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THE OEDIPUS TYRANNUS

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

R. C. JEBB.

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INTRODUCTION.

I.

Treatment of the legend before the time of the dramatists.

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

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

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

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

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

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

Μητέρα τ᾽ Οἰδίπόδαο ὦδον, καλὴν ᾿Επικάστην, ἦ μέγα ἔργον ἔρεξεν αἰδρείῃσι νόοιο γημαμένη ὃς ἐπὶ ὁ ὁ ὁ πατέρ' ἐξεναρίξας γῆμεν: αἴφαρ ὁ ἀνάπυστα θεοὶ βέσαν ἀνθρώπουσιν. ἀλλ' ὁ μὲν ἐν Θήβαι πολυηράτῳ ἄλγεα πάσχον Ἐκμείων ἦνασσε θεῶν ὀλοὰς διὰ βουλὰς ἐπὶ ἐγέρση ἀπὸ τοῦ βάπτεστα τοῦ κρατεροῖο, ἀψ αμένη βρόχον αἰπὺν ἀπὸ τοῦ τοϋ ἄλγεα κάλλιπ᾽ ὀπίσσω πολλὰ μάλ᾽, ὃσσα 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
§ 3. Lost poems of Hesiod may have touched on the story of Oedipus; but in his extant work there is only a passing reference to the war at Thebes (between Polyneices and Eteocles), in which heroes fell, 'fighting for the flocks of Oedipus.' Hesiod knows the Sphinx as the daughter of Echidna and as the pest of Thebes. 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 (ἐπη). According to this, the four children of Oedipus were not borne by Iocasta, but by a second wife, Euryganeia. Pausanias, who follows this account, does not know the author of the poem. It will be observed that this epic agrees with the Odyssey in not making Iocasta bear issue to Oedipus. It is by Attic writers, so far as we know, that she was first described as doing so. Poets or logographers who desired to preserve the favour of 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 Polyneices. 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 Οἰδίπουν) in the course of a digression (ἐν παρεκβάσει) which comprised also the madness of Heracles, as well as the story of Theseus and Ariadne. This was probably one of the sources used by the Attic dramatists. Another source, doubtless more fertile in detail, was the epic entitled the Thebaid (Θηβαῖς), 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᾽ ἑπταπύλῳ θρίβη... μαραμένους μῆλων ἐνεκ' Οἰδίπόδαο. The Sphinx: Theog. 326, ἡ δ' (Echidna) ἄρα Φίκ' ὀλοῖν τέκε, Κάδμειοις ὀλεθροῦν. The hill near Thebes on which the Sphinx sat was called Φίκεων ὄρος. References in lost Hesiodic poems: schol. on II. 23. 680.

2 Pind. Ol. 2. 35.
‘And straightforward, 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,—

εἴς οὔτερ ἐκτενεῖς Λᾶον μόριμος νόος
συναντόμενος, εὖ δ' Πυθῶνι χρησθέν
παλαίφατον τέλεσσεν.

ιδοῖσα δ' οὖς ἐπεφνέ οἱ σὺν ἀλλαλοφονίᾳ γένοι---

—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 it.

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

1 Pind. fr. 62 αἰνιγμα παρθένου | ἐξ ἀγριῶν γράθων: Pyth. 4. 263 τὰν
Οἰδιπόδα σοφίαν.
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II.

The legend as handled by the dramatists.

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

Aeschylus, Sophocles, and Euripides agree in a trait which does not belong to any extant version before theirs. Iocasta, not Euryganeia, is the mother of Eteocles and Polynieces, 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’ (τὰν ἁρπαξάνδραν 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 Erinnys bring it to pass.’
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Hence we see that the *Oedipus* of Aeschylus included the imprecation of Oedipus upon his sons. This was essential to the poet’s main purpose, which was to exhibit the continuous action of the Erinnys in the house. Similarly the *Laïus* 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᾽ ἀρτίφρων | ἐγένετο...γάμων (778) was not comparable with that in the play of Sophocles. It was probably much more abrupt, and due to some of those more mechanical devices which were ordinarily employed to bring about a ‘recognition’ on the stage. The *Oedipus* of Aeschylus, however brilliant, was only a link in a chain which derived its essential unity from ‘the mindful Erinnys.’

§ 3. The *Oedipus Tyrannus* of Sophocles was not part of a trilogy, but a work complete in itself. The proper climax of such a work was the discovery, considered in its immediate effects, not in its ulterior consequences. Here the constructive art of the dramatist would be successful in proportion as the discovery was naturally prepared, approached by a process of rising interest, and attended in the moment of 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'. It appears to have been sacred also to those other and more terrible goddesses who shared with these the epithet of πότιναί,—the Eumenides (ποτινάδες 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 τροχήλατον
σχιστῆς κελεύθου τρίοδον, ἔνθα συμβολὰς
τριῶν κελεύθων Ποτινάδων ἠμείβομεν².

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

But for Sophocles this local fitness did not exist. For him, the supernatural agency which dominates the drama is not that of the Furies, but of Apollo. He transfers the scene of the encounter from the 'three roads' at Potniae to the 'three roads' near Daulia in Phocis. The 'branching ways' of Potniae can no longer be traced. But in the Phocian pass a visitor can still feel how the aspect of nature is in unison with the deed of which Sophocles has made it the theatre. 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

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1 ἄλσος Δήμητρος καὶ Κόρης, 9. 8. 1.
2 Aesch. fr. τό (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 Laïus 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 Laïus, and so belonging to the class of slaves whom their masters usually treated with most confidence. He was employed in tending the flocks of Laïus 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 Laïus 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 Laïus, 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 Oïdipous (‘Swellfoot,’ as Shelley renders it). In v. 397 ò μηδὲν εἶδος Oïdipous suggests a play on oïda.
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: Éteocles, Polyneices, Antigone, Ismene. ‘Touches in the closing scene of the play forbid us to suppose that the poet imagines the daughters as much above the age of thirteen and twelve respectively. Oedipus has become thoroughly established as the great king, the first of men, to whose wisdom Thebans turn in every trouble.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

'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 (αἷα, τάδ' 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 Merope, 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 (ἐξω τῆς πραγματίκης).

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

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
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ever gave, we are told, was in this character. The Greek verse at which he stopped is on record: whose it was, we know not. 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 1718.

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, Introd. pp. xxviii ff.

TEXT.

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

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

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

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

When a word has been conjecturally supplied in order to fill up a lacuna in the text, it is marked thus—<ἀκρον>. 
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 \( \sim \), is the unit of measure, and is called ‘a time’ (Lat. mora): a long syllable, \( \overset{—}{—} \), has twice the value of a short; so that \( \overset{—}{—} \sim \) is a foot of ‘three times.’ The short syllable has the musical value of a quaver \( \overset{•}{•} \) or \( \frac{1}{8} \) note (i.e. eight of which make \( \overset{•}{•} \)). The long syllable has therefore the value of \( \overset{•}{•} \) or a \( \frac{1}{4} \) note.

§ 2. As in music \( \overset{•}{•} \) 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 \( \overset{—}{—} \sim \) we write \( \overset{—}{—} \).

§ 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
When a long syllable forms the arsis of a measure, it have the value of even more than three short syllables. When it becomes equivalent to four (\(\mathord{\frac{4}{3}}\), a \(\frac{1}{2}\) note), it is written thus, \(\mathord{\frac{4}{3}}\). When to five (\(\mathord{\frac{5}{3}}\), a \(\frac{1}{3}\) note), thus, \(\mathord{\frac{5}{3}}\).

§ 4. When the long syllable (written \(\mathord{\frac{4}{3}}\)) 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 \(\mathord{\frac{4}{3}}\) (trochee), \(\mathord{\frac{4}{3}}\) (iambus), or \(\mathord{\frac{4}{3}}\) (tribrach). So, when (written \(\mathord{\frac{5}{3}}\)) it has the value of four short, it can represent a whole foot in \(\mathord{\frac{4}{3}}\) (measure), viz. \(\mathord{\frac{4}{3}}\) (dactyl), \(\mathord{\frac{4}{3}}\) (anapaest), or \(\mathord{\frac{4}{3}}\) (spondee). And so \(\mathord{\frac{5}{3}}\) can replace any \(\mathord{\frac{5}{3}}\) measure, as \(\mathord{\frac{5}{3}}\), \(\mathord{\frac{5}{3}}\), \(\mathord{\frac{5}{3}}\) (paeons), \(\mathord{\frac{5}{3}}\), \(\mathord{\frac{5}{3}}\) (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 (\(\mathord{\frac{4}{3}}\) for \(\mathord{\frac{4}{3}}\)) this is denoted by \(\mathord{\frac{4}{3}}\). Conversely the sign \(\mathord{\frac{4}{3}}\) means that one long syllable is used, by 'contraction,' for two short ones.

§ 6. An 'irrational syllable' (\(\text{συλλαβὴ ἄλογος}\)) is one which has a metrical value to which its actual time-value does not properly entitle it. The most frequent case is when a long stands for a short in the thesis of a foot, which is then 'an irrational foot.' The irrational syllable is marked \(\mathord{\frac{4}{3}}\). Thus in the trochaic verse (O. T. 1524), \(\text{o πάρπ | ἀσ θὴ βηγης}\), the syllable \(\text{θὴ}\) is irrational, and \(\text{θῃ βη}\) is an irrational trochee. The converse use of an irrational short syllable instead of a long is much rarer, occurring chiefly where \(\mathord{\frac{4}{3}}\) is replaced by an apparent \(\mathord{\frac{4}{3}}\) (written \(\mathord{\frac{4}{3}}\)), or \(\mathord{\frac{4}{3}}\) by an apparent \(\mathord{\frac{4}{3}}\) (written \(\mathord{\frac{4}{3}}\)). In a metrical scheme \(\mathord{\frac{4}{3}}\) 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 \(\mathord{\frac{4}{3}}\). The true dactyl \(\mathord{\frac{4}{3}}\) = \(\mathord{\frac{4}{3}}\): the cyclic = \(\mathord{\frac{4}{3}}\): i.e. the long syllable loses \(\frac{1}{4}\) of its value, and the first short loses \(\frac{1}{2}\), so that we have \(\frac{1}{4} + \frac{1}{6} + \frac{1}{8} = \frac{3}{8}\). So the cyclic anapaest, \(\mathord{\frac{4}{3}}\), 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 (\(\text{ἀνάκρουσις}\), 'upward beat'). It can never be longer than the thesis of the measure, and is seldom less. Thus, before \(\mathord{\frac{4}{3}}\), the anacrusis would properly be \(\mathord{\frac{4}{3}}\) (for which an irrational
METRICAL ANALYSIS.

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 στόλος which form the anacrusis. This means that they have not the full value of - - or two ½ notes ( ), but only of two ⅓ 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 νῦν δ᾽ ἐπὶ κεκλημένα - is incomplete. The lacking syllables - - are represented by a pause. The signs for the pause, according to its length, are as follows :—

A pause equal to - is denoted by , musically | for

II. Rhythm. § 11. Metre having supplied feet determined by quantity, Rhythm combines these into groups or 'sentences' determined by ictus. Thus in verse 131, ὦ Διὸς ἀδυνατές φάτη, τίς ποτὲ τὰς πολυχρύσου, there are two rhythmical sentences. The first owes its rhythmical unity to the chief ictus on ω, the second to the chief ictus on τίς. Such a rhythmical κῶλον 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' (κῶλα) accurately correspond with each other.

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

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*.

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I. Parodos, vv. 151—215.

**FIRST STROPHÉ.**

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

```
I. 1. ω δίωσ | αδυνεπ | εσ φατι || τις ποτε | τας πολυ | χρυσου ||
    _  _  _  _  _  _  _  _  _    _  _  _  _  _  _  _  _  _

2. πυ : θωνος | αγλα | ας εβ | ας _ _ ||
    _  _  _  _  _  _  _  _  _    _  _  _  _  _  _  _  _  _

3. θηβας | εκτεταμ | αι φοβερ | αν φρενα | δειματ | παλλων ||
    _  _  _  _  _  _  _  _  _    _  _  _  _  _  _  _  _  _

4. i : ηε | δαλιε | παι | αν _ _ ]
    _  _  _  _  _  _  _  _  _    _  _  _  _  _  _  _  _  _
```

```
II. 1. αμφι σοι | αζομεν | οσ τι μοι | η νεον | η περι | τελλομεν | αισ ωρ | αισ παλν ||
    _  _  _  _  _  _  _  _  _    _  _  _  _  _  _  _  _  _

2. εξανυς | εις χρους | ειπε μοι | ω χρυσε || ασ τεκνον | ελπιδος | αμβροτε | φαμα]]
    _  _  _  _  _  _  _  _  _    _  _  _  _  _  _  _  _  _
```

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 πυ show that it is the anacrusis: see § 8. 

The sign ↓ means that the long syllable here has the time-value of — or a ¾ note, so that θωνος = a dactyl, ——: see § 2. 

This verse forms a rhythmical sentence of 3 dactyls, a dactylic triody. It is known as a 'Doric sentence,' because characteristic of Doric melodies: Pind. Ὅλ. 8. 27 κίονα | δαυμονί | αν Λ: ib. 

40 εἰς δ’ ἐσόφρ | ουσέ θο | ἀσαυ ||. The sign Λ marks a pause equal to ——: see § 10. 

Verse 3. = shows that ας represents, by contraction, ——. 
Verse 4. maze has the time-value of a whole dactyl ———, or ¾ note: this is therefore a case of syncope, see § 4. When syncope occurs thus in the penultimate measure of a rhythmical sentence or of a verse, it imparts to it a melancholy cadence: and such is called a 'falling' sentence or verse. 

Now count the sentences marked off by ||. In v. 1, we have 2 sentences of 3 feet each; 3, 3. In v. 2 one sentence of 4 feet; 4. In v. 3, the same as in v. 1. In v. 4, the same as in v. 2. The series thus is 3 3 4 3 3 4. This determines the form of the entire 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, ας παλυ, is a true dactyl (not a 'cyclic,' see § 7); it is not contracted into ——; and it closes a rhythmical sentence. Now, when this happens, it is a rule that the immediately preceding foot should be also an uncontracted dactyl. Why do not ας ωρ, as ατ, break this rule? Because, in singing, two ¾ notes, ♬, instead of one ½ note, ♬, were given to the syllable ωρ, and likewise to ατ. This is expressed by writing ωρ, and not merely ωρ.

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

**SECOND STROPEHE.**

I. 1. ω : ποποι αν | αρθμ @ | γαρ Φερ | ω Λ: || 

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

3. στολος : ουδ ειν | φροντιδος | εγχ | ος Λ: ||
II. First Period: 3 verses. The metrical basis of the rhythm is the choree (or ‘trochee,’ —), for which the cyclic dactyl (—~), see § 7) and tribrach (~~~) 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 (~ —), when in logaoedic, as 3 to 2 (2). 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: .4.4.33.33.4.4. As the groups are repeated in reversed order (unlike the 1st period of Strophe I.), the period is called a palinodic-antithetic period.

THIRD STROPEHE.

I. 1. αρ : εα τε | τον | μαλερον | ος || νυν α | χαλκος | ασπιδ | ων Λ ||

2. φλεγ : ει με | περιβο | ατοσ | αντι | ας | ων Λ ||

3. παλ : ισουτ | ου δραμ | ημα | νωτισ | αι πατρ | ας Λ ||

4. επ : ουρον | ειτ | εσ μεγ | αν || θαλαμον | αμφι | τριτ | ας Λ ||

1 The name λογαοδικός, ‘prose-verse,’ meant simply that, owing to the apparently lawless interchange of measures (~—, —~—, —>, for —~) 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.
METRICAL ANALYSIS. XXV


II. Second Period: 4 verses. Metre, choreic. Series: 44.44.44.6 (6=ἐπῳδικόν). 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. τίς: οντιν | α | θεσπιεπ | εια || δελφις | ειπε | πετρ | α Λ ||

II. 1. ωρ: α νω α | ελλαδ | ων Λ ||

FIRST STROPHE.

II. 1. ενοπλ: οs γαρ επ | αυτον επ | ενθρωσκ | ει Λ ||

II. 1. ἐνοπλ: οs γαρ επ | αυτον επ | ενθρωσκ | ει Λ ||

II. 1. ἐνοπλ: οs γαρ επ | αυτον επ | ενθρωσκ | ει Λ ||

II. 1. ενοπλ: οs γαρ επ | αυτον επ | ενθρωσκ | ει Λ ||

II. 1. ενοπλ: οs γαρ επ | αυτον επ | ενθρωσκ | ει Λ ||

II. 1. ενοπλ: οs γαρ επ | αυτον επ | ενθρωσκ | ει Λ ||

II. 1. ενοπλ: οs γαρ επ | αυτον επ | ενθρωσκ | ει Λ ||

II. 1. ενοπλ: οs γαρ επ | αυτον επ | ενθρωσκ | ει Λ ||

II. 1. ενοπλ: οs γαρ επ | αυτον επ | ενθρωσκ | ει Λ ||

II. 1. ενοπλ: οs γαρ επ | αυτον επ | ενθρωσκ | ει Λ ||

II. 1. ενοπλ: οs γαρ επ | αυτον επ | ενθρωσκ | ει Λ ||

II. 1. ενοπλ: οs γαρ επ | αυτον επ | ενθρωσκ | ει Λ ||

II. 1. ενοπλ: οs γαρ επ | αυτον επ | ενθρωσκ | ει Λ ||
METRICAL ANALYSIS.

II. Second Period: 3 verses. Rhythm, the same. In v. 2, ω written over γενέτ (see § 9) means that the time-value of the two syllables was here 7/6: i.e. os γενέτ was not a true cyclic dactyl, but = 7/6. In the antistrophe the corresponding νοσφίς is – for –. Series: 3.3.3. A repeated stichic period.

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

SECOND STROPE.

I. δεινα μεν ουν | δεινα ταρασω || ei σοφος οι | ωνοθετα ||

II. πετομ : αιδ ελπισιν | ουτ ενθαδορ || ουν ουτ οπιο | ω \[ \wedge \] ||

III. First Kommos, vv. 649—697.

I. πιθ : ov θελ | ησ | as φρον | ησ || as ταν | αξ | λισσομ | ai \[ \wedge \] ||

II. τον : ouτε | πριν | νητι | oun || νυν τ ev | ορκ || \[ ουν \[ \wedge \] \] ||
METRICAL ANALYSIS.

I. First Period: 1 verse, choreic. Form of period: .4.4. A stichic period.

II. Second Period: 1 verse, choreic. The rhythmical sentence of 2 feet || νυν τ ευ όρκ || which has nothing to correspond with it, and stands between the other 2 sentences, is a μεσῳδός or interlude. Series: .4.2.4. A stichic mesodic period consisting of 1 verse.

III. Third Period: 2 verses, each containing 2 dochmiac sentences; i.e. sentences in which are interchanged measures of unequal length: viz. the bacchius —— or —— (with anacrusis), and shortened choree, —. Dochmius = ποῦς δόχμιος, '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 pæon, here in its primary form, the 'amphimacer' or 'cretic', ——, combined with another measure of the same time-value (½), 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. eide: μοι ξυν | ei | η φερ | οντι | μοιρα | ταν ευ | σεπτον | αγνει | αν λογ | ων Α ||

II. ι. εργ: ουν τε | παντων | οι προ | κεντ | αι Α ||

2. υψ: ιποδε | ουρανι | αν Α ||

3. δι: αιθερα | τεκνωθ | εντε | ουν ο | λυμπ | ος Α ||

III. πα: τηρμονος | ουδε | νιν θνα | τα φυσις | ανερ | ων Α ||

2. ε: τικτεν | ουδε | μαν ποτε | λαθ | α κατα | κοιμ | ασ | ει Α ||

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


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. ειδε | τις υπερ | οπτα | χερσων ||

2. η λογ | ω πορ | ενετ | αι Α ||

3. δικ : ας αφοβ | ητος | ου | δε Α ||

4. δαιμον | ουν εδ | η σεβ | ουν Α ||

5. κακ : α νυ ελ | οιτο | μοιρ | α Α ||

6. δυσποτμ | ου χαρ | ιν χλιδ | ας Α ||
I. **First Period**: 3 groups of 2 verses each. Rhythm, logaoedic. Series: 4.4.4.4.4.4. A repeated palinodic period.

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

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

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

1 υπόρχημα, '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. first period: 3 verses. Rhythm, logaeodic. If in the first sentence of v. 3 we adopt for the antistrophe Arndt’s conjecture, ἢ σὲ γὲ εὐνάτειρά τις, then verses 1 and 3 have each 2 sentences of 4 feet, and verse 2 has 1 of 6 feet; i.e. 4 4 6 4 4. A palinodic period, with mesode. If, on the other hand, we should hold that ἢ σὲ γέ τις θυγάτηρ represents the true metre (being corrupted from ἢ σὲ γ’ ἐφύσε πατὴρ), and that οὐκ ἔσῃ τὰν αὔριον should be amended to τὰν ἐπιοὺσαν ἔσῃ, the rhythmical correspondence of sentences would be different. The rhythmical division of verses 2 and 3 would then be:

and v. 3 would be an epode, the form being: 4 4 4 4 4 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 ὡς ἐπὶ ἦρα φέροντα). Series: 4 4 4 3 4 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).

Rhythm, logaoedic. Verse 1 contains 1 sentence of 4 feet: v. 2, 2 of 4 feet each; v. 3, 1 of 4 feet; to which answer respectively vv. 7, 8, 9. Verses 4, 5, 6 also contain each 1 sentence of 4 feet, v. 4 answering to v. 6, and v. 5 forming a mesode. The series .4.4.4., 4.4.4., 4.4.4. 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. ta : νυν δ ακ | ou | εν τıs | αθλι | ωτερ | os \ L ||

2. tis : ατ | αις | αγρι | αις τıs | en πον | ois \ L ||

3. ειν | οικος | αλλαγ | a βι | ou \ L ||

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: .44.6 (6=έπ.). A stichic period, with postlude.

VII. Second Kommos, vv. 1297–1368.

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

FIRST STROPHE
(forming a single period).

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

SECOND STROPH E.

I. 1. α : πολλῶν τειδ. | ην α || πολλῶν φιλ | οι Λ ||
2. ο : κακα, κακα τει | ων ημ || α ταδ εμα παθ | ε α Λ []
3. ε : παισε δ | αυτο | χειρ νυν | ουτις || αλλ εγ | ω | τλαιμ | ων Λ []

II. 1. τι : γαρ εδει μ ορ | αν Λ ||
2. οτ : φι γ ορ | ωντι | μηδεν | ην ιδ | ειν γλυκ | ν Λ ||
3. ην : τανθ 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 []

V. 1. απ : αγετ εκ τοπ | οιν 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 | οις Λ ||
4. εχθρ : οτατον βροτ | ων Λ []

[Here follow two iambic trimeters.]

1. First Period: 2 verses. Rhythm, dochmiac. In verse 1 of the antistrophe we have ἄγριας: observe that if we read ἀπ’ ἄγριας, 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. φόνου, 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. χορεύειν, Stas. II. Str. II. Per. III. v. 4. Metre would admit ἐλαβεζ μ or ἐλαβζεν, but not, of course, ἐλυσζ μ or ἐλυσζεν.
METRICAL ANALYSIS.

Each verse has 2 dochmiac sentences, i.e. 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 (=προφδικό.) 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 1. The chorees, in logaoedic rhythm, express the lively sense of personal suffering (ἀνάριθμα γὰρ φέρω | πῆματα). Per. II. DactyIs, 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:  

\[ \text{See the musical rendering of this, Appendix, Note I, § 10, p. 284, large edition.} \]  

So, again, in the profoundly sorrowful conclusion drawn from the instance of Oedipus, \( \text{o}u \delta \mid \text{ev} \ \mu \alpha \kappa \alpha \rho \mid i \zeta \mid \omega \ \Lambda \ || \). 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
Αθηναίος 456 Β introduces his quotation of the riddle thus: Καὶ τὸ τῆς Σφιγγὸς δὲ αἴνιγμα Ἀσκληπιάδης ἐν τοῖς Τραγῳδούμενοι τοιούτων εἶναι φησίν. Ασκληπιάδης of Tragilus in Thrace, a pupil of Isocrates, wrote (circ. 340 B.C.) a work called Τραγῳδούμενα (‘Subjects of Tragedy’) in six books, dealing with the legendary material used by the tragic poets, and their methods of treatment. The Αἴνιγμα, in this form, is thus carried back to at least the earlier part of the fourth century B.C.

ΛΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

Κλῦθι καὶ οὐκ ἐθέλουσα, κακόπτερε Μοῦσα θανόντων,
φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.
ἀνθρωπὸν κατέλεξας, ὃς ἡνίκα γαῖαν ἐφέρπει,
πρῶτον ἔφυ τετράπους νήπιος ἐκ λαγόνων
γηραλέος δὲ πέλων τρίτατον πόδα βάκτρον ἐρείδει,
αὐχένα φορτίζων, γῇραϊ καμπτόμενος.
The ἱκέται in the opening scene (like the προπομποὶ 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. Ιο τέταρτος υποκριτής του παραφθέγξπτο. The distribution of the parts among the three actors would be as follows:

OEDIPUS, πρωταγωνιστής.

IOCASTA,
Priest of Zeus,
MESSANGER from the house (ἐξάγγελος),
SERVANT OF LAIUS,

CREON,
TEIRESIAS,
MESSANGER from Corinth (ἄγγελος),

ΔΕΥΤΕΡΑΓΩΝΙΣΤΗΣ.
ΤΡΙΤΑΓΩΝΙΣΤΗΣ.
Structure of the Play.

1. πρόλογος, verses I—I150.
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 τραγῳδίας τὸ πρὸ χοροῦ παρόδου, 'all that part of a tragedy which precedes the parodos' (or 'entrance' of the Chorus into the orchestra).

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

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

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

5. ἔξοδος = μέρος ὅλον τράγῳδιας μεθ᾽ ὧν ἔστι χοροῦ μέλος, 'all that part of a tragedy after which there is no song of the Chorus.'

Verses 649—6097 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 θρῆνος 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.
[Scene:—Before the palace of Oedipus at Thebes. In front of the large central doors (βασίλειος 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 (μάκρα),—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.]

**OEDIPUS.**

Ὦ ΤΕΚΝΑ, Κάδμου τοῦ πάλαι νέα τροφῆ, τίνας ποθ᾽ ἕδρας τάσδε μοι θοάζετε

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

1 νέα, last-born (not ‘young,’ for τέκνα includes the old men, v. 17), added for contrast with τοῦ πάλαι. Oedipus,—who believes himself a Corinthian (774)—marks his respect for the ancient glories of the Theban house to whose throne he has been called: see esp. 258 ff. τροφῆ = θρέμματα (abstract for concrete): Eur. Cycl. 189 ἀρνῶν τροφαὶ = ἄρνες ἐκτεθραμμέναι. Cadmus, as guardian genius of Thebes, is still τροφεύς of all who are reared in the δῶμα Καδμείου (v. 29).

2 ἕδρα. The word ἕδρα = 'posture,' here, as usu., sitting: when kneeling is meant, some qualification is added, as Eur. Ph. 293 γονυπετεῖς ἕδρας προσπίτνω σ’, ‘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 θακεῖ: Aesch. Ειμ. 40 (Orestes a suppliant in the...
ικτηρίοις κλάδοισιν ἐξεστεμμένοι;
πόλις δ᾽ ὁμοῦ μὲν θυμιαμάτων γέμει,
ὅμοι δὲ παῖανων τε καὶ στεναγμάτων·
ἀγώ δικαίων μη παρ᾽ ἀγγέλοιν, τέκνα,
ἀλλων ἀκούειν αὐτὸς ὤδ᾽ ἐλῆλυθα,
ὄ πασι κλεινὸς Οἰδίπουσ καλούμενος.
ἀλλ᾽, ὃ γεραιέ, φράζ᾽, ἐπεὶ πρέπουν ἐφος
πρὸ τῶν ἰσπίοισ φωνεῖν, τινὶ ἄρτοις καθέστατε,
11 στέρξαντες, 'having formed a desire': the aor. part., as Ai. 212 ἐπεὶ se | στέρξας ἀνέχει ('is constant to the love which he hath formed for thee') and El. 1100 καὶ τί βουληθείς πάρει; Cr. O. C. 1093 καὶ τὸν ἀγρευτάν Ἀπόλλω | καὶ κασιγνήταν... | στέργω διπλάς ἀρωγάς μολεν, 'I desire': where, in such an invocation (ὡ...Ζεῦ...πόρους, 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 η στέρξαντες ὡς θέλοντος ἄν κ.τ.λ., i.e. are ye come...in contentment, as believing that, &c.? But (a) it appears hardly consonant with the kingly courtesy of this opening speech for Oedipus to assume that their belief in his good-will would reconcile them to their present miseries. (b) We seem to require some direct and express intimation of the king's willingness to help. (c) The rhythm seems to favour the question at στέρξαντες.—

στέξαντες, explained as 'having endured,' may be rejected as a form unknown to Attic, and as giving no suitable sense. ὡς θέλοντος ἄν (to be connected with φράζε) implies the apodosis of a conditional sentence. Grammatically, this might be either (a) εἰ δυναίμην, θέλομι ἄν, or (b) εἰ ἠδυνάμην, ἥθελον ἄν: here, the sense fixes it to (a). ὡς, thus added to the gen. absol., expresses the supposition on which the agent acts. Cr. Xen. Mem. 2. 6. 32 ὡς οὐ προσοσαντος (ἐμοὶ) τὰς ἵερας,...δίδασκε: Id. Anab. 1. 3. 6 ὡς ἐμοὶ ἴοντος ἐφη ἂν καλύμεις, οὐτωτῷ γνώμην ἔχετε: O. T. 145, 241: O. C. 1651: Ant. 1179: El. 316: Tr. 394: Ai. 281, 904: Med. 1511.

13 μη ὡς κατοικτείρων. An infinitive or participle which for any reason would regularly take μη, usually takes μη ὡς, if the principal verb of the sentence is negative. Here δυσάλγητος = οὐκ εὐάλγητος: Dem. F. L. § 123 (πόλεις) χαλεπαί λαβέων...μη ὡς χρόνω καὶ πολιορκίᾳ (sc. ἀραβώτῳ), where χαλεπαί = οὐ βαδιαί. μη ὡς κατοικτείρων is a participial protasis, = εἰ μη κατοικτείρων.

14 ἀλλα, '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 βομβοῖσι τοῖς σοῖς. The altars of the προστατηρίου θεοῖ in front
πτέσθαι σθένοντες, οἱ δὲ σὺν γῆρα βαρεῖς, 
ιερῆς, ἐγὼ μὲν Ζηνός, οίδε τ’ ὑθέων 
λεκτοῖς τὸ δ’ ἄλλο φύλον ἐξεστεμένον 
ἀγοραίσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς 
nαοῖς, ἐπ’ Ἰσμηνοῦ τε μαντεία σποδῷ.

of the palace, including that of 
Apollo Αύκειος (919). οὐδέτερο...
σθένοντες, 'too tender for far flights.' 
So Andromache to her child—νεοσ-
ςοῖς ὥσεi πτέρυγας εἰσιπτινών ἔμας 
Ευρ. Τρο. 746. The proper Attic 
form of the aor. of πέτομαι was 
ἐπτόμην, which alone was used in 
prose and Comedy, though forms 
ἐπτάμην sometimes occur in 
Tragedy.

17 σὺν γῆρα βαρεῖς = βαρεῖς ὡς 
γῆρα συνόντες. Ο. Κ. 1663 σὺν 
νόσοις | ἀλγεινός : Κ. τοι ἐν γήρᾳ 
βαρύς: Verg. Aen. 6. 359 madida 
cum veste gravatum ; id. 4. 414 vali-
dam cum robore quercum ; id. 5. 179 
madidaque fūs en veste Menedes.

18 ἐγὼ μὲν. The answering 
clause, οἱ δὲ ἄλλων θεών, must be 
supplied mentally. It is slightly 
different when μὲν, used alone, 
emphasizes the personal pronoun, 
as in ἐγὼ μὲν οὐκ ὁδη Χεν. Σφ. 
1. 4. 12. ἡθέων, unmarried youths: 
Π. 18. 593 ἡθεοὶ καὶ παρθένοι: 
Ευρ. Ρή. 944 Αίμονος ... γάμοι | 
σφαγάς ἀπείρους’ οὐ γὰρ ἐστὶν 
ἡθεος.

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

20 ἀγοραίσι, local dative; cp. 
1266, 1451: El. 174 ἐτὶ μέγασ ὑπ-
ραυνῶν Ζεὺς: ib. 244 ὡμ θανῶν γὰ 
tε καὶ οὐδέν ὡν (‘buried and ex-
tinct’): ib. 313 νῦν δ’ ἀγροῦσι τυγ-
χανεί. So in prose of τοιοῦ, as 
Ἀθηνᾶ, Ἡθηνῆ: Οὐλυμπίακαι 
Δελφῶς, 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 ή κάτω πόλις. The name 
Καδμεία was given especially to 
the S. eminence of the upper 
town, the acropolis. (1) One of the ἀγο-
ραίαν meant here was on a hill to the 
N. of the acropolis, and was the ἀγοραὶ 
Καδμείας. (2) The other 
was in the lower town. It was a 
Thessalian custom to have two ἀγο-
ραίαν,—one, ἐλευθέρα, from which 
everything βάναυσον was excluded.

πρὸς τε Παλλάδος ναοῖς. Not 
‘both at the two temples,’ &c., 
as if this explained ἀγοραίσι, but 
‘and,’ &c., for the ἀγοραία, ἡθέων 
would have their own altars of the ἀγο-
ραίαν θεοί, as of Artemis (161). 
One of the διπλοὶ ναοῖ may be that 
of Παλλᾶς Ὅγκα, near the Ὅγκαία 
πύλη on the W. side of Thbes 
(πύλας | Ὄγκα Παλλᾶς Ὅγκα Παλλᾶς 161. ποι), 
whose statue and altar ἐν ὑπαίθρῳ 
Paus. mentions. The other 
temple may be that of Athene 
Καδμεία or of Athene Ἰσμηνία—both 
mentioned by the schol., but not 
by Paus. It was enough for Soph. 
that his Athenian hearers would 
think of the Erechtheum and the 
Parthenon—the shrines of the 
Polias and the Parthenos—above 
them on the acropolis.

21 ἐπ’ Ἰσμ. μ. σποδῶ, ‘where 
Ismenus gives answer by fire.’ 
‘The oracular ashes of Ismenus’ 
= the altar in the temple of Apollo 
Ἰσμῆνιος, where divination by burnt 
offerings was practised. Cp. Her.
πόλις γάρ, ὡστερ καύτος εἰσορᾶς, ἀγαν ἴδη σαλεύει κανάκουφισαι κάρα βυθῶν ἐτ' οὔχ οἴα τε φοινίου σάλου, 
θηνοσα μὲν κάλυξιν ἐγκάρποις χθονός, 
θῆνοσα δ' ἀγέλαις βουνόμοις τόκοισι τε ἄγονοις γυναικῶν' ἐν δ' ὁ πυρφόρος θεὸς

8. 134 (the envoy of Mardonius in the winter of 480–79) τῷ Ἰσμηνίῳ ἀπόκτειναι δὲ τοῖς Πελασγοῖς τούς σφετέρους παιδίας τε καὶ γυναῖκας οὔτε γῆ καρπῶν ἐφερε οὔτε γυναίκες τε καὶ ποῦμαι ὄμωις ἑττοκων καὶ πρὸ τοῦ κάλυξιν ἐγκάρποις. The datives mark the points or parts in which the land φθίνει. κάλυξ ἐγκάρποις 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 (of κριθη and πυρός) πρὸν ἀν προαιρεσθεῖς (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 νεμομένων: but ἀκτὴ βοῶνος (proparoxyt.), a shore on which oxen are pastured, Ar. 181... Cp. 770 ἀργῶν χήλῶν. The epithet marks that the blight on the flocks is closely connected with that on the pastures.

27 ἐν δ', ἀντὶ, 'and withal'; so 183, Tr. 206, Αἰ. 675. Not in 'tmesis' with σκήψας, though Soph. has such tmesis elsewhere, Αἰν. 420 ἐν δ' ἐμεστώθη: ib. 1274 ἐν δ' ἐσεισμοῖς: El. 713 ἐν δὲ πᾶσ ἐμεστώθη δρόμος. For the simple σκήψας, cp. Ἀγ. 308 εἶτ' ἐσκηψεν, 'then it swooped.' So Aesch. Pers. 715 λοιμοῦ τις ἠλθε σκηπτός. ὁ πυρφόρος θεὸς, 'the flaming god,' the bringer of the plague which spreads and rages like...
with a reference to fever, πυρετός. So Hippocr. 4. 140 ὁκόσοι 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 ὅρως δ᾽, 791 γένος δ᾽, 1184 ἔνοι σ᾽ τ᾽, 1224 ὅσον δ᾽: El. 1017 καλῶς δ᾽: Ant. 1031 τὸ μανθᾶνειν δ᾽: Ar. Av. 1716 θυμιαμάτως δ᾽. Besides δ᾽ and τ᾽, the only certain example is ταῦτ᾽, 332.

30 πλουτίζεται with allusion to Πλοῦτων, as Hades was called by an euphemism, ὅτι ἐκ τῆς κάτωθεν ἀνίεται ὁ πλοῦτος (crops and metals), as Plato says, Crat. 403 A. Cp. Lucian Timon 21 (Πλοῦτος speaks), ὁ Πλοῦτων (Hades) ἀποστέλλει με μανθᾶνειν καὶ μεγαλόδωρος καὶ αὐτὸς ὅπως ἀνίεται γοῦν καὶ τῷ ὀνόματι.

31 οὐκ ἵσομαινον σ᾽, governed by κρίνοντες in 34. But the poet began the sentence as if he were going to write, instead of ἵσομαινον σ᾽ ἐφέστιοι, a verb like ἰκετεύομεν: hence ἵσομαινον instead of ἱκετεύομεν. It is needless to take ἵσομαινον as governed by ἐξόμεσθ᾽ ἐφέστιοι in the sense of ἰκετεύομεν,—like φθορά called ἰκετεύομεν. The gloss Ar. 488.

El. 123—5). Musgr.’s ἰσομαινον would mean (not ‘deeming equal,’ but) ‘making ourselves equal,’ like ἀντισουμένον Thuc. 3. 11. For the pass. cp. 581 ἰσομαινον.

34 δαιμόνων ἡμών, ‘when mortals have to do with more than man,’—dealings (of men) with immortals, as opposed to the ordinary chances of life (ἐμπιστοφοράς βλοῦ). Such ἡμών were the visit of the Sphinx (130) and of the πυρφόρος θεός (27). Cp. 960 νόσου ἡμῶν, Τρ. 8.45 οὐλίαισι συναλλαγαί, ‘in fatal converse.’ The common prose sense of ἡμών 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...δασμόν, ‘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. Τρ. 653 ‘Ἀρης...ἐξέλυσεν ἐπιτον αμέραν, ’has burst the bondage of the troublous day.’ Eur. Ph. 695 πολύν σών μόχθον ἐκλύει παρὼν, ‘his presence dispenses with (solves the need for) the toil of thy feet.’

36 σκληρᾶς, ‘hard,’ stubborn, interpolations was practised. Cp. ιτερ.
καὶ ταῦθ’ υφ’ ἡμῶν οὐδὲν ἐξειδὼς πλέον
οὐδ’ ἐκδιδαχθεῖσι, ἀλλὰ προσθήκῃ θεοῦ
λέγει νομίζει θ’ ἡμῖν ὤρθωσαι βίον
νῦν τ’, ὥς κράτιστον πᾶσιν Οἰδίπου κάρα,
ικετεύομεν σε πάντες οἴδε πρόστροποι
ἀλκήν τιν εὑρείν ἡμίν, εἴτε τοι τινι
ϕήμην ἀκούσας εἴτ’ ἀπ’ ἀνδρὸς οἴσθα ποι’
ός τοῖσιν ἐμπείροισι καὶ τᾶς ξυμφορᾶς.
ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων.

37 καὶ ταῦθ’, 'and that too':
Ant. 322 (ἐποίησας τὸ ἐργον) καὶ
tau' ἐπ’ ἀγνοφ’ γε τὴν ψυχὴν
προδοσίν. οὐδὲν πλέον, 'nothing
that could advantage thee,' nothing
more than anyone else knew. Plat.
Symp. 217 C οὐδὲν γάρ μοι πλέον
ἡν’, it did not help me.

38 προσθήκῃ θεού, 'by a god’s
aid.' [Dem.] In Aristog. I § 24
ἡ εὐταξία τῇ τῶν νόμων προσθήκῃ
tῶν ἀδικυμένων, 'discipline,
with the support of the laws,
prevails against villainy.' Thuc. 6.
80 τοῖσιν εἰσιν ἀνδρὸς ποιήσῃς,
προσθηκεῖ, 'taking the side of': so O. C.
1332 τὸ σοῦ προσθήκῃ. The word
is appropriate, since the achieve-
ment of Oed. is viewed as essenti-
ally a triumph of human wit: a
divine agency prompted him, but
remained in the background.

40 πάσιν, ethical dat. masc.
(cp. on 8), 'in the eyes of all men.'
Tr. 1071 πολλοῖσιν οἰκτρόν: Ar.
Kant. 84 οἴησα, | ἀγαθὸς ποιήσῃς
καὶ ποθεῖνος τοῖσιν ψυχαίν, 'regretted
by his friends.'

42 εἴτε οἰδίπος ἄλκην, ἀκούσας
ϕήμην θεῶν του (by having heard a
voice from some god), εἴτε οἰδίπος
ἄλκην ἀπ’ ἀνδρὸς ποι’ (help obtain-
able from a man, haply). Not,
'knowest from a man' (as thy in-
formant): this would be παρὰ or
πρὸς ἀνδρὸς. So in Od. 6. 12 θεῶν
Εὐλογοῦν τῶν ἐπεκρατεῖε ἢ τις the
learned wisdom from (the lips of)
gods.' ποι’ is the reading of most
of the mss.: τοι, found in two
mss., is adopted by some editors.

43 φήμην, any message (as in
a dream, φήμη ὀνείρου, Her. 1. 43),
any rumour, or speech casually
heard, which might be taken as a
hint from the god. Od. 20. 98
Ὡς πάτερ... | ϕήμην τίς μοι φάσ-
θω... (Odisseus prays), 'Let some
one, I pray, show me a word 07
omen.' Then a woman, grinding
corn within, is heard speaking of
the suitors, 'may they now sup
their last': χαίρεν δὲ κληδόνι
δίος ὁδυσσεύς, 'rejoiced in the sign
of the voice.' ὀμήφή was esp. the
voice of an oracle; κληδόνων com-
prised inarticulate sounds (κλ.
δυσκρίτωσ, Aesch. P. V. 486).

44—45 ως τοίσιν... βουλευμά-
tων. I take these two verses with
the whole context from v. 35, and
not merely as a comment on the
immediately preceding words εἴτ’
ἀπ’ ἀνδρὸς οἰσθά ποι’ Oedipus has
had practical experience (ἐμπειρία)
of great troubles; when the Sphinx
came, his wisdom stood the trial.
Men who have become thus ἔμ-
πειροι are apt to be also (καὶ) pru-
dent in regard to the future. Past
facts enlighten the counsels which
they offer on things still uncertain;
and we observe that the issues of
the better than
we believe, then, that he who saved
us from the Sphinx can tell us how
to escape from the plague. 

47 'Id, εὐλαβήθηθ', ‘On, guard
thy fame,’—as the next clause ex-

plains. 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 πίνε καὶ ἄλλα παρέξ μεμνώ-
μεθα, and twice in Plato. Eustas-
thius, followed by Herm. and
others, cites the word here as μεμ-

νώμεθα (opt.), a possible but un-
exampled form for μεμνήμεθα. The
personal appeal, too, here requires
the subjunct., not optat.: cp. O.C.
174 μὴ δητ᾽ ἀδικηθῶ, Ἡρ. 802 μηδ᾽
avτοῦ θάνω.

50 στάντες τ᾽ κ.τ.λ. For partic.
with μεμνήμαι cp. Xen. Cyr. 3. 1.
31 εἰμέμνητο, γὰρ εἰπών: Pind. N.
11. 15 θνατὰ μεμνάσθω περιστέλ-
λων μέλη: for τε...καὶ, Ant. 1112
περιστέλλων μὲν μέλη.
ἀλλ᾽ ἀσφαλεία τήν ἀνόρθωσον πόλιν.

ὁρυθὶ γὰρ καὶ τὴν τῶν ἄσχη τύχην

παρέσχες ημῖν, καὶ τανῦν ὅσον γενοῦ.

όσ εἰπερ ἄρξεις τῆς τῆς γῆς, ὦ στήρ κρατεῖς,

ζην ἀνδράσιν κάλλιον ἡ κενῆς κρατεῖν

όσ οὐδέν ἐστιν οὔτε πύργος οὔτε νᾶς κενὸς ἀνδρῶν μὴ ξυνοικοῦντων ἐσω.

51 ἀσφαλεία, 'in steadfastness':

a dat. of manner, equivalent to ἀσφαλῶς in the proleptic sense of ὀς ἄσφαλὴ εἶναι. Thuc. 3. 82 ἀσφαλεία δὲ τὸ ἐπιβουλεύσασθαι (where ἀσφαλεία is a false reading), to form designs in security, opp. to τὸ ἐμπλήκτως ὀξύ, fickle impetuosity. The primary notion of ἀσφαλής ('not slipping') is brought out by πεσόντες and ἀνόρθωσον. For the dat. cp. z7/r. 65 ὕπνῳ.

52 ὄρνιθι... aioty, like secunda alite or fausta avi for bono omine. A bird of omen was properly οἰωνός: Od. 15. 531 οὐ τοι ἄνευ θεοῦ ἔπτατο δεξιὸν ὄρνις: έγγον γὰρ μὲν ἐςάντα ἵππον, καὶ οὐκ ἔνων. But cp. Eur. I. A. 607 ὀρνίθα μὲν τὸν ἀὐτὸν ποιομέθεα: Αρ. Άν. 720 φήμη γ' ὤμον ὄρνις-ἔστι, παρὰ φίλῳ τ' ὀρνίθα καλείτε, | ἕξυμνόλον ὄρνις, φωνήν ὄρνις, θεράπον ὄρνις, ἵππον ὄρνις. The dat. is a dat. of attendant circumstance: cp. El. 705 ἐκτος εξ Αἰτωλίας ξανθαῖσι πώλοις: Thuc. 8. 27 ἀτελεῖ τῇ νίκῃ ἀπὸ τῆς Μιλήτου ἀνέστησαν: Αἰ. 531 καὶ μὴν φόβοις γ' αὐτὸν ἔξελυσάμην, 'oh, in my poor fears I let him quit me.' Thomp. Synt. § 123. καὶ is better taken as = 'also' than as 'both' (answering to καὶ τανῦν in 53).

54 ἄρξεις... κρατεῖς... κρατεῖν.

κρατεῖν τῶν, merely to hold in one's power; ἄρχειν implies a constitutional rule. Cp. Plat. Rep. 338 D οὐκ ἄρχειν τοῦτο κρατεῖ ἐν ἕκάστη πόλει, τὸ ἄρχον; Her. 2. 1 ἄλλους τε παραλαβὼν τῶν ἄρχων καὶ δὴ καὶ 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 = εἰπερ ἄρξεις, ὦ στήρ κρατεῖς. Cp. Trach. 457 κεὶ μὲν δέδοικας, οὐ καλῶσταρβεῖς: below 973 προύλεγω... | ἕσως.

55 έξην ἀνδράσιν κ.τ.λ., 'better to be lord of men than of a waste.' έξην ἀνδρ., not 'with the help of men,' but 'with men in the land,' = ἀνδρας ἔχουσις γῆς. Cp. 207. El. 191 ἀνδρῶν ἐσώμεν καὶ στολά. Αἰ. 30 διὰ τὸν ἐρωτώμενον ἐξείη. Αἴτ. 116 έξην θ' ἵπποικός καὶ ὑπαρκεῖσαι.

56 οὐδέν ἐστιν ἐκτος κ.τ.λ. Thuc. 7. 77 άνδρες γὰρ πόλεις, καὶ οὐ συνθή οὕτω ἃνδρων καὶ. Her. 8. 61 Θεμιστοκλῆς, taunted by Adeimantus after the Persian occupation of Athens in 480 B.C. with being ἄπολις, retorted) ἑωυτοῖσι... ὡς εἴη καὶ πόλις καὶ γῆ μέζων ἢπερ κείνοισι, ἔστ' ἀν διηκόσαι νῆες σφι ἑως πεπληρωμέναι. πύργος, 'wall-town,' = the city wall with its towers: the sing. as in 1378: Ant. 953 οὐ πύργος, οὐχ ἀλκυντυο | νῆες: Αἰ. 159 σφαλείν πύργον ῥύμα πέλλονται: Eur. Νεα. 1209 περίς δὲ πύργοι εἶχ' ἐτι πτόλιν.

57 χύομον 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 χύομον, of which μὴ ξυνοικοῦντων ἐσω is epexegetic. Rhythm and Sophoclean usage make this better than
ΟΙ. ò παιδεός οίκτρολ, γνωτά κὸυκ ἄγνωτα μου προσήλθεό' ἵμεροντες εὐ γὰρ οἶδ’ ὅτι νοσείτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ οὐκ ἐστιν ὑμῶν ὅστις ἐξ ὑσον νοσεῖ

τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς εὖ ἔρχεται μόνον καθ’ αὐτόν, κοὐδέν ἄλλον ἥ ὃ ἐμὴ ψυχὴ πολλὶν τε καὶ σ’ ὅμοι στένει. ὡςτ’ οὐν ύπνω γ’ εὐδοντά μ’ ἐσεῖτε, ἀλλ’ ἵςτε πολλὰ μὲν μὲ δακρύσαντα δή, πολλὰς δ’ ὄδους ἐλθόντα φροντίδος πλάνοις.

58 γνωτά κονισ 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.'

59 εἰς ἕνα μόνον καθ’ αὐτὸν. καθ’ αὐτὸν, 'by himself' (O. C. 966), is strictly only an emphatic repetition of μόνον: but the whole phrase εἰς ἕνα μόνον καθ’ αὐτόν is virtually equivalent to εἰς ἑνα ἐκ στον καθ’ αὐτόν, each several one apart from the rest.

60 καὶ νοσοῦντες, 'and sufferers as ye are': not = καλτο (a meaning which καὶ never has), but a pathetic use of the conjunction in its ordinary sense. Cp. 819: Τυ. 1072 οἴκτερον τε με...οίκτρον, ὡστις... βέβρυχα κλαίων, καὶ τὸδ’ οὖν δι’ εἰς ποτε | τὸν’ ἄνδρα φαίνα προσθ’ ἰδειν δεδράκοτα: Phil. 1283 τὸν βλου λαβὼν | ἀπεστέρηκας κατὰ νουθετεῖ̂̃ς ἐμε’ The use is frequent and striking in S. John’s Gospel.

61 νοσοῦντες... νοσεῖ. We expected καὶ νοσοῦντες οὐ νοσεῖτε, ὡς ἐγὼ. But at the words ὡς ἐγὼ the speaker’s consciousness of his own exceeding pain turns him abruptly to the trans fat form of expression that he can find—οὐκ ἐστιν ὑμῶν ὅστις νοσεῖ, there is not one of you whose pain is as mine.

62 εἰς ἑνα...μόνον καθ’ αὐτόν. καθ’ αὐτόν, ‘by himself’ (O. C. 966), is strictly only an emphatic repetition of μόνον: but the whole phrase εἰς ἑνα μόνον καθ’ αὐτόν is virtually equivalent to εἰς ἑνα ἐκ στον καθ’ αὐτόν, each several one apart from the rest.

63 ζαλν ο’; For the elision of σε, though accented, cp. 329 τῳ, ὡς ἐν εἰπω μὴ τα σ’ 404 καὶ τα σ’; El. 1499 τα γοιν’ σ’; Eur. HIPP. 323 εα μ’ ἁμαρτειν, οὐ γαρ ἐσ’ ἁμαρτάνω.

64 εὐδοντα γ’ ύπνω, ‘sunk in sleep.’ The modal dat. ύπνω is more forcible than a cognate acc. ύπνων, and nearly = ‘deeply,’ ‘soundly.’ Cp. Τρ. 176 φόβα, φίλαι, ταρανσαν: Verg. Aen. 1. 680 sopium somno; id. 6. 247 voce vocans Hecaten (‘calling aloud’).

65 ἀλλ’ ἵςτε. The conjunct. is strongly adversative; ‘no, be sure.’

66 πλάνοις has excellent manuscript authority here, though many of the later MSS. read πλάναις: but Soph. uses πλάνον O. C. 1114, πλάνοις Phil. 758 and πλάνη nowhere.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

68 εὕρισκον, 'could find' (impf.).

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

70 διὸ εὔσκοπον εὕρισκον ἵασιν μόνην, ταύτην ἐπραξα: παίδα γὰρ Μενοικέως Κρέοντ', ἐμαυτοῦ γαμβρόν, ἐς τὰ Πυθικὰ ἐπεμφα Φοίβου δῶμαθ', ὡς πῦθοθ ἐ τι δρῶν ἦ τι φανῶν τὴν ἅρμαν ῥυσαίμην πόλιν. καὶ μ' ἦμαρ ἦδη ἡμετεροῦμενον χρόνον

λυπεῖ τι πράσσει: τοῦ γὰρ εἰκότος πέρα ἀπεστὶ πλείω τοῦ καθήκοντος χρόνου.

71 δρῶν...τι φωνῶν. Cr.

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

73 καὶ μ' ἦμαρ...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.

74 λυπεῖ τι πράσσει: Ai. 794 ὡστε μ' ὁδινεὶς τί φίς. τοῦ γὰρ εἰκότος πέρα, 'strangely.' το εἰκός is a reasonable estimate of the time required for the journey.
όταν δ’ ἵκηται, τηνικαῦτ’ ἐγὼ κακὸς
μὴ δρῶν ἂν ἐην πάνθ’ ὅσ’ ἂν ὅηλοι θεός,
IE. ἀλλ’ εἰς καλὸν σῦ τ’ εἴπας οἷς τ’ ἄρτιῶς
Κρέοντα προσπείγοντα σημαίνουσι μοι.
OI. ὅναξ Ἀπολλοῦν, εἰ γὰρ ἐν τύχῃ γῆ τω
σωτηρί βαίνα λαμπρὸς ὡσπερ ὅμματι.
IE. ἀλλ’ εἰκάσαι μὲν, ἦδος. οὐ γὰρ ἂν κάρα
πολυστεφῆς ὧδ’ εἰρπε παγκάρπου δάφνης.
OI. τάχ’ εἰσόμεσθα: ἐξύμετρος γαρ ὡς κλῦειν.

[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.]
ἄναξ, ἔμον κήδεμα, παί Μενοικέως,
tίν' ἡμῖν ἤκεις τοῦ θεοῦ φήμην φέρων;

ΚΡΕΩΝ.

ἐσθλήν, λέγω yap κατ᾽ ὀρθὸν ἐξελθόντα, πάντ᾽ ἂν εὐτυχεῖν.

ΟΙ. ἐστὶν δὲ παῖ φόνο; οὔτε γὰρ, θράδυς.
οὔτ᾽ οὖν ἐστι σῷ τῷ γε νῦν λόγῳ. 90

ΚΡ. εἰ τῶνδε χρῆξεις πλησιαζόντων κλέειν,
έτομος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

ΟΙ. ἐστίν δὲ παῖον τούτος κήδεμα, παῖ Μενοικέως, ἓν
τίν᾽ ἡμὶν τοῦ θεοῦ φήμην φέρων; 85


87 λέγω γάρ…εὕτυχεῖν. 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. ἐξελθόντα ἐς πάντας αὔδα. πεῖν, εἴτε καὶ στείχειν ἔσω. ἥν τῶνδε yap πλέον φέρω τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.

89 τοῦτος, the actual oracle (τοῦτος τὸ θεοπρόπον, ἔς πλῆθος εἰπεῖν (before the assembly). τὸν δὲ, 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. Synt. § 2.

90 ἐπέθανεν, alarmed beforehand,’ but ὑπὲρdelta καὶ, I fear for thee, Ant. 82. In comp- to approach, or (2) to consort with (dat.), as below, 1130.

91 πλησιαζόντων here = πλησίον ὑπέθεν: usu. the verb = either (1) to approach, or (2) to consort with (dat.), as below, 1130.

92 εἴτε καὶ στείχειν ἔσω (χρῆ- xeišes), (ἐτοῦτος εἰμι τόντο δρᾶν). So Eur. Ion 1120 (quoted by Elms., etc.) πεπυσμένας γάρ, εἴ ταυτίν ἡμᾶς χρεὼν, | ἢδιον ἢν θάνοιμεν, εἴθ᾽ ὁρᾶν φάος: ἡδιον ἂν ὁρῳμεν αὐτό: εἰ...εἴτε, as Aesch. Eum. 468 ὑπὸ ντ᾽, εἴ δικαίως εἴτε μή, κρίσιν δίκην.

93 ἐς πάντας. Thuc. 1. 72 ἐς τὸ πλῆθος εἴπειν (before the assembly). πλέον adverbial, as in Ai. 1103, etc. τοῦδε, 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. Synt. § 2.

94 ἢ καί, ‘than even.’ This must not be conformed with the occasional use of ἢ καί in negative sentences containing a comparison: e.g. El. 1145 οὔτε γὰρ ποτὲ μὴ τρόσσον σὺ γʹ ἡσθα μᾶλλον ἢ κάμοι φίλοι: Ai. 1103: Antiphon de
KR. λέγοιμ' ἂν οἴ ήκουσα τοῦ θεοῦ πάρα. ἀνώγειν ἡμᾶς Φοῖβος ἐμφανῶς ἀναξ μίασμα χώρας, ὡς τεθραμμένον χθονὶ ἐν τῇδ', ἑλαύνειν, μὴδ' ἀνήκεστον τρέφειν. 

ΟΙ. ποίῳ καθαρμῷ; τίς ὁ τρόπος τῆς ξυμφορᾶς; KR. ἄνδρηλατούντας, ἡ φῶνο φῶνον πάλιν λύοντας, ὡς τόδ' αίμα χειμάζον πόλιν. 

ΟΙ. ποίου γὰρ ἄνδρος τῆνδε μηνεί τύχην; KR. ἢν ἡμῖν, ἀναξ, Αδίως ποθ' ἡγεμὼν γῆς τῆςδε, πρίν σε τήνδ' ἀπευθύνειν πόλιν.

cad. Her. § 23 ἔξητείτο οὔδεν 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 χροίσ ἄν εἶσω: El. 637 κλύοις ἂν ἤδη.

97 ὡς marks that the partic. τεθραμμένου expresses the view held by the subject of the leading verb (ἄνωγεν): i.e., 'as having been harboured' = 'which (he says) has been harboured.' Cp. Xen. An. I. 3. 8 ἐλεγε δαρρεῖν ὡς καταστροφέων τούτων εἰς το δέον: he said, 'Take courage, in the assurance that &c.'

98 ἐλαύνειν for ἐξελαύνειν was regular in this context: Thuc. I. 126 τὸ ἄγος ἑλαύνειν τῆς θεοῦ (i.e. to banish the Alcmaeonidae): and so I. 127, 128, 135, 2. 13. ἡμὶ ἀνήκεστον τρέφειν, 'and not to cherish that which is past cure.' 

The μίασμα was ἀνήκεστον in the sense that it could not be expiated by anything else than the death or banishment of the blood-guilty; so that to take ἀνήκεστον as a supplementary predicate ('till past cure') is less suitable.

99 ποίῳ καθαρμῷ; sc. ἀνώγειν ἑλαύνειν τὸ μίασμα. τίς...ξυμφορᾶς; 'what is the manner of our misfortune (i.e. defilement)?' ξυμφορᾶς, euphemistic for guilt, as Plat. Legg. 854 ὑπὸ τῷ προσώπῳ καὶ ταῖς χερσὶ γραφείς τὴν ξυμφορᾶν, with his misfortune [the crime of sacrilege] branded on his face and hands. Her. I. 35 συμφορῆς κέχρηται μεγάλην δύναμιν. ὡς presents the fact as the ground of belief on which the Thebans are to act. Xen. Hellen. 2. 4. 1 ὅτι δὲ τριάκοντα, ὡς ἐξὸν ἠδὲ αὐτοῖς τυραννεῖν ἀδεῶς, προεῖπον κ.τ.λ. See II supra, note (ad fin.).

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

101 ὡς τόδ' αίμα χειμάζον πόλιν, 'assured that it is this blood [viz. that implied in φὸν] which brings the storm on Thebes,' χειμάζον, acc. absol.: for the construction with a personal verb cp. Thuc. 6. 24 ὡς οὐδεν ἂν σφαλείσαν μεγάλην δύναμιν. ὡς presents the fact as the ground of belief on which the Thebans are to act. Xen. Hellen. 2. 4. 1 ὅτι δὲ τριάκοντα, ὡς ἐξὸν ἠδὲ αὐτοῖς τυραννεῖν ἀδεῶς, προεῖπον κ.τ.λ. See II supra, note (ad fin.).

104 ἀπευθύνειν, to steer in a right course. The infin. is of the imperfect, = πρότερον ἢ ἀπηύθυνε, before you were steering (began to steer). Oedipus took the State out of angry waters into smooth: cp. 696 ἐμὰν γὰν φίλαι | ἐν πόνοις ἀλύουσαν κατ' ὀρθῶν ὀδρισάς: fr. 151
πλήκτρωσ ἀπευθύνοντον οὐριαν τρόπων, '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 οὐσω (instead of οὐστε) is a skilful touch. Cp. *El.* 402 *XP.* σὺ δ' οὐχὶ πεισει...; *EL.* οὐ δήτ' μᾶτον νομοσον' εἶναν κενή: *Eur.* *Hee.* 1278 μήτι μενείν Τυνδαρεις τοσόδε παῖς: *II.* 12. 270 ἀλλ' οὔτω πάντες ὁμοίως | 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 unknown. So in *O. C.* 290 ὅταν δ' ὁ κύριος | παρῇ τις. *Ant.* 951 ἀλλ' α μοιριδία τις δύνασι δεινά (‘the mysterious power of Fate’). Campbell cp. *Her.* 1. 114 [διέταξε...] τὸν δ' κοῦ τινα αὐτῶν ὑθαλῶν βασιλέως εἰναι, τῷ δ' τινι τὰς ἀγγελίας ἐσφέρειν ἐδίδου γέρας. It is surprising that several editors should have adopted Suidas’ τέα, which has, so far as I am aware, no ms. authority. *τεμωρεῖν*, 'punish.' The act., no less than the mid., is thus used even in prose: *Lysias In Ager.* § 42 τεμωρεῖν ὑπὲρ αὐτοῦ ὡς φονέα ὄντα, to punish (Agoratus), on his own account, as his murderer. *χειρὶ τεμωρεῖν*, here = either ‘slay’ or ‘expel by force,’ as distinguished from merely fining or disfranchising: in *140 τοιαύτης τεμωρεῖν* is explained by *κτανὼν* in 139.

110 τοῦ τόδ'... αἰτίας; τόδε ἱχνος αἰτίας = ἱχνος τῆς αἰτίας, cp. τοῦμον φρενῶν ὑπερήφανον *El.* 1390: so *Cic.* often, e.g. *Pro Rosc.* *Amer.* 47. § 137 meque in eo studio partium fuisse consitoe (<in studio earum partium): ibid. § 142 cum ab hoc splendore causae separatur, ‘when he is excluded from the glory of this case.’ *αἰτίας*, ‘crime’: *Ai.* 28 τῆς ὡς ἐκείνων πᾶς τις αἰτίαν νέμει. 111 ἱχνος, sc. ὁ θεός (ὑπερθέσεθαι τὸ ἱχνος). τὸ δ' ἱχνοῦμεν: δὲ has a sententious force, = 'now.' The γνώμη, though uttered in an oracular tone, is not part of the god’s message. Cp. *Eur.* fr. 435 αὐτὸς τι νῦν δρῶν εἶτα δαίμονας κάλει | τῷ γὰρ πονοῦντι καὶ θεὸς συλλαμβάνει. 112 τῷδε συμπίπτει φόνῳ, 'meets this bloody end.' The vivid historic present suits the alertness of a mind roused to close inquiry: so below, 118, 716, 1025, etc. Cp. *Ai.* 429 κακοῖς τοιούτῳ συμπεπτωκότα. 113 τῷδε συμπίπτει φόνῳ, 'meets this bloody end.' The vivid historic present suits the alertness of a mind roused to close inquiry: so below, 118, 716, 1025, etc. Cp. *Ai.* 429 κακοῖς τοιούτῳ συμπεπτωκότα. 114 θεωρός: Laius was going
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 μαστεύων μαθεῖν | εἰ μηκέτ' εἴη. ὡς ἐφασ-κευ, as Laïus told the Thebans at the time when he was leaving Thebes. έκδημω, not going abroad, but being [having gone] abroad: cp. Plat. Legg. 864 ἐι-κεῖτω τὸν ἐνιαυτὸν ἐκδημών. ὡς = ἐπεί: Xen. Cyr. 1. 3. 2 ὡς δὲ ἀφικέτο τάξιστα... ἡπάξετο. Cic. Brut. 5 ut illos libros edidisti, ni-hil a te postea acceipimus.

116 οὐδ' ἄγγελος ... ἔχρησατ' ἂν; The sentence begins as if ἄγγελος τις were to be followed by ἥλθε: but the second alterna- tive, συμπράκτωρ ὁδοῦ, suggests κατείδε [had seen, though he did not speak]: and this, by a kind of zeugma, stands as verb to ἀγγε-δος also. Cp. Her. 4. 106 ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἴδην. ὅτου, gen. masc.: from whom having gained knowledge one might have used it.

117 ἔκμαθαν = a protasis, εἰ ἔξεμαθεν, ἔχρησατ' ἂν, sc. ᾗ ἔξε-μαθεν. Plat. Corg. 465 Ε ἐὰν μὲν οὖν καὶ ἐγὼ σοῦ ἀποκριμοδένου μὴ ἔχω ὃ τι χρήσωμαι, if, when you answer, I also do not know what use to make [of your answer, sc. τούτοις ᾗ ἂν ἀποκρινθήνη].

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

119 εἰδὼς, with sure knowledge (and not merely from confused re-collection, ἀσαφῆς δόξα): so 1151 λέγει γὰρ εἰδὼς ὀφείλει, ἄλλως οὖνεῖ: El. 41 ὡς ἂν εἰδὼς ἦμιν ἄγγελή κατάφη: Iocasta says (849), in reference to this same point in the man's testimony, κοῦκ ἐστιν αὐτῷ τούτῳ γ' ἐκβαλεῖν πάλιν.

120 τὸ ποίον; Cp. 291: ἔρμ. 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 de-vising: Her. 1. 196 άλλο δὲ τί ἐξευρήκασι νεῳστι γενέσθαι. Plat. Rep. 519 Ε ἐν δύνῃ τῇ πόλει τούτῳ μηχανάται ἐγγενέσθαι.


123 σὺν πλήθει: cp. on 55.
124 εἰ τι μὴ κ.τ.λ., ‘unless there was some trafficking in bribes from here’: if some intrigue, aided by (έξυ) money, had not been working from Thebes. τι is subject to ἐπράσσετο: distinguish the adverbial τι (= ‘perchance’) which is often joined to εἰ μὴ in diffeent expressions, as 699 εἰ τι μὴ τώμιο δόμῳ | κατέφθιτ’ , ‘unless perchance’: Tr. 586 εἰ τι μὴ δοκώ | πράσσει μάταιον, etc. Schneid. cp. Thuc. 4. 121 καὶ τι αὐτῷ καὶ ἐπράσσετο ἐς τὰς πόλεις ταῦτας προδοσίας πέρι: and 5. 83 ὑπήρχε δὲ τι αὐτοῖς καὶ ἐκ τούτοις Αργοὺς αὐτόθεν προσάκωμεν. ἐπράσσετο...ἐβη: for the impf. and aor. cp. 402 ἐδόκεις—ἐγνώς: 432 ἰκόμην—ἐκάλεις. 126 δοκοῦντα...ήν, ‘this was surmised’. The periphrastic form expresses the vivid presence of the δόξα more strongly than ἐδόκει would have done (cp. 274 τάδ’ ἐστ’ ἀρέσκονθ’): Her. 1. 146 ταῦτα δὲ ἦν γινόμενα ἐν Μιλήτῳ. 128 ἐμποδῶν sc. 6ν, with κακόν, not with ἐμποδόν, ‘what trouble (being) in your path.’ Cp. 445 παρὼν... ἐμποδῶν | ὀχλεῖς. τυραννίδος...πεσοῦνης, ‘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 ίδεσθε χώρας τὴν διπλῆν τυραννίδα (Clytaemn. and Aegisth.). 130 ποικιλῶδος, ‘riddling,’ singing ποικίλα, subtleties, αἰνίγματα: cp. Plat. Symp. 182 Α ὁ περὶ τὸν ἔρωτα νόμος ἐν μὲν ταῖς ἄλλαις πόλεσι νοῆσαι ῥᾷάδιος: ἁπλῶς γὰρ ὥρισται: ὁ δ’ ἐνθάδε καὶ ἐν Δελφοῖς, καὶ οὐδὲν ποικιλῶτερον, ‘the chief prophetess is she who gives the oracles, as at Delphi, and in no wise of darker speech.’ 131 The constr. is προσήγετο ἡμᾶς, μεθέντας τὰ ἀφανᾶ, ἄκοιτεν τὸ πρὸς ποσὶ. προσήγετο, 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, ἀνάγκῃ προσήγαγοντο, reduced by force, Her. 6. 25): cp. Eur. Ion 659 χρόνῳ δὲ κατὰ λαμβάνων προσάξομαι | δάμαρτ᾽ ἐὰν σε σκῆπτρα τὰμ’ ἐχειν χθονός. τὸ πρὸς ποσὶ (cp. ἐμποδῶν 128), the instant, pressing trouble, opp. to τὰ ἀφανῆ, obscure questions (as to the death of Laius) of no present or practical interest. Ant. 1327 , τὰν ποσὶν κακά.
132 ἂλλ᾽ εἶς ὑπαρχῆς κ.τ.λ., 'nay, I will start afresh, and once more make dark things plain.' εἰς ὑπ., i.e. taking up anew the search into Laius' death. Arist. Rhel. i. 1. 14 πάλιν ὅν ποιεῖ τινῷ "ὐπαρχῆς. Cp. El. 725 εἰς ὑποστροφής = ὑποστραφέντες: Thuc. 3. 92 ἐκ καινῆς: ἐκ νέης: Thuc. 3. 92 ἐκ καινῆς: ἐκ καινῆς: ἐξ ἐπιδρομῆς ἘΞ 'suddenly,' 'on the spur of the moment,' in Demosth. and Plato. αὐθίς, as he had done in the case of the Sphinx's riddle. αὐτά = τὰ ἄφαντα. 133 εἰς ὑπαρχῆς (which would usually have a gen.) implies the standard —worthily of his own godhead, or of the occasion—and is slightly stronger than αξίως. Cp. Eur. Hec. 168 ἀπωλέσατ', ὠλέσατ': Id. Or. 181 διοιχόμεθ', οἰχόμεθ': Id. Alc. 400 ὑπάκουσον, ἄκουσον.

134 πρὸ, on behalf of, cp. πρὸ τῶν ἤδω ὕμνουν τοῖς, O. C. 811: Xen. Cyr. 1. 6. 42 ἀξιοποιοῦντας ἀπὸ πρὸ ἑαυτῶν βουλεύομαι. Campb. reads πρὸς τοῦ θητοντος, 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 ἐπαίσκευας πρὸς ἑωτοῦ τῶν ἀρετῶν θείης, 'was on his side': infr. 1434 πρὸς σοὐ... ψαλέω, '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: ἐπιστροφής ἡ ἔθεσα (like σπουδήν, πρόνοιαν τῆς., Ai. 13, 536) = ἐπιστρέφεσα (τινὸς), Phil. 599. Dem. In Aristocr. § 136 ὡκ ἐπιστράφη 'heeded not' = οὐδὲν ἐφρόντισε ἢβ. § 135.

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

138 αὐτοῦ = ἐκατοντά: so κλαῖω ἄντι: πρὸς αὐτήν, El. 285: τοῦ γ᾽ αὐτοῦ αὐτοῦ πολεμίου (οὐκ εἰς ἄντρεν), Ai. 1132. ἀποσκεδάζεις, dispel, as a taint in the air: cp. Od. 8. 149 κελλάσσον δ᾽ ἀπὸ κίδασα: Plat. Phaed. 77 D μὴ...ο άνέμος αὐτῆς (τῆς ψυχῆς) ἐκβαίνουσαν ἐκ τοῦ σώματος διαφυσά να καὶ διασκεδάζουσιν.

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

140 τοιαύτη, 'with a hand as fierce,' referring to κτανῶν, implies φονία: on τιμωρεῖν see 107. The spectator thinks of the time when Oed. shall be blinded by his own hand.
κείστω τροσαρίκων οὖν ἐμαυτῶν ωφελῶ.
ἀλλ᾽ ὡς τάχιστα, παιδεῖ, ύμεις μὲν βάθρων ἴστασθε, τοῦτο ἀραίτες ἰκτίρας κλάδους,
ἀλλος δὲ Κάδμου λαὸν ὦδ' ἀθροιζέτω,
ὡς πᾶν ἐμοῦ δράσοντος ἡ γὰρ εὐτυχεὶς 
σὺν τῷ θεῷ φανούμεθ', ἡ πεπτωκότες.

[Exit.

IE. ὥ παιδεῖς, ἱστώμεσθα. τῶνδε γὰρ χάριν καὶ δεῦρ' ἐβημεν ὡν ὀδ' ἔξαγγέλλεται.
Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἀμα

142 παιδεῖς. The king here, as the priest in 147, addresses all the suppliants. ἀλλος (144) is one of the king's attendants. βάθρων | ἴστασθε κ.τ.λ. Cp. Ant. 417 χθονος...ἀείρας: Phil. 630 νεως ἄγοντα. Prose would require a compound verb: Xen. Symp. 4.

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. 31 ὅποια ἔποιει ὅπως, εἰ δύναιτο, ἀπαγάγοι. εὐ-
τυχεὶς...πεπτωκότες, 'our health shall be made certain, or—our ruin': εὐτυχεὶς, if they succeed in their search for the murderer: πεπτωκότες, if they fail, since they will then rest under the ἀνήκεστον μίασμα (98). The unconscious speaker, in his last word, strikes the key-note of the destined περι-

πέτεια.

147 ὥ παιδεῖς: see on 142. τῶνδε γὰρ...ἔξαγγέλλεται, 'it was to seek what this man promises of himself that we e'en came.' καί (δεῦρ' ἐβημεν) gives a sharp emphasis to the verb. Phil. 380 ἐπειδὴ καὶ λέγεις θρασυτο-

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 λήψεδε δίκην; 'from whom will you exact vengeance?' Id. or. 24, § 12 ti γὰρ ἀν καὶ ἔλεγεν; 'for what could he have said?' ἔξαγ-

γέλλεται, proclaims on his own part (mid.), of himself; i.e. pro-

mises unasked, ἐπαγγέλλομαι. Cp. Ai. 1376 ἀγγέλλομαι εἰναι φίλος, 'I offer friendship.' Eur. has thus used ἐξαγγ. even where metre permitted the more usual ἐπαγγέλλομαι: Heracl. 531 καὶ ἔξαγ-

γέλλομαι | θνήσκειν, I offer to die.

149 ἀμα: 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!
[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 repre-

sent the Κάδμου λαὸς just summoned by Oedipus.]

ΧΟΡΟΣ.

στρ. α. οἱ Δίος ἄδυντες φάτι, τις ποτε τὰς πολυχρύσους
Πυθῶνος ἀγάλματα Ἐβας
Θῆβας; ἐκτέταμαι, φοβερὰν φρένα δείματι πάλλων,
iηὶς Δάλιε Παιάν,

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

151 Δίος, because Zeus speaks
by the mouth of his son; Aesch. Ἑυμ. 19 Δίος προφήτης δὲ ἐστὶ Λαοῖς
πατρὸς. ἄδυντες, 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:
ep. 310. τις ποτε Ἐβας; ‘in what
spirit hast thou come’ (bringing
health or despair)?

152 Πυθῶνος, from Pytho (Del-
phi): for the gen., see on 142 βα-
θρων | ἱστασθε. τὰς πολυχρ. in allu-
sion to the costly ἀναθήμαta dedicated
at Delphi, and esp. to the
treasury of the temple, in which
gold and silver could be tempor-
arily deposited, as in a bank.

153 ἐκτέταμαι......‘I am on
the rack, terror shakes my soul.’
The bold use of ἐκτέταμαι is inter-
preted by φοβερὰν φρένα δε-
mατὶ πάλλων, which is to be
taken in close connection with
it. ἐκτένεσθαι is not found else-
where of mental tension. Cp.
Xen. Cyr. 1. 3. 11 ἐως παρατεi-

ναιμι τοῦτον, ὥσπερ οὖτος ἔμε
παρατείνει ἀπὸ σοῦ κωλών,—
‘rack,’ ‘torture’ him. But παρα-
tεῖνεσθαι, when used figurative-
ly, usually meant ‘to be worn
out,’ ‘fatigued to death’: ex. Plato
Lysis 204 c παραταθήσεται ὑπὸ σοῦ
άκουσθα θαμά λέγοντος, enecabitur,
he will be tired to death of hearing
it. πάλλων, transitive, governing
φρένα, making my heart to shake;
not intransitive, for πάλλομενος,
with φρένα as accus. of the part
affected. An intransitive use of
πάλλω in this figurative sense is
not warranted by such instances
as Ar. Lys. 1304 κοῦφῳ πάλλων,
lightly leaping in the dance’: 
Eur. Ἑ. 435 ἐπαλλεῖ δελφῖς (= ἐ-
σκίρτα), ‘the dolphin leaped’: ib.
477 ἵπποι ἐπαλλὸν ‘quivered’ (in
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.
Ἑυμ. 9—12). ἰηὶς (again in 1096),
‘to whom wild cries rise,’ invoked
with the cry ἰη: cp. Tr. 221 ἵω ἵω
Παιάν. Soph. has the form παῖνων,
παῖνων as = ‘a healer,’ Phil. 168,
832.
5 ἀμφὶ σοὶ ἁξόμενος τί μοι ἢ νέον ἢ περιτελλομέναις ὥραις πάλιν ἐξανύσεις χρέος.

εἰπέ μοι, ὦ χρυσέας τέκνον ᾿Εἰλπίδος, ἄμβρος Φάμα.

ἀντ. a’. πρῶτα σε κεκλόμενος, θύγατερ Διὸς, ἄμβροτ'

Ἄθαμα,

γαϊάοχον ἢ ἀδελφεὰν Ἀρτεμίν, ᾗ κυκλόευτ ἄγορας θρόνον εὐκλέα θάσσει,

καὶ Φοῖβον ἐκαβόλον, ἢω

τρισσοὶ ἄλεξιμοροι προφάνητε μοι,

155 ἀξόμενος (rt. ἄγ, whence ἅγιος) implies a religious fear: cp. Od. 9. 478 σχέτλι, ἐπεὶ εἰδίνους οὐχ ἄξεο σῷ ἐν ὀἴκῳ | ἐσθέμεναι. ἤ νέον ἢ...πάλιν, ‘perchance un- felt 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 πά- λιν 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 προφάνητε μοι instead of εὐχομαι προφανῆναι. See Thomps. Synt. § 329.

160 γαϊάοχον has this sense only here. Cp. Παλλὰς πολοιώχος Ar. Eq. 581, πολισοῦχοι θεοὶ Aesch. Thēb. 69.

161 κυκλόευτ’ ἄγορας θρόνον, by kypallage for κυκλόεσσης ἄγορας θρόνον, ‘her throne in the centre of our agora’: cp. Ant. 793 νείκοι ἀνδρῶν ξύναιμοι, Τρ. 993 ω Κηνάλα κρηπίς βωμῶν, Αι. 176 νίκας ἀκάρ- πωτον χάριν. κυκλόευτα 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 όλγακίς ἀστυν κάγορας χραίνων κύκλων, ‘the circle of the agora,’ i.e. its bounds. Thuc. 3. 74 τὰς ὅλῳς 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 Ar- temis Εὐκλεία, the virgin goddess of Fair Fame, worshipped esp. by Locrians and Boeotians, and also at Corinth. Pausanias saw a temple of ᾿Αρτεμίς Εὐκλεία, with a statue by Scopas, near the Προσιδεῖς πύλαι on the N.E. of Thebes.
ΣΟΦΟΚΛΕΟΥΣ

εἴ ποτε καὶ προτέρας ἄτας ὑπὲρ ὀρνυμένας πόλει 165 ἡνύσατ' ἐκτοπίαν φλόγα πῆματος, ἐλθετε καὶ νῦν.

στρ. β'. ὡ πότοι, ἀνάριθμα γαρ φέρω πῆματα: νοσεὶ δὲ μοι προπας στόλος, οὐδ' ἐνι φροντίδος ἡγχως

ὢ τις ἀλέξεται. οὔτε γαρ ἐκγυνα
κλυτας χθονὸς αὔξεται οὔτε τόκοισιν
5 ἱηνο καματων ἀνέχουσι γυναίκες

ἀλλον δ' ἄν ἄλλῳ προσίδοις ἀπερ εὑπτερον ὀρνιν κρείσουν ἄμαμακετον πυρὸς ὀρμενον ἀκταν πρὸς ἐσπέρου θεοῦ.

ἀν. β'. ὡν πόλις ἀνάριθμος ὀλλυται:'

165 ἄτας ὑπὲρ, 'in arrest of ruin': lit. 'on account of.' Cp. Αντ. 932 κλαμαθ' ύπάρξει βραδυτῖτος ὑπὲρ: Aesch. Θεβ. 111 ἔστει παρθένων ἱκεσιον λόχον δουλοσύνας ὑπὲρ, 'to avert slavery': so 187. ὀρνυμένας πόλει: poet. extension of the use of the dat. with words of attacking, e.g. ἐπέναι, ἐπιτhecēsai.

166 ἡνύσατ' ἐκτοπίαν, 'drove beyond our borders,' made ἐκτοπίαν, = ἔσωρισατε, a rare use of ἀνοι̇ω̇ν, καθιστάναι: for ordinary use with infin., cp. 720. ἐλθετε καὶ νῦν, an echo of προφάνητε μοι, προτέρας having suggested καὶ νῦν: as in 338 δαλεμέ χέγεις repeats ὄργην ἐμένσω τὴν ἐμήν: so Λι. 111 οὖ γὰρ τι τῆς σῆς ὀνεκ' ἐστρατεύετο | γυναικος...Ἀλ' οὐνεχ' ὀρκων...σοῦ δ' οὐδέν, and ibid. 627—30.

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

170 στόλος, like στρατός, = λαὸς. οὔτι ἐν κ.τ.λ., 'and thought can find no weapon for defence.' ἐνι = ἐνεατώ, is available. φροντ. ἡγχως, not a weapon consisting in a device, but a weapon discovered by human wit, ἡγχως ὡ τις ἀλέξει: being a bold equivalent for μηχανή ἀληξητηρία.

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

175 ἀλλον δ'...ἀλλω, 'one after another.' The dative here seems to depend mainly on the notion of adding implied by the iteration itself; though it is probable that the neighbourhood of προσίδοις may have been felt as softening the boldness. πτοσοράν could not be used as = 'to see in addition.'

177 ὀμενον, 'smnd,' 'hurried,' since the life is quickly gone. The aor. part. marks the beginning of the flight: II. Π. 571 δοῦρα ὀμενά πρόσσω.

178 ἀκταν πρός for προς ἄκταν, cp. 525, Ο. C. 126. ἐσπέρου θεοῦ: as the Homeric ἔρξενos is in the region of sunset and gloom (Od. 12. 81) and Hades is ἐνυνκιων ἄναξ Ο. C. 1559.

179 ὡν...ἀνάριθμοις, 'By such deaths past numbering...ὡν, masc., referring to ἀλλον...ἀλλω...—knowing no limit to such (deaths): οπ.
νηλέα δὲ γενέθλα, πρὸς πέδω βαναταφορά κείται ἄνοικτως.

ἐν δὲ ἄλοχοι πολιά τ᾽ ἐπὶ ματέρες ἄκταν παρὰ βώμιον ἀλλοθεν ἀλλαί

5 λυγρῶν πόνων ἱκτῆρες ἐπιστενάξοντι.

παίαν δὲ λάμπει στοινόσσα τε γῆρυς ὀμαύλος ὑπὲρ, ὡς χρυσέα θυγατερ Διός,

στρ. γ'. "Ἀρεά τε τοῦ μαλεροῦ, ὅς νῦν ἄχαλκος ἀσπίδων

φλέγει με περίβοατος ἀντιάξων,

παλώσατον, ὃραμμα νωτίσαι πάτρας

άναριθμός θρηνῶν El. 232, μηνῶν | άνάριθμος Ai. 602, where the gen.

depends on the substantival notion (άριθμως) in the compound.

180 γενέθλα (πόλεως), 'her sons':

cp. 1424. νηλέα, unpitied. ἄνοικ-

tως, without οἶκτος, lament, made

for them. Cp. Thuc. 2. 50 πολλῶν

ἀτάφων γιγνομένων (in the plague,

430 B.C.): and for ἄνοικτως, Aesch.

Theb. 51 οἶκτος δ᾽ οὔτις ἡν διὰ

στόμα, "no word of pity.'

181 ἐν δ᾽, cp. on 27. ἐπὶ, Δάν.

Her. 7. 65 τάξα δὲ καλάμια εἶχον,

ἐπὶ δὲ, σίδηρον ἐν.

182 ἀκτὰν παρὰ βώμιον, 'at the

steps of the altars': Aesch. Cho.

722 ἀκτη χώματος, the edge of the

mound : Eur. H. F. 984 ἀμφὶ

βωμίαν ἐπτηχε κρηπίδ', at the base

of the altar. Most of the mss.

read παραβώμιον: to suit this

ἀχὰν and αὐδὰν have been con-

jectured for ἀκτάν, but the text

is both simpler and better.

185 λυγρῶν πόνων ἱκτῆρες, "ent-

treating for their weary woes'; i.e.

on account of, for release from,—

causal gen.: cp. ἀλγεῖν τύχης,

Aesch. Ag. 571.

186 παίαν δελάμπει, 'The prayer

to the Healer rings clear': 473

ἐλαμφε...φάμα: Aesch. Theb. 104

κτύπων δέδορα. ὀμαύλος, i.e. heard

at the same time, though not

σύμφωνος with it.

188 ὑπὲρ: see on 165.

190 "Ἀρεά τε κ.τ.λ. The acc.

and infin. 'Ἀρεά...νωτίσαι depend

on ὅσ or the like, suggested by

the preceding words. Cp. II. 7. 179

Ζεῦ πάτερ, ἡ Αἰαντα λαχεῖν ἡ Τυδέος

νιόν (grant that). Aesch. Theb.

253 θεοὶ πολῖται, μὴ με δούλειας

τυχεῖν. Ares is for Soph. not

merely the war-god, but generally

βροτολογός, the Destroyer: cp. Ai.

706. Here he is identified with

the fiery plague. ἄχαλκος ἀσπί-

dων (cp. El. 36 ἀσκευον ἀσπίδων:

Eur. Ph. 324 ἀπεπλοῦς φαρέων) in

contrast with περιβοατος: Ares

comes not, indeed, as the god of

war, yet shrieks of the dying sur-

round him with a cry (βοή) as of

battle.

191 περιβοατος could not mean

'crying loudly': the prose use

('famous' or 'notorious,' Thuc. 6.

31) confirms the pass. sense here.

Ἀντίάξων, attacking: Her. 4. 80 ἄν-

tιάσαν μν (acc.) oi Ἐρθίκες. Aesch.

has the word once only, as='to

meet' (not in a hostile sense), Ag.

1557 πατέρ ἀντιάςα: Eur. always

as='to entertain'; and so Soph.

El. 1009.

192 νωτίσαι, to turn the back in
flight (Eur. An. 1141 πρὸς φυγὴν ἐνώτισα), a poet. word used by Aesch. with acc. ποντοῦ, to skim (Ag. 286), by Eur. Ph. 651 (Dionysus) κίσσος ὕν...ἐνώτισεν as = ‘to cover the back of.’ δράμημα, cognate acc.: ἄλμα κουφιεῖν, Ai. 1287. πάτρας: see on βάθρων, 142.

194 ἐπουρον = ἐπουριζόμενον (ironical). See L. and S. s.v. The word is active Tr. 954 ἐπουρος ἐστίνωτες αὐρα, ‘wafting.’ The v.l. ἐπουρον would go with πάτρας, ‘away from the borders of my country,’ —from Ionic ὄρος = ὄρος. But the word does not occur. μέγαν—θάλαμον Ἀμφ., the Atlantic. θάλαμος ᾿Αμφ. 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’;—literally, ‘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, ἀπόμισθος, ἀπότιμος (215), ἀπόχρηματος. ἀπόξενον ὁρμός, the Euxine: an oxymoron, = ὁρμός ἄνορμος. Strabo 7. 298 ἀπλοῦν γὰρ εἶναι τὸτε τὴν ὀθλατὴν ταυτὴν καὶ καλείσθαι “Ἀξιον διὰ τὸ δυσχείμενον καὶ τὴν ἀγριότητα τῶν περιοικούντων ἑθῶν καὶ μάλιστα τῶν Σκυθικῶν, ἐποθυτοῦτων.” The epithet Ὀρη-

kion here suggests the savage folk to whom Ares is ἀγχίπτολις on the W. coast of the Euxine (Ant. 969).

198 τελεῖν γάρ...ἐρχεται, ‘for if night leave aught undone (in the work of destruction), day follows to accomplish this’: i.e. εἰ τι νῦς ἀφῇ, ἤμαρ ἐπέρχεται τελεῖν τοῦτο. τελεῖν (Hermann’s suggestion for τελει 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 τελει explains this. The most tolerable is Elmsley’s: ‘In fullness—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 ἐπί τῷ ἑαυτῆς τέλει merely cuts the knot. εἰ...ἀφῇ. Cp. 874 εἰ ὑπερπλησθῇ (lyric): O. C. 1443 εἰ στερηθῶ (dialogue): Ant. 710 κεὶ τις ἤ (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 ἕστησον has good authority.

199 ἐπ...ἐρχεται: for the ad-
O ΙΩΝΟΣ ΤΥΡΑΝΝΟΣ.

10 τὸν, φιος τάν, πυρφόρουν, ἀστραπάν κράτη νέμων, ὦ Ζεύ πάτερ, ὑπὸ σῷ φθίσον κεραυνῷ.

verbial ἐπί separated from ἐρχεται, cp. O. C. 1777 μην ἐπὶ πλεῖω | θρίμον ἐγείρετε. This is 'tmesis' in the larger sense: tmesis proper is when the prep. is essential to the sense of the verb: II. 8. 108 οὐς ποτ' ἄπ' Αἰνείαν ἐλόμην = οὐς ἀφειλόμην Αἰνείαν.

τὰν: this is Herm.'s conjecture, to supply the long syllable required by the metre (cp. 213 πελασθῇνα φλέγοντ᾽).

203 Δύκειε, Apollo, properly the god of light (λυκ), whose image, like that of Artemis, was sometimes placed before houses (El. 637 Ψοῖβε προστατήριε, Aesch. Theb. 449 προστατηρίασ | 'Αρτέμιδος, so that the face should catch the first rays of the morning sun (δαιμονε...ἀντηλιου Ιδ. Αγ. 519): then, through Δύκειος being explained as λυκοκτόνος (Soph. El. 7), Apollo the Destroyer of foes: Aesch. Theb. 145 Δύκει' ἀναξ, Δύκειος γενόφ | στρατφ δαίφ. Cp. below, 919.

204 χρυσοστρόφων ἀπ' ἀγκυλάν, 'from thy bent bow's string of woven gold'. ἀγκύλη, a cord brought round on itself, a noose or loop, here=the κεφάλα of the bent bow.

205 ἐνδατείσθαι, pass., to be distributed, i.e. showered abroad on the hostile forces. The order of words, and the omission of σὲ, are against making ἐνδατ. midd. Others understand, 'I would fain celebrate,' a sense of ἐνδατείσθαι derived from that of distributing words (λόγους ὀνειδιστῆρας ἐνδατοῦμενος, Eur. H. F. 218). The bad sense occurs in Trach. 791 τὸ δυσπάρευμον λέκτρον ἔνδατομενος: the good, only in Aesch. fr. 340 ὁ δ' ἐνδείκται τὰς ἐς εὐπαιδίας, 'celebrates his happy race of children.'

206 προσταθέντα from προσταθμ, not προστείνω. Cp. Ai. 803 πρόστητ' ἀναγκαίας τὺχησ. El. 637 Ψοῖβε προστατήριε. O. T. 88 θεόν οὐ λήξω προστάταν ἴσχων. For 1st aor. pass. part., cp. κατασταθέντα Lys. or. 24. 9, συσταθέις Plato Legg. 685 c. προσταθέντα from προστείνω (a verb which does not occur) would scarcely mean 'directed against the enemy,' but rather 'strained against the bow-string.' προσταθέντα, found in one ms., would make ἀρωμι prosaic, and is contra metrum.

207 'Αρτέμιδος ἀγάλας, the torches with which Artemis was represented, holding one (ἐν ἄσ ἔχουσα: cp. 55) in each hand (Ar. Ran. 1362 δύπουρον ἀνέχουσα λαμπάδας, Tr. 214 'Αρτεμιν ἀμφίπυρον),—in her character of Δίλυκη, σελασφόρος, φωσφόρος, ἀντήλιος, —names marking her connection with Selene.

208 Δύκει' ὀρεα διάσσει as
30 ΣΟΦΟΚΛΕΟΥΣ

τὸν χρυσομιτραν τε κικλήσκω,
τάσο ἐπώνυμον γας,
οἰνώπα Βάκχοιν εὐιν,
Μαινάδοιν ὀμόστολον

10 τὰ θαιτήματι φλέγουν,
ἀγλαώπι <σύμμαχον>
πείκα τί τὸν ἄποτιμον ἐν θεοῖς θεοῦ.

[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.]

έλαφιδόλος, ἀγροτέρα, huntress.
Δύκια: the Lycian hills are named
here in order to associate Artemis
more closely with her brother un-
der his like-sounding name of Λύ-
κειος. At Troezen there was even
a temple of Ἀρτεμις Δυκία,—a
title apparently intended to mark
her as the feminine counterpart of
the Λύκειος θεοῦ.

209 τὸν χρυσομιτραν. μίτρα,
a snood: Eur. Bacch. 831 ΔΙ. (to
Pentheus) πέπλοι ποδήρεις· ἐπὶ
kάρα δ᾽ ἔσται μίτρα.

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

211 οἰνώπα...εὐιν, 'ruddy'—
'to whom Bacchants cry εὐολ.'
Note how in this passionate ode
all bright colours (χρυσεάς, εὐώπα,
χρυσοστρόφων, αἴγλας, χρυσομιτραν,
οἰνώπα, ἀγλαώπι), and glad sounds
(ἴησ Παιάν, εὐιν), are contrasted
with the baleful fires of pestilence
and the shrieks of the dying.

212 Μαινάδοιν ὀμόστολον =
στελλόμενον ἄμα ταῖς Μαινάσιν,
setting forth, roaming with the
Maenads: Apoll. Rhod. 2. 862
ὁμόστολος ὑμῖν ἐπεσθαί. The
nymphs attendant on Dionysus,
who nursed the infant god in
Nysa, and afterwards escorted him
in his wanderings, are called Μαι-
nάδες, Θυιάδες, Βάκχαι.

214 ἀγλαώπι. A cretic has
been lost. Prof. Kennedy’s σύμ-
μαχον is simple and appropriate.
Arndt conjectures δαῖα ('destroy-
ing, consuming,' prob. from rt.
δαφ, to kindle, Curt. Etym. § 258);
but in connection with the ‘blithe
torch’ of Dionysus so sinister an
epithet seems unsuitable.

215 τὸν ἄποτιμον. See on
ἀπόξενον 196. Ares is ‘without
honour’ among the gentler gods:
cp. Ι. 5. 31 (Apollo speaks), Ἄρης,
'Ἀρες βροτολογεί, μαφίνε, τει-
χεισπλήτα: and ib. 890 where
Zeus says to Ares, ἔχθιστός τε μοι
ἔσσι θεών, κ.τ.λ. So the Erinyes
are στύγη θεῶν (Aesch. Ευμ. 644);
and the house of Hades is
hateful even to the gods (II. 20.
65).
OI. aïteis: ἀ δ’ αἰτεῖς, τάμ’ ἐάν ἥλυς ἔπη, κλώνν δεχεσθαί τῇ νόσῳ θ’ ὑπηρετεῖν, ἀλκῆν λάβοις ἃν κανακοφίσως κακῶν, ἃν ἔξενος μὲν τοῦ λόγου τοῦ ἑξερω, ἔξενος δὲ τοῦ πραξθέντος οὐ γὰρ ἂν μακρὰν έἰχενον αὐτός, μη οὐκ ἔχων τι σύμβολον.

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

216 ἃ δ’ αἰτεῖς. ‘Thou prayest; and in answer to thy prayer, —if...’

The place of λάβοις is against taking ἀλκὴν κακῶν as in appos. with ἃ: rather the construction changes, and ἃ is left as an acc. of general reference.

217 κλών not strictly = πειθαρχῶν, ‘obediently’ (in which sense κλών takes gen.: τῶν ἐν τέκλας, Aes. 1352), but simply ‘on hearing them’: δέχεσθαι: as Phil. 1321 κοντέ σύμβουλον δέχει: Aes. Phil. 63 δέχον τῶν ἀνδράς καὶ τῶν ὄρνων τοῦ θεοῦ. τάμ’ emphatic by place: ‘you pray (to the gods): hear me and (with their help) you shall have your wish.’ ἡ νόσῳ ὑπηρετεῖν, = θερωπεύειν τὴν ν., do that which the disease requires (for its cure), like ὑπηρετοῖν τῷ παρόντι δαίμονι, ZPh. 1300.


219-223 ἁγὼ ἔξενος 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 ἂν 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 ἔχειν is εἰ μὴ ἔχειν, supplied from ἐξερω:—‘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). Μη οὐκ ἔχων: as a matter of fact, he has no clue: and this fact would have been
νῦν δ', ὠστερος γὰρ ἀστός εἰς ἄστος τελῶ, ὑμῖν προφονοὶ πᾶσιν Καδμείοις τάδε· ὦστις ποθ' ὑμῶν Δάιον τὸν Λαβδάκου κάτοιδεν ἀνδρός ἐκ τίνος διώλετο, τοῦτον κελεύω πάντα σημαίνειν ἐμοὶ· κεῖ μὲν φοβεῖται, τοῦπίκλημ' ὑπεξελείν

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, ἔχων, has οὐ before it). Cp. Her. 6. 106 οὐκ ἐξελεύσεσθαι ἐφασαν μὴ οὐ πλήρεος ἐόντος 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 ἐόντος might have been used. But the fact is presented as the condition which forbade their going-out: hence μὴ ἐόντος (which becomes μὴ οὐκ ἐόντος because ἐφασαν has οὐ before it).

222 ὠστερος sc. τοῦ πραξθέντος: for the adj. instead of an adv. ὠστερον, cp. Ai. 217 νῦκτεροι...

αὐτὸς τὸ ἐπίκλημα τὸ καθ' αὑτοῦ (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 ὑπεξελεῖν, which implies κατηγοροῦσα. The pregnant καθ' αὐτοῦ is rendered still less harsh by the fact that τοῦπίκλημα pre-
αὐτὸν καθ' αὐτοῦ πείσεται γαρ ἄλλο μὲν ἀστεργεῖς οὐδὲν, γῆς δ' ἀπεισιν ἀβλαβῆς·

230 εἰ δ' αὐ τις ἄλλον οίδεν εξ ἄλλης χθονὸς

tὸν αὐ τόγειρα, μὴ σιωπάτω τὸ γαρ κέρδος τελῶ γνω Χῦ χάρις προσκείσεται.
eἰ δ' αὐ σιωπήσεθε, καὶ τις ἡ φίλον
dείσας ἄπωσε τοῦτος ἢ χαύτοι τόδε, ἀκ τῶν δράσω, ταῦτα χρὴ κλύειν ἐμοῦ.

235 τὸν ἄνδρ' ἀπαντῶ τούτον, ὡστὶς ἐστί, γῆς τῆς, ἢ ἐγὼ κράτη τε καὶ θρόνους νέμω,

μὴ ἐσδέχεσθαι μὴτε προσφωνεῖν τινα,

μὴ ἐν θεῶν εὐχαίσι μὴτε θύμασιν

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

I believe υπέξελὼν 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...εξ ἄλλης χθονὸς,

'another [i.e. other than one of yourselves, the Thebans] from a strange land': an alien, whether resident at Thebes, or not: cp. 451 οὕτως ἐστὶν εὑράθη, ἡ ξένοις 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 μὴν την πρός σοῦ τι κερδᾶν ωμαι καὶ τίμων χάριν.

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

χάρις κεῖται is perf. pass. of χάριν 
tιθέμαι or κατατίθεμαι (τινὶ or παρὰ τινὶ), —a metaphor from deposits of money: τὰ χρήματα κείσθω ὑμῖν ἄν ὑμᾶς δοκῇ [Plat.] Epist. 346 c.

233 φίλον, αὐτῶι with ἀπώσει

only (Π. 15. 503 ἀπώσασθαι κακὰ νηῶν), 'shall seek to screen friend or self from my behest.'

234 δείσας φίλον as = δείσας υπὲρ φίλον (like κήδομαι, φροντιζω) would be too harsh, and rhythm is against it. τοῦτος...

tόδε, this command to give up the guilty.

236—240 ἀπαντῶ (ἀπ-, because the first clauses are negative), I command, (μὴ) τινὰ γῆς τῆς ἐστὶν that no one belonging to this land μὴ ἐσδέχεσθαι μὴτε προσφωνεῖν shall either entertain or accost τὸν ἄνδρα τούτων ὅστις ἐστὶ. For the gen. γῆς cp. Plato Prot. 316 B Ἡπυκράτης ὁδὲ ἐστὶ μὲν τῶν ἑπικριῶν, Ἀπόλλωδρον ὦς, οἰκίας μεγάλης καὶ εὐδαίμονος.

239 The construction is μὴτε κοινὸν ποιεῖσθαι[μὴτε]ἐν...εὐχαίσι μὴτε θύμασιν, a μὴτε before εὐχαίσι being suppressed. Cp. Aesch. Ag. 532 Πάρος γὰρ οὔτε συντελεῖς πόλις: Cho. 294 δέχεσθαι δ' οὔτε συλλύειν τινά.
κοινὸν ποιεῖσθαι, μήτε χέρνιβος νέμειν· ὅθεν ὃ ἀπ’ οίκων πάντας, ὡς μιάσματος τοῦ ἡμῖν ὄντος, ὡς τὸ Πυθικὸν θεοῦ μαντείου ἐξέφηνεν ἀρτίως ἐμὲ. ἐγὼ μὲν οὖν τοιόσοδο τῷ τε δαίμονι τῷ ἄνδρι τῷ θανόντι, σύμμαχος πέλω· κατεύχομαι δὲ τὸν δεδρακόν, εἴτε τὸις ἄμοιροι κακῶς νιν ἄμορον ἐκτρίψαι βίον.

240 κοινὸν here = κοινωνόν, cp. Αἰ. 267 ἡ κοινὸς ἐν κοινωσὶ λυπεῖσθαι εἴναι. Plat. Legg. 868 E (the slayer) ξυνέστιος αὐτῶς μηδέποτε γυνεῖσθω μηδὲ κοινωνός 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 χέρνιβος...κτησιον βωμοῦ πέλας Aesch. Ag. 1037) or of a clan (χέρνιψ φρατέρων Εὐμ. 656), a brand taken from the altar was dipped in water, and with the water thus consecrated (χέρνιψ) the company and the altar were sprinkled: then holy silence was enjoined (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 (i) from the life of the family and the clan, (2) from the worship common to all Hellenes, who, as opposed to βάρβαρου, are (Ἀρ. Λυς. 1129) ὅτι μᾶς οἱ χέρνιβοι ἤμοι πορρηραῖοι, ὥστε νυντες ἐν πυλαίς, ἐπικρατεῖ τῆς ἁλώσεως, ἐν πυλαίς, ἐπικρατεῖ τῆς ἁλώσεως. The mere presence of the guilty could render sacrifice inauspicious: Antiph. De Caed. Hec. § 82 τοιοῦτος παραστάντες τολλοῖ ὅθεν καταφανεῖς ἐγένοντο οὐχ ὁσίοι ὄντες καὶ διακωλύοντες τὰ ἱερὰ μὴ γίγνεσθαι (bene succedere) τὰ νομιζόμενα.

241 ὅθεν ὃς sc. αὐτῶ, understood from the negative ἀπαυδῶ: cp. Ηερ. 7. 104 οὐκ ἔων 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 implore: though often in a context which implies imprecation: e.g. Plat. Legg. 935 A κατεύχεται ἀλληλοὺς ἐπαρωμένους: Rep. 394 A κατεύχεται τίσι τοῖς Ἀχαίοις τὰς ἄδακρα. εἰτε τις κ.τ.λ. ‘whether his hidden guilt is lonely or hath partners’: whether the unknown man (τις) who has escaped discovery is εἰς, alone in the crime, or one of several. τις, because the person is indefinite: cp. 107.

248 νιν ἄμορον (‘unblest’). Most of the mss. read ἄμορον contra metrum: Porson corrected this to ἄμορον, defending the redundant νιν by Τρ. 287 αὐτὸν δ' ἐκεῖνον, εἰτ' ἄν ἄγνω θύματα | ῥέξῃ πατρῷ τῆς ἁλώσεως, | φρόνει νιν ὃς ἡξαντα. The form ἄμορος occurs Eur. Med. 1395 (where ἄμορος is
ἐπεύχομαι δ', οἴκουσιν εἰ ξυνέστιος
ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότος,
pαθεῖν ἀπερ τοῖς ἀρτίως ἡρασάμην.
ύμω δὲ ταύτα πάντ' ἐπισκήπτω τελείων
ὑπέρ τ' ἐμαυτοῦ τοῦ θεοῦ τε τήσδε τε
γῆς ὧδ' ἀκάρπως καθέως ἐφθαρμένης.
οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεῇσατον,
ἀκάθαρτων ἵππας εἰκὸς ἦν ὀύτως ἑαυν,
ἀνδρός γ' ἀρίστου βασιλέως τ' ὁλωλότος,
ἀλλ' ἐξερευνάντ' ὕν ὅ', ἐπεί κυρὼ τ' ἐγὼ
ἔχων μὲν ἀρχαὶ ἃς ἐκεῖνος εἴχε πρών,
ἔχων δὲ λέκτρα καὶ γυναῖκ' ὁμόσπορον.

249 ἐπεύχομαι, imprecate on myself: Plato Critias 120 Β ταύτα ἐπεύχομαιεν τίο ἐκαστον αὐτών αὐτῷ καὶ ὑμᾶς ἐκεῖνος γένει. οἴκουσιν...

250 ξυνέστιος: not tautological, since ξυνέστιος is more than ἔνοικος, implying admission to the family worship at the ἑστία and to the σπονδαί at meals. Plat. Legg. 868 θ ιερῶν μη κουνωνετω μηδε...

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

254 ἀκάρπως καθέως, 'blasted with barrenness by angry heaven': EL. ii181 ὁ σῷ ἀτύμως καθέως ἐφθαρμένων below 661 ἄδεως ἄφιλος, forsaken by gods and men.

256 εἰκὸς ἦν. The imperfect indic. of a verb denoting obligation (ἐδει, ἔχασ, προσῆκεν, εἰκὸς ἦν), when joined without ἄν to an infinitive, often implies a conditional sentence with imperfect indic. in protasis and apodosis: e.g. οὐκ εἰκὸς ἦν ἐἀν = οὐκ ἂν εἴστε (εἰ τα δεόντα ἐποιεῖτε), you would not (now) be neglecting it, (if you did your duty): Xen. Mem. 2. 7.

257 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 ἀνδρός ἀρίστου: (2) ἀνδρός ἀρίστου represents the claim of birth and personal merit, —βασιλέως, the special claim of a king on his people. Cp. Phil. 1302 ἀνδρα πολέμον | ἐθρόνο τε.

258 κυρώ τ' ἐγὼ = ἐγώ τε κυρώ, answered by κολνών τε κ. τ. λ. For τε so placed cp. EL. 249 ἐρροε τ' ἀν αἰδόσ | ἀπάντων τ' εὐσέβεια θυνατών.

260 ὁμόσπορον, 'the wife who
bare seed to him: = όμοιος σπειρωμένως, i.e. ἴν ἔκεινον ἔσπειρον: in 460 the word is active. ὀμογενής in 1361 is not similar.

261 κοινῶν τε παιδῶν κοινὰ ἵν αν ἐκπεφυκότα, lit. common things of (=ties consisting in) kindred children would have been generated: = κοινῶν παιδῶν κοινὴ φύσις ἐγένετο ἄν, 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 ἄν doubled-cp. 139, 339. κοινῶν = ἀδελφῶν, ὁμαίμων (Ant. τὸ κοινὸν αὐταδελφὸν ᾿Ισμήνης 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 παιδῶν κοινα...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, ἔνηλαθ...ἡ τύχη—of the iteration in κοινῶν κοινά must not be obliterated by amending κοίν᾽ ἄν into κύματ᾽ (Nauck) or σπέρματ᾽ (Blaydes). Similarly εἰ κείνῳ γένος μὴ ἐδυστύχησεν 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 γένους: for Oed. is not now supposed to know the story of the exposed babe (see 717 f.). ἐδυστύχειν 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 ἀφ᾽, as Ὀ. C. 84, 371. Cp. below 948 καὶ νῦν ὃδε | πρὸς τῆς τύχης ὀλωλε. So with historic pres., Lys. In Erat. § 36 εἰ μὲν οὖν ἐν τῷ δικαστηρίῳ ἐκρίνουσαν, ῥάδιως ἂν ἐσώζατο...νῦν δ᾽ εἰς τὴν βουλὴν εἰσάγοντα, ‘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᾽ ὧν, therefore. The protasis ἐπεὶ κυρώ (258) required an apodosis introduced by ἀντὶ τοῦτων: but the parenthesis νῦν δ᾽ ἐσ τὸ κείνου κ.τ.λ. (263) has led to ὃν being irregularly substituted for τοῦτων. Cp. 1466: Antiphon De Caed. Herod. § ι δεόν σε διομόσασθαι 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᾽ ὃν, by ordinary attraction, for ἀντὶ τοῦτων ἃ or ὃτι, = because, Ant. 1068. τάδ᾽ cogn. acc. to ὑπερμαχοῦμαι, as Ai. 1346 σο ταῦτ᾽ Ὑδυσσεῦ τοῦδ᾽ ὑπερμαχεῖ εμοί; C. 7. 5. 185 οὐδὲ γ᾽ ἀνεύθε τε βεοῦ τάδε μαίνεται.

265 ὑπερμαχοῦμαι only here:
ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν τῷ Λαβδακείῳ παιδὶ Πολυδώρου τε καὶ τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος. καὶ ταῦτα τοῖς µή δρῶσιν εὐχόμαι θεοὺς µήτ' ἁροτόν αὐτοῖς γῆς ἀνιέναι τινὰ µήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότῳ τῷ νῦν φθερεῖσθαι κατὶ τοῦδ' ἐχθίον ὕμων δὲ τοῖς ἀλλοιοὶ Καδμείοιο, ὀσοὶ τάδ' ἐστ' ἀφέσκονθ', ἣ τε σῦμμαχος Δίκη

in Ant. 194, Ai. 1346 Soph. uses ὑπερμαχεῖν. The derivative form ὑπερμαχέω, to be a champion, implies ὑπέρμαχος, as συμμαχεῖος from συμμαχός, προμαχεῖος from πρόμαχος: ὑπερμαχεῖος is a simple compound, like συμμαχεῖος (Plat., Xen.), προμαχεῖος (Iliad, Diod., Plut.). κατὶ πάντ' αφίζομαι with ζητῶν, will leave nothing untried in seeking: a poetical variation of ἐπὶ πᾶν ἐλθεῖν (Xen. Anab. 3. 1. 18 ἀρ' οὐκ ἄν ἐπὶ πᾶν ἐλθο...ος φόδον παράσχοι;) as in Eur. HIPP. 284 εἰς πάντ' ἀφίζομαι, 'I have tried all means.'

267 τῷ Λαβδακείῳ παιδὶ, a dat. following ζητῶν κ.τ.λ. as = τυµωροῦμενος. For Λαβδακείῳ—Πολυδώρου τε cp. Med. 404 τοῖς Σισυφείοις τοῖς τ' Ἰάσονος γάμοις: for the adj., Od. 3. 190 Φιλοκήτην Παιάντιον [=Ποιαντός] ἀγλαὸν υἱόν: Her. 7. 105 τοῖς Μασκαμείοισι εκγόνοις: Ai. 134 Τελαμώνιε παι. Her. (5. 59) saw in the temple of the Isemian Apollo at Thebes an inscription which he assigns to the age of Laïus. 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 εὐχόμαι τοῖς τάυτα µή δρῶσιν [for them, Ph. 1019 καὶ σοι πολλάκις τὸδ' ἤπειρον] θεοῖς ἀνιέναι αὐτοῖς µήτ' ἁροτόν τινα γῆς, µήτ' οὖν γυναικῶν παῖδας.

270 The mss. almost without exception read γῆ, but the correction γῆς is clearly right.

271 µήτ' οὖν: 'no, nor': Aesch. Ag. 474 µήτ' εἰπ' ποιλότροπης, | µήτ' οὖν αὐτοῖς ἀλούς, κ.τ.λ. Phil. 345 εἰτ' ἀληθὲς εἰτ' ἀρ' οὖν µατὴν: cp. above v.90. But οὖν with the first clause, 1049 below: El. 199, 560: see on 25.

272 φθερεῖσθαι, a fut. found also in Eur. Andr. 708 (φθερεῖ 2 sing.): Thuc. 7. 48 φθερεῖσθαι: Ionic φθαρέομαι Her. 9. 42, 8. 108 (φθαρήσομαι in Hippocr., Arist., Plut.). The schol. would write φθαρήμαι for φθερεῖσθαι here, distinguishing εὐχόμαι with fut. infin., 'I vow' (to do), from εὐχόμαι with pres. or aor. infin., 'I pray.' But verbs of wishing or praying sometimes take a fut. infin. instead of pres. or aor. infin., 'I pray.' But verbs of wishing or praying sometimes take a fut. infin. instead of pres. or aor.:

273 τοῖς ἀλλοιοὶ. The loyal, as opp. to οἴ µὴ ταῦτα δρώντες (269).

274 ἐστ' ἀφέσκονθ', cp. 126. ἣ τε σῦμμαχος Δίκη, Justice who ever helps the righteous cause.
38 ΣΟΦΟΚΛΕΟΥΣ

χοὶ πάντες εὖ ἐγιμεῦεν εἰσαεὶ θεοί.

ΧΟ. ὥστερ μ’ ἀραιον ἔλαβες, ὥδ’, ἀναξ, ἐρω.

οὔτε ἐκτανον γὰρ οὔτε τὸν κτανόντ’ ἔχω δεῖξαι.

τὸ δὲ ἔντημα τοῦ πέμψαντος ἣν Φοῖβου τόδ’ εἰπεῖν, ὡστὶς ἑργασταῖ ποτε.

ΟΙ. δίκαι’ ἔλεξας ἀλλ’ ἀναγκάσαι θεοὺς

ἀν μη θέλωσιν οὐδ’ ἂν εἰς δύναιτ’ ἀνήρ.

ΧΟ. τὰ δεύτερ’ ἐκ τῶνδ’ ἄν λέγοιμ’ ἀμοὶ δοκεῖ.

ΟΙ. εἰ καὶ τρίτ’ ἐστί, μη παρῆς τὸ μή οὐ φράσαι.

ΧΟ. ἀνακτ’ ἀνακτὶ ταῦθ’ ὀρῶντ’ ἐπισταμαὶ

275 εὖ: cp. Tr. 229 ἀλλ’ εὖ μὲν ἔμηθ’, εὖ δὲ προσφωνομεθα.

276 ὥστερ...ἐλαβεῖς. '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 (ὡδε, i.e. ἐνορκοσ) I will speak. So Aeschin. In Ctes. § 90 ἐνορκον λαβεῖν τὸν 'Ἀθηναῖων δήμον...βοηθήσανεν, 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 ὅρκοις...καταλαβὼν τὰ τέλη), since the κατά in comp. gives the sense of overtaking, and so of binding. ἄραιον = τὴν ἁμα ἐνοχον. Cp. ὅρκιος λέγω Ant. 305.

277 γὰρ after ἐκτανον merely prefaces the statement: Plat. Prot. 320 οὐδ’ ἄνακτ’ ἄνακτος ἄνακτος. Il. 151 Τεταὐτὰ ὁρῶντα,

278 δεῖξαί, ‘point to.’ Note the emphatic place of the word: the speaker knows not that he is face to face with the slayer. τὸ ἔντημα, acc. of general reference. The simpler form would have been, ἢν τὸν πέμψαντος τὸ ἔντημα καὶ λύσαι: but, instead of a verb which could govern ἔντημα, τὸ τ’ εἰπεῖν is substituted, because it conveniently introduces the clause ὡστὶς ἑργασταῖ, explaining what the ἔντημα itself was. τὸ ἔντημα is then left much as a aiteis is left in 216 when the insertion of ἀλκην κ.τ.λ. has modified the construction.


ἂν as 580, 749: Ο. C. 13, Ant. 1057, Phil. 1276, Ai. 1085. οὐδ’ ἂν εἰς: Ant. 884 οὖδ’ ἂν εἰς παύσαι’ ἂν: Ο. C. 1656 οὖδ’ ἂν εἰς | θυντῶν φράσειε. In this emphatic form even a prep. could be inserted ( Xen. Hellen. 5. 4. 1 οὐδ’ ὕφ’ ενός, Cyr. 4. 1. 14 μηδὲ πρὸς μίαν), and in prose οὖδ’ εἰς stood without elision: in Ar. Ran. 927 etc., where the mss. have οὐδ’ εἰν (Dind. writes οὐδεῖς), οὐδ’ ἂν εἰν is a possible v. l.

282 ἐκ τῶνδ’ = μετὰ τάδε: Dem. de Cor. § 313 λόγον ἐκ λόγου λέγων. For δεύτερα, second-best, cp. the proverb δεύτερος πλοῦς: Plat. Legg. 943 καὶ τὴν τῶν ἀριστείων κρίσιν...καὶ τὴν τῶν δευτέρων καὶ τρίτων.

ἀν λέγομι: see on 95.

283 τὸ μη οὐ, not τὸ μή, because the sentence is negative: below, 1232: Ant. 544 μη’ μ’ ἄτμασης τὸ μή οὐ | θεαίνει. But even in such a negative sentence the simple τὸ μη occurs, below, 1387: Ant. 443.

284 ἀνακτ’ Od. 11. 151 Τείρεσθαι ἀνακτος. ταῦτα ὀρῶντα,
μάλιστα Φοίβῳ Τειρεσίαν, παρ’ οὗ τις ἂν σκοπῶ τάδ’, ὅναξ, ἐκμάθοι σαφέστατα.

OJ. ἀλλ’ οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ’ ἐπραξάμην.

ἔπεμψα γὰρ Κρέοντος εἰπόντος διπλοὺς πομποὺς. πάλαι δὲ μὴ παρὼν θαυμάζεται.

ΧΟ. καὶ μὴν τὰ γ’ ἄλλα κωφά καὶ παλα’ ἔπη.

OJ. τὰ ποία ταῦτα; πάντα γὰρ σκοπῶ λόγον.

ΧΟ. θαυεῖν ἐλέχθη πρὸς τινῶν ὁδιοπόρων.

OJ. ήκουσα κάγω’ τὸν δ’ ἱδόντ’ οὐδεὶς ὅρα.

not=ταῦτα φρονοῦντα or γεγυ-σκοντα, ‘taking the same views,’ but seeing in the same manner, ἀλλ’ οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ’ 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.’ πομποὺς | θαυμάζεται = θαυμάζω εἰ μὴ πάρεστι: but with οὐ, θαυμάζω ὅτι οὐ πάρεστι: differing nearly as ‘I wonder why’ and ‘I wonder that.’ Xen. Anab. 4. 15 (he spoke of) τὰ μὴ ὄντα ὃς οὐκ ὄντα: οὐκ ἦν. 293 τὸν δ’ ἱδόντ’: the survivor had spoken of λῃσταί, 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.

287 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.’ πομποὺς = one who is sent to escort (πέμπειν) or fetch a person (O. C. 70). Others transl. ‘two sets of messengers.’

288 διπλοῦς | πομποῦς ἔπεμψα, ‘I have twice sent a man to bring him’: he had sent two successive messages — one messenger with each. πομπὸς = one who is sent to escort (πέμπειν) or fetch a person (O. C. 70). Others transl. ‘two sets of messengers.’

289 μὴ παρὼν θαυμάζεται = θαυμάζω εἰ μὴ πάρεστι: but with οὐ, θαυμάζω ὅτι οὐ πάρεστι: differing nearly as ‘I wonder why’ and ‘I wonder that.’ Xen. Anab. 4. 15 (he spoke of) τὰ μὴ ὄντα ὃς οὐκ ὄντα: οὐκ ἦν.

290 καὶ μὴν: see detached note A. τὰ γ’ ἄλλα…ἐπη, ‘his skill apart, the rumours are’ &c.: the rumours which were current—a part from the knowledge which the seer may have to give us. Not, ‘the other rumours.’ Cp. Plat. Phaed. 110Ε καὶ λίθοις καὶ μὴν καὶ τοῖς ἄλλοις χωφοῖς τε καὶ φυτοῖς. κωφά: the rumour has died down; it no longer gives a clear sound. Cp. fr. 604 λήθην τε τὴν ἀπαντ’ ἀποστερημένην, | κωφῆ, ἀναυδὸν: Αἰ. 911 ὁ πάντα κωφός, ὁ πάντ’ ἀιώρα, rest of all sense and wit.

291 τὰ ποία; cp. 120.

292 ὁδιοπόρωι: the survivor had spoken of λησταῖ, 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’ ἱδόντ’: the surviv-
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 ἱμάτιον, 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.]

OL. ὦ πάντα νωμῶν Τειρεσία, διδακτά τε
OUIDPOY S TYPANNOS.

41

άρρητά τ', οὐράνιά τε καὶ χθονοστιβη, πόλιν μέν, εἰ καὶ μη βλέπεις, φρονεῖς δ' όμως οία νόσω σώστιν· ής σε προστάτην σωτηρά τ', ὁνάξ, μοῦνον ἑξενισκομεν. Philbos γάρ, εἰ καὶ μη κλυσεν τῶν αγγέλων, πέμψατο μόναν ἄν, ἐλθείν τούδε τοῦ νοσήματος, εἰ τοὺς κτανόντας Δαύοι μαθόντες εὑ κτείναμεν, ή γῆς φυγάδας ἐκπεμψαίμεθα. σύ δ' οὖν φθονίσας μήτ' ἀπ' οἰωνών φατιν, μήτ' εἰ τυν ἄλλην μαντικῆς ἔχεις ὁδόν, ρύσαι σεαυτὸν καὶ πόλιν, ρύσαι δ' ἐμέ,

μῶντες...σίτα ἀναφερομένους, observing the moment when they were cutting forage. Similarly here,—with the idea of mental grasp unaided by eyesight. διδακτά τε | ἄρρητά τε, cp. the colloquial ὅτον ἄρρητον τ' ἔπος (O. C. 1001), dicenda tacenda: ἄρρητα=ἀπόρρητα: Her. 6. 135 ἄρρητα ἐκφήνασαν.

301 οὐράνια τε καὶ χθονοστιβη: not in apposition with ἄρρητα and διδακτά respectively, but both referring to each, lore that may or that may not be told, whether of the sky or of the earth.

302 πόλιν μέν is answered by σύ 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. Cygr. 5. 5. 21 ἀλλ' εἰ μηδὲ τοῦτο...βούλει ἑπκρανοθεα, σὺ δὲ τούτων ἐπολέε.

303 ἕσ sc. νόσου. προστάτην ἴσου, a protector from a plague: strictly, one who stands in front of, shields, the city's distempered state.

304 μοῦνον: this Ionic form (like κούρος, δουρί, ἔρωτος, γούνατα) is used in dialogue by Soph.: Aesch. has not μοῦνος, though n P. V. 804 τὸν τε μονωστά στρατόν. In [Eur.] Rhes. 31 μοναρχός is now restored for μοναρχός.

305 εἰ καὶ μη κλυείς, 'if indeed thou knowest it not from the messengers,' implying that he probably has heard it. Ai. 1127 δεινὸν γῆ εἶπας, εἰ καὶ γῆς θανῶν. Trach. 71 πᾶν τοίνυν, εἰ καὶ τοῦτ' ἔτη, κλύοι τε ἄν, if indeed. On εἰ καὶ and καὶ εἰ see detached note B.

306 πολαβόντες εὖ. εὖ=‘with care,’ 'aright': cp. Ai. 18 ἐπέγνως εὖ: id. 528 εὰν τὸ ταξιθεν εὖ τολμᾶ τελείω.

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

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

312 ρύσαι σεαυτὸν κ.τ.λ. ῥύεσθαί τι is to draw a thing to oneself, and so to protect it. ρύσαι μίασμα ('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. πρόστηρ' ἀναγκαίας τύχης (Ai. 803), shelter my hard fate (instead of, 'shelter me from it'). πᾶν μίασμα, the whole defilement, as affecting not only
human life, but also the herds and flocks and the fruits of the earth: cp. 253. τοῦ τεθνηκότος, gen. of the source from which the μίασμα springs,—more pathetic than τοῦ φόνου, as reminding the hearer that vengeance is due for innocent blood. Both πᾶν and the usual sense of μίασμα 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 ψυμίν ὡς θεῷ | κείμεθα τλάμονες: Eur. Alc. 278 ἐν σοὶ δ᾽ ἐσμέν καὶ ζῆν καὶ μή. ἄνδρα acc. before, not after, ὥφελειν, as in Ant. 710 ἄλλα ἄνδρα, κεῖ τις θοσός, τὸ μανθάνειν | τόλλα λαῖχρον οὐδέν. In both places ἄνδρα has a certain stress—'for mortal man.'

315 ἄφ᾽ ὅν ἐξοι τε καὶ δύ-νατο, by means of all his resources and faculties. The optat. in a dependent clause after a primary tense (instead of ἄφ᾽ ὅν ἐξεῖ τε καὶ δύναται). This occurs in universal statements, and so esp. in γνῶμαι, as Ant. 666 ἄλλα δὲ πῶλες στήσεις, τούθε χρῆ κλείνειν: Ai. 520 ἄνδρι τοῦ χρεῶν | μνήμης προσείναι, τερπνῶν εἰ τί ποῦ πάῦνοι: ibid. 1159, 1344: Xen. Cyr. i. 6. 19 ἄλλα τοῦ μὲν αὐτῶν λέγειν, δι μῆ σαφῶς εἰδεῖ, θείεσθαι δεῖ. The force of the mood may be seen by putting the sentence in a hypothetical form: εἰ τίς ἐφελείν ἄφ᾽ ὅν ἐξοι, κάλλιστα αὖ πονοίῃ.

316 φρονεῖν...φρονοῦντι, 'how dreadful to have wisdom where it profits not the wise!' λύη, without αὖ: cp. O. C. 395 δὲ νέος τέσσα: Ai. 1074 ἐνθα μη καθεστήκη δεός: Tr. 1008 ὅ τι καὶ μῦθη. On the other hand, the indic. λυεῖ (so A and most mss., Herm., Erfurdt) would state the fact: cp. O. C. 839 μη 'πίσασσα' α μη κρατεῖσ: ib. 1442 μη πεθαι ση μη δει. But L has λυη and some other MSS. have λυη: and it is much more likely that this should have become λυεῖ than vice versa. τελη λυη=νυστελη, only here: cp. Eur. Alc. 627 φημι τοιούτους γάμους | λυει βροτοῖς. ταῦτα γάρ (I have to bewail this now), for, though I once knew it, I had forgotten it. Teiresias, twice summoned (288), had come reluctantly. Only now, in the presence of Oed., does he realise the full horror of the secret which he holds.

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

319 τι δ᾽ ἐστιν; so often in Soph.: δὲ marking that the at-
tention is turned to a new point, as in τὶ δ᾽; quid vero? (941), or to a new person: Isaeus or. 8. § 24

320 πότεν ἄποτεν, live out joyless days: Thuc. I. 11 εἰ ξυνέχως τὸν πόλεμον διέφερον. διαφέρειν could not mean 'to bear apart' (from each other), though that is implied by the emphatic antithesis τὸ σῶν τε σὺ---κἀγὼ τοῦμόν.

322 οὔτ᾽ ἔννομ᾽ κιτ.λ. οὐκ ἔννομεν, 'strange,' not in conformity with usage, which entitled the State to benefit by the wisdom of its πάντες. The king's first remonstrances are gentle.

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

324 ὡς...πάθῳ depends on σιγῶ, or the like, understood.

326 φρονῶν γ', 'if thou hast knowledge' (of this matter): cp. 509 ἐφ' οἷς γάρ μη φρονῶν σιγὰν φιλῶ: not, 'if thou art sane.' But in 328 οὐ φρονεῖτε= 'are without understanding,' are senseless.

328 ἐγὼ δ' οὐ μή ποτε ἐκφήνω τὰ ἐμὰ (ὡς αὖ μη ἐπιω τὰ σὰ) κακὰ: I will never reveal my (not to call them thy) griefs. τὰ ἐμὰ κακὰ, = those secrets touching Oedipus which lie heavy on the prophet's soul: τὰ σὰ κακὰ, those same secrets in their import for Oedipus. We might render ὡς αὖ εἶπω 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:—(i) The subjunct. εἶπω with μή was familiar in such phrases. Plat. Rep. 487 Ὁ τοὺς μὲν πλείστους καὶ πάνυ ἀλλοκότους γιγνομένους, ἵνα μὴ παμπονήρους εἴπωμεν, 'becoming very strange persons,—not to use a more unqualified epithet': Rep. 507D: Hippias minor 372 D. The substitution of ὡς αὖ for the commoner ἵνα in no way alters the meaning. For ὡς αὖ μη, cp. Ar. Av. 1508 τοῦτο...τὸ σκιάδειον ὑπέρεχε | ἄνωθεν, ἡς αὖ μη μ᾽ ἵδωσιν οἱ θεοί. For ὡς αὖ εἴπω μὴ instead of ὡς αὖ μη εἴπω, cp. 255, Phil. 66 εἰ δ᾽ ἐργάσει | μη
τάμ', ως ἂν εἴπω. μὴ τὰ σ', ἐκφήνην κακά.

OI. τί φής; ἐκφrebός ὑφ φράσεως, ἀλλ' ἐννοεῖς

ημᾶς προδοῦναι καὶ καταφθεῖαι πόλιν;

TE. ἐγὼ οὔτ' ἐμαυτοῦ ὀυτε σ' ἀλγήνω. τί ταὐτ'

ἀλλως ἐλέγχεις; οὐ γὰρ ἂν πῦθοι μου.

OI. οὐκ, ὡ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου

φύσιν σὺ γ' ὀργάνειας, ἐξερεῖσ ποτε, ἀλλ' ὃδ' ἀτεμφθὼς κατελεύτητος φανεὶ;

TE. ὀργήν ἐμέμψο τὴν ἐμὴν, τὴν σὴν δ' ὀμοῦ

ναιόσαν οὐ κατείδεις, ἀλλ' ἐμὲ ψέγεις.

OI. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἐπη

ταῦτα. (2) The emphatic position of τάμ', suits this version.
(3) ἐκφήνην is more forcible than εἴπω. If the meaning were, 'I

will not reveal my griefs, in order that I may not mention (εἴπω) 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 ἐκφεβός, because ἐκφήνην implied that he knew: cp. 704.
Not, 'being an accomplice': Oed.
can still control his rising anger.

332 The ruggedness of this verse is perch. designed to express
agitation. Cp. 1002 ἐγὼ οὔχι:
O. C. 939 ἐγὼ οὔτ' ἀναδρόνον: ἔδ.
998 ἐγὼ οὔντε: Ant. 458 ἐγὼ οὐκ
ἐμελλον. ταῦτ': see on 29.

1279 ὥς ἀρ' ἡσθα πέτρου ἡ σίδαμ-

ρος. For the periphrasis cp. Plat.
Phaedr. 251 B ἣ τοῦ πτέρου φύσις,
=τὸ πτέρον πεφυκός ὡσπερ πέ-

φυκε, being constituted as it is:
Timmæ. 45 B τὴν τῶν βλεφάρων

φύσιν, &c.

335 ποτέ, tandem aliquando:
Phil. 816 μέθες ποτε: ἔδ. 1041
τίσασθ' ἀλλ' τῷ χρόνῳ ποτέ.

336 ἀτελεύτητος φανεῖ; 'wilt thou never make an end?' Liter-

ally 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 bor-
rowed from the colloquial vocabu-
lary of the day: the tone is like
that of the Latin odiosus.

337 ὀργήν ἐμέμψω κ.τ.λ. 'Thou
blamest my temper, but seest not
that to which thou thyself art wed-
ded.' ὀμοῦ | ναίοσαν, while (or
though) it dwells close to thee,—
possesses and sways thee. Cp.
κηλίς (O. C. 1134) and βλάβη (El.
785) ἐξουκοις: συνναίειν πῶσος
(Ph. 982): συντρόφοις ὀργαῖς (Ai.
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 ὀργήν ἐμέμψῳ τὴν ἐμὴν
returns upon itself, as if from a
sense that the contrast between
ἐμέμψω and κατείδες would be im-
perfectly felt without such an iter-
ation: this is peculiarly Sopho-
clean; cp. 166 (ἔλθετε καὶ νῦν):
Ai. 627 αἴλινον αἴλινον οὐδ᾽ οἰκτρᾶς
γόον ὄρνιθος άηδοῦς...ἀλλ᾽ οξυτόνους
μὲν ωδᾶς: ἔδ. 1111 οὐ...τῆς σῆς

οὐνεκ'... | ἀλλ' οὔνεχ' ὀρκῶν... | σοῦ

δ' οὔνεν: and so Tr. 431.

339 The emphasis on τοιαύτα
as well as on οὐκ warrants the repeated ἄν: Eur. Andr. 934 οὐκ ἄν ἐν γ' εῶις δόμωι | βλέπουσ' ἄν αὐγάς tā' ἐκαρποῦ', ἄν λέχη.

340 ἄ...ἀτιμάζεις τόλιν: ἄ cogn. acc.: Ai. 1107 τὰ σέμων 'ἐπη | κολάζ', ἐκείνους: Ant. 550 τὶ ταῦτ' ἀναίς μ'; ἀτιμάζεις by rejecting the request that he would speak: Ant. 544.

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

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

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

344 ἦτις ἀγριωτάτη: Il. 17.
καὶ τοῦργον ἄν σοῦ τοῦτ’ ἕφην εἶναι μόνον. 349

ΤΕ. ἀληθὲς; ἐννέπω σὲ τῷ κηρύγματι, ὃπερ προείπας ἐμμενεῖν, καὶ ἤμερας τῆς νῦν προσαυῶν μήτε τοῦσδε μήτ’ ἔμε, ὡς ἄντι τῆς τῶν ἀνοσίων μιᾶστορι.

Ο.I. οὖν τῶν ἀναιῶν ἐξεκινήθας τοῦτο τὸ ἰμα; καὶ ποῦ τοῦτο φεύγεσθαι δοκεῖσ; 350

ΤΕ. πέφευγα: τάληθες γὰρ ἵσχυον τρέφω.

Ο.I. πρὸς τοῦ διδαχθεῖς; οὐ γαρ ἐκ γε τῆς τέχνης.

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

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

351 ὃπερ προείπας (sc. ἐμμέ- νευν), by which thou didst proclaim that (all) should abide: this is better than taking ὃπερ 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 κή- ρυγμα).

353 ὡς ὄντι...μιᾶστορι, an anacolouthon for ὡς ὄντα μιᾶστορα, as if ἐννέπω σοι had preceded. ἐμέ just before made this necessary. Elms. cp. Eur. I. 491 ἀλλως τέ μ᾽ ἔλεος τῆς ταλαιπώρου κόρης | εἰσῆλθε συγγένειᾳ ἐννοουμένῳ.

354 ἐξεκινήσας. ἐκκινεῖν is used of starting game, El. 567 ἐξεκινή- σεν ποδοῦ | ...ἐκαφον: of rousing one from rest, Trach. 1242, and fig. of exciting pain which had been lulled, ἄδ. 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 κι- νεῖν in the sense of mooting subjects which should not have been touched: Eur. El. 302 ἐπει δὲ κίνεις μύθον, i.e. since thou hast broached this theme: cp. O. C. 1526 ἢ δ’ ἐξάγματα μηδὲ κινεῖται λόγῳ. So ἀκίνητα (ἐπὶ) = ἀπόρ- ρητα O. C. 624, Ant. 1060 ὅτι με τὰ κίνητα διὰ φρενών φράσαι | κίνει, 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: Αἰ. 1100 ποῦ σὺ στρατηγεῖς τούτο; Distinguish καὶ (1) prefixed to interrogative particles, when it expresses an objection: Aesch. Ag. 280 καὶ τὸν τῷ τῇ ἔκκους ἀν ἄγγέλων τάχος; (2) suffixed, where, granting a fact, it asks for further information: Agam. 278 ποίου χρόνου δὲ καὶ πεπόρθηται πόλις; (assuming it to be taken, ὅταν ὤσε it was taken?) Eur. Alc. 834 ποῦ καὶ σφέθατε; τούτο φεύγειν here = τούτου τὴν δίκην ἐκφεύγειν: Eur. Med. 795 παίδων φόνον | φεύγουσα, fleeing from (the penalties of) the murder: Cic. Pro Cluent. 59 § 163 calumniam (= crimen calumniæ) non effugiet.

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

357 τέχνης, slightly contemptuous; cp. 388, 562, 709.
ΠΩΣ ἔγινεν τὸ προφήτης ἔκκλημα, σὺ γὰρ ἂν τὸν κυρέων λέγειν ἀκούσα ἐπειδή μᾶλλον μάθω.

ΤΙΕ. οὔτε ἐκ γενεσίας πρόσεθε, ἢ ἡ κεφαλὴ λέγεται;

ΟΙ. οὖν ὡστε γὰρ εἰπεῖν γνωστὸν ἄλλον αὐθεντέαν

ΤΕ. φῶνεα σὲ φημὶ πανόραμον ό ζητεῖς κυρεῖν;

ΟΙ. ἄλλον τι τῇ γὰρ ἄκοντα ἢ ροήσον λέγειν.

ΤΕ. εἰπω ό δὴ κάλλα, ἵν' ὀργίζῃ πλέουν;

ΟΙ. ὁδὸν γε χρῆζεις ἢ μᾶτην εἰρησεῖται.

ΤΕ. λεληθέναι σὲ φημὶ σὺν τοῖς φιλτάτωις αἰσχρῷ ὀμιλοῦντ', οὔτ' ὀρᾶν ἣν' εἰ κακοῦ.

ΟΙ. ἡ καὶ γεγονός ταῦτ' ἀει λέξειν δοκεῖσ;

ΤΕ. εἰπερ τι γ' ἐστὶ τῆς ἀληθείας σθένοις.

ΟΙ. ἄλλ' ἐστιν, πλὴν σοι' σοι δὲ τότ', οὐκ ἐστ', ἐπεὶ

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

360 ἢ 'κπειράζει λέγειν; or (while you do understand my meaning already) are you merely trying by your talk (λέγειν) to provoke a still further statement of it? The notion of ἐκ in the compound is that of drawing forth something from the person tested. λέγειν here implies idle talk, cp. 1151 λέγει yap εἰδὼς οὐδέν. The λέγειν of the MSS. gives a weak sense: ὡστε must be supplied, 'tempting me so that I should speak.'

361 οὖν ὡστε γ' κ.τ.λ. οὖ (ἐκνήκα) οὕτω γ' ἀκριβοῦς ὡστε εἰπείν: cp. ιτιτι κνωστόν, 'known': but γνωστά 58, γνωστόν 396. It has been held that Attic usage distinguished γνωστός, as = 'what can be known,' from γνωστός, as = 'what is known'; but the distinction cannot be established.

362 οὖν ἄλλατις κ.τ.λ. φημί σε φονέα κυρείν (διότα) τοῦ ἄνδρος οὐ (τὸν φονέα) ἄλλατις.

363 πημονᾶς: i.e. such charges are downright φημοναί, calamities, infamous. There is something of a colloquial tone in the phrase: cp. Αἰ. 68 μὴδὲ συμφορὰν χέχου | τὸν ἄνδρα: El. 301 ὁ πάντων ἀνακινοῦσαν ὁ οὐδὲ πᾶσα βλάβη. Cr. 336 ατέλευτης.

366 λεληθέναι...ομιλοῦντ': 'hast been living in unguessed shame with thy nearest kin': οὖν τοῖς φιλτάτοις κ.τ.λ.=σὺν τῇ φιλτάτῃ (Iocasta): since ομιλοῦντι implies wedlock, and not merely the companionship denoted by γνωστίνων in 457: for the allusive plural, cp. Aesch. Cho. 53 δεσποτῶν θανάτωι (Agamemnon's murder): Eum. δι' απόδυσα γ' οὕτω δενα πρὸς τῶν φιλτάτων (Clytemnestra speaks of her murder by Orestes).

367 οὗ ζητεῖς K.T.A. φημί σε φονέα κυρείν (ὀντα) τοῦ ἀνδρὸς οὗ τὸν φονέα ζητεῖς.

368 ἥ καί; 'dost thou indeed?' Aesch. Eum. 402 ἥ καί τοιαῦτα τῷ δ' ἐπιρροείς φυγάς;

370 πλὴν σοι' σοι δὲ κ.τ.λ. Note in these two vv. (1) the rhetorical iteration (ἐπαναφορά) of σοί, as in O. C. 787 οὐκ ἔστι σοι ταύτ', ἀλλά σοι ταύτ' ἔστ': Phil. 1054 πλὴν εἰς σ' οὖν δὲ: Isocr. or. 15 § 41 κινδυνεύων τὰ μὲν υφ' υμῶν τὰ δὲ μεθ' υμῶν τὰ δὲ δι' ἰμάς τὰ δ' ἀπέρ υμῶν. (2) the ninefold τ (παράχρησι) in 371; cp. 425: Αἰ. 528 ἐὰν τὸ
typhlos tα τ' wta ton te vouν tα t' omuat el.

TE. συ δ' ἀθλιός γε ταυτ' οὐνικλινων, ἄ σοι οὐδείς ὃς οὐχι τῶνδ' οὖνικει ταχα.

OI. μιᾶς τρέφει πρὸς νυκτός, ὡστε μητ' ἐμὲ μητ' ἄλλον, ὡστις φῶς ὅρα, βλάψαι ποτ' ἄν. 375

TE. οὔ γαρ σε μοῦρα πρὸς ἦ' ἐμοῦ πεσewn, ἐπεῖ ἰκανὸς 'Απόλλων, ὃ τάδ' ἐκπραζαι μέλει.

OI. Κρέοντος ἢ σοὐ ταῦτα τάξευρήματα;

TE. Κρέων δέ σοι πῆμ' οὐδεν, ἀλλ' αὐτὸς σὺ σοι.

OI. ὁ πλοῦτε καὶ τυραννι καὶ τέχυν τέχυνς 380

taxhen eu tolmata telein: ib. 1112


372 συ δ' ἄθλιος: 'Aye and thou art a poor wretch': ἄθλιος, of wretched folly. Cp. the use of ἄβουλος, ἄβουλος, μέλεος (Αἰ. 621), κακοδαίμων, κ.τ.λ.

373 οὐδείς (ἐστιν) ὃς οὐχὶ = πᾶς τις: Αἰ. 725 ἤρασσον οὔτε ἐσθ' ὃς οὔ. More properly οὐδεὶς ὅστις οὗ, declined (by attraction) in both parts, as Plat. Phaed. 117 D οὐδένα ὅντινα 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 τρέψειν, μίαν, forming one continuous chain.

376 (οὐκ ἐγώ σε Bawa), οὐ γαρ μοιρα σε πεσείν κ.τ.λ. The MSS. make nonsense of the passage, reading με...γε σοῦ. The correction is Brunck's.

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

379 Κρέων δέ (= 'Nay, Creon'— introducing an objection, as Trach. 729 τοιαῦτα δ' ἂν λέξειεν K.T.A.? Ο. C. 395 γέροντα δ' ὀρθοῦν φλαῦρον.

380 τέχυν...βίω, 'skill outmatching skill in life's keen rivalries': τῷ πολυζήλῳ βίῳ, locative dative, defining the sphere of ὑπερφερουσα, like ἐτί μέγας οὐρανῷ | Zeus El. 174. πολυζήλῳ = full of emulation (γηλος). Others understand, 'in the much-admired life' (of princes): so πολυζήλην (πόσιν) in Trach. 185. But (1) βίω seems to denote life generally, rather than a particular station: (2) the phrase, following πλοῦτε καὶ τυραννι, would be a weak addition. For the general sense of τέχυν cp. Ant. 365 τὸ μηχανόεν τέχνας, the inventiveness of (human) skill: Ph. 138. The phrase here has a reference to that (μαντικῆ) τέχυν of
Teiresias which Oed. surpassed when he solved the riddle: cp. 357.

382 παρ’, υμῖν...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. Ο. Φ. 1213 σκιωσώναν φυλάσσων, stubborn in folly: Eur. Ἰον 735 αξίων γεννητόρων | ῥαψὶ φυλάσσεις.

384 δωρητόν, οὐκ αἰτητόν, feminine (not neuter, a use far most common in simple predications, e.g. οὐκ ἀγαθόν πολυκοιραν) : this view is favoured by γνωτόν in 396, which must agree with ἥν. Cp. Thuc. 2. 41 γῆν εὑρείων | ἥν μεμπτός εἰμι (Deianeira).

387 ύψις, having secretly sent as his agent, ‘having suborned.’ [Plat.] Αξιώχος 368 Ε προδότους ἐγκαθέτουσιν ύψιστοι, ‘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 Ε joins ἀγύρτας and γόρτας, Ζοσίμους 1. 11 μάγοις τε καὶ ἀγύρτας. 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 (δαιμονες ἀγαθοεργοῖ), while the γόρτη was properly one who could call up the dead. So Eur. Or. 1496 (Helen has been spirited away) ἤ φαρμακοεργα (by charms) ή μάγων | τέχναισιν ήθεον κλοπαίς.

388 ἀγύρτης (ἀἀγείρω), a priest, esp. of Cybele (μητραγύρτης), while she had the lunar attributes, μηναγύρτης). So Eur. Or. 1496 (Helen has been spirited away) ἢ φαρμακοεργα | τέχναισιν ήθεον κλοπαίς.

390 ἐπεί = ‘for,’ ‘else’ (if this is not true): Ἐλ. 351 οὐ ταυτά...δειλιάν ἔχει; ἐπεί διδάξων, κ.τ.λ. ποῦ; where? i.e. in what sense? Eur. Ἰον 528 ποῦ δέ μοι πατήρ σὺ; ἐπεί σαφῆς = πέφρνας ὦν : cp. 355.

391 ραψ....κόνων, ‘the Watcher who wove dark song’: κόνων, esp.
because the Sphinx was the watchful agent of Hera's wrath: cp. 36. Ar. Ran. 1287 has a line from the Σφίγξ of Aesch., Σφίγγα δυσαμερίαν [vulg. δυσαμερίαν] πρύτανιν κύνα πέμπει, 'the watcher who presides over evil days' (for Thebes). ῥαψῳδὸς, 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 τὸ γ᾽ αἴνιγμ᾽ is nominative: the riddle did not belong to (was not for) the first comer, that he should solve it. O. C. 751 οὔ γάμων ἔμπειρος, ἀλλὰ τοὐπιόντος ἄρπάσαι. Thuc. 6. 22 πολλὴ γὰρ οὐσα [ἡ στρατιά] οὗ πάχης ἐσται πόλεως ὑποδέξασθαι. ὃ ἐπιών, any one who comes up; cp. Plat. Rep. 372 δ ὃς νῦν ὁ τυχὼν καὶ οὐδὲν προσήκων ἔρχεται ἐπι ἀυτὸ. ἀγηλατήσειν : ἀγηλατεῖν = τὸ α ἄγος ἐλαύνειν (see on 98), in this case ἀνδρηλατεῖν (100), to expel the μιάστωρ. Her. 5. 11 Κλεομένης ἀγγαλατείεστακόσια εἰσίστια (households) Ἀθηναίων. Curtius distinguishes (1) ἄγ-ος, guilt, object of awe, whence ἐναγής: Skt. ἀγ-as, vexation, offence: Etym. § 116: (2) rt. ἄγ, ἂξ-ο-μαι reverence,
Δημήτριος ἦμων εἰκάζουσι καὶ τα τοῦδ' ἐπὶ ὀργῇ λελέχθαι καὶ τα σ', Ὁδίπου, δοκεῖ. ἐξισωτέον τὰ τοῦ θεοῦ μαντεῖ' ἀριστα λύσομεν, τόδε σκοπεῖν.

ΤΕ. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν ἵσ' ἀντιλέξαι: τοῦδε γὰρ κάγῳ κρατῶν ἔπη οἷά περ φρονεῖς, 'how bold thou art': see on 624 οἷόν ἐστι τὸ φθονεῖν. οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξίᾳ δοκεῖ. ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι.

ἀγ-ο-σ holy, ἀγ-νό-σ pure: Skt. jaγ (jaγ-ά-mi) reverence, consecrate: Elym. § 118. In Aesch. Cho. 155 and Soph. Ant. 775 he would write ἄγος as = 'consecrated offering.' In both places, however, ἄγος πιασκόλν will stand: and for ἄγος in the good sense there is no other evidence. 'Σόκευς 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, τὸν ὅν ὁ μάντις οὗτος 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.

τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγίνειεν ἄν. Θούρον μέτοικον κατατιθεὶς ἐπὶ προστάτου ήγεγράψατο, will stand enrolled: cp. Ar. Eq. 1370 οὐδεὶς κατά σπουδᾶς μετεγγραφήσεται, ἄλλ' ὥσπερ ἣν τὸ πρῶτον ἐπὶ γεγραφήσεται: Theocr. 18. 47 γράμματα δ' ἐν φλογὶ γεγραφάτα, remain written. For the gen. Κρέοντος cp. Ar. Eq. 714 τὸν θημον σεαυτοῦ νεόμικας.
λέγω δ', επειδὴ καὶ τυφλὸν μ' ὠνείδισας·
σὺ καὶ δέδορκας κον βλέπεις ἵν' εἰ κακοῦ,
ουδέ ἐνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα.
ἀρ' οἶσθα ἀφ' ὅν εἰ; καὶ λέληθας ἐχθρὸς ὃν
τοῖς σοῖσιν αὐτοῦ νέρθε καὶ γῆς ἀνω,
καὶ σ' ἀμφιπλῆξ μητρὸς τε καὶ τοῦ σοῦ πατρὸς
εἶλα ποτ' ἐκ γῆς τῆς ἐνθα δεινόπους ἀρά,
βλέποντα νῦν μὲν ὃρθ', ἐπειτά δὲ σκότον.
βοής δὲ τῆς σῆς ποῖος οὐκ ἐσταὶ λιμὴν,
ποίος Κιθαίρων οὐχί σύμφωνοις τάχα,

412 λέγω δ', a solemn exordium,
bespeaking attention: cp. 449.
tυφλὸν μ' ὠνείδισας. As ὠνείδι-
sas could not stand for ἀπεκάλε-
sas, 'called me reproachfully,'
tυφλὸν must stand for ὃν τυφλὸν ὄντα. For the ellipse of ὄντα, cp.
Εἰ. 899 ὃς δ' ἐν γαλήνῃ πάντ' ἐδερ-
kῶμιν τόπον: for that of ὃς, Ο. C.
142 μὴ μ', ἵκετευω, προσιδήτ' ἄνωοι.

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

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

417 καὶ σ' ἀμφιπλῆξ κ.τ.λ.,
'and the double lash of thy mo-
thers and thy father's curse shall
one day drive thee from this land
in dreadful haste': ἀμφιπλῆξ: as
in Tr. 930 ἀμφιπλῆγι φασάγω =
a sword which smites with both
edges, so here ἀμφιπλῆξ 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 (διπλὴ
μάστιξ Ai. 242). Cp. ἀμφίπουρος,
carrying two torches (Tr. 214).
μητρ. and πατρ. are possessive
gen. with ὃρα, which here—ἔρν-
ὺς: cp. Aesch. Θεόν. 70 'Ἀρὰ τ',
'Ερυνὸς πατρὸς ἡ μεγασθενής.

418 δεινότους, with dread,
untiring chase: so a Fury is χαλκό-
tους (El. 491), ταῦτας (Ai. 837),
καμψίτους ('fleet,' Aesch. Θεόν.
791).

419 βλέποντα κ.τ.λ., i.e. τότε
σκότον βλέποντα, εἰ καὶ νῦν ὁρθ'
βλέπεις. The Greek love of anti-
thesis often co-ordinates clauses.
where we must subordinate one to
the other: cp. 673. βλέπειν σκό-
τον, like ἐν σκότῳ... ὀψοίατο (1273),
Ευρ. Βακχ. 510 σκότοι εἰσορά
kνέφας.

420 βοής 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 (σύμφωνοις ἐσται
sc. αὐτῇ), re-echo it? σύμφωνος,
only with Κιθαίρων, not with Λιμὴν.
Λιμήν poet. in sense of ὑποδοχή,
for that in which anything is re-
ceived: Aesch. Pers. 250 ὀ Περσὶς
αια καὶ μέγας πλουτὸν Λιμήν: Αντ.
1000 παντὸς οἴσων Λιμήν: O. T.
1208. ποῖος Κιθαίρων is vigorous
for ποῖον μέρος Κιθαίρων. 
ὅταν καταίσθῃ τὸν υμέναιον, ὅν δόμοις ἀνορμὸν εἰσέπλευσας, εὐπλοῖας τυχών; ἄλλων δὲ πλῆθος οὐκ ἐπαισθάνει κακῶν, ἀ σὲ εξισώσει σοὶ τε καὶ τοὺς σοὺς τέκνους. πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμον στόμα προπηλάκιζε· σοῦ γάρ οὐκ ἐστὶν βροτῶν κάκιον ὡστις ἐκτριβήσεται ποτε.

ΟΙ. ἣ ταῦτα δὴ ἀνεκτά πρὸς τοῦτον κλῦειν; οὐκ εἰς ὀλεθρον; οὐ χιθάσσου; οὐ πάλιν ἄφορος οἴκων τῶν ἀποστραφεῖς ἀπει; 

ΤΕ. οὐδ᾽ ἵκόμην ἐγώγ᾽ ἄν, εἰ σὺ μὴ 'κάλεις.

ΟΙ. οὐ γάρ τι σ᾽ ὑδθ μῶρα φωνήσουν, ἐτεὶ σχολῆ σ᾽ ἄν οἰκους τοὺς ἐμοὺς ἐστειλάμην.

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'...: ὅν, cogn. acc. to εἰσέπλευσας, as if υμέναιον had been πλοῦν: δόμοις, local dat. (381): ἀνορμὸν is added predicatively,—though it (thy course) led thee to no true haven: εὐπλοῖας τυχών, because Oed. seemed to have found ἄθανατος, and also because the gale of fortune had borne him swiftly on: cp. οὐθ᾽ ὄρον οὐθ᾽ ἵστορὼν, 1484. τὸν υμέναιον, sung while the bride and bridegroom, were escorted to their home.

425 α σ᾽ εξισώσει, 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 ἄδελφος καὶ πατήρ (458). For the παρήχησις cp. 371.

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

427 προπηλάκιζε: acc.to Arist. Τοπ. 6. 6 προπηλακισμός was defined as ὑβρις μετὰ χλευασίας, insult expressed by scoffing: so in Eth. 5. 2. 13 κακηγορία, προπηλακισμός = libellous language, gross abuse: and in Ar. Thesm. 386 προπηλακισμένας is explained by πολλὰ καὶ παντοῦ ἄδικα.


430 οὐκ εἰς ὀλεθρον κ.τ.λ. Ar. Plut. 394 οὐκ ἐς κόρακας; Ἰτακ. 1183 ὡς βάσσου οἰκείως; πάλιν ἄφορος like El. 53 ἄφορον ἤξομεν πάλιν: the gen. οἴκων τῶν ἀπει ἄπειοστραφεῖς.

432 ἵκομην—έκάλεις: cr. 125, 402.

434 σχολῆ σ᾽ ἄν: some edd. read σχολῆς γ', but the simple σχολῆ is stronger. οἰκους: O. C. 643 δόμοις στείχειν ἐμοὺς. ἐστειλάμην = μεταστειλάμην, μετεπεμψάμην. Distinguish στέλλεσθαι, to summon to oneself, from στέλλειν said (1) of the messenger, below 860 πέμψων τινὰ στελοῦντα: (2) of him who sends word by a messenger, Phil. 60 οἱ αὐτὸς ἐν λιταισ στηλαντες εξ οἰκου μολείων: having urged thee with prayers to come: Αντ. 164 ὑμᾶς...πομποῖσιν... | ἐ—
ΤΕ. ἡμεῖς τοιοίδ᾽ ἐφύμεν, ὡς μὲν σοὶ δοκεῖ, 
μῶροι, γονεῦοι δ', οἴ' σ' ἐφυσαί, ἐμφρονεῖς.
OI. ποίοισ; μεινον. τίς δέ μ' ἐκφύει βροτῶν;
ΤΕ. ἡ' ἡμέρα φύσει σε καὶ διαφθερεῖ;
ΟΙ. ὡς πάντ' ἄγαν αἰνικτὰ κασαφῆ λέγεις.
ΤΕ. οὐκουν σὺ ταῦτ' ἀριστος εὐρίσκειν ἕψυ;
ΟΙ. τοιαῦτ' ὑνείδιξ' οἰς ἐμ' εὑρήσεις μέγαν.
ΤΕ. αὕτη γε μέντοι σ' η' τύχη διώλεσεν.
ΟΙ. ἀλλ' εἰ πόλιν κεῖνο τήν ἔξεσσω', οὐ μοι μέλει.
ΤΕ. ἀπειμι τοίνυν καὶ σύ, παί, κόμιζε με.
ΟΙ. κομιζέτω δὴθ'. ὡς παρῶν σὺ γ' ἐμποδῶν

στειλ' ἱκέσθαι, sent you word to come.

435 τοιοίδ᾽ refers back to the taunt implied in μῶρα φωνήσοντ᾽, and is then made explicit by μῶροι...ἐμφρονεῖς: cp. Phil. 1271 τοιοῦτος ἡσθα (referring to what precedes — thou wast such as thou now art) τοῖς λόγοισι χωτε μου | τὰ τόξ', ἐκλεπτες, πιστός, ἀτηρὸς λάθρα. ὡς 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 ἰο form: a virtual' cretic. C. 1543 ὥσπερ σφών μὴ νικῶν (he who was not victorious) τοῖς μὲν νικῶσι ἐφθόνει: and so φεύγει = φυγὰς εἶναι. Shilleto cp. Verg. Aen. 9. 266 quem dat Sidonia Dido (is the giver).

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

441 τοιαυτ' ὑνείδιξ' (μοι), make those things my reproach, in which [οἰς, 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 ρώμης γε μέντοι. τύχη implies some abatement of the king's boast, γνώμῃ κυρήσας, 308.

443 ἐξέσω', 1st pers., not 3rd. 445 κομιζέτω δὴθ', 'Aye, let him take thee': δήτα in assent, as Aesch. Suppl. 206 Ζεὺς δὲ γεννήτωρ ἰδοι. ΔΑΝ. ἰδοῦτο δήτα: O. C. 536 ΧΟ. ἰ. ὑ. Ο. ἰ. δήτα. So in pathetic repetition of a word by the speaker, ὡς μ' ἀπώλεσας· ἀπώλεσας δήτ... (El. 1164): ἰ. ὑ. δύστηνε σὺ, δύστηνε δήτα... (Ph.
ἄχλεις, συθεὶς τ’ ἄν οὐκ ἄν ἀλγύναις πλέον.

ΤΕ. εἰπὼν ἀπειμ’ ὅν οὖνεκ’ ήλθον, οὐ τὸ σὸν δείσας πρόσωπον. οὐ γὰρ ἔσθ’ ὑποῦ μ’ ὀλεῖς. λέγω δὲ σοι, τὸν ἄνδρα τούτον, ἐὰν πάλαι ἤπειροι ἀπειλῶν κάνακηρύσσων φόνον τὸν Δαίειον, οὗτός ἐστιν ἐνθάδε, ξένος λόγῳ μέτοικος, εἶτα δ’ ἐγγενῆς φανῄσκει Ὀδηβαίος, οὐδ’ ἥσθισκε τῇ ἥμπιροῃ. τυφλὸς γὰρ ἐκ δεδορκότος καὶ πτώχος αὕτη πλούσιου ἤγειν ἐπὶ σκήπτρῳ προδεικνῦσα γαίαν ἐμπορεύσκειν.

760). ἐμποδών with παρὼν,—present where thy presence irks: cp. 128: γε added to σὺ 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 quality): πρόσωπον is not classical in this sense. οὐκ ἔσθ’ ὑποῦ, there is no case in which...: cp. 355, 390.

449 λέγω δὲ σοι, cp. 412. τὸν ἄνδρα τούτον...οὕτος 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: ἀπ. 283 τάσδε δ’ ἀσπερ εἰσορᾶς | ... χωροῦσι: Ι. η. 416 φυλακάς δ’ ἀς εἴρεα, ἤρως, | οὕτος οἰκειμενὴν ρύει | στρατόν: Hom. hym. Cer. 66 κούρην τὴν ἔτεκον... | τῆς ἀδινὴν ὅπ’ ἄκουσα: Plaut. Trinumun. 985 Ιllum quem ementitii’s, is ego sum ἐπισε Charmides.


451 τὸν Δαίειον: 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 resident alien: hence the addition of ξένος was necessary. Cp. O. C. 934 μέτοικοι τὸ τήρει τῆς χώρας: Aut. 868 πρὸς οὕς (to the dead) άδ' ἐγώ μέτοικοι ἐρχομαι. εἶτα δὲ opp. to νῦν μὲν, implied in ἐνθάδε. ἐγγενής, ‘native,’ as γενετός is opp. to νῦν (adop- tivus).


455 ἤγειν ἐπὶ, sc. γῆν: O. C. 184 ξένοις ἐπὶ ξένης: Ph. 135 ἐν ἥμαξ ξένον.

456 γαίαι with προδεικνύσα only: pointing to, i.e. feeling, ψηλαφῶν, the ground before him: so of a boxer, χερσὶ προδεικνύσα, sparring, Theo. 22. 102. Cp. Lucian Hercules 1 τὸ τόξον ἐντεταμένον ἡ ἄρσετρα προδεικνύσι, i.e. holds in front of him: id. Hermotimus 68
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θαλλῷ προδεικθέντι άκολοθείν, ὥσπερ τὰ πρόβατα. Seneca Oed. 656 repet incertus viae, | Baculo senili triste praetentans iter. The order of words is against taking ἐξεννυ with γαῖαν (when we should write ἐπὶ), and supplying τὴν ὁδόν with προδεικνύς.

457 ἐξεννυ: 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 ἀδελφός αὐτός. If ἀδελφός stood alone, then αὐτός would be right: himself the brother of his own children: but with ἀδελφός καὶ πατήρ we should read αὐτός: at once sire and brother of his own children. Cp. Phil. 119 σοφός τ' ἀν αὐτός κάγαθός κεκλή' ἀμα: Eur. Alc. 143 καὶ πῶς ἀν αὐτός καθάνοι 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 αὐτήν σπείρων: but passive above, 260. Acc. to the general rule, verbal derivatives with a short penult. are paroxytone when active in meaning (see on βουνόμοις, v. 26). But those compounded with a preposition (or with a privatiyum) are excepted: hence διάβολος, not διαβίλος. So ὁμόσπορος here no less than in 260. On the other hand πρωτοσπόρος = 'sowing first,' πρωτόσπορος = 'first-sown.'

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

63—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.
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 (ἔπ), fem. as if from θεσπιεπής (not found): cp. ἀρτιέπεια, ἡδυέπεια. Since θε-σπιεπειά already involves the stem σει (Curt. E. § 632), the termination, from σεπ (ib. 620), is pleonastic. Δελφὶς 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 9. 418. Ημ. hymn. Αpollo. i. 283 ὑπερθεν πέτρη ἐπικρέματι (the rocky platform overhangs the Crisaean plain) κοίλη δ᾽ ὑποδέδρομε βῆσσα (the valley of the Pleistus).

**465** ἄρρητ᾽ ἀρρήτων, ‘horrors that no tongue can tell’: Blaydes cp. O. C. 1237 πρόπαντα | κακὰ κακῶν, Phil. 65 ἐσχάτων ἐσχάτων, Aesch. Pers. 681 ὰ πιστὰ πιστῶν ἡλικές ὢν ἥβης ἐμῆς, Πέρσαι γέροντες. Cp. also 1301 μείζονα τῶν μακίστων.

**466** ἄλλαδων, ‘storm-swift’: O. C. 1081 ἄλλαδα ταχύρρωστος πελείας: fr. 621 ἄλλαδες φωναί. For the form cp. θυστάδας λυτιᾶς

**Ant. 1019.** The mss. have ἄλλοπόδων contra metrum.

**467** ἄρρητος, instead of ἄρρητον ποδός: Her. 2. 134 πυραμίδα δὲ καὶ οὕτος ἀπελιπτεῖτο πολλὸν ἑλάσσω 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). γενετας, one concerned with γένος, either passively, = ‘son,’ as here (cp. γηγενέτας 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 'Ερυμύναις, αἱ τ’ Οἰδυτόδα | γένος ὄλσατε. Hesiod Theog. 217 (Νυξ) καὶ Μοίρας καὶ Κῆρας ἐγείνατο νηλεοποίνου... The Μοίραι decree, the Κῆρες execute. In Trach. 133 Κῆρες = calamities. ἀναπλάκητοι, not erring or failing in pursuit: cp. Trach. 120 ἀλλὰ τις θεῶν | αἰὲν ἀναμπλακητοῦ "Αἰδα σφε δόμων ἐρύκει, some god suffers not Heracles to fail, but keeps him from death.
ἀντ. ἀ', ἐλαμψε γὰρ τοῦ νιφόεντος ἀρτίως φανεῖσα
φάμα Παρνασοῦ τὸν ἀδήλου ἄνδρα πάντ᾽ ἱχνευέων.

ευτυχ οὕτω τὰ ἄγριαν ἐναντα καὶ
5 πέτρας ἑσταυροῖς,
μέλεος μελέω 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 Αἰ. 911 ὁ πάντα κωφός, ὁ πάντ᾽ ἄτιδρος: but also occurs with verb, as Τραχ. 338 τοῦτων 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 ἑσταυροῖς is Prof. E. L. Lushington's brilliant emendation of πετραῖος ὁ ταῦρος, the reading of the first hand in Σ. I suppose the corruption to have arisen thus. A transcriber who had before him ΠΕΤΡΑΣΙΣΟΤΑΤΡΟΣ took the first O for the art., and then amended ΠΕΤΡΑΣΙΣ into the familiar word ΠΕΤΡΑΙΟΣ. It is true that such compounds with ἵσο- usu. mean, not merely 'like,' but 'as good as' or 'no better than': e.g. ἵσοδαίμων, ἵσονεκς, ἱσόνεφος. Here, however, ἑσταυροῖ 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 ἀτμιμαγέλης, ὁ ἀποστατῆς τῆς ἀγέλης ταῦρος: οὐτος Σαφοκλῆς. Verg. Geo. 3. 225 (taurus) Victus abit, longeque ignotis exulat oris. Theocr. 14. 43 αἰνος θὴν λέγεται τις, ἔβα καὶ ταῦρος ἀν ἦλαν: a proverb ἐπὶ τῶν μη ἀναστρέφοντων (schol.). Most of the mss. give πέτρας ὑπὸ ταῦρος. On the reading πετραῖος ὁ ταῦρος see Appendix, Note 11, in the larger edition.

479 χηρεύων, solitary, as one who is ἀφρήτωρ, ἀθέμιστος, ἀνέστιος (Π. 9. 63): he knows the doom which cuts him off from all human fellowship (236 f.). Aesch. Eum. 656 ποια δὲ χέρνει φρατέρων προσδέεσται;
480 τὰ μεσόμφαλα γᾶς ἀπονοσφίζων
μαντεία: τὰ δ’ ἀεὶ
ξώντα περιποτάται.

στρ. β’. δεινά μὲν οὖν, δεινά ταράσσει σοφὸς οἰωνοθέτας; 483
οὔτε δοκοῦντ’ οὔτ’ ἀποφασκονθ’ ὅ τι λέξω δ’ ἀποφοβώ.
πέτομαι δ’ εὔπιστιν οὔτ’ ἐνθάδ’ ὀρῶν οὔτ’ ὀπίσω.
τι γὰρ ἡ Δαβδακίδαις

480 τὰ μεσόμφαλα γᾶς μαντεία
=τὰ ἀπὸ μέσου ὁμφαλοῦ γᾶς: El. 1386 δωμάτων ὑπόστεγον ὑπὸ στέ-
γη δωμάτων: Eur. Phoen. 1351
λευκοπήχεις κτύπους χερῶν. The ὁμφαλὸς 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...
...χθονος (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 ζώντα, ‘living,’ i.e. opera-
tive, effectual; see on 45 ζώσας.
περιποτάται: the doom pronounced
by Apollo hovers around the
murderer as the οἷστρος 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. δεινά 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:
δεινά is adverbial: for (i) ταρά-
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’ ἐτανεῖς καὶ δοκεῖς
παρεικαθεῖν; ‘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, | οὔτε ἄνηρ προ-
πάροιτε μακάρτατος, οὔτ’ ἄρ’ ὄπισ-
σω (nor will be hereafter).

487 ἡ Δαβδακίδαις ἡ τῷ Πολύ-
bou. A quarrel might have ori-
ginated with either house. This
is what the disjunctive statement
marks: since ἐκεῖτο, ‘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 Πολύβουν νεῖκος ἐκεῖτ' οὔτε πάροιδεν ποτ' ἐγγω' οὔτε τανῶν πῶ
ἐμαθον, πρὸς ὄτου δ' ἐπὶ τὰν ἐπίδαμον φάτιν εἰμ', Οἰδίπόδα Δαβδακί-
dαις
ἐπίκουρος ἀδήλων θανάτων.

ἀντ. β. ἀλλ' ὃ μὲν οὖν Ζεὺς ὃ τ' Ἀπόλλλον ξυνετοι καὶ τὰ βροτῶν
eἰδότες: ἀνδρῶν δ' ὡτι μάντις πλέον ὃ γ' φέρε-
tαι,

where καὶ alone would be more natural: Aesch. P. V. 927 τὸ τ' ἄρχευν καὶ τὸ δουλευέν δίχα: cp. Hor. Ep. i. 2. 12 Inter Priamiden animosum atque inter Achillen Ira suit.

493 πρὸς ὄτου 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 βα-
sανίζων, the iteration would help to account for the loss. Reading πρὸς ὄτου δ' βασανίζων βασάνῳ I should take πρὸς with βασάνῳ: 'testing on the touchstone where-
of'—'using which (νεῖκος) as a test.' The text of the mss. might (though with some violence to Greek idiom) be translated,—'setting out from which (πρὸς ὄτου neut., referring to νεῖκος), I can with good warrant (βασάνῳ, instrumental dat.) assail' &c. πρὸς ὄτου would then be like 1236 πρὸς τίνος ποτ' αἰτίας;

495 ἐπὶ φάτιν εἰμι, a phrase from war: it is unnecessary to suppose tmesis: Her. 1. 157 στρα-
tὸν ἐπ' ἐωυτὸν ἴοντα.

497 The gen. θανάτων after ἐπίκουρος is not objective, 'against' (as Xen. Mem. 4. 3. 7 πῦρ...ἐπί-
kourov...ψύχουs), but causal, 'on account of'; being softened by the approximation of ἐπίκουρος to the sense of τιμωρός: Eur. El. 135 ἔλθοις τῶνδε πόνων ἐμοὶ τὰ μελέα λυτήρ, | ...πατρὶ θ' αἰμάτων | ἔχ-
thστων ἐπίκουρος (=avenger'). The allusive plur. θανάτων is like αἰμάτων there, and δεσποτῶν θανά-
tοσι Aesch. Ch. 52: cp. above, 366 τοίς φιλτάσιοι.

498 It is true (οὖν, cp. 483) that gods indeed (μὲν) have perfect knowledge. But there is no way of deciding in a strict sense (ἀλη-
θής) that any mortal who essays to read the future attains to more than I do—i. e. to more than con-
jecture: though I admit that one man may excel another in the art of interpreting omens according to the general rules of augural lore (σοφία : cp. σοφός 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 cer-
tain that he is right.'

500 πλέον φέρεται, achieves a better result,—deserves to be
κρίσις οὐκ ἔστιν ἀληθῆς· σοφία δ᾽ ἂν σοφίαν παραμειψεῖν αὐτήρ.
5 ἀλλ᾽ οὔποτ' ἐγώγ᾽ ἂν, πρὶν ἱδοιµ' ὀρθὸν ἔπος, μεµ-φοµένων ἂν καταφαίην.
φανερὰ γὰρ ἐπὶ αὐτῷ πτερόεσσ᾽ ἥλθε κόρα ποτὲ, καὶ σοφὸς ὥθηθα βασάνῳ θ᾽ ἄδυπολις: τῷ ἀπ᾽ ἐμᾶς
φρενὸς οὔποτ᾽ ἀφλῆσει, κακίαν.

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

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

504 παραμείψειεν: Eur. I.A. 145 μὴ τίς σε λάθη | τροχάλοισιν ὥχους παραμειψαμένη | ...ἀπήνη.

506 πρὶν ἱδοιµ' ὀρθὸν ἔπος, 'until I see the word made good,' After an optative of wish or hypo-thesis in the principal clause, πρὶν regularly takes optat. : Phil. 961 ὀλοιο µῆπο πρὶν μάθοιμ᾽ εἰ καὶ πά-λων | γνῶµην μετοίσεις. So after ὁπως, ὁστε, ὢνα, etc.: Aesch. Erôm. 297 ἐλθοι... | ὁπως γένοιτο: Eur. Helen. 435 τίς ἄν...μὸλοι | ὁστε διαγγείλειε. ὁρθὸν: the notion is not ‘upright,’ established, but ‘straight,’—justified by proof, as by the application of a rule : cp. Ar. Av. 1004 ὀρθοὶ μετρῆσαι κα-νόνι προστιθείς: so below, 853, Ant. 1178 τούτος ὡς ἄρ ὀρθὸν ἄμπυ-σας.


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

510 βασάνῳ with ἄδυπολις only, which, as a dat. of manner, it qualifies with nearly adverbial force: commending himself to the city under a practical test,—i.e. ἐργῳ καὶ οὐ λόγῳ. Pind. Pyth. 70. 67 πειρώντι δὲ καὶ χρυσός ἐν βα-σάνῳ πρέπει | καὶ νόος ὁρθὸς ‘an upright mind, like gold, is shown by the touchstone, when one as-says it’: as base metal τρίβῳ τε καὶ προσβολαῖς | μελαμπαγὴς πέ-λει | δικαϊωθείς Aesch. Ag. 391. ἀδύπολις, in the sense of ἀνδάνων τῇ τόλει (cp. Pind. Nem. 8. 38 ἄστοις ἄδων): boldly formed on the analogy of compounds in which the adj. represents a verb governing the accus., as φιλόπολις = φιλῶν τὴν τόλιν, ὀρθόπολις (epithet of a good dynasty) = ὀρθῶν τὴν τόλιν (Pind. 1. 40. 2. 7). In Ant. 370 ὑψίπολις is analogous, though not exactly similar, if it means ὑψηλός ἐν τόλι, and not ὑψηλὸς τόλιν ἔχων (like δικαιόπολις = δικαίας τόλεις ἔχουσα, of Aegina, Pind. Pyth. 8. 22).

511 τῷ, ‘therefore,’ as II. 1. 418 etc.: Plat. Theaet. 179 ὁ τῷ τοῦ, ὅ φιλε Θεόδωρε, μᾶλλον σκέπ-τεόν ἐξ ἄρχης. ἀπ', on the part of: Trach. 471 καὶ ἐμὸν κτῆσει χάριν.
Ὅ2 ΣΌΦΟΚΛΕΟΥΣ
κατηγορεῖν μου, τὸν σύραννον Οὐδώπτουν
ταῖς νῦν νομίζει πρός γ' ἐμοῖ πεπονθέναι
λόγοισιν εὑτ' ἐργοὶς εἰς ἑλάβην φέρον,
οὗτοι βιόν μου τοῦ μακραίωνος πόθος,
φέροντι τήνδε βάξιν. οὐ γὰρ εἰς ἀπλοῦν

513—862 ἔπεισόδων δεύτερον,
κωμώδος (649—697). Oedipus
upbraids Creon with having sub-
orned Teiresias. The quarrel is al-
layed by Iocasta. As she and Oedi-
pus converse, he is led to fear that
he may unwittingly have slain
Laïus. It is resolved to send for the
surviving eye-witness of the deed.
Oedipus had directly charged
Creon with plotting to usurp the
throne (385). Creon’s defence
serves to bring out the character of
Oedipus by a new contrast. Creon
is a man of somewhat rigid nature,
and essentially matter-of-fact. In
his reasonable indignation, he bases
his argument on a calculation of
interest (583),—insisting on the
substance in contrast with the show
of power, as in the Antigone his
vindication of the written law ig-
nores the unwritten. His blunt
anger at a positive wrong is soften-
ed 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 ἀτλητεῖν, found only here,
implies an active sense of ἀτλητοῖς,
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, ἀνα-
σθητέω, ἀνασχυντέω, ἀνελπιστέω,
ἀπρακτέω.

516 πρός γ' ἐμοῖ, from me,
whatever others may have done.
The weak correction πρός τι μου
was prompted by the absence of τι
with φέρον: but cp. Aesch. Ag.
261 σὺ δὲ εἴτε (π. 1. εἴ τι) κεδνὸν
ἐίτε μὴ πεπυσμένην: Plat. Soph. 237
τοῦ κνηπτῶν ἤρων: Μενο 97 εὲ τῶν
ἐκείνου ποιημάτων λειμυμένον μὲν
ἐκτῆσαί τις πολλῆς τινος ἄξιόν ἐστι
τιμῆς.

517 εἴτε is omitted before λό-
γοισιν: Pind. Pyth. 4. 78 ξεῖνος
ἀπ' ὠν ἀστός: Trach. 236 πατρῴας
ἐίτε βαρβάρου. φέρον: 519 φέ-
ροντι: 520 φέρει: such repetitions
are not rare in the best Greek and
Latin writers. Cp. 1276, 1278
(ὁμοῦ), Lucr. 2. 54—59 ঠেনেbris—
tenebris—tenebris—tenebras.

518 βίον τοῦ μακρ.: Ai. 473
tοῦ μακροῦ χρηστῶν βίον: O. C.
1214 αἱ μακραὶ ἁμέραι, where the
art. refers to the normal span of
human life;—‘my full term of
years.’ For βίος μακραῖων cp.
Trach. 791 δυσπάρευνον λέκτρον.

519 εἰς ἀπλοῦν. The charge
does not hurt him in a single
aspect only,—i.e. merely in his re-
lation to his family and friends
(ἱδία). It touches him also in re-
lation 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, ἥ ἡμια οὐχ ἀπλῆ
ἐστιν ἀλλὰ πολυειδῆς (cp. Plat.
Phædr. 270 ἀπλοῦν ἡ πολυειδές
Εἶ δὲ κακὸς πρὸς σοῦ καὶ ΧΟ. ἀλλ᾽ ήλθε μὲν δὴ τοῦτο τούνειος ταχ'/ἀν ὅργῃ βιασθὲν μᾶλλον ἡ γνώμη φρενῶν.

ΚΡ. τοῦ πρὸς δ᾽ ἐφάνθη ταῖς ἐμαῖς γνώμαις ὅτι πεισθείς ὁ μάντις τοὺς λόγους ὑσυνεῖς λέγοι; ΧΟ. ηὐδάτο μὲν τάδ’, οἶδα δ᾽ οὐ γνώμη τίνι.

ΚΡ. ἐξ ὀμμάτων δ᾽ ὀρθῶν τε καὶ ὀρθῆς φρενῶς ἐστὶν: but the proper antithesis to ἀπλὴ is merged in the comprehensive μέγιστον.

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

523 ἀλλ᾽ ἠλθεὶ ταχ' 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 ἠλθεί: cp. O.C. 964 θείος γὰρ ἦν οὖν φίλον | τὰχ' ἂν τι μηνίουσιν els γένους 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 μηνίουσιν, 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 ἐσχε: Plat. Legg. 711 ο ὡθεὶς δὲ τάχα οὖν τεθάσθη. We cannot take τάχ' ἂν as = 'perhaps,' and treat ἠλθεί as a simple indic. In Plat. Phaedr. 265 β τάχα δ᾽ ἂν καὶ ἄλλοις παραφρέμονεις 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 ὁπόσοις ἂν κατακάλοιτον). But the form of the Greek sentence, by putting ἠλθεί first, was able to suggest the verbal equivalence here of the conditional ἠλθείν ἂν to a positive ἠλθεί. Cp. the use of the optat. with ἂν in mild assertion of probable fact: εἰσήηςαν δ᾽ ἂν οὖν κρϊτες, Her. i. 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: Théb. 185 βρέτη πεσούσας πρὸς πολισσούχων θεῶν. Cp. II. 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 σοφίᾳ γὰρ ἢ τὸν | κλεινὸν ἐποτοὺς ὑπερθάναι: Trach. 1 λόγος μὲν ἐστ' ἄρχαιος ἀνθρώπων παινής.

527 ηὐδάτο: 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 δὲ: when δ᾽ had been omitted, τε was naturally changed to δὲ. The
place of τε (as to which both verse and prose allowed some latitude) is warranted, since ὀμμάτων-ὄρθων opposed to ὀρθῆς-φρενὸς forms a single notion. ἐξ = 'with': El. 455 ἔξ ὑπερτέρας χερός, Trach. 875 ἐξ ακμήτου ποδός. ὀμμάτων ὀρθῶν: cp. 1385: Ai. 447 κελ μὴ τοῦ δίμμα καὶ φρένες διαστροφοῦ | γυνώμης ἀπῆξαν τῆς ἐμῆς: Eur. H. F. 931 (when the frenzy comes on Heracles), δ' οὐκεθ' αὐτὸς ἦν, | ἀλλ' ἐν στροφαῖσιν ὄμματων ἐφθαρμένοι, 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 σὺ: cp. 1121: Eur. Hec. 1280 οὕτωσιν σὺ, μαίνει καὶ κακῶς ἔρᾳ τυχεῖν; where οὗτοι, σὺ μαίνει is impossible. τοῦτον δέ τὸλμης-πρόσωπον ('a front so bold'), like τοῦτων φρενῶν-ἀνειρον (El. 1390), νείκων-ἀνδρῶν ξύναιμον (Ant. 793).

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

535 τῆς ἐμῆς closely follows τοῦτο τάνδρός, as in Ai. 865 μυθόσουμαι immediately follows Αἰας θροεῖ. If a Greek speaker rhetorically refers to himself in the third person, he usu. reverts as soon as possible to the first.

537 ἐν μοι. The mss. have ἐν ἐμοί. But when a trichthon holds the second place in a tragic senarius, we usually find that (a) the trichthon is a single word, as Phil. 1314 ἱσθήν | πατέρα | τὸν ἄριον εὐλογοῦντα σε: or (b) there is a caesura between the first and the second foot, as Eur. Tho. 496 τρυχηρά περι | τρυχηρὸν εἰμένην χρώα. With ἐν ἐμοί (even though we regard the prep. as forming one word with its case) the rhythm would at least be exceptional, as well as extremely harsh. On such a point as ἐμοί versus μοι the authority of our mss. is not weighty.

538 ἢ τοὔργον κ.τ.λ. Supply νομίσας or the like from οὖδ' : thinking that either I would not see...or would not ward it off':
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. γνωριοῦμι. ‘Futures in -ἰσω are not common in the good Attic period: but we have no trustworthy collections on this point’: Curtius, Verb, I. 312, Eng. tr. 481. On the other hand, as he says, more than 20 futures in -ισω can be quoted from Attic literature. And though some ancient grammarians call the form ‘Attic,’ it is not exclusively so: instances occur both in Homer (as II. 10 331 ἀγλαείσθαι, cp. Monro, Hom. Gram. § 63) and in Herodotus (as 8. 68 ἀτρεμεῖν, besides about ten other examples in Her.). On the whole, the general evidence in favour of γνωριοῦμι decidedly outweighs the preference of our MSS. for γνωρίσοιμι in this passage.

539 ἢ οὐκ. The κοὐκ 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... ἃ in cases where there is no such sharp distinction of alternatives: as II. 2. 289 ἢ παίδες νεαροὶ χρῆσαι τε γυναῖκες: Aesch. Eum. 524 ἢ πόλις βροτός θ᾽ ὀμοίως. ἀλέξοιμι. This future has the support of the best MSS. in Xen. An. 7 7 3 οὕκ ἐπιτρέψοιμι..., ὡς πολεμίους ἀλέξειμα: and of grammarians, Bekk. Anecd. p. 415: the aorist ἀλέξαμι, ἀλέξασθαι also occurs. These forms are prob. not from a stem ἀλκ with unconsciously developed e, making ἀλεκ (cp. ἀλ-αλκον): see Curtius, Verb, I. 258, Eng. tr. 445. Homer has the fut. ἀλέξησομαι, and Her. ἀλέξησομαι.

541 πλῆθους, ‘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 τυραννὸς is to be placed: cp. Xen. Mem. 5 3 8 φθόνον δὲ σκοπῶν ὅ τι εἰη. So the neut. adj. is used, Eur. Hipp. 109 τερπνον... τραπέζη πλήρης: Eur. Hel. 1687 γνώμης, ὃ πολλαίς ἐν γυναιξίν οὐκ ἔνι. 543 οἰσθ᾽ 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 οἰσθ᾽ ὡς δεί σε ποιῆσαι; or οἰσθ᾽ ὡς σε κελεύω ποιῆσαι; the anxious haste of the speaker substitutes an abrupt imperative: οἰσθ᾽ 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 οἰσθ᾽ οὕν δ
δράσεις; Μεδ. 600 οἰσθ᾽ ὃς μετείγει καὶ σοφωτέρα φανεῖ; so with the 1st pers., I. 759 ἄλλ᾽ οἰσθ᾽ ἐν ὑμῖν; (2) a periphrasis: Eur. Συρρ. 932 ἄλλ᾽ οἰσθ᾽ ὅ ὀρθὸν σε βουλομαι τούτων πέρι; Only a sense that the imperative had this force could explain the still bolder form of the phrase with 3rd pers.: Eur. I. 759 οἰσθὰ γων ἃ μοι γενέσθω = ὃ δεὶ γενέσθαι μοι: Ar. Αχ. 1064 οἰσθ᾽ ὃς ποιεῖτω = ὃς δεὶ ποιεῖν αὐτήν. The theory of a transposition (ποίησον, οἰσθ᾽ ὃς, like Plaut. Rud. 3. 5. 18 tange, sed scin guomodo?) 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.

548 σοῦ, emphatic by place and pause: cp. El. 1505 χρὴν δ᾽ εὐθὺς εἶναι τῇ δεῖ τοῖς πάσιν δίκην | ὅπως πέρα πράσσεις γε τῶν νόμων θέλει, | κτείνειν ὅ γαρ πανοῦργον ὁ γὰρ ὑπὲρ 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.
557 αὐτός: 'I am the same man in regard to my opinion' (dat. of respect). Thuc. can dispense with a dative, 2. ὅτε ἔγινεν μὲν ὁ αὐτός εἰμι ὡς οὐκ ἐξίσταμαι: 5 though he adds it in 3. 38 ἐγὼ μὲν οὖν ἐγὼ τῷ τῶτ' ἐν χρόνῳ;

559 δέδραικε. 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: 2.6. 'I do not understand what Laius has to do with this matter.'

560 ἄφαντος x.t.A. 'was swept from men's sight by a deadly violence.' χειρώματι, deed of a (violent) hand: Aesch. Zheb. 1022 τυμβόχοα KXeElpwua=service of the hands in raising a mound. In the one other place where Aesch. has the word, it means 'prey' (Ag. 1326 δούλοις θανούσης εὐμαροῦς χειρώματο): Soph. uses it only here (though he has δυσχείρωμα 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 παλαιός the point to which it is retracted. 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. 2. 28 οἱ ἐν τοῖς πράγμασι: Isocr. or. 2. § 18 οἱ ἐν ταῖς δημοκρατίαις (meaning, the administrators thereof): Plat. Phaed. 59 A ἦς ἐν φιλοσοφίᾳ ἡμῶν ὄντως ἡμῶν: Leegg. 762 A τῶν ἐν ταῖς γεωργίαις: Protag. 317 C (Protagoras of himself as ἃς ἀναπέλαυσα ἐν τῇ τέχνῃ. ἐμνήσατ᾽ οὖν τῷ τότ᾽ ἐν χρόνῳ; οὔκουν ἑστώτος ἑστώτος, ἀλλ᾽ οὐκ ἔρευναν τοῦ θανόντος ἔσχετε;

565 παρέσχομεν, πῶς δ᾽ οὐχί; κοικά ἤκοισαν. οὗτος ὁ σοφὸς οὐκ ἱδά τάδε;
KR. οὐκ οἶδ᾽· ἐφ᾽ οίς γὰρ μὴ φρονῶ συγὰν φιλῶ.
OI. τοσόνδε γόρισθα καὶ λέγοις ἂν εὖ φρονῶν.
KR. ποιοῦν τόδ᾽; εἰ γὰρ οἰδά γ᾽, οὐκ ἄριστον σοι.
OI. ὲθούντεκε, εἰ μὴ σοὶ ξυνηλθὲ, τὰς εἴμας
οὐκ ἃν ποτὲ εἶπε Λαΐον διαφθοράς.
KR. εἰ μὲν ἄγει ταῦτα, αὐτός οἰσθ᾽· ἐγὼ δὲ σοῦ
μαθεῖν ταῦτα ἀπερ καμοῦ σὺ νῦν.
OI. ἐκμάνθαν᾽· οὐ γὰρ δὴ φονεύς ἄλωσον.
KR. τί δήτ᾽; ἀδελφοί τὴν ἐμὴν γῆμας ἔχεις;
OI. ἄριστος οὐκ ἐνεστὶν ὅπως ἄριστοῖς.
KR. ἀρχεῖς δ᾽ ἔκεινη ταῦτα γῆς ἱσον νέμων;
OI. ἄν γ᾽ θέλουσα πάντ᾽ ἐμὸν κομίζεται.
KR. οὐκοῦν ἵσούμαι σφῶν ἐγώ δοῦν τρίτος;

570 τοσόνδε γ᾽. If we read ὧδ᾽ with the majority of the mss., the coarse and blunt ἀν δὲ σοῦ would destroy the edge of the sarcasm. Nor would ὧδ᾽ σοῦ consist so well with the calm tone of Creon's inquiry in 571. τοσόνδε does not need ἀνὴρ after it, since οἰσθα is a mocking echo of οἶδα.

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.' ἐνυνηλαθε: Ar. Ep. 1300 φασίν ἄλληλαις συνενεδίειν τὰς τριήρεις ἐς λόγον, 'the triremes laid their heads together': ἴδια δ᾽ ἐκεῖ τοῖς Λακεδαιμονίων ἐνυγγίγνεται. οὖκ ἂν εἶπε τὰς ἐμὰς Λαΐον διαφθοράς, 'he would never have named my slaying of Laius,'=οὖκ ἂν εἶπεν ἄτι ἐγὼ Λαΐον 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 suitting the fact that Oed. had slain Laius. For διαφθοράς instead of a clause with διαφθείρειν, cp. Thuc. 1. 137 γράφας τὴν ἐκ Σαλαμῖνος προάγγελσι τῆς ἀναχωρήσεως καὶ τῆν τῶν γεφυρῶν...οὐ διάλυσιν. To write σοῦ instead of σου is not indeed necessary; but we thus obtain a better balance to καμοῦ.

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

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

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

580 ἦ 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 δὲ καὶ κακὸς φαίνει φίλος.

ΚΡ. οὐκ, εἰ διδοὶς γ' ὡς ἐγὼ σαντῶ λόγον.

σκέψαι δὲ τοῦτο πρῶτον, εἰ τιν᾽ ἂν δοκεῖς

ἀρχεῖν ἐλέσθαι ξὺν φόβοισι μᾶλλον ἥ

ἀτρεστον εὔδουτ', εἰ τὰ γ' αὐθ' ἔρει κράτη.

ἤγῳ μὲν οὖν οὔτ' αὐτὸς ἤμειρον ἐφιν

τύραννος εἶναι μᾶλλον ἥ τύραννα δρᾶν,

οὔτ' ἄλλος ὀστίς σωφρονεῖν ἐπιστεται.

νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἀνευ φόβου, φέρω,

εἰ δ' αὐτὸς ἤρχον, πολλα κἀν ἄκων ἔδρων.

πῶς δὴ ἐμοὶ τυραννικὸς ἡδίον ἔχειν

ἀρχὴς ἀλύπου καὶ δυναστείας ἔφυτ

οὔτε τὸς οὐσὸν ηπατημένος κυρὼ

ὡς ἄλλα χρῆειν ἡ τὰ σὺν κέρδει καλά.

νῦν πᾶσιν χαίρω, νῦν με πᾶσ ἀσπάζεται,

(τρίτου | Σωτῆρος): parodied by

Menander, (Sentent. 231) θάλασσα
cαι πῦρ καὶ γυνὴ τρίτων κακῶν.

582 ἐνταῦθα γάρ: (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 διδοὺς λόγον: Her. 3. 25

λόγον ἐντυπ. δόως ὅτι...ἐμελλε

κ.τ.λ. 'on reflecting that,' etc.: [Dem.] or. 45 § 7 (the speech

belongs to the time of Dem.) λόγον

δ' ἐμαυτῷ διδοὺς εὑρίσκω κ.τ.λ.

Distinguish the plur. in Plato's

ποικίλη ποικίλους ψυχῇ...διδοὺς λό-

γους, applying speeches (Phaedr.

277 c).

587 οὔτ' αὐτὸς would have

been naturally followed by οὔτ'

ἄλλῳ παραινοῖμ᾽ ἄν, but the form

of the sentence changes to οὔτ'

ἄλλος (ἰμελεῖ).

590 ἐκ σοῦ: ἐκ is here a cor-

rect substitute for παρά, since the

king is the ultimate source of bene-

fits: Xen. Hellen. 3. 1. 6 ἐκεῖνω δ' αὐτή ἡ χώρα δῶρον ἐκ βασιλείων

ἐδόθη. φέρω = φέρομαι, as O. C.

6 etc.

591 κἂν ἄκων: he would do

much of his own good pleasure,

but much also (καὶ) against it,

under pressure of public duty.

594 οὔτω, ironical: see on 105:

ηπατημένος, 'misguided.'

595 τὰ σὺν κέρδει καλά: honours

which bring substantial advantage

(real power and personal comfort),
as opp. to honours in which out-

ward splendour is joined to heavier
care. Ελ. 61 δοκώ μὲν, οὐδὲν ῥῆμα

σὺν κέρδει κακῶν: i.e. the sound

matters not, if there is κέρδος, solid

good.

596 πᾶσι χαίρω, 'all men wish

me joy': lit. 'I rejoice with

the consent of all men': all are con-

tent that I should rejoice. Cp.

O. C. 1446 ἀνάξιαι γὰρ πᾶσιν ἐστε

δυστυχεῖν, all deem you undeserv-

ing of misfortune: Ar. Av. 445

πᾶσι νικᾶν τοῖς κριταῖς | καὶ τοῖς

θεαταῖς πᾶσι. The phrase has

been suggested by χαίρε μοι, but

refers to the meaning rather than
to the form of the greeting: i.e. πᾶ-

σι χαίρω is not to be regarded as

if it meant literally, 'I have the
νῦν οἱ σέθεν χρήζουτε ἐκκαλοῦσί με·
τὸ γὰρ τυχεῖν αὐτοῖσι πᾶν ἐνταῦθ᾽ ἐνυ.
pῶς δὴτ' ἐγὼ κεῖν ἂν λάβομι ἀφεῖς τάδε;
οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονοῦν.

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 ὃ 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 Bruor, domusque civit-im coetu viget. In Greek tragedy the king or some great person is often thus called forth. Cp. Aesch. Cho. 653: Orestes summons an οἰκέτης by knocking at the ἑρκεία 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 πῦλαισ Κάδ-μουν ἐκκαλεὶ δόμων; ‘where is there a servant at the doors to call forth Cadmus from the house?’—ιτω τις, εἰσάγγελλε Τειρεσίας ὅτι | ἔγαγε νυν: 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 συνέδριον ἐξεκαλέ-ετο Θεμιστοκλῆα.

598 τὸ γὰρ τυχεῖν κ.τ.λ.

‘since therein is all their hope of success.’ τὸ...τυχεῖν sc. ὃν χρήζου-σιν. The reading ἀπαντ’, 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 ἀπαν, as it is in L. ἐνταῦθα = ἐν τῷ ἐκκαλεῖν με, in gaining my ear: cp. O. C. 585 ἐν-ταῦθα γὰρ μοι κεῖνα συγκομίζεται, in this boon I find those comprised. 599 πῶς δὴτ’. Cp. Her. 5. 105 (Histiaeus to Dareius) βασιλεῦ, κοίνον ἐφθέγξαο ἔπος; ἐμὲ βουλεύσαι πρήγμα ἐπὶ τοῦ σοι τι μέγα ἢ σμίκρον ἐμελέλυπτον ἀνασχέσειν; τί δ᾽ ἂν ἐπιδιζήμενος ποιέοιμι ταῦτα; τεῦ δὲ ἐνδεὴς ἓων, τῷ πάρα μὲν πάντα ὀδαπερ σοι, πάντων δὲ πρὸς σέ βουλευματῶν ἐπακούειν ἄξειμαι;

600 οὐκ ἂν γένοιτο κ.τ.λ. Creon has been arguing that he has no motive for treason. He now states a general maxim. ‘No mind would ever turn to treason, while it was sound.’ As a logical inference, this holds good only of those who are in Creon’s fortunate case. If, on the other hand, καλ-ῶς φρονοῦν 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 οὐδείς. 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᾽ οὔτ᾽ ἔραστης τὴς τῆς γυνώμης ἐφυν οὔτ᾽ ἄν μετ᾽ ἄλλουν δρόμοτος ἀν τλαίνην ποτέ. καὶ τόν ἔλεγχον τούτο μὲν Πυθόδωροι ἦν πεθοῦν τὰ χρησθεῖν, εἰ σαφῶς ἦγειράλ σοι τοῦτ ἀλλ᾽, εάν με τῷ τερασκόπῳ λάβης κοινή τι βουλεύσαντα, μῆ μ᾽ ἀπλή κτάνης γυνώμη, διπλή δέ, τῇ τ᾽ ἐμή καὶ ση, λαβών. γνώμη δ᾽ ἅθι μή με χωρίς αἰτιῶ. οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην κρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς. 610 φίλον γὰρ ἐσθλον ἐκβαλείν ἵνα λέγω καὶ τὸν παρ᾽ αὐτῷ βίστιν, ὥθησεν τὴν ψήφῳ, διπλῇ δὲ, τῇ ἦν ἐκβαλείν τῇ ἴσον λέγω καὶ τὸν παρ᾽ αὑτῷ βίοτον, ὃν πλεῖστον φιλεὶ. ἀλλ᾽ ἐν χρόνῳ γνώσει τὰς ἀσφαλίς, ἐπει χρόνον δίκαιον ἄνδρα δείκνυσιν μόνον, κακὸν δὲ κἀν ἐν ἕμερα γνώμης μιᾶ.

603 ἔλεγχον, accus. in apposition with the sentence: Eur. H. F. 57 ἦ δυσπραξία | ἦν μήποθ᾽, ὅστις καὶ μέσως εὔνους ἐμοὶ, | τύχοι, ϕιλὼν ἤλεγχον ἄψευδότατον. Soph. has τοῦτο μὲν irregularly followed by τοῦτ ἀνθί (Ant. 165), by εἰτα (Ph. 1345), by δέ (At. 670, O. C. 440). τῷ τερασκότῳ. This title (given to Apollo, Aesch. Eum. 62) has sometimes a shade of scorn, as when it is applied by the mocking Penetus to Teiresias (Eur. Bacch. 248), and by Clytaemnestra to Cassandra (Aesch. Ag. 1440).

606 μὴ μ᾽ ἀπλὴ...διπλὴ δὲ, 'slay me, by the sentence not of one mouth but of twain.'

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


614 χρόνος: cp. Pind. fr. 132 ἀνδρῶν δικαίων χρόνος σωτῆρ ἀριστος: Olymp. II. 53 ὅ τ᾽ ἐξελέγχων μόνον ἀλάθειν ὑτήτυμον χρόνος. χρόνος: 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 φθονεροῖ): στάθμας δὲ τίνος ἐλκόμενοι | περισσοῦ ἐνέπαξαν ἐλκος ἀδύνατον εὰ πρόσθε καρδία, | πρὶν ὅσα φρου- τίνι μητίοντα τυχεῖν. Ant. 493 φιλεὶ δ᾽ ὁ θυμὸς προσέδο ςφηνθαῖ κλοπεῖς | τῶν μηδὲν ὀρθῶς ἐν σκότω τεχνωμένων.
The infin. *φρονείν* is like an accus. of respect (e.g. *βουλήν*) construed with both adjectives: 'in counsel, the quick are not sure.' Cp. Thuc. 1. 70 ἐπινοήσαι ἄδεις.

618 ὅταν ταχὺς τις κ. τ. λ., 'when the stealthy plotter is moving on me in quick sort, I too must be quick with my counter-plot.' Nearly = ταχεύων πως. Ai. 1266 φεῦ, τοῦ θανόντος ὡς ταχεύτις βροτοίς ἵππος 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...φθονείν, which the MSS. give to Creon, belongs to Oedipus. The words προδείξῃς οἷὸν ἔστι τὸ φθονεῖν can mean nothing but 'show forth [by a terrible example] what manner of thing it is to envy,'—how dread a doom awaits him who plots to usurp a throne (cp. 382). Ant. 1242 δείξας ἐν ἀνθρώποις τὴν δυσβουλίαν ὡς μέγατον ἀνδρὶ πρόσκειται κακῶν. El. 1382 καὶ δείξον ἀνθρώποις τάπιτιμα τῆς δυσσεβείας οἷα διωρύγειται θεό. 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 ἄν, in order that: as Phil. 825 ὡς ἄν εἰς ὑπνον πέσῃ.

2. V. 625, ὡς οὐχ ὑπείξων... λέγεις, which the MSS. give to Oedipus, belongs to Creon. Spoken by Oed., ὑπείξων must mean 'admit your guilt,' and πιστεύσων 'obey' me (by doing so): but the only instance of *πιστεύω* in this sense is Trach. 1228, where the context gives a considerable assistance to the meaning. In Creon's mouth ὑπείξων 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 φρονοῦστα ὡς εὑρίσκω (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 μὲ πειθεῖσι οὖνεκ' οὐκ ἀπίστοι εἰ: '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
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ. 73

ΟΙ. * ΚΡ. οὐ γάρ φρονοῦντά σ’ εὗ βλέπω. ΟΙ. τό γοῦν ἐμόν.
ΚΡ. ἀλλ’ ἐξ ἴσου δεῖ κάμον. ΟΙ. ἀλλ’ ἐφισε κακός.
ΚΡ. εἰ δὲ ξυνῆσ μηδέν; ΟΙ. ἀρκτέον ὡ’ ὀμως;
ΚΡ. οὕτω κακῶς ὡ’ ἄρχοντος. ΟΙ. ὡ πόλις πόλις.
ΚΡ. κάμοι πόλεως μέστησιν, οὐχὶ σοι μόνῳ.
ΧΟ. παύσασθ’, ἄνακτες καιρίαν ὑμῖν ὁρῶ
τήνδ’ ἐκ δόμων σή εἴχουσα ἸἸοκάστην, μεθ’ ἅς
to τὸν παρεστος νεῖκος εὗ βέθσθαι χρεὼν.

[ἸΟΚΑΣΤΗ.]

τί τήν ἄβουλον, ὦ ταλαίπωροι, στάσιν
γλώσσης ἐπηράσθ’; οὐδ’ ἐπαισχύνεσθε, γῆς
οὕτω νοσοῦσής, ἱδια κινούντες κακά;
οὐκ εἰ σὺ τ’ οὔκους σὺ τε, Κρέουν, κατά στέγας;
καλ μὴ το μηδὲν ἄλγος εἰς μεγ’ οὐσετε;

to the loss by causing the copyist’s eye to wander. The echoed οὐ γάρ would suit angry dialogue: cp. 547, 548 ΚΡ. τοῦτ’ αὐτὸ ὑν’ μου πρῶτ’ ἄκουσον ὡς ἐρῶ. ΟΙ. τοῦτ’ αὐτὸ μή μοι φράξ’. 628 ἀρκτέον = δεῖ ἄρχειν, one must rule: cp. Αντ. 677 ἀμνωτέ’esti τοῖς κοσμομένοις. Ισocr. ο. 14 § 10 οὐ τῶν ἄλλων αὐτοῖς ἀρκτέον (they ought not to rule over others) ἀλλ’ ἄρχοντο ὡρχομενίοις. Ιν πολικός πόλις, ἄρχειν (they ought not to rule over others) ἀλλ’ ἄρχοντο ὡρχομενίοις. Πολικός πόλης, ἄρχοντο τὸ πράγμα = must be begun. 629 ἀρχοντος, when one rules. ἀρχοντον being abstract, ‘it is right to rule,’ there is no harshness in the gen. absol. with τινος understood (cp. 612), which is equivalent to εἰάν τινς ἄρχη: cp. Δεμ. or. 6 § 20 λέγοντος ἄν τινος πιστεύσαι οἴςθε; ‘think you that, if any one had said it, they would have believed?’ = ὡσθε, εἰ τὶς ἔλεγε, πιστεύσαι ἀν (αὐτούς); ὡ πόλις πόλης: here, an appeal (‘Hear him, Thebes!’): in Attic comedy, an exclamation like o tempora, o mores: Blaydes cp. Ευπόλις Αρ. Athen. 424Β ὡ πόλεις, πόλις | ὡς εὐτυχῆς εἰ μᾶλλον ή 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’ (Αντ. 737). 637 οὔκους (the king’s palace), acc. after εἰ (cp. 533); κατά 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
KR. ὅμαιμε, δεινά μ' Οἰδίπους ὁ σὸς τόσις δυνῶν δικαιοὶ δραίν ἀποκρίνας κακῶν, ἡ γῆς ἀπώσαι πατρίδος, ἡ κτεῖναι λαβών.

OI. ξύμφημι· δρόωντα γάρ ὑιυ, ὦ γυναί, κακῶς εὖληφα τούμον σῶμα σὺν τέχνῃ κακῇ.

KR. μὴ νυν ὄναίμην, ἀλλ' ἀραῖος, εἰ σὲ τι δέδρακ', ὀλοίμην, ἐν ἐπαιτιᾷ με δρᾶν.

IO. ὁ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε, μάλιστα μὲν τόνδ' ὄρκον αἴδεσθεὶς θεῶν,

640 The reading in the text is my own correction. The MSS. give δράσαι δικαιοὶ δυοῖν ἀποκρίνας κακῶν, 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 ν is rare in extant Greek poetry: cp. Phil. 259 νόσος | ἔδει τέθηλε κατ' ἐνιαίον ἐρχεται.

640 The grief which is as nothing (El. 1166 δέξαι... | τὴν μηδὲν ἐς τὸ μηδὲν): εἰς μέγα φέρειν, make into a great matter: cp. Phil. 259 νόσος | ἔδει τέθηλε κατ' ἐνιαίον ἐρχεται.

642 ὅρκον θεῶν (object. gen.) an oath by the gods (since one

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 τοῖον' or τοῖόνδ' γ'; but I should rather believe that δράν was altered into ἀπώσαι by a grammarian who looked to ἀπώσαι, κτεῖναι, and perhaps also sought a simpler order. But for pres. inf. combined with aor. infin. cp. 623 θυγατέραν...φυγεῖν: Ant. 204 μήτε κτεινεῖν μήτε κωκύσαι. See also O. C. 732 ἔκσω γάρ οὐχ ὄρκον τι βουληθείς, where in prose we should have expected ἀποκρίνας. The quantity of ἀποκρίνας is supported by Aesch. P. V. 24 ἀποκρύψει: ἀποτροπή and its cognates in Aesch. and Eur.: ἐπικρύπτειν Eur. Suppl. 296: ἐπικράτειν I. T. 51.

642 δρόωντα κακῶς τούμον σώμα 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 ἑπαρρωμαί.

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
said ὅμνυναι θεοὺς): Od. 2. 377 
θεῶν μέγαν ὁρκὸν ἀπόμυν: 10. 299 
μακάρων μέγαν ὁρκὸν ὃμόσαι: Eur. 
Hipp. 657 ὅρκοις θεῶν. But in O. 
C. 1767 Δώς "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-
tεύειν), reflect (φρονήσας), hearken' 
(πιθοῦ). θελήσας : cp. O. C. 757 
κρύψον (hde thy woes), θελήσας 
ἄστυ καὶ δόμους μολεῖν. Isae. or. 
8 § τι ταῦτα ποιῆσαι μὴ θελήσας. 
φρονήσας, having come to a sound 
mind. Isocr. or. 8 § 141 καλόν 
ἐστιν ἐν τῶν ἄλλων ἀδικίαις καὶ 
μανίαις πρῶτοι εὖ φρονήσαντα 
προστῆσαι τῆς τῶν ᾿Αλλήνων ἐλευ-
θερίας. 
651 εἰκάθω: the aor. subj. is 
certainly most suitable here: Phil. 
761 βούλει λάβωμαι; El. 80 θε-
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 
-θων from vowel stems, warns us 
against 'looking for anything par-
cially aoristic in the θ' of these 
verbs. In Greek usage, he holds, 
'a decidedly aoristic force' for 
such forms as σχεθεῖν and εἰκάθεῖν 
'never established itself': and he 
justly cites El. 1014 as a place 
where εἰκάθεῖν is in no way aoristic. 
He would therefore keep the tra-
ditional accent, and write σχέθειν, 
eικάθειν, with Buttmann. Now, 
while believing with Curtius that 
these forms were prob. in origin 
presents, I also think that in the 
usage of the classical age they 
were often aorists: as e.g. σχεθεῖν 
in Aesch. Theb. 429 distinctly is. 
652 μέγαν, 'great,' i.e. strong, 
worthy of reverence, ἐν ὁρκῳ, by 
means of, in virtue of, his oath: 
Eur. Τρ. 669 ἔστω τοῦ ᾿Απόλλωνος, 'let him 
rest under the ban of Apollo': as 
Creon would rest under the ban 
of the gods by whom he had 
swarmed. Her. 6. 56 ἐν τῷ ᾿Αγεὶ 
ἐνέχεσθαι, to be liable to the curse.
σὺν ἀφανεί λόγῳ σ᾽ ἀτιμον Βαλείν.

ΟΙ. εὖ νῦν ἐπίστω, ταῦθ' ὅταν ζητήσας, ἕμοι ζητῶν ὀλεθρον ἢ φυγῆν ἐκ τῆς ἁ γῆς.

στρ. β'. ΧΟ. ου τὸν πάντων θεῶν θεῶν πρόμον Ἄλιοιν: ἐπεἰ ἄθεος ἄφιλος ὑ τι πῦματον ὀλοίμαν, φρόνησιν εἰ τάνδ᾽ ἔχω.

αλλα μοι δυσμοροφ γὰ φθινουσα τρύχει ψυχάν, τα δ᾽ εἰ κακοῖς κακὰ προσάγει τοῖς πάλαι τὰ πρὸς σφῶν.

ΟΙ. ὁ δ᾽ οὐν ὑτω, κεῖ χρή με παντελῶς θανείν, ἢ γῆς ἀτιμον τῆς ἀπωσθῆναι βίᾳ.

τὸ γὰρ σόν, οὐ τὸ τοῦδ᾽, ἐποικτείρῳ στόμα ἐλεινον: οὔτος δ᾽ ἐνθ᾽ ἣν, στυνησται.

ἐν αἰτίᾳ βαλείν: [Plat.] Ἐριτ. 7. 341 Λ ὡς μηδέποτε βαλείν ἐν αἰτίᾳ τῶν δεικνύντω, ἀλλ᾽ αὐτῶν αὐτῶν, 'so that he may never blame his teacher, but only himself,' equiv. to ἐμβαλείν αἰτίᾳ: cp. the prose phrases ἐμβάλλειν εἰς συμφοράς, γραφάς, ἔχθρας Kerns) Ἔλα, 7) ας εἰς ἔμ᾽ αἰτίαν βάλῃ.

660 οὐ τὸν = οὐ μὰ τὸν, as not seldom: usu. followed by a second negative (as if here we had οὐκ ἔχω τάνδ᾽ φρόνησιν): 1088, Ἀντ. 758, etc. πρόμον, standing foremost in the heavenly ranks, most conspicuous to the eyes of men: the god ‘who sees all things and hears all things’ (Π. 3. 277 δι πάντ᾽ ἐφορᾶς καὶ πάντ᾽ ἐπακοῦεις): invoked τριχ. 102 as ὁ κρατιστικοῦ κατ᾽ ἁμα.

663 οτι πῦματον (ἐστὶ), (τοῦτο) ὀλοίμαν, ‘may I die by the uttermost doom’: schol. φθαρείην ὅπερ ἐστὶ, ἤγου ἀπώλειαν ἥτις ἐσχάτη.

666 φ. 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 φθινουσα refers to the blight and plague (25): τάδ᾽ would obscure the contrast between those troubles and the new trouble of the quarrel. προσάψει intrans. as perh. only here and in fr. 348 καὶ μοι τρίτων ῥίπτοντι... ἅ γὰρ φθίνουσα refers to the blight and plague (25): ὁ δ᾽ οὖν : then let him go: Αἰ. 114 σὺ δ᾽ οὐν... | χρῶ χειρὶ.

672 ἐλεινον: supplementary predicate: ‘I compassionate thy words, piteous as they are.’ Wherea 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: Ἀντ. 881 τὸν δ᾽ ἔμον πότμον ἀδάκρυτον | οὐδείς... στενάζει: Phil. 1456 τοῦμον ἐτέγχη̣ θη | κράτ᾽ ἐνδοῦμαχον: Εἰ. 1143 ἔμοι πάλαι τροφῆς | ἀνωφελήτου. In 1199 (where see note) τὰν γαμψ. παρθ. χρησμωδὸν is not a similar
673 στυγγός...περάσης: ‘thou art seen to be sullen when thou yieldest, but fierce when thou hast gone far in wrath’: i.e., as thou art fierce in passion, so art thou sullen in yielding. Greek idiom co-ordinates the clauses, though the emphasis is on στυγγός μὲν εἰκὼν, which the other merely enforces by contrast: see on 410. 674 περάσης absol., = πρόςω ἔλθης. 675 ΚΡ. στυγγός μὲν εἰκὼν δῆλος εἶ, βαρύς δ', οταν θυμοῦ περάσης. αἱ δὲ τοιαύται φύσεις αὐταὶς δικαίως εἰσιν ἀληγίσται φέρειν. 677 αἴγυς, act., ‘undiscerning,’ as 681, 1133: pass., ‘unknown,’ Phl. 1008, Ant. 1001. The passive use was probably older than the active: compare Od. 5. 79 αἴγυτες...ἀλλήλων (pass.) with Thuc. 3. 53 ἀγνώτες ἀλλήλων (act.). 678 Creon leaves the scene. The Chorus wish Iocasta to withdraw Oedipus also, that his excited feelings may be soothed in the privacy of the house: but the queen wishes first to learn from the Chorus how the dispute began. 681 δόκησις...λόγων, ‘blind suspicion bred of talk,’ a suspicion resting on mere assertions (those made by Oedipus), and not sup-
Chorus has nettled Oedipus by implying that the blame was divided, and that both parties ought to be glad to forget it. He could never forget it (672). ὁρᾶς ἢ ἢκες 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 ὁρᾶς ταῦτ' ὡς εἰρήνας ὡς ἄγαν νέος: Ἐλ. 628 ὁρᾶς; πρὸς ὀργὴν ἐκφέρει. ὦν, concessive: 'for all thy honest purpose.'

688 παρεῖς with τοῦμὸν κέαρ, seeking to relax, enervate, my resentment: a sense which the close connection with καταμβλύνων interprets, though the more ordinary meaning for παρεῖς, had it stood alone here, would be 'neglecting,' 'slighting' (πόθος παρεῖτο, Ἐλ. 545): cp. Ἀρ. Ἐγ. 436 τοῦ ποδὸς παρεῖ, slack away (some of) the sheet: Eur. Κυλ. 591 ὕπνῳ παρείμένως: Or. 210 τῶν λιαν παρειμένω, (neut.) by too great languor.

692 ἀπορον ἐπὶ φρόνιμα, 'bankrupt in sane counsel.'

693 πεφάνθαι ἂν, oblique of πεφασμένος ἂν ἂν: for the tense cp. Ἰσocr. or. 5 § 56 λουπὸν ἂν ἂν... ἐπὶ μὴ ἐπεποίητο. The ἐνοσφιξό-
Ὁ θεός γὰν φίλαν ἐν πόνοισιν
5 ἀλύουσαν κατ' ὥρθον οὐρίσας,
τανῦν τ' εὔποιμος ἀν γένοιο.

Ο. πρὸς θεῶν δίδαξον κάμ', ἀναζ, ὅτου ποτὲ
μὴνιν τοσήνυε πράγματος στῆσας ἤχεις.

Ο. ἑρωί σὲ γαρ ταῦτ' ἐς πλέον, γύναι, σέβω.
700 Κρέοντος, οὐα μοι βεβουλευκῶς ἤχει.

Ο. λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.
Ο. φονέα με φησὶ Λαίτου καθεστάναι.
Ο. αὐτὸς ἐξυνείδως, ἢ μαθὼν ἄλλου πάρα;

μαί of the mss. would necessarily imply that the chorus do reject Oedipus: Ant. 304 εἰπερ ἵσχειΖευς ἐστ' ἐς ἐμοῦ σέβας. The change of one letter restores the required ἐνοσφίζόμαι (Hermann, all.).

694 κ.τ.λ. As ὁς τε cannot be epic for ὁς, τε goes with οὐρίσας: cp. for the misplacement of τε Εἰ. 249 ἔρροι τ' ἀν αἰδῶς ἀπάντων τ' εὐσέβεια θνατῶν.

695 ἀλύουσαν, of one maddened by suffering, Ph. 1194 ἀλύουσαν χειρερίῳ λύτα.

696 ἀν γένοιο. The mss. have εἰ δύναιο γενοῦ, corresponding to λαί τα πρὸς σφων (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 ἀν γένοιο, and that ἀν γένοιο was corrupted to γενοῦ, when εἰ δύναιο had crept into the text.

697 κάμ': these men know it: allow me also to know it. ὅτου... πράγματος, causal gen.; Ant. 1177 πατρὶ μηνίσας φόνου.

698 μὴνιν τοσ. στῆσ. ἤχεις, 'hast conceived this steadfast wrath': στῆσας ἤχεις, hast set up, i.e. conceived as an abiding sentiment, referring to 672 and 689. Cp. Eur. I. A. 785 ἐλπίς... οἶδον... στήσασαι τάδ' ἐς ἀλλήλας μυθεύσονε (Fritsch).

700 τώνδ' ἐς πλέον πλέον ἦ τούδε, not πλέον ἦ 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. στῆσας ἤχω τὴν μὴνιν: causal gen. answering to ὅτου πράγματος,—'the cause is Creon.'

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

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

ΟΙ. 705 μὰντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ
tὸ γ’ εἰς ἑαυτὸν πᾶν ἐλευθεροῖ στόμα.

ΙΟ. 706 σὺ νῦν ἄφεις σεαυτὸν ὃν λέγεις πέρι ἐμὸν ’πάκουσον, καὶ μάθ’ οὖνεκ’ ἑστὶ σοι βρότειν οὐδὲν μαντικῆς ἐχον τέχνης. φανῦ δὲ σοι σημεῖα τῶν ἑαυτοῦ στόμα.

707 ἄφεις σεαυτὸν, ‘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 ἄν ὁ παθὼν αὐτὸς ἀφῇ τοῦ φόνου τὸν ὀριστήρα: Antiph. or. 2 § 2 οὐ τὸν αἴτιον ἀφέντες τὸν ἀναίτιον διώκομεν.

708 μᾶθ’ κ.τ.λ.: learn that thou canst find (σοι) no mortal creature sharing in the art of divination. ἐστίν ἐχον = ἐξει: 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 ἐμπεδοὶ | χρησίμοι, βροτῶν δὲ μαντικῆν χαίρειν 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 ἔστιν ἐχον will stand for ἐξει, as meaning ‘is of,’ ‘belongs to.’ Such a use, however, of ἐξει alone (i.e. coupled with no adverbial expression) as=ἐιναί. with a partitive gen., is very doubtful.

713 αὐτὸν ἥξοι μοίρα, ‘the
doom should overtake him.' Cr. El. 489 ἥξει...'Ερυνύς. The simple acc. αὐτόν, since ἥξεω = καταλήψοιτο: cp. Her. 9. 26 φαμέν ἡμέας ἱκνέσθαι ἱγνομοῦνει, instead of ἐς ἡμέας (2. 9).

714 ὅστις γένοιτ' is oblique for ὅστις ἂν γένηται (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. Grach. § 18 κελεύσαντος ἐκείνου διασχεῖν τὸ πλῆθος, to keep the crowd off. Βλάστασ can not be acc. of respect ('as to the birth'), because διέσχον could not mean 'had elapsed': when διέσχω is intrans., it means (a) to be distant, Thuc. 8. 79 διέχει δὲ ὄλαγον ταύτη ἡ Σάμος τῆς ἥπειρος: or (b) to extend, Her. 4. 42 διώρυχα...διέχουσαν ἐς τὸν Ἀράβιον κόλπον.

718 καὶ = ὅτε (parataxis instead of hypotaxis): Thuc. 1. 50 ἥγη δὲ ἴνα ὄνη...καὶ οἱ Κορίνθιοι ἔχοντος πρὸλογίον ἐκροῆνον: Verg. Aen. 2. 692 Vix ea fatus erat senior, subitoque fragore | intonuit laeum. ἅρβρα ποδοῖν = τὰ σφυρά: ἐνευό-

719 eis àβατον ὤρος, corrected by many edd. into àβατον εἰς ὄρος. But the tribrach contained in one word gives a ruggedness, which is certainly intentional here, as in 1496 τὸν πατέρα πατήρ, Ai. 459 πεδία τάδε. A tribrach in the 5th place, always rare, usually occurs either when the penultimate word of the verse is a pæcon primus (---), as El. 326 εἰσαφρὰ κέντρα διαπείρασ μέσων (better μέσων), | οἴθεν νῦν 'Ελλάδα ὄντωμα-

720 κάνταυθ': cp. 582.

723 τοιαύτα...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...κα-

J. S.
725 ὃν χρείαν ἔρευνα, ‘whatsoever needful things the god seeks’: a bold phrase blended, as it were, from ὃν χρείαν ἔχῃ and ἃ χρήσιμα (ὕπτω) ἔρευνα: 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 ἐδοξέ (729) is the word of one who has been in a troubled dream.

728 ποίας μερ. ύποστρ., 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 σῶς ψυφόν | σκότων στραφέην.

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

733 σχιστή δ’ ὁδός. In going from Thebes to Delphi, the traveller passes by these ‘Branching Roads,’—still known as the τρίοδο: but better as the στενό: from Daulia it is a leisurely ride of about an hour and an half along the side of Parnassus. The following is from my notes taken on the spot:—‘A bare isolated hillock of grey stone stands at the point where our path from Daulia meets the road to Delphi, and a third road that stretches to the south. There, in front, we are looking up the road down which Oedipus came [from Delphi]; we are moving in the steps of the man whom he met and slew; the road runs up a wild and frowning pass between Parnassus on the right hand and on the left the spurs of the Helicon range, which here approach it. Away to the south a wild and lonely valley opens, running up among the waste places of Helicon, a vista of naked cliffs or slopes clothed with scanty herbage, a scene of inexpressible grandeur and desolation’ (Modern Greece p. 79). At this σχιστή ὁδός Pausanias saw τὰ τοῦ Λαΐου μνήματα καὶ οἰκέτου τοῦ ἑπομένου: the legend was that Damasistratus king of Thebes had found the bodies and buried them (10. 5 § 4). The spot has a modern
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 τοίσδ’. For the dat., cp. Her. 2. 145 Διονύσῳ μὲν νῦν... κατὰ ἐξαιτίας ἔτεα καὶ χίλια μάλιστα ἐστὶ ἐς ἐμὲ. Then from persons the idiom is transferred to things: Thuc. 3. 29 ἡμέραι μαλλιστὰ ἡσαν τῇ Μυτιλήνῃ ἑαυτωλευσίᾳ ἑπτά.

736 σχεδὸν 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 had no very definite conception of it: see on 758.

738 ὁ Ζεύς. A slow, halting verse, expressing the weight on his soul: the neglect of caesura has this purpose.

740 πρόσθεν ἢ σὺ τῆς, «ἔχων χρώμαν ἤβης ἔχων» (mss.), which Herm. was inclined to defend as if τίνα φύσιν εἶχε = τίς ἣν φυσιν. Now τίνος would easily pass into τίνα δ’ with a scribe who did not follow the construction; and to restore τίνος seems by far the most probable as well as the simplest remedy. No exception can be taken to the phrase τίνος ἀκμὴν ἤβης as = ‘the ripeness of what period of vigorous life,’ (‘how ripe his manhood’).

742 χρώματι λευκανθῆς κάρα = ἔχων χρώματι λευκανθῆς κάρα, ‘the silver just lightly strewn among his hair’: Ar. Nu. 978 χρώματι ὡπερ μῆλοισιν ἐπήνθει (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 μελανθῆς γένος, ‘swarthy’ (221. 154), so in Anthol. 12. 165 λευκανθῆς = ‘of fair complexion,’ as opp. to μελίχρους, ‘olive.’

744 τάλας, as being for τάλανς: Ar. An. 1494 οὐκείοι τάλας, ὁ Ζεὺς διότι οὐ μὴ δίψηταί. In Anthol. 9. 378 καὶ κοιμώμεθα, ὁ τάλας, ἄλλακεν τάλαν is an easy remedy: but not so in Theocr. 2. 4 ἀφ’ ὁ τάλας οὐδέποτε ἑκεῖ, where πέλας has been conjectured. ἐοικα...οὐκ εἰδέναι = ἐοικεν ὅτι οὐκ ἤδη.
ἐπιγόνος προβάλλων ἀρτίως οὐκ εἰδέναι.

749 καὶ μὴν: see detached note A.: Ant. 221, El. 556. ἦν δ᾽ is certainly preferable to ἔν δ᾽ ἄν in a poet whose versification is not characterised by any love of unnecessary διάλυσις. Cp. Eur. Bacch. 843 ἠδεθών γ᾽ ἐστὶν καὶ οἰκον ἄν δοκῇ βουλεύσομαι. Even in prose we find ὁς ἄν ὡς instead of ὁς δὲ ἄν, Her. 7. 8.

750 βισός, ‘in small force,’ identifies the chief with his retinue, the adjective, when so used, suggesting a collective force like that of a stream, full or thin: so πολὺς ἰδεί, πολὺς πνεῖ of vehement speech, etc.; Eur. Or. 1200 ἦν πολὺς παρῆ, if he come in his might: σφυροῦν πολυχρωμα, a populous town (Plat. Rep. 370 D).

751 λοχίταις: cp. Aesch. Cho. 766 ΧΟ. τῶς οὐν κελεύει νῦν μολεῖν ἐσταλμένον; | ... ἦ οἰνον λοχίταις ἐστὶ καὶ μονοστίθη; ΤΡ. ἄγεν κελεύει δορυφόρους ὀπάννας (said of Aegisthus).

752 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 libation at Delphi: Athen. 660 Α ἕδρον (ἔθους) δὲ οἱ κήρυκες ἄχρι πολυού θυσίαντες...καὶ σκευάζοντες καὶ μοστύλλοντες, ἐπὶ δὲ οἰνοχοῦντες. ἀπήγη ἤγε μία = μία ἦν ἄχρι, ἤ ἤγε: Pind. Ném. 9. 41 ἔνθ᾽ Ἀρέας πόρον ἄνθρωποι καλοῦσι = ἔνθ᾽ ἀρέας πόρος ἐστὶν ἄν Ἅλκαλοσ. The ἀπήγη, properly a mule-car (Pind. Pyth. 4. 94), but here drawn by colts (802), and in the Odyssey synonymous with ἅμαξα (6. 37, 57), was a four-wheeled carriage used for travelling, as dist. from the two-wheeled war-chariot (ἅμα) ; its Homeric epithet υψηλή indicates that it stood higher on its wheels than the ἅμα: it could be fitted with a frame or basket for luggage (ὑπερτερίη Od. 6. 70, πείρινς 7. 24. 190).

756: cp. 118. οἰκεύς = οἰκέτης, as in the Odyssey and in νόμος Σόλωνος in Lysias or. 10 § 19, who explains it by θεράπων. The ἰλίας 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 καὶ ἐγώ χρησίμως μᾶλλον ἐς λόγοις | τοῦς σου όικεῖμν;
The poet has neglected clearness on a minor point, which, so far as I know, has not been remarked. The oikéus—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 keîthen ἡλθε καὶ...εἶδε cannot mean that the oikéus, 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 σε τε...Λαίου 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 θυγών, marking that the ikeitéia was formal; as when the suppliant clasped the knees (ἀπέσθαν τοις γονατίων).

761 ἀγρόισ might be acc. of motion to (O. C. 1769 Θήβας δ’ ἡμᾶσ | ...πέμψων); but it is better here governed by ἑπί: 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’ ἀποτοτος ἀστεως, ‘far from the sight of this town’: that is, far from the power of seeing it; whereas in El. 1487 κτανών πρόθες | ...ἀποτοτον ἡμῶν = ‘far from our eyes’: the gen. as after words of ‘distance from.’ ἀποτοτος is used (1) as a verbal adj. of passive sense: seen, though at a distance: Arist. Pol. 2. 12 ὅπως ἀποτοτος ἔσται Ἡ Κορωνία ἐκ τοῦ χώματος: (2) in poetry and later prose, as an adj. meaning, ‘away from the sight of’: implying either (a) ‘seen only afar,’ ‘dilmy seen,’ as Ai. 15: or (b) ‘out of sight of,’ as here: i.e. not seen, or not seeing, according as the ὤψ is that of object or subject.

763 οἶ, Herm.’s correction: the 6 γ᾽ of L (clumsily amended to ὁ δέ γ᾽ in other MSS.) prob. came from οἷ’ , rather than from ὡς or ὡς γ’. Phil. 583 οῖ’ ἀνηρ πένης, ‘for a poor man.’ ὡς, however, is commoner in this limiting sense (1118); οἶa more often = ‘like’ (751). Here οἶa qualifies ἀξιοις, implying that in strictness the faithful service of a slave could not be said to create merit.

764 φέρειν: cp. 590.
766 πάρεστιν, 'it is easily done.' Eur. Bacch. 843 ΠΕ. ἐλθὼν γ' ἐς ὅποις ἀν δοκῇ βιολεύσομαι. | ΔΙ. ἐξετούτες πάντως τὸ γ' ἐμὸν έύτερες πάρα. Not, 'he is here' (nor, 'he is as good as here,' as the schol. explains): in 769 ἐξεταί='he will come from the pastures.'

768 δί' α. 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 σοι= within thee, in thy mind (not 'in thy case').

771 ἐς τοσόποτον ἐλπίδων: Isocr. or. 8 § 31 εἰς τούτο γὰρ τυπε ἀνοίας ἐληλύθασεν: Ar. Νικ. 832 εὐ δ' ἐς τοσόποτον τῶν μανιῶν ἐλήλυθας. The plural of ἐλπίς is rare as= anxious forebodings: but cp. 487.

772 μείζων, 'more to me': strictly, 'more important': cp. Dem. or. 19 § 248 ἄνθ...τῆς πλείους τῶν Φιλίππου ξενίαν καὶ φιλίαν πολλόν μείζονα ἡγήσατο αὐτῷ καὶ λυσιτελεστέραν: as Ant. 637 οὐδεσ...γάμος | μείζων φέρεσθαι σοῦ καλὸς ἐργανωμένον, 'no marriage can be a greater prize than thy good guidance.' The καὶ with λέξαι μείζων' ἄν: could I speak? Lysias or. 12 § 29 παρὰ τοῦ ποτε καὶ λήψεσθε δίκην; 'from whom will you ever exact satisfaction?' cp. 148.

773 ἰῶν, present, not future, part.: Ant. 742 διὰ δίκης ἰῶν πατρι. Xen. An. 3. 2. 8 διὰ φιλίας ἱέναι.

775 The epithet 'Dorian' carries honour: Meropè was of the ancient stock, claiming descent from Dorus son of Hellen, who settled in the region between Oeta and Parnassus. The scholiast's comment, Πελοποννησιακή, forgets that the Theban story is laid in times before the Dorian conquest.

776 πρὶν...ἐπέστη. The use of πρὶν with the aorist or imperf. indic. is limited to those cases in which πρὶν is equivalent to ἐως, 'until': though, where the sentence is negative, πρὶν may be otherwise rendered in English: e.g. οὐκ ἔγνων πρὶν ἠκούσα, 'I did not become aware until I heard'; which we could also render, 'be-
τοιάδ᾽ ἐπέστη, θαυμάσαι μὲν ἀξίᾳ,
σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξίᾳ.
ἀνήρ γὰρ ἐν δείπνοις μ᾽ ὑπερπλησθεὶς μέθη
καλεὶ παρ᾽ οἶνῳ πλαστὸς ὡς εἴην πατρί.
καγὼ βάρυνθεὶς τὴν μὲν οὖσαν ἡμέραν
μόλις κατέσχον, θάτερα δ᾽ ὑδ᾽ ὑπερπλησθεὶς
μητρὸς πατρὸς τ᾽ ἠλεγχός. οἱ δὲ δυσφόρῳς
τούνειδος ἤγον τὸ μεθέντι τὸν λόγον.
καγὼ τὰ μὲν κεῖναν ἐπερμομῆν, ὄμως ὑπὲρπλησθεὶς
μητρὸς καὶ πατρὸς πορεύομαι.

Πυθώδε, καὶ μ᾽ ὁ Φοῖβος ὃν μὲν ἰκόμην
ἄτιμον ἐξεπέμψειν, ἀλλὰ ὁ ἀθλία

fore I heard,’ But ‘I became aware before I heard’ would be ἐγνων πρὶν ἀκούσαι (not ἤκουσα).
Thomps. Synt. § 218. ἐπέστη: a verb often used of enemies suddenly coming upon one: Isocr. or. 9 § 58 μικροῦ δεῖν ἐλαθεὶν αὐτὸν ἐπὶ τὸ βασιλείου ἐπιστάς: Her. 4. 203 ἐπὶ τῇ Κυρηναίῳ πόλει ἐπεστῆσαν.

778 σπουδῆς τ. ἐμῆς, ‘my own heat concerning it.’

780 παρ᾽ οἴνῳ: Plut. Mor. 143 C τοῦς τῇ λήφρᾳ χρωμένους παρ᾽ οἴνῳ.

788 κατέσχον sc. ἐμαυτόν. In classical Attic this use occurs only here: in later Greek it recurs, as Plut. Artaxerxes § 15 εἶπεν οὐν μὴ κατασχοῦν. ὑμεῖς μὲν κ.τ.λ. Cp. ἐχε, σχές, ἐπίσχες (‘stop’), in Plat., Dem., etc.

784 τὸ μεθέντι, ‘him who had let that word fly’: the reproach was like a random missile. The dat., because δυσφόρως τούνειδος ἤγον = ὀργίζοντο ἑνεκα τοῦ ὀνείδου.

785 ὁμώς δ᾽: cp. 791, and in 29.

786 ὑφεῖρπε γὰρ πολύ, ‘crept abroad with strong rumour’: so ὑφεῖρπεν of malicious rumour, Aesch. Ag. 450 φθοṇερὸν δ᾽ ὑπ᾽ ἄλγον ἔρπει προδίκοις Ἀτρείδαις. Pind. Isthm. 3. 58 τὸν γὰρ θάνατον φωνᾶεν ἔρπει, | εἴ τις εὖ εἴπῃ τι. For πολὺ cp. O. C. 517 τὸ πολύ τοι καὶ μημάνια λήγων, that strong rumour which is in no wise failing: ἵδ. 305 πολὺ... τὸ σὸν ὄνομα | διῆσει πάντας.

787 ἁν ἰκόμην ἄτιμον = ἄτιμον τούτων 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 ὄργανα χέρα τεκτονῶς, not rewarded for its skill. For ἰκόμην (cogn. accus. denoting the errand, like ἔρχομαι ἄγγελον) cp. 1005 τούτ᾽ ἀφκόμην: O. C. 1291 α ὁ ἴθι λεπτὸν...θέλω λέξει: Ar. Pl. 966 ὁ τι μάλιστ᾽ ἐλήλυθα.
καὶ δεινὰ καὶ δύστηνα προφητεύειν λέγων, ὁδὸς μητρὶ μὲν χρείη με μυχθήναι, γένος δ' ἀτλητὸν ἀνθρώπους δηλώσομι ὀρᾶν, φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντός πατρός.

κἀγὼ πακούσας ταῦτα, τὴν Κορινθίαν ἀστροὺς τὸ λοιπὸν ἐκμετρούμενος ἑχόνω, ἔνθα μήποτ' ὀψοίμην κακῶν χρησμῶν ὀνείδη ἢ τῶν ἐμῶν τελούμενα.

προφαίνειν, suggested by Herm., has been adopted by several recent editors. προφαίνειν was a vox solennis for oracular utterance; cp. Herod. 1. 210 τῷ δὲ ὁ δαίμων προφαίνει: Plut. Dem. § 19 ἐν εἰς ητε Πυθία δεινὰ προφαίνει μαντεύματα καὶ ὁ χρησμὸς ἣδετο: Dem. or. 21 § 54 τοῖς ἐφ᾽ ἐκάστης μαντεύματα προφαίνομένους θεῶσι, the gods announced (as claiming sacrifice) on each reference to the oracle. προφαίνην 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 | defined, is so great that the special appropriateness of προφητεύειν turns the scale in its favour.

γένος δ᾽ τ see on 29.

ὅραν with ἀτλητὸν, which, thus defined, is in contrast with δηλώσομι: he was to show men what they could not bear to look upon.

ἐπακούσας (708), ‘having given ear,’—with the attention of silent horror.

τὴν Κορινθίαν: Η’enceforth 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.’ ἀστροὶς 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 ζῴων ἰδιότητος) 7. 48 ἔτη δ' οὖν (Ἀνδροκλῆς) ἐς τὴν Ἀθήνη καὶ τὰς μὲν πόλεις ἀπελίμπαιε καὶ τοῦτο δὴ τὸ λεγόμενον ἂστροις αὐτὰς ἐς σημαίνετο, προῆλθε δὲ ἐς τὴν ἑρήμην: ‘proceeded to leave the cities, and, as the saying is, knew their places only by the stars, and went on into the desert.’ ἐφεύγον might share with ἐκμετρ. the government of τὴν Κορ. χθόνα, but is best taken absolutely.

ἔνθα — ἐκεῖσε ἔνθα. ὑπομην after the secondary tense (ἐφεύγον) for δύστην: μη with the fut. as 1412: Ai. 659: El. 380, 436: Trach. 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
desire to know the truth never
flinches: cp. I170.

803 ἀπήνης: 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 κήρυξ is, I think,
identical with the ἥγεμων, and
distinct from the τροχηλάτης. I
understand the scene thus. Oedi-
pus 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 (ἡγεμών).
The herald rudely bade him stand
aside; and Laïus, from the car-
riage, gave a like command,
(With the imperfect ἠλαυνέτην,
‘were for driving,’ πρὸς βίαν need,
not mean more than a threat or
gesture.) The driver (τροχηλά-
της), 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 (μέ-
σον κάρα acc. of part affected),
with the double goad.’ The gen.
ὄχου marks the point from which
the action sets out, and is essen-
tially like τᾶς πολυχρύσου | Πιθώ-
νος...έβας v. 151. In prose we
should have had ἀπ’ ὄχου. Several
edd. prefer the conjecture ὄχους,
but no correction is needed. τηρη-
σας: [Dem.] or. 53 § 17 τηρήςας
με ἀνιόντα ἐκ Πειραιῶς ὄψε...ἀρ-
τάζει.

809 καθικέτο governs μοῦ, which
μέσον κάρα defines: Plut. Anton.
§ 12 σκύτεσαι λασίοιο...καθικοῦμενοι
τῶν ἐντυγχανόντων: Lucian Symp.
§ 16 τάχα δ’ ἂν τίνος καθικέτο τῇ
βακτηρίᾳ. This verb takes accus.
only as=to reach, lit. or fig. (as
Π. t. 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 ὅσην γ’: not merely
an even penalty (cp. τὴν ὁμοίαν
ἀποδιδόναι, par pari referre): Thuc.
1. 35 οἰχ ὁμοία ἡ ἄλλατρίωσις, the
90.

915 The reading of L is tis toudede γυναικος μνηστηρος; which Dindorf corrects into νυν εστιν γυναικηρος; this miserably enfeebles the force of the comparative. A reads τονεδε γυναικος εστιν (sic), and the other MSS. reproduce one or other of these two readings. Believing νυν 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 γυναικος to have become misplaced, and γυ to have been inserted to save the metre.

817 δυναι...τινα. 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...γημων is certain, all our MSS. have με...γε σου: much more might the cases have been shifted here. Some edd. keep τινα, merely correcting φ into δυναι or ου (Elmsley); but such a repetition of τινα at the end of two consecutive lines would be intolerable.

818 μηδε...τινα sc. εξεστι, absolutely: nor is it lawful that anyone should speak to him.
οἴδειν δ᾽ ἀτ' οὐκον. καὶ τάδ᾽ οὕτις ἄλλος ἳν
ἡ γον' π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς.

τιχεὶ δὲ τοῦ βανόμτος ἐν χερῶν ἐμαίν
χραίων, δι' ὁμπερ ολετ'. ἀρ' ἐφυν κακὸς;
ἀρ' οὐχὶ πᾶς ἄναγγες; εἶ με χρή φυγεῖν,
καὶ μοι φυγόντι μηστὶ τους ἐμοὺς ἰδεῖν
μήδ' ἐμβατείνων πατρίδος, ἢ γάμωις με δεὶ
μητρὸς γυνηναι καὶ πατέρα κατακτανεῖν
Πολυβον, οὐς ἐξέφυσε καζέθρεψε με.
ἀρ' οὐκ ἀτ' ὠμού ταῦτα δαίμονος τις ἀν
κρίνων ἐπ' ἀνδρὶ τῶδ' ἀν ὀρθοίῃ λόγον;
μή δὴτα μη δὴτ', ὡ θεῶν ἀνήνοι σέβας;
δομι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν
βαίνῃ ἀφαιτος πρόσθεν ἡ τοιαῦ ἰδεῖν
κηλίδι ἐμαυτῷ συμφορᾶς ἀφιγμένην.

ΧΩ. ἡμῖν μὲν, ὁναξ, ταῦτ' ὅκνηρ'. ἔως δ' ἀν οὖν

819 ὀδείν δ': the positive δεὶ must be evolved from the negative οὐκ ἔεστι: cp. Ἐλ. 71 καὶ μὴ μ', ἀτμιον τῆσ' ἀποστείλητε γῆς | ἀλλ' ἄρχεπλουσ (sc. καταστήσατε). See above, 241. καὶ τάδ' κ.τ.λ. 'And this—this curse—was laid on me by no mouth but mine own.' 'As the thought proceeds, the speaker repeats τάδε in a more precise and emphatic form: cp. Plat. Ἐρ. 606 β ἐκείνο κερδαίνει ἡγεῖται, τὴν ἡδονήν.

821 ἐν χερῶν, not, 'in their embrace,' but, 'by their agency': Ἰ. 22. 426 ὡς δῆλον βανέου ἐν χερῶν ἐμίσαν.

822 f. ἀρ'—ἀρ' οὐχί. Where ἀρα is equivalent in sense to ἀρ' οὖν, this is because it means, 'are you satisfied that it is so?' i.e. 'is it not abundantly clear?' (Ἐλ. 614). Here, the transition from ἀρα to ἀρ' οὐχί is one from bitter irony to despairing earnest:—'Say, am I vile? Oh, am I not utterly unclean?'

827 Πολυβον. 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 τῶδε with ὀρθοίῃ λόγον, speak truly in my case. Isaeus or. 8 § 1 ἐπὶ τοῖς τοιούτοις, ὥ ἀνδρες, ἀνάγκῃ ἐστι χαλεπῶς φέρειν, in such cases. Ἰ. 19. 181 οὗ δ' ἐπείτα δικαίωτερος καί ἐπ' ἀλλῳ | ἐσσεαι, in another's case. The simple dat. appears to be used in the same sense, Ο. C. 966 οὐκ ἂν ἐξεύροις ἐμοὶ | ἁμαρτίας ὄνειδος: Ἀ. 1144 ὃ φθέγμ' ἂν οὐκ ἂν ἑρήσει.

830 μὴ δὴτα κ.τ.λ.: 'Forbid, forbid, ye pure and awful gods...' Ο. 1133 κηλίδα: cp. ἄγος 1426: Ο. 1133 κηλίς κακῶν. For συμφορᾶς, see on 99.

834 ὅκνηρ': 'fraught with fear.'
92 ΣΟΦΟΚΛΕΟΥΣ

πρὸς τοῦ παρόντος ἐκμάθης, ἔχ' ἐλπίδα.

ΟΙ. καὶ μὴν τοσοῦτον γ' ἔστι μοι τῆς ἐλπίδος, τὸν ἄνδρα τὸν βοτήρα προσμείναι μόνον.

ΤΟΙ. πεφασμένου δὲ τίς ποθ' ἠ προδύμα; ΤΟΙ. ἐγὼ διδάξω σ'. ἣν γὰρ εὐρεθή λέγων

σοι ταύτ', ἐγωγ' ἂν ἐκπεφευγοιην πάθος.

ΤΟΙ. ποιον δὲ μου περισσόν ἥκουσας λόγον; ΤΟΙ. ληστὰς ἐφασκει αὐτὸν ἄνδρας ἐννέπειν

ὡς νιν κατακτείναιειν. εἰ μὴν οὖν ἔτι

λέξει τὸν αὐτὸν ἀριθμόν, οὐκ ἐγὼ κτανον:

οὐ γὰρ γένοιτ' ἂν εἰς γε τοῖς πολλοῖς ἵσος.

εἰ δ' ἄνδρ' ἐν' οἰόζωνοι αὐδήσει, σαφῶς

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

835 τοῦ παρόντος, imperf. part., = ἐκείνου ὥς παρῆν: Dem. or. 19 § 129 οἱ συμπρεσβεύοντες καὶ παρὸντες καταμαρτυρήσουσιν, ἤ.τ. οἱ συνεπρέσβευον καὶ παρῆσαν.

836 καὶ μὴν: see detached note Α. 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 πεφασμένον sc. αὐτοῦ: gen. absol. El. 1344 τελουμένων εἶτιναι' ἄρ, when (our plans) are being accomplished.

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

841 περισσὸν, 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 ἁρμομόν, i.e. πλείους and not ἐνα: or, in the phrase of grammarians, τὸν πληθυντικόν and not τὸν ἑνικὸν ἁρμ.δον.

845 ἴσος, 'one cannot be made to tally with (cannot be identified with) those many': τοῖς πολ- λοῖς, referring to the plur. ληστάς (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 ἐκατομπόδων Νηρηδον, not, 'with a hundred feet each,' but, countless, and dancing: ἰβ. 17 πυκνὸπτεροῖ αἰδόνες, not, thickly-feathered, but, many and winged: ἰβ. 1055 διστόλους ἀδελ- φάς, not, separately-journeying sisters, but, two sisters, journeying: Αί. 339 δισσάρχαξ βασιλῆς, not, diversely-reigning kings, but, two reigning kings: Αἰ. 905 κόροσ μονόπαις, not, a youth with one child, but, a youth, his only child: Φοι. 683 διώνυμοι θεαι, not,
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 διείπη: expressly said: cp. διαδείκνυμι, to show clearly (Her.), διαδηλόω, διαρρήδην, 'in express terms': so above, 394 ἀινιγμα... διείπην = 'to declare (solve) a riddle.' Δοξίας: a surname of the oracular Apollo, popularly connected with λόγος, 'oblique' (akin to λέχ-ρος, obliquus, luxus 'sprained'), as = the giver of indirect, ambiguous responses (λοξά καὶ ἔπαμφοτερίζοντα, Lucian Dial. Deor. 16). It is not etymologically possible to refer Δοξίας to λυκ, lux. But phonetic correspondence would justify the connection, sug-
gested by Mr Fennell, with 

suggested by Mr Fennell, with ἀ-λεξ (Skt. ῥαδ-slack). Δοξάς and his sis-
ter ἄλεξω would then be other forms of Phoebus and Artemis ἀλεξητήριοι, ἀλεξίμοροι (above, 164), ‘defenders.’ Iocasta’s utterance here is not really inconsistent with her reservation in 712: see note there.

867 οὔτε τῇδε—οὔτε τῇδε = οὔτ’ ἐπὶ τάδε οὔτ’ 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 σκοτὸς δὲ νῦν ὧς κἀμὲ δεῦρ᾽ ἐπεμπεῖν οἶχεται στελῶν. μη-

862 γὰρ, since ἰὼμεν κ.τ.λ. im-
plies consultation. The doubled ὁ

855 καίτοι νῦν οὗ κεῖνος γ’ ὁ δύστηνός ποτε
κατέκταν’, ἀλλ’ αὐτὸς παροίθεν ἄλετον,
ὡστ’ οὐχὶ μαντείας γ’ ἂν οὔτε τῇδ’ ἐγὼ
βλέψαιμ’ ἂν ὅνεκ’ οὔτε τῇδ’ ἂν ύστερον.

ΟΙ. καλῶς νομίζεις: ἀλλ’ ὅμως τὸν ἐργάτην
πέμψαμε τινὰ στελοῦντα, μηδὲ τοῦτ’ ἀφῆς.

10. πέμψω ταχύνασ’ ἀλλ’ ἵωμεν ἐς δόμους.

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βλέψαιμ’ ἂν ὅνεκ’ οὔτε τῇδ’ ἂν ύστερον.

ΟΙ. καλῶς νομίζεις: ἀλλ’ ὅμως τὸν ἐργάτην
πέμψαμε τινὰ στελοῦντα, μηδὲ τοῦτ’ ἀφῆς.

860 στελοῦντα, ‘to summon’: στέλλειν = ‘to cause to set out’ (by a mandate), hence ‘to summon’: O. C. 297 σκοτὸς δὲ νῦν ὧς κἀμὲ δεῦρ᾽ ἐπεμπεῖν οἶχεται στελῶν. μη-

862 γὰρ, since ἰὼμεν κ.τ.λ. im-
plies consultation. The doubled ὁ

855 καίτοι νῦν οὗ κεῖνος γ’ ὁ δύστηνός ποτε
κατέκταν’, ἀλλ’ αὐτὸς παροίθεν ἄλετον,
ὡστ’ οὐχὶ μαντείας γ’ ἂν οὔτε τῇδ’ ἐγὼ
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860 στελοῦντα, ‘to summon’: στέλλειν = ‘to cause to set out’ (by a mandate), hence ‘to summon’: O. C. 297 σκοτὸς δὲ νῦ

—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 inter-
woven themes of the second stas-
mon: (1) the prayer for purity in

word as in deed: (2) the depreca-
tion of that pride which goes be-

fore 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 to-
wards Oedipus, while only all-

usive, is yet in contrast with the

firm though anxious sympathy of

the former ode, and serves to at-
tune the feeling of the spectators

for the approach of the cata-
strophe.

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 pros-

per all emulous effort for the good

of the State.

2nd strophe (883—896). Irreve-
lance in word or deed shall not

escape: the wrath of the gods
shall find it out.

and antistrophe (897—910).

Surely the oracles concerning

Laius will yet be justified: O
Zeus, suffer not Apollo's worship to fail.

863 εἰ μοι ἑυνείη μοῖρα φέροντι, 'may destiny still find me winning,' is equivalent to εἴθε διατελοῖμι φέρων, the part. implying that the speaker is already mindful of ἁγνεία, and prays that he may continue to be so: whereas εἰ μοι ἑυνείη μοῖρα φέρειν would have been equivalent to εἴθε μοι γένοιτο φέρειν, an aspiration towards ἁγνεία 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 (= φερομένῳ, see on 520)...ἀγνείαν, 'winning purity,' regarded as a precious κτῆμα (Ant. 150): cp. 1190 πλέον ἑυδαιμονίας φέρει: El. 968 εὐσεβείαν...οἴσει (will win the praise of piety): Eur. Or. 158 ὑπνοῦ...φερομέν ὑ χαράν.

864 εὐσεπτον, active, 'reverent,' only here: so 890 τῶν ἁσέπτων, also act., 'irreverent deeds,' as in Eur. Helen. 542 Πρώτεως ἁσέπτου παιδός, impious, unholy: see on 515.

865 δὲν νόμοι πρόκειναι υψίτ., 'for which (enjoining which) laws have been set forth, of range sublime,—having their sphere in the world of eternal truths: υψίποδες being equiv. to υψηλαὶ καὶ υψω πατοῦντε: see on οί¢ωνον 846, and contrast χθονοστιφ ὑ 301. The metaphor in νόμοι was less trite for a Greek of the age of Sophocles than for us: cp. Plat. Legg. 793 ἀτά καλούμενα υπὸ τῶν πολλῶν ἁγγαρφα νόμιμα—οὔτε νόμοι δεῖ προσαγορεύειν αὐτὰ οὔτε ἀρρητα ἐάν.

866 οὐρανίαν δὲ αἰθέρα τεκνωθέντες, called into a life that permeates the heavenly ether (the highest heaven): the metaphor of τεκνωθέντες being qualified by its meaning in this particular application to νόμοι, viz. that they are revealed as operative; which allows the poet to indicate the sphere throughout which they operate by δὲ αἰθέρα, instead of the verbally appropriate ἐν αἰθέρα: much as if he had said δὲ αἰθέρα ἐνεργοὶ ἀναφανέντες.

867 Ἡμοῖος: 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 ἐτίκτην, 'was their parent,' sometimes used instead of ἐτεκε where the stress is not so much on the fact of the birth as on the parentage, 1099, O. C. 982, fr 501: Find. P. 9. 15 ὃν ποτε...Ν...ἐτίκτην.

871 μέγας ἐν τούτῳ 'mighty is the god them'; i.e. the divine inherent in them failing. θεός.
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 ei with subj., see on 198.

876 ἀκρότατον is metrically required for correspondence with υψίποδες in 866. The mss. have ἀκροτάταν possibly due to dvdykav. In 877, ἀπύτομον ὥρουσεν εἰς ἀνάγκαν, there is a defect of one long syllable or two short ones, (cp. 866 δι’ αἰθέρα x.7.X.). 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.

878 χρησίμῳ...χρῆται, ‘where no service of the foot can serve’: where it does not use the foot to any purpose: i.e. the leap is to headlong destruction; it is not one in which the feet can anywhere find a safe landing-place. For the paronomasia cp. Pind. P. 2. 78 κερδοῖ δὲ τί μάλα τούτο κερδαλέον τελέει; ‘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.


882 προστάταν: defender, champion: not in the semi-technical sense of ‘patron,’ as in 411.
883 òπέροπτα, adverbial neut. of òπέροπτος [not òπέροπτα, epic nom. for òπερούπτης (Ant. 130), like ἴπποτα]: cp. O. C. 1695 οὖτοι κατὰμεμπτ᾽ ἐβητον, ye have fared not amiss. Il. 17. 75 ἀκίχητια δώκων | ἵππον: Eur. Suppl. 770 ἄκραντ᾽ ὁδυρεῖ... ἀπαρθένευτ᾽ 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 λόγωσὶ... | περιχορεύουσα τέρψιν... λάβω, find joy in deed and word of circling dance, i.e. in linking of the hands and in song. Cp. 804.

885 Δίκας ἀφόβητος, not fearing Justice: cp. 969 ἄφυστος ἔγγοις, not touching a spear. The act. sense is preferable only because class. Greek says φοβηθεῖς τὴν δίκην, not φοβηθεῖς υπὸ τῆς δίκης: the form of the adj. would warrant a pass. sense: cp. Tr. 685 ἀκίνοις... ἀθίκτον. With ἀφοβής (Ai. 366) ἀφόβητος cp. ἀφαρμάτου (Tr. 322) ἀταρβής (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 ἀγαλμα καὶ ὁ τόπος ἐν φῶ ὄρνυται: where τὸς prob. denotes the small shrine in which an image might stand. Dionys. Hal. 1. 47 uses ἔδη to render perennes. 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 δυσπότμου, ‘miserably perverse’: Ant. 1025 οὐκέτ... | ἀβουλὸς ὀν᾽ ἀναλβός.

890 τῶν ἀσέπτων: see on 864. ἔρξεται, keep himself from: O. C. 836 ἔργον, ‘keep off’: Her. 7. 197 ὡς κατὰ τὸ ἄλσος ἐγένετο, αὐτὸς τὸ ἔργον ἀυτοῦ καὶ τῇ στρατιᾷ πάρηγγειλε. Plat. Legg. 838 ἀ ὡς εὖ τε καὶ ἀκριβῶς ἐφρουται τῆς τῶν καλῶν ἐξουσίας. As to the form, Her. has ἔργων or ἔργω: in Attic the mss. give Aesch. Eum. 566 κατεργαθοῦ: Soph. Ai. 593 ἐνερέξετε: Thuc. 5. 11 περιέρξετε (so the best mss., and Classen): Plat. Gorg. 461 δ καθέρξης (so Stallb. and Herm., with ms.): Rep. 461 ἐπερέξατο: Rep. 285 ἐρέξα. So far as the mss. warrant a conclusion, Attic seems to have admitted ἐρ- instead of εἰρ- in the forms with ἔξ.
even if we admit a normal distinction between ἐφραγμός ‘to shut out’ and ἐφραγμὸς ‘to shut in.’

891 τῶν ἀθικτῶν κ.τ.λ.: ‘shall lay profaning hands on sanctities.’ Blaydes’s conj. θίξειται seems to me certain. The form occurs Eur. Ὅμ. Πολ. 1086 κλαίων τις αὐτῶν ἄρι ἐμοῦ γε θίξει: Her. 652 εἰ δὲ τῶν ἡ δρόμοι προσθίει χερὶ. Hesych. has θίξεσθαι. L has θίξεται with no breathing. Soph. could not conceivably have used such a phrase as ἐνθίξεσθαι τῶν ἀθικτῶν, to cling to things which should not even be touched. ματάζων, acting with rash folly: Her. 2. 162 ἀπεματάται, behaved in an unseemly manner: Aesch. Αἰγ. 995 σπλάγχνα δ᾽ οὔτι ματάτει, my heart does not vainly forebode. The reason for writing ματάζων, not ματάζω, is that the form ματαίζω is well attested (Her., Josephus, Hesych., Herodian); while there is no similar evidence for ματάζω, though the latter form might have existed, being related to a stem ματαί (μάτη) as δικαί-ω to δίκαιος (δικη).

892 τίς ἐτι 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. ἀμύνει, not fut. ἀμῦνειν, because the shafts are imagined as already assailing him. ἐν τοῖσδ': 1320: Ἀντ. 38 εἰ τάδ’ ἐν τούτοις.

893 θεῶν...θίξεται. 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 το-νεῖν ὁ τοῖς θεῶσις added in a few MSS. (including L) have plainly arisen from a contracted writing of πανηγυρίζειν τοῖς θεῶσις which occurs in a few others. This gloss correctly represents the general notion of χορεύειν, as referring to the χορηγοί connected with the cult of Dionysus, Apollo and other gods. The χορής was an element so essential and characteristic that, in a Greek mouth, the question τί δεῖ με χορεύειν; would import, ‘why maintain the solemn rites of public worship?’ Cp. Eur. Βακχ. 181 δεῖ...Διόνυσον... ὁσον καθ’ ἡμᾶς δινατόν αὔξησθαι μέγαν: ποῖ δεῖ χορεύειν, ποῖ καθιστάναι πόδα, καὶ κράτα σέειαν πολίων; ἐξηγού σύ μοι γέρων γέροντι, πιειρεσία. So 1095 χορεύεσθαι.

898 ἄθικτων: 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, φᾶς αὐτῶς ἰκανός εἶναι τῶν ἐνυτόπων προκατήδρα, Her. 8. 36. ὀμφαλόν: see on 480.

900 τῶν Ἀβαίων ναών. The site of Abae, not far N. of the
modern village of Exarcho, was on a hill in the north-west of Phocis, between Lake Copais and Elateia, and near the frontier of the Oepytian Locrians. Her. 8. 33. Hadrian built a small temple beside the ancient Ierow of Herodotus: Paus. 10. 35. 3.

901 παν' Ὀλυμπίαν, called by Pindar δέσποιν' ἀλαθείας (Ol. 8. 2), because divination by burnt offerings (μαντικὴ ὁμὶ ἐμπύρων) was there practised on the altar of Zeus by the Iamidai, hereditary μάντεις (Her. 9. 33).

902 εἰ μὴ τάδε ἁρμόσει, if these things (the prophecy that Laius should be slain by his son, and its fulfilment) do not come right (fit each other), χειρόδ. πᾶσιν βροτοῖς, so as to be signal examples for all men. Cp. Ant. 1318 τάδ᾽ οὐκ ἐπ᾽ ἄλλον βροτῶν | ἐμῶς ἁρμόσει ἐξ αἰτίας, can never be adjusted to another,—be right- ly charged on him. χειρόδ. only here.

903 ἄκοουεσχ, audis, alluding chiefly to the title Zeus basileus, 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 τῷ ντό ὃς αἴτιος κακών.

906 After φθίνοντα γὰρ Δαίου 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 παλαιάφατα, proposed by Linwood and Arndt, which suits φθίνοντα: cp. 561. Schneidewin conj. Πυθόχρηστα Δαίου. Δαίου, object. gen.: cp. Thuc. 1. 140 τὸ τῶν Μεγαρέων ψήφισμα (about them).

908 ἐξαιροῦσιν, 'are setting at nought.' This bold use comes, I think, not from the sense of destroying (Xen. Hellen. 2. 2. 19 μὴ σπάνεσθαι Ἀθηναίοις ἀλλ' εξαιρεῖν), but from that of setting aside, excluding from consideration: Plat. Soph. 249 B τούτῳ τῷ λόγῳ ταῦτα τοῦτο εκ τῶν ὄντων ἐξαιροῦσα, by this reasoning we shall strike this same thing out of the list of things which exist. Cp. Theaet. 162 θεοῦ...οὐς ἐγὼ εκ τοῦ λέγειν καὶ τοῦ γράφειν περὶ αὐτῶν, ὡς εἰσίν ἡ ὃς οὐκ εἰσίν, ἐξαιρώ. The absence of a gen. like λόγου for ἐξαιροῦσιν is softened by φθίνοντα, which suggests 'fading from men's thoughts.'
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) σκήπτρον 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 μαντικῇ, 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. ἐπιθυμίαματα, 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. λαβοῦση. λαβοῦσα 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 ἐδοξείν αὐτοὶς προφυλακᾶς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας.

916 τὰ καινὰ, the prophecies of Teiresias, τοῖς πάλαι, by the miscarriage of the oracle from Delphi: 710 f.

917 τοῦ λέγοντος: Plat. Gorg. 508 ξ εἰμὶ δὲ ἐπὶ τῷ βουλομένῳ, ὡσπερ οἱ ἀτίμοι τοῦ ἐθέλοντος, ἀντε τύπτειν βουληταῖ, κ.τ.λ.—as out-
 laws are at the mercy of the first
comer: O. C. 752 τοῦπιόντος ἁρπά-
σαν. ὁν φόβους λέγη has better
MS. authority than εἰ λέγοι, and is
also simpler: the latter would be
an opt. like Ai. 520 ἀνδρὶ τοῦ
χρεών (= χρη) | μνήμην προσεῖνα, 
tερπνόν εἰ τι που πάθωι: cp. ἦδ.
1344: Ant. 666. But the state-
ment of abstract possibility is un-
suitable here. εἰ...λέγη has still
less to commend it.

918 ὅτε, seeing that, = ἐπειδή: 
E1. 38: Dem. or. r § 1 ὅτε ταύς
οὕτως ἔχει: so ὅποτε Thuc. 2. 62. 
4: Lys. or. 12 § 34 θαυμάζω δὲ
τι ἀν ποτε ἑποίησας συνείπως, ὅποτ' 
ἀντεπεινά φάσκων ἀπέκτεινας Πολέ-
μαρχον.

919 Δύκει' Ἀπόλλον: see on
Δύκειε 203.

920 κατάργμασιν, the prayers
symbolised by the ἱκτηρία and
offerings of incense: ‘these sym-
bols of prayer.’ The word could
not mean ‘votive offerings.’ Wun-
der’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 εἰρε-

σιώνη or harvest-wreath, Plut.
Thes. 22: (b) the οὐλοχύται or
barley sprinkled on the altar and
victim at the beginning of a sacri-
fice: Eur. I. I. 244 ἱερύβας τε και
κατάργματα.

921 λύσιν...εὐαγῆ, 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 doom-
ing Oedipus to incur a fearful ἄγος.
For εὐαγῆς λύσιν as=one which
will leave us εὐαγείς, cp. Pind.
Olym. 1. 26 καθαροῦ λέβητος, the
vessel of cleansing.

923 ὡς κυβερνήτην νεώς, not
ὡς (ὥστα) κυβερν. ν., because he is
our pilot, but ὡς (όκνοιμεν ἀν) βλέ-
pontes κυβερν. ν. ἐκπεπληγμένου:
Aesch. Thesp. 2 δότας φιλάσσεσε πρά-
γος ἐν πρύμνῃ πόλεως | οἶκα νυμών,
βλέφαρα μὴ κοιμῶν ὑπνω.

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.
926 μάλιστα δὲ, 'or, better still':
μάλιστα denotes what stands first among one's wishes: cp. 1466: Trach. 799 μάλιστα μὲν μὲ θές | ἐνταῦθ' ὅπου μὲ μῆ τις δῆσαι βρο-
tοῖς; | εἰ δ' ὅκτον ἄγεις, κ.τ.λ.: Phil. 617 οἴομοι μὲν μάλιστα θ' ἐκοῦ-
σιον λαβών, | εἰ μὴ θέλην δ', ἀκομ-
tα: Ant. 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 παντελῆς, 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 τέ-
lος, τέλειος with marriage. Aesch. Eum. 835 τίπος πρὸ παιδῶν καὶ γα-
μηλίου τέλους (the marriage rite): ib. 214 "Ἡρας τελείαις καὶ Διός πισ-
tώματα: Pindar Ném. 10. 18 τελεία μήτηρ:="ἲνα. In Aesch. Ag. 972 ἁνὴρ τέλειος = οἰκοδεσπότης: as ὁδόμοι ἡμετελῆ (Il. 2. 700) refers to a house left without its lord: cp. Lucian Dial. Mort. § 19 ὑμετελῆ μὲν τῶν ὀδόμοι καταλῦσαν, χήραν δὲ τὴν νεόγαμον γυναίκα.

931 αὐτῶς (Trach. 1040 ὃδε αὐ-
tῶς ὕσ μ' ὑλεστε) can be nothing but adverb from αὐτὸς (with Aeolic accent), = 'in that very way': hence, according to the context, (a) simply 'likewise,' or (b) in a deprecatory sense, 'only thus,'—i.e. 'inefficiently,' 'vainly.' The custom of the grammarians, to write αὐτῶς except when the sense is 'vainly,' seems to have come from associating the word with οὖτος, or possibly even with αὐ-
tός. For Soph., as for Aesch. and Eur., our mss. on the whole favour αὐτῶς: but their authority cannot be presumed to represent a tradition older than, or independent of, the grammarians. It is, indeed, possible that αὐτῶς was an instance of old aspiration on false analogy, —as the Attic ἶμει (Aeolic Ἰμμές for ὁδόμες) was wrongly aspirated on the analogy of ἶμει (see Peile, Greek and Latin Etymology p. 302, who agrees on this with Curtius). In the absence of evidence, however, that αὐτῶς was a like instance, it appears most reasonable to write αὐτῶς.

932 εὐεπείας, gracious words, = εὐφήμιας, 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 ἴκετ' ἐμον δῶ | ἡ̣ πρὸς ἴσοιῳ ἥ ἐσπερίων ἀνθρώπων.
ΑΓ. ἔκ τῆς Κορίνθου. τὸ δ᾽ ἔπος οὔξερῳ τάχα,
ηδοῖο μὲν, πῶς δὲ οὐκ ἄν; ἀσχάλλοις δ᾽ ἵσως.
ΙΟ. τί δ᾽ ἔστι; ποιαν δύναμιν ὡδ᾽ ἐχει διπλῆν;
ΑΓ. τύραννον αὐτὸν οὐπιχώριοι χθονὸς
τῆς Ἰσθμίας στήσουσιν, ὡς ἡμᾶς εἰδενι.
ΙΟ. τί δ᾽; οὐχ ὁ πρέσβεως Πόλυβος ἐγκράτης ἔτι;
ΑΓ. οὐ δὴ, ἐπεὶ νῦν θάνατος ἐν ταφοῖς ἐχει.
ΙΟ. πῶς εἰπάς; ᾧ τέθνηκε Πόλυβος, <ὁ> γέρον;
ΑΓ. εἰ μὴ λέγω τάληθες, ἅξιοθθανεὶν.
ΙΟ. ὥς πρόσπολ', οὐχὶ δεσποτῆς τάδ᾽ ὡς τάχος
μολοῦσα λέεις; ὡς θεων μαντεύματα,
ἐν ἔστε: τούτων Οἰδίπους πάλαι πρέμων
τὸν ἄνδρ᾽ ἐφευκε μή κτάνοι, καὶ νῦν ὅδε
πρὸς τῆς τύχης ὠλωλεον οὐδὲ τοῦδ᾽ ὑπο.

[Οἰδίπος εἴρθει απ' τὰ τοὺς πατρίδας.
]

ΟΙ. ὥς φίλτατον γυναίκος Ἰοκάστης κάρα,
τί μ᾽ ἐξεπεμψα φίλο τῶντε δωμάτων;

936 τὸ δ᾽ ἔπος, 'at the word,' accus. of the object which the feeling concerns: Ευρ. Ἐλ. 831 τὶ
κρήμ᾽ αὐθημεῖν;
937 ἀσχάλλοις, from root σεξ, prop. 'not to hold oneself,' 'to be impatient,' the opposite of the notion expressed by σχο-λή (Curt. Ἐτυμ. § 170): the word occurs in Her., Xen., Dem.; and in Od. 2.
939 replaces the epic ἀσχαλάαν.
Cp. Aesch. Ἀγ. 1049 πειθοὶ ἄν, ἐι
tέλοι, ἀπειθοὶς ἐτιωσ.
941 ἐγκράτης εἶν κράτει: cr.
ἐναρχος εἶν ἄρχῳ, in office, Appian
943 A defective verse, πῶς εἰπάς;
ἡ τέθνηκε Πόλυβος; has been patched up in our best mss. by a clumsy expansion of the next verse (see large edn.). The γέρον supplied by Triclinius (whence some late mss. have γέρον) was plainly a mere guess. Nauck's conj. ἡ
tέθνηκεν Οἰδίποιον 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.

948 ὥς θεων μαντεύματα. Iocasta's scorn is pointed, not at the gods themselves, but at the μάν-
tεις who profess to speak in their name. The gods are wise, but they grant no πρόνοια to men (978). Cp. 712.
947 ἐν ἔστε: ἦν as 367, 687, 953,
1311, 1515. O. C. 273 ἵκομην ἰ' ἰκόμην;
τούτων τὸν ἄνδρα...πρέ-
μων ἐφευγε, he feared and avoided this man, μη 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 ἐξεπεμψω, the midd. as in ἕκκαλείσθαι (see on 597), μεταπέμ-
IO. ἀκούε τάνυρος τοὐδε, καὶ σκόπει κλὺν
τὰ σέμν᾽ ἵν᾽ ἥκει τοῦ θεοῦ μαντεύματα.

ΟΙ. οὗτοι δὲ τις ποτ᾽ ἐστὶ καὶ τί μοι λέγει;

10. ἐκ τῆς Κορινθίου, πατέρα τὸν σὸν ἀγγελῶν
ὡς οὐκέτ᾽ ὄντα Πόλυβον, ἀλλ᾽ ὀλωλότα.

ΟΙ. τί φής, ξέν᾽; αὐτός μοι σὺ σημαντῶ γενοῦ.

ΑΓ. εἰ τοῦτο πρῶτον δει μ᾽ ἀπαγγείλαι σαφῶς,
ἐν ἴσθ᾽ ἐκείνων θανάσιμοι βεβηκότα.

ΟΙ. ποτέρα δύο οὖν, ἢ νόσου ἐξαναλαγή;
ΆΓ. σμικρὰ παλαιὰ σώματ᾽ εὐνάζει ῥοπῆ.

ΟΙ. νόσους ὀ τλήμων, ὡς ἕοικεν, ἐφθιτό.

ΆΓ. καὶ τῶ μακρὰ γε συμμετρούμενος χρόνω.

ΟΙ. φεῦ φεῦ, τί δῆτ᾽ ἅν, ὃ γὴναι, σκοποῦτο τις
τὴν Πυθόμαντιν ἑστίαν, ἢ τοὺς ἄνω
κλάζοντας ὅρνις, ὥν ῥηγητῶν ἐγὼ

πεσθαί, etc., the act. being properly used of the summoner or escort: see on στελοῦντα (860).

954 τί μοι λέγει; 'what does he tell (of interest) for me?' (not 'what does he say to me?': nor 'what, pray, does he say?')

956 ἐστίν: see on 848.

959 θανάσιμοι βεβηκότα: Ai. 516 μοῖρα... | καθελευ "Αἰδοὺ θανασίμων οἰκήτωρ; Ph. 424 θαυμ... φροῦδο

960 ἐξαναλαγή: see on 34.

961 σμικρὰ ῥοπή, lente momentum: the life is conceived as resting in one scale of a nicely poised balance: in the other scale is that which sustains the life. Lessen this sustaining force ever so little, and the inclination (ῥοπή), though due to a slight cause (σμικρά), brings the life to the ground (ἐυνάζει). Plat. Rep. 556 ε ὡπερ σωμα νοσῶδες μικρὰς ῥοπής ἐξανεθεῖν δεῖται προσλαβέσθαι πρὸς τὸ κάν

963 'Yes, and of the long years that he had told': lit., 'Yes, he died of infirmities (νόσους ἐφθιτό), and of the long years (τῶ μακρὰ χρόνω, causal dat.), in accordance with their term (συμμετρούμενοι, see above, 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 ποίᾳ ἡμετρίτο τύχῃ, 'seasonably for what hap?'

965 τὴν Πυθόμαντιν ἑστίαν = τὴν Πυθοῖ μαντικὴν ἑστίαν, as Apollo himself is Πυθόμαντες Πυθοῖ μάντις, Aesch. Cho. 1030: cf. Πυθάρκατος, Πυθόρκηστος, Πυ

966 κλάζοντας, the word used by Teiresias of 'the birds when their voice (φθόγγος) had ceased to be clear to him, Ant. 101 ἃ φησὶν ἥκοψω φθόγγων | κακῷ κλάζοντας οἴστρῳ οἰστρῳ, ὧν ὑφηγητῶν 'on whose showing,' quibus indicitus: 1260 ὅς ῥηγητοῦ τινος: O. C. 1588 ῥηγητήρων υἱῶν φίλων. In these instances the
κτενεὶν ἔμελλον πατέρα τὸν ἐμὸν; ὁ δὲ θανὼν κεύθει κάτω δὴ γῆς: ἐγὼ δ' ὅδ' ἐνθάδε ἄφανστος ἐγχύον: εἴ τι μὴ τῶμο τόθο κατέφθιθ' οὕτω δ' ἄν θανὼν εἶν 'ξ ἐμὸν. τὰ δ' οὖν παρόντα συλλαβῶν θεσπίσματα κεῖται παρ' Ἀιδὴ Πόλυβος ἄξι οὐδενός.

IO. οὐκοῦν ἐγὼ σοι ταῦτα προÜλεγον πάλαι;
OI. ηὗδας: ἐγὼ δὲ τῷ φόβῳ παρηγόμην.
IO. μὴ νῦν ἐτ' αὐτῶν μηδὲν ἐς θυμὸν βάλησ.

absence of the part. is softened by the noun which suggests the verb; but not so in O. C. 83 ὃς ἐμὸν μόνης πέλας.

967 The concurrence of tri-brachs in the 4th and 5th places gives a semi-lyric character which suits the speaker’s agitation.

968 κεύθει, is hidden. Αἴ. 635 Αἰδ. κεύθων. In Tr. 989 συγγ 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=ὅτὶ: cp. Ant. 170 ὅτι 'σοι ἐλάντο... | ἐγὼ κράτη δὴ...ἐχω.

969 ἄψαυστος—όν ψαύσας: cp. ἄρφοβιτος 885 (with note) as transitive 888 (with note). Phil. 688 ἀμφίπληκτα ῥόθια, billows beating around: Tr. 446 μεμπτός, blaming: Eur. Hec. 1117 ὑποττός, suspecting. Cp. note on ἀνθητῶν 515. εἴ τι μη, an abrupt after-thought—unless perchance: see on τομῷ πόθῳ 797: Od. 11. 202 ὡς...ποθὸς, longing for thee.

970 εἴη 'ξ: cp. 1075: Phil. 467 πλεῖων μη 'ξ ἀπόπτου. εἴ, as dist. from υπό, 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 ἐμὸν in the sense just explained. συλλαβῶν is a contemptuous phrase from the language of common life: its use is seen in Aristophanes Plut. 1079 νῦν δ' ἀπιθα χαίρων συλλαβῶν τὴν μείρακα, now be off—with our blessing and the girl: Λυ. 1469 ἀπίωμεν ἠμεῖς συλλαβών τὰ πτερά, let us pack up our feathers and be off: Soph. has it twice in utterances of angry scorn, O. C. 1383 ἔκπλει τοῦ ξυλλαβὼν ἐκ τῆς γῆς, 'hence in thy ship—pack from this land!'

974 ηὗδας instead of προÜλε-γες: see on 54.

975 νῦν, enforcing the argument introduced by ὅδ' οὖν (973), is clearly better than the weak νῦν. ἐς θυμὸν βάλης: Her. 8. 68 καὶ τόδε ἐς θυμὸν βαλεῖ, ὡς κ.π.λ. 1. 84 ἱδων...των τινα Λυδῶν καταβάντα, ...εφράσθη καὶ ἐς θυμὸν ἐβάλετο.
ΟΙ. καὶ πῶς τὸ μητρὸς λέκτρον ὁμί νοτι κατοι κεῖ με δεῖ;  
IO. τί δ᾽ ἂν φοβοῦτ', ἀνθρωπός, ὅ τὰ τῆς τύχης κρατεῖ, πρόνοιᾳ δ᾽ ἐστὶν οὐ δεῖ;  
σύ δ᾽ εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα:  
ΠΟΛΛΟΙ γὰρ ἥδη κἂν ὀνειράσαυτι βροτῶν μητρὶ ξυνευσαθήσαν. ἀλλὰ ταῦθ' ὅτῳ παρ' οὐδέν ἔστι, ῥάστα τῶν βίων φερεῖ.  
ΟΙ. καλῶς ἀπαντᾷ ταῦτ' ἂν ἔξειρητό σοι, εἰ μὴ κυρεῖ ἡδονα' ἤ τεκοῦσα. νῦν δ᾽ ἐπεὶ ἥπαι ἔστι αὐτοῖσ' αὐτῷ λέγεις, ὀκνεῖν.  
IO. καὶ μὴν μέγας ἐς τὰ πατρὸς τάφοι.  

976 καὶ πῶς κ.τ.λ. 'But surely I must fear...?'  
977 ὃ, 'for whom,' in relation to whom: not, 'in whose opinion.' ὅ 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. §. 104 πιστεύομεν τῇ μὲν τύχῃ εἰκῆ τοῦ θείου μὴ ἐλασσώσει τὸν βίον. Lysias or. 24 § 22 οὐ μόνον μεταλαβεῖν ἡ τύχη μοι ἐδώκεν 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= 'reverence for the god': in Eur. Phoen. 637 a man acts θέου πρόνοια= 'with inspired foresight': in Xen. Mem. 1. 4. 6 προνοητικὸς= not, 'providentially,' but simply, 'with forethought.'

979 εἰκῇ: cp. Plat Gorg. 503 εἰκῇ ἐθεῖ, ἀλλὰ ἀποβλέπειν πρὸς τι (with some definite object in view). κράτιστον... ὅπως δύναιτο.

Cp. Ant. 666 ἀλλ' ὅν πῶς στήσει τοῦδε χρῆ κλέων: where χρῆ κλέων = δικαίως ἂν κλέων. So here, though ἔστι (not ἤν) must be supplied with κράτιστον, the whole phrase εἰκῆ κράτιστον ἂν τις ἰδίων. Xen. Cyr. 1. 6. 19 οὐκ ἦν εἰκὲν ἐκ τῆς τύχης τις κωπεῖν ἐν τῇ πατρίδι, the only privilege which Fortune (i.e. my destiny) has permitted me to enjoy in my country.

980 φοβοῦ. φοβεῖσθαι ἔς τι--ἴο ἄν ἔπειρα ἄν ῥrün τὸν θείον ἐν τῇ πατρίδι, the only privilege which Fortune (i.e. my destiny) has permitted me to enjoy in my country.  
981 καὶ ὀνειράσαν, 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 πράγμα ἀγευμένον | ὁθύμος παρ' οὐδέν.  
984 ἔξειρητο: the ἔξ- glances at her blunt expression of disbelief, not her frank reference to a horrible subject.

987 καὶ μὴν: see detached note Α. ὀφθαλμόσ: the idea is that of a bright, sudden comfort: so Tr. 203 Deianeira calls on her household to rejoice, ὡς ἄελπτον ἄμμι'
ἐμοὶ | φῆμης ἀνασχὸν τῆς nyn καρποῦμεθα (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 (Σικελίας δ᾽ ἔσαν ὧν ὀφθαλμὸς, Pind. Ol. 2. 9: ὁ Βάττου παλαιὸς ὄλβος,... πύργος ὕστεος, ὡμα τε φανεντατον ἐξενοσ, Pyth. 5. 51). Not merely (though this notion comes in) ‘a great help to seeing’ that oracles are idle (δήλωσις ws 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.

996 τὸ πατρῴον 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.’ αἱρεῖν is to make a prey of, meaning ‘to slay,’ or ‘to take,’ according to the context (Tr. 353 ἐνοικεῖν τῷ ἥλοι | τὴν θ᾽ ὑψίπυργον Οἰχαλλαν). Cp. Eur. Or. 284 εἴργασται δ᾽ ἐμοὶ | μητρῷον αἷμα, I have wrought the murder of a mother.

997 ἐξ ἐμοῦ, = ‘on my part’: ἡ Κόρινθος ἐξ ἐμοῦ μακρὰν ἀποκεῖτο = ‘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 ἀποκεῖσθαι τῇ Κόρινθῳ, I inhabited Corinth (only) at a great distance, i.e. shunned inhabiting it at all: where the paradoxical use of ἀποκεῖν has been suggested by contrast with ἐνοικεῖν. The phrase is one of those which, instead of saying that a thing is not done, ironically represent it as done under a condition which precludes it; as here the condition expressed by ἀπὸ pre-
μακρὰν ἀπωκεῖτ', εὐτυχῶς μὲν, ἀλλ' ὁμος τὰ τῶν τεκόντων ὀμμαθί ἣδιστον βλέπων.

ἈΓ. ἦ γὰρ τάδ' ὄκνον κεῖθεν ἦς θ' ἀπόπττολις;  
ΟΙ. πατρός τε χρῆσθαι μὴ φονεύς εἶναι, γέρον.

ἈΓ. τί δῆτ' εγὼ οὐχὶ τοῦτο τοῦ φόβου σ', ἀναξ, ἔπειτε ἐγὼν ἥθον, ἐξελυσάμην;

ΟΙ. καὶ μὴν χάριν γ' ἄν αξίαν λάβοις ἐμοῦ.

ἈΓ. καὶ μὴν μάλιστα τοῦτ᾽ ἀφίκομην, ὅπως σοῦ πρὸς δόμους ἐλθόντος εὑ πράξαμι τι.

ΟΙ. ἀλλ' οὔποτ᾽ εἰμι τοῖς φυτεύσασιν γ' ὀμοῦ.

ἈΓ. ὡ παῖ, καλῶς εἰ δήλος οὐκ εἰδὼς τι δρᾶς.

ΟΙ. τῶς, ὦ γεραιέ; πρὸς θεῶν δίδασκέ με.
and hungry’): Aelian Ep. 2 ἐπε-κοψε τὸ σκέλος πάνω 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 ἐπινήσαι καὶ λέγεις ὁρθῶς ᾧ φής; Φιλ. ταυτήν γ’ ἰδὼν ἑπετρέπονταν. 1b. 517. ἀνδρόζων ᾧ λεῖν. τῶν δὲ ὁμομαξέτοι; Αἰ. ὡς ἔρφος ἐξήκοι σαφῆ.

1012 With τρέμων in Thuc. 3. 59 ἐκ τῆς ὑποτεχνίας δύνασθαι: τὸν ὁμολογοῦσαν ἐκεῖνον ἀκριβῶς ἐστερξεν μέγα; Ant. 1325 τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα.

1013 τοῦτ’ αὐτό,...τοῦτο: cp. Tr. 408 τοῦτ’ αὐτ’ ἔχρησθον, τοῦτο 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 ύποτεχνίας δύνασθαι: τὰ τοῦτον ἐκεῖνον ἀκριβῶς ἐστερξεν μέγα; 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...
father in the isle Syria, and sold to Laertes in Ithaca. τυχών is answered by εὑρών (1026) as in 973 προὔλεγον by ηὔδας. Cp. 1039.

1026 The fitness of the phrase ναπαίαις πτυχαῖς becomes vivid to anyone who traverses Cithaeron by the road ascending from Eleusis and winding upwards to the pass of Dryoscephales, whence it descends into the plain of Thebes.

1028 ἐπεστάτον: cp. Ai. 27 αὐτὸς ποιμνίων ἐπιστάται.

1029 ἐπὶ θητείᾳ, like ἐπὶ μισθῷ Her. 5. 65 etc. θητεία, labour for wages, opp. to δουλεία: Isocr. or. 14 § 48 πολλοὺς μὲν...δουλεύονται, ἄλλους δ᾽ ἐπὶ θητείαιν ἰόντας. 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 Οἰδίπος parC. 53; though admissible, is awkward here.

1030 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 καρπῷ 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 ὀλκοίς ἐγκυροσαί (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 οὕτε...πυρὸς | ἀνειλόμην...ἄθλιον βάρος. Some understand, ‘I was furnished with cruelly dishonouring tokens of my birth,’ δεινῶς 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 re-recognition (crepundia, monumenta): see esp. Plautus Rudens 4. 4. 126, Epidicus 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.
ΟἸΙΔΙΠΟῪΣ Τ῎ΡΑΝΝΟΣ.

ΑΓ. ὡστ' ἀνομάσθης ἐκ τύχης ταύτης ὃς εἰ.
ΟΙ. ὁ πρὸς θεῶν, πρὸς μητρός, ἥ πατρός; φράσων.
ΑΓ. οὐκ οἴδ᾽ ὡς δοὺς δὲ ταύτ' ἐμοῦ λόγον φρονεῖ.
ΟΙ. ἦ γὰρ παρ' ἄλλων μ' ἔλαβες οὖν αὐτὸς τυχῶν;
ΑΓ. οὐκ, ἀλλὰ ποιήσῃ ἄλλος ἔκδιδασέ μοι.
ΟΙ. τὸς οὖτος; ἥ κατοικία οἰκήσαι λόγῳ;
ΑΓ. τῶν Λαών δήπο τις ἀνομάζετο.
ΟΙ. ἦ τοῦ τυράννου τῆς γῆς πάλαι πόλει,
ΑΓ. μάλλον τοῦ τάνδρος οὗτος ἤν βοτήρ.
ΟΙ. ἦ κακτ' ἐτί ζῶν οὖτος, ὡστ' ἱδεῖν ἐμὲ;
ΑΓ. ὑμεῖς γ' ἀριστ' ἐιδεῖτ' ἄν οὐπιθοριοὺ.
ΟΙ. ἐστὶν τις τῷ παρεστῶτων πέλας
ὅστις κατοίκης τοῦ βοτήρ' ὃν ἐννέπει,
εἰτ' οὖν ἐπ' ἄγρον εἴτε καῦναδ εἰσιδών;
οὐκαίναθ', ὡς ὁ καιρὸς εὐρήσθαι τάδε.
ΧΟ. οἴμαι μὲν οὐδεν' ἄλλων ἥ τὸν ἐξ ἄγρων,

1036 ὡστε assents and continues: ‘(yes,) and so...’ ὃς εἰ, i.e. Οἴδιπος: see on 718.

1037 πρὸς μητρός, ἥ πατρός; see. οὐκειόδες οὔνειδον (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 εἴδείτε = εἰδείτη, only here, it seems: but cp. εἴτε = εἰφείτε Od. 21. 195 (doubtful in Ant. 215). εἴδείτε and εἰμεν occur in Plato as well as in verse. In Dem. or. 14 § 27 καταθείτε is not certain (κατά-

1049 oûn with the first εἴτε, as El. 190, 560: it stands with the second above, 90, 271, Ph. 345. ἐπ' ἄγρων: Od. 22. 47 πολλὰ μὲν ἐν μεγάροισι...πολλὰ δ' ἐπ' ἄγρων: (cp. O. C. 184 ἐπὶ ξένης, El. 1136 κατὰ γῆς ἄλλης:) the usual Attic phrase was ἐν ἄγρῳ or κατ' ἄγροι.

1050 εὐρήσθαι: the perf. = ‘discovered once for all.’ Isocr. or. 15 § 295 τῶν δυναμένων λέγειν ἡ παιδεύειν ἡ θάλεια ν ἡ θάλεια ἡ ἡ θάλεια διδάσκαλος, to be the established teacher.

1051 Supply ἐνεπείω (αὐτῶν), not ἐνεπέτει. The form οἶμαι, though often parenthetic (as Trach. 536), is not less common with
infin. (Plat. Gorg. 474 A οἶον ἐγὼ οἴμαι δὲν εἶναι), and Soph. often so has it, as El. 1446.

1053 ἀν...ἀυ: see on 862.

1054 νοεῖς—'you wot of,' the man—i.e. you understand to whom I refer. Cp. 859.

1056 τί δ᾽ ὠντιν' εἴπε; Aesch. P. v. 765 θέροτον ἡ βρότειον [γά-

1061 σημεῖα. τοιαῦτ᾽ οὐ οὰρ τουμὸν γένος.

1062 For the genitive τρίτης μητρὸς without έκ, cp. El. 341 οὖναν πατρός, 366 καλοῦ | τῆς μη-

1063 ημὸν, of course, with με-

1064 μάτην, of course, with με-

1065 μάτην, of course, with με-

1057 μάτην, of course, with με-

1058 Since οὐκ ἔστων ὅπως, οὐκ ἐν γένοιο ὅπως, mean 'there is,

1059 οὐκ ἔστων ὅπως, οὐκ ἐν γένοιο ὅπως, mean 'there is,

1060 Since the answer of 1042, Ioacasta has known the worst. But she is still fain to spare Oedipus the misery of that knowledge. Meanwhile he thinks τι at she is afraid lest he should prove to be too humbly born. The tragic power here is masterly.
fancy himself entitled to acquittal because he is a rascal of the third
generation.' Eustathius Od. 1542.
50 quotes from Hippônax 'Αφεω
τοῦτον τὸν ἑπτάδουλον (Bergk fr.
75), 2.6. 'seven times a slave.' For
the force of τρι-, cp. also τριγίγας,
tριπέδων (a slave who has been
thrice in fetters). Note how the
reference to the female line of ser-
vice descent is contrived to height-
en the contrast with the real situa-
tion.

1063 κακὴ = δυσγενής, like δειλός,
opp. to ἀγαθός, ἐσθλός : Od. 4. 63
ἀλλ᾽ ἀνδρῶν γένος ee esd
βασίλεων | σκηπτούχων ἐπεὶ οὔ κε
κακοὶ τοιούτοιεν.

1067 τὰ λῷστα...ταῦτα: cp.
Ant. 96 τὸ δεινὸν τοῦτο (i.e. of
which you speak).

1072 Ioicasta rushes from the
the sudden exit of Haemon (Ant.
766), of Eurypidê (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.
Ioicasta, like Haemon, has spoken
passionate words immediately be-
fore going: and here σιωπῆς
(1075) is more strictly 'reticence'
than 'silence.'

1074 δέδοικα has here the con-
struction proper to a verb of caking
thought (or the like), as προμη-
θοῦμαι ὅπως μὴ yevjocerar,—imply-
ing a desire to avert, if possible,
the thing feared.

1075 The subject to ἀναρρήξει
is κακά, not ἡ γυνή: for (1) ἡ γυνῆ
ἀναρρήξει κακά would mean, 'the
woman will burst forth into re-
proaches,' cp. Ar. £4. 626 ὁ δ᾽ dp'
ἔνδον ἐλασίβρον᾽ ἀναρρηγνὺς ἘΠῚ
(2) the image is that of a storm
bursting forth from a great stil-
ness, and requires that the myste-
rious κακά should be the subject:
cp. Az. 775 ἐκρήξει μάχη: Arist.
Meteor. 2. ὃ ἐκρήξας.. ἄνεμος.

1076 χρήζει personi-
fies the κακά.

1077 βουλήσομαι, 'I shall wish':
i.e. my wish will remain unaltered
αὐτὴ δ' ἵσως, φρονεῖ γὰρ ὡς γυνὴ μέγα, 
καὶ μεγάλος ἄρσην τὴν ἐμὴν αἰσχύνεται. 
ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων. 
τῆς εὐ διδοῦσιν οὐκ ἀτιμασθήσομαι. 
τὸσ γὰρ πέφυκα μητρός: οἱ δὲ συγγενεῖς 
μὴ με μικρὸν καὶ μέγαν διώρισαν, 
tοιοῦδε δ' ἐκφύων οὐκ ἂν ἐξέλθοιμ' ἐτι

until it has been satisfied. Cp. 1446 προστρέψομαι: Αἰ. 681 ὦφελεῖν βοιλήσομαι, it shall henceforth be my aim: Ο. C. 1289 καὶ ταῦτ᾽ ἀφ' ὑμῶν...βοιλήσομαι...κυρεῖν ἐμοι. 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 B καὶ ἐγὼ μοι δοκεῖ ὡς τῷ παρόντι τοσοῦτον μόνον ἐκείνων διοίσειν ὥστε γὰρ ὄπος τοὺς παροῦν ἄγω λέγω δόξης ἂληθὴ πρὸ τοῦ μηθ' ὅσοι παῖδα τῆς Τύχης Νέμων: τῆς εὖ διδούσης οὐκ ἂν εὐδοκοίμη ἐτι.

1082 συγγενεῖς, as being also sons of Τύχη: the word further expresses that their lapse is the measure of his life: cp. 963: ἀλκὰ ξύμφυτος αἰῶν (Ag. 107), years with which bodily strength keeps pace. Pind. Ném. 5. 40 τότε οὐ χαίρειν: τοιοῦδε δ᾽ ἐκφύων οὐκ ἂν ἐξέλθοιμ' ἐτι

1083 διώρισαν: lit., 'have distinguished me as lowly or great': i.e. this 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 (ἐκφύων, whereas φύς would be merely 'having been born such') I will never afterwards prove (ἐξέλθοιμ, εὐδοκοίμη, 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, ος 788, 791) at the end of a verse; viz. that, where the movement of the thought is rapid, one verse can be treated as virtually
continuous with the next: hence, too, *Ai. 986 ὡν ὃσον τάχος | δῆτ᾿ αὐτὸν αξεῖς δεῦρο; Ph. 66 εἰ δ᾿ ἐρ-γάσει | μὴ ταῦτα. So here Soph. has allowed himself to retain ἐτι | ποτέ in their natural connection instead of writing ἐτι | ἄλλος ποτ’. The genuineness of ποτ’ is con-
firmed by the numerous instances in which Soph. has combined it with ἐτι, as above, 892, below, 1412: *Ai. 98, 687: *Tr. 830, 922.

1086—1109 This short ode holds the place of the third στά-
σιμον. But it has the character of a ‘dance-song’ or ὑπόρχημα, a melody of livelier movement, expressing joyous excitement. The process of discovery now ap-
proaches 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 sub-
stituted for a stasimon with pre-
cisely similar effect in the *Ajax,
where the short and joyous invo-
cation of *Pan immediately pre-
cedes the catastrophe (693—717).

Strophe (1086—1097). Our
joyous songs will soon be cele-
brating 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 ἡ
γῷ παράφρον μάντις ἔφυν καὶ γνώ-
μας | λευπομένα σοφᾶς: so Ὀ. Ὅ.

1087 κατὰ with an accus. of
respect is somewhat rare (*Tr. 102
κρατιστεῦων κατ’ ὄμω: ἰβ. 379),
except in such phrases as κατὰ

1088 οὐ = οὐ μᾶ: see on 660.

άπείρων = ἄπειρος: conversely
Soph. used ἄπειρος in the com-
moner sense of ἄπειρων, ‘vast,’ fr.
481 χιτὼν ἄπειρος ἐνδυτήριος κακῶν.
περά-ω, to go -through, πεῖρα
(περία), a going through (peritius,
periculum), are closely akin to
πέρα, beyond, πέρας, πεῖρα a
limit (Curt. *Etym. §§ 356, 357): in poetical usage, then, their deri-
vatives might easily pass into each
other’s meanings.

1090 τὰν ἐπιοῦσαν ἐσῆ is my
proposed correction of the read-
ing of the *MSS. οὐκ ἐσῇ τὰν
αὔριον. To this the objections
are:—(1) It does not suit the an-
tistrophe, which, though verbally
corrupt, seems metrically right.
(2) If ἡ αὔριον πανσέληνος be
granted to be a possible expres-
sion, 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 pre-
cisely 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
πανσελήνω. The meaning is: ‘at
the next full-moon we will hold a
joyous παννυχίς, visiting the tem-
ples with χοροί (Ant. 153) in
honour of the discovery that Oedi-
pus is of Theban birth; and thou,
Cithaeron, shalt be a theme of
our song.’
πανσέληνον, μὴ οὐ σὲ γε καὶ πατριώταν Οἰδίπουν
5 καὶ τροφὸν καὶ ματέρ’ αὔξειν,
καὶ χορεύεσθαι πρὸς ἧμων, ώς ἐπὶ ἦρα φέροντα
tois ἐμοὶς τυράννοις.

ιήει Φοῖβε, σολ δὲ ταῦτ’ ἀρέστ’ εἶῃ.

ἀντ. τίς σε, τέκνου, τίς σ’ ἐτικτε τάν μακραιῶνον ἁρα
Πανὸς ὀρεσσιβάτα πα-7

τρὸς πελασθεὶσ’; ↑ ἦ σὲ γε τὶς θυγάτηρ

1091 πατριώταν, since Cithae-7
ron partly belongs to Boeotia. I
read Οἰδίπουν instead of Οἰδίπου,
as affording a better subject for
αὔξειν than (1) ἡμᾶς understood,
which is impossibly harsh, or (2) τὰν...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 ἧμων), seeing that thou art
well-pleasing to him.’ μή οὖ with
αὔξειν, because οὐκ ἀπέλευσον ἐσῇ =
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’ ἐδέ-
χου; 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 cele-
brated with choral song: Αὐτ. 1153 πάννυχοι | χορεύουσι τὸν τα-
μιαν “Ἰακχοῦ.”

1095 ἐπὶ ἦρα φέροντα: see
Merry’s note on Od. 3. 164 αὐτῆς
ἐπ’ Ἀτρείδ’ Ἀγαμέμνον ἦρα φέ-
ροντες. ἦρα was probably acc.
sing. from a nom. ἦρ, from rt.
ἀρ (to fit), as = ‘pleasant service.’
After the phrase ἦρα φέρειν had
arisen, ἐπὶ was joined adverbially
with φέρειν, ἐπὶ ἦρα φέρειν being
equivalent to ἦρα ἐπιφέρειν. τοῖς
ἐμοὶς τυρ., i.e. to Oedipus: for the
plur., see on θανάτων, 497.

1096 ηήει, esp. as the Healer:
see on 154.

1097 σολ δὲ: El. 150 Νῦβα,
sε δ’ ἐγ'ωγε νέμω θεόν. ἀρέστ’:
ν.€. consistent with those oracles
which still await a λύσις εὐαγής
(921).

1098 ἐτικτε: see on 870.

1099 τὰν μακραιῶνον: the
Nymphs, who, though not immor-
tal, live beyond the human span.

1100 For ὀρεσσιβάτα προσπε-
λασθείσ’ of the mss. Lachmann
conjectured πατρὸς πελασθείσ’, in
order to supply the syllable de-
ficient after ὀρεσσιβάτα. πατρὸς,
written προς, would explain the
whole corruption.

1101 The words of most Μ85.,
ἡ σὲ γε τὶς 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 in-
tended is, ‘Was Apollo thy father?’
I believe that Sophocles wrote ἦ
σέ γ’ ἐφυσε πατήρ | Δοξίας; The corruption would have arisen thus:—(1) The σε of ἐφυσε dropped out, being mistaken for a repetition of the pronoun σε. (2) Then ΓΕΦΠΙΑΤΗΡ (γεφυρατηρ) would most easily pass into ΓΕΘΩΓΙΑΤΗΡ (γεθυγατηρ), 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 σε γε following σε cp. Ph. 1116 πότισμοι σε δαιμόνων τά’ | οὐδὲ σε γε δόλος ἔσχεν.

1103 πλάκες ἀγρόνομοι, ‘upland pastures,’ = πλ. ἀγροῦ νεμομένου: so ἀγροῦ νεμομένου, Ant. 785. Apollo as a pastoral god had the title of Νόμιος, 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 (Appollinis) aedes ut ovium pastoris sunt apud Camirenses [in Rhodes] ἐπιμηλίου, apud Naxios ποιμνίου, itemque deus ἀρνοκόμης colitur, et apud Lesbios ναπάου [cp. above, 1026], et multa sunt cognomina per diversas civitates ad dei pastoris officium tendentia.

1104 ó Κυλλανας ἀνάσων, 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 ó Βαξχείως θεός, not ‘the god Βάκχος,’ but ‘the god of the Βάκχοι,’ the god of Bacchic frenzy; Hom. Hymn. 19. 46 ó Βαξχείως Διόνυσος: O. C. 678 ó Βαξχιώτας... Διόνυσος.

1107 εὐρήμα 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 ἐυπλόκαμος, Hom. Hymn. 19. 40 τὸν δ’ αἰήντος 'Ερμείης ἐρωῦνος ἐς χέρα θήκεν | δεξάμενος' χαίρε δὲ νόῳ περιώσια δαίμων. The word commonly =a lucky ‘find,’ like ἕρμαιον, or a happy thought. In Eur. Ion 1349 it is not ‘a foundling,’ but the box containing σπάργανα found by Ion.

1110—1116 The οἰκεύς who alone escaped from the slaughter of Λαίουs 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 λῃσταί, or of a λῃστής (842). But meanwhile a further question has arisen. Is he identical with that herdsman of Λαίου (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 κάμε μὴ συναλλάξαντά πω, πρέσβεις, σταθμᾶσθαι, τὸν Βοτήρ' ὅραν δοκῶ, ὀνπερ πάλαι ξητούμεν. ἔν τε γάρ μακρῷ γήρᾳ ξυνάδει τῶδε τάνδρι σύμμετρος, ἄλλως τε τοὺς ἄγοντας ὠσπερ οἰκέτας ἐγνωκ᾽ ἐμαυτοῦ. τῇ ὑ ἐπιστήμῃ σὺ μον προὔχοις τάχ' ἂν ποι, τὸν Βοτήρ' ἰδὼν πάρος.

ΧΟ. ἐγνωκα γάρ, σάφ' ἵσθι: Λαίου γὰρ ἴν εἴπερ τις ἄλλος πιστὸς ὡς νομεύς ἄνηρ.

[The aged herd now enters. He wears a coarse tunic (ἐξωμίς), 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, η' τόνδε φραζεις; ΑΓ. τοῦτον, ὀνπερ εἰσοράζα. 1120
ΟΙ. οὔτος σὺ, πρέσβυ, δεῦρό μοι φῶνει βλέπων ὡς' ἄν σ' ἐρωτῶ. Λαίου ποτ' ἱσθα σὺ;

1110 κάμε, 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. ιττο. 1120
1112 ἐν... γήρᾳ: ἐν describes the condition in which he is, as Ph. 185 ἐν τ' ὀδύναις ὑμοῦ | λιμῷ τ' οἰκτρός: Αί. 1017 ἐν γήρα βαρύς.
1113 ἐγνωκα συμμετρος 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 ἀποπέμπουσι... Φειδιππίδην, 'Αθηναῖον μὲν ἄνδρα ἄλλος δὲ ἰμεροδρόμοι, an Athenian, and moreover a trained runner. Soph. has ἄλλως τε καλ='especially,' El. 1324. 'I know them as servants' would be ἐγνωκα ὡς οἰκέτας. The ὠσπερ can be explained only by an ellipse: ὠσπερ ἂν γνωρίζων οἰκέτας ἐμαυτοῦ (cp. 923). Here it merely serves to mark his first impression as they come in sight: 'I know those who bring him as (methinks) servants of mine own.' 1117 γὰρ, in assent ('you are right, for,' etc.), 731: Ph. 756: Αντ. 639, etc. Λαίου γὰρ ήν... νομεύς: a comma at ἴν is of course admissible (cp. 1112), but would not strictly represent the Greek construction here, in which the expression of the idea—Λαίου ἴν πιστὸς νομεύς, εἴπερ τις ἄλλος—has been modified by the addition of the restrictive ὡς before νομεύς. ὡς only means that the sense in which a νομεύς can show πίστις is narrowly limited by the sphere of his work. See on 763: cp. 1078.
1119 τὸν Κορίνθιον ξένον with σὲ, instead of a vocative, gives a peremptory tone: Αντ. 441 σὲ δῆ, σὲ τὴν νεόνοναν εἰς πέδουν κάρα, | φῆς ἣ καταρχεῖ κ.τ.λ., where the equivalent of ἐρωτῶ here is understood. Cp. Αἵ. 71 οὔτος, σὲ τὸν τὰς κ.τ.λ. So in the nomin., Xen. Συρ. 4. 5. 22 σὺ δ', ἐφη, ὁ τῶν Ὀρκανῖων ἄρχων, ὑπόμενον.
ΘΕΡΑΠΩΝ.

ἡ, δοῦλος οὐκ ὠνητός, ἀλλ’ οἶκοι τραφεῖς.

ΟI. ἔργον μεριμνῶν ποιον ἢ βίον τίνα;
ΘΕ. ποίμναις τὰ πλείστα τοῦ βίου συνειπόμην.
ΟI. χώροις μάλιστα πρὸς τίσι ξύναυλος ὄν;
ΘΕ. ἢ μὲν Κιθαιρῶν, ἢν δὲ πρόσχωρος τόπος.
ΟI. τὸν ἄνδρα τόνδ᾽ οὖν οἴσθα τῇ δὶ που μαθῶν;
ΘΕ. τί χρῆμα δρῶντα; ποιον ἄνδρα καὶ λέγεις;
ΟI. τόνδ᾽ ὁς πάρεστιν ἢ ξυναλλάξας τι τω;
ΘΕ. οὐχ ὡστε ἐπεὶ ἐν τάχει μνήμης ὑπο.

1123 ἢ, the old Attic form of the 1st pers., from ἐα: so the best mss. in Plat. Phaed. 61 b, etc. That Soph. used ἢ here and in the Niohe (fr. 406) is stated by the schol. on II, 5, 533 and on Od. 8, 186. L has ἢν here and always, except in O. C. 973, 1366, where it gives ἢ. οἶκοι τραφεῖς, and so more in the confidence of the master. Such vernae were called οἰκογενεῖς, οἰκοτραφεῖς, ἐνδογενεῖς, or οἰκότριβες.

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. Cyri. 8, 12 το Πόλλα μεριμνᾶν, and so in the N. T., I Cor. 7, 33 μεριμνά τά του κόσμου.


1126 ξυναλλάξας, τί πω; οὐχ ὥστε γ’ εἰπεῖν ἐν τάχει μνήμης ὑπο: οἴσθα μαθών; 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.

1128 οἴσθα with μαθῶν, are you aware of having observed this man here? Cp. 1142 οἴσθα...δούς; ‘do you know this man, through having observed him?’ εἴδεναι, implying intuitive apprehension, is not said of merely recognising persons (οἶδε σε would mean, ‘he knows thy nature,’ Plat. Crito 44 b); so seire, wissen, savoir, Ital. sapere: γιγνώσκω, implying a process of examination, applies to all mediate knowledge, through the senses, of external objects: so noscere, kennen, connaître, Ital. conosceure.

1129 καὶ λέγεις: see on 772.

1130 The constr. is οἴσθα μαθῶν...ν ἦξυναλλάξας; Oed. takes no more notice of the herdsman’s nervous interruption than is necessary for the purpose of sternly keeping him to the point. Cp. verse 1037, which continues after an interruption the construction of verse 1035.

1131 οὐχ ὡστε γ’ εἰπεῖν: cp. 361. μνήμης ὑπο, at the prompting of memory,—ὑπό having a like force as in compound verbs meaning to ‘suggest,’ etc.: Plut. Mor. 813 εἰ λογισμοῦς οὐς ὁ Περικλῆς αὐτῶν ὑπεμιμηθηκεν, recolled to his mind: so ὑποθυλεύς (ib.), ‘a prompter.’
ἀγνῶτ᾽ ἀναμνήσω. νιν.

ΣΟΦΟ ΚΛΕΟΥΣ

κοὐδέν - δ θαῦμα, δέσποτ᾽.

ἀλλ᾽ ἐγὼ σαφῶς εὖ γὰρ οἶδ᾽ ὅτι κάτοιδεν ἦμος τὸν Κιθαιρῶνος τόπον ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ᾽ ἐνὶ ἐπιθησίαξον τύδε τάνδρι τρεῖς ὀλουσ ἤδη ταἀμά εἰς ἐπαύλ᾽ ἐγὼ

ἐξ ήρος εἰς ἀρκτοῦρον ἐκκμήνους χρόνους' χειμώνα δ᾽ ἣδη ταμά τ᾽ εἰς ἐπαυλ᾽ ἐγὼ

1133 ἀγνῶτ᾽ =οὐ γιγνώσκοντα, not recognising me: see on 677.

1134 Soph. has the epic ἦμος in two other places of dialogue, Tr. 531 (answered by τήμος) 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 διπλοῖσι ποιμνίοις ἐνέμετο, ἐγὼ δ᾽ ἐνὶ ἐπιθησίαξον αὐτῶ: but, the verb ἐνέμετο having been postponed, the participle πλησιάζων is irregularly combined with the notion of ἐνεμόμην, and turned into a finite verb, ἐπιθησίαξον,—thus leaving τὸν Κ. τόπον without any proper government. Cp. El. 709, where the change of πήλαντες into ἐπηλαν delays (though without superseding, as here) the government of αὐτούς. 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, ἄλλῳ τε τρόπῳ πειράσαντε καὶ μηχανὴν προσήγαγον.

1137 ἤδη ταἀμά. little before dawn, they parted, taking their flocks for the winter into homesteads near Corinth and Thebes. ἀρκτοῦρον, (the star α of the constellation Böötes,) first so called in Hes. Op. 566 where (διο) his appearance as a morning star is the signal for the vintage. Hippocrates, Epidem. 1. 2. 4 has περὶ ἀρκτοῦρον as = 'a little before the autumnal equinox': and Thuc. 2. 78 uses περὶ ἀρκτοῦρου ἐπιτολάς to denote the same season. See Appendix, Note 15, in larger edition. ἐκκμήνους. Plato (Legg. 916 B) ἐντὸς ἐκκμήνου, sc. χρόνου. Aristotle also has this form. Cp. ἐκπλεθρὸς (Eur.), ἐκπους, ἐκπλευρος. The form ἐξεμέδιων in Ar. Pax 631 is an Atticism: cp. ἔξπου Plat. Comicus fr. 36. Besides ἐκκμῆνος, Aristotle uses the form ἐξάμηνος, as he has also ἐξάπους. The Attic dialect similarly preferred πεντάπεστος to πεντάπαους, ὀκτάπους to ὀκτάπους, but always said πενταπλοῦς, ἐξαπλοὺς, ὀκταπλοὺς.

1138 The fact that L has χειμώνα without notice of a variant, while some other mss. notice it as a variant on their χειμᾶν, 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 ἐπαύλα. It is, however, one of those temporal accusatives which are almost adverbal, the idea of duration being merged in that of
[Translation of the text in Greek]

season, so that they can even be used concurrently with a temporal genitive: Her. 3. 117 τὸν μὲν γὰρ χειμῶνα ὑπὲρ σφι ὁ θεός...τοῦ δὲ θέρους σπείροντες...χρησάντο τῷ ὕδατι. 2. 95 τῆς μὲν ἡμέρης ἰχθὺς ἀγρεύει, τὴν δὲ νύκτα τάδε αὐτὸν χρᾶται. 2. 2 τῆς ὥρης ἐπαγινέειν σῶφι ἀἶγας, 'at the due season.' Hes. Op. 174 οὐδέ ποτ’ ἐπάσην...οὐδὲ τι νύκτωρ. The tendency to such a use of the accus. may have been an old trait of the popular language (cp. ἄρα ἡμέραν ἢκοντες Ar. Ach. 23: καιρὸν ἐφήκεις Soph. Ai. 34: ἔθυον, ὥραν οὐδὲν κοινὴν θεῶν Aesch. Luz. 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 ἢδη ἀνεχήρησαν. The division of the year implied is into ἔαρ, θέρος (including ὀπωρον) and χειμών (including φθινόπωρον).

1140 ἀνέστη, predicate: = πεπραγμένον, predicate: = πεπραγμένον τι εἰς τὰ Δαίον σταθμα. λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον;

1141 έκ, properly 'at the interval of'; cp. Xen. An. 1. 10. 11 εκ πλέονος ἢ το πρόσθεν ἐφευγόν, at a greater distance: so εκ τόξου ὑπακούει, at the interval of a bow-shot, ib. 3. 3. 15.

1144 τι δ’ ἐστι; = 'what is the matter? 'what do you mean?'

1145 ὦ τὰν, 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 ὀλέθρον; see on 430. οὐ σιωπήσας ἐσεῖ; = a fut. perfect,—at once, or once for all; Dem. or. 5 § 50 τὰ δέοντα ἐσόμεθα ἐγνωκότες καὶ λόγων ματαιῶν ἀπηλλαγμένου. So Αἰ. 1067 ἀντίδους ἐσεῖ, Ο. C. 816 λυπηθεῖσι ἐσεί. 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 κόλασε: of words, Ai. 1107 τὰ σέμυ ἐπη | κόλας’ ἐκεῖνος. But a threatening gesture may, of course, have accompanied v. 1146.
Τί δ’, ὦ ΣΟΦΟΚΛΕΟῚ, φέριστε δεσποτῶν, ἁμαρτάνω; ΟἹ. οὐκ ἐννέπων τὸν παῖδ᾽ ὃν οὗτος ἱστορεῖ. ΦΕ. λέγει γὰρ εἰδὼς. οὐδέν, ἀλλ’ ἄλλως πονεῖ. ΟΙ. σὺ πρὸς χάριν μεν ὃκ ἐρεῖς, κλαίων δ’ ἐρεῖς. ΘΕ. μὴ δὴτα, πρὸς θεῶν, τὶν γέροντα μ’ αἰκίσῃ. ΟΙ. ὄψιν ὁς τάχος τις, τοῦδ’ ἀποστρέψει χέρας; ΘΕ. δύστηνος, αὐτὶ τοῦ; τί προσχρήζων μαθεῖν; ΟΙ. τὸν παῖδ’ ἐδωκάς τῶν’ ὃν οὗτος ἱστορεῖ; ΘΕ. ἐδωκ’ ὦλέσθαι δ’ ὑψεῖν τῇδ’ ἧμέρᾳ. ΟΙ. ἀλλ’ εἰς τὸδ’ ἥξεις μὴ λέγον γε τούνδικον. ΘΕ. πολλὰ γε μᾶλλον, ἣν φρασώ, δόλλυμαι. ΟΙ. ἀνὴρ ὃ’ δ’, ὅς εὐικεν, ἐς τριβᾶς ἔλα. ΘΕ. οὔ δὴ ἐγώγ’, ἀλλ’ εἴπον ὁς δοῖην πάλαι. ΟΙ. πόθεν λαβῶν; οἰκεῖον, ἥ’ ἄλλου τινός; ΘΕ. ἐμὸν μὲν ὃκ ἐγώγ’, ἐδεξάμην ὅ τ’ θαυμάζων τῶν πολίτῶν τῶν ἡμέραν. ΟΙ. τινὸς ποιτιῶν τῶν κακ’ ἀπίστευτος; ΘΕ. μὴ πρὸς θεῶν, μὴ, δέσποτ’, ἵστορει πλέον. ΟΙ. ὁλωλας, εἴ σε ταῦτ’ ἐρήσομαι πάλιν. ΘΕ. τῶν Λαίου τοίνυν τις ἢγεωνμάτων.

1149 ὦ φέριστε: in tragedy only here and Aesch. Th. 39 (Ἐτεόκλεες, φέριστε Καδμείων ἄναξ): 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 μητε πρὸς ἔχθραν ποιεῖσθαι λόγον μηδένα μητε πρὸς χάριν: Ph. 594 πρὸς ἵσταμεν κράτος, by main force. κλαίων: see on 401.

1154 Cp. Ai. 72 τῶν τάσ αἰχμαλωτίδας χέρας | δεσμοὶς ἀπευθυννατα (preparatory to flogging): Od. 22. 189 σὺν δὲ πόδας χειράς τε δεόν θυμαλγεῖ δεσμῶ | εὐ μαλ’ ἀποστρέψαντε (of Melanthius the goat-herd): then κίον’ ἄν’ ὕψηλην ἐρυσαν πέλασαν τε δοκοῦσιν: and so left him hanging.

1155 δύστηνος points to the coming disclosure: cp. 1071.
ὦ δοῦλος, ἢ κείνου τις ἐγγενὴς ἀναξ.

Ἰ. ὡς πρὸς τὶ ἥρειας; Ἡ. ὡς αναλώσαιμι νῦν.

Ο. τεκοῦσα τλήμων; Ἡ. θεσφάτων γ᾽ ὄκνῳ. κακῶν. 1175

Ο. πούν; Ἡ. κτενεῖν νῦν τοὺς τεκόντας ἢν λόγος.

Ὁ. πῶς δῆτ᾽ αφήκας τῷ γέροντι τῶδε σὺ; Ἡ. κατοικτίας, ὁ δέσποθ, ὡς ἀλλην χθόνα δοκῶν ἀποίσειν, αὐτῷ ἐνθεμένῳ ἢν ὁ δὲ κάκ᾽ ἐσὲ μέγιστῳ ἔσωσέν. εἴ γὰρ οὗτος ἐνοφθησε, ᾿ἀκουστέον.

Ἰ. ὢς μᾶλιστ᾽ ἄναξ.

Π. ἢ γὰρ δίδωσίν ἥδε σοι; Ἡ. κείνου τις ἐγγενὴς γεγώς, ὃς πρὸς τὶ ἥρειας; Ἡ. ὡς αναλώσαιμι νῦν.

Π. ὥς δῆτ᾽ αφήκας τῷ γέροντι τῶδε σὺ; Ἡ. κατοικτίας, ὁ δέσποθ, ὡς ἀλλην χθόνα δοκῶν ἀποίσειν, αὐτῷ ἐνθεμένῳ ἢν ὁ δὲ κάκ᾽ ἐσὲ μέγιστῳ ἔσωσέν. εἴ γὰρ οὗτος ἐνοφθησε, ᾿ἀκουστέον.

Ἰ. ὲ ᾿άγωγ᾽ ἀκούειν' ᾿ἀκουστέον.

Π. καταίπτας, ὡς ἀλλην χθόνα δοκῶν ἀποίσειν, αὐτῷ ἐνθεμένῳ ἢν ὁ δὲ κάκ᾽ ἐσὲ μέγιστῳ ἔσωσέν. εἴ γὰρ οὗτος ἐνοφθησε, ᾿ἀκουστέον.

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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:

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 μηδέν adverbially with ζώσας: i.e. how absolutely do I count you as living a life which is no life. ζώσας should not be taken as = 'while you live,' or 'though you live.' We find οὐδέν εἰμι, 'I am no more,' and also, with the art., τὸ μηδέν εἰμι, 'I am as if I were not': Tr. 1107 καν ἃ τὸ μηδέν ὡ: Ai. 1275 τὸ μηδέν οὐδας. Here ζώσας is a more forcible substitute for οὔσας, bringing out the contrast between the semblance of vigour and the real feebleness. ισα καὶ ἴσα (or ἴσον) ὄσπερ, a phrase used by Thuc. 3. 14 (ίσα καὶ ikētai οὐκέν), and Eur. El. 994 (σεβίζω σ’ ἴσα καὶ μάκαρας). ἑναριθμῶ only here, and (midd.) in Eur. Or. 623 ei τούμον έχθος ἑναριθμεῖ κηδός τ’ ἐμὸν = εν ἀριθμῷ ποιεῖ; if you make of account.

1199 φέρει = φέρεται, cp. 590.

1191 ἐπί = '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 τόν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν πρὶν ἔθνον ἢ ἤλει ᾿Αφροδίτην ἐπὶ τὸ θεῶν μακάρων

1192 ἀποκλιναί, a metaphor from the heavenly bodies; cp. ἀποκλινομένης τῆς ἡμέρης (Her. 3. 104): Dem. or. 1 § 13 οὐκ ἐπὶ τὸ ῥαθυμεῖν ἀπέκλινεν. Xen. Mem. 3. 5. 13 ἡ πόλις...ἐπὶ τὸ χείρον ἐκλίνεν.

1195 οὐδέν βροτῶν, nothing (i.e. no being) among men, a stronger phrase than οὖν δέν (Mss. and some edd.): Nauck compares fr. 652 Άρης γὰρ οὐδέν τῶν κακῶν λωτίται, 'no dastard life': Hom. Hymn. 4. 34 οὐπερ τι πεφυγμένον ἐστὶ Λαρυδίτην | οὐτε θεόν μακάρων.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

οὐδὲν μακαρίζω.

ἀντ. ἀ. ὡς καθ’ ὑπερβολὰν
tοξεύσας ἐκράτησε τοῦ πάντ᾽ εὐδαίμονος ὦλβοι,
ὡ Ζεὺ, κατὰ μὲν φθίσας
τὰν γαμψώνυχα παρθένων
χρησμοδόν, θανάτων ὦ ἐμὰ
χώρα πύργος ἀνέστα:
ἐξ οὐ καὶ βασιλεὺς καλεὶ
ἐμὸς καὶ ὑ μέγιστ᾽ ἐτιμάθης, ταῖς μεγάλαισιν ἐν
Θήβαισιν ἀνάσσων.

στρ. β. ταυῦν δ’ ἄκοουεν τίς ἄθλιωτερος;

οὔτε θυντῶν ἀνθρώπων. The οὖ-
dένα of the MSS. involves the reso-
lution of a long syllable (the second
of οὖδὲν) which has an ictus; this
is inadmissible, as the ear will
show any one who considers the
antistrophic verse, 1203, Θήβαισιν ἀνάσσων.

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 ἐκυρσάς ὡστε τοξό-
tῆς ἄκρας σκοποῦ. ἐκράτησε. At
1193 the Chorus addressed Oedi-
pus: at 1197 (ὦστις κ.τ.λ.) they
turn to invoke Zeus as the witness
of his achievements; and so in
1200 L, which here has the cor-
rupt ἐκράτησας, rightly gives ἀνέ-
στα. 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 ἀνέστας
would be to efface a fine trait,
marking the passion of grief which
turns from earth to heaven, and
then again to earth. τοῦ πάντ᾽
eὐδαίμονος: for the adverbia
tάντα see on 475; also 823, 1425.
1198 φθίσασι: use the Sphinx,
when her riddle was solved, threw
herself from a rock (Apollod. 3. 5): cp. 397 ἐπαυσά μιν.

1199 τὰν γαμψώνυχα 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-
eὔχρυσον: Ο. C. 1234 τὸ τε κατά-
μεμπτον ... ἀθλιώτερος: Eu-
rous. ο. C. 1234 τὸ τε κατά-
μεμπτον ... ἀθλιώτερος: So
Pind. Pyth. 1. 95, 99 etc.
(Fennell, i. xxxvi.). This is not
like τὸ σὸν στόμα... ἐλεινόν in 672,
where see note. παρθένον: see on
κόρα, 508.

1200 θανάτων πύργος: see on
218.

1204 ἄκοουεν, to hear of, defining
ἀθλιώτερος: Eur. Hīp. 1202 φρι-
kώδη κλύειν. Whose woes are
more impressive to others, or
more cruel for himself? Cp. O.
C. 306 πολύ... τὸ σὸν ὄνομα διήκει
πάντας. The constr. is τίς ἄθλι-
ωτερος ἄκοουεν, τίς (ἄθλιωτερος) ἦν
νοικος ἐν ἀταις 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 sharp-
er)? It is not possible to supply
μᾶλλον with ἦν νοικοι from ἄθλιω-
tερος.
τίς ἄταις ἄγριαις, τίς ἐν πόνοις
ξύνοικοι ἄλλαγα βίον;
ἰδὼ κλεινὼν Οἰδίπου κάρα,
5 ὃ μέγας λιμὴν
ἀντός ἦρκεσεν
παιδί καὶ πατρὶ θαλαμηπόλω πεσεῖν,
πῶς ποτε πῶς ποθ᾽ ἀι πατρῷαί σ᾽ ἄλοκες φέρειν,
τάλας,
σὺ ἐδυνάθησαν ἐς τοσόνδε;

ἀντ. β᾽. ἐφευρέ σ᾽ ἀκονθ᾽ ὡ πάνθ᾽ ὃρῶν χρόνον,
δικάζει τὸν ἁγαμὸν γάμον πάλαι
tεκνοῦντα καὶ τεκνοῦμενον.
ἰδὼ Δαίειον <ἴ> τέκνον,
5 εἴθε σ᾽ εἴθε σε
mῆπτοσ εἰδόμαν.
δύρομαι γὰρ ὡς περ ἴλαμον ἁλᾶμον χέων

1205 ἐν with ἄταις as well as πόνοις: see on 761: for the redundant ἐν...ἐν., 1126.
1206 The dat. ἄλλαγα might be instrumental, but is rather circumstantial, = τοῦ βίου ἠλλαγμένου, 'with all his life reversed.'
1210 πεσεῖν here = ἐμπεσεῖν. Ar. Th. 1122 πεσεῖν ἐς εἰναὶ καὶ γαμη-
lιον λέχοις. The bold use is as-
sisted by θαλαμηπόλω (bride-
groom) which goes closely with
πεσεῖν.
1211 πατρῷα ἄλοκες, 'the soil
wherein thy father sowed': cp.
1256, Ant. 569, Aesch. Th. 753.
1213 ἀκονθ᾽, 'in thy despite';
not as if he had been a criminal
who sought to hide conscious
guilt; but because he had not fore-
seen the disclosure which was to
result from his inquiry into the
murder of Laius.
1214 δικάζει (see on 1205), prop.
'tries,' as a judge tries a cause
(δίκην δικάζει): here, 'brings to
justice,' punishes: a perhaps unique
poetical use. Aesch. has another
poet. use, Ag. 1412 δικάζεις...
φυγὴν ἐμοὶ = καταδικάζεις φυγὴν ἐμοὶ.
tὸν ἁγαμὸν γάμον κ.τ.λ.:
'the monstrous marriage, wherein
begetter and begotten have long
been one': i.e. in which the son
has become the husband. The
expression is of the same order as
tά γ᾽ ἔργα μου | πεπονθότ᾽ ἐστὶ μᾶλ-
lον ἡ δεδρακότα, O. C. 266.
1216 ἐφευρέτοις ὡ τέκνον. Er-
furdt's ὡ is the most probable way
of supplying the required syllable,
and Reisig's objection to its place
is answered by Ai. 395 ἔρεβος ὡ
φαενότατον.
1218 The mss. give δῦρομαι γὰρ
ὡς περιάλλα [sic; in one ms. ὡς
περιάλα] ἰαχέων | ἐκ στομάτων.
I conjecture δῦρομαι γὰρ ὡς περ
ἵλαμον χέων | ἐκ στομάτων. 'I
lament as one who pours from his
lips a dirge': ἰαχίς is to me
as one who is dead. Cp. Pind. Isthm. 7. 58 ἐπὶ θρόνον . . . πολύφαμον ἔχεαν, 'over the tomb they poured forth a resounding dirge.' Every attempt to explain the vulgate is unavailing. (1) ὡς περίαλλ' is supposed to be like ὡς ἐτητύμως, ὡς μάλιστα, 'in measure most abundant.' Now περίαλλα could mean only 'preeminently,' 'more than others': Soph. fr. 225 νήμων | ὡς Θαμυρας περίαλλα μουσοποιεῖ, 'strains which Thamyras weaves with art preeminent': Ar. Th. 1070 τι ποτ' Ἀνδρομέδα | περίαλλα κακῶν μέρος ἐξέλαχον; 'why have I, Andromeda, been dowered with sorrows above all women?' Pindar Pyth. 11. 5 θησαυρὸν ὁν περίαλλ' ἐτίμασε Αξίας, honoured preeminently. Here, περίαλλα is utterly unsuitable; and the added ὡς makes the phrase stranger still. (2) The MSS. have ἰαχέων. Both ἰαχεῖν and ἰαχέων occur: but the latter should, with Dindorf, be written ἰακχέω. 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) ἰαλέμον gives exactly the right force: for them, Oed. is as the dead. ἰαλέμον 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 Danaides say, πάθεα...θρεμένα...
συμβάλω τόδε: Ai. 831 καλῶ θ' ἀμα | πομπαῖον Ἐρμῆν χθόνιον εὐ με κοιμίσαι.

1223—1530 ἐξόδος. It is told how Iocasta has taken her own life. The self-blinded Oedipus comes forth. Creon brings to him the children his daughters, but will not consent to send him away from Thebes until Apollo shall have spoken.

1223 A messenger comes forth from the house. ἄν ἐξάγγελος is one who announces τὰ ἐσω γεγονότα τοῖς ἔσω (Hesych.), while the ἀγγέλος (924) brings news from a distance: in Thuc. 8. 51 (τὸ στρατεύματι ἐξάγγελος γίγνεται ὡς, κ.τ.λ.), one who betrays secrets.

1224 ὅσον δ': see on 29.
1225 ἀρεῖσθε, take upon you, ἐγγενῶς -Ξ- ὡς ἐγγενεῖς ὀντες, like true men: ἐγγενεῖς ἀχθος, βάρος. ἐγγενῶς = ὡς ἐγγενεῖς ἀχθος, like true men of the Cadmean stock to which the house of Labdacus belonged (261, 273).

1227 Ἰστρον, the Thracian name for the lower course of the river which the Kelts called Danuvius (for this rather than Danubius is the correct form, Kiepert Anc. Geo. § 196 n., Byzantine and modern Δούναβις). Φάσιν (Rion), dividing Colchis from Asia Minor and flowing into the Euxine. ('Phasis' in Xen, An. 4. 6. 4 must me. n 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 | Thermodouque citus Gangesque et Phasis et Ister. Commentators compare Seneca Hippi. 715 Quis eluet me Tanaïs? aut quae barbaris Maeotis undis Pontico incumbens mari? Non ipse toto magnus Oceano pater Tantum piarit sceleris, and Shaksp. Macbeth 2. 1 Wi'll 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. νιψαί: Eur. I. T. 1191 ἄν νιψαί καθαρμοῖς πρῶτα νω νιψαί θέλω. The idea of washing off a defilement belongs to νιψαί (as to its cognates in Sanskrit and Old Irish, Curt. Etym. § 439), cp. 14. 830 etc.—ὁσα (properly referring to a suppressed τοσαῦτα κεύθουσαν)=ὁτι τοσαῦτα: Ai. 944 οἴμοι, τέκνον, πρὸς οἱ δολελαις γυγά | χωρούμεν, οἱ νω νιψαί εφεστάσαι σκοποί: Her. 1. 31 ἑμακάρισον τὴν μητέρα ὀλον (=ὁτι τοσαῦτω) τέκνων ἕκυρις: Aesch. P. V. 908 ἔσται ταπεινός, οἴον ἐξαρτύεται | γάμον γαμεῖν.
The construction is ὁσα κακά (τὰ μὲν) κεύθει, τὰ δὲ αὐτίκα εἰς τὸ φῶς φανεῖ: cp. Εἰ. 1290 πατρῷαν κτῆσιν... ἀντλεῖ, τὰ δ᾽ ἐκχεῖ κιτιλ. 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 (ἀκόντα). ἑκόντα ... ἄκοντα for ἑκούσια... ἀκούσια, the epithet of the agent being transferred to the act,—'ills wrought not unwittingly, but of purpose': see on 1218:

1231 μάλιστα, because there is not the consolation of recognising an inevitable destiny: cp. Αἰ. 260 τὸ γὰρ ἐσελεύσσεσον οἶκεια πάθη | μηδενὸς ἄλλος παραπρᾶξαντος | μεγάλας ὀδύνας ὑποτείνει: but here λυποῦσι refers rather to the spectators than to the sufferers. αὖ for αὖ ὧν, as oft. in poetry (Ο.-C. 395 etc.), rately in prose, Thuc. 4. 17 οὐ μὲν βραχεῖς ἀρκῶσι, 18 οὐ τὰς...νομίμασι.

1232 λείπει, fail: Polyb. 2. 14 ἡ τῶν "Ἀλπεων παράρεια...προκατάληγουσα 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 οὐδὲ with λείπει: the added τὸ makes the idea of the infin. stand out more independently of λείπει: cp. 283. ἔσθεμεν, which the MSS. give, should be kept. It was altered to ἔδειμεν by Elms. on Eur. Bacch. 1345 ὃς εἰμάθεθ' ἥμας, ὅτε δ᾽ ἐχρῆν, οὐκ ἔδετε. Aeschin. or. 3 § 82 has ἔδειμεν: Dem. or. 55 § 9 ἔδοτε. The case of the third pers. plur. is different: for this, the forms in ε-σαν (as ἔδεσαν) alone have good authority.

1235 θεῖον, epic epithet of kings and chiefs, as in Η. of Achilles, Odysseus, Oileus, Thoas, etc.; also of heralds, and in Od. of minstrels, as δῖος 26. 16. τ of Eumaeus: Plat. Phaedr. 234 Ὁ συνεβάκχευσα μετὰ σοῦ θείας κεφαλῆς ('your worship').

1236 For πρὸς here see note on 493 ad fin.

1238 οὗ πάρα = οὗ πάρεστιν ὑμῖν: ye have not been eyewitnesses, as I have been.

1239 κἂν 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 (= ἐνεστὶ), as ἐνείναι ἐν Ar. Εγ. 1132 etc.
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 (βασιλείος 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 εἰσέπαινεν, 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 (ἐνήλατο 1261). They follow. There they find Iocasta dead, and see Oedipus blind himself.

εὐθύς, 'straight,' is obviously more forcible here than εὐθὺς, 'without delay'; a distinction to which Eur. Ἱέρρ. 1197 τὴν εὐθὺς "Ἀργοὺς κἀρδιάς δόθην is an exception rare in classical Attic.

ἀμφιδεξίοις here = not simply 'both,' but 'belonging to both hands' (for ἀκμαῖς alone would scarcely have been used for 'hands') : so in O. C. 1112 ἐρείσατε πλευρὸν ἀμφιδεξίον can mean, 'press your sides to mine on either hand.' ἀμφιδεξίοις usu. means 'equally deft with either hand' (ambidexter), opp. to ἀμφαρίστερος, '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 δεξιά, from δεξίον with added σ, prop. meant merely 'the catcher' or 'receiver': see Curt. Ἕλυμ. §§ 11, 266.

'Once within the chamber, she dashed the doors together at her back.' ἐπιρράξασ᾿ from ἐπιρράσσω, Plut. Mor. 356 C ὅταν ἵκε μὲν ἐπιρράσσεσκον Ἀχαιοῖ, τρεῖς δὲ ἀναοίγεσκον κ.τ.λ. (from ἐπιρρήσσω). Hesych. ἐπικλείει. Plato Prot. 314 C ἀμφοῖν τοῖν χεροῖν τὴν θύραν... ἐπηράξε (from ἐπαράσσω). In O. C. 1503 (χαλάξ) ἐπιρράσσασα 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.

τὸν ὠφι Δ. πάλαι νεκρόν: for the order cp. Thuc. 7. 23 αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι: Dem. De Cor. § 271 τὴν ἀπάντων... ἀνθρώπων τυχήν καυχήν: esp. with proper names, as Pind. Ol. 13. 53 τὰν πατρὸς ἄντιλα Μήδειαν θεμέναν γάμον.
1248 παιδουργίαν for παιδουργόν, i.e. γυναίκα τεκνοποιόν (Her. 1. 59), abstract for concrete; —'leaving the mother to breed accursed offspring with his own.' See on 1 (τροφή): cp. Od. 3. 49 νεώτερος ἐστὶν, ὁμηλικίη δὲ μοι αὐτῷ (= ὡμηλίξ). Not acc. in appos. with sentence, 'an evil way of begetting children,' because λίποι ἀνδρὸς ἄνδρα καὶ τέκν᾽ ἐκ τέκνων τέκοι. 1249 γοάτο. On the omission of the augment cp. Curtius, Verb, i. 138, Eng. tr. 92. διπλοὺς, acc. plur., a twofold progeny, viz. (1) Oedipus by Laius (ἐξ ἄνδρος 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 τοῦσδε βούλουσαι φράσαι | σῶζειν, where σῶζειν ought to come before βούλουσαι.

1255 φοιτά, moves wildly about. Cp. Π. 15. 685 ὡς Ἀτας ἐπὶ τολλαθοᾶν ἤκρια νηῶν | φοίτα μακρά. —bižás—where he has just been likened to a man jumping from one horse to another, θρῶσκων ἀλλοτ᾽ ἐπ᾽ ἀλλον. So of the sharp, sudden visits of the νόσος, Ph. 808 δείσα φοιτά καὶ ταξεῖ ἀπέρχεται. Ai. 59 φοιτῶντι ἄνδρα μανιάσω νόσος, 'raving,' Curtius (Etym. § 417) would refer the word to φυ, φοιτῶν coming from φυ, φοίτησαι, 'to be often' (in a place). πορεῖν is epehexgetic of ἔξαιτων, which governs a double accus.

1256 (ἔξαιτων) τε ὅπου κίχω, (optative, and not subj., because the pres. φοιτᾷ is historic), representing a deliberative subjunctive, τοῦ κίχω; Xen. Hellen. 7: 40 ἠπόρει τῷ ἔρχεσθαι τῷ πρᾶγματι: ζ. 6. his thought was, τί χρήσωμαι; Cp. Thompson, Gk. Syntax § 169.

1257 βητρῴαν διπλῆν ἄρουραν κ.τ.λ.: 'a mother whose womb had borne alike himself and his children': see on 1211.


1260 ὡς ὕφ. τ., 'as though someone beckoned him': see on 966.
πύλαις διπλαίς ἐνήλατ', ἐκ δὲ πυθμένων
εκλίνε κοῖλα κλήθρα κάμπτοτε στέγην.
οὐ δὴ κρεμαστὴν τὴν γυναὶκ' ἐσείδομεν
πλεκταίσιν αἰώραισιν ἐμπεπλεγμένην.
ὁ δ᾽ ὡς ὄρα νυν, δεινὰ βρυχθεῖσι τάλας,
χαλὰ κρεμαστὴν ἀράννη, ἐπεὶ δὲ γη
ἐκεῖτο πλήμων, δεινὰ δὴ ἦν ταῦθεν ὁρᾶν.
ἀποσπάσας γὰρ εἰματων χρυσηλάτωσ
περόνας ἀπ᾿ αὐτῆς, αἰσιν ἐξεστελλετο,
small daggers: one fastened Io-
casta’s ἵματιον on her left shoulder, and another her Doric χιτών on 
the right shoulder, which the ἰμάτιον did not cover. The Doric χιτών 
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, κεν-
tεύσας τῇσι περόνῃσι τῶν ἱματίων, 
and so slay him. Thus too in 
Eur. Hec. 1170 the women blind 
Polynestor: πόρπας λαβοῦσαι τὰς 
tαλαιπώρους κόρας | κεντοῦσιν, αἰ-
μάσσουσιν.

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 an-
other bold use of the word, Cyc. 
624 συγάτε πρὸς θεον...συνθέντες 
ἄρθρα στόματος, ἵ. 6. shut your 2: 
and be still.

1271 οὐκ ὄψεντο κ.τ.λ. His 
words were:—οὐκ ὄψεσθε με οδ’ ὁπο’ ὁπο’ ἔπασχον οὐθ’ ὁπο’ ἔδρον κακά, ἄλλ’ ἐν σκότῳ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει ὄψεσθε, οὐς δ’ ἔχρηζεν οὐ γνώσεσθε: Ye shall not see the evils which I was (unconsciously) suffering and doing [as defined and defiling], but in darkness hence-
forth 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]. ἔπασ-
χεν...ἔδρα...ἔδει...ἔχρηζεν can re-
present nothing but imperfects of 
the direct discourse: had they 
represented presents, they must 
have been πάσχει, etc., or else 
pάσχοι, etc. Thompson, Gk. Syn-
tax § 313.

1273 f. ἐν σκότῳ...ὄψοιαθ’, i.e. 
οὐκ ὄψονται: see on 997. The 
other verbs being plural (with 
kύκλων for subject), the subject to 
ἕκτασεν cannot be ἄρθρα κύκλων, 
but only Oed. He had craved to 
learn his true parentage (782ff.). 
ὄψεσθε, γνώσοσθε. Ionic, as 
369 φεῦξιατο, 451 ἐκσώζοσθατο: Eur. 
H. F. 547 ἐκπύρωσατο, Hel. 159 
ἀντιδωρησαίατος Cp. Thuc. 3. 13 
ἐφθάρατ᾽ Αθηναῖοι... αἱ δ’ ἐφ’ ἡμῖν 
tετάχαται.

1275 ἐφυμνῶν of imprecation, 
as Ant. 1305 κακὰς πράξεις ἐφυμ-
νήσασα τῷ παιδοκτόνῳ: here the 
idea of repetition is also suggested 
(‘to such dire refrain’): cp. Ai. 
292 βαλ’ ἄελ δ’ ὑμοῦσαι...ai δ’ ἐφ’ ἡμῖν 
tετάχαται.

1276 Cp. Ant. 52 ὄψεις ἀράξα 
αὐτὸς αὐτουργῷ χερ. ὅμοι=at 
each blow (hence imperfect. ἔτεγγον): 
but in 1278 ὅμοι=all at once, not 
drop by drop (ἀσταττί, not στάγ-
δην). See on 517 (φέρον).
όμβρος χαλάζης αἵματος ἐτέγγετο. τάδ’ ἐκ δυσών ἔρρωγεν οὐ μόνον κάτα, ἄλλ’ ἀνδρὶ καὶ γυναικὶ συμμυγη κακὰ, οὗ πρὶν παλαιὸς δ’ ὀλβὸς ἦν πάροιθε μεν ὀλβὸς δικαίως: νῦν ἰὸ τῆς θήμερα στεναγμός, ἀτι, θάματος, αἰσχύνη, κακῶν ὥσ’ ἐστὶ πάντων ὀνόματ’, οὔδεν ἐστ’ ἀπόν.

ΧΟ. νῦν δ’ ἐσθ’ ὁ τλήμων ἐν τινὶ σχολῇ κακοῦ; ΕΞ. βοᾶ διούγεων κλήθρα καὶ δηλοῦν τίνα τοῖς πᾶσι Καδμείουσι τὸν πατροκτόνου, τὸν μητρός, ἀνδῶν αὐσθ’ οὐδὲ ρητὰ μν’, ὡς ἐκ χθονὸς ὑνὼν ἐευτὸν, οὐδ’ ἐτὶ μενῶν δόμοις ἀραίοις, ὡς ήραστᾶτο. ῧμῆς γε μέντοι καὶ προηγητοῦ τινος δείται: τὸ γὰρ νόσημα μεῖζον ἦ ἀφειν.

1279 οὐμβρός κ.τ.λ. ‘A dark shower of blood came down like hail.’ Most of the mss. have οὐμβρός χαλάζης αἴματος (sic) ἐτέγγετο. Some edd. read αἴματος τ’ with one or two MSS.; others, χάλαζά θ’ αἴματοσ’. The text is Heath’s conjecture. The meaning is that the shower of blood-drops rushed down as fiercely as hail. Cp. οὐμβρία χαλαζ’ ἐπιτραξασα, O. C. 1502.

1280 κάτα is a conjecture for the κακά of the mss. which is doubtless due to the ὀμοιοτέλευτον 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 Ai. 62—65, ...βοῶ...κομίζεται... ἕχων...αἰκίζεται. For the position of κάτα cp. Ai. 969 τι δῆτα τοῦ ἐπέγγελεν ἄν κάτα; ib. 302 λόγοι...τοῖς μεν’ Ἀτρείδων κάτα.

1282 ὁ πρὶν, which they had till lately: παλαιῶς, because the house of the Labdacidae was ἀρχαἰοπλουτος; tracing its line to Cadmus and Agenor, 268.

1285 δικαίως—in a true sense: cp. 853.

1284 f. Instead of κακὰ πάντα, ὀσα ὀνομάζεται, πάρεστιν we have ὀσα ὀνόματα πάντων κακῶν ἔστι, (τοῦτων) οὐδὲν ἀπέστιν: ὀνομα κακοῦ standing for κακὸν ὀνομαζόμενον. So Aesch. P. V. 210 Γαία, πολλῶν ὀνομάτων μορφή μία = μορφή μία θέας πολλαχῶς ὀνομαζομένης.

1291 δόμοις ἀραίοις, fraught with a curse for the house, making it accursed, ὡς ήράσατο, in terms of his own curse (238 μὴ εἰσδέχεσθαι μήτε προσφωνεῖν, κ.τ.λ.), according to which anyone who was knowingly ἔννεστιος with the criminal incurred the like curse as he (270). Cp. Eur. Med. 608 καὶ σοῖς ἀραία γ’ οὖσα τυγχάνω δόμοι, ᾧ σοῖς ἀραία δῶμαι γενήσομαι. Aesch. Ag. 236 φθόγγον ἀραίον οἴκοις. Not μενῶν δόμοις, as though the dat. were locative, like ἔδω, 1266.

OIDIPOUΣ TYRANNOS.

[The central door of the palace is now opened. OEDIPUS comes forth, leaning on attendants; the bloody stains are still upon his face.]

μός. ΧΟ. ὦ δεινὸν ἴδεῖν πάθος ἀνθρώπους,
ὁ δεινότατον πάντων ὁσ᾽ ἐγὼ

1294 The subject to δείξει is Oedipus. Cp. Ai. 813 χωρεῖν ἐκεῖνος, κοῦ λόγῳ δείξω μόνον. O. C. 146 δὴ ὁ ὅ: 'and I prove it' (viz. that I am wretched), like τεκμήριον δὲ. The verb seems really impersonal in Ar. Kan. 1261 πάνι γε μέλη θαναμαστά: δείξει δὴ τάξα (for the subject cannot well be either μέλη or Aeschylus): and so in Her. 2. 134 διέδεξε, it was made clear: as 2. 117 δηλαί, it is manifest. Cp. Plat. Hipp. mai. 288 E el ὃ ἐπιχειρήσας ἕστατα καταγέλασος, αὐτὸ δεῖξει (the event will show), and see on 341.

1296 τοιοῦτον οἷον = τοιοῦτον ὡςτε, as we could have τοιαῦτα εἴποντες οἳ (instead of ὡςτε) καὶ τοὺς παρόντας ἀχθεῖναί: cp. Madvig Syn. § 166. C. στυγοῦντ', 'while loathing' (the sight),—not 'hating' Oedipus: ἐποικίσει, without ἄν, oblique of ἐποικίσεις, an optative, without ἄν, like κατάσχοι in Ant. 605. Cp. fr. 593. 8 φεῦ κἂν ἀνοικτίρμων τις οἰκτείρειν νω.

1297—1368 Κομμὸς (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 κομμὸς has in this sense a like character. Some regard the κομμὸς 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 ἀθλοὶ οἷα μηδεὶς τῶν ἐμῶν τύχων φίλων: O. C. 1106 αἰτεῖς ἄ τεῦξει (which need not be explained by attraction): Aesch. Cho. 711 τυγχάνειν τὰ πρόσφορα, ἕδ. 714 κυροῦντων...τὰ πρόσφορα: Eur. Ph. 1666 οὗ γὰρ ἄν τύχων τάδε.
1300 ff. '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 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 ἰνα, combines the notion of swooping from above with that of leaping to a far point,—as with Pindar μακρὰ ἅλματα (Ven. 5. 19) denote surpassing poetical efforts. We should then conceive the δυσδαίμων μοῖρα, the ill-fated life, as an attacked region, from which the malign god springs.

1302 πρὸς with dat., after a verb of throwing or falling, is warranted by epic usage: Od. 5. 415 μὴπος μ᾽ ἐκβαίνοντα βάλη Νίθαι ποτὶ πέτρη | κύμα μὲγ' ἀρπαξαν: Π. 20. 420 λιαζόμενον προτὶ γαῖῃ, sinking to earth. Aii. 95 πρὸς ...στρατῳ, 97 πρὸς Ἀτρείδαιων are different, since no motion is strictly implied.

1303 The pause saves the short final of δύστανος from being a breach of synapheia; cp. O. C. 188 ἄγε νῦν σὺ με, παῖ, ἵνἀν κ.τ.λ.: Ant. 932 ὑπερ᾽ | οἴμοι: Aesch. Ag. 1538 ὑ γὰ, γὰ, ἔθε μ᾽ ἐδέξω: Eur. Ἡήρ. 1376 βιοτόν. ὁ: Ion 166 Δηλιάδος: | αἰμάξεις.

1304 The fate of Oedipus is a dark and dreadful mystery into which they are fain to peer (ἀπερέσθαι, πυθέσθαι: cp. the questions at 1299 ff., 1327): in its visible presentment it has a fascination (ἀθρῆσαι) 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 διαπωτᾶται is far the most probable remedy. The epic πωτᾶσθαι, which Pind. also uses, is admissible in a lyric passage. For the caesura in ὠφοράδην φοράδην φθογγὰ φοράδην διαπωτᾶται φθογγὰ φοράδην διαπωτᾶται, though the hiatus before ἦω 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. 144Β ἠττον-

OIAITTOYS TYPANNOS. 137

ΧΟ. ἐς δεινόν, οὐδ᾽ ἀκουστόν, οὐδ᾽ ἐπόψιμον.

a'. OI. ἰω σκότουν

νέφος ἐμὸν ἀπότροπου, ἐπιπλόμενον ἀφατον,

الةمة τε και δυσούριστον <ὄν.>

was also admitted; see Veitch, Irreg. Verbs, ed. 1879. The imperf. ἐξήλλου, which Dindorf, Campbell and others read, was explained by Hermann as = 'whither wast thou pur-

posing to leap?' To this I feel two objections: (1) the awkward-

ness of thus representing the swift act of a moment: (2) the use of ἡνα, which means where. This could not be used with the imper-

fect of a verb of motion (as ἧνα ἐβαινε, instead of ὡτι), but only with the perfect, as ἡνα βέβηκε (i.e. where is he now), or the aorist when equivalent to the perfect: as O. C. 273 ἱκόμην (I have come) ἄν ἵκόμην. So, here, the aor. alone seems admissible: ἄν ἰεπὶλον, where hast thou leaped to, i.e. where art thou? cp. 1515 ἄν ἰεπὶ-

κες, and see on 947.

1313 ἰω σκότου... ἀπότροπου,

'O thou horror of darkness that enfoldest me': ἀπότροπον -- ὅ Tis ἄν ἀποτρέποιτο (Hesych.); and so Αἰ. 608 τῶν ἀπότροπων ἄιδηλον ἄιδιν, such as all would turn away from, abhorred. ἐπιπλόμε-

νον = ἐπιπλομένον, pres. part., as Od. 7. 261 ἐπιπλόμενον έτος ἡλθε.

1315 δυσούριστον is defective by one syllable as compared with 1323 τυφλὸν κηδεύων. Now the second syllable of κηδεύων is 'irra-

tional,' i.e. it is a long syllable doing metrical duty for a short one (the third of an antibacchius, -- ~). Hence in this verse also the penultimate syllable can be either long or short. Hermann's
οἴμοι,
5 οἴμοι μάλ' αὖθις: οἴον εἰσέδυν μ' ἁμα
cέντρων τε τῶν ὁιστρήματα καὶ μνήμη κακῶν.
ΧΟ. καὶ θαύμα γ' οὖθεν ἐν τοσοῖσδε πήμασιν
dιπλὰ σε πενθεῖν καὶ διπλὰ φέρειν κακά.

ἀντ. α'. ΟΙ. ἰδ' φίλος,
sὺ μὲν ἐμὸς ἐπίπολος ἐτὶ μόνιμος. ἐτὶ γὰρ
ὑπομένεις με τὸν τυφλὸν κηδεύων.

5 οὐ γὰρ με λήθεις, ἄλλα γιγνώσκω σαφῶς,
καλίτερο πολεμιστής, τὴν γε σὴν αὐθέν ὅμως.
ΧΟ. ὦ δεινὰ δρᾶσας, πῶς ἔτη ἐντούτα σὰς
ὸψεις μαρανάι; τίς σὲ ἐπῆρε δαμόνων;

στρ. β'. ΟΙ. Ὕπολλων τάδ' ἦν, Ὕπολλων, φίλοι,

ΣΟΦΟΚΛΕΟΥΣ

Δυσούριστον ὁν is therefore metrically admissible. It is, however, somewhat weak, and the sound is most unpleasing. I should rather propose Δυσούριστ' ὁν: for the adverbal neut. plur., cp. ὑπέροπτα
...πορεύεται (883, where see note); for the part., Plat. Legg. 873 E παρὰ
θεοῦ...βέλος ἤν.
1316 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, 177.
1317 ἐν τοσοῖσδε πήμασιν,
when thy woes are so many: cp. 893 ἐν τοῖσδ᾽.
1318 πενθεῖν...καὶ φέρειν. The form of the sentence, in dependence on θαύμα οὖθεν, 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 mourn (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.
1321 σὺ μὲν κιτιλ., 'thou still art steadfast in thy tendance of me': Xen. Cyr. 8. 5. 11 οἱ μονι-

μώτατοι πρόσθεν ὄντες (said of hop-
lites). Cp. Ai. 348 ff., where Ajax addresses the Chorus as μὸνοι
ἐμῶν φίλων, | μόνοι ἐμμένουτες ἐτ'
ὄρθω νόμῳ.
1322 σὺ μὲν κ.τ.λ., 'thou still art steadfast in thy tendance of me': Xen. Cyr. 8. 5. 11 οἱ μονι-

μώτατοι πρόσθεν ὄντες (said of hop-
lites). Cp. Ai. 348 ff., where Ajax addresses the Chorus as μὸνοι
ἐμῶν φίλων, | μόνοι ἐμμένουτες ἐτ'
ὄρθω νόμῳ.
1323 σὺ μὲν κ.τ.λ., 'thou still art steadfast in thy tendance of me': Xen. Cyr. 8. 5. 11 οἱ μονι-

μώτατοι πρόσθεν ὄντες (said of hop-
lites). Cp. Ai. 348 ff., where Ajax addresses the Chorus as μὸνοι
ἐμῶν φίλων, | μόνοι ἐμμένουτες ἐτ'
ὄρθω νόμῳ.
1324 A distinct echo of II. 24.
563 καὶ δὲ σὲ γιγνώσκω, Πρίαμε, φρεσίν, οὖθεν με λήθεις. Besides
λήθω, λήσω, λέληθα, Soph. has ἔλθων (El. 1359).
1325 σκοτεινός: cp. Ai. 85 ἐγὼ σκοτώσαβ βλέφαρα καὶ δέδορ-
kota.
1326 σκοτεινός: cp. Ai. 85 ἐγὼ σκοτώσαβ βλέφαρα καὶ δέδορ-
kota.
1327 οὐ... λήθεις. Besides
λήθω, λήσω, λέληθα, Soph. has ἔλθων (El. 1359).
1328 οὐ... λήθεις. Besides
λήθω, λήσω, λέληθα, Soph. has ἔλθων (El. 1359).
1329 ff. Ὅπολλων. The me-
ὄ κακὰ κακὰ τελῶν ἐμὰ τάδ᾽ ἐμὰ παθεῖα.

ἐπαίσε δ᾽ αὐτόχειρ νῦν οὔτις, ἀλλ᾽ ἐγὼ τλάμων.

τί γὰρ ἔδει μ᾽ ὁμαν.

5 οὔτω γ᾽ ὀρῶντι μηδὲν ἢν ἴδεῖν γλυκὺ;

ΧΩ. ἢν ταῦθ᾽ ὀπωσπέρ καὶ σὺ φῆς.

ΟΙ. τί δὴ ἐμοὶ βλεπτῶν, ἢ στερκτῶν, ἢ προσήγορον

ἐτ᾽ ἐστ᾽ ἀκούειν ἥδωνα, φίλοι;

10 ἀπάγετ᾽ ἐκτόπιον ὅτι ταχιστά με, ἀπάγετ', ὦ φίλοι, τὸν μέγ᾽ ὀλέθριον,

mory of Oedipus (cp. 1318) is connecting the oracle given to him at Delphi (780) with the mandate which afterwards came thence (106). Apollo was the author of the doom (τελῶν), but the instrument of execution (ἐπαίσε) was the hand of Oedipus.

1330 ὁ κακὰ κακὰ K.T.X.: '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 κακώς, and the first ἐμὰ to ἐμοί. The iteration of τάδε, κακὰ, ἐμὰ is in a style which the lyrics of tragedy admitted where vehement agitation was expressed. Euripides carried it to excess. But here, at least, it is in place.


1337 ff. The simple mode of expression would have been: τί ἐμοί ἴδεως βλεπτῶν, ἢ στερκτῶν, ἢ ἀκουστὸν ἐτ᾽ ἐστίν; what henceforth can be pleasurably seen, or loved, or heard by me? But, in stead of the third clause, we have ἡ προσήγορον | ἐτ᾽ ἐστ᾽ ἀκούειν ἥδωνα, '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 | ὁποῖς ᾠμάτων προσήγορος. ἥ- δωνα, modal dat. adverbially, as ὅργῃ 405. The form ἥδωνα, intermediate between Attic ἥδοναν and Doric ἁδονάν, is given by L in El. 1277, where Herm. keeps it, but most edd. give ἁδονάν. 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 προσῆγορον (1338).

1340 ἐκτόπιον: cp. 1411 θα- λάσσιον, and see Appendix, Note II, 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. Π. 1. 158 ὦ μέγ᾽ ἀναιδέοι: 16. 46 μέγα νήπιος: Ph. 419 μέγα | βάλ- λοντες. The antistrophic words are αὐτὸς ἐφιν τάλας (1363). ὀλέ- θριον, pass., 'lost,' as Τρ. 878 τάλαν ὀλεθρία. τινι τρόπῳ θανεῖν σφε φῆς; The objections to the conject. ὀλέθριον μέγαν (metrically admissible as a dochmiac, if the second of ὀλέθριον is made short)
are: (1) the awkward necessity of supplying ὄντα in order to defend the position of μέγαν: (2) the phrase ὁδεμπτρον, which belongs to the colloquial vocabulary of abuse; Dem. or. 18 § 127 πέριτριμμα ἄγορας, ὁδεμπτρον γραμματέως.

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 ἡδελησα: γε emphasises μηδὲ. 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᾽ ἂναγγέλωνα τοτε, for the objections to which see note in larger edition.

1349f. ὀλοίθ᾽ ὀστίς ἢν ὅς ἀγρίας πέδας ἔναγκαδ᾽ ἐπιποδίας ἐλυσ’ ἀπό τε φόνου: ‘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 dimer, agreeing with 1330: see Metrical Analysis. But the use of the word is extraordinary. It must mean ἐν νομάσιν, ‘in the pastures’—said of the babe whom the shepherd had been ordered to expose on Cithaeron. Now elsewhere νομᾶς 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 loosened the cruel clog upon my feet, when I was sent astray.’ But could νομᾶς, ‘roaming,’ be said of the maimed child merely in the sense of ‘turned adrift’ by its parents? The nomin. νομᾶς, referring to the roving shepherd (πλάνης 1029) would be intelligible; but the quadruple -as is against it. Now cp. Aesch. Pers. 734 μονάδ᾽ 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 κανέσωσέ μ', οὔδεν εἰς χάριν πράσσων.
τότε γὰρ ἂν θανὼν
5 οὐκ ἦν φίλοισιν οὔδ' ἐμοὶ τοσόνδ' ἄχος.

ΧΟ. θέλοντι κάμοι τοῦτ' ἂν ἦν.

ΟΙ. οὐκον πατρός γ' ἂν φονεὺς ἦλθον, οὔδ' ἐμοὶ τοσόνδ' ἄχος
βροτοῖς ἐκλήθην ὧν ἔφυν ἀπο.
10 νῦν δ' ἄθεος μὲν εἰμ', ἀνοσίων δὲ παῖς,
ὁμογενῆς δ' ἄφ' ὅν αὐτὸς ἐφυν τάλας.
ei δέ τι πρεσβύτερου ἐτὶ κακοῦ κακοῦ,
tοῦτ' ἐλαχ' Οἰδίπους.

ΧΟ. οὐκ οἶδ' ὅπως σε φῶ βεβουλεύσαι καλῶς;
15 κρείσσων γὰρ ἦσθα μηκέτ' ὥν ἦ ξέων τυφλός.

1351 ἔρρυτο, a strong aorist of ῥύω, formed as if there were a present ῥύω: in L. 18. 515 ῥύω for ῥύντο is its third plur. Cp. L. 5. 23 ἔρρυτο σάωσε δὲ, where the aor. has a like relation to ἔρυσα (the temporal augment being absent).
οὐδὲν εἰς χάριν πράσσων, 'a thankless deed': see on 1152.

1356 θέλοντι: Thuc. 2. 3 τῷ γὰρ πλήθει...οὐ βουλομένῳ ἢ...
φίλοσθα: Tac. Agric. 18 quibus bellum voluntibus erat.

1357 φονεὺς ἦλθον, have come to be the slayer, a compressed phrase for ἐστε τοσοῦτον ἦλθον ἄστε φονεὺς εἶναι: cp. 1519, and Ant. 752 ἣ καπατελών ὥδ' ἐπεξέρχει θράσους; Tr. 1157. Il. 18. 180 εἴ κέν τι νέκυς ἱγαζόμενον ἔκθη, come to be dishonoured (where some explain, 'reach thee dishonoured'). In 1433 ἔδει 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) ἄφ' ὥν, i.e. ταύτης ἄφ' ἦς: plur., as 1095, 1176, 1250.

1360 ἄθεος is a necessary correction of the ms. ἄθλιος, the verse being a dochmiac dimeter,

1365 πρεσβύτερου, '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 κοινὸς φοβερὸν ἄπαντας εὐθέσταν.

1368 κρείσσων...ἡθα μηκέτ' ὥν = κρείσσουν ἦν σε μηκέτ' εἶναι: see on 1061. ἄν is omitted, as after ἐδει, εἰκός ἦν, etc., κρείσσων ἥθα μὴ ὥν implying the thought, οὐκ ἂν ἦθα, εἰ τὰ βέλτιστα ἐπασ-χες: see on 256.
ΟΙ. ός μὲν τάδ' οὐχ ὡδ' ἐστ' ἀριστ' εἰργασμένα, μή μ' ἐκδίδασκε, μηδὲ συμβαύλειν ἔτι. ἐγὼ γὰρ οὐκ οἶδ' ὁμμασιν ποιοὶς βλέπων πατέρα ποτ' ἀν προσέδον εἰς 'Αιδον μολὼν, οὖδ' αὐ τάλαμαν μητέρ', οἶν ἐμοὶ ὅνων ἔργ' ἐστὶ κρείσσου' ἀγχόνης εἰργασμένα. ἀλλ' ἂ τέκνων δῆτ' ὅψις ἡν ἐφίμερος, βλαστοῦσ' ὁπως ἐβλαστέ, προσλεύσσεν εμοί; οὖ δῆτα τοῖς γ' ἐμοίσιν ὅφθαλμος ποτε' οὖδ' ἀστυ γ', οὔδε πύργος, οὔδε δαιμόνων ἀγάλμαθ' ἱερά, τὼν ὁ παντλήμων ἔγω

1369 ἀριστ' is adverbal, the construction being οὐχ ὡδε (εἰργασμένα) ἐστὶν ἀριστα εἰργασμένα: that, thus done, they are not done best. So ἀριστα is adverb 407, 1046, Ai. 160.

1371 βλέπων = εἰςβλέπον, which is more forcible than to take it with ποιοὺς ὁμμασιν. Cr. Ai. 462 καὶ ποιον δῆμα πατρὶ δηλόσω φανεὶς | Τελαμων: 1372 εἰς 'Αιδον. Blind on earth, Oed. will be blind in the nether world. Cr. Od. 12. 266 καὶ μοι ἐποτος ἐπεσε θυμω | μάντηος ἀλαοὺ Θηβαίοι Τειρεσίαο, where Odysseus is thinking of the blind Teiresias as he had found him in Hades. Cr. ι. 91, where ἐγω need not imply that the poet of the νέκων conceived Teiresias as having sight. So Achilles in Hades is still swift-footed (ι1. 546).

1373 οὖν...δυοῦν, a dative of the persons affected, as, instead of the usual ποιῶ ταῦτα σε, we sometimes find ποιῶ ταῦτα σοι: Od. 14. 289 τρόκτης, ὃς δὴ πολλὰ κάκ', ἀνθρώπων ἐφόραε. Plat. Αρισ. 30 Α ταῦτα καὶ νεωτέρω καὶ πρεσβυτέρω...ποιῆσαι, καὶ ἐγὼ καὶ λαίποι, μᾶλλον δὲ τοῖς αὐτοῖς. Ch. 157 οὐκ ἂν ἐξομεν' ο τι ποιοῖμεν σοι.

1374 κρείσσου' 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 κρεῖσσον δεργμάτων ἐφαινετο, too dreadful to be looked on: Aesch. Ag. 1376 ύψος κρείσσου εἰκηδήματος, too high to be leaped over. ἀγχόνης: cp. Eur. Alc. 229: Ar. Ach. 125 ταῦτα δῆτ' οὐκ ἀγχόνην; 'is not this enough to make one hang oneself?'


1378 πύργος, the city-wall with its towers and its seven gates (already famous in the Odyssey, τι. 263 Θῆβης ἑδος ἑπταπύλο). Cr. Ηες. 1209 πέριξ δὲ πύργος εἰς ἐτι τπόλιν.

1379 ἀγάλμαθ' ἱερά, the images of the gods in their temples: cp. 20. τον = ὦν, as Ant. 1086: cp. 1427. Soph. has this use in at least seven other places of dialogue.
κάλλιστ᾽ ἄνηρ εἰς...τραφεῖσ. εἰς, in connection with a superlative, is strictly correct only where one is compared with several: as Eur. Heracl. 8 πλείστων μετέσχον εἰς ἄνηρ Ἡρακλεῖ. So Tr. 460 πλείστας ἄνηρ εἰς...ἐγγε. But here, where the question is of degree in nobility, it merely strengthens κάλλιστ᾽: cp. Thuc. 8. 68 πλείστα εἰς ἄνηρ, ὡστε ξιμβουλεύσατο τι, δυνάμεον ὀφείλειν.

1381 ἀπεστέρησο ἐμαυτόν τὸν ἀσεβῆ, τὸν ἐκ θεῶν φανέντ᾽ ἄναγνο καὶ γένους τοῦ Λαίου. τοιάνδ᾽ ἐγὼ κηλίδα μηνύσας ἐμὴν. ὀρθοῖς “ἔμελλον. ὀρμασὶ τούτους ὁρᾶν; ἀλλ᾽ εἰ... φραγμός, οὐκ ἂν ἐσχόμην τὸ μὴ ’ποκλήσαι τούμον ἄθλιον δέμας, ἵν᾽ ἡ τυφλός τε καὶ κλύων μηδέν᾽ τὸ γάρ

1380 κάλλιστ᾽ ἄνηρ εἰς... τραφεῖσ. εἰς, in connection with a superlative, is strictly correct only where one is compared with several: as Eur. Heracl. 8 πλείστων μετέσχον εἰς ἄνηρ Ἡρακλεῖ. So Tr. 460 πλείστας ἄνηρ εἰς...ἐγγε. But here, where the question is of degree in nobility, it merely strengthens κάλλιστ᾽: cp. Thuc. 8. 68 πλείστα εἰς ἄνηρ, ὡστε ξιμβουλεύσατο τι, δυνάμεον ὀφείλειν.

1381 ἀπεστέρησο ἐμαυτόν: a regular phrase in reference to separation from civic life: Anti- phon or. 5 § 78 εἰ δ᾽ ἐν Ἀἰνῷ χρω- φίλει, τούτῳ οὐκ ἀπεστέρων γε τῶν εἰς τὴν πόλιν έαυτόν οὐδένος (not forfeiting any of his relations with Athens) οὐδ᾽ ετέρας πόλεως πολίτης γεγενημένος: [Dem.] or. 13 § 22 οὐδένος ἔργων τῶν τότε ἀπεστέρησαν έαυτούς, the Athenians of those days did not renounce their share in any of the great deeds of the Persian Wars.

1382 τῶν φανέντα κ.τ.λ., as well as τῶν ἀσεβῆ, depends on ὥθειν. ‘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 Laïus.’ His thought passes from the unknown person of the edict to himself, precisely as in 1440 f. The words καὶ γένους τοῦ Λαίου are a climax, since the guilt of bloodshed, which the oracle had first denounced, was thus aggravated by a double horror.

1383 κηλίδα: see on 832: μηνύσας ἐμήν, sc. οὖσαν.

1385 ὀρθοῖς: see on 528.

1386 αλλ᾽ 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 ἀρχή καὶ ἀρχή κυνήγεσσ. (Not the stream of sound itself.) ὀρθοῖς ὀρθοῖς ὀρθοῖς: see on 528.

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 ἥμων λόγος υπελείπετο μὴ φονεύσαν εἶναι.

1389 ἵν᾽ ἡ. For ἵν (as 1393)
ἐκτεινὰς εὖ Ἰθύς,
ὡς ἔδειξα μήποτε
ΣΟΦΟΚΛΕΟΥΣ 7.9 A A A
τὴν φρονίδα ἔξω τῶν κακῶν οἰκεῖν γλυκῶν

ἰὼ Κιθαιρών, τί μ᾽ ἐδέχου; ἐμαυτὸν ἀνθρώποισιν ἔνθεν ἢ γεγὼς.
ὦ IloAvBe καὶ Κόρινθε Kal Ta mar poe

λόγῳ παλαιὰ δώμαθ᾽, οἷον ἀρὰ με
κάλλος κακῶν ὑπολοῦν ἐξεθρέψατε.

ηῶ γὰρ κακός τ᾽ ὦν κὰκ κακῶν εὔρισκομαι.

ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη

δρυμὸς τε καὶ στενωπὸς ἐν τρυπλαίσι όδοῖς,

τοῦμον αἴμα τῶν ἐμῶν χειρῶν ἀπὸ

κάκοι κακῶν ὑπολοῦν, 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, δεινῶν τι κάλ-
λος καὶ μέγεθος, πενθικῶς δ᾽ ἐξου-
σαν. υπολοῦν, of a sore festering
beneath an οὐλή or scar which
looks as if the wound had healed :
Plat. Gorg. 480 ὅπως μὴ ἐγχρο-
nισθὲν τὸ νόσημα τῆς ἀδικίας ὑπο-
λοῦν τὴν ψυχὴν ποιήσει καὶ ἀνίατον,
'llest the disease of injustice be-
come chronic, and render his soul
gangrenous and past cure' (Thomp-
son). Thuc. 8. 64 ὑπολοῦν αὐτο-
νομίαν, unsound independence opp.
to τὴν ἄντικρυς ἐλευθερίαν. Dem.
or. 18 § 307 ἤσυχιαν ἀγενέων ἀδικῶν
καὶ υπολοῦν, unjust and insecure
peace.

κάκ κακῶν like ἀνοσίων

palaios (1360), with reference to the
stain incurred by Iocasta.

His memory recalls the
scene as if he were again approach-
ing it on his way from Delphi.
First, he descries three roads
converging in a deep glen or ra-
vine (τρεῖς κέλευθοι—κεκρυμμένη
νάπη): then, descending, he comes
to a coppice (δρυμός) at a point
where his own road narrows (στε-
νωπός) just before its junction
with the two others (ἐν τρυπλαῖσι
όδοις). See on 733.

τοῦμον αἴμα, thus di-
vided from πατρός, is more than
ἐπίετε πατρός, ἀρὰ μον μέμνησθε τι, ἀμ ἐγρα δράσας ύμιν εἶτα δεύρ ἰῶν ὅπως πράσσον αὖθις; ω γάμω γάμωι, ἐφύσαθ ἡμᾶς, καὶ φυτεύσαντες πάλιν ἀνείτε ταύτων σπέρμα, κατεδείξατε πατέρας, ἀδελφοὺς, παῖδας, αἳρ ἐμφύλιον, νύμφας γυναῖκας μητέρας τε, χαπόσα αἴσχυντ ἐν ἀνθρώποις έργα γίγνεται. ἀλλ οὐ γἀρ αὐνὰν ἔσθ' ἀ μηδὲ δρὰν καλόν, ὑπως τάχιστα πρὸς θεῶν ἐξω μὲ πον καλυφατ', ἦ φονεύσατ', ἦ θαλάσσιον ἐκρίψατ', ἐνθα μῆπτοτ' εἰσόψεσθ' ἐτι. ἢτ', ἀξίωσατ' ἀνδρὸς ἀθλίου θιγεῖν. πιθεῦσθε, μὴ δείσητε. ταμα γἀρ κακα οὐδεὶς οὕς τε πλὴν ἐμοῦ φέρειν βροτῶν.

αἵμα τούμων 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 ταύτων σπέρμα, 'ye bore children to your child.' By the change of one letter, we restore sense to the passage. The ταύτων 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 (αἳρ 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 (ἑπόσα αἴσχυντα ἐργα γίγνεται). αἳρ ἐμφύλιον is in apposition with πατέρας ἀδελφοὺς 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 αἵμα, like συγγενὲς αἵμα, would in Tragedy more often mean 'murder of a kinsman.' But it can, of course, mean also 'kindred blood' in another sense; and here the context leaves no ambiguity.

1410 ff. ἐξω μὲ πον | 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 ἐνθα μῆπτοτ': 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
1416 ὧν ἐπαιτεῖς ἐς δέον = reasonably in respect of those things which (ὃν = τούτων ἄ) you ask: the gen. being dependent on the notion of ἐς δέον as = ἐς καίρον.

1417 τὸ πράσσειν καὶ τὸ βουλεύειν 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 μοῦνος: see on 304. The use of μοῦνος for μόνος is simply a matter of metrical convenience; there is no special emphasis in the strengthened form. The same is true of ἔξεινος and ἔξενος, with this exception, that, even where metre admitted ἔξειν, ἔξευ occurs as the first word of an address: Eur. I. Τ. 798 ἔεον', οὐ δικαίως. In O. C. 928 also, L and A give ἔεινον παρ' αστοῖς.

1420 τίς μοι φανεῖται πίστις ἔνδικος; '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 πάντρ': see on 475.

1422 Cp. the words of Tennyson's Arthur to Guinevere: 'Yet think not that I come to urge thy crimes.'

1425 βοσκουσαν boldly for τρέφουσαν: cp. Aesch. Ag. 633, where the sun is τοῦ τρέφοντος... χθόνος φύσιν.
1427 f. ἐκκύνυαι 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 ἣγχυθηκαίν καὶ θεῶς καὶ ἄνθρωπον προσδέξιν αὐτόν, ‘respect for gods and for men forbade us to betray him.’ τὸ (=δ, see on 1379) μὴ, not οὔτε, since τοσάτῳ ἄγος indicates a class of ἄγη: not merely ‘which,’ but ‘such as,’ earth will not welcome (γυγὸν Terra non admissura sit): cp. 817. El. 654 ὅσον ἐμοὶ | δύσνοια μὴ πρόσεστι. Similarly ἔνθα μὴντος, 796, 1412; ὅπως μη-κρονός, 1436. γῆ—ομβρός—φῶς. The pollution (ὅσον) 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 Erineys, as Chthonian powers, invoke blessings on Attica, γῆθεν—ἐκ τε ποντίας δρόσου—ἐξ οὐρανοῦ τε. ομβρός here is not a synonym but a symbol of water generally, as with Empedocles 282 ὃς τὸτ’ ἐπέτει ἐδήμη. The exposure of the unburied corpse is spoken of as a violence to φῶς τό αῖω θεοῖ (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 ἱερός ἱχθὺς (Π. 16. 407). But in such as ἱερόν ἴχθυς, κνέφας, ὅμβρος, 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 τἀγγελῆ intervenes. Rather join it with εὐσεβῶς ἤχει. ὁρᾶν μόνοις τ᾽ ἀκούειν = μόνοις τοῖς ἐκ τοῖς ἐν γένει 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 ὃς μ᾽ ἐφευρᾷ εὐπνεός ἐλπίδοις πολύ. Conversely (El. 809) ἀποσπάσας...φρενὸς | αἳ μοι μόναι παρῆσαν 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 γὰρ, οὐδὲ ἐμοῦ, φράσω.

KR. καὶ τοῦ με χρείας ἵδε ληπαρῆς τυχεῖν;

OI. ρήψον με γῆς ἐκ τῆς ὅσον τάχισθ', ὅπου θυμτῶν φανοῦμαι μηδενὸς προσήγορος.

KR. ἔδρασ', ἄν εὐ τοῦτ' ἵσθ' ἄν, εἰ μὴ τοῦ θεοῦ πρῶτιστ', ἔχρισον ἐκμαθεῖν τί πρακτέον.

OI. ἀλλ' ἢ ἢ ἐκεῖνον πᾶσ' ἐδήλωθ' φάτις, τοῦ πατροφοντη, τοῦ ἀσεβῆ μ' ἀπολλύναι.

KR. οὔτως ἐλέχθη ταὐθ'. ὅμως δ', ἵν' ἐσταμεν χρείας, ἀμεινὸν ἐκμαθεῖν, τί δραστέον.

OI. οὔτως αὐτὸς ἀδικεῖν πεσόσθ' ὑπερ;

KR. καὶ γὰρ σὺ νῦν τὰν τῷ θεῷ πίστιν φέροις.

OI. καὶ σοὶ γ' ἐπισκῆπτω τε καὶ προστρέψομαι,

1434 πρὸς σοῦ, in thy interest:

Eur. Alc. 58 πρὸς τῶν ἐχθυτῶν, Φοῖβε, τῶν νόμων τίθης: Tr. 479 δεί γὰρ καὶ τὸ πρὸς κείνου λέγειν, the argument on his side.

1435 χρείας, request: O. C. 1754 προστιντομέν σοι. ΘΗ. τίνος, ὥ παϊδες, χρείας ἀνύσαι :

1437 μηδενὸς προσήγορος, accosted by no one: for the gen., cp. El. 1214 οὖτως άτιμός εἰμι τοῦ τεθνηκότος; ib. 344 κείμεν διδακτά. (See Thompson, Gk. Syntax, § 110.) With dat., Ph. 1353 τῷ προσήγορος; see on 1337: for ὅπου μή with fut. indic., on 796.

1438 For the doubled ἀν with ἔδρασα, cp. 862; join τοῦτ' with ἵσθì: it could not here go with ἔδρασα.

1440 φάτις (151), the message brought by Creon from Delphi (86): πᾶς', 'in full,' explicitly: Ai. 275 κείμεν...λύπη πᾶς ἐλήλαται. The indefinite person of the φάτις is identified with Oedipus just as in 1382 f.

1442 f. ἵνα...χρείας: see 367.

1444 οὖτως with ἀδικοῦν: Ph. 104 οὖτως ἐχει τε δεινὸν ἅψαν θράσος;

1445 The καὶ belongs to σοῦ: ‘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 = πιστεύοις (El. 735 τῷ τέλει πίστιν φερέν) prob. = ‘render belief’ (as a tribute due), cp. φόρον, δασμόν, χρήματα φέρετω χάριν.

1446 καὶ σοὶ γ' : yes [I am prepared to abide by Apollo’s word], and on thee too I lay an injunction, 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 δόσιν), so I turn to thee for that which lies in thine own power. The midd. προστρέψομαι as in fr. 759 ‘Εργάνων (Athene)...προστέπεσθε: the active has the same sense in Ai. 831, O. C. 50. On the future, see 1077. There is no cause to desire ἐπισκήψω: each tense has its due force: I now enjoin, and am going on to ask. Just so in Thuc. 2. 44 οὖκ ὀλοφυρόμαι μᾶλλον ἢ παραμυθήσομαι, where the conjecture
οἶκους is needless: 'I do not bewail them, but rather intend to comfort them.' With the v. l. προτρέψομαι, 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 good-naturedness (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 ἔρδειν, perform rites, i.e. the ἐντάφια. The special term for offerings to the dead was ἐναγίζειν.

1449 ἀξιωθήτω, be condemned: Her. 3. 145 ἐµὲ μέν, ὦ κάκιστε ἀδικήσαντα οὐδὲν ἄξιον δεσμοῦ ἠξίωσας, doomed me to a dungeon though I had done no wrong worthy of bonds.

1450 τῆς οἴκους: the same of Iocasta has not been uttered since 1235. Contrast 950.

1451 ἐα, a monosyllable by synizesis, as in Ant. 95 ἀλλ' ἐα με. Cp. Od. 9. 283 νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων ὄρεσι, locative dative, cp. γῇ, 1266. ἐνθὰ κλῆζεται 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 Oidipous' 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. κλῆζεται is stronger than καλεῖται, as in Tr. 659 ἐνθὰ κλῆζεται θυτήρ means, 'where fame (that brought the tidings of his great victory) tells of him as sacrificing.' For the idiom cp. II. 11. 757 Ἀλεισίου ἐνθὰ κολώνῃ κέκληται.

1453 The words εἰς ἐκείνων form the decisive argument for the ζῶντι 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 εἰς 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: Az. 1026 έδεις ὡς χρόνῳ ἐμελλέ σ' Ἕκτωρ καὶ θανὼν ἀποφθιεῖν; Trach. 1163 (Heracles speaking of Nessus) άλεηειν θανὼν. 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 ποινὰ γὰρ ἐπέστας κύριον μένει τέλος.
1454 ἀπωλλύτην: for the imperf. of intention, cp. Andoc. or. I § 41 τὸν πατέρα μου ἀπώλλυε (‘sought to ruin’), συνειδότα ἀποφαίνων. Owing to the imperfect of οἶδα, λέγω, νομίζω, μή with infin. can give this emphasis; so Dem. or. 21 § 222 πεπίστευκε ΤΗΝ πολιτείᾳ μηδὲν ἐξειν ὡδε ὑβριεῖν μηδὲ τυπτήσειν: [Dem.] or. 40 § 47 αὐτὸς ἑαυτοῦ καταμαρτυρεῖ μὴ ἐξ ἐκείνου γεγενθαι. So μή with infin. occurs after πέπω, πέπεισμαι, sometimes also φημί, λέγω, οἴομαι, νομίζω. Owing to the imperfect of intention, cp. Andoc. or. I § 41 τὸν πατέρα μου ἀπώλλυε (‘sought to ruin’), συνειδότα ἀποφαίνων.

1455 οἶδα μη (not οὐ) πέρσαι ἀν. Owing to the imperfect of intention, cp. Andoc. or. I § 41 τὸν πατέρα μου ἀπώλλυε (‘sought to ruin’), συνειδότα ἀποφαίνων. Where personal assurance of a fact is expressed, μή with infin. can give this emphasis; so Dem. or. 21 § 222 πεπίστευκε ΤΗΝ πολιτείᾳ μηδὲν ἐξειν ὡδε ὑβριεῖν μηδὲ τυπτήσειν: [Dem.] or. 40 § 47 αὐτὸς ἑαυτοῦ καταμαρτυρεῖ μὴ ἐξ ἐκείνου γεγενθαι. So μή with infin. occurs after πέπω, πέπεισμαι, sometimes also φημί, λέγω, οἴομαι, νομίζω. Owing to the imperfect of intention, cp. Andoc. or. I § 41 τὸν πατέρα μου ἀπώλλυε (‘sought to ruin’), συνειδότα ἀποφαίνων.

1457 with μη understand σωθείς, εἰ μὴ ἐσώθην ἐπὶ κακῷ τῳ: cp. Ai. 950 οὐκ ἂν τάδ᾽ ἔστη τῇ διὰ μὴ θεῶν μέτα, sc. οὐταῖν ἐστή.

1460 προσθῇ μέριμναν, take care upon thee: so often of assuming a needless burden: Thuc. 1. 78 μη... οἰκεῖον πόνον προσθήσατε: ἡβ. 144 κινδύνους αὐθαιρέτων μὴ προστίθεσθαι: Plat. Prot. 346 έχθρας έκονσια...προστίθεσθαι. ἄνδρες, males (though not ἐξηνδρωμένοι); cp. Tr. 1062 θῆλυς οὖσα κοὐκ ἀνδρός φύσιν.

1462 ff. ταῖν δ᾽ ἄθλαιν. Instead of supplying πρόσθην μέριμναν, it is better to regard αἰν in 1466 as an anacolouthon for ταῦτα, arising from the length of the preceding clause.

1463 f. αἰν for whom ἡ ἐμὴ βορᾶς τράπεζα the table at which I ate ὡστε μὴ χωρὶς ἐστάθη. cp. Pho. 1491 στολὶς τρυφῆς -- στολὶς τρυφερὰ: and like ἅμαξαι σίτου (Xen Οἵτως. ΒΕ χωρὶς πλοῦτος, as Eur. Phoen. 1491 στολὶς τρυφᾶς = στολὶς τρυφερά: and like ἅμαξαι σίτου (Xen. Cyr. 2. 4. 18) ‘waggon-loads of grain.’ Cp. Εἰ. 19 ἄστρων...εὐφρόνη and note. ἐστάθη, because a light table is brought in for the meal, and removed after it (cp. Il. 24. 476, Od. 10. 354 etc.). ἀνευ τουδ᾽ ἄνδρός, explaining χωρίς, as in Ph. 31 κενὴν οἴκησιν is explained by ἀνθρώπων δίχα, Ai. 464 γυμνὸν φανέντα by τῶν ἀριστελὼν ἀτέρ. ἀνεύ as in Tr. 336 μάθης ἀνέυ τῶν᾽, hear apart from these.
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

τράπεξ' ἄνευ τοῦδ᾽ ἀνδρός, ἀλλ᾽ ὅσον ἐγὼ γαύωμι, πάντων τῶν ἀεὶ μετειχέτην. 

1465 αὖν μοι μέλεσθαι καὶ μάλιστα μὲν χεροὶν γαύσαί μ’ ἐσαν καποκλαυσάσθαι κακά.

ιθ‘ ὀναξ,

ιθ‘ ὡ γονή γενναίε. χερσὶ τὰν θυγὸν δοκοῖμ’ ἐχειν σφας, ὃσπερ ἦνικ’ ἐβλεπον.

[Creon’s attendants lead in the children, Antigone and Ismene.]

τί φημί;

οὐ δὴ κλύω που πρὸς θεῶν τοῖν μοι φίλοιν δακρυρροούντων, καὶ μ’ ἐποικτείρας Κρέων ἔπεμψέ μοι τὰ φιλτατ’ ἐγκυνοιν ἐμοῖν;

λέγω τι;

ΚΡ. λέγεις: ἐγὼ γάρ εἰμ’ ὄ ποροῦνας τάδε,

1466 μέλεσθαι, infin. for imper.: cp. 462. μάλιστα μέν: see on 926.

1468 ιθ‘ ὀναξ. A moment of agitated suspense is marked by the bacchius interrupting the trimeters, as Ph. 749 f. (in an anxious entreaty, as here) ιθ’ ὡ παί. So O. C. 1271 τι σγάς; ἵβ. 318 τάλανα. The speech of the agonised Heracles is similarly broken by short dactylic or choriambic phrases, Tr. 1081, αἰ αἰ, ὡ τάλας: 1085 ὀναξ’ Ἀδη, δεξαί μ’, ὡ Δίων ἀκτίς, παίσον. But Soph. has used the license most sparingly, and always, it may be said, with fine effect.

1469 γονὴ γενναίε, noble in the grain,—one whose γενναιότης is γνήσια, inbred, true,—referring to the ἄρετη just shown by Creon (1433). γονὴ here is not merely intensive of γενναίε, making it= γενναιότατε. Cr. Ai. 1094 μηδὲν ὡν γοναίοιν. 

1470 ἔχειν σφας. σφας has the accent in Homer when it is emphatic, as when joined with αὐτοὺς, being then a disyllable: Ἰ. 12. 43 σφάς αὐτοὺς. When non-epithetmatic and enclitic, it is a monosyllable:

Od. 4. 77 καὶ σφας φωνῆσα. The perispomenon σφας corresponds to the accented σφάς, as in σφας αὐτοῖς: the enclitic σφας to the enclitic σφας.

1471 τί φημί; ‘Ha?’ the cry of one startled by a sound or sight, as Tr. 865: O. C. 315 τί φῶ;

1472 τοῖν...φιλοῦν | δακρυρροούντοι. 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 ἄμφω τοῖν τῷ ἡμέρᾳ λογίζονται. So τῷ θεῷ, τοῖν θεοῖν (Demeter and Persephone).

1474 τὰ φιλτατ’ ἐγκ. ἐμοῖν, my chief treasure, (consisting in) my two daughters: cp. on 261 κοινῶν παιδῶν κοινά: Εἰ. 682 πρόσχυμ’ ἀγώνος, a glory (consisting in) a contest.

1475 λέγω τι; ‘am I right?’ cp. Ar. Eq. 333 νῦν δείξον ὡς οὐδὲν
γνοὺς τὴν παροῦσαν τέρψιν, ἦ σ' εἶχεν πάλαι.

ΟΙ. ἀλλ' εὐτυχοῖς, καὶ σε τῆς τῆς ὁδοῦ δαίμων ἁμένοι, ἕμε νικήσας τυχοὶ. ὡ τέκνα, πού ποτ' ἐστέ; δεύρ' ἵτ', ἐλθετε ὡς τᾶς ἀδελφᾶς τάσε τάς ἐμὰς χέρας, αἰ τοῦ φυτουργοῦ πατρὸς ὑμῶν ὡς ὅραν τὰ πρόσθε λαμπρὰ προξενήσαν ὄμματα. ὃς ὑμῖν, ὡ τέκν', οὐθ' ὅρων οὐθ' ἱστορῶν πατὴρ ἑφάνην ἐνθέν αὐτοῦ ἁρόθην. καὶ σφῶ δακρύω. προσβλέπειν γὰρ οὐ σθένω νοοῦμενος τὰ λοιπὰ τοῦ πικροῦ βίου, οἶον βιώναι σφῶ πρὸς ἀνθρώπων χρεῶν. ποίας γὰρ ἀστῶν ἥξετ' εἰς ὀμιλίας,

λέγει τὸ σωφρόνως τραφῆναι, 'what nonsense it is.'

1477 γνοὺς...πάλαι: aware of the delight which you now feel,—as you ever felt it: i.e., taught by the past to foresee that you would thus rejoice.

1478 τῆς τῆς ὁδοῦ, causal gen.: El. 626 θράσους | τοῦθ' οὐκ ἀλώξεις.

1481 ὡς τᾶς...χέρας. As the sense is so plainly equivalent to ὡς ἑμέ, we are scarcely justified in changing ὡς to εἰς or ἕς. 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.' προξενήσαν ὑμῖν, have effected for you that...ὡς ὅραν should see thus; i.e. should be sightless: cp. 1273. προξενεῖν = (1) to be a προξενός: then (2) fig., to lend one's good offices: either (a) absol., as O. C. 465 προξενεῖν, 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 ὅπε...με...οὖδένα τῷ κινδυνῷ προξενήσαντα ὑμῖν: Soph. Tr. 726 ἐλπίς ἦτις καὶ θράσος τῷ προξενείν. In particular, προξενεῖν τινὰ τῳ = συνιστάναι, to introduce one person to another.

1484 οὐθ' ὅρων 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 ἀεὶ οὐδέν εἰδὼς ἵκομην ἵν᾽ ἵκομην.

1485 ἱρόθην: cp. 1257, 1210.

1489 f. ὀμίλιας...ἐορτάς. The poet is thinking of his own Athens, though the language is general. ὀμίλια comprises all occasions on which Attic women could appear in public,—as at the delivery of ἐπιτάφιον (Thuc. 2. 45): ἐορτάς 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
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 θεσμοφόρια ἑστιὰς, to provide a banquet at the next Thesmophoria for the women of his deme (Isae. or. 3 § 80), and also φράτορει 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 κέκλαυσμαι: the poet. δεδακρυμένος also occurs in later prose, Plut., Lucian, etc. The festivals were religious celebrations, which would be polluted by the presence of persons resting under an inherited ἄγος (cp. note on 240). Some word or act reminds the daughters of Oedipus that they are thus regarded, and they go home in tears. Greek sensitiveness to public notice on such occasions might be illustrated by the story in Her. of the affront offered to the deposed king Demaratus by his successor Leotychides at the Spartan festival of the γυμνοπαιδίαι (6. 67). Demaratus drew his robe over his head, and left the theatre: κατακαλυψάμενος ἤδε οὖν θεήτρου ἐς τὰ ἑωυτοῦ οἰκία. 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 sightseeing: (2) objectively, a spectacle. In sense (1) the article is added here because a definite occasion is meant; usually, the art. is absent: Thuc. 6. 24 πόθῳ ὄψεως καὶ θεωρίας: Plat. Rep. 556 C ἢ κατὰ θεωρίας ἢ κατὰ στρατείας (on travels or campaigns).

1493 τὸς οὗτος ἔσται, τὸς κ.τ.λ., is more animated for τίς οὗτος ἔσται, ὅστις.

1494 λαμβάνων instead of the infin. with παραρρίψει, as Eilat. Legg. 699 A οὐδεὶς τότε ἐβοήθησεν οὐδὲ κατὰ χαλεπόν δήλημα βροτοῖσιν: Aesch. fr. 119 ὁδοιπόρων δήλημα χαρῆται δράκων (the serpent
τί γὰρ κακῶν ἀπέστι; τὸν πατέρα πατήρ
ύμων ἐπεφνε. τὴν τεκόσαν ἦροσεν,
όθεν περ αὐτὸς ἐσπάρη, κακὸς τῶν ὦσων
ἐκτῆσαθ᾽ ύμᾶς ὑπερ αὐτὸς ἐξέφυ.
τοιαύτ᾽ οὐνείδιεσθε, κἀτὰ τις γαμεῖ;
οὐκ ἔστιν οὑδείς, οὐ τέκνυ, ἀλλὰ δηλαδὴ
χέρσους φθαρῆναι κἀκάμους ύμᾶς χρεῶν.
ὁ παῖ Μενοικέως, ἀλλ᾽ ἐπεὶ μόνος πατήρ
ταύταν λέλειψα, νῦ γάρ, ὡ ἐντεύσαμεν,
ἐλώλαμεν ὅμε μοντε, μὴ σφε περιίδης
πτωχῶς αἵναιρον έγγενείς ἀλωμένες;
κάτα τίς γαμεῖ; οὐκ ἔστιν οὐδεὶς, ὦ τέκν kuk
ἐξεισομαι τάσδε τοῖς ἐμοῖς κακοῖς.
ἀλλ᾽ οἴκτισον σφας, ὡ τηλικασφ Ṽρῶν
πάντων ἔρημους, πλῆν ὅσον τὸ σὸν μέρος.
ξύνευσον, ὡ γενναῖε, σῇ ψαύσας χερᾶ.
σφῶν δ᾽, ὦ τέκνυ, εἰ μὲν εἰχέτην ἑδὴ φρένας,
πόλλ᾽ ἂν παρήνουν᾽ νῦν δὲ τοῦτ᾽ εὔχεσθέ μοι,
οὗ καιρὸς ἐὰν ζήν, τοῦ βίου δὲ λύονος
ύμας κυρίσαι τοῦ φυτέυσαντος πατρός.

KR. ἀλις ὑν ἐξήκεις δακρύων, ἀλλ᾽ ἤθι στέγης ἐσω.

OΠ. πειστέοιν, κει μηδεν ἢδυ. KR. πάντα γαρ καιρῷ καλά.

(meteichetyn, 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. ām: 3rd pers. -tām, Skt. āṃ.

As regards (2), two classes of exceptions occur: (a) Homeric 3rd pers. in -τον instead of -τήν: three instances, διώκετον (II. 10. 364), ἐτεύχετον (13. 346), λαφύσετον (18. 583). These Curtius refers to 'the want of proper linguistic instinct on the part of some late rhapsodist.' (b) Attic 2nd pers. in -τήν instead of -τον. Our εἰχεσθύν 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 -τήν as due to a false analogy. In the third person dual -τήν was distinctive of the secondary tenses. Attic speech sometimes extended this distinction to the second person also. (Curtius, Verb, i. 80, Eng. tr. 53.)

1512 τοῦτ᾽ εὔχεσθέ 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). Υμάς in 1514 is no argument for understanding με as subject to ζήν: rather it is added to mark the contrast with πατρός.

1513 I prefer οὗ καιρὸς ἐὰν ζήν, τοῦ βίου κ.τ.λ. to οὗ καιρὸς ἐὰν ζήν, βίου κ.τ.λ. on these grounds. I. 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 ἐὰν with the a 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. οὗ καιρὸς, without any verb, though a possible phrase, is a harsh one. 3. From εἰ μὴ to ἐὰν would be an easy transition. And καιρὸς ἐὰν is quite a natural expression: cp. Eur. I. A. 858 δοῦλος· οὐχ ἁβρύνομαι τῷδ᾽· ἡ τύχη γὰρ οὐκ ἐὰν. 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 ἐὰ (1451, Ant. 95) and ἐὰ (II. 5. 256 τρείν μ᾽ οὐκ ἐὰν Παλλάς 'Αθηνῆ) go far to remove the metrical objection.

1515 ἀλις ὑν κ.τ.λ. 'Thy grief hath had large scope enough': see on 1357.

1516 καιρὸν = ἐν καιρῷ. In Thuc. 4. 59 most MSS. give εἶ μὴ καιρὸν τύχοιεν ἐκάτεροι πράσσοντες.
The words ὀισθ’ ἐφ’ οἷς οὖν εἶμι; 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.’

For the synizesis in θεοῖς see on 640. ᾿ήκω, 1357. Creon’s reply, τοιγαροῦν τεύξει τάξα, means: ‘if the gods do desire thy banishment, thou wilt soon have thy wish’ — when the oracle at Delphi is consulted (1443). According to the story which Soph. follows, Oedipus was at first detained at Thebes against his own wish. But when some time had elapsed, and that wish had given place to a calmer mood, the Thebans, in their turn, demanded his expulsion; and Creon then yielded (O. C. 433 ff.).

Creon cannot tell how Apollo may decide.

These verses are spoken by the Chorus, as Creon turns with Oedipus to enter the house. The calm close which the tragedy requires would be wanting if they were spoken by the chief sufferer himself, as the Scholiast wished. Of extant Greek tragedies, the Prometheus and the Agamemnon are the only ones which end with words spoken by one of the actors; and in each case this is justified by the scheme of the trilogy to which the play belonged.

Here, as elsewhere, the MSS. fluctuate between ἤδη and ἤδη. The Attic ἤδη, as first pers. sing., is contracted from ἤδεια: in the third, the classical form was not ἤδη but ἤδει, or, before a vowel, ἤδειν (as it must be in Eur. Ion 1187, Ar. Pax 1182 etc.). ἤδει αἰνύγματα (plur. with reference to the hexameter ἐπη in
which it was chanted) = knew instinctively, by the intuition of genius.

1526 ous tis ou zhełw...tais týchais épebòl, ‘on whose fortunes what citizen did not look with emulous admiration?’ ζήλῳ: modal dat. To me this emendation of Hartung’s, which is accepted by Nauck, appears certain. The mss. give οὐστὸς ou zhełw politōn kai týchais épiblepōn, which makes nonsense. We cannot supply ñw with the participle, and épiblepō nowhere occurs in the sense of invidere alicui, ‘to look jealously upon.’ For the form of the sentence cp. O. C. 1133 ό tis ouk éni | khei kakouz xýnoikos; 871 ópou tis druou ouxì klabgyavei; For a full discussion of the passage see larger édition, Appendix, Note 17.

1529 The use of épiskopounta 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 épiskopèn 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 new poísoun épémuron telenthēnai, kai ois ek tou Póntou édei áfikésba. Cp. Plin. 7 § 132 alius de alio indicat dies, et tamen supremus de omnibus, i.e. one looks upon the final day with meditative attention, that one may see it. Thus the maxim ‘Call no man happy before death,’ first appears in Greek literature as a set gnōmē in Aesch. Ag. 928 òlbisai de xhẹi | bloun telenthēsant’ en èvesoí filh: but Aristotle recognises the popular tradition which ascribed it to Solon (Her. 1. 32, where Solon says that a man may be called eu-týchês in life, but òlbos 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.
Learners are apt to find this formula somewhat perplexing, because in some cases it appears to have an adversative force (such as would be expressed by ‘however’), while in others it can have no such force. It is well, then, that the following points should be briefly noted.

1. καὶ μήν: μήν, a stronger form of μέν, = ‘verily.’ The primary meaning of καὶ μήν 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 μήν, ‘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 μήν οὐδὲ τὰς πόλεις ἱπησομεν στρατιωτας 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 μήν ἵστε γε τοῦθ’ ὅτι, etc. ‘Then, again, you certainly know this,’ etc.

3. Akin to this is the frequent use of καὶ μήν in Tragedy to introduce a new comer on the scene, as Αἰ. 1168: Εἰ. 1422: Ο. Α. 549, 1249: Αντ. 526, 1180, 1257. In Αἰ. 1223 Teucer thus announces his own coming, with the reason for it: καὶ μήν ἰδὼν ἐσπευσα, ‘Lo, I am come in haste, for I saw,’ etc. Similarly
when the speaker's attention is caught by a sound within the house, *El. 78 καὶ μὴν θυρῶν ἐδοξα προσπόλων τινὸς | ύποστενούσης ἐνδον αἰσθέσθαι: 'Ha! I seemed to hear.'

4. Then καὶ μὴν, in dialogue, introduces a reply which draws the hearer's attention, in an emphatic or animated way, to some new fact.

The new fact may be such as merely to carry the previous speaker's thought one step further, so that the reply has a confirmatory or supplementary character. *Ant. 220* ΧΩ. οὐκ ἔστω οὖτω μῶρος ὃς θανεῖν ἐπά. ΚΡ. καὶ μὴν ὁ μίσθος 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* ΑΙ. κόμιζέ νύν μοι παίδα...ΤΕ. καὶ μὴν φόβουσι γ' αὐτόν 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 ei.

(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 ᾿Αχαιῶν | ύμεῖων προπάροιθε μαχοίατο, compared with Il. 5. 410 Τυδείδης, εἰ καὶ μάλα καρτερός ἐστώ.


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’ ἐστι: Ant. 90 εἰ καὶ δυνῆσει γ’.

Similarly; for καὶ εἰ, distinguish those cases in which καὶ = ‘and’: O.C. 1323 ἐγὼ δὲ σός, κεῖ μὴ σός, ἀλλὰ τοῦ κακοῦ | πότμον φυτευθεῖσ.
INDICES.

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