Only now, in the
presence of Oed., does he realise
the full horror of the secret which
he holds.

318 διώλεσ' = let slip out of
my memory; perh. a common
use, though it occurs only here:
cp. σώζεσθαι to remember, Plat.
Theaet. 153 B: Rep. 455 B ἀ ἔμαθε,
σώζεσθαι: and so Soph. El. 993,
1257. So Terent. Phormio 2. 3.
39 perii hercile: nomen perdidi,
'have forgotten.'

319 τί δ' ἔστιν; so often in
Soph.: δ' marking that the at-
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320 TE. ἄφες μ' ἐς οἶκουσ· ῥᾶστα γὰρ τὸ σὸν τε σὺ κἀγὼ διοίσω τοῦμόν, ἂν ἔμοι πληθ.

321 OI. οὔτ' ἐννομ' εἴπασ outfile προσφιλῇ πόλει τῆδ', ἴ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτων.

322 TE. ὁρῷ γὰρ ὑπὲρ σοὶ τὸ σοῦ φώνημ' ἱὸν πρὸς καὶρόν· ὡς οὖν μηδ' ἐγὼ ταύτων πάθω. 325

323 OI. μή πρὸς θεῶν φρονῶν γ' ἀποστραφῆς, ἐπεὶ πάντες σε προσκυνοῦμεν οὗτ' ἐκτήμοι.

324 TE. πάντες γὰρ οὗ φρονεῖτ' ἐγὼ δ' οὗ μὴ ποτε

attention is turned to a new point, as in τι δ'; quid vero? (941), or to a new person: Isaeus or. 8. § 24 5ος δὲ τις εἰ;

321 διοίσω, bear to the end: Eur. Hipp. 1143 δάκρυν διοίσων πότμον ἰατρόν, live out joyless days: Thuc. 1. 11 εἰ ἐννοεῖσθαι τὸν πόλεμον διέφρενον, diapherein could not mean 'to bear apart' (from each other), though that is implied by the emphatic antithesis τὸ σὸν τε σὺ—κἀγὼ τοῦμόν.

322 οὕτ' ἐννομ' κ.τ.λ. οὐκ ἐννομα, 'strange,' not in conformity with usage, which entitled the State to benefit by the wisdom of its μάντης. The king's first reministrances are gentle.

323 ἀποστερῶν, 'withholding': Arist. Rhet. 2. 6. 3 ἀποστεροῦσαι παρακαταθήκην, depositum non redder. φατίν, of a divine message, 151. 324 ὡρῷ γὰρ κ.τ.λ. (I do not speak), for I see that neither dost thou speak opportunely: (I am silent) therefore, lest I too should speak unseasonably.

325 πρὸς καὶρόν = καύρως, as with ἐννέπειρ Trach. 59. ὃς μηδὲ ἐγὼ πάθω is irregular for μη καὶ ἐγὼ πάθω, influenced by the form of the preceding clause with οὕτδε σοι. The sense requires that μηδὲ should be broken up into μη not, δὲ on the other hand. The final clause ὡς...πάθω depends on σιγώ, or the like, understood.

326 φρονῶν γ', 'if thou hast knowledge' (of this matter): cp. 569 ἐφ' οἷς γὰρ μη φρονῶ σιγῶ φύλα: not, 'if thou art sane.' But in 328 οὗ φρονεῖτε = 'are without understanding,' are senseless.

328 ἐγὼ δ' οὗ μὴ ποτε ἐκφήνω τὰ ἐμά. ὃς ἀν μὴν ἐπῶ τὰ σάν, κακά: I will never reveal my (not to call them thy) griefs. τὰ ἐμὰ κακά, = those secrets touching Oedipus which lie heavy on the prophet's soul: τὰ σάν κακά, those same secrets in their import for Oedipus. We might render ὃς ἀν εἶπω μὴ τὰ σά either (i) as above, or (ii) 'in order that I may not utter thy griefs.' But (i) is preferable for these reasons:—(1) The subjunct. εἶπω with μὴ was familiar in such phrases. Plat. Rep. 487 D τοῦς μὲν πλείον καὶ πάν καλοκότως γιγνομένους, ἵνα μὴ παραπαννοῦσον εἶπωμεν, 'becoming very strange persons,—not to use a more unqualified epithet': Rep. 507 D: Hippias minor 372 D. The substitution of ὃς ἀν for the commoner ἦν in no way alters the meaning. For ὃς ἀν μὴ, cp. Ar. Av. 1508 τοῦτω...τὸ σκίασθαι ὑπέρεχε | ἀνωθεν, ὃς ἀν μὴ μ' ἰῶσιν οἶ θεό. For ὃς ἀν εἶπω μὴ instead of ὃς ἀν μὴ εἶπω, cp. 255, Phil. 66 εἰ δ' ἐγγάδει | μὴ
ταύτα. (2) The emphatic position of ταύτα suits this version. (3) έκφηνῳ is more forcible than εἶπον. If the meaning were, ‘I will not reveal my griefs, in order that I may not mention (εἶπον) thy griefs,’ the clauses would be ill-balanced. Many emendations of the passage have been proposed, but I believe the text to be sound.

330 ἐξευνείδος, because έκφηνῳ implied that he knew: cp. 704. Not, ‘being an accomplice’: Oed. can still control his rising anger.

332 The ruggenedness of this verse is perch designed to express agitation. Cp. 1002 ἐγὼ οὐχί!: O. C. 939 ἐγὼ οὖν ἄναρδον: ib. 998 ἐγὼ οὖν: Ant. 458 ἐγὼ οὖν ἔμελλον. ταύτα: see on 29.

334 πέτρον | φύσιν: Eur. Med. 1279 ύστερ ήσθα πέτρος ή σιδαρ- 

335 ποτέ, tandem aliquando: Phil. 816 μέθες ποτέ: id. 1041 

336 δειλεύστητος φανεῖ; ‘wilt thou never make an end?’ Literally δειλεύστ. = not brought to an end: here, a man ‘with whom one cannot make an end,’ — who cannot be brought to the desired issue. The word is possibly borrowed from the colloquial vocabulary of the day: the tone is like that of the Latin odious.

337 ὅργῃ ἐμέπις χ. τ. λ. ‘Thou blamest my temper, but seest not that to which thou thyself art wedded.’ δομοῦ | ναζοῦσαν, while (or though) it dwells close to thee, — possesses and sways thee. Cp. κῆλις (O. C. 1134) and βλάψ (Ε. 785) ἕνοικος: συνναλείν πόνοις (Ph. 892): συντρόφοις | ὅργαι (A. i. 639). But the words have a second meaning: ‘thou seest not that thine own [τὴν σὴν, thykinswoman, thy mother] is dwelling with thee [as thy wife].’ Cp. 261.

338 ἀλλ’ ἐμὲ ψέγεις: the thought of ὅργῃ ἐμέπις τὴν ἐμήν returns upon itself, as if from a sense that the contrast between ἐμέπις καὶ κατείδης would be imperfectly felt without such an inter- 

339 The emphasis on τοιαύτα.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

κλόνυ, ἃ νῦν σὺ τὴν ἄτιμάζεις πόλιν;

ΤΕ. ἥξει γὰρ αὐτά, κἂν ἐγὼ συγγράφω.

ΟΙ. οὐκοῦν ἃ γὰρ ἥξει καὶ σὲ χρή λέγειν ἐμοί.

ΤΕ. οὐκ ἂν πέρα φράσαμι, πρὸς τάδ', εἰ θέλεις, θυμοῦ δὲ ὀργῆς ἢτις ἀγριωτάτη.

ΟΙ. καὶ μὴν παρήσου γ' οὔδεν, ὡς ὀργής ἔχω, ἀπερ ἐξώνημι. ἦσθι γὰρ δοκῶν ἐμοί καὶ ἐμφυτεύσαι τούργον, εἰργάσθαι θ', ὅσον μὴ χερσίν καϊνών εἰ δ' ἐτύγχανες βλέπων,

as well as on οὐκ warrants the repeated ἄν: Eur. Andr. 934 οὐκ ἂν ἐν γ' ἐμοὶ δόμοι βλέπουν' ἃν αὖγάς τάμ' ἐκπροῦν ἄν λέξη.

340 ἀ...ἀτιμάζεις πόλιν: ἀ cogn. acc.: Ai. 1107 τὰ σέμ' ἐπί...κάλαξ ἐκεῖνος: Ant. 550 τὶ τάη' ἀνάσ' μ' ἢ...ἀτιμάζεις by rejecting the request that he would speak: Ant. 544.

341 ἥξει γὰρ αὐτά. The subject to ἥξει is designedly left indeterminate: ‘(the things of which I wot) will come of themselves.’ The seer is communicating with his own thought, which dwells darkly on the κακά of v. 329. αὐτά = αὐτόματα: cp. the phrase αὐτὸ δεξίει, res ipsa arguet, the result will show: Ai. 1099 οὐκ αὐτὸς ἐξεπλευσεν ὡς αὐτόν κρατὼν: Verg. Ecl. 4. 21 Ipsae lacte domum referent distenta capellae ubera: so Π. 17. 254: Theoc. 11. 12.

342 οὐκοῦν ἃ γ' ἥξει κ.τ.λ. Then, seeing that (ὡ γ' = quippe quae) they will come, thou on thy part (καὶ σὲ) shouldest tell them to me.’ The stress of καὶ falls primarily on σὲ, but serves at the same time to contrast λέγειν with ἥξει.

343 οὐκ ἂν πέρα φράσαμι. The courteous formula (95, 282), just because it is such, here expresses fixed resolve.

344 ἢτις ἀγριωτάτη: Π. 17.

61 ὅτε τίς τε λέων...βοῶν ἀρπάσῃ ἢτις ἀριστή: Plat. Apol. 23 ἂ πολ- λαί ἀπέχθειαι...καὶ ολαὶ ἁλεπώτα- ται.

345 καὶ μην with γε, ‘aye verily’: cp. El. 554 where ἦν ἐφίξε μοι is answered (556) by καὶ μὴν ἐφίξημ’. See detached note Α. ὡς ὀργής ἔχω = ἔχων ὀργῆς ὡς ἔχω, being so wroth as I am. Thuc. 1. 22 ὡς ἐκατέρων τις εὔνοιας ἢ μὴν ἔρως ἕχει: Eur. Hel. 313 πῶς δ' εὐμεθ- ειας τοιοῦτ' ἐν δόμοις ἔχεις; παρ- ησο...οὐδεν (τούτων) ἀπερ ἐξω- νήμι, I will leave unsaid nothing (of those things) which I comprehend, i.e. I will reveal my whole insight into the plot. ἐξώνημι suits the intellectual pride of Oedipus: he does not say ‘think’ or ‘suspect’: cp. 628. For γαρ after τοῦθα cp. 277.

347 καὶ ἐμφυτεύσαι...ἐλργάστα- βαι θ'. καὶ...τε could no more stand for ‘and’...‘both’ than et...que could. καὶ (adeo) here implies, ‘no mere sympathiser, but actually the plotter.’ ὅσον (εἰχες εἰργάσθαι) μὴ καίνων, so far as you could be the author of the deed without slaying, ‘short of slaying’: cp. Thuc. 4. 16 φυλάσσεν δ' καὶ τὴν νήσου Ἀθηναίων μετέν ήσον, διὰ μη ἀποδίωντος: 1. 111 τῆς γῆς ἐκράτουν διὰ μη προϊόντος πολύ ἐκ τῶν ὀπλών: Tr. 1214.
καὶ τὸῦργον ἄν σοῦ τοὺτ’ ἐφην εἰναὶ μόνου.

ΤΕ. ἄληθες; ἐννέπω σὲ τῷ κηρύματι ἐπερ προείπας ἐμμένειν, καθ’ ἡμέρας τῆς νῦν προσαιδῶν μήτε τοῦσδε μήτ’ ἐμε, ὥσ ὄντε γῆς τῆς ἀνοσίᾳ μιστορεί τὸ ῥῆμα; καὶ ποῦ τοὔτο φεύγονται δοκεῖς; 355

ΤΕ. πέφευγα τάληθες γὰρ ἵσχυον τρέφω. 350

ΟΙ. πρὸς τοῦ διδαχθεῖς; οὐ γὰρ ἐκ τῆς τέχνης.

349 καὶ τοῦργον...τοῦτο, the doing of this, thing also, αὐτὴν τὴν πράξιν, as distinct from the plotting and direction of the acts.

350 ἄληθες; κ.τ.λ. The same word marks the climax of Creon’s anger in Ant. 758: cp. Ar. Av. 393 ἐσθείω; &c.

351 Ὑπερ προείπας (sc. ἐμενευ), by which you didst proclaim that (all) should abide: this is better than taking ὑπερ as by attraction for ὑπερ, since proeipein could take an acc. of the thing proclaimed (e.g. ἐυνιαν, θάνατον), but not of the edict itself (as κηρυγμα).

353 ὡς οὖν...μιστορεί, an anacoluthon for ὡς ὑπα τοῦτο μιστορεί, as if ἐννέπω σοι had preceded. ἐμε just before made this necessary. Elms. cp. Eur. I. A. 491 ἄλως τε μ’ ἔλεος τῆς ταλατώρου κόρης | εἰς ἥλθε συγγένειαν ἐννοομένης.

354 ἐξεκλῆσας. ἐκκυνείν is used of starting game, El. 567 ἐξεκλήσεν ποδοῖν | ...ἔλαφον: of rousing one from rest, Trach. 1242, and fig. of exciting pain which had been lulled, ib. 979. Here the notion is that of a sudden and startling utterance. But the choice of the word has also been influenced by the common use of κυνείν in the sense of molesting subjects which should not have been touched: Eur. El. 302 ἐπελ δὲ κυνείς μοῦθον, i.e. since thou hast broached this theme: cp. O. C. 1526 ἀ δ’ ἐξάγοιτα μὴδε κινεῖται λύγυ. So ἀκλητα (ἐπη) ἀπόρρητα O. C. 624, Αντ. 1060 ἄρσεις με τάκλητα διὰ φρενῶν φράσαι. κύνει, κ.τ.λ.

355 καὶ τοῦ κ.τ.λ. And on what ground dost thou think to escape (punishment for) this thing? Φοι τοῦ cp. 390: Αἰ. 1100 τοῦ σοῦ στρατηγεῖς τοῦδε; Distinguish καὶ (1) prefixed to interrogative particles, when it expresses an objection: Aesch. Ag. 280 καὶ τίς τοῦτ’ ἐξικνου’ ἄν ἀγγελών τάχος; Dem. Fals. Legat. § 257 (with Shilleto’s note), and καὶ πῶς; pas-sim: (2) suffixed, where, granting a fact, it asks for further information: Agam. 278 πολον χρόνου δὲ καὶ πεπόρρηται πόλις; (assuming it to be taken, when was it taken?) Eur. Alc. 834 τοῦ καὶ σφε βαπτεῖ; τοῦτο φεύγει here=τοῦτο τὴν δίκην ἐκφεύγειν: Eur. Med. 795 παλῶν φόνον | φεύγουσα, fleeing from (the penalties of) the murder: Cic. Pro Cluent. 59 § 163 calumniam (=cremen calumniarum) non effugiet.

356 τάληθες κ.τ.λ. ‘in my truth is my strength’: ἵσχυον expresses the living strength of the divine instinct within him: cp. ζώνα 482. τρέφω: see on ἐμπέφυκεν 299.

357 τέχνης, slightly contemptuous; cp. 388, 562, 799.
ΤΕ. πρὸς σοῦ· σὺ γὰρ μ’ ἀκοντα προΰτρέψω λέγειν. ΟΙ. ποίον λόγον; λέγῃ αὕθες, ὡς μάλλον μάθω. ΤΕ. οὐχὶ ἦνήκας πρόσθεν; ἦ’ κπειρᾶ λέγων; 360 ΟΙ. οὖν ὡστε γ’ εἰπεῖν γνωστὸν· ἄλλ’ αὕθες φράσων. ΤΕ. φονέα σε φημι τάνδρος οὗ ζητεῖς κυρεῖν. ΟΙ. ἄλλ’ οὗ τι χαῖρον δὲς γε πημονὰς ἐρείς. ΤΕ. εἴπω τι δήτα κάλλ’, ἣν ὀργίζῃ πλένων; ΟΙ. ἄσον γε χρήζεις· ὡς μάθην εἰρήσει. 365 ΤΕ. λεληθέναι σε φημὶ σὺν τοῖς φιλτάτοις αἰσχυσθ’ ὀμιλοῦντ’, οὐδ’ ὄραν ἵν’ εἰ κακοῦ. ΟΙ. ἢ καὶ γεγήθως ταῦτ’ ἀεὶ λέξεων δοκεῖς; ΤΕ. εἴπερ τι γ’ ἐστὶ τῆς ἀληθείας σθένος. 368 ΟΙ. ἄλλ’ ἐστὶ, πλὴν σοι· σοι δὲ τούτ’ οὐκ ἐστ’, ἐπει 370

358 προύτρέψω: mid., as 1446: but act., Ani. 270, El. 1193. 360 ἢ ’κπειρᾶ λέγων; or (while you do understand my meaning already) are you merely trying by your talk (λέγων) to provoke a still further statement of it? The notion of ἐκ in the compound is that of drawing forth something from the person tested. λέγων here implies idle talk, cp. 1151 λέγει γὰρ εἰδὼς οὐδέν. The λέγειν of the mss. gives a weak sense: ὡστε must be supplied, ‘tempting me so that I should speak.’

361 οὖν ὡστε γ’ κ.τ.λ. οὗ (ἐνεκηκα) οὕτω γ’ ἀκριβῶς ὡστε εἰπεῖν: cp. 1131. γνωστόν, ‘known’: but γνωστά 58, γνωτόν 396. It has been held that Attic usage distinguished γνωστός, as = ‘what can be known,’ from γνωτός, as= ‘what is known,’ but the distinction cannot be established.

362 οὖν ἦνητεσ κ.τ.λ. φημι σε φονέα κυρεῖν (ὅντα) τοῦ ἄνδρος οὗ (τὸν φονέα) ἦττεσ.

363 πημονὰς: i.e. such charges are downright πημοναί, calamities, infamies. There is something of a colloquial tone in the phrase: cp. Ai. 68 μηδὲ συμφοράν δέχου | τῶν ἄνδρα: El. 301 ὁ πάντ’ ἀνα- κις οὕτως, ἥ πᾶσα βλάβη. Cp. 336 ἀτελεύτητος.

366 λεληθέναι...ομιλοῦντ’; ‘hast been living in ungessed shame with thy nearest kin’: σὺν τοῖς φιλτά- τοις κ.τ.λ.=σὺν τῇ φιλτάτῃ (Io- casta): since ομιλοῦντ’ implies wedlock, and not merely the companionship denoted by ἐνυόν in 457: for the allusive plural, cp. Aesch. Cho. 53 δεσποτῶν θανάτοι (Agamemnon’s murder): Eum. 100 παθοῦσα γ’ οὕτω δεινά πρὸς τῶν φιλ- τάτων (Clytaemnestra speaks of her murder by Orestes).

367 ἢν’ ε’ κακοῦ: cp. 413, 1442. Trach. 375 ποῦ ποτ’ εἶμι πράγμα- τος;

368 ἢ καί; ‘dost thou indeed?’ Aesch. Eum. 402 ἢ καὶ τοιαῦτα τῶν ἐπιρροεῖτες φιγάς;

370 πλὴν σοι· σοι δὲ κ.τ.λ. Note in these two vv. (1) the rhetorical iteration (ἐπαναφόρα) of σοί, as in O. C. 787 οὐκ ἐστὶ σοι ταῦτ’; ἄλλα σοι ταῦτ’; ἐστ’: Phil. 1054 πλὴν εἰς σέ’ σοι δέ: Isocr. or. 15 § 41 κυδουσίων τὰ μὲν υφ’ ύμῶν τὰ δὲ μεθ’ ύμῶν τὰ δὲ δ’ ύματ’ τὰ δ’ ύπερ ύμῶν. (2) the ninefold τ (παρχήσεις) in 371; cp. 425: Ai. 528 ἐὰν τὸ
τυφλὸς τά τ’ ὅτα τόν τε νοῦν τά τ’ ὁμματ’ εἰ.

TE. σὺ δ’ ἄθλιος γε ταύτ’ ονειδίζων, δ’ σοι οὐδές ὃς οὐχι τών’ ονειδεῖ τάχα.

OI. μᾶς τρέφει πρὸς νυκτός, ὡστε μὴ’ ἐμὲ μὴ’ ἄλλον, ὡστὶς φῶς ὁρᾶ, βλάψαι ποτ’ ἁν. 315

TE. οὐ γὰρ σε μοῦρα πρὸς γ’ ἐμοῦ πεσεῖν, ἐπεῖ ἰκανος Ἀπόλλων, ο’ τάδ’ ἐκπραξάι μέλει.

OI. Κρέωντος ἢ σοῦ ταύτα τάξευρήματα;

TE. Κρέων δὲ σοι πη’ οὐδέν, ἀλλ’ αὐτὸς σὺ σοι.

OI. ὁ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης

ταχθὲν εὐ τολμᾷ τελεῖν: ἰδ. 1112


372 σὺ δ’ ἄθλιος: ‘Aye and thou art a poor wretch’: ἄθλιος, of wretched folly. Cp. the use of ἄνολβος, Ai. 1156, Ant. 1025 (joined with ἄφθους), μέλεος (Ai. 621), κακοδαίμον, κ.τ.λ.

373 οὐδείς (ἐστιν) ὃς οὐχὶ = πᾶς τις: Ai. 725 ἡρακλοῦς οὕτις ἦσθ’ δ’s οὐ. More properly οὐδεὶς δοτις ο’ declining (by attraction) in both parts, as Plat. Phaed. 117 ὁ οὐδένα ὡνταν ο’ κατέκλασε.

374 μᾶς τρέφει πρὸς νυκτός,

‘thy life is passed in (thou art cherished by) one unbroken night’; the pass. form of μανῑς σε τρέφει. Cp. Ai. 859 ὃ φέγγος, ὁ γῆς ιρὸν οἶκεια πέθον | ...χαλέτ’, ὃ τροφῆς ἐμοι: fr. 521 τερπνῶς γὰρ ἀεί πάντας ἀναλ τρέφει, i.e. folly ever gives a joyous life: Eur. Hipp. 366 ὃ πολλοὶ τρέφοντες βρατοῦς cares that make up the life of men. μᾶς might be simply μάνης, but, in its emphatic place here, rather = ‘unbroken,’ unvaried by day: cp. Arist. Rhet. 3. 9 (λέξιν) εἰρομένην καὶ τῷ συνδεσμῷ μίαν, forming one continuous chain.

380 τέχνη...βλαφ, ‘skill outmatching skill in life’s keen rivalries’; τῷ πολυχήλῳ βλαφ, locative dative, defining the sphere of ὑπερφέρουσα, like ἐτὶ μέγας οὐρανῷ | Zeús El. 174. πολυχήλῳ = full of emulation (γόλος). Others understand, ‘in the much-admired life’ (of princes): so πολυχήλῳ (πόσων) in Trach. 185. But (1) βλαφ seems to denote life generally, rather than a particular station: (2) the phrase, following πλοῦτε καὶ τυραννι, would be a weak addition. For the general sense of τέχνη cp. Ant. 365 τὸ μηχανὸν τέχνας, the inventiveness of (human) skill: Ph. 138. The phrase here has a reference to that (μαντικὴ) τέχνη of
Τειρεσίας which Oed. surmounted
when he solved the riddle: cp. 357.

382 παρ' ύμιν...φυλάσσεται, is
guarded, stored, in your keeping:
*i.e.* how much envy do ye tend
to excite against those who receive
your gifts. φυλάσσεται, stronger
than τρέφεται, represents envy as
the inseparable attendant on suc-
cess: cp. Ο. Σ. 1213 σκασάτων
φυλάσσων, stubborn in folly: Eur.
Ἰον 735 ἡμὶ ἡμίων γεννητόρων | ἡθη
φυλάσσεις.

384 διφητόν, οὐκ ἀλητόν, femi-
nine (not neuter, a use far most
common in simple predications,
*e.g.* οὐκ ἀγάθον πολυκοιραίην): this
view is favoured by γνωτόν in 396,
which must agree with ἶν. Cp.
Ἰθυ. 2. 41 ἶν ἡμείς ἀνεφαλων: 7. 87
ὅσαν ἄλοι ἄνεκτο: Ο. Σ. 1460
περιτωτὸς βροντή: Τρ. 446 εἰ...
μεμπτὸς εἰμι (Deianeira).

387 ὑπελς, having secretly sent
as his agent, ‘having suborned.’
[Plat.] Αξιόχως 368 Ε ἐπέδρον
ἐγκαθέτων ὑπελτές, ‘having privily
brought in suborned presidents.’
μάγον...ἀγόρτην, ‘such a scheming
juggler as this, a tricky quack.
μάγος expresses contempt for the
rites of divination practised by
Τειρεσίας: ἀγόρτης taunts him as
a mercenary impostor. *So Plut.*

Μορ. 165 Ἐ joins ἀγόρτας and
γόρτας, Ζοσίμους 1. 11 μάγος τε
καλ ἀγόρτας. The passage shows
how Asiatic superstitions had al-
ready spread among the vulgar,
and were scorned by the educated,
in Greece. The Persian μάγος (as
conceived by the Greeks) was one
who claimed to command the aid of
beneficent deities (δαίμονες ἀγάθο-
εργοί), while the γούς was properly
one who could call up the dead. So
Ευρ. Ὀρ. 1496 (Helen has been
spirited away) ἡ φαρμάκωσις (by
charms) ἡ μάγων | τέχναιν ἡ δεῖν
κλοπαι.

388 ἀγόρτην (ἀγελω), a priest,
esp. of Cybele (μητραγώρης, or
when she had the lunar attributes,
μητραγώρης), who sought money
from house to house, or in public
places, for predictions or expiatory
rites. ἐν τοῖς κέρδεσιν, in the
case of gains: cp. Αἰ. 1315 ἐν
ἐμοί θράσος: ἑβ. 1092 ἐν ἐβασάων
ὑμροτής.

390 ἐπελ = ‘for,’ ‘else’ (if this is
not true): ἀλ. 351 οὐ ταῦτα...δει-
λλαν ἐξει; ἐπελ διδαξον, κ.τ.λ. τού;
Ἰον 528 πού δέ μοι παθήρ σύ; ἐὶ
σαφῆς = πέφηνας ὑν: cp. 355.

391 ῥαψ...κόων, ‘the Watcher
who wove dark song’: κόων, esp.
because the Sphinx was the watchful agent of Hera’s wrath: cp. 36. Ar. Ran. 1287 has a line from the Σφίγξ of Aesch., Σφίγγα δυσαμερίαν [vulg. δυσαμερίαν] πρόσαν κίναν πέμπει, ‘the watcher who presides over evil days’ (for Thebes). ραγαφός, chanting her riddle (in hexameter verse), as the public reciters chanted epic poems. The word is used with irony: the baneful lay of the Sphinx was not such as the servant of Apollo chants. Cp. 130.

393 τό γ’ αίνιγμα’ is nominative: the riddle did not belong to (was not for) the first comer, that he should solve it. Ο. C. 751 οὐ γάμον | ἵμαπερος, ἄλλα τοιπότος ἀρτᾶσαι. Thuc. 6. 22 πολλῆ γὰρ οὖσα [η στρατιά] οὐ πάσης ἐσται πόλεως ὑποδέχασαι. ὁ ἐπων, any one who comes up; cp. Plat. Rep. 372 δ ὅς νῦν ὁ τιχῶν καὶ οὐδὲν προσήκων ἔρχεται ἐπί αὐτό.

394 διεπέμεν, ‘to declare’ (where διά implies the drawing of clear distinctions), ‘to solve’: cp. 854.

395 οὔτε ἀπ’ οιῶν ἐξ ὄντων οὔτε ἐκ θεῶν τοῦ γνωτόν (ἐχων) προφάνης: and thou wast not publicly seen to have this art either from (ἄπ’) birds, or as known through the agency of (ἐκ) any god. προφάνης, when brought to a public test. For ἀπό cp. 43: ἐκ with θεῶν τοῦ, of the primary or remoter agent, meaning by a φήμη (43) or other sign. γνωτόν: cp. on 384.

396 μολών: he was a mere stranger who chanced to arrive then. ο μηδὲν εἴδος, ‘the ignorant,’—here ironical, ‘the man who is supposed to know nothing.’ μη refers to conception, οὐ to fact: cp. Ai. 1231 οὐ οὔδεν ὅν τοῦ μηδὲν ἀντέστημεν: ‘when, being nought’ (a fact), ‘thou hast stood up for him who is as nought’ (i.e. who may be so conceived).

400 πέλας, adv., so Aesch. Theb. 669 παραστατέως πέλας.

401 κλαῖων: cp. 368, 1152: Ant. 754 κλαῖων φρενώσεις. ὁ συνθέλεως, Creon, as whose agent (387) Teir. is regarded: so in Thuc. 8. 68 ὧ τὴν γνώμην εἶπὼν is contrasted with ὃ τὸ πράγμα ξυνθέλως.

402 ἀγγαλατήσειν: ἀγγαλατεῖν = τὸ ἀγος ἀλαίνειν (see on 98), in this case ἀνδραλατεῖν (100), to expel the μάστωρ. Her. 5. 72 Κλεομένης ἀγγαλατείει ἐπτακοσίᾳ ἐπίστα (households) Ἀθηναίων. Curtius distinguishes (1) ἀγ-ος, guilt, object of awe, whence ἑναγίς: Skt. ἀγ-ας, vexation, offence: Etym. § 116: (2) rt. ἅγ, ἀγ-ο-μα reverence,
ὉΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

εἶναι, παθῶν ἐγνός ἀν οἶλα περ φρονεῖς.

ΧΟ. ἰμάω μὲν εἰκάζουσι καὶ τὰ τοῦδ’ ἔπη
ὀργῆ λελέχθαι καὶ τὰ σ’, Οἰδίπου, δοκεὶ.

ὅτι δ’ οὐ τοιοῦτον, ἀλλ’ ὅπως τὰ τοῦ θεοῦ
μαντεῖ’ ἀριστα λύσομεν, τόδε σκοπεῖν.

ΤΕ. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
ἰσ’ ἀντιλέξαι· τούδε γὰρ κἂγω κρατῶ.

οὐ γὰρ τι σοι ζῷο δοῦλος, ἀλλὰ Δοξία;

ἀστ’ οὐ Κρέοντος προστάτου γεγράψομαι.

ἀγιο-ς holy, ἀγ-νό-ς pure: Skt. ἁγ (jag-da-mi) reverence, consecrate:

Εἰτύμ. § 118. In Aesch. Cho. 155

and Soph. Ant. 775 he would with

Herm. write ἄγος as = ‘consecrated offering.’ In both places, however, ἄγος πιακλωμ will stand:

and for ἄγος in the good sense there is no other evidence. Ἀδοκεῖς

is the scornful phrase of an angry man; I know little concerning thee, but from thine aspect I should judge thee to be old: cp. 562 where

Oed. asks, τὸ γὰρ ὃ πάντες οὖν ἦν ἐν τῇ τέχνῃ; Not (1) ‘seemed,’

as opposed to really being; nor (2) ‘wast felt by me’ to be old:

a sense which I do not see how the word could yield.

403 παθῶν, by bodily pain, and

not merely μαθῶν, by reproof: cp.

641. οἶα περ φρονεῖς, ‘how bold thou art’: see on 624 οἶν ἄτι τὸ

φθονεῖν.

405 καὶ τὰ σ’ κ.τ.λ., the elision

as in 328: see on 64. Οἰδίπου:

Οἰδίπους is the commoner form of

the voc., but cp. O. C. 557,

1346.

407 τοῦδε emphatically resumes

ὁπως λύσομεν, this we must con-

sider: cp. 385 ταύτης: so Trach.

458 τὸ μὴ πυθέσαι, τοῦτο μ’

ἀλγίνειν ἄν.

408 εἰ καὶ κ.τ.λ. For εἰ καὶ

see on 305. ἐξισωτέον κ.τ.λ. = δεὶ

ἐξισοῦν τὸ γοῦν ἴσα ἀντιλέξαι, one

must equalize the right at least of

like reply; i.e. you must make

me so far your equal as to grant

me the right of replying at the

same length. The phrase is a

pleonastic fusion of (1) ἐξισωτέον

tὸ ἀντιλέξαι with (2) συγχωρητέον
tὸ ἴσα ἀντιλέξαι.

410 Δοξία: see note to 853.

411 ἀστ’ οὐ Κρέοντος κ.τ.λ.

‘You charge me with being the

tool of Creon’s treason. I have

a right to plead my own cause

when I am thus accused. I am

not like a resident alien, who can

plead before a civic tribunal only

by the mouth of that patron under

whom he has been registered.’

Every μέτοικος at Athens was re-

quired ἐπιγράφεσθαι προστάτην, i.e.

to have the name of a citizen, as

patron, inscribed over his own.

In default, he was liable to an

ἀπροστασίον γραφή. Ar. Pax 684

ἀπ’ ὁπον ποιηθήν προστάτην ἐπεγρά-

ψάτο: Id. Ach. 1095 ἐπεγράφου τὴν

Γοργόνα, you took the Gorgon

for your patron: Lysias or. 31 § 9

ἐν Ἀρτ. Ποιήσες κατὰ σπουδὰς μεταγγραφήσεται, | ἄλλω ὦσπερ ἦν τὸ πρῶτον ἐγγε-

γράφηται: Thesocr. 18. 47 γράμ-

ματα δ’ ἐν φλοίῳ γεγράφηται, remain

written. For the gen. Κρέοντος

cp. Ar. Eq. 714 τὸ δημοσίου σεαυτὸν

νευόμας.
λέγω δ’, ἐπειδὴ καὶ τυφλὸν μ’ ὀνείδισας· σὺ καὶ δέδορκας κοίν ἑλετεῖς ἵν’ εἶ κακοῦ, οὐδ’ ἔνθα ναίεις, οὐδ’ ὅτων οἴκεις μέτα.
ἀρ’ οἶσθ’ ἢ φ’ ὅν εἰ; καὶ λέληθας ἐχθρὸς ὅν 415
tοῖς σοισι αὐτοῦ νέρθῃ κατὶ γῆς ἄνω,
καὶ σ’ ἀμφιπλῆς μήτρος τε καὶ τοῦ σοῦ πατρὸς ἐλά
pot’ ἐκ γῆς τῆς δέοντες δεινόπους ἀρά,
βλέποντα νῦν μὲν ὅρθ’, ἐπείτα δὲ σκότου.
βοής δὲ τῆς σῆς ποιῶς οὐκ ἔσται λιμὴν,
ποιῶς Κιθαιρῶν οὐχὶ σύμφωνον τάχα,

412 λέγω δ’, a solemn exordium, bespeaking attention: cp. 449.
tυφλὸν μ’ ὀνείδισας. As ὀνείδισας could not stand for ἀπεκάλε-
sas, ‘called me reproachfully,’
tυφλὸν must stand for ὦ τυφλὸν ὄπιτα. For the ellipse of ὄπιτα, cp.
El. 899 ὦ δ’ ἐν γαλῆν πάντ’ ἕμερ-
κόμης τόπων: for that of ὡς, O. C.
142 μῆ μ’, ἱκετεών, προσιδή’ ἁμονον.
414 ἕθα ναίεις might mean, ‘in what a situation thou art’: but,
as distinguished from the preced-
ing and following clauses, is best
taken literally: ‘where thou dwell-
est,’ viz. in thy murdered father’s
house.
415 ἀρ’ οἶσθα κ.τ.λ. Thy
parents are unknown to thee. Yes, and (kal) thou knowest not how
thou hast sinned against them,—
the dead and the living.
417 καὶ σ’ ἀμφιπλῆς κ.τ.λ.,
‘and the double lash of thy mo-
ther’s and thy father’s curse shall
one day drive thee from this land
in dreadful haste’: ἀμφιπλῆς: as
in Ττ. 930 ἀμφιπλῆγι φασάνων =
a sword which smites with both
edges, so here ἀμφιπλῆς ἀρά is
properly a curse which smites on
both sides,—on the mother’s and
on the father’s part. The pursu-
"ing ἀρά must be conceived as bearing
a whip with double lash (διπλὴ
mάστιξ Αἰ. 242). Cp. ἀμφιπλῆς,
carrying two torches (Ττ. 214).
μήτρ. and πατρ. are possessive
gen. with ἀρά, which here = Ἐρι-
νίς: cp. Aesch. Theb. 70 Ἀρά
t’, Ἐρών πατρὸς ἡ μεγαθενής.
418 δεινόπους, with dread,
untiring chase: so a Fury is χαλκό-
pοὺς (El. 491), ταύτως (Αἰ. 837),
kαµψίτως (‘fleét,’ Aesch. Theb.
791).
419 βλέποντα κ.τ.λ., i.e. τότε
σκότον βλέποντα, εἰ καὶ νῦν ὅρθ’
βλέπεις. The Greek love of anti-
thesis often co-ordinates clauses
where we must subordinate one to
the other: cp. 673. βλέπειν σκο-
τον, like ἐκ-σκότη...δούλιστα (1273),
Eur. Bacch. 510 σκότων ἐλορφι
κνέφας.
420 βοής δὲ κ.τ.λ. Of thy cry
what heaven shall there not be (i.e.
to what heaven shall it not be borne),
—what part of Cithaeron shall not
be resonant with it (σύμφωνος ἔσται
sc. αὐτῆ), re-echo it? σύμφωνος,
only with Κιθαιρῶν, not with λιμὴν.
λιμὴν poet. in sense of ὑποδοχή,
for that in which anything is re-
ceived: Aesch. Pers. 250 ὥ Περσαῖς
αῖα καὶ μέγας πλοῦτον λιμὴν: Αἰτ.
1000 ταῦτος ὅλωνον λιμὴν: Ο. Τ.
1208. ἐστιν Κιθαιρῶν is vigorous
for ὅποιον μέρος Κιθαιρῶν.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

οταν καταλαβη τον υμεναιον, δυ δομιοις
ανορμοιν ειστεπευσας, ευπλοιας τυχων;
αλλων δε πληθοις ουκ επαισθανει κακων,
α σε εξεισωσει σοι τε καλ τοις σοις τεκνοις.
προς ταυτα κα Κρεντα και τυμοιν στομα
προπηλακιζε σοι γαρ ουκ έστων βροτων
κακων όσις εκτριβησεται ποτε.

Oi. η ταυτα δητ' ανεκτα προς τυμοιν κλειν;
ουκ εις ολεθρον; ουχι θασσουν; ου παλιν
αφωροσ οικων των αποστραφεις απει;

Te. ουδ' ικομην έγωγ' αν, ει συ μη καλεις.

Oi. ου γαρ τι οστοι δηδη μωρα φωνησουτ', επε
σχολη σε αν οικους τοις έμοις έστειλαμην.

422 οταν καταλαβη κ.τ.λ.
when thou hast caught the meaning of the marriage-song wherewith thou wast born to thy fatal haven in yonder house... δυ, cogn. acc. to ειστεπευσας, as if υμεναιον had been πλους: δομοις, local dat. (381) : ανορμοιν is added predicatively—though it (thy course) led thee to no true haven: ευπλοιας τυχων, because Oed. seemed to have found δομος, and also because the gale of fortune had borne him swiftly on: cp. 068' όρων 068' ιστο-
ρων, 1484. των υμεναιον, sung while the bride and bridgroom were escorted to their home.

425 α σε εξεισωσει, which shall make thee level with thy (true)
self,—by showing thee to be the son of Laius not of Polybus;—and level with thin own children, i.e. like them, the child of Iocasta, and thus at once αδελφος και πατηρ (458). For the παρηχησις cp. 371.

426 τυμοιν στομα: i.e. it is Apollo who speaks by my mouth, which is not, as thou deemest, the υποβλητον στομα (O. C. 794) of Creon.

427 προπηλακιζε: acc.to Arist. T. P. 6. 6 προπηλακισμος was de-
fined as υβρις μετα χλευασις, in-
sult expressed by scoffing: so in Εθ. 5. 2. 13 κακηρια, προπηλα-
κισμος = libellous language, gross abuse: and in Ar. Τρισ. 386 προπηλακιζημενα is explained by πωλλα και παντοι άκουοντος κακα.

428 εκτριβησεται, rooted out. Eur. Ηιρρ. 683 ζεις ο α γεννητωρ εμος | προμηθεου εκτριψειν.

430 ουκ εις ολεθρον κ.τ.λ. Ar.
Πυθ. 394 ουκ εις κρακας; Τραχ. 1183 ουθασσον οσεις; παλιν αφω-
ρος like. Ελ. 53 αφωρον ήξομεν παλιν: the gen. οικων τωνι with ἀποστραφεις.

432 ικομην—ϊκαλεις: cp. 125, 402.

434 σχολη σε αν: some edd. read σχολη γ', but the simple σχολη is stronger. οικους: O. C. 643 δομους στειχειν εμοις. έστει-
λαμην = μετεστειλαμην, μετεπεμ-
ψημην. Distinguish στελλεσθαι, to summon το ονεις, from στελ-
λειν said (1) of the messenger, bē-
low 860 τεμψουν τινα στελλωντα:
(2) of him who sends word by a
messenger, Phil. 60 of σε εν λυτας
στελλαντες εξ οικου μολειν: having urged thee with prayers to come: Αντ. 164 υμας...πομποιοιν... | έ-
στειλ’ ἵκεσθαι, sent you word to come.

τοιοῦτος refers back to the taunt implied in μῶρα φωνῆσον’, and is then made explicit by μῶροι... ἔμφρονες: cp. Phil. 1271 τοιοῦτος ἥσαν (referring to what precedes — thou warrant such as thou now art) τοῖς λόγοις χρώτε μου | τὰ τῆς ἐκλεπτες, πιστῶς, ἀσπρὸς λάθρα. ὡς μὲν σὸι δοκεῖ. σοι must be accented; else the contrast would be, not partly between σοι and γονεύσι, but solely between δοκεῖ and some other verbal notion. σοι does not, however, cohere so closely with δοκεῖ as to form a virtual cretic. Cp. O. C. 1543 ὅσπερ σφόν πατρὶ: Eur. Hepha. 641 σωτὴρ νῦν βλάβης. Here we have ὡς μὲν σοι instead of ὡς σοι μὲν, because, besides the contrast of persons, there is also a contrast between semblance (ὡς δοκεῖ) and fact.

γονεύσι, ‘for’ them, i.e. in their judgment: Ἀντ. 904 καλῶ σε’ ἐγὼ τίμησα, τοῖς φρονοῦσι, εὐ. Ἀρ. Αἰν. 445 πασί νικῶν τοὺς κρι- 

taῖς.

ἐκφύει. The pres. is not historic (for ἔχεψει), but denotes a permanent character: ‘is my sire.’ Eur. Ιον 1560 ἢδε τίκτει σ’, is thy mother: Xen. Cyr. 8. 2

οὐδὲν κ. τ. λ. Well (οὐν,—if I do speak riddles), art not thou most skilled to read them?

τοιαύτ’ ὁνείδις (μοι), make those things my reproach, in which [οἷς, dat. of circumstance] thou wilt find me great: i.e. mock my skill in reading riddles if thou wilt; but thou wilt find (on looking deeper) that it has brought me true honour.

αὕτη γε μέντοι. It was just (γε) that fortune, however (μέντοι), that ruined thee. γε emphasises the preceding word: so 778 στούνθις γε μέντοι: 1292 ῥώμης γε μέντοι. τῇχη implies some abatement of the king’s boast, γνώμη κυρήσας, 398.

ἔχεψον’, 1st pers., not 3rd. 

κομιζέτω δὴ’, ‘Aye, let him take thee’: δῆτα in assent, as Aesch. Suppl. 206 Ζεὺς δὲ γεννήτωρ τοῦ. ΔΑΝ. τὸντο δῆτα: Ο. C. 536 ΧΟ. ἦ. ΟΙ. ἦ δῆτα. So in pathetic repetition of a word by the speaker, ὡς μ’ ἀπώλεσας’ ἀπώλεσας δῆτα’...(Εἰ. 1164): ἦ ἦ δῦστην σὺ, δῦστην δῆτα... (Πη.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ὅχλεῖς, συθείς τὰ ἀν οὐκ ἄν ἀλγύναις πλέον.

ΤΕ, εἰπὼν ἀπειμὴ ὁν οὐνεκ' ἥλθον, οὐ τὸ σῦν
deίσας πρόσωπον οὐ γὰρ ἔσθ' ὀπτον μ' ὀλεῖς.

λέγω δὲ σοι: τὸν ἄνδρα τοῦτον, ὃν πάλαι

ξητεῖς ἀπειλῶν κάνακηρύσσον φόνον
tὸν Δαίευν, οὗτος ἐστίν ἔωθάδε,

ξένος λόγω μέτοικος, έλτα δ' ἐγγεγνή

φανήσεται Θηβαίος, οὕδ' ἢσθήσεται
tῇ ξυμφορᾷ. τυφλὸς γὰρ ἐκ δεδορκότος

καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἐπι

σκήττῳρφ προδεικνύς γαίαν ἐμπορεύσεται.

450 τὸν Δαίευν: cp. 267.

451 ξένος μέτοικος: 'an alien

452 σοι: cp. 267.

sojourner': ξένος, because Oed.

was reputed a Corinthian. In

poetry μέτοικος is simply one who

comes to dwell with others: it has

not the full technical sense which

belonged to it at Athens, a resi-
dent alien: hence the addition of

ξένος was necessary. Cp. O. C.

934 μέτοικος τῷς τῆς χώρας:

Ant. 868 πρὸς οὐ (to the dead)

ἀδ' ἐγώ μέτοικος ἔρχομαι. έλτα δὲ

op. to νῦν μὲν, implied in ἐν-

θάδε. ἐγγεγνή, 'native,' as γεν-

νητὸς is opp. to ποιητός (adopt-

tivus).

454 τῇ ξυμφορᾷ: the (seem-

ingly happy) event: cp. 45 note:

El. 1230 κατι συμφοραία μοι | γε-

νηθὸς ἔρπετι δάκρυον. τυφλὸς ἐκ

dedorekontos, 'a blind man, he who

now hath sight'. Xen. Cyr. 3. 1.

17 ἐξ ἄφρονος σωφρόνον γεγένηται.

455 ξένην ἐπι, sc. γῆν: O. C.

184 ξένος ἐπὶ ξένης: Ph. 135 ἐν

ξένα ξένον.

456 γαίαν with προδεικνύς only:

pointing to, i.e. feeling, ψηλαφῶν,

the ground before him: so of a

boxer, χεραὶ προδεικνύς, sparring,

Theocr. 22. 102. Cp. Lucian

Hercules 1 τὰ τάξον ἐντεταμένον

ἡ στρατεύρα προδεικνύστι, i.e. holds

in front of him: id. Hermotimus 68

458 ἀδελφὸς αὐτὸς. If ἀδελφὸς stood alone, then αὐτός would be right: himself the brother of his own children: but with ἀδελφὸς καὶ πατὴρ we should read αὐτός: at once sire and brother of his own children. Cp. Phil. 119 σοφὸς τ’ ἀν αὐτὸς καγάθος κεκλη’ ἄμα: Eur. Alc. 143 καὶ τῶς ἀν αὐτός καθάνοι τε καὶ βλέ-ποι;

459 τοῦ πατρὸς ὁμόσπ. κ.τ.λ. ‘heir to his father’s bed, shedder of his father’s blood.’ ὁμόσπορος: here act., =τὴν αὐτήν σπείρων: but passive above, 260. Acc. to the general rule, verbal derivatives with a short penult. are paroxytone when active in meaning (see on βουωμός, ν. 26). But those compounded with a preposition (or with a privatium) are excepted: hence διάβολος, not δια-βόλος. So ὁμόσπορος here no less than in 260. On the other hand πρωτοσπόρος = ‘sowing first,’ πρωτόσπορος = ‘first-sown.’

462 φάσκειν: ‘say’ (i.e. you may be confident): Ἐλ. 9 φάσκειν Μυκήνας τάς πολυχρόσους ὄραν: Phil. 141 ἃ φάσκειν δ’ αὐθήν τὴν Ἥρακλεος ἀκολουθεῖν. μαντικὴ: in respect to seer-craft: for the dat. cp. Eur. Α. 338 τῷ δόκειν μὲν οὐχὶ χρήσων, τῷ δὲ βούλεσθαι θέλων.

463—512 First στρόφος. Teiresias has just denounced Oedipus. Why, we might ask, do not the Chorus at once express their horror? The answer is that this choral ode is the first since ν. 215, and that therefore, in accordance with the conception of the Chorus as personified reflection, it must furnish a lyric comment on all that has been most stirring in the interval. Hence it has two leading themes: (1) ‘Who can be the murderer?’: first strophe and antistrophe, referring to vv. 216—315. (2) ‘I will not believe that it is Oedipus’: 2nd strophe and antistrophe, referring to vv. 316—462.

1st strophe (463—472). Who is the murderer at whom the Delphic oracle hints? He should fly: Apollo and the Fates are upon him.

1st antistrophe (473—482). The word has gone forth to search for him. Doubtless he is hiding in waste places, but he cannot flee his doom.

2nd strophe (483—497). Teiresias troubles me with his charge against Oedipus: but I know nothing that confirms it.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΧΟ. στρ. α'. τὸς ὅντων ἀ θεσπιέτεια Δελφὸς εἶπε πέτρα ἀρρητ' ἀρρήτων τελέσαντα φοινίασι χερσίν; 465 ὁρὰ ὑπὶ ἀέλλαδων ἱπτὼν σθεναρότερον 5 φυγὰ πόδα νωμᾶν.

ἐνοπλὸς γὰρ ἐπὶ αὐτοῦ ἐπενθρώπωσε ἡπιρὶ καὶ στεροπαῖς ὁ Δίος γενέταις, 470 δεινὰ δ' ἀμ' ἐπονται Κῆρες ἀναπλάκητοι.

2nd antistroph (498 — 512). Only gods are infallible; a mortal, though a seer, may be wrong. Oedipus has given proof of worth. Without proof, I will not believe him guilty.

463 θεσπιέτεια, giving divine oracles (ἐπη), fem. as if from θεσπιετής (not found): cp. ἄρατέτεια, ἑδούετεια. Since θέ-σι-ῖ-ς already involves the stem σεκ (Curt. Ἑ. § 632), the termination, from θεσ (ib. 620), is pleonastic. Δελφὸς πέτρα. The town and temple of Delphi stood in a recess like an amphitheatre, on a high platform of rock which slopes out from the south side of the cliff: the whole sweep of the curve extends nearly two miles: Strabo 9. 418. Ἑυμ. ἀρμ. Ἀπoll. 1. 283 ἐπερθὲν πέτρη ἐπικρέμαται (the rocky platform overhangs the Crisaean plain) κολῇ δ' ὑποδέρμεθε βόσα (the valley of the Pleistus).

465 ἄρρητ' ἄρρητων, 'horrors that no tongue can tell': Blaydes cp. O. C. 1237 ποτάμων | κακὰ κακῶν, Phil. 65 ἐσχάτων ἐσχάτων, Aesch. Pers. 681 ὁ πιστὰ πιστῶν ἦλικες θ' ἔσχατος ἐγείρεται, Πέραισα γέρωντες. Cp. also ἐξοικονόμενα τῶν μακάρων. 466 ἀέλλαδων, 'storm-swift': O. C. 1081 ἀέλλακα ταχύρρωστος πελεάς: fr. 631 ἀέλλαδας φωναλ. For the form cp. θυστάδας λιτάς

Ant. 1019. The mss. have ἄλλατοι contra metrum.

467 ἱπτών, instead of ἱπτῶν ποδός: Her. 2. 134 πυραιμίδα δὲ καὶ ὤντος ἀνελεκτεῖ πολλῶν ἐλάσω τοῦ πατρός.

470 πυρὶ καὶ στεροπαῖς: hendiadys. The oracular Apollo is Δίος προφήτης. As punisher of the crime which the oracle denounced, he is here armed with his father's lightnings, not merely with his own arrows (205). γενέτας, one concerned with γένος, either passively, = 'son,' as here (cp. γιγαντετα Ευρ. Φħ. 128), or actively, = 'father.' Eur. has both senses. Cp. γαμβρός, son-in-law, brother-in-law, or father-in-law: and so κηδεστής or πενθερός could have any one of these three senses.

472 Κῆρες: avenging spirits, identified with the Furies in Aesch. Θεβ. 1055 Κῆρες Ἐρυνε, at τ' Οἰδιπόδα | γένος ὀλέσατε. Hesiod Theog. 217 (Νυξ) καὶ Μοῖρας καὶ Κῆρας ἐγείνατο νηλεοτίνους.... The Moirai decree, the Kēres execute. In Trach. 133 κῆρες = calamities. ἀναπλάκητοι, not erring or failing in pursuit: cp. Trach. 120 ἀλλὰ τῖς θεῶν | αλέν ἀναμπλάκητο τοίνυν "Αἰδα σφε δόμων ἐρύκει, some god suffers not Heracles to fail, but keeps him from death.
473 Ἐλαμψε: see on 186: Παρνασσός prob. goes equally with Ἐλαμψε and φανείσα. Τοῦ νυφόεντος: the message flashed forth like a beacon from that snow-crowned range which the Thebans see to the west. I have elsewhere noted some features of the view from the Dryoscephalae pass over Mount Cithaeron:—'At a turn of the road the whole plain of Boeotia bursts upon the sight, stretched out far below us. There to the north-west soars up Helicon, and beyond it, Parnassus; and, though this is the middle of May, their higher cliffs are still crowned with dazzling snow. Just opposite, nearly due north, is Thebes, on a low eminence with a range of hills behind it, and the waters of Lake Copais to the north-west, gleaming in the afternoon sun.' (Modern Greece, p. 75.)

475 Join τὸν ἄδηλον ἄνδρα, and take πάντα as neut. plur., 'by all means.' The adverbial πάντα is very freq. in Soph., esp. with adj., as Αἴ. 911 ὁ πάντα κωφὸς, ὁ πάντες ἄθροις: but also occurs with verb, as Τραχ. 338 τοῦτων ἑκὼ γὰρ πάντες ἐπιστήμην ἔγω. 476 φοιτᾶ γὰρ κ.τ.λ. 'Into the wild wood's covert, among caves and rocks he is roaming, fierce as a bull, wretched and forlorn on his joyless path, still seeking to put from him the doom spoken at Earth's central shrine: but that doom ever lives, ever flits around him.'

478 πέτρας ἱσόταυρος is Prof. E. L. Lushington's brilliant emendation of πετράιος ὁ ταύρος, the reading of the first hand in L. I suppose the corruption to have arisen thus. A transcriber who had before him ΠΕΤΡΑΣΙΣΟΤΑΥΡΟΣ took the first Ο for the art., and then amended PETRAΣΙΣ into the familiar word ΠΕΤΡΑΙΟΣ.

It is true that such compounds with ἵσο- usu. mean, not merely 'like,' but 'as good as' or 'no better than': ε. g. ἰσοδαλμον, ἰσόνεκυς, ἰσόνειρος. Here, however, ἱσόταυρος can well mean 'wild' or 'fierce of heart' as a bull. The bull is the type of a savage wanderer who avoids his fellows. Soph. in a lost play spoke of a bull 'that shuns the herd,' Bekk. Anecd. 459-31 ἀτμαγέλης ὁ ἀποστάτης τῆς ἄγελης ταύρος. οὗτος Σοφοκλῆς. Verg. Geo. 3. 225 (taurus) Vicius abit, longeque ignotis exulat oris. Theocr. 14. 43 ἄινος θηρ λέγεται τίς, ἤδαι καὶ ταύρος ἀν ἐλαν: a proverb ἐπὶ τῶν μη ἄναστρεφτων (schol.). Most of the MSS. give πέτρας ὡς ταύρος. On the reading πετραῖος ὁ ταύρος see Appendix, Note 11, in the larger edition.

479 χηρεύων, solitary, as one who is ἀφρήτωρ, ἀδέμιστος, ἀνέστιος (II. 9. 63): he knows the doom which cuts him off from all human fellowship (236 f.). Aesch. Eum. 656 πολα δε χερνηφ φρατερων προσδέεται;
OIDIPOUS TURANNOS.

480 τὰ μεσόμφαλα γὰς ἀπονοσφίζων μαντεία: τὰ δ’ αἰὲς ξώντα περιποτάται.

στρ. β’. δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφός οἰωνοθέτας, οὔτε δοκοῦντ’ οὔτ’ ἀποφάσκοντ’ ὅ τι λέξω δ’ ἀπο-

485 ὅροι. πέτομαι δ’ ἐλπίσων οὔτ’ ἐνθάδ’ ὅρων οὔτ’ ὀπίσω.

τι γὰρ ἡ Δαβδακίδαις

480 τὰ μεσόμφαλα γὰς μαντεία

482 ζώντα, ‘living,’ i.e. operative, effectual; see on 45 ζώσας.

περιποτάται: the doom pronounced by Apollo hovers around the murderer as the οὔτερος around some tormented animal: he cannot shake off its pursuit. The haunting thoughts of guilt are objectively imaged as terrible words ever sounding in the wanderer’s ears.

483 f. The Chorus have described the unknown murderer as they imagine him—a fugitive in remote places. They now touch on the charge laid against Oedipus,—but only to say that it lacks all evidence. δεινὰ μὲν οὖν, ‘Dreadful,

in sooth.’ οὖν marks the turning to a new topic, with something of concessive force: ‘it is true that the murderer is said to be here’: μὲν is answered by δὲ after λέξω: δεινὰ is adverbial: for (1) ταρά-

σει could not mean κυμεν, stirs up, raises, dread questions: (2) δο-

κοῦντα, ἀποφάσκοντα are acc. sing. masc., referring to με understood. δοκοῦντα is not ‘believing,’ but ‘approving.’ Cp. Ἀντ. 1102 καὶ ταῦτ’ ἐπανεῖς καὶ δοκεῖς παρεικαθεῖν; ‘and you recommend this course, and approve of yielding?’ The pregnant force of δο-

κοῦντα is here brought out by the direct contrast with ἀποφάσ-

κοντα. In gauging the rarer uses of particular words by an artist in language so subtle and so bold as Soph. we must never neglect the context.

485 λέξω, deliberative aor. subj.

486 οὔτ’ ἐνθάδ’ κ.τ.λ. ‘neither in the present have I clear vision, nor of the future.’ Ὀδ. Ι Ι. 482 σεῖο δ’, Ἀχίλλεων; οὔτ’ ἀνὴρ προ-

πάροικος μακάρτατος, οὔτ’ ἄρ’ ὁ πίσο-

σω (nor will be hereafter).

487 ἡ Δαβδακίδαις ἡ τοῦ Πολυ-

βου. A quarrel might have originated with either house. This is what the disjunctive statement marks: since ἐκεῖνο, ‘had been made,’ implies ‘had been provoked.’ But we see the same Greek tendency as in the use of τε καί.
5 ἡ τοῦ Πολύβου νεῖκος ἐκεῖν' οὔτε παροιθέν ποτ' ἔγωγ' οὔτε ταῦτα πω
ἐμαθον, πρὸς ὅτου δὴ <βασανίζων> βασάνῳ ἐπὶ τὰν ἐπίδαμον φάτων εἰμι. Οἰδιπόδα Δασδακλί-
δαις ἐπίκουρος ἀδήλων θανάτων.

ἀντ. β. ἀλλ' ὁ μὲν οὖν Ζεὺς ὁ τ' Ἀπόλλων ξυνετοὶ καὶ
tὰ βροτῶν
eἰδότες ἀνδρῶν δ' ὧτι μάντις πλέον ἢ γὰρ φέρε-
tαι,

where καὶ alone would be more natural: Aesch. P. V. 927 τὸ τ' ἄρχειν καὶ τὸ δουλεύειν δίχα: cp. Hor. Ep. 1. 2. 12 Inter Priamiden animosum atque inter Achillen Ira fuit.

493 πρὸς ὅτου κ.τ.λ. 'that I could bring as proof in assailing the public fame of Oedipus, and seeking to avenge the line of Labdacus for the undiscovered murder.' In the antistr., 509, the words γὰρ ἐν' αὐτῷ are undoubtedly sound: here then we need to supply —— or ——. I incline to believe that the loss has been that of a participle going with βασάνῳ. Had this been βα-
σανίζων, the iteration would help to account for the loss. Reading πρὸς ὅτου δὴ βασανίζων βασάνῳ I should take πρὸς with βασάνῳ: 'testing on the touchstone where-
of'—'using which (νεῖκος) as a test.' The text of the mss. might (though with some violence to Greek idiom) be translated,—'setting out from which (πρὸς ὅτου neut., referring to νεῖκος), I can with good warrant (βασάνῳ, instrumental dat.) assail' &c. πρὸς ὅτου would then be like 1236 πρὸς τίνος ποτ' αἰτίας;

495 ἐπὶ φάτων εἰμι, a phrase from war: it is unnecessary to suppose tmesis: Her. i. 157 στρα-
tῶν ἐπ' ἐωτόν ἴστα.

497 The gen. θανάτων after ἐπίκουρος is not objective, 'against' (as Xen. Mem. 4. 3. 7 πῦρ...ἐπί-
κουρον...ψύχου), but causal, 'on account of'; being softened by the approximation of ἐπίκουρος to the sense of τιμωρός: Eur. El. 135 ἔθοις τῶν δὲ πόνων ἐμοὶ τὰ μελέτ
λυτήριον, ἔ...πατρὶ σ' ἀλμάτων | ἐξ-
βιστῶν ἐπίκουρος (= 'avenger'). The allusive plur. θανάτων is like ἀλμάτων there, and δεσποτῶν θανά-
tωσι Aesch. Ch. 52: cp. above, 366 τοῖς φιλτάτοις.

498 It is true (οὖν, cp. 483) that gods indeed (μὲν) have perfect knowledge. But there is no way of deciding in a strict sense (ἀλη-
θῆς) that any mortal who essays to read the future attains to more than I do—i.e. to more than con-
jecture: though I admit that one man may excel another in the art of interpreting omens according to the general rules of augural lore (σοφλα: cp. σοφὸς σιωνωθέτας 484). The disequited speaker clings to the negative argument: 'Teiresias is more likely to be right than a common man: still, it is not cer-
tain that he is right.'

500 πλέον φέρεται, achieves a better result,—deserves to be
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ. 61
κρίσις οὐκ ἐστὶν ἀληθῆς: σοφία δὲ ἀν σοφίαν
παραμεύθειεν ἀνήρ.
5 ἀλλ' οὑποτ' ἔγωγ' ἂν, πρὶν ἰδοὺ ὀρθὸν ἕτος, μεμ-
φομένων ἂν καταφαίην.
φανερὰ γὰρ ἐπ' αὐτῷ πτερόσεσσ' ἦλθε κόρα
ποτὲ, καὶ σοφός ὁθη βασάνως θ' ἄδεστος· τῷ
ἀπ' ἐμᾶς
φρενὸς οὑποτ' ὄφλησε κακίαν.

[Creon, whose travelling dress has been changed for one suitable to
his princely rank, now enters on the spectators' right: he comes forward
and indignantly repudiates the treason with which Oedipus has charged
him.]

ranked above me: Her. i. 31 δο-
κέων πάγχυ δευτερεία γών οὐσοθαί, 
'thinking that he was sure of the
second place at least.'

504 παραμεύθειες: Eur. Γ.Α. 145
μὴ τίς σε λάθη | τροχαλοίνων ὅχος
παραμεύρωμαι | ...ἀπήνη.

505 πρὶν ἰδοὺ ὀρθὸν ἕτος, 'unt-
til I see the word made good.'
After an optative of wish or hypo-
thesis in the principal clause, πρὶν
regularly takes optat.: Phil. 961
ὅλου μετὰ πρὶν μάθοι' ei καὶ πά-
λων | γνώμην μετοικεῖαι. So after
ὅπως, ὡστε, ἐκα., etc.: Aesch. Eum.
297 ἐδοκόμ., ... | ὡποῖς γένοιτο: Eur.
Helen. 435 τίς ἀν...μόλου | ὡστε
διαγγέλειει. ὀρθόν: the notion is
not 'upright,' established, but
'straight,'—justified by proof, as
by the application of a rule: cp.
Aíg. Αὐ. 1004 ὄρθῳ μετρήσω κα-
νών προστιθέσι: so below, 853,
Ant. 1178 τοῦτος ὡς ἀρ' ὀρθὸν ἦν-
σας.

507 καταφαίην: Arist. Meta-
phys. 3. 6 ἄδοντων ἄμα καταφάναι
καὶ ἀποφάναι ἀληθῶς. Defin. Plat.
413 c ἀλίθεια ἔχει ἐν καταφάσει καὶ
ἀποφάσει.

508 πτερόσεσσα...κόρα: the
Sphinx having the face of a maiden,
and the winged body of a lion: Eur.
Phoen. 1042 ἀ πτερόσσα
παρθένος. See Appendix, Note
12 in larger edition.

510 βασάνως with ἄδεστος only,
which, as a dat. of manner, it
qualifies with nearly adverbia-
ble force: commending himself to the
city under a practical test,—i.e.
67 πειρώντι δὲ καὶ χρυσὸς ἐν βα-
σάνῳ πρέπει | καὶ νόος ὡρῆς 'an
upright mind, like gold, is shown
by the touchstone, when one as-
says it': as base metal τρίβω τε
καὶ προσβολάις | μελαμπάγνης πέ-
λει | δικαώθεις Aesch. Ag. 391.
ἀδύπολις, in the sense of ἀνδάνων τὴ
πόλει (cp. Pind. Nem. 8. 38 ἀστοῖς
ἀδών): boldly formed on the analog-
y of compounds in which the adj.
represents a verb governing the
accus., as φιλόπολις = φιλῶν τὴν
πόλιν, ὀρθόπολις (epithet of a good
dynasty) = ὀρθῶν τὴν πόλιν (Pind.
Olymp. 2. 7). In Ant. 370 υψόπολις
is analogous, though not exactly
similar, if it means υψηλὸς ἐν πόλει,
and not υψηλῆν πόλιν ἔχων (like
dικαιόπολις = δικαίας πόλεις ἔχουσα,
of Aegina, Pind. Pyth. 8. 22).

511 τῷ, 'therefore,' as Π. 1.
418 etc.: Plat. Theaet. 179 D τῷ
τοι, ὦ φίλε Θεότυκος, μᾶλλον σκέπ-
tέον ἐξ ἄρχης. ἀπ', on the part of:
Trach. 471 καὶ ἐμοὶ κτήσει χάρων.
ΚΡ. ἄνδρες πολίται, δεῦ ἐπὶ πεπυσμένος κατηγορεῖν μου τῶν τύραννον Οἰδίπουν πάρειμι ἀτλητῶν. εἰ γὰρ ἐν ταῖς ἔξυμφοραῖς ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπονθέναι λόγους εἰτ᾽ ἐργοιν εἰς βλάβην φέρουν, οὗτοι βίου μοί τοῦ μακραίνειν πόθος, πέροντι τήνδε βάξειν. οὐ γὰρ εἰς ἀπλοῦν

513—516 εἰπεισόδιον δεύτερον, with κομμός (649—607). Oedipus upbraids Creon with having suborned Teiresias. The quarrel is alyed by Iocasta. As she and Oedipus converse, he is led to fear that he may unwittingly have slain Laïus. It is resolved to send for the surviving eye-witness of the deed.

Oedipus had directly charged Creon with plotting to usurp the throne (385). Creon's defence serves to bring out the character of Oedipus by a new contrast. Creon is a man of somewhat rigid nature, and essentially matter-of-fact. In his reasonable indignation, he bases his argument on a calculation of interest (583),—insisting on the substance in contrast with the show of power, as in the Antigone his vindication of the written law ignores the unwritten. His blunt anger at a positive wrong is softened by no power of imagining the mental condition in which it was done. He cannot allow for the tumult which the seer's terrible charge excited in the mind of Oedipus, any more than for the conflict of duties in the mind of Antigone.

518 ἀτλητῶν, 'indignant.' The verb ἀτλητεῖν, found only here, implies an active sense of ἀτλητος, ἐπιτίθεντος: as μεμπτός, pass. in O. C. 1036, is active in Trach. 446. So from the act. sense of the verbal adj. we find ἀλαστέω, ἀνακαθητεῖν, ἀναχωνυτεῖν, ἀνελπιστεῖν, ἀπρακτεῖν.

518 πρὸς γ' ἐμοῦ, from me, whatever others may have done. The weak correction πρὸς τί μοι was prompted by the absence of τι with φέρον: but cp. Aesch. Ag. 261 os δ' ἐστε (v. 1. εἶ τι) κενόν ἐστε μὴ πεπυσμένης: Plat. Soph. 237 c ἀλεπόν ἦρων: Meno 97 Ε τῶν ἐκείνου ποιημάτων λειμένου μὲν ἐκτῆσαι οὐ πολλῆς τινος ἀξίων ἐστιν τιμῆς.

517 ἐστε is omitted before λόγουν: Pind. Pyth. 4. 78 ξείνον αὖ ἀντι: Trach. 236 πατριάς ἐστε βαρβαροῦν. φέρον: 519 φέροντι: 520 φέρει: such repetitions are not rare in the best Greek and Latin writers. Cp. 1276, 1278 (ἄμοι), Lucr. 2. 54—59 tenebris—tenebris—tenebris—tenebris—tenebris.

518 βίου τοῦ μακρ.: Ai. 473 τοῦ μακροῦ χρῆσεσι βίου: O. C. 1214 αἰ μακραὶ ἀμέρας, where the art. refers to the normal span of human life;—'my full term of years.' For βίος μακραίων cp. Trach. 791 δυσπάρευσιν ἔλεγκτον.

519 εἰς ἀπλοῦν. The charge does not hurt him in a single aspect only,—i.e. merely in his relation to his family and friends (lisga). It touches him also in relation to the State (κομμή), since treachery to his kinsman would be treason to his king. Hence it 'has the largest scope' (φέρει ἐς μέγιστον), bearing on the sum of his relations as man and citizen. The thought is, ἡ ἄμα καὶ ἔστων ἄλλα πολυείδης (cp. Plat. Phaedr. 270 D ἀπλοῦν ἂ πολυείδες
but the proper antithesis to ἀπλὴν is merged in the comprehensive μέγιστον.

522 εἰ κεκλησομαι, ‘if I am to have the name of...’ The tense implies a permanent appellation.

523 ἐλλείπει τάχ' ἄν: ‘would perhaps have come’ (if he had been in a hasty mood at the moment); a softened way of saying, ‘probably came.’ ἄν with ἦλθε: cp. O. C. 964 θείος γὰρ ἦν ὄντων φιλόν | τάχ' ἄν τι μηνίουσιν εἰς γένος πάλαι: ‘for such would perhaps have been (i.e. probably was) the pleasure of the gods, wrath against the race from of old’: where ἄν belongs to ἦν, and could not go with μηνίουσιν, any more than here with βιασθένην. τάχα, as = ‘perhaps,’ is commonest with optat. and ἄν, but occurs also with simple indic., as Phil. 305 τάχ' οὖν τις ἄκων ἔσχε: Plat. Legg. 711 Λ ὕμεις δὲ τάχα οὐδὲ τεθέασθε. We cannot take τάχ' ἄν as = ‘perhaps,’ and treat ἦλθε as a simple indic. In Plat. Phaedr. 265 B τάχα δ' ἄν καὶ ἄλλος παραφερόμενοι is explained by an ellipse of a verb. Such a neutralisation of ἄν could not be defended by the instances in which it is irregularly left adhering to a relative word, after a subjunct. verb has become optative (Xen. An. 3. 2. 12 ὁπόσους ἄν κατακάνων). But the form of the Greek sentence, by putting ἦλθε first, was able to suggest the virtual equivalence here of the conditional ἦλθεν ἄν to a positive ἦλθε. Cp. the use of the optat. with ἄν in mild assertion of probable fact: εἰσηγάγει δ' ἄν οὗτος Κρήτης, Her. 1. 2.

525 τοῦ πρὸς δ'. The old reading was πρὸς τοῦδ' or πρὸς τοῦ δ', but many mss. (among them L and B) preserve the true reading as given in the text. This order (1) gives an emphasis on τοῦ answering to that on ταῖς ἐμαῖς γν.: (2) avoids a likeness of sound between τοῦ δ' and τοῦδ'. πρὸς follows its case, as above, 177: Aesch. P. V. 653 πολιμας βουστάσεις τε πρὸς πατρός: Theb. 185 βρέθη πεσόμενος πρὸς πολισσούχων θεῶν. Cp. II. 24. 617 θεῶν ἐκ κηδείας πέσει εἰσάρθην, ‘was set forth’ (for the first time). Who originated the story which Oedipus repeated? Cp. below, 848: Ἀντίγ. 650 σοφία γὰρ ἐκ του | κλεινὸν ἐπος πέφαται: Trach. 1 λόγος μὲν ἐστι ἄρχαιος ἀνθρώπων φανελ. 527 Ἐνδάτο: these things were said (by Oedipus); but I do not know how much the words meant; i.e. whether he spoke at random, or from information which had convinced his judgment.

528 The reading ἐξ ὁμματῶν δ' ὀρθῶν τε gives a fuller emphasis than the v. l. ἐξ ὁμμάτων ὀρθῶν δὲ: when δ' had been omitted, τε was naturally changed to δὲ. The
κατηγορεῖτο τοῦπικλημα τοῦτο μου;
ΧΟ. οὖκ οἶδ' ἃ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὁρῶ. 530
αυτὸς δ' ὧν ἡδή δωμάτων ἕξω περᾶ.

[OEDIPUS ENTERS FROM THE PALACE, BY THE CENTRAL DOORS.]

ΟΙ. οὖτος σὺ, πῶς δεῦρ' ἠλθες; ἡ τοσόνδ' ἔχεις
tόλμησ πρόσωπων ὡστε τὰς ἐμὰς στέγας
İKOU, φονευς ὅν τούδε τάνδρος ἐμφανῶς
λαστής τ' ἐναργῆς τῆς ἐμῆς τυραννίδος;
φέρ', εἰπὲ πρὸς θεῶν, δειλιὰν ἡ μορίλιν
ἰδὼν τιν' ἐν μοι ταῦτ' ἐβουλευσώ ποιεῖν;
ἡ τούργον ὃς οὗ γνωριομί σου τὸδε

place of τε (as to which both verse and prose allowed some latitude) is warranted, since ὀμμάτων-ὁρθῶν opposed to ὀρθῆς-φρένων forms a single notion. ἔξι = 'with': El. 455 ἐξ ὑπερτέρας χερῶς, Trach. 875 ἐξ ἀκινήτου ποδός. ὀμμάτων ὀρθῶν: cp. 1385: Ai. 447 κεὶ μὴ τὸ ὄγκο 
καὶ φρενὲς διὰ ἀστροφῶν | γυνῆς ἀπῆξαν τῆς ἐμῆς: Eur. H. F. 931
(when the frenzy comes on Heracles), δ' οὐκ ἐν τούτω ἄνεος ἢ, | ἀλλ' ἐν στροφαῖον ὀμμάτων ἐφθαρμένος, κ.τ.λ.

530 οὖκ οἰς. Creon has asked:
'Did any trace of madness show itself in the bearing or in the speech of Oedipus?' The Chorus reply:
'Our part is only to hear, not to criticise.' These nobles of Thebes (1223) have no eyes for indiscretion in their sovereign master.

532 Join οὖτος σὺ: cp. 1121:
Eur. Hec. 1280 οὖτος σὺ, μαλει 
καὶ κακῶν ἐρὰς τυχεῖν; where οὖτος, 
σὺ μαλει is impossible. τοσοῦντε
tόλμης-πρόσωπων (‘a front so bold’), like τούμαν φρενῶν-ἀνέιρου
(El. 1390), νείκος-ἀνάρων ἐξωμισον
(Ant. 793).

534 φονεὺς ὃν κ.τ.λ. 'who art 
the proved assassin...and palpable 
robber...'

535 τῆς ἐμῆς closely follows
tούδε τάνδρος, as in Ai. 865 μυ-
θήσομαι immediately follows Αἴας
θροεῖ. If a Greek speaker rhetorically refers to himself in the third person, he usu. reverts as soon as possible to the first.

537 ἐν μοι. The mss. have ἐν ἐμοί. But when a trirach holds the second place in a tragic senari-
us, we usually find that (a) the trirach is a single word, as Phil. 1314 ἡσθεν | πατέρα | τὸν ἄμον εὐ-
λογοῦντα σε: or (b) there is a caesura between the first and the second foot, as Eur. Tro. 496 τρυχηρὰ περὶ | τρυχηρὸν εἰμένην
χρόα. With ἐν ἐμοί (even though we regard the prep. as forming one word with its case) the rhythm would at least be exceptional, as well as extremely harsh. On such a point as ἐμοί versus μοι the au-
thority of our mss. is not weighty.

538 ἡ τούργον κ.τ.λ. Supply νομισας or the like from ὑδαίν: 'thinking that either I would not see...or would not ward it off':
an example of what Greek rhetoric called χασμός (from the form of Χ), since the first clause corresponds with μωρλα and the second with δειλα. γνωριωμι. ‘Futures in -ωμ are not common in the good Attic period: but we have no trustworthy collections on this point’: Curtius, Verb, II. 312, Eng. tr. 481. On the other hand, as he says, more than 20 futures in -ω can be quoted from Attic literature. And though some ancient grammarians call the form ‘Attic,’ it is not exclusively so: instances occur both in Homer (as II. 10. 331 ἀγαλαίεσθαι, cp. Monro, Hom. Gram. § 63) and in Herodotus (as 8. 68 άτρεμεων, besides about ten other examples in Her.). On the whole, the general evidence in favour of γνωριωμι decidedly outweighs the preference of our mss. for γνωρῶσμι in this passage.

539 ἦ οὐκ. The κοιν of the mss. cannot be defended here—where stress is laid on the dilemma of δειλα or μωρλα—by instances of ἦ...τε carelessly put for ἦ...ὅ in cases where there is no such sharp distinction of alternatives: as II. 2. 289 ἦ παίδε χηραλ τε γυναικε: Aesch. Ευρ. 524 ἦ πόλις βροτος θ’ ὀμοιος. αλεξόμην. This future has the support of the best mss. in Xen. Αν. 7. 7. 3 οὐκ ἐπτρέψωμε...ὡς πολεμόνοι αλεξόμεθα: and of grammarians, Bekk. Anecd. p. 415: the aorist αλέξαι, αλέξασθαι also occurs. These forms are prob. not from the stem ἄλεξ (whence present ἄλεξω, cp. ἄδεξω, ὅδδηξω) but from a stem ἄλκ with unconsciously developed ε, making ἄλκ (cp. ἄλκων): see Curtius, Verb, II. 258, Eng. tr. 445. Homer has the fut. ἀλεξήσω, and Her. ἀλεξήσομαι.

541 πλῆθος, ‘numbers,’ refers to the rank and file of the aspirant’s following,—his popular partisans or the troops in his pay; φλων, to his powerful connections,—the men whose wealth and influence support him. Thus (542) χρήμασιν is substituted for φλων. Soph. is thinking of the historical Greek τύραννος, who commonly began his career as a demagogue, or else ‘arose out of the bosom of the oligarchies’ (Grote III. 25).

542 ὅ, ‘a thing which,’ marking the general category in which the τύραννος is to be placed: cp. Xen. Mem. 3. 9. 8 φθόνον δὲ σκοπὸν ὅ τι εἶν. So the neut. adj. is used, Eur. Ηηρρ. 109 τερντόν...τράπεζα πλῆρης: Eur. Hel. 1687 γνώμης, ὅ πολλαὶς ἐν γυναικίν οὐκ ἔνι.

543 οἰσθ’ ὡς ποιησον; ‘Mark me now.’ In more than twelve places of the tragic or comic poets we have this or a like form where a person is eagerly bespeaking attention to a command or request. Instead of οἰσθ’ ὡς δὲ σε ποιήσαι; or οἰσθ’ ὡς σε κελεύσω ποιήσαι; the anxious haste of the speaker substitutes an abrupt imperative: οἰσθ’ ὡς ποιησον; That the imperative was here felt as equivalent to ‘you are to do,’ appears clearly from the substitutes which sometimes replace it. Thus we find (1) fut. indic.; Eur. Cycl. 131 οἰσθ’ ὡν ὅ
δράσεις; Med. 600 οἰσθ' ὃς μετεύχει καὶ σωφρότερα φανεῖ; so with the 1st pers., I. T. 759 ἄλλ' οἰσθ' ὃ δράσω; (2) a periphrasis: Eur. Suppl. 932 ἄλλ' ὀσθ' ὃ δρᾶν σε βαύλομαι τούτων πέρι; Only a sense that the imperat. had this force could explain the still bolder form of the phrase with 3rd pers.: Eur. I. T. 1203 οἴσθα νῦν ἃ μοι γενέσθω = ἃ δεί γενέσθαι μοι: Ar. Aech. 1064 οἴσθ' ὃς ποιεῖτω = ὃς δεῖ ποιεῖν αὐτὴν. The theory of a transposition (ποίεσθαι οἴσθ' ὃς, like Plaut. Rud. 3. 5. 18 tange, sed seini quomodo?) would better satisfy syntax; but the natural order of words can itself be a clue to the way in which colloquial breaches of strict grammar really arise.

546 σοῦ, emphatic by place and pause: cp. El. 1505 χρὴν δ' εὔβοις εἶναι τῇν τοῖς πᾶσιν δικήν | ὡστὶς πέρα πράσσεσι γε τῶν νῦν βέλει, | κτείνειν τό γάρ πανοῦργον οὐκ ἂν ἦν τὴν πολύ.

547 ὡς ἐρῶ, how I will state this very matter (my supposed hostility to you): i.e. in what a light I will place it, by showing that I had no motive for it.

548 f. τοῦτ' αὐτὸ κ.τ.λ. Oedipus flings back Creon's phrases, as the Antigone of Aeschylus bitterly echoes those of the κηρὺς (αἰδῶ — αἰδῶ — τραχύς — τραχύν', Theb. 1042 f.). An accent of rising passion is similarly given to the dialogue between Menelaus and Teucer (Αἰ. 1142 ἡδ' ποτ' εἶδον ἄνδρ' ἐγώ — 1150 ἐγὼ δὲ γ' ἄνδρ' ὀπώτα). Aristophanes parodies this style, Aisch. 1097 ΛΑΜΑΧΟΣ. παί, παί, φέρ' ἔξω δεύρο τὸν γύλην ἐμοί. ΔΙΚΑΙΟΠΟΙΙΣ. παί, παί, φέρ' ἔξω δεύρο τὴν κίστην ἐμοί.

549 κτῆμα: cp. Ant. 1050 ὅσῳ κράτιστων κτημάτων εὐβοιλία.

555 ἢ οὖκ: Aesch. Theb. 100 ἄκοιντ' ἢ οὖκ ἄκοιντ' ἀσπίδων κτυ- ποῦν; Οδ. 4. 682 ἢ εἶπέμειναι δμώρ- σιν 'Οδυσσήθες θείος. Such 'syni- zesis' points to the rapidity and ease of ancient Greek pronunciation: see J. H. H. Schmidt, Rhythmk und Metrik § 3 (p. 9 of Eng. tr. by Prof. J. W. White).

556 τὸν σεμνόματιν ἄνδρα, 'that reverend seer.' While such words as ἄριστόματις, ὀρθόματις are seriously used in a good sense, σεμνόματις refers ironically to a solemn manner: cp. σεμνολογεῖν,
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΚΡ. καὶ νῦν ἔθε αὐτὸς εἰμι τῷ βουλεύματι.
ΟΙ. πῶσον τιν’ ἥδη δήθ’ ὁ Δάιος χρόνον
ΚΡ. δέδρακε ποιῶν ἔργον; οὐ γὰρ ἐννοῶ.
ΟΙ. ἀφαντός ἔρρει βανασίμω χειρώματί;
ΚΡ. μακρὸι παλαιοὶ τ’ ἂν μετρηθεῖεν χρόνοι.
ΟΙ. τότ’ οὖν ὁ μάντις οὕτως ἦν ἐν τῇ τέχνῃ;
ΚΡ. σοφὸς γ’ ὁμοίως καὶ ἵσον τιμώμενος.
ΟΙ. ἐμνήσατ’ οὖν ἐμού τι τῷ τότ’ ἐν χρόνῳ;
ΚΡ. οὐκοῦν ἐμοὶ γ’ ἐστῶτοι οὐδαμοῦ πέλας.
ΟΙ. ἀλλ’ οὐκ ἔρευναν τοῦ βανότος ἔσχετε;
ΚΡ. παρέσχομεν, πῶς δ’ οὐχί; κοικ ἦκουσαμεν.
ΟΙ. πῶς οὖν τότ’ οὕτως ὁ σοφὸς οὐκ ἦν δαδε;

σεμνὸπροσωπείν, σεμνοπανούργος, σεμνοπαράσιτος, etc.

567 αὐτὸς: ‘I am the same man in regard to my opinion’
(dat. of respect). Thuc. can dispense with a dative, 2. 61 καὶ ἐγὼ μὲν ὁ αὐτὸς εἶμι καὶ οὐκ ἔξισταιμαι: though he adds it in 3. 38 ἐγὼ μὲν οὖν οὗτος εἶμι τῇ γνώμῃ.

559 δέδρακε. Creon has heard only what Oedipus said of him: he does not yet know what Teiresias said of Oedipus (cp. 574). Hence he is startled at the mention of Laius. οὐ γὰρ ἐννοῶ: i.e. ‘I do not understand what Laius has to do with this matter.’

560 ἀφαντός κ. τ. λ. ‘was swept from men’s sight by a deadly violence.’ χειρώματι, deed of a (violent) hand: Aesch. Theb. 1022 τυμβόχοια χειρώματα—service of the hands in raising a mound. In the one other place where Aesch. has the word, it means ‘prey’ (Ag. 1326 δούλης θανατοῦ εὐμαρών χειρώματος): Soph. uses it only here (though he has δοξαλαται Ἀντ. 126): Eur. never.

561 μακρὸι κ. τ. λ.: long and ancient times would be measured; i.e. the reckoning of years from the present time would go far back into the past; μακρὸι denoting the course, and παλαιοὶ the point to which it is retraced. Some sixteen years may be supposed to have elapsed since the death of Laius.

562 ἐν τῇ τέχνῃ, ‘of the craft’; slightly contemptuous. ἐν of a pursuit or calling: Her. 2. 82 τῶν Ἑλλήνων οἱ ἐν ποιήσει γενόμενοι: Thuc. 3. 28 οἱ ἐν τοῖς πράγμασι: Isocr. or. 2. § 18 οἱ ἐν ταῖς διήγησισ καὶ ταῖς δημοκρατίαις (meaning, the administrators thereof): Plat. Phaed. 59 Α ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων: Legg. 762 Α τῶν ἐν ταῖς γεωργίαις: Protag. 317 C (Protagoras of himself as a σοφιτής) πολλά γε ἐτην ἡδὲ εἰμι ἐν τῇ τέχνῃ.

563 οὐδαμοῦ with ἐστῶτος πέλας, ‘when I was standing anywhere near’; but equivalent in force to, ‘on any occasion when I was standing near’: cp. Ai. 1281 δι’ οὐδαμοῦ φής οὐδὲ συμβηκήναι ποδι.

567 παρέσχομεν, ‘due search we held’: we held it, as in duty bound: παρέχειν, as distinct from ἔχειν, expressing that it was something to be expected on their part. Cp. O. C. 1498 δικάλαν χάριν παρασχεῖν παθῶν. For παρέσχομεν after ἔσχετε cp. 133 ἐπαξίως...ἀξίως: 575 μαθεῖν...570 ἐκμάνθαι’.
ΚΡ. οὐκ οἶδ' ἐφ' οῖς γὰρ μὴ φρονῶ συγν. φιλ. ὁ. 570
ΟΙ. τοσόνδε γ', οἴσθα καὶ λέγους ἂν εὐ φρον.ων.
ΚΡ. πόιον τόδ', εἰ γὰρ οἴδα γ', οὐκ ἄρνησομαι.
ΟΙ. οἶδ' ὑπεκ', εἰ μὴ σοι ἔσηλθε, τὰς ἐμ. ὁ. 575
οὐκ ἄν ποτ' ἐπεὶ Δαῦν διαφθορᾶς.
ΚΡ. εἰ μὲν λέγεις τάδ', αὐτὸς οἰσθ'. ἐγὼ δὲ σοῦ
μαθεῖν δικαίω ταῦθ' ἀπερ' καύμοι σὺ νῦν.
ΟΙ. ἐκμάνθαι' οὐ γὰρ δὴ φονεύς ἀλώσομαι.
ΚΡ. τι δήτ'; ἀδελφὴν τὴν ἐμην γῆμας ἔχεις;
ΟΙ. ἄρνησις οὐκ ἐνεστὶν ἄν ἀνιστορεῖς.
ΚΡ. ἀρχεῖς δ' ἐκείνη ταῦτα γῆς ἵσον νέμων;
ΟΙ. ἄν ἦθελογα παντ' ἐμοῦ κομίζεται.
ΚΡ. οὐκοῦν ἴσονμαι σφῶν ἑγὼ δυν. τρίτος;

570 τοσόνδε γ'. If we read τὸ σῶν δἐ γ' with the majority of the mss., the coarse and blunt τὸ σῶν would destroy the edge of the sarcasm. Nor would τὸ σῶν consist so well with the calm tone of Creon's inquiry in 571. τοσόνδε does not need δε after it, since οἴσθα is a mocking echo of οἴδα. Cp. Eur. I. T. 554 OP. παύσαι νῦν ἥν, μηδ' ἐρωτήσῃς πέρα. ΙΦ. τοσόνδε γ', εἰ γ' τοῦ ταλαιπώρου δάμαρ. εὗ φρον.ων, with full knowledge: cp. 316, 326.

572 The simple answer would have been:—'that you prompted him to make his present charge': but this becomes:—'that, if you had not prompted him, he would never have made it.' ξυνῆθε: Αρ. Εγ. 1300 φασὶν ἄλλην γείσῃς συν. ἑσθεῖν τὰς τριφές ἐς λόγον, 'the triremes laid their heads together': ἰδ. 467 έδα δ' ἐκεὶ τοῖς Δακεδα. μοιοῖς ἔγιγγυνεται. οὐκ ἂν εἶπεν τάς ἐμὰς Δα. διαφθορᾶς, 'he would never have named my slaying of Laïus,'=οὐκ ἂν εἶπεν δ᾽ ἐγὼ Δα. διέθεσιν, but with a certain bitter force added;—'we should never have heard a word of this slaying of Laïus by me.' Soph. has purposely chosen a turn of phrase which the audience can recognise as suiting the fact that Oed. had slain Laïus. For διαφ. διαφθορᾶς instead of a clause with διαφθείρειν, cp. Thuc. 1. 137 γράφας τὴν ἐκ Σαλαμ. προάγγελον τῆς ἀναχωρήσεως καὶ τὴν τῶν γεφυρῶν ...οὐ διάλυσιν.

574 To write σοῦ instead of σοvous is not indeed necessary; but we thus obtain a better balance to καίμοι.

575 μαθεῖν ταῦθ', to question in like manner and measure. ταῦθ' (mss.) might refer to the events since the death of Laïus, but has less point.

577 γῆμας ἔχεις: simply, I think, =γεγάμηκας, though the special use of ἔχεις (Od. 4. 569 ἔχεις Ἐλενῆν καὶ σφῶ γαμβρὸς Δίως ἐσσι) might warrant the version, 'hast married, and hast to wife.'

579 γῆς with ἀρχεῖς: ἵπτων νέμων explains ταῦτα,—'with equal sway' (cp. 201 κράτη νέμων, and 237): γῆς ἵπτων νέμων would mean, 'assigning an equal share of land.'

580 ἦθελον: cp. 126, 274, 747.

581 τρίτος: marking the completion of the lucky number, as O. C. 8, Ai. 1174, Aesch. Eum. 759.
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ΟΙ. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.
KR. οὐκ, εἰ διδοῖς γ´ ὡς ἐγὼ σαυτῷ λόγον. σκέψαι δὲ τούτῳ πρῶτον, εἰ τιν´ ἄν δοκεῖς ἢρχειν ἐλέσθαι εἰνὸν φόβοισι μᾶλλον ἡ ἀτρεστῶν εὐδοτε, εἰ τά γ´ αὐτ´ εξει κράτη. ἐγὼ μὲν οὖν οὔτ´ αὐτὸς ἰμείρων ἐφινν τύραννος εἶναι μᾶλλον ἡ τύραννα ὁδᾶν, οὔτ´ ἄλλος ὡστὶς σωφρονεῖν ἐπισταται. νῦν μὲν γὰρ ἐκ σοῦ πάντ´ ἀνευ φόβου φέρω, εἰ δ´ αὐτὸς ἡρχον, πολλὰ κὰν ἄκω κατάτων. πῶς δὴ τ´ ἐμοὶ τυραννίς ἡδίων ἐχειν ἢρχης ἀλήποου καὶ δυναστείας ἐφινν ὀὔτω τοσοῦτον ἡπατημένος κυρώ ὡστ´ ἄλλα χρήζειν ἢ τὰ σὺν κέρδει καλά. νῦν πᾶσι χαίρω, νῦν μὲ πᾶς ἀσπάζεται,

(τρίτων | Σωτήρος): parodied by Menander, (Sentent. 231) θάλασσα καὶ πῦρ καὶ γνών τρίτων κακῶν.

582 ἐνταῦθα γὰρ: (yes indeed:) for (otherwise your treason would be less glaring:) it is just the fact of your virtual equality with us which places your ingratitude in the worst light.

583 διδοῖς λόγον: Her. 3. 25 λόγον ἐωτῷ δως δτ...ἐμελλε κ.τ.λ. ‘on reflecting that,’ etc.: [Dem.] or. 45 § 7 (the speech prob. belongs to the time of Dem.) λόγον δ´ ἐμαυτῷ διδοὺς εὑρίσκω κ.τ.λ. Distinguish the plur. in Plato’s ποικίλη ποικίλους ψυχῆ...διδοὺς λόγον, applying speeches (Phaedr. 277 c).

587 οὔτ´ αὐτὸς would have been naturally followed by οὔτ´ ἄλλῳ παρανοίῳ ἄν, but the form of the sentence changes to οὔτ´ ἄλλος (ὑμείρει).

590 ἐκ σοῦ: ἐκ is here a correct substitute for παρά, since the king is the ultimate source of benefits: Xen. Hellen. 3. 1. 6 ἐκεῖνη δ´ αὐτή ἡ χώρα δῶρον ἐκ βασιλείως ἔδοθη. φέρω = φέρομαι, as O. C. 6 etc.

591 καὶ ἄκων: he would do much of his own good pleasure, but much also (καὶ) against it, under pressure of public duty.

594 οὔτω, ironical: see on 105: ἡπατημένος, ‘misguided.’

595 τα σὺν κέρδει καλά: honours which bring substantial advantage (real power and personal comfort), as opp. to honours in which outward splendour is joined to heavier care. Ἐπ. 61 δοκικ. μὲν, οὔτεν ῥῆμα σὺν κέρδει κακῶν: i.e. the sound matters not, if there is κέρδος, solid good.

596 πᾶσι χαίρω, ‘all men wish me joy’: lit. ‘I rejoice with the consent of all men’: all are content that I should rejoice. Cp. O. C. 1446 ἀνάξιοι γὰρ πᾶσιν ἐστε δυστυχεῖν, all deem you undeserving of misfortune: Ar. Av. 445 πᾶσι νῦκα τούς κριταίς kal tois thestaiς πάσι. The phrase has been suggested by χαίρε μοι, but refers to the meaning rather than to the form of the greeting: i.e. πάσι χαίρω is not to be regarded as if it meant literally, ‘I have the
νῦν οἱ σέθεν χρῆτοντες ἐκκαλοῦσι με·
tὸ γὰρ τυχεῖν αὐτοῖσι πᾶν ἐνταῦθ᾿ ἔνυ.
pῶς δὴ ἐγὼ κεῖν. ἀν λάβοιμι ἀφεῖς τάδε;
οὐκ ἂν γένοιτο νοῦς κακὸς καλὸς φρονῶν.

word χαίρε said to me by all.’
This is one of the boldly subtle phrases in which the art of Soph.
recalls that of Vergil. Others understand: (1) ‘I rejoice in all,’
—instead of suspecting some: (2) ‘I rejoice in relation to all’—i.e.
am on good terms with all: (3) ‘I rejoice in the sight of all’—i.e.
enjoy a happiness which is the greater because men see it. Of
these (1) is best, but not in accord with the supposed position of
Oedipus ὁ πάνι κλεινός.

597 ἐκκαλοῦσι. Those who
have a boon to ask of Oed. come
to the palace (or to Creon’s own
house, see on 637) and send in a
message, praying Creon to speak
with them. Seneca’s Creon says
(Oed. 687) Solutus onere regio,
regni bonis Fruror, domusque civiti
cum coetu viget. In Greek tragedy
the king or some great person is
often thus called forth. Cp. Aesch.
Cho. 653: Orestes summons an
οἰκέτης by knocking at the ἐρέλα
πόλη, and, describing himself as a
messenger, says—ἐξειδεῖτω τις δια-
μάτων τελεσφόροι γιὰ τότο παρχος,
—when Clytaemnestra herself ap-
ppears. So in Eur. Bacch. 170
Teiresias says—τίς ἐν πύλαισι Κάδ-
μον ἐκκαλεῖ δόμων; ‘where is there
a servant at the doors to call forth
Cadmus from the house?’—ὑπὸ τις,
ἐλάγγελε Τειρέσας ὅτι | ρέθει
νῦν: then Cadmus comes forth.
The active ἐκκαλέω is properly
said (as there) of him who takes in
the message, the middle ἐκκαλέω-
thai of him who sends it in: Her.
8. 19 στάσ ἐπὶ τὸ συνεδρίου ἐξεκαλέ-
ετο Ἐδμοστοκλῆς.

598 τὸ γὰρ τυχεῖν κ.τ.λ.
‘since therein is all their hope of
success.’ τὸ...τυχεῖν sc. ὧν χρῆτο-
νιν. The reading ἄπαν’ , whether
taken as accus. after τυχεῖν (‘to
gain all things’), or as accus. of
respect (‘to succeed in all’) not
only mars the rhythm but enfeebles
the sense. When αὐτοίσι was
corrupted into αὐτοῖς, πᾶν
was changed into ἄπαν, as it is in L.
ἐνταῦθα ἐν τῷ ἐκκαλεῖ με, in
gaining my ear: cp. O. C. 585 ἐν-
tαῦθα γὰρ μοι κεῖνα συγκομίζεται,
in this boon I find those comprised.

599 πῶς δὴτ’. Cp. Her. 5.
106 (Histiaeus to Dareius) βασιλεῖ,
κοῖν ἐφθέγξασα ἑτος; ἐμὲ βουλεύεσαι
πρήγμα ἐκ τοῦ σοι τι ἢ μέγα ἢ σμικ-
ρῶν ἐμελλῆ λυπῆραι ἀνασχήσειν; τι δ’
ἀν ἐπιδιδήσῃσι ποιεῖσθαι ταῦτα; τεῦ
δὲ ἐνδεχὴ ἑών, τῷ πάρα μὲν πάντα
δοσαρεῖ σοι, πάντων δὲ πρὸς σὸν
βουλευμάτων ἐπικούνειν ἔξειμαι;

600 οὐκ ἂν γένοιτο κ.τ.λ.
Creon has been arguing that he
has no motive for treason. He
now states a general maxim. ‘No
mind would ever turn to treason,
while it was sound.’ As a logical
inference, this holds good only of
those who are in Creon’s fortunate
case. If, on the other hand, καλ-
δὸς φρονῶν means ‘alive to its own
highest good,’ and not merely to
such self-interest as that of which
Creon has spoken, then the state-
ment has no strict connection with
what precedes: it becomes a new
argument of a different order,
which might be illustrated from
Plato’s κακὸς ἐκὼν οὐδεῖς. It would
be forcing the words to render:
‘A base mind could not approve
itself wise,’ i.e. ‘such treason as
you ascribe to me would be silly.’
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άλλ' ούτ' ἔρασθης τής γυνώμης ἐφυν ὕστ' ἂν μετ' ἄλλου δρόμος ἂν τλαῖνης ποτέ. καὶ τῶν ἐλεγχοῦν τοῦτο μὲν Πυθῶδ' ἰὼν πεῦθον τὰ χρησθέντ', εἰ σαφῶς ἢγειλά σοι' τοῦτ' ἄλλ', εάν με τῷ τερασκότω λάβης κοινὴ τι βουλεύσαντα, μὴ μ' ἄπλη κτάνης ψήφω, διπλὴ δέ, τῇ τ' ἕμ' και σῇ, λαβών. γνώμη δ' ἀδήλω μή με χωρίς αἰτιώ. οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς. 610 φίλου γὰρ ἐσθλὸν ἐκβαλεῖν ἵσον λέγω καὶ τὸν παρ' αὐτῷ βίοτον, ὅν πλείστον φιλεῖ. ἄλλ' ἐν χρόνῳ γνώσθω τάδ' ἀσφαλῶς, ἐπεὶ χρόνος δίκαιον ἀνδρα δεκτόν μόνος, κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾶ.

603 ἐλεγχοῦν, accus. in apposition with the sentence: Eur. H. F. 57 ἡ δυσπραξίᾳ | ἡ μήποθ', δότις καὶ μέσως εὔνους ἐμοὶ, | τόχοι, φιλῶν ἐλεγχοῦν ἄγειεντατον. 605 τοῦτ' ἄλλο = τούτο δὲ. Soph. has τοῦτο μὲν irregularly followed by τοῦτ' αὖθις (Ant. 165), by eίτα (Ph. 1345), by δέ (Ai. 670, O. C. 440). τῷ τερασκότῳ. Thistile (given to Apollo, Aesch. Eum. 62) has sometimes a shade of scorn, as when it is applied by the mocking Penethus to Teiresias (Eur. Bacch. 248), and by Clytaemnestra to Cassandra (Aesch. Ag. 1449).

606 μὴ μ', ἀπλὴ...διπλή δ', 'slay me, by the sentence not of one mouth but of twain.'

608 γνώμη δ'...αὐτῷ, 'but make me not guilty in a corner on an unproved surmise.' χωρίς, 'apart': i.e. solely on the strength of your own guess (γνώμη ἄδηλος), without any evidence that I falsified the oracle or plotted with the seer.

612 τὸν παρ' αὐτῷ· βίοτον κ.τ.λ. 'the life in his own bosom': the life is hospes comesque corporis, dearest guest and closest companion: cp. Plat. Gorg. 479 β μὴ ὑγεὶς ψυχῆς συνοίκειν. φιλεῖ sc. tis, supplied from αὐτῷ: Hes. Od. 12 τὴν μὲν κεν ἐπανήγειρε ναής—ἡ δ' ἐπιμμητή.


615 κακὸν δὲ: the sterling worth of the upright man is not fully appreciated until it has been long tried: but a knave is likely (by some slip) to afford an early glimpse of his real character. The Greek love of antithesis has prompted this addition, which is relevant to Creon's point only as implying, 'If I had been a traitor, you would probably have seen some symptom of it ere now.' Cp. Pind. Pyth. 2. 90 (speaking of the φθονορ): στάθμας δὲ τινος ἐκλόμενοι | τερισάς ἐνέπαξαν ἠλκος ὀδυναρόν ἐὰ πρόσθε καρδία, | πρὶν ὡς φρον- τίδι μὴ τυχεῖν. Ant. 393 φιλεῖ δ' ὁ θυμὸς πρόσθεν ἤρθησαί κλοπεῖν | τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνώμενων.
617 The infin. φρονεῖν is like an accus. of respect (e.g. βουλήν) construed with both adjectives: 'in counsel, the quick are not sure.' Cp. Thuc. i. 70 ἐπινοῆσαι ὄχεις.

618 ὅταν ταχὺς τις κ. τ. λ., 'when the stealthy plotter is moving on me in quick sort, I too must be quick with my counter-plot.' Nearly = ταχέως τώς. Αἰ. 1266 φεύ, τοῦ θανόντος ὡς ταχεία τις βροσῆς | χαίμις διαπερί, in what quick sort does it vanish.

622—626 In discussing this passage, I take first the two points which seem beyond question.

1. v. 624, ὅταν...φθονεῖν, which the MSS. give to Creon, belongs to Oedipus. The words προδείξεις οἷον ἔστι τὸ φθονεῖν can mean nothing but 'show forth [by a terrible example] what manner of thing it is to envy,'—how dread a doom awaits him who plots to usurp a throne (cp. 381). Ant. 1242 δείξας ἐν ἀνθρώπῳ την δυσβουλίαν | ὡς μέγιστον ἀνδρὶ πρόσκειται κακὸν. Ἑλ. 1382 καὶ δείξαν ανθρώπῳ τάπισμα | τῆς δυσσεβείας οὐδ' ἐλπίζεται θεόν. For the tone of the threat, cp. also Ant. 308, 325, Ἰρ. 1110. I do not think that ὅταν can be defended by rendering, 'when thou shalt first have shown,'—a threat of torture before death. This strains the words: and death would itself be the essence of the warning example. Read ὃς ὅν, in order that: as Phil. 825 ὃς ἄν εἰς ὑπνόν πέσῃ.

2. v. 625, ὃς οὖν ὑπειξῶν...λέγεις, which the MSS. give to Oedipus, belongs to Creon. Spoken by Oed., ὑπειξῶν must mean 'admit your guilt,' and πιστεύων 'obey' me (by doing so): but the only instance of πιστεύων in this sense is Trach. 1228, where the context gives a considerable assistance to the meaning. In Creon's mouth ὑπειξῶν means 'consent to give me a fair hearing,'—under the tests which Creon himself proposed (603 f.), — and πιστεύων, 'believe' my solemn assurances.

3. We might now transpose 625 and 624, since οὗ γὰρ φρο-νοῦντά σ' αὐτὸ βλέπω (626) cannot follow immediately after 625; but the sense thus obtained would be too disjointed. I have long thought, and still think, that after 625 a verse spoken by Oedipus has dropped out, to such effect as ὃς γὰρ μὲ πειθεῖς οὐκ ἀπίστος εἶ: 'no, for thou persuadest me not that thou art worthy of belief.' The fact of the next verse, our 626, also beginning with οὗ γὰρ may have led
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tί την Ἀβουλων, ὦ ταλαίπωροι, στάσιν γλώσσης ἔπηρανθ; οὐδ' ἐπαισχύνεσθε, γῆς οὕτω νοσούσης, ἱδια κινοῦντες κακὰ; οὐκ εἰ σὺ τ' οἴκους σὺ τε, Κρέον, κατὰ στέγας, καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἶστε;

to the loss by causing the copyist's eye to wander. The echoed οὐ γὰρ would suit angry dialogue: cp. 547, 548 ΚΡ. τοῦτ' ἀυτὸ τὸν μοῦ πρῶτ' ἀκουσών ὡς ἐρῶ. ΟΙ. τοῦτ' ἀυτὸ μὴ μοι φράζ'.

628 ἀρκεῖον = δεῖ ἄρχειν, one must rule: cp. Ant. 677 ἄμυντε ἐστὶ τοῖς κοσμομενοῖσι. Isocr. or. 14 § 10 οὐ τῶν ἄλλων αὐτῶς ἁρκεῖον (they ought not to rule over others) ἀλλὰ πολὺ μᾶλλον ὁ Ἱερομερινὸς φόρον ὀλσέων. In Plat. Tim. 48 β ἁρκεῖον = δεῖ ἄρχεσθαι, one must begin; in Ai. 853 ἁρκεῖον τὸ πράγμα = must be begun.

629 ἄρχοντος, when one rules. ἁρκεῖον being abstract, 'it is right to rule,' there is no harshness in the gen. absol. with τινὸς understood (cp. 612), which is equivalent to ἐὰν τις ἁρχῇ: cp. Dem. or. 6 § 20 λέγοντος ἄν τινος πιστεύσαι ὀλσέθε; 'think you that, if any one had said it, they would have believed?' = ολσάθε, εἶ τις Ἐλεγε, πιστεύσαι ἄν (αὐτοῦς); ὁ πόλεις πόλεις: here, an appeal ('Hear him, Thebes!') in Attic comedy, an exclamation like o tempora, o mores: Blaydes cp. Eupolis ap. Athen. 424 β ὁ πόλεως, πόλεις ὡς εὑρίσχθης εἰ μᾶλλον ἢ καλῶς φρονεῖς: and so Ar. Ach. 27.

630 κάμοι πόλεως κ.τ.λ. 'I have some right in Thebes, as well as you.' Creon speaks not as a brother of Iocasta, but as a Theban citizen who denies that 'the city belongs to one man' (Ant. 737).

637 οἶκους (the king's palace), acc. after εἶ (cp. 533); κατὰ with στέγας only, referring to the house of Creon, who is not supposed to be an inmate of the palace: see 515, 533.

638 τὸ μηδὲν ἄλγος, 'a petty
Δμαμε, δεινά μ’ Οιδίπος ο σὸς πόνος
duoίν δικαίοι δράν ἀποκρίνας κακοῖν,
ή γῆς ἀπώσαι πατρίδος, ἢ κτείναι λαβών.

ὁμήρου ὄρων, ἀλλὰ ἁραίος, εἰ σὲ τῷ
δέδρακ’, ὠλοίμην, ὃν ἐπαιτία με δράν.

ἀρετής μὲν τόνδ’ ὄρκον αἴδεσθεὶς θεῶν,

The reading in the text is my own correction. The mss. give δράσιν δικαίοι δοῦν ἀποκρίνας κακοῖν, the only extant example of δοῦν scanned as one syllable, though in the tragic poetics the word occurs more than 50 times. Synizesis of ν is rare in extant Greek poetry: Pind. Pyth. 4. 225 γενών: Ἀντ. 11. 413 (epigram by Ammianus, 1st century A.D.) ὀκύνων, ἱδονάμων, πίγανων, ἀστράγαλος. Eur. I. T. 970 ὅπας τῆς Ἐρμίδος νύμφα ἐπέλαθησαν νῦμφαι, and ib. 1456 ὅσπερ Ἐρμίδος, where most editors write Ερμίδος, as ib. 299 Ἐρμίδος (acc. plur.). Hes. Scul. 3 Ηλεκτρώνωσ. It might be rash to say that Soph. could not have used δοῦν as a monosyllable; for he has used the ordinary synizesis in a peculiarly bold way, Αἰ. 1129 μὴ νῦν ἀτίμα θεῶν θεῶς σεσωσμένος: but at least it moves the strongest suspicion. ἀποκρίνας, on the other hand, seems genuine. ἀποκρίνειν is properly seccernere, to set apart: e.g. γῆ (Plat. Rep. 303 D): or to select: id. Legg. 946 θαλέθει τῶν ψυφών ἀποκρίνατας, having selected (the men) according to the number of votes for each.

Here, ‘having set apart (for me) one of two ills’ is a phrase suitable to the arbitrary rigour of a doom which left a choice only between death and exile. For δοῦν Elms. proposed τοῦδ’ or τοῦδε γ’: Herm., τοῦδ’ ἐν. I should rather believe that δράν was altered into δράσις by a grammarian who looked to ἀπώσαι, κτείναι, and perhaps also sought a simpler order. But for pres. inf. combined with aor. infin. cp. 623 θυσκεῖν…φυγεῖν: Ant. 204 μήτε κτείνειν μήτε κωκύσαι. See also O. C. 732 ἢκω γάρ οὐχ ὃς ἄν τι βουληθεῖς, where in prose we should have expected ἀπώσαι. The quantity of ἀποκρίνας is supported by Aesch. P. V. 24 ἀποκρύει: ἀπότροπη and its cognates in Aesch. and Eur.: ἐπικρύπτειν Eur. Suppl. 296: ἐπικράνων I. T. 51.

δρώντα κακῶς τοῦμον σῶμα
would properly describe bodily outrage: here it is a heated way of saying that Creon’s supposed plot touched the person of the king (who was to be dethroned), and not merely the νόμοι πόλεως.

δραίος = ὄπερ αὐτὸς ἐπαρώμαι.

μάλιστα μὲν τόνδ’ κ.τ.λ.
‘first for the awful sake of this oath unto the gods,—then for my sake and for theirs who stand before thee.’ ὅρκον θεῶν (object. gen.), an oath by the gods (since one
said ὁμιλοῦσα θεοῦ): ᪆. 2. 377

649—697 The κομψός (see p. 4) has a composite strophic arrangement: (1) 1st strophe, 649—659, (2) 2nd strophe, 660—668; answering respectively to (3) 1st antistr., 678—688, (4) 2nd antistr., 689—697.

649 ‘Consent (θελήσας sc. πιστεύειν), reflect (φρονήσας), hearken’ (πιθοῦ). θελήσας: cp. Ο. C. 757 κρύψον (h de thy woes), θελήσας ἄστω καὶ δόμους μολεῖν. Isae. or. 8 § 11 ταῦτα ποιήσας μὴ θελήσας φρονήσας, having come to a sound mind. Isocr. or. 8 § 141 καλὸν ἐστιν ἐν ταῖς τῶν ἄλλων ἄδικαις καὶ μακαίας πράξεως ἐφ' ἐννοοῦσας προστίθημα τῆς τῶν Ἑλλήνων ἔλευθερας.

651 Εἰκάθω: the aor. subj. is certainly most suitable here: Phil. 761 βοώνει λάβωμαι; Ε. 80 θέλει | μείνωμεν; In such phrases the pres. subj. (implying a continued or repeated act) is naturally much rarer: βοώει ἔπικουσόμεν Χεν. Μεμ. 3. 5. 1. As regards the form of εἰκάθω, Curtius (Ven. 345, Eng. tr. 505), discussing presents in -θω and past tenses in -θον from vowel stems, warns us against ‘looking for anything particularly aoristic in the θ’ of these verbs. In Greek usage, he holds,

‘a decidedly aoristic force’ for such forms as σχέθειν and εἴκαθεν ‘never established itself’: and he justly cites El. 1014 as a place where εἴκαθεν is in no way aoristic. He would therefore keep the traditional accent, and write σχέθειν, εἴκαθεν, with Buttmann. Now, while believing with Curtius that these forms were prob. in origin presents, I also think that in the usage of the classical age they were often aorists: as e.g. σχέθειν in Aesch. Theb. 429 distinctly is.


656 ‘that thou shouldest never lay under an accusation (ἐν αἰτίᾳ Βαλείν), so as to dishonour him (Ἀτιον), (‘cast a dishonouring charge on’) with the help of an unproved story (σῶν ἀφανεί λόγοι), the friend who is liable to a curse (ἐναγή): ’i.e. who has just said (644) ἀράδοις δολίμην κ.τ.λ. Aeschin. In Cle. § 110 γένεται γὰρ ὄντως ἐν τῷ ἄρῃ: et tis τάξιν, φεσίν, παραβαίνων, ἐναγής, φησίν, ἐστω τοῦ Ἀπόλλωνος, ‘let him rest under the ban of Apollo’: as Creon would rest under the ban of the gods by whom he had sworn. Her. 6. 56 ἐν τῷ ἄγει ἐνέχεσθαι, to be liable to the curse.
σὺν ἀφανεὶ λόγῳ σ’ ἀτίμων βαλεῖν.

ΟI. εὖ νῦν ἐπίστω, ταῦτ’ ὅταν ζητήσ, ἐμοὶ ζητῶν ὀλεθροῦν ἥ φυγήν ἐκ τῆςδέ γῆς.

στρ. β’. ΧΟ. οὐ τὸν πάντων θεῶν θεὸν πρόμον

"Ἄλιον· ἐπεὶ ἄθεος ἄφιλος ὁ τι πῦματον ὀλολμαν, φρόνησιν εἰ τάνδ’ ἐχω.

ἀλλὰ μοι δυσμόρῳ γὰ φθίνουσα

5 τρύχει ψυχάν, τὰ δ’ εἰ κακοὶς κακὰ προσάψει τοῖς πάλαι τὰ πρὸς σφῶν.

ΟI. ὁ δ’ οὖν ἵτω, κεὶ χρή με παντελῶς θανεῖν, ἡ γῆς ἀτίμων τῆςδ’ ἀπωσθῆναι βία.

τὸ γὰρ σών, οὐ τὸ τοῦδ’, ἐποικτεῖρω στόμα ἐλεινών· οὐτὸς δ’, ἐνθ’ ἂν ᾐ, στυγησταί.

ἐν αἰτίᾳ βαλεῖν: [Plat.] Epist. 7.

341 Α ὃς μηδέποτε βαλεῖν ἐν αἰτίᾳ τὸν δεικνύτα, ἄλλ’ αἰτόν αὐτῶν, ‘so

that he may never blame his
teacher, but only himself,’ equiv.
to ἐμβαλεῖν αἰτίᾳ: cp. the prose
phrases ἐμβάλλειν εἰς συμφοράς,
305 εἰς ἐμ’ αἰτίαν βάλης.

660 οὐ τὸν = οὐ μᾶ τὸν, as
not seldom: usu. followed by
a second negative (as if here we
had οὐκ ἔχω τάνδε φρόνησιν): 1088,
Ἀντ. 758, etc. πρόμον, standing
foremost in the heavenly ranks,
most conspicuous to the eyes of
men: the god ‘who sees all things
and hears all things’ (II. 3. 277 ὃς
πάντ’ ἐφορᾶς καὶ πάντ’ ἐπακουείς):
invoked Ῥαχ. 102 as ὃ κρατισ-
tευόνων κατ’ ἰδία.

663 ὁ τι πῦματον (ἐστι), (τοῦτο) ὀλολμαν, ‘may I die by the utter-
most doom’: schol. φθαρεῖν δὴ
περ ἑκατον, ἥγουν ἀπώλειαι ἦτε ἐσχά-
tη.

666 Ι. τὰ δ’—σφῶν: and, on
the other hand (τὰ δ’), if the ills
arising from you two are to be
added to the former ills. Prof.
Kennedy gives τὰ δ’, rightly, I
think; for γὰ φθίνουσα refers to
the blight and plague (25): τάδ’
would obscure the contrast between
those troubles and the new trouble
of the quarrel. προσάψει intrans.
as perh. only here and in fr. 348
καὶ μοι τρῖτων πίπτωνι... ἀγχοῦ
προσήγεν, ‘he came near to me.’
Ευρ. ΗΗρ. 188 τὸ μὲν ἔστιν ἀπ-
λοῦν, τῷ δὲ συνάπτει | λόπη τε
φρενῶν χειραὶ τε πόνος, ‘is joined.’
It is possible, but harsh, to make
προσάψει act. with γῆ as subject.

669 ὁ δ’ οὖν: then let him go:
Ἀι. 114 οὐ δ’ οὖν... | χρῶ χειρ.

672 ἰδιον: supplementary pre-
dicate: ‘I compassionate thy words,
piteous as they are.’ Where a posses-
sive pron. with art. has preceded
the subst., Soph. sometimes thus sub-
joins an adj., which really has the
predicative force to which its pos-
tion entitles it, though for us it would
be more natural to translate it as a
mere attributive: Ἀντ. 881 τὸν δ’
ἐμὸν πῦμαν ἄδακρυτον | οὖδείς...
στενάξει: Phil. 1456 τοῦ μόνον ἐπέγχθη | κρατ’ ἐνδόμυχον: El. 1143 τὴν
ἐμῆς πάλαι τροφῆς | ἀνωφήλητον.
In 1199 (where see note) τὰν γαμφ.
παρθ. χρησμοφόδου is not a similar
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

77

ΚΡ. στυνγώς μὲν εἰκὼν δῆλος εἰ, βαρύς δ', ὅταν θυμοῦ περάσῃς. αἱ δὲ τοιαῦτα φύσεις αὐταῖς δικαίως εἰσὶν ἀληθεῖς φέρειν. 675

ΟΙ. ὅθκον μ' εάσεις κάκτος εἰ; ΚΡ. πορεύομαι, σοῦ μὲν τυχῶν ἀγνώτος, ἐν δὲ τοίοῦ ἱσος. [Exit. ἀντ. α. ΧΟ. γυναὶ, τί μέλλεις κομίζειν δόμων τόνδ' ἐσω; 678

ΙΟ. μαθοῦσά γ' ἢτις ἢ τύχη. 680

ΧΟ. δόκησις ἀγνώς λόγων ἦλθε, δάπτει δὲ καὶ τὸ μὴ ἱδικών.

case. στυνηστέα, pass. Other examples in Soph. are 1500 οὐν- δεὶσθε: O. C. 581 δηλώσται, 1186 λέγεται: Απ. 210 τιμηστέα, 637 ἀξιώσται: Εariant. 971 καλεῖ: Phil. 48 φυλάσσεται: among many found in prose as well as in verse are ἀδική- σσομαι, ἀλώσσομαι, ἑάσσομαι, ζημίω- σσομαι, τιμήσομαι, ὕσσομαι. The middle forms of the aorist were alone peculiar to that voice; the so-called 'future middle,' like the rest, was either middle or passive.

673 στυγνός...περάσης: 'thou art seen to be sullen when thou yieldest, but fierce when thou hast gone far in wrath': i.e., as thou art fierce in passion, so art thou sullen in yielding. Greek idiom co-ordinates the clauses, though the emphasis is on στυγνός μὲν εἰκών, which the other merely enforsces by contrast: see on 419. βαρύς, bearing heavily on the object of anger, and so, 'vehement,' 'fierce': Αἰ. 1017 δύσοργος, ἐν γήρᾳ βαρύς, ἵδ. 656 μήν βαρίαν: Phil. 1045 βαρύς τε καὶ βαρεῖαν ὅ ἐνος φαίνει τῷθ' εἶπε: Αἰ. 1057 νοῦς δ' ἐστι τηλικοῦτος ἀλήθειας βαρύς.

674 περάσης absol., =πρόσω εἶλης: O. C. 154 περὰς (you go too far), ἵδ. 885 πέραν | περὼν | οὔθε δή. θυμοῦ, partitive gen.: cp. Π. 2. 785 διεκπρήσησον πεδίον: Ἡρ. 3. 105 προλαμβάνειν...τῆς ὀδοῦ: sometimes helped by a prep. or adverbial phrase, as Xen. Αρ. 30 προβηθεσθαι πάρρω μοχθηράς: 2 Επιστ. Τίμ. 2. 16 ἐπὶ πλεῖον γὰρ προκόψωσιν ἀξεβελό. Others render: 'resentful [or 'remorseful'] even when thou hast passed out of wrath': but (a) περάσῃ with a simple gen. could not bear this sense: (b) the antithesis pointed by μὲν and δὲ is thus destroyed.

677 ἀγνώτος, act., 'undiscerning,' as 681, 1133: pass., 'unknown,' Φh. 1008, Αἰ. 1001. The passive use was probably older than the active: compare Od. 5. 79 ἄγνωτε...ἀλλήλους (pass.) with Thuc. 3. 53 ἀγνώτες ἀλλήλων (act.). ἐν δὲ τοίού ἱσος: ἐν of the tribunal or company by whom one is judged: Αἰ. 459 ἐν θεοὶς τὴν δίκην | δοῦναι: and so, more boldly, O. C. 1213 σκασοῦ- ναν φυλάσσων ἐν ἐμοὶ (ἐν ἰδίες) κατάδηλος ἔσται. ἱσος, aequus, just: Plat. Λεγ. 975 C τοῖς μέλ- λοντα δικαστήν ἱσον ἔσεσθαι. So Φh. 685 ἱσος ἐν ἱσοῖς ἀνήρ.

678 Creon leaves the scene. The Chorus wish Iocasta to withdraw Oedipus also, that his excited feelings may be soothed in the privacy of the house: but the queen wishes first to learn from the Chorus how the dispute began.

681 δόκησις...λόγων, 'blind suspicion bred of talk,' a suspicion resting on mere assertions (those made by Oedipus), and not sup-
ported by facts (ἐργά): hence ἀγ-νώς, unknowing; guided by no real knowledge. Thuc. i. 4 οὐ λόγων ...κόμπος τάδε μᾶλλον ἢ ἐργῶν ἑστὶν ἄλθεια: 3. 43 τῆς οὖθε βεβαιοῦ δοκήσεως. Δάπται δὲ: Oedipus was incensed against Creon, without proof; on the other hand (δὲ) Creon also (καὶ) was incensed by the unjust accusation. Δάπταε might be historic pres., but need not be so taken: Creon is still pained. Aesch. P. V. 437 συννοία δὲ δάπτομαι κέαρ.

683 f. ἀμφοῖν ἀπ' αὐτοῖν sc. ἦλθε τὸ νεῖκος; ‘It was on both sides?’ Thus far, Locasta only knew that Oedipus charged Creon with treason. The words of the Chorus now hint that Oedipus himself was partly to blame. ‘So then,’ Locasta asks, ‘provocation had been given on both sides?’ τίς ἤν λόγος; ‘what was the story (of the alleged treason)?’ for the words of Oed. (642 δρώντα κακώς, τέχνη κακῆ) had been vague.

685 προπονοῦμένας, ‘already troubled,’ not, ‘troubled exceedingly.’ προπονοῦνται always = to suffer before, or for: Lucian Iupp. Τραγ. § 40 Ἀθηνᾶ Αρην καταγωγεῖται, ἀτε καὶ προπονοῦντικτα οίμαι ἐκ τοῦ πράγματος, already disabled.

687 The evasive answer of the Chorus has nettled Oedipus by implying that the blame was divided, and that both parties ought to be glad to forget it. He could never forget it (672). ὁ ὅρας ἠ' ἡκεῖς conveys indignant reproach: a grave charge has been laid against your king; instead of meeting it with denial, you are led, by your sympathy with Creon, to imply that it cannot be directly met, and must be hushed up. Ο. C. 937: Ant. 735 ὁρᾶς ταῦτ' ὡς εἰρήκας ὡς ἀγαν νέος: El. 628 ὁρᾶς; πρὸς ὅραν ἐκφέρει. ἄν, concessive: ‘for all thy honest purpose.’

688 παρεῖς with τούτων κέαρ, seeking to relax, enervate, my resentment: a sense which the close connection with καταμπλώνω interprets, though the more ordinary meaning for παρεῖς, had it stood alone here, would be ‘neglecting,’ ‘slighting’ (πόθος παρείτω, El. 545): cp. Ar. Eq. 436 τοῦ ποδὸς παρεῖς, slack away (some of) the sheet: Eur. Cyc. 591 ὑπνᾶ παρειμένο: Or. 210 τῷ ἄλαι παρειμένος, (neut.) by too great languor.

692 ἀπορον ἐπὶ φρόνιμα, ‘bankrupt in sane counsel.’

693 πεφαίνθαι ἄν, oblique of πεφασμένον ἄν ἢ: for the tense cp. Isocr. or. 5 § 56 λοιπὸν ἤν ἢν... εἰ μὴ ἐπεκοίτητο. The εἰ νοσφιτζο-
Ὁ δὲ ἐμὰν γὰρν φίλαν ἐν πόνοισιν
5 ἀλύουσαν κατ᾽ ὀρθῶν οὐρίσας,
τανῦν τ᾿ εὐπομπὸς ἂν γένοιο.

10. πρὸς θεῶν δίδαξον κάμ’, ἀναξ, ὅτου ποτὲ
μὴν τοσάδε πράγματος στήσας ἔχεις.

11. ἢ ἐρῶ. σὲ γὰρ τῶν ἐς πλέον, γύναι, σέβω. 
Κρέοντος, οἴα μοι βεβολευκός ἔχει.

12. λέγ’, εἰ σαφῶς τὸ νεῖκον ἐγκαλῶν ἔρεις.
13. Φονέα με φησὶ Δαίων καθεστάναι.
14. αὐτὸς ἐνειδῶς, ἢ μαθὼν ἄλλου πάρα;

μαῦ of the mss. would necessarily imply that the chorus do reject
Oedipus: Ant. 304 ἐπερ ἵνα Ζεὺς ἔτε ἐς ἐμοὶ σέβας. The change
of one letter restores the required ἐνοσφιξόμεν (Hermann, all.).

694 κ.τ.λ. As ὅσ τε cannot be epic for ὅσ, τε goes with οὐρίσασ:
cp. for the misplacement of τε Ελ. 249 ἑρροι τ’ ἄν αἰών | ἄπαντων τ’
eυσεβεία βρατῶν.

695 ἀλύουσαν, of one maddened by suffering, Ph. i194 ἀλύουντα
χειμερλή λύσα.

696 ἄν γένοιο. The mss. have
ἐλ δύναιο γενοῦ, corresponding to λαὶ τα προς σφῶν (v. 667) of the
strophe. Assuming v. 667 to be sound (though this is not certain),
I much prefer the reading of the
text to all the other corrections
which have been proposed. I
suspect that ἐλ δύναιο was a mar-
ginal gloss intended to define the
sense of ἄν γένοιο, and that ἄν
gένοιο was corrupted to γενοῦ,
when ἐλ δύναιο had crept into the
text.

697 κάμ’. these men know it:
allow me also to know it. ὅτου...
πράγματος, causal gen.; Ant.
i177 πατρὶ μηρίσας φόνου.

698 μὴν τοῦ. στήσ. ἔχεις,
‘hast conceived this steadfast
wrath’: στήσας ἔχεις, hast set up,
i.e. conceived as an abiding senti-
ment, referring to 672 and 689.
Cp. Eur. I. A. 785 ἐπις...ολαν... | στήσασαι τάδ’ ἐς ἄλληλας | μυ-
θέσουσι (Fritzsch).

700 τῶν ἐς πλέον = πλέον ἢ
tοῦσθε, not πλέον ἢ οὔθε. The
Chorus having hinted that Oedipus
was partly to blame, he deigned
no reply to their protests of loyalty
(689 f.). But he respects Iocasta’s
judgment more, and will answer
her. The Chorus, of course, al-
ready know the answer to her
question.

701 Κρέοντος sc. στήσας ἔχω
τὴν μὴν: causal gen. answering
to ὅτου πράγματος,—‘the cause is
Creon.’

702 λέγ’, εἰ κ.τ.λ. ‘Speak on—
if thou canst tell clearly how the
feud began’: if you can make a
clear statement (εἰ σαφῶς ἔρεις) in
imputing the blame of the feud:
i.e. if you are prepared to explain
the vague οὐά (701) by defining the
provocation. ἐγκαλῶν νεῖκος (τῶν)
= to charge one with (beginning) a
quarrel: as Phil. 328 χόλων (τῶν)
κατ’ αὐτῶν ἐγκαλῶν, charging them
with having provoked your anger
at a deed.

704 αὐτὸς ἐνειδῶς: i.e. does
he speak as from his own know-
ledge (of your guilt)?
ΟΙ. μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ τὸ γ' εἰς ἑαυτὸν πᾶν ἐλευθεροὶ στόμα.

ΙΟ. σὺ νῦν ἁφεῖς σεαυτὸν ὅν λέγεις πέρι ἐμοῦ 'πάκουσον, καὶ μαθ' οὖνεκ' ἐστὶ σοι βρότειν οὐδὲν μαντικῆς ἔχον τέχνης. φανῷ δὲ σοι σημεία τῶνδε σύντομα. χρησμὸς γὰρ ἦλθε Δαίῳ ποτ', οὐκ ἐρῶ Φοῖβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο, ὡς αὐτὸν ἥξοι μοῖρα πρὸς παιδὸς θανεῖν,

705 μὲν οὖν, 'nay.' EIL. 1503. Ar. Eq. 13 ΝΠ. λέγε σύ. ΔΗ. σοι μὲν οὖν λέγε. Distinguish μὲν οὖν in 483, where each word has a separate force.

706 τὸ γ' εἰς ἑαυτόν, in what concerns himself: Eur. I. Τ. 691 τὸ μὲν γὰρ εἰς ἐμ' οὖν κακώς ἔχει. πᾶν ἐλευθεροὶ, sets wholly free (from the discredit of having brought such a charge): Ant. 445 ἐξω βιλετας αἰτίας ἐλευθερον: Plat. Legg. 756 ὁ ἐλευθεροὶ ἀφετεθα τῆς ἴππης.

707 ἁφεῖς σεαυτόν, 'absolve thyself,' an appropriate phrase, since ἀφέων was the regular term when the natural avenger of a slain man voluntarily released the slayer from the penalties: Dem. or. 38 § 59 ἰν παθῶν αὐτὸς ἀφῆ τοῦ δόγμα τὸν ὅραντα: Antiph. or. 2 § 2 οὐ τὸν ἀλητὰν ἀφένες τὸν ἀναλιθον διώκομεν.

708 μαθ' κ.τ.λ.: learn that thou canst find (σοι) no mortal creature sharing in the art of divination. ἐστιν ἔχον = ἔχει: τέχνης, partitive gen. The gods have prescience (498); but they impart it to no man,—not even to such ministers as the Delphian priests. Iocasta reveres the gods (647): it is to them, and first to Apollo, that she turns in trouble (911). But the shock which had befallen her own life,—when at the bidding of Delphi her first-born was sacri-

ficed without saving her husband Laius—has left a deep and bitter conviction that no mortal, be he priest or seer, shares the divine foreknowledge. In the Greek view the μάντις might be (1) first the god himself, speaking through a divinely frenzied being in whom the human reason was temporarily superseded (hence the popular derivation of μαντικῆ from μανία). (2) Secondly, the μάντις might be a man who reads signs from birds, fire, etc., by rule of mystic science: it was against this τεχνη that scepticism most readily turned: Eur. EL. 399 Λοξίου γὰρ ἐμπεδοι | χρησμοῖ, βροτῶν δὲ μαντικῆς χαρεῖν λέγω. Iocasta means: 'I will not say that the message came through the lips of a truly god-possessed interpreter; but at any rate it came from the priests; it was an effort of human μαντική.' So in 946, 953; θεῶν μαντεύματα are oracles which professed to come from the gods. Others render:—'Nothing in mortal affairs is connected with the mantic art': i.e. is affected by it, comes within its ken. Then ἐστιν ἔχον will stand for ἔχει, as meaning 'is of,' 'belongs to.' Such a use, however, of ἔχει alone (i.e. coupled with no adverbal expression) as ἐλεῖ with a partitive gen., is very doubtful.

713 αὐτὸν ἥξοι μοῖρα, 'the
オΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

δόσις γένους ἐμοὶ τε κάκεινον πάρα. 715
καὶ τὸν μέν, ὄσπερ γ' ἡ φάτις, ἦνοι ποτὲ
λῃσταὶ φονεύοντ' ἐν τριπλαίς ἀμαξίτοις:
παιδὸς δὲ βλάστας οὐ διέσχον ἥμερα
τρεῖς, καὶ νῦν ἄρθρα κείνος ἐνζεύξας ποδοῦν
ἐρρίψεν ἄλλων χερσίν εἰς ἄβατων ὄρος.
κανταῦθ' Ἀπόλλων οὔτ' ἐκέινον ἤγνησεν
φονεά γενέσθαι πατρός, οὔτε Δαίον,
tὸ δευνὸν οὐφοβεῖτο, πρὸς παιδὸς θανεῖν.

τοιαῦτα φημαι μαντικαὶ διώρισαν,

doom should overtake him.' Cp. 
El. 489 ἵψει...Ερώνις. The simple 
acc. αὐτὸν, since ἤγος=καταλή-
ψωτο: cp. Her. 9. 26 φαμέν ἡμέας
ικένθεισαι ἠγογοῦνευν, instead of
ἐς ἡμέας (2. 29).

714 δόσις γένους is oblique
for δόσις ἤ γενναῖ (whoever may
be born), not for ὄστις ἤ γενναῖ
(who has been born): Laüs re-
ceived the oracle before the birth
of the child.

715 ἦνοι: not Thebans, much
less of his own blood.

716 See on 733.

717 διέχον. ‘Three days had
not separated the child’s birth from
us’: three days had not passed
§ 18 κελεύσαντος ἐκείνου διασχίζων
τὸ πλῆθος, to keep the crowd off.

βλάστας cannot be acc. of respect
(‘as to the birth’), because
dιέχον could not mean ‘had elaps-
ed’: when διέχειν is intrans., it
means (a) to be distant, Thuc. 8.
79 διέχει δὲ ὀλγόν ταυτή ἡ Σάμος
τῆς θεϊορ: or (b) to extend, Her.
4. 42 διώρυχα...διεχοῦσαι εἰς τὸν
Ἀρδαβίων κόλπον.

718 καὶ=ὅτε (parataxis instead
of hypotaxis): Thuc. 1. 50 ὢν ἦ
ἐν ὄψε: καὶ οἱ Κορίθδεοι ἐξαποι-
νόμον ἐκρούσαν: Verg. Aen. 2.
692 Vix ea fatus erat senior, suī-
toque fragore | intonuit laeumum.
ἄρθρα ποδοῖν—τὰ σφυρα: ἐνζεύ-

ξας, fastened together by driving
a pin through them, so as to maim
the child and thus lessen its chance
of being reared if it survived ex-
posure: Eur. Phoen. 22 σφυρῶν
οἰκτρὰ κεντρα διασχίσας μέσον
(μετέσον), | ἄθεν ων Ἐλλάς ὄνομα-
ζεν Οἰδίπος. Seneca Oed. 812
Forata ferro gesseras vestigia, Tu-
more nactus nomen ac vitio pedum.

719 εἰς ἄβατων ὄρος, corrected
by many edd. into ἄβατον εἰς ὄρος.
But the triliteral contained in one
word gives a ruggedness, which is
certainly intentional here, as in
1496 τὸν πατέρα πατήρ, Al. 459
πεδα τάδε. A triliteral in the 5th
place, always rare, usually occurs
either when the penultimate word
of the verse is a paepa praepus
(---), as El. 326 ἐντάφια ἄχ-
ροιν, or when the last word is a
paepa quadrus (---), as Phil.
1302 ἀνεπα ποιοῦν. Verse 967
below is exceptional.

720 κανταῦθ': cp. 582.

723 τοιαῦτα...Διώρισαν, ‘thus
did the messages of seer-craft map
out the future’: i.e. made predic-
tions at once so definite and so
false: φημαι, a solemn word used
scornfully: cp. 86. The sense of
Διώρισαν in 1083 is slightly dif-
ferent: here we might compare
Dem. or. 20 § 158 ὁ Δράκων...κα-
θαρὺν διώρισεν εἶναι, ‘has laid
down that the man is pure.’
... on account of (=startled by) what care,—like a man whom a sound at his back causes to turn in alarm:—far more expressive than ἐπιστραφέως, which would merely denote attention. For the causal gen., cp. 724 and Αἰ. 1116 τοῦ δὲ σοῦ ψάφου | οὐκ ἂν ἐπιστραφὲν.

731 ηὔξαντ': the breath of rumour is as a breeze which has not yet fallen: cp. Αἰ. 285 νότος ὥς ηὔξηει, and Ο. C. 517.

733 σχιστῇ δ' ὀδός. In going from Thebes to Delphi, the traveller passes by these 'Branching Roads,'—still known as the τριβοῦ but better as the στενό: from Daulia it is a leisurely ride of about an hour and an half along the side of Parnassus. The following is from my notes taken on the spot:—'A bare isolated hillock of grey stone stands at the point where our path from Daulia meets the road to Delphi, and a third road that stretches to the south. There, in front, we are looking up the road down which Oedipus came [from Delphi]; we are moving in the steps of the man whom he met and slew; the road runs up a wild and frowning pass between Parnassus on the right hand and on the left the spurs of the Helicon range, which here approach it. Away to the south a wild and lonely valley opens, running up among the waste places of Helicon, a vista of naked cliffs or slopes clothed with scanty herbage, a scene of inexpressible grandeur and desolation' (Modern Greece p. 79). At this σχιστῇ ὀδός Pausianias saw τὰ τοῦ Λατοῦ νηματα καὶ οἰκέτου τοῦ ἐπομένου: the legend was that Damasistratus king of Thebes had found the bodies and buried them (10. 5 § 4). The spot has a modern
basilica of the Virgin Mary, which appeals with scarcely less force to the imagination of a visitor,—the tomb of a redoubtable brigand who was killed in the neighbourhood many years ago.

735 τοῦτον. For the dat., cp. Her. 2. 145 Διονυσίω σε μέν νυν... κατὰ εξακάστα ἐστε καὶ χίλια μᾶλιστα ἐστὶ ἐς ἐμὲ. Then from persons the idiom is transferred to things: Thuc. 3. 29 ἡμέρας μᾶλιστα ἡ γὰρ τῇ Μυτιλήνῃ ἐκλογικά ἐπτά.

738 ὡς Ζεὺς. A slow, halting verse, expressing the weight on his soul: the neglect of caesura has this purpose.

739 ἐνθύμιον, 'weighing on the soul': Thuc. 7. 50 ἢ σελήνη ἐκλείπει...καλοὶ Ἀθηναῖοι...ἐπιθυμεῖν ἐκλένου τοὺς στρατηγούς, ἐνθύμιον πολυμενοι.

740 I do not believe that Soph., or any Greek, could have written φύω τι ἐξέχει, φράζει, τίνα δ' ἡμήν ἡ βῆς ἐχων (mss.), which Herm. was inclined to defend as if τίνα φύων ἐχὼ = τίς ἢ φυσιν. Now τίνος would easily pass into τίνα δ' with a scribe who did not follow the construction; and to restore τίνος seems by far the most probable as well, as the simplest remedy. No exception can be taken to the phrase τίνος ἡμήν ἡ βῆς as = 'the ripeness of what period of vigorous life,' ('how ripe his manhood').

742 χνοάζων λευκανθῆς κάρα = ἐχων χνοάζων λευκαίς κάρα, 'the silver just lightly strewn among his hair': Ar. Nub. 978 χνοῦσ ὠπερ μῆλουσ ἐπιθεῖη (the down on his chin was as the bloom on apples): here the verb marks the light strewing of silver in dark hair. As Aesch. has μελανθές γένος, 'swarthy' (Suppl. 154), so in Anthol. 12. 165 λευκανθῆς = 'of fair complexion,' as opp. to μελίχρους, 'olive.'

744 τάλας, as being for τάλας: Ar. Aq. 1494 οἴμοι τάλας, δ' Ζεὺς δυνώς μή μ' ἔγειται. In Anthol. 9. 378 καὶ κοιμώ μεταβάς, ὡ τάλας, ἀλλαχόθι, τάλας is an easy remedy: but not so in Theocr. 2. 4 ἀφ' ὡ τάλας οὐδέποθ' ἤκει, where τάλας has been conjectured. οὐκ ἐκδέναι = οὐκεὶν ὅτι οὐκ ἤδη.
δεινας προβάλλων ἀρτίως οὐκ εἰδέναι.

IO. πῶς-φή; ὁκνὼ τοι πρὸς σ' ἀποσκοτοῦσ', ἀναξ.

OI. δεινῶς ἅθυμω μή βλέπων ὁ μάντες ἦν.

IO. καὶ μὴν ὁκνὼ μὲν, ἄν δ' ἔρῃ μαθοῦσ' ἔρω.

OI. πότερον ἐχώρει βαιός, ἢ πολλοὺς ἔξων ἀνδρας λοχίτας, οἱ' ἀνήρ ἄρχηγιτες;

IO. πέντε ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖς ἦν κήρυξ: ἀπήνη δ' ἤγε Λαῖον μια.

OI. αἰαί, τάδ' ἣδη διαφανῆ. τίς ἦν ποτὲ ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι;

IO. οἰκεύς τις, δόστερ ἵκετ τέκνωθείς μόνοις.

OI. ἦ καὶ δόμοισι τυγχάνει ταύν παρὼν;

749 καὶ μήν: see detached note A.: Ant. 221, El. 556. ἦν δ' is certainly preferable to ὁ δ' ἄν in a poet whose versification is not characterised by any love of unnecessary διάλουσ. Cp. Eur. Bacch. 843 ἐλθὼν γ' ἡ οἰκους ἄν δοκῇ βουλέσσομαι. Even in prose we find ὃς ἄν ὃς instead of ὃς ἄν, Her. 7. 8.

750 βαιός, 'in small force,' identifies the chief with his retinue, the adjective, when so used, suggesting a collective force like that of a stream, full or thin: so πολὺς ἰμαῖς, πολὺς πυεῖ ἐν vehement speech, etc.; Eur. Or. 1200 ἧν πολὺς παρῆ, if he come in his might: συχ- νῶν πολέχυμον, a populous town (Plat. Rep. 370 D).

751 λοχίται: cp. Aesch. Cho. 766 ὥσ οὖν κελέει μοι μολεῖν ἐσταλίμνων; ἦν ἥν λοχίται εἶτε καὶ μονοστιβῆς; TR. ἄγεις κελέει δομοφόρους ὀπάνως (said of Aegisthus).

753 κήρυξ, as the meet attendant of a king on the peaceful and sacred mission of a θεώρως (114). The herald's presence would add solemnity to the sacrifice and libation at Delphi: Athen. 660 A ἐδ- ρῶν (=ἐθνοι) δὲ οἱ κῆρυκες ἄχρι πολλῶν, βουθυτοῦντες...καὶ σκευά- ζοντες καὶ μιστάλοντες, ἐτι δὲ οἰ- νοχοῦντες. ἀπήνη ἤγε μια = μία ἦν ἀπήνη, ἦ γέγε: Pind. Nem. 9. 41 ἐν' Ἀρεάς πόρον ἄνθρωποι κα- λέοισι = ἐνθα πόρος ἐστιν ἀν Ἀ- καλύσων. The ἀπήνη, properly a mule-car (Pind. Pyth. 4. 94), but here drawn by colts (802), and in the Odyssey synonymous with ἄμαξα (6. 37, 57), was a four-wheeled carriage used for travelling, as dist. from the two-wheeled war-chariot (ἅμα) ; its Homeric epithet ύπη- λη indicates that it stood higher on its wheels than the ἅμα: it could be fitted with a frame or basket for luggage (ὑπερετηρή Od. 6. 70, πελώρις Il. 24. 190).

756: cp. 118. οἰκεύω = οἰκέτης, as in the Odyssey and in a νόμος Σόλωνος in Lysias or. 10 § 19, who explains it by θεράπων. The Iliad has the word only twice, both times in plu., of 'inmates' (slave or free: 5. 413: 6. 366).

757 ἦ καὶ marks keen interest: El. 314 ἦ καὶ ἐγὼ ἠποφύσα μᾶλλον ἐσ λόγους | τοὺς σοὺς ἰκομήν.
758 The poet has neglected clearness on a minor point, which, so far as I know, has not been remarked. The oikeus—sole survivor of the four attendants—had fled back to Thebes with the news that Laius had been slain by robbers (118—123). This news came before the trouble with the Sphinx began: 126—131. And the play supposes an interval of at least several days between the death of Laius and the election of Oedipus: see on 736. Hence keidev hlabo kal...elde cannot mean that the oikeus, on reaching Thebes, found Oedipus already reigning. Nor can we suggest that he may have fled from the scene of the slaughter before he was sure that Laius had been killed: that is excluded by 123 and 737. Therefore we must understand:—‘when he had come thence, and [afterwards] found that not only was Laius dead, but you were his successor.’ (For the parataxis se te...Laiouv te see on 673.) I incline to suspect, however, that Sophocles was here thinking of the man as coming back to find Oedipus already on the throne, and had overlooked the inconsistency.

760 cheiros thigov, marking that the ikevela was formal; as when the suppliant clasped the knees (aptheros yovav).

761 dyrouvs might be acc. of motion to (O. C. 1769 Thibas 8' hmas | ...peilmov); but it is better here governed by etyl: for the position of the prep. cp. 734, 1205. yomds: on Cithaeron, or near it, 1127. The man had formerly served as a shepherd (1039), and had then been taken into personal attendance on Laius (oikeus).

762 toud apotovs astevos, ‘far from the sight of this town’: that is, far from the power of seeing it; whereas in El. 1487 kata-nvov yrodes | ...apotov ymow = ‘far from our eyes’: the gen. as after words of ‘distance from,’ apotovs is used (1) as a verbal adj. of passive sense: seen, though at a distance: Arist. Pol. 2. 12 δπος apotovs estai h Korvthla ek tov xwmatos: (2) in poetry and later prose, as an adj. meaning, ‘away from the sight of’: implying either (a) ‘seen only afar,’ ‘dimly seen,’ as Ai. 15: or (b) ‘out of sight of,’ as here: i.e. not seen, or not seeing, according as the dups is that of object or subject.

763 ol, Herm.’s correction: the d y of L (clumsily amended to o de y’ in other mss.) prob. came from ol, rather than from ws or ws y’. Phil. 583 ol avhp pevns, ‘for a poor man.’ ws, however, is commoner in this limiting sense (1118); ol more often = ‘like’ (751). Here olia qualifies dijos, implying that in strictness the faithful service of a slave could not be said to create merit.

764 fereiv: cp. 590.
766 Πάρεστιν, 'it is easily done.'
Eur. Bacch. 8.43 ΠΒ. ελθών γ' ες οίκους αν δοκ' βουλεύομαι. | ΔΙ. 
εξεστι' πάντη το γ' έιδον ευτέτεις πάρα. Not, 'he is here' (nor, 'he is as good as here,' as the schol. explains): in 769 έσται = 'he will come from the pastures.'

768 δι' α'. The sense is: 'I fear that I have spoken too many words; and on account of those words I wish to see him.' cf. 744, 324. Not: 'I fear that my words have given me only too much cause to desire his presence.' A comma after μοι is here conducive to clearness.

770 κάνω and που express the wife's sense that he should speak to her as to a second self. εν σοι = within thee, in thy mind (not 'in thy case').

771 ες τοσούτων ελπίδων: Isocr. or. 8 § 31 ελς τούτο γαρ τινες ἀναίας εληλυθασιν: Ar. Nub. 3.82 σο δ' ες τοσούτων των μανιών ελήλυθασι.

The plural of ελπίς is rare as = anxious forebodings: but cp. 487.

772 μελισσιν, 'more to me': strictly, 'more important': cp. Dem. or. 19 § 248 αντί...τις πόλεως τὴν Φιλίππου ξενιάν καὶ φιλίαν πολλὰ μελισσινα ἡγήσατο αὐτῷ καὶ

λυπελειστέραν: as Ant. 637 οὐ-
δείς...γάμος μελισσινον φέρεσθαι 
σοι καλῶς ἡγούμενον, 'no marriage 
can be a greater prize than thy 
good guidance.' The καί with λέ-
ξαιμ' δι' could I speak? Lysias 
or. 12 § 29 παρὰ τούτον καὶ 
lήψασθε δίκην; 'from whom will 
you ever exact satisfaction?' cp. 
148.

773 λῶν, present, not future, 
part.: Ant. 742 διὰ δίκης λῶν 
πατρ. Xen. An. 3. 2. 8 διὰ 
φιλας λέναι.

775 The epithet 'Dorian' carries honour: Meropè was of the ancient stock, claiming descent 
from Dorus son of Hellen, who 
settled in the region between Oeta 
and Parnassus. The scholiast's 
comment, Πελοποννησιακή, forgets 
that the Theban story is laid in 
times before the Dorian conquest.

776 πρὶν μοι...ἐποτή. The use of πρὶν with the aorist or im-
perf. indic. is limited to those 
cases in which πρὶν is equivalent 
to εστι, 'until': though, where 
the sentence is negative, πρὶν may 
be otherwise rendered in English: 
e.g. οὐκ ἔργων πρὶν ἥκουσα, 'I did 
not become aware until I heard'; 
which we could also render, 'be-
οιδίπος τυραννος.

τοιάδ’ ἐπέστη, θαυμάσας μὲν ἀξία,
σπουδῆς γε μέντοι τῆς ἔμης ούκ ἀξία.
λάγῳ βαρυθείς τὴν μὲν οὖσαν ἡμέραν
μόλις κατέσχον, θατέρα δ’ ἦν πέλας
μητρὸς πατρός τ’ ἥλεγχον· οἱ δὲ δυσφόρως
τούνειδος ἦγον τῷ μεθ’ ἕντι τοῦ λόγου.
κάγῳ τὰ μὲν κείνου ἐτερόμην, ὅμως δ’
ἐκνιξὲ μ’ αἰε τούθ’ ὑφείρπε γάρ πολὺ.
λάθρα δ’ μητρὸς καὶ πατρός πορεύομαι
Πυθόδε, καὶ μ’ ὁ Φοιβός ὅν μὲν ἰκόμην
ἀτιμον ἐξέπεμψεν, ἀλλὰ δ’ ἀθλια

fore I heard.’ But ‘I became aware before I heard’ would be ἐγνών πρὶν ἀκούσαi (not ήκουσα). Thomps. Συμ. § 218. ἐπέστη: a verb often used of enemies suddenly coming upon one: Isocr. or. 9 § 58 μικροῦ δεῖ χαλάθεν αὐτὸν ἐπὶ τὸ βασιλείον ἐπιστάσ: Her. 4. 203 ἐπὶ τῇ Κυρηναίᾳ πόλι ἐπέστησαν.

778 σπουδῆς τ. ἐμῆς, ‘my own heat concerning it.’

780 παρ’ οὖν: Plut. Mor. 143 C τοῦ τῆς λύρα χρωμένου παρ’ οὖν. Thuc. 6. 28 μετὰ παιδιᾶς καὶ οὖν. πλαστὸς ὡς ἐπὶ instead of πλαστῶν, as if preceded by οὖν: διεῖ μου instead of καλά με. Somewhat similarly ὁνομάζω = λέγω, as Plat. Prot. 311 εις σοφίστην...ονο- μάζουσι...τὸν ἄνδρα εἶναι. πλαστός, ‘feigned (in speech),’ ‘falsely called a son,’ πατρί, ‘for my father,’ i.e. to deceive him. Eur. Alc. 639 μαστῷ γυναικὸς σῆς ὑπεβλήθην λάθρα, whence ὑποβο- λαιος = νιόθος.

782 κατέσχον sc. ἐμαυτῶν. In classical Attic this use occurs only here: in later Greek it recurs, as Plut. Αριστοχρ. 75 εἶπεν οὐν μὴ κατασκέψ. ύμεις μέν κ.τ.λ. Κρ. ἔχε, σχές, επισε (‘stop’), in Plat., Dem., etc.

784 τῷ μεθ’ ἔντι, ‘him who had let that word fly’: the reproach was like a random missile. The dat., because δυσφόρως τούνειδος ἦγον = ὑφρίζουν ἐνέκα τοῦ ὑνεί- δους.

785 ὅμως δ’: cp. 791, and n. on 29.

786 υφείρπε γάρ πολύ, ‘crept abroad with strong rumour’: so υφείρπεν of malicious rumour, Aesch. AG. 450 φθονερὸν δ’ ὑπ’ ἅλγος ἔρπεν | πρὸδκοις Ἀτρίδαις. Pind. Isthm. 3. 58 τοῦτο γὰρ ἀδά- νατον φωνᾶν ἔρπεν, | εἴ τις εὐ ἐπὶ τί. For πολύ cp. O. C. 517 τὸ πολὺ τοι καὶ μηδαμά λῆγων, that strong rumour which is in no wise failing: ἵδ. 305 πολὺ...τὸ σὸν ὅντω | διηκεὶ πάντας.

788 ἐν ἰκόμην ἀτιμον ἐτιμον τοῦτων ἄν ἰκόμην, ‘disappointed of that knowledge for which I had come’: lit., not graced in respect of those things (responses) for which &c.: Eur. Andr. 1014 ἀτι- μόν ὁργάναν χερὰ τετοσύνας, not rewarded for its skill. For ἄ ἰκό- μην (cogn. accus. denoting the errand, like ἔρχομαι ἀγγελίαν) cp. 1005 τοῦτ’ ἀφικόμην: O. C. 1201 ἀ’ δ’ ἠλθον...θέλω λέξει: Ar. Pl. 966 ὅ τι μάλιστ’ ἐλήμυνα.
καὶ δεινὰ καὶ δύστηνα προὐφήνεν λέγων, ὡς μητρὶ μὲν χρείῃ με μιχθῆναι, γένος δ᾽ ἄτλητον ἀνθρωποις δηλώσοιμ' ὅραν, φονεύς δ᾽ ἐσολμὴν τοῦ φυτεύσαντος πατρός. κἀγα "πακοῦσας ταῦτα, τὴν Κορινθίαν ἀστροις τὸ λοιπὸν ἐκμετρούμενον χθόνα ἐφευγον, ἐνθα μὴ ποτ' ὀψοῖμην κακῶν χρησμῶν ὑνειδὴ τῶν ἐμῶν τελούμενα. στείχων δ᾽ ἵκνουμαι τούσδε τούς χῶρους ἐν οἷς σὺ τὸν τύραννον τοῦτον ἀλλυσθαι λέγεις. καὶ σοι, γύναι, τάληθές ἐξερωθ. τριπλὴς

790 προὐφήνεν, suggested by Herm., has been adopted by several recent editors. προφαίρεν was a vox solennis for oracular utterance; cp. Herod. i. 210 τῷ δὲ ὁ δαίμων προφαίρει: Plut. Dem. § 19 ἐν οἷς ἦ τε Πυθία δεινὰ προφαίρει μαντεία καὶ ὁ χρησμὸς ἑδέστο: Dem. or. 21 § 54 τῶν ἐφ᾽ ἐκάστης μαντείας προφαίρομενος θεὸς, the gods announced (as claiming sacrifice) on each reference to the oracle. προφαίρῃ λέγων (Mss.) would mean, 'came into view, telling,' and, in reference to the god speaking through the oracle, it could only mean, by a strained metaphor, 'flashed on me with the message,' i.e. announced it with startling suddenness and clearness. The difficulty of conceiving Sophocles to have written thus is to me so great that the special appropriateness of προὐφήνεν turns the scale in its favour.

791 γένος δ᾽: see on 29.

792 ὅραν with ἄτλητον, which, thus defined, is in contrast with δηλώσοιμ': he was to show men what they could not bear to look upon.

794 ἐπακούσας (708), 'having given ear,'—with the attention of silent horror.

794—797 τὴν Κορινθίαν:

'While measuring from afar (ἐκμετρούμενος) by the stars the region of Corinth, I went my way into exile, to some place where I should not see fulfilled the dishonours of [foretold by] my evil oracles.' ἀστροις ἐκμετρούμενοι: i.e. visiting it no more, but only thinking of it as a distant land that lies beneath the stars in this or that quarter of the heavens. Schneidewin cp. Aelian Hist. Anim. (περὶ ἤτων ἤτωτος) 7. 48 ἠκτεὶ δ᾽ ὅν ποτε ἔτη Ἁρδύης ἐσ τὴν Αἰ-βῆνα καὶ τὰς μὲν πόλεις ἀπελλυμαν χαῖ τοῦτο δὴ τὸ λεγόμενον ἀστ-ροις αὐτὰς ἐσπαινυτα, προγεί δὲ ἐσ τὴν ἐρήμην: 'proceeded to leave the cities, and, as the saying is, knew their places only by the stars, and went on into the desert.' ἐφευγον might share with ἐκμετρ. the government of τὴν Κορ. χθόνα, but is best taken absolutely.

796 ἐνθα = ἐκείσε ἐνθα. ὀψοίμην after the secondary tense (ἐφευγον) for δομαι: μὴ with the fut. as 1412: Ai. 659: El. 380, 436: Trach. 800.

800 καὶ σοι κ.τ.λ. Oedipus is now at the critical point: he will hide nothing of the truth from her who is nearest to him. It is part of his character that his earnest
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

... desire to know the truth never flinches: cp. 1170. 803 ἀπήνης: see on 753. οἶνον adverbial neut. = ὁ, referring to Iocasta's whole description; not acc. masc., referring to the person of Laïus as described by her. 804—812 The κῆρυξ is, I think, identical with the ἡγεμόν, and distinct from the τροχηλάτης. I understand the scene thus. Oedipus was coming down the steep narrow road when he met the herald (to be known for such by his stave, κηρύκειον) walking in front of the carriage (ἡγεμόν). The herald rudely bade him stand aside; and Laïus, from the carriage, gave a like command, (With the imperfect ἡλαυνήτην, 'were for driving,' πρὸς βιάν need not mean more than a threat or gesture.) The driver (τροχηλάτης), who was walking at his horses' heads up the hill, then did his lord's bidding by actually jostling the wayfarer (ἐκτρέποντα). Oedipus, who had forborne to strike the sacred herald, now struck the driver: in another moment, while passing the carriage, he was himself struck on the head by Laïus. He dashed Laïus from the carriage; the herald, turning back, came to the rescue; and Oedipus slew Laïus, herald, driver, and one of two servants who had been walking by or behind the carriage; the other servant (unperceived by Oedipus) escaped to Thebes with the news. 808 ὅχου: 'from the chariot—having watched for the moment when I was passing—he came down on me, full on my head (μέσον κάρα acc. of part affected), with the double goad.' The gen. ὅχου marks the point from which the action sets out, and is essentially like τὰς πολυχρόνας | Πυθών... ἦβας v. 151. In prose we should have had ἀπ’ ὅχου. Several edd. prefer the conjecture ὅχου, but no correction is needed. τηρήσας: [Dem.] or. 53 § 17 τηρήσας με ἀνύντα ἐκ Πειραιῶν ὑψε...ἀρπάξει. 809 καθίκετο governs μου, which μέσον κάρα defines: Plut. Anton. § 12 σκύτει λασοῖς...καθικοῦμενοι τῶν ἐντυχαρχόντων: Lucian Symp. § 16 τάξας δ’ ἀν τινὸς καθίκετο τῇ βακτηρίᾳ. This verb takes accus. only as = to reach, lit. or fig. (as II. 14. 104 μάλα τῶς με καθίκει σκυμάν). διπλοῖς κέντρουσι: a stick armed at the end with two points, used in driving. The τροχηλάτης had left it in the carriage when he got out to walk up the hill. 810 οὐ μὴν ἵσην γ’: not merely an even penalty (cp. τὴν ὁμολαν ἀποδίδωλα, par pari referre): Thuc. 1. 35 οίχ ὁμολα ἡ ἀλλοτρίωσιν, the
renunciation of such an alliance is more serious. Cp. Lys. contra Eratosth. § 11 ἐκεῖ δὲ οὐχ ὅσον ὠμολογεῖ [one talent] εἰσίν, ἀλλὰ τριὰ τάλαντα ἄργυρων… συντόμως, in a way which made short work: cp. Thuc. 7. 42 ἡπείρον ἐπιθεται τῇ πειρᾳ καὶ οἱ ξυντοματάτην ἥγειτο διαπολέμουσιν, the quickest way of deciding the war: Her. 5. 17 ἐστὶ δὲ σύντομος κάρτα (sc. όδος), there is a short cut.

812 μέσης implies that a moment before he had seemed firmly seated: ‘right out of the carriage.’ Eur. Cyc. 7 ἅταν μέσην θένων, striking full on the shield: I. T. 1385 ὡς ἐκ μέσης ἐπιθέτο | βοή τις, from within the ship itself: El. 965 ἀρκεν εἰς μέσην, right into the net.

814 εἰ συγγενὲς τι τῷ Δαιώ if any tie with Laius προσήκει τοῦρ τῷ ξένῳ belongs to this stranger. συγγενῆς can take either dat. (akin to) or gen. (kin of): and here several editors give Δαίω. But the dat. Δαιώ, making it verbally possible to identify the ξένος with Laius, suits the complex suggestiveness with which the language of this drama is often contrived: cp. τῶν in 1167. Again, τῷ ξένῳ τούτῳ might apply to Oedipus himself (452). Had we τῷ without συγγενές, Δαίω (part. gen.) would then be necessary. The constructions of προσήκεω are (1) προσήκω τῳ, I am related to; (2) προσήκει μοι τωσ, I have a right in, or tie with; (3) προσήκει μοι τι, it belongs to me. Here it is (3).

815 The reading of L is τίς τούδε γ’ ἄνδρος νῦν ἐστ’ ἄθλοῦτερος; which Dindorf corrects into νῦν ἐστ’. But this miserably enfeebles the force of the comparative. A reads τούδε γ’ ἄνδρος ἐστίν (sic), and the other mss. reproduce one or other of these two readings. Believing νῦν to be genuine (it sharpens the contrast between Oed.’s sudden fall and his former happiness), I am inclined to think the true reading to be that given above. I imagine ἄνδρος to have become misplaced, and γε to have been inserted to save the metre.

817 δν…τιν. The mss. Φ… τινα must be rendered: ‘to whom it is not allowed that any one should receive (him)’: but the words would naturally mean: ‘to whom it is not allowed to receive any one.’ In 376, where sc. γ’ ἐμοῦ is certain, all our mss. have με…γε σοῦ: much more might the cases have been shifted here. Some edd. keep τινα, merely correcting Φ into δν or οῦ (Elmsley); but such a repetition of τινα at the end of two consecutive lines would be intolerable.

818 μηδὲ…τινα sc. ξεστι, absolutely: nor is it lawful that any one should speak to him.
 oidipous tyrannos.

οθείν δ' ἀπ' οἴκου. καὶ τάδ' οὐτίς ἄλλος ἢν ἦν ἣν γω π' ἐμαντὸ τάσο' ἀράς ὁ προστυδεῖς. 820
λέχῃ δὲ τοῦ βασιλέως ἐν χεροίν ἐμαίνειν χραίνῳ, δὴ ὀντερο ὁλετ'. ἀρ' ἐφυν κακός; ἀρ' οὐχὶ πᾶς ἄναγγελος; εἴ με χρή φυγεῖν, καὶ μοι φυγόντι μηστὶ τοὺς ἐμοὺς ἰδεῖν ἰδι' ἐμβατεύειν πατρίδος, ἢ γάμοις με δεὶ μητρὸς ζυγηναὶ καὶ πατέρα κατακτανεῖν Πόλυβον, ὃς ἐξέφυγε κακέθρεψε με. 825
ἀρ' οὐκ ἀπ' ὁμώς ταῦτα δαίμονός τις ἄν κρίνων ἐπ' ἄνδρι τῶδ' ἄν ὀρθοὶ λόγοιν; μὴ δῆτα μὴ δῆτ', ὁ θεὸν ἄγνοιν σέβασιν, ἵδομι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν βαίνῃ ἀφαντὸς πρόσθεν ἡ τοιάνδ' ἰδεῖν κηλίδο τοῖν ἐμαυτῷ συμφοράς ἀφιγμένην. 830
ΧΩ. ἰμίων μέν, ἀναξ, ταῦτ' ἁκνήρ' ἔως δ' ἄν οὖν

819 οθείν δ': the positive δεί must be evolved from the negative οὐκ ἐξεστίν: cp. El. 71 καί μὴ μ' ἀτίμων τῆδ' ἀποστέλλετε γῆς | αλλ' ἀρχέπλουτον (sc. καταστήσετε).
See above, 241. καί τάδ' κ.τ.λ.
'And this—this curse—was laid on me by no mouth but mine own.' As the thought proceeds, the speaker repeats τάδε in a more precise and emphatic form: cp. Plat. Rep. 60α εἴκειν κεφαλαίων ἠγείτα, τὴν ἱδόνην.
821 ἐν χεροῖν, not, 'in their embrace,' but, 'by their agency': Π. 22 426 ώς δῆλεν δακέων ἐν χεροῖν ἐμῆσιν. 822 f. ἀρ'—ἀρ' οὐχί. Where ἀρ' is equivalent in sense to ἀρ' οὐ, this is because it means, 'are you satisfied that it is so?' i.e. 'is it not abundantly clear?' (El. 614).
Here, the transition from ἀρ' to ἀρ' οὐχί is one from bitter irony to despairing earnest:—'Say, am I vile? Oh, am I not utterly unclean?'
827 Πόλυβον. Wunder and Dindorf think this verse spurious. But it is, in fact, of essential moment to the development of the plot. Oedipus fears that he has slain Laius, but does not yet dream that Laius was his father. This verse accentuates the point at which his belief now stands, and so prepares us for the next stage of discovery.
829 ἐπ' ἄνδρι τοῖς with ὀρθοὶ λόγοιν, speak truly in my case. Isaeus or. 8 § 1 ἔπι τοῖς τοιούτοις, ὁ ἄνδρες, ἀνάγκη ἐστὶ χαλεπῶς φέρειν, in such cases. Π. 19 181 αὐτ' ἐξείπτω δικαιότερος καὶ ἐπ' ἄλλω | ἐστειλα, in another's case.
The simple dat. appears to be used in the same sense, O. C. 966 οὐκ ἐξεύρως ἐμὸν | ἀμαρτίαν ἄνειδος: Αἰ. 1144 φ' φθέγμ' ἄν οὐκ ἀνήρες.
830 μὴ δῆτα κ.τ.λ.: 'Forbid, forbid, ye pure and awful gods…'
832 τοιαύτε, not τοιάσθε: cp. 533.
833 κηλίδα: cp. ἄγος Ἀγ. 26: O. C. 1133 κῆλις κακῶν. For συμφοράς, see on 90.
834 ὀκνήρ': 'fraught with fear.'
πρὸς τοῦ παρόντος ἐκμάθης, ἐξ' ἑλπίδα. 835
OI. καὶ μὴν τοσοῦτον ὑ' ἐστὶ μοι τῆς ἑλπίδος, τὸν ἄνδρα τὸν βοτήρα προσμεῖναι μόνον.
IO. πεφασμένον δὲ τίς ποθ' ἢ προθύμια;
OI. ἐγὼ διδάξω σ': ἢν γὰρ εὐρεθῇ λέγων σοι ταύτ', ἐγὼ̑ ἄν ἐκπεφευγούνην πάθος.
IO. ποῖον δὲ μοι περίσσον ἣκουσας λόγον;
OI. ληστὰς ἐφασκες αὐτῶν ἄνδρας ἐννέπειν ὡς νυν κατακτεῖναιεν. εἰ μὲν ὁμὴν ἐτι λέξει τὸν αὐτοῦ ἀριθμὸν, οὐκ ἐγὼ̑ κτανον'
οὐ γὰρ γένοιτ' ἄν εἰς γε τοῖς πολλοῖς ἴσος.
845 εἰ δ' ἄνδρ' ἐν οἰόζωνον αὐδήσει, σαφῶς

8' οὖν. So where the desponding φύλαξ hopes for the best, Aesch. Ag. 34 γένοιτο δ' οὖν κ.τ.λ.
835 τοῦ παρόντος, imperf. part., ἐκεῖνον ὡς παρῆν: Dem. or. 19 § 129 οἱ συμπρέσβευσι μετὰ παρόντες καὶ παρόντες καταμαρτυρήσουσιν, ἢ. ὁ συμπρεσβευόντως καὶ παρῆσαν.
836 καὶ μὴν: see detached note A. τῆς ἑλπ. The art. is due to the mention of ἑλπίδα just before, but its force is not precisely, 'the hope of which you speak.' Rather ἑλπίδα is 'some hope,' τῆς ἑλπ. is 'hope' in the abstract.
838 πεφασμένον sc. αὐτοῦ: gen. absol. Ἐλ. 1344 τελομέρων ἐπομν' ἄν, when (our plans) are being accomplished.
840 πάθος, a calamity,—viz. that of being proved blood-guilty. The conjecture ἁγος is specious. But πάθος shows a finer touch; it is the euphemism of a shrinking mind (like the phrase ἢν τι πάθω for θάνω). For perf. with ἄν cp. 693.
841 περισσόν, more than ordinary, worthy of special note: Her. 2. 32 τῶν ἄλλα τε μηχανᾶσαι… περισσά, ἢ. e. among other remarkable enterprises. Iocasta is unconscious of any point, peculiar to her version, on which a hope could depend: she had reported the story of the slaughter in the fewest words, 715—716.
844 τον αὐτοῦ ἀριθμόν, i.e. πλείον and not ἕνα: or, in the phrase of grammarians, τὸν πληθυντικὸν and not τὸν ἐνικὸν ἀριθμὸν.
845 ἴσος, 'one cannot be made to tally with (cannot be identified with) those many': τοῖς πολλοῖς, referring to the plur. ληστὰς (8.42).
846 οἰόζων, 'one lonely way-farer.' The peculiarity of the idiom is that the second part of the compound is equivalent to a separate epithet for the noun: i.e. οἰόζων, 'with solitary girdle,' signifies, 'alone, and girt up.' O. C. 717 τῶν ἐκατομπόδων ἑρμῆδων, not, 'with a hundred feet each,' but, countless, and dancing: ib. 17 πυκνὸ περοὶ ἀδάνειν, not, thickly-feathered, but, many and winged: ib. 1055 διστόλοις ἀδελφά, not, separately-journeying sisters, but, two sisters, journeying: Ai. 390 δισσάρχας βασιλῆς, not, diversely-reigning kings, but, two reigning kings: Eur. Alc. 905 κόρος μορφάναι, not, a youth with one child, but, a youth, his only child: Phoen. 683 διώνυμοι θελα, not,
OIDIPΟΥΣ ΤΥΡΑΝΝΟΣ.

τοῦτ’ ἐστὶν ἤδη τούργων εἰς ἐμὲ ἥτην.

IO. ἄλλ’ ὡς φανέν γε τούτος ὡδ’ ἐπίστασα, κοῦκ ἐστιν αὐτῷ τοῦτο γε ἐκβαλείν πάλιν·

πόλις γὰρ ἥκουσ’, οὐκ ἔγεν μόνη, τάδε.

ei δ’ οὖν τι κάκτρεποιτο τοῦ πρόσθεν λόγου, 850

οὗτοι ποτ’, ὁμαξ’, τὸν γε Λαίου φόνον

φανεὶ δικαλώς ὅρθον, ἐν γε Λοξίας

διεῖπε χρήμα παιδὸς εξ’ ἐμοῦ θανεῖν.

The goddesses with contrasted names, but, several goddesses, each of whom is invoked. So I understand Eur. Or. 1004 μονόν ὡς Ἀώ, ‘Eos who drives her steeds alone’ (when moon and stars have disappeared from the sky).

847 εἰς ἐμὲ ἥτην: as if he were standing beneath the scale in which the evidence against him lies; that scale proves the heavier of the two, and thus descends towards him.

848 ἐπίστασα φανέν τούτος ὡδε', know that the tale was thus set forth: ἐπίστασα ὡς φανέν τούτος ὡδε', know that you may take the story to have been thus set forth: where ὡς merely points to the mental attitude which the subject of ἐπίστασα is to assume. Phil. 567 ὡς ταύτ’ ἐπισταὶ δρῶμεν', οὐ μέλλωντ’ ἐτί, know that you may assume these things to be a-doing, not delayed: and ib. 253, 415: below 956. So with the gen. abs.: Ἀι. 281 ὡς ὡδ’ ἐχόντων τῶν’ ἐπιστάθαι σε χρή, these things being so, you must view them in that belief.

849 ἐκβαλείν, repudiate: Plat. Crito 46 ἐπεξερεύνω δὲ λόγου οὕς ἐν τῷ ἐπιπρόπθεν ἔλεγον οὐ δύναμαι νῦν ἐκβαλεῖν.

851 εἰ κάκτρεποιτο, if he should turn aside: see on 772 καὶ...λέξαμ’ ἄν.

852 τὸν γε Λαίου φόνον. Iocasta argues: ‘Even if he should admit that the deed was done by one man (a circumstance which would confirm our fears that the deed was yours), at any rate the death of Laius cannot be shown to have happened as the oracle foretold; for Laius was to have been killed by my son, who died in infancy. The oracular art having failed in this instance, I refuse to heed Teiresias when he says that you will yet be found guilty of slaying your father Polybus.’ Iocasta, bent on cheering Oedipus, merely alludes to the possibility of his being indeed the slayer of Laius (851), and turns to the comforting aspect of the case—viz., the undoubted failure of the oracle, on any supposition.

853 δικαλώς ὅρθον, in a just sense correct, i.e. properly fulfilled: for ὅρθον see on 503.

854 διαπε: expressly said: cp. διαδείκνυμι, to show clearly (Her.), διαδηλώ, διαρρήθην, ‘in express terms’: so above, 394 αὐτοῦ... διειπεῖν = ‘to declare (solve) a riddle.’ Λοξίας: a surname of the oracular Apollo, popularly connected with λοξός, ‘oblique’ (akin to λέχ-ρος, obliquus, luxus ‘sprained’), as = the giver of indirect, ambiguous responses (λοξα καὶ ἐπιμαθείσεστα, Lucian Dial. Deor. 16). It is not etymologically possible to refer Λοξίας to νυκ, lux. But phonetic correspondence would justify the connection, sug-
gested by Mr Fennell, with ἀ-λέξ (Skt. ῥα-κή). Λεξίας and his sister Λεξίω would then be other forms of Phoebus and Artemis ἀλεξάργας, ἀλέξιμορον (above, 164), 'defenders.' Iocasta's utterance here is not really inconsistent with her reservation in 712: see note there.

857 οὔτε τὴν οὔτε τὴν οὔτέ; ἐπὶ τὰ δέοντε ν ἐπὶ βάτερα, neither to this side nor to that: Phil. 204 ἦ τοῦ τῆς ἢ τῆς τῶν.

859 καλὸς νομίζει: he assents, almost mechanically—but his thoughts are intent on sending for the herdsmen.

860 στελοῦντα, 'to summon': στέλλειν = 'to cause to set out' (by a mandate), hence 'to summon': O. C. 297 σκοτός δὲ νῦν | ὅς κἀκε ἐνε' ἐπεμεῖνον οἶχεταν στελῶν. μη- δὲ τοῦτ' ἀθύες, 'and do not neglect this.' With a point after στε- λοῦντα we could render: 'neglect not even this': but Oed. does not feel, nor feign, indifference.

862 γὰρ, since λαμ貔ς κ.τ.λ. implies consultation. The doubled ἄν gives emphasis: cp. 139. ὅν οὐ σοί φιλόν = τοῦτων ἀ πράξαι οὐ σοὶ φιλόν ἐστί. Phil. 1227 ἐπραξας ἐγραφαν τοῖν ὃν οὐ σοὶ πρέπον;

863—910 Second στάσιμον. The second ἐπεσωθοῦν (513—862) has been marked by the overbearing harshness of Oedipus towards Creon; by the rise of a dreadful suspicion that Oedipus is ἄγγειος—blood-guilty for Laius; and by the avowed contempt of Iocasta, not, indeed, for Apollo himself, but for the μαντικῆ of his ministers. These traits furnish the two interwoven themes of the second stasimon: (1) the prayer for purity in word as in deed: (2) the depreciation of that pride which goes before a fall;—whether it be the insolence of the τῶνων, or such intellectual arrogance as Iocasta's speech bewrays (λόγῳ, v. 884). The tone of warning reproofs towards Oedipus, while only allusive, is yet in contrast with the firm though anxious sympathy of the former ode, and serves to attune the feeling of the spectators for the approach of the catastrophe.

1st strophe (863—872) May I ever be pure in word and deed, loyal to the unwritten and eternal laws.

1st antistrophe (873—882). A tyrant's selfish insolence hurls him to ruin. But may the gods prosper all emulous effort for the good of the State.

2nd strophe (883—896). Irreverence in word or deed shall not escape: the wrath of the gods shall find it out.

2nd antistrophe (897—910). Surely the oracles concerning Laius will yet be justified: Ὁ
Zeus, suffer not Apollo’s worship to fail.

663 εἰ μοι ἔννειη μοιραὶ φέροντι, ‘may destiny still find me winning,’ is equivalent to εἴθε διαπελούμ φέρων, the part. implying that the speaker is already mindful of ἄνγελα, and prays that he may continue to be so: whereas εἰ μοι ἔννειη μοιραί φέρων would have been equivalent to εἴθε μοι γένοστο φέρεω, an aspiration towards ἄνγελα as not yet attained. The use of the participle here is, in principle, identical with the use after such verbs as διαπελώ, τυγχάνω, λανθάνω. φέροντι (= φερομένω, see on 520)...ἀνγελαί, ‘winning purity,’ regarded as a precious κτήμα (Ant. 150): cp. 1190 πλέον τὰς εὐδαίμονες φέρει: Εἰ. 968 εὐσέβειαν...οἶς (will win the praise of piety): Eur. Or. 158 ὑπνο...φερομένων χαρᾶν.

664 εὑσπέττον, active, ‘reverent,’ only here: so 890 τῶν ἀσέπτων, also act., ‘irreverent deeds,’ as in Eur. Helen. 542 Πρώτεως ἀσέπτου παιδός, impious, unholy: see on 515.

665 δὲ νόμοι πρόκεισθαι ψηλῆς, ‘for which (enjoining which) laws have been set forth, of range sublime,’—having their sphere in the world of eternal truths: ψηλῆς φόδες being equiv. to ψήληλ καὶ ψυφοῖ πατῶτες: see on οἶδαμον 846, and contrast χρονοστιβῆς 301. The metaphor in νόμοι was less trite for a Greek of the age of Sophocles than for us: cp. Plat. Legg. 793 αὐτά καλοῦμενα ὑπὸ τῶν πολλῶν ἄγραφα νόμίμα—οὔτε νομοὶ δὲ προσαγορεύειν αὐτὰ νομοῖς ἄρητα εἶν.

666 οὐρανίαν δὲ αἰθέρα τεκνωθέντες, called into a life that permeates the heavenly ether (the highest heaven): the metaphor of τεκνωθέντες being qualified by its meaning in this particular application to νόμοι, viz. that they are revealed as operative; which allows the poet to indicate the sphere throughout which they operate by δὲ αἰθέρα, instead of the verbally appropriate ἐν αἰθέρι: much as if he had said δὲ αἰθέρα ἐνεργοὶ ἀναφέντες.

687 Ὡλυμπός: not the mountain, as in the Iliad, but, as in the Odyssey (6. 42), the bright supernatural abode of the gods: and so—the sky itself.

680 ἐτίκτεν, ‘was their parent,’ sometimes used instead of ἔτεκε where the stress is not so much on the fact of the birth as on the parentage, 1099, O. C. 982, fr. 501: Pind. P. 9. 15 öν ποτὲ...Ναῖς...ἐτίκτεν.

871 μέγας ἐν τούτοις θεός: ‘mighty is the god (abstract) in them’: i.e. the divine virtue inherent in them is strong and unfailing. θεός without art., as 880:
ἀντ. α'. ὑβρις φυτευει τύραννον. ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν, ἄ μῆ 'πίκαιρα μηδὲ συμφέροντα, ἀκρότατον εἰσαναβᾶσ' 873

5 <ἀκρον> ἀπότομον ὠροσέν εἰς ἀνάγκαν, ἐνθ' οὐ ποδὶ χρησίμων χρῆται. τὸ καλῶς δ' ἔχον πόλει πάλαισμα μῆποτε λῦσαι θεν οὐκ ἄτοιμαι. 880 θεν οὐ λήξω ποτὲ προστάταν ἱσχων.

O. C. 1694 τὸ φέρον ἐκ θεοῦ. Better thus than, ‘there is a great god in these,’—which is weak after what has preceded.

873 ὑβρις. The tone of Oedipus towards Creon (esp. 618—672) suggests the strain of warning rebuke. τύραννον, here not ‘a prince,—nor even, in the normal Greek sense, an unconstitutionally absolute ruler (bad or good),—but, in our sense, ‘a tyrant.’ For ἐκ with subj., see on 198.

876 ἀκροτάτον is metrically required for correspondence with ψυπόδες in 866. The ms. have ἀκροτάταν possibly due to ἀνάγκαν. In 877, ἀπότομον ὠροσέν εἰς ἀνάγκαν, there is a defect of one long syllable or two short ones, (cp. 866 δ’ αἰθέρα κ.τ.λ.). For the grounds on which ἀκρον, as given in the text, seems to me a probable conjecture, the reader is referred to the larger edition.

877 ἀπότομον...εἰς ἀνάγκαν, to sheer ruin: the epithet of the precipice being transferred to the abyss which receives him: Her. 1. 84 τὸ χωρίόν τῆς ἀκροσφάς...ἐν ἀμαχών τε καὶ ἀπότομον. Cp. αἰτίων δελθρόν (Il. 6. 57), ἄνακτων αἰτίων (Pind. Ol. 11. 42). ἀνάγκαν, a constraining doom from the gods: Eur. Ph. 1000 εἰς ἀνάγκην δαιμόνων ἀφεγμένοι.

878 χρησίμω...χρῆται, ‘where no service of the foot can serve’: where it does not use the foot to any purpose: i.e. the leap is to headlong destruction; it is not one in which the feet can anywhere find a safe landing-place. For the paronomasia cp. Pind. P. 2. 78 κερδός δ' το Μάλα τότο κερδαλων τελέβει; ‘but for the creature named of gain (the fox) what so gainful is there here?’

879 τὸ καλῶς δ' ἔχον: but I ask that the god never do away with, abolish, that struggle which is advantageous for the city,—i.e. the contest in which citizen vies with citizen who shall most serve the State. The words imply a recognition of the προθυμία which Oed. had so long shown in the service of Thebes: cp. 48, 93, 247.

880 πάλαισμα: cp. Isocr. Ep. 7 § 7 τοίς καλῶς τὰς πόλεις τὰς αὐτῶν διοικοῦν ἀμυλητέον καὶ πειρατέον διενεκείων αὐτῶν. Plut. Mor. 82ο cόσμησε οὖκ ἀργυρίτην οὐδὲ δωρίτην ἀγωνίζομενοι (the emulous service of the State), ἀλλὰ λέρων ὡς ἀληθῶς καὶ στεφανίτην (like the contests in the great games).

882 προστάτας: defender, champion: not in the semi-technical sense of ‘patron,’ as in 411.
883 ὑπέροπτα, adverbial neut. of ὑπέροπτος [not ὑπέροπτος, epic nom. for ὑπερόπτης (Ἀντ. 130), like ἱπτῶ]: cp. Ο. C. 1695 οὖν κατάμεμπτ' ἐβητον, ye have fared not amiss. Π. 17. 75 ἀκίνητα διώκων | ἵπτοσ: Eur. Suppl. 770 ἀκραντ' ὁδυρει... ἀπαρθενευτ' ἀλωμένα: ἴον 255 ἀνερευνητα δυσθυμει (hast griefs which I may not explore). χερσίν, in contrast with λόγῳ, merely = ἔργος, not 'deeds of violence': cp. Eur. Ph. 312 πῶς... και χερσι καὶ λόγοισι... περιχορεύουσα τέρψι... λάβω, find joy in deed and word of circling dance, i.e. in linking of the hands and in song. Cp. 864.

885 Δίκας ἀφόβητος, not fearing Justice: cp. 969 ἄγνωστος ἔγχονος, not touching a spear. The act. sense is preferable only because class. Greek says φοβηθεὶς τὴν δίκην, not φοβηθεὶς ὑπὸ τῆς δίκης: the form of the adj. would warrant a pass. sense: cp. Τρ. 685 ἄκτινος... ἄδικτον. With ἄφοβος (Αἰ. 366) ἀφόβητος cp. ἀταρβής (Τρ. 322) ἀταρβητος (Αἰ. 197).

886 ἔθη, images of gods, whether sitting or standing: but always with the added notion that they are placed in a temple or holy place as objects of worship. Timaeus p. 93 ἔδος· τὸ ἀγαλμα καὶ τὸ τόπος ἐν ψ οἴρυτα: where τόπος prob. denotes the small shrine in which an image might stand. Dionys. Hal. 1. 47 uses ἔθη to render πενατε. Liddell and Scott s. v. cite several passages in which ἔδος 'may be a temple': but in all of them it must mean image. It must remain an open question whether the poet is here glancing at the mutilators of the Hermæ in 415 B.C., and especially at Alcibiades. Certainly direct contemporary allusion is uncongenial to the dramatic art of Sophocles; but a light touch like this—especially in a choral ode—might fitly strike a chord of contemporary feeling in unison with the emotion stirred by the drama itself.

888 δυσπότιον, 'miserably per- verse': Ἀντ. 1025 οὐκέτ' ἔστι... ἐβουλοῖς οὐ' ἀνολβοῖς.

890 τῶν ἀσέπτων: see on 864. ἐρημεῖται, keep himself from: O. C. 836 ἔργον, 'keep off': Her. 7. 197 ὧς κατὰ τὸ ἄλογο ἐγενετο, αὐτός τε ἐργετο αὐτοῦ καὶ τῇ στρατην πᾶσα παρήγγειλε. Plat. Legg. 838 ἀ ἐν τε καὶ ἀκριβῶς εἰργονται τῆς τῶν καλῶν εὐνουλίας. As to the form, Her. has ἔργον or ἔεργον: in Attic the mss. give Aesch. Eum. 566 κατεργαθοῦν: Soph. Αἰ. 593 ἐξωρίσετε: Thuc. 5. 11 περιερχαντες (so the best mss., and Classen): Plat. Gorg. 461 εκαθερνεῖς (so Stallb. and Herm., with mss.): Rep. 461 εκ ξωρίσαντος: Rep. 285 εἴρεις. So far as the mss. warrant a conclusion, Attic seems to have admitted ἐρ- instead of ἐιρ- in the forms with εξι. The smooth breathing is right here,
even if we admit a normal distinction between ἐφρόω 'to shut out' and εἶργω 'to shut in.'

891 τῶν ἀθικτῶν κ.τ.λ.: 'shall lay profaning hands on sanctities.' Blaydes's conj. θέσται seems to me certain. The form occurs Eur. Hippol. 1086 κλαίων τις αὐτῶν ἀρ' ἑμοῦ γε θέσται: Her. 652 ἐλ δὲ τῶν δι προσθήκης χερή. Hesych. has θεσθαι. L has θέσται with no breathing. Soph. could not conceivably have used such a phrase as θέσθαι τῶν ἀθικτῶν, to cling to things which should not even be touched. ματάξων, acting with rash folly: Her. 2. 162 ἀπεματαίος, behaved in an unseemly manner: Aesch. Ag. 995 σπλάγχνα δ' οὐκι ματάζει, my heart does not vainly forebode. The reason for writing ματάξων, not ματάξω, is that the form ματάξω is well attested (Her., Josephus, Hesych., Herodian); while there is no similar evidence for ματάξω, though the latter form might have existed, being related to a stem ματα (μάτη) as δικα-ζω- with δικά (δική).

892 τίς ἑτὶ ποτ'...ἀμύνειν; Amid such things (if such deeds prevail), who shall any longer vaunt that he wades off from his life the shafts of the gods? The pres. ἀμύνειν, not fut. ἀμύνειν, because the shafts are imagined as already assailing him. εἰν τοῖσ' ὑποθέσι: 1320: Ant. 38 εἰ τάδ' ἐν τούτοις.

893 θεών...ἐδέσται. The readings here adopted (which are fully discussed in the larger edition) give just the sense that is required by the context: ‘If justice and religion are trampled under foot, can any man dare to boast that he will escape the divine wrath?’

896 χορεύειν. The words πο- νεῖν ἡ τοῖς θεοῖς added in a few mss. (including L) have plainly arisen from a contracted writing of πανηγυρίζειν τοῖς θεοῖς which occurs in a few others. This gloss correctly represents the general notion of χορεύειν, as referring to the χορόι connected with the cult of Dionysus, Apollo and other gods. The χορός was an element so essential and characteristic that, in a Greek mouth, the question τί δεί με χορεύειν; would import, ‘why maintain the solemn rites of public worship?’ Cr. Eur. Bacch. 181 δεῖ...Διόνυσον...δον καθ' ἡμᾶς δυνατὸν αὐξεθαι μέγαν... τοι δεί χορεύειν, ποι καθιστάναι πόδα, καὶ κράτα σείσαι πολίν; ἑιγοῦ σὺ μοι γέρων γέροντι, Τειρεσία. So 1095 χορεύεσθαι.

898 ἀθικτόν: cp. the story of the Persian attack on Delphi in 480 B.C. being repulsed by the god, who would not suffer his priests to remove the treasures, φας αὐτὸς ἱκανὸς εἶναι τῶν ἐωτοῦ προκατήσθαι, Her. 8. 36. ὀμφαλὸν: see on 480.

900 τῶν Ἀβαίσι ναόν. The site of Abae, not far N. of the
modern village of Exarcho, was on a hill in the north-west of Phocis, between Lake Copais and Elateia, and near the frontier of the Opuntian Locrians. Her. 8. 33. Hadrian built a small temple beside the ancient lepóν of Herodotus: Paus. 10. 35. 3.

901 τὰν Ὀλυμπίαν, called by Pindar δέσπον τὰ ἀλαδεία (Ol. 8. 2), because divination by burnt offerings (μαντική δὲ έμπυρών) was there practised on the altar of Zeus by the Iamidae, hereditary μαντείως (Her. 9. 33).

902 εἰ μὴ τάδε ἀρμόσει, if these things (the prophecy that Laius should be slain by his son, and its fulfilment) do not come right (fit each other), χειρόδεκτα τάσιν βροτοῖς, so as to be signal examples for all men. Cp. Ant. 1318 τάδь οὐκ ἐπ' ἄλλου βροτῶν ἣ ἐκεῖ ἀρµόσει ποτ' ἐκ µεταφάρµεν, can never be adjusted to another,—be right¬ly charged on him. χειρόδ. only here.

903 άκούεις, audis, alluding chiefly to the title Ζεύς βασιλεύς, Xen. Anab. 3. 1. 12; under which, after the victory at Leuctra in 371 B.C., he was honoured with a special festival at Lebadeia in Boeotia, Diod. 15. 53.

904 λάθοι, found only in L, is peculiarly suitable to the impetuous earnestness of the chorus. The other mss. and some edd. give λάθη. The subject to λάθοι is not definitely τάδε (902), but rather a notion to be inferred from the whole preceding sentence,—‘the vindication of thy word.’ Elms. cp. Eur. Med. 332 Ζεῦ, μὴ λάθοι σὲ τῶν δὴ αἰτίων κακῶν.

905 After φθόνοντα γὰρ Λαίου we require a metrical equivalent for θεῶν βῆλη in 893. The παλαία in the margin of L and in the text of other mss. favours παλαί¬φατα, proposed by Linwood and Arndt, which suits φθόνοντα: cp. 561. Schneidewin conj. ἰππο¬χρήστα Λαίου. Λαίου, object. gen.: cp. Thuc. 1. 140 τὸ τῶν Μεγαρέων ψήφισµα (about them).

906 ἔξαιρον, ‘are setting at nought.’ This bold use comes, I think, not from the sense of destroying (Xen. Hellen. 2. 2. 19 μὴ σπενδεσθαι Ἀθηναίοις ἀλλ' ἔξαιρειν), but from that of setting aside, excluding from consideration: Plat. Soph. 249 B τοῦτο τῷ λόγῳ ταύτων τότε ἐκ τῶν ἄνωτων ἐξαιρῆσθων, by this reasoning we shall strike this same thing out of the list of things which exist. Cp. Theaet. 162 Θεῶις...οὐς ἐγὼ ἐκ τοῦ λέγειν καὶ τοῦ γράφειν περὶ αὐτῶν, ὡς εἰσιν ἡ ὡς οὐκ εἰσιν, ἐξαιρέω. The absence of a gen. like λόγον for ἔξαιρον, is softened by φθόνοντα, which suggests ‘fading from men’s thoughts.’

907 τιµαῖς...ἔμφανης, manifest
έρρει δὲ τὰ θεία.

[Iocasts enters from the palace, bearing a branch (ικέτηρια), wreathed with festoons of wool (στέφη), and incense.]

10. χώρας ἀνακτεῖς, δόξα μοι παρεστάθη
ναοὺς ἰκέτηρια δαιμόνων, τάδ' ἐν χεροῖν
στέφη λαβοῦσῃ καταθυμάματα.
ὑψὸν γὰρ αἴρει θυμὸν Ὀἶδιτοὺς ἄγαν
λύπαιον παντολαιον ὦν' ὅποι άνήρ
ἐννοις τὰ καινὰ τοῖς πάλαι τεκμαίρεται,
ἀλλ' ἐστὶ τοῦ λέγοντος, ἢν φόβους λέγη.

in honours (modal dat.): i.e. his divinity is not asserted by the rendering of such worship as is due to him. Aesch. P. V. 171 (of Zeus) σκήπτερον τιμάς τ' ἀποσυλλάτει.

910 τὰ θεία, ‘religion,’ both faith and observance: cp. O. C. 1537.

911—1085 ἐπεισόδιον τριτον. A messenger from Corinth, bringing the news that Polybus is dead, discloses that Oedipus was not that king’s son, but a Theban foundling, whom the messenger had received from a servant of Laius. Iocasta, failing to arrest the inquiries of Oedipus, rushes from the scene with a cry.

911—923 Iocasta comes forth, bearing a branch (ικέτηρια), wreathed with festoons of wool (στέφη), which, as a suppliant, she is about to lay on the altar of the household god, Apollo Λὺκειος, in front of the palace. The state of Oedipus frightens her. His mind has been growing more and more excited. It is not that she herself has much fear for the future. What alarms her is to see ‘the pilot of the ship’ (923) thus unnerved. Though she can believe no longer in ἱμαν μαντικὴ, she has never ceased to revere the gods (708); and to them she turns for help in her need.

912 ναοὺς δαιμόνων can only mean the public temples of Thebes, as the two temples of Pallas and the Ἰσμήνων (20). The thought had come to Iocasta that she should supplicate the gods; and in effect she does so by hastening to the altar which she can most quickly reach (919).

913 στέφη: see on 3. ἐπιθυμιάματα, offerings of incense: cp. 4. In Εἰ. 634, where Clytaemnestra comes forth to the altar of Apollo προστατηρίως, an attendant carries θύματα πάγκαρτα, offerings of fruits of the earth. λαβοῦνῃ. λαβοῦναν would have excluded a possible ambiguity, by showing that the δόξα had come before and not after the wreaths were taken up: and for this reason the accus. often stands in such a sentence: Xen. Ἄν. 3. 2. 1 ἐδοξεῖν αὐτοῖς προφυλακάσας καταστήσαντας συγκαλεῖν τοῖς στρατιωταῖς.

916 τὰ καινὰ, the prophecies of Teiresias, τοῖς πάλαι, by the miscarriage of the oracle from Delphi: 710 f.

917 τοῦ λέγοντος: Plat. Gorg. 508 ὃ εἰμι δὲ ἐπὶ τῷ βουλομένῳ, ὅσπερ οἱ ἀτιμοὶ τοῦ ἑθελοντος, ἀν τε τύπτειν βουλήσασθαι, κ.τ.λ.—as out-
As the Queen ceases speaking, an old man enters, as from the country, on the spectators' left. He wears a rough tunic (χιτών) and short coarse woollen cloak (χλαίνα), with a petasos slung over his shoulders. Evidently a stranger, he looks about doubtfully for a moment and then addresses the Chorus.

ΛΓΕΔΟΣ.

ἀρ’ ἄν παρ’ ὑμῶν, ὥξενοι, μάθοιμ’ ὅπου τὰ τοῦ τυράννου δῶματ’ ἐστὶν Οἰδίπου;

laws are at the mercy of the first comer: O. C. 752 τούπιοντος ἄρπάσαι. ἦν φόβους λέγη has better ms. authority than el λέγοι, and is also simpler: the latter would be an opt. like Ai. 520 ἀνδρὶ τοῖς χρεῶι (= χρή) μνήμην προσέδω, τερπνόν εἶ τί ποιεῖτο: cp. ἰ. 1344: Ant. 666. But the statement of abstract possibility is unsuitable here. el...λέγη has still less to commend it.

918 οὖτε, seeing that, = ἐπειδή: El. 38: Dem. or. 1 ὦτον οὕτως ἐχεί: so ὄποτε Thuc. 2. 60. 4: Lys. or. 12 § 34 θαυμάζω δὲ τί ἄν ποτε ἐποίησα συνείπω, ὅπτ’ ἀντεπείναντο νάς καὶ ἑκατέρων Πολέμαρχου.

919 Δύκει "Απολλοῦ: see on Δύκει 203.

920 κατεύγμασιν, the prayers symbolised by the ἱερθήρα and offerings of incense: 'these symbols of prayer.' The word could not mean 'votive offerings.' Wunder's conject. κατάργμασιν, though ingenious, is neither needful nor really apposite. That word is used of (a) offerings of first-fruits, presented along with the εἰρή-

σιώνη or harvest-wreath, Plut. Thes. 22: (b) the οὐλοχύται or barley sprinkled on the altar and victim at the beginning of a sacrifice: Eur. I. Τ. 244 χέρμαθα τε καὶ κατάργματα.

921 λύσιν...εὐαγή, a solution without defilement: i.e. some end to our anxieties, other than such an end as would be put to them by the fulfilment of the oracles looming Oedipus to incur a fearful ágos. For εὐαγής λύσις as = one which will leave us εὐαγεῖς, cp. Pind. Olym. 1. 26 καθαροῦ λέβητος, the vessel of cleansing.

923 ὡς κυβερνήτης νεῶς, not ὡς (οὕτα) κύβερν. ν., because he is our pilot, but ὡς (δκνοίμεν ἂν) βλέ-

ποντες κύβερν. ν., ἐκπεπληγμένου: Aesch. Thed. 2 ὡστις φιλάσει πρά-

γος ἐν πρύμην πόλεως ολακα νιωτῶν, βλέφαρα μὴ κοιμῶν ὑπερ.

924 When the messenger arrives, Iocasta's prayer seems to have been immediately answered by a λύσις εὐαγής (921), as regards part at least of the threatened doom, though at the cost of the oracle's credit.
μάλθα δ' αὐτὸν εἴπατ', εἰ κάτισθ' ὑπον.
ΧΟ. στέγαι μὲν αἴδε, καῦτος ἐνδον, ὃ ξένε
γενῆ δὲ μήτηρ ἥδε τῶν κείνων τέκνων.
ἉΓ. ἀλλ' ὀλβία τε καὶ ξὺν ὀλβίων ἅει
γένοιτ', ἐκείνου γ' οὐσά παντελῆς δάμαρ.
ἸΟ. αὐτῶς δὲ καὶ σὺ γ', ὃ ξέν' ἄξιος γὰρ εἰ
τῆς εὐπεπέιας οὖνεκ'. ἀλλὰ φραζ' ὅτου
χρῆτον ἀφιξάι χω τι σημήναι θέλων.
ἉΓ. ἀγαθά δόμοις τε καὶ πόσει τῷ σῷ, γύναι.
ἸΟ. τὰ ποιά ταῦτα; πρὸς τίνος δ' ἀφιγμένος;
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΑGI. ἐκ τῆς Κορίνθου. τὸ δ’ ἐπος οὐξεροῦ τάχα, ἥδοιο μέν, πῶς δ’ οὐκ ἂν; ἀσχαλλως δ’ ἵσως.

ΙΟ. τὶ δ’ ἐστι; ποιαν δύναμιν ὦδ’ ἐξει διπλῆν;

ΑΓ. τύραννον αὐτὸν οὐπικφόροις χθονὸς τῆς Ἰσθμίας στήσουσιν, ὡς ἡνδὰτ’ ἐκεῖ.

ΙΟ. τὶ δ’; οὐχ δ’ πρέσβεις Πόλυβος ἐγκρατῆς ἔτι;

ΑΓ. οὖ δὴτ’, ἐπεὶ ἐν νόματος ἐν τάφοις ἔχει.

ΙΟ. πῶς εἶπας; ἡ τέθυκε Πόλυβος, <ὁ> γέρων;

ΑΓ. εἰ μὴ λέγω ταληθές, ἄξιοι θανεῖν.

ΙΟ. ὁ πρόσπολ’, οὐχὶ δεσπότης τάδ’, ὃς τάχος μολοῦσα λέξεις; οἱ θεοὶ μαντεύματα, ἣν ἕστε τούτων Οἰδίποσ πάλαι τρέμων τὸν ἀνδρ’ ἔφευγε μὴ κτάνοι, καὶ μὲν ὁδε πρὸς τῆς τύχης ὄλωλεν οὔδε τοῦτ’ ὑπο.

[Oedipus enters from the palace.]

ΟΙ. ὁ φίλτατον γυναικὸς Ἰοκάστης κάρα, τὶ μ’ ἐξεπέμψει δεύρο τῶνδε δωμάτων;

936 τὸ δ’ ἐπος, ‘at the word,’ accus. of the object which the feeling concerns: Eur. El. 831 τῷ χρῆμα ἀθυμεῖς;

937 ἀσχαλλως, from root σεχ, prop. ‘not to hold oneself,’ ‘to be impatient,’ the opposite of the notion expressed by σχαλή (Curt. Eitum. § 170): the word occurs in Her., Xen., Dem.; and in Od. 2. 193 replaces the epic δαχαλάν. Cp. Aesch. Ag. 1049 πελθοὶ ἂν, εἰ πελθοὶ, ἀπειδοθεὶς δ’ ἤσως.


943 A defective verse, πῶς εἶπας; ἡ τέθυκε Πόλυβος; has been patched up in our best mss. by a clumsy expansion of the next verse (see large edn.). The γέρων supplied by Triclinius (whence some late mss. have γέρου) was plainly a mere guess. Nauck’s conj. ἡ τέθυκεν Οἰδίπου πατήρ; is recommended (1) by the high probability of a gloss Πόλυβος on those words: (2) by the greater force which this form gives to the repetition of the question asked in 941: (3) by the dramatic effect for the spectators.

946 ὁ θεῶν μαντεύματα. Iocasta’s scorn is pointed, not at the gods themselves, but at the μάντεις who profess to speak in their name. The gods are wise, but they grant no πρόνοια to men (978). Cp. 712.

947 ἐν ἑστε: ἦν as 367, 687, 953, 1311, 1515. O. C. 273 ἱκόμην ἐν ἱκόμην. τοῦτον τὸν ἄνδρα...τρέμων ἔφευγε, he feared and avoided this man, μὴ κτάνοι (αὐτόν).

949 πρὸς τῆς τύχης, i.e. in the course of nature, and not by the special death which the oracle had foretold. Cp. 977.

951 ἐξεπέμψει, the midd. as in ἐκκαλεῖσθαι (see on 597), metapox-
IO. ἀκούε τάνδρος τούδε, καὶ σκόπει κλύων τὰ σέμν’ ἵν’ ἥκει τοῦ θεοῦ μαντεύματα.
O1. οὔτος δὲ τίς ποτ’ ἐστὶ καὶ τί μοι λέγει;
IO. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν ὡς οὐκέτ’ ὄντα Πόλυβον, ἀλλ’ ὅλωλότα.
O1. τί φης, ξέν’; αὐτός μοι σὺ σημάντωρ γενοῦ.
AΓ. εἰ τοῦτο πρῶτον δεῖ μ’ ἀπαγγεῖλαι σαφῶς,
εὐ ἵσθ’ ἐκείνων θανάσιμον βεβηκότα.
O1. πότερα δόλοισιν, ἡ νόσου ξυναλλαγῆ; 955
AΓ. σμικρὰ παλαιὰ σώματ’ εὔναξει ῥοπῆ.
O1. νόσοις ὁ τλῆμων, ὡς ἐοικεν, ἔθθετο.
AΓ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
O1. φεῦ φεῦ, τί δὴτ’ ἀν’, ὦ γύναι, σκοποῦτό τις
τὴν Πυθόμαντιν ἑστίαν, ἢ τοὺς ἄνω
κλάζοντας ὄρνις, ὦν ύφηγητών ἐγὼ

πεσθαί, etc., the act. being properly used of the summoner or escort: see on στελοῦντα (860).
954 τί μοι λέγει: ‘what does he tell (of interest) for me?’ (not ‘what does he say to me?’: nor ‘what, pray, does he say?’)
956 ὡς: see on 848.
959 θανάσιμον βεβηκότα: Ἀι.
516 μοῖρα... | καθελευ’ Ἀδων θανα-
σίμους οἰκτόρας: Ph. 424 θανῶν...
φροῦδος.
960 ξυναλλαγῆ: see on 34.
961 σμικρὰ ῥοπῆ, lewε momentum: the life is conceived as resting in one scale of a nicely poised balance: in the other scale is that which sustains the life. Lessen this sustaining force ever so little, and the inclination (ῥοπῆ), though due to a slight cause (σμικρά), brings the life to the ground (ἐνα-
ξει). Plat. Rep. 556 E ὠσπερ σώ-
μα νοσοῦσε μικρᾶς ῥοπῆς ἐξωθεν δεῖται προσλαβέσθαι πρὸς τὸ κά-
νεν,...οὕτω δὴ καὶ ἡ κατὰ τούτα ἐκείσω διακειμένη πόλις ἄπο σμικ-
κρᾶς προφάσεως...νοσεῖ.
963 ‘Yes, and of the long years that he had told’: lit., ‘Yes, he
died of infirmities (νόσοις ἔθθετο), and of the long years (τῷ μακρῷ
χρόνῳ, causal dat.), in accordance with their term (συμμετρούμενος,
sc. αὐτός, lit. ‘commensurably with them’): the part. being nearly equiv. to συμμετρῶς, and expressing that, if his years are
387 πολα ξυμετρον προξενή οὐχ,’ seasonsably for what hap?’
965 τὴν Πυθόμαντιν ἑστίαν =
τὴν Πυθοῦ μαντικῆν ἑστίαν, as
Apollo himself is Πυθόμαντις i.e.
ὁ Πυθοῦ μαντίς, Aesch. Cho. 1030:
cf. Πυθόκραντος, Πυθόχρηστος, Πυ-
θόνικος. ἑστίαν, as O. C. 413
Δελφικῆς ἀφ’ ἑστίας: Eur. Ion 461
Φοιβής...γας | μεσόμφαλος ἑστία.
966 κλάζοντας, the word used by Teiresias of the birds when
their voice (φθογγος) had ceased to
be clear to him, Ant. 1001 κα-
κώ | κλάζοντας οστρω καὶ βεβαρ-
βαρωμένων. ὄν ύφηγητῶν sc. ἰν-
tων, ‘on whose showing,’ quius
indicius: 1260 ὃν ύφηγητον τίνους:
O. C. 1588 ύφηγητήρος οὐδένος
φίλων. In these instances the
κτενεὶν ἐμελλον πατέρα τὸν ἐμὸν; ὃ δὲ θανῶν
κεῦθει κάτω δὴ γῆς. ἔγω δὲ ὅδε ἐνθάδε
ἀψαυστὸς ἐγχοὺς. εἰ τι μὴ τῶμῳ πόθῳ
κατέφθιθ᾽ ὀουτὸ δὲ ἀνθανὼν ἔι ἐξ ἐμὸν.
tega δὲ οὖν παρόντα συλλαβῶν θεσπίσματα
κεῖται παρ᾽ Ἀιδη Πολυβος ἀξία οὐδενός.
Ι. οὐκον ἔγω σοι ταῦτα προφελετόν πάλαι;
Ο. ηὔδας ἔγω δὲ τῷ φόβῳ παρηγόμην.
Ι. μὴ νων ἐτ᾽ αὐτῶν μηδὲν ἐς θυμὸν βάλγης. 975

absence of the part. is softened by
the noun which suggests the verb;
but not so in O. C. 83 ὡς ἐμοῦ
μόνης πέλας.
967 The concurrence of tri-
brachs in the 4th and 5th places
gives a semi-lyric character which
suits the speaker's agitation.
968 κεῦθε, is hidden. Ai. 635
Αἰδα κεῦθων. In Tr. 989 στογὴ
cευθεϊν may be regarded as trans-
itive with a suppressed acc., 'to
shroud (thy thought) in silence.'
Elsewhere κεῦθω is always trans-
itive, and only the perf. κέκευθα
intransitive. δὴ here nearly (=θὴ): cp.
Ani. 170 δὴ ὦν ὄλοντο... ἕγω
κράτη δὴ... ἔχω.
969 ἀψαυστὸς=οὐ ψαύσας: cp.
ἀφόρητος 885 (with note): Phil.
688 ἀμφίλεγκτα βῶθα, billows
beating around: Tr. 446 μεμπτός,
blaming: Eur. Hec. 1117 ὑπόπτος,
suspecting. Cp. note on ἄτηντων
515. εἰ τι μὴ, an abrupt after-
thought:—unless perchance: see
on 124. τοῖς πόθῳ: cp. 797:
Od. 11. 202 ὅσο... πόθος, longing
for thee.
970 ἐκ ἐξ: cp. 1075: Phil.
467 πλεῖν μὴ ἐξ ἄποστου. ἐξ, as
dist. from ὑπό, is strictly in place
here, as denoting the ultimate, not
the proximate, agency.
971 τὰ δ᾽ οὖν παρόντα: but
the oracles as they stand, at any
rate (δ᾽ οὖν, 669, 834), Polybus
has carried off with him, proving
them worthless (ἐξ᾽ οὐδενός, sup-
plementary predicate), and is hid-
den with Hades. τὰ παρόντα, with
emphasis: even supposing that
they have been fulfilled in some
indirect and figurative sense, they
certainly have not been fulfilled to
the letter. The oracle spoke of
bloodshed (φονεῖσ, 794), and is not
satisfied by κατέφθιο ἐξ ἐμοῦ
in the sense just explained. συλ-
λαβὼν is a contemptuous phrase
from the language of common life:
its use is seen in Aristophanes
Plut. 1079 νῦν δ᾽ ἀποθι χαίρων συλ-
λαβὼν τὴν μείρακα, now be off—
with our blessing and the girl:
Αὐ. 1469 ἀπίωνεν ἡμεῖς συλλα-
βόντες τὰ πτερὰ, let us pack up
our feathers and be off: Soph.
has it twice in utterances of angry
scorn, O. C. 1383 σὺ δ᾽ ἐπ᾽ ἀποτ-
τος τε κατά τῷ ἐμῳ ἠκακῶν κάκιστον,
tάς ἐς συλλαβὼν ἀράς,
begone... and take these curses
with thee: Phil. 577 ἐκπελεί σεαυ-
τῶν συλλαβῶν ἐκ τῆς ἱερᾶ γῆς,
'hence in thy ship—pack from
this land!'
974 ηὔδας instead of προφελ-
γεσ: see on 54.
975 νῦν, enforcing the argu-
ment introduced by οὖκον (973),
is clearly better than the weak νῦν.
ἐς θυμὸν βάλης: Her. 8. 68 καὶ
τάδε ἐς θυμὸν βαλεῖν, ὡς κ.τ.λ. 1. 84
ἰδὼν... τῶν τινα Διὸν καταβάτα
... ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο.
ΟΙ. καὶ πῶς τὸ μητρός λέκτρον ὅνικ ὀκνεῖν με δεῖ;
ΙΟ. τί δὲ ἂν φοβοῖτ' ἀνθρώποις, ὃ τὰ τῆς τύχης
cratει, πρόνοια δ' ἐστὶν οὐδενὸς σαφῆς;
eἰκὴ κράτιστων χὴν, ὅπως δύναιτό τις.
σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεῦματα: 980
πολλοὶ γὰρ ἦδη κἂν ὄνειρασίν βροτῶν
μητρὶ ἕμνευσάθησαν. ἀλλὰ ταῦθ' ὅτιρ
παρ' οὐδὲν ἔστι, ῥᾴστα τὸν βίον φέρει.
ΟΙ. καλῶς ἀπαντα ταῦτ' ἂν εξειρητό σοι,
eἰ μὴ 'κυρεὶ ζῶσ' ἡ τεκοῦσα: νῦν δ' ἐπεὶ
ζη, πᾶσ' ἀνάγκη, κεὶ καλῶς λέγεις, ὅκνειν.
ΙΟ. καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.

976 καὶ πῶς κ.τ.λ. 'But surely
I must fear...?'
977 φ', 'for whom,' in rela-
tion to whom: not, 'in whose
opinion.' τὰ τῆς τύχης is here
somewhat more than a mere peri-
phrasis for ἡ τύχη, since the plur.
suggests successive incidents.
tύχη does not here involve denial
of a divine order in the govern-
ment of the world, but only of
man's power to comprehend or
foresee its course. Ὑπ. Thuc. 5.
10. 14 πιστεύομεν τῇ μὲν τύχῃ ἐκ τοῦ
θεόν μὴ ἔλασσωσάθη. Lysias or.
24 § 22 οὐ μόνον μεταλαβεῖν ἡ τύχη
μοι ἐδώκεν ἐν τῇ πατριδὶ, the only
privilege which Fortune (i.e. my
destiny) has permitted me to enjoy
in my country.
978 πρόνοια. Note that in O.
C. 1180 πρόνοια τοῦ θεοῦ = 'rever-
ence for the god': in Eur. Phoen.
637 a man acts θεία πρόνοια = 'with
inspired foresight': in Xen. Mem.
1. 4. 6 προνοητικός = not, 'provi-
dentially,' but simply, 'with fore-
thought.'
979 εἰκὴ: cp. Plat Gorg. 503 ὅ
ὁν οἰκή ἐρεῖ, ἀλλ' ἀποβλέπων πρός
τι (with some definite object in
view). κράτιστον...ὅπως δύναιτο.
ὑπὲρ κλείνω: where χρή κλείνω
= δικαίως ἂν κλοῦν. So here, though
ἐστί (not ἦν), the whole phrase
= εἰκὴ κράτιστων ἂν τις σημα.
Xen. Cyro. 1. 6. 19 to...ἡ σαφὲς εἰδεὶς
καὶ ἀνάγκη, κεὶ καλῶς λέγεις, ὅκνειν.
980 φοβοῦ. φοβεῖσθαι ἐστὶ = to
have fears regarding it: Tr. 1211
ἐπὶ φοβεῖ πρὸς τοῦτο: O. C. 1119 μὴ
θαύμασθαι πρὸς τὸ λιπαρὸς.
981 κἂν ὄνειρασίν, in dreams
also (as well as in this oracle);
and, as such dreams have proved
vain, so may this oracle. Soph.
was prob. thinking of the story in
Her. 6. 107 that Hippias had such
dream on the eve of the battle of
Marathon, and interpreted it as an
omen of his restoration to Athens.
Cp. the story of a like dream com-
ing to Julius Caesar on the night
before he crossed the Rubicon.
983 παρ' οὐδὲν: Ant. 34 τὸ
πρόγειμ' ἂγειν | οὐχ ὡς παρ' οὐδὲν.
984 ἔξειρητο: the ἔξe-
glances at her blunt expression of disbelief,
not her frank reference to a hor-
rible subject.
987 καὶ μὴν: see detached note
A. ὀφθαλμὸς: the idea is that of
a bright, sudden comfort: so Tr.
203 Deianeira calls on her house-
hold to rejoice, ὡς ἀληθεύτω διμ'
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΟΙ. μέγας, ἔννιημ' ἀλλὰ τῆς ζωῆς φόβος.
ΑΓ. πολας δὲ καὶ γνώσικὸς ἐκφοβεῖσθ' ὑπερ;
ΟΙ. Μερότης, γεραιέ, Πόλυβος ἦς ἄκει μέτα.
ΑΓ. τί δ' ἐστ' ἑκείνης ὑμῖν ἐς φόβοιν φέρον;
ΟΙ. θείατον μάντευμα δειον, ὃ ἔνεν.
ΑΓ. ἦ ῥητὸν; ἢ οὐχὶ θεμιτὸν ἀλλον εἰδέναι;
ΟΙ. μάλιστα γ' ἐπε γὰρ με Δοξίας ποτὲ
χρήναι μοιῇμα μητρὶ τίμαιτον, τό τε
πατρὸν αἶμα χερσὶ ταῖς ἔμαις ἔλειν.
ὡν οὖνεχ' Ἡ Κόρινθος ἐξ ἐμοῦ πάλαι

ἐμοὶ | φήμης ἀνασχὸν τῇδε νῦν
καρποῦμεθα (the unexpected news
that Heracles has returned). More
often this image denotes the
‘darling’ of a family (Aesch. Chl.
934 ὀφθαλμὸς οἴκων), or a dynasty
that is ‘the light’ of a land (Σικε-
λιας δ' ἔσεαν | ὀφθαλμός, Pind. Οἰ.
2. 9: ὁ Βάττων παλαῖος ὀλivos,...
πῦργος ὑστερος, ὑμα τε φαννύτα-
των | ἐνοσία, Pyth. 5. 51). Not
merely (though this notion comes
in) ‘a great help to seeing,’ that
oracles are idle (ὁμώσις ὡς τὰ
μαντεύματα κακῶς ἔχει, schol.). A
particular likeness of feeling
appears in the phrase: Iocasta was
softened by fear for Oedipus and the State:
that she is now elated.

989 καὶ with ἐκφοβεῖσθε; 772, 851.

991 ἑκένης, what is there belong-
ing to her, in her (attributive gen.):
Eur. I. A. 280 δικαίωμας ταῦτα ἄνδρος
ἀρσετῶς. ἐς φόβοιν φέρον, tending
to fear: cp. 519.

992 θείατον, sent upon us by
the gods: cp. 255.

993 οὖν θεμιτὸν is much more
probable than οὐ θεμιτὸν here,
since θεμιτὸς is the usual form,
found in Attic prose, in Eur., and
in Soph. O. C. 1758. On the
other hand θεμιστὸς is a rare poet.
form, found once in Pindar, and
twice in the lyrics of Aesch. Had
we ἄλλω, the subject of θεμιτὸν
would be μάντευμα: the accus.
ἄλλον shows θεμιτὸν to be imper-
sonal.

996 τὸ πατρὸν αἴμα ὀλέν, is
strictly ‘to achieve (the shedding
of) my father’s blood.’ Classical
Greek had no such phrase as αἴμα
χειω or ἐκχέων in the sense of ‘to
slay.’ alreiv is to make a prey of,
meaning ‘to slay,’ or ‘to take,’
according to the context (Tr. 353
Εὐρυτὸν τὸ ἐλοΐ | τὴν τῇ ὑψίπυγῳ
eργασταὶ δ' ἐμοὶ | μητρὸν αἴμα, I
have wrought the murder of a
mother.

997 ἐξ ἐμοῦ, = ‘on my part’;
Ἡ Κόρινθος ἐξ ἐμοῦ μακρὰν ἀπο-
κεῖτο = ‘Corinth was inhabited by
me at a great distance,’ meaning,
‘I took good care not to go near
my old home at Corinth.’ This
implies as the corresponding active
form, ἐγὼ μακρὰν ἀπόκοιμω τὴν
Κόρινθον, I inhabited Corinth
(only) at a great distance, i.e.
shunned inhabiting it at all: where
the paradoxic use of ἀποκεῖως has
been suggested by contrast with
ἐνοκεῖν. The phrase is one of
those which, instead of saying that
a thing is not done, ironically repre-
sent it as done under a condition
which precludes it; as here the
condition expressed by ἀπὸ pre-
makrάν ἁπώκειτ' εὐτυχός μέν, ἀλλ' ὄμως τὰ τῶν τεκόντων ὁμμαθ' ἦδιστον βλέπειν.

Α.Γ. ἥ γάρ τάδ' ὁκών κεῖθεν ἥσθ' ἀπόπτολις; 1000
Ο.Ι. πατρός τε χρῆζον μὴ φονεύς εἰναι, γέρον.
Α.Γ. τὶ δή' ἐγώ οὐχὶ τοῦτο τοῦ φάσον σ', ἀναξ, ἐπείπερ εὕνους ἠλθον, ἐξελυσάμην;
Ο.Ι. καὶ μήν χάριν γ' ἀν ἀξίαν λάβοις ἐμοῦ.
Α.Γ. καὶ μήν μάλιστα τούτ' ἀφικόμην, ὅπως σοῦ πρὸς δόμους ἐλθόντος εὐ πράξαιμι τι.
Ο.Ι. ἀλλ' οὔποτ' εἰμὶ τοῖς φυτεύσασιν γ' ὦμοῦ.
Α.Γ. ὃ παῖ, καλῶς εἰ δὴ λος οὐκ εἰδὼς τί δρᾶς.
Ο.Ι. πῶς, ὃ γεραιε; πρὸς θεῶν δίδασκε με.

cludes the act described by olkeίν. See below 1273 ἐν σκότῳ... | ὀφολαθ'. Cp. Ἀντ. 715 ὑπτίους κάτω | στρέψας τὸ λοιπόν σέλαμμαν ναυτίλλεται, having upset his ship, he makes the rest of his voyage keel uppermost (i.e. his voyage comes to an abrupt end): ἰδ. 310 ἱν' εἰδότας τὸ κέρδος ἐνθεν οἰστέων | τὸ λοιπὸν ἀρπάξατε: όπου εἰδότας means 'taught by capital punishment': Αἱ. 1000 θανόντες ἤδι ταύτ' ἀφαιρεσθοῦν δπλα. We must not, then, render: (1) Corinth was inhabited (by others) at a great distance from me': where εἴ ἐμοῦ would be very harsh for ἀπ' ἐμοῦ. When ἐκ denotes distance from, it refers to things or places. Nor (2) 'Corinth was exchanged by me for a distant home,' as if this were the pass. of εἴγω ἀπόκοινεν ἐκ τῆς Κόρινθου, 'migrated from': where both the use of the passive and the use of the imperfect tense would be incorrect.

998 εὐτυχός, because of his high fortune at Thebes.

999 τῶν τεκόντων = τῶν γονέων: Eur. Ἰἱρρ. 1081 τοὺς τεκόντας δοσιά δρᾶν, and oft.: cp. Ἡ. F. 975 βοῦδ' ἡ μητήρ, ὁ τεκὼν [= ὃ πάτερ], τὶ δρᾶς;
Oi̱dipous Tyra̱nos.

1010

ΑΓ. έι τῶνδε φεύγεις ούνεκ’ εἰς οἴκους μολείων.
ΟΙ. ταρβῶ γε μή μοι Φοίβος εξέλθη σαφῆς.
ΑΓ. ἦ μὴ μίασμα τῶν φυτευσάντων λάβης;
ΟΙ. τούτ’ αὐτό, πρέσβυ, τούτῳ μ’ εἰσαεί φοβεῖ.
ΑΓ. ἁρ’ οἴσθα δήτα πρὸς δίκης οὐδέν τρέμων;
ΟΙ. πῶς δ’ ο’χί, παῖς γ’ έι τῶνδε γεννητῶν ἔφυν;
ΑΓ. ὀθούνει’ ἦν σοι Πόλυβος οὐδέν ἐν γένει.
ΟΙ. πῶς έίπας; οὐ γάρ Πόλυβος εξέφυσε με;
ΑΓ. οὐ μᾶλλον οὐδέν τούδε τάνδρός, ἀλλ’ ἵναν.
ΟΙ. καί πῶς ὁ φύσας εξ ίσου τῷ μηνεῖ;
ΑΓ. ἀλλ’ οὐ σ’ ἐγείνατ’ οὔτ’ ἐκείνος οὔτ’ ἐγώ.
ΟΙ. ἀλλ’ ἀντὶ τοῦ δή παῖδα μ’ ὁμομάζετο;
ΑΓ. δωρὸν ποτ’, ἵσθι, τῶν ἐμῶν χειρῶν λαβῶν.
ΟΙ. καθ’ ὅδ’ ἀπ’ ἄλλης χειρὸς ἐστερβέξει μέγα;
ΑΓ. ἡ γάρ πρὸς αὐτὸν ἐξεπέσει ἀπαίδεια.
ΟΙ. συ δ’ ἐμπολῆσας ἡ τυχῶν μ’ αὐτῷ δίδωσ;

1011

With Erfurdt I think that ταρβῶν is right; not that ταρβῶ could not stand, but Greek idiom distinctly favours the participle. Ant. 403 ΚΡ. ή και ἐξωλος και λεγεις ὄρθως α φίς; ἘΤ. ταύην γ’ ίδων δάντουν. ιδ. 517 ΑΝ...ἀδελ- φὸς ὠλετο. ΚΡ. πορθῶν γε τήνδε γήν. Plat. Symp. 164 Ε είπον οὖν ὅλι...ηκομι.—καλῶς (ν.ι. καλῶς γ’), ἔφη, ποιών. Σρ. 1130 ξυπαλλάξας. ἐξέλθη; Σρ. 1182 ἐξήκοι σαφῆ, come true.

1013 τούτ’ αὐτό,...τούτο: Σρ. Τρ. 408 τούτ’ αὐτ’ ἔχρησον, τούτο σου μαλείων.

1014 πρὸς δίκης, as justice would prompt, ‘justly.’ πρὸς prop. = ‘from the quarter of,’ then ‘on the side of’: Thuc. 3. 59 οὖ πρὸς τῆς ὁμέτερας δόθη—τάδε, not in the interest of your reputation: Plat. Gorg. 459 έαν τι ήμων πρὸς λόγοιν ἦ, ‘if it is in the interest of our discussion.’ Κερ. 470 οὐδέν...
father in the isle Syria, and sold to Laertes in Ithaca. τυχών is answered by εὐρών (1026) as in 973 προβλέγων by ηδας. Cr. 1039.

1026 The fitness of the phrase ναπαλαις πτυχαις becomes vivid to anyone who traverses Cithaeron by the road ascending from Eleusis and winding upwards to the pass of Dryoscephalae, whence it descends into the plain of Thebes.

1028 ἐπεστάτων: cr. Αἰ. 27 αὐτοῖς ποιμέων ἐπιστάταις.

1029 ἐπὶ θητεία, like ἐπὶ μιθῶμι Her. 5. 65 etc. θητεία, labour for wages, opp. to δουλεία: Isocr. or. 14 § 48 πόλοισι μὲν...δουλεύοντας, ἄλλους δ', ἐπὶ θητείαν ὑπαρκέτωσιν. πλάνης, roving in search of any employment that he can find (not merely changing summer for winter pastures, 1137). The word falls lightly from him who is so soon to be ὁ πλάνητης Ὀλίπονος (O. C. 3).

1030 σοῦ δ': 'But thy preserver': the ye belonging to σωτήρ, and δε opposing this thought to that of v. 1029. For δε γε cr. Aesch. Αγ. 938 ΑΓ. φιλήμα γε μέντοι δημόθρους μέγα σθένει. Κ.Α. ο δ' ἀφθονίσσος γ', οὐκ ἐπιγένητος πέλει. 'True, but.....' Most MSS. give σοῦ γε, but the gentle reproof conveyed by δε γε is not unfitting in the old man's mouth: and a double γε, though admissible, is awkward here.

1031 τι δ' ἀλγός κ.τ.λ. And in what sense wert thou my σωτήρ; The ἐν κακοῖς of most MSS. is intolerably weak. From the ἐν καρισω of L and another good MS. (a most unlikely corruption of so familiar a word as κακοῖς), I conjecture ἐγκυρῶν, 'when you lighted on me': cr. 1026, 1039. Soph. has that verb in Εἰ. 863 τινος δόλος ἐγκύρας (meet with).

1035 σπαργάνων, 'from my swaddling clothes': i.e. 'from the earliest days of infancy.' The babe was exposed a few days after birth (717). Εἰ. 1139 ὡς.....πυρός | ἀνειλόμην | ἀδέλφοι βάρος. Some understand, 'I was furnished with cruelly dishonouring tokens of my birth,' δεως ἐπονείδιστα σπαργανα, alluding to a custom of tying round the necks of children, when they were exposed, little tokens or ornaments, which might afterwards serve as means of recognition (crepundia, monumenta): see esp. Plautus Rudens 4. 4. 111—126, Εἰπίδημος 5. 1. 34: and Rich s. v. Crepundia, where a wood-cut shows a statue of a child with a string of crepundia hung over the right shoulder. But we must surely take σπαργάνων with ἀνειλόμην.
ΞΩΤΕ assents and continues: '(yes,) and so...' δε ει, i.e. ΟΙΔΙ-
πΟΥΣ: see on 718.

1037 προς μητρός, ἡ πατρός; sc. ἄνειδος ἀνείλισθην (1035): 'was it at
the hands of mother or father (rather than at those of strangers)
that I received such a brand? The agitated speaker follows the
train of his own thoughts, scarcely heedin.

1038 κάστε ὑμῶν τῶν παρεστώτων πέλας
δότις κάτοικε τὸν βοτήρ' ἄντε, ἐστίν ἐπὶ ἄγρων ἐστι κανθάδε ἐσθιδόν;
σημύναθ', ὡς ὁ καίρος εὐρήσια τάδε.

1039 ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

1040 ΟΙ. ὡς τῶν ἀνδρῶν μεὶς αὐτῶν τυχόν;
ΑΓ. ὥστε δὲ ταύτη ἐμοὶ λόγω οὐκ ἔστω.

1041 ΟΙ. ἧ γὰρ παρ' ἄλλου μ' ἔλαβες οὐδ' αὐτός τυχόν;
ΑΓ. ὅλα ποιμῆν ἂλλος ἐκδίδωσί μοι.

1042 ΟΙ. τίς οὗτος; ἥ κάτωτα δηλάσασι λόγῳ;
ΑΓ. τῶν Λατεύ δῆπο τις ὁ νομαξετο.

1043 ΟΙ. ἧ τοῦ τυράννου τῆς Ἰταλίας πάλαι ποτέ;
ΑΓ. μάλιστα: τούτου τάνδρος οὗτος ἦν βοτήρ.

1044 ΟΙ. ἡ κατί ἐτι ἦσαν οὕτως, ὡς τ' ἰδεῖν ἔμε;
ΑΓ. ἦμεις γ' ἀριστ' εἰδείτ' ἀν ὑπερχώριοι.

1045 ΟΙ. ἐστὶν τις θυμῶν τῶν παρεστώτων πέλας
δότις κάτοικε τὸν βοτήρ' ἄντε ἐπεστει; ἐτί οὖν ἐπὶ ἀγρών ἐστι κανθάδε ἐσθιδόν;
σημύναθ', ὡς ὁ καιρός εὐρήσια τάδε.

1046 ΧΟ. οἶμαι μὲν οὐδέν' ἄλλου ἦ τοῦ ἔτος Ἀγρών,

1047 ΙΩ. 324. he has ἐνθείττε. Speaking
generally, we may say that the
contracted termination -ἐιν for
ἐις is common to poetry and prose;
while the corresponding
contractions, -εἰμεν for ἐκείσαμεν and
-εἰτε for ἐκείσαμεν, are rare except in
poetry.

1048 ἐν ἀγρῷ or κατ' ἀγρών.

1049 οὖν with the first ἔτε, as
Ελ. 199, 560: it stands with the
second above, 90, 271, Φ. 345.
ἐτ'] ἄγρων: Οδ. 22, 47 πολλά μὲν ἐν
μεγάροισι...πολλά δ' ἐτ' ἄγρων:
(επι τιν Κ. 184 ἐπὶ έκει, 1136
κατι γῆς ἄλλης;) the usual Attic
phrase was ἐν ἀγρῷ or κατ' ἀγ-
ρών.

1050 εὐρήσατε: the perf. = 'dis-
covered once for all.' Isocr. or.
15 § 295 τῶν δυνάμεων λέγειν ἡ
πάθεια ἡ πολις ἡμῶν δοκεί γ' εγε-
ρήσατε: didáskalo, to be the
established teacher.

1051 Supply ἐννέπα (αὐτόν),
not ἐννέτει. The form ὅμαι,
tho though often parenthetic (as Τραχ. 536), is not less common with
οὐν καμάτενες πρόσθεν εἰσίδειν· ἀτὰρ ἢδ ἀν τάδ’ οὐχ ἦκιστ’ ἂν Ἰοκάστῃ λέγωι.

1053 ἄν...ἄν: see on 862.

1054 νοεῖς = ‘you wot of,’ the man—i.e. you understand to whom I refer. Cp. 859.

1055 τί δ’ οντιν’ εἴπε: Aesch. P. V. 765 θέρσων ἢ βρότειον [γάμῳ γαμεῖ]; εἰ ῥητῶν, φράσσων. ΠΡ. τι δ’ οντιν’; Ar. Ἀν. 997 σο δ’ εἰ τίς ἀνδρῶν; Μ. δατης εἰμ’ ἐγὼ; Μέτων. Plat. Euthyphry. 2 β τίνα γραφήν σε γεγραπται; ΣΩ. ἤντων; οὐκ ἁγώνη.

1057 μάτην, of course, with με-μνησθαί, ‘waste not a thought on what he said...’twere idle.’

1058 Since οὐκ ἐστὶν δύσως, οὐκ ἂν γένοιτο δύσως, mean ‘there is, there could be found, no way in which,’ τοῦθ’ is abnormal; yet it is not incorrect: ‘this thing could not be attained, namely, a mode in which,’ etc. Cp. the mixed constr. in Αἰ. 378 οὖν γὰρ γένοιτ’ ἂν ταῦθ’ ὅσως οὐχ ὥς ἔχειν (instead of ἔχει).

1060 Since the answer of 1042, Iocasta has known the worst. But she is still faint to spare Oedipus the misery of that knowledge. Meanwhile he thinks that he is afraid lest he should prove to be too humbly born. The tragic power here is masterly.
fancy himself entitled to acquittal because he is a rascal of the third generation.' Eustathius Od. 1542. 50 quotes from Hippônax 'Afrôv toçtn ómêp tov éptádoulov (Bergk fr. 75), i.e. 'seven times a slave.' For the force of trê-, cp. also tregígas, tregímas, trágímas (thrice-sold,—of a slave), trágídas (a slave who has been thrice in fetters). Note how the reference to the female line of servile descent is contrived to heighten the contrast with the real situation.

1063 Hê, not Hê, like deilos, opp. to agathos, eôthos: Od. 4. 63 álλη ανδρών γένος ἑστε διστρέφων βασιλέων | σκηπτούχων: ἐπεὶ οὐκ ακακὸς τοιοῦτο εἶκον.

1067 tâ láósta...tautâ: cp. Ani. 96 tô deînû tûto (i.e. of which you speak).

1072 Iocasta rushes from the scene—to appear no more. Cp. the sudden exit of Haemon (Ani. 766), of Eurydice (ib. 1245), and of Deianira (Tr. 813). In each of the two latter cases, the exit silently follows a speech by another

1074 débouka has here the construction proper to a verb of taking thought (or the like), as προφηθοῦμαι δῶς μὴ γενησται,—implying a desire to avert, if possible, the thing feared.

1075 The subject to ánarrhêei is kâkâ, not Hê, γυνή: for (1) Hê γυνη ánarrhêei kâkâ would mean, 'the woman will burst forth into reproaches,' cp. Ar. Eq. 626 ὁ δ' ἄρ' ἐνδον ἐλασιβροντ' ἀναρρηγνύων ἐπὶ: (2) the image is that of a storm bursting forth from a great stillness, and requires that the mysterious kâkâ should be the subject: cp. Ai. 775 ékrîheî mâchâ: Arist. Meteor. 2. 3 εκρήγα...ἀέρως.

1076 χρῆσει, scornfully personifies the kâkâ.

1077 boulfôsumai, 'I shall wish': i.e. my wish will remain unaltered.
until it has been satisfied. Cp. 1446 προστρέψομαι: Αἰ. 681 ὑθελεὶν βουλήσομαι, it shall henceforth be my aim: Ο. Ὁ. 348 καὶ ταῦτ' ἀφ' ὑμῶν...βουλήσομαι...κυρεῖν ἐμοί. That these futures are normal, and do not arise from any confusion of present wish with future act, may be seen clearly from Plat. Phaedo 91 Α καὶ ἐγὼ μοι δοκῶ ἐν τῷ παρόντι τοσοῦτον μόνον ἐκείνων διοἴσειν· οὐ γὰρ ὅπως τοῖς παροῦσιν ἀ ἐγὼ λέγω δόξει ἄλλης πρὸ θυμοῦθ' θ' ὁμαί: and ὅ. 191 c.

1078 ὡς γυνὴ, in a woman's way: though, as it is, her 'proud spirit' only reaches the point of being sensitive as to a lowly origin. Oedipus himself μέγα φρονεῖ in a higher sense. The sentiment implies such a position for women as existed in the ordinary life of the poet's age. ὡς is restrictive: cp. 1118: Thuc. 4. 84 ὅπερ δὲ οὐδὲ ἀδύνατος, ὡς Δακεδαίμωνος, εἰπέων. See on 763.

1081 Whatever may have been his human parentage, Oed. is the 'son of Fortune' (said in a very different tone from 'Fortunae filius' in Hor. Sat. 2. 6. 49): Fortune brings forth the months with their varying events; these months, then, are his brothers, who ere now have known him depressed as well as exalted. He has faith in this Mother, and will not shrink from the path on which she seems to beckon him; he will not be false to his sonship. τῆς ἐν διδοῦσις, the beneficent: here absol., usu. with dat., as σοφῶν δ' ἐν διδοῖη Zeôs, Ο. Ὁ. 1143. Not gen. abs., 'while she prospers me,' since the poet. τῆς for αὐτῆς could stand only at the beginning of a sentence or clause, as 1082.

1082 συγγενεῖς, as being also sons of Τύχη: the word further expresses that their lapse is the measure of his life: cp. 963: ἀλλὰ ἐξυπνοῦσοι αἰῶν (Ἀγ. 107), years with which bodily strength keeps pace. Pind. Ném. 5. 40 πότις συγγενῆς, the destiny born with one.

1083 διώρισαν: lit., 'have distinguished me as lowly or great': i.e. his life has had chapters of adversity alternating with chapters of prosperity; and the months have marked these off (cp. 723). The metaphor of the months as sympathetic brothers is partly merged in the view of them as divisions of time: see on 866, 1300.

1084 'Having sprung of such parentage (ἐκφύς, whereas φύς would be merely 'having been born such') I will never afterwards prove (ἐξαθωμιμ, εὐαδημ, cp. 1011) another man' (ἄλλος, i.e. false to my own nature). The text is sound. The license of πορ' at the beginning of 1085 is to be explained on essentially the same principle as μέλας δ' | , etc. (29, cp. 785, 791) at the end of a verse; viz. that, where the movement of the thought is rapid, one verse can be treated as virtually
The genuineness of ποτ' is confirmed by the numerous instances in which Soph. has combined it with ἐπὶ, as above, 892, below, 1412: Ai. 98, 687: Tr. 830, 922.

1086—1109 This short ode holds the place of the third σταδ-σιμον. But it has the character of a ‘dance-song’ or ὑπόρχημα, a melody of livelier movement, expressing joyous excitement. The process of discovery now approaches its final phase. The substitution of a hyporcheme for a regular stasimon has here a two-fold dramatic convenience. It shortens the interval of suspense; and it prepares a more forcible contrast. A hyporcheme is substituted for a stasimon with precissely similar effect in the Ajax, where the short and joyous invocation of Pan immediately precedes the catastrophe (693—717).

Strophe (1086—1097). Our joyous songs will soon be celebrating Cithaeron as native to Oedipus.

Antistrophe (1098—1109). Is he a son of some god,—of Pan or Apollo, of Hermes or Dionysus?

1086 μάντις: as El. 472 εἰ μὴ γὼ παράφρων μάντις ἐφιν καὶ γνώμας [λειπομένα σοφᾶς: so O. C. 1080, Ant. 1160, Ai. 1419: cp. μαντεèveμαι = ‘to presage.’

1087 κατὰ with an accus. of respect is somewhat rare (Tr. 102 κρατιστέων κατ’ ὄμma: id. 379), except in such phrases as κατὰ πάντα, κατ’ οὐδὲν, κατὰ τοῦτο. Cp. Metrical Analysis.

1088 οὗ = οὐ μᾶ: see on 660. ἀπείρων = ἀπείροι: conversely Soph. used ἀπείροι in the commoner sense of ἀπείρων, ‘vast,’ fr. 481 χιτῶν ἀπείρων ἔνθηροι κακών. περά-ω, to go through, πείρα (πείρα), a going through (peritus, periculum), are closely akin to πέρα, beyond, πέρας, πείρας a limit (Curt. Ετυμ. §§ 356, 357): in poetical usage, then, their derivatives might easily pass into each other’s meanings.

1090 τῶν ἐπιούσιν ἔση is my proposed correction of the reading of the mss. οὐκ ἔση τῶν αὐριον. To this the objections are:—(1) It does not suit the antistrophe, which, though verbally corrupt, seems metrically right. (2) If ἦ αὐριον παντελήνω be granted to be a possible expression, it could mean only, ‘the full-moon of to-morrow’ (not merely the ‘coming’ or ‘next’ full-moon), and presupposes that the day on which the Chorus speaks is precisely the eve of a full-moon. For a full discussion of the passage see larger edition. παντελήνων (sc. ὃραν): Her. 2. 47 ἐν τῇ αὐτῇ παντελήνῳ. The meaning is: ‘at the next full-moon we will hold a joyous παννυχίς, visiting the temples with χορό (Ant. 153) in honour of the discovery that Oedipus is of Theban birth; and thou, Cithaeron, shalt be a theme of our song.’
πανσέληνον, μὴ οὐ σὲ γε καὶ πατριώταν Οἰδίπουν
καὶ τροφὸν καὶ ματέρ' αὔξειν,
καὶ χορεύεσθαι πρὸς ἥμων, ὡς ἐπὶ ἥρα φέροντα
tοὺς ἐμοῖς τυράννοις.

ιὴιε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἶη.

ἀντ. τὸς σε, τέκνον, τὸς σ' ἐτικτε τὰν μακραιῶνον

Πανὸς ὀρεσσιβάτα πα-

τρὸς πελασθείον; .createFromTemplate

1098 ἥῃ, esp. as the Healer: 

1096 see on 150.

1097 σοὶ δὲ: El. 150 Νόβα, σὲ δ' ἐγνογε νέμω θεόν. ἀρέστ':

i.e. consistent with those oracles 

which still await a λύσις εὐαγγῆς (921).

1098 ἐτίκτε: see on 870.

1099 τῶν μακραιῶνον: the 

Nymphs, who, though not immortal, live beyond the human span.

1100 For ὀρεσσιβάτα προοπε-

λασθείον of the mss. Lachmann 

corrected conjectured πατρὸς πελασθείον, in 

order to supply the syllable de-

ficient after ὀρεσσιβάτα. πατρὸς, 

written πρὸς, would explain the 

whole corruption.

1101 The words of most ms., 

ἡ σὲ γε τίς θυγάτηρ, probably 

represent the true metre: see on 

1090. But we cannot accept them 

as meaning, 'Was a daughter of 

Apollo thy mother?', since the 

words τῷ γαρ πλάκες, κ.τ.λ., 

leave no doubt that the question in-

tended is, 'Was Apollo thy father?' 

I believe that Sophocles wrote ἦ

sing. from a nom. ἦρ, from rt. 

ἀρ (to fit), as='pleasant service.' 

After the phrase ἥρα φέρειν had 

arisen, ἐπὶ was joined adverbially 

with φέρειν, ἐπὶ ἥρα φέρειν being 

equivalent to ἥρα ἐπιφέρειν. τοῖς 

ἐμοῖς τυρ., i.e. to Oedipus: for the 

plur., see on θανάτων, 497.

1091 πατριώταν, since Cithae-

ron partly belongs to Boeotia. I 

read Οἰδίπουν instead of Οἰδίπουν, 

as affording a better subject for 

αὔξειν than (1) ἥμας understood, 

which is impossibly harsh, or (2) 

τῶν...πανσέληνον: 'Thou shalt not 

fail to know that Oedipus honours 

thee both as native to him (i.e. as 

belonging to his Theban father-

land), and as his nurse and mother 

(see below); and that thou art 

celebrated in choral song by us 

(πρὸς ἥμων), seeing that thou art 

well-pleasing to him.' μὴ οὐ with 

αὔξειν, because οὐκ ἄρεσθον ἔσῃ = 

a verb of hindrance or denial with 

a negative: the experience shall 

not be refused to thee, but that 

he shall honour thee. 


1092 τροφόν, as having sheltered 

him when exposed: τι μ' ἔδε-

χον; 1391. ματέρ', as the place 

from which his life rose anew, 

though it had been destined to be 

his τάφος, 1452.

1094 χορεύσθαι, to be cele-

brated with choral song: Ant. 

1153 πάνυνυχοι χορεύοντο τῶν τα-

μιῶν ἦλεκτρον.

1095 ἐπὶ ἥρα φέροντα: see 

Merry's note on Od. 3. 164 αὕτης 

ἐπὶ ἰπτήρ Απελθ' Ἀγαμέμνοιν ἥρα φέ-

ροντες. ἥρα was probably acc.
Δοξίους; το γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι:
5 εἰθ' ὁ Κυλλάνας ἀνάσσων,
εἰθ' ὁ Βακχείως θεὸς ναϊών ἐπ' ἄκρων ὀρέων εὐῤήμα δέξατ' ἐκ τοῦ
Νυμφαν Ἐλικώνιδων, αἱς πλείστα συμπαίζει.

σὲ γ' ἐφυσε πατὴρ | Δοξίας; The
corruption would have arisen
thus:—(1) The σὲ of ἐφυσε
dropped out, being mistaken for
a repetition of the pronoun σὲ. (2)
Then ΓΕΦΠΑΙΘΡ (γεφυπατήρ)
would most easily pass into ΓΕ-
ΘΤΙΑΘΡ (γεθυγατήρ), and τὶς
(which is not found in our best
ms., L) would be inserted for
sense and metre, the change of
Δοξίας to Δοξίου necessarily fol-
lowing. For σὲ γε following σὲ
cp. Ph. 1116 πότος σε δαμιῶν
τάο' | οὐδὲ σὲ γε ὄδοι ἔχετε.

1103 πλάκες ἀγρόνομοι, 'up-
land pastures,' =πλ. ἀγρόω νεμο-
μένον: so ἀγρῶν, αὐλάις, Ant. 785.
Apollo as a pastoral god had the
title of Νόμως, which was esp.
connected with the legend of his
serving as shepherd to Laomedon
on Ida and to Admetus in
Thessaly. Macrobius i. 17. 43
(Apollinis) aedes ut ovium pastoris
sunt apud Camireses [in Rhodes]
ἐπιμῆλου, apud Naucios ποιμ-
νοῦ, iteneque deis ἀρνοκόμης
colitur, et apud Lesbios ναπαῖος
[cp. above, 1026], et multa sunt
cognomina per diversas civitates ad
dei pastoris officium tendientia.

1104 ὁ Κυλλάνας ἀνάσσων,
Hermes: Hom. Hymn. 3. 1:شف
Verg. Aen. 8. 138 quem candida
Maia | Cyllenes gelido conceptum
vertex fudit. The peak of Cyllene
(now Ziria), about 7300 ft. high,
in N. E. Arcadia, is visible from
the Boeotian plain near Leuctra,
where Cithaeron is on the south
and Helicon to the west, with a
glimpse of Parnassus behind it:
see my Modern Greece, p. 77.

1105 ὁ Βακχείως θεὸς, not 'the
god Βάκχος,' but 'the god of the
Βάκχοι,' the god of Bacchic frenzy;
Hom. Hymn. 19. 46 ὁ Βάκχειως
Διώνυσος: O. C. 678 ὁ Βακχιώτας...
Διώνυσος.

1107 εὐῥήμα expresses the sud-
den delight of the god when he
receives the babe from the mother,
—as Hermes receives his new-
born son Pan from the Νύμφη
ἐὐπλόκαμος, Hom. Hymn. 19. 40
tον δ' αἰτῆ' Ἑρμῆς ἐριονίως εἰς
χέρα θῆκεν | δεξάμενος' καίρεν
de νῦν περιώσια δαιμῶν. The word
commonly =a lucky 'find,' like
ἐρμαινύ, or a happy thought. In
Eur. Ion 1349 it is not 'a foundling,'
but the box containing ὁπάργυρα
found by Ion.

1110—1116 ἐπεισόδιον τέταρτον.
The herdman of Laïus is con-
fronted with the messenger from
Corinth. It is discovered that
Oedipus is the son of Laïus.

1110—1116 The οἶκοι who
alone escaped from the slaughter
of Laïus and his following had at
his own request been sent away
from Thebes to do the work of
a herdman (761). Oedipus had
summoned him in order to see
whether he would speak of λροταί,
or of a λγοτής (842). But mean-
while a further question has arisen.
Is he identical with that herdsmen
of Laïus (1040) who had given up
the infant Oedipus to the Corin-
thian shepherd? He is now seen
approaching. With his coming,
the two threads of discovery are
brought together.
ΟΙ. εἰ χρή τι καμὲ μὴ συναλλάξαντα πω, πρέσβεις, σταθμᾶσθαι, τὸν βοτηρ’ ὀρᾶν δοκῶ, ὀντερ πάλαι ζητοῦμεν. ἦν τε γὰρ μακρὸ γῆρα ἑυνάδει τὸδὲ τάνδρι σύμμετρος, ἀλλὰς τὲ τοὺς ἀγοντας ὠσπερ οἰκέτας ἑγνωκ' ἐμαυτοῦ. η' δ' ἑπιστήμη σὺ μου προύχως τάχ' ἀν που, τὸν βοτηρ' ἱδὼν πάρος.

ΧΟ. ἑγνωκα γὰρ, σάφ' ἵσθι: Δαίον γὰρ ἦν εἴπερ τις ἀλλὸς πιστὸς ὡς νομεύς ἄνηρ.

[The aged herd now enters. He wears a coarse tunic (ἔξωμα), which leaves the right arm and breast exposed; and a rough sheepskin hangs over his shoulders. He approaches with evident unwillingness, supporting his steps with a staff.]

ΟΙ. σὲ πρὸτ' ἑρωτῶ, τὸν Κορίνθιου ἕξων, ἦ τόνδε φραξεῖς; ΑΓ. τοῦτον, ὀντερ εἰσορᾶς. 1120
ΟΙ. οὔτος σὺ, πρέσβυν, δεῦρο μοι φώνει βλέπων ὡς' ἀν σ' ἑρωτῶ. Δαίον ποτ' ἡσθα σὺ;

1110 καμὲ, as well as you, who perhaps know better (1115). μὴ συναλλάξαντα πω, though I have never come into intercourse with him, have never met him: see on 34, and cp. 1130.

1112 ἐν...γῆρα: ἐν describes the condition in which he is, as Ph. 185 ἐν τ' ὀδύναις ὄμοι | λιμῷ τ' οὐκτρός: Ai. 1017 ἐν γῆρα βαρύς.

1113 ἑυνάδει with τῶδε τάνδρι: σύμμετρος merely strengthens and defines it: he agrees with this man in the tale of his years.

1114 ἀλλος τε, and moreover: cp. Her. 6. 105 ἀποτέμπου... Φειδιππίδην, Ἀθηναίον μὲν ἄνδρα ἄλλως δὲ ἡμερόδρομον, an Athenian, and moreover a trained runner. Soph. has ἀλλος τε καὶ ῞εσπερίως ἑυνάδει...especially,’ El. 1324. ‘I know them as servants,’ would be ἐγνωκα ὃτας οἰκέτας. The ὠσπερ can be explained only by an ellipse: ὠσπερ ἃν γνωτῇ οἰκέτας ἐμαυτοῦ (cp. 923). Here it merely serves to mark his first impression as they come in sight: ‘I know those who bring him as (methinks) servants of mine own.’

1117 γὰρ, in assent (‘you are right, for,’ etc.), 731: Ph. 756: Ant. 639, etc. Δαίον γὰρ ἦν... νομεύς: a comma at ἦν is of course admissible (cp. 1112), but would not strictly represent the Greek construction here, in which the expression of the idea—Δαίον ἦν πιστὸς νομεύς, εἴπερ τις ἀλλὸς—has been modified by the addition of the restrictive ὡς before νομεύς. ὡς only means that the sense in which a νομεύς can show πιστὸς is narrowly limited by the sphere of his work. See on 763: cp. 1078.

1119 τὸν Κορίνθιου ἕξων with σὲ, instead of a vocative, gives a peremptory tone: Ant. 441 σὲ δή, σὲ τὴν νεώνουσαν ἐλ πέδων κάρα, | φῆς δ' καταρέει κ.τ.λ., where the equivalent of ἑρωτῶ here is understood. Cp. Ai. 71 οὔτος, σὲ τὸν τὰς κ.τ.λ. So in the nomin., Xen. Cyr. 4. 5. 22 σὺ δ', ἐφ', σὺ τῶν Ἰρκάνων ἀρ- χων, ὑπωμείον.
ΘΕΡΑΠΩΝ.

η, δούλος οὐκ ὑπητός, ἀλλ' οἴκοι τραφεῖς.
Oi. ἐργον μερμηνῶν ποιον ἦ βλον τίνα;
ΘΕ. ποιμναὶ τὰ πλεῖστα τοῦ βίου συνειπόμην.
Oi. χόρως μάλιστα πρὸς τίσι ἔνυολοσ ὄν;
ΘΕ. ἦν μὲν Κιθαρώον, ἦν δὲ πρόσχορος τότος.
Oi. τὸν ἄνδρα τόνδ' ὄνυ οἰσθα τὴδε ποι μαθῶν;
ΘΕ. τί χρῆμα δρώντα; ποίον ἄνδρα καὶ λέγεις;
Oi. τόνδ' ὅς πάρεστιν ἡ ἔνυαλλάξας τι πω;
ΘΕ. οὐχ ὡστε γ' εἰπέων ἐν τάχει μνήμης ὑπο.

1123 ἦ, the old Attic form of the 1st pers. from ἔα: so the best mss. in Plat. Phaed. 61 b, etc. That Soph. used ἦ here and in the Niobe (fr. 406) is stated by the schol. on Ἡ. 5. 533 and on Οδ. 8. 186. L has ἦν here and always, except in O. C. 973, 1366, where it gives ἦ. οἶκοι τραφεῖς, and so more in the confidence of the master. Such vernac were called οἶκογενεῖς, οἰκοτραφεῖς, ἐνδογενεῖς, or οἰκότριβες.

1124 μερμηνῶν: in classical Greek μερμηνῶν is usu. 'to give one's thought to a question' (as of philosophy, Xen. Mem. 4. 7. 6 τὸν ταύτα μερμηνώντα): here merely = 'to be occupied with': cp. Cyrg. 8. 7. 12 τὸ πολλά μερμηνῶν, and so in the N. T.; 1 Cor. 7. 33 μερμήνα τα τοῦ κόσμου.

1126 ἔνυαλος, prop. dwelling with' (μαλὰ ἔνυαλος Ai. 611): here, after πρὸς, merely: 'having thy haunts': an instance of that redundant government which Soph. often admits: below 1205 ἐν πάνιον | ἔνυοιοί: Ai. 464 γυμνῶν...τῶν ἀριστελῶν ἄτερ; Ph. 31 κενήν ὀλικήν ἀνθρώπων δίκα: Ant. 919 ἐρμός πρὸς φίλων: 445 ἔξω βαρέλας αἵρεσις ἑλεύθερον.

1127 ἦν μὲν, as if replying to χώροι τίνες ἦσαν πρὸς ὅλω ἐν. ἦσθα;

1128 οἴσθαι with μαθῶν, are you aware of having observed this man here? Cr. 1142 οἴσθαι...δοὺς; 'do you know this man, through having observed him?' εἶδεναι, implying intuitive apprehension, is not said of merely recognising persons (οἶδε σὲ would mean, 'he knows thy nature,' Plat. Crito 44 b); so scire, wissen, savoir, Ital. sapere: γνωρίσκω, implying a process of examination, applies to all mediate knowledge, through the senses, of external objects: so noscere, kennen, connaître, Ital. conoscere.

1129 καὶ λέγεις: see on 772.

1130 The constr. is οἴσθαι μαθῶν... ἔνυαλλάξας; Oed. takes no more notice of the herdsman's nervous interruption than is necessary for the purpose of sternly keeping him to the point. Cp. verse 1037, which continues after an interruption the construction of verse 1035.

1131 οὐχ ὡστε γ' εἰπέων: cp. 361. μνήμης ὑπο, at the prompting of memory,—ὑπό having a like force as in compound verbs meaning to 'suggest,' etc.: Plut. Mor. 813 Ε λογισμός οὐσ λόγος ἑπεμμηνεύειν, recalled to his mind: so ὑποβολεύειν (ib.), 'a prompter.'
AG. κοψέων γε θαύμα, δέσποτ’ ἄλλ’ ἐγὼ σαφῶς ἀγνώτ’ ἀναμνήσατ’ νυν. εὐ γὰρ οἶδ’ ὅτι κάτοικην Ἦμος τὸν Κιθαιρώνος τόπον ὤ μὲν διπλοῖς ποιμνίοις, ἐγὼ δ’ ἐνὶ ἐπιτησίαξον τόδε τᾶνδρὶ τρεῖς ὀλοὺς ἐξ Ἡρως εἰς ἀρκτοῦρον ἐκμήνους χρόνους χειμῶνα δ’ ἤδη ταῦτα τ’ εἰς ἐπαυλ’ ἐγὼ

1133 ἄγνωτ’ =οὐ γιγνώσκοντα, not recognising me: see on 677.

1134 Soph. has the epic Ἦμος in two other places of dialogue, Ἱτ. 531 (also answered by τῆς and 155; and is once in lyrics Αἰ. 935; Eur. once in lyrics (Ἡκ. 915); Aesch. and Comedy, never. τὸν Κιθαιρώνος τόπον. The sentence begins as if it were meant to proceed: τὸν Κ. τόπον ὦ μὲν διπλοῖς ποιμνίοις ἐνέμεο, ἐγὼ δ’ ἐνὶ (ἐνεμήμην), πλησίαξαν αὐτῷ: but, the verb ἐνέμεο having been postponed, the participle πλησίαξαν is irregularly combined with the notion of ἐνπαύμην, and turned into a finite verb, ἐπιπλησίαξαν,—thus leaving τὸν Κ. τόπον without any proper government. Ὁ. Ἐλ. 709, where the change of πηλαντες into ἐπηλαν delays (though without superseding, as here) the government of αὐτοῖς. For the irregular but very common change of participle into finite verb cp. Ἐλ. 190: Ἀντ. 810: Ἱτ. 676: Θυκ. 4. 100 προσβαλλον τῷ τεῖχισματι, ἄλω τε τρόπῳ πειράζαντες καὶ μηχανὴν προσήγαγον.

1137 ἐς Ἡρως εἰς ἀρκτοῦρον: from March to September. In March the herd of Polybus drove his flock up to Cithaeron from Corinth, and met the herd of Laüs, who had brought up his flock from the plain of Thebes. For six months they used to consort in the upland glens of Cithaeron; then, in September, when Arcturus began to be visible a little before dawn, they parted, taking their flocks for the winter into homesteads near Corinth and Thebes. ἀρκτοῦρον, (the star a of the constellation Boötes,) first so called in Hes. Ὁπ. 566 where (610) his appearance as a morning star is the signal for the vintage. Hippocrates, Epidem. 1. 2. 4 has περὶ ἀρκτοῦρον as =‘a little before the autumnal equinox’: and Thuc. 2. 78 uses περὶ ἀρκτοῦρον ἐπιταλάς to denote the same season. See Appendix, Note 15, in larger edition. ἐκμήνους. Plato (Lec. 916 b) ἐντὸς ἐκμήνου, sc. χρόνου. Aristotle also has this form. Cp. ἐκπλεθρος (Eur.), ἐκπονον, ἐκπλευρο. The form ἐκμήνουν in Ar. Pux 631 is an Atticism: cp. ἐκπονον Plat. Comicus fr. 36. Besides ἐκμήνους, Aristotle uses the form ἐκάμηνος, as he has also ἐκάποιος. The Attic dialect similarly preferred πεντάπους to πεντάπους, ὀκτάπους to ὀκτάπους, but always said πενταπλοὺς, ἐξαπλοὺς, ὀκταπλοὺς.

1138 The fact that L has χειμῶνα without notice of a variant, while some other MSS. notice it as a variant on their χειμῶν, is in favour of the accus., the harder reading. It may be rendered, 'for the winter,' since it involves the notion of the time during which the flock was to remain in the ἔπαυλα. It is, however, one of those temporal accusatives which are almost adverbial, the idea of duration being merged in that of
"ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ηλαυνον ουτος τ' εις τα Δαιους σταθμα.
λεγω τι τοιτων, η ου λεγω πεπραγμενου;
ΘΕ. λεγεις αληθη, καιπερ εκ μακρου χρονου.
ΑΓ. φερ ειπε νυν, τοτε οισθα παιδα μοι τινα
dους, δις εμαντω θρημα θρεψαμην εγω;
ΘΕ. τι δ' έστι; προς τι τοιτο τοιτους ιστορεις;
ΑΓ. δ' έστιν, αυ ταν, κεινος δις τοτε ην νεος.
ΘΕ. ουκ εις διεθρον; ου σωπησας έσει;
ΟΙ. α, μη κολαζε, πρεσβυ, τονδε, επει τα σα
deitai κολαστου μαλλον η τα τοιου επη.

season, so that they can even be used concurrently with a temporal genitive: Her. 3. 117 του μεν γαρ χειμωνα υει σφι ο θεος...του
dε Θερεος σπειροντες...χρηζοντο
tω ουδατε. 2. 95 της μεν ημερης
ιχθυς αγρευει, την δε νυκτα ταδε
αυτου χραται. 2. 2 την άργην
επαγωεις σφι αλγας, 'at the due
season.' Hes. Ορ. 174 ουδε ποτε
ημαρ | παιδονται...ουδε τι νικτωρ.
The tendency to such a use of the
accus. may have been an old trait
of the popular language (cp. ους
χανης Αρ. Αρης. 23: καιρων
εφηκεις Σοφ. Αι. 34: εθνουν,
ουδενδος κοινην θεων Aesch. Ευμ.
109). Modern Greek regularly
uses the accus. for the old tempo-
dral dat.: e.g. την τριτην ημεραν for
τη τριτη ημερα. Classical prose
would here use the genit.: Thuc.
1. 30 χειμωνος ήδη ανεχωρησαν.
The division of the year implied
is into έαρ, θερος (including οπω-
ρα), and χειμων (including φθινω-
pωρον).

1140 πεπραγμενου, predicate:
= πεπορκατι τι τοιτων α λεγω;

1141 εκ, properly 'at the interval of'; cp. Χεν. Απ. 1. 10. 11 εκ
πλεονος ή το προσθενε εφευγον, at a
greater distance: so εκ τοξου ρυ-
ματος, at the interval of a bow-
shot, ib. 3. 3. 15.

1144 τι δ' έστι; = 'what is the
matter?' 'what do you mean?'

1145 ουκ εις διεθρον; ου σωπησας έσει;

1146 ουκ εις διεθρον; see on
430. ου σωπησας έσει; = a fut.
perfect,—at once, or once for all;
Dem. or. 5 § 50 τα δεντα εσομεθα
εγνωκτες κα τοις ματαis άπ-
ηλαμενοι. So Αντ. 1067 αντι-
δους έσει, Ο. Α. 816 λυπησεις έσει.
The situation shows that this is
not an 'aside.' The θερατων,
while really terrified, could affect
to resent the assertion that his
master had been a foundling.

1147 κολαζε: of words, Αι.
1107 τα σεμνη έπη | κολαζε έκε-
νους. But a threatening gesture
may, of course, have accompanied
v. 1146.
ΘΕ. τι δ’, ὃ φέριστε δεσποτῶν, ἀμαρτάνων; 1150
ΘΕ. λέγει γὰρ εἰδὼς οὐδέν, ἀλλ’ ἄλλως πο νεῖ.
ΘΕ. σὺ πρὸς χάριν μὲν οὐκ ἔρεις, κλαίων δ’ ἔρεις.
ΘΕ. μὴ δὴ τα, πρὸς θεῶν, τὸν γέροντα μ’ αἰκίσῃ.
ΘΕ. ἄλλ’ εἰς τόδ’ ἥξεις μὴ λέγων γε τοῦν δικον.
ΘΕ. πολλῷ γε μᾶλλον, ἂν φράσω, διόλλυμαι.
ΘΕ. ἀνὴρ ὁδ’, ὡς έσκειν, ἐς τριβᾶς ἐλα.
ΘΕ. οὔ δὴ ἐγγω, ἀλλ’ εἰπον ὡς δοῖν χάλα.
ΘΕ. τόθεν λαβών; οἰκεῖον, ἢ ἤ ἄλλου τινός;
ΘΕ. ἐμὸν μὲν οὐκ ἐγώγ’, ἐδεξάμην δέ τοῦ.
ΘΕ. τίνος ποιτῶν τῶν ἴκες καὶ ποίας στέγης?
ΘΕ. μὴ πρὸς θεῶν, μὴ, δέσποτ’, ἱστορεῖ πλέον.
ΘΕ. ἀλλάς, εἴ σε ταῦτ’ ἐρήσομαι πάλιν.
ΘΕ. τῶν Λαῖου τούν τις ἂν γεννημάτων.

1149 ὁ φέριστε: in tragedy only here and Aesch. Th. 39 (Ἐτεο-κλες, φέριστε Καθελων ἄνα): ironical in Plat. Phaedr. 238 D.
1151 ἄλλως πο νεῖ: the theory which he labours to establish is a mere delusion.
1152 πρὸς χάριν: ‘with a good grace,’ so as to oblige: Dem. or. 8 § 1 μὴτε πρὸς ἡθικήν ποιεῖσθαι λόγον μηδένα μὴτε πρὸς χάριν: Ph. 594 πρὸς λασόν κράτος, by main force. κλαίων: see on 401.
1154 Cpr. Ai. 72 τῶν τᾶς αιχ- μαλωτίδας χέρας | δεσμοῖς ἀπευθύ- νοντα (preparatory to flogging): Od. 22. 189 σὺν δὲ πόδας χειρᾶς | τε δεόν θυμαλγαί δεσμῷ | εὗ μαλ’ ἀποστρέψατε (of Melanthius the goat-herd): then κλιν’ ἀν’ ψηλὴν ἐρέσαν πέλασαν τε δοκοῦσιν: and so left him hanging.
1155 δύστημος points to the coming disclosure: cp. 1071.
1158 εἰς τὸ δ’ = εἰς τὸ ἀλάσθαι:
1159 Αἰ. 1365 αὐτὸς ἐνδαδ’ ξόμα, ἰ.ε. εἰς τὸ δᾶπτεσθαι. τοῦνδικον, ‘the honest truth.’
1160 ἐς τριβᾶς ἐλα, will push (the matter) to delays (Ἀντ. 577 μη τριβᾶς ἄτι),—is bent on protracting his delay: ἐλάϊνειν as in Her. 2. 124 ἐς πᾶσαν κακότητα ἐλάσας, they said that he went all lengths in wickedness: Tyrt. 11. 10 ἀμ- φότερον δ’ εἰς κόρον ἡλάσατε, ye had taken your fill of both. For the fut., expressing resolve, cp. Ar. Av. 759 αἴπε πλήκτρον, εἰ μαχεί.
1161 Remark πάλι referring to 1157: so dudum can refer to a recent moment.
1167 The words could mean either: (1) ‘he was one of the children of Λαῖος’; or (2) ‘he was one of the children of the household of Λαῖος,’ τῶν Λαῖου being
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΟΙ. ἡ δούλος, ἡ κείνου τις ἐγγενῆς γεγός;
ΘΕ. οἶμοι, πρὸς αὐτῷ γε εἰμὶ τῷ δεινῷ λέγειν.
ΟΙ. κἀγὼν ἀκούειν ἀλλ’ ὄμως ἀκούστεον. 1170
ΘΕ. κείνου γέ τοι δὴ πᾶς ἐκλήζεθ’ ἡ δ’ ἔσω κάλλιστ’ ἂν εἴποι σῇ γυνῇ τάδ’ ὡς ἔχει.
ΟΙ. ἡ γὰρ δίδωσιν ἢδε σοι; ΘΕ. μάλιστ’, ἀναξ.
ΟΙ. ὡς πρὸς τί χρείας; ΘΕ. ὡς ἀναλώσαιμι νῦν.
ΟΙ. τεκοῦσα πλήμον; ΘΕ. θεσφάτων γ’ ὅκνω κακῶν. 1175
ΟΙ. ποιον; ΘΕ. κτενεῖν νῦν τοὺς τεκόντας ἢν λόγοι.
ΟΙ. πῶς δὴ ἄφθασα τῷ γέροντι τάδε σύ;
ΘΕ. κατοικτίσας, ὡς ἐσποθ’, ὡς ἀλλην χθόνα δοκῶν ἀποίσεων, αὐτὸς ἐνθεὶ ἦν’ ὁ δὲ κάκ’ ἐς μέγιστ’ ἔσωσεν. εἰ γὰρ οὗτος εἰ ὦν φήσων οὗτος, ἵσθι δυσποτόμος γεγός.
ΟΙ. οὐν οἴν’ τὰ πάντ’ ἀν ἐξήκοι σαφῆ.
ο φῶς, τελευταῖον σε προσβλέψαμι νῦν,
ὄστις πέφασμα φύς τ’ ἄφ’ ὧν οὐ χρῆν, ἔνν ὦς τ’

gen. of οἱ Δαίων. The ambiguity is brought out by 1168. See on 814.

1168 κείνου τις ἐγγενής γεγός,
some one belonging by birth to his race, the genit. depending on
the notion of γένος in the adj.,
like δωμάτων ὑπόστεγοι, El. 1386.

1169 I am close on the horror,
—close on uttering it: (ὡστε) λέ-
γειν being added to explain the
particular sense in which he is πρὸς
tῷ δεινῷ, as ἀκούειν defines that
in which Oedipus is so. Cp. El.
542 τῶν ἐμῶν...μετον τέκνων...
ἐσχε διάλασσαι: Plat. Crito 52
β ὡδ’ ἐπιθυμία σε ἀλλην πόλεως
οὐδ’ ἄλων νόμων ἔλαβεν εἰ δέναι.

1174 ὡς =‘in her intention’;
see on 848. πρὸς τί χρείας nearly
=πρὸς ποιὰν χρείαν, with a view
to what kind of need or desire,
t. e. with what aim: cp. 1443;
Ant. 1229 ἐν τῷ (=τινὶ) ἐξυμφορᾶς
in what manner of plight.

1176 τῶν τεκόντας, not as
usually, ‘his parents’ (999), but
‘his father’: the plural as τυπάν-
νοις, 1095.

1178 f. ‘I gave up the child
through pity,’ ὃς δοκῶν, ‘as thinking’ etc.: i. e. as one might fitly
give it up, who so thought. This
virtually elliptic use of ὃς is dis-
tinct from that at 848, which
would here be represented by ὃς
ἀποίσεων: ἀλλην χθόνα ἀποίσεων
(αὐτόν): cp. O. C. 1769 Θῆβας δ’
ἡμᾶς | τὰς ὑγραύλια πέμψοι.

1180 κάκ’: a disyllabic subst.
or adj. with short penult. is
rarely elided unless, as here, it
is (a) first in the verse, and also
(b) emphatic: so O. C. 48, 796.

1182 ‘Oh, oh! All come to
pass,—all true!’ ἄν ἔξηκοι, must
have come true (cp. 1011), the
opt. as Plat. Gorg. 502 D ὥσκοιν ἡ
ῥητορικὴ δημιουργία ἄν εἴη: Her.
1. 2 ἔρησαν δ’ ἄν οὗτοι Κρῆτες.

1184 f. ‘I who have been ac-
cursed in birth, accursed in wed-
lock, accursed in the shedding of
blood!’ ἄφ’ ἄν οὐ χρῆν (φύναι),
ΣΟΦΟΚΛΕΟΥΣ

οὐ χρὴν ὀμλῶν, οὐς τέ μ' οὐκ ἔδει κτανών. 1185

[He rushes into the palace.]

ΧΟ. στ. α. ἰδ γενεάλ βροτῶν,
ὸς ὑμᾶς ἱσα καὶ τὸ μηδὲν ζώσας ἑναριθμό.
τίς γὰρ, τίς ἀνήρ πλέον
tὰς εὐδαιμονίας φέρει
5 ἡ τοσοῦτον ὅσον δοκεῖν καὶ δοξαὶ ἀποκλίναι;
τὸν σῶν τοι παράδειγμ' ἔχων,
τὸν σῶν δαίμονα, τὸν σῶν, ὁ τλάμον Οἰδιπόδα,
βροτῶν

1190

since he was foredoomed to the acts which the two following clauses express.

1186—1222 στάσιμων τέταρτον.
1st strophe (1186—1195). How vain is mortal life! ’Tis well seen
in Oedipus:

1st antistrophe (1196—1203): who saved Thebes, and became its
king:

2nd strophe (1204—1212): but now what misery is like to his?

2nd antistrophe (1213—1222). Time hath found thee out and hath
judged. Would that I had never known thee! Thou wast our de-
 deliverer once; and now by thy ruin
we are undone.

1187 ὡς with ἑναριθμω: τὸ μηδὲν
adverbially with ζώσας: i.e. how
absolutely do I count you as living
a life which is no life. ζώσας
should not be taken as = ‘while
you live,’ or ‘though you live.’
We find οὐδέν εἶμι, ‘I am no more,’
and also, with the art., τὸ μηδὲν
εἶμι, ‘I am as if I were not.’ Ττ.
1107 κἂν τὸ μηδὲν ὡς: Αἰ. 1275 τὸ
μηδὲν δύναται. Here ζώσας is a
more forcible substitute for οὐσας,
bringing out the contrast between
the semblance of vigour and the
real feebleness. ἵσα καὶ = ἵσα (or
τῶν) ὠσπέρ, a phrase used by
Thuc. 3. 14 (ἐσα καὶ ἰκέται ἐσμέν),
and Eur. Εἰ. 994 (σεβλῆ σ’ ἱσα
καὶ μάκαρας). ἑναριθμω only here,
and (midd.) in Eur. Οἰ. 623 εἰ
tὸ μηδὲν εὖθες ἑναριθμῷ κηδὸς τ’ ἐμὸν
= ἐν ἀδικίᾳ ποιεῖ, if you make of
account.

1190 φέρει = φέρεται, cp. 590.

1191 1: ‘than just the seeming,
and, after the semblance, a falling
away.’ δοκεῖν ‘to seem,’ sc. εὐδαι-
μοεῖν: not absol., ‘to have reputa-
tion,’ a sense which οἱ δοκοῦντες,
tὰ δοκοῦντα can sometimes bear
in direct antithesis to οἱ ἄδοκο-
ντες or the like (Eur. Ηρ. 291 etc.).
Cp. Eur. Ηρ. 865 τὸν ἐνυχεῖν
δοκοῦντα μὴ ἥξποις πρὶν ἂν ἔθενεν
τῆς τις: Αἰ. 125 ὥρα ἡμᾶς οὐδὲν
ὀντας ἄλλο πλῆρ’ εἰδώλ’ δοσεῖν
ζῶμεν ἢ κούφην σκιάν.

1192 ἀποκλίναι, a metaphor
from the heavenly bodies; cp. ἀπο-
κλινομένης τῆς ἡμέρης (Ηερ. 3. 104):
Dem. or. 1 § 13 οὐκ ἐπὶ τὸ ῥάθυ-
μεω ἀπέκλινεν. Χεν. Μεμ. 3.
5. 13 ἡ πόλις...ἐπὶ τὸ χείρον ἐκλί-
nεν.

1195 οὐδέν βροτῶν, nothing (i.e.
no being) among men, a stronger
phrase than οὐδένα (Mss. and some
edd.): Nauck compares fr. 652
"Αργα γὰρ οὐδέν τῶν κακῶν λυ-
tίσεται, ‘no dastard life’: Ημη.
Ηυμ. 4. 34 οὐπερ τι πεφυγμένον
ἔστ’ Ἀφροδίτην | οὐτε θεών μακάρων.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

οὐδὲν μακαρίζω.

ἀντ. α. ὡστις καθ’ ὑπερβολὰν
toξεύσας ἐκράτησε τοῦ πάντ’ εὐδαίμονος ὄλβου,
ὅ Ζεῦ, κατὰ μὲν φθίνας
tὰν γαμψώνων παρθένον
κρησμοδόν, θανάτων ὤ ἐμῆ
χώρα πύργος ἄνεσται.
ἐξ οὐ καὶ βασιλεὺς καλεῖ
ἐμὸς καὶ τὰ μέγιστ’ ἐτιμάθης, ταῖς μεγάλαισιν ἐν
Θήβαισιν ἄνάσσων.

στρ. β. τανῦν ὄ ἀκούειν τίς ἄθλωτερος;

οὕτε θυητῶν ἀνθρώπων. The οὐ-
δένα of the mss. involves the reso-
lution of a long syllable (the second of οὐδὲν) which has an ictus; this
is inadmissible, as the ear will show any one who considers the
antistrophic verse, 1203, Θήβαισιν ἄνάσσων.

1197 καθ’ ὑπερβολὰν τοξεύσας,
'sped his shaft with peerless skill,'
having hit the answer to the riddle
of the Sphinx, when Teiresias and
all others had failed: cp. 398:
Aesch. Ag. 628 ἐκφυγὰς ὠτὸ τοξο-
tής ἄκρος σκοποῦ. ἐκράτησε. At
1193 the Chorus addressed Oedi-
pus: at 1197 (ὥστις κ.τ.λ.) they
turn to invoke Zeus as the witness
of his achievements; and so in
1200 L, which here has the cor-
rupt ἐκράτησας, rightly gives ἄνε-
στα. Then at 1201 (ἐξ οὐ κ.τ.λ.)
they resume the direct address
to Oedipus, which is thenceforth
maintained to the end of the ode.
To read ἐκράτησας and ἄνεστα
would be to efface a fine trait,
marking the passion of grief which
turns from earth to heaven, and
then again to earth. τοῦ πάντ’
eὐδαίμονος: for the adverbal
πάντα see on 475; also 823, 1425.

1198 φθίνας, because the Sphinx,
when her riddle was solved, threw
herself from a rock (Apollod. 3.
5): cp. 397 ἔπαινοι νῦν.

1199 τὰν γαμψώνων κ.τ.λ.
The place of the second adj. may
be explained by viewing παρθένον-
χρησμοδόν as a composite idea:
cp. Ph. 393 τὸν μέγαν Πάκτωλον-
ἐκχυροῦσαι: O. C. 1234 τὸ τε κατά-
μεμπτον ... γῆς-ἀφίλω.
So Pind. Pyth. 1. 95, 5. 99 etc.
(Fennell, i. xxxvi.). This is not
like τὸ σὸν στόμα ... ἔλευνον in 672,
where see note. παρθένον: see on
κόρα, 508.

1200 θανάτων πύργος: see on
218.

1204 ἀκούειν, to hear of, defining
ἄθλωτερος: Eur. HIPP. 1202 φρι-
κώδη κλύειν. Whose woes are
more impressive to others, or
more cruel for himself? Cp. O.
C. 306 πολ Hibernate: Whose
story is more tragic, who is more
wretched as dwelling amid woes
(whose present miseries are shar-
er)? It is not possible to supply
μάλλον with ξύνοικος from ἄθλω-
τερος.
τις ἀταῖς ἀγρίαις, τις ἐν πόνοις
ξύνοικος ἁλλαγαῖ βίον;
ιὼ κλεινὼν Οἰδίπου κάρα,

5 ὁ μέγας λιμὴν
αὐτὸς ἦρκεσεν
παιδὶ καὶ πατρὶ θαλαμητολω πεσεῖν,
πῶς ποτε πῶς ποθ' αἰ πατρῴαμ' ἀλοκες φέρειν,
τάλας,
σὺ γ' ἐδυνάθησαν ἐσ τοσόνδε;

ἀντ. β'. ἐφευρέ σ' ἄκονθ' ὁ πάνθ' ὅρων χρόνον·
δίκαζε τὸν ἄμαν γάμον πάλαι
tεκνοῦντα καὶ τεκνοῦμενον.

1215 ιὼ Δάιειον <ὁ> τέκνον,

5 εἴθε σ' εἴθε σε
μήποτ' εἰδόμαιν.

1206 ἐν with ἀταῖς as well as
πόνοις: see on 761: for the redundant ἐν...ξύν., 1126.

1206 The dat. ἁλλαγαῖ might be
instrumental, but is rather circum-
stantial, = τοῦ βίου ἡλαγμένου,
'with all his life reversed.'

1208 λιμὴν: schol. ὅτι μήτηρ
ἡν καὶ γυνὴ ἡ Ἰοκάστη, ἢ λέγει

1210 πεσεῖν here = ἐμπεσεῖν. At.
Th. 1122 πεσεῖν ἢ εὐνᾶς καὶ γαμή-
λιον λέχος. The bold use is as-
sisted by θαλαμητόλω (bride-
groom) which goes closely with
πεσεῖν.

1211 πατρῴαμ ἀλοκες, 'the soil
wherein thy father sowed': cp.
1256, Ant. 569, Aesch. Th. 753.

1213 ἄκονθ', 'in thy despite';
not as if he had been a criminal
who sought to hide conscious
guilt; but because he had not fore-
seen the disclosure which was to
result from his inquiry into the
murder of Laius.

1214 δίκαζε (see on 205), prop.
'tries,' as a judge tries a cause
(δίκην δίκαζε): here, 'brings to
justice,' punishes: a perhaps unique
poetical use. Aesch. has another
poet. use, Ag. 1412 δίκαζεις...
φυγὴν ἐμοὶ = καταδίκαζεις φυγὴν
ἐμοῦ. τὸν ἄμαν γάμον κ.τ.λ.:
'the monstrous marriage, wherein
begetter and begotten have long
been one': i.e. in which the son
has become the husband. The
expression is of the same order as
tά γ' ἔργα μου | πεπονθήστ' ἐστὶ μᾶλ-
λον ἢ δεδρακότα, Ο. C. 266.

1218 ιὼ Δαίειον ὁ τέκνον. Er-
furdt's ὁ is the most probable way
of supplying the required syllable,
and Reisig's objection to its place
is answered by Ai. 395 ἔρεβοι ὁ
φαεννότατον.

1218 The mss. give δύρομαι γαρ
ὡς περίλαλα [sic; in one ms. ὡς
περίλαλα] λαξέων | ἐκ στομάτων.
I conjecture δύρομαι γαρ ὡσπερ
ἀλεμον χέων | ἐκ στομάτων. 'I
lament as one who pours from his
lips a dirge': i.e. Oedipus is to me.
as one who is dead. Cp. Pind. Isthm. 7. 58 ἐπὶ βρὸν ...πολύφα-
μον ἔχειν, 'over the tomb they poured forth a resounding dirge.'
Every attempt to explain the vul-
gate is unavailing. (1) ὡς πε-
ριάλλα is supposed to be like ὡς
ἐτητῦμοι, ὡς μάλιστα, 'in measure
most abundant.' Now περιάλλα
could mean only 'preeminently,'
'more than others.' Soph. fr. 225
νόμων | ὡς Θαμιάρας περιάλλα
μουσαποεῖ, 'stains which Thamy-
ras weaves with art preeminently.'
Ar. Th. 1070 πι ποῦ 'Ἀνδρομέδα |
περιάλλα κακών μέρος ἐξέλχον;
'why have I, Andromeda, been
dowered with sorrows above all
women?' Pindar Pyth. 11. 5 θη-
σαυρὸν ὃν περιάλλα ἔτιμασε κα-
ῖσια, honoured preeminently. Here,
περιάλλα is utterly unsuitable;
and the added ὡς makes the phrase
stranger still. (2) The mss. have
λακέων. Both λακέων and λαχέω
occur: but the latter should, with
Dindorf, be written λακέων.
The participle, however, is unendur-
bly weak after δύρομαι, and leaves
ἐκ στομάτων weaker still. (3) ἐκ
στομάτων can mean only 'from
my lips': it could not mean 'loudly.'
(4) ἱλάμενος gives exactly the right
force: for them, Oed. is as the
dead. ἱλάμεσι is a wail for the
dead in the four places of Eur.
where it occurs (Or. 1391, Phoen.
1033, Tho. 600, 1304), in [Eur.]
Rhes. 895, and in the one place of
Aesch., Suppl. 115, which is just
to our point: the Chorus of Da-
naides say, πάθεα ...θρεομένα ... |

λίλεμοιοι ἐμπρεπὴ ἔσοσ γόνιοι με
tιμῶ, 'lamenting sorrows meet for
funeral wails (i.e. the sorrows of
those who are as dead), while yet
living, I chant mine own dirge.'
ἐκ στομάτων fits χέων, since χέω
was not commonly used absolutely
for 'to utter' (as by Pindar, l.c.
above). (5) The corruption may
have thus arisen in a cursive ms.:
λάλειον being written λαλεῖον,
the last five letters of ὡςπεριαλεμό
χεων would first generate αχεων
(as in one ms.), or, with the second
stroke of the μ, ἰαχεων: the at-
ttempt to find an intelligible word
in the immediately preceding
group of letters would then quick-
ly produce the familiar περιάλλα
(in one ms. περιάλα). The non-
elision of the final α in the mss.
favours this view.

1221 τὸ δ' ὁρθὲν εἰπεῖν, like
ὡς εἰπεῖν ἔστοι, prefaces the bold
figure of speech: I might truly
say that by thy means (ἐκ σέθεν)
I received a new life (when the
Sphinx had brought us to the
brink of ruin); and now have
again closed my eyes in a sleep as
d of death,—since all our weal
perishes with thine. The Thebans
might now be indeed described as
στάντες τ' ἐς ὁρθὸν καὶ πεσόντες
ὑστερον (50). ἀνέπνευσα, 're-
vived,' i.e. was delivered from
anguish; cp. II. 11. 382 ἀνέπνευ-
σαν κακότητος, had a respite from
distress: Aë. 274 ἐλήξε κανέπνευσε
τῆς νόσου.

1222 κατεκοίμησα: cp. Aesch.
Ag. 1293 ὡς ἀσφάδαστος ...δύμα
ΣΟΦΟΚΛΕΟΥΣ

ΕΞΑΓΓΕΛΟΣ.

οὐ γῆς μέγιστα τῆς δε αἰει τιμωμένοι, οὐ ἐργὸν ἀκούσεσθ᾽, οἷα δ᾽ εἰσὸντις, ὅσον δ᾽ ἀρείσθε πένθος, εἰτερ ἐγγενῆς ἔτι τῶν Δαβδακείων ἐντρέπεσθε δωμάτων, οἴμαι γὰρ οὐτ᾽ ἂν Ἰστρον οὕτε Φάσιν ἄν νίψαι καθαρμῷ τίμια τὴν στέγην, óσα

συμβάλω τάδε: Αἰ. 831 καλὸν θ᾽ ἄμα | πομπαίον Ἐρμῆν χῶνον εὖ μὲ κοιμίσαι.

1223—1230 ἐξόδος. It is told how Iocasta has taken her own life. The self-blinded Oedipus comes forth. Creon brings to him the children his daughters, but will not consent to send him away from Thebes until Apollo shall have spoken.

1223 A messenger comes forth from the house. An ἐξάγγελος is one who announces τὰ ἐσω γεγονότα τοῖς ἔσω (Hesych.), while the ἀγγελός (924) brings news from a distance: in Thuc. 8. 51 (τῷ στρατεύματι ἐξάγγελος γίγνεται ὡς, κ.τ.λ.), one who betrays secrets.

1224 ὅσον δ᾽: see on 29.

1225 ἀρείσθε, take upon you, i.e. have laid upon you: like ἀρείσθαι ἔσοδος, βάρος. ἐγγενοὶ = ὡς ἐγγενεῖς ὅτι, like true men of the Cadmean stock to which the house of Labdacus belonged (261, 273).

1227 Ἰστρον, the Thracian name for the lower course of the river which the Kelts called Danuvius (for this rather than Danubius is the correct form, Kiepert Α限期. 99 n., Byzantine and modern Δολβατίς). Φάσις (Rion), dividing Colchis from Asia Minor and flowing into the Euxine. (‘Phasis’ in Xen. An. 4. 6. 4 must mean the Araxes, which flows into the Caspian.) Soph. names these simply as great rivers, not with conscious choice as representatives of Europe and Asia. Ovid Met. 2. 248 arsit Orontes | Thermodonque citus Gangesque et Phasis et Ister. Commentators compare Seneca Hipp. 715 Quis eluet me Tanais? aut quae barbaris Maeotis undis Pontico incumbens mari? Non ipsa tota magnus Oceano pater Tantum piarit sceleiro, and Shaksp. Macbeth 2. 1 Will all great Neptune's ocean wash this blood Clean from my hand?: where, however, the agony of personal remorse renders the hyperbole somewhat more natural than it is here in the mouth of a messenger.

1228 καθαρμῷ, modal dative, ‘by way of purification,’ so as to purify. νιψαῖ: Eur. I. 7. 1191 ἄγνοις καθαρμοῖς πρῶτα μν νιψαὶ θέλω. The idea of washing off a defilement belongs to νίψεω (as to its cognates in Sanskrit and Old Irish, Curt. Etym. § 439), cp. II. 11. 830 etc.—δόσι (properly referring to a suppressed τοσάτα κεύθουσαν) = ὅτι τοσάτα: Αἰ. 944 οἴμοι, τέκνων, πρὸς ὑμῖν διόυλον ἔγγα | χωροῦσιν, οὗτοι νῦν ἐφεστάσαν ακοτοί: Ηερ. 1. 31 ἐμακάριζον τὴν μητέρα οἴων (= ὅτι τοιούτων) τέκνων ἐκρηψε: Aesch. P. V. 908 ἐσταὶ ταπεινῶς, οὗν ἐξαρτύνεται γάμων γαμεῖν.
kept, that's at the end of it; which can make
the blinders pour off; and it will presently disclose (faeni) the self-blinded Oedipus: both these horrors were due to conscious acts (ekonta), as distinguished from those acts in which Oed. and Iocasta had become involved without their knowledge (akonta). ekonta... akonta for ekousia... akousia, the epithet of the agent being transferred to the act,—ill wrought not unwittingly, but of purpose": see on 1215.

1231 μαλιστα, because there is not the consolation of recognising an inevitable destiny: cp. Ai. 260 το γαρ ἐσθεσασεν οἰκεία πάθη | μηδενος ἀλλων παραπώπας | μεγαλας ὅδυνας ὑποτεινει: but here λυπουσι refers rather to the spectators than to the sufferers. αὔ for αὐ at ón, as oft. in poetry (O. C. 395 etc.), rarely in prose, Thuc. 4. 17 οὐ μεν βραχεῖς ἄρκωσι, 18 οὖσιν... ὑπολογονομεν.

1232 λείπει, fail: Polyb. 2. 14 ἢ τῶν Ἀλπέων παρόρεια...προκατάληγουσα λείπεί του μη συνάπτεων αὐτῷ, the chain of the Alps, stopping short, fails of touching (the inmost recess of the Adriatic). μὴ γὰρ, because of σοῦ with λείπει: the added τὸ makes the idea of the infinit. stand out more independently of λείπει: cp. 283. ἔδειμεν, which the MSS. give, should be kept. It was altered to ἔδειμεν by Elms. on Eur. Bacch. 1345 δυ' ἐμάθεσθ' ἡμᾶς, δετ' ἐχρῆμ, οὐκ ἔδετε. Aeschin. or. 3 § 82 has ἔδειμεν: Dem. or. 55 § 9 ἔδετε. The case of the third pers. plur. is different: for this, the forms in ε-σαν (as ἔδεσαν) alone have good authority.

1235 θεῖον, epic epithet of kings and chiefs, as in Η. of Achilles, Odysseus, Oileus, Thoas, etc.; also of heralds, and in Οd. of minstrels, as διος ἰ. 16. 1 of Eumaeus: Plat. Phaedr. 234 D συνεδάκχευσα μετὰ σοῦ τῆς θέας κεφάλης ("your worship").

1236 For πρὸς here see note on 493 ad fin.

1238 οὐ πάρα = οὐ παρεστιν... εἴη: ye have not been eye-witnesses, as I have been.

1239 κἀν ἐμοὶ, 'e'en in me,'—though your own memory, had you been present, would have preserved a more vivid impression than I can give. Transl., 'so far as mine own memory serves.' ἐν—ἐν (ἐνετι), as ἐνείας ἐν Ar. Eq. 1132 etc.

J. S.
We are to suppose that, when she rushed from the scene in her passionate despair (1072), Iocasta passed through the central door of the palace (βασίλειος θύρα) into the θυρών, a short passage or hall, opening on the court (αὐλή) surrounded by a colonnade (περιστύλιον). Across this court she hurried to the βάλαμος or bedroom of the master and mistress of the house, and shut herself into it. Presently Oedipus burst into the court with that cry of which we heard the first accents (1182) as he fled from the scene (βοῶν εἰσ-έπαιτον, 1252). The messenger and others who were in the court watched him in terror as he raves for a sword and asks for Iocasta. Then the thought strikes him that she is in the βάλαμος. He bursts into it (ἐνήλιτο 1261). They follow. There they find Iocasta dead, and see Oedipus blind himself.

εὐθύς, 'straight,' is obviously more forcible here than εὐθὺς, 'without delay'; a distinction to which Eur. Ηήρ. 1197 τὴν εὐθύς Ἀργοὺς κατιδωρίας ὄδον is an exception rare in classical Attic.

ἀμφιδέξιος here = not simply 'both,' but 'belonging to both hands' (for ἀκράτες alone would scarcely have been used for 'hands'): so in O. C. 1112 ἐρέσατε πλευρῶν ἀμφιδέξιον can mean, 'press your sides to mine on either hand.' ἀμφιδέξιος usu. means 'equally deft with either hand' (ambidexter), opp. to ἀμφιπλαστερός, 'utterly gauche' (Ar. fr. 432): hence 'ambiguous' (of an oracle, Her. 5. 92). The Sophoclean use has at least so much warrant from etymology that δεξία, from δεκ with added σ, prop. meant merely 'the catcher' or 'receiver': see Curt. Ετυμ. §§ 11, 266.

'Once within the chamber, she dashed the doors together at her back.' ἐπιρράξας from ἐπιρράσα, Plut. Mor. 356 οὕς δὲ συνόντας ἐπικαμάς ἐπιρράσα τῷ πῶμα, hastily put the lid on the chest. H. 24. 452 θύρην δ' ἐπέθετο ἔμοιν ἐπίθετοι | εἰλάτωος, τὸν τρεῖς μὲν ἐπιρρήσασικον Ἀχαιοί, | τρεῖς δ' ἄναυγεκαν κ.τ.λ. (from ἐπιρρήσα). Ἐσχ. ἐπίρρησε σει. ἐπικλείει. Plato Prot. 314 c ἀμφοῖς τὸν Χερόν τὴν θυραν...ἐπιρράξε (from ἐπιρράσα). In O. C. 1503 (χάλας) ἐπιρράξασσα is intras. The mss. mostly give ἐπιρρήσασσα, which is accepted by some edd.; but it may be doubted whether ἐπιρρήσασσα πῦλα is a possible expression.

τὸν ἦδη Δ. πάλαι νεκρόν: for the order cp. Thuc. 7. 23 αἱ πρὸ τοῦ στόματος ὑπὲς ναιμαχοῦσαι: Dem. De Cor. § 271 τὴν ἀτάντων ...ἀνθρώπων τύχην κοιμῆν: esp. with proper names, as Pind. Ol. 13. 53 τὰν πατρὸς ὡτια Μῆδεαν θεμέναν γάμον.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

τοίς οίσιν αὐτοῦ δύστεκνον παιδουργίαν,
γόατό δ' εὐνάς, ἐνθα δύστηνος διπλοῦς
ἐξ ἀνδρός ἄνδρα καὶ τέκν' ἐκ τέκνων τέκνω.
χῶπως μὲν ἐκ τῶν οὐκέτ' οὐδ' ἀπόλλυται.
βοῶν γὰρ εἰσέπαισεν Οἰδίπος, ὕφ' οὐ
οὐκ ἦν τὸ κείμης ἐκθεásaσθαι κακόν,
ἀλλ' εἰς ἐκεῖνον περιπολοῦντ' ἐλεύσομεν.

1250 φοιτῷ γὰρ ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν,
γυναίκα τ' οὖ γυναίκα, μητρὼς δ' ὅπου
κῖχοι διπλὴν ἄρουραν οὐ τε καὶ τέκνων.

1255 λυσσώντι δ' αὖτω δαιμόνων δείκνυοι τις
οὐδεὶς γὰρ ἀνδρῶν οἱ παρῆμεν ἐγγύθεν.

1260 δεινὸν δ' ἀνύσας ὡς ύφηγητοῦ τινος

1248 παιδουργίαν for παιδουργῶν, i.e. γυναίκα τεκνοτοῖον (Her. 1. 59), abstract for concrete;—‘leaving the mother to breed accursed offspring with his own.’ See on ἤγεν (τροφῆ): cp. Od. 3. 49 νεότερος ἐστιν, ὁμηλίκη δέ μοι αὐτῷ (= ὁμηλίκε). Not acc. in appos. with sentence, ‘an evil way of begetting children,’ because λιτωὺς τοῖς οἴσιν αὐτοῦ, ‘left to (or for) his own,’ would then be very weak.

1249 γοάτο. On the omission of the augment cp. Curtius, Verb. 1. 138, Eng. tr. 92. διπλοῦς, acc. plur., a twofold progeny, viz. (1) Oedipus by laus (ἐξ ἀνδρὸς ἄνδρα), and (2) her four children by Oedipus (τέκνα ἐκ τέκνων, where the poetical plur. τέκνων is for symmetry with τέκνα, as εἰς τεκόντας = τῶν πατέρα).

1251 The order (instead of ἀπόλλυται, οὐκέτ' οἴσα) is a bold ‘hyperbaton’: Blaydes cp. Eur. Her. 205 σοι δ' ὡς ἄναγκη τούτος δ' βούλομαι φράσαι | σώζειν, where σώζειn ought to come before βούλομαι.

1255 φοιτῷ, moves wildly about.
Cp. Π. 15. 685 ὃς Αἰας ἐπὶ πολλὰ
θόαν τερία την ὁ λα ὀς ὁ φοίτη μακρὰ

βιβάς—where he has just been likened to a man jumping from one horse to another, θρώσκων ἀλλοτρί' ἐπ' ἄλλων. So of the sharp, sudden visits of the νόσος, Ph. 808 δείχνία φοιτῶ καὶ ταξι' ἀπέρχεται.
Ai. 59 φοιτῶν̣ ἄνδρα μακάδιν χρόνως, 'raving.' Curtius (Elsm. § 417) would refer the word to φοιτάω, from φαντα-τα-ω, 'to be often' (in a place). πορεῖν is epeexegetic of ἐξαιτῶν, which governs a double accus.

1256 (ἐξαιτῶν) τε ὅπου κῖχοι, (optative, and not subj., because the pres. φοιτάω is historic), representing a deliberative subjunctive, ποῦ κῶς; Xen. Helen. 7. 4. 39 ἦπερε τε ὁ τι χρήσαιτο τῳ πράγματι i.e. his thought was, τι χρήσαι; Cp. Thompson, Gk. Syntax § 169.

1257 μητρὼς διπλὴν ἄρουραν κ.t.l.: 'a mother whose womb had borne alike himself and his children': see on 1211.

1259 οὐδεὶς γὰρ ἀνδρῶν: cp. Aesch. Ag. 662 ἦτοι τίς ἐξεκλεφεν η' ξηφήσατο | θέος τίς, οὐκ ἀνδρω-

1260 πος ύφ. τ., 'as though someone beckoned him': see on 966.
1261 τύλαις διπλαῖς, the folding doors of the θάλαμος. Od. 2. 344. (the θάλαμος of Odysseus) κληρίσται δ’ ἐπεσαν σανίδες πικίνως ἀφαρυία δικλίδες. τυφμένων, prop. ‘bases’: Aesch. P. V. 1046 χόνα δ’ ἐκ πυθμένων | αὐταῖς βαίος πνεύμα κραδαίνοι. Here the ‘bases’ of the κλήθρα (bolts) are the staples or sockets which held them. They were on the inner side of the doors, which Iocasta had closed behind her (1244). The pressure of Oedipus on the outer side forces the bolts, causing them to bend inwards (κοῖλα). So Oedipus, within the house, gives the order διολγεῖν κλήθρα, 1287. Others understand: ‘forced the doors from their hinges or posts’: but this gives an unnatural sense to κλήθρα. τυφμένων would then mean the στροφύγγες or pivots (working in sockets called στροφεῖς) which served as hinges.

1263 κρεμαστὴν...πλεκταῖσιν κ.τ.λ., ‘hanging by the neck in a twisted noose of swinging cords.’ αἰώρασιν expresses that the suspended body was still oscillating, and is thus more than ἀργηνιαῖος. αἰώρα (akin to ἄελπω, ἀορ, ἀορτήρ, ἄωρος ‘uplifted,’ Od. 12. 89, Curt. Elym. § 518) meant a swing (as in Modern Greek), or swinging movement: Plat. Phaed. ποταμογόνος δέ πάντα κυνεῖν ἀνῶ τε καὶ κάτω ὀσπερ αἰώραν τῶν ἐνοίκων ἐν τῇ γῇ, there is a sort of swinging in the earth which moves all these things up and down: Legg. 789 βοσα τε ὑπὸ ἐαυτῶν (κινεῖται) ἢ καὶ ἐν αἰώραις (in swings) ἢ καὶ κατὰ θάλατταν ἢ καὶ ἐφ ἤπτων ὅχομένων. Cr. Athen. 618 εὶ ἢ δὲ καλέπτι ταῖς ἐωραίς τις ἐπ’ Ἰργυήν, ἢ καὶ ἀλήθιν καλόσθην ψηθὺν, ‘at the Feast of Swings there was also a song in memory of Erigonè, otherwise called the Song of the Wanderer.’ The festival was named ἔωραι (small images, like the oscilla offered to Bacchus, Verg. G. 2. 389, being hung from trees) because Erigonè had hanged herself on the tree under which she had found her father Icarius; the name ἀλήθες alluding to her wanderings in search of him. (αἰώρα is the form which alone has good authority of the classical age.)

1265 δεινᾶ βρυγκηθεῖς τάλας, ‘with a dread, deep cry of misery.’ Cr. Ai. 320 ὑπεστένασε ταῖρος ὡς βρυχώμενος.

1266 γῇ locative dat.: see on 20: cr. 1451 ναλείν ὄρεσιν: Æl. 2. 44 γῇ τε καὶ οὐδὲν ὄν (‘both buried and extinct’): ibid. 313 νῦν δ’ ἀγροίστι τυχάνει.

1267 ταύθεως, ‘the sequel.’

1269 περόνας (called πόρπαι by Eur. Ph. 62), brooches with long pins which could serve as
small daggers: one fastened Iocasta’s δίκας on her left shoulder, and another her Doric χίτων on the right shoulder, which the δίκας did not cover. The Doric χίτων was sleeveless and usually made with a slit at each shoulder, requiring the use of brooches. Cp. Her. 5. 87, where the Athenian women surround the sole survivor of the expedition to Aegina, κεντώσας τισι περύνης τινών δίκας, and so slay him. Thus too in Eur. Hec. 1170 the women blind Polymestor: πόρτας λαβοῦσα τάς ταλαίπωρον κόρας | κεντώσας, αλ-μάσσων.

1270 ἄρθρα can only mean the sockets of the eye-balls (κύκλων). ‘He struck his eye-balls in their sockets,’ is a way of saying that he struck them full. ἄρθρα could not mean κόρας (pupils), as the schol. explains it. Eur. has another bold use of the word, Cyc. 624 σιγατέ πρὸς θεῶν...συνθέντες ἄρθρα στόματος, i.e. shut your lips and be still.

1271 οὐκ ψοιντό κ.τ.λ. His words were:—οὐκ δύνατο με οὖθ’ ὅποι’ ἐπάνω ποτά ὅποι’ ἐδρών κακὰ, ἀλλ’ ἐν σκότῳ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει ὡψοιτ’ οὐσ’ δ’ ἐχρηκέν οὐ γνωσίατο. The other verbs being plural (with κύκλων for subject), the subject to ἐχρηκέν cannot be ἄρθρα κύκλων, but only Oed. He had craved to learn his true parentage (782 ff.). ψοιντό, γνωσίατο. Ionic, as O. C. 945 δεξιοῖ: Aesch. Pers. 369 φευξιοῖ, 451 ἐκατοράλοι: Eur. H. F. 547 ἐκτισμάτος, Hel. 159 ἀντιμυθοικάτο. Cp. Thuc. 3. 13 ἐφθάσατε Ἀθηναίοι...αἱ δ’ ἐφ’ ἡμῖν τετάχαται.

1275 ἐφυμών of imprecation, as Ant. 1305 κακᾶς πράξεις ἐφυμ-νήσασα τῷ παιδικτόν: here the idea of repetition is also suggested (‘to such dire refrain’): cp. Ai. 292 βαλ’ αἰ δ’ ὑμνούμενα: so Lat. canere, decantare.

1276 Cp. Ant. 52 δύνασας αὐτὸς αὐτοργῷ χερι. ὁμοῦ = at each blow (hence imperfect. ἐτεγγυον): but in 1278 ὁμοῦ = all at once, not drop by drop (ἀστατί, not σταγ- δην). See on 517 (φέρον).
δομβρας κτιλ. 'A dark shower of blood came down like hail.' Most of the MSS. have δομβρας χαλάζης αἵματος (sic) ἐτέγγησε. Some edd. read αἵματος τι with one or two MSS.; others, χαλάζη ταῖ αἵματοι. The text is Heath's conjecture. The meaning is that the shower of blood-drops rushed down as fiercely as hail.

1280 κάτα is a conjecture for the κακά of the MSS. which is doubtless due to the ὁμοστέλευτον of 1281. The force of the preposition is suitable to the image of a descending torrent which overwhelms; while for the assonance,—κάτα...κακά,—may be added Αι. 62—65, ...βοῶν...κομίζεται...έχων...ἀλλίζεται. For the position of κάτα cp. Αι. 969 τί δήτα τοῦ ἐπεγεγείλετο ἃν κάτα; id. 302 λόγους...τούς μὲν Ατριθῶν κάτα.

1282 ὁ πρῶ, which they had till lately: παλαιός, because the house of the Labdacidae was ἀρχαιοτάτουσα; tracing its line to Cadmus and Agenor, 268.

1283 δικαλὸς = in a true sense: cp. 853.

1284 ο. Instead of κακὰ πάντα, ὅσα ὀνομάζεται, πάρεστιν we have ὅσα ὀνόματα πάντων κακῶν ἐστι, (τοῦτων) ὀδύδεν ἀπεστίων: ὀνόμα κακῶς standing for κακῶν ὀνομαζόμενων. So Aesch. P. Β. 210 Αἰας, πολλῶν ὀνόματι μορφῆμα = μορφή μιας πολλαχῶς ὄνομαζομένης.

1291 δόμοις ἀραῖοι, fraught with a curse for the house, making it accursed, ὃς ἤραστο, in terms of his own curse (238 μή εἰσδέχεσθαι μὴ προσφωνεῖν, κτ.τ.λ.), according to which anyone who was knowingly ἐνέστοις with the criminal incurred the like curse as he (270).

Cp. Eur. Med. 608 καὶ σοῖς ἄραι γ' οἴσα τυχάνω δόμιοι, i.e. bring a curse on it. Ι. Τ. 778 (κομίσαι με)...ἡ σοὶ ἄρα δώμισαι γενόσμαι. Aesch. Ag. 236 φθόγγον ἀράιον οικος. Not μενὸν δόμοια, as though the dat. were locative, like γη, 1266.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

1295 δείξει δὲ καὶ σοὶ. κλήθρα γὰρ πυλῶν τάδε διαύγεται: θέαμα δὲ εἰσόψει τάχα τοιούτων οἶνον καὶ στυγοῦντ’ ἐποικτίσαι.

[The central door of the palace is now opened. Oedipus comes forth, leaning on attendants; the bloody stains are still upon his face.]

κομμός. ΧΟ. ὦ δεινῶν ἰδεῖν πάθος ἀνθρώποις,
ὁ δεινότατος πάντων ὅσ᾽ ἐγὼ προσέκυρον ἦδη. τίς σ᾽ ὦ τλήμον,

1294 The subject to δείξει is Oedipus. Ср. Аи. 813 χωρείν ἐτοίμος, κοῦ λόγῳ δείξω μόνον. О. С. 146 δηλῶ δ᾽: 'and I prove it' (viz. that I am wretched), like τεκμήριον δὲ. The verb seems really impersonal in Ar. Ran. 1361 πάνιν γε μέλη θαυμαστά· δείξει δὴ τάχα (for the subject cannot well be either μέλη or Aeschylus): and so in Her. 2. 134 διεδέξε, it was made clear: as 2. 117 δηλοὶ, it is manifest. Ср. Plat. Hipp. mai. 288 b el δ᾽ ἐπιχειρήσας ἐσται καταγέλαστος, αὐτὸ δέδεις (the event will show), and see on 341.

1296 τοιούτων οἶνον = τοιούτων ὡστε, as we could have τοιάστα ἐπιόντες οία (instead of ὡστε) καὶ τοῖς παρόνταις ἄχθεσθαι: Ср. Madvig Сυνί. § 166 С. ἱππούντιν', 'while loathing' (the sight), —not 'hating' Оedipus: ἐποικτίσαι, without ἄν, oblique of ἐποικισει, an optative, without ἄν, like κατασκοίν в Ant. 605. Ср. fr. 593. 8 φεῦ καὶ ἀνοικτήριμων τίς ὀλκείρει ἐν.

1297—1368 Α. κομμός (see р. 4). The Chorus begin with anapaests (1297—1306). The first words uttered by Oedipus are in the same measure (1307—1311). Then, after a single iambic trimeter spoken by the Chorus (1312), (1) 1st strophe 1313—1320 = (2) 1st antistrophe 1321—1328; (3) 2nd strophe 1329—1348 = (4) 2nd antistrophe 1349—1368. Oedipus here speaks in dochmiac measures blended with iambic; the Chorus, in iambic trimeters or dimeters only. The effect of his passionate despair is thus heightened bymetrical contrast with a more level and subdued strain of sorrow. Compare Аи. 348—429, where the κομμός has in this sense a like character. Some regard the κομμός as beginning only at 1313; less correctly, I think. Its essence is the antiphonal lament rather than the antistrophic framework.

1298 ὃς...προσέκυρο: I know no other example of an accus. after προσκυρεῖν, which usu. takes the dat.: but the compound can at least claim the privilege of the simple κυρεῖν. The neut. plur. accus. of pronouns and adjectives can stand after τυχάνειν and κυρεῖν, not as an accus. directly governed by the verb, but rather as a species of cognate or adverbial accus.: Ph. 509 ἂν ὀλα ἰδεῖς τῶν ἐμῶν τύχοι φίλοι: О. С. 1106 αἶτει δ᾽ τεύξει (which need not be explained by attraction): Aesch. Cho. 711 τυχάνειν τὰ πρόσφορα, ἰδ. 714 κυροῦντων...τὰ πρόσφορα: Eur. Ph. 1666 ὦ γὰρ ἄν τύχοι τάδε.
προσέβη μανία; τίς ὁ πηδήσας
μείζωνα δαίμων τῶν μακίστων
πρὸς σῷ δυσδαίμονι μοίρα;
φεῦ, δύστανος.
ἀλλ’ οὖν ἐσιδεῖν δύναμαι σ’, ἑθέλων
τόλλ’ ἀνερέσθαι, πολλὰ πυθέσθαι,
πολλὰ δ’ ἀδρήσαι.
τούαν φρικήν παρέχεις μοι.

Oi. αἰαί, αἰαί.
φεῦ φεῦ, δύστανος ἐγώ,
ποί γᾶς φέρομαι πλάμων; πά μοι
φθογγά διαπωτάται φοράδην;

1300 ἡ ἁπαξιά... μοῖρα;
‘who is the deity that hath sprung
upon thy hapless life with a leap
greater than the longest leap?’ i.e.
‘has given thee sorrow which
almost exceeds the imaginable
limit of human suffering?’ For μείζωνa
tῶν μακίστων see on 465 ἀρρήτων.
The idea of a malignant
god leaping from above on his victim
is frequent in Greek tragedy:
see on 263. But here μακίστων,
as in 1311 ἵνα, combines the notion
of swooping from above with that
of leaping to a far point,—as with
Pindar μακρα...ἄλαμα (Nem. 5.
19) denote surpassing poetical
efforts. We should then conceive
the δυσδαίμον μοίρα, the ill-fated
life, as an attacked region, far into
which the malign god springs.

1302 πρὸς with dat., after a verb
of throwing or falling, is
warranted by epic usage: Od. 5.
415 μῆψως μ’ ἐκβαλόντα βάλῃ λιθακί ποιτὶ πέτρῃ | κύμα μέγις ἀρπαζών: Π. 20. 420 λαχαύμενον προτὶ γαῖῃ,
sinking to earth. Ai. 95 πρὸς
...στρατῷ, 97 πρὸς Ἀτρείδαισιν are
different, since no motion is strictly
implied.

1303 The pause saves the short
final of δύστανος from being a
breach of synapheia; cp. O. C. 188

άγε νῦν σῷ με, παῖ, | ὦ ἀν κ.τ.λ.:
Ant. 932 ὑπερ. | οἶμοι: Aesch. Ag.
1538 ἰὼ γᾶ, γα, ἐλθε μ’ ἐδέξω: Eur.
Hipp. 1376 βιον. | ὦ: Ion 166
Δηλιάδος | αἰμάξεις.

1304 The fate of Oedipus is a
dark and dreadful mystery into
which they are fain to peer (ἀνερέσθαι,
πυθέσθαι: cp. the questions
at 1299 ff., 1327): in its visible
presentment it has a fascination
(ἀδρήσαι) even for those whom it
fills with horror.

1310 For the διαπωτάται of the
mss., which is against the metre
and unquestionably corrupt, the
conjecture διαπωτάται is far the
most probable remedy. The epic
πυθέσθαι, which Pind. also uses,
is admissible in a lyric passage.
For the caesura in φθογγα δια-
pωτάται φοράδην cp. O. C. 1771
διακωλύσωμεν ἵοντα φόνον.
The wilder and more rugged effect of
such a rhythm makes it preferable
here to φθογγα φοράδην διαπωτά-
tai, though the hiatus before ἰὼ is
legitimate (see on 1303). φορά-
dην = ‘in the manner of that which
is carried’; here correlative to φέ-
ρεσθαι as said of things which are
swepi onward by a tide or current:
thus, of persons deficient in self-
restraint, Plat. Theaet. 144 οἰκτον-
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ιὼ δαίμον, ἵν' εξήλου.
ΧΟ. ἐσ δεινόν, οὐδ' ἀκουστόν, οὐδ' ἐπόψιμον.

στρ. α'. ΟΙ. ἵν' σκότου
νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,
ἀδάματόν τε καὶ δυσούριστον <ὀν.

1315

tes fερονται ὅσπερ τα ἀνερμάτιστα πλοία, they are hurried away on
496 D πνεύμα fερόμενον. He has
newly lost the power of seeing those to whom he speaks. He
feels as if his voice was borne from
him on the air in a direction over
which he has no control. With
the use of the adverb here, cp.
βάνη, δρομάνη, σύδην. Else-
where fοράδην is parallel with
fερεσθαί as = to be carried, instead
of walking: Eur. Andr. 1166 fο-
ράδην...δύμα πελάξει, i.e. borne in
a litter: Dem. or. 54 § 20 ἵνης
ἐξελθὼν fοράδην ήλων οικαδε. Such
adverbs in -δην, which were prob-
bly accusatives cognate to the
notion of the verb, are always
formed from the verbal stem, (a)
directly, like βδ-δην, or (b) with
modified vowel and inserted α,
like fοράδην instead of *φερδην,
sποράδην instead of *σπερδην.

1311 ἔξηλου. In a paraenetic
verse, the foot before the catalectic syllable is usually an anapaest, seldom,
as here (ἐξήλ—), a spondee: but
cp. Aesch. Pers. 33 ἵππων τ' ἐλαίην Ἑσσάνης: Surti. 7 ψήφων πόλεως
γνωσθεῖσα: id. 976: Ag. 366.
L and A are of the MSS. which
give ἔξηλον (others giving ἔξηλω): and
good MS. authority supports ἔξηλον in Aesch. Pers. 516, ἦλοντο
in Xen. Hellen. 4. 4. 11. The
evidence, so far as it goes, seems
to indicate that, while ἠλάμην
(itself rare in prose) was preferred
in the indicative, a form ἠλάμην

was also admitted: see Veitch,
Irreg. Verbs, ed. 1879. The
imperf. ἔξηλλον, which Dindorf,
Campbell and others read, was
explained by Hermann as = ἐνεδ-
βασ, i.e. 'whither wast thou pur-
posing to leap?' To this I feel
two objections: (1) the awkward-
ness of thus representing the swift
act of a moment: (2) the use of
ἵνα, which means where. This
could not be used with the imper-
flect of a verb of motion (as ἰνα ἔβαψε, instead of ὅλ), but only
with the perfect, as ἰνα βῆσηκε (i.e.
where is he now), or the aorist
when equivalent to the perfect: as
O. C. 273 ἰκόμην (I have come) ἵ
ἰκόμην. So, here, the aor. alone
seems admissible: ἵν' ἔξηλλον,
where hast thou leaped to, i.e.
where art thou? cp. 1515 ἵν' ἔξη-
λεσ, and see on 947.

1313 ἵν' σκότου...ἀπότροπον,
'O thou horror of darkness that
enfoldest me': ἀπότροπον = ὁ τις
ἂν ἀπτρέπετο (Hesych.); and so
Ai. 608 τὸν ἀπότροπον ἄθηλον
"Ἄδαν, such as all would turn
away from, abhorred. ἐπιπλόμε-
νον = ἐπιπλέμενον, pres. part., as
Od. 7. 261 ἐπιπλόμενον ἔτος ἠλθε.

1315 δυσούριστον is defective
by one syllable as compared with
1323 τυφλόν κηδεόν. Now the
second syllable of κηδεόν is 'irra-
tional,' i.e. it is a long syllable
doing metrical duty for a short
one (the third of an antibacchius,
 – – –). Hence in this verse also
the penultimate syllable can be
either long or short. Hermann's
σοφοκλεοὺς
οἷμοι,
5 οἷμοι μάλ' αὖθις: οἶον εἰσέδυν μ' ἁμα
κέντρων τε τὰ χαῦτα οὐστρημα καὶ μνήμη κακῶν.
Χόρ. καὶ θαύμα γ' οὐδὲν ἐν τοσοίσδε πήμασιν
διπλὰ σε πενθείν καὶ διπλὰ φέρειν κακά.

ἀντ. α'. Ο. ἰδίος φίλος,
σοῦ μὲν ἐμὸς ἐπίπολος ἐτι μόνιμος. ἔτι γὰρ
ὑπομένεις με τὸν τυφλὸν κηδεύων.
φεῦ φεῦ.
5 οὖ γὰρ μὲ λήθεις, ἀλλὰ γυνώσκω σαφῶς,
καλπερ σκοτεινός, τὴν γε σὴν αὐθὰν ὄμως.
Χόρ. θαυμά ὀρίσας, πῶς ἔτλης τοιαῦτα σᾶς
οἴγεις μαράναι; τίς σ' ἐπὶρε δαιμόνων;

στρ. β'. Ο. Ἀπόλλων τάδ' ἂν, Ἀπόλλων, φίλοι,
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

1330 ὁ κακὰ κακὰ τελῶν ἐμὰ τάδ' ἐμὰ παθέα.

1335 έπαισε ὁ αὐτόχειρ νῦν οὕτις, ἄλλ' ἐγὼ τλάμων.

1340 τί γὰρ ἔδει μ' ὄραν,

5 ὑπὼ γ' ὃρωντι μηδέν ἦν ἰδεῖν γλυκ' ;

ΧΟ. ἦν ταῦθ' ὑπωσπερ καὶ σύ φής.

1333 τί δῆτ' ἐμοὶ βλεπτόν, ἢ στερκτόν, ἢ προσήγορον

1340 ἐτ' ἐστ' ἀκούειν ἡδονά, φίλοι;

10 ἀπάγετ' ἐκτόπιον ὅτι τάχιστά με,

ἀπάγετ', ὃ φίλοι, τὸν μέγ' ὀλέθριον,

memory of Oedipus (cp. 1318) is connecting the oracle given to him at Delphi (789) with the mandate which afterwards came thence (106). Apollo was the author of the doom (τελῶν), but the instrument of execution (ἐπαισε) was the hand of Oedipus.

1330 ὁ κακὰ κακὰ κ.τ.λ.: 'that brought these my woes to pass, these my sore, sore woes.' The dochmiac metre is sound (see Metrical Analysis); it is νομάδος in the antistrophe (1350) which is corrupt. Prof. Campbell, however, retaining the latter, here changes the second κακὰ to κακῶς, and the first ἐμὰ to ἐμοὶ. The iteration of τάδε, κακὰ, ἐμὰ is in a style which the lyrics of tragedy admitted where vehement agitation was expressed. Euripides carried it to excess. But here, at least, it is in place.


1337 ff. The simple mode of expression would have been: τί ἐμοὶ ἡδεὶς βλεπτόν, ἢ στερκτόν, ἢ ἀκούστων ἐτ' ἐστίν; what henceforth can be pleasurably seen, or loved, or heard by me? But, in stead of the third clause, we have ἡ προσήγορον | ἐτ' ἐστ' ἀκούειν ἡδονά, 'or what greeting is it longer possible for me to hear with pleasure?' προσήγορον, passive in Ph. 1353, is here active, as in Ant. 1185 Παλλάς θεᾶς | ὅπως ἰκολούθη εὐγήματων προσόγορος. ἡ δονά, modal dat. adverbially, as ὄργη 405. The form ἡδονά, intermediate between Attic ἡδονή and Doric ἡδων, is given by L in El. 1277, where Herm. keeps it, but most edd. give ἡδων. If right, it was a compromise peculiar to tragedy. The Doricism of scenic lyrics was not thorough-going: here, for instance, we have τλάμων (1333) yet προσήγορον (1338).

1340 ἐκτόπιον: cp. 1411 θαλάσσων, and see Appendix, Note 11, p. 300, in the larger edition.

1341 τὸν μέγ' ὀλέθριον is a certain correction of the ms. τὸν ὀλέθριον μέγαν (or μέγα), a corruption due to the omission and subsequent marginal insertion of μέγα. Cp. II. 1. 158 ὃ μέγ' ἀναίδες: 16. 46 μέγα νῆπιος: Ph. 419 μέγα | θαλ- λοντεσ. The antistrophic words are οὕτως ἐφών τάλλας (1363). ὀλέθριον, pass., 'lost,' as Ἰρ. 878 τάλαιν ὀλέθρια. τίνι τρόπῳ θεαίνον σφε φής; The objections to the conjunct. ὀλέθριον μέγαν (metrically admissible as a dochmiac, if the second of ὀλέθριον is made short)
are: (1) the awkward necessity of supplying ὤντα in order to defend the position of μέγαν: (2) the phrase ὀλέθρον, which belongs to the colloquial vocabulary of abuse; Dem. or. 18 § 127 περίτριχμα ἀγρόφας, ὀλέθρος γραμματεύς.

1347 He is to be pitied alike for the intrinsic misery of his fate, and for his full apprehension (συνεσεως, schol.) of it. A clouded mind would suffer less.

1348 ἰν with ἠθλησα: γε emphasises μηδε. Oedipus had been the all-admired (8), the ‘saviour of the land’ (48). But now the Theban elders wish that they had never so much as heard his name or looked upon his face. That bitter cry is drawn from them by the very strength of their sympathy; for his ruin was the result of his coming to Thebes. The reading of the text is Hermann’s correction of the mss. μηδ άναγγέλων ποτε, for the objections to which see note in larger edition.

1349f. ὀλοθρε’ ὄστις...διον: ‘Perish the man, whose’er he was, that freed me in the pastures from the cruel shackle on my feet.’ The νομάδος of the mss. is corrupt. It would require an improbable alteration in the strophe (see on 1330): and it yields no good sense. The scholiasts hesitated between rendering ‘it (1) ‘feeding on my flesh’, or (2) ‘in the pastures.’ Reading νομάδ’, we have a doch-

mic dimeter, agreeing with 1330: see Metrical Analysis. But the use of the word is extraordinary. It must mean ἐν νομαίς, ‘in the pastures’—said of the babe whom the shepherd had been ordered to expose on Cithaeron. Now elsewhere νομάς always means ‘roaming,’ said (e.g.) of pastoral tribes, or of animals: in O. C. 686 of waters wandering over the land which they irrigate. The idea of wandering movement is inseparable from the word. To apply it to a babe whose feet were pinned together would have been indeed a bold use. Prof. Campbell, retaining νομάδος, takes πέδας as acc. plur.: ‘that loosed the cruel clog upon my feet, when I was sent astray.’ But could νομάς, ‘roaming,’ be said of the maimed child merely in the sense of ‘turned adrift’ by its parents? The nomin. νομάς, referring to the roving shepherd (πλάνης 1029) would be intelligible; but the quadruple -as is against it. Now cp. Aesch. Pers. 734 μονάδα δε ζέρβην ἔρημον, ‘Xerxes alone and forlorn.’ Simply transposing ν and μ, I conjecture μονάδ’, a word appropriate to the complaint that the babe, sent to the lonely mountain, had not been left to perish in its solitude. The fact that the Corinthian shepherd received the child from the Theban is no objection: the child was φίλων μεμονω-μένος, desolate and forlorn.
OIDIPOUS TYRANNOS.

έρρυτο κάνεσωσέ μ', ούδὲν εἰς χάριν πράσσων.
tότε γὰρ ἂν θανὼν
5 οὐκ ἦν φίλουσιν οὔδ᾽ ἐμοί τοσόνθ᾽ ἄχος.

XO. θέλοντι κάμοι τούτ᾽ ἂν ἦν.

OI. οὐκον πατρός γ᾽ ἂν φονεύς
ἡλθον, οὔδε νυμφίος
βροτοῖς ἐκλήθην ὡν ἐφυν ἅπο.
10 νῦν δ᾽ ἄθεος μὲν εἰμ᾽, ἀνοσίων δὲ παῖς,
ὁμογενὴς δ᾽ ἀφ᾽ ὃν αὐτὸς ἐφυν τάλας.
eι δὲ τι πρεσβύτερον ἐτὶ κακοῦ κακοῦν,
tούτ᾽ ἐλαχὶ Οἰδίπους.

XO. οὐκ οἶδ᾽ ὅπως σε φῶ βεβουλεύσθαι καλῶς,
15 κρείσσων γὰρ ἥσθα μηκέτ᾽ ὃν ἦ ἦν τυφλὸς.

1351 έρρυτο, a strong aorist of ὑπω, formed as if there were a present δόμω: in Π. 18. 515 ὑποτο for ὑποτο is its third plur. Cp. Π. 5. 23 ἐρρυτο σάωσε δὲ, where the aor. has a like relation to ἐρω (the temporal augment being absent).

1356 θέλοντι: Thuc. 2. 3 τῶ γαρ πλήθει...οὐ βουλομένω ἢ... ἀφίστασθαι: Tac. Agric. 18 quibus bellum voluntibus erat.

1357 φονεύς ἡλθον, have come to be the slayer, a compressed phrase for ἐς τοσοῦτον ἡλθον ὡτε φονεύς εἶναι: cp. 1519, and Ἀντ. 752 ἡ καπατειάω ὡθ᾽ ἐπεξήρχει θραύσει; Τρ. 1157. Π. 18. 180 εἶ κέν τι νέκος ἰχνπικόν ἢν, come to be dishonoured (where some explain, 'reach thee dishonoured').

1362 f. ὁμογενῆς δ᾽ ἀφ᾽ ὃν... ἐφυν, 'successor to his bed who gave me mine own wretched being'; = κοινὸν γένος ἔχων (τούτοις) ἀφ᾽ ὃν αὐτός ἐφυν: i.e. having a common brood (a brood born of the same wife) with those (Laïus) from whom he sprang.

1365 πρεσβύτερον, 'older,' then, 'ranking before'; here, 'more serious': Her. 5. 63 τὰ γὰρ τοῦ θεοῦ πρεσβύτερα ἐποιεῖτο ἢ τὰ τῶν ἀνδρῶν: Thuc. 4. 61 τοῦτο... πρεσβύτατον... κρίνατο, τὸ κοινὸς φοβερὸν ἀπαντάς εἰς θέαθαι.

1368 κρείσσων... ἥσθα, μηκέτ᾽
δὲν = κρείσσον ἦν σε μηκέτ᾽ εἶναι:
see on 1061. ἦν is omitted, as after ἔδει, εἰκὸς ἦν, etc., κρείσσων ἥσθα μὴ ὃν implying the thought, οὐκ ἦν ἥσθα, εἰ τὰ βελτιστά ἐπασχεῖ: see on 256.
ΟΙ. ὃς μὲν τάδ’ οὖχ ὃδ’ ἔστ’ ἀριστ’ εἰργασμένα, μή μ’ ἐκδίδασκε, μηδὲ συμβουλεύ’ ἔτι. 1370 ἐγώ γὰρ οὖκ οἶδ’ ὄμμασιν πολίως βλέπων πατέρα ποτ’ ἀν προσείδου εἰς “Αἰδοὺ μολὼν, οὖδ’ αὐ τάλανων μητέρ’, οἷν ἔμοι δυοῖν ἔργ’ ἐστὶ κρείσσου’ ἄγχονης εἰργασμένα. ἀλλ’ ἡ τέκνων δὴ’ ὅψις ήν ἐφίμερος, 1375 βλαστοῦσ’ ὅπως ἐβλαστε, προσλεύσειν ἐμοί; οὐ δὴ τοῖς γ’ ἐμοίσιν ὀφθαλμοῖς ποτὲ οὖδ’ ἄστυ γ’, οὐδὲ πύργος, οὐδὲ δαιμόνων ἀγάλμαθ’ ἱερά, τῶν ὁ παντλήμων ἐγώ

1369 ἀριστ’, is adverbial, the construction being οὖχ ὃδε (εἰργασμένα) ἔστιν ἀριστα εἰργασμένα: that, thus done, they are not done best. So ἀριστα is adverb 407, 1046, Аи. 160.

1371 βλέπων = εἰς βλέπων, which is more forcible than to take it with πολίως ὄμμασιν. Cp. Αι. 462 καὶ ποιόν δεῦρα πατρί δηλώσω φανείς | Τελαμώνι·

1372 εἰς “Αἰδοὺ. Blind on earth, Оed. will be blind in the nether world. Cp. Οδ. 12. 266 καὶ μοι ἐποιοῦ ἔμπεισε θυμῷ | μάνητος ἀλαίου Θηβαίον Τειρεσίαν, where Odysseus is thinking of the blind Teiresias as he had found him in Hades. Cp. ιi. 91, where ἔγνω need not imply that the poet of the τέκνα conceived Teiresias as having sight. So Achilles in Hades is still swift-footed (11. 546).

1373 οὖν...δυοῖν, a dative of the persons affected, as, instead of the usual ποιῶ ταῦτα σε, we sometimes find ποιῶ ταῦτα σοι: Οδ. 14. 289 τρόκτης, δ’ ἔδη πολλὰ κάκ’ ἀνθρώποισιν ἐώργη. Plat. Αρ. 30 Α ταῦτα καὶ νευτέροι καὶ πρεσβυτέρω...ποιήσω, καὶ ξένω καὶ ἀντί, μᾶλλον δὲ τοῖς ἀστοῖς. Χαρμ. 157 ι. οὖκ ἐν ἔχομεν ὅ τι ποιοίμεν σοι.

1374 κρείσσον’ ἄγχονης, not ‘worse than hanging’ (such that, rather than do them, he would have hanged himself): but, ‘too bad for hanging’ (such that suicide by hanging would not adequately punish their author). Eur. Ηιρ. 1217 ἐσπαιρωσ δὲ | θέμα κρείσσον δερμάτων ἐφαλντο, too dreadful to be looked on: Aesch. Ag. 1376 ὑψος κρείσσον εκπηδήματος, too high to be leaped over. ἄγχονης: cp. Eur. Αλκ. 229: Αρ. Αχ. 125 ταῦτα δὴ’ οὖν ἄγχονη; ‘is not this enough to make one hang oneself?’

1375 f. τέκνων οὕς ...βλασ-τοῦσα = ὄρμενα τέκνα βλαστότα: cp. Eur. Αλκ. 967 Θορήσσαι ἐν σαλισιν τὰς | Ὄρφεα κατέγραψεν γῆρας, which the melodious Orpheus wrote down.

1378 πύργος, the city-wall with its towers and its seven gates (already famous in the Odyssey, ιi. 263 Θήβης ἔδος ἐπὶ πυλῶν). Cp. Ηε. 1209 πέρις δὲ πύργος εἰς’ ἐτ’ πτόλμν.

1379 ἀγάλμαθ’ ἱερά, the images of the gods in their temples: cp. 20. τοῖν ὡν, as Αντ. 1086: cp. 1427. Soph. has this use in at least seven other places of dialogue.
κάλλιστ' ἀνήρ εἰς ἐν γε ταῖς Θήβαις τραφεῖς ἀπεστέρησ' ἐμαυτόν, αὐτὸς ἐννέπων ὥθειν ἀπαντᾷ τὸν ἀσεβήν, τὸν ἐκ θεῶν φανέρτ' ἀναγγέλει καὶ γένους τοῦ Λαοῦ. τοιαύτ' ἐγώ κηλίδα μηνύσας ἐλήν ὀρθοίς ἐμελλὼν ὁμμασίων τούτων ὅραν; ἤκιστά γ' ἀλλ' εἰ τῆς ἀκούοντος ἔτ' ἦν πηγής δι' ὠτων φράγμων, οὐκ ἄν ἐσχόμην τὸ μὴ ποκλήσαι τούμων ἄθλιουν δέμας, ἢν ἦν τυφλὸς τε καὶ κλίων μηδέν' τὸ γὰρ

1380 κάλλιστ' ἀνήρ εἰς...τραφεῖς. εἰς, in connection with a superlative, is strictly correct only where one is compared with several: as Eur. Heracl. 8 πλείστων μετέχον εἰς ἁγία 'Ἡρακλεία. So Ἱερ. 460 πλείστας ἀνήρ εἰς... ἐγείρε. But here, where the question is of degree in nobility, it merely strengthens κάλλιστ': cp. Thuc. 8. 68 πλείστα εἰς ἁγία, ὡστ' εὐμοβολεύσαστο τι, δυνάμενος ψφελεῖν.

1381 ἀπεστέρησ' ἐμαυτόν: a regular phrase in reference to separation from civic life: Antiphon or. 5 § 78 εἰ δ' ἐν Ἀθήναις χωροφιλεῖ, τούτο οὐκ ἀποστέρησα τοῖς εἰς τὴν πόλιν ἑαυτοῦ οὖν οὖν (not forfeiting any of his relations with Athens) ὡστ' εὐτέρας πόλεως συνίστασθαι γεγενημένοι. [Dem.] or. 13 § 22 οὖν ἐπιγραφῆς τῶν τότε ἀπεστερησαν ἑαυτόν, the Athenians of those days did not renounce their share in any of the great deeds of the Persian Wars.

1382 τὸν φανεντα κ.τ.λ., as well as τὸν ἄσεβη, depends on οὖν. 'Bidding all to expel the impious one,—that man who has [since] been shown by the gods to be unholy—and of the race of Lāus.' His thought passes from the unknown person of the edict to himself, precisely as in 1440 f. The words καὶ γένους τοῦ Λαοῦ are a climax, since the guilt of bloodshed, which the oracle had first denounced, was thus aggravated by a double horror.

1384 κηλίδα: see on 832: μηνύσας ἔμην, sc. οὐδέν.
1385 ὀρθοίς: see on 528.
1386 ἀλλ' εἰ...φραγμός. 'no, were there yet a way to choke the fount of hearing': τῆς ἀκούοντος...πηγῆς, the source (viz. the orifice of the ear) from which sounds flow in upon the sense: cp. Plat. Phaedr. 245 c ψυχή...πηγή καὶ ἀρχή κινήσεως. (Not the stream of sound itself.) δι' ὠτων supplements τῆς ἀκούοντος πηγῆς by suggesting the channel through which the sounds pass from the fount. Cp. fr. 773 βραδεία μὲν γὰρ ἐν λόγῳ προσβολή μὲν ὠτων ἔρχεται τρυπανόμενον. ἡ ἀκούοσα πηγή, instead of ἡ πηγή τῆς ἀκούοσεως, is said with a consciousness that πηγή means the organ of hearing, just as we might have τὰ ἀκούοντα ὑπά. 1387 ἐσχόμην, usu. in this sense with gen., as Od. 4. 422 σχέσθαι...βῆς.

1388 τὸ μὴ: cp. 1232. The simple μὴ, where (as here) μὴ οὖ is admissible, occurs also in prose, as Antiph. Tetr. 3 β § 4 οὖν ὡστ' ἡμῶν λόγον ὑπολειπέτο μὴ φονεύσων εἰμι.
1389 ἢν. For ἢ (as 1393)


τὴν φροντίδα ἔξω τῶν κακῶν οἴκειν γλυκὺν. 1390
ιὼ Κιθαιρῶν, τί μ' ἔδέχον; τί μ' οὐ λαβὼν
ἐκτενας εὐθῆς, ὡς ἐδείξα μῆποτε
ἐμαυτῷ ἀνθρώποις ἐνθεν ἡ γεγώς;
ὡς Πόλυβη καὶ Κόρινθε καὶ τὰ πάτρια
λόγῳ παλαια δώμαθ', οἷον ἄρα μὲ
κάλλος κακῶν ὕπουλον ἔξεθρέψατε.
νῦν γὰρ κακός τ' ὦν κάκι κακῶν εὐρίσκομαι.
ὡς τρεῖς κέλευθοι καὶ κεκρυμμένη νάτη
δρυμός τε καὶ στενωτός ἐν τριπλαίς ὀδοῖς,
αἱ τούμον αἴμα τῶν ἐμῶν χειρῶν ἀπὸ

see on 1123. The negative μηδέν here shows how in this construction ένα is essentially final, ‘so that I might have been’; not = ‘in which case I should have been’ —for which the negative must have been οὐκέθαν. So ὡς ἐδείξα μῆποτε (1392), that I might never have shown. Eur. fr. 442 φεῦ φεῦ τὸ μή τὰ πράγματ' ἀνθρώποις ἐχειν | φωνήν, ὥστε ἤσαν μηδὲν οἱ δειοὶ λόγοι.

1390 ἔξω τῶν κακῶν, i.e. undisturbed by those sights and sounds from the outer world which serve to recall past miseries.
1391 The imperf. ἔδέχον helps the personification: ‘wert ready to shelter me.’
1392 ὡς ἐδείξα: see on 1389.
1394 τὰ πάτρια λόγῳ = τὰ λόγῳ πάτρια, an order the less harsh since πάτρια is supplemented by παλαιά. Cp. Ai. 635 ὅ νοσῶν μάταν: El. 792 τοῦ θανύντος ἀρτίας: Aesch. P. V. 1013 τῷ φρονούντι μὴ καλῶς.
1395 f. οἷον ἄρα μὲ κ.τ.λ., ‘how seeming-fair was I your nursling, and what ill were festering beneath I’ κάλλος κακῶν ὕπουλον, a fair surface, with secret ills festering beneath it (gen. κακῶν as after words of fullness, = κρυπτῶν κακῶν γέμων). κάλλος, concrete, a fair object, Xen. Cyr. 5. 2. 7 τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, πενθικῶς δ' ἔχουσαν. ὕπουλον, of a sore festering beneath an οὐλή or scar which looks as if the wound had healed: Plat. Gorg. 480 θ. ὅπως μὴ ἐγχρονισθήν τὸ νόσημα τῆς ἄδικας ὕπουλος τὴν ψυχήν ποτήρει καὶ ἀνίατον, ‘lest the disease of injustice become chronic, and render his soul gangrenous and pasture’ (Thompson). Thuc. 8. 64 ὕπουλον αὐτονομίαν, unsound independence opp. to τὴν ἀντίκρου ἐλευθερίαν. Dem. or. 18 § 307 ἱκουλῖαν ἄγειν ἄδικον καὶ ὕπουλον, unjust and insecure peace.
1397 κάκι κακῶν like ἀνοσίων παῖς (1360), with reference to the stain incurred by Iocasta.
1398 f. His memory recalls the scene as if he were again approaching it on his way from Delphi. First, he describes three roads converging in a deep glen or ravine (πρεῖς κέλευθοι — κεκρυμμένη νάτη): then, descending, he comes to a coppice (δρυμός) at a point where his own road narrows (ὄστρωτος) just before its junction with the two others (ἐν τριπλαίς ὀδοῖς). See on 793.
1400 τούμον αἴμα, thus divided from πατρός, is more than
...πείτε ρατρός, ἄρα μου μέμνησθέ τι, οἴ ἐργα δράσας ύμιν ἐίτα δεῦρ' ἰδών ὅποι ἐπρασσον αὐθίς; ἢ γάμοι γάμοι, ἐφύσαθ᾽ ἡμᾶς, καὶ φυτασάντες πάλιν ἀνείτε ταύτοισι σπέρμα, καπέδειξατε πατέρας, ἀδελφοὺς, παῖδας, αἰμ᾽ ἐμφύλιον, νύμφας γυναῖκας μητέρας τε, χάποσα αἰσχυστ' ἐν ἀνθρώποισιν ἐργα γίνεται. ἀλλ οὐ γὰρ αὐτὰν ἐσθ᾽ ἢ μηδὲ δρᾶν καλῶν, ὅπως τάχιστα πρὸς θεῶν ἐξώ μὲ πού καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον ἐκρίψατ', ἐνθα μὴποτ' εἰσόψεσθ' ἐτι. ἢτ', ἀξιώσατ' ἀνδρός ἀθλίου θυγείων. πληθεῖν, μὴ δείσετε. τάμα γὰρ κακὰ υοῦεις οἷός τε πλῆν ἐμοὶ φέρειν βροτῶν.

aiμα τοῦμα πατρός: 'that father's blood which was mine own.'

1401 For τι, which has a tone of bitterness here, see on 124, 969. The mss. give μεμνησθ᾽ οτι, which scarcely admits of defence.

1405 ἀνείτε ταύτοισι σπέρμα, 'ye bore children to your child.' By the change of one letter, we restore sense to the passage. The ταύτον of the mss. is nonsense.

1405 ff. 'Ye created an incestuous kinship of fathers, brothers, sons,—brides, wives, mothers.' The marriage of Iocasta with Oedipus constituted (ἀπεδείξατε) Oedipus at once father and brother (of his children), while he was also son (of his wife),—the closest relation in blood (αἰμ᾽ ἐμφύλιον) becoming also the husband. The marriage made Iocasta the bride (νύμφας)—aye, and the child-bearing wife (γυναῖκας)—of him to whom she was also mother (μητέρας). Thus, through the birth of children from such a marriage, complex horrors of relationship arose (ὄποσα αἰσχυστα ἐργα γίνεται). αἰμ᾽ ἐμφύλιον is in apposition with πατέρας ἀδελ- φοὺς παῖδας,—'a blood kinship, standing for a 'blood-kinsman.' It expresses that the monstrous union confounded the closest tie of consanguinity with the closest tie of affinity. 'The phrase ἐμφύλιον αἰμα, like σοφογενὲς αἰμα, would in Tragedy more often mean 'murder of a kinsman.' But it can, of course, mean also 'kindred blood' in another sense; and here the context leaves no ambiguity.

1410 ff. ἐξω μὲ πού | καλύψατ: the blind man asks that they will lead him away from Thebes, and hide him from the sight of men in some lonely spot—as amid the wilds of Cithaeron (1451).

1411 θαλάσσιον: see on ἐκ- τόπιον, 1340.

1412 ἐνθα μήποτ': see on 796.

1415 No one can share the burden of his ills. Other men need not fear to be polluted by contact with him as with one guilty of blood. His unwitting crimes and his awful sufferings—alike the work of Apollo—place
146 ΣΟΦΟΚΛΕΟΥΣ

ΧΟ. ἀλλ' ὡν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
Κρέων τὸ πρᾶσσειν καὶ τὸ βουλεύειν, ἐπεὶ
χώρας λέειπται μούνος ἀντὶ σοῦ φύλαξ.
ΟΙ. οἷμοι, τί δήτα λέειτην πρὸς τόν ἐπος;
τίς μοι φανεῖται πίστις ἐνδίκος; τὰ γὰρ
πάροι πρὸς αὐτὸν πάντ' ἐφεύρηκαι κακός.

[CREON enters crowned, followed by two attendants.]

ΚΡ. οὖχ ὡς γελαστής, Οἰδίπους, ἐλήλυθα,
οὐδ' ὡς οὐειδῶν τι τῶν πάροι κακῶν.
ἀλλ' εἰ τὰ δυνητῶν μὴ κατασχισθεὶ ἐτι
[To the attendants.

γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα

αἰδεῖσθ' ἀνακτὸς Ἀλεξ. τοιόνδ' ἂγος

1420 τίς μοι φανεῖται πίστις ἐνδίκος; 'what reasonable claim
to confidence can be produced on
my part?' Oedipus had brought
a charge against Creon which was
false, and had repudiated a charge
against himself which was true.
He means:—'How can I expect
Creon to believe me now, when I
represent myself as the blind vic-
tim of fate,—when I crave his
sympathy and pity?' πίστις has
two main senses, each of which
has several shades,—(1) faith, and
(2) a warrant for faith. Here it
is (2), essentially as in O. C. 1632
dός μοι χερός σής πιστών.

1421 πάντ' : see on 475.

1422 Cp. the words of Tenny-
son's Arthur to Guinevere: 'Yet
think not that I come to urge thy
crimes.'

1425 βόσκουσαν boldly for
τρέφουσαν: cp. Aesch. Ag. 633,
where the sun is τοῦ τρέφοντος...
χθώνος φύσιν.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ακάλυπτον οὕτω δεικνύναι, τὸ μὴτε γῆ
μήτε ὁμβρός ἵερος μὴτε φῶς προσδέξεται.
ἀλλ’ ὁς τάχιστ’ ἐσ τοίκον ἐκκομίζετε
τοὺς ἐν γένει γὰρ τάγγεινη μάλισθ’ ὤραν
μόνοις τ’ ἄκοινεν εὑσεβῶς ἔχει κακά.

OI. πρὸς θεῶν ἐπείπερ ἐπιίδος μ’ ἀπέσπασας,
ἀριστος ἐλθὼν πρὸς κάκιστον ἄνδρ’ ἐμέ.

1427 ἐκνυναι depends on αἰδεύοντε, for the construction of which with (1) acc. of persons revered, and (2) infin. of act which such reverence forbids, cp. Xen. An. 2. 3. 22 ὑγιήνημεν καὶ θεός
καὶ ἀνθρώπος προσδέουσιν αὐτόν,
‘respect for gods and for men forbade us to betray him.’ τὸ
(=δ, see on 1379) μὴτε, not οὐτε,
since τοιόν’ ἄγος indicates a class of
ἀγα: not merely ‘which,’ but
‘such as,’ earth will not welcome
(quod Terra non admissera sit):
cp. 817, Ἑλ. 654 δῶσον ἐμοί γῆν
ἀκοῦσαι μὴ πρόσεσθω. Similarly
ἐνθὰ μὴποτ’, 796, 1412; ὅποις μὴ
δενός, 1436. γῆ—ὁμβρος—φῶς.
The pollution (ἄγος) of Oedipus is
such that the pure elemental powers
represented by earth, the rain
from heaven, the light—cannot
suffer it to remain in their presence
(προσδέξεται): it must be hidden
from them. Cp. Aesch. ᾿Ευμ. 904
f., where the Erinys, as Chthonian
powers, invoke blessings
on Attica, γῆθεν—ἐκ τε ποντίας
ὁμβρος—ἐκ οὐρανοῦ τε. ὁμβρος
here is not a synonym but a symbol of
water generally, as with Empe-
docles 382 ὡς τὸν’ ἔτειν’ ἔδινῃ
Κύπρος χθόνα δὴρον ἐν ὁμβρω, | ἐξ
δεα καὶ ποιοῦσα θῷο πυρὶ δῇκε
κρατίων: cp. Lucr. 1. 714 f. quattuor
ex rebus posse omnia rentur
Ex igni terra atque anima pro-
crescere et imbrī. In Ἀι. 1073
the exposure of the unburied
corpse is spoken of as a violence to
οἱ ἄνω θεὸ (βιάζονται). It was a
common form of oath to pray
that, if a man swore falsely,
neither earth, nor sea, nor air,
might tolerate the presence of his
corpse (Eur. Or. 1085, Ἱππ. 110).

1428 The original sense of ἵερος,
‘strong’ (Curt. ᾿Ετυμ. § 614),
suits a few phrases, such as ἵερος
ἰχθὺς (Π. 16. 407). But in such
as ἵερον ἤμαρ, κνέφας, ὁμβρος,
ποταμοῖ etc. it is more likely that
the poet had no consciousness of any
other sense than ‘sacred.’

1430 The objection to taking
μάλιστα with τοῖς ἐν γένει is not
that it follows these words (see on
1394), but that τάγγεινη
intervenes. Rather join it with εὑσεβοῖς
ἔχει. ὁρὰν μόνοις τ’ ἄκοινεν—μό-
νοις ὀρὰν ἄκοινεν τε.

1432 ἐπιίδος μ’ ἀπέσπασας,
suddenly plucked me away from
(made me to abandon) my uneasy
foreboding: cp. Lat. revellere (fal-
sorum persuasionem, Sen. ᾿Επιστ. 95),
and our phrase, ‘a revulsion
of feeling’: Αἰ. 1382 ὡς μ’ ἐψευσα
ἐπιίδος πολὺ. Conversely (Ἑλ.
809) ἀποστάσας...φρένος | αἰ μοι
μόναι παρῆσαν ἐπιίδων.

1433 ἀριστος ἐλθὼν πρὸ... ἐμὲ,
having come to me in so noble
a spirit; cp. 1422 ἐλήλυθα. This
is more natural than to render,
‘having proved thyself most noble
towards me’ (see on 1357).
πιθού τί μοι· πρός σοῦ γάρ, οὖδ’ ἐμοῦ, φράσω.

KR. καὶ τοῦ με χρείας ὁδὲ λιπαρεῖς τυχεῖν;

OI. ῥήψον με γῆς ἐκ τῆς ὅσον τάχισθ’ ὅπου

θυντῶν φανοῦμαι μηδενὸς προσήγορος.

KR. ἐδρασ’ ἀν εὐ τοῦτ’ ἵσθ’ ἀν, εἰ μὴ τοῦ θεοῦ

πρῶτιστ’ ἔχρηξον ἐκμαθεῖν τί πρακτέον.

OI. ἂλλ’ ἢ γ’ ἐκείνου πᾶσ’ ἐδηλώθη φάτις,

τὸν πατροφόντην, τὸν ἀσεβῆ μ’ ἀπολλύναι.

KR. οὕτως ἐλέξθη ταῦτ’ ὃμως δ’, ἢν ἐσταμεν

χρείας, ἀμείνον ἐκμαθεῖν τὶ δραστέον.

OI. οὕτως ἄρ’ ἀνδρὸς ἀθλίου πενεσθ’ ὑπερ;

KR. καὶ γὰρ σὺ νῦν τὰν τῷ θεῷ πίστιν φέροις.

OI. καὶ σοὶ γ’ ἐπισκήπτω τε καὶ προστρέψομαι.

1434 πρός σοῦ, in thy interest:

Eur. Alc. 58 πρός τῶν ἐχόντων,

Φοίβε, τὸν νόμον τίθης: Τγ. 479
dei γὰρ καὶ τὸ πρὸς κελιν λέγεω,

the argument on his side.

1435 χρείας, request: O. C.

1754 προσπίτινομεν σοὶ. ΘΗ. τίνος,

ὥ παϊδε, χρείας ἀνύσαι;

1437 μηδενὸς προσήγορος,

accosted by no one: for the gen.,

cp. El. 1214 οὕτως ἀτιμῶς ἐλμο τοῦ
tέθυκτος; ib. 344 κελνὰς διδακτά.

(See Thompson, Gk. Synt. § 110.)

With dat., Ph. 1353 τῷ προσήγορο-

σε; see on 1337: for ὰπον μὴ

with fut. indic., on 796.

1438 For the doubled ἄν with

ἐδρασ’, cp. 862; join τοῦτ’ with

τοῦ: it could not here go with

ἐδρασά.

1440 φάτις (151), the message

brought by Creon from Delphi

(86): πάοι, ‘in full,’ explicitly:

Ἀτ. 275 κεινο...λυπή τᾶς ἐξήλα-

ται. The indefinite person of the

φάτις is identified with Oedipus

just as in 1382 f.

1442 f. οὐκ...χρείας: see 367.

1444 οὕτως with ἔδωλον: Ph.

104 οὕτως ἔχει τι δευνὸν ἱερόν

θράσος;

1445 The kal belongs to οὐδ’:

‘yes, for even thou in sooth

would’st now believe in the god

(though formerly thou didst not

believe his word by the mouth of

Teiresias).’ This is not spoken

in mockery, but with grave sorrow.

The phrase πίστιν φέροις as=

πιστεύως (El. 735 τῷ τέλει πίστιν

φέρων) prob. = ‘render belief’ (as

a tribute due), cp. φόρον, δασμον,

χρήματα φέρεω, and the like figure

in Pind. OI. 11. 17 μικῶν | Ἡμά

φερέτω χάριν.

1446 kal soi γ’: yes [I am

prepared to abide by Apollo’s word],

and on thee too I lay an injunc-

tion, and will now make a prayer

to thee; i.e. as I turn to the god

for what he alone can give (cp.

1519 τῷ θεῷ μ’ ἀτεῖς δῶν), so I

turn to thee for that which lies

in thine own power. The midd.

προσ-

τρέψωμαι as in fr. 759 Ἑρώτημα

(Athene)...προστρέψθετε: the

active has the same sense in Aτ. 831,

O. C. 50. On the future, see

1077. There is no cause to desire

ἐπισκῆψις: each tense has its due

force: I now enjoin, and am going

on to ask. Just so in Thuc. 2. 44

οὐκ ὀλοφόρωμαι μᾶλλον ἥ παραμυ-

θήσομαι, where the conjecture
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

1447 της μεν κατ’ οίκους αυτὸς ὄν θέλεις τάφου
θοῦ καὶ γὰρ ὀρθῶς τῶν γε σῶν τελείς ὑπερέμοι ὑδα μυητοῦ ἄξωθήτω τόδε
πατρῶν ἀστὸ ζωντος οἰκητοῦ τυχεῖν,
ἀλλ’ ἔα με ναλείν ὄρεσιν, ἑσθα κληζεῖαι
οὐμός Κιθαῖρων οὐτοῖς, ὃν μήτηρ τε μοι
πατήρ τ’ ἐθέσθην ζώντες κύριον τάφου,

ὁλοφυροῦμαι is needless: 'I do not bewail them, but rather intend to comfort them.' With the ν’ τρέψομαι, the sense is:—yes [I am sensible of my duty to Apollo], and I enjoin on thee, and will exhort thee, to do thine. But this strain of lofty admonition seems little in accord with the tone of the broken man who has just acknowledged Creon's unexpected goodness (1432), and is now a suppliant (cp. 1468).

1447 τῆς κατ’ οἶκους: the name of Iocasta has not been uttered since 1235. Contrast 950.

1448 τελείς, absol., like ἐρδεῖν, perform rites, i.e. the ἐντάφια. The special term for offerings to the dead was ἐναγίσχειν.

1449 ἄξωθήτῳ, be condemned: Her. 3. 145 ἐμὲ μὲν, ὡς κάκιστη ἄνδρῳ, ἄδεικνύσαντα οὐδὲν ἄξιον δεσμοῦ γοργυῆρα ἠξώσας, doomed me to a dungeon though I had done no wrong worthy of bonds.

1450 κλήσει, as in Tr. 659 ἑσθα κληζεῖαι θυρῆρ means, 'where fame (that brought the tidings of his great victory) tells of him as sacrificing.' For the idiom cp. II. 11. 757 Ἀλεισθίον ἑσθα κολώνη | κέκλησαι.

1453 The words ἐξ ἐκεῖνων form the decisive argument for the ζώντε of the mss. against Toup's specious emendation, ζώντι. His parents in their life-time appointed Cithaeron to be his grave. Now they are dead; but, though he can no longer die by their agency, he wishes to die ἐξ ἐκεῖνων, by their doom; i.e. by self-exposure in the same wilds to which they had consigned him. The thought of the hostile dead bringing death upon the living is one which Sophocles has more than once: Αἰ. 1026 ἐδέσ ὡς χρόνῳ | ἐμελέτε σ’ Ἐκτωρ καὶ ἑανων ἀφορθεῖν; Trach. 1163 (Heracles speaking of Nessus) ζώντα μ’ ἐκτεινέν παιῶν. The reading ζώντι, on the other hand, yields nothing but a weak verbal antithesis with τάφον. Had his parents meant him to live in lonely misery on Cithaeron, there would be some point in calling it his 'living grave.' But they meant him to die there forthwith (cp. 1174); ζώντι, then, would mean nothing more than that the grave was chosen before the babe was dead. κύριον, appointed by their authoritative decision: cp. Aesch. Eum. 541 πολλά γὰρ ἐπέστηται | κύριον μένει τέλος.
ίν' εξ' ἐκείνων, οἱ μ' ἀπαλλάτητον, θάνω.
καίτοι τοσούτον γ' οἶδα, μήτε μ' ἄν νόσον
μήτ' ἀλλο πέρσαι μηδέν'. οὖ γὰρ ἄν ποτε
θυνήσκων ἐσώθη, μὴ 'πὶ τῷ δεινῷ κακῷ.
ἀλλ' ἡ μὲν ἡμῶν μοῦρ', ὅποιοπερ ἐία', ἵτω
παῖδων δὲ τῶν μὲν ἄρσενων μὴ μοι, Κρέων,
προσθη μέριμναν ἄνδρες εἰσίν, ὡστε μὴ
σπάνιν ποτὲ σχέν, ἐνθ' ἄν ἄσιν, τοῦ βίου
ταῖν δ' ἄθλαῖν ὁικτραία τε παρθένοι ἐμαῖν,
αἰν οὕποθ' ἡμ' χωρίς ἐστάθη βορᾶς.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

τράπες δ' ἀνευ τοῦ ἀνδρὸς, ἀλλ' ὅσων ἐγὼ
ψαύομι, πάντων τῶν ἄρει μετειχέτην·
αἶν μοι μέλεσθαί· καὶ μάλλον μὲν χεροῖν
ψαῦσαί μο' ἔασον κάποικλαυσάθαί κακά.
ι' νῦν·
ι' ὅ γονὴ γενναίε· χερσί τὰν θνῶν
dοκοίμοι ἔχειν σφας, ὥσπερ ἥνικ' ἐβλεπον.

[Creon's attendants lead in the children, Antigone and Ismene.]

τι φημί;
οὐ δὴ κλών που πρὸς θεῶν τοῖν μοι φίλοιν
dακρυρρουόντων, καὶ μ' ἐποικτείρας Κρέων
ἐπεμψῆ μοι τὰ φίλτατ' ἐκγόνων ἐμοῖν;
λέγω τι·
KR. λέγεις· ἐγὼ γὰρ εἰμ' ὃ πορσύνας τάδε,
λέγει τὸ σωφρόνως τραφήναι, 'what nonsense it is.'

1477 γνοὺς...πάλαι: aware of the delight which you now feel,—as you ever felt it: i.e., taught by the past to foresee that you would thus rejoice.

1478 τῆς ὄδου, causal gen.: El. ἵππος ὅως ὀνολοκέντροι.

1481 ὃς τὰς...χέρας. As the sense is so plainly equivalent to ὃς ἔμε, we are scarcely justified in changing ὃς to ἐσ or ἐς. Soph. has ὃς ὑμᾶς ἤκουσεν. 366.

1482 f. 'Whose offices have wrought that your sire's once bright eyes should be such orbs as these.' προφέτησαι ὑμῖν, have effected for you that...οὐδεὶς ὃραν should see thus; i.e. should be sightless: cp. 1273. προφέτησει (1) to be a προφήτης: then (2) fig., to lend one's good offices: either (a) absolv., as O. C. 465 προφέτησει, stand my friend: or (b) with dat. and acc., or acc. and infin., to effect a thing, or result, for one: Xen. An. 6. 5. 14 ἐπεδέλειον...οὐδεὶς πῶς κλυδώνον προφήτησαντα ὑμῖν: Soph. Try. 726 ἔλειπον ἤτις καὶ ὅρασις τι προφήτησε. In particular, προφέτησει τινά τινι = συνιστάναι, to introduce one person to another.

1484 οὐθ' ὁρῶν οὐθ' ἱστορῶν: i.e. neither recognising his mother when she saw her, nor possessing any information which could lead him to suspect that she was such. ἱστορών is (1) to be, or (2) to become, ἱστορόν, a knower: i.e. (1) to have information, or (2) to seek it. Sense (2) is more frequent: but Aesch. has (1) in Eum. 455 and Pers. 454, Soph. probably in Tr. 382. Here (1) is best: cp. O. C. 273 νῦν ὑπὲρ εἰδώλων ἱκόμην ἔτη ἰκόμην.

1485 ἤρθην: cp. 1257, 1210.

1489 f. ὄμιλας... ἐστρατεύς. The poet is thinking of his own Athens, though the language is general. ὄμιλας comprises all occasions on which Attic women could appear in public,—as at the delivery of ἐπιτάφιοι (Thuc. 2. 45): ἐστρατεύς suggests such festivals as the Thesmophoria, the Panathenaeis, or the Dionysia (when women were present in the theatre, at least at tragedy). To feel the force of this passage, we must remember how closely the Greek festivals were bound up with the
life of the family. Kinsfolk took part in them together: and at such moments a domestic disgrace, such as that which the sisters inherited, would be most keenly felt. It was the Attic custom for a bridegroom θεσμοφορία ἐστιν ὑπάρχειν, to provide a banquet at the next Thesmophoria for the women of his deme (Isae. or. 3 § 80), and also φράτριον γαμηλιάν ἐσφέρεν, to provide a banquet for his clansmen when his bride was introduced into his φαρσία (or. 8 § 18). 1490 Κοιλαμέναι (‘bathed in tears’), only poet.: later poets and Plut. have κοιλάμαι: the poet. δεδακρυμένος also occurs in later prose, Plut., Lucian, etc. The festivals were religious celebrations, which would be polluted by the presence of persons resting under an inherited ἄγος (cp. note on 240). Some word or act reminds the daughters of Oedipus that they are thus regarded, and they go home in tears. Greek sensitiveness to public notice on such occasions might be illustrated by the story in Her. of the affront offered to the deposed king Demaratus by his successor Leotychides at the Spartan festival of the γυνοσταδίων (6. 67). Demaratus drew his robe over his head, and left the theatre: κατακαλυφάμενος ἦν ἐκ τοῦ θέατρου ἐστὶν ἐκείνων οὐκλα. Contrast the effusive public greeting which Electra imagines herself and Chrysothemis as receiving ἐν τῷ ἔορτάς ἐν τῇ πανήγυρι πόλεως (El. 982).

1491 ἀντὶ τῆς θεωρίας, ‘instead of sharing the holiday.’ θεωρία is (1) subjectively, a sightseeing; (2) objectively, a spectacle. In sense (1) the article is added here because a definite occasion is meant; usually, the art. is absent: Thuc. 6. 24 πᾶθοι ὄψεως καὶ θεωρίας: Plat. Κρ. 556 εἰς κατὰ θεωρίας ἡ κατὰ στρατείας (on travels or campaigns).

1492 τῆς οὔτος ἐστιν, τῆς κ. τ. λ., is more animated for τίς οὔτος ἐστιν, ὡς τι.

1494 λαμβάνων instead of the infin. with παραρρίεσθαι, as Plat. Legg. 699 Αὔθεις τότε ἐβοήθησεν οὐδὲ ἐκπένθεσεν ξυμμαχοῦ μενος.

1495 γύνοισιν The disgrace of the polluted house will be ruinous not only to the sons of Oedipus—who, as men, will still be able to cope with the disadvantage so far at least as to win their bread (1460)—but also to his helpless daughters, on whom the inherited dishonour will entail destitution (1506). The γυνοσταδίων of the mss. yields no tolerable sense, whether it is referred to Laius and Iocasta or to Iocasta alone. δηλημμα is a hurt, bane, mischief, in a physical or material sense: Od. 12. 286 ἀνεμοι χαλεποί, δηλημματα νηών: Hom. Ηματικοὶ. Apoll. 364 (of the dead monster) οὐδὲ σὺ στὶς εἴσωσα κακῶν δηλημμα βροτοίσιν: Aesch. fr. 119 ὅδοιπόρων δηλημμα χωρίς δράκων (the serpent
πάτερα: for the trisyllabic see on 719.

1497 τήν τεκ... ἐσπάρῃ: ‘he had children of her who bare him,—yea, of her who was the source of his own being.’

1499 τῶν ἱσων is poetically equivalent to τῶν αὐτῶν, i.e. τῆς αὐτῆς. Cp. 845 οὖ γὰρ γένοιτ' ἀν εἰς γε τοῖς πολλοῖς ἱσοις, and note.

1500 ὀνειδεῖτο: see on 672.

1501 δῆλαθ: prosaic, but also in Eur. Or. 758, Ι. Α. 1366.

1503 ἀλλ' after the vocative, like σὺ δέ, but stronger, as introducing an appeal: as O. C. 1405 ὧ τοῦθ' ἀποκορομένοι παῖδες, ἀλλ' ὃνεις ...μὴ μ' ἀπασχόλησε γε: and ib. 237.

1505 δῦ' ὄντε, both of us: cp. Eur. Ion 518 σὺ δ' εὖ φρονεῖς γε καὶ δῦ' δούτε εὖ πράξομεν. pericōphēs: on Porson’s objection, see Appendix, Note 16, large edition.

1508 ἐγγενεῖς, your kinswomen as they are (where in prose we should have ὡς added). The word was full of meaning for an Attic audience, who would think of Creon as placed by Oedipus in the position of ἐπίτροπος (guardian) and κύριος (representative before the law) of the unmarried girls who are here viewed as orphans (1505); their brothers not being of age.

1507 ‘nor abase them to the level of my woes’: cp. 425: for τάσει instead of τὰ τῶδε κακά, cp. note on 467.

1508 τηλικόσθ', at their age, i.e. so young: Ant. 726 ὁ τηλικόσθε (so old) καὶ διδάξεως δῆ χρονεῖν πρὸς ἀνδρὸς τῆς τῆς γεννήσεως (so young) τὴν φύσιν;

1509 πλὴν διὸν τὸ σὸν μέρος, except in so far as, on thy part, σὺ ἐγγενεῖς εἶσοι.

1511 εἰχέτην, 2nd pers. dual, with the form proper to the 3rd
Before the Attic period, the Greek language had attained to this regular distinction of active dual forms:—
(1) primary tenses, 2nd pers. -τον, 3rd pers. -τον; (2) secondary tenses, 2nd pers. -τον, answering to Skt. tami: 3rd pers. -τη, Skt. tām. As regards (2), two classes of exceptions occur: (a) Homeric 3rd pers. in -την instead of -την: three instances, διώκετον (Π. io. 364), ἑτεύχετον (13. 346), λαφύσετον (18. 583). These Curtius refers to 'the want of proper linguistic instinct on the part of some late rhapsoiist.' (b) Attic 2nd pers. in -την instead of -τον. Our εἰχέτην here is the only instance proved by metre: but 8 others are established. Against these fall to be set at least 13 Attic instances of the normal -τον. Curtius regards the 2nd pers. in -την as due to a false analogy. In the third person dual -την was distinctive of the secondary tenses. Attic speech sometimes extended this distinction to the second person also. (Curtius, Verb, i. 80, Eng. tr. 53.)

1513 τοῦτ' εὑχεσθέ μοι, 'I would have this to be your prayer': not, 'pray on my account.' In these words Oedipus is thinking solely of his children: he has now passed away from the thought of self (1458). οὐκ as subject to ἥν: rather it is added to mark the contrast with πατρός.

1518 ἄλις ἐν καίρῳ, 'Thy grief hath had large scope enough': see on 1357.

1516 καίρῳ = ἐν καίρῳ. In Thuc. 4. 59 most MSS. give εἰ μὴ καίρῳ τόχον ἐκάτεροι πράσσοντες.
The words οἶος ἐφ' οἷς οὖν εἶμι; were said with some return of his former agitation: λέγεις κ.τ.λ. is said by Creon with calm, grave courtesy; they have nothing in them of such irony as, ‘I shall know when you are pleased to tell me.’

For the synizesis in θεοί see on 640. ἦκω, 1357. Creon’s reply, τοιγαροῦν τεύξει τάχα, means: ‘if the gods do desire thy banishment, thou wilt soon have thy wish’—when the oracle at Delphi is consulted (1443). According to the story which Soph. follows, Oedipus was at first detained at Thebes against his own wish. But when some time had elapsed, and that wish had given place to a calmer mood, the Thebans, in their turn, demanded his expulsion; and Creon then yielded (O. C. 433 ff.).

Creon cannot tell how Apollo may decide.

These verses are spoken by the Chorus, as Creon turns with Oedipus to enter the house. The calm close which the tragedy requires would be wanting if they were spoken by the chief sufferer himself, as the Scholiast wished. Of extant Greek tragedies, the Prometheus and the Agamemnon are the only ones which end with words spoken by one of the actors; and in each case this is justified by the scheme of the trilogy to which the play belonged.

Here, as elsewhere, the mss. fluctuate between ἣδη and ἦδη. The Attic ἦδη, as first pers. sing., is contracted from ἦδεα: in the third, the classical form was not ἦδη but ἦδει, or, before a vowel, ἦδεω (as it must be in Eur. Ion 1187, Ar. Pax 1182 etc.). ἦδεα αὐτίγματα (plur. with reference to the hexameter ἐπη in
which it was chanted) = knew instinctively, by the intuition of genius.

1526  οὐ τὸς οὐ ζήλῳ...ταῖς τύχαις ἐπιβλέψεις ἤστε θυσίων ὄντ' ἐκείνην τὴν τελευταίαν ἴδειν ἦμεραν ἐπισκόπουντα μηδέν' ὄλβιςειν, πρὶν ἀν τέρμα τοῦ βίου περάσῃ μηδένα ἀλλειπόντα παθῶν. 1530

and the whole phrase is virtually equivalent to, 'waiting meditatively to see the final day.' For the added infin., cp. Thuc. 3. 2 νεών πολίων ἐπέμενον τελευτήν, καὶ ὄσα ἐκ τοῦ Πόλτου ἔδωκεν. Cf. Plin. 7 § 132 alius de alio indicat dies, et tamen supremus de omnibus, ideoque nullis credendum est: Eur. Androm. 100 ff. χρῆ δ' οὕτων εἶπειν οὐδέν' ὀλβίων βροτῶν, οἱ πρὶν ἀν θανόντως τὴν τελευταίαν ὅψης ὅπως περάσος ἦμεραν ἦξει κάτω: Tro. 510: Heracl. 866: Soph. Trach. 1. The maxim, 'Call no man happy before death,' first appears in Greek literature as a set γνώμη in Aesch. Ag. 938 ὀλβίως δὲ χρῆ | βίου τελευτησάντες' εν εὐεστοῖ φίλην but Aristotle recognises the popular tradition which ascribed it to Solon (Her. 1. 32, where Solon says that a man may be called εὐτυχῆς in life, but ὀλβίως only after a life exempt from reverse). Cp. Iuv. 10. 274 f. Et Croesus, quem vox iussit facunda Solonis Respicere ad longae iussit spatia ultima vitae.
NOTE A.

καὶ μὴν.

Learners are apt to find this formula somewhat perplexing, because in some cases it appears to have an adversative force (such as would be expressed by 'however'), while in others it can have no such force. It is well, then, that the following points should be briefly noted.

1. καὶ='and'; μὴν, a stronger form of μέν,='verily.' The primary meaning of καὶ μὴν is therefore always, 'and verily.' No adversative force belongs to the combination of words, as such. When an adversative force is suggested, this is due to something in the context, which may, or may not, make it desirable to introduce an adversative word (like 'however') in our English rendering. As a rule, it is not necessary to do so.

2. The primary sense of καὶ μὴν, 'and verily,' is constantly seen in Attic prose, especially in the orators, when it introduces some new consideration, added in support of what has already been urged. Isocrates or. 4 § 185 (after urging that the Persian monarchy is a fit object of Hellenic warfare); καὶ μὴν οὐδὲ τὰς πόλεις λυπῆσομεν στρατιῶτας ἐξ αὐτῶν καταλέγοντες: 'Further, the Greek states, on their part, will not be distressed by our levying soldiers from them.' Dem. or. 21 § 56 καὶ μὴν ἵστε γε τοῦθ' ὅπι, etc. 'Then, again, you certainly know this,' etc.

3. Akin to this is the frequent use of καὶ μὴν in Tragedy to introduce a new comer on the scene, as Ai. 1168; El. 1422; O. C. 549, 1249; Ant. 526, 1180, 1257. In Ai. 1223 Teucer thus announces his own coming, with the reason for it: καὶ μὴν ἰδὼν ἐσπευσα, 'Lo, I am come in haste, for I saw,' etc. Similarly
when the speaker's attention is caught by a sound within the house, *El. 78 καὶ μὴν θυρῶν ἐδόξα προσπόλων τινὸς | ύποστενοῦσης ἐνδον αἰσθέσθαι: 'Ha! I seemed to hear.'

4. Then καὶ μὴν, in dialogue, introduces a reply which draws the hearer's attention, in an emphatic or animated way, to some new fact.

The new fact may be such as merely to carry the previous speaker's thought one step further, so that the reply has a confirmatory or supplementary character. *Ant. 220 ΧΟ. οὐκ ἐστιν οὕτω μάρος ὅς θανεῖν ἐρᾶ. ΚΡ. καὶ μὴν ὁ μοῦθος οὔτως, 'and I can tell thee that such is the penalty.' Cp. *O. T. 836, 1004 f., *El. 556.

Again, the new fact may be such as to indicate a difficulty in the way of something proposed by the last speaker, or an incompleteness in his view. It is then that καὶ μὴν seems to be adversative. *Ai. 530 ΑΙ. κάμιξέ νῦν μοι παιδα...ΤΕ. καὶ μὴν φόβοισί γ' αὐτών ἔξελυσάμην. 'Then bring me my son.' 'Ah, in those fears I released him from my keeping.' Here, 'Ah, but' makes the drift clearer in English. But the primary force of καὶ μὴν is merely to introduce with emphasis the fact (new to Ajax) that the boy is not in the house. The opposition between this fact and the wish of Ajax is supplied by the mind. Cp. *El. 320 f., 1045, 1188.

NOTE B.

Verse 305.

εἰ καὶ and καὶ εἰ.

(1) εἰ καὶ, in its normal usage, = 'granting that...', where the speaker admits that a condition exists, but denies that it is an obstacle: above, 302: 408 εἰ καὶ τυραννεῖς: *El. 547 εἰ καὶ σῆς δίξα γνώμης λέγω.

(2) In our passage (as in *Ai. 1127, Trach. 71), the καὶ has a slightly stronger sense,—'if indeed—though I should be surprised to hear it.'
(3) Both these uses differ from that in which εἰ καλ has the sense which properly belongs to καλ εἰ, 'even supposing that...,' where the speaker refrains from granting the existence of the alleged condition: *Tr.* 1218 εἰ καλ μακρὰ κάρτ' ἐστίν, ἐργασθησεται, 'even if the favour is a very large one, it shall be granted.'

For the regular distinction between εἰ καλ and καλ εἰ, see *II.* 4. 347 καὶ εἰ δέκα πύργοι Ἀχαιῶν | ύμεῖων προπάροιθε μαχοίατο, compared with *II.* 5. 410 Τυδείδης, εἰ καὶ μάλα καρτερός ἐστιν.


Conversely, we have καλ εἰ for εἰ καλ in *Ai.* 692, 962: *O. C.* 661: below, 986, 1516.

(4) All the foregoing uses, in which εἰ καλ forms a single expression, must be distinguished from those cases in which καλ belongs closely to the following word, as 283 εἰ καλ τρίτ' ἐστι: *Ant.* 90 εἰ καλ δυνησει γ'.

Similarly, for καλ εἰ, distinguish those cases in which καλ = 'and': *O.C.* 1323 ἐγὼ δὲ σώ, κεὶ μὴ σῶ, ἄλλα τοῦ κακοῦ | πότιμον φυτευθεῖς.
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