



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

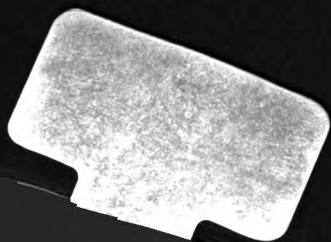
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



2936. f. 26.

THE OEDIPUS TYRANNUS

**London: C. J. CLAY AND SON,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.**



**Cambridge: DEIGHTON, BELL AND CO.
Leipzig: F. A. BROCKHAUS.**

Pitt Press Series.

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.

Cambridge:

AT THE UNIVERSITY PRESS.

1885

[All rights reserved.]



Cambridge:

PRINTED BY C. J. CLAY, M.A. AND SON,
AT THE UNIVERSITY PRESS.

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.

CAMBRIDGE :

August, 1885.

CONTENTS.

INTRODUCTION	page v—xviii
METRICAL ANALYSIS	xix—xxxvi
DRAMATIS PERSONAE	3
STRUCTURE OF THE PLAY	4
TEXT	5
NOTES A AND B	158
INDICES	161

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.

§ 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.):—

ὅς ποτε Θήβασδ' ἦλθε δεδονπότος Οἰδιπόδαο
ἐς τάφον,—

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

The word *δεδονπότος* 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 (II. 271 ff.):—

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
ἣ μέγα ἔργον ἔρεξεν αἰδρεῖσσι νόοιο
γῆμαμένη ᾧ νιεί· ὃ δ' ὄν πατέρ' ἐξεναρίξας
γῆμεν' ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχω·
Καδμείων ἦρασσε θεῶν ὀλοὰς διὰ βουλὰς·
ἣ δ' ἔβη εἰς Ἀἶδαο πυλάρταο κρατεροῖο,
ἀψάμενη βρόχον αἰπὺν ἄρ' ὑψηλοῖο μελάβρου,
ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
πολλὰ μάλ', ὅσσα τε μητρὸς Ἐρινύες ἐκτελέουσιν.

‘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.

'presently' on the union,—unless, indeed by *ἄφαρ* 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 Thebes¹.

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*,' *Οἰδιπόδεια* (ἔπη). 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 Dorians 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* (Κύπρια), which included the preparations for the Trojan war, Nestor related 'the story of Oedipus' (τὰ περὶ Οἰδípου) 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 Antimachus 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 (ἐκπώματα) used by Laius; and he invoked a curse upon them:—

¹ Hes. *Op.* 162: war slew the heroes, τοὺς μὲν ἐφ' ἐπταπύλῳ Θῆβη... μαρναμένους μῆλων ἐνεκ' Οἰδιπόδαο. The Sphinx: *Theog.* 326, ἡ δ' (Echidna) ἄρα Φῖκ' ὀλοήν τέκε, Καδμειοῖσιν δλεθρον. The hill near Thebes on which the Sphinx sat was called Φίκειον ὄρος. References in lost Hesiodic poems: schol. on *Il.* 23. 680.

² Pind. *Ol.* 2. 35.

αἶψα δὲ παῖσιν εἰοῖσι μετ' ἀμφοτέροισιν ἐπαρὰς
 ἀργαλέας ἤρατο· θεὸν δ' οὐ λάνθαν' Ἑρινῦν·
 ὥς οὐ οἱ πατρώϊ' ἐνηΐη φιλότῃτος
 δάσσαιτ', ἀμφοτέροισι δ' ἔοι πόλεμός τε μάχαι τε.

'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,—

ἐξ οὐπὲρ ἔκτεινε Λαῖον μόριμος υἱὸς
 συναντόμενος, ἐν δὲ Πυθῶνι χρησθέν
 παλαίφατον τέλεσσε.
 ἰδοῖσα δ' ὄξει' Ἑριννὺς
 ἔπεφνέ οἱ σὺν ἀλλαλοφονίᾳ γένος ἀρήιον—

'—from the day when his doomed son met Laius and killed him, and accomplished the word given aforetime at Pytho. But the swift Erinnys 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 it¹.

§ 5. The logographers could not omit the story of Oedipus in a systematic treatment of the Theban myths. Hellanicus of Mitylene (circ. 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 Polyneices, 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 | ἐξ ἀγριῶν γνάθων: *Pyth.* 4. 263 τὰν Οἰδιπόδα σοφίαν.

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 Polyneices, 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 satyric drama 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' (τὸν ἀπράξαῖνδρον 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.'

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 Erinnyes in the house. Similarly the *Laius* doubtless included the curse called down on Laius by Pelops, when bereft by him of his son Chrysippus. 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' ἀπρίφρων | 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 Erinnyes.'

§ 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 fulfilment 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'¹. It appears to have been sacred also to those other and more terrible goddesses who shared with these the epithet of *πότνιαι*,—the Eumenides (*ποτνιαδες θεαί*, 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 Erinnyes:—

ἐπῆμεν τῆς ὁδοῦ τροχῆλατον
σχιστῆς κελεύθου τρίοδον, ἔνθα συμβολὰς
τριῶν κελεύθων Ποτνιαδων ἡμίβομεν².

'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 Daulia³ 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 theatre⁴. 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.

§ 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.

Laius, 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

¹ *ἄλσος Δήμητρος καὶ Κόρης*, 9. 8. 1.

² Aesch. fr. 167 (Nauck).

³ *Daulis* was the Homeric form of the name, *Daulia* the post-homeric (Strabo 9. 423).

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*¹.

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 Meropè 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 *Oldipous* ('Swellfoot,' as Shelley renders it). In v. 397 ὁ μηδὲν εἰδὼς *Oldipous* suggests a play on *oîda*.

the very man who, long years before, had been charged by Laius and Iocasta to expose their infant son on Cithaeron.

The Thebans vainly endeavoured to find some clue to the murder of Laius. 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 *Φίκειον ὄρος*), 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 Laius, and sister of Creon son of Menoeceus.

The sole survivor from the slaughter of Laius 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: Eteocles, 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

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

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 in¹.

‘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.

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 (*αἰαί, τὰδ' ἤδη 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 πράγμασι*), but in the supposed antecedents (*ἔξω τῆς τραγῳδίας*).

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

story of Laius. 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 Laius 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 Laius 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 Laius, 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,' *ἔξω τῆς τραγῳδίας*. 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 rhetorical 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 οἰκτρῶς θανεῖν 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, Intro. 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—*προϋφηνεν*.

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, —, has twice the value of a short; so that —~ is a foot of ‘three times.’ The short syllable has the musical value of a quaver  or $\frac{1}{8}$ note (*i.e.* eight of which make \square). The long syllable has therefore the value of  or a $\frac{1}{4}$ note.

§ 2. As in music  signifies that the $\frac{1}{4}$ note has been made one-half as long again (*i.e.* $\frac{1}{4} + \frac{1}{8} = \frac{3}{8}$), 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 \sqcap .

§ 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

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* ($= \text{♩}$, a $\frac{1}{2}$ note), it is written thus, ⏏ . When to *five* ($= \text{♩♩}$, $\frac{5}{8}$ note), thus, ⏏̣ .

§ 4. When the long syllable (written ⏏) 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 $--$ (trochee), $---$ (iambus), or $---$ (tribrach). So, when (written ⏏) it has the value of *four* short, it can represent a whole foot in $\frac{4}{8}$ ($\frac{1}{2}$) measure, viz. $---$ (dactyl), $---$ (anapaest), or $--$ (spondee). And so ⏏̣ can replace any $\frac{5}{8}$ measure, as $---$, $---$, $---$ (paeons), $---$, $---$ (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 (♩♩ for ♩) this is denoted by $=$. Conversely the sign $=$ means that one long syllable is used, by 'contraction,' for two short ones.

§ 6. An 'irrational syllable' ($\sigma\upsilon\lambda\lambda\alpha\beta\eta\ \delta\iota\lambda\omicron\gamma\omicron\varsigma$) 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 $>$. Thus in the trochaic verse (*O. T.* 1524), $\omega\ \pi\acute{\alpha}\tau\rho\ |\ \alpha\varsigma\ \theta\eta\beta\eta\varsigma$, the syllable $\theta\eta$ is irrational, and $\alpha\varsigma\ \theta\eta\beta$ is an irrational trochee. The converse use of an irrational short syllable instead of a long is much rarer, occurring chiefly where $---$ is replaced by an apparent $---$ (written $--->$), or $--$ by an apparent $--$ (written $-->$). 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 $---$. The true dactyl ($---$) $= \text{♩♩♩}$: the cyclic $= \text{♩♩♩}$: *i.e.* the long syllable loses $\frac{1}{4}$ of its value, and the first short loses $\frac{1}{2}$, so that we have $\frac{1\frac{1}{2}}{8} + \frac{1}{8} + \frac{1}{8} = \frac{3}{8}$. So the cyclic anapaest, $---$, 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* ($\alpha\nu\acute{\alpha}\kappa\rho\upsilon\sigma\iota\varsigma$, 'upward beat'). It can never be longer than the thesis of the measure, and is seldom less. Thus, before $---$, the anacrusis would properly be \sim (for which an irrational

syllable > can stand). Before --~, it would be ~- or -. The anacrusis is divided from the verse by three vertical dots :

§ 9. It will be seen that in the Parodos, 2nd strophe, 1st period, 3rd verse, the Greek letter ω is printed over the syllables $\sigma\acute{o}\lambda\omicron\varsigma$ which form the anacrusis. This means that they have not the full value of ~- or two $\frac{1}{8}$ notes () , but only of two $\frac{1}{16}$ notes ().

§ 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 $\nu\acute{\upsilon}\nu\delta'$ $\epsilon\pi\iota\kappa\epsilon\kappa\lambda\acute{o}\mu\epsilon\nu|\bar{a}$ ~- 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 Λ , musically  for			
"	"	-	" $\bar{\Lambda}$, "  "
"	"	--	" $\bar{\bar{\Lambda}}$, "  "
"	"	--	" $\bar{\bar{\bar{\Lambda}}}$, "  "

II. *Rhythm.* § 11. Metre having supplied feet determined by quantity, Rhythm combines these into groups or 'sentences' determined by ictus. Thus in verse 151, ω $\Delta\iota\omicron\varsigma$ $\acute{\alpha}\delta\nu\epsilon\pi\epsilon\varsigma$ $\phi\acute{\alpha}\tau\iota$, || $\tau\acute{\iota}\varsigma$ $\pi\omicron\tau\epsilon$ $\tau\acute{\alpha}\varsigma$ $\pi\omicron\lambda\upsilon\chi\rho\acute{\upsilon}\sigma\omicron\upsilon$, there are two rhythmical sentences. The first owes its rhythmical unity to the chief ictus on ω , the second to the chief ictus on $\tau\acute{\iota}\varsigma$. Such a rhythmical $\kappa\acute{\omega}\lambda\omicron\nu$ 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' ($\kappa\acute{\omega}\lambda\alpha$) accurately correspond with each other.

§ 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 προῳδικόν, ἡ προῳδός, denoted by *πρ.*: (2) as a verse inserted between strophe and antistrophe—a 'mesode' or *interlude*, τὸ μεσῳδικόν, ἡ μεσῳδός: (3) as a verse following the last antistrophe—an 'epodè' or *postlude*, τὸ ἐπωδικόν, ἡ ἐπωδός¹.

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. Parodos, vv. 151—215.

FIRST STROPHE.

(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. ω̄ διος | ᾱδυεπ | ε̄ς φᾱτι || τις̄ πο̄τε | τας̄ πολυ | χρ̄υσου ||
 2. πῡ : θ̄ωνος | ᾱγλα | ᾱς ε̄β | ᾱς ᾱ ||
 3. θ̄ηβας | εκ̄τεταμ | αῑ φο̄βερ || αν̄ φ̄ρενα | δεῑματι | πᾱλλων ||
 4. ῑ : η̄ιε | δᾱλιε | παι | αν̄ ᾱ ||
- II. 1. ᾱμφῑ σοι | ᾱξομεν | ο̄ς τῑ μοι | η̄ νεον || η̄ περῑ | τελλομεν | αῑς ωρ̄ | αῑς πᾱλιν ||
 2. εξᾱνυσ | εῑς χ̄ρεος | εῑπε μοι | ω̄ χρ̄υσε || ᾱς τεκνον̄ | ε̄λπιδος̄ | ᾱμβρο̄τε | φᾱμα ||



¹ Distinguish the masc. ὁ ἐπωδός, a refrain, esp. the epodic distichon as used by Archilochus and Horace.

I. *First Period*: 4 verses. Metre, *dactylic*. Verse 1. The comma after — in the 3rd foot denotes caesura. Verse 2. The dots : after $\pi\nu$ show that it is the *anacrusis*; see § 8. The sign \neg means that the long syllable here has the time-value of \sim or a $\frac{3}{4}$ note, so that $\theta\omega\nu\omicron\varsigma$ =a dactyl, $\sim\sim$: see § 2. This verse forms a rhythmical sentence of 3 dactyls, a dactylic tri-pody. It is known as a ‘Doric sentence,’ because characteristic of Doric melodies: Pind. *Ol.* 8. 27 $\kappa\acute{\iota}\omicron\nu\alpha \mid \delta\alpha\iota\mu\omicron\nu\acute{\iota} \mid \alpha\nu \neg \parallel$: *ib.* 40 $\epsilon\acute{\iota}\varsigma \delta' \epsilon\acute{\sigma}\omicron\rho \mid \omicron\nu\varsigma\epsilon \beta\omicron \mid \acute{\alpha}\varsigma\alpha\iota\varsigma \parallel$. The sign \neg marks a *pause* equal to \sim : see § 10. Verse 3. \neg shows that \overline{as} represents, by contraction, \sim . Verse 4. $\pi \alpha \iota$ has the time-value of a whole dactyl $\sim\sim$, or $\frac{1}{4}$ 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 \parallel . 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 *Rhythmical Period*, which is called the *palinodic*: meaning that a group of rhythmical sentences *recurs once, in the same order*.

II. *Second Period*: 2 verses. Metre, still *dactylic*. Verse 1.

The last foot, $\overline{as} \pi\alpha\lambda\omega$, is a true dactyl (not a ‘cyclic,’ see § 7); it is not contracted into \sim ; 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

$\overline{as} \omega\rho$, $\overline{as} \alpha\tau$, break this rule? Because, in singing, two $\frac{1}{2}$ notes, , instead of one $\frac{1}{4}$ note, , were given to the syllable $\omega\rho$,

and likewise to $\alpha\tau$. This is expressed by writing $\overline{\omega\rho}$, and not merely $\omega\rho$.

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 Rhythmical Period is again *palinodic*.

SECOND STROPHE.

- I. 1. $\omega : \pi\omicron\pi\omicron\iota \alpha\nu \mid \alpha\rho\iota\theta\mu\alpha \mid \gamma\alpha\rho \phi\epsilon\rho \mid \omega \neg \parallel$
 $\sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim$
 2. $\pi\eta : \mu\alpha\tau\alpha \nu\omicron\sigma \mid \epsilon\iota \delta\epsilon \mid \mu\omicron\iota \pi\rho\omicron \mid \pi\alpha\varsigma \neg \parallel$
 $\sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim$
 3. $\sigma\tau\omicron\lambda\omicron\varsigma : \omicron\nu\delta \epsilon\nu\iota \mid \phi\rho\omicron\nu\nu\tau\iota\delta\omicron\varsigma \mid \epsilon\gamma\chi \mid \omicron\varsigma \neg \parallel$
 $\sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim$

- II. 1. ω τ $\acute{\alpha}$ | $\lambda\epsilon\zeta\epsilon\tau\alpha\iota$ | $\omicron\upsilon\tau\epsilon$ $\gamma\alpha\rho$ | $\epsilon\kappa\gamma\omicron\nu\alpha$ ||
2. $\kappa\lambda\upsilon\tau$: $\alpha\varsigma$ $\chi\theta\omicron\nu\omicron\varsigma$ | $\alpha\upsilon\zeta\epsilon\tau\alpha\iota$ | $\omicron\upsilon\tau\epsilon$ $\tau\omicron\kappa$ | $\omicron\iota\sigma\iota\nu$ ||
3. ι : η ϵ | $\omega\nu$ $\kappa\alpha\mu\alpha\tau$ | $\omega\nu$ $\alpha\nu\epsilon\chi$ || $\omicron\upsilon\sigma\iota$ $\gamma\iota\nu$ | $\alpha\iota\kappa$ | $\epsilon\varsigma$ $\bar{\Lambda}$ ||
4. $\alpha\lambda\lambda$: $\omicron\nu\delta$ $\alpha\nu$ | $\alpha\lambda\lambda$ | ω $\pi\rho\omicron\sigma\iota\delta$ || $\omicron\iota\varsigma$ $\alpha\pi\epsilon\rho$ | $\epsilon\upsilon\pi\tau\epsilon\rho\omicron\nu$ | $\omicron\rho\eta\nu$ ||
5. $\kappa\rho\epsilon\sigma\sigma\omicron\nu$ α | $\mu\alpha\iota\mu\alpha\kappa\epsilon\tau$ | $\omicron\upsilon$ $\pi\upsilon\rho\omicron\varsigma$ | $\omicron\rho\mu\epsilon\nu\omicron\nu$ ||
6. $\alpha\kappa\tau$: $\alpha\nu$ $\pi\rho\omicron\varsigma$ | $\epsilon\varsigma\pi\epsilon\rho$ | $\omicron\upsilon$ | $\theta\epsilon\omicron\upsilon$ $\bar{\Lambda}$ ||

I. *First Period*: 3 verses. The metrical basis of the rhythm is the *choree* (or 'trochee,' $\sim\sim$), for which the *cyclic* dactyl ($\sim\sim\sim$, see § 7) and tribrach ($\sim\sim\sim$) can be substituted. The rhythm itself is *logaoedic*¹. When chorees are arranged in ordinary *choreic* rhythm, the ictus of arsis is to that of thesis as 3 to 1 ($\dot{\sim}\sim$): when in *logaoedic*, as 3 to 2 ($\dot{\sim}\dot{\sim}$). 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 (*στίχος*, 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 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 STROPHE.

- I. 1. $\alpha\rho$: $\epsilon\alpha$ $\tau\epsilon$ | $\tau\omicron\nu$ | $\mu\alpha\lambda\epsilon\rho\nu$ | $\omicron\varsigma$ || $\nu\iota\nu$ α | $\chi\alpha\lambda\kappa\omicron\varsigma$ | $\alpha\sigma\pi\iota\delta$ | $\omega\nu$ $\bar{\Lambda}$ ||
2. $\phi\lambda\epsilon\gamma$: $\epsilon\iota$ $\mu\epsilon$ | $\pi\epsilon\rho\iota\beta\omicron$ | $\alpha\tau\omicron\varsigma$ | $\alpha\nu\tau\iota$ | $\alpha\zeta$ | $\omega\nu$ $\bar{\Lambda}$ ||
3. $\pi\alpha\lambda$: $\iota\sigma\sigma\upsilon\tau$ | $\omicron\nu$ $\delta\rho\alpha\mu$ | $\eta\mu\alpha$ | $\nu\omega\tau\iota\sigma$ | $\alpha\iota$ $\pi\alpha\tau\rho$ | $\alpha\varsigma$ $\bar{\Lambda}$ ||
4. $\epsilon\pi$: $\omicron\upsilon\rho\omicron\nu$ | $\epsilon\iota\tau$ | $\epsilon\varsigma$ $\mu\epsilon\gamma$ | $\alpha\nu$ || $\theta\alpha\lambda\alpha\mu\omicron\nu$ | $\alpha\mu\phi\iota$ | $\tau\rho\iota\tau$ | $\alpha\varsigma$ $\bar{\Lambda}$ ||

¹ The name *λογαοιδικός*, 'prose-verse,' meant simply that, owing to the apparently lawless interchange of measures ($\sim\sim$, $\sim\sim\sim$, $\sim\sim\sim$, $\sim\sim\sim$, 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.

- II. 1. εἶτ : ἐς τὸν ἀπ | ὀξέον | ὀρμ | ὄν || θρηγκί | ὄν κλυδ | ὦν | α Ἄ ||
 2. τέλ : εἰν γάρ | εἰ τι | νυξ ἀφ | ἡ || τοῦτ ἐπ | ἡμαρ | ἐρχετ | αἰ Ἄ ||
 3. τὸν : ὦ | ταν | πυρφορ | ὦν || ἀστραπ | ἀν κρατ | ἡ νεμ | ὦν Ἄ ||
 4. ὦ : ξευ πατ | ἐρ ὑπο | σὼ φθισ | ὄν κερ | αὖν | ὦ Ἄ ||

I. *First Period*: 4 verses. Metre, *choreic*. Series: .4.4.6.6.4.4. A palinodic-antithetic period.




II. *Second Period*: 4 verses. Metre, *choreic*. Series: .4.4.4.4.4.4.6 (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. τις : ὄντιν | α | θεσπιεπ | εἰα || δελφίς | εἶπε | πετρ | α Ἄ ||
 2. ἀρρητ | ἀρρητ | ὦν τέλε | σάντα || φοῖνι | αἰσι | χερσ | ὦ Ἄ ||
- II. 1. ὦρ : α νῦ α | ἐλλαδ | ὦν Ἄ ||
 2. ἱππ : ὦν σθέναρ | ὦτερ | ὄν Ἄ ||
 3. φύγ : α ποδα | νῶμ | ἀν Ἄ ||
- III. 1. ἐροπλ : ὅς γάρ ἐπ | αὐτὸν ἐπ | ἐνθρῶσκ | εἰ Ἄ ||
 2. πυρ : καὶ στεροπ | αἰς ὁ δι | ὅς γεγετ | ἀς Ἄ ||
 3. δειν : αἰ δ ἀμεπ | ὄνται | κήρες | ἀναπλακ | ἡτ | αἰ Ἄ ||

I. *First Period*: 2 verses. Rhythm, *logaoedic*, based on the choree. Series: .4.4.4.4. A palinodic period.

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 νοσφιζ is - ζ 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 STROPHE.

- I. 1. δεινα μεν ουν | δεινα ταρασσ || ει σοφος οι | ωνοθετας ||
 2. ουτε δοκουντ | ουτ αποφασκ || οντ οτι λεξ | ω δ απορω ||
- II. 1. πετομ : αιδ ελπισιν | ουτ ενθαδορ || ων ουτ οπισ | ω Λ ||
 2. τι γαρ : η λαβδακιδ | αις Λ ||
 3. η τω πολυβ | ου νεικος εκ | ειτ ουτε παρ || οιθεν ποτεγ | ωγ ουτε τα | νυν πω Λ ||
 4. εμαθ : ον προς οτ | ου δη βασαν || ιζων βασαν | ω Λ ||,
 5. επι : ταν επι | δαμον Λ ||
 6. φατν : ειμ οιδιποδ | α λαβδακιδ | αις επι || κουρος α | δηλων θανατ | ων Λ ||

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. 2. 2. Palinodic period.

II. *Second Period*: 6 verses. Metre, *ionic* (- ~ ~ -), an animated, but less excited, measure than the preceding choriambic. Series: . 2. 2. 2. 3. 3. 2. 2. 2. 3. 3. Palinodic period.

III. First Kommos, vv. 649—697.

- I. πιθ : ου θελ | ησ | ας φρον | ης || ας ταν | αξ | λισσομ | αι Λ ||
 [Here follows an iambic dimeter.]
- II. τον : ουτε | πριν | νηπι | ον || νυν τ εν | ορκ || ω μεγ | αν κατ | αιδεσ | αι Λ ||
 [Here follows an iambic trimeter.]

III. I. τον : εναγῆ φιλ | ον μη || ποτ ἐν αἰ τι | α Λ ||

2. συν : αφανει λογ | ωσα || τιμον βαλ | εις ^ ||

[Here follow two iambic trimeters.]

IV. 1. ου : τον | παντ | ων θε | ων θε | ον προμ | ον Λ ||

2. αλι | ον επει | αθεος | αφιλος | οτι πυμ | α τον Λ ||

3. ὁλ̣ : οἰμ̣αν φ̣ρον̣ | ἡσιν̣ εἰ | τανδ̣ ἐχ̣ω ||

4. ἀλλ' ἄ μοι δυσ | μορῷ γὰ | φθίνουσα ||

5. $\tau\rho\upsilon\chi$: $\epsilon\iota$ | $\psi\upsilon\chi$ | $\alpha\nu$ $\tau\alpha\delta$ | $\epsilon\iota$ $\kappa\alpha\kappa$ | $\omicron\iota\varsigma$ $\kappa\alpha\kappa$ | α ||

6. προσ : αψ | ει | τοις παλ | αι τα | προς | σφων Λ]

I. *First Period*: 1 verse, *choreic*. Form of period: .44.
A stichic period.

II. *Second Period: 1 verse, choreic.* The rhythmical sentence of 2 feet || *νυν τ' ἐν ὀρκῃ* || which has nothing to correspond with it, and stands between the other 2 sentences, is a *μεσῳδός* or interlude. Series: .424. 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, -Λ. *Dochmius*=πoύς δόχμος, '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 *paeon*, here in its primary form, the 'amphimacer' or 'cretic', - ~ -, combined with another measure of the same time-value ($\frac{5}{8}$), 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. $\begin{array}{cccccccccccccccc} \text{ει} & \text{μοι} & \text{ξυν} & | & \text{ει} & \text{η} & \text{φερ} & | & \text{οντι} & || & \text{μοιρα} & | & \text{ταν} & \text{ευ} & || & \text{σεπτον} & | & \text{αγνει} & | & \text{αν} & \text{λογ} & | & \text{ων} & \wedge & || \end{array}$
- II. 1. $\begin{array}{cccccccccccc} \text{εργ} & : & \text{ων} & \text{τε} & | & \text{παντων} & | & \text{ων} & \text{νομ} & | & \text{οι} & \text{προ} & | & \text{κειντ} & | & \text{αι} & \wedge & || \end{array}$
2. $\begin{array}{cccccccc} \text{υψ} & : & \text{ιποδες} & | & \text{ουρανι} & | & \text{αν} & \wedge & || \end{array}$
3. $\begin{array}{cccccccccccc} \text{δι} & : & \text{αιθερα} & | & \text{τεκνωθ} & | & \text{εντες} & | & \text{ων} & \text{ο} & | & \text{λυμπ} & | & \text{ος} & \wedge & || \end{array}$
- III. 1. $\begin{array}{cccccccccccc} \text{πα} & : & \text{τηρμονος} & | & \text{ουδε} & | & \text{νιν} & \text{θνα} & | & \text{τα} & \text{φυσις} & | & \text{ανερ} & | & \text{ων} & \wedge & || \end{array}$
2. $\begin{array}{cccccccccccc} \text{ε} & : & \text{τικτεν} & | & \text{ουδε} & | & \text{μαν} & \text{ποτε} & | & \text{λαθ} & || & \text{α} & \text{κατα} & | & \text{κοιμ} & | & \text{ασ} & | & \text{ει} & \wedge & || \end{array}$
3. $\begin{array}{cccccccccccc} \text{μεγας} & : & \text{εν} & \text{τουτ} & | & \text{οις} & \text{θεος} & | & \text{ουδε} & | & \text{γηρ} & | & \text{ασκ} & | & \text{ει} & \wedge & || \end{array}$

I. *First Period*: 1 verse. Rhythm, *logaoedic*. Two sentences of 4 feet each are separated by a *mesode* of 2 feet (||μοιρα | ταν ευ||). 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: .6.44.6. An antithetic period.

SECOND STROPHE.

- I. 1. $\begin{array}{cccccccc} \text{ειδε} & | & \text{τις} & \text{υπερ} & | & \text{οπτα} & | & \text{χερσω} & || \end{array}$
2. $\begin{array}{cccccccc} \text{η} & \text{λογ} & | & \text{ω} & \text{πορ} & | & \text{ευετ} & | & \text{αι} & \wedge & || \end{array}$
3. $\begin{array}{cccccccc} \text{δικ} & : & \text{ας} & \text{αφοβ} & | & \text{ητος} & | & \text{ου} & | & \text{δε} & \wedge & || \end{array}$
4. $\begin{array}{cccccccc} \text{δαιμον} & | & \text{ων} & \text{εδ} & | & \text{η} & \text{σεβ} & | & \text{ων} & \wedge & || \end{array}$
5. $\begin{array}{cccccccc} \text{κακ} & : & \text{α} & \text{νιν} & \text{ελ} & | & \text{οιτο} & | & \text{μοιρ} & | & \text{α} & \wedge & || \end{array}$
6. $\begin{array}{cccccccc} \text{δυσποτμ} & | & \text{ου} & \text{χαρ} & | & \text{ιν} & \text{χλιδ} & | & \text{ας} & \wedge & || \end{array}$

- II. 1. $\begin{array}{ccccccc} \text{ει} & \text{μη} & \text{το} & \text{κερδος} & \text{κερδαν} & \text{ει} & \text{δικ} & \text{αι} & \text{ως} & \Lambda \end{array} \parallel$
2. $\begin{array}{ccccccc} \text{και} & \text{των} & \alpha & \text{σεπτων} & \text{ερξετ} & \text{αι} & \Lambda \end{array} \parallel$
3. $\begin{array}{ccccccc} \eta & \text{των} & \alpha & \text{θικτων} & \text{θιξετ} & \text{αι} & \text{ματ} & \alpha\zeta & \text{ων} & \Lambda \end{array} \parallel$
- III. 1. $\begin{array}{ccccccc} \text{τις} & \text{ετι} & \text{ποτ} & \text{εν} & \text{τοιςδ} & \text{αν} & \text{ηρ} & \text{θε} & \text{ων} & \text{βελ} & \eta & \Lambda \end{array} \parallel$
2. $\begin{array}{ccccccc} \text{ευξετ} & \text{αι} & \text{ψυχ} & \alpha\varsigma & \alpha\mu & \text{υνειν} & \end{array} \parallel$
3. $\begin{array}{ccccccc} \text{ει} & \text{γαρ} & \text{αι} & \text{τοι} & \text{αιδε} & \text{πραξεις} & \text{τιμι} & \text{αι} & \Lambda \end{array} \parallel$
4. $\begin{array}{ccccccc} \text{τι} & \text{δαι} & \text{με} & \text{χορ} & \text{ευειν} & \end{array} \parallel$

I. *First Period*: 3 groups of 2 verses each. Rhythm, *logaedic*. 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 = επ.). Stichic mesodic period, with postlude.

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

- I. 1. $\begin{array}{ccccccc} \text{ειπερ} & \text{εγ} & \omega & \text{μαντις} & \text{ειμι} & \text{και} & \text{κατ} & \alpha & \text{γνωμ} & \text{αν} & \text{ιδρ} & \text{is} & \Lambda \end{array} \parallel$
2. $\begin{array}{ccccccc} \text{ου} & \text{τον} & \text{ο} & \text{λυμπον} & \alpha & \text{πειρων} & \omega & \text{κιθ} & \text{αιρ} & \text{ων} & \Lambda \end{array} \parallel$
3. $\begin{array}{ccccccc} \text{† ουκ} & \text{εσ} & \eta & \text{ταν} & \text{αυρι} & \text{ον} & \text{†} & \text{πανσελ} & \text{ηνον} & \text{μηου} & \text{σε} & \gammaε & \Lambda \end{array} \parallel$

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.

- II. 1. $\sim \quad \sim \quad - \quad \geq \quad - \quad -$
 και πατρι | ω ταν | οιδιπ | ουν Λ ||
2. $- \quad \sim \quad - \quad \geq \quad - \quad - \quad \geq$
 και τροφ | ον και | ματερ | αυξειν ||
3. $- \quad \sim \quad - \geq \quad - \quad \sim \quad - \geq \quad \sim \quad \sim \quad \sim \quad \sim \quad - \quad \sim \quad - \quad \sim$
 και χορ | ευεσθ | αι προς | ημων || ως επι | ηρα φερ | οντα || τοις εμ |
 $- \quad \sim \quad \sim \quad - \quad -$
 οις τυρ | ανν | οις Λ ||
4. $\geq \quad \sim \quad - \quad - \quad -$
 ι : η ι ε | φοιβε | σοι | δε Λ ||
5. $- \quad \sim \quad - \quad -$
 ταυτ αρ | εστ | ει | η Λ ||

I. *First Period*: 3 verses. Rhythm, *logaoedic*. If in the first sentence of v. 3 we adopt for the antistrophe Arndt's conjecture, $\eta \sigma\acute{\epsilon} \gamma' \epsilon\upsilon\nu\acute{\alpha}\tau\epsilon\iota\rho\acute{\alpha} \tau\iota\varsigma$, then verses 1 and 3 have each 2 sentences of 4 feet, and verse 2 has 1 of 6 feet; *i.e.* .44.6.44. A palinodic period, with mesode. If, on the other hand, we should hold that $\eta \sigma\acute{\epsilon} \gamma\acute{\epsilon} \tau\iota\varsigma \theta\upsilon\gamma\acute{\alpha}\tau\eta\rho$ represents the true *metre* (being corrupted from $\eta \sigma\acute{\epsilon} \gamma' \acute{\epsilon}\phi\upsilon\sigma\epsilon \pi\alpha\tau\acute{\eta}\rho$), and that $\omicron\upsilon\kappa \xi\sigma\eta \tau\grave{\alpha}\nu \alpha\upsilon\rho\iota\omicron\nu$ should be amended to $\tau\grave{\alpha}\nu \acute{\epsilon}\pi\iota\omicron\upsilon\sigma\alpha\nu \xi\sigma\eta$, the rhythmical correspondence of sentences would be different. The rhythmical division of verses 2 and 3 would then be :—

2. $\sim \quad \sim \quad \sim \quad \sim \quad - \quad - \quad - \quad - \quad -$
 ου τον ο | λυμπον α | πειρ | ων || ω κιθ | αιρ | ων | ταν Λ ||
3. $\omega \quad \sim \quad \sim \quad - \quad - \quad \sim \quad - \geq \quad - \quad -$
 επι : ουσαν εσ | η | πανσελ | ηνον | μη ου σε | γε Λ ||

and v.3 would be an epode, the form being : .44.44.6 (6=επ.). A palinodic period, with postlude.

II. *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 $\omega\varsigma \acute{\epsilon}\pi\iota \eta\tau\alpha \phi\acute{\epsilon}\rho\omicron\nu\tau\alpha$). Series : .44.434.4.4.

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

VI. Fourth Stasimon, vv. 1186—1222.

FIRST STROPHE

(forming a single period).

1. ι | ω γενε | αι βροτ | ων Λ ||
2. ωσ υμ | ας ισα | και το | μη || δεν ξωσ | ας εναρ | ιθμ | ω Λ ||
3. τις | γαρ τις αν | ηρ πλε | ον Λ ||
4. τας ευ | δαιμονι | ας φερ | ει Λ ||
5. η τοσ | ουτον οσ | ον δοκ | ειν Λ ||
6. και δοξ | αντ απο | κλιν | αι Λ ||
7. τον : σον | τοι παρα | δειγμ εχ | ων Λ ||
8. τον : σον | δαιμονα | τον σον | ω || τλαμον | οιδιποδ | α βροτ | ων Λ ||
9. ου | δεν μακαρ | ιξ | ω Λ ||

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 .4.44.4., 4.4.4., 4.44.4. 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 *mesodic*.

SECOND STROPHE.

- I. 1. τα : νυν δ ακ | ου | ειν τις | αθλι | ωτερ | ος Λ ||
2. τις : ατ | αις | αγρι | αις τις | εν πον | οις Λ ||
3. ξυν : οικος | αλλαγ | α βι | ου Λ ||

- II. 1. ι | ω | κλεινον | οιδιπ | ου καρ | α Λ ||
 2. ω μεγ | ας λιμ | ην Λ ||
 3. αυτος | ηρκεσ | εν Λ ||
 4. παιδι | και πα | τρι θαλαμ | ηπολ | ψ πεσ | εν Λ ||
- III. 1. πως ποτε | πως ποθ | αι πατρ | ω || αι σ αλοκ | ες φερ | εν ταλ | ας Λ ||
 2. σιγ εδυν | α | θησαν | ες τος | ον | δε Λ ||

I. *First Period*: 3 verses. Rhythm, *choreic*. Series: .6.6.4 (4=επ.). A stichic period, with postlude.

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=επ.). 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. ι : ω σκοτ | ου Λ ||
 2. νεφ : ος εμον απο | τροπον επ || ιπλομενον α | φατον Λ ||
 3. α : δαματον τε | και δυσ || ουριστον | ον 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 ~:--~ | -Λ ||, by substitution either of ~~ for -,

or of > (an irrational syllable, *apparently* long) for ~, as in v. 3 of the antistrophe, κῆδένω. Verse 1 is a dochmiac used as a *prelude* (προφδικόν), ω being prolonged to the time-value of --. Vv. 2, 3 have each 2 dochmiac sentences : *i. e.* . Doch (=προφδ.). Doch Doch . Doch Doch . A palinodic period, with prelude.

SECOND STROPHE.

- I. 1. ᾱ : πολλων ταδ | ην ᾱ || πολλων φιλ | οι Λ ||
 2. ο : κακα κακα τελ | ων εμ || α ταδ εμα παθ | εα Λ ||
- II. ε : παισε δ | αυτο | χειρ νω | ουτις || αλλ εγ | ω | τλαμ | ων Λ ||
- III. 1. τι : γαρ εδει μ ορ | αν Λ ||
 2. οτ : ψγ ορ | ωντι | μηδεν | ην ιδ | ειν γλυκ | υ Λ ||
 3. ην : ταυθ οπ | ωσπερ | και συ | φης Λ ||
 4. τι : δητ εμ | οι | βλεπτον | η || στερκτον | η προσ | η γορ | ον Λ ||
 5. ετ : εστ ακ | ου | ειν | αδον | α φιλ | οι Λ ||
- IV. 1. απ : αγετ εκ τοπ | ιον οτ || ι ταχιστ α | με Λ ||
 2. απ : αγετ ω φιλ | οι τον || μεγ ολεθρι | ον Λ ||
 3. τον : καταρατο | τατον ετ || ι δε και θε | οis Λ ||
 4. εχθρ : οτατον βροτ | ων Λ ||

[Here follow two iambic trimeters.]

I. *First Period*: 2 verses. Rhythm, *dochmiac*. In verse 1 of the antistrophe we have ἄγριās: observe that if we read ἀπ' ἀγρίας, the dochmiac would have one ~ too much, and see note on v. 1350. In v. 2 of the antistrophe the MS. reading νομάδος is *impossible*, as the metre shows. φονῶν, 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. χορένειν, Stas. II. Str. II. Per. III. v. 4. Metre would admit ἐλαβέ μ' or ἐλαβεν, but not, of course, ἐλυσέ μ' or ἐλυσεν.

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

II. *Second Period*: 1 verse. Rhythm, *choreic*. Two sentences, each of 4 feet: *i.e.* . 4 4 . A stichic period.

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

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 (=προφδ.) . 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 (=ἐπ.). 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 entreating 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 I. The chorees, in *logaoedic* rhythm, express the lively sense of personal suffering (ἀνὰριθμα γὰρ φέρω | πῆματα). 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 *paeonic* 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:

ι | ω γεγε | αι βορ | ων Λ ||. (See the musical rendering of this, Appendix, Note 1, § 10, p. 284, large edition.) So, again, in the profoundly sorrowful conclusion drawn from the instance of

Oedipus, ουδ | εν μακαρ | ις | 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 conclusion.

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.

Ἔστι δίπουν ἐπὶ γῆς καὶ τετράπον, οὐ μία φωνή,
καὶ τρίπον· ἀλλάσσει δὲ φυὴν μόνον ὅσος ἐπὶ γαίαν
έρπετὰ κινεῖται ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
ἀλλ' ὅπότεν πλείστοισιν ἐρειδόμενον ποσὶ βαίνη,
ἔνθα τάχος γυίοισιν ἀφαιρότατον πέλει αὐτοῦ.

Athenaeus 456 B introduces his quotation of the riddle thus : Καὶ τὸ τῆς Σφιγγὸς δὲ αἰνίγμα Ἀσκληπιάδης ἐν τοῖς Τραγῳδομένοις τοιοῦτον εἶναι φησὶν. 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 Αἰνίγμα, in this form, is thus carried back to at least the earlier part of the fourth century B.C.

ΛΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

Κλύθι καὶ οὐκ ἐθέλουσα, κακόπτερε Μοῦσα θανόντων,
φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.
ἄνθρωπον κατέλεξας, ὃς ἡνίκα γαίαν ἐφέρει,
πρῶτον ἔφν τετράπους νήπιος ἐκ λαγόνων·
γῆραλέος δὲ πέλων τρίτατον πόδα βάκτρον ἐρείδει,
αὐχένα φορτίζων, γῆραϊ καμπτόμενος.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΙΕΡΕΥΣ.

ΚΡΕΩΝ.

ΧΟΡΟΣ γερόντων Θηβαίων.

ΤΕΙΡΕΣΙΑΣ.

ΙΟΚΑΣΤΗ.

ΑΓΓΕΛΟΣ.

ΘΕΡΑΠΩΝ Λαίου.

ΕΞΑΓΓΕΛΟΣ.

The *ικέται* in the opening scene (like the *προπομποί* at the close of the *Eumenides* of Aeschylus) would come under the general designation of a *παραχορήγημα*—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. 110 *παραχορήγημα εἰ τέταρτος ὑποκριτής τι παραφθέγγαιτο*. The distribution of the parts among the three actors would be as follows:—

OEDIPUS, *πρωταγωνιστής*.

IOCASTA,

PRIEST OF ZEUS,

MESSENGER from the house (*ἐξάγγελος*),

SERVANT OF LAÏUS,

} *δευτεραγωνιστής*.

CREON,

TEIRESIAS,

MESSENGER from Corinth (*ἄγγελος*),} *τριταγωνιστής*.

STRUCTURE OF THE PLAY.

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. ἔξοδος, 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 ὅλον τραγωδίας τὸ πρὸ χοροῦ παρόδου, 'all that part of a tragedy which precedes the parodos' (or 'entrance' of the Chorus into the orchestra).

2. *πάροδος* = ἡ πρώτη λέξις ὅλου χοροῦ, 'the first utterance of the whole Chorus.'

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

4. *στάσιμον* = μέλος χοροῦ τὸ ἄνευ 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. *ἔξοδος* = μέρος ὅλον τραγωδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέλος, 'all that part of a tragedy after which there is no song of the Chorus.'

Verses 649—697 of the second *ἐπεισόδιον* form a short *κομμός*. The Chorus are pleading with Oedipus, lyric measures being mingled with iambic trimeters. Arist. (*Poet.* 12) defines the *κομμός* as *θρήνος κοινὸς 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 *κομμός* on a larger scale is Soph. *El.* 121—250.

ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ

[Scene:—*Before the palace of Oedipus at Thebes. In front of the large central doors (βασιλείος 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 (χιτῶνες) and cloaks (ἱμάτια),—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.]*

ΟΙΔΙΠΟΥΣ.

ὦ ΤΕΚΝΑ, Κάδμου τοῦ πάλαι νέα τροφή,
τίνας ποθ' ἔδρας τάσδε μοι θαάζετε

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. *Cycl.* 189 ἀνῶν τροφαί=ἀρνες ἐκτεθραμμένα. Cadmus, as guardian genius of Thebes, is still τροφεύς of all who are reared in the δῶμα 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 προσπίτνωσ', 'I supplicate thee on my knees.' The suppliants are sitting on the steps (βάθρα) of the altars, on which they have laid the κλάδοι: see 142: cp. 15 προσήμεθα, 20 θακεί: Aesch. *Eum.* 40 (Orestes a suppliant in the

ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι;
 πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,
 ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων' 5
 ἄγῳ δικαίων μὴ παρ' ἀγγέλων, τέκνα,
 ἄλλων ἀκούειν αὐτὸς ὧδ' ἐλήλυθα,
 ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.
 ἀλλ', ὦ γεραιέ, φράζ', ἐπεὶ πρέπων ἔφυσ
 πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέσταντε, 10

Delphian temple) ἐπ' ὀμφαλῷ (on the omphalos) ἔδραν ἔχοντα προστρόπαιον... ἐλαίας θ' ὑψιγένητον κλάδον. *θοάζετε* prob. = *θάσσετε*, 'sit,' *ἔδρας* being cognate acc. In Eur. *θοάζω* (*θοός*) always = 'to hasten' (transitive or intrans.). But Empedocles and Aesch. clearly use *θοάζω* as = *θάσσω*, the sound and form perh. suggesting the epic *θαάσσω*, *θώκος*. See the word discussed at length in large edition, Appendix, Note 2.

3 *ἰκτηρίοις κλάδοισιν*. The suppliant carried a branch of olive or laurel (*ικετηρία*), round which were twined festoons of wool (*στέφη*, *στέμματα*,—which words can stand for the *ικετηρία* itself, *infra* 913, *Il.* 1. 14). He laid his branch on the altar (Eur. *Her.* 124 βωμὸν καταστήσαντες), and left it there, if unsuccessful in his petition (Eur. *Syrhl.* 259); if successful, he took it away (*ib.* 359, *infra* 143). *ικτ. κλ. ἐξεστεμμένοι* = *ικετηρίους κλάδους ἐξεστεμμένους ἔχοντες*: Xen. *Anab.* 4. 3. 28 διηγκλωμένους τοὺς ἀκοντιστάς καὶ ἐπιβεβλημένους τοὺς τοξότας, 'the javelin-throwers with javelins grasped by the thong (*ἀγκύλη*), and the archers with arrows fitted to the string.' So 19 *ἐξεστεμμένον* absol., = provided with *στέφη* (i.e. with *ικετηρία*: see last note).

4 ὁμοῦ μὲν... ὁμοῦ 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 ἀγγέλων and αὐτός, as if one said, 'from messengers,—at second hand.' ὧδε = *δεῦρο*, as often in Soph.: in *Tr.* 402 βλέψ' ὧδε = βλέπε *δεῦρο*.

8 ὁ πᾶσι κλεινός... καλούμενος. πᾶσι with κλεινός (cp. 40 and *Ai.* 440 ἅπμιος Ἀργείοισιν ὧδ' ἀπόλλυμαι) not with καλούμενος: 'called Oedipus famous in the sight of all.' The tone is Homeric (*Od.* 9. 19 εἰμ' Ὀδυσσεύς... καὶ μὲν κλέος οὐρανὸν ἵκει, imitated by Verg. *Aen.* 1. 378 *sum prius Aeneas fama super aethera notus*): Oedipus is a type, for the frank heroic age, of Arist.'s μεγαλόψυχος—ὁ μεγάλων αὐτὸν ἀξίων, ἄξιος ὦν.

9 ἔφυσ, which is more than εἶ, refers, not to appearance (*φύνη*), 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 καθέσταντε only: *δελαντες* ἢ *στέραντες* = *εἶτε ἐδέισατέ τι*, *εἶτε ἐστέρεατε* (not *πότερον δέλαντες*; ἢ *στέραντες*); 'in what mood are ye set here, whether it be one of fear or of desire?'

δείσαντες ἢ στέρξαντες; ὡς θέλοντος ἂν
ἐμοῦ προσαρκεῖν πᾶν δυσάλγητος γὰρ ἂν
εἶην τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν.

ΙΕΡΕΤΣ.

ἀλλ', ὦ κρατύνων Οἰδίπους χώρας ἐμῆς,
ὀρᾶς μὲν ἡμᾶς ἡλίκοι προσήμεθα
βωμοῖσι τοῖς σοῖς, οἱ μὲν οὐδέπω μακρὰν

15

11 **στέρξαντες**, 'having formed a desire': the aor. part., as *Ai.* 212 ἐπέλ σε | στέρξας ἀνέχει ('is constant to the love which he hath formed for thee') and *El.* 1100 καὶ τί βουλήθεῖς πάρεῖ; Cp. *O. C.* 1093 καὶ τὸν ἀγρευτὰν Ἀπόλλω | καὶ κασιγνήταν... | στέργω διπλᾶς ἀρωγὰς | μολεῖν, 'I desire': where, in such an invocation (ὦ...Ζεῦ,...πόροις, κ.τ.λ.), στέργω surely cannot mean, 'I am content.' Oed. asks: 'Does this supplication mean that some new dread has seized you (δείσαντες)? 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 ἢ στέρξαντες ὡς θέλοντος ἂν κ.τ.λ., i.e. are ye come...in contentment, as believing that, &c. &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.—

στέξαντες, explained as 'having endured,' may be rejected as a form unknown to Attic, and as giving no suitable sense. ὡς θέλοντος ἂν (to be connected with φράζε) implies the apodosis of a conditional sentence. Grammatically, this might be either (a) εἰ δυναμην, θέλωμι ἂν, or (b) εἰ ἡδυνάμην, ἤθελον ἂν: here, the sense fixes it to (a). ὡς, thus added to the gen. absol., expresses the *supposition* on which the agent acts. Cp. Xen. *Mem.* 2. 6. 32 ὡς οὐ προσάσονται (ἐμοῦ) τὰς χεῖρας,...δίδασκε: *Id. Anab.* 1. 3. 6 ὡς ἐμοῦ ἰόντος ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε: *O. T.* 145, 241: *O. C.* 1651: *Ani.* 1179: *El.* 316: *Tr.* 394: *Ai.* 281, 904: *Med.* 1311.

13 **μὴ οὐ κατοικτεῖρων**. An infinitive or participle which for any reason would regularly take *μή*, usually takes *μή οὐ*, if the principal verb of the sentence is negative. Here *δυσάλγητος* = *οὐκ εὐάλγητος*: Dem. *F. L.* § 123 (πόλεις) χαλεπαὶ λαβεῖν...μὴ οὐ χρόνῳ καὶ πολιορκίᾳ (sc. λαβόντι), where *χαλεπαὶ* = *οὐ ῥάδια*. *μὴ οὐ κατοικτεῖρων* is a participial protasis, = *εἰ μὴ κατοικτεῖρομι*.

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

16 **βωμοῖσι τοῖς σοῖς**. The altars of the *προστατήριοι θεοί* in front

πτέσθαι σθένοντες, οἱ δὲ σὺν γήρα βαρεῖς,
 ἱερῆς, ἐγὼ μὲν Ζηνός, οἶδε τ' ἡθέων
 λεκτοί· τὸ δ' ἄλλο φύλον ἐξεστεμμένον
 ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς 20
 ναοῖς, ἐπ' Ἴσμηνοῦ τε μαντεία σποδῶ.

of the palace, including that of Apollo Δύκειος (919). οὐδέπω... σθένοντες, 'too tender for far flights.' So Andromache to her child—νεοσσοῦς ὡσεὶ πτέρυγας ἐλπίτνων ἐμάς Eur. *Trö.* 746. The proper Attic form of the aor. of πτόμαι was ἐπτόμην, which alone was used in prose and Comedy, though forms from ἐπτάμην sometimes occur in Tragedy.

17 σὺν γήρα βαρεῖς = βαρεῖς ὡς γήρα συνόντες. O. C. 1663 σὺν νόσοις | ἀλγεινός: *At.* 1017 ἐν γήρα βαρύς: Verg. *Aen.* 6. 359 *madida cum veste gravatum*; *ib.* 4. 441 *validam cum robore quercum*; *ib.* 5. 179 *madidaque fluens in veste Menoetes*.

18 ἐγὼ μὲν. The answering clause, οἱ δὲ ἄλλων θεῶν, must be supplied mentally. It is slightly different when μὲν, used alone, emphasizes the personal pronoun, as in ἐγὼ μὲν οὐκ οἶδα Xen. *Cyr.* 1. 4. 12. ἡθέων, unmarried youths: *Il.* 18. 593 ἡῖοι καὶ παρθένοι: Eur. *Ph.* 944 Αἰμονος ... γάμοι | σφαγὰς ἀπείργουσ'· οὐ γὰρ ἔστιν ἥθεος.

19 ἐξεστεμμένον, 'with wreathed branches': see on 3.

20 ἀγοραῖσι, local dative; cp. 1266, 1451: *El.* 174 ἐτι μέγας οὐρανῷ Ζεὺς: *ib.* 244 ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὢν ('buried and extinct'): *ib.* 313 νῦν δ' ἀγοραῖσι τυγχάνει. So in prose of towns, as Ἀθήνῃσι, Θήβῃσι: Ὀλυμπίασι καὶ Δελφοῖς, Thuc. 1. 143. Thompson, *Synt.* § 124 B.

Thebes was divided from N. to S. into two parts by the torrent called Strophia. The W. part,

between the Strophia and the Dircè, was the upper town or Cadmeia: the E. part, between the Strophia and the Ismenus, was ἡ κάτω πόλις. The name Καδμεία was given especially to the S. eminence of the upper town, the acropolis. (1) One of the ἀγοραῖ meant here was on a hill to the N. of the acropolis, and was the ἀγορὰ Καδμείας. (2) The other was in the lower town. It was a Thessalian custom to have two ἀγοραῖ, —one, ἐλευθέρα, from which everything βάνασσον was excluded.

πρὸς τε Παλλάδος ναοῖς. Not 'both at the two temples,' &c., as if this explained ἀγοραῖσι, but 'and,' &c., for the ἀγοραῖ would have their own altars of the ἀγοραῖοι θεοί, as of Artemis (161). One of the διπλοὶ ναοί may be that of Παλλὰς Ὀγκα, near the Ὀγκαία πύλη on the W. side of Thebes (πύλας | Ὀγκας Ἀθάνας Aesch. *Theb.* 487, Ὀγκα Παλλὰς *ib.* 501), whose statue and altar ἐν ὑπαίθρῳ Paus. mentions. The other temple may be that of Athene Καδμεία or of Athene Ἴσμηνία—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' Ἴσμ. μ. σποδῶ, 'where Ismenus gives answer by fire.' 'The oracular ashes of Ismenus' = the altar in the temple of Apollo Ἴσμηνιος, where divination by burnt offerings was practised. Cp. Her.

πόλις γάρ, ὥσπερ καὺτὸς εἰσορᾶς, ἄγαν
 ἤδη σαλεύει κἀνακουφίσαι κἀρα
 βυθῶν ἔτ' οὐχ οἶα τε φοινίου σάλου,
 φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός,
 φθίνουσα δ' ἀγέλαις βουνόμοις τόκοισί τε
 ἀγόνους γυναικῶν ἐν δ' ὁ πυρφόρος θεός

25

8. 134 (the envoy of Mardonius in the winter of 480-79) τῷ Ἰσμηνίῳ Ἀπόλλωνι ἐχρήσατο· ἔστι δὲ κατὰ περ ἐν Ὀλυμπίῃ ἱεροῖσι χρηστηρίαζεσθαι: Pind. *Ol.* 8. *in*it. Οὐλυμπία | ... ἵνα μάντιες ἄνδρες | ἐμπύροις τεκμαιρόμενοι παραπειρώνται Διός. σποδῶ: the embers dying down when the μαντεῖον has now been taken from the burnt-offering: *Ant.* 1007 ff. Ἰσμηνοῦ, because the temple was by the river Ismenus. The Ἰσμήνιον, 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. Cp. *Ant.* 337 περιβρυχίοισιν | περὶ ὧν ὑπ' οἰδμασιν, under swelling waves which threaten to engulf him. Arat. 426 ὑπόβρυχα ('under water') ναυτίλλονται. φοινίου here merely poet. for θανασίμου, as *Tr.* 770 φοινίας | ἐχθρὰς ἐχίδνης λῶς. But in *Ai.* 351 φοινία ζάλη = the madness which drove Ajax to bloodshed. ἔτ' οὐχ οἶα τε: for position of ἔτι, cp. *Trach.* 161 ὡς ἔτ' οὐκ ὦν, *Phil.* 1217 ἔτ' οὐδὲν εἰμι. With οἶα τε the verb is often omitted, as 1415, *O. C.* 1136, *Tr.* 742, *Ar. Eq.* 343.

25 φθίνουσα μὲν κ.τ.λ. The anger of heaven is shown (1) by a blight (φθίνουσα) on the fruits of the ground, on flocks and on child-birth: (2) by a pestilence (λοιμός) which ravages the town. Cp.

171 ff. For the threefold blight, *Her.* 6. 139 ἀποκτείνασι δὲ τοῖσι Πηλασγοῖσι τοὺς σφετέρους παῖδας τε καὶ γυναῖκας οὔτε γῇ καρπὸν ἔφερε οὔτε γυναῖκές τε καὶ ποῖμναι ὁμοίως ἔτικτον καὶ πρὸ τοῦ. κάλυξιν ἐγκάρποις. The datives mark the points or parts in which the land φθίνει. κάλυξ ἐγκαρπός is the shell or case which encloses immature fruit,—whether the blossom of fruit-trees, or the ear of wheat or barley: *Theophr. Hist. Plant.* 8. 2. 4 (ὁφ κριθῇ and πυρρός) πρὶν ἂν προανξήθῃς (ὁ στάχυς) ἐν τῇ κάλυκι γένηται.

26 ἀγέλαις... γυναικῶν, 'in the herds among the pastures, in the barren pangs of women.' ἀγέλαι βουνόμοι (paroxyt.) = ἀγέλαι βοῶν νεομένων: but ἀκτὴ βουνομός (paroxyt.), a shore on which oxen are pastured, *El.* 181. Cp. *El.* 861 χάλαργοις ἐν ἀμύλλαις = ἀμύλλαις ἀργῶν χηλῶν. The epithet marks that the blight on the flocks is closely connected with that on the pastures.

27 ἐν δ', adv., 'and withal'; so 183, *Tr.* 206, *Ai.* 675. Not in 'tmesis' with σκήψας, though *Soph.* has such tmesis elsewhere, *Ant.* 420 ἐν δ' ἐμεστώθη: *ib.* 1274 ἐν δ' ἔσεισεν: *El.* 713 ἐν δὲ πᾶς ἐμεστώθη δρόμος. For the simple σκήψας, cp. *Ag.* 308 εἰτ' ἔσκηψεν, 'then it swooped.' So *Aesch. Pers.* 715 λοιμοῦ τις ἦλθε σκηπτός. ὁ πυρφόρος θεός, 'the flaming god,' the bringer of the plague which spreads and rages like fire (176 κρείσσον ἄμαιμα-κέτου πυρός, 191 φλέγει με): but also

σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
 ὑφ' οὗ κενούται δῶμα Καδμείων· μέλας δ'
 "Αἰδης στεναγμοῖς καὶ γόοις πλουτίζεται. 30
 θεοῖσι μὲν νυν οὐκ ἰσούμενον σ' ἐγώ
 οὐδ' οἶδε παῖδες ἐζόμεσθ' ἐφέστιοι,
 ἀνδρῶν δὲ πρῶτον ἔν τε συμφοραῖς βίου
 κρίνοντες ἔν τε δαιμόνων ξυναλλαγαῖς·
 ὅς γ' ἐξέλυσας, ἄστνυ Καδμείων μολών,
 σκληρᾶς αἰοιδοῦ δασμὸν ὃν παρείχομεν· 35

with a reference to *fever, πυρετός*. So Hippocr. 4. 140 ὁκόσοισι δὲ τῶν ἀνθρώπων πῦρ (= πυρετός) ἐμπίπτῃ. 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 ὄμωσ δ', 791 γένος δ', 1184 ξὺν οἷς τ', 1224 ὅσον δ': *El.* 1017 καλῶς δ': *Ant.* 1031 τὸ μανθά-ναι δ': *Ar. Av.* 1716 θυμαμάτων δ'. Besides δ' and τ', the only certain example is ταῦτ', 332.

30 πλουτίζεται with allusion to Πλούτων, as Hades was called by an euphemism, ὅτι ἐκ τῆς κάτωθεν ἀνίεται ὁ πλούτος (crops and metals), as Plato says, *Crat.* 403 A. Cp. Lucian *Τίμωνι* 21 (Πλούτος speaks), ὁ Πλούτων (Hades) ἀποστέλλει με παρ' αὐτοὺς ἅτε πλουτοδότης καὶ μεγαλόδωρος καὶ αὐτὸς ὦν· δηλοῖ γούνη καὶ τῷ ὀνόματι.

31 οὐκ ἰσούμενον σ', governed by κρίνοντες in 34. But the poet began the sentence as if he were going to write, instead of ἐζόμεσθ' ἐφέστιοι, a verb like *κετεύομεν*: hence ἰσούμενον instead of ἴσον. It is needless to take ἰσούμενον as governed by ἐζόμεσθ' ἐφέστιοι in the sense of *κετεύομεν*,—like φθοράς...ψήφους ἔθεντο Aesch. *Ag.* 814 (*Id. Suppl.* 533, Soph. *Ai.* 191—3,

El. 123—5). Musgr.'s ἰσούμενοι would mean (not 'deeming equal,' but) 'making ourselves equal,' like ἀντισουμένου Thuc. 3. 11. For the pass. cp. 581 ἰσούμεναι.

34 δαιμόνων ξυναλλαγαῖς, 'when mortals have to do with more than man,' = dealings (of men) with immortals, as opposed to the ordinary chances of life (ξυμφοραῖς βίου). Such ξυναλλαγᾶν were the visit of the Sphinx (130) and of the πυρφόρος θεός (27). Cp. 960 νόσου ξυναλλαγῇ, *Tr.* 845 οὐλῆασι συναλλαγαῖς, 'in fatal converse.' The common prose sense of ξυναλλαγῇ 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. ἐξέλυσας...δασμὸν, 'didst 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 δασμός had been as a knotted cord in which Thebes was bound. Cp. *Tr.* 653 "Αρης...ἐξέλυσ' | ἐπίπονον ἡμέραν, 'has burst the bondage of the troublous day.' Eur. *Ph.* 695 ποδῶν σῶν μόχθον ἐκλύει παρών, 'his presence dispenses with (solves the need for) the toil of thy feet.'

36 σκληρᾶς, 'hard,' stubborn, relentless. In 391 κύων expresses a similar idea.

καὶ ταῦθ' ὕφ' ἡμῶν οὐδὲν ἐξειδῶς πλέον
 οὐδ' ἐκδιδασχθεῖς, ἀλλὰ προσθήκη θεοῦ
 λέγει νομίζει θ' ἡμῖν ὀρθῶσαι βίον.
 νῦν τ', ὦ κράτιστον πᾶσιν Οἰδίου κάρα, 40
 ἱκετεύομέν σε πάντες οἶδε πρόστροποι
 ἀλκὴν τιν' εὐρεῖν ἡμῖν, εἴτε του θεῶν
 φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἰσθᾶ που
 ὥς τοῖσιν ἐμπεύροισι καὶ τὰς ξυμφορὰς
 ζώσας ὀρῶ μάλιστα τῶν βουλευμάτων. 45

37 καὶ ταῦθ', 'and that too': *Ant.* 322 (ἐποίησας τὸ ἔργον) καὶ ταῦθ' ἐπ' ἀργυρῷ γε τὴν ψυχὴν προδοῦς. 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 Aristog.* I § 24 ἡ εὐταξία τῇ τῶν νόμων προσθήκῃ τῶν ἀσχυρῶν περὶεστι, 'discipline, with the support of the laws, prevails against villainy.' *Thuc.* 6. 80 τοῖς ἀδικουμένοις...προσθεμένους, 'taking the side of': so *O. C.* 1332 οἷς ἂν σὺ προσθῇ. The word is appropriate, since the achievement of Oed. is viewed as essentially a triumph of human wit: a divine agency prompted him, but remained in the background.

40 πᾶσιν, ethical dat. masc. (cp. on 8), 'in the eyes of all men.' *Tr.* 1071 πολλοῖσιν οἰκτρὸν: *Ar. Ran.* 84 οἴχεται, | ἀγαθὸς ποιητῆς καὶ ποθευὸς τοὺς φίλους, 'regretted by his friends.'

42 εἴτε οἰσθα ἀλκὴν, ἀκούσας φήμην θεῶν του (by having heard a voice from some god), εἴτε οἰσθα ἀλκὴν ἀπ' ἀνδρὸς που (help obtainable from a man, haply). Not, 'knowest from a man' (as thy informant): this would be παρὰ or πρὸς ἀνδρὸς. So in *Od.* 6. 12 θεῶν ἀπο μῆδεα εἰδώς = 'with wisdom inspired by gods,' not 'having

learned wisdom from (the lips of) gods.' που is the reading of most of the MSS.: του, found in two MSS., is adopted by some editors.

43 φήμην, 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 Ζεῦ πάτερ... | φήμην τίς μοι φάσθω... (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 their last': χαῖρεν δὲ κληθδὸνι δῖος Ὀδυσσεύς, 'rejoiced in the sign of the voice.' ὁμφὴ was esp. the voice of an oracle; κληθδὼν comprised inarticulate sounds (κλ. δυσκρίτους, *Aesch. P. V.* 486).

44—45 ὥς τοῖσιν...βουλευμάτων. I take these two verses with the whole context from v. 35, and not merely as a comment on the immediately preceding words εἴτ' ἀπ' ἀνδρὸς οἰσθᾶ που. Oedipus has had practical experience (ἐμπειρία) of great troubles; when the Sphinx came, his wisdom stood the trial. Men who have become thus ἐμπειροὶ 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

ἴθ', ὦ βροτῶν ἄριστ', ἀνὸρθωσον πόλιν·
 ἴθ', εὐλαβήθηθ'. ὥς σὲ νῦν μὲν ἦδε γῇ
 σωτήρα κλήζει τῆς πάρος προθυμίας·
 ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα
 στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον,

50

we believe, then, that he who saved us from the Sphinx can tell us how to escape from the plague. τὰς *ξυμφορὰς τῶν βουλευμάτων*, the events, issues, of their counsels (*i.e.* the action taken upon their advice): Thuc. I. 140 ἐνδέχεται γὰρ τὰς *ξυμφορὰς τῶν πραγμάτων* οὐχ ἥσσαν ἀμαθῶς χωρῆσαι ἢ καὶ τὰς *διαβολὰς τοῦ ἀνθρώπου*: the issues of human affairs can be as incomprehensible in their course as the thoughts of man: *ἰδ.* πρὸς τὰς *ξυμφορὰς καὶ τὰς γνώμας τρεπομένους*, altering their views according to the events: 2. 87 τῆς *ξυμφορᾶς τῷ ἀποβάντι*, by the issue which has resulted. So Soph. *El.* 1230 ὀρώμεν, ὦ παῖ, *κάπ' ἑσσυφοραῖσι μοι* | *γεγνηθὸς ἔρπει δάκρυον ὀμμάτων ἀπο*, 'and at the issue...' *ζώσας* is not 'successful,' but 'operative,'—effectual for the purpose of the *βουλεύματα*: as v. 482 ζῶντα is said of the oracles which remain operative against the guilty, and *Ant.* 457 ζῆ ταῦτα of laws which are ever in force. Conversely, λόγοι θνήσκοντες μάτην (*Aesch. Cho.* 845) are threats which come to nothing. Some translate *ξυμφ.* *βουλευμάτων* 'comparisons of counsels.' But, (1) though we have the expression *ξυμφέρειν βουλεύματα*='to compare counsels' in *Aesch. Pers.* 528, such a meaning for the substantive *ξυμφορὰ* is unexampled. (2) Supposing that Soph. intended to hazard an exceptional use of *ξυμφορὰς*, relying on the context to shew 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 *ξυμφορὰς*, until the very end of the sentence. Up to the utterance of the word *βουλευμάτων* no hearer would have doubted that *ξυμφ.* 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 ἴθ', 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 τῆς πάρος προθυμίας, causal genit.: Plato *Crito* 43 B πολλάκις μὲν δὴ σε...εὐδαιμόνισα τοῦ τρόπου.

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

50 στάντες τ' κ.τ.λ. For partic. with *μέμνημαι* cp. Xen. *Cyr.* 3. 1. 31 ἐμέμνητο γὰρ εἰπὼν: Pind. *N.* 11. 15 θνατὰ μεμνάσθω περιστέλλων μέλη: for τε...καί, *Ant.* 1112 αὐτὸς τ' ἔδησα καὶ παρὼν· ἐκλύσομαι, as I bound, so will I loose.

ἀλλ' ἀσφαλεία τήνδ' ἀνόρθωσον πόλιν.
 ὀρνιθι γὰρ καὶ τὴν τότε αἰσίῳ τύχην
 παρέσχεες ἡμῖν, καὶ τανῦν ἴσος γενοῦ.
 ὥς εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,
 ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν·
 ὥς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
 ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

55

51 ἀσφαλεία, 'in steadfastness': a dat. of manner, equivalent to ἀσφαλῶς in the proleptic sense of ὥστε ἀσφαλῆ εἶναι. Thuc. 3. 82 ἀσφαλεία δὲ τὸ ἐπιβουλευσασθαι (where ἀσφάλεια is a false reading), to form designs *in security*, opp. to τὸ ἐμπλήκτως ὀξύ, fickle impetuosity. The primary notion of ἀσφαλῆς ('not slipping') is brought out by πεσόντες and ἀνόρθωσον. For the dat. cp. *inf.* 65 ὕπνω.

52 ὀρνιθι... αἰσίῳ, like *secunda alite* or *fausta avi* for *bono omine*. A bird of omen was properly οἰωνός: *Od.* 15. 531 οὐ τοι ἀνευ θεοῦ ἔπτατο δεξιὸς ὄρνις.—ἐγγων γάρ μιν ἐσάντα ἰδὼν οἰωνόν ἐόντα. But cp. Eur. *I. A.* 607 ὀρνιθα μὲν τόνδ' αἰσίον ποιούμεθα: *Ar. Av.* 720 φήμη γ' ὑμῖν ὄρνις ἐστί, παρμόν τ' ὀρνιθα καλεῖτε, | ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν, ὄνον ὄρνιν. The dat. is a dat. of attendant circumstance: cp. *El.* 705 ἕκτος ἐξ Αἰτωλίας ξανθαῖσι πώλοις: Thuc. 8. 27 ἀτελεῖ τῇ νίκῃ ἀπὸ τῆς Μιλήτου ἀνέστησαν: *Αἰ.* 531 καὶ μὴν φόβοισι γ' αὐτὸν ἐξελευσάμην, 'oh, in my poor fears I let him quit me.' *Thomp. Synl.* § 123. καὶ is better taken as 'also' than as 'both' (answering to καὶ τανῦν in 53).

54 ἄρξεις... κρατεῖς... κρατεῖν. κρατεῖν τινός, merely to hold in one's power; ἄρχειν implies a constitutional rule. Cp. *Plat. Rep.* 338 D οὐκοῦν τοῦτο κρατεῖ ἐν ἐκάστῃ πόλει, τὸ ἄρχον; *Her.* 2. 1 ἄλλους τε παραλαβὼν τῶν ἥρχε καὶ δὴ καὶ Ἑλλήνων τῶν ἐπεκράτεε, *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 ἄρξεις, ὥσπερ ἄρχεις*. Cp. *Trach.* 457 κεί μὲν δέδοικας, οὐ καλῶς ταρβείς: below 973 προσλεγόν... | ἡῤδας.

55 ξὺν ἀνδράσιν κ.τ.λ., 'better to be lord of men than of a waste.' ξὺν ἀνδρ., not 'with the help of men,' but 'with men in the land,' = ἀνδρας ἐχούσης γῆς. Cp. 207. *El.* 191 ἀεκέι σὺν στολᾷ. *Αἰ.* 30 σὺν νεορράντῳ ξίφει. *Ant.* 116 ξὺν θ' ἱπποκόμοις κορύβεσαι.

56 ὥς οὐδέν ἐστιν κ.τ.λ. Thuc. 7. 77 ἀνδρες γὰρ πόλις, καὶ οὐ τεῖχη οὐδὲ νῆες ἀνδρῶν κενά. *Her.* 8. 61 (Themistocles, taunted by Adeimantus after the Persian occupation of Athens in 480 B.C. with being ἄπολις, retorted) ἐνωτοῖσι... ὥς εἴη καὶ πόλις καὶ γῆ μέζων ἥπερ κείνοισι, ἔστ' ἂν δικόσαι νῆες σφι ἔωσι πεπληρωμένα. πύργος, 'walled town,' = the city wall with its towers: the sing. as in 1378: *Ant.* 953 οὐ πύργος, οὐχ ἀλίκτυποι | νᾶες: *Αἰ.* 159 σφαλερὸν πύργου ῥύμα πέλονται: *Eur. Hec.* 1209 πέριξ δὲ πύργος εἶχ' ἐτι πτόλιν.

57 ἔρημος κ.τ.λ., 'if it is void and no man dwell with thee therein.' Lit., 'void of men, when they do not dwell with thee in the city': ἀνδρῶν depends on ἔρημος, of which μὴ ξυνοικούντων ἔσω is expegetic. Rhythm and Sophoclean usage make this better than to take ἀνδρῶν μὴ ξυνοικ. *ξ.* as

- ΟΙ. ὦ παῖδες οἰκτροί, γνωτὰ κοῦκ ἄγνωτά μοι
 προσήλθεθ' ἰμείροντες· εὖ γὰρ οἶδ' ὅτι
 νοσεῖτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ 60
 οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
 τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἓν ἔρχεται
 μόνον καθ' αὐτόν, κοῦδέν' ἄλλον· ἢ δ' ἐμῇ
 ψυχῇ πόλιν τε καὶ σ' ὁμοῦ στένει.
 ὥστ' οὐχ ὕπνω γ' εὐδοντά μ' ἐξεγείρετε, 65
 ἀλλ' ἵστε πολλὰ μὲν με δακρῦσαντα δῆ,
 πολλὰς δ' ὕδους ἐλθόντα φροντίδος πλάνοις.

a gen. absol. Cp. *Ai.* 464 γυμνὸν φανέντα τῶν ἀριστείων ἄτερ: *Phil.* 31 κένην οἰκῆσιν ἀνθρώπων δίχα: *Lucr.* 5. 841 multa sine ore etiam, sine vultu caeca.

58 γνωτὰ κοῦκ ἄγνωτα. 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 ἐμμανὴς τε ἐὼν καὶ οὐ φρενήρης—being mad,—for it must be granted that no man in his right mind would have acted thus. *O. C.* 397 βαιοῦ κοῦχ μινύου χρόνον, soon, and not after such delay as thy impatience might fear.

60 καὶ νοσοῦντες, 'and sufferers as ye are': not = καίτοι (a meaning which καὶ never has), but a pathetic use of the conjunction in its ordinary sense. Cp. 819: *Tr.* 1072 οἰκτειρόν τε με...οἰκτρόν, ὅστις... βέβρυχα κλαίων, καὶ τόδ' οὐδ' ἂν εἰς ποτε | τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα: *Phil.* 1283 τὸν βλὼν λαβὼν | ἀπεστέρηκας κᾶτα νοουθετεῖς ἐμέ. The use is frequent and striking in S. John's Gospel. νοσοῦντες...νοσεῖ. We expected καὶ νοσοῦντες οὐ νοσεῖτε, ὡς ἐγώ. But at the words ὡς ἐγώ the speaker's consciousness of his own exceeding pain turns him abruptly to the strongest form of expression that

he can find—οὐκ ἔστιν ὑμῶν ὅστις νοσεῖ, there is not one of you whose pain is as mine.

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

64. καὶ σ'. For the elision of σέ, though accented, cp. 329 τᾶμι, ὡς ἂν εἴπω μὴ τὰ σ': 404 καὶ τὰ σ': *El.* 1499 τὰ γούν σ':. *Eur. Hēr.* 323 ἔα μ' ἁμαρτεῖν, οὐ γὰρ ἐς σ' ἁμαρτάνω.

65 εὐδοντά γ' ὕπνω, 'sunk in sleep.' The modal dat. ὕπνω is more forcible than a cognate acc. ὕπνον, and nearly = 'deeply,' 'soundly.' Cp. *Tr.* 176 φόβῳ, φίλαι, παρβούσαν: *Verg. Aen.* 1. 680 sopitum somno: *ib.* 6. 247 voce vocans Hecaten ('calling aloud').

66 ἀλλ' ἵστε. The conjunct. is strongly adversative; 'no, be sure.'

67 πλάνοις has excellent manuscript authority here, though many of the later MSS. read πλάναις: but Soph. uses πλάνου *O. C.* 1114, πλάνοις *Phil.* 758 and πλάνῃ nowhere.

ἦν δ' εὖ σκοπῶν εὕρισκον ἴασι μόνην,
 ταύτην ἔπραξα· παῖδα γὰρ Μενοικέως
 Κρέοντ', ἐμαντοῦ γαμβρόν, ἐς τὰ Πυθικὰ 70
 ἔπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὅ τι
 δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιν.
 καί μ' ἡμαρ ἤδη ξυμμετρούμενον χρόνῳ
 λυπεῖ τί πράσσει· τοῦ γὰρ εἰκότος πέρα
 ἄπεςτι πλείω τοῦ καθήκοντος χρόνου. 75

68 εὕρισκον, 'could find' (impf.).
 Elmsley ἤρισκον. Curtius (*Verb*
 1. 139, Eng. tr. 93) justly says that
 we cannot lay down any definite
 rules on the omission of the tem-
 poral augment in such forms.
 While the omission of the syllabic
 augment was an archaic and poeti-
 cal license, that of the temporal
 was 'a sacrifice to convenience of
 articulation, and was more or less
 common to all periods.' Thus
 εἶκαζον could exist in Attic by the
 side of ἦκαζον, εὕρισκον by the
 side of ἤρισκον. On such a point our
 MSS. are rarely safe guides.

69 ταύτην ἔπραξα, 'I have put
 into act,' a terse equivalent for
 ταύτη ἐργῶ ἐχρησάμην.

71 ὅ τι δρῶν...τί φωνῶν. Cp.
 Plat. *Rep.* 414 D οὐκ οἶδα ὁποῖα
 τόλμη ἢ ποιοῖς λόγοις χρώμενος
 ἐρῶ. These are exceptions to the
 rule that, where an interrogative
 pronoun (as τίς) and a relative (as
 ὅστις) are both used in an indirect
 question, the former stands first:
 cp. Plat. *Crito* 48 A οὐκ ἄρα...φρον-
 τιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς,
 ἀλλ' ὅ τι ὁ ἐπαῖων: *Gorg.* 448 E
 οὐδεὶς ἐρωτᾷ ποῖα τις εἴη ἢ Γοργίου
 τέχνη, ἀλλὰ τίς, καὶ ὄντινα δέοι
 καλεῖν τὸν Γοργίαν: *Phileb.* 17 B
 (ἴσμεν) πόσα τέ ἐστὶ καὶ ὁποῖα.

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.'
 Cp. Aesch. *P. V.* 659 θεοπρόπους
 ἱαλλεν, ὡς μάθοι τί χρηὶ δρῶντ'
 ἢ λέγοντα δαίμοσιν πράσσειν φίλα.
 ῥυσαίμην. The direct deliberative
 form is πῶς ῥύσσωμαι; the indirect,
 ἐρωτῶ ὅπως (or πῶς) ῥύσσωμαι, ἡρώ-
 των ὅπως (or πῶς) ῥυσαίμην. ῥυσοί-
 μην (oblique for ῥύσσομαι) would
 imply that he was confident of a
 successful result, and doubtful only
 concerning the *means*; it is there-
 fore less suitable.

73 καί 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.
 ἤδη, showing that *to-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
 συμμετρησάμενοι τὴν ὥρην τῆς ἡμέ-
 ρης, νυκτὸς παρήγον, 'having cal-
 culated 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: *Ai.* 794
 ὥστε μ' ὠδίνειν τί φῆς. τοῦ γὰρ
 εἰκότος πέρα, 'strangely.' τὸ εἰκότος
 is a reasonable estimate of the time
 required for the journey.

- ὅταν δ' ἴκηται, τηνικαὺτ' ἐγὼ κακὸς
μὴ δρῶν ἂν εἶην πάνθ' ὅσ' ἂν δηλοῖ θεός.
IE. ἀλλ' εἰς καλὸν σύ τ' εἰπας οἶδε τ' ἀρτίως
Κρέοντα προσστείχοντα σημαίνουσί μοι.
OI. ὦναξ Ἀπολλων, εἰ γὰρ ἐν τύχῃ γέ τω 80
σωτήρι βαίῃ λαμπρὸς ὥσπερ ὄμματι.
IE. ἀλλ' εἰκάσαι μὲν, ἡδύς. οὐ γὰρ ἂν κára
πολυστεφῆς ὧδ' εἴρπε παγκάρπου δάφνης.
OI. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.

[CREON enters by the stage entrance on the spectators' left (the conventional one for an arrival from the country), having on his head a wreath of bay leaves bright with berries, in token of a favourable answer. His dress is a χλαμύς, of rich colour, so worn as to leave the right arm free. He carries a staff, and the traveller's hat, a πέτασος, is slung behind his back.]

78 εἰς καλόν, to fit purpose, 'opportunately': Plat. *Symῖ.* 174 E εἰς καλὸν ἤκει. Cp. Ar. *Ach.* 686 εἰς τάχος = ταχέως, Av. 805 εἰς εὐτέλειαν = εὐτελῶς. οἶδε: 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 τύχῃ...ὄμματι, '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 τύχῃ κ.τ.λ., being applicable at once to a brilliant fortune and (in the sense of φαιδρός) to a beaming countenance. ἐν τύχῃ nearly = μετὰ τύχης, 'invested with,' 'attended by': cp. 1112 ἐν τε γὰρ μακρῷ γήρῃ ξυνάδει: *Αἰ.* 488 σθένοντος ἐν πλούτῳ. τύχῃ σωτήρ (Aesch. *Ag.* 664): the adj. in masc. form as in χεῖρ πράκτωρ (*ib.* 111), θέλκτωρ πειθῶ (Aesch. *Suppl.* 1040), καρανιστήρες δίκαι (Id. *Eum.* 186).

82 εἰκάσαι μὲν ἡδύς (sc. βάλει),

'Nay, to all seeming, he brings comfort.' Cp. *El.* 410 ἐκ δειματός του νυκτέρου, δοκεῖν ἐμοί: O. C. 151 δυσάλων | μακραίων τ', ἐπεικάσαι, and the phrase ἐκὼν εἶναι. ἡδύς, not 'joyous,' but 'pleasant to us,' 'bringing good news': as 510 ἡδύπολις, pleasant to the city: *El.* 929 ἡδύς οὐδὲ μητρὶ δυσχερῆς, a guest welcome, not grievous, to her.

83 πολυστεφῆς...δάφνης: extended use of the gen. after words denoting fulness. Cp. *El.* 895 περιστεφῇ | ...ἀνθέν θήκην. παγκάρπου, 'berry-laden.' In Eur. *Hipp.* 806 Theseus, returning from the oracle at Delphi to find Phaedra dead, cries τί δῆτα τοῖσδ' ἀνέστεμαι κára | πλεκτοῖσι, φύλλοις, δυστυχῆς θεωρὸς ὦν; so Fabius Pictor returned from Delphi to Rome coronatus laurea corona (Liv. 23. 11).

84 ξύμμετρος.....κλύειν, 'at range to hear.' ξύμμετρος = *commensurate* (in respect of his distance) with the range of our voices (implied in κλύειν).

ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,
τὶν' ἡμῖν ἤκεις τοῦ θεοῦ φήμην φέρων;

85

ΚΡΕΩΝ.

ἐσθλὴν· λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι
κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.

ΟΙ. ἔστιν δὲ ποῖον τοῦτος; οὔτε γὰρ θρασὺς
οὗτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ.

90

ΚΡ. εἰ τῶνδε χρήξεις πλησιαζόντων κλύειν,
ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

ΟΙ. ἐς πάντας αὖδα. τῶνδε γὰρ πλέον φέρω
τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.

85 κήδευμα, 'kinsman' (by marriage), = κηδεστής, here = γαμβρός (70). *Ant.* 756 γυναικὸς ὦν δούλευμα μὴ κώτιλλέ με. *Eur. Or.* 928 τάνδον οἰκουρήματα = τὰς ἔνδον οἰκουρούσας.

87 λέγω γὰρ...εὐτυχεῖν. 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 ἐξελθόντα, of the *event*, 'having issued'; cp. 1011 μὴ μοι Φοῖβος ἐξέλθῃ σαφής: so 1182 ἐξήκοι. The word is chosen by Creon with veiled reference to the duty of *banishing* the defiling presence (98 ἐλαύνειν). πάντ' ἂν εὐτυχεῖν, 'will end in perfect peace': πάντα predicative with εὐτυχεῖν, 'will all of them (=altogether) be well.'

89 τοῦτος, the actual oracle (τοῦτος τὸ θεοπρόπον, *Tr.* 822): λόγῳ (90), Creon's own saying (λέγω, 87). οὗτ' οὖν, 'nor yet.' οὖν 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). προδείσας, alarmed beforehand. No other part of προδεῖδω occurs: προταρβείν, προφοβεῖσθαι = 'to fear

beforehand,' but ὑπερδέδοικά σου, I fear for thee, *Ant.* 82. In composition, with a verb of *caring for*, however, πρόσometimes = ὑπέρ, e.g. προκήδομαι *Ant.* 741.

91 πλησιαζόντων here = πλησίον ὄντων: usu. the verb = either (1) to approach, or (2) to consort with (dat.), as below, 1136.

92 εἴτε καὶ στείχειν ἔσω (χρήξεις), (ἔτοιμός εἰμι τοῦτο δρᾶν). So *Eur. Ion* 1120 (quoted by *Elms.*, etc.) πεπυσμένοι γάρ, εἰ θανείν ἡμᾶς χρεών, | ἥδιον ἂν θάνοιμεν, εἰθ' ὅρᾶν φάος: i.e. εἴτε δρᾶν φάος (χρή), (ἥδιον ἂν ὀρώμεν αὐτό). εἰ...εἴτε, as *Aesch. Eum.* 468 σὺ δ', εἰ δικαίως εἴτε μὴ, κρίνον δίκην.

93 ἐς πάντας. *Thuc.* 1. 72 ἐς τὸ πλῆθος εἰπεῖν (before the assembly). πλέον adverbial, as in *Ai.* 1103, etc. τῶνδε, object. gen. with τὸ πένθος (not with περὶ), and to be taken as a supplementary (secondary) predicate: 'the sorrow which I bear is for these more than for my own life.' *Thomps. Syn.* § 2.

94 ἢ καὶ, 'than even.' This must not be confounded with the occasional use of ἢ καὶ in negative sentences containing a comparison: e.g. *El.* 1145 οὔτε γὰρ ποτε | μητρὸς σὺ γ' ἦσθα μᾶλλον ἢ κάμοῦ φίλος: *Ai.* 1103: Antiphon *de*.

- ΚΡ. λέγοιμ' ἂν οἱ ἤκουσα τοῦ θεοῦ πάρα. 95
 ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
 μίasma χώρας, ὡς τεθραμμένον χθονὶ
 ἐν τῇδ', ἐλαύνειν, μῆδ' ἀνήκεστον τρέφειν.
- ΟΙ. ποίῳ καθαρμῷ; τίς ὁ τρόπος τῆς ξυμφορᾶς;
 ΚΡ. ἀνδρηλατοῦντας, ἣ φόνῳ φόνον πάλιν 100
 λύνοντας, ὡς τόδ' αἶμα χειμάζον πόλιν.
- ΟΙ. ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;
 ΚΡ. ἦν ἡμίν, ὦναξ, Λαίῳς ποθ' ἡγεμὼν
 γῆς τῆσδε, πρὶν σέ τήνδ' ἀπευθύνειν πόλιν.

caed. *Her.* § 23 ἐξηγείτο οὐδέν τι μᾶλλον ὑπὸ τῶν ἄλλων ἢ καὶ ὑπ' ἐμοῦ (where καὶ is redundant, = 'on my part').

95 λέγοιμ' ἂν, 'with thy leave, I will tell': a deferential form, having regard to the permission just given. Cp. *Phil.* 674 χωροῖς ἂν εἰσω: *El.* 637 κλύοις ἂν ἤδη.

97 ὡς marks that the partic. τεθραμμένον expresses the view held by the subject of the leading verb (ἀνωγεν): i.e., 'as having been harboured' = 'which (*he says*) has been harboured.' Cp. *Xen. An.* 1. 3. 8 ἔλεγε θαρρεῖν ὡς καταστησομένων τούτων εἰς τὸ δέον: he said, 'Take courage, in the assurance that' &c.

98 ἐλαύνειν for ἐξελαύνειν was regular in this context: *Thuc.* 1. 126 τὸ ἄγος ἐλαύνει τῆς θεοῦ (i.e. to banish the Alcmaeonidae); and so 1. 127, 128, 135, 2. 13. μῆδ' ἀνήκεστον τρέφειν, 'and not to cherish that which is past cure.' The μίasma 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 supplementary predicate ('till past cure') is less suitable.

99 ποίῳ καθαρμῷ; sc. ἀνωγεν ἐλαύνειν τὸ μίasma. τίς...ξυμφορᾶς; 'what is the manner of our

misfortune (i.e. defilement)?' ξυμφορᾶς, euphemistic for guilt, as *Plat. Legg.* 854 D ἐν τῷ προσώπῳ καὶ ταῖς χερσὶ γραφεῖς τὴν ξυμφορὰν, with his misfortune [the crime of sacrilege] branded on his face and hands. *Her.* 1. 35 συμφορῇ ἐχόμενος = ἐναγής, under a ban: so *Dem. Meid.* § 58 ἐκχρηται συμφορᾷ, 'has got into trouble,' = has been disfranchised.

100 ἀνδρηλατοῦντας. As if, instead of ποίῳ καθαρμῷ, the question had been τί ποιοῦντας;

101 ὡς τόδ' αἶμα χειμάζον πόλιν, 'assured that it is this blood [τόδε, viz. that implied in φόνον] which brings the storm on Thebes.' χειμάζον, acc. absol.: for the construction with a personal verb cp. *Thuc.* 6. 24 ὡς οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναιμι. ὡς presents the fact as the ground of belief on which the Thebans are to act. *Xen. Hellen.* 2. 4. 1 οἱ δὲ τριάκοντα, ὡς ἐξδὸν ἤδη αὐτοῖς τυραννεῖν ἀδεῶς, προείπον κ.τ.λ. See I I *supra*, note (*ad fin.*).

104 ἀπευθύνειν, to steer in a right course. The infin. is of the imperf., = πρότερον ἢ ἀπηύθυνες, before you were steering (began to steer). Oedipus took the State out of angry waters into smooth: cp. 696 ἐμὴν γὰν φίλαν | ἐν πόνοις ἀλύουσαν κατ' ὀρθὸν οὐρισας: fr. 151

- ΟΙ. ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γέ πω. 105
 ΚΡ. τούτου θανόντος νῦν ἐπιστέλλει σαφῶς
 τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινας.
 ΟΙ. οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὔρεθήσεται
 ἶχνος παλαιᾶς δυστέκμαρτον αἰτίας;
 ΚΡ. ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον 110
 ἁλωτόν, ἐκφεύγει δὲ τὰμελούμενον.
 ΟΙ. πότερα δ' ἐν οἴκοις ἢ 'ν ἀγροῖς ὁ Λαῖος
 ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνῳ;
 ΚΡ. θεωρός, ὡς ἔφασκεν, ἐκδημῶν πάλιν

πλήκτροις ἀπενθύνουσιν οὐρίαν τρό-
 πιν, 'with the helm (πλήκτρα = the
 blades of the πηδάλια) they steer
 their bark before the breeze.'

105 οὐ γὰρ εἰσεῖδόν γέ πω.
 As Oed. knows that Laius is dead,
 the tone of unconcern given by
 this colloquial use of οὐπω (in-
 stead of οὐποτε) is a skilful touch.
 Cp. *El.* 402 ΧΡ. σὺ δ' οὐχὶ πεί-
 σεις...; ΕΛ. οὐ δῆτα· μήπω νοῦ τοσ-
 ὄνδ' εἴην κενή; Eur. *Hec.* 1278 μήπω
 μανείη Τυνδαρίς τοσόνδε παῖς; *Il.*
 12. 270 ἀλλ' οὐπω πάντες ὁμοῖοι |
 ἀνέρες ἐν πολέμῳ: cp. our (ironical)
 'I have yet to learn.'

107 τοὺς αὐτοέντας... τινας, 'the
 murderers — whosoever they be.'
 τοὺς implies that the death *had*
 human authors; τινας, that they
 are *unknowing*. So in *O. C.* 290
 ὅταν δ' ὁ κύριος | παρῇ τις. *Ant.*
 951 ἀλλ' ἄ μοιριδία τις δύνασις δεινὰ
 ('the mysterious power of Fate').
 Campbell cp. *Her.* 1. 114 [διέ-
 ταξε...] τὸν δὲ κού τινα αὐτῶν ὀφ-
 θαλμὸν βασιλεὺς εἶναι, τῷ δὲ τινι
 τὰς ἀγγελίας ἐσφάρειν ἐδίδου γέ-
 ρας. It is surprising that several
 editors should have adopted Sui-
 das' τινὰ, 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 ὑπὲρ αὐτοῦ ὡς φονέα

δντα, 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 disfranchis-
 ing: in 140 τοιαύτη χειρὶ τιμωρεῖν
 is explained by κτανῶν in 139.

108 ποῦ τόδ'... αἰτίας; τόδε
 ἶχνος αἰτίας = ἶχνος τῆσδε αἰτίας,
 cp. τοῦμὸν φρενῶν δνειρον *El.* 1390:
 so Cic. often, e.g. *Pro Rosc. Amer.*
 47. § 137 *meque in eo studio*
partium fuisse confiteor (= *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 τῇδ' οὖν ἐκείνῳ
 πᾶς τις αἰτίαν νέμει.

110 ἔφασκε, sc. ὁ θεὸς (εὔρε-
 θῆσθαι τὸ ἶχνος). τὸ δὲ ζητού-
 μενον: δὲ has a sententious force,
 = 'now.' The γνώμη, though ut-
 tered in an oracular tone, is not
 part of the god's message. Cp.
 Eur. fr. 435 αὐτὸς τι νῦν δρῶν εἰτα
 δαίμονας κάλει· | τῷ γὰρ ποноῦντι
 καὶ θεὸς συλλαμβάνει.

113 τῷδε συμπίπτει φόνῳ, '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 κακοῖς τοιοῖσδε συμπεπτω-
 κότα.

114 θεωρός: Laius was going

πρὸς αἶκον οὐκέθ' ἔκεθ', ὡς ἀπεστάλη.

115

ΟΙ. οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν;

ΚΡ. θνήσκουσι γάρ, πλὴν εἰς τις, ὃς φόβῳ φυγῶν
ὦν εἶδε πλὴν ἐν οὐδὲν εἶχ' εἰδῶς φράσαι.

ΟΙ. τὸ ποῖον; ἐν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν, 120
ἀρχὴν βραχείαν εἰ λάβοιμεν ἐλπίδος.

ΚΡ. ληστὰς ἔφασκε συντυχόντας οὐ μιᾶ
ρώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.

to Delphi in order to ask Apollo whether the child (Oedipus), formerly exposed by the god's command, had indeed perished: Eur. *Ph.* 36 τὸν ἐκτεθέντα παῖδα μαστεύον μαθεῖν | εἰ μήκέτ' εἴη. ὡς ἔφασκεν, as Laius told the Thebans at the time when he was leaving Thebes. ἐκδημῶν, not *going* abroad, but *being* [=having gone] abroad: cp. Plat. *Legg.* 864 E οἰκείτω τὸν ἐνιαυτὸν ἐκδημῶν. ὡς ἐπεὶ: Xen. *Cyr.* 1. 3. 2 ὡς δὲ ἀφίκετο τάχιστα...ἠσπάζετο. Cic. *Brut.* 5 ut illos libros edidisti, nihil a te postea accepimus.

116 οὐδ' ἄγγελος... ἐχρήσατ' ἄν; The sentence begins as if ἄγγελός τις were to be followed by ἦλθε: but the second alternative, συμπράκτωρ ὁδοῦ, suggests κατεῖδε [had seen, though he did not speak]: and this, by a kind of zeugma, stands as verb to ἄγγελος also. Cp. Her. 4. 106 ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην. ὅτου, gen. masc.: from whom having gained knowledge one might have used it.

117 ἐκμαθὼν = a protasis, εἰ ἐξέμαθεν, ἐχρήσατ' ἄν, sc. ἂ ἐξέμαθεν. Plat. *Gorg.* 465 E ἐὰν μὲν οὖν καὶ ἐγὼ σοῦ ἀποκρινομένου μὴ ἔχω ὃ τι χρήσωμαι, if, when you answer, I also do not know what use to make [of your answer, sc. τούτοις ἂν ἀποκρίνῃ].

118 φόβῳ φυγῶν, 'having fled in fear': φόβῳ, modal dative, see on 65: cp. Thuc. 4. 88 διὰ τε τὸ ἐπαγωγὰ εἰπεῖν τὸν Βρασίδαν καὶ περὶ τοῦ καρποῦ φόβῳ ἔγνωσαν: 5. 70 ἐντόνως καὶ ὀργῇ χωροῦντες.

119 εἰδῶς, with sure knowledge (and not merely from confused recollection, ἀσαφὴς δόξα): so 1151 λέγει γὰρ εἰδῶς οὐδὲν ἀλλ' ἄλλως πονεῖ: *El.* 41 ὅπως ἂν εἰδῶς ἦμιν ἀγγείλῃς σαφῇ. Iocasta says (849), in reference to this same point in the man's testimony, κοῦκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν.

120 τὸ ποῖον; Cp. 291: *El.* 670 πρᾶγμα πορσύνων μέγα. | ΚΑ. τὸ ποῖον, ὦ ξέν'; εἰπέ. Ar. *Pax* 696 εὐδαιμονεῖ' πάσχει δὲ θαυμαστόν. 'ΕΡΜ. τὸ τί; ἐξεύροι 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 δέ τι ἐξευρήκασιν νεωστὶ γενέσθαι. Plat. *Rep.* 519 E ἐν δῃ τῇ πόλει τοῦτο μηχανᾶται ἐγγενέσθαι.

122 ἔφασκε sc. ὁ φυγῶν (118). οὐ μιᾶ ρώμῃ = οὐχ ἑνὸς ρώμῃ, in the strength not of one man. Cp. Her. 1. 174 πολλῇ χειρὶ ἐργαζόμενων τῶν Κνιδίων. *Ant.* 14 διπλῇ χειρὶ = by the hands of twain. For the dat. see on *δρῖνθι...αἰσίφ*, 52.

123 σὺν πλήθει: cp. on 55.

- ΟΙ. πῶς οὖν ὁ ληστής, εἴ τι μὴ ξὺν ἀργύρῳ
ἐπράσσει· ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη; 125
- ΚΡ. δοκοῦντα ταῦτ' ἦν· Λαῖου δ' ὀλωλότες
οὔδεις ἀρωγὸς ἐν κακοῖς ἐγίγνετο.
- ΟΙ. κακὸν δὲ ποιοῦν ἐμποδὼν τυραννίδος
οὔτω πεσοῦσης εἶργε τοῦτ' ἐξειδέναι;
- ΚΡ. ἡ ποικιλῶδὸς Σφίγξ τὸ πρὸς ποσὶ σκοπεῖν 130
μεθέντας ἡμᾶς τὰφανῇ προσήγετο.

124 εἴ τι μὴ κ.τ.λ., 'unless there was some trafficking in bribes from here': if some intrigue, aided by (ξὺν) money, had not been working from Thebes. **τι** is subject to **ἐπράσσειτο**: distinguish the adverbial **τι** (= 'perchance') which is often joined to **εἰ μὴ** in diffident expressions, as 969 **εἰ τι μὴ τῶμῳ πόψῃ** | **κατέφθιτ'**, 'unless perchance': *Tr.* 586 **εἰ τι μὴ δοκῶ** | **πράσσειν μάταιον**, etc. Schneid. *cp.* *Thuc.* 4. 121 **καὶ τι αὐτῷ καὶ ἐπράσσειτο ἐς τὰς πόλεις ταύτας προδοσίας περὶ**: and 5. 83 **ὑπῆρχε δὲ τι αὐτοῖς καὶ ἐκ τοῦ Ἀργεῖος αὐτόθεν πρᾶσσόμενον**.

125 **ἐπράσσειτο...ἔβη**: for the *impf.* and *aor.* *cp.* 402 **ἐδόκεις—ἔγνω**: 432 **ἰκόμην—ἐκάλεῖς**.

126 **δοκοῦντα...ἦν**, 'this was surmised'. The periphrastic form expresses the vivid presence of the **διῆξα** more strongly than **ἐδόκει** would have done (*cp.* 274 **τάδ' ἔστ' ἀρέσκονθ'**): *Her.* 1. 146 **ταῦτα δὲ ἦν γινόμενα ἐν Μιλήτῳ**.

128 **ἐμποδὼν sc. δν**, with **κακὸν**, not with **εἶργε**, 'what trouble (being) in your path.' *CP.* 445 **παρῶν... ἐμποδὼν** | **ὀχλεῖς**. **τυραννίδος... πεσοῦσης**, '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 διπλὴν τυραννίδα** (*Clytaem.* and *Aegisth.*).

130 **ποικιλῶδης**, 'riddling,' singing **ποικίλα**, *subtleties*, **αἰνίγματα**: *cp.* *Plat. Sympr.* 182 A **ὁ περὶ τὸν ἔρωτα νόμος ἐν μὲν ταῖς ἀλλαῖς πόλεσι νοῆσαι ῥάδιος**. ἀπλῶς γὰρ ὥρισται· ὁ δ' ἐνθάδε καὶ ἐν Λακεδαιμόνι ποικίλος. *Her.* 7. 111 **πρόμαντις δὲ ἡ χρέουσα, κατὰ περ ἐν Δελφοῖσι, καὶ οὐδὲν ποικιλώτερον**, 'the chief prophetess is she who gives the oracles, as at Delphi, and in no wise of darker speech.'

131 The *constr.* is **προσῆγετο ἡμᾶς, μεθέντας τὰ ἀφανῇ, σκοπεῖν τὸ πρὸς ποσὶ**. **προσῆγετο**, was drawing us (by her dread song), said with a certain irony, since **προσάγεσθαι** with *inf.* usually implies a *gentle* constraint (though, as a *milit.* term, **ἀνάγκη** **προσηγάγοντο**, *reduced* by force, *Her.* 6. 25): *cp.* *Eur. Ion* 659 **χρόνῳ δὲ καιρὸν λαμβάνων προσάξομαι** | **δάμαρτ'** **ἔαν σε σκῆπτρα τὰμ' ἔχειν χθονός**. **τὸ πρὸς ποσὶ** (*cp.* **ἐμποδὼν** 128), the *instant*, *pressing* trouble, opp. to **τὰ ἀφανῇ**, obscure questions (as to the death of Laius) of no present or practical interest. *Ani.* 1327 **τὰν ποσὶν κακά**.

- ΟΙ. ἀλλ' ἐξ ὑπαρχῆς αὐθις αὐτ' ἐγὼ φανῶ.
 ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ
 πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφῆν
 ὥστ' ἐνδίκως ὄψεσθε καὶ μέ σύμμαχον, 135
 γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.
 ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων
 ἀλλ' αὐτὸς αὐτοῦ τοῦτ' ἀποσκεδῶ μύσος.
 ὅστις γὰρ ἦν ἐκείνον ὁ κτανὼν τάχ' ἂν
 καὶ μ' ἂν τοιαύτη χειρὶ τιμωρεῖν θέλοι. 140

132 ἀλλ' ἐξ ὑπαρχῆς κ.τ.λ., 'nay, I will start afresh, and once more make dark things plain.' ἐξ ὑπ., i.e. taking up anew the search into Laïus' death. Arist. *Rhet.* 1. 1. 14 πάλιν οὖν οἶον ἐξ ὑπαρχῆς. Cp. *El.* 725 ἐξ ὑποστροφῆς = ὑποστραφέντες: Her. 5. 116 ἐκ νέης: Thuc. 3. 92 ἐκ καινῆς: ἐξ ἐπιδρομῆς = 'suddenly,' 'on the spur of the moment,' in Demosth. and Plato: αὐθις, as he had done in the case of the Sphinx's riddle. αὐτά = τὰ ἀφανῆ.

133 ἐπαξίως (which would usually have a gen.) implies the standard—worthily of his *own* godhead, or of the occasion—and is slightly stronger than ἀξίως. Cp. Eur. *Hec.* 168 ἀπωλέσας, ὠλέσας: Id. *Or.* 181 διοιχόμεθ', οἰχόμεθ': Id. *Alc.* 400 ὑπάκουσον, ἀκούσον.

134 πρὸ, on behalf of, cp. πρὸ τῶνδε φωνεῖν 10, O. C. 811: Xen. *Cyr.* 1. 6. 42 ἀξιώσουσι σὲ πρὸ ἑαυτῶν βουλευέσθαι. Campb. reads πρὸς τοῦ θανόντος, 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 ἐλπίσας πρὸς ἑωυτοῦ τὸν χρησμὸν εἶναι, 'was on his side': infr. 1434 πρὸς σοῦ...φράσω, 'I will speak on your side,—in your interest': *Trach.* 479 καὶ τὸ πρὸς κείνου λέγειν, to state his side of the case also. ἐπιστροφή, a turning round (O. C.

1045), hence, attention, regard: ἐπιστροφῆν τίθεσθαι (like σπουδῆν, πρόνοιαν τίθ., *Ai.* 13, 536) = ἐπιστρέφειν (τινος), *Phil.* 599. Dem. In *Aristocr.* § 136 οὐκ ἐπεστράφη 'heeded not' = οὐδὲν ἐφρόντισε ιδ. § 135.

137 ὑπὲρ γὰρ οὐχὶ κ.τ.λ., 'on behalf of no far-off friend'; i.e. not merely in the cause of Laïus, 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 Laïus is confirmed by κένω προσαρκῶν in 141.

138 αὐτοῦ = ἐμαντοῦ: so κλαίω...αὐτὴ πρὸς αὐτήν, *El.* 285: τοὺς γ' αὐτὸς αὐτοῦ πολεμίους (οὐκ ἐὼ βάπτειν), *Ai.* 1132. ἀποσκεδῶ, dispel, as a taint in the air: cp. *Od.* 8. 149 σκέδασον δ' ἀπὸ κήδεα θυμοῦ: Plat. *Phaed.* 77 D μὴ...ὁ ἀνεμος αὐτήν (τὴν ψυχὴν) ἐκβαίνουσιν ἐκ τοῦ σώματος διαφυσῆ καὶ διασκεδάνυσιν.

139 ἐκείνον ὁ κτανὼν. ἐκείνον is thus placed for emphasis: cp. 820.

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

κείνῳ προσαρκῶν οὖν ἑμαυτὸν ὠφελῶ.
 ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάρων
 ἵστασθε, τοὺςδ' ἄραντες ἱκτῆρας κλάδους,
 ἄλλος δὲ Κάδμον λαὸν ὧδ' ἀθροίζετω,
 ὡς πᾶν ἐμοῦ δράσοντος· ἡ γὰρ εὐτυχεῖς 145
 σὺν τῷ θεῷ φανούμεθ', ἡ πεπτωκότες. [Exit.
 IE. ὦ παῖδες, ἰστώμεσθα. τῶνδε γὰρ χάριν
 καὶ δεῦρ' ἔβημεν ὧν ὅδ' ἐξαγγέλλεται.
 Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἅμα

142 παῖδες. The king here, as the priest in 147, addresses *all* the suppliants. ἄλλος (144) is one of the king's attendants. βάρων | ἵστασθε κ.τ.λ. Cp. *Ant.* 417 χθονὸς... αἰέρας: *Phil.* 630 νεῶς ἄγοντα. Prose would require a compound verb: Xen. *Symp.* 4. 31 ὑπανίστανται... θάκων. ἄραντες: see on 3.

145 ὡς πᾶν ἐμοῦ δράσοντος, 'warned that I mean to leave nought untried.' For ὡς see 11 and 97, notes and *reff.* πᾶν: cp. Xen. *Hellen.* 7. 4. 21 πάντα ἐποiei ὁπως, εἰ δύναιτο, ἀπαγάγοι. εὐ-
 τυχεῖς... 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 μίasma (98). The unconscious speaker, in his last word, strikes the key-note of the destined περι-
 πέτεια.

147 ὦ παῖδες: see on 142. τῶνδε γὰρ... ἐξαγγέλλεται, 'it was to seek what this man promises of himself that we e'en came.' καὶ (δεῦρ' ἔβημεν) gives a sharp emphasis to the verb. *Phil.* 380 ἐπειδὴ καὶ λέγεις θρασυστο-
 μῶν. The emphasis is often best reproduced in English by a stress on the auxiliary, as in Lys. *In Eratosth.* § 29 παρὰ τοῦ ποτε καὶ λήψεσθε δίκην; 'from whom will

you exact vengeance?' *Id.* or. 24, § 12 τί γὰρ ἂν καὶ ἔλεγεν; 'for what could he have said?' ἐξαγγέλλεται, proclaims on his own part (mid.), of himself; i.e. promises unasked, *ultra pollicetur*. Cp. *Ai.* 1376 ἀγγέλλομαι εἶναι φίλος, 'I offer friendship.' Eur. has thus used ἐξαγγ. even where metre permitted the more usual ἐπαγγέλλομαι: *Heracl.* 531 κάξαγγέλλομαι | θνήσκειν, I offer to die.

149 ὤμα: 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 *antistrophe* (159—166). May Athene, Artemis and Apollo succour us!

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

2nd *antistrophe* (179—189). 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!

σωτήρ θ' ἔκοιτο καὶ νόσου παυστήριος.

150

[*Exeunt omnes.*]

[OEDIPUS having now retired into the palace, and the suppliants having left the stage, the Chorus (15 in number) make their entrance (πάροδος) into the hitherto vacant ὀρχήστρα. They are Theban elders—men of noble birth, 'foremost in honour of the land' (1223)—and represent the Κάδμου λαός just summoned by OEDIPUS.]

ΧΟΡΟΣ.

στρ. α'. ὦ Διὸς ἀδευεπὲς φάτι, τίς ποτε τὰς πολυχρύσου
Πυθῶνος ἀγλαὰς ἔβας
Θήβας; ἐκτέταμαι, φοβερὰν φρένα δείματι πάλλων,
ἰήιε Δάλιε Παιάν,

3rd *antistrophe* (203—215). May the Lycean Apollo, and Artemis, and Dionysus fight for us against the evil god!

151 Διὸς, because Zeus speaks by the mouth of his son; Aesch. *Eum.* 19 Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός. ἀδευεπὲς, 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). φάτι, 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)?

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

153 ἐκτέταμαι..... 'I am on the rack, terror shakes my soul.' The bold use of ἐκτέταμαι is interpreted by φοβερὰν φρένα δείματι πάλλων, which is to be taken in close connection with it. ἐκτείνεσθαι is not found elsewhere of *mental tension*. Cp. Xen. *Cyr.* 1. 3. 11 ἕως παρατεί-

ναιμι τοῦτον, ὥσπερ οὗτος ἐμέ παρατείνει ἀπὸ σοῦ κωλύων,— 'rack,' 'torture' him. But παρατείνεσθαι, when used *figuratively*, usually meant 'to be worn out,' 'fatigued to death': e.g. Plato *Lysis* 204 C παραταθήσεται ὑπὸ σοῦ ἀκούων θαμὰ λέγοντος, *enecabitur*, he will be tired to death of hearing it. πάλλων, transitive, governing φρένα, *making my heart to shake*; not intransitive, for παλλόμενος, 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 ἐπαλλε δελφίς (= ἐσκίρτα), 'the dolphin leaped': *ib.* 477 ἵπποι ἐπαλλον 'quivered' (in death). Cp. Aesch. *P. V.* 881 κραδία φόβῳ φρένα λακτίζει.

154 Δάλιε. The Delphian Apollo is also Delian—having passed, according to the Ionic legend, from his native Delos, through Attica, to Delphi (Aesch. *Eum.* 9—12). ἰήιε (again in 1006), 'to whom wild cries rise,' invoked with the cry ἰή: cp. *Tr.* 221 ἰὼ ἰὼ Παιάν. Soph. has the form παιών, παιήων as = 'a healer,' *Phil.* 168, 832.

ἔμψι σοὶ ἄζόμενος τί μοι ἢ νέον 155
 ἢ περιτελλομέναις ὥραις πάλιν ἐξανύσεις χρέος.
 εἰπέ μοι, ὦ χρυσέας τέκνον' Ἐλπίδος, ἄμβροτε Φάμα.

ἄντ. α'. πρῶτά σε κεκλόμενος, θύγατερ Διός, ἄμβροτ'
 Ἀθάνα,
 γαῖδοχόν τ' ἀδελφεὰν 160
 Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,
 καὶ Φοῖβον ἑκαβόλον, ἰὼ
 ἑτρισσοὶ ἀλεξίμοροι προφάνητέ μοι,

155 ἄζόμενος (rt. ἄγ, whence ἄγιος) implies a *religious* fear: cp. *Od.* 9. 478 σχέτλι', ἐπεὶ ξείνους οὐχ ἄξει σῶ ἐνὶ οἴκῳ | ἐσθέμεναι. ἢ 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 ἐξανύσεις): τί μοι νέον χρέος ἐξανύσεις; ἢ τί 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 κεκλόμενος, a *nominativus pendens*, being followed in 164 by προφάνητέ μοι instead of εἶδομαι προφανῆναι. See Thoms. *Synt.* § 329.

160 γαῖδοχον has this sense only here. Cp. Παλλὰς πολιοῦχος *Ar. Eq.* 581, πολισσούχοι θεοὶ *Aesch. Theb.* 69.

161 κυκλόεντ' ἀγορᾶς θρόνον. by *hyphallage* for κυκλοέσης ἀγορᾶς θρόνον, 'her throne in the centre of our agora': cp. *Ant.* 793 νεῖκος ἀνδρῶν ξύναμιον, *Tr.* 993 ὦ Κρηναίη κρηπίς βωμῶν, *Ai.* 176 νίκας ἀκάρπτων 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 ὀλιγάκις ὄστυ κάγορᾶς χαλίνων κύκλον, 'the circle of the agora,' i.e. its bounds. *Thuc.* 3. 74 τὰς οἰκίας τὰς ἐν κύκλῳ τῆς ἀγορᾶς, '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 εὐκλεέα (εὐκλεά): 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 Ἄρτεμις Εὐκλεία, with a statue by Scopas, near the Προϊτίδες πύλαι on the N.E. of Thebes.

εἴ ποτε καὶ προτέρας ἄτας ὕπερ ὀρнуμένας πόλει 163
 ἡνύσατ' ἔκτοπιαν φλόγα πῆματος, ἔλθετε καὶ νῦν.

στρ. β'. ὦ πόποι, ἀνάριθμα γὰρ φέρω
 πῆματα· νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἐνι
 φροντίδος ἔγχος
 ὧ τις ἀλέξεται. οὔτε γὰρ ἔκγονα 171
 κλυτὰς χθονὸς αὔξεται οὔτε τόκοισιν
 5 ἱγίων καμάτων ἀνέχουσι γυναῖκες· 174
 ἄλλον δ' ἂν ἄλλω προσίδοις ἅπερ εὐπτερον ὀρνιν
 κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον
 ἀκτὰν πρὸς ἐσπέρου θεοῦ·

ᾠτ. β'. ὦν πόλις ἀνάριθμος ὀλλύται·

165 ἄτας ὕπερ, 'in arrest of ruin': lit. 'on account of.' Cp. *Ant.* 932 κλαύμαθ' ὑπάρξει βραδυνήτος ὕπερ: Aesch. *Theb.* 1111 ἴδετε παρθένων ἱκέσιον λόχον δουλοσύνας ὕπερ, 'to avert slavery': so 187. ὀρнуμένας πόλει: poet. extension of the use of the act. with words of attacking, e.g. ἐπιέναι, ἐπιτίθεσθαι.

166 ἡνύσατ' ἔκτοπιαν, 'drove beyond our borders,' made ἔκτοπιαν, = ἐξωρίσατε, a rare use of ἀνύω like ποιεῖν, καθιστάναι: for ordinary use with ἡνύω, cp. 720. ἔλθετε καὶ νῦν, an echo of προφάνητε μοι, προτέρας having suggested καὶ νῦν: as in 338 ἀλλ' ἐμὲ ψέγεις repeats ὀργὴν ἐμέμψω τὴν ἐμήν: so *Al.* 1111 οὐ γὰρ τι τῆς σῆς οὐνεκ' ἐστρατεύετο | γυναικὸς...ἀλλ' οὐνεκ' ὀρκων...σου δ' οὐδέν, and *ibid.* 627—30.

167 ὦ πόποι is merely a cry like παπαῖ: *Tr.* 853.

170 στόλος, like στρατός, = λαός. οὐδ' ἐνι κ.τ.λ., 'and thought can find no weapon for defence.' ἐνι = ἐνεστι, is available. φροντ. ἐγχος, not a weapon consisting in a device, but a weapon discovered by human wit, ἐγχος ὧ τις ἀλέξ. being

a bold equivalent for μηχανὴ ἀληξη-τηρία.

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

175 ἄλλον δ'...ἀλλω, 'one after another.' The dative here seems to depend mainly on the notion of adding implied by the iteration of the neighbourhood of πρὸς in προσίδοις may have been felt as softening the boldness. προσορᾶν could not be used as = 'to see in addition.'

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

178 ἀκτὰν πρὸς for πρὸς ἀκτάν, cp. 525, *O. C.* 126. ἐσπέρου θεοῦ: as the Homeric Erebus is in the region of sunset and gloom (*Od.* 12. 81) and Hades is ἐννυχίων ἀναξ *O. C.* 1559.

179 ὦν...ἀνάριθμος, 'By such deaths past numbering': ὦν, masc., referring to ἄλλον...ἀλλω,—knowing no limit to such (deaths): cp.

νηλέα δὲ γένεθλα πρὸς πέδῳ θαναταφόρα κεῖται
ἀνοίκτως·

ἐν δ' ἄλοχοι πολιαί τ' ἐπὶ matέρες *νίηαι*

ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι 182

5 λυγρῶν πόνων ἰκτῆρες ἐπιστενάχουσιν. 185

παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὄμανλος·

ὦν ὕπερ, ὦ χρυσέα θύγατερ Διός,

εὐῶπα πέμψον ἀλκάν·

στρ. γ. Ἄρεά τε τὸν μαλερόν, ὃς νῦν ἀχαλκος ἀσπίδων
φλέγει με περιβόατος ἀντιάζων, 191

παλίσσυτον δράμημα νωτίσαι πάτρας

ἀνάρηθος θρήνων *El.* 232, μῆνῶν | ἀνήριθμος *Ai.* 602, where the gen. depends on the substantial notion (ἀριθμός) in the compound.

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

181 ἐν δ', cp. on 27. ἐπὶ, adv.: *Her.* 7. 65 τόξα δὲ καλάμυνα εἶχον, ἐπὶ δέ, σίδηρον ἦν.

182 ἀκτὰν παρὰ βώμιον, 'at the steps of the altars': Aesch. *Cho.* 722 ἀκτὴ χώματος, the edge of the mound: Eur. *H. F.* 984 ἀμφὶ βωμίαν | ἐπτήξε κρητὶδ', at the base of the altar. Most of the mss. read παραβώμιον: to suit this ἀχάν and αὐδάν have been conjectured for ἀκτάν, but the text is both simpler and better.

185 λυγρῶν πόνων ἰκτῆρες, 'entreating for their weary woes'; i.e. on account of, for release from,—causal gen.: cp. ἀλγεῖν τύχης, Aesch. *Ag.* 571.

186 παιὰν δὲ λάμπει, 'The prayer to the Healer rings clear': 473 ἐλαμψε...φάμα: Aesch. *Theb.* 104 κτύπον δέδορκα. ὄμανλος, i.e. heard

at the same time, though not σύμφωνος with it.

188 ὦν ὕπερ: see on 165.

190 Ἄρεά τε κ.τ.λ. The acc. and infin. Ἄρεα...νωτίσαι depend on δός or the like, suggested by the preceding words. Cp. *Il.* 7. 179 Ζεῦ πάτερ, ἡ Ἀλάντα λαχεῖν ἡ Τυδέος υἱόν (grant that). Aesch. *Theb.* 253 θεοὶ πολῖται, μή με δουλείας τυχεῖν. Ares is for Soph. not merely the war-god, but generally βροτολοιγός, the Destroyer: cp. *Ai.* 706. Here he is identified with the fiery plague. ἀχαλκος ἀσπίδων (cp. *El.* 36 ἄσκενον ἀσπίδων: Eur. *Ph.* 324 ἀπεπλος φαρῶν) in contrast with περιβόατος: Ares comes not, indeed, as the god of war, yet shrieks of the dying surround him with a cry (βοή) as of battle.

191 περιβόατος could not mean 'crying loudly': the prose use ('famous' or 'notorious', Thuc. 6. 31) confirms the pass. sense here. ἀντιάζων, attacking: *Her.* 4. 80 ἡν-τλασάν μιν (acc.) οἱ Θρήϊκες. Aesch. has the word once only, as='to meet' (not in a hostile sense), *Ag.* 1557 πατέρ' ἀντιάσασα: Eur. always as='to entreat'; and so Soph. *El.* 1009.

192 νωτίσαι, to turn the back in

ἔπουρον εἴτ' ἐς μέγαν
 5 θάλαμον Ἀμφιτρίτας
 εἴτ' ἐς τὸν ἀπόξενον ὄρμον

Θρήκιον κλύδωνα·

τελεῖν γάρ, εἴ τι νύξ ἀφῇ, εἰ ἰὼν ἐκλυμένης
 τοῦτ' ἐπ' ἡμαρ ἔρχεται·

193

flight (Eur. *Andr.* 1141 πρὸς φυγὴν ἐνώτισαν), a poet. word used by Aesch. with acc. πόντον, to *skim* (*Ag.* 286), by Eur. *Ph.* 651 (Dionysus) κισσὸς ὄν...ἐνώτισεν as = 'to cover the back of.' δράμημα, cognate acc. : ἄλμα κουφίειν, *Al.* 1287. πάτρας: see on βάθρων, 142.

194 ἔπουρον = ἐπουριζόμενον (ironical). See L. and S. s. v. The word is *active Tr.* 954 ἔπουρος ἐστιώτης αὔρα, 'wafting.' The *v. l.* ἄπουρον would go with πάτρας, 'away from the borders of my country,'—from Ionic οὔρος = ὄρος. 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 ἔξω καὶ μεγάλην προσαγορευομένην.

196 ἀπόξενον, '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, πέδου), = 'estranged from,' 'a stranger to.' Such compounds are usu. *passive* in sense: cp. ἀπόθεος, ἀπόμυσθος, ἀπότιμος (215), ἀποχρήματος. ἀπόξενος ὄρμος, the Euxine: an oxy-moron, = ὄρμος ἄνορμος. Strabo 7. 298 ἀπλὸν γὰρ εἶναι τότε τὴν θάλατταν ταύτην καὶ καλεῖσθαι Ἀξένον διὰ τὸ δυσχέιμερον καὶ τὴν ἀγριότητα τῶν περιαικούντων ἐθνῶν καὶ μάλιστα τῶν Σκυθικῶν, ξεινοθυτούντων. The epithet Θρή-

κιον here suggests the savage folk to whom Ares is ἀγχίπολις on the W. coast of the Euxine (*Ant.* 969).

198 τελεῖν γὰρ...ἔρχεται, 'for if night leave aught undone (in the work of destruction), day follows to accomplish this': i.e. εἴ τι νύξ ἀφῇ, ἡμαρ ἐπέρχεται τελεῖν τοῦτο. τελεῖν (Hermann's suggestion for τέλει 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 τελεῖν is strongly supported by the *position* of the word ('to accomplish,—if night omits aught,—day follows'). No version of τέλει explains this. The most tolerable is Elmsley's: 'In fulness—if night omit aught—day attacks (ἐπέρχεται) 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 τέλει, πρὸς τέλει, or ἐν τέλει. The Schol.'s ἐπὶ τῷ ἐαυτῆς τέλει merely cuts the knot. εἰ...ἀφῇ. Cp. 874 εἰ ὑπερπλησθῇ (lyric): *O. C.* 1443 εἰ στεροθῶ (dialogue): *Ant.* 710 καὶ τις ἢ (do.). In using εἰ with subjunct., the Attic poets were influenced by the epic usage. The instances in classical prose are usu. doubtful, but in Thuc. 6. 21 εἰ ἐυστώσω has good authority.

199 ἐπ'...ἔρχεται: for the ad-

10 τόν, ὦ <τᾶν> πυρφόρων
 ἀστραπᾶν κράτη νέμων,
 ὦ Ζεῦ πάτερ, ὑπὸ σῶ φθίσον κεραυνῶ.

200

ἀντ. γ'. Λύκει' ἄναξ, τά τε σὰ χρυσοστροφῶν ἀπ' ἀγκυλᾶν

βέλεα θέλοιμ' ἂν ἀδάματ' ἐνδατεῖσθαι
 ἄρωγὰ προσταθέντα, τὰς τε πυρφόρους
 Ἀρτέμιδος αἴγλας, ξὺν αἷς
 5 Λύκι' ὄρεα διάσσει·

205

verbal *ἐπὶ* separated from *ἐρχεται*, cp. *O. C.* 1777 *μηδ' ἐπὶ πλείω | θρήνον ἐγείρετε*. This is 'tmesis' in the larger sense: tmesis proper is when the prep. is essential to the sense of the verb: *Il.* 8. 108 οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην = οὓς ἀφειλόμην Αἰνείαν.

200 τόν = ὄν, sc. Ἄρεα (190). τᾶν: this is Herm.'s conjecture, to supply the long syllable required by the metre (cp. 213 *πελασθῆναι φλέγοντ'*).

203 Λύκειε, Apollo, properly the god of light (λυκ), whose image, like that of Artemis, was sometimes placed before houses (*El.* 637 Φοῖβε προστατήριε, *Aesch. Theb.* 449 *προστατηρίας | Ἀρτέμιδος*), so that the face should catch the first rays of the morning sun (*δαίμονες... ἀντήλιοι Id. Ag.* 519): then, through Λύκειος being explained as *λυκοκτόνος* (*Soph. El.* 7), Apollo the Destroyer of foes: *Aesch. Theb.* 145 Λύκει' ἄναξ, Λύκειος γενοῦ | στρατῶ δαΐφ. Cp. below, 919.

204 χρυσοστροφῶν ἀπ' ἀγκυλᾶν, 'from thy bent bow's string of woven gold'. ἀγκύλη, a cord brought round on itself, a noose or loop, here = the *νευρά* of the bent bow.

205 ἐνδατεῖσθαι, pass., to be distributed, i.e. showered abroad on the hostile forces. The order of words, and the omission of *σέ*, are

against making *ἐνδατ.* midd. Others understand, 'I would *saincelebrate*,' a sense of *ἐνδατεῖσθαι* derived from that of *distributing words* (λόγους *ὀνειδιστήρας ἐνδατούμενος*, *Eur. H. F.* 218). The bad sense occurs in *Trach.* 791 τὸ δυσπάρεινον λέκτρον ἐνδατούμενος: the good, only in *Aesch. fr.* 340 ὁ δ' ἐνδατεῖται τὰς εἰς εὐπαιδίας, 'celebrates his happy race of children.'

206 προσταθέντα from *προσστημι*, not *προστένω*. Cp. *Ai.* 803 *πρόσθητ' ἀναγκαῖας τύχης. El.* 637 Φοῖβε προστατήριε. *O. T.* 881 θεὸν οὐ λήξω προστατάν ἰσχων. For 1st aor. pass. part., cp. *κατασταθῆς* *Lys. or.* 24. 9, *συσταθῆς* *Plato Legg.* 685 c. *προσταθέντα* from *προστένω* (a verb which does not occur) would scarcely mean 'directed against the enemy,' but rather 'strained against the bow-string.' *προσταχθέντα*, found in one MS., would make ἄρωγι prosaic, and is *contra metrum*.

207 Ἀρτέμιδος αἴγλας, the torches with which Artemis was represented, holding one (ξὺν αἷς = ἅς ἔχουσα: cp. 55), in each hand (*Ar. Ran.* 1362 *διπύρους ἀνέχουσα λαμπάδας, Tr.* 214 Ἀρτεμιν ἀμφίπυρον),—in her character of Διῖλῦ-κη, σελασφόρος, φωσφόρος, ἀντήλιος, —names marking her connection with Selene.

208 Λύκι' ὄρεα διάσσει as

τὸν χρυσομίτραν τε κικλήσκω,
 τᾶσδ' ἐπώνυμον γᾶς, 210
 οἰνώπα Βάκχον εὖιον,
 Μαινάδων ὁμόστολον
 10 πελασθῆναι φλέγοντ'
 ἀγλαῶπι <σύμμαχον>
 πεύκα 'πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν. 215

[First ἐπεισόδιον. 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.]

ἐλαφθόλος, ἀγροτέρα, huntress. Δύκια: the Lycian hills are named here in order to associate Artemis more closely with her brother under his like-sounding name of Λύκειος. At Troezen there was even a temple of Ἀρτέμις Λυκεία,—a title apparently intended to mark her as the feminine counterpart of the Λύκειος θεός.

209 τὸν χρυσομίτραν. μίτρα, a snood: Eur. *Bacch.* 831 ΔΙ. (to Pentheus) πέπλοι ποδῆρεις· ἐπὶ κάρᾳ δ' ἔσται μίτρα.

210 τᾶσδ' ἐπώνυμον γᾶς, 'who is named with the name of this land.' As he is Βάκχος, so is Thebes called Βακχεῖα (*Tr.* 510), while he, on the other hand, was Καδμεύας νύμφας ἀγαλμα (1115). The mutual relation of the names is intended here by ἐπώνυμον. The word usually means *called after* (τινός, rarely τινί). But ἀρχων ἐπώνυμος, ἥρωες ἐπώνυμοι were those who gave names to the year, the tribes: and so *Αἰ.* 574 (σάκος) ἐπώνυμον, the shield which gave its name to Eurysaces. Cp. Eur. *Ion* 1555 where Athene says, ἐπώνυμος δὲ σῆς ἀφικόμην χθονός, giving my name.

211 οἰνώπα...εὖιον, 'ruddy'— 'to whom Bacchantes cry εὐοῖ.' Note how in this passionate ode all bright colours (χρυσέας, εὐώπα,

χρυσοστρόφων, αἴγλας, χρυσομίτραν, οἰνώπα, ἀγλαῶπι), and glad sounds (ἴηε Παιάν, εἶον), are contrasted with the baleful fires of pestilence and the shrieks of the dying.

212 Μαινάδων ὁμόστολον = στελλόμενον ἅμα ταῖς Μαινάσιν, setting forth, roaming with the Maenads: Apoll. Rhod. 2. 802 ὁμόστολος ὕμιν ἔπρεσθαι. The nymphs attendant on Dionysus, who nursed the infant god in Nysa, and afterwards escorted him in his wanderings, are called Μαινάδες, Θυιάδες, Βάκχαι.

214 ἀγλαῶπι. A cretic has been lost. Prof. Kennedy's σύμμαχον is simple and appropriate. Arndt conjectures δαῖτα ('destroying, consuming,' prob. from rt. δαF, 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 ἀπόξενον 196. Ares is 'without honour' among the gentler gods: cp. *Il.* 5. 31 (Apollo speaks), Ἄρες, Ἄρες βροτολογιγέ, μαιφόνε, τειχεσιπλήτα: and *ib.* 890 where Zeus says to Ares, ἔχθιστός τέ μοι ἔσσι θεῶν, κ.τ.λ. So the Erinyes are στυγή θεῶν (Aesch. *Eum.* 644); and the house of Hades is hateful even to the gods (*Il.* 20. 65).

ΟΙ. αἰτεῖς· ἃ δ' αἰτεῖς, τᾶμ' ἐὰν θέλῃς ἔπη
 κλύων δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν,
 ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν·
 ἄγῳ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,
 ξένος δὲ τοῦ πραχθέντος· οὐ γὰρ ἂν μακρὰν 220
 ἔχνεον αὐτός, μὴ οὐκ ἔχων τι σύμβολον.

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

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

217 κλύων not strictly = πειθαρχῶν, 'obediently' (in which sense κλύειν takes *gen.*: τῶν ἐν τέλει, *Ai.* 1352), but simply 'on hearing them': δέχεσθαι as *Phil.* 1321 κοῦτε σύμβουλον δέχει: *Ar. Plut.* 63 δέχου τὸν ἄνδρα καὶ τὸν ὄρνυ τοῦ θεοῦ. τᾶμ' emphatic by place: 'you pray (to the gods): hear me and (with their help) you shall have your wish.' τῇ νόσῳ ὑπηρετεῖν, = θεραπεύειν τὴν ν., do that which the disease requires (for its cure), like ὑπηρετοῖν τῷ παρόντι δαίμονι, *El.* 1306.

218 ἀλκὴν as well as ἀνακούφισιν with κακῶν: *Hes. Op.* 199 κακοῦ δ' οὐκ ἔσσειται ἀλκή: *Eur. Med.* 1322 ἔρμα πολέμιας χερὸς: below 1200 θανάτων... πύργος: *Ai.* 1212 δείματος... προβολὰ καὶ βελέων.

219-223 ἄγῳ 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.

220 οὐ γὰρ ἂν μακρὰν 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 (αὐτός), not having a clue. But, as it is' (νῦν δέ, = *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 ἂν μακρὰν ἔχνεον is *εἰ μὴ ἐξείπον*, supplied from ἐξερῶ:—'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 ἔχων: as a matter of fact, he *has* no clue: and this *fact* would have been

νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστούς τελῶ,
 ὑμῖν προφωνῶ πάσι Καδμείοις τάδε·
 ὅστις ποθ' ὑμῶν Λαῖον τὸν Λαβδάκου
 κάτοιιδεν ἀνδρὸς ἐκ τίνος διώλετο,
 τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
 κεῖ μὲν φοβεῖται, τοῦτίκλημ' ὑπέξελεῖν

225

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 ἔχων because the principal verb, ἔχενον, has οὐ before it). Cp. Her. 6. 106 οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρεος 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 ἔφασαν has οὐκ before it).

222 ὕστερος sc. τοῦ πραχθέντος: for the adj. instead of an adv. ὕστερον, cp. Ai. 217 νύκτερος... ἀπελωβήθη: Il. 1. 424 χριζὸς ἔβη: Xen. An. 1. 4. 12 τοῖς προτέροις (=πρότερον) μετὰ Κύρου ἀναβᾶσι. els ἀστούς τελῶ *inter cives censor*: a metaphor from being *rated* (for taxation) in a certain class: Her. 6. 108 els Βοιωτοὺς τελέειν: Eur. Bacch. 822 ἐς γυναῖκας ἐξ ἀνδρὸς τελῶ. ἀστὸς els ἀστούς like Ai. 267 κοινὸς ἐν κοινούσι: ib. 467 ξυμπεσῶν μόνος μόνους: Ph. 135 ἐν ξένῳ ξένον: ib. 633 ἴσος ὦν ἴσοις ἀνὴρ.

227 f. κεῖ μὲν φοβεῖται τοῦτίκλημ' ὑπέξελάν | αὐτὸς καθ' αὐτοῦ is the reading of all the MSS. I feel certain that we should read ὑπέξελεῖν | αὐτὸν καθ' αὐτοῦ, the change of αὐτὸν into αὐτὸς having

necessarily followed that of ὑπέξελεῖν into ὑπέξελάν, due to an interpretation which took the latter with φοβεῖται. I find the key to the true sense in Thuc. 4. 83 (Arrhibaeus, the enemy of Perdiccas, makes overtures to Brasidas, and the Chalcidians exhort Brasidas to listen): ἐδίδασκον αὐτὸν μὴ ὑπέξελεῖν τῷ Περδίκκᾳ τὰ δεινὰ, 'they impressed upon him that he must not *remove the dangers from the path of Perdiccas*' by repulsing the rival power of Arrhibaeus. ὑπέξελεῖν τὰ δεινὰ=to take them *away* (ἐκ) *from under* (ὑπό) the feet,—from the path immediately before him: τῷ Περδίκκᾳ 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), ὑπέξελεῖν τὸ ἐπὶ κλημᾷ to take the *peril of the charge out of his path* αὐτὸν καθ' αὐτοῦ (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 forestalls the danger of being denounced by another. Instead of a dat. commodi αὐτῷ (corresponding to τῷ Περδίκκᾳ in Thuc.), Soph. has written καθ' αὐτοῦ, because *self-accusation* is the mode of doing the act expressed by ὑπέξελεῖν, which implies κατηγορήσαι. The pregnant καθ' αὐτοῦ is rendered still less harsh by the fact that τοῦτίκλημα pre-

αὐτὸν καθ' αὐτοῦ· πείσεται γὰρ ἄλλο μὲν
 ἄστεργές οὐδέν, γῆς δ' ἄπεισιν ἀβλαβής·
 εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονός 230
 τὸν αὐτόχειρα, μὴ σιωπάτω· τὸ γὰρ
 κέρδος τελῶ ἡ γὰρ χάρις προσκείσεται.
 εἰ δ' αὖ σιωπήσεσθε, καὶ τις ἢ φίλου
 δείσας ἀπώσσει τοῦπος ἢ χαυτοῦ τόδε,
 ἅκ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἐμοῦ. 235
 τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστί, γῆς
 τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,
 μήτ' ἐσδέχεσθαι μήτε προσφωνεῖν τινα,
 μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασιν

cedes. There is no 'aposiopesis' or 'suppressed clause': we have simply to carry on *κελεύω*.

I believe *ὑπεξελών* 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 danger of 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 χθονός, 'another [*i.e.* other than one of yourselves, the Thebans] from a strange land': an alien, whether resident at Thebes, or not: cp. 451 οὗτός ἐστιν ἐνθάδε, | ξένος λόγῳ 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 μῆνυτρα. *Tr.* 191 ὅπως | πρὸς σοῦ τι κερδά- ναιμι καὶ κτήμην χάριν.

232 προσκείσεται, will be stored up *besides* (cp. Eur. *Alc.* 1039 ἄλγος ἄλγει προσκειμένον, *added*).

χάρις κείται is perf. pass. of *χάριν τίθεμαι* or *κατατίθεμαι* (*τινι* or *παρὰ τινι*),—a metaphor from deposits of money: τὰ χρήματα κείσθω παρ' οἷς τισιν ἂν ὑμῖν δοκῇ [*Plat.*] *Erist.* 346 C.

233 φίλου, αὐτοῦ with ἀπώσσει only (*Il.* 15. 503 ἀπώσασθαι κακὰ νηῶν), 'shall seek to screen friend or self from my behest.'

234 δείσας φίλου as = δείσας ὑπὲρ φίλου (like *κῆδομαι*, *φροντί- ζειν*) would be too harsh, and rhythm is against it. τοῦπος...τόδε, this command to give up the guilty.

236—240 ἀπαυδῶ (ἀπ-, because the first clauses are negative), I command, (μὴ) τινα γῆς τῆσδε that no one belonging to this land μήτ' ἐσδέχεσθαι μήτε προσφωνεῖν shall either entertain or accost τὸν ἄνδρα τοῦτον ὅστις ἐστί. For the gen. γῆς cp. Plato *Prot.* 316 B Ἴπποκράτης ὅδε ἐστί μὲν τῶν ἐπιχωρίων, Ἀπολλοδώρου υἱός, οἰκίας μεγάλης καὶ εὐδαίμονος.

239 The construction is μήτε κοινὸν ποιεῖσθαι [μήτε] ἐν...εὐχαῖσι μήτε θύμασιν, a μήτε before εὐχαῖσι being suppressed. Cp. Aesch. *Ag.* 532 Πάρις γὰρ οὔτε συντελὴς πόλεις : *Cho.* 294 δέχεσθαι δ' οὔτε συλλύειν τινά.

κοινὸν ποιεῖσθαι, μήτε χέρνιβος νέμειν· 240
 ὠθεῖν δ' ἀπ' οἴκων πάντας, ὡς μιάσματος
 τοῦδ' ἡμῖν ὄντος, ὡς τὸ Πυθικὸν θεοῦ
 μαντεῖον ἐξέφηεν ἀρτίως ἐμοί.
 ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι
 τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω· 245
 κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις
 εἷς ὦν λέληθεν εἴτε πλειόνων μέτα,
 κακὸν κακῶς νιν ἄμορον ἐκτρίψαι βίον.

240 κοινὸν here = κοινωνόν, cp. *Al.* 267 ἡ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών. Plat. *Legg.* 868 E (the slayer) ξυνέστιος αὐτοῖς μηδέποτε γιγνέσθω μηδὲ κοινωνὸς ἱερῶν. χέρνιβος (partitive gen.) is more suitable than χέρνιβας (the reading of nearly all the mss.) to the idea of exclusion from all fellowship in ordinary worship: χέρνιβας νέμειν would rather suggest a special κάθαρσις of the homicide. When sacrifice was offered by the members of a household (κοινωνόν εἶναι χερνίβων... κτησίου βωμοῦ πέλας Aesch. *Ag.* 1037) or of a clan (χέρνιβ φρατέρων *Eum.* 656), a brand taken from the altar was dipped in water, and with the water thus consecrated (χέρνιβ) the company and the altar were sprinkled: then holy silence was enjoined (εὐφημία ἔστω): 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. *Lept.* § 158 a law of Draco prescribed χέρνιβος εἰργεσθαι τὸν ἀνδροφόνον, σπονδῶν, κρατήρων, ἱερῶν, 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) οἱ μᾶς ἐκ χέρνιβος | βωμοὺς περιρραίνοντες, ὥσπερ ξυγγενεῖς, | Ὀλυμπίασιν, ἐν Πύλαις, Πυθοῖ. The mere

presence of the guilty could render sacrifice inauspicious: Antiph. *De Caed. Her.* § 82 ἱεροῖς παραστάντες πολλοὶ δὴ καταφανεῖς ἐγένοντο οὐχ ὅσοι ὄντες καὶ διακλύοντες τὰ ἱερὰ μὴ γίγνεσθαι (*bene succedere*) τὰ νομιζόμενα.

241 ὠθεῖν δέ sc. αὐδῶ, understood from the negative ἀπαυδῶ: cp. *Her.* 7. 104 οὐκ ἔῶν φεύγειν... ἀλλὰ ἐπικρατεῖν. ὡς μιάσματος κ.τ.λ. 'knowing that *this* is our defiling thing': see on 11 *ad fin.*

246 κατεύχομαι. Where κατεύχομαι is used, as here, without gen. (or dat.) it = *pray solemnly*, rather than *imprecate*: though often in a context which *implies* imprecation: e.g. Plat. *Legg.* 935 Α κατεύχεσθαι ἀλλήλοις ἐπαρωμένους: *Rep.* 394 Α κατεύχετο τῷσι τοὺς Ἀχαιοὺς τὰ ἄ δάκρυα. εἴτε τις κ.τ.λ. 'whether his hidden guilt is lonely or hath partners': whether the unknown man (τις) who has escaped discovery is *εἷς*, alone in the crime, or one of several. *τις*, because the person is indefinite: cp. 107.

248 νιν ἄμορον ('unblest'). Most of the mss. read ἄμοιρον *contra metrum*: Porson corrected this to ἄμορον, defending the redundant νιν by *Tr.* 287 αὐτὸν δ' ἐκείνων, εὐτ' ἂν ἀγὰ θύματα | ῥέξη πατρώω Ζηνὶ τῆς ἀλώσεως, | φρόνει νιν ὡς ἤσονται. The form ἄμορος occurs Eur. *Med.* 1395 (where ἄμοιρος is

ἐπεύχομαι δ, οἰκοισιν εἰ ξυνέστιος
ἐν τοῖς ἑμοῖς γένοιτ' ἑμοῦ συνειδότης, 250
παθεῖν ἄπερ τοῖσδ' ἀρτίως ἡρασάμην.
ὑμῖν δὲ ταῦτα πάντ' ἐπισκῆπτω τελεῖν
ὑπὲρ τ' ἑμαντοῦ τοῦ θεοῦ τε τῆσδέ τε
γῆς ὧδ' ἀκάρπως καθέως ἐφθαρμένης.
οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, 255
ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως ἔαν,
ἀνδρὸς γ' ἀρίστου βασιλέως τ' ὀλωλότος,
ἀλλ' ἐξερευνᾶν· νῦν δ', ἐπεὶ κυρῶ τ' ἐγὼ
ἔχων μὲν ἀρχὰς ἃς ἐκεῖνος εἶχε πρίν,
ἔχων δὲ λέκτρα καὶ γυναῖγ' ὁμόσπορον, 260

a v. l.); ἀμμορος in *Hec.* 421, *Phil.* 182.

249 ἐπείχομαι, imprecate on myself: Plato *Critias* 120 B ταῦτα ἐπευξάμενος ἕκαστος αὐτῶν αὐτῷ καὶ τῷ ἀπ' αὐτοῦ γένει. οὐκοῦν...
 ξυνέστιος: not tautological, since ξυνέστιος is more than ἑνοικος, implying admission to the family worship at the ἐστία and to the σπονδαί at meals. Plat. *Legg.* 868 F ἱερῶν μὴ κοινωνεῖτω μηδὲ...
 ξυνέστιος αὐτοῖς μηδέποτε γυνέσθω μηδὲ κοινωνῶς ἱερῶν. Plat. *Euthyphro* 4 B καὶ ἐὼν μὲν ἐν δίκῃ [ἐκτείνων], εἰάν, if he slew the man justly, forbear; ἐὼν δὲ μὴ, ἐπέξτειναι (prosecute the slayer), εἰάνπερ οὐ κτείνῃς συνέστιός σοι καὶ δημοτράπεζος ἤ. By using ἐὼν γένοντο (rather than εἰάν γένῃται) the speaker implies that he regards this danger as somewhat remote.

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

254 ἀκάρπως καθέως, 'blasted with barrenness by angry heaven': *El.* 1181 ὦ σῶμ' ἀτίμως καθέως ἐφθαρμένον: below 661 ἄθεος, ἄφιλος, forsaken by gods and men.

256 **εἰκός ἦν.** The imperfect indic. of a verb denoting obligation (ἔδει, χρῆν, προσῆκεν, 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 εἴητε (εἰ τὰ δέοντα ἐποιεῖτε), you would not (now) be neglecting it, (if you did your duty): Xen. Mem. 2. 7. 10 εἰ μὲν τολῶν αἰσχρὸν τὴ ἐμελλον ἐργάσασθαι [if I were now intending—as I am not], θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν, = προηρούμην ἂν (εἰ τὰ δέοντα ἐποίουν). Thuc. 6. 78 καὶ μάλιστα εἰκὸς ἦν ὑμᾶς...προορᾶσθαι, = προεωρᾶτε ἂν εἰ τὰ εἰκότα ἐποιεῖτε. So ἐβουλόμην, ἤξiouν, without ἂν, of that which one wishes were true, but which is not so.

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

258 κυρῶ τ' ἐγὼ = ἐγὼ τε κυρῶ,
answered by κοινῶν τε κ.τ.λ.
For τε so placed cp. *El.* 249 ἔρροι
τ' ἂν αἰδῶς | ἀπάντων τ' εὐσέβεια
θνατῶν.

260 ὁμόσπορον, 'the wife who

κοινῶν τε παίδων κοῖν' ἄν, εἰ κείνῳ γένος
μὴ 'δυστύχησεν, ἦν ἂν ἐκπεφυκότα,
νῦν δ' ἐς τὸ κείνου κρατ' ἐνήλαθ' ἡ τύχη·
αὐθ' ὦν ἐγὼ τὰδ', ὥσπερ εἰ τοῦμοῦ πατρός,
ὑπερμαχοῦμαι, κατὰ πάντ' ἀφίξομαι

265

bare seed to him': = *ὁμοίως σπειρομένην*, i.e. *ἦν ἐκεῖνος ἔσπειρε*: in 460 the word is active. *ὁμογενής* in 1361 is not similar.

261 *κοινῶν τε παίδων κοινὰ ἦν ἂν ἐκπεφυκότα*, lit. common things of (= *ties* consisting in) kindred children would have been generated: = *κοινῶν παίδων κοινή φύσις ἐγένετο ἂν*, a brood common to Laius 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, ὁμαλῶν (*Ant.* 1 ὦ 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 παίδων κοινὰ*...*ἐκπεφυκότα*, the obvious sense of *κοινὰ*, 'common to *Laius 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, *ξυνητοῖσιν*—of the iteration in *κοινῶν κοινὰ* must not be obliterated by amending *κοῖν' ἂν* into *κύματ'* (Nauck) or *σπέρματ'* (Blaydes). Similarly *εἰ κείνῳ γένος μὴ 'δυστύχησεν* is susceptible of the sense—'if his son (Oed. himself) had not been ill-fated.' *κείνῳ γένος ἐδυστύχησε* (his hope of issue was disappointed) is here

a bold phrase for *κείνος ἐδυστύχησε τὰ περὶ γένος*: for Oed. is not *νομ* supposed to know the story of the exposed babe (see 717 f.). *δυστυχεῖν* is twice used in Eur. *Andr.* (418 and 711) of failing to have offspring, and in *Suppl.* 66 *εὐτεκνία* 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 ὅδε | πρὸς τῆς τύχης δλωλε*. So with *historic pres.*, Lys. *In Erat.* § 36 *εἰ μὲν οὖν ἐν τῷ δικαστηρίῳ ἐκρίνοντο, ῥαδίως ἂν ἐσώζοντο*...*νῦν δ' εἰς τὴν βουλήν ἐσάγουσιν*, 'as it was, they brought' &c. *ἐνήλατο*: 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' ὦν, therefore*. The protasis *ἐπεὶ κυρῶ* (258) required an apodosis introduced by *ἀντὶ τούτων*: but the parenthesis *νῦν δ' ἐς τὸ κείνου κ.τ.λ.* (263) has led to *ὦν* being irregularly substituted for *τούτων*. Cp. 1466: Antiphon *De Caed. Herod.* § 11 *δέον σε διομβασσθαι κ.τ.λ.*...*ἃ σὺ παρελθὼν*, where the length of the protasis has similarly caused *ἃ* to be substituted for *ταῦτα*. Distinguish from this the use of *ἀνθ' ὦν*, by ordinary attraction, for *ἀντὶ τούτων ἃ* or *οτι*, = *because*, *Ant.* 1068. *τὰδ'*, cogn. acc. to *ὑπερμαχοῦμαι*, as *Al.* 1346 *σὺ ταῦτ' Ὀδυσσεὺ τοῦδ' ὑπερμαχεῖς ἐμολ*; Cp. *Il.* 5. 185 *οὐχ ὅγ' ἄνευθε θεοῦ τὰδε μάλνεται*.

265 *ὑπερμαχοῦμαι* only here:

ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν
 τῷ Λαβδακείῳ παιδί Πολυδώρου τε καὶ
 τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος.
 καὶ ταῦτα τοῖς μὴ δρῶσιν εὐχομαι θεοὺς
 μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινὰ 270
 μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ
 τῷ νῦν φθереῖσθαι κατὰ τοῦδ' ἐχθίονι.
 ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
 τάδ' ἔστ' ἀρέσκονθ', ἥ τε σύμμαχος Δίκη

in *Ant.* 194, *Ai.* 1346 *Soph.* uses ὑπερμαχεῖν. The derivative form ὑπερμαχέω, to be a champion, implies ὑπερμαχος, as συμμαχέω is from σύμμαχος, προμαχέω from πρόμαχος: ὑπερμάχομαι is a simple compound, like συμμάχομαι (*Plat.*, *Xen.*), προμάχομαι (*Iliad*, *Diod.*, *Plut.*). κατὰ πάντ' ἀφίξομαι with ζητῶν, will leave nothing untried in seeking: a poetical variation of ἐπὶ πᾶν ἐλθεῖν (*Xen. Anab.* 3. 1. 18 ἄρ' οὐκ ἂν ἐπὶ πᾶν ἐλθοι...ὥς φόβον παράσχοι;) as in *Eur. Hipp.* 284 εἰς πάντ' ἀφίγμαι, 'I have tried all means.'

267 τῷ Λαβδακείῳ παιδί, a dat. following ζητῶν κ.τ.λ. as = τιμωρούμενος. For Λαβδακείῳ—Πολυδώρου τε cp. *Med.* 404 τοῖς Σισυφείοις τοῖς τ' Ἰάσονος γάμοις: for the adj., *Od.* 3. 190 Φιλοκτήτην Ποιάντιον [= Ποιάντος] ἀγλαὸν νῖόν: *Her.* 7. 105 τοῖς Μασκαμείοις ἐκγόνοισι: *Ai.* 134 Τελαμώνιε 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 ταῦτα μὴ δρῶσιν [for them, *Ph.* 1019 καὶ σοὶ πολλάκις τόδ' ἠξάμην]

θεοὺς ἀνιέναι αὐτοῖς μήτ' ἄροτον τινα γῆς, μήτ' οὖν γυναικῶν παῖδας.

270 The MSS. almost without exception read γῆν, but the correction γῆς is clearly right.

271 μήτ' οὖν: 'no, nor': *Aesch. Ag.* 474 μήτ' εἰην πτολιπόρθης, | μήτ' οὖν αὐτὸς ἀλούς, κ.τ.λ. *Phil.* 345 εἰτ' ἀληθὲς εἰτ' ἄρ' οὖν μάτην: cp. above v. 90. But οὖν with the first clause, 1049 below: *El.* 199, 560: see on 25.

272 φθереῖσθαι, a fut. found also in *Eur. Andr.* 708 (φθереῖ 2 sing.): *Thuc.* 7. 48 φθереῖσθαι: Ionic φθαρέομαι *Her.* 9. 42, 8. 108 (φθαρήσομαι in *Hippocr.*, *Arist.*, *Plut.*). The schol. would write φθαρήναι for φθереῖσθαι here, distinguishing εἶχομαι with fut. infin., 'I vow' (to do), from εἶχομαι 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 προτιμωρήσεσθαι: 6. 6 ἐφιέμενοι μὲν...τῆς πάσης ἄρξαι: 1. 27 ἐδεήθησαν...ξυμπροπέμψαι: 7. 56 διενεοῦντο κλήσει. See Goodwin, *Moods and Tenses* § 27. N. 2. a.

273 τοῖς ἄλλοισι. The loyal, as opp. to οἱ μὴ ταῦτα δρῶντες (269).

274 ἔστ' ἀρέσκονθ', cp. 126. ἥ τε σύμμαχος Δίκη, Justice who ever helps the righteous cause.

- χοὶ πάντες εὖ ξυνεῖν εἰσαεὶ θεοί. 275
 XO. ὥσπερ μ' ἀραῖον ἔλαβες, ὦδ', ἀναξ, ἐρῶ.
 οὐτ' ἔκτανον γὰρ οὔτε τὸν κτανόντ' ἔχω
 δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
 Φοῖβον τόδ' εἰπεῖν, ὅστις εἴργασται ποτε.
 OI. δίκαι' ἔλεξας· ἀλλ' ἀναγκάσαι θεοὺς 280
 ἂν μὴ θέλωσιν οὐδ' ἂν εἰς δύναιτ' ἀνὴρ.
 XO. τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ' ἅμοι δοκεῖ.
 OI. εἰ καὶ τρίτ' ἐστί, μὴ παρῆς τὸ μὴ οὐ φράσαι.
 XO. ἀνακτ' ἀνακτι ταῦθ' ὀρώντ' ἐπίσταμαι

275 εὖ: cp. *Tr.* 229 ἀλλ' εὖ μὲν ἔγμεθ', εὖ δὲ προσφωνοῦμεθα.

276 ὥσπερ... 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 (ὦδε, i.e. ἐνορκος) I will speak. So Aeschin. *In Ctes.* § 90 ἐνορκον λαβεῖν τὸν Ἀθηναίων δῆμον... βοηθήσειν, to bind them by an oath that they would help. λαβεῖν here has nearly the same force as in λαβεῖν αἰχμάλωτον &c.: the use of καταλαβεῖν is not really similar (Thuc. 4. 85 ὅρκους... καταλαβὼν τὰ τέλη), since the κατά in comp. gives the sense of *overtaking*, and so of *binding*. δρᾶιον = τῇ ἀρᾷ ἐνοχον. Cp. ὅρκιος λέγω *Ant.* 305.

277 γὰρ after ἔκτανον merely prefaces the statement: Plat. *Prot.* 320 c δοκεῖ τοίνυν... μῦθον ὑμῖν λέγειν. ἦν γὰρ ποτε κ.τ.λ.

278 δεῖξαι, 'point to.' Note the emphatic place of the word: the speaker knows not that he is face to face with the slayer. τὸ ζήτημα, acc. of general reference. The simpler form would have been, ἦν τοῦ πέμψαντος τὸ ζήτημα καὶ λύσαι: but, instead of a verb which could govern ζήτημα, τόδ' εἰπεῖν is substituted, because it conveniently introduces the clause ὅστις εἴργασται, explaining what

the ζήτημα itself was. τὸ ζήτημα is then left much as δ αἰτεῖς is left in 216 when the insertion of ἀλκὴν κ.τ.λ. has modified the construction.

281 ἂν μὴ θέλωσιν κ.τ.λ. Cp. *Phil.* 1366 κάμ' ἀναγκάζεις τάδε. ἂν as 580, 749: *O. C.* 13, *Ant.* 1057, *Phil.* 1276, *As.* 1085. οὐδ' ἂν εἰς: *Ant.* 884 οὐδ' ἂν εἰς παύσασαιτ' ἂν: *O. C.* 1656 οὐδ' ἂν εἰς | θνητῶν φράσειε. In this emphatic form even a prep. could be inserted (Xen. *Hellen.* 5. 4. 1 οὐδ' ὑφ' ἐνός, *Cyr.* 4. 1. 14 μηδὲ πρὸς μίαν), and in prose οὐδὲ εἰς stood without elision: in *Ar. Ran.* 927 etc., where the MSS. have οὐδὲ ἐν (Dind. writes οὐδέεν), οὐδ' ἂν ἐν is a possible *v. l.*

282 ἐκ τῶνδ' = μετὰ τάδε: Dem. *de Cor.* § 313 λόγον ἐκ λόγου λέγων. For δεύτερος, second-best, cp. the proverb δεύτερος πλοῦς: Plat. *Legg.* 943 c τὴν τῶν ἀριστείων κρῖσιν... καὶ τὴν τῶν δευτέρων καὶ τρίτων. ἂν λέγοιμ': see on 95.

283 τὸ μὴ οὐ, not τὸ μή, because the sentence is negative: below, 1232: *Ant.* 544 μὴ μ' ἀτιμάσῃς 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 Τειρεσῖαο ἀνακτος. ταῦτ' ὀρώντα,

- μάλιστα Φοίβῳ Τειρεσίαν, παρ' οὗ τις ἂν σκοπῶν τὰδ', ὦναξ, ἐκμάθοι σαφέστατα. 285
- ΟΙ. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην. ἔπεμψα γὰρ Κρέοντος εἰπόντος διπλοῦς πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.
- ΧΟ. καὶ μὴν τὰ γ' ἄλλα κωφὰ καὶ παλαί' ἔπη. 290
- ΟΙ. τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.
- ΧΟ. θανεῖν ἐλέχθη πρὸς τινων ὁδοιπόρων.
- ΟΙ. ἤκουσα καγὼ· τὸν δ' ἰδόντ' οὐδεὶς ὀρᾷ.

not=ταῦτὰ φρονούντα or γινώσκοντα, 'taking the same views,' but *seeing in the same manner*, i.e. with equal clearness: ὁρῶντα absol., as *O. C.* 74 ὅς' ἂν λέγοιμι, πάνθ' ὁρῶντα λέξομαι: ταῦτὰ adverbial=κατὰ ταῦτά: the dat. ἄνακτι as *Her.* 4. 119 τῷτῳ ἂν ὑμῖν ἐπρήσσομεν.

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.' Soph. fuses the negative form with the positive, and instead of κατέλιπον writes ἐπραξάμην: 'I saw to this (midd.) in such a manner that it also should not be among things neglected.' πράσσεισθαι (midd.) elsewhere usu.= 'to exact' (*Thuc.* 4. 65 etc.): here=διαπράσσεσθαι, effect for oneself. For ἐν cp. οὐκ ἐν ἐλαφρῷ ἐποιεῦμην (*Her.* 1. 118), ἐν εὐχερεῖ | ἔθου (ταῦτα) *Phil.* 875, ταῦτ' οὖν ἐν αἰσχυρῷ θέμενος *Eur. Hec.* 806. ἀργοῖς, not things *undone*, but things at which the work is sluggish or tardy; *O. C.* 1605 κοῦκ ἦν ἔτ' οὐδὲν ἀργὸν ὧν ἐφίετο: *Eur. Phoen.* 766 ἐν δ' ἐστὶν ἡμῖν ἀργόν, i.e. 'in one thing our zeal has lagged': Theognis however has ἀργά=ἀποιήτα, *inflecta*.

288 διπλοῦς | πομπούς ἐπεμψα, 'I have twice sent a man to bring him': he had sent two successive messages — one messenger with

each. πομπός=one who is sent to escort (πέμπειν) or fetch a person (*O. C.* 70). Others transl. 'two sets of messengers.'

289 μὴ παρὼν θαυμάζεται=θανμάζω εἰ μὴ πάρεστι: but with οὐ, =θαυμάζω ὅτι οὐ πάρεστι: differing nearly as 'I wonder *why*' and 'I wonder *that*.' *Xen. Anab.* 4. 4. 15 (he spoke of) τὰ μὴ ὄντα ὡς οὐκ ὄντα: i.e. εἰ τι μὴ ἦν, ἔλεγεν ὅτι οὐκ ἦν.

290 καὶ μὴν: see detached note A. τὰ γ' ἄλλα...ἔπη, 'his skill apart, the rumours are' &c.: the rumours which were current—*apart from* the knowledge which the seer may have to give us. Not, 'the other rumours.' *Cp. Plat. Phaed.* 110 E καὶ λίθοις καὶ γῇ καὶ τοῖς ἄλλοις ζῴοις τε καὶ φυτοῖς. κωφὰ: the rumour has died down; it no longer gives a clear sound. *Cp. fr.* 604 λήθην τε τὴν ἅπαντ' ἀπεστερημένην, | κωφήν, ἀναυδον: *Al.* 911 ὁ πάντα κωφός, ὁ πάντ' αἰδῆρας, rest of all sense and wit.

291 τὰ ποῖα; cp. 120.

292 ὁδοιπόρων: 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 regard this rumour as a different one from that which Creon had mentioned.

293 τὸν δ' ἰδόντ': the surviv-

ΧΟ. ἀλλ' εἴ τι μὲν δὴ δέλματός γ' ἔχει μέρος,
τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς.

295

ΟΙ. ὦ μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

ΧΟ. ἀλλ' οὐξελέγξων αὐτὸν ἔστιν· οὔδε γὰρ
τὸν θείον ἤδη μάντιν ὦδ' ἄγουσιν, ὦ
τάληθες ἐμπέφυκεν ἀνθρώπων μόνῳ.

[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 ὑμάτιον, 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. ὦ πάντα νωμῶν Τειρεσία, διδακτά τε

300

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

294 ἀλλ' εἰ...μέρος, 'nay, if he knows what fear is.' δέημα, prop. 'an object of fear,' is used by Her. and the poets as = δέος: Her. 6. 74 Κλεομένηε...δέημα ἔλαβε τῶν Σπαρτιηγένων: Aesch. Suppl. 566 χλωρῷ δέλματι: Eur. Suppl. 599 δέιμα χλοερὸν: id. El. 767 ἐκ δέλματος, from fear. Cp. 153. The γε gives emphasis: the ἀρά of Oed. were enough to scare the boldest.

295 τὰς σὰς...τοιάσδ' ἀράς, thy curses, being such as they are.

297 οὐξελέγξων. The balance of ms. authority is slightly in favour 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 already detected; for the prophet has come. To this it may be objected: (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 τίς ἔσται μ' οὐπικωλύσων τάδε; El. 1197 οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα; (cp. Ant. 261): Aesch. P. V. 27 ὁ λωφῆσων γὰρ οὐ πέφυκε πω: Xen. Anab. 2. 4. 5 ὁ ἡγησόμενος οὐδεὶς ἔσται.

299 ἐμπέφυκεν, is implanted,—with reference to the divine gift of prophecy: Her. 9. 94 (of the seer Evenius) καὶ μετὰ ταῦτα αὐτίκα ἐμφυτον μαντικὴν εἶχε. ἀνθρώπων μόνῳ, above all other men: cp. O. C. 261 μόνος... | σώζειν οἴας τε κ.τ.λ., Athens, above all other cities, can save: Isocr. or. 14. § 57 ὀφείλετε δὲ μόνοι τῶν Ἑλλήνων τοῦτον τὸν ἔρανον, unice (though others owe it also).

300 ὦ πάντα νωμῶν: νωμάω (νεμ) means (1) to distribute, (2) to dispose, and so to wield, ply, (3) figuratively, to ponder, ἀνίμω versare: ἐν φρεσὶ κέρδε' ἐνώμας Od. 18. 216: ἐν ὧσι νωμῶν καὶ φρεσὶν πυρὸς δίχα | χρησθηλοῦς δρυνίδας ἀψευδεὶ τέχνῃ Aesch. Theb. 25 (of Teiresias): (4) then, absolutely, to observe: Her. 4. 128 νω-

ἄρρητά τ', οὐράνιά τε καὶ χθονοστιβῆ,
 πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
 οἷα νόσφ' σύνεστιν· ἧς σε προστάτην
 σωτήρρά τ', ὠναξ, μῦνον ἐξευρίσκομεν.
 Φοῖβος γάρ, εἰ καὶ μὴ κλύεις τῶν ἀγγέλων, 305
 πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
 μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
 εἰ τοὺς κτανόντας Λαῖον μαθόντες εὖ
 κτείναιμεν, ἣ γῆς φυγάδας ἐκπεμψαίμεθα.
 σὺ δ' οὖν φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν 310
 μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδόν,
 ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμέ,

μῶντες...σῖτα ἀναιρεομένους, observing the moment when they were cutting forage. Similarly here,—with the idea of *mental gras* unaided by eyesight. διδασκτά τε | ἄρρητά τε, cp. the colloquial ῥητὸν ἄρρητὸν τ' ἔπος (O. C. 1001), *dicenda tacenda*: ἄρρητα = ἀπόρρητα: Her. 6. 135 ἄρρητα ἱρὰ ἐκφήσασαν.

301 οὐράνιά τε καὶ χθονοστιβῆ: not in apposition with ἄρρητα and διδασκτά 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 μὲν is answered by σὺ δ' in 310: the *city's* state you know,—do then *your* part. The δὲ after φρονεῖς introduces the apodosis after a concessive protasis, as Xen. Cyr. 5. 5. 21 ἀλλ' εἰ μὴδὲ τοῦτο...βούλει ἀποκρίνασθαι, σὺ δὲ τοῦντεῦθεν λέγε.

303 ἧς 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: Ai. 803 πρόστηγ' ἀναγκαίας τύχης, shelter my hard fate.

304 μῦνον: this Ionic form (like *κούρος*, *δουρὶ*, *ξείνος*, *γούνατα*) is used in dialogue by Soph.:

Aesch. has not μῦνος, though n P. V. 804 τὸν τε μουνῶπα στρατὸν. In [Eur.] *Rhes*. 31 μόναρχοι is now restored for μούναρχοι.

305 εἰ καὶ μὴ κλύεις, 'if indeed thou knowest it not from the messengers,' implying that he probably has heard it. Ai. 1127 δεινόν γ' εἶπας, εἰ καὶ ᾗς θανῶν. Trach. 71 πᾶν τοῖνον, εἰ καὶ τοῦτ' ἔτλη, κλύοι τις ἂν, if indeed. On εἰ καὶ and καὶ εἰ see detached note B.

308 μαθόντες εὖ. εὖ = 'with care,' 'aright': cp. Ai. 18 ἐπέγγως εὖ: ib. 528 ἐὰν τὸ ταχθὲν εὖ τολμᾷ τελεῖν.

310 ἀπ' οἰωνῶν φάτιν: for ἀπό see on 43: φάτιν, 151.

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

312 ῥῦσαι σεαυτὸν κ.τ.λ. ῥύεσθαι τι is to *draw a thing to oneself*, and so to *protect it*. ῥύσαι μῖασμα ('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. πρόστηγ' ἀναγκαίας τύχης (Ai. 803), shelter my hard fate (instead of, 'shelter me from it'). πᾶν μῖασμα, the *whole* defilement, as affecting not only

ρῦσαι δὲ πᾶν μίasma τοῦ τεθνηκότος.
 ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
 ἔχοι τε καὶ δύναιτο κάλλιστος πόνων.

315

ΤΕΙΡΕΣΙΑΣ.

φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη
 λῦη φρονούντι. ταῦτα γὰρ καλῶς ἐγὼ
 εἰδὼς διώλεσ'. οὐ γὰρ ἂν δεῦρ' ἰκόμην.

ΟΙ. τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.

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 μίasma springs,—more pathetic than τοῦ φόνου, as reminding the hearer that vengeance is due for innocent blood. Both πᾶν and the usual sense of μίasma forbid us to understand, 'avenge the uncleanness [i.e. the unpunished murder] of the dead man.'

314 ἐν σοὶ = *penes te*, 'we are in thy hand': cp. O. C. 248 ἐν ὑμῶν ὡς θεῶ | κείμεθα τλάμονες: Eur. Alc. 278 ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μὴ. ἄνδρα acc. before, not after, ὠφελεῖν, as in Ant. 710 ἀλλ' ἄνδρα, κεί τις ἦ σοφός, τὸ μανθάνειν | πόλλ' αἰσχρὸν οὐδέν. In both places ἄνδρα has a certain stress—'for mortal man.'

315 ἀφ' ὧν ἔχοι τε καὶ δύναιτο, by means of all his resources and faculties. The optat. in a dependent clause after a primary tense (instead of ἀφ' ὧν ἂν ἔχη τε καὶ δύνηται). This occurs in universal statements, and so esp. in γνώμαι, as Ant. 666 ἀλλ' ὅν πόλις στίσειε, τοῦδε χρὴ κλύειν: Ai. 520 ἀνδρὶ τοι χρεῶν | μνήμην προσεῖναι, τερπνὸν εἰ τί που πάθοι: ibid. 1159, 1344: Xen. Cyr. I. 6. 19 ἀλλὰ τοῦ μὲν αὐτὸν λέγειν, δὲ μὴ σαφῶς εἰδεῖν, φείδεσθαι δεῖ. The force of the mood may be seen by putting the sentence in a hypothetical

form: εἰ τις ὠφελολή ἀφ' ὧν ἔχοι, κάλλιστα ἂν ποιοίη.

316 φρονεῖν...φρονούντι, 'how dreadful to have wisdom where it profits not the wise!' λῦη, without ἂν: cp. O. C. 395 δς νέος πέση: Ai. 1074 ἐνθα μὴ καθεστήκη δέος: Tr. 1008 δ τι καὶ μύση. On the other hand, the indic. λύει (so A and most MSS., Herm., Erfurd) would state the fact: cp. O. C. 839 μὴ 'πίτασσο' ἃ μὴ κρατεῖς: ib. 1442 μὴ πείθ' ἃ μὴ δεῖ. But L has λῦη and some other MSS. have λύνη: and it is much more likely that this should have become λύει than vice versa. τῶν λῦη = λυσιτελῆ, only here: cp. Eur. Alc. 627 φημι τοιούτους γάμους | λύειν 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. σῶζεσθαι to remember, Plat. Theaet. 153 B: Rep. 455 B ἃ ἐμαθε, σῶζεται: and so Soph. El. 993, 1257. So Terent. Phormio 2. 3. 39 perii hercle: nomen perdididi, 'have forgotten.'

319 τί δ' ἔστιν; so often in Soph.: δέ marking that the at-

- TE. ἄφες μ' ἐς οἴκους· ῥᾶστα γὰρ τὸ σὸν τε σὺ 320
 καὶ γὰρ διοίσω τοῦμόν, ἣν ἐμοὶ πύλῃ.
 OI. οὐτ' ἔννομ' εἰπας οὔτε προσφιλῇ πόλει
 τῇδ', ἥ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.
 TE. ὀρώ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰδὼν
 πρὸς καιρόν· ὥς οὖν μὴδ' ἐγὼ ταυτὸν πάθω. 325
 OI. μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῆς, ἐπεὶ
 πάντες σε προσκυνοῦμεν οἷδ' ἱκτῆριοι.
 TE. πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δ' οὐ μὴ ποτε

tion is turned to a new point, as in τὴ δ'; *quid vero?* (941), or to a new person: Isaeus or. 8. § 24 σὺ δὲ τίς εἶ;

321 διοίσω, bear to the end: Eur. *Hipp.* 1143 δάκρυσι διοίσω | πότμον ἀποτμον, *live out* joyless days: Thuc. 1. 11 εἰ ξυνεχῶς τὸν πόλεμον διέφερον. διαφέρειν could not mean 'to bear apart' (from each other), though that is implied by the emphatic antithesis τὸ σὸν τε σὺ—καὶ γὰρ τοῦμόν.

322 οὐτ' ἔννομ' κ.τ.λ. οὐκ ἔννομα, 'strange,' not in conformity with usage, which entitled the State to benefit by the wisdom of its μάντις. The king's first remonstrances are gentle.

323 ἀποστερῶν, 'withholding': Arist. *Rhet.* 2. 6. 3 ἀποστερῆσαι παρακαταθήκην, *depositum non redde- re*. φάτιν, of a divine message, 151.

324 ὀρώ 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 καιρόν = *καιρῶς*, as with ἐννέπειν *Trach.* 59. ὥς μὴδὲ ἐγὼ πάθω is irregular for μὴ καὶ ἐγὼ πάθω, influenced by the *form* of the preceding clause with οὐδὲ σοί. The sense requires that μὴδὲ should be broken up into μὴ *not*, δὲ *on the other hand*. The final

clause ὥς...πάθω depends on σιγῶ, or the like, understood.

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

328 ἐγὼ δ' οὐ μὴ ποτε ἐκφῆνω τὰ ἐμὰ (ὥς ἂν μὴ εἴπω τὰ σά) 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 σά κακά, those same secrets in their import for Oedipus. We might render ὥς ἂν εἴπω μὴ τὰ σ' 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. εἴπω with μὴ was familiar in such phrases. Plat. *Rep.* 487 D τοὺς μὲν πλείστον καὶ πάννυ ἀλλοκότους γιγνομένους, ἵνα μὴ παμπονήρους εἴπωμεν, 'becoming very strange persons,—not to use a more unqualified epithet': *Rep.* 507 D: *Hippias minor* 372 D. The substitution of ὥς ἂν for the commoner ἵνα in no way alters the meaning. For ὥς ἂν μὴ, cp. Ar. *Av.* 1508 τουτὶ...τὸ σκιάδειον ὑπέρεχε | ἀνωθεν, ὥς ἂν μὴ μ' ἴδωσιν οἱ θεοί. For ὥς ἂν εἴπω μὴ instead of ὥς ἂν μὴ εἴπω, cp. 255, *Phil.* 66 εἰ δ' ἐργάσει | μὴ

- τάμ', ὡς ἂν εἶπω μὴ τὰ σ', ἐκφήνω κακά.
 ΟΙ. τί φῆς; ξυνειδὼς οὐ φράσεις, ἀλλ' ἐννοεῖς 330
 ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν;
 ΤΕ. ἐγὼ οὐτ' ἐμαντὸν οὔτε σ' ἀλγυνῶ. τί ταῦτ'
 ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.
 ΟΙ. οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου
 φύσιν σύ γ' ὀργάνειας, ἐξερεῖς ποτέ, 335
 ἀλλ' ὧδ' ἀτεγκτος κατελεύτητος φανεῖ;
 ΤΕ. ὀργὴν ἐμέμψω τὴν ἐμήν, τὴν σὴν δ' ὁμοῦ
 ναίουσαν οὐ κατείδες, ἀλλ' ἐμέ ψέγεις.
 ΟΙ. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζουσιν ἔπη

ταῦτα. (2) The emphatic position of **τάμ'** suits this version. (3) **ἐκφήνω** is more forcible than **εἶπω**. If the meaning were, 'I will not *reveal* my griefs, in order that I may not *mention* (εἶπω) 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 **ξυνειδὼς**, because **ἐκφήνω** implied that he knew: cp. 704. Not, 'being an accomplice': Oed. can still control his rising anger.

332 The ruggedness of this verse is perh. designed to express agitation. Cp. 1002 **ἐγὼ οὐχί**: O. C. 939 **ἐγὼ οὐτ' ἀνανδρον**: *ib.* 998 **ἐγὼ οὐδέ**: *Ant.* 458 **ἐγὼ οὐκ ἔμελλον**. **ταῦτ'**: see on 29.

334 **πέτρου** | **φύσιν**: Eur. *Med.* 1279 **ὡς ἄρ' ἦσθα πέτρος ἢ σίδα** | **ρος**. For the periphrasis cp. Plat. *Phaedr.* 251 B **ἡ τοῦ πτέρου φύσις**, = τὸ πτερον πεφυκὸς ὡς περ πέφυκε, being constituted as it is: *Timae.* 45 B **τὴν τῶν βλεφάρων φύσιν**, &c.

335 **ποτέ**, *iandem aliquando*: *Phil.* 816 **μέθες ποτε**: *ib.* 1041 **τίσασθ'** ἀλλὰ τῷ χρόνῳ ποτέ.

336 **ἀτελεύτητος φανεῖ**; 'wilt thou never make an end?' Literally *ἀτελεύτ.* = 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 *odiosus*.

337 **ὀργὴν ἐμέμψω** κ.τ.λ. 'Thou blamest my temper, but seest not that to which thou thyself art wedded.' **ὁμοῦ** | **ναίουσαν**, while (or though) it dwells close to thee,—possesses and sways thee. Cp. *κηλῖς* (O. C. 1134) and *βλάβη* (*El.* 785) **ξύνοικος**: *συνναλεῖν πόνοις* (*Ph.* 892): *συνντρόφοις* | *ὀργαῖς* (*Al.* 639). But the words have a second meaning: 'thou seest not that thine own [τὴν σὴν, thy kinswoman, thy mother] is dwelling with thee [as thy wife].' Cp. 261.

338 **ἀλλ' ἐμὲ ψέγεις**: the thought of **ὀργὴν ἐμέμψω τὴν ἐμήν** returns upon itself, as if from a sense that the contrast between **ἐμέμψω** and **κατείδες** would be imperfectly felt without such an iteration: this is peculiarly Sophoclean; cp. 166 (**ἔλθετε καὶ νῦν**): *Al.* 627 **αἴλωνον αἴλωνον οὐδ' οἰκτρὰς γόον δρνηθὸς ἀηδοῦς... ἀλλ' ὀδυρόνους μὲν ὥδ'ας**: *ib.* 1111 **οὐ... τῆς σῆς οὔνεκ'**... | **ἀλλ' οὔνεκ' ὀρκων**... | **σοῦ δ' οὐδέν**: and so *Tr.* 431.

339 The emphasis on **τοιαῦτα**

- κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν; 340
 TE. ἤξει γὰρ αὐτά, κἂν ἐγὼ σιγῇ στέγω.
 OI. οὐκοῦν ἃ γ' ἤξει καὶ σὲ χρὴ λέγειν ἐμοί.
 TE. οὐκ ἂν πέρα φράσαιμι. πρὸς τὰδ', εἰ θέλεις,
 θυμοῦ δι' ὀργῆς ἦτις ἀγριωτάτη.
 OI. καὶ μὴν παρήσω γ' οὐδέν, ὥς ὀργῆς ἔχω, 345
 ἅπερ ξυνίημι. ἴσθι γὰρ δοκῶν ἐμοί
 καὶ ξυμφυτεῦσαι τοῦργον, εἰργάσθαι θ', ὅσον
 μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,

as well as on οὐκ warrants the repeated ἂν: Eur. *Andr.* 934 οὐκ ἂν ἐν γ' ἐμοῖς δόμοις | βλέπουσ' ἂν αὐγὰς τᾶμ' ἐκαρποῦτ' ἂν λέξη.

340 ἃ...ἀτιμάζεις πόλιν: ἄcogn. acc.: *Ai.* 1107 τὰ σέμν' ἔπη | κόλαζ' ἐκείνους: *Ant.* 550 τί ταῦτ' ἀνιᾶς μ'; ἀτιμάζεις by rejecting the request that he would speak: *Ant.* 544.

341 ἤξει γὰρ αὐτά. The subject to ἤξει is designedly left indeterminate: '(the things of which I wot) will come of themselves.' The seer is communing with his own thought, which dwells darkly on the κακά of v. 329. αὐτά = αὐτόματα: cp. the phrase αὐτὸ δείξει, *res ipsa arguet*, the result will show: *Ai.* 1099 οὐκ αὐτὸς ἐξέπλευσεν ὡς αὐτοῦ κρατῶν: Verg. *Ecl.* 4. 21 *Ipsae lacte domum referent distenta capellae | ubera*: so *Il.* 17. 254: Theocr. 11. 12.

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

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

344 ἦτις ἀγριωτάτη: *Il.* 17.

βι ὅτε τίς τε λέων...βούν ἀρπάσῃ ἦτις ἀρίστη: Plat. *Apol.* 23 A πολλὰ ἀπέχθεται...καὶ οἶαι χαλεπώταται.

345 καὶ μὴν with γε, 'aye verily': cp. *El.* 554 where ἦν ἐφ' ἧς μοι is answered (556) by καὶ μὴν ἐφίημι'. See detached note A. ὥς ὀργῆς ἔχω = ἔχων ὀργῆς ὥς ἔχω, being so wroth as I am. Thuc. 1. 22 ὥς ἐκατέρων τις εὐνοίας ἢ μνήμης ἔχοι: Eur. *Hel.* 313 πῶς δ' εὐμενέας τοισὶδ' ἐν δόμοις ἔχεις; παρήσω...οὐδέν (τούτων) ἅπερ ξυνίημι', I will leave unsaid nothing (of those things) which I comprehend, i.e. I will reveal my whole insight into the plot. ξυνίημι suits the intellectual pride of Oedipus: he does not say 'think' or 'suspect': cp. 628. For γὰρ after ἴσθι cp. 277.

347 καὶ ξυμφυτεῦσαι...εἰργάσθαι 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 (εἶχες εἰργάσθαι) μὴ καίνων, so far as you could be the author of the deed without slaying, 'short of slaying': cp. Thuc. 4. 16 φυλάσσειν δὲ καὶ τὴν νῆσον Ἀθηναίους μὴδὲν ἦσον, ὅσα μὴ ἀποβαίνοντα: 1. 111 τῆς γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὀπλων: *Tr.* 1214.

- καὶ τοῦργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου.
 TE. ἄλῃθες; ἐννέπω σὲ τῷ κηρύγματι 350
 ᾧπερ προεῖπας ἐμμένειν, καὶ ἡμέρας
 τῆς νῦν προσαυδᾶν μήτε τοῦσδε μήτ' ἐμέ,
 ὡς ὄντι γῆς τῆσδ' ἀνοσίῳ μιάστορι.
 OI. οὕτως ἀναιδῶς ἐξεκίνησας τόδε
 τὸ ῥῆμα; καὶ ποῦ τοῦτο φεύξεσθαι δοκεῖς; 355
 TE. πέφευγα· τᾷλῃθές γάρ ἰσχύουν τρέφω.
 OI. πρὸς τοῦ διδαχθεῖς; οὐ γὰρ ἔκ γε τῆς τέχνης.

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

350 ἄλῃθες; κ.τ.λ. The same word marks the climax of Creon's anger in *Ant.* 758: cp. *Ar. Av.* 393 ἐτέον; &c.

351 ᾧπερ προεῖπας (*sc.* ἐμμένειν), by which thou didst proclaim that (all) should abide: this is better than taking ᾧπερ as by attraction for ὅπερ, since προειπεῖν could take an acc. of *the thing proclaimed* (e.g. ξενίαν, θάνατον), but not of the edict itself (as κήρυγμα).

353 ὡς ὄντι...μιάστορι, an anacoluthon for ὡς ὄντα μιάστορα, as if ἐννέπω σοί had preceded. ἐμέ just before made this necessary. Elms. cp. *Eur. I. A.* 491 ἄλλως τέ μ' ἔλεος τῆς ταλαιπώρου κόρης | εἰσῆλθε συγγένειαν ἐννοοῦμένῳ.

354 ἐξεκίνησας. ἐκκινεῖν is used of *starting* game, *El.* 567 ἐξεκίνησεν ποδοῖν | ...ἐλαφον: 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 κινεῖν in the sense of *mooting* subjects which should not have been touched: *Eur. El.* 302 ἐπεὶ δὲ κινεῖς μῦθον, *i.e.* since thou *hast*

broached this theme: cp. *O. C.* 1526 ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ. So ἀκίνητα (ἐπη) = ἀπόρητα *O. C.* 624, *Ant.* 1060 ὁρσεῖς με τὰ κίνητα διὰ φρενῶν φράσαι. | κινεῖ, κ.τ.λ.

355 καὶ ποῦ κ.τ.λ. And on what ground dost thou think to escape (punishment for) this thing? For ποῦ cp. 390: *Al.* 1100 ποῦ σὺ στρατηγεῖς τοῦδε; Distinguish καὶ (1) *prefixed* to interrogative particles, when it expresses an objection: *Aesch. Ag.* 280 καὶ τίς τὸδ' ἐξικουτ' ἂν ἀγγέλων τάχος; *Dem. Fals. Legat.* § 257 (with Shilleto's note), and καὶ πῶς; *passim*: (2) *suffixed*, where, granting a fact, it asks for further information: *Agam.* 278 ποίου χρόνου δὲ καὶ πεπόρθηται πόλις; (assuming it to be taken, *when was it taken?*) *Eur. Alc.* 834 ποῦ καὶ σφε θάπτει; τοῦτο φεύγειν here = τοῦτου τὴν δίκην ἐκφεύγειν: *Eur. Med.* 795 παίδων φόβον | φεύγουσα, fleeing from (the penalties of) the murder: *Cic. Pro Cluent.* 59 § 163 *calumniam* (= *crimen calumniae*) *non effugiet*.

356 τᾷλῃθές κ.τ.λ. 'in my truth is my strength': ἰσχύουν expresses the living strength of the divine instinct within him: cp. *ζῶντα* 482. *τρέφω*: see on ἐμπέφυκεν 299.

357 τέχνης, slightly contemptuous; cp. 388, 562, 709.

- ΤΕ. πρὸς σοῦ· σὺ γάρ μ' ἄκουτα προὔτρέψω λέγειν.
 ΟΙ. ποῖον λόγον; λέγ' αὖθις, ὡς μᾶλλον μάθω.
 ΤΕ. οὐχὶ ξυνήκας πρόσθεν; ἢ ἔκπειρά λέγων; 360
 ΟΙ. οὐχ ὥστε γ' εἰπεῖν γνωστόν· ἀλλ' αὖθις φράσον.
 ΤΕ. φονέα σε φημὶ τάνδρὸς οὐ ζητεῖς κυρεῖν.
 ΟΙ. ἀλλ' οὐ τι χαίρων δῖς γε πημονὰς ἐρεῖς.
 ΤΕ. εἴπω τι δῆτα κάλλ', ἣν ὀργίζῃ πλέον;
 ΟΙ. ὅσον γε χρῆξεις· ὡς μάτην εἰρήσεται. 365
 ΤΕ. λεληθέναι σε φημὶ σὺν τοῖς φιλτάτοις
 αἰσχισθ' ὁμιλοῦντ', οὐδ' ὄραν ἣν εἰ κακοῦ.
 ΟΙ. ἢ καὶ γεγηθὼς ταῦτ' αἰεὶ λέξειν δοκεῖς;
 ΤΕ. εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.
 ΟΙ. ἀλλ' ἔστι, πλὴν σοί· σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ 370

358 προὔτρέψω: mid., as 1446: but act., *Ant.* 270, *El.* 1193.

360 ἢ ἔκπειρά 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 *ék* 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: ὥστε must be supplied, 'tempting me so that I should speak.'

361 οὐχ ὥστε γ' κ.τ.λ. οὐ (ξυν-ῆκα) οὕτω γ' ἀκριβῶς ὥστε εἰπεῖν: cp. 1131. γνωστόν, 'known': but γνωτά 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 οὐ ζητεῖς κ.τ.λ. φημὶ σε φονέα κυρεῖν (δντα) τοῦ ἀνδρὸς οὐ (τὸν φονέα) ζητεῖς.

363 πημονάς: i.e. such charges are downright *πημοναί*, calamities, infamies. There is something of a colloquial tone in the phrase: cp. *At.* 68 μηδὲ συμφορὰν δέχου |

τὸν ἄνδρα: *El.* 301 ὁ πάντ' ἀναλ-κίς οὗτος, ἢ πάσα βλάβη. Cp. 336 ἀτελεύτητος.

366 λεληθέναι...ὁμιλοῦντ': 'has been living in unguessed shame with thy nearest kin': σὺν τοῖς φιλτάτοις κ.τ.λ. = σὺν τῇ φιλτάτῃ (*Io-casta*): since ὁμιλοῦντ' implies wedlock, and not merely the companionship denoted by ξυνών in 457: for the allusive plural, cp. *Aesch. Cho.* 53 δεσποτῶν θανάτοισι (*Agamemnon's murder*): *Eum.* 100 παθοῦσά γ' οὕτω δευνά πρὸς τῶν φιλτάτων (*Clytaemnestra* speaks of her murder by *Orestes*).

367 ἣν εἰ κακοῦ: cp. 413, 1442. *Trach.* 375 ποῦ ποτ' εἰμὶ πράγμα-τος;

368 ἢ καὶ; 'dost thou *indeed*?' *Aesch. Eum.* 402 ἢ καὶ τοιαύτας τῶδ' ἐπιρροεῖς φυγὰς;

370 πλὴν σοί· σοὶ δὲ κ.τ.λ. Note in these two vv. (1) the rhetorical iteration (*ἐπαναφορά*) of σοί, as in *O. C.* 787 οὐκ ἔστι σοι ταῦτ', ἀλλὰ σοι ταῦτ' ἔστ': *Phil.* 1054 πλὴν εἰς σέ· σοὶ δέ: *Isocr.* or. 15 § 41 κινδυνεύων τὰ μὲν ὑφ' ἡμῶν τὰ δὲ μεθ' ἡμῶν τὰ δὲ δι' ἡμᾶς τὰ δ' ὑπὲρ ἡμῶν. (2) the ninefold τ (*παρήχησις*) in 371; cp. 425: *At.* 528 ἐὰν τὸ

τυφλὸς τά τ' ὅτα τὸν τε νοῦν τά τ' ὄμματ' εἶ.

TE. σὺ δ' ἄθλιός γε ταύτ' ὀνειδίζων, ἃ σοὶ
οὐδεὶς ὃς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.

OI. μιᾶς τρέφει πρὸς νυκτός, ὥστε μήτ' ἐμὲ
μήτ' ἄλλον, ὅστις φῶς ὄρᾳ, βλάψαι ποτ' ἂν. 375

TE. οὐ γάρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ
ικανὸς Ἀπόλλων, ᾧ τὰδ' ἐκπράξαι μέλει.

OI. Κρέοντος ἢ σοῦ ταῦτα τάξευρήματα;

TE. Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί.

OI. ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης 380

ταχθὲν εὐ τολμᾷ τελεῖν: *ib.* 1112
οἱ πόνοι πολλοὺ πλέω: *Eur. Med.*
476 ἔσσω δ' ὡς ἴσασιν Ἑλλήνων
ἄσοι, κ.τ.λ.: *Ennius, O Tite tute*
Tati tibi tanta, tyranne, tulisti:
Cic. Pro Cluent. 35 § 96 *non fuit*
igitur illud iudicium iudicii simile,
iudices.

372 σὺ δ' ἄθλιος: 'Aye and
thou art a poor wretch': ἄθλιος,
of wretched *folly*. Cp. the use
of ἀνολβος, *Ai.* 1156, *Ant.* 1025
(joined with ἀβουλος), μέλεος (*Ai.*
621), κακοδαίμων, κ.τ.λ.

373 οὐδὲς (ἔστιν) ὃς οὐχὶ = πᾶς
τις: *Ai.* 725 ἤρασσον οὐτις ἔσθ' ὃς
οὐ. More properly οὐδὲς ὅστις
οὐ, declined (by attraction) in both
parts, as *Plat. Phaed.* 117 D οὐδένα
ὄντινα οὐ κατέκλασε.

374 μιᾶς τρέφει πρὸς νυκτός,
'thy life is passed in (thou art
cherished by) one unbroken night':
the pass. form of *μία νύξ σε τρέ-*
φει. Cp. *Ai.* 859 ὦ φέγγος, ὦ
γῆς ἱρὸν οἰκίας πέδον | ...χαῖρετ',
ὦ τροφῆς ἐμοί: fr. 521 *τερπνῶς*
γὰρ αἰ πάντας ἀνολα τρέφει, i.e.
folly ever gives a joyous life: *Eur.*
Hipp. 366 ὦ πόνοι τρέφοντες βρο-
τούς cares that make up the life of
men. μιᾶς might be simply μό-
νης, but, in its emphatic place
here, rather = 'unbroken,' unvaried
by day: cp. *Arist. Rhet.* 3. 9 (λέ-
ξιν) εἰρομένην καὶ τῷ συνδεσμῷ

μίαν, forming one continuous
chain.

376 (οὐκ ἐγὼ σε βλάψω), σὺ
γὰρ μοῖρά σε πεσεῖν κ.τ.λ. The
MSS. make nonsense of the pas-
sage, reading με...γε σοῦ. The
correction is Brunk's.

377 ἐκπράξαι, 'to work out' (not
to 'exact'); τὰδε has a mysterious
vagueness (cp. 341), but includes
τὸ πεσεῖν σε, as in 1158 τὸδ' refers
to ὀλέσθαι.

379 Κρέων δέ = 'Nay, Creon'—
introducing an objection, as *Trach.*
729 τοιαῦτα δ' ἂν λέξειεν κ.τ.λ.:
O. C. 395 γέροντα δ' ὀρθοῦν φλαῦ-
ρον.

380 τέχνη...βίω, 'skill outmatch-
ing skill in life's keen rivalries':
τῷ πολυζήλῳ βίῳ, locative dative,
defining the sphere of ὑπερφέ-
ρουσα, like *ἔτι μέγας οὐρανῷ |*
Ζεὺς El. 174. πολυζήλων = full of
emulation (ζηλος). Others under-
stand, 'in the much-admired life'
(of princes): so πολυζήλων (πόσειν)
in *Trach.* 185. But (1) βίω seems
to denote life generally, rather than
a particular station: (2) the phrase,
following πλοῦτε καὶ τυραννί, would
be a weak addition. For the
general sense of τέχνη cp. *Ant.*
365 τὸ μηχανόεν τέχνας, the in-
ventiveness of (human) skill: *Ph.*
138. The phrase here has a refer-
ence to that (μαντικὴ) τέχνη of

ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
 ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
 εἰ τῆσδέ γ' ἀρχῆς οὔνεχ', ἣν ἐμοὶ πόλις
 δωρητόν, οὐκ αἰτητόν, εἰσεχειρίσεν,
 ταύτης Κρέων ὁ πιστός, οὐξ ἀρχῆς φίλος 385
 λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἰμείρεται,
 ὑφείς μάγον τοιόνδε μηχανορράφον,
 δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν
 μόνον δέδορκε, τὴν τέχνην δ' ἔφν τυφλός.
 ἐπεὶ, φέρ' εἰπέ, ποῦ σὺ μάντις εἰ σαφής; 390
 πῶς οὐχ, ὅθ' ἡ ῥαψῳδὸς ἐνθάδ' ἦν κύων,

Teiresias which Oed. surpassed when he solved the riddle: cp. 357.

382 παρ' ὑμῖν...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 success: cp. *O. C.* 1213 σκαισύναν φυλάσσω, stubborn in folly: Eur. *Ion* 735 αἰεὶ ἀξίων γεννητόρων | ἦθη φυλάσσεις.

384 δωρητόν, οὐκ αἰτητόν, feminine (not neuter, a use far most common in *simple* predications, e.g. οὐκ ἀγαθὸν πολυκοιρανίῃ): this view is favoured by γνωτόν in 396, which must agree with ἦν. Cp. Thuc. 2. 41 γῆν ἐσβατόν: 7. 87 ὁσμαι οὐκ ἀνεκτοί: *O. C.* 1460 πτερωτὸς βροντή: *Tr.* 446 εἰ... μεμπτός εἰμι (Deianeira).

387 ὑφείς, having secretly sent as his agent, 'having suborned.' [Plat.] *Asiarchus* 368 ε προέδρους ἐγκαθέτους ὑφέντες, 'having privily brought in suborned presidents.' μάγον...ἀγύρτην, 'such a scheming juggler as this, a tricky quack.' μάγος expresses contempt for the rites of divination practised by Teiresias: ἀγύρτης taunts him as a mercenary impostor. So Plut.

Mor. 165 F joins ἀγύρτας and γόητας, Zosimus 1. 11 μάγοις τε καὶ ἀγύρταις. The passage shows how Asiatic superstitions had already 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 ἀγαθοεργοί), while the γόης was properly one who could call up the dead. So Eur. *Or.* 1496 (Helen has been spirited away) ἡ φαρμάκοισιν (by charms) ἡ μάγων | τέχναισιν ἡ θεῶν κλοπαῖς.

388 ἀγύρτην (ἀγείρω), a priest, esp. of Cybele (μητραγύρτης, or when she had the lunar attributes, μηναγύρτης), 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. *Al.* 1315 ἐν ἐμοὶ θρασύς: *ib.* 1092 ἐν θανοῦσιν ὕβριστής.

390 ἐπεὶ = 'for,' 'else' (if this is not true): *El.* 351 οὐ ταῦτα...δεῖλιαν ἔχει; | ἐπεὶ δίδαξον, κ.τ.λ. ποῦ; where? i.e. in what sense? Eur. *Ion* 528 ποῦ δέ μοι πατήρ σὺ; εἰ σαφής = πέφηνας ὦν: cp. 355.

391 ῥαψ...κύων, 'the Watcher who wove dark song': κύων, esp.

ηὔδας τι τοῖσδ' ἀστοῖσιν ἐκλυτήριον ;
 καίτοι τό γ' αἰνιγμ' οὐχὶ τοῦπιόντος ἦν
 ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει
 ἦν οὔτ' ἀπ' οἰωνῶν σὺ προῦφάνης ἔχων 395
 οὔτ' ἐκ θεῶν του γνωτὸν· ἀλλ' ἐγὼ μολῶν,
 ὁ μὴδὲν εἰδὼς Οἰδῖπους, ἔπαυσά νιν,
 γνώμη κυρήσας οὐδ' ἀπ' οἰωνῶν μαθῶν·
 ὃν δὴ σὺ πειρᾶς ἐκβαλεῖν, δοκῶν θρόνοις
 παραστατήσιν τοῖς Κρεοντείοις πέλας. 400
 κλαίων δοκεῖς μοι καὶ σὺ χῶ συνθεῖς τάδε
 ἀγῆλατήσιν· εἰ δὲ μὴ ᾗ δόκεις γέρων

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* δυσαμεριᾶν [vulg. *δυσαμεριαν*] πρύτανιν κύνα πέμπει, 'the watcher who presides over evil days' (for Thebes). *ραψῳδός*, 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' αἰνιγμ' is nominative: the riddle did not belong to (was not for) the first comer, that he should solve it. *O. C.* 751 οὐ γάμων | ἔμπειρος, ἀλλὰ τοῦπιόντος ἀρπάσαι. *Thuc.* 6. 22 πολλή γὰρ οὔσα [ἡ στρατιὰ] οὐ πάσης ἔσται πόλεως υποδέξασθαι. ὁ ἐπιών, any one who comes up; cp. *Plat. Rep.* 372 D ὡς νῦν ὁ τυχῶν καὶ οὐδὲν προσήκων ἔρχεται ἐπ' αὐτό.

394 διειπεῖν, 'to declare' (where δᾶ implies the drawing of clear distinctions), 'to solve': cp. 854.

395 ἦν οὔτ' ἀπ' οἰωνῶν ἔχων οὔτ' ἐκ θεῶν του γνωτὸν (ἔχων) προῦφάνης, and thou wast not publicly seen to have this art either from (ἀπ') birds, or as known through the agency of (ἐκ) any

god. προῦφάνης, when brought to a public test. For ἀπό cp. 43: ἐκ with θεῶν του, of the primary or remoter agent, meaning by a φήμη (43) or other sign. γνωτὸν: cp. on 384.

396 μολῶν: he was a mere stranger who chanced to arrive then. ὁ μὴδὲν εἰδὼς, 'the ignorant,'—here ironical, 'the man who is supposed to know nothing.' μὴ refers to conception, οὐ to fact: cp. *Ai.* 1231 ὅτ' οὐδὲν ὦν τοῦ μὴδὲν ἀντίστης ὑπερ: '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 παραστατεῖν πέλας.

401 κλαίων: cp. 368, 1152: *Ant.* 754 κλαίων φρενώσεις. ὁ συνθεῖς, Creon, as whose agent (387) *Teir.* is regarded: so in *Thuc.* 8. 68 ὁ τὴν γνώμην εἰπὼν is contrasted with ὁ τὸ πρᾶγμα ξυνθεῖς.

402 ἀγῆλατήσιν: ἀγῆλατεῖν = τὸ ἄγος ἐλαύνειν (see on 98), in this case ἀνδρηλατεῖν (100), to expel the μάστωρ. *Her.* 5. 72 Κλεομένης ἀγῆλατεῖ ἐπτακόσια ἐπίστια (households) Ἀθηναίων. *Curtius* distinguishes (1) ἄγ-ος, guilt, object of awe, whence ἐναγής: *Skt.* *āg-as*, vexation, offence: *Etym.* § 116: (2) rt. ἄγ, ἄξ-ο-μαι reverence,

εἶναι, παθὼν ἔγνωσ ἂν οἶά περ φρονεῖς.

ΧΟ. ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη
ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ. 405
δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.

ΤΕ. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
ἴσ' ἀντιλέξαι· τοῦδε γὰρ καὶ γὰρ κρατῶ.
οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξία· 410
ὥστ' οὐ Κρέοντος προστατοῦ γεγράψομαι.

ἄγ-ι-ο-s holy, ἄγ-νό-s pure: Skt. *jaḡ* (*jaḡ-ā-mi*) reverence, consecrate: *Etym.* § 118. In Aesch. *Cho.* 155 and Soph. *Ant.* 775 he would with Herm. write ἄγος as = 'consecrated offering.' In both places, however, ἄγος *piaculum* will stand: and for ἄγος in the good sense there is no other evidence. 'δόκεις 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, τότε οὖν ὁ μάντις οὗτος 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 παθὼν, by bodily pain, and not merely μαθὼν, by reproof: cp. 641. οἶά περ φρονεῖς, 'how bold thou art': see on 624 οἷόν ἐστι 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 τόδε emphatically resumes ὅπως λύσομεν, *this* we must consider: cp. 385 ταύτης: so *Trach.* 458 τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν.

408 εἰ καὶ κ.τ.λ. For εἰ καὶ see on 305. ἐξισωτέον κ.τ.λ. = δεῖ 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 τὸ ἀντιλέξαι with (2) συγχωρητέον τὸ ἴσα ἀντιλέξαι.

410 Λοξία: see note to 853.

411 ὥστ' 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 required ἐπιγράφεσθαι προστατήν, i.e. to have the name of a citizen, as patron, inscribed over his own. In default, he was liable to an ἀπροστασίου γραφή. *Ar. Pax* 684 αὐτῷ πονηρὸν προστατὴν ἐπεγράψατο: *Id. Ach.* 1095 ἐπεγράφον τὴν Γοργόνα, you took the Gorgon for your patron: *Lysias* or. 31 § 9 ἐν Ἰερωπέῳ μετοίκιον κατατιθεῖς (paying the alien's tax) ἐπὶ προστατοῦ ᾧκει. γεγράψομαι, will stand enrolled: cp. *Ar. Eq.* 1370 οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, | ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράψεται: *Theocr.* 18. 47 γράμματα δ' ἐν φλοιῷ γεγράφεται, remain written. For the gen. Κρέοντος cp. *Ar. Eq.* 714 τὸν δῆμον σεαυτοῦ νενόμικας.

λέγω δ', ἐπειδὴ καὶ τυφλὸν μ' ὠνειδίσας
 σὺ καὶ δέδορκας κοῦ βλέπεις ἔν' εἰ κακοῦ,
 οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα.
 ἄρ' οἶσθ' ἀφ' ὧν εἶ; καὶ λέληθας ἐχθρὸς ὧν 415
 τοῖς σοῖσιν αὐτοῦ νέρθε καπὶ γῆς ἄνω,
 καὶ σ' ἀμφιπλήξῃ μητρός τε καὶ τοῦ σοῦ πατρὸς
 ἐλὰ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά,
 βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.
 βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμὴν, 420
 ποῖος Κιθαιρῶν οὐχὶ σύμφωνος τάχα,

412 λέγω δ', a solemn exordium, bespeaking attention: cp. 449. τυφλὸν μ' ὠνειδίσας. As ὠνειδίσας could not stand for ἀπεκάλεσας, 'called me reproachfully,' τυφλὸν must stand for ὡς τυφλὸν ὄντα. For the ellipse of ὄντα, cp. *El.* 899 ὡς δ' ἐν γαλήνῃ πάντ' ἐδερχόμην τόπον: for that of ὡς, *O. C.* 142 μή μ', ἱκετεύω, προσίδητ' ἄνομον.

414 ἔνθα ναίεις might mean, 'in what a situation thou art': but, as distinguished from the preceding and following clauses, is best taken literally: 'where thou dwellest,' viz. in thy murdered father's house.

415 ἄρ' οἶσθα κ.τ.λ. Thy parents are unknown to thee. *Yea*, and (καὶ) thou knowest not how thou hast sinned against them,—the dead and the living.

417 καὶ σ' ἀμφιπλήξῃ κ.τ.λ., 'and the double lash of thy mother's and thy father's curse shall one day drive thee from this land in dreadful haste': ἀμφιπλήξῃ: as in *Tr.* 930 ἀμφιπλήγῃ φασγάνῳ = a sword which smites with both edges, so here ἀμφιπλήξῃ ἀρά is properly a curse which smites on both sides,—on the mother's and on the father's part. The pursuing Ἀρά must be conceived as bearing

a whip with double lash (διπλῆ μάστιξ *Ai.* 242). Cp. ἀμφίπυρος, carrying two torches (*Tr.* 214). μητρ. and πατρ. are possessive gen. with ἀρά, which here = 'Ερινύς: cp. Aesch. *Theb.* 70 Ἀρά τ', Ἐρινύς πατρὸς ἡ μεγασθενής.

418 δεινόπους, with dread, untiring chase: so a Fury is χαλκόπους (*El.* 491), τανύπους (*Ai.* 837), καμψίπους ('fleet,' Aesch. *Theb.* 791).

419 βλέποντα κ.τ.λ., i.e. τότε σκότον βλέποντα, εἰ καὶ νῦν ὄρθα βλέπεις. The Greek love of antithesis often co-ordinates clauses where we must subordinate one to the other: cp. 673. βλέπειν σκότον, like ἐν-σκότῳ...|ὀψοίατο (1273), Eur. *Bacch.* 510 σκότιον εἰσορᾷ κνέφας.

420 βοῆς δὲ κ.τ.λ. Of thy cry what haven shall there not be (i.e. to what haven shall it not be borne),—what part of Cithaeron shall not be resonant with it (σύμφωνος ἔσται sc. αὐτῇ), re-echo it? σύμφωνος, only with Κιθαιρῶν, not with λιμὴν. λιμὴν poet. in sense of ὑποδοχή, for that in which anything is received: Aesch. *Pers.* 250 ὦ Περσὶς αἶα καὶ μέγας πλοῦτον λιμὴν: *Ant.* 1000 παντὸς οἰωνοῦ λιμὴν: *O. T.* 1208. ποῖος Κιθαιρῶν is vigorous for ποῖον μέρος Κιθαιρώωνος.

ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
 ἀνορμον εἰσέπλευσας, εὐπλοίας τυχῶν;
 ἄλλων δὲ πλήθος οὐκ ἐπαισθάνει κακῶν,
 ἃ σ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις. 425
 πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμόν στοῖμα
 προπηλάκιζε· σοῦ γὰρ οὐκ ἔστιν βροτῶν
 κάκιον ὅστις ἐκτριβήσεται ποτε.

ΟΙ. ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν;
 οὐκ εἰς ὄλεθρον; οὐχὶ θάσσον; οὐ πάλιν 430
 ἄφορρος οἴκων τῶνδ' ἀποστραφεῖς ἄπει;

ΤΕ. οὐδ' ἰκόμην ἔγωγ' ἄν, εἰ σὺ μὴ 'κάλεις.

ΟΙ. οὐ γὰρ τί σ' ἤδη μῶρα φωνήσονται, ἐπεὶ
 σχολῇ σ' ἄν οἴκους τοὺς ἐμοὺς ἐστείλῃμην.

422 ὅταν καταίσθῃ κ.τ.λ. 'when thou hast caught the meaning of the marriage-song wherewith thou wast borne to thy fatal haven in yonder house'...: ὃν, cogn. acc. to εἰσέπλευσας, as if ὑμέναιον had been πλοῦν: δόμοις, local dat. (381): ἀνορμον is added predicatively,—though it (thy course) led thee to no true haven: εὐπλοίας τυχῶν, because Oed. *seemed* to have found ὄλβος, and also because the gale of fortune had borne him *swiftly* on: cp. οὐθ' ὄρων οὐθ' ἱστορῶν, 1484. τὸν ὑμέναιον, sung while the bride and bridegroom were escorted to their home.

425 ἃ σ' ἐξισώσει, which shall make thee level with *thy (true) self*,—by showing thee to be the son of Laïus not of Polybus;—and level with *thine own children*, i.e. like them, the child of Iocasta, and thus at once ἀδελφὸς καὶ πατήρ (458). For the *παρήχησις* cp. 371.

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

427 προπηλάκιζε: acc. to Arist. *Τορ.* 6. 6 προπηλακισμός was de-

fined as ὕβρις μετὰ χλευασίας, insult expressed by scoffing: so in *Eth.* 5. 2. 13 κακηγορία, προπηλακισμός=libellous language, gross abuse: and in Ar. *Thesm.* 386 προπηλακισζόμενος is explained by πολλὰ καὶ παντοῖ' ἀκονούσας κακά.

428 ἐκτριβήσεται, rooted out. Eur. *Hipp.* 683 Ζεὺς σ' ὁ γεννητῶρ ἐμὸς | πρὸρριζον ἐκτρίψειεν.

430 οὐκ εἰς ὄλεθρον κ.τ.λ. Ar. *Plut.* 394 οὐκ ἐς κόρακας; *Trach.* 1183 οὐ θάσσον οἴσεις; πάλιν ἀφορρος like *El.* 53 ἀφορρον ἤξομεν πάλιν: the gen. οἴκων τῶνδ' with ἀποστραφεῖς.

432 ἰκόμην—ἐκάλεις: cp. 125, 402.

434 σχολῇ σ' ἄν: some edd. read σχολῇ γ', but the simple σχολῇ is stronger. οἴκους: O. C. 643 δόμους στείχειν ἐμούς. ἐστείλῃμην = μετεστείλῃμην, μετεπεμψάμην. Distinguish στέλλεσθαι, to summon *to oneself*, from στέλλειν said (1) of the messenger, below 860 πέμψον τινὰ στελοῦντα: (2) of him who sends word by a messenger, *Phil.* 60 οἱ σ' ἐν λιταῖς στείλαντες ἐξ οἴκου μολεῖν: having urged thee with prayers to come: *Ant.* 164 ὑμᾶς... πομπαῖσιν... | ἐ-

- TE. ἡμεῖς τοιοῖδ' ἔφμεν, ὥς μὲν σοὶ δοκεῖ, 435
 μῶροι, γονεῦσι δ', οἳ σ' ἔφυσαν, ἔμφρονες.
 OI. ποίοισι; μείνον. τίς δέ μ' ἐκφύει βροτῶν;
 TE. ἥδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.
 OI. ὥς πάντ' ἄγαν αἰνικτὰ κάσαφῇ λέγεις.
 TE. οὐκουν σὺ ταύτ' ἄριστος εὐρίσκειν ἔφυσ; 440
 OI. τοιαύτ' ὀνειδίζ' οἷς ἔμ' εὐρήσεις μέγαν.
 TE. αὐτὴ γε μέντοι σ' ἡ τύχη διώλεσεν.
 OI. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὐ μοι μέλει.
 TE. ἄπειμι τοίνυν· καὶ σύ, παῖ, κόμιζέ με.
 OI. κομιζέτω δῆθ'· ὥς παρὼν σὺ γ' ἐμποδῶν 445

στειλ' ἰκέσθαι, sent you word to come.

435 τοιοῖδ' refers back to the taunt implied in *μῶρα φωνήσонт'*, and is then made explicit by *μῶροι...ἔμφρονες*: cp. *Phil.* 1271 τοιοῦτος ἦσθα (referring to what precedes—thou wast such *as Ithou now art*) τοῖς λόγοις χῶτε μου | τὰ τόξ' ἐκλεπτες, πιστός, ἀτηρὸς λάθρα. ὥς μὲν σοὶ δοκεῖ. σοὶ must be accented; else the contrast would be, not partly between σοὶ and γονεῦσι, but solely between δοκεῖ and some other verbal notion. σοὶ does not, however, cohere so closely with δοκεῖ as to form a virtual cretic. Cp. *O. C.* 1543 ὥσπερ σφῶ πατρὶ: *Eur. Heracl.* 641 σωτήρ νῶν βλάβης. Here we have ὥς μὲν σοὶ instead of ὥς σοὶ μὲν, because, besides the contrast of persons, there is also a contrast between semblance (ὥς δοκεῖ) and fact.

436 γονεῦσι, 'for' them, *i.e.* in their judgment: *Anl.* 904 καίτοι σ' ἐγὼ τίμησα, τοῖς φρονούσιν, εὔ. *Ar. Av.* 445 πᾶσι νικᾶν τοῖς κριταῖς.

437 ἐκφύει. The pres. is not historic (for ἐξέφυσε), but denotes a permanent character: 'is my sire.' *Eur. Ion* 1560 ἥδε τίττει σ', is thy mother: *Xen. Cyr.* 8. 2

27 ὁ δὲ μὴ νικῶν (he who was not victorious) τοῖς μὲν νικῶσιν ἐφθόνηι: and so φεύγειν=φυγὰς εἶναι. *Shilleto* cp. *Verg. Aen.* 9. 266 *quem dat Sidonia Dido* (is the giver).

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

441 τοιαύτ' ὀνειδίζέ (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.

442 αὐτὴ γε μέντοι. It was just (γε) that fortune, however (μέντοι), that ruined thee. γε emphasises the preceding word: so 778 σπουδῆς γε μέντοι: 1292 ῥώμης γε μέντοι. τύχη implies some abatement of the king's boast, γνῶμη κυρήσας, 398.

443 ἐξέσωσ', 1st pers., not 3rd.

445 κομιζέτω δῆθ', 'Aye, let him take thee': δῆτα in assent, as *Aesch. Suppl.* 206 Ζεὺς δὲ γεννήτωρ ἴδοι. *ΔAN.* ἴδοιτο δῆτα: *O. C.* 536 XO. ἰώ. OI. ἰώ δῆτα. So in pathetic repetition of a word by the speaker, ὥς μ' ἀπώλεσας· ἀπώλεσας δῆτ'...(*El.* 1164): ἰὼ ἰὼ δύστηνε σύ, δύστηνε δῆτα...(*Ph.*

ΤΕ. ὀχλεῖς, συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον.
 εἰπὼν ἅπειμ' ὧν οὐνεκ' ἦλθον, οὐ τὸ σὸν
 δέισας πρόσωπον· οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.
 λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι
 ζητεῖς ἀπειλῶν κάνακηρύσσων φόνον 450
 τὸν Λαίειον, οὗτός ἐστιν ἐνθάδε,
 ξένος λόγῳ μέτοικος, εἴτα δ' ἐγγενὴς
 φανήσεται Θηβαῖος, οὐδ' ἡσθήσεται
 τῇ ξυμφορᾷ. τυφλὸς γὰρ ἐκ δεδορκότος
 καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἐπι 455
 σκήπτρῳ προδεικνύς γαῖαν ἐμπορεύσεται.

760). ἐμποδῶν with παρῶν, —
 present where thy presence irks :
 cp. 128: γε added to σὸν is scornful.

448 πρόσωπον: 'thy face,'—
 thy angry presence: the blind
 man speaks as though he saw the
 'vultus instantis tyranni.' Not,
 'thy person' (i.e. thy royal quali-
 ty): πρόσωπον is not classical in
 this sense. οὐκ ἔσθ' ὅπου, there
 is no case in which...: cp. 355,
 390.

449 λέγω δέ σοι, cp. 412. τὸν
 ἄνδρα τοῦτον...οὗτός ἐστιν κ.τ.λ.
 The antecedent, attracted into the
 case of the relative, is often thus
 prefixed to the relative clause, to
 mark with greater emphasis the
 subject of a coming statement:
Tr. 283 τάσδε δ' ἄσπερ εἰσὶν ἄν-
 τ' ἄσπερ εἰσὶν ἄντ' ἄσπερ εἰσὶν ἄντ'
 χωροῦσι: *Il.* 10. 416 φυλακὰς δ' ἄς
 εἰρεαι, ἥρως, | οὔτις κεκριμένη ρύε-
 ται στρατὸν: *Hom. hym. Cer.* 66
 κούρην τὴν ἔτεκεν... | τῆς ἀδινῆν
 ὅπ' ἄκουσα: *Plaut. Trinumtum.* 985,
Illum quem emientitu's, is ego sum
ipse Charmides.

450 ἀνακηρύσσων φόνον, 'pro-
 claiming (a search into) the mur-
 der': cp. *Xen. Mem.* 2. 10. 2 σῶ-
 στρα (a reward for saving) τοῦτου
 ἀνακηρύττων: *Andoc. De Myst.*
 § 40 ζητητάς τε ἤδη ἡρημένους καὶ
 μῆνυτρα κεκηρυγμένα ἐκατὸν
 μνᾶς.

451 τὸν Λαίειον: cp. 267.

452 ξένος μέτοικος 'an alien
 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 τῇσδε τῆς χώρας:
Ant. 868 πρὸς οὓς (to the dead)
 ἂδ' ἐγὼ μέτοικος ἔρχομαι. εἴτα δέ
 opp. to νῦν μὲν, implied in ἐν-
 θάδε. ἐγγενὴς, 'native,' as γεν-
 νητός is opp. to ποιητός (*adop-*
tivus).

454 τῇ ξυμφορᾷ: the (seem-
 ingly happy) event: cp. 45 note:
El. 1230 καπὶ συμφοραῖσί μοι | γε-
 γηθὸς ἔρπει δάκρυον. τυφλὸς ἐκ
 δεδορκότος, 'a blind man, he who
 now hath sight': *Xen. Cyr.* 3. 1.
 17 ἐξ ἄφρονος σώφρων γεγεννηται.

455 ξένην ἐπι, sc. γῆν: *O. C.*
 184 ξείνος ἐπὶ ξένης: *Ph.* 135 ἐν
 ξένῳ ξένον.

456 γαῖαν with προδεικνύς only:
pointing to, i.e. feeling, ψηλαφῶν,
 the ground *before* him: so of a
 boxer, *χερσὶ προδεικνύς*, sparring,
Theocr. 22. 102. Cp. *Lucian*
Hercules 1 τὸ τόξον ἐνταταμένον
 ἢ ἀριστερὰ προδείκνυσσι, i.e. holds
 in front of him: id. *Hermotimus* 68

φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνὼν
 ἀδελφὸς αὐτὸς καὶ πατήρ, καὶ ἥς ἔφν
 γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς
 ὁμόσπορος τε καὶ φονεὺς. καὶ ταῦτ' ἰὼν 460
 εἴσω λογιζοῦ· κἂν λάβης ἐψευσμένον,
 φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.

[*Exeunt severally.*]

θαλλῶ προδειχθέντι ἀκολουθεῖν, ὥσπερ τὰ πρόβατα. Seneca *Oed.* 656 *repet incertus viae, | Baculo senili triste praeientans iter.* The order of words is against taking ξένην with γαῖαν (when we should write ἐπὶ), and supplying τὴν ὁδὸν with προδεικνύς.

457 ξυνὼν: the idea of daily converse under the same roof heightens the horror. Cp. Andoc. *De Myst.* § 49 οἷς...ἐχρῶ καὶ οἷς συνῆσθα, your friends and associates.

458 ἀδελφὸς αὐτὸς. If ἀδελφὸς stood alone, then αὐτὸς would be right: *himself* the brother of *his own* children: but with ἀδελφὸς καὶ πατήρ we should read αὐτός: *at once* sire and brother of his own children. Cp. *Phil.* 119 σοφὸς τ' ἂν αὐτὸς κάγαθὸς κεκλητῇ ἅμα: Eur. *Alc.* 143 καὶ πῶς ἂν αὐτὸς κατθάνοι τε καὶ βλέποι;

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

462 φάσκειν: 'say' (i.e. you may be confident): *El.* 9 φάσκειν Μυκήνας τὰς πολυχρύσους ὀράν: *Phil.* 1411 φάσκειν δ' αὐδὴν τὴν Ἡρακλέους | ...κλύειν. μαντικῇ: *in respect* to seer-craft: for the dat. cp. Eur. *I. A.* 338 τῷ δοκεῖν μὲν οὐχὶ χρήζων, τῷ δὲ βούλεσθαι θέλων.

463—512 First στάσιμον. 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 v. 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?': 1st 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.

ΧΟ. στρ. α'. τίς ὄντιν' ἂ θεσπιέπεια Δελφίς εἶπε πέτρα
 ἄρρητ' ἄρρητων τελέσαντα φοινίαισι χερσίν; 465
 ὦρα νιν ἀελλάδων
 ἵππων σθεναρώτερον
 5 φυγᾷ πόδα νωμᾶν.
 ἐνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρώσκει
 πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας, 470
 δειναὶ δ' ἅμ' ἔπονται
 Κῆρες ἀναπλάκητοι.

2nd *antistrophe* (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 *θεσπιέπεια*, giving divine oracles (*ἔπη*), fem. as if from *θεσπιεπής* (not found): cp. *ἀρτιέπεια*, *ἡδυέπεια*. Since *θέσπ-ι-s* already involves the stem *σεπ* (Curt. *E.* § 632), the termination, from *ἔεπ* (*ib.* 620), is pleonastic. *Δελφίς 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 face of the cliff: the whole sweep of the curve extends nearly two miles: Strabo *g.* 418. *Hom. hymn. Apoll.* 1. 283 ὕπερθεν | πέτρῃ ἐπικρέματα | the rocky platform overhangs the Crisaean plain) *κοίλῃ δ' ὑποδέδρομε βῆσσα* (the valley of the Pleistus).

465 ἄρρητ' ἄρρητων, 'horrors that no tongue can tell': Blaydes cp. *O. C.* 1237 πρόπαντα | κακὰ κακῶν, *Phil.* 65 ἐσχατ' ἐσχατῶν, *Aesch. Pers.* 681 ὦ πιστὰ πιστῶν ἡλικές θ' ἥβης ἐμῆς, | Πέρσαι γέροντες. Cp. also 1301 μείζονα τῶν μακίστων.

466 ἀελλάδων, 'storm-swift': *O. C.* 1081 ἀελλατα ταχύρρωστος πελεύας: fr. 621 ἀελλάδες φωναί. For the form cp. *θυσταδας λιτάς*

Ant. 1019. The MSS. have ἀελλο-
 πόδων *contra metrum*.

467 ἵππων, instead of ἵππων ποδός: *Her.* 2. 134 πυραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός.

470 πυρὶ καὶ στεροπαῖς: *hendiadys*. The oracular Apollo is Διὸς 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. *γῆγενετα Eur. Phoen.* 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. Theb.* 1055 Κῆρες Ἐρινύες, αἱ τ' Ὀιδιπόδα | γένος ὠλέσατε. *Hesiod Theog.* 217 (Νῆξ) καὶ Μοῖραι καὶ Κῆρας ἐγείνατο νηλεοποίνους.... The Μοῖραι decree, the Κῆρες execute. In *Trach.* 133 κῆρες = calamities. ἀναπλάκητοι, not *erring* or *failing* in pursuit: cp. *Trach.* 120 ἀλλὰ τις θεῶν | αἰὲν ἀναμπλάκητον Ἴδαια σφε δόμων ἐρύκει, some god *suffers* not Heracles to *fail*, but keeps him from death.

ἀντ. α'. ἔλαμψε γὰρ τοῦ νιφόεντος ἀρτίως φανεῖσα.
 φάμα Παρνασοῦ τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύειν.
 φοιτᾷ γὰρ ὑπ' ἀγρίαν
 ὕλαν ἀνά τ' ἄντρα καὶ
 5 πέτρας ἰσόταυρος,
 μέλεος μέλεφ ποδὶ χηρεύων,

473 **Ἐλαμψε**: see on 186: **Παρνασοῦ** prob. goes equally with **ἐλαμψε** and **φανεῖσα**. **τοῦ νιφόεντος**: 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 *Al.* 911 ὁ πάντα κωφός, ὁ πάντ' διδούς: but also occurs with verb, as *Trach.* 338 τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.

476 φοιτᾷ 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 ἰσόταυρος is Prof. E. L. Lushington’s brilliant emendation of πετραῖος ὁ ταῦρος, the reading of the first 0 for the art., I suppose the corruption to have arisen thus. A transcriber who had before him ΠΕΤΡΑΣΙΣΟΤΑΥΡΟΣ took the first 0 for the art., and then amended ΠΕΤΡΑΣΙΣ into the familiar word ΠΕΤΡΑΙΟΣ. It is true that such compounds with ἰσο- usu. mean, not merely ‘like,’ but ‘as good as’ or ‘no better than’: e.g. ἰσοδαίμων, ἰσόνεκυς, ἰσόνειρος. Here, however, ἰσόταυρος 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 ἀτιμαγέλης· ὁ ἀποστάτης τῆς ἀγέλης ταύρος· οὕτω Σοφοκλῆς. Verg. *Geo.* 3. 225 (taurus) *Victus abit, longaeque ignotis exultat oris*. Theocr. 14. 43 αἶνος θῆν λέγεται τις, ἔβα καὶ ταῦρος ἀν’ ὕλαν· a proverb ἐπὶ τῶν μὴ ἀναστρεφόντων (schol.). Most of the MSS. give πέτρας ὡς ταῦρος. On the reading πετραῖος ὁ ταῦρος see Appendix, Note 11, in the larger edition.

479 χηρεύων, solitary, as one who is ἀφρήτωρ, ἀθέμστος, ἀνέστιος (*Il.* 9. 63): he knows the doom which cuts him off from all human fellowship (236 f.). Aesch. *Eum.* 656 ποῖα δὲ χέρνιβ φρατέρων προσδέξεται;

τὰ μεσόμφαλα γᾶς ἀπονοσφίζων
μαντεῖα· τὰ δ' αἰὲ
ζῶντα περιποτᾶται.

480

στρ. β'. δεινὰ μὲν οὖν, δεινὰ ταρασσει σοφὸς οἰωνοθέτας; 483
οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'· ὃ τι λέξω δ' ἀπ-
ορῶ. 485

πέτομαι δ' ἐλπίσιν οὔτ' ἐνθάδ' ὀρώων οὔτ' ὀπίσω.
τί γὰρ ἢ Λαβδακίδαις

480 τὰ μεσόμφαλα γᾶς μαντεῖα
= τὰ ἀπὸ μέσου ὀμφαλοῦ γᾶς: *El.*
1386 δωμάτων ὑπόστεγοι = ὑπὸ στέ-
γῃ δωμάτων: *Eur. Phoen.* 1351
λευκοπήχεις κτύπους χεροῖν. The
ὀμφαλός in the Delphian temple
(*Aesch. Eum.* 40), a large white
stone in the form of a half globe,
was held to mark the spot at which
the eagles from east and west had
met: hence Pindar calls Delphi
itself μέγαν ὀμφαλὸν εὐρυκόλπου |
...χρονός (*Nem.* 7. 33): *Liv.* 38. 48
*Delphos, umbilicum orbis terra-
rum.* ἀπονοσφίζων, trying to put
away (from himself): the midd.
(cp. 691) would be more usual,
but poetry admits the active: 894
ψυχᾶς ἀμύνειν: *O. C.* 6 φέροντα =
φερόμενον.

482 ζῶντα, 'living,' i.e. opera-
tive, effectual; see on 45 ζώσας.
περιποτᾶται: the doom pronounced
by Apollo hovers around the
murderer as the οἰστρος around
some tormented animal: he can-
not shake off its pursuit. The
haunting thoughts of guilt are ob-
jectively imaged as terrible words
ever sounding in the wanderer's
ears.

483 f. The Chorus have de-
scribed the unknown murderer as
they imagine him—a fugitive in
remote places. They now touch
on the charge laid against Oedi-
pus,—but only to say that it lacks all
evidence. δεινὰ μὲν οὖν, 'Dreadly,

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) ταρασ-
σει could not mean *κινεῖ*, stirs up,
raises, dread questions: (2) δο-
κοῦντα, ἀποφάσκοντα are acc.
sing. masc., referring to με under-
stood. δοκοῦντα is not 'believ-
ing,' but 'approving.' Cp. *Ant.*
1102 καὶ ταῦτ' ἐπαινέεις καὶ δοκεῖς
παρεῖκαθεῖν; 'and you recommend
this course, and approve of yield-
ing?' 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.' *Od.* 11. 482
σεῖο δ', Ἀχιλλεῦ; | οὔτις ἀνὴρ προ-
πάροιθε μακάρτατος, οὔτ' ἄρ' ὀπίσ-
σω (nor will be hereafter).

487 ἢ Λαβδακίδαις ἢ τῷ Πολύ-
βου. A quarrel might have ori-
ginated with either house. This
is what the disjunctive statement
marks: since ἔκετο, 'had been
made,' implies 'had been provok-
ed.' But we see the same Greek
tendency as in the use of τε καὶ

5 ἡ τῷ Πολύβου νεῖκος ἔκειτ' οὔτε πάροιθέν ποτ'
 ἔγωγ' οὔτε ταυῦν πω
 ἔμαθον, πρὸς ὅτου δὴ <βασανίζων> βασάνῳ
 ἐπὶ τὰν ἐπίδαμον φάτιν εἰμ' Οἰδιπόδα Λαβδακί-
 δαις 495
 ἐπίκουρος ἀδήλων θανάτων.

ἀντ. β. ἀλλ' ὁ μὲν οὖν Ζεὺς ὃ τ' Ἀπόλλων ξυνετοὶ καὶ
 τὰ βροτῶν
 εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἢ γὰρ φέρε-
 ται, 500

where καὶ alone would be more natural: Aesch. *P. V.* 927 τό 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 ἐπ' 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 βασανίζων, 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 whereof'—'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 τινος ποτ' αἰτίας;

495 ἐπὶ φάτιν εἰμι, a phrase from war: it is unnecessary to

suppose tmesis: Her. 1. 157 στρατὸν ἐπ' ἑωυτὸν ἰόντα.

497 The gen. θανάτων after ἐπίκουρος is not objective, 'against' (as Xen. *Mem.* 4. 3. 7 πῦρ...ἐπίκουρον...ψύχους), but causal, 'on account of'; being softened by the approximation of ἐπίκουρος to the sense of τιμωρός: Eur. *El.* 135 ἔλθοις τῶνδε πόνων ἐμοὶ τῇ μελέῃ λυτήρ, | ...πατρὶ θ' αἰμάτων | ἐχθλοῦ ἐπίκουρος (= 'avenger'). The allusive plur. θανάτων is like αἰμάτων there, and δεσποτῶν θανάτοισι Aesch. *Ch.* 52: cp. above, 366 τοῖς φιλάτοις.

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 (ἀληθείης) that any mortal who essays to read the future attains to more than I do—i. e. to more than conjecture: though I admit that one man may excel another in the art of interpreting omens according to the general rules of augural lore (σοφία: cp. σοφὸς οἰωνοθέτας 484). The disquieted speaker clings to the negative argument: 'Teiresias is more likely to be right than a common man: still, it is not certain that he is right.'

500 πλέον φέρεται, achieves a better result,—deserves to be

κρίσις οὐκ ἔστιν ἀληθής· σοφία δ' ἂν σοφίαν
 παραμείψειεν ἀνὴρ.
 5 ἀλλ' οὐποτ' ἔγωγ' ἂν, πρὶν ἰδοίμ' ὀρθὸν ἔπος, μεμ-
 φομένων ἂν καταφαίην.
 φανερά γάρ ἐπ' αὐτῷ πτερόεσσ' ἦλθε κόρα
 ποτέ, καὶ σοφὸς ὤφθη βασάνῳ θ' ἀδύπολις· τῷ
 ἀπ' ἐμᾶς
 510 φρενὸς οὐποτ' ὀφλήσει 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 δόκων πάγχυ δευτερεῖα γῶν ὀσεσθαι, 'thinking that he was sure of the second place at least.'

504 παραμείψειεν: Eur. I. A. 145 μή τις σε λάθῃ | τροχάλοισιν ὄχοις παραμειψαμένη | ...ἀπήνη.

506 πρὶν ἰδοίμ' ὀρθὸν ἔπος, 'until I see the word made good.' After an optative of wish or hypothesis in the principal clause, πρὶν regularly takes optat.: Phil. 961 ὄλοιο μῆπω πρὶν μάθοιμ' εἰ καὶ πάλιν | γνώμην μετοίσεις. So after ὅπως, ὅστις, ἴνα, etc.: Aesch. Eum. 297 ἔλθοι... | ὅπως γένοιτο: Eur. Helen. 435 τίς ἂν...μόλοι | ὅστις διαγγελλεῖ. ὀρθόν: the notion is not 'upright,' established, but 'straight,'—justified by proof, as by the application of a rule: cp. Ar. Av. 1004 ὀρθῷ μετρήσω κανόνι προστιθείς: so below, 853, Ant. 1178 τοῦπος ὡς ἄρ' ὀρθὸν ἦνυσας.

507 καταφαίην: Arist. Metaphys. 3. 6 ἀδύνατον ἅμα καταφάναι καὶ ἀποφάναι ἀληθῶς. Defin. Plat. 413 C ἀλήθεια ἕξις ἐν καταφάσει καὶ ἀποφάσει.

508 πτερόεσσα....κόρα: the Sphinx having the face of a maiden, and the winged body of a lion: Eur. Phoen. 1042 ἃ πτεροῦσσα

παρθένος. See Appendix, Note 12 in larger edition.

510 βασάνῳ with ἀδύπολις only, which, as a dat. of manner, it qualifies with nearly adverbial force: commending himself to the city under a practical test,—i.e. ἐργῷ καὶ οὐ λόγῳ. Pind. Pyth. 10. 67 πειρώντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει | καὶ νόος ὀρθός 'an upright mind, like gold, is shown by the touchstone, when one assays it': as base metal τρίβῳ τε καὶ προσβολαῖς | μελαμπαγῆς πέλει | δικαιωθείς Aesch. Ag. 391. ἀδύπολις, in the sense of ἀνδάνων τῇ πόλει (cp. Pind. Nem. 8. 38 ἀστοῖς ἀδών): boldly formed on the analogy 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 ὑψίπολις is analogous, though not exactly similar, if it means ὑψηλὸς ἐν πόλει, and not ὑψηλὴν πόλιν ἔχων (like δικαῖοπολις=δικαίας πόλεις ἔχουσα, of Aegina, Pind. Pyth. 8. 22).

511 τῷ, 'therefore,' as II. I. 418 etc.: Plat. Theaet. 179 D τῷ τοι, ὦ φίλε Θεόδωρε, μάλλον σκεπτέον ἐξ ἀρχῆς. ἀπ', on the part of: Trach. 471 καπ' ἐμοῦ κτήσει χάριν.

ΚΡ. ἄνδρες πολῖται, δειν' ἔπη πεπυσμένος
κατηγορεῖν μου τὸν τύραννον Οἰδίπουν
πάρεϊμ' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς 515
ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπονθέναι
λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον,
οὔτοι βίου μοι τοῦ μακραίωνος πόθος,
φέρουντι τήνδε βάξιν. οὐ γὰρ εἰς ἀπλοῦν

513—862 ἐπεισόδιον δεύτερον, with κομμός (649—697). Oedipus upbraids Creon with having suborned Teiresias. The quarrel is allayed by Iocasta. As she and Oedipus converse, he is led to fear that he may unwittingly have slain Laius. 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.

515 ἀτλητῶν, 'indignant.' The verb ἀτλητέω, found only here, implies an active sense of ἀτλητος, *impatiens*: as μεμπτός, pass. in O. C. 1036, is active in *Trach.* 446. So from the *act.* sense of the verbal adj. we find ἀλαστέω, ἀναισθητέω, ἀναισχυντέω, ἀνελπιστέω, ἀπρακτέω.

516 πρὸς γ' ἐμοῦ, from *me*, whatever others may have done. The weak correction πρὸς τί μου was prompted by the absence of *τι* with φέρον: but cp. Aesch. *Ag.* 261 σὺ δ' εἰτε (v. l. εἰ τι) κεδνὸν εἴτε μὴ πεπυσμένη: Plat. *Soph.* 237 c χαλεπὸν ἤρου: *Meno* 97 E τῶν ἐκείνου ποιημάτων λελυμένον μὲν ἐκτῆσθαι οὐ πολλῆς τινας ἀξίον ἐστι τιμῆς.

517 εἴτε is omitted before λόγοισιν: Pind. *Pyth.* 4. 78 ξείνος αἰτ' ὦν ἀστός: *Trach.* 236 πατρώας εἴτε βαρβάρου. φέρον: 519 φέροντι: 520 φέρει: such repetitions are not rare in the best Greek and Latin writers. Cp. 1276, 1278 (ὁμοῦ), Lucr. 2. 54—59 *tenebris—tenebris—tenebras*.

518 βίου τοῦ μακρ.: *Ai.* 473 τοῦ μακροῦ χρήζειν βίου: O. C. 1214 αἱ μακραὶ | ἀμέραι, where the art. refers to the normal span of human life;—'my full term of years.' For βίος μακραίων cp. *Trach.* 791 δυσπάρεινον λέκτρον.

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 (*ιδίᾳ*). It touches him also in relation to the State (*κοινῇ*), since treachery to his kinsman would be treason to his king. Hence it 'has the largest scope' (φέρει εἰς μέγιστον), bearing on the *sum* of his relations as man and citizen. The thought is, ἡ ζημία οὐχ ἀπλῇ ἐστὶν ἀλλὰ πολυειδής (cp. Plat. *Phaedr.* 270 D ἀπλοῦν ἢ πολυειδές

ἡ ζημία μοι τοῦ λόγου τούτου φέρει,
 ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,
 κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι. 520

ΧΟ. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦννεδος τάχ' ἂν
 ὀργῇ βιασθὲν μᾶλλον ἢ γνώμῃ φρενῶν.

ΚΡ. τοῦ πρὸς δ' ἐφάνθη ταῖς ἐμαῖς γνώμαις ὅτι 525
 πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;

ΧΟ. ἡνδᾶτο μὲν τάδ', οἶδα δ' οὐ γνώμῃ τίνι.

ΚΡ. ἐξ ὀμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενὸς

ἐστίν): but the proper antithesis to ἀπλῇ is merged in the comprehensive μέγιστον.

522 εἰ κεκλήσομαι, 'if I am to have the name of...' The tense implies a permanent appellation.

523 ἀλλ' ἦλθε τάχ' ἂν: 'would perhaps have come' (if he had been in a hasty mood at the moment); a softened way of saying, 'probably came.' ἂν with ἦλθε: cp. *O. C.* 964 θεοὶς γὰρ ἦν οὕτω φίλον | τάχ' ἂν τι μνηίουσιν 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 ἂν belongs to ἦν, and could not go with μνηίουσιν, any more than here with βιασθὲν. τάχα, as = 'perhaps,' is commonest with optat. and ἂν, but occurs also with simple indic., as *Phil.* 305 τάχ' οὖν τις ἄκων ἔσχε: *Plat. Legg.* 711 Α υμῖς δὲ τάχα οὐδὲ τεθέασθε. We cannot take τάχ' ἂν as = 'perhaps,' and treat ἦλθε as a simple indic. In *Plat. Phaedr.* 265 Β τάχα δ' ἂν καὶ ἄλλοσε παραφερόμενοι is explained by an ellipse of a verb. Such a neutralisation of ἂν 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 ἂν κατακάνοιεν). But the form of the Greek sentence, by putting ἦλθε first, was able to suggest the vir-

tual equivalence here of the conditional ἦλθεν ἂν to a positive ἦλθε. Cp. the use of the optat. with ἂν in mild assertion of probable fact: εἴησαν δ' ἂν οὗτοι Κρήτες, *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 ποίμνας βουστάσεις τε πρὸς πατρός: *Theb.* 185 βρέτη πεσοῦσας πρὸς πολιισούχων θεῶν. Cp. *Il.* 24. 617 θεῶν ἐκ κήδεα πέσσει. ἐφάνθη, 'was set forth' (for the first time). Who originated the story which Oedipus repeated? Cp. below, 848: *Antig.* 620 σοφία γὰρ ἐκ τοῦ | κλεινὸν ἔπος πέφανται: *Trach.* 1 λόγος μὲν ἔστ' ἀρχαῖος ἀνθρώπων φανεί.

527 ἡνδᾶτο: 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 ὀμμάτων δ' ὀρθῶν τε gives a fuller emphasis than the v. l. ἐξ ὀμμάτων ὀρθῶν δέ: when δ' had been omitted, τε was naturally changed to δέ. The

κατηγορεῖτο τοῦπίκλημα τοῦτό μου;
 ΧΟ. οὐκ οἶδ'· ἃ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὀρώ. 530
 αὐτὸς δ' ὅδ' ἤδη δωμάτων ἕξω περᾶ.

[OEDIPUS enters from the palace, by the central doors.]

ΟΙ. οὗτος σύ, πῶς δεῦρ' ἦλθες; ἢ τοσόνδ' ἔχεις
 τόλμης πρόσωπον ὥστε τὰς ἐμὰς στέγας
 ἵκου, φονεὺς ὦν τοῦδε τάνδρὸς ἐμφανῶς
 ληστής τ' ἐναργῆς τῆς ἐμῆς τυραννίδος; 535
 φέρ' εἰπὲ πρὸς θεῶν, δειλίαν ἢ μωρίαν
 ἰδὼν τιν' ἐν μοι ταῦτ' ἐβουλεύσω ποιεῖν;
 ἢ τοῦργον ὡς οὐ γνωριοῖμί σου τόδε

place of τε (as to which both verse and prose allowed some latitude) is warranted, since δμμάτων-ὀρθῶν opposed to ὀρθῆς-φρενός forms a single notion. ἕξ='with': *El.* 455 ἐξ ὑπερτέρας χερσός, *Trach.* 875 ἐξ ἀκινήτου ποδός. δμμάτων ὀρθῶν: cp. 1385: *Ai.* 447 κεί μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι | γνώμης ἀπῆξαν τῆς ἐμῆς: *Eur. H. F.* 931 (when the frenzy comes, on Heracles), ὁ δ' οὐκέθ' αὐτὸς ἦν, | ἀλλ' ἐν στροφαῖσιν ὀμμάτων ἐφθαρμένος, κ.τ.λ.

530 οὐκ οἶδ'. 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 οὗτος σύ: cp. 1121: *Eur. Hec.* 1280 οὗτος σύ, μαίνει καὶ κακῶν ἐρᾶς τυχεῖν; where οὗτος, σὺ μαίνει is impossible. τοσόνδε τόλμης-πρόσωπον ('a front so bold'), like τοῦμὸν φρενῶν-ὄνειρον (*El.* 1390), νεῖκος-ἀνδρῶν ξύναιμον (*Ant.* 793).

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

535 τῆς ἐμῆς closely follows

τοῦδε τάνδρὸς, as in *Ai.* 865 μυθήσομαι immediately follows *Alas* 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 ἐμοι. But when a tribrach holds the second place in a tragic senarius, we usually find that (a) the tribrach is a single word, as *Phil.* 1314 ἦσθην | πατέρα | τὸν ἀμὸν εὐλογοῦντά σε: or (b) there is a caesura between the first and the second foot, as *Eur. Tro.* 496 τρυχηρὰ περὶ | τρυχηρὸν εἰμένην χροά. With ἐν ἐμοι (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 ἐμοι versus μοι the authority of our mss. is not weighty. ἰδὼν...ἐν: prose would say ἐνιδῶν, either with or without ἐν (*Thuc.* 1. 95: ὅπερ καὶ ἐν τῷ Πανσανίῳ ἐνείδον: 3. 30 ὁ...τοῖς πολεμοῖς ἐνορών): cp. *Her.* 1. 37 οὔτε τινὰ δειλίην παριδῶν μοι (remarked in me) οὔτε ἀθυμίην.

538 ἢ τοῦργον κ.τ.λ. Supply νομίσας or the like from ἰδὼν: 'thinking that either I would not see...or would not ward it off':

δόλω προσέρπον, ἢ οὐκ ἀλεξοίμην μαθών;
 ἄρ' οὐχὶ μῶρόν ἐστι τοῦ γχείρημά σου,
 ἄνευ τε πλήθους καὶ φίλων τυραννίδα
 θηρᾶν, ὃ πλήθει χρήμασιν θ' ἀλίσκεται;

ΚΡ. οἶσθ' ὡς ποίησον; ἀντὶ τῶν εἰρημένων

540

an example of what Greek rhetoric called *χιασμός* (from the form of X), since the first clause corresponds with *μωρία* and the second with *δειλία*. *γνωριοίμην*. 'Futures in -ίσω 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 -ίω 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 *Il.* 10. 331 ἀγλαΐεσθαι, cp. Monro, *Hom. Gram.* § 63) and in Herodotus (as 8. 68 ἀτρεμύν, besides about ten other examples in Her.). On the whole, the general evidence in favour of *γνωριοίμην* decidedly outweighs the preference of our MSS. for *γνωρίσοιμην* in this passage.

539 ἢ οὐκ. The *κούκ* of the MSS. cannot be defended here—where stress is laid on the dilemma of *δειλία* or *μωρία*—by instances of ἢ...τε carelessly put for ἢ...ἢ in cases where there is no such sharp distinction of alternatives: as *Il.* 2. 289 ἢ παῖδες νεαρὸι χῆραί τε γυναῖκες: Aesch. *Eum.* 524 ἢ πόλις βροτὸς θ' ὁμοίως. ἀλεξοίμην. This future has the support of the best MSS. in Xen. *An.* 7. 7. 3 οὐκ ἐπιτρέψομεν...ὡς πολεμίους ἀλεξόμεθα: and of grammarians, Bekk. *Anecd.* p. 415: the aorist ἀλέξει, ἀλέξασθαι also occurs. These forms are prob. not from the stem ἀλέξ (whence present ἀλέξω, cp. ἀέξω, ὀδάξω) but

from a stem ἀλκ with unconsciously developed ε, making ἀλεκ (cp. ἀλ-αλκον): see Curtius, *Verb*, II. 258, Eng. tr. 445. Homer has the fut. ἀλεξήσω, and Her. ἀλεξήσομαι.

541 πλήθους, 'numbers,' refers to the rank and file of the aspirant's following,—his popular partisans or the troops in his pay; φίλων, to his powerful connections,—the men whose wealth and influence support him. Thus (542) χρήμασιν is substituted for φίλων. 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 δ, 'a thing which,' marking the general category in which the τυραννίς is to be placed: cp. Xen. *Mem.* 3. 9. 8 φθόνον δὲ σκοπῶν ὅτι ἐστίν. So the neut. adj. is used, Eur. *Hipp.* 109 τερπνόν...|τράπεζα πλήρης: Eur. *Hel.* 1687 γνώμης, ὃ πολλὰς ἐν γυναιξίν οὐκ ἐνι.

543 οἶσθ' ὡς ποίησον; '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 οἶσθ' ὡς δεῖ σε ποιῆσαι; or οἶσθ' ὡς σε κελεύω ποιῆσαι; the anxious haste of the speaker substitutes an abrupt imperative: οἶσθ' ὡς ποίησον; 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 οἶσθ' οὖν δ

- ἴσ' ἀντάκουσον, κᾶτα κρίν' αὐτὸς μαθών.
ΟΙ. λέγειν σὺ δεινός, μανθάνειν δ' ἐγὼ κακός 545
 σου· δυσμενῇ γὰρ καὶ βαρύν σ' εὕρηκ' ἐμοί.
ΚΡ. τοῦτ' αὐτὸ νῦν μου πρώτ' ἀκουσον ὡς ἐρῶ.
ΟΙ. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἰ κακός.
ΚΡ. εἴ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
 εἶναι τι τοῦ νοῦ χωρίς, οὐκ ὀρθῶς φρονεῖς. 550
ΟΙ. εἴ τοι νομίζεις ἄνδρα συγγενῇ κακῶς
 δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
ΚΡ. ξύμφημί σοι ταῦτ' ἔνδικ' εἰρήσθαι. τὸ δὲ
 πάθημ' ὅποιον φῆς παθεῖν δίδασκέ με.
ΟΙ. ἔπειθες, ἢ οὐκ ἔπειθες, ὡς χρεῖή μ' ἐπὶ 555
 τὸν σεμνόμαντιν ἄνδρα πέμψασθαι τινα;

δράσεις; *Med.* 600 οἴσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ; so with the 1st pers., *I. T.* 759 ἀλλ' οἴσθ' ὁ δρᾶσω; (2) a periphrasis: Eur. *Suppl.* 932 ἀλλ' οἴσθ' ὁ δρᾶν σε βούλομαι τούτων περὶ; 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 οἴσθά νυν ἃ μοι γενέσθω=ἃ δεῖ γενέσθαι μοι: Ar. *Ach.* 1064 οἴσθ' ὡς ποιεῖτω=ὡς δεῖ ποιεῖν αὐτήν. The theory of a transposition (ποίησον, οἴσθ' ὡς, like Plaut. *Rud.* 3. 5. 18 *tange, sed scin 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 χορὴν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην | ὅστις πέρα πράσσειν γε τῶν νόμων θέλει, | κτείνειν· τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολὺ.

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 κῆρυξ (αὐδῶ—αὐδῶ—τραχύς—τράχυν', *Theb.* 1042 f.). An accent of rising passion is similarly given to the dialogue between Menelaus and Teucer (*Ai.* 1142 ἤδη ποτ' εἶδον ἄνδρ' ἐγώ—1150 ἐγὼ δέ γ' ἄνδρ' ὅπωπα). Aristophanes parodies this style, *Ach.* 1097 ΛΑΜΑΧΟΣ. παῖ, παῖ, φέρ' ἔξω δεῦρο τὸν γύλιον ἐμοί. ΔΙΚΑΙΟΠΟΛΙΣ. παῖ, παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί.

549 κτῆμα: cp. *Ant.* 1050 ὅσῳ κράτιστον κτημάτων εὐβουλα.

555 ἢ οὐκ: Aesch. *Theb.* 100 ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον; *Od.* 4. 682 ἢ εἰπέμεναι δμῶησιν Ὀδυσσῆος θέλιοι. Such 'synthesis' points to the rapidity and ease of ancient Greek pronunciation: see J. H. H. Schmidt, *Rhythmik und Metrik* § 3 (p. 9 of Eng. tr. by Prof. J. W. White).

556 τὸν σεμνόμαντιν ἄνδρα, 'that reverend seer.' While such words as ἀριστόμαντις, ὀρθόμαντις are seriously used in a good sense, σεμνόμαντις refers ironically to a solemn manner: cp. σεμνολογεῖν,

ΚΡ. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευμάτι.

ΟΙ. πόσον τιν' ἤδη δῆθ' ὁ Λαῖος χρόνον

ΚΡ. δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.

ΟΙ. ἄφαντος ἔρρει θανασίμῳ χειρώματι;

560

ΚΡ. μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι.

ΟΙ. τότε οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;

ΚΡ. σοφός γ' ὁμοίως καὶ ἴσου τιμώμενος.

ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότε ἐν χρόνῳ;

ΚΡ. οὐκ οὖν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας.

565

ΟΙ. ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε;

ΚΡ. παρέσχομεν, πῶς δ' οὐχί; κούκ ἠκούσαμεν.

ΟΙ. πῶς οὖν τότε οὗτος ὁ σοφὸς οὐκ ἠῦδα τάδε;

σεμνοπροσωπεῖν, σεμνοπανούργος, σεμνοπαράσιτος, etc.

557 αὐτός: '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 αὐτός εἰμι καὶ οὐκ ἐξίσταμαι: though he adds it in 3. 38 ἐγὼ μὲν οὖν ὁ αὐτός εἰμι 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 ἄφαντος κ.τ.λ. 'was swept from men's sight by a deadly violence.' χειρώματι, deed of a (violent) hand: Aesch. *Theb.* 1022 τυμβόχοα 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 θανούσης εὐμαροῦς χειρώματος): Soph. uses it only here (though he has δυσχειρώμα *Ant.* 126): Eur. never.

561 μακροὶ 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; μακροὶ 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 ὀλιγαρχίαις καὶ ταῖς δημοκρατίαις (meaning, the administrators thereof): Plat. *Phaed.* 59 A ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων: Legg. 762 A τῶν ἐν ταῖς γεωργίαις: *Protag.* 317 C (Protagoras of himself as a σοφιστής) πολλὰ γε ἔτη ἤδη εἰμι ἐν τῇ τέχνῃ.

565 οὐδαμοῦ with ἐστῶτος πέλας, 'when I was standing anywhere near'; but equivalent in force to, 'on any occasion when I was standing near': cp. *Al.* 1281 δν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί.

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 δικαίαν χάριν παρασχεῖν παθόν. For παρέσχομεν after ἔσχετε cp. 133 ἐπαξίως...ἀξίως: 575 μαθεῖν...570 ἐκμάνθαν'.

- ΚΡ. οὐκ οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.
 ΟΙ. τοσόνδε γ' οἴσθα καὶ λέγοις ἂν εὖ φρονῶν. 570
 ΚΡ. ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἄρνήσομαι.
 ΟΙ. ὀθούνεκ', εἰ μὴ σοὶ ξυνήλθε, τὰς ἐμὰς
 οὐκ ἂν ποτ' εἶπε Λαίου διαφθοράς.
 ΚΡ. εἰ μὲν λέγει τάδ', αὐτὸς οἴσθ'· ἐγὼ δὲ σοῦ
 μαθεῖν δικαίῳ ταῦθ' ἄπερ κάμου σὺ νῦν. 575
 ΟΙ. ἐκμάνθαν'· οὐ γὰρ δὴ φονεὺς ἀλώσομαι.
 ΚΡ. τί δῆτ'; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;
 ΟΙ. ἀρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.
 ΚΡ. ἄρχεις δ' ἐκείνῃ ταῦτ' αἰσῶν ἴσον νέμων;
 ΟΙ. ἂν ἡ θέλουσα πάντ' ἐμοῦ κομίζεται. 580
 ΚΡ. οὐκ οὖν ἴσούμαι σφῶν ἐγὼ δυοῖν τρίτος;

570 **τοσόνδε γ'.** If we read **τὸ σὸν δέ γ'** with the majority of the MSS., the coarse and blunt **τὸ σὸν** would destroy the edge of the sarcasm. Nor would **τὸ σὸν** consist so well with the calm tone of Creon's inquiry in 571. **τοσόνδε** does not need **δέ** after it, since **οἴσθα** is a mocking echo of **οἶδα**. Cp. Eur. *I. T.* 554 OP. **παῦσαι νῦν ἤδη, μηδ' ἐρωτήσης πέρα.** IF. **τοσόνδε γ', εἰ ἤν τοῦ τάλαιπύρου δάμαρ. εὖ φρονῶν,** 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.' **ξυνήλθε:** Ar. *Eg.* 1300 **φασιν ἀλλήλαις συνελθεῖν τὰς τριῆρεις ἐς λόγον,** 'the triremes laid their heads together': *ib.* 467 **ἰδίᾳ δ' ἐκεῖ τοῖς Λακεδαιμονίοις ξυγγίγνεται. οὐκ ἂν εἶπε τὰς ἐμὰς Λαίου διαφθοράς,** 'he would never have named *my* slaying of Laius,' = **οὐκ ἂν εἶπεν ὅτι ἐγὼ Λαίου διέφθειρα,** but with a certain bitter force added;—'we should never have heard a word of this slaying of Laius by me.' Soph. has purposely chosen a turn

of phrase which the audience can recognise as suiting the fact that Oed. *had* slain Laius. For **διαφθοράς** instead of a clause with **διαφθεῖρειν**, cp. Thuc. i. 137 **γράφας τὴν ἐκ Σαλαμῖνος προάγγελσιν τῆς ἀναχωρήσεως καὶ τὴν τῶν γεφυρῶν...οὐ δίδλυσιν.**

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

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

577 **γήμας ἔχεις:** simply, I think, = **γεγάμηκας**, though the special use of **ἔχειν** (*Od.* 4. 569 **ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἔσσι**) might warrant the version, 'hast married, and hast to wife.'

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

580 **ἡ θέλουσα:** cp. 126, 274, 747.

581 **τρίτος:** marking the completion of the lucky number, as *O. C.* 8, *Ai.* 1174, Aesch. *Eum.* 759

ΟΙ. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.

ΚΡ. οὐκ, εἰ διδοίης γ' ὥς ἐγὼ σταντῶ λόγον.

σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς

ἄρχειν ἐλέσθαι ξὺν φόβοισι μᾶλλον ἢ 585

ἄτρεστον εὐδοντ', εἰ τὰ γ' αὐθ' ἔξει κράτη.

ἐγὼ μὲν οὖν οὐτ' αὐτὸς ἰμείρων ἔφυν

τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,

οὐτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.

νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω, 590

εἰ δ' αὐτὸς ἦρχον, πολλὰ κὰν ἄκων ἔδρων.

πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν

ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυν ;

οὐπω τοσοῦτον ἡπατημένος κυρῶ

ὥστ' ἄλλα χρήζειν ἢ τὰ σὺν κέρδει καλὰ. 595

νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται,

(τρίτου | Σωτήρος): parodied by Menander, (*Sentent.* 231) θάλασσα καὶ πῦρ καὶ γυνὴ τρίτον κακόν.

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 διδοίης λόγον: Her. 3. 25 λόγον ἐωτῶ δοὺς δι...ἐμελλε κ.τ.λ. 'on reflecting that,' etc.: [Dem.] or. 45 § 7 (the speech prob. belongs to the time of Dem.) λόγον δ' ἐμαντῶ διδοὺς εὐρίσκω κ.τ.λ. Distinguish the *plur.* in Plato's ποικίλη ποικίλους ψυχῇ...διδοὺς λόγους, applying speeches (*Phaedr.* 277 C).

587 οὐτ' αὐτὸς would have been naturally followed by οὐτ' ἄλλω παραινοίμ' ἂν, but the form of the sentence changes to οὐτ' ἄλλος (ἰμείρει).

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 ἐκέλευθ δ' αὐτῇ ἡ χώρα δῶρον ἐκ βασιλέως ἐδόθη. φέρω=φέρομαι, as O. C.

6 etc.

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

594 οὐπω, ironical: see on 105: ἡπατημένος, 'misguided.'

595 τὰ σὺν κέρδει καλὰ: honours which bring substantial advantage (real power and personal comfort), as opp. to honours in which outward splendour is joined to heavier care. *El.* 61 δοκῶ μὲν, οὐδὲν ῥῆμα σὺν κέρδει κακόν: 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 ἀνάξια γὰρ πᾶσιν εἶστε δυστυχεῖν, all deem you undeserving of misfortune: Ar. *Vu.* 445 πᾶσι νικᾶν τοῖς κριταῖς | καὶ τοῖς θεαταῖς πᾶσι. The phrase has been suggested by χαίρέ μοι, but refers to the meaning rather than to the form of the greeting: i.e. πᾶσι χαίρω is not to be regarded as if it meant literally, 'I have the

νῦν οἱ σέθεν χρήζοντες ἐκκαλοῦσί με·
 τὸ γὰρ τυχεῖν αὐτοῖσι πᾶν ἐνταῦθ' ἔνι.
 πῶς δῆτ' ἐγὼ κεῖν' ἂν λάβοιμ' ἀφελὺς τάδε;
 οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 600

word χαῖρε 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 πᾶσι 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 Fruor, domusque civium coetu viget*. In Greek tragedy the king or some great person is often thus called forth. Cp. Aesch. *Cho.* 653: Orestes summons an *olkétes* by knocking at the *ἐρκεία* πύλη, and, describing himself as a messenger, says—ἐξελθέτω τις δωμάτων τελεσφόρος | γυνὴ τόπαρχος,—when Clytaemnestra herself appears. So in Eur. *Bacch.* 170 Teiresias says—τίς ἐν πύλαισι Κάδμου ἐκκαλεῖ δόμων; 'where is there a servant at the doors to call forth Cadmus from the house?'—ἴτω τις, εἰσάγγελλε Τειρεσίας ὅτι | ζητεῖ νιν: then Cadmus comes forth. The active ἐκκαλεῖν is properly said (as there) of him who takes in the message, the middle ἐκκαλεῖσθαι of him who sends it in: Her. 8. 19 στὰς ἐπὶ τὸ συνέριον ἐξεκαλέετο Θεμιστοκλῆα.

598 τὸ γὰρ τυχεῖν κ.τ.λ.

'since therein is all their hope of success.' τὸ...τυχεῖν *sc.* ὡς χρήζουσιν. The reading ἅπαντ', 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 αὐτοῖσι was corrupted into αὐτοῖς, πᾶν was changed into ἅπαν, as it is in L. ἐνταῦθα = ἐν τῷ ἐκκαλεῖν με, in gaining my ear: cp. *O. C.* 585 ἐνταῦθα γάρ μοι κείνα συγκομίζεται, in this boon I find those comprised.

599 πῶς δῆτ'. Cp. Her. 5. 106 (Histiaeus to Darius) βασιλεῦ, κοῖον ἐφθέγγασ' ἔπος; ἐμὲ βουλευσάι πρήγμα ἐκ τοῦ σοῦ τι ἡ μέγα ἤσμεκρον ἐμελλε λυπηρὸν ἀνασχῆσαι; τί δ' ἂν ἐπιδιζήμενος ποίειμι ταῦτα; τεῦ δὲ ἐνδεῆς ἔων, τῷ πάρα μὲν πάντα ὄσα περ σοί, πάντων δὲ πρὸς σέο βουλευμάτων ἐπακούειν ἀξιεῦμαι;

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, καλῶς φρονῶν means 'alive to its own highest good,' and not merely to such self-interest as that of which Creon has spoken, then the statement has no strict connection with what precedes: it becomes a new argument of a different order, which might be illustrated from Plato's κακὸς ἑκὼν οὐδεὶς. 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.'

ἀλλ' οὐτ' ἐραστῆς τῆσδε τῆς γνώμης ἔφυν
οὐτ' ἂν μετ' ἄλλου δρώοντος ἂν τλαίην ποτέ.
καὶ τῶνδ' ἔλεγχον τοῦτο μὲν Πυθῶδ' ἰὼν
πεύθου τὰ χρησθέντ', εἰ σαφῶς ἠγγειλά σοι·
τοῦτ' ἄλλ', ἔάν με τῷ τερασκόπῳ λάβης 605
κοινῇ τι βουλευσάντα, μὴ μ' ἀπλῇ κτάνης
ψήφῳ, διπλῇ δέ, τῇ τ' ἐμῇ καὶ σῇ, λαβών.
γνώμῃ δ' ἀδήλῳ μὴ με χωρὶς αἰτιῶ.
οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς. 610
φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω
καὶ τὸν παρ' αὐτῷ βίοτον, ὃν πλείστον φιλεῖ.
ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς, ἐπεὶ
χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος,
κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ. 615

603 Ἐλεγχον, accus. in apposition with the sentence: Eur. *H. F.* 57 ἡ δυσπραξία | ἧς μήποθ', ὅστις καὶ μέσως εὐνοὺς ἐμοί, | τύχοι, φίλων ἔλεγχον ἀψευδέστατον.

605 τοῦτ' ἄλλο = τοῦτο δέ. Soph. has τοῦτο μὲν irregularly followed by τοῦτ' αὖθις (*Ant.* 165), by εἴτα (*Ph.* 1345), by δέ (*Ai.* 670, *O. C.* 440). τῷ τερασκόπῳ. This title (given to Apollo, Aesch. *Eum.* 62) has sometimes a shade of scorn, as when it is applied by the mocking Pentheus to Teiresias (Eur. *Bacch.* 248), and by Clytaemnestra to Cassandra (Aesch. *Ag.* 1440).

606 μὴ μ' ἀπλῇ...διπλῇ δέ, 'slay me, by the sentence not of one mouth but of twain.'

608 γνώμῃ δ'...αἰτιῶ, 'but make me not guilty in a corner on an unproved surmise.' χωρὶς, 'apart': i.e. solely on the strength of your own guess (γνώμῃ ἀδηλος), 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 B μὴ ὑγίει ψυχῇ συνοικεῖν. φιλεῖ sc. τις, supplied from αὐτῷ: Hes. *Op.* 12 τὴν μὲν κεν ἐπαυήσειε νοήσας—ἡ δ' ἐπιμωμητή.

614 χρόνος: cp. Pind. fr. 132 ἀνδρῶν δικαίων χρόνος σωτὴρ ἄριστος: *Olympt.* 11. 53 ὁ τ' ἐξελέγχων μόνος | ἀλάθειαν ἐτήτυμον | χρόνος.

615 κακὸν δέ: 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 φθονεροί): στάθμας δέ τινος ἐλκόμενοι | περισσᾶς ἐνέπαξαν ἔλκος ὀδυναρὸν ἐξ πρόσθε καρδίᾳ, | πρὶν ὅσα φροντίδι μητιονταὶ τυχεῖν. *Ant.* 493 φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρήσθαι κλοπεύς | τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων.

- ΧΟ. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,
 ἄναξ· φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.
- ΟΙ. ὅταν ταχύς τις οὐκ ἐπιβουλεύων λάθρα
 χωρῇ, ταχὺν δεῖ καμὲ βουλεύειν πάλιν.
 εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν 620
 πεπραγμέν' ἔσται, τὰμὰ δ' ἡμαρτημένα.
- ΚΡ. τί δῆτα χρήξεις; ἡ με γῆς ἔξω βαλεῖν;
 ΟΙ. ἥκιστα· θνήσκειν οὐ φυγεῖν σε βούλομαι
 ὡς ἂν προδείξῃς οἷόν ἐστι τὸ φθονεῖν.
- ΚΡ. ὡς οὐχ ὑπέλιξον οὐδὲ πιστεύσων λέγεις; 625

617 The infin. φρονεῖν is like an accus. of respect (e.g. βουλῇ) construed with both adjectives: 'in counsel, the quick are not sure.' Cp. Thuc. I. 70 ἐπινοῆσαι δέξαις.

618 ὅταν ταχύς 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 πως. *Αἰ.* 1266 φεῦ, τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς | χάρις διαρρεῖ, *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 προδείξῃς οἷόν ἐστι 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. 382). *Ant.* 1242 δείξας ἐν ἀνθρώποις τὴν δυσβουλίαν | ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν. *Εἰ.* 1382 καὶ δεῖξον ἀνθρώποις τὰπιτίμια | τῆς δυσσεβείας οἷα δωροῦνται θεοί. For the *tone* of the threat, cp. also *Ant.* 308, 325, *Tr.* 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 ὡς ἂν, in order that: as *Phil.* 825 ὡς ἂν εἰς ὕπνον πέσῃ.

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

3. We might now transpose 625 and 624, since οὐ γὰρ φρονούντά σ' εὖ 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 οὐ γὰρ με πείθεις οὐνεκ' οὐκ ἀπιστος εἶ: 'no, for thou persuadest me not that thou art worthy of belief.' The fact of the next verse, our 626, also beginning with οὐ γὰρ may have led

ΟΙ. * * * * *
 ΚΡ. οὐ γὰρ φρονούντά σ' εὖ βλέπω. ΟΙ. τὸ γοῦν ἐμόν.
 ΚΡ. ἀλλ' ἐξ ἴσου δεῖ καμόν. ΟΙ. ἀλλ' ἔφυς κακός.
 ΚΡ. εἰ δὲ ξυνίης μηδέν; ΟΙ. ἀρκτέον γ' ὅμως.
 ΚΡ. οὗτοι κακῶς γ' ἄρχοντος. ΟΙ. ὦ πόλις πόλις.
 ΚΡ. καμοὶ πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ. 630
 ΧΟ. παύσασθ', ἀνακτες· καιρίαν δ' ὑμῖν ὀρώ
 τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην, μεθ' ἧς
 τὸ νῦν παρεστὸς νεῖκος εὖ θέσθαι χρεών.

[IOCASTA enters from the palace by the central doors. She wears a long under-robe reaching to the ground (πέπλος ποδήρης), and over this an ἱμάτιον: both are of rich texture and colour. On her head is a crown.]

ΙΟΚΑΣΤΗ.

τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσιν
 γλώσσης ἐπήρασθ'; οὐδ' ἐπαισχύνεσθε, γῆς 635
 οὕτω νοσοῦσης, ἴδια κινοῦντες κακά;
 οὐκ εἰ σύ τ' οἴκους σύ τε, Κρέον, κατὰ στέγας,
 καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;

to the loss by causing the copyist's eye to wander. The echoed οὐ γὰρ would suit angry dialogue: cp. 547, 548 ΚΡ. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἀκουσον ὡς ἐρῶ. ΟΙ. τοῦτ' αὐτὸ μὴ μοι φράξ'.

628 ἀρκτέον = δεῖ ἄρχειν, one must rule: cp. *Ant.* 677 ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις. Isocr. or. 14 § 10 οὐ τῶν ἄλλων αὐτοῖς ἀρκετόν (they ought not to rule over others) ἀλλὰ πολὺ μᾶλλον Ὀρχομενίους φόρον οἰστέον. In Plat. *Tim.* 48 B ἀρτέον = δεῖ ἄρχεσθαι, one must begin; in *Al.* 853 ἀρτέον τὸ πρᾶγμα = must be begun.

629 ἄρχοντος, when one rules. ἀρτέον being abstract, 'it is right to rule,' there is no harshness in the gen. absol. with τινός understood (cp. 612), which is equivalent to ἐάν τις ἄρχῃ: cp. Dem. or. 6 § 20 λέγοντος ἂν τινος πιστεῦσαι οἴσθε; 'think you that, if any

one had said it, they would have believed?' = οἴσθε, εἰ τις ἔλεγε, πιστεῦσαι ἂν (αὐτούς); ὦ πόλις πόλις: here, an appeal ('Hear him, Thebes!'): in Attic comedy, an exclamation like *o tempora, o mores*: Blaydes cp. Eupolis *arr.* Athen. 424 B ὦ πόλις, πόλις | ὡς εὐτυχῆς 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 οἴκους (the king's palace), acc. after εἰ (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

- ΚΡ. ὅμαιμε, δεινά μ' Οἰδίπους ὁ σὸς πόσις
 δυοῖν δίκαιοι δρᾶν ἀποκρίνας κακοῖν, 640
 ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτείνειν λαβῶν.
 ΟΙ. ξύμφημι· δρῶντα γάρ νιν, ὦ γύναι, κακῶς
 εἵληφα τοῦμόν σῶμα σὺν τέχνῃ κακῇ.
 ΚΡ. μή νυν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι
 δέδρακ', ὀλοίμην, ὦν ἐπαιτιᾶ με δρᾶν. 645
 ΙΟ. ὦ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε,
 μάλιστα μὲν τόνδ' ὄρκον αἰδεσθεῖς θεῶν,

grief,' the grief which is as nothing (*El.* 1166 δέξα... | τὴν μὴ δὲν ἐς τὸ μηδέν): εἰς μέγα φέρειν, make into a great matter: cp. *Phil.* 259 νόσος | αἰετὴ τέθλε κάπ' ἐμείζον ἐρχεται.

640 The reading in the text is my own correction. The MSS. give δρᾶσαι δίκαιοι δυοῖν ἀποκρίνας κακοῖν, the only extant example of δυοῖν scanned as one syllable, though in the tragic poets alone the word occurs more than 50 times. Synizesis of υ is rare in extant Greek poetry: Pind. *Pyth.* 4. 225 γενυῶν: *Anthol.* 11. 413 (epigram by Ammianus, 1st century A.D.) ὤκιμον, ἡδύσμον, πήγα-νον, ἀσπάραγος. Eur. *I. T.* 970 ὄσαι δ' Ἐρινῶν οὐκ ἐπελσθησαν νόμῳ, and *ib.* 1456 οἰστροῖς Ἐρινῶν, where most editors write Ἐρινῶν, as *ib.* 299 Ἐρινῶς (acc. plur.). Hes. *Scut.* 3 Ἠλεκτρῶνος. It might be rash to say that Soph. could not have used δυοῖν as a monosyllable; for he has used the ordinary synizesis in a peculiarly bold way, *Ai.* 1129 μὴ νυν ἀτίμα θεοῖς θεοῖς σεσωμένος: but at least it moves the strongest suspicion. ἀποκρίνας, on the other hand, seems genuine. ἀποκρίνειν is properly *seccernere*, to set apart: e.g. γῆν (Plat. *Rep.* 303 D): or to select: id. *Legg.* 946 Α πλῆθει τῶν ψήφων ἀποκρίναντας, 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 δυοῖν Elms. proposed τοῖνδ' or τοῖνδέ γ': Herm., τοῖνδ' ἐν. I should rather believe that δρᾶν was altered into δρᾶσαι by a grammarian who looked to ἀπῶσαι, κτείνειν, and perh. also sought a simpler order. But for pres. inf. combined with aor. infin. cp. 623 θνήσκειν...φυγεῖν: *Ant.* 204 μήτε κτερίζειν μήτε κωκυ-σαι. See also *O. G.* 732 ἦκα γὰρ οὐχ ὥς δρᾶν τι βουληθείς, where in prose we should have expected δρᾶσαι. The quantity of ἀποκρί-νας is supported by Aesch. *P. V.* 24 ἀποκρύψει: ἀποτροπή and its cognates in Aesch. and Eur.: ἐπικρύπτειν Eur. *Suppl.* 296: ἐπικρά-νων *I. T.* 51.

642 δρῶντα κακῶς τοῦμόν 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.

644 ἀραῖος = ὥσπερ αὐτὸς ἐπαρῶμαι.

647 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.' ὄρκον θεῶν (object. gen.), an oath by the gods (since one

ἔπειτα καὶ τούσδε θ' οὐ πάρεσί σοι.

κομμός. **ΧΟ.** πιθοῦ θελήσας φρονήσας τ', ἀναξ, λίσσομαι. 649
στρ. α'. **ΟΙ.** τί σοι θέλεις δῆτ' εἰκάθω;

ΧΟ. τὸν οὔτε πρὶν νῆπιον νῦν τ' ἐν ὄρκῳ μέγαν καταί-
δεσαι.

ΟΙ. οἶσθ' οὖν ἂ χρῆξεις; **ΧΟ.** οἶδα. **ΟΙ.** φράζε δὴ τί φῆς.
ΧΟ. τὸν ἐναγῇ φίλον μήποτ' ἐν αἰτία 656

said ὁμνῶναι θεούς): *Od.* 2. 377
θεῶν μέγαν ὄρκον ἀπώμνυ: 10. 299
μακάρων μέγαν ὄρκον ὁμύσσαι: *Eur.*
Hipp. 657 ὄρκους θεῶν. But in *O.*
C. 1767 Διδὸς Ὀρκος is personified.

649—697 The κομμός (see p.
4) has a composite strophic ar-
rangement: (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. πισ-
τεύειν), reflect (φρονήσας), hearken'
(πιθοῦ). θελήσας: cp. *O. C.* 757
κρύψων (h de thy woes), θελήσας
ἄστν καὶ δόμους μολεῖν. *Isae.* or.
8 § 11 ταῦτα ποιῆσαι μὴ θελήσας.
φρονήσας, having come to a sound
mind. *Isocr.* or. 8 § 141 καλὸν
ἔστιν ἐν ταῖς τῶν ἄλλων ἀδικίαις καὶ
μανίαις πρώτους εὖ φρονήσαντας
προστήναι τῆς τῶν Ἑλλήνων ἐλευ-
θερίας.

651 εἰκάθω: the aor. subj. is
certainly most suitable here: *Phil.*
761 βούλει λάβωμαι; *El.* 80 θέ-
λεις | μείνωμεν; In such phrases
the *pres.* subj. (implying a con-
tinued or repeated act) is naturally
much rarer: βούλει ἐπισκοπῶμεν
Xen. Mem. 3. 5. 1. As regards
the form of εἰκάθω, Curtius (*Verb.*,
II. 345, Eng. tr. 505), discussing
presents in -θω and past tenses in
-θον from vowel stems, warns us
against 'looking for anything par-
ticularly aoristic in the θ' of these
verbs. In Greek usage, he holds,

'a decidedly aoristic force' for
such forms as *σχεθεῖν* and *εἰκαθεῖν*
'never established itself': and he
justly cites *El.* 1014 as a place
where *εἰκαθεῖν* is in no way aoristic.
He would therefore keep the tra-
ditional accent, and write *σχέθειν*,
εἰκάθειν, with Buttman. 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. *σχεθεῖν*
in *Aesch. Theb.* 429 distinctly is.

652 μέγαν, 'great,' i.e. strong,
worthy of reverence, ἐν ὄρκῳ, by
means of, in virtue of, his oath:
Eur. Tro. 669 ξυνέσει γένει
πλούτῳ τε κἀνδρείῳ μέγαν: for ἐν,
cp. *Phil.* 185 ἐν τ' ὀδύναις ὁμοῦ |
λιμῶ τ' οἰκτρῶς.

656 'that thou shouldest never
lay under an accusation (ἐν αἰτίᾳ
βαλεῖν), so as to dishonour him
(ἀτιμῶν), ('cast a dishonouring
charge on') with the help of an
unproved story (σὺν ἀφανεί λό-
γῳ), the friend who is liable to a
curse (ἐναγῇ): i.e. who has just
said (644) ἀραῖος ὁλομην κ.τ.λ.
Aeschin. In Ctes. § 110 γέγραπται
γὰρ οὕτως ἐν τῇ ἀρᾷ· εἰ τις τὰδε,
φῆσί, παραβαίνει, ... ἐναγῆς, φῆσιν,
ἔστω 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 ἀγῇ
ἐνέχεσθαι, to be liable to the curse.

- σὺν ἀφανεῖ λόγῳ σ' ἄτιμον βαλεῖν.
 ΟΙ. εὖ νῦν ἐπίστω, ταῦθ' ὅταν ζητῆς, ἐμοὶ
 ζητῶν ὕλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.

- στρ. β'. ΧΟ. οὐ τὸν πάντων θεῶν θεὸν πρόμον 660
 "Ἄλιον· ἐπεὶ ἄθεος ἄφιλος ὃ τι πύματον
 ὀλοΐμαν, φρόνησιν εἰ τάνδ' ἔχω.
 ἀλλὰ μοι δυσμόρῳ γὰ φθίνουσα 665
 τρύχει ψυχάν, τὰ δ' εἰ κακοῖς κακὰ
 προσάψει τοῖς πάλαι τὰ πρὸς σφῶν.
 ΟΙ. ὁ δ' οὖν ἵτω, κεῖ χρὴ με παντελῶς θανεῖν, 669
 ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βίᾳ. 670
 τὸ γὰρ σόν, οὐ τὸ τοῦδ', ἐποικτεῖρῳ στόμα
 ἐλεινόν· οὗτος δ', ἐνθ' ἂν ᾗ, στρυγῆσεται.

ἐν αἰτίᾳ βαλεῖν: [Plat.] *Erist.* 7. 341 A ὡς μηδέποτε βαλεῖν ἐν αἰτίᾳ τὸν δεικνύντα, ἀλλ' αὐτὸν αὐτόν, 'so that he may never blame his teacher, but only himself,' equiv. to ἐμβαλεῖν αἰτίᾳ: cp. the prose phrases ἐμβάλλειν εἰς συμφοράς, γραφάς, ἔχθραν κ.τ.λ. Eur. *Tru.* 305 εἰς ἐμ' αἰτίαν βάλλῃ.

660 οὐ τὸν = οὐ μὰ τὸν, as not seldom: usu. followed by a second negative (as if here we had οὐκ ἔχω τάνδε φρόνησιν): 1088, *Ani.* 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' (*Il.* 3. 277 δς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις): invoked *Trach.* 102 as ὦ κρατιστεύων κατ' ὄμμα.

663 ὁ τι πύματόν (ἔστι), (τοῦτο) ὀλοΐμαν, 'may I die by the uttermost doom': schol. *φθαρείην ὅπερ ἐσχάτον, ἡγουν ἀπώλειαν ἥτις ἐσχάτη.*

666 f. 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): τὰδ' 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 τρίτον ῥίπτοντι... | ἀγχοῦ προσῆψεν, 'he came near to me.' Eur. *Hēr.* 188 τὸ μὲν ἔστιν ἀπ-λοῦν· τῷ δὲ συνάπτει | λύπη τε φρενῶν χερσὶν τε πόνος, 'is joined.' It is possible, but harsh, to make προσάψει act. with γῇ as subject.

669 ὁ δ' οὖν: then let him go: *Ai.* 114 σὺ δ' οὖν... | χρῶ χειρί.

672 ἐλεινόν: supplementary predicate: 'I compassionate thy words, piteous as they are.' Where a possessive pron. with art. has preceded the subst., Soph. sometimes thus subjoins an adj., which really has the predicative force to which its position entitles it, though for us it would be more natural to translate it as a mere attributive: *Ani.* 881 τὸν δ' ἐμὸν πότμον ἀδάκρυτον | οὐδεὶς... στενάζει: *Phil.* 1456 τοῦμὸν ἐτέγγ-θη | κρᾶτ' ἐνδόμυχον: *El.* 1143 τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτων. In 1199 (where see note) τὰν γαμψ. παρθ. χρησμοφδόν is not a similar

ΚΡ. στυγνὸς μὲν εἶκων δῆλος εἶ, βαρὺς δ', ὅταν
θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
αὐταῖς δικαίως εἰσὶν ἄλγισται φέρειν. 675

ΟΙ. οὐκουν μ' ἑάσεις κακτὸς εἶ; ΚΡ. πορεύσομαι,
σοῦ μὲν τυχὼν ἀγνώτος, ἐν δὲ τοῖσδ' ἴσος. [Exit.

ἀντ. α. ΧΟ. γύναι, τί μέλλεις κομίζεῖν δόμων τόνδ' ἔσω; 678

ΙΟ. μαθοῦσά γ' ἦτις ἡ τύχη. 680

ΧΟ. δόκησις ἀγνώως λόγων ἤλθε, δάπτει δὲ καὶ τὸ μὴ
'νδίκον.

case. **στυγνῆσεται**, pass. Other examples in Soph. are 1500 *ὄνει-
δεῖσθε*: *O. C.* 581 *δηλώσεται*, 1186
λέξεται: *Ant.* 210 *τιμῆσεται*, 637
ἀζιώσεται: *El.* 971 *καλεῖ*: *Phil.*
48 *φυλάξεται*: among many found
in prose as well as in verse are *ἀδική-
σομαι*, *ἀλώσομαι*, *ἑάσομαι*, *ξημώ-
σομαι*, *τιμῆσομαι*, *ὠφελήσομαι*. 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 **στυγνὸς...περάσῃς**: '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 *στυγνὸς μὲν*
εἶκων, which the other merely en-
forces by contrast: see on 419.
βαρὺς, *bearing heavily* on the ob-
ject of anger, and so, 'vehement,'
'fierce': *Al.* 1017 *δύσσοργος*, ἐν
γῆρα βαρὺς, *ib.* 656 *μῆνιν βαρεῖαν*:
Phil. 1045 *βαρὺς τε καὶ βαρεῖαν ὁ*
ξένος φάτιν τήνδ' εἶπε: *Ant.* 767
νοῦς δ' ἐστὶ τηλικούτος ἀλγῆσας
βαρὺς.

674 **περάσῃς** absol., = *πρόσω*
ἔλθης: *O. C.* 154 *περᾶς* (you go
too far), *ib.* 885 *πέραν | περῶσ'*
οἶδε δῆ. **θυμοῦ**, partitive gen.: cp.
Il. 2. 785 *διέπρησσαν πεδίοιο*: *Her.*
3. 105 *προλαμβάνειν...τῆς ὁδοῦ*:
sometimes helped by a prep. or

adverbial phrase, as *Xen. Apol.*
30 *προβήσασθαι πόρρω μοχθηρίας*:
2 *Erist. Tim.* 2. 16 ἐπὶ πλείον γὰρ
προκόψουσιν ἀσεβείας. Others ren-
der: 'resentful [or 'remorseful']
even when thou hast *passed out of*
wrath': but (a) *περάσῃς* with a
simple gen. could not bear this
sense: (b) the antithesis pointed
by **μὲν** and **δὲ** is thus destroyed.

677 **ἀγνώτος**, act., 'undiscern-
ing,' as 681, 1133: pass., 'un-
known,' *Ph.* 1008, *Ant.* 1001.
The passive use was probably
older than the active: compare
Od. 5. 79 *ἀγνώτες...ἀλλήλοισι*
(pass.) with *Thuc.* 3. 53 *ἀγνώτες*
ἀλλήλων (act.). **ἐν δὲ τοῖσδ' ἴσος**:
ἐν of the tribunal or company by
whom one is judged: *Ant.* 459 ἐν
θεοῖσι τὴν δίκην | δοῦναι: and so,
more boldly, *O. C.* 1213 *σκαισύ-
ναν φυλάσσω ἐν ἐμοί (me iudice)*
κατάδηλος ἔσται. **ἴσος**, *aequus*,
just: *Plat. Legg.* 975 c *τὸν μέλ-
λοντα δικαστὴν ἴσον ἔσεσθαι*. So
Ph. 685 *ἴσος ἐν ἴσοις ἀνὴρ*.

678 Creon leaves the scene.
The Chorus wish Iocasta to with-
draw Oedipus also, that his ex-
cited 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-

ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν; ΧΟ. ναίχι. ΙΟ. καὶ τίς ἦν λόγος;

ΧΟ. ὅς τις ἔμοιγ', ἄλκις, γὰρ προπονουμένας, 683
φαίνεται, ἐνθ' ἔληξεν, αὐτοῦ μένειν.

ΟΙ. ὁρᾷς ἔν' ἥκεις, ἀγαθὸς ὦν γνώμην ἀνὴρ,
τοῦμὸν παριεῖς καὶ καταμβλύνων κέαρ;

ἀντ. β'. ΧΟ. ὦναξ, εἶπον μὲν οὐχ ὕπαξ μόνον, 689
ἴσθι δὲ παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα
πεφάνθαι μ' ἄν, εἴ σ' ἐνοσφίζομαν,

ported by facts (ἔργα): hence ἀγ-
νῶς, *unknowing*, guided by no real
knowledge. Thuc. 1. 4 οὐ λόγων
...κόμπος τάδε μᾶλλον ἢ ἔργων
ἐστὶν ἀλήθεια: 3. 43 τῆς οὐ βεβαίου
δοκίσεως. δάπτει δέ: Oedipus
was incensed against Creon, with-
out proof; on the other hand (δὲ)
Creon also (καὶ) was incensed by
the unjust accusation. δάπτει
might be historic pres., but need
not be so taken: Creon is still
pained. Aesch. P. V. 437 συνοία
δὲ δάπτομαι κέαρ.

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

685 προπονουμένας, 'already
troubled,' not, 'troubled exceed-
ingly.' προπονεῖν always = to suffer
before, or *for*: Lucian *Iuurr.*
Trag. § 40 Ἀθηναῖ Ἀρην καταγωνί-
ζεται, ἅτε καὶ προπεπονηκότα
οἶμαι ἐκ τοῦ τραύματος, *already*
disabled.

687 The evasive answer of the

Chorus has nettled Oedipus by
implying that the blame was di-
vided, and that both parties ought
to be glad to forget it. He could
never forget it (672). ὁρᾷς ἔν'
ἥκεις 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.
O. C. 937: *Ant.* 735 ὁρᾷς τάδ' ὡς
εἰρηκας ὡς ἄγαν νέος: *El.* 628 ὁρᾷς;
πρὸς ὁργὴν ἐκφέρει. ὦν, conces-
sive: 'for all thy honest purpose.'

688 παριεῖς with τοῦμὸν κέαρ,
seeking to relax, enervate, my
resentment: a sense which the
close connection with καταμβλύ-
νων interprets, though the more
ordinary meaning for παριεῖς, had
it stood *alone* here, would be 'neg-
lecting,' 'slighting' (πόθος παρείτο,
El. 545): cp. *Ar. Eq.* 436 τοῦ
ποδὸς παρείε, slack away (some of
the sheet: *Eur. Cycl.* 591 ὕπνω
παρειμένω: *Or.* 210 τῷ λαν παρ-
ειμένω, (neut.) by too great lan-
guor.

692 ἄπορον ἐπὶ φρόνιμα, 'bank-
rupt in sane counsel.'

693 πεφάνθαι ἄν, oblique of
πεφασμένος ἄν ἦν: for the tense
cp. *Isocr. or.* 5 § 56 λοιπὸν ἄν ἦν...
εἰ μὴ ἐπεποίητο. The εἰ νοσφίζο-

ὅς τ' ἐμὴν γὰν φίλαν ἐν πόνοισιν
 5 ἀλύνουσιν κατ' ὀρθὸν οὐρίσας,
 τανῦν τ' εὐπομπὸς ἂν γένοιο.

695

- ΙΟ. πρὸς θεῶν δίδαξον καὶ μ', ἄναξ, ὅτου ποτὲ
 μῆνιν τοσὴνδε πράγματος στήσας ἔχεις.
 ΟΙ. ἐρῶ· σέ γὰρ τῶνδ' ἐς πλεόν, γύναι, σέβω· 700
 Κρέοντος, οἷά μοι βεβουλευκῶς ἔχει.
 ΙΟ. λέγ', εἰ σαφῶς τὸ νείκος ἐγκαλῶν ἐρεῖς.
 ΟΙ. φονέα με φησὶ Λαῖου καθεστάναι.
 ΙΟ. αὐτὸς ξυνειδώς, ἢ μαθὼν ἄλλου πάρα;

μαι of the MSS. would necessarily imply that the chorus *do* reject Oedipus: *Ani.* 304 *εἴπερ ἴσχει* Ζεὺς ἐτ' ἐξ ἐμοῦ σέβας. The change of one letter restores the required *ἔνοσφιζόμεναι* (Hermann, all.).

694 κ.τ.λ. As *ὅς τε* cannot be epic for *ὅς, τε* goes with *οὐρίσας*: cp. for the misplacement of *τε* *El.* 249 *ἔρροι τ' ἂν αἰδῶς | ἀπάντων τ' εὐσέβεια θνατῶν*.

695 ἀλύνουσιν, of one maddened by suffering, *Ph.* 1194 *ἀλύνοντα χειμερίῳ λύπῃ*.

696 ἂν γένοιο. The MSS. have *εἰ δύναιο γενοῦ*, corresponding to *λαι τα πρὸς 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 *εἰ δύναιο* was a marginal gloss intended to define the sense of *ἂν γένοιο*, and that *ἂν γένοιο* was corrupted to *γενοῦ*, when *εἰ δύναιο* had crept into the text.

697 καὶ μ': these men know it: allow me also to know it. *ὅτου...* *πράγματος*, causal gen.; *Ani.* 1177 *πατρὶ μνηίσας φόνου*.

698 μῆνιν τοσ. στήσ. ἔχεις, 'hast conceived this steadfast wrath': *στήσας ἔχεις*, hast set up,

i.e. conceived as an *abiding* sentiment, referring to 672 and 689. Cp. *Eur. I. A.* 785 *ἐλπὶς... | οἶαν... | στήσασθαι τάδ' ἐς ἀλλήλας | μνθεύουσιν* (Fritzsch).

700 τῶνδ' ἐς πλεόν = *πλεόν ἢ τοῦσδε*, not *πλεόν ἢ οἶδε*. 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, already know the answer to her question.

701 Κρέοντος *sc.* *στήσας ἔχων τὴν μῆνιν*: causal gen. answering to *δτον 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 ἐρεῖς*) in imputing the blame of the feud: *i.e.* if you are prepared to explain the vague *οἷα* (701) by defining the provocation. *ἐγκαλεῖν νείκος (τινι)* = to charge one with (*beginning*) a quarrel: as *Phil.* 328 *χόλον (τινός) κατ' αὐτῶν ἐγκαλῶν*, charging them with having *provoked* your anger at a deed.

704 αὐτὸς ξυνειδώς: *i.e.* does he speak *as* from his own knowledge (of your guilt)?

- ΟΙ. μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ 705
τό γ' εἰς ἑαυτὸν πᾶν ἐλευθεροῖ στόμα.
ΙΟ. σύ νυν ἀφείς σεαυτὸν ὧν λέγεις πέρι
ἐμοῦ 'πάκουσον, καὶ μάθ' οὔνεκ' ἐστί σοι
βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
φανῶ δέ σοι σημεῖα τῶνδε σύντομα. 710
χρησμός γάρ ἦλθε Λαίῳ ποτ', οὐκ ἐρῶ
Φοῖβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,
ὡς αὐτὸν ἦξοι μοῖρα πρὸς παιδὸς θανεῖν,

705 μὲν οὖν, 'nay.' *El.* 1503. *Ar. Eq.* 13 ΝΙ. λέγε σύ. ΔΗ. σὺ μὲν οὖν λέγε. Distinguish μὲν οὖν in 483, where each word has a separate force.

706 τό γ' εἰς ἑαυτὸν, in what concerns himself: *Eur. I. T.* 691 τὸ μὲν γὰρ εἰς ἐμ' οὐ κακῶς ἔχει. πᾶν ἐλευθεροῖ, sets wholly free (from the discredit of having brought such a charge): *Ant.* 445 ἔξω βαρείας αἰτίας ἐλεύθερον: *Plat. Legg.* 756 D ἐλεύθερον ἀφείσθαι τῆς ζημίας.

707 ἀφείς σεαυτόν, 'absolve thyself,' an appropriate phrase, since ἀφιέναι was the regular term when the natural avenger of a slain man voluntarily released the slayer from the penalties: *Dem. or.* 38 § 59 ἀνὸς παθὼν αὐτὸς ἀφῆ τοῦ φόνου τὸν δρᾶσαντα: *Antiph. or.* 2 § 2 οὐ τὸν αἰτίον ἀφέντες τὸν ἀναίτιον διώκομεν.

708 μάθ' κ.τ.λ.: learn that thou canst find (σοι) no mortal creature sharing in the art of divination. ἐστὶν 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 μαντική 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 τέχνη that scepticism most readily turned: *Eur. El.* 399 Λοξίου γὰρ ἔμπεδοι | χρησμοί, βροτῶν δὲ μαντικὴν χαλρεῖν 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 ἐστὶν ἔχον will stand for ἔχει, as meaning 'is of,' 'belongs to.' Such a use, however, of ἔχειν alone (i.e. coupled with no adverbial expression) as=εἶναι with a partitive gen., is very doubtful.

713 αὐτὸν ἦξοι μοῖρα, 'the

ὅστις γένοιτ' ἐμοῦ τε κακείνου πάρα.
καὶ τὸν μὲν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ 715
λησταὶ φονέουσ' ἐν τριπλαῖς ἀμαξιτοῖς·
παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι
τρεῖς, καὶ νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν
ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὅρος.
κάνταυθ' Ἀπόλλων οὐτ' ἐκείνων ἦνυσεν 720
φονέα γενέσθαι πατρός, οὔτε Λαῖον,
τὸ δεινὸν οὐφοβεῖτο, πρὸς παιδὸς θανεῖν.
τοιαῦτα φῆμαι μαντικαὶ διώρισαν,

doom should overtake him.' Cp. *El.* 489 ἤξει... Ἑρμῆς. The simple acc. αὐτόν, since ἤξει = καταλήψοιτο: cp. *Her.* 9. 26 φαμὲν ἡμέας ἰκνέεσθαι ἡγεμονεύειν, instead of ἐς ἡμέας (2. 29).

714 ὅστις γένοιτ' is oblique for ὅστις ἀν γέννηται (whoever may be born), not for ὅστις ἐγένετο (who has been born): Laïus received the oracle before the birth of the child.

715 ξένοι: not Thebans, much less of his own blood.

716 See on 733.

717 διέσχον. 'Three days had not separated the child's birth from us': three days had not passed since its birth. *Plut. Tib. Gracch.* § 18 κελεύσαντος ἐκείνου διασχεῖν τὸ πλῆθος, to keep the crowd off. βλάστας cannot be acc. of respect ('as to the birth'), because διέσχον could not mean 'had elapsed': when διέχειν is intrans., it means (a) to be distant, *Thuc.* 8. 79 διέχει δὲ ὀλίγον ταύτη ἡ Σάμος τῆς ἡπείρου: or (b) to extend, *Her.* 4. 42 διώρυχα... διέχουσιν ἐς τὸν Ἀράβιον κόλπον.

718 καὶ = ὅτε (parataxis instead of hypotaxis): *Thuc.* 1. 50 ἥδη δὲ ἦν ὅψε... καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο: *Verg. Aen.* 2. 692 *Vix ea fatus erat senior, subitoque fragore | intonuit lacuum.* ἀρῶρα ποδοῖν = τὰ σφυρὰ: 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 exposure: *Eur. Phoen.* 22 σφυρῶν σιδηρὰ κέντρα διαπείρας μέσον (better μέσων), | ὅθεν νιν Ἑλλὰς ὠνόμαζεν Οἰδίπουν. *Seneca Oed.* 812 *Forata ferro gesserat vestigia, Tumore nactus nomen ac vitio pedum.*

719 εἰς ἄβατον ὅρος, corrected by many edd. into ἄβατον εἰς ὅρος. But the tribrach contained in one word gives a ruggedness, which is certainly intentional here, as in 1496 τὸν πατέρα πατήρ, *Ai.* 459 πῆλα τάδε. A tribrach in the 5th place, always rare, usually occurs either when the penultimate word of the verse is a *raeon primus* (---), as *El.* 326 ἐντάφια χερσὶν, or when the last word is a *raeon quartus* (---), as *Phil.* 1302 ἄνδρα πολέμον. Verse 967 below is exceptional.

720 κάνταυθ': cp. 582.

723 τοιαῦτα... διώρισαν, 'thus did the messages of seer-craft map out the future': i.e. made predictions at once so definite and so false: φῆμαι, a solemn word used scornfully: cp. 86. The sense of διώρισαν in 1083 is slightly different: here we might compare *Dem. or.* 20 § 158 ὁ Δράκων... καθάρων διώρισεν εἶναι, 'has laid down that the man is pure.'

ὦν ἐντρέπου σὺ μηδέν· ὦν γὰρ ἂν θεὸς
χρεῖαν ἐρευνᾷ ῥαδίως αὐτὸς φανεῖ.

725

- ΟΙ. οἶδόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
ψυχῆς πλάνημα κἀνακίνησις φρενῶν.
ΙΟ. ποίας μερίμνης τοῦθ' ὑποστραφεῖς λέγεις;
ΟΙ. ἔδοξ' ἀκοῦσαι σοῦ τόδ', ὡς ὁ Λαῖος
κατασφαγείη πρὸς τριπλαῖς ἀμαξιτοῖς.

730

- ΙΟ. ἠὺδᾶτο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει.
ΟΙ. καὶ ποῦ 'σθ' ὁ χῶρος οὗτος οὐ τόδ' ἦν πάθος;
ΙΟ. Φωκὶς μὲν ἢ γῆ κλήζεται, σχιστὴ δ' ὁδὸς

725 ὦν χρεῖαν ἐρευνᾷ, 'whatsoever needful things the god seeks': a bold phrase blended, as it were, from ὦν χρεῖαν ἔχῃ and ἀ χρήσιμα (δυντα) ἐρευνᾷ: cp. *Phil.* 327 τίνος... | χόλον... ἐγκαλῶν, instead of τίνος χόλον ἔχων or τί ἐγκαλῶν.

726—754 The mention of 'three roads' (716) has startled Oedipus. He now asks concerning (1) the place, (2) the time, (3) the person. The agreement of (1) with (2) dismays him; that of both with (3) flashes conviction to his mind.

727 πλάνημα denotes the fearful 'wandering' of his thought back to other days and scenes; as ἔδοξ' (729) is the word of one who has been in a troubled dream.

728 ποίας μερ. ὑποστρ., having turned round 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 ἐπιστραφεῖς, which would merely denote attention. For the causal gen., cp. 724 and *Αἰ.* 1116 τοῦ δὲ σοῦ ψόφου | οὐκ ἂν στραφείην.

731 λήξαντ': the breath of rumour is as a breeze which has not yet fallen: cp. *Αἰ.* 285 νότος ὡς λήγει, and *O. C.* 517.

733 σχιστῇ δ' ὁδός. In going

from Thebes to Delphi, the traveller passes by these 'Branching Roads,'—still known as the *τροπῶδοι* but better as the *στενὸς*: 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 ὁδός* Pausanias saw τὰ τοῦ Λαίου μνήματα 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

ἐς ταὐτὸ Δελφῶν καπὸ Δαυλίας ἄγει.

ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς; 735

ΙΟ. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς ἀρχὴν ἐφαίνου τοῦτ' ἐκηρύχθη πόλει.

ΟΙ. ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι;

ΙΟ. τί δ' ἐστὶ σοι τοῦτ', Οἰδίπους, ἐνθύμιον;

ΟΙ. μήπω μ' ἐρώτα· τὸν δὲ Λαῖον φύσιν 740
τὶν' εἶχε φράζε, τίνος ἀκμὴν ἥβης ἔχων.

ΙΟ. μέγας, χνοάζων ἄρτι λευκανθὲς κάρα,
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολὺ.

ΟΙ. οἴμοι τάλας· εἰοικ' ἐμαντὸν εἰς ἀράς

monument 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 τοῖσδ'. For the dat., cp. Her. 2. 145 Διονύσῳ μὲν νυν... κατὰ ἐξακόσια ἔτεα καὶ χίλια μάλιστά ἐστι ἐς ἐμέ. Then from *persons* the idiom is transferred to *things*: Thuc. 3. 29 ἡμέραι μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐαλωκυῖα ἐπτά.

736 σχεδόν τι πρόσθεν. The interval supposed between the death of Laius and the accession of Oedipus must be long enough to contain the process by which the Sphinx had gradually brought Thebes to despair: but Soph. probably has no very definite conception of it: see on 758.

738 ὦ Ζεῦ. 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 ἡ σελήνη ἐκλείπει... καὶ οἱ Ἀθηναῖοι... ἐπισχεῖν ἐκλείπουν τοὺς στρατηγούς, ἐνθύμιον ποιούμενοι.

740 I do not believe that Soph., or any Greek, could have written φύσιν | τὶν' εἶχε, φράζε, τίνα δ'

ἀκμὴν ἥβης ἔχων (MSS.), which Herm. was inclined to defend as if *τίνα φύσιν εἶχε* = *τίς ἦν φύσιν*. 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 ἀκμὴν ἥβης* as = 'the ripeness of what period of vigorous life,' ('how ripe his manhood').

742 χνοάζων λευκανθὲς κάρα = ἔχων χνοάζον λευκαῖς κάρα, 'the silver just lightly strewn among his hair': Ar. *Nub.* 978 χνοῦς ὥσπερ μήλοισιν ἐπὶ ἡνθεί (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 μελανθὲς γένος, 'swarthy' (*Suhrb.* 154), so in *Anthol.* 12. 165 λευκανθὲς = 'of fair complexion,' as opp. to μελίχρους, 'olive.'

744 τάλας, as being for *τάλας*: Ar. *Av.* 1494 οἴμοι τάλας, ὁ Ζεὺς ὅπως μὴ μ' ὀψεται. In *Anthol.* 9. 378 καὶ κοιμῶ μεταβάς, ὦ τάλας, ἀλλαχόθι, *τάλαν* is an easy remedy: but not so in Theocr. 2. 4 ἀφ' ὧ τάλας οὐδέποθ' ἤκει, where *πέλας* has been conjectured. *ἔοικα... οὐκ εἰδέναι* = *εἰοικεν ὅτι οὐκ ᾔδῃ*.

- δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι. 745
- ΙΟ. πῶς· φῆς; ὁκνῶ τοι πρὸς σ' ἀποσκοποῦς, ἄναξ.
- ΟΙ. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ἦ.
δείξεις δὲ μάλλον, ἦν ἐν ἐξείπης ἔτι.
- ΙΟ. καὶ μὴν ὁκνῶ μέν, ἂν δ' ἔρη μαθοῦς' ἐρῶ.
- ΟΙ. πότερον ἐχώρει βαιός, ἢ πολλοὺς ἔχων 750
ἄνδρας λοχίτας, οἳ' ἀνὴρ ἀρχηγέτης;
- ΙΟ. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν
κῆρυξ· ἀπήνη δ' ἦγε Λαῖον μῖα.
- ΟΙ. αἰαῖ, τάδ' ἤδη διαφανῇ. τίς ἦν ποτὲ
ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι; 755
- ΙΟ. οἰκεὺς τις, ὅσπερ ἔκετ' ἐκσωθεὶς μόνος.
- ΟΙ. ἦ καὶν δόμοισι τυγχάνει τανῦν παρών;

749 καὶ μὴν: see detached note A.: *Ant.* 221, *El.* 556. ἂν δ' is certainly preferable to ἂ δ' ἂν in a poet whose versification is not characterised by any love of unnecessary διάλυσις. Cp. Eur. *Bacch.* 843 ἐλθὼν γ' ἐς οἴκους ἂν δοκῇ βουλευέσθαι. Even in prose we find ὅς ἂν δέ instead of ὅς δέ ἂν, 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 πολλὸς βεῖ, πολλὸς πνεῖ of vehement speech, etc.; Eur. *Or.* 1200 ἦν πολλὸς παρῇ, if he come in his might: συχρὸν πολέχμιον, a populous town (*Plat. Rep.* 370 D).

751 λοχίτας: cp. Aesch. *Cho.* 766 XO. πῶς οὖν κελεύει νιν μολεῖν ἐσταλμένον; | ... ἢ ξὺν λοχίταις εἴτε καὶ μονοστιβῇ; TP. ἀγειν κελεύει δορυφόρους ὁπάνας (said of Aegisthus).

753 κῆρυξ, as the meet attendant of a king on the peaceful and sacred mission of a θεωρός (114). The herald's presence would add solemnity to the sacrifice and liba-

tion at Delphi: Athen. 660 A ἐδρων (= ἔθουν) δὲ οἱ κήρυκες ἄχρι πολλοῦ, βουθυτοῦντες... καὶ σκευάζοντες καὶ μιστύλλοντες, ἐτι δὲ οἰνοχοοῦντες. ἀπήνη ἦγε μῖα = μῖα ἦν ἀπήνη, ἢ ἦγε: Pind. *Nem.* 9. 41 ἐνθ' Ἀρῆας πόρον ἄνθρωποι καλέοισι = ἐνθα πόρος ἐστὶν ὃν Ἀ. καλοῦσιν. The ἀπήνη, properly a mule-car (Pind. *Pylh.* 4. 94), but here drawn by colts (802), and in the *Odysseys* synonymous with ἄμαξα (6. 37, 57), was a four-wheeled carriage used for travelling, as dist. from the two-wheeled war-chariot (ἄρμα); its Homeric epithet ὑψηλή indicates that it stood higher on its wheels than the ἄρμα: it could be fitted with a frame or basket for luggage (ὑπερτερπὴ *Od.* 6. 70, πείριος *Il.* 24. 190).

756: cp. 118. οἰκέως = 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 plur., of 'inmates' (slave or free: 5. 413: 6. 366).

757 ἦ καὶ marks keen interest: *El.* 314 ἦ καὶν ἐγὼ θαρσοῦσα μάλλον ἐς λόγους | τοὺς σοὺς ἰκοίμην;

ΙΟ. οὐ δῆτ'· ἀφ' οὗ γὰρ κεῖθεν ἦλθε καὶ κράτη
 σέ τ' εἶδ' ἔχοντα Λαῖόν τ' ὀλωλότα,
 ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγὼν 760
 ἀγρούς σφε πέμψαι καπὶ ποιμνίων νομάς,
 ὡς πλείστον εἴη τοῦδ' ἄποπτος ἄστεως.
 καῖπεμψ' ἐγὼ νιν· ἄξιος γὰρ οἷ' ἀνὴρ
 δοῦλος φέρειν ἦν τῆσδε καὶ μείζω χάριν.

758 The poet has neglected clearness on a minor point, which, so far as I know, has not been remarked. The *οἰκεύς*—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 *κεῖθεν ἦλθε καὶ...εἶδε* cannot mean that the *οἰκεύς*, 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 *σέ τε...Λαῖόν τε* 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 *χειρὸς θιγὼν*, marking that the *ικετία* was formal; as when the suppliant clasped the knees (*ἀπ-τεσθαί γονάτων*).

761 *ἀγρούς* might be acc. of motion to (*O. C.* 1769 *Θήβας δ' ἡμᾶς | ...πέμψον*); but it is better

here governed by *ἐπὶ*: for the position of the prep. cp. 734, 1205. *νομάς*: 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 (*οἰκεύς*).

762 *τοῦδ' ἄποπτος ἄστεως*, ‘far from the sight of this town’: that is, far from the power of seeing it; whereas in *Él.* 1487 *κτανῶν πρόθεσ | ...ἀποπτον ἡμῶν* = ‘far from our eyes’: the gen. as after words of ‘distance from.’ *ἀποπτος* is used (1) as a verbal adj. of passive sense: *seen, though at a distance*: Arist. *Pol.* 2. 12 *ὅπως ἀποπτος ἔσται ἡ Κορινθία ἐκ τοῦ χώματος*: (2) in poetry and later prose, as an adjunct meaning, ‘away from the sight of’: implying either (a) ‘seen *only* afar,’ ‘dimly seen,’ as *Al.* 15: or (b) ‘out of sight of,’ as here: *i.e.* not seen, or not seeing, according as the *ὄψις* is that of object or subject.

763 *οἷ'*, Herm.’s correction: the *δ γ'* of L (clumsily amended to *ὁ δέ γ'* in other mss.) prob. came from *οἷ'*, rather than from *ὡς* or *ὥς γ'*. *Phil.* 583 *οἷ' ἀνὴρ πένης*, ‘for a poor man.’ *ὡς*, however, is commoner in this limiting sense (1118); *οἷα* more often = ‘like’ (751). Here *οἷα* qualifies *ἄξιος*, implying that in strictness the faithful service of a *slave* could not be said to create *merit*.

764 *φέρειν*: cp. 590.

- ΟΙ. πῶς ἂν μόλοι δῆθ' ἡμῖν ἐν τάχει πάλιν; 765
 ΙΟ. πάρεστιν· ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;
 ΟΙ. δέδοικ' ἑμαυτόν, ὦ γύναι, μὴ πόλλ' ἄγαν
 εἰρημέν' ἦ μοι, δι' ἃ νιν εἰσιδεῖν θέλω.
 ΙΟ. ἀλλ' ἵξεται μέν· ἀξία δέ που μαθεῖν
 κάγω τὰ γ' ἐν σοὶ δυσφόρως ἔχοντ', ἄναξ. 770
 ΟΙ. κοῦ μὴ στερηθῆς γ' ἐς τοσοῦτον ἐλπίδων
 ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι
 λέξαιμ' ἂν ἢ σοὶ διὰ τύχης τοιαῶσδ' ἰών;
 ἐμοὶ πατήρ μὲν Πόλυβος ἦν Κορίνθιος,
 μήτηρ δὲ Μερόπη Δωρίς. ἡγόμην δ' ἀνὴρ 775
 ἀστῶν μέγιστος τῶν ἐκεῖ, πρὶν μοι τύχη

766 *πάρεστιν*, 'it is easily done.' Eur. *Bacch.* 843 ΠΒ. ἐλθὼν γ' ἐς οἶκον ἂν δοκῇ βουλευέσθαι. | ΔΙ. ἔξεστι· πάντῃ τό γ' ἐμὸν εὐτρεπὲς πάρα. Not, 'he is here' (nor, 'he is as good as here,' as the schol. explains): in 769 *ἵξεται* = 'he will come from the pastures.'

768 δι' ἃ. The sense is: 'I fear that I have spoken too many words; and on account of those words I wish to see him': cp. 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 *κάγω* and *που* express the wife's sense that he should speak to her as to a second self. *ἐν σοὶ* = within thee, in thy mind (not 'in thy case').

771 *ἐς τοσοῦτον ἐλπίδων*: Isocr. or. 8 § 31 *ἐς τοῦτο γὰρ τινες ἀνοίας ἐλήλυθασιν*: Ar. *Nub.* 832 σὺ δ' ἐς τοσοῦτον τῶν *μανιῶν* ἐλήλυθας. The plural of *ἐλπίς* is rare as = anxious forebodings: but cp. 487.

772 *μείζονι*, 'more to me': strictly, 'more important': cp. Dem. or. 19 § 248 *ἀντί...τῆς πόλεως τὴν Φιλίππου ξενίαν καὶ φιλίαν πολλῷ μείζονα ἡγήσατο αὐτῷ καὶ*

λυσιτελεστέραν: as *Ant.* 637 οὐδεὶς...γάμος | *μείζων φέρεσθαι σοὺ καλῶς ἡγουμένου*, 'no marriage can be a greater prize than thy good guidance.' The *καὶ* with *λέξαιμ'* ἂν: *could* I speak? Lysias or. 12 § 29 *παρὰ τοῦ ποτε καὶ λήψεσθε δίκην*; 'from whom *will* you ever exact satisfaction?' cp. 148.

773 *ἰών*, present, not future, part.: *Ant.* 742 *διὰ δίκης ἰὼν πατρὶ*. Xen. *An.* 3. 2. 8 *διὰ φιλίας ἵνα*.

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, *Πελοποννησιακῇ*, forgets that the Theban story is laid in times before the Dorian conquest.

776 *πρὶν μοι...ἐπέστη*. The use of *πρὶν* with the aorist or imperf. indic. is limited to those cases in which *πρὶν* is equivalent to *ἕως*, 'until': though, where the sentence is negative, *πρὶν* may be otherwise rendered in English: e.g. οὐκ ἔγνων *πρὶν* ἤκουσα, 'I did not become aware *until* I heard'; which we could also render, 'be-

τοιᾷδ' ἐπέστη, θαυμάσαι μὲν ἀξία,
 σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
 ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθη
 780 καλεῖ παρ' οἴνῳ πλαστὸς ὡς εἶην πατρί.
 καὶ γὰρ βαρυνθεὶς τὴν μὲν οὔσαν ἡμέραν
 μόλις κατέσχον, θάτερά δ' ἰὼν πέλας
 μητρὸς πατρὸς τ' ἤλεγχον· οἱ δὲ δυσφόρως
 τοῦναιδος ἦγον τῷ μεθέντι τὸν λόγον.
 καὶ γὰρ τὰ μὲν κείνοιον ἑτερπόμην, ὅμως δ'
 785 ἔκνιζέ μ' αἰεὶ τοῦθ'· ὑφέιρπε γὰρ πολὺ.
 λάθρα δὲ μητρὸς καὶ πατρὸς πορεύομαι
 Πυθῶδε, καὶ μ' ὁ Φοῖβος ὦν μὲν ἰκόμην
 ἄτιμον ἐξέπεμψεν, ἄλλα δ' ἄθλια

fore I heard.' But 'I became aware before I heard' would be *ἐγνων πρὶν ἀκοῦσαι* (not *ἤκουσα*). Thomps. *Synt.* § 218. **ἐπέστη**: a verb often used of enemies suddenly coming upon one: Isocr. or. 9 § 58 *μικροῦ δεινῆ ἐλαθεν αὐτὸν ἐπὶ τὸ βασιλεῖον ἐπιστάς*: Her. 4. 203 *ἐπὶ τῇ Κυρηναίων πόλει ἐπέστησαν*.

778 σπουδῆς τ. ἐμῆς, 'my own heat concerning it.'

780 παρ' οἴνῳ: Plut. *Mor.* 143 C *τοὺς τῇ λύρᾳ χρωμένους παρ' οἴνου*. Thuc. 6. 28 *μετὰ παιδιᾶς καὶ οἴνου*. **πλαστὸς ὡς εἶην** instead of *πλαστὸν*, as if preceded by *ὄνει-δίξει μοι* instead of *καλεῖ με*. Something similarly *ὀνομάζω*=λέγω, as Plat. *Prot.* 311 E *σοφιστὴν...ὀνομάζουσι...τὸν ἄνδρα εἶναι*. **πλαστὸς**, 'feigned (in speech)', 'falsely called a son,' *πατρί*, 'for my father,' i.e. to deceive him. Eur. *Alc.* 639 *μαστῶ γυναικὸς σῆς ὑπεβλήθη λάθρα*, whence *ὑποβολιμαῖος*=*νῆθος*.

782 κατέσχον sc. *ἐμάντον*. In classical Attic this use occurs only here: in later Greek it recurs, as Plut. *Artaxerxes* § 15 *εἶπεν οὖν μὴ κατασχών. ὑμεῖς μὲν κ.τ.λ.* Cp. *ἔχε, σχέες, ἐπίσχες* ('stop'), in Plat., Dem., etc.

784 τῷ μεθέντι, 'him who had let that word fly': the reproach was like a random missile. The dat., because *δυσφόρως τοῦναιδος ἦγον*=*ὠργίζοντο ἕνεκα τοῦ ὀνειδούς*.

785 ὅμως δ': cp. 791, and n. on 29.

786 ὑφέιρπε γὰρ πολὺ, 'crept abroad with strong rumour': so *ὑφέρπειν* of malicious rumour, Aesch. *Ag.* 450 *φθονερὸν δ' ὑπ' ἄλγος ἔρπει* | *προδίκους Ἀτρεΐδαις*. Pind. *Isthm.* 3. 58 *τοῦτο γὰρ ἀθάνατον φωνᾶεν ἔρπει*, | *εἴ τις εὖ εἴπη τι*. For **πολὺ** cp. *O. C.* 517 *τὸ πολὺ τοι καὶ μηδαμὰ λῆγον*, that strong rumour which is in no wise failing: *ἰδ.* 305 *πολὺ...τὸ σὸν ὄνομα* | *διήκει πάντας*.

788 ὦν ἰκόμην ἄτιμον=ἄτιμον *τούτων ἃ 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 *ἄτιμον ὀργάναν χέρα τεκτοσύνας*, not rewarded for its skill. For *ἃ ἰκόμην* (cogn. accus. denoting the errand, like *ἐρχομαι ἀγγελίαν*) cp. 1005 *τοῦτ' ἀφικόμην*: *O. C.* 1291 *ἃ δ' ἦλθον...θέλω λέξαι*: Ar. *Pl.* 966 *ὅ τι μάλιστα ἐλήλυθας*.

καὶ δεινὰ καὶ δύστητα προὔφηγεν λέγων, 790
 ὥς μητρὶ μὲν χρεῖη με μιχθῆναι, γένος δ'
 ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν,
 φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
 καὶ γὰρ ἑπακούσας ταῦτα, τὴν Κορινθίαν
 ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα 795
 ἔφευγον, ἔνθα μήποτ' ὀψοίμην κακῶν
 χρησμῶν ὀνειδῆ τῶν ἐμῶν τελούμενα.
 στείχων δ' ἰκνούμαι τοῦσδε τοὺς χώρους ἐν οἷς
 σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.
 καὶ σοι, γύναι, τὰληθὲς ἐξερῶ. τριπλῆς 800

790 προὔφηνεν, suggested by Herm., has been adopted by several recent editors. *προφαίνειν* was a *vox sollemnis* for oracular utterance; cp. Herod. i. 210 τῷ δὲ ὁ δαίμων προέφαινε: Plut. Dem. § 19 ἐν οἷς ἡ τε Πυθία δεινὰ προὔφαινε μαντεύματα καὶ ὁ χρησμὸς ἤδετο: Dem. or. 21 § 54 τοῖς ἐφ' ἐκάστης μαντείας προφαινομένοις θεοῖς, the gods announced (as claiming sacrifice) on each reference to the oracle. προὔφάνη 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 προὔφηνεν turns the scale in its favour.

791 γένος δ': see on 29.

792 ὄραν with ἄτλητον, which, thus defined, is in contrast with δηλώσοιμ': he was to show men what they could not bear to look upon.

794 ἑπακούσας (708), 'having given ear,'—with the attention of silent horror.

794—797 τὴν Κορινθίαν :

'Henceforth 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.' ἄστροις ἐκμετρούμενος: 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 ζῶων ιδιότητος) γ. 48 ηκε δ' οὖν ('Ἀνδροκλήης) ἐς τὴν Λιβύην καὶ τὰς μὲν πόλεις ἀπελιμπανε καὶ τοῦτο δὴ τὸ λεγόμενον ἄστροις αὐτὰς ἐσημαίνετο, προῆει 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.' ἔφευγον might share with ἐκμετρ. the government of τὴν Κορ. χθόνα, but is best taken absolutely.

796 ἔνθα = ἐκεῖσε ἐνθα. ὀψοίμην after the secondary tense (ἔφευγον) for ὀψομαι: μὴ with the fut. as 1412: Aí. 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

ὅτ' ἡ κελεύθου τῆσδ' ὁδοιπορῶν πέλας,
 ἐνταυθα μοι κῆρυξ τε καπὶ πωλικῆς
 ἀνὴρ ἀπῆνης ἐμβεβώς, οἶον σὺ φῆς,
 ξυνηντίαζον· καὶ ὁδοῦ μ' ὅ θ' ἡγεμὼν
 αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἤλαυνέτην. 805
 καὶ γὰρ τὸν ἐκτρέποντα, τὸν τροχηλάτην,
 παίω δι' ὀργῆς· καὶ μ' ὁ πρέσβυς ὡς ὕρᾱ,
 ὄχου παραστείχοντα τηρήσας μέσον
 κἀρα διπλοῖς κέντροισί μου καθίκετο.
 οὐ μὴν ἴσην γ' ἔτισεν, ἀλλὰ συντόμως 810

desire to know the *truth* never flinches: cp. 1170.

803 ἀπῆνης: see on 753. οἶον adverbial neut.=ὡς, 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 ἡγεμὼν, 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 (ἡγεμὼν). The herald rudely bade him stand aside; and Laïus, from the carriage, gave a like command, (With the imperfect ἤλαυνέτην, 'were for driving,' πρὸς βίαν 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 ὄχου: 'from the chariot—having watched for the moment when I was passing—he came down on me, full on my head (μέσον κἀρα acc. of part affected), with the double goad.' The gen. ὄχου marks the point from which the action sets out, and is essentially like τὰς πολυχρύσου | Πυθῶνος...έβας v. 151. In prose we should have had ἀπ' ὄχου. Several edd. prefer the conjecture ὄχους, but no correction is needed. τηρήσας: [Dem.] or. 53 § 17 τηρήσας με ἀνιόντα ἐκ Πειραιῶς ὁψέ...ἀρπάξει.

809 καθίκετο governs μου, which μέσον κἀρα defines: Plut. *Anton.* § 12 σκύτεσι λαοίοις...καθικνούμενοι τῶν ἐντυγχανόντων: Lucian *Symp.* § 16 τάχα δ' ἂν τινας καθίκετο τῇ βακτηρίᾳ. This verb takes accus. only as=to reach, lit. or fig. (as *Il.* 14. 104 μάλα πῶς με καθίκεο θυμόν). διπλοῖς κέντροισι: 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 ἴσην γ': not merely an even penalty (cp. τὴν ὁμοίαν ἀποδιδόναι, *par pari referre*): Thuc. 1. 35 οὐχ ὁμοία ἢ ἀλλοτρίως, the

σκήπτρῳ τυπεῖς ἐκ τῆσδε χειρὸς ὕπτιος
 μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται·
 κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
 τούτῳ προσήκει Λαῖψ τι συγγενές,
 τίς τοῦδε νῦν ἔστ' ἀνδρὸς ἀθλιώτερος; 815
 τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνὴρ;
 ὃν μὴ ξένων ἔξεστι μὴδ' ἀστῶν τινα
 δόμοις δέχεσθαι, μὴδὲ προσφωνεῖν τινα,

renunciation of such an alliance is more serious. Cp. Lys. *contra Eratosth.* § 11 ἐπεὶ δὲ οὐχ ὅσον ὡμολόγησα [one talent] εἶχεν, ἀλλὰ τρία τάλαντα ἀργυρίου.... συντόμως, in a way which made short work: cp. Thuc. 7. 42 ἡπείεγο ἐπιθέσθαι τῇ πείρᾳ καὶ οἱ ξυντομωτάτην ἡγήτο διαπολέμῃσιν, the quickest way of deciding the war: Her. 5. 17 ἔστι δὲ σύντομος κάρτα (*sc.* ὁδός), there is a short cut.

812 μέσης implies that a moment before he had seemed firmly seated: 'right out of the carriage.' Eur. *Cycl.* 7 ἴταν μέσῃ θενῶν, striking full on the shield: *I. T.* 1385 νηὸς δ' ἐκ μέσης ἐφθέξατο | βοή τις, from within the ship itself: *El.* 965 ἄρκυν εἰς μέσῃ, right into the net.

814 εἰ συγγενές τι τῷ Λαῖψ if any tie with Laius προσήκει τούτῳ τῷ ξένῳ belongs to this stranger. συγγενής can take either dat. (akin to) or gen. (kin of): and here several editors give Λαῖου. But the dat. Λαῖψ, 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 τι without συγγενές, Λαῖου (part. gen.) would then be necessary. The constructions of προσήκειν are (1) προσήκω

τινί, I am related to: (2) προσήκει μοι τινος, 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 τοῦδ' γ' ἀνδρὸς νῦν ἔστ' ἀθλιώτερος; which Dindorf corrects into νῦν ἔστ'. But this miserably enfeebles the force of the comparative. A reads τοῦδ' γ' ἀνδρὸς 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 ἀνδρὸς to have become misplaced, and γε to have been inserted to save the metre.

817 δν...τινι. 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 σε...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 ὃν or οὐ (*Elmsley*); but such a repetition of τινα at the end of two consecutive lines would be intolerable.

818 μὴδὲ...τινα *sc.* ἔξεστι, absolutely: nor is it lawful that any one should speak to him.

ὠθεῖν δ' ἀπ' οἴκων. καὶ τὰδ' οὔτις ἄλλος ἦν
 ἢ ἡ γῶ' π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς. 820
 λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν
 χραίνω, δι' ὧν περ ὤλετ'. ἀρ' ἔφυν κακός;
 ἄρ' οὐχὶ πᾶς ἀναγνος; εἴ με χρὴ φυγεῖν,
 καὶ μοι φυγόντι μῆστι τοὺς ἐμούς· ἰδεῖν
 μηδ' ἐμβατεύειν πατρίδος, ἢ γάμοις με δεῖ 825
 μητρὸς ζυγῆναι καὶ πατέρα κατακτανεῖν
 Πόλυβον, ὃς ἐξέφυσε κατ' ἐθρεψέ με.
 ἀρ' οὐκ ἀπ' ὧμοῦ ταῦτα δαίμονός τις ἂν
 κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθολίη λόγον;
 μὴ δῆτα μὴ δῆτ', ὧ θεῶν ἀγνὸν σέβας, 830
 ἴδοιμι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν
 βαίην ἀφαντος πρόσθεν ἢ τοιάνδ' ἰδεῖν
 κηλίδ' ἐμαυτῷ συμφορᾷς ἀφιγμένην.

ΧΟ. ἡμῖν μέν, ὦναξ, ταῦτ' ὀκνήρ'. ἔως δ' ἂν οὖν

819 ὠθεῖν δ': the positive δεῖ must be evolved from the negative οὐκ ἔξεστι: cp. *El.* 71 καὶ μὴ μ' ἀτιμον τῇδ' ἀποστείλῃτε γῆς | ἀλλ' ἀρχέπλουτον (*sc.* καταστήσατε). See above, 241. καὶ τὰδ' κ.τ.λ. 'And this—this curse—was laid on me by no mouth but mine own.' As the thought proceeds, the speaker repeats τὰδε in a more precise and emphatic form: cp. *Plat. Rep.* 606 B ἐκεῖνο κερδαίνειν ἡγεῖται, τὴν ἡδονήν.

821 ἐν χεροῖν, not, 'in their embrace,' but, 'by their agency': *Pl.* 22. 426 ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν.

822 f. ἀρ'—ἀρ' οὐχὶ. 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' οὐχὶ 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' ἀνδρὶ τῷδε with ὀρθολίη λόγον, speak truly in my case. Isaeus or. 8 § 1 ἐπὶ τοῖς τοιούτοις, ὧ ἄνδρες, ἀνάγκη ἐστὶ χαλεπῶς φέρειν, in such cases. *Il.* 19. 181 σὺ δ' ἔπειτα δικαιοτέρως καὶ ἐπ' ἄλλῳ | ἔσσεαι, in another's case. The simple dat. appears to be used in the same sense, *O. C.* 966 οὐκ ἂν ἐξεύροις ἐμοὶ | ἀμαρτίας θνείδος: *At.* 1144 ὧ φθέγμ' ἂν οὐκ ἂν ἡῦρες.

830 μὴ δῆτα κ.τ.λ.: 'Forbid, forbid, ye pure and awful gods...'

832 τοιάνδε, not τοιάσδε: cp. 533.

833 κηλῖδα: cp. ἄγος 1426: *O. C.* 1133 κηλὶς κακῶν. For συμφορᾷς, see on 99.

834 ὀκνήρ': 'fraught with fear.'

- πρὸς τοῦ παρόντος ἐκμάθης, ἔχ' ἐλπίδα. 835
- ΟΙ. καὶ μὴν τοσοῦτόν γ' ἐστὶ μοι τῆς ἐλπίδος,
τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι μόνον.
- ΙΟ. πεφασμένου δὲ τίς ποθ' ἢ προθυμία;
- ΟΙ. ἐγὼ διδάξω σ'. ἦν γὰρ εὐρεθῇ λέγων
σοὶ ταῦτ', ἔγωγ' ἂν ἐκπεφευγοίην πάθος. 840
- ΙΟ. ποῖον δέ μου περισσὸν ἤκουσας λόγον;
- ΟΙ. ληστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν
ὥς νιν κατακτείνειαιεν. εἰ μὲν οὖν ἔτι
λέξει τὸν αὐτὸν ἀριθμόν, οὐκ ἐγὼ ἔκτανον·
οὐ γὰρ γένοιτο' ἂν εἰς γε τοῖς πολλοῖς ἴσος. 845
εἰ δ' ἄνδρ' ἔν' οἰόζωνον αὐδήσει, σαφῶς

δ' οὖν. So where the desponding φύλαξ hopes for the best, Aesch. *Ag.* 34 γένοιτο δ' οὖν κ.τ.λ.

835 τοῦ παρόντος, imperf. part., = ἐκείνου ὃς παρῆν: Dem. or. 19 § 129 οἱ συμπρεσβεύοντες καὶ παρόντες καταμαρτυρήσουσιν, i.e. οἱ συνεπρέσβευον καὶ παρήσαν.

836 καὶ μὴν: see detached note A. τῆς ἐλπ. The art. is due to the mention of ἐλπίδα just before, but its force is not precisely, 'the hope of which you speak.' Rather ἐλπίδα is 'some hope,' τῆς ἐλπ. is 'hope' in the abstract.

838 πεφασμένου sc. αὐτοῦ: gen. absol. *El.* 1344 τελουμένων εἰποιμ' ἂν, when (our plans) are being accomplished.

840 πάθος, a calamity,—viz. that of being proved blood-guilty. The conjecture ἄγος is specious. But πάθος shows a finer touch; it is the euphemism of a shrinking mind (like the phrase ἦν τι πάθω for θάνω). For perf. with ἄν cp. 693.

841 περισσόν, more than ordinary, worthy of special note: Her. 2. 32 τοὺς ἄλλα τε μηχανᾶσθαι... περισσά, i.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 τὸν αὐτὸν ἀριθμόν, i.e. πλείους and not ἓνα: or, in the phrase of grammarians, τὸν πληθυντικὸν and not τὸν ἐνικὸν ἀριθμόν.

845 ἴσος, 'one cannot be made to tally with (cannot be identified with) those many': τοῖς πολλοῖς, referring to the plur. ληστὰς (842).

846 οἰόζωνον, 'one lonely wayfarer.' The peculiarity of the idiom is that the second part of the compound is equivalent to a separate epithet for the noun: i.e. οἰόζωνος, 'with solitary girdle,' signifies, 'alone, and girt up.' *O. C.* 717 τῶν ἑκατομπόδων· Νηρήδων, not, 'with a hundred feet each,' but, countless, and dancing: *ib.* 17 πυκνόπτεροι ἀηδόνες, not, thickly-feathered, but, many and winged: *ib.* 1055 διστόλους ἀδελφάς, not, separately-journeying sisters, but, two sisters, journeying: *Ai.* 390 δισσάρχας βασιλῆς, not, diversely-reigning kings, but, two reigning kings: Eur. *Alc.* 905 κόρος μονόπαις, not, a youth with one child, but, a youth, his only child: *Phoen.* 683 διώνυμοι θεαί, not,

- τοῦτ' ἐστὶν ἤδη τοῦργον εἰς ἐμὲ ῥέπον.
 IO. ἀλλ' ὡς φανέν γε τοῦπος ᾧδ' ἐπίστασο,
 κούκ ἐστὶν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν.
 πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε.
 εἰ δ' οὖν τι κάκτρεποίτο τοῦ πρόσθεν λόγου,
 οὔτοι ποτ', ὦναξ, τόν γε Λαῖου φόνον
 φανεῖ δικαίως ὀρθόν, ὅν γε Λοξίας
 διείπε χρήναι παιδὸς ἐξ ἐμοῦ θανεῖν.

goddesses with contrasted names, but, several goddesses, each of whom is invoked. So I understand Eur. *Or.* 1004 *μονόπωλον* 'Ἀῶ, 'Eos who drives her steeds alone' (when moon and stars have disappeared from the sky).

847 *εἰς ἐμὲ ῥέπον*: 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 *ἐπίστασο φανέν τοῦπος ᾧδε*, know that the tale was thus set forth: *ἐπίστασο ὡς φανέν τοῦπος ᾧδε*, 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 *ἐπίστασο* is to assume. *Phil.* 567 *ὡς ταῦτ' ἐπίστω δρώμεν'*, οὐ μέλλοντ' ἐτι, know that you may assume these things to be a-doing, not delayed: and *ib.* 253, 415: below 956. So with the gen. abs.: *Ai.* 281 *ὡς ᾧδ' ἐχόντων τῶνδ' ἐπίστασθαι σε χρή*, these things being so, you must view them in that belief.

849 *ἐκβαλεῖν*, repudiate: Plat. *Crito* 46 B *τοὺς δὲ λόγους οὓς ἐν τῷ ἔμπροσθεν ἔλεγον οὐ δύναμαι νῦν ἐκβαλεῖν*.

851 *εἰ κάκτρεποίτο*, if he should turn aside: see on 772 καὶ...λέξαιμ' ἄν.

852 *τόν γε Λαῖου 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 *δικαίως ὀρθόν*, in a just sense correct, i.e. properly fulfilled: for *ὀρθόν* see on 503.

854 *διείπε*: expressly said: cp. *διαδείκνυμι*, to show clearly (Her.), *διαδηλόω*, *διαρρήδην*, 'in express terms': so above, 394 *ἀνιγμα...* *διειπεῖν* = 'to declare (solve) a riddle.' *Λοξίας*: a surname of the oracular Apollo, popularly connected with *λοξός*, 'oblique' (akin to *λέχ-ριος*, *obliquus*, *luxus* 'sprained'), as = the giver of indirect, ambiguous responses (*λοξὰ καὶ ἐπαμφοτερίζοντα*, Lucian *Dial. Deor.* 16). It is not etymologically possible to refer *Λοξίας* to *λυκ*, *lux*. But phonetic correspondence would justify the connection, sug-

- καίτοι νιν οὐ κείνός γ' ὁ δύστηνός ποτε 855
κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.
ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ
βλέψαιμ' ἂν οὔνεκ' οὔτε τῇδ' ἂν ὕστερον.
- ΟΙ. καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην 860
πέμψον τινὰ στελοῦντα, μηδὲ τοῦτ' ἀφῆς.
- ΙΟ. πέμψω ταχύνασ'. ἀλλ' ἴωμεν ἐς δόμους.
οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὧν οὐ σοὶ φίλον.

gested by Mr Fennell, with ἀ-λεξ (Skt. *raḥ-sh*). Λοξίās and his sister Λοξώ would then be other forms of Phoebus and Artemis ἀλεξητήριοι, ἀλεξιμοροι (above, 164), 'defenders.' Iocasta's utterance here is not really inconsistent with her reservation in 712: see note there.

857 οὔτε τῇδε—οὔτε τῇδε=οὐτ' ἐπὶ τάδε οὐτ' ἐπὶ θάτερα, neither to this side nor to that: *Phil.* 204 ἢ που τῇδ' ἢ τῇδε τόπων.

859 καλῶς νομίζεις: he assents, almost mechanically—but his thoughts are intent on sending for the herdsman.

860 στελοῦντα, 'to summon': στέλλειν = 'to cause to set out' (by a mandate), hence 'to summon': *O. C.* 297 σκοπὸς δέ νιν | δὲ κάμει δεῦρ' ἐπεμπευ ὀχεται στελῶν. μηδὲ τοῦτ' ἀφῆς, 'and do not neglect this.' With a point after στελοῦντα we could render: 'neglect not even this': but Oed. does not feel, nor feign, indifference.

862 γὰρ, since ἴωμεν κ.τ.λ. implies consultation. The doubled ἂν gives emphasis: cp. 139. ὧν οὐ σοὶ φίλον=τούτων ἃ πράξαι οὐ σοὶ φίλον ἐστί. *Phil.* 1227 ἐπραξας ἔργον ποῖον ὧν οὐ σοὶ πρέπον;

863—910 Second στάσιμον. The second ἐπεισοδιον (513—862) has been marked by the overbearing harshness of Oedipus towards Creon; by the rise of a dreadful

suspicion that Oedipus is *δυναγνος*—blood-guilty for Laius; and by the avowed contempt of Iocasta, not, indeed, for Apollo himself, but for the *μαντική* 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 deprecation of that *pride* which goes before a fall;—whether it be the insolence of the *τύραννος*, or such intellectual arrogance as Iocasta's speech bewrays (λόγῳ, v. 884). The tone of warning reproof 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: O

ΧΟ. στρ. α'. εἴ μοι ξυνείη φέροντι
 μοῖρα τὰν εὖσεπτον ἀγνείαν λόγων
 ἔργων τε πάντων, ὧν νόμοι πρόκεινται 865
 ὑψίποδες, οὐρανίαν
 5 δι' αἰθέρα τεκνωθέντες, ὧν Ὀλυμπος
 πατὴρ μόνος, οὐδέ νιν
 θνατὰ φύσις ἀνέρων
 ἔτικτεν, οὐδέ μάν ποτε λάθα κατακοιμάσει· 870
 μέγας ἐν τούτοις θεός, οὐδέ γηράσκει.

Zeus, suffer not Apollo's worship to fail.

863 εἴ μοι ξυνείη μοῖρα φέροντι, 'may destiny still find me winning,' is equivalent to εἰθε διατελοῖμι φέρων, the part. implying that the speaker is *already* mindful of ἀγνεία, and prays that he may continue to be so: whereas εἴ μοι ξυνείη μοῖρα φέρειν would have been equivalent to εἰθε μοι γένοιτο φέρειν, an aspiration towards ἀγνεία as not yet attained. The use of the participle here is, in principle, identical with the use after such verbs as διατελῶ, τυγχάνω, λανθάνω. φέροντι (= φερομένω, see on 520)...ἀγνείαν, 'winning purity,' regarded as a precious κτήμα (*Ant.* 150): cp. 1190 πλέον τὰς εὐδαιμονίας φέρει: *El.* 968 εὐσέβειαν...οἴσει (will win the praise of piety): Eur. *Or.* 158 ὕπνου...φερομένω χαράν.

864 εὖσεπτον, active, 'reverent,' only here: so 890 τῶν ἀσέπτων, also act., 'irreverent deeds,' as in Eur. *Helen.* 542 Πρώτῳ ἀσέπτου παιδός, impious, unholy: see on 515.

865 ὧν νόμοι πρόκεινται ὑψίπ., 'for which (enjoining which) laws have been set forth, of range sublime,'—having their sphere in the world of eternal truths: ὑψίποδες being equiv. to ὑψηλοὶ καὶ ὑψοῦ πατοῦντες: see on ολόζωνον 846, and contrast χθονοστιβῆ 301. The

metaphor in νόμοι was less trite for a Greek of the age of Sophocles than for us: cp. Plat. *Legg.* 793 Α τὰ καλούμενα ὑπὸ τῶν πολλῶν ἄγραφα νόμιμα—οὔτε νόμους δεῖ προσαγορεύειν αὐτὰ οὔτε ἄρρητα εἶναι.

866 οὐρανίαν δι' 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 δι' αἰθέρα, instead of the verbally appropriate ἐν αἰθέρι: much as if he had said δι' αἰθέρα ἐνεργοὶ ἀναφανέντες.

867 Ὀλυμπος: not the mountain, as in the *Iliad*, but, as in the *Odyssey* (6. 42), the bright supernal abode of the gods: and so = the sky itself.

870 ἔτικτεν, '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 ὧν ποτε...Ναῖς...ἔτικτεν.

871 μέγας ἐν τούτοις θεός: 'mighty is the god (abstract) in them'; i.e. the divine virtue inherent in them is strong and un-failing. θεός without art., as 880:

ἀντ. α'. ὕβρις φυτεύει τύραννον·

873

ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν,

ἃ μὴ 'πίκαιρα μηδὲ συμφέροντα,

875

ἀκρότατον εἰσαναβᾶσ'

5 < ἄκρον > ἀπότομον ὥρουσεν εἰς ἀνάγκαν,

ἐνθ' οὐ ποδὶ χρησίμῳ

χρήται. τὸ καλῶς δ' ἔχον

πόλει πάλαισμα μήποτε λύσαι θεὸν αἰτοῦμαι. 880

θεὸν οὐ λήξω ποτὲ προστάταν ἴσχων.

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 ὕβρις. 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 εἰ with subj., see on 198.

876 ἀκρότατον is metrically required for correspondence with *ὑψίποδες* in 866. The mss. have *ἀκρότάταν* possibly due to *ἀνάγκαν*. In 877, *ἀπότομον ὥρουσεν εἰς ἀνάγκαν*, there is a defect of one long syllable or two short ones, (cp. 866 δὲ αἰθέρα κ.τ.λ.). For the grounds on which *ἄκρον*, 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. i. 84 τὸ χωρίον τῆς ἀκροπόλιος...ἐν ἀμαχὸν τε καὶ ἀπότομον. Cp. αἰπὺν δλεθρον (*Il.* 6. 57), θάνατον αἰπὺν (*Pind. Ol.* 11. 42). ἀνάγκαν, a constraining doom from the gods: Eur. *Ph.* 1000 εἰς ἀνάγκην δαιμόνων ἀφιγμένοι.

878 χρησίμῳ...χρήται, '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 κερδοῖ δὲ τί μάλα τοῦτο κερδάλειον τελέθει; '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 τοῖς καλῶς τὰς πόλεις τὰς αὐτῶν διοικοῦσιν ἀμιλλητέον καὶ πειρατέον διενεγκεῖν αὐτῶν. *Plut. Mor.* 820 C ὥσπερ οὐκ ἀργυρίτην οὐδὲ δωρίτην ἀγῶνα πολιτείας ἀγωνίζομένοις (the emulous service of the State), ἀλλὰ ἱερὸν ὡς ἀληθῶς καὶ στεφανίτην (like the contests in the great games).

882 προστάταν: defender, champion: not in the semi-technical sense of 'patron,' as in 411.

στρ. β'. εἰ δέ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύεται, 883
 Δίκας ἀφόβητος, οὐδὲ 885
 δαιμόνων ἔδη σέβων,
 κακά νιν ἔλοιτο μοῖρα,
 5 δυσπότημον χάριν χλιδάς,
 εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως
 καὶ τῶν ἀσέπτων ἔρξεται, 890

883 ὑπέροπτα, adverbial neut. of ὑπέροπτος [not ὑπερόπτα, epic nom. for ὑπερόπτης (*Ant.* 130), like ἱππότης]: cp. *O. C.* 1695 οὗτοι κατὰμειπτ' ἔβητον, ye have fared not amiss. *Il.* 17. 75 ἀκίχητα διώκων | ἱππους: Eur. *Suppl.* 770 ἀκραντ' ὀδύρει: *Ph.* 1739 ἀπειμι... ἀπαρθένευστ' ἀλωμένα: *Ion* 255 ἀνερεύνητα δυσθυμεῖ (hast griefs which I may not explore). χερσὶν, in contrast with λόγῳ, merely = ἔργοις, not 'deeds of violence': cp. Eur. *Ph.* 312 πῶς... | καὶ χερσὶ καὶ λόγοισι... | περιχορεύουσα τέρψιν... 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 ἀψανστος ἔγχους, 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. *Tr.* 685 ἀκτῖνος... ἀθικτον. With ἀφοβος (*Ai.* 366) ἀφόβητος cp. ἀταρβής (*Tr.* 322) ἀτάρβητος (*Ai.* 197).

886 ἔδη, 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 ἅγαλμα καὶ ὁ τόπος ἐν ᾧ ἱδρύται: where τόπος prob. denotes the small shrine in which an image might stand. Dionys. Hal. i. 47 uses ἔδη to render *penates*. 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 δυσπότημον, 'miserably perverse': *Ant.* 1025 οὐκέτ' ἔστ'... | ἀβουλος οὐτ' ἀνολβος.

890 τῶν ἀσέπτων: see on 864. ἔρξεται, keep himself from: *O. C.* 836 εἴργου, 'keep off': Her. 7. 197 ὡς κατὰ τὸ ἄλσος ἐγένετο, αὐτὸς τε ἔργετο αὐτοῦ καὶ τῇ στρατιῇ πᾶσιν παρήγγειλε. Plat. *Legg.* 838 A ὡς εὖ τε καὶ ἀκριβῶς εἴργονται τῆς τῶν καλῶν ξυνουσίας. As to the form, Her. has ἔργω or ἐέργω: in Attic the MSS. give Aesch. *Eum.* 566 κατεργαθοῦ: Soph. *Ai.* 593 ξυνέρξετε: Thuc. 5. 11 περιέρξαντες (so the best MSS., and Classen): Plat. *Gorg.* 461 D καθέρξης (so Stallb. and Herm., with MSS.): *Rep.* 461 B ξυνέρξαντος: *Rep.* 285 B ἐρξας. So far as the MSS. warrant a conclusion, Attic seems to have admitted ἐρ- instead of εἰρ- in the forms with ξ. The smooth breathing is right here,

ἡ τῶν ἀθίκτων θίξεται ματάξων.
 τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θεῶν βέλη
 10 εὔξεται ψυχᾶς ἀμύνειν;
 εἰ γὰρ αἱ τοιαῖδε πράξεις τίμαι,
 τί δέι με χορεύειν;

895

ἀντ. β'. οὐκέτι τὸν ἄθικτον εἶμι γὰρ ἐπ' ὀμφαλὸν σέβων,
 οὐδ' ἐς τὸν Ἀβαῖσι ναόν,

900

even if we admit a normal distinction between *εἰργω* 'to shut out' and *εἰργω* 'to shut in.'

891 τῶν ἀθίκτων κ.τ.λ.: 'shall lay profaning hands on sanctities.' Blaydes's conj. *θίξεται* seems to me certain. The form occurs Eur. *Hippol.* 1086 κλαῖων τις αὐτῶν ἀρ' ἐμοῦ γε θίξεται: *Her.* 652 εἰ δὲ τῶνδε προσθίξει χερσὶ. Hesych. has *θίξεσθαι*. L has *ἔξεται* with no breathing. Soph. could not conceivably have used such a phrase as *ἔξεσθαι τῶν ἀθίκτων*, to *cling* to things which should not even be touched. *ματάξων*, acting with rash folly: *Her.* 2. 162 ἀπεματάισε, behaved in an unseemly manner: *Aesch. Ag.* 995 σπλάγχνα δ' οὔτι ματάζει, my heart does not vainly forebode. The reason for writing *ματάξων*, not *ματάδων*, is that the form *ματάξω* is well attested (*Her.*, *Josephus*, *Hesych.*, *Herodian*); while there is no similar evidence for *ματάδω*, though the latter form *might* have existed, being related to a stem *ματα* (*μάτη*) as *δικαί-ω* to *δικα* (*δικη*).

892 τίς ἔτι ποτ'...ἀμύνειν; Amid such things (if such deeds prevail), who shall any longer vaunt that he wards off from his life the shafts of the gods? The pres. *ἀμύνειν*, not fut. *ἀμύνειν*, because the shafts are imagined as already assailing him. *ἐν τοῖσδ'*: 1320: *Ant.* 38 εἰ τὰδ' ἐν τούτοις.

893 θεῶν...εὔξεται. The read-

ings 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 *πονεῖν ἢ τοῖς θεοῖς* added in a few mss. (including L) have plainly arisen from a contracted writing of *πανηγυρίξεν τοῖς θεοῖς* which occurs in a few others. This gloss correctly represents the general notion of *χορεύειν*, as referring to the *χοροί* 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 δέι με χορεύειν*; would import, 'why maintain the solemn rites of public worship?' Cp. Eur. *Bacch.* 181 δέι...Διόνυσον...ὅσον καθ' ἡμᾶς δυνατὸν αὔξεσθαι μέγαν· | ποῖ δέι χορεύειν, ποῖ καθιστάναί πῶδα, | καὶ κῶτα σείσαι πολίον; ἐξηγοῦ σύ μοι | γέρων γέροντι, Τειρεσία. So 1095 *χορεύεσθαι*.

898 ἄθικτον: 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, *φὰς αὐτὸς ἱκανὸς εἶναι τῶν ἐωντοῦ προκατῆσθαι*, *Her.* 8. 36. ὀμφαλόν: see on 480.

900 τὸν Ἀβαῖσι ναόν. The site of Abae, not far N. of the

- οὐδὲ τὰν Ὀλυμπίαν,
 εἰ μὴ τάδε χειρόδεικτα
 5 πᾶσιν ἀρμόσει βροτοῖς.
 ἀλλ', ὦ κρατύνων, εἵπερ ὄρθ' ἀκούεις,
 Ζεῦ, πάντ' ἀνάσσω, μὴ λάθοι
 σὲ τὰν τε σὺν ἀθάνατον αἰὲν ἀρχάν.
 φθίνοντα γὰρ Λαῖου <παλαίφατα>
 10 θέσφατ' ἐξαιρούσιν ἤδη,
 κουδαμοῦ τιμαῖς Ἀπόλλων ἐμφανής·

905

modern village of Exarcho, was on a hill in the north-west of Phocis, between Lake Copais and Elatea, and near the frontier of the Opuntian Locrians. Her. 8. 33. Hadrian built a small temple beside the ancient ἱερόν of Herodotus: Paus. 10. 35. 3.

901 τὰν Ὀλυμπίαν, called by Pindar δέσποινα ἀλαθείας (Ol. 8. 2), because divination by burnt offerings (μαντική δι' ἐμπύρων) was there practised on the altar of Zeus by the Iamidae, hereditary μάντις (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), χειρόδεικτα πᾶσιν βροτοῖς, so as to be signal examples for all men. Cp. *Ant.* 1318 τὰδ' οὐκ ἐπ' ἄλλον βροτῶν | ἐμὰς ἀρμόσει ποτ' ἐξ αἰτίας, can never be *adjusted* to another,—be *rightly* charged on him. χειρόδ. only here.

903 ἀκούεις, *audis*, alluding chiefly to the title Ζεὺς βασιλεὺς, 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 σε τῶνδ' ὅς αἰτίος κακῶν.

906 After φθίνοντα γὰρ Λαῖου we require a metrical equivalent for θεῶν βέλη in 893. The παλαιά in the marg. of L and in the text of other MSS. favours παλαίφατα, proposed by Linwood and Arndt, which suits φθίνοντα: cp. 561. Schneidewin conj. Πυθόχρηστα Λαῖου. Λαῖου, object. gen.: cp. Thuc. 1. 140 τὸ τῶν Μεγαρέων ψήφισμα (*about* them).

908 ἐξαιρούσιν, ‘are setting at nought.’ This bold use comes, I think, not from the sense of *destroying* (Xen. *Hellen.* 2. 2. 19 μὴ σπένδεσθαι Ἀθηναίους ἀλλ' ἐξαιρεῖν), but from that of *setting aside, excluding* from consideration: Plat. *Soph.* 249 B τούτῳ τῷ λόγῳ ταῦτον τοῦτο ἐκ τῶν ὄντων ἐξαίρησομεν, by this reasoning we shall strike this same thing out of the list of things which exist. Cp. *Theact.* 162 D θεοὺς...οὓς ἐγὼ ἐκ τε τοῦ λέγειν καὶ τοῦ γράφειν περὶ αὐτῶν, ὡς εἰσιν ἢ ὡς οὐκ εἰσιν, ἐξαίρω. The absence of a gen. like λόγον for ἐξαιρούσιν is softened by φθίνοντα, which suggests ‘fading from men’s thoughts.’

909 τιμαῖς...ἐμφανής, manifest

ἔρρει δὲ τὰ θεῖα.

910

[IOCASTA enters from the palace, bearing a branch (ικετηρία), wreathed with festoons of wool (στέφη), and incense.]

ΙΟ. χώρας ἄνακτες, δόξα μοι παρεστάθη
ναοὺς ἰκέσθαι δαιμόνων, τὰδ' ἐν χερσίν
στέφη λαβούσῃ κἀπιθυμιάματα.
ὑψοῦ γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν
λύπαισι παντοίαισιν· οὐδ', ὅποῖ' ἀνὴρ
ἔννοους τὰ καινὰ τοῖς πάλαι τεκμαίρεται,
ἀλλ' ἐστὶ τοῦ λέγοντος, ἣν φόβους λέγῃ.

915

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) σκῆπτρον τιμάς τ' ἀποσυλάται.

910 τὰ θεῖα, 'religion,' both faith and observance: cp. *O. C.* 1537.

911—1085 ἐπεισόδιον τρίτον. 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 (ικετηρία), wreathed with festoons of wool (στέφη), which, as a suppliant, she is about to lay on the altar of the household god, Apollo Λύκειος, 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 *human* μαντική, 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 Ἰσμήνιον (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 *El.* 634, where Clytaemnestra comes forth to the altar of Apollo προστατήριος, an attendant carries θύματα πάγκαρπα, offerings of fruits of the earth. λαβούσῃ. λαβούσαν 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. *An.* 3. 2. 1 ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας.

916 τὰ καινὰ, the prophecies of Teiresias, τοῖς πάλαι, by the mis-carriage of the oracle from Delphi: 710 f.

917 τοῦ λέγοντος: Plat. *Gorg.* 508 D εἰμὶ δὲ ἐπὶ τῷ βουλομένῳ, ὥσπερ οἱ ἄνθρωποι τοῦ ἐθέλοντος, ἄν τε τύπτειν βούληται, κ.τ.λ.—as out-

ὅτ' οὖν παραινοῦς' οὐδὲν ἐς πλέον ποιῶ,
 πρὸς σ', ὦ Λύκει' Ἀπολλων, ἄγχιστος γὰρ εἰ,
 ἱκέτις ἀφίγμαι τοῖσδε σὺν κατεύμασιν, 920
 ὅπως λύσιν τιν' ἡμῖν εὐαγῇ πόρης·
 ὡς νῦν ὀκνοῦμεν πάντες ἐκπεπληγμένον
 κεῖνον βλέποντες ὡς κυβερνήτην νεώς.

[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 (χλαῖνα), with a petasos slung over his shoulders. Evidently a stranger, he looks about doubtfully for a moment and then addresses the Chorus.]

ΑΓΓΕΛΟΣ.

ἄρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου
 τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίου; 925

laws are at the mercy of the first comer: *O. C.* 752 τοῦπιόντος ἀρπάσαι. ἦν φόβους λέγη has better MS. authority than εἰ λέγοι, and is also simpler: the latter would be an opt. like *Ai.* 520 ἀνδρὶ τοι χρεῶν (= χρεή) | μνήμην προσεῖναι, τερπνὸν εἰ τί που πάθοι: cp. *ib.* 1344: *Anf.* 666. But the statement of abstract possibility is unsuitable here. εἰ...λέγη has still less to commend it.

918 ὅτε, seeing that, = ἐπειδή: *El.* 38: *Dem.* or. 1 § 1 ὅτε τοῖσιν οὕτως ἔχει: so ὅποτε *Thuc.* 2. 60. 4: *Lys.* or. 12 § 34 θαυμάζω δὲ τί ἂν ποτε ἐποίησας συνειπῶν, ὅπότ' ἀντειπεῖν φάσκων ἀπέκτεινας Πόλεμαρχον.

919 Λύκει' Ἀπολλων: see on Λύκειε 203.

920 κατεύμασιν, the prayers symbolised by the ἱκετηρία 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 elpe-

σιώνη or harvest-wreath, *Plut. Thes.* 22: (b) the οὐλοχῦται or barley sprinkled on the altar and victim at the beginning of a sacrifice: *Eur. I. T.* 244 χέριβας τε καὶ κατάργματα.

921 λύσιν...εὐαγῇ, 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 dooming Oedipus to incur a fearful ἄγος. For εὐαγῆς λύσις as=one which will leave us εὐαγεῖς, cp. *Pind. Olymp.* 1. 26 καθαροῦ λέβητος, the vessel of cleansing.

923 ὡς κυβερνήτην νεώς, not ὡς (ὄντα) κυβερν. v., because he is our pilot, but ὡς (ὀκνοῦμεν ἂν) βλέποντες κυβερν. v. ἐκπεπληγμένον: *Aesch. Theb.* 2 ὅστις φιλάσσει πρᾶγος ἐν πρύμνῃ πόλεως | ὀλακα νωμῶν, βλέφαρα μὴ κοιμῶν ὕπνῳ.

924 When the messenger arrives, Iocasta's prayer seems to have been immediately answered by a λύσις εὐαγῆς (921), as regards part at least of the threatened doom, though at the cost of the oracle's credit.

- μάλιστα δ' αὐτὸν εἶπατ', εἰ κάτισθ' ὕπου.
 ΧΟ. στέγαι μὲν αἶδε, καὐτὸς ἔνδον, ὦ ξένε·
 γυνὴ δὲ μήτηρ ἦδε τῶν κείνου τέκνων.
 ΑΓ. ἀλλ' ὀλβία τε καὶ ξὺν ὀλβίοις αἰεὶ
 γένοιτ', ἐκείνου γ' οὔσα παντελὴς δάμαρ. 930
 ΙΟ. αὐτῶς δὲ καὶ σύ γ', ὦ ξέν'· ἄξιος γὰρ εἶ
 τῆς εὐπείας οὔνεκ'. ἀλλὰ φράζ' ὅτου
 χρήζων ἀφίξαι χῶ τι σημήναι θέλων.
 ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῶ, γύναι.
 ΙΟ. τὰ ποῖα ταῦτα; πρὸς τίνος δ' ἀφικόμενος; 935

928 **μάλιστα** δὲ, 'or, better still': **μάλιστα** denotes what stands *first* among one's wishes: cp. 1466: *Trach.* 799 **μάλιστα** μὲν με θές | ἐνταῦθ' ὅπου με μή τις δέχεται βροτῶν· | εἰ δ' οἶκτον ἰσχεις, κ.τ.λ.: *Phil.* 617 οἶτο μὲν **μάλιστα** ἐκούσιον λαβῶν, | εἰ μή θέλοι δ', ἄκοντα: *Ani.* 327.

928 **γυνὴ** δὲ. Here, and in 930, 950, the language is so chosen as to emphasise the conjugal relation of Iocasta with Oedipus.

930 **παντελής**, because the wife's estate is crowned and perfected by the birth of children (928). The choice of the word has been influenced by the associations of **τέλος**, **τέλειος** with marriage. Aesch. *Eum.* 835 θύη πρὸ παιδῶν καὶ γαμηλίου τέλους (the marriage rite): *ib.* 214 Ἦρας τέλειος καὶ Διὸς πιστώματα: Pindar *Nem.* 10. 18 **τελεία** μήτηρ = Ἦρα. In Aesch. *Ag.* 972 ἀνὴρ τέλειος = οἰκοδεσπότης: ἀσδόμος ἡμιτελής (*Il.* 2. 700) refers to a house left without its lord: cp. Lucian *Dial. Mort.* § 19 ἡμιτελὴ μὲν τὸν δόμον καταλιπὼν, χήραν δὲ τὴν νεόγαμον γυναῖκα.

931 **αὐτῶς** (*Trach.* 1040 ὥδ' αὐτῶς ὥς μ' ὤλεσε) can be nothing but adverb from αὐτός (with Aeolic accent), = 'in that very way': hence, according to the context, (a) simply 'likewise,' or (b) in a

depreciatory sense, 'only thus,'—i.e. 'inefficiently,' 'vainly.' The custom of the grammarians, to write αὐτως except when the sense is 'vainly,' seems to have come from associating the word with οὗτος, or possibly even with αὐτός. For Soph., as for Aesch. and Eur., our MSS. on the whole favour αὐτως: but their authority cannot be presumed to represent a tradition older than, or independent of, the grammarians. It is, indeed, possible that αὐτως was an instance of old aspiration on false analogy,—as the Attic ἡμεῖς (Aeolic αἰμες for ἀσμέες) was wrongly aspirated on the analogy of ὅμεῖς (see Peile, *Greek and Latin Etymology* p. 302, who agrees on this with Curtius). In the absence of evidence, however, that αὐτως was a like instance, it appears most reasonable to write αὐτῶς.

932 **εὐπείας**, gracious words, = εὐφημίας, in this sense only here: elsewhere = elegance of diction.

935 **πρὸς τίνος**, 'sent by whom,' bringing a message on the part of whom: while παρὰ τίνος would be simply 'from whom.' Had παρὰ been genuine, the less obvious πρὸς would not have been likely to supplant it in A and other MSS. Cp. *Od.* 8. 28 ἵκετ' ἐμὸν δῶ | ἥε πρὸς ἠοίων ἢ ἐσπερίων ἀνθρώπων.

- ΑΓ. ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὐξερῶ τάχα,
ἥδοιο μὲν, πῶς δ' οὐκ ἄν; ἀσχάλλοις δ' ἴσως.
- ΙΟ. τί δ' ἔστι; ποίαν δύναμιν ᾧδ' ἔχει διπλῆν;
- ΑΓ. τύραννον αὐτὸν οὐπιχώριοι χθονός
τῆς Ἰσθμίας στήσουσιν, ὡς ἡδᾶτ' ἐκεῖ. 940
- ΙΟ. τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;
- ΑΓ. οὐ δῆτ', ἐπεὶ νυν θάνατος ἐν τάφοις ἔχει.
- ΙΟ. πῶς εἶπας; ἡ τέθνηκε Πόλυβος, <ᾧ> γέρον;
- ΑΓ. εἰ μὴ λέγω τάληθές, ἀξιῶ θανεῖν.
- ΙΟ. ᾧ πρόσπολ', οὐχὶ δεσπότη τὰδ' ὡς τάχος 945
μολοῦσα λέξεις; ᾧ θεῶν μαντεύματα,
ἵν' ἐστέ· τοῦτον Οἰδίπους πάλαι τρέμων
τὸν ἄνδρ' ἔφευγε μὴ κτάνοι, καὶ νῦν ὄδε
πρὸς τῆς τύχης ὄλωλεν οὐδὲ τοῦδ' ὕπο.

[OEDIPUS enters from the palace.]

- ΟΙ. ᾧ φίλτατον γυναικὸς Ἰοκάστης κᾶρα, 950
τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμαίων;

936 τὸ δ' ἔπος, 'at the word,' accus. of the object which the feeling concerns: Eur. *El.* 831 τί χρῆμ' ἀθυμεῖς;

937 ἀσχάλλοις, from root *σεχ*, prop. 'not to hold oneself,' 'to be impatient,' the opposite of the notion expressed by *σχο-λή* (Curt. *Etym.* § 170): the word occurs in Her., Xen., Dem.; and in *Od.* 2. 193 replaces the epic *ἀσχαλάαν*. Cp. Aesch. *Ag.* 1049 *πεῖθοι' ἄν, εἰ πείθοι', ὅπειθοίης δ' ἴσως*.

941 ἐγκρατὴς = ἐν κράτει: cp. *ἐναρχος* = ἐν ἀρχῇ, ih office, Appian *Bell. Civ.* 1. 14.

943 A defective verse, πῶς εἶπας; ἡ τέθνηκε 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 γέρον) was plainly a mere guess. Nauck's conj. ἡ τέθνηκεν Οἰδίου πατήρ; is re-

commended (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 ᾧ θεῶν μαντεύματα. Iocasta's scorn is pointed, not at the gods themselves, but at the μάντις who profess to speak in their name. The gods are wise, but they grant no πρόνοια to men (978). Cp. 712.

947 ἵν' ἐστέ: ἵνα as 367, 687, 953, 1311, 1515. O. C. 273 *ἰκόμην ἵν' ἰκόμην*. 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 ἐξεπέμψω, the midd. as in *ἐκκαλεῖσθαι* (see on 597), μεταπέμ-

- ΙΟ. ἄκουε τὰνδρὸς τοῦδε, καὶ σκόπει κλύων
τὰ σέμν' ἔν' ἤκει τοῦ θεοῦ μαντεύματα.
- ΟΙ. οὗτος δὲ τίς ποτ' ἐστὶ καὶ τί μοι λέγει;
- ΙΟ. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν 955
ὡς οὐκέτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.
- ΟΙ. τί φῆς, ξέν'; αὐτός μοι σὺ σημάτων γενοῦ.
- ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
εὖ ἴσθ' ἐκείνουν θανάσιμον βεβηκότα.
- ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ; 960
- ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.
- ΟΙ. νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.
- ΑΓ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
- ΟΙ. φεῦ φεῦ, τί δῆτ' ἄν, ὦ γύναι, σκοποῦτό τις 965
τὴν Πυθόμαντιν ἐστίαν, ἢ τοὺς ἄνω
κλάζοντας ὄρνις, ὧν ὑφηγητῶν ἐγὼ

πεσθαι, 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: *Αἰ.* 516 μοῖρα... | καθεῖλεν Ἄιδου θανάσιμους οἰκήτορας: *Ph.* 424 θανῶν... φροῦδος.

960 ξυναλλαγῇ: see on 34.

961 σμικρὰ ῥοπή, *leve momementum*: 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 (ῥοπή), though due to a slight cause (σμικρά), brings the life to the ground (εὐνάζει). *Plat. Rep.* 556 Ε ὥσπερ σώμα νοσῶδες μικρὰς ῥοπῆς ἐξωθεν δεῖται προσλαβέσθαι πρὸς τὸ κάμνειν, ... οὕτω δὴ καὶ ἡ κατὰ ταῦτα ἐκείνῳ διακειμένη πόλις ἀπὸ σμικρὰς προφάσεως... νοσεῖ.

963 'Yes, and of the long years that he had told': lit., 'Yes, he

died of infirmities (νόσοις ἐφθιτο), and of the long years (τῷ μακρῷ χρόνῳ, causal dat.), in accordance with their term (συμμετρούμενος, sc. αὐτοῖς, lit. 'commensurably with them'): the part. being nearly equiv. to συμμέτρως, and expressing that, if his years are reckoned, his death cannot appear premature. *Cp.* 1113, and *Ant.* 387 ποῖα ξύμμετρος προῦβην τύχη, 'seasonably for what hap?'

965 τὴν Πυθόμαντιν ἐστίαν = τὴν Πυθοῖ μαντικὴν ἐστίαν, as Apollo himself is Πυθόμαντις i.e. ὁ Πυθοῖ μάντις, *Aesch. Cho.* 1030: cf. Πυθόκραντος, Πυθόχρηστος, Πυθόνικος. ἐστίαν, as *O. C.* 413 Δελφικῆς ἀφ' ἐστίας: *Eur. Ion* 461 Φοιβήιος... γὰρ | μεσόμφαλος ἐστία.

966 κλάζοντας, the word used by Teiresias of the birds when their voice (φθόγγος) had ceased to be clear to him, *Ant.* 1001 κακῷ | κλάζοντας ὁστρῶ καὶ βεβαρβαρωμένῳ. ὧν ὑφηγητῶν sc. δντων, 'on whose showing,' *quidibus indicibus*: 1260 ὡς ὑφηγητῆρος οὐδενὸς φίλων. In these instances the

κτενεῖν ἔμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανὼν
 κεῦθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε
 ἄψανστος ἔγχους· εἴ τι μὴ τῶμῳ πόθῳ
 κατέφθιθ'· οὕτω δ' ἂν θανὼν εἴη 'ξ ἐμοῦ. 970
 τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα
 κείται παρ' Αἰδη Πόλυβος ἄξι' οὐδενός.

ΙΟ. οὐκουν ἐγὼ σοι ταῦτα προὔλεγον πάλαι;

ΟΙ. ἡῦδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην.

ΙΟ. μή νυν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλῃς. 975

absence of the part. is softened by the noun which suggests the verb; but not so in *O. C.* 83 ὡς ἐμοῦ μόνῃς πέλας.

967 The concurrence of tribrachs in the 4th and 5th places gives a semi-lyric character which suits the speaker's agitation.

968 κεῦθει, is hidden. *Αἰ.* 635 Αἰδα κεύθων. In *Tr.* 989 σιγῇ κεύθειν may be regarded as transitive with a suppressed acc., 'to shroud (thy thought) in silence.' Elsewhere κεύθω is always trans., and only the perf. κέκευθα intransitive. δὴ here nearly = ἦδη: cp. *Ant.* 170 δτ' οὖν ὤλοντο... | ἐγὼ κράτη δὴ...έχω.

969 ἄψανστος = οὐ ψάσας: cp. ἀφόβητος 885 (with note): *Phil.* 688 ἀμφίπληκτα ῥόθια, billows beating around: *Tr.* 446 μεμπτός, blaming: *Eur. Hec.* 1117 ὑποπτος, suspecting. Cp. note on ἀτλητῶν 515. εἴ τι μὴ, an abrupt after-thought:—unless perchance: see on 124. τῶμῳ πόθῳ: cp. 797: *Od.* 11. 202 σός...πόθος, longing for thee.

970 εἴη 'ξ: cp. 1075: *Phil.* 467 πλεῖν μὴ 'ξ ἀπόπτου. 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 (ἄξι' οὐδενός, supplementary predicate), and is hidden 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 (φονεύς, 794), and is not satisfied by κατέφθιτο ἐξ ἐμοῦ in the sense just explained. συλλαβὼν is a contemptuous phrase from the language of common life: its use is seen in Aristophanes *Plut.* 1079 νῦν δ' ἀπιθι χαίρων συλλαβὼν τὴν μείρακα, now be off—with our blessing and the girl: *Av.* 1469 ἀπίωμεν ἡμεῖς συλλαβόντες τὰ πτερά, let us pack up our feathers and be off: Soph. has it twice in utterances of angry scorn, *O. C.* 1383 σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτρω ἐμοῦ | κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς, begone...and take these curses with thee: *Phil.* 577 ἐκπλει σεαυτὸν ξυλλαβὼν ἐκ τῆσδε γῆς, 'hence in thy ship—pack from this land!'

974 ἡῦδας instead of προὔλεγες: see on 54.

975 νυν, enforcing the argument introduced by οἰκουν (973), is clearly better than the weak νῦν. ἐς θυμὸν βάλῃς: *Her.* 8. 68 καὶ τότε ἐς θυμὸν βαλεῖ, ὡς κ.τ.λ. 1. 84 ἰδὼν...τῶν τινα Λυδῶν καταβάττα...ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο.

- ΟΙ. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ;
 ΙΟ. τί δ' ἂν φοβοῖτ' ἄνθρωπος, ᾧ τὰ τῆς τύχης
 κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής;
 εἰκὴ κράτιστον ζῆν, ὅπως δύναίτο τις.
 σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα· 980
 πολλοὶ γὰρ ἤδη καὶ ὀνείρασιν βροτῶν
 μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτφ
 παρ' οὐδέν ἐστι, ῥᾶστα τὸν βίον φέρει.
 ΟΙ. καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,
 εἰ μὴ 'κύρει ζωσ' ἡ τεκούσα· νῦν δ' ἐπεὶ 985
 ζῆ, πᾶσ' ἀνάγκη, κεῖ καλῶς λέγεις, ὀκνεῖν.
 ΙΟ. καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.

976 καὶ πῶς κ.τ.λ. 'But surely I must fear...?'

977 ᾧ, 'for whom,' in relation to whom: not, 'in whose opinion.' τὰ τῆς τύχης is here somewhat more than a mere periphrasis for ἡ τύχη, since the plur. suggests successive incidents. τύχη does not here involve denial of a divine order in the government of the world, but only of man's power to comprehend or foresee its course. Cp. Thuc. 5. 104 πιστεύομεν τῇ μὲν τύχῃ ἐκ τοῦ θεοῦ μὴ ἐλασσώσεσθαι. Lysias or. 24 § 22 οὐ μόνου μεταλαβεῖν ἡ τύχη μοι ἔδωκεν ἐν τῇ πατρίδι, 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 = 'revelance for the god': in Eur. Phoen. 637 a man acts θεῖα προνοία = 'with inspired foresight': in Xen. Mem. 1. 4. 6 προνοητικῶς = not, 'providentially,' but simply, 'with forethought.'

979 εἰκὴ: cp. Plat. Gorg. 503 Ε οὐκ εἰκὴ ἐρεῖ, ἀλλ' ἀποβλέπων πρὸς τι (with some definite object in view). κράτιστον... ὅπως δύναίτο. Cp. Ant. 666 ἀλλ' ὃν πόλις στήσειε τοῦδε χρὴ κλύειν: where χρὴ κλύειν

= δικαίως ἂν κλύοι. So here, though ἐστὶ (not ἦν) must be supplied with κράτιστον, the whole phrase = εἰκὴ κράτιστον ἂν τις ζῇ. Xen. Cyr. 1. 6. 19 τοῦ... αὐτὸν λέγειν ἂ μὴ σαφῶς εἰδείη φειδεσθαι δεῖ = ὁρῶς ἂν φείδοιτο.

980 φοβοῦ. φοβεῖσθαι ἐς τι = to have fears regarding it: Tr. 1211 εἰ φοβεῖ πρὸς τοῦτο: O. C. 1119 μὴ θαύμαζε πρὸς τὸ λιπαρές.

981 καὶ ὀνείρασιν, 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 a 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 coming to Julius Caesar on the night before he crossed the Rubicon.

983 παρ' οὐδέν: Ant. 34 τὸ πρᾶγμα ἄγειν | οὐχ ὡς παρ' οὐδέν.

984 ἐξείρητο: the ἐξ. glances at her blunt expression of disbelief, not her frank reference to a horrible 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 household to rejoice, ὡς ἀελπτον ὁμμ'

- ΟΙ. μέγας, ξυνήμ'· ἀλλὰ τῆς ζώσης φόβος.
 ΑΓ. ποίας δὲ καὶ γυναικὸς ἐκφοβείσθ' ὑπερ;
 ΟΙ. Μερόπης, γεραιέ, Πόλυβος ἧς ἄκει μετὰ. 990
 ΑΓ. τί δ' ἔστ' ἐκείνης ὑμῖν ἐς φόβον φέρον;
 ΟΙ. θεήλατον μάντευμα δεινόν, ὦ ξένε.
 ΑΓ. ἡ ῥητόν; ἡ οὐχὶ θεμιτὸν ἄλλον εἰδέναι;
 ΟΙ. μάλιστά γ'· εἶπε γάρ με Λοξίας ποτὲ
 χρῆναι μιγῆναι μητρὶ τήμαντοῦ, τό τε 995
 πατρῶον αἷμα χερσὶ ταῖς ἐμαῖς ἐλεῖν.
 ὦν οὐνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι

ἐμοὶ | φήμης ἀνασχὼν τῆσδε νῦν
 καρπούμεθα (the unexpected news
 that Heracles has returned). More
 often this image denotes the
 'darling' of a family (Aesch. *Cho.*
 934 ὀφθαλμὸς οἰκῶν), or a dynasty
 that is 'the light' of a land (Σκε-
 λίας δ' ἔσαν | ὀφθαλμός, Pind. *Ol.*
 2. 9: ὁ Βάττον παλαιὸς δλβος,...
 πύργος ἄστεος, ὄμμα τε φαεινότη-
 τος | ξένουσι, *Pyth.* 5. 51). Not
merely (though this notion comes
 in) 'a great help to seeing' that
 oracles are idle (δήλωσις ὡς τὰ
 μαντεύματα κακῶς ἔχει, schol.). A
 certain hardness of feeling appears
 in the phrase: Iocasta was softened
 by fear for Oedipus and the State:
 she is now elated.

989 καὶ with ἐκφοβείσθε; 772;
 851.

991 ἐκείνης, what is there *belong-*
ing to her, *in* her (attributive gen.):
 Eur. *I. A.* 28 οὐκ ἄγαμαι ταῦτ' ἀνδρὸς
 ἀριστέως. ἐς φόβον φέρον, tending
 to fear: cp. 519.

992 θεήλατον, sent upon us by
 the gods: cp. 255.

993 οὐχὶ θεμιτὸν is much more
 probable than οὐ θεμιστόν here,
 since θεμιτός is the usual form,
 found in Attic prose, in Eur., and
 in Soph. *O. C.* 1758. On the
 other hand θεμιστός is a rare poet.
 form, found once in Pindar, and
 twice in the lyrics of Aesch. Had

we ἄλλω, the subject of θεμιτόν
 would be μάντευμα: the accus.
 ἄλλον shows θεμιτόν to be imper-
 sonal.

996 τὸ πατρῶον αἷμα ἐλεῖν, is
 strictly 'to achieve (the shedding
 of) my father's blood.' Classical
 Greek had no such phrase as αἷμα
 χεῖν or ἐκχεῖν in the sense of 'to
 slay.' ἀλεῖν is to *make a prey of*,
 meaning 'to slay,' or 'to take,'
 according to the context (*Tr.* 353
 Εὐρυτόν θ' ἔλοι | τὴν θ' ὑψίπυργον
 Οἰχαλίαν). Cp. Eur. *Or.* 284
 ἐργασται δ' ἐμοὶ | μητρῶον αἷμα, I
 have wrought the murder of a
 mother.

997 ἐξ ἐμοῦ, = 'on my part': ἡ
 Κόρινθος ἐξ ἐμοῦ μακρὰν ἀπω-
 κείτο = '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 ἀπώκουν τὴν
 Κόρινθον, I inhabited Corinth
 (only) at a great distance, *i.e.*
 shunned inhabiting it at all: where
 the paradoxical use of ἀπώκειν has
 been suggested by contrast with
 ἐνοικεῖν. 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-

- μακρὰν ἀπωκεῖτ'· εὐτυχῶς μὲν, ἀλλ' ὅμως
τὰ τῶν τεκόντων ὄμμαθ' ἡδιστον βλέπειν.
- ΑΓ. ἡ γὰρ τάδ' ὀκνῶν κείθεν ἦσθ' ἀπόπολις; 1000
- ΟΙ. πατρός τε χρήζων μὴ φονεὺς εἶναι, γέρον.
- ΑΓ. τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἀναξ,
ἐπείπερ εὐνους ἦλθον, ἐξελυσάμην;
- ΟΙ. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.
- ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμεν, ὅπως 1605
σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.
- ΟΙ. ἀλλ' οὐποτ' εἴμι τοῖς φυτεύσασιν γ' ὁμοῦ.
- ΑΓ. ὦ παῖ, καλῶς εἰ δῆλος οὐκ εἰδὼς τί δρᾷς.
- ΟΙ. πῶς, ὦ γεραιέ; πρὸς θεῶν διδασκέ με.

cludes the act described by *οἰκεῖν*. See below 1273 *ἐν σκότῳ*... | *ὀψοῖσθ'*. Cp. *Ant.* 715 *ὑπτιοῖς κάτω* | *στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται*, having upset his ship, he makes the rest of his voyage keel uppermost (*i.e.* his voyage comes to an abrupt end): *ib.* 310 *ὡ' εἰδότες τὸ κέρδος ἐνθεν οἰστέον* | *τὸ λοιπὸν ἀρπάξῃτε*: where *εἰδότες* means 'taught by capital punishment': *At.* 100 *θανόντες ἤδη τὰμ' ἀφαιρέσθων ὄπλα*. We must not, then, render: (1) Corinth was inhabited (by others) at a great distance from me': where *ἐξ 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 *ἐγὼ ἀπώκουν ἐκ τῆς Κορίνθου*, 'migrated from': where both the use of the passive and the use of the imperf. tense would be incorrect.

998 *εὐτυχῶς*, because of his high fortune at Thebes.

999 *τῶν τεκόντων* = *τῶν γονέων*: Eur. *Hērō.* 1081 *τοὺς τεκόντας ὄσια δρᾶν*, and oft.: cp. *H. F.* 975 *βοᾷ δὲ μήτηρ, ὦ τεκῶν* [= *ὦ πάτερ*], *τί δρᾷς*;

1000 *ἀπόπολις*, exile, as *O. C.* 208.

1001 *πατρός τε*. So the mss., rightly. It is the fear of Oedipus regarding his *mother* by which the messenger's attention has been fixed. In explaining this, Oedipus has indeed mentioned the other fear as to his father: but in v. 1000, *ἡ γὰρ τάδ' ὀκνῶν*, the messenger means: 'So this, then, was the fear about her which kept you away?'—alluding to his own question in 991. As the speaker's tone seems to make light of the cause, Oedipus answers, 'and that further dread about my father which I mentioned.' *πατρός γε* is unsuitable, since it would imply that this was his *sole* fear.

1002 *ἐγὼ οὐχὶ*: synizesis, as *Ph.* 551 *ἐγὼ εἰμι*, *O. C.* 998 *ἐγὼ οὐδέ*, and *El.* 1281: *Ant.* 458 *ἐγὼ οὐκ*.

1004, 1005 *καὶ μὴν*: see detach- ed note A.

1005 *τοῦτ' ἀφικόμεν*: see on 788.

1008 *καλῶς*, *pulchre, belle*, thoroughly,—a colloquialism, perh. meant here to be a trait of homely speech: cp. Alciphron *Ep.* 1. 36 *πεινήσω τὸ καλόν* ('I shall be fine

- ΑΓ. εἰ τῶνδε φεύγεις οὔνεκ' εἰς οἴκους μολεῖν. 1010
 ΟΙ. ταρβῶ γε μή μοι Φοῖβος ἐξέλθῃ σαφής.
 ΑΓ. ἢ μὴ μίasma τῶν φυτευσάντων λάβῃς;
 ΟΙ. τοῦτ' αὐτό, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.
 ΑΓ. ἄρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;
 ΟΙ. πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν; 1015
 ΑΓ. ὀθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.
 ΟΙ. πῶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσέ με;
 ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τάνδρός, ἀλλ' ἴσον.
 ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;
 ΑΓ. ἀλλ' οὐ σ' ἐγείνατ' οὐτ' ἐκείνος οὐτ' ἐγώ. 1020
 ΟΙ. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο;
 ΑΓ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβῶν.
 ΟΙ. καὶ ὧδ' ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα;
 ΑΓ. ἢ γὰρ πρὶν αὐτὸν ἐξέπεισο' ἀπαιδία.
 ΟΙ. σὺ δ' ἐμπολήσας ἢ τυχῶν μ' αὐτῷ δίδως; 1025

and hungry'): Aelian *Ep.* 2 ἐπέκοψε τὸ σκέλος πάνυ χρηστῶς ('in good style').

1011 With Erfurdt I think that **ταρβῶν** is right; not that **ταρβῶ** could not stand, but Greek idiom distinctly favours the participle. *Ant.* 403 KP. ἢ καὶ ξυνίης καὶ λέγεις ὁρθῶς ἃ φῆς; ΦΥ. ταύτην γ' ἰδὼν θάππουσαν. *ib.* 517 AN....ἀδελφὸς ὦλετο. KP. πορθῶν γε τήνδε γῆν. *Plat. Symph.* 164 E εἶπον οὖν οὐτι...ἡκοιμι.—καλῶς (v. l. καλῶς γ'), ἔφη, ποιῶν. Cp. 1130 ξυναλλάξας. **ἐξέλθῃ**: cp. 1182 ἐξήκοι σαφῆ, come true.

1013 τοῦτ' αὐτό,...τοῦτο: cp. *Tr.* 408 τοῦτ' αὐτ' ἐχρηζον, τοῦτό σου μαθεῖν.

1014 πρὸς δίκης, as justice would prompt, 'justly.' πρὸς prop. = 'from the quarter of,' then 'on the side of': *Thuc.* 3. 59 οὐ πρὸς τῆς ὑμετέρας δόξης...τάδε, not in the interest of your reputation: *Plat. Gorg.* 459 C ἐάν τι ἡμῖν πρὸς λόγου ᾖ, 'if it is in the interest of our discussion.' *Rep.* 470 C οὐδὲν...

ἀπὸ τρόπου λέγεις· δρα δὴ καὶ εἰ τόδε πρὸς τρόπου λέγω, 'correctly.' *Theophrastus Char.* 30 (=26 in my 1st ed. p. 156) πρὸς τρόπου πωλεῖν, to sell on reasonable terms.

1016 ἐν γένει: [*Dem.*] or. 47 § 70 οὐκ ἔστιν ἐν γένει σοι ἢ ἄνθρωπος, compared with § 72 ἐμοὶ δὲ οὔτε γένει προσῆκεν.

1019 τῷ μηδενί, dat. of ὁ μηδεῖς, he who is as if he were not (in respect of consanguinity with me): *Ant.* 1325 τὸν οὐκ ὄντα μᾶλλον ἢ μηδέν.

1023 ἀπ' ἄλλης χειρὸς sc. λαβῶν. **ἔστερξεν**: 'did he learn to love me?': see on 11.

1025 ἐμπολήσας...ἢ τυχῶν: i.e. 'Did you buy me, or did you light upon me yourself in the neighbourhood of Corinth?' *Oed.* is not prepared for the Corinthian's reply that he had found the babe on *Cithaeron*. **ἐμπολήσας**: cp. the story of Eumaeus (*Od.* 15. 403—483) who, when a babe, was carried off by Phoenician merchants from the wealthy house of his

- ΑΓ. εὐρών ναπαλαῖς ἐν Κιθαιρῶνος πτυχαῖς.
 ΟΙ. ὠδοιπόροις δὲ πρὸς τί τούσδε τοὺς τόπους;
 ΑΓ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν.
 ΟΙ. ποιμὴν γὰρ ἦσθα καπὶ θητεία πλάνης;
 ΑΓ. σοῦ δ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ. 1030
 ΟΙ. τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς† με λαμβάνεις;
 ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.
 ΟΙ. οἴμοι, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν;
 ΑΓ. λῶω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.
 ΟΙ. δεινὸν γ' ὄνειδος σπαργάνων ἀνειλόμην. 1035

father in the isle Syria, and sold to Laertes in Ithaca. **πτυχῶν** is answered by **εὐρών** (1026) as in 973 **προδλεγον** by **ἠσδας**. Cp. 1039.

1026 The fitness of the phrase **ναπαλαῖς πτυχαῖς** 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 ἐπεστάτουν: cp. *At.* 27 **αὐτοῖς ποιμνίων ἐπιστάταις**.

1029 ἐπὶ θητεία, like **ἐπὶ μισθῷ** *Her.* 5. 65 etc. **θητεία**, labour for wages, opp. to **δουλεία**: *Isocr.* or. 14 § 48 **πολλοὺς μὲν...δουλεύοντας, ἄλλους δ' ἐπὶ θητείαν ἴντας**. **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 πλανήτης Οἰδίπους** (*O. C.* 3).

1030 σοῦ δ': '*But thy preserver*': the **γε** belonging to **σωτήρ**, and **δε** opposing this thought to that of v. 1029. For **δέ γε** cp. *Aesch.* *Ag.* 938 *ΑΓ. φήμη γε μέντοι δημόθρους μέγα σθένει*. *Κλ.* **ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει**. 'True, but....' Most mss. give **σοῦ γε**, but the gentle reproof conveyed by **δέ γε** is not unfitting in the old man's mouth: and a double **γε**,

though admissible, is awkward here.

1031 τί δ' ἄλγος κ.τ.λ. And in what sense wert thou my **σωτήρ**? The **ἐν κακοῖς** of most mss. is intolerably weak. From the **ἐν καιροῖς** 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': cp. 1026, 1039. *Soph.* has that verb in *El.* 863 **τμητοῖς ὁλοκοῖς ἐγκῦρσαι** (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). *El.* 1139 **οὔτε...πυρὸς | ἀνειλόμην...ἄθλιον βάρος**. Some understand, 'I was furnished with cruelly dishonouring tokens of my birth,' **δεῦρ' ἐπονείδιστα σπάργανα**, 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, *Epīdicus* 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**.

- ΑΓ. ὥστ' ὠνομάσθης ἐκ τύχης ταύτης ὅς εἰ.
 ΟΙ. ὦ πρὸς θεῶν, πρὸς μητρός, ἢ πατρός; φράσον.
 ΑΓ. οὐκ οἶδ'· ὁ δούς δὲ ταῦτ' ἐμοῦ λῶον φρονεῖ.
 ΟΙ. ἦ γὰρ παρ' ἄλλου μ' ἔλαβες οὐδ' αὐτὸς τυχών;
 ΑΓ. οὐκ, ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι. 1040
 ΟΙ. τίς οὗτος; ἢ κάτοισθα δηλώσαι λόγῳ;
 ΑΓ. τῶν Λαῶν δήπου τις ὠνομάζετο.
 ΟΙ. ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;
 ΑΓ. μάλιστα· τούτου τάνδρὸς οὗτος ἦν βοτήρ.
 ΟΙ. ἦ κᾶστ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ; 1045
 ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι.
 ΟΙ. ἔστιν τις ὑμῶν τῶν παρεστῶτων πέλας
 ὅστις κάτοιιδε τὸν βοτήρ' ὃν ἐννέπει,
 εἴτ' οὖν ἐπ' ἀγρῶν εἴτε κἂνθάδ' εἰσιδὼν;
 σημήναθ', ὥς ὁ καιρὸς εὐρήσθαι τάδε. 1050
 ΧΟ. οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,

1036 ὥστε assents and continues: '(yes,) and so...' ὅς εἰ, *i.e.* Οἰδιπός: see on 718.

1037 πρὸς μητρός, ἢ πατρός; *sc.* δνειδος ἀνελόμην (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 heeding the interposed remark. He is not thinking so much of his parents' possible cruelty, as of a fresh clue to their identity. Not: 'was I so named by mother or father?' The *name*—even if it could be conceived as given before the exposure—is not the sting; and on the other hand it would be forced to take 'named' as meaning 'doomed to bear the name.'

1044 βοτήρ: cp. 837, 761.

1046 εἰδεῖτ' = εἰδείητε, only here, it seems: but cp. εἴτε = εἴητε *Od.* 21. 195 (doubtful in *Ant.* 215). εἰδεῖ-μεν and εἴμεν occur in Plato as well as in verse. In *Dem. or.* 14 § 27 καταθεῖτε is not certain (κατά-

θεῖτε Baiter and Sauppe): in *or.* 18 § 324 he has ἐνθεῖητε. Speaking generally, we may say that the contracted termination -εῖν for -εῖησαν is common to poetry and prose; while the corresponding contractions, -εἴμεν for -εῖημεν and -εἴτε for εἴητε, are rare except in poetry.

1049 οὖν with the *first* εἴτε, as *El.* 199, 560: it stands with the second above, 90, 271, *Ph.* 345. ἐπ' ἀγρῶν: *Od.* 22. 47 πολλὰ μὲν ἐν μεγάροισιν...πολλὰ δ' ἐπ' ἀγροῦ: (cp. *O. C.* 184 ἐπὶ ξένης, *El.* 1136 κατὰ γῆς ἀλλης:) the usual Attic phrase was ἐν ἀγρῷ or κατ' ἀγροῦς.

1050 εὐρήσθαι: the perf. = 'discovered once for all.' *Isocr. or.* 15 § 295 τῶν δυναμένων λέγειν ἢ παιδεύειν ἢ πόλις ἡμῶν δοκεῖ γεγενησθαι διδάσκαλος, to be the established teacher.

1051 Supply ἐννέπει (αὐτόν), not ἐννέπει. The form οἶμαι, though often parenthetical (as *Trach.* 536), is not less common with

ὄν καμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ
ἥδ' ἂν τὰδ' οὐχ ἥκιστ' ἂν Ἰοκάστη λέγοι.

- ΟΙ. γυναί, νοεῖς ἐκείνον ὄντιν' ἀρτίως
μολεῖν ἐφίεμεσθα; τόνδ' οὗτος λέγει; 1055
- ΙΟ. τί δ' ὄντιν' εἶπε; μηδέν ἐντραπήης. τὰ δὲ
ῥηθέντα βούλου μηδὲ μεμνήσθαι μάτην.
- ΟΙ. οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
σημεῖα τοιαῦτ' οὐ φανῶ τοῦμόν γένος.
- ΙΟ. μὴ πρὸς θεῶν, εἶπερ τι τοῦ σαυτοῦ βίου 1060
κῆδει, ματεύσης τοῦθ'. ἄλλης νοσοῦς' ἐγώ.
- ΟΙ. θάρσει· σὺ μὲν γὰρ οὐδ' ἐὰν τρίτης ἐγώ

infin. (Plat. *Gorg.* 474 A οἶον ἐγὼ
οἶμαι δεῖν εἶναι), and Soph. often
so has it, as *El.* 1446.

1053 ἄν...ἄν: see on 862.

1054 νοεῖς = 'you wot of,' the
man—i.e. you understand to whom
I refer. Cp. 859.

1056 τί δ' ὄντιν' εἶπε; Aesch.
P. V. 765 θέορτον ἢ βρότειον [γά-
μον γαμεῖ]; εἰ ῥήτον, φράσον. *IIP.*
τί δ' ὄντιν'; *Ar. Av.* 997 σὺ δ' εἰ
τίς ἀνδρῶν; *M.* 881ς εἰμ' ἐγώ;
Μέτων. Plat. *Euthyphr.* 2 B τίνα
γραφὴν σε γέγραπται; ΣΩ. ἥτινα;
οὐκ ἀγεννή.

1057 μάτην, of course, with με-
μνήσθαι, 'waste not a thought on
what he said... 'twere idle.'

1058 Since οὐκ ἔστιν ὅπως, οὐκ
ἂν γένοιτο ὅπως, 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 *Ai.* 378 οὐ γὰρ γένειτ' ἂν ταῦθ'
ὅπως οὐχ ὧδ' ἔχειν (instead of ἔξει).

1060 Since the answer of 1042,
Iocasta has known the worst. But
she is still fain to spare Oedipus
the misery of that knowledge.
Meanwhile he thinks that she is
afraid lest he should prove to be
too humbly born. The tragic power
here is masterly.

1061 ἄλλης (εἰμι) νοσοῦς' ἐγώ ('my
anguish is enough') instead of ἄλλης
ἐστὶ τὸ νοσεῖν ἐμέ: cp. 1368: *Ai.* 76
ἔνδον ἀρκεῖτω μένων: *ib.* 635 κρείσσω
γὰρ Αἰδᾶ κεῦθων: *Her.* 1. 37 ἀμεί-
νω ἐστὶ ταῦτα οὕτω ποιούμενα: *Dem.*
or. 4 § 34 σῆκοι μένων, βελτίων:
Isae. or. 2 § 7 ἱκανὸς γὰρ αὐτὸς
ἔφη ἀτυχῶν εἶναι: *Athen.* 435 D
χρὴ πίνειν. Ἀντίπατρος γὰρ ἱκανὸς
ἐστὶ νήφων.

1062 For the genitive τρίτης
μητρός without ἐκ, cp. *El.* 341
οἶσαν πατρός, 366 καλοῦ | τῆς μη-
τρός. τρίτης μητρός τριδούλος,
'son of a servile mother,—aye, a
slave by three descents'; lit., thrice
a slave, sprung from the third
(servile) mother: i.e. from a mother,
herself a slave, whose mother and
grandmother had also been slaves.
No commentator, so far as I know,
has quoted the passage which best
illustrates this: Theopompus fr.
277 (ed. Müller 1. 325) Πυθονίκην
... ἢ Βακχίδος μὲν ἦν δούλη τῆς
αὐλητρίδος, ἐκείνη δὲ Σινώπης τῆς
Θράκης, ... ὥστε γίνεσθαι μὴ μόνον
τρίδουλον ἀλλὰ καὶ τρίπορον
αὐτήν. [*Dem.*] or. 58 § 17 εἰ γὰρ
ὀφείλοντος αὐτῷ τοῦ πάππου πάλαι
... διὰ τοῦτ' οἰήσεται δεῖν ἀποφεύγειν
ὅτι πονηρὸς ἐκ τριγωνίας ἐσ-
τίν..., 'if, his grandfather having
formerly been a debtor,... he shall

- μητρὸς φανῶ τρίδουλος ἐκφανεῖ κακῇ.
 IO. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾷ τάδε.
 OI. οὐκ ἂν πιθόιμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς. 1065
 IO. καὶ μὴν φρονούσά γ' εὖ τὰ λῶστά σοι λέγω.
 OI. τὰ λῶστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.
 IO. ὦ δύσποτμ', εἴθε μήποτε γνοιῖς ὅς εἰ.
 OI. ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι;
 ταύτην δ' ἔατε πλουσίῳ χαίρειν γένει. 1070
 IO. ἰοῦ ἰοῦ, δύστηνε· τοῦτο γάρ σ' ἔχω
 μόνον προσειπεῖν, ἄλλο δ' οὔποθ' ὕστερον.
 [She rushes into the palace.]
 XO. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας
 ἄξασα λύπης ἢ γυνή; δέδοιχ' ὅπως
 μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά. 1075
 OI. ὅποια χρήξει ῥηγνύτω· τοῦμόν δ' ἐγώ,
 κεῖ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.

fancy himself entitled to acquittal because he is a rascal of the third generation.' Eustathius *Od.* 1542. 50 quotes from Hippônax Ἀφέω τοῦτον τὸν ἐπτάδουλον (Bergk fr. 75), i.e. 'seven times a slave.' For the force of *τρι-*, cp. also *τριγίγας*, *τριπράτος* (thrice-sold,—of a slave), *τριπέδων* (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 *κακῇ* = *δυσγενής*, like *δειλός*, opp. to *ἀγαθός*, *ἐσθλός*: *Od.* 4. 63 ἀλλ' ἀνδρῶν γένος ἐστὶ διωτρεφῶν βασιλῆων | σκηπτοῦχων' ἐπεὶ οὐ κε κακοὶ τοιοῦδε τέκοιεν.

1067 τὰ λῶστα...ταῦτα: cp. *Ant.* 96 τὸ δεινὸν τοῦτο (i.e. of which you speak).

1072 Iocasta rushes from the scene—to appear no more. Cp. the sudden exit of Haemon (*Ant.* 766), of Eurydicè (*ib.* 1245), and of Deianeira (*Tr.* 813). In each of the two latter cases, the exit silently follows a speech by another

person, and the Chorus comments on the departing one's silence. Iocasta, like Haemon, has spoken passionate words immediately before going; and here *σιωπῆς* (1075) is more strictly 'reticence' than 'silence.'

1074 *δέδοικα* has here the construction proper to a verb of *taking thought* (or the like), as *προμηθεῖν* *ὅπως μὴ γενήσεται*,—implying a desire to avert, if possible, the thing feared.

1075 The subject to *ἀναρρήξει* is *κακά*, not *ἡ γυνή*: for (1) *ἡ γυνή ἀναρρήξει κακά* would mean, 'the woman will burst forth into reproaches,' cp. *Ar. Eq.* 626 δ' δ' ἄρ' ἐνδον ἐλασίβροντ' ἀναρρηγνύς *ἐπη*: (2) the image is that of a storm bursting forth from a great stillness, and requires that the mysterious *κακά* should be the subject: cp. *Ai.* 775 ἐκρήξει μάχη: *Arist. Meteor.* 2. 8 ἐκρήξας...ἄνεμος.

1076 *χρήξει* scornfully personifies the *κακά*.

1077 *βουλήσομαι*, 'I shall wish': i.e. my wish will remain unaltered

αὕτη δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
 τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
 ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων
 τῆς εὖ διδούσης οὐκ ἀτιμασθήσομαι.
 τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς
 μῆνές με μικρὸν καὶ μέγαν διώρισαν.
 τοιοῦσδε δ' ἐκφύς οὐκ ἂν ἐξέλθοιμ' ἔτι

1080

until it has been satisfied. Cp. 1446 *προστρέψομαι*: *Ai.* 681 ὥφελειν βουλήσομαι, it shall henceforth be my aim: *O. C.* 1289 καὶ ταῦτ' ἀφ' ὧμων...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 A καὶ ἐγὼ μοι δοκῶ ἐν τῷ παρόντι τοσοῦτον μόνον ἐκείνων διοίσειν· οὐ γὰρ ὅπως τοῖς παροῦσιν ἃ ἐγὼ λέγω δόξει ἀληθῆ προθυμηθήσομαι: and *ib.* 191 C.

1078 ὡς γυνή, 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 ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν. 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 εὖ διδούσης, the beneficent: here absol., usu.

with dat., as σφῶν δ' εὖ διδοῖη Ζεὺς, *O. C.* 1435. 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: ἄλκῃ ξύμφυτος αἰὼν (*Ag.* 107), years with which bodily strength keeps pace. *Pind. Nem.* 5. 40 πότμος συγγενής, 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 (ἐξέλθοιμι, *evadam*, cp. 1011) another man' (ἄλλος, i.e. false to my own nature). The text is sound. The license of ποτ' 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

ποτ' ἄλλος, ὥστε μὴ ἔκμαθεῖν τοῦμόν γένος. 1085

ΧΟ. στρ. εἵπερ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμαν ἴδρις,
οὐ τὸν Ὀλυμπον ἀπείρων,
ὦ Κιθαιρῶν, †οὐκ ἔσῃ τὰν αὔριον† 1090

continuous with the next: hence, too, *Ai.* 986 οὐχ ὅσον τάχος | δῆτ' αὐτὸν ἄξεις δεῦρο; *Ph.* 66 εἰ δ' ἐργάσει | μὴ ταῦτα. So here Soph. has allowed himself to retain *ἔτι* | *ποτέ* in their natural connection instead of writing *ἔτι* | ἄλλος ποτ'. The genuineness of *ποτ'* is confirmed by the numerous instances in which Soph. has combined it with *ἔτι*, as above, 892, below, 1412: *Ai.* 98, 687: *Tr.* 830, 922.

1086—1109 This short ode holds the place of the third *στάσιμον*. 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 precisely 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 ἔγω παράφρων μάντις ἔφην καὶ γνώμας | λειπομένα σοφᾶς: so *O. C.* 1080, *Ant.* 1160, *Ai.* 1419: cp. *μαντεύομαι* = 'to presage.'

1087 κατὰ with an accus. of

respect is somewhat rare (*Tr.* 102 κρατιστεύων κατ' ὅμμα: *ib.* 379), except in such phrases as κατὰ πάντα, κατ' οὐδέν, κατὰ τοῦτο. Cp. Metrical Analysis.

1088 οὐ=οὐ μὰ: see on 660. ἀπείρων = ἀπειρος: conversely Soph. used ἀπειρος in the commoner sense of ἀπείρων, 'vast,' fr. 481 χιτῶν ἀπειρος ἐνδυτήριος κακῶν. περά-ω, to go through, πείρα (περίλα), a going through (*peritus*, *periculum*), are closely akin to πέρα, beyond, πέρας, πείραρ a limit (*Curt. Etym.* §§ 356, 357): in poetical usage, then, their derivatives might easily pass into each other's meanings.

1090 τὰν ἐπιούσαν ἔσῃ is my proposed correction of the reading of the MSS. οὐκ ἔσῃ τὰν αὔριον. To this the objections are:—(1) It does not suit the antistrophe, which, though verbally corrupt, seems metrically right. (2) If ἡ αὔριον πανσέληνος 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. πανσέληνον (*sc.* ὥραν): *Her.* 2. 47 ἐν τῇ αὐτῇ πανσέληνῃ. The meaning is: 'at the next full-moon we will hold a joyous παννυχίς, visiting the temples with χοροί (*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 σέ γε καὶ πατριώταν Οἰδίπουν
 5 καὶ τροφὸν καὶ ματέρ' αὔξειν,
 καὶ χορεύεσθαι πρὸς ἡμῶν, ὥς ἐπὶ ἡρα φέροντα
 τοῖς ἐμοῖς τυράννοις.
 ἡΐε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἶη.

ἀντ. τίς σε, τέκνον, τίς σ' ἔτικτε τῶν μακραίωνων
 ἄρα 1098

Πανὸς ὀρεσσιβάτα πα- 1100
 τρὸς πελασθεῖς; † ἡ σέ γέ τις θυγάτηρ

1091 **πατριώταν**, since Cithaeron partly belongs to Boeotia. I read **Οἰδίπουν** instead of **Οἰδίπουν**, as affording a better subject for **αὔξειν** than (1) *ἡμᾶς* 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 fatherland), and as his nurse and mother (see below); and that thou art celebrated in choral song by *us* (*πρὸς ἡμῶν*), seeing that thou art well-pleasing to *him*.' **μὴ οὐ** with **αὔξειν**, because *οὐκ ἀπείρων ἔση* = a verb of hindrance or denial with a negative: the experience shall not be refused to thee, *but that* he shall honour thee. **αὔξειν**, not merely by praises, but by the fact of his birth in the neighbourhood.

1092 **τροφὸν**, as having sheltered him when exposed: *τί μ' ἐδέχου*; 1391. **ματέρ'**, as the place from which his life rose anew, though it had been destined to be his *τάφος*, 1452.

1094 **χορεύεσθαι**, to be celebrated with choral song: *Ant.* 1153 *πάννυχτοι | χορεύουσι τὸν ταμῖαν Ἰακχόν*.

1095 **ἐπὶ ἡρα φέροντα**: see Merry's note on *Od.* 3. 164 *αὐτὶς ἐπ' Ἀτρείδῃ Ἀγαμέμνονι ἡρα φέροντες*. **ἡρα** was probably acc.

sing. from a nom. *ἡρ*, from *rt.* *ἀρ* (to fit), as = 'pleasant service.' After the phrase *ἡρα φέρειν* had arisen, *ἐπὶ* was joined adverbially with *φέρειν*, *ἐπὶ ἡρα φέρειν* being equivalent to *ἡρα ἐπιφέρειν*. **τοῖς ἐμοῖς τυρ.**, *i.e.* to *Oedipus*: for the plur., see on *θανάτων*, 497.

1096 **ἡΐε**, esp. as the Healer: see on 154.

1097 **σοὶ δὲ**: *El.* 150 *Νιόβα, σὲ δ' ἐγωγε νέμω θεόν. ἀρέστ'*: *i.e.* consistent with those oracles which still await a *λύσις εὐαγής* (921).

1098 **ἔτικτε**: see on 870.

1099 **τῶν μακραίωνων**: the Nymphs, who, though not immortal, live beyond the human span.

1100 For **ὀρεσσιβάτα προσπελασθεῖς** of the MSS. Lachmann conjectured **πατρός πελασθεῖς**, in order to supply the syllable deficient after *ὀρεσσιβάτα*. *πατρός*, written *πρὸς*, would explain the whole corruption.

1101 The words of most MSS., **ἡ σέ γέ τις 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 γὰρ πλάκες, κ.τ.λ.*, leave no doubt that the question intended is, 'Was Apollo thy father?' I believe that Sophocles wrote *ἡ*

Λοξίου†; τῷ γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·
 5 εἴθ' ὁ Κυλλάνας ἀνάσσω, 1104
 εἴθ' ὁ Βακχεῖος θεὸς ναίων ἐπ' ἄκρων ὀρέων εὖ-
 ρημα δέξατ' ἐκ του
 Νυμφᾶν Ἑλικωνίδων, αἷς πλείστα συμπαίξει.

σέ γ' ἔφυσε πατήρ | Δοξίας; The corruption would have arisen thus:—(1) The *σε* of ἔφυσε dropped out, being mistaken for a repetition of the pronoun *σέ*. (2) Then ΓΕΦΥΠΑΤΗΡ (γεφυπατήρ) would most easily pass into ΓΕ-ΘΥΓΑΤΗΡ (γεθυγατήρ), and *τις* (which is not found in our best ms., L) would be inserted for sense and metre, the change of Δοξίας to Δοξίου necessarily following. For *σέ γε* following *σε* cp. *Ph.* 1116 πότμος σε δαιμόνων τὰδ' | οὐδὲ σέ γε δόλος ἐσχεν.

1103 πλάκες ἀγρόνομοι, 'upland pastures,' = πλ. ἀγροῦ νεμομένου: so ἀγρον. αὐλαῖς, *Ant.* 785. Apollo as a pastoral god had the title of Νόμος, which was esp. connected with the legend of his serving as shepherd to Laomedon on Ida and to Admetus in Thessaly. Macrobius 1. 17. 43 (Apollinis) *aedes ut ovium pastoris sunt apud Camirenses* [in Rhodes] ἐπιμηλίου, *apud Naxios ποιμνίου, itemque deus ἀρνοκόμης colitur, et apud Lesbios ναπαῖος* [cp. above, 1026], *et multa sunt cognomina per diversas civitates ad dei pastoris officium tendentia.*

1104 ὁ Κυλλάνας ἀνάσσω, Hermes: *Hom. Hymn.* 3. 1: Verg. *Aen.* 8. 138 *quem candida Maia | Cyllenes gelido conceptum vertice 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 Βακχεῖος θεός, not 'the god Βάκχος,' but 'the god of the Βάκχοι,' the god of Bacchic frenzy; *Hom. Hymn.* 19. 46 ὁ Βάκχειος Διόνυσος: *O. C.* 678 ὁ Βακχιώτας... Διόνυσος.

1107 εὖρημα expresses the sudden delight of the god when he receives the babe from the mother, —as Hermes receives his newborn son Pan from the Νύμφη ἐὺπλόκαμος, *Hom. Hymn.* 19. 40 τὸν δ' αἰψ' Ἑρμείης ἐριούνιος ἐς χέρα θῆκεν | δεξάμενος· χαῖρεν δὲ νόῳ περιώσια δαίμων. The word commonly = a lucky 'find,' like ἔρμαιον, or a happy thought. In *Eur. Ion* 1349 it is not 'a foundling,' but the box containing σπάργανα found by Ion.

1110—1185 ἐπεισὸδιον τέταρτον. The herdsman of Laius is confronted with the messenger from Corinth. It is discovered that Oedipus is the son of Laius.

1110—1116 The οἰκεῖς who alone escaped from the slaughter of Laius and his following had at his own request been sent away from Thebes to do the work of a herdsman (761). Oedipus had summoned him in order to see whether he would speak of λησται, or of a ληστής (842). But meanwhile a further question has arisen. Is he identical with that herdsman of Laius (1040) who had given up the infant Oedipus to the Corinthian shepherd? He is now seen approaching. With his coming, the two threads of discovery are brought together.

- ΟΙ. εἰ χρή τι κάμῃ μὴ συναλλάξαντά πω, 1110
 πρέσβεις, σταθμᾶσθαι, τὸν βοτῆρ' ὄρᾶν δοκῶ,
 ὄνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ
 γήρα ξυνάδει τῷδε τάνδρῳ σύμμετρος,
 ἄλλως τε τοὺς ἄγοντας ὥσπερ οἰκέτας
 ἔγνωκ' ἑμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου 1115
 προὔχοις τάχ' ἂν που, τὸν βοτῆρ' ἰδὼν πάρος.
 ΧΟ. ἔγνωκα γάρ, σάφ' ἴσθι· Λαῖτου γὰρ ἦν
 εἵπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνὴρ.

[The aged herd now enters. He wears a coarse tunic (ἐξωμῆς), 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 πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
 ἢ τόνδε φράξεις; ΑΓ. τοῦτον, ὄνπερ εἰσορᾷς. 1120
 ΟΙ. οὗτος σὺ, πρέσβυ, δεῦρό μοι φώνει βλέπων
 ὅσ' ἂν σ' ἐρωτῶ. Λαῖτου ποτ' ἦσθα σὺ;

1110 κάμῃ, as well as you, who perhaps know better (1115). μὴ συναλλάξαντά πω, though I have never come into intercourse with him, have never met him: see on 34, and cp. 1130.

1112 ἐν... γήρᾳ: ἐν describes the condition *in* which he is, as *Ph.* 185 ἐν τ' ὁδύναϊς ὁμοῦ | λιμῷ τ' οἰκτρός: *Αἰ.* 1017 ἐν γήρᾳ βαρύς.

1113 ξυνάδει with τῷδε τάνδρῳ: σύμμετρος merely strengthens and defines it: he agrees with this man in the tale of his years.

1114 ἄλλως τε, and moreover: cp. *Her.* 6. 105 ἀποπέμπονσι... Φειδιππίδην, Ἀθηναῖον μὲν ἄνδρα ἄλλως δὲ ἡμεροδρόμον, an Athenian, and moreover a trained runner. *Soph.* has ἄλλως τε καὶ = 'especially,' *El.* 1324. 'I know them as servants' would be ἔγνωκα ὄντας οἰκέτας. The ὥσπερ can be explained only by an ellipse: ὥσπερ ἂν γνοίην οἰκέτας ἑμαυτοῦ (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 γάρ, in assent ('you are right, for,' etc.), 731: *Ph.* 756: *Ant.* 639, etc. Λαῖτου γὰρ ἦν... νομεὺς: a comma at ἦν is of course admissible (cp. 1122), but would not strictly represent the Greek construction here, in which the expression of the idea—Λαῖτου ἦν πιστὸς νομεὺς, εἵπερ τις ἄλλος—has been modified by the addition of the restrictive ὡς before νομεὺς. ὡς only means that the sense in which a νομεὺς can show *πίστις* is narrowly limited by the sphere of his work. See on 763: cp. 1078.

1119 τὸν Κορίνθ. ξένον with σέ, instead of a vocative, gives a peremptory tone: *Ant.* 441 σέ δῃ, σέ τὴν νεύουσιν εἰς πέδον κάρᾳ, | φῆς ἢ καταρνεῖ κ.τ.λ., where the equivalent of ἐρωτῶ here is understood. Cp. *Αἰ.* 71 οὗτος, σέ τὸν τὰς κ.τ.λ. So in the nomin., *Xen. Cyr.* 4. 5. 22 σὺ δ', ἔφη, ὁ τῶν Ἰρκαίων ἀρχων, ὑπόμεινον.

ΘΕΡΑΠΩΝ.

- ἦ, δούλος οὐκ ὦνητός, ἀλλ' οἴκοι τραφεῖς.
 ΟΙ. ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;
 ΘΕ. ποίμναις τὰ πλεῖστα τοῦ βίου συνειπόμην. 1125
 ΟΙ. χώροις μάλιστα πρὸς τίσι ξύναυλος ὦν;
 ΘΕ. ἦν μὲν Κιθαιρών, ἦν δὲ πρόσχωρος τόπος.
 ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδέ που μαθών;
 ΘΕ. τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
 ΟΙ. τόνδ' ὃς πάρεστιν· ἢ ξυναλλάξας τί πω; 1130
 ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο.

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 *Il.* 5. 533 and on *Od.* 8. 186. L has ἦν here and always, except in *O. C.* 973, 1366, where it gives ἦ. οἴκοι τραφεῖς, and so more in the confidence of the master. Such *vernæ* were called *οἰκογενεῖς*, *οἰκοτραφεῖς*, *ἐνδογενεῖς*, or *οἰκότρυβες*.

1124 μεριμνῶν: in classical Greek *μεριμνᾶν* is usu. 'to give one's thought to a question' (as of philosophy, Xen. *Mem.* 4. 7. 6 τὸν ταῦτα μεριμνῶντα): here merely = 'to be occupied with': cp. *Cyr.* 8. 7. 12 τὸ πολλά μεριμνᾶν, and so in the *N. T.*, 1 Cor. 7. 33 μεριμνᾷ τὰ τοῦ κόσμου.

1126 ξύναυλος, prop. 'dwelling with' (*μανία ξύναυλος Ai.* 611): here, after πρὸς, merely: 'having thy haunts': an instance of that redundant government which Soph. often admits: below 1205 ἐν πόντοις | ξύνοικος: *Ai.* 464 γυμνὸν...τῶν ἀριστέων ἄτερ: *Ph.* 31 κενὴν οἰκῆσιν ἀνθρώπων διχα: *Ant.* 919 ἔρημος πρὸς φίλων: 445 ἐξω βαρεῖας αἰτίας ἐλεύθερον.

1127 ἦν μὲν, as if replying to χώροι τίνας ἦσαν πρὸς οἷς ξύν. ἦσθα;

1128 οἶσθα with μαθών, are you aware of having observed this man here? Cp. 1142 οἶσθα...δούς; 'do you *know* this man, through having observed him?' εἰδέναι, implying intuitive apprehension, is not said of merely recognising persons (οἶδέ σε would mean, 'he knows thy nature,' Plat. *Crito* 44 B); so *scire*, *wissen*, *savoir*, Ital. *sapere*: γινώσκω, 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 οἶσθα μαθών...ἢ ξυναλλάξας; 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 ὥστε γ' εἰπεῖν: cp. 361. μνήμης ὕπο, at the prompting of memory,—ὕπο having a like force as in compound verbs meaning to 'suggest,' etc.: Plut. *Mor.* 813 ε λογισμοῦ οὗς ὁ Περικλῆς αὐτὸν ὑπεμνήσκειν, recalled to his mind: so ὑποβολεύς (ib.), 'a prompter.'

ΑΓ. κοῦδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς
 ἀγνῶτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι
 κάτοιδεν ἡμος τὸν Κιθαιρῶνος τόπον
 ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνὶ
 ἐπλησίαζον τῷδε τάνδρῃ τρεῖς ὅλους
 ἐξ ἡρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους·
 χειμῶνα δ' ἤδη τὰμά τ' εἰς ἔπαυλ' ἐγὼ

1135

1133 ἀγνῶτ' = οὐ γινώσκοντα, not recognising me : see on 677.

1134 Soph. has the epic ἡμος in two other places of dialogue, *Tr.* 531 (answered by *τημος*) and 155; also once in lyrics *Ai.* 935; Eur. once in lyrics (*Hec.* 915); Aesch. and Comedy, never. τὸν Κιθαιρῶνος τόπον. The sentence begins as if it were meant to proceed thus: τὸν Κ. τόπον ὁ μὲν διπλοῖς ποιμνίοις ἐνέμετο, ἐγὼ δ' ἐνὶ (ἐνεμόμην), πλησίαζων αὐτῷ; but, the verb ἐνέμετο having been postponed, the participle πλησίαζων is irregularly combined with the notion of ἐνεμόμην, and turned into a finite verb, ἐπλησίαζον,—thus leaving τὸν Κ. τόπον without any proper government. Cp. *El.* 709, where the change of πῆλαντες into ἐπῆλαν delays (though without superseding, as here) the government of αὐτοῦς. For the irregular but very common change of participle into finite verb cp. *El.* 190 : *Ant.* 810 : *Tr.* 676 : *Thuc.* 4. 100 προσέβαλον τῷ τειχίσματι, ἀλλ' ὡς τὸν πῶς πειράσαντες καὶ μηχανὴν προσήγαγον.

1137 ἐξ ἡρος 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 Laius, 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 α of the constellation Boötes,) first so called in Hes. *Op.* 566 where (610) his appearance as a morning star is the signal for the vintage. Hippocrates, *Ἐπίδēm.* 1. 2. 4 has περὶ ἀρκτοῦρον as = 'a little before the autumnal equinox': and *Thuc.* 2. 78 uses περὶ ἀρκτοῦρου ἐπιτολάς to denote the same season. See Appendix, Note 15, in larger edition. ἐκμήνους. *Plato* (*Legg.* 916 B) ἐντὸς ἐκμήνου, sc. χρόνου. Aristotle also has this form. Cp. ἐκπλεθρος (*Eur.*), ἐκπους, ἐκπλευρος. The form ἐξμεδιμον in *Ar. Pax* 631 is an Atticism : cp. ἔξπουν *Plat. Comicus* fr. 36. Besides ἐκμηνος, Aristotle uses the form ἐξάμηνος, as he has also ἐξάπους. The Attic dialect similarly preferred πεντέπους to πεντάπους, ὀκτώπους to ὀκτάπους, but always said πενταπλοῦς, ἐξαπλοῦς, ὀκταπλοῦς.

1138 The fact that L has χειμῶνα without notice of a variant, while some other MSS. notice it as a variant on their χειμῶνι, 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

- ἡλαυνον οὗτός τ' εἰς τὰ Λαῖου σταθμά.
 λέγω τι τούτων, ἣ οὐ λέγω πεπραγμένον; 1140
- ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
 ΑΓ. φέρ' εἰπὲ νῦν, τότ' οἶσθα παῖδά μοί τινα
 δούς, ὡς ἐμαντῶ θρέμμα θρεψαίμην ἐγώ;
 ΘΕ. τί δ' ἔστι; πρὸς τί τοῦτο τοῦπος ἱστορεῖς;
 ΑΓ. ὅδ' ἐστίν, ὦ τᾶν, κείνος ὃς τότ' ἦν νέος. 1145
- ΘΕ. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;
 ΟΙ. ἂ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ
 δέεται κολαστοῦ μᾶλλον ἢ τὰ τοῦδ' ἔπη.

season, so that they can even be used concurrently with a temporal genitive: Her. 3. 117 τὸν μὲν γὰρ χειμῶνα ὕει σφι ὁ θεός... τοῦ δὲ θέρεος σπείροντες... χρητίζοντο τῷ ὕδατι. 2. 95 τῆς μὲν ἡμέρης ἰχθὺς ἀγρεύει, τὴν δὲ νύκτα τὰδε αὐτῷ χρᾶται. 2. 2 τὴν ὥρην ἐπαγινέειν σφι αἰγας, 'at the due season.' Hes. Op. 174 οὐδέ ποτ' ἡμαρ | παύσσονται... οὐδέ τι νύκτωρ. The tendency to such a use of the accus. may have been an old trait of the popular language (cp. ὠρίαν ἦκοντες Ar. Ach. 23: καιρὸν ἐφήκει Soph. Ai. 34: ἔθνον, ὦραν οὐδενὸς κοινὴν θεῶν Aesch. Eum. 109). Modern Greek regularly uses the accus. for the old temporal dat.: e.g. τὴν τρίτην ἡμέραν for τῇ τρίτῃ ἡμέρᾳ. Classical prose would here use the genit.: Thuc. 1. 30 χειμῶνος ἤδη ἀνεχώρησαν. The division of the year implied is into ἐαρ, θέρος (including ὁπώρα), and χειμῶν (including φθινόπωρον).

1140 πεπραγμένον, predicate: = πέπρακται τι τούτων ἃ λέγω;

1141 ἐκ, properly 'at the interval of'; cp. Xen. An. 1. 10. 11 ἐκ πλέονος ἢ τὸ πρόσθεν ἐφειγον, at a greater distance: so ἐκ τόξου ῥύματος, at the interval of a bow-shot, ib. 3. 3. 15.

1144 . τί δ' ἔστι; = 'what is the

matter?'; 'what do you mean?' Tr. 339, El. 921, etc. πρὸς τί can not be connected as a relative clause with τί δ' ἐστίν, since τίς in classical Greek can replace ὅστις only where there is an indirect question; e.g. εἰπέ τί σοι φίλον. Cp. El. 316. Hellenistic Greek did not always observe this rule: Mark xiv. 36 οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.

1145 ὦ τᾶν, triumphantly, 'my good friend.' It is not meant to be a trait of rustic speech: in Ph. 1387 Neoptolemus uses it to Philoctetes; in Eur. Her. 321 Iolaus to Demophon, and ib. 688 the θεράπων to Iolaus; in Bacch. 802 Dionysus to Pentheus.

1146 οὐκ εἰς ὄλεθρον; see on 430. οὐ σιωπήσας ἔσει; = a fut. perfect, —at once, or once for all; Dem. or. 5 § 50 τὰ δέοντα ἐσόμεθα ἐγνωκότες καὶ λόγων ματαίων ἀπ-ηλλαγμένοι. So Ant. 1067 ἀντι-δούς ἔσει, O. C. 816 λυπηθεὶς ἔσει. The situation shows that this is not an 'aside.' The θεράπων, while really terrified, could affect to resent the assertion that his master had been a foundling.

1147 κόλαζε: of words, Ai. 1107 τὰ σέμν' ἔπη | κόλαζ' ἐκελ-νους. But a threatening gesture may, of course, have accompanied v. 1146.

- ΘΕ. τί δ', ὦ φέριστε δεσποτῶν, ἀμαρτάνω;
 ΟΙ. οὐκ ἐννέπων τὸν παῖδ' ὃν οὗτος ἱστορεῖ. 1150
 ΘΕ. λέγει γὰρ εἰδὼς οὐδέν, ἀλλ' ἄλλως πονεῖ.
 ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς.
 ΘΕ. μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ' αἰκίσῃ.
 ΟΙ. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;
 ΘΕ. δύστηνος, ἀντὶ τοῦ; τί προσχρήζων μαθεῖν; 1155
 ΟΙ. τὸν παῖδ' ἔδωκας τῷδ' ὃν οὗτος ἱστορεῖ;
 ΘΕ. ἔδωκ'· ὀλέσθαι δ' ὠφελον τῇδ' ἡμέρα.
 ΟΙ. ἀλλ' εἰς τόδ' ἥξεις μὴ λέγων γε τοῦνδικον.
 ΘΕ. πολλῶ γε μᾶλλον, ἣν φράσω, διόλλυμαι.
 ΟΙ. ἀνὴρ ὅδ', ὡς ἔοικεν, ἐς τριβάς ἐλᾷ. 1160
 ΘΕ. οὐ δῆτ' ἔγωγ', ἀλλ' εἶπον ὡς δοίην πάλαι.
 ΟΙ. πόθεν λαβών; οἰκεῖον, ἢ ἔξ ἄλλου τινός;
 ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ', ἐδεξάμην δέ του.
 ΟΙ. τίνος πολιτῶν τῶνδε κακ ποίας στέγης;
 ΘΕ. μὴ πρὸς θεῶν, μή, δέσποθ', ἱστόρει πλέον. 1165
 ΟΙ. ὀλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.
 ΘΕ. τῶν Λαῖου τοίνυν τις ἦν γεννημάτων.

1149 ὦ φέριστε: in tragedy only here and Aesch. *Th.* 39 ('Ἐρεό-κλεες, φέριστε Καδμείων ἀναξ): ironical in Plat. *Phaedr.* 238 D.

1151 ἄλλως πονεῖ: 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 μήτε πρὸς ἔχθραν ποιέσθαι λόγον μηδένα μήτε πρὸς χάριν: *Ph.* 594 πρὸς ἰσχύος κράτος, by main force. κλαίων: see on 401.

1154 Cp. *Αἰ.* 72 τὸν τὰς αἰχμαλωτιδας χέρας | δεσμοῖς ἀπενθυ-νοντα (preparatory to flogging): *Od.* 22. 189 σὺν δὲ πόδας χεῖράς τε δέον θυμαλγεί δεσμῷ | εὖ μαλ' ἀποστρέψαντε (of Melanthius the goat-herd): then κλον' ἀν' ὑψηλὴν ἔρυσαν πέλασάν τε δοκοῖσιν: and so left him hanging.

1155 δύστηνος points to the coming disclosure: cp. 1071.

1158 εἰς τόδ' = εἰς τὸ ὀλέσθαι: *Αἰ.* 1365 αὐτὸς ἐνθάδ' ἔξομαι, i.e. εἰς τὸ θάπτεσθαι. τοῦνδικον, 'the honest truth.'

1160 ἐς τριβάς ἐλᾷ, will push (the matter) to delays (*Ani.* 577 μὴ τριβάς ἐτι),—is bent on protracting his delay: ἐλαύνειν as in *Her.* 2. 124 ἐς πᾶσαν κακότητα ἐλάσαι, they said that he *went all lengths* in wickedness: Tyrtaeus 11. 10 ἀμφοτέρων δ' εἰς κόρον ἡλάσατε, ye had taken your fill of both. For the fut., expressing resolve, cp. *Ar. Av.* 759 αἶρε πληκτρον, εἰ μαχεῖ.

1161 Remark πάλαι 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 Laïus'; or (2) 'he was one of the children of the household of Laïus,' τῶν Λαῖου being

- ΟΙ. ἡ δοῦλος, ἡ κείνου τις ἐγγενὴς γεγώς;
 ΘΕ. οἶμοι, πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.
 ΟΙ. κάγωγ' ἀκούειν· ἀλλ' ὅμως ἀκουστέον. 1170
 ΘΕ. κείνου γέ τοι δὴ παῖς ἐκλήζεθ'. ἡ δ' ἔσω
 κάλλιστ' ἂν εἴποι σὴ γυνὴ τὰδ' ὡς ἔχει.
 ΟΙ. ἡ γὰρ δίδωσιν ἥδε σοι; ΘΕ. μάλιστ', ἀναξ.
 ΟΙ. ὡς πρὸς τί χρείας; ΘΕ. ὡς ἀναλώσαιμί νιν.
 ΟΙ. τεκούσα τλήμων; ΘΕ. θεσφάτων γ' ὅκνῳ κακῶν. 1175
 ΟΙ. ποίων; ΘΕ. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.
 ΟΙ. πῶς δῆτ' ἀφήκας τῷ γέροντι τῷδε σύ;
 ΘΕ. κατοικτίσας, ὦ δέσποθ', ὡς ἄλλην χθόνα
 δοκῶν ἀποίσειν, αὐτὸς ἔνθεν ἦν· ὁ δὲ
 κάκ' ἐς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἰ 1180
 ὄν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.
 ΟΙ. ἰοῦ ἰοῦ· τὰ πάντ' ἂν ἐξήκοι σαφῇ.
 ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,
 ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'

gen. of οἱ Λαῶν. The ambiguity is brought out by 1168. See on 814.

1168 κείνου τις ἐγγενὴς γεγώς, 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: (ὥστε) λέγειν being added to explain the particular sense in which *he* is πρὸς τῷ δεινῷ, as ἀκούειν defines that in which Oedipus is so. Cp. *El.* 542 τῶν ἐμῶν...ἡμερον τέκνων... ἔσχε δαλσασθαι: Plat. *Crito* 52 b οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι.

1174 ὡς='in her intention': see on 848. πρὸς τί χρείας nearly = πρὸς ποῖαν χρεῖαν, with a view to what kind of need or desire, i.e. with what aim: cp. 1443; *Ani.* 1229 ἐν τῷ (=τινι) ξυμφορᾷς, in what manner of plight.

1176 τοὺς τεκόντας, not, as usually, 'his parents' (999), but

'his father': the plural as τυράννοισι, 1095.

1178 f. 'I gave up the child through pity,' ὡς δοκῶν, 'as thinking' etc.: i.e. as one might fitly give it up, who so thought. This virtually elliptic use of ὡς is distinct from that at 848, which would here be represented by ὡς ἀποίσουντι. ἄλλην χθόνα ἀποίσειν (αὐτόν): cp. *O. C.* 1769 Θήβας δ' ἡμᾶς | τὰς ὠγυγίους πέμψον.

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!' ἂν ἐξήκοι, *must have come true* (cp. 1011), the opt. as Plat. *Gorg.* 502 D οὐκοῦν ἡ ρητορικὴ δημηγορία ἂν εἴη: Her. 1. 2 εἴσαν δ' ἂν οὗτοι Κρήτες.

1184 f. 'I who have been accursed in birth, accursed in wedlock, accursed in the shedding of blood!' ἀφ' ὧν οὐ χρῆν (φύναι),

οὐ χρῆν ὁμιλῶν, οὓς τέ μ' οὐκ ἔδει κτανών. 1185

[He rushes into the palace.]

ΧΟ. στρ. α'. ἰὼ γενεαὶ βροτῶν,
ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.
τίς γάρ, τίς ἀνὴρ πλέον
τᾶς εὐδαιμονίας φέρει 1190
ἢ ἡ τοσοῦτον ὅσον δοκεῖν
καὶ δόξαντ' ἀποκλίνει;
τὸν σὸν τοι παράδειγμ' ἔχων,
τὸν σὸν δαίμονα, τὸν σὸν, ὦ τλᾶμον Οἰδιπόδα,
βροτῶν 1195

since he was foredoomed to the acts which the two following clauses express.

1186—1222 στάσιμον 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 deliverer once; and now by thy ruin we are undone.

1187 ὡς with ἐναριθμῶ: 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 οὐδὲν εἰμι, 'I am no more,' and also, with the art., τὸ μηδὲν εἰμι, 'I am as if I were not': Tr. 1107 κἀν τὸ μηδὲν ὦ: Ai. 1275 τὸ μηδὲν ὄντας. Here ζώσας is a more forcible substitute for οὖσας, bringing out the contrast between the semblance of vigour and the real feebleness. ἴσα καὶ=ἴσα (or ἴσον) ὥσπερ, a phrase used by Thuc. 3. 14 (ἴσα καὶ ἰκέται ἐσμέν),

and Eur. *El.* 994 (σεβίξω σ' ἴσα καὶ μάκαρας). ἐναριθμῶ only here, and (midd.) in Eur. *Or.* 623 εἰ τοῦμὸν ἔχθος ἐναριθμεῖ κῆδός τ' ἐμὸν = ἐν ἀριθμῷ ποιεῖ, if you make of account.

1190 φέρει=φέρεται, cp. 590.

1191 f.: 'than just the seeming, and, after the semblance, a falling away.' δοκεῖν 'to seem,' sc. εὐδαιμονεῖν: not absol., 'to have reputation,' a sense which οἱ δοκοῦντες, τὰ δοκοῦντα can sometimes bear in *direct antithesis* to οἱ ἀδοξοῦντες or the like (Eur. *Hec.* 291 etc.). Cp. Eur. *Her.* 865 τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν πρὶν ἂν | θανάοντ' ἴδῃ τις: Ai. 125 ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν | ἰδῶλ' ὅσοι περ ζῶμεν ἢ κούφην σκιάν.

1192 ἀποκλίνειν, a metaphor from the heavenly bodies; cp. ἀποκλινομένης τῆς ἡμέρης (Her. 3. 104): Dem. or. 1 § 13 οὐκ ἐπὶ τὸ ράθυμὲν ἀπέκλινεν. Xen. *Mem.* 3. 5. 13 ἡ πόλις...ἐπὶ τὸ χεῖρον ἐκκλινεν.

1195 οὐδὲν βροτῶν, nothing (i.e. no being) among men, a stronger phrase than οὐδένα (MSS. and some edd.): Nauck compares fr. 652 Ἄρης γὰρ οὐδὲν τῶν κακῶν λωτίζεται, 'no dastard life': Hom. *Hymn.* 4. 34 οὐφεν τι πεφυρμένον ἔστ' Ἀφροδίτην | οὔτε θεῶν μακάρων.

οὐδὲν μακαρίζω·

ἀντ. α'. ὅστις καθ' ὑπερβολὰν
τοξεύσας ἐκράτησε τοῦ πάντ' εὐδαίμονος ὄλβου,
ὦ Ζεῦ, κατὰ μὲν φθίσας
τὰν γαμφώνυχα παρθένον
5 χρησμοδόν, θανάτων δ' ἐμᾶ
χώρᾳ πύργος ἀνέστα·
ἐξ οὗ καὶ βασιλεὺς καλεῖ
ἐμὸς καὶ τὰ μέγιστ' ἐτιμάθης, ταῖς μεγάλαισιν ἐν
Θήβαισιν ἀνάσσω.

1200

στρ. β'. τανῦν δ' ἀκούειν τίς ἀθλιώτερος;

1204

οὔτε θνητῶν ἀνθρώπων. The οὐδένα of the MSS. involves the resolution 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 ἀνάσσω.

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 ἐκურσας ὥστε τοξότης ἄκρος σκοποῦ. ἐκράτησε. At 1193 the Chorus addressed Oedipus: at 1197 (ὅστις κ.τ.λ.) they turn to invoke Zeus as the witness of his achievements; and so in 1200 L, which here has the corrupt ἐκράτησας, rightly gives ἀνέστα. Then at 1201 (ἐξ οὗ κ.τ.λ.) they resume the direct address to Oedipus, which is thenceforth maintained to the end of the ode. To read ἐκράτησας and ἀνέστασας 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' εὐδαίμονος: for the adverbial πᾶντα see on 475; also 823, 1425.

1198 φθίσας, because the Sphinx,

when her riddle was solved, threw herself from a rock (Apollod. 3. 5): cp. 397 ἐπαισά νιν.

1199 τὰν γαμφώνυχα 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-εὐχρυσον: O. C. 1234 τό τε κατὰ-μεμπτον... | γῆρας-ἄφιλον. So Pind. Pyth. 1. 95, 5. 99 etc. (Fennell, 1. xxxvi.). This is not like τὸ σὸν στόμα... ἐλευνόν in 672, where see note. παρθένον: see on κόρα, 508.

1200 θανάτων πύργος: see on 218.

1204 ἀκούειν, to hear of, defining ἀθλιώτερος: Eur. Hipp. 1202 φρικώδη κλύειν. Whose woes are more impressive to others, or more cruel for himself? Cp. O. C. 306 πολὺ...τὸ σὸν | βρομα δῆκεῖ πάντας. The constr. is τίς ἀθλιώτερος ἀκούειν, τίς (ἀθλιώτερος) ξύννοικος ἐν αἰταῖς κ.τ.λ., who is more wretched to hear of (whose story is more tragic), who is more wretched as dwelling amid woes (whose present miseries are sharper)? It is not possible to supply μάλλον with ξύννοικος from ἀθλιώτερος.

τίς ἄταις ἀγρίαις, τίς ἐν πόνοις
 ξύνοικος ἀλλαγᾷ βίου;
 ἰὼ κλεινὸν Οἰδίπου κάρα,

ὃ μέγας λιμὴν

1208

αὐτὸς ἤρκεσεν

παιδὶ καὶ πατρὶ θαλαμηπόλῳ πεσεῖν,

πῶς ποτε πῶς ποθ' αἱ πατρῶαί σ' ἄλοκες φέρειν,
 τάλας,

σὶγ' ἐδυνάθησαν ἐς τοσόνδε;

ἀντ. β'. ἐφευρέ σ' ἄκουθ' ὁ πάνθ' ὀρώων χρόνος·

1213

δικάζει τὸν ἄγαμον γάμον πάλαι

τεκνούντα καὶ τεκνούμενον.

1215

ἰὼ Λαίτιον <ὦ> τέκνον,

εἴθε σ' εἴθε σε

μήποτ' εἰδόμαν.

δύρομαι γὰρ ὥσπερ ἰάλεμον χέων

1205 ἐν with ἄταις as well as πόνοις: see on 761: for the redundant ἐν., 1126.

1206 The dat. ἀλλαγᾷ might be instrumental, but is rather circumstantial, = τοῦ βίου ἡλλαγμένου, 'with all his life reversed.'

1208 λιμὴν: schol. ὅτι μήτηρ ἦν καὶ γυνὴ ἡ Ἰοκάστη, ἣν λέγει λιμένα. Cp. 420 ff.

1210 πεσεῖν here = ἐμπεσεῖν. Ar. Th. 1122 πεσεῖν ἐς εὐνὰς καὶ γαμήλιον λέχος. The bold use is assisted by θαλαμηπόλῳ (bridegroom) which goes closely with πεσεῖν.

1211 πατρῶαί ἄλοκες, 'the soil wherein thy father sowed': cp. 1256, Ant. 569, Aesch. Th. 753.

1213 ἄκουθ', 'in thy despite'; not as if he had been a criminal who sought to hide conscious guilt; but because he had not foreseen the disclosure which was to result from his inquiry into the murder of Laïus.

1214 δικάζει (see on 205), prop.

'tries,' as a judge tries a cause (δικὴν δικάζει): here, 'brings to justice,' punishes: a perhaps unique poetical use. Aesch. has another poet. use, Ag. 1412 δικάζεις... φυγὴν ἐμοί = καταδικάζεις φυγὴν ἐμοῦ. τὸν ἄγαμον 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 τὰ γ' ἔργα μου | πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα, O. C. 266.

1216 ἰὼ Λαίτιον ὦ τέκνον. Erfurdt's ὦ is the most probable way of supplying the required syllable, and Reisig's objection to its place is answered by Ai. 395 ἐρεβος ὦ φαειννότατον.

1218 The MSS. give δύρομαι γὰρ ὥς περίαλλα [sic; in one MS. ὥς περίαλα] ἰαχέων | ἐκ στομάτων. I conjecture δύρομαι γὰρ ὥσπερ ἰάλεμον χέων | ἐκ στομάτων. 'I lament as one who pours from his lips a dirge': i.e. Oedipus is to me

ἐκ στομάτων. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά τ'
ἐκ σέθεν

καὶ κατεκοίμησα τοῦμὸν ὄμμα.

1222

[As the ode closes, the palace doors are flung violently open from within, and a servant of the house, with a look of horror on his face, rushes forth and with great excitement addresses the chorus.]

as one who is dead. Cp. Pind. *Isthm.* 7. 58 ἐπὶ θρήνον... πολύφαιμον ἔχεαν, 'over the tomb they poured forth a resounding dirge.' Every attempt to explain the vulgate is unavailing. (1) ὡς περὶ ἀλλ' is supposed to be like ὡς ἐτητύμως, ὡς μάλιστα, 'in measure most abundant.' Now περὶ ἀλλὰ could mean only 'preeminently,' 'more than others': Soph. fr. 225 νόμων | οὐς Θαμύρας περὶ ἀλλὰ μουσσοποιεῖ, 'strains which Thamyra weaves with art preeminently': Ar. *Th.* 1070 τί ποτ' Ἀνδρομέδα | περὶ ἀλλὰ κακῶν μέρος ἐξέλαχον; 'why have I, Andromeda, been dowered with sorrows above all women?' Pindar *Pyth.* 11. 5 θησαυρὸν ὃν περὶ ἀλλ' ἐτίμασε Δοξίας, honoured preeminently. Here, περὶ ἀλλὰ is utterly unsuitable; and the added ὡς makes the phrase stranger still. (2) The MSS. have λαχέων. Both λαχεῖν and λαχέω occur: but the latter should, with Dindorf, be written λαχέω. The participle, however, is unendurably weak after δύρομαι, and leaves ἐκ στομάτων weaker still. (3) ἐκ στομάτων can mean only 'from my lips': it could not mean 'loudly.' (4) ἰάλεμον gives exactly the right force: for them, Oed. is as the dead. ἰάλεμος is a wail for the dead in the four places of Eur. where it occurs (*Or.* 1391, *Phoen.* 1033, *Tro.* 600, 1304), in [Eur.] *Rhes.* 895, and in the one place of Aesch., *Suppl.* 115, which is just to our point: the Chorus of Danaïdes say, πάθεα... θροόμενα... |

ηλέμοισιν ἐμπρεπῇ ζῶσα γόοις με τιμῶ, '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 χέειν 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.: ἰάλεμον being written ἰαλεμό, the last five letters of ὡσπερ ἰαλεμό χέων would first generate αχέων (as in one MS.), or, with the second stroke of the μ, ιαχέων: the attempt to find an intelligible word in the immediately preceding group of letters would then quickly produce the familiar περὶ ἀλλὰ (in one MS. περὶ ἀλα). The non-elision of the final α in the MSS. favours this view.

1221 τὸ δ' ὀρθὸν εἰπεῖν, like ὡς εἰπεῖν ἔπος, 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 of death,—since all our weal perishes with thine. The Thebans might now be indeed described as στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον (50). ἀνέπνευσα, 'revived,' i.e. was delivered from anguish; cp. *Il.* 11. 382 ἀνέπνευσαν κακότητος, had a respite from distress: *Ai.* 274 ἔλῃξε κἀνέπνευσε τῆς νόσου.

1222 κατεκοίμησα: cp. Aesch. *Ag.* 1293 ὡς ἀσφάδαστος... δῆμα

ΕΞΑΓΓΕΛΟΣ.

ὦ γῆς μέγιστα τῆσδ' αἰὲ τιμώμενοι,
οἷ ἔργ' ἀκούσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'
ἀρεῖσθε πένθος, εἶπερ ἐγγενῶς ἐτι
τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.
οἶμαι γὰρ οὔτ' ἂν Ἴστρον οὔτε Φᾶσιν ἂν
νίψαι καθαρμῷ τήνδε τὴν στέγην, ὅσα

1225

συμβάλλω τόδε: *Ai.* 831 καλῶ θ' ἄμα | πομπαίων Ἑρμῆν χθόνιον εὖ με κοίμῃσαι.

1223—1530 *ἔξοδος*. 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 ἔσω γεγνότα τοῖς ἔξω (*Hesych.*), while the ἄγγελος (924) brings news from a distance: in *Thuc.* 8. 51 (τῷ στρατεύματι ἐξάγγελος γίγνεται ὥς, κ.τ.λ.), one who betrays secrets.

1224 ὅσον δ': see on 29.

1225 ἀρεῖσθε, take upon you, *i.e.* have laid upon you: like ἀρεσθαι ἄχθος, βάρος. ἐγγενῶς = ὥς ἐγγενεῖς ὄντες, like true men of the Cadmean stock to which the house of Labdacus belonged (261, 273).

1227 Ἴστρον, 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 Anc. Geo.* § 196 n., *Byzantine* and modern Δούναβις). Φᾶσιν (*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 ipse toto magnus Oceano pater Tantum piarit sceleris*, 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. νίψαι: *Eur. I. T.* 1191 ἀγνοῖς καθαρμοῖς πρῶτά νιν νίψαι θέλω. The idea of *washing off* a defilement belongs to νίξειν (as to its cognates in Sanskrit and Old Irish, *Curt. Etym.* § 439), cp. *Il.* 11. 830 etc.—ὅσα (properly referring to a suppressed τσαῦτα κεύθουσιν) = ὅτι τσαῦτα: *Ai.* 944 οἶμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ | χωροῦμεν, οἷον νῶν ἐφεστᾶσι σκοποί: *Her.* 1. 31 ἐμακάριζον τὴν μητέρα οἷων (= ὅτι τοιούτων) τέκνων ἐκύρῃσιν: *Aesch. P. V.* 908 ἔσται ταπεινός, οἷον ἐξαρτύεται | γάμον γαμῖν.

κεύθει, τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ κακὰ
ἐκόντα κούκ ἄκοντα. τῶν δὲ πημονῶν 1230
μάλιστα λυποῦσ' αἰ φανῶσ' αὐθαίρετοι.

ΧΟ. λείπει μὲν οὐδ' ἂ πρόσθεν ᾗδεμεν τὸ μὴ οὐ
βαρύστον εἶναι· πρὸς δ' ἐκείνοισιν τί φῆς;

ΕΞ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κára. 1235

ΧΟ. ὦ δυστάλαινα, πρὸς τίνος ποτ' αἰτίας;

ΕΞ. αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν
ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.
ὅμως δ', ὅσον γε κὰν ἐμοὶ μνήμης ἔνι,

1229 The construction is *ὅσα κακὰ (τὰ μὲν) κεύθει, τὰ δὲ αὐτίκα εἰς τὸ φῶς φανεῖ*: cp. *El.* 1290 *πατρῶαν κτήσιν... | ἀντλεῖ, τὰ δ' ἐκχεῖ κ.τ.λ.* The house *conceals* (κεύθει) the corpse of Iocasta; it will presently *disclose* (φανεῖ) the self-blinded Oedipus: both these horrors were due to conscious acts (ἐκόντα), as distinguished from those acts in which Oed. and Iocasta had become involved without their knowledge (ἄκοντα). ἐκόντα... ἄκοντα for ἐκούσια... ἀκούσια, the epithet of the agent being transferred to the act,—‘ills wrought not unwittingly, but of purpose’: see on 1215.

1231 μάλιστα, because there is not the consolation of recognising an inevitable destiny: cp. *Al.* 260 *τὸ γὰρ ἐσλεύσσειν οἰκεία πάθη | μηδενὸς ἄλλου παραπράξαντος | μεγάλας ὀδύνας ὑποτείνει*: but here *λυποῦσι* refers rather to the spectators than to the sufferers. αἰ for αἶ ἄν, as oft. in poetry (*O. C.* 395 etc.), rarely in prose, *Thuc.* 4. 17 *οὐ μὲν βραχεῖς ἀρκῶσι, 18 οἵτινες... νομίσωσι.*

1232 λείπει, fail: *Polyb.* 2. 14 *ἡ τῶν Ἀλπεων παρῳρεία... προκαταλήγουσα λείπει τοῦ μὴ συνάπτειν αὐτῷ*, the chain of the Alps, stopping short, fails of touching

(the inmost recess of the Adriatic). μὴ οὐ, because of οὐδέ with λείπει: the added τὸ makes the idea of the infin. stand out more independently of λείπει: cp. 283. ᾗδεμεν, which the MSS. give, should be kept. It was altered to ᾗδεμεν by Elms. on *Eur. Bacch.* 1345 *ὅψ' ἐμάθεθ' ἡμᾶς, ὅτε δ' ἐχρῆν, οὐκ ᾗδετε.* *Aeschin. or.* 3 § 82 has ᾗδεμεν: *Dem. or.* 55 § 9 ᾗδετε. The case of the *third* pers. plur. is different: for this, the forms in *ε-σαν* (as ᾗδεσαν) alone have good authority.

1235 θεῖον, epic epithet of kings and chiefs, as in *Il.* of Achilles, Odysseus, Oileus, Thoas, etc.; also of heralds, and in *Od.* of minstrels, as *διος ἱβ.* 16. 1 of Eumaeus: *Plat. Phaedr.* 234 D *συνεβάκχευσα μετὰ σοῦ τῆς θέας κεφαλῆς* (‘your worship’).

1236 For πρὸς here see note on 493 *ad fin.*

1238 οὐ πάρα = οὐ πάρεστιν ὑμῖν: ye have not been eye-witnesses, as I have been.

1239 κὰν ἐμοί, ‘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—ἐνι (= ἐνεσσι), as ἐνεῖναι ἐν *Ar. Eq.* 1132 etc.

πεύσει τὰ κείνης ἀθλίας παθήματα. 1240
 ὕπως γὰρ ὀργῇ χρωμένη παρήλθ' ἔσω
 θυρώνας, ἔτ' εὐθὺ πρὸς τὰ νυμφικὰ
 λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς·
 πύλας δ', ὅπως εἰσῆλθ', ἐπιρράξας' ἔσω, 1245
 καλεῖ τὸν ἤδη Λαῖον πάλαι νεκρόν,
 μνήμην παλαιῶν σπερμάτων ἔχουσ' ὕφ' ὧν
 θάνοι μὲν αὐτός, τὴν δὲ τίκτουσαν λίποι

1241 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 (βασιλείου θύρα) into the θυρών, a short passage or hall, opening on the court (αὐλή) surrounded by a colonnade (περίστυλον). Across this court she hurried to the θάλαμος 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-ἐπαίσειν, 1252). The messenger and others who were in the court watch him in terror as he raves for a sword and asks for Iocasta. Then the thought strikes him that she is in the θάλαμος. He bursts into it (ἐνέλατο 1261). They follow. There they find Iocasta dead, and see Oedipus blind himself.

1242 εὐθὺ, 'straight,' is obviously more forcible here than εὐθύς, 'without delay'; a distinction to which Eur. *Hipp.* 1197 τὴν εὐθύς Ἀργούς κάπιδανρίας ὀδόν is an exception rare in classical Attic.

1243 ἀμφιδεξίους here = not simply 'both,' but 'belonging to both hands' (for ἀκμαῖς alone would scarcely have been used for 'hands'): so in *O. C.* 1112 ἐπελάσσετε πλευρὸν ἀμφιδέξιον can mean, 'press your sides to mine on either

hand. ἀμφιδέξιος usu. means 'equally deft with either hand' (*ambidexter*), opp. to ἀμφορίστερος, '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 δεξιὰ, from δεκ with added σ, prop. meant merely 'the catcher' or 'receiver': see *Curt. Etym.* §§ 11, 266.

1244 'Once within the chamber, she dashed the doors together at her back.' ἐπιρράξας' from ἐπιρράσσω, *Plut. Mor.* 356 C τοὺς δὲ συνόντας ἐπιδραμόντας ἐπιρράξαι τὸ πῶμα, hastily put the lid on the chest. *Il.* 24. 452 θύρην δ' ἔχε μόνος ἐπίβλην | εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί, | τρεῖς δ' ἀναοίγεσκον κ.τ.λ. (from ἐπιρρήσσω). *Hesych.* ἐπιρρήσσει. ἐπικλείει. *Plato Prot.* 314 C ἀμφοῖν τοῖν χερσὶν τὴν θύραν...ἐπῆραξε (from ἐπαράσσω). In *O. C.* 1503 (χάλας') ἐπιρράξασα is intrans. The mss. mostly give ἐπιρρήξασ', which is accepted by some edd.; but it may be doubted whether ἐπιρρηγνύναι πύλας is a possible expression.

1245 τὸν ἤδη Λ. πάλαι νεκρόν: for the order cp. *Thuc.* 7. 23 αἰ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι: *Dem. De Cor.* § 271 τὴν πάντων...ἀνθρώπων τύχην κοινὴν: esp. with proper names, as *Pind. Ol.* 13. 53 τὰν πατρὸς ἀντία Μῆδειαν θεμέαν γάμον.

τοῖς οἷσιν αὐτοῦ δύστεκνον παιδουργίαν,
 γοᾶτο δ' εὐνάς, ἔνθα δύστηνος διπλοῦς
 ἐξ ἀνδρὸς ἄνδρα καὶ τέκν' ἐκ τέκνων τέκοι. 1250
 χῶπως μὲν ἐκ τῶνδ' οὐκέτ' οἶδ' ἀπόλλυται·
 βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὕφ' οὗ
 οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν,
 ἀλλ' εἰς ἐκείνον περιπολοῦντ' ἐλεύσομεν.
 φοιτᾷ γὰρ ἡμᾶς ἔγχος ἑξαιτῶν πορεῖν, 1255
 γυναικά τ' οὐ γυναῖκα, μητρώαν δ' ὅπου
 κίχοι διπλῇ ἄρουραν οὐ τε καὶ τέκνων.
 λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·
 οὐδείς γὰρ ἀνδρῶν οἱ παρήμεν ἐγγύθεν.
 δεινὸν δ' αὔσας ὡς ὕφηγητοῦ τινος 1260

1248 παιδουργίαν for παιδουργόν, i.e. γυναῖκα τεκνοποιόν (Her. i. 59), abstract for concrete;—'leaving the mother to breed accursed offspring with his own.' See on i (τροφή): cp. *Od.* 3. 49 νεώτερός ἐστιν, δηλίκῃ δέ μοι αὐτῷ (= ὁμηλῆς). Not acc. in appos. with sentence, 'an evil way of begetting children,' because *ἄλποι* | *τοῖς οἷσιν αὐτοῦ*, 'left to (or for) his own,' would then be very weak.

1249 γοᾶτο. On the omission of the augment cp. Curtius, *Verb.* i. 138, Eng. tr. 92. διπλοῦς, acc. plur., a twofold progeny, viz. (1) Oedipus by Laius (ἐξ ἀνδρὸς ἄνδρα), and (2) her four children by Oedipus (τέκνα ἐκ τέκνων, where the poetical plur. τέκνων is for symmetry with τέκνα, as 1176 τοὺς τεκόντας=τὸν πατέρα).

1251 The order (instead of ἀπόλλυται, οὐκέτ' οἶδα) is a bold 'hyperbaton': Blaydes cp. Eur. *Her.* 205 σοὶ δ' ὡς ἀνάγκη τοῖςδε βούλομαι φράσαι | σῶζειν, where σῶζειν ought to come before βούλομαι.

1255 φοιτᾷ, moves wildly about. Cp. *Il.* 15. 685 ὡς Ἄλφας ἐπὶ πολλὰ θοᾶν ἱκρία νηῶν | φοῖτα μακρὰ

βίβας—where he has just been likened to a man *jumping* from one horse to another, θρώσκων ἄλλοτ' ἐπ' ἄλλον. So of the sharp, sudden visits of the νόσος, *Ph.* 808 δέξαι φοιτᾷ καὶ ταχεῖ ἀπέρχεται. *Ai.* 59 φοιτῶντ' ἄνδρα μαριάσιν νόσοις, 'raving,' Curtius (*Etyim.* § 417) would refer the word to *φυ*, φοιτᾷ coming from φαF-ι-τα-ω, 'to be often' (in a place). πορεῖν is epexegetic of ἑξαιτῶν, which governs a double accus.

1256 (ἑξαιτῶν) τε ὅπου κίχοι, (optative, and not subj., because the pres. φοιτᾷ is historic), representing a deliberative subjunctive, ποῦ κίχω; Xen. *Hellen.* 7. 4. 39 ἡπόρει τε ὅ τι χρῆσται τῷ πράγματι: i.e. his thought was, τί χρῆσμαι; Cp. Thompson, *Gk. Syntax* § 169.

1257 μητρώαν διπλῇ ἄρουραν κ.τ.λ.: 'a mother whose womb had borne alike himself and his children': see on 1211.

1259 οὐδείς γὰρ ἀνδρῶν: cp. Aesch. *Ag.* 662 ἦτοι τις ἐξέκλεψεν ἡ' ἐξητήσατο | θεός τις, οὐκ ἀνθρωπος: *Ai.* 243.

1260 ὡς ὕφ. τ., 'as though someone beckoned him': see on 966.

πύλαις διπλαῖς ἐνήλατ', ἐκ δὲ πυθμένων
 ἔκλινε κοῖλα κλῆθρα κάμπιπτει στέγη.
 οὐδ' ἄρ' ἔκρεμαστήν τήν γυναικ' ἐσείδομεν
 πλεκταῖσιν αἰώραισιν ἐμπεπλεγμένην.
 ὁ δ' ὥς ὄρᾳ νιν, δεινὰ βρυχηθεὶς τάλας,
 χαλᾷ κρεμαστήν ἀρτάνην. ἐπεὶ δὲ γῇ
 ἔκειτο τλήμων, δεινὰ δ' ἦν τάνθ' ὄραν.
 ἀποσπάσας γὰρ εἰμάτων χρυσηλάτους
 περόνας ἀπ' αὐτῆς, αἶσιν ἐξεστέλλετο,

1265

1261 πύλαις διπλαῖς, the folding doors of the *θάλαμος*. *Od.* 2. 344 (the *θάλαμος* of Odysseus) κληῖσται δ' ἔπρεσαν σάνιδες πυκινῶς ἀραρυῖαι | δικλίδες. πυθμένων, prop. 'bases': Aesch. *P. V.* 1046 χθόνα δ' ἐκ πυθμένων | αὐταῖς ῥίξαις πνεύμα κραδαίνοι. Here the 'bases' of the κλῆθρα (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 διοίγειν κλῆθρα, 1287. Others understand: 'forced the doors from their hinges or posts': but this gives an unnatural sense to κλῆθρα. πυθμένες would then mean the *στροφίγγες* or pivots (working in sockets called *στροφεῖς*) which served as hinges.

1263 κρεμαστήν...πλεκταῖσιν κ.τ.λ., 'hanging by the neck in a twisted noose of swinging cords.' αἰώραισιν expresses that the suspended body was still oscillating, and is thus more than ἀρτάναις. αἰώρα (akin to αἰέρω, *δορ*, *δορτήρ*, *ἄωρος* 'uplifted,' *Od.* 12. 89, Curt. *Etym.* § 518) meant a *swing* (as in Modern Greek), or *swinging movement*: Plat. *Phaed.* 111 E ταῦτα δὲ πάντα κινεῖν ἄνω τε καὶ

κάτω ὥσπερ αἰώραν τινὰ ἐνοῦσαν ἐν τῇ γῇ, there is a sort of swinging in the earth which moves all these things up and down: *Legg.* 789 D ὅσα τε ὑπὸ ἐαυτῶν (κινεῖται) ἡ καὶ ἐν αἰώραις (in swings) ἡ καὶ κατὰ θάλατταν ἡ καὶ ἐφ' ἵππων ὀχουμένων. Cp. Athen. 618 E ἦν δὲ καὶ ἐπὶ ταῖς ἐώραις τις ἐπ' Ἡριγόνῃ, ἦν καὶ ἀλήτιν καλοῦσιν ᾧδὴν, 'at the Feast of Swings there was also a song in memory of Erigone, otherwise called the Song of the Wanderer.' The festival was named ἐώραι (small images, like the *oscilla* offered to Bacchus, *Verg. G.* 2. 389, being hung from trees) because Erigone had *hanged herself* on the tree under which she had found her father Icarius; the name ἀλήτις alluding to her wanderings in search of him. (αἰώρα is the form which alone has good authority of the classical age.)

1265 δεινὰ βρυχηθεὶς τάλας, 'with a dread, deep cry of misery.' Cp. *Ai.* 320 ὑπεστέναζε ταῦρος ὡς βρυχώμενος.

1266 γῇ, locative dat.: see on 20: cp. 1451 *ναλεῖν ὄρεσιν*: *El.* 244 γὰρ τε καὶ οὐδὲν ὦν ('both buried and extinct'): *ibid.* 313 νῦν δ' ἀγροῖσι τυγχάνει.

1267 τάνθενδε, 'the sequel.'

1269 περόνας (called πόρπαι by Eur. *Ph.* 62), brooches with long pins which could serve as

ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, 1270
 αὐδῶν τοιαῦθ', ὁθούνεκ' οὐκ ὄψοιντό νιν
 οὔθ' οἱ ἔπασχεν οὔθ' ὅποι' ἔδρα κακά,
 ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὓς μὲν οὐκ ἔδει
 ὀψοῖσθ', οὓς δ' ἔχρηξεν οὐ γνωσοῖατο.
 τοιαῦτ' ἐφymνῶν πολλάκις τε κούχ' ἅπαξ 1275
 ἦρασσ' ἐπαίρων βλέφαρα· φοίνιαι δ' ὁμοῦ
 γλῆναι γένει' ἔτεγγον, οὐδ' ἀνέσαν
 φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μέλας

small daggers: one fastened Iocasta's ἱμάτιον on her left shoulder, and another her Doric χιτῶν on the right shoulder, which the ἱμάτιον did not cover. The Doric χιτῶν 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, κεντεύσας τῇσι περόνησι τῶν ἱματίων, and so slay him. Thus too in Eur. *Hec.* 1170 the women blind Polymestor: πόρπας λαβούσαι τὰς τάλαιπῶρους κόρας | κεντούσιν, αἰμάσσουσιν.

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 σιγάτε πρὸς θεῶν...συνθέντες ἄρθρα στόματος, i. e. shut your lips and be still.

1271 οὓς ὄψοιντο κ.τ.λ. His words were:—οὐκ ὄψεσθέ με οὔθ' ὅποι' ἔπασχον οὔθ' ὅποι' ἔδρων κακά, ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὓς μὲν οὐκ ἔδει ὄψεσθε, οὓς δ' ἔχρηξον οὐ γνῶσεσθε: Ye shall not see the evils which I was (unconsciously) suffering and doing [as defiled and defiling], but in darkness henceforth ye shall see those whom ye

ought never to have seen [Iocasta and his children] and fail to know those whom I longed to know [his parents, Laius and Iocasta]. ἔπασχεν...ἔδρα...ἔδει...ἔχρηξεν can represent nothing but imperfects of the direct discourse: had they represented presents, they must have been πάσχει, etc., or else πάσχοι, etc. Thompson, *Gk. Syntax* § 313.

1273 f. ἐν σκότῳ...ὀψοῖσθ', i. e. οὐκ ὄψονται: see on 997. The other verbs being plural (with κύκλοι for subject), the subject to ἔχρηξεν cannot be ἄρθρα κύκλων, but only Oed. He had craved to learn his true parentage (782ff.). ὀψοῖατο, γνωσοῖατο. Ionic, as *O. C.* 945 δεξοῖατο: Aesch. *Pers.* 369 φευξοῖατο, 451 ἐκσωξοῖατο: Eur. *H. F.* 547 ἐκτισαῖατο, *Hel.* 159 ἀντιδωρησαῖατο. Cp. Thuc. 3. 13 ἐφθάραται Ἀθηναῖοι...αἱ δ' ἐφ' ἡμῖν τετάχαται.

1275 ἐφymνῶν of imprecation, as *Ant.* 1305 κακὰς πράξεις ἐφymνήσασα τῷ παιδοκτόνῳ: here the idea of *repetition* is also suggested ('to such dire refrain'): cp. *Ai.* 292 βαί' αἰεὶ δ' ὑμνούμενα: so Lat. *canere, decantare*.

1276 Cp. *Ant.* 52 ὄψεαι ἀράξας αὐτὸς αὐτουργῷ χειρί. ὁμοῦ=at each blow (hence *imperf.* ἔτεγγον): but in 1278 ὁμοῦ=all at once, not drop by drop (ἀστακτί, not στάγδην). See on 517 (φέρειν).

ὄμβρος χαλάξης αἵματοῦς ἐτέγγετο.
 τὰδ' ἐκ δυοῖν ἔρρωγεν οὐ μόνου κατά, 1280
 ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῇ κακά.
 ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν
 ὄλβος δικαίως· νῦν δὲ τῇδε θῆμέρα
 στεναγμός, ἄτη, θάνατος, αἰσχύνη, κακῶν
 ὅσ' ἐστὶ πάντων ὀνόματ', οὐδὲν ἐστ' ἀπόν. 1285

ΧΟ. νῦν δ' ἔσθ' ὁ τλήμων ἔν τιτι σχολῇ κακοῦ;

ΕΞ. βοᾷ διοίγειν κληῖθρα καὶ δηλοῦν τινα
 τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
 τὸν μητρός, αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι,
 ὡς ἐκ χθονὸς ῥίψων ἑαυτόν, οὐδ' ἔτι 1290
 μενῶν δόμοις ἀραίος, ὡς ἠράσατο.
 ῥώμης γε μέντοι καὶ προρηγητοῦ τινος
 δεῖται· τὸ γὰρ νόσημα μείζον ἢ φέρειν.

1279 ὄμβρος κ.τ.λ. 'A dark shower of blood came down like hail.' Most of the MSS. have ὄμβρος χαλάξης αἵματος (*sic*) ἐτέγγετο. Some edd. read αἵματός τ' with one or two MSS.; others, χάλαζα θ' αἵματοῦσ'. The text is Heath's conjecture. The meaning is that the shower of blood-drops rushed down as fiercely as hail. Cp. ὄμβρια χάλαζ' ἐπιρράξασα, O. C. 1502.

1280 κατά is a conjecture for the κακά of the MSS. which is doubtless due to the ὁμοιστέλευτον 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 adduced *Αἰ.* 62—65, ...βοῶν...κομίζεται...ἔχων...αἰκίζεται. For the position of κατά cp. *Αἰ.* 969 τί δῆτα τοῦδ' ἐπεγγέλφωεν ἂν κατά; *ιδ.* 302 λόγους...τοὺς μὲν Ἀτρειδῶν κατά.

1282 ὁ πρὶν, which they had till lately: παλαιός, because the house of the Labdacidae was ἀρχαῖοπλοῦτος; tracing its line to Cadmus and Agenor, 268.

1283 δικαίως = in a true sense: cp. 853.

1284 f. Instead of κακά πάντα, ὅσα ὀνομάζεται, πάρεστιν we have ὅσα ὀνόματα πάντων κακῶν ἐστι, (τούτων) οὐδὲν ἄπεισιν: ὄνομα κακοῦ standing for κακὸν ὀνομαζόμενον. So Aesch. *P. V.* 210 Γαῖα, πολλῶν ὀνομάτων μορφὴ μία = μορφὴ μία θεᾶς πολλαχῶς ὀνομαζομένης.

1291 δόμοις ἀραίος, fraught with a curse for the house, making it accursed, ὡς ἠράσατο, in terms of his own curse (238 μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν, κ.τ.λ.), according to which anyone who was knowingly ξυνέστιος with the criminal incurred the like curse as he (270). Cp. Eur. *Med.* 608 καὶ σοῖς ἀραία γ' ὅσα τυγχάνω δόμοις, i.e. bring a curse on it. *I. T.* 778 (κόμισαί με)...ἢ σοῖς ἀραία δώμασιν γενήσομαι. Aesch. *Ag.* 236 φθόγγον ἀραίον οἴκοις. Not μενῶν δόμοις, as though the dat. were locative, like γῆ, 1266.

1293 ἢ φέρειν: Eur. *Hec.* 1107 κρείσσον' ἢ φέρειν κακά: the fuller constr., Her. 3. 14 μέζω κακά ἢ ὥστε ἀνακλαλεῖν.

δείξει δὲ καὶ σοί. κλήθρα γὰρ πυλῶν τάδε
 διοίγεται· θέαμα δ' εἰσόψει τάχα
 τοιοῦτον οἶον καὶ στυγούντ' ἐποικτίσαι.

1295

[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 δεινὸν ἰδεῖν πάθος ἀνθρώποις,
 ὦ δεινότατον πάντων ὅς' ἐγὼ
 προσέκυρσ' ἤδη. τίς σ', ὦ τλήμων,

1294 The subject to δείξει is Oedipus. Cp. *Ai.* 813 χωρεῖν ἔτοιμος, κοῦ λόγῳ δέξω μόνον. *O. C.* 146 δηλῶ δ': 'and I prove it' (viz. that I am wretched), like τεκμήριον δέ. The verb seems really impersonal in *Ar. Ran.* 1261 πάνυ γε μέλη θαυμαστά· δείξει δὴ τάχα (for the subject cannot well be either μέλη or Aeschylus): and so in *Her.* 2. 134 διέδεξε, it was made clear: as 2. 117 δηλοῖ, it is manifest. Cp. *Plat. Hippi. mai.* 288 B εἰ δ' ἐπιχειρήσας ἔσται καταγέλαστος, αὐτὸ δείξει (the event will show), and see on 341.

1296 τοιοῦτον οἶον = τοιοῦτον ὥστε, as we could have τοιαῦτα εἰπόντες οἶα (instead of ὥστε) καὶ τοὺς παρόντας ἀχθεσθαι: cp. *Madvig Synl.* § 166 C. στυγούντ', 'while loathing' (the sight),—not 'hating' Oedipus: ἐποικτίσαι, without ἄν, oblique of ἐποικτίσκει, an optative, without ἄν, like κατάσχοι in *Ant.* 605. Cp. fr. 593. 8 φεῦ κἄν ἀνοικτήρων τις οἰκτείρει νιν.

1297—1368 A κομμός (see p. 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 by metrical contrast with a more level and subdued strain of sorrow. Compare *Ai.* 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 ὅσα...προσέκυρσα: 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 τυγχάνειν and κυρεῖν, not as an accus. directly governed by the verb, but rather as a species of cognate or adverbial accus.: *Ph.* 509 ἄθλ' οἷα μηδεὶς τῶν ἐμῶν τύχοι φίλων: *O. C.* 1106 αἰρεῖς ἃ τεύξει (which need not be explained by attraction): *Aesch. Cho.* 711 τυγχάνειν τὰ πρόσφορα, *ib.* 714 κυρούντων...τὰ πρόσφορα: *Eur. Ph.* 1666 οὐ γὰρ ἄν τύχοις τάδε.

προσέβη μανία; τίς ὁ πηδήσας
 μείζονα δαίμων τῶν μακίστων
 πρὸς σῇ δυσδαίμονι μοίρᾳ;
 φεῦ, δύστανος·
 ἀλλ' οὐδ' ἐσιδεῖν δύναμαί σ', ἐθέλων
 πόλλ' ἀνερέσθαι, πολλὰ πυθέσθαι,
 πολλὰ δ' ἀθρήσαι.
 τοίαν φρίκην παρέχεις μοι.

ΟΙ. αἰαῖ, αἰαῖ·

φεῦ φεῦ, δύστανος ἐγώ,
 ποῖ γὰς φέρομαι τλάμων; πᾶ μοι
 φθογγὰ διαπρωτᾶται φοράδην;
 1310

1300 ff. ὁ πηδήσας... μοίρᾳ; '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 *μείζονα τῶν μακίστων* see on 465 ἀρρητ' 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 ἴνα, combines the notion of swooping from above with that of leaping to a far point,—as with Pindar μακρὰ... ἄλματα (*Nem.* 5. 19) denote *surpassing* poetical efforts. We should then conceive the *δυσδαίμων μοῖρα*, 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 μήπως μ' ἐκβαλόντα βάλλη λιθάκι ποτὶ πέτρῃ | κύμα μέγ' ἄρπαξαν: *Il.* 20. 420 λιαζόμενον ποτὶ γαίῃ, sinking to earth. *Ai.* 95 πρὸς ...στρατῶ, 97 πρὸς Ἀτρεΐδαισιν are different, since no motion is strictly implied.

1303 The pause saves the short final of *δύστανος* from being a breach of synaphea; cp. *O. C.* 188

ἄγε νῦν σύ με, παῖ, | ὦ ἄν κ.τ.λ.: *Ant.* 932 ὕπερ. | οἱμοι: *Aesch. Ag.* 1538 ἰὼ γὰ, γὰ, εἴθε μ' ἐδέξω: *Eur. Hipp.* 1376 βίοντον. | 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 (*ἀθρήσαι*) even for those whom it fills with horror.

1310 For the *διαπέπαται* of the MSS., which is against the metre and unquestionably corrupt, the conjecture *διαπρωτᾶται* is far the most probable remedy. The epic *πρωτᾶσθαι*, which Pind. also uses, is admissible in a lyric passage. For the caesura in *φθογγὰ διαπρωτᾶται φοράδην* cp. *O. C.* 1771 *διακωλύσω|μεν ἴοντα φόνον*. The wilder and more rugged effect of such a rhythm makes it preferable here to *φθογγὰ φοράδην διαπρωτᾶται*, though the hiatus before *ἰὼ* is legitimate (see on 1303). *φοράδην* = 'in the manner of that which is carried'; here correlative to *φέρεσθαι* as said of things which are *swept onward* by a tide or current: thus, of persons deficient in self-restraint, Plat. *Theaet.* 144 B ἔττον-

ἰὼ δαῖμον, ἵν' ἐξήλουν.

ΧΟ. ἐς δεινόν, οὐδ' ἀκουστόν, οὐδ' ἐπόνυμιον.

στρ. α'. ΟΙ. ἰὼ σκότου

νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,
ἀδάματόν τε καὶ δυσούριστον <δν.>

1315

τες φέρονται ὥσπερ τὰ ἀνερμάτιστα πλοῖα, they are hurried away on currents like boats without ballast: *Crat.* 411 C ρεῖν καὶ φέρεσθαι: *Rep.* 496 D πνεῦμα φερόμενον. 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. βάδην, δρομάδην, σύδην. Elsewhere φοράδην is parallel with φέρεσθαι as = to be carried, instead of walking: *Eur. Andr.* 1166 φοράδην... δῶμα πελάζει, i.e. borne in a litter: *Dem. or.* 54 § 20 ὑγίης ἐξελθὼν φοράδην ἦλθον οἴκαδε. Such adverbs in -δην, which were probably accusatives cognate to the notion of the verb, are always formed from the verbal stem, (a) directly, like βά-δην, or (b) with modified vowel and inserted α, like φοράδην instead of *φερδην, σποράδην instead of *σπερδην.

1311 ἐξήλουν. In a paroemiac, the foot before the catalectic syllable is usually an anapaest, seldom, as here (ἐξήλ—), a spondee: but cp. *Aesch. Pers.* 33 ἵππων τ' ἐλατῆρ Σωσθάνης: *Suppl.* 7 ψήφω πόλεως γνωσθεῖσαι: *ib.* 976: *Ag.* 366. L and A are of the MSS. which give ἐξήλου (others giving ἐξήλω): and good MS. authority supports ἐνήλου in *Aesch. Pers.* 516, ἦλοντο in *Xen. Hellen.* 4. 4. 11. The evidence, so far as it goes, seems to indicate that, while ἡλάμην (itself rare in prose) was preferred in the indicative, a form ἡλόμην

was also admitted: see Veitch, *Irreg. Verbs*, ed. 1879. The imperf. ἐξήλλουν, which Dindorf, Campbell and others read, was explained by Hermann as = *tendebas*, i.e. 'whither wast thou purposing to leap?' To this I feel two objections: (1) the awkwardness of thus representing the swift act of a moment: (2) the use of ἵνα, which means *where*. This could not be used with the imperfect of a verb of motion (as ἵνα ἔβαινε, instead of οἶ), but only with the perfect, as ἵνα βέβηκε (i.e. where *is* he now), or the aorist when equivalent to the perfect: as *O. C.* 273 ἰκόμην (I have come) ἵν' ἰκόμην. So, here, the aor. alone seems admissible: ἵν' ἐξήλουν, where *hast* thou leaped to, i.e. where *art* thou? cp. 1515 ἵν' ἐξήκει, and see on 947.

1313 ἰὼ σκότου... ἀπότροπον, 'O thou horror of darkness that enfoldest me': ἀπότροπον = ὁ τις ἀν ἀποτρέπειτο (*Hesych.*); and so *Al.* 608 τὸν ἀπότροπον ἔτος ἦλθεν "Αἶδαν, such as all would turn away from, abhorred. ἐπιπλόμενον = ἐπιτεπλόμενον, pres. part., as *Od.* 7. 261 ἐπιπλόμενον ἔτος ἦλθε.

1315 δυσούριστον is defective by one syllable as compared with 1323 τυφλὸν κηδεύων. Now the second syllable of κηδεύων is 'irrational,' 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

οἷμοι,
 5 οἷμοι μάλ' αὐθις· οἶον εἰσέδου μ' ἅμα
 κέντρων τε τῶνδ' οἷσθημα καὶ μνήμη κακῶν.
 XO. καὶ θαῦμά γ' οὐδὲν ἐν τοσοῖσδε πῆμασιν
 διπλᾶ σε πενθεῖν καὶ διπλᾶ φέρειν κακά. 1320

αντ. α'. OI. ἰὼ φίλος,
 σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος. ἔτι γὰρ
 ὑπομένεις με τὸν τυφλὸν κηδεύων.
 φεῦ φεῦ.
 5 οὐ γὰρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς, 1325
 καίπερ σκοτεινός, τήν γε σὴν αὐδὴν ὅμως.
 XO. ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
 ὄψεις μαρᾶναι; τίς σ' ἐπῆρε δαιμόνων;

στρ. β'. OI. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, φίλοι,

δυσούριστον *δν* is therefore metrically admissible. It is, however, somewhat weak, and the sound is most unpleasant. I should rather propose **δυσούριστ' ἰόν**: for the adverbial neut. plur., cp. *ὑπέροπτα* ... *πορεύεται* (883, where see note); for the part., Plat. *Legg.* 873E *παρὰ θεοῦ*... *βέλος ἰόν*.

1318 **κέντρων**, not literally the pins of the brooches, (which we can scarcely suppose that he still carried in his hands,) but the stabs which they had dealt: as piercing pangs are *κέντρα*, *Tr.* 840.

1319 **ἐν τοσοῖσδε πῆμασιν**, when thy woes are so many: cp. 893 *ἐν τοῖσδ'*.

1320 **πενθεῖν...καὶ φέρειν**. The form of the sentence, in dependence on *θαῦμα οὐδέν*, seems to exclude the version: 'It is not strange that, as you bear, so you should mourn, a double pain' (parataxis for hypotaxis). Rather the sense is: 'that you should *μουνη* (aloud) and (inwardly) *suffer* a double pain'—i.e., the

physical pain of the wounds, and the mental pain of retrospect. The **φέρειν** of A must be right. *φορεῖν* can stand for *φέρειν* 'to carry' when habitual carrying is implied (*Her.* 3. 34, and of bearers in *Tr.* 965); or fig., of mental habit (*ἦθος φορεῖν Ant.* 705): but *φορεῖν κακά* could only mean 'to carry ills about with thee'; which is not appropriate here.

1322 **σὺ μὲν κ.τ.λ.**, 'thou still art steadfast in thy tendance of me': *Xen. Cyr.* 8. 5. 11 *οἱ μονιμῶτατοι πρόσθεν ὄντες* (said of hoplites). Cp. *Ai.* 348 ff., where Ajax addresses the Chorus as *μόνοι ἐμῶν φίλων*, | *μόνοι ἐμμένοντες ἔτ' ὀρθῶ νόμῳ*.

1325 A distinct echo of *Il.* 24. 563 *καὶ δὲ σὲ γιγνώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις*. Besides *λήθω*, *λήσω*, *λέληθα*, *Soph.* has *ἐληθον* (*El.* 1359).

1326 **σκοτεινός**: cp. *Ai.* 85 *ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα*.

1329 ff. **Ἀπόλλων**. The me-

- ὁ κακὰ κακὰ τελῶν ἐμὰ τὰδ' ἐμὰ παθέα. 1330
 ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων.
 τί γὰρ ἔδει μ' ὄρᾶν,
 5 ὅτ' ὄρῶντι μηδὲν ἦν ἰδεῖν γλυκύ; 1335
 ΧΟ. ἦν ταῦθ' ὅπωςπερ καὶ σὺ φῆς.
 ΟΙ. τί δῆτ' ἐμοὶ βλεπτόν, ἢ
 στερκτόν, ἢ προσήγορον
 ἔτ' ἔστ' ἀκούειν ἡδονᾶ, φίλοι;
 10 ἀπάγεται ἐκτόπιον ὅτι τάχιστα με, 1340
 ἀπάγεται, ὦ φίλοι, τὸν μέγ' ὀλέθριον,

mory 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 (ἔπαισε) 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 ἐμοί. The iteration of τὰδε, 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.

1331 νιν, τὰς δ' ψυαίς (1328). οὔτις (ἄλλος), ἀλλ': cp. *Od.* 8. 311 ἀτὰρ οὐ τί μοι αἴτιος ἄλλος | ἀλλὰ τοκῆε δύω. Schneid. cp. *Il.* 21. 275 ἄλλος δ' οὔτις μοι τόσον αἴτιος οὐρανίωνων | ἀλλὰ [instead of ὅσον] φίλην μήτηρ.

1337 ff. The simple mode of expression would have been: τί ἐμοὶ ἡδέως βλεπτόν, ἢ στερκτόν, ἢ ἀκουστόν ἔτ' ἔστιν; what henceforth can be pleasurably seen, or loved, or heard by me? But, in-

stead of the third clause, we have ἢ προσήγορον | ἔτ' ἔστ' ἀκούειν ἡδονᾶ, '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 Παλλάδος θεᾶς | ὅπως ἰκοίμην εὐγμάτων προσήγορος. ἡδονᾶ, modal dat. adverbially, as ὀργῇ 405. The form ἡδονάν, intermediate between Attic ἡδονήν and Doric ἄδονάν, is given by L in *El.* 1277, where Herm. keeps it, but most edd. give ἄδονάν. 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 θαλάσσιον, 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. *Il.* 1. 158 ὦ μέγ' ἀναιδὲς: 16. 46 μέγα νήπιος: *Ph.* 419 μέγα | θάλλοντες. The antistrophic words are αὐτὸς ἔφυν τάλας (1363). ὀλέθριον, pass., 'lost,' as *Tr.* 878 τάλαι' ὀλεθρία. τίνι τρόπῳ θανεῖν σφε φῆς; The objections to the conject. ὀλεθρον μέγαν (metrically admissible as a dochmiac, if the second of ὀλεθρον is made short)

τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς
ἐχθρότατον βροτῶν.

1345

ΧΟ. δέλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,
15 ὥς σ' ἠθέλησα μηδέ γ' ἂν γινῶναί ποτε.

ἀντ. β. ΟΙ. ὅλοιθ' ὅστις ἦν ὃς ἀγρίας πέδας

†νομάδ'† ἐπιποδίας ἔλυσ' ἀπὸ τε φόνου 1350

are : (1) the awkward necessity of supplying *ὄντα* in order to defend the position of *μέγαν* : (2) the phrase *ὀλεθρον*, which belongs to the colloquial vocabulary of abuse ; Dem. or. 18 § 127 *περίτριμμα ἀγορᾶς, ὀλεθρος γραμματεῦς*.

1347 He is to be pitied alike for the intrinsic misery of his fate, and for his full apprehension (*συνέσεως*, schol.) of it. A clouded mind would suffer less.

1348 ἂν with *ἠθέλησα* : γε emphasises *μηδέ*. 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' ἀναγινῶναί ποτε*, for the objections to which see note in larger edition.

1349f. ὅλοιθ' ὅστις... ἔλυσ' : 'Perish the man, whoe'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-

miac dimeter, agreeing with 1330 : see Metrical Analysis. But the use of the word is extraordinary. It must mean *ἐν νομαῖς*, '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 δὲ Ξέρξην 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 μεμονωμένος*, desolate and forlorn.

ἔρρυτο κἀνέσωσέ μ', οὐδὲν εἰς χάριν πράσσω.
τότε γὰρ ἂν θανῶν

5 οὐκ ἦν φίλοισιν οὐδ' ἔμοι τοσόνδ' ἄχος. 1355

ΧΟ. θέλουντι κἀμοὶ τοῦτ' ἂν ἦν.

ΟΙ. οὐκουν πατρός γ' ἂν φονεὺς

ἦλθον, οὐδὲ νυμφίος

βροτοῖς ἐκλήθην ὧν ἔφυν ἄπο.

10 νῦν δ' ἄθεος μέν εἰμ', ἀνοσίῳν δὲ παῖς, 1360

ὁμογενῆς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.

εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακόν, 1365

τοῦτ' ἔλαχ' Οἰδίπους.

ΧΟ. οὐκ οἶδ' ὅπως σε φῶ βεβουλεύσθαι καλῶς,

15 κρείσσω γὰρ ἦσθα μηκέτ' ὧν ἡ ζῶν τυφλός.

1351 ἔρρυτο, a strong aorist of ῥύω, formed as if there were a present ῥύμ: in *Il.* 18. 515 ῥύατο for ῥύντο is its third plur. Cp. *Il.* 5. 23 ἔρρυτο σώσσε δέ, where the aor. has a like relation to ἔρῳω (the temporal augment being absent). οὐδὲν εἰς χάριν πράσσω, 'a thankless deed': see on 1152.

1356 θέλουντι: Thuc. 2. 3 τῷ γὰρ πλήθει...οὐ βουλομένῳ ἦν...ἀφίστασθαι: Tac. *Agric.* 18 *quibus bellum volentibus erat.*

1357 φονεὺς ἦλθον, have come to be the slayer, a compressed phrase for ἐς τοσοῦτον ἦλθον ὥστε φονεὺς εἶναι: cp. 1519, and *Ant.* 752 ἡ κάπαπειλὼν ὧδ' ἐπεξέρχει βρασύς; *Tr.* 1157. *Il.* 18. 180 εἰ κέν τι νέκυς ἡσχυμένος ἔλθῃ, come to be dishonoured (where some explain, 'reach thee dishonoured'). In 1433 ἐλθὼν is not similar. No classical use of *venire* seems really parallel: thus in *Iuv.* 7. 29 *ut dignus venias hederis, venias* = 'may come forward' (Mayor *ad loc.*).

1359 (τούτων) ἀφ' ὧν, i.e. ταύτης ἀφ' ἧς: plur., as 1095, 1176, 1250.

1360 ἄθεος is a necessary correction of the MS. ἀθλιος, the

verse being a dochmiac dimeter, = 1340 ἀπάγερ' ἐκτόπιον ὅτι τά-χιστά με. νῦν answers to the short first syllable of ἀπάγερ', since the anacrusis can be either long or short: cp. Aesch. *Theb.* 81, where αἰθερία κόνης is metrically parallel to νῦν δ' ἄθεος μέν εἰμ' here. He is ἀνοσίῳν (i.e. ἀνοσίας) παῖς because through him Iocasta became defiled.

1362 f. ὁμογενῆς δ' ἀφ' ὧν...ἔφυν, 'successor to his bed who gave me mine own wretched being'; = κοινὸν γένος ἔχων (τούτοις) ἀφ' ὧν αὐτὸς ἔφυν: i.e. having a common brood (a brood born of the same wife) with those (Laius) from whom he sprang.

1365 πρεσβύτερον, 'older,' then, 'ranking before'; here, 'more serious': Her. 5. 63 τὰ γὰρ τοῦ θεοῦ πρεσβύτερα ἐποιεῦντο ἢ τὰ τῶν ἀνδρῶν: Thuc. 4. 61 τοῦτο...πρεσβύτατον...κρίνας, τὸ κοινῶς φοβερὸν ἅπαντας εὐ θέσθαι.

1368 κρείσσω...ἦσθα μηκέτ' ὧν=κρείσσω ἦν σε μηκέτ' εἶναι: see on 1061. ἂν is omitted, as after ἔδει, εἰκὸς ἦν, etc., κρείσσω ἦσθα μὴ ὧν implying the thought, οὐκ ἂν ἦσθα, εἰ τὰ βέλτιστα ἐπασχες: see on 256.

- ΟΙ. ὥς μὲν τάδ' οὐχ ὧδ' ἔστ' ἄριστ' εἰργασμένα,
 μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι. 1370
 ἐγὼ γὰρ οὐκ οἶδ' ὅμμασιν ποίοις βλέπων
 πατέρα ποτ' ἂν προσεῖδον εἰς "Αἶδου μολῶν,
 οὐδ' αὖ τάλαιναν μητέρ', οἷν ἐμοὶ δυοῖν
 ἔργ' ἔστι κρείσσον' ἀγχόνης εἰργασμένα.
 ἀλλ' ἢ τέκνων δῆτ' ὄψις ἦν ἐφίμερος, 1375
 βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί;
 οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτε
 οὐδ' ἄστν γ', οὐδὲ πύργος, οὐδὲ δαιμόνων
 ἀγάλαθ' ἱερά, τῶν ὁ παντλήμων ἐγὼ

1369 ἄριστ' is adverbial, the construction being οὐχ ὧδε (εἰργασμένα) ἔστιν ἄριστα εἰργασμένα: that, thus done, they are not done best. So ἄριστα is adverb 407, 1046, *Al.* 160.

1371 βλέπων = εἰς βλέπων, which is more forcible than to take it with ποίοις ὅμμασιν. Cp. *Al.* 462 καὶ ποῖον ὄμμα πατρὶ δηλώσω φανείς | Τελαμῶν;

1372 εἰς "Αἶδου. Blind on earth, Oed. will be blind in the nether world. Cp. *Od.* 12. 266 καὶ μοι ἔπος ἔμπεσε θυμῷ | μάντης ἀλαοῦ Θηβαίου Τειρεσίαο, where Odysseus is thinking of the blind Teiresias as he had found him in Hades. Cp. 11. 91, where ἔγνω need not imply that the poet of the νεκρία conceived Teiresias as having sight. So Achilles in Hades is still swift-footed (11. 546).

1373 οἷν...δυοῖν, a dative of the persons affected, as, instead of the usual ποιῶ ταῦτά σε, we sometimes find ποιῶ ταῦτά σοι: *Od.* 14. 289 τρώκτης, ὅς δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει. *Plat. Apol.* 30 A ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ...ποιήσω, καὶ ξένῳ καὶ ἀστροφῷ, μᾶλλον δὲ τοῖς ἀστοῖς. *Charm.* 157 C οὐκ ἂν ἐχοίμεν ὅ τι ποιούμεν σοι.

1374 κρείσσον' ἀγχόνης, 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. Hipp.* 1217 εἰσορῶσι δὲ | θέαμα κρείσσον δεργμάτων ἐφαίνετο, too dreadful to be looked on: *Aesch. Ag.* 1376 ὕψος κρείσσον ἐκπηδήματος, too high to be leaped over. ἀγχόνης: cp. *Eur. Alc.* 229: *Ar. Ach.* 125 ταῦτα δῆτ' οὐκ ἀγχόνῃ; 'is not this enough to make one hang oneself?'

1375 f. τέκνων ὄψις...βλαστοῦσα = ὁρώμενα τέκνα βλαστόντα: cp. *Eur. Alc.* 967 Θρήσσαις ἐν σανίσιν τὰς | Ὀρφεία κατέγραψεν γῆρυς, which the melodious Orpheus wrote down.

1378 πύργος, the city-wall with its towers and its seven gates (already famous in the *Odyssey*, 11. 263 Θήβης ἔδος ἑπταπύλοιο). Cp. *Hec.* 1209 περίξ δὲ πύργος εἶχ' ἔτι πτόλιν.

1379 ἀγάλαθ' ἱερά, the images of the gods in their temples: cp. 20. τῶν = ὧν, as *Anf.* 1086: cp. 1427. *Soph.* has this use in at least seven other places of dialogue.

κάλλιστ' ἀνὴρ εἰς ἔν γε ταῖς Θήβαις τραφεῖς 1380
 ἀπεστέρησ' ἑμαυτόν, αὐτὸς ἐννέπων
 ὠθεῖν ἅπαντας τὸν ἀσεβῆ, τὸν ἐκ θεῶν
 φανέντ' ἀναγνον καὶ γένους τοῦ Λαῖου.
 τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμήν
 ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὄραν; 1385
 ἥκιστα γ'· ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
 πηγῆς δι' ὧτων φραγμός, οὐκ ἂν ἐσχόμην
 τὸ μὴ 'ποκλῆσαι τοῦμόν ἄθλιον δέμας,
 ἢν ἡ τυφλὸς τε καὶ κλύων μηδέν· τὸ γὰρ

1380 **κάλλιστ' ἀνὴρ εἰς...τραφεῖς.** εἰς, in connection with a superlative, is strictly correct only where *one* is compared with *several*: as Eur. *Heracl.* 8 πλείστον μετέσχον εἰς ἀνὴρ Ἡρακλῆει. So *Tr.* 460 πλείστα ἀνὴρ εἰς... ἔγχε. But here, where the question is of degree in nobility, it merely strengthens **κάλλιστ'**: cp. Thuc. 8. 68 πλείστα εἰς ἀνὴρ, ὅστις συμβουλευσάτο τι, δυνάμενος ὠφελεῖν.

1381 **ἀπεστέρησ' ἑμαυτόν:** a regular phrase in reference to separation from civic life: Antiphon or. 5 § 78 εἰ δ' ἐν Αἰνῷ χωροφιλεῖ, τοῦτο οὐκ ἀποστερῶν γε τῶν εἰς τὴν πόλιν ἑαυτὸν οὐδενός (not forfeiting any of his relations with Athens) οὐδ' ἑτέρας πόλεως πολίτης γεγεννημένος: [Dem.] or. 13 § 22 οὐδενός ἐργων τῶν τότε ἀπεστέρησαν ἑαυτούς, the Athenians of those days did not renounce their share in any of the great deeds of the Persian Wars.

1382 **τὸν φανέντα κ.τ.λ.,** as well as **τὸν ἀσεβῆ,** depends on **ὠθεῖν.** '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 Laius.' His thought passes from the *unknown* person of the edict to *himself*, precisely as in 1440 f. The words **καὶ γένους τοῦ Λαῖου**

are a climax, since the guilt of bloodshed, which the oracle had first denounced, was thus aggravated by a double horror.

1384 **κηλῖδα:** see on 832: **μηνύσας ἐμήν,** sc. οὔσαν.

1385 **ὀρθοῖς:** see on 528.

1386 **ἀλλ' εἰ... φραγμός.** 'no, were there yet a way to choke the fount of hearing': **τῆς ἀκουούσης...πηγῆς,** the *source* (viz. the orifice of the ear) from which sounds flow in upon the sense: cp. Plat. *Phaedr.* 245 c ψυχῇ... πηγῇ καὶ ἀρχῇ κινήσεως. (Not the *stream* of sound itself.) **δι' ὧτων** supplements **τῆς ἀκουούσης πηγῆς** by suggesting the channel through which the sounds pass from the fount. Cp. fr. 773 βραδεία μὲν γὰρ ἐν λόγοισι προσβολή | μόλις δι' ὧτος ἔρχεται τрупιωμένου. ἡ ἀκούουσα πηγῇ, instead of ἡ πηγῇ τῆς ἀκούσεως, is said with a consciousness that **πηγῇ** means the organ of hearing, just as we might have τὰ ἀκούοντα ὧτα.

1387 **ἐσχόμην,** usu. in this sense with gen., as *Od.* 4. 422 σχέσθαι... βλῆς.

1388 **τὸ μὴ:** cp. 1232. The simple **μὴ**, where (as here) **μὴ οὐ** is admissible, occurs also in prose, as Antiph. *Tetral.* 3 β § 4 οὐδεὶς ἡμῖν λόγος ὑπελείπετο μὴ φονεῦσιν εἶναι.

1389 **ἢν ἡ.** For **ἡ** (as 1393)

τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύ. 1390
 ἰὼ Κιθαιρών, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
 ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε
 ἑμναυτὸν ἀνθρώποισιν ἔνθεν ἢ γεγώς;
 ὦ Πόλυβε καὶ Κόρινθε καὶ τὰ πάτρια
 λόγῳ παλαιὰ δώμαθ', οἶον ἄρά με 1395
 κάλλος κακῶν ὑπουλον ἐξεθρέψατε.
 νῦν γὰρ κακός τ' ὦν κακ κακῶν εὐρίσκομαι.
 ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη
 δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
 αἰ τοῦμόν αἶμα τῶν ἐμῶν χειρῶν ἄπο 1400

see on 1123. The negative *μηδέν* here shows how in this construction *ἵνα* is essentially final, 'so that I might have been'; not 'in which case I should have been'—for which the negative must have been *οὐδέν*. So *ὥς ἔδειξα μήποτε* (1392), that I might never have shown. Eur. fr. 442 *φεῦ φεῦ τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν | φωνήν, ἦ' ἦσαν μηδὲν οἱ δεινοὶ 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. *ἐδέχου* helps the personification: 'wert ready to shelter me.'

1392 *ὥς ἔδειξα*: see on 1389.

1394 *τὰ πάτρια λόγῳ* = *τὰ λόγῳ πάτρια*, an order the less harsh since *πάτρια* is supplemented by *παλαιά*. Cp. *Αἰ.* 635 *ὁ νοσῶν μάταν: Εἰ.* 792 *τοῦ θανόντος ἀρτίως*; Aesch. *P. V.* 1013 *τῷ φρονούντι μὴ καλῶς*.

1395 f. *οἶον ἄρά με κ.τ.λ.*, 'how seeming-fair was I your nursling, and what ills were festering beneath!' *κάλλος κακῶν ὑπουλον*, a fair surface, with secret ills festering beneath it (gen. *κακῶν* as after words of fulness, = *κρυπτῶν κακῶν γέμον*). *κάλλος*,

concrete, a fair object, Xen. *Cyr.* 5. 2. 7 *τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, πενθικῶς δ' ἔχουσαν*. *ὑπουλον*, of a sore festering beneath an οὐλή or scar which looks as if the wound had healed: Plat. *Gorg.* 480 B *ὅπως μὴ ἐγχρονισθὲν τὸ νόσημα τῆς ἀδικίας ὑπουλον τὴν ψυχὴν ποιήσει καὶ ἀνίατον*, 'lest the disease of injustice become chronic, and render his soul *gangrenous* and past cure' (Thompson). Thuc. 8. 64 *ὑπουλον αὐτονομίαν, unsound* independence opp. to *τὴν ἀντικρὺς ἐλευθερίαν*. Dem. or. 18 § 307 *ἡσυχίαν ἄγειν ἀδικον καὶ ὑπουλον*, unjust and *insecure* peace.

1397 *κακ 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 descries three roads converging in a deep glen or ravine (*τρεῖς κέλευθοι*—*κεκρυμμένη νάπη*): then, descending, he comes to a coppice (*δρυμός*) at a point where his own road narrows (*στενωπός*) just before its junction with the two others (*ἐν τριπλαῖς ὁδοῖς*). See on 733.

1400 *τοῦμόν αἶμα*, thus divided from *πατρός*, is more than

ἐπίετε πατρός, ἀρά μου μέμνησθέ τι,
οἷ' ἔργα δράσας ὑμῖν εἶτα δεῦρ' ἰὼν
ὁποῖ' ἔπρασσον αὐθις; ὦ γάμοι γάμοι,
ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν
ἀνείτε ταύτου σπέρμα, καὶ πεδείξατε 1405
πατέρας, ἀδελφούς, παῖδας, αἷμ' ἐμφύλιον,
νύμφας γυναῖκας μητέρας τε, χῶπόσα
αἰσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἂ μηδὲ δρᾶν καλόν,
ὅπως τάχιστα πρὸς θεῶν ἔξω μέ που 1410
καλύψατ', ἥ φονεύσατ', ἥ θαλάσσιον
ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
πίθεσθε, μὴ δείσητε. τὰμὰ γὰρ κακὰ
οὐδεὶς οἶός τε πλὴν ἐμοῦ φέρειν βροτῶν. 1415

αἷμα τοῦμοῦ 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 **μέμνησθ' ὅτι**, which scarcely admits of defence.

1405 **ἀνείτε ταύτου σπέρμα**, 'ye bore children to your child.' By the change of one letter, we restore sense to the passage. The **ταῦτόν** 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* (**αἷμ' 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 (**ὅποσα αἰσχιστα ἔργα γίγνεται**). **αἷμ' ἐμφύλιον** is

in apposition with **πατέρας ἀδελφούς 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 αἷμα**, like *συγγενὲς αἷμα*, 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. **ἔξω μέ που | 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 **ἐκτόπιον**, 1340.

1412 **ἔνθα 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

ΧΟ. ἀλλ' ὦν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
Κρέων τὸ πράσσειν καὶ τὸ βουλευεῖν, ἐπεὶ
χώρας λέλειπται μῦνος ἀντὶ σοῦ φύλαξ.

ΟΙ. οἴμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος;
τίς μοι φανεῖται πίστις ἐνδικος; τὰ γὰρ 1420
πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.

[CREON enters crowned, followed by two attendants.]

ΚΡ. οὐχ ὡς γελαστής, Οἰδίπους, ἐλήλυθα,
οὐδ' ὡς ὄνειδιῶν τι τῶν πάρος κακῶν.
ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι [To the
attendants.

γένεθλα, τὴν γοῦν πάντα βόσκουσιν φλόγα 1425
αἰδεῖσθ' ἀνακτος Ἡλίου, τοιόνδ' ἄγος

him apart. See the passage in which he speaks of all that separates his fate from that of other men stained with guilt, *O. C.* 266—274. And, in illustration of the fear which he seeks to allay, compare the plea of Orestes that, since he has been duly purified from bloodshed, contact with him has ceased to be dangerous (Aesch. *Eum.* 285 ὅσοις προσήλθον ἀβλαβεῖ ξυνουσίᾳ).

1416 ὦν ἐπαιτεῖς ἐς δέον = seasonably in respect of those things which (ὦν = τούτων ᾧ) you ask: the gen. being dependent on the notion of ἐς δέον as = ἐς καιρόν.

1417 τὸ πράσσειν καὶ τὸ βουλευεῖν are strictly accusatives of respect, 'as to the doing and the planning,' i.e. with a view to doing and planning. So *Ant.* 79, *El.* 1030, *O. C.* 442, *Ph.* 1253, etc.

1418 μῦνος: see on 304. The use of μῦνος for μόνος is simply a matter of metrical convenience; there is no special emphasis in the strengthened form. The same is true of ξείνος and ξένος, with this exception, that, even where metre admitted ξέν', ξείν' occurs as

the first word of an address: Eur. *I. T.* 798 ξείν', οὐ δίκαιως. In *O. C.* 928 also, L and A give ξείνον παρ' αἰστοῖς.

1420 τίς μοι φανεῖται πίστις ἐνδικος; '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 victim 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 δός μοι χερὸς σῆς πίστιν.

1421 πάντ': see on 475.

1422 Cp. the words of Tennyson's Arthur to Guinevere: 'Yet think not that I come to urge thy crimes.'

1425 βόσκουσιν boldly for τρέφουσιν: cp. Aesch. *Ag.* 633, where the sun is τοῦ τρέφοντος... χθονὸς φύσιν.

ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῇ
μήτ' ὄμβρος ἱερὸς μήτε φῶς προσδέξεται.
ἀλλ' ὡς τάχιστ' ἐς οἶκον ἐσκομίζετε·
τοῖς ἐν γένει γὰρ τὰγγενῇ μάλισθ' ὄραν
μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.

1430

ΟΙ. πρὸς θεῶν, ἐπεὶ περ ἐλπίδος μ' ἀπέσπασας,
ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ,

1427 f. δεικνύναι depends on αἰδεῖσθε, 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 ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προσδοῦναι αὐτόν, 'respect for gods and for men forbade us to betray him.' τὸ (=δ, see on 1379) μήτε, not οὐτε, since τοιόνδ' ἄγος indicates a class of ἀγῆ: not merely 'which,' but 'such as,' earth will not welcome (*quod Terra non admissura sit*): cp. 817, *El.* 654 ὅσων ἐμοί | δύσνοια μὴ πρόσεστιν. Similarly ἐνθα μήποτ', 796, 1412; ὅπου μηδενός, 1436. γῇ—ὄμβρος—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. *Eum.* 904 f., where the Erinyes, as Chthonian powers, invoke blessings on Attica, γῇθεν—ἐκ τε ποντίας ὁρόσου—ἐξ οὐρανοῦ τε. ὄμβρος here is not a synonym but a symbol of water generally, as with Empedocles 282 ὡς τότ' ἐπεὶ ἐδίηνε Κύπρις χθόνα δρὸν ἐν δμβρῷ, | εἰδεα καὶ ποιοῦσα θοῶ πυρὶ δῶκε κρατύναι: cp. Lucr. 1. 714 f. *quatuor ex rebus posse omnia rentur Ex igni terra atque anima pro-crescere et imbrī*. In *Ant.* 1073 the exposure of the unburied

corpse is spoken of as a violence to οἱ ἄνω θεοί (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, *Hipp.* 1030).

1428 The original sense of ἱερός, 'strong' (Curt. *Etym.* § 614), suits a few phrases, such as ἱερὸς ἰχθύς (*Il.* 16. 407). But in such as ἱερὸν ἡμαρ, κνέφας, ὄμβρος, ποταμοί 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 τὰγγενῇ intervenes. Rather join it with εὐσεβῶς ἔχει. ὄραν μόνοις τ' ἀκούειν = μόνοις ὄραν ἀκούειν τε.

1432 ἐλπίδος μ' ἀπέσπασας, suddenly plucked me away from (made me to abandon) my uneasy foreboding: cp. Lat. *revellere (falsorum persuasionem, Sen. Epist.* 95), and our phrase, 'a revulsion of feeling': *At.* 1382 ὡς μ' ἐψευσας ἐλπίδος πολύ. Conversely (*El.* 809) ἀποσπασας... φρενός | αἶ μοι μῶναι παρήσαν ἐλπίδων.

1433 ἄριστος ἐλθὼν πρὸς... ἐμέ, 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).

- πιθοῦ τί μοι· πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω.
 ΚΡ. καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν; 1435
 ΟΙ. ῥῖψόν με γῆς ἐκ τῆσδ' ὅσον τάχισθ', ὅπου
 θνητῶν φανοῦμαι μηδενὸς προσήγορος.
 ΚΡ. ἔδρασ' ἂν εὐ τοῦτ' ἴσθ' ἂν, εἰ μὴ τοῦ θεοῦ
 πρῶτιστ' ἔχρηζον ἐκμαθεῖν τί πρακτέον.
 ΟΙ. ἀλλ' ἢ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις, 1440
 τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.
 ΚΡ. οὕτως ἐλέχθη ταῦθ'· ὅμως δ', ἵν' ἔσταμεν
 χρείας, ἄμεινον ἐκμαθεῖν τί δραστέον.
 ΟΙ. οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;
 ΚΡ. καὶ γὰρ σὺ νῦν τὰν τῷ θεῷ πίστιν φέροις. 1445
 ΟΙ. καὶ σοί γ' ἐπισκῆπτω τε καὶ προστρέψομαι,

1434 πρὸς σοῦ, in thy interest:
 Eur. *Alc.* 58 πρὸς τῶν ἐχόντων,
 Φοῖβε, τὸν νόμον τίθης: *Tr.* 479
 δεῖ γὰρ καὶ τὸ πρὸς κελίον λέγειν,
 the argument on his side.

1435 χρείας, request: *O. C.*
 1754 προσπίττομέν σοι. ΘΗ. τίνος,
 ὦ παῖδες, χρείας ἀνύσαι;

1437 μηδενὸς προσήγορος, ac-
 costed by no one: for the gen.,
 cp. *El.* 1214 οὕτως ἀτιμὸς εἰμι τοῦ
 τεθνηκότος; *ib.* 344 κείνης διδασκτά.
 (See Thompson, *Gk. Synt.* § 110.)
 With dat., *Ph.* 1353 τῷ προσήγο-
 ρος; see on 1337: for ὅπου μὴ
 with fut. indic., on 796.

1438 For the doubled ἂν with
 ἔδρασα, cp. 862; join τοῦτ' with
 ἴσθι: it could not here go with
 ἔδρασα.

1440 φάτις (151), the message
 brought by Creon from Delphi
 (86): πᾶσ', 'in full,' explicitly:
Ai. 275 κείνος...λύπη πᾶς ἐλήλα-
 ται. The indefinite person of the
 φάτις is identified with Oedipus
 just as in 1382 f.

1442 f. ἵνα...χρείας: see 367.

1444 οὕτως with ἀθλίου: *Ph.*
 104 οὕτως ἔχει τι δεινὸν ἰσχύος
 θράσος;

1445 The καὶ belongs to σὺ:

'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=
 πιστεύεις (*El.* 735 τῷ τέλει πίστιν
 φέρων) prob.= 'render belief' (as
 a tribute due), cp. φόρον, δασμόν,
 χρήματα φέρειν, and the like figure
 in Pind. *Ol.* 11. 17 νικῶν | Ἰλα
 φερέτω χάριν.

1446 καὶ σοί γ': yes [I am pre-
 pared 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 τοῦ θεοῦ μ' αἰτεῖς δόσων), so I
 turn to *thee* for that which lies in
 thine own power. The midd. προσ-
 τρέψομαι as in fr. 759 Ἐργάνην
 (Athenē)...προστρέπεσθε: the ac-
 tive has the same sense in *Ai.* 831,
O. C. 50. On the future, see
 1077. There is no cause to desire
 ἐπισκῆψω: each tense has its due
 force: I now enjoin, and am going
 on to ask. Just so in Thuc. 2. 44
 οὐκ δλοφύρομαι μάλλον ἢ παραμυ-
 θήσομαι, where the conjecture

τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον
 θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὑπὲρ·
 ἐμοῦ δὲ μήποτ' ἀξιοθήτω τόδε
 πατρῶν ἄστν ζῶντος οἰκητοῦ τυχεῖν,
 ἀλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κλήζεται
 οὐμός Κιθαιρῶν οὗτος, ὃν μήτηρ τέ μοι
 πατήρ τ' ἐθέσθην ζῶντε κύριον τάφον,

1450

δλοφυροῦμαι is needless: 'I do not bewail them, but rather *intend* to comfort them.' With the *v. l.* **πρότρεψομαι**, 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' οἴκους: the name of Iocasta has not been uttered since 1235. Contrast 950.

1448 τελεῖς, absol., like ἔρδων, perform rites, *i.e.* the *ἐντάφια*. The special term for offerings to the dead was *ἐναγίσειν*.

1449 ἀξιοθήτω, *be condemned*: Her. 3. 145 ἐμὲ μὲν, ὦ κακίστε ἀνδρῶν, ... ἀδικήσαντα οὐδὲν ἄξιον δεσμοῦ γοργύρης ἤξιωσας, *doomed* me to a dungeon though I had done no wrong *worthy* of bonds.

1451 ἔα, a monosyllable by synizesis, as in *Ant.* 95 ἀλλ' ἔα με. Cp. *Od.* 9. 283 νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων. **ὄρεσιν**, locative dative, cp. γῆ, 1266. **ἐνθα κλήζεται** κ.τ.λ., lit., 'where my Cithaeron yonder is famed,' = 'where yonder is Cithaeron, famed as mine,'—*i.e.* made famous by the recent discovery that it is *Οἰδίπου τροφὸς καὶ μήτηρ* (1092). There is an intense bitterness in the words: the name of Cithaeron is for ever to be linked with his dark story. **κλήζεται** is stronger than

καλεῖται, as in *Tr.* 659 ἐνθα κλήζεται *θυτήρ* means, 'where *fame* (that brought the tidings of his great victory) tells of him as sacrificing.' For the idiom cp. *Il.* 11. 757 Ἀλκείου ἐνθα κολώνη | κέκληται.

1453 The words **ἐξ ἐκείνων** form the decisive argument for the **ζῶντε** of the mss. against Toup's specious emendation, **ζῶντι**. 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 ἐκείνων*, *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: *Ai.* 1026 εἶδες ὡς χρόνῳ | ἐμελλέ σ' Ἐκτωρ καὶ θανῶν ἀποφθεῖν; *Trach.* 1163 (Heracles speaking of Nessus) ζῶντά μ' ἔκτεινεν θανῶν. The reading **ζῶντι**, 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); **ζῶντι**, 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 *ποινα γὰρ ἐπέσται* | *κύριον μένει τέλος*.

ἴν' ἐξ ἐκείνων, οἳ μ' ἀπωλλύτην, θάνω.
 καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον 1455
 μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἂν ποτε
 θνήσκων ἐσώθην, μὴ π' ἰ τῷ δεινῷ κακῷ.
 ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅποιπερ εἰς, ἴτω·
 παίδων δὲ τῶν μὲν ἀρσένων μὴ μοι, Κρέον,
 προσθῇ μέριμναν· ἄνδρες εἰσὶν, ὥστε μὴ 1460
 σπάνιν ποτέ σχεῖν, ἐνθ' ἂν ὦσι, τοῦ βίου·
 ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένοιν ἐμαῖν,
 αἶν οὐποθ' ἡμῇ χωρὶς ἐστάθῃ βορᾶς

1454 ἀπωλλύτην: for the imperf. of intention, cp. Andoc. or. 1 § 41 τὸν πατέρα μου ἀπόλλυε ('sought to ruin'), συνειδὸτα ἀποφαίνων.

1455 οἶδα μὴ (not οὐ) **πέρσαι ἂν**. οὐ (before infin. no less than in other cases) introduces a negative statement, μὴ a negative conception. Where *personal assurance of a fact* is expressed, μὴ with infin. can give this emphasis; so Dem. or. 21 § 222 πεπλίστευκε τῇ πολιτείᾳ μηδένα. ἔλξειν μὴδ' ὑβριεῖν μὴδὲ τυπτήσῃν: [Dem.] or. 40 § 47 αὐτὸς ἐαυτοῦ καταμαρτυρεῖ μὴ ἐξ ἐκείνου γεγενῆσθαι. So μὴ with infin. occurs after πέποιθα, πέπεισμαι, sometimes also φημί, λέγω, οἶμαι, νομίζω. οὐ πέρσαι ἂν would also be right here, as representing the simple statement, ὅτι οὐκ ἂν πέρσειε.

1457 with μὴ understand σωθεῖς, = εἰ μὴ ἐσώθην ἐπὶ κακῷ τῷ: cp. *Ai.* 950 οὐκ ἂν τὰδ' ἔσθη τῇδε μὴ θεῶν μέτα, sc. σάντα, = εἰ μὴ ἔσθη.

1460 προσθῇ μέριμναν, take care upon thee: so often of assuming a needless burden: Thuc. 1. 78 μὴ... οἰκτεῖον πόνον προσθήσθε: *ib.* 144 κινδύνους αὐθαίρετους μὴ προστίθεσθαι: Plat. *Prot.* 346 D ἔχθρας ἐκούσας... προστίθεσθαι. **ἄνδρες**, males (though not ἐξηνδρωμένοι); cp. *Tr.* 1062 θῆλυς οὖσα κοῦκ ἄνδρος φύσιν.

1462 ff. ταῖν δ' ἀθλίαιν. Instead of supplying πρόσθον μέριμναν, it is better to regard αἶν in 1466 as an anacolouthon for ταύταιν, arising from the length of the preceding clause.

1463 f. αἶν for whom ἡ ἐμὴ βορᾶς τράπεζα the table at which I ate οὐποτε χωρὶς ἐστάθῃ was never placed apart, ἄνευ τοῦδ' ἀνδρός (so that they should be) without me. Instead of ἄνευ αὐταῖν, we have ἄνευ τοῦδ' ἀνδρός, because αἶν being dat. of persons affected) αἶν οὐποτε ἡ ἐμὴ τράπεζα χωρὶς ἐστάθῃ ἄνευ τοῦδ' ἀνδρός is equivalent to αὐτὸ οὐποτε τὴν ἐμὴν τράπεζαν χωρὶς σταθείσαν εἶδον, (ὥστε εἶναι) ἄνευ τοῦδ' ἀνδρός. The attributive gen. βορᾶς is equivalent to an adj. of quality like τροφίμος, as Eur. *Phoen.* 1491 στολὶς τρυφᾶς = στολὶς τρυφερά: and like ἀμαξαί σίτου (Xen. *Cyr.* 2. 4. 18) 'waggon-loads of grain.' Cp. *El.* 19 ἀστρων... εὐφρόνη and note. ἐστάθῃ, because a light table is brought in for the meal, and removed after it (cp. *Il.* 24. 476, *Od.* 10. 354 etc.). ἄνευ τοῦδ' ἀνδρός, explaining χωρὶς, as in *Ph.* 31 κενὴν οἰκησιν is explained by ἀνθρώπων δίχα, *Ai.* 464 γυμνὸν φανέντα by τῶν ἀριστέων ἀτερ. ἄνευ as in *Tr.* 336 μάθης ἄνευ τῶνδ', hear apart from these.

τράπεζ' ἄνευ τοῦδ' ἀνδρός, ἀλλ' ὅσων ἐγὼ
 ψαύοιμι, πάντων τῶνδ' αἰὲ μετειχέτην· 1465
 αἶν μοι μέλεσθαι· καὶ μάλιστα μὲν χερσὶν
 ψαῦσαι μ' ἔασον κάποκλαύσασθαι κακά.
 ἴθ' ὦναξ,
 ἴθ' ὦ γονῇ γενναίῃ. χερσὶ τὰν θυγῶν
 δοκοῖμ' ἔχειν σφας, ὥσπερ ἡνίκ' ἐβλεπον. 1470

[CREON'S attendants lead in the children, ANTIGONE and ISMENE.]

τί φημί;
 οὐ δὴ κλύω που πρὸς θεῶν τοῖν μοι φίλοι
 δακρυρροοῦντοιν, καὶ μ' ἐποικτείρας Κρέων
 ἔπεμψέ μοι τὰ φίλτατ' ἐκγόνοιον ἐμοῖν;
 λέγω τί; 1475

ΚΡ. λέγεις· ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,

1466 μέλεσθαι, infin. for imper.: cp. 462. μάλιστα μὲν: see on 926.

1468 ἴθ' ὦναξ. A moment of agitated suspense is marked by the bacchius interrupting the trimeters, as *Ph.* 749 f. (in an anxious entreaty, as here) ἴθ' ὦ παῖ. So *O. C.* 1271 τί σιγῆς; ἴθ. 318 τάλαινα. The speech of the agonised Heracles is similarly broken by short dactylic or choriambic phrases, *Tr.* 1081, αἶ αἶ, ὦ τάλας: 1085 ὦναξ Ἀτθῇ, δέξαι μ', | ὦ Διὸς ἀκτίς, παῖσον. But Soph. has used the license most sparingly, and always, it may be said, with fine effect.

1469 γονῇ γενναίῃ, noble in the grain,—one whose γενναϊότης is γνησία, inbred, true,—referring to the ἀρετὴ just shown by Creon (1433). γονῇ here is not merely intensive of γενναίῃ, making it = γενναϊότατε. Cp. *At.* 1094 μηδὲν ὦν γοναῖσιν.

1470 ἔχειν σφας. σφῆας has the accent in Homer when it is emphatic, as when joined with αὐτούς, being then a dissyllable: *Il.* 12. 43 σφῆας αὐτούς. When non-emphatic and enclitic, it is a monosyllable:

Od. 4. 77 καὶ σφῆας φωνήσας. The perispomenon σφῆας corresponds to the accented σφῆας, as in σφῆας αὐτούς: the enclitic σφας to the enclitic σφῆας.

1471 τί φημί; 'Ha?' the cry of one startled by a sound or sight, as *Tr.* 865: *O. C.* 315 τί φῶ;

1472 τοῖν...φίλοι | δακρυρροοῦντοιν. The use of the masc., referring to the two girls, is distinct from the poetical use by which a woman speaking of herself can use the masc. plural, but exemplifies the Attic preference for the masc. to the fem. dual in participles, and in some adjectives and pronouns: cp. Xen. *Cyr.* 1. 2. 11 μίαν ἀμφω τούτῳ τῷ ἡμέρα λογίζονται. So τῷ θεῷ, τοῖν θεοῖν (*Demeter and Persephone*).

1474 τὰ φίλτατ' ἐκγ. ἐμοῖν, my chief treasure, (consisting in) my two daughters: cp. on 261 κοινῶν παίδων κοινά: *El.* 682 πρόσχημ' ἀγῶνος, a glory (consisting in) a contest.

1475 λέγω τί; 'am I right?' cp. Ar. *Eg.* 333 νῦν δεῖξον ὡς οὐδὲν

- γνούς τὴν παροῦσαν τέρψιν, ἥ σ' εἶχεν πάλαι.
 ΟΙ. ἀλλ' εὐτυχοίης, καὶ σε τῆσδε τῆς ὁδοῦ
 δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι.
 ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἴτ', ἔλθετε 1480
 ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
 αἱ τοῦ φυτουργοῦ πατρὸς ὑμῖν ὧδ' ὄραν
 τὰ πρόσθε λαμπρὰ προὔξενησαν ὄμματα·
 ὅς ὑμῖν, ὦ τέκν', οὐθ' ὀρώων οὐθ' ἱστορῶν
 πατὴρ ἐφάνθηεν ἔνθεν αὐτὸς ἡρόθην. 1485
 καὶ σφῶ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
 νοοῦμενος τὰ λοιπὰ τοῦ πικροῦ βίον,
 οἶον βιώναι σφῶ πρὸς ἀνθρώπων χρεών.
 ποίας γὰρ ἀστῶν ἤξειτ' εἰς ὀμιλίας,

λέγει τὸ σωφρόνως τραφῆναι, 'what nonsense it is.'

1477 γνούς...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 τῆσδε τῆς ὁδοῦ, causal gen.: *El.* 626 θράσους | τοῦδ' οὐκ ἀλύεις.

1481 ὡς τὰς...χέρας. As the sense is so plainly equivalent to ὡς ἐμέ, we are scarcely justified in changing ὡς to εἰς or ἐς. Soph. has ὡς ὑμᾶς *Tr.* 366.

1482 f. 'Whose offices have wrought that your sire's once bright eyes should be such orbs as these.' προὔξενησαν ὑμῖν, *have effected* for you that...ὧδε ὄραν should see thus; *i.e.* should be sightless: cp. 1273. προξενεῖν = (1) to be a πρόξενος: then (2) fig., to lend one's good offices: either (a) absol., as *O. C.* 465 προξενεῖ, 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 ἵστε...με...οὐδένα πω κινδυνον προξενήσαντα ὑμῖν: *Soph. Tr.* 726 ἐλπίς ἥτις καὶ θράσος τι προξενεῖ. In particular,

προξενεῖν τινά τινα = συνιστάναι, to introduce one person to another.

1484 οὐθ' ὀρώων οὐθ' ἱστορῶν: *i.e.* neither recognising his mother when he saw her, nor possessing any information which could lead him to suspect that she was such. ἱστορεῖν is (1) to be, or (2) to become, ἱστωρ, 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 δ' οὐδὲν εἰδὼς ἰκόμην ἔν' ἰκόμην.

1485 ἡρόθην: cp. 1257, 1210.

1489 f. ὀμιλίας...ἑορτάς. The poet is thinking of his own Athens, though the language is general. ὀμιλίας comprises all occasions on which Attic women could appear in public,—as at the delivery of ἐπιτάφιοι (*Thuc.* 2. 45): ἑορτάς suggests such festivals as the Thesmophoria, the Panathenaea, 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

ποιίας δ' ἑορτάς, ἔνθεν οὐ κεκλαυμέναι 1490
 πρὸς οἶκον ἵξεσθ' ἀντὶ τῆς θεωρίας;
 ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἦκητ' ἀκμάς,
 τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα,
 τοιαῦτ' οὐκ εἶδη λαμβάνων, ἃ τοῖς ἐμοῖς
 γόνοισιν ἔσται σφῶν θ' ὁμοῦ δηλήματα; 1495

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 Θεσμοφῶρτα ἐστιῶν τὰς γυναῖκας, to provide a banquet at the next Thesmophoria for the women of his deme (Isae. or. 3 § 80), and also φράτορσι γαμηλίαν εἰσφέρειν, to provide a banquet for his clansmen when his bride was introduced into his φρατρία (or. 8 § 18).

1490 κεκλαυμέναι ('bathed in tears'), only poet.: later poets and Plut. have κέκλαυμαι: 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 *δῆλος* (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 Leoty-chides at the Spartan festival of the γυμνοπαῖδιαι (6. 67). Demaratus drew his robe over his head, and left the theatre: κατακαλυψάμενος ἦτε ἐκ τοῦ θεήτρου ἐς τὰ ἐωντοῦ οἴκῳ. Contrast the effusive public greeting which Electra imagines herself and Chrysothemis

as receiving ἐν θ' ἑορταῖς ἐν τε πανδήμῳ πόλει (El. 982).

1491 ἀντὶ τῆς θεωρίας, 'instead of sharing the holiday.' θεωρία is (1) subjectively, a *sight-seeing*: (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 πόθῳ ὄψεως καὶ θεωρίας: Plat. *Rep.* 556 C ἡ κατὰ θεωρίας ἢ κατὰ στρατείας (on *travels* or *campaigns*).

1493 τίς οὗτος ἔσται, τίς κ.τ.λ., is more animated for τίς οὗτος ἔσται, ὅστις.

1494 λαμβάνων instead of the infin. with παραρρίψει, as Plat. *Legg.* 699 A οὐδεὶς τότε ἐβοήθησεν οὐδ' ἐκινδύνευσεν ξυμμαχόμενος.

1495 γόνοισιν 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 γονεῦσιν of the mss. yields no tolerable sense, whether it is referred to Laius and Iocasta or to Iocasta alone. δῆλημα is a hurt, bane, mischief, in a physical or material sense: *Od.* 12. 286 ἀνεμοὶ χαλεποὶ, δηλήματα νηῶν: *Hom. Hymn. Apoll.* 364 (of the dead monster) οὐδὲ σύ γε ζῶονσα κακὸν δῆλημα βροτοῖσιν: Aesch. fr. 119 ὀδοιπῶρων δῆλημα χωρίτης δράκων (the serpent

τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
 ὑμῶν ἔπεφνε· τὴν τεκούσαν ἤροσεν,
 ὅθεν περ αὐτὸς ἐσπάρη, κακ τῶν ἴσων
 ἐκτήσαθ' ὑμᾶς ὥνπερ αὐτὸς ἐξέφυ.
 τοιαῦτ' ὀνειδιεῖσθε. κατὰ τίς γαμεῖ; 1500
 οὐκ ἔστιν οὐδεῖς, ὦ τέκν', ἀλλὰ δηλαδὴ
 χέρσους φθαρῆναι καγάμους ὑμᾶς χρεῶν.
 ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ
 ταύταιν λέλειψαι, νὼ γάρ, ὦ 'φυτεῦσαμεν,
 ὀλώλαμεν δὴ ὄντε, μή σφε περιίδης 1505
 πτωχὰς ἀνάνδρους ἐγγενεῖς ἀλωμένας,
 μῆδ' ἐξισώσης τάσδε τοῖς ἐμοῖς κακοῖς.
 ἀλλ' οἰκτισὸν σφας, ὥδε τηλικάσδ' ὀρῶν
 πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.
 ξύννευσον, ὦ γενναῖε, σῇ ψαύσας χερσί. 1510
 σφῶν δ', ὦ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,

in the fields, a bane of wayfarers). The disgraces are *δηλήματα* to the sons and daughters as involving their ruin in life: but could not be called *δηλήματα* to the *dead* in the remote figurative sense of *marring their memories*.

1496 *πατέρα*: for the tribrach see on 719.

1497 *τὴν τεκ... ἐσπάρη*: 'he had children of her who bare him,—yea, of her who was the source of his own being.'

1498 *τῶν ἴσων* is poetically equivalent to *τῶν αὐτῶν*, *i.e.* *τῆς αὐτῆς*. Cp. 845 *οὐ γὰρ γένοιτ' ἂν εἰς γε τοῖς πολλοῖς ἴσος*, and note.

1500 *ὀνειδιεῖσθε*: see on 672.

1501 *δηλαδὴ*: prosaic, but also in Eur. *Or.* 789, *J. A.* 1366.

1503 *ἀλλ'* after the vocative, like *σὺ δέ*, but stronger, as introducing an appeal: as *O. C.* 1405 *ὦ τοῦδ' ὁμαιμοὶ παῖδες, ἀλλ' ὑμεῖς ... μὴ μ' ἀτιμάσῃτε γε*: and *ib.* 237.

1505 *δὴ ὄντε*, both of us: cp. Eur. *Ion* 518 *σὺ δ' εὖ φρόνει γε καὶ δὴ ὄντ' εὖ πράξομεν. περιίδης*:

on Porson's objection, see Appendix, Note 16, large edition.

1506 *ἐγγενεῖς*, your kinswomen as they are (where in prose we should have *οὔσας* 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 *τάσδε* instead of *τὰ τῶνδε κακά*, cp. note on 467.

1508 *τηλικάσδ'*, at their age, *i.e.* so young: *Ant.* 726 *οἱ τηλικοῖδε* (so old) *καὶ διδασκόμεσθα δὴ | φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε* (so young) *τὴν φύσιν*;

1509 *πλὴν ὅσον τὸ σὸν μέρος*, except in so far as, on thy part, *οὐκ ἔρῃμοι εἰσὶ*.

1511 *εἰχέτην*, 2nd pers. dual, with the form proper to the 3rd

πόλλ' ἂν παρήνουν· νῦν δὲ τοῦτ' εὐχέσθ' μοι,
οὐ καιρὸς ἐὰ ζῆν, τοῦ βίου δὲ λῶνους
ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.

KP. ἄλλ' ἵν' ἐξήκεις δακρύων· ἀλλ' ἴθι στέγης ἔσω. 1515

OI. πειστέον, κεῖ μηδὲν ἡδύ. KP. πάντα γὰρ καιρῷ
καλά.

(μετεχέτην, 1465). 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. *tam*: 3rd pers. -την, Skt. *tām*. As regards (2), two classes of exceptions occur: (a) Homeric 3rd pers. in -τον instead of -την: three instances, *διώκετον* (*Il.* 10. 364), *ἐτεύχετον* (13. 346), *λαφύσσετον* (18. 583). These Curtius refers to 'the want of proper linguistic instinct on the part of some late rhapsodist.' (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.* 1. 80, Eng. tr. 53.)

1512 τοῦτ' εὐχέσθ' 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). ὑμᾶς in 1514 is no argument for understanding με as subject to ζῆν: rather it is added to mark the contrast with πατρός.

1513 I prefer οὐ καιρὸς ἐὰ ζῆν, τοῦ βίου κ.τ.λ. to οὐ καιρὸς δὲ ζῆν, βίου κ.τ.λ. on these grounds. 1. τοῦ before βίου, though not required, is commended, by Greek idiom; it also gives a decidedly better rhythm; and it is not likely to have crept into the text, since the occurrence of δὲ with the α long was not so uncommon that it should have suggested the need of supplementing the metre by τοῦ: but, apart from metrical motive, there was no other for intruding the article. 2. οὐ καιρός, without any verb, though a possible phrase, is a harsh one. 3. From εἰ to αἰ would be an easy transition. And καιρός ἐὰ is quite a natural expression: cp. Eur. *I. A.* 858 δοῦλος· οὐχ ἀβρύνομαι τῷδ'· ἡ τύχη γὰρ οὐκ ἐὰ. The foreboding of Oedipus is that his daughters must become homeless exiles (1506) unless Creon shelters them at Thebes. 'To live *where occasion allows*' means in his inner thought, 'to live at Thebes, if that may be—if not, in the least unhappy exile that the gods may grant you.' The monosyllabic εἰ (1451, *Ant.* 95) and ἐὰ (*Il.* 5. 256 τρεῖν μ' οὐκ ἐὰ Παλλὰς Ἀθήνη) go far to remove the metrical objection.

1515 ἄλλ' ἵν' κ.τ.λ. 'Thy grief hath had large scope enough': see on 1357.

1516 καιρῷ = ἐν καιρῷ. In Thuc. 4. 59 most MSS. give εἰ μὴ καιρῷ τύχοιεν ἑκάτεροι πρᾶσσοντες.

ΟΙ. οἶσθ' ἐφ' οἷς οὖν εἰμι; ΚΡ. λέξεις, καὶ τότ' εἴσομαι κλύων.

ΟΙ. γῆς μ' ὅπως πέμψεις ἄποικον. ΚΡ. τοῦ θεοῦ μ' αἰτεῖς δόσιν.

ΟΙ. ἀλλὰ θεοῖς γ' ἔχθιστος ἦκω. ΚΡ. τοιγαροῦν τεύξει τάχα.

ΟΙ. φῆς τὰδ' οὖν; ΚΡ. ἂ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν μάτην. 1520

ΟΙ. ἀπαγέ νύν μ' ἐντεύθεν ἤδη. ΚΡ. στείχέ νυν, τέκνων δ' ἀφού.

ΟΙ. μηδαμῶς ταύτας γ' ἔλθ μου. ΚΡ. πάντα μὴ βούλου κρατεῖν.

καὶ γὰρ ἀκράτησας οὐ σοι τῷ βίῳ ξυνέσπετο. [Exit.

ΧΟ. ὦ πάτρας Θήβης ἐνοικοι, λεύσσειτ', Οἰδίπους ὅδε, ὅς τὰ κλείν' αἰνίγματ' ᾗδει καὶ κράτιστος ἦν ἀνὴρ, 1525

1517 The words οἶσθ' ἐφ' οἷς οὖν εἰμι; were said with some return of his former agitation: λέξεις 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.'

1518 ὅπως πέμψεις sc. ὅρα: Xen. An. i. 7. 3 ὅπως οὖν ἐσεσθε ἄνδρες, 'see that ye be.' Cp. Thompson, *Synt.* § 235.

1519 ἀλλὰ θεοῖς γ': i.e. 'Nay, the gods, who hate me, will not be displeased that I should be thrust forth.' For the synzesis in θεοῖς 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.).

1520 ἂ μὴ φρονῶ. Cp. 569. Creon cannot tell how Apollo may decide.

1522 ἔλθ μου: cp. 1022 χειρῶν λαβών.

1524—1530 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.

1525 Here, as elsewhere, the mss. fluctuate between ᾗδει and ᾗδη. The Attic ᾗδη, as first pers. sing., is contracted from ᾗδεα: in the *third*, the classical form was not ᾗδη but ᾗδει, or, before a vowel, ᾗδεν (as it *must* be in Eur. *Ion* 1187, *Ar. Pax* 1182 etc.). ᾗδει αἰνίγματα (*plur.* with reference to the hexameter ἐπη in

οὐ τίς οὐ ζήλω πολιτῶν ταῖς τύχαις ἐπέ-
 βλεπεν,
 εἰς ὅσον κλυδωνά δεινῆς συμφορᾶς ἐλήλυθεν.
 ὥστε θνητὸν οὐτ' ἐκείνην τὴν τελευταίαν ἰδεῖν
 ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν ἂν
 τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθῶν. 1530

which it was chanted)=knew *instinctively*, by the intuition of genius.

1526 οὐ τίς οὐ ζήλω...ταῖς τύχαις ἐπέβλ., 'on whose fortunes what citizen did not look with emulous admiration?' ζήλω: modal dat. To me this emendation of Hartung's, which is accepted by Nauck, appears certain. The mss. give *ὅστις οὐ ζήλω πολιτῶν καὶ τύχαις ἐπιβλέπων*, which makes nonsense. We cannot *supply* ἦν with the participle, and ἐπιβλέπω nowhere occurs in the sense of *invidere alicui*, 'to look jealously upon.' For the form of the sentence cp. *O. C.* 1133 *ᾧ τίς οὐκ ἐνὶ | κηλὶς κακῶν ζῦνοικος*; 871 *ὅπου τίς θρονὶς οὐχὶ κλαγγάνει*; For a full discussion of the passage see larger edition, Appendix, Note 17.

1529 The use of *ἐπισκοποῦντα* is peculiar. I take the exact sense to be:—'*fixing one's eye on* the final day (as on a point towards which one is moving), *that one should see it*,' i.e. 'until one shall have had experience of it.' Thus *ἐπισκοπεῖν* is used in a sense closely akin to its common sense

of 'attentively considering' a thing: and the whole phrase is virtually equivalent to, '*waiting meditatively to see the final day*.' For the added infin., cp. *Thuc.* 3. 2 *νεῶν πόλῃσιν ἐπέμενον τελεσθῆναι, καὶ ὅσα ἐκ τοῦ Πόντου ἔδει ἀφικέσθαι*. Cp. *Plin.* 7 § 132 *alius de alio iudicat dies, et tamen supremus de omnibus, ideoque nullis credendum est*: *Eur. Androm.* 100 ff. *χρὴ δ' οὔ ποτ' εἰπεῖν οὐδέν' ὀλβιον βροτῶν, | πρὶν ἂν θανόντος τὴν τελευταίαν ἰδῇς* | ὅπως περάσας ἡμέραν ἥξει 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.* 928 *ὀλβιοι δὲ χρὴ | βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ* but Aristotle recognises the popular tradition which ascribed it to Solon (*Her.* 1. 32, where Solon says that a man may be called *εὐτυχής* in life, but *ὀλβιος* only *after* a life exempt from reverse). Cp. *Iuv.* 10. 274 f. *Et Croesum, quem vox iusti 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. καί='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 λυπήσομεν στρατιώτας 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' ὅτι, 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 ἔσπευσα, '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 ἔδοξα προσπόλων τινὸς | ὑποστενούσης ἔνδον 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 XO. οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ. KP. καὶ μὴν ὁ μισθὸς οὗτος, '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 AI. κόμιζέ νύν μοι παῖδα...TE. καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην. '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 δίχα 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 καὶ* has the sense which properly belongs to *καὶ εἰ*, 'even supposing that...', where the speaker refrains from granting the existence of the alleged condition: *Tr.* 1218 *εἰ καὶ μακρὰ κάρτ' ἐστίν, ἐργασθήσεται*, 'even if the favour is a very large one, it shall be granted.'

For the regular distinction between *εἰ καὶ* and *καὶ εἰ*, see *Il.* 4. 347 *καὶ εἰ δέκα πύργοι Ἀχαιῶν | ὑμείων προπάρουθε μαχοίατο*, compared with *Il.* 5. 410 *Τυδείδης, εἰ καὶ μάλα καρτερός ἐστιν*.

The normal use of *καὶ εἰ* occurs below, 669, 1077: *O. C.* 306 *κεῖ βραδὺς | εὖδει*: *Ant.* 234 *κεῖ τὸ μηδὲν ἐξερῶ*: 461 *κεῖ μὴ σὺ προῦκήρυξας*: *El.* 617 *κεῖ μὴ δοκῶ σοι*.

Conversely, we have *καὶ εἰ* for *εἰ καὶ* in *Ai.* 692, 962: *O. C.* 661: below, 986, 1516.

(4) All the foregoing uses, in which *εἰ καὶ* forms a single expression, must be distinguished from those cases in which *καὶ* belongs closely to the *following* word, as 283 *εἰ καὶ τρίτ' ἐστί*: *Ant.* 90 *εἰ καὶ δυνήσκει γ'*.

Similarly, for *καὶ εἰ*, distinguish those cases in which *καὶ* = 'and': *O. C.* 1323 *ἐγὼ δὲ σός, καὶ μὴ σός, ἀλλὰ τοῦ κακοῦ | πότμου φυτευθεῖς*.

INDICES.

I. GREEK.

The number denotes the verse, in the English *note* on which the word or matter is illustrated.)(means, 'as distinguished from.'

A

ἀγῆλατεῖν, ἀγος, 402
 ἀγκύλη, 204
 ἀγνώς, act. and pass., 677
 ἀγύρτης, 387
 ἀγχόνης κρείσσον, 1374
 ἄδύπολις, 510
 ἀελλάδες ἵπποι, 466
 αἰδοῦμαι with (1) accus. of pers.,
 (2) infin. of act, 1427
 αἰθήρ)(οὐρανός, 866
 αἶμα αἰρεῖν, 996
 αἶμα ἐμφύλιον, 1406
 αἰρεῖν, to 'take,' or 'slay,' 996
 αἰρεσθαι πένθος, 1225
 αἰώρα, 1264
 ἀκούειν, to be called, 903
 ἀκτῇ (βώμιος), edge of, 182
 ἄκων = ἀκούσιος (of an act), 1229
 ἀλέξομαι as future, 539
 ἀλλά, puts and meets a supposed
 objection, 1375
 ἄλλος, ὁ, idiomatic use of, 290
 ἄλλος redundant, 7
 ἄλλος omitted (οὗτις, ἀλλά), 1331
 ἄλλως τε, 'and moreover,' 1114
 ἀλύειν, 695
 ἀμφιδέξιοι ἄκμαί, 1243
 ἄν = ἄ ἄν, 281, 749
 ἄν, ellipse of with imperf. (ἐβουλό-
 μην), 1348; (ἔδει), 256, 1368

ἄν omitted after ὅς with subjunct.,

1231

ἄν with infin. or partic., 11
 ἄν with partic. or infin., limit to
 use of, 523

ἄν repeated, 139, 339, 862, 1438
 ἀνάγκη, a constraining doom, 877
 ἀναξ, of a god and of a seer, 284
 ἀναπλάκτης, 472

ἀναπνεῖν, to revive, 1221

ἀνευ, senses of, 1463

ἀνήκεστον, of a μῖασμα, 98

ἀνθ' ὧν = ἀντὶ τούτων, 264

ἀνύειν with adj., to *make* such or
 such, 166

ἀξιουῖσθαι, to be condemned (with
 infin.), 1449

ἀπείρων = ἀπειρος, 1088

ἀπλοῦν, εἰς, 519

ἀπό)(ἐκ, of source, 395

ἀπό, sense of in compound adjectives,
 196

ἀπό)(παρά or πρὸς τινος, 47

ἀποικεῖσθαι, pass., bold use of, 997

ἀποπτος, two senses of, 762

ἀπότομος ἀνάγκη, 877

ἀπότροπος, 1314

ἄρα equiv. in sense to ἄρ' οὐ,
 822

ἄρά = ἐρινύς, 417

ἄραϊος, bound by an oath, 276

ἄραϊος δόμοις, sense of, 1291

ἀργός, senses of, 287
 ἀρθρα ποδῶν, 718; κύκλων, 1270
 ἀριθμός, of plural number as opp.
 to singular, 844
 ἀρμόζειν, absol., of oracles, to come
 true, 902
 ἀρρητ' ἀρρήτων, 465
 Ἄρτεμς ἀμφίπυρος, 207
 ἄρχειν)(κρατεῖν, 54
 ἀτελεύτητος, 336
 αὐθαδία, not necessarily stupid, 550
 αὔξειν, to reflect honour upon,
 1091
 αὔριον always adv., 1090
 αὐτός = 'at once' (ἀδελφὸς καὶ πα-
 τήρ), 458
 αὐτός = 'unaltered in opinion,' 557
 αὐτοῦ = ἐμμαντοῦ, 138
 αὐτως, sense and accent of, 931
 ἀφανής (λόγος), unproved, 656
 ἀφιέναι ἑαυτόν, to absolve oneself,
 707
 ἀφοβητος, 'not fearing,' with genit.,
 885
 ἀψανστος = οὐ ψάυσας, 669

B

βαίος = with few attendants, 750
 βακχεῖος θεός, 1105
 βάλλειν ἐν αἰτίᾳ, 656
 βαρύς, of vehement wrath, 673
 βέλη θυμοῦ, θεῶν, 893
 βουλήσομαι, 1077
 βούνομος)(βοννόμος, 26

Γ

γαῖδοχος = guarding the land, 160
 γάρ, merely prefacing statement,
 277
 γάρ, in elliptical sentences, 582
 γάρ, in assent, 1117
 γάρ, in negation, 1520
 γε, scornful (σύγε), 445
 γε...γε, 1030
 γε, added to a repeated pron. (σέ...
 σέ γε), 1101
 γε μέντοι, 442
 γέ τοι δῆ, 1171
 γένεθλα (πόλεως), her 'sons,' 180
 γενέτας, senses of, 470
 γνωτός and γνωστός, 361

Δ

δέ, after σέ, etc., in addresses, 1097
 δέ, of apodosis after concessive
 protasis, 302
 δέ...γε, 1030
 δέ οὖν, 669, 834
 δείξει, δηλοῖ, etc., sometimes im-
 personal, 1294
 δεξιὰ, first sense of, 1243
 δῆ, as nearly = ἦδη, 968
 δήλημα, sense of, 1495
 δην, adverbs in, 1310
 δῆτα, in assent, 445
 δι' ἀθέρα τεκνωθέντες, 866
 διὰ τύχης λέναι, 773
 διαφέρειν, 'bear to the end,' 321
 διδακτός, opp. to ἀρρητος, 300
 διειπεῖν, 394, 854
 διέχων, trans. and intrans., 717
 δικάζειν, peculiar use of, 1214
 δικαίως = 'in a strict sense,' 853
 διολλύναι, 'to forget,' 318
 δοκεῖν, to approve, 483
 δοκεῖν, (1) with infin. understood,
 (2) 'to have repute,' 1191
 δυοῦν, never a monosyllable, 640
 δυσούριστον, 1315

E

ε elided after η (εἴη 'ξ), 970
 εα, εἶ, a monosyllable, 1451, 1513
 ἐγκαλεῖν νεῖκος, sense of, 702
 ἐγκρατής = ἐν κράτει, 941
 ἐγχοσ φροντίδος, of a device, 170
 ἔδος, sense of, 886
 εἰ with subjunctive, 198, 874
 εἰ...εἴτε = εἴτε...εἴτε, 92
 εἰ καί, p. 159
 εἰ τι μή, in diffident expressions,
 124
 εἰδέιτε = εἰδείητε, 1046
 εἰδῶς, with sure knowledge, 119
 εἰκάθω, 651
 εἰκῆ, sense of, 979
 εἰκός, τό, of a reasonable estimate,
 74
 εἰργομαι, to abstain from, 890
 εἰς = continuous, 374

εἰς, with superlat. (καλλιστ' ἀνὴρ
 εἰς), 1380
 εἰς καλόν, 78
 εἰς τι φοβέσθαι, 980
 εἴτ' οὖν...εἴτε, 1049
 ἐκ in adverbial phrases (ἐξ ὑπαρ-
 χῆς), 132
 ἐκ, of a former state (τυφλὸς ἐκ
 δεδορκότος), 454
 ἐκ, of ultimate cause, 590, 1453
 ἐκ (μακροῦ), 'at a long interval,'
 1141
 ἐκ='since' (ἐξ οὗ), 1197
 ἐκ τῶνδε=μετὰ τὰδε, 282
 ἐκβάλλειν, to repudiate a state-
 ment, 849
 ἐκδημεῖν, 'to be abroad,' 114
 ἐκκινεῖν (ῥῆμα), 354
 ἐκλύειν δασμὸν, 35
 ἐκτόπιος ἀγεται (instead of ἐκ τό-
 πων), 1340
 ἐκῶν=ἐκούσιος, (of an act), 1229
 ἐλαύνειν ἄγος, 98
 ἐλαύνειν ἐς τριβάς, 1160
 ἐλευθεροῦν στόμα, sense of, 706
 ἐν, of pursuit or calling (ἐν τῇ τέχ-
 νῃ), 562
 ἐν ἀργοῖς (πράσσεσθαι), 287
 ἐν γένει, 1016
 ἐν δέ, adverbial, 27, 181
 ἐν (δικασταῖς), 'before judges,' 677
 ἐν σοί, *pene te*, 314
 ἐν σοί, 'in thy mind,' 770
 ἐν τινι ὁρᾶν and ἐνορᾶν τινι, 537
 ἐν χερσίν, *by his hands*, 821
 ἐναγής, 'liable to a curse,' 656
 ἐνταῦθα, 'in that point,' 598
 ἐξάγγελος, 1223
 ἐξελεθεῖν, to be fulfilled, 88
 ἐξεστειμμένοι, said of suppliants, 3
 ἐξισοῦν, to bring to a (lower) level,
 425, 1507
 ἐπ' ἀγρῶν and like phrases, 1049
 ἐπεὶ='for else,' 390
 ἐπι, adverb, 181
 ἐπὶ ἡρὰ φέρειν, 1095
 ἐπὶ τῷ ἀνδρὶ=in his case, 829
 ἐπὶ φρόνιμα ἄπορος, 692
 ἐπίκουρος, 'avenging,' 497
 ἐπισκοπεῖν, sense of, 1529
 ἐπιστροφή, 134

ἔπος, of an oracular response, 89
 ἔπουρος, 194
 ἐπωδός, ἡ, distinguished from ὁ
 ἐπωδός, p. xxii
 ἐπώνυμος, uses of, 210
 ἐργω, ἔρξω, ἔρξας, &c., 890
 ἐρρύμην, aor. of ῥύω, 1351
 ἐρχομαι, to come to be (φονεὺς ἦλ-
 θον), 1357
 ἐστία, of Delphi, 965
 εὖ διδόναι, to give good, 1081
 εὖ ἴσθ' with hiatus, 959
 εὐαγῆς λύσις, 921
 εὐέπεια, senses of, 932
 εὐθύ (εὐθύς), 1242
 Εὐκλεία, title of Artemis, 161
 εὐσεπτος, act., 'reverent,' 864
 ἔφυν, of a natural claim, 9
 ἔχομαι, uses of, 891, 1387
 ἔχω, with aor. partic., 577, 698
 ἔχω, intrans. with adv. (Herod.), 708
 ἑώραί, ai, the festival, 1264

Z

ζῆλος)(φθόνος, 1526
 ζῆν, to be operative, 45

H

ἦ, 1st pers. sing. imperf. of εἰμί,
 1123
 ἦ...ἦ, where the first ἦ might be
 absent, 487
 ἦ καί=than *even*, 94
 ἦ καί, in question, 368, 757
 ἦ οὐκ as one syllable, 555
 ἦ...τε instead of ἦ...ἦ, 539
 ἦδει, 3rd sing., 1525
 ἦδειμεν, ἦδειτε, ἦδεσαν, 1232
 ἦδονά, form of, 1337
 ἦμος, in tragic dialogue, 1134

Θ

θανάσιμος βεβηκώς, 959
 θεῖα, τά, religion, 910
 θελήσας, 649
 θεμτός and θεμιστός, 993
 θεσπίεπεια, a pleonastic form, 463

θεωρία, uses of, 1491
 (η)τεία)(δουλεία, 1029
 θίζομαι, 891
 θοάζειν, as=θάσσειν, 2
 θω, verbal forms in, 651

I

ιάλεμος, 1218
 ἰάχειν, ἱακχεῖν, 1218
 ἰήσιος, 154, 1096
 ἴνα, 'where,' 367 (with genit.), 687
 (with ἦκεν), 947: limit to its
 use, 1311
 ἴνα, final, with imperf. and aor.
 indic., 1389
 ἴσα καί=ἴσα ὥσπερ, 1187
 ἴσα, τὰ, poet. for τὰ αὐτά, 1498
 ἴσος, adjectival compounds with,
 478
 ἴσος, 'just,' 677
 ἰσοῦσθαι, passive, 31
 ἱστορεῖν, senses of, 1484
 ἰῶ and -ἴσω, futures in, 538
 ἰῶν, pres., not fut., partic., 773

K

καθικνεῖσθαι, construct. of, 809
 καί, emphasizing verb, 851, 989,
 1129
 καί, 'e'en,' where the speaker is
 diffident (κάν ἐμοί), 1239
 καί=αὐτοῦ, 347
 καί=ὅτε, 718
 καί (δεῦρ' ἐβημεν)='in the first
 instance,' 148
 καί εἰ, p. 159
 καί...καί='both, and (yet),' 413
 καί μήν, p. 158
 καί σύ, 'thou on thy part,' 342
 καί ταῦτα, 37
 καιρός, with art., 1050
 καιρῶ=ἐν καιρῶ, 1516
 κακός=δυσγενής, 1063
 κάλλος, concrete, a fair thing, 1396
 καλῶς, colloquial use of, 1008
 κατά, with acc. of respect, 1087
 κάταργμα, sense of, 920
 κατάφημι)(ἀπόφημι, 507
 κατέχω, intrans. (to restrain one-
 self), 782

Κῆρες)(Μοῖραι, 472
 κλήζομαι)(καλοῦμαι, 1451
 κληθῆρα, door-bolts, 1261
 κοινός=κοινωνός, 240
 κολάζειν, of verbal reproof, 1147
 κρείσσων εἰ μὴ ὧν=κρείσσον ἐστὶ σε
 μὴ εἶναι, 1368
 κτῆμα, of mental or moral quali-
 ties, 549
 κυκλόεις ἀγορᾶς θρόνος, 161

Λ

λάμπειν, said of sound, 186
 λέγειν, of mere talk, 360
 λείπειν, intrans., 1232
 λήθω, parts of used by Soph.,
 1325
 λοχῖται, a king's body-guard, 751
 λύειν, with simple genit., 1350
 λύειν τέλη=λυσιτελεῖν, 317
 Λύκειος, epith. of Apollo, 203

M

μακράωνες, αἱ, the Nymphs, 1099
 μάντις, 'prescient,' 1086
 ματάξω, ματάξω, 891
 μέγας=in a strong (moral) posi-
 tion, 652
 μείζων, 'nearer and dearer,' 772
 μεμνώμεθα, subjunct., 49
 μὲν οὖν, where each word has a
 separate force, 483
 μὲν οὖν, as='nay rather,' 705
 μέσης (ἐξ ἀπήνης), 'right out of,'
 812
 μέτοικος, sense of in poetry, 452
 μή where μὴ οὐ could stand, 1388
 μή before the infin., where οὐ could
 stand, 1455
 μή, in a saving clause (with partic.
 understood)=εἰ μή, 1457
 μὴ οὐ, with partic., 13, 221
 μὴ οὐ, τό, with infin., 1232
 μὴ)(οὐ παρὼν θαυμάζεται, 289
 μηδέ, irregularly equiv. to μὴ καί,
 325
 μηδείς, ὁ, 'he who is as nought,'
 1019

μηδέν, τό, 'what is as nought,'
638
μηδέν, τό, adverbial with ζώσας,
1187
μηδέν εἰδώς, ὁ (instead of οὐδέν),
397
μία ῥώμη=ένος ῥώμη, 122
μοι= 'as I bid you,' 1512
μοῖρα, how far personified, 863
μόνος, not 'alone,' but 'pre-emi-
nently,' 299

N

νηλής) (ἀνοικτος, 180
νίσειν, special sense of, 1228
νιν, accus. plur., 1331
νομός, use of, 1350
νόμος ἴδιος and κοινός, 865
νῦν δέ, with aor. equiv. to perf.,
263

Ξ

ξεῖνος for ξένος in dialogue, 1420
ξένη=ξένη γῆ, 455

O

οἶα impossible after ὅτι in 1401
οἶα (δοῦλος, 'for a slave'), rarer
than ὡς..., 763
οἶδα) (γινώσκω, 1128
οἰκέυς=οἰκέτης, 756
οἶον (after τοιοῦτον) instead of ὥστε,
1293
οἶσθ' ὡς ποιήσον; 543
ὀλέθριος, pass., 'lost,' 1341
ὀλεθρος, colloquial use of, 1341
ὀμαυλος) (σύμφωνος, 186
ὀμβρος, symbol of water generally,
1427
ὀμιλῆαι ἀστῶν, sense of, 1489
ὀμόστολος, 'roaming with,' 212
ὀμοῦ, senses of, 1276
ὀμφαλός, the Delphic, 480, 898
ὄνομα κακοῦ=κακὸν ὀνομαζόμενον,
1284
ὀπίσω, of the future, 486
ὄπως μή, after verb of fearing, 1074
ὅπως πέμψεις, '(see) that you
send,' 1518

ὀρθός, 'justified,' 506
ὀρμενος, aor. part., 'sped,' 177
ὀρνιθι ἀλσίφ, 52
ὅς ἂν δέ instead of ὅς δέ ἂν (in
prose), 749
ὅσον μή, with partic., 347
ὅσος with causal force (=ὅτι το-
σοῦτος), 1228
ὅστις with superl., εἰμι being un-
derstood, 344, 663
οὐ (τὸν θεόν)=οὐ μά, 660
οὐδ' ἂν εἰς, 281
οὐδέν (instead of οὐδεῖς) βροτῶν,
1195
οὐκ ἴσος, more than equal, 810
οὐπω instead of οὐποτε, 105
οὐπω ironically, 594
ὅτε, 'seeing that,'=ἐπειδὴ, 918
οὗτις, ἄλλᾳ, for οὗτις ἄλλος, ἄλλᾳ,
1331
ὀφθαλμός, fig. sense of, 987

Π

πάθος, euphemistic, 840
Παῖαν, of Apollo, 154
πάλαι, of a recent moment, 1161
παλαιός, joined with ὁ πρὶν (not a
pleonasm), 1282
πάλαισμα, of civic emulation, 880
πάλλω, trans. and intrans., 153
πανσέληνος (ῥα), 1090
παντελής, of a wife, 930
παρ' οἴνφ, 780
παρά in τὸν παρ' αὐτῷ βίοντον, 612
παρამείβειν, to outstrip, 504
παραρρίπτω, with partic., 1494
παρὰχορήγημα, p. 3
παρέχειν) (ἐχειν, 567
παρήχσις, rhetorical, 370
πάροδος of Chorus, 151
πάτριος) (πατρώος, 1394
πατριώτης, said of a place in one's
native land, 1091
περὰν (θυμοῦ), to go far in, 673
περίαλλα, use of, 1218
περιβόατος, 191
περισσός, 'of special note,' 841
περιτελλομέναις ῥαῖς, 156
πέτομαι, aorist forms of, 16

πετραῖος, a doubtful use of, 478
 πηγῇ, ἡ ἀκούουσα, 1386
 πημονή, quasi-colloquial use of, 363
 πίστις, senses of, 1420
 πλάνος, πλάνη, 67
 πλαστός, 780
 πλεον τι, 'some advantage,' 37
 Πλούτων, name for Hades, 30
 ποικιλῶδός, chanting *riddles*, 130
 ποῖος Κιθαιρών = ποῖον μέρος Κιθαιρώνος, 421
 πόλις, adjectives compounded with, 510
 πολύζηλος, senses of, 381
 πολὺς, of strong rumour, 785
 πολλὺς ρεῖ, etc., of vehement speech, etc., 750
 ποτέ = *tandem aliquando*, 335
 ποῦ; 'on what ground?' 355
 ποῦ; 'in what sense?' 390
 πράσσειν, 'put into act,' 69
 πράσσειν, of intrigue (pass.), 124
 πράσσεσθαι, midd., senses of, 287
 πρεσβύτερον, 'more serious,' 1365
 πρὶν, with indic., limit to use of, 776
 πρό) (ἀντί, ὑπέρ, πρὸς with gen., 10, 134
 προδεικνύειν γαῖαν, 456
 προδείσας) (ὑπερδείσας, 89
 πρόνοια, classical use of, 978
 προξενεῖν, senses of, 1482
 πρὸς following its case, 178
 πρὸς, with *dat.*, after verb of throwing or falling, 1302
 πρὸς σοῦ, 'in thy interest,' 1434
 πρὸς τίνος, 'on one's side,' 134
 πρὸς τίνος αἰτίας; 1236
 πρὸς τίνος) (παρά τίνος, 935
 πρὸς (τῷ δεινῷ), close to it, 1169
 πρὸς χάριν, 1152
 προσήγορος, act. and pass., 1337, 1437
 προσήκειν, constructions of, 814
 προσθήκη, aid, 38
 προσκυρεῖν with accus., 1298
 προσταθέντα, said of βέλεα, 206
 προστάτην ἐπιγράφεσθαι, 411
 προστατήριον θεοῦ, 203
 προστάτης νόσου, 303
 πρόσωπον, τὸ σὺν, 'thy frown,' 448

πρότερον, ὕστερον, the so-called figure, 827
 πυθμένες, sockets of bolts, 1261
 Πυθόμαντις ἐστία, 965
 πύματον (δ τι) ὀλοῖμαν, 663
 πύργος (city-walls with towers), 56, 1378
 πυρφόρος, of pestilence, 27

P

ραψῶδός, of the Sphinx, 391
 ρέπειν εἰς τινα, 847
 ροπή = *momentum*, 961
 ρύεσθαι (μίασμα), 312

Σ

σ', elided, though emphatic, 64
 σαφής = 'proved,' 390
 σπάργανα, fig. for infancy, 1035
 στάσιμον, Arist.'s definition of, p. 4
 στέγειν, classical use of, 11
 στέλλειν) (στέλλεσθαι, 434, 860
 στέρξας, having formed a desire, 11
 στέφη = ἱκετήρια, 911
 στόλος = λαός, 170
 σύμμετρος ὡς κλύειν, 84
 συμφορά, euphemistic for guilt, 99
 συμφορά, of a happy event, 454
 συμφοραὶ βουλευμάτων, 45
 σύν, 'by means of,' 566
 σύν γήρα βαρύς, 17
 συναλλαγαὶ δαιμόνων, 34
 συνέρχομαι, to conspire with, 572
 συνέστιος, implying a share in family worship, 249
 σφας, σφέας, accent of, 1470
 σχιστὴ ὁδός, the, 733, 1398
 σῶμα δρᾶν κακῶς, sense of, 642

T

τάλας, last syllable long, 744
 τε, irregularly placed, 258, 528, 694
 τε, linking the speaker's words to those of a previous speaker, 1001
 τε καὶ where καὶ alone would suffice, 487

τέλει, 198
 τελεῖν (absol.), to perform (funeral)
 rites, 1448
 τελεῖν εἰς, 222
 τέλειος, τέλος, of marriage, 930
 τῇδε...τῇδε (βλέπειν), to right or
 to left, 857
 τηρήσας, 808
 τι, adv., 'perchance,' 969, 1401
 τί δ' ὄντιν' εἶπε; 1056
 τιμωρεῖν, 'to punish,' 107
 τίς and ὅστις combined, 72
 τις, indef., after noun with de-
 finite art. (ὁ κύριός τις), 107
 τις with adv. force (ταχύς τις =
 ταχέως πως), 618
 τις for ὅστις only in indirect ques-
 tion, 1144
 τίς (ἐβας); 'in what spirit?' 151
 τίς οὗτος, τίς...; for τίς οὗτος, ὅς,
 1493
 τόσος, rare in Soph., 570
 τοῦτο μέν...τοῦτ' ἄλλο, 605
 τρέφειν, said of the concomitants
 of one's life, 374
 τυραννίς, of the king as embodying
 kingship, 128
 τύραννος = a 'tyrant' in our sense,
 873

Υ

ὑπεξελών, 227
 ὑπὲρ ἄτας, 'to avert' ruin, 165,
 188
 ὑπερμάχεσθαι, ὑπερμαχεῖν, 265
 ὑπὸ μνήμης, 1131
 ὑπόρρημα, p. xxix
 ὑποστρέφεισθαι μερίμνης, 728
 ὕπουλος, 1396
 ὑποφορά, rhetorical, 1375

Φ

φαίνω, to set forth a story, 525
 φάσκειν, = 'be confident,' 462
 φέρειν)(φορεῖν, 1320

φέρεισθαι πλέον, to achieve more,
 500
 φέρω = φέρομαι, 590
 φέρω ἀγνείαν, 863
 φεύγειν τι, to escape the penalty of
 it, 355
 φήμη)(ὁμφή and κληδών, 43
 φθερεῖσθαι, 272
 φοβεῖσθαι ἐς τι, 980
 φοίνιος poet. for θανάσιμος, 24
 φοιτᾶν, sense of, 1255
 φοράδην, form and senses of, 1310
 φρονεῖν, senses of, 326, 1520
 φυλάσσεσθαι παρὰ τινι, sense of,
 382

Χ

χαίρω πᾶσι, sense of, 596
 χάλαζα, fig. uses of, 1279
 χεῖν, of song, etc., 1218
 χείρωμα, 560
 χερσίν = simply ἐργοῖς, opp. to λό-
 γῳ, 883
 χιασμός, rhetorical, 538
 χνοάξειν, 742
 χρεία, 'request,' 1435
 χρείαν τινὸς ἐρευνᾶν, 725
 χωρίς = 'without evidence,' 608

Ω

ὥς, final, with aor. indic., 1392
 ὥς, marking the mental attitude of
 the subject to the verb, 848,
 1174
 ὥς and ὥσπερ, in comparison, with
 ellipse of a verbal clause, 923,
 1114, 1178
 ὥς, added to a genit. absol., 11,
 145
 ὥς, with accus. absol., 101
 ὥς ἂν μή, 328
 ὥς (δοῦλος, 'for a slave'), 763, 1117
 ὥς τεθραμμένον, 'which (he says)
 has been,' etc., 97

II. MATTERS.

A

- Abae**, temple at, 900
 abstract for concrete (τροφή = θρέμματα), 1, 1248, 1396
 'accent' defined, p. xix
 „ of κῆρυξ (not κῆρύξ) τε, 802
 „ of verbal derivatives with short penult., 460
accus. after notion equiv. to transitive verb, 31
 „ at beginning of sentence, without any regular government, 216, 278, 1134
 „ before infin. with εὔχομαι, 269
 „ cognate, denoting one's errand (ἐρχομαι ἀγγελίαν), 788
 „ cogn. to verb of feeling (τὸ ἔπος ἡδομαι), 936
 „ double, after στέλλεσθαι, 434
 „ in appos. with σέ, instead of a vocative, 1119
 „ in appos. with whole sentence, 603
 „ of antecedent, prefixed to relative clause, 449
 „ of person, after ἤκειν, 713
 „ temporal, almost adverbial in reference to a season, 1138
adj. and adv. co-ordinated (τί ἢ νέον ἢ πάλιν δρᾶς;), 155
 „ compound, equiv. to two distinct epithets (οἰόζωνος), 846, 965
 „ instead of proper name in genit. (Λαβδάκειος παῖς), 267, 451, 1216
 „ or pron., as epith. of a compound phrase (τοῦ μὲν φρενῶν δνειρον, not τῶν ἐμῶν), 108
 „ transferred from subst. in the gen. to its dependent subst. (τοσόνδε τόλμης-πρόσωπον), 532, 832, 1375
 „ verbal, in -ός, used as fem., 384

- adj. verbal, with act. sense (ἄψανστος), 969
Aeschylus, Theban trilogy of, p. ix
Agenor, 268
 ambiguity of phrase, intended by the dramatist, 137, 261, 572, 814, 1167
anacolouthon (dat. for accus.), 60, 159, 353
 'anacrusis,' p. xx
aor. part., of a wish, hope, etc., 11, 649
 „ „ with γίγνομαι, 957
 „ „ with ἔσομαι, 1146
aor. referring to a moment just past, 337
Apollo, προφήτης of Zeus, 151, 470, 1103
aposiopesis, 1289
Arcturus, in Greek calendar, 1137
Ares, the Destroyer, 190
Aristophanes, parodies tragic altercation, 548
Aristotle's criticisms on the *Oed. Tyrannus*, p. xvi
 'arsis,' p. xx
Artemis Εἰκλεία and Ἀγοράα, 161
 „ with a torch in each hand, 207
art. as relative, 1379
 „ as relat. pron., 200
 „ with infin. in dependent clause, 1232, 1388
 „ referring to a previous mention, 845
article, with interr. pron., in repeated question (τὸ τί;), 120, 291
augment, syllabic, omitted, 1249
 „ temporal, omission of, 68

B

- 'Branching Roads,' the, 733, 1398
 bull, the, type of a savage wanderer, 478

C

- Cadmeia**, the, of ancient Thebes, 20

caesura, irregular, in anapaests, 1310
 choral ode, relation of to preceding *ἐπεισόδιον*, 463
 choric rhythm, p. xxiv
 choriambic verse, p. xxvi
 Chorus almost always closes a play, 1524
 clauses, 1st and 2nd contrasted, and 3rd repeating 1st, 338
 colloquial phrases, 336, 363, 971, 1008
 comparison, elliptical form of (*οἰκίαν ἔχει μείζω τοῦ γείτονος*), 467
 condensed expression (*μία ἀπήνη ἦγε=μία ἦν, ἡ ἦγε*), 753, 1451
 conditional statement of probable fact (*τὰχ' ἂν ἦλθε=probably came*), 523
 'contraction', metrical, p. xx
 co-ordination of clauses, where we should subordinate one to the other, 419
 Corneille's *Oedipe*, p. xviii
crepundia (Roman), 1035
Cyprian Lays, reference to Oedipus in, p. vii

D

dativ after *ὁ αὐτός*, 284
 „ alone, in sense of dat. with *πρός*, 175
 „ ethic (*πᾶσι κλεινός*), 8, 40, 596
 „ local, 20
 „ locative, 381, 422, 1266, 1451
 „ modal (*ἀσφαλεία*), 51, 909, 1228, 1526
 „ „ cognate to idea of verb (*ὑπνῶ εὔδειν*), 65
 Daulia in Phocis, 733
 deliberative subjunct., indirect forms of, 72, 1256
 Delphi, wealth of temple at, 152
 „ topography of, 463

E

echo, of one speaker's words by another, 570, 622, 1004

elision of *σέ*, etc., though emphatic, 64
 „ of *δ'* at end of verse, 29
 ellipse of verbal clause after *ὡς*, 923
 entrance, stage, for one coming from the country, 78
 epexegetic clause, after an adjunct., 57
 'episode,' Arist.'s definition of, p. 4
 epithet of agent transferred to act (*γάμος τεκνῶν καὶ τεκνούμενος*), 1214, 1229
 „ placed after a subst. which has art. and adv. phrase before it (*τὸν ᾄδῃ Λαῖον πάλαι κεκρόν*), 1245
 'epode' in choric songs, p. xxii

F

'falling' verse or sentence, p. xxiii
 festivals, Greek, bound up with family life, 1489
 figurative and literal expression half-blended, 866, 1300
 fusion of two modes of expression, 725
 fut. indic. after *ἐνθα μή*, 1412
 „ „ of wish, resolve, etc. (*βουλήσομαι*), 1077, 1160, 1446
 „ in *-ισω* and *ῶ*, 538
 „ interrog., with *οὐ*, commands, 430, 1140
 „ 'middle' as pass., 672
 „ optative, 538 f., 792, 796, 1271 ff.
 „ partic. with art., 297
 „ perfect, 411, 1146

G

genitive, absol. of subst. without partic., 966, 1260
 „ absol., with subject understood (*ἀρχοντος*, when one rules), 629, 838
 „ after adj. of activesense, 885
 „ after *ἄνθρωπος*, 788
 „ after compound adj. denoting lack (*ἀχαλκος ἀσπίδων*), 190

- genitive after ἐπώνυμος, 210
 „ after πολυτεφής, 83
 „ after verb of rising or raising, 142
 „ after verb of taking (ἐλθόνου), 1522
 „ attributive, forming one notion with a subst. which has an epithet (τοσόνδε τόλμης πρόσωπον), 532
 „ „ (γῆς τις, one of the land), 236
 „ „ (προστάτου γράφεισθαι), 411
 „ „ (τί ἐστ' ἐκεῖνον; in him...?), 991
 „ „ with infin. (οὐ παντός ἐστι ποιεῖν), 393, 917
 „ „ (ικτῆρ πόνων), 185, 497
 „ depending on subst. implied in adj. (ὦν ἀνάρητος), 179, 1168
 „ =an adj. of quality (στολλίς τρυφᾶς, i.e. τρυφερά), 1463
 „ objective (ἀλκή κακοῦ), 93, 218, 647
 „ of constituent (τὰ φέλλαι ἐκγόνων), 1474
 „ of source (φροντίδος ἔγχεος), 170, 312, 473, 681
 „ of place *from which* an act is done (ἐξου), 808
 „ partitive, 240
 „ „ after ἔχειν, 708
 „ „ after περὶ, 673
 „ „ in ὡς ὀρχῆς ἔχω, 345
 „ „ of point to which (εἰς τοῦτ' ἀνολας), 771
 „ „ simple, after λύνειν, 1350
 Greeks, their unity expressed in religious rites, 240

H

- Hermae, supposed reference to mutilation of, 886
 hiatus (εὐ τσθ', as if F preceded ι), 959
 Homer, an echo of, 1325
 Homeric poems, notices of Oedipus in, p. vi

Homeric practice as to syllabic augment, 1249
 'hyperbaton,' 1251
 'hyporcheme,' defined, p. xxix
 hyporcheme in place of stasimon, 1086

I

- imperfect, of intention or menace, 805, 1454
 „ of willingness (ἐδέχου), 1391
 „ referring to a result of effort (εὕρισκον, was able to find), 68
 „ and aor. joined in a condit. sentence, 125
 „ indic., of obligation etc. (ἔδει), 256, 1368
 indefin. pronoun (τις) after noun with art., 107
 indirect discourse turned into direct, 1271
 infin. after ἐξεύρσκειν, 120
 „ after ἐπισκοπεῖν, 1529
 „ after λέγω etc. as = *iubeo*, 350
 „ alone, instead of infin. with ὡς (τὸ δ' ὀρθὸν εἰπεῖν), 1221
 „ and accus. in prayer (*subaud.* δός, etc.), 190
 „ defining a phrase, 1169
 „ epexegetic (ἐξαιτῶ σε τοῦτο πορεῖν), 1255
 „ =an accus. of respect (φρονεῖν ταχύς), 617
 „ for imperat., 462, 1466, 1529
 „ of plup. with ἄν, 693
 „ with art. =an accus. of respect, 1417
 „ without ὥστε (εἰκάσαι), 82
 „ with τὸ μή (οὐ), 1232, 1388
 interrogative (τίς) and relative (ὅς-τις) pronouns combined, 71
 Ionic 3rd plur. (ὀψολατο), 1273
 Ionicisms in trag. dialogue, 304
 'irrational syllable,' p. xx
 Ismenus, Ismenion, 21

J

Julius Caesar wrote an *Oedipus*, p. xvii

K

king, etc., summoned forth by visitors, 597

L

logaoedic verse, p. xxiv n.
lyrics, relation of the form to the matter of, p. xxxiv

M

masc. subst. used as fem. adj.
(σωτήρ τύχη), 80
,, dual instead of fem., 1472
mesode in choric songs, p. xxii
metaphor, a trait of Sophoclean, 866, 1300

N

neut. adj. or pron. referring to masc. or fem. noun, 542
,, referring to men (οὐδὲν κακὸν for οὐδεὶς κακός), 1195

O

Oedipodeia, the, a lost epic, p. vii
optat., after secondary tense, replacing subj. with ἄν, 714
,, in dependent clause, by attraction to optat. of wish, etc., 506
,, instead of subj. with ἄν, after primary tense, 315, 979
,, representing a deliberative subjunct. after a secondary tense, 72, 1256
,, simple, where optat. with ἄν is more usual, 1296
,, with ἄν, deferential, 95, 282, 343
,, with ἄν, expressing one's conviction, 1182

oratio obliqua, 1271

order of words, abnormal (τὸν ἦδη Δαῖον πάλαι νεκρόν), 1245
,, (ὅπως, οὐκέτ' οἶδ', ἀπόλλυται), 1251
,, (ὁρᾷ μόνους τ' ἀκούειν), 1430
,, (τὰ πάτρια λόγῳ, for τ.λ.π.), 1394

oscilla (Roman), 1264

oxymoron, 196

P

paean, the, in metre, p. xxvii
Pallas, Theban shrines of, 20
paradoxical phrases such as ἐν σκότῳ ὄραν, 997, 1482
paronomasia (χρησίμῳ χρήται), 878

partic. as tertiary predicate, 1140
,, *continuing* a question which another speaker has interrupted, 1130
,, epithet of agent, transferred to his act, 1214
,, equiv. to **protasis** of a sentence, 117
,,)(infin., after εἰ μοι ξυνεῖη μοῖρα, 863
,, in nom., instead of acc. and infin. (ἄλῃς νοσοῦσ' ἐγώ), 1061, 1368
,, irregularly replaced by finite verb, 1134
,, modal, answering to a modal dative, 100
,, (ὦν) omitted, 412, 966
,, or adj. equiv. to an adv., 963
,, with γέ, instead of finite verb, in a reply, 1011
,, with μέμνημαι, 50
,, with παραρρίπτω, 1494
pause, prevents a breach of **synapha**, 1303
pauses, metrical, p. xxi
perf. of final result (εὐρήσθαι, 'found once for all'), 1050
Pindar, reference of to **Oedipus**, p. viii
pleonasm, 408
Plunteria, festival of the, 886
pluperf. infin. with ἄν, 693
plural, allusive, for singular, 366, 497, 1091, 1359, 1405
,, neuter as adverb, 883
pollution, feared from contact with the blood-guilty, 1415
position, irregular, of a *second* epithet, 1199
,, unusual, of words, giving emphasis, 139, 278, 525
positive verb to be evolved from negative, 241
predicate, adj. as, after subst. with art., 672, 971
prep., between two nouns, governing both, 761, 1205
,, needlessly added (ξύναυλος πρὸς χάρους), 1126

present infin. after *εθχομαι*, 892
 „ indic. or partic., denoting
 a permanent character, 437
 ‘prologue,’ Arist.’s definition of,
 p. 4
 pronoun in appos. with following
 subst. (*ταδε...τασδ’ ἀπαδς*), 819
 „ redundant, 248, 385, 407
 proöde in choric songs, p. xxii
 prophecy, Greek view of, 708

Q

‘quantity,’ metrical, defined, p. xix
 „ of vowels before *κρ*, 640

R

redundant expression, 1126, 1463
 relative pron. with causal force
 (*ὅσα=ὅτι τοσαῦτα*), 1228
 repetition (*ἀσπὸς εἰς ἀσπὸς*), 222,
 248, 261, 1375
 „ in lyric lament, 1193,
 1330
 „ of one speaker’s words
 by another, 548
 resident-aliens at Athens, and their
 patrons, 411
 ‘resolution,’ metrical, p. xx
 rhetoric, figures of, 370, 538, 1375
 „ *πίστεις* of, 1420
 rhythm defined, p. xxi
 rhythmical ‘sentence,’ the, p. xxi
 „ ‘period,’ the, p. xxi
 riddle of the Sphinx, p. 2

S

sacrifices, excommunication from,
 240
 Seneca’s *Oedipus*, p. xviii
 sentence, structure of, changed as
 it proceeds, 159, 587
 Sophocles, new traits of the story
 invented by, p. xi
 Sphinx, death of, 1198
 „ riddle of, p. 2
 „ winged, 508
 stasimon, Arist.’s definition of a,
 p. 4
 subject of verb indefinite, 904

subjunct. after *ὅς* without *ἄν*, 1231
 „ deliberative (usu. aorist),
 485
 „ without *ἄν*, 317
 syllabic augment omitted, 1249
 synaphea, saved by a pause, 1303
 syncope, p. xx
 synizesis, 555, 1002, 1451, 1518
 „ of *υ* rare, 640

T

table brought in for a meal, 1463
Thebaid, the ‘cyclic,’ fragment of,
 p. vii
 Thebes, topography of ancient, 20,
 1378
 thesis, p. xx
 ‘Thracian,’ epith. of Euxine, 196
 tmesis, 27, 199
 tribrach, in senarii, usual limits to
 use of, 537, 719
 trochaics, in what sense excluded
 from *σάδισμα*, p. 4
 tyrannis, the Greek, 541

V

verb, left to be understood, 683,
 1037
 „ (or partic.) to be supplied from
 a cognate notion (*νομίσας* from
ἰδών), 538
 „ referring to two subjects,
 though appropriate only to one,
 116
 verse, beginning with word which
 closely adheres to preceding
 verse (*ποτ’*), 1084
 „ rhythm of, suited to the
 thought, 332, 719, 738, 1310
 Voltaire’s *Oedipe*, p. xviii

W

west, the region of the Death-god,
 178
 women, presence of, at festivals,
 etc., 1489

Z

zeugma of verb, 116

PUBLICATIONS OF

The Cambridge University Press.

THE HOLY SCRIPTURES, &c.

The Cambridge Paragraph Bible of the Authorized English Version, with the Text revised by a Collation of its Early and other Principal Editions, the Use of the Italic Type made uniform, the Marginal References remodelled, and a Critical Introduction prefixed, by the Rev. F. H. A. SCRIVENER, M.A., LL.D., one of the Revisers of the Authorised Version. Crown Quarto, cloth gilt, 21s.

THE STUDENT'S EDITION of the above, on *good writing paper*, with one column of print and wide margin to each page for MS. notes. Two Vols. Crown Quarto, cloth, gilt, 31s. 6d.

The Lectionary Bible, with Apocrypha, divided into Sections adapted to the Calendar and Tables of Lessons of 1871. Crown Octavo, cloth, 3s. 6d.

Breviarium ad usum insignis Ecclesiae Sarum. Juxta Editionem maximam pro CLAUDIO CHEVALLON et FRANCISCO REGNAULT A.D. MDXXXI. in Alma Parisiorum Academia impressam: labore ac studio FRANCISCI PROCTER, A.M., et CHRISTOPHORI WORDSWORTH, A.M.

FASCICULUS I. In quo continentur KALENDARIUM, et ORDO TEMPORALIS sive PROPRIUM DE TEMPORE TOTIUS ANNI, una cum ordinali suo quod usitato vocabulo dicitur PICA SIVE DIRECTORIUM SACERDOTUM. Demy 8vo. cloth, 18s.

FASCICULUS II. In quo continentur PSALTERIUM, cum ordinario Officii totius hebdomadae juxta Horas Canonicas, et proprio Completorii, LITANIA, COMMUNE SANCTORUM, ORDINARIUM MISSAE CUM CANONE ET XIII MISSIS, &c. &c. Demy 8vo. cloth. 12s.

FASCICULUS III. In quo continetur PROPRIUM SANCTORUM quod et Sanctorale dicitur, una cum Accentuario. [Nearly ready.]

The Pointed Prayer Book, being the Book of Common Prayer with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches. Embossed cloth, Royal 24mo, 2s.

The same in square 32mo. cloth, 6d.

The Cambridge Psalter, for the use of Choirs and Organists. Specially adapted for Congregations in which the "Cambridge Pointed Prayer Book" is used. Demy 8vo. cloth, 3s. 6d. Cloth limp cut flush, 2s. 6d.

The Paragraph Psalter, arranged for the use of Choirs by BROOKE FOSS WESTCOTT, D.D., Canon of Westminster, and Regius Professor of Divinity, Cambridge. Fcp. 4to. 5s.

The same in royal 32mo. Cloth, 1s. Leather, 1s. 6d.

London: Cambridge Warehouse, Ave Maria Lane.

- The Authorised Edition of the English Bible (1611), its Subsequent Reprints and Modern Representatives.** By F. H. A. SCRIVENER, M.A., D.C.L., LL.D., Prebendary of Exeter and Vicar of Hendon. Crown 8vo. 7s. 6d.
- The New Testament in the Original Greek, according to the Text followed in the Authorised Version, together with the Variations adopted in the Revised Version.** Edited for the Syndics of the Cambridge University Press, by F. H. A. SCRIVENER, M.A., D.C.L., LL.D. Small Crown 8vo. cloth. 6s.
- The Parallel New Testament Greek and English.** The New Testament, being the Authorised Version set forth in 1611 Arranged in Parallel Columns with the Revised Version of 1881, and with the original Greek, as edited by F. H. A. SCRIVENER, M.A., D.C.L., LL.D. Prebendary of Exeter and Vicar of Hendon. Crown 8vo. cloth. 12s. 6d. (*The Revised Version is the joint Property of the Universities of Cambridge and Oxford.*)
- Greek and English Testament, in parallel columns on the same page.** Edited by J. SCHOLEFIELD, M.A. late Regius Professor of Greek in the University. *New Edition, with the marginal references as arranged and revised by DR SCRIVENER.* 7s. 6d.
- Greek and English Testament. THE STUDENT'S EDITION** of the above on *large writing paper.* 4to. cloth. 12s.
- Greek Testament, ex editione Stephani tertia, 1550.** Small Octavo. 3s. 6d.
- The Book of Ecclesiastes.** Large Paper Edition. By the Very Rev. E. H. PLUMPTRE, Dean of Wells. Demy 8vo. 7s. 6d.
- The Gospel according to St Matthew in Anglo-Saxon and Northumbrian Versions.** By J. M. KEMBLE, M.A. and Archdeacon HARDWICK. Demy Quarto. 10s.
- New Edition by Rev. Prof. SKEAT. [*In the Press.*]
- The Gospel according to St Mark in Anglo-Saxon and Northumbrian Versions.** Edited by the Rev. Professor SKEAT, M.A. Demy Quarto. 10s.
- The Gospel according to St Luke, uniform with the preceding, edited by the Rev. Professor SKEAT.** Demy Quarto. 10s.
- The Gospel according to St John, uniform with the preceding, edited by the Rev. Professor SKEAT.** Demy Quarto. 10s.
- The Missing Fragment of the Latin Translation of the Fourth Book of Ezra, discovered, and edited with an Introduction and Notes, and a facsimile of the MS., by R. L. BENSLEY, M.A., Fellow of Gonville and Caius College.** Demy Quarto. Cloth, 10s.

THEOLOGY—(ANCIENT).

- The Greek Liturgies.** Chiefly from original Authorities. By C. A. SWAINSON, D.D., Master of Christ's College. Cr. 4to. 15s.

London: Cambridge Warehouse, Ave Maria Lane.

- Sayings of the Jewish Fathers**, comprising *Pirke Aboth* and *Pereq R. Meir* in Hebrew and English, with Critical Notes. By C. TAYLOR, D.D., Master of St John's College. 10s.
- Theodore of Mopsuestia's Commentary on the Minor Epistles** of S. Paul. The Latin Version with the Greek Fragments, edited from the MSS. with Notes and an Introduction, by H. B. SWETE, D.D. Vol. I., containing the Introduction, and the Commentary upon Galatians—Colossians. Demy Octavo. 12s.
- Volume II.**, containing the Commentary on 1 Thessalonians—Philemon, Appendices and Indices. 12s.
- Sancti Irenæi Episcopi Lugdunensis libros quinque adversus Hæreses**, edidit W. WIGAN HARVEY, S.T.B. Collegii Regalis olim Socius. 2 Vols. Demy Octavo. 18s.
- The Palestinian Mishna.** By W. H. LOWE, M.A., Lecturer in Hebrew at Christ's College, Cambridge. Royal Octavo. 21s.
- M. Minucii Felicis Octavius.** The text newly revised from the original MS. with an English Commentary, Analysis, Introduction, and Copious Indices. Edited by H. A. HOLDEN, LL.D. late Fellow of Trinity College, Cambridge. Crown Octavo. 7s. 6d.
- Theophili Episcopi Antiochenensis Libri Tres ad Autolyicum.** Edidit, Prolegomenis Versione Notulis Indicibus instruxit GUILMUS GILSON HUMPHRY, S.T.B. Post Octavo. 5s.
- Theophylacti in Evangelium S. Matthæi Commentarius.** Edited by W. G. HUMPHRY, B.D. Demy Octavo. 7s. 6d.
- Tertullianus de Corona Militis, de Spectaculis, de Idololatria** with Analysis and English Notes, by GEORGE CURREY, D.D. Master of the Charter House. Crown Octavo. 5s.

THEOLOGY—(ENGLISH).

- Works of Isaac Barrow.** compared with the original MSS. A new Edition, by A. NAPIER, M.A. of Trinity College, Vicar of Holkham, Norfolk. Nine Vols. Demy Octavo. £3. 3s.
- Treatise of the Pope's Supremacy, and a Discourse concerning the Unity of the Church**, by ISAAC BARROW. Demy Octavo. 7s. 6d.
- Pearson's Exposition of the Creed**, edited by TEMPLE CHEVALLIER, B.D., late Fellow and Tutor of St Catharine's College, Cambridge. Third Edition revised by R. SINKER, M.A., Librarian of Trinity College. Demy Octavo. 12s.
- An Analysis of the Exposition of the Creed**, written by the Right Rev. Father in God, JOHN PEARSON, D.D. Compiled by W. H. MILL, D.D. Demy Octavo, cloth. 5s.
- Wheatly on the Common Prayer**, edited by G. E. CORRIE, D.D. Master of Jesus College. Demy Octavo. 7s. 6d.
- The Homilies**, with Various Readings, and the Quotations from the Fathers given at length in the Original Languages. Edit. by G. E. CORRIE, D.D. Master of Jesus College. Demy Octavo. 7s. 6d.

- Two Forms of Prayer of the time of Queen Elizabeth.** Now First Reprinted. Demy Octavo. 6d.
- Select Discourses,** by JOHN SMITH, late Fellow of Queens' College, Cambridge. Edited by H. G. WILLIAMS, B.D. late Professor of Arabic. Royal Octavo. 7s. 6d.
- De Obligatione Conscientiæ Prælectiones decem Oxonii in Schola Theologica habitæ a ROBERTO SANDERSON, SS. Theologiæ ibidem Professore Regio.** With English Notes, including an abridged Translation, by W. WHEWELL, D.D. late Master of Trinity College. Demy Octavo. 7s. 6d.
- Cæsar Morgan's Investigation of the Trinity of Plato, and of Philo Judæus.** Second Edition, revised by H. A. HOLDEN, LL.D., late Fellow of Trinity College, Cambridge. Crown 8vo. 4s.
- Archbishop Usher's Answer to a Jesuit, with other Tracts on Popery.** Edited by J. SCHOLEFIELD, M.A. late Regius Professor of Greek in the University. Demy Octavo. 7s. 6d.
- Wilson's Illustration of the Method of explaining the New Testament,** by the early opinions of Jews and Christians concerning Christ. Edited by T. TURTON, D.D. late Lord Bishop of Ely. Demy Octavo. 5s.
- Lectures on Divinity delivered in the University of Cambridge.** By JOHN HEY, D.D. Third Edition, by T. TURTON, D.D. late Lord Bishop of Ely. 2 vols. Demy Octavo. 15s.

GREEK AND LATIN CLASSICS, &c.

(See also pp. 13, 14.)

- The Bacchæ of Euripides,** with Introduction, Critical Notes, and Archæological Illustrations, by J. E. SANDYS, M.A., Fellow and Tutor of St John's College, and Public Orator. New Edition, with additional Illustrations. Crown 8vo, cloth. 12s. 6d.
- A Selection of Greek Inscriptions,** with Introductions and Annotations by E. S. ROBERTS, M.A., Fellow and Tutor of Gonville and Caius College. [In the Press.]
- Aeschyl's Fabulæ.**—ΙΚΕΤΙΑΕΣ ΧΟΗΦΟΡΟΙ in libro Mediceo mendose scriptæ ex vv. dd. coniecturis emendatius editæ cum Scholiis Graecis et brevi adnotatione critica, curante F. A. PALEY, M.A., LL.D. Demy 8vo. 7s. 6d.
- The Agamemnon of Aeschylus.** With a translation in English Rhythm, and Notes Critical and Explanatory. New Edition, Revised. By BENJAMIN HALL KENNEDY, D.D., Regius Professor of Greek. Crown 8vo. 6s.
- The Theætetus of Plato,** with a Translation and Notes by the same Editor. Crown 8vo. 7s. 6d.
- P. Vergili Maronis Opera,** cum Prolegomenis et Commentario Critico pro Syndicis Preli Academici edidit BENJAMIN HALL KENNEDY, S.T.P., Graecæ Linguae Professor Regius. Cloth, extra fcp. 8vo, red edges, 5s.

London: Cambridge Warehouse, Ave Maria Lane.

Sophocles: the Plays and Fragments. With Critical Notes, Commentary, and Translation in English Prose, by R. C. JEBB, Litt. D., LL.D., Professor of Greek in the University of Glasgow.

Part I. the Oedipus Tyrannus. Demy 8vo. 15s.

Part II. the Oedipus Coloneus. [*In the Press.*]

Select Private Orations of Demosthenes with Introductions and English Notes, by F. A. PALEY, M.A., Editor of Aeschylus, etc. and J. E. SANDYS, M.A.

Part I. containing Contra Phormionem, Lacritum, Pantaenetus, Boeotum de Nomine, Boeotum de Dote, Dionysodorum. Crown Octavo, cloth. 6s.

Part II. containing Pro Phormione, Contra Stephanum I. II.; Nicostratum, Cononem, Calliclem. Crown Octavo, cloth. 7s. 6d.

Demosthenes against Androtion and against Timocrates, with Introductions and English Commentary by WILLIAM WAYTE, M.A. Crown 8vo. cloth. 7s. 6d.

Essays on the Art of Pheidias. By C. WALDSTEIN, M.A., Phil. D., Reader in Classical Archaeology in the University of Cambridge. Royal 8vo. With Illustrations. 30s.

M. Tulli Ciceronis ad M. Brutum Orator. A Revised Text. Edited with Introductory Essays and Critical and Explanatory Notes, by J. E. SANDYS, M.A. Demy 8vo. 16s.

M. Tulli Ciceronis pro C. Rabirio [Perduellionis Reo] **Oratio Ad Quirites.** With Notes, Introduction and Appendices. By W. E. HEITLAND, M.A., Fellow and Lecturer of St John's College, Cambridge. Demy 8vo., cloth. 7s. 6d.

M. T. Ciceronis de Natura Deorum Libri Tres, with Introduction and Commentary by JOSEPH B. MAYOR, M.A., late Professor of Moral Philosophy at King's College, London. Demy 8vo. cloth. 10s. 6d. Vol. II. 12s. 6d. Vol. III. 10s.

M. T. Ciceronis de Officiis Libri Tres with Marginal Analysis, an English Commentary, and Indices. Fifth Edition, revised, with numerous additions, by H. A. HOLDEN, LL.D., late Fellow of Trinity College, Cambridge. Crown 8vo. cloth. 9s.

M. T. Ciceronis de Finibus Bonorum libri Quinquæ. The Text revised and explained by J. S. REID, M.L., Litt. D., Fellow and Assistant Tutor of Caius College. [*In the Press.*]

Vol. III., containing the Translation. Demy 8vo. 8s.

Plato's Phædo, literally translated, by the late E. M. COPE, Fellow of Trinity College, Cambridge. Demy Octavo. 5s.

Aristotle. The Rhetoric. With a Commentary by the late E. M. COPE, Fellow of Trinity College, Cambridge, revised and edited by J. E. SANDYS, M.A., Fellow and Tutor of St John's College, and Public Orator.* 3 Vols. Demy 8vo. 21s.

Aristotle.—ΠΕΡΙ ΨΥΧΗΣ. Aristotle's Psychology, in Greek and English, with Introduction and Notes, by EDWIN WALLACE, M.A., late Fellow of Worcester College, Oxford. Demy 8vo. 18s.

London: Cambridge Warehouse, Ave Maria Lane.

- ΠΕΡΙ ΔΙΚΑΙΟΣΥΝΗΣ.** The Fifth Book of the Nicomachean Ethics of Aristotle. Edited by HENRY JACKSON, Litt. D. Fellow of Trinity College, Cambridge. Demy 8vo. cloth. 6s.
- Pindar.** Olympian and Pythian Odes. With Notes Explanatory and Critical, Introductions and Introductory Essays. Edited by C. A. M. FENNELL, Litt. D. Crown 8vo. cloth. 9s.
- **The Isthmian and Nemean Odes** by the same Editor. 9s.
- The Types of Greek Coins.** By PERCY GARDNER, Litt. D., F.S.A., Disney Professor of Archæology. With sixteen full page Autotype plates. Impl. 4to. Cloth extra £1. 11s. 6d, Roxburgh (Morocco back) £2. 2s.

SANSKRIT, ARABIC AND SYRIAC.

- Nalopakhyaṇam, or, The Tale of Nala;** containing the Sanskrit Text in Roman Characters, with Vocabulary and a sketch of Sanskrit Grammar. By the Rev. THOMAS JARRETT, M.A., late Regius Professor of Hebrew. New Edition. Demy Octavo. 10s.
- Notes on the Tale of Nala,** for the use of Classical Students, by J. PEILE, Litt. D., Fellow of Christ's College. Demy 8vo. 12s.
- The Poems of Beha ed dīn Zoheir of Egypt.** With a Metrical Translation, Notes and Introduction, by E. H. PALMER, M.A. 2 vols. Crown Quarto. Vol. II. The ENGLISH TRANSLATION. Paper cover, 10s. 6d. Cloth extra. 15s. Vol. I. ARABIC TEXT. Paper covers, 10s. 6d. Cloth extra, 15s.
- The Chronicle of Joshua the Stylite** edited in Syriac, with an English translation and notes, by W. WRIGHT, LL.D., Professor of Arabic. Demy Octavo. 10s. 6d.
- Kalilah and Dimnah, or, the Fables of Bidpai;** being an account of their literary history, with an English Translation of the later Syriac version of the same, with Notes, by I. G. N. KEITH-FALCONER, M.A., Trinity College. Demy 8vo. 7s. 6d.

MATHEMATICS, PHYSICAL SCIENCE, &c.

- Mathematical and Physical Papers.** By GEORGE GABRIEL STOKES, M.A., D.C.L., LL.D., F.R.S., Lucasian Professor of Mathematics. Reprinted from the Original Journals and Transactions, with additional Notes by the Author. Vol. I. Demy 8vo, cloth. 15s. Vol. II. 15s. [Vol. III. *In the Press.*]
- Mathematical and Physical Papers.** By Sir W. THOMSON, LL.D., D.C.L., F.R.S., Professor of Natural Philosophy in the University of Glasgow. Collected from different Scientific Periodicals from May, 1841, to the present time. Vol. I. Demy 8vo. cloth, 18s. Vol. II. 15s. [Vol. III. *In the Press.*]
- A History of the Mathematical Theory of Elasticity,** from Galilei to the present time. By the late I. TODHUNTER, D. Sc., F.R.S., edited and completed by KARL PEARSON, M.A. [In the Press.]

London: Cambridge Warehouse, Ave Maria Lane.

- A Treatise on the General Principles of Chemistry.** by M. M. PATTISON MUIR, M.A., Fellow and Prælector in Chemistry of Gonville and Caius College. Demy 8vo. 15s.
- A Treatise on the Physiology of Plants,** by S. H. VINES, M.A., Fellow of Christ's College. [Nearly Ready.]
- A Short History of Greek Mathematics.** By J. GOW, Litt. D., Fellow of Trinity College. Demy 8vo. 10s. 6d.
- Notes on Qualitative Analysis.** Concise and Explanatory. By H. J. H. FENTON, M.A., F.I.C., F.C.S. Demonstrator of Chemistry in the University of Cambridge. Crown 4to. 7s. 6d.
- Diophantus of Alexandria; a Study in the History of Greek Algebra.** By T. L. HEATH, B.A., Scholar of Trinity College, Cambridge. Demy 8vo. 7s. 6d.
- A Treatise on Natural Philosophy. Part I.** By Professors Sir W. THOMSON, LL.D., D.C.L., F.R.S., and P. G. TAIT, M.A., Demy 8vo. cloth, 16s. **Part II.** Demy 8vo. 18s.
- Elements of Natural Philosophy.** By Professors Sir W. THOMSON and P. G. TAIT. *Second Edition.* 8vo. cloth, 9s.
- An Elementary Treatise on Quaternions.** By P. G. TAIT, M.A. *Second Edition.* Demy 8vo. 14s.
- A Treatise on the Theory of Determinants and their Applications in Analysis and Geometry.** By ROBERT FORSYTH SCOTT, M.A., Fellow of St John's College. Demy 8vo. 12s.
- Counterpoint.** A practical course of study. By Prof. Sir G. A. MACFARREN, Mus. D. 5th Edition, revised. Demy 4to. 7s. 6d.
- The Analytical Theory of Heat.** By JOSEPH FOURIER. Translated, with Notes, by A. FREEMAN, M.A. Demy 8vo. 16s.
- The Scientific Papers of the late Prof. J. Clerk Maxwell.** Edited by W. D. NIVEN, M.A. Royal 4to. [In the Press.]
- The Electrical Researches of the Honourable Henry Cavendish,** F.R.S. Written between 1771 and 1781, Edited from the original manuscripts in the possession of the Duke of Devonshire, K.G., by J. CLERK MAXWELL, F.R.S. Demy 8vo. cloth, 18s.
- Hydrodynamics, a Treatise on the Mathematical Theory of Fluid Motion,** by HORACE LAMB, M.A. Demy 8vo. cloth, 12s.
- The Mathematical Works of Isaac Barrow, D.D.** Edited by W. WHEWELL, D.D. Demy Octavo. 7s. 6d.
- Illustrations of Comparative Anatomy, Vertebrate and Invertebrate.** Second Edition. Demy 8vo. cloth, 2s. 6d.
- A Catalogue of Australian Fossils.** By R. ETHERIDGE, Jun., F.G.S., Acting Palæontologist, H.M. Geol. Survey of Scotland. Demy 8vo. 10s. 6d.
- The Fossils and Palæontological Affinities of the Neocomian Deposits of Upware and Brickhill.** With Plates. By W. KEEPING, M.A., F.G.S. Demy 8vo. 10s. 6d.
- A Catalogue of Books and Papers on Protozoa, Coelenterates, Worms, etc.** published during the years 1861-1883, by D'ARCY W. THOMPSON, B.A. Demy 8vo. 12s. 6d.

London: Cambridge Warehouse, Ave Maria Lane.

- An attempt to test the Theories of Capillary Action**, by FRANCIS BASHFORTH, B.D., and J. C. ADAMS, M.A., F.R.S. Demy 4to. £1. 1s.
- A Synopsis of the Classification of the British Palæozoic Rocks**, by the Rev. ADAM SEDGWICK, M.A., F.R.S. and FREDERICK M'Coy, F.G.S. One vol., Royal 4to, cloth, Plates, £1. 1s.
- A Catalogue of the Collection of Cambrian and Silurian Fossils contained in the Geological Museum of the University of Cambridge**, by J. W. SALTER, F.G.S. Royal Quarto. 7s. 6d.
- Catalogue of Osteological Specimens contained in the Anatomical Museum of the University of Cambridge**. Demy 8vo. 2s. 6d.
- Astronomical Observations made at the Observatory of Cambridge from 1846 to 1860**, by the Rev. JAMES CHALLIS, M.A., F.R.S., F.R.A.S., Plumian Professor of Astronomy.
- Astronomical Observations from 1861 to 1865**. Vol. XXI. Royal Quarto, cloth, 15s.

LAW.

- The Influence of the Roman Law on the Law of England**. By T. E. SCRUTTON, M.A. Demy 8vo. [Immediately.]
- An Introduction to the Study of Justinian's Digest**. By HENRY JOHN ROBY. Demy 8vo. 18s.
- Practical Jurisprudence**. A comment on AUSTIN. By E. C. CLARK, LL.D., Regius Professor of Civil Law. Crown 8vo. 9s.
- An Analysis of Criminal Liability**. By the same Editor. Crown 8vo. cloth. 7s. 6d.
- A Selection of the State Trials**. By J. W. WILLIS-BUND, M.A., LL.B., Barrister-at-Law. Crown 8vo., cloth. Vols. I. and II. In 3 parts. 30s. Vol. III. [In the Press.]
- The Fragments of the Perpetual Edict of Salvius Julianus**, Collected, Arranged, and Annotated by BRYAN WALKER, M.A., LL.D., Law Lecturer of St John's College. Crown 8vo., cloth. 6s.
- The Commentaries of Gaius and Rules of Ulpian**. Translated and Annotated, by J. T. ABDY, LL.D., and BRYAN WALKER, M.A., LL.D. New Edition by Bryan Walker. Crown 8vo. 16s.
- The Institutes of Justinian**, translated with Notes by J. T. ABDY, LL.D., and BRYAN WALKER, M.A., LL.D. Crn. 8vo. 16s.
- Grotius de Jure Belli et Pacis**, with the Notes of Barbeyrac and others; accompanied by an abridged Translation of the Text, by W. WHEWELL, D.D., late Master of Trinity College. 3 Vols. Demy Octavo. 12s. The translation separate, 6s.
- Selected Titles from the Digest**, annotated by BRYAN WALKER, M.A., LL.D. Part I. Mandati vel Contra. Digest XVII. 1. Crown 8vo. 5s.
- Part II. De Acquirendo rerum dominio, and De Adquirenda vel amittenda Possessione**, Digest XLI. 1 and 2. Crown 8vo. 6s.
- Part III. De Condictioibus**, Digest XII. 1 and 4—7 and Digest XIII. 1—3. Crown 8vo. 6s.

London: Cambridge Warehouse, Ave Maria Lane.

HISTORICAL WORKS.

- The Architectural History of the University and Colleges of Cambridge**, by the late Professor WILLIS, M.A. Edited by JOHN WILLIS CLARK, M.A. [*Nearly ready.*]
- Travels in Northern Arabia in 1876 and 1877.** By CHARLES M. DOUGHTY, of Gonville and Caius College. With Illustrations. Demy 8vo. [*In the Press.*]
- Studies in the Literary Relations of England with Germany in the Sixteenth Century.** By C. H. HERFORD, M.A. [*Immediately.*]
- The University of Cambridge from the Earliest Times to the Royal Injunctions of 1535.** By JAMES BASS MULLINGER, M.A. Demy 8vo. (734 pp.). 12s.
- Part II. From the Royal Injunctions of 1535 to the Accession of Charles the First. Demy 8vo. 18s.
- Life and Times of Stein, or Germany and Prussia in the Napoleonic Age**, by J. R. SEELEY, M.A. With Portraits and Maps. 3 vols. Demy 8vo. 30s.
- The Growth of English Industry and Commerce.** By W. CUNNINGHAM, B.D. With Maps and Charts. Crown 8vo. 12s.
- Chronological Tables of Greek History.** By CARL PETER. Translated from the German by G. CHAWNER, M.A. Demy 4to. 10s.
- Chronological Tables of Roman History.** By the same. [*Preparing.*]
- Scholæ Academicæ: some Account of the Studies at the English Universities in the Eighteenth Century.** By CHRISTOPHER WORDSWORTH, M.A. Demy Octavo, 10s. 6d.
- History of Nepal**, edited with an introductory sketch of the Country and People by Dr D. WRIGHT. Super-royal 8vo. 10s. 6d.
- History of the College of St John the Evangelist**, by THOMAS BAKER, B.D., Ejected Fellow. Edited by JOHN E. B. MAYOR, M.A., Fellow of St John's. Two Vols. Demy 8vo. 24s.

MISCELLANEOUS.

- Statutes for the University of Cambridge and for the Colleges therein**, made, published and approved (1878—1882) under the Universities of Oxford and Cambridge Act, 1877. With an Appendix. Demy 8vo. 16s.
- Graduati Cantabrigienses: sive catalogus exhibens nomina eorum quos ab Anno Academico Admissionum MDCCC usque ad octavum diem Octobris MDCCCLXXXIV gradu quocunque ornavit Academia Cantabrigiensis, e libris subscriptionum desumptus.** Cura HENRICI RICHARDS LUARD S. T. P. Coll. SS. Trin. Socii atque Academiæ Registrarii. Demy 8vo. 12s. 6d.
- A Catalogue of Ancient Marbles in Great Britain**, by Prof. ADOLF MICHAELIS. Translated by C. A. M. FENNELL, Litt. D. Royal 8vo. Roxburgh (Morocco back). £2. 2s.

London: Cambridge Warehouse, Ave Maria Lane.

- "From Shakspeare to Pope."** An Inquiry into the causes and phenomena of the Rise of Classical Poetry in England. By E. GOSSE, Clark Lecturer in English Literature. [*Immediately.*]
- The Literature of the French Renaissance.** An Introductory Essay. By A. A. TILLEY, M.A., Fellow and Tutor of King's College, Cambridge. Crown 8vo. 6s.
- The Diplomatic Correspondence of Earl Gower,** English Ambassador at the court of Versailles from June 1790 to August 1792. From the originals in the Record Office with an introduction and Notes, by OSCAR BROWNING, M.A. [*Nearly ready.*]
- The Woodcutters of the Netherlands** during the last quarter of the Fifteenth Century. By W. M. CONWAY. Demy 8vo. 10s. 6d.
- Lectures on Teaching,** delivered in the University of Cambridge in the Lent Term, 1880. By J. G. FITCH, M.A. Cr. 8vo. New ed. 5s.
- A Grammar of the Irish Language.** By Prof. WINDISCH. Translated by Dr NORMAN MOORE. Crown 8vo. 7s. 6d.
- A Catalogue of the Collection of Birds** formed by the late HUGH EDWIN STRICKLAND, now in the possession of the University of Cambridge. By O. SALVIN, M.A., F.R.S. £1. 1s.
- Catalogue of the Hebrew Manuscripts** preserved in the University Library, Cambridge. By Dr SCHILLER-SZINESSY. Demy 8vo. 9s.
- Catalogue of the Buddhist Sanskrit Manuscripts** in the University Library, Cambridge. Edited by C. Bendall, M.A., Fellow of Gonville and Caius College. Demy 8vo. 12s.
- A Catalogue of the Manuscripts** preserved in the Library of the University of Cambridge. Demy 8vo. 5 Vols. 10s. each.
- Index to the Catalogue.** Demy 8vo. 10s.
- A Catalogue of Adversaria** and printed books containing MS. notes, in the Library of the University of Cambridge. 3s. 6d.
- The Illuminated Manuscripts** in the Library of the Fitzwilliam Museum, Cambridge, Catalogued with Descriptions, and an Introduction, by WILLIAM GEORGE SEARLE, M.A. 7s. 6d.
- A Chronological List of the Graces, Documents,** and other Papers in the University Registry which concern the University Library. Demy 8vo. 2s. 6d.
- Catalogus Bibliothecæ Burckhardtianæ.** Demy Quarto. 5s.
- Statutes of the University of Cambridge.** 3s. 6d.
- Ordinances of the University of Cambridge.** 7s. 6d.
- Trusts, Statutes and Directions** affecting (1) The Professorships of the University. (2) The Scholarships and Prizes. (3) Other Gifts and Endowments. Demy 8vo. 5s.
- A Compendium of University Regulations,** for the use of persons in Statu Pupillari. Demy 8vo. 6d.

London: Cambridge Warehouse, Ave Maria Lane.

The Cambridge Bible for Schools and Colleges.

GENERAL EDITOR: J. J. S. PEROWNE, D.D., DEAN OF
PETERBOROUGH.

"The modesty of the general title of this series has, we believe, led many to misunderstand its character and underrate its value. The books are well suited for study in the upper forms of our best schools, but not the less are they adapted to the wants of all Bible students who are not specialists. We doubt, indeed, whether any of the numerous popular commentaries recently issued in this country will be found more serviceable for general use."—*Academy*.

Now Ready. Cloth, Extra Fcap. 8vo.

Book of Joshua. By Rev. G. F. MACLEAR, D.D. With
Maps. 2s. 6d.

Book of Judges. By Rev. J. J. LIAS, M.A. 3s. 6d.

First Book of Samuel. By Rev. Prof. KIRKPATRICK, M.A.,
With Map. 3s. 6d.

Second Book of Samuel. By Rev. Prof. KIRKPATRICK, M.A.,
With 2 Maps. 3s. 6d.

Book of Job. By Rev. A. B. DAVIDSON, D.D. 5s.

Book of Ecclesiastes. By Very Rev E. H. PLUMPTRE, D.D.,
Dean of Wells. 5s.

Book of Jeremiah. By Rev. A. W. STREANE, M.A. With
Map. 4s. 6d.

Book of Hosea. Rev. T. K. CHEYNE, M.A., D.D. 3s.

Books of Obadiah and Jonah. By Archdeacon PEROWNE.
2s. 6d.

Book of Micah. Rev. T. K. CHEYNE, M.A., D.D. 1s. 6d.

Gospel according to St Matthew. By Rev. A. CARR, M.A.
With 2 Maps. 2s. 6d.

Gospel according to St Mark. By Rev. G. F. MACLEAR,
D.D. With 4 Maps. 2s. 6d.

Gospel according to St Luke. By Archdeacon FARRAR.
With 4 Maps. 4s. 6d.

Gospel according to St John. By Rev. A. PLUMMER, M.A.,
D.D. With 4 Maps. 4s. 6d.

Acts of the Apostles. By Rev. Professor LUMBY, D.D.
With 4 Maps. 4s. 6d.

Epistle to the Romans. By Rev. H. C. G. MOULE, M.A.
3s. 6d.

First Epistle to the Corinthians. By Rev. J. J. LIAS, M.A.
With a Plan and Map. 2s.

London: Cambridge Warehouse, Ave Maria Lane.

Second Epistle to the Corinthians. By Rev. J. J. LIAS,
M.A. With a Plan and Map. 2s.

Epistle to the Hebrews. By Archdeacon FARRAR, D.D.
3s. 6d.

General Epistle of St James. By Very Rev. E. H. PLUMPTRE,
D.D. 1s. 6d.

Epistles of St Peter and St Jude. By Very Rev. E. H.
PLUMPTRE, D.D. 2s. 6d.

Epistles of St John. By Rev. A. PLUMMER, M.A., D.D.
3s. 6d.

Preparing.

Book of Genesis.

Books of Exodus, Numbers and Deuteronomy. By Rev.
C. D. GINSBURG, LL.D.

First and Second Books of Kings. By Rev. Prof. LUMBY, D.D.

Book of Ezekiel. By Rev. A. B. DAVIDSON, D.D.

Books of Haggai and Zechariah. By Archdeacon PEROWNE.

**Epistles to the Ephesians, Philippians, Colossians and
Philemon.** By Rev. H. C. G. MOULE, M.A.

Book of Revelation. By Rev. W. H. SIMCOX, M.A.

**THE CAMBRIDGE GREEK TESTAMENT
FOR SCHOOLS AND COLLEGES,**

with a Revised Text, based on the most recent critical authorities, and
English Notes, prepared under the direction of the General Editor,

J. J. S. PEROWNE, D.D., DEAN OF PETERBOROUGH.

Gospel according to St Matthew. By Rev. A. CARR, M.A.
With 4 Maps. 4s. 6d.

Gospel according to St Mark. By Rev. G. F. MACLEAR, D.D.
With 3 Maps. 4s. 6d.

Gospel according to St Luke. By Archdeacon FARRAR.
With 4 Maps. 6s.

Gospel according to St John. By Rev. A. PLUMMER, M.A.,
With 4 Maps. 6s.

Acts of the Apostles. By Rev. Professor LUMBY, D.D.
With 4 Maps. 6s.

First Epistle to the Corinthians. By Rev. J. J. LIAS.

[In the Press.]

Epistles of St John. By Rev. A. PLUMMER, M.A., D.D.

[In the Press.]

London: Cambridge Warehouse, Ave Maria Lane.

THE PITT PRESS SERIES.

ADAPTED TO THE USE OF STUDENTS PREPARING
FOR THE
UNIVERSITY LOCAL EXAMINATIONS,
AND THE HIGHER CLASSES OF SCHOOLS.

I. GREEK.

Sophocles.—Oedipus Tyrannus. With Critical Notes, Commentary, &c. (abridged edition) by R. C. Jebb, Litt. D., Professor of Greek in the University of Glasgow. 4s. 6d.

The Anabasis of Xenophon. With Introduction, Map and English Notes, by A. PRETOR, M.A. Two vols. Price 7s. 6d.

— **Books I. III. IV. and V.** By the same Editor. Price 2s. each. **Books II. VI. and VII.** Price 2s. 6d. each.

Luciani Somnium Charon Piscator et De Luctu. By W. E. HEITLAND, M.A., Fellow of St John's College, Cambridge. Price 3s. 6d.

Agesilaus of Xenophon. By H. HAILSTONE, M.A., late Scholar of Peterhouse, Cambridge. Price 2s. 6d.

Aristophanes—Ranae. By W. C. GREEN, M.A., late Assistant Master at Rugby School. Price 3s. 6d.

Aristophanes—Aves. By the same. New Edition. 3s. 6d.

Aristophanes—Plutus. By the same Editor. Price 3s. 6d.

Euripides. Hercules Furens. With Introduction, Notes and Analysis. By J. T. HUTCHINSON, M.A., Christ's College, and A. GRAY, M.A., Fellow of Jesus College, Cambridge. Price 2s.

Euripides. Heracleidæ. With Introduction and Critical Notes by E. A. BECK, M.A., Fellow of Trinity Hall. Price 3s. 6d.

Plutarch's Lives of the Gracchi. With Introduction, Notes and Lexicon by Rev. H. A. HOLDEN, M.A., LL.D., late Fellow of Trinity College, Cambridge. Price 6s.

II. LATIN.

P. Vergili Maronis Aeneidos Libri I.—XII. Edited with Notes by A. SIDGWICK, M.A., Tutor of Corpus Christi College, Oxford. Price 1s. 6d. each.

P. Vergili Maronis Georgicon Libri I. II. By the same Editor. [Nearly ready.]

Gaii Iulii Caesaris de Bello Gallico Comment. I. II. III. With Maps and Notes by A. G. PESKETT, M.A. Fellow of Magdalene College, Cambridge. Price 3s.

— **Comment. IV. V., and Comment. VII.** Price 2s. each.

Comment. VI. and Comment. VIII. By the same Editor. Price 1s. 6d. each.

London: Cambridge Warehouse, Ave Maria Lane.

- Quintus Curtius.** A Portion of the History (Alexander in India). By W. E. HEITLAND, M.A. and T. E. RAVEN, B.A. With Two Maps. *Price 3s. 6d.*
- M. T. Ciceronis de Amicitia.** Edited by J. S. REID, M.L., Litt. D., Fellow of Gonville and Caius College. Revised. *3s. 6d.*
- M. T. Ciceronis de Senectute.** By the same Editor. *3s. 6d.*
- M. T. Ciceronis Oratio pro Archia Poeta.** By the same Editor. Revised. *Price 2s.*
- M. T. Ciceronis pro L. Cornelio Balbo Oratio.** By the same Editor. *Price 1s. 6d.*
- M. T. Ciceronis pro P. Cornelio Sulla Oratio.** By the same Editor. *Price 3s. 6d.*
- M. T. Ciceronis in Q. Caecilius Divinatio et in C. Verrem Actio.** With Notes by W. E. HEITLAND, M.A., and H. COWIE, M.A., Fellows of St John's Coll., Cambridge. *Price 3s.*
- M. T. Ciceronis in Gaium Verrem Actio Prima.** With Notes by H. COWIE, M.A., Fellow of St John's Coll. *Price 1s. 6d.*
- M. T. Ciceronis Oratio pro L. Murena,** with English Introduction and Notes. By W. E. HEITLAND, M.A. *Price 3s.*
- M. T. Ciceronis Oratio pro Tito Annio Milone,** with English Notes, &c., by JOHN SMYTH PURTON, B.D. *Price 2s. 6d.*
- M. T. Ciceronis pro Cn. Plancio Oratio** by H. A. HOLDEN, LL.D., late Fellow of Trinity College, Cambridge. *Price 4s. 6d.*
- M. T. Ciceronis Somnium Scipionis.** With Introduction and Notes. Edited by W. D. PEARMAN, M.A. *Price 2s.*
- M. Annaei Lucani Pharsaliae Liber Primus,** with English Introduction and Notes by W. E. HEITLAND, M.A., and C. E. HASKINS, M.A., Fellows of St John's Coll., Cambridge. *1s. 6d.*
- P. Ovidii Nasonis Fastorum Liber VI.** With Notes by A. SIDGWICK, M.A. Tutor of Corpus Christi Coll., Oxford. *1s. 6d.*
- Beda's Ecclesiastical History, Books III., IV.,** Edited, with a life, Notes, Glossary, Onomasticon, and Index, by J. E. B. MAYOR, M.A., and J. R. LUMBY, D.D. Revised Edition. *7s. 6d.* Books I. and II. *In the Press.*

III. FRENCH.

- Le Bourgeois Gentilhomme, Comédie-Ballet en Cinq Actes.** Par J.-B. POQUELIN DE MOLIÈRE (1670). By the Rev. A. C. CLAPIN, M.A., St John's College, Cambridge. *1s. 6d.*
- La Picciola.** By X. B. SAINTINE. The Text, with Introduction, Notes and Map. By the same Editor. *Price 2s.*
- La Guerre.** By MM. ERCKMANN-CHATRIAN. With Map, Introduction and Commentary by the same Editor. *3s.*
- Le Directoire.** (Considérations sur la Révolution Française. Troisième et quatrième parties.) Revised and enlarged. With Notes by G. MASSON, B.A. and G. W. PROTHERO, M.A. *Price 2s.*

London: Cambridge Warehouse, Ave Maria Lane.

- Lazare Hoche**—Par ÉMILE DE BONNECHOSE. With Three Maps, Introduction and Commentary, by C. COLBECK, M.A. 2s.
- Lettres sur l'histoire de France (XIII—XXIV).** Par AUGUSTIN THIERRY. By GUSTAVE MASSON, B.A. and G. W. PROTHERO, M.A. *Price 2s. 6d.*
- Dix Années d'Exil. Livre II. Chapitres 1—8.** Par MADAME LA BARONNE DE STAËL-HOLSTEIN. By G. MASSON, B.A. and G. W. PROTHERO, M.A. New Edition, enlarged. *Price 2s.*
- Histoire du Siècle de Louis XIV. par Voltaire. Chaps. I.—XIII.** Edited with Notes by GUSTAVE MASSON, B.A. and G. W. PROTHERO, M.A. *Price 2s. 6d.*
- **Part II. Chaps. XIV.—XXIV.** By the same. With Three Maps. *Price 2s. 6d.*
- **Part III. Chaps. XXV. to end.** By the same. 2s. 6d.
- Le Verre D'Eau.** A Comedy, by SCRIBE. Edited by C. COLBECK, M.A. *Price 2s.*
- M. Daru, par M. C. A. SAINTE-BEUVE** (Causeries du Lundi, Vol. IX.). By G. MASSON, B.A. Univ. Gallic. *Price 2s.*
- La Suite du Menteur.** A Comedy by P. CORNEILLE. With Notes Philological and Historical by the same. *Price 2s.*
- La Jeune Sibérienne. Le Lépreux de la Cité D'Aoste.** Tales by COUNT XAVIER DE MAISTRE. By the same. *Price 2s.*
- Fredegonde et Brunehaut.** A Tragedy in Five Acts, by N. LEMERCIER. By GUSTAVE MASSON, B.A. *Price 2s.*
- Le Vieux Célibataire.** A Comedy, by COLLIN D'HARLEVILLE. With Notes, by the same. *Price 2s.*
- La Métromanie,** A Comedy, by PIRON, with Notes, by the same. *Price 2s.*
- Lascaris ou Les Grecs du XV^e Siècle, Nouvelle Historique.** par A. F. VILLEMMAIN. By the same. *Price 2s.*

IV. GERMAN.

- Die Karavane, von WILHELM HAUFF.** Edited with Notes by A. SCHLOTTMANN, Ph. D. 3s. 6d.
- Culturgeschichtliche novellen, von W. H. RIEHL.** Edited by H. J. WOLSTENHOLME, B.A. (Lond.). 4s. 6d.
- Der erste Kreuzzug (1095—1099) nach FRIEDRICH VON RAUMER.** THE FIRST CRUSADE. By W. WAGNER, Ph. D. *Price 2s.*
- Zopf und Schwert.** Lustspiel in fünf Aufzügen von KARL GUTZKOW. By H. J. WOLSTENHOLME, B.A. (Lond.). *Price 3s. 6d.*
- Uhland. Ernst, Herzog von Schwaben.** With Introduction and Notes. By the same Editor. *Price 3s. 6d.*
- Goethe's Knabenjahre. (1749—1759.) Goethe's Boyhood.** Arranged and Annotated by W. WAGNER, Ph. D. *Price 2s.*
- Goethe's Hermann and Dorothea.** Revised edition by J. W. CARTMELL. *Price 3s. 6d.*

London: Cambridge Warehouse, Ave Maria Lane.

- Hauff, Das Wirthshaus im Spessart.** By A. SCHLOTTMANN, Ph.D., late Assistant Master at Uppingham School. *Price 3s. 6d.*
- Der Oberhof.** A Tale of Westphalian Life, by KARL IMMERMANN. By WILHELM WAGNER, Ph.D. *Price 3s.*
- A Book of German Dactylic Poetry.** Arranged and Annotated by WILHELM WAGNER, Ph.D. *Price 3s.*
- A Book of Ballads on German History.** Arranged and Annotated by WILHELM WAGNER, Ph.D. *Price 2s.*
- Der Staat Friedrichs des Grossen.** By G. FREYTAG. With Notes. By WILHELM WAGNER, Ph.D. *Price 2s.*
- Das Jahr 1813 (THE YEAR 1813),** by F. KOHLRAUSCH. With English Notes by the same Editor. *Price 2s.*

V. ENGLISH.

- Theory and Practice of Teaching.** By the Rev. E. THRING, M.A., Head Master of Uppingham School. New edition. *4s. 6d.*
- John Amos Comenius, Bishop of the Moravians.** His Life and Educational Works, by S. S. LAURIE, A.M., F.R.S.E., Second Edition, Revised. *3s. 6d.*
- Outlines of the Philosophy of Aristotle.** Compiled by EDWIN WALLACE, M.A., LL.D. Third Edition Enlarged. *4s. 6d.*
- The Two Noble Kinsmen,** edited with Introduction and Notes by the Rev. Professor SKEAT, M.A. *Price 3s. 6d.*
- Bacon's History of the Reign of King Henry VII.** With Notes by the Rev. Professor LUMBY, D.D. *Price 3s.*
- Sir Thomas More's Utopia.** With Notes by the Rev. Professor LUMBY, D.D. *Price 3s. 6d.*
- More's History of King Richard III.** Edited with Notes, Glossary, Index of Names. By J. RAWSON LUMBY, D.D. *3s. 6d.*
- Locke on Education.** With Introduction and Notes by the Rev. R. H. QUICK, M.A. *Price 3s. 6d.*
- A Sketch of Ancient Philosophy from Thales to Cicero,** by JOSEPH B. MAYOR, M.A. *Price 3s. 6d.*
- Three Lectures on the Practice of Education.** Delivered under the direction of the Teachers' Training Syndicate. *Price 2s.*
- General aims of the Teacher, and Form Management.** Two Lectures delivered in the University of Cambridge in the Lent Term, 1883, by F. W. FARRAR, D.D. and R. B. POOLE, B.D. *Price 1s. 6d.*
- Milton's Tractate on Education.** A facsimile reprint from the Edition of 1673. Edited, with Introduction and Notes, by OSCAR BROWNING, M.A. *Price 2s.*

Other Volumes are in preparation.

London: C. J. CLAY AND SON,
CAMBRIDGE WAREHOUSE, AVE MARIA LANE.

Glasgow: 263, ARGYLE STREET.

Cambridge: DEIGHTON, BELL AND CO.

Leipzig: F. A. BROCKHAUS.

