

A COMPANION TO THE TRANSLATION

JEBB'S COMMENTARY ON OEDIPUS THE KING

Sophocles

R. C. Jebb (1893)

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ABOUT THIS COMMENTARY

Richard Claverhouse Jebb's commentary on *Oedipus the King*, from his edition of the play (third edition, Cambridge, 1893), where it is printed beneath the Greek text. It is given here complete (995 notes), by scene, as printed: each note is headed by the line number of the Greek text and the Greek words it comments on, and keeps Jebb's own abbreviations (for example *cp.*, compare; *Aesch.*, Aeschylus; *O. C.*, *Oedipus at Colonus*). His critical notes on the manuscript readings are not included.

The notes were transcribed from page images of the 1893 edition and checked page by page against the scan's own text. The line numbers correspond to those in the margin of the translation.

PROLOGUE (1–150)

Scene:—*Before the palace of Oedipus at Thebes. In front of the large central doors (βασιλῆος θύρα) there is an altar; a smaller altar stands also near each of the two side-doors: see verse 16. Suppliants—old men, youths, and young children—are seated on the steps of the altars. They are dressed in white tunics and cloaks,—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. See Appendix, Note 1, § 1.*

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

1 νέα last-born (not 'young,' for τέκνα includes the old men, v. 17), added for contrast with τοῦ πάλαι. Oedipus,—who believes himself a Corinthian (774),—marks his respect for the ancient glories of the Theban house to whose throne he has been called: see esp. 258 f. So the Thebans are στρατὸς Καδμογενῆς Aesch. *Theb.* 303, Καδμογενῆς γέννα Eur. *Phoen.* 808, or Καδμεῖοι. τροφή = θρέμματα (abstract for concrete); Eur. *Cycl.* 189 ἄρνων τροφαί = ἄρνες ἐκτεθραμμένοι. Cadmus, as guardian genius of Thebes, is still τροφεύς of all who are reared in the δῶμα Καδμεῖον (v. 29). Campbell understands, 'my last-born care derived from ancient Cadmus,'—as though the τροφεύς were Oedipus. But could Κάδμου τροφή mean '[my] nurslings [derived from] Cadmus'? It is by the word τέκνα that Oedipus expresses his own fatherly care.

2 ἔδρας The word ἔδρα = 'posture,' here, as usu., *sitting*: when *kneeling* is meant, some qualification is added, as Eur. *Ph.* 293 γονυπετεῖς ἔδρας 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. *Eum.* 40 (Orestes a suppliant in the Delphian temple) ἐπ' ὀμφαλῶ (on the omphalos) ἔδραν ἔχοντα προστρόπαιον...ἐλαίας θ' ὑψιγέννητον κλάδον. θαάζετε prob. = θάσσετε, 'sit,' ἔδρας being cognate acc. In Eur. θαάζω (θός) always = 'to hasten' (transitive or intrans.). But Empedocles and Aesch. clearly use θαάζω as = θάσσω, the sound and form perh. suggesting the epic θαάσσω, θώκος. See Appendix.

3 *ἰκτηρίοις κλάδοισιν*. The suppliant carried a branch of olive or laurel (*ἰκετηρία*), round which were twined festoons of wool (*στέφη, στέμματα*,—which words can stand for the *ἰκετηρία* itself, *infra* 913, *Il.* 1. 14); Plut. *Thes.* 18 ἦν δὲ [ἡ ἰκετηρία] κλάδος ἀπὸ τῆς ἱερᾶς ἐλαίας, ἐρίῳ λευκῷ κατεστεμμένος. He laid his branch on the altar (Eur. *Her.* 124 βωμὸν καταστέψαντες), and left it there, if unsuccessful in his petition (Eur. *Suppl.* 259); if successful, he took it away (*ib.* 359, *infra* 143). *ἰκτ. κλ. ἐξεστεμμένοι*=*ἰκτηρίους κλάδους ἐξεστεμμένους ἔχοντες*: Xen. *Anab.* 4. 3. 28 *διηγκυλωμένους τοὺς ἀκοντιστάς καὶ ἐπιβεβλημένους τοὺς τοξότας*, ‘the javelin-throwers *with* javelins *grasped* by the thong (*ἀγκύλη*), and the archers *with* arrows *fitted* to the string.’ So 18 *ἐξεστεμμένον* absol., = provided with *στέφη* (*i.e.* with *ἰκετηρία*: see last note). Triclinius supposes that the suppliants, besides carrying boughs, wore garlands (*ἐστεφανωμένοι*), and the *priests* may have done so: but *ἐξεστεμμ.* does not refer to this.

4 *ὄμοῦ μὲν...ὄμοῦ δὲ*. The verbal contrast is merely between the *fumes* of incense burnt on the altars as a propitiatory offering (*Il.* 8. 48 *τέμενος βωμός τε θυήεις*), and the *sounds*—whether of invocations to the Healer, or of despair.

7 *ἄλλων*. Redundant, but serving to contrast *ἀγγέλων* and *αὐτός*, as if one said, ‘from messengers, —at second hand.’ Blaydes cp. Xen. *Cyr.* 1. 6. 2 *ὅπως μὴ δι’ ἄλλων ἐρμηνέων τὰς τῶν θεῶν συμβουλίας συνείης, ἀλλ’ αὐτὸς...γινώσκοις*. ὥδε = *δεῦρο*, as in vv. 144, 298, and often in Soph.: even with *βλέπειν, ὄραν*, as in *Trach.* 402 *βλέφ’ ὥδε* = *βλέπε δεῦρο*.

8 *ὁ πᾶσι κλεινός...καλούμενος. πᾶσι* with *κλεινός* (cp. 40 *πᾶσι κράτιστον*), not with *καλούμενος*: ‘called Oedipus famous in the sight of all,’ not ‘called famous Oed. by all.’ Cp. *πασίγνωστος, πασίδηλος, πασιμέλουσα, πασίφιλος*. The tone is Homeric (*Od.* 9. 19 *εἴμ’ Ὀδυσσεύς...καί μευ κλέος οὐρανὸν ἵκει*, imitated by Verg. *Aen.* 1. 378 *sum pius Aeneas...fama super aethera notus*): Oedipus is a type, for the frank heroic age, of Arist.’s *μεγαλόψυχος*—*ὁ μεγάλων αὐτὸν ἀξίων, ἄξιος ὢν* (*Eth.* N. 4. 3).

9 *ἔφους*, which is more than *εἶ*, refers, not to appearance (*φύη*), but to the natural claim (*φύσις*) of age and office combined.

10 *πρὸ τῶνδε*, ‘in front of,’ and so ‘on behalf of,’ ‘for’ these. Ellendt: ‘*Non est ἀντὶ τῶνδε, nec ὑπὲρ τῶνδε, sed μᾶλλον s. μάλιστα τῶνδε, prae ceteris dignus propter auctoritatem et aetatem.*’ Rather *ἀντὶ τῶνδε* = ‘as their deputy’: *ὑπὲρ τῶνδε* = ‘as their champion’: *πρὸ τῶνδε* = ‘as their spokesman.’ So *O. C.* 811 *ἔρῳ γὰρ καὶ πρὸ τῶνδε. τίνι τρόπῳ* with *καθέστατε* only: *δείσαντες ἢ στέρξαντες* = *εἴτε ἐδείσατέ τι, εἴτε ἐστέρξατε* (not *πότερον δείσαντες; ἢ στέρξαντες;*), ‘in what mood are ye set here, whether it be one of fear or of desire?’

11 *στέρξαντες* ‘having formed a desire’: the aor. part., as *Ai.* 212 *ἐπεὶ σε... | στέρξας ἀνέχει* ‘is constant to the love which he hath formed for thee.’ *El.* 1100 *καὶ τί βουληθεὶς πάρει; Ai.* 1052 *αὐτὸν ἐλπίσαντες... ἄγειν.* Cp. *O. C.* 1093 *καὶ τὸν ἀγρευτὰν Ἀπόλλω | καὶ κασιγνήταν... | στέργω διπλᾶς ἄρωγας | μολεῖν, ‘I desire’*: where, in such an invocation (*ἰὼ... Ζεῦ, ... πόροις, κ.τ.λ.*), *στέργω* surely cannot mean, ‘I am content.’ Oed. asks: ‘Does this supplication mean that some new dread has seized you (*δείσαντες*)? Or that ye have set your hearts (*στέρξαντες*) on some particular boon which I can grant?’—Others render *στέρξαντες* ‘having acquiesced.’ This admits of two views. (i) ‘Are ye afraid of suffering? Or have ye already learned to bear suffering?’ To this point the glosses *ὑπομείναντες, παθόντες*. But this seems unmeaning. He *knows* that the suffering has come, and he does not suppose that they are *resigned* to it (cp. v. 58). (ii) Prof. Kennedy connects *ἢ στέρξαντες ὥς θέλοντος ἄν | ἐμοῦ προσαρκεῖν πᾶν*; i.e. *are ye come in vague terror, or in contentment, as believing that I would be willing to help you?* This is ingenious and attractive. 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, such as the words *ὥς θέλοντος... πᾶν* give only when referred to *φράζε*. (c) The rhythm seems to favour the question at *στέρξαντες*.—*στέξαντες*, explained as ‘having endured,’ may be rejected, because (1) the sense is against it—see on (i) above: (2) *στέγειν* in classical Greek = ‘to be proof against,’ not ‘to suffer’: (3) *στέζω, ἔστεξα* are unknown to Attic, which has only the pres. and the imperf.

11 *ὥς θέλοντος ἄν* (to be connected with *φράζε*) implies the apodosis of a conditional sentence. Grammatically, this might be either (a) *εἰ δυναίμην, θέλωμι ἄν*, or (b) *εἰ ἡδυνάμην, ἤθελον ἄν*: here, the sense fixes it to (a). *ὥς*, thus added to the gen. absol., expresses the supposition on which the agent acts. Xen. *Mem.* 2. 6. 32 *ὥς οὐ προσοίσοντος (ἐμοῦ) τὰς χεῖρας, ... δίδασκε*: ‘as (you may be sure) I will not lay hands on you, teach me.’

13 *κατοικτίρων οἰκτίρω*, not *οἰκτεῖρω*, is the spelling attested by Attic inscriptions of *circ.* 550—350 B.C.: see Meisterhans, *Grammatik der Attischen Inschriften*, p. 89.

13 *μὴ οὐ κατοικτίρων* An infinitive or participle, which for any reason would regularly take *μὴ*, usually takes *μὴ οὐ* if the principal verb of the sentence is negative. Here, *δυσάλγητος=οὐκ εὐάλγητος*: Dem. *Fals. Legat.* § 123 (*πόλεις*) *χαλεπαὶ λαβεῖν... μὴ οὐ χρόνῳ καὶ πολιορκίᾳ (sc. λαμβάνοντι)*, where *χαλεπαὶ=οὐ ῥάδιναι*: ‘cities *not easy* to take, *unless* by a protracted siege.’ The participial clause, *μὴ οὐ κατοικτίρων*, is equivalent to a protasis, *εἰ μὴ κατοικτίροιμι*. Prof. Kennedy holds that the protasis is *εἰ μὴ θέλωμι* understood, and that *μὴ οὐ κατοικτίρων* is epexegetic of it:—‘Yes (*γάρ*) I should be unfeeling, *if I did not wish* (to help you): that is, if I refused to pity such a supplication as this.’ But the double negative *μὴ οὐ* could not be explained by a negative in the *protasis* (*εἰ μὴ θέλωμι*): it implies a negative in the *apodosis* (*δυσάλγητος ἄν εἶην*). Since, then, the resolution into *οὐκ εὐάλγητος ἄν εἶην* is necessary, nothing seems to be gained by supposing a suppressed protasis, *εἰ μὴ θέλωμι*.

16 βωμοῖσι τοῖς σοῖς The altars of the προστήριοι θεοί in front of the palace, including that of Apollo Λύκειος (919). μακρὰν πτέσθαι. So Andromache to her child—νεοσσὸς ὥσεί πτέρυγας ἐσπίτνων ἐμάς Eur. *Tro.* 746. The proper Attic form for the aor. of πέτομαι was ἐπτόμην, which alone was used in prose and Comedy. Though forms from ἐπτάμην sometimes occur in Tragedy, as in the Homeric poems, Elms. had no cause to wish for πτάσθαι here.

17 σὺν γήρᾳ βαρεῖς = βαρεῖς ὡς γήρᾳ συνόντες O. C. 1663 σὺν νόσοις | ἀλγεινός.

18 ἐγὼ μὲν The answering clause, οἱ δὲ ἄλλων θεῶν, must be supplied mentally: cp. *Il.* 5. 893 τὴν μὲν ἐγὼ σπουδῇ δάμνησ' ἐπέεσσι (sc. τὰς δὲ ἄλλας φαιδίῳ). It is slightly different when μὲν, used alone, emphasizes the personal pronoun, as in ἐγὼ μὲν οὐκ οἶδα Xen. *Cyr.* 1. 4. 12.

18 οἶδε τ' The conjecture οἱ δ' ἐπ' ('chosen to represent the youth') involves a questionable use of ἐπί: cp. *Ant.* 787 n.

18 ἡθέων unmarried youths: *Il.* 18. 593 ἡῖθεοι καὶ παρθένοι: Eur. *Phoen.* 944 Αἰμόνος... γάμοι | σφαγὰς ἀπείργουσ' οὐ γὰρ ἐστὶν ἡθεός: Plut. *Thes.* 15 ἡθέους ἐπτά καὶ παρθένους.

19 ἐξεστεμμένον see on 3.

20 ἀγοραῖσι local dative, like οἰκεῖν οὐρανῶ Pind. *Nem.* 10. 58. Thebes was divided from N. to S. into two parts by the torrent called Strophia. The W. part, between the Strophia and the Dircè, was the upper town or Cadmeia: the E. part, between the Strophia and the Ismenus, was ἡ κάτω πόλις. The name Καδμεία was given especially to the S. eminence of the upper town, the acropolis. (1) One of the ἀγοραί meant here was on a hill to the north of the acropolis, and was the ἀγορὰ Καδμείας. See Paus. 9. 12. 3. (2) The other was in the lower town. Xen. *Hellen.* 5. 2. 29 refers to this—ἡ βουλὴ ἐκάθητο ἐν τῇ ἐν ἀγορᾷ στοᾷ, διὰ τὸ τὰς γυναῖκας ἐν τῇ Καδμείᾳ θεσμοφοριάζειν: unless Καδμεία has the narrower sense of 'acropolis.' Cp. Arist. *Pol.* 4 (7). 12. 2 on the Thessalian custom of having two ἀγοραί—one, ἐλευθέρα, from which everything βάνανυσον was excluded.

20 πρὸς τε Παλλάδος...ναοῖς Not 'both at the two temples,' &c. as if this explained ἀγοραῖσι, but 'and,' &c.: for the ἀγοραί would have their own altars of the ἀγοραῖοι θεοί, as of Artemis (161). One of the διπλοὶ ναοί may be that of Παλλὰς Ὀγκᾶ, near the Ὀγκαία πύλη on the W. side of Thebes (πύλας | Ὀγκᾶς Ἀθάνας Aesch. *Theb.* 487, Ὀγκᾶ Παλλὰς *ib.* 501), whose statue and altar ἐν ὑπαίθρῳ Paus. mentions (9. 12. 2). The other temple may be that of Athene Καδμεία or of Athena Ἰσμηνία—both mentioned by the schol., but not by Paus. Athena Ζωστηρία, too, had statues at Thebes (Paus. 9. 17. 3). The schol. mentions also Ἀλαλκομενία, but her shrine was at the village of Alalcomenae near Haliartus (Paus. 9. 23. 5). 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 'The oracular ashes of Ismenus' = the altar in the temple of Apollo Ἰσμήνιος, where divination by burnt offerings (ἡ δι' ἐμπύρων μαντεία) was practised. So the schol., quoting Philochorus (in his περὶ μαντικῆς, circ. 290 B.C.). σποδῶ: the embers dying down when the μαντεῖον has now been taken from the burnt offering: cp. *Ant.* 1007. Soph. may have thought of Ἀπόλλων Σπόδιος, whose altar (ἐκ τέφρας τῶν ἱερείων) Paus. saw to the left of the Electrae gates at Thebes: 9. 11. 7. Ἰσμηνοῦ, because the temple was by the river Ismenus: Paus. 9. 10. 2 ἔστι δὲ λόφος ἐν δεξιᾷ τῶν πυλῶν (on the right of the Ἠλέκτραι πύλαι on the S. of Thebes, within the walls) ἱερὸς Ἀπόλλωνος· καλεῖται δὲ ὁ τε λόφος καὶ ὁ θεὸς Ἰσμήνιος, παραρρέοντος τοῦ ποταμοῦ ταύτη τοῦ Ἰσμηνοῦ. Ismenus (which name Curtius, *Etym.* 617, connects with rt *is*, to wish, as = 'desired') was described in the Theban myths as the son of Asopus and Metope, or of Amphion and Niobe. The son of Apollo by Melia (the fountain of the Ismenus) was called Ismenius. Cp. *Her.* 8. 134 (the envoy of Mardonius in the winter of 480—79) τῷ Ἰσμηνίῳ Ἀπόλλωνι ἐχρήσατο· ἔστι δὲ κατὰπερ ἐν Ὀλυμπίῃ ἱροῖσι χρηστηριάζεσθαι: Pind. *Olymp.* 8. *init.* Οὐλυμπία | ...ἵνα μάντιες ἄνδρες | ἐμπύροις τεκμαιρόμενοι παραπειρώνται Διός. In Pind. *Pyth.* 11. 4 the Theban heroines are asked to come πᾶρ Μελίαν (because she shared Apollo's temple) 'to the holy treasure-house of golden tripods, which Loxias hath honoured exceedingly, and hath named it *Ismenian*, a truthful seat of oracles' (MSS. μαντείων, not μαντίων, Fennell): for the tripod dedicated by the δαρναφόρος, or priest of Ismenian Apollo, see Paus. 9. 10. 4. *Her.* saw offerings dedicated by Croesus to Amphiaraus ἐν τῷ νηῷ τοῦ Ἰσμηνίου Ἀπόλλωνος (1. 52), and notices inscriptions there (5. 59). The Ἰσμήνιον, the temple at Abae in Phocis, and that on the hill Πτῶρον to the E. of Lake Copais, were, after Delphi, the chief shrines of Apollo in N. Greece.

24 βυθῶν 'from the depths,' *i.e.* out of the trough of the waves which rise around. Cp. *Ant.* 337 περιβρυχίοισιν | περῶν ὑπ' οἴδμασιν, *under* swelling waves which threaten to engulf him. *Arat.* 426 ὑπὸβρυχα ναυτίλλονται. φοινίου here merely poet. for θανασίμου, as *Tr.* 770 φοινίας | ἐχθρᾶς ἐχίδνης ἰός: *O. C.* 1689 φόνιος Αἰδᾶς. But in *Ai.* 351 φοινία ζάλη = the madness which drove Ajax to bloodshed. ἔτ' οὐχ οἶα τε: for position of ἔτι, cp. *Trach.* 161 ὡς ἔτ' οὐκ ὦν, *Phil.* 1217 ἔτ' οὐδέν εἰμι. With οἶός τε the verb is often omitted, as 1415, *O. C.* 1136, *Tr.* 742, *Ar. Eq.* 343.

25 F. φθίνουσα μὲν...φθίνουσα δέ rhetorical iteration (ἐπαναφορά); cp. 259, 370, *O. C.* 5, 610, *etc.* The anger of heaven is shown (1) by a *blight* (φθίνουσα) on the fruits of the ground, on flocks and on child-birth: (2) by a *pestilence* (λοιμός) which ravages the town. Cp. 171 ff. For the threefold blight, *Her.* 6. 139 ἀποκτείνασι δὲ τοῖσι Πελασγοῖσι τοὺς σφετέρους παῖδας τε καὶ γυναῖκας οὔτε γῆ καρπὸν ἔφερε οὔτε γυναῖκές τε καὶ ποιῖναι ὁμοίως ἔτικτον καὶ πρὸ τοῦ: *Aeschin. In Ctes.* § 111 μήτε γῆν καρπὸς φέρειν μήτε γυναῖκας τέκνα τίκειν γονεῦσιν ἐοικότα, ἀλλὰ τέρατα, μήτε βοσκήματα κατὰ φύσιν γονὰς ποιεῖσθαι. Schneid. and Blaydes cp. Philostratus *Vit. Apoll.* 3. 20, p. 51. 21 ἡ γῆ οὐ ξυνεχώρει αὐτοῖς ἴστασθαι· τήν τε γὰρ σποράν ἦν ἐς αὐτὴν ἐποιοῦντο, πρὶν ἐς κάλυκα ἥκειν, ἔφθειρε, τοὺς τε τῶν γυναικῶν τόκους ἀτελεῖς ἐποίει, καὶ τὰς ἀγέλας πονηρῶς ἔβοσκεν.—

25 F. *κάλυξιν ἔγκαρποις* The datives mark the points or parts in which the land *φθίνει*. *κάλυξ ἔγκαρπος* 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 *κριθή* and *πυρός*) *πρὶν ἂν προαύξηθῃς (ὁ στάχυς) ἐν τῇ κάλυκι γένηται*.

26 *ἀγέλαι βουνόμοι* (paroxyt.) = *ἀγέλαι βοῶν νεμομένων*: but *ἀκτὴ βούνομος*, proparoxyt., a shore on which oxen are pastured, *El.* 181. Cp. *El.* 861 *χαλαργοῖς ἐν ἀμίλλαις* = *ἀμίλλαις ἀργῶν χηλῶν*: Pind. *Pyth.* 5. 28 *ἀρισθάρματον...γέρας* = *γέρας ἀρίστου ἄρματος*. The epithet marks that the blight on the flocks is closely connected with that on the pastures: cp. Dionys. Hal. 1. 23 (describing a similar blight) *οὔτε πόα κτήνεσιν ἐφύετο διαρκῆς*.

26 *τόκοισι* the labours of child-bed: Eur. *Med.* 1031 *στερρὰς ἐνεγκούσ' ἐν τόκοις ἀλγηδόνας*: *Iph. T.* 1466 *γυναῖκες ἐν τόκοις ψυχόρραγείς*. Dionys. Hal. 1. 23 *ἀδελφὰ δὲ τούτοις* (*i.e.* to the blight on fruits and crops) *ἐγίνετο περὶ τε προβάτων καὶ γυναικῶν γονάς· ἡ γὰρ ἐξημβλοῦτο τὰ ἐμβρυα, ἡ κατὰ τοὺς τόκους διεφθείρετο ἔστιν ἃ καὶ τὰς φερούσας συνδιαλυμνάμενα*.

27 *ἀγόνους* abortive, or resulting in a still birth.

27 *ἐν δ'* adv., 'and among our other woes,' 'and withal': so 181, *Tr.* 206, *Al.* 675. Not in 'tmesis' with *σκήψας*, though Soph. has such tmesis elsewhere, *Ant.* 420 *ἐν δ' ἐμεστώθῃ*, *ib.* 1274 *ἐν δ' ἔσεισεν*. For the simple *σκήψας*, cp. Aesch. *Ag.* 308 *εἴτ' ἔσκηψεν*, 'then it swooped.' So *Pers.* 715 *λοιμοῦ τις ἦλθε σκηπτός*.

27 *ὁ πυρφόρος θεός* the bringer of the plague which spreads and rages like fire (176 *κρεῖσσον ἀμαιμακέτου πυρός*, 191 *φλέγει με*): but also with reference to *fever*, *πυρετός*. Hippocrates 4. 140 *ὁκόσοισι δὲ τῶν ἀνθρώπων πῦρ (= πυρετός) ἐμπύπτῃ*: *Il.* 22. 31 *καὶ τε φέρει* (Seirius) *πολλὸν πυρετὸν δειλοῖσι βροτοῖσι* (the only place where *πυρετός* occurs in *Il.* or *Od.*). In *O. C.* 55 *ἐν δ' ὁ πυρφόρος θεός* | *Τιτὰν Προμηθεὺς* refers to the representation of Prometheus with the narthex, or torch, in his right hand (Eur. *Phoen.* 1121 *δεξιᾷ δὲ λαμπάδα* | *Τιτὰν Προμηθεὺς ἔφερεν ὥς*). Cp. Aesch. *Theb.* 432 *ἄνδρα πυρφόρον*, | *φλέγει δὲ λαμπάς*, κ.τ.λ. Here also the Destroyer is imagined as armed with a deadly brand,—against which the Chorus presently invoke the holy fires of Artemis (206) and the 'blithe torch' of Dionysus (214). For *θεός* said of *λοιμός*, cp. Simonid. Amorg. fr. 7. 101 *οὐδ' αἶψα λιμὸν οἰκίης ἀπώσεται*, | *ἐχθρὸν συνοικητῆρα, δυσμενέα θεόν*. Soph. fr. 837 *ἀλλ' ἡ φρόνησις ἀγαθὴ θεὸς μέγας*.

29 *μέλας δ'* elision at end of v. is peculiar in Trag. to Soph., who is said to have adopted it from a poet Callias (Athen. 10 p. 453 E): hence it was called *εἶδος Σοφόκλειον*. Examples: *δ'* 785, 791, 1224; *O. C.* 17; *Ant.* 1031; *El.* 1017: *τ'* below, 1184: *ταῦτ'* 332. [In *O. C.* 1164 *μολόντ'* should prob. be *μόνον*.] In Comedy: *δ'* Ar. *Av.* 1716, *Eccl.* 351: *μ'* Ran. 298.

30 *πλουτίζεται* with allusion to *Πλούτων*, as Hades was called by an euphemism (*ὑποκοριστικῶς*, schol. Ar. *Plut.* 727), *ὅτι ἐκ τῆς κάτωθεν ἀνιέται ὁ πλούτος* (crops and metals), as Plato says, *Crat.* 403 A. Cp. Soph. fr. 251 (Nauck²) (from the satyric drama *Inachus*) *Πλούτωνος* (= *Ἄιδου*) ἥδ' ἐπίεσδος: Lucian *Timon* 21 (*Πλούτος* speaks), ὁ *Πλούτων* (Hades) ἀποστέλλει με παρ' αὐτοῦς ἅτε πλουτοδότης καὶ μεγαλόδαρος καὶ αὐτὸς ὦν· δηλοῖ γοῦν καὶ τῷ ὀνόματι. Schneid. cp. Statius *Theb.* 2. 48 *pallentes devius umbras Trames agit nigrisque Iovis vacua atria ditat Mortibus*.

31 *μέν νυν* as in *Tr.* 441.—*οὐκ ἰσούμενόν σ'*, governed by *κρίνοντες* in 34. But he begins as if instead of *ἐξόμεσθ' ἐφέστιοι, ἰκετεύομεν* were to follow: hence *ἰσούμενον* instead of *ἴσον*. It is needless to take *ἰσούμενον* (1) as accus. absol., or (2) as governed by *ἐξόμεσθ' ἐφέστιοι* in the sense of *ἰκετεύομεν*,—like *φθοράς... ψήφους ἔθεντο* Aesch. *Ag.* 814, or *γένος... νέωσον αἶνον* *Suppl.* 533. Musgrave conj. *ἰσούμενοι* as='deeming equal,' but the midd. would mean 'making ourselves equal,' like *ἀντισουμένου* Thuc. 3. 11. Plato has *ἰσούμενον* as passive in *Phaedr.* 238 E, and *ἰσοῦσθαι* as passive in *Parm.* 156 B: cp. 581 *ἰσοῦμαι*.

34 *δαιμόνων συναλλαγαῖς*='conjunctures' caused by gods (subjective gen.), special visitations, as opposed to the *ordinary* chances of life (*συμφοραῖς βίου*). Such *συναλλαγαί* were the visit of the Sphinx (130) and of the *πυρφόρος θεός* (27). Cp. 960 *νόσου συναλλαγῇ*, a visitation in the form of disease (defining gen.). Here, the sense might indeed be, 'dealings (of men) with gods,'= *ὅταν ἄνθρωποι συναλλάσσωνται δαίμοσιν*: but the absolute use of *συναλλαγή* for 'a conjuncture of events' in *O. C.* 410 (n.) favours the other view. In *Tr.* 845 *ὀλεθρίασι συναλλαγαῖς*='at the fatal meeting' of Deianeira with Nessus. But in *Ant.* 157 *θεῶν συντυχίαι*=fortunes *sent* by gods. The common prose sense of *συναλλαγή* is 'reconciliation,' which Soph. has in *Ai.* 732.

35 *ὅς γ'* The *γε* of the MSS. suits the immediately preceding verses better than the conjectural *τε*, since the judgment (*κρίνοντες*) rests solely on what Oed. *has done*, not partly on what he is expected to do. Owing to the length of the first clause (35—39) *τ'* could easily be added to *νῦν* in 40 as if another *τε* had preceded. *ἐξέλυσας... δασμόν*. The notion is not, 'paid it in full,' but 'loosed it,'—the thought of the tribute suggesting that of the riddle which Oed. solved. Till he came, the *δασμός* was as a knotted cord in which Thebes was bound. Cp. *Trach.* 653 *Ἄρης... ἐξέλυσ'* | *ἐπίπονον ἀμέραν*, 'has burst the bondage of the troublous day.' Eur. *Phoen.* 695 *ποδῶν σῶν μόχθον ἐκλύει παρών*, 'his presence dispenses with (solves the need for) the toil of thy feet.' This is better than (1) 'freed the city from the songstress, in respect of the tribute,' or (2) 'freed the city from the tribute (*δασμόν* by attraction for *δασμοῦ*) to the songstress.'

36 *σκληρᾶς* 'hard,' stubborn, relentless. Eur. *Andr.* 261 *σκληρόν θράσος*. In 391 *κύων* expresses a similar idea.

37 *καὶ ταῦθ'* 'and that too': *Ant.* 322 (*ἐποίησας τὸ ἔργον*) *καὶ ταῦτ' ἐπ' ἀργυρῷ γε τὴν ψυχὴν προδούς*: *El.* 614. *οὐδὲν πλέον*, nothing more than anyone else knew; nothing that could help thee. Plat. *Crat.* 387 A *πλέον τι ἡμῖν ἔσται*, we shall gain something. *Sympos.* 217 C *οὐδὲν γάρ μοι πλέον ἦν*, it did not help me. *ἐξειδώς—ἐκδιδαχθείς*: not having heard (incidentally)—much less having been *thoroughly schooled*.

38 προσθήκη θεοῦ ‘by the aid of a god.’ [Dem.] *In Aristog.* 1. § 24 ἡ εὐταξία τῇ τῶν νόμων προσθήκῃ τῶν αἰσχυρῶν περίεστι, ‘discipline, with *the support* of the laws, prevails against villainy.’ Dionys. *Hal.* v. 67 προσθήκης μοῖραν ἐπεῖχον οὗτοι τοῖς ἐν φάλαγγι τεταγμένοις, ‘these served as *supports* to the main body of the troops.’ προστίθεσθαι τινι, to take his side: Thuc. 6. 80 τοῖς ἀδικουμένοις...προσθεμένους: so Soph. *O. C.* 1332 οἷς ἂν σὺ προσθῇ. (The noun προσθήκη does not occur as = ‘*mandate*,’ though Her. 3. 62 has τό τοι προσέθηκα πρήγμα.) The word is appropriate, since the achievement of Oed. is viewed as essentially a triumph of human wit: a divine agency prompted him, but remained in the background.

40 νῦν τ’ it is unnecessary to read νῦν δ’: see on 35. πᾶσιν, ethical dat. masc. (cp. 8), ‘in the eyes of all men.’ Tr. 1071 πολλοῖσιν οἰκτρόν.

42 εἴτε οἶσθα ἀλκὴν, ἀκούσας φήμην θεῶν του (by having heard a voice from some god), εἴτε οἶσθα ἀλκὴν ἀπ’ ἀνδρός που. We might take ἀπ’ ἀνδρός with ἀλκὴν, but it is perh. simpler to take it with οἶσθα: cp. 398 ἀπ’ οἰωνῶν μαθών, Thuc. 1. 125 ἐπειδὴ ἀφ’ ἀπάντων ἤκουσαν τὴν γνώμην: though παρά (or πρὸς) τινος is more frequent.

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 Ζεῦ πάτερ... | φήμην τίς μοι φάσθω... (Odysseus prays), ‘Let some one, I pray, show me a *word of omen*.’ Then a woman, grinding corn within, is heard speaking of the suitors, ‘*may they now sup their last*’: χαῖρεν δὲ κληδόνι δῖος Ὀδυσσεύς, ‘rejoiced in the sign of the voice.’ ὁμφὴ was esp. the *voice of an oracle*; κληδὼν comprised *inarticulate* sounds (κλ. δυσκρίτους, Aesch. *P. V.* 486).

44 F. *ὥς τοῖσιν...βουλευμάτων*. I take these two verses with the whole context from v. 35, and not merely as a comment on the immediately preceding words *εἴτ' ἀπ' ἀνδρός οἶσθ' αὖτις*. Oedipus has had practical experience (*ἐμπειρία*) of great troubles; when the Sphinx came, his wisdom stood the trial. Men who have become thus *ἐμπειροί* are apt to be *also* (*καί*) prudent in regard to the *future*. Past *facts* enlighten the counsels which they offer on things still uncertain; and we observe that the issues of their counsels are not usually futile or dead, but effectual. Well may we believe, then, that he who saved us from the Sphinx can tell us how to escape from the plague. Note these points. (1) The words *ἐμπειροίσι* and *βουλευμάτων* serve to suggest the antithesis between past and future. (2) *τὰς ξυμφορὰς τῶν βουλευμάτων* = literally, *the occurrences connected with (resulting from) the counsels*. The phrase, 'issues of counsels,' concisely expresses this. The objection which has been made to this version, that *ξυμφορά* is not *τελευτή*, rests on a grammatical fallacy, viz., that, in *ξυμφορὰ βουλευμάτων*, the genitive must be of the same kind as in *τελευτή βουλευμάτων*. *τύχη* is not *τελευτή*, yet in *O. C.* 1506 it stands with a gen. of connection, just as *ξυμφορά* does here: (*θεῶν*) *τύχην τις ἐσθλὴν τῇσδ' ἔθηκε τῆς ὁδοῦ* (a good fortune *connected with this coming*). Cp. *Thuc.* 1. 140 *ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐχ ἥσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου*: *the issues of human affairs* can be as incomprehensible in their course as the thoughts of man (where, again, the 'occurrences connected with human affairs' would be more literal): *ib.* *πρὸς τὰς ξυμφορὰς καὶ τὰς γνώμας τρεπομένους*, altering their views according to *the events*. 3. 87 *τῆς ξυμφορᾶς τῷ ἀποβάντι*, by the *issue* which has resulted. (3) *ζώσας* is not 'successful,' but 'operative,'—effectual for the purpose of the *βουλεύματα*: as v. 482 *ζῶντα* is said of the oracles which remain operative against the guilty, and *Ant.* 457 *ζῇ ταῦτα* of laws which are *ever in force*. Conversely *λόγοι θνήσκοντες μάτην* (*Aesch. Cho.* 845) are threats which come to nothing. The scholium in *L* gives the sense correctly: —*ἐν τοῖς συνετοῖς τὰς συντυχίας καὶ τὰς ἀποβάσεις τῶν βουλευμάτων ὁρῶ ζώσας καὶ οὐκ ἀπολλυμένας*. See Appendix.

47 *εὐλαβήθητι* have a *care for thy reputation*—as the next clause explains. Oed. is supposed to be above personal risk; it is only the degree of his future glory (55) which is in question; a fine touch, in view of the destined sequel.

48 *τῆς πάρος προθυμίας* causal genit.: *Plat. Crito* 43 B *πολλάκις μὲν δὴ σε... εὐδαιμόνισα τοῦ τρόπου*.

49 *μεμνώμεθα* This subjunctive occurs also in *Od.* 14. 168 *πίνει καὶ ἄλλα παρέξ μεμνώμεθα*, *Plat. Politicus* 285 C *φυλάττωμεν... καὶ... μεμνώμεθα*, *Phileb.* 31 A *μεμνώμεθα δὴ καὶ ταῦτα περὶ ἀμφοῖν*. Eustathius (1303. 46, 1332. 18) cites the word here as *μεμνώμεθα* (optative). We find, indeed, *μεμνώ* *Xen. Anab.* 1. 7. 5 (v. l. *μεμνή*), *μεμνεῖτο* *Il.* 23. 361, *μεμνώτο* *Xen. Cyr.* 1. 6. 3, but these are rare exceptions. On the other hand, *μεμνήμην* *Il.* 24. 745, *μεμνήτο* *Ar. Plut.* 991, *Plat. Rep.* 518 A. If Soph. had meant the optative he would have written *μεμνήμεθα*: cp. *Philoct.* 119 *ἀν... κεκλή*. See *Curtius Greek Verb* II. 226 (Eng. tr. p. 423). The personal appeal, too, here requires the subjunct., not optat.: cp. *O. C.* 174 *μὴ δῆτ' ἀδικηθῶ*, *Trach.* 802 *μὴδ' αὐτοῦ θάνω*.

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

51 ἀσφαλεία 'in steadfastness': a dative of manner, equivalent to ἀσφαλῶς in the proleptic sense of ὥστε ἀσφαλῆ εἶναι. Cp. O. C. 1318 κατασκαφῇ | .. δηώσιν, n. Thuc. 3. 56 οἱ μὴ τὰ ξύμφορα πρὸς τὴν ἔφοδον αὐτοῖς ἀσφαλεία πρᾶσσοντες, those who *securely* made terms on their own account which were not for the common good in view of the invasion. 2. 82 ἀσφαλεία δὲ τὸ ἐπιβουλευσάσθαι (where ἀσφάλεια is a false reading), to form designs *in security*, opp. to τὸ ἐμπλήκτως ὀξύ, fickle impetuosity. The primary notion of ἀσφαλῆς ('not slipping') is brought out by πεσόντες and ἀνόρθωσον.

52 ὄρνιθι...αἰσίῳ like *secunda alite* or *fausta avi* for *bono omine*. A bird of omen was properly οἰωνός: Od. 15. 531 οὐ τοι ἄνευ θεοῦ ἔπατο δεξιὸς ὄρνις: | ἔγνω γάρ μιν ἐσάντα ἰδὼν οἰωνὸν ἐόντα: Xen. Cyr. 3. 3. 22 οἰωνοῖς χρησάμενος αἰσίοις. But cp. Eur. I. A. 607 ὄρνιθα μὲν τόνδ' αἰσιον ποιούμεθα: Her. 730 ὄρνιθος οὐνεκα: Ar. Av. 720 φῆμ γ' ὑμῖν ὄρνις ἐστί, πταρμόν τ' ὄρνιθα καλεῖτε, | ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν, ὄνον ὄρνιν. For dat., Schneid. cp. Hippodam fr. 63 (Bergk) δεξιῶ...ἐλθὼν ῥωδιῶ (heron). In Bergk *Poet. Lyr.* p. 1049 fr. incerti 27 δεξιῇ σίττη (woodpecker) is a conject. for δεξιῇ σίττη. καὶ is better taken as 'also' than as 'both' (answering to καὶ τανῦν in 53).

54 ἄρξεις...κρατεῖς...κρατεῖν. κρατεῖν τινός, merely to hold in one's power; ἄρχειν implies a constitutional rule. Cp. Plat. Rep. 338 D οὐκοῦν τοῦτο κρατεῖ ἐν ἐκάστη πόλει, τὸ ἄρχον; Her. 2. 1 ἄλλους τε παραλαβὼν τῶν ἤρχε καὶ δὴ καὶ Ἑλλήνων τῶν ἐπεκράτεε, i.e. the Asiatics who were his lawful subjects, and the Greeks over whom he could exert force. But here the poet intends no stress on a verbal contrast: it is as if he had written, εἴπερ ἄρξεις, ὥσπερ ἄρχεις. Cp. Trach. 457 καὶ μὲν δέδοικας, οὐ καλῶς ταρβεῖς: below 973 προὔλεγον... | ἡῦδας.

55 ξὺν ἀνδράσιν not 'with the help of men,' but 'with men in the land,' = ἀνδρας ἐχούσης γῆς. Cp. 207 ξὺν αἴς = ἄς ἐχουσα. El. 191 ἀεικεῖ σὺν στολᾷ. Ai. 30 σὺν νεορράντῳ ξίφει. Ant. 116 ξὺν θ' ἵπποκόμοις κορύθουσι.

56 ὡς οὐδὲν ἐστίν κ.τ.λ. Thuc. 7. 77 ἄνδρες γὰρ πόλις, καὶ οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί. Dio Cass. 56. 6 ἄνθρωποι γὰρ ποὺ πόλις ἐστίν, οὐκ οἰκίαι, κ.τ.λ. Her. 8. 61 (Themistocles, taunted by Adeimantus after the Persian occupation of Athens in 480 B.C. with being ἄπολις, retorted) ἑωυτοῖσι...ὡς εἶη καὶ πόλις καὶ γῆ μέζων ἥπερ κείνοισι, ἔστ' ἂν διηκόσῃαι νῆές σφι ἔωσι πεπληρωμένα. —πύργος = the city wall with its towers: the sing. as below, 1378: Ant. 953 οὐ πύργος, οὐχ ἀλίκτυποι | ...νάες: Eur. Hec. 1209 περίξ δὲ πύργος εἶχ' ἔτι πτόλιν.

57 Lit., 'void of men, when they do not dwell with thee in the city': ἀνδρῶν depends on ἔρημος, of which μὴ ξυνοικούντων ἔσω is epexegetic. Rhythm and Sophoclean usage make this better than to take ἀνδρῶν μὴ ξυνοικ. ἔ. as a gen. absol. Cp. Ai. 464 γυμνὸν φανέντα τῶν ἀριστείων ἄτερ: Phil. 31 κενὴν οἰκησιν ἀνθρώπων δίχα: Lucret. 5. 841 *muta sine ore etiam, sine vultu caeca*.

58 γνωτὰ κοῦκ ἄγνωτα The emphasis of this formula sometimes appears to deprecate an opposite impression in the mind of the hearer: ‘known, and not (as *you perhaps think*) unknown.’ *Il.* 3. 59 ἐπεὶ με κατ’ αἶσαν ἐνείκεσας οὐδ’ ὑπὲρ αἶσαν, duly, and not,—as you perhaps expect me to say,—unduly. *Her.* 3. 25 ἐμμανὴς τε ἐὼν καὶ οὐ φρενήρης—being mad, —for it must be granted that no man in his right mind would have acted thus. *O. C.* 397 βαιοῦ κοῦχί μυρίου χρόνου, soon, and not after such delay as thy impatience might fear.

60 νοσοῦντες...νοσεῖ We expected καὶ νοσοῦντες οὐ νοσεῖτε, ὡς ἐγώ. But at the words ὡς ἐγώ the speaker’s consciousness of his own exceeding pain turns him abruptly to the strongest form of expression that he can find—οὐκ ἔστιν ὑμῶν ὅστις νοσεῖ, *there is not one of you* whose pain is as mine. In *Plat. Phileb.* 19 B (quoted by Schneid.) the source of the anacolouthon is the same: μὴ γὰρ δυνάμενοι τοῦτο κατὰ παντός ἐνός καὶ ομοίου καὶ ταύτου θράν καὶ τοῦ ἐναντίου, ὡς ὁ παρελθὼν λόγος ἐμήνυσεν, οὐδεὶς εἰς οὐδὲν οὐδενὸς ἂν ἡμῶν οὐδέποτε γένοιτο ἄξιος,—instead of the tamer οὐκ ἂν γενοίμεθα.

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

64 πόλιν τε κάμει καὶ σ’ The king’s soul grieves for the whole State,—for himself, charged with the care of it,—and for each several man (σέ). As the first contrast is between public and private care, κάμει stands between πόλιν and σέ. For the elision of σέ, though accented, cp. 329 τᾶμ’, ὡς ἂν εἴπω μὴ τὰ σ’: 404 καὶ τὰ σ’: *El.* 1499 τὰ γοῦν σ’: *Phil.* 339 οἴμοι μὲν ἀρκεῖν σοί γε καὶ τὰ σ’: *Eur. Hipp.* 323 ἔα μ’ ἀμαρτεῖν· οὐ γὰρ ἐς σ’ ἀμαρτάνω.

65 The modal dat. ὑπνω, more forcible than a cogn. acc. ὑπνον, nearly = ‘soundly.’ Cp. *Ant.* 427 γόοισιν ἐξώμωξεν: *Trach.* 176 φόβω, φίλαι, ταρβοῦσαν: [*Eur.*] fr. 1132 (Nauck²) 40 ὄργῃ χολωθείς (where Nauck, rashly, I think, conjectures ἔργει). *Verg. Aen.* 1. 680 *sopitum somno*. εὐδειν, καθεύδειν (*Xen. An.* 1. 3. 11) oft. = ‘to be at ease’ (cp. *ἐνθ’ οὐκ ἂν βρίζοντα ἴδοις*, of *Agam.*, *Il.* 4. 223): the addition of ὑπνω raises and invigorates a trite metaphor.

67 πλάνοις has excellent manuscript authority here; and *Soph.* uses *πλάνου* *O. C.* 1114, *πλάνοις Phil.* 758, but *πλάνη* nowhere. *Aesch.* has *πλάνη* only: *Eur.* *πλάνος* only, unless the fragment of the *Rhadamanthus* be genuine (659 Nauck², v. 8, *οὕτω βίσιος ἀνθρώπων πλάνη*). *Aristoph.* has *πλάνος* once (*Vesp.* 872), *πλάνη* never. *Plato* uses both *πλάνη* and *πλάνος*, the former oftenest: *Isocrates* has *πλάνος*, not *πλάνη*.

68 *ἡύρισκον*, 'could find' (impf.). Attic inscriptions of the 5th or early 4th cent. B.C. support the temporal augment in the historical tenses of *εὕρισκω* (Meisterhans, *Gram. Att. Inscr.*, p. 78). Our best MS. of Soph. (L), however, preserves no trace of it, except in *Ant.* 406 (see cr. n. there). Curtius (*Verb.* I. 139, Eng. tr. 93) thinks that, while the omission of the syllabic augment was an archaic and poetical license, that of the temporal was 'a sacrifice to convenience of articulation, and was more or less common to all periods': so that *εἵκαζον* could exist in Attic by the side of *ἥκαζον*, *εὕρισκον* by the side of *ἡύρισκον*.

69 *ταύτην ἔπραξα*, a terse equivalent for *ταύτη ἔργῳ ἐχρησάμην*.

71 F. *ὁ τι δρῶν...τί φωνῶν*. Cp. Plat. *Rep.* 414 D οὐκ οἶδα ὅποια τόλμη ἢ ποίοις λόγοις χρώμενος ἐρῶ. These are exceptions to the rule that, where an interrogative pronoun (as *τίς*) and a relative (as *ὅστις*) are both used in an indirect question, the former stands first: cp. Plat. *Crito* 48 A οὐκ ἄρα...φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὁ τι ὁ ἐπαῖων, κ.τ.λ.: *Gorg.* 448 E οὐδεὶς ἐρωτᾷ ποῖα τις εἴη ἢ Γοργίου τέχνη, ἀλλὰ τίς, καὶ δυντὶνα δέοι καλεῖν τὸν Γοργίαν: *ib.* 500 A ἐκλέξασθαι ποῖα ἀγαθὰ καὶ ὅποια κακά: *Phileb.* 17 B (ἴσμεν) πόσα τέ ἐστι καὶ ὅποια.—

71 F. *δρῶν ἢ φωνῶν*: there is no definite contrast between *doing* and *bidding others to do*: rather 'deed' and 'word' represent the two chief forms of agency, the phrase being equivalent to 'in what possible way.' Cp. Aesch. *P. V.* 659 θεοπρόπους ἱάλλεν, ὡς μάθοι τί χρεὴ | δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα.—

71 F. *ῥυσαίμην* (L's reading) is right: *ῥυσαίμην* is grammatically possible, but less fitting. The direct deliberative form is *τί δρῶν ῥύσωμαι*; the indirect, *πυνθάνομαι ὁ τι* (or *τί*) *δρῶν ῥύσωμαι*, *ἐπυθόμην ὁ τι* (or *τί*) *δρῶν ῥυσαίμην*. This indirect deliberative occurs, not only with verbs of 'doubting' (Xen. *H.* 7. 4. 39 ἡπόρει ὁ τι χρήσαιτο τῷ πράγματι), but also with verbs of 'asking': Thuc. 1. 25 τὸν θεὸν ἐπήρουντο, εἰ παραδοῖεν...τὴν πόλιν (oblique of *παραδῶμεν τὴν πόλιν*). Kennedy wrongly says that *ῥυσαίμην* here could be only the oblique of *ἐρρυσάμην* (as if, in Thuc. *l.c.*, *παραδοῖεν* could be only the oblique of *παρέδοσαν*); and that, for the sense, it would require *ἄν*. This would also be right, but in a different constr., viz., as oblique of *τί δρῶν ῥυσαίμην ἄν*; Cp. *Tr.* 991 οὐ γὰρ ἔχω πῶς ἄν | στέρξαιμι, and *Ant.* 270 ff. n. In *El.* 33 ὡς μάθοιμ', δὲ τῷ τρόπῳ πατρὶ | δίκας ἀροίμην, the opt. is that of *ἡρόμην*, being oblique for *ἄρωμαι*, rather than of *ἀροῦμαι*.—

71 F. *ῥυσαίμην* would be oblique of *τί δρῶν ῥύσσομαι*; *ῥυσαίμην* (oblique for *ῥύσσομαι*) would imply that he was confident of a successful *result*, and doubtful only concerning the *means*; it is therefore less suitable.

73 καί μ' ἤμαρ...χρόνῳ. Lit., 'and already the day, compared with the lapse of time [since his departure], makes me anxious what he doth': *i.e.* when I think what day this is, and how many days ago he started, I feel anxious. ἤδη, showing that *to-day* is meant, sufficiently defines ἤμαρ. χρόνῳ is not for τῷ χρόνῳ, the time since he left,—though this is implied,—but is abstract,—time in its course. The absence of the art. is against our taking χρόνῳ as 'the time which I had allowed for his journey.' Συμμετρούμενον: cp. Her. 4. 158 συμμετρησάμενοι τὴν ὥρην τῆς ἡμέρας, νυκτὸς παρήγον, 'having *calculated* the time, they led them past the place by night': lit., 'having compared the season of the day (with the distance to be traversed).' Eur. Or. 1214 καὶ δὴ πέλας νιν δωμάτων εἶναι δοκῶ | τοῦ γὰρ χρόνου τὸ μῆκος αὐτὸ συντρέχει 'for the length of time (since her departure) just tallies (with the time required for the journey).'

74 λυπεῖ τί πράσσει: Ai. 794 ὥστε μ' ὠδίνειν τί φῆς. τοῦ γὰρ εἰκότος πέρα. τὸ εἰκός is a *reasonable estimate* of the time required for the journey. Thuc. 2. 73 ἡμέρας...ἐν αἷς εἰκὸς ἦν κοιμισθῆναι (αὐτούς), the number of days which might reasonably be allowed for their journey (from Plataea to Athens and back). Porson conjectured τοῦ γὰρ εἰκότος περᾶ, as='for he overstays the due limit'—thinking v. 75, ἄπεστι...χρόνου, to be a spurious interpolation. The same idea had occurred to Bentley. But (1) περᾶν with the genitive in this sense is strange (in 674 θυμοῦ περᾶν is different), and would not be readily understood as referring to *time*; (2) it is Sophoclean to explain and define τοῦ εἰκότος πέρα by πλείω τοῦ καθήκοντος χρόνου.

78 εἰς καλὸν, to fit purpose, 'opportunely': Plat. Symp. 174 E εἰς καλὸν ἦκεις. Ai. 1168 καὶ μὴν ἐς αὐτὸν καιρὸν ... | πάρεισιν. Cp. Ar. Ach. 686 εἰς τάχος = ταχέως, Av. 805 εἰς εὐτέλειαν = εὐτελῶς. οἶδε: some of those suppliants who are nearer to the stage entrance on the spectators' left—the conventional one for an arrival *from the country*—have made signs to the Priest. Creon enters, wearing a wreath of bay leaves bright with berries, in token of a favourable answer. See Appendix, Note 1, § 2.

80 F. ἐν τύχῃ...δμῃατι : may his radiant look prove the herald of good news. λαμπρός with ἐν τύχῃ κ.τ.λ.,—being applicable at once to brilliant fortune and (in the sense of φαιδρός) to a beaming countenance. ἐν τύχῃ, nearly = μετὰ τύχης, 'invested with,' 'attended by': cp. 1112 ἐν τε γὰρ μακρῷ | γήρᾳ ξυνάδει: Ai. 488 σθένοντος ἐν πλούτῳ. τύχῃ σωτήρ (Aesch. Ag. 664), like χεῖρ πράκτωρ (*ib.* 111), θέλκτωρ πειθῶ (Aesch. Suppl. 1040), καρανιστήρες δίκαι (Eum. 186).

82 εἰκάσαι μέν, ἡδύς (sc. βαίνει). Cp. El. 410 ἐκ δειμάτων του νυκτέρου, δοκεῖν ἐμοί. O. C. 151 δυσαίων | μακραίων τ', ἐπεικάσαι. ἡδύς, not 'joyous,' but 'pleasant to us,' 'bringing good news': as 510 ἡδύπολις, pleasant to the city: El. 929 ἡδύς οὐδὲ μητρὶ δυσχερής, a guest welcome, not grievous, to her. In Trach. 869 where ἀηδής καὶ συνωφρυνμένη is said of one who approaches with bad news, ἀηδής is not 'unwelcome,' but rather 'sullen,' 'gloomy.'

83 πολυστεφής...δάφνης . The use of the gen. after words denoting fulness is extended to the notions of encompassing or overshadowing: e.g. περιστεφής...ἀνθέων θήκη (El. 895), στέγην...ἥς [v. l. ἥ] κατηρεφεῖς δόμοι (Eur. Hipp. 468). But the dat. would also stand: cp. Od. 9. 183

σπέος...δάφνησι κατηρεφές: Hes. Op. 513 λάχνη δέρμα κατάσκιον. παγκάρπου, covered with berries: cp. O. C. 676. Plin. 15. 30 *maximis baccis atque e viridi rubentibus* (of the Delphic laurel). The wreath announces good news, Tr. 179: so in Eur. Hipp. 806 Theseus, returning from the oracle at Delphi to find Phaedra dead, cries τί δήτα τοῖσδ' ἀνέστεμμαι κάρα | πλεκτοῖσι φύλλοις, δυστυχῆς θεωρός ὢν; So Fabius Pictor returned from Delphi to Rome *coronatus laurea corona* (Liv. 23. 11).

84 ξύμμετρος γάρ ὥς κλύειν . He is at a just distance for hearing: ξύμμετρος = *commensurate* (in respect of his distance) with the range of our voices (implied in κλύειν).

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

87 F. λέγω γάρ...εὐτυχεῖν . Creon, unwilling to speak plainly before the Chorus, hints to Oedipus that he brings a clue to the means by which the anger of heaven may be appeased. ἐξελθόντα, of the event, 'having issued'; cp. 1011 μὴ μοι Φοῖβος ἐξέλθῃ σαφής; so 1182 ἐξήκοι. The word is chosen by Creon with veiled reference to the duty of *banishing* the defiling presence (98 ἐλαύνειν). πάντα predicative with εὐτυχεῖν, 'will all of them (=altogether) be well.' λέγω εὐτυχεῖν ἄν=λέγω ὅτι εὐτυχοίῃ ἄν.

89 F. τοῦπος the actual oracle (τοῦπος τὸ θεοπρόπον, Tr. 822): λόγῳ (90), Creon's own saying (λέγω, 87). προδείσας, alarmed beforehand. Cp. Her. 7. 50 κρέσσον δὲ πάντα θαρσέοντα ἡμισυ τῶν δεινῶν πάσχειν μᾶλλον ἢ πᾶν χρήμα προδειμαίνοντα μηδαμὰ μηδὲν παθεῖν. No other part of προδεῖδω occurs: προταρβεῖν, προφοβεῖσθαι='to fear beforehand,' but ὑπερδέδοικά σου, I fear for thee, Ant. 82. In compos. with a verb of *caring for*, however, πρό sometimes=ὑπέρ, e.g. προκήδομαι Ant. 741.

91 F. πλησιαζόντων here=πλησίον ὄντων: usu. the verb=either (1) to approach, or (2) to consort with (dat.), as below, 1136. εἴτε—καὶ στείχειν ἔσω (χρήζεις), (ἔτοιμός εἰμι τοῦτο θρᾶν). So Eur. Ion 1120 (quoted by Elms., etc.) πεπυσμέναι γάρ, εἰ θανεῖν ἡμᾶς χρεών, | ἡδὶον ἂν θάνοιμεν, εἴθ' ὄρᾶν φάος: i.e. εἴτε ὄρᾶν φάος (χρή), (ἡδὶον ἂν ὀρώμεν αὐτό). εἰ...εἴτε, as Aesch. Eum. 468 σὺ δ', εἰ δικαίως εἴτε μή, κρίνον δίκην.

93 F. ἐς πάντας. Her. 8. 26 οὔτε ἡνέσχετο σιγῶν εἰπέ τε ἐς πάντας τάδε: Thuc. 1. 72 ἐς τὸ πλήθος εἰπεῖν (before the assembly). πλέον adverbial, as in Ai. 1101, etc.: schol. περὶ τούτων πλέον ἀγωνίζομαι ἢ περὶ τῆς ἑαυτοῦ ψυχῆς.—τῶνδε, object. gen. with τὸ πένθος (not with περὶ): cp. El. 1097 τᾷ Ζηνὸς εὐσεβείᾳ.—ἢ καί, 'than even.' This must not be confounded with the occasional use of ἢ καί in negative sentences containing a comparison: e.g. Ai. 1103 οὐκ ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον | ἀρχῆς ἔκειτο θεσμός ἢ καὶ τῷδε σέ: El. 1145 οὔτε γάρ ποτε | μητρὸς σύ γ' ἦσθα μᾶλλον ἢ κάμου φίλος: Antiphon de caed. Her. § 23 ἐζητεῖτο οὐδέν τι μᾶλλον ὑπὸ τῶν ἄλλων ἢ καὶ ὑπ' ἐμοῦ (where καί is redundant, ='on my part').

95 λέγοιμ' ἂν a deferential form, having regard to the permission just given. Cp. *Phil.* 674 *χωροῖς ἂν εἴσω*: *El.* 637 *κλύοις ἂν ἤδη*.

97 ὥς marks that the partic. *τεθραμμένον* 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.* 1. 2. 1 *ἔλεγε θαρρεῖν ὥς καταστησομένων τούτων εἰς τὸ δέον*: he said, 'Take courage, in the assurance that' &c.

98 ἐλαύνειν for ἐξελαύνειν was regular in this context: *Thuc.* 1. 126 *τὸ ἄγος ἐλαύνειν τῆς θεοῦ* (i.e. to banish the Alcmaeonidae): and so 1. 127, 128, 135, 2. 13.—*μηδ' ἀνήκεστον τρέφειν*. The *μίασμα* is *ἀνήκεστον* in the sense that it cannot be healed by anything else than the death or banishment of the blood-guilty. But it can still be healed if that expiation is made. Thus *ἀνήκεστον* is a proleptic predicate: cp. *Plat. Rep.* 565 C *τούτον τρέφειν τε καὶ αὔξειν μέγαν*: *O. C.* 527 n. See Antiphon *Tetr. G. γ.* § 7 *ἀντὶ τοῦ παθόντος* (in the cause of the dead) *ἐπισκῆπτομεν ὑμῖν τῷ τούτου φόνῳ τὸ μήνιμα τῶν ἀλιτηρίων ἀκεσαμένους πᾶσαν τὴν πόλιν καθαρὰν τοῦ μιάσματος καταστήσαι*, 'to heal with this man's blood the deed which angers the avenging spirits, and so to purge the whole city of the defilement.'

99 *ποιῶ...ξυμφορᾶς* By what purifying rite (does he command us *ἐλαύνειν τὸ μίasma*)? What is the manner of our misfortune (i.e. our defilement)? *Eur. Phoen.* 390 *τίς ὁ τρόπος αὐτοῦ; τί φυγάσιν τὸ δυσχερές*; 'what is the manner thereof? (sc. *τοῦ κακοῦ*, exile). *ξυμφορᾶς*, euphemistic for guilt, as *Plat. Legg.* 934 B *λωφῆσαι πολλὰ μέρη τῆς τοιαύτης ξυμφορᾶς*, to be healed in great measure of such a malady (viz., of evil-doing): *ib.* 854 D *ἐν τῷ προσώπῳ καὶ ταῖς χερσὶ γραφεῖς τὴν ξυμφοράν*, 'with his *misfortune* [the crime of sacrilege] branded on his face and hands.' *Her.* 1. 35 *συμφορῇ ἐχόμενος = ἐναγής*, under a ban. Prof. Kennedy understands: 'what is the mode of compliance (with the oracle)?' He compares *O. C.* 641 *τῇδε γὰρ ξυνοίσομαι* ('for with that choice I will comply'). But elsewhere, at least, *συμφορά* does not occur in a sense parallel with *συμφέρεσθαι*, 'to agree with.'

100 F. *ἀνδρηλατοῦντας* As if, instead of *ποιῶ καθαρμῶ*, the question had been *τί ποιοῦντας*;—ὥς τόδ' αἷμα χειμάζον πόλιν, since it is this blood [*τόδε*, viz. that implied in *φόνον*] which brings the storm on Thebes. *χειμάζον*, acc. absol. ὥς presents the fact as the ground of belief on which the Thebans are commanded to act: 'Do thus, assured that it is this blood,' etc. Cp. *O. C.* 380: *Xen. Hellen.* 2. 4. 1 οἱ δὲ τριάκοντα, ὥς ἐξὸν ἤδη αὐτοῖς τυραννεῖν ἀδεῶς, προείπον, κ.τ.λ. Cp. *Eur. Suppl.* 268 *πόλις δὲ πρὸς πόλιν | ἔπτηξε χειμασθεῖσα*, 'city with city seeks shelter, when vexed by storms.'

104 ἀπευθύνειν to steer in a right course. The infin. is of the imperf., = *πρό-τερον ἢ ἀπηύθυνες*, before you were steering (began to steer). Oedipus took the State out of angry waters into smooth: cp. 696 *ἐμὰν γὰν φίλαν | ἐν πόνοις ἀλύουσαν κατ' ὀρθὸν οὖρις*: fr. 151 *πλήκτροις ἀπευθύνουσιν οὐρίαν τρόπιν*, 'with the helm (*πλήκτρα*, the blades of the *πηδάλια*) they steer their bark before the breeze.'

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

107 τοὺς αὐτοέντας...τινας τούς implies that the death *had* human authors; *τινας*, that they are *unknown*. So in *O. C.* 290 *δταν δ' ὁ κύριος | παρῇ τις*, 'the master—whoever he be.' *τιμωρεῖν*, 'punish.' The act., no less than the midd., is thus used even in prose: Lysias *In Agor.* § 42 *τιμωρεῖν ὑπὲρ αὐτοῦ ὡς φονέα ὄντα*, to punish (Agoratus), on his own account, as his murderer. *χειρὶ τιμωρεῖν*, here, either 'to slay' or 'to expel by force,' as distinguished from merely fining or disfranchising: in 140 *τοιαύτῃ χειρὶ τιμωρεῖν* is explained by *κτανών* in 139.

108 F. *ποῦ τόδ'...αἰτίας; τόδε ἔχνος αἰτίας* = *ἔχνος τῆσδε αἰτίας*, cp. *τούμὸν φρενῶν ὄνειρον* *El.* 1390. *αἰτίας*, 'crime': *Ai.* 28 *τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει*. For *δυστέκμαρτον*, hard to track, cp. Aesch. *Eum.* 244 (the Furies hunting Orestes) *εἶεν· τόδ' ἐστὶ τάνδρὸς ἐκφανές τέκμαρ*. The poet hints a reason for what might else have seemed strange—the previous inaction of Oedipus. Cp. 219.

110 *ἔφασκε* *sc.* ὁ θεός (εὐρεθήσεσθαι τὸ ἔχνος). τὸ δὲ ζητούμενον: *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 *αὐτός τι νῦν δρῶν εἶτα δαίμονας κάλει· | τῷ γὰρ πονοῦντι καὶ θεὸς συλλαμβάνει*.

113 *συμπίπτει* The vivid historic present suits the alertness of a mind roused to close inquiry: so below, 118, 716, 1025: *Tr.* 748: *El.* 679.—Cp. *Ai.* 429 *κακοῖς τοιοῖσδε 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. *Phoen.* 36 *τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν | εἰ μήκέτ' εἶη· ὡς ἔφασκεν*, as Laius told the Thebans at the time when he was leaving Thebes. *ἐκδημῶν*, not *going* abroad, but *being* [=having gone] abroad: cp. Plat. *Legg.* 864 E *οἰκείτω τὸν ἐνιαυτὸν ἐκδημῶν· ὡς = ἐπεί*: Xen. *Cyr.* 1. 3. 2 *ὡς δὲ ἀφίκετο τάχιστα...ῆσπάζετο*. Cic. *Brut.* 5 *ut illos libros edidisti, nihil a te postea accepimus*.

116 *οὐδ' ἄγγελος...ἐχρήσατ' ἄν*; The sentence begins as if *ἄγγελός τις* were to be followed by *ἦλθε*: but the second alternative, *συμπράκτωρ ὁδοῦ*, suggests *κατεῖδε* [had *seen*, though he did not *speak*]: and this, by a kind of zeugma, stands as verb to *ἄγγελος* also. Cp. Her. 4. 106 *ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλώσσαν δὲ ἰδίην· οὐδ' ἄγγελος*: *Il.* 12. 73 *οὐκέτ' ἔπειτ' ὅῳ οὐδ' ἄγγελον ἀπονέεσθαι· ὅτου*, gen. masc.: from whom having gained knowledge one might have used it.

117 *ἐκμαθὼν* = a protasis, *εἰ ἐξέμαθεν, ἐχρήσατ' ἄν*, *sc.* *τούτοις ἃ ἐξέμαθεν*. Plat. *Gorg.* 465 E *ἐὰν μὲν οὖν καὶ ἐγὼ σοῦ ἀποκρινομένου μὴ ἔχω ὃ τι χρήσασθαι*, if, when you answer, I also do not know what use to make [of your answer, *sc.* *τούτοις ἃ ἂν ἀποκρίνη*],—where shortly before we have *οὐδὲ χρῆσθαι τῇ ἀποκρίσει ἣν σοι ἀπεκρινάμεν οὐδὲν οἷός τ' ἦσθα*.

118 F. *θνήσκουσι*. The ι subscript in the pres. stem of this verb is attested by Attic inscriptions (Meisterhans, *Gram.* p. 86). The practice of the Laurentian MS. fluctuates. It gives the ι subscript here, in 623, 1457; *O. C.* 611; *Ant.* 547, 761; *El.* 1022. It omits the ι subscript in *El.* 63, 113, 540, 1486; *Tr.* 707, 708; *Ph.* 1085. Cp. *Etym. M.* 482, 29, *θνήσκω, μιμνησκω. Δίδυμος* [circ. 30 B.C.] *χωρίς τοῦ ἰ...ή μέντοι παράδοσις ἔχει τὸ ἰ—φόβω φυγών*, ‘having fled in fear’: *φόβω*, modal dative; cp. Thuc. 4. 88 *διὰ τε τὸ ἐπαγωγὰ εἰπεῖν τὸν Βρασίδαν καὶ περὶ τοῦ καρποῦ φόβῳ ἔγνωσαν*: 5. 70 *ἐντόνως καὶ ὀργῇ χωροῦντες*.—*εἰδώς*, with sure knowledge (and not merely from confused recollection, *ἀσφαλὲς δόξα*): so 1151 *λέγει γὰρ εἰδώς οὐδὲν ἀλλ’ ἄλλως πονεῖ*: *El.* 41 *ὅπως ἂν εἰδώς ἡμῖν ἀγγελίης σαφῆς*. Iocasta says (849), in reference to this same point in the man’s testimony, *κούκ ἔστιν αὐτῷ τοῦτό γ’ ἐκβαλεῖν πάλιν*.

120 *τὸ ποῖον*; Cp. 291: *El.* 670 *πρᾶγμα πορσύνων μέγα*. | *ΚΑ.* *τὸ ποῖον, ὃ ξέν’ εἰπέ*. Ar. *Pax* 696 *εὐδαιμονεῖ. πάσχει δὲ θαυμαστόν*. *ΕΡΜ.* *τὸ τί; ἐξεύροι μαθεῖν*. One thing would find out *how* to learn many things, *i.e.* would prove a clue to them. The infin. *μαθεῖν* as after a verb of *teaching* or *devising*: Her. 1. 196 *ἄλλο δέ τι ἐξευρήκασι νεωστὶ γενέσθαι*. Plat. *Rep.* 519 E *ἐν δλῇ τῇ πόλει τοῦτο μηχανάται ἐγγενέσθαι*.

122 F. *ἔφασκε* sc. *ὁ φυγών* (118).

122 F. *οὐ μιᾶ βώμῃ = οὐχ ἑνὸς βώμῃ*, in the strength not of one man. Cp. Her. 1. 174 *πολλῇ χειρὶ ἐργαζομένων τῶν Κνιδίων*. *Ant.* 14 *διπλῇ χειρὶ*=by the hands of twain. So perh. *χειρὶ διδύμῃ* Pind. *Pyth.* 2. 9.

122 F. *σὺν πλήθει* cp. on 55.

124 F. *εἴ τι μὴ κ.τ.λ.* if some intrigue, aided by (*ξύν*) money, had not been working from Thebes. *τι* is subject to *ἐπράσσετο*: distinguish the adverbial *τι* (=‘perchance’) which is often joined to *εἴ μὴ* in diffident expressions, as 969 *εἴ τι μὴ τῶμῳ πάθῃ | κατέφθιτ’*, ‘unless perchance’: so *O. C.* 1450, *Tr.* 586 etc. Schneid. cp. Thuc. 1. 121 *καὶ τι αὐτῷ καὶ ἐπράσσετο ἐς τὰς πόλεις ταύτας προδοσίας πέρι*: and 5. 83 *ὑπῆρχε δέ τι αὐτοῖς καὶ ἐκ τοῦ Ἄργους αὐτόθεν πρασσόμενον*.

124 F. *ἐπράσσετο...ἔβη* the imperf. refers here to a *continued* act in past time, the aor. to an act done at a definite past moment. Cp. 402 *ἐδόκεις—ἔγνως*: 432 *ἰκόμην—ἐκάλεις*.

126 *δοκοῦντα...ἦν* expresses the vivid presence of the *δόξα* more strongly than *ταῦτα ἐδόκει* would have done (cp. 274 *τάδ’ ἔστ’ ἀρέσκονθ’*): Her. 1. 146 *ταῦτα δὲ ἦν γινόμενα ἐν Μιλήτῳ*.

128 *ἐμποδὼν* sc. *ὄν*, with *κακὸν*, not with *εἶργε*, ‘what trouble (being) in your path?’ Cp. 445 *παρῶν...ἐμποδὼν | ὀχλεῖς*.

128 *τυραννίδος* 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 *ἴδεσθε χώρας τὴν διπλὴν τυραννίδα* (Clytaemnestra and Aegisthus).

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

131 The constr. is προσήγετο ἡμᾶς, μεθέντας τὰ ἀφανῆ, σκοπεῖν τὸ πρὸς ποσί. προσήγετο, was drawing us (by her dread song), said with a certain irony, since προσάγεσθαι with infin. usually implies a *gentle* constraint (though, as a milit. term, ἀνάγκη προσηγάγοντο, *reduced by force*, Her. 6. 25): cp. Eur. *Ion* 659 χρόνῳ | δὲ καιρὸν λαμβάνων προσάξομαι | δάμαρτ' ἔαν σε σκῆπτρα τᾶμ' ἔχριν χθονός. τὸ πρὸς ποσί (cp. ἐμποδῶν 128), the *instant, pressing* trouble, opp. to τὰ ἀφανῆ, obscure questions (as to the death of Laïus) of no present or practical interest. Pind. *Isth.* 7. 12 δεῖμα μὲν παροιχομένων | καρτεράν ἔπαυσε μέριμναν· τὸ δὲ πρὸς ποδὸς ἄρειον αἰεὶ σκοπεῖν | χρῆμα πᾶν. *Ant.* 1327 τᾶν ποσὶν κακά.

132 ἐξ ὑπαρχῆς, *i.e.* taking up anew the search into the death of Laïus. Arist. *de Anim.* 2. 1 πάλιν δ' ὥσπερ ἐξ ὑπαρχῆς ἐπανίωμεν: so πάλιν οὖν οἶον ἐξ ὑπαρχῆς *Rhet.* 1. 1. 14: [Dem.] or. 40 § 16 πάλιν ἐξ ὑπαρχῆς λαγχάνουσί μοι δίκας. The phrase ἐν τῇ τῆς ἐπιστήμης ὑπαρχῇ occurs in the paraphrase by Themistius of Arist. *περὶ φυσικῆς ἀκροάσεως* 8. 3 (Berlin ed. vol. 1. 247 *b* 29): elsewhere the word occurs only in ἐξ ὑπαρχῆς. Cp. *El.* 725 ὑποστροφῆς = ὑποστραφέντες: Her. 5. 116 ἐκ νέης: Thuc. 3. 92 ἐκ καινῆς. αὖθις, as he had done in the case of the Sphinx's riddle: αὐτὰ = τὰ ἀφανῆ.

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

134 πρό, *on behalf of*, cp. *πρὸ τῶνδε* 10, O. C. 811: Xen. *Cyr.* 8. 8. 4 εἴ τις... διακινδυνεύσειε πρὸ βασιλέως: 1. 6. 42 ἀξιώσουσι σὲ πρὸ ἐαυτῶν βουλευέσθαι. Campb. reads πρὸς τοῦ θανόντος, which here could mean only 'at the instance of the dead.' πρὸς never = 'on behalf of,' 'for the sake of,' but sometimes 'on the side of': e.g. Her. 1. 124 ἀποστάντες ἀπ' ἐκείνου καὶ γενόμενοι πρὸς σέο, 'ranged themselves on your side': 1. 75 ἐλπίσας πρὸς ἑαυτοῦ τὸν χρησμὸν εἶναι, that the oracle was on his side: below, 1434, πρὸς σοῦ... φράσω, I will speak on your side,—in your interest: *Trach.* 479 καὶ τὸ πρὸς κείνου λέγειν, to state his side of the case also.—ἐπιστροφὴν, a turning round (O. C. 1045), hence, attention, regard: ἐπιστροφὴν τίθεσθαι (like σπουδὴν, πρόνοιαν τίθ., *Al.* 13, 536) = ἐπιστρέφεσθαι (τινος), *Phil.* 599. Dem. *In Aristocr.* § 136 οὐκ ἐπεστράφη 'heeded not' = οὐδὲν ἐφρόντισε *ib.* § 135.

137 ὑπὲρ γὰρ οὐχὶ κ.τ.λ., *i.e.* not merely in the cause of Laïus, whose widow he has married. The arrangement of the words is designed to help a second meaning of which the speaker is unconscious: 'in the cause of a friend who is *not far off*' (his own father). The reference to Laïus is confirmed by κείνῳ προσαρκῶν in 141.

138 αὐτοῦ = ἐμαυτοῦ . The reflexive αὐτοῦ, etc., is a pron. of the 1st pers. in *O. C.* 966, *El.* 285, *Ai.* 1132: of the 2nd pers., in *O. C.* 853, 930, 1356, *Tr.* 451.—

138 ἀποσκεδῶ , dispel, as a taint in the air: cp. *Od.* 8. 149 σκέδασον δ' ἀπὸ κήδεα θυμοῦ: *Plat. Phaed.* 77 D μὴ...δ' ἄνεμος αὐτὴν (τὴν ψυχὴν) ἐκβαίνουσιν ἐκ τοῦ σώματος διαφυσᾷ καὶ διασκεδάννυσιν.

139 F. ἐκεῖνον ὁ κτανῶν . ἐκεῖνον has emphasis: cp. 820.—

139 F. τοιαύτη , referring to κτανῶν, implies φονία: on τιμωρεῖν see 107. The spectator thinks of the time when Oed. shall be blinded by his own hand.—For the double ἄν cp. 339, 862, 1438.

142 παῖδες . The king here, as the priest in 147, addresses *all* the suppliants. ἄλλος (144) is one of the king's attendants.—

142 βάρθρων | ἴστασθε κ.τ.λ. Cp. *Ant.* 417 χθονὸς...δείρας: *Phil.* 630 νεὼς ἄγοντα. Prose would require a compound verb: *Xen. Symp.* 4. 31 ὑπανίστανται... θάκων.—

142 ἄραντες . *Aesch. Suppl.* 481 κλάδους γε τούτους αἶψ' ἐν ἀγκάλαις λαβὼν | βωμούς ἐπ' ἄλλους δαιμόνων ἐγχωρίων | θές.

145 πᾶν...δράσοντος , to do everything=to leave nothing untried: for ὥς cp. 97. *Plat. Apol.* 39 A ἐάν τις τολμᾷ πᾶν ποιεῖν καὶ λέγειν. *Xen. Hellen.* 7. 4. 21 πάντα ἐποίει ὅπως, εἰ δύναίτο, ἀπαγάγοι.—

145 εὐτυχεῖς...πεπτωκότες : 'fortunate,' if they succeed in their search for the murderer, who, as they now know, is in their land (110): 'ruined,' if they fail, since they will then rest under the ἀνήκεστον μῖασμα (98). The unconscious speaker, in his last word, strikes the key-note of the destined περιπέτεια.

147 FF. ὦ παῖδες : see on 142.—

147 FF. καὶ δεῦρ' ἔβημεν , we *e'en* came here: *i.e.* this was the motive of our coming in the first instance. *Phil.* 380 ἐπειδὴ καὶ λέγεις θρασυστομῶν: *Lys. In Eratosth.* § 29 παρὰ τοῦ ποτε καὶ λήψεσθε δίκην;—

147 FF. ἐξαγγέλλεται , proclaims on his own part (midd.), of himself: *i.e.* promises unasked, *ultra pollicetur*. Cp. *Ai.* 1376 ἀγγέλλομαι...εἶναι φίλος, 'I offer friendship.' *Eur.* has thus used ἐξαγγ. even where metre permitted the more usual ἐπαγγέλλομαι: *Heracl.* 531 κάξαγγέλ-λομαι | θνήσκειν, I offer to die.—ἄμα: *i.e.* may the god, who has summoned us to put away our pollution, *at the same time* come among us as a healing presence.

PARODOS (ENTRANCE SONG OF THE CHORUS)

(151–215)

151–215 The Chorus consists of Theban elders—men of noble birth, ‘the foremost in honour of the land’ (1223)—who represent the *Κάδμου λαός* just summoned by Oedipus (144). Oedipus having now retired into the palace, and the suppliants having left the stage, the Chorus make their entrance (*πάροδος*) into the hitherto vacant *ὀρχήστρα*. 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.

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

151 *φάτι* of a god’s utterance or oracle (1440), a poet. equivalent for *φήμη*: cp. 310 *ἀπ’ οἰωνῶν φάτιν*. *Διὸς*, because Zeus speaks by the mouth of his son; Aesch. *Eum.* 19 *Διὸς προφήτης δ’ ἐστὶ Λοξίας πατρός. ἀδυεπές*, 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). Cp. *El.* 480 *ἀδυπνόνων...ὄνειράτων*, dreams breathing comfort (from the gods). *τίς ποτε...ἔβας*; What art thou that hast come? *i.e.* in what spirit hast thou come? bringing us health or despair?

152 *Πυθῶνος* from Pytho (Delphi): for the gen. see on 142 *βάθρων* | *ἵστασθε. τὰς πολυχρύσου*, ‘rich in gold,’ with allusion to the costly *ἀναθήματα* dedicated at Delphi, and esp. to the treasury of the temple, in which gold and silver could be deposited, as in a bank, until required for use. *Iliad* 9. 404 οὐδ’ ὅσα...*λαῖνος οὐδὸς ἀφήτορος ἐντὸς ἐέργει* | *Φοίβου Ἀπόλλωνος, Πυθοῖ ἐνὶ πετρῆεσσι*. Thuc. 1. 121 *ναυτικὸν τε ἀπὸ τῆς ὑπαρχούσης τε οὐσίας ἐξαρτυσόμεθα, καὶ ἀπὸ τῶν ἐν Δελφοῖς καὶ Ὀλυμπίᾳ χρημάτων*. Athen. 233 F *τῷ μὲν οὖν ἐν Δελφοῖς Ἀπόλλωνι τὸν πρότερον ἐν τῇ Λακεδαίμονι χρυσὸν καὶ ἄργυρον* [πρότερον = before the time of Lysander] *ἱστοροῦσιν ἀνατεθῆναι*. Eur. *Andr.* 1093 *θεοῦ | χρυσοῦ γέμοντα γύαλα* (recesses), *θησαυροὺς βροτῶν*. *Ion* 54 *Δελφοί σφ’ ἔθεντο* (the young Ion) *χρυσοφύλακα τοῦ θεοῦ, | ταμίαν τε πάντων*. Pind. *Pyth.* 6. 8 *ἐν πολυχρύσῳ Ἀπολλωνία... νάπα* (i.e. ἐν Πυθοῖ).

153 The bold use of *ἐκτέταμαι* is interpreted by *φοβερὰν φρένα δείματι πάλλων*, which is to be taken in close connection with it. *ἐκτείνεσθαι* is not found elsewhere of *mental* tension (though Dionys. *De Comp. Verb.* c. 15 *ad fin.* has *ἡ τῆς διανοίας ἔκτασις καὶ τὸ τοῦ δείματος ἀπροσδόκητον*. Cp. Xen. *Cyr.* 1. 3. 11 *ἕως παρατείναιμι τοῦτον, ὥσπερ οὗτος ἐμὲ παρατείνει ἀπὸ σοῦ κωλύων*, —‘rack,’ ‘torture’ him. But *παρατείνεσθαι*, when used figuratively, usually meant ‘to be worn out,’ ‘fatigued to death’: e.g. Plato *Lysis* 204 C *παρατετάσσεται ὑπὸ σοῦ ἀκούων θαμὰ λέγοντος, enecabitur*, he will be tired to death of hearing it. So Xen. *Mem.* 3. 13. 6 *παρατέταμαι μακρὰν ὁδὸν πορευθείς*. Triclinius explains here, ‘I am *prostrated* by dread’ (*ἐκπέπληγμαι, παρ’ ὅσον οἱ ἐκπλαγέντες ἔκτασιν σώματος καὶ ἀκινήσιαν πάσχουσιν*: cp. Eur. *Med.* 585 *ἐν γὰρ ἐκτενεῖ σ’ ἔπος*): so *Ph.* 858 *ἐκτέταται νύχιος* (of a sleeper). But the context favours the other view.—*πάλλων*, transitive, governing *φρένα*, *making my heart to shake*; not intransitive, for *παλλόμενος*, with *φρένα* as accus. of the part affected. An intransitive use of *πάλλω* in this figurative sense is not warranted by such instances as Ar. *Lys.* 1304 *κούφα πάλλων*, ‘lightly leaping in the dance’: Eur. *El.* 435 *ἔπαλλε δελφίς* (= *ἐσκίρτα*), ‘the dolphin leaped’: *ib.* 477 *ἵπποι ἔπαλλον* ‘quivered’ (in death). Cp. Aesch. *P. V.* 881 *κραδία φάβῳ φρένα λακτίζει*: so, when the speaker is identified with the troubled spirit within him, we can say *φρένα πάλλω*,—where *φρένα* has a less distinctly physical sense than in Aesch. *l.c.*, yet has physical associations which help to make the phrase less harsh.

154 *Δάλιε* The Delphian Apollo is also Delian—having passed, according to the Ionic legend, from his native Delos, through Attica, to Delphi (Aesch. *Eum.* 9). A Boeotian legend claimed Tegyra as the birthplace of Apollo: Plut. *Pelop.* 16 *ἐνταῦθα μυθολογοῦσι τὸν θεὸν γενέσθαι, καὶ τὸ μὲν πλησίον ὄρος Δῆλος καλεῖται*. We can scarcely say, however, with Schneidewin that *Δάλιε* here ‘bewrays the Athenian,’ when we remember that the Theban Pindar hails the Delphian Apollo as *Λύκιε καὶ Δάλου ἀνάσσων Φοῖβε* (*Pyth.* 1. 39).—*ἰήϊε* (again in 1096), invoked with the cry *ἰή*: cp. *Tr.* 221 *ἰὼ ἰὼ Παιάν*. Soph. has the form *παιῶν, παιήων* as ‘a healer’ (not with ref. to Apollo), *Phil.* 168, 832.

155 ἄζόμενος (rt. ἄγ, whence ἅγιος) implies a religious fear: cp. *Od.* 9. 478 σχέτλι', ἐπεὶ ξείνους οὐχ ἄζω σὺ ἐνὶ οἴκῳ | ἐσθέμεναι. τί μοι...χρέος: 'what thing thou wilt accomplish for me': i.e., what expiation thou wilt prescribe, as the price of deliverance from the plague. Will the expiation be of a new kind (νέον)? Or will some ancient mode of atonement be called into use once more (πάλιν)? πάλιν recalls Aesch. *Ag.* 154 μίμνει γὰρ φοβερὰ παλίνορτος | οἰκονόμος δολία μνάμων μῆνις τεκνόποινος. νέον, adjective with χρέος: πάλιν, adverb with ἐξανύσεις. τί μοι νέον χρέος ἐξανύσεις; ἢ τί χρέος πάλιν ἐξανύσεις; The doubling of ἢ harshly co-ordinates νέον and πάλιν, as if one said τίνας ἢ μαχομένους ἢ ἀμαχεὶ ἐνίκησαν; χρέος here=χρήμα, 'matter' (implying importance): cp. Aesch. *Suppl.* 374 (of a king) χρέος | πᾶν ἐπικραίνεις; Eur. *H. F.* 530 τί καινὸν ἦλθε τοῖσδε δώμασιν χρέος; Others take it as='obligation' (cp. *O. C.* 235), but against this is ἐξανύσεις, which could not mean either to 'impose' or to 'exact' it. Whitelaw renders, 'what requirement thou wilt enact (by oracular voice),' finding this use of ἀνύω in *O. C.* 454, *Ant.* 1178; but there (as below, 720) it has its normal sense, 'fulfil.'

156 περιτελλομ. ὦραις, an epic phrase which Ar. *Av.* 697 also has. *Od.* 14. 293 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεύντο | ἅψ περιτελλομένου ἔτεος, καὶ ἐπήλυθον ὦραι.

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 is followed in 164 by προφάνητέ μοι instead of εὔχομαι προφανῆναι. Cp. Plat. *Legg.* 686 D ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στόλον οὗ περὶ διαλεγόμεθα ἔδοξε μοι πάγκαλος... εἶναι. Antiphon *Tetr.* B. β. § 10 ἀπολύόμενος δὲ ὑπὸ τε τῆς ἀληθείας τῶν πραχθέντων ὑπὸ τε τοῦ νόμου καθ' ὃν διώκεται, οὐδὲ τῶν ἐπιτηδευμάτων εἵνεκα δίκαιοι τοιούτων κακῶν ἀξιοῦσθαί ἐσμεν. Xen. *Cyr.* 8. 8. 10 ἣν δὲ αὐτοῖς νόμιμον...νομίζοντες. The repetition of ἄμβροτ' has provoked some weak and needless conjectures: see on 517.

160 γαιάοχον, holding or guarding our land; so Aesch. *Suppl.* 816 γαιάοχε παγκρατὲς Ζεῦ. In *O. C.* 1072 it is the Homeric epithet of Poseidon, 'girdling the earth,' τὸν πόντιον γαιάοχον. Cp. Παλλὰς πολιοῦχος Ar. *Eq.* 581 (πολιάοχος Pind. *Ol.* 5. 10), πολισσοῦχοι θεοί Aesch. *Theb.* 69.

161 *κυκλόεντ' ἀγορᾶς θρόνον*=*κυκλοέσεως ἀγορᾶς θρόνον* : cp. *Ant.* 793 *νεῖκος ἀνδρῶν ξύναιμον*, *Trach.* 993 *ὦ Κηναία κρηπὶς βωμῶν*. 'Round throne of the marketplace' means simply (I now think) 'throne consisting of the round marketplace.' The sitting statue of Artemis is in the middle of the agora; hence the agora itself is poetically called her throne. The word *κύκλος* in connection with the Athenian agora, of which it perhaps denoted a special part; schol. *Ar. Eq.* 137 *ὁ δὲ κύκλος Ἀθήνησιν ἐστὶ καθάπερ μάκελλος, ἐκ τῆς κατασκευῆς (form) τὴν προσηγορίαν λαβών. ἔνθα δὴ πιπράσκειται χωρὶς κρεῶν τὰ ἄλλα ὄνια, καὶ ἐξαιρέτως δὲ οἱ ἰχθύες*. Cp. *Eur. Or.* 919 *ὀλιγάκις ἄστὺ κἀγορᾶς χραίνων κύκλον*, 'the circle of the agora,' i.e. 'its bounds': cp. *Thuc.* 3. 74 *τὰς οἰκίας τὰς ἐν κύκλῳ τῆς ἀγορᾶς*, 'all round' the agora. In *Il.* 18. 504, cited by Casaubon on *Theophr. Char.* 2. 4, *ἱερῶ ἐνὶ κύκλῳ* refers merely to the *γέροντες* in council. This is better than (1) 'her round seat in the agora'—*κυκλόεντα* meaning that the pedestal of the statue was circular; (2) 'her throne in the agora, round which *κύκλιοι χοροί* range themselves.' This last is impossible.

εὐκλέα, alluding to Artemis *Εὐκλεία*, the virgin goddess of Fair Fame, worshipped esp. by Locrians and Boeotians: *Plut. Arist.* 20 *βωμὸς γὰρ αὐτῇ καὶ ἀγαλμα παρὰ πᾶσαν ἀγορὰν ἱδρύται, καὶ προθύουσιν αἱ τε γαμούμεναι καὶ οἱ γαμοῦντες*: also at Corinth, *Xen. Hellen.* 4. 4. 2. Pausanias saw a temple of *Ἀρτεμις Εὐκλεία*, with a statue by Scopas, near the *Προϊτίδες πύλαι* on the N.E. side of Thebes. Near it were statues of Apollo Boedromios and Hermes Agoraios. The latter suggests that the Agora of the Lower Town (which was deserted when Pausanias visited Thebes) may have been near. In mentioning the *ἀγορά*, *Soph.* may have been further influenced by the fact that Artemis was worshipped as *Ἀγοραία*: thus in the altis at Olympia there was an *Ἀρτεμίδος Ἀγοραίας βωμός* near that of *Ζεὺς Ἀγοραῖος* (*Paus.* 5. 15. 4).

165 *ἄτας ὕπερ* 'on account of ruin' (i.e. 'to avert it'): cp. *Ant.* 932 *κλαύμαθ' ὑπάρξει βραδυτήτος ὕπερ*. So *Aesch. Theb.* 111 *ἴδετε παρθένων ἱκέσιον λόχον δουλοσύνας ὕπερ*, 'to avert slavery.' Cp. 187.

165 *ὀρνυμένας πόλει* the dat. (poet.) as after verbs of *attacking*, e.g. *ἐπιέναι, ἐπιτίθεσθαι*. *Musgrave's* conj. *ὑπερορνυμένας πόλει* (the compound nowhere occurs) has been adopted by some editors.

166 *ἡνύσατ' ἐκτοπίαν* *made ἐκτοπίαν*, = *ἐξωρίσατε*, a rare use of *ἀνύω* like *ποιεῖν, καθιστάναι, ἀποδεικνύναι*: for the ordinary use, cp. 720 *ἐκείνον ἥνυσεν | φονέα γενέσθαι*, *effected that he should become*. In *Ant.* 1178 *τοῦπος ὡς ἄρ' ὀρθὸν ἥνυσας*, the sense is not 'made right,' but 'brought duly to pass.'

166 *ἔλθετε καὶ νῦν* an echo of *προφάνητέ μοι, προτέρας* having suggested *καὶ νῦν*: as in 338 *ἀλλ' ἐμέ ψέγεις* repeats *ὀργὴν ἐμέμψω τὴν ἐμήν*.

167 *ὦ πόποι* is merely a cry like *παπαῖ*: *Trach.* 853 *κέχυται νόσος, ὦ πόποι, οἶον, κ.τ.λ.*

170 *στόλος* like *στρατός* (*Pind. Pyth.* 2. 46, etc.), = *λαός*.—*ἐνι* = *ἐνεστι*, is available.—*φροντίδος ἔγχος*, not, a weapon *consisting in* a device, but a weapon *discovered by* human wit, *ἐγχος ὃ τις ἀλέγεται* being a bold equivalent for *μηχανὴ ἀλεξητηρία*.

171 This future has the support of the best MSS. in Xen. *An.* 7. 7. 3 οὐκ ἐπιτρέψομεν...ὡς πολεμίους ἀλεξόμεθα: and of grammarians, Bekk. *Anecd.* p. 415: the aorist ἀλέξαι, ἀλέξασθαι also occurs. These forms are prob. not from the stem ἀλεξ (whence present ἀλέξω, cp. ἀέξω, ὀδάξω) but from a stem ἀλκ with unconsciously developed ε, making ἀλεκ (cp. ἄλ-αλκον): see Curtius, *Verb.* II. 258, Eng. tr. 445. Homer has the fut. ἀλεξήσω, and Her. ἀλεξήσομαι.—Cp. 539.

173 τόκοισιν *by births*. Women are released from travail, not by the birth of living children, but either by death before delivery, or by still births. See on 26, and cp. Hes. *Op.* 244 οὐδὲ γυναῖκες τίκτουσιν. If τόκοισιν = ‘in child-bed’ (and so the schol., ἐν τοῖς τόκοις), the meaning would be simply, ‘women die in child-bed,’—not necessarily ‘before child-birth’; but the point here is the blight on the fruits of earth and womb,—not merely the mortality among women.

175 ἄλλον δ’...ἄλλω, ‘one *after* another.’ The dative here seems to depend mainly on the notion of adding implied by the iteration itself; though it is probable that the neighbourhood of πρὸς in προσίδοις may have been felt as softening the boldness. That προσορᾶν could be used as = ‘to see *in addition*’ is inconceivable; nor could such use be justified by that of ἐνορᾶν τινα as = ὁρᾶν ἐν τινι. And no one, I think, would be disposed to plead lyric license for ἄλλω πρὸς ἴδοις on the strength of ἀκτὰν πρὸς ἐσπέρου θεοῦ in 177. Clearly there was a tendency (at least in poetry) to use the dative thus, though the *verb* of the context generally either (*a*) helps the sense of ‘adding,’ or (*b*) leaves an alternative. Under (*a*) I should put *El.* 235 τίκτειν ἄταν ἄταις: *Eur. Helen.* 195 δάκρυα δάκρυσί μοι φέρων. Under (*b*), *Eur. Or.* 1257 πῆματα πῆμασιν ἐξεύρη: *Phoen.* 1496 φόνω φόνος | Οἰδιπόδα δόμον ὤλεσε: where the datives *might* be instrumental. On the whole, I forbear to recommend ἄλλον δ’ ἂν ἄλλα προσίδοις, though easy and tempting; cp. *Thuc.* 2. 4 ἄλλοι δὲ ἄλλη τῆς πόλεως σποράδην ἀπώλλυντο.

177 ὄρμενον, aor. part. (*Il.* 11. 571 δοῦρα...ὄρμενα πρόσσω), ‘sped,’ ‘hurried,’ since the life is quickly gone. κρεῖσσον...πυρὸς, because the πυρφόρος λοιμός drives all before it.

178 ἀκτὰν πρὸς for πρὸς ἀκτὰν, since the attributive gen. ἐσπέρου θεοῦ is equiv. to an adj. agreeing with ἀκτὰν: cp. *O. C.* 84 ἔδρας | πρώτων ἐφ’ ὑμῶν, *ib.* 126 ἄλσος ἐς...κορᾶν: *El.* 14 τοσόνδ’ ἐς ἥβης: so *Aesch. P. V.* 653, *Theb.* 185: *Eur. Or.* 94. ἐσπέρου θεοῦ: as the Homeric Erebus is in the region of sunset and gloom (*Od.* 12. 81), and Hades is ἐννυχίων ἀναξ *O. C.* 1559.

179 ὦν...ἀνὰριθμος. ὦν, masc., referring to ἄλλον...ἄλλω,—‘to such (deaths) knowing no limit’: cp. ἀνὰριθμος θρήνων *El.* 232, μηνῶν | ἀνήριθμος *Ai.* 602. An adj. formed with a privative, whether from noun or from verb, constantly takes a gen. in poetry: see on 190 (ἄχαλκος), 885 (ἀφρόβητος).

180 γένεθλα (πόλεως), ‘her sons’: cp. 1424 τὰ θνητῶν γένεθλα, the sons of men. νηλέα, unpitied; ἀνοίκτως, without οἶκτος, lament, made for them: they receive neither ταφή nor θρήνος. Cp. *Thuc.* 2. 50 πολλῶν ἀτάφων γιγνομένων (in the plague, 430 B.C.).

181 ἐν δ’, cp. on 27. ἐπὶ, adv.: *Her.* 7. 65 τόξα δὲ καλάμινα εἶχον,...ἐπὶ δέ, σίδηρον (*v. l.* -ος) ἦν. But ἔπι = ἔπεστι, *Il.* 1. 515.

182 ἀκτὰν παρὰ βώμιον, ‘at the steps of the altars’: Aesch. *Cho.* 722 ἀκτὴ χώματος, the edge of the mound: Eur. *Herc. F.* 984 ἀμφὶ βωμίαν | ἔπτηξε κρηπὶδ’, at the base of the altar. ἄλλοθεν ἄλλαι (with ἐπιστενάχουσι), because the sounds are heard from various quarters.

185 ἰκτῆρες with λυγρῶν πόνων entreating on account of (for release from) their woes, causal gen.: cp. ἀλγεῖν τύχης, Aesch. *Ag.* 571.

186 λάμπει 473 ἔλαμψε... φάμα: Aesch. *Theb.* 104 κτύπον δέδορκα. δμαυλος, i.e. heard at the same time, though not σύμφωνος with it.

188 F. ὦν ὑπερ see on 165.—εὐώπα ἀλκάν: cp. ἀγανὴ σαίνουσ’ | ἐλπίς, Aesch. *Ag.* 101 (where Weil προφανεῖσ’), ἱλαρὸν φέγγος Ar. *Ran.* 455.

190 Ἀρεά τε κ.τ.λ. The acc. and infin. Ἄρεα...νωτίσαι depend on δός or the like, suggested by the preceding words. Cp. *Il.* 7. 179 Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδέος υἱόν (grant that). Aesch. *Theb.* 253 θεοὶ πολῖται, μὴ με δουλείας τυχεῖν. μαλερόν, raging: cp. μαλεροῦ πυρός *Il.* 9. 242:

μαλερῶν...λεόντων Aesch. *Ag.* 141. Ares is for Soph. not merely the war-god, but generally βροτολοιγός, the Destroyer: cp. *Ai.* 706. Here he is identified with the fiery plague. ἄχαλκος ἀσπίδων (cp. *El.* 36 ἄσκειον ἀσπίδων: Eur. *Phoen.* 324 ἄπεπλος φαρέων): Ares comes not, indeed, as the god of war (ὁ χαλκοβόας Ἄρης, O. C. 1046), yet shrieks of the dying surround him with a cry (βοή) as of battle.

191 περιβόατος could not mean ‘crying loudly’: the prose use (‘famous’ or ‘notorious,’ Thuc. 6. 31) confirms the pass. sense here. ἀντιάζων, attacking: Her. 4. 80 ἡντίασάν μιν (acc.) οἱ Θρηῖκες. Aesch. has the word once only, as = ‘to meet’ (not in a hostile sense), *Ag.* 1557 πατέρ’ ἀντιάσασα: Eur. always as = ‘to entreat’; and so Soph. *El.* 1009. Dindorf reads φλέγει με περιβόατον (the accus. on his own conject.), ἀντιάζω (suggested by Herm.), ‘I pray that’ etc. But the received text gives a more vivid picture.

192 νωτίσαι to turn the back in flight (Eur. *Andr.* 1141 πρὸς φυγὴν ἐνώτισαν), a poet. word used by Aesch. with acc. πόντον, to skim (*Ag.* 286), by Eur. *Ph.* 651 (Dionysus) κισσὸς δν...ἐνώτισεν as = ‘to cover the back of.’ δράμημα, cognate acc.: πάτρας, gen. after verb of parting from: see on βάθρων, 142.

194 ἔπουρον = ἐπουριζόμενον (ironical). Lidd. and Scott s. v. refer to Clemens Alexandr. *Paed.* 130 τῷ τῆς ἀληθείας πνεύματι ἔπουρος ἀρθείς, ‘lifted on a prospering gale by the spirit of Truth.’ So *Trach.* 815 οὖρος ὀφθαλμῶν ἐμῶν | αὐτὴ γένοιτ’ ἄπωθεν ἐρπούση καλῶς: ib. 467 ἀλλὰ ταῦτα μὲν | ρεῖτω κατ’ οὖρον. Active in *Trach.* 954 ἔπουρος ἐστιώτις αὔρα (schol. ἄνεμος οὖριος ἐπὶ τῆς οἰκίας), ‘wafting.’ The v. l. ἄπουρον would go with πάτρας, ‘away from the borders of my country’—from Ionic οὖρος = ὄρος, like δμουρος (Her. 1. 57), πρόσουρος (*Phil.* 691), ξύνουρος (*Aesch. Ag.* 495), τηλουρός. Pollux 6. 198 gives ἔξορος, ἐξόριος, but we nowhere find an Ionic ἄπουρος: while for Attic writers ἄφορος (from ὄρος) would have been awkward, since ἄφορος ‘sterile’ was in use.

194 μέγαν | θάλαμον Ἀμφιτρίτας the Atlantic. θάλαμος Ἀμφιτρίτης *alone* would be merely ‘the sea’ (Od. 3. 91 ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης), but μέγαν helps to localise it, since the Atlantic (ἢ ἔξω στηλέων θάλασσα ἢ Ἀτλαντὶς καλεομένη, Her. 1. 202) was esp. ἡ μεγάλη θάλασσα. Thus Polyb. 3. 37 calls the *Mediterranean* τὴν καθ’ ἡμᾶς,—the *Atlantic*, τὴν ἔξω καὶ μεγάλην προσαγορευομένην. In Plat. *Phaedo* 109 B the limits of the known habitable world are described by the phrase, τοὺς μέχρι τῶν Ἡρακλείων στηλῶν ἀπὸ Φάσιδος (which flows into the Euxine on the E.), Eur. *Hipp.* 3 ὅσοι τε πόντου (the Euxine) τερμόνων τ’ Ἀτλαντικῶν | ναίουσιν εἴσω: *Herc. F.* 234 ὥστ’ Ἀτλαντικῶν πέρα | φεύγειν ὄρων ἄν.

196 ἀπόξενον Aesch. has the word as = ‘estranged from’ (γῆς, *Ag.* 1282), cp. ἀποξενούσθαι. Here it means ‘away from strangers,’ in the sense of ‘keeping them at a distance.’ Such compounds are usu. *passive* in sense: cp. ἀπόδειπνος (Hesych., = ἄδειπνος), ἀπόθεος, ἀπόμισθος, ἀπόσιτος, ἀπότιμος (215), ἀποχρήματος.—ἀπόξενος ὄρμος, the Euxine: an oxymoron, = ὄρμος ἄνορμος, as in *Phil.* 217 ναὸς ἄξενον ὄρμον. Strabo 7. 298 ἄπλουν γὰρ εἶναι τότε τὴν θάλατταν ταύτην καὶ καλεῖσθαι Ἄξενον διὰ τὸ δυσχεόμερον καὶ τὴν ἀγριότητα τῶν περιοικούντων ἐθνῶν καὶ—μάλιστα τῶν Σκυθικῶν, ξενοθυτούντων, κ.τ.λ. The epithet Θρήκιον here suggests the savage folk to whom Ares is ἀγρίπολις on the W. coast of the Euxine (*Ant.* 969). Ovid *Trist.* 4. 4. 55 *Frigida me cohibent Euxini litora Ponti: Dictus ab antiquis Axenus ille fuit.*

198 τελεῖν γὰρ...ἔρχεται Reading τελεῖν, as Herm. suggested, instead of τέλει, I construe thus:—εἴ τι νύξ ἀφῇ, ἡμᾶρ ἐπέρχεται τελεῖν τοῦτο, ‘If night omit anything (in the work of destruction), day comes after it to accomplish this.’ τελεῖν is the infin. expressing purpose, as often after a verb of going or sending, where the fut. participle might have been used: cp. Her. 7. 208 ἐπεμπε...κατάσκοπον ἱππέα, ιδέσθαι [= ὀψόμενον] ὅσοι τέ εἰσι, κ.τ.λ.: Thuc. 6. 50 δέκα δὲ τῶν νεῶν προὔπεμψαν ἐς τὸν μέγαν λιμένα πλεῦσαι τε καὶ κατασκέψασθαι...καὶ κηρύξαι. Here the *pres. inf.* is right, because the act is not *single* but repeated. Observe how strongly τελεῖν is supported by the position of the word (‘To accomplish,—if night omit aught,—day follows’). No version of τέλει explains this. The most tolerable is:—‘*In fulness*—if night omit aught—day attacks (ἐπέρχεται) this’: but I do not think that such a rendering can stand. See Appendix.—εἴ...ἀφῇ. Cp. 874 εἰ ὑπερπλησθῇ (lyric): *O. C.* 1443 εἴ στερηθῶ (dialogue): *Ant.* 710 καὶ τις ἧ (do.). In using εἰ with subjunct., the Attic poets were influenced by the epic usage, on which see *Monro, Homeric Grammar* § 292. The instances in classical prose are usu. doubtful, but in Thuc. 6. 21 εἰ ξυστώσιν has good authority.

199 ἐπ’...ἔρχεται for the adverbial ἐπὶ separated from ἔρχεται, cp. *O. C.* 1777 μῆδ’ ἐπὶ πλείω | θρήνον ἐγείρετε. This is ‘*tnesis*’ in the larger sense: *tnesis* proper is when the prep. is essential to the sense of the verb: *Il.* 8. 108 οὐς ποτ’ ἀπ’ Αἰνεῖαν ἐλόμην = οὐς ἀφελόμην Αἰνεῖαν: cp. *Monro H. G.* § 176.

200 τόν=ὄν *sc.* Ἄρεα (190). Cp. 1379 n.

- 203 *Λύκειε* Apollo, properly the god of light (*λυκ*), whose image, like that of Artemis, was sometimes placed before houses (*El.* 637 *Φοῖβε προστατήριε*, Aesch. *Theb.* 449 *προστατηρίας* | *Ἀρτέμιδος*), so that the face should catch the first rays of the morning sun (*δαίμονες...ἀντήλιοι Agam.* 519): then, through *Λύκειος* being explained as *λυκοκτόνος* (Soph. *El.* 7), Apollo the Destroyer of foes: Aesch. *Theb.* 145 *Λύκει' ἄναξ, Λύκειος γενοῦ* | *στρατῶ δαΐω*. Cp. below, 919.
- 204 *ἀγκυλᾶν ἀγκύλη*, a cord brought round on itself, a noose or loop, here = the *νευρά* of the *bent* bow. *ἀγκύλων*, the reading of L and A, was taken by Eustath. 33. 3 of the *bow* (*ἄγκυλα τόξα*).
- 205 *ἐνδατεῖσθαι* pass., to be distributed, *i.e. showered abroad* on the hostile forces. The order of words, and the omission of *σέ*, are against making *ἐνδατ.* midd., though elsewhere the pass. occurs only in *δέδασμαι*: Appian, however, has *γῆς διαδατουμένης* 1. 1. It is possible that Soph. may have had in mind *Il.* 18. 263 *ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ* | *ἐν μέσῳ ἀμφοτέροι μένος Ἄρης δατέονται*, ‘share the rage of war,’ give and take blows. Others understand, ‘I would fain *celebrate*,’ a sense of *ἐνδατεῖσθαι* derived from that of *distributing* words (*λόγους ἐνειδιστήρας ἐνδατούμενος*, Eur. *Herc. F.* 218). The bad sense occurs in *Trach.* 791 *τὸ δυσπάρεινον λέχτρον ἐνδατούμενος*: the good, only in Aesch. fr. 340 *ὁ δ' ἐνδατεῖται τὰς ἐὰς εὐπαιδίας*, ‘celebrates his happy race of children.’
- 206 *προσταθέντα* from *προΐστημι*, not *προστεινῶ*. Cp. *Ai.* 803 *πρόστητ' ἀναγκαίης τύχης*. *El.* 637 *Φοῖβε προστατήριε*. *O. T.* 881 *θεὸν οὐ λήξω προστατάν Ἰσχων*. For 1st aor. pass. part., cp. *κατασταθείς* Lys. or. 24. 9, *συσταθείς* Plato *Legg.* 685 C. The conject. *προσταλέντα* (as = ‘launched’) is improbable (1) because it would mean rather ‘having set out on a journey’; cp. *O. C.* 20: (2) on account of the metaphor in *ἄρωγά*. *προσταθέντα* from *προστεινῶ* (a verb which does not occur) would scarcely mean ‘directed against the enemy,’ but rather ‘strained against the bow-string.’ *προσταχθέντα*, found in one MS., would make *ἄρωγά* prosaic, while *προσταθέντα*—if not strictly suitable—is at least poetical: the difference is like that between speaking of ‘auxiliary forces’ and of ‘champions.’
- 207 *Ἀρτέμιδος αἶγλας* the torches with which Artemis was represented,—holding one in each hand (*Ar. Ran.* 1362 *διπύρους ἀνέχουσα λαμπάδας*, *Trach.* 214 *Ἄρτεμιν ἀμφίπυρον*),—in her character of *Διὺλῦκη*, *σελασφόρος*, *φωσφόρος*, *ἀνθήλιος*,—names marking her connection with Selene; cp. Aesch. fr. 164 *ἀστερωπὸν ὄμμα Λητώας κόρης*.
- 208 *Λύκι' ὄρεα διάσσει* as *ἐλαφιβόλος*, *ἀγροτέρα*, huntress: *Od.* 6. 102 *οἷη δ' Ἄρτεμις εἴσι κατ' οὖρεος ἰοχέαιρα*, | *...τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισιν* | *τῇ δέ θ' ἅμα νύμφαι*. *Λύκια*: the Lycian hills are named here in order to associate Artemis more closely with her brother under his like-sounding name of *Λύκειος*. At Troezen there was even a temple of *Ἄρτεμις Λυκεία*: Paus. says (2. 31. 4) that he could not learn why she was so called (*ἐς δὲ τὴν ἐπὶ κλησιν οὐδὲν εἶχον πυθέσθαι παρὰ τῶν ἐξηγητῶν*), and suggests that this may have been her title among the Amazons—a guess which touches the true point, viz. that the *Λυκεία* was a feminine counterpart of the *Λύκειος*.

209 τὸν χρυσομίτραν μίτρα, a snood: Eur. *Bacch.* 831 ΔΙ. κόμην μὲν ἐπὶ σῶ κρατὶ ταναὸν ἐκτενῶ.
ΠΙΕΝΘΕΥΣ. τὸ δεύτερον δὲ σχῆμα τοῦ κόσμου τί μοι; ΔΙ. πέπλοι ποδήρεις· ἐπὶ κάρᾳ δ' ἔσται μίτρα.

210 τᾶσδ' ἐπώνυμον γὰρ As he is *Βάκχος*, so is Thebes called *Βακχεία* (*Trach.* 510), while he, on the other hand, was *Καδμεΐας νύμφας ἀγαλμα* (1115). The mutual relation of the names is intended here by ἐπώνυμον. The word usually means *called after* (τινός). But ἄρχων ἐπώνυμος, ἥρωες ἐπώνυμοι were those who *gave names to* the year, the tribes: and so Soph. *Ai.* 574 (σάκος) ἐπώνυμον, the shield which *gave* its name to Eurysaces. Cp. Eur. *Ion* 1555 where Athena says, ἐπώνυμος δὲ σῆς ἀφικόμην χθονός, *giving* my name to thy land.

211 οἰνώπα...εὖιον 'ruddy'—'to whom Bacchants cry εὖοι.' Note how in this passionate ode all bright colours (χρυσέας, εὖωπα, χρυσοστρόφων, αἴγλας, χρυσομίτραν, οἰνώπα, ἀγλαῶπι), and glad sounds (ἰήιε Παιάν, εὖιον), are contrasted with the baleful fires of pestilence and the shrieks of the dying.

212 Μαινάδων ὁμόστολον = στελλόμενον ἅμα ταῖς Μαινάσιν, setting forth, roaming with the Maenads: Apoll. Rhod. 2. 802 ὁμόστολος ὑμῖν ἔπεσθαι. The nymphs attendant on Dionysus, who nursed the infant god in Nysa, and afterwards escorted him in his wanderings, are called Μαινάδες, Θυιάδες, Βάκχαι. *Il.* 6. 132 μαινομένοιο Διωνύσοιο τιθήνας | σεῦε κατ' ἡγάθεον Νυσηϊόν· αἱ δ' ἅμα πᾶσαι | θύσθλα (*i.e.* thyrsi and torches) χαμαὶ κατέχευαν. Aesch. *fr.* 397 πᾶτερ Θεόινε, Μαινάδων ζευκτήριε, who bringest the Maenads under thy spell. *Il.* 22. 460 μέγαροιο διέσσυτο, μαινάδι ἴσση, | παλλομένη κραδίην. Catullus 63. 23 *capita Maenades vi iaciunt hederigerae*: as Pind. *fr.* 224 ριψαύχενι σὺν κλόνῳ. Lucian may have had our passage in mind, when he mentions the μίτρα and the Maenads together: *Dial. D.* 18 θῆλυς οὕτω,...μίτρα μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέναις ταῖς γυναιξὶ συνών.

214 ἀγλαῶπι A cretic has been lost. G. Wolff's σύμμαχον is simple and appropriate. Arndt's conjecture, δαῖψ ('destroying, consuming,' prob. from rt. δαψ, to kindle, Curt. *Etym.* § 258), is supported by the possibility of a corruption ΔΑΙΔΙ having been rejected as a gloss on πεύκα. Cp. *Il.* 9. 347 δῆϊον πῦρ, Aesch. *Theb.* 222 πυρὶ δαῖψ. But in connection with the 'blithe torch' of Dionysus such an epithet is unsuitable.

215 τὸν ἀπότιμον See on ἀπόξενον 196. Ares is 'without honour' among the gentler gods: cp. *Il.* 5. 31 (Apollo speaks), Ἄρες, Ἄρες βροτολογίε, μαιφόνε, τειχεσιπλήτα: and *ib.* 890 where Zeus says to Ares, ἔχθιστός τέ μοι ἔσσι θεῶν, κ.τ.λ. So the Erinyes are στύγη θεῶν (*Eum.* 644); and the house of Hades is hateful even to the gods (*Il.* 20. 65).—θεόν, one syll., by synizesis: cp. 1519.

FIRST EPISODE (216–462)

216–462 First *ἐπεισόδιον*. Oedipus re-enters from the palace. He solemnly denounces a curse on the unknown murderer of Laius. The prophet Teiresias declares that the murderer is Oedipus.

216 *αἰτεῖς* Oedipus had entered in time to hear the closing strains of that prayer for aid against the pestilence which the Chorus had been addressing to the gods. *ἄ δ' αἰτεῖς*. The place of *λάβοις* is against taking *ἀλκὴν ἀνακούφισιν κακῶν* as in apposition with *ἄ*: rather the construction changes, and *ἄ* is left as an accus. of general reference.

217 *κλύων* not strictly = *πειθαρχῶν*, ‘obediently’ (in which sense *κλύειν* takes *gen.*, *τῶν ἐν τέλει*, *Ai.* 1352), but simply, ‘on hearing them’: *δέχεσθαι*, as *Phil.* 1321 *κοῦτε σύμβουλον δέχει. τᾶμ' ἐμὴν* emphatic by place: ‘you pray (to the gods): hear *me* and (with their help) you shall have your wish.’ *τῇ νόσῳ ὑπηρετεῖν*, = *θεραπεύειν τὴν νόσον*, to do that which the disease requires (for its cure), like *ὑπηρετοῖν τῷ παρόντι δαίμονι* *El.* 1306. In *Eur.* fr. 84, 7 *οὐδ' αὖ πένεσθαι κάξυπηρετεῖν τύχαις | οἰοί τε*, Nauck now gives with *Athenaeus* 413 C *καὶ ξυνηρετεῖν*. Acc. to the commoner use of the word, the phrase would mean *to humour the disease*, i.e. obey morbid impulses: cp. *Lysias In Eratosth.* § 23 *τῇ ἑαυτοῦ παρανομίᾳ προθύμως ἐξυπηρετῶν*, eagerly *indulging the excess* of his own lawlessness.

218 *ἀλκὴν* as well as *ἀνακούφισιν*, with *κακῶν*: *Hes. Op.* 199 *κακοῦ δ' οὐκ ἔσσεται ἀλκή*: *Eur. Med.* 1322 *ἔρυμα πολεμίας χερὸς*: below 1200 *θανάτων.. πύργος*.

219–223 *ἀγὼ ξένος μὲν...τάδε* Oedipus 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—*σύμβουλον*—to those who were at Thebes when the rumour was fresh.

219 *ξένος* ‘a stranger’ to the affair, is tinged with the notion, ‘unconnected with Thebes’: and this is brought out by *ἄστος* in 222. For other explanations of the passage, see Appendix.

220 *τοῦ πραχθέντος* the murder. Not, ‘*what was done* at the time by way of search’: for (a) *τὸ πραχθέν*, as opp. to *ὁ λόγος*, must mean the *ἔργον* to which the *λόγος* is related: (b) Oed. has lately expressed his surprise that *nothing effective* was done (128), and could not, therefore, refer with such emphasis to *τὸ πραχθέν* in this sense.

220 F. οὐ γὰρ ἂν μακρὰν ἵχνευον In his *Syntax of the Moods and Tenses of the Greek Verb* (1889), § 511, Prof. Goodwin deals with this passage. His view agrees with that given in my second ed., so far as concerns two points, viz.: (1) that the chief protasis is not contained in *μὴ οὐκ ἔχων*: and (2) that *μὴ οὐκ ἔχων* is still necessarily conditional. But his analysis of the whole is simpler; it is as follows.

The chief protasis is contained in the word *αὐτός*, ‘unaided,’ which is equivalent to, *εἰ μόνος ἵχνευον*, *if I were attempting to trace it alone*. [I had said that *αὐτός* ‘implies the protasis’; but had taken the protasis itself to be, *εἰ μὴ ἐξεῖπον*, supplied from *ἐξερώ*: *if I had not thus spoken*,—appealing to you for help.] Then, *μὴ οὐκ ἔχων* is equivalent to *εἰ μὴ εἶχον*. Now, the difficulty here seemed to be that *εἰ μὴ εἶχον* would imply, ‘but I *have* a clue’: whereas, in fact, he has none. [I met this by suggesting that *μὴ οὐκ ἔχων* expresses the fact (of his having no clue), not simply as a fact, but as a condition,—‘*in a case where* I had no clue’; being equivalent, not to *εἰ μὴ εἶχον*, but rather to *ὅτε μὴ εἶχον*.] Goodwin’s answer is that the conditional sentence, written in full, would stand thus,—(1) and (2) denoting respectively the *chief* protasis, and the *subordinate* protasis: (1) *εἰ μόνος ἵχνευον, οὐκ ἂν μακρὰν ἵχνευον*, (2) *εἰ μὴ εἶχόν τι σύμβολον*. Now (1) is an unreal supposition (he is *not* tracking alone); and that makes the whole supposition unreal. *εἰ μὴ εἶχον* is here a part of that unreal supposition; and therefore it can have that form, although, as a fact, he has no clue. (Suppose it to be said of a man too old for work: ‘*If he were young, he would not be doing well, if he did not work*’: *εἰ νέος ἦν, οὐκ ἂν εὖ ἐποίει, εἰ μὴ ἐπόνει*. The chief protasis, *εἰ νέος ἦν*, being unreal, makes all the rest unreal. The fact is, *οὐ πονεῖ*: and *εἰ μὴ ἐπόνει* does not imply, *πονεῖ*. Compressed, this would be, *οὐκ ἂν εὖ ἐποίει νέος ὧν, μὴ οὐ πονῶν*.)

αὐτός, unaided: cp. *Il.* 13. 729 ἀλλ’ οὕτως ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι.

222 νῦν δ’ ‘but as it is’: *i.e.*, ‘since it would be vain to attempt the search *alone*—since I came to Thebes only after the event.’ ὕστερος, *sc.* τοῦ πραχθέντος: for the adj. instead of an adv., cp. *Ai.* 217 νύκτερος...ἀπελωβήθη: *Il.* 1. 424 χθιζὸς ἔβη: *Xen. An.* 1. 4. 12 τοῖς προτέροις (=πρότερον) μετὰ Κύρου ἀναβᾶσι. εἰς ἀστοὺς τελῶ, *inter cives censeor*: a metaphor from being rated (for taxation) in a certain class: *Her.* 6. 108 εἰς Βοιωτοὺς τελέειν: *Eur. Bacch.* 822 ἐς γυναῖκας ἐξ ἀνδρὸς τελῶ. ἀστὸς εἰς ἀστοὺς, like *Ai.* 267 κοινὸς ἐν κοινοῖσι: *ib.* 467 ξυμπεσὼν μόνος μόνους: *Ph.* 135 ἐν ξένῳ ξένον: *ib.* 633 ἴσος ὧν ἴσοις ἀνὴρ.

227 F. *κεί μὲν φοβεῖται τοῦ πίκλημ' ὑπεξελών* | *αὐτὸς καθ' αὐτοῦ* is the reading of all the MSS.: for the *ὑπεξεληθών* of the first hand in one Milan ms. of the early 14th cent. (Ambros. L 39 sup., Campbell's M²) is a mere slip. I read *ὑπεξελεῖν* | *αὐτὸν καθ' αὐτοῦ*, the change of *αὐτὸν* into *αὐτός* having necessarily followed that of *ὑπεξελεῖν* into *ὑπεξελών* due to an interpretation which took the latter with *φοβεῖται*. Cp. Thuc. 4. 83 (Arrhibaeus, the enemy of Perdiccas, makes overtures to Brasidas, and the Chalcidians exhort Brasidas to listen): *ἐδίδασκον αὐτὸν μὴ ὑπεξελεῖν τῷ Περδίκκᾳ τὰ δεινά*, 'they impressed upon him that he must not *remove the dangers from the path of Perdiccas*'—by repulsing the rival power of Arrhibaeus. *ὑπεξελεῖν τὰ δεινά* = to take them *away* (ἐκ) *from under* (ὑπό) the feet,—from the path immediately before him: *τῷ Περδίκκᾳ* being a dat. commodi. Similarly Her. 7. 8 *τούτων... ὑπεξαρηγμένων*, 'when these have been taken *out of the way*.' So here: *κεί μὲν φοβεῖται*, *and if he is afraid* (as knowing himself to be the culprit), *then I bid him* (κελεύω continued from 226) *ὑπεξελεῖν τὸ ἐπικλημα* *to take the peril of the charge out of his path*, *αὐτὸν καθ' αὐτοῦ* (σημαίνοντα) *by speaking 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. For other explanations, see Appendix.

229 *ἀβλαβής*, the reading of A and most MSS., 'without damage,' *ἄζημιος*, is far more suitable than *ἀσφαλής* to this context: and Soph. has the word as a cretic in *El.* 650 *ζῶσαν ἀβλαβεῖ βίῳ*. Although in L *ἀσφαλής* appears as the older reading, so common a word was very likely to be intruded; while it would be difficult to explain how the comparatively rare *ἀβλαβής* could have supplanted it. A metrical doubt may have first brought *ἀσφαλής* in. Dindorf, reading *ἀσφαλής*, recognises the superior fitness of *ἀβλαβής* here, and thinks that it may be the true reading, even though its appearance in the margin of L was due to conjecture.

230 *ἄλλον... ἐξ ἄλλης χθονός*, 'another [*i.e.* other than one of yourselves, the Thebans] from a strange land': an alien, whether resident at Thebes, or not: cp. . 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*, the (expected) gain, *τὰ μήνυτρα*. *Trach.* 191 *δπως | πρὸς σοῦ τι κερδάναιμι καὶ κτῶμην χάριν*.

232 *προσκέσεται*, will be stored up *besides* (cp. *Eur. Alc.* 1039 *ἄλγος ἄλγει... προσκείμενον*, *added*). *χάρις κείται* is perf. pass. of *χάριν τίθεμαι* or *κατατίθεμαι* (*τινί* or *παρὰ τινί*),—a metaphor from deposits of money: *τὰ χρήματα... κείσθω παρ' οἷς τισιν ἂν ὑμῖν δοκῇ* [Plat.] *Epist.* 346 C.

233 F. *φίλου, αὐτοῦ*, with *ἀπώσει* only (*Il.* 15. 503 *ἀπώσασθαι κακὰ νηῶν*).—*δείσας φίλου* as = *δείσας ὑπὲρ φίλου* (like *κῆδομαι, φροντίζειν*) would be too harsh, and rhythm is against it. *τοῦπος... τόδε*, this command to give up the guilty.

236—240 ἀπαυδῶ (ἀπ-, because the first clauses are negative), I command, (μή) τινα γῆς τῆσδε that no one belonging to this land, μήτ' ἐσδέχεσθαι μήτε προσφωνεῖν shall either entertain or accost, τὸν ἄνδρα τοῦτον, ὅστις ἐστί. For the gen. γῆς, cp. Plat. *Prot.* 316 B Ἱπποκράτης δδε ἐστὶ μὲν τῶν ἐπιχωρίων, Ἀπολλοδώρου υἱός, οἰκίας μεγάλης καὶ εὐδαίμονος. Since μήτε...μήτε in 238 connect ἐσδέχεσθαι and προσφωνεῖν, we require either (a) separate verbs for εὐχαῖσι and θύμασιν, or (b) as Elms. proposed, μηδὲ instead of μήτε before θύμασιν. Cp. *O. C.* 1297, where in a similar, though simpler, sentence I receive Hermann's οὐδ' for οὔτ'. Here, however, I hesitate to alter, because the very fact that μήτε has already been thrice used might so easily have prompted its use (instead of μηδέ) before θύμασιν. As the MS. text stands, we must suppose a μήτε suppressed before εὐχαῖσι, the constr. being μήτε κοινὸν ποιεῖσθαι [μήτε] ἐν... εὐχαῖσι μήτε θύμασιν. Cp. Aesch. *Ag.* 532 Πάρις γὰρ οὔτε συντελὴς πόλις: *Cho.* 294 δέχεσθαι δ' οὔτε συλλύειν τινα.

240 κοινὸν here = κοινωνόν, cp. *Ai.* 267 ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών. Plat. *Legg.* 868 E (the slayer) ξυνέστιος αὐτοῖς μηδέποτε γιγνέσθω μηδὲ κοινωνὸς ἱερῶν. χέρνιβος (partitive gen.) is more suitable than χέρνιβας to the idea of exclusion from all fellowship in ordinary worship: χέρνιβας νέμειν would rather suggest a special κάθαρσις of the homicide. When sacrifice was offered by the members of a household (κοινωνόν εἶναι χερνίβων...κτησίου βωμοῦ πέλας Aesch. *Ag.* 1037) or of a clan (χέρνιβ φρατέρων *Eum.* 656), a brand taken from the altar was dipped in water, and with the water thus consecrated (χέρνιβ) the company and the altar were sprinkled: then holy silence was enjoined (εὐφημία ἔστω): and the rite began by the strewing of barley meal (οὐλοχύται) on altar and victim. (Athenaeus 409: *Eur. H. F.* 922 ff.) Acc. to Dem. *Adv. Lept.* § 158 a law of Draco prescribed χέρνιβος [so the best MSS.: v. l. χερνίβων] εἶργεσθαι τὸν ἀνδροφόνον, σπονδῶν, κρατήρων, ἱερῶν, ἀγορᾶς. This was a sentence of excommunication (1) from the life of the family and the clan, (2) from the worship common to all Hellenes, who, as opposed to βάρβαροι, are (Ar. *Lys.* 1129) οἱ μιᾶς ἐκ χέρνιβος | βωμοὺς περιρραίνοντες, ὥσπερ ξυγγενεῖς, | Ὀλυμπίασιν, ἐν Πύλαις, Πυθοί. The mere presence of the guilty could render sacrifice inauspicious: Antiph. *De Caed. Her.* § 82 ἱεροῖς παραστάντες πολλοὶ δὴ καταφανεῖς ἐγένοντο οὐχ ὅσοι ὄντες καὶ διακωλύοντες τὰ ἱερὰ μὴ γίγνεσθαι (*bene succedere*) τὰ νομιζόμενα.

241 ὠθεῖν δὲ, sc. αὐδῶ, understood from the negative ἀπαυδῶ: cp. *Her.* 7. 104 οὐκ ἐὼν φεύγειν...ἀλλὰ ἐπικρατέειν.

246-251 These six verses are placed by some editors between 272 and 273. See Appendix.

246 κατεύχομαι. Suidas κατεύχεσθαι· τὸ καταρᾶσθαι. οὕτω Πλάτων. καὶ Σοφοκλῆς, κατεύχομαι δὲ τὸν δεδρακότα τὰδε. Phot. *Lex.* p. 148. 7 κατεύχεσθαι τῶν Ἀχαιῶν· ἀντὶ τοῦ κατὰ τῶν Ἀχαιῶν εὐχεσθαι. οὕτως Σοφοκλῆς. Here the ref. is to Plato *Rep.* 393 E τὸν δὲ (the Homeric Chryses, priest of Apollo)...κατεύχεσθαι τῶν Ἀχαιῶν πρὸς θεόν. But Photius prefixes the words, κατεύχεσθαι· τὸ καταρᾶσθαι. οὕτως Πλάτων. It is clear, then, that in Photius οὕτως Σοφοκλῆς and οὕτως Πλάτων have changed places. The ‘Soph. fr. 894,’ quoted by Lidd. and Scott under κατεύχομαι as = *imprecari*, thus vanishes (Nauck *Fragm. Trag.*² p. 357). Cp. Aesch. *Theb.* 632 πόλει | οἶας ἀρᾶται καὶ κατεύχεται τύχας. But where, as here, κατεύχομαι is used without gen. (or dat.), it is rather to *pray solemnly*: often, however, in a context which *implies* imprecation: e.g. Plat. *Legg.* 935 A κατεύχεσθαι ἀλλήλοις ἐπαρωμένους: *Rep.* 394 A κατεύχετο τίσαι τοὺς Ἀχαιοὺς τὰ ἄ δάκρυα.

246 εἴτε τις : whether the unknown man (τις) who has escaped discovery is εἷς, alone in the crime, or one of several. τις, because the person is indefinite: cp. 107.

248 νιν ἄμορον : Porson (*praef. Hec.* p. ix.) defends the redundant νιν by *Trach.* 287 αὐτὸν δ’ ἐκείνον, εἴτ’ ἂν ἀγνὰ θύματα | βέξῃ πατρώω Ζηνὶ τῆς ἀλώσεως, | φρόνει νιν ὡς ἥξοντα. The form ἄμορος occurs in Eur. *Med.* 1395 (where ἄμοιρος is a v. l.); ἄμμορος in *Hec.* 421, Soph. *Phil.* 182.

248 κακὸν κακῶς : *Phil.* 1369 ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακοῦς. Ar. *Plut.* 65 ἀπό σ’ ὅλῳ κακὸν κακῶς.

249 ἐπεύχομαι, imprecate on myself: Plato *Critias* 120 B ταῦτα ἐπευξάμενος ἕκαστος αὐτῶν αὐτῷ καὶ τῷ ἄφ’ αὐτοῦ γένει.

249 οἰκοισιν...ξυνέστιος : not tautological, since *ξυνέστιος* is more than *ἐνοικος*, implying admission to the family worship at the *ἐστία* and to the *σπονδαί* at meals. Plat. *Legg.* 868 E *ἱερῶν μὴ κοινωνεῖτω μηδὲ...ξυνέστιος αὐτοῖς μηδέποτε γιγνέσθω μηδὲ κοινωνὸς ἱερῶν.* Plat. *Euthyphro* 4 B καὶ εἰ μὲν ἐν δίκῃ [ἔκτεινεν], ἔαν, if he slew the man justly, forbear; εἰ δὲ μὴ, ἐπεξιέναι (prosecute the slayer), ἔάνπερ ὁ κτείνας συνέστιός σοι καὶ δημοτράπεζος ᾖ. ἴσον γὰρ τὸ μίasma γίγνεται, ἐὰν *ξυνῆς* τῷ τοιοῦτῳ *ξυνειδῶς* καὶ μὴ ἀφοριστοῖς σεαυτὸν τε καὶ ἐκείνον τῇ δίκῃ ἐπεξιῶν.

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

254 ἀκάρπως καθέως : *El.* 1181 ὦ σῶμ’ ἀτίμως καθέως ἐφθαρμένον: below 661 ἄθεος, ἄφίλος, forsaken by gods and men.

256 εἰκὸς ᾗν. The imperfect indic. of a verb denoting obligation (ἔδει, χρῆν, προσῆκεν, εἰκὸς ᾗν), when joined *without* ἄν to an infinitive, often implies a conditional sentence with imperfect indic. in protasis and apodosis: e.g. οὐκ εἰκὸς ᾗν ἔαν = οὐκ ἂν εἰᾶτε (εἰ τὰ δέοντα ἐποιεῖτε), you would not (now) be neglecting it (if you did your duty): Xen. *Mem.* 2. 7. 10 εἰ μὲν τοίνυν αἰσχροὺς τι ἐμελλον ἐργάσασθαι [if I were now intending—as I am not], θάνατον ἀντ’ αὐτοῦ προαιρετέον ᾗν, = προηρούμην ἂν (εἰ τὰ δέοντα ἐποίουν). Thuc. 6. 78 καὶ μάλιστα εἰκὸς ᾗν ὑμᾶς... προορᾶσθαι, = προεωρᾶτε ἂν εἰ τὰ εἰκότα ἐποιεῖτε. So ἐβουλόμην, ἡξίου, without ἄν, of that which one wishes were true, but which is not so.

256 —οὕτως, in this (careless) manner: cp. *O. C.* 1278 ὥς μή μ' ἄτιμον... | οὕτως ἀφῆ με: *Ant.* 315, *Ph.* 1067.

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 ἀνδρὸς ἀρίστου: (2) ἀνδρὸς ἀρίστου represents the claim of birth and personal merit, as βασιλέως represents the special claim of a king on his people. Cp. *Phil.* 1302 ἀνδρα πολέμιον | ἐχθρόν τε.

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

260 δμόσπορον = δμοίως σπειρομένην, i.e. ἦν καὶ ἐκεῖνος ἔσπειρε: but in 460 πατρὸς | δμόσπορος = δμοίως (τὴν αὐτὴν) σπείρων. δμογενής in 1361 is not similar.

261 κοινῶν παίδων κοινὰ ἦν ἂν ἐκπεφυκότα common things of (=ties consisting in) kindred children would have been generated: = κοινῶν παίδων κοινὴ φύσις ἐγένετο ἂν, a brood, common to Laius and Oedipus, of children akin to each other (as having the same mother, Iocasta) would have issued: 'children born of one mother would have made ties between him and me.' For ἂν doubled cp. 139, 339. κοινῶν = ἀδελφῶν, δμαίμων (*Ant.* 1 ὃ κοινὸν αὐτάδελφον Ἰσμήνης κἀρα). The language of this passage is carefully framed so as to bear a second meaning, of which the speaker is unconscious, but which the spectators can feel: Iocasta has actually borne children to her own son Oedipus: thus in κοινῶν παίδων κοινὰ... ἐκπεφυκότα, the obvious sense of κοινὰ, 'common to Laius and Oedipus,' has behind it a second sense, in which it hints at a brood who are *brothers and sisters of their own sire*: see below 1403 f. This subtle emphasis—so ghastly, ξυνετοῖσιν—of the iteration in κοινῶν κοινὰ must not be obliterated by amending κοῖν' ἂν into κύματ' (Nauck) or σπέρματ' (Blaydes). Similarly, εἰ κείνῳ γένος | μὴ 'δυστύχησεν, is susceptible of the sense—'if his son (Oed. himself) had not been ill-fated.' κείνῳ γένος ἐδυστύχησε (his hope of issue was disappointed) is here a bold phrase for κείνος ἐδυστύχησε τὰ περὶ γένος: for Oed. is not *now* supposed to know the story of the exposed babe (see 717 f.). Cp. *Eur. Andr.* 418 πᾶσι δ' ἀνθρώποις ἄρ' ἦν | ψυχὴ τέκν'. ὅστις δ' αὐτ' ἄπειρος ὦν ψέγει, | ἥσσαν μὲν ἀλγεῖ, δυστυχῶν δ' εὐδαιμονεῖ: *ib.* 711 ἡ στεῖρος οὐσα μόσχος οὐκ ἀνέξεται | τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα. | 'ἀλλ' εἰ τὸ κείνης δυστυχεῖ παίδων πέρι, κ.τ.λ.: *Suppl.* 66 εὐτεκνία opp. to δυστυχία.

263 νῦν δ' 'but as it is,' with aor. equivalent to a *perf.*, as *O. C.* 84, 371. Cp. below 948 καὶ νῦν ὅδε | πρὸς τῆς τύχης ὄλωλε. So with *historic pres.*, *Lys. In Erat.* § 36 εἰ μὲν οὖν ἐν τῷ δικαστηρίῳ ἐκρίνοντο, ῥαδίως ἂν ἐσφύζοντο.. νῦν δ' εἰς τὴν βουλὴν εἰσάγουσιν.—ἐνήλατο: i.e. he was cut off by a timeless fate, leaving no issue, cp. 1300: *Ant.* 1345 ἐπὶ κρατὶ μοι | πότμος... εἰσῆλατο: so the Erinyes say, μάλα γὰρ οὖν ἀλομένα | ἀνέκαθεν βαρυπυρρῇ | καταφέρω ποδὸς ἀκμάν *Aesch. Eum.* 369, *Ag.* 1175 δαίμων ὑπερβαρὴς ἐμπίτνων: *Pers.* 515 ὃ δυσπρόνυε δαίμων, ὥς ἄγαν βαρὺς | ποδοῖν ἐνήλλου παντὶ Περσικῷ γένει. The classical constr. with ἐνάλλομαι, as with ἐνθρώσκω and ἐμπεδάω, is usually the dat., though εἰς with accus. occurs in later Greek; a point urged by Deventer in his objections to this verse, which is, however, clearly sound.

264 ἀνθ' ὧν properly *wherefore* (O.C. 1295): here, *therefore*. The protasis ἐπεὶ κυρῶ (258) *required*, an apodosis introduced by ἀντὶ τούτων: but the parenthesis νῦν δ' ἐς τὸ κείνου κ.τ.λ. (263) has led to ὧν being irregularly substituted for τού- των. Cp. 1466: Antiphon *De Caed. Herod.* § 11 δέον 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' ὧν, by ordinary attraction, for ἀντὶ τούτων ἃ or ὅτι, = *because*, *Ant.* 1068.

264 τάδ' cogn. acc. to ὑπερμαχοῦμαι as *Ai.* 1346 σὺ ταῦτ' Ὀδυσσεὺ τοῦδ' ὑπερμαχεῖς ἐμοί; Cp. *Il.* 5. 185 οὐχ ὃ γ' ἄνευθε θεοῦ τάδε μαινεται. Brunck, Nauck and Blaydes adopt Mudge's conj. τοῦδ'. But the MSS. agree in the harder and more elegant reading.

265 ὑπερμαχοῦμαι only here: in *Ant.* 194, *Ai.* 1346 Soph. uses ὑπερμαχεῖν. But we need not therefore, with Elms. and Blaydes, read ὑπὲρ μαχοῦμαι. The derivative form ὑπερμαχέω, to be a champion, implies ὑπέρμαχος, as συμμαχέω is from σύμμαχος, προμαχέω from πρόμαχος: ὑπερμάχομαι is a simple compound, like συμμάχομαι (Plat., Xen.), προμάχομαι (*Iliad*, Diod., Plut.).

265 καπὶ πάντ' ἀφίξομαι with ζητῶν will leave nothing untried in seeking: a poetical variation of ἐπὶ πᾶν ἐλθεῖν (Xen. *Anab.* 3. 1. 18 ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι...ὡς φόβον παράσχοι), as in Eur. *Hipp.* 284 εἰς πάντ' ἀφίγμαι, 'I have tried all means.' In prose ἀφικνεῖσθαι εἰς τι usu. = to be brought to a situation, as Her. 8. 110 ἐς πᾶσαν βάσανον ἀπικνεομένοισι, though put to any torment; Plat. *Euthyd.* 292 E εἰς πολλήν γε ἀπορίαν ἀφίκεσθε.

267 τῷ Λαβδακείῳ παιδί a dat. following ζητῶν κ.τ.λ. as = τιμωρούμενος. For Λαβδακείῳ—Πολυδώρου τε cp. Eur. *Med.* 404 τοῖς Σισυφείοις τοῖς τ' Ἰάσονος γάμοις: for the adj., *Od.* 3. 190 Φιλοκτήτην Ποιάντιον [= Ποιάντος] ἀγλαὸν υἱόν: Her. 7. 105 τοῖς Μασκαμείοις ἐκγόνοισι: *Ph.* 1131: *Tr.* 1219. Her. (5. 59) saw in the temple of the Ismenian Apollo at Thebes an inscription which he assigns to the age of Laius: ταῦτα ἡλικίην ἂν εἶη κατὰ Λαῖον τὸν Λαβδάκου τοῦ Πολυδώρου τοῦ Κάδμου. Cadmus, in the myth, is the son of Agenor king of Phoenicia, whence Carthage is 'Agenor's city' (Verg. *Aen.* 1. 338): Polydorus, son of Cadmus and Harmonia, was king of Thebes.

269 F. construe: καὶ εὔχομαι τοῖς ταῦτα μὴ δρῶσιν [*for them*, *Ph.* 1019 καὶ σοι πολλάκις τόδ' ἠϋξάμην] θεοὺς ἀνιέναι αὐτοῖς μὴτ' ἄροτόν τινα γῆς, μὴτ' οὖν γυναικῶν παῖδας. The acc. θεοὺς as subject to ἀνιέναι is better than a dat. θεοῖς with εὔχομαι would be: Xen. *Anab.* 6. 1. 26 εὔχομαι δοῦναί μοι τοὺς θεοὺς αἰτιὸν τινος ὑμῖν ἀγαθοῦ γενέσθαι: Ar. *Thesm.* 350 ταῖς δ' ἄλλαισιν ὑμῖν τοὺς θεοὺς | εὔχεσθε πάσαις πολλὰ δοῦναι κάγαθά.

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

272 *φθηρεῖσθαι* a fut. found also in Eur. *Andr.* 708 (*φθερῇ* 2 sing.): Thuc. 7. 48 *φθηρεῖσθαι*: Ionic *φθαρέομαι*: Her. 9. 42, 8. 108 (*φθαρήσομαι* in Hippocr., Arist., Plut.). The schol. says, *φθαρήναι δεῖ γράφειν, οὐ φθερῆσθαι*, distinguishing *εὐχομαι* with fut. infin., ‘I vow’ (to do), from *εὔχομαι* with pres. or aor. infin., ‘I pray.’ But verbs of wishing or praying sometimes take a fut. infin. instead of pres. or aor.: Thuc. 6. 57 *ἐβούλοντο...προτιμωρήσεσθαι*: 6. 6 *ἐφιέμενοι μὲν...τῆς πάσης ἄρξεσιν*: 1. 27 *ἐδεήθησαν...ξυμπροπέμψειν*: 7. 56 *διανοοῦντο κλήσειν*. See Goodwin, *Moods and Tenses* § 113 (new ed.).

273 F. *τοῖς ἄλλοισι*. The loyal, as opp. to *οἱ μὴ ταῦτα δρῶντες* (269).—*ἔστ’ ἀρέσκοντ’*, cp. 126. *ἦ τε σύμμαχος Δίκη*, Justice who *ever* helps the righteous cause; Blaydes needlessly writes *ἡ Δίκη τε σύμμαχος*. O. C. 1012 *ἐλθεῖν ἀρωγούς συμάχους τε* (*τάς θεάς*).

275 F. *εὖ*: cf. *Trach.* 229 *ἀλλ’ εὖ μὲν ἴγμεθ’, εὖ δὲ προσφωνούμεθα*.—*ὥσπερ μ’ ἀραῖον κ.τ.λ.* As you have brought me into your power under a curse [if I speak not the truth], *so* (*ὥδε*, i.e. *ἐνορκος*) I will speak. Aeschin. *In Ctes.* § 90 *μίαν ἐλπίδα λοιπὴν κατεῖδε σωτηρίας, ἐνορκον λαβεῖν τὸν Ἀθηναίων δῆμον...βοηθήσειν*, to bind them by an oath that they would help. *λαβεῖν* here has nearly the same force as in *λαβεῖν αἰχμάλωτον* etc.: Lys. or. 4 § 5 *ὑποχείριον λαβὼν τὸ σῶμα*, having got his person into my power.—*ἀραῖον* = *τῇ ἀρᾷ ἐνοχον*, cp. *δρκιος...λέγω Ant.* 305. The paraphrase of Eustath. 1809. 14 *ὥσπερ με εἶλες διὰ τῆς ἀρᾶς* is substantially right. The use of *καταλαβεῖν* is not really similar (Her. 9. 106 *πίστι τε καταλαβόντες καὶ δρκίοισι*, Thuc. 4. 85 *δρκις...καταλαβὼν τὰ τέλη*), since the *κατά* in comp. gives the sense of *overtaking*, and so of *binding*. Nor can we compare O. C. 284 *ὥσπερ ἔλαβες τὸν ἰκέτην ἐχέγγυνον*, where the sense is, ‘As thou hast received the (self-surrendered) suppliant under thy pledge.’

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

278 *δείξαι*, ‘point to.’ Note the emphatic place of the word: the speaker knows not that he is face to face with the slayer. *τὸ ζήτημα*, acc. of general reference. The simpler form would have been, *ἦν τοῦ πέμψαντος τὸ ζήτημα καὶ λύσαι*: but, instead of a verb which could govern *ζήτημα*, *τόδ’ εἰπεῖν* is substituted, because it conveniently introduces the clause *ὅστις εἵργασται*, explaining what the *ζήτημα* itself was. *τὸ ζήτημα* is then left much as *ἃ αἰτεῖς* is left in 216 when the insertion of *ἀλκὴν κ.τ.λ.* has modified the construction.

281 *ἂν μὴ θέλωσιν κ.τ.λ.* Cp. *Phil.* 1368 *καὶ μ’ ἀναγκάζεις τόδε. ἂν* as 580, 749: O. C. 13, *Ant.* 1057, *Phil.* 1276, *Ai.* 1085. *οὐδ’ ἂν εἷς*: *Ant.* 884 *οὐδ’ ἂν εἷς παύσαιτ’ ἂν*: O. C. 1656 *οὐδ’ ἂν εἷς | θνητῶν φράσειε*. In this emphatic form *even* a prep. could be inserted (Xen. *Hellen.* 5. 4. 1 *οὐδ’ ὕφ’ ἐνός*, *Cyr.* 4. 1. 14 *μηδὲ πρὸς μίαν*), and in prose *οὐδὲ εἷς* stood without elision: in Ar. *Ran.* 927 etc., where the MSS. have *οὐδὲ ἔν* (Dind. writes *οὐδεέν*), *οὐδ’ ἂν ἔν* is a possible *v. l.*

282 *ἐκ τῶνδε* = *μετὰ τάδε*: Dem. or. 18 § 313 *λόγον ἐκ λόγου λέγων*.—For *δεύτερα*, *second-best*, cp. the proverb *δευτέρος πλοῦς*: Plat. *Legg.* 943 C *τὴν τῶν ἀριστείων κρίσιν...καὶ τὴν τῶν δευτέρων καὶ τρίτων*.—*ἂν λέγοιμι*: see on 95.

283 τὸ μὴ οὐ, not τὸ μὴ, because the sentence is negative: below, 1232: *Ant.* 544 μὴ μ' ἀτιμάσῃς τὸ μὴ οὐ | θανεῖν. But even in such a negative sentence the simple τὸ μὴ occurs: below, 1388: *Ant.* 443.

284 ἄνακτ' : *Od.* 11. 151 Τειρεσίαο ἄνακτος.—ταῦτ' ὁρῶντα, not = ταῦτ' φρονούντα or γιγνώσκοντα, 'taking the same views,' but *seeing in the same manner*, i.e. with equal clearness: ὁρῶντα absol., as *O. C.* 74 ὅς' ἂν λέγοιμι, πάνθ' ὁρῶντα λέξομαι: ταῦτ' adverbial = κατὰ ταῦτ': the dat. ἄνακτι as *O. C.* 1358 ἐν πόνῳ | ταῦτ' ὦ βεβηκώς...ἐμοί. *Her.* 4. 119 τωὐτὸ ἂν ὑμῖν ἐπρήσσομεν.

287 οὐκ ἐν ἀργοῖς τοῦτο 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.' πράσσεσθαι (midd.) elsewhere usu. = 'to exact' (*Thuc.* 4. 65 etc.): here = διαπράσσεσθαι, effect for oneself. *Cp. Ai.* 45 ἐξεπράξατο (effected his purpose). *G. Wolff*, sharing *Kvíčala's* objections to the phrase ἐν ἀργοῖς πράσσεσθαι, places a point after τοῦτ' ('but neither is this among things neglected:—I did it'). The extreme harshness of the asyndeton condemns this; and the suggested ἐπραξα μὴν is no remedy. For ἐν *cp.* οὐκ ἐν ἐλαφρῷ ἐποιεύμην (*Her.* 1. 118), ἐν εὐχερεῖ | ἔθου (ταῦτα) *Phil.* 875, ταῦτ' οὖν ἐν αἰσχυρῷ θέμενος *Eur. Hec.* 806. ἀργοῖς, not things *undone*, but things at which the work is sluggish or tardy; *O. C.* 1605 κούκ ἦν ἔτ' οὐδὲν ἀργὸν ὦν ἐφίετο: *Eur. Phoen.* 776 ἐν δ' ἐστὶν ἡμῖν ἀργόν, εἴ τι θέσφατον | οἰωνόμαντις Τειρεσίας ἔχει φράσαι, i.e. 'in one thing our zeal has lagged,—the quest whether' etc.: *Theognis* however (583 *Bergk* 3rd ed.) has τὰ μὲν προβέβηκεν ἀμήχανόν ἐστι γενέσθαι | ἀργά, = ἀποίητα, *infecta*.

288 διπλοῦς | πομπούς : he had sent two successive messages—one messenger with each. πομπός = one who is sent to escort (πέμπειν) or fetch a person (*O. C.* 70). The words could mean (as *Ellendt* takes them) 'two sets of messengers': but the other view is simpler, and consists equally well with οἶδε in 297.

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. 4. 15 (he spoke of) τὰ μὴ ὄντα ὡς οὐκ ὄντα: i.e. εἴ τι μὴ ἦν, ἔλεγεν ὅτι οὐκ ἦν.

290 τὰ γ' ἄλλα...ἔπη the rumours which were current—*apart from* the knowledge which the seer may have to give us. Not 'the other rumours.' *Cp. Plat. Phaed.* 110 E καὶ λίθοις καὶ γῇ καὶ τοῖς ἄλλοις ζώοις τε καὶ φυτοῖς. κωφά: the rumour has died down; it no longer gives a clear sound. *Cp. fr.* 604 λήθην τε τὴν ἅπαντ' ἀπεστερημένην, | κωφὴν, ἀναυδον. *Ai.* 911 ὁ πάντα κωφός, ὁ πάντ' αἰῶρις, reft of all sense and wit.

291 τὰ ποῖα *cp.* 120.

292 ὁδοιπόρων the survivor had spoken of λησταί, 122. The word now used comes nearer to the truth (*cp.* 801 ὁδοιπορῶν); but, as the next v. shows, *Oed.* does not regard this rumour as a different one from that which *Creon* had mentioned.

293 τὸν δ' ἰδόντ' the surviving *eye-witness*: cp. 119 ὧν εἶδε, πλὴν ἐν κ.τ.λ. Oed. has not yet learned that this witness could be produced: cp. vv. 754 ff. ἰδόντα is better than the conj. δρώντα (1) as expressing, not merely that the culprit is unknown, but that no eye-witness of the deed is now at hand: (2) because, with ὄρα, it has a certain ironical point,—expressing the king's incredulity as to anything being made of this clue. Cp. 105, 108.

294 The subject to ἔχει is the murderer, who is foremost in the thoughts of the Chorus,—not the eye-witness (ὁ ἰδὼν, 293). The reversion from plural (ὁδοιπόρων, 292) to singular is unconscious, just as in 124 we have ὁ ληστής, after ληστές in 122.—δείματός γ'. δείμα, prop. 'an object of fear,' is used by Her. and the poets as = δέος: Her. 6. 74 Κλεομένηα...δείμα ἔλαβε Σπαρτιητέων: Aesch. *Suppl.* 566 χλωρῷ δείματι θυμὸν | πάλλοντ': Eur. *Suppl.* 599 ὥς μοι ὕφ' ἡπατι δείμα χλοερὸν ταρασσεί: *id.* *El.* 767 ἐκ δείματος, from fear. Cp. above, 153. The γε gives emphasis: the αἶραι of Oed. were enough to scare the boldest. Hartung conjectures δειμάτων ἔχει μέρος. The plur. δείματα means either (a) objects of fear, or (b) much more rarely, *fears*, with reference to some *particular objects* already specified: as in *El.* 636 δειμάτων ἃ νῦν ἔχω, 'the terrors which I now suffer,' alluding to the *dreams*. Here we seem to need the sing., 'fear.'

295 FF. τὰς σὰς...ἄράς thy curses: τοιάσδε, being such as they are.—οὔξελέγξων. The present οὔξελέγγων would mean, 'there is one who convicts him': *i.e.* the supposed criminal, whom threats scare not, is already detected; for the prophet has come. Cp. Isocr. or. 8. § 139 ὥστ' οὐκ ἀπορήσομεν μεθ' ὧν κωλύσομεν τοὺς ἐξαμαρτάνοντας, ἀλλὰ πολλοὺς ἐξομεν τοὺς ἐτοίμως καὶ προθύμως συναγωνιζομένους ἡμῖν: where, however, the present part. συναγωνιζομένους is relative to the future ἐξομεν. To this it may be objected: (1) the *present* participle with ἔστιν would not be suitable unless the conviction were in act of taking place: (2) the fut. partic. not only suits the context better—'one to *convict* him' [supposing he is here]—but also agrees with the regular idiom: *e.g.* *Phil.* 1242 τίς ἔσται μ' οὐπικωλύσων τάδε; *El.* 1197 οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα; (cp. *Ant.* 261:) Aesch. *P. V.* 27 ὁ λωφῆσων γὰρ οὐ πέφυκέ πω: Xen. *An.* 2. 4. 5 ὁ ἡγησόμενος οὐδεὶς ἔσται.

298 ῥ̃: this pron. ends a v. *O. C.* 14, *Tr.* 819, *El.* 873.

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

300 ὃ πάντα νωμῶν: νωμάω (νεμ) means (1) to distribute, (2) to dispose, and so to wield, ply, (3) figuratively, *to ponder, animo versare*: ἐνὶ φρεσὶ κέρδε' ἐνώμας *Od.* 18. 216: ἐν ὧσιν νωμῶν καὶ φρεσὶν πυρὸς δίχα | χρηστηρίους ὄρνιθας ἀψευδεῖ τέχνῃ Aesch. *Theb.* 25 (of Teiresias): (4) then, absolutely, *to observe*: Her. 4. 128 νωμώντες...σῖτα ἀναιρεομένους, observing the moment when they were cutting forage. Similarly here,—with the idea of mental grasp unaided by eyesight. Plato (*Crat.* 411 D) fancifully connects γνώμη with νόμησις,—τὸ γὰρ νωμᾶν καὶ τὸ σκοπεῖν ταῦτόν.—διδακτά τε—ἄρρητά τε, cp. the colloquial ῥητὸν ἄρρητόν τ' ἔπος (*O. C.* 1001 *dicenda tacenda*): ἄρρητα=ἀπόρητα: Her. 6. 135 ἄρρητα ἱρὰ ἐκφύνασαν.

301 οὐράνιά τε καὶ χθονοστιβῆ : 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.

Dindorf cp. Nicephorus Gregoras *Hist. Byz.* 695 D ἄκτιστα γενέσθαι πάντα τὰ τ' οὐράνια τὰ τε χθονοστιβῆ καὶ ὑδραῖα γένη: where, however, χθονοστιβῆ has its literal sense,—‘walking the earth’: here it is poet. for ἐπίγεια, ‘the lowly things of earth.’ Cp. *Hom. hymn.* 29. 2 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.

302 μέν is not balanced by φρονεῖς δ' (as if we had οὐ βλέπεις μέν), but by the thought of the expected healer (310). The δέ after φρονεῖς introduces the apodosis after a concessive protasis, as Her. 8. 22 εἰ δὲ ὑμῖν ἐστι τοῦτο μὴ δυνατὸν ποιῆσαι, ὑμέες δὲ (then) ἔτι καὶ νῦν ἐκ τοῦ μέσου ἡμῖν ἔξεσθε. Xen. *Cyr.* 5. 5. 21 ἀλλ' εἰ μὴδὲ τοῦτο...βούλει ἀποκρίνασθαι, σὺ δὲ τοῦτεῦνθεν λέγε.

303 ἧς sc. νόσου. προστάτην νόσου, a protector *from* a plague: strictly, one who stands in front of, shields, the city's distempered state. Cp. *Ai.* 803 πρόστητ' ἀναγκαίης τύχης, shelter my hard fate. In Eur. *Andr.* 220 χείρον' ἀρσένων νόσον | ταύτην νοσοῦμεν, ἀλλὰ προὔστημεν καλῶς, ‘we suffer this distemper more cruelly than men, but ever *rule* it well,’ the idea is that of administering (not protecting), as in προῖστασθαι τῆς ἡλικίας, to regulate one's own early years, Isocr. or. 15 § 290. Cp. 882.

304 μῶνον : this Ionic form (like κοῦρος, δουρί, ξείνος, γούνατα) is used in dialogue by Soph.: Aesch. has not μῶνος, though in *P. V.* 804 τὸν τε μουνῶπα στρατόν. In [Eur.] *Rhes.* 31 μόναρχοι is now restored for μούναρχοι.

305 εἰ καὶ μὴ κλύεις, ‘if indeed...’ implying that he probably *has* heard it. *Ai.* 1127 δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών. On εἰ καὶ and καὶ εἰ see Appendix. Others would render, ‘if you have not heard from the messengers *also*,’ supposing it to be a hyperbaton for εἰ μὴ κλύεις καὶ τῶν ἀγγέλων. This is impossible. Prof. Campbell compares Thuc. 5. 45 καὶ ἦν ἐς τὸν δῆμον ταῦτα λέγωνσιν, as if put for ἦν καὶ ἐς τὸν δῆμον: but there the passage runs thus; (Spartan envoys had been pleading with effect before the Athenian Βουλή:)—τὸν Ἀλκιβιάδην ἐφόβουν μὴ καὶ, ἦν ἐς τὸν δῆμον ταῦτ' ἀλέγωνσιν, ἐπαγώνωνται τὸ πλῆθος καὶ ἀπωσθῇ ἡ Ἀργείων συμμαχία: where the καὶ before ἦν goes with ἐπαγώνωνται. Some adopt the conj. εἴ τι μὴ, ‘unless perchance’: for τι so used, see below 969, *O. C.* 1450, *Tr.* 586, 712: but no change is required.—For the pres. κλύεις, cp. *Ph.* 261.

308 μαθόντες εὖ. εὖ=‘with care,’ ‘aright’: cp. *Ai.* 18 ἐπέγνως εὖ: *ib.* 528 ἐὰν τὸ ταχθὲν εὖ τολμᾷ τελεῖν. Meineke's conj. ῖ, adopted by Nauck, is weak, and against the rhythm.

310 F. ἀπ' οἰωνῶν φάτιν : for ἀπό, see 43: φάτιν, 151.—ἄλλην ὁδόν, as divination by fire (see on 21), to which Teiresias resorts (*Ant.* 1005) when the voice of birds fails him.

312 FF. *ῥύσαι σεαυτὸν κ.τ.λ. ῥύεσθαί τι* is to draw a thing to oneself, and so to protect it. *ῥύσαι μίασμα* here = literally, 'take the defilement under thy care'; i.e. 'make it thy care to remove the defilement.' Cp. *πρόσστητ' ἀναγκαίης 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.' For *ῥύσαι δέ* Blaydes conj. *λύσον δέ*, comparing Eur. *Or.* 598 *μίασμα λύσαι*. But the triple *ῥύσαι* is essential to the force.

314 *ἐν σοὶ* = *penes te*: *O. C.* 248 *ἐν ὑμῖν ὡς θεῶ | κείμεθα τλάμονες*: Eur. *Alc.* 278 *ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μὴ*.—*ἄνδρα*, accus. before, not after, *ὠφελεῖν*, as in *Ant.* 710 *ἀλλ' ἄνδρα, κεί τις ἢ σοφός, τὸ μανθάνειν | πόλλ' αἰσχρὸν οὐδέν*. In both places *ἄνδρα* has a certain stress—'for mortal man.' But in *Ai.* 1344 *ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι, | βλάπτειν τὸν ἐσθλόν, ἄνδρα* is the object, agreeing with *τὸν ἐσθλόν*.

314 *ἄφ' ὧν ἔχοι τε καὶ δύναιτο*, by means of all his resources and faculties. The optat. is thus used in universal statements, and therefore especially in *γινώμαι*: cp. 979: *Ant.* 666 *ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν*: Xen. *Cyr.* 1. 6. 19 *ἀλλὰ τοῦ μὲν αὐτὸν λέγειν, ἀ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ*. So here we supply *ἐστί* (not *ἂν εἴη*) with *κάλλιστος*. The difference between *ἄφ' ὧν ἂν ἔχη* ('may have'), and *ἔχοι* ('might have'), is that the latter form treats the 'having' as an abstract hypothesis (*εἴ τι ἔχοι*).

317 *λύη*: for subjunct. without *ἂν*, cf. *O. C.* 395 *ὅς νέος πέση*: *Ai.* 1074 *ἐνθα μὴ καθεστήκη δέος*: *Tr.* 1008 *ὅ τι καὶ μύση*. The subjunct., *ἐνθα μὴ λύη*, = 'in a case where it may not profit': the indic., *ἐνθα μὴ λύει*, = 'in a case where it does not profit.' The use of *μὴ*, whether with subjunct. or with indic., generalises the statement. Cp. *O. C.* 839 *μὴ 'πίτασσο' ἀ μὴ κρατεῖς*: *ib.* 1442 *μὴ πεῖθ' ἀ μὴ δεῖ*. But L has *λύη*, and some other MSS. have *λύη*: and it is much more likely that this should have become *λύει* than *vice versa*. *τέλη λύη* = *λυσιτελεῖ*, only here: cp. Eur. *Alc.* 627 *φημὶ τοιούτους γάμους | λύνειν 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 Oedipus, does he realise the full horror of the secret which he holds.

318 *διώλεσ'* = let slip out of my memory; cp. *σώζεσθαι* to remember, *El.* 993, 1257, *Tr.* 682: Plat. *Theaet.* 153 B *κτᾶται τε μαθήματα καὶ σώζεται*: *Rep.* 455 B *ἃ ἔμαθε, σώζεται*. So Terent. *Phormio* 2. 3. 39 *perii hercle: nomen perdididi*, 'have forgotten.'—Some explain, 'suppressed the thought.'

319 *τί δ' ἔστιν*; *El.* 920 *φεῦ τῆς ἀνοίας...XPYΣ. τί δ' ἔστιν*; and so often in Soph. (as 1144, *Tr.* 339, *El.* 921): *δέ* marking that the attention is turned to a new point, as in *τί δ'*; *quid vero?* (941), or to a new person: Isaeus *or.* 8 § 24 *σὺ δὲ τίς εἶ*;

321 F. διοίσω, bear to the end: Eur. *Hipp.* 1143 δάκρυσι διοίσω | πότμον ἄποτμον, *live out* joyless days: Thuc. 1. 11 εἰ ξυνεχῶς τὸν πόλεμον διέφερον. διαφέρειν could not mean ‘to bear *apart*’ (from each other), though that is implied.—πίθῃ, *i.e.* obey me by letting me go home.

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

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

324 ὥρῳ γάρ κ.τ.λ.: (*I do not speak*), for I see that neither dost thou speak opportunely: (I am silent) therefore, lest I too should speak unseasonably.

325 πρὸς καιρόν = καιρίως, as *Ai.* 38, *Ph.* 1279, *Tr.* 59.—ὥς οὖν κ.τ.λ.: ‘(I do not speak), then, in order that *neither* (μηδέ) may I share *your* mishap (of speaking amiss).’ If he speaks not, *neither* will he speak wrongly. Cp. Thuc. 2. 63 εἰκός...μη φεύγειν τοὺς πόρους, ἢ μηδὲ τὰς τιμὰς διώκειν. I now prefer this view to taking μηδ’ ἐγὼ as irregular for μὴ καὶ ἐγὼ (‘lest I too...’),—resolving μηδέ into μὴ *not*, δέ *on the other hand*; though the place of ἐγὼ suggests this. Kvíčala’s μὴ λέγων is ingenious and attractive; it may, indeed, be right; but seems hardly necessary.

326 μὴ πρὸς θεῶν κ.τ.λ. The attribution of these two verses to the Chorus in some MSS. is probably due to the plur. in 327 having misled those who did not see that the king speaks for all Thebes.—

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

328 F. ἐγὼ δ’ οὐ μὴ ποτε τᾶμ’ ἐκφήνω, ὥς ἂν μὴ εἶπω τὰ σά, κακά: I will never reveal my (not to call them *thy*) griefs. τὰ ἐμὰ κακά, = those secrets touching Oedipus which lie heavy on the prophet’s soul: τὰ σά κακά, those same secrets in their import for Oedipus. We might render ὥς ἂν 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:—(1) The subjunct. εἶπω with μὴ was familiar in such phrases. Plat. *Rep.* 487 D τοὺς μὲν πλείστους καὶ πάννυ ἄλλοκότους γιγνομένους, ἵνα μὴ παμπονήρως εἶπωμεν, ‘becoming very strange persons,—not to use a more unqualified epithet’: *Rep.* 507 D οὐδ’ ἄλλαις πολλαῖς, ἵνα μὴ εἶπω ὅτι οὐδεμῖα, τοιούτου προσδεῖ οὐδενός, *i.e.* few,—not to say none: *Hippias minor* 372 D τοιούτός εἰμι οἷός περ εἰμι, ἵνα μηδὲν ἐμαυτὸν μείζον εἶπω,—to say nothing more of myself. The substitution of ὥς ἂν for the commoner ἵνα in no way alters the meaning. For ὥς ἂν μὴ, cp. Ar. *Av.* 1508 τουτί... τὸ σκιάδειον ὑπέρεχε | ἄνωθεν, ὥς ἂν μὴ μ’ ἴδωσιν οἱ θεοί. For ὥς ἂν εἶπω μὴ instead of ὥς ἂν μὴ εἶπω, cp. 255, *Phil.* 66 εἰ δ’ ἐργάσει | μὴ ταῦτα. O. C. 1365 εἰ δ’ ἐξέφυσά τάσδε μὴ ‘μαυτῷ τροφούς. Her. 7. 214 εἰδείη γὰρ ἂν καὶ ἐὼν μὴ Μηλιεύς... τὴν ἀτραπὸν. (2) The emphatic position of τᾶμ’ suits this version. (3) ἐκφήνω is more forcible than εἶπω. If the meaning were, ‘I will not *reveal* my griefs, in order that I may not *mention* (εἶπω) thy griefs,’ the clauses would be ill-balanced. See Appendix, n. on vv. 328 f.

330 ξυνειδώς because ἐκφρήν implied that he knew. Cp. 704 αὐτός ξυνειδώς, ἢ μαθὼν ἄλλου πάρα; i.e. of his own knowledge, or on hearsay? Not, ‘being an accomplice’ (as *Ant.* 266 ξυνειδέναι | τὸ πράγμα βουλευσάντι): Oed. can still control his rising anger.

332 ἐγὼ οὐτ’ synzesis. The rugged verse is perh. designed to express agitation. Cp. 1002 ἐγὼ οὐχί: *O. C.* 939 ἐγὼ οὐτ’ ἄνανδρον, 998 ἐγὼ οὐδέ, 1436 τελείτ’, ἐπεὶ οὐ μοι: *Ant.* 458 ἐγὼ οὐκ ἔμελλον: *Ph.* 1390 ἐγὼ οὐκ Ἀτρείδας.—ταῦτ’, 29 n.

334 πέτρου | φύσιν *Eur. Med.* 1279 ὦ τάλαιν’, ὡς ἄρ’ ἦσθα πέτρος ἢ σίδαρος. For the periphrasis cp. *Plat. Phaedr.* 251 B ἡ τοῦ πτεροῦ φύσις, = τὸ πτερόν, πεφυκὸς ὥσπερ πέφυκε, being constituted as it is: *Timae.* 45 B τὴν τῶν βλεφάρων φύσιν: 74 D τὴν τῶν νεύρων φύσιν: 84 C ἡ τοῦ μυελοῦ φύσις: *Legg.* 145 D τὴν ὕδατος φύσιν. And so often in *Arist.*, e.g. ἡ τοῦ πνεύματος φύσις *Meteor.* 2. 8: ἡ τῶν νεύρων φύσις *Hist. Anim.* 3. 5.

335 ποτέ tandem aliquando: *Phil.* 816 μέθες ποτέ: *ib.* 1041 τίσασθ’ ἀλλὰ τῷ χρόνῳ ποτέ.

336 ἀτελεύτητος not brought to an end: *Il.* 4. 175 ἀτελευτήτῳ ἐπὶ ἔργῳ. *Plut. Mor.* 114 F τὸ γὰρ δὴ ἀτελεύτητον νομίζειν τὸ πένθος ἀνοίας ἐστὶν ἐσχάτης. Here, a man ‘with whom one cannot make an end,’—who cannot be brought to the desired issue. In freely rendering, ‘Wilt thou never make an end?’ we remember, of course, that the adj. could not literally mean ‘not finishing.’ Possibly it is borrowed from the colloquial vocabulary of the day: the tone is like that of the Latin *odiosus*.

337 ἐμέμψω aor. referring to the moment just past: so oft. ἐπήνεσα, ξυνήκα, ἥσθην: ἔπτηξα (*O. C.* 1466): ἔφριξα (*Ai.* 693): ἐδεξάμην (*El.* 668): ἀπέπτυσσα (*Eur. Hec.* 1276).

337 ὁμοῦ | ναίουσαν while (or though) it dwells close to thee,—possesses and sways thee. So *O. C.* 1134 κηλὶς κακῶν ξύννοικος: *El.* 784 βλάβῃ | ξύννοικος: *Ai.* 639 συντρόφοις | ὀργαῖς. But (as Eustathius saw, 755. 14) 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].’ The ambiguity of τὴν σὴν, the choice of the phrase ὁμοῦ ναίουσαν, and the choice of κατείδες, leave no doubt of this. Cp. 261.

338 ἀλλ’ ἐμὲ ψέγεις the thought of ὀργὴν ἐμέμψω τὴν ἐμὴν returns upon itself, as if from a sense that the contrast between ἐμέμψω and κατείδες would be imperfectly felt without such an iteration. This is peculiarly Sophoclean; cp. above 166 (ἔλθετε καὶ νῦν): Schneidewin cp. also *Ai.* 1111 οὐ...τῆς σῆς οὐνεκ’... | ἀλλ’ οὐνεχ’ ὀρκων... | σοῦ δ’ οὐδέν: and similarly *Ant.* 465 ff., *Trach.* 431 ff., *El.* 361 ff.

339 The emphasis on τοιαῦτα as well as on οὐκ warrants the repeated ἄν: cp. 139: *Ant.* 69 f.: *Eur. Andr.* 934 οὐκ ἂν ἐν γ’ ἐμοῖς δόμοις | βλέπουσ’ ἂν αὐγὰς τᾶμ’ ἐκαρποῦτ’ ἂν λέχη.

340 ἀ...ἀτιμάζεις πόλιν ἄ cogn. accus.: *Ai.* 1107 τὰ σέμν’ ἔπη | κόλαζ’ ἐκείνους: *Ant.* 550 τί ταῦτ’ ἀνιᾶς μ’; ἀτιμάζεις, by rejecting the request that he would speak: *Ant.* 544.

341 ἤξει γὰρ αὐτά The subject to ἤξει is designedly left indeterminate: ‘(the things of which I wot) will come of themselves.’ The seer is communing with his own thought, which dwells darkly on the κακά of v. 329. αὐτά = αὐτόματα: *Il.* 17. 252 ἀργαλέον δέ μοί ἐστι διασκοπιᾶσθαι ἕκαστον... | ἀλλά τις αὐτὸς ἴτω. Cp. the phrase αὐτὸ δείξει, *res ipsa arguet*, the result will show: *Soph. fr.* 355 ταχὺ δ’ αὐτὸ δείξει τοῦργον.

342 οὐκ οὖν ἄ γ’ ἤξει. Elmsley, Nauck and Hartung read οὐκ οὖν...ἐμοί; but the positive *χρή* is stronger without the query. ‘Then, seeing that they will come, thou on thy part (καὶ σέ) shouldest tell them to me.’ The stress of καὶ falls primarily on σέ, but serves at the same time to contrast λέγειν with ἤξει. In ἄ γ’ ἤξει the causal force of the relative is brought out by γε: *quippe quae ventura sint*.

343 F. οὐκ ἂν πέρα φράσαιμι. The courteous formula (95, 282), just because it is such, here expresses fixed resolve.—ἦ τις ἀγριωτάτη: *Il.* 17. 61 ὅτε τίς τε λέων...βοῦν ἀρπάσῃ ἦ τις ἀρίστη: *Plat. Apol.* 23 Α πολλὰ ἀπέχθεται...καὶ οἶαι χαλεπώταται: *Dem. or.* 2 § 18 εἰ μὲν γὰρ τις ἀνὴρ ἐστὶν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου καὶ ἀγώνων [sc. ἐστὶ], τούτους, κ.τ.λ.

345 καὶ μὴν with γε, ‘aye verily’: cp. *El.* 554, where ἦν ἐφῆς μοι is answered (556) by καὶ μὴν ἐφίημι’. (For a slightly different καὶ μὴν...γε, see *O. C.* 396.)—ὡς ὀργῆς ἔχω = ἔχων ὀργῆς ὡς ἔχω, being so wroth as I am. *Thuc.* 1. 22 ὡς ἐκατέρων τις εὐνοίας ἢ μνήμης ἔχοι: *Eur. Helen.* 313 πῶς δ’ εὐμενείας τοισίδ’ ἐν δόμοις ἔχεις; παρήσω...οὐδὲν (τούτων) ἄπερ ξυνίημι’, I will leave unsaid nothing (of those things) which I comprehend, i.e. I will reveal my whole insight into the plot. ξυνίημι suits the intellectual pride of Oedipus: he does not say ‘think’ or ‘suspect’: cp. 628. For γὰρ after ἴσθι cp. 277.

347 καὶ ξυμφυτεῦσαι...εἰργάσθαι θ’. καί...τε could no more stand for ‘and’...‘both’ than *et...que* could. καί here (*adeo*) implies, ‘no mere sympathiser, but actually the plotter.’ Cp. *O. C.* 1394 καὶ (*e’en*) πᾶσι Καδμείοισι τοῖς σαιτοῦ θ’ ἄμα. ξυμφυτεῦσαι: *Pind. Isth.* 5 (6). 12 σύν τέ οἱ δαίμων φυτεύει δόξαν: *Ai.* 953 Παλλὰς φυτεύει πῆμα: *El.* 198 δεινὰν δεινῶς προφυτεύσαντες | μορφάν (of *crime*). Hermann preferred δ’ to τ’ after εἰργάσθαι, as meaning, ‘but hast done it (only) by another’s hands’ (i.e. ‘though thou hast not executed it thyself’): this, however, besides being forced, destroys the climax.—δσον (εἶχες εἰργάσθαι) μὴ καίνων, so far as you could be the author of the deed without slaying: *Thuc.* 4. 16 φυλάσσειν δὲ καὶ τὴν νῆσον Ἀθηναίους μὴδὲν ἥσσαν, ὅσα μὴ ἀποβαίνοντας: 1. 111 τῆς γῆς ἐκράτουν ὅσα μὴ προῖοντες πολὺ ἐκ τῶν ὀπλων: *Tr.* 1214 | ὅσον γ’ ἂν (sc. δράῃν τοῦτο) αὐτὸς μὴ ποτιψαύων χεροῖν.

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

350 ἄλγηθες; κ.τ.λ. The same word marks the climax of Creon's anger in *Ant.* 758: cp. *Ar. Av.* 393 ἐτέον; etc. ἐννέπω σέ...ἐμμένειν, I command that thou abide: so *Phil.* 101 λέγω σε...λαβεῖν.

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

353 ὥς ὄντι...μιάστορι, an anacolouthon for ὥς ὄντα...μιάστορα, as if ἐννέπω σοί had preceded. ἐμέ just before made this necessary. In Eur. *Med.* 57 most MSS. give ὥσθ' ἡμερός μ' ὑπῆλθε γῇ τε κούρανῳ | λέξαι μολούσῃ δεῦρο δεσποίνης τύχας, where Porson, reading μολούσαν, admits that the dat. stands in Philemon's parody (Athenaeus 288 D), ὥς ἡμερός μ' ὑπῆλθε γῇ τε κούρανῳ | λέξαι μολόντι τοῦτον ὥς ἐσκεύασα. Elms. cp. Eur. *I. A.* 491 ἄλλως τέ μ' ἔλεος τῆς ταλαιπώρου κόρης | εἰσῆλθε συγγένειαν ἐννοουμένῳ. Conversely Thuc. 6. 85 § 2 (τοῖς ἐκεῖ ξυμμάχοις followed by Χίους, etc., in appos.).

354 ἐξεκίνησας ἐκκινεῖν is used of starting game, *El.* 567 ἐξεκίνησεν ποδοῖν | ...ἔλαφον: of rousing one from rest, *Tr.* 1242, and fig. of exciting pain which had been lulled, *ib.* 979. Here the notion is that of a startling utterance. Cp. the use of κινεῖν in the sense of mooted subjects which should not have been touched: Eur. *El.* 302 ἐπεὶ δὲ κινεῖς μῦθον, *i.e.* since thou hast broached this theme: cp. *O. C.* 1526 ἀ δ' ἐξάγιστα μὴδὲ κινεῖται λόγῳ. In Eur. *Med.* 1317 τί τάσδε κινεῖς κἀναμοχλεύεις πύλας; Porson, with the author of the *Christus Patiens*, reads λόγους, thinking that Ar. *Nub.* 1399 ὦ καινῶν ἐπῶν | κινητὰ καὶ μοχλευτὰ alluded to that place. So ἀκίνητα (ἔπη) = ἀπόρρητα *O. C.* 624, *Ant.* 1060 ὄρσεις με τὰκίνητα διὰ φρενῶν 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: *Al.* 1100 ποῦ σὺ στρατηγεῖς τοῦδε; Distinguish καὶ (1) *prefixed* to interrogative particles, when it expresses an objection: Aesch. *Ag.* 280 καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος; Dem. *or.* 19 § 257 (with Shilleto's note), and καὶ πῶς; *passim*: (2) *suffixed*, where, granting a fact, it asks for further information: *Agam.* 278 ποίου χρόνου δὲ καὶ πεπόρθηται πόλις; (assuming it to be taken, *when* was it taken?) Eur. *Alc.* 834 ποῦ καὶ σφε θάπτει; τοῦτο φεύγειν here=τούτου τὴν δίκην ἐκφεύγειν: Eur. *Med.* 795 παίδων φόνον | φεύγουσα, fleeing from (the penalties of) the murder: Cic. *Pro Cluent.* 59 § 163 *calumniam (=crimen calumniae) non effugiet*. But in Lys. *In Erat.* § 34 τοῦτο...οὐ φεύγω='I do not avoid this point.'

356 F. *ισχύον* expresses the living strength of the divine instinct within him: cp. ζῶντα 482.—τρέφω: see on ἐμπέφυκεν 299.—τέχνης, slightly contemptuous; cp. 388, 562, 709.

358 προὔτρεψω: the midd., as 1446: but the act., *Ant.* 270, *El.* 1193.

360 ἢ 'κπειρᾷ λέγων; or (while you *do* understand my meaning already) are you merely trying by your talk (λέγων) to provoke a still fuller statement of it? Her. 3. 135 δείσας μὴ εὐ ἐκπειρῶτο Δαρεῖος, was making trial of him: Ar. Eq. 1234 καὶ σου τοσοῦτο πρῶτον ἐκπειράσομαι, 'thus far make trial of thee' (test thee by one question). The notion of ἐκ in the compound is that of drawing forth something from the person tested. λέγων here implies *idle* talk, cp. 1151 λέγει γὰρ εἰδώς οὐδέν: Phil. 55 τὴν Φιλοκτήτου σε δεῖ | ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων: where, as here, the partic. denotes the process. If we read λέγειν, we must supply ὥστε: 'tempting me so that I should speak': a weak sense. λόγῳ could only mean, 'by thy talk': whereas it would naturally mean 'in word' (only, and not ἔργῳ). Musgrave conj. λοχῶν (laying a snare for me); Arndt μ' ἐλεῖν; (to catch me): Madvig ἐκ πείρας λέγεις; But, with λέγων, all is, I think, sound.

361 οὐχ ὥστε γ' κ.τ.λ. οὐ (ξυνήκα) οὕτω γ' ἀκριβῶς ὥστε εἰπεῖν: cp. 1131. γνωστόν: 'known.' So the MSS.: but γνωτὰ 58, γνωτὸν 396. In fr. 262 ἐκ κάρτα βαιῶν γνωτὸς ἂν γένοιτ' ἀνὴρ, γνωτός='well-known,' γνώριμος: but Soph. used γνωστός in the same sense in the *Hermione* (Antiatcista 87. 25). It has been held that, where a sigmatic form of the verbal (as γνωστός) existed along with the non-sigmatic (as γνωτός), Attic usage distinguished γνωστός as = 'what can be known' from γνωτός as = 'what is known.' But there is no ground for assuming that such a distinction was observed. See Appendix, n. on v. 361.

362 οὐ ζητεῖς κ.τ.λ. φημί σε φονέα κυρεῖν (δντα) τοῦ ἀνδρὸς οὐ (τὸν φονέα) ζητεῖς.

363 ἀλλ' οὐ τι χαίρων cp. Ph. 1299 (n.).

363 πημονάς *i.e.* such charges are downright calamities, infamies. There is something of a colloquial tone in the phrase: cp. Ai. 68 μηδὲ συμφορὰν δέχου | τὸν ἄνδρα: El. 301 ὁ πάντ' ἀναλκις οὗτος, ἢ πᾶσα βλάβη. Cp. 336 ἀτελεύτητος.

364 εἴπω delib. subjunct.: Eur. Ion 758 εἴπωμεν, ἢ σιγῶμεν, ἢ τί δράσομεν;

366 σὺν τοῖς φιλάτοις κ.τ.λ. = σὺν τῇ φιλάτῃ (Iocasta): since ὀμιλοῦντ' implies wedlock, and not merely the companionship denoted by ξυνών in 457: for the allusive plural, cp. Tr. 335 οὐστῖνας (meaning Iolè); El. 652 φίλοισι (Aegisthus).

367 ἴν' εἴ κακοῦ cp. 413, 1442. Tr. 375 ποῦ ποτ' εἰμὶ πράγματος;

368 ἦ καὶ 'dost thou indeed?' Aesch. Eum. 402 ἦ καὶ τοιαύτας τῶδ' ἐπιρροῖζεις φυγὰς;

370 πλὴν σοί· σοὶ δὲ κ.τ.λ. Note in these two vv. (1) the rhetorical iteration (ἐπαναφορά) of the pers. pron., as in O. C. 250 πρὸς σ' ὅ τι σοὶ φίλον ἐκ σέθεν: ib. 787 οὐκ ἔστι σοὶ ταῦτ', ἀλλὰ σοὶ ταῦτ' ἔστ': Phil. 1054 πλὴν εἰς σέ· σοὶ δέ: Isocr. or. 15 § 41 κινδυνεύων τὰ μὲν ὑφ' ὑμῶν τὰ δὲ μεθ' ὑμῶν τὰ δὲ δι' ὑμᾶς τὰ δ' ὑπὲρ ὑμῶν. (2) the ninefold τ (παρήχησις) in 371; cp. 425: O. C. 1547: Ai. 528 ἐὰν τὸ ταχθὲν εὐ τολμᾷ τελεῖν. Similarly π, El. 210, Ai. 1112: σ, Eur. Med. 476 ἔσωσά σ' ὥς ἴσασιν Ἑλλήνων ὄσοι, κ.τ.λ.: Ennius Ann. 1. 151 O Tite tute Tati tibi tanta tyranne tulisti: Cic. Pro Cluent. 35 § 96 non fuit igitur illud iudicium iudicii simile, iudices.

372 ἄθλιος of wretched *folly*. Cp. the use of ἄνολβος, *Ai.* 1156, *Ant.* 1025 (joined with ἄβουλος), μέλεος (*Ai.* 621), κακοδαίμων, κ.τ.λ.

373 οὐδείς (ἔστιν) δς οὐχὶ=πᾶς τις [Plat.] *Alc.* I. 103 B οὐδείς δς οὐχ ὑπερβληθεὶς...πέφενγε. *Ai.* 725 ἤρασσον...οὔτις ἔσθ' δς οὐ. More properly οὐδείς δστις οὐ, declined (by attraction) in both parts, as Plat. *Phaedo* 117 D οὐδένα δντινα οὐ κατέκλασε τῶν παρόντων.

374 μιᾶς τρέφει πρὸς νυκτός thou art cherished by (thy life is passed in) one unbroken night: the pass. form of μία νύξ σε τρέφει. Cp. fr. 524 (N.²), *τερπνῶς γὰρ αἰὶ πάντας ἀνοία τρέφει*, *folly ever gives a joyous life*: fr. 532. 4 βόσκει δὲ τοὺς μὲν μοῖρα δυσμερίας, | τοὺς δ' ἄλβος ἡμῶν: Eur. *Hipp.* 367 ὃ πόνοι τρέφοντες βροτούς, *cares that make up the life of men*. μιᾶς might be simply μόνης, but, in its emphatic place here, rather= 'unbroken,' unvaried by day: cp. Ar. *Rhet.* 3. 9. 1 (λέξιν) εἰρομένην καὶ τῷ συνδεσμῷ μίαν, forming one continuous chain. The ingenious conj. *μαίας* (nurse) seems to me far less forcible.

376 (οὐκ ἐγὼ σε βλάψω), οὐ γὰρ μοῖρα σε πεσεῖν κ.τ.λ.

377 ἐκπράξαι 'to accomplish' (not to 'exact'); τάδε has a mysterious vagueness (cp. 341), but includes τὸ πεσεῖν σε, as in 1158 τόδ' refers to ὀλέσθαι.

379 Κρέων δὲ = 'Nay, Creon,'—introducing an objection, as *Tr.* 729 τοιαῦτα δ' ἂν λέξειεν κ.τ.λ.: *O.* C. 395 γέροντα δ' ὀρθοῦν φλαῦρον: and *ib.* 1443.

381 τῷ πολυζήλῳ βίῳ locative dative, defining the sphere of ὑπερφέρουσα, like ἔτι μέγας οὐρανῷ | Ζεύς *El.* 174. πολυζήλῳ=full of emulation (ζήλος). Others understand, 'in the much-admired life' (of princes). This is the sense of πολύζηλον (πόσιν) in *Tr.* 185. But (1) βίῳ seems to denote life generally, rather than a particular station: (2) the phrase, following πλοῦτε καὶ τυραννί, would be a weak addition. τέχνη τέχ· refers to the view that the art of ruling is the highest of arts: cp. *Phil.* 138 τέχνα γὰρ τέχνας ἑτέρας προὔχει | καὶ γνώμα, παρ' ὅτῳ τὸ θεῖον | Διὸς σκῆπτρον ἀνάσσεται: for skill and wit (γνώμη), surpassing those of other men, belong to him by whom is swayed the godlike sceptre which Zeus gives. Xen. *Mem.* 4. 2. 11 μεγίστης ἐφίεσαι τέχνης· ἔστι γὰρ τῶν βασιλέων αὕτη, καὶ καλεῖται βασιλική. But there is also an allusion to the skill shown in solving the riddle, by which Oed. surpassed the μαντικὴ τέχνη of Teiresias (cp. 357).

382 παρ' ὑμῖν...φυλάσσεται, is guarded, stored, in your keeping: *i.e.* how much envy do ye tend to excite against those who receive your gifts. φυλάσσεται, stronger than τρέφεται, represents envy as the inseparable attendant on success: cp. *O.* C. 1213 σκαιοσύναν φυλάσσω, stubborn in folly: Eur. *Ion* 735 ἄξι' ἀξίων γεννητόρων | ἦθη φυλάσσεις.

384 *δωρητόν, οὐκ αἰτητόν*, feminine. The adjectives might be neuter: ‘a thing given, not asked.’ But this use of the neuter adj., when the subject is regarded in its most general aspect, is far most common in *simple* predication, as *Il.* 2. 204 *οὐκ ἀγαθὸν πολυκοιρανίη*: Eur. *Hipp.* 109 *τερπνὸν ἐκ κυναγίας | τράπεζα πλήρης*. And *γνωτόν* in 396—which must agree with *ἦν*—favours the view that here also the adjectives are fem. Cp. *Il.* 2. 742 *κλυτὸς Ἱπποδάμεια*: Thuc. 2. 41 *γῆν ἐσβατόν*: 7. 87 *ὄσμαι οὐκ ἀνεκτοί*: Plat. *Rep.* 573 B *μανίας...ἐπακτοῦ*: [Plat.] *Eryxias* 398 D *ἀρετὴ διδακτός*: O. C. 1460 *πτερωτὸς βροντή*: Tr. 446 *εἰ...μεμπτός εἰμι* (Deianeira).

385 *ταύτης*, redundant, for emphasis: Xen. *Cyr.* 8. 7. 9 *τὸ δὲ προβουλεύειν καὶ τὸ ἡγεῖσθαι, ἐφ’ ὅτι ἂν καιρὸς δοκῇ εἶναι, τοῦτο προστάττω*.

387 *ὑφείς*, having secretly sent as his agent, ‘having suborned.’ [Plat.] *Axiochus* 368 E *προέδρους ἐγκαθέτους ὑφέντες*, ‘having privily brought in suborned presidents.’ The word *μάγος* expresses contempt for the rights of divination practised by Teiresias: *ἀγύρτης* taunts him as a mercenary impostor. So Plut. *Mor.* 165 F joins *ἀγύρτας καὶ γόητας*, Zosimus 1. 11 *μάγοις τε καὶ ἀγύρταις*. The passage shows how Asiatic superstitions had already spread among the vulgar, and were scorned by the educated, in Greece. The Persian *μάγος* (as conceived by the Greeks) was one who claimed to command the aid of beneficent deities (*δαί-μονες ἀγαθοεργοί*), while the *γόης* was properly one who could call up the dead (Suid. 1. 490: cp. Plut. *De Defect. Orac.* c. 10). So Eur. *Or.* 1496 (Helen has been spirited away), *ἢ φαρμάκοισιν* (by charms), *ἢ μάγων | τέχναισιν, ἢ θεῶν κλοπαῖς*.

388 *ἀγύρτην* (*ἀγείρω*), a priest, esp. of Cybele (*μητραγύρτης*, or, when she had the lunar attributes, *μηναγύρτης*), who sought money from house to house (*ἐπὶ τὰς τῶν πλουσίων θύρας ἰόντες*, Plat. *Rep.* 364 B), or in public places, for predictions or expiatory rites: Maximus Tyrius 19. 3 *τῶν ἐν τοῖς κύκλοις ἀγειρόντων...*, *οἱ δυοῖν ὀβολοῖν τῷ προστυχόντι ἀποθεσπίζουσιν*.—*ἐν τοῖς κέρδεσιν*, in the case of gains: cp. *Ai.* 1315 *ἐν ἐμοὶ θρασύς*; rather than, ‘on opportunities for gain’ (= *ἐταν ἢ κερδαίνειν*) as Ellendt takes it. Cicero’s *videbat in litteris* (*Tusc.* 5. 38. 112, quoted by Schneid.) seems not strictly similar, meaning rather ‘in the region of letters’ (like *in tenebris*).

390 *ἐπεὶ* = ‘for’ (if this is *not* true): *El.* 351 *οὐ ταῦτα...δειλίαν ἔχει; | ἐπεὶ δίδαξον, κ.τ.λ.*; so O. C. 969. —*ποῦ*; where? *i.e.* in what sense? Eur. *Ion* 528 *ποῦ δέ μοι πατήρ σύ;—εἰ σαφές = πέφηνας ὦν*: cp. 355.

391 *κύων* 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 δυσμεριᾶν* [vulg. *δυσμερίαν*] *πρύτανιν κύνα πέμπει*, ‘the watcher who presides over evil days’ (for Thebes).—*ῥαψῳδός*, 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 F. τό γ' αἰνιγμ' is nominative: the riddle did not belong to (was not for) the first comer, that he should solve it. O. C. 751 οὐ γάμων | ἔμπειρος, ἀλλὰ τοῦπιόντος ἀρπάσαι. Thuc. 6. 22 πολλή γάρ οὔσα [ἡ στρατιὰ] οὐ πάσης ἔσται πόλεως ὑποδέξασθαι. ὁ ἐπιών, any one who comes up; cp. Plat. *Rep.* 372 D ὡς νῦν ὁ τυχών καὶ οὐδέν προσήκων ἔρχεται ἐπ' αὐτό.—διειπεῖν, 'to declare,' 'to solve': cp. 854. διὰ implies the drawing of clear distinctions; cp. O. C. 295 διειδέναι, *diiudicare*, n.

395 F. ἦν οὐτ' ἀπ' οἰωνῶν ἔχων οὐτ' ἐκ θεῶν του γνωτὸν (ἔχων) προῦφάνης: and thou wast not publicly seen to have this art, either from (ἀπ') birds, or as known through the agency of (ἐκ) any god. προῦφάνης, when brought to a public test. For ἀπό cp. 43: ἐκ with θεῶν του, of the primary or remoter agent (Xen. *Hellen.* 3. 1. 6 ἐκ βασιλέως ἐδόθη), meaning by a φήμη (43) or other sign. γνωτὸν: cp. on 384.—μολών: he was a mere stranger who chanced to arrive then.

397 ὁ μὴδὲν εἰδώς = ὅστις μὴδὲν ᾔδῃ, 'I, a man who knew nothing,' the generic μὴ, here with concessive force,—'though I knew nothing, I silenced her' (qui nihil sciret, vici tamen). So in Dem. or. 19 § 31 the generic μὴ has a causal force: ἡ βουλὴ δέ, ἡ μὴ κωλυθεῖσα ἀκοῦσαι τάλῃθ' παρ' ἐμοῦ, οὐτ' ἐπήνεσε τούτους, κ.τ.λ. ('the senate, a body which had not been prevented,' etc.). See Whitelaw in *Trans. Camb. Phil. Soc.*, 1886, p. 17. Cp. 638, 875, 1019.

400 πέλας adv., so Aesch. *Theb.* 669 παραστατεῖν πέλας.

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

402 ἀγῃλατεῖν = τὸ ἄγος ἐλαύνειν (see on 98), in this case ἀνδρηλατεῖν (100), to expel the μιάστωρ. Her. 5. 72 Κλεομένης... ἀγῃλατέει ἐπτακόσια ἐπίστια (households) Ἀθηναίων. The smooth breathing is supported by Hesychius, by the grammarians in Bekker's *Anecd.* 1. 328. 32, and by most MSS. of Soph.; while the aspirate is given by L here, by Eustathius (1704, 5), and by Suidas, who quotes this verse. Curtius distinguishes (1) ἄγ-, ἄγ-ος, guilt, object of awe, whence ἐναγής: Skt. *āg-as*, vexation, offence: *Etym.* § 116: (2) root ἄγ-, ἄζ-ο-μαι reverence, ἄγ-ιο-s holy, ἄγ-νό-s pure: Skt. *jag* (*jág-ā-mi*), reverence, consecrate: *Etym.* § 118. In Aesch. *Cho.* 154 and Soph. *Ant.* 775 he would with Herm. write ἄγος as='consecrated offering.' In both places, however, ἄγος (= *riaculum*) satisfies the sense (see n. on *Ant.* 775); and for ἄγος there is no other evidence. But this, at least, seems clear: the compound synonym for τὸ ἄγος ἐλαύνειν (Thuc. 1. 126) should be written ἀγῃλατεῖν.

402 ὀδόκεις 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, τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ; Not (1) 'seemed,' as opposed to really being; nor (2) 'wast felt by me' to be old: a sense which the word surely could not yield.

403 παθὼν by bodily pain, and not merely μαθὼν, by reproof: cp. 641.—οἷά περ φρονεῖς: see on 624 οἷόν ἐστι τὸ φθονεῖν.

405 ὀργῇ modal dat., cp. O. C. 659 θυμῷ.—καὶ τὰ σ' κ.τ.λ., the elision as in 329: see on 64.

407 *τόδε* emphatically resumes *ὅπως λύσομεν*, *this* we must consider: cp. 385 *ταύτης*: so *Tr.* 458 *τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν*: *Ph.* 913.

408 *εἰ καὶ κ.τ.λ.* For *εἰ καὶ* see on 305.—*ἐξισωτέον κ.τ.λ.*=*δεῖ ἐξισοῦν τὸ γοῦν ἴσα ἀντιλέξαι*, one must equalize the right at least of like reply; *i.e.* you must make me so far your equal as to grant me the right of replying at the same length. The phrase is a pleonastic fusion of (1) *ἐξισωτέον τὸ ἀντιλέξαι* with (2) *συγχωρητέον τὸ ἴσα ἀντιλέξαι*.

410 F. *Λοξία* see note to 853.—*ὥστ' οὐ Κρέοντος κ.τ.λ.* 'You charge me with being the tool of Creon's treason. I have a right to plead my own cause when I am thus accused. I am not like a resident alien, who can plead before a civic tribunal only by the mouth of that patron under whom he has been registered.' Every *μέτοικος* at Athens was required *ἐπιγράφεσθαι προστάτην*, *i.e.* to have the name of a citizen, as patron, inscribed over his own. In default, he was liable to an *ἀπροστασίου γραφή*. *Ar. Pax* 684 *αὐτῷ πονηρὸν προστάτην ἐπεγράψατο*: *Ach.* 1095 *ἐπεγράφου τὴν Γοργόνα*, you took the Gorgon for your patron: *Lysias* or. 31 § 9 *ἐν Ἰωρωπῷ μετοίκιον κατατιθεῖς (paying the alien's tax) ἐπὶ προστάτου ᾧκει*.—*γεγράψομαι*, *will stand enrolled*: cp. *Ar. Eq.* 1370 *οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, | ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράφεται*: *Theocr.* 18. 47 *γράμματα δ' ἐν φλοιῷ γεγράφεται, remain written*.—For the gen. *Κρέοντος* cp. *Ar. Eq.* 714 *τὸν δῆμον σεαυτοῦ νενόμικας*.

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

413 *σύ καὶ δέδορκας* 'Thou *both* hast sight *and* dost not see,' *i.e.* thou hast sight, and at the same time dost not see. The conject. of Reiske and Brunck, *σύ, καὶ δεδορκῶς (though having sight)*, *οὐ βλέπεις*, spoils the direct contrast with *τυφλόν*.

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

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

417 *ἀμφιπλήξ* as in *Tr.* 930 *ἀμφιπλήγι φασγάνῳ*=a sword which smites with both edges, so here *ἀμφιπλήξ ἄρά* is properly a curse *which smites on both sides*,—on the mother's and on the father's part. The pursuing *Ἄρά* must be conceived as bearing a whip with double lash (*διπλὴ μάστιξ*, *Ai.* 242). Cp. *ἀμφίπυρος*, carrying two torches (*Tr.* 214). The genitives *μητρός, πατρός* might be causal, with *ἀμφιπλήξ*, 'smiting twice—for mother and for sire,' but are better taken with *ἄρά*, which here=*Ἐρινός*: cp. *Aesch. Theb.* 70 *Ἄρά τ', Ἐρινὺς πατρός ἢ μεγασθενής*.

418 δεινόπους with dread, untiring chase: so the Fury, who chases guilt ‘as a hound tracks a wounded fawn’ (Aesch. *Eum.* 246), is χαλκόπους (*El.* 491), τανύπους (*Ai.* 837), καμψίπους (‘fleet,’ Aesch. *Theb.* 791).

419 βλέποντα κ.τ.λ. *i.e.* τότε σκότον βλέποντα, εἰ καὶ νῦν ὀρθὰ βλέπεις. The Greek love of direct antithesis often co-ordinates clauses where we must subordinate one to the other: cp. below, 673: Isocr. or. 6 § 54 πῶς οὐκ αἰσχροῦν,...τὴν μὲν Εὐρώπην καὶ τὴν Ἀσίαν μεστὴν πεποιηκέναι τροπαίων,...ὑπὲρ δὲ τῆς πατρίδος...μηδὲ μίαν μάχην φαίνεσθαι μεμαχημένους; βλέπειν σκότον, like ἐν σκότῳ...| ὀψοίατο (1273), Eur. *Bacch.* 510 σκότιον εἰσορᾷ κνέφας.

420 βοῆς δὲ κ.τ.λ. Of thy cry what haven shall there not be (*i.e.* to what place shall it not be borne),—what part of Cithaeron shall not be resonant with it (σύμφωνος ἔσται *sc.* αὐτῇ), re-echo it? If we took σύμφωνος ἔσται (and not ἔσται alone) with λιμὴν as well as with Κιθαιρών, the figurative force of λιμὴν would be weakened. We must not understand: What haven of the sea or what mountain (as if Cithaeron stood for ὄρος) shall not resound? λιμὴν, poet. in the sense of ὑποδοχή, for that in which anything is received: Aesch. *Pers.* 250 ὦ Περσὶς αἶα καὶ μέγας πλούτου λιμὴν (imitated by Eur. *Or.* 1077): the augural seat of Teiresias is παντὸς οἰωνοῦ λιμὴν, *Ant.* 1000: the place of the dead is Αἰδου λιμὴν, *ib.* 1284: cp. below, 1208.

421 F. ποῖος Κιθαιρών vigorous for ποῖον μέρος Κιθαιρώνος.—τὸν ὑμέναιον δὲν εἰσέπλευσας, the marriage into which thou didst sail: δόμοις, in the house, local dat. (381): the marriage (ὑμέναιος, here=γάμος) was the haven into which he sailed,—a haven which seemed secure, but which, in reality, was for him a ὄρμος ἄνορμος.—εὐπλοίας τυχών, because Oed. *seemed* to have found ὄλβος, and also because the gale of fortune had borne him *swiftly* on: cp. οὐθ’ ὄρων οὐθ’ ἱστορῶν, 1484.—The ὑμέναιος was the song sung while the bride and bridegroom were escorted to their home, *Il.* 18. 492 νύμφας δ’ ἐκ θαλάμων δαῖδων ὑπὸ λαμπομενάων | ἡγίνεον ἀνὰ ἄστυ, πολὺς δ’ ὑμέναιος ὀρώρει, as distinguished from the ἐπιθαλάμιον afterwards sung before the bridal chamber: *Ant.* 813 οὐθ’ ὑμεναίων | ἔγκληρον, οὐτ’ ἐπινύμφειός | πῶ μέ τις ὕμνος ὕμνησεν.

424 ἄλλων δὲ κ.τ.λ. Verses 422—425 correspond with the actual process of the drama. The words καταίσθη τὸν ὑμέναιον refer to the first discovery made by Oed.,—that his wife was the widow of one whom he had himself slain: cp. 821. The ἄλλων πλῆθος κακῶν denotes the further discovery that this wife was his mother, with all the horrors involved (1405).

425 ἃ σ’ ἐξισώσει which shall make thee level with thy (*true*) *self*,—by showing thee to be the son of Laius, not of Polybus;—and level with *thine own children*, *i.e.* like them, the child of Iocasta, and thus at once ἀδελφὸς καὶ πατήρ (458). For ἃ σ’ Markland conject. δσ’, which shall *be made equal* for thee and for thy children: and so Porson interpreted, conjecturing ἄσσ’ from Agathon fr. 5 ἀγέννητα ποιεῖν ἄσσ’ ἂν ἢ πεπραγμένα. Nauck ingeniously conj. ἃ σ’ ἐξισώσει σῶ τοκεῖ καὶ σοῖς τέκνοις. But the vulgate is sound: for the παρήχησις cp. 371.

426 FF. τοῦμόν στόμα *i.e.*, it is Apollo who speaks by my mouth, which is not, as thou deemest, the ὑπόβλητον στόμα (O. C. 794) of Creon.—προπηλακίζει: acc. to Arist. *Top.* 6. 6 προπηλακισμός was defined as ὕβρις μετὰ χλευασίας, insult expressed by scoffing; so in *Eth.* 5. 2. 13 κακηγορία, προπηλακισμός = libellous language, *gross abuse*: and in Ar. *Thesm.* 386 προπηλακίζομένας is explained by πολλὰ καὶ παντοῖ' ἀκουούσας κακά. Dem. or. 21 § 72 has ἀήθεις... τοῦ προπηλακίζεσθαι as = 'unused to gross contumely' (generally, but with immediate ref. to a blow).—ἐκτριβήσεται, rooted out. Eur. *Hipp.* 683 Ζεὺς σε γεννήτωρ ἐμός | πρόρριζον ἐκτρίψειεν.

430 οὐκ εἰς ὄλεθρον; cp. 1146: Ar. *Plut.* 394 οὐκ ἐς κόρακας; Tr. 1183 οὐ θάσσον οἶσεις; Cratinus *Νόμοι* fr. 6 (Meineke p. 27) οὐκ ἀπερρήσεις σὺ θάττον; Aesch. *Theb.* 252 οὐκ ἐς φθόρον σιγῶσ' ἀνασχήσει τάδε;—πάλιν ἄψορρος, like *El.* 53 ἄψορρον ἤξομεν πάλιν: the gen. οἴκων τῶνδ' with ἀποστραφεῖς.

432 ἰκόμην...ἐκάλεις cp. 125, 402.

434 σχολῇ σ' ἄν The simple σχολῇ is stronger than σχολῇ γε would be: *Ant.* 390 σχολῇ ποθ' ἤξειν (where σχολῇ γ' ἄν is an inferior *v. l.*), Plat. *Soph.* 233 B σχολῇ ποτ'...ἤθελεν ἄν, *Prot.* 330 E σχολῇ μέντ' ἄν ἄλλο τι ὅσιον εἶη and often.—οἴκους: O. C. 643 δόμους στείχειν ἐμούς.—ἐστειλάμην = μετεστειλάμην, μετεπεμψάμην. Distinguish στέλλεσθαι, to summon *to oneself*, from στέλλειν said (1) of the messenger, below 860 πέμψον τινὰ στελοῦντα: (2) of him who sends word by a messenger, *Phil.* 60 οἱ σ' ἐν λιταῖς στείλαντες ἐξ οἴκου μολεῖν: having urged thee with prayers to come: *Ant.* 164 ὑμᾶς...πομποῖσιν... | ἔσταιλ' ἰκέσθαι, sent you word to come.

435 F. τοιοῖδ' refers back to the taunt implied in μῶρα φωνήσont', and is then made explicit by μῶροι...ἔμφορες; cp. *Phil.* 1271 τοιοῦτος ἦσθα (referring to *what precedes*—thou wast such as thou now art) τοῖς λόγοισι χῶτε μου | τὰ τόξ' ἔκλεπτες, πιστός, ἀτηρὸς λάθρα. In fr. 700 (quoted by Nauck), καὶ τὸν θεὸν τοιοῦτον ἐξεπίσταμαι, | σοφοῖς μὲν αἰνικτῆρα,... | σκαιοῖς δὲ φαῦλον, we have not the preceding words, but doubtless τοιοῦτον referred to them.—ὥς μὲν σοὶ δοκεῖ. σοὶ must be accented; else the contrast would be, not partly between σοὶ and γονεῦσι, but solely between δοκεῖ and some other verbal notion. σοὶ does not, however, cohere so closely with δοκεῖ as to form a virtual cretic. It is needless, then, to read (as Elms. proposed) ὥς μὲν σοὶ or ὥς σοὶ μὲν. Cp. O. C. 1543 ὥσπερ σφῶ πατρί: Eur. *Heracl.* 641 σωτὴρ νῶν βλάβης. As neither σφῶ nor νῶν adheres to the following rather than to the preceding word, it seems unnecessary to read with Porson ὥς πρὶν σφῶ or νῶν σωτήρ. Here we have ὥς μὲν σοὶ instead of ὥς σοὶ μὲν, because, besides the contrast of persons, there is also a contrast between semblance (ὥς δοκεῖ) and fact.—γονεῦσι, 'for' them, *i.e.* in their judgment: *Ant.* 904 καίτοι σ' ἐγὼ 'τίμησα, τοῖς φρονοῦσιν, εὖ. Ar. *Av.* 445 πᾶσι νικᾶν τοῖς κριταῖς.

437 ἐκφύει (ὑ). The pres. is not historic (for ἐξέφυσε), but denotes a permanent character: ‘is my sire.’ Eur. *Ion* 1560 ἥδε τίκτει σ’, is thy mother: so perh. *Heracl.* 208 πατήρ δ’ ἐκ τῆσδε γεννᾶται σέθεν. Xen. *Cyr.* 8. 2. 27 δὲ μὴ νικῶν (he who was not victorious) τοῖς μὲν νικῶσιν ἐφθόνει: and so φεύγειν = φυγὰς εἶναι *passim*. Shilleto thus takes οἱ ἐπαγόμενοι in Thuc. 2. 2, οἱ προδιδόντες *ib.* 5, οἱ διαβάλλοντες 3. 4; which, however, I should rather take simply as imperfect participles, = οἱ ἐπύχοντο, προὔδιδον, διέβαλλον. He well compares Verg. *Aen.* 9. 266 *quem dat Sidonia Dido* (is the giver): in Persius 4. 2 *sorbitio tollit quem dira cicuta*, I find rather a harsh historic pres.

440 F. οὔκουν κ.τ.λ. Well (οὔν—if I *do* speak riddles), art thou not most skilled to read them?—τοιαῦτ’ ἐνείδιζέ (μοι), make those things my reproach, in which [οἷς, dat. of circumstance] thou wilt find me great: *i.e.* mock my skill in reading riddles if thou wilt; but thou wilt find (on looking deeper) that it has brought me true honour.—τοιαῦτα...οἷς, as O. C. 1353 (n.), *Ant.* 691, etc.

442 F. αὕτη γε μέντοι. It was just (γε) that fortune, however (μέντοι), that ruined thee. γε emphasises the preceding word: so 778, 1292: *Phil.* 93 πεμφθείς γε μέντοι (since I *have been sent*), 1052 νικᾶν γε μέντοι: *Ant.* 233 τέλος γε μέντοι, *ib.* 495 μισῶ γε μέντοι.—τύχη implies some abatement of the king’s boast, γνώμη κυρήσας, 398.—ἐξέσωσ’, 1st pers., not 3rd.

445 κομιζέτω δῆθ’. δῆτα in assent, as Aesch. *Suppl.* 206 Ζεὺς δὲ γεννήτωρ ἴδοι. *ΔΑΝ.* ἴδοιτο δῆτα.—ἐμποδῶν with παρών,—present where thy presence irks: cp. 128. σύ γε here gives a scornful force: the use of σύ γε in 1101 (n.) is different. The reading τά γ’ ἐμποδῶν (found in B) is explained by Brunck and Erfurdt (with Thomas Magister) ‘thou hinderest the business before us,’ comparing Eur. *Phoen.* 706 ἃ δ’ ἐμποδῶν μάλιστα (‘most urgent’) ταῦθ’ ἦκω φράσω.

446 ἀλγύνεις suits the continuing action better than ἀλγύναις. The *aor.* occurs *Tr.* 458 (ἀλγύνειν) and Eur. *I. A.* 326 (ἀλγύναι): but αῖς and αἰ, as optative endings, are not elsewhere found in Soph.

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, for which cp. the Hellenistic προσωποληπτεῖν, ‘to be a respecter of persons,’ and the spurious Phocylidea 10 (Bergk *Poet. Lyr.* p. 361) μὴ βίψης πενίην ἀδίκως· μὴ κρίνε πρόσωπον.—οὐκ ἔσθ’ ὅπου, there is no case in which...: cp. 355, 390.

449 λέγω δέ σοι cp. 412.—τὸν ἄνδρα τοῦτον...οὗτός ἐστιν κ.τ.λ. The antecedent, attracted into the case of the relative, is often thus prefixed to the relative clause, to mark with greater emphasis the subject of a coming statement: *Tr.* 283 τάσδε δ’ ὥσπερ εἰσορᾷς | ..χωροῦσι: *Il.* 10. 416 φυλακὰς δ’ ἅς εἴρεαι, ἥρως, | οὗτις κεκριμένη βύεται στρατόν: *Hom. hymn. Cer.* 66 κούρην τὴν ἔτεκον... | τῆς ἀδινῆν ὅπ’ ἄκουσα: *Ar. Plut.* 200 τὴν δύναμιν ἣν ὑμεῖς φατέ | ἔχειν με, ταύτης δεσπότης γενήσομαι. *Plaut. Trinum.* 985 *Illum quem ementitu’s, is ego sum ipse Charmides.*

450 ἀνακηρύσσω φόνον, proclaiming (a search into) the murder: cp. Xen. *Mem.* 2. 10. 2 σώστρα τούτου ἀνακηρύττων: *Andoc. or.* 1 § 40 ζητητὰς τε ἥδη ἡρημένους...καὶ μήνυτρα κεκηρυγμένα ἑκατὸν μνᾶς.

451 F. τὸν Λαίειον : cp. 267.—ξένος μέτοικος, a foreign 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 μέτοικος τῆσδε γῆς: Ant. 868 πρὸς οὓς (to the dead) ἄδ' ἐγὼ μέτοικος ἔρχομαι.—εἶτα δὲ opp. to νῦν μὲν, implied in ἐνθάδε.—ἐγγενής, 'native,' as γεννητός is opp. to ποιητός (*adoptivus*).

454 τῇ ξυμφορᾷ : the (seemingly happy) event: cp. El. 1230 καπὶ συμφοραῖσί μοι | γεγηθὸς ἔρπει δάκρυον.—ἐκ δεδορκότος: Xen. Cyr. 3. 1. 17 ἐξ ἄφρονος σῶφρων γηγένηται.

455 F. ξένην ἐπὶ, sc. γῆν: O. C. 184 ξεῖνος ἐπὶ ξένης: Ph. 135 ἐν ξένῃ ξένον.—γαῖαν with προδεικνύς only: *pointing to*, i.e. feeling, ψηλαφῶν, the ground *before* him: so of a boxer, χερσὶ προδεικνύς, sparring, Theocr. 22. 102. Cp. Lucian *Hercules* 1 τὸ τόξον ἐντεταμένον ἢ ἀριστερὰ προδείκνυσι, i.e. holds in front of him: id. *Hermotimus* 68 θαλλῶ προδειχθέντι ἀκολουθεῖν, ὥσπερ τὰ πρόβατα. Seneca *Oed.* 656 *repet incertus viae*, | *Baculo senili triste praetentans iter*. The order of words is against taking ξένην with γαῖαν (when we should write ἐπὶ), and supplying τὴν ὁδὸν with προδεικνύς.

457 F. ξυνών : the idea of daily converse under the same roof heightens the horror. Cp. Andoc. or. 1 § 49 οἷς...ἐχρῶ καὶ οἷς συνῆσθα, your friends and associates.—ἀδελφὸς αὐτός. If ἀδελφὸς stood *alone*, then αὐτός would be *right*: *himself* the brother of *his own* children: but with ἀδελφὸς καὶ πατὴρ we should read αὐτός *at once* sire and brother of his own children. Cp. *Phil.* 119 σοφὸς τ' ἂν αὐτὸς κάγαθὸς κεκλητῇ ἅμα: Eur. *Alc.* 143 καὶ πῶς ἂν αὐτὸς κατθάνοι τε καὶ βλέποι;

460 ὁμόςπορος : here act., = τὴν αὐτὴν σπεύρων: 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 *privativum*) are excepted: hence διάβολος, not διαβόλος. So ὁμόςπορος here, no less than in 260. On the other hand πρωτόσπορος = 'sowing first,' πρωτόσπορος = 'first sown.'

461 λάβης ἐψ. without με: cp. Ph. 768 (ἀλλ' ἐὰν etc.), 801 (ἐμπρησον).

462 φάσκειν inf. for imperat., 'say,' i.e. 'deem,' as in Ph. 1411, El. 9. Cp. Her. 3. 35 ἦν δὲ ἀμάρτω, φάναι Πέρσας τε λέγειν ἀληθέα καὶ με μὴ σωφρονέειν.—

462 μαντικῇ in respect to *seer-craft*: for dat., cp. Eur. *I. A.* 338 τῷ δοκεῖν μὲν οὐχὶ χρήζων, τῷ δὲ βούλεσθαι θέλων.

FIRST STASIMON (463–512)

463–512 First *στάσιμον*. Teiresias has just denounced Oedipus. Why do not the Chorus at once express their horror? This ode is the first since v. 215, and therefore, in accordance with the conception of the Chorus as personified reflection, it must 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.

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

463 *θεσπιέπεια* giving divine oracles (ἔπη), fem. as if from *θεσπιεπής* (not found): cp. *ἀρτιέπεια*, *ἡδυέπεια*. Since *θέ-σπ-ι-ς* already involves the stem *σεπ* (Curt. *E.* § 632), the termination, from *φεπ* (*ib.* 620), is pleonastic.—

463 *Δελφίς πέτρα* The town and temple of Delphi stood in a recess like an amphitheatre, on a high platform of rock which slopes out from the south face of the cliff: Strabo 9. 418 *οἱ Δελφοί, πετρῶδες χωρίον, θεατροειδές, κατὰ κορυφὴν* (*i.e.* at the upper part of the rocky platform, nearest the cliff) *ἔχον τὸ μαντεῖον καὶ τὴν πόλιν, σταδίων ἑκκαίδεκα κύκλον πληροῦσαν*: *i.e.* the whole sweep of the curve extends nearly two miles. *Hom. hymn. Apoll.* 1. 283 *ὑπερθεν | πέτρῃ ἐπικρέμαται* (the rocky platform overhangs the Crisaean plain) *κοίλῃ δ' ὑποδέδρομε βῆσσα* (the valley of the Pleistus). —

463 *εἶπε τελέσαντα* (for *εἶπε τελέσαι*) is somewhat rare, but is not 'a solecism' (as Kennedy calls it): cp. *O. C.* 1580 *λέξας Οἰδίπουν ὀλωλότα*: [*Eur.*] *Rhes.* 755 *αὐδᾶ ξυμμάχους ὀλωλότας*: *Plat. Gorg.* 481 *C. πότερόν σε φῶμεν νυνὶ σπουδάζοντα ἢ παίζοντα*;

465 ἄρρητ' ἄρρητων Blaydes cp. O. C. 1237 πρόπαντα | κακά κακῶν, *Phil.* 65 ἔσχατ' ἐσχάτων, Aesch. *Pers.* 681 ὃ πιστὰ πιστῶν ἡλικές τ' ἤβης ἐμῆς, | Πέρσαι γέροντες. Cp. also 1301 μείζονα τῶν μακίστων. (But *El.* 849 δειλαία δειλαίων [κυρεῖς], cited by Blaydes, and by Jelf § 139, is not in point.)

466 ἀελλάδων O. C. 1081 ἀελλαία ταχύρρωστος πελειάς; fr. 621 ἀελλάδες φωναί. Not, 'daughters of the storm,' as if alluding to the mares impregnated by Boreas, *Il.* 20. 221. For the form, cp. *θυστάδας λιτάς Ant.* 1019.

467 ἵππων instead of ἵππων ποδός; Her. 2. 134 πυραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός; Xen. *Cyr.* 3. 3. 41 χώραν ἔχετε οὐδὲν ἥττον ἔντιμον τῶν πρωτοστατῶν.

470 στεροπαῖς The oracular Apollo is Διὸς προφήτης. As punisher of the crime which the oracle denounced, he is here armed with his father's lightnings, not merely with his own arrows (205).—γενέτας, one concerned with γένος, either passively, = 'son,' as here (cp. γηγενέτα 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 Ἑρινύες, αἶ τ' Οἰδιπόδα | γένος ὠλέσατε. Hesiod *Theog.* 217 (Νύξ) καὶ Μοῖρας καὶ Κῆρας ἐγείνατο νηλεοποιούς... | αἶ τ' ἀνδρῶν τε θεῶν τε παραιβασίας ἐφέπουσαι | οὐδέποτε λήγουσι θεαὶ δεινοῖο χόλοιο, | πρίν γ' ἀπὸ τῷ δάωσι κακὴν ὅπιν, ὅστις ἀμάρτη. The Μοῖραι decree, the Κῆρες execute. In *Tr.* 133 κῆρες = calamities.—ἀναπλάκῃτοι, not *erring* or *failing* in pursuit: cp. *Tr.* 120 ἀλλὰ τις θεῶν | αἰὲν ἀναμπλάκῃτον Ἴδα σφε δόμων ἐρύκει, some god *suffers not* Heracles *to fail*, but keeps him from death. Metre requires here the form without μ. ἀμπλακεῖν is prob. a cognate of πλάζω (from stem πλαγ for πλακ, Curtius *Etym.* § 367), strengthened with an inserted μ; cp. ἄβροτος, ἄμβροτος.

473 ἔλαμψε see on 186.—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 *AI.* 911 ὁ πάντ' αἰδῖς; but also occurs with verb, as *Tr.* 338 τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ. Here, the emphasis on πάντα would partly warrant us in taking it as acc. sing. masc., subject to ἰχνεύειν. But, though the masc. nominative πᾶς sometimes = πᾶς τις, it may be doubted whether Soph. would have thus used the ambiguous πάντα alone for the acc. sing. masc. Ellendt compares 226, but there πάντα is acc. plur. neut.

478 πέτρας ισόταυρος is J. F. Martin's and E. L. Lushington's brilliant emendation of πετραῖος ὁ ταῦρος, the reading of the first hand in L. It is at once closer to the letters, and more poetical, than πέτρας ἅτε ταῦρος (Dorville,—where the use of ἅτε is un-Attic), πέτρας ἴσα ταύροις (M. Schmidt), or πέτρας ὡς ταῦρος, which last looks like a prosaic correction. I suppose the corruption to have arisen thus. A transcriber who had before him ΠΕΤΡΑΣΙΣΟΤΑΥΡΟΣ took the first O for the art., and then amended ΠΕΤΡΑΣΙΣ into the familiar word ΠΕΤΡΑΙΟΣ. With a minuscule ms. this would have been still easier, since in πετρασισοταυρος the first σ might have been taken for ο (not a rare mistake), and then a simple transposition of ι and the supposed ο would have given πετραίος. It is true that such compounds with ἴσο- usu. mean, not merely 'like,' but 'as good as' or 'no better than': e.g. ἰσοδαίμων, ἰσόθεος, ἰσόνεκυς, ἰσόνειρος, ἰσόπαις, ἰσόπρεσβυς. Here, however, ἰσόταυρος can well mean 'wild' or 'fierce of heart' as a bull. And we know that in the lost Κρέουσα Soph. used ἰσοθάνατος in a way which seemed too bold to Pollux (6. 174 οὐ πάνυ ἀνεκτόν),—probably in the sense of 'dread as death' (cp. *Ai.* 215 θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει). The bull is the type of a savage wanderer who avoids his fellows. Soph. in a lost play spoke of a bull 'that shuns the herd,' Bekk. *Anecd.* 459. 31 ἀτιμαγέλης· ὁ ἀποστάτης τῆς ἀγέλης ταῦρος· οὕτω Σοφοκλῆς. Verg. *Geo.* 3. 225 (taurus) *Victus abit, longeque ignotis exulat oris.* Theocr. 14. 43 αἰνός θην λέγεται τις, ἔβα καὶ ταῦρος ἀν' ὕλαν· a proverb ἐπὶ τῶν μὴ ἀναστρεφόντων (schol.). The image also suggests the fierce despair of the wretched outlaw: Aesch. *Cho.* 275 ἀποχρημάτοιςι ζημίαις ταυρούμενον, 'stung to fury by the wrongs that keep me from my heritage': Eur. *Med.* 92 ὄμμα ταυρουμένην: Ar. *Ran.* 804 ἐβλεψε γοῦν ταυρηδὸν ἐγκύψας κάτω: Plat. *Phaed.* 117 B ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον. With regard to the reading πετραῖος ὁ ταῦρος, see Appendix.

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

480 τὰ μεσόμφαλα γᾶς μαντεῖα = τὰ ἀπὸ μέσου ὁμφαλοῦ γᾶς: *El.* 1386 δωμάτων ὑπόστεγοι = ὑπὸ στέγῃ δωμάτων: Eur. *Phoen.* 1351 λευκοπήχεις κτύπους χεροῖν. The ὁμφαλός 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 ὁμφαλὸν εὐρυκόλπου | ...χθονός (*Nem.* 7. 33): Liv. 38. 48 *Delphos, umbilicum orbis terrarum.*—ἀπονοσφίζων, trying to put away (from himself): the midd. (cp. 691) would be more usual, but poetry admits the active: 894 ψυχᾶς ἀμύνειν: Eur. *Or.* 294 ἀνακάλυπτε ...κάρα: Pind. *Pyth.* 4. 106 κομίζων = κομιζόμενος (seeking to recover): *O. C.* 6 φέροντα = φερόμενον. In *Phil.* 979 ἀπονοσφίζειν τινά τινος = to rob one of a thing: but here we cannot render 'frustrating.'

482 ζῶντα, 'living,' i.e. operative, effectual; see on 45 ζώσας.—περιποτάται: the doom pronounced by Apollo hovers around the murderer as the οἷστρος around some tormented animal: he cannot shake off its pursuit. The haunting thoughts of guilt are objectively imaged as terrible words ever sounding in the wanderer's ears.

483 F. The Chorus have described the unknown murderer as they imagine him—a fugitive in remote places. They now touch on the charge laid against Oedipus,—but only to say that it lacks all evidence. *δεινὰ μὲν οὖν*. *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 *δέ* after *λέξω*. For *μὲν οὖν* with this distributed force, cp. *O. C.* 664, *Ant.* 65: for the composite *μὲν οὖν* (= ‘nay rather’), below, 705.—*δεινὰ* is adverbial: for (1) *ταράσσει* could not mean *κινεῖ*, stirs up, raises, dread questions: (2) *δοκούντα, ἀποφάσκοντα* are acc. sing. masc., referring to *με* understood. The schol., *οὔτε πιστὰ οὔτε ἄπιστα*, has favoured the attempt to take the participles as acc. neut. plur., *ἀποφάσκοντα* being explained as ‘negative’ in the sense of ‘admitting of negation,’ *ἀπόφασιν καὶ ἀπιστίαν δεχόμενα* (Triclinius). This is fruitless torture of language. Nor will the conj. *ἀπαρέσκοντ’* (Blaydes) serve: for, even if the Chorus found the charge credible, they would not find it *pleasing*. *δοκούντα* is not ‘believing,’ but ‘*approving*.’ Cp. *Ant.* 1102 *καὶ ταῦτ’ ἐπαινεῖς καὶ δοκεῖς παρειαθεῖν*; ‘and you recommend this course, and approve of yielding?’ The pregnant force of *δοκούντα* is here brought out by the direct contrast with *ἀποφάσκοντα*. 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 F. *λέξω*, probably deliberative aor. subj.: though it might be fut. indic. (cp. 1419, and n. on *O. C.* 310).—*ἐνθάδε*, the actual situation, implies the known facts of the past; *ὀπίσω* refers to the seer’s hint of the future (v. 453 *φανήσεται κ.τ.λ.*): cp. *Od.* 11. 482 *σεῖο δ’ Ἀχιλλεῦ, | οὔτις ἀνήρ προπάρειθε μακάρτατος, οὔτ’ ἄρ’ ὀπίσσω* (nor will be hereafter).

487 F. *ἢ Λαβδακίδαις ἢ τῷ Πολύβου*. A quarrel might have originated with either house. This is what the disjunctive statement marks: since *ἔκειτο*, ‘had been made,’ implies ‘had been provoked.’ But we see the same Greek tendency as in the use of *τε καί* where *καί* alone would be more natural: Aesch. *P. V.* 927 *τό τ’ ἄρχειν καὶ τὸ δουλεύειν δίχα*: cp. Hor. *Ep.* 1. 2. 12 *Inter Hectora Priamiden animosum atque inter Achillen*.

493 *πρὸς δτου* . In the antistr., 509, the words *γὰρ ἐπ' αὐτῷ* are undoubtedly sound: here then we need to supply $\cup \cup -$ or $- \cup \cup -$. I incline to believe that the loss has been that of a participle going with *βασάνῳ*. Had this been *βασανίζων*, the iteration would help to account for the loss. Reading *πρὸς δτου δὴ βασανίζων βασάνῳ*, I should take *πρὸς* with *βασάνῳ*: 'testing on the touchstone whereof' — 'using which (*νεῖκος*) as a test.' [Receiving my *βασανίζων*, Kennedy (ed. 1885) replaces the word *βασάνῳ* by *πιθανῶς*.] To Brunck's *βασάνῳ χρησάμενος* (*Plat. Legg.* 946 C *βασάνοις χρώμενοι*) the objections are (1) the aorist part. where we need the pres., (2) the tame and prosaic phrase. Wolff writes, *πρὸς δτου δὴ, βασάνῳ <πίστιν ἔχων>*: Wecklein and Mekler (in his recension of Dindorf's ed., Teubner, 1885) indicate a lacuna, $- \cup \cup -$, after *βασάνῳ*. Two other courses of emendation are possible: (i) To supply after *ἔμαθον* something to express the informant, as *τινος ἀστῶν* or, *προφέροντος*, when *πρὸς δτου* would mean 'at whose suggestion.' This remedy seems to me improbable. (ii) To supply *σύν* and an adj. for *βασάνῳ*, as *σύν ἀληθεῖ β.*, or *β. σὺν φανερά*. As the mutilated verse stands in the MSS., it cannot, I think, be translated without some violence to Greek idiom. The most tolerable version would be this: — 'setting out from which (*πρὸς δτου* neut., referring to *νεῖκος*), I can with good warrant (*βασάνῳ*) assail the public fame of Oed.' Then *βασάνῳ* would be an instrumental dative equivalent to *βάσανον ἔχων*: and *πρὸς δτου* would be like 1236 *πρὸς τίνος ποτ' αἰτίας*; *Ant.* 51 *πρὸς αὐτοφώρων ἀμπλακημάτων*: *πρὸς* denoting the source back to which the act can be traced.

495 *ἐπὶ φάτιν εἶμι* , a phrase from war: it is unnecessary to suppose tmesis: Her. 1. 157 *στρατὸν ἐπ' ἑαυτὸν ἰόντα*: Eur. *I. A.* 349 *ταῦτα μὲν σε πρῶτ' ἐπῆλθον, ἵνα σε πρῶθ' ἤϊρον κακόν*, *censured* thee: *Andr.* 688 *ταῦτ' εὖ φρονῶν σ' ἐπῆλθον, οὐκ ὀργῆς χάριν*.

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

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

500 *πλέον φέρεται* , achieves a better result, — deserves to be ranked above me: Her. 1. 31 *δοκέων πάγχυ δευτερεῖα γῶν οἶσσεσθαι*, 'thinking that he was sure of the second place at least.'

504 *παραμείψειεν* : Eur. *I. A.* 145 *μή τίς σε λάθῃ | τροχαλοῖσιν ὄχοις παραμειψαμένη | ...ἀπήνη*.

506 *πρὶν ἴδοιμ'*. After an optative of wish or hypothesis in the principal clause, *πρὶν* regularly takes optat.: *Ph.* 961 *ὄλοιο μήπω πρὶν μάθοιμ' εἰ καὶ πάλιν | γνώμην μετοίσεις*. So after *ὅπως*, *ὅστις*, *ἵνα*, etc.: Aesch. *Eum.* 297 *ἔλθοι...* | *ὅπως γένοιτο*: Eur. *Helen.* 435 *τίς ἄν...μόλοι | ὅστις διαγγείλειε...*;—

506 *ὀρθόν*: the notion is not 'upright,' established, but 'straight,'—justified by proof, as by the application of a rule: cp. Ar. *Av.* 1004 *ὀρθῶ μετρήσω κανόνι προστιθείς*: so below, 853, *Ant.* 1178 *τοῦπος ὡς ἄρ' ὀρθὸν ἤγνυσας*. Hartung (whom Wolff follows) places the comma after *ὀρθόν*, not after *ἔπος*: 'until I see (it) established, I will not approve the word of censurers': but the acc. *ἔπος* could not be governed by *καταφαίην* in this sense.

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

508 *ἐπ' αὐτῷ*, against him: cp. *O. C.* 1472.—

508 *πτερόεσσα...κόρα*: the Sphinx having the face of a maiden, and the winged body of a lion: Eur. *Phoen.* 1042 *ἃ πτεροῦσσα παρθένος*. See Appendix, n. on v. 508.

510 *βασάνω* with *ἀδύπολις* only, which, as a dat. of manner, it qualifies with nearly adverbial force: commending himself to the city under a practical test,—i.e. *ἔργῳ καὶ οὐ λόγῳ*. Pind. *Pyth.* 10. 67 *πειρώντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει | καὶ νόος ὀρθός*: 'an upright mind, like gold, is shown by the touchstone, when one assays it': as base metal *τρίβω τε καὶ προσβολαῖς | μελαμπαγῆς πέλει | δικαιωθείς* Aesch. *Ag.* 391.—*ἀδύπολις*, in the sense of *ἀνδάνων τῇ πόλει* (cp. Pind. *Nem.* 8. 38 *ἄστοις ἄδών*): boldly formed on the analogy of compounds in which the adj. represents a verb governing the *accus.*, as *φιλόπολις*=*φιλῶν τὴν πόλιν*, *ὀρθόπολις* (epithet of a good dynasty)=*ὀρθῶν τὴν πόλιν* (Pind. *Olymp.* 2. 7). In *Ant.* 370 *ὑψίπολις* is analogous, though not exactly similar, if it means *ὑψηλὸς ἐν πόλει*, and not *ὑψηλὴν πόλιν ἔχων* (like *δικαιοπολις* = *δικαίας πόλεις ἔχουσα*, of Aegina, Pind. *Pyth.* 8. 22).

511 *τῷ* 'therefore,' as *Il.* 1. 418 etc.; joined with *νύ*, *Il.* 7. 352 etc.: Plat. *Theaet.* 179 D *τῷ τοι, ὦ φίλε Θεόδωρε, μᾶλλον σκεπτέον ἐξ ἀρχῆς*.—*ἀπ'*, on the part of: *Tr.* 471 *κάπ' ἐμοῦ κτήσει χάριν*. The hiatus after *τῷ* is an epic trait, occasionally allowed in tragic lyrics, as in the case of interjections (cp. *Ph.* 832 n.). Here the stress on *τῷ*, and the caesura, both excuse it. Cp. *Ai.* 194 *ἀλλ' ἄνα ἐξ ἐδράνων*: *El.* 148 *ἃ Ἴτυν*: *ib.* 157 *οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα* (cp. *Il.* 9. 145). Neither *πρὸς* (Elmsley) nor *παρ'* (Wolff) is desirable.

SECOND EPISODE (WITH THE FIRST KOMMOS, 649–697) (513–862)

513–862 *ἐπεισόδιον δεύτερον* with *κομμός* (649–697). Oedipus upbraids Creon with having suborned Teiresias. The quarrel is allayed by Iocasta. As she and Oedipus converse, he is led to fear that he may unwittingly have slain Laius. It is resolved to send for the surviving eye-witness of the deed.

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

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

516 *πρός γ' ἐμοῦ* *Tr.* 738 *τί δ' ἐστίν, ὦ παῖ, πρὸς γ' ἐμοῦ στυγούμενον*; The conj. *πρός τί μου* was prompted by the absence of *τι* with *φέρων*: but cp. Aesch. *Ag.* 261 *σὺ δ' εἴτε (v. l. εἴ τι) κεδνὸν εἴτε μὴ πεπυσμένη*: Plat. *Soph.* 237 *Χαλεπὸν ἦρου: Μενό 97 E τῶν ἐκείνου ποιημάτων λελυμένον μὲν ἐκτῆσθαι οὐ πολλῆς τινος ἄξιόν ἐστι τιμῆς*.

517 For the single *εἴτε*, cp. *Tr.* 236 Plat. *Legg.* 907 D *ἐάν τις ἀσεβῇ λόγοις εἴτ' ἔργοις*: Pind. *Pyth.* 4. 78 *ξείνος αἶτ' ὦν ἀστός*.—*φέρων*: 519 *φέροντι*: 520 *φέρει*: such repetitions are not rare in the best Greek and Latin writers. Cp. 158, 159 (*ἄμβροτ'*), 1276, 1278 (*δμοῦ*), Lucr. 2. 54—59 *tenebris—tenebris—tenebris—tenebras*. See on *O. C.* 554, *Ant.* 76.

518 *βίου τοῦ μακρ.* *Al.* 473 *τοῦ μακροῦ χρήζειν βίου*: *O. C.* 1214 *αἱ μακραί | ἀμέραι*, where the art. refers to the normal span of human life. For *βίος μακράων* cp. *Tr.* 791 *δυσπάρεινον λέκτρον*.

519 *εἰς ἀπλοῦν*. The charge does not hurt him in a *single* aspect only,—*i.e.* merely in his relation to his family and friends (*ιδία*). It touches him also in relation to the State (*κοινή*), since treachery to his kinsman would be treason to his king. Hence it 'tends to the largest result' (*φέρει ἐς μέγιστον*), bearing on the sum of his relations as man and citizen. The thought is, *ἡ ζημία οὐχ ἀπλῇ ἐστίν ἀλλὰ πολυειδής* (cp. Plat. *Phaedr.* 270 D *ἀπλοῦν ἢ πολυειδές ἐστίν*): but the proper antithesis to *ἀπλῇ* is merged in the comprehensive *μέγιστον*.

523 ἀλλὰ...μὲν δὴ cp. Tr. 627.—ἤλθε...τάχ' ἄν, 'might perhaps have come.' ἤλθεν ἄν is a potential indicative, denoting for past time what ἔλθοι ἄν denotes for future time. That is, as ἔλθοι ἄν can mean, 'it might come,' so ἤλθεν ἄν can mean, 'it might have come.' ἤλθεν ἄν does not necessarily imply that the suggested possibility is contrary to fact; *i.e.*, it does not necessarily imply, ἀλλ' οὐκ ἤλθεν. Cp. Dem. or. 37 § 57 πῶς ἂν ὁ μὴ παρών...ἐγὼ τί σε ἠδίκησα; 'how was I likely to do you any wrong?'

[This was the view taken in my first edition. Goodwin, in the new ed. of his *Moods and Tenses* (1889), has illustrated the 'potential' indicative with ἄν (§ 244), and has also shown at length that ἤλθεν ἄν does not necessarily imply the unreality of the supposition (§ 412). This answers the objection which led me, in a second edition, to suggest that τάχ' ἄν was here no more than τάχα, and that the usage arose from an ellipse (ἤλθε, τάχα δ' ἂν ἔλθοι). In O. C. 964 f. also I should now take ἦν...τάχ' ἄν as = 'perchance it may have been.']

525 I formerly kept τοῦ πρὸς δ', with L. But the anastrophe of πρὸς seems to be confined to instances in which it is immediately followed by an attributive genitive, equiv. to an epithet: see on 178. For πρὸς τοῦ δ' we could indeed cite Aesch. *Eum.* 593 πρὸς τοῦ δ' ἐπείσθης καὶ τίνος βουλεύμασιν; But I now prefer τοῦπος δ', because (1) Creon seems to ask the Chorus for a confirmation of the almost incredible report that *Oed.* had brought such a charge: he would naturally be less concerned to know whether any one had uttered it *before* *Oed.* (2) Verse 527 favours τοῦπος.—Cp. 848 ἀλλ' ὥς φανέν γε τοῦπος.

527 ἡὔδατο 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 ὁμμάτων δ' ὀρθῶν τε gives a fuller emphasis than ἐξ ὁμμάτων ὀρθῶν δέ: when δ' had been omitted, τε was naturally changed to δέ. The place of τε (as to which both verse and prose allowed some latitude) is warranted, since ὁμμάτων-ὀρθῶν opposed to ὀρθῆς-φρενός forms a single notion. ἐξ = 'with': *El.* 455 ἐξ ὑπερτέρας χερρός; Tr. 875 ἐξ ἀκινήτου ποδός. ὁμμάτων ὀρθῶν: cp. 1385: *Al.* 447 κεί μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι | γνώμης ἀπῆξαν τῆς ἐμῆς; Eur. *H. F.* 931 (when the frenzy comes on Heracles) ὁ δ' οὐκέθ' αὐτὸς ἦν, | ἀλλ' ἐν στροφαῖσιν ὁμμάτων ἐφθαρμένος, κ.τ.λ. In Hor. *Carm.* 1. 3. 18 Bentley gave *rectis oculis* for *siccis*.

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 F. Join οὔτος σύ: cp. 1121: Eur. *Hec.* 1280 οὔτος σύ, μαίνει καὶ κακῶν ἐρᾶς τυχεῖν; where οὔτος, σύ μαίνει is impossible.—τόλμης, gen. of quality (or material); cp. *Ant.* 114 χιόνος πτέρυγι: *El.* 19 ἄστρων εὐφρόνη.—τοσόνδε τόλμης-πρόσωπον, like τοῦμὸν φρενῶν-ὄνειρον (*El.* 1390), νεῖκος-ἀνδρῶν ξύναιμον (*Ant.* 793).

535 τῆς ἐμῆς closely follows τοῦδε τάνδρός, as *O. C.* 1329: so *Ai.* 865 μυθήσομαι immediately follows Αἴας θροεῖ. If a Greek speaker rhetorically refers to himself in the third person, he usu. reverts as soon as possible to the first.

537 ἐν μοι The MSS. have ἐν ἐμοί, making a verse like *Tr.* 4, ἐγὼ | δὲ τὸν ἐμὸν, καὶ πρὶν εἰς Αἰδου μολεῖν. But such a verse is rare, and unpleasing. When a tribrach holds the second place in a tragic senarius, we usually find that (a) the tribrach is a single word, as *Ph.* 1314 ἥσθην | πατέρα | τὸν ἄμὸν εὐλογοῦντά σε: or (b) there is a caesura between the first and the second foot, as *O. C.* 26 ἀλλ’ ὅστις ὁ τόπος: *Ph.* 1232 παρ’ οὐπερ ἔλαβον: *Eur. Tro.* 496 τρυχῆρ|ὰ περὶ | τρυχηρὸν εἰμένην χροά: *Eur. Phoen.* 511 ἐλθόντ|α σὺν ὅπ|λοις τόνδε καὶ πορθοῦντα γῆν,—if there we should not read ἐλθόντ’ ἐν ὅπλοις. On such a point as ἐμοί *versus* μοι the authority of our MSS. is not weighty. And the enclitic μοι suffices: for in this verse the stress is on the verbal notion (ιδών),—Creon’s supposed insight: the reference to Oedipus is drawn out in the next two verses by the verbs in the 1st person, γνωρισίμι—ἀλεξοίμην.—ιδών...ἐν: prose would say ἐνιδών, either with or without ἐν (*Thuc.* 1. 95: ὅπερ καὶ ἐν τῷ Πausanία ἐνεῖδον: 3. 30 δ...τοῖς πολεμίοις ἐνορών): cp. *Her.* 1. 37 οὔτε τινὰ δειλίην παριδών μοι (remarked in me) οὔτε ἀθυμίην.

ποιεῖν: Attic inscrr. of c. 450—300 B.C. omit the ι before ε or η (not before ο or ω), as L usu. does, when the 1st syll. is short: *Ph.* 120 n.

538 ἢ τοῦργον κ.τ.λ. Supply νομίσας or the like from ιδών: ‘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.—γνωρισίμι. ‘Futures in -ιώ are not common in the good Attic period: but we have no trustworthy collections on this point’: Curtius, *Verb* II. 312, Eng. tr. 481. On the other hand, as he says, more than 20 futures in -ιώ can be quoted from Attic literature. And though some ancient grammarians call the form ‘Attic,’ it is not exclusively so: instances occur both in Homer (as *Il.* 10. 331 ἀγλαΐεῖσθαι, cp. *Monro, Hom. Gram.* § 63) and in Herodotus (as 8. 68 ἀτρεμειν, besides about ten other examples in *Her.*). Thus the evidence for γνωρισίμι outweighs the preference of our MSS. for γνωρίσοιμι.

539 ἢ οὐκ The οὐκ of the MSS. can-not be defended here—where stress is laid on the dilemma of δειλία or μωρία—by instances of ἢ...τε carelessly put for ἢ—ἢ in cases where there is no such sharp distinction of alternatives: as *Il.* 2. 289 ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες: *Aesch. Eum.* 524 ἢ πόλις βροτός θ’ ὁμοίως.—ἀλεξοίμην: see on 171.

541 πλήθους 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*, vol. 3 p. 25).

542 δ *a thing which*, marking the general category in which the *τυραννίς* is to be placed: cp. Xen. *Mem.* 3. 9. 8 *φθόνον δὲ σκοπῶν δ τι εἶη*. So the neut. adj. is used, Eur. *Hipp.* 109 *τερπνόν... | τράπεζα πλήρης*: Eur. *Hel.* 1687 *γνώμης, δ πολλαῖς ἐν γυναιξίν οὐκ ἔνι*.

543 *οἷσθ' ὥς ποιήσον*; 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 *οἷσθ' ὥς δεῖ σε ποιῆσαι*; or *οἷσθ' ὥς σε κελεύω ποιῆσαι*; the anxious haste of the speaker substitutes an abrupt imperative: *οἷσθ' ὥς ποιήσον*; 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 *οἷσθ' οὖν δ δράσεις*; *Med.* 600 *οἷσθ' ὥς μετεύξει καὶ σοφωτέρα φανεῖ*; where the conjectures *δράσον* (Canter) and *μέτευξαι* (Elmsley) are arbitrary: so with the 1st pers., *I. T.* 759 *ἀλλ' οἷσθ' δ δράσω*; (2) a periphrasis: Eur. *Suppl.* 932 *ἀλλ' οἷσθ' δ δραῖν σε βούλομαι τούτων πέρι*; Only a sense that the imperat. had this force could explain the still bolder form of the phrase with 3rd pers.: Eur. *I. T.* 1203 *οἷσθά νυν ἄ μοι γενέσθω = ἄ δεῖ γενέσθαι μοι*: Ar. *Ach.* 1064 *οἷσθ' ὥς ποιείτω = ὥς δεῖ ποιεῖν αὐτήν*, where *ποιεῖτε* is a conjecture. There is no reason, in logic or in grammar, against this ‘subordinate imperative,’ which the flexible Greek idiom allowed. Few would now be satisfied with the old theory that *οἷσθ' ὥς ποιήσον* stood, *by transposition*, for *ποιήσον, οἷσθ' ὥς*;

545 F. For *κακός* with inf., cp. Thuc. 6. 38 § 2 *ἡμεῖς δὲ κακοὶ...προφυλάξασθαι*. *σοῦ*, emphatic by place and pause: cp. *El.* 1505 *χρῆν δ' εὐθύς εἶναι τήνδε τοῖς πᾶσιν δίκην | ὅστις πέρα πράσσειν γε τῶν νόμων θέλει, | κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολὺ.—ἡῦρηκ'*: as to the augment, cp. 68 n.

547 F. *τοῦτ' αὐτὸ κ.τ.λ.* Oedipus flings back Creon's phrases, as the Antigone of Aeschylus bitterly echoes those of the *κῆρυξ* (*αὐδῶ — αὐδῶ — τραχύς — τράχυν'*, *Theb.* 1042 f.). An accent of rising passion is similarly given to the dialogue between Menelaus and Teucer (*Ai.* 1142 *ἤδη ποτ' εἶδον ἄνδρ' ἐγώ—1150 ἐγὼ δέ γ' ἄνδρ' ὅπωπα*). Aristophanes parodies this style, *Ach.* 1097 *ΛΑΜΑΧΟΣ. παῖ, παῖ, φέρ' ἔξω δεῦρο τὸν γύλιον ἐμοί. ΔΙΚΑΙΟΠΟΛΙΣ. παῖ, παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί.—ὥς 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.

549 F. *κτημα* cp. *Ant.* 1050 *δσῶ κράτιστον κτημάτων εὐβουλία.—αὐθαδίαν*, poet. for *αὐθάδεια* (Aesch. *P. V.* 79, etc.).—*τοῦ νοῦ χωρίς*: for *αὐθάδεια* is not necessarily devoid of intelligence: as Heracles says (Eur. *H. F.* 1243) *αὐθαδες ὁ θεός. πρὸς δὲ τοὺς θεοὺς ἐγώ*.

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

556 While such words as *ἀριστόμαντις*, *ὀρθόμαντις* are seriously used in a good sense, *σεμνόμαντις* refers ironically to a solemn manner: cp. *σεμνολογεῖν*, *σεμνοπροσωπεῖν*, *σεμνοπανοῦργος*, *σεμνοπαράσιτος*, etc.

557 αὐτός ‘I am the same man in regard to my opinion’ (dat. of respect): not, ‘am identical with my former opinion’ (when the dat. would be like Φοίβῳ in 285). Thuc. can dispense with a dative, 2. 61 καὶ ἐγὼ μὲν δ’ αὐτός εἰμι καὶ οὐκ ἐξίσταμαι: though he adds it in 3. 38 ἐγὼ μὲν οὖν δ’ αὐτός εἰμι τῇ γνώμῃ.

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

560 χειρώματι deed of a (violent) hand: Aesch. *Theb.* 1022 τυμβόχοα χειρώματα = service of the hands in raising a mound. In the one other place where Aesch. has the word, it means ‘prey’ (*Ag.* 1326 δούλης θανούσης εὐμαρούς χειρώματος): 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 παλαιοί the point to which it is retraced. Some sixteen years may be supposed to have elapsed since the death of Laïus.

562 ἐν τῇ τέχνῃ slightly contemptuous. ἐν of a pursuit or calling: Her. 2. 82 τῶν Ἑλλήνων οἱ ἐν ποιήσει γενόμενοι: Thuc. 3. 28 οἱ ἐν τοῖς πράγμασι: Isocr. or. 2 § 18 οἱ ἐν ταῖς ὀλιγαρχίαις καὶ ταῖς δημοκρατίαις (meaning, the *administrators* thereof): Plat. *Phaed.* 59 A ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων: Legg. 762 A τῶν ἐν ταῖς γεωργίαις: *Protag.* 317 C (Protagoras of himself as a σοφιστής) πολλὰ γὰρ ἔτη ἤδη εἰμὶ ἐν τῇ τέχνῃ.

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

567 παρέσχομεν we held it, as in duty bound: παρέχειν, as distinct from ἔχειν, expressing that it was something to be expected on *their* part. Cp. *O. C.* 1498 δικαίαν χάριν παρασχεῖν παθῶν. For παρέσχομεν after ἔσχομεν cp. 133 ἐπαξίως...ἀξίως: 575 μαθεῖν...: 576 ἐκμάνθαν’.

570 τοσόνδε γ’. If we read τὸ σὸν δέ γ’, the coarse and blunt τὸ σὸν would destroy the edge of the sarcasm. Nor would τὸ σὸν consist so well with the calm tone of Creon’s inquiry in 571. τοσόνδε does not need δέ after it, since οἶσθα is a mocking echo of οἶδα. Cp. *Eur. I. T.* 554 OP. παῦσαι νυν ἤδη, μὴδ’ ἐρωτήσης πέρα. *IΦ.* τοσόνδε γ’, εἰ ζῇ τοῦ ταλαιπώρου δάμαρ. Against the conject. τόσον δέ γ’ it is to be noted that Soph. has τόσοσ only in *Ai.* 185 (lyric, τόσσον), 277 (δὲς τόσ’), and *Tr.* 53 φράσαι τὸ σόν.

572 The simple answer would have been:—‘that you prompted him to make his present charge’: but this becomes:—‘that, if you had not prompted him, he would never have made it.’ *ξυνήλθε*: Ar. *Eq.* 1300 *φασὶν ἀλλήλαις συνελθεῖν τὰς τριήρεις ἐς λόγον*, ‘the triremes laid their heads together’: *ib.* 467 *ἰδίᾳ δ’ ἐκεῖ τοῖς Λακεδαιμονίοις ξυγγίγνεται*.—*τὰς ἐμὰς*: the conject. *τάσδ’ ἐμὰς* mars the passage: ‘he would never have described this slaying of L. as mine.’—*οὐκ ἂν εἶπε τὰς ἐμὰς Λαῖου διαφθοράς*=*οὐκ ἂν εἶπεν ὅτι ἐγὼ Λαῖον διέφθαιρα*, but with a certain bitter force added;—‘we should never have heard a word of this slaying of Laïus by me.’ Soph. has purposely chosen a turn of phrase which the audience can recognise as suiting the fact that Oed. *had* slain Laïus. For *διαφθοράς* instead of a clause with *διαφθεῖρειν*, cp. Thuc. 1. 137 *γράφας τὴν ἐκ Σαλαμῖνος προάγγελσιν τῆς ἀναχωρήσεως καὶ τὴν τῶν γεφυρῶν...οὐ διάλυσιν*.

574 F. To write *σοῦ* instead of *σου* is not indeed necessary; but we thus obtain a better balance to *κάμοῦ*.—*μαθεῖν ταῦθ’*, to question in like manner and measure. *ταῦθ’* (mss.) might refer to the events since the death of Laïus, but has less point.

576 *οὐ γὰρ δὴ* rejects an alternative: here, without *γε*, as *Ant.* 46: more often with it, as *O. C.* 110 (n.).

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

579 *γῆς* with *ἄρχεις*: *ἴσον νέμων* explains *ταῦτά*,—‘with equal sway’ (cp. 201 *κράτη νέμων*, and 237): *γῆς ἴσον νέμων* would mean, ‘assigning an equal share of land.’ The special sense of *νέμων* is sufficiently indicated by the context; cp. *Pind. P.* 3. 70 *δς Συρακόσσαισι νέμει βασιλεύς* (rules at S.).

580 F. *ἥ θέλουσα*: cp. 126, 274, 747.—*τρίτος*: marking the completion of the lucky number, as *O. C.* 8, *Ai.* 1174, Aesch. *Eumen.* 759 (*τρίτου* | *Σωτήρος*): Menander *Sent.* 231 *θάλασσα καὶ πῦρ καὶ γυνὴ τρίτον κακόν*.

For the gen. *ἐμοῦ*, cp. 1163 (*του*).

582 *ἐνταῦθα γὰρ*: (yes indeed:) *for* otherwise your guilt would be less glaring; it is just this fact that deprives it of excuse.

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

587 *οὔτ’ αὐτὸς* would have been naturally followed by *οὔτ’ ἄλλω παραινόμε’ ἂν*, but the form of the sentence changes to *οὔτ’ ἄλλος* (*ἰμείρει*).

590 *ἐκ σοῦ*: *ἐκ* is here a correct substitute for *παρά*, since the king is the ultimate source of benefits: Xen. *Hellen.* 3. 1. 6 *ἐκείνῳ δ’ αὖτη ἡ χάρις δῶρον ἐκ βασιλείας ἐδόθη*.—*φέρω*=*φέρομαι*, as 1190, *O. C.* 6 etc.

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

594 F. *οὔπω* , ironical: see on 105.—*τὰ σὺν κέρδει καλά*: honours which bring substantial advantage (real power and personal comfort), as opp. to honours in which outward splendour is joined to heavier care. *El.* 61 *δοκῶ μὲν, οὐδὲν ῥῆμα σὺν κέρδει κακόν*: *i.e.* the sound matters not, if there is *κέρδος*, solid good.

596 *πᾶσι χαίρω* , ‘all men wish me joy’: lit. ‘I rejoice with the consent of all men’: all are content that I should rejoice. Cp. *O. C.* 1446 *ἀνάξιαί γὰρ πᾶσιν ἔστε δυστυχεῖν*, all deem you undeserving of misfortune: *Ar. Av.* 445 *πᾶσι νικᾶν τοῖς κριταῖς | καὶ τοῖς θεαταῖς πᾶσι*. The phrase has been suggested by *χαῖρέ μοι*, but refers to the meaning rather than to the form of the greeting: *i.e.* *πᾶσι χαίρω* is not to be regarded as if it meant literally, ‘I have the 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, as the *τύραννος* does, who *φθονέει...τοῖσι ἀρίστοισι...χαίρει δὲ τοῖσι κακίστοισι τῶν ἀσπῶν* *Her.* 3. 80: (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: (4) ‘I rejoice in all things.’ This last is impossible. Of the others, (1) is best, but not in accord with the supposed position of Oedipus *ὁ πᾶσι κλεινός*.

597 *ἐκκαλοῦσι* . Those who have a boon to ask of Oed. come to the palace (or to Creon’s own house, see on 637) and send in a message, praying Creon to speak with them. Seneca’s Creon says (*Oed.* 687) *Solutus onere regio, regni bonis Fruor, domusque civium coetu viget*. In Greek tragedy the king or some great person is often thus called forth. Cp. *Aesch. Cho.* 663: Orestes summons an *οἰκέτης* by knocking at the *έρκεία πύλη*, and, describing himself as a messenger, says—*ἐξελθέτω τις δωμαίων τελεσφόρος | γυνὴ τόπαρχος*,—when Clytaemnestra herself appears. So in *Eur. Bacch.* 170 Teiresias says—*τίς ἐν πύλαισι Κάδμον ἐκκαλεῖ δόμων*, ‘where is there a servant at the doors to call forth Cadmus from the house?’—*ἴτω τις, εἰσάγγελε Τειρεσίας ὅτι | ζητεῖ νιν*: then Cadmus comes forth. The active *ἐκκαλεῖν* is properly said (as there) of him who takes in the message, the middle *ἐκκαλεῖσθαι* of him who sends it in (*Her.* 8. 19): but in *Ph.* 1264 *ἐκκαλεῖσθε* (n.) is an exception. The Lat. *evocare*=*ἐκκαλεῖσθαι* in *Cic. De Orat.* 2. 86. Musgrave’s *αἰκάλλουσι* is not a word which a man could complacently use to describe the treatment of himself by others. *αἰκαλος*. *κόλαξ* Hesych. (for *ἀκ-ίαλος*, from the same rt., with the notion of *soothing* or *stilling*, as *ἀκείσθαι*, *ἦκα*, *ἀκέων*, *ἄκασκα*, *ἀκασκαῖος*): *Ar. Eq.* 47 *ὑποπεσῶν τὸν δεσπότην | ἦκαλλ’, ἐθώπευ’, ἐκολάκευ’*, ‘fawned, wheedled, flattered’: in tragedy only once, *Eur. Andr.* 630 *φίλημι’ ἐδέξω, προδότιν αἰκάλλων κύνα*.

598 *τὸ...τυχεῖν sc. ὧν χρῆζουσιν*. The reading *ἅπαντ’*, whether taken as accus. after *τυχεῖν* (‘to gain all things’), or as accus. of respect (‘to succeed in all’) not only mars the rhythm but enfeebles the sense. When *αὐτοῖσι* was corrupted into *αὐτοῖς*, *πᾶν* was changed into *ἅπαν*, as it is in L. *ἐνταῦθα*=*ἐν τῷ ἐκκαλεῖν με*, in gaining my ear: cp. *O. C.* 585 *ἐνταῦθα γάρ μοι κείνα συγκομίζεται*, in *this* boon I find *those* comprised.

599 πῶς δῆτ' Cp. Her. 5. 106 (Histiaeus to Darius) βασιλεῦ, κοῖον ἐφθέγξαις ἔπος; ἐμὲ βουλευῆσαι
 πρῆγμα ἐκ τοῦ σοί τι ἢ μέγα ἢ σμικρὸν ἐμελλε λυπηρὸν ἀνασχέσειν; τί δ' ἂν ἐπιδιζήμενος ποιέοιμι
 ταῦτα; τεῦ δὲ ἐνδεῆς ἑὸν, τῷ πάρα μὲν πάντα ὅσα περ σοί, πάντων δὲ πρὸς σέο βουλευμάτων ἐπακούειν
 ἀξιεῦμαι;

600 οὐκ ἂν γένοιτο κ.τ.λ. Creon has been arguing that *he* has no motive for treason. He now states
 a general maxim, 'No mind would ever turn to treason, while it was sound.' As a logical inference,
 this holds good only of those who are in Creon's fortunate case. If, on the other hand, καλῶς
 φρονῶν means 'alive to its own *highest* good,' and not merely to such self-interest as that of which
 Creon has spoken, then the statement has no strict connection with what precedes: it becomes a
 new argument of a different order, which might be illustrated from Plato's κακὸς ἐκὼν οὐδεὶς. It
 would be forcing the words to render: 'A base mind could not approve itself wise,' *i.e.* 'such
 treason as you ascribe to me would be silly.'

603 ἔλεγχον accus. in apposition with the sentence: Eur. *H. F.* 57 ἢ δυσπραξία | ἥς μήποθ', ὅστις καὶ
 μέσσως εὐνους ἐμοί, | τύχοι, φίλων ἔλεγχον ἀψευδέστατον.

605 τοῦτ' ἄλλο = τοῦτο δέ. Soph. has τοῦτο μὲν irregularly followed by τοῦτ' αὖθις (*Ant.* 165), by
 εἶτα (*Ph.* 1345), by δέ (*Ai.* 670, *O. C.* 440).—

605 τῷ τερασκόπῳ. This title (given to Apollo, Aesch. *Eum.* 62) has sometimes a shade of scorn,
 as when it is applied by the mocking Pentheus to Teiresias (Eur. *Bacch.* 248), and by
 Clytaemnestra to Cassandra (Aesch. *Ag.* 1440).

608 χωρὶς, 'apart': *i.e.* solely on the strength of your own guess (γνώμη ἄδηλος), without any
 evidence that I falsified the oracle or plotted with the seer.

612 τὸν παρ' αὐτῷ βίον κ.τ.λ.: the life is *hospes comesque corporis*, dearest guest and closest
 companion: cp. Plat. *Gorg.* 479 B μὴ ὑγιεῖ ψυχῇ συνοικεῖν: and the address of Archilochus to his
 own θυμός as his trusty ally (Bergk fr. 66),—θυμέ, θύμ' ἀμυχάνοισι κήδεσιν κυκώμενε, | ἔναδευ,
 δυσμενῶν δ' ἀλέξευ προσβαλὼν ἐναντίον | στέρνον.—

612 φιλεῖ *sc.* τις, supplied from αὐτῷ: Hes. *Op.* 12 τὴν μὲν κεν ἐπαινῆσαι νοήσας | ἢ δ' ἐπιμωμητή.

614 F. χρόνος: cp. Pind. fr. 132 ἀνδρῶν δικαίων χρόνος σωτήρ ἄριστος: *Olymp.* 11. 53 δ' τ' ἐξελέγχων
 μόνος | ἀλάθειαν ἐτήτυμον | χρόνος.—

614 F. κακὸν δέ: the sterling worth of the upright man is not fully appreciated until it has been
 long tried: but a knave is likely (by some slip) to afford an early glimpse of his real character. The
 Greek love of antithesis has prompted this addition, which is relevant to Creon's point only as
 implying, 'if I *had* been a traitor, you would probably have seen some symptom of it ere now.' Cp.
 Pind. *Pyth.* 2. 90 (speaking of the φθονεροί): στάθμας δέ τινας ἐλκόμενοι | περισσᾶς ἐνέπαξαν ἔλκος
 ὀδυναρὸν ἐξ' πρόσθε καρδία, | πρὶν ὅσα φροντίδι μητίονται τυχεῖν. *Ant.* 493 φιλεῖ δ' ὁ θυμὸς πρόσθεν
 ἡρῆσθαι κλοπεὺς | τῶν μὴδὲν ὁρθῶς ἐν σκότῳ τεχνωμένων.

617 The infin. *φρονεῖν* is like an accus. of respect (e.g. *βουλὴν*) construed with both adjectives: ‘in counsel, the quick are not sure.’ Cp. Thuc. 1. 70 *ἐπινοῆσαι ὀξεῖς*.

618 *ταχύς τις χωρῇ*, *advances in quick fashion*; nearly = *ταχέως πως*. *Ai.* 1266 *φεῦ, τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς | χάρις διαρρεῖ*, *in what quick sort does it vanish*.

622—626 *τί δῆτα χρήξεις; ... τὸ γοῦν ἐμόν*. (1) Verse 624, *δταν προδείξης κ.τ.λ.*, which the MSS. give to Creon, belongs to Oedipus: and for *δταν* we should (I think) read *ὡς ἄν*. The argument that the stichomuthia should not be broken shows inattention to the practice of Soph. He not seldom breaks a stichomuthia, when a weighty utterance (as here, the king’s threat) claims the emphasis of two verses. See (e.g.) 356—369, broken by 366 f. (the seer’s denunciation): *Ant.* 40—48, broken by 45 f. (Antigone’s resolve): *O. C.* 579—606, broken by 583 f. (where Theseus marks the singularity in the proposal of Oed.). (2) Verse 625 *ὡς οὐχ ὑπείξων κ.τ.λ.*, which the MSS. give to Oedipus, belongs to Creon. (3) Between 625 and 626 a verse spoken by Oedipus has dropped out, to such effect as *οὐ γάρ με πείθεις οὐνεκ’ οὐκ ἄπιστος εἶ*. The fact of the next verse, our 626, also beginning with *οὐ γάρ* may have led to the loss by causing the copyist’s eye to wander. The echoed *οὐ γάρ* would suit angry dialogue: cp. 547, 548 *KP.* *τοῦτ’ αὐτὸ νῦν μου πρῶτ’ ἄκουσον ὡς ἐρῶ. Οἱ. τοῦτ’ αὐτὸ μὴ μοι φράζ’*. (See also on *Ph.* 1252.) The traditional interpretations fail to justify (1) *οἷόν ἐστι τὸ φθονεῖν*, as said by Creon: (2) *πιστεύσων*, as said by Oed. See Appendix.

628 *ἀρκτέον = δεῖ ἄρχειν*, one must rule: cp. *Ant.* 677 *ἀμυντέ’ ἐστὶ τοῖς κοσμουμένοις*. Isocr. or. 14 § 10 *οὐ τῶν ἄλλων αὐτοῖς ἀρκτέον* (they ought not to rule over others) *ἀλλὰ πολὺ μᾶλλον Ὀρχομενίοις φόρον οἰστέον*. In Plat. *Tim.* 48 B *ἀρκτέον = δεῖ ἄρχεσθαι*, one must begin; in *Ai.* 853 *ἀρκτέον τὸ πράγμα* = must be begun. Some understand—‘one must be ruled,’ and *οὔτοι κακῶς γ’ ἄρχοντος*, ‘No, not by one who rules ill’: but (a) though *ἀρκτέα πόλις* might mean, ‘the city is to be ruled,’ an absolute passive use of *ἀρκτέον* is certainly not warranted by such an isolated example as *οὐ καταπληκτέον ἐστίν* (‘we must not be unnerved’) in Dein. *In Dem.* § 108: (b) *ἄρχομαί τινος*, ‘I am ruled by one’ (instead of *ἐκ* or *ὑπό*), could only plead the analogy of *ἀκούω τινός*, and lacks evidence.

629 *ἄρχοντος*, when one rules. *ἀρκτέον* being abstract, ‘it is right to rule,’ there is no harshness in the gen. absol. with *τινός* understood (cp. 612), which is equivalent to *ἐάν τις ἄρχῃ*: cp. *Dem.* or. 6 § 20 *λέγοντος ἂν τινος πιστεύσαι οἴεσθε*; ‘think you that, if any one had said it, they would have believed?’ = *οἴεσθε, εἴ τις ἔλεγε, πιστεύσαι ἂν (αὐτούς)*;—*ὦ πόλις πόλις*: here, an appeal: in Attic comedy, an exclamation like *o tempora, o mores*: Blaydes cp. *Eupolis ap. Athen.* 424 B *ὦ πόλις, πόλις | ὡς εὐτυχῆς εἶ μᾶλλον ἢ καλῶς φρονεῖς*: and so *Ar. Ach.* 27.

630 πόλεως. Most of the MSS. have μέτεστι τῆσδ' οὐχί. Had they μέτεστι τῆσδ' οὐ (which appears only in a few inferior MSS.) we should hardly be warranted in ejecting τῆσδ': but, having the choice, we may safely prefer μέτεστιν οὐχί to μέτεστι τῆσδ' οὐ. 'I have some right in Thebes, as well as you.' Creon speaks not as a brother of Iocasta, but as a Theban citizen who denies that 'the city belongs to one man' (*Ant.* 737). Plat. *Legg.* 768 B δεῖ δὲ καὶ τῶν ἰδίων δικῶν κοινωνεῖν κατὰ δύναμιν ἅπαντας· ὁ γὰρ ἀκοινώνητος ὢν ἐξουσίας τοῦ συνδικάζειν ἡγεῖται τὸ παράπαν τῆς πόλεως οὐ μέτοχος εἶναι.

637 οὐκ εἶ...καὶ μὴ...οἴσσετε; cp. *Ai.* 75 n.—οἴκους (the king's palace), acc. after εἶ (cp. 533); κατὰ with στέγας only, referring to the house of Creon, who is not supposed to be an inmate of the palace: see 515, 533.

638 τὸ μηδὲν ἄλγος the generic use of μὴ ('a grief *such as* to be naught,'—*quod nihili sit*), here giving a causal force ('seeing that it is naught'): cp. 397, 1019; *El.* 1166 δέξαι... | τὴν μηδὲν ἐς τὸ μηδέν: εἰς μέγα φέρειν, *make into a great matter*: cp. (*Phil.* 259) νόσος | ἀεὶ τέθηλε καπὶ μείζον ἔρχεται.

640 *δυοῖν...ἀποκρίνας κακοῖν* The traditional reading, *δράσαι...δυοῖν*, is the *only* extant example of *δυοῖν* scanned as one syllable, though in the tragic poets alone the word occurs more than 50 times. Synizesis of υ is rare in extant Greek poetry: Pind. *Pyth.* 4. 225 *γενύων*: *Anthol.* 11. 413 (epigram by Ammianus, 1st century A.D.) *ῥκιμον, ἡδύοσμον, πήγανον, ἀσπάραγος*. Eur. *I. T.* 970 *δοῖαι δ' Ἐρινύων οὐκ ἐπέισθησαν νόμῳ*, and *ib.* 1456 *οἴστροις Ἐρινύων*, where most editors write *Ἐρινῶν*, as *ib.* 299 *Ἐρινῶς* (acc. plur.). Hes. *Scut.* 3 *Ἠλεκτρώωνος*. It might be rash to say that Soph. could not have used *δυοῖν* as a monosyllable; for he has used the ordinary synizesis in a peculiarly bold way, *Ai.* 1129 *μή νυν ἀτίμα θεοὺς θεοῖς σεσωμένους*: but at least it moves the strongest suspicion. *ἀποκρίνας*, on the other hand, seems genuine. *ἀποκρίνειν* is properly *secernere*, *to set apart*: e.g. *γῆν* (Plat. *Rep.* 303 D): or *to select*: id. *Legg.* 946 A *πλήθει τῶν ψήφων ἀποκρίναντας*, having selected (the men) according to the number of votes for each. Here, ‘*having set apart* (for me) one of two ills’ is a phrase suitable to the arbitrary rigour of doom which left a choice only between death and exile.

For *δυοῖν* Elms. proposed *τοῖνδ' or τοῖνδέ γ'*: Herm., *τοῖνδ' ἔν*: A. Spengel, *δεῖν'*. I should rather believe that *δράν* was altered into *δράσαι* by a grammarian who looked to *ἀπώσαι, κτείνειν*, and perh. also sought a simpler order. But for pres. infin. combined with aor. infin. cp. 623 *θνήσκειν...φυγεῖν*: *Ant.* 204 *μήτε κτερίζειν μήτε κωκύσαι*. See also *O. C.* 732 *ἤκω γὰρ οὐχ ὥς δράν τι βουληθείς*, where in prose we should have expected *δράσαι*. The quantity of *ἀποκρίνας* is supported by Aesch. *P. V.* 24 *ἀποκρύψει: ἀποτροπή* and its cognates in Aesch. and Eur.: *ἐπικρύπτειν* Eur. *Suppl.* 296: *ἐπικράνων* *I. T.* 51. Blaydes conj. *δοὺς δυοῖν κρίναι κακοῖν* (*i.e.* ‘giving me my choice of two ills’; cp. *O. C.* 640 *τούτων...δίδωμί σοι | κρίναντι χρῆσθαι*): Dindorf, *θάτερον δυοῖν κακοῖν* (where I should at least prefer *κακόν*): ‘but since, with either of these supposed readings, the construction would have been perfectly clear, it is hard to see how *ἀποκρίνας*—a far-sought word—could have crept in as an explanatory gloss. That, however, is Whitelaw’s view, who suggests that the original may have been something like *φαῦλον αἵρεσίν γ' ἐμοί*. Wolff would compress vv. 640 f. into one, thus: *δράσαι δικαιοῖ, δεῖν', ἀποκτείνας λαβών*.

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

644 *ἄραϊος = ὥσπερ αὐτὸς ἐπαρῶμαι*.

647 *ἔρκον θεῶν* (object. gen.), an oath *by* the gods (since one said *ὀμνύναι θεούς*): *Od.* 2. 377 *θεῶν μέγαν ἔρκον ἀπώμυν*: 10. 299 *μακάρων μέγαν ἔρκον ὁμόσσαι*: Eur. *Hipp.* 657 *ἔρκους θεῶν*. But in *O. C.* 1767 *Διὸς Ὀρκος* is personified.

649—697 The *κομμός* (see p. 9) has a composite strophic arrangement: (1) *1st strophe*, 649—659, (2) *2nd strophe*, 660—668; answering respectively to (3) *1st antistr.*, 678—688, (4) *2nd antistr.*, 689—697.

649 *θελήσας* having consented (*πιστεύειν*). *O. C.* 757 *κρύψον* (hide thy woes), *θελήσας ἄστν καὶ δόμους μολεῖν*. *Isae. or.* 8 § 11 *ταῦτα ποιῆσαι μὴ θελήσας*. *Plut. Mor.* 149 F *συνδειπνεῖν μὴ θελήσαντος*.—*φρονήσας*, having come to a sound mind. *Isocr. or.* 8 § 141 *καλὸν ἐστὶν ἐν ταῖς τῶν ἄλλων ἀδικίαις καὶ μανίαις πρῶτους εὖ φρονήσαντας προσπῆναι τῆς τῶν Ἑλλήνων ἐλευθερίας*.

651 *εἰκάθω* : the aor. subj. is certainly most suitable here: *Phil.* 761 *βούλει λάβωμαι*; *El.* 80 *θέλεις | μείνωμεν*; In such phrases the *pres.* subj. (implying a continued or repeated act) is naturally much rarer: *βούλει ἐπισκοπῶμεν* *Xen. Mem.* 3. 5. 1. As regards the form of *εἰκάθω*, Curtius (*Verb* II. 345, Eng. tr. 505), discussing presents in *-θω* and past tenses in *-θον* from vowel stems, warns us against 'looking for anything particularly aoristic in the *θ*' of these verbs. In Greek usage, he holds, 'a decidedly aoristic force' for such forms as *σχεθεῖν* and *εἰκαθεῖν* 'never established itself': and he justly cites *El.* 1014 as a place where *εἰκαθεῖν* is in no way aoristic. He would therefore keep the traditional accent, and write *σχέθειν*, *εἰκάθειν*, 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 *οὔτε πρὶν...νῦν τε* cp. *O. C.* 1397 f.—*μέγαν*, 'great,' *i.e.* strong, worthy of reverence, *ἐν ὄρκῳ*, by means of, in virtue of, his oath: *Eur. Tro.* 669 *ξυνέσει γένει πλούτῳ τε κἀνδρείᾳ μέγαν*: for *ἐν*, cp. *Phil.* 185 *ἐν τ' ὀδύναις ὁμοῦ | λιμῶ τ' οἰκτρός*.

656 'That thou shouldest never lay under an accusation (*ἐν αἰτίᾳ βαλεῖν*), so as to dishonour him (*ἄτιμον*), with the help of an unproved story (*σὺν ἀφανεῖ λόγῳ*), the friend who is liable to a curse (*ἐναγῇ*): *i.e.* who has just said (644) *ἀραῖος ὀλοίμαν κ.τ.λ.* *Aeschin. In Ctes.* § 110 *γέγραπται γὰρ οὕτως ἐν τῇ ἄρᾳ· εἴ τις τάδε, φησί, παραβαίνοι, ...ἐναγῆς, φησὶν, ἔστω τοῦ Ἀπολλωνος*, 'let him rest under the ban of Apollo': as Creon would rest under the ban of the gods by whom he had sworn. *Her.* 6. 56 *ἐν τῷ ἁγεῖ ἐνέχεσθαι*, to be liable to the curse. *ἐν αἰτίᾳ βαλεῖν*: [*Plat.*] *Epist.* 7. 341 A *ὡς μηδέποτε βαλεῖν ἐν αἰτίᾳ τὸν δεικνύντα ἀλλ' αὐτὸν αὐτόν*, 'so that he may never blame his teacher, but only himself,' equiv. to *ἐμβαλεῖν αἰτία*: cp. the prose phrases *ἐμβάλλειν εἰς συμφοράς, γραφάς, ἔχθραν*, κ.τ.λ. *Eur. Tro.* 305 *εἰς ἔμ' αἰτίαν βάλη*. Seidler's *σύ γ' ἀφανεῖ λόγων*, which Wolff adopts, is specious.

660 *οὐ τὸν = οὐ μὰ τὸν*, as not seldom; usu. followed by a second negative (as if here we had *οὐκ ἔχω τάνδε φρόνησιν*): 1088, *Ant.* 758, etc.—*πρόμον*, standing foremost in the heavenly ranks, most conspicuous to the eyes of men: the god 'who sees all things and hears all things' (*Il.* 3. 277 *δς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις*): invoked *Trach.* 102 as *ὦ κρατιστεύων κατ' ὄμμα*.

663 *ὅ τι πύματόν (ἐστι), (τοῦτο) ὀλοίμαν*: schol. *φθαρεῖν ὅπερ ἔσχατον, ἡγουν ἀπώλειαν ἥτις ἐσχάτη*.

666 F. τὰ δ'—σφῶν *and, on the other hand*, if the ills arising from you two are to be added to the former ills. Prof. Kennedy gives τὰ δ', rightly, I think: for γὰρ φθίνουσα refers to the blight and plague (25): τὰ δ' would obscure the contrast between *those* troubles and the *new* trouble of the quarrel.—προσάψει intrans., as perh. only here and in *fr.* 348 καί μοι τρίτον ρίπτοντι... | ἀγχοῦ προσήψεν, 'he came near to me.' Eur. *Hipp.* 188 τὸ μὲν ἐστὶν ἀπλοῦν· τῷ δὲ συνάπτει | λύπη τε φρενῶν χερσὶν τε πόνος, 'is joined.' It is possible, but harsh, to make προσάψει act. with γῆ as subject. Since in 695 ἀλύουσαν κατ' ὄρθον οὐρίσας is clearly sound, Herm. rightly struck out καί before τὰ δ' here. See on 696.

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

672 ἐλεινόν tertiary predicate: 'I compassionate thy words, piteous as they are.' Where a possessive pron. with art. has preceded the subst., Soph. sometimes thus subjoins an adj., which really has the predicative force to which its position entitles it, though for us it would be more natural to translate it as a mere attributive: *Ant.* 881 τὸν δ' ἐμὸν πότμον ἀδάκρυτον | οὐδεὶς... στενάζει: *Phil.* 1456 τοῦμὸν ἐτέγχθη | κρατ' ἐνδόμυχον: *El.* 1143 τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτου. In 1199 (where see note) τὰν γαμψ. παρθ. χρησμεῶδ' is not a similar case. Prof. Kennedy, placing a comma after ἐποικτεῖρω, but none after τοῦδ', construes: τὸ σὸν στόμα ἐλεινόν (ἐστὶ), οὐκ ἐποικτεῖρω τὸ τοῦδε.—στυγῆσεται, pass. Other examples in Soph. are 1500 ὀνειδιεῖσθε: *O. C.* 581 δηλώσεται, 1186 λέξεται: *Ant.* 210 τιμήσεται, 637 ἀξιώσεται: *El.* 971 καλεῖ: *Phil.* 48 φυλάσσεται: among many found in prose as well as in verse are ἀδικήσομαι, ἀλώσομαι, ἑάσομαι, ζημιώσομαι, τιμήσομαι, ὠφελήσομαι. The middle forms of the aorist were alone peculiar to that voice; the so-called 'future middle,' like the rest, was either middle or passive.

673 F. στυγνός... περάσσης 'thou art seen to be sullen when thou yieldest, but fierce when thou hast gone far in wrath': *i.e.*, as thou art fierce in passion, *so* art thou sullen in yielding. Greek idiom co-ordinates the clauses, though the emphasis is on στυγνός μὲν εἶκων, which the other merely enforces by contrast: see on 419.—βαρὺς, *bearing heavily* on the object of anger, and so, 'vehement,' 'fierce': *Ai.* 1017 δύσοργος, ἐν γήρᾳ βαρὺς, *ib.* 656 μῆνιν βαρεῖαν: *Phil.* 1045 βαρὺς τε καὶ βαρεῖαν ὁ ξένος φάτιν τήνδ' εἶπε: *Ant.* 767 νοῦς δ' ἐστὶ τηλικοῦτος ἀλγῆσας βαρὺς.—περάσσης absol., = πρόσω ἔλθης: *O. C.* 154 περᾶς, (you go too far), *ib.* 885 πέραν | περῶς' οἶδε δῆ.—θυμοῦ, partitive gen.: cp. *Il.* 2. 785 διέπρησσον πεδίῳ: *Her.* 3. 105 προλαμβάνειν... τῆς ὁδοῦ: sometimes helped by a prep. or adverbial phrase, as *Xen. Apol.* 30 προβήσεσθαι πόρρω μοχθηρίας: 2 *Epist. Tim.* 2. 16 ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας.—Others render: 'resentful [or 'remorseful'] even when thou hast *passed out* of wrath': but (a) περάσσης with a simple gen. could not bear this sense: (b) the antithesis pointed by μὲν and δὲ is thus destroyed.

677 *ἀγνώτος* active, as in 681, 1133: but passive, 'unknown,' *Ph.* 1008, *Ant.* 1001. Ellendt is not quite accurate in saying that Soph. was the first who used *ἀγνώς* in an active sense, for it is clearly active in Pind. *Pyth.* 9. 58 (478 B.C.) *οὔτε παγκάρπων φυτῶν νήποινον οὔτ' ἀγνώτα θηρῶν (χθονὸς αἶσαν)*, 'a portion of land not failing in tribute of plants bearing all manner of fruit, nor a *stranger* to beasts of chase.' The passive use was, however, probably older than the active: compare *Od.* 5. 79 *ἀγνώτες...ἀλλήλοισι* (pass.) with Thuc. 3. 53 *ἀγνώτες ἀλλήλων* (act.).—*ἐν δὲ τοῖσδ' ἴσος*: *ἐν* of the tribunal or company by whom one is judged: *Ant.* 459 *ἐν θεοῖσι τὴν δίκην | δώσειν*: Eur. *Hipp.* 988 *οἱ γὰρ ἐν σοφοῖς | φαῦλοι παρ' ὅχλῳ μουσικώτεροι λέγειν*: and so, more boldly, *O. C.* 1213 *σκαιοσύναν φυλάσσω ἐν ἐμοὶ (me iudice) κατάδηλος ἔσται*.—*ἴσος, aequus, just*: Plat. *Legg.* 975 C *τὸν μέλλοντα δικαστὴν ἴσον ἔσεσθαι*. [Dem.] or. 7 § 35 (by a contemporary of Dem.) *ἴσῳ καὶ κοινῷ δικαστηρίῳ*. So *Ph.* 685 *ἴσος ὦν ἴσοις ἀνὴρ*. The Scholiast explains, *παρὰ δὲ τούτοις τῆς ὁμοίας δόξης ἦν καὶ πρώην εἶχον περὶ ἐμέ, i.e.* 'of the same repute as before.' To me such a version of *ἴσος* appears most strange.

678 Creon leaves the scene. The Chorus wish Iocasta to withdraw Oedipus also, that he may be soothed in the house: but she wishes first to learn how the dispute began.

680 *μαθοῦσά γ' sc. κομιῶ*: cp. *Tr.* 335 (n.).

681 *δόκησις...λόγων* a *suspicion resting on mere assertions* (those made by Oedipus), and not supported by facts (*ἔργα*): hence *ἀγνώς*, *unknowing*, guided by no real knowledge. Thuc. 1. 4 *οὐ λόγων...κόμπος τάδε μᾶλλον ἢ ἔργων ἐστὶν ἀλήθεια*: 3. 43 *τῆς οὐ βεβαίου δοκίσεως*.—*δάπτει δὲ*: Oedipus was incensed against Creon, without proof; on the other hand (*δὲ*) Creon also (*καὶ*) was incensed by the unjust accusation.—*δάπτει* might be historic pres., but need not be so taken: Creon is still pained. Aesch. *P. V.* 437 *συννοία δὲ δάπτομαι κέαρ*. The version, 'and *even* injustice wounds,' would make the words a reflection;—'An accusation galls, *even* when unfounded': but this is unsuitable.

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

685 *προπονουμένας* 'already troubled,' not, 'troubled exceedingly.' *προπονεῖν* always = to suffer *before*, or *for*: Lucian *Iupp. Trag.* § 40 *Ἀθηνᾶ Ἄρην καταγωνίζεται, ἅτε καὶ προπεπονηκότα οἶμαι ἐκ τοῦ τραύματος, already disabled*.

687 The evasive answer of the Chorus has nettled Oedipus by implying that the blame was divided, and that both parties ought to be glad to forget it. He could never forget it (672).—*ὄρᾳς ἴν' ἤκεις* 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. *Ant.* 735 *ὄρᾳς τόδ' ὥς εἰρηκας ὥς ἄγαν νέος*: *El.* 628 *ὄρᾳς, πρὸς ὀργὴν ἐκφέρει*.

688 *παριείς* with *τούμὸν κέαρ*, seeking to relax, enervate, my resentment: a sense which the close connection with *καταμβλύνων* interprets, though the more ordinary meaning for *παριείς*, had it stood *alone* here, would be ‘neglecting,’ ‘*slighting*’ (*πόθος παρείτο*, *El.* 545): cp. *Ar. Eq.* 436 *τοῦ ποδὸς παρίει*, slack away (some of) the sheet: *Eur. Cycl.* 591 *ὑπνῷ παρειμένος*; *Or.* 210 *τῷ λίαν παρειμένῳ*, (neut.) by too great languor. Schneidewin understands, ‘neglecting my interest, and blunting (your) feeling’: but *τούμὸν* must surely agree with *κέαρ*.

692 *ἐπὶ φρόνιμα* [Dem.] or. 25 § 31 *ἐπὶ μὲν καλὸν ἢ χρηστὸν ἢ τῆς πόλεως ἄξιον πρᾶγμα οὐδὲν οὗτός ἐστι χρήσιμος*.

693 *πεφάνθαι ἄν* oblique of *πεφασμένος ἄν ἦν*: for the tense cp. *Isocr.* or. 5 § 56 *λοιπὸν ἄν ἦν...εἰ μὴ ἐπεποιήτο*. Whitelaw, taking *πεφάνθαι μ’ ἄν* as oblique of *πεφασμένος ἄν εἶην*, defends the *εἰ σε νοσφίζομαι* of the MSS. by *Plat. Phaedr.* 228 A *εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἐμαυτοῦ ἐπιλέλησμαι*, and *Apol.* 25 B *πολλή ἄν τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἷς μὲν μόνος αὐτοὺς διαφθείρει, κ.τ.λ.* But the playful or ironical tone which *εἰ* with the pres. indic. gives to those passages seems hardly in place here. The change of one letter restores the required *ἐνοσφίζομαι*.

694 *ὅς τε* is not for *ὅς*, though in *El.* 151 *ἄτ’ = ἦ*, and *Tr.* 824 *ὅτ’ = ὅ*: rather *τε* goes with *οὐρίσας*: cp. *El.* 249 *ἔρροι τ’ ἄν αἰδῶς | ἀπάντων τ’ εὐσέβεια θνατῶν*.

695 *ἀλύουσαν* of one maddened by suffering, *Ph.* 1194 *ἀλύοντα χειμερίῳ λύπα*. The conj. *σαλεύουσαν* is tame.

696 *ἄν γένοιο* The MSS. have *εἰ δύναιο γενοῦ*: for *δύναιο*, the 1st hand of L had written *δύναι*, *i.e.* *δύνα*. Now *εἰ δύναι γενοῦ* is satisfactory in itself, since *δύναι* for *δύνασαι* has good authority in Attic, as *Eur. Hec.* 253 *δρᾶς δ’ οὐδὲν ἡμᾶς εὔ, κακῶς δ’ ὅσον δύναι*. But then we must correct the strophe, 667,—as by writing there *τὰ πρὸς σφῶν τοῖς πάλαι προσάψετον*, which I should prefer to Nauck’s ingenious *προσάψει τοῖς πάλαι τὰ πρόσφατα*. Verse 667, however, seems right as it stands: it gives a better rhythm for the closing cadence than we should obtain by adding a syllable. And if so, *εἰ δύναιο* (or *δύναι*) *γενοῦ* here must be reduced to *—*. (1) If with Hermann we simply omit *γενοῦ*, the elliptical *εἰ δύναιο—understanding ἴσθι* or *γενοῦ*—is intolerably harsh; to me it does not seem even Greek. (2) *εἰ γένοιο*, ‘mayest thou become!’ is read by Bergk and Dindorf; cp. 863 *εἴ μοι ξυνείη*. (3) To this I much prefer *ἄν γένοιο*, which Blaydes adopts; but I do so for a reason which he does not give. I suspect that *εἰ δύναιο* was a marginal gloss intended to define the sense of *ἄν γένοιο*, and that *ἄν γένοιο* was corrupted to *γενοῦ* when *εἰ δύναιο* had crept into the text. (4) Prof. Kennedy conjectures *εἴ τό γ’ ἔν σοι*: ‘now also with thy best skill thou ably waftest.’ Since the metre of 667 is not certainly sound, no treatment of our verse can be confident.

697 F. *κάμ’*: these men know it: allow me also to know it.—*δτου...πράγματος*, causal gen.; *Ant.*

1177 *πατρὶ μηνίσας φόνον*.—*στήσας ἔχεις*, hast set up, *i.e.* conceived as an *abiding* sentiment, referring to 672 and 689. Cp. *Eur. I. A.* 785 *ἐλπὶς... | οἶαν... | στήσασαι τὰδ’ ἐς ἀλλήλας | μυθεύουσιν* (Fritzsche).

700 F. τῶνδ' ἐς πλεόν = πλεόν ἢ τοῦσδε, not πλεόν ἢ οἶδε. The Chorus having hinted that Oedipus was partly to blame, he deigned no reply to their protests of loyalty (689 f.). But he respects Iocasta's judgment more, and will answer *her*.—Κρέοντος, *sc.* στήσας ἔχω τὴν μῆνιν: causal gen. answering to τοῦ πράγματος.—βεβουλευκώς: in this periphrasis, the perf. part. is rarer than the aor. part.: *Ph.* 600 n.

702 λέγ' : speak, if you can make a clear statement (εἰ σαφῶς ἐρεῖς) in imputing the blame of the feud: *i.e.* if you are prepared to explain the vague οἶα (701) by defining the provocation.—ἐγκαλεῖν νεῖκός (τινι)=to charge one with (*beginning*) a quarrel: as *Phil.* 328 χόλον (τινός) κατ' αὐτῶν ἐγκαλῶν, charging them with having *provoked* your anger at a deed.

704 F. αὐτὸς ξυνειδώς : *i.e.* does he speak as from his own knowledge (of your guilt)?—μέν οὖν, 'nay.' *El.* 1503. *Ar. Eq.* 13 NI. λέγε σύ. *ΔΗ.* σὺ μὲν οὖν λέγε. Distinguish μὲν οὖν in 483, where each word has a separate force.

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

707 ἀφείς σεαυτὸν, 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 δ' παθὼν αὐτὸς ἀφῇ τοῦ φόνου τὸν δράσαντα: *Antiph. or.* 2 § 2 οὐ τὸν αἴτιον ἀφέντες τὸν ἀναίτιον διώκομεν.

708 μάθ' κ.τ.λ. : learn that thou canst find no mortal creature sharing in the art of divination. — σοι ethic dat.: ἐστὶν ἔχον=ἔχει (Eur. *Suppl.* 427 τί τούτων ἐστὶν οὐ καλῶς ἔχον;): 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 sacrificed without saving her husband Laïus—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): Plat. *Tim.* 71 E μαντικὴν ἀφροσύνη θεὸς ἀνθρωπίνῃ δέδωκεν· οὐδεὶς γὰρ ἔννοους ἐφάπτεται μαντικῆς ἐνθέου καὶ ἀληθοῦς: this was much the same as the Egyptian belief, Her. 2. 83 μαντικὴ δὲ αὐτοῖσι ὧδε διακέεται. ἀνθρώπων μὲν οὐδενὶ προσκέεται ἢ τέχνη, τῶν δὲ θεῶν μετεξετέροισι. (2) Secondly, the μάντις might be a man who reads signs from birds, fire, etc., by rule of mystic science: it was against this τέχνη that scepticism most readily turned: Eur. *El.* 399 Λοξίου γὰρ ἔμπεδοι | χρησμοί, βροτῶν δὲ μαντικὴν 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 μαντικῆ.' So in 946, 953 θεῶν μαντεύματα are oracles which *professed* to come from the gods. Others render:—'Nothing in mortal affairs *is connected with* the mantic art': *i.e.* is affected by it, comes within its ken. Then ἐστὶν ἔχον will not stand for ἔχεται (which it could not do), but for ἔχει, as meaning 'is of,' 'belongs to.' Her. has ἔχειν as=εἶναι with expressions equivalent to an adverb, as 2. 91 ἀγῶνα γυμνικὸν διὰ πάσης ἀγωνίης ἔχοντα, 'consisting in every sort of contest,' as he might have said πολυτρόπως ἔχοντα: so 3. 128 περὶ πολλῶν ἔχοντα πρηγμάτων (=πολλαχῶς): 6. 42 κατὰ χώραν (=ἐμπέδως) ἔχοντες: 7. 220 ἐν ἔπεσι ἐξαμέτροισι ἔχοντα. But such instances are wholly different from the supposed use of ἔχειν alone as=εἶναι with a partitive genitive.

711 οὐκ ἐρῶ κ.τ.λ. The exculpation of Apollo *himself* here is obviously not inconsistent with 720, which does not ascribe the prediction to him. And in 853 (ὃν γε Λοξίας | διεῖπε) the name of the god merely stands for that of his Delphian priesthood.

713 ἥξοι is better than the conject. ἔξοι ('constrain'), as expressing the suddenness with which the doom should overtake him. *El.* 489 ἥξει... Ἑρινύς. The simple acc. αὐτόν, since ἥξοι = καταλήψοιτο: cp. Her. 9. 26 φαμέν ἡμέας ἰκνέεσθαι ἡγεμονεύειν, instead of ἐς ἡμέας (2. 29).

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. Gracch.* § 18 κελεύσαντος ἐκείνου διασχέιν τὸ πλῆθος, to keep the crowd off.—βλάστας cannot be acc. of respect (‘as to the birth’), because διέσχον could not mean ‘had elapsed’: when διέχειν is intrans. it means (a) to be distant, Thuc. 8. 79 διέχει δὲ ὀλίγον ταύτη ἡ Σάμος τῆς ἡπείρου: or (b) to extend, Her. 4. 42 διώρυχα...διέχουσιν ἐς τὸν Ἀράβιον κόλπον.

718 καὶ = ὅτε (parataxis instead of hypotaxis): Thuc. 1. 50 ἤδη δὲ ἦν ὁ ψῆ...καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο.—ἄρθρα ποδοῖν = τὰ σφυρά: ἐνζεύξας, fastened together by driving a pin through them, so as to maim the child and thus lessen the chance of its being reared if it survived exposure: Eur. *Ph.* 22 (Iocasta speaks) ἔσπειρεν ἡμῖν παῖδα, καὶ σπείρας βρέφος, | γνοῦς τὰμπλάκημα τοῦ θεοῦ τε τὴν φάτιν, | λειμών’ ἐς Ἥρας καὶ Κιθαιρώνος λέπας | δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος, | σφυρῶν σιδηρὰ κέντρα διαπείρας μέσον (better μέσων), | ὅθεν νιν Ἑλλάς ὠνόμαζεν Οἰδίπουν. Seneca *Oed.* 812 *Forata ferro gesserat vestigia, Tumore nactus nomen ac vitio pedum.*

719 εἰς ἄβατον ὄρος 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 pen-ultimate word of the verse is a *pacon primus* (˘˘˘–), as *El.* 326 ἐντάφια χεροῖν, or when the last word is a *pacon quartus* (---˘), as *Phil.* 1302 ἄνδρα πολέμιον. Verse 967 below is exceptional.

720 κἀνταῦθ’ : cp. 582.

722 It is more likely that, as our MSS. suggest, παθεῖν should have been a commentator’s conjecture than that θανεῖν should have been a copyist’s error (from v. 713). No objection can be drawn from the occurrence of πρὸς παιδὸς θανεῖν so soon after 713: see on 519.

723 τοιαῦτα...διώρισαν, *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... καθαρὸν διώρισεν εἶναι, ‘has laid down that the man is pure.’

725 ὦν χρεῖαν ἐρευνᾷ : a bold phrase blended, as it were, from ὦν ἂν χρεῖαν ἔχη and ἂν ἂν χρήσιμα (δντα) ἐρευνᾷ: cp. *Phil.* 327 τίνος... | χόλον...ἐγκαλῶν, instead of τίνος χόλον ἔχων or τί ἐγκαλῶν.

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

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

728 ποίας μερ. ὑποστρ., having turned round on account of (=startled by) what came,—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 gen., cp. *Ai.* 1116 τοῦ δὲ σοῦ ψόφου | οὐκ ἂν στραφεῖν.

731 λήξαντ’ : the breath of rumour is as a breeze which has not yet fallen: cp. *Ai.* 258 νότος ὡς 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 *τρίοδοι*, but better as the *στενό*: from Daulia it is a leisurely ride of about an hour and a 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 ἐπομένου*: 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.

734 *ταῦτό* but in 325 *ταῦτόν*: cp. *Tr.* 325 n. *ἀπό* with both genitives: cp. 761, 1205.

735 *τοῖσδ'* For the dat. cp. *Her.* 2. 145 *Διονύσω μὲν νυν...κατὰ ἑξακόσια ἔτεα καὶ χίλια μάλιστα ἔστι ἐς ἐμέ· Ἡρακλεῖ δὲ...κατὰ εἰνακόσια ἔτεα· Πανὶ δὲ κατὰ τὰ ὀκτακόσια μάλιστα ἐς ἐμέ*. Then from *persons* the idiom is transferred to *things*: *Thuc.* 3. 29 *ἡμέραι μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐαλωκυῖα ἑπτὰ*.

736 *σχεδόν τι πρόσθεν* The interval supposed between the death of Laïus 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 *ὦ Ζεῦ*. A slow, halting verse, expressing the weight on his soul: the neglect of caesura has this purpose.

739 *ἐνθύμιον*: *Thuc.* 7. 50 *ἡ σελήνη ἐκλείπει...καὶ οἱ Ἀθηναῖοι...ἐπισχεῖν ἐκέλευον τοὺς στρατηγούς, ἐνθύμιον ποιοῦμενοι*.

740 I do not believe that *Soph.*, or any Greek, could have written *φύσιν | τίν' εἶχε, φράζε, τίνα δ' ἀκμὴν ἥβης ἔχων*, which *Herm.* was inclined to defend as if *τίνα φύσιν εἶχε = τίς ἦν φύσιν*. Now *τίνος* would easily pass into *τίνα δ'* with a scribe who did not follow the construction; and to restore *τίνος* seems by far the most probable as well as the simplest remedy. No exception can be taken to the phrase *τίνος ἀκμὴν ἥβης* as = 'the ripeness of what period of vigorous life.'

742 *χνοάζων λευκανθὲς κάρα = ἔχων χνοάζον λευκαῖς κάρα*: *Ar. Nub.* 978 *χνοῦς ὥσπερ μῆλοισιν ἐπὶ νῦνθι* (the down on his chin was as the bloom on apples): here the verb marks the *light* strewing of silver in dark hair. Cp. *El.* 43 *ἡνθισμένον*. As *Aesch.* has *μελανθὲς γένος*, 'swarthy' (*Suppl.* 154), so in *Anthol.* 12. 165 (*Jacobs* II. 502) *λευκανθής* = 'of fair complexion' as opp. to *μελίχρους*.

744 *τάλας*, as being for *τάλανς*: Ar. *Av.* 1494 οἱμοι *τάλας*, ὁ Ζεὺς σπῶς μή μ' ὀψεται. In *Anthol.* 9. 378 (Jac. II. 132) καὶ κοιμῶ μεταβάς, ὦ *τάλας*, ἀλλαχόθι, *τάλαν* is an easy remedy: but not so in Theocr. 2. 4 ἀφ' ὧ *τάλας* οὐδέποθ' ἦκει, where *πέλας* has been conjectured.—*ἔοικα ...οὐκ εἰδέναι* = *ἔοικεν ὅτι οὐκ ᾔδη*: cp. 236 f.

749 καὶ μὴν, 'indeed' I fear (as you do): *Ant.* 221, *El.* 556.—*ἄν δ'* is certainly preferable to *ἄ δ' ἄν* in a poet whose versification is not characterised by any love of unnecessary *διάλυσις*. Even in prose we find *ὅς ἄν δέ* instead of *ὅς δέ ἄν*, Her. 7. 8.

750 *βαιός* 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 ρεῖ*, *πολὺς πνεῖ* of vehement speech, etc.; Eur. *Or.* 1200 ἦν *πολὺς παρῇ*, if he come in his might: *συχνὸν πολίχνιον*, a populous town (Plat. *Rep.* 370 D).

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

753 *κῆρυξ* as the meet attendant of a king on the peaceful and sacred mission of a *θεωρός* (114). The herald's presence would add solemnity to the sacrifice and libation at Delphi: Athen. 660 A *ἔδρων* (=ἔθρον) δὲ οἱ *κήρυκες* ἄχρι πολλοῦ, *βουθυτοῦντες...καὶ σκευάζοντες καὶ μιστύλλοντες*, ἔτι δὲ *οἰνοχοοῦντες*.

754 *ἀπήνη* δ' ἦγε *μία* = *μία ἦν ἀπήνη*, ἣ ἦγε: Pind. *Nem.* 9. 41 ἐνθ' Ἀρέας πόρον ἄνθρωποι *καλέοισι*=ἐνθα πόρος ἐστὶν δν Ἀ. *καλοῦσιν*. The *ἀπήνη*, properly a mule-car (Pind. *Pyth.* 4. 94) but here drawn by colts (802), and in the *Odyssey* synonymous with *ἄμαξα* (6. 37, 57), was a four-wheeled carriage used for travelling, as dist. from the two-wheeled war-chariot (*ἄρμα*): its Homeric epithet *ὑψηλή* indicates that it stood higher on its wheels than the *ἄρμα*: it could be fitted with a frame or basket for luggage (*ὑπερτερὴ* *Od.* 6. 70, *περίρην* *Il.* 24. 190).

756 cp. 118. *οἰκεύς*=*οἰκέτης*, as in the *Odyssey* and in a νόμος Σόλωνος in Lysias or. 10 § 19, who explains it by *θεράπων*. The *Iliad* has the word only twice, both times in plur., of 'inmates' (slave or free: 5. 413: 6. 366).

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

758 The poet has neglected clearness on a minor point. The οἰκεύς—sole survivor of the four attendants—had fled back to Thebes with the news that Laius had been slain by robbers (118—123). This news came before the trouble with the Sphinx began: 126—131. And the play supposes an interval of at least several days between the death of Laius and the election of Oedipus: see on 736. Hence κείθεν ἦλθε καὶ...εἶδε cannot mean that the οἰκεύς, on reaching Thebes, found Oedipus already reigning. Nor can we suggest that he may have fled from the scene of the slaughter before he was sure that Laius had been killed: that is excluded by 123 and 737. Therefore we must understand:—‘*when* he had come thence, and [*afterwards*] found that *not only* was Laius dead, *but* you were his successor.’ (For the parataxis σέ τε...Λαῖόν τε see on 673.) I incline to suspect, however, that Sophocles was *here* thinking of the man as coming back to find Oedipus already on the throne, and had overlooked the inconsistency. The conjecture Λαῖόν τε δώματα for Λαῖόν τ’ ὀλωλότα (Wolff) would remove the difficulty, but seems very improbable.

760 χειρὸς θιγῶν, marking that the ἱκετεία was formal; as when the suppliant clasped the knees (ἀπτεσθαι γονάτων). Eur. *Hec.* 850 τύχας σέθεν, | Ἐκάβη, δι’ οἴκου χειρὰ θ’ ἱκεσίαν ἔχω.

761 ἀγρούς might be acc. of motion to (O. C. 1769 Θήβας δ’ ἡμᾶς | ...πέμψον); but it is better here governed by ἐπί: for the position of the prep. cp. 734, 1205, *El.* 780 οὔτε νυκτός οὔτ’ ἐξ ἡμέρας.—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’ ἀποπτος ἄστεως, ‘far from the sight of this town’: that is, far from the power of seeing it: whereas in *El.* 1487 κτανῶν πρόθεσ | ...ἀποπτον ἡμῶν = ‘far from our eyes’: the gen. as after words of ‘distance from.’ See Appendix.

763 οῖ’ : the δ γ’ of L (clumsily amended to δ δέ γ’ in other mss.) prob. came from οῖ’, rather than from ὤς or ὥς γ’. *Phil.* 583 οῖ’ ἀνὴρ πέννης, ‘for a poor man’: Eur. *Or.* 32 κἀγὼ μετέσχον, οἷα δὴ γυνή, φόνου, ‘so far as a woman might.’ ὥς, however, is commoner in this limiting sense (1118); οἷα more often = ‘like’ (751). Here οἷα qualifies ἄξιος, implying that in strictness the faithful service of a *slave* could not be said to create *merit*.

764 φέρειν : cp. 590.

766 πάρεστιν : ‘it is easily done.’ Eur. *Bacch.* 843 ΠΕ. ἐλθὼν γ’ ἐς οἶκους ἂν δοκῇ βουλευέσσομαι. | ΔΙ. ἔξεστι. πάντῃ τό γ’ ἐμὸν εὐτρεπές πάρα. Not, ‘he is here’ (nor, ‘he is as good as here,’ as the schol. explains): in 769 ἵξεται = ‘he will come *from the pastures*.’

768 δι’ ἃ. The sense is: ‘I fear that I have spoken too many words; and on account of those words I wish to see him’: cp. 744, 324. Not: ‘I fear that my words have given me only too much cause to desire his presence.’ A comma after μοι is here conducive to clearness.

770 κἀγὼ and που express the wife’s sense that he should speak to her as to a second self.—ἐν σοὶ = within thee, in thy mind (not ‘in thy case’): cp. ἐν with the reflexive pronouns, Plat. *Theaet.* 192 D ἐν ἑμαυτῷ μεμνημένος: *Crat.* 384 Α προσποιούμενός τι αὐτὸς ἐν ἑαυτῷ διανοεῖσθαι.

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

772 μείζονι : strictly, 'more important': cp. Dem. or. 19 § 248 ἀντὶ...τῆς πόλεως τὴν Φιλίππου ξενίαν καὶ φιλίαν πολλῶ μείζονα ἡγήσατο αὐτῷ καὶ λυσιτελεστέραν (alluding to *Ant.* 182 καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας | φίλον νομίζει) : *Ant.* 637 οὐδεὶς...γάμος | μείζων φέρεσθαι σοῦ καλῶς ἡγουμένου, no marriage can be a greater prize than your good guidance. The καὶ with λέξαιμ' ἄν:— could I speak? Lysias or. 12 § 29 παρὰ τοῦ ποτε καὶ λήψεσθε δίκην; from whom will you ever exact satisfaction?

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

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 πρίν μοι...ἐπέστη . (1) πρίν with *infin.* = our 'before,' whether the sentence is affirmative or negative: ἦλθε πρίν κληθῆναι, οὐκ ἦλθε πρίν κληθῆναι. (2) πρίν with a *finite* mood (indic., subj., or opt.) = our 'until' in *negative* sentences. Thus οὐκ ἦλθε πρίν ἐκλήθη differs from οὐκ ἦλθε πρίν κληθῆναι by implying that at last he *was* called, and then came. Here, the form of the sentence is affirmative (ἡγόμην), and ἕως would therefore be more strictly correct. But the thought is negative ('nothing happened to disturb me'); hence πρίν. So Thuc. 3. 29 τοὺς...Ἀθηναίους λανθάνουσι (=οὐχ ὀρώνται ὑπὸ τῶν Ἀ.) πρίν δὴ τῇ Δήλῳ ἔσχον. Cp. Whitelaw in *Trans. Cam. Phil. Soc.* 1886, p. 26.— ἐπέστη: a verb often used of enemies suddenly coming upon one: Isocr. or. 9 § 58 μικροῦ δεῖν ἔλαθεν αὐτὸν ἐπὶ τὸ βασιλείον ἐπιστάς: Her. 4. 203 ἐπὶ τῇ Κυρηναίων πόλει ἐπέστησαν.

779 ὑπερπλησθεὶς μέθῃ lit., intoxicated by drinking (caus. dat.): μέθῃ always = 'drinking' (not 'strong wine'): cp. Her. 5. 20 καλῶς ἔχοντας...μέθης ('having had enough of drinking'). For the dat. cp. Aesch. *Pers.* 132 λέκτρα...πίμπλαται δακρύμασιν.

780 παρ' οἴνῳ Plut. *Mor.* 143 C τοὺς τῇ λύρᾳ χρωμένους παρ' οἴνον. Thuc. 6. 28 μετὰ παιδιᾶς καὶ οἴνου.—πλαστός ὡς εἶην instead of πλαστόν, as if preceded by ονειδίζει μοι instead of καλεῖ με. Somewhat similarly ὀνομάζω = λέγω, as Plat. *Prot.* 311 E σοφιστήν...ὀνομάζουσι...τὸν ἄνδρα εἶναι. πλαστός, 'feigned (in speech),' 'falsely called a son,' πατρί, 'for my father,' i.e. to deceive him. Eur. *Alc.* 639 μαστῶ γυναικὸς σῆς ὑπεβλήθη λάρθρα, whence ὑποβολιμαῖος = νόθος.

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

784 τῷ μεθέντι the reproach was like a random missile: Menander fr. 88 οὗτ' ἐκ χερὸς μεθέντα καρτερόν λίθον | ῥᾶον κατασχεῖν, οὗτ' ἀπὸ γλώσσης λόγον. The dat., because δυσφώρας τοῦνειδος ἦγον = ὠργίζοντο ἔνεκα τοῦ ονειδούς.

785 *δμως* δ' cp. 791, and n. on 29.

786 *ὑφείρπε γὰρ πολὺ* so *ὑφέρπειν* of malicious rumour, Aesch. *Ag.* 450 *φθονερὸν δ' ὑπ' ἄλγος ἔρπει* | *προδίκους Ἀτρεΐδαις*. Libanius 784 A (quoted by Musgrave) *πολὺς τοιοῦτος ὑφείρπε λόγος* (perhaps suggested by this passage). Pind. *Isth.* 3. 58 *τοῦτο γὰρ ἀθάνατον φωνᾶεν ἔρπει*, | *εἴ τις εὖ εἶπῃ τι*. Cp. *Ant.* 700 *τοιᾶδ' ἐρεμνὴ σῖγ' ἐπέρχεται φάτις*. For *πολὺ* cp. *O. C.* 517 *τὸ πολὺ τοι καὶ μηδαμὰ λήγον*, that strong rumour which is in no wise failing: *ib.* 305 *πολὺ...τὸ σὸν ὄνομα* | *διήκει πάντας*. This version also agrees best with 775, which implies that the incident had altered his popular repute. We might render: 'it was ever recurring to my mind with force': but this (*a*) is a repetition: (*b*) is less suited to *πολὺ*, which implies diffusion.

788 *ὣν ἰκόμην ἄτιμον* = *ἄτιμον τούτων* not graced in respect of those things (responses) for which I had come: Eur. *Andr.* 1014 *ἄτιμον ὀργάναν χέρα τεκτοσύνας*, not rewarded for its skill. For *ἄ ἰκόμην* (cogn. accus. denoting the errand, like *ἔρχομαι ἀγγελίαν*) cp. 1005 *τοῦτ' ἀφικόμην*: *O. C.* 1291 *ἄ δ' ἦλθον...θέλω λέξαι*: Ar. *Pl.* 966 *δ' τι μάλιστ' ἐλήλυθας*: Plat. *Prot.* 310 E *ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἦκω παρὰ σέ* (where the acc. is cogn. to *ἦκω*, not object to the following *διαλεχθῆς*).

790 *προὔφηνεν* suggested by Herm., has been adopted by several recent editors. Cp. Herod. 1. 210 *τῷ δὲ δαίμων προέφαινε*, and so 3. 65, 7. 37: Plut. *Dem.* § 19 *ἐν οἷς ἦ τε Πυθία δεινὰ προὔφαινε μαντεύματα καὶ ὁ χρησμὸς ἦδετο*: *Camill.* § 4 (a man who pretended to *μαντική*) *λόγια προὔφαινε ἀπόρητα*: Dem. or. 21 § 54 *τοῖς ἐφ' ἐκάστης μαντείας προφαινομένοις θεοῖς*, the gods announced (as claiming sacrifice) on each reference to the oracle. Yet the fact that *προφαίνειν* was thus a *vox sollemnis* for oracular utterance would not suffice to warrant the adoption of *προὔφηνεν*, if the *προὔφάνη* of the MSS. seemed defensible. *προὔφάνη λέγων* would mean, 'came into view, telling': cp. above, 395, and *El.* 1285 *νῦν δ' ἔχω σε*. | *προὔφάνης δὲ* | *φιλτάταν ἔχων πρόσοψιν*. It might apply to the sudden appearance of a beacon (cp. *ὁ φρυκτὸς ἀγγέλλων πρέπει*, Aesch. *Ag.* 30): but, in reference to the god speaking through the oracle, it could only mean, by a strained metaphor, 'flashed on me with the message,' *i.e.* announced it with startling suddenness and clearness. The difficulty of conceiving Sophocles to have written thus is to me so great that the *special* appropriateness of *προὔφηνεν* turns the scale.

791 F. *γένος* δ' see on 29.—*δρᾶν* with *ἄτλητον*, which, thus defined, is in contrast with *δηλώσοιμ'*: he was to show men what they could not bear to look upon.

794 FF. *ἐπακούσας* (708), ‘having given ear’—with the attention of silent horror.—*τὴν Κορινθίαν*: ‘Henceforth measuring from afar (*ἐκμετρούμενος*) by the stars the region of Corinth, I went my way into exile, to some place where I should not see fulfilled the dishonours of [= foretold by] my evil oracles.’ *ἄστροις ἐκμετρούμενος*: *i.e.* visiting it no more, but only thinking of it as a distant land that lies beneath the stars in this or that quarter of the heavens. Schneidewin cp. Aelian *Hist. Anim.* (περὶ ζώων ιδιότητος) 7. 48 ἦκε δ’ οὖν (Ἀνδροκλῆς) ἐς τὴν Λιβύην καὶ τὰς μὲν πόλεις ἀπελίμπανε καὶ τοῦτο δὴ τὸ λεγόμενον ἄστροις αὐτὰς ἐσημαίνετο, προήει δὲ ἐς τὴν ἐρήμην: ‘proceeded to leave the cities, and, as the saying is, knew their places only by the stars, and went on into the desert.’ Wunder quotes Medea’s words in Valer. Flacc. 7. 478 *quando hic aberis, dic, quaeso, profundi Quod caeli spectabo latus?* *ἔφευγον* might share with *ἐκμετρ.* the government of *τὴν Κορ. χθόνα*, but is best taken absolutely. Sense, not grammar, forbids the version:—‘I went into exile from the Corinthian land (*τὴν Κορινθίαν*), thenceforth measuring my way *on earth* (*χθόνα*) *by the stars*.’ Phrases like *ὑπαστρον...μήχαρ ὀρίζομαι γάμου δύσφρονος* | *φυγᾶ* (Aesch. *Suppl.* 395), *ἄστροις τεκμαίρεσθαι ὁδόν* (Lucian *Icaromenippus* § 1), are borrowed from voyages in which the sailor has no guides but the stars. Such phrases could be used figuratively only of a journey through deserts: as Hesych. explains the proverb *ἄστροις σημειοῦσθαι· μακρὰν καὶ ἐρήμην ὁδὸν βαδίζειν· ἡ δὲ μεταφορὰ ἀπὸ τῶν πλεόντων*.

796 *ἐνθα* = *ἐκεῖσε ἐνθα*, as in *Ph.* 1466. *φεύγω ἐνθα μὴ ὄψομαι* = ‘I fly to *such* a place that I shall not see’; the relative clause expresses purpose, and *μὴ* gives a generic force: cp. 1412: *Ai.* 659: *El.* 380, 436: *Trach.* 800. Here, the secondary tense *ἔφευγον* permits *ὄψοίμην*. Remark, however, that in such relative clauses (of purpose or result) the fut. indic. is usually retained, even where the optat. is admissible. A rare exception is Plat. *Rep.* 416 C *φαίη ἄν τις...δεῖν...οὐσίαν τοιαύτην αὐτοῖς παρεσκευάσθαι, ἥτις μήτε...παύσοι κ.τ.λ.*: where *παύσοι* (if sound) is probably due to *φαίη ἄν* (see on *O. C.* 778) rather than to *δεῖν* as = *ὅτι ἔδει*.

800 *καί σοι...τριπλῆς*. The hand which added this verse in the margin of L seems to be ‘as early as the beginning of the fourteenth century’ (Mr E. M. Thompson, *Introd.* to Facsimile of Laur. ms.). The verse is in A (13th cent.) and all our other mss. To eject the verse, as Dindorf and Nauck have done, is utterly unwarrantable. It has a fine dramatic force. 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. 1170.

802 *κῆρυξ τε*, not *κῆρύξ τε*: see Chandler, *Accentuation* § 971.

803 *ἀπήνης*: see on 753.—*οἶον* adverbial neut. = *ὥς*, referring to Iocasta’s whole description; not acc. masc., referring to the person of Laius as described by her.

804—812 The *κῆρυξ* is, I think, identical with the *ἡγεμών*, and distinct from the *τροχηλάτης*. I understand the scene thus. Oedipus was coming down the steep narrow road when he met the *herald* (to be known for such by his stave, *κηρύκειον*) walking in front of the carriage (*ἡγεμών*). The herald rudely bade him stand aside; and Laïus, from the carriage, gave a like command. (With the imperfect *ἤλαυνέτην*, ‘were for driving,’ *πρός βίαν* need not mean more than a threat or gesture.) The driver (*τροχηλάτης*), who was walking at his horses’ heads up the hill, then did his lord’s bidding by actually jostling the wayfarer (*ἐκτρέποντα*). Oedipus, who had forborne to strike the sacred herald, now struck the *driver*; in another moment, while passing the carriage, he was himself struck on the head by Laïus. He dashed Laïus from the carriage; the herald, turning back, came to the rescue; and Oedipus slew Laïus, herald, driver, and one of two servants who had been walking by or behind the carriage; the other servant (unperceived by Oedipus) escaped to Thebes with the news.

808 ὄχου ‘*from the chariot*—having watched for the moment when I was passing—he came down on me, full on my head (*μέσον κάρα* acc. of part affected), with the double goad.’ The gen. ὄχου marks the point from which the action sets out, and is essentially like *τάς πολυχρύσου* | *Πυθῶνος...ἔβας* v. 151: cp. *Od.* 21. 142 ὄρνυσθε... | ἄρξάμενοι τοῦ χάρου θθεν τέ περ οἰνοχοεύει, *from the place*. In prose we should have had ἀπ’ ὄχου. As the verb here involves motion, we cannot compare such a gen. as ἴξεν...τοίχου τοῦ ἐτέρου (*Il.* 9. 219), where, if any prep. were supplied, it would be *πρός*.—*τηρήσας*: [Dem.] or. 53 § 17 (contemporary with Dem.) *τηρήσας με ἀνιόντα ἐκ Πειραιῶς ὁψέ...ἀρπάζει*.

809 *καθίκετο* governs *μου*, which *μέσον κάρα* defines: *Plut. Anton.* § 12 *σκύτεσι λασίοις...καθικνούμενοι τῶν ἐντυγχανόντων*: *Lucian Symp.* § 16 *τάχα δ’ ἂν τινος καθίκετο τῇ βακτηρίᾳ*: *Icaromenippus* § 24 *σφόδρα ἡμῶν ὁ πέρυσσι χειμῶν καθίκετο*. This verb takes accus. only as = *to reach*, lit. or fig. (as *Il.* 14. 104 *μάλα πᾶς με καθίκεο θυμόν*).—

809 *διπλοῖς κέντροισι* : a stick armed at the end with two points, used in driving. Cp. *Il.* 23. 387 (horses)...*ἄνευ κέντροιο θέοντες*. The *τροχηλάτης* had left it in the carriage when he got out to walk up the hill.

810 οὐ μὴν ἴσῃν γ’ : not *merely* an even penalty (cp. *τὴν ὁμοίαν ἀποδιδόναι*, *par pari referre*): *Thuc.* 1. 35 οὐχ ὁμοία ἢ ἀλλοτρίωσις, the renunciation of such an alliance is *more serious*.—

810 *ἔτεισεν* . *τείσω*, *ἔτεισα*, *ἐτείσθην* (not *τίσω*, etc.) were the Attic spellings of the poet’s age: see the epigraphic evidence in *Meisterhans, Gramm.* p. 88.—

810 *συντόμως* , in a way which made short work: cp. *Thuc.* 7. 42 *ἡπείγετο ἐπιθέσθαι τῇ πείρᾳ καὶ οἱ ξυντομωτάτην ἡγεῖτο διαπολέμῃσιν*, the quickest way of deciding the war: *Her.* 5. 17 *ἔστι δὲ σύντομος κάρτα* (*sc. ὁδός*), there is a short cut. The conject. *συντόνως* (*Tr.* 923 *συντόνω χειρί*) would efface the grim irony.

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

814 εἰ συγγενές τι τῷ Λαῖῳ if any tie with Laius προσήκει τούτῳ τῷ ξένῳ belongs to this stranger.
συγγενής can take either dat. (akin to) or gen. (kin of): and here several editors give Λαῖου. But the
dat. Λαῖῳ, making it verbally possible to identify the ξένος with Laius, suits the complex
suggestiveness with which the language of this drama is often contrived: cp. τῶν in 1167. Again,
τῷ ξένῳ τούτῳ might apply to Oedipus himself (452). Had we τι without συγγενές, Λαῖου (part.
gen.) would then be *necessary*. The constructions of προσήκειν are (1) προσήκω τινί, I am related
to: (2) προσήκει μοί τινος, I have a right in, or tie with: (3) προσήκει μοί τι, it belongs to me. Here it
is (3).

817 ὃν...τινι . The MS. ᾧ...τινα must be rendered, with Hermann: ‘to whom it is not allowed that
any one should receive (him)’: but the words would naturally mean: ‘to whom it is not allowed to
receive any one.’ In 376, where σε...γ’ ἐμοῦ is certain, all our MSS. have με...γε σοῦ: much more
might the cases have been shifted here.

818 F. μηδὲ...τινα , sc. ἔξεστι, absolutely: nor is it lawful that anyone should speak to him.—

818 F. ὠθεῖν δ’ : the positive δεῖ must be evolved from the negative οὐκ ἔξεστι: cp. *El.* 71 καὶ μή μ’
ἄτιμον τῆσδ’ ἀποστείλῃτε γῆς | ἀλλ’ ἀρχέπλουτον (sc. καταστήσατε). See above, 241.—

818 F. καὶ τὰδ’ And these things—these curses—none but I laid on myself. And as the thought
proceeds, the speaker repeats τὰδε in a more precise and emphatic form: cp. Plat. *Rep.* 606 B ἐκεῖνο
κερδαίνειν ἡγείται, τὴν ἡδονήν.

821 ἐν χερσὶν not, ‘in their embrace,’ but, ‘by their agency’: *Il.* 22. 426 ὥς ὄφελεν θανέειν ἐν χερσὶν
ἐμῇσιν.

822 F. ἄρ’—ἄρ’ οὐχί Where ἄρα is equivalent in *sense* to ἄρ’ οὐ, this is because it means, ‘are you
satisfied that it is so?’ i.e. ‘is it not abundantly clear?’ (*El.* 614). Here, the transition from ἄρα to
ἄρ’ οὐχί is from bitter irony to despairing earnest.

827 Πόλυβον Wunder and others 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. A few MSS. give ἐξέθρεψε καὶ ἐξέφυσε: but the Homeric
πρότερον ὕστερον (*Od.* 12. 134 θρέψασα τεκούσά τε) seems out of place here just because it throws a
less *natural* emphasis on ἐξέφυσε.

829 ἐπ’ ἀνδρὶ τῷδε with ὀρθοίῃ λόγον, speak truly in my case. Isaeus or. 8 § 1 ἐπὶ τοῖς τοιούτοις, ὧ
ἄνδρες, ἀνάγκη ἐστὶ χαλεπῶς φέρειν, in such cases. *Il.* 19. 181 σὺ δ’ ἔπειτα δικαιότερος καὶ ἐπ’ ἄλλῳ |
ἔσσειαι, in another’s case.

832 F. *τοιάνδε* not *τοιᾶσδε*: cp. 533.—*κηλῖδα*: cp. ἄγος 1426: O. C. 1133 *κηλὶς κακῶν*. For *συμφορᾶς*, see on 99.

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

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

836 *τῆς ἐλπίδος*. 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 ἐλπίδος* is 'hope' in the abstract: cp. Dem. or. 19 § 88 *ἡλίκᾳ πᾶσιν ἀνθρώποις ἀγαθὰ ἐκ τῆς εἰρήνης γίγνεται*, i.e. 'from peace,' not 'the peace.'

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

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

841 *περισσόν* more than ordinary, worthy of special note: Her. 2. 32 *τοὺς ἄλλα τε μηχανᾶσθαι...περισσά*, i.e. among other remarkable enterprises: Eur. *Suppl.* 790 *τὸ μὲν γὰρ οὐκ ἤλπιζον ἂν πεπονθέναι | πάθος περισσόν, εἰ γάμων ἀπεξύγην*, I had not deemed it a more than common woe. 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 F. *τὸν αὐτὸν ἀριθμόν* i.e. *πλείους* and not *ἕνα*: or, in the phrase of grammarians, *τὸν πληθυντικὸν* and not *τὸν ἐνικὸν ἀριθμόν*.—*ἴσος*: 'one cannot be made to tally with (cannot be identified with) those many': *τοῖς πολλοῖς*, referring to the plur. *ληστᾶς* (842).

846 *οιόζωνον* journeying alone. The peculiarity of the idiom is that the second part of the compound is equivalent to a separate epithet for the noun: i.e. *οιόζωνος*, 'with solitary girdle,' signifies, 'alone, and girt up.' O. C. 717 *τῶν ἑκατομπόδων Νηρηίδων*, not, 'with a hundred feet each,' but, countless, and dancing: *ib.* 17 *πυκνόπτεροι ἀηδόνες*, not, thickly-feathered, but, many and winged: *ib.* 1055 *διστόλους ἀδελφάς*, not, separately-journeying sisters, but, two sisters, journeying: *Ai.* 390 *δισσάρχας βασιλῆς*, not, diversely-reigning kings, but, two reigning kings: Eur. *Alc.* 905 *κόρος μονόπαις*, not, a youth with one child, but, a youth, his only child: *Phoen.* 683 *διώνυμοι θεαί*, not, goddesses with contrasted names, but, several goddesses, each of whom is invoked. So I understand Eur. *Or.* 1004 *μονόπωλον Ἀῶ*, 'Eos who drives her steeds alone' (when moon and stars have disappeared from the sky).

847 *εἰς ἐμὲ ῥέπον* as if he were standing beneath the scale in which the evidence against him lies; that scale proves the heavier of the two, and thus descends towards him.

848 *ἐπίστασο φανέν τοῦπος ὧδε* know that the tale was thus set forth: *ἐπίστασο ὡς φανέν τοῦπος ὧδε*, know that *you may take* the story to *have been* thus set forth: where *ὡς* merely points to the mental attitude which the subject of *ἐπίστασο* is to assume. *Phil.* 567 *ὡς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι*, know that you may assume these things to be a-doing, not delayed: and *ib.* 253, 415: below 956. So with the gen. abs.: *Ai.* 281 *ὡς ὧδ' ἔχόντων τῶνδ' ἐπίστασθαι σε χρή*, these things being so, you must view them in that belief.

849 *ἐκβαλεῖν* repudiate: Plat. *Crito*

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

852 *τόν γε Λαῖου φόνον* Iocasta argues: 'Even if he *should* admit that the deed was done by *one* man (a circumstance which would confirm our fears that the deed was yours), at any rate the death of Laïus cannot be shown to have happened as the oracle foretold; for Laïus 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 Laïus (851), and turns to the comforting aspect of the case—viz., the undoubted failure of the oracle, on any supposition. This fine and subtle passage is (to my apprehension) utterly defaced by the conjecture *σόν γε Λαῖου φόνον* (Bothe), 'it cannot be shown that your slaying of Laïus fulfils the oracle.' Herm. reads *τόνδε*, 'this slaying' (of which you think yourself guilty): but the *γε* is needed.

853 *δικαίως ὀρθόν* in a just sense correct, i.e. properly fulfilled: for *ὀρθόν* see 506.—*Λοξίας*: a surname of the oracular Apollo, popularly connected with *λοξός*, 'oblique' (akin to *λέχ-ριος*, *obliquus*, *luxus*, 'sprained'), as = the giver of *indirect*, ambiguous responses (*λοξὰ καὶ ἐπαμφοτερίζοντα*, Lucian *Dial. Deor.* 16): Cornutus 32 *λοξῶν δὲ καὶ περισκελῶν ὄντων τῶν χρησμῶν οὓς δίδωσι Λοξίας ὠνόμασται*, and so Lycophron 14. 1467: to this Pacuvius alludes, *Flexa non falsa autumare dictio Delphis solet*. The association of Apollo with Helios suggested to the Stoics that the idea connecting *λοξός* with *Λοξίας* might be that of the *ecliptic*: to which it might be replied that the name *Λοξίας* was older than the knowledge of the fact. It is not etymologically possible to refer *Λοξίας* to *λυκ*, *lux*. But phonetic correspondence would justify the connection, suggested by Dr Fennell, with *ἄ-λεξ* (Skt. *rak-sh*). *Λοξίας* and his sister *Λοξώ* (Callim. *Del.* 292) would then be other forms of Phoebus and Artemis *ἄλεξητήριοι*, *ἄλεξίμοροι* (above, 164), 'defenders.' Iocasta's utterance here is not really inconsistent with her reservation in 712: see note there.

854 *διεῖπε* expressly said: cp. *διαδείκνυμι*, to show *clearly* (Her.), *διαδηλώω*, *διαρρήδην*, 'in express terms': so above, 394 *αἰνιγμα...διειπεῖν* = 'to declare' (solve) a riddle.

857 F. οὔτε τῇδε—οὔτε τῇδε = οὔτ’ ἐπὶ τὰδε οὔτ’ ἐπὶ θάτερα neither to this side nor to that: *Phil.* 204 ἢ που τῇδ’ ἢ τῇδε τόπων: *Il.* 12. 237 (Hector to Polydamas) : τύνη δ’ οἰωνοῖσι τανυπτερύγεσσι κελεύεις | πείθεσθαι· τῶν οὔτι μετατρέπομ’ οὔτ’ ἀλεγίζω, | εἴτ’ ἐπὶ δεξι’ ἴωσι πρὸς ἡῶ τ’ ἡέλιόν τε, | εἴτ’ ἐπ’ ἀριστερὰ τοί γε ποτὶ ζόφον ἡερόεντα.—μαντείας γ’...οὔνεκα, so far as it is concerned: *O. C.* 22 χρόνου μὲν οὔνεκ’, n.

859 F. καλῶς νομίζεις : he assents, almost mechanically—but his thoughts are intent on sending for the herdsman.—στελοῦντα, ‘to summon’: στέλλειν=‘to cause to set out’ (by a mandate), hence ‘to summon’: *O. C.* 297 σκοπὸς δέ νιν | ὅς κἀμὲ δεῦρ’ ἔπεμπεν οἴχεται στελῶν.—μηδὲ τοῦτ’ ἀφῆς, ‘and do not neglect this.’ With a point after στελοῦντα we could render: ‘neglect *not even* this’: but Oed. does *not* feel, nor feign, indifference.

862 γάρ , since ἴωμεν κ.τ.λ. implies consultation. The doubled ἄν gives emphasis: cp. 139.—ὧν οὐ σοὶ φίλον=τούτων ἃ πράξαι οὐ σοὶ φίλον ἐστί. *Phil.* 1227 ἔπραξας ἔργον ποῖον ὧν οὐ σοὶ πρέπον;

SECOND STASIMON (863–910)

863–910 Second *στάσιμον*. The second *ἐπεισόδιον* (512–862) has been marked by the overbearing harshness of Oedipus towards Creon; by the rise of a dreadful suspicion that Oedipus is *ἄναγνος*—blood-guilty for Laius; and by the avowed contempt of Iocasta, not, indeed, for Apollo himself, but for the *μαντική* of his ministers. These traits furnish the two interwoven themes of the second stasimon: (1) the prayer for *purity* in word as in deed: (2) the deprecation of that *pride* which goes before a fall;—whether it be the insolence of the *τύραννος*, or such intellectual arrogance as Iocasta’s speech bewrays (*λόγῳ*, v. 884). The tone of warning reproof towards Oedipus, while only allusive, is yet in contrast with the firm though anxious sympathy of the former ode, and serves to attune the feeling of the spectators for the approach of the catastrophe.

1st strophe (863–872). May I ever be pure in word and deed, loyal to the unwritten and eternal laws.

1st antistrophe (873–882). A tyrant’s selfish insolence hurls him to ruin. But may the gods prosper all emulous effort for the good of the State.

2nd strophe (883–896). Irreverence in word or deed shall not escape: the wrath of the gods shall find it out.

2nd antistrophe (897–910). Surely the oracles concerning Laius will yet be justified: O Zeus, suffer not Apollo’s worship to fail.

863 *εἴ μοι ξυνεῖη μοῖρα φέροντι* is equivalent to *εἴθε διατελοίμι φέρων*, the part. implying that the speaker is *already* mindful of *ἀγνεία*, and prays that he may continue to be so: whereas *εἴ μοι ξυνεῖη μοῖρα φέρειν* would have been equivalent to *εἴθε μοι γένοιτο φέρειν*, an aspiration towards *ἀγνεία* as not yet attained. Though *μοῖρα* is not expressly personified (cp. Pind. *Pyth.* 3. 84 *τὴν δὲ μοῖρ’ εὐδαιμονίας ἔπεται*), the conception of it is so far personal that *ξυνεῖη* (‘be with’) is tinged with the associations of *ξυνειδείη* (‘be witness to’), and thus softens any boldness in the use of the participle; a use which, in principle, is identical with the use after such verbs as *διατελώ*, *τυγχάνω*, *λανθάνω*. *φέροντι* (= *φερομένῳ*, see on 590)...*ἀγνείαν*, *winning* purity, regarded as a precious *κτῆμα* (*Ant.* 150): cp. 1190 *πλέον τᾶς εὐδαιμονίας φέρει*: *El.* 968 *εὐσέβειαν...οἷσει* (will win *the* praise of piety): Eur. *Or.* 158 *ὑπνοῦ...φερομένῳ χαράν*.—Others take *φέροντι* as= ‘bearing about with me’ (or ‘within me’). Cp. *Ant.* 1090 *τὸν νοῦν τ’ ἀμείνω τῶν φρενῶν ἢ νῦν φέρει* (where it=*τρέφειν* in 1089): *Tr.* 108 *εὐμναστον δεῖμα φέρουσιν* (where Casaubon *τρέφουσιν*, as Blaydes *τρέφοντι* here). This may be right: but the use here, at least, would be bold; and I still incline to the former view.

864 εὔσεπτον active, ‘reverent,’ only here: so 890 τῶν ἀσέπτων, also act., ‘irreverent deeds,’ as in Eur. *Helen*. 542 Πρωτέως ἀσέπτου παιδός, impious, unholy: see on 515.

865 ὧν νόμοι πρόκειται ὑψίπ. ‘for which (enjoining which) laws have been set forth, moving on high,’—having their sphere and range in the world of eternal truths: ὑψίποδες being equiv. to ὑψηλοὶ καὶ ὑψοῦ πατοῦντες: see on οἰόζωνον 846, and contrast χθονοστιβῆ 301. The metaphor in νόμοι was less trite for a Greek of the age of Sophocles than for us: cp. Plat. *Legg.* 793 A τὰ καλούμενα ὑπὸ τῶν πολλῶν ἄγραφα νόμιμα—οὔτε νόμους δεῖ προσαγορεύειν αὐτὰ οὔτε ἄρρητα ἔαν.—πρόκειται (Thuc. 3. 45 ἐν οὖν ταῖς πόλεσι πολλῶν θανάτου ζημία πρόκειται) strengthens the metaphor: Xen. *Mem.* 4. 4. 21 δίκην γέ τοι διδάσιν οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἣν οὐδενὶ τρόπῳ δυνατόν ἀνθρώπῳ διαφυγεῖν, ὥσπερ τοὺς ὑπ’ ἀνθρώπων κειμένους νόμους ἐνιοὶ διαφεύγουσι τὸ δίκην διδόναι: where Socrates speaks of the ἄγραφοι νόμοι which are ἐν πάσῃ χώρᾳ κατὰ ταῦτα νομιζόμενοι,—as to revere the gods and honour parents. Arist. *Rhet.* 1. 13. 2: ‘I consider law (νόμον) as particular (ἴδιον) or universal (κοινόν), the particular law being that which each community defines in respect to itself,—a law partly written, partly unwritten [as consisting in local custom]; the universal law being that of nature (τὸν κατὰ φύσιν). For there is a certain natural and universal right and wrong which all men divine (μαντεύονται), even if they have no intercourse or covenant with each other; as the Antigone of Sophocles is found saying that, notwithstanding the interdict, it is right to bury Polyneices’ (*Ant.* 454, where she appeals to the ἄγραπτα κάσφαλῇ θεῶν νόμιμα). Cp. Cope’s *Introd. to Arist. Rhet.* p. 239.

866 οὐρανίαν δι’ αἰθέρα τεκνωθέντες called into a life that permeates the heavenly ether (the highest heaven): the metaphor of τεκνωθέντες being qualified by its meaning in this particular application to νόμοι, viz. that they are *revealed as operative*; which allows the poet to *indicate the sphere throughout which they operate* by δι’ αἰθέρα, instead of the verbally appropriate ἐν αἰθέρι: much as if he had said δι’ αἰθέρα ἐνεργοὶ ἀναφανέντες. So, again, when he calls *Olympus*, not *Zeus*, their πατήρ, the metaphor is half-fused with the direct notion of ‘source.’ Cp. Arist. *Rhet.* 1. 13. 2 quoted on 865, which continues (illustrating τὸ φύσει δίκαιον): καὶ ὡς Ἐμπεδοκλῆς λέγει περὶ τοῦ μὴ κτείνειν τὸ ἐμψυχον. τοῦτο γὰρ οὐ τισὶ μὲν δίκαιον τισὶ δ’ οὐ δίκαιον, Ἀλλὰ τὸ μὲν πάντων νόμιμον διὰ τ’ εὐρυμέδοντος | αἰθέρος ἡνεκέως τέταται διὰ τ’ ἀπλέτου αὐ γῆς (so Scaliger rightly amended αὐ γῆς: Emped. 438): where the special reference of Empedocles is to a principle of life common to gods, men, and irrational animals (πνεῦμα τὸ διὰ παντός τοῦ κόσμου διήκον ψυχῆς τρόπον, Sextus Emp. *Adv. Math.* 9. 127: cp. Cope ad loc.).—αἰθέρα: *Il.* 16. 364 ὡς δ’ ὅτ’ ἀπ’ Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω | αἰθέρος ἐκ δίης: where, Olympus being the mountain, the οὐρανός is above the αἰθήρ, since ἐξ αἰθέρος could not=ἐξ αἰθρας, *after clear weather*: and so *Il.* 2. 458 δι’ αἰθέρος οὐρανὸν ἴκε: *Il.* 19. 351 οὐρανοῦ ἐκκατέπαλτο δι’ αἰθέρος: cp. *Ant.* 420. Here οὐρανίαν αἰθέρα=the highest heaven.

867 Ὀλυμπος not the mountain, as in the *Iliad*, but, as in the *Odyssey* (6. 42), the bright supernal abode of the gods: and so=the sky itself: O. C. 1654 γῆν τε προσκυνούθ’ ὁμοῦ | καὶ τὸν θεῶν Ὀλυμπον.

870 ἔτικτεν ‘was their parent,’ sometimes used instead of ἔτεκε where the stress is not so much on the fact of the *birth* as on the *parentage*, 1099, *O. C.* 982, fr. 501: Pind. *P.* 9. 15 *ὅν ποτε*=Ναῖς... ἔτικτεν. (It would be prosaic to render, ‘brought forth successively,’—developed.)

870 οὐδὲ μὴ ποτε κατακοιμάσῃ I formerly gave οὐδὲ μάν ποτε κατακοιμάσει,—regarding L’s μὴν as more significant than its κατακοιμάσῃ. But I now think that the probabilities are stronger for μὴν having come from μή. In point of fitness, the readings are here equal. οὐ μὴ expresses conviction: Plat. *Phaedo* 105 D οὐκοῦν ἡ ψυχὴ τὸ ἐναντίον ᾧ αὐτὴ ἐπιφέρει αἰεὶ οὐ μὴ ποτε δέξεται, ὡς ἐκ τῶν πρόσθεν ἀμολόγηται;

871 μέγας ἐν τούτοις θεός the divine virtue inherent in them is strong and unfailing. θεός without art., as 880: *O. C.* 1694 τὸ φέρον ἐκ θεοῦ. For this use of the word, to express an indwelling power, cp. Eur. fr. inc. 1007 ὁ νοῦς γὰρ ἡμῖν ἐστὶν ἐν ἐκάστῳ θεός.

873 ὕβρις The tone of Oedipus towards Creon (esp. 618—672) suggests the strain of warning rebuke. Aeschylus, with more elaborate imagery, makes ὕβρις the daughter of δυσσεβία and the parent of a νέα ὕβρις which in turn begets κόρος and θράσος (*Ag.* 764).—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’: cp. Plat. *Pol.* 301 C *δταν μήτε κατὰ νόμους μήτε κατὰ ἔθνη πράττη τις εἰς ἄρχων, προσποιῇται δὲ ὥσπερ ὁ ἐπιστήμων ὡς ἄρα παρὰ τὰ γεγραμμένα τό γε βέλτιστον ποιητέον, ἢ δέ τις ἐπιθυμία καὶ ἄγνοια τούτου τοῦ μιμήματος ἡγουμένη, μὴν οὐ τότε τὸν τοιοῦτον ἕκαστον τύραννον κλητέον; Rep.* 573 B ἄρ’ οὖν...καὶ τὸ πάλαι διὰ τὸ τοιοῦτον τύραννος ὁ Ἴερος λέγεται;

874 F. εἰ...ὑπερπλησθῇ Plat. *Rep.* 573 C τυραννικός δέ...ἀνὴρ ἀκριβῶς γίγνεται, *δταν ἢ φύσει ἢ ἐπιτηδεύμασιν ἢ ἀμφοτέροις μεθυστικός τε καὶ ἐρωτικός καὶ μελαγχολικός γένηται.* For εἰ with subj., see on 198.—ἃ μὴ: the generic μὴ (*such wealth as is not meet*): cp. 397 n.

876 The reading of all the MSS., ἀκροτάταν εἰσαναβάσ’, is accounted for by Wolff’s emendation, which I have now received, ἀκρότατα γείσ’ ἀναβάσ’. The change of γ into ν was very easy for cursive minuscule; while on the other hand the presence of ἀνάγκαν in the next verse is not enough to explain the change of an original ἀκρότατον into the unmetrical ἀκροτάταν.—γείσα, the coping of a wall: cp. Eur. *Phoen.* 1180 (*of Capaneus*) ἤδη δ’ ὑπερβαίνοντα γείσα τειχέων | βάλλει κεραυνῷ Ζεὺς νιν (as *Ant.* 131, of the same, βαλβίδων | ἐπ’ ἄκρων ἤδη | νίκην ὀρμώντ’ ἀλαλάξαι). So here the ὕβρις is hurled down, Capaneus-like, at the crowning moment of wicked triumph. In Eur. *Suppl.* 728 there is a similar image of insolent ambition hurled down, as from the topmost round of a scaling-ladder: ὕβριστήν λαόν, *δς* πράσων καλῶς | εἰς ἄκρα βῆναι κλιμάκων ἐνήλατα | ζητῶν ἀπώλεσ’ ὄλβον.

877 With the ms. *ἀπότομον ὤρουσεν εἰς ἀνάγκαν* there is a defect of ∪ ∪ or - . Reading *ἀκρότατον* in 876, Arndt supplies *αἶπος* before *ἀπότομον*, as I formerly supplied *ἄκρον* in the same place: E. L. Lushington thought of *ῥος* to follow *ἀπότομον*: Campbell reads *ἐξώρουσεν*. But none of these remedies, nor any other of a like kind, is satisfactory, or very probable. I now agree with Wecklein in preferring Schnelle's *ἀποτομάταν* for *ἀπότομον*. This is metrically exact (= 867 δι' αἰθέρα τεκν-), and removes the necessity for any conjectural supplement. (The superlative of *ἄποτος* occurs *Od.* 2. 219.)—*ὤρουσεν*, gnomicaor. (cp. *O. C.* 1215 κατέθεντο).—*ἀνάγκαν*, a constraining doom from the gods: Eur. *Ph.* 1000 εἰς ἀνάγκην δαιμόνων ἀφιγμένοι. Cp. Plat. *Legg.* 716 Α ὁ δέ τις ἐξαρθεῖς ὑπὸ μεγαλαυχίας ἢ χρήμασιν ἐπαιρόμενος ἢ τιμαῖς ἢ καὶ σώματος εὐμορφία, ἅμα νεότητι καὶ ἀνοία φλέγεται τὴν ψυχὴν μεθ' ὕβρεως... μετὰ δὲ χρόνον οὐ πολὺν ὑποσχὼν τιμωρίαν τῇ δίκῃ ἑαυτὸν τε καὶ οἶκον καὶ πόλιν ἄρδην ἀνάστατον ἐποίησε.

878 *χρησίμῳ...χρήται* where it does not use the foot to any purpose: *i.e.* the leap is to headlong destruction; it is not one in which the feet can anywhere find a safe landing-place. For the paronomasia cp. Pind. *P.* 2. 78 κερδοῖ δὲ τί μάλα τοῦτο κερδαλέον τελέθει; 'but for the creature named of gain,' (the fox) 'what so gainful is there here?'

879 *τὸ καλῶς δ' ἔχον* but I ask that the god never do away with, abolish, that struggle which is advantageous for the city,—*i.e.* the contest in which citizen vies with citizen who shall most serve the State. The words imply a recognition of the *προθυμία* which Oed. had so long shown in the service of Thebes: cp. 48, 93, 247.

880 *πάλαισμα* cp. Isocr. *Ep.* 7 § 7 τοῖς καλῶς τὰς πόλεις τὰς αὐτῶν διοικοῦσιν ἀμιλλήτεον καὶ πειρατέον διενεγκεῖν αὐτῶν. Plut. *Mor.* 820 C ὥσπερ οὐκ ἀργυρίτην οὐδὲ δωρίτην ἀγῶνα πολιτείας ἀγωνιζομένοις (the emulous service of the State), ἀλλὰ ἱερὸν ὡς ἀληθῶς καὶ στεφανίτην (like the contests in the great games).

882 F. *προστάταν* defender, champion: not in the semi-technical sense of 'patron,' as in 411.—*ὑπέροπτα*, adverbial neut. of *ὑπέροπτος* [not *ὑπερόπτα*, epic nom. for *ὑπερόπτης*, like *ἵπποτα*]: cp. *O. C.* 1695 οὗτοι κατάμεμπτ' ἔβητον, ye have fared not amiss. *Il.* 17. 75 ἀκίχῃτα διώκων | ἵππους: Eur. *Suppl.* 770 ἄκραντ' ὀδύρει: *Ph.* 1739 ἄπειμι...ἀπαρθένευτ' ἄλωμένα: *Ion* 255 ἀνερεύνῃτα δυσθυμεῖ (hast griefs which I may not explore).—*χερσίν*, in contrast with *λόγῳ*, merely = *ἔργοις*, not 'deeds of violence': cp. Eur. *Ph.* 312 πῶς... | καὶ χερσὶ καὶ λόγοισι... | περιχορεύουσα τέρψιν...λάβω, find joy in deed and word of circling dance, *i.e.* in linking of the hands and in song: cp. 864.

885 *Δίκας ἀφόβητος* not fearing Justice: cp. 969 ἄψαυστος ἔγχους, not touching a spear. The act. sense is preferable only because class. Greek says *φοβηθεῖς τὴν δίκην*, not *φοβηθεῖς ὑπὸ τῆς δίκης*: the *form* of the adj. would warrant a pass. *sense*: cp. *Tr.* 685 ἀκτίνος...ἄθικτον. With *ἄφοβος* (*Ai.* 366) *ἀφόβητος* cp. *ἀταρβής* (*Tr.* 23) *ἀτάρβητος* (*Ai.* 197).

886 *ἔδη* images of gods, whether sitting or standing; but always with the added notion that they are placed in a temple or holy place as objects of worship. Timaeus p. 93 *ἔδος· τὸ ἄγαλμα καὶ ὁ τόπος ἐν ᾧ ἴδρυνται*: where *τόπος* prob. denotes the small shrine in which an image might stand. Dionys. Hal. 1. 47 uses *ἔδη* to render *penates*. Liddell and Scott *s.v.* cite the following as places in which *ἔδος* ‘may be a temple’: but in all of them it must mean *image*. Isocr. *or.* 15 § 2 *Φειδίαν τὸν τὸ τῆς Ἀθηνᾶς ἔδος ἐργασάμενον*, *i.e.* the chryselephantine Athena Parthenos; cp. Plut. *Per.* 13 ὁ δὲ Φειδίας εἰργάζετο μὲν τῆς θεοῦ τὸ χρυσοῦν ἔδος. Xen. *Hellen.* 1. 4. 12 *Πλυντήρια ἤγεν ἡ πόλις, τοῦ ἔδους κατακεκαλυμμένου τῆς Ἀθηνᾶς*: *i.e.* the ἀρχαῖον βρέτας of Athena Polias in the Erechtheum was veiled in sign of mourning (the death of Aglauros being commemorated at the festival of the Plynteria). Paus. 8. 46. 2 *φαίνεται δὲ οὐκ ἄρξας ὁ Αὔγουστος ἀναθήματα καὶ ἔδη θεῶν ἀπάγεσθαι παρὰ τῶν κρατηθέντων* (*i.e.* carry off to Italy): where ἀναθήματα are dedicated objects generally, ἔδη images worshipped in temples. Is Sophocles glancing here at the mutilators of the Hermae in 415 B.C., and especially at Alcibiades? We can hardly say more than this:—(1) There is no positive probability as to the date of the play which can be set against such a view. (2) The language suits it,—nay, might well suggest it; nor does it matter that the *Ἑρμαῖ*, though ἀναθήματα (Andoc. *De Myst.* § 34), were not properly ἔδη. (3) It cannot be assumed that the dramatic art of Sophocles would exclude such a reference. Direct contemporary allusion is, indeed, uncongenial to it. 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. I do not see how to affirm or to deny that such a suggestion was meant here. (Cp. *O. C.* 1537 n.)

888 *δυσπότμου* miserably perverse: *Ant.* 1025 οὐκέτ’ ἔστ’ ... | ἄβουλος οὐτ’ ἀνολβος.

890 *τῶν ἀσέπτων* see on 864.—*ἔρξεται*, keep himself from: *O. C.* 836 *εἴργου*, ‘stand back’: Her. 7. 197 *ὡς κατὰ τὸ ἄλσος ἐγένετο, αὐτὸς τε ἔργετο αὐτοῦ καὶ τῇ στρατιῇ πάση παρήγγειλε*. Plat. *Legg.* 838 A *ὡς εἶ τε καὶ ἀκριβῶς εἴργονται τῆς τῶν καλῶν ξυνουσίας*. As to the form, Her. has *ἔργω* or *ἐέργω*: in Attic the MSS. give Aesch. *Eum.* 566 *κατεργαθοῦ*: Soph. *Ai.* 593 *ξυνέρξετε*: Thuc. 5. 11 *περιέρξαντες* (so the best MSS., and Classen): Plat. *Gorg.* 461 D *καθέρξης* (so Stallb. and Herm., with MSS.): *Rep.* 461 B *ξυνέρξαντος*: *Pol.* 285 B *ἔρξας*. So far as the MSS. warrant a conclusion, Attic seems to have admitted *ἐρ-* instead of *εἰρ-* in the forms with ξ. The smooth breathing is right here, even if we admit a normal distinction between *εἴργω* ‘to shut out’ and *εἴργω* ‘to shut in.’

891 *θίξεται*. This conjecture of Blaydes seems to me certain. The form occurs Eur. *Hippol.* 1086 *κλαίων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται*: Her. 652 *εἰ δὲ τῶνδε προσθίξει χερί*. Hesych. has *θίξεσθαι*. L has *ἐξεται* with no breathing. Soph. could not conceivably have used such a phrase as *ἐχεσθαι τῶν ἀθίκτων*, *to cling to* things which should not even be touched. He himself shows the proper use of *ἐχεσθαι* in fr. 327 *τοῦ γε κερδαίνειν δμῶς | ἀπρίξ ἔχονται*, 'still they cling tooth and nail to gain': fr. 26 *τὰ μὲν | δίκαι' ἐπαίνει τοῦ δὲ κερδαίνειν ἔχου*. Some explain *ἐξεται* as 'abstain': Od. 4. 422 *σχέσθαι τε βίης λῦσαι τε γέροντα*: Her. 6. 85 *ἔσχοντο τῆς ἀγωγῆς*. To this there are two objections, both insuperable: (1) the disjunctive ἢ,—with which the sense ought to be, '*unless he gain &c.... or else abstain*': (2) *ματάζων*, which could not be added to *ἐξεται* as if this were *παύσεται*.—*ματάζων*, acting with rash folly: Her. 2. 162 *ἀπεματάισε*, behaved in an unseemly manner: Aesch. Ag. 995 *σπλάγχνα δ' οὔτι ματάζει*, my heart does not vainly forebode. The reason for writing *ματάζων*, not *ματάζων*, is that the form *ματαῖζω* 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 *ματα* (*μάτη*) as *δικαζ-ω* to *δικα* (*δίκη*).

892 *τίς ἔτι ποτ'...ἀμύνειν*; Amid such things (if such deeds prevail), who shall any longer vaunt that he wards off from his life the shafts of the gods? The pres. *ἀμύνειν*, not fut. *ἀμυνεῖν*, because the shafts are imagined as already assailing him. *ἐν τοῖσδ'*: 1319: *Ant.* 38 *εἰ τὰδ' ἐν τούτοις*.

893 *θεῶν βέλη*. The MSS. have *θυμῶι*, *θυμοῦ* or *θυμῷ*: in A over *θυμῶι βέλη* is written *τὴν θείαν δίκην*. This points to the true sense, though it does not necessarily presuppose the true reading. The phrase *θυμοῦ βέλη*, 'arrows of anger,' could mean, 'taunts hurled by an angry man'; but, *alone*, could not mean, 'the arrows of the divine wrath.' The readings of the MSS. might have arisen either through the ν of *θεῶν* being written, as it often is, in a form resembling μ, and ω having then been transposed (so that *θυμῷ* would have arisen before *θυμῶι*); or from a gloss *θυμοῦ* on *ψυχᾶς*. For *βέλη* cp. Plat. *Legg.* 873 E *πλὴν ὅσα κεραυνὸς ἢ τι παρὰ θεοῦ τοιοῦτον βέλος ἰόν*.

894 *εὐξεται*. This conject. of Musgrave (which Blaydes adopts) involves only the change of one letter from *ἔρξεται*: and nothing would have been more likely than a change of *εὐξεται* into *ἔρξεται* if the scribe's eye or thought had wandered to *ἔρξεται* in 890, especially since the latter is not obviously unsuited to the general sense. But *ἔρξεται* here is impossible. For (1) we cannot render: 'will keep off the shafts from himself, so as to ward them from his life': this would be intolerable. Nor (2), with Elmsley: 'who will *abstain from warding off* the shafts of the soul (the stings of conscience, *ψυχᾶς βέλη*) from his mind (*θυμοῦ*)?' *i.e.* who will not become reckless? This most assuredly is not Greek. *εὐξεται*, on the other hand, gives just the right sense: 'If justice and religion are trampled under foot, can any man dare to boast that he will escape the divine wrath?'

896 *χορεύειν*. The words *πονεῖν ἢ τοῖς θεοῖς* added in a few MSS. (including L) have plainly arisen from a contracted writing of *πανηγυρίζειν τοῖς θεοῖς* which occurs in a few others. This gloss correctly represents the general notion of *χορεύειν*, as referring to the *χοροί* connected with the cult of Dionysus, Apollo and other gods. The *χορός* was an element so essential and characteristic that, in a Greek mouth, the question *τί δεῖ με χορεύειν*; would import, ‘why maintain the solemn rites of public worship?’ Cp. Polybius 4. 20 (speaking of the youth of Arcadia) *μετὰ δὲ ταῦτα τοὺς Φιλοξένου καὶ Τιμοθέου νόμους μανθάνοντες* (learning the music of those masters) *πολλῇ φιλοτιμίᾳ χορεύουσι κατ’ ἐνιαυτὸν τοῖς Διονυσιακοῖς αὐληταῖς ἐν τοῖς θεάτροις, οἱ μὲν παῖδες τοὺς παιδικούς ἀγῶνας, οἱ δὲ νεανίσκοι τοὺς τῶν ἀνδρῶν λεγομένους*. Eur. *Bacch.* 181 *δεῖ...Διόνυσον...ἔσσαν καθ’ ἡμᾶς δυνατὸν αὖξεσθαι μέγαν. | ποῖ δεῖ χορεύειν, ποῖ καθιστάναι πόδα, | καὶ κράτα σείσαι πολίον; ἐξηγοῦ σύ μοι | γέρων γέροντι, Τειρεσία*. The Theban elders need not, then, be regarded as momentarily forgetting their dramatic part. Cp. 1095 *χορεύεσθαι*.

897 *ἄθικτον*: cp. the story of the Persian attack on Delphi in 480 B.C. being repulsed by the god, who would not suffer his priests to remove the treasures, *φᾶς αὐτὸς ἱκανὸς εἶναι τῶν ἐνυτοῦ προκατῆσθαι*, Her. 8. 36.—*ὄμφαλόν*: see on 480.

899 *τὸν Ἀβαῖσι ναόν*. The site of Abae, not far N. of the modern village of Exarcho, was on a hill in the north-west of Phocis, between Lake Copais and Elateia, and near the frontier of the Opuntian Locrians. Her. 8. 33 *ἐνθα ἦν ἱερὸν Ἀπόλλωνος πλούσιον, θησαυροῖσί τε καὶ ἀναθήμασι πολλοῖσι κατεσκευασμένον· ἦν δὲ καὶ τότε καὶ νῦν ἐστὶ χρηστήριον αὐτόθι· καὶ τοῦτο τὸ ἱερὸν συλήσαντες ἐνέπρησαν* (the Persians in 480 B.C.). Hadrian built a small temple beside the ancient *ἱερὸν*, Paus. 10. 35. 3.

900 *τὰν Ὀλυμπίαν* called by Pindar *δέσποινα ἀλαθείας* (*Ol.* 8. 2), because divination by burnt offerings (*μαντικὴ δι’ ἐμπύρων*) was there practised on the altar of Zeus by the Iamidae, hereditary *μάντιες* (Her. 9. 33): Pind. *Ol.* 6. 70 *Ζηνὸς ἐπ’ ἀκροτάτῳ βωμῷ...χρηστήριον θέσθαι κέλευσεν* (Apollo). | *ἐξ οὗ πολὺ κλειτον καθ’ Ἑλλανας γένος Ἰαμιδᾶν*.

901 *εἰ μὴ τάδε ἀρμόσει* if these things (the prophecy that Laïus should be slain by his son, and its fulfilment) do not *come right* (fit each other), *χειρόδεικτα πᾶσιν βροτοῖς*, so as to be signal examples for all men. Cp. *Ant.* 1318 *τάδ’ οὐκ ἐπ’ ἄλλον βροτῶν | ἐμᾶς ἀρμόσει ποτ’ ἐξ αἰτίας*, can never be *adjusted* to another,—*be rightly charged on him*. Prof. Campbell cites Plat. *Soph.* 262 C *πρὶν ἂν τις τοῖς ὀνόμασι τὰ ῥήματα κεράσῃ. τότε δ’ ἤρμωσε τε, κ.τ.λ.*, where I should suppose *ἤρμωσε* to be transitive: *ἤρμωσε τις τοῖς ὀνόμασι τὰ ῥήματα*: if so, it is not parallel. *χειρόδ.* only here.

903 *ἀκούεις audis*, alluding chiefly to the title *Ζεὺς βασιλεύς*, Xen. *Anab.* 3. 1. 12; under which, after the victory at Leuctra in 371 B.C., he was honoured with a special festival at Lebadeia in Boeotia, Diod. 15. 53.

904 The subject to *λάθοι* is not definitely *τάδε* (902), but rather a motion to be inferred from the whole preceding sentence,—‘the vindication of thy word.’ Elms. cp. Eur. *Med.* 332 *Ζεῦ, μὴ λάθοι σε τῶνδ’ ὅς αἴτιος κακῶν*.

906 After *φθίνοντα γὰρ Λαῖου* we require a metrical equivalent for *θεῶν βέλη* in 893. The *παλαιά* in the marg. of L and in the text of other MSS. favours *παλαίφατα*, proposed by Linwood and Arndt, which suits *φθίνοντα*: cp. 561. Schneidewin conj. *Πυθόχρηστα Λαῖου. Λαῖου*, object. gen.: cp. Thuc. 1. 140 *τὸ τῶν Μεγαρέων ψήφισμα* (*about them*).

908 *ἐξαιροῦσιν* are putting out of account. This bold use comes, I think, not from the sense of *destroying* (Xen. *Hellen.* 2. 2. 19 *μὴ σπένδεσθαι Ἀθηναίοις ἀλλ' ἐξαιρεῖν*), but from that of *setting aside, excluding from consideration*: Plat. *Soph.* 249 B *τούτῳ τῷ λόγῳ ταῦτόν τοῦτο ἐκ τῶν ὄντων ἐξαιρήσομεν*, 'by this reasoning we shall strike this same thing out of the list of things which exist.' Cp. *Theaet.* 162 D *θεοῦς...οὓς ἐγὼ ἔκ τε τοῦ λέγειν καὶ τοῦ γράφειν περὶ αὐτῶν, ὥς εἰσὶν ἢ ὥς οὐκ εἰσὶν, ἐξαιρῶ*. The absence of a gen. like *λόγου* for *ἐξαιροῦσιν* is softened by *φθίνοντα*, which suggests 'fading from men's thoughts.'

909 *τιμαῖς...ἐμφανής* manifest *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) *σκηπτρον τιμάς τ' ἀποσυλᾶται*.

910 *τὰ θεῖα* 'religion,' both faith and observance: cp. *O. C.* 1537.

THIRD EPISODE (911–1085)

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 (*ἰκετηρία*), wreathed with festoons of wool (*στέφη*), which, as a suppliant, she is about to lay on the altar of the household god, Apollo *Λύκειος*, in front of the palace. The state of Oedipus frightens her. His mind has been growing more and more excited. It is not that she herself has much fear for the future. What alarms her is to see 'the pilot of the ship' (923) thus unnerved. Though she can believe no longer in *human* *μαντική*, she has never ceased to revere the *gods* (708); and to them she turns for help in her need.

912 *ναοὺς δαιμόνων* can only mean the public temples of Thebes, as the two temples of Pallas and the *Ἰσμήνιον* (20). The thought had come to Iocasta that she should supplicate the gods; and in effect she does so by hastening to the altar which she can most quickly reach (919).

913 *στέφη* : see on 3.—*ἐπιθυμιάματα*, offerings of incense: cp. 4. In *El.* 634, where Clytaemnestra comes forth to the altar of Apollo *προστάτηριος*, an attendant carries *θύματα πάγκαρπα*, offerings of fruits of the earth.—*λαβούση. λαβούσαν* would have excluded a possible ambiguity, by showing that the *δόξα* had come *before* and not *after* the wreaths were taken up: and for this reason the accus. often stands in such a sentence: Xen. *An.* 3. 2. 1 *ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας*.

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

917 *τοῦ λέγοντος* Plat. *Gorg.* 508 D *εἰμὶ δὲ ἐπὶ τῷ βουλομένῳ, ὥσπερ οἱ ἄτιμοι τοῦ ἐθέλοντος, ἂν τε τύπτειν βούληται, κ.τ.λ.* —as outlaws are at the mercy of the first comer: *O. C.* 752 *τοῦπιόντος ἀρπάσαι. ἣν φόβους λέγει* has better MS. authority than *εἰ λέγοι*, and is also simpler: the latter would be an opt. like *Ai.* 520 *ἀνδρὶ τοι χρεῶν (= χρῆ) | μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι*: cp. *ib.* 1344: *Ant.* 666. But the statement of abstract possibility is unsuitable here. *εἰ...λέγει* has still less to commend it.

918 *ὅτε* seeing that, = *ἐπειδὴ*: *Ant.* 170: *El.* 38: Dem. or. 1 § 1 *ὅτε τοίνυν οὕτως ἔχει*: so *ὁπότε* Thuc. 2. 60.

919 *Λύκει' Ἀπολλον* see on *Λύκειε* 203.

920 κατεύγμασιν the prayers symbolised by the *ἱκετηρία* and offerings of incense. The word could not mean ‘votive offerings.’ Wunder’s conject. *κατάργμασιν*, though ingenious, is neither needful nor really apposite. That word is used of (a) offerings of *first-fruits*, presented along with the *εἰρεσιώνη* or harvest-wreath, Plut. *Thes.* 22: (b) the *οὔλοχύται* or barley sprinkled on the altar and victim at the *beginning* of a sacrifice: Eur. *I. T.* 244 *χέρνιβας τε καὶ 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 dooming Oedipus to incur a fearful ἄγος. For εὐαγῆς λύσις as = one which will leave us εὐαγείς, cp. Pind. *Olymp.* 1. 26 καθαροῦ λέβητος, the vessel of cleansing.

923 ὥς κυβερνήτην νεὺς not ὥς (δντα) κυβερν. ν., *because* he is our pilot, but ὥς (ὀκνοῖμεν ἂν) βλέποντες κυβερν. ν. ἐκπεπληγμένον: Aesch. *Theb.* 2 ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως | οἶακα ναυμῶν, βλέφαρα μὴ κοιμῶν ὕπνω.

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 denotes what stands *first* among one’s wishes: cp. 1466: *Trach.* 799 μάλιστα μὲν με θές | ἐνταῦθ’ ὅπου με μὴ τις ὄψεται βροτῶν· | εἰ δ’ οἶκτον ἴσχεις, κ.τ.λ.: *Phil.* 617 οἶτο μὲν μάλισθ’ ἐκούσιον λαβῶν, | εἰ μὴ θέλοι δ’, ἄκοντα: *Ant.* 327 ἀλλ’ εὐρεθείη μὲν μάλιστ’· ἔάν δέ τοι | ληφθῇ τε καὶ μὴ κ.τ.λ.

928 γυνή δέ Here, and in 930, 950, the language is so chosen as to emphasise the conjugal relation of Iocasta with Oedipus.

930 παντελής because the wife’s estate is crowned and perfected by the birth of children (928). The choice of the word has been influenced by the associations of τέλος, τέλειος with marriage. Aesch. *Eum.* 835 θύη πρὸ παιδῶν καὶ γαμηλίου τέλους (the marriage rite): *ib.* 214 Ἥρας τελείας καὶ Διὸς πιστώματα: schol. on Ar. *Thesm.* 973 ἐτιμῶντο ἐν τοῖς γάμοις ὡς πρυτάνεις ὄντες τῶν γάμων· τέλος δὲ ὁ γάμος: Pindar *Nem.* 10. 18 τελεία μήτηρ = Ἥρα, who (Ar. *Th.* 976) κλῆδας γάμου φυλάττει. In Aesch. *Ag.* 972 ἀνὴρ τέλειος = οἰκοδεσπότης: as δόμος ἡμιτελής (*Il.* 2. 700) refers to a house left without its lord: cp. Lucian *Dial. Mort.* § 19 ἡμιτελῆ μὲν τὸν δόμον καταλιπὼν, χήραν δὲ τὴν νεόγαμον γυναῖκα.

931 *αὐτως* (*Tr.* 1040 ὃδ' αὐτως ὥς μ' ὤλεσε) can be nothing but adverb from αὐτός (with Aeolic accent), = 'in that very way': hence, according to the context, (*a*) simply 'likewise,' or (*b*) in a depreciatory sense, 'only thus,' — *i.e.* 'inefficiently,' 'vainly.' The custom of the grammarians, to write αὐτως except when the sense is 'vainly,' seems to have come from associating the word with οὕτως, or possibly even with αὐτός. For Soph., as for Aesch. and Eur., our MSS. on the whole favour αὐτως; but their authority cannot be presumed to represent a tradition older than, or independent of, the grammarians. It is, indeed, possible that αὐτως was an instance of old aspiration on false analogy,—as the Attic ἡμεῖς (Aeolic ἄμμες for ἀσμέες) was wrongly aspirated on the analogy of ὑμεῖς (see Peile, *Greek and Latin Etymology* p. 302, who agrees on this with Curtius). In the absence of evidence, however, that αὐτως was a like instance, it appears most reasonable to write αὐτως.

932 *εὐεπείας* gracious words, = *εὐφη-μίας*, in this sense only here: elsewhere = *elegance of diction*: Isocrates τὴν εὐεπειαν ἐκ παντὸς διώκει καὶ τοῦ γλαφυρῶς λέγειν στοχάζεται μᾶλλον ἢ τοῦ ἀφελῶς (*Dionys. Isocr.* 538).

935 *παρὰ τίνος*. The change of *παρὰ* into *πρός* by an early hand in L is remarkable. I formerly received *πρός*, supporting the phrase by *Od.* 8. 28 ξείνος δδ', οὐκ οἶδ' ὅστις, ἀλώμενος ἵκετ' ἐμὸν δῶ | ἢ ἐπὶ πρὸς ἡοίων ἢ ἐσπερίων ἀνθρώπων. There, however, *πρός* is more natural, as virtually denoting the geographical regions (cp. *Od.* 21. 347 πρὸς Ἥλιδος, 'on the side of Elis'). And *πρὸς θεῶν ὠρμημένος* (*El.* 70) would be parallel only if here we had ἐσταλμένος. Questioning, then, whether ἀφικνεῖσθαι πρὸς τινος is defensible, I now read *παρὰ*, with most edd.

936 τὸ δ' ἔπος, 'at the word,' accus. of the object which the feeling concerns: Eur. *El.* 831 τί χρῆμ' ἀθυμεῖς;

937 *ἀσχάλλοις*, from root *σεχ*, prop. 'not to hold oneself,' 'to be impatient,' the opposite of the notion expressed by *σχο-λή* (*Curt. Etym.* § 170): the word occurs in Her., Xen., Dem.; and in *Od.* 2. 193 replaces the epic ἀσχαλάαν. Cp. Aesch. *Ag.* 1049 πείθοι' ἄν, εἰ πείθοι', ἀπειθοίης δ' ἴσως.

941 ἐγκρατής = ἐν κράτει: cp. *ἐναρχος* = ἐν ἀρχῇ, in office, Appian *Bell. Civ.* 1. 14.

943 A defective verse, πῶς εἶπας; ἢ τέθνηκε Πόλυβος; has been patched up in our best MSS. by a clumsy expansion of the next verse (see crit. note). The γέρων supplied by Triclinius (whence some late MSS. have γέρον) was plainly a mere guess. Nauck's conj. ἢ τέθνηκεν Οἰδίπου πατήρ; is recommended (1) by the high probability of a gloss Πόλυβος on those words: (2) by the greater force which this form gives to the repetition of the question asked in 941: (3) by the dramatic effect for the spectators.

946 ὃ θεῶν μαντεύματα. Iocasta's scorn is pointed, not at the gods themselves, but at the μάντιες who profess to speak in their name. The gods are wise, but they grant no πρόνοια to men (978). Cp. 712.

947 ἴν' ἔστέ: ἵνα = ὅτι ἐνταῦθα, 'to think that ye have come to this!': cp. 1311.—τοῦτον τὸν ἄνδρα... τρέμων ἔφρουγε, he feared and avoided this man, μὴ κτάνοι (αὐτόν).

949 πρὸς τῆς τύχης, i.e. in the course of nature, and not by the special death which the oracle had foretold. Cp. 977.

951 ἐξεπέμψω, the midd. as in ἐκκαλεῖσθαι (see on 597), μεταπέμπεσθαι, 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 ὥς: see on 848.

957 σημάντωρ is, I think, unquestionably right. A is among the MSS. which have it, and in several it is explained by the gloss μνηστής. That the word was not unfamiliar to poetical language in the sense ('indicator,' 'informant') which it has here, may be inferred from *Anthol.* 6. 62 (Jacobs I. 205) κυκλοτερῇ μόλιβον, σελίδων σημάντορα πλευρῆς, the pencil which makes notes in the margin of pages: Nonnus 37. 551 σημάντορι φωνῇ. On the other hand, σημήνας γενοῦ could mean nothing but 'place yourself in the position of having told me,' and could only be explained as a way of saying, 'tell me at once.' But such a use of γενέσθαι with aor. partic. would be unexampled. The only proper use of it is made clear by such passages as these: *Ai.* 588 μὴ προδοὺς ἡμᾶς γένη, do not make yourself guilty of having betrayed us: *Phil.* 772 μὴ σαυτὸν θ' ἄμα | κάμει... κτείνας γένη, do not make yourself guilty of having slain both yourself and me.

959 εἰ ἴσθ' Dionys. Hal. 1. 41 thus quotes a verse from the *Προμηθεὺς Λυόμενος* of Aesch. (Nauck fr. 193. 2) ἔνθ' οὐ μάχης εἰ οἶδα καὶ θυρὸς περ ὦν, where Strabo p. 183 gives σάφ' οἶδα: and so Pors. here would write σάφ' ἴσθι. But the immediately preceding σαφῶς is decisive against this. Soph. had epic precedent, *Il.* 1. 385 εἰ εἰδὼς ἀγόρευε, etc. Cp. 1071, ἰοὺ ἰοῦ.—θανασίμον βεβηκότα: *Ai.* 516 μοῖρα... | καθεῖλεν Αἰδου θανασίμους οἰκήτορας: *Phil.* 424 θανῶν... φροῦδος.

960 ξυναλλαγῇ see on 34.

961 σμικρὰ ῥοπή *leve momentum*: the life is conceived as *resting* in one scale of a nicely poised balance: diminish the weight in the other scale ever so little, and the inclination (ῥοπή), though due to a slight cause (σμικρά), brings the life to the ground (εὐνάζει). Plat. *Rep.* 556 E ὥσπερ σῶμα νοσῶδες μικρᾶς ῥοπῆς ἔξωθεν δεῖται προσλαβέσθαι πρὸς τὸ κάμνειν,... οὕτω δὲ καὶ ἡ κατὰ ταῦτά ἐκείνῳ διακειμένη πόλις ἀπὸ σμικρᾶς προφάσεως... νοσεῖ.

963 Yes, he died of infirmities (νόσοις ἔφθιτο), and of the long years (τῷ μακρῷ χρόνῳ, causal dat.), in accordance with their term (συμμετρούμενος, sc. αὐτοῖς, lit. 'commensurably with them'): the part. being nearly equiv. to συμμέτρως, and expressing that, if his years are reckoned, his death cannot appear premature. Cp. 1113, and *Ant.* 387 ποῖα ξύμμετρος προὔβην τύχη; 'seasonably for what hap?'

964 F. σκοποίτο midd. as *Tr.* 296.—τὴν ΠΙ. ἐστίαν = τὴν Πυθοῖ μαντικὴν ἐστίαν, as Apollo himself is Πυθόμαντις, i.e. ὁ Πυθοῖ μάντις, Aesch. *Cho.* 1030: cp. Πυθόκραντος, Πυθόχρηστος, Πυθόνικος. ἐστίαν, as *O. C.* 413 Δελφικῆς ἀφ' ἐστίας: Eur. *Ion* 461 Φοιβήϊος... γὰς | μεσόμφαλος ἐστία.

966 κλάζοντας the word used by Teiresias of the birds when their voice (φθόγ- γος) had ceased to be clear to him, *Ant.* 1001 κακῶ | κλάζοντας οἷστρω καὶ βεβαρβαρωμένῳ.—ἄν ὕφηγητῶν sc. ὄντων, *quibus indicibus*: 1260 ὡς ὕφηγητοῦ τινος: *O. C.* 1588 ὕφηγητῆρος οὐδενὸς φίλων. In these instances the absence of the part. is softened by the noun which suggests the verb; but not so in *O. C.* 83 ὡς ἐμοῦ μόνης πέλας.

967 κτενεῖν κτανεῖν, which the MSS. give, cannot be pronounced positively wrong; but it can hardly be doubted that Soph. here wrote κτενεῖν. If κτανεῖν is right, it is the only aor. infin. after μέλλω in Soph., who has the fut. infin. 9 times (*El.* 359, 379, 538: *Ai.* 925, 1027, 1287: *Ant.* 458: *Phil.* 483, 1084): and the pres. infin. 9 times (*El.* 305, 1486: *Ai.* 443: *O. T.* 678, 1385: *O. C.* 1773: *Tr.* 79, 756: *Phil.* 409). Aeschylus certainly has the aor. in *P. V.* 625 μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν. Excluding the Laconic ἰδῆν in Ar. *Lys.* 117, there are but two instances in Comedy, *Av.* 366 τί μέλλετ'—ἀπολέσαι, and *Ach.* 1159 μέλλοντος λαβεῖν. Cp. W. G. Rutherford, *New Phrynichus* pp. 420—425, and Goodwin, *Greek Moods and Tenses* § 23. 2. The concurrence of tribrachs in the 4th and 5th places gives a semi-lyric character which suits the speaker's agitation.

968 κεύθει is hidden. *Ai.* 635 Αἰδᾶ κεύθων. In *Tr.* 989 σιγῇ κεύθειν may be regarded as transitive with a suppressed acc., 'to shroud (thy thought) in silence.' Elsewhere κεύθω is always trans., and only the perf. κέκευθα intransitive.—δή here nearly=ἤδη: cp. *Ant.* 170 ὅτ' οὖν ὥλοντο... | ἐγὼ κράτη δὴ... ἔχω.

969 ἄψαυστος = οὐ ψάυσας: cp. ἀφόβητος 885 (n.): Her. 8. 124 ἄκριτος, without deciding: id. 9. 98 ἄπιστος, mistrustful; *O. C.* 1031 πιστός, trusting (n.): *Phil.* 687 ἀμφίπληκτα ῥόθια, billows beating around: *Tr.* 446 μεμπτός, blaming: Eur. *Hec.* 1117 ὑποπτος, suspecting. Cp. note on ἀτλητῶν 515.—εἴ τι μὴ, an abrupt afterthought:—unless perchance: see on 124.—τῶμῳ πόθῳ: cp. 797: *Od.* 11. 202 σὸς... πόθος, longing for thee.

970 εἴη ᾗ cp. 1075: *Phil.* 467 πλεῖν μὴ ᾗ ἀπόπτου. ἔξ, as dist. from ὑπό, is strictly in place here, as denoting the ultimate, not the proximate, agency.

971 τὰ δ' οὖν παρόντα but the oracles as they stand, at any rate (δ' οὖν, 669, 834), Polybus has carried off with him, proving them worthless (ἄξι' οὐδενός, tertiary predicate), and is hidden with Hades.—τὰ παρόντα, with emphasis: even supposing that they have been fulfilled in some indirect and figurative sense, they certainly have not been fulfilled to the letter. The oracle spoke of bloodshed (φονεύς, 794), and is not satisfied by κατέφθιτο ἐξ ἐμοῦ in the sense just explained.—συλλαβών is a contemptuous phrase from the language of common life: its use is seen in Aristophanes *Plut.* 1079 νῦν δ' ἄπιθι χαίρων συλλαβών τὴν μείρακα, now be off—with our blessing and the girl: *Av.* 1469 ἀπίωμεν ἡμεῖς συλλαβόντες τὰ πτερά, let us pack up our feathers and be off: Soph. has it twice in utterances of angry scorn, *O. C.* 1383 σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτωρ ἐμοῦ | κακῶν κάκιστε, τάσδε συλλαβών ἀράς, begone...and take these curses with thee: *Phil.* 577 ἐκπλεῖ σεαυτὸν συλλαβών ἐκ τῆσδε γῆς, 'hence in thy ship—pack from this land!'

974 ἡῦδας instead of προὔλεγε: see on 54.

975 νυν enforcing the argument introduced by οὔκουν (973), is clearly better than the weak νῦν.—ἐς θυμὸν βάλλης: *Her.* 7. 51 ἐς θυμὸν βαλεῦ καὶ τὸ παλαιὸν ἔπος: 8. 68 καὶ τότε ἐς θυμὸν βαλεῦ, ὡς κ.τ.λ.: 1. 84 ἰδὼν...τῶν τινα Λυδῶν καταβάντα...ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο. The active in the *Bíos* Ὀμήρου § 30 ἐς θυμὸν ἔβαλε τὸ ῥηθέν. In *El.* 1347 οὐδέ γ' ἐς θυμὸν φέρω is not really similar.

977 ᾧ 'for whom,' in relation to whom: not, 'in whose opinion.'—τὰ τῆς τύχης is here somewhat more than a mere periphrasis for ἡ τύχη, since the plur. suggests successive incidents. τύχη does not here involve denial of a divine order in the government of the world, but only of man's power to comprehend or foresee its course. Cp. *Thuc.* 5. 104 πιστεύομεν τῇ μὲν τύχῃ ἐκ τοῦ θεοῦ μὴ ἐλασσώσεσθαι. *Lysias or.* 24 § 22 οὐ μόνου μεταλαβεῖν ἡ τύχη μοι ἔδωκεν ἐν τῇ πατρίδι, the only privilege which Fortune (*i.e.* my destiny) has permitted me to enjoy in my country.

978 πρόνοια Bentley on Phalaris (xvii, Dyce ii. 115) quotes Favorinus in Laertius *Plat.* § 24 as saying that Plato πρῶτος ἐν φιλοσοφίᾳ...ὠνόμασε...θεοῦ πρόνοιαν. Bentley takes this to mean that Plato was the first to use πρόνοια of divine providence (not merely of human forethought), and cites it in proof that Phalaris *Ep.* 3 (= 40 Lennep) ἕως ἂν ἡ διοικοῦσα πρόνοια τὴν αὐτὴν ἀρμονίαν τοῦ κόσμου φυλάττῃ is later than Plato. Lennep, in his edition of Phalaris (p. 158), puts the case more exactly. The Stoics, not Plato, first used πρόνοια, without further qualification, of a divine providence. When Plato says τὴν τοῦ θεοῦ...πρόνοιαν (*Tim.* 30 C), προνοίας θεῶν (44 C), the phrase is no more than Herodotus had used before him, 3. 108 τοῦ θεοῦ ἢ προνοίῃ. The meaning of Favorinus was that Plato first established in *philosophy* the conception of a divine providence, though popular language had known such a phrase before. Note that in *O. C.* 1180 πρόνοια τοῦ θεοῦ = 'reverence for the god': in Eur. *Phoen.* 637 a man acts θείᾳ προνοίᾳ = 'with inspired foresight': in Xen. *Mem.* 1. 4. 6 προνοητικῶς = not, 'providentially,' but simply, 'with forethought.'

979 *εἰκῇ* cp. Plat. *Gorg.* 503 E οὐκ εἰκῇ ἔρει, ἀλλ' ἀποβλέπων πρὸς τι (with some definite object in view). — κράτιστον ... ὅπως δύναίτο. Cp. *Ant.* 666 ἀλλ' ὃν πόλις στήσειε τοῦδε χρὴ κλύειν: where χρὴ κλύειν = δικαίως ἂν κλύοι. So here, though ἐστὶ (not ἦν) must be supplied with κράτιστον, the whole phrase = εἰκῇ κράτιστον ἂν τις ζῷη. Xen. *Cyr.* 1. 6. 19 τοῦ...αὐτὸν λέγειν ἃ μὴ σαφῶς εἰδείη φεῖδεσθαι δεῖ = ὀρθῶς ἂν φείδοιτο.

980 φοβοῦ φοβεῖσθαι εἷς τι = to have fears regarding it: *Tr.* 1211 εἰ φοβεῖ πρὸς τοῦτο: *O. C.* 1119 μὴ θαύμαζε πρὸς τὸ λιπαρές.

981 *κάν* *ὀνείρασιν* in dreams *also* (as well as in this oracle); and, as such dreams have proved vain, so may this oracle. Soph. was prob. thinking of the story in *Her.* 6. 107 that Hippias had such a dream on the eve of the battle of Marathon, and interpreted it as an omen of his restoration to Athens. Cp. the story of a like dream coming to Julius Caesar on the night before he crossed the Rubicon (*Plut. Caes.* 32, *Suet.* 7).

983 *παρ'* οὐδέν *Ant.* 34 τὸ πρᾶγμ' ἄγειν | οὐχ ὥς παρ' οὐδέν.

984 *ἐξείρητο* the *ἐξ*- glances at her blunt expression of disbelief, not her frank reference to a horrible subject.

987 *ὀφθαλμός* the idea is that of a *bright, sudden comfort*: so *Tr.* 203 Deianeira calls on her household to rejoice, ὥς ἀελπτον ὄμμι' ἐμοὶ | φήμης ἀνασχὼν τῆσδε νῦν καρπούμεθα (the unexpected news that Heracles has returned). More often this image denotes the 'darling' of a family (*Aesch. Cho.* 934 ὀφθαλμός οἴκων), or a dynasty that is 'the light' of a land (*Σικελίας δ' ἔσαν | ὀφθαλμός*, *Pind. Ol.* 2. 9: ὁ Βάπτου παλαιὸς ὄλβος...πύργος ἄστεος, ὄμμα τε φαεινότετον | ξένοισι, *Pyth.* 5. 51). Not *merely* (though this notion comes in) 'a great help to seeing' that oracles are idle (*δήλωσις ὥς τὰ μαντεύματα κακῶς ἔχει*, schol.). A certain hardness of feeling appears in the phrase: Iocasta was softened by fear for Oedipus and the State: she is now elated.

989 *καὶ* with *ἐκφοβεῖσθε*; 772, 851.

991 *ἐκείνης* what is there *belonging to her*, in her (attributive gen.): *Eur. I. A.* 28 οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέως.—ἐς φόβον φέρον, tending to fear: cp. 519.

992 *θεήλατον* sent upon us by the gods: cp. 255.

993 The MSS. having οὐ *θεμιτόν*, the question is between οὐχὶ *θεμιτόν* and οὐ *θεμιστόν*. The former is much more probable, since *θεμιτός* is the usual form, found in Attic prose, in *Eur.* (as *Or.* 97 σοὶ δ' οὐχὶ *θεμιτόν*), and in *Soph. O. C.* 1758 ἀλλ' οὐ *θεμιτόν* κείσε μολεῖν. On the other hand *θεμιστός* is a rare poet. form, found once in *Pindar* (who has also *θεμιτός*), and twice in the lyrics of *Aesch.* Had we ἄλλω, the subject of *θεμιτόν* would be *μάντευμα*: the accus. ἄλλον shows *θεμιτόν* to be impersonal, as in *Eur. Or.* 97, *Pind. Pyth.* 9. 42 οὐ *θεμιτόν* ψεύδει θιγεῖν.

996 τὸ πατρῶν 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.' αἰρεῖν is *to make a prey of*, meaning 'to slay,' or 'to take,' according to the context (*Tr.* 353 Εὐρυτόν θ' ἔλοι | τήν θ' ὑψίπυργον Οἰχαλίαν). Cp. fr. 731 ἀνδρὸς αἷμα συγγενές | κτείνας, which is even bolder than this, but similar, since here we might have had simply τὸν πατέρα ἐλεῖν, 'to slay my father': Eur. *Or.* 284 εἰργασται δ' ἐμοὶ | μητρῶν αἷμα, I have wrought the murder of a mother.

997 The simplest view of ἡ Κόρινθος ἐξ ἐμοῦ ἀπώκειτο is, as Whitelaw says, that it means literally, 'Corinth was lived-away-from by me,'—being the passive of ἐγὼ ἀπώκουν τῆς Κορίνθου. It is thus merely one of those instances in which a passive verb takes as subject that which would stand in *gen.* or *dat.* as object to the active verb: cp. the passive καταγεvalidate, καταφρονοῦμαι, καταψηφίζομαι, ἐπιβουλεύομαι, etc. [I formerly took it to be passive of ἐγὼ ἀπώκουν τὴν Κόρινθον, 'I inhabited C. only at a distance,'—a paradoxical phrase like ἐν σκότῳ ὄραν (1273).] ἀποικεῖν is a comparatively rare word. Eur. has it twice (*H. F.* 557: *I. A.* 680: in both with *gen.*, 'to dwell far from'): Thuc. once with μακρὰν (3. 55) and Xen. once (*Oecon.* 4. 6),—both absol., as = 'to dwell afar': as prob. Theocr. 15. 7 (reading ὦ μέλ' ἀποικεῖς with Meineke): Plato once thus (*Legg.* 753 A), and twice as = to emigrate (ἐκ Γόρτυνος, *Legg.* 708 A, ἐς Θουρίους, *Euthyd.* 271 C): in which sense Isocr. also has it twice (or. 4 § 122, or. 6 § 84): Pindar once (with accus. of motion to a place), *Pyth.* 4. 258 Καλλίσταν ἀπώκησαν, they went and settled at Callista.

998 Εὐτυχῶς because of his high fortunes at Thebes.—τῶν τεκόντων = τῶν γονέων: Eur. *Hipp.* 1081 τοὺς τεκόντας δσια δρᾶν, and oft.: cp. *H. F.* 975 βοᾷ δὲ μήτηρ, ὦ τεκῶν [= ὦ πάτερ], τί δρᾷς;

1000 ἀπόπολις exile, as *O. C.* 208.

1001 πατρός τε So the MSS., rightly. It is the fear of Oed. regarding his *mother* by which the messenger's attention has been fixed. In explaining this, Oed. has indeed mentioned the other fear as to his father; but in v. 1000, ἥ γὰρ τὰδ' ὀκνῶν, the messenger means: 'So this, then, was the fear about her which kept you away?'—alluding to his own question in 991. As the speaker's tone seems to make light of the cause, Oed. answers, 'and that further dread about my father which I mentioned.' πατρός γε is unsuitable, since it would imply that this was his *sole* fear.

1002 ἐγὼ οὐχὶ synizesis: see on 332 ἐγὼ οὐτ'.

1003 ἐξελυσάμην the aor. implies, 'why *have* I not done it already?' i.e. 'why do I not do it at once?' Aesch. *P. V.* 747 τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει | ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας;

1004 καὶ μὴν properly 'however'; here, like our 'well indeed' (if you *would* do so). The echoing καὶ μὴν of 1005 expresses eager assent. Cp. *Ant.* 221.

1005 τοῦτ' ἀφικόμην see on 788.

1008 *καλῶς pulchre, belle*, thoroughly, a colloquialism, perh. meant here to be a trait of homely speech: cp. Alciphron *Ep.* 1. 36 *πεινήσω τὸ καλόν* ('I shall be fine and hungry'): Aelian *Ep.* 2 *ἐπέκοψε τὸ σκέλος πάνυ χρηστῶς* ('in good style').

1011 With Erfurd I think that *ταρβῶν* is right; not that *ταρβῶ* could not stand, but Greek idiom distinctly favours the participle. *Ant.* 403 *ΚΡ. ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φής; ΦΥ. ταύτην γ' ἰδὼν θάπτουσαν. ib.* 517 *ΑΝ....ἀδελφὸς ὤλετο. ΚΡ. πορβῶν γε τήνδε γῆν. Plat. Symp.* 164 E *εἶπον οὖν ὅτι...ἡκοίμι. —καλῶς (v. l. καλῶς γ'), ἔφη, ποιῶν. Cp.* 1130 *ξυναλλάξας. —ἐξέλθη; cp.* 1182 *ἐξήκοι σαφῆ*, come true.

1013 *Cp. Tr.* 408 *τοῦτ' αὐτ' ἔχρηζον, τοῦτό σου μαθεῖν.*

1014 *πρὸς δίκης* as justice would prompt, 'justly.' *πρὸς* prop. = 'from the quarter of,' then 'on the side of': Thuc. 3. 59 *οὐ πρὸς τῆς ὑμετέρας δόξης...τάδε*, not in the *interest* of your reputation: Plat. *Gorg.* 459 C *εἰάν τι ἡμῖν πρὸς λόγου ἦ*, 'if it is in the interest of our discussion.' *Rep.* 470 C *οὐδὲν...ἀπὸ τρόπου λέγεις. ὅρα δὴ καὶ εἰ τόδε πρὸς τρόπου λέγω*, 'correctly.' Theophr. *Char.* 30 (=26 in my 1st ed. p. 156) *πρὸς τρόπου πωλεῖν*, to sell on reasonable terms.

1016 *ἐν γένει* [Dem.] or. 47 § 70 *οὐκ ἔστιν ἐν γένει σοι ἢ ἀνθρώπος, compared with § 72 ἐμοὶ δὲ οὕτε γένει προσήκεν.*

1019 *τῷ μηδενί* dat. of *ὁ μηδεὶς*, one who is *such* as to be of account (in respect of consanguinity with me),—the generic use of *μή* (cp. 397, 638).

1023 *ἔστερξεν* came to love me (ingressive aor.): cp. 11 n.—*ἀπ' ἄλλης χειρός sc. λαβῶν.*

1025 *ἐμπολήσας...ἢ τυχάν i.e.* 'Did you buy me, or did you light upon me in the neighbourhood of Corinth?' Oed. is not prepared for the Corinthian's reply that he had found the babe on Cithaeron. *ἐμπολήσας*: cp. the story of Eumaeus (*Od.* 15. 403—483) who, when a babe, was carried off by Phoenician merchants from the wealthy house of his father in the isle Syria, and sold to Laertes in Ithaca: the Phoenician nurse says to the merchants, *τόν κεν ἄγοιμ' ἐπὶ νηός, ὃ δ' ὑμῖν μυρίον ὄνον | ἄλφοι, ὅπη περάσῃτε κατ' ἀλλοθρόους ἀνθρώπους. τυχάν* is answered by *εὐρών* (1026) as in 973 *προὔλεγον* by *ἡῤδας*. Cp. 1039. The *τεκάν* of the MSS. is absurd after vv. 1016—1020. The man has just said, 'Polybus was no more your father than I am'; Oed. is anxiously listening to every word. He could not ask, a moment later, 'Had you bought me, or *were you my father?*'

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 Dryoscephalae, whence it descends into the plain of Thebes.

1029 *ἐπὶ θητεία* like *ἐπὶ μισθῷ* Her. 5. 65 etc. *θητεία*, labour for wages, opp. to *δουλεία*: Isocr. or. 14 § 48 *πολλοὺς μὲν...δουλεύοντας, ἄλλους δ' ἐπὶ θητείαν 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 Οἰδίπους* (*O. C.* 3).

1030 σοῦ δ' With the σοῦ γ' of most MSS.: 'Yes, and *thy preserver*' (the first γε belonging to the sentence, the second to σωτήρ). Cp. Her. 1. 187 μὴ μέντοι γε μὴ σπανίσας γε ἄλλως ἀνοίξῃ: where the second γε belongs to σπανίσας. There is no certain example of a double γε in Soph. which is really similar. With σοῦ δ': 'But *thy preserver*': the γε still belonging to σωτήρ, and δέ opposing this thought to that of v. 1029. For δέ γε cp. Aesch. Ag. 938 ΑΓ. φήμῃ γε μέντοι δημόθρους μέγα σθένει. ΚΑ. ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει. 'True, *but*....' The gentle reproof conveyed by δέ γε is not unfitting in the old man's mouth: and a double γε, though admissible, is awkward here.

1031 τί δ' ἄλγος κ.τ.λ. And in what sense wast thou my σωτήρ? The ἐν κακοῖς of the later MSS. is intolerably weak: 'what pain was I suffering when you found me *in trouble*?' The ἐν καιροῖς of L (found also, with the addition of με, in one later MS., Pal.) seems most unlikely to have been a corruption of ἐν κακοῖς. Among the conjectures, ἀγκάλαις με (Kock), or, better, ἀγκάλαισι, is perh. most probable; being slightly nearer the letters than Verrall's ingenious ἴσχον τάγκάλισμα. (For the dat. ἀγκάλαις without ἐν, cp. Eur. I. T. 289, etc.) Such conjectures as ἐν δέοντι (Wecklein), ἐν καλῶ (Wunder), presuppose that ἐν καιροῖς was a gloss: but it is more probable that it was a corruption.

1035 δεινόν γε in comment, as Ph. 1225, El. 341, Ai. 1127.—σπαργάνων, 'from my swaddling clothes': i.e. 'from the earliest days of infancy' (cp. Ovid *Heroid.* 9. 22 *Et tener in cunis iam Iove dignus eras*). The babe was exposed a few days after birth (717). El. 1139 οὔτε...πυρὸς | ἀνελόμην...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 recognition (*crepundia, monumenta*): see esp. Plautus *Rudens* 4. 4. 111—126, *Epidicus* 5. 1. 34: and Rich *s. v. Crepundia*, where a woodcut shows a statue of a child with a string of *crepundia* hung over the right shoulder. Plut. *Thes.* 4 calls such tokens *γνωρίσματα*. In Ar. *Ach.* 431 the σπάργανα of Telephus have been explained as the tokens by which (in the play of Eur.) he was recognised; in his case, these were *φακώματα* (431). But here we must surely take σπαργάνων with ἀνελόμην.

1036 ὥστε assents and continues: '(yes,) and so...'—ὅς εἰ, i.e. *Οἰδίπους*: see on 718.

1037 πρὸς μητρός, ἢ πατρός; sc. δνείδος ἀνελόμην (1035): 'was it at the hands of mother or father (rather than at those of strangers) that I received such a brand?' The agitated speaker follows the train of his own thoughts, scarcely heeding the interposed remark. He is not thinking so much of his parents' possible cruelty, as of a fresh clue to their identity. Not: 'was I so named by mother or father?' The *name*—even if it could be conceived as given before the exposure—is not the sting; and on the other hand it would be forced to take 'named' as meaning 'doomed to bear the name.'

1044 βοτήρ cp. 837, 761.

1046 εἰδεῖτ' = εἰδείητε, only here, it seems: but cp. εἶτε = εἶητε *Od.* 21. 195 (doubtful in *Ant.* 215). εἰδεῖμεν and εἶμεν occur in Plato (*Rep.* 581 E, *Theaet.* 147 A) as well as in verse. In *Dem. or.* 14 § 27 καταθείτε is not certain (κατάθοιτε Baiter and Sauppe): in *or.* 18 § 324 he has ἐνθείητε. Speaking generally, we may say that the contracted termination -εῖεν for -εἶησαν is common to poetry and prose; while the corresponding contractions, -εἶμεν for -εἶημεν and -εἶτε for -εἶητε, are rare except in poetry.

1049 οὖν with the first εἶτε, as *El.* 199, 560: it stands with the second above, 90, 271, *Ph.* 345.—

1049 ἐπ' ἀγρῶν *Od.* 22. 47 πολλὰ μὲν ἐν μεγάροισιν...πολλὰ δ' ἐπ' ἀγροῦ: (cp. *O. C.* 184 ἐπὶ ξένης, *El.* 1136 ἀπὲ γῆς ἄλλης:) the usual Attic phrase was ἐν ἀγρῶ or κατ' ἀγρούς.

1050 ὁ καιρὸς for the art., cp. [Plat.] *Axiochus* 364 B νῦν ὁ καιρὸς ἐνδείξασθαι τὴν αἰὲ θρυλουμένην πρὸς σοῦ σοφίαν.—

1050 ἡύρησθαι Bellermann (objecting to the tense) reads εὐρέσθαι, citing *Al.* 1023 (where, as usual, the aor. midd. = 'to gain'): but the perf. is right, and forcible, here; it means, 'to be discovered once for all.' For the form, cp. 546 n. *Isocr. or.* 15 § 295 τῶν δυναμένων λέγειν ἢ παιδεύειν ἢ πόλις ἡμῶν δοκεῖ γεγενῆσθαι διδάσκαλος, to be the *established* teacher.

1051 Supply ἐννέπειν (αὐτόν), not ἐννέπει. The form οἶμαι, though often parenthetic (as *Tt.* 536), is not less common with infin. (Plat. *Gorg.* 474 A οἶον ἐγὼ οἶμαι δεῖν εἶναι), and *Soph.* often so has it, as *El.* 1446.

1053 ἄν...ἄν see on 862.

1054 νοεῖς = 'you wot of,' the man—*i.e.* you understand to whom I refer. We need not, then, write εἰ κεῖνον for ἐκεῖνον with A. Spengel, or νοεῖς; ἐκεῖνον with Blaydes, who in 1055, reading τόνδ', has a comma at ἐφιέμεσθα. Cp. 859.

1055 τόνδ' is certainly right: τόν θ' arose, when the right punctuation had been lost, from a desire to connect λέγει with ἐφιέμεσθα. Dindorf, however, would keep τόν θ': 'know ye him whom we summoned and him of whom this man speaks?' *i.e.* 'Can you say whether the persons are identical or distinct?' But the language will not bear this.

1056 τί δ' ὄντιν' εἶπε; Aesch. *P. V.* 765 θέορτον ἢ βρότειον [γάμον γαμεῖ]; εἰ ῥητόν, φράσον. *IPP.* τί δ' ὄντιν'; *Ar. Av.* 997 σὺ δ' εἴ τις ἀνδρῶν; *M.* δστις εἴμ' ἐγώ; *Μέτων.* Plat. *Euthyphr.* 2 B τίνα γραφὴν σε γέγραπται; *ΣΩ.* ἦντινα; οὐκ ἀγεννή.

1058 Since οὐκ ἔστιν ὅπως, οὐκ ἂν γένοιτο ὅπως mean 'there is, there could be found, *no way* in which,' τοῦθ' is abnormal; yet it is not incorrect: '*this thing* could not be attained, *namely, a mode in which,*' etc. Cp. the mixed constr. in *Al.* 378 οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ᾧδ' ἔχειν (instead of ἔξει).

1060 Since the answer at 1042, Iocasta has known the worst. But she is still fain to spare Oedipus the misery of that knowledge. Meanwhile he thinks that she is afraid lest he should prove to be *too humbly born*. The tragic power here is masterly.

1061 ἄλις (εἰμὶ) νοσοῦσ' ἐγὼ instead of ἄλις ἐστὶ τὸ νοσεῖν ἐμέ: cp. 1368: *Ai.* 76 ἔνδον ἀρκεῖτω μένων: *ib.* 635 κρείσσων γὰρ Ἴδρα κεύθων (n.); *Her.* 1. 37 ἀμείνω ἐστὶ ταῦτα οὕτω ποιούμενα: *Dem. or.* 4 § 34 οἶκοι μένων, βελτίων: *Isae. or.* 2 § 7 ἱκανὸς γὰρ αὐτὸς ἔφη ἀτυχῶν εἶναι: *Athen.* 435 D χρὴ πίνειν, Ἀντίπατρος γὰρ ἱκανὸς ἐστὶ νήφων.

1062 For the genitive τρίτης μητρὸς without ἐκ, cp. *El.* 341 οὖσαν πατρός, 366 καλοῦ | τῆς μητρὸς. τρίτης μητρὸς τρίδουλος, thrice a slave, sprung from the third (servile) mother: *i.e.* from a mother, herself a slave, whose mother and grandmother had also been slaves. No commentator, so far as I know, has quoted the passage which best illustrates this: Theopompus fr. 277 (ed. Müller 1. 325) Πυθονίκην... ἢ Βακχίδος μὲν ἦν δούλη τῆς αὐλητρίδος, ἐκείνη δὲ Σινώπης τῆς Θράττης,... ὥστε γίνεσθαι μὴ μόνον τρίδουλον ἀλλὰ καὶ τρίπορον αὐτήν. [*Dem.*] *or.* 58 § 17 εἰ γὰρ ὀφείλοντος αὐτῷ τοῦ πάππου πάλαι... διὰ τοῦτ' οἰήσεται δεῖν ἀποφεύγειν ὅτι πονηρὸς ἐκ τριγονίας ἐστίν ..., 'if, his grandfather having formerly been a debtor,... he shall fancy himself entitled to acquittal because he is a *rascal of the third generation*.' Eustathius *Od.* 1542. 50 quotes from Hippônax Ἀφέω τοῦτον τὸν ἐπτάδουλον (*Bergk* fr. 75), *i.e.* 'seven times a slave.' For the force of *τρι-*, cp. also *τριγίγας*, *τρίπρατος* (thrice-sold,—of a slave), *τριπέδων* (a slave who has been thrice in fetters). Note how the reference to the *female* line of servile descent is contrived to heighten the contrast with the real situation.

1063 κακὴ = δυσγενής, like δειλός, opp. to ἀγαθός, ἐσθλός: *Od.* 4. 63 ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλῆων | σκηπτούχων· ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν.

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

1068 ὅς = ὅστις: *O. C.* 1171 ἔξοιδ' ἀκούων τῶνδ' ὅς ἔσθ' ὁ προστάτης (n.).

1072 Iocasta rushes from the scene—to appear no more. Cp. the sudden exit of Haemon (*Ant.* 766), of Eurydicè (*ib.* 1245), and of Deianeira (*Tr.* 813). In each of the two latter cases, the exit silently follows a speech *by another person*, and the Chorus comments on the departing one's *silence*. Iocasta, like Haemon, has spoken passionate words *immediately* before going: and here *σιωπῆς* (1075) is more strictly 'reticence' than 'silence.'

1074 δέδοικα has here the construction proper to a verb of *taking thought* (or the like), as *προμηθεύμαι* ὅπως μὴ γενήσεται,—implying a desire to avert, if possible, the thing feared. *Plat. Euthyphr.* 4 E οὐ φοβεῖ δικάζόμενος τῷ πατρί, ὅπως μὴ αὐτὸν ἀνόσιον πράγμα τυγχάνῃς πράττων;

1075 The subject to ἀναρρήξει is κακά, not ἡ γυνή: for (1) ἡ γυνή ἀναρρήξει κακά would mean, 'the woman will burst forth into reproaches,' cp. *Ar. Eq.* 626 ὁ δ' ἄρ' ἔνδον ἐλασιβροντ' ἀναρρηγνύς ἔπη: *Pind. fr.* 172 μὴ πρὸς ἅπαντας ἀναρρήξαι τὸν ἀχρεῖον λόγον: (2) the image is that of a storm bursting forth from a great stillness, and requires that the mysterious κακά should be the subject: cp. *Ai.* 775 ἐκρήξει μάχη: *Arist. Meteor.* 2. 8 ἐκρήξας... ἄνεμος.

1076 F. *χρήξει* scornfully personifies the *κακά*.—*βουλήσομαι*, ‘I shall wish’: *i.e.* my wish will remain unaltered until it has been satisfied. Cp. 1446 *προστρέψομαι*: *Ai.* 681 *ώφελειν βουλήσομαι*, it shall henceforth be my aim: *Eur. Med.* 259 *τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι*, I shall wish (shall be content) to receive from you only thus much (cp. *Ai.* 825 *αἰτήσομαι δέ σ’ οὐ μακρὸν γέρας λαχεῖν*). *O. C.* 1289 *καὶ ταῦτ’ ἀφ’ ὑμῶν...βουλήσομαι* | ...*κυρεῖν ἐμοί*: *Pind. Olymp.* 7. 20 *έθελήσω...διορθῶσαι λόγον*, I shall have good will to tell the tale aright. That these futures are normal, and do not arise from any confusion of present *wish* with future *act*, may be seen clearly from *Plat. Phaedo* 91 A *καὶ ἐγὼ μοι δοκῶ ἐν τῷ παρόντι τοσοῦτον μόνον ἐκείνων διοίσειν. οὐ γὰρ ὅπως τοῖς παροῦσιν ἃ ἐγὼ λέγω δόξει ἀληθῆ προθυμηθήσομαι*: and *ib.* 191 C.

1078 *ὡς γυνή* for a woman: though, as it is, her ‘proud spirit’ only reaches the point of being sensitive as to a lowly origin. She is proud of her lineage; Oedipus, of what he is. Whitelaw well compares Tennyson: ‘Her pride is yet no mate for mine, Too proud to care from whence I came.’ Cp. *Eur. Heracl.* 978 *πρὸς ταῦτα τὴν θρασεῖαν ὅστις ἂν θέλῃ* | *καὶ τὴν φρονοῦσαν μεῖζον ἢ γυναῖκα χρῇ* | *λέξει*: *Hipp.* 640 *μὴ γὰρ ἐν γ’ ἐμοῖς δόμοις* | *εἴη φρονοῦσα πλεῖον ἢ γυναῖκα χρῇ*. *ὡς* is restrictive; cp. 1118: *Thuc.* 4. 84 *ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν* (not a bad speaker, for a Lacedaemonian): imitated by *Dionys.* 10. 31 (of L. Icilius) *ὡς Πωμαῖος, εἰπεῖν οὐκ ἀδύνατος*. See on 763.

1081 Whatever may have been his human parentage, Oed. is the ‘son of Fortune’ (said in a very different tone from ‘*Fortunae filius*’ in *Hor. Sat.* 2. 6. 49): Fortune brings forth the months with their varying events; these months, then, are his brothers, who ere now have known him depressed as well as exalted. He has faith in this Mother, and will not shrink from the path on which she seems to beckon him; he will not be false to his sonship. We might recall Schiller’s epigram on the Wolfians; whatever may be the human paternity of the *Iliad*, ‘hat es doch Eine Mutter nur, Und die Züge der Mutter, Deine unsterblichen Züge, Natur.’—*τῆς εὖ διδούσης*, the beneficent: here absol., usu. with dat., as *σφῶν δ’ εὖ διδοίη Ζεὺς*, *O. C.* 1435. Not gen. abs., ‘while she prospers me,’ since the poet. *τῆς* for *αὐτῆς* could stand only at the beginning of a sentence or clause, as 1082.

1082 *συγγενεῖς* as being also sons of *Τύχη*: the word further expresses that their lapse is the measure of his life: cp. 963: *ἀλκᾶ ξύμφυτος αἰὼν* (*Ag.* 107), years with which bodily strength keeps pace. *Pind. Nem.* 5. 40 *πότμος συγγενής*, the destiny born with one.

1083 *διώρισαν* not: ‘*have determined that I should be* sometimes lowly, sometimes great’; to do this was the part of controlling *Τύχη*. Rather: ‘*have distinguished me as* lowly or great’: *i.e.*, his life has had chapters of adversity alternating with chapters of prosperity; and the months have marked these off (cp. 723). The metaphor of the months as sympathetic brothers is partly merged in the view of them as divisions of time: see on 866, 1300.

1084 'Having sprung of such parentage (ἐκφύς, whereas φύς would be merely 'having been born such') I will never afterwards prove (ἐξέλθοιμι, *evadam*, cp. 1011) another man' (ἄλλος, *i.e.* false to my own nature). The text is sound. The license of ποτ' at the beginning of 1085 is to be explained on essentially the same principle as μέλας δ' |, etc. (29, cp. 785, 791) at the end of a verse; viz. that, where the movement of the thought is rapid, one verse can be treated as virtually continuous with the next: hence, too, *Ai.* 986 οὐχ ὅσον τάχος | δῆτ' αὐτὸν ἄξεις δεῦρο: *Ph.* 66 εἰ δ' ἐργάσει | μὴ ταῦτα. So here Soph. has allowed himself to retain ἔτι | ποτέ in their natural connexion instead of writing ἔτι | ἄλλος ποτ'. The genuineness of ποτ' is confirmed by the numerous instances in which Soph. has combined it with ἔτι, as above, 892, below, 1412: *Ai.* 98, 687: *Tr.* 830, 922.

THIRD STASIMON (1086–1109)

1086–1109 This short ode holds the place of the third *στάσιμον*. But it has the character of a 'dance-song' or *ὑπόρχημα*, a melody of livelier movement, expressing joyous excitement. The process of discovery now approaches its final phase. The substitution of a hyporcheme for a regular stasimon has here a twofold dramatic convenience. It shortens the interval of suspense; and it prepares a more forcible contrast. For the sake of thus heightening the contrast, Soph. has made a slight sacrifice of probability. The sudden exit of Iocasta has just affected the Chorus with a dark presentiment of evil (1075). We are now required to suppose that the spirited words of Oedipus (1076–1085) have completely effaced this impression, leaving only delight in the prospect that he will prove to be a native of the land. A hyporcheme is substituted for a stasimon with similar effect in the *Ajax*, where the short and joyous invocation of Pan immediately precedes the catastrophe (693–717); and in the *Antig.*, 1115–1154. The stasimon in the *Trachiniae* 633–662 may also be compared, in so far as its glad anticipations usher in the beginning of the end.

Strophe (1086–1097). Our joyous songs will soon be celebrating Cithaeron as native to Oedipus.

Antistrophe (1098–1109). Is he a son of some god,—of Pan or Apollo, of Hermes or Dionysus?

1086 *μάντις* : as *El.* 472 *εἰ μὴ γὰρ παράφρων μάντις ἔφυν καὶ γνώμας | λειπομένα σοφᾶς*; cp. *O. C.* 1080, *Ant.* 1160, *Ai.* 1419; and *μαντεύομαι* = 'to presage.'

1087 *κατὰ* with an accus. of respect is somewhat rare (*Tr.* 102 *κρατιστεύων κατ' ὄμμα*; *ib.* 379 *ἢ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν*), except in such phrases as *κατὰ πάντα*, *κατ' οὐδέν*, *κατὰ τοῦτο*. Cp. Metrical Analysis.

1088 *οὐ=οὐ μὰ* : see on 660.—*ἀπείρων=ἄπειρος*: Hesych. 1. 433 *ἀπείρονας· ἀπειράτους. Σοφοκλῆς Θυέστη*. Ellendt thinks that *ἀπειράτους* here meant *ἀπεράντους* ('limitless'): but elsewhere *ἀπειράτος* always = 'untried' or 'inexperienced.' Conversely Soph. used *ἄπειρος* in the commoner sense of *ἀπείρων*, 'vast,' fr. 481 *χιτῶν ἄπειρος ἐνδυτήριος κακῶν. περά-ω*, to go through, *πείρα* (*περία*), a going-through (*peritus, periculum*), are closely akin to *πέρα*, beyond, *πέρας*, *πείραρ* a limit (*Curt. Etym.* §§ 356, 357): in poetical usage, then, their derivatives might easily pass into each other's meanings.

1090 τὸν αὖριον πανσέληνον, ‘the full-moon of to-morrow,’ acc. of ἡ αὖριον πανσέληνος (there is no adj. αὖριος), as Eur. *Alc.* 784 τὴν αὖριον μέλλουσαν, acc. of ἡ αὖριον μέλλουσα, *Hipp.* 1117 τὸν αὖριον χρόνον. At Athens the great Dionysia were immediately followed by the Πάνδια, a festival held at full-moon in the middle of the month Elaphebolion (at the beginning of April): cp. A. Mommsen *Heortol.* p. 389, and C. F. Hermann *Ant.* II. § 59. Wolff remarks that, if this play was produced on the last day of the Dionysia, the poet would have known that arrangement long beforehand, and may have intended an allusion to the Πάνδια which his Athenian hearers would quickly seize. This would explain why precisely ‘to-morrow’s full-moon’ is named.—Nauck reads αὖρι (as = ταχέως, ‘the coming’ full-moon): Wecklein, ἡρι (dat. of ἡρ), ‘the vernal full-moon’—that, namely, in Elaphebolion.—πανσέληνον (sc. ὦραν): Her. 2. 47 ἐν τῇ αὐτῇ πανσελήνῳ. For the accus., cp. on 1138 χειμῶνα. The meaning is: ‘At the next full-moon we will hold a joyous παννυχίς, visiting the temples with χοροί (*Ant.* 153), in honour of the discovery that Oedipus is of Theban birth; and thou, Cithaeron, shalt be a theme of our song.’ Cp. Eur. *Ion* 1078, where, in sympathy with the nocturnal worship of the gods, ἀστερωπὸς | ἀνεχόρευσεν αἰθήρ, | χορεύει δὲ Σελάνα. The rites of the Theban Dionysus were νύκτωρ τὰ πολλὰ (Eur. *Bacch.* 486).

1091 πατριώταν, since Cithaeron partly belongs to Boeotia; so Plutarch of Chaeroneia calls the Theban Dionysus his πατριώτην θεόν, *Mor.* 671 C.—I read Οἰδίπουν instead of Οἰδίπου. With the genitive, the subject to αὖξιν must be either (1) ἡμᾶς understood, which is impossibly harsh; or (2) τὸν...πανσέληνον. Such a phrase as ἡ πανσέληνος αὖξει σε, i.e., ‘sees thee honoured,’ is possible; cp. 438 ἡδ’ ἡμέρα φύσει σε καὶ διαφθερεῖ: but it is somewhat forced; and the order of the words is against it. The addition of one letter, giving Οἰδίπουν, at once yields a clear construction and a pointed sense. ‘Thou shalt not fail to know that Oedipus honours thee both as native to him, and as his nurse and mother (i.e., not merely as belonging to his Theban fatherland, but as the very spot which sheltered his infancy); and that thou art celebrated in choral song by us (πρὸς ἡμῶν), seeing that thou art well-pleasing to him.’ μὴ οὐ with αὖξιν, because οὐκ ἀπείρων ἔσει = a verb of hindrance or denial with a negative. αὖξιν, not merely by praises, but by the fact of his birth in the neighbourhood: as Pindar says of a victor in the games, *Olymp.* 5. 4 τὸν σὺν πόλιν αὖξων, *Pyth.* 8. 38 αὖξων πάτραν. The acc. φέροντα, instead of φέρων, may be explained by supposing that σέ γε is carried on as subject to χορεύεσθαι: cp. *Tr.* 706 n. Another defence of the acc. would be to take καὶ χορ. πρὸς ἡμῶν as a parenthesis (cp. *Ant.* 1279 n.): so Tyrrell in *Class. Rev.* II. 141.

1092 τροφὸν, as having sheltered him when exposed: τί μ’ ἐδέχου; 1391. ματέρ’, as the place from which his life rose anew, though it had been destined to be his τάφος, 1452.

1094 χορεύεσθαι, to be celebrated with choral song: *Ant.* 1153 πάννυχιοι | χορεύουσι τὸν ταμίαν Τακχον. (Not ‘danced over,’ like αἰείδετο τέμενος, *Pind. Ol.* 11. 76.)

1095 ἐπὶ ἧρα φέροντα : see Merry's note on *Od.* 3. 164 αὖτις ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἧρα φέροντες. ἧρα was probably acc. sing. from a nom. ἧρ, from root ἄρ (to fit), as = 'pleasant service. After the phrase ἧρα φέρειν had arisen, ἐπὶ was joined adverbially with φέρειν, ἐπὶ ἧρα φέρειν being equivalent to ἧρα ἐπιφέρειν. Aristarchus, who according to Herodian first wrote ἐπίηρα, must have supposed an impossible tmesis of a compound adj. in the passage of the *Od.* just quoted, also in 16. 375, 18. 56.—τοῖς ἐμοῖς τυρ., *i.e.* to Oedipus: for the plur., see on θανάτων, 497.

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

1097 σοὶ δὲ : *El.* 150 Νιόβα, σὲ δ' ἔγωγε νέμω θεόν.—ἀρέστ' : *i.e.* consistent with those oracles which still await a λύσις εὐαγής (921).

1098 ἔτικτε : see on 870.

1099 τὰν μακραιώνων : here not goddesses (Aesch. *Tb.* 524 δαροβίοισι θεοῖσιν), but the Nymphs, who, though not immortal, live beyond the human span; *Hom. Hymn.* 4. 260 αἱ δ' οὔτε θνητοῖς οὔτ' ἀθανάτοισιν ἔπονται· | δηρὸν μὲν ζώουσι καὶ ἄμβροτον εἶδαρ ἔδουσιν. They consort with Pan, ὅς τ' ἀνὰ πίση | δενδρήεντ' ἄμυδις φοιτᾷ χοροήθεσι Νύμφαις, *Hymn.* 19. 2.

1100 In Πανὸς ὄρεσσιβάτα προσπελασθεῖς, the reading of the MSS., we note (1) the loss after ὄρεσσιβάτα of one syllable, answering to the last of ἀπείρων in 1087: (2) the somewhat weak compound προσπελασθεῖς: (3) the gen., where, for this sense, the dat. is more usual, as Aesch. *P.* 5. 896 μηδὲ πλαθειῖν γαμετᾶ. L has κοίτῃ written over ὄρεσσιβάτα. I had thought of λέκτροις πελασθεῖς. But the gen. is quite admissible: and on other grounds Lachmann's πατρὸς πελασθεῖς is far better, since πατρὸς, written προς, would explain the whole corruption.

1101 If in 1090 we keep οὐκ ἔσει τὰν αὔριον, it is best to read here with Arndt, ἥ σέ γ' εὐνάτειρά τις. On the view that in 1090 τὰν ἐπιούσαν ἔσει was a probable emendation (see Appendix on that verse), I proposed to read here, ἥ σέ γ' ἔφουσε πατὴρ | Λοξίας; If the σε of ἔφουσε had once been lost (through a confusion with the preceding σέ), ΓΕΦΥΛΑΤΗΡ might easily have become ΓΕΘΥΛΑΤΗΡ: the τις (which is not in L) would have been inserted for metre's sake, and the change of Λοξίας to Λοξίου would have followed. (It cannot be objected that a mention of the mother is required here, since, as the context shows, the foremost thought is, 'what god was thy sire?') It would be a very forced way of taking ἥ σέ γέ τις θυγάτηρ to make θυγάτηρ depend on μακραιώνων, and Λοξίου on πελασθεῖς (*i.e.*, 'some daughter of the Nymphs wedded to Pan, or haply to Loxias'). Nor does it seem easy to take θυγάτηρ with τῶν μακραιώνων in both clauses ('some daughter of the Nymphs, wedded to Pan, or perhaps to Loxias'). On the whole, I now prefer Arndt's correction.—For σέ γε in the second alternative, cp. *Ph.* 1116 πότμος σε δαιμόνων τάδ', | οὐδὲ σέ γε δόλος ἔσχεν. *Her.* 7. 10 (*ad fin.*) διαφορεύμενον ἥ κου ἐν γῇ τῇ Ἀθηναίων ἥ σέ γε ἐν τῇ Λακεδαιμονίων.

1103 *πλάκες ἀγρόνομοι* = πλ. ἀγροῦ νεμομένου, highlands affording open pasturage: so ἀγρον. αὐλαῖς, *Ant.* 785. Apollo as a pastoral god had the title of *Νόμιος* (Theocr. 25. 21), which was esp. connected with the legend of his serving as shepherd to Laomedon on Ida (*Il.* 21. 448) and to Admetus in Thessaly (*Il.* 2. 766: Eur. *Alc.* 572 *μηλονόμας*). Macrobius 1. 17. 43 (*Apollinis*) *aedes ut ovium pastoris sunt apud Camirenses* [in Rhodes] *ἐπιμηλίου, apud Naxios ποιμνίου, itemque deus ἀρνοκόμης colitur, et apud Lesbios ναπαῖος* [cp. above, 1026], *et multa sunt cognomina per diversas civitates ad dei pastoris officium tendentia*. Callim. *Hymn. Apoll.* 47 οὐδέ κεν αἶγες | δεύοιντο βρεφῶν ἐπιμηλίδες, ἥσιν Ἀπόλλων | βοσκομένης ὀφθαλμὸν ἐπήγαγεν.

1104 *ὁ Κυλλάνας ἀνάσπων* Hermes: *Hom. Hymn.* 3. 1 *Ἑρμῆν ὕμνει, Μοῦσα, Διὸς καὶ Μαιάδος υἱόν, | Κυλλήνης μεδέοντα καὶ Ἀρκαδίας πολυμήλου*: Verg. *Aen.* 8. 138 *quem candida Maia | Cyllenes gelido conceptum vertice fudit*. The peak of Cyllene (now *Ziria*), about 7300 ft. high, in N. E. Arcadia, is visible from the Boeotian plain near Leuctra, where Cithaeron is on the south and Helicon to the west, with a glimpse of Parnassus behind it: see my *Modern Greece*, p. 77.

1105 *ὁ Βακχεῖος θεός* not ‘the god *Βάκχος*’ (though in *O. C.* 1494 the MSS. give *Ποσειδωνίῳ θεῷ=Ποσειδῶνι*), but ‘the god of the *Βάκχοι*,’ the god of Bacchic frenzy; *Hom. Hymn.* 19. 46 *ὁ Βάκχειος Διόνυσος*: *O. C.* 678 *ὁ Βακχιώτας... Διόνυσος*. Some would always write *Βάκχειος* (like *Ὀμήρειος, Αἰάντειος*, etc.): on the other hand, *Βακχεῖος* is said to have been Attic (cp. *Καδμεῖος*): see Chandler, *Greek Accentuation*, § 381, 2nd ed.

1107 *εὕρημα* expresses the sudden delight of the god when he receives the babe from the mother,—as Hermes receives his new-born son Pan from the *Νύμφη ἐϋπλόκαμος*, *Hom. Hymn.* 19. 40 *τὸν δ’ αἶψ’ Ἑρμείης ἐριούνιος ἐς χέρα θήκεν | δεξάμενος· χαῖρεν δὲ νόῳ περιώσια δαίμων*. The word commonly = a lucky ‘find,’ like *ἔρμαιον*, or a happy thought. In Eur. *Ion* 1349 it is not ‘a foundling,’ but the box containing *σπάργανα* found by Ion.

1109 *συμπαίζει*: Anacreon fr. 2 (Bergk p. 775) to Dionysus: *ῶναξ, ᾧ δαμάλης (subduing) Ἑρως | καὶ Νύμφαι κυανώπιδες | πορφυρέη τ’ Ἀφροδίτη | συμπαίζουσιν· ἐπιστρέφει δ’ | ὑψηλῶν κορυφὰς ὀρέων*. *Ἐλικωνίδων* is Porson’s correction of *Ἐλικωνιάδων* (MSS.), ad Eur. *Or.* 614. Since *αἶς* answers to *δέ* in 1097, Nauck conjectured *Ἐλικῶνος αἶσι*. But this is unnecessary, as the metrical place allows this syllable to be either short or long: so in *El.* 486 *αἰσχίσταις* answers to 502 *νυκτὸς εὔ*.

FOURTH EPISODE (1110–1185)

1110–1185 *ἐπεισόδιον τέταρτον*. The herdsman of Laïus is confronted with the messenger from Corinth. It is discovered that Oedipus is the son of Laïus.

1110–1116 The *οἰκεύς*, who alone escaped from the slaughter of Laïus and his following, had at his own request been sent away from Thebes to do the work of a herdsman (761). Oedipus had summoned him in order to see whether he would speak of *λησταί*, or of one *ληστής* (842). But meanwhile a further question has arisen. Is he identical with that herdsman of Laïus (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.

1110 *κάμέ*, as well as you, who perhaps know better (1115).—*μὴ συναλλάξαντά πω*, though I have never come into intercourse with him, have never met him: see on 34, and cp. 1130.

1112 *ἐν...γήρῃ*: *ἐν* describes the condition *in* which he is, as *Ph.* 185 *ἐν τ' ὀδύναις ὁμοῦ* | *λιμῶ τ' οἰκτρός*: *Ai.* 1017 *ἐν γήρῃ βαρύς*.

1113 *ξυνάδει* with *τῷδε τάνδρι*: *σύμμετρος* merely strengthens and defines it: he agrees with this man in the tale of his years.

1114 *ἄλλως τε*, and moreover: cp. *Her.* 8. 142 *ἄλλως τε τούτων ἀπάντων αἰτίους γενέσθαι δουλοσύνης τοῖσι Ἑλλήσι Ἀθηναίους οὐδαμῶς ἀνασχετόν* ('and *besides*,' introducing an additional argument). *Soph.* has *ἄλλως τε καί* = 'especially,' *El.* 1324. 'I know them as servants' would be *ἔγνωκα ὄντας οἰκέτας*. The *ὥσπερ* can be explained only by an ellipse: *ὥσπερ ἂν γνοίην οἰκέτας ἑμαυτοῦ* (cp. 923). Here it merely serves to mark his *first impression* as they come in sight: 'I know those who bring him as (*methinks*) servants of mine own.'

1117 *γάρ* in assent ('you are right, *for*,' etc.), 731: *Ph.* 756: *Ant.* 639, etc.—*Λαῖου γὰρ ἦν...νομεύς*: a comma at *ἦν* is admissible (cp. 1122), but would not strictly represent the construction here, in which the idea—*Λαῖου ἦν πιστός νομεύς, εἴπερ τις ἄλλος*—has been modified by the restrictive *ὥς* before *νομεύς*.—*ὥς* 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 Κορίνθ. ξένον* with *σέ*, instead of a vocative, gives a peremptory tone: *Ant.* 441 *σέ δή, σέ τήν νεύουσαν εἰς πέδον κάρα*, | *φῆς ἢ καταρνεῖ κ.τ.λ.*, where the equivalent of *ἐρωτῶ* here is understood. Cp. *Ai.* 71 *οὗτος, σέ τὸν τὰς κ.τ.λ.* So in the nomin. *Xen. Cyr.* 4. 5. 22 *σὺ δ', ἔφη, ὁ τῶν Ὑρκανίων ἄρχων, ὑπόμεινον*. Blaydes thinks that *τῷ Κορινθίῳ ξένῳ* in *Ar. Th.* 404 comes hence. Surely rather from the *Sthenoboea* of *Eur. ap. Athen.* 427 *Ε πεσὸν δέ νιν λέληθεν οὐδὲν ἐκ χερρός*, | *ἀλλ' εὐθύς αὐδᾶ, τῷ Κορινθίῳ ξένῳ*.

1121 Cp. *Tr.* 402 *οὗτος, βλέφ' ὦδε*.

1123 ἦ the old Attic form of the 1st pers., from *ἔα* (*Il.* 4. 321, *Her.* 2. 19): so the best MSS. in *Plat. Phaed.* 61 B, etc. That *Soph.* used ἦ here and in the *Niobe* (fr. 409) ἦ γὰρ φίλῃ γῶ τῶνδε τοῦ προφερτέρου, is stated by the schol. on *Il.* 5. 533 and on *Od.* 8. 186. L has ἦν here and always, except in *O.* C. 973, 1366, where it gives ἦ. In *Eur. Tro.* 474 ἦ μὲν τύραννος κείς τύρανν' ἐγημάμην is Elmsley's corr. of ἦμεν τύραννοι κ.τ.λ. On the other hand *Eur.*, at least, has ἦν in several places where ἦ is impossible: *Hipp.* 1012 μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν οὖν φρενῶν: *H. F.* 1416 ὥς ἐς τὸ λῆμα παντὸς ἦν ἥσων ἀνὴρ: *Alc.* 655 παῖς δ' ἦν ἐγώ σοι τῶνδε διάδοχος δόμων: *Ion* 280 βρέφος νεογνὸν μητρὸς ἦν ἐν ἀγκάλαις.—οἵκοι τραφεῖς, and so more in the confidence of the master: cp. schol. *Ar. Eq.* 2 (on *Παφλάγονα τὸν νεώνητον*), πεφύκαμεν γὰρ καὶ τῶν οἰκετῶν μᾶλλον πιστεύειν τοῖς οἴκοι γεννηθεῖσι καὶ τραφεῖσιν ἢ οὓς ἂν κτησώμεθα πριάμενοι. Such *vernae* were called οἰκογενεῖς (*Plat. Men.* 82 B: *Dio Chrys.* 15. 25 τοὺς παρὰ σφίσι γεννηθέντας οὓς οἰκογενεῖς καλοῦσι), οἰκοτραφεῖς (*Pollux* 3. 78), ἐνδογενεῖς (oft. in inscriptions, as *C. I. G.* 1. 828), or οἰκότριβες [*Dem.*] or. 13 § 24, *Hesych.* 2. 766.

1124 μεριμνῶν. In classical Greek μεριμνᾶν is usu. 'to give one's thought to a question' (as of philosophy, *Xen. Mem.* 4. 7. 6 τὸν ταῦτα μεριμνῶντα); here merely = 'to be occupied with': cp. *Cyr.* 8. 7. 12 τὸ πολλὰ μεριμνᾶν: and so in the *N. T.*, 1 *Cor.* 7. 33 μεριμνᾷ τὰ τοῦ κόσμου.

1126 ξύναυλος, prop. 'dwelling with' (*μανία ξύναυλος Ai.* 611): here, after πρὸς, merely: 'having thy haunts': an instance of that redundant government which *Soph.* often admits: below 1205 ἐν πόνοις | ξύνοικος: *Ai.* 464 γυμνόν...τῶν ἀριστείων ἄτερ: *Ph.* 31 κενὴν οἶκησιν ἀνθρώπων δίχα: *Ant.* 919 ἔρημος πρὸς φίλων: 445 ἔξω βαρεῖας αἰτίας ἐλεύθερον.

1127 ἦν μὲν, as if replying to χῶροι τίνες ἦσαν πρὸς οἷς ξυν. ἦσθα;

1128 οἶσθα with μαθών, are you aware of having observed this man here? Cp. 1142 οἶσθα...δούς; We could not render, 'do you know this man, through having observed him?' εἰδέναι, implying intuitive apprehension, is said of knowing facts and propositions: in regard to persons, it is not used in the mere sense of 'being acquainted with one' (*γνωρίζω*), but only in that of 'knowing one's character,' as *Eur. Med.* 39 ἐγῶδα τήνδε. So *scire*, *wissen*, *savoir*, *Ital. sapere*. On the other hand, *γινώσκω*, implying a process of examination, applies to all mediate knowledge, through the senses, of external objects: so *noscere*, *kennen*, *connaître*, *Ital. conoscere*. Cp. Cope in *Fourn. of Philology* 1. 79.

1129 καὶ λέγεις: see on 772.

1130 The constr. is οἶσθα μαθών...ἢ ξυναλλάξας; *Oed.* takes no more notice of the herdsman's nervous interruption than is necessary for the purpose of sternly keeping him to the point. ἢ συνήλλαξας...; 'have you ever met him?' mars the force of the passage. The testimony of L to συναλλάξας has the more weight since this is the less obvious reading. Cp. verse 1037, which continues after an interruption the construction of verse 1035.

1131 οὐχ ὥστε γ' εἰπεῖν cp. 361.—μνήμης ὕπο, at the prompting of memory, —ὕπό having a like force as in compound verbs meaning to 'suggest,' etc.: Plut. *Mor.* 813 E λογισμούς οὓς δὲ Περικλῆς αὐτὸν ὑπεμίμνησκεν, recalled to his mind: so ὑποβολεύς (ib.), 'a prompter.' The phrase is more poetical and elegant than μνήμης ἄπο, the conjecture of Reiske. Blaydes, reading ἄπο, compares ἀπὸ τῆς γλώσσης (*O. C.* 936).

1132 F. κούδέν γε cp. *Ph.* 38 n. ἀγνώτ' = οὐ γινώσκοντα, not recognising me: 677 n.

1134 Soph. has the epic ἦμος in two other places of dialogue, *Tr.* 531 (answered by τῆμος) and 155; also once in lyrics *Ai.* 935; Eur. once in lyrics (*Hec.* 915); Aesch. and Comedy, never.—τὸν Κιθαιρώνος τόπον. The sentence begins as if it were meant to proceed thus: τὸν Κ. τόπον δὲ μὲν διπλοῖς ποιμνίοις ἔνεμεν, ἐγὼ δ' ἐνὶ (ἐνεμον), πλησιάζων αὐτῷ: but, the verb ἔνεμε having been postponed, the participle πλησιάζων is irregularly combined with the notion of ἐνεμον and turned into a finite verb, ἐπλησιάζον: thus leaving τὸν Κ. τόπον without any proper government. (In the above explanation, the act. voice of νέμω has been used, since this was specially said of shepherds: cp. Xen. *Cyr.* 3. 2. 20 ἐπεὶ ὄρη ἀγαθὰ ἔχετε, ἐθέλοιτ' ἂν ἑάν νέμειν ταῦτα τοὺς Ἀρμενίους; The midd. would also be correct, as = 'to range over.') For the irregular but very common change of participle into finite verb cp. *El.* 190 οἰκονομῶ...ὧδε μὲν ἀεικεῖ σὺν στολᾷ | κεναῖς δ' ἀμφίσταμαι τραπέζαις (instead of ἀμφισταμένη): so *Ant.* 810 (ἕμνος ἕμνησεν instead of ἕμνω ἕμνηθεῖσαν): *Tr.* 676 ἡφάνισται, διάβορον πρὸς οὐδενὸς | τῶν ἔνδον, ἀλλ' ἐδεστὸν ἐξ αὐτοῦ φθίνει. Thuc. 4. 100 προσέβαλον τῷ τειχίσματι, ἄλλω τε τρόπῳ πειράσαντες καὶ μηχανὴν προσήγαγον. Though we can have δῶμα πελάζει (*Eur. Andr.* 1167), 'is carried towards the house,' the dat. τῷδε τάνδρῳ after ἐπλησιάζον here is proof in itself that the verb does not govern τόπον: further the sense required is not 'approached,' but 'occupied.' Brunck, taking τῷδε τάνδρῳ as = ἐμοί, was for changing ἐπλησιάζον to ἐπλησίαζε: which only adds the new complication of an irregular μὲν and δέ. The text is probably sound. Heimsoeth's conjecture, νέμων for δὲ μὲν, with ἐπλησίαζε, is attractive, but the parenthetic ἐγὼ δ' ἐνὶ is then very awkward. Nauck proposes ἐν Κιθαιρώνος νάπαις | (this with Blaydes) νομεὺς διπλοῖσι ποιμνίοις ἐπιστατῶν | ἐπλησίαζε: but this is to re-write, not to correct.

1137 ἐξ ἥρος εἰς ἀρκτοῦρον from March to September.—In March the herd of Polybus drove his flock up to Cithaeron from Corinth, and met the herd of Laius, who had brought up his flock from the plain of Thebes. For six months they used to consort in the upland glens of Cithaeron; then, in September, when Arcturus began to be visible a little before dawn, they parted, taking their flocks for the winter into homesteads near Corinth and Thebes.—

1137 ἀρκτοῦρον (the star α of the constellation Boötes,) first so called in Hes. *Op.* 566 where (610) his appearance as a morning star is the signal for the vintage. Hippocrates, *Epidem.* 1. 2. 4, has περὶ ἀρκτοῦρον as 'a little before the autumnal equinox': and Thuc. 2. 78 uses περὶ ἀρκτοῦρου ἐπιτολὰς to denote the same season. See Appendix.

1137 ἐκμήνους Plato (*Legg.* 916 B) ἐντὸς ἐκμήνου, *sc.* χρόνου: the statement in Lidd. and Scott's Lexicon (6th ed.) that it is *feminine* was due to a misunderstanding of the words πλὴν τῆς ἱεράς (*sc.* νόσου) just afterwards. Aristotle also has this form. Cp. ἔκπλεθρος (*Eur.*), ἔκπους, ἔκπλευρος. The form ἐξμέδιμνον in *Ar. Pax* 631 is an Atticism: cp. ἔξπουν *Plat. Comicus* fr. 36, where Meineke quotes Philemon (a grammarian who wrote on the Attic dialect): Ἀττικῶς μὲν ἔξπουν καὶ ἐξκλινον λέγεται, ὥσπερ καὶ παρὰ Σοφοκλεῖ ἐξπηχυστί: adding *Steph. Byz.* 345 Ἐξγυιος, πόλις Σικελίας, γραφὴν Ἀττικὴν ἔχουσα. Besides ἔκμηνος, Aristotle uses the form ἐξάμηνος (which occurs in a perhaps interpolated place of *Xen., Hellen.* 2. 3. 9); as he has also ἐξάπους. The Attic dialect similarly preferred πεντέπους to πεντάπους, ὀκτώπους to ὀκτάπους, but always said πενταπλοῦς, ἐξαπλοῦς, ὀκταπλοῦς.

1138 The fact that L has χειμῶνα without notice of a variant, while some other MSS. notice it as a variant on their χειμῶνι, is in favour of the accus., the harder reading. It may be rendered 'for the winter,' since it involves the notion of the time *during which* the flock was to remain in the ἔπαυλα. It is, however, one of those temporal accusatives which are almost adverbial, the idea of duration being merged in that of season, so that they can even be used concurrently with a temporal genitive: *Her.* 3. 117 τὸν μὲν γὰρ χειμῶνα ὕει σφι ὁ θεός... τοῦ δὲ θέρεος σπεύροντες ... χρῆσκοντο τῷ ὕδατι. 2. 95 τῆς μὲν ἡμέρης ἰχθὺς ἀγρεύει, τὴν δὲ νύκτα τάδε αὐτῷ χρᾶται. 2. 2 τὴν ὥρην ἐπαγινέειν σφι αἴγας, 'at the due season.' 7. 151 τὸν αὐτὸν τοῦτον χρόνον πέμψαντας... ἀγγέλους. Cp. above, 1090 τὸν αὖριον πανσέληνον. The tendency to such a use of the accus. may have been an old trait of the popular language (cp. ἁωρίαν ἦκοντες *Ar. Ach.* 23, καιρὸν ἐφήκεις *Soph. Ai.* 34). Modern Greek regularly uses the accus. for the old temporal dat.: e.g. τὴν τρίτην ἡμέραν for τῇ τρίτῃ ἡμέρᾳ. Classical prose would here use the genit.: *Thuc.* 1. 30 χειμῶνος ἤδη ἀνεχώρησαν. The division of the year implied is into ἔαρ, θέρος (including ὁπώρα), and χειμῶν (including φθινόπωρον).

1140 πεπραγμένον predicate: = πέπρακται τι τούτων ἃ λέγω;

1141 ἐκ properly 'at the interval of'; cp. *Xen. An.* 1. 10. 11 ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον, at a greater distance: so ἐκ τόξου βύματος, at the interval of a bowshot, *ib.* 3. 3. 15.

1144 τί δ' ἔστι; = 'what is the matter?' 'what do you mean?' Cp. 319 (n.). — πρὸς τί cannot be connected as a relative clause with τί δ' ἔστι, since τίς in classical Greek can replace ὅστις only where there is an indirect question; e.g. εἰπέ τί σοι φίλον. Cp. *El.* 316: *Tr.* 339. Hellenistic Greek did not always observe this rule: *Mark* xiv. 36 οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.

1145 ὦ τᾶν triumphantly, 'my good friend.' It is not meant to be a trait of *rustic* speech: in *Ph.* 1387 Neoptolemus uses it to Philoctetes; in *Eur. Her.* 321 Iolaus to Demophon, and *ib.* 688 the θεράπων to Iolaus; in *Bacch.* 802 Dionysus to Pentheus.

1146 οὐκ εἰς ὄλεθρον; see on 430.—οὐ σιωπήσας ἔσει; = a fut. perfect,—*at once*, or *once for all*; Dem. or. 4 § 50 τὰ δέοντα ἐσόμεθα ἐγνωκότες καὶ λόγων ματαιῶν ἀπηλλαγμένοι. So *Ant.* 1067 ἀντιδοὺς ἔσει, *O. C.* 816 λυπηθεὶς ἔσει. The situation shows that this is not an ‘aside.’ The θεράπων, while really terrified, could affect to resent the assertion that his master had been a foundling.

1147 κόλαζε of words, *Ai.* 1107 τὰ σέμν’ ἔπη | κόλαζ’ ἐκείνους. On the Harvard stage, the Theban at 1146 was about to *strike* the Corinthian (see § 9 of the first note in the Appendix).

1149 ὦ φέριστε in tragedy only here and Aesch. *Th.* 39 (Ἐτεόκλεες, φέριστε Καδμείων ἄναξ); ironical in Plat. *Phaedr.* 238 D.

1152 πρὸς χάριν so as to oblige: Dem. or. 8 § 1 μήτε πρὸς ἔχθραν ποιεῖσθαι λόγον μηδένα μήτε πρὸς χάριν: *Ph.* 594 πρὸς ἰσχύος κράτος, by main force.—κλαίων: see on 401.

1154 Cp. *Ai.* 72 τὸν τὰς αἰχμαλωτίδας χέρας | δεσμοῖς ἀπευθύνοντα (preparatory to flogging): *Od.* 22. 189 σὺν δὲ πόδας χεῖράς τε δέον θυμαλγεί δεσμῶ | εὖ μάλ’ ἀποστρέψαντε (of Melanthius the goat-herd); then κίον’ ἀν’ ὑψηλὴν ἔρυσαν πέλασάν τε δοκοῖσιν: and so left him hanging.

1155 δύστηνος *sc.* ἐγώ. This agrees best with Soph.’s usage: see *Tr.* 377 ὦ δύστηνος (n.): though the adj. could also refer to Oed. (cp. 1071).

1158 εἰς τόδ’ = εἰς τὸ ὀλέσθαι: *Ai.* 1365 αὐτὸς ἐνθάδ’ ἵζομαι, *i.e.* εἰς τὸ θάπτεσθαι.

1160 ἐς τριβὰς ἐλᾶ will push (the matter) to delays (*Ant.* 577 μὴ τριβὰς ἔτι),—is bent on protracting his delay: ἐλαύνειν as in *Her.* 2. 124 ἐς πᾶσαν κακότητα ἐλάσαι, they said that he *went all lengths* in wickedness: Tyrtaeus 11. 10 ἀμφοτέρων δ’ εἰς κόρον ἠλάσατε, ye had taken your fill of both. For the fut., expressing resolve, cp. *Ar. Av.* 759 αἶρε πλήκτρον, εἰ μαχεῖ.

1161 οὐ δῆτ’ ἔγωγε as *Ph.* 735, *Tr.* 1208. Remark πάλαι referring to 1157: so *dudum* can refer to a recent moment.

1167 The words could mean either: (1) ‘he was one of the children of Laïus’; or (2) ‘he was one of the children of the household of Laïus,’ τῶν Λαῖου being gen. of οἱ Λαῖου. The ambiguity is brought out by 1168. See on 814.

1168 κείνου τις ἐγγενὴς γεγώς, *some one belonging by birth to his race*, the genit. depending on the notion of γένος in the adj., like δωμάτων ὑπόστεγοι, *El.* 1386.

1169 I am close on the horror,—close on uttering it: (ὥστε) λέγειν being added to explain the particular sense in which *he* is πρὸς τῷ δεινῷ, as ἀκούειν defines that in which Oedipus is so. Cp. *El.* 542 τῶν ἐμῶν...ἡμερον τέκνων...ἔσχε δαίσασθαι: Plat. *Crito* 52 B οὐδ’ ἐπιθυμία σε ἄλλης πόλεως οὐδ’ ἄλλων νόμων ἔλαβεν εἰδέναι.

1171 While γέ τοι, γε μέντοι, γε μὲν δὴ are comparatively frequent, γέ τοι δὴ is rarer: we find it in *Ar. Nub.* 372, Plato *Phaedr.* 264 A, *Rep.* 476 E, 504 A, *Crito* 44 C.

1174 ὥς = 'in her intention': see on 848.—πρὸς τί χρείας nearly = πρὸς ποίαν χρείαν, with a view to what kind of need or desire, *i.e.* with what aim: cp. 1443: *Ph.* 174 ἐπὶ παντί τῃ χρείας ἰσταμένῳ: *Ant.* 1229 ἐν τῷ (=τίνι) ξυμφορᾷς, in what manner of plight.

1176 τοὺς τεκόντας, not, as usually, 'his parents' (999), but 'his father': the plur. as *τυράννοις*, 1095.

1178 'I gave up the child through pity,' ὥς...δοκῶν, 'as thinking' etc.: *i.e.*, as one might fitly give it up, who so thought. This virtually elliptic use of ὥς is distinct from that at 848, which would here be represented by ὥς ἀποίσσονται.—ἄλλην χθόνα ἀποίσειν (αὐτόν): cp. *O. C.* 1769 Θήβας δ' ἡμᾶς | τὰς ὤγυ- γίους πέμψον.

1180 κάκ' a disyllabic subst. or adj. with short penult. is rarely elided unless, as here, it is (*a*) *first* in the verse, and also (*b*) *emphatic*: so *O. C.* 48, 796: see A. W. Verrall in *Journ. Phil.* XII. 140.

1182 ἂν ἐξήκοι *must have* come true (cp. 1011), the opt. as *Plat. Gorg.* 502 D οὐκοῦν ἡ ῥητορικὴ δημηγορία ἂν εἴη: *Her.* 1. 2 εἶψαν δ' ἂν οὗτοι *Κρήτες*: *id.* 8. 136 τάχα δ' ἂν καὶ τὰ χρηστήρια ταῦτά οἱ προλέγοι.

1184 ἀφ' ὧν οὐ χρῆν (φύναι), since he was foredoomed to the acts which the two following clauses express.

FOURTH STASIMON (1186–1222)

1186–1222 *στάσιμον τέταρτον*. See § 10 of the first note in the Appendix.

1st strophe (1186—1195). How vain is mortal life! 'Tis well seen in Oedipus:

1st antistrophe (1196—1203): who saved Thebes, and became its king:

2nd strophe (1204—1212): but now what misery is like to his?

2nd antistrophe (1213—1222). Time hath found thee out and hath judged. Would that I had never known thee! Thou wast our deliverer once; and now by thy ruin we are undone.

1187 *ὥς* 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 *κἄν τὸ μηδέν ᾧ*: *Ai.* 1275 *τὸ μηδέν ὄντας*. Here *ζώσας* is a more forcible substitute for *οὖσας*, bringing out the contrast between the semblance of vigour and the real feebleness.—*ἴσα καὶ* = *ἴσα* (or *ἴσον*) *ὥσπερ*, a phrase used by Thuc. 3. 14 (*ἴσα καὶ ἰκέται ἐσμέν*), and Eur. *El.* 994 (*σεβίζω σ’ ἴσα καὶ μάκαρας*), which reappears in late Greek, as Aristid. 1. 269 (Dind.).—*ἐναριθμῶ* only here, and (midd.) in Eur. *Or.* 623 *εἰ τοῦμόν ἔχθος ἐναριθμεῖ κῆδος τ’ ἐμόν = ἐν ἀριθμῷ ποιεῖ*, if you make of account.

1190 *φέρει* = *φέρεται*, cp. 590.

1191 *δοκεῖν* ‘to seem,’ *sc.* *εὐδαιμονεῖν*: not absol., ‘to have reputation,’ a sense which *οἱ δοκοῦντες, τὰ δοκοῦντα* can sometimes bear in *direct antithesis* to *οἱ ἀδοξοῦντες* or the like (Eur. *Hec.* 291 etc.). Cp. Eur. *Her.* 865 *τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν πρὶν ἂν | θανόντ’ ἴδῃ τις*: *Ai.* 125 *ὄρῳ γὰρ ἡμᾶς οὐδέν ὄντας ἄλλο πλὴν | εἶδωλ’ ὄσοιπερ ζῶμεν ἢ κούφην σκιάν*.

1192 *ἀποκλίνειν* a metaphor from the heavenly bodies; cp. *ἀποκλινομένης τῆς ἡμέρης* (*Her.* 3. 104): and so *κλίνει ἡ ἡμέρα, ὁ ἥλιος* in later Greek: Dem. or. 1 § 13 *οὐκ ἐπὶ τὸ ῥαθυμεῖν ἀπέκλινεν*. Xen. *Mem.* 3. 5. 13 *ἡ πόλις...ἐπὶ τὸ χεῖρον ἐκλινεν*.

1193 *τὸν σόν τοι κ.τ.λ.* The apparently long syllable *τὸν* (= *ἐξ* in 1202) is ‘irrational,’ having the time-value only of *υ*: see Metrical Analysis. The *τὸ σόν τοι* of the MSS. involves a most awkward construction:—‘having thy example,—having thy fate, I say, (*as* an example)’: for we could not well render ‘*having* thy case (*τὸ σόν*) as an example.’ Against *τὸν σόν*, which is decidedly more forcible, nothing can be objected except the three-fold repetition; but this is certainly no reason for rejecting it in a lyric utterance of passionate feeling.

1195 οὐδὲν βροτῶν nothing (*i.e.* no being) among men, a stronger phrase than οὐδένα: Nauck compares fr. 652 οἱ δὲ τῇ γλώσση θρασεῖς | φεύγοντες ἄτας ἐκτὸς εἰσι τῶν κακῶν. | Ἄρης γὰρ οὐδὲν τῶν κακῶν λωτίζειται, ‘no dastard life’: *Hom. Hymn.* 4. 34 οὐπερ τι πεφυγμένον ἔστ’ Ἀφροδίτην | οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων. Add *Phil.* 446 (with reference to Thersites being still alive) ἐμελλ’ ἐπεὶ οὐδὲν πω κακόν γ’ ἀπώλετο, | ἀλλ’ εὖ περιστέλλουσιν αὐτὰ δαίμονες. | καὶ πῶς τὰ μὲν πανοῦργα καὶ παλιντριβῇ | χαίρουσ’ ἀναστρέφοντες ἐξ Αἰδου, τὰ δὲ | δίκαια καὶ τὰ χρήστ’ ἀποστέλλουσ’ αἰεί. The οὐδένα of the MSS. involves the resolution of a long syllable (the second of οὐδέν) which has an ictus; this is inadmissible, as the ear will show any one who considers the antistrophic verse, 1203, Θήβαισιν ἀνάσσω.

1197 καθ’ ὑπερβολὰν τοξεύσας having hit the answer to the riddle of the Sphinx, when Teiresias and all others had failed: cp. 398: Aesch. *Ag.* 628 ἔκυσας ὥστε τοξότης ἄκρος σκοποῦ.—ἐκράτησε. At 1193 the Chorus addressed Oedipus: at 1197 (δοτις κ.τ.λ.) they turn to invoke *Zeus* as the witness of his achievements; and so in 1200 L, which here has the corrupt ἐκράτησας, rightly gives ἀνέστα. Then at 1201 (ἐξ οὗ κ.τ.λ.) they resume the direct address to Oedipus, which is thenceforth maintained to the end of the ode. To read ἐκράτησας and 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’ εὐδαίμονος: for the adverbial πάντα see on 475; also 823, 1425.

1198 φθίσας because the Sphinx, when her riddle was solved, threw herself from a rock (*Apollod.* 3. 5): cp. 397 ἔπαυσά νιν.

1199 τὰν γαμψώνυχα κ.τ.λ. In poetry, when a subs. has two epithets, the first may stand, with the art., before it, and the second after it. This is the ‘divided attribute’: see *Phil.* 392 n. τὸν μέγαν Πάκτωλον εὐχρυσον: *O. C.* 1234 τό τε κατὰ μεμπτον ... | γῆρας ἄφιλον: *El.* 133 τὸν ἐμὸν...πατέρ’ ἄθλιον. So *Pind. Pyth.* 1. 95, 5. 99 etc. This is not like τὸ σὸν στόμα...ἐλινόν in 672 (n.).—παρθένον: see on κόρα, 508.

1200 θανάτων πύργος see on 218.

1204 ἀκούειν to hear of, defining ἀθλιώτερος: *Eur. Hipp.* 1202 φρικώδη κλύειν. Whose woes are more impressive to others, or more cruel for himself? Cp. *O. C.* 306 πολὺ...τὸ σὸν | ὄνομα διήκει πάντας. The constr. is τίς ἀθλιώτερος ἀκούειν, τίς (ἀθλιώτερος) ξύνοικος ἐν ἄταις κ.τ.λ., who is more wretched to hear of (whose story is more tragic), who is more wretched as dwelling amid woes (whose present miseries are sharper)? It is not possible to supply μάλλον with ξύνοικος from ἀθλιώτερος.

1205 In 1214 the δικάζει τὸν of the MSS. should be kept (see *Metrical Analysis*): here the simple transposition of τίς ἐν πόνοις is far the most probable cure for the metre. ἐν with ἄταις as well as πόνοις: see on 734: for the redundant ἐν...ξύν-, 1126.

1206 The dat. ἀλλαγᾶ might be instrumental, but is rather circumstantial, = τοῦ βίου ἡλλαγμένου.

1208 λιμήν: schol. ὅτι μήτηρ ἦν καὶ γυνή ἡ Ἰοκάστη, ἣν λέγει λιμένα. Cp. 420 ff.

1210 *πесеῖν* here = *ἐμπεσεῖν* (which Hartung would read, but unnecessarily). Ar. *Th.* 1122 *πесеῖν ἐς εὐνάς καὶ γαμήλιον λέχος*. The bold use is assisted by *θαλαμηπόλῳ* (bridegroom) which goes closely with *πесеῖν*.

1211 *ἄλοκες* : cp. 1256, *Ant.* 569, Aesch. *Th.* 753.

1212 *σίγ'* : cp. Aesch. *Ag.* 37 *οἶκος δ' αὐτός, εἰ φοβόγην λάβοι, | σαφέστατ' ἂν λέξειεν*.

1213 *ἄκονθ'*, not as if he had been a criminal who sought to hide conscious guilt; but because he had not foreseen the disclosure which was to result from his inquiry into the murder of Laïus.—*χρόνος*, which *φύει ἄδηλα* (*Ai.* 647): fr. 280 *πρὸς ταῦτα κρύπτε μὴδέν, ὥς ὁ πάνθ' ὄρων | καὶ πάντ' ἀκούων* (cp. note on 660) *πάντ' ἀναπτύσσει χρόνος*: see on 614. Time is here invested with the attributes of the divine omniscience and justice.

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, for in Pind. *Olymp.* 2. 59, which Mitchell quotes, *ἀλιτρά...δικάζει τις* = simply 'tries.' Aesch. has another poet. use, *Ag.* 1412 *δικάζεις...φυγὴν ἐμοί = καταδικάζεις φυγὴν ἐμοῦ*.—*γάμον πάλαι τεκνοῦντα καὶ τεκ-* : one in which *ὁ τεκνούμενος* has long been identified with *ὁ τεκνῶν* : i.e. in which the son has become the husband. The expression is of the same order as *τά γ' ἔργα μου | πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα*, *O. C.* 266.

1216 *ὦ Λαῖϊον ὦ τέκνον*. Erfurdt's *ῶ* is the most probable way of supplying the required syllable, and Reisig's objection to its place is answered by *Ai.* 395 *ἔρεβος ὦ φαεινότατον*. Hermann, however, preferred *ῶ*, as a separate exclamation: 'Alas, of Laïus (oh horror!) the son.' Bothe's *Λαῖϊον* could be supported by Eur. *I. A.* 757 *Φοιβήϊον δάπεδον*: *id. fr.* 775. 64 *ὅσιαν βασιλήϊον*: but seems less likely here.

1218 FF. *δύρομαι γὰρ ὥς περίαλλα* [sic; in one ms. *ὥς περίαλα*] | *ιαχέων ἐκ στομάτων*. The MSS. give *δύρομαι γὰρ ὥς περίαλλα* [sic; in one ms. *ὥς περίαλα*] | *ιαχέων ἐκ στομάτων*. I conjecture *δύρομαι γὰρ ὥσπερ ἰάλεμον χέων* | *ἐκ στομάτων*: 'I lament as one who pours from his lips a dirge': *i.e.*, Oedipus is to me as one who is dead. Cp. Pind. *Isthm.* 7. 58 *ἐπὶ θρήνον... πολύφραμον ἔχεαν*, 'over the tomb they poured forth a resounding dirge.' My emendation has been adopted by Prof. Kennedy (ed. 1885).

Every attempt to explain the vulgate is unavailing. (1) *ὥς περίαλλ'* is supposed to be like *ὥς ἐτητύμως*, *ὥς μάλιστα*, 'in measure most abundant.' Now *περίαλλα* could mean only 'preeminently,' 'more than others': Soph. *fr.* 225 *νόμων* | *οἷς Θαμύρας περίαλλα μουσσοποιεῖ*, 'strains which Thamyras weaves with art preeminent': Ar. *Th.* 1070 *τί ποτ' Ἀνδρομέδα* | *περίαλλα κακῶν μέρος ἐξέλαχον*; 'why have I, Andromeda, been dowered with sorrows *above all women*?' Pindar *Pyth.* 11. 5 *θησαυρόν δν περίαλλ' ἐτίμασε Λοξίας*, honoured *preeminently*. Here, *περίαλλα* is utterly unsuitable; and the added *ὥς* makes the phrase stranger still.

(2) The MSS. have *ιαχέων*. Both *ἰαχεῖν* and *ἰαχεῖν* occur: but the latter should, with Dindorf, be written *ιακχέω*. Eur. *Her.* 752 *ιακχῆσατε*: 783 *ὀλολύγματα...ιακχεῖ*: Or. 826 *Τυνδαρίς ἰακχῆσε τάλαινα*: 965 *ιακχεῖτω δὲ γὰρ Κυκλωπία*. The participle, however, is unendurably weak after *δύρομαι*, and leaves *ἐκ στομάτων* weaker still.

(3) *ἐκ στομάτων* can mean only 'from my lips' (the plur. as *Tr.* 938 *ἀμφιπίπτων στόμασιν*, kissing her lips: Eur. *Alc.* 404 *ποτὶ σοῖσι πίτνων στόμασιν*): it could not mean 'loudly.'

(4) Elmsley, doubtless feeling this, took *ιαχέων* as gen. of a supposed, but most questionable, *ιαχέος*, 'loud,' formed from *ιαχή*. Erfurdt conjectured *ιακχίων*, 'from lips wild as a bacchant's.' But a Greek poet would not have brought Iacchos and Thanatos so close together; *χωρὶς ἢ τιμὴ θεῶν*.

(5) *ἰάλεμον* gives exactly the right force; for them, Oed. is as the dead. *ἰάλεμος* is *a wail for the dead* in the four places of Eur. where it occurs (*Or.* 1391, *Phoen.* 1033, *Tro.* 600, 1304), in [Eur.] *Rhes.* 895, and in the one place of Aesch., *Suppl.* 115, which is just to our point: the Chorus of Danaïdes say, *πάθρα...θρεομένα... | ἰηλέμοισιν ἐμπρεπὴ ζῶσα γόοις με τιμῶ*, 'lamenting sorrows meet for funeral wails (*i.e.* the sorrows of those who are as dead), while yet living, I chant mine own dirge.' *ἐκ στομάτων* fits *χέων*, since *χεῖν* was not commonly used absolutely for 'to utter' (as by Pindar, *l. c.* above).

(6) The corruption may have thus arisen in a cursive MS.: *ἰάλεμον* being written *ιαλεμοῦ*, the last five letters of *ὥσπερ-ιαλεμοῦχέων* would first generate *αχέων* (as in one MS.), or, with the second stroke of the *μ*, *ιαχέων*: the attempt to find an intelligible word in the immediately preceding group of letters would then quickly produce the familiar *περί-αλλα* (in one MS. *περίᾱλα*). The non-elision of the final *a* in the MSS. favours this view. As to metre, with *πατρὶ* in 1209, a tribrach (*-τρι θαλαμ*) answers to a dactyl (*ὥς περι-*, my *ὥσπερ i-*), whether we keep the traditional text, or adopt my conjecture, or that of Wecklein or of Burges; though Wecklein, by a strange oversight, has noticed this objection as if it were peculiar to my conjecture. Wunder's *πόσει* for *πατρὶ* in 1209 would restore exact correspondence, and may be right; but I rather prefer, with Heinrich Schmidt (*Compositionslehre* lxiv), to regard the *ὥς* as an 'irrational syllable': see *Metrical Analysis*.

1221 τὸ δ' ὀρθὸν εἰπεῖν like ὡς εἰπεῖν ἔπος, prefaces the bold figure of speech: I might truly say that by thy means (ἐκ σέθεν) I *received a new life* (when the Sphinx had brought us to the brink of ruin); and now have again *closed my eyes* in a sleep as of death,—since all our weal perishes with thine. The Thebans might now be indeed described as *στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον* (50).—*ἀνέπνευσα*, 'revived,' *i.e.* was delivered from anguish; cp. *Il.* 11. 382 *ἀνέπνευσαν κακότητος*, had a respite from distress: *Ai.* 274 *ἔλῃξε κἀνέπνευσε τῆς νόσου*.

1222 *κατεκοίμησα* cp. Aesch. *Ag.* 1293 ὡς ἀσφάδαστος...ἄμμα συμβάλω τόδε: *Ai.* 831 *καλῶ θ' ἄμα | πομπαῖον Ἑρμῆν χθόνιον εἶ με κοιμίσαι*.

EXODOS (WITH THE SECOND KOMMOS, 1297–1368)

(1223–1530)

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

1223 A messenger comes forth from the house. An *ἐξαγγελος* is one who announces *τὰ ἔσω γεγονότα τοῖς ἔξω* (Hesych.), while the *ἄγγελος* (924) brings news from a distance: in Thuc. 8. 51 (*τῷ στρατεύματι ἐξαγγελος γίγνεται ὥς, κ.τ.λ.*), one who betrays secrets.

1224 F. *δσον δ'* see on 29.—*ἀρεῖσθε, take upon you, i.e. have laid upon you*: like *αἰρεσθαι ἄχθος* (so *Ant.* 907 *πόνον, Tr.* 491 *νόσον*): while in *Il.* 14. 130 *μή πού τις ἐφ' ἑλκεῖ ἔλκος ἄρηται* is more like *Il.* 12. 435 *μισθὸν ἄρηται*, 'win.'—*ἐγγενῶς = ὥς ἐγγενεῖς ὄντες*, 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 mean the Araxes, which flows into the Caspian.) Soph. names these simply as great rivers, not with conscious choice as representatives of Europe and Asia. Ovid *Met.* 2. 248 *arsit Orontes | Thermodonque citus Gangesque et Phasis et Ister*. Commentators compare Seneca *Hipp.* 715 *Quis eluet me Tanais? aut quae barbaris Maeotis undis Pontico incumbens mari? Non ipse toto magnus Oceano pater Tantum piarit sceleris*, and Shaksp. *Macbeth* 2. 2. 60 *Will all great Neptune's ocean wash this blood Clean from my hand?*: where, however, the agony of personal remorse renders the hyperbole somewhat more natural than it is here in the mouth of a messenger.

1228 *καθαρμῶ* modal dat., 'by way of purification,' so as to purify.—*νίψαι*: Eur. *I. T.* 1191 *ἀγνοῖς καθαρμοῖς πρῶτά νιν νίψαι θέλω*. The idea of *washing off* a defilement belongs to *νίζειν* (as to its cognates in Sanskrit and Old Irish, Curt. *Etym.* § 439), cp. *Il.* 11. 830 etc.—*δσα*, causal, = *δτι* *τοσαῦτα*: Her. 1. 31 *ἐμακάριζον τὴν μητέρα οἶων (= δτι τοιούτων) τέκνων ἐκύρησε*: Aesch. *P.* V. 908 *ἔσται ταπεινός, οἶον ἐξαρτύνεται | γάμον γαμεῖν*: *Il.* 5. 757 *οὐ νεμεσίξῃ Ἄρει... | δσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν*: *Il.* 18. 262 *οἶος (= ἐπεὶ τοῖος) ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐβελήσει | μίμνειν ἐν πεδίῳ*. Cp. O. C. 263 n.

1229 The construction is *δοα κακά (τὰ μὲν) κεύθει, τὰ δὲ αὐτίκα ἐς τὸ φῶς φανεῖ*: cp. *El.* 1290 *πατρώαν κτήσιν... | ἀντλεί, τὰ δ' ἐκχεῖ κ.τ.λ.* The house *conceals* (κεύθει) the corpse of Iocasta; it will presently *disclose* (φανεῖ) the self-blinded Oedipus: both these horrors were due to conscious acts (ἐκόντα), as distinguished from those acts in which Oed. and Iocasta had become involved without their knowledge (ἄκοντα). ἐκόντα...ἄκοντα for ἐκούσια...ἄκούσια, the epithet of the agent being transferred to the act: see on 1215.

1231 *μάλιστα* because there is not the consolation of recognising an inevitable destiny: cp. *Ai.* 260 *τὸ γὰρ ἐσλεύσειν οἰκεῖα πάθη | μηδενὸς ἄλλου παραπράξαντος | μεγάλας ὀδύνας ὑποτείνει*: but here *λυποῦσι* refers rather to the spectators than to the sufferers.—*αἶ* for *αἶ ἄν*, as oft. in poetry (*O. C.* 395 etc.), rarely in prose, Thuc. 4. 17 *οὗ μὲν βραχεῖς ἀρκῶσι*, 18 *οἵτινες...νομίσωσι*.

1232 *λείπει* fail: Polyb. 2. 14 *ἡ τῶν Ἀλπεων παρώρεια...προκαταλήγουσα λείπει τοῦ μὴ συνάπτειν αὐτῷ*, the chain of the Alps, stopping short, fails of touching (the inmost recess of the Adriatic).—*μὴ οὐ*, because of *οὐδὲ* with *λείπει*: the added *τὸ* makes the idea of the infin. stand out more independently of *λείπει*: cp. 283.—*ἥδμεν*, which the MSS. give, should be kept. It was altered to *ἥδεμεν* by Elms. on Eur. *Bacch.* 1345 *ὅψ' ἐμάθεθ' ἡμᾶς, ὅτε δ' ἐχρῆν, οὐκ ἥδετε*: where the *εἶδετε* of the MSS. is possible, but less probable. Aeschin. or. 3 § 82 has *ἥδμεν*: Dem. or. 55 § 9 *ἥδειτε*. See Curtius, *Verb* II. 239, Eng. tr. 432, who points out that the case of the *third* pers. plur. is different: for this, the forms in *εσαν* (as *ἥδεσαν*) *alone* have good authority.

1235 *θεῖον* epic epithet of kings and chiefs, as in *Il.* of Achilles, Odysseus, Oileus, Thoas, etc., also of heralds, and in *Od.* of minstrels, as *δῖος ib.* 16. 1 of Eumaeus: Plat. *Phaedr.* 234 D *συνεβάκχευσα μετὰ σοῦ τῆς θείας κεφαλῆς* ('your worship').

1236 For *πρὸς* here see note on 493 *ad fin.*

1238 *οὐ πάρα* = *οὐ πάρεστιν ὑμῖν*: ye have not been eye-witnesses, as I have been.

1239 *κὰν ἐμοί* 'e'en in me,'—though *your own* memory, had you been present, would have preserved a more vivid impression than I can give: cp. [Plat.] *Alcib.* I. 127 E *ἂν θεὸς ἐθέλῃ εἴ τι δεῖ καὶ τῇ ἐμῇ μαντείᾳ πιστεύειν, σύ τε κἀγὼ βέλτιον σχήσομεν. ἐν—ἐνι (=ἐνεστι), as ἐνεῖναι ἐν Ar. Eq.* 1132 etc.

1241 We are to suppose that, when she rushed from the scene in her passionate despair (1072), Iocasta passed through the central door of the palace (*βασιλῆιος 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 εἰσέπαισεν*, 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 (*ἐνῆλατο* 1261). They follow. There they find Iocasta dead, and see Oedipus blind himself.

1242 *εὐθύ* ‘straight,’ is obviously more forcible here than *εὐθύς*, ‘without delay’; a distinction to which Eur. *Hipp.* 1197 *τὴν εὐθύς Ἀργούς κάπιδαυρίας ὁδόν* is an exception rare in classical Attic. Nauck, with tasteless caprice, writes *εὐθύς ἐς*.

1243 *ἀμφιδεξίους* here = not simply ‘both,’ but ‘*belonging to both hands*’ (for *ἀκμαῖς* alone would scarcely have been used for ‘hands’): so in *O. C.* 1112 *ἐρείσατε πλευρόν ἀμφιδέξιον* can mean, ‘press your sides to mine *on either hand*.’ *ἀμφιδέξιος* usu. means ‘equally deft with either hand’ (*ambidexter*), opp. to *ἀμφορίστερος*, ‘utterly gauche’ (Ar. fr. 432): hence ‘ambiguous’ (of an oracle, Her. 5. 92). The Sophoclean use has at least so much warrant from etymology that *δεξιά*, from *δεκ* with added *σ*, prop. meant merely ‘the catcher’ or ‘receiver’: see Curt. *Etym.* §§ 11, 266.

1244 *ἐπιρράξας* from *ἐπιρράσσω*, Plut. *Mor.* 356 C *τοὺς δὲ συνόντας ἐπιδραμόντας ἐπιρράξαι τὸ πῶμα*, hastily put the lid on the chest. *Il.* 24. 452 *θύρην δ’ ἔχε μούνος ἐπίβλης | εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί, | τρεῖς δ’ ἀναοίγεσκον κ.τ.λ.* (from *ἐπιρρήσσω*). Hesych. *ἐπιρρήσει. ἐπικλείει*. Plat. *Prot.* 314 C *ἀμφοῖν τοῖν χεροῖν τὴν θύραν...ἐπήραξε* (from *ἐπαράσσω*). In *O. C.* 1503 (*χάλας*) *ἐπιρράξασα* is intrans.

1245 *τὸν ἤδη Δ. πάλαι νεκρόν*: for the order cp. *O. C.* 1514 *αἱ πολλὰ βρονταὶ διατελεῖς*: *Ph.* 1316: *El.* 183: Thuc. 7. 23 *αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι*: Isocr. or. 4 § 179 *τὴν τε περὶ ἡμᾶς ἀτιμίαν γεγενημένην*: Dem. or. 18 § 271 *τὴν ἀπάντων...ἀνθρώπων τύχην κοινήν*: esp. with proper names, as Pind. *Ol.* 13. 53 *τὰν πατρός ἀντία Μῆδειαν θεμέναν γάμον*: *El.* 283.

1248 *παιδουργίαν* for *παιδουργόν*, i.e. *γυναῖκα τεκνοποιόν* (Her. 1. 59), abstract for concrete: see on 1 (*τροφή*): cp. *Od.* 3. 49 *νεώτερός ἐστιν, ὁμηλικὴ δέ μοι αὐτῷ (= ὁμηλιξ)*. Not acc. in appos. with sentence, ‘an evil way of begetting children,’ because *λίποι | τοῖς οἷσιν αὐτοῦ*, ‘left to (or for) his own,’ would then be very weak.

1249 γοᾶτο. Cp. Curtius, *Verb* I. 138, Eng. tr. 92: ‘It seems to me best on all grounds to suppose that shortly before the rise of the Greek Epic the [syllabic] augment became occasionally exposed to the same tendency towards wearing away (*Verwitterung*) which the ᾱ of ἄρα and the εἰ of ἐνερθε could not always withstand; that there were, in short, pairs of forms then in use, one with the augment and one without...The omission of the syllabic augment in Homer was purely a matter of choice... Post-Homeric poetry adopts the power of dispensing with the syllabic augment as an inheritance from its predecessor, and makes the greater use of it in proportion as it is removed from the language of ordinary life. Hence it is that, as is shown by the careful investigations made by Renner (*Stud.* i. 2. 18 ff.), the omission of the syllabic augment is extremely rare in iambic, and far more common in elegiac and lyric verse. Hence, as is shown (*Stud.* i. 2. 259) by Gerth, in the dialogue of tragedy the range of this license is very limited indeed, while the majority of instances of it occur in the slightly Epic style of the messengers’ speeches, or still more commonly in lyric passages.’

The tragic ῥήσεις here borrow from a practice more marked in epic narrative than in epic *speeches*. In Homer, where augmented and unaugmented forms are on the whole about equally numerous, the proportion of augmented to unaugmented is in the speeches about 10 to 3, in the narrative about 5 to 7: see Monro, *Hom. Grammar* § 69.

1249 διπλοῦς acc. plur., a twofold progeny, viz. (1) Oedipus by Laius (ἐξ ἀνδρός 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’: cp. *O. C.* 1427 τίς δὲ τολμήσει κλύων | τὰ τοῦδ’ ἔπεσθαι τάνδρός...; and *ib.* 135 f. Blaydes cp. *Eur. Her.* 205 σοὶ δ’ ὡς ἀνάγκη τοῦσδε βούλομαι φράσαι | σώζειν, where σώζειν ought to come before βούλομαι.

1255 φοιτᾷ moves wildly about. Cp. *Il.* 15. 685 ὡς Αἴας ἐπὶ πολλὰ θοάων ἱκρια νηῶν | φοῖτα μακρὰ βιβάς—where he has just been likened to a man *jumping* from one horse to another, θρώσκων ἄλλοτ’ ἐπ’ ἄλλον. So of the sharp, sudden visits of the νόσος, *Ph.* 808 ὀξεῖα φοιτᾷ καὶ ταχεῖ’ ἀπέρχεται. *Ai.* 59 φοιτῶντ’ ἄνδρα μανιάσιν νόσοις, ‘raving.’ Curtius (*Etym.* § 417) would refer the word to *φυ*, φοιτάω coming from *φο*-*ι*-*τα*-*ω*, ‘to be often’ (in a place).

1255 F. πορεῖν is epexegetic of ἐξαιτῶν, which governs a double accusative.—(ἐξαιτῶν) τε ποῦ κίχοι, optative, and not subj., because the pres. φοιτᾷ is historic, representing a deliberative subjunctive, ποῦ κίχω; Cp. n. on 72 ῥυσαίμην. *Xen. Hellen.* 7. 4. 39 ἡπόρει τε δ’ τι χρήσαιτο τῷ πράγματι: i.e. his thought was, τί χρήσωμαι;

1257 ἄρουραν : see on 1211.

1259 οὐδείς γὰρ ἀνδρῶν : cp. Aesch. *Ag.* 662 ἤτοι τις ἐξέκλεψεν ἢ ἔζητήσατο | θεός τις, οὐκ ἄνθρωπος: *Ai.* 243.

1260 ὡς ὕφηγ. : see on 966.

1261 *πύλαις διπλαῖς*, the folding doors of the *θάλαμος*. *Od.* 2. 344 (the *θάλαμος* of Odysseus) *κληισταὶ δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι | δικλίδες*.—*πυθμένων*, prop. 'bases': Aesch. *P.* V. 1046 *χθόνα δ' ἐκ πυθμένων | αὐταῖς ρίζαις πνεῦμα κραδαίνοι*. Here the 'bases' of the *κληῖθρα* (bolts) are the staples or sockets which held them. They were on the inner side of the doors, which Iocasta had closed behind her (1244). The pressure of Oedipus on the outer side forces the bolts, causing them to bend inwards (*κοῖλα*). So Oedipus, within the house, gives the order *διοίγειν κληῖθρα*, 1287. Others understand: 'forced the doors from their hinges or posts': but this gives an unnatural sense to *κληῖθρα*. *πυθμένες* would then mean the *στροφίγγες* (Theophr. *Hist. Pl.* 5. 5. 4) or pivots (working in sockets called *στροφεῖς*) which served as hinges.

1264 *αἰώραισιν* expresses that the suspended body was still oscillating, and is thus more than *ἀρτάναις*. *αἰώρα* (akin to *αἰίρω*, *ἄωρ*, *ἀορτήρ*, *ἄωρος* 'uplifted,' *Od.* 12. 89, Curt. *Etym.* § 518) meant a *swing* (as in Modern Greek), or *swinging movement*: Plat. *Phaed.* 111 E *ταῦτα δὲ πάντα κινεῖν ἄνω τε καὶ κάτω ὥσπερ αἰώραν τινὰ ἐνούσαν ἐν τῇ γῇ*, there is a sort of swinging in the earth which moves all these things up and down; ...*αἰωρεῖται δὴ καὶ κυμαίνει ἄνω καὶ κάτω*, so they swing and surge: *Legg.* 789 D *ὅσα τε ὑπὸ ἑαυτῶν (κινεῖται) ἢ καὶ ἐν αἰώραις (in swings) ἢ καὶ κατὰ θάλατταν ἢ καὶ ἐφ' ἵππων ὀχουμένων*. Cp. Athen. 618 E *ἦν δὲ καὶ ἐπὶ ταῖς ἐώραις τις, ἐπ' Ἡριγόνῃ, ἣν καὶ ἀλῆτιν καλοῦσιν ὠδήν*, 'at the Feast of Swings there was also a song in memory of Erigone, otherwise called the Song of the Wanderer.' The festival was named *ἐώραι* (small images, like the *oscilla* offered to Bacchus, Verg. *G.* 2. 389, being hung from trees) because Erigone had *hanged herself* on the tree under which she had found the corpse of her father Icarus; the name *ἀλῆτις* alluding to her wanderings in search of him. Hesych. *s. v.* *ἀλῆτις* has *ἐώρα*: the gloss of Suidas (*ἐώρα· ὕψωσις ἢ μετάρσις*) is from the schol. here. *ἐώρημα* for *αἰώρημα* (the stage *μηχανή*) occurs in schol. Ar. *Pax* 77. *αἰώρα*, however, is the only form for which there is good authority of the classical age. [Eustathius on *Il.* 3. 108 says: *ἡερέθεσθαι δὲ κυρίως μὲν τὸ ἐν ἀέρι κρέμασθαι, ἐξ οὗ καὶ ἡ αἰώρα. ὅτι δὲ ἡ ῥηθεῖσα αἰώρα καὶ διὰ τοῦ ε ψιλοῦ ἔχει τὴν ἄρχουσαν, ὡς δηλοῖ οὐ μόνον τὸ πλεκταῖς ἐώραις ἐμπεπλεγμένην, ἀλλὰ καὶ τὸ μετέωρος, ἕτεροι ἐπαγωνιζέσθωσαν*. Prof. Kennedy quotes this to prove 'the classical use of *ἐώρα*.' But it rather indicates that this verse furnished the only classical example of *ἐώρα* known to Eustathius; and there is no proof that here he was following an older or better ms. than L.]—*ἐμπεπληγμένην* (see crit. n.) would mean 'having dashed herself into...': but this can hardly be justified by the intrans. use of the active, *Od.* 22. 468 f. *ὄταν... πέλειαι | ἔρκει ἐνιπλήξωσι*: nor is it appropriate here in reference to the hanging corpse.

1266 *γῇ* locative dat.: see on 20: cp. 1451 *ναίειν ὄρεσιν*.

1267 *δεινὰ δ'* For *δέ* introducing the apodosis after a temporal protasis (even when it is a short one), cp. *Od.* 7. 46 *ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἴκοντο, | τοῖσι δὲ μύθων ἥρχε θεὰ γλαυκῶπις Ἀθήνη*: and *ib.* 184 *ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμός, | τοῖσιν δ' Ἀλκίνοος ἀγορήσατο*.

1269 *περόνας* (called *πόρπαι* by Eur. *Ph.* 62), brooches with long pins which could serve as small daggers: one fastened Iocasta's *ιμάτιον* on her left shoulder, and another her Doric *χιτών* on the right shoulder, which the *ιμάτιον* did not cover. The Doric *χιτών* was sleeveless, and usually made with a slit at each shoulder, requiring the use of brooches. (Cp. Guhl and Koner, *Life of the Greeks and Romans*, p. 162 Eng. tr.) In 'The Harvard Greek Play' (1882), plate 11. p. 26 represents Iocasta with the *ιμάτιον* thus worn. Cp. Her. 5. 87, where the Athenian women surround the sole survivor of the expedition to Aegina, *κεντεύσας τῇσι περόνησι τῶν ἱματίων*, and so slay him. Thus too in Eur. *Hec.* 1170 the women blind Polymestor; *πόρπας λαβοῦσαι τὰς ταλαιπώρους κόρας | κεντούσιν, αἱμάσσουσιν.*

1270 *ἄρθρα* can only mean the sockets of the eye-balls (*κύκλων*). 'He struck his eye-balls in their sockets,' is a way of saying that he struck them full. *ἄρθρα* could not mean *κόρας* (pupils), as the schol. explains it. Eur. has another bold use of the word, *Cyc.* 624 *σιγάτε πρὸς θεῶν, θῆρες, ἡσυχάζετε, | συνθέντες ἄρθρα στόματος, i.e.* shut your *lips* and be still.

1271 *οὐκ ὄψοιντο κ.τ.λ.* His words were:—*οὐκ ὄψεσθέ με οὔθ' ὅποι' ἔπασχον οὔθ' ὅποι' ἔδρων κακά, ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὓς μὲν οὐκ ἔδει ὄψεσθε, οὓς δ' ἔχρηζον οὐ γνώσεσθε:* Ye shall not see the evils which I was (unconsciously) suffering and doing [as defiled and defiling], but in darkness henceforth ye shall see those whom ye ought never to have seen [Iocasta and his children], and fail to know those whom I longed to know [his parents, Laius and Iocasta].—*ἔπασχεν...ἔδρα...ἔδει...ἔχρηζεν* can represent nothing but imperfects of the direct discourse: had they represented presents, they must have been *πάσχει*, etc., or else *πάσχοι*, etc. *ἔπασχεν...ἔδρα* mean 'was suffering,' 'was doing' all this time, while ye failed to warn me; and express the reciprocal, though involuntary, wrong of the incestuous relation, with its consequences to the offspring. (Cp. *Ant.* 171 *παίσαντές τε καὶ | πληγέντες αὐτόχειρι σὺν μιάσματι.*)

1273 F. *ἐν σκότῳ...ὀψοίαθ'*, i.e. *οὐκ ὄψονται*: see on 997. The other verbs being plural (with *κύκλοι* for subject), the subject to *ἔχρηζεν* cannot be *ἄρθρα κύκλων*, but only Oed. He had craved to learn his true parentage (782 ff.). *ὀψοίατο, γνωσοίατο*, Ionic, as *O. C.* 44 *δεξοίατο*, 921 *πυθοίατο*, 945 *δεξοίατο*: *El.* 211 *ἀποναίατο*: Aesch. *Pers.* 369 *φευξοίατο*, 451 *ἐκσωζοίατο*: Eur. *H. F.* 547 *ἐκτισαίατο*: *Helen.* 159 *ἀντιδωρησαίατο*. So Thuc. 3. 13 can say *ἐφθάρηται Ἀθηναῖοι...αἱ δ' ἐφ' ἡμῖν τετάχεται* (and 4. 31, 5. 6, 7. 4).

1275 *ἐφρυνῶν*, of imprecation, as *Ant.* 1305 *κακὰς | πράξεις ἐφρυνήσασα τῷ παιδοκτόνῳ*: here the idea of *repetition* is also suggested: cp. *Ai.* 292 *βαί' αἰὲ δ' ὑμνούμενα*: so Lat. *canere, decantare*.

1276 Cp. *Ant.* 52 *ὄψεις ἀράξας αὐτὸς αὐτουργῶ χερί. ὁμοῦ*=at each blow (hence *imperf.* *ἔτεγγον*): but in 1278 *ὁμοῦ*=all at once, not drop by drop (*ἀστακτί*, and not *στάγδην*). See on 517 (*φέρον*).

1279 The best choice lies between Heath's ὄμβρος χαλάζης αἵματοῦς and Porson's ὄμβρος χάλαζά θ' αἵματοῦσσ'. The fact that all the mss. have χαλάζης and that most (including L, A) have αἵματος favours Heath's reading, which is also the stronger. Dindorf prefers Porson's on the ground that such forms as αἵματοῦς, αἵματοῦν are rarer than the feminine forms; but this seems an inadequate reason. Seneca's free paraphrase (*Oed.* 978 *rigat ora foedus imber, et lacerum caput Largum revulsis sanguinem venis vomit*) affords no clue as to his text of Sophocles. μέλας ὄμβρος αἵματοῦς χαλάζης=a shower of dark blood-drops. rushing down as fiercely as hail: cp. *O. C.* 1502 ὄμβρία | χάλαζ' ἐπιρράξασα. Pindar has ἐν πολυφθόρῳ... Διὸς ὄμβρῳ | ἀναρίθμων ἀνδρῶν χαλαζάεντι φόνῳ (*Isthm.* 4. 49) of a slaughter in which death-blows are rained thick as hail; and so χάλαζαν αἵματος (*I.* 6. 27): so that the resemblance is only verbal.

1280 F. Soph. cannot have written these two verses as they stand; and the fault is doubtless in 1280. Porson's οὐχ ἑνὸς μόνου, though plausible, is in sense somewhat weak, and does not serve to connect 1280 with 1281. In the conjecture, οὐ μόνου κατά, the force of the prep. is suitable to the image of a descending torrent which overwhelms: and for its place cp. *Ai.* 969 τί δῆτα τοῦδ' ἐπεγγελῶν ἂν κατά; *ib.* 302 λόγους... τοὺς μὲν Ἀτρειδῶν κατά.

1282 ὁ πρὶν =which they had till lately: παλαιός, because the house of the Labdacidae was ἀρχαϊόπλουτος; tracing its line to Cadmus and Agenor, 268.

1283 δικαίως, in a true sense: cp. 853.

1284 F. Instead of κακὰ πάντα, ὅσα ὀνομάζεται, πάρεστιν, we have ὅσα ὀνόματα πάντων κακῶν ἐστί, (τούτων) οὐδὲν ἄπεστιν: ὄνομα κακοῦ standing for κακὸν ὀνομαζόμενον. So Aesch. *P. V.* 210 Γαῖα, πολλῶν ὀνομάτων μορφή μία=μορφή μία θεᾶς πολλαχῶς ὀνομαζομένης.

1286 ἐν τινι is right. *Even if* τίς σχολή κακοῦ could mean 'what form of respite from misery?' τίनि would be less suitable. The Chorus mean: 'and is he now calmer?'—to which the answer is that he is *still* vehemently excited.

1289 μητέρ' (Schneidewin), suggested by Ar. *Vesp.* 1178, would debase this passage.

1291 δόμοις ἀραῖος, fraught with a curse for the house, making it accursed, ὡς ἡράσατο, in terms of his own curse (238 μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν, κ.τ.λ.), according to which anyone who was knowingly ξυνέστιος with the criminal incurred the like curse as he (270). Cp. Eur. *Med.* 608 καὶ σοῖς ἀραία γ' οὐσα τυγχάνω δόμοις, i.e. bring a curse on it. *I. T.* 778 (κόμισαί με)...ἢ σοῖς ἀραία δώμασιν γενήσομαι. Aesch. *Ag.* 236 φθόγγον ἀραῖον οἴκοις. Not μενῶν δόμοις, as though the dat. were locative, like γῇ, 1266.

1293 ἢ φέρειν Eur. *Hec.* 1107 κρείσσον' ἢ φέρειν κακά: the fuller constr., Her. 3. 14 μέζω κακὰ ἢ ὥστε ἀνακλαίειν.

1294 The subject to δείξει is Oedipus. Cp. *Ai.* 813 *χωρεῖν ἔτοιμος, κοῦ λόγῳ δείξω μόνον*. *O. C.* 146 *δηλῶ δ'*: 'and I prove it' (viz. that I am wretched), like *τεκμήριον δέ*. In *Ar. Eccl.* 933 *δείξει γέ καί σοί· τάχα γάρ εἰσιν ὡς ἐμέ*, a person just mentioned is the subject of both verbs, as just afterwards we have, *ib.* 936, *δείξει τάχ' αὐτός*. On the other hand the verb seems really impersonal in *Ar. Ran.* 1261 *πάνυ γε μέλη θαυμαστά· δείξει δὴ τάχα* (for the subject cannot well be either μέλη or Aeschylus): and so in *Her.* 2. 134 *διέδεξε*, it was made clear: as 2. 117 *δηλοῖ*, it is manifest. In 3. 82, however, the subject to διέδεξε may be *μουναρχίη*. Cp. *Plat. Hipp. mai.* 288 *Βεῖ δ' ἐπιχειρήσας ἔσται καταγέλαστος, αὐτὸ δείξει* (the event will show): cp. *Theaet.* 200 E, and see on 341. The central door of the palace is now opened. Oedipus comes forth, leaning on attendants; the bloody stains are still upon his face.

1296 *οἷον ἐποικτίσαι* proper for one to pity, *καὶ στυγούντα*, even though he abhors it. The infin. with *οἷος*, as with other adjectives of ability or fitness (*ικανός, ἐπιτήδειος*, etc.): so, too, with *ὅσος* as 'sufficient': *Xen. An.* 4. 1. 5 *ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον*. Cp. *Tr.* 672: fr. 598. 8 *φεῦ· κἄν ἀνοικτίρων τις οἰκτίρειέ νιν*.

1297—1368 A *κομμός* (see p. 9). The Chorus begin with anapaests (1297—1306). The first words uttered by Oedipus are in the same measure (1307—1311). Then, after a single iambic trimeter spoken by the Chorus (1312), (1) *1st strophe* 1313—1320=(2) *1st antistrophe* 1321—1328; (3) *2nd strophe* 1329—1348=(4) *2nd antistrophe* 1349—1368. Oedipus here speaks in dochmiac measures blended with iambic; the Chorus, in iambic trimeters or dimeters only. The effect of his passionate despair is thus heightened by metrical contrast with a more level and subdued strain of sorrow. Compare *Ai.* 348—429, where the *κομμός* has in this sense a like character. Some regard the *κομμός* as beginning only at 1313; less correctly, I think. Its essence is the antiphonal lament rather than the antistrophic framework.

1298 *ὅσα...προσέκυρσα*: I know no other example of an accus. after *προσκυρεῖν*, which usu. takes the dat.: but the compound can at least claim the privilege of the simple *κυρεῖν*. The neut. plur. accus. of *pronouns* and *adjectives* can stand after *τυγχάνειν* and *κυρεῖν*, not as an accus. directly governed by the verb, but rather as a species of cognate or adverbial accus.: *Ph.* 509 *ἄθλ' ὅλα μηδεῖς τῶν ἐμῶν τύχοι φίλων*: *O. C.* 1106 *αἰτεῖς ἃ τεύξει* (which need not be explained by attraction): *Aesch. Cho.* 711 *τυγχάνειν τὰ πρόσφορα*, *ib.* 714 *κυρούντων...τὰ πρόσφορα*: *Eur. Ph.* 1666 *οὐ γὰρ ἂν τύχοις τάδε*: cp. Munro on *Ag.* 1228 ff. *ὅλα...τεύζεται* in *Journ. Phil.* xi. 134. In *Hipp.* 746 *τέρμονα κύρων* is not similar, since *κύρων* = 'reaching,' and the accus. is like that after *ἀφικνεῖσθαι*.

1300 FF. *ὁ πηδήσας...μοῖρα*; ‘who is the deity that hath sprung upon thy hapless life with a leap greater than the longest leap?’ *i.e.* ‘has given thee sorrow which almost exceeds the imaginable limit of human suffering?’ For *μείζονα τῶν μακίστων* see on 465 ἄρρητ’ ἄρρητων. *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 311 *ἵνα*, combines the notion of swooping from above with that of leaping *to a far point*,—as with Pindar *μακρὰ...ἄλματα* (*Nem.* 5. 19) denote *surpassing* poetical efforts. We should then conceive the *δυσδαίμων μοῖρα*, the ill-fated life, as an attacked region, *far into* which the malign god springs. Here we see a tendency which may sometimes be observed in the imagery (lyric especially) of Sophocles: the *image* is slightly crossed and blurred by the interposing notion of the *thing*: as here he was thinking, ‘what suffering *could* have gone *further*?’ See on *δι’ αἰθέρα τεκνωθέντες*, 866. With Aeschylus, on the other hand, the obscurity of imagery seldom or never arises from indistinctness of outline, but more often from an opposite cause,—the vividly objective conception of abstract notions.

1302 *πρὸς* with dat., after a verb of throwing or falling, is warranted by epic usage: *Od.* 5. 415 *μήπως μ’ ἐκβαίνοντα βάλλῃ λίθακι ποτὶ πέτρῃ | κύμα μέγ’ ἀρπάξαν*: *Il.* 20. 420 *λιαζόμενον προτὶ γαίῃ*, sinking to earth. *Ai.* 95 *πρὸς...στρατῶ*, 97 *πρὸς Ἀτρεΐδαισιν* are different, since no motion is strictly implied. Here the conjecture *ἐπὶ* is metrically admissible (*Ag.* 66 *κάμακος θήσων Δαναοῖσι*, *Pers.* 48 *φοβερὰν ὄψιν προσιδέσθαι*), but needless.

1303 The Attic *δύστην*’ harmonises with *σῇ* (1302) and *φρίκην* (1306), while *δύσταν*’ would hardly be confirmed by *μακίστων*, since Tragedy used the latter form, and not *μήκιστος*, in dialogue also (Aesch. fr. 275: cp. *Ag.* 289: so *Pers.* 698 *μακιστήρα*). The use of Attic forms by the Chorus helps to bring out the more passionate lyric tone which Doricisms lend to the words of Oedipus (1307 f.). Cp. n. on *Ant.* 804 f.

1304 The fate of Oedipus is a dark and dreadful mystery into which they are fain to peer (*ἀνερέσθαι*, *πυθέσθαι*: cp. the questions at 1299 ff., 1327): in its visible presentment it has a fascination (*ἄθροῆσαι*) even for those whom it fills with horror.

1310 διαπέταται (MSS.) is unquestionably corrupt. The view that these are anapaests of the ‘freer kind’ (‘ex liberioribus,’ Herm.) does not explain a verse which is not anapaestic at all. διαπωτάται is far the most probable remedy. The epic πωτάσθαι, which Pind. uses, is admissible in lyrics. When there is no caesura after the 2nd foot, there is usually one in the 3rd: cp. however Aesch. *P.* V. 172 καί μ’ οὐ τι μελιγλώσσοις πειθοῦς; and Ar. *Av.* 536, *Pax* 1002. Cp. *O. C.* 1771 διακωλύσω|μεν ἰόντα φόνον. The wilder and more rugged effect of such a rhythm makes it preferable here to φθογγὰ φοράδην διαπωτάται, though the hiatus before ἰώ (in 1311) would be justified by the pause. To the conjecture πέτεται (or πέταται) it may be objected that the notion of dispersed sounds supports the compound with διά. Hermann simply omitted διαπέταται, dividing thus: αἰαῖ— | δύστανος— | τλάμων; πᾶ μοι φθογγὰ φοράδην; Bergk, πᾶ μοι | φθογγά; διά μοι πέταται φοράδην. Schneidewin (ed. Nauck) πᾶ μοι φθογγά; | φοράδην, ὦ δαῖμον, ἐνήλω.—φοράδην = ‘in the manner of that which is carried’; here correlative to φέρεσθαι as said of things which are *swept onward* by a tide or current: thus, of persons deficient in self-restraint, Plat. *Theaet.* 144 B ἄττοντες φέρονται ὥσπερ τὰ ἀνερμάτιστα πλοῖα, they are hurried away on currents like boats without ballast: *Crat.* 411 C ρεῖν καὶ φέρεσθαι: *Rep.* 496 D πνεῦμα φερόμενον. He has newly lost the power of seeing those to whom he speaks. He *feels as if his voice was borne from him on the air* in a direction over which he has no control. With the use of the adverb here, cp. βάδην, δρομάδην, σύδην. Elsewhere φοράδην is parallel with φέρεσθαι as = to be carried, instead of walking: Eur. *Andr.* 1166 φοράδην... δῶμα πελάζει, i.e. borne in a litter: Dem. or. 54 § 20 ὑγιῆς ἐξελθὼν φοράδην ἦλθον οἴκαδε. Such adverbs in -δην, which were probably accusatives cognate to the notion of the verb, are always formed from the verbal stem, (a) directly, like βά-δην, or (b) with modified vowel and inserted α, like φοράδην instead of φερδην, σποράδην instead of σπερδην.

1311 ἐξήλου. In a paroemiac, the foot before the catalectic syllable is usually an anapaest, seldom, as here (ἐξήλ—), a spondee: but cp. Aesch. *Pers.* 33 ἵππων τ’ ἐλατὴρ Σωσθάνης: *Suppl.* 7 ψήφω πόλεως γνωσθεῖσαι: *ib.* 976 βάζει λαῶν ἐν χώρῳ: *Ag.* 366 βέλος ἡλίθιον σκήψειεν. L and A are of the MSS. which give ἐξήλου: and good MS. authority supports ἐνήλου in Aesch. *Pers.* 516, εἰσαλοίμην in Soph. fr. 685, ἦλοντο in Xen. *Hellen.* 4. 4. 11. The evidence, so far as it goes, seems to indicate that, while ἡλάμην (itself rare in prose) was preferred in the indicative, a form ἡλόμην was also admitted: see Veitch, *Irreg. Verbs*, ed. of 1879. Blaydes gives ἐξήλω: Elms. gave ἐξάλω, ‘inaudite δαρίζων,’ in Ellendt’s opinion: but Veitch quotes Theocr. 17. 100 ἐξάλατο. The imperf. ἐξήλλου, which Dindorf, Campbell and others read, was explained by Hermann as = *tendebas*, i.e. ‘whither wast thou *purposing* to leap?’ To this I feel two objections: (1) the unfitness of thus representing a swift act: (2) the use of ἵνα, which means *where*. This could not be used with the *imperfect* of a verb of *motion* (as ἵνα ἐβαινε, instead of οἶ), but only with the *perfect*, as ἵνα βέβηκε (i.e. where is he now) or the aorist when equivalent to the perfect: as *O. C.* 273 ἰκόμην (I have come) ἵν’ ἰκόμην. So, here, the aor. alone seems admissible: ἵν’ ἐξήλου, where hast thou leaped to, i.e. where art thou? cp. 1515 ἵν’ ἐξήκεις, and see on 947.

1314 ἀπότροπον = ὁ τις ἂν ἀποτρέποιτο (Hesych.): and so *Ai.* 608 τὸν ἀπότροπον αἰδῶλον Ἰδαν, such as all would turn away from, abhorred. Not, ‘turning away from others,’ ‘solitary,’ as Bion *Idyll.* 2. 2 τὸν ἀπότροπον... Ἔρωτα.—ἐπιπλόμενον = ἐπιπελόμενον, pres. part., as *Od.* 7. 261 ἐπιπλόμενον ἔτος ἦλθε.

1315 δυσούριστον is defective by one syllable as compared with 1323 τυφλὸν κηδεύων. Now the second syllable of κηδεύων is ‘irrational,’ *i.e.* it is a long syllable doing metrical duty for a short one (the third of an antibacchius, – – ∪). Hence in this verse also the penultimate syllable can be either long or short. Hermann’s δυσούριστον ὄν is therefore metrically admissible. It is, however, somewhat weak, and the sound is most unpleasing. I should rather propose δυσούριστ’ ἰόν: for the adverbial neut. plur., cp. ὑπέροπτα... πορεύεται (883, where see note); for the part., Plat. *Legg.* 873 E παρὰ θεοῦ... βέλος ἰόν. Nauck conjectured δυσοιώνιστον. Blaydes gives δυσεξούριστον (not found), in the dubious sense of ‘hard to escape from.’

1318 κέντρων, not literally the pins of the brooches, (which we can scarcely suppose that he still carried in his hands,) but the stabs which they had dealt: as piercing pangs are κέντρα, *Tr.* 840.

1319 ἐν τοσοῖσδε πῆμασιν, when thy woes are so many: cp. 893 ἐν τοῖσδ’.

1320 πενθεῖν... καὶ φέρειν. The form of the sentence, in dependence on θαῦμα οὐδέν, seems to exclude the version: ‘It is not strange that, *as* you bear, *so* you should mourn, a double pain’ (parataxis for hypotaxis). Rather the sense is: ‘that you should *mourn* (aloud) and (inwardly) *suffer* a double pain’—*i.e.*, the physical pain of the wounds, and the mental pain of retrospect. I do not agree with Schneidewin in referring διπλᾶ πενθεῖν to the double οἶμοι (1316 f.) as = ‘make a twofold lament.’ The φέρειν of A must be right. φορεῖν can stand for φέρειν ‘to carry’ when habitual carrying is implied (Her. 3. 34, and of bearers in *Tr.* 965): or fig., of mental habit (ἦθος φορεῖν *Ant.* 705): but φορεῖν κακά could only mean ‘to carry ills about with thee’; which is not appropriate here.

1322 μόνιμος, steadfast: Xen. *Cyr.* 8. 5. 11 οἱ μονιμώτατοι πρόσθεν ὄντες (said of hoplites). Cp. *Ai.* 348 ff. where Ajax addresses the Chorus as μόνοι ἐμῶν φίλων, | μόνοι ἐμμένοντες ἔτ’ ὀρθῶ νόμῳ.

1325 A distinct echo of *Il.* 24. 563 καὶ δὲ σὲ γιγνώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις. Besides λήθω, λήσω, λέληθα, Soph. has ἔληθον (*El.* 1359). Cp. *O. C.* 891, where Oed. recognises the voice of Theseus.

1326 σκοτεινός cp. *Ai.* 85 ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.

1329 F. Ἀπόλλων The memory of Oedipus (cp. 1318) is connecting the oracle given to him at Delphi (789) with the mandate which afterwards came thence (106). Apollo was the author of the doom (τελών), but the instrument of execution (ἔπαισε) was the hand of Oedipus.

1330 *ὁ κακὰ κακὰ κ.τ.λ.* The dochmiac metre is sound (see Metrical Analysis): it is *νομάδος* in the antistrophe (1350) which is corrupt. Prof. Campbell, however, retaining the latter, here changes the second *κακὰ* to *κακῶς*, and the first *ἐμὰ* to *ἐμοί*. The iteration of *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.

1331 *νιν, τὰς ὄψεις* (1328).—*οὔτις* (*ἄλλος*), *ἀλλ'* cp. *Od.* 8. 311 *ἀτὰρ οὐ τί μοι αἴτιος ἄλλος | ἀλλὰ τοκῆε δ'ὺω*. Schneid. cp. *Il.* 21. 275 *ἄλλος δ' οὔτις μοι τόσον αἴτιος οὐραυνίωνων | ἀλλὰ* [instead of *ἴσον*] *φίλη μήτηρ*.

1337 FF. The simple mode of expression would have been: *τί ἐμοὶ ἡδέως βλεπτόν, ἢ στερκτόν, ἢ ἀκουστόν ἔτ' ἐστίν*; what henceforth can be pleurably seen, or loved, or heard by me? But instead of the third clause, we have *ἢ προσήγορον | ἔτ' ἔστ' ἀκούειν ἡδονᾶ*, 'or what greeting is it longer possible for me to hear with pleasure?' *προσήγορον*, passive in *Ph.* 1353, is here active, as in *Ant.* 1185 *Παλλάδος θεᾶς | ὅπως ἰκοίμην εὐγμάτων προσήγορος. ἡδονᾶ*, modal dat. adverbially, as *ὄργῃ* 405. The form *ἡδονάν*, intermediate between Attic *ἡδονήν* and Doric *ἄδονάν*, is given by L in *El.* 1277, where Herm. keeps it, but most edd. give *ἄδονάν*. If right, it was a compromise peculiar to tragedy. The Doricism of scenic lyrics was not thoroughgoing: here, for instance, we have *τλάμων* (1333) yet *προσήγορον* (1338).

1340 *ἐκτόπιον* : cp. 1411 *θαλάσσιον*, and see Appendix on v. 478.

1341 *τὸν μέγ' ὀλέθριον* is a certain correction of the ms. *τὸν ὀλέθριον μέγαν* (or *μέγα*), a corruption due to the omission and subsequent marginal insertion of *μέγα*. Cp. *Il.* 1. 158 *ὦ μέγ' ἀναιδές*: 16. 46 *μέγα νήπιος*: *Ph.* 419 *μέγα | θάλλοντες*. The antistrophic words are *αὐτὸς ἔφυν τάλας* (1363). *ὀλέθριον*, pass., 'lost,' as *Tr.* 878 *τάλαινα' ὀλεθρία. τίνι τρόπῳ θανεῖν σφε φής*; The objections to the conject. *ὀλεθρον μέγαν* (metrically admissible as a dochmiac, if the second of *ὀλεθρον* is made short) are: (1) the awkward necessity of supplying *ὄντα* in order to defend the position of *μέγαν*: (2) the phrase *ὀλεθρον*, which belongs to the colloquial vocabulary of abuse; *Dem. or.* 18 § 127 *περίτριμμα ἀγορᾶς, ὀλεθρος γραμματεῦς*.

1347 He is to be pitied alike for the intrinsic misery of his fate, and for his full apprehension (*συνέσεως*, schol.) of it. A clouded mind would suffer less.

1348 ἄν with ἠθέλησα: γε emphasises μηδέ. Oedipus had been the all-admired (8), the ‘saviour of the land’ (48). But now the Theban elders wish that they had never so much as heard his name or looked upon his face. That bitter cry is drawn from them by the very strength of their sympathy: for his ruin was the result of his coming to Thebes. The objections to the reading of the mss., ὥς σ’ ἠθέλησα μηδ’ ἀναγνώναί ποτε, are these: (1) Eur. *Helen*. 290 has the 1st aor. pass., ἀνεγνώσθημεν ἄν, ‘we should have been recognised’: but ἀναγιγνώσκειν occurs nowhere else in tragedy; and in Attic its regular sense was ‘to read,’ or in the 1st aor. act., ‘to persuade.’ I have not found a single example of ἀναγιγνώσκω as = ἀναγνωρίζω (‘to recognise’) in Thuc., Plato, Xen., or the Orators. (2) But the 2nd aor. has that sense in Homer, in Pindar (*Isth.* 2. 23) and in Herod. (2. 91): may not an Attic poet have followed them? Granted. The sense required here, however, after μηδέ, is to *know*, not to *recognise*: the latter would be pointless. (3) The ellipse of ἄν with the aor. ἠθέλησα would be strangely harsh. Such an ellipse with the *imperf.* sometimes occurs: as Antiphon or. 5 § 1 ἐβουλόμην (and so Ar. *Ran.* 866), *ib.* § 86 ἤξιουν. But if, as seems clear, ἄν is *required* here, then the probability is strengthened that ἀναγνώναί arose from ἄν γνῶναι. Between Dindorf’s ὥς ἠθέλησα μηδέ σ’ ἄν γνῶναι and Hermann’s ὥς σ’ ἠθέλησα μηδέ γ’ ἄν γνῶναι the question is: Which is more likely to have passed into the reading of the MSS.? Now they have ὥς σ’, and the loss of γ’ through a confusion with the same letter in γνῶναι is slightly more probable than the double error of omitting σ’ before ἄν and inserting it after ὥς.

1350 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 dochmiac dimeter, agreeing with 1330: see Metrical Analysis. But the use of the word is extraordinary. It must mean *ἐν νομαῖς*, ‘in the pastures’—said of the babe whom the shepherd had been ordered to expose on Cithaeron. Now elsewhere *νομάς* always means ‘*roaming*,’ said (*e.g.*) of pastoral tribes, or of animals: *Tr.* 271 ἵππους νομάδας ἐξιχνοσκοπῶν, tracking horses that had strayed: fr. 87 νομάς δέ τις κεροῦσσι ἀπ’ ὀρθίων πάγων | καθεῖρπεν ἔλαφος: of *waters wandering* over the land which they irrigate, *O. C.* 686 κρήναι... | Κηφισοῦ νομάδες ῥεέθρων. The idea of wandering movement is inseparable from the word. To apply it to a babe whose feet were pinned together would have been indeed a bold use. Prof. Campbell, retaining *νομάδος*, takes *πέδας* as acc. plur.: ‘that loosed the cruel clog upon my feet, *when I was sent astray*.’ But could *νομάς*, ‘*roaming*,’ be said of the maimed child merely in the sense of ‘*turned adrift*’ by its parents? The nomin. *νομάς*, referring to the roving shepherd (*πλάνης* 1029) would be intelligible; but the quadruple *-ας* is against it. Now cp. Aesch. *Pers.* 734 μονάδα δὲ Ξέρξην ἔρημον, ‘*Xerxes alone and forlorn*.’ Simply transposing ν and μ I conjecture *μονάδ’*, a word appropriate to the complaint that the babe, sent to the lonely mountain, had not been left to perish in its solitude. The fact that the Corinthian shepherd received the child from the Theban is no objection: the child was *φίλων μεμονωμένος*, desolate and forlorn. *ἔλυσ’*, which suits the dochmiac as well as *ἔλαβέ μ’*, is more forcible here. There is a further argument for it. The MSS. give ἀπ’ ἀγρίας in 1349, but the strophe (1329) shows that ἀπ’ must be omitted, since *Ἀπόλλων, φίλοι=δες ἀγρίας πέδας*, the first syllable of *ἀγρίας* being short, as in 1205, *Ant.* 344, 1124. Now *πέδας* (*i.e.* *πέδης*) *ἔλαβε*, *took from the fetter*, would be too harsh: we could only do as Schneidewin did, and refer ἀπό back to *πέδας*: but though *Δελφῶν καπὸ Δαυλίας* (734) admits of such treatment, the case is dissimilar here. On the other hand *πέδας ἔλυσ’*, *loosed from the fetter*, is correct. Thus the metrical impossibility of ἀπ’ confirms *ἔλυσ’*. The epithet *ἀγρία*, ‘*cruel*,’ is applied to *πέδη* as it is to *ὀδύνη* in *Tr.* 975.

1351 ἔρρυτο a strong aorist of *ρύω*, formed as if there were a present *ρύμι*: in *Il.* 18. 515 *ρύατο* for *ρύντο* is its 3rd plur. Cp. *Il.* 5. 23 ἔρρυτο σάωσε δέ, where the aor. has a like relation to *έρύω* (the temporal augment being absent).—

1351 εἰς χάριν see on 1152.

1356 θέλοντι *O. C.* 1505 ποθοῦντι προὔφανης: *Tr.* 18: Thuc. 2. 3 τῷ γὰρ πλήθει ... οὐ βουλομένῳ ἦν ... ἀφίστασθαι: Tac. *Agric.* 18 *quibus bellum volentibus erat*.

1357 φονεὺς ἦλθον have come to be the slayer, a compressed phrase for ἐς τοσούτον ἦλθον ὥστε φονεὺς εἶναι: cp. 1519 and *Ant.* 752 ἢ κάπαπειλῶν ὧδ' ἐπεξέρχει θρασύς; *Tr.* 1157 ἐξήκεις δ' ἵνα | φανεῖ. *Il.* 18. 180 εἴ κέν τι νέκυς ἡσχυμμένος ἔλθῃ, *come to be* dishonoured (where some explain, 'reach thee dishonoured'): in *Xen. An.* 3. 2. 3 ὁμῶς δὲ δεῖ ἐκ τῶν παρόντων ἀνδρας ἀγαθοὺς ἐλθεῖν (so the MSS.: τελέθειν G. Sauppe) καὶ μὴ ὑφίεσθαι, the clause ἐκ τῶν παρόντων helps ἐλθεῖν as= *evadere*. In 1433 ἐλθὼν is not similar. No classical use of *venire* seems really parallel: thus in *Iuv.* 7. 29 *ut dignus venias hederis, venias*= 'may come forward' (Mayor *ad loc.*).

1359 (τούτων) ἀφ' ὧν *i.e.* ταύτης ἀφ' ἧς: plur., as 1095, 1176, 1250.

1360 ἄθεος is a necessary correction of the MS. ἄθλιος, the verse being a dochmiac dimeter, = 1340 ἀπάγεται ἐκτόπιον διττὸν τάχιστα με. νῦν answers to the *short* first syllable of ἀπάγεται, since the anacrusis can be either long or short: cp. *Aesch. Theb.* 81, where αἰθερία κόνις is metrically parallel to νῦν δ' ἄθεος μέν εἰμ' here. He is ἀνοσίῳν (*i.e.* ἀνοσίας) παῖς since through him Iocasta became such.

1362 F. ὁμογενῆς δ' ἀφ' ὧν ἔφυν = κοινὸν γένος ἔχων (τούτοις) ἀφ' ὧν αὐτὸς ἔφυν: *i.e.* having a common brood (one born of the same wife) with those (Laïus) from whom he sprang. For the plur., cp. 366: for (τούτοις) ὧν, *Ph.* 957 παρέξω δαῖθ' ὑφ' ὧν ἐφερβόμην. ὁμογενῆς is usu. taken as = ὁμοῦ γεννῶν, *i.e.* 'engendering' ὁμοῦ τῇ τεκούσῃ. But ὁμογενῆς is a compound from ὁμο- and the stem of γένος, and could no more mean γεννῶν ὁμοῦ than συγγενῆς could mean γεννῶν σύν, or ἐγγενῆς, γεννῶν ἐν. In 460 πατὴρ δὲ δόσπορος as = σπείρων τὴν αὐτὴν ἣν ὁ πατήρ is different, since the second part of the compound adj. represents a transitive verb. Meineke's ὁμολεχῆς would be better than Musgrave's δμόγαμος: but neither is needed.

1365 πρεσβύτερον 'older,' then, 'ranking before'; here, 'more serious': *Her.* 5. 63 τὰ γὰρ τοῦ θεοῦ πρεσβύτερα ἐποιεῦντο ἢ τὰ τῶν ἀνδρῶν: *Thuc.* 4. 61 τοῦτο...πρεσβύτατον...κρίνας, τὸ κοινῶς φοβερόν ἀπαντας εἰ θέσθαι.

1368 κρείσσων...ἦσθα μηκέτ' ὧν = κρείσσον ἦν σε μηκέτ' εἶναι: see on 1061. ἄν is omitted, as after ἔδει, εἰκὸς ἦν, etc., κρείσσων ἦσθα μὴ ὧν implying the thought, οὐκ ἂν ἦσθα, εἰ τὰ βέλτιστα ἐπασχες: see on 256.

1369 ἄριστ' is adverbial, the construction being οὐχ ὧδε (εἰργασμένα) ἐστὶν ἄριστα εἰργασμένα: that, thus done, they are not done best. So ἄριστα is adverb 407, 1046, *Ai.* 160.

1371 βλέπων = εἰ ἔβλεπον, which is more forcible than to take it with ποίοις ὄμμασιν. Cp. *Ph.* 110 πῶς οὖν βλέπων τις ταῦτα τολμήσει λαλεῖν; *Her.* 1. 37 νῦν τε τέοισι με χρὴ ὄμμασι ἐξ τε ἀγορῇ καὶ ἐξ ἀγορῆς φοιτέοντα φαίνεσθαι; [*Dem.*] or. 25 § 98 (the work of a later rhetorician) ποίοις προσώποις ἢ τίσιν ὀφθαλμοῖς πρὸς ἕκαστον τούτων ἀντιβλέψετε; Cp. *Ai.* 462 καὶ ποῖον ὄμμα πατρὶ δηλώσω φανείς | Τελαμῶνι;

1372 *εἰς Αἴδου* Blind on earth, Oed. will be blind in the nether world. Cp. *Od.* 12. 266 *καί μοι ἔπος ἔμπεσε θυμῷ | μάντης ἀλαοῦ Θηβαίου Τειρεσίαο*, where Odysseus is thinking of the blind Teiresias as he had found him in Hades. Cp. 11. 91, where *ἔγνω* need not imply that the poet of the *νέκυια* conceived Teiresias as having sight. So Achilles in Hades is still *swift-footed* (11. 546).

1373 *οἷν...δυσοῖν* a dative of the persons affected, as, instead of the usual *ποιῶ ταῦτά σε*, we sometimes find *ποιῶ ταῦτά σοι*: cp. *Tr.* 808 (*δρῶσ'*): *Od.* 14. 289 *τρώκτης, ὅς δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει*. Plat. *Apol.* 30 A *ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ...ποιήσω, καὶ ξένῳ καὶ ἀσπῷ, μᾶλλον δὲ τοῖς ἀσποῖς*. *Charm.* 157 C *οὐκ ἂν ἔχοιμεν ὅ τι ποιοῖμέν σοι*. Xen. *Hier.* 7. 2 *τοιαῦτα γὰρ δὴ ποιοῦσι τοῖς τυράννοις οἱ ἀρχόμενοι καὶ ἄλλον δντιν' ἂν ἀεὶ τιμῶντες τυγχάνωσι*. Ar. *Vesp.* 1350 *πολλοῖς γὰρ ἤδη χᾶτέροις αὐτ' εἰργάσω*. In Xen. *An.* 5. 8. 24 *τούτῳ τάναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι*, there is warrant for *τούτον*: and in Isocr. or. 16 § 49 *μηδὲν ἀγαθὸν ποιήσας τῇ πόλει*, for *τὴν πόλιν*.

1374 *κρεῖσσον' 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 *εἰσρῶσι δὲ | θέαμα κρεῖσσον δεργμάτων ἐφαίνετο, too dreadful to be looked on*: Aesch. *Ag.* 1376 *ὑψος κρεῖσσον ἐκπηδήματος, too high to be leaped over*. *ἀγχόνης*: cp. Eur. *Alc.* 229: Ar. *Ach.* 125 *ταῦτα δῆτ' οὐκ ἀγχόνη*; 'is not this enough to make one hang oneself?'

1375 F. *ἀλλ'* introduces (or answers) a supposed objection (the *ὑποφορά* of technical Rhetoric): Andoc. 1 § 148 *τίνα γὰρ καὶ ἀναβιβάσομαι δερσόμενον ὑπὲρ ἑμαυτοῦ; τὸν πατέρα; ἀλλὰ τέθνηκεν. ἀλλὰ τοὺς ἀδελφούς; ἀλλ' οὐκ εἰσίν. ἀλλὰ τοὺς παῖδας; ἀλλ' οὐπω γεγέννηται.—τέκνων ὄψις... βλαστοῦσα = δρώμενα τέκνα βλαστόντα*: cp. Eur. *Alc.* 967 *Θρήσσαις ἐν σανίσιν τὰς | Ὀρφεῖα κατέγραψεν γῆρυς*, which the melodious Orpheus wrote down.—*ὅπως ἔβλαστε*: Eur. *Med.* 1011 *ἡγγειλας οἶ' ἡγγειλας*.

1378 *πύργος*, the city-wall with its towers and its seven gates (already famous in the *Odyssey*, 11. 263 *Θήβης ἔδος ἑπταπύλοιο*). Cp. Eur. *Bacch.* 170 *Κάδμον...ὅς πόλιν Σιδωνίαν | λιπὼν ἐπύργωσ' ἄστῳ Θηβαῖον τόδε*. *Hec.* 1209 *πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν*.

1379 *ἀγάλμαθ' ἱερά*, the images of the gods in their temples: cp. 20.—*τῶν* = *ῶν*, as *Ant.* 1086: cp. 1427. Soph. has this use in many other places of dialogue: see O. C. 747 n.

1380 *κάλλιστ' ἀνὴρ εἷς...τραφεῖς* . *εἷς*, in connection with a superlative, is strictly correct *only* where *one* is compared with *several*: as Thuc. 8. 40 οἱ γὰρ οἰκέται τοῖς Χίοις πολλοὶ ὄντες καὶ μιᾷ γε πόλει πλὴν Λακεδαιμονίων πλείστοι γενόμενοι: Eur. *Heracl.* 8 πλείστων μετέσχον εἷς ἀνὴρ Ἡρακλέει. So Tr. 460 πλείστας ἀνὴρ εἷς...ἔγχε. But *here*, where the question is of degree in nobility, it merely strengthens *κάλλιστ'*: cp. Thuc. 8. 68 πλείστα εἷς ἀνὴρ, ὅστις συμβουλεύσασαί τι, δυνάμενος ὠφελεῖν: which, notwithstanding *πλείστα*, is really like our passage, since we cannot suppose a contrast with the collective wisdom of several advisers.—*ἔν γε ταῖς Θήβαις*: the *γε*, by adding a second limitation, helps, like *εἷς ἀνὴρ*, to emphasise the superlative. If the glories of Thebes can rejoice the sight, no *Theban* at least had a better right to that joy: (and who could have a better right than Thebans?)

1381 *ἀπεστέρησ' ἑμαυτόν* : a regular phrase in reference to separation from civic life: Antiphon or. 5 § 78 εἰ δ' ἐν Αἰνῷ χωροφιλεῖ, τοῦτο οὐκ ἀποστερῶν γε τῶν εἰς τὴν πόλιν ἑαυτὸν οὐδενός (not *forfeiting* any of his relations *with Athens*) οὐδ' ἑτέρας πόλεως πολίτης γεγεννημένος: [Dem.] or. 13 § 22 οὐδενός ἔργων τῶν τότε ἀπεστέρησαν ἑαυτούς, the Athenians of those days did not renounce their share in any of the great deeds of the Persian Wars.

1382 τὸν ἀσεβῆ naturally depends on ὠθεῖν. But, if so, it would be very awkward to take τὸν...φανέντα κ.τ.λ. with ἀπεστέρησ' ἑμαυτόν. Rather τὸν φανέντα κ.τ.λ. also depends on ὠθεῖν. 'Bidding all to expel the impious one,—that man who has [*since*] been shown by the gods to be unholy—and of the race of Laïus.' His thought passes from the *unknown* person of the edict to *himself*, precisely as in 1440 f. The words καὶ γένους τοῦ Λαΐου are a climax, since the guilt of bloodshed, which the oracle had first denounced, was thus aggravated by a double horror.

1384 κηλῖδα : see on 833: μηνύσας ἐμήν, *sc.* οὔσαν.

1385 ὀρθοῖς : see on 528.

1386 τῆς ἀκουούσης...πηγῆς , *the source* (viz. the orifice of the ear) *from which sounds flow in upon the sense*: cp. Plat. *Phaedr.* 245 C ψυχῇ...πηγὴ καὶ ἀρχὴ κινήσεως. (Not *the stream of sound itself*.) δι' ὧτων supplements τῆς ἀκουούσης πηγῆς by suggesting the channel through which the sounds pass from the fount. Cp. fr. 773 βραδεῖα μὲν γὰρ ἐν λόγοισι προσβολὴ | μόλις δι' ὠτὸς ἔρχεται τρυπωμένου. ἢ ἀκούουσα πηγὴ, instead of ἢ πηγὴ τῆς ἀκούσεως, is said with a consciousness that πηγὴ means the organ of hearing, just as we might have τὰ ἀκούοντα ὄτα. Seneca paraphrases: *utinam quidem rescindere has quirem vias, Manibusque adactis omne qua voces meant Aditusque verbis tramite angusto patet, Eruiere possem, gnata:...aures ingerunt, quicquid mihi Donastis, oculi* (Oed. 226 ff.).

1387 ἐσχόμεν usu. in this sense with gen., as Od. 4. 422 σχέσθαι...βίης.

1388 τὸ μὴ cp. 1232. For the simple μὴ, where (as here) μὴ οὐ is admissible, see Ai. 96: Ant. 443: Antiph. *Tetral.* 3 β § 4 οὐδεὶς ἡμῖν λόγος ὑπελείπετο μὴ φονεῦσιν εἶναι.

1389 *ἴν ῥ* For *ῥ* (as 1393) see on 1123. The negative *μηδέν* here shows how in this construction *ἵνα* is essentially final, 'so that I might have been'; not = 'in which case I should have been'—for which the negative must have been *οὐδέν*. So *ὥς ἔδειξα μήποτε* (1392), that I might never have shown. Eur. fr. 442 *φεῦ φεῦ τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν | φωνήν, ἴν' ᾗσαν μηδέν οἱ δεινοὶ λόγοι*.

1390 *ἔξω τῶν κακῶν* i.e. undisturbed by those sights and sounds from the outer world which serve to recall past miseries.

1391 The imperf. *ἐδέχου* helps the personification: 'wast ready to shelter me.'

1392 *ὥς ἔδειξα* see on 1389, and cp. Aesch. *P. V.* 776 *τί...οὐκ ἐν τάχει | ἔρριψ' ἐμαυτήν...ὅπως πέδῳ σκήψασα τῶν πάντων πόνων | ἀπηλλάγην*;

1394 *τὰ πάτρια λόγῳ* = *τὰ λόγῳ πάτρια*, an order the less harsh since *πάτρια* (=of my fathers, not *πατρώα*, of my father) is supplemented by *παλαιά*. Cp. *Ai.* 635 *ὁ νοσῶν μάταν*: *El.* 792 *τοῦ θανόντος ἀρτίως*: Aesch. *P. V.* 1013 *τῷ φρονούντι μὴ καλῶς*: Eur. *Med.* 874 *τοῖσι βουλευούσιν εὖ*.

1396 *κάλλος κακῶν ὑπουλον* a fair surface, with secret ills festering beneath it (gen. *κακῶν* as after words of fulness, = *κρυπτῶν κακῶν γέμον*): because he had seemed most prosperous (775), while the doom decreed from his birth was secretly maturing itself with his growth.—*κάλλος*, concrete, a fair object, Xen. *Cyr.* 5. 2. 7 *τὴν θυγατέρα, δεινόν τι κάλλος καὶ μέγεθος, πενθικῶς δ' ἔχουσιν*.—*ὑπουλον*, of a sore festering beneath an *οὐλή* or scar which looks as if the wound had healed: Plat. *Gorg.* 480 B *ὅπως μὴ ἐγχρονισθὲν τὸ νόσημα τῆς ἀδικίας ὑπουλον τὴν ψυχὴν ποιήσει καὶ ἀνίατον*, 'lest the disease of injustice become chronic, and render his soul gangrenous and past cure' (Thompson). Thuc. 8. 64 *ὑπουλον αὐτονομίαν*, *unsound* independence opp. to *τὴν ἀντικρυς ἐλευθερίαν*. Dem. or. 18 § 307 *ἡσυχίαν ἄγειν ἀδικον καὶ ὑπουλον*, *unjust and insecure peace*. Eustath. *Od.* 1496. 35 *Σοφοκλῆς...λέγεται...ὑπουλον εἰπεῖν τὸν δούρειον ἵππον*, the wooden horse at Troy, as concealing foes.

1397 *κάκ κακῶν* like *ἀνοσίων παῖς* (1360), with reference to the stain incurred by Iocasta.

1398 F. His memory recalls the scene as if he were again approaching it on his way from Delphi. First, he descries three roads converging in a deep glen or ravine (*τρεῖς κέλευθοι—κεκρυμμένη νάπη*): then, descending, he comes to a coppice (*δρυμός*) at a point where his own road narrows (*στενωπός*) just before its junction with the two others (*ἐν τριπλαῖς ὁδοῖς*). See on 733. The genuineness of v. 1399 has been groundlessly questioned, on the score of supposed tautology. The language may be compared with that of the verses from the *Oedipus* of Aeschylus (fr. 167), quoted in the *Introduction*.

1400 *τοῦμόν αἷμα* thus divided from *πατρός*, is more than *αἷμα τοῦμοῦ πατρός*: 'the same blood which flows in my own veins—the blood of my father.'

1401 For *τι*, which has a tone of bitterness here, see on 124, 969. The *δτι* of the mss. must be explained in one of two ways:—(1) as if the construction was irregularly changed by *οἷα, ὅποια*: but the immediate succession of *οἷα* to *δτι* makes this intolerably harsh: or (2) as if *οἷα, ὅποια* were exclamatory substitutes for *δεινά* or the like: which seems inadmissible.

1405 *ἀνεῖτε ταύτου σπέρμα*. By the change of one letter, we restore sense to the passage. The *ταυτόν* of the MSS. is unintelligible. Oedipus was the *σπέρμα* of Laius and Iocasta. When Iocasta weds Oedipus, the marriage cannot be said *ἀνιέναι ταυτόν σπέρμα*: for it is absurd to suppose that *the seed sown by Oedipus* could be identified with *Oedipus himself*. But the marriage can be rightly said *ἀνιέναι ταύτου σπέρμα*, to yield seed *from the same man* (Oedipus) whom that womb had borne.

1405 FF. The marriage of Iocasta with Oedipus constituted (*ἀπεδείξατε*) Oedipus at once *father* and *brother* (of his children), while he was also *son* (of his wife),...the closest relation *in blood* (*αἷμ' ἐμφύλιον*) becoming also the *husband*. The marriage made Iocasta the *bride* (*νύμφας*)...aye, and the child-bearing *wife* (*γυναῖκας*),—of him to whom she was also *mother* (*μητέρας*). Thus, through the birth of children from such a marriage, complex horrors of relationship arose (*ὅποσα αἰσχιστα ἔργα γίγνεται*). *αἷμ' ἐμφύλιον* is in apposition with *πατέρας ἀδελφούς παῖδας*,—‘a blood-kinship’ standing for ‘a blood-kinsman.’ It expresses that the monstrous union confounded the closest tie of *consanguinity* with the closest tie of *affinity*. The phrase *ἐμφύλιον αἷμα*, like *συγγενές αἷμα*, would in Tragedy more often mean ‘murder of a kinsman.’ But it can, of course, mean also ‘kindred blood’ in another sense; and here the context leaves no ambiguity. Cp. *O. C.* 1671 (n.) *ἔμφυτον αἷμα*, Eur. *Phoen.* 246 *κοινὸν αἷμα, κοινὰ τέκνα | τᾶς κερασφόρου πέφυκεν Ἰούς*.

1410 FF. *ἔξω μέ που | καλύψατ'*: the blind man asks that they will lead him away from Thebes, and *hide him* from the sight of men in some lonely spot—as amid the wilds of Cithaeron (1451). We must not transpose *καλύψατ'* and *ἐκρίψατ'*, as is done in Schneidewin's ed. (as revised by Nauck), after Burges.

1411 F. *θαλάσσιον*: cp. Appendix, note on v. 478. Cp. *O. C.* 119 n.—*ἐνθα μή* with fut. indic., as *Ai.* 659, *El.* 380, *Tr.* 800.

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 him apart. In illustration of the fear which he seeks to allay, compare the plea of Orestes that, since he has been duly purified from bloodshed, contact with him has ceased to be dangerous (Aesch. *Eum.* 285 *δοσις προσήλθον ἀβλαβεῖ ξυνουσία*).—Contrast *O. C.* 1132 ff., where Oed. will not allow his benefactor Theseus to touch him. *There*, he feels that he is still formally *ἄναγνος*, and that gratitude forbids him to impart a possible taint. *Here*, he thinks only of his unique doom and his incommunicable anguish.

1416 F. ὧν ἐπαιτεῖς ἐς δέον = seasonably in respect of those things which (ὧν = τούτων ᾧ) you ask. For the gen. of relation cp. Xen. *H.* 6. 2. 9 κείσθαι τὴν Κέρκυραν ἐν καλῷ μὲν τοῦ Κορινθιακοῦ κόλπου καὶ τῶν πόλεων αἰ ἐπὶ τοῦτον καθήκουσιν ('conveniently in respect to'), ἐν καλῷ δὲ τοῦ τὴν Λακωνικὴν χώραν βλάπτειν.—τὸ πράσσειν καὶ τὸ βουλευεῖν are strictly accusatives of respect, 'as to the doing and the planning,' *i.e.* with a view to doing and planning. So *Ant.* 79, *El.* 1030, *O. C.* 442, *Ph.* 1253, etc.

1418 μῶνος : see on 304. Kühlstädt (*De Dial. Trag.* 104) thinks that Soph. never uses μῶνος for μόνος unless with some special emphasis: but, as Ellendt remarks, such instances as *O. C.* 875, 991, *Ant.* 705, fr. 434 refute that view. Rather it was a simple question of metrical convenience. The same is true of ξείνος and ξένος, with this exception, that, even where metre admitted ξέν', ξεῖν' occurs as the *first* word of an address: Eur. *I. T.* 798 ξεῖν', οὐ δικάίως. In *O. C.* 928 also, L and A give ξεῖνον παρ' ἀστοῖς.

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. Not 'a persuasive argument' in the technical sense of Rhetoric, for which πίστεις were 'instruments of persuasion,' whether ἔντεχνοι, provided by the Art itself (λογικὴ, παθητικὴ, ἠθικὴ), or ἄτεχνοι, external to the art, as depositions, documents, etc.

1421 πάντ' : see on 475.

1422 Cp. the words of Tennyson's Arthur to Guinevere: 'Yet think not that I come to urge thy crimes.'

1424—1431 Nauck gives these verses to Oedipus, making them follow 1415. He regards τοιόνδ' ἄγος κ.τ.λ. as inconsistent with the profession which Creon has just made. Rather may we consider them as showing a kinsman's anxious and delicate concern for the honour of Oedipus and of the house (1430). Creon, deeply moved, deprecates the prolonged indulgence of a painful curiosity (cp. 1304). It is again Creon who says ἴθι στέγης ἔσω (1515) when Oedipus would fain linger. Clearly, then, these verses are rightly placed in the MSS.

1425 βόσκουσιν boldly for τρέφουσιν: cp. Aesch. *Ag.* 633, where the sun is τοῦ τρέφοντος...χθονὸς φύσιν.

1427 F. *δεικνύναι* depends on *αἰδεῖσθε*, for the constr. of which with (1) acc. of persons revered, and (2) infin. of act which such reverence forbids, cp. Xen. *An.* 2. 3. 22 *ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν*, 'respect for gods and for men forbade us to betray him.' — τὸ (= ὅ, see on 1379) *μήτε*, not *οὔτε*, since *τοιόνδ' ἄγος* indicates a *class* of ἄγῃ: not merely 'which,' but 'such as,' 'earth will not welcome' (*quod Terra non admissura sit*): cp. 817, *El.* 654 *ὅσων ἐμοὶ | δύσνοια μὴ πρόσσεστιν. γῆ—ὄμβρος—φῶς*. The pollution (ἄγος) of Oedipus is such that the pure elemental powers—represented by *earth*, the *rain* from heaven, the *light*—cannot suffer it to remain in their presence (*προσδέξεται*): it must be hidden from them. Cp. Aesch. *Eum.* 904 f., where the Erinyes, as Chthonian powers, invoke blessings on Attica, *γῆθεν—ἐκ τε ποντίας δρόσου—ἐξ οὐρανοῦ τε*. *ὄμβρος* here is not a *synonym* but a *symbol* of water generally, as with Empedocles 282 *ὡς τότ' ἔπειτ' ἐδίγηε Κύπρις χθόνα δηρὸν ἐν ὄμβρῳ | εἶδεα καὶ ποιοῦσα θεῶ πυρὶ δῶκε κρατῦναι*: cp. Lucr. 1. 714 f. *quattuor ex rebus posse omnia rentur Ex igni terra atque anima procrecere et imbri*. In *Ant.* 1073 the exposure of the unburied corpse is spoken of as a violence to *οἱ ἄνω θεοί* (*βιάζονται*). It was a common form of oath to pray that, if a man swore falsely, neither earth, nor sea, nor air, might tolerate the presence of his corpse (Eur. *Or.* 1085, *Hipp.* 1030).

1428 The original sense of *ιερός*, 'strong' (Curt. *Etym.* § 614), suits a few phrases, such as *ιερός ιχθύς* (*Il.* 16. 407). But in such as *ιερόν ἡμαρ, κνέφας, ὄμβρος, ποταμοί* etc. it is more likely that the poet had no consciousness of any other sense than 'sacred.'

1430 The objection to taking *μάλιστα* with *τοῖς ἐν γένει* is not that it follows these words (see on 1394), but that *τάγγενῃ* intervenes. Rather join it with *εὐσεβῶς ἔχει. ὁρᾷν μόνοις τ' ἀκούειν = μόνοις ὁρᾷν 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': *Ai.* 1382 *ὡς μ' ἔψευσας ἐλπίδος πολύ*. Conversely (*El.* 809) *ἀποσπάσας...φρενὸς | αἶ μοι μόνα παρήσαν ἐλπίδων*.

1433 *ἄριστος ἐλθὼν πρὸς...ἐμέ* having come to me in so noble a spirit; cp. 1422 *ἐλήλυθα*. This is more natural than to render, 'having proved thyself most noble towards me' (see on 1357).

1434 *πρὸς σοῦ* in thy interest: Eur. *Alc.* 58 *πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης*: Tr. 479 *δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν*, the argument on his side.

1435 *χρείας* request: O. C. 1754 *προσπίτνομέν σοι. ΘΗ. τίνος, ὦ παῖδες, χρείας ἀνύσαι*;

1437 *μηδενὸς προσήγορος* accosted by no one: for the gen., cp. *El.* 1214 *οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος*; *ib.* 344 *κείνης διδακτά*. With dat. *Ph.* 1353 *τῷ προσήγορος*; see on 1337: for *δπου* *μή* with fut. indic., on 1412.

1438 For the double *ἄν*, cp. 139. *τοῦτ'* depends on *ἴσθι*, not *ἔδρασα*.

1440 φάτις (151), the message brought by Creon from Delphi (86); πᾶς, ‘in full,’ explicitly: *Ai.* 275 κείνος...λύπη πᾶς ἐλήλαται. The indefinite person of the φάτις is identified with Oedipus just as in 1382 f.

1441 ἀπολλύναι could refer either to misery in exile (1436), or to death: cp. 100. *Ph.* 252 διωλλύμην.

1442 f. ἵνα...χρείας see 367.

1444 οὕτως with ἀθλίου *Ph.* 104 οὕτως ἔχει τι δεινὸν ἰσχύος θράσος;

1445 The καὶ belongs to σύ: ‘even thou’ who didst not believe Teiresias. This is not spoken in mockery, but with grave sorrow. The phrase πίστιν φέροις ἄς = πιστεύεις (*El.* 735 τῷ τέλει πίστιν φέρων) prob. = ‘render belief’ (as a tribute due), cp. φόρον, δασμὸν, χρήματα φέρειν, and the like figure in Pind. *Ol.* 11. 17 νικῶν | Ἵλα φερέτω χάριν.

1446 καὶ σοί γ’ yes [I am prepared to abide by Apollo’s word], and on *thee* too I lay an injunction, and I 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.

1446 προστρέψομαι The midd. προστρέψομαι as in fr. 759 Ἐργάνην (Athene)...προστρέπεσθε: 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 οὐκ ὀλοφύρομαι μᾶλλον ἢ παραμυθήσομαι, where the conjecture ὀλοφυροῦμαι is needless: ‘I do not bewail them, but rather intend to comfort them.’ The reading προτρέψομαι must be judged by the context. With it, the sense is:—yes [I am sensible of my duty to Apollo], and I enjoin on *thee*, and will exhort thee, to do thine. (Cp. 358 προτρέψω; Plat. *Legg.* 711 B πρὸς ἀρετῆς ἐπιτηδεύματα προτρέπεσθαι τοὺς πολίτας.) But this strain of lofty admonition seems little in accord with the tone of the broken man who has just acknowledged Creon’s unexpected goodness (1432), and is now a suppliant (cp. 1468). In *Ai.* 831 and *O. C.* 50, where προστρέπω is undoubtedly right, προτρέπω occurs as a variant.

1447 τῆς...κατ’ οἴκου the name of Iocasta has not been uttered since 1235. Contrast 950.

1448 τελεῖς absol., like ἔρδειν, perform rites, *i.e.* the ἐντάφια (*Isae.* or. 8 § 38). The special term for offerings to the dead was ἐναγίζειν (*Isae.* or. 3 § 46).

1449 ἀξιοθήτω be condemned: *Her.* 3. 145 ἐμὲ μὲν, ὃ κάκιστε ἀνδρῶν,...ἀδικήσαντα οὐδὲν ἄξιον δεσμοῦ γοργύρης ἤξιώσας, doomed me to a dungeon though I had done no wrong worthy of bonds.

1451 *ἔα* a monosyllable by synizesis, and in *Ant.* 95 *ἀλλ' ἔα με*. Cp. *Od.* 9. 283 *νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων*. —*ὄρεσιν*, locative dative, cp. *γῆ*, 1266. —*ἐνθα κλήζεται κ.τ.λ.*, lit., ‘where my Cithaeron yonder is famed,’ = ‘where yonder is Cithaeron, famed as mine,’ —*i.e.* made famous by the recent discovery that it is *Οἰδίπου τροφός 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. Statius (quoted by Schneidewin) was doubtless thinking of this place: *habeant te lustra tuusque Cithaeron* (*Theb.* 11. 752). *κλήζεται* is stronger than *καλεῖται*, as in *Tr.* 659 *ἐνθα κλήζεται θυτήρ* means, ‘where *fame* (that brought the tidings of his great victory) tells of him as sacrificing.’ For the idiom cp. *Il.* 11. 757 *Ἀλκείοις ἐνθα κολώνη | κέκληται*.

1453 The words *ἐξ ἐκείνων* form the decisive argument for the *ζώντε* of the MSS. against Toup’s specious emendation, *ζώντι*. His parents *in their life-time* appointed Cithaeron to be his grave. Now they are dead; but, though he can no longer die by their *agency*, he wishes to die *ἐξ ἐκείνων*, *by their doom*; *i.e.* by self-exposure in the same wilds to which they had consigned him (cp. 719 *ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος*). The thought of the dead bringing death upon the living is one which Sophocles has also in *Ai.* 1026 *εἶδες ὡς χρόνῳ | ἐμελλέ σ’ Ἑκτωρ καὶ θανῶν ἀποφθιεῖν*; *Tr.* 1163 (Heracles speaking of Nessus) *ζώντά μ’ ἔκτεινεν θανῶν*: *Ant.* 871. The reading *ζώντι*, on the other hand, yields nothing but a weak verbal antithesis with *τάφον*. Had his parents meant him to *live* in lonely misery on Cithaeron, there would be some point in calling it his ‘living grave.’ But they meant him to die there forthwith (cp. 1174); *ζώντι*, then, would mean nothing more than that the grave was chosen before the babe was dead.—*κύριον*, appointed by their authoritative decision: cp. Aesch. *Eum.* 541 *ποινα γὰρ ἐπέσται· | κύριον μένει τέλος*.

1454 *ἀπωλλύτην* : for the imperf. of intention, cp. Andoc. or. 1 § 41 *τὸν πατέρα μου ἀπώλλυε* (‘sought to ruin’), *συνειδότα ἀποφαίνων*.

1455 οἶδα μὴ ἂν πέρσαι = ‘I am confident that nothing can destroy me.’ μὴ is admissible since οἶδα here = πέποιθα, and μὴ ἂν πέρσαι represents a negative conception of the mind. So with partic. *O. C.* 656 οἶδ’ ἐγὼ σε μὴ τινα | ἐνθένδ’ ἀπάξοντ’. οἶδα οὐκ ἂν πέρσαι would be more usual; the difference being that this would be the oblique form of οἶδα ὅτι οὐκ ἂν πέρσειε. The ordinary usage is (1) οὐ with infin. (= ὅτι with indic.) after verbs of saying or thinking, λέγω, φημί, οἶμαι, etc.; (2) μὴ with infin. after verbs of feeling confident, promising, etc., as πιστεύω, πέποιθα, ὑπισχνούμαι, ὁμνυμι. Cp. *Ph.* 1329. But a few exceptions occur both ways, when a verb of either class is virtually equivalent to a verb of the other: e.g. (1) [*Dem.*] or. 29 § 48 οἶσθε οὐκ ἂν αὐτὴν λαβεῖν (= ὅτι οὐκ ἂν ἔλαβεν αὐτήν), but *Xen. Mem.* 1. 2. 41 οἶμαι μὴ ἂν δικαίως τυχεῖν τούτου τοῦ ἐπαίνου τὸν μὴ εἰδότα: (2) *Plat. Prot.* 336 B ὁμολογεῖ μὴ μετεῖναι οἱ μακρολογίας, but *Apol.* 17 A ὁμολογοῖν ἂν ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ. Cp. Whitelaw in *Trans. Cam. Phil. Soc.* (1886) p. 34, and Gildersleeve in *Amer. Journ. Philol.* I. 49.—Whitelaw here takes πέρσαι ἂν as = ἔπερσεν ἂν, and reads τῷ (not τῷ) δεινῷ κακῷ: ‘my parents wished to kill me; but nothing could have killed me; I was reserved for *this* dread evil.’ Surely, however, it is better to connect the verses with the wish for death which he has just uttered. The poet of *Colonus* gives Oedipus a presentiment that his end is not to be as that of other men.

1457 with μὴ understand σωθείς, = εἰ μὴ ἐσώθην ἐπὶ κακῷ τῷ: cp. *Ai.* 950 οὐκ ἂν τὰδ’ ἔστη τῇδε μὴ θεῶν μέτα, sc. στάντα = εἰ μὴ ἔστη.

1460 προσθῇ μέριμναν *take care upon thee*: so often of assuming a *needless* burden: *Thuc.* 1. 78 μὴ... οἰκεῖον πόνον προσθήσθε: *ib.* 144 κινδύνους αὐθαιρέτους μὴ προστίθεσθαι: *Plat. Prot.* 346 D ἔχθρας ἐκουσίας... προστίθεσθαι. Elmsley’s plausible προθῇ (*El.* 1334 εὐλάβειαν προϋθέμην) would be weaker.—ἄνδρες, males (though not ἐξηγδρωμένοι); cp. *Tr.* 1062 θῆλυς οὖσα κοῦκ ἀνδρὸς φύσιν.

1462 FF. τοῖν δ’ ἀθλῖαν Instead of supplying πρόσθου μέριμναν, it is better to regard οἷν in 1466 as an anacolouthon for τούτοις, arising from the length of the preceding clause. Cp. *Antiphon or.* 5 §§ 11, 12 δέον σε διομόσασθαι... ἃ σὺ παρελθὼν, where, after a long parenthetical clause, ἃ has been irregularly substituted for ταῦτα.

1463 F. *οἷν* for *whom* ἡ ἐμὴ βορᾶς τράπεζα *the table at which I ate οὔποτε χωρίς ἐστάθη* *was never placed apart, ἄνευ τοῦδ' ἀνδρός* (so that they should be) *without me*. Instead of ἄνευ αὐταῖν, we have ἄνευ τοῦδ' ἀνδρός, because (*οἷν* being dat. of persons affected) *οἷν οὔποτε ἡ ἐμὴ τράπεζα χωρίς ἐστάθη* ἄνευ τοῦδ' ἀνδρός is equivalent to ὃ οὔποτε τὴν ἐμὴν τράπεζαν χωρίς σταθεῖσαν εἰδέτην, (ὥστε εἶναι) ἄνευ τοῦδ' ἀνδρός. This is simpler than to construe: 'for whom the dinner-table, which was (always) mine, was never placed apart, or without me': when ἡμῇ would be a compressed substitute for ἡ ἐμὴ ἀεὶ οὔσα in the sense of ἀλλὰ ἡ ἐμὴ ἀεὶ ἦν. We cannot take ἡμῇ βορᾶς τράπεζα as merely = 'the table which I *provided*': the emphasis on ἡμῇ would alone exclude this. Prof. Kennedy understands: 'apart from whom (*οἷν χωρίς*) my dinner-table ne'er was set *without my bidding*,' i.e. never except on special occasions, when I had so directed. ἄνευ could certainly mean this (O. C. 926 etc.). But can we understand Oedipus as saying, in effect,—'who always dined with me—except, indeed, when I had directed that they should not'?—I am much inclined to receive Arndt's ἄλλη for ἡμῇ (AA for M), as Wecklein has done.—The attributive gen. βορᾶς is equivalent to an adj. of quality like τροφίμος, as Eur. *Phoen.* 1491 *στολὶς τρυφᾶς* = *στολὶς τρυφερά*: not like ἀμαξαί σίτου (Xen. *Cyr.* 2. 4. 18) 'waggon-loads of grain.'—ἐστάθη, because a light table is brought in for the meal, and removed after it (cp. *Il.* 24. 476, *Od.* 10. 354 etc.).—ἄνευ τοῦδ' ἀνδρός, explaining *χωρίς*, as in *Ph.* 31 *κενὴν οἶκῃσιν* is explained by *ἀνθρώπων δίχα*, *Ai.* 464 *γυμνὸν φανέντα* by *τῶν ἀριστείων ἄτερ*. ἄνευ as in *Tr.* 336 *μάθῃς ἄνευ τῶνδ'*, hear apart *from these*.

1466 μέλεσθαι infin. for imper.: cp. 462.

1466 μάλιστα μέν see on 926.

1468 ἴθ' ὦναξ A moment of agitated suspense is marked by the bacchius interrupting the trimeters, as *Ph.* 749 f. (in an anxious entreaty, as here) ἴθ', ὦ παῖ. So O. C. 1271 *τί σιγᾶς*; 318 *τάλαινα*. The speech of the agonised Heracles is similarly broken by short dactylic or choriambic phrases, *Tr.* 1081, αἶ, αἶ, ὦ τάλας; 1085 ὦναξ Αἰῶν δέξαι μ', | ὦ Διὸς ἀκτίς, παῖσον. But Soph. has used the license most sparingly, and always, it may be said, with fine effect.

1469 *γονῇ γενναίῃ* noble in the grain,—one whose *γενναιότης* is *γνησία*, inbred, true,—referring to the *ἀρετή* just shown by Creon (1433). *γονῇ* here is not merely intensive of *γενναίῃ*, making it=*γενναιότατε*, (as the sarcastic *γένει* seems to be in Plat. *Soph.* 231 B ἡ *γένει γενναία σοφιστική*, 'the most noble.') Cp. *Ai.* 1094 *μηδὲν ὦν γοναῖσιν*.

1470 *δοκοῖμ'* for this form, cp. *Ph.* 895 *δρώμ'* (n.).

1470 ἔχειν σφας σφέας has the accent in Homer when it is emphatic, as when joined with αὐτούς, being then a disyllable: *Il.* 12. 43 σφέας αὐτούς. When non-emphatic and enclitic, it is a monosyllable: *Od.* 4. 77 καὶ σφας φωνήσας. The perispomenon σφᾶς corresponds to σφέας, as in σφᾶς αὐτούς: the enclitic σφας to σφεας. Thus in *O. C.* 486 we must write ὥς σφας καλοῦμεν with Herm.; where Elmsley gave ὥς σφᾶς, holding (against the grammarians) that this form was never enclitic. Here, as in 1508, the pronoun is non-emphatic. According to the rule now generally received, a monosyllabic enclitic stands unaccented after a paroxytone word, the latter remaining unaffected: we therefore write ἔχειν σφας. But, according to Arcadius and Herodian, a paroxytone word followed by an enclitic *beginning with σφ* took the acute on its last syllable, as ἔχειν σφας: see Chandler, §§ 965, 966, 2nd ed.

1471 τί φημί; the cry of one startled by a sound or sight, as *Tr.* 865: *O. C.* 315 τί φῶ; Aesch. *P. V.* 561 τίς γῆ; τί γένος; τίνα φῶ λεύσσειν;

1472 F. τοῖν... φίλοι | δακρυρροοῦντοιν Cp. *Ant.* 381 οὐ δὴ που.; In participles belonging to the 3rd declens. the masc. form of the dual is often used as fem.; indeed the specially fem. forms, such as ἐχοῦσα, are very rare. See *O. C.*, append. on 1676, p. 293. Similarly τῶ, τοῖν, τούτοι, οἷν were the usual fem. forms: cp. 1462 f., 1504, and *Ant.* 769 n. Thus Xen. *Cyr.* 1. 2. 11 μίαν ἄμφω τούτῳ τῷ ἡμέρα λογίζονται. Plat. *Phaedr.* 237 D ἡμῶν ἐν ἐκάστῳ δύο τινέ εἶσιν ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα. So τῶ θεῶ, τοῖν θεοῖν (Demeter and Persephone).

1474 τὰ φίλτατ' ἐκγ. ἐμοῖν my chief treasure, (consisting in) my two daughters: cp. on 261 κοινῶν παίδων κοινά: *El.* 682 πρόσχημ' ἀγῶνος, a glory (consisting in) a contest.

1475 λέγω τι; see Plat. *Crat.* 404 A κινδυνεύεις τι λέγειν, compared with *Symp.* 205 D κινδυνεύεις ἀληθῆ λέγειν. Ar. *Eq.* 333 νῦν δεῖξον ὥς οὐδὲν λέγει τὸ σωφρόνως τραφῆναι, 'what nonsense it is.'

1477 γνοῦς... 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 Soph. may have been thinking of Aesch. *Cho.* 1063 ἀλλ' εὐτυχοίης, καί σ' ἐποπτεύων πρόφρων | θεὸς φυλάττοι καιρίοισι συμφοραῖς. τῇσδε τῆς ὁδοῦ, causal gen.: *El.* 626 θράσους | τοῦδ' οὐκ ἀλύξεις; Eur. *Or.* 1407 ἔρροι τὰς ἀσύχου προνοίας.

1479 ἢ μέ is required here, since with ἢ με the stress would fall wholly on φρουρήσας. On the other hand in 1478 καί σε is right, because, after εὐτυχοίης, the *person* does not need to be at once emphasised again. This is not, however, like *Il.* 23. 724 ἢ μ' ἀνάειρ' ἢ ἐγὼ σέ, where με suffices because the sense is, 'slay or be slain.' In *El.* 383, 1213 με and σοι are justified by the stress on ὕστερον and προσήκει respectively.

1481 ὥς τὰς... χέρας As the sense is so plainly equivalent to ὥς ἐμέ, we are scarcely justified in changing ὥς to εἰς (with Elmsley), or ἐς (with Blaydes). *Tr.* 366 δόμους | ὥς τούσδε is a slightly stronger case for such a change, yet not a conclusive one. ἐς is now read for ὥς in Ar. *Ach.* 242 (ὥς τὸ πρόσθεν) and in Thuc. 8. 36 (ὥς τὴν Μίλητον), 103 (ὥς τὴν Ἀβυδον). Soph. has ὥς ὑμᾶς *Tr.* 366.

1482 F. αἱ προϋξένησαν ὑμῖν...τὰ πρόσθε λαμπρὰ τοῦ φυτ. πατρὸς ὄμματα ὧδε ὄραν Construe: αἱ προϋξένησαν ὑμῖν who have effected for you τὰ πρόσθε λαμπρὰ τοῦ φυτ. πατρὸς ὄμματα ὧδε ὄραν that the once bright eyes of your sire should see thus, *i.e.* should be sightless: cp. his own phrase quoted in 1273 ἐν σκότῳ τὸ λοιπὸν...ὀψοίατο. Ph. 862 ὡς Αἴδα παρακείμενος ὄρᾱ, he sees as the dead, *i.e.* not at all. Cp. Xen. *Apol. Socr.* § 7 ὁ θεὸς δι' εὐμένειαν προϋξέει μοι οὐ μόνον τὸ ἐν καιρῷ τῆς ἡλικίας καταλῦσαι τὸν βίον, ἀλλὰ καὶ τὸ ἡ ῥᾶστα, the god's kindly offices grant to me that I should close my life etc. προξενεῖν = (1) to be a πρόξενος: then (2) fig., to lend one's good offices: either (a) absol., as O. C. 465 προξέει, 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 ἴστε...με...οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν: Plut. *Alex.* 22 αὐτῷ... τοιαῦτα ὀνειδῇ προξενῶν (said of one who panders to vices): Soph. *Tr.* 726 ἐλπίς ἥτις καὶ θράσος τι προξενεῖ. In particular, προξενεῖν τινά τινα = συνιστάναι, to introduce one person to another. So Prof. Kennedy understands here: 'which introduced to you your father's once brilliant eyes, that you should thus behold them'—*i.e.* presented them to you in this state. But ὧδ' ὄραν seems thus to lose its force: and the ordinary usage of προξενεῖν confirms the version given above. The conjecture προυσέλησαν ('maltreated') has found some unmerited favour. Besides προυσελούμενον in Aesch. *P. V.* 438, we find only προυσελοῦμεν in Ar. *Ran.* 730.

1484 οὐθ' ὄρων 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. [In *Tr.* 382 οὐδὲν ἱστορῶν prob. = ὅτι οὐδὲν ἱστῶρει (imperf.), 'did not ask.'] Here (1) is best, because it would be almost absurd to say that he had wedded Iocasta 'without asking any questions'—as if he could have been expected to do so. Cp. O. C. 273 νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἔν' ἰκόμην.

1485 ἡρόθην cp. 1257, 1210.

1489 *ῥμιλίας...έορτάς*. The poet is thinking of his own Athens, though the language is general. *ῥμιλίας* comprises all occasions on which Attic women could appear in public,—as at the delivery of *ἐπιτάφιοι* (Thuc. 2. 45): *έορτάς* 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. In Athenian law-courts the fact of association at festivals could be cited in evidence of family intimacy: Isocr. or. 19 § 10 *ἕως μὲν γὰρ παῖδες ἤμεν, περὶ πλέονος ἡμᾶς αὐτοὺς ἡγοῦμεθα ἢ τοὺς ἀδελφούς, καὶ οὔτε θυσίαν οὔτε θεωρίαν* (public spectacle) *οὔτ' ἄλλην έορτὴν οὔδεμίαν χωρὶς ἀλλήλων ἡγομεν*. Isae. or. 8 § 15 *καὶ εἰς Διονύσια εἰς ἀγρὸν ἦγεν αἰεὶ ἡμᾶς, καὶ μετ' ἐκείνου τε έθεωροῦμεν* (in the theatre) *καθήμενοι παρ' αὐτόν, καὶ τὰς έορτάς ἡγομεν παρ' ἐκείνων πάσας*. It was the Attic custom for a bridegroom *θεσμοφόρια έστιᾶν τὰς γυναῖκας*, to provide a banquet at the next Thesmophoria for the women of his deme (Isae. or. 3 § 80), and also *φράτορσι γαμηλίαν εἰσφέρειν*, to provide a banquet for his clansmen when his bride was introduced into his *φρατρία* (or. 8 § 18).

1490 *κεκλαυμέναι* 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 *γυμνοπαιδία* (6. 67). Demaratus drew his robe over his head, and left the theatre: *κατακαλυψάμενος ἦϊε ἐκ τοῦ θεήτρου ἐς τὰ ένωτοῦ οἰκία*. Contrast the effusive public greeting which Electra imagines herself and Chrysothemis as receiving *ἐν θ' έορταῖς ἐν τε πανδήμῳ πόλει* (El. 982).

1491 *ἀντὶ τῆς θεωρίας* in place of the *sight-seeing* (for which they had looked). *θεωρία* is (1) subjectively, *a sight-seeing*: (2) objectively, *a spectacle*. In sense (1) the article is added here because a definite occasion is meant; usually, the art. is absent: Thuc. 6. 24 *πόθῳ ὄψεως καὶ θεωρίας*: Plat. *Rep.* 556 C *ἢ κατὰ θεωρίας ἢ κατὰ στρατείας* (*on travels or campaigns*): Isocr. or. 17 § 4 *ἅμα κατ' έμπορίαν καὶ κατὰ θεωρίαν*. In Her. 1. 30 *τῆς θεωρίας έκδημήσας...ένεκεν*, the art. is added as in *ἡ εἰρήνη* ('peace') etc., because 'seeing the world' is spoken of generically.

1493 *τίς οὔτος έσται, τίς, κ.τ.λ.* is more animated for *τίς οὔτος έσται, ὅστις*. Theocr. 16. 13 *τίς τῶν νῦν τοιόσδε; τίς εὔ εἰπόντα φιλασεί*; is compared by Jacobs there, and by Schneidewin here, but is not really similar, since *τοιόσδε* there refers back to v. 5 f., *τίς γάρ...ύποδέξεται* (κ.τ.λ.);

1494 *λαμβάνων* instead of the infin. with *παραρρίψει*, as Plat. *Legg.* 699 A *οὐδεὶς τότε έβοήθησεν οὐδ' έκινδύνευσε ζυμμαχόμενος*.

1495 *γοναῖσιν*. The disgraces of the polluted house will be ruinous not only to the children of Oedipus, but to his children's children (*σφῶν*, genit., *sc. γοναῖς*). I formerly read *γόνοισιν*: but Kennedy justly objects that the plur. of *γόνος* is *not used*; and his conjecture, *ταῖς ἐμαῖς γοναῖσιν*, gives more point here. For *γοναί*, 'offspring,' cp. *O. C.* 1192, *Ant.* 641. The *γονεύσιν* of the MSS. yields no tolerable sense, whether it is referred to Laïus and Iocasta or to Iocasta alone. — *δήλημα* is a hurt, bane, mischief, in a physical or material sense: *Od.* 12. 286 *ἄνεμοι χαλεποί, δῆλήματα νηῶν*: Hom. *Hom. Hymn. Apoll.* 364 (of the dead monster) *οὐδέ σύ γε ζώουσα κακὸν δῆλημα βροτοῖσιν*: Aesch. fr. 119 *ὁδοιπόρων δῆλημα χωρίτης δράκων* (the serpent in the fields, a bane of wayfarers). The disgraces are *δήλήματα* to the sons and daughters as involving their ruin in life: but could not be called *δήλήματα* to *the dead* in the remote figurative sense of *disgracing their memories*. Nor would there be any fitness in the conjunction of harm of *another kind* to the living. Oedipus here thinks of the living, and of the future, alone. The conject. *γαμβροῖσιν*, besides being far from the MSS., presumes the event which he regards as impossible.

1496 *πατέρα*: for the tribrach see on 719.

1498 *τῶν ἴσων* is poetically equivalent to *τῶν αὐτῶν*, *i.e. τῆς αὐτῆς*: it is like saying, 'from a source which was *even as that* whence he sprang,' instead of, 'from *the same* source whence he sprang.' Cp. 845 *οὐ γὰρ γένοιτ' ἂν εἷς γε τοῖς πολλοῖς ἴσος*, and note.

1500 *ὄνειδιεῖσθε* : see on 672.

1501 *δηλαδή* : prosaic, but also in Eur. *Or.* 789, *I. A.* 1366.

1503 *ἀλλ'* after the vocative, like *σύ δέ*, but stronger, as introducing an appeal: as *O. C.* 1405 *ὦ τοῦδ' ὁμαιμοὶ παῖδες, ἀλλ' ὑμεῖς...μή μ' ἀτιμάσῃτε γε*: and *ib.* 237.

1505 *δύ' ὄντε*, both of us: cp. *Tr.* 539 *δύ' οὔσαι μίνομεν*: Eur. *Ion* 518 *σύ δ' εὖ φρόνει γε καὶ δύ' ὄντ' εὖ πράττομεν*. — *περιίδης*: on Porson's objection, see Appendix.

1506 *ἐγγενεῖς*, your kinswomen as they are (where in prose we should have *οὔσας* added). The word was full of meaning for an Attic audience, who would think of Creon as placed by Oedipus in the position of *ἐπίτροπος* (guardian) and *κύριος* (representative before the law) of the unmarried girls who are here viewed as orphans (1505); their brothers not being of age. Cp. Isae. or. 5 § 10; [Dem.] or. 46 § 18.

1507 *ἐξιώσης τάσδε*, do not put them on the level of my miseries: cp. 425: for *τάσδε* instead of *τὰ τῶνδε κακά*, cp. note on 467.

1508 *τηλικάσθ'*, at their age, *i.e.* so young: *Ant.* 726 *οἱ τηλικοῖδε* (so old) *καὶ διδαζόμεσθα δὴ | φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε* (so young) *τὴν φύσιν*;

1509 *πλὴν ὅσον τὸ σὸν μέρος*, except in so far as, on thy part, *οὐκ ἔρημοι εἰσί*.

1511 εἰχέτην, 2nd pers. dual, with the form proper to the 3rd (μετειχέτην, 1465). Before the Attic period, the Greek language had attained to this regular distinction of active dual forms:—(1) primary tenses, 2nd pers. -τον, 3rd pers. -τον; (2) secondary tenses, 2nd pers. -τον, answering to Skt. *tam*: 3rd pers. -την, Skt. *tām*. As regards (2), two classes of exceptions occur: (a) Homeric 3rd pers. in -τον instead of -την; three instances, διώκετον (*Il.* 10. 364), ἐτεύχετον (13. 346), λαφύσσετον (18. 583). These Curtius refers to ‘the want of proper linguistic instinct on the part of some late rhapsodist.’ (b) Attic 2nd pers. in -την instead of -τον. Our εἰχέτην here is the only instance proved by metre: but 8 others are established. Against these fall to be set at least 13 Attic instances of the normal -τον. Curtius regards the 2nd pers. in -την as due to a false analogy. In the *third* person dual -την was distinctive of the secondary tenses. Attic speech sometimes extended this distinction to the *second* person also. (Curtius, *Verb* 1. 80, Eng. tr. 53.) Cp. n. on *O. C.* 1378 f.

1512 FF. Oedipus now turns from Creon to the children. The few words which he addresses to them are spoken rather to the older hearers and to himself. τοῦτ’ εὐχεσθέ μοι, ‘make this prayer, as I bid you’ (not, ‘pray on my account,’ in which sense Wunder reads ἐμοί): the ethic dat. μοι in request, as *O. C.* 1475. In these words Oedipus is thinking solely of his children: he has now passed away from the thought of self (1458). ὑμᾶς in 1514 is no argument for understanding με as subject to ζῆν: rather it is added to mark the contrast with πατρός.

1513 I prefer οὗ καιρός ἐὰ ζῆν, τοῦ βίου κ.τ.λ. to οὗ καιρός ἀεὶ ζῆν, βίου κ.τ.λ. on these grounds. 1. τοῦ before βίου, though not required, is commended, by Greek idiom; it also gives a decidedly better rhythm; and it is not likely to have crept into the text, since the occurrence of ἀεὶ with the *α* long was not so uncommon that it should have suggested the need of supplementing the metre by τοῦ: but, apart from metrical motive, there was no other for *intruding* the article. 2. οὗ καιρός, without *any* verb, though a possible phrase, is a harsh one. 3. From εαι to αει would be an easy transition. And καιρός ἐὰ is quite a natural expression: cp. Eur. *I. A.* 858 δοῦλος· οὐχ ἀβρύνομαι τῷδ’ ἢ τύχη γὰρ οὐκ ἐὰ. The foreboding of Oedipus is that his daughters must become homeless exiles (1506) unless Creon shelters them at Thebes. ‘To live *where occasion allows*’ means in his inner thought, ‘to live at Thebes, if that may be—if not, in the least unhappy exile that the gods may grant you.’ The monosyllabic ἐα (1451, *Ant.* 95) and ἐὰ (*Il.* 5. 256 τρεῖν μ’ οὐκ ἐὰ Παλλὰς Ἀθήνη) go far to remove the metrical objection. Meineke’s conjecture, ῆ, gives a more prosaic phrase, and is too far from the ἀεὶ of the MSS.

1515 ἐξήκεις : see on 1357.

1516 καιρῷ = ἐν καιρῷ. In Thuc. 4. 59 most MSS. give εἰ μὴ καιρῷ τύχοιεν ἐκότεροι πράσσοντες: Classen reads ἐν καιρῷ on the ground that Thuc. so has it in 1. 121, 5. 61, 6. 9.

1517 The words οἷσθ’ ἐφ’ οἷς οὖν εἴμι; 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.’ So Aesch. *Theb.* 260 *ET.* αἰτουμένῳ μοι κοῦφον εἰ δοίης τέλος: ‘would that thou couldst grant me a light boon.’ *XO.* λέγοις ἄν ὥς τάχιστα, καὶ τάχ’ εἴσομαι (*i.e.* and then I shall know if I can serve thee).

1518 *ὅπως πέμψεις* sc. *δρα*: Xen. *An.* 1. 7. 3 *ὅπως οὖν ἔσεσθε ἄνδρες*, ‘see that ye be’: Plat. *Rep.* 337 A *ὅπως μοι, ὦ ἄνθρωπε, μὴ ἔρεῖς*. Not (*εἶμι ἐπὶ τούτοις*), *ὅπως* κ.τ.λ.

1519 *ἀλλὰ θεοὶς γ’* i.e. ‘Nay, the gods, who hate me, will not be displeased that I should be thrust forth.’ For the synzesis in *θεοῖς* cp. 215.—*ἦκω*: cp. 1357, *O. C.* 1177 *ἔχθιστον ἦκει*, has come to be most hateful. Creon’s reply, *τοιγαροῦν τεύξει τάχα*, means: ‘if the gods do desire thy banishment, thou wilt soon have thy wish’—when the oracle at Delphi is consulted (1443). According to the story which Soph. follows, Oedipus was at first detained at Thebes against his own wish. But when some time had elapsed, and that wish had given place to a calmer mood, the Thebans, in their turn, demanded his expulsion; and Creon then yielded (*O. C.* 433 ff.).

1520 *ἄ μὴ φρονῶ* In the *O. C.* (765 ff.) Creon is represented as opposing a distinct refusal to this prayer of Oedipus. His words here could mean: ‘No, I do not promise, for I am not wont to speak vain words when I lack knowledge’ (*φρονῶ* as in 569): i.e., ‘I cannot tell how Apollo may decide.’ But I now think that, on the whole, it suits the context better to take them as expressing consent (*ἄ μὴ φρονῶ*=what I do not mean to do). As this consent can be only provisional—depending on the approval of Apollo—it is not necessarily inconsistent with *O. C.* 765 ff.

1522 *ἔλῃ μου* : cp. 1022 *χειρῶν λαβών*.

1524—1530 See critical note. 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. Of extant Greek tragedies, the *Prometheus* and the *Agamemnon* are the only ones which end with words spoken by one of the actors; and in each case this is justified by the scheme of the trilogy to which the play belonged.

1525 Here, as elsewhere, the MSS. fluctuate between *ἦδει* and *ἦδη*. The Attic *ἦδη*, as *first pers. sing.*, is contracted from *ἦδεα*: in the *third*, the classical form was not *ἦδη* but *ἦδει*, or, before a vowel, *ἦδαιν* (as it *must* be in Eur. *Ion* 1187, Ar. *Pax* 1182 etc.). No 3rd sing. in *εα*, from which *η* could come, is said, or can be supposed, to have existed. Aristarchus, indeed, is quoted by the schol. on *Il.* 5. 64 in favour of the *η*. But the Doric 3rd sing. *ἀπολώλη* in *Tab. Heracl.* 1. 39 is the only such form which is beyond question. Curtius (*Verb* II. 237, Eng. tr. 431 ff.) therefore agrees with those textual critics who, like La Roche, Cobet, and Kontos (*Λόγιος Ἑρμῆς* p. 61) would always write the 3rd sing. *ἦδει* (or *ἦδαιν*). *ἦδει αἰνίγματα* (*plur.* with reference to the hexameter *ἔπη* in which it was chanted) = knew *instinctively*, by the intuition of genius: in Eur. *Phoen.* 1759 the adapter of this verse has altered *ἦδει* (perhaps by a slip of memory) to the more natural but less forcible *ἔγνω*, ‘read aright,’ solved.

1526 οὗ τις οὐ ζήλω...ταῖς τύχαις ἐπέβλ., ‘on whose fortunes what citizen did not look with emulous admiration?’ (Cp. Xen. *Hiero* 1. 10 πῶς δὲ πάντες ἐζήλουν ἂν τοὺς τυράννους;) To me it appears certain that we should here read the interrogative *τίς*, with *ἐπέβλεπεν* instead of *ἐπιβλέπων*. Cp. O. C. 1133 ὃ τις οὐκ ἔνι | κηλὶς κακῶν ξύνοικος; 871 ὅπου τις ὄρνις οὐχὶ κλαγγάνει; *El.* 169 f. τί...οὐκ... | ...ἀγγελίας; Eur. *Phoen.* 878 ἀγὼ τί θρώων οὐ, ποῖα δ’ οὐ λέγων ἔπη, | εἰς ἔχθος ἦλθον. Dem. or. 18 § 48 ἐλαυνομένων καὶ ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστὴ γέγονεν. Then the καὶ of the MSS. should probably be *ταῖς*: though it is possible (as Whitelaw proposes) to take *ζήλω καὶ τύχαις* as ‘his glory and his fortunes’: cp. *Ai.* 503 οἷας λατρείας ἀνθ’ ὅσου ζήλου τρέφει. I doubt, however, whether *ἐπέβλεπεν*, without *ζήλω*, could mean ‘admired.’ On the usage of the verb *ἐπιβλέπω*, see Appendix.

1529 The use of *ἐπισκοποῦντα* is peculiar. I take the exact sense to be:—‘fixing one’s eye on the final day (as on a point towards which one is moving), that one should see it,’ i.e. ‘until one shall have had experience of it.’ Thus *ἐπισκοπεῖν* is used in a sense closely akin to its common sense of ‘attentively considering’ a thing: and the whole phrase is virtually equivalent to, ‘waiting meditatively to see the final day.’ For the added infin., cp. Thuc. 3. 2 νεῶν ποίησιν ἐπέμενον τελεσθῆναι, καὶ ὅσα ἐκ τοῦ Πόντου ἔδει ἀφικέσθαι. Cp. Plin. 7 § 132 *alius de alio indicat dies, et tamen supremus de omnibus, ideoque nullis credendum est*. Hartung proposed to replace *ιδεῖν* by *γε δεῖ* (where *γε* would be intolerable); Stanley by *ἔδει*, Seyffert by *δέον*, and Nauck by *χρεών*. Kennedy, keeping *ιδεῖν*, changes *ἐκείνην* into *ἄμεινον*. But the infin. *ὀλβίζειν* as a ‘sententious’ imperative (see on 462) is appropriate in this γνώμη. The accus. (*θνητὸν ὄντ’ ἐπισκοποῦντα*) stands with the infin. when, as here, the infin. represents an imperat. of the *third* person; cp. *Il.* 3. 284 εἰ δέ κ’ Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος, | Τρώας ἔπειθ’ Ἑλένην καὶ κτήματα πάντ’ ἀποδοῦναι, with Leaf’s note: and Madvig *Gr.* § 546. When the infin. = an imperat. of the *second* pers., the case is regularly the nom. (*Od.* 11. 441), rarely the acc. (*Hes. Op.* 389). The view that *ὀλβίζειν* depends on ὥστε requires a shorter pause at ἐλήλυθεν, and thus weakens the effect of v. 1527.

1529 μηδέν’ ὀλβίζειν Eur. *Androm.* 100 ff. partly reproduces the language of this passage: *χρὴ δ’ οὐποτ’ εἰπεῖν οὐδέν’ ὀλβιον βροτῶν, | πρὶν ἂν θανόντος τὴν τελευταίαν ἰδῆς | ὅπως περάσας ἡμέραν ἤξει κάτω*. He has the thought also in *Tro.* 510, *Herac.* 866, *I. A.* 161, as Soph. in *Tr.* 1 and fr. 588. The maxim, ‘Call no man happy before death,’ first appears in Greek literature as a set γνώμη in Aesch. *Ag.* 928 ὀλβίσαι δὲ χρὴ | βίον τελευτήσαντ’ ἐν εὐεστοῖ φίλῃ· but Aristotle recognises the popular tradition which ascribed it to Solon. In *Her.* 1. 32 Solon says that a man may be called *εὐτυχής* in life, but *ὀλβιος* only *after a life exempt from reverse*. Cp. Iuv. 10. 274 f. *Et Croesum, quem vox iusti facunda Solonis Respicere ad longae iussit spatia ultima vitae*, where Mayor refers to the proverbs *Λυδὸς* (Croesus) *ἀποθνήσκει σοφὸς ἀνὴρ*, and *τέλος θρα*