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SOPHOCLES

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SOPHOCLES

THE PLAYS AND FRAGMENTS

EDITED

WITH ENGLISH NOTES AND INTRODUCTIONS

BY

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PROFESSOR OF GREEK

IN THE UNIVERSITY OF ST. ANDREWS

IN TWO VOLUMES

VOL. I

OEDIPUS TYRANNUS. OEDIPUS COLONEUS.

ANTIGONE.

Oxford

AT THE CLARENDON PRESS

M DCCC LXXI

PREFACE TO THE FIRST VOLUME.

THE text of this edition will be found to depart less from MS. authority than most of those which have appeared since Hermann. The reasons of this 'conservatism' will be given in the second volume. They rest partly on general grounds of criticism, partly on the degree of trustworthiness which is here ascribed to the best and oldest MSS. of Sophocles, and partly on the conception of the nature of his language, which I have attempted to explain and justify. (See Introductory Essay on the Language of Sophocles).

The readings of the chief MS. (Laur. 32, 9) are from a collation made by me at Florence several years ago, which I have since compared with that of Dübner, and, in the Oedipus Tyrannus and Oedipus Coloneus, have verified during a subsequent tour in Italy. The differences are chiefly in the uncertain matter of the various hands. Some readings which Dübner gives to the first hand I attribute to the διορθωτής: and I am inclined to distinguish between the διορθωτής and the writer of the Scholia (C^2 and C^{2*}). This appears also to be the opinion of M. Merkel. In assigning an age to the other correctors of the MS. I may perhaps be thought too confident. It is to be observed, however, that C^3, C^4, C^5, C^6, C^7, C^8 are only intended as approximate symbols.

The readings of Par. A. in the Antigone had already been published by W. Dindorf. I have compared my collation of

this MS. in the Oedipus Coloneus with that printed by Elmsley.

In selecting from other MSS. I have aimed chiefly at giving important or characteristic readings.

From circumstances, I was only able to make very partial use of the Venetian MSS. 468, and 467 (Par. 467 of Hermann). The latter, at least in the Oedipus Coloneus, agrees closely with Paris A., *and still more closely with the edition of Aldus.* The former (attributed to the 13th century) has some peculiar readings. Ven. 616, collated by Bekker for Hermann, is also of the 13th century, and contains probably the earliest example of the recension known to Elmsley as that of Par. B., which was the basis of that of Triclinius. ('Vaticano conspirat.' Herm.) 468 and 616 are very defective in the Oedipus Coloneus. Otherwise, each of these MSS. has the seven plays.

Two MSS. of the 14th century in the Ambrosian Library at Milan were shown me by Sign. Ceriani, who has since had the kindness to verify my collation of the Oedipus Tyrannus in these MSS. One of these, G. 56 sup., which departs frequently from L., (containing Ajax, Electra, and Oedipus Tyrannus), has many points of agreement with Flor. Δ.

M. Wescher of the Bibliothèque Nationale at Paris called my attention to the MS. of Sophocles, No. 2884 (Par. E. of Brunck), containing Ajax, Electra, Oedipus Tyrannus, and Antigone, which seems to have been imperfectly collated, and, though full of errors, is of some value. I am indebted to my former pupil, Mr. Hugh Campbell, for a careful collation of this MS. in the Antigone, from which I have made a selection.

With carefully noted exceptions, no MS. later than the 14th century is quoted as an authority in this edition.

The examination of the MSS., even of the 14th century, is on the whole rather a thankless task, and throws

little light on anything except the history of the corruption of the text. But it is not wholly fruitless, and there are many reasons for rejecting the assumption that all the existing MSS. are derived from L. The fact that l. 800 of the Oedipus Tyrannus (supplied in Lmg. by a hand of the thirteenth century) is found in all other known MSS., including four of the thirteenth century—Par. A., Ven. 616, Ven. 468, Flor. Γ. (dated by first hand, 1282)—which in other points diverge considerably from each other, is of itself a sufficient proof. And there are many readings in which Flor. Γ., Par. E., and Ambr. G. 56 sup. (M.) differ from L., which are more like misreadings of an earlier MS. than later corrections. This appears especially in the simpler itacisms and the confusion of *ο* and *ω*, *π* and *φ*, *θ* and *τ* (e.g. O. T. 670, *ἀπωσθῆναι* L.: *ἀποστῆναι* E.) Par. E. has also some glosses which appear to belong to an earlier text.

It may be doubted whether a recension so distinct as that of Ven. 616 can have grown up within a century and half. And might it not fairly be supposed that the order of the plays in L. would be followed in the 'apographa?' But while the last play in L. is the Oedipus Coloneus, the last play in L^2. (Laur. 31. 10) is the Trachiniae: in each case beginning a new page, as if taken from a separate copy of the single play. The assumption in question might be further discredited by an analysis even of the scanty selection of various readings given in this edition. At the same time, the greatest caution is needed in using any of the later MSS. as a support. The warning of Elmsley, that the variants of the later MSS. have only *the authority* of conjectures, was hardly too strongly worded, had not his negative rule been turned by others into a positive theory.

Of the plays contained in this volume, the Oedipus Tyrannus seems to have the purest text. The Oedipus Coloneus has many slight corruptions. The text of the Antigone

has a few manifest corruptions and is uncertain in several places, where even the first hand of L. gives an alternative reading.

In writing the Notes, I have tried to draw attention to the course of the action, and to bring out the dramatic force and connection of each passage.

The short Introductions are intended to make the reader acquainted with the general scope and meaning of each play, and also with the little that can be known of its history.

I wish to take this opportunity of recording my great obligations to Professor Jowett, whose well-known grasp of general principles is equalled by his subtle, firm, and delicate apprehension of the minutest facts of language.

L. C.

UNIVERSITY OF ST. ANDREWS.
November, 1871.

Explanation of Signs.

Words marked with an asterisk are conjectural.
Words marked with an obelus are probably corrupt.
Words within square brackets are of doubtful authority.

In the Critical Notes,

Letters bracketed are erased in the MS.
Letters marked with a line are written over an erasure.
The dots (. . .) represent erased letters that are illegible.

L. C.

INTRODUCTORY ESSAY

ON THE LANGUAGE OF SOPHOCLES.

THE language of the Greek writers of the fifth century B.C. exhibits a degree of variety, which contrasts equally with the uniformity of Epic poetry and the comparative sameness of Xenophon and the Athenian orators. There is perhaps no period of any literature in which there exist so many linguistic differences between writers who were almost contemporary. These are not simply matters of dialect, and are not adequately described as peculiarities of style. They appear also in the use of words and in grammatical constructions. They are characteristic of the time, when the most copious and plastic of Western tongues was growing into new forms under a manifold creative impulse, given by minds of extraordinary genius, that had been stimulated to intense activity by changes of national and political life. A wider experience than had found utterance in the recitations of the rhapsodists, or in the simpler tones of the earlier lyric and gnomic poetry, and the growth of reflection, giving more concentration to thought, and also giving the power of analysing it, required new vehicles of expression. And the first attempt to frame these in the different kinds of Greek literature led to many novelties of language, some of which did not permanently retain their hold. Each writer had his own tendencies, resulting in anomalies peculiar to him: and in an undeveloped but active state both of speech and thought, these licences passed unquestioned and easily found acceptance.

Nor were the limits of such divergence yet determined by grammatical rules. The race that gave grammar to Europe were by this time not unconscious of the complex structure of their language, but this consciousness was still indefinite, and was rather a stimulus than a hindrance to invention. It is not easy for us, who often speak as well as write 'like a book,' to imagine what the art of composition must be in such a period of transition, when every considerable writer is a creative artist, and moulds the materials of common speech and early literature to his purpose, according to the bent of his individual

genius. The range of free selection, which was at the command of Dante or of Luther in the literary regeneration of the Italian or German languages, was the severest test of their genius; but it was also an opportunity, which, when once seized by a great mind, could never equally recur. The poetic faculty does, indeed, whenever it appears, exercise a sensible influence in re-creating or modifying the speech through which the poet works, and such a subtle master as Virgil or Goethe, or our own Tennyson, will even at a late period produce new combinations, though commonly without violating the established usage, now fixed by a much longer tradition. But the working of the creative force in the adult state of literature gives no adequate conception of the power with which the same spirit operates in a time of transition, when the old materials are partially fused, and re-cast in other forms. In such a period the original instinct of language, which is never quite dormant, bursts forth with new energy, giving rise to phenomena which are intermediate between the first formation of language and a grammatical rule.

It is of some assistance to the English student of this subject to think of the second or Elizabethan period of English literature, when the spontaneous, unreflecting art of Chaucer and the Chroniclers was succeeded by another style to which the revival of literature, last felt in England, and the influence of the Reformation had given birth. New thoughts craved new expression, and the stream of utterance was quickened and disturbed by the influx of ideas. Hence arose peculiarities and diversities of language. Great liveliness and subtilty appear together with a certain want of accuracy. Shakespeare often throws words together in a way that would be impossible now, and it may seem no less strange that Spenser and Shakespeare should have been writing at the same time in England, than that Herodotus and Sophocles, or Sophocles and Euripides, should have been contemporary Greeks. In making this comparison, however, it must be borne in mind that logical analogies are more powerful in Greek than in English, and that there is more of symmetry of structure in the Greek than in the English Drama. The simplicity of ancient art extends also to grammar and diction.

This period of expansion and growth began before Simonides, and the last phase of the process appears in the refinements of Plato. The disturbing influence is least visible in the transparent style of Herodotus, who retains in the new form of prose much of the equability and stateliness of Epic narrative. Though contemporary with Sophocles, he in fact represents an intermediate era, that of the somewhat stationary and complacent civilization of the Ionic cities, which was continued after their political independence was impaired. His diction abounds, indeed, with peculiarities, which are well worthy of a separate study. These are due, however, more to his lively and intelligent fancy than to the progress of reflection. While in point of style and language he has more in common with Sophocles than the difference of dialect allows to appear at first sight, he preserves, even more largely than the Epic poets did, the 'paratactic' structure, or parallelism, which belongs to a very early phase of syntax.

His work is the conclusion of a period of continuous growth amongst the Eastern settlements of the Hellenic race.

But on the western side of the Aegean there had arisen from the beginning of the century, partly under the influence of the colonies acting on the mother states, a series of writers who used language more artificially, chief amongst whom were Pindar, in lyric poetry, Aeschylus and Sophocles in tragedy, and Thucydides the historian. Their art, however, was tentative and irregular, often deserting conventionality with great boldness, and yet straitened by the exigencies of a new endeavour. Under many different forms of ingenuity and refinement, or of abruptness and condensation, we recognize in all of them the struggling of the same creative effort. Of the writers thus described, the tragedians worked under conditions peculiar to themselves, and have a certain external community of character. There grew up, as was natural, a sort of common dialect amongst those who were writing the same species of poetry for the same audience. Yet even amongst the tragic writers the variety is more remarkable than the resemblance. There are differences in their mode of using grammatical constructions and in their choice of words, besides marked differences of style, which can be traced even in the fragments. There is nothing in tragedy like the uniformity of Epic diction. The Epic commonplace is parallel to the rhetorical monotony of later writers. The decline of the Epic is parallel to the decline of prose.

There are not sufficient materials for ascertaining the early history of the tragic dialect. It may be conjectured that amongst the tragedians who preceded Aeschylus, Choerilus set the example of using rugged metaphor, while Phrynichus had the melodious smoothness which old-fashioned lovers of poetry in the time of Aristophanes attributed to him, but that in other respects the early dramatists departed little from the simplicity of gnomic verse. On the other hand, of the contemporaries of Sophocles, Achaeus of Eretria delighted in forced and obscure expressions, and Ion of Chios, as we can partly judge even from the few lines of his poetry which remain, indulged like Sophocles, though in a feebler manner, in experiments of diction.

With the gradual adaptation of language to the drama may be compared the first use of language by the fathers of Greek philosophy, which is also a sort of experiment, and, like the language of the drama, is intermediate between poetry and prose.

PART I.—GRAMMAR.

In attempting to describe the linguistic peculiarities of Sophocles, I propose to consider, first, grammatical constructions; and secondly, the use of words: and shall begin by characterizing the structural peculiarities of the Greek language in general, during the transitional period of which I have already spoken.

§ 1. In the writers of this period the power of reflecting on language appears rather as a subtle perception of analogies than as a rule of grammar. The mind is feeling after a limit which is not yet clearly prescribed. The genius of logic, inherent in the Greek language from the first, is awakened into fresh activity and is like a sort of secondary instinct of language. The forms of antithesis and inference already begin to complicate expression, and to react on thought, which becomes more self-conscious and less direct and simple.

In this process, which was part of the more general transition from poetry to prose, something was probably due to the change which began some generations earlier, but was still hardly completed, from the habit of oral to that of written composition. At first this might only affect the power of memory, but, after a while, the author, who sat pen in hand with the written page before him, must have become increasingly conscious of analogies of language and modes of thought. This generalized consciousness would be felt and used by him as a new power. The spontaneous freedom of the earliest oral compositions had been succeeded amongst the later rhapsodists by a certain conventional sameness; and, although the ultimate effect of a written literature is to induce a still greater fixity, this helped for a time with other causes to bring in a new kind of variety and individuality in the treatment of language. The working of this reflective and logical inventiveness appears chiefly in the opposite forms of analysis and concentration.

The increasing frequency of minute and subtle distinctions, belonging rather to the language than to the thought, the fondness for interrogative and negative expressions, the antithetical structure of whole paragraphs, the perpetual use of the forms of hypothesis, antithesis, and inference, are evidences of the analytical tendency.

The use of the forms of inference may also be regarded as exemplifying the effort of concentration, which appears in the more complex structure of sentences, and their connection with one another, as well as in the condensation of words and phrases. This concentrating energy seems generally to accompany the poetic instinct in a reflective age, and is a common source of obscurity in the highest literature.

A third characteristic of this tendency to reflect on language, and one which becomes the instrument of those just mentioned, is the constant attempt to vary and extend the range of idioms, which, ceasing to be merely instinctive, are caught up by the fancy of the mind and carried by a sort of metaphor into new applications. The sentences 'are not made, but grow.' General analogies often prevail over particular uses, and often two currents of logical association meet in one. Hence double constructions, changes of construction, and what may be called feeble or imperfect constructions, where the government of one word by another is suggested rather than actually determined. Where language has been fully developed, as in the studied periods of Cicero, the beginning of a sentence is always waiting for the end: the design of the whole is prior to the execution of the parts. But in the stage of language we are considering, the

order and coherence of words and clauses are natural rather than grammatical. The meaning breaks upon us as we go along: the antecedent does not 'trammel up the consequence,' but the apodosis is continually modified by the interference of some intervening word. Such at least is the description of many of the more doubtful passages, although there are many others in which all is perfectly simple and regular, and about the interpretation of which no difficulty is likely to arise.

The acknowledgment of such an unfixed and growing condition of language may be thought to introduce unnecessarily into the study of Greek syntax an element of uncertainty. And it must be admitted that the attempt to trace constructions beyond grammatical rules is one which may easily degenerate into fanciful subtilties. The study of these varying analogies is more difficult than the ascertainment of a fixed rule, just as curvilinear is more difficult than rectilinear measurement, or as motion is harder to calculate than position. But without attempting in some way to determine the nature of their language, apart from the abstract definitions of a later age, the writers of the transition period can never be thoroughly understood. To require in Sophocles or Thucydides the exact articulation of perfectly grammatical writing would be no less mistaken than to interpret a speech in Coriolanus or Cymbeline as if it were a paragraph of Pope or Johnson. Many conjectural emendations which have been invented to satisfy this unreasonable requirement are found, when rightly weighed, to disturb the real harmony of the composition.

The grammatical consciousness is ever becoming more precise and imposing narrower limits on the use of language. A modern English writer could hardly confuse the singular and plural verb, as was done continually in the time of Shakespeare[1]; nor pass from the second person to the third, nor put 'who' in the objective case, nor omit the nominative, nor interchange the transitive and intransitive verb, nor with the same freedom employ a noun or adverb as a verb, or a verb as a noun[2], nor speak with Milton of the 'unexpressive nuptial song.' Nor could the cultivated Greek of the time of Dionysius or Plutarch have endured in a contemporary the apparent solecisms which they had already begun to characterize in Pindar or Thucydides as *συντάξεις πρὸς τὸ σημαινόμενον*. On the other hand, the anomalies of the ante-grammatical writers have an important relation to the abstractions of grammar. They are the symptoms of the first stage of the reflective process which gradually made such experiments impossible, just as the tentative reasonings of the early philosophers, which could have no existence after the Organon was written, were the necessary antecedents of the Organon.

In Grammar, as in other sciences, the generalizations and distinctions which have been adopted often prove inadequate to the subtilty

[1] It makes no difference that the plural form in '*s*' was derived from the Northern English dialect. The confusion existed, and the necessity of clearing it determined the later usage.

[2] For other instances of Elizabethan freedom, see Mr. Abbott's 'Shaksperian Grammar.'

of the process to be analysed. They are sufficiently applicable to the state of language which they help to perpetuate, though even here they cannot stop the flow of change, but have a less definite relation to the fluctuating analogies of the period in which grammatical structure is a growing framework not yet finally set. The regular grammarian is apt to be baffled or misled in applying his principles to the interpretation of a writer like Thucydides or Sophocles. Yet their so-called irregularities, arising as they do out of the same instinct from which the regular and acknowledged forms of the language have taken their rise, must admit of at least approximate explanation. And there are two ways in which the validity of such a process may be tested: (1) the study of the history of constructions, giving the key to some analogies which the later classification has tended to obscure: (2) if at first sight the method of such interpretation may seem sceptical and fanciful, it is not therefore to be rejected, if supported by a sufficient number of instances either from the same writer or from others. It may also tend to prevent vagueness and confusion in such an inquiry, to distinguish between dialectical peculiarities and the idiomatic tendencies of a particular writer. This distinction, however, although real and important, cannot be always accurately observed; partly from our ignorance of the spoken language, and partly because we often cannot tell with certainty how much is due to the genius of a writer, and how much to the habit of his age. In the unfixed state of the Attic dialect, some forms may have been still current in common speech which were afterwards thought to be peculiar to an Epic or Lyric style. But there are probably others which, though passing out of use, were familiar to the hearers of poetry, and from which the 'modern' poet occasionally selected. In the manner of such selection, and in the modification of the selected forms, the characteristic qualities of an author are sure to appear. This is seen chiefly in the general colouring of the language and the choice of words, but is also perceptible in peculiarities of grammatical structure.

§ **2.** Sophocles is distinguished in point of syntax from the other writers of this period chiefly by his finer sense of harmony, and by the combination of extreme subtilty with moderation and simplicity. He is, to borrow a phrase from Aristotle, ὁμαλῶς ἀνώμαλος:—the first equable writer of the reflective age; for Herodotus, as already noticed, is essentially of an earlier type, a benevolent observer of the mental changes which were passing over Greece, rather than an actor in them. The incipient logical analysis, and ethical and political thought, and also the love of condensation, which have such strange effect in the intricate or knotted constructions of Thucydides, are present in Sophocles also, and are often in him a cause of uncertainty, but never of harshness. He has neither the ruggedness of Aeschylus, nor the strained ingenuity of Pindar. Like all the greatest writers, he can only be partially studied by the light of his age: he has characteristics of his own, which are best seen by comparing him with other subtle masters of language in different ages. In the abso-

lute subordination of every tone and emphasis to the dominant feeling, and the perfect adaptation of the language to the degree of tenderness or sternness, of passion or coldness, which is required by the situation, he resembles Virgil and Goethe, and Shakespeare in those passages in which his exuberant invention is most under control. This power of moderation adds greatly to the effect of pathos, in which Sophocles is unsurpassed.

§ 3. The peculiarities of structure in the lyric passages of Sophocles are not essentially different from those in the dialogue. The influence of the earlier lyric poetry is more perceptible in them, just as reminiscences of Homer occur chiefly in the long speeches, and especially in narrative. But both the Epic and Lyric element, as well as that of common speech, are present everywhere, and are so blended by the poet's art that any broad line of distinction would be illusory. Even the Doric dialect, the traditional vehicle of lyric expression, is only partially assumed, and hardly interferes with the harmony of the general effect. In the following digest of idioms it has been thought sufficient to denote, by the letters 'lyr.' prefixed, examples taken either from the choral odes or from other lyrical passages. We may therefore here observe the chief particulars in which these differ from the senarii in point of syntax. They are mostly differences of degree. The spirit of fanciful association is more active, and more apt to usurp the place of conventional use. The concentrating effort is more intense, recalling in some passages the spirit of Hebrew poetry. There is more of rapid and abrupt transition, more of substitution and inversion, of redundance and deficiency. The subtilty of lyric feeling is added to the subtilty of poetic thought. And the language varies from great simplicity to great complexity, and from the most perfect serenity to the most highly-wrought excitement.

§ 4. Peculiarities of grammatical structure in Sophocles may be studied under the following heads:—

A. Words and simple constructions: i. e. relations of words in a simple sentence.

B. Compound constructions (relations of words in a compound sentence), including:—
   (1) Correlation of clauses.
   (2) Subordination of clauses.

C. Figures of speech.

The uses included under each of these heads may be arranged as follows:—

A. 1. Cases of Nouns.
   2. Prepositions.
   3. Gender and Number.
   4. Article and Pronoun.
   5. Adjectives.

6. Adverbs.
7. Particles.
8. Voices and Tenses of Verbs.

B. 1. Apposition.
2. Epexegesis.
3. Asyndeton.
4. Attraction.
5. Moods of Verbs.
6. Anacoluthon.
7. Double and Feeble Constructions.

C. 1. Oxymoron.
2. Prolepsis.
3. Ellipse and Pleonasm.
4. Order of Words and Emphasis.
5. Indirect Expression.
6. Condensed Expression.
7. Tautology and Repetition.
8. Lyrical and Epic Forms.
9. Colloquialisms.

§ 5. A. 1. CASES OF NOUNS.

Comparative philology has made familiar the law of decay and regeneration in language, by which inflexions gradually lose their meaning and are replaced by other elements. This process is accompanied by the tendency to analytical expression, which makes the meaning of terminations and prefixes more explicit by the use of auxiliary words. The history of the case-endings affords a striking exemplification of this law. In English, as in most modern languages, there are at most two oblique cases, the possessive and objective, and of the latter the pronouns alone retain the inflexion. The possessive expresses only one relation, and the objective can hardly express more than one without leaning on a preposition. Sanskrit has the accusative, genitive, dative, instrumental, locative, and ablative. The Greek language retains traces, in the locative adverbs, of an almost equal number of cases, and each of the three remaining cases expresses a variety of relations, while in the earlier literature the meaning attached to the termination was more vividly conceived than in the more conventional usage of later times. It would be instructive to study the gradations of the change from Homer downwards, through the earlier and later Attic, the common dialect and the Byzantine period, to modern Greek. The dying vigour of the old forms would be seen to revive and grow again from time to time. 'Experiments' more or less conscious sprang up and withered, before the prevailing habit was finally determined. Opposite tendencies are seen working together: the preposition being sometimes inserted as well as sometimes omitted unexpectedly. In this process, as in every important modification of language, the

poetic instinct bears an active part. More conscious than other men of implicit meanings and connections of words, the poet gives new life to the decaying forms. All poetry abounds with novel modes of speech, from which common language selects what is most in accordance with prevailing tendencies and most suitable for use. That the case-endings still retained much of their force in the old Attic is evident from the language of Thucydides. The poet seizes this instrument of condensed expression and strives to multiply it, partly by reverting to earlier modes, but chiefly through analogical and metaphorical applications. The exact intention in each instance is not always easily determined. It was no doubt felt, but could not have been explained by a contemporary Greek.

Even in English, where the limits of the experiment are so narrow, there have been similar attempts to extend the use of the cases. Thus the remote object is often expressed without a preposition by a second objective case which thus performs the function of a dative, and there are many instances in the Elizabethan poets of a sort of *dativus ethicus*. E. g. 'A good sherris-sack .. ascends me into the brain,' etc.

§ **6.** The question as to the origin of inflexions has little direct bearing on the present subject. Although the theory that derives the cases from relations of place is most in accordance with the analogy of language—which seems to proceed, like the other phenomena of thought, from without inwards,—and is probably true, yet this account of the cases, in the later state of language which is alone known to us, affords hardly any help in determining the multifarious and anomalous relations which in the course of ages have grown up around them. And could it be shewn that the function of each case was in the beginning simple and definite, and not rather tentative and vague, yet they have not reached the position in which we first find them without many cross-influences which are hard to investigate. (As in the case of colours, the ancient analysis was not yet distinct.) Reflections from other relations, the exigencies of growing expression, and the re-action of different uses upon each other, have woven a sort of tangle, in which the eye can hardly follow any branch to its origin. Hence, while the distinction between external and internal relations may afford a principle of classification, which accords in some degree with changes actually observed, this is not to be supposed equivalent to the distinction between earlier and later modes in the period under discussion. There is another distinction, which cannot well be applied as a principle of method, but which it is useful to bear in mind. In attempting to analyse the uses which are actually found, it is important to recognize the difference between the metaphysical analogy which has suggested each of them, and the rule of usage to which they tend to conform, and, thirdly, the simplest generalization of them. And it may be observed, in passing from this part of the subject, that many things are determined by use, quite regularly, of which no metaphysical explanation can be given, and which can hardly be reduced to a general principle.

§ 7. The Genitive.

The genitive has two main significations, which are clearly distinguished, although in some instances they pass into each other, the ablative and the attributive. The former is gradually discarded, except with prepositions, and the case more and more assumes the character, to which it has been thought to owe the name γενικὴ πτῶσις, denoting the kind to which a thing belongs, and thus tending always to express the wider of two conceptions. The connection between the governing noun, and the noun in the genitive by which it is included or determined, is sometimes so indefinite as to be extremely difficult to analyse.

Common uses of the genitive are—

α. Ablative.
1. From.
2. Away from.

β. Attributive.
1. Possessive.
2. Objective.
3. Expressing simple relation, meaning 'in respect of.'
4. Comparative.
5. Absolute.

γ. Intermediate (explicable with reference to either of the two former uses).
1. Derivative.
2. Genitive of material or contents.
3. Partitive and Privative.
4. Expressing Perception.
5. Temporal.
6. Causal.

It will be convenient to arrange under the above headings the characteristic or exceptional uses of the genitive in Sophocles.

§ 8. α. 1. The use of the genitive to denote the origin of motion is retained by Sophocles (in common with the other tragedians) from the earlier poets.

O. T. 151. lyr. τᾶς πολυχρύσου | Πυθῶνος ἀγλαὰς ἕβας | Θήβας—'That camest from the golden shrine of Delphi to glorious Thebes.' O. C. 572. καὶ γῆς ὁποίας ἦλθον—'And from what land I came.' El. 78. καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς | ὑποστενούσης ἔνδον αἰσθέσθαι—'And from the doors I seem to perceive the cry of some hand-maid moaning within.' Ib. 324. ὡς δόμων ὁρῶ | .. | Χρυσόθεμιν .. ἐντάφια. | .. φέρουσαν. Ib. 1139. οὔτε παμφλέκτου πυρὸς | ἀνειλόμην, ὡς εἰκὸς, ἄθλιον βάρος—'Nor out of the blazing fire did I gather, as is meet, the sad burden.' Ant. 1008. μυδῶσα κηκὶς μηρίων ἐτήκετο—'The dank humour wasted off the thigh-bones.'

Aj. 1148. σμικροῦ νέφους τάχ' ἄν τις ἐκπνεύσας μέγας | χειμών. Tr. 781. κόμης δὲ λευκὸν μυελὸν ἐκραίνει—'Rains forth the white marrow from the hair.'

Note. In the two last examples the genitive is partly governed by ἐκ in composition, which assists the construction.

O. T. 808. ὄχου παραστείχοντα τηρήσας μέσον | κάρα διπλοῖς κέντροισί μου καθίκετο—'From his chariot watching me as I was passing by he smote me full upon the head with the double goad.' Where note that the genitive is to be connected equally with τηρήσας and καθίκετο.—So the locative adverb πλευρόθεν=πρὸς πλευρᾶς, Tr. 938.

2. The more strictly ablative meaning = 'away from,' seems to occur only when this notion is suggested by the governing word: e. g. in

O. T. 1522. ἕλῃ μου—'Take away from me.' Ib. 762. τοῦδ' ἄπωπτος ἄστεως—'Out of sight, away from this city.' The case is partly governed by ἀπό in composition. There is perhaps an extension of the same analogy in El. 159. lyr. κρυπτῇ τ' ἀχέων ἐν ἥβᾳ | ὄλβιος—'Happy, in that his youth is hidden out of the way of sorrow.' Cp. however infr. γ. 3. *e.*

§ 9. *β.* Attributive uses.

1. *a.* The so-called 'possessive' genitive is, more strictly speaking, distinctive, and has sometimes the force of an adjective rather than of the case of a noun.

O. C. 447. γένους ἐπάρκεσιν—'The help of kindred,' i. e. the help which kindred gives. El. 162. lyr. Διὸς εὔφρονι βήματι. Ant. 153. lyr. ὁ Θήβας ἐλελίχθων Βάκχιος—'The Theban Bacchus, who shakes the ground.' O. C. 945. γάμοι | .. ἀνόσιοι τέκνων—'The unholy union of a child (with a parent).' El. 19. μέλαινά τ' ἄστρων ἐκλέλοιπεν εὐφρόνη—'And Night with her stars is vanished,' (i. e. = εὐφρόνη ἀστερόεσσα; but some would construe ἄστρων ablatively with ἐκλέλοιπεν.) O. C. 1430. ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στράτον, (where, however, there seems to be a reflection from the ablative use)—'I lead the dauntless army of Argos (or from Argos) to Thebes.' Phil. 17. ἡλίου .. ἐνθάκησις. Ib. 43. φορβῆς νόστον.

b. This genitive of definition sometimes bears a strong emphasis, as the virtual predicate of a sentence.

O. T. 411. ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι—'And so I will not be enrolled the client of Creon.' O. C. 107. ἴτ' ὦ μεγίστης Παλλάδος καλούμεναι—'Come, Athens, the city called by the name of mightiest Pallas.' Ant. 738. οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται—'Is not the city held to be a possession of the ruler?'

c. The use is further extended to simile and metaphor.

(1) with ὡς; Ant. 256. λεπτὴ δ' ἄγος φεύγοντος ὡς .. κόνις—'But a few thin grains of dust, as from one who shuns the curse:' or ὥστε; Tr. 769. προσπτύσσεται | πλευραῖσιν ἀρτίκολλος ὥστε τέκ-

τονος | χιτών—'The robe clung fast, moulded to his form in every limb, as by the hand of a statuary.'

(2) Without the adverb of comparison.

Ant. 114. lyr. λευκῆς χιόνος πτέρυγι—'With plumage white as snow.' Ib. 423. πικρᾶς | ὄρνιθος ὀξὺν φθόγγον—'A sharp cry, like that of the bird in the bitterness of sorrow.'

d. To this head may be referred what has been called the subjective use of the genitive, expressing 'felt by,' 'belonging to as a feeling.'

Tr. 106. lyr. οὔποτ' εὐνάζειν ἀδακρύτων βλεφάρων πόθον—'Never allows the longing of her eyes to rest, or wipes away her tears;' lit. 'the longing that her eyes feel.'

2. The objective use, 'towards,' 'regarding,' occurs (*a*) with nouns.

Tr. 42. ὠδῖνας αὐτοῦ—'Anxieties regarding him.' Ib. 250. τοῦ λόγου . . φθόνον. O. C. 558. πόλεως . . προστροπήν—'A supplication addressed to the city.' Tr. 110. lyr. εὔμναστον ἀνδρὸς δεῖμα φ. ὁδοῦ—'Mindful fear for her husband regarding his journey.' Where ἀνδρός may be partly governed by εὔμναστον, and ὁδοῦ is added as an explanation of ἀνδρός. In O. T. 1200. lyr. θανάτων δ' ἐμᾷ χώρᾳ πύργος ἀνέστα, θανάτων is genitive of the object, just as in ῥῦσαι . . μίασμα (Ib. 313), μίασμα is the object of the verb. O. C. 466. καθαρμὸν τῶνδε δαιμόνων. Aj. 356. lyr. ἰὼ γένος ναῖας ἀρωγὸν τέχνας—'O ye, who give your aid to the mariner's art;' or, 'Oh helping crew of marine skill,' i. e. skilled by sea: (supr. 1. *a*.)

(*b*) And once with a verb.

O. C. 355. ἃ τοῦδ' ἐχρήσθη σώματος—'The oracles that were given regarding me.'

3. Expressing mere relation='with respect to.' The genitive is sometimes made to indicate an indefinite connection, which no single word exactly supplies. This may be viewed as the most abstract meaning of the case, in which all specialty of meaning is lost.

O. C. 436. οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν—'When I desired this, I found no helper.' Tr. 712. εἴ τι μὴ ψευσθήσαμαι γνώμης—'Unless I am deceived in regard to what I expect.' Ant. 1194. τί γάρ σε μαλθάσσοιμ' ἂν ὧν ἐς ὕστερον | ψεῦσται φανούμεθ' —'For why should I soften the word, when I shall hereafter be found false?' O. C. 647. δώρημα τῆς ξυνουσίας. Ant. 1265. lyr. ὦ μοι ἐμῶν ἄνολβα βουλευμάτων—'Me miserable in my counsels.' (This seems to be mixed of ὦ μοι ἐγὼ ἄνολβος τῶν βουλευμάτων (ἕνεκα) and ὦ τὰ ἐμὰ ἄνολβα βουλεύματα.) In O. T. 728. ποίας μερίμνης τοῦθ' ὑποστραφεὶς λέγεις, the genitive seems to be in a double construction; (1) genitive of relation after λέγεις, and (2) genitive of cause with ὑποστραφείς. (Cp. γ. 1. *d*.) El. 1078. lyr. τοῦ θανεῖν προμηθής. Ib. 1096. lyr. τῶνδε φερομέναν ἄριστα. So with the apparent ellipse of περί. El. 1154. ἧς ἐμοὶ σὺ πολλάκις | φημὰς λάθρα προὔπεμπες ὡς φανούμενος | τιμωρὸς αὐτός—'Of whom you oftentimes sent me secret messages, how that you would yourself

appear as the punisher.'—Where the construction is aided by τιμωρός. Phil. 439. ἀναξίου μὲν φωτὸς ἐξερήσομαι. El. 317. τοῦ κασιγνήτου τί φῆς | ἥξοντος, ἢ μέλλοντος; O. C. 661. κείνοις δ' ἴσως κεἰ δεῖν' ἐπερρώσθη λέγειν | τῆς σῆς ἀγωγῆς—'And though they have been emboldened to speak high words of fetching you away.' Ib. 513. lyr. τᾶς δειλαίας ἀπόρου φανείσας | ἀλγηδόνος—'Respecting that unhappy sorrow that came without remedy.'

4. In the use of the genitive to express comparison two peculiarities deserve to be noticed.

a. When actions are compared, the genitive sometimes expresses by a condensation, not the action itself, but the subject or object of the action (as in the well-known Horatian instance, 'Sanguine viperino cautius vitat').

O. T. 467. lyr. ἀ. ἵππων σθεναρώτερον | φυγᾷ πόδα νωμᾶν—'To ply in flight a swifter foot than stormswift steeds.' O. C. 105. μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν—'A slave to sufferings beyond all men.' Ib. 568. οὐδὲν πλέον μοι σοῦ. Tr. 1273. lyr. χαλεπώτατα δ' οὖν ἀνδρῶν πάντων | τῷ τήνδ' ἄτην ὑπέχοντι. (Cp. O. C. 338. τοῖς ἐν Αἰγύπτῳ νόμοις | φύσιν κατεικασθέντε.)

b. The genitive sometimes follows a verb in which some notion of comparison is implied.

El. 1262. μεταβάλοιτ' ἂν ὧδε σιγὰν λόγων—'Would thus be silent instead of speaking.' Aj. 208. τί δ' ἐνήλλακται τῆς ἀμερίας | νὺξ ἥδε βάρος—'What change of grief has this night suffered, as compared with the daylight hour.'

5. Genitive absolute.

a. When the noun is verbal, there is sometimes an ellipse of the participle.

O. T. 1260. ὡς ὑφηγητοῦ τινος—'As if led by some guide.' O. C. 1588. ὑφηγητῆρος οὐδενὸς φίλων, sc. ὄντος—'With no one of his friends for guide.'

b. Conversely where the participle has something of a nominal force, the subject seems to be omitted.

O. T. 629. οὔτοι κακῶς γ' ἄρχοντος—'Not when the ruler rules badly.'

c. Sometimes the genitive absolute is confused with other uses of the genitive.

O. T. 1006. σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι—'That I might get some advantage from you, when you come home.' σοῦ genitive of cause: σοῦ ἐλθόντος gen. abs. El. 1485. τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων | θνήσκειν ὁ μέλλων—'He of mortals who delays death, when mortals are entangled in woes.' Tr. 703. γλαυκῆς ὀπώρας ὥστε πίονος ποτοῦ | χυθέντος ἐς γῆν Βακχίας ἀπ' ἀμπέλου—'As from the rich draught of the blooming vintage,

when this is poured to earth from Bacchus' vine.' Phil. 130. *οὔ δῆτα, τέκνον, ποικίλως αὐδωμένου | δέχου, κ.τ.λ.*

§ **10.** *γ.* Intermediate uses of the genitive, which cannot be certainly referred to either of the former heads, and in many cases have associations derived from both.

1. Genitive of derivation. 'Coming from.' 'Of the stock of.'

a. In the literal sense of generation.

El. 341. *οὖσαν πατρὸς οὗ σὺ παῖς ἔφυς.* Phil. 3. *κρατίστου πατρὸς .. τραφείς.* Ant. 38. *ἐσθλῶν κακή*—'Degenerate daughter of a noble house.' O. C. 1323. *τοῦ κακοῦ | πότμου φυτευθείς*—'Begotten by adversity;' 'heir to adversity.' Ib. 1378. *εἰ τυφλοῦ πατρὸς | τοιώδ' ἐφύτον*—'Since ye were such sons of a blind father.'

b. 'Coming from,' as a source. (Cp. *a.* 1.)

Tr. 765. *ὅπως δὲ σεμνῶν ὀργίων ἐδαίετο | φλὸξ αἱματηρά*—'And when from the dread sacrifice blazed the flame mingled with blood.' O. T. 1012. *ἢ μὴ μίασμα τῶν φυτευσάντων λάβῃς*—'Lest you should contract a pollution derived from your parents?' Ib. 991. *τί δ' ἔστ' ἐκείνης ὑμὶν ἐς φόβον φέρον*—'And what is there coming from her that gives you cause to fear?' Tr. 203, 4. *ὡς ἄελπτον ὄμμ' ἐμοὶ | φήμης ἀνασχὸν τῆσδε νῦν καρπούμεθα*—'As we now enjoy a glad vision unhoped for by me to which this report gives rise.' Ant. 1017. *πλήρεις ὑπ' οἰώνων τε καὶ κυνῶν βορᾶς | τοῦ δυσμόρως πεπτῶτος Οἰδίπου γόνου*—'Infected through dogs and birds devouring of the unhappy fallen son of Oedipus.' Where note that the gen. *γόνου* is derivative after *πλήρεις* and also partitive with *βορᾶς*.

c. Closely allied to this is the genitive of the cause or agent, which occurs in Homer, and is also freely used by Euripides; (e.g. Or. 497. *πληγεὶς θυγατρὸς τῆς ἐμῆς ὑπὲρ κάρα.*)

Tr. 267. *ἀνδρὸς ὡς ἐλευθέρου | ῥαίοιτο*—'How he was crushed by the power of a freeman.' Ib. 112. lyr. *ὥστ' ἀκάμαντος ἢ Νότου ἢ Βορέα τις | κύματ' .. ἴδοι* (cp. *β.* 1. *c*)—'As one may see waves driven by the unwearied south-west or north-east wind.' El. 344. *κείνης διδακτά.* Aj. 807. *φωτὸς ἠπατημένη.* Where there is a reflection from the privative meaning.

d. This appears to be the place for the genitive of the reason= *ἕνεκα*, which occurs in Sophocles, and more frequently in Euripides.

O. T. 1478. *καὶ σὲ τῆσδε τῆς ὁδοῦ | δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι*—'And in reward for bringing them may the deity guard thee better than he has guarded me.' El. 626. *θράσους τοῦδ' οὐκ ἐλύξεις*—'For this insolence you shall not escape.' Aj. 1116. *τοῦ δὲ σοῦ ψόφου | οὐκ ἂν στραφείην.*

2. Genitive of material or contents. 'Consisting of' or 'full of.'

a. The following instances are but slightly removed from ordinary use:—

O. C. 1599. ὑδάτων .. λουτρά—'Water for purification.' Ant. 1238. πνοὴν | .. φοινίου σταλάγματος—'His breath, a gory dew.' Tr. 1260. χάλυβος λιθοκόλλητον στόμιον (cp. *β.* 1. *c*)—'A bit of iron, fretted with points of stone.'

b. To this head belong those instances of analytical expression in which the genitive and the governing noun are co-extensive, and only present different aspects of the same notion. By this means both words receive an emphasis.

El. 758. μέγιστον σῶμα δειλαίας σποδοῦ—'The poor dust, his mighty frame.' O. C. 923. φώτων ἀθλίων ἱκτήρια—'Hapless suppliant wights.' Ib. 1029. τοσήνδ' ὕβριν .. τόλμης τῆς παρεστώσης τανῦν—'The great insolence which is manifested in your present daring.' Phil. 81. κτῆμα τῆς νικῆς. Ib. 104. ἴσχυος θράσος.

3. The partitive genitive (*a*) is often used where the nominative would express the same meaning with somewhat less of emphasis.

O. C. 868. θεῶν | ὁ πάντα λεύσσων ἥλιος. Aj. 541. προσπόλων .. ὅσπερ .. εὐθύνων κυρεῖς. Tr. 146. πνευμάτων οὐδέν.

b. The genitive of nouns signifying a region or space has sometimes an indefinitely partitive meaning (as in the common use with adverbs)='somewhere in,' 'anywhere in.'

O. C. 694. lyr. οἷον .. γᾶς Ἀσίας οὐκ ἐπακούω—'Such a thing as I do not hear reported of (as growing) anywhere in Asia.' Aj. 659. γαίας ὀρύξας ἔνθα μή τις ὄψεται—'Having dug it in earth where none may see' (where the order shows that γαίας is only joined with ἔνθα by an after-thought).

c. This use is transferred to time.

O. C. 1138. ἐς τόδ' ἡμέρας—'To this point of time.' (Eur. Alc. 9. alib.)

d. And, metaphorically, to other relations.

El. 922. οὐκ οἶσθ' ὅποι γῆς οὔδ' ὅποι γνώμης φέρει—'You know not whither, or to what thoughts you are borne away.' Ib. 1174. ποῖ λόγων ἀμηχάνων ἔλθω—'Where speech is hard every way, what shall I say?' O. C. 729. ὀμμάτων εἰληφότας | φόβον—'Having conceived a certain terror in your eyes.' Aj. 731. δραμοῦσα τοῦ προσωτάτω—'Having run to somewhat of an extreme.' But cp. 4. *e.*

e. After privative adjectives the genitive has an epexegetic force, expanding or defining the notion of that of which, or in respect of which, there is privation.

O. C. 1519. γήρως ἄλυπα—'Never vexed by age.' Ib. 1521. ἄθικτος ἡγητῆρος—'Without the hand of a guide.' El. 1002. ἄλυπος ἄτης. Ib. 1214. ἄτιμος .. τοῦ τεθνηκότος. O. C. 1383. κἀπάτωρ ἐμοῦ—'Unfathered by me.' Ib. 1722. lyr. κακῶν .. δυσάλωτος—'Exempt from liability to ill.' Ib. 1719. lyr. πατρὸς ὧδ' ἐρήμας—

'Without a father's presence.' O. T. 885. lyr. δίκας ἀφόβητος—'Without fear of justice.' Tr. 23. ἀταρβὴς τῆς θέας—'Untroubled at the sight.' El. 232. lyr. ἀνάριθμος ὧδε θρήνων. Ib. 243. lyr. γονέων ἐκτίμους.

4. The genitive of perception is used (*a*) πρὸς τὸ σημαινόμενον, with words not usually supposed to be followed by the genitive.

Phil. 715. lyr. ὃς μηδ' οἰνοχύτου πώματος ἥσθη—'Who has not known the pleasure of a draught of wine.'

b. By a condensation, the remote object of perception assumes the case of the immediate object,

Ant. 1182. κλύουσα παιδός—'Hearing of her son.'

c. There is an extension of the use of the genitive with impersonal verbs of sensation (cp. ὄζει) in—

Ant. 1209. τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς—'There comes about him the dim sound of an exceeding bitter cry.'

d. The notion of hitting, lighting upon, and aiming at, seems to follow the analogy of perception by touch. Hence the genitive after τυγχάνειν, κυρεῖν, &c. The same analogy affords an explanation of the genitive in such cases as the following:—

El. 869. οὔτε του | τάφου ἀντιάσας—'Neither having met with any burial.' (Cp. the Homeric ἀντιοῶν . . ἑκατόμβης.) El. 1451. φίλης γὰρ προξένου κατήνυσαν—'They found a loving hostess at their journey's end.'

e. To this head may perhaps be referred—

Aj. 718. δραμοῦσα τοῦ προσωτάτω—'After verging on extremes,' lit. 'having touched or trenched upon the furthest limit in its course' (ἐφαψαμένη). The genitive, as distinguished from the accusative, marks that the limit was touched but not passed. (Cp. 3. *d*.)

5. The genitive of time is not peculiar to Sophocles, although rare in later Greek. It describes a point of time which is not exactly defined.

Tr. 173. χρόνου τοῦ νῦν παρόντος—'About the present time.' Aj. 285. ἄκρας νυκτός—'About midnight.' Ib. 21. νυκτὸς τῆσδε—'In the course of the past night.' (Cp. 'To-night,' Shak. J. C. ii. 2, M. of V. ii. 5.) O. C. 397. βαίου κοὐχὶ μυρίου χρόνου—'In a little time and not long hence.' Ib. 821, El. 477. οὐ μακροῦ χρόνου—'Before long.'

§ 11. The Dative.

The dative, whether arising out of an original locative case or not, has three main significations, which cannot be further analysed in the existing language.

α. Locative, 'At.'

β. Case of the remote object, 'To.'

This may be conveniently called the Dative of Reference.

γ. Instrumental, 'With.'

a. 1. The simply locative case, expressing 'in or at a place,' is no less frequent in the Tragedians than in Homer. Sophocles here as elsewhere condenses language by omitting the preposition, and preserving the independent meaning of the inflexion.

O. T. 20. ἀγοραῖσι θακεῖ—'Is seated in the agora.' Ib. 1266. ἐπεὶ δὲ γῇ | ἔκειτο τλήμων. El. 174. ἔτι μέγας οὐρανῷ Ζεύς. Ib. 313. νῦν δ' ἀγροῖσι τυγχάνει—'He now chances to be in the fields.' Tr. 100. δισσαῖσιν ἀπείροις κλιθείς—'Situate in either mainland.'

2. The locative meaning 'in' or 'at' is transferred to the expression (*a*) of a point of time.

a. O. T. 156. ἢ περιτελλομέναις ὥραις πάλιν—'Or returning as the seasons come round.' Ib. 198. τέλει γὰρ εἴ τι νὺξ ἀφῇ—'For if Night at her close leave aught.' El. 194. οἰκτρὰ μὲν νόστοις αὐδά—'Sad was thy voice in his return.'

b. Also of a limit of time, (χρόνῳ=ἐν χρόνῳ).

Phil. 715. δεκέτει χρόνῳ—'In a period of ten years.' Phil. 721. πλήθει πολλῶν μηνῶν—'In the fulness (or multitude) of many months.'

Note that *a* and *b* are combined in—

O. C. 580. χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι που—'In time you shall learn, not, I ween, at the present time.'

c. Hence, by a further transference, the dative expresses occasion or circumstance.

O. T. 172 τόκοισιν—'In child-bearing.' O. C. 702. τις .. γήρᾳ σημαίνων—'One commanding in age,' i. e. an aged commander. Ib. 880. τοῖς τοι δικαίοις χὠ βρ. ν. μ.—'In a just cause.'

3. The dative after words expressing motion has sometimes the force of the accusative with εἰς, and may be regarded as intermediate between the dative of place (*a*), and the dative of reference (*β*).

a. Tr. 789. χθονὶ ῥίπτων ἑαυτόν—'Flinging himself upon the ground.' Ant. 1236. ἤρεισε πλευραῖς .. ἔγχος (i. e. εἰς πλευράς)—'He pressed the sword into his side.' Aj. 240. κίονι δήσας =(εἰς κίονα)—'Having bound him "to" (or "at") a pillar.' O. C. 483. τρὶς ἐννέα αὐτῇ κλῶνας .. τιθείς. Ib. 1690. κατά με φόνιος Ἀΐδας ἕλοι πατρί (?)—'Let cruel Hades take me down to be with my father.' (Cp. El. 235. μὴ τίκτειν σ' ἄταν ἄταις.) Cf. the pregnant use of ἐν in O. T. 656, 7. ἐν αἰτίᾳ .. βαλεῖν.

b. So in a metaphorical sense—

Tr. 940. αἰτίᾳ βάλοι κακῇ=(εἰς αἰτίαν)—'Cast her into an evil reproach.' Ib. 597. οὔποτ' αἰσχύνῃ πεσεῖ—'You will never fall into disgrace.' (?)

§ 12. *β.* Dative of reference.

The dative is used when something which is not the object of a verb is affected by the action either immediately or remotely.

1. Dative of immediate reference.

(The simplest form of this is the dative after verbs of giving, from which the name δοτική, *dativus*, is derived.)

Sophocles sometimes uses this dative in direct construction with a verb, where a preposition would be interposed by common usage.

Ant. 971. *δισσοῖσι Φινείδαις | εἶδεν ἀρατὸν ἕλκος | τυφλωθέν*—'Saw the accursed wound of blindness which smote the two sons of Phineus.' El. 196. *ὅτε *οἱ παγχάλκων ἀνταία | γενύων ὡρμάθη πλαγά,* (according to Hermann's reading, otherwise *σοί* is dative of remote reference—see 2. *d.*)—'When was launched at him the adverse stroke of the brazen edge.' O. T. 165. *ὀρνυμένας πόλει*—'Rushing against the city.' Ib. 1373. *οἷν .. δυοῖν*—'Against both of whom.' O. C. 1673. *ᾧ τινι τὸν πολὺν | ἄλλοτε μὲν πόνον ἔμπεδον εἴχομεν*—'For whom beforetime we gave continually our long labour.' Aj. 37. *φύλαξ ἔβην | τῇ σῇ πρόθυμος εἰς ὁδὸν κυναγίᾳ*—'I came to attend thy chace and to watch over thee.' 'I came on my way as a watchful guardian for thy chace.' The dative depending on the whole phrase *φύλαξ ἔβην .. πρόθυμος.* With the notion of addition, El. 235. *μὴ τίκτειν σ' ἅταν ἄταις.*

§ 13. 2. Dative of remote reference.

a. The simplest form of this use occurs in El. 442. *σκόπει γὰρ εἴ σοι προσφιλῶς αὐτῇ δοκεῖ | γέρα τάδ' οὖν τάφοισι δέξασθαι νεκύς*—'Consider then whether the dead who is in his sepulchre is likely to receive these gifts from her with any good will,' or 'to receive them with any good will to her.' The dative here partly depends on the adverb, as in O. T. 616. *καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν*—'His words are good for one who would avoid a fall.' In El. 226–8. *τίνι γάρ ποτ' ὦ φιλία γενέθλα | πρόσφορον ἀκούσαιμ' ἔπος; | τίνι φρονοῦντι καίρια;* the dative seems to have nearly the force of *πρὸς τίνος.* (See under *f.*) Cp. the Scotch idiom 'to inquire at.' Ib. 496. *μήποθ' ἡμῖν | ἀψεγὲς πελᾶν τέρας | τοῖς δρῶσι καὶ συνδρῶσιν*—'That we shall never see a portent coming without harm to the murderers and their accomplices.'

b. The dative is sometimes construed with an adjective.

Tr. 140. *τέκνοισι .. ἄβουλον*—'Without thought for his children.' El. 1066. *ὦ χθονία βροτοῖσι φάμα*—'Oh rumour that goest down to mortals beneath the earth.'

c. Sometimes this case is only slightly different from the objective genitive.

Ant. 860. *τοῦ τε προπάντος | ἁμετέρου πότμου κλεινᾶις Λαβδακίδαισιν*—'Our lot,' and so 'the lot which fell on us.'

d. Often it is almost expletive, expressing some shade of feeling. ('Ethical dative,' or 'dative of affection').

O. C. 962. *ὅστις φόνους μοι καὶ γάμους καὶ ξυμφορὰς | τοῦ σοῦ δῆκας στόματος*—'Who hast uttered to my hurt.' Tr. 541. *ὁ πιστὸς ἡμῖν κἀγαθὸς καλούμενος*—'Our trusty Hercules, reputed a good man' (ironical). In the first person this has often a sort of precatory force. El. 1090. *ζῴης μοι καθύπερθεν .. ἐχθρῶν*—'I would pray that you may live higher than your enemies.' O. T. 1512.

νῦν δὲ τοῦτ' εὔχεσθέ μοι—'But I would have you pray this prayer.' El. 144. *τί μοι τῶν δυσφόρων ἐφίει;* Ib. 887. *ἐς τί μοι | βλέψασα θάλπει τῷδ' ἀνηκέστῳ πυρί;*

e. Dative of opinion = 'in the sight of,' 'in the judgment of.'

O. T. 8. *ὁ πᾶσι κλεινὸς Οἰδίπους*—'Oedipus, whom all account renowned.' O. C. 1446. *ἀνάξιαι γὰρ πᾶσιν ἔστε δυστυχεῖν*—'For all may see that ye deserve no ill.' Tr. 1071. *πολλοῖσιν οἰκτρόν.* Ant. 904. *καίτοι σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εὖ*—'And yet those who consider well will say I did honour thee.'

f. Dative of the person concerned. 'In relation to,' 'so far as concerns,' sometimes with the notion of direct or indirect agency.

O. C. 429. *ἀνάστατος | αὐτοῖν ἐπέμφθην*—'For their part, I was made an outcast.' Phil. 1030. *καὶ τέθνηχ' ὑμῖν πάλαι*—'And am long dead, so far as you are concerned;' *τῷδε δ' οἴχομαι*—'I am dead already, as concerns him.' El. 1152. *τέθνηκ' ἐγὼ σοί*—'I am dead in thee,' i. e. Death has cut off the life that I had in thee. Ib. 226. *τίνι . . πρόσφορον ἀκούσαιμ' ἔπος.* (See above, *a.*)

§ 14. *γ.* Instrumental dative.

1. The instrumental dative is extended to things which are only figuratively regarded as instruments.

El. 1295. *γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ*—'We will still the laughter of our enemies by this attempt.' O. T. 494. *βασάνῳ ἐπὶ τὰν ἐπίδαμον | φάτιν εἶμ' Οἰδιπόδα*—'I shall assail with proof the popular fame of Oedipus.' O. C. 1160. *τί προσχρῄζοντα τῷ θακήματι*—'Urging what request by sitting there?' Aj. 946. *ἀναλγήτων | δισσῶν ἐθρόησας ἄναυδον | ἔργον Ἀτρειδᾶν τῷδ' ἄχει*—'By this cry of grief, you have given voice to the silent work of the cruel Atreidae.' Phil. 494. *πολλὰ γὰρ τοῖς ἰγμένοις | ἔστελλον αὐτόν*—'Often through those who came hither I moved him to make the voyage.' And with a curious ellipse or inversion, Ib. 1191. *τί ῥέξοντες ἀλλοκότῳ γνώμᾳ*—'To do what (do you bid us) by a change of mind (in you).'

2. The dative of manner, and that of the cause or reason, although not to be deduced from the instrumental dative, may most naturally be placed under this heading.

a. The dative of manner or condition is frequently used where a prose writer would have added a preposition, such as *ἐν* or *σύν.*

El. 1212. *οὐ δίκῃ στένω*—'Do I not justly mourn?' Ant. 107. *φῶτα βάντα πανσαγίᾳ*—'The man who came in panoply.' Ib. 960. *μανίαις ψαύων τὸν θεόν*—'That he was mad to tempt the god.' Ib. 1003. *σπῶντας . . ἀλλήλους φοναῖς*—'Tearing each other in bloody fray.' Phil. 758. *ἥκει γὰρ αὖτη διὰ χρόνου πλάνοις*—'This wandering pain is come again after a pause.' Tr. 596. *σκότῳ | κἂν αἰσχρὰ πράσσῃς*—'If you do under concealment

even what will not bear the light.' O. C. 548. *νόμῳ δὲ καθαρός.* O. T. 1339. *ἔτ' ἔστ' ἀκούειν ἡδονᾷ, φίλοι.* Aj. 1094. *ὃς μηδὲν ὢν γονεῦσιν.* This dative appears in two instances, by a somewhat forced construction, to take the place of a predicate. O. T. 908. *κοὐδαμοῦ τιμαῖς Ἀπόλλων ἐμφανής* (i. e. *ἐν τιμῇ ἀγόμενος*)—'And nowhere is Apollo manifestly held in honour,' (where, however, the construction is assisted by *ἐν* in *ἐμφανής.*) O. C. 278. *μοίραις ποιεῖσθε μηδαμῶς* (i. e. *π. ἐν μηδεμίᾳ μοίρᾳ γίγνεσθαι*—'Cause to be in no way respected.'

b. The dative of the cause or reason—'by reason of'—which, as a sort of generalized use, may be compared with the genitive of relation (supr. p. 12), is very frequent in Sophocles, and occurs in Thucydides, e. g. vi. 31. *καὶ ὁ στόλος οὐχ ἧσσον τόλμης τε θάμβει καὶ ὄψεως λαμπρότητι περιβόητος ἐγένετο, ἢ στρατιᾶς, πρὸς οὓς ἐπῄεσαν, ὑπερβολῇ.*

(1) Cause. Ant. 335. *χειμερίῳ νότῳ χωρεῖ*—'Goes, borne by the Southern blast.' Ib. 589. *Θρῄσσαισιν ἔρεβος ὕφαλον ἐπιδράμῃ πνοαῖς*—'Courses o'er the dark depth, carried by the winds from Thrace.' Ib. 1234. *πατρὸς φυγαῖσιν ἤμπλακ'*—'Missed his father, who fled forth.' O. T. 517. *λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον*—'Tending to injury by words or deeds.'

(2) Reason. O. C. 387. *ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν*—'Yes, surely, father, by reason of the late predictions.' Aj. 955. *τοῖσδε μαινομένοις ἄχεσιν.* El. 851, 2. *πανσύρτῳ . . αἰῶνι.* Tr. 755. *ἄσμενος πόθῳ.* O. C. 1265. *καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς | ταῖς σαῖσιν ἥκειν*—'I testify that I am reduced to the lowest rank of men (proved the vilest of men), by reason of thy misery.' Ant. 391. *ταῖς σαῖς ἀπειλαῖς αἷς ἐχειμάσθην*—'Because of thy threats which stormed on me.' Ib. 691. *λόγοις τοιούτοις οἷς σὺ μὴ τέρψει*—'On occasion of such sayings as will be displeasing to thee.' (Cp. *a.* 2, *c.*) Tr. 1127. *οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις σιγᾶν πρέπει*)—'Her former errors do not require our silence,' (i. e. were not unspeakable.) Phil. 1011. *ἀλγεινῶς φέρων, οἷς τ' αὐτὸς ἐξήμαρτεν, οἷς τ' ἐγὼ 'παθον*—'Full of vexation, because of his own errors and my wrongs.' El. 334. *οἷ' αὐτοῖς φρονῶ*—'What thoughts are mine by reason of the present state.'

§ 15. Nominative and Accusative.

a. Pendent constructions.

1. The 'nominativus pendens' is generally to be explained by anacoluthon—the movement of thought giving an unforeseen turn to the sentence.

O. T. 159. *πρῶτά σε κεκλόμενος . . προφάνητέ μοι*—'Calling first on thee—(I bid ye)—Appear.' Phil. 1385. *σοί που φίλος γ' ὤν, χώ λόγος τοιόσδε μου*—'Being thy friend,—my speech is friendly too.' So probably in O. T. 1354, 5. *τότε γὰρ ἂν θανών, | οὐκ ἦν φίλοισιν οὔτ' ἐμοὶ τοσόνδ' ἄχος*—'For dying then—what grief had not been spared my friends and me!' [Cp.

Hdt. ii. 66. *ταῦτα δὲ γινόμενα, πένθεα μέγαλα τοὺς Αἰγυπτίους καταλαμβάνει.*] O. T. 1284. *στεναγμός, ἄτη, θάνατος, αἰσχύνη, κακῶν | ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπόν*—'Lamentation, misery, death, disgrace; whatever evil has a name, not one is wanting here.' Tr. 881. *τίς θυμός, ἢ τίνες νόσοι; τάνδ' αἰχμὰν βέλεος κακοῦ | ξυνεῖλε*—'What was this rage or madness, that she thus grasped the sharp and evil weapon?' (This anacoluthon is so harsh as to justify the suspicion that the text may not be sound.) [Cp. Hdt. ii. 71. *τετράπουν ἐστί, δίχηλον, ὁπλαὶ βοός.*] In O. T. 1234. *ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ | μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κάρα*—'To tell the briefest tale, Jocasta's royal head is sunk in death,' the apparent anacoluthon is accounted for by apposition. (See under, B. 1.) And in O. C. 1150. *λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοί, . . συμβαλοῦ γνώμην*—'A word has just fallen in my way, to which I pray you to give heed,' there is an attraction of the antecedent. (B. 3.)

2. The construction of a neuter often seems to be left ambiguous between the nominative and accusative.

O. T. 819. *καὶ τάδ' οὔ τις ἄλλος ἦν | ἢ 'γὼ 'π' ἐμαυτῷ τάσ δ' ἀρὰς ὁ προστιθείς*—'And in all this it was I myself and no other that fixed these curses on myself.' Ib. 936. *τὸ δ' ἔπος οὐξερῶ τάχα ἥδοιο μέν, πῶς δ' οὐκ ἄν; ἀσχάλλοις δ' ἴσως*—'But, for the news which I shall quickly tell, you may well rejoice, yet perchance 'twill grieve you.' El. 74. *τὸ σὸν μελέσθω βάντι φρουρῆσαι χρέος.* Ib. 466. *τὸ γὰρ δίκαιον οὐκ ἔχει λόγον | δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν*—'For in a just cause it is not reason that two should be contentious, but rather they should hasten to act.' Here the neuter may be the subject of *ἔχει* or the object of *δρᾶν*. O. C. 1424. *ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει | μαντεύματα*—'Do you see then how his prophecies lead directly to their fulfilment.' *τὰ μαντεύματα* is accus. after *ὁρᾷς*, and nominative to *ἐκφέρει*. Phil. 863. *τὸ δ' ἀλώσιμον ἐμᾷ φροντίδι, παῖ, | πόνος ὁ μὴ φοβῶν κράτιστος*—'For what my mind can grasp, my son, the toil that frightens not is best.' *τὸ ἀλώσιμον* may be regarded either as accusative of limitation, or nominative in apposition with the sentence. (Cp. O. T. 1234.) El. 1071. *τὰ δὲ πρὸς τέκνων διπλῆ φύλοπις οὐκέτ' ἐξισοῦται.* Phil. 497. *ἢ τὰ τῶν διακόνων, | ὡς εἰκός, οἶμαι, τοὐμὸν ἐν σμικρῷ μέρος | ποιούμενοι, τὸν οἴκαδ' ἤπειγον στόλον*—'Or, as regards my messengers, as is most like, methinks, they little recked of me, but hastened on their homeward voyage.' *τὰ τῶν διακόνων* is either accusative of limitation, or rather the subject of a clause for which the words *τοὐμὸν . . στόλον* are substituted.

§ 16. β. Accusative.

1. After verbs of motion.

a. The accusative of motion to a place is used by Sophocles:—

O. T. 152. *ἀγλαὰς ἔβας Θήβας*—'Camest to glorious Thebes.' O. T. 761. *ἀγρούς σφε πέμψαι κἀπὶ ποιμνίων νομάς*—'To send him

to the fields, and to be over the pasture of the flocks.' Tr. 58. *θρώσκει δόμους*—'Comes impetuously to the house.'

b. This seems to be transferred from place to time in the expression:—

Aj. 1316. *καιρὸν ἴσθ' ἐληλυθὼς* (= *ἐς καιρὸν*)—'Know that thou art come in happy time.' Ib. 34. Cp. O. C. 1400. *οἷον ἄρ' ὁδοῦ τέλος | Ἄργους ἀφωρμήθημεν*, (i. e. *ἐς οἷον . . τέλος*)—'Unto what a conclusion of our journey did we set forth from Argos!' The construction is here assisted by the suggestion of *ὁδὸν ἀφωρμήθημεν*.

c. Signifying motion 'through' or 'over,' e. g. Aj. 30. *πηδῶντα πεδία*—'Bounding over the plain'—and, with an apparent ellipse of the verb of motion, Aj. 877. *τὴν ἀφ' ἡλίου βολῶν | κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς*—'He is not known to have appeared anywhere along the eastward path.' (i. e. *τὴν ἀφ' ἡ. β. κ. . . ἰόντι.*)

d. Hence the common accusative of a period of time.

Note that *a* and *c* are combined in—

O. C. 1685. *τιν' ἀπίαν γᾶν ἢ | πόντιον κλυδῶν' ἀλώμεναι*—'Wandering to some far land, or over the ocean-billow.'

2. The use of the accusative of the object is extended *πρὸς τὸ σημαινόμενον*:—i. e. many verbal expressions acquire a transitive force which is not usually conceded to them: or a transitive verb acquires a second accusative. This has sometimes been called the Attic accusative.

a. Accusative following an intransitive verb.

O. T. 31. *θεοῖσι μέν νυν οὐκ ἰσούμενόν σ' ἐγὼ | οὐδ' οἵδε παῖδες ἑζόμεσθ' ἐφέστιοι*—'It is not that we esteem thee equal with the gods that either I or these children besiege thy hearth.' *ἑζόμεσθ' ἐφέστιοι*=*ἱκετεύομεν*. El. 147. *ἐμὲ . . ἄραρεν φρένας*. Ib. 556. *εἰ δέ μ' ὧδ' ἀεὶ λόγους ἐξῆρχες*. Aj. 191. *μὴ, μή μ' ἄναξ, κ.τ.λ.* El. 98. *ὅπως δρῦν ὑλοτόμοι | σχίζουσι κάρα*. O. C. 583. *τὰ δ' ἐν μέσῳ | ἢ λῆστιν ἴσχεις ἢ δι' οὐδενὸς ποιεῖ*. El. 591. *ἢ καὶ ταῦτ' ἐρεῖς | ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις*—'Or will you say that in doing this also you are taking requital for your daughter?' El. 1377. *ἥ σε πολλὰ δὴ | ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερί*—'I who honoured thee so oft from what store I had by coming before thee with unsparing hand.' Ant. 212. *σοὶ ταῦτ' ἀρέσκει, παῖ Μενοικέως Κρέον, | τὸν τῇδε δύσνουν καὶ τὸν εὐμενῆ πόλει*—'Such is thy pleasure regarding him who is disloyal, and him who is loyal to this city' (=*οὕτω διατάσσεις*, or the like). Aj. 136. *σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω*—'I rejoice in thy good fortune.' Phil. 1314. *ἥσθην πατέρα τὸν ἀμὸν εὐλογοῦντά σε*—'I was delighted by your kind words of my sire.' El. 1456. *ἦ πολλὰ χαίρειν μ' εἶπας*—'You have given me cause for gladness by your words.'

Note. The subject of the infinitive or participle is sometimes placed in the accusative, even where it is the same with the subject of

the principal verb, in cases where the same person is thought of at different times or in different aspects.

O. T. 1512. εὔχεσθε .. ὑμᾶς κυρῆσαι,—ὑμᾶς is added for the antithesis, and the prayer is for the distant future. Tr. 706. ὁρῶ δέ μ' ἔργον δεινὸν ἐξειργασμένην. She is contemplating her own case *quasi ab extra.*

b. Second accusative after a transitive verb.

O. C. 113. καὶ σύ μ' ἐξ ὁδοῦ πόδα | κρύψον κατ' ἄλσος.—i. e. 'Lead me out of the way and hide me in the grove.' πόδα κρύψον= λάθρα ὑπέξαγε. Tr. 1221. τοσοῦτον δή σ' ἐπισκήπτω, τέκνον—'This I enjoin on thee, my son.' El. 123. τίνα τάκεις .. οἰμωγὰν .. Ἀγαμέμνονα.—'Why pourest thou this lament for Agamemnon?' Phil. 1188. τί σ' ἔτ' ἐν βίῳ | τεύξω τῷ μέτοπιν—'What shall I now do with thee in what remains of life?' Hence the accusative after the passive verb. Tr. 157. δέλτον ἐγγεγραμμένην | ξυνθήματα—'A tablet written o'er with sentences.'

§ 17. 3. The 'accusative of cognate signification' in which the action of the verb is projected, and regarded as an object of the verb, is common in every period of Greek literature, but even this idiom is extended by Sophocles.

a. The accusative which specializes the mode of the action is not always, strictly speaking, of kindred signification to the verb.

Tr. 49. πολλὰ μέν σ' ἐγὼ | κατεῖδον ἤδη πανδάκρυτ' ὀδύρματα | τὴν Ἡρακλείαν ἔξοδον γοωμένην—'I have seen thee lamenting for the departure of Hercules in many tearful wailings.' Ib. 562. τὸν πατρῷον ἡνίκα στόλον | ξὺν Ἡρακλεῖ τό πρῶτον εὖνις ἐσπόμην. Phil. 151. φρουρεῖν ὄμμ' ἐπὶ σῷ μάλιστα καιρῷ—'To keep my watchful gaze on thy best vantage.' O. C. 449. καὶ σκῆπτρα κραίνειν—'And to wield sceptred sway.' Tr. 966. βαρεῖαν | ἄψοφον φέρει βάσιν—'They bear him heavily with noiseless tread.' Ib. 1004. θαῦμ' ἂν πόρρωθεν ἰδοίμην—'I would hail him with admiration from afar.'

b. This easily passes into the merely adverbial (or adverbiascent) use.

Ant. 1273. θεὸς .. μέγα βάρος μ' ἔχων | ἔπαισεν—'Took and smote me with mighty force.' Tr. 982. βάρος ἄπλετον ἐμμέμονεν φρήν. Phil. 1130. ἦ ποῦ ἐλεινὸν ὁρᾷς, κ.τ.λ.—'Piteous must be thy gaze as thou beholdest.' Aj. 687. ταὐτὰ τῇδέ μοι τάδε | τιμᾶτε—'I would have you equal her in that obedience.'

The adverbial use of πάντα is especially frequent, e. g.

O. T. 904. Ζεῦ, πάντ' ἀνάσσων—'All-ruling Zeus;'—and occurs in combination with a verbal noun (ἐπιστήμη). Tr. 338. τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ—'For I have perfect knowledge of all this.' Ant. 721. φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων—'That a man should be full of universal knowledge.'

To this head is probably also to be referred—

Ant. 340. lyr. ἀλλομένων ἀρότρων | ἔτος εἰς ἔτος—'As the ploughs are driven, year out, year in.' But cp. p. 22. *c*, *d*.

c. As a consequence of this idiom, the passive verb may have a *subject* of cognate signification, e. g.

Tr. 170. τοιαῦτ' ἔφραζε πρὸς θεῶν εἱμαρμένα | τῶν Ἡρακλέων ἐκτελευτᾶσθαι πόνων—'Such, he declared, was the consummation of the labours of Hercules appointed by the gods,' i. e. ἐκ τῶν Ἡρ. πόνων γίγνεσθαι τοιαύτην τελευτήν. Cp. the use of the neut. partic. pass. with the article in Plato and Aristotle, τὸ ἀνασπώμενον (Plat. Sophist. 221 A), τὸ διαφερόμενον (Ar. Eth. N. i. 13, 16), etc.

Note also the cognate *verb*—

Tr. 620. Ἑρμοῦ τήνδε πομπεύω τέχνην. El. 406. πατρὶ τυμβεῦσαι χοάς. Aj. 1287. ἅλμα κουφιεῖν. Ant. 972. ἕλκος | τυφλωθέν.

d. The accusative in apposition to the action, i. e. governed not by the particular verb, but by the general verbal notion, which it is intended further to define, is also common in Greek, especially in poetry. In Sophocles this use helps concentration, e. g.

O. T. 603. καὶ τῶνδ' ἔλεγχον, τοῦτο μέν, κ.τ.λ.—'And for proof of this, first of all,' &c.: and is curiously applied in O. C. 1204. βαρεῖαν ἡδονὴν νικᾶτέ με | λέγοντες—'You overcome me by your words with a sense of pleasure which is against my will.' (?) Tr. 914. κἀγὼ λαθραῖον ὄμμ' ἐπεσκιασμένη | φρούρουν—'And I with secret view watched from my hiding-place.' See also Ib. 961. χωρεῖν πρὸ δόμων λέγουσιν, ἄσπετόν τι θαῦμα—'They say that he comes before the palace, causing boundless wonder.'

The idiomatic ταῦτα (as in Ar. Nub. 319. ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὰ φθέγμ' ἡ ψυχή μου πεποτᾶται, Ib. 353) is an example of this use.

Ant. 289. ἀλλὰ ταῦτα καὶ πάλαι πόλεως | ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοὶ | κρυφῇ κάρα σείοντες—'But this was the meaning of those murmurs of malcontents in the city against me, who secretly shook the head.'

4. The accusative of limitation.

The chief peculiarity to be noticed here is the idiomatic use of φύσιν: e. g. El. 1125. ἢ πρὸς αἵματος φύσιν—'Or a blood relation by birth.'

a. Emphatically after an adjective or adjectival expression.

Aj. 472. μήτοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς—'That being his son, I am not really a coward' (though I have been treated as if I were). O. C. 270. πῶς ἐγὼ κακὸς φύσιν—'How can I be proved a wicked man in my own character?' (whatever may have been my deeds). El. 1022. ἀλλ' ἦν φύσιν γε.

b. By a curious inversion, the predicate of which φύσιν marks the limitation, is attracted into the genitive after φύσιν. Such at least seems to be the most natural explanation of—

Tr. 1062. γυνὴ δέ, θῆλυς οὖσα, κοὐκ ἀνδρὸς φύσιν: i. e. the original thought was θῆλυς οὖσα φύσιν, καὶ οὐκ ἀνήρ. But φύσιν being

postponed, and the construction thus partially obscured, the sentence is continued as if the accusative had followed an active verb (e. g. ἔχουσα): the genitive (of quality) being more expressive in the connection, and suggesting also the genitive of origin. In Aj. 760. ἀνθρώπου φύσιν βλαστών, the construction appears to be similarly modified from ἄνθρωπος φύσιν βλ., in which φύσιν would be the accusative of limitation. There is then in this case a confusion between the accusative of limitation and the cognate accusative.

§ 18. A. 2. PREPOSITIONS.

The origin of the Preposition is later and less obscure than that of the case-endings: and was certainly connected with notions of place. In ἀντί, for instance, the process can still be traced from the locative case of a noun (cp. the French *en face*) of which the accusative appears in Homer, as in the phrase εἰς ἄντα, first to an adverb of place = ἄντην, and then to the prepositional use, which in the signification 'instead of,' passes out of the association of place.

As life and thought grew more complex, the variety even of local relations became greater than could be clearly expressed by the case-endings, which at the same time were losing sharpness from long use. Hence the preposition became more and more essential as a part of speech: the analytical mode of expression taking the place of the organic, or synthetical, by a process similar to that observable in the introduction of other auxiliary words, as in the σχῆμα Χαλκιδικὸν (ἐστὶν ἔχον, etc.) and the modern Greek substitute for the infinitive mood (νὰ ποῇς for ποιεῖν).

α. Sophocles still retains the old adverbial use in a few expressions —not only in the idiomatic ἐν δέ—'And there;'

O. C. 55, 6. ἐν δ' ὁ πύρφορος θεὸς | Τιτὰν Προμηθεύς—'And there too is the God who brought the fire, Prometheus, Son of Earth.' Ant. 420. ἐν δ' ἐμεστώθη μέγας | αἰθήρ. El. 713. ἐν δὲ πᾶς ἐμεστώθη δρόμος—where possibly ἐν also suggests 'within;' but also in the case of

ἐπί.

O. T. 181. ἐν δ' ἄλοχοι πολιαί τ' ἐπὶ ματέρες—'And wives there, and grey-haired mothers too.'

ξύν.

Aj. 959. ξύν τε διπλοῖ βασιλῆς—'And, leagued with him, the two kings.' Ib. 1288. σὺν δ' ἐγὼ παρών—'And I stood by to help.' El. 299. σὺν δ' ἐποτρύνει πέλας | ὁ κλεινός—'And close at hand abetting her, yond' hero eggs her on.'

ἀμφί.

Tr. 787. ἀμφὶ δ' ἐκτύπουν πέτραι.

On the other hand πρός, which appears as an adverb in Aeschylus and in later writers (Plato, Aristoph.), is not so used by Sophocles.

β. The same feeling of the original meaning of the preposition appears in the analytical use of compound verbs.

So in Phil. 320. συντυχὼν κακῶν | ἀνδρῶν Ἀτρειδῶν.—'Having in like manner found baseness in the Atridae:' σύν seems to recover the adverbial force. In O. T. 175. lyr. ἄλλον δ' ἂν ἄλλῳ προσίδοις: Tr. 842. lyr. μεγάλαν προσορῶσα δόμοισι βλάβαν: and in Phil. 144. ἴσως γὰρ τόπον ἐσχατίαις | προσιδεῖν ἐθέλεις—'Methinks you would see the spot hard by the shore;' the locative dative seems to be partly governed by πρός, which thus acquires a kind of secondary force, besides that which it has naturally in the compound verb.

γ. Also in the occasional admission of tmesis.

In O. T. 27. ἐν δ' ὁ πύρφορος θεὸς | σκήψας—'And therewith, descending on the city, the fiery God,' ἐν is still adverbial, but so closely connected with σκήψας as to suggest ἐνσκήψας.

More evident examples are:—

Ant. 432. σὺν δέ νιν | θηρώμεθ'—'And we arrest her.' Ib. 1107. μηδ' ἐπ' ἄλλοισιν τρέπε—'And do not give the task to others.' El. 746. σὺν δ' ἑλίσσεται | τμητοῖς ἱμᾶσιν—'And he is rolled along with the straps of the reins.'

See also Philoctetes 817, 1143, 1177, 1207, in all which places there is tmesis of ἀπό.

§ **19.** δ. The prepositional usage is less fixed than at a later time. Partly the conventional mode of expression has not been finally selected, and partly the relation to be expressed is more graphically conceived than in after use. This difference is still more clearly seen in Herodotus, as compared, for instance, with Xenophon, but appears also in Sophocles:—

1. In the expletive use of prepositions.

As the case is used without the preposition quasi-elliptically, so the preposition is sometimes added pleonastically, where such tautology is euphonic and otherwise effective.

These opposite deviations arise from the same cause, viz. the comparative liveliness and freedom of the elements of language.

ἐν.

O. T. 1112. ἔν τε γὰρ μακρῷ | γήρᾳ ξυνᾴδει—'For both by reason of his great age he answers the description.'

ἐπί.

Ant. 1141. lyr. πόλις ἔχεται .. ἐπὶ νόσου=νόσῳ—'The city is plague-stricken.' El. 237. lyr. πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν =τῶν φθιμένων—'Is it well to be forgetful of the dead?' El. 108. lyr. ἐπὶ κωκυτῷ=κωκυτῷ—'With wailing.' Ant. 786. lyr. καὶ σ' οὔτ' ἀθανάτων | φύξιμος οὐδείς, | οὔθ' ἁμερίων ἐπ' ἀνθρώπων—'And no one of the immortals can escape thee, no, nor any amongst short-lived men.' Tr. 981. lyr. ἐπί μοι μελέῳ | βάρος ἄπλετον ἐμμέμονεν φρήν—'But my hapless mind is brooding with an intolerable weight of care.'

ἐκ.

El. 514. ἔλιπεν ἐκ τοῦδ' οἴκου—'Hath failed from hence.' Ib. 780. οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας | ἐμὲ στεγάζειν ἡδύν—'So that sweet sleep came over me neither by night, nor to hide me from the light of day.' O. C. 250. ἐκ σέθεν ἄντομαι—'I entreat it of thee.' Ant. 95. τὴν ἐξ ἐμοῦ δυσβουλίαν, (cp. O. C. 453)—'My folly.'

διά.

O. C. 470. δι' ὁσίων χειρῶν θιγών—'In holy hands.'

κατά.

O. T. 1087. κατὰ γνωμήν—'In the matter of discernment.' Tr. 102. κατ' ὄμμα—'In respect of vision.'

παρά.

O. T. 612. τὸν παρ' αὐτῷ βίοτον—'His own life.'

πρός.

Ant. 919. ἔρημος πρὸς φίλων—'Deserted of my friends.' Tr. 1211. ἀλλ' εἴ φοβεῖ πρὸς τοῦτο—'But if you fear in this behalf.'

2. The same absence of fixity appears in the freer choice of prepositions, and in the occasional extension by analogy of idiomatic uses. Thus ἐκ, expressing the origin, is used of the agent or cause (cp. ὑπό).

Ant. 1219. τάδ' ἐξ ἀθύμου δεσπότου κελεύσμασιν | ἠθροῦμεν—'We examined this as we were urged by our despairing lord, according to his bidding.' (Here the imperfect expression is supplemented by κελεύσμασιν.) Ib. 1015. καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις—'And this disaster of the city comes of thy mind.'

And with the slightly different notion of dependence—

O. C. 67. ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται—'These parts are governed of the king in the city.' Ant. 63. ἀρχόμεσθ' ἐκ κρεισσόνων—'We are ruled by those who are stronger than we are.' O. C. 256. τὰ δ' ἐκ θεῶν τρέμοντες—'But fearing what the gods may do.' (Cp. Hdt. viii. 15. τὸ ἀπὸ Ξέρξεω δειμαίνοντες.)

ἐν of the instrument (cp. διά).

Ant. 961. ἐν κερτομίοις γλώσσαις—'With reviling tongue.' Tr. 887. ἐν τόμᾳ σιδάρου—'By cutting with steel.'

ὑπό with genitive, expressing manner.

Tr. 419. ἣν ὑπ' ἀγνοίας ὁρᾷς—'On whom you look with affected ignorance.'

ὑπό with the dative=ἐν μέσῳ, 'amidst,' 'half buried in.'

O. C. 673. χλωραῖς ὑπὸ βάσσαις—'In hollows of green glades.' Ant. 337. περῶν ὑπ' οἰδμασιν—'Passing over, half-buried in the surge.'

With similar picturesque force—

ἐκ='rising out of.' Tr. 780. ἐκ πόντου.

διά with the accusative has still in one instance the meaning of 'throughout.'

O. T. 866. οὐρανίαν δι' αἰθέρα | τεκνωθέντες—'That have their birth throughout the ethereal sky.' (Unless there is present some notion of the αἰθήρ being at once the place and the cause of generation, as the *mother* element.)

πρός.

O. T. 1488. οἷον βιῶναι σφὼ πρὸς ἀνθρώπων χρεών—'What a life you will have to live at the hands of men.'

ἐπί almost=σύν.

O. C. 746. κἀπὶ προσπόλου μιᾶς—'And with one attendant.' This becomes adverbial in ἐπ' ἴσας, El. 1061.

Some of these freer uses of the preposition remain afterwards as adverbial phrases.

3. Other peculiarities arise from the poetical extension of ordinary uses. From the ordinary πρὸς θεῶν, etc., come—

O. C. 515. lyr. πρὸς ξενίας .. τᾶς σᾶς—'By thy courtesy.' Ib. 250. lyr. πρός σ' ὅ τι σοι φίλον—'By what to thee is dear.' Phil. 468, Aj. 492, 587, El. 1208.

After the analogy of the not infrequent πρὸς τρόπου, is El. 1211. πρὸς δίκης—'Aright.' Cp. Tr. 388. ἀπο γνώμης.

N. B. A prepositional phrase sometimes takes the place of an adjective as supplementary predicate.

El. 84. ταῦτα γὰρ φέρει | νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων—'This brings us the attainment of victory, and the mastery of the adventure.' Ib. 899. ὡς δ' ἐν γαλήνῃ πάντ' ἐδερκόμην τόπον—'And when I saw that all was quiet there.'

§ 20. A. 3. GENDER AND NUMBER OF NOUNS.

a. Gender.

1. The frequent use of collective neuter words, e. g. λῆμα, φθέγμα, μίσημα, τὰ φίλτατα, for masculine and feminine, belongs properly to the substitution of abstract for concrete, which will be treated as a point of diction (see Part II). Such instances as—

El. 1178. τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον—'It is, and full of wretchedness you see it:' and O. T. 1194. lyr. βροτῶν *οὐδὲν* μακαρίζω (?)—'I count nothing mortal happy;' are characteristic of this tendency.

2. The Attic preference for masculine forms may, in Sophocles, generally be traced to some special motive. Either (*a*) the masculine gender is selected as the 'worthier,' as in—

El. 977–983. ἴδεσθε τώδε τὼ κασιγνήτω .. τιμᾶν ἅπαντας οὕνεκ' ἀνδρείας χρεών—'Behold these two of the same stock .. whom all must honour for their noble spirit,' where it occurs seven times,—or (*b*) the common form is more expressive; either (1) κατὰ σύνεσιν, where male persons are implied, as in—

O. C. 1016, 17. οἱ μὲν ἐξηρπασμένοι | φεύγουσιν—'The party of the captured ones is hastening off,' i. e. the maidens and their captors (cp. Ib. 1055), or (2) where the absence of any distinction of sex is suitable for the expression of feeling. O. T. 1472. τοῖν μοι φίλοιν—'My dear ones.' Tr. 150. τὴν αὑτοῦ σκοπῶν | πρᾶξιν—'Considering one's own fortune.' (Cp. the German 'man.') Ib. 336. οὔστινάς τ' ἄγεις ἔσω—'Who they are, that

you are leading within.' Ib. 887. ὦ *μάταιε* (?)—'Helpless one!' Ib. 1062. Cp. also El. 1026. εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.

ἐν τύχῃ σωτῆρι—'With fortune to save,' in O. T. 80, 81, is more accidental; τύχη σωτεῖρα would be a complete personification.

The Feminine and Neuter genders are combined in Ant. 100–105. ἀκτὶς .. βλεφάρον .. μολοῦσα, and Phil. 902. ἅπαντα δυσχέρεια—'All is trouble.'

β. Number.

1. The use of the plural for the singular is a common feature of the tragic dialect, and in many cases may be regarded as simply poetical. There must be a reason, however, for every such idiom: and the vagueness of the plural in these cases is in accordance with the tendency of all poetry, as the expression of feeling, to pass at once from the individual to the general or collective notion.

2. This view is confirmed by those instances where the plural is evidently expressive of the confusion arising from strong feeling.

O. T. 1403–8. ὦ γάμοι, γάμοι .. κἀπεδείξατε | πατέρας, ἀδελφούς, παῖδας, αἷμ' ἐμφύλιον, | νύμφας γυναῖκας μητέρας τε χὠπόσα | αἴσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται—'O cursed marriage, that displayed the father, brother, son, and parricide, the bride, wife, mother,—all the deepest shames that live amongst men.' El. 1232–5. ἰὼ γοναί, | γοναὶ σωμάτων ἐμοὶ φιλτάτων, ἐμόλετ' ἀρτίως, | ἐφεύρετ', ἦλθετ', εἴδεθ' οὓς ἐχρῄζετε—'O thou dear issue of him most loved by me, thou art even now come; thou didst find, didst come, didst see whom thou didst desire.' El. 1404, 5. ἰὼ στέγαι | φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι—'O halls, friendless and full of destroying hands.' Tr. 911. καὶ τὰς ἄπαιδας ἐς τὸ λοιπὸν οὐσίας—'And her childless existence for the future.'

3. Of a wholly different kind is the interchange of singular and plural, which arises sometimes from a mere variation in the mode of expression, the indefinite singular being equivalent to the indefinite plural.

Ant. 1021, 2. οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοάς, | ἀνδροφθόρου βεβρῶτες αἵματος λίπος—'Nor does the bird clamour forth intelligible cries, since they have eaten the fatness of human carnage.' Ib. 1165–7. τὰς γὰρ ἡδονὰς | ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ | ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν—'When men have given up their pleasures, I do not count that man to live, but esteem him for a living corpse.' Phil. 446, 7. οὐδέπω κακόν γ' ἀπώλετο | ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες—'No ill thing ever perished yet, but they are well protected by the deities.'

Sometimes from a limitation of the subject—

Phil. 645. χωρῶμεν, ἔνδοθεν λαβών—'Let us depart, when you have taken from within.'

And sometimes from the interchange of general and particular—

Tr. 547–9. ὁρῶ γὰρ ἥβην τὴν μὲν ἕρπουσαν πρόσω | τὴν δὲ

φθίνουσαν, ὧν ἀφαρπάζειν φιλεῖ | ὀρθαλμὸς ἄνθος, τῶν δ' ὑπεκτρέπει πόδα—'For I see that the bloom on yonder cheek is advancing, while this is on the wane:—and from those the eye is wont to cull the flower, but from these he turns away.' [Cp. Thucyd. vi. 12, 13. *νεωτέρῳ .. οὓς ἐγὼ ὁρῶν.*]

§ 21. A. 4. ARTICLE AND PRONOUN.

a. As the Article is sprung from the demonstrative pronoun and the relative pronoun has the same origin, it is right to consider them together, and the earliest grammarians understood this when they included them under one name as *ἄρθρα*.

It has been sometimes imagined, in accordance with a tradition of Aristarchus, that the article is always pronominal in Homer, and always, with certain fixed exceptions, merely attributive in later Greek. But the change was gradual, and can partly be traced. There are beginnings of the weaker or simply defining use, even in Homer:—

Il. 1. 167. *σοὶ τὸ γέρας πολὺ μεῖζον*—'Far greater is that gift that falls to thee.' Ib. 23. 325. *ἀλλ' ἔχει ἀσφαλέως καὶ τὸν προὔχοντα δοκεύει*—'But holds securely, and watches him the foremost.'

In these and other such instances, the use is no doubt more vivid than in later Greek; that is to say, an individual image is presented to the mind: but we have here evidently the transition to the usage which afterwards became fixed. On the other hand, there are remains of the pronominal use even in the later Attic (*καὶ ὅς, ἢ δ' ὅς, ἢ δ' ἥ, ὁ μέν, ὁ δέ, πρὸ τοῦ, τοῦ ὁ ἔστιν, τῶν ὅσα, τὰ καὶ τά, τὸ δ' ἦν ἄρα, ἐν τοῖς πρῶτος, κ.τ.λ.*). Plat. Legg. iii. 701. *οὔτε τοῖς, οὔτε τοῖς.* Ib. iv. 721. *τῇ καὶ τῇ δὲ ἀτιμίᾳ.*

From the early Epic to the late Attic usage, there is a gradation, in which Sophocles comes about half-way. While he employs the article more largely as a pronoun than could have been done at a later time, he is more sparing in the attributive or defining use, which thus retains more graphic power than in ordinary language.

1. The article as a demonstrative is generally accompanied in Sophocles by *γάρ* or *δέ*.

γάρ.

O. T. 1082. *τῆς γὰρ πέφυκα μητρός*—'For she is my true mother.' El. 45. *ὁ γὰρ | μέγιστος αὐτοῖς τυγχάνει δορυξένων*—'For he is their greatest ally.' Phil. 154. *τὸ γάρ μοι | μαθεῖν οὐκ ἀποκαίριον*—'For to learn this were not unreasonable for me.'

δέ.

O. C. 742. *ἐκ δὲ τῶν μάλιστ' ἐγώ*—'And of them I in chief.' Tr. 1172. *τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο*—'But, as it seems, this really meant merely.' Ib. 135. *τῷ δ' ἐπέρχεται*—'And to him (or to another) comes successively.'

Note that ὁ δέ, indefinite, occurs without ὁ μέν preceding.

El. 1291. ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην—'Drains, and part lavishes, part idly squanders.' Tr. 117. τρέφει, τὸ δ' αὔξει—'Nurtures, or surrounds, and in a manner glorifies.' Ant. 1299. τὸν δ' ἔναντα προσβλέπω νεκρόν—'And him again I see before my eyes, a corpse.' This instance differs slightly from the others, because it has a definite meaning or reference. O. T. 1229. ὅσα | κεύθει, τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ κακά.

2. In one instance, however, it occurs with the particles γε καί.

O. C. 1699. lyr. ὁπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον—'What time I kept him too in my embrace.'

3. It is used adverbially, by a continuance of the Homeric use, without the help of a particle.

O. T. 510, 1. lyr. τῷ ἀπ' ἐμᾶς φρενός—'Therefore,' etc. Phil. 142. lyr. τό μοι ἔννεπε—'Then tell me.'

4. The relative use in tragic Greek is confined to the cases which have τ at the commencement (probably to avoid the confusion of ὁ and ὅ, ἡ and ἥ); and occurs in these, as a rule, only where the τ is necessary to prevent hiatus. Exceptions are—

O. C. 35. σκοπὸς προσήκεις τῶν ἀδηλοῦμεν φράσαι (where the reading is questionable)—'Thou art come as an informant of the things whereof we doubt, to tell us of them.' Phil. 707. lyr. αἴρων τῶν νεμόμεσθ' | ἀνέρες ἁλφησταί—'Taking up of the things whereof we toiling men partake' (where the whole passage has an Epic colouring).

5. The transition to the common use appears in such expressions as—

Phil. 371. ὁ δ' εἶπ' Ὀδυσσεύς, πλησίον γὰρ ὢν κύρει—'And he said,—Ulysses said, for he chanced to be standing near;' where the noun is in apposition to the article, which still retains its pronominal force. Perhaps similar to this is—

O. T. 19. τὸ δ' ἄλλο φῦλον—'And there is another flock which,' etc.

Compare the Homeric

τὸ δὲ μέγα κεῖται ἄεθλον—'And there a rich trophy lies.'

6. To pass now to the attributive or defining use of the article. This retains a greater liveliness, i. e. more vestiges of the earlier demonstrative use, than in later Greek, and even than in contemporary prose; and the limits of the usage are less fixed (the article being sometimes omitted with one of two co-ordinate words, though added to the other)—

El. 265. λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. Ib. 991. καὶ τῷ κλύοντι καὶ λέγοντι σύμμαχος.

This appears generally from the comparative rarity of its occurrence, and occasionally from its admitting of a certain emphasis. Especially remarkable in this connection is Ant. 409, where the article is placed at the end of an Iambic line--

πᾶσαν κόνιν σήραντες ἡ κατεῖχε τὸν | νεκύν—'Having wiped off all the dust which covered that corse.'

Cp. Ib. 404. ὃν σὺ τὸν νεκρόν—'That corpse that thou,' etc.

Less marked but still emphatic are—

O. T. 864. lyr. τὰν εὔσεπτον ἁγνείαν λόγων—'Yond' pious purity in words,' etc. Ib. 1050. ὁ καιρὸς εὑρῆσθαι τάδε—'It is full time that this discovery be made.'

7. The article sometimes calls attention strongly to an individual (deictic use).

O. T. 1153. μὴ δῆτα πρὸς θεῶν τὸν γέροντά μ' αἰκίσῃ—'I pray you by the gods do not torment me, the old man I am.' O. C. 205. lyr. τίς ὁ πολύπονος ἄγει (?)—'The way-worn wight we see you to be.' El. 166, 7. lyr. τὸν ἀνήνυτον | οἶτον ἔχουσα κακῶν—'Having this lot of unprevailing misery.'

8. Sophocles, like other writers, uses the article to express a general notion, e. g.

Tr. 144. τὸ .. νέαζον—'The young creature.' Tr. 374. τὸ .. ὀρθόν—'What is right.' Aj. 1275. τὸ μηδέν—'Mere nothing.' El. 219. lyr. τὰ δὲ τοῖς δυνατοῖς—'The (strife) with those who have power.' Ant. 721. τὸν ἄνδρα:—and frequently] with infinitives; where it is sometimes added pleonastically.

But in such expressions as—

Aj. 1107. τὰ σέμν' ἔπη—'Those high words of yours:' Ib. 312. τὰ δείν' .. ἔπη—'Those terrible threats which haunt me:' Ib. 650: Tr. 398. τὸ πιστὸν τῆς ἀληθείας—'The faithful spirit of truth;' the article refers more or less pointedly to the particular case.

9. The forms του, τῳ, τοῦ, τῷ, and in Tr. 984. lyr. the dat. pl. τοῖσι; for τινός, τινί, τίνος, τίνι, τίσι, have been treated by Ellendt and others as inflexions of ὁ, ἡ, τό, but are rather to be considered as anomalous cases (heteroclita) of τίς, as from a nom. τέος. In proof of this, it may be observed that Ionic Greek has τεῦ and τέῳ (τευ and τεῳ) in the interrogative and indefinite meaning, but never as cases of the article.

§ **22.** β. Peculiar uses of the Pronoun in Sophocles.

1. The demonstratives, especially ὅδε, are often so used that the antecedent or correlative has to be gathered from the context.

El. 963. καὶ τῶνδε μέντοι, where the antecedent to τῶνδε has to be inferred from the adverbs ἄλεκτρα .. ἀνυμέναιά τε.

Thus ὅδε frequently refers not to something present but to something which has just been mentioned or suggested.

Tr. 17. πρὶν τῆσδε κοίτης ἐμπελασθῆναι—i. e. the marriage with Achelous. Ib. 716–18. τοῦδε δδε .. τόνδε—Nessus .. Hercules,

neither of whom is present. Phil. 132. σοὶ παρεὶς τάδε. Ib. 305, O. T. 242, 801, Tr. 933, 935.

So in the adverb τῇδε—

O. C. 641. τῇδε γὰρ ξυνοίσομαι. El. 1302. καὶ τοὐμὸν ἔσται τῇδ'.

On the other hand, ὅδε is used with pointed emphasis not only for the first personal pronoun, but as an indirect expression for the possessive pronoun of different persons. (Cp. 'These hands shall tear her,' Shak. Much Ado, iv. 1.)

Ant. 449. τούσδ' ὑπερβαίνειν νόμους—'To transgress our edict.'

And with a certain pathos in—

Phil. 822. κάρα γὰρ ὑπτιάζεται τόδε—'For, see, his head falls backwards.'

Also ὅδε sometimes = ὧδε.

Tr. 882. lyr. τάνδ' αἰχμὰν βέλεος κακοῦ ξυνεῖλε.

οὗτος occurs similarly without a distinct correlative in—

Ant. 990. αὕτη κέλευθος, referring to κοινὴν ὁδὸν | δύ' ἐξ ἑνὸς βλέποντε. In O. T. 1180. οὗτος .. ὃν φησιν οὗτος—'If you are he, he says you are,' the first οὗτος is thus used, while the second is employed in the usual way. Cp. Shak. H. VIII. i. 1. 'Must fetch him in he papers,' where there is a similar ambiguity in the two pronouns.

Phil. 288. τὰς ὑποπτέρους | βάλλον πελείας, πρὸς δὲ τοῦθ' ὅ μοι βάλοι—'Wounding the feathered doves, and up to this, whatever my shaft might wound.' Ib. 1049. οὐ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ—'Where such are needed, such am I.' Ant. 668. καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγώ: i. e. τὸν κλύοντα τοῦ σταθέντος ὑπὸ τῆς πόλεως.

And ἐκεῖνο, Phil. 850, where the antecedent is only expressed by an epexegesis.

Note that the common distinction between ὅδε and οὗτος is not always preserved. They are sometimes used alternately with the same reference for variety and to suit the verse.

Ant. 189, 296, 673, Phil. 841, El. 4–10.

2. The relative also occurs without an expressed antecedent (cp. ὃς ἄν in Thucydides); e. g.

Ant. 1194. τί γάρ σε μαλθάσσοιμ' ἄν, ὧν εἰς ὕστερον, κ.τ.λ.—'For why should I soothe thee (with words) wherein I shall presently be found a liar?' El. 1060. lyr. τροφᾶς κηδομένους ἀφ' ὧν τε βλάστωσιν. Ib. 1123. δόθ' ἥτις ἐστί. Aj. 760. Tr. 1233. τίς γάρ ποθ', ἥ μοι μητρὶ μὲν θανεῖν μόνη... Ib. 548. ὧν ἀφαρπάζειν φιλεῖ, κ.τ.λ. Cp. Thuc. vi. 13. (νεωτέρῳ) .. οὓς ἐγὼ ὁρῶν νῦν ἐνθάδε.

But especially in the utterance of strong feeling.

O. C. 263. κἄμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες βάθρων, κ.τ.λ.—'And wherein have I found this true, when after raising me—ye,' etc. Ib. 864–6. μὴ γὰρ αἵδε δαίμονες | θεῖεν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι, | ὅς μ', ὦ κάκιστε, κ.τ.λ.—'Nay, let not these deities prevent my uttering this curse, since, wretch that thou art,' etc. Tr. 817. ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν | μητρῷον, ἥτις... Aj. 457. τί χρὴ δρᾶν; ὅστις ἐμφανῶς, κ.τ.λ.

Sometimes, when there is an apparent antecedent, an indefinite antecedent is to be supplied; Tr. 250, 1, Phil. 342.

3. *τοῖος, τοιόσδε,* and *τοιοῦτος* are sometimes used to convey the reason or grounds of a statement.

a. Without *γάρ.*

Aj. 217. *Αἴας ἀπελωβήθη· | τοιαῦτ' ἂν ἴδοις, κ.τ.λ.*—'Ajax was disgraced—such is the spectacle.' Ib. 562. *τοῖον πυλωρὸν φύλακα, κ.τ.λ.*—'Such a warder of the gate.' Tr. 46, 7. *κἄστιν τι δεινὸν πῆμα· τοιαύτην ἐμοὶ | δέλτον λιπὼν ἔστειχε*—'And there is cause to fear some trouble—such was the nature of the tablet which he left with me in departing.'

b. With *γάρ.*

Aj. 327. *τοιαῦτα γάρ πως καὶ λέγει κἀδύρεται*—'For to such effect are his words and groans.' Ib. 433. *τοιούτοις γὰρ κακοῖς ἐντυγχάνω*—'For such are the miseries I encounter.' Tr. 144. *τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται | χωροῖσιν αὐτοῦ*—'For such are the pastures of its own where the young creature feeds.',

4. The indefinite *τις* is sometimes used with covert reference to a person [cp. Thuc. iii. 2. *εἰ μή τις* (i. e. *οἱ Ἀθηναῖοι*) *καταλήψεται ἤδη*—'Unless one interfere immediately'].

El. 293. *πλὴν ὅταν κλύῃ τινὸς* (i. e. *ἐμοῦ*) | *ἥξοντ' Ὀρέστην*—'Save when she hears one say, Orestes will come.' (?) In Ant. 751. *ἥδ' οὖν θανεῖται καὶ θανοῦσ' ὀλεῖ τινα* (i. e. *σέ*)—'Well then she will die, and her death will ruin I know whom,' use is made of this idiom to heighten the dramatic effect.

The indefinite pronoun may also mark as unknown something which from the nature of the case is definite, and therefore has the article: hence such combinations of definite and indefinite, as—

O. C. 288. *ὅταν δ' ὁ κύριος | παρῇ τις*—'But when he that is your lord is here.' O. T. 107. *τοὺς αὐτόεντας χειρὶ τιμωρεῖν τινας*—'To punish with violence certain who were the doers of the deed.' Ant. 951.

Cp. the interrogative article in—

Phil. 601. *τίς ὁ πόθος αὐτοὺς ἵκετ'*—'What longing was this that visited them?'

And the combination of the indefinite negative with the article: Ant. 728. *μηδὲν τὸ μὴ δίκαιον.* Ib. 360. *οὐδὲν . . τὸ μέλλον.*

Note in passing the relative use of *τί*: El. 1176, Tr. 339; the allusive use of the possessives, e. g. *τὴν σὴν κλήδον'*, El. 1110, and the generalized *τις*:—

Aj. 965. *πρίν τις ἐκβάλῃ.* Tr. 2, 3. *πρὶν ἂν | θάνῃ τις.* Ant. 710. *κεῖ τις ᾖ σοφός.*

5. Under this heading it is right to notice the quasi-pronominal use of *ἀνήρ, ἀνήρ* (for *ὁ ἀνήρ*), *ὅδ' ἀνήρ, ἄνθρωπος.*

O. T. 314. *ἄνδρα δ' ὠφελεῖν ἀφ' ὧν | ἔχοι τε καὶ δύναιτο κάλλιστος πόνων.* Aj. 9. *ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει.* Ib. 78, Tr. 434.

Cp. the idiomatic use of *ἀνὴρ εἷς,* O. T. 1380.

The reflexive of the third person is used for the first in Aj. 1132. *τούς γ' αὐτὸς αὑτοῦ πολεμίους*,—but with a glance at the general case, as if the indefinite pronoun were substituted, and this harmonizes better with the general statement, *οὐ γὰρ καλόν*, which follows.

§ 23. A. 5. THE ADJECTIVE.

The formation of the Adjective, like that of the case-endings, belongs to an early stage of language, but in this point also the feeling of analogy was stronger in the age of Sophocles, and the force of convention weaker, than at a later time; and he is able to extend adjectival uses, from the same instinctive consciousness of the meaning of inflexions to which the extension of the case-idioms is also due.

α. One obvious peculiarity which Sophocles shares with the other Tragic writers is the tendency to redouble epithets, often without any connecting particle; e. g.

El. 1085. lyr. *πάγκλαυτον αἰῶνα κοινὸν εἷλου*—'You chose to share with many the tearful life.' Ib. 851. lyr. *πανσύρτῳ παμμήνῳ . . δεινῶν στυγνῶν τ' ἀχέων αἰῶνι*—'A life crowded in every month with fearful and hateful sorrows.' Ant. 1204. *λιθόστρωτον κόρης | νυμφεῖον Ἅιδου κοῖλον*—'The maiden's hollow stone-built bride-chamber of death.'

β. The rule that the article or other determinative word should immediately precede an adjective when used attributively is apparently broken, by an epithet being introduced after a noun to which the article (or an interjection) has been attached. The adjective in this case may be regarded as placed in apposition to the noun, and as conveying an implied predication. It will be observed that in several instances there is a possessive pronoun preceding the noun.

1. O. T. 671. *τὸ γὰρ σόν, οὐ τὸ τοῦδ', ἐποικτείρω στόμα | ἐλεινόν*—'I have compassion, not for his voice but thine, which is full of pity.' Ant. 881. lyr. *τὸν δ' ἐμὸν πότμον ἀδάκρυτον*—'My lot, unwept of all.' Phil. 1456, 7. lyr. *τοὐμὸν . . κρᾶτ' ἐνδόμυχον*—'My head, in farthest nook.' Tr. 936. *ὁ παῖς δύστηνος*—'The hapless youth.'

2. O. T. 58. *ὦ παῖδες οἰκτροί*—'O my poor children.' Ant. 891. *ὦ κατασκαφὴς | οἴκησις ἀείφρουρος*—'O cavernous abode, where I must keep my endless watch.' El. 1126. *ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοὶ | ψυχῆς Ὀρέστου λοιπόν*—'O sole memorial left of the life of Orestes, dearest of men to me.'

γ. A similar freedom is shown in the omission, with adjectives placed in apposition, of the present participle of *εἰμί*.

O. T. 1506. *πτωχὰς ἀνάνδρους, ἐγγενεῖς, ἀλωμένας*—'Being thy kin, to wander poor and unhusbanded.' O. C. 1555. *μέμνησθέ μου θανόντος, εὐτυχεῖς ἀεί*—'May ye ever be fortunate, and

remember me when dead.' El. 1246. lyr. ἀνέφελον ἐπέβαλες οὔποτε καταλύσιμον—'You have taken away the veil, and thrust on me what can never be undone.' Aj. 259. lyr. καὶ νῦν φρόνιμος νεὸν ἄλγος ἔχει—'And now his senses are restored he has fresh sorrow.' Phil. 361. Ἀτρείδας πρὸς φίλους (ὡς πρ. φ. ὄντας)—'To the Atridae as to friends.' Ib. 1153. lyr. ἀνέδην ὅδε χῶρος ἐρύκεται, | οὐκέτι φοβητὸς ὑμῖν—'This spot hath careless guard, and is no longer to be feared by you.' El. 1319. ὡς ἐγὼ μόνη, sc. οὖσα.

A curious instance of attraction or absorption may be noticed in—

O. C. 1321, 2. ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ | μητρὸς λοχευθείς—'Named from the fact of his conception by his mother, erewhile a virgin.'

Where the absence of ὤν is supplied by the later participle; the meaning being = ἐπώνυμος ὢν τῆς μητρός, τοῦ λοχευθῆναι αὐτῆς.

δ. The adjective as part of a complex predicate.

1. Where the adjective expresses the chief part of the predicate, and is more emphatic than the verb.

El. 1500. οὐ πατρῴαν τὴν τέχνην ἐκόμπασας—'The skill you boast was not your father's.' Tr. 620. εἴπερ Ἑρμοῦ τήνδε πομπεύω τέχνην | βέβαιον—'If this conducting art, which I possess from Hermes, be sure.' El. 470. πικρὰν | δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι. Ib. 506. lyr. ὡς ἔμολες αἰανὴ | τῇδε γᾷ—'How full of calamity was your coming to this land.' O. C. 780. ἆρ' ἂν ματαίας τῆσδ' ἂν ἡδονῆς τύχοις; Phil. 720. lyr. εὐδαίμων ἀνύσει—'He will attain happiness.' El. 1504. φυλάξαι δεῖ με τοῦτό σοι πικρόν—'I must see to it, that this have all bitterness for you.' O. C. 1235. ἐπιλέλογχε πύματον—'Is allotted last.' (An extension of the common idiom πρῶτος, etc., λαχεῖν.) Aj. 1121. οὐ βάνανσον τὴν τέχνην ἐκτησάμην—'I did not acquire my art as a mechanic.' Ib. 461. μόνους τ' Ἀτρείδας—'And (leaving) the Atridae to themselves.' El. 1200. μόνος βροτῶν .. ἐποικτείρας ποτέ—'The only one who ever pitied.'

2. Where the adjective expresses a subordinate part of the predication, and is less emphatic than the verb.

O. C. 305. πολὺ γάρ, ὦ γέρον, τὸ σὸν | ὄνομα διήκει πάντας—'For, aged sir, your name hath reached all ears, in frequent repetition.' Tr. 976. lyr. ζῇ γὰρ προπετής—'For he lives, though on the verge of death.' Aj. 47. δόλιος ὁρμᾶται—'He sallies forth in craft.' Tr. 648–50. lyr. ὃν.. εἴχομεν.. | δυοκαιδεκάμηνον ἀμμένουσαι | χρόνον πελάγιον—'Whom we kept waiting for, a twelvemonth space, far, far away.' Phil. 38, 9. καὶ ταῦτά γ' ἄλλα θάλπεται | ῥάκη—'And here besides are festering some rags.' Aj. 1292. ἀρχαῖον ὄντα Πέλοπα. Ib. 910. οἷος ἆρ' αἱμάχθης. Ib. 934.

ε. A further extension of the predicative use occurs when the adjective is used for the case of a noun, or the meaning of a whole phrase is condensed into a single adjective in a way that would be hardly possible in prose. This happens especially with words of place.

O. T. 1411, 12. ἢ θαλάσσιον | ἐκρίψατε—'Or fling me far to sea.' El. 419, 20. ἐφέστιον | πῆξαι . . σκῆπτρον—'Fixed his staff upon the hearth.' Ant. 255. τυμβήρης μὲν οὔ—'Not as in a grave.' O. T. 477. φοιτᾷ . . πετραῖος (?)—'Wanders among rocks.' And the singular expression in Ant. 1301. βωμία πέριξ—'On the altar round about.' Also O. T. 750. ἐχώρει βαιός—'Went he with a scanty train.' Aj. 217. lyr. νυκτερὸς . . ἀπελωβήθη—'Was disgraced in the night.' Ib. 229, 30. lyr. περίφαντος ἀνὴρ | θανεῖται—'The man, 'tis manifest, will die.' Ib. 601, 2. lyr. *μηνῶν . . *ἀνήριθμος . . τρυχόμενος—'Pining months numberless.' Tr. 573. μελαγχόλους | ἔβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας—'The Hydra nature steeped the arrows in dark poison.' Tr. 819. ὄγκον . . ὀνόματος . . μητρῷον. Ib. 165. κἀνιαύσιος βεβώς. Ib. 927. δρομαία βᾶσα. Ib. 959. lyr. ταρβαλέα θάνοιμι.

ζ. In some very curious uses the exact meaning intended to be conveyed is only hinted by the formation of the adjective, and is left to be supplied by association.

El. 857. lyr. ἐλπίδων . . κοινοτόκων | εὐπατρίδων τ' ἀρωγαί—'The support of hopes which rested on common descent from a noble sire.' Ib. 861–3. lyr. χαλαργοῖς ἐν ἁμίλλαις | τμητοῖς ὁλκοῖς ἐγκύρσαι—'In racings of swift hoofs to fall into a dragging instrument of sharp-cut thongs.' Ib. 241–3. lyr. γονέων | ἐκτίμους ἴσχουσα πτέρυγας | ὀξυτόνων γόων—'Holding the wings of shrill lamentings from honouring my sire,' (where, however, the chief peculiarity is not in the adjective.) Ib. 1066. lyr. χθονία βροτοῖσι φάμα—'Rumour that affects mortals after death.' Tr. 840. lyr. θηρὸς δολόμυθα κέντρα—'The wounds inflicted by the Centaur through speech.' Aj. 935, 6. lyr. ἀριστόχειρ . . ἀγών, (i. e. χειρὸς ἀγὼν ἐν τοῖς ἀρίστοις γιγνόμενος)—'The contest of noblest strengths.'

N. B. These instances all occur in lyric passages. See above, p. 7, § 3. Cp. also O. T. 1262. ἔκλινε κοῖλα κλῆθρα.

§ 24. A. 6. THE ADVERB.

a. The Adverb, like the preposition, to which it is allied (see above, p. 25, § 18), is sometimes made to bear an emphasis or stress of meaning which could hardly be attached to it in prose; e. g.

O. T. 608. γνώμῃ δ' ἀδήλῳ μή με χωρίς αἰτιῶ—'But do not on a vague surmise accuse me apart,' i. e. without the proofs mentioned above. Ib. 1282. ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν | ὄλβος δικαίως—'Their ancient happiness in that former time was happiness indeed.' Ant. 70. ἐμοῦ γ' ἂν ἡδέως δρᾴης μέτα—'Would there be any pleasure in your doing it with me.' Phil. 758. ἴσως | ὡς ἐξεπλήσθη—'In equal virulence as it sated itself before.' Ant. 1069. ψυχήν τ' ἀτίμως ἐν τάφῳ κατῴκισας—'And hast dishonoured by entombment a living soul.' O. C. 428. οὕτως ἀτίμως πατρίδος ἐξωθούμενον—'So dishonoured with banishment.'

ι. By this means the adverb is brought into relation with the whole clause rather than with any particular word.

O. T. 675. *αὐταῖς δικαίως εἰσὶν ἄλγιστοι φέρειν*—'With justice are hardest to themselves to bear.' Aj. 183–5. *οὔποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά, | παῖ Τελαμῶνος, ἔβας | τόσσον*—'For never didst thou go so far astray of thy sane mind.' Ant. 637, 8. *ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος | μείζων φέρεσθαι*—'For of right no marriage will be a greater boon to me.'

2. Hence also the adverb is found expressing the predicate, not only in the common instances of words of place like *πέλας*, but in others also. (Cp. Shak. Cymb. i. 1. 'You speak him *far*.')

a. Adv. of place.

Ant. 580, 1. *ὅταν πέλας | ἤδη τὸν Ἅιδην εἰσορῶσι τοῦ βίου*—'When they see Hades drawing near their life.' Ib. 1180. *ὁρῶ τάλαιναν Εὐριδίκην ὁμοῦ*—'I see unhappy Eurydice at hand.' Ib. 933, 4. *θανάτου τοῦτ' ἐγγυτάτω | τοῦπος ἀφῖκται*—'This word is nearest death of all that have come.'

b. *ἄλις.*

O. T. 1061. *ἄλις νοσοῦσ' ἐγώ*—'My trouble is enough.' Ib. 1515. *ἄλις ἵν' ἐξήκεις δακρύων*—'You have gone far enough in weeping.'

c. *ταυῦν.*

Tr. 835. *ἀέλιον ἕτερον ἢ ταυῦν*—'Another sun than now.'

d. Also Phil. 26. *τοὔργον οὐ μακρὰν λέγεις*—'The task you set me is not far.' Tr. 486. *βούλου λόγους | οὓς εἶπας ἐς τήνδ' ἐμπέδως εἰρηκέναι*—'Be willing that your word to her should be confirmed.'

β. Partly from the frequent retention of a verbal meaning in the noun, an adverb is sometimes found modifying not a verb or sentence, but a single substantive. In the case of *ἄλλως* this happens in various Greek writers, as well as in—

Phil. 947. *εἴδωλον ἄλλως*—'A vain shadow.' Tr. 817. *ὄγκον .. ἄλλως*—'The empty blazon.'

The following instances are peculiar to Sophocles:—

πάντα.

Ant. 721. *πάντ' ἐπιστήμης.* Tr. 338. *πάντ' ἐπιστήμην*—'Universal, complete knowledge.'

πολλά.

O. C. 1514. *αἱ πολλὰ βρονταὶ διατελεῖς*—'The constant ceaseless thunderings.'

ποτέ.

O. T. 1043. *τὸν τύραννον τῆσδε γῆς πάλαι ποτέ*—'Him once of old the despot of this land.' Tr. 555, 6. *δῶρον ἀρχαίου ποτὲ | θηρός*—'A gift once given by the ancient Centaur.'

τηλόθεν.

Aj. 204. *τοῦ Τελαμῶνος τηλόθεν οἴκου*—'The house of Telamon afar.'

μάλιστα.

Phil. 151. *ἐπὶ σῷ μάλιστα καιρῷ*—'On thy fairest occasion.'

γ. An interesting feature of Greek syntax is the frequent transference of adverbs of place to denote time, occasion, circum-

stance, and other relations; and of adverbs of time to mark logical sequence. In the following instances this tendency is carried further than in ordinary Greek:—

1. Place.

El. 958. *ποῖ γὰρ μενεῖς ῥᾴθυμος*—'To what point will you remain inactive?' O. T. 390. *ποῦ σὺ μάντις εἶ σαφής*—'Wherein (on what occasion) are you a true prophet?' O. C. 383, 4. *τοὺς δὲ σοὺς ὅποι θεοὶ | πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν*—'At what point (in their advance) the Gods will take pity on thy sorrows.' Aj. 1100. *ποῦ σὺ στρατηγεῖς τοῦδε*—'Where is the proof that you are his superior?' O. C. 335. *οἱ δ' αὐθόμαιμοι ποῖ νεανίαι πονεῖν*—'What has become of the youths, your brothers, for this service?' Aj. 1365. *ἐνθάδ' ἵξομαι*—'I will come to this point,' i. e. will assent to his burial. It is sometimes difficult to say how much of the notion of place is retained by the indefinite *που*; e. g. in O. T. 43. *εἴτ' ἀπ' ἀνδρὸς οἶσθά που*, whether this means 'if, as is possible,' 'if you perchance know of it from a man,' or 'if you know of help anywhere coming from a man.'

2. Time. *ἤδη, ἔτι, ποτέ.*

Aj. 1262. *σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ.* See esp. O. T. 1365. lyr. *πρεσβύτερον | ἔτι κακοῦ κακόν*—'One evil still exceeding evil.' Aj. 183. lyr. *οὔποτε γὰρ φρενόθεν*—'Surely not of thy sane mind,' following the analogy of *τί ποτε.*

πω.

El. 403. *μή πω νοῦ τοσόνδ' εἴην κενή*—'May I not be quite so void of wisdom.' Also perhaps O. T. 105. *οὐ γὰρ εἰσεῖδόν γέ πω*—'For surely I never saw him.'

εἶτα.

El. 1192. *εἶτα τοῖσδε δουλεύω βίᾳ.*

§ 25. A. 7. PARTICLES.

In speaking of Particles we may notice a few of the more important and characteristic subtilties of expression, leaving other peculiarities to be observed in the notes.

a. Καί

1. As an adverb, marking the correspondence of ideas, has often a simply emphatic force, especially after interrogatives, relatives, and words of comparison, where *καί* expresses every degree of emphasis, from the strongest to the slightest.

Ant. 1314. *ποίῳ δὲ κἀπελύσατ' ἐν φοναῖς τρόπῳ;* Aj. 1290. *ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς;* O. C. 276. *ὥσπερ με κἀνεστήσαθ', ὧδε σώσατε.* Aj. 917. *οὐδεὶς ἄν, ὅστις καὶ φίλος*—'No one who loved the man,' which some have rendered, 'Not even one who loved him,' mistaking at once the force of the particle and the nature of Greek feeling. An enemy would gladly gaze on his wounds, an indifferent person would not mind seeing them, but a friend could not look at them. Ib. 1103. *οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμῆσαι πλέον | ἀρχῆς ἔκειτο θεσμὸς ἢ καὶ τῷδε σέ.* Ant. 927, 8. *μὴ πλείω κακὰ | πάθοιεν, ἢ καὶ δρῶσιν ἐκδίκως ἐμέ.*

Also in questions indicating some degree of surprise = 'really?'

Ant. 770. *ἀμφὼ γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς*; Ib. 726. *οἱ τηλικοίδε καὶ διδαξόμεσθα δὴ | φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε τὴν φύσιν*; El. 385. *ἢ ταῦτα δή με καὶ βεβούλευνται ποιεῖν*;

And in other forms of expression, similarly calling attention to the point of what is said.

O. C. 1586. *τοῦτ' ἐστὶν ἤδη κἀποθαυμάσαι πρέπον* — 'That (viz. the manner of his end) is the very point which deserves wonderment.' Phil. 79. *ἔξοιδα καὶ φύσει σὲ μὴ πεφυκότα*—'I know indeed that you are not disposed by nature.' El. 1251. *ἔξοιδα καὶ ταῦτ'*—'I know that well.' Ant. 1253. *ἀλλ' εἰσόμεσθα μή τι καὶ κατάσχετον . . .* Ib. 687. *γένοιτο μέντ' ἂν χἀτέρῳ καλῶς ἔχον*. Phil. 13. *μὴ καὶ μάθῃ μ' ἥκοντα*.

In *εἰ καί*

Aj. 1127. *δεινόν γ' εἶπας, εἰ καὶ ζῇς θανόν*—'That is a strange utterance, if you mean to say that you are living after death.' O. T. 305. *εἰ καὶ μὴ κλύεις τῶν ἀγγέλων*—'If indeed you have not heard this from the messengers.' In Tr. 228. *χαρτὸν εἶ | τι καὶ φέρεις, καί* marks the correspondence of *χαίρειν* and *χαρτόν*.

2. *Καί* as a conjunction.

a. Temporal use, expressing simultaneity.

O. T. 717. *παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι | τρεῖς, καί νιν ἄρθρα κεῖνος ἐνζεύξας ποδοῖν, κ.τ.λ.*—'And as to the child, three days had not elapsed from its birth when he,' etc. Ant. 1186, 7. *καὶ τυγχάνω τε . . καί με φθόγγος οἰκείου κακοῦ, κ.τ.λ.*

b. *Καί* almost = *καίτοι*.

El. 597. *καί σ' ἔγωγε δέσποιν | ἡ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω*.

c. Double and triple *καί* with adversative or cumulative force.

O. T. 413. *σὺ καὶ δέδορκας, κοὐ βλέπεις ἵν' εἶ κακοῦ*. Ant. 399. *καὶ κρῖνε κἀξέλεγχ'*. Aj. 1396. *τὰ δ' ἄλλα καὶ ξύμπρασσε, κ.τ.λ.* O. C. 629. *καὶ ταῦτα καὶ τοιαῦτ' ἔπη*—'Not only these words, but others like them.' O. T. 789. *ἄθλια | καὶ δεινὰ καὶ δύστηνα*. Phil. 667, 8. *παρέσται ταῦτά σοι καὶ θιγγάνειν | καὶ δόντι δοῦναι κἀξεπεύξασθαι, κ.τ.λ.*

3. *Καί* combined with other particles.

καὶ μήν and *καὶ δή* have each the force of a single word. Hence

O. C. 173. *ψαύω καὶ δή*. Ib. 31. *καὶ δὴ μὲν οὖν παρόντα*.

4. Hyperbaton of *καί*.

καί is sometimes separated from the emphatic word to which it chiefly belongs, although in these cases it may be regarded as belonging rather to the whole clause.

O. T. 305. (quoted above) *εἰ καὶ μὴ κλύεις τῶν ἀγγέλων*: i. e. *εἰ μὴ κλύεις ἄρα καὶ τῶν ἀγγέλων*. Ant. 280. *πρὶν ὀργῆς κἀμὲ μεστῶσαι*: i. e. *πρὶν καὶ μεστῶσαι ἐμὲ ὀργῆς*. El. 643. *τῇδε γὰρ κἀγὼ φράσω*: i. e. *καὶ γὰρ φράσω τῇδε ἐγώ*. Phil. 352. *ἔπειτα μέντοι χὠ λόγος καλὸς προσῆν*: i. e. *καὶ προσῆν καλὸς ὢν ὁ λόγος*.

§ **26.** β. Other emphatic particles are, *μήν, δή, τοι, γε, ἄρα, νυν, μέντοι, τοίνυν, δῆτα, μὲν οὖν, δῆθεν, ἀλλά* (adverbial). The use of several of these is slightly extended by Sophocles, so as to convey a stronger or more expressive emphasis than in ordinary use.

μήν.

O. C. 28. *ἀλλ' ἔστι μὴν οἰκητός*—'Certainly it is inhabited, one sees that.' El. 1280. *τί μὴν οὔ;*

Also in the poetical use with an imperative—

O. C. 182. lyr. *ἕπεο μὰν ἕπε' ὧδ' ἀμαυρῷ | κώλῳ.*

δή.

O. C. 721. *νῦν σοὶ τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη*—'Now, let me tell you, is the occasion for you to manifest the truth of these brave words.' Ant. 173. *ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω*—'It follows, that I, as you see.' Ib. 726. *οἱ τηλικοίδε καὶ διδαξόμεσθα δὴ | φρονεῖν*—'Shall we, forsooth, at our age be schooled?'

γε.

O. C. 1416. *στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστά γε*—'Yea, turn thine army back to Argos with all speed.' El. 941. *οὐκ ἔσθ' ὅ γ' εἶπον.* Phil. 1003. *ξυλλάβετέ γ' αὐτόν*—'There, apprehend him.' Tr. 602. *ὅπως φέρῃς μοι τόνδε γ' εὐῦφῆ πέπλον*—'Yes, that you may take for me this beautiful robe.'

δῆτα in emphatic confirmation of what has been said.

Phil. 759. *ἰώ, ἰώ, δύστηνε σύ, | δύστηνε δῆτα διὰ πόνων πάντων φανείς.*
O. C. 536, 7. ΧΟ. *ἰώ.* ΟΙΔ. *ἰὼ δῆτα | μυρίων γ' ἐπιστροφαὶ κακῶν.*

δῆθεν placed before a participle.

Tr. 382. *δῆθεν οὐδὲν ἱστορῶν*—'Pretending he made no inquiry.'

ἀλλά adverbial.

Tr. 320. *εἴπ', ὦ τάλαιν', ἀλλ' ἡμὶν ἐκ σαυτῆς.* Ant. 552. *τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ;*

Note.—The *conjunction* ἀλλά, after an implied negative, has a peculiar emphatic force.

El. 804–807. *ἆρ' ὑμὶν ὡς ἀλγοῦσα κὠδυνωμένη . . ; | ἀλλ' ἐγγελῶσα φροῦδος.*

In several of the above examples the place of the particle in the sentence is later than in the ordinary use. So also in the case of *ἄρα.*

O. T. 1098. *τίς . . τῶν μακραιώνων ἄρα.* Aj. 925, 6. *ἔμελλες, τάλας, ἔμελλες χρόνῳ | στερεόφρων ἄρ' ὧδ' ἐξανύσειν, κ.τ.λ.* Cp. Tr. 1082. *ἔθαλψεν ἄτης σπασμὸς ἀρτίως ὅδ' αὖ.*

γ. The compound conjunctions *ἀλλὰ γάρ, ἀλλ' οὐ γάρ,* often introduce a clause which seems to be at once protasis and apodosis. This may be explained by supposing that the apodosis introduced by *ἀλλά* is suppressed, the completed sentence being analogous to—

Phil. 1020. *ἀλλ', οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἡδύ μοι, | σὺ μὲν γέγηθας ζῶν, κ.τ.λ.*

But it is more probable that both particles belong to the clause which is expressed, *ἀλλά* marking that this is opposed to the

former clause, and γάρ shewing that this opposition is a reason for modifying the previous statement. Translate, 'But then.'

El. 595. ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, | ἣ πᾶσαν ἵης γλῶσσαν ὡς τὴν μητέρα | κακοστομοῦμεν—'But then one cannot even admonish you, who never cease from saying that we are abusing our mother.' Tr. 552. ἀλλ' οὐ γάρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν | γυναῖκα νοῦν ἔχουσαν. Cp. νῦν δὲ .. γάρ with deferred apodosis in El. 783–6.

§ **27.** δ. Ἂν—

1. is omitted (*a*) in hypothetical and relative clauses: partly because the verbal inflexion is made to supply the meaning of the particle, and partly because of the poetical tendency to drop particular contingencies in dwelling on the general idea. Compare the poetical plural; and see below, p. 81.

a. (1) εἰ with the subjunctive.

O. T. 874. lyr. εἰ πολλῶν ὑπερπλησθῇ μάταν—'If so be that she is idly surfeited with many things.' O. C. 1443. εἰ σοῦ στερηθῶ—'If I be bereft of thee.' Ib. 509. οὐδ' εἰ πονῇ τις—'Though one have labour.' Ant. 710. κεἴ τις ᾖ σοφός. O. T. 198. lyr. τέλει γὰρ εἴ τι νὺξ ἀφῇ.

(2) The relatives, ὅς, ὅ τι, ἐπεί, ἔνθα, ὄφρα, πρίν, ἕως, ἕστε, with the subjunctive.

O. C. 395. ὅς νέος πέσῃ. Tr. 1008. lyr. ὅ τι καὶ μύσῃ—'Aught that for the moment slumbered.' O. C. 1225. lyr. τὸ δ' ἐπεὶ φανῇ. —'But after seeing the light.' Ant. 1025. ἐπεὶ δ' ἁμαρτῇ—'But when one hath erred.' Aj. 1074. ἔνθα μὴ καθεστήκῃ δέος—'Where there is no settled fear.' El. 225. lyr. ὄφρα με βίος ἔχῃ—'So long as I am held in life.' Tr. 946. πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν—'Till one have prospered through the present day.' Aj. 555. ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς. Ib. 1183, 4. ἔστ' ἐγὼ μόλων | τάφου μεληθεὶς τῷδε.

b. ἄν is also omitted in clauses expressing inference.

(1) With the past tenses of the indicative.

O. T. 1368. κρείσσων γὰρ ἦσθα μηκέτ' ὢν ἢ ζῶν τυφλός. El. 914. οὔτε δρῶσ' ἐλάνθανεν. Ib. 1022. πάντα γὰρ κατειργάσω.

(2) With the optative in several places which have been thought questionable, but have not been emended with probability.

O. C. 1172. ὅν γ' ἐγὼ ψέξαιμί τι. Ib. 1418. πῶς γὰρ αὖθις αὖ πάλιν | στράτευμ' ἄγοιμι ταὐτόν, εἰσάπαξ τρέσας; Ant. 604, 5. τεὰν, Ζεῦ, δύνασιν τίς ἀνδρῶν | ὑπερβασία κατάσχοι; Phil. 895. παπαῖ· τί δῆτα δρῷμ' ἐγὼ τοὐνθένδε γε; Aj. 921. ποῦ Τεῦκρος; ὡς ἀκμαῖος, εἰ βαίη, μόλοι—'How seasonable would his coming be, if he came.' El. 800. οὔτ' ἐμοῦ καταξίως πράξειας.

These instances are to be variously explained. In the first two there is some reflection of the oratio obliqua, expressed in English by 'should.' In Ant. 604, 5 the mood is potential,

rather than inferential. In Phil. 895 the expression of feeling is strengthened by dropping contingency. In Aj. 921 there is an attraction from the contiguous optative. In El. 800 ἄν can be supplied in thought from the previous line.

2. ἄν is used—

a. With the imperfect indicative in Phil. 572, to express uncertainty as to the subject of an action which is assumed as a fact.

πρὸς ποῖον ἂν τόνδ' οὑτὸς οὐδυσσεὺς ἔπλει—'Who could this be, in quest of whom Ulysses himself set sail?'

b. With suppressed protasis—

O. T. 12. δυσάλγητος γὰρ ἂν εἴην. Ib. 220. οὐ γὰρ ἂν μακρὰν | ἴχνευον: where in both cases the epexegesis supplies the place of the protasis.

c. With the optative in relative clauses, where it adheres closely to the verb, to which it gives the same meaning of probable inference as in principal clauses.

ὡς ἄν.

O. C. 425, 6. ὡς οὔτ' ἂν ὃς νῦν σκῆπτρα καὶ θρόνους ἔχει | μείνειεν—'And such an end, that neither the present holder of the throne might remain;' or, 'And then neither would the present holder of the throne remain.'

ὥστ' ἄν.

O. C. 45. ὥστ' οὔχ ἕδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι—'On this condition, that I will not any more remove.'

εἰ .. ἄν. Similarly ἄν with the optative occurs even in a clause introduced by εἰ.

Aj. 405–8. lyr. εἰ τὰ μὲν φθίνει, φίλοι .. πᾶς δὲ στρατὸς δίπαλτος ἄν με | χειρὶ φονεύοι. But this is really an example of the return to the finite verb, to be noticed under 'changes of construction.' See below, B. 6.

d. With suppression of the verb, generally through the ellipse of a word to be supplied from the context, but in Phil. 493, by an idiomatic abbreviation—

ὃν δὴ παλαί' ἂν ἐξ ὅτου δέδοικ' ἐγὼ | μή μοι βεβήκῃ: i. e. ὃν δέδοικ' ἐγὼ μή μοι βεβήκῃ· παλαιὰ ἂν (εἴη) ἐξ ὅτου (βέβηκε).

e. ἄν is repeated in the same clause by way of adding liveliness to the expression.

Phil. 116. θηρατεῖ' ἂν γίγνοιτ' ἄν.(?) O. T. 339. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη | κλύων.

And in resuming after an intermediate clause.

O. T. 503. lyr. ἀλλ' οὔποτ' ἔγωγ' ἄν, πρὶν ἴδοιμ' ὀρθὸν ἔπος, μεμφομένων ἂν καταφαίην.

§ 28. *e.* Hypothetical and Relative Particles.

1. Εἰ has a peculiar ethical force with the present or future indicative, and in oratio obliqua, with the future optative='when I

think that,' 'at the very idea of.' In these cases there is no exact correlation of hypothesis and inference—

O. T. 383–6. *εἰ τῆσδέ γ' ἀρχῆς .. Κρέων .. μ' ἐκβαλεῖν ἱμείρεται*—'When I perceive that for this sovereignty Creon desires to drive me from it.' Phil. 988. *εἰ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βίᾳ*—'That he should forcibly drag me off from your precincts.' Tr. 666. *ἀθυμῶ δ', εἰ φανήσομαι τάχα | κακὸν μέγ' ἐκπράξασ' ἀπ' ἐλπίδος καλῆς.* Phil. 376. *εἰ τἀμὰ κεῖνος ὅπλ' ἀφαιρήσοιτό με*—'At the very idea of his robbing me of the arms that were mine.'

Perhaps this analogy may give the explanation of the present indicative in—

O. T. 691. *εἴ σε νοσφίζομαι*—'I should be a manifest lunatic,—to desert you.'

2. *εἰ* with a participle, through ellipse of the verb.

Aj. 886. *εἴ ποθι .. λεύσσων* (i. e. *λεύσσων, εἴ ποθι λεύσσοι*). O.C. 590. *ἀλλ' εἰ θέλοντα* (i. e. *ἄγοιεν*).(?)

3. Ὡς.

a. Ὡς is sometimes said to be equivalent to ἕως. But in—

Phil. 1330. *ὡς ἂν αὐτὸς ἥλιος | ταύτῃ μὲν αἴρῃ, τῇδε δ' αὖ δύνῃ πάλιν,* the required meaning is obtained by supposing ἄν with the subjunctive to give indefiniteness to the ordinary temporal meaning of ὡς—'What time the sun unchanged shall rise on this, and set on yonder side.'

And in Aj. 1117, although *ὡς ἂν ᾖς οἷος περ εἶ* may very possibly be similarly interpreted, 'So long as you are the man you are,' the words may be more pointedly explained to mean, 'However you may be the man you are:' i. e. Were you ten times Menelaus. In Tr. 715. *ὥσπερ ἂν θίγῃ, ὥσπερ* has the natural meaning of 'just as;' 'As sure as it strikes any creature it destroys them.'

In O. C. 1361, *ὥσπερ ἂν ζῶ* probably means, not 'as long as I live,' but, 'whatever may be my life,' alluding to Polynices' remorseful mention of his father's misery, Ib. 1265. *καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς ταῖς σαῖσιν ἥκειν.* Oedipus replies, 'Whether I am in misery or comfort, you are equally my murderer.'

b. Ὡς with the accusative absolute and participle differs from the more common use with the genitive absolute, in that while both express a cause or condition of an action in the mind of the agent, ὡς with the accusative expresses a condition which is also part of what is asserted. This is the difference between—

O. T. 101. *ὡς τόδ' αἷμα χειμάζον πόλιν*—'Since he tells us that this murder vexes the city;' where the fact of the murder being the cause of the plague is part of the revelation, the accusative depending on λέγει, implied in ἄνωγεν,—and Ib. 241, 2. *ὡς μιάσματος | τοῦδ' ἡμὶν ὄντος*—'Believing that this man is our pollution,' where the same fact is merely adduced as a reason for the preceding command.

So in O. C. 380, 1. *ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον | τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν*—'Proclaiming' (as a motive for the expedition) 'that Argos should forthwith either honourably conquer the plain of the Cadmeans, or exalt its fame to heaven,' —this reason of his expedition is also a principal part of the expressed resolution of Polynices.

§ **29.** ζ. Negative Particles.

1. Reduplication of the negative, (*a*) in very strong emphasis.

Ant. 5, 6. *ὁποῖον οὐ | τῶν σῶν τε κἀμῶν οὐκ ὄπωπ' ἐγὼ κακῶν.* Tr. 1013. *οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει;*

Also *μή*, when strictly prohibitive, is reduplicated for emphasis.

O. T. 1165. *μὴ, πρὸς θεῶν, μὴ, δέσποθ', ἱστόρει.* O. C. 208, 210, Aj. 191.

N.B.—*μή* in other uses is not similarly repeated; unless this should prove to be the explanation of—

O. T. 328. *οὐ μήποτε .. μὴ τά σ' ἐκφήνω κακά.*

b. In one instance, the repetition of *μή* has the force not of a strengthened negative, but of two independent negatives.

O. C. 277, 8. *καὶ μή, θεοὺς τιμῶντες, εἶτα τοὺς θεοὺς | μοίραις ποιεῖσθε μηδαμῶς*—'And do not, by way of honouring the gods, put them far from any sort of honour.'

Cp. Plato Legg. 913 B. *μηδ' αὖ κινήσειε μηδὲ τὸ βραχύτατον, ἐμὲ μηδαμῇ μηδαμῶς πείθων.*

The words *μηδαμῶς (ἐν) μοίραις (εἶναι)* are to be taken together as forming a single phrase.

2. Uses of *μή*.

μή, originally the prohibitive particle, is adapted in Greek, through various subtle uses, to express purpose, hypothesis, general or abstract notions, and also negations that are viewed not merely as facts, but as determinations of volition, feeling, or thought. The extension of the use of *μή* in Sophocles arises partly from his love of refining on language; and partly from the tendency to more abstract modes of expression. A few points are deserving of special notice.

a. Where a fact is assigned as a reason, and is therefore regarded under the form of a general notion.

O. T. 289. *μὴ παρὼν θαυμάζεται*: i. e. *διὰ τὸ μὴ παρεῖναι αὐτόν.* Ant. 546. *μηδ', ἃ μὴ 'θιγες, | ποιοῦ σεαυτῆς.* Phil. 583, 903. O. C. 496. *ἐν | τῷ μὴ δύνασθαι μήθ' ὁρᾶν.* El. 1000. *κἀπὶ μηδὲν ἔρχεται.* Chrysothemis dwells on the idea, which she adduces as a reason for her counsel.

b. *μή* in general descriptions.

El. 1014. *σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.* Phil. 79. *φύσει σε μὴ πεφυκότα*—'That you are one not formed by nature...'

Especially when the idea is one which excites strong feeling.

Aj. 512. ὑπ' ὀρφανιστῶν μὴ φίλων. Tr. 725. οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλεύμασιν | οὐδ' ἐλπίς. Ib. 412. πῶς μὴ δίκαιος—'How should I be unjust?'

In these instances μή has a pathetic force.

c. In a prophetic warning.

Ant. 1064. ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι, κ.τ.λ.

d. μή apparently pleonastic, making explicit the negative notion contained in the preceding words.

O. T. 57. ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω—'Without men dwelling within.'

3. μὴ οὐ (*a*) occurs frequently, as in other writers, with the infinitive in negative sentences, where the main verb, expressing prevention, hindrance, or some other privative notion, would be followed by μή if the sentence were affirmative.

Tr. 90. οὐδὲν ἐλλείψω τὸ μὴ οὐ | πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι.

So also in interrogative sentences.

Aj. 540. τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν;

And with a participle for the infinitive.

O. C. 359, 60. ἥκεις γὰρ οὐ κενή γε, τουτ' ἐγὼ σαφῶς | ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι.

It is to be observed that where this construction occurs, the circumstances of the negation are generally actual and present. In a purely hypothetical case, or one actual but remote in time, μή alone is used.

O. T. 1387. οὐκ ἂν ἐσχόμην | τὸ μὴ 'ποκλῆσαι τοὐμὸν ἄθλιον δέμας. Phil. 348, 9. οὐ πολὺν | χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχύ.

b. μὴ οὐ is also used with the participle in giving a negative reason or condition of a negative statement.

O. T. 220, 1. οὐ γὰρ ἂν μακρὰν | ἴχνευον αὐτό, μὴ οὐκ ἔχων τι σύμβολον—'For I could not have pursued the inquiry far, without having, as I had not, some clue.'

Cp. Hdt. vi. 106. εἰνάτῃ δὲ οὐκ ἐξελεύσεσθαι ἔφασαν, μή οὐ πληρέος ἐόντος τοῦ κύκλου. Plato, Lysis 212 D. οὐκ ἄρα ἐστὶ φίλον τῷ φιλοῦντι οὐδέν, μὴ οὐκ ἀντιφίλουν.

c. The case of the well-known passage in O. T. 12, 13, is slightly different from the above, and approaches more nearly to the analogy of the numerous instances where μὴ οὐ is used with the infinitive, in applying a general expression of blame to present circumstances; (e.g. ἄλογον μὴ οὐ, Plat. Soph. 219 E. αἰσχρὸν μὴ οὐ, Plat. Theaet. 151 D.)—

δυσάλγητος γὰρ ἂν | εἴην, τοιαυτὴν μὴ οὐ κατοικτείρων ἕδραν—'For it were hard-hearted in me not to pity such a supplication as this.'

The participial clause is epexegetic of the suppressed protasis, and

gives a reason for the expression of blame, i.e. a negative reason for the negative statement. Suppose that in Aj. 1330. ἦ γὰρ εἴην οὐκ ἂν εὖ φρονῶν, there had been a similar epexegesis of the suppressed protasis, 'If I did not listen to you,' e.g. 'not listening to the wisest of the Greeks,' it might have been expressed with μὴ οὐ, and the cases would be nearly parallel.

η. Of interrogative particles it is enough to mention that the long ἄρα is sometimes equivalent to ἆρ' οὐ, or rather expresses a stronger certainty. This may be explained by supposing an ironical or indignant suppression of the negative, as unnecessary in so clear a case. Cp. the English, 'Is it so, or is it not?' which implies a more vehement asseveration than 'Is it not so?'

O. T. 822. ἆρ' ἔφυν κακός; | ἆρ' οὐχὶ πᾶς ἄναγνος—'Am I then a wretch?' 'Am I not altogether unholy?'

Here the negative is omitted, until the chief stress of the emphasis is past. A different tone of irony appears in—

El. 790. ἆρ' ἔχει καλῶς; Ib. 816. ἆρά μοι καλῶς ἔχει;

ἄρα μή expresses an ironical doubt.

El. 446, Ant. 632.

ἄρα also occurs in strong assertions where there seems to be no reason for supposing even an implied question.

O. C. 409. ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος—'Then surely that will some day be a grief to the Cadmeans.'

Compare the interrogative and categorical uses of ἤ.

§ 30. A. 8. VOICES AND TENSES OF THE VERB.

These are the only verbal inflexions that fall to be considered under the first general heading of 'words and simple constructions,' the peculiarities of moods belonging rather to compound constructions (B. 5).

α. Voices. The tendency to subtle and indirect forms of expression leads to several exceptional uses of the active, middle, and passive voices.

1. Active Voice.

α. There is a peculiar use of the active participle neuter, which occurs in Sophocles, though not at all in earlier, and rarely in later Greek. It seems to belong to this particular stage of reflection.

A state of the person, generally mental, is expressed by the neuter participle with the article, which thus becomes a sort of subject; e.g. Thuc. i. 36. τὸ δεδιὸς αὐτοῦ: iii. 9. ἐν γὰρ τῷ διαλλάσσοντι τῆς γνώμης καὶ αἱ διαφοραὶ τῶν ἔργων καθίστανται.

This arises partly from the difficulty of finding expressions for mental phenomena, and partly from the tendency to express feelings as *states* of emotion, and hence to employ the verb rather than the noun. The nearest approach to a continuance of the idiom in later Greek, is in such philosophical terms as τὸ αἰσθανόμενον, τὸ ὀρεγόμενον, τὸ νοοῦν, τὸ ἡγούμενον, τὸ προαιρούμενον.

The Sophoclean examples are—

O. C. 1219. *ὅταν τις ἐς πλέον πέσῃ τοῦ θέλοντος*—'When one hath too much of his desire.' Phil. 674, 5. *τὸ γὰρ | νοσοῦν ποθεῖ σε συμπαραστάτην λαβεῖν*—'For my diseased state longs to obtain thee as a supporter.' Tr. 196. *τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων*—'For each wishing to satisfy his heart's desire with learning;' *τὸ ποθοῦν*, that which is 'beating in the mind.' (Shak. Temp. i. 2.)

In the following instances the action is similarly identified with the agent or subject, although a *state* is not described.

O. C. 266, 7. *ἐπεὶ τὰ γ' ἔργα μου | πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα*—'Since for my actions, they have more in them of suffering than of doing.' Ib. 1604, 5. *ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν | κοὐκ ἦν ἔτ' ἀργὸν οὐδὲν ὧν ἐφίετο*—'And when he had satisfaction in seeing everything in act, and no part of his commands was any longer idle.' (Cp. Aesch. Prom. 57. *οὐ ματᾷ τοὔργον τόδε.*) O. C. 74. *ὅσ' ἂν λέγωμεν, πάνθ' ὁρῶντα λέξομεν*—'All that I utter shall be full of sight.'

It is noticeable that five of the six instances (which are all that occur) belong to the latest period of Sophocles, which is most nearly contemporary with the work of Thucydides.

b. The absolute or otherwise intransitive use of active verbs will be considered as a point of diction (in Part II).

c. Sometimes by a turn of construction the active mode of expression is introduced, where the passive would have been more natural.

O. T. 296. *ᾧ μή 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ*—'Who has no fear in doing, neither does a word frighten.' 'A word has no terror for him, who is not afraid to do.' Ant. 274. *κἀμὲ τὸν δυσδαίμονα | πᾶλος καθαιρεῖ τοῦτο τἀγαθὸν λαβεῖν*—'And to be the receiver of this boon the lot seizes upon hapless me.' Ib. 1078, 9. *φανεῖ γὰρ .. ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα*—'For the wailings of men and women in thy halls shall declare it.' Phil. 864. *πόνος ὁ μὴ φοβῶν κράτιστος*—'The toil that gives no alarm is best.'

In each instance poetical liveliness is consulted by an inanimate cause being made the subject of an active verb.

§ 31. 2. Middle Voice.

a. The Middle Voice is pointedly reflexive in—

Ant. 354. *ἀστυνόμους ὀργὰς ἐδιδάξατο*—'He taught himself the tempers of civic life.' Aj. 1376. *τἀπὸ τοῦδ' ἀγγέλλομαι .. εἶναι φίλος*—'Henceforth I proclaim myself to be friendly.' Ib. 32. *τὰ μὲν σημαίνομαι*—Lit. 'In part I give myself indications' (though this might equally be regarded as passive). Tr. 21. *ἐκλύεται με.* Ib. 339. *τοῦ με τήνδ' ἐφίστασαι βάσιν*—'Why do you stop me in my path to attend to you?' Aj. 869. *κοὐδεὶς *ἐφίσταταί* με συμμαθεῖν τόπος*—'And no place cries halt! to me that I may learn its secret.' Perhaps also El. 1249. *οὐδέ ποτε λησόμενον*—'That will not let itself be forgotten' (from the causative *ληθάνω*).

b. Remotely reflexive uses.

The middle forms of ὁράω and εἶδον are retained by Sophocles, partly as Homeric, but also with a degree of 'ethical' significance.

O. C. 244. lyr. οὐκ ἀλαοῖς προσορωμένα ὄμμα σὸν ὄμμασιν—'Looking in thine eyes with eyes of mine that are not blind.' Tr. 908. εἴ του φίλων βλέψειεν οἰκετῶν δέμας | ἔκλαιεν ἡ δύστηνος εἰσορωμένη—Lit. 'If she might see the form of any one of her dear domestics, she wept, unhappy woman, as she beheld them to her sorrow.' Ant. 593. lyr. ἀρχαῖα τὰ Λαβδακιδῶν | οἴκων ὁρῶμαι, κ.τ.λ.—'From of old I see with pain the calamities of the house of the Labdacidae.' O. T. 1217, 18. lyr. εἴθε σ' εἴθε *σε | μήποτ' εἰδόμαν—'Would that I had never had the misfortune of seeing thee.' Phil. 351. ὅπως ἴδοιμ' ἄθαπτον· οὐ γὰρ εἰδόμην—'That I might see him ere he was buried, for my eyes had not seen him.'

Also the following, in which the reflexive meaning is more distinct—

Ant. 713. κλῶνας ὡς ἐκσώζεται—'How they save their twigs.' Aj. 43. χεῖρα χραίνεσθαι φόνῳ—'That he imbrues his hand in blood.' O. T. 1487. νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου. Aj. 511. σοῦ διοίσεται μόνος. Tr. 103. ποθουμένῳ . . φρενί.

The effect is slightly different in—

Aj. 647. φύει τ' ἄδηλα καὶ φανέντα κρύπτεται—'Brings forth from the unknown, and when they are come forth, hides them in her own breast;' where κρύπτεται = 'hides in her bosom.' In Ant. 1093. ἀμφιβάλλομαι τρίχα—'I am crowned with these locks,' the force of the middle can hardly be distinguished from the passive voice.

c. The Causative Middle may be traced in the following instances:—

O. T. 434. ἐστειλάμην (ἄν)—'I would have had thee ushered.' Ib. 951. τί μ' ἐξεπέμψω—'Why hast thou had me brought?'

d. The Subjective Middle.

O. T. 148. ὧν ὅδ' ἐξαγγέλλεται—'Of the things which he announces from himself.'

3. Passive Voice.

Sophocles shows a singular fondness for the Passive Voice.

a. As the active gives additional liveliness, the passive is convenient where there is reason to prefer an impersonal mode of expression.

Tr. 632. πρὶν εἰδέναι τἀκεῖθεν εἰ ποθούμεθα — 'Before knowing matters in that quarter, whether we are an object of affection there.' O. T. 289. πάλαι δὲ μὴ παρὼν θαυμάζεται—'His absence has long been a cause of wonder.' Ib. 529. κατηγορεῖτο τοὐπίκλημα τοῦτό μοι—'Was this crime charged against me?' O. C. 1352. νῦν δ' ἀξιωθεὶς εἶσι—'But now ere he goes, he shall be vouchsafed this boon.' Ant. 1165. ἀφεῖται πάντα—'All is cast away.'

b. The passive has also the effect of giving a stronger emphasis to the verb.

O. T. 997, 8. ἡ Κόρινθος ἐξ ἐμοῦ πάλαι | μακρὰν ἀπῳκεῖτ'—'Long since Corinth was removed far off from being my dwelling-place.' Aj. 1342. οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι—'It is not right she should meet with indignity from you.' Phil. 1401. ἅλις γάρ μοι τεθρήνηται γόοις—'It has been enough descanted over in my laments.'

Or to the object of the action, by making this the subject of the passive form.

El. 1148. ἐγὼ δ' ἀδελφή σοι προσηυδώμην ἀεί—'But I was ever addressed by thee as sister.' Phil. 140. lyr. Διὸς σκῆπτρον ἀνάσσεται—'The staff of Zeus is swayed.' O. C. 759. ἡ δ' οἶκοι πλέον δίκῃ σέβοιτ' ἄν—'Your city at home would rightly receive more reverence.'

c. As the action is projected so as to form the ('internal object' or) cognate accusative of an active verb: so the subject of the passive voice is sometimes 'of cognate signification' to the verb.

Tr. 738. τί δ' ἔστιν, ὦ παῖ, πρός γ' ἐμοῦ στυγούμενον, i. e. τί στύγος γίγνεταί σοι πρός γ' ἐμοῦ—'But what is there, my son, on my part, that excites your hate?' Ib. 296, 7. ἔνεστι τοῖσιν εὖ σκοπουμένοις | ταρβεῖν, i. e. τῇ ὀρθῶς γιγνομένῃ σκέψει—'Careful attention gives room for fear.' Ib. 169. τοιαῦτά φασι πρὸς θεῶν εἱμαρμένα | τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων, i. e. τοιαύτη, ὡς φασι, γίγνεται τελευτὴ (ἐκ) τῶν Ἡρακλειῶν πόνων, οὕτως εἱμαρμένη πρὸς τῶν θεῶν—'They say it is fated by the gods for the labours of Hercules to issue in such an end.' (See above, p. 24.)

§ 32. β. Tenses.

1. The present (or imperf.) and aorist are sometimes combined, to mark the relation of a momentary to a continuous action.

O. T. 1457. θνήσκων ἐσώθην—'I was saved when at the point of death.' Phil. 670. εὐεργετῶν γὰρ αὐτὸς αὖτ' ἐκτησάμην—'It was in doing a kindness that I gained them.'

There is a subtle combination of pres. and imperfect in—

Tr. 600. πράσσω .. ἧμος σὺ .. ἠγορῶ—'I am doing this, and have been doing it while you were talking.'

2. The continuous tenses are used to express endeavour. A notable instance of this is in—

O. C. 992. εἰ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε | κτείνοι παραστάς—'If here and now one were to come near and attempt your life, just man as you are.' See also O. T. 688. τοὐμὸν παριεὶς καὶ καταμβλύνων κέαρ—'In seeking to divert and blunt my wrath.'

3. The present participle seems to lose the association of time, and to be used simply as a noun of the agent.

Phil. 1052. νικᾶν γε μέντοι παντάχοῦ χρῄζων ἔφυν—'I was born

with a desire for victory on all occasions.' O. C. 436. οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν—'No helper of this desire appeared.' Aj. 934. lyr. μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος | πημάτων—'A great beginner of woes.'

This happens especially with τίκτων and παρών; the former coming to signify a parent, the latter an eye-witness.

τίκτων.

El. 342. τῆς δὲ τικτούσης μέλειν—'And to care for the mother.' O. T. 1247. τὴν δὲ τίκτουσαν λίποι | τοῖς οἷσιν αὐτοῦ δύστεκνον παιδουργίαν—'And left the mother an unhappy source of offspring to her own son.'

παρών.

Ant. 1192. ἐγώ, φίλη δέσποινα, καὶ παρὼν ἐρῶ—'I, dear my lady, will speak of what I saw.' El. 424, O. C. 1587.

4. The use of the aorist in tragic Greek to point emphatically to something in the immediate past, where the present would be used in most languages, is well known. The momentariness of the tense is suitable to this pointed use.

A less obvious use is where something present is made the subject of inquiry or reflection. Here the principle seems to be that what is thought of must have a previous existence; the object must exist before it can be thought. Compare the use of ἦν in such philosophical expressions as τὸ τί ἦν εἶναι.

Ant. 1307. ἀνέπταν φόβῳ—'I am startled with dread.' Aj. 693. ἔφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμαν—'I thrill with desire, and flutter with joy.' Tr. 499. καὶ τὰ μὲν θεῶν | παρέβαν—'And I pass by what relates to the gods.' Phil. 1289. ἀπώμοσ' ἁγνοῦ Ζηνὸς ὕψιστον σέβας—'By Zeus, whose worship is above all, I swear, No!' Ib. 1314. ἥσθην πατέρα τὸν ἀμὸν εὐλογοῦντά σε—'It pleases me, that you speak nobly of our sire.'

This aorist has a pathetic force in—

El. 1234, 5. ἐμόλετ' ἀρτίως, | ἐφηύρετ', ἦλθετ', εἴδεθ' οὓς ἐχρῄζετε.

The frequent use of the aorist ἔφυν for the substantive verb probably belongs to the same analogy.

5. The reduplicated future has its proper intensive force in—

O. C. 861. ὡς τοῦτο νῦν πεπράξεται—'Know that this shall certainly be done forthwith.'

6. The Schema Chalcidicon, or substitution of the participle and auxiliary for the active verb, is altogether not infrequent in Attic Greek, and frequent in tragedy. Thus Sophocles has—

Phil. 1219. στείχων ἂν ἦν σοι—'You would have seen me going.' Ib. 459. ἐξαρκοῦσά μοι | ἔσται—'Shall suffice me.' Aj. 588. μὴ προδοὺς ἡμᾶς γένῃ—'Do not desert us.' Phil. 773. κτείνας γένῃ—'Be the slayer of.' Tr. 412. τί ποτε ποικίλας ἔχεις—'What subtilty have you contrived?' Ant. 77. ἀτιμάσασ' ἔχε—'Hold in disparagement.' Ib. 469. μῶρα δρῶσα τυγχάνειν—'To be acting foolishly.' El. 586.

§ 33.

B. PECULIARITIES OF COMPOUND CONSTRUCTIONS.

The peculiarities of the transition phase of language which we are attempting to characterize, are observable also in the syntax of compound sentences. The smoothness of the *εἰρομένη λέξις* begins to be stirred by reflective fancy, and the confusions which result are not easy to determine with perfect accuracy.

B. 1. Apposition.

The following forms of Apposition are noticeable, though not altogether peculiar to Sophocles.

a. Abstract in apposition to concrete.

b. The parts in apposition to the whole.

c. Noun in apposition to verb or clause.

d. Verb or clause in apposition to noun or pronoun.

e. Apposition of clauses.

f. Apposition by way of simile without *ὡς*.

a. O. C. 472. *κρατῆρές εἰσιν, ἀνδρὸς εὔχειρος τέχνη*—'There are bowls, a sample of some good workman's skill.' Phil. 35. *αὐτόξυλόν γ' ἔκπωμα, φλαυρούργου τινὸς | τεχνήματ' ἀνδρός*—'A rough wooden drinking cup, some bungler's workmanship.' El. 685. *εἰσῆλθε λαμπρός, πᾶσι τοῖς ἐκεῖ σέβας*—'He entered, a distinguished form, the worship of all present.' O. T. 1342. *τὸν *ὄλεθρον μέγαν*—'The universal pest.' El. 301. *ἡ πᾶσα βλαβή*—'He who is full of harm.'

b. Ant. 412–14. *πεφευγότες, | ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις | κακοῖσιν*—plural, followed by distribution—'We, avoiding, etc., each stirring on the other with noisy altercation.'

c. Ant. 44. *θάπτειν σφ', ἀπόρρητον πόλει*—'To bury him, a thing forbidden to the whole city.' Ib. 124–26. *ἀμφὶ νῶτ' ἐτάθη | πάταγος Ἄρεος, ἀντιπάλῳ | δυσχείρωμα δρακόντι.* Aj. 1209. lyr. *τεγγόμενος κόμας, λυγρᾶς μνήματα Τροίας*—'With locks bedewed, making me mindful of sad Troy.' Tr. 960. lyr. *χωρεῖν πρὸ δόμων λέγουσιν ἄσπετόν τι θαῦμα.*

d. O. C. 787. *ἀλλὰ σοὶ τάδ' ἔστ', ἐκεῖ | χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεί*—'But this is thy portion, that my avenging spirit ever dwells in yonder region.' El. 271. *τὴν τελευταίαν ὕβριν, | τὸν αὐτοέντην ἡμὶν ἐν κοίτῃ πατρός, κ.τ.λ.*—'Their last insolence, that we should see the murderer in my father's couch.' Ant. 259. *λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, | φύλαξ ἐλέγχων φύλακα*—'Reproachful words were bandied to and fro, the watchmen accusing each his fellow.' (Cp. Hdt. ii. 133 sub fin., and Ib. ii. 48. § 3.) Phil. 1355. *ταῦτ' ἐξανασχήσεσθε, τοῖσιν Ἀτρέως | ἐμὲ ξυνόντα παισίν*—'Will ye endure this, that I should be with the sons of Atreus?' Ib. 1367. *ἃ μοι ξυνώμοσας, | πέμψον πρὸς οἴκους*—'Do as you have sworn, convey me home.' Tr. 1206. *οἷά μ' ἐκκαλεῖ, πάτερ, | φονία*

γενέσθαι καὶ παλαμναῖον σέθεν—'What challenge is this, my father, that I should become thy guilty murderer?'

e. O. T. 1234. *ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ | μαθεῖν, τέθνηκε θεῖον Ἰωκάστης κάρα*—'To shorten speech and hearing to the utmost, Jocasta's sacred head is low.' Ant. 53. *μητὴρ καὶ γυνή, διπλοῦν ἔπος*—'Mother and wife, doubly entitled.' Tr. 1136. *ἅπαν τὸ χρῆμ', ἥμαρτε χρηστὰ μωμένη*—'This was the whole, she erred with good intent.'

f. Tr. 11–13. *φοιτῶν ἐναργὴς ταῦρος, ἄλλοτ' αἰόλος | δράκων ἑλικτός, ἄλλοτ' ἀνδρείῳ κύτει | βούπρωρος*—'Coming oft in proper taurine form; otherwhiles a coiling glistening snake, Or else with manly form, but bovine face.' Ib. 70. *φασί νιν λάτριν πονεῖν*—'They say he toils, a servant.' Aj. 68, 9. *μηδὲ συμφορὰν δέχου | τὸν ἄνδρα*—'Nor receive him as your bane.' Ib. 1182. *μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας | παρέσταν*—'Be not women, instead of men, as ye stand by.' (Cp. Ant. 578. *ἐκ δὲ τοῦδε χρὴ | γυναῖκας εἶναι τάσδε μηδ' ἀνειμένας*—'These must henceforth be (treated as) women, and not suffered to go loose.')

B. 2. Epexegesis.

Epexegesis arises from the fluid condition of language, in which the thought still moves, while it is being expressed, and also from the redundant tendency of Greek, in which symmetry is often sacrificed to fulness and clearness. The act of expression will often suggest some new aspect or point of view, which is added to the construction by an afterthought.

a. The most common form is the epexegetic infinitive.

El. 542. *ἢ τῶν ἐμῶν Ἅιδης τιν' ἵμερον τέκνων | ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον*—'Or had death some greater longing for my children than for hers to glut him.' Ib. 220. lyr. *τ. δ. τ. δ. | οὐκ ἐριστὰ πλάθειν*—'But to contend with power is a hopeless strife to engage in.' O. T. 1204. *τὰ νῦν δ' ἀκούειν*—'But now to hear of thee, who more forlorn?' El. 364. *ἐρῶ τιμῆς τυχεῖν.* Aj. 2.

To which the article is sometimes prefixed.

O. T. 1416, 7. *ἐς δέον πάρεσθ' ὅδε | Κρέων, τὸ πράσσειν καὶ τὸ βουλεύειν*—'Creon is here to meet thy need, to act and to advise.' El. 1030. *μακρὸς τὸ κρῖναι ταῦτα χὠ λοιπὸς χρόνος*—'Long is the time for that decision, even all the coming time.' Ib. 1079. *τό τε μὴ βλέπειν ἑτοίμα.*

b. Participial epexegesis.

Ant. 223. *τάχους ὕπο | .. κοῦφον ἐξάρας πόδα*—'That I come breathless with speed, having been fleet of foot.' Ib. 16. *οὐδὲν οἶδ' ὑπέρτερον | οὔτ' εὐτυχοῦσα μᾶλλον οὔτ' ἀτωμένη*—'I know nothing further, either of more weal or woe.'

For other instances, see B. 5. p. 58.

c. The following are slightly different in character.

O. T. 1425–7. *τὴν .. φλόγα | αἰδεῖσθ' ἄνακτος ἡλίου, τοιόνδ' ἄγος | ἀκάλυπτον οὕτω δεικνύναι* — 'Let reverence for our lord the sun

forbid your showing such an abomination unveiled.' (See p. 58.) O. C. 362. *ζητοῦσα τὴν σήν, ποῦ κατοικοίης, τροφήν*—'Searching how or where you lived.'

§ 34. B. 3. Asyndeton.

The absence of a conjunction is rare in dialogue except where there is a parenthesis or an apposition of clauses, by way of epexegesis or otherwise. (B. 1. *e*.)

El. 525. *πατὴρ γάρ, οὐδὲν ἄλλο σοι πρόσχημ' ἀεί, | ὡς ἐξ ἐμοῦ τέθνηκεν*—'For your father, this is always your excuse, died, as you say, by my hand.' Phil. 54–56. *τὴν Φιλοκτήτου σε δεῖ | ψυχὴν ὅπως . . ἐκκλέψῃς | . . ὅταν σ' ἐρώτᾳ . . . | λέγειν Ἀχιλλέως παῖς*—'You must inveigle the mind of Philoctetes,—You must say, when he asks you,' etc. Ib. 991. *ὦ μῖσος, οἷα κἀξανευρίσκεις λέγεις· | θεοὺς προτείνων, τοὺς θεοὺς ψευδεῖς τίθης*—'O hateful man, what impious things you find it in your heart to say! You quote the gods, and in doing so make them liars.'

Examples of asyndeton occur, however, also in earnest or hurried dialogue, and are generally found (1) in commands, (2) in questions, (3) in interjectional expressions.

(1) O. T. 1056. *τί δ' ὄντιν' εἶπε; μηδὲν ἐντραπῇς*—'Why ask of whom he spake? Regard it not.' El. 986. *ἀλλ', ὦ φίλη, πείσθητι· συμπόνει πατρί, | σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμέ, κ.τ.λ.*

(2) O. T. 1493. *τίς οὗτος ἔσται; τίς παραρρίψει, τέκνα, κ.τ.λ.*—'Who will be the man? Who will incur the risk,' etc.? Ant. 921–23. *ποίαν παρεξελθοῦσα δαιμόνων δίκην; | τί χρή με τὴν δύστηνον εἰς θεοὺς ἔτι | βλέπειν; τίν' αὐδᾶν ξυμμάχων*—'And yet what ordinance of heaven have I transgressed?—What cause have I, unhappy, still to look to heaven? What aid can I invoke?'

(3) Aj. 172. lyr. *ἦ ῥά σε Ταυροπόλα Διὸς Ἄρτεμις, | ὦ μεγάλα φάτις, ὦ | μᾶτερ αἰσχύνας ἐμᾶς, | ὥρμασε, κ.τ.λ.*—'Was it, then, cruel Artemis, daughter of Zeus,—O dread report, parent of shame to me!—that urged thee,' etc. Phil. 859. lyr. *ἀλέης ὕπνος ἐσθλός.*

(4) The following instances are less regular; the abruptness in each of them expresses strong feeling:—

O. T. 873. lyr. *ὕβρις φυτεύει τύραννον. | ὕβρις, κ.τ.λ.* Ant. 368–72. *νόμους παρείρων χθονὸς | θεῶν τ' ἔνορκον δίκαν, | ὑψίπολις· ἄπολις, | ὅτῳ τὸ μὴ καλὸν | ξύνεστι τόλμας χάριν*—'While knitting to his life his country's laws and the oath-observing righteousness of Heaven, he is high in the city: *he* is nowhere in the city who harbours unrighteousness for ends of crime.' O. C. 1192. *ἀλλ' αὐτόν· εἰσὶ χἀτέροις γοναὶ κακαὶ . . ἔφυσας αὐτόν, κ.τ.λ.* Ib. 163. lyr. *μετάσταθ', ἀπάβαθι· πολ | λὰ κέλευθος ἐρατύει. | κλύεις, ὦ πολύμοχθ' ἀλᾶτα; | λόγον εἴ τιν' ἔχεις, κ. τ. λ.*—'Long distance hinders — Hearest, O toilsome wanderer? If thou hast any word . . .'

§ 35. B. 4. Attraction.

Attraction is the grammatical name for a very general tendency in Greek to draw a word into apparent construction with the nearest word. In the construction *πρὸς τὸ σημαινόμενον*, the meaning takes the place of grammatical analogy; in attraction the meaning and the grammatical analogy both give way to the mere contiguity of words, occasioning a new analogy which is sanctioned by use.

a. The simplest mode of attraction is where the relative assumes the case of the antecedent.

El. 177. lyr. *μήθ' οἷς ἐχθαίρεις | ὑπεράχθεο.*

This happens even where the case of the relative is other than accusative, as in—

Ant. 546. *ἃ μὴ 'θιγες*; i. e. *ταῦτα, ὧν μ.'θ.*

So with the relative adverb.

Tr. 701. *ἐκ δὲ γῆς, ὅθεν | προὔκειτ'* (= *οὗ πρ.*)

Where the antecedent is omitted, the preposition is sometimes added to the case.

O. C. 334. *ξὺν ᾧπερ εἶχον*=*ξὺν τούτῳ, ὅν περ.* Ib. 625. *ἐν οἷσιν ἠρξάμην*=*ἐν τούτοις, οἷς ἠρξάμην.*

The converse is also frequent, where the antecedent is assimilated to the relative, or taken into the relative clause.

Tr. 226. *οὐδέ μ' ὄμματος | *φρουρὰν* παρῆλθε τόνδε μὴ λεύσσειν στόλον*—'Nor hath it passed my eye's strict watch, that I should fail to see this band.' Aj. 114. *τέρψις ἥδε σοι τὸ δρᾶν*, i. e. *τὸ ὧδε δρᾶν.* Tr. 283. *τάσδε δ' ἅσπερ εἰσορᾶς.* Aj. 1058. *τήνδ' ἣν ὅδ' εἴληχεν τύχην.* O. C. 1150. *λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ .. συμβαλοῦ γνώμην*—'But give us your thought on a matter that has just fallen in my way.'

A marked example of this inverse attraction occurs in—

O. C. 1227. lyr. *βῆναι κεῖθεν ὅθεν περ ἥκει*, i. e. *κεῖσε, ὅθεν.*

b. The subject of an infinitive is often drawn into agreement with a preceding dative.

Tr. 92. *καὶ γὰρ ὑστέρῳ τό γ' εὖ | πράσσειν.*

An extension of this analogy to the genitive probably accounts for the construction in—

Phil. 1140–2. *ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν | εἰπόντος δὲ μὴ φθονερὰν | ἐξῶσαι γλώσσας ὀδύναν* —'To give full utterance to a just sentiment becomes a man, but not in uttering it to thrust forth venom from an envious tongue.'

c. Attraction sometimes occurs in hypothetical and other co-ordinate clauses besides the relative.

Aj. 488. *εἴπερ τινὸς σθένοντος*—'Strong if any were so.' O. C. 734. *σθένουσαν .. εἴ τιν' Ἑλλάδος.* El. 317. *τοῦ κασιγνήτου τί φῄς, | ἥξοντος, ἢ μέλλοντος*, i. e. *ἥξοντα ἢ μέλλοντα.* Aj. 1415. *τῷ πάντ' ἀγαθῷ, | κοὐδενί πω λῴονι θνατῶν*—'To him who was good every way, no one of mortals better.' O. C. 870. (*σὲ δοίη βίον*) *τοιοῦτον οἷον κἀμὲ γηρᾶναι.* Tr. 683. *χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφήν*—'Like writing on a brazen tablet, hard to erase.'

Where ἐν δέλτῳ γραφήν was the first thought, but has been drawn into construction with δύσνιπτον.

It is part of the same tendency when, as often happens in similes, the thing compared is expressed in terms suggested by the comparison; e. g.

Tr. 31–3. οὐς κεῖνός ποτε, | γήτης ὅπως ἄρουραν ἔκτοπον λαβών, | σπείρων μόνον προσεῖδε κἀξαμῶν ἅπαξ.

§ 36. B. 5. Moods of Verbs.

The uses of moods were tolerably fixed before the age of Sophocles. Still there are some peculiarities and extensions of common uses which deserve to be noticed.

a. By the analogy of the well-known use of the past tenses of the indicative with ἵνα, ὡς, ὅπως to express a purpose, which either is in its nature impossible or contrary to fact, the same tenses appear, in two cases, to be employed in expressing with μή a negative wish applying to past time.

O. C. 539–41. ἐδεξάμην | δῶρον, ὁ μήποτ' ἐγὼ ταλακάρδιος | ἐπωφέλησα πόλεος ἐξελέσθαι—'A gift, which would that hapless I had not benefited the city so as to receive from her.'

Here the place of the relative conjunction ὡς or ὅπως is supplied by the relative ὅ, and the unusual construction is perhaps assisted by an echo or 'harmonic' from ἐπωφέλησα suggesting ὤφελον. (Cp. Aesch. Choeph. 363.)

O. C. 1713. ἰώ, μὴ γᾶς ἐπὶ ξένας θανεῖν ἔχρῃζες—'Ah! would that thou hadst not desired to die on foreign soil.' Here the interjection seems to take the place of an introductory particle; and the harshness is again softened by the sound of ἔχρῃζες suggesting ἐχρῆν σε.

β. The subjunctive is used as a mild imperative, or to express a wish, not only in the 1st person, but also in the 2nd and 3rd.

Phil. 300. φέρε, . . μάθῃς. Ib. 1092. εἰθ' αἰθέρος ἄνω | πτωκάδες . . ἕλωσί με.

Here the mood is changed from εἴθε ἕλοιεν to a sort of imperative.

O. C. 174. μὴ δῆτ' ἀδικηθῶ. Tr. 802. μηδ' αὐτοῦ θάνω.

The deliberative conjunctive is also used in the 3rd person, but in a case where the 1st person is implied—

Aj. 403. ποῖ τις οὖν φύγῃ;

γ. The tendency to refinement and indirect expression leads occasionally to unexpected uses of the optative mood.

a. In relative clauses.

(1) To express a general case, more indefinitely than with the subjunctive and ἄν.

O. T. 314. ἀφ' ὧν | ἔχοι τε καὶ δύναιτο—'With such means as he has within his power.' Ib. 979. ὅπως δύναιτό τις—'As best one may.' Ant. 666. ὃν πόλις στήσειε—'Whomsoever the city at any time appoints.' Tr. 93. ἐπεὶ πύθοιτο—'When one has heard the truth.' Phil. 289. πρὸς δὲ τοῦθ', ὅ μοι βάλοι—'And to

that which from time to time it struck for me.' Aj. 455. *εἰ δέ τις θεῶν | βλάπτοι*—'But if hindrance come from a god.' Tr. 115. *ὥστ'. . . . ἴδοι.*

(2) Giving a slight expression of uncertainty.

O. C. 352. *εἰ πατὴρ τροφὴν ἔχοι*—'If her father might but be fed.' Ib. 799. *εἰ τερποίμεθα*—'If we might but be content.' Phil. 529. *ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν*—'And to whatever may be our desired haven.'

(3) Expressing a remote purpose, with *ὡς*.

O. C. 11. *ὡς πυθοίμεθα* | 'That we might learn.'

Here the preceding imperative hypothetically expressed, is equivalent to a wish; and the optative marks the uncertainty of the blind wanderer, who knows not if there is a place to sit, or whether, if seated, he will be able to learn where he is.

El. 1226. *ὡς τὰ λοίπ' ἔχοις ἀεί*—'That you might hold me evermore.'

Here the subjective *ἔχῃς* (may hold) would express a degree of confidence which the optative appropriately modifies. Similarly with the relative *ἵν' ἄν* in O. C. 189, 90, the optative gives a turn of remoteness or uncertainty to the expression; *ἵν' ἂν εὐσεβίας, κ.τ.λ.* —'To where we might tread without impiety, and might speak and hear.'

b. The potential use of the optative in main clauses without *ἄν* is rare, but certainly exists.

In Ant. 604, 5, *τίς ἀνδρῶν ὑπερβασία κάτασχοι*, the optative is more probable than the subjunctive.

Aj. 921. *ὡς ἀκμαῖος, εἰ βαίη, μόλοι.* O. T. 937. *ἥδοιο μέν, πῶς δ' οὐκ ἄν, ἀσχάλλοις δ' ἴσως*, where the optative is helped by *οὐκ ἄν*.

So in a relative clause.

O. C. 1172. *ὅν γ' ἐγὼ ψέξαιμί τι.* (Cp. Thuc. iii. 84. *ὁπόσα . . δράσειαν.*)

And in parenthesis of oratio obliqua.

Phil. 617. *οἷοιτο μὲν μάλισθ', ἑκούσιον λαβών.* (Cp. Plat. Rep. B. ii. p. 360. *ὡς δόξειεν.*)

(4) The following uses of the infinitive deserve notice, besides the frequent epexegetic use mentioned above (p. 53), in which the infinitive may be regarded as an accusative in apposition to part of the sentence.

a. Expressing adaptation or result.

Tr. 855. *ἐπέμολε πάθος οἰκτίσαι*—'There came a calamity for our pity.' O. C. 12. *μανθάνειν γὰρ ἥκομεν*—'For we are come to a point where we must learn.' Aj. 535. *'φύλαξα τοῦτό γ' ἀρκέσαι* —'I have kept watch so far as to secure that.' Ib. 869. *κοὐδεὶς *ἐφίσταταί* με συμμαθεῖν τόπος*—'And no spot bids me halt, that I may share its secret.' Ib. 673. (*ἐξίσταται . .*) *τῇ λευκοπώλῳ φέγγος ἡμέρᾳ φλέγειν*—'For Day's white horses to advance his

fires.' O. C. 790. τοσοῦτον, ἐνθανεῖν μόνον. Phil. 1034. ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ—'Was your pretext for casting me forth.' Ant. 523. συμφιλεῖν ἔφυν—'My nature is to take part in loving.'

b. Hence expressing possibility, nature, quality, desert.

Phil. 854. μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθη (sc. ἔστιν, as in ἦν ἰδεῖν, κ.τ.λ.) Tr. 694. ἄφραστον, ἀξύμβλητον ἀνθρώπῳ μαθεῖν——'Beyond human thought to guess of.' O. T. 1293. τὸ γὰρ νόσημα μεῖζον ἢ φέρειν. El. 401. ταῦτ' ἐστι τἄπη πρὸς κακῶν ἐπαινέσαι, i. e. οἷα ἂν κακός τις ἐπαινέσειεν. O. C. 144. οὐ πάνυ μοίρας εὐδαιμονίσαι | πρώτης, i. e. οἷον ἄν τις εὐδαιμονίσειεν.

c. Expressing prevention or defect (the same use as the preceding with an implied negative).

Phil. 1407. εἶρξω πελάζειν. Ib. 836. μενοῦμεν πράσσειν, i. e. τὸ μὴ πράσσειν. O. C. 335. οἱ δ' αὐθόμαιμοι ποῖ νεανίαι πονεῖν—'What has become of them for this service?' i. e. Where are they that they fail in this service?

d. In confused or imperfect constructions.

O. C. 1211, 12. lyr. ὅστις τοῦ πλέονος μέρους | χρῄζει .. ζώειν, where ζώειν is added in a secondary construction with χρῄζει. Ant. 1173. αἴτιοι θανεῖν, i. e. ἄξιοι θανεῖν, αἴτιοι ὄντες. Aj. 1322. συγγνώμην ἔχω .. συμβαλεῖν ἔπη κακά.

(5) Uses of the Participle.

a. Pleonastic, introduced by an afterthought.

El. 47. ἄγγελλε δ' ὅρκῳ προστιθείς—'And declare with the addition of an oath.' O. C. 1406. τὰ σκληρὰ πατρὸς κλύετε τοῦδ' ἀρωμένου—'Ye hear the harsh words of this my father in cursing me.' Ib. 1321. ἐπώνυμος .. λοχευθείς.

b. Emphatic, expressing in a condensed form what might be expanded in a clause.

O. T. 863. lyr. εἴ μοι ξυνείη φέροντι μοῖρα—'While I bear,' i. e. So as continually to bear. Ib. 1187. lyr. ζώσας, i. e. ἕως ἂν ζῆτε. Ant. 1156. O. C. 1110. πανάθλιος θανὼν ἂν εἴην, i. e. εἴ θάνοιμι. El. 1079. lyr. (Homeric) τό τε μὴ βλέπειν ἑτοῖμα | διδυμὰν ἑλοῦσ' Ἐρινύν, i. e. ἐπεὰν ἕλῃ. Aj. 930. πάννυχα καὶ φαέθοντα, i. e. ἐν φάει=μεθ' ἡμέραν. Tr. 1242. ἀπ' εὐνασθέντος .. κακοῦ=ἀπὸ τοῦ εὐνασθῆναι τὸ κακόν.

c. In a few cases of ellipse the participle seems to take the place of the finite verb.

Aj. 886. εἴ ποθι πλαζόμενον λεύσσων. O. C. 590. εἰ θέλοντα.(?) Tr. 1214. ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χεροῖν. O. C. 654. ὅρα με λείπων—'Beware in leaving me.' Phil. 912. λυπηρῶς δὲ μὴ | πέμπων σε μᾶλλον—'But rather lest (I make my voyage) conveying thee to thy sorrow.'

These instances, however, are not enough to support the participle in—

O. T. 1526. ὅστις οὐ ζήλῳ πολιτῶν καὶ τύχαις †ἐπιβλέπων.

B. 6. ANACOLUTHA.

a. The construction *πρὸς τὸ σημαινόμενον*, where a word or clause is placed in agreement not with the form of expression, but with that which has been signified or implied, is not so much a mode of construction as an explanation of various modes, including several of those which have been described, (A. 1, 3, B. 1, 2, 5.) Instances not falling under any of the foregoing heads are—

O. T. 267. *τῷ Λαβδακείῳ παιδὶ Πολυδώρου τε*, as if *Λαβδάκου* had preceded. Tr. 260. *τὴν Εὐρυτείαν, τόνδε γὰρ* (sc. *τὸν Εὔρυτον*) *μεταίτιον*. (Cp. Plat. Theaet. 168, A. B. *ἀντὶ .. φιλοσόφων μισοῦντας τοῦτο τὸ πρᾶγμα.*) Phil. 1011. *ἀλγεινῶς φέρων | οἷς .. ἐξήμαρτεν.* (The dative as after *ἀλγυνόμενος.*) Ib. 1191. *τί ῥέξοντες ἀλλοκότῳ | γνώμᾳ τῶν πάρος ὢν προδφαινες* (=*τί κελεύεις ἡμᾶς ἔρδειν ἀλλ. γν.*) Tr. 1275. *λείπου μηδὲ σὺ παρθέν' ἀπ' οἴκων*: (*ἔπου ἀπ' οἴκων.*) Ant. 1001. *ἄγνωτ' ἀκούω φθόγγον ὀρνίθων, κακῷ | κλάζοντας οἴστρῳ καὶ βεβαρβαρωμένῳ.* O. T. 1155. *δύστηνος, ἀντὶ τοῦ; τί προσχρῄζων μαθεῖν;* Aj. 1050. M. *δοκοῦντ' ἐμοί, δοκοῦντα δ' ὃς κραίνει στρατοῦ.* T. *οὐκοῦν ἂν εἴποις ἥντιν' αἰτίαν προθείς;*

β. The term *πρὸς τὸ σημαινόμενον* might be extended so as to embrace most forms of anacoluthon: but it is convenient to distinguish the following:—

1. Changes of construction.

a. The positive notion is sometimes elicited from the negative.

O. T. 817–19. *ᾧ μὴ ξένων ἔξεστι μήδ' ἀστῶν τινα | δόμοις δέχεσθαι.. ὠθεῖν δ' ἀπ' οἴκων* (sc. *δεῖ* implied in *μὴ ἔξεστι*). El. 71, 2. *καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς, | ἀλλ' ἀρχέπλουτον* (sc. *ἐν γῇ ποιεῖσθε*). Ant. 1064, 7. *ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι | τρόχους .. τελῶν, | ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἕνα .. ἀντιδοὺς ἕσει.* Here there is a confusion of the two meanings, *μὴ πολλοὺς .. τελῶν, πρίν*, and *πρὶν πολλοὺς τελεῖν, ἀντιδώσων.*

Conversely, the negative is elicited from the positive.

El. 1127. *ὡς σ' ἀπ' ἐλπίδων | οὐχ ὧνπερ ἐξέπεμπον, εἰσεδεξάμην*— 'How differently from my hopes,' and, 'With what different hopes.' The change is assisted by a confusion of the two meanings of *ἀπό*.

b. The change (which occurs in all Greek writers) from a more dependent to a less dependent construction, from the infinitive or participle to the finite verb, from the participle to the infinitive, from the optative or subjunctive to the indicative, etc. [Herodotus i. 77. *ἐν νόῳ ἔχων .. ἐνένωτο.* Plat. Soph. 230 C. *νομίζοντες γὰρ .. διενοήθησαν.*] One or two examples are sufficient to indicate what is meant.

El. 190–2. lyr. *ὧδε μὲν | ἀεικεῖ σὺν στολᾷ | κεναῖς δ' ἀμφίσταμαι τραπέζαις.* Ant. 234. *σοί, κεἰ τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως* (where *φράσω* with *δέ* in apodosi appears to be substituted for *φράσων*). Tr. 676, 7. *τοῦτ' ἠφάνισται, διάβορον πρὸς οὐδενὸς | τῶν ἔνδον, ἀλλ' ἐδεστὸν ἐξ αὐτοῦ φθίνει.* Phil. 51, 2. *γενναῖον εἶναι, μὴ μόνον τῷ σώματι | ἀλλ'. ὑπουργεῖν.* (Here the regular construction would be *ὑπουργῶν*, in subordination to *γενναῖον εἶναι.*)

The converse change (from the relative with the optative to the infinitive) appears in—

Phil. 696–700. lyr. *ὅστις . . κατευνάσειεν . . φορβάδος ἔκ τε γᾶς ἑλεῖν* 'No one to soothe his bleeding wound with healing herbs or to take them from the nourishing earth.'

c. From dative to accusative (i. e. from the remote object to the subject of infinitive).

El. 479. lyr. *ὕπεστί μοι θράσος, | ἀδυπνόων κλύουσαν | ἀρτίως ὀνειράτων.*

d. Change of subject.

Ant. 120–2. *ἔβα πρὶν . . πλησθῆναί τε καὶ στεφάνωμα πύργων | πευκάενθ' Ἥφαιστον ἑλεῖν.* Aj. 549. *δεῖ πωλοδαμνεῖν κἀξομοιοῦσθαι φύσιν.* This happens even where the construction is subordinate; Aj. 1325. *τί γάρ σ' ἔδρασεν ὥστε καὶ βλάβην ἔχειν;*

The same inversion of the point of view may account for—

O. T. 1463, 4. *αἴν οὔποθ' ἡμὴ χωρὶς ἐστάθη βορᾶς | τράπεζ' ἄνευ τοῦδ' ἀνδρός.*

e. Change from *τε* to *δέ*.

O. C. 421–3. *ἀλλ' οἱ θεοί σφι μήτε τὴν πεπρωμένην | ἔριν κατασβέσειαν ἐν δ' ἐμοὶ τέλος | αὐτοῖν γένοιτο, κ.τ.λ.*

μέν followed by *τε*.

Phil. 1424–28. *πρῶτον μὲν . . παύσει . . ἀρετῇ τε . . ἐκκριθεὶς . . Πάριν μὲν . . νοσφιεῖς . . πέρσεις τε Τροίαν.*

f. Change from singular to plural.

Ant. 707–9. *ὅστις γὰρ . . οὗτοι διαπτυχθέντες ὤφθησαν κενοί.* Tr. 547–9. *ὁρῶ γὰρ ἥβην τὴν μὲν ἕρπουσαν πρόσω | τὴν δὲ φθίνουσαν· ὃν ἀφαρπάζειν φιλεῖ | ὀφθαλμὸς ἄνθος, τῶν δ' ὑπεκτρέπει πόδα.*

2. Zeugma, where the expressed predicate is adapted only to the nearer subject.

O. T. 1135–7. *ὁ μὲν διπλοῖσι ποιμνίοις ἐγὼ δ' ἑνὶ | ἐπλησίαζον τῷδε τἀνδρὶ τρεῖς ὅλους | ἐξ ἦρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους.* El. 435, 6. *ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει | κρύψον νιν.* Tr. 560. *πόρευε χερσίν, οὔτε πομπίμοις | κώπαις ἐρέσσων, οὔτε λαίφεσιν νεώς.* El. 710. *κλήρους ἔπηλαν καὶ κατέστησαν διφρούς,* where *κλήρους ἔπηλαν καὶ* = *κλήρους πήλαντες.* Ib. 726. *τελοῦντες ἑκτὸν ἕβδομόν τ' ἤδη δρόμον,* i. e. and now running the seventh.

3. The construction is disturbed by the interposition of an antithesis, or other afterthought.

O.C. 1649, 50. *τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι, | ἄνακτα δ' αὐτόν.* Phil. 390. *ἐμοί θ' ὁμοίως καὶ θεοῖς εἴη φίλος.* El. 1364. *τοὺς γὰρ ἐν μέσῳ λόγους, | πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι | αἳ ταῦτά σοι δείξουσιν, Ἠλέκτρα, σαφῆ*—'For what comes between to tell of, many rolling days, and nights equal to them, shall clearly declare all this to thee.' So in Ant. 31. *σοί, | κἀμοί, λέγω γὰρ κἀμέ*: where note that *σοι* would be unemphatic, but for the antithesis to *ἐμοί*, which is an afterthought.

4. A pure anacoluthon, which can only be accounted for by an abrupt transition of agitated feeling, occurs in—

Tr. 881–4. *τίς θυμὸς ἢ τίνες | νόσοι; τάνδ' αἰχμὰν | βέλεος κακοῦ ξυνεῖλε;*—'What rage or madness? (How) grasped she this evil pointed weapon?'

B. 7. Double and Feeble Constructions.

In the analysis of a Greek sentence, it is often difficult to determine with which of two words or clauses some word or clause is to be joined, and the true solution sometimes is that it has an immediate connection with both. This is an example of a general phenomenon, the observation of which is especially important in the more minute study of Sophocles. The poet has two constructions or rather analogies in his mind, and instead of deciding upon one or other of them, as would be done by a writer of a grammatical age, he fuses both together or allows the expression to waver between them. The well-known *οἶσθ' ὡς ποίησον* (O. T. 543), *οἶσθ' ὡς .. μὴ σφαλῇς* (O. C. 75), are phrases obviously requiring some such explanation. The tendency is one which prevails widely in the Greek of this period, and has a proportionate effect on the subtle language of Sophocles.

1. Ambiguous construction of single words.

O. T. 792. *ἄτλητον ἀνθρώποισι δηλώσοιμ' ὁρᾶν.* Is *ὁρᾶν* epexegetic of *ἄτλητον* or of *δηλώσοιμι*? Rather of both. Ib. 1117, 18. *Λαΐου γὰρ ἦν | εἴπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνήρ.* Here *Λαΐου* is first put absolutely, but by an afterthought is governed by *ν. ἀνήρ.* Ib. 1335. *μηδὲν ἦν ἰδεῖν γλυκύ*—'Nothing could be seen that was sweet to see.' *ἰδεῖν* to be taken after *ἦν* and after *γλυκύ*: i. e. there is an echo of the word *ἰδεῖν* after *γλυκύ.* Ant. 995. *ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα* (*ὀνήσιμα* after *πεπ.* and *μαρτ.*) Ib. 1057. *ἆρ' οἶσθα ταγοὺς ὄντας ἂν λέγῃς λέγων* (*ταγούς* after *οἶσθα* and *λέγων*). Tr. 4, 5. *ἐγὼ δὲ τὸν ἐμὸν .. ἔξοιδ' ἔχουσα δυστυχῆ τε καὶ βαρύν.* Ib. 164. *χρόνον προτάξας ὡς τρίμηνον ἡνίκα .. ἀπείη .. βεβώς.* *χρόνον* after *προτάξας, ἀπείη* and *βεβώς.* Aj. 2. *πεῖράν τιν' ἐχθρῶν ἁρπάσαι θηρώμενον*—'Hunting for some adventure, to snatch some attempt upon thy foes.' *πεῖραν* after *ἁρπ.* and *θηρ.* *ἁρπάσαι* epexegetic and also governed by *θηρώμενον.* Ib. 345. *τάχ' ἄν τιν' αἰδῶ κἀπ' ἐμοὶ βλέψας λάβοι.* *ἐπ' ἐμοί* is strictly to be construed with *αἰδῶ λάβοι*, but also suggests *εἰς ἐμέ* in construction with *βλέψας*: i. e. *βλέψας εἰς ἐμὲ αἰδῶ λάβοι ἐπ' ἐμοί.* Ib. 792, 3. *Αἴαντος δ' ὅτι .. οὐ θαρσῶ πέρι*: i. e. at once *οἶδα Αἴαντος* (*πέρι*) and *οὐ θαρσῶ Αἴαντος πέρι*: where note that the slight harshness of the ellipse in the first construction is softened by *πέρι*, which was necessary to the second. Phil. 380. *καὶ ταῦτ' ἐπειδὴ καὶ λέγεις θρασυστομῶν | οὐ μή ποτ' εἰς τὴν Σκῦρον ἐκπλεύσῃς ἔχων.* (*ταῦτα* probably in construction, in different senses, with *λέγεις* and *ἔχων*: i. e. *ταῦτα* is supplied as the object of *λέγεις* by an echo from *καὶ ταῦτ'*.) O. C. 1551, 2. *ἕρπω τὸν τελευταῖον βίον | κρύψων παρ' Ἅιδην*: (i. e. *ἕρπω παρ' Ἅιδην κρύψων*

παρ' Ἀιδῃ.) El. 78, 9. καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς | ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον. Here θυρῶν is first the ablative genitive, 'from the doors,' but as the thought becomes more definite the genitive is governed by ἔνδον, 'within the doors.' (Cp. Aj. 659. γαίας ὀρύξας ἔνθα μή τις ὄψεται, where γαίας is first a vague genitive of place ('in earth'), but is afterwards helped by ἔνθα, which supplies a partial construction.) El. 1070. lyr. τὰ μὲν ἐκ δόμων νοσεῖ, | τὰ δὲ πρὸς τέκνων διπλῆ φύλοπις οὐκέτ' ἐξισοῦται. τὰ δὲ π. τ. is first the subject of the sentence, but is thrown out of construction by the expansion of the meaning. Aj. 805. οἱ δ' ἑσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους | ζητεῖτ' ἰόντες ἀνδρὸς ἔξοδον κακήν. Here the construction is made more definite by the addition of ἰόντες, which is not distinctly thought of at first.

Note that in many cases an unusual construction is thus softened or assisted by the suggestion of another construction.

O. T. 175. lyr. ἄλλον δ' ἂν ἄλλῳ προσίδοις. Phil. 144. lyr. ἐσχατίαις | προσιδεῖν. El. 1154–6. ἧς ἐμοὶ σὺ πολλάκις | φημὰς λάθρα προὔπεμπες ὡς φανούμενος | τιμωρὸς αὐτός. Ant. 691. λόγοις τοιούτοις οἷς σὺ μὴ τέρψει κλύων. Ib. 489, 90. ἴσον | ἐπαιτιῶμαι τοῦδε βουλεῦσαι τάφου.

2. Confusion of two constructions.

O. C. 385. ὡς ἐμοῦ θεοὺς | ὥραν τιν' ἕξειν—'That the gods will take any care for me.' Tr. 1238. ἀνὴρ δδ', ὡς ἔοικεν, οὐ νεμεῖν ἐμοὶ | φθίνοντι μοῖραν. Confusion of ἔοικεν οὐ νεμεῖν and ὡς ἔοικεν, οὐ νεμεῖ. O. T. 543. οἶσθ' ὡς ποίησον. O. C. 75. οἶσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῇς; El. 525. πατὴρ γάρ, οὐδὲν ἄλλο σοὶ πρόσχημ' ἀεί, | ὡς ἐξ ἐμοῦ τέθνηκεν. Tr. 672. οἷον ἦν φράσω, | γυναῖκες, ὑμῖν θαῦμ' ἀνέλπιστον μαθεῖν. Ib. 699. μορφῇ μάλιστ' εἰκαστόν, ὥστε πρίονος | ἐκβρώματ' ἂν βλέψειας ἐν τομῇ ξύλου (ὁμοῖον, ὡς βλ.: εἰκαστὸν τοῖς ἐκβρώμασιν). Ant. 520. ἀλλ' οὐχ ὅ γ' ἐσθλὸς τῷ κακῷ λαχεῖν ἴσος. (Confusion of ἴσος λαχεῖν = δίκαιος λαχεῖν: and ἴσον τῷ κακῷ λαχεῖν, 'to receive an equal share with the wicked.') Ib. 21, 2. οὐ γὰρ τάφου νῷν τὸ κασιγνήτω Κρέων | τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει; Is τάφου here genitive of relation, or genitive after the verb of privation? Rather both. Tr. 394. ὡς ἕρποντος εἰσορᾶς ἐμοῦ —'Since you see I am going.' Phil. 46. μᾶλλον ἂν | ἕλοιτό μ' ἢ τοὺς πάντας Ἀργείους λαβεῖν. Here there seems to be a confusion between the two meanings of ἕλοιτο, 'choose,' and 'take for a prey.' (O. T. 887. lyr. κακά νιν ἕλοιτο μοῖρα.) Aj. 176. lyr. ἀκάρπωτον χάριν, where χάριν seems to do double duty = χάριν ἀκαρπώτου χάριτος. In Phil. 1032, 3. πῶς θεοῖς εὔξεσθ', ἐμοῦ | πλεύσαντος, αἴθειν ἱρά; πῶς σπένδειν ἔτι; There is perhaps some confusion between the two meanings of εὔχομαι, 'I pray,' and 'I profess.' (Cp. however the Homeric use of εὔχομαι, L. and S. s. v. II. 1.)

§ 37. C. FIGURES OF SPEECH.

Under this head are included those modes of expression which, though capable of being generally described, do not fall under any rule of syntax, and belong rather to the province of rhetoric than to that of grammar. In these the individual genius of an author is more apparent than in peculiarities of syntax.

C. 1. Oxymoron and Quasi-oxymoron.

The love of contrast and antithesis, which is part of the hyperlogical tendency of the Greek of this period, gives rise to minute oppositions and parallelisms of words which sometimes add little to the expression: as for instance in Κάδμου τοῦ πάλαι νέα τροφή (O. T. 1): κακὸν κακῶς (Ib. 248): στυγερὸν στυγερῶς (Phil. 166): θυτῆρα καινῷ καινὸν ἐν πεπλώματι (Tr. 613): ἀστὸς εἰς ἀστοὺς τελῶ (O. T. 222): νέα νέοθεν (O. C. 1447): νέος νεῷ ξὺν μόρῳ (Ant. 1266): αὐτὴ πρὸς αὑτῆς (O. T. 1237): ἐξ ἁπλῆς διπλῆ (Tr. 619): τὰς οὔσας τέ μου | καὶ τὰς ἀπούσας ἐλπίδας (El. 305. 6): συμπεσὼν μόνος μόνοις (Aj. 467): θάρσος .. τάρβους πέρι (El. 412).

To a similar fondness for distinctions is attributable the use of τρίτος in such expressions as καὶ τὸ γενναῖον τρίτον (O. C. 8): εἰ καὶ τρίτ' ἐστί (O. T. 282): μὴ παρῇς τὸ μὴ οὐ φράσαι: and of δεύτερον, in—

O. C. 325, 6. ὡς ὑμᾶς μόλις | εὑροῦσα λυπῇ δεύτερον μόλις βλέπω.

Hence also the specially Greek figure of *oxymoron*, in which some wrongness or other strangeness is expressed through a contradiction in terms, in which qualities seemingly opposite are combined.

a. The Aeschylean use of this figure is simple and rugged.

Prom. 904. ἀπόλεμος ὅδε γ' ὁ πόλεμος ἄπορα πόριμος—'A war not to be warred, plenteous in want of means.' Choeph. 42. τοιάνδε χάριν ἀχάριτον ἀπότροπον κακῶν—'To do such graceless grace for the averting of ill.'

But in Sophocles this, like all else, is more subtly adapted to the expression of feeling.

O. T. 1214. δικάζει τὸν ἄγαμον γάμον πάλαι | τεκνοῦντα καὶ τεκνούμενον—'Condemns thee of long while being at once begetter and begotten in that horror of an unholy marriage.' El. 1154. μητὴρ ἀμήτωρ. O. C. 1549. ὦ φῶς ἄφεγγες—'Light, of which I see no ray.' Aj. 394, 5. lyr. ἰὼ σκότος, ἐμὸν φάος | ἔρεβος ὦ φαεννότατον ὡς ἐμοί. El. 492. lyr. ἄλεκτρ' ἄνυμφα γὰρ ἐπέβα .. γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις—'For there came, between those who had no lawful right, eager fruition of joys unhallowed and unblest.' Phil. 534. ἄοικον εἰσοίκησιν—'My houseless dwelling.'

The nearest approach to the simplicity of Aeschylus is in the words of the chorus in—

Phil. 848. ὕπνος ἄυπνος λεύσσειν.

b. In other instances the contradiction is less obvious, and depends upon some opposition of thought.

Ant. 74. *ὅσια πανουργήσασ'*—'Having perpetrated a holy crime.' Ib. 223. *σχολῇ ταχύς* (?).. *ὁδὸς βραχεῖα γίγνεται μακρά*—'I hastened without making speed, and so a short journey is made long.' Tr. 874. *βέβηκε Δηάνειρα .. ἐξ ἀκινήτου ποδός.* O. T. 190. lyr. *Ἄρεα .. ὃς νῦν ἄχαλκος ἀσπίδων, κ.τ.λ.* Tr. 1052. *ὑφαντὸν ἀμφίβληστρον*—'A net which is no net, but a web.'

c. Even further removed from the simple oxymoron, but still hingeing on the same principle of verbal contrast, are a kind of paradoxical expressions, in which a contradiction is hinted but not prominently brought out. These may be termed quasi-oxymora.

Aj. 176. lyr. *τινος νίκας ἀκάρπωτον χάριν*—'In return for some victory bringing no return.' Phil. 1149. lyr. *φυγᾷ μ' οὐκ ἔτ' ἀπ' αὐλίων | πελᾶτε*—'No longer will ye approach me with flight,' i. e. fly as I approach you. El. 630. *οὐδ' ὑπ' εὐφήμου βοῆς*—'Not even with your noise silent,' i. e. with silence from your noise. O. C. 1575. *ἐν καθαρῷ βῆναι .. τῷ ξένῳ*—'To meet the stranger in a clear space,' i. e. to leave the way clear for the stranger. Aj. 640. *ἐκτὸς ὁμιλεῖ*—'Lives with them outside,' i. e. they are gone from him. (Cp. the Platonic *πόρρωθεν ἀσπάζεσθαι.*) O. T. 287. *ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.* O. C. 185. lyr. *ὅ τι καὶ πόλις | τέτροφεν ἄφιλον.* O. T. 422. *ὃν δόμοις ἄνορμον εἰσέπλευσας εὐπλοίας τυχών.*

This kind of expression is peculiarly Sophoclean.

Under this head may also be included such contradictions as—

O. T. 1273. *ἀλλ' ἐν σκότῳ τὸ λοιπὸν .. ὀψοίατο.* Ant. 310. *ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον | τὸ λοιπὸν ἁρπάζητε.*

§ 38. C. 2. Prolepsis.

The concentrating effort of poetry leads to anticipatory forms of expression, called proleptic by the grammarians, in which things successive are treated as simultaneous, effects are viewed as concomitants, and results as attributes. Hence an adjective has sometimes in grammar the place of an epithet, which, in meaning, is really part of the predicate. Sophocles frequently has recourse to this means of presenting in a single moment what would seem more languid if expanded in the order of time.

O. C. 1200. *τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος.* Tr. 106. *οὔποτ' εὐνάζειν ἀδακρύτων βλεφάρων πόθον.* O. C. 1089. lyr. *τὸν εὔαγρον τελειῶσαι λόχον*—'To achieve the ambush bringing the fair prize.' Ib. 1551, 2. *τὸν τελευταῖον βίον | κρύψων παρ' Ἅιδην*—'To hide my close of life with Hades.' Aj. 543. *ἕρποντι φωνεῖς ἢ λελειμμένῳ λόγου;*

Such examples are to be carefully distinguished from the common supplementary predicate expressing result, as in—

Phil. 394. lyr. *Πακτωλὸν εὔχρυσον νέμεις*—'Who makest Pactolus to be rich in gold,' (but see above, p. 35). Ant. 1009. *μετάρσιοι | χολαὶ διεσπείροντο.* Tr. 276. *πρατόν νιν ἐξέπεμψεν.* El. 1420.

παλίρρυτον γὰρ αἷμ' ὑπεξαιροῦσι—'Drain the blood in an abundant stream.' Tr. 573. μελαγχόλους | ἔβαψεν ἰούς.

These expressions are already proleptic, but, in the former instances, the prolepsis is carried a step further by the adjective being made an epithet or attribute.

In Aj. 647, φύει τ' ἄδηλα, we have an instance of the converse process of the antecedent being treated as a concomitant.

b. The same explanation may be applied to what have been called 'pregnant' constructions, where an expression signifying the result of an action, and therefore naturally depending on an active verb, is either construed with a neuter verb or made to take the place of an attribute to a noun.

Phil. 1210. lyr. Φ. πατέρα ματεύων. | Χ. ποῖ γᾶς; Φ. ἐς Ἅιδου. O. C. 383. ὅποι . . κατοικτιοῦσιν. El. 1387. lyr. ἀλλ' οὗτοι τόν γ' ἐξ Ἀΐδα | παγκοίνου λίμνας πατέρ' ἀνστάσεις.

§ 39. C. 3. Ellipse and Pleonasm.

The remark which has been made with reference to the cases and prepositions may be applied more generally, viz. that the defect and redundancy in the language of this period arise from the same cause, the vivid realization of the elements of language combined with the incipient growth of reflection.

The poetical impulse has also the two elements of condensation and fulness.

Hence the figures of Ellipse and Pleonasm may fairly be combined under one heading.

a. The chief cases of Ellipse in Sophocles are—

1. Of substantive verbs and participles.
2. Of the antecedent.
3. Of the indefinite subject.
4. Of the object after an active verb.
5. Of ὡς in similes, and other words of comparison.
6. Of a word or words already used in one clause which are essential also to another.
7. Of a whole clause suppressed or understood (aposiopesis).
8. Idiomatic abbreviations.

1. *a.* Of the indicative of εἰμί the 1st and 2nd persons are omitted as well as the third. This happens chiefly with common words such as ἕτοιμος, ἄξιος, but occurs also in other cases.

O.T. 92. ἕτοιμος (εἰμί). O. C. 208. lyr. ἀπόπτολις (εἰμί). Ib. 461. ἐπάξιος (εἶ). Ib. 1097. ὡς ψευδόμαντις (εἰμί). Aj. 400. lyr. ἔτ' ἄξιος (εἰμὶ) βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων. El. 521. ὡς θρασεῖα (εἰμί).

Note also the omission of ἐστί with some common substantives, e. g.

El. 75. καιρὸς γάρ, ὅσπερ ἀνδράσιν, κ.τ.λ. O. T. 1050. ὡς ὁ καιρὸς εὑρῆσθαι τάδε.

And of the plural in—

El. 1065. lyr. δαρὸν οὐκ ἀπόνητοι.

Such ellipse occurs where an adverb of place is the predicate, no less than with an adjective or substantive.

Aj. 33. *κοὐκ ἔχω μαθεῖν ὅπου.* Ib. 103. *ἐξήρου μ' ὅπου.* Ant. 318.

b. Other tenses and moods, as well as the present indicative, are dropped.

O. C. 1480. lyr. *ἵλαος, ὦ δαίμων, ἵλαος.* O. T. 696. lyr. *ταυῦν τ' εὔπομπος, εἰ *δύναιο.* (Cp. El. 1434. lyr. *νῦν, τὰ πρὶν εὖ θέμενοι, τάδ' ὡς πάλιν,* sc. *θῆσθε.*)

c. The frequent omission of the participle of *εἰμί* has been already noticed (p. 35).

Obvious instances are—

O. T. 68. *ἴασιν μόνην* (sc. *οὖσαν*). Aj. 259. lyr. *καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.* O. C. 1278. *τοῦ θεοῦ γε προστάτην.*

2. The general tendency to omit or absorb the antecedent of a relative clause is extended by Sophocles to some exceptional cases, where the ellipse has the effect of throwing an emotional emphasis of some kind on the relative word. (See p. 33.)

O. C. 263. *κἄμοιγε ποῦ ταῦτ' ἐστὶν* (*ἀφ' ὑμῶν*) *οἵτινες βάθρων | ἐκ τῶνδε .. ἐλαύνετε.* Ib. 865–8. *τῆσδε τῆς* (*εἰς σὲ*) *ἀρᾶς .. ὅς μ', ὦ κάκιστε ψιλὸν ὄμμ' ἀποσπάσας | πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βίᾳ*—'Let not these goddesses close my lips to this one curse—thou wretch! who hast torn away the poor defenceless means of sight that was still left me after losing my eyes.'

Compare with these instances the use of *εἰ* without an exact correlative, noticed above (p. 43).

The indefinite antecedent of *ὅς ἄν* is omitted (as in Thucydides).

Ant. 35. *ὅς ἂν τούτων τι δρᾷ, | φόνον προκεῖσθαι.* So in Aj. 1050. *δοκοῦντα δ' ὅς κραίνει* (= *τῷ κραίνοντι*). Ant. 873. *κράτος δ' ὅτῳ κράτος μέλει.*

3. Ellipse of the indefinite subject.

Tr. 93. *ἐπεὶ πύθοιτο.* Ant. 1168. *πλουτεῖ τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα* (where others read *πλούτει*).

4. Ellipse of the object after an active verb.

For the sake of condensation the object of a transitive verb is sometimes omitted, when this is easily understood from the context.

O. T. 35. *ὅς τ' ἐξέλυσας* (*ἡμᾶς*), *ἀστὺ Καδμεῖον μολών.* Ib. 341. *κἂν ἐγὼ σιγῇ στέγω* (*αὐτά*). Ib. 485. *οὔτε δοκοῦντ' οὔτ' ἀποφάσκοντ'* (*αὐτά*). O. C. 47. *τούξανιστάναι* (*σε*). Ib. 1490. *ἥνπερ τυγχάνων ὑπεσχόμην* (*τυγχάνων,* sc. *τῆς ὁμολογίας*). Ib. 1744. *μόγος ἔχει* (*με*). El. 396. *ἀλλ' οὐ διδάσκω* (*σε τοῦτο*). Ib. 725. *βίᾳ φέρουσι* (*τὸ ἅρμα*). Ib. 732. *ἔξω παρασπῷ* (*τοὺς ἵππους*). Ant. 412. *μὴ βάλῃ* (*ἡμᾶς*). Tr. 897. *κάρτ' ἂν ᾤκτισας* (*αὐτήν*). Phil. 170. *μή του κηδομένου* (*αὐτοῦ*) *βροτῶν.* Ib. 507. lyr. *οἴκτειρ', ἄναξ,* (*αὐτόν*). Ib. 931. *ἀπεστέρηκας* (*με*) *τὸν βίον.*

5. Ellipse of words of comparison, especially of *ὡς*.

a. The ellipse of *ὡς* (cp. Aeschylus) is occasioned by the liveliness of poetical conception, which passes at once from resemblance to identity.

O. C. 142. *μή μ', ἱκετεύω, προσίδητ' ἄνομον*—'See not a lawless man in me.' Aj. 68. *μηδὲ συμφορὰν δέχου | τὸν ἄνδρα.* Tr. 1260. *χαλύβδος | λιθοκόλλητον στόμιον παρέχουσ'*—'With a bit of steel and adamant.'

b. *μᾶλλον* and the like words are sometimes omitted before *ἤ*, but only in cases where the notion of comparison is somehow suggested although not directly expressed.

[Cp. Hdt. ix. 26. *οὕτω ὦν ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας, ἤπερ Ἀθηναίους.*]

Tr. 1020. *ἔμπλεον ἢ δι' ἐμοῦ σώζειν.* (Here it may be questioned whether there is not an echo or 'harmonic' of *πλέον* from *ἔμπλεον*. See pp. 56, 62.) Aj. 1357. *νικᾷ γὰρ ἀρετή με τῆς ἔχθρας πολύ.* (In this instance also the suppressed notion of comparison may be elicited from *νικᾷ*.) Ph. 1100. *τοῦ λῴονος δαίμονος εἶλου τὸ κάκιον †ἑλεῖν.*(?) (The notion of choice, containing that of preference, may be said to imply comparison. Perhaps also there is an echo from *κάκιον*.)

6. Ellipse of one or more words which can be easily supplied from the context.

O. T. 361. *οὐχ ὥστε γ' εἰπεῖν γνωστόν* (*ξυνῆκα αὐτό*). Ib. 602. *οὔτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ* (*δρᾶν*). O. C. 1134. *οὐκ ἔγωγέ σε* (*φιλήσω*). Ib. 1250. *ἀνδρῶν γε μοῦνος* (*Πολυνείκης*). Ib. 1484. lyr. *ἐναισίου δὲ συντύχοιμι* (*ἀνδρός*). Ant. 728. *μηδὲν τὸ μὴ δίκαιον* (*διδαχθῇς*). Ib. 909. *κατθανόντος* (*τοῦ πόσεως*). Ib. 939. *κούκέτι μέλλω* (*ἄγεσθαι*). Tr. 344. *σοὶ ταῖσδέ τ' οὐδὲν εἴργεται* (*ῥηθῆναι*). O. T. 1170. *κἄγωγ' ἀκούειν* (*πρὸς αὐτῷ εἰμὶ τῷ δεινῷ*). O. C. 1678. lyr. *ὡς μάλιστ' ἂν* (*βαίης*) *εἰ πόθῳ λάβοις* (*τὸ βῆναι*). Ib. 1705. (*ἐφ'*) *ἃς ἔχρῃζε* (*θανεῖν*). El. 545. *Μενέλεω δ' ἐνῆν* (*παίδων πόθος*). Ib. 1434. lyr. *τάδ' ὡς πάλιν* (*εὖ θῆσθε*). Tr. 536. *κόρην γάρ, οἶμαι δ' οὐκέτι* (*κόρην*). Aj. 334. *τάχ' ὡς ἔοικε μᾶλλον* (*δεινὰ λέξω*). Ph. 196. *οὐκ ἔσθ' ὡς οὐ θεῶν του μελετῇ* (*πάσχει*). Ib. 362. *τά τ' ἄλλ' ὅσ' ἦν* (*πατρός*). Ant. 1054. *καὶ μὴν λέγεις* (*κακῶς τὸν μάντιν*). Tr. 1278. *κοὐδὲν τούτων ὅ τι μὴ Ζεὺς* (*ἐποίησε*). Ib. 1127. *οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις* (*σιγᾶν πρέπει*). Ib. 1128. *ἀλλ' οὐδὲ μέντοι τοῖς γ' ἐφ' ἡμέραν ἐρεῖς.* Ph. 907. *οὔκουν ἐν οἷς γε δρᾷς* (*αἰσχρὸς φαίνει*) *ἐν οἷς δ' αὐδᾷς, ὀκνῶ* (*μὴ αἰσχρός φανῇς*). O. T. 227, 8. *κεἰ μὲν φοβεῖται, τοὐπίκλημ' ὑπεξελών,* | *αὐτὸς καθ' αὑτοῦ* (*σημαινέτω*, see note *in loco*.) Esp. ellipse of one of two correlative words (Aesch. Choeph. 294). Tr. 116. *τρέφει, τὸ δ' αὔξει.* El. 1291. *ἀντλεῖ, τὰ δ' ἐκχεῖ.* Phil. 771. *ἑκόντα μήτ' ἄκοντα μήτε τῳ τέχνῃ.* O. C. 1561. **ἐπιπόνῳ μήτ' ἐπὶ βαρυαχεῖ.*

(See my edition of Plato's Sophistes, Introd. p. xxxv.)

7. Suppressed clauses.—Aposiopesis.

Ant. 722. *εἰ δ' οὖν.* O. T. 325. *ὡς οὖν μηδ' ἐγὼ ταὐτὸν πάθω.*

8. Abbreviations.

Ant. 577. *μὴ τριβὰς ἔτ'...* O. C. 1584, 1701. *τὸν ἀεί* (sc. *χρόνον*). Tr. 80. *ἐς τὸν ὕστερον* (*χρόνον* or *βίον*). Phil. 493. *παλαί' ἂν ἐξ ὅτου.*(?) Tr. 1214. *ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χεροῖν.*

§ 40. β. Pleonasm.

Redundancy is a natural feature of a language that is beginning to reflect upon itself. What was at first implicit seeks to become explicit, and finds reduplicated expression. The consciousness of imperfect utterance gives rise to supplementary words and phrases, not contemplated in the first formation of the sentence, which is expanded as it moves along. The chief forms of pleonasm in Sophocles are:—

1. Redundancy of the negative.

This is common in Greek, and has been already noticed (p. 45). One or two instances may be repeated here.

O. T. 57. *ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.*—*μή* brings out the negative implied in *ἔρημος*. Ant. 377. lyr. *ἀντιλογήσω | τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.* Tr. 1013. lyr. *οὐ πῦρ, οὐδ' ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει.*

Here the unusual repetition of *οὐκ* is purely emphatic. As again in—

Ant. 5, 6. *ὁποῖον οὐ .. οὐκ ὄπωπα.* El. 1062. lyr. *οὐ τὰν Διὸς ἀστραπὰν .. δαρὸν οὐκ ἀπόνητοι.*

2. Redundancy of the antecedent.

The antecedent, though sufficiently indicated in the correlative clause, is sometimes further expressed by a pronoun, for the sake of clearness and point. (This is frequent in Plato.)

O. C. 1176. *τί σοι τοῦτ' ἐστὶ λυπηρόν, κλύειν;* Tr. 458. *τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν.* Phil. 935. *ἀλλ' ὡς μεθήσων μήποθ', ὧδ' ὁρᾷ πάλιν.* Ib. 1247. *ἃ γ' ἔλαβες .. | πάλιν μεθεῖναι ταῦτα.* Aj. 496. *εἰ .. ταύτῃ .. τῇ τόθ' ἡμέρᾳ.* Ant. 706. *ὡς φῆς σύ, κοὐδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.*

3. Single words added pleonastically, such as *βροτῶν, λαβεῖν, ἔχειν, λαβών, ἔχων*, etc.

O. C. 233. lyr. *ἔχειν.* Tr. 760. *ἔχων.* O. C. 281. *φωτὸς ἀνοσίου βροτῶν.* Aj. 1358. *φῶτες ἔμπληκτοι βροτῶν.* Phil. 170. lyr. *μή του κηδομένου βροτῶν.* Ib. 387. *οἱ δ' ἀκοσμοῦντες βροτῶν.* El. 499. lyr. *μαντεῖαι βροτῶν.* Ib. 580. *τιθεῖσα τόνδε τὸν νόμον βροτοῖς.* Tr. 984. lyr. *παρὰ τοῖσι βροτῶν.* El. 1066. *ὦ χθονία βροτοῖσι φάμα*—'O rumour reaching to the dead (of mortals).' Ant. 299. *φρένας | χρηστὰς πρὸς αἰσχρὰ πράγμαθ' ἵστασθαι βροτῶν.* Ib. 439. *πάντα ταῦθ' ἥσσω λαβεῖν | ἐμοὶ πέφυκεν*—'But all this is to me by nature of less importance to obtain.' (The ambiguous *ἥσσω* supplemented by *λαβεῖν*.) Tr. 57. *τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖν;* O. C. 374. *καὶ χρόνῳ μείων γεγώς.*

4. Emphatic repetition of the same notion, having a superlative force.

O. T. 1469. *γονῇ γενναῖε*—'Right noble one.' O. C. 112. *χρόνῳ παλαιοί*—'Old, old men.' Ant. 592. *στόνῳ βρέμουσι δ'*—'Resound with a roar.' O. C. 1238. *κακὰ κακῶν*—'Worst of ills.' O. T. 464. *ἄρρητ' ἀρρήτων*—'Horror of horrors.' O. C. 1190. *τὰ τῶν *κάκιστα δυσσεβεστάτων*—'The basest of iniquity.'

5. Repetition of the same notion from fulness of expression and the tendency to be explicit. This leads to what has been termed the 'binary construction:' and also the double comparative and superlative.

O. T. 6, 7. παρ' ἀγγέλων | ἄλλων .. ἀκούειν—'From messengers who are not myself.' Ib. 65. ὕπνῳ γ' εὕδοντα—'Taking rest in sleep.' Ib. 74, 5. τοῦ γὰρ εἰκότος πέρα | ἄπεστι πλείω τοῦ καθήκοντος χρόνου—'For beyond reason he is absent longer than the needful time.' Ib. 337, 8. τὴν σὴν ὁμοῦ | ναίουσαν—'Thine own passion dwelling in thy breast.' Ib. 553, 4. τὸ δὲ | πάθημ' ὁποῖον φῄς παθεῖν—'What is the nature of the wrong that you have suffered, as you say.' Ib. 724, 5. ὧν .. χρείαν ἐρευνᾷ—'Whereof he requires the needful use.' O. C. 1500. τίς .. κοινὸς ἠχεῖται κτύπος—'What noise sounds forth from all together.' Tr. 1021. lyr. λαθίπονον δ' ὀδυνᾶν. El. 532, 3. οὐκ ἴσον καμὼν ἐμοὶ | λύπης, ὅτ' ἔσπειρ', ὥσπερ ἡ τίκτουσ' ἐγώ. Ant. 182. μείζον' .. ἀντὶ τῆς .. πάτρας—'In preference—in the room of his country.' Ib. 251, 2. ἐπημαξευμένη | τροχοῖσιν—'Carted over with wheels.' Ib. 1042. οὐδ' ὡς μίασμα τοῦτο μὴ τρέσας ἐγώ—'Not even so will I, for fear of that pollution.' Ib. 1090. τὸν νοῦν .. τῶν φρενῶν. Ib. 1212. ἆρα δυστυχεστάτην | κέλευθον ἕρπω τῶν παρελθουσῶν ὁδῶν—'Am I going the most disastrous journey of all that I have gone before?' Tr. 896, 7. μᾶλλον δ' .. | .. κάρτ' ἂν ᾤκτισας—'Much more—you would most surely have pitied.' Phil. 537. ἄλλον .. πλὴν ἐμοῦ—'Another—besides me.' Ib. 30. καθ' ὕπνον .. καταυλισθείς.

Sometimes the same tendency appears in a merely formal antithesis.

Tr. 263, 4. πολλὰ μὲν λόγοις .. πολλὰ δ' ἀτηρᾷ φρενί. O. C. 629. καὶ ταῦτα καὶ τοιαῦτ' ἔπη. Phil. 1370, 1. διπλῆν μὲν .. διπλῆν δέ.

§ 41. C. 4. Order of Words and Emphasis.

In language not yet reduced to grammatical precision, the interpreter should attend closely to the order of the words.

(1) The order of the words corresponds more nearly than afterwards to the order in which the thoughts are suggested to the mind of the writer.

(2) There is more freedom used in the juxta-position of words for the sake of contrast or comparison or other association: because, the distinction of clauses being still incomplete, a parenthesis or subordinate clause (participial or otherwise) can be more easily interwoven with the principal clause, by the words of each being placed alternately. This has often the effect of producing a more equable or balanced rhythm; just as when in a single clause the words in agreement are separated. (O. T. 109. ἴχνος παλαιᾶς δυστέκμαρτον αἰτίας. Ib. 1245. τὸν ἤδη Λάϊον πάλαι νεκρόν. Aj. 311. καὶ τὸν μὲν ἥστο πλεῖστον ἄφθογγος χρόνον. El. 730. ναυαγίων Κρισαῖον ἱππικῶν πέδον.)

(3) The most emphatic position in an iambic line is in the first foot, which has the chief arsis: and, generally, the more emphatic

word is placed first, although negatives and interrogatives, whose natural place is in the beginning of a sentence, are sometimes made more emphatic through being postponed.

(4) In judging of constructions in Sophocles more weight should be given to order and contiguity of words than to grammatical rules. And in determining the text it is essential to preserve the natural emphasis. That a reading has the effect of producing a forced or misplaced emphasis, or of weakening the chief emphasis by the addition of a too emphatic word, is an objection of the most fatal kind. The language of Sophocles is seldom quite regular, but is always harmonious. The following examples are to illustrate:—(α) The alternation of clauses. (β) The prominence of the emphatic word. (γ) The postponement of the interrogative or negative for the sake of emphasis. (δ) Separation of an emphatic word. (ε) Imperfect or borrowed emphasis.

α. Alternation of clauses.

(Cp. Eur. Or. 600. ἀλλ' ὡς μὲν οὐκ εὖ μὴ λέγ' εἴργασται τάδε.)

Tr. 436. πρός σε τοῦ .. Διός (frequent). O. T. 295. τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς. Ib. 644, 5. ἀραῖος, εἴ σέ τι | δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾷ με δρᾶν. Ib. 1251. χὤπως μὲν ἐκ τῶνδ' οὐκέτ' οἶδ' ἀπόλλυται—'And after this she perishes, I know not how.' Ib. 1438. ἔδρασ' ἂν εὖ τοῦτ' ἴσθ' ἄν. (ἔδρασα ἂν τοῦτο, εὖ ἴσθι, ἔδρασα ἄν.) O. C. 135–7. lyr. ὃν ἐγὼ λεύσσων περὶ πᾶν οὔπω | δύναμαι τέμενος | γνῶναι ποῦ μοί ποτε ναίει. Ib. 826. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν. Ib. 1427, 8. τίς δὲ τολμήσει κλύων | τὰ τοῦδ' ἔπεσθαι τἀνδρός. El. 1241. ἄχθος ἔνδον γυναικῶν ὃν ἀεί. Ant. 682. λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι. Ib. 1278, 9. ὡς .. τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις | ἔοικας ἥκειν καὶ τάχ' ὄψεσθαι κακά: i. e. ὡς ἔοικας ἥκειν τὰ μὲν φέρων τάδε πρὸ χειρῶν· τὰ δὲ (ἔοικας) καὶ τάχ' ὄψεσθαι ἐν δόμοις (ὄντα)—'How you seem to have come hither, bringing with you one burden of evils in your arms, while there is another burden, which you seem likely to behold all too quickly within the palace.'(?) Phil. 971, 2. πρὸς κακῶν δ' ἀνδρῶν μαθὼν | ἔοικας ἥκειν αἰσχρά. Ib. 618, 19. καὶ τούτων κάρα | τέμνειν ἐφεῖτο τῷ θέλοντι μὴ τυχών. Tr. 955–8. lyr. ὅπως | τὸν Ζηνὸς ἅλκιμον γόνον | μὴ ταρβαλέα θάνοιμι | μοῦνον εἰσιδοῦσ' ἄφαρ. Aj. 685, 6. ἔσω θεοῖς ἐλθοῦσα διὰ τέλους, γυναί, | εὔχου τελεῖσθαι τοὐμὸν ὧν ἐρᾷ κέαρ.

β. Prominence of the emphatic word.

This has the effect (a) of postponing the word with which the sentence naturally begins: (b) of inverting the order of sequence (ὕστερον πρότερον).

a. O. T. 447. εἰπὼν ἄπειμ' ὧν οὕνεκ' ἦλθον.

Cp. Tr. 1120. εἰπὼν ὁ χρῄζεις λῆξον. In this and other examples the emphatic word has the chief *arsis*.

O.T. 178. lyr. ἀκτὰν πρὸς ἑσπέρου θεοῦ. Ib. 525. τοῦ πρὸς δ' ἐφάνθη. Ib. 795. ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα. Ib. 1015. παῖς γ εἰ τῶνδε γεννητῶν ἔφυν. Ib. 1179. αὐτὸς ἔνθεν ἦν. O. C. 560, 1.

δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις | λέξας—'For terrible indeed were that misfortune that you could name.' Ib. 1119, 20. πρὸς τὸ λιπαρὲς | τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον. El. 569. ἐκκομπάσας ἔπος τι τυγχάνει βαλών—'He let fall some word of boasting.' Ib. 575. πολλὰ κἀντιβάς. Ant. 726. οἱ τηλικοῖδε καὶ διδαξόμεσθα δή. Where note also the inversion of the two last words. Ib. 926. παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες. Tr. 770, 1. φοινίας | ἐχθρᾶς ἐχίδνης ἰὸς ὥς. Ib. 1117. μὴ τοσοῦτον ὡς δάκνῃ—'That you be not vexed so exceedingly.' El. 31. εἰ μή τι = εἴ τι μή. Aj. 738. βραδεῖαν ἡμᾶς ἄρα τήνδε τὴν ὁδόν. Phil. 192. θεῖα γὰρ . . καὶ τὰ παθήματα κεῖνα . . ἐπέβη. Ib. 454, 5. τηλόθεν τό τ' Ἴλιον | καὶ τοὺς Ἀτρείδας εἰσορῶν φυλάξομαι. Ib. 1392. ἑκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν. Ib. 1450, 1. καιρὸς καὶ πλοῦς | δδ' ἐπείγει γὰρ κατὰ πρῴραν.

b. In the following examples the order of natural sequence is inverted for the sake of emphasis.

Ant. 209, 10. θανὼν | καὶ ζῶν ὁμοίως. Ib. 281. ἄνους τε καὶ γέρων ἅμα. O. C. 936. τῷ νῷ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω. Ib. 1536. θεοὶ γὰρ εὖ μὲν ὀψὲ δ' εἰσορῶσ', κ. τ. λ. Ib. 308. ἀλλ' εὐτυχὴς ἵκοιτο τῇ θ' αὑτοῦ πόλει | ἐμοί τε, τίς γὰρ ἐσθλὸς οὐχ αὑτῷ φίλος—'Well, may he come, and in his new city as well as me. For what good man does not befriend himself?' El. 251. καὶ τὸ σὸν σπεύδουσ' ἅμα | καὶ τοὐμὸν αὐτῆς ἦλθον. Tr. 929. κἀν ᾧ τὸ κεῖσε δεῦρό τ' ἐξορμώμεθα. Phil. 236, 7. τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν | χρεία, τίς ὁρμή;

γ. Postponement of the interrogative and negative.

a. O. T. 1027. ὠδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους; Ib. 1126. χώροις μάλιστα πρὸς τίσι ξύναυλος ὤν; El. 1402. σὺ δ' ἐκτὸς ᾖξας πρὸς τί; Ib. 1430. εἰσορᾶτε ποῦ | τὸν ἄνδρα; Ant. 401. ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβών;

b. O. T. 137. ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων. Ib. 255. οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον. Ib. 527. οἶδα δ' οὐ γνώμῃ τίνι. O. C. 1365. εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῷ τροφούς. Ib. 1522. τοῦτον δὲ φρᾶζε μή ποτ' ἀνθρώπων τινί. Aj. 589, 90. ἐγὼ θεοὺς | ὡς οὐδὲν ἀρκεῖν εἶμ' ὀφειλέτης ἔτι. Phil. 653. ὡς λίπω μή τῳ λαβεῖν. Ib. 1217. lyr. ἔτ' οὐδέν εἰμι.

δ. Another way of marking a strong emphasis is by separating a single word from those to which it belongs, through the insertion of an exclamation or parenthesis.

O. T. 334, 5. οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρας | φύσιν σύ γ' ὀργάνειας, ἐξερεῖς ποτέ; Phil. 984, 5. ἔμ', ὦ κακῶν κάκιστε καὶ τολμήστατε, | οἷδ' ἐκ βίας ἄξουσιν; El. 580. ὅρα, τιθεῖσα τόνδε τὸν νόμον βροτοῖς, | μὴ πῆμα σαυτῷ καὶ μετάγνοιαν τίθῃς.

ε. In a few instances a word has an imperfect or borrowed emphasis, i. e. is placed in an emphatic position by reason of an inexact antithesis, or because of the stress laid upon some other word. This, like many other irregularities, arises from afterthought; some fresh aspect or relation of ideas having occurred to the speaker after the sentence is begun.

O. T. 435. *ὡς μὲν σοὶ δοκεῖ, | μῶροι, γονεῦσι δ' οἵ σ' ἔφυσαν ἔμφρονες.* (The introductory *ὡς* is forgotten, else it would be *ὡς δὲ ἐδόκει γονεῦσιν.*) Ant. 31, 2. *τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα σοὶ | κἀμοί, λέγω γὰρ κἀμέ, κηρύξαντ' ἔχειν*—'Such is the proclamation for you, —and for me too, I do not hold myself exempt,—which, as they say, our good Creon has set forth.' *σοί*, which is at first unemphatic, as the dative of remote reference, receives an emphasis from the antithesis of *ἐμοί*, which is opposed to it by an afterthought.

Aj. 374. *ὃς χερὶ μὲν μεθῆκα τοὺς ἀλάστορας | ἐν δ' ἑλίκεσσι βουσί, κ. τ. λ.* Here the emphasis of *μεθῆκα* is reflected on *χερί*. The full expression would be *μεθῆκα μὲν χερός, ἐν δὲ . . βουσὶ πεσὼν χερί.* Phil. 1395, 6. *ὡς ῥᾷστ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σὲ δὲ | ζῆν, ὥσπερ ἤδη ζῆς ἄνευ σωτηρίας*: i. e. *ὡς ῥᾷστα ἐμοί, ἐμὲ μὲν λῆξαι, σὲ δὲ ζῆν, κ. τ. λ.* In Tr. 458 *μέν* is omitted, and seems to be absorbed by *μέν* preceding.

§ 42. C. 5. Indirect Expression.

This arises partly from the love of antithesis, and partly from comparison and reflection. The mind in dwelling on a fact or supposition, reverts to what is opposite or correlative, and is thus led to refine upon the direct and natural mode of expression. (Compare Thucydides, passim.) Hence—

α. The frequency of negative forms:—

Phil. 348, 9. *ταῦτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολὺν | χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχύ.* Ib. 466, 7. *καιρὸς γὰρ καλεῖ | πλοῦν μὴ 'ξ ἀπόπτου μᾶλλον ἢ 'γγύθεν σκοπεῖν.* Aj. 1199, 1200. *ἐκεῖνος οὔτε στεφάνων | οὔτε βαθειᾶν κυλίκων | νεῖμεν ἐμοὶ τέρψιν ὁμιλεῖν.* Ant. 613. lyr. *οὐδὲν ἕρπων | θνατῶν βιότῳ πάμπολις ἐκτὸς ἄτας*—'Coming to the life of men in all their cities, never without calamity.'(?) Tr. 1083, 4. *οὐδ' ἀγύμναστόν μ' ἐᾶν | ἔοικεν ἡ τάλαινα διάβορος νόσος.* Phil. 442–4. *Θερσίτης τις ἦν, | ὃς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν ὅπου | μηδεὶς ἐφῇ*—'There was one Thersites, who would always speak more than once, where every one was for preventing him.' Aj. 1184. *κἂν μηδεὶς ἐᾷ.* El. 321. *καὶ μὴν ἄγωγ' ἔσωσ' ἐκεῖνον οὐκ ὄκνῳ.* Tr. 1046. *κοὐ λόγῳ κακά.* O. C. 1397, 8. *Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς | ξυνήδομαί σοι, νῦν δ' ἴθ' ὡς τάχος πάλιν.* Ib. 1671. *οὐ τὸ μὲν ἄλλο δὲ μή.* In Ant. 207, 8, the indirect negative form exactly suits the exaggerating mood of Creon, *οὔποτ' ἔκ γ' ἐμοῦ | τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.* O. C. 1231. lyr. *τίς πλάγχθη πολύμοχθος ἔξω.* El. 241. lyr. *γονέων | ἐκτίμους ἴσχουσα πτερύγας | ὀξυτόνων γόων.*

Under this heading might be included—

O. T. 794, 5. *τὴν Κορινθίαν | ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα,* and the instances described in p. 64 as 'quasi-oxymora.'

β. The same reflective fancy leads to curious inversions of object and subject, finite verb and participle, and the like.

El. 782. *χρόνος διῆγε μ'*—'The time passed me on,' instead of *χρόνον διῆγον,* 'I passed the time.' O. C. 358. *τίς σ' ἐξῆρεν οἴκοθεν στόλος*—'What mission took you forth?' instead of *τίνα στόλον*

ἐξῆρας—'On what mission did you set out?' Tr. 125. ἀποτρύειν ἐλπίδα=ἀποτρύεσθαι ἐλπίδος. O. C. 1106. αἰτεῖς ἃ τεύξει= τεύξει ἃ αἰτεῖς. El. 858. lyr. ἐλπίδων . . ἀρωγαί, for ἐλπίδες . . ἀρωγῆς. Ib. 758. μέγιστον σῶμα δειλαίας σποδοῦ. Tr. 867. καί τι καινίζει στέγη=καί τι καινὸν ἵκει στέγην. El. 1494. κοὐ πρόχειρος εἶ κτανεῖν= κοὐ πρόχειρόν ἐστί σοι τὸ κτανεῖν. Ib. 240. lyr. πρόσκειμαι χρηστῷ, for χρηστόν μοι πρόσκειται.

A singular instance is—

O. T. 1463, 4. αἶν οὔποθ' ἡμὴ χωρὶς ἐστάθη βορᾶς | τράπεζ' ἄνευ τοῦδ' ἀνδρός—where the words ἄνευ τοῦδ' ἀνδρός, as already noticed, p. 59, are an epexegesis from the converse point of view.

A simpler instance of the same tendency occurs, where, as frequently happens, the more emphatic of two words is made grammatically subordinate to the less emphatic.

Tr. 42, 3. προσβαλὼν ἀποίχεται. O. C. 780. ἆρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις;

γ. Not far removed in principle from such inversions is the figure of Hypallage, by which an attribute properly applicable to the subordinate is attached to the principal word. This might also be viewed as a species of attraction. It has the effect of strengthening the language, by giving an impression of unity.

Aj. 8. εὔρινος βάσις. Tr. 964. ξένων γὰρ ἐξόμιλος ἥδε τις βάσις. Ib. 817, 18. ὄγκον ὀνόματος . . μητρῷον. O. T. 1375. ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος, | βλαστοῦσ' ὅπως ἔβλαστε. El. 1390. lyr. τοὐμὸν φρενῶν ὄνειρον αἰωρούμενον. Ib. 1230. κἀπὶ συμφοραῖσί μοι | γεγηθὸς ἕρπει δάκρυον ὀμμάτων ἄπο. Ant. 792. lyr. νεῖκος ἀνδρῶν ξύναιμον.

It will be observed that in every case the association between the two nouns is a very close one. None of these examples is so violent as—

Eur. Phoen. 1350. λευκοπήχεις κτύπους χεροῖν.

The same anomaly appears in the substitution of the demonstrative pronoun (ὅδε) for the corresponding adverb (ὧδε).

Tr. 882. lyr. τάνδ' αἰχμὰν | βέλεος κακοῦ ξυνεῖλε.

Also of the interrogative τίς for πῶς.

El. 328. τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις | ἐλθοῦσα φωνεῖς ὦ κασιγνήτη, φάτιν; Ib. 122. τίν' ἀεὶ τάκεις ὧδ' ἀκόρεστον οἰμωγάν. Ib. 388. τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον; Ant. 548.

δ. Further, the tendency to indirect expression leads to the *substitution* (1) of the cause for the effect; (2) the effect for the cause; and (3) the part for the whole (synecdoche).

1. The cause for the effect.

O. C. 481. ὕδατος, μελίσσης. Ant. 1065. τροχοὺς ἁμιλλητῆρας ἡλίου, 'the wheel' for a 'revolution of the wheel,' unless we read τρόχους. (?) O. C. 1601, 2. τάσδ' ἐπιστολὰς πατρὶ | ταχεῖ πόρευσαν σὺν χρόνῳ.

2. The effect for the cause.

El. 1395. νεακόνητον αἷμα (cp. Tennyson, 'The bright death,' in

one edition of the 'Dream of fair Women,' for 'The sharp knife,' =νεηκονῆ μάχαιραν, which has been conjectured here.) Tr. 836. Iyr. δεινοτάτῳ μὲν ὕδρας | προστετακὼς φάσματι.

3. The part for the whole.
Aj. 140. πτηνῆς ὡς ὄμμα πελείας.

§ 43. C. 6. Condensed Expression.

It has been already noticed (p. 36) that the attempt is sometimes made to condense a whole phrase into an adjective, and also (p. 67) that Sophocles occasionally uses abbreviations, for which there may have been some precedent in the idiom of conversation. It may now be stated more generally that the love of concentration often leads him to hint in a single phrase what could only be made explicit in a complicated sentence. This happens most frequently in the choral odes, where the vivid play of association supersedes conventional uses.

α. A signal instance occurs in Tr. 836. δεινοτάτῳ μὲν Ὕδρας | προστετακὼς φάσματι· μελαγχαίτα τ' | ἄμμιγά νιν αἰκίζει | θηρὸς δολόμυθα κέντρ' ἐπιζέσαντα—'Steeped in the Hydra's dreadful form, which blends with the wounds of the monster's crafty speech, tormenting him and breaking forth upon him.' (Cp. in the same ode, 827. ἔμπεδα κατουρίζει: 831. Κενταύρου φονίᾳ νεφέλᾳ, κ.τ.λ.)—El. 861–3. χαλαργοῖς ἐν ἁμίλλαις | .. τμητοῖς ὁλκοῖς ἐγκῦρσαι—'In racings of swift hoofs to fall upon a dragging instrument of sharp cut thongs.' O. C. 1044–7. ὅθι δαΐων | ἀνδρῶν τάχ' ἐπιστροφαὶ | τὸν χαλκοβόαν Ἄρη | μίξουσιν—'Where soon the foemen wheeling will mingle the clanging war.' And in the same ode, 1055, τὰς διστόλους | ἀδμῆτας ἀδελφὰς | αὐταρκεῖ ταχ' ἐμμίξειν βοᾷ—'The sisters with the two bands attending them, inviolate and unsubdued, will mingle in the shouting of the mighty successful battle of their own deliverance.' (See notes *in loco.*) El. 140, 1. ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον | ἄλγος ἀεὶ στενάχουσα διόλλυσαι. O. T. 1213. ἐφεῦρέ σ' ἄκονθ' ὁ πάνθ' ὁρῶν χρόνος.—'Time, who sees all, detected thy unwitting crime.' Tr. 976. ζῇ γὰρ προπετής—'For he is living, though at the point of death.'

β. The same tendency appears in a less degree in the senarii.
O. C. 982, 3. ἔτικτε .. με .. οὐκ εἰδότ' οὐκ εἰδυῖα—'She brought me forth, though (at that later time) she knew it not, neither did I.' O. T. 922, 3. δεινοῦμεν πάντες ἐκπεπληγμένον | κεῖνον βλέποντες, ὡς κυβερνήτην νεώς—i. e. 'As sailors fear, when they see the steersman afraid.' Phil. 493, 4. ὃν δὴ παλαί' ἂν ἐξ ὅτου δέδοικ' ἐγὼ | μή μοι βεβήκῃ. Tr. 573, 4. ἦ μελαγχόλους | ἔβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας. Ib. 693. δέρκομαι φάτιν ἄφραστον: i. e. δ. πρᾶγμα ἄφατον φράζεσθαι.

§ 44. C. 7. Tautology and Repetition.

The tendency which may be roughly thus described, is peculiarly significant of a transition phase of language: in which the mind has become conscious of many similarities and contrasts, which, however, are not yet clearly thought out and understood.

a. Mere assonances of letters and syllables may be first noticed.

In O. T. 371. τυφλὸς τὰ τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' εἶ: Ib. 425. ἃ σ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις: the alliterations of τ and σ seem to be intentionally chosen to give the effect of harshness. Other alliterations are—

El. 210. ποίνιμα πάθεα παθεῖν πόροι. Ant. 335–7. πολιοῦ πέραν πόντου χειμερίῳ νότῳ | χωρεῖ περιβρυχίοισι | περῶν ὑπ' οἴδμασιν. Tr. 680, 1. πονῶν | πλευρὰν πικρᾷ γλωχῖνι.

Syllabic assonances are—

Ant. 972. lyr. ἀρατὸν . . : 975. ἀραχθέντων. Ib. 974. lyr. ἀλαὸν ἀλαστόροισιν. Tr. 752. ἀκτὴ . . ἄκρον. Ib. 554. λυτήριον λύπημα.(?) Ib. 1035. ἀκοῦ δ' ἄχος.

b. Slightly different from these last is the intentional play upon a syllable, such as not unfrequently occurs in Homer (especially in the Odyssey), e. g. Od. 19. 564. οἱ μέν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος | τοί ῥ' ἐλεφαίρονται: turning more upon the sound than upon the meaning, and therefore not amounting to a pun.

O. T. 397. ὁ μηδὲν εἰδὼς Οἰδίπους. Ib. 603, 4. Πυθώδ' ἰὼν | πεύθου. El. 6, 7. τοῦ λυκοκτόνου θεοῦ ἀγορὰ Λύκειος. Ant. 110, 11. Πολυνείκους | ἀρθεὶς νεικέων ἐξ ἀμφιλόγων. Ib. 1126, 7. στέρνῳ ὄπωπε | λιγνύς. O. C. 1113. ἐμφύντε τῷ φύσαντι. Tr. 831–40. Κενταύρου . . κέντρα.

c. Playing on the word. In the 'comic' scene with the φύλαξ in—

Ant. 323. ἦ δεινὸν ᾧ δοκεῖ γε καὶ ψευδῆ δοκεῖν.

d. In the single instance, Aj. 430, 1. 'A dying man plays nicely with his name.'

αἰαῖ· τίς ἄν ποτ' ᾤεθ' ὧδ' ἐπώνυμον | τοὐμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς.

e. And, in O. C. 1320–2, a proper name is explained by the derivation.

Παρθενοπαῖος . . ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ | μητρὸς λοχευθείς.

A slighter allusion is—

Tr. 104. τὰν ἀμφινεικῆ Δηάνειραν.

Cp. the use that is made of the name of Oedipus for the ἀναγνώρισις in—

O. T. 1036. ὥστ' ὠνομάσθης ἐκ τύχης ταύτης ὃς εἶ.

f. Mere tautology is very frequent: i. e. the repetition of the same or an opposite word, when not strictly required by the meaning.

Ant. 1068–70. ἔχεις μὲν . . ἔχεις δέ. O. T. 261. κοινῶν τε παίδων κοίν' ἄν. Ant. 1266. νέος νέῳ ξὺν μόρῳ. Ib. 13, 14. δυοῖν ἀδελφοῖν ἐστερήθημεν δύο | μίᾳ θανόντων ἡμέρᾳ διπλῇ χερί. (See p. 63.) Tr. 517–20. lyr. ἦν . . ἦν δὲ . . ἦν δ' . . ἦν δέ. Ib. 608. φανερὸν ἐμφανὴς σταθείς. Ib. 613. θυτῆρα καινῷ καινὸν ἐν πεπλώματι. Ib. 614, 15. εὐμαθὲς . . μαθήσεται.(?) Ant. 502. κλέος . . εὐκλεέστερον. Ib. 514–16. δυσσεβῆ . . δυσσεβεῖ. Tr. 757. ἀπ' οἴκων . . οἰκεῖος Λίχας. Aj. 267. κοινὸς ἐν κοινοῖσι. Ib. 467. ξυμπεσὼν μόνος μόνοις. Ib. 620. lyr. ἄφιλα παρ' ἀφίλοις.

Phil. 663–5. ὅς .. ὅς .. ὅς. Ib. 710, 11. πτανῶν πτανοῖς ἀνυσ. γ. φ.(?) Ib. 827. Ὕπν' ὀδύνας ἀδαής, Ὕπνε δ' ἀλγέων. Ib. 894. συνηθὲς .. ἔθος. Ib. 1128, 9. ὦ τόξον φίλον, ὦ φίλων | χειρῶν ἐκβεβιασμένον. Ib. 1370, 1. διπλῆν μὲν ἐξ ἐμοῦ κτήσει χάριν, | διπλῆν δὲ πατρός. Ant. 588, 9. δυσπνόοις .. πνοαῖς. Ib. 585, 596. γενεᾶς .. γενεὰν γένος. Ib. 606, 7. παντογήρως (?) .. ἀγήρῳ. In Tr. 331. λυπὴν πρός γ' ἐμοῦ λυπὴν λάβοι, there is some corruption.

g. Accidental repetition.

One point in which modern languages are more precise and exacting than the ancient is their sensitiveness in not allowing the same word to be used twice, unless for special reasons, in the same passage. This requirement runs counter to a natural proclivity, as all must be aware who have had occasion to correct a hastily written letter. The word that has most recently passed through the mind is most likely to present itself for selection, although sure to be rejected by the instinct of a modern writer. But in Sophocles this tendency appears unchecked, and, whether from the vividness of the impression which accompanied each word, or from whatever cause, seems to have been unusually strong. A word once used is apt to be repeated in a different connection and even with a different meaning.

(1) The first chorus of O. T. alone gives six examples.

O. T. 158, 9. lyr. ἄμβροτε Φ... ἀμβροτ' Ἀθάνα: 164. ἀλεξίμοροι .. 171. ἀλέξεται: 167. ἀνάριθμα .. 178. ἀνάριθμος: 154. ἰήϊε .. 174. ἰηΐων: 177. ἀκτὰν .. 182. ἀκτάν: 203. Λύκει' ἄναξ .. 208. Λύκε' ὄρεα.—Ib. 293. τὸν δ' ἰδόντ' οὐδεὶς ὁρᾷ. (Cp. Ib. 1133, 4. εὖ γὰρ οἶδ' ὅτι | κάτοιδεν.) Ib. 494, 5. lyr. βασάνῳ .. εἶμ' .. 510. βασάνῳ θ' ἀδύπολις. Ib. 1263. κρεμαστὴν τὴν γυναῖκ' .. 1266. κρεμαστὴν ἀρτάνην. Tr. 863. μάταιος .. 887. ὦ μάταιε. O. C. 766. ἦν μοι τέρψις .. 775. τίς αὕτη τέρψις. El. 505. lyr. πολύπονος ἱππεία .. 515. πολύπονος αἰκία. Ib. 546, 7. γνώμην .. γνώμης. Ib. 825. lyr. κρύπτουσιν ἕκηλοι .. 838. ἕρκεσι κρυφθέντα γυναικῶν. Tr. 94. lyr. ὃν αἶδλα νὺξ .. 132, 3. μένει γὰρ οὔτ' αἶδλα | νὺξ βροτοῖσιν. Ib. 833. lyr. προστακέντος .. 837. προστετακώς. Ib. 832. lyr. δολοποιός .. 840. δολόμυθα κέντρα .. 851. δολίαν. Aj. 799, 802. φέρειν .. φέρει. O. T. 524, 525, 527. γνώμῃ φρενῶν, γνώμαις, οἶδα δ' οὐ γνώμῃ τίνι. O. C. 590, 1. ἀλλ' εἰ θέλοντ' ἄν γ', οὐδὲ σοὶ φεύγειν καλόν. O. ἀλλ' οὐδ' ὅτ' αὐτὸς ἤθελον, παρίεσαν. (See note *in loco*.) El. 903, 6. ὄμμα .. ὄμμα, in different senses. Aj. 1204. lyr. τέρψιν ἰαύειν .. 1216. τέρψις ἐπέσται. Phil. 706. lyr. οὐ φορβὰν .. 711. γαστρὶ φορβάν. Ib. 1268, 9. ἐκ λόγων καλῶν .. σοῖς πεισθεὶς λόγοις. See also Antigone 582–625 and notes.

(2) A further instance of this inclination to repeat the phrase,—ἥτις ἀειδόντεσσι νεωτάτη ἀμφιπέληται,—appears in the recurrence, at long intervals, and in quite different connections, of the same rare word, or of the same collocation of words, or of the same form of expression. Thus the Homeric ἄφαρ occurs three times in the Trachiniae, and nowhere else in Sophocles. So ἦ ρα, several times in the Ajax and in no other play. The hemistich θάρσει παρέσται occurs twice in the O. C. (305, 726), and τὸ κλεινὸν Ἑλ-

λάδος twice in the Electra (681, 694). So οὐδ' ἀνίεσαν O. T. 1277, and O. C. 1608; δύ' ἄτα, Ant. 533, O. C. 532; οἶσθα, Tr. 1191, 1219. Cp. Ib. 418.

(3) The Philoctetes, as already noticed, is singular in having several instances (in the last commos) of tmesis of verbs compounded with ἀπό: and also in the frequent repetition of monosyllabic words in excited utterance.

Phil. 664–6. ὃς χθόν' Οἰταίαν ἰδεῖν, | ὃς πατέρα πρέσβυν, ὃς φίλους, ὃς τῶν ἐμῶν | ἐχθρῶν, κ.τ.λ. Ib. 482. ἐς ἀντλίαν, ἐς πρύμναν, ἐς πρῷραν. Ib. 799. ὦ τέκνον, ὦ γενναῖον. Ib. 260. ὦ τέκνον, ὦ παῖ. Ib. 989, 90. Ζεὺς ἔσθ' ἵν' εἰδῇς, Ζεύς .. Ζεύς, ᾧ δέδοκται ταῦθ'. Ib. 1109, 10. οὐ φορβὰν ἔτι προσφέρων, | οὐ πτανῶν ἀπ' ἐμῶν ὅπλων. Ib. 1128, 9. ὦ τόξον φίλον, ὦ φίλων | χειρῶν ἐκβεβιασμένον. Ib. 1213. ὦ πόλις, ὦ πατρία.

N. B. The reading in some of the above instances, as well as in others of this kind, has been questioned. But while it is freely admitted that the scribes may have sometimes repeated a word by mistake, as in other writers: it must be allowed, on the other hand, that the tautological tendency is sufficiently evident to be taken into account. The context, with the analogy of other passages, must decide in each case whether the MS. reading is tenable. The repetition of the same word is of itself no objection to any reading.

§ 45. C. 8. Ionic, Epic, and Lyric Forms.

a. The article for the relative. See above, p. 31.

O. T. 1427. τὸ μήτε γῆ | μήτ' ὄμβρος ἱρὸς μήτε φῶς προσδέξεται. Ant. 1086. βέβαια, τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ. Phil. 707. οὐ φορβὰν ἱερᾶς γᾶς σπόρον, οὐκ ἄλλων | αἴρων τῶν νεμόμεσθ' ἀνέρες ἀλφησταί.

b. Use of the neuter plural.

Ant. 1209. ἄσημα .. βοῆς. Ib. 1265. ἄνολβα βουλευμάτων. O. C. 923. φωτῶν ἀθλίων ἱκτήρια. El. 220. οὐκ ἐριστὰ πλάθειν. Ib. 230. ἄλυτα. Aj. 887. σχέτλια γάρ, κ.τ.λ. Tr. 126. ἀνάλγητα γάρ, κ.τ.λ.

c. Homeric epithets.

Aj. 375. ἐν δ' ἑλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολίοις | ἐρεμνὸν αἷμ' ἔδευσα. Phil. 706. οὐ φορβὰν ἱερᾶς γᾶς σπόρον, οὐκ ἄλλων | αἴρων τῶν νεμόμεσθ' ἀνέρες ἀλφησταί. El. 714. κροτητῶν ἁρμάτων. Ib. 747. τμητοῖς ἱμᾶσιν. O. C. 482. γῆ μελάμφυλλος. Phil. 343. νηὶ ποικιλοστόμῳ.(?) Ib. 1161. βιόδωρος αἶα. Tr. 327. πάτραν | διήνεμον.

d. Tmesis. See p. 26.

e. Infinitive for imperative.

O. T. 462. φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.

f. Phrases recalling expressions in Homer.

O. T. 145, 6. ἢ γὰρ εὐτυχεῖς | ξὺν τῷ θεῷ φανούμεθ' ἢ πεπτωκότες. O. C. 380. ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον | τιμῇ καθέξον ἢ πρὸς οὐρανὸν βιβῶν (cp. αὐτίκα δ' ἐὲ φέροιτο μέγα κλέος ἤ κε φεροίμην, κ.τ.λ.) O. T. 975. ἐς θυμὸν βάλῃς. O. C. 216. ὦ μοι ἐγώ, τί πάθω: Tr. 973.

O. C. 1477. ἀμφίσταται .. ὄτοβος. El. 1492. ἀγὼν .. σῆς ψυχῆς πέρι. Ib. 138. ἀνοτάσεις. Tr. 27, 8. λέχος .. ξυστᾶσα. Aj. 491. Tr. 38. Ἰφίτου βίαν. Ib. 101. ἀπείρους κλιθείς.

Reminiscences of Homer affect the diction, however, more frequently than the structure of sentences.

§ 46. C. 9. Colloquialisms.

The examples which would have come under this head have been anticipated. (See esp. pp. 51, 54 (1), 65 *a*, 67 [7, 8], 70 *a*, ἔοικας ἥκειν.) They are not numerous, as indeed might be expected in Tragedy.

Concluding Remarks on Grammatical Construction in Sophocles.

In the preceding sections many idioms have been included which could be paralleled from other Greek writers, especially the tragedians; while, on the other hand, no collection of scattered instances can adequately present the structural peculiarities of a writer whose strength lies in the 'callida junctura,' and the subordination of parts to the whole. But one who has read Sophocles may by glancing over these pages be able to verify some impressions, which the mere perusal of the plays is calculated to make, but cannot sufficiently confirm.

1. Sophocles has the keenest feeling for the analogies of language, but is not bound by fixed rules of grammar.
2. This subtle reflective tendency is perpetually causing slight modifications or extensions of idioms in ordinary use.
3. The overlogical spirit, or κομψότης, of his day shows itself in various inversions, substitutions, and other indirect modes of expression.
4. Also in minute verbal parallelisms, antitheses, and paradoxes, which he generally manages, however, to make subordinate to the principal effect.
5. This analytical spirit is accompanied by a continual effort in the opposite direction of concentration (διαίρεσις and συναγωγή).
6. From both the last mentioned causes there results a peculiar fulness and redundancy of expression, arising partly from the determination to be explicit, and partly from the combination and grouping of ideas.
7. The singularity of Sophocles consists not in any or all of these characteristics, which are in some degree common to his age, but in his subtle treatment of them, the harmony in which he binds them together, and above all the grace with which he adapts them to the dramatic expression of natural human feeling.
8. The interpreter of Sophocles must think more of the sequence of ideas than of the apparent grammatical connection of the words: and the critic of the text of Sophocles must ask, not, Is such and such a phrase exact in point of syntax? but, (1) Is it natural? (2) Is it poetical? (3) Is it dramatically adapted to the situation? (4) Is it Sophoclean?

PART II.—PECULIARITIES OF DICTION.

§ 47. If the poet of a transition age in literature is less fettered than his predecessors or successors in the use of grammatical constructions, he enjoys a still more acknowledged liberty in the choice of words. It would seem at first sight as if all the resources of the spoken and written language, and even the original genius of the language, lay at his disposal. There are, however, limits to this freedom. No one now supposes, with Aristotle, that a great author ever wholly invented a new word; and if there are words in Shakespeare (e. g. 'blood-boltered,' 'scamels') to the origin of which we have no clue, this is set to the account of our ignorance, and not of his caprice. It is true that the existence of inflexions in Greek, or rather the fresher consciousness of the meaning of inflexions, gave scope for a degree of licence which has never been possible in any modern language. But this licence is very sparingly employed, and is more seen in the use of compounds than in the formation of new derivatives from single stems. And even in the selection and adaptation of existing words, the innovations of the poet are subject to the following conditions:—(1) They must be founded on the actual state of diction; (2) They must be more or less in accordance with prevailing tendencies; (3) Words taken from the early literature, or from a foreign dialect, must not be too far removed from customary use, and must be such as are already known in some way by those for whom the composition is intended. Much also depends on the kind of composition. Thus words which are suitable to the style of a lyric ode, would be out of place in tragic dialogue, and many expressions are appropriate in tragedy which an historical writer would reject as too ornamental for his purpose; although it is to be remembered that the distinction between poetry and prose was less absolute in the age of Sophocles than at a later time.

The most general characteristic of the diction of Attic writers before Plato is an imperfect stage of abstraction. Many words are no longer found in the same simple concrete or metaphorical sense as in Homer: while, as contrasted with Xenophon or Demosthenes, there is in these writers more of sensuous picturesqueness, and a richer colouring of association about single words, existing together with a certain vagueness and indefiniteness of meaning, especially in the use of words like *γνωμή, θυμός, ὀργή, νοῦς*, expressing mental states or faculties, and such as *φύσις, χρόνος, νόμος*, expressing abstract natures or ideas.

In harmony with this state of diction was the prevailing tendency to modify and extend the use of words:—

(1) In the endeavour to express abstractions by participles, infinitives, neuter adjectives and verbal nouns, leading sometimes to the substitution of a verbal noun for an infinitive, or of an infinitive or participle for a noun, and generally to the preference for verbal forms.

(2) In giving a wider and more general meaning to specific words.

(3) In specializing the meaning of a word through the (true or false) analysis of the etymology: thus often inventing a new meaning while seeming to restore an old one.

(4) In exchanging the active, neuter, passive and causative meanings of verbs.

(5) In the use of compounds and other novel words, framed after the analogy of existing forms.

(6) In giving an ethical force to words, whose meaning in the earlier language is merely physical.

These tendencies appear in various modes in all the Attic writers of the fifth century B.C., especially in poetry. In Sophocles they are coloured by the peculiar subtilty of his genius. Not less bold and inventive than Aeschylus in his choice of words, where boldness is suitable, and more original than Euripides, he excels them both in the exact adaptation of his diction to the expression of the finer shades of feeling. Without deserting simplicity, he keeps a rich variety of language in perfect harmony; while, especially in the lyric passages, he avails himself almost to an extreme of the suggestive power of those words, whose significance was not yet accurately defined. Some association, not perceived to be accidental, some echo of sound, some refinement on the obvious meaning, is made to float before the hearer's mind with a pleasing indefiniteness, like the neutral tints which soften and harmonize the colouring of a picture. The same difficulty which attends the determination of construction in Sophocles, is present also in the interpretation of single words, arising from the incomplete and fluid state of the language, in which the resolution of ambiguities, the distinction of synonyms, the antithesis of opposites, and the definition of abstract terms, were in an incipient stage, already engaging the activity of reflective thought and fancy, but not yet fixed in use or in theory. To this is added the difficulty, in interpreting a poet for whom treatises περὶ ποιητικῆς had no existence, of discerning the degree of figurativeness in his use of language. (Sophocles is ante-rhetorical as well as ante-grammatical.)

Most words have been originally metaphors, and metaphors are continually falling into the rank of words. Often, indeed, when a poet has employed a metaphor which strikes the imagination of the reader or hearer with an impression of novelty, he will forthwith depart from it, regarding it as a mere vehicle of expression, and pass on to another, which, if he still dwelt on the similitude previously employed, would have appeared incongruous. Most instances of mixed metaphor, (e. g. 'to take arms against a sea of troubles,') are to be explained in this way. Often, too, just as the form of a sentence is altered in process of construction, a poetical image changes in the course of expression: e. g. Shakespeare, Cymb. iv. 2:—

> 'O melancholy!
> Who ever yet could sound thy bottom? find
> The ooze, to show what coast thy sluggish crare
> Might easiliest harbour in?'

Here melancholy is first a fathomless ocean, but is presently per-

sonified as one sailing over a shoreless sea. The imagination is not satisfied even with this, but goes on to suppose the 'sullen' barge of melancholy finding rest at last, if she could find it, in the oozy bed of some slow stream. The indefiniteness of the image is not a fault of style, but adds to the intended effect. So in the O. T. of Sophocles, l. 23 :—

κἀναικουφίσαι κάρα
βυθῶν ἔτ' οὐχ οἷα τε φοινίου σάλου,

where the city is first compared to a ship in distress, and the ship in distress is again compared to an animal all but devoured by some cruel monster, the confusion or reduplication of imagery, rendered easier by the frequency of the nautical metaphor (see below, p. 94), unquestionably enhances the impressiveness of the passage.

The following collection of instances is intended to illustrate (1) The experimental use of abstractions, including the modification in the meaning of words through ethical reflection: (2) The interchange of transitive, intransitive, and causative meanings: (3) Analytical or etymological uses: (4) Peculiarities of compounds and derivatives: (5) Sensuous and suggestive words: (6) Epic, lyric, and foreign words and phrases: (7) The use of metaphor.

I. Experimental Use of Abstract Expressions.

§ 48. It is sometimes said that poetry abhors abstractions. And this is true in the sense that technical terms, whose meaning has been defined by systematic reasoning, are generally unsuited to the expression of feeling. But if feeling does not choose to borrow from the logical faculty, this is because feeling has her own way of generalizing. And reflective poetry, whether subjective or dramatic, in seeking to idealize feeling, is ever rising into the region of general ideas. (See above, pp. 29, 42.) Hence the partial abstractions which abounded in the time of Sophocles are seized by him as welcome materials for his art. They harmonize with its ideal character, while they assist concentration, and give an air of severity, without detracting from the effect of naturalness and pathos. Occasionally in the less impassioned places, he reproduces perhaps too exactly the sophistical spirit of his age. But more frequently he adapts this feature of the language to his purposes with his usual subtilty and care.

a. Certain notions, which have a wide range of application, are more completely generalized than in an earlier period, and have also more of a substantial or personal reality than would be attributed to them by a later writer. Such are *νόμος, δίκη, καιρός, χρόνος.*

O. T. 865. lyr. *ὧν νόμοι πρόκειντ᾽ | ὑψίποδες, κ.τ.λ.* Ant. 538. *ἀλλ᾽ οὐκ ἐάσει τοῦτό γ᾽ ἡ δίκη σε.* El. 528. *ἡ γὰρ δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη.* Ib. 75, 6. *καιρὸς γάρ, ὅσπερ ἀνδράσιν | μέγιστος ἔργου παντός ἐστ᾽ ἐπιστάτης.* O. C. 1454. lyr. *ὁρᾷ ὁρᾷ ταῦτ᾽ ἀεὶ χρόνος.*

In this and some other passages the idea of time, although personified, is quite general. (In El. 179. lyr. *χρόνος γὰρ εὐμαρὴς θεός,*

the personification is complete.) In other cases χρόνος, like αἰών, is not dissociated from the continuance of a single life (O. C. 7, 8. χὠ χρόνος ξυνὼν | μακρός: Ib. 930. ὁ πληθύων χρόνος: cp. O. T. 1082. οἱ δὲ συγγενεῖς | μῆνές με μικρὸν καὶ μέγαν διώρισαν,) and in one passage the meaning seems to be similarly limited to the duration of the race of men—

Phil. 305. πολλὰ γὰρ τάδε ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ. [Cp. Hdt. 6. 109. ἐς τὸν ἅπαντα ἀνθρώπων βίον.]

β. Other words appear to be in an earlier stage of abstraction.

φύσις, for example, occurs nowhere in the philosophical sense of universal nature; but, excepting the merely verbal use, means always some particular nature, constitution, birth, or origin. The place where the word has the highest degree of generality is Aj. 760. ὅστις ἀνθρώπου φύσιν | βλαστών—'Who having sprung in the nature of man.' Other uses of φύσιν and φύσει, 'by birth, by constitution, by nature, by disposition,' etc., present various degrees of abstraction from the simple meaning of the verbal noun, which is itself in so far an abstraction.

ἄνθρωπος in the singular as well as in the plural is sometimes almost equivalent to the abstract 'mankind.' Still, though the meaning is general, a typical individual is presented to the imagination.

O. T. 977. τί δ' ἂν φοβοῖτ' ἄνθρωπος, ᾧ τὰ τῆς τύχης | κρατεῖ. O. C. 1153. πρᾶγος δ' ἀτίζειν οὐδὲν *ἄνθρωπον χρεών.

γ. But the incompleteness and indefiniteness of abstractions is chiefly seen in words denoting mental acts and states, such as θυμός, φρόνησις, γνώμη, ὀργή, πόθος, ἐλπίς, ἔρως; or mental powers, such as νοῦς, ψυχή, καρδία, φρήν. Such words are used without the exactness of distinction which was afterwards introduced by reflection and use, the shade of meaning intended being left to be determined by the context:—and at the same time they are attended with a peculiar feeling of the wonderful nature of man. This phase of ethical or psychological language is familiar to the student of Thucydides, and it is obvious how large must be its application to the purposes of the dramatic poet. In Sophocles there are various grades of ethical significance, from the simplest lyrical personification, as in El. 198. δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας, to such quasi-scientific discrimination of terms as in Ant. 176. ψυχήν τε καὶ φρόνημα καὶ γνώμην, where however the sophistical parade of words is merely a sort of mannerism, and the attempt to distinguish accurately the connotation of the several terms is not only difficult but illusory.

§ **49.** It will be sufficient to adduce one or two examples of the use of such words in Sophocles. A glance at Ellendt's Lexicon to Sophocles will suggest many others.

1. θυμός occurs once only in the seven plays in the sense of 'mind' or 'memory,' and in this there is probably a reminiscence of Homer.

El. 1347. οὐδέ γ' ἐς θυμὸν φέρω—'Nor can I bring him to my mind.' Cp. however Fr. 581 (D). πόλλ' ἐν κακοῖσι θυμὸς εὐνηθεὶς ὁρᾷ.

Nearly the same form is used by Jocasta in O. T. 975. *μή νυν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλῃς.* But here *θυμός* is associated, as it is almost everywhere in Attic Greek, with the emotional nature. Not, 'Do not cast it in your mind,' but rather, 'Do not take it to heart.' Cp. *ἐνθύμιον*, Ib. 739, *ὑψοῦ γὰρ αἴρει θυμόν*, Ib. 914. In this last instance *θυμός* is not thought or feeling simply, but the mind agitated by feeling; i. e. in the present case by 'doubts and fears.' 'Oedipus lets his mind be tossed in high suspense by all manner of griefs.' We may also notice here that *θυμός* (cp. *φρήν*, Tr. 982; *βίοτος*, O. T. 612; *αἰών*, Phil. 1348) is spoken of as a real thing or substance, as if separable from the person himself. *θυμός* is elsewhere the seat or origin of particular emotions, as 'desire,' O. C. 778, El. 286; 'fear,' O. C. 1466, *ἔπτηξα θυμόν*; 'anger,' El. 331, cp. Phil. 324; and 'courageous ardour' or 'confidence,' El. 26. *θυμὸν οὐκ ἀπώλεσεν*: Aj. 1124. *ἡ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.*

This meaning of *θυμός*, as a faculty, is not always easy to distinguish from the more special, and in Attic Greek the more common meaning, of a state of anger. Instances in which it has been supposed to mean anger, but where it more probably means an angry or agitated mind, are—

Ant. 493. *φιλεῖ δ' ὁ θυμὸς πρόσθεν ῥῆσθαι κλοπεὺς | τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων*—'And when men are plotting wrong in secret, their distracted mind is oft convicted of concealment before the act.' Ib. 1097. *ἀτῇ πατάξαι θυμόν*—'To bring down the blow of calamity on the passionate heart.' Aj. 954. *ἦ ῥα κελαινώπαν θυμὸν ἐφυβρίζει πολύτλας ἀνήρ.* O. C. 434. *ὀπηνίκ' ἔζει θυμός.* Ib. 438. *κἀμάνθανον τὸν θυμὸν ἐκδραμόντα μοι | μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων*, where *τὸν θυμόν* may be rendered, 'My passionate mood.'

In the more limited sense of a condition of anger, *θυμός* becomes again 'hypostatized,' and is spoken of as a separate nature or idea.

O. T. 673. *ὅταν | θυμοῦ περάσῃς.* O. C. 954. *θυμοῦ γὰρ οὐδὲν γῆρας ἐστιν ἄλλο πλὴν | θανεῖν.* Cp. Heraclitus, *χαλεπὸν θυμῷ μάχεσθαι.*

2. *νοῦς*, which is commonly, and in later Greek exclusively, an intellectual principle, in Ant. 767 seems to take the place of *θυμός*—

νοῦς δ' ἐστὶ τηλικοῦτος ἀλγήσας βαρύς. Cp. the use of *φρήν* in O. C. 1182. *τῇ θ' αὑτοῦ φρενὶ | χάριν παρασχεῖν.*

The danger suggested however by the chorus in Ant. l. c. lies not only in the resentment of Haemon, but in the invention and contrivance which the resentment sets to work. Cp. also El. 913. *μητρὸς οὔθ' ὁ νοῦς φιλεῖ | τοιαῦτα πράσσειν.*

This word also wavers between expressing a faculty and a state.

Ant. 1090. *τὸν νοῦν τ' ἀμείνω τῶν φρενῶν.*—Ib. 1228, 9. *τίνα | νοῦν ἔσχες*; and is specialized, in a good sense, to mean an intelligent mind or wisdom: i. e. *νοῦς = νοῦς σοφός.* (El. 1016. Cp. *φρένες.*) O. T. 549. *τὴν εὐθαδίαν . . τοῦ νοῦ χωρίς.*

3. γνώμη is the general word for 'thought' or 'judgment,' with the various special meanings of 'perception,' Aj. 52; 'mental penetration,' O. T. 398, γνώμῃ κυρήσας; O. C. 403; 'opinion,' Ant. 753; 'maxim,' Aj. 1091; 'advice,' Phil. 1467; 'suggestion,' Tr. 844. ἀπ' ἀλλόθρου | γνώμας μολόντ' ὀλεθρίαισι συναλλαγαῖς; 'intention,' Aj. 448; 'the general intention or spirit of a line of conduct,' O. T. 601; 'right judgment,' Tr. 389; 'deliberate judgment,' O. T. 524. γνώμῃ φρενῶν; 'the ground of judgment,' O. T. 527. οἶδα δ' οὐ γνώμῃ τίνι; or 'means of judgment,' Phil. 837. γνώμαν ἴσχων. Not that in each of all these meanings the word is used with the distinctness of the English equivalent. But from the absence of such distinction, an attempt is made to give several special applications to one general word.

4. ἐλπίς has most frequently the definite meaning of 'hope,' but also sometimes that of 'expectation' generally, O. T. 1432, Aj. 1382; and hence has the epithet καλή, Tr. 667; or κακή, Aj. 607. Hence the plural ἐλπίδες comes to be used for the state of 'expectancy' or 'suspense' as such, O. T. 771. ἐς τοσοῦτον ἐλπίδων | ἐμοῦ βεβῶτος: Ib. 487. πέτομαι δ' ἐλπίσιν.

5. ὀργή is first 'temper' generally, then the 'rage' of any passion (as of despair, O. T. 1241. ὀργῇ χρωμένη), and then specifically 'anger.' An extension of the first meaning is in Ant. 354. ἀστυνόμους ὀργάς, 'the disposition for ordered life in cities.'

6. φρονεῖν, meaning generally 'to think' or 'have intelligence,' has a variety of special meanings, which may be easily verified: 'to know' or 'perceive facts,' (as in Hdt.); 'to be conscious of the situation;' see esp. Aj. 942. σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν; 'to be in one's senses;' 'to be sensible' or 'wise;' 'to be minded' or 'disposed;' 'to be affected;' and, with μέγα or σμικρόν, 'to be proud' or 'humble.' Only some of these meanings are retained in later Greek, where they are used with less consciousness of the general meaning.

§ **50.** δ. From the same fondness for general ideas come the frequent use of the abstract for the concrete, and also the preference for verbal derivatives, and for adjectival and participial forms of expression.

1. El. 418. πατρός . . ὁμιλίαν. Ib. 130. ἥκετε παραμύθιον. Ib. 52. καρατόμοις χλιδαῖς. O. T. 1248. δύστεκνον παιδουργίαν—'To be the mother of a wretched offspring.' Phil. 35, 6. φλαυρουργοῦ τινὸς | τεχνήματ' ἀνδρός. O. C. 472. ἀνδρὸς εὔχειρος τέχνη. Aj. 1297. ἐφῆκεν ἐλλοῖς ἰχθύσιν διαφθοράν. Tr. 7. νυμφείων δκνον—'A fearful bridal.' O. C. 1044. δαΐων | ἀνδρῶν . ἐπιστροφαί. Ib. 1070. ἅμβασις, αἳ τὰν ἱππίαν | τιμῶσιν Ἀθάναν. El. 681, 2. Ἑλλάδος | πρόσχημ' ἀγῶνος. O. T. 1. Κάδμου τοῦ πάλαι νέα τροφή.

Hence in Aj. 645. αἰών is to be retained: οὔ τις αἰὼν Αἰακιδᾶν—'No life of the Aeacidae,' i. e. no person, etc.

Neuter verbals, such as φθέγμα, μίσημα, λῆμα, ἅλημα, προσφώνημα, are

frequently used in addressing persons or speaking of them with strong feeling. Cp. the constant use of *κάρα*.

2. Other instances of the use of verbal nouns are—

El. 494. *γάμων ἀμιλλήματα.* Tr. 889. *παραστάτις.* Ib. 1212. *φορᾶς γέ τοι φθόνησις οὐ γενήσεται*; i. e. *τοῦ φέρειν σε.* Ib. 911. *τὰς ἄπαιδας ἐς τὸ λοιπὸν οὐσίας*; i. e. probably, *τὸ εἶναι ἄπαις*, because renounced by Hyllus. El. 1357. *ἥδιστον δ' ἔχων | ποδῶν ὑπηρέτημα.*

3. The peculiar uses of the adjective have been illustrated above (pp. 35–7). The following may be quoted here.

Tr. 927. *δρομαία βᾶσα* (=*δρόμῳ*). Aj. 519. *ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.* Phil. 1190. lyr. *ἔλθετ' ἐπήλυδες αὖθις.* El. 1414. *μοῖρα καθαμερία φθίνει.* Phil. 1449. *μή νυν χρόνιοι μέλλετε πράσσειν.* Ant. 255. *τυμβηρὴς μὲν οὔ.* El. 1260. lyr. *τίς οὖν ἂν ἀξίαν | γε σοῦ πεφηνότος, κ.τ.λ.* O. C. 151. *φυτάλμιος.* O. T. 179, Aj. 602. *ἀνάριθμος.* Tr. 166. *ἀηθής.* O. C. 948. *αὐτοῖς . . χθόνιον ὄνθ' = ἐν τῇ χθονί.* Ib. 1664. *ἀλγεινὸς ἐξεπέμπετο = ξὺν ἄλγεσιν.*

Hence in O. T. 478. *πετραῖος* is possibly right.

4. Participial expressions.

Ant. 246. *θάψας βέβηκε.* Ib. 260, 1. *κἂν ἐγίγνετο | πληγὴ τελευτῶσα.* O. C. 239. lyr. *ἔργων | ἀκόντων* (= *ἀκουσίων*). See above, p. 58.

5. The frequent use of the neuter adjective or participle with the article, which is characteristic of the Greek of this period, affords further illustration of the effort to give expression to the general notions which the mind was forming for herself. Sophoclean instances are—

Ant. 365. *τὸ μηχανόεν τέχνας*—'The inventiveness of art.' Tr. 398. *τὸ πιστὸν τῆς ἀληθείας*—'The trustworthiness of truth.' Ib. 196. *τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων.* Phil. 674, 5. *τὸ γὰρ | νοσοῦν ποθεῖ σε συμπαραστάτην λαβεῖν.* O. C. 1219. *ὅταν τις ἐς πλέον πέσῃ | τοῦ θέλοντος.* Cp. also El. 459. *τι κἀκείνῳ μέλον.*

It is probable that in Aj. 208. *τί δ' ἐνήλλακται τῆς ἡμερίας*, we have a similar use of the feminine adjective, with *ὥρας, καταστάσεως*, or some such word, to be supplied. So also in O. T. 1090. *τὰν αὔριον πανσέληνον*, if this is taken to mean 'the coming moonlight hour.'

§ **51.** *ε.* The vagueness of abstract notions at this period, and the tendency to form them, together with the absence of definitions, lead to the extension of words from a special to a more general meaning, and also to the specializing of general words, for want of the distinctions required for the exact expression of a specific idea. Both uses may be described as vague, and arise from the same uncertainty in the distribution of general terms.

1. One general word has a variety of specific meanings. (See above, *α.* 3, *γνώμη.*)

κοινός means 'participating,' 'mutually participating,' 'partaken in common,' 'kindred,' 'public,' 'arising simultaneously from more than one,' 'available for mutual help,' 'inflicted by each upon the other,' 'common to many,' 'universal,' 'equivalent,' 'together with' (adverbially).

Sophocles makes use of this vagueness of meaning to suggest (1) the sentiment of affection in Ant. 1, where *κοινόν* is not merely 'having the same parents,' but 'sharing with me in birth and all things else:' (2) the horror of the confusion of relations in the house of Oedipus. N. B. El. 1135. *τύμβου . . κοινὸν . . μέρος* —'A share in a common tomb.'

βάθρον is a word of very general signification, meaning literally 'a support for the feet.' It is used to signify 'a step,' 'a bench or platform,' 'a pedestal,' 'the solid area of an island,' 'the site of a house,' 'the foundation of a piece of rock.' (O. C. 1591.)

μόνος signifies 'solitary,' 'unique,' 'certainly the same,' O. C. 1250; 'alone left,' as well as 'left alone,' Aj. 461.

κενός = *ἔρημος* Aj. 986. *κενῆς . . λεαίνης.* Cp. Ant. 424. *κενῆς εὐνῆς.*

ὁδός, first signifying 'a road,' soon acquires the general meaning of 'a way.' It is applied in the special meanings of 'an enterprize,' 'a journey,' 'the trouble of going for something,' 'a plan or device' (metaph.), 'conduct,' Ant. 1274; 'the road of death.'

ῥιπή, from *ῥίπτω* 'to cast,' has the diverse meanings of 'the twinkling' (or 'beating') of the stars,' 'a blast of wind,' and 'a violent impulse.' So *βολή* is 'the casting of a die,' and 'a ray of the sun.' See also *ὁρμή*.

ἕρκος, 'an enclosure,' and so 'the rim of a seal,' 'a necklace,' etc.

φέρω has the following special senses: 'to obtain,' O. T. 590, El. 1086. al.; 'to bring,' i. e. cause, Aj. 866. al.; 'to propose,' Tr. 122, O. C. 163; 'to bring news,' O. C. 421. al.; 'to announce,' Aj. 802; 'to bear,' i.e. endure, Tr. 1231, O. T. 93. al.; 'to tend,' O. T. 517. al.; *πίστιν φέρειν* means simply *πιστεύειν*, El. 735, O. T. 1445.

ἔχω has the following: 'to hold fast,' 'to check,' 'to endure,' 'to direct' (from *ἔχειν ἵππους*, cp. El. 720); 'to be engaged in' (as an employment or pursuit), 'to receive,' 'to be possessed by' (disease, etc.), 'to possess' (of a disease, etc.), 'to have done so and so,' as a mere auxiliary; 'to be able,' 'to know,' Phil. 789. *ἔχετε τὸ πρᾶγμα.*

Also, in the neuter sense, 'to drive,' El. 720; 'to put to land,' 'to check oneself,' 'to have to do with,' O. T. 709. *μαντικῆς ἔχον τέχνης.*

συμφέρω, 'to assist in carrying or bearing;' (1) 'to take one's share of labour,' El. 946; (2) 'not to oppose,' Ib. 1465; (3) 'to agree with,' 'answer to,' as a word to a thing, Aj. 431; (4) 'to assent to and co-operate in a course of action,' O. C. 641; (5) 'to be propitious to,' Phil. 627; (6) 'to be with,' with the association of 'ministering comfort,' Ib. 1085.

ἐξισόω, ἰσόω, 'to bring to an equality;' (1) 'to bring into the same line,' El. 738; (2) 'to act up to a name,' Ib. 1194; (3) 'to keep in the same state of unanimity,' Ib. 1072 (see p. 89 b.); (4) 'to bring into the same low state,' O. T. 1507; (5) 'to show to be in the same position,' Ib. 425; (6) 'to maintain an equality of right,' Ib. 400.

ἄσκοπος, 'not taken into view,' and hence 'unexpected,' 'indescribable,' 'endless.'

§ **52.** 2. On the other hand, several words are made to drop their particular significance and to express a simple and general idea.

The most obvious example of this is in the number of words which are almost equivalent to *εἰμί*:—*βεβηκέναι, ἥκειν, καθεστάναι, ἑστάναι, κεῖσθαι, πέλειν, τυγχάνειν, κυρεῖν, φαίνεσθαι*, which have always some special appropriateness to the context in which they are found, but hardly convey more than the simple meaning of the substantive verb.

Other instances are the use of *ἁπλοῦς* as almost equivalent to *εἷς, δεδορκέναι* for *ζῆν*, and also the following:—

φράζω, meaning properly 'to tell by word of mouth,' is used to signify 'to intimate,' El. 1250, 1. *ὅταν παρουσία φράζῃ*; or 'suggest,' Ib. 198. *δόλος ἦν ὁ φράσας.*

ἀολλής, generally of a number thronging together, is used in Tr. 514. of two combatants meeting in conflict.

ἀγήρως, 'without old age,' = 'everlasting,' Ant. 604.

ἀδελφός, 'brother,' = 'congenial to,' Ant. 192, O. C. 1264.

νόσος, 'disease,' and so dis-ease or trouble.

ἐμπολάω, 'to traffic,' = 'to bring or obtain,' Tr. 93. *κέρδος ἐμπολῷ.*

ἀκτή, 'a cliff or shore,' = 'any steep elevation,' O. T. 184. Cp. supr. *βάθρον.*

βόσκω, 'to feed,' and so in passive 'to be nourished up,' like a plant. Aj. 558. *τέως δὲ κούφοις πνεύμασιν βόσκου.* Tr. 144. *τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται.*

ἀνθίζω, 'to adorn with flowers,' hence commonly 'to colour,' and hence in El. 43. simply, 'to alter in appearance.'

ἀνέχω, 'to hold up,' hence 'to maintain faithfully,' Aj. 212; and 'to remain constant to,' O. C. 674; 'to be consistent,' Ib. 1573.

προξενεῖν, lit. 'to act as *πρόξενος*,' 'to give public hospitality to a foreigner,' comes to mean simply 'to give information,' O. C. 465; 'to cause to see,' O. T. 1483; or to 'afford,' 'minister,' Tr. 726.

σέβω, 'to revere,' and so absolutely 'to act piously,' Ant. 745.

Before passing from this part of the subject, it is right to notice, as characteristic of this period, the fondness for general allusions to the elements, e.g. *φῶς, ἀήρ, πῦρ.* Especially noticeable is the use of *ὄμβρος* for the element of water, O. T. 1428. *οὔδ' ὄμβρος ἱρὸς οὐδὲ φῶς προσδέξεται.* In Ant. 951, however, *οὔτ' ὄμβρος, οὔτ' Ἄρης, οὔθ' ἁλίκτυποι | κελαιναὶ ναῦς ἐκφύγοιεν*, the correction *ὅλβος* for *ὄμβρος* is extremely probable.

II. Interchange of Active, Neuter, and Causal Meanings.

§ **53.** *a.* The transitive use of intransitive verbs is rare, except in constructions *πρὸς τὸ σημαινόμενον*, such as El. 147. *ἀλλ' ἐμέ γ' ἁ στονόεσσ' ἄραρεν φρένας* (see above, p. 22). For the cognate accusative after neuter verbs, see above, p. 23.

A clear instance of a neuter verb used actively is in—

O. C. 1282. *ἢ δυσχεράναντ'*—'Or having moved dislike.'

There is considerable freedom in the use of adjectives such as *διάτορος, ὁμόσπορος, ὁμογενής, νομάς, δύσφορος, νηλής, ἡλιοστερής*, sometimes in an active as well as in a neuter or passive sense. In some cases the grammarians vary the accentuation.

The verbal *μεμπτός* has an active rather than a passive meaning in—

Tr. 446. *ὥστ' εἴ τι τῷμῷ τ' ἀνδρὶ τῇδε τῇ νόσῳ | ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι.*

So in the use of *ῥιπτός*, Tr. 357, *ἀμφίπλεκτος*, Ib. 520, *ἐμπόλημα*, Ib. 538, the action itself and not the object of the action, is made the subject of the implied verb. Cp. El. 459. *τι κἀκείνῳ μέλον.*

The rare active *forms ἄζειν*, O. C. 134, *μηχανᾶν*, Aj. 1037 (cp. Hom. Od. 18. 142), are adapted to the places in which they occur, in both of which the active voice gives absoluteness to the expression.

b. The chief examples of verbs used causatively are the following—

Tr. 1113. *τὸν σὸν ἐκμῆναι πόθον*: cp. Eur. Bacch. 36. Phil. 297. *ἔφην' ἄφαντον φῶς*—lit. 'I caused to shine.' O. C. 725. *φαίνειν ἔπη.* Ib. 1282. *ἢ κατοικτίσαντά πως*—'Or having induced some pity.' Cp. the use of the middle v. in Tr. 535. *συγκατοικτιουμένη*—'To obtain for myself your sympathy and pity.'

The use of the verbal noun in El. 162. lyr. *Διὸς εὔφρονι βήματι*, implies a causative meaning of *βαίνω*—'Zeus propitiously causing him to come.'

c. The intransitive or absolute use of words commonly transitive is much more frequent: e. g. *κρύπτειν*, El. 826; cp. Thuc. v. 65; *ἔχειν* (sc. *ἵππους*), El. 720; *κάμπτειν* (sc. *κῶλα*), 'to rest,' O. C. 85; *ἀνακινεῖν*, 'to rise into activity,' Tr. 1259; *χαλᾶν*, 'to relent,' O. C. 203, or 'to leave hold,' Ib. 840; *στρέψας* (sc. *τὴν ναῦν*) Ant. 717.

Adjectives commonly active in meaning, used in a neuter or passive sense by Sophocles, are—*ἐχέγγυος*, O. C. 284, 'in receipt of a pledge;' *σωτήριος*, Ib. 487, 'in safety;' *πόμπιμος*, Tr. 872, 'sent.' Also the compounds *ἀλίπλαγκτος*, Aj. 597; *ἱππομανής*, Ib. 143.

III. Analytical or Etymological Uses.

§ **54.** While usage was comparatively unfixed and reflection was already actively employed on language, there was a temptation to make experiments through the analysis of words. Words having more of the original meaning than afterwards can be used more freely, and this habit extends beyond the natural limit. One case

of this has been already noticed (p. 62), where the preposition in composition acquires a separate force.

O. T. 175. *ἄλλον δ' ἂν ἄλλῳ προσίδοις.* Tr. 842. *μεγάλαν προσορῶσα δόμοισι βλάβαν.* Phil. 320. *συντυχὼν κακῶν | ἀνδρῶν Ἀτρειδῶν.* Trach. 662. *ἐπὶ προφάσει θηρός*: if this reading is tenable.

a. By this tendency, combined with that towards verbal expressions (p. 84), nouns originally verbal, which have come simply to designate an object, regain their verbal force.

ὄμμα (from *ὄπτομαι*) is generally 'the eye:' but in Sophocles is also (1) 'a look,' Aj. 193, Tr. 914. *λαθραῖον ὄμμ' ἐπεσκιασμένη.* (2) 'Power of insight,' Ib. 1018. *σοί τε γὰρ ὄμμα | ἔμπλεον ἢ δι' ἐμοῦ σώζειν.* (3) An object of vision, Aj. 1004. *ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς.* (4) The 'effluence' from the object (see Plato, Men. 76 D), El. 902. *ἐμπαίει τί μοι | ψυχῇ σύνηθες ὄμμα*: Ant. 690. *τὸ σὸν γὰρ ὄμμα δεινὸν ἀνδρὶ δημότῃ.* (5) 'Appearance,' Tr. 379. *ἡ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν.* (6) 'Light,' in a metaphorical sense, as giving joy, Ib. 204. *ὡς ἄελπτον ὄμμ' ἐμοὶ | φήμης ἀνασχὸν τῆσδε νῦν καρπούμεθα.* (7) With ethical or pathetic associations, Aj. 140. *πτηνῆς ὡς ὄμμα πελείας*: Tr. 527, 8. *τὸ δ' ἀμφωνείκητον ὄμμα νύμφας | ἐλεινὸν ἀμμένει*: Aj. 977. *ὦ ξύναιμον ὄμμ' ἐμοί*: cp. Phil. 171. *μηδὲ σύντροφον ὄμμ' ἔχων.*

So *θρέμμα*, generally, that 'which is nourished up,' 'a creature.' But from the association of *τρέφεσθαι*, 'to clot together' (whence *θρόμβος*), in Tr. 579. *θρέμμα λερναίας ὕδρας* is partly the venom nursed in the hydra, partly, resuming *ἀμφίθρεπτον αἷμα*, the poison clotted about the wound.

b. In this case the word seems to have a double association, and of this there are other instances. E. g.:—

καλλιστεῖα is properly the prize for beauty or nobleness, but in Aj. 435, is rather the prize of the most beautiful, the most beautiful given as a prize.

ἀρτίπους, properly 'with well-knit feet' or 'ancle-joints,' but in Tr. 58 = *ἀρτίοις ποσί*, 'with timely approach.'

πάραυλος, as derived from *αὐλός*, properly means 'out of tune,' but in Aj. 892 seems to mean 'neighbouring,' from *παρά*, *αὐλή*, with the additional meaning (from *αὐλός*) of 'sounding near.' So in O. T. 187. *ὅμαυλος* means (1) 'in the same dwelling,' but also (2) 'sounding together, blending.'

ἰός in Tr. 833 means 'poison' as in 771, but with an allusion to the poisoned arrow, which is also *ἰός* (Ib. 574).

ἀλιπαρής in El. 451 can only mean properly 'not fit for a suppliant,' but has probably an association from *λιπαρός*, 'sleek.'

προπετές in Tr. 701 is (1) 'fallen to the earth;' (2) 'on the point of disappearing.'

c. This kind of confusion is more apt to occur in the case of words not in familiar use, such as *ἀμενηνός*, used by Homer of the dead, from *α*, *μένος*, 'without strength:' applied by Sophocles to Ajax

(Aj. 890), as if from α, μένω, 'having no abiding place.' Ajax escapes their search as the shade of a dead man fleets from the embrace of his friend.

ἀμφίγυος is properly 'two-edged,' of a weapon, but in Tr. 504, reverting to the etymology from γυῖον, 'with active limbs on both sides,' like ἀμφιδέξιος, 'well-trained all round,' as we should say.

d. To come now to more obvious instances of etymological association and reflection:—

ἀντίπαλος commonly means 'equally matched;' but in Ant. 125. ἀντιπάλῳ .. δράκοντι appears to be used in the more literal meaning of 'struggling against odds.' Cp. Milton's use of 'reluctant.'

ἀγώνιος, 'belonging to a contest;' but ἀγώνιος σχολή, Aj. 195, 'an idleness full of danger.'

ἀμφιπολῶν, properly 'attending;' but in O. C. 686, as if ἀμφὶ πολῶν, 'moving in and out amongst.'

δραπέτης, 'fugitive;' but, in Aj. 1285, used metaphorically with a verbal allusion to the *falling* of the lot into the urn.

ἔκτιμος, 'away from honour;' but in El. 241. γονέων ἐκτίμους, 'away from honouring my parents.'

εὐρωείς, Aj. 1167, falsely referred to εὐρύς, 'cavernous:' i. e. at once dark and spacious.

λέχριος, 'slanting;' connected by etymology with λίκριφις, 'obliquus,' but in tragedy (O. C. 165) as if from λέχος, 'half-recumbent.'

παραδιδόναι, 'to give over;' but in Phil. 399, with the additional meaning of 'wrongfully,' 'away from the rightful owner.'

σύνθημα, 'a watchword,' from συντίθεμαι; but in Tr. 158, as from συντίθημι, 'collocation,' and in O. C. 46, with an allusion to both meanings, 'the abridgment and watchword of my fortune.'

τετράορος (τετράοροι .. ἵπποι, Od. 13. 81), 'yoked four together' (from ἄρω). But in Tr. 507, as if from ἀείρω, 'raised on all fours:' i. e. quadruped.

τροπαῖος—Ζεὺς τροπαῖος, 'the God of trophies;' but in Tr. 303. ὦ Ζεῦ τροπαῖε, with a further allusion to all sudden reverses and vicissitudes.

IV. Peculiarities of Compounds and other Derivative Words.

§ 55. Ionic Greek as well as Attic poetry delights in compounds, and tragedy retains considerable freedom in their use, although from frequent repetition the less emphatic element in a compound word is often comparatively insignificant.

1. There is more freedom than afterwards in compounding verbs with prepositions, especially ἐκ and ἐν. Thus, ἀναδοχή, ἀποβλαστάνω, ἀπορθόω (cp. Plat. Legg. 757 E), ἐκκομπάζω, ἐκλήθω, ἐκλωβάω, ἐκλωπίζω, ἐκπέλει = ἔξεστι, ἔμπολις, ἔνεδρος, ἐνθακέω, ἐνθαλάσσιος, ἐξαμαρτία, ἐξαπεῖδον, ἐξαυδάω, ἐξελευθεροστομέω, ἐξευτρεπίζω,

ἐξικετεύω, ἐξοικήσιμος, ἐξόμιλος, ἐξύπερθε, καταυδάω, are all new compounds.

2. A complex predicate or attribute is sometimes expressed by a rare compound; e. g. ἀνάνδρωτος, ἀριστόχειρ, ἀρτίκολλος, ἀρτίχριστος, ἀρχέπλουτος, δίπαλτος, δολόμυθος, κοινότοκος, λιθόλευστος, μελάγχολος, πρόπονος, τελεόμηνος, τρυσάνωρ, χαλαργός, χαλκόπλακτος.

3. On the other hand, a simple attribute is often expressed by a compound adjective, the inferior part of which repeats some notion which is already implied in the noun or other neighbouring word. This is especially frequent with the compounds of πούς; e. g. δεινόπους ἀρά (ἐλᾷ), χαλκόπους ὀδός (threshold of brazen floor), ὠκύπους ἀγών, νόμοι πρόκειται ὑψίποδες, κοινόπους παρουσία, δολιόπους ἐρινύς. Other combinations are δυσπάρευνον λέκτρον, λαβίπονον ὀδυνῶν, πολυθύτους σφαγάς. (Tr. 791, 1021, 756.)

4. In some instances the simple word is used for the compound, as οὖσας for παρούσας, El. 305; ἵσταμαι for ἀνίσταμαι, O. T. 143; ὁρᾷν for προορᾷν, 'to provide,' Phil. 843, Aj. 1165.

5. The privative prefix is sometimes used with a certain limited intention, as when ἄγλωσσος is used for βάρβαρος, Tr. 1060; ἀχόρευτος = παύων τοὺς χόρους, 1067.

6. In compounds of πᾶς and αὐτός the prefix has an intensive or emphatic force without having an exactly defined significance. See πάνσυρτος, πάμμηνος, πάμψυχος, πανάμερος, παμμήτωρ, πάνδικος, πάνθυτος. αὐτόχειρ may mean either 'himself perpetrating' or 'perpetrating on himself,' 'by his own hand' or 'by a kindred hand,' or simply 'by a violent hand.' See αὐτάρκης, αὐτόστολος, αὐτοέντης, αὐτόκλητος, αὐτουργός, αὐτόφωρος, αὐτόγνωτος, αὐτοκτονοῦντε (reciprocal), αὐτοδαής ('taught by thyself'? cp. αὐτόκτιτος).

7. The relation between the parts of a compound is not constant; thus ἁλίπλαγκτος, 'is wandering over the sea,' and 'wandered over by the sea;' ἱππομανής, not 'affected with madness like that of horses,' but 'madly bounded over by horses,' etc.

8. New derivatives, following however the analogy of other words in Ionic or Attic, are ἀδηλεῖν, ἀτλητεῖν (cp. ἀλαστεῖν), ἀρχηγετεῖν, ἀγχιστήρ, παραφρόνιμος, πυλατίς (lyr.) for πύλαιος, to which several others might be added.

V. Sensuous and Suggestive Words.

§ **56.** The diction of Sophocles, though often abstract, is by no means colourless. A single word of his often calls up a picture, and, as befits a poet, his airiest thoughts find concrete expression. His language has the picturesqueness of Herodotus, subtly transfused with reflective thought.

It is difficult to treat this subject without trenching on the cognate department of metaphorical language. The following instances may, however, be adduced:—

1. Physical expression.

Ajax 'tears up words from within him,' λόγους ἀνέσπα; Myrtilus is hurled from his chariot 'root and branch,' πρόρριζος ἐκριφθείς; Oedipus 'conflicts' with sorrow, ἀλγήδονος, ᾗ ξυνέστας; rage '*distils*' from madness, ἀποστάζει; the dust of death 'sweeps out of sight' the last ray of hope that seemed to promise a shoot from the withered stem, νεοτέρων ἀμᾷ κόνις; the soul 'flies up' with sudden joy or fear, ἀνεπτόμαν, ἀνέπταν; the mind of Ulysses has a dark countenance, κελαινώπαν θυμόν; Ajax in life was 'ablaze with insolence,' αἴθων ὑβριστής; the flushed cheek of Ismene is blood-red, αἱματόεν ῥέθος; the youthful Deianira is a 'swift' bride, θοὰν νυμφάν; the nurse is 'steeped in the lament we hear,' οἴκτῳ τῷδε συγκεκραμένη; the subservient tongue is kept moving within bounds, σοὶ δ' ὑπίλλουσι στόμα; an intermittent, recurring pain is a 'wandering trouble,' φοιτάδα νόσον.

2. The mention of an act is enlivened by the expression of some sensible accompaniment. The arrow not only pierces but 'whizzes through' the breast of the Centaur, στέρνων διερροίζησεν; the smoke clings tenaciously about Hercules, προσέδρου λίγνυος; the brain of Lichas is 'rained forth' from within the skull, ἐκραίνει.

3. Favourite words denoting colour and form, such as κελαινός, χλωρός, κοῖλος, are often made to suggest more than they express. The disparity between the impressions of colour and form, which were rich and deep, and the vagueness and inarticulateness of the language for expressing these, may have helped this tendency. 'The dark point of the champion spear,' κελαινὰ λογχά, Tr. 856, suggests the stains of many combats; the 'blue-grey vintage,' γλαυκὴ ὀπωρά, Ib. 703, suggests the purpling foam; the 'dark rain,' μέλας ὄμβρος, O. T. 1278, recals the Homeric μέλαν αἷμα, as the 'grey sea,' or 'grey shore,' recall θῖν' ἐφ' ἁλὸς πολιῆς; the 'dark-flushed ivy,' sacred to ruddy Bacchus, reminds us of the dark-red wine.

χλωρός, 'grass-green,' is applied (1) to the dew of tears (Tr. 847); (2) to life-blood (Ib. 1055); (3) to the sea-sand (Aj. 1064). The association in the first passage seems to be that of tenderness and softness (τερέν, θαλερὸν δάκρυ); in the second that of freshness and young vigour; the exact meaning of the word in the third case is doubtful. Perhaps the pale 'yellow' sand, perhaps the 'moist,' smooth and yielding sand.

The favourite word denoting form is κοῖλος. It is applied as an ornamental epithet to the couch which is to receive the pressure of Hercules; to the vale of Argos; to the bowl of Theseus and Pirithous; to the grave to be prepared for Ajax; and to the casket of Deianira. It is used more suggestively of the cave of Philoctetes, of the old pear-tree, of the stony receptacle of Antigone; and lastly of the doors, which yield and 'hollow in' before the impetuous rush of Oedipus in his fury.

4. Influence of association on the choice of words.

In many passages of the choric songs, as in all lyric poetry, the

connection of ideas is not determined by any regular sequence either of thought or fact, but depends almost wholly upon association. A typical instance of this is supplied by the stasimon of the Trachiniae in which the long chain of causes which have led to the pain of Hercules are crushed together in a few words so that the links can hardly be separated (Tr. 836–40): 'He is steeped in the dreadful apparition of the Hydra,' i. e. his veins are saturated with poison from the wound made by the arrow of Hercules, which was steeped in the venom of the Hydra, that dreadful monster which Hercules slew. 'And mingled therewith the murderous stings of crafty speech from the Centaur burst forth upon him and torment him;' i. e. this poison, which breaks out in stinging sores, was applied in consequence of the guileful advice of the Centaur, given with intent to cause his death, and this fact adds to the poignancy of the stings. The attentive consideration of this passage may prepare us for an interpretation of Antigone 599–603, which might otherwise appear strained:—'The light of life that still was spread above the last remaining fibre of the stock of Oedipus, is again swept down (see notes *in loco*) by the funereal and fatal dust consigned to the honour of the gods below, and by madness of thought and infatuation of mind;' i. e. By sprinkling dust on Polynices, to which she is prompted by mad reasoning and heaven-sent fury, Antigone is herself overwhelmed by the dust of death, so quenching the last hope of the house of Oedipus. When thus read in the light of association, the words are seen to be more harmonious than if *κόνις* be exchanged for *κόπις*, which introduces a grotesque and vulgar image that has nothing to do with the story.

VI. Epic and Lyric Words and Phrases.

§ 57. A complete study of the echoes of Homeric language in the dramatists would be the best available answer to the question, How far were the Iliad and Odyssey, as we have them, popularly known to the Greeks of the fifth century? Nothing so wide or exhaustive can be attempted here. A very few examples must be accepted as typical of many others.

1. Words and phrases seeming to be directly borrowed from the Epic diction are *ἀμφηκής, ἀνάρσιος, ῥίγησαν, ὠρώρει, ἀμφιχανών, ἄναλκις, ἀπείργαθον, ἀτίζω; ἀτρύγετος*, Fr. 423; *αὖθι*, Fr. 468; *βαθυρροῦς; πολύτλας* (of Ulysses); *ναμέρτεια* (from *νημερτής*); *κοίλην καπετόν; ὦ μοι ἐγώ, τί πάθω; ἐνέδησεν ἄτᾳ.*

2. Sometimes an Epic word is used, but with some modification of meaning; e. g. *θοὰν νυμφάν*, 'an eager bride;' *ἀμένηνον ἄνδρα*, 'the vanished hero;' *ἔλακεν*, 'sounded forth,' of an oracle; *τάφον εὐρώεντα, ἀίδηλος, κλυτός, ἀριφραδής, ἐν φίλαισι χερσί.*

3. Or an Attic phrase is so turned as to recal the Homeric idiom, as in *ἐπίπονον ἀμέραν* like *δούλιον ἦμαρ*, *Ἰφίτου βίαν* like *βίη Ἡρα-*

κληείη, φίλτατον . . κάρα like φίλη κεφαλή, δι' αἰθέρα τεκνωθέντες, cp. αἰθρηγενής. With these may be classed such ornamental epithets, having an Epic colouring, as πάτραν διήνεμον, Tr. 327; νῆϊ ποικιλοστόμῳ, Phil. 343; (cp. μιλτοπαρῆος.)

4. Many words are used which are common to Epic and Lyric, but rare in Attic Greek; e. g. ἄφαρ, ἀφνέος, ὁρῶμαι (middle voice), ἀτάλλω, ζαμενής, αἴθων, ἀμαιμάκετος, ἀντάω=τυγχάνω, ἀτύζεσθαι, πορεῖν, οὔλιος, ἠπύω, ὀμφή, αἰπύς, ἤ ῥα, ἐπίηρα φέρειν, αἰνός.

5. Others are Lyric without being Epic; e. g. βαρυαχής, καλλιβόας, πολύπονος.

6. A few, such as τᾶλις, 'a damsel,' are of doubtful, and perhaps of foreign origin.

VII. Kinds and Degrees of Metaphor.

§ 58. The language of Sophocles is for the most part not highly figurative. But some images are so familiar in Attic poetry that they almost cease to be metaphors, and (see above, p. 80) are to be viewed merely as words. The tendency to abstraction, giving the power of fixing the attention on the leading notion of a word, apart from the particular associations, contributed to this.

1. The most familiar of all images to an Athenian audience were those connected with the sea. Such expressions as 'The haven of a cry,' 'Sailing into a harbourless marriage,' 'The long and rough voyage from Thebes to Athens,' are less figurative in Attic Greek than they would be in other languages. When we speak of a government being *wrecked* on a certain measure, our imagination seldom reverts to the figure of a shipwreck, or of a sunken rock, and something of the kind is true of the use of λιμήν, ὅρμος, σαλεύω, ὀρθόω (to right the vessel), πλοῦς, ξύμπλους, οὖρος, κατουρίζω, ἐλαύνειν, and the like words in Sophocles. This nautical imagery is a natural vehicle of expression which is always at hand. Hence, while mixed metaphors are allowable, and the figurative language is often not to be pressed, an occasional hyperbolical boldness is easily accounted for. 'The whole Crissean plain was filled with equestrian shipwrecks.' 'He avoided the boiling surge of horses with their riders' (El. 729–733). The same remark applies in a less degree to other familiar aspects of life, such as war, the public games, wrestling, running, archery, health and disease, fair weather and storm, ploughing, sowing, etc.

2. Another kind of familiarity belonged to images that had been used in the earlier poetry. Such figures as the 'cloud of grief,' or 'the fire of destruction,' 'he grew up like a young plant,' which had been consecrated by Homer, could be handled with greater freedom than those which were of recent invention, such as 'The unbending oak borne down by the torrent.' (Ant. 714.) They could be extended and modified like grammatical idioms and the uses of words. This cause also gives rise to mixtures or transitions of metaphor, 'Guile-woven fate anoints him with the

Centaur's gory cloud,' 'My cloud of darkness coming over me, like a ship wafted by too sure a gale,' 'The battle God is burning me with shouts of onset.' (Tr. 831, O. T. 1314, Ib. 191.)

3. There is also a class of words originally metaphorical, which are not felt to be so, because the analogy on which their meaning rests is not sufficiently remote to give the impression of poetical imagery. These can hardly be distinguished from the generalized uses mentioned in p. 87. Such expressions as 'to merchandize advantage,' 'to feed on hopes,' 'to bind in a tomb-like chamber,' 'the oared vehicle of a ship,' '*ναῦ μεθεῖναι*,' although not literal, are hardly figurative.

The Peculiarities of Language in Sophocles considered with reference to the settlement of the Text.

§ **59**. Some such review of the language of Sophocles as that which has been attempted in this Essay, appears to be necessary in order to interpret him with some approach to certainty, and also to obtain a criterion of the value of emendations of the text. The minute study of the MSS., the Scholia, and the notices of the grammarians, is of course indispensable to this end. But the most perfect 'apparatus criticus' may be only illusory, and may encourage an *opinio copiae*, which is *inter causas inopiae*, if it is made the basis of conjectural alteration, without a right conception of the original woof and texture of the 'old garment,' which is thus patched.

1. Many places would never have been suspected of corruption, if the growing, fluxile, and transitional nature of the language had been fully recognized. Subtle and cautious scholars like Hermann and Elmsley were more conscious of this than most of their successors, and notably more so than the Dutch critics of the present day. But their fine perceptions of certain *nuances* of style and idiom, for want of some systematic statement of them, have often passed unregarded, and were not sufficiently carried into application even by themselves. Had they more fully expressed themselves on this subject, they would have produced a critical instrument of finer temper and more effective although more delicate use, than without this can be forged from palaeographical materials, even with the addition of the vaunted novelty (familiar by the way to Porson, see on Antig. l. 4), of the supposed frequent confusion of interlinear glosses with the words of the poet.

2. There must still always be a degree of uncertainty in defending MS. readings of the tenth century, because our general conception of what is likely (the '*veri simile*' of Lachmann) is based on the whole text which is the subject of dispute. But the close and analytical study of that text may at least enable us to reject proposed emendations, which, although not without plausibility on palaeographical, metrical, grammatical, and other technical grounds, may safely be

pronounced alien to Sophocles, either as not poetical, or not idiomatic, or as interfering with the natural emphasis and rhythm, or as out of harmony with the context. We are often justified in saying, Sophocles may have written what we find: he cannot have written what is proposed instead. It has not the Sophoclean colouring; it is like a raw touch on a picture ill-restored.

One object of this Essay will have been served, if, on comparing it with the Text and Notes, it should be found to have contributed anything towards supplying the desideratum which is here indicated.

INDEX OF THE WORDS

mentioned in the Essay on Language, Part II.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

INTRODUCTION.

Ἔστι δὲ περιπέτεια μὲν ἡ εἰς τὸ ἐναντίον τῶν πραττομένων μεταβολή, καθάπερ εἴρηται, καὶ τοῦτο δέ, ὥσπερ εἴρηται, κατὰ τὸ εἰκὸς ἢ ἀναγκαῖον· ὥσπερ ἐν τῷ Οἰδίποδι ἐλθὼν ὡς εὐφρανῶν τὸν Οἰδίπουν καὶ ἀπαλλάξων τοῦ πρὸς τὴν μητέρα φόβου, δηλώσας ὃς ἦν, τοὐναντίον ἐποίησεν. Arist. Poet. 1452 a.

Καλλίστη δὲ ἀναγνώρισις, ὅταν ἅμα περιπέτειαι γίνωνται, οἷον ἔχει ἡ ἐν τῷ Οἰδίποδι. Ibid.

Ὁ μήτε ἀρετῇ διαφέρων καὶ δικαιοσύνῃ, μήτε διὰ κακίαν καὶ μοχθηρίαν μεταβάλλων εἰς τὴν δυστυχίαν, ἀλλὰ δι' ἁμαρτίαν τινά, τῶν ἐν μεγάλῃ δόξῃ ὄντων καὶ εὐτυχίᾳ, οἷον Οἰδίπους καὶ Θυέστης καὶ οἱ ἐκ τῶν τοιούτων γενῶν ἐπιφανεῖς ἄνδρες, κ.τ.λ. Ib. 1453 a.

Περὶ ὀλίγας οἰκίας αἱ κάλλισται τραγῳδίαι συντίθενται, οἷον περὶ Ἀλκμαίωνα καὶ Οἰδίπουν. Ibid.

Ἔστι μὲν οὖν τὸ φοβερὸν καὶ ἐλεεινὸν ἐκ τῆς ὄψεως γίγνεσθαι, ἔστι δὲ καὶ ἐξ αὐτῆς τῆς συστάσεως τῶν πραγμάτων, ὅπερ ἐστὶ πρότερον καὶ ποιητοῦ ἀμείνονος. δεῖ γὰρ καὶ ἄνευ τοῦ ὁρᾷν οὕτω συνεστάναι τὸν μῦθον, ὥστε τὸν ἀκούοντα τὰ πράγματα γινόμενα καὶ φρίττειν καὶ ἐλεεῖν ἐκ τῶν συμβαινόντων· ἅπερ ἂν πάθοι τις ἀκούων τὸν τοῦ Οἰδίπου μῦθον. Ib. 1453 b.

Ἔστι δὲ πρᾶξαι μέν, ἀγνοοῦντας δὲ πρᾶξαι, τὸ δεινόν, εἶθ' ὕστερον ἀναγνωρίσαι τὴν φιλίαν, ὥσπερ ὁ Σοφοκλέους Οἰδίπους. Ibid.

Ἄλογον δὲ μηδὲν εἶναι ἐν τοῖς πράγμασιν, εἰ δὲ μή, ἔξω τῆς τραγῳδίας, οἷον ἐν τῷ Οἰδίποδι τοῦ Σοφοκλέους. Ib. 1454 b.

Πασῶν δὲ βελτίστη ἀναγνώρισις ἡ ἐξ αὐτῶν τῶν πραγμάτων . . . οἷον ἐν τῷ Σοφοκλέους Οἰδίποδι. Ib. 1455 a.

Τὸ γὰρ ἀθροώτερον ἥδιον ἢ πολλῷ κεκραμένον χρόνῳ· λέγω δ' οἷον εἴ τις τὸν Οἰδίπουν θείη τὸν Σοφοκλέους ἐν ἔπεσιν ὅσοις ἡ Ἰλιάς. Ib. 1462 b.

THE OEDIPUS TYRANNUS of Sophocles is the most typical of Greek tragedies, and is accordingly the one most frequently cited by Aristotle in support of his definitions. It may also be said to stand apart from other tragedies and from all other compositions, as a tragedy by itself, 'eine tragoedie seiner eignen Gattung,' as Goethe said. But this very singularity lies in the perfect development of the various elements of Greek tragic art, which in the other plays, even of Sophocles, are nowhere so completely brought out together.

1. The Fable (μῦθος).

The twofold unnatural crime, unconsciously committed, coming suddenly and strangely to the knowledge of men, and casting down the unwitting criminal from the highest prosperity to the lowest misery, was an essentially tragic subject, and could not fail, even in the barest recital, to arouse feelings of wonder, pity, and fear. Had the crime been voluntary, there would have been horror, but no pathos;

> 'This judgment of the heavens, that makes us tremble,
> Touches us not with pity.'

But, as it is, the pity is in proportion to the abhorrence. The event is one

> τοιοῦτον, οἷον καὶ στυγοῦντ' ἐποικτίσαι, l. 1296.

And if, as in the death of Clytemnestra, the retribution had been the direct consequence of the act, the emotion of wonder would have been less powerfully stirred. But in the legend of Oedipus the marvel of the discovery is an essential feature of the story.

2. The Treatment of the Fable (ἡ σύστασις τῶν πραγμάτων).

In no Greek drama is it so clearly evident that the treatment of the fable, the σύστασις τῶν πραγμάτων, is the first thing, and that the characters and sentiments are subordinate. The poet has directed all his resources to the one object of enhancing the interest of the plot. The drama is not the representation of an ideal passion, as the ambition of a Macbeth or the jealousy of an Othello, nor of a type of character, as in Hamlet or Lear; but of a tragic life, a life of impetuous action resulting in error and calamity. The whole is viewed as the work of fate and of an inscrutable Divine purpose and power; but this conception is made far more impressive by the skill with which the predestined event is shown as the natural result of a connected series of minute incidents and of their effect on the temper of the hero. In order to create this impression, the legend is handled by the poet with great freedom.

The forbidden child, with the feet pierced and tied, is given for destruction, as in the story of Cyrus, to a herdsman, who is also a confidential servant of the house of Laius. Moved with compassion, he does not expose the child, but gives it to a shepherd of Polybus, king of Corinth, who, coming from the opposite quarter, shared with Laius' people the same summer pastures of Citheron. Polybus, having no heir, adopts the foundling and brings him up as his own child. The secret is fairly kept, but not perfectly, and Oedipus, when grown to man's estate, is taunted by a drunken companion with not being his father's son. The passionate nature of the young man is at once revealed. He interrogates his parents, and is not satisfied with their denial. The offence rankles deeply in him, and without taking counsel of Polybus (who may have known something of the prophecy),

he goes to Delphi to ask Phoebus to resolve his doubt. He receives no answer to his question, but is told instead that he will kill his father, and in marriage with his mother produce an unhallowed offspring.

In the first shock of this new horror he characteristically forgets the suspicion which had tormented him. He assumes that the warning applies to his Corinthian home, and resolutely sets his face in the opposite direction. 'Save back to' Corinth 'all the world's his way.' Thus time and passion lead him blindfold towards Thebes. And as he journeys thither in the first bitterness of his lonely exile, with hot thoughts in his mind, he is encountered, at a spot easily remembered as a place where three ways met, by a party of five persons, one of whom, an elderly and stately man, is seated on a light mountain car. They would turn the traveller out of the narrow path. But he is in no mood for submission, and strikes the foremost, who is leading the ponies. Laius, for it was he, who, moved by some public or private anxiety, was going to consult Apollo, takes his servant's part by striking Oedipus on the head as he passes by. In a moment he is felled by a blow from the hand of his son, who in a blaze of anger kills the whole party, as he supposes. One attendant of Laius, however, escapes. He knew the hill-country well. For it was the same faithful servant and shepherd to whom the child had once been given for death.

Oedipus goes forward, not heeding anything but to be away from Corinth, and meets with a new adventure. He finds the Thebans oppressed by a calamity which even prevents them from inquiring into the murder of their king. The Sphinx was devouring all who could not solve her riddle. The stranger tries his fortune with her and succeeds. He is at once recognized as the saviour of the state, is raised to the vacant throne, and has the queen given him in marriage. The old shepherd, who sees in the new prince his master's murderer, though little dreaming of the truth that Oedipus is the fatal child, quietly obtains leave from Jocasta, who esteems him highly, to return to his flocks.

A time of tranquil prosperity follows these passing troubles. Four children are born to Oedipus and Jocasta, and the grateful Thebans all but worship their stranger prince, who, secure in the affection of his subjects and of his family, is the most enviable of men.

Like a 'bolt out of the blue,' a sudden pestilence falls upon the city. Apollo's anger is thus declared, and Oedipus, who is full of sorrow for his subjects, and will do everything for them, promptly sends Creon to consult the oracle. The answer is for once explicit. 'Laius has been forgotten. His blood is upon the city, and his murderer, who is now in Thebes, must be driven out or slain.' With his usual impulsiveness, Oedipus enters eagerly on the inquiry, and first sends impatiently for Teiresias, the blind seer, who comes reluctantly and tries to withhold what he knows. This rouses the quick ire of Oedipus, and his wrathful words provoke the anger of the prophet, who is himself a prince and owns allegiance only to Phoebus. He

accuses Oedipus of the murder, and describes the real situation in a few pregnant words, which are not understood or believed. A hint which the seer lets fall about the birth of Oedipus, revives some of the old painful sense of mystery, which had first drawn him from Corinth. But, for the time, resentment absorbs every other feeling in the breast of the king, and his suspicion fastens on Creon, whom, as the nearest to the throne, he now believes to have prompted the strange utterance of Teiresias. The chorus are in vain attempting to soften the asperity of Oedipus, who, in his altercation with Creon, appears in full colours as the 'tyrant,' when Jocasta intervenes and separates them.

She, on hearing the cause of the dispute, expresses her disbelief in prophecy, adducing as a reason the non-fulfilment of the oracle given to Laius many years before. According to the response of the Pythia, he was to have been killed by his son; but the child did not live three days, and Laius was killed by a band of foreign adventurers at a cross-road. This mention of the 'triple way' vividly recals to Oedipus his meeting with the stranger in the car, and he is filled with the apprehension, which his impetuous mind soon changes into an apparent certainty, that the prophet is right and that he is himself the murderer. What horror can be greater than this! What curses has he been invoking on his own head! What deep iniquity, that he should possess the throne and queen of the man he murdered! Jocasta remains unmoved. Her scorn of the oracles would remain, even if Oedipus were the guilty man. For is he not a stranger and a foreigner? And what then becomes of the prophecy about the child? Oedipus, influenced by the firmness of the queen, takes heart again and clings to the one ground of hope that the report spoke of many assailants and not one,—a circumstance to which he attached no value when he first heard of it. He is now all impatience for the herdsman, who has been already sent for, to come and confirm this.

Jocasta, though she 'defies augury,' has not cast off the custom of worship, especially when this is required in order to calm the excitement of her husband and of the state. She is approaching the altar of Apollo, whose oracle she has despised, when a messenger comes from Corinth with news of an event, which, although occurring in the ordinary course of nature, has a peculiar significance for Oedipus and Jocasta at this moment. The news is that Oedipus is expected to succeed to the throne of Polybus, who is dead. Thus the oracle received by Oedipus himself at the very shrine of Delphi seems to be falsified. The exultation of Jocasta knows no bounds. Still Oedipus, who is the creature of impressions, cannot shake off the fear of returning to Corinth while his mother lives. The messenger, who is come with kindly intent to his future king, undertakes to relieve him of his fear by telling him that he is not the son of Polybus and Merope. The new circumstances have again withdrawn the mind of Oedipus from the anxiety that lately absorbed him, and the words of the messenger awaken in full strength the old desire to know his origin, which the brief words of Teiresias had momentarily stirred. This now banishes every other interest, and makes him blind to the

revulsion of feeling in the queen, who listens in a trance of silent horror, while the messenger, thinking to comfort the king and queen, discloses point by point how he received from one of Laius' people (no other, as it proves, than the herdsman already sent for), an infant, with feet pierced through, who was therefore named Oedipus and given by the speaker to Polybus, who brought him up as his own son. Uttering a wild cry of grief and despair, not understood by Oedipus, Jocasta, who sees all, disappears. A few moments afterwards, the herdsman, who has been twice sent for, is brought in by the servants of Oedipus who had gone to fetch him.

Oedipus asks him nothing about the murder: but, to his surprise, confronts him with the man of Corinth, in whom he is with difficulty made to recognize his old comrade of the hills. The Corinthian, desiring to confirm the truth of his own story, reminds him of the transmission of the child; adding that the child is Oedipus. The herdsman starts back in horror. That Oedipus had killed Laius he knew, though even this truth would have been hard to wring from him. But that the murderer of Laius and husband of Jocasta was the child of Laius and Jocasta, whom he had spared, and spared for this! was a complication of horrors beyond his utmost thought. But it has become the ruling passion of Oedipus to learn his origin, and though he begins to see the possibilities of the disclosure, he is resolved to know by all means the best or worst. With threats of torture he forces from the old servant the truth that the child was of the house of Laius, that he was reported to be the king's own son, and, as the crowning horror, that he was given by the hand of Jocasta to be destroyed, because of a prophecy that he should kill his father.

Oedipus has now made the full discovery, and his mind, so long kept upon the rack, gives way to passionate despair. He rushes into the darkness of his chamber, to find the queen already dead by her own act; and in a frenzy of self-abhorrence he puts out his eyes. No sooner has this been reported to the audience than Oedipus, with eyes still bleeding, enters again, and answers the lament of the chorus with a passionate outburst, the tone of which is softened by the approach of Creon, before whom he feels a 'sovereign shame.' Then his children are brought, and he pours forth over them all the tenderness of his nature, calling forth the strongest sympathy at the last. Creon, who has brought them, takes them from him again, and he is led into the palace alone. A few lines of moral wisdom from the chorus give time for the overcharged feelings of the spectators to subside.

We should have been better able to judge of the extent to which the legend has been moulded by the art of Sophocles, if the Laius and Oedipus of Aeschylus, and his satyric drama called the Sphinx, had been preserved. The concluding play of the trilogy, which alone remains, sufficiently indicates (and the notices in Pindar Ol. 2. 38, Pyth. 4. 263 point in the same direction), that the story had been considerably modified from the simple form in which it appears in

the eleventh Odyssey (271 ff.) The disobedience of Laius has come to be regarded as the beginning of a curse which falls on all his descendants. The solution of the riddle, and the curse pronounced by Oedipus upon his sons, have become parts of the story: the locality of the parricide at the triple way, and the act of Oedipus in putting out his eyes, have also been added. Some of these additions, or all of them, may have been due to the Cyclic poets of the Tale of Thebes. If we may judge from the Phoenissae of Euripides, the common version of the legend followed the Odyssey in representing Oedipus as still reigning at Thebes after the death of his mother-queen. This was inconsistent with the tragic motive of Sophocles, who saw that the fall of Oedipus must be complete. He has also left out, or deferred, Oedipus' curse upon his sons, the only trace of this part of the legend in the Tyrannus being the gentle expressions in ll. 1459–61, which heighten by contrast the tenderness with which he speaks of his daughters. Oedipus thus retains to the last the sympathy of the spectators, which a curse pronounced upon any of his children, occurring at this moment, as in the drama of Aeschylus, would have alienated. One point of difference between the two tragic writers is mentioned by the Scholiast on O. T. l. 733. He quotes three lines from the Oedipus of Aeschylus, in which the 'triple way' is placed near Potniades, in the Theban territory, probably a seat of the worship of the Eumenides, where the legend of Oedipus had been preserved. Sophocles, by selecting the spot on the way to Delphi, has given a probable and natural connection to the parts of the story. This is one instance of the poet's freedom in handling his fable, and it is only the scantiness of our materials that prevents us from tracing the subject further. It would probably appear, if we had the means of proving the question, that the part played by the herdsmen, especially by the Theban servant who is the pivot of the whole action, is purely the invention of Sophocles. And there is some reason for thinking that he is original in choosing Corinth, rather than Sicyon, or some small town in the neighbourhood of Thebes, as the place where the foundling was adopted and brought up. It is evident how much this contributes to the simplicity and symmetry of the plot. The way in which the visitation of the plague occasions the discovery may also have been added by Sophocles, and may have been suggested to him by the opening of the Iliad, and possibly also by the plague at Athens.

The more general characteristics of his treatment of the legend may be stated with more confidence. He dwells less than Aeschylus (whose trilogies approached an Epic handling), on the transmission of the curse from generation to generation, although the idea was familiar to him in connection with the story of Oedipus, as we know from several expressions in the Antigone. The attention of the spectator is concentrated on the life of Oedipus himself, and what most deserves notice is the extraordinary power with which the high fortune of the hero, his supreme position in the state, and the reverence of his people for him, are impressed on the imagination, the air of probability with which his infatuation is sustained, and the

subtle and yet simple means by which the very incidents which awaken hope,—the response of the oracle, the recital of Jocasta, the message from Corinth,—are made to be the precursors of ruin[1]. Note also the gradual way in which the truth, once for all revealed by Teiresias, is allowed to break upon the mind of Oedipus; so that when he begins to realize the dreadful possibility that the prophet may be right after all, his worst imaginations only excite our pity, when we reflect how little he dreams of the extent of his calamity.

3. Style (λέξις).

The effectiveness of this treatment of the myth is heightened by the use of language, which, first of all, the poet, like Shakespeare in Macbeth, has, by a wise instinct, made beautiful in proportion to the horror of the subject; secondly, the style of the first 1150 lines has a serenity and smoothness, which contrasts forcibly with the agitation of the concluding passages. This tone of quiet self-possession is especially marked in the commencement of the scenes in which the great discoveries are made (924 ff., 1110 ff.) Thirdly, in a great number of passages, the unconsciousness of the persons is shown by the calm utterance of words, in themselves quite natural at the time, which, however, if the speakers knew the truth, could not be used by them without a thrill of horror. Such expressions have the effect of reminding the spectator of the sad contrast between the appearance and the reality. The exact limits of this kind of double meaning in this play are a question of some difficulty for the interpreter. But the existence of such an element in the language of the Oedipus Tyrannus has been acknowledged by all commentators from the Alexandrian Scholiasts downwards. Long study of the play and familiarity with Sophocles may make it easier to distinguish between the true and false assumption of this kind of motive, and may commend some instances of it that appear doubtful at first sight. (See Appendix to this Introduction, 'On the so-called Irony of Sophocles,' p. 112.)

4. The Persons (τὰ ἤθη).

The characters of the persons in the Oedipus Tyrannus are extremely simple, but are well adapted to produce the kind of interest that is required. The generous and impulsive nature of Oedipus is one that never forfeits sympathy, but is manifestly born to trouble. The deep impression produced in him by a drunken word; the wild rush into exile, on first hearing an oracle half understood; the sudden blow, 'out of his grief and his impatience;' the glorious, but temporary success; the undoubting self-confidence with which he takes the burden of the whole people upon himself; the bursts of anger against Teiresias and Creon, not brooking explanation; again, the haste with

[1] 'As whence the sun 'gins his reflection
Shipwrecking storms and direful thunders break,
So from that spring, whence comfort seemed to come,
Discomfort swells.'—*Macbeth* i. 1.

which he condemns himself on the first doubtful surmise, and the rash determination with which, dashing all else aside, he follows up the clue to the secret of his birth, are traits making up a consistent picture of an essentially tragic character. Not less impetuous afterwards in his despair, he will believe that not death alone awaits him, but that he is reserved for some more dreadful fate. And after the bloody act against himself, he is bent on rushing forth immediately into utter solitude. His remorse at the approach of Creon and his tender love for his daughters, as well as his generous devotion to his people in the earlier scenes, and his open-hearted confidence in Jocasta, are not out of keeping with his passionate nature, while they effectually engage the sympathy of the spectator.

Jocasta is the arch-horror of the piece. Her cold resoluteness of will contrasts with the warm impressionable excitability of Oedipus. While she believed the prophecy, she had given her young child with her own hand for destruction, having first seen her husband pierce its feet and tie them together. The pang with which she hears the messenger relate this fact, is the first awakening of the motherly instinct so long suppressed. Yet by this violence to nature she had not saved her husband from being murdered. She now counsels Oedipus, to whom she is deeply attached, to disregard the powers which had thus deceived her. The peremptory, imperious disposition of the queen, and the ascendancy over her husband and brother, which her promptness of resolution has obtained for her, are well indicated. Her one redeeming quality is her affection for Oedipus, which is perhaps intended by the poet to have an instinctive source, and which appears most strongly when her impious confidence is at its height[1].

Creon, in each of the two chief scenes in which he appears, is the impersonation of a cool reasonableness which contrasts with the excitement of the chief person. Unlike Teiresias, he keeps his temper throughout his altercation with the king, and in the concluding scene he will not assent to Oedipus' entreaty to be cast forth, without again inquiring of the oracle. He throughout remembers, what Oedipus everywhere forgets, that his position in the state is prior to the exaltation of Oedipus. His character, and the moralising aspect of the chorus, are the colder tints, which add life and meaning to the warmer colours of the picture.

Teiresias makes a contrast of another kind. The 'celestial light shining inwardly,' where all without is dark, gives a touching prominence to the mental blindness of the clear-sighted Oedipus. The quick resentment of the prophet when recklessly accused, is less in keeping with the dignity of his character. It is an expedient for giving probability to his utterance of the secret he had meant to keep: and here, perhaps, the mechanism of the drama has been least artfully concealed.

The remaining persons are the aged priest who heads the procession of suppliants, the messenger from Corinth, the herdsman of Laius, on whom the plot so much hinges, the exangelus, and the

[1] l. 862. *οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὃν οὔ σοι φίλον.* Cp. Shak. Macb. iii. 2.

chorus of Theban elders. None of these are without character, and all contribute something to the general effect. The pious modesty with which the priest expresses his reverence for the king, 'not that we account you equal to the gods:' the heedless loquacity of the Corinthian, who, in ignorance of the consequence of his words, rejoices over Oedipus as a kind of foster son: the shrinking of the too-faithful servant from the murderer of his master, even when he knows less than half the truth,—are touches which help to deepen the central impression. Even the prosaic sententiousness of the exangelus assists in heightening the interest of his recital, by showing how the scene had roused even a common nature.

The part played by the Chorus is less consistent, although more than in most of the Greek plays the chorus is a sort of person in the drama. The moral reflections do not entirely harmonize with the flights of lyric song. Nor is the task of sympathizing with the chief actor quite in agreement with the other function of an 'ideal spectator,' or with that of the representative of popular feeling.

In the first ode the chorus express the grief and longing of the plague-stricken people. In the second, they echo the curse against the murderer, but, notwithstanding the dark saying of the prophet, remain loyal to Oedipus. The central episode is broken by a *commation*, or lyrical dialogue with the chief person, in which they renew their expressions of loyalty, while deprecating the king's anger against Creon. The Chorus here appear in the character, which they often have to sustain, of an ineffectual mediator. In the second stasimon the reaction from the impiety of the queen lifts them into a region of devout aspiration which is higher than their sympathy with Oedipus or their patriotic feeling. In the fourth ode, consisting of a few lines, they are again in unison with the mood of Oedipus, and in the concluding stasimon, as citizens of the city which he saved, they lament over his fall.

When Oedipus re-enters, and the *commos* begins, the gnomic wisdom of the chorus is rather the foil than the echo of his passion, and in the final trochees they recal themselves and the spectators from weak lamentations to read the lesson of the catastrophe.

5. The Ideas or Sentiments (διάνοια).

If it is asked, what were the leading thoughts of Sophocles in composing this drama, it is not enough by way of answer to quote these concluding words, which are chiefly intended to give a finish to the composition. And it may be well to ask in turn, In what sense is an ancient dramatist expected to have leading-thoughts or 'ground-ideas?' All tragedy aims at representing the sadness of life. The religious spirit of Greek tragedy saw in error and calamity a proof of the weakness of man and the power of the gods. And, in a reflective age, the effort to realize such an aim could not but be accompanied with many thoughts on human experience and destiny, which are necessarily coloured by the poet's individual genius, and by the mind and circumstances of his age. But the thoughts do not suggest the

fable, and are not the first or principal motive of the composition. They arise in the progress of creation, as the tragic writer broods over the events and incidents to which he is giving shape. They are inseparable from the result, and contribute to the unity and impressiveness of the effect. The peculiar nature of this and every kind of poetry is greatly affected by the ideas which it expresses. But if by 'ground-idea' is meant a fixed thought which the poet brings with him to determine the choice and treatment of his subject, the term is founded in a misconception.

The impiety of Jocasta, seen in the light of the approaching catastrophe, suggests a strain of reflection on the danger of impious pride and the eternal sovereignty of Justice and Truth. This helps to give a moral meaning to the ancient legend, although the fable was not chosen for the sake of the moral. So the fearful reverse of Oedipus reminds the chorus and the spectators of the proverbial uncertainty of human things and the mysterious purpose or envy of the gods. There are other turns of thought, belonging to the age, which the poet has adapted to the differences of situation and character. The considerations which Creon urges respecting the advantages of influence without actual power, are the same with those which Histiaeus is represented by Herodotus as putting before Darius; and the rationalism of Jocasta about the oracles, about fortune, and about Divine things, is not unlike what is often met with in Thucydides. Amongst these various paths of meditation, that which lies deepest in the conviction, which seems to have been gaining ground amongst thinking persons, that the most sacred laws are written only in the heart, *ὅσοι ἄγραφοι ὄντες αἰσχύνην ὁμολογουμένην φέρουσιν.*

6. Relation to other Plays.

Other plays of Sophocles, of which the fable was taken from the Tale of Thebes, are the Antigone, the Oedipus Coloneus, and the Eriphyle or Epigoni, two names supposed by Welcker to belong to the same play. Of this, however, only a few lines have been preserved.

The Antigone is said, in the argument attributed to Aristophanes the grammarian, to be the thirty-second play of Sophocles in order of production, and the legend preserved by the same authority, which connects this drama with the command of Sophocles in the Samian war, assumes that it was written before 440 B.C. Whatever weight is to be attached to these data, they throw no light on the order of composition of the Oedipus Tyrannus and the Antigone. But there are several internal indications of the Antigone being the earlier of the two. (1) The Antigone has certainly not less fire and spirit, which in some passages hardly falls short of inspiration, but the Tyrannus gives a deeper impression of maturity and of concentrated artistic power. There are no harsh notes, like the dialogue with the *φύλαξ*, no crude or tame passages like that with Haemon. There is less mention of the power of fate and fewer of the common-places of the earlier tragedy. Every word assists the action. The work is

equable throughout. The intensity of interest is maintained to the very end. Such general considerations have, indeed, but an uncertain value, except in so far as they are verified by the consent of many critics. There are, however, some observations of detail of which the force can be made more evident. The first of these is the difference of metre. The prevalence of anapaests, especially in the opening chorus, is the chief note of an earlier style in the Antigone; and the introduction of the commation in the middle of a long episode in O. T. 649 ff. may be thought to betray the later composition of this drama. (Cp. O. C. 834 ff.)

Next, there are certain topics which are common to the Oedipus Tyrannus and Antigone, the interview of the king and prophet, the suspicion of the tyrant, the sudden exit of one bent on suicide, similarly misunderstood by a person who is nearly interested. In both there is an appeal to the sanctity of the unwritten law. Let any one compare closely the parallel passages in the two plays in which these topics are treated, making due allowance for the difference of situations, and he will hardly resist the impression that what in the Antigone is a hint or first thought, not fully worked out, has received complete elaboration in the Oedipus Tyrannus. The noble lines in which Antigone sets the eternal principles against the edict of Creon, have all the fervour and some of the sharpness of a first utterance; the opening of the second stasimon of the Tyrannus has the serenity of matured conviction. (See notes on Ant. 988 ff.)

And if we are to be allowed the two-fold hypothesis, that the date assigned to the Antigone is correct, and that the Tyrannus presupposes the plague of Athens and some of the disorders which sprang up there during the Peloponnesian war, a considerable interval will be put between the two plays. But this foundation is too sandy to build upon. (See Essay on Historical and Political Allusions.)

The relation of the Oedipus Tyrannus to the Oedipus Coloneus may be reserved for the introduction to the latter play—which on many grounds may be assumed to be subsequent to the former in the order of composition. The interpretation of the earlier play is little affected by considerations taken from the later one. They are not like the parts of a trilogy, or of an epic poem, in which every part throws light on every other and on the original design, but only productions at different times of the same mind working in kindred subjects.

APPENDIX.

On the so-called Irony of Sophocles.

It has sometimes been attempted to embrace all the characteristics of an artist or of a school of art in a single word. Such terms as ideal, realistic, sentimental, euphuism, romantic, classical, have had an important influence on the criticism of art and literature, and in their application have often been pressed beyond their legitimate scope. Words properly applicable to painting or sculpture are extended to poetry, without sufficient perception of the point where the analogy fails. Or a word is found which roughly expresses some general features of an artist's style, and is then made to include other qualities which appear on a closer examination. The new expression in such cases, at first seems to teach something, but is afterwards found to limit observation, to confuse thought, and to strain the use of language.

Something like this has happened in the use of the word 'irony' to characterize the dramatic art of Sophocles.

Irony is not always humorous or malicious, but is always accompanied with the consciousness of superiority. When one who knows pretends ignorance and so makes his knowledge to be more felt, or a strong man assumes weakness and gives thereby a greater impression of strength, or a proud man feigns humility and by outwardly affecting to be lower places himself higher, or when a weak adversary is represented as strong, or an ignorant disputant as learned and wise, this kind of dissimulation, prompted by confidence, is called irony.

We cannot speak of an irony of feeling, because irony consists in a certain relation of feeling to expression. And by a 'practical irony' we can only mean a course of action which, taken as an expression of feeling, is analogous to ironical language. The treatment of Ajax by Athena in the first scene of the Ajax of Sophocles may fairly enough be regarded as an instance of this.

By a bold personification, we speak of the Irony of Fortune or the Irony of Fate. By which we mean little more than the striking contrast of conditions in the life of the same person, and each man's ignorance of 'what a day may bring forth.' We do not speak of an Irony of Providence, because we do not attribute to the Supreme Being either the need of dissembling or the desire of making a display

of superior power. The ancient Greeks have nowhere used such an expression, although εἰρωνεύεται ὁ θεός would seem at first sight to be no inapt rendering of their conception of the dealing of God with man, inflating his vain glory with the appearance of success in order to cast him down from his pinnacle into the depths of misery. And we feel on further reflection that it could hardly have been thus used by them in serious composition, not merely because the word always retains in Greek a slight association of blame, but because the thing is inconsistent even with the Greek notion of the general tenour of the Divine action. If the Gods hid their purposes for a while and seemed to delay their judgments, this was not merely to prove their own wisdom, but to execute justice in the earth. The gods of Aristophanes might be represented as indulging irony, but not the beings who were reverenced by Aeschylus and Sophocles. They might be regarded sometimes as cruel and deceptive, more often as righteously severe, but to speak of them as using irony would have seemed to lower them by arguing some degree of weakness. For irony is not the natural language of absolute power, but rather of power that is hindered for the moment, though sure of ultimate success.

The proper place for irony in literature is in argument. Either the case of an opponent is eloquently and persuasively stated just before it is reduced to absurdity, or some question, asked 'in all humility,' touches the weak place as with the point of a needle; or some ridiculous parallel is put with respectful gravity. The Platonic Socrates abounds with instances of all these forms, and his profession of ignorance is an ironical mask. Irony is nowhere so much at home as in the writings of Plato, and no one can miss the meaning of the term as applied to them.

But when the Irony of Sophocles is spoken of, we have a right to ask for a clearer explanation than the word in this application has received.

We are told[1] first, that there is an earnest irony, in which conviction and feeling are repressed by their very strength. It is true that there are feelings too strong for words; but it depends on the nature of the feeling whether the eloquence of silence can be justly termed ironical. Inexpressible contempt, for instance, may be shown by silence, and if the silence is accompanied by some gesture of feigned respect, this is 'practical irony.' But what of the dumbness of amazement, or the silent gaze of pity? Is anything gained for thought or language by terming these ironical, because the person knows or perceives what he will not express?

We are also told of 'the look which a superior intelligence, exempt from our passions, and foreseeing the consequences of all our actions would cast upon the tumultuous workings of our blind ambition and our groundless apprehensions, upon the phantoms we raise to chase us or to be chased, while the substance of good and evil presents

[1] See the well-known Dissertation on the Irony of Sophocles in the Philological Museum, vol. ii. pp. 483-537.

itself to our view and is utterly disregarded[1].' Now if such a being is supposed to withhold his warning voice that he may see out the spectacle of our folly and misery, and prove himself wiser than we are in the end, that may again by a stretch of language be called practical irony, though it would seem to be necessary that he should communicate his triumph to some one—for there is no irony in mere feeling. But this is not the temper in which superior intelligences have been supposed to regard the 'pranks which frail man plays before high heaven;' nor is it exactly the temper even of the Greek gods. They are not cold speculative beings, but strong, determined natures, whose envy is another word for justice, and who are not bent on making a show of power or wisdom, but simply on bringing to pass their righteous but mysterious will.

Then we are reminded of the 'irony of fate or of fortune,' as exemplified in the high prosperity which, as in the case of Xerxes or of Athens, immediately precedes the most ruinous disaster. Of this irony the tragic poet is said to be the exponent. He is in the place of fate or of Providence to his mimic sphere. We will not pause to ask whether the historical descriptions of the armies of Persia or of the expedition to Syracuse, or the scenes in the French camp before the battle of Agincourt in Shakespeare's Henry V, are to be called ironical; but will proceed to examine the thesis a little more closely.

Is the Irony of Sophocles an irony of the poet, or of an imaginary Fate or Providence, or, thirdly, of the spectator?

Is the poet in arranging his plot supposed to find a peculiar pleasure in knowing the end from the beginning, and to be conscious of a certain superiority over the imaginary persons, who strut their hour upon his stage, and, in a less degree, over the audience whom he keeps waiting for the catastrophe? Every writer of fiction has the same opportunity with the tragic poet of doing what he will with the persons of his fiction, and keeping the reader or hearer in suspense. Fielding knew that Tom Jones was Lady Byfield's son, and we may imagine him, if we choose, to have had a secret satisfaction in keeping this from his hero and from the reader. But what artist ever thought in this way about his work? What Greek artist ever thought of anything but the work itself and the end of the work, which in the case of the dramatic poet is the impression to be produced upon the spectators? The motive of the dramatist can no more be studied apart from his audience than the ideal of the sculptor or musician can be separated from the senses of sight and hearing. The intention of the poet is one with the feeling of the spectator. If irony was what the spectator enjoyed, then irony was what the poet meant, but not otherwise.

We are brought, then, to look at the question from the point of view of the Greek spectator, who, be it remembered, is a very different person from the modern critical reader. We have already dismissed as unmeaning the phrase 'ironical feeling;' but it is still

[1] Philological Museum, vol. ii. p. 487.

possible that the feeling of the spectator may have been analogous to the interest with which a bystander listens to an exhibition of irony.

1. It is not to be denied that the Greeks delighted in witnessing any clever deception—and this is a motive which in various forms re-appears in different parts of their literature, from the dream sent by Zeus to deceive Agamemnon into deceiving the people, to the entrapping of Thrasymachus by Socrates. How far some feeling allied to this may have entered into the complex charm of tragedy,—whether in short in this also as in the pleasure of comedy there was an element of φθόνος[1], is a question of considerable subtilty, and one which the use of a word of doubtful intention rather helps to obscure. In some places it is manifestly present, as when Electra addresses words of double meaning to Clytemnestra and Aegisthus, who do not know that they are in the power of Orestes[2]. The same feeling may exist in other places, where it is less obvious at first sight. But to draw forth this latent element and treat it as the prevailing characteristic of Sophocles, is to superinduce over Greek tragedy a superficial form which it does not really wear, and greatly to injure its essential simplicity and depth.

2. The Greeks, like other people, delighted in contrast, especially in the contrast between appearance and reality. This is one amongst several reasons of what has sometimes been thought an anomaly in the Iliad—the long continued successes of the Achaeans before the fulfilment of the promise given to Thetis in B. i. The Greeks of the fifth century B.C. had become profoundly aware of the actual contrasts in life and history, and in reflecting upon these had formed the conception of a jealous and vindictive Deity, who in some inscrutable way was also just and good, who visited offences to the third generation, and led on the proud and presumptuous man insensibly to his fall. This thought, which throws a shadow over the narrative of Herodotus, was essential to the life of tragedy; to the work of Aeschylus even more than that of Sophocles. But is every contrast between appearance and reality to have the name of irony? Must not this depend on the spirit in which the contrast is regarded? And what was the frame of mind with which the spectator saw the culmination and overthrow of the power of Agamemnon or Oedipus? Did he mentally assume the position of a superior being, watching with tranquil interest the ignorance and vainglory of an ephemeral creature, or like the refined critic of a later age, 'hold the balance even' between conflicting interests? Or was he swayed by the emotions of pity, awe, and fear; with pity for the human victim of fate and circumstance, with fear of the mysterious Power to which men seem to be as waifs in the stream, a fear, however, in which

[1] Plat. Phileb. 50. If Plato had perceived this he would have said so here, and a subtilty that has escaped Plato may be considered questionable. The mixture which he finds in tragedy is evidently θρῆνοι καὶ φόβοι + ἡδονή.

[2] The nature and extent of irony in Sophocles would perhaps have been better understood, if the Electra rather than the Oedipus Tyrannus had been made the starting-point of the inquiry.

there predominates an awful sense of the righteousness of Divine retribution, not unaccompanied with occasional questionings of spirit; as if man were striving to pierce beyond the apparent darkness of his lot? If the latter description is nearer to the truth, it is mere confusion to speak of such feelings as the enjoyment of irony. Still less can the word be made to include the inverse contrast which constitutes the interest of dramas of reconciliation, like the Philoctetes and the Oedipus Coloneus, where the opposition is between the apparent or present misery of the chief person and his ultimate happiness—the interest being sustained by incidents which retard without preventing the attainment of this. Here the supporter of our thesis has to maintain not only an irony of calamity, but of an irony of beneficence; 'concealing the reality of good behind the appearance of evil[1].' Ingenuity could hardly be carried farther than this in straining the application of a term[2].

'But,' it will be said, 'what name is to be given to the subtle use of language by which this contrast of appearance and reality is made effective? How are the allusions to the catastrophe in the earlier part of the Oedipus Tyrannus, for example, to be described?' A parallel instance from Shakespeare may decide this question. When Imogen first misses the jewel, which Iachimo has stolen in order to destroy her husband's peace of mind, she says—

> 'I do think
> I saw't this morning: confident I am
> Last night 'twas on mine arm; I kiss'd it:
> I hope it be not gone to tell my lord
> That I kiss aught but he.'—*Shak. Cymb.* ii. 3.

Her innocent fancy plays unconsciously upon the cruel truth. Is this irony, or pathos[3]? The Scholiast has a better name for such expressions, when he says, καὶ τοῦτο κινητικὸν τοῦ θεάτρου—'The audience must have been moved by this.' In an ancient tragedy, unlike the modern novel, the hearer knew something of the outline of the story. The difficulty of sustaining interest was thus increased, and at the same time greater opportunities were given for exhibiting contrast, which could be held forth not only retrospectively but by anticipation. In numberless places the unconsciousness of the persons adds greatly to the effect, and the impression of such unconsciousness is heightened by the calm serenity of the language, which is like 'the torrent's smoothness ere it rush below.' But this subdued tone, or *litotes*, is sufficiently explained by the love of contrast, without inopportunely bringing in the notion of irony.

3. If these remarks are correct, it is clear that any intention of the

[1] Phil. Mus. vol. ii. pp. 488, 489, 500, 501.

[2] What meaning would there be in describing Parnell's 'Hermit' as a piece of irony? And yet the term is more nearly applicable in this case than in that of the Oedipus Coloneus. The analogy has given us some pleasant writing about Egypt and Greece being greatest in their ruin, 'Graecia capta ferum victorem cepit,' etc., but all this is οὐδὲν πρὸς τὸν Διόνυσον.

[3] The instance might equally have been drawn from more recent poetry. The unconscious anticipations in 'Enoch Ardea,' though less masterly than this, are certainly pathetic and not ironical.

poet apart from the impression which he aims at producing, is merely imaginary, and that in the impression at which Sophocles aimed, the effect of irony was accidental and occasional, not necessary or universal. Considered in this aspect, the word does not truly express the ruling motive of his art. But there is still a lurking-place for the theory which has not been fully explored. The tragic poet could not but convey to the people his own conception of the Divine working. Was not irony an essential element of that conception in the mind of Sophocles? Some reasons for denying this have been already given. It is inconsistent with the highest reverence. It does not agree with the conception of perfect strength. We may now add that in so far as the opinion of Sophocles on this subject can be distinguished from the dramatic motives of which we have already spoken, he seems to have risen above the common notion of the vindictive and jealous nature of the gods. He certainly had not exchanged this for the refined cynicism of believing in a Deity of clear perceptions and narrow sympathies. A deep sense, not of the Divine irony, but of the Divine power as shewn in the wonder and the mystery of human life, is that which gives to his dramas much both of their substance and their form.

The truth which this phrase, 'The Irony of Sophocles,' is intended to comprehend in one, is better expressed by speaking separately—(1) of the power of God as an element in Greek tragedy; (2) of the effect of contrast in exciting wonder, and intensifying pity and fear; (3) of the subtle use of language in pointing contrasts through *litotes*, double meanings, and suggestions of the truth; (4) of the ethical genius of Sophocles, unobtrusively making felt the full meaning of every situation; (5) of the pathetic force with which by a few simple touches he stirs the deepest springs of feeling. The temptation to embrace things so diverse in one word, has arisen from the peculiar subtilty and humanity with which Sophocles has employed the idea of Fate, from his artistic reserve, or parsimony, from the harmony of his composition, and from the artifices which he has employed without marring the simplicity of his art to send home the pathos of the catastrophe.

Sophocles is certainly a subtle writer, but all subtilty is not irony, and subtilty is only one attribute of his genius. When he employs irony, as all writers and speakers do sometimes, his irony has a high degree of refinement.

But to express the prevailing character of his works, the word 'irony' is at once too comprehensive and too narrow. Too comprehensive, because implying a feeling of superiority and feigned humility, which only enters partially and occasionally into particular scenes: too narrow, because ignoring the greater part of the impression which the poet intended to produce. It confuses the feeling of the spectator with a supposed intention in the mind of the author, who in a dramatic writing necessarily stands behind his work, and with the idea of Fate, or of the power of Zeus, which is lowered and misrepresented by the use of the term. It spoils the simple pathos

of Greek tragedy by suggesting the suspicion of an *arrière pensée*, of the poet's face behind the mask, surveying his own creations with a sardonic smile. It puts in the place of the Athenian spectator, with his boundless susceptibility of emotion, an imaginary reader or student, who has leisure to reflect on matters external to the immediate action, and abundant calmness of judgment, to give a dispassionate verdict in the controversy between God and man.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.
ΙΕΡΕΥΣ.
ΚΡΕΩΝ.
ΧΟΡΟΣ *γερόντων Θηβαίων.*
ΤΕΙΡΕΣΙΑΣ.
ΙΟΚΑΣΤΗ.
ΑΓΓΕΛΟΣ.
ΘΕΡΑΠΩΝ *Λαΐου.*
ΕΞΑΓΓΕΛΟΣ.

There is also a *παραχορήγημα* to represent the suppliants who throng the altars of the house of Oedipus in the opening scene.

ΟΙΔΙΠΟΥΣ.

Ὦ ΤΈΚΝΑ, Κάδμου τοῦ πάλαι νέα τροφή,
τίνας ποθ' ἕδρας τάσδε μοι θοάζετε
ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι;

READINGS OF LAUR. MS. XXXII. 9 = L. (11th century); AND OF PAR. MS. 2712 = A. (13th century); with occasional references to Ven. 468 = V. (13th century); Ven. 467 = V^2 (14th century); Ambros. G. 56 sup. = M. (14th century); Ambros. L. 39 sup. = M^2 (14th century); Par. 2884 = E. (14th century).

N.B. L. = 1st hand of Laur. 32, 9. C. = any corrector of the same. C^1. = correction by 1st hand. C^2. = correction by the διορθωτής. C^{2a}. = correction by the Scholiast. C^3. C^4. C^5. = corrections by different hands of the 12th century. C^6. a hand of the 13th century. C^7. a hand of the 14th or 15th century. C^8. a hand of the 15th or 16th century. A^c. = corrector of Paris A.

1. νέα] νεα L.

The scene discloses the priest of Zeus, with one or two aged companions, a few chosen youths, and several children, who are seated round the altar of the king's palace; all with woollen fillets upon olive-wands. The children sit on the steps of the altar, on which they have laid their wands. The old men and youths stand (?) expectantly looking towards the palace. Oedipus enters to them from the central door.

1. Ὦ τέκνα . . τροφή] Oedipus addresses the Thebans as the stranger-prince, —who will soon be discovered to belong to the race which he governs. Cp. the answer in l. 14, which seems to recal his foreign origin, and see 450, 3, εἶτα δ' ἐγγενὴς φανήσεται Θηβαῖος. τροφή, a rare use of abstract for concrete, expressing the tenderness of Oedipus for his 'children.' See Essay on Language, p. 84. 'Children, the last-born care derived from ancient Cadmus.' L. has νεατροφή; qu. was νεοτρεφῆ ever read?

2. μοι is at once 'precatory,' as in τί μοι, μή μοι, and the like, and also dative of remote reference, because they come as suppliants to his altars.

θοάζετε] The ancient grammarians give two meanings to θοάζειν; 1. sitting, 2. hastening. The former is said by Plutarch to be the meaning of the word in this passage. This is at first sight confirmed by the context, which contains nothing which would lead us to suppose that the suppliants were hurrying into the presence of Oedipus, but rather implies that they were in a state of repose before him; and may also derive a slight degree of support from the parallel use of θάσσω in Eur. H. F. 1214, σὲ τὸν θάσσοντα δυστήνους ἕδρας. Cp. Ar. Thesm. 889. This is also the most probable explanation of the word in Emped. Fr. 52. On the other hand, it must be admitted that in all the instances in which the word occurs in the tragedians, and they are very numerous, the sense of hastening or hurrying, either transitively or intransitively, always appears. And the eager gestures of the suppliants might justify the word in the meaning of 'urging forward,' or 'earnestly performing,' as in Eur. Bacch. 65, θοάζω Βακχίῳ πόνον ἡδύν. This eagerness is part of the unrest which Oedipus has observed in the city. The subtilty of the expression θοάζειν ἕδρας in this sense is in the manner of Sophocles; —'Why do you press me so with your supplication?' 'Why sit ye here in such an earnest throng?'

3. 'Bearing crowns of wool on suppliant branches.' The word ἐξεστεμμένοι is used

πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,
ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων· 5
ἀγὼ δικαιῶν μὴ παρ' ἀγγέλων, τέκνα,
ἄλλων ἀκούειν αὐτὸς ὧδ' ἐλήλυθα,
ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.
ἀλλ', ὦ γεραιέ, φράζ', ἐπεὶ πρέπων ἔφυς
πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε 10
δείσαντες ἢ στέρξαντες; ὡς θέλοντος ἂν
ἐμοῦ προσαρκεῖν πᾶν δυσάλγητος γὰρ ἂν
εἴην τοιάνδε μὴ οὐ κατοικτείρων ἕδραν.

6. παρ' ἀγγέλων] παραγγέλ(λ)ων L. 7. αὐτὸσ .. L. 11. στέρξαντεσ LME corr. στέξαντεσ AV²M²E²C². 13. μὴ οὐ κατ.] μὴ κατ. A.

not simply in the sense of 'crowned,' but with an allusion to the στέμματα carried on the branches. Cp. the priest in Homer, στέμματ' ἔχων ἐν χερσὶν .. χρυσέῳ ἀνὰ σκήπτρῳ: Pind. Nem. 10. 43, ἀργυραθέντες σὺν οἰνηραῖς φιάλαις.

4. πόλις δ'] The tone of interrogation is dropped, but is again implied in l. 7. The pleonastic ἄλλων, in apposition to ἀγγέλων, makes the antithesis more explicit. Cp. Eur. Or. 533, τί μαρτύρων ἄλλων ἀκούειν δεῖ μ', ἃ γ' εἰσορᾶν πάρα. ἄλλων = 'who are not myself.'

4, 5. The expression is slightly inaccurate. Oedipus begins with a formal antithesis, and then the real antithesis (between the signs of hope and grief) is suggested to him. 'The city is at the same time full of offerings of incense, and of groanings which mingle with the sounds of the paean.'

6. ἃ] 'The things of which I ask,' especially the subject of ll. 4, 5.

8. 'The world-renowned Oedipus by name.' This line introduces Oedipus to the spectators in the simple manner of ancient tragedy, and adds a touch to the appearance of his perfect security.

9, 10. 'Since you stand forth as the person naturally fitted to speak before or on behalf of these.' πρέπων here appears in transition from 'being conspicuous' to 'being suitable.' πρό = partly 'foremost,' partly 'in behalf of.' Cp. Il. 13. 693, 699, πρὸ Φθίων θωρηχθέντες.

10. τίνι τρόπῳ καθέστατε means not merely, 'How are you?' but, 'In what manner are you present here?' Oedipus turns from the crowd at the altar to the priest and his companions, who are standing before him as for conference. The exact word for this is καθεστάναι. Cp. Pind. Pyth. 4. 135, καί β' ἦλθον Πελίου μέγαρον, ἐσσύμενοι δ' εἴσω κατέσταν: Hdt. 1. 152, καταστάς, ἔλεγε πολλά.

11. δείσαντες ἢ στέρξαντες] στέξαντες, which appears in some later MSS., but not in all, and as a very late correction of L., was perhaps invented to suit the gloss, ὑπομείναντές τι κακόν, a late meaning of στέγειν being 'to endure.' Cp. gloss. in Par. E. on l. 341, στέγω ὑπομένω. ἔστεξα is not an Attic form. στέρξαντες is right in the sense of desiring or having the affections fixed on something. Cp. O. C. 1094, and see ἱμείροντες in l. 59. Observe, however, that the force of the interrogative is continued; i. e. not, 'What is the feeling with which you come? Is it one of fear or of desire?' But, 'In what manner do ye stand before me? affected by what fear or by what desire?' In other words the epexegesis, when fully expressed, is not πότερον δείσαντες ἢ στέρξαντες; but τί δείσαντες ἢ τί στέρξαντες; τί being continued from τίνι τρόπῳ. στέρξαντες is also quoted by the Scholiast, who interprets, οἷον, ἤδη πεπονθότες. But Oedipus asks, not, 'Is the evil present or past?'—that some blow had fallen was clear—but, 'What is the spirit in which you come?' ὡς refers back to φράζε, 'Tell me, for you may be assured I shall willingly give all succour.'

13. μὴ οὐ] The force of the two particles here seems to be the same as with the infinitive after αἰσχρόν, ἄλογον, and other words of disapproval, where οὐ is

ΙΕΡΕΥΣ.

ἀλλ', ὦ κρατύνων Οἰδίπους χώρας ἐμῆς,
ὁρᾷς μὲν ἡμᾶς ἡλίκοι προσήμεθα 15
βωμοῖσι τοῖς σοῖς, οἱ μὲν οὐδέπω μακρὰν
πτέσθαι σθένοντες, οἱ δὲ σὺν γήρᾳ βαρεῖς
ἱερῆς, ἐγὼ μὲν Ζηνός, οἵδε τ' ἠθέων
λεκτοί· τὸ δ' ἄλλο φῦλον ἐξεστεμμένον

ΙΕΡΕΥΣ] *ἱερεὺς πρεσβύτης* διόσ C**A. 15. *προσήμεθα*] *προσήμεθα* L. 17. *πτέσθαι*] *πτέσθ(ε)* L. *πτέσθαι* C¹. *σθένοντες*] *στένοντεσ* LE. 18. *ἱερεῖς* MSS. *οἵδε τ' ἠθέων*] *οἵδε(τε) ηιθέων* L. *οἱ δέ τ' ἡιθέων* AC².

added, when the case, though in form hypothetical, is actually present. The double negative also points the antithesis, 'I shall be willing, for I should be hard-hearted *not* to pity you.' For the omission of *οὐ*, where the case is purely hypothetical, cp. ll. 76. 7, *ὅταν δ' ἵκοιτο, τηνικαῦτ' ἐγὼ κακὸς μὴ δρῶν ἂν εἴην, κ.τ.λ.*, which in other respects is parallel to this. The difference between *μὴ οὐ* and *μή* in such expressions seems to be that *μή* is general and hypothetical, while *μὴ οὐ* refers to a case which is immediately present. Essay on L. § 29, p. 46.

14. The priest, speaking for the people, recounts the calamities of the state and appeals to Oedipus to be once more their saviour. Of his power and wisdom they have no doubt; they bespeak only his willingness to save them. He is the lord of circumstance, the proved friend of Heaven; once he has rescued them from destruction, let him not suffer them again to fall. This is so expressed as to shew how unconscious all the persons are, (1) of the designs of the gods respecting Oedipus, (2) of the impiety which he will display when tempted (31), (3) of the coming destruction not of the city but of Oedipus himself.

15. *ὁρᾷς μὲν ἡμᾶς*] Opposed to *τὸ δ' ἄλλο φῦλον, κ.τ.λ.*

ἡλίκοι] 'Of what ages,'—young children, chosen youths, and aged priests; the ages most befitting supplication. 'At thy altars,' i. e. the altars (of Apollo and perhaps other deities), before the king's palace. Cp. 919. 'Thou seest us seated at thine altar, and our years; how some are feeble still in flight, some weak with age, who are priests, as I am of Zeus; and these pure youths, a chosen few.'

17. *σὺν γήρᾳ βαρεῖς*] 'Weighed down with the accompaniment of age.' Cp. O. C. 7, *ὁ χρόνος ξυνὼν μακρός.*

18. *οἵδε τ' ἠθέων λεκτοί*] The priest points out the youths who are standing near him. This is the most probable reading. The Epic *οἱ δέ τε* is without parallel in Sophocles, and probably in tragedy. *οἱ δ' ἐπ'*, an early conjecture of Wunder's (cp. Suidas, *λεκτός, ἐπίλεκτος, οἱ δέ τ' ἠθέων λεκτοί. Σοφοκλῆς*), and since extracted by Dübner from the MS., cannot be said to have MS. authority (for the letter is lost, and was more probably the form ϵϕ, i. e. ετε), and is of very doubtful meaning; though it may slightly be confirmed by Ant. 790, *οὔθ' ἁμερίων ἐπ' ἀνθρώπων*. The erasure has very probably been occasioned by the form ϵϕ for ετε, which the corrector altered for the sake of clearness. The word *λεκτοί* at the beginning of the line (cp. Homer), although to be taken strictly with *ἠθέων* only, helps to point the more general antithesis between *ἡμᾶς* and *τὸ ἄλλο φῦλον*.

For the meaning of *ἡίθεος*, 'unmarried youth,' cp. the Homeric *παρθένος ἠίθεός τε*, and Eur. Phoen. 945, *οὐ γάρ ἐστιν ἤθεος*. Plato, Laws, 8. 840 D, *μέχρι μὲν παιδογονίας ἠίθεοι καὶ ἀκήρατοι γάμων ζῶσιν.*

19. *τὸ δ' ἄλλο φῦλον*] 'And there is another gathering.' The article is appositional, as in the Homeric *τὸ δὲ μέγα κεῖται ἄεθλον*. Cp. El. 601, *ὁ δ' ἄλλος ἔξω.* And *ἄλλος* has something of the adverbial force which it has in the Platonic and Homeric idiom, *Ἀχαιῶν καὶ τῶν ἄλλων Τρώων*. 'And besides ourselves there is a gathering in the Agora.' See Essay on L. § 21, p. 31.

ἀγοραῖσι θακεῖ, πρός τε Παλλάδος διπλοῖς 20
ναοῖς, ἐπ' Ἰσμηνοῦ τε μαντείᾳ σποδῷ.
πόλις γάρ, ὥσπερ καὐτὸς εἰσορᾷς, ἄγαν
ἤδη σαλεύει κἀνακουφίσαι κάρα
βυθῶν ἔτ' οὐχ οἵα τε φοινίου σάλου,
φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός, 25
φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε
ἀγόνοις γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς
σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
ὑφ' οὗ κενοῦται δῶμα Καδμεῖον· μέλας δ'
Ἅιδης στεναγμοῖς καὶ γόοις πλουτίζεται. 30
θεοῖσι μέν νυν οὐκ ἰσούμενόν σ' ἐγὼ

(adverbial)

21. μαντείᾳ] μαντείασ L. μαντεία CA. μαντείᾳ C⁷. 25. ἐγκάρποις] ἐ(ν)κάρποισ L. ἐγκάρποισ C⁴A. Cp. l. 83. 26. βουνόμοις τ.] βουνόμοι στ L. βουνόμοι—στ C⁹. βουνόμοι σ τ C⁷. οισ in erasure M²E. 27. ἐν] ἔν LA. πύρφορος] υ from ο A. 30. Ἅιδης] ἀΐδησ LA. 31. οὐκ ἰσούμενον] οὐχὶ σ. L. οὐκ ἰσ. AC⁷.

20. ἀγοραῖσι] Two different market-places are mentioned by Xenophon (Hell. 5. 2, 29) and Pausanias. But the plural is more probably simply poetical.

διπλοῖς] Schol. τὸ μὲν Ὀγκαίας, τὸ δὲ Ἰσμηνίας· οἱ δὲ τὸ μὲν Ἀλαλκομενίας, τὸ δὲ Καδμείας.

21. ἐπ' Ἰσμηνοῦ] The river Ismenus, a son of Apollo, was supposed to have an interest in the temple of Apollo on his bank, where divination was practised through burnt-sacrifice. The 'prescient embers' are the ashes of such burnt-sacrifices. Cp. Ant. 1007, 8, ἐπὶ σποδῷ μυδῶσα κηλὶς μηρίων ἐτήκετο. 'By the ashes over which they divine by the help of Ismenus.'

22. ὥσπερ .. εἰσορᾷς] See ll. 4, 5. 'For our state, as you perceive, is like a ship over-tossed, and can no longer raise her head out of the depths of the ruffian billow.' Cp. Plato, Legg. 923, ἐν νόσοις ἡ γῆρᾳ σαλεύοντας.

26. βουνόμοις] i.e. νεμομένων βόων, or βοῦν ἀγέλαις νεμομέναις. 'Wasting in the herds of oxen at their pastures:' ταῖς ἀγέλαις ἐν αἷς αἱ βόες νέμονται. The expression is not quite exact, but the latter part of the compound is unessential. See Essay on L. p. 91; ib. § 40, p. 69.

τόκοισί τε ἀγόνοις] A quasi-oxymoron. But τόκος = ὠδῖνες. Cp. 173, 4, οὔτε τόκοισιν | ἰηίων καμάτων ἀνέχουσι γυναῖκες. 'In the labours of women who have no strength to bring forth.' ἐν is adverbial, but is softened by a supposed tmesis from σκήψας. 'And there, too, has lighted that fire from Heaven, a noisome plague.' For the use of θεός, cp. El. 179, χρόνος γὰρ εὐμαρὴς θεός: Simonides Amorgin. Fr. 7. 102, λιμὸς δυσμενὴς θεός. The personification is carried further in the chorus, l. 191, Ἀρεά τε τὸν μαλερόν, κ.τ.λ. Fire is here the symbol not of fever but of destruction Cp. 191, 469.

29. δῶμα Καδμεῖον] The city is the home of Cadmus, as the citizens are his family, τροφή, l. 1.

30. στεναγμοῖς καὶ γόοις πλουτίζεται] 'Is enriched by lamentations and groans;' probably with an allusion to Πλούτων, which is hardly translatable in English. Cp. Plat. Crat. 403 A, τὸ δὲ Πλούτωνος, τοῦτο μὲν κατὰ τὴν τοῦ πλούτου δόσιν.

31. θεοῖσι .. οὐκ ἰσούμενον] While the other processions are supplicating the gods in their temples, these sit as suppliants at the family altars of the king (which have the same kind of sacredness which belongs to the hearth), revering him not as a god but for his human and inspired wisdom. The pious moderation of the chorus is contrasted with the impiety afterwards displayed by the king and queen; and their description of Oedipus as the child of success and Providence points bit.

οὐδ' οἵδε παῖδες ἐζόμεσθ' ἐφέστιοι,
ἀνδρῶν δὲ πρῶτον ἔν τε συμφοραῖς βίου
κρίνοντες ἔν τε δαιμόνων συναλλαγαῖς·
ὅς τ' ἐξέλυσας, ἄστυ Καδμεῖον μολών, 35
σκληρᾶς ἀοιδοῦ δασμὸν ὃν παρείχομεν·
καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδὼς πλέον
οὐδ' ἐκδιδαχθείς, ἀλλὰ προσθήκῃ θεοῦ
λέγει νομίζει θ' ἡμὶν ὀρθῶσαι βίον·
νῦν τ', ὦ κράτιστον πᾶσιν Οἰδίπου κάρα, 40
ἱκετεύομέν σε πάντες οἵδε πρόστροποι
ἀλκήν τιν' εὑρεῖν ἡμίν, εἴτε του θεῶν
φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἶσθά που·

32. ἐζόμεσθ'] ἐζόμεθ' LA. 33. συμφοραῖς] συμτοραῖσ L. συμφοραῖς C[2]A. 34. συναλλαγαῖς] ξυναλλαγαῖσ AC[7]. 35. ὅς τ'] ὅσ γ' MSS. ὥστε Schol. Καδμεῖον] καδμείων AEM[2]. 39. λέγει νομίζει] λέγηι νομίζη L. λέγῃ νομίζῃ A. λέγηι νομίζῃ C[7]. ἡμὶν] ἡμιν L. ἡμὶν A. 42. εὑρεῖν ἡμῖν C[2]A. ἡμὶν εὑρεῖν L. ἡμῖν εὑρεῖν M. 43. που] του L. που AM[2]. του C[7].

terly to the sequel: ἵνα καὶ ἡ ἀπὸ ξένης αὐτοῦ ἄφιξις δηλωθῇ, Schol.

ἱσούμενόν σ'] σε is probably governed, πρὸς τὸ σημαινόμενον, by the verbal notion in ἐζόμεσθ' ἐφέστιοι = προσίγμεθα, and the passive use belongs to the tendency to indirect expression noticed in the Essay on L. § 42 β, p. 72.

33. ἔν τε συμφοραῖς] 'In the common accidents of life, and in the visitations of Heaven,' or 'when we have to do with the gods.' συναλλαγή here as elsewhere has the meaning of intercourse or connection with. 'Quanta vero ironia subest iis verbis! Nam quis, alio sensu, homo unquam extitit ipso Oedipo calamitosior? quis Deos magis iratos expertus?' Pellucioni. Cp. infr. 1205–1311. See Introd. and the Appendix on Irony.

35. ὅς τ'] This reading is taken from the lemma of the Scholiast, who writes ὥστε. The construction is similar to l. 694, ὅς τ' ἐμὰν γᾶν φίλαν .. κατ' ὀρθὸν οὐρίσας, ταῦν τ' εὔπομπος εἰ δύναιο; and though γε would not be out of place, τε seems to be required by τε following in a separate sentence. Cp. also O. C. 551–4, where there is a similar want of perfect correspondence between the clauses connected by τε.

ἐξέλυσας] Sc. ἡμᾶς.

ἄστυ is the place rather than the society, and is to be connected only with μολών. The MSS. here and in l. 29 vary between Καδμεῖον and Καδμείων.

36. The gen. σκληρᾶς ἀοιδοῦ is in two connections, (1) after ἐξέλυσας, 'freed us from the inexorable songstress,' (2) with δασμόν, 'the tribute paid to her;' i.e. the lives of those citizens who attempted to solve the riddle and failed. δασμόν is a second accusative completing the notion of the action of the verb.

37. πλέον] 'Having no advantage of information from us.'

38. προσθήκῃ θεοῦ] i.e. θεοῦ προσθεμένου σοι. 'By a god taking part with thee.' 'By a Divine aid.' Cp. O. C. 1332, οἷς ἂν σὺ προσθῇ, τῶνδ' ἔφασκ' εἶναι κράτος.

40. πᾶσιν] Cp. l. 8.

43. που] του appears in only two of the later MSS., and it may therefore be simply an error in the scribe of L. from του in the previous line. Cp. Aj. 33. infr. 117. The repetition of του is not quite elegant, and που has a good meaning. Sc. εἴτε οἶσθά τινα ἀλκὴν οὖσαν που ἀπ' ἀνδρός. 'Or whether you know of some succour in any quarter coming from a man.' There is a covert reference to Apollo in the first instance, and to Teiresias in the second.

ὡς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς
ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων. [34 a.
ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν· 46
ἴθ', εὐλαβήθηθ'· ὡς σὲ νῦν μὲν ἥδε γῆ
σωτῆρα κλῄζει τῆς πάρος προθυμίας·
ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα
στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον, 50
ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.
ὄρνιθι γὰρ καὶ τὴν τότ' αἰσίῳ τύχην
παρέσχες ἡμῖν, καὶ τανῦν ἴσος γενοῦ.
ὡς εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,

46. ἴθ' .. πόλιν] In mg. A. 48. πάρος] πά(λαι) L. πάλαι C². πάροσ C⁷. 49. δὲ τῆς] δετῆσ L. δὲ γῆσ C⁷. δὲ τῆσ AC⁸. 50. στάντες τ'] στ' L. s τ' AC⁷. 52. τότ'] τότε L. τότ' AC⁷. 54. ὡς εἴπερ] ὥσπερ A.

44. ὡς τοῖσιν .. βουλευμάτων] 'For I see that where men have experience their counsels live and have a prosperous end.' Oedipus had been tried in difficulty, and his advice, resting on experience, was the more likely to succeed. The simplicity of such a maxim is no objection to this rendering. Cp. Hdt. 8. 60, οἰκότα μέν νυν βουλευομένοισι ἀνθρώποισι ὡς τὸ ἐπίπαν ἐθέλει γίνεσθαι, μὴ δὲ οἰκότα βουλευομένοισι, οὐκ ἐθέλει οὐδὲ ὁ θεὸς προσχαρέειν πρὸς τὰς ἀνθρωπήϊας γνώμας.

καί expresses 'not only are the counsels good but their issues are also good.'

τὰς ξυμφορὰς .. τῶν βουλευμάτων] 'The results of their plans.'

45. ζώσας] The metaphorical use of ζῆν is rare. Cp. Aesch. Ag. 819, ἄτης θυέλλαι ζῶσι: infr. 483, ζῶντα περιπατᾶται: Ant. 444. Aeol. Fr. 16, ἀεὶ τὸ μὲν ζῇ τόδε μεθίσταται κακόν: Eur. Sc. 2. 5, ἀρετή, κἂν θανῇ τις, ζῇ. The explanation of ξυμφορὰς τῶν βουλευμάτων as = 'the conference of counsels,' (cp. Aesch. Pers. 534, πιστοῖσι πιστὰ ξυμφέρειν βουλεύματα), is ingenious, but increases the difficulty of ζώσας, and it is not consistent with the laudatory tone of the address to advise Oedipus, who is the first of men, to take counsel with others. Cp. Thuc. 1. 140, τὰς ξυμφορὰς τῶν πραγμάτων.

47. εὐλαβήθηθ'] The tone of warning in the latter part of the speech is the first presage of the misfortunes that are to follow.

48. τῆς πάρος προθυμίας] 'For your former zeal.' προμηθίας is a marginal reading of ΓΔ. The two words are often confused in MSS., but προθυμίας is clearly preferable here. There is about equal authority for πάλαι and πάρος.

49. μεμνώμεθα] The subjunctive is more in harmony with the imperatives before and after than the optative, μεμνῴμεθα or rather μεμνῆμεθα, which some editors have preferred (in the spirit of Protagoras' objection to μῆνιν ἄειδε θέα). Cp. O. C. 174, ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ. The quasi-imperative expresses a stronger confidence than the optative, which implies some degree of uncertainty. The emphasis is on πεσόντες. The participle is in construction with μεμνώμεθα. 'Let not this be our memory of your reign, that we rose to prosperity and afterwards fell down.'

51. ἀσφαλείᾳ] Dative of the manner. The noun is used with a consciousness of the verb σφάλλεσθαι, referring to πεσόντες. 'Let your restoration of this city be without failure or falling.' Cp. Thuc. 3. 22, ἀσφαλείας ἕνεκα τῆς πρὸς τὸν πῆλον. Or the word is used proleptically, i. e. ἀσφαλείᾳ = εἰς ἀσφάλειαν. Cp. Ant. 163, ἀσφαλῶς .. ὄρθωσαν. But the parallelism of ὄρνιθι .. αἰσίῳ favours the former explanation.

54. ἄρξεις .. κρατεῖς] 'If you will rule this land as you are now her lord.' The second word is used for the sake of variety, without any difference of meaning.

ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν· 55
ὡς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

Οἰ. ὦ παῖδες οἰκτροί, γνωτὰ κοὐκ ἄγνωτά μοι
προσήλθεθ' ἱμείροντες. εὖ γὰρ οἶδ' ὅτι
νοσεῖτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ 60
οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἓν' ἔρχεται
μόνον καθ' αὑτόν, κοὐδέν' ἄλλον, ἡ δ' ἐμὴ
ψυχὴ πόλιν τε κἀμὲ καὶ σ' ὁμοῦ στένει.
ὥστ' οὐχ ὕπνῳ γ' εὕδοντά μ' ἐξεγείρετε, 65
ἀλλ' ἴστε πολλὰ μέν με δακρύσαντα δή,
πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.
ἣν δ' εὖ σκοπῶν εὕρισκον ἴασιν μόνην,
ταύτην ἔπραξα· παῖδα γὰρ Μενοικέως
Κρέοντ', ἐμαυτοῦ γαμβρόν, ἐς τὰ Πυθικὰ 70
ἔπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὅ τι

55. κρατεῖν] κρατεῖσ A. 59. προσήλθεθ'] 2nd θ' made from τ' L. 60. νοσοῦντες] νοσοῦντεσ C². 62. τὸ . . ἔρχεται] In mg. L. (ὑμῶν ἄλγ sic) 67. πλάνοις] πλάνοισ L. πλάνοισ AC². πλάναισσισ M. πλάναισ M².

57. μὴ ξυνοικούντων is epexegetic of ἔρημος ἀνδρῶν, and, as usual in such cases, the negative implied in ἔρημος is made explicit. 'Without men to dwell together within.' The opposite expression would be πλήρης ἀνδρῶν ξυνοικούντων.

58. Oedipus is full of anxiety, not for himself, but for his people, whose sorrows he bears. In his care for them he has sent Creon to consult the oracle, and now looks impatiently for his return. (In a sense of which he is ignorant, his woe is indeed greater than the people's woe, and the plan which he has chosen as the only cure will bring the curse on him.)

ὦ παῖδες οἰκτροί] 'O my poor children.' The unusual position of the adjective gives a pathetic emphasis. See Essay on L. § 23, p. 35.

60. νοσοῦντες is the real subject of the sentence, but the construction is changed for the sake of the emphatic phrase οὐκ ἔστιν .. ὅστις. See Essay on L. § 15, p. 20. In ὡς ἐγώ and ἐξ ἴσου there is a confusion of οὕτως ὡς ἐγώ and ἐξ ἴσου ἐμοί; i. e. ἐξ ἴσου is substituted for οὕτως. 'And although you are sick at heart, the sickness of none of you is equal to mine.'

62. This line is placed in the mg. of L. with contractions which seem to have misled G. Wolf into supposing that ἄλγος was omitted.

65. ὕπνῳ γ' εὕδοντα] 'When taking rest in sleep.' The redundancy (as in O. C. 306, βραδὺς εὕδει), is no reason for having recourse to conjecture. The repetition is emphatic. 'I am not asleep, and you do not rouse me from slumber.' For this redundancy as well as for the present participle, cp. Tr. 176, ὥστ' ἡδέως εὕδουσαν ἐκπηδᾶν ἐμὲ φόβῳ, φίλαι, ταρβοῦσαν: also Ib. 1163, ζῶντά μ' ἔκτεινεν.

67. 'And have traversed many paths in the wanderings of thought.' The gloss. of the Schol., ἀντὶ τοῦ πλάναις θηλυκῶς, confirms the reading πλάνοις.

68. 'That which on careful consideration I found the only cure, I put in execution.' Cp. Ar. Nub. 79.

71. πύθοιθ'] The word is probably suggested by πυθικά, but is not an intentional play upon the word. Essay on L. § 44, p. 75.

δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιν.
καί μ' ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ
λυπεῖ τί πράσσει· τοῦ γὰρ εἰκότος πέρα
ἄπεστι πλείω τοῦ καθήκοντος χρόνου. 75
ὅταν δ' ἵκηται, τηνικαῦτ' ἐγὼ κακὸς
μὴ δρῶν ἂν εἴην πάνθ' ὅσ' ἂν δηλοῖ θεός.

ΙΕ. ἀλλ' εἰς καλὸν σύ τ' εἶπας οἵδε τ' ἀρτίως
Κρέοντα προσστείχοντα σημαίνουσί μοι.

ΟΙ. ὦναξ Ἄπολλον, εἰ γὰρ ἐν τύχῃ γέ τῳ 80
σωτῆρι βαίη λαμπρὸς ὥσπερ ὄμματι.

ΙΕ. ἀλλ' εἰκάσαι μέν, ἡδύς. οὐ γὰρ ἂν κάρα
πολυστεφὴς ὧδ' εἶρπε παγκάρπου δάφνης.

72. φωνῶν] φρονῶν VM². τήνδε ῥυσαίμην] τήνδε ἐρυσάμην L. τήνδε ῥυσαίμην C⁴A. 74. πέρα] πέραι L. 77. ἂν εἴην] ἀνείην L. ἂν εἴην A. ὅσ' ἂν] ὅσα L. ὅσ' ἂν A. οἵδε τ'] οἵδε τ' L. οἱ δέ τ' C. οἵδέ τ' A. 79. προσστείχοντα] προστείχοντα MSS. 83. παγκάρπου] πα(ν)κάρπου L. παγκάρπου C⁴A.

72. ῥυσαίμην] The reading of L. ἐρυσάμην has naturally suggested ῥυσοίμην as a correction. But the aorist optative, 'How I might or could save,' is more suitable here than the future. Cp. Ant. 271, 2, οὔθ' ὅπως δρῶντες καλῶς πράξαιμεν. The short syllable before the initial ρ is rare. Cp. Aesch. S. c. T. 91, τίς ἄρα ῥύσεται.

73. Lit. 'The day now measured by the course of time makes me anxious for his welfare;' i. e. 'When I think what day this is,' 'When I count the days.' χρόνῳ, not the time of his absence but time generally. The comparative unfamiliarity of the abstract notion of time may account for the vagueness of the expression, which is supplemented in the two following lines. Each day is compared with an absolute standard of time. Essay on L. p. 81. For the neuter sense of τί πράσσει, cp. Aj. 1418, 19, οὐδεὶς μάντις τῶν μελλόντων ὅτι πράξει, and for the construction, Ib. 794, ὥστε μ' ἀδίνειν, τί φῄς.

74, 75. 'Beyond likelihood he is absent longer than the needful time.' The expression is redundant, so that ἄπεστι is joined at once with τοῦ εἰκότος πέρα, and with πλείω τοῦ καθήκοντος χρόνου. A comma placed either after πέρα or after ἄπεστι would avoid the binary construction, but would not give the real sense. At the same time πλείω τοῦ καθήκοντος χρόνου is a repetition in a slightly varied form of εἰκότος πέρα. 'He is absent longer than he ought to be beyond the proper time.'

78. εἰς καλόν depends at once on εἶπας, and on προσστείχοντα, which has the chief emphasis. 'But you have spoken at the right moment, and equally at the right moment they inform me of the approach of Creon.' Cp. Plat. Symp. 174 D, εἰς καλὸν ἥκεις: Hdt. 9. 87, εὖ λέγειν καὶ ἐς καιρόν.

80. εἰ γάρ] εἰ expresses a strong and anxious wish, and γάρ connects this with what precedes; here with the additional γε echoing εἰς καλὸν προσστείχοντα. 'Would indeed that he may come bright with saving fortune as he looks brilliantly.' ἐν τύχῃ λαμπρός, like ἐν δρεψ μέγαν, infr. 673, ἐν='invested with,' 'encompassed by.'

81. ὄμματι] Not 'in his eye,' nor 'to the eye,' but rather 'in appearance,' 'to the view.' Essay on L. p. 89. Cp. esp. Aj. 1004, ὦ δυσθέατον ὄμμα.

82. 'To all appearance he brings pleasant news.'

εἰκάσαι is in an imperfect construction with ἡδύς. ἡδύς, ἅτε φέρων ἡδέα. Cp. El. 929, ἡδὺς οὐδὲ μητρὶ δυσχερής.

83. παγκάρπου] The Delphic laurel, according to Pliny and modern travellers, abounds with large red berries. This is a part of the bright apparel of Creon as a θεωρός returning with a joyful answer from the god.

ΟΙ. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.
ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,
τίν' ἡμὶν ἥκεις τοῦ θεοῦ φήμην φέρων;

ΚΡΕΩΝ.

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

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

ΚΡ. εἰ τῶνδε χρῄζεις πλησιαζόντων κλύειν,
ἕτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

ΟΙ. ἐς πάντας αὔδα. τῶνδε γὰρ πλέον φέρω
τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι. [34 b.

ΚΡ. λέγοιμ' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα.
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
μίασμα χώρας, ὡς τεθραμμένον χθονὶ

86. ἡμὶν] ἡμῖν L. ἡμὶν AC². 87. δύσφορ'] δύσφρ' A. 93. αὔδα] αὖδα L. αὔδα C²A. 95. οἷ' ἤκουσα] οἷ' ἥκ. L. οἷ' ἥκ. AC².

84. ξύμμετρος . . ὡς κλύειν] 'He is within hearing.'

85. ἐμὸν κήδευμα] 'Joined to me by marriage.'

86. τοῦ θεοῦ is partly genitive with φήμην, and partly ablative with ἥκεις φέρων. 'What sentence do you bring us from the God?' 'What is Apollo's word which you are come to bring?'

87. καὶ τὰ δύσφορ'.. εὐτυχεῖν] 'That even our troubles, if they go to their right issue, will turn out all well.' πάντα is supplementary predicate. 'To their right issue,' i.e. by the detection and banishment of the murderer. There is no reason to suppose any corruption of the text. δύσθρο' is certainly no improvement, suggesting rather the rumour than the reality of evils. λέγω shows that this is Creon's interpretation and not the answer itself.

89, 90. 'For by reason of what you have now said I am not over-bold and as certainly I am not alarmed.' πρό implies 'that would be premature.'

91. The formal words of Creon (cp. Tr. 342) have the effect of making Oedipus seal his own destiny by the publicity which is given to the oracle.

93, 94. 'The grief which I bear is more their grief than for my single life.' πλέον is not adverbial, but supplementary predicate agreeing with πένθος. It would be easy to supply περί with the former genitive, but the change of construction from the genitive of subject to genitive with περί is more in keeping with the style of Sophocles.

95–131. This short dialogue is carefully constructed with a view to the plot. Oedipus has heard of Laius and of his death, but certainly never saw him and never thought of enquiring into the circumstances of his murder. (An excuse for this is suggested afterwards in ll. 220, 1, οὐ γὰρ ἂν μακράν, κ.τ.λ.) Only one witness of the deed remains, and he being overcome with fear was only able to give even at the time a confused account of an assault by a band of robbers.

οἷα is emphatic, not indefinite, and bespeaks attention to the peculiar nature of the message. 'I will tell you what an oracle I heard from the god.'

96. ἐμφανῶς] i.e. the revelation is unequivocal and unquestionable.

97, 8. 'To drive out an abomination which pollutes our country, seeing that such a thing is fostered in this land.' ὡς

ἐν τῇδ', ἐλαύνειν, μηδ' ἀνήκεστον τρέφειν.
ΟΙ. ποίῳ καθαρμῷ; τίς ὁ τρόπος τῆς ξυμφορᾶς;
ΚΡ. ἀνδρηλατοῦντας, ἢ φόνῳ φόνον πάλιν 100
λύοντας, ὡς τόδ' αἷμα χειμάζον πόλιν.
ΟΙ. ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;
ΚΡ. ἦν ἡμίν, ὦναξ, Λάϊός ποθ' ἡγεμὼν
γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.
ΟΙ. ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γέ πω. 105
ΚΡ. τούτου θανόντος νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτόεντας χειρὶ τιμωρεῖν τινάς.
ΟΙ. οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὑρεθήσεται
ἴχνος παλαιᾶς δυστέκμαρτον αἰτίας;
ΚΡ. ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον 110

99. τίς] ί made from ἡ L. ξυμφορᾶς] σ turned to ξ L. 101. λύοντας] λ from δ L. χειμάζον L. χειμάζον AM³. χειμάζει M. 102. τῆιδε L. τήνδε AC⁷. 103. ἡμὶν] ἡμιν L. ἡμὶν AC⁷. 105. εἰσειδον] εἰσιδον LM. εἰσειδον AC⁷. πωι πω] που M. 107. τινά] τινάδ LA. τινας MM³EC⁷. 108. οἱ δ'] οἷδ' L. οἷδ' AC⁷.

τεθραμμένον. The accusative of the participle with ὡς while giving a reason conveys a fresh assertion. See Essay on L. § 28, p. 44.

98. μηδ' ἀνήκεστον τρέφειν] 'And not to cherish it till past cure,' or 'without applying a remedy.'

99. τίς ὁ τρόπος τῆς ξυμφορᾶς] 'What is the manner of the defilement?' ξυμφορά is a euphemism for ἄγος, as in Hdt. 1. 35, ἀνὴρ συμφορῇ ἐχόμενος καὶ οὐ καθαρὸς τὰς χεῖρας.

100. ἀνδρηλατοῦντας] Sc. ἐλαύνειν, answering ποιῷ καθαρμῷ.

101. ὡς .. χειμάζον] See on l. 97. The v. r. χειμάζει would make the implied assertion explicit. τόδε, 'this of which the mention has been implied.' For similar uses of the pronoun, see Essay on L. § 22, p. 32.

102. ποίου γὰρ ἀνδρός] γάρ asks for explanation. 'And who is the man on whom he shews us this mischance has fallen?' τῇδε has been defended, but τήνδε is more idiomatic.

μηνύει] Sc. ὁ θεός.

105. οὐ γὰρ εἰσεῖδόν γέ πω] 'By hearsay, for I certainly never saw him.' που, which appears in several MSS., would imply uncertainty, and therefore weakly express the security of Oedipus. οὔπω is perhaps here used as in Homer = 'I trow not.' The frequent transference of adverbs of time makes this possible. The conjecture γ' ἐγώ takes the emphasis from the verb.

106. τούτου θανόντος] This is most easily explained as genitive absolute, but in the idea of Sophocles is partly connected with τοὺς αὐτόεντας.

107. τοὺς αὐτόεντας .. τινάς] 'The murderers, whoever they are.' Cp. O. C. 288, 9, ὅταν δ' ὁ κύριος παρῇ τις: Hdt. 1. 114, τὸν δέ κου τινὰ .. τῷ δέ τινι. This reading is preferable to τινά. If the mark over the σ in L. indicates doubt, as seems probable from the parallel reading of A., this would only prove that some early scribe knew of or wished to suggest the other reading. The position of the dot in L. to the right of the σ makes this doubtful.

χειρὶ τιμωρεῖν] Like τοιαύτῃ χειρὶ τιμωρεῖν, l. 140.

108. οἱ δ' εἰσὶ ποῦ γῆς] The inversion gives additional emphasis.

τόδε] This, which we are set to find. Cp. τόδ' αἷμα, supr. 101.

110. τὸ δὲ ζητούμενον ἁλωτόν] Creon, though no longer quoting the oracle, continues the oracular tone. Cp. 87, 8.

ἀλωτὸν, ἐκφεύγει δὲ τἀμελούμενον.
ΟΙ. πότερα δ' ἐν οἴκοις, ἢ 'ν ἀγροῖς ὁ Λάϊος,
ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνῳ;
ΚΡ. θεωρός, ὡς ἔφασκεν, ἐκδημῶν, πάλιν
πρὸς οἶκον οὐκέθ' ἵκεθ', ὡς ἀπεστάλη. 115
ΟΙ. οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδεν, *οὗ τις ἐκμαθὼν ἐχρήσατ' ἄν;
ΚΡ. θνήσκουσι γάρ, πλὴν εἷς τις, ὃς φόβῳ φυγὼν
ὧν εἶδε πλὴν ἓν οὐδὲν εἶχ' εἰδὼς φράσαι.
ΟΙ. τὸ ποῖον; ἓν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν, 120
ἀρχὴν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.
ΚΡ. λῃστὰς ἔφασκε συντυχόντας οὐ μιᾷ
ῥώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.
ΟΙ. πῶς οὖν ὁ λῃστής, εἴ τι μὴ ξὺν ἀργύρῳ

112. ἢ (ἐ)ν L. ἢ 'ν CA. 113. ἐπ' ἄλλης] ἐπάλλης L. ἐπ' ἄλλης AC[7]. 117. κατεῖδ(εν) L. κατεῖδ' AC[7]M[2]. ὅπου L. ὅτου C[8]AM[2]. (κατεῖδεν ὅτου M.) 118. θνήσκουσι] θνησίσκουσι L. θνήσκουσι A. 119. οὐδ' ... εἶχ'. οὐδέν εἶχ' C[1]. 123. ῥώμῃ] ῥώμηι L. ῥώμῃ A. σὺν] σὺμ L. σὺν CA.

112. It may seem strange that Oedipus should not have heard the particulars from Jocasta. But this kind of improbability is external to the play, the dramatic interest of which requires that the particulars should be brought out to the spectators. Cp. Ar. Poet. 1454, 6, ἄλογον δὲ μηδὲν εἶναι ἐν τοῖς πράγμασιν, εἰ δὲ μή, ἔξω τῆς τραγῳδίας, οἷον ἐν τῷ Οἰδίποδι τοῦ Σοφοκλέους. Note, however, that Oedipus does not deny having heard of the death of Laius; and gives a reason afterwards (220, 1) why he did not enquire into the circumstances at the time.

114. θεωρός] Viz. to Delphi. O. C. 413, ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας. Sophocles gives no hint as to the nature of the mission, whether occasioned by private anxiety or the troubles of the state. Euripides enters more into detail, τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν | εἰ μηκέτ' εἴη, Phoen. 36.

ὡς ἔφασκεν] Sc. ὁ Λάϊος.

116. 'And was there none to tell the tale, no fellow-traveller, who saw the deed, whose information might have been a guide to us?' The words οὐδ' ἄγγελος seem to point to the repetition of ἵκετο, which, however, is lost sight of in the continuation of the sentence.

117. ἐχρήσατ' ἄν] Sc. αὐτῷ or τῇ μαθήσει. Cp. Tr. 60, παρέστι χρῆσθαι τἀνδρὶ τοῖς τ' ἐμοῖς λόγοις. The conjecture κατεῖδεν ὅ,τι τις, κ.τ.λ. gives a less natural meaning. It is not unlikely, however, that the ὅπου of L. may be a confusion of two readings, ὅτι and οὗ, of which the latter is adopted in the text.

118. φόβῳ is connected partly with φυγών and partly with the following words. 'The fear with which he fled made him unable to speak with certainty except on one point of what he saw.'

120. 'For one fact might lead to the knowledge of many, if we could get a mere beginning of hope.'

122. ἔφασκε] Sc. ὁ ἄγγελος. This confused account prevents Oedipus from being reminded of the real circumstances, and even delays his self-conviction when almost brought home, ll. 715, 842.

124. ὁ λῃστής] The singular referring to the plural may only be an idiomatic way of speaking (cp. ὁ Μῆδος, etc.); but may also be a stroke of art, in representing Oedipus as wholly careless about the number of the persons, which at a later period is his only refuge: 842 ff.

ἐπράσσετ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη ; 125

ΚΡ. δοκοῦντα ταῦτ' ἦν· Λαΐου δ' ὀλωλότος,
οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.

ΟΙ. κακὸν δὲ ποῖον ἐμποδὼν τυραννίδος
οὕτω πεσούσης εἶργε τοῦτ' ἐξειδέναι ;

ΚΡ. ἡ ποικιλῳδὸς Σφὶγξ τὸ πρὸς ποσὶ σκοπεῖν 130
μεθέντας ἡμᾶς τἀφανῆ προσήγετο.

ΟΙ. ἀλλ' ἐξ ὑπαρχῆς αὖθις αὖτ' ἐγὼ φανῶ.
ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ
πρὸς τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφήν·
ὥστ' ἐνδίκως ὄψεσθε κἀμὲ σύμμαχον, 135
γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.
ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
ἀλλ' αὐτὸς αὑτοῦ, τοῦτ' ἀποσκεδῶ μύσος.
ὅστις γὰρ ἦν ἐκεῖνον ὁ κτανὼν τάχ' ἂν

127. ἐγίγνετο] ἐγείνετο L. ἐγίνετο CA. 129. εἶργε] εἶρ A. εἶργε A^c. 130. τὸ] τὰ C^5A. πόσι(ν) L. 132. αὖτ'] αὖτ' LA. αὖτ' C^5. 134. πρὸς] προ(σ) LM^2 corr. E. πρὸ AM^2E corr. τήνδ' ἔθεσθ' ἐπιστροφὴν] γρ. τήνδε θεσπίζει γραφήν mg. C^2*. κἀμὲ] καμε L. (κ from μ). κἀμὲ AC^7. 136. θ'] τ' L. θ' C^5A. 138. αὑτοῦ] αὐτοῦ LA. 139. ἐκεῖνον] ἐκεῖνοσ L. ἐκεῖνον C^5A.

125. ἐπράσσετο] 'Unless there were something attempted with bribes from Thebes.' Cp. Thuc. 4. 121; 5. 83, ὑπῆρχε δέ τι αὐτόθεν πρασσόμενον. The brigand must have had confederates in the city. Cp. O. C. 1028, 31, ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ἂν ἔδρας τάδε.

126. δοκοῦντα ταῦτ' ἦν] 'So men surmised.' The idea of factious disaffection was always ready to occur to Greek citizens. Cp. Ant. 289-292; O. C. 1028-30.

Λαΐου is gen. abs. ἐν κακοῖς prevents Λαΐου from being taken as the genitive in regimen. 'When Laius was gone, there was no one to stand up for us in our misfortunes.'

128. κακὸν δὲ ποῖον] The inverted order gives an indignant emphasis to ποῖον.

ἐμποδών] Cp. Eur. Phoen. 706, ἃ δ' ἐμποδὼν μάλιστα, ταῦθ' ἥκω φράσων.

τυραννίδος οὕτω πεσούσης] 'When majesty was thus fallen.' The abstract word emphasizes the strangeness of the neglect. Cp. Shak. K. Lear, ii. 4, ''Tis worse than murder, To do upon respect such violent outrage.'

131. 'Recte utitur poeta verbo medio, quia τὸ πρὸς ποσὶν pertinet ad ipsam Sphingam.' Herm.

132. ἐξ ὑπαρχῆς] 'Beginning the inquiry afresh.'

αὖτ'] Probably αὐτό not αὐτά. This one hidden thing, the secret of the murder.

134. 'Have applied this sudden care towards the dead.' Cp. Ant. 151, θέσθε λησμοσύναν. (πρός = 'on the side of,' 'in the interest of'). πρός appears to have greater MS. authority than πρό, and agrees better with the image suggested by ἐπιστροφήν. ἐπιστροφή is sudden attention to a thing hitherto neglected. Cp. Phil. 598, 9, τίνος δ' Ἀτρεῖδαι τοῦδ' ἄγαν οὕτω χρόνῳ | τοσῷδ' ἐπεστρέφοντο πράγματος χάριν.

136. τῷ θεῷ θ' ἅμα] For the religious feeling here expressed, cp. O. C. 1182, 3, τῇ θ' αὑτοῦ φρενὶ | χάριν παρασχεῖν, τῷ θεῷ θ' ἃ βούλεται.

137. τῶν ἀπωτέρω φίλων] 'A far-off friend or connection,' as a wife's former husband may not unnaturally be called. The search was indeed on behalf of one not far removed from Oedipus in kindred.

Oedipus still unconsciously draws attention to his own part in the business.

κἄμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι. 140
κείνῳ προσαρκῶν οὖν ἐμαυτὸν ὠφελῶ.
ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
ἵστασθε, τούσδ' ἄραντες ἱκτῆρας κλάδους, [35a.
ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροιζέτω,
ὡς πᾶν ἐμοῦ δράσοντος. ἢ γὰρ εὐτυχεῖς 145
σὺν τῷ θεῷ φανούμεθ', ἢ πεπτωκότες.

ΙΕ. ὦ παῖδες, ἱστώμεσθα. τῶνδε γὰρ χάριν
καὶ δεῦρ' ἔβημεν ὧν ὅδ' ἐξαγγέλλεται.
Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἅμα
σωτήρ θ' ἵκοιτο καὶ νόσου παυστήριος. 150

ΧΟΡΟΣ.

στρ. α. ὦ Διὸς ἀδυεπὲς φάτι, τίς ποτε τᾶς πολυχρύσου

141. κείνῳ .. ὠφελῶ] om. L. in mg. C². 145. δράσοντος] δράσ(α)ντοσ LMM². δράσοντοσ CA. 147. ἱστώμεσθα] ἱστώμεθα L. ἱστώμεσθα A. 151–215. Division of lines in L. and A., ὦ–| τὰσ–| ἀγλαάσ–| ἐκτέταμαι–| δείματι–| ἱήιε–| ἀμφὶ–| τί μοι–| ὥραισ–| εἰπέ–| ἐλπίδοσ–| πρῶτα–| θύγατερ–| γαιάοχον–| ἄρτεμιν–| θρόνον–| καὶ φοῖβον–| τρισσοί–| εἴ ποτε–| ὀρνυμένασ–| ἐκτοπίαν–| ἔλθετε–| ἀνάριθμα–| νοσεῖ–| οὐδ'–| ἕπτισ–| ἔκγονα–| αὔξεται–| ἰηίων–| γυναῖκεσ–| ἄλλαι–| ἅπερ–| κρείσσον–| ὄρμενον–| θεοῦ–| ὄλλυται–| πρὸσ–| κεῖται–| πολιαί–| ἀκτὰν–| ἄλλοθεν–| ἱκτῆρεσ–| παιὰν–| ὄμαυλοσ–| θύγατερ–| ἀλκάν–| δσ νῦν–| φλέγει–| παλίσσυτον–| πάτρασ–| θάλαμον–| εἴτ' ἐσ–| θρηΐκιον–| τέλει–| τοῦτ'–| τὸν ὦ–| κράτη–| ὑπὸ σῶι–| λύκει'–| ἀπ'–| ἀδάμαστ'–| ἀρηγὰ–| τάσ τε–| αἴγλασ–| διαΐσσει–| τε–| γᾶσ–| μαινάδων–| πελασθῆναι–| ἐπὶ .. θεόν. 151. ἀδυεπὲς L. ἀδυεπὴς C¹A. τᾶς] τὰσ L. τᾶς A.

140. κἄμ' ἂν .. τιμωρεῖν θέλοι] 'Might choose to wreak his grudge with like violence on me.' The tendency to use the same word though in a different connection (see Essay on L. § 44, p. 76) may have partly led to the use of τιμωρεῖν here. But the word is not inappropriate, for the murderer may be supposed to have a grudge against the crown—and by using it Oedipus unconsciously suggests the end, when he, the murderer, shall indeed wreak vengeance on himself the king, with the same hand that had slain Laius. These words also prepare the way for what follows, by betraying the first rise of the feeling of suspicion in Oedipus which presently fixes itself on Creon. Cp. the sensitiveness of Creon himself on alike occasion in the Antigone, l. 289, foll. The conjecture πημαίνειν, though ingenious and not altogether improbable, is therefore unnecessary.

141. κείνῳ προσαρκῶν οὖν ἐμαυτὸν ὠφελῶ] Schol. καὶ τοῦτο κινητικὸν τοῦ θεάτρου· τὰ γὰρ ἐναντία ἀποβήσεται.

143. ἄραντες] They had laid them on the altar.

145. ἢ γάρ] Recalling the Homeric γνώσομεθ' ἤ τῳ εὔχος ὀρέξομεν ἤ τις ἡμῖν, 'I will use all effort, for it is a crisis in the state of Thebes.' Cp. Tr. 82–85, ἐν οὖν ῥοπῇ τοιᾷδε κειμένῳ, τέκνον, | οὐκ εἴ ξυνέρξων, ἡνίκ' ἢ σεσώσμεθα, | κείνου βίον σώσαντος, ἢ οἰχόμεσθ' ἅμα.

146. σὺν τῷ θεῷ] i. e. Apollo.

147. ἕξεισιν ὁ ἱερεὺς πράξας διόπερ ἦλθεν, ἅμα δὲ καὶ ὑπὲρ τοῦ χώραν εἶναι ἑτέρῳ ὑποκριτῇ. Schol.

148. ἐξαγγέλλεται] Subj. middle. 'Which he announces as coming from himself.' The suppliants retire from the stage; and the chorus, representing the Κάδμου λαός, in anticipation of the royal summons, enter the ὀρχήστρα in the usual way.

151–215. 'Prostrate with fear we listen

Πυθῶνος ἀγλαὰς ἔβας
Θήβας; ἐκτέταμαι, φοβερὰν φρένα δείματι πάλλων,

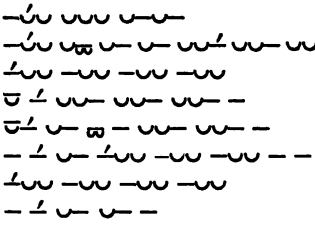
153. Θήβας] Θήβα·σ L. πάλλων] γρ. πολλῶι mg. C²*.

awfully for thy propitious voice, Oh sweet-tongued utterance of Heaven. Paean, be our speed! What new or old in season due dost thou disclose? Tell us, thou voice, birth of bright Hope divine. Athena, Goddess, daughter of the Highest, first hear our cry; thou, Artemis, on thine encircled throne, and archer Phoebus,—ho! come in threefold might to save, if ever heretofore ye banished sorrow from our state, now too appear. For, oh! I am overwhelmed; all round me is in disarray; and there is no thought to save; earth's buds are nipped, and human births prevented by the pains of death, soul after soul takes flight with fearful speed, and poor uncared-for corpses choke with pestilence our unpeopled clime.

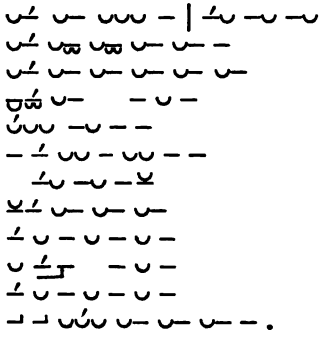
'Wives, mothers, in different quarters, where the altars rise, sad suppliants, groan; the voice of lamentation mingles with the thrilling hymn. Athena, send us help, and cause yond' flaming author of destruction, who with dire noise advances, quickly to revert his course and fly our land, whether to Ocean or the restless Pontick sea. Day ruins what night spares. O Father, blast him with thy lightning. And thou, Apollo, let thine arrows be showered to protect us, and Artemis' bright torches from the Lycian hills; and ruddy crowned Bacchus of the joyous rout, with trooping Maenads, patron of Thebes, draw near, and flash thy brand against the god whom gods disown.'

The opening of this parados is of the nature of a paean (l. 186), or hymn to Apollo as the god of victory or salvation. The stately dactylic measures, corresponding in strophe and antistrophe even to the division of the words (cp. 153, 162, 158, 166), are only once interrupted, as the chorus march towards the altar, by the more meditative iambic rhythm (ll. 152, 160), and by a trimeter with anacrusis giving a sort of anapaestic turn. The structure of the first strophe and antistrophe is as follows. Two dactylic hexameters enclosing an iambic dimeter, then a paroemiac or a dactylic tripody with anacrusis (παίαν perhaps to be measured ⏑̄ ⏑̄); then a dactylic tetrameter followed by two (lyric) hexameters.

The increasing excitement of the chorus is shown in the second strophe and antistrophe, by iambic and trochaic rhythms with resolution of the arsis, by the union of dactyls and trochees in logaoedic lines, and by the more frequent interchange of anapaestic with the dactylic metres. The scheme is the following—



In the concluding strophe and antistrophe there is only one dactylic or anapaestic line (paroemiac), just as there was one iambic in the first. The other rhythms are iambic and trochaic; showing that the lyric elevation is passing into dramatic energy. The scansion is as follows—



151. Διὸς ἀδυεπές] The voice is personified and addressed in propitiatory language. Cp. ἄμβροτε in l. 157. τίς is predicate. 'In what shape comest thou?' i. e. what is thine utterance now?

153. ἐκτέταμαι, φοβερὰν φρένα δείματι πάλλων] 'I lie outstretched, my ti-

ἰήιε Δάλιε Παιάν,
ἀμφὶ σοὶ ἀζόμενος τί μοι ἢ νέον, 155
ἢ περιτελλομέναις ὥραις πάλιν ἐξανύσεις χρέος.
εἰπέ μοι, ὦ χρυσέας τέκνον Ἐλπίδος, ἄμβροτε Φάμα.
ἀντ. α. πρῶτά σε κεκλόμενος, θύγατερ Διός, ἄμβροτ' Ἀθάνα, 159
γαιάοχόν τ' ἀδελφεὰν 160
Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,

158. πρῶτά σε] πρωτα(σ)σε L. πρῶτα σε A. γρ. πράταν γε mg. C²*. κεκλόμενος] κεκλόμενοσ L. κεκλόμενοσ AC⁷. κέκλομαι M. κεκλομένῳ M². 161. κυκλόεντ'] 1st κ from μ L. εὐκλέα] εὐκλεᾶ AM.

morous heart quaking with dread.' The uses of ἐκτέταμαι favour this punctuation. And for φρένα .. πάλλων, cp. Il. 22. 461, παλλομένη κραδίην. πάλλων is probably neuter, and φρένα acc. of respect.

154. ἰήιε Δάλιε Παιάν] ἰήϊος is formed from the cry ἰή, but has probably here a false etymological association with ἰάομαι. Essay on L. p. 89.

155. σοί] Addressed to the Delian Apollo; who has just been apostrophized as Paean, the healer. This suits the context better than if ἰήιε Δάλιε Παιάν were treated as merely interjectional, though there are several instances of similar parentheses. The transition from φάτι to παιάν, and again to φάμα, is in keeping with the excited tone of the chorus. See below, note on 215.

ἀζόμενος] 'In holy fear,' 'In awful expectancy:' not merely = φοβούμενος. Cp. Il. 14. 261, ἄζετο γὰρ μὴ Νυκτὶ θοῇ ἀποθύμια ἔρδοι.

νέον, ἢ .. πάλιν] 'What either till now unheard of, or again appearing in the fulness of time.' νέον is either adjectival or adverbial as in Hom. Od. 1. 175, ἠὲ νέον μεθέπεις. The former is preferable. For the coordination of adjective and adverb, cp. Ant. 808–10, νέατον δὲ φέγγος λεύσσουσαν ἀελίου κούποτ' αὖθις. And, for περιτελλομέναις ὥραις, Od. 2. 107, ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι: Ar. Av. 697, ἐξ οὗ περιτελλομέναις ὥραις ἔβλαστεν ἔρως ὁ ποθεινός. For the dative, cp. Phil. 721, 2, πλήθει πολλῶν μηνῶν; and see Essay on L. § 11, p. 17.

156. χρέος is used vaguely here; and seems to have associations from χρᾶν and from χρῆναι, besides the general meaning of business = *negotium*, so that πάλιν ἐξανύσεις χρέος = 'What revealed and destined thing you will determine for me.'

157. τέκνον Ἐλπίδος] 'Daughter of Hope,' because fulfilling hope: a propitiatory address, as in l. 151.

159. πρῶτά σε κεκλόμενος] A 'pendent' construction. See Essay on L. § 15, p. 20. The flow of the sentence is broken by the sudden interjection and apostrophe, ἰώ .. προφάνητέ μοι, which is interposed instead of στέργω προφανῆναι, or the like. Cp. Tr. 94, foll., ἅλιον αἰτῶ τοῦτο καρῦξαι .. ὦ λαμπρᾷ στεροπῇ φλεγέθων .. εἴπ' ὦ κρατιστεύων κατ' ὄμμα. Erfurdt well compares Plat. Legg. 6. 769 C, θνητὸς ὢν .. σμικρόν τινα χρόνον αὐτῷ πόνος παραμενεῖ παμπολύς. The converse change from the 2nd to the 3rd person is more frequent, e. g. Aj. 862, 3, κρῆναί τε ποταμοί θ' οἵδε καὶ τὰ Τροικὰ πεδία προσαυδῶ. Athena, with her two temples (l. 20), Artemis, conspicuous in the Agora, and 'Ismenian' Apollo, are the presiding deities of Thebes (ll. 19–22). As γῆ often = πόλις, so γαιάοχος here = πολιοῦχος.

161. κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα] 'Who sitteth on the circle of the Agora, that is filled with her praise.' The words suggest a sitting statue raised so as to command the Agora, over which the goddess presides. εὐκλέα, because she is celebrated there with dance and song. For the double epithet, κυκλόεντ'.. εὐκλέα, see Essay on L. § 23, p. 35. εὐκλέα is acc. sing. for εὐκλεᾶ. Cp. the Epic ἀκλέα, δυσκλέα. εὐκλέ' ἀγοράν, Pind. Fr. 53. 5. Here there is probably an allusion to Εὔκλεια, who was identified with Artemis, and had a statue and altar in the market-place of every Boeotian town. The temple of Artemis Eucleia, which Pausanias mentions,

καὶ Φοῖβον ἑκαβόλον, ἰὼ
τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,
εἴ ποτε καὶ προτέρας ἄτας ὕπερ ὀρνυμένας πόλει 165
ἠνύσατ' ἐκτοπίαν φλόγα πήματος, ἔλθετε καὶ νῦν.
στρ.β. ὦ πόποι, ἀνάριθμα γὰρ φέρω [ἔγχος
πήματα· νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἔνι φροντίδος
ᾧ τις ἀλέξεται. οὔτε γὰρ ἔκγονα 171
κλυτᾶς χθονὸς αὔξεται οὔτε τόκοισιν
ἰηίων καμάτων ἀνέχουσι γυναῖκες· 174
ἄλλον δ' ἂν ἄλλῳ προσίδοις ἅπερ εὔπτερον ὄρνιν

162. ἰὼ] ἰὼ ἰὼ LA. 165. πόλει] πόλεις A. 166. ἠνύσατ'] ἠνύσατε LA. καὶ om. L. add. in mg. C¹ or ². 167. ἀνάριθμα] ν from ρ A. 171. τις] ι from η L. 175. ἅπερ] ἅπερ L. ᾧπερ C²A. ἅπερ M.

may have been afterwards built over the site of this statue.

165. εἴ ποτε] The Homeric formula, Il. 1. 39, etc.

ἄτας ὕπερ] To avert calamity. For ὑπέρ in this sense, cp. (perhaps) l. 187, ἂν ὕπερ (but see note): Aesch. S. c. T. 107, δουλοσύνας ὕπερ. And for an analogous use, Aj. 803, πρόστητ' ἀναγκαίας τύχης, 'Stand forth to avert dire mischance.' The sense would be made clearer by expressing ἐλθόντες or προφανέντες, which is lost.

ὀρνυμένας πόλει] 'Rushing at the state.' For this direct use of the dative, see Essay on L. § 12, p. 18.

166. ἠνύσατ' ἐκτοπίαν] 'Ye quite removed away.'

φλόγα] Cp. l. 27, πυρφόρος θεός: Aj. 196, ἄταν οὐρανίαν φλέγων.

167. γάρ] Either connects the sentence with the preceding, ὦ πόποι being merely interposed; or is, perhaps, explanatory of the interjection. The former is more likely, as giving the responsive effect suitable to a new strophe. Cp. l. 1198, ὦ Ζεῦ, κατὰ μὲν φθίσας, κ.τ.λ.: El. 788, οἴμοι τάλαινα, νῦν γὰρ οἰμῶξαι πάρα: ib. 844, φεῦ δῆτ'· ὀλοὰ γάρ.

170. νοσεῖ .. στόλος] 'My whole armament is in disarray,' a metaphor from the exigencies of war. The state of the city is compared to that of a 'war-worn and beggared host,' and the figure is continued into the next clause. 'Thought cannot furnish a sword for resistance.'

171. ἀλέξεται is future. Cp. l. 538, 9, οὐ γναρίσοιμι .. κοὐκ ἀλεξοίμην μαθών.

173. κλυτᾶς χθονός] 'Of the glorious earth wherein we dwell.' Cp. l. 25. κλυτᾶς is an Homeric epithet, but is used by Sophocles with special reference to Thebes, the fatherland. χθονός is used vaguely, but with immediate reference to the Theban territory, which to the chorus is 'all the world.'

οὔτε τόκοισιν] 'Nor in the hour of birth.' Dative of the occasion. Essay on L. § 11, p. 17. Cp. l. 26, and note.

174. ἰηίων καμάτων ἀνέχουσι γυναῖκες] 'Rise up again from the pangs and cries of their travail.' Cp. Hom. Od. 5. 320, οὐδ' ἐδυνάσθη | αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὁρμῆς.

175. ἄλλον .. ἄλλῳ] 'One close upon another.' The omission of the preposition is assisted by προς in προσίδοις. Cp. Phil. 144, 5, τόπον ἐσχατίαις προσιδεῖν: Tr. 842, μεγάλαν προσορῶσα δόμοις βλαβάν. In El. 235, μὴ τίκτειν σ' ἄταν ἄταις, the dative after the active verb has a similar notion of addition. Cp. Aj. 866, πόνος πόνῳ πόνον φέρει. In Eur. Phoen. 1496, φόνῳ φόνος Οἰδίποδα δόμων ὤλεσε, the same idiom seems to be carried to a further stage. The conception of death as the departure of the person, and not of the shade merely, is to be contrasted with the Homeric mode of thought, which however still lingers in the form of expression. Cp. e. g. ἅπερ εὔπτερον ὄρνιν with ψυχὴ δ' ἐκ ῥεθέων πταμένη Ἀΐδοσδε βεβήκει. See also Eurip. Suppl. 1142, ποτανοὶ δ' ἤνυσαν τὸν Ἅιδαν.

κρεῖσσον ἀμαιμακέτου πυρὸς ὅρμενον
ἀκτὰν πρὸς ἑσπέρου θεοῦ·
ἀντ.β. ὧν πόλις ἀνάριθμος ὄλλυται·
νηλέα δὲ γένεθλα πρὸς πέδῳ θαναταφόρα κεῖται ἀνοίκτως·
ἐν δ' ἄλοχοι πολιαί τ' ἐπὶ ματέρες [35 b.
ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι 182
λυγρῶν πόνων ἱκτῆρες ἐπιστενάχουσιν. 185
παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὅμαυλος·

177. κρεῖσσον] κρείσσων L. κρεῖσσον CA. ἀμαιμακέτου] ἀμ.αιμακέτου L. 180. δὲ γένεθλα] δεάγενεθλα or δεἐγενεθλα (the abbreviation for the 3rd and 4th letters is ambiguous between εγ and αγ). δ' ἀγενέθλα C^6M^2. (i. e. ἡ γενέθλη). δὲ γένεθλα AM. πέδῳ] πέδω L. πέδῳ A. θαναταφόρα] θαναταφόρω L. θανατάφορα C^6. θανατηφόρῳ AC^7M^2. θανατοφόρα M. 182. παρὰ βώμιον] παραβώμιον LA. (cp. l. 6). (παρὰ V^2. pr. m.) 185. ἐπιστενάχουσιν] ἐπιστονάχουσι LA. 186. παιὰν] παιὰν L. (and Schol.) παιὰν AC^7. ὅμαυλος] ὅμαυδος E.

176. κρεῖσσον .. πυρὸς] 'With more than lightning speed.'

ἀμαιμακέτου] Implies that the fury of the disease was not to be stayed.

177. ἀκτάν] Cp. Ant. 812, 13, 'Αχέροντος ἀκτάν: Il. 23. 73, οὐδέ μέ πω μίσγεσθει ὑπὲρ ποτάμοιο ἐοῦσιν.

ἑσπέρου θεοῦ] Still recalling the Homeric imagery, in which the west is the approach to Hades, πρὸς ζόφον εἰς ἔρεβος τετραμμένον.

178. ὧν .. ἀνάριθμος] 'In countless numbers of whom my city is perishing.' For the use of the adjective, see Essay on L. § 23 δ 2, p. 36; and for the gen. cp. Aj. 603, *μηνῶν ἀνήριθμος: El. 232, ἀνάριθμος ὧδε θρήνων. There is no ellipse of οὖσα; the adjective is a supplementary predicate. The antecedent must be supplied from the sense of the preceding words, as in Thuc. 6. 13, μὴ οἷον νεωτέρῳ .. μεταχειρίσαι· οὐδ' ἐγὼ νῦν ἐνθάδε ὁρῶν.

179. νηλέα] 'Uncared for.' A rare passive use. Essay on L. p. 88. Cp. Ant. 1197.

γένεθλα] Sc. τῆς πόλεως. 'Her children uncared-for lie spreading death upon the plain, with none to make lament.' Cp. Thuc. 2. 51, ἕτερος ἀρ' ἑτέρου θεραπείας ἀναπιμπλάμενοι ὥσπερ τὰ πρόβατα ἔθνησκον... ἀπώλλυντο ἔρημοι, καὶ οἰκίαι πολλαὶ ἐκενώθησαν ἀπορίᾳ τοῦ θεραπεύσοντος.

θαναταφόρα] The metre leaves no doubt about the reading.

181. ἐπί] For the adverbial use of the prep. see Essay on L. § 18, p. 25; and cp. the Homeric ἐπὶ δὲ στενάχοντο γυναῖκες.

182. ἀκτὰν παρὰ βώμιον] 'By the altar's strand.' Hence the Scholiast on O. C. 1048, ἀκταῖς—τὸν βωμὸν λέγει. The boldness of the expression, which however may be paralleled from Aesch. Cho. 723, ἀκτὴ χώματος, is in keeping with the excitement of the chorus. Cp. παιὰν .. λάμπει just below; and the tendency to repeat the same word within a few lines, in a different connection (cp. 176, ἀκτὰν πρὸς ἑσπέρου θεοῦ) is so strong in Sophocles as to make such a repetition probable even where it does not seem exactly appropriate (see Essay on L. § 44, p. 76; and in this very chorus, ἄμβροτε φάμα .. ἄμβροτ' Ἀθάνα, ἀνάριθμα 167, ἀνάριθμος 178, χρυσέας 157, χρυσέα 187, ἰήιε 154, ἰήιαν 174, παιὰν 154, 186, εὐῶπα 189, οἰνῶπα 211, ἀγλαῶπι 214, ἐξανύσειε 156, ἠνύσατ' ἐκτοπίαν 166, πυρφόραν 200, πυρφόρους 206.)

ἄλλοθεν ἄλλαι] i.e. 'Their voices sounding some from one place and some from another.' The MSS. have generally παραβώμιον in one word, but in Ven. 467 there is an accent (erased) on παρά.

185. πόνων ἱκτῆρες] Gen. of cause. Tr. 287, 8, θύματα .. τῆς ἁλώσεως.

ἐπιστενάχουσιν] Sc. ἐπὶ τῇ ἱκετείᾳ.

186. λάμπει] The intentional boldness is somewhat softened by the analogous use of λαμπρός. The word suggests the ringing of the sound in the clear air. The predicate of γῆρυς is to be borrowed from λάμπει.

ὅμαυλος] This properly signifies 'neigh-

ὧν ὕπερ, ὦ χρυσέα θύγατερ Διός,
εὐῶπα πέμψον ἀλκάν
στρ.γ. Ἄρεά τε τὸν μαλερόν, ὃς νῦν ἄχαλκος ἀσπίδων 190
φλέγει με περιβόατος ἀντιάζων,
παλίσσυτον δράμημα νωτίσαι πάτρας
ἔπουρον εἴτ' ἐς μέγαν
θάλαμον Ἀμφιτρίτας 195

191. περιβόατος] περιβόητος LA. μακράν) AC[7]M[3]. ἔπουρον, ἤτοι ἐπ' οὖρον .. ἢ ἄπορον Schol. (C[2a]). ἄπορον γρ. ἄπουρον Γ.

194. ἔπουρον LM. ἄπουρον (with gloss

bouring,' 'dwelling with,' but is probably here fancifully referred to αὐλός, so as to mean 'accompanying,' as the flute accompanies song. Cp. Aj. 892, πάραυλος. The difficulty of this word has perhaps suggested the various reading ὅμαυδος in Par. E., which some may think deserving of consideration.

188. ὧν ὕπερ] 'Either in whose behalf,' or 'for the relief of all which woe.' The latter is preferable, because including a reference to the immediately previous line, and because if persons were meant, the simple dative would be the more natural expression.

189. εὐῶπα] Cp. Ant. 100, 1, ἀκτὶς δελίου τὸ κάλλιστον ἑπταπύλῳ φανὲν Θήβᾳ τῶν προτέραν φάος. 'How beautiful are the feet of him who bringeth good tidings.'

190. Ἄρεα] Any hostile and deadly influence is personified as Ἄρης. Cp. Aj. 706, where the madness of Ajax is so named. The plague, already personified as θεός (27), here receives a more distinct personality.

μαλερόν] The Homeric epithet of fire, here given to the pestilence which is represented under the image of fire.

ἄχαλκος ἀσπίδων] 'Without brazen shield.' ἄρης ἄχαλκος ἀσπίδων, a quasi-oxymoron like οἴστρου ἄρδις .. ἄπυρος in Aesch. Prom. 880. For other instances, see Essay on L. § 37, p. 64.

191. φλέγει με] The πυρφόρος θεός is imagined as kindling the flame of calamity.

περιβόατος] 'With loud cries.' The paeans and groans arising from the plague are compared to the shouts which attend the onset of the god of battles.

ἀντιάζων] 'Confronting,' in the hostile sense, as frequently in Herodotus.

192. παλίσσυτον δράμημα νωτίσαι] The infinitive is governed by the general notion of causing implied in πέμψον, and the accusative is cognate, at first probably intended to follow some verb of motion, for which νωτίσαι is substituted in order to add force to παλίσσυτον. Cp., however, Eur. Andr. 1141, οἱ δ' ὅπως πελειάδες ἱέραις' ἰδοῦσαι πρὸς φυγὴν ἐνώτισαν.

πάτρας is ablative. 'And let the fiery War-god, who now, without brazen arms, consumes me with clamorous onset, rush back again away from my fatherland.'

194. ἔπουρον] 'Wafted on,' 'carried by the breeze.' The word occurs actively, Tr. 954, ἔπουρος ἑστιᾶτις αὔρα, ἥτις μ' ἀποικίσειεν ἐκ τόπων. But the passive use is found in Clem. Alex. 130, ἔπουρος πνεύματι ἀληθείας. The special meaning of οὖρος, a 'favouring wind,' is not here present ironically, as in Tr. 815, 16, οὖρος ὀφθαλμῶν ἐμῶν | αὐτῇ γένοιτ' ἄπωθεν ἐρπούσῃ καλός, but is lost in the compound. See Essay on L. p. 90. So the gloss in L[3], (Laur. 31, 10), ταχύν. Cp. also Tr. 467, 8, ταῦτα μὲν .. ῥείτω κατ' οὖρον. This reading is preferable to the correction ἄπουρον, (1) because yielding a more natural rhythm, (2) because ἄπουρον, though noticed by the Scholiast as an alternative, is probably a MS. emendation, and occurs nowhere else, and may have arisen from the apparent necessity of connecting the adj. with πάτρας, which was supposed to begin the new line.

195. θάλαμον Ἀμφιτρίτας] The Atlantic rather than the Mediterranean is meant. This suits better with μέγαν. The Atlantic and Euxine were known as the two furthest seas. Cp. Eur. Hipp. 3, ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν ναίουσιν εἴσω.

εἴτ' ἐς τὸν ἀπόξενον ὅρμον
Θρῄκιον κλύδωνα·
τέλει γὰρ εἴ τι νὺξ ἀφῇ,
τοῦτ' ἐπ' ἦμαρ ἔρχεται·
τόν, ὦ πυρφόρων 200
ἀστραπᾶν κράτη νέμων,
ὦ Ζεῦ πάτερ, ὑπὸ σῷ φθίσον κεραυνῷ.
ἀντ. γ. Λύκει' ἄναξ, τά τε σὰ χρυσοστρόφων ἀπ' ἀγκυλᾶν 203
βέλεα θέλοιμ' ἂν ἀδάματ' ἐνδατεῖσθαι 205
ἀρωγὰ προσταθέντα, τάς τε πυρφόρους

197. Θρῄκιον] θρηΐκιον LA. κλύδωνα] κλήδονα A. 198. εἴ τι] ἔτι A. ἀφῇ] ἀφῇ L. 201. πυρφόρων L. πυρφόρων C^s A. 202. ἀστραπᾶν LA. ἀστραπᾶν A°. κράτη] κράτη· L. κράτει A. (i. e. there is a v. r. πυρφόρον ἀστραπὰν κράτει νέμων). 204. ἀγκυλᾶν Elmsl. ἀγκύλων LA. 205. ἀδάματ' Erfurdt. ἀδάμαστ' MSS. 206. προσταθέντα] with gloss προιστάμενα A.

196. ἀπόξενος is a little stronger than ἄξενος = 'Repelling strangers.' Cp. ἀπότιμος, ἀπόμισθος. For the expression, cp. Phil. 217, ναὸς ἄξενον ὅρμον; and for the epithet of the Pontus, Pind. P. 4. 362, σὺν νότου δ' αὔραις ἐπ' ἀξείνου στόμα πεμπόμενοι ἥλυθον..φοίνισσα δὲ Θρῃκίων ἀγέλα ταύραν ὑπῆρχεν.

ὅρμον] It has been proposed to read ὅρμων, but the apposition, though not quite exact, really strengthens the oxymoron. Cp. Eur. Hec. 450, τῷ πρὸς οἶκον ἀφίξομαι, ἢ Δωρίδος ὅρμον αἴας. The article is more idiomatic if the text is retained.

198. τέλει γὰρ εἴ τι νὺξ ἀφῇ] 'For if night at her close leave anything unharmed, this day assails' (ἐπέρχεται). For εἰ with subj., see Essay on L. § 27, p. 42. For the personifications of the words of time, cp. Tr. 29–34, νὺξ γὰρ εἰσάγει καὶ νὺξ ἀπαθεῖ .. τοιοῦτος αἰών .. ἀεὶ τὸν ἄνδρ' ἐπέμπει. It has been proposed to read τελεῖ γάρ· εἴ τι, κ.τ.λ. 'For the destruction is complete.' (Cp. El. 1417, τελοῦσ' ἀραί: Tr. 825, 6, ἀναδοχὰν τελεῖν πόνων τῷ Διὸς αὐτόπαιδι.) But the asyndeton and the break in the rhythm of the short iambic line are against this. One Scholiast makes τέλει adverbial, and connects it with ἐπέρχεται in the sense of 'finally' or 'completely,' and some would render, 'If night leaves aught of the work undone, day goes thoroughly at this,' or, reading τελεῖν, 'If night omit to finish any work.' But the Scholiast of L. is probably right in rendering, εἰ γάρ τι νὺξ ἀφῇ .. ἐπὶ τῇ ἑαυτῆς τέλει ἀβλαβές, μὴ φθάσασα αὐτὸ ἀπολέσαι. For the temporal meaning thus given to the dative, cp. El. 194, οἰκτρὰ μὲν νόστοις αὐδά; and see Essay on L. § 11, p. 17.

200. τόν] As in Hom. Il. 18. 89, etc.

203. Λύκει' ἄναξ] At whose altars they stand. Cp. l. 919.

τε] = 'And' this being the usual position of a conjunction after a vocative.

205. θέλοιμ' ἂν .. ἐνδατεῖσθαι] 'I would see showered.' ἐνδατεῖσθαι to be taken passively in the sense of distributing or dispensing. So the Scholiast, whose interpretation is confirmed by the prep. ἀπό, which is more naturally explained as dependent on the verb.

ἀδάματα, notwithstanding the order, is an epithet, but an emphatic epithet. Cp. infr. 671, 2, τὸ γὰρ σόν, οὐ τὸ τοῦδ', ἐποικτείρω στόμα | ἐλεινόν. Essay on L. § 23, p. 35.

206. ἀρωγὰ προσταθέντα] 'Set forth to protect and succour me.' The 1st aorist passive of προΐστημι is rare (but so also is παρεστάθην, which occurs in the senarii, l. 911), and the conjecture προσταχθέντα would be plausible if it perfectly suited the metre. As it does not, however, the reasons for it are not strong enough to justify its being inserted in the text. In either case the arrows of Apollo are spoken of in language properly applicable to persons, as if they were an army bringing relief. There

Ἀρτέμιδος αἴγλας, ξὺν αἷς
Λύκει' ὄρεα διᾴσσει·
τὸν χρυσομίτραν τε κικλήσκω,
τᾶσδ' ἐπώνυμον γᾶς, 210
οἰνῶπα Βάκχον εὔιον,
Μαινάδων ὁμόστολον
πελασθῆναι φλέγοντ'
ἀγλαῶπι ⏑ ⏑ –
πεύκᾳ 'πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν. 215

Ol. αἰτεῖς· ἃ δ' αἰτεῖς, τἄμ' ἐὰν θέλῃς ἔπη
κλύων δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν,

208. Λύκει'] λύκει' LA. λύκι' C². λυκει' C⁶. διᾴσσει] διαΐσσει L. δαίσσει A. 209. κικλήσκω] κεκλήσκω L. 211. οἰνῶπα] οἴνωπα L. οἰνάπα A. 212. ὁμόστολον] μονόστολον LA. γρ. ὁμόστολον C²ᵃ. μονόστολον with gloss συνόμιλον συγχορεύταν EM². with gl. θεραπευτήν M. 215. πεύκᾳ] πεύκα· L. πεύκᾳ AC⁷. 'πὶ] ἐπὶ MSS.

is perhaps some allusion to Apollo's attribute as προστατήριος. Cp. Aesch. Theb. 145, Λύκει' ἄναξ, Λύκειος γενοῦ στρατῷ δαΐῳ: ib. 8, Ζεὺς ἀλεξητήριος ἐπώνυμος γένοιτο.

208. Λύκι' ὄρεα] Echoing Λύκει' ἄναξ, which therefore would seem to be associated with the Lycian worship of Apollo; though differently interpreted in El. 6, 7, τοῦ λυκοκτόνου θεοῦ | ἀγορὰ Λύκειος.

209. τὸν χρυσομίτραν . . Μαινάδων ὁμόστολον] Cp. Lucian Dial. Deorum. 18. 1, μίτρᾳ ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέναις ταῖς γυναῖξι σύναν. The Maenads seem to be especially associated with the Theban Dionysus. Ant. 1122.

210. τᾶσδ' ἐπώνυμον γᾶς] 'Who bears the name of this land' (ὁ Θήβας ἐλελίχθων Βάκχιος, Ant. 154: Καδμεῖαις νύμφαις ἄγαλμα, ib. 1115), rather than 'Who gives a surname to Βακχείᾳ Θήβῃ.'

211. εὔιον] From εὐοῖ, 'Author of joy,' as ἰήϊος (from ἰή) is 'helper in sorrow.' The feeling which prompts the cry is reflected as an attribute on the god to whom the cry is addressed.

212. The reading μονόστολον, probably originating in the reduplication of the μ of ὁμόστολον by some early scribe, cp. 1362, has obtained a strong hold of the MSS., where it is however generally accompanied by glosses which evidently belong to the other reading, e. g. συνόμιλον, συγχορεύταν. This favours the supposition that interlinear glosses existed in very early MSS.

215. ἀπότιμον] 'Dishonoured,' 'put far from honour.' The idea is that expressed in the words addressed by Ζεύς to Ares, Il. 5. 888 ff., τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεύς, | μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε. | ἔχθιστοι δέ μοί ἐσσι θεῶν οἳ Ὄλυμπον ἔχουσιν· | αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε μάχαι τε: with which cp. Il. 18. 107, ἀν ἔριν ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο. Also the expression about the house of Hades, τά τε στυγέουσι θεοί περ, and the hard names given to the Erinnyes in Aesch. Eumenides.

It is observable that in the many transitions of this chorus the same deities are, it would seem unconsciously, addressed more than once. In the spirit of polytheism the same gods are called by different names or surnames according to the attributes which are invoked.

216. ἃ δ' αἰτεῖς] The relative is in no definite construction. The sentence is broken off and resumed in ἀλκὴν λάβοις ἄν (cp. El. 1364, τοὺς γὰρ ἐν μέσῳ λόγους, κ.τ.λ.), and ἃ may be regarded as the remote accusative of the sentence governed by the notion of 'obtaining' implied in ἀλκὴν λάβοις ἄν.

217. τῇ νόσῳ θ' ὑπηρετεῖν] 'And to obey the requirements of the disease.' Cp.

ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν·
ἀγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,
ξένος δὲ τοῦ πραχθέντος. οὐ γὰρ ἂν μακρὰν 220
ἴχνευον αὐτό, μὴ οὐκ ἔχων τι σύμβολον.
νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστοὺς τελῶ,
ὑμῖν προφωνῶ πᾶσι Καδμείοις τάδε·
ὅστις ποθ' ὑμῶν Λάϊον τὸν Λαβδάκου
κάτοιδεν ἀνδρὸς ἐκ τίνος διώλετο, 225
τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
κεἰ μὲν φοβεῖται, τοὐπίκλημ' ὑπεξελὼν

'Confirming the claim', 'with the meaning the charge-title.' (Dindorf, Wunder, Blume)

218. κἀνακούφισιν L. κἀνακούφισεῖν C[4]. κἀνακούφισιν AC[3]. 219. ἀγὼ] ἃ 'γὼ LA. 221. αὐτὸ L. αὐτ (i.e. αὐτὸς) AV[2]. αὐτό· M. 222. ἀστὸς] αὐτὸσ EM[2]. 223. πᾶσι] πᾶσιν

El. 1305, 6, οὐ γὰρ ἂν καλῶς ὑπηρετοίην τῷ παρόντι δαίμονι.

219. ἀγώ] ἃ, sc. ἔπη. 'A stranger to the report as I am to the deed.' The stress is on the former clause, the latter being taken for granted in Oedipus' unconsciousness. The reason given is such as to place this unconsciousness in the fullest light. 'I could not carry the inquiry far, not having any hint to guide me:' i.e. it was not to be expected that I could go far in the search, since I knew nothing of what was relative to the matter. For μακράν, cp. Tr. 317, οὐδ' ἀνιστόρουν μακράν. For μὴ οὐ, with the participle, combining supposition and fact, cp. Hdt. 6. 106, μὴ οὐ πληρέος ἐόντος τοῦ κύκλου. 'If the disc was not full, which it was not.' So here, 'Unless I had some clue, and I had none.' αὐτό has the authority of L. and αὐτός, which appears in most other MSS., would have the effect of weakening the emphasis, which should rest on ἴχνευον. This reading therefore, although ingenious (cp. O. C. 1155), is to be rejected. The whole clause is an explanation of ξένος. 'If I had inquired, I could not have carried the inquiry far without more evidence.'

222. ὕστερος γὰρ ἀστὸς εἰς ἀστοὺς τελῶ] 'But now since I am reckoned among citizens, though late admitted.' 'Since, though so long a stranger, I have become a citizen.' Oedipus, as a popular ruler, bases his proclamation on his right of citizenship, rather than on any higher pretension. 'But now I proclaim to you, no longer as a stranger but as a citizen, though recently enrolled.' Sc. ὕστερος τῶν ἄλλων ἀστῶν and ὕστερος τοῦ πραχθέντος, and with allusion to ξένος.

αὐτός, which occurs (for ἀστός) in some MSS. is without point, and leaves too much to be expressed by the adjective ὕστερος.

τελῶ] Cp. Hdt. 2. 51, Ἀθηναίοισι .. ἤδη τηνικαῦτα ἐς Ἕλληνας τελέουσι.

223. Resuming 219 after the digression.

227–29. These lines have been variously interpreted. Their meaning becomes clearer when it is observed that the suppressed alternative suggested by μέν is, 'If he has no fear, then let him remain concealed if he can.' (For μέν, cf. Tr. 457, κεἰ μὲν δέδοικας.) The general meaning then is, 'If the oracle has struck fear into the murderer's breast (εἴ τι μὲν δὴ δείματων ἔχει μέρος, l. 294), then let him remove the pollution, for to calm his fear, I tell him that he shall suffer no further harm.' αὐτός, which has the chief emphasis, is anticipated as the subject of φοβεῖται. The verb is to be sought from the previous sentence, but is something more general than σημαινέτω. 'Let him obey me,' 'Let him act.' ὑπεξελών can only mean 'withdrawing,' 'Let him act by taking away the guilt on his own head.' αὐτὸς καθ' αὑτοῦ depends partly on the verbal notion continued from σημαίνειν, partly on that implied in ἐπίκλημα, 'Let him remove the accusation which he will

αὐτὸς καθ' αὑτοῦ· πείσεται γὰρ ἄλλο μὲν
ἀστεργὲς οὐδέν, γῆς δ' ἄπεισιν ἀσφαλής·
εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονὸς 230
τὸν αὐτόχειρα, μὴ σιωπάτω· τὸ γὰρ
κέρδος τελῶ 'γὼ χἠ χάρις προσκείσεται. [36 a.
εἰ δ' αὖ σιωπήσεσθε, καί τις ἢ φίλου
δείσας ἀπώσει τοὔπος ἢ χαὐτοῦ τόδε,
ἀκ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἐμοῦ. 235
τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστί, γῆς
τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,
μήτ' ἐσδέχεσθαι μήτε προσφωνεῖν τινά,
μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασιν
κοινὸν ποιεῖσθαι, μήτε χέρνιβος νέμειν· 240

229. ἀσφαλής L. ἀβλαβής AMV. γρ. ἀβλαβής mg. C[7]. (ἀβλαβές corr. ἀσφαλής E.) 230, 1. οἶδεν, ἐξ ἄλλης χθονὸς | τὸν αὐτόχειρα, μὴ σ. L. 232. χἠ χάρις] χ' ἢ χάρις L. 234. ἀπώσει] ἀπῶσ̣ε̣ι L. ἀπώσῃ C[3]A. χαὐτοῦ L. χαὐτοῦ C[3]. χ' αὐτοῦ A. 235. κλύειν] λ from υ. 236. τὸν] των L. τὸν CA. 240. χέρνιβος] χέρνιβοσ L. χέρνιβας C[3]A. χερνίβας M.

thus fix upon himself.' The sudden disappearance of a citizen would be a sufficient declaration of his guilt. (Elmsl. renders ὑπεξελών 'crimen confitendo diluens.')

229. ἀσφαλής] 'Unharmed.' ἀβλαβής, which occurs in the text of A. and most of the later MSS., and has been written as a v. r. by a hand of the 14th century on the mg. of L., is probably a gloss. The word occurs frequently in the Scholia. (See on 198.) For the analytical use of ἀσφαλής, cp. O. C. 1288, ἀσφαλεῖ σὺν ἐξόδῳ; and see Essay on L. p. 90.

230. The duty of the citizens generally is clear. The only cases requiring special mention are those of the murderer (αὐτός), should conscience incline him to obey, and of information against a foreigner by one of his fellows. A μέτοικος might hesitate to do what was required of the citizens without special assurance that he would equally receive the reward. And some one resident in Thebes might be a fellow-countryman of the 'stranger-robbers' (l. 715), who had killed Laius in the triple way. It does not follow that ἄλλος is to be read. ἄλλον is properly opposed to αὐτὸς καθ' αὑτοῦ. If the murderer was from another land, the partaker of his secret was likely to be an alien too. The words point to the case of Oedipus. The οἰκέτης was in the position of knowing another from another land.

231. The transitive use of σιωπάω seems to be later than Sophocles.

232. χἠ χάρις προσκείσεται] 'And he shall have store of gratitude besides,' i. e. he will be regarded as a benefactor of the city. 'Our gratitude shall remain his.' ἀσφαλὴς μενεῖ. Cp. Plat. Rep. I. 345 A, οὗτοι καιῶς σοι κείσεται ὅ τι ἂν ἡμᾶς τοσούσδε ὄντας εὐεργετήσῃς.

234. ἀπώσει τοὔπος] 'Shall refuse to utter this.' The words φίλου and αὑτοῦ are each in a double construction with δείσας and ἀπώσει.

236. τὸν ἄνδρα .. τοῦτον] The murderer. Acc. governed by εἰσδέχεσθαι. γῆς τῆσδε, partitive genitive governed by τινά. 'Anyone in all this land.'

240. χέρνιβος] For this gen. sing. (which besides having the authority of the first hand of L., suits better with κοινόν), see L. and S. s. v. χέρνιψ. But the agreement of most of the other MSS. in χέρνιβας is to be noted as a fact on the other side.

ὠθεῖν δ' ἀπ' οἴκων πάντας, ὡς μιάσματος
τοῦδ' ἡμὶν ὄντος, ὡς τὸ Πυθικὸν θεοῦ
μαντεῖον ἐξέφηνεν ἀρτίως ἐμοί.
ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι
τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω· 245
κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις
εἷς ὢν λέληθεν εἴτε πλειόνων μέτα,
κακὸν κακῶς νιν ἄμορον ἐκτρῖψαι βίον.
ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος
ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότος, 250
παθεῖν ἅπερ τοῖσδ' ἀρτίως ἠρασάμην.
ὑμῖν δὲ ταῦτα πάντ' ἐπισκήπτω τελεῖν,
ὑπέρ τ' ἐμαυτοῦ, τοῦ θεοῦ τε, τῆσδέ τε
γῆς ὧδ' ἀκάρπως κἀθέως ἐφθαρμένης.
οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, 255
ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως ἐᾶν,
ἀνδρός γ' ἀρίστου βασιλέως τ' ὀλωλότος,
ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ

242. ἡμὶν] ἡμῖν L. 246. δεδρακότ'] δεδρακότα L. 248. (κ)ἄμοιρον L. ἄμοιρον CA. Porson corr. 250. γένοιτ'] γένοιτ' (ἂν) L. γένοιτ' CA. 252. ταῦτα] τα L. ταῦτα C⁶A. 253. τῆσδέ τε] τῆσδε L. τῆσδέ τε C⁶A. 257. βασιλέως τ'] στ' L. ε τ' C⁶A. 258. ἐπεὶ κυρῶ] ἐπικυρῶ MSS. (ἐπικουρῶ M.) Burton corr.

246–251. Some editors have placed these lines after l. 272, on the ground that the words, ἅπερ τοῖσδ' ἀρτίως ἠρασάμην, have no proper reference here. (The error would be accounted for by the recurrence of ὑμῖν δέ). But the plural is sufficiently justified by εἴτε πλειόνων μετά, and for the vague reference of the pronoun ὅδε, see Essay on L. § 22, p. 32. A slight inaccuracy of language is no sufficient reason for transposing the order of lines, which is a very uncommon error in the MSS. of Sophocles. The conjecture requires a further conjecture, viz. that the words had first found their way into the margin and then been wrongly inserted before ὑμῖν δέ, l. 252, instead of before ὑμῖν δέ, l. 273. The formality of the expression marks the solemnity of the imprecation. It may further be observed, in defence of the existing text, that the curse of the malefactor naturally precedes the curse on those who disobey the edict. For ἐπεύχομαι, similarly used of one imprecating curses on himself, cp. Plat. Critias 120 B.

246. εἴτε .. μέτα] Cp. 124, and note.

248. κακὸν κακῶς .. βίον] 'Wear out his wretched life in wretchedness and misfortune.'

251. παθεῖν .. ἠρασάμην] The unconsciousness of Oedipus is again strongly indicated.

254. 'Ruined with sterility and the frown of Heaven.'

256. ἀκάθαρτον] Sc. τὸ πρᾶγμα, repeated in a slightly different sense. The pollution is understood from the duty of expiating the pollution.

257. The death of the monarch was not like a common death.

258. ἐπεὶ κυρῶ τ' ἐγώ] If the reading is right (the MSS. have ἐπικυρῶ τ' ἐγώ), τε is probably to be explained as a part of

ἔχων μὲν ἀρχάς, ἃς ἐκεῖνος εἶχε πρίν,
ἔχων δὲ λέκτρα καὶ γυναῖχ' ὁμόσπορον, 260
κοινῶν τε παίδων κοίν' ἄν, εἰ κείνῳ γένος
μὴ 'δυστύχησεν, ἦν ἂν ἐκπεφυκότα,
νῦν δ' ἐς τὸ κείνου κρᾶτ' ἐνήλαθ' ἡ τύχη·
ἀνθ' ὧν ἐγὼ τάδ', ὥσπερεὶ τοὐμοῦ πατρός,
ὑπερμαχοῦμαι κἀπὶ πάντ' ἀφίξομαι 265
ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν
τῷ Λαβδακείῳ παιδὶ Πολυδώρου τε καὶ
τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος·
καὶ ταῦτα τοῖς μὴ δρῶσιν εὔχομαι θεοὺς
μήτ' ἄροτον αὐτοῖς *γῆς ἀνιέναι τινὰ 270
μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ

260. ἔχων] ἔχω L. ἔχων C^aA. 261. κοινον L. κοίναν CA. κοῖν' L. κοίν' AC'. κείνῳ LA. κείνῳ C'. 262. μὴ 'δυστύχησεν] μὴδ. L. μὴ 'δ. CA. 266. τὸν] τόν (δε) A. 267. Λαβδακείῳ] λαβδακῶ A. 270. γῆς] γῆν MSS. Vauvillers corr. 271. παῖδας] παίδασ L. παίδασ A.

τε καί, which is altered to μέν and δέ in what follows. The general corruption of the MSS. may be accounted for by this anacoluthon. But perhaps γ' should be read, giving a slight emphasis to κυρῶ, 'Since it so happens that I,' modestly referring his position to fortune.

260. ὁμόσπορον] = ὑπ' ἀμφοῖν σπειρομένην. Essay on L. p. 91.

261. κοινῶν τε παίδων κοίν' ἄν] For the repetition of κοινός, see Essay on L. § 44, p. 75, f. 'And had he but prospered in his issue, there had been the further link between us of a common family.' The periphrasis of the genitive with the neuter adjective gives increased emphasis to both words. O. C. 923, φωτῶν ἀθλίων ἱκτήρια.

257–269. Every line calls attention to the real position of Oedipus, of which he is profoundly unconscious. Note esp. (1) ὁμόσπορον, cp. l. 460; (2) κοίναν παίδων, cp. O. C. 535, κοιναί γε πατρὸς ἀδελφεαί; (3) εἰ κείνῳ γένος μὴ 'δυστύχησεν (Oedipus says this in ignorance of Laius having had a child; but he unwittingly expresses the fact of his own misfortune); (4) l. 263, which points to the curse pursuing Laius and his offspring; (5) the words ὥσπερεὶ τοὐμοῦ πατρός. The effect of all this on the spectators may be imagined. Yet every word is suitable to the apparent situation and to the generous character of Oedipus.

263. 'But, as it is, Fortune has smitten him:' i. e. this was but one instance of the malice of Fortune to him.

264. ἀνθ' ὧν] Resuming the deferred apodosis of ἐπεί, κ.τ.λ. after the digression (κοινῶν .. τύχη).

τάδ' .. ὑπερμαχοῦμαι] For the accusative, cp. O. C. 344, 5, τἀμὰ δυστήνου κακὰ | ὑπερπονεῖτον.

267. τῷ Λαβδακείῳ παιδί] The dative either depends on the notion of help or vindication continued from ὑπερμαχοῦμαι, to which the mind reverts as the chief word, or is dependent on αὐτόχειρα: for which cp. Ar. Poet. 1452 a, τὸν αἴτιον τοῦ θανάτου τῷ Μίτυϊ.

267, 8. Cp. Hdt. 5. 59, ταῦτα ἡλικίην ἂν εἴη κατὰ Λάϊον τὸν Λαβδάκου τοῦ Πολυδώρου τοῦ Κάδμου. The genealogy belongs to the style of the proclamation.

269. θεούς] The dative (θεοῖς), which would be the natural case after εὔχομαι, is attracted to the subject of ἀνιέναι. The MS. reading γῆν involves too harsh a change of subject in what follows (μήτ' οὖν γυναικῶν παῖδας).

τῷ νῦν φθερεῖσθαι κἄτι τοῦδ' ἐχθίονι·
ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
τάδ' ἔστ' ἀρέσκονθ', ἥ τε σύμμαχος Δίκη
χοὶ πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί. 275

ΧΟ. ὥσπερ μ' ἀραῖον ἔλαβες, ὦδ', ἄναξ, ἐρῶ.
οὔτ' ἔκτανον γὰρ οὔτε τὸν κτανόντ' ἔχω
δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
Φοίβου τόδ' εἰπεῖν, ὅστις εἴργασταί ποτε.

ΟΙ. δίκαι' ἔλεξας· ἀλλ' ἀναγκάσαι θεοὺς [36 b.
ἂν μὴ θέλωσιν οὐδ' ἂν εἷς δύναιτ' ἀνήρ. 281

ΧΟ. τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ' ἀμοὶ δοκεῖ.

ΟΙ. εἰ καὶ τρίτ' ἐστί, μὴ παρῇς τὸ μὴ οὐ φράσαι.

ΧΟ. ἄνακτ' ἄνακτι ταῦθ' ὁρῶντ' ἐπίσταμαι
μάλιστα Φοίβῳ Τειρεσίαν, παρ' οὗ τις ἂν 285
σκοπῶν τάδ', ὦναξ, ἐκμάθοι σαφέστατα.

ΟΙ. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.
ἔπεμψα γὰρ Κρέοντος εἰπόντος διπλοῦς
πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.

277. κτανόντ'] κτανόν L. κτανόντ' C². 281. ἂν] ἀν L. ἀν A. ἂν C. ἂν Brunck. οὐδ' ἂν εἷς] οὐδὲεἷσ L. οὐδεεἰσ C⁶A. δύναιτ'] δύναταϊ LM². δύναιτ' CA. δύναιτ' C². 282. ἀμοί] ἄμου L. ἄ μοι C⁶A. 283. τρίτ'] ι from ο L. 284. ταῦθ'] ταῦθ' LA. 287. οὐκ ἐν ἀργοῖς] οὐκεναργῶσ L. οὐκ ἐν ἀργοῖς C⁵. οὐκ ἐναργοῖς A.

274, 5. 'May justice, your ally, and all the gods dwell with you evermore to bless you.' The reading ἡμῖν in l. 274 is inconsistent with the tone of Oedipus as the 'stranger prince.' Cp., however, l. 222.

276. ὥσπερ μ' ἀραῖον ἔλαβες] 'As feeling the power of your curse.' For ἔλαβες, cp. Hdt. 3. 74, πίστι τε λαβόντες καὶ ὁρκίοισι; and for the construction with the adjective, O. C. 284, ὥσπερ ἔλαβεν τὸν ἱκέτην ἐχέγγυον. Also Ant. 305, ὅρκιος δέ σοι λέγω. For the redundant antecedent in ὧδε, see Essay on L. § 40, p. 68.

278. τὸ δὲ ζήτημα is at once the nominative to ἦν, and accusative with what follows. See Essay on L. § 15, p. 21.

279. τόδε is to be taken separately, referring to ὅστις εἴργασταί ποτε. 'But for the inquiry, it behoved Phoebus, who has imposed it by his messenger, to tell this, who can have wrought the deed.'

282, 3. 'I would mention another thing that occurs to me after that.' 'Even if what you have to say is a third thing, do not omit to speak of it.'

284. ἄνακτ'] Od. 11. 144 (Τειρεσίη), εἰπέ, ἄναξ, πῶς, κ.τ.λ.

287. ἐν ἀργοῖς .. ἐπραξάμην] A quasi-oxymoron like ἐν σκότῳ .. ὀψοίατο (1273). 'But neither have I left this undone.' For the middle voice in ἐπραξάμην, see Essay on L. § 31, p. 49, *d*.

288. Κρέοντος εἰπόντος] Cp. l. 555.

289. 'I have long been wondering he should not be here.' μὴ παρὼν = εἰ μὴ πάρεστι = διὰ τὸ μὴ παρεῖναι αὐτόν. Teiresias is slow to come, as when he comes he is slow to speak. For the use of the passive in θαυμάζεται, see Essay on L. § 31, p. 50, *b*.

ΧΟ. καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαί' ἔπη. 290
ΟΙ. τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.
ΧΟ. θανεῖν ἐλέχθη πρός τινων ὁδοιπόρων.
ΟΙ. ἤκουσα κἀγώ· τὸν δ' ἰδόντ' οὐδεὶς ὁρᾷ.
ΧΟ. ἀλλ' εἴ τι μὲν δὴ *δειμάτων ἔχει μέρος,
τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς. 295
ΟΙ. ᾧ μή 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.
ΧΟ. ἀλλ' οὐξελέγχων αὐτὸν ἔστιν· οἵδε γὰρ
τὸν θεῖον ἤδη μάντιν ὧδ' ἄγουσιν, ᾧ
τἀληθὲς ἐμπέφυκεν ἀνθρώπων μόνῳ.
ΟΙ. ὦ πάντα νωμῶν Τειρεσία, διδακτά τε 300

290. τά γ'] τά τ' LA. τάγ' A°. 294. δή] om. A. δειμάτων] δειμάτοσ' LA. δειμάτων Hartung. 296. μή 'στι] μήστι L. μή'στι C². μη"στι C°A. 297. οὐξελέγχων] οὐξελ(λ)έγχων L. οὐξελεγχῶν C°. οὐξελέγξων A. ὀξελέγχων M. αὐτὸν ἔστιν] αὐτὸν ἐστὶν L. αὐτόν ἐστιν A. 299. ἐμπέφυκεν] πέφυκεν A. 300. διδακτά τε] L., with gloss ῥητὰ by C°.

290. 'Indeed, those other sayings are unmeaning and forgotten.' Other, i. e. 'Not coming from the seer.' κωφά, lit. 'Dumb,' i. e. 'giving no certain intelligence.' The chorus allude for a moment to the report which Creon spoke of ll. 122, 3; but this slight clue is again broken off by the entrance of Teiresias, to be resumed afterwards.

292, 3. 'He was said to be murdered by travellers' (who were on their way to Thebes), 'but we have no means of identifying them.' Creon spoke (l. 119) of one eye-witness having escaped, and bringing a confused account, but the possibility of finding this man and examining him does not yet occur to Oedipus. The general effect of ll. 116–119, is to reduce the available evidence to the lowest point, and it is only afterwards, when he begins to suspect the truth that Oedipus catches at straws.

293. τὸν δ' ἰδόντ' οὐδεὶς ὁρᾷ] 'The only witness of the act is out of sight.' This suits the place better than the conjecture τὸν δὲ δρῶντα, which is weak and tautological. For the conjunction of ἰδόντα ὁρᾷ, cp. 1133, 4, εὖ γὰρ οἶδ' ὅτι κἀτοιδ'.

294. ἀλλ'.. μέρος] 'But if he has any taste of fear.'

295. οὐ μενεῖ] Sc. ὁ φονεύς. The transition to the murderer as being the first person in the thoughts of all present is easily made.

296. 'Words have no terror for him who was not afraid to do the deed.'

297. Authorities are equally balanced between ἐξελέγχων and ἐξελέγξων. The former has a slight preponderance in being the first hand of L., and appearing in several MSS. of the 14th century. This, however, is not sufficient to decide between letters so often confounded as ξ and χ. Common usage is in favour of the future (Ant. 261, οὐδ' ὁ κωλύσων παρῆν). The present tense, if genuine, is expressive of certainty. 'There is one who convicts him;' i. e. He is already discovered, for Teiresias is here. Cp. 356, πέφευγα. For the use of the present participle without special reference to present time, see Essay on L. § 32, p. 50. The difference of meaning is slight. 'There is one who will convict him,' and, 'There is one already present to convict him.'

300. The use of νωμῶν absolutely is perhaps assisted by a supposed connection with νοέω. Cp. Plat. Crat. 411, ἡ γνώμη παντάπασι δηλοῖ γονῆς σκέψιν καὶ νώμησιν, τὸ γὰρ νωμᾶν καὶ τὸ σκοπεῖν ταὐτόν: Hdt. 4. 128, νωμῶντες σῖτα ἀναιρεομένους. Cp. Od. 13. 255, αἰὲν ἐνὶ στήθεσσι νόον πολυκερδέα νωμῶν: Aesch. S.c.T. 24, ἐν ὠσὶ νωμῶν καὶ φρεσὶν πυρὸς δίχα | χρηστηρίους ὀρνίθας ἀψευδεῖ τέχνῃ. 'O thou whose thought commands all knowledge and all mysteries, of things in Heaven, and things on earth.'

ἄρρητά τ', οὐράνιά τε καὶ χθονοστιβῆ,
πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
οἵᾳ νόσῳ σύνεστιν· ἧς σε προστάτην
σωτῆρά τ', ὦναξ, μοῦνον ἐξευρίσκομεν.
Φοῖβος γάρ, εἰ καὶ μὴ κλύεις τῶν ἀγγέλων, 305
πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
εἰ τοὺς κτανόντας Λάϊον μαθόντες εὖ
κτείναιμεν, ἢ γῆς φυγάδας ἐκπεμψαίμεθα.
σὺ δ' οὖν φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν 310
μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδόν,
ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμέ,
ῥῦσαι δὲ πᾶν μίασμα τοῦ τεθνηκότος.
ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
ἔχοι τε καὶ δύναιτο κάλλιστος πόνων. 315

302. βλέπεις] βλέπησ L. βλέπειε A. 305. κλύεις] κλύησ. L. (ει) κλύειε C²A. ἔκλυεε interl. C². 310. σὺ δ' οὖν] σὺ νῦν L. σὺ δ' οὖν AC². 311. ἔχεις] ἔχειν L. ἔχεισ C²A. 314. ἄνδρα δ'] ἄνδρασ L. ἄνδρα δ' C²A. ἀφ'] ἀ (·) L. ἀφ' C²A. 315. ἔχοι] ἔχει A. πόνων] πόνοσ L. πόνοσ (ων) C². πόνων C²A.

303. νόσῳ] Not the plague only, but the distress generally. Cp. νοσεῖτε πάντες, l. 60.

305. εἰ καὶ μὴ κλύεις] 'For Phoebus, —a thing I have to tell you if you have not heard it ...' καί merely gives a slight emphasis to the following words, especially to τῶν ἀγγέλων; 'Indeed the messengers may have told you this.' 'Etsi forte non audivisti' (Ellendt). Cp. Aj. 1127, δεινόν γ' εἴπας, εἰ καὶ ζῇς θανών. Nothing is gained by transposing εἰ μὴ καί; still less by reading εἴ τι μή. The previous εἰ καὶ μή (302) is as likely to have influenced the poet as the scribe.

307. μόνην] Emphatic: 'this, and no other.' Cp. 68, ἴασιν μόνην: Phil. 61, μόνην ἔχοντες τήνδ' ἅλωσιν Ἰλίου.

308. μαθόντες εὖ] 'Having carefully ascertained.' εὖ as in εὖ σκοπῶν (68), and the order as in Ant. 166, σέβοντας εὖ.

310. δέ is slightly adversative between Φοῖβος and σύ, οὖν connects the human prophecy with the divine, of which it is the supplement. 'Phoebus answers thus wherefore do not grudge thine utterance whether derived from birds or from any other way of divination at your command.' For the coordination of εἴ τι .. ὁδόν, with ἀπ' οἰωνῶν, cp. Phil. 468, 9, πρὸς νύν σε πατρὸς .. πρός σ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές; and for μαντικῆς ὁδόν, cp. 67, πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις: Aesch. Prom. 484, τρόπους δὲ πολλοὺς μαντικῆς ἐστοίχισα: ib. 496, δυστέκμαρτον εἰς τέχνην ὕδωσα θνητούς.

313. ῥῦσαι .. μίασμα] The evil from which deliverance is sought is made the object of the verb of deliverance. Cp. Tr. 653, 4, νῦν δ' Ἄρης οἰστρηθεὶς ἐξέλυσ' ἐπίπονον ἀμέραν.

314, 15. ἀφ' ὧν ἔχοι] For the mood, cp. 979, ὅπως δύναιτό τις, and see Essay on L. § 36, p. 56. ἄνδρα is subject: cp. Ant. 710, ἀλλ' ἄνδρα, κείτις ᾖ σοφός, τὸ μανθάνειν | πόλλ' αἰσχρὸν οὐδέν. 'It is a man's noblest endeavour to use whatever power he may have in doing benefits.'

ΤΕΙΡΕΣΙΑΣ.

φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη
λύῃ φρονοῦντι. ταῦτα γὰρ καλῶς ἐγὼ
εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἱκόμην.
ΟΙ. τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.
ΤΕ. ἄφες μ' ἐς οἴκους· ῥᾷστα γὰρ τὸ σόν τε σὺ 320
κἀγὼ διοίσω τοὐμόν, ἢν ἐμοὶ πίθῃ.
ΟΙ. οὔτ' ἔννομ' εἶπας οὔτε προσφιλῆ πόλει
τῇδ', ἥ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.
ΤΕ. ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰὸν
πρὸς καιρόν· ὡς οὖν μηδ' ἐγὼ ταυτὸν πάθω. 325

316. δεινόν] δοινὸν L. δεινὸν C⁵A. 317. λύῃ] λύει AM. 321. ἢν] ἥν L. ἢν C⁵A. πίθῃ] πιθῆι L. πίθηι C. πείθῃ A. πίθῃ A°. 322. ἔννομ'] ἔννομ(ον) L. ἔννομ' C⁵A. εἶπας] εἶπον or εἶπεσ? L. εἶπασ AC⁷. προσφιλῆ L. προσφιλῆ C². προσφιλὲσ C⁵A. 323. τῇδ'] τῆδ' L. τῆιδ' C²A. φάτιν] φάτην A. 324. σὸν φ.] σόμφ L. σὸν φ. C⁶. ἰόν] ἰεν L. ἰὸν C⁵A. 325. ὡσ .. πάθω] with gloss σιγῶ by C⁶.

316. φρονεῖν often implies a feeling or intelligence of the situation. Tr. 313, φρονεῖν οἶδεν μόνη: ib. 1035, φρονῶ δὴ ξυμφορᾶς ἵν' ἔσταμεν: Aj. 942, σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν. So in this play, 302, φρονεῖς δ' ὁμῶς, 326, μὴ .. φρονῶν γ' ἀποστραφῇς, 328, πάντες γὰρ οὐ φρονεῖτε. Cp. with the present passage, Hdt. 1. 46, where Croesus tries the oracles, ὅ τι φρονέοιεν .. εἰ φρονέοντα τὴν ἀληθηίην εἰρεθείη. 'How grievous 'tis to know, when knowing profits not!' For the subj. in a relative clause without ἄν, where a contingency is generalised, see Essay on L. § 27, p. 42. The indicative λύει would perhaps make the application of the maxim too pointed. This is the only place where the expression, τέλη λύειν, occurs. λυσιτελεῖν is frequent in prose writers, and Euripides has frequently employed the simple λύειν in this sense. It is possible that the present expression is an etymological analysis of λυσιτελέω. The use of λύει in El. 1005, λύει γὰρ ἡμᾶς οὐδέν, 'This tends not at all to free us,' is not really similar. With the sentiment, cp. Hdt. 9. 16, ἐχθίστη ὀδύνη πολλὰ φρονέοντα μηδενὸς κρατέειν.

317. ταῦτα γάρ] γάρ assigns a reason for the preceding explanation. 'Why do I say this? Because had I remembered this, which I well knew, I would not have been here.' 'This, which I well knew, had passed out of my mind, or I would not have come hither.'

319. 'What ails thee? What a gloom thou bringest with thee!'

320, 1. 'Let me go home. By granting this you will make it easier for each of us twain to do his part.'

322. ἔννομα] 'Unlawful,' namely, for the prophet of the state to refuse his service to the state. Cp. Hdt. 5. 44, where Herodotus speaks of the Iamid Callias as having 'deserted' (ἀποδράντα) from the service of the tyrant of Sybaris.

προσφιλῆ is the older reading, and the correction -ές may have been suggested by ἔννομον, which is against metre.

324. φώνημα refers not only to the earnest entreaty in the last speech, but also to 305–15.

325. It is needless to suppose an aposiopesis. The suppressed clause is to be sought from what precedes; viz. ταῦτ' εἶπον, or τήνδ' ἀποστερῶ φάτιν, 'My motive is, that I may not be in the same case with you.' 'I see thy utterance makes against thy peace, and I would not fall into the same misfortune.' The ingenious supposition of Professor Pellicioni,

First a comma after ἐείπω then a double negative
I will never never disclose your woes [illegible]
Comma after γάμ[illegible] after [illegible]

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ. 149

ΟΙ. μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῇς, ἐπεὶ πάντες σε προσκυνοῦμεν οἵδ' ἱκτήριοι.

ΤΕ. πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δ' οὐ μή ποτε †τἀμ' ὡς ἂν εἴπωμὴ τὰ σ' ἐκφήνω κακά. [37 a.

ΟΙ. τί φῄς; ξυνειδὼς οὐ φράσεις, ἀλλ' ἐννοεῖς ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν;

ΤΕ. ἐγὼ οὔτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταῦτ' ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.

ΟΙ. οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου φύσιν σύ γ' ὀργάνειας, ἐξερεῖς ποτέ, 335

ἀλλ' ὧδ' ἄτεγκτος κἀτελεύτητος φανεῖ;

ΤΕ. ὀργὴν ἐμέμψω τὴν ἐμήν, τὴν σὴν δ' ὁμοῦ

326. ΟΙΔ. L. ΧΟ. A. 327. σε] γε L. σε CA. 329. ὡς ἂν εἴπω] ὡσ ἂν εἴπω L. ὡσ ἂν εἴπω CA. μὴ τὰ σ' L. μὴ τάσ' C[s]. μήτασ' A. 332. ἐγὼ οὔτ'] ἐγώτ' LA. ἐγώτ' C[s]A[c]. ἀλγυνῶ LA. ἀλγύνω C[2]. 335. γ' from τ' L. ἐξερεῖς ποτε] ἐξερεῖ σποτε L. ἐξερεῖσ ποτε C[2]. 336. φανεῖ] φανῇ LA. 337. ὀργὴν] ὁρμὴν L. cp. Thuc. 3. 36. ὁρμὴν C[2*]. ὀργὴν C[s]. ὀργὴν A. ἐμέμψω] ἐπέμψω L. ἐμέμψω C[s]A.

that the blank was to be filled by the skill of the actor, is also unnecessary.

327. ἱκτήριοι] The chorus also (having been engaged in supplication in various parts of the city) are in the guise of suppliants.

328. Cp. Ant. 1048, Τειρ. ἆρ' οἶδεν ἀνθρώπων τις, ἆρα φράζεται.

ἐγὼ δ' οὐ μή ποτε τἀμ' ὡς ἂν εἴπω μὴ τὰ σ' ἐκφήνω κακά] μή is never repeated in the same clause after οὐ μή: hence ὡς ἂν μή must be construed together. Then three ways of taking the words seem possible. 1. οὐ μή ποτε ἐκφήνω τἀμὰ κακά, ὡς ἂν μὴ εἴπω τὰ σὰ (κακά). 'I will not reveal the evil which I know, that I may not tell the evil that belongs to thee.' 2. οὐ μή ποτε ἐκφήνω τἀμὰ κακά, ὡς ἂν μὴ εἴπω τὰ σά. 'I will never reveal my woes,—(I say mine), that so I say not thine.' Cp. the familiar use of ἵνα μὴ εἴπω; and El. 803, τά θ' αὐτῆς καὶ τῶν φίλων κακά. But the ellipse lays a somewhat unnatural stress on ὡς. 3. Supposing an alternation of clauses (Essay on L. § 41, p. 70): οὐ μή ποτε ἐκφήνω ταμά, ὡς ἂν μὴ εἴπω τὰ σὰ κακά, 'I will never disclose my knowledge, that I may not tell thine evil.' The possibility of three different interpretations (none quite satisfactory) is a cause of suspicion; and it is therefore allowable to try conjecture. Supposing a transposition to have taken place, such as is found in several passages, the change of a single letter (Δ for M) gives an intelligible line. ἐγὼ δ' οὐ μή ποτε | εἴπω τάδ', ὡς ἂν μὴ τὰ σ' ἐκφήνω κακά. τάδε = τήνδε φάτιν, 323.

330. ξυνειδὼς οὐ φράσεις] 'Being privy to the deed, will you not tell?'

332. ταῦτ' | ἄλλως] (MSS. here as in all similar cases, ταῦ | τ' ἄλλως). This synaloepha in iambic verse is said to have been peculiar to Sophocles amongst the tragedians. He only uses it where the sense is continued, and where the syllable is long. The only other instance in the extant plays, except with δ' and τ', is in O. C. 114, μολόντ' | αἰτεῖν.

336. ἄτεγκτος κἀτελεύτητος] 'Immovable and impracticable.'

337. τὴν σὴν δ' ὁμοῦ νοίουσαν οὐ κατεῖδες] Oedipus is ignorant of his own passion, as he is of other things and persons that are too close to him. 'Thou sawest not thine own, though harboured in thy very breast.' The reading σοί probably arose from the force of the participle not being perceived.

I will never pro[illegible] disclose your woes

ναίουσαν οὐ κατεῖδες, ἀλλ' ἐμὲ ψέγεις.
ΟΙ. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη
κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν; 340
ΤΕ. ἥξει γὰρ αὐτά, κἂν ἐγὼ σιγῇ στέγω.
ΟΙ. οὐκοῦν ἃ γ' ἥξει καὶ σὲ χρὴ λέγειν ἐμοί.
ΤΕ. οὐκ ἂν πέρα φράσαιμι. πρὸς τάδ', εἰ θέλεις,
θυμοῦ δι' ὀργῆς ἥτις ἀγριωτάτη.
ΟΙ. καὶ μὴν παρήσω γ' οὐδέν, ὡς ὀργῆς ἔχω, 345
ἅπερ ξυνίημ'. ἴσθι γὰρ δοκῶν ἐμοὶ
καὶ ξυμφυτεῦσαι τοὔργον, εἰργάσθαι θ', ὅσον
μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,
καὶ τοὔργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου.
ΤΕ. ἄληθες; ἐννέπω δὲ τῷ κηρύγματι 350
ᾧπερ *προεῖπας ἐμμένειν, κἀφ' ἡμέρας
τῆς νῦν προσαυδᾶν μήτε τούσδε μήτ' ἐμέ,
ὡς ὄντι γῆς τῆσδ' ἀνοσίῳ μιάστορι.
ΟΙ. οὕτως ἀναιδῶς ἐξεκίνησας τόδε
τὸ ῥῆμα; καὶ ποῦ τοῦτο φεύξεσθαι δοκεῖς; 355
ΤΕ. πέφευγα· τἀληθὲς γὰρ ἰσχῦον τρέφω.

347. θ'] δ' L. θ' A. 349. εἶναι om. L. add. C⁴A. 351. προεῖπας] προσεῖπας MSS. 356. ἰσχῦον] ἰσχύον L.

340. ἃ is accusative in apposition with the sentence.

342. καί to be taken ὑπερβάτως with λέγειν, 'And what will happen, ought you not also to tell?'

345. 'Indeed, I will in my anger leave nothing out of what I clearly see.'

347. ξυμφυτεῦσαι] To have been in part the father of the deed.

350. ἄληθες] 'Is 't possible?' The anger of Teiresias becomes uncontrollable.

354. ἐξεκίνησας expresses with some liveliness the surprise of Oedipus at the astounding boldness of the accusation. The same astonishment is expressed in καὶ ποῦ, which is much more suitable to the passion of Oedipus than the ironical καί που. 'Hast thou so shamelessly wagged thy tongue to utter such a word as this? And what escape then can you hope to find?'

356–361. 'I have escaped, for I have in my bosom the might of truth.'—'By whose instruction? You never learnt this from your art.'—'By yours; you prompted my unwilling tongue.'—'To utter what? Repeat, that I may better understand.'—'Was my speech so dark, or are you tempting me in talk?'—'I cannot say it was intelligible, speak it again.' λόγῳ (360) is nearer to the first hand of L., and also gives a slightly better sense than λόγων, λέγειν, and the various conjectures. The true reading is very possibly lost. (ἐκ πείρας λέγεις, Madvig.) For οὐχ ὥστε γ' εἰπεῖν, cp. 1128, (τὸν ἄνδρα .. οἶσθά που μαθόν); οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο. The reply refers, as often elsewhere, to the former of the two alternative questions, meaning, 'I did not understand in such a sense as to say that I know.' The words of Teiresias (350–353) were not obscure, but their meaning was too strange to be received at once, and Oedipus in his anger affects to treat them as a riddling utterance

ΟΙ. πρὸς τοῦ διδαχθείς; οὐ γὰρ ἔκ γε τῆς τέχνης.
ΤΕ. πρὸς σοῦ· σὺ γάρ μ' ἄκοντα προὐτρέψω λέγειν.
ΟΙ. ποῖον λόγον; λέγ' αὖθις, ὡς μᾶλλον μάθω.
ΤΕ. οὐχὶ ξυνῆκας πρόσθεν; ἢ 'κπειρᾷ *λόγῳ; 360
ΟΙ. οὐχ ὥστε γ' εἰπεῖν γνωστόν· ἀλλ' αὖθις φράσον.
ΤΕ. φονέα σε φημὶ τἀνδρὸς οὗ ζητεῖς κυρεῖν.
ΟΙ. ἀλλ' οὔ τι χαίρων δίς γε πημονὰς ἐρεῖς.
ΤΕ. εἴπω τι δῆτα κἄλλ', ἵν' ὀργίζῃ πλέον;
ΟΙ. ὅσον γε χρῄζεις· ὡς μάτην εἰρήσεται. 365
ΤΕ. λελῃθέναι σε φημὶ σὺν τοῖς φιλτάτοις
αἴσχιστ' ὁμιλοῦντ', οὐδ' ὁρᾶν ἵν' εἶ κακοῦ.
ΟΙ. ἦ καὶ γεγηθὼς ταῦτ' ἀεὶ λέξειν δοκεῖς;
ΤΕ. εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.
ΟΙ. ἀλλ' ἔστι, πλὴν σοί· σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ 370
τυφλὸς τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' εἶ.
ΤΕ. σὺ δ' ἄθλιός γε ταῦτ' ὀνειδίζων, ἃ σοὶ
οὐδεὶς ὃς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.
ΟΙ. μιᾶς τρέφει πρὸς νυκτός, ὥστε μήτ' ἐμὲ
μήτ' ἄλλον, ὅστις φῶς ὁρᾷ, βλάψαι ποτ' ἄν. 375
ΤΕ. *οὐ γάρ σε μοῖρα πρός γ' ἐμοῦ πεσεῖν, ἐπεὶ [37 b.

358. πρὸς σοῦ] πρὸ στοῦ L. πρὸ σσοῦ C³A. προὐτρέψω] προὐτρέπω L. προὐτρέψω C³A. 360. ξυνῆκας] συνῆκασ L. συνῆκασ C³. ξυνῆκας A. (ἢ πειρᾷ Γ.) λόγῳ] λέγοι L. λέγοι C². λέγειν C³A. 363. πημονάς] πημονᾶσ L. πημονὰσ CA. 364. κἄλλ'] κάλλ' LA. κάλλ C³. 365. χρῄζεις] χρήζησ A. 367. εἶ] ἦι L. εἶι C³. εἶ from ἦ A. 374. μιᾶς τ.] μιᾶστ. L. μιᾶστ. C³. τρέφει] τρέφηι LA. 375. βλάψαι] βλέψαι L. βλάψαι C³AE. 376. σε .. γ' ἐμοῦ] με .. γε σοῦ MSS. Brunck corr.

of the seer. The apparent platitude indicates the difficulty that Oedipus has in receiving the new idea. Cp. 439. For the form γνωστόν, see on O. C. 1360.

362. τἀνδρὸς οὗ ζητεῖς] Sc. τὸν φονέα. Essay on L. § 36, p. 67.

363. 'You shall suffer for thus repeating the word of pain.' For πημονὰς ἐρεῖς, cp. O. C. 542–4, ἔθου φόνον .. πατρός: ΟΙ. παπαῖ, δευτέραν ἔπαισας ἐπὶ νόσῳ νόσον.

365. μάτην] 'Without effect,' i. e. 'without fulfilment.'

368. γεγηθώς] Stronger than χαίρων. 'Do you think to triumph in ever speaking thus?'

370. πλήν is here used without ἄλλος, or a negative preceding. 'There is, for other men, but not for you, for you are blind, not in eyes only but in ears and mind.'

372. 'Unhappy, truly, art thou in uttering this reproach, which all this people will soon cast on thee.'

374. 'Unbroken night is your portion.'

376. There can be no doubt about the correction.

ἱκανὸς Ἀπόλλων, ᾧ τάδ' ἐκπρᾶξαι μέλει.
ΟΙ. Κρέοντος, ἦ σοῦ ταῦτα τἀξευρήματα;
ΤΕ. Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί.
ΟΙ. ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης 380
ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
εἰ τῆσδέ γ' ἀρχῆς οὕνεχ', ἣν ἐμοὶ πόλις
δωρητόν, οὐκ αἰτητόν, εἰσεχείρισεν,
ταύτης Κρέων ὁ πιστός, οὐξ ἀρχῆς φίλος 385
λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἱμείρεται,
ὑφεὶς μάγον τοιόνδε μηχανορράφον,
δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν
μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός.

385. φίλος] λ from α L. 386. λάθρα] λάθρᾳι L. 387. μηχανόρραφον] 1st ο in erasure A.

377. ἐκπρᾶξαι] 'To perform this to the end.'

379. 'Nay, Creon is no bane to thee—thou art thine own bane.' Note the emphatic use of δέ, connecting the reply immediately with the preceding words.

380–403. 'Yes, Creon has set him on; for envy, to hurl me from power. Creon, my right hand! O how success awakes ambition and poisons hearts! And what an instrument! Thou crafty seer, whose eyes are only open for gain, am I not a truer prophet than thou ever wast? Did not the Sphinx fall before my simple skill, when thy magic and thy inspiration failed? And you think to stand at Creon's right hand, when you have ousted me? He and you alike will soon repent your hypocrisy. Nothing but your age protects you from immediate punishment.'

380. τέχνη τέχνης ὑπερφέρουσα] 'Skill surpassing skill.' Cp. Phil. 138–40, τέχνα γὰρ τέχναις ἑτέραις προὔχει καὶ γνώμα παρ' ὅτῳ τὸ θεῖον Διὸς σκᾶπτρον ἀνάσσεται. Oedipus alludes to his success in solving the riddle, γνώμῃ κυρήσας, 398. τῷ πολυζήλῳ βίῳ is either, (1) the dative of place transferred to circumstance, = 'in the sphere of,' or, (2) the dative of reference (cp. παρὰ ὅτῳ in Phil. l. c.), i. e. ὑπερφέρουσα τῷ πολυζήλῳ βίῳ, 'winning success for the much envied life.' Trans. either 'in the much envied life,' or, 'for the prosperous life.' ὁ φθόνος = 'your envy,' 'the envy which ye keep.' To be envied, according to Greek notions was fortunate, but perilous. Cp. Thuc. 2. 64, ὅστις δ' ἐπὶ μεγίστοις τὸ ἐπίφθονον λαμβάνει, ὀρθῶς βουλεύεται.

382. φυλάσσεται] Homeric. Il. 16. 30, χόλον ὃν σὺ φυλάσσεις. Cp. O. C. 1212, σκαιοσύνην φυλάσσων.

383. γε implies 'This rule of mine, which was so little subject to envy,' 'which, as the free gift of the city, ought to have shielded me.'

385. οὐξ ἀρχῆς φίλος] Cp. Aesch. Prom. 304, 5, τὸν Διὸς φίλον, τὸν συγκαταστήσαντα τὴν τυραννίδα. ταύτης is ablative genitive after ἐκβαλεῖν, but the poet passes almost unconsciously from the one genitive to the other.

386–8. 'Desires secretly to undermine me, and throw me from this sovereignty, supplanting me with this weaver of intrigues, this wizard, this crafty mendicant priest, who has an eye for his gains only, but is truly a blind seer.'

387. ὑφεὶς] Cp. Ant. 531, 2, ὡς ἔχιδν' ὑφειμένη λήθουσά μ' ἐξέπινες. Here, however, ὑπό has something of the same sense as in ὑποβάλλω, 'Suborning to infest me,' 'thrusting in instead of himself.'

388, 9. Cp. Ant. 1055, τὸ μαντικὸν γὰρ πᾶν φιλάργυρος γένος.

ἐπεί, φέρ' εἰπέ, ποῦ σὺ μάντις εἶ σαφής; 390
πῶς οὐχ, ὅθ' ἡ ῥαψῳδὸς ἐνθάδ' ἦν κύων,
ηὔδας τι τοῖσδ' ἀστοῖσιν ἐκλυτήριον;
καίτοι τό γ' αἴνιγμ' οὐχὶ τοὐπιόντος ἦν
ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει·
ἣν οὔτ' ἀπ' οἰωνῶν σὺ προὐφάνης ἔχων 395
οὔτ' ἐκ θεῶν του γνωτόν· ἀλλ' ἐγὼ μολών,
ὁ μηδὲν εἰδὼς Οἰδίπους, ἔπαυσά νιν,
γνώμῃ κυρήσας οὐδ' ἀπ' οἰωνῶν μαθών·
ὃν δὴ σὺ πειρᾷς ἐκβαλεῖν, δοκῶν θρόνοις
παραστατήσειν τοῖς Κρεοντείοις πέλας. 400
κλαίων δοκεῖς μοι καὶ σὺ χὠ συνθεὶς τάδε
ἀγηλατήσειν· εἰ δὲ μὴ 'δόκεις γέρων
εἶναι, παθὼν ἔγνως ἂν οἷά περ φρονεῖς.
ΧΟ. ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη
ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ. 405

393. τοὐπιόντος] σ from ν L. 396. του] τοῦ L. του CA. 397. εἰδώς] οὐδεὶσ L. εἰδὼς C⁶A. 398. γνώμῃ] γνώμησ L. γνώμῃ C⁶A. 402. 'δόκεις] δοκεῖσ L. 'δόκεις C⁶. 405. λελέχθαι] λεγλέχθαι LA. τὰ σ' LA. τάσ' C⁶.

390. ποῦ = 'On what occasion?' i. e. Where can you point for proof? Cp. supr. 355.

391. ῥαψῳδός = 'Songstress,' but also with allusion to the supposed etymology, and to the intricacy of the riddle, 'weaver of crafty songs.' Cp. μηχανόρραφος.

κύων = 'Monster.' 'The artful songstress of a she-monster.'

394. διειπεῖν] 'To tell distinctly,' 'to explain.'

395. 'And that you showed that you had not either from birds, nor yet had known from any of the gods.' οὐ .. προὐφάνης ἔχων = προὐφάνης οὐκ ἔχων.

397. There has been supposed to be an intentional assonance here, without any distinct playing upon the word. Cp. Od. 1. 62, τί νύ οἱ τόσον ὠδύσαο, Ζεῦ. Note also the half-conscious echo of γνωτόν in γνώμῃ.

ἔπαυσά νιν] The personal pronoun νιν refers more naturally to the Sphinx than to her riddle. Hence ἔπαυσα is better than the conjectural ἔλυσα.

401. χὠ συνθεὶς τάδε] Cp. Thuc. 8. 68, ὁ μέντοι ἅπαν τὸ πρᾶγμα συνθεὶς .. Ἀντιφῶν ἦν.

402. ἀγηλατήσειν] The future tense rather belongs to κλαίων: 'To your own hurt methinks that you and the plotter of this will drive out pollution.' Cp. Hom. Il. 16. 723, τῷ κε τάχα στυγερῶς πολέμου ἀπεραήσειας.

δδόκεις γέρων εἶναι] He avoids admitting the real motive,—the reverence of the people for their prophet, and says, 'only your age saves you.' The truth, however, is betrayed in 'δόκεις.

403. παθὼν ἔγνως ἂν] Cp. Hes. Op. 218, παθὼν δέ τε νήπιος ἔγνω. The chief predicate is in παθών. 'Chastisement should have taught you what a course you follow.' 'You should have been made to know by experience the sort of things you are devising.' This is better than supposing a double construction, and joining also παθὼν οἷά περ φρονεῖς, = 'having suffered things like your thoughts (i. e. such as they deserve) you should have known their nature;' although the latter interpretation gives a clearer meaning to περ.

φρονεῖς is intentionally repeated here and in l. 462. Cp. Ant. 926, παθόντες ἂν συγγνοῖμεν ἡμαρτηκότες.

δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.
ΤΕ. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
ἴσ' ἀντιλέξαι· τοῦδε γὰρ κἀγὼ κρατῶ.
οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξίᾳ· 410
ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι.
λέγω δ', ἐπειδὴ καὶ τυφλόν μ' ὠνείδισας·
σὺ καὶ δέδορκας κοὐ βλέπεις ἵν' εἶ κακοῦ,
οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα.
ἆρ' οἶσθ' ἀφ' ὧν εἶ; καὶ λέληθας ἐχθρὸς ὢν 415
τοῖς σοῖσιν αὐτοῦ νέρθε κἀπὶ γῆς ἄνω,
καί σ' ἀμφιπλὴξ μητρός τε καὶ τοῦ σοῦ πατρὸς
ἐλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά,
βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.
βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμήν, 420
ποῖος Κιθαιρὼν οὐχὶ σύμφωνος τάχα,
ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις

407. μαντεῖ'] μ from α 408. γοῦν] γ' οὖν L. γοῦν A. 413. εἶ] ἦι L. εἶ C⁵A. 415. οἶσθ'] οἶθ' L. 419. ὄρθ'] ὀρθὰ L. ὀρθ' A. 420. λιμὴν LA. λῖμὴν C⁵.

406. ὅπως is at first put in construction with δεῖ (cp. Aj. 555), but this being feeble is strengthened by the resumption in the words τόδε σκοπεῖν.

408, 9. 'There must be an equal right of making an equal reply.' τὸ .. ἀντιλέξαι is accusative in regimen, and the redundancy of ἴσα is due to the same analytic or pleonastic tendency as the reduplication of the negative in such phrases as καταρνεῖ μὴ δεδρακέναι τάδε. Essay on L. § 40, p. 68.

τοῦδε .. κρατῶ] 'Herein I too have power;' because my words are held sacred and are spoken under the protection of Loxias.

411. 'I shall not be enrolled under Creon as my patron.' Apollo's protection is enough.

412. λέγω δ'] Continuing the sense from ἀντιλέξαι.

413. A more pointed way of saying, σὺ καὶ δεδορκὼς οὐ βλέπεις ἵν' εἶ κακοῦ. Cp. 419.

414. ἔνθα ναίεις] i. e. 'In your own country and your father's house.'

415. ἆρ' οἶσθ' ἀφ' ὧν εἶ] This question, with the force of a negative, probably first awakens the latent desire of Oedipus to know his birth. Cp. 451.

καί] 'Moreover.'

417. ἀμφιπλὴξ] 'On both sides lashing thee.' The twofold curse reminds the poet of the favourite image of the διπλῆ μάστιξ.

418. As the sentence proceeds, the image of the curse becomes more distinct and personal.

420, 21. ποῖος οὐκ ἔσται λιμήν] i. e. τίς τόπος οὐκ ἔσται λιμήν; ποῖος Κιθαιρών, i. e. πῶς οὐχὶ Κιθαιρών, κ.τ.λ. The second ποῖος is used by a sort of attraction or echo from the previous clause. Essay on L. pp. 55, 75. This is better than to suppose Κιθαιρὼν to be put by 'synecdoche' for 'any mountain.'

422. δόμοις] Locative dative.

ἄνορμον εἰσέπλευσας, εὐπλοίας τυχών;
ἄλλων δὲ πλῆθος οὐκ ἐπαισθάνει κακῶν, [38 a.
ἃ σ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις. 425
πρὸς ταῦτα καὶ Κρέοντα καὶ τοὐμὸν στόμα
προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν
κάκιον ὅστις ἐκτριβήσεταί ποτε.

ΟΙ. ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν;
οὐκ εἰς ὄλεθρον; οὐχὶ θᾶσσον; οὐ πάλιν 430
ἄψορρος οἴκων τῶνδ' ἀποστραφεὶς ἄπει;

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

ΟΙ. οὐ γάρ τί σ' ἤδη μῶρα φωνήσοντ', ἐπεὶ
σχολῇ σ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην.

ΤΕ. ἡμεῖς τοιοίδ' ἔφυμεν, ὡς μὲν σοὶ δοκεῖ, 435
μῶροι, γονεῦσι δ', οἵ σ' ἔφυσαν, ἔμφρονες.

ΟΙ. ποίοισι; μεῖνον. τίς δέ μ' ἐκφύει βροτῶν;

ΤΕ. ἥδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.

ΟΙ. ὡς πάντ' ἄγαν αἰνικτὰ κἀσαφῆ λέγεις.

425. σοῖσ LA. 426. καὶ om. A. 427. ἔστιν] ἔστι LA. 429. ἀνεκτά] ἀν.εκτὰ L. κλύειν] κ.ειν L. κλύειν C[a]A. 431. ἄπει] with ε retouched L.
432. ἱκόμην] ἱκόμην L. ἱκόμην C[a]. 433. ἤδη] ἤιδει L. ἤιδει C[a]. ἤδειν A.
439. ἄγαν] ἄγαν(τ') L. ἄγαν CA.

423. The notion of a voyage, always at hand, has perhaps been accidentally suggested by the word λιμήν in the previous lines. 'When you have caught the meaning of the marriage-strain, that inhospitable haven which you entered with "full proud sail" in the palace halls.'

425. 'Which will bring you to your own level, and to a level with your children.' 'Which will show you in your true relation to yourself and your children:' i. e. Which will show you what you are, and that you are the brother of your children.

426. τοὐμὸν στόμα] 'My prophetic utterance.' 'The word in my mouth.' 'Me who speak these things.' Cp. O. C. 794. τὸ σὸν δ' ἀφῖκται δεῦρ' ὑπόβλητον στόμα.

428. ἐκτριβήσεται] Shall be extirpated. Cp. amongst other places, Hdt. 6. 86, ἐκτέτριπται τε πρόρριζος ἐκ Σπάρτης: ib. 6. 37.

431. οἴκων] The genitive is to be taken with both phrases, ἄψορρος ἄπει and ἀποστραφεὶς. 'Will you not return and begone from the house?'

434. ἐστειλάμην] 'Would have had thee conducted to my house;' referring to the δύο πομποί. Causative middle voice.

436. οἵ σ' ἔφυσαν] The repetition of the same verb (ἔφυμεν, l. 435) is another instance of accidental tautology. This phrase is uttered with emphasis, so as still more to fix the attention of Oedipus on the mystery of his birth. The construction of the dative has to be supplied from ἔφυμέν, ὡς σοὶ δοκεῖ, i. e. ἐδοκοῦμεν φῦναι.

437. μεῖνον] Teiresias had turned to go. δέ connects the question immediately with the speech of Teiresias. ἐκφύει, historical present.

438. 'This day shall give thee a father, and shall close over thee in darkness.'

ΤΕ. οὔκουν σὺ ταῦτ' ἄριστος εὑρίσκειν ἔφυς; 440
ΟΙ. τοιαῦτ' ὀνείδιζ', οἷς ἔμ' εὑρήσεις μέγαν.
ΤΕ. αὕτη γε μέντοι σ' ἡ τύχη διώλεσεν.
ΟΙ. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὔ μοι μέλει.
ΤΕ. ἄπειμι τοίνυν· καὶ σύ, παῖ, κόμιζέ με.
ΟΙ. κομιζέτω δῆθ'· ὡς παρὼν σύ γ' ἐμποδὼν 445
ὀχλεῖς, συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον.
ΤΕ. εἰπὼν ἄπειμ' ὧν οὕνεκ' ἦλθον, οὐ τὸ σὸν
δείσας πρόσωπον· οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.
λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι
ζητεῖς ἀπειλῶν κἀνακηρύσσων φόνον 450
τὸν Λαΐειον, οὗτός ἐστιν ἐνθάδε,
ξένος λόγῳ μέτοικος, εἶτα δ' ἐγγενὴς
φανήσεται Θηβαῖος, οὐδ' ἡσθήσεται
τῇ ξυμφορᾷ· τυφλὸς γὰρ ἐκ δεδορκότος
καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἔπι 455

440. σὺ om. L. add. C^2A. 445. παρὼν σύ γ'] παρὼν (τάν?) γ' L. γρ. σύγε mg. C^2. παρὼν σύγ' AEC^1. γρ. τάγε mg. E. ἐμποδὼν] ἐμποδὼν L. 449. δέ σοι] δέ τοι L. δέ σοι C^2A.

441. 'Taunt me, if you will, with that wherein you will find me great,' i. e. you may mock my skill in interpretation, but you cannot detract from the greatness which this has given me. εὑρήσεις, see on 436.

442. τύχη refers to μέγαν. The word is much more appropriate than τέχνη (Bentley), which implies praise,—and is rather applicable to the μαντική of Teiresias than to the γνώμη of Oedipus. 'Gravius est τύχη ut plura complectens.' Erfurdt.

443. Oedipus speaks heedlessly, not caring to ask what ruin Teiresias means.

445. ὡς .. ὀχλεῖς] 'Being present and in our way, you trouble us.'

447. 'I will tell my message ere I go, not fearing thy frown, for thou hast no power to destroy me.' ὅπου and ποῦ are used both in direct and indirect clauses as almost = ὅπως, πῶς. Cp. Aj. 1100, ποῦ σὺ στρατηγεῖν τοῦδε: 1103, οὐδ' ἔσθ' ὅπου σοι, κ.τ.λ.

εἰπὼν ἄπειμ' ὧν οὕνεκ' ἦλθον] The position of εἰπών (in the first arsis of the Iambic line) is very emphatic. See Essay on L. § 41, pp. 69, 70.

448. πρόσωπον] Cp. Hor. Od. 3. 3. 4, 'Nec vultus instantis tyranni Mente quatit solida.' The speech of Teiresias is now as clear as his former words were dark; although they remain still an enigma to Oedipus.

449. τοῦτον] Essay on L. § 22, p. 33; and § 35, p. 55.

452. λόγῳ] 'In name,' 'In appearance.' Cp. El. 63, 1208.

ἐγγενὴς .. Θηβαῖος] 'A native Theban,' i. e. not only of Theban extraction, but at once born in the country and belonging to the race. So in Hdt. 2. 47, Αἰγύπτιοι ἐγγενέες seems to mean the opposite of τὸ ἀνέκαθεν Αἰγύπτιοι. 'Nor will he be gladdened by his fortune.' Note the effect of the 3rd person in helping to point the difference between the present and future Oedipus.

σκήπτρῳ προδεικνὺς γαῖαν ἐμπορεύσεται.
φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνὼν
ἀδελφὸς αὐτὸς καὶ πατήρ, κἀξ ἧς ἔφυ
γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς
ὁμόσπορός τε καὶ φονεύς. καὶ ταῦτ' ἰὼν 460
εἴσω λογίζου κἂν λάβῃς ἐψευσμένον,
φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.

ΧΟ. τίς ὄντιν' ἀ θεσπιέπεια Δελφὶς εἶπε πέτρα 463
στρ. α.

457. αὐτοῦ] αυτοῦ L. αὐτοῦ A. 459. πόσις] πόσισ. L. 463–482. Division of lines in L. and A. τίς–| δελφὶσ–| ἄρρητ'–| φοινίαισι–| ὕφα–| σθεναράτερον–| ἔνοπλοσ–| ἐπενθρώσκει–| πυρὶ–| ὁ–| δ' ἄμ'–| ἕλαμψε–| ἀρτίωσ–| τὸν–| φοιτᾶι–| ἀνά–| μέλεοσ–| τὰ–| μαντεῖα .. περιποτᾶται. 463. εἶπε πέτρα] .. ε πέτρα L. (? εἶδε πέτρα] εἶπε πέτρα C² (τ retouched). A. (εἶδε πέτρα Flor. Γ. εἶδε πέτρα Γᶜ.)

456. 'Groping his way.' σκήπτρῳ προδεικνύς, lit. 'Pointing before him with a staff.' For the order of words, see Essay on L. § 41, p. 70.

458. αὐτός] The MS. reading agrees better with αὐτοῦ in the previous line than αὐτός, which some editors have substituted. 'He shall prove to be to his own children, with whom he lives, himself their brother as well as father.' For the slight pleonasm in ξυνών, cp. Aj. 267, κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών. The horror of the relationship is increased by his having lived with them in ignorance of it for so long.

459. 'And of his mother and wife—her husband as well as son.' The collocation of γυναικὸς υἱός is intentionally suggestive.

τοῦ πατρός] The article points to Laius, his father, of whom so much has been lately said. 'And of his murdered sire at once the incestuous rival and the murderer.'

460. ὁμόσπορος] τὴν αὐτὴν σπείραν γυναῖκα, Schol. Cp. Eur. Or. 475 (Menelaus to Tyndareus), χαῖρε, Ζηνὸς ὁμόλεκτρον κάρα. The same word is used passively in 260–462.

462. φρονεῖν] 'To have intelligence,' as in 316.

463–511. 'Where is the accursed one, whom Apollo has marked as the perpetrator of the terrible deed? Now should he fly far away, with a step swifter than that of steeds, the daughters of the wind, to forests and desert caves; but he shall find no refuge. For the son of Zeus, clothed in armour, leaps upon him with flashing fire, and the inevitable Fates are following him. The weary man in his loneliness cannot put away from him the oracles that come from the centre of the earth.

'I tremble to think of the answer which the seer has given; and I hover in uncertainty, seeing neither what is, nor what will be. I neither know nor have known any strife between the house of Labdacus and the son of Polybus, and without proof, I will not give up Oedipus on an uncertain surmise. The voice of the prophet is not certainly the voice of God. But one man may be wiser than another. And of mortals who so wise as Oedipus? We have proof of this and of his goodness to our state. Therefore I will think no harm of him.'

The first strophe and antistrophe refer to the proclamation of Oedipus reporting the answer of the oracle; the second to the words of Teiresias, which contained the only answer yet given to the question which the oracle left obscure.

The differing metres of the first and second strophe and antistrophe contrast the eager resolution of the chorus to find the murderer, with the wavering excitement which the words of Teiresias have awakened, distracting them between their loyalty to Oedipus and their reverence for the seer.

1st strophe and antistr. ⏑ ⏒ ⏑ – | ⏒ ⏑ ⏑ – ⏑ – ⏑ – ⏑ – ⏑
– ⏒ – – | ⏒ ⏑ ⏑ – ⏑ – ⏑ – ⏑ – ⏑

ἄρρητ' ἀρρήτων τελέσαντα φοινίαισι χερσίν; 465
ὥρα νιν ἀελλάδων
ἵππων σθεναρώτερον
φυγᾷ πόδα νωμᾶν.
ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρώσκει
πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας, 470
δειναὶ δ' ἄμ' ἕπονται [38 b.
Κῆρες ἀναπλάκητοι.

465. φοινίαισι] φοινί(εσ)σι L. φοινίαισι C^a A. (with α from ε). Cp. 809. 466. ἀελλάδων] ἀελλοπόδων MSS. ἀελλάδων ἵππων· ταχέων. Σοφοκλῆς Οἰδίποδι Τυράννῳ. Hesychius. 472. Κῆρες] χεῖρες L. κῆρες C^a A. ἀναπλάκητοι L. ἀναμπλάκητοι C^a A.

logaoedic and glyconic, with anapaestic dimeters marking the climax of feeling

— ⏑ ⏑ ⏑ — ⏑ —
— ⏑ ⏑ ⏑ — ⏑ —
⏑ ⏑ ⏑ ⏑ — —

anap. dim.

⏑ ⏑ ⏑ ⏑ ⏑ — ⏑ ⏑ — — —
⏑ ⏑ ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ ⏑ —
— ⏑ ⏑ ⏑ — —
⏑ ⏑ | ⏑ ⏑ ⏑ ⏑ | — —

2nd str. and antistr. Ionic a minore with anacrusis and pauses.

— | ⏑ ⏑ ⏑ — | ⏑ ⏑ ⏑ — | ⏑ ⏑ — — | ⏑ ⏑ ⏑
— | ⏑ ⏑ ⏑ — | ⏑ ⏑ ⏑ — | ⏑ ⏑ — — | ⏑ ⏑ ⏑
⏑ ⏑ ⏑ — | ⏑ ⏑ ⏑ — | ⏑ ⏑ — — | ⏑ ⏑ ⏑
⏑ ⏑ ⏑ — | ⏑ ⏑ — |
— | ⏑ ⏑ ⏑ — | ⏑ ⏑ ⏑ — | ⏑ ⏑ — — | ⏑ ⏑ — — | ⏑ ⏑ — —
⏑ ⏑ ⏑ | [⏑ ⏑ ⏑ —] | ⏑ ⏑ — — | ⏑ ⏑ ⏑
⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ — | ⏑ ⏑ ⏑ — | ⏑ ⏑ — — | ⏑ ⏑ ⏑
⏑ ⏑ ⏑ | ⏑ ⏑ — — | ⏑ ⏑ —

463. The διορθωτής of the Laurentian MS. has written εἶπε over another word (ηδε?), and Flor. Γ. gives εἶδε, above which a later hand has written εἶπε as a v. l. Both readings are noticed by the Scholiast. Neither the sense nor MS. afford any criterion of the true reading. The construction with the participle is rather in favour of εἶδε. But cp. El. 318, O. C. 1580, ξυντομωτάτως μὲν ἂν τύχοιμι λέξας Οἰδίπουν ὀλωλότα, and infr. 1214, δικάζει .. τεκνοῦντα. On the whole, it seems more probable that εἶδε πέτρα should be corrupted to εἰπεπέτρα than the reverse. εἶπε is also more likely to have been invented. But εἶπε is most in harmony with the context.

466. ἀελλάδων] Said to be = ἀελλαίων. But may not some of the force of the patronymic be retained, = 'Swift daughters of the storm.' See the fable in Il. 20. 223.

467. σθεναρώτερον is better taken as an adjective agreeing with πόδα than as an adverb. Cp. Hom. Il. 10. 358, λαιψηρά δὲ γούνατ' ἐνώμα. See Essay on L. § 9, p. 13.

470. πυρὶ καὶ στεροπαῖς] To follow ἔνοπλος ἐπενθρώσκει. 'The son of Zeus leaped armed upon him, with fiery bolts.' The avenging power of Phoebus is referred to his father Zeus, whose lightning he bears, as his prophetic power is in the first chorus (151).

472. Κῆρες] The meaning of this word

ἀντ. α. ἔλαμψε γὰρ τοῦ νιφόεντος ἀρτίως φανεῖσα 473
φάμα Παρνασοῦ τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύειν. 475
φοιτᾷ γὰρ ὑπ' ἀγρίαν
ὕλαν ἀνά τ' ἄντρα καὶ
πετραῖος ὁ † ταῦρος,
μέλεος μελέῳ ποδὶ χηρεύων,
τὰ μεσόμφαλα γᾶς ἀπονοσφίζων 480
μαντεῖα· τὰ δ' ἀεὶ
ζῶντα περιποτᾶται.

στρ. β. δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφὸς οἰωνοθέτας, 483
οὔτε δοκοῦντ' οὔτ' ἀποφάσκοντ'· ὅ τι λέξω δ' ἀπορῶ. 485

Who can neither believe nor deny

475. φάμα] φημᾶ L. φήμα C[e]A. 478. πέτρας] πετραῖος ὁ ταῦρος L. πέτρασ ὅστ. C[e]. πέτρασ ὡσ ταῦροσ AC[r]. πετραῖοσ ὡστ. M. 481. ἀβαντεῖα L. μαντεῖα C[e]A. 483–513. Division of verses in L. and A. δεινὰ–| σοφὸσ–| οὔτε–| ὅ τι–| πέτομαι–| οὔτ' ἐνθάδ'–| τί γὰρ–| πολύβου–| οὔτε–| οὔτε–| πρὸσ–| βασάνῳ–| φάτιν–| λαβδακίδαισ–| ἀδήλων–| ἀλλ'–| ξυνετοὶ–| ἀνδρῶν–| πλέον–| κρίσισ–| σοφίαι–| παραμείψειεν–| ἀλλ'–| ὀρθόν–| ἂν–| ἐπ' αὐτῶι–| ποτὲ–| βασάνωι–| ἀπ'–| ὀφλήσει κακίαν.

oscillates between (1) lot or destiny, (2) misfortune, (3) death. The κῆρες have not the independent authority of the μοῖραι, but are rather the executors of the Divine will.

473. ἔλαμψε .. φάμα] 'The command flashed forth.' Cp. 186, παιὰν δὲ λάμπει.

475. πάντ' ἰχνεύειν] πάντα is neuter plural adverbial: 'to track by all means.'

478. πετραῖος ὁ † ταῦρος] The MS. reading has been gracefully defended by Sign. Pellicioni, who quotes the description of the solitary vanquished bull in Virg. Georg. 3. 203. But the incongruity of the metaphor (which the copyists vainly tried to soften by a conjecture which destroys the metre), is not proved to be Sophoclean even by the doubtful quotation from Theocritus, 14. 43, ἔβα καὶ ταῦρος ἀν' ὕλαν. The noun has probably supplanted some adverbial phrase, which cannot now be restored, such as πετραῖος ὑπ' αὔρας or πετραῖσιν ἔναυλος. Few places in the text of Sophocles are more open to suspicion than this. Cp., however, Tr. 530, ὥστε πόρτις ἐρήμα. 'Placet ἀνά τ' ἄντρα καὶ πετραῖος.' Elmsl.

479. χηρεύων] 'Forlorn,' 'Cut off from fellowship;' alluding to the curse under which the murderer lay, 236, foll.

480. τὰ μεσόμφαλα γᾶς .. μαντεῖα] 'The oracles from the central spot of earth.' γᾶς is part. gen. after the adjective of place. Cp. Strabo 9. p. 419, τῆς Ἑλλάδος ἐν μέσῳ πώς ἐστι τῆς συμπάσης .. καὶ ἐκάλεσαν τῆς γῆς ὄμφαλον.

ἀπονοσφίζων] 'Separating,' i.e. 'avoiding.' An inverted expression, like ἀποκρύπτειν γῆν.

481. ἀεὶ to be taken equally with ζῶντα and περιποτᾶται. ζῶντα, 'With undying power.' 'And they will not die, but live and move around him.' The chorus look to the ends of the earth for the man whom they had just seen before the palace; they imagine as widowed one rejoicing in a fatal marriage, and as avoiding the oracle, the man who embraces and is seeking to obey it.

483. 'Fearfully does the wise augur trouble me.' For the ellipse of the object με, see Essay on L. § 39, p. 66. Conjectural emendations are δεινά με νοῦν, in which νοῦν is too emphatic, and δεινὰ με νῦν, where the adverb of time is unpoetical.

485. δοκοῦντα] Sc. με. 'Neither entertaining the suggestion nor denying.' This emphatic use of the transitive verb δοκέω is rare, and is perhaps borrowed from the impersonal δοκεῖ μοι, but cp. Aj. 942, σοὶ μὲν δοκεῖν ταῦτ' ἔστ' ἐμοὶ δ' ἄγαν φρονεῖν: Tr. 590, 1, ὡς τὸ μὲν δοκεῖν ἔνεστι. The interpretation is supported by the words, ὅ, τι λέξω δ' ἀπορῶ, which are added in explanation.

πέτομαι δ' ἐλπίσιν οὔτ' ἐνθάδ' ὁρῶν οὔτ' ὀπίσω.
τί γὰρ ἢ Λαβδακίδαις ἢ [τανῦν πω
τῷ Πολύβου νεῖκος ἔκειτ' οὔτε πάροιθέν ποτ' ἔγωγ' οὔτε
ἔμαθον, ⏑ ⏑ – – πρὸς ὅτου δὴ βασάνῳ
ἐπὶ τὰν ἐπίδαμον φάτιν εἶμ' Οἰδιπόδα Λαβδακίδαις 495
ἐπίκουρος ἀδήλων θανάτων.
ἀντ.β. ἀλλ' ὁ μὲν οὖν Ζεὺς ὅ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ βροτῶν
εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἢ 'γὼ φέρεται, 500
κρίσις οὐκ ἔστιν ἀληθής· σοφίᾳ δ' ἂν σοφίαν
παραμείψειεν ἀνήρ. [ἂν καταφαίην.
ἀλλ' οὔποτ' ἔγωγ' ἄν, πρὶν ἴδοιμ' ὀρθὸν ἔπος, μεμφομένων
φανερὰ γὰρ ἐπ' αὐτῷ πτερόεσσ' ἦλθε κόρα

493. ἔμαθον π.] ἐμαθομπ. L. ἔμαθον π. CA. βὰσ ἄνω Γ. 494. ἐπίδαμον] ἐπίδαμον L (δ in erasure) A. ἐπίδᾶμον A°. 499. ξυνετοί] ξυννετοὶ L. ξυνετοὶ CA. 500. ἀνδρῶν L. ἀνδρὸσ A. 506. ἔποε] ἔποσ. L. 507. γὰρ ἐπ'] Two lines erased between these words in A.

486. πέτομαι δ' ἐλπίσιν] 'And I hover in uncertain expectation.' Cp. Eur. Bacch. 332, νῦν γὰρ πέτει τε καὶ φρονῶν οὐδὲν φρονεῖς: infr. 771, 2, ἐς τοσοῦτον ἐλπίδων ἐμοῦ βεβῶτος.

487. 'Not seeing clearly either the present or the future.' Cp. ὁ γὰρ οἷος ὅρα πρόσσω καὶ ὀπίσσω: Il. 18. 250; Od. 24. 452.

ἢ .. ἢ] 'What quarrel lay between them on either side.' The disjunctive form of expression gives emphasis to each of the proper names. The same emphatic strain is continued with οὔτε .. οὔτε.

488. ἔκειτο] Lit. 'Was laid up in store' (cp. 232, ἡ χάρις προσκείσεται), but this meaning is almost lost, and the word has little more than the force of the substantive verb.

492. The corresponding line of the antistrophe exceeds this by ⏑ ⏑ – –, and this, combined with the slight obscurity of the present passage, makes it probable that one or two words have been lost. The addition of τινὸς ἀνδρῶν or some such words would make the sense clearer, and in any case ὅτου is masculine. 'What quarrel lay between them I never learnt from any man at whose word I might visit with a test the popular fame of Oedipus.' For the use of πρός with βασάνῳ εἶμι, cp. Tr. 935, ἄκουσα πρὸς τοῦ θηρὸς ἔρξειν τάδε. βασάνῳ εἶμι = ἐλέγξων εἶμι. For the dative (of instrument or manner), cp. Ant. 106, φῶτα βάντα πανσαγίᾳ.

495. ἐπὶ .. εἶμι may be regarded as a tmesis. Cp. Hom. Il. 11. 367, τοὺς ἄλλους ἐπιείσομαι.

496. 'Going to the aid of the Labdacidae on account of a mysterious death.'

498. ὅ τ' Ἀπόλλων] Who is again regarded as the προφήτης of Ζεύς. See l. 151, and note.

500. πλέον ἢ 'γὼ φέρεται] 'Attains more than I.' Cp. Hdt. 8. 29, πρόσθεν τε γὰρ ἐν τοῖσι Ἕλλησι, .. πλέον αἰεί κοτε ὑμέων ἐφερόμεθα· νῦν τε παρὰ τῷ βαρβάρῳ τοσοῦτον δυνάμεθα, ὥστε, κ.τ.λ.: El. 1095, 6, τῶνδε φερομέναν ἄριστα.

501. κρίσις οὐκ ἔστιν ἀληθής] 'There is no sure way of determining.'

502. παραμείψειεν] 'Might pass,' as in a race. Cp. Pind. Pyth. 2. 92, θεός, ὁ καὶ πτερόεντ' αἰετὸν κίχε καὶ θαλάσσιον παραμείβεται δελφῖνα. On the use of the active for the middle voice, see Essay on L. p. 88.

503. πρὶν ἴδοιμ'] The optative (instead of ἂν ἴδω) is occasioned by καταφαίην ἄν.

505. ὀρθὸν ἔπος] 'A clear or certain utterance,' i. e. one proved by the fact. Cp. 853, τόν γε Λαΐου φόνον φανεῖ δικαίως ὀρθόν: Ant. 1178, ὦ μάντι, τοὔπος ἐς ἄρ' ὀρθὸν ἤνυσας.

μεμφομένων] Gen. abs.

καταφαίην] Ar. Met. 3. 6, 11, ἀδύνατον ἅμα καταφάναι καὶ ἀποφάναι.

ποτέ, καὶ σοφὸς ὤφθη βασάνῳ θ' ἀδύπολις· τῷ ἀπ' ἐμᾶς
φρενὸς οὔποτ' ὀφλήσει κακίαν. 511
ΚΡ. ἄνδρες πολῖται, δείν' ἔπη πεπυσμένος
κατηγορεῖν μου τὸν τύραννον Οἰδίπουν
πάρειμ' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς 515
ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπονθέναι
λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον,
οὗτοι βίου μοι τοῦ μακραίωνος πόθος,
φέροντι τήνδε βάξιν. οὐ γὰρ εἰς ἁπλοῦν
ἡ ζημία μοι τοῦ λόγου τούτου φέρει, 520
ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι. [39 a.
ΧΟ. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοὔνειδος τάχ' ἂν
ὀργῇ βιασθὲν μᾶλλον ἢ γνώμῃ φρενῶν.
ΚΡ. τοῦ πρὸς δ' ἐφάνθη ταῖς ἐμαῖς γνώμαις ὅτι 525

510. θ'] τε δ' L. θ' C^a A^a (in erasure). ἠδύπολισ MSS. τῷ] τῶ(ι) L.
516. πρός γ' ἐμοῦ] προσγεμοῦ L. προστ'ἐμοῦ C^a A. προστ'ἐμοῦ C^γ. 518. τ(ο) L.
519. ἐς L. εἰς CA. 521. κακός] ο from ω L. 523. δὴ om. A. 525. τοῦ πρὸς δ'] τοῦ πρόσδ' L. τοῦ πρὸς δ' M. πρὸς τοῦ δ' A. τοῦπρόσ· δ' ΓL^2.

510. βασάνῳ] 'In actual proof.' Dative of circumstance. The words φανερά, ὤφθη, βασάνῳ, are intended to contrast the evidence in Oedipus' favour with the uncertainty of the suspicion against him.

ἀδύπολις] = ἡδὺς τῇ πόλει. Cp. ὑψίπολις = ὕψηλος ἐν πόλει, Ant. 370.

τῷ] Epicè, 'Therefore.'

515. ἀτλητῶν] 'Not suffering it.' 'Counting it unendurable.' The verb is formed after the analogy of ἀλαστέω, ἀελπτέω, etc.

ἐν ταῖς ξυμφοραῖς ταῖς νῦν] 'In the present crisis.'

516. πρός γ' ἐμοῦ] The variety of reading has been caused by the ellipse of τι, for which however cp. El. 1322, 3, ἐς ἐπ' ἐξοδῷ | τῶν ἐνδόθεν χωροῦντος αἰσθέσθαι. The emphatic ἐμοῦ is clearly indispensable. 'That in this emergency aught tending to his harm by word or deed has come to him from me.'

518. τοῦ μακραίωνος] The article as with words of number and quantity, e.g. τοῦ πλείονος. Cp. Aj. 473, τοῦ μακροῦ χρήζειν βίου. On the compound, see Essay on L. pp. 69, 90.

519. ἁπλοῦν, though opposed to μέγιστον is not = σμικρόν, but points to the manifold nature of the injury as expressed in 521, 2, 'This word affects me with loss not only in one respect, but does me the most serious injury.' Note the repetition of φέρει after φέρον, φέροντι.

524. βιασθὲν is not to be repeated with γνώμῃ, which is dative of cause. 'The charge may have been made in the violence of anger, and not advisedly.'

525. τοῦ πρός] The inverted order in the oldest MS. has suggested a doubt about the reading, and the reading of L^2., coinciding with a conjecture of Herwerden, has been preferred. The gloss of the Schol. κατ' ἐρωτήσιν ὁ λόγος (which may be referred to the ambiguous τοῦ), has been thought to favour this, which is also supposed to correspond better with the answer of the chorus. τοῦ πρὸς δ' ἐφάνθη is however, not, 'Who said this?' but, 'From whom came any proof?' to which the answer sufficiently corresponds. And Elmsley showed his usual judgment in saying 'Corruptius Laur. B.' The inversion is singular, but perhaps suited to express the excitement of Creon. Cp. Ar. Eq. 32, ποῖον βρέτας πρός; in an in-

πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;
ΧΟ. ηὐδᾶτο μὲν τάδ', οἶδα δ' οὐ γνώμῃ τίνι.
ΚΡ. ἐξ ὀμμάτων δ' ὀρθῶν τε κἀξ ὀρθῆς φρενὸς
κατηγορεῖτο τοὐπίκλημα τοῦτό μου;
ΧΟ. οὐκ οἶδ'· ἃ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὁρῶ. 530
αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾷ.
ΟΙ. οὗτος σύ, πῶς δεῦρ' ἦλθες; ἢ τοσόνδ' ἔχεις
τόλμης πρόσωπον ὥστε τὰς ἐμὰς στέγας
ἵκου, φονεὺς ὢν τοῦδε τἀνδρὸς ἐμφανῶς
λῃστής τ' ἐναργὴς τῆς ἐμῆς τυραννίδος; 535
φέρ' εἰπὲ πρὸς θεῶν, δειλίαν ἢ μωρίαν
ἰδών τιν' ἐν ἐμοὶ ταῦτ' ἐβουλεύσω ποιεῖν;
ἢ τοὔργον ὡς οὐ γνωρίσοιμι σου τόδε
δόλῳ προσέρπον κοὐκ ἀλεξοίμην μαθών;
ἆρ' οὐχὶ μῶρόν ἐστι τοὐγχείρημά σου, 540
ἄνευ τε πλήθους καὶ φίλων τυραννίδα
θηρᾶν, ὃ πλήθει χρήμασίν θ' ἁλίσκεται;

526. λέγει A. 527. οἶδα δ' οὐ] οἶδ' οὐ A. 528. δ' om. MSS. add. Suidas. τε L. δὲ C^T E. δε M. 532. ἢ] om. L. ἢ add. C^S A. 537. ποιεῖν] ποεῖν (as usual) L. ποιεῖν A. Cp. 543, 918. 540. τοὐγχείρημα] τοὐνχείρημα LA (in erasure): τοὐγχείρημα C^T. 542. ὃ] ἢ MΓ.

dignant question. It is noticeable that in what follows, ταῖς ἐμαῖς γνώμαις is brought into prominence by a similar artifice; which recurs (as if by attraction) in 527, οἶδα δ' οὐ γνώμῃ τίνι: with which, however, cp. Eur. Alc. 682, ὀφείλω δ' οὐχ ὑπερθνήσκειν σέθεν.

527. οἶδα δ' οὐ γνώμῃ τίνι] i. e. 'I know not on what suggestion,' or 'with what intent.' Cp. Aj. 447, 8, καὶ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι γνώμης ἀπῆξαν τῆς ἐμῆς.

528. 'With steadfast eye and mind not frantic.' The MSS. omitting δ' in the first place waver between ὀρθῶν τε and ὀρθῶν δέ. Suidas quotes ἐξ ὀμμάτων δ' ὀρθῶν τε, as in the text. The reading is uncertain.

529. κατηγορεῖτο is probably passive, like ηὐδᾶτο. Essay on L. § 31, p. 49. He still avoids the direct mention of Oedipus as his accuser; and the chorus show the same reserve.

532, foll. 'Insolent, are *you* come hither, that have aimed at my life and sought to subvert my sovereignty? Unsupported by friends, how could you expect to succeed or to elude my vigilance? Did you take me for a coward or a fool?'

532. τοσόνδ' ἔχεις τόλμης πρόσωπον] 'Have you such face of insolence?' = τοσούτου τόλμης πρόσωπον.

534. The ind. ἵκου is more forcible than the infinitive, as dwelling on the fact, and not merely marking its connection with the preceding statement.

537. ἐν ἐμοί, like ἃ δ' ἂν ἔρῃ, infr. 749, breaks the rule about trisyllabic feet, which however may not have been absolute even in Sophocles.

538. ὡς, κ.τ.λ., depends, κατὰ τὸ σημαινόμενον, on καταφρονήσας or the like, implied in ἰδὼν .. ἐν ἐμοί. 'Supposing that I would not detect the stealthy approaches of this plot of yours, or would not resist it when observed.' γνωρίσοιμι. The Attic form is preferred to the common. καί is disjunctive, the former alternative implying μωρίαν, the latter δειλίαν.

541. Heimsoeth conjectures ἄνευ τε πλούτου.

ΚΡ. οἶσθ' ὡς ποίησον; ἀντὶ τῶν εἰρημένων
ἴσ' ἀντάκουσον, κᾆτα κρῖν' αὐτὸς μαθών.
ΟΙ. λέγειν σὺ δεινός, μανθάνειν δ' ἐγὼ κακὸς 545
σοῦ· δυσμενῆ γὰρ καὶ βαρύν σ' εὕρηκ' ἐμοί.
ΚΡ. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὡς ἐρῶ.
ΟΙ. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός.
ΚΡ. εἴ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
εἶναί τι τοῦ νοῦ χωρίς, οὐκ ὀρθῶς φρονεῖς. 550
ΟΙ. εἴ τοι νομίζεις ἄνδρα συγγενῆ κακῶς
δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
ΚΡ. ξύμφημί σοι ταῦτ' ἔνδικ' εἰρῆσθαι· τὸ δὲ
πάθημ' ὁποῖον φῂς παθεῖν δίδασκέ με.
ΟΙ. ἔπειθες, ἢ οὐκ ἔπειθες, ὡς χρείη μ' ἐπὶ 555
τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα;
ΚΡ. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλεύματι.
ΟΙ. πόσον τιν' ἤδη δῆθ' ὁ Λάϊος χρόνον
ΚΡ. δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.
ΟΙ. ἄφαντος ἔρρει θανασίμῳ χειρώματι; 560

543. ποίησον] πόησον L. ποίησον AM. ποήσον C^{7}. 544. κᾆτα] κάτα L. κᾶτα C^{8}. κ'ἄτα C^{6}. 546. βαρύν] βαρὺν A. ἐμοί] γρ. ἐγὼ M^{c}. 549. εἴτοι] ἤτοι L. εἴ mg. εἴτοι $C^{6}M$. εἴ τι AM^{c}. τὴν αὐθαδίαν] τήνδ' αὐθάδειαν L. τήνδ' αὐθαδίαν CA. 551. εἴ τοι] εἴ τι AM. 555. χρείη] χρεὶ 'ἡ L. χρεῖ 'ἡ C^{8}. χρεῖ 'ἡ C^{6}. χρεὶ ^{ἢ} A. 557. ἔθ' αὐτός] ἐτ' αὐτὸσ LA. ἔθ' αὔτος mg. C^{2m}.

543. οἶσθ' ὡς ποίησον] 'Do you know what I bid you do?' See Essay on L. § 36, p. 61, and for a curious interrogative use of the imperative, Plat. Polit. 295 E, μὴ ἐξέστω δή, κ.τ.λ.

545. 'You are a clever talker; but I am slow to learn of you (alluding to μαθών in the preceding line), for I have found you dangerous and hostile to me.' Cp. Plat. Rep. 2. 358 B, ἀλλ' ἐγώ τις, ὡς ἔοικε, δυσμαθής.

548. τοῦτ' αὐτό] 'This very point,' viz. whether I am hostile to you.

549. Cp. Aesch. Prom. 1012, αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς | αὐτὴ καθ' αὑτὴν οὐδενὸς μεῖον σθένει.

552. ὑφέξειν τὴν δίκην] 'To undergo the penalty.'

553. 4. τὸ .. πάθημα is governed by δίδασκε, but is also in partial construction with παθεῖν.

555. ἔπειθες] Referring to Κρέοντος εἰπόντος in 288, a slight touch, which has prepared the way for the present scene.

556. τὸν σεμνόμαντιν ἄνδρα] 'The seeming-reverend seer.' σεμνός has frequently the ironical sense of 'imposing,' 'presuming,' implying hollow pretence under a grave aspect. Cp. 953, τὰ σέμν' ἵν' ἥκει τοῦ θεοῦ μαντεύματα: Aj. 1107, τὰ σέμν' ἔπη: Aesch. Prom. 953, σεμνόστομός γε καὶ φρονήματος πλέως.

557. αὐτὸς .. τῷ βουλεύματι] 'Unchanged from the advice I gave.' Cp. Thuc. 2. 61, καὶ ἐγὼ μὲν ὁ αὐτός εἰμι καὶ οὐκ ἐξίσταμαι: Phil. 521, τότ' οὐκέθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς: Thuc. 3. 38, ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ. τῷ βουλεύματι is placed in the construction that would be natural to ἐμαυτῷ rather than as dative of the manner.

ΚΡ. μακροὶ παλαιοί τ' ἂν μετρηθεῖεν χρόνοι.
ΟΙ. τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;
ΚΡ. σοφός γ' ὁμοίως κἀξ ἴσου τιμώμενος.
ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ;
ΚΡ. οὔκουν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας. 565
ΟΙ. ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε;
ΚΡ. παρέσχομεν, πῶς δ' οὐχί; κοὐκ ἠκούσαμεν.
ΟΙ. πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ηὔδα τάδε;
ΚΡ. οὐκ οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.
ΟΙ. τοσόνδε γ' οἶσθα καὶ λέγοις ἂν εὖ φρονῶν. [39 b.
ΚΡ. ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι. 571
ΟΙ. ὀθούνεκ', εἰ μὴ σοὶ ξυνῆλθε, τὰς ἐμὰς
οὐκ ἄν ποτ' εἶπε Λαΐου διαφθοράς.
ΚΡ. εἰ μέν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δέ σου
μαθεῖν δικαιῶ ταῦθ' ἅπερ κἀμοῦ σὺ νῦν. 575

561. ἂν μετρηθεῖεν] ἀναμετρηθεῖεν A. 562. οὗτος] om. A. 565. ἐστῶτος] ἐστῶτοσ L. ἐστῶτοσ A. 567. κοὐκ] οὐκ L. κοὐκ C[a]A. 568. τόθ' οὗτος] οὗτοσ... L. τόθ' οὗτοσ C[a]A. 569. φρονῶ] φρονῶι L. Cp. 575, δικαιῶι. 570. τοσόνδε] τοσὸνδε L. τοσόνδε C[a]. τὸ σὸν δε A. τὸ σόν δέ M. 571. οἶδά γ'] οἶδασ A. 572. ὀθούνεκ'] δθ' οὔνεκ' LA. 573. εἶπε] εἶπεν L. εἶπε A. 574. δέ σου] δε σου L. δέ σου C[a]A. 575. ταῦθ'] ταῦθ' MSS. Brunck corr.

561. 'It would be a long reckoning of distant times.'

562. ἐν τῇ τέχνῃ] 'Practising his art.' Cp. Plat. Prot. 317 C, πολλά γε ἔτη ἤδη εἰμὶ ἐν τῇ τέχνῃ.

565. 'Certainly on no occasion when I was standing by.' οὐδαμοῦ, though the antecedent, is attracted into the participial clause. For this inversion of the order, see Essay on L. § 41, p. 70; and for the transference of the adverb of place, ibid. § 24, p. 39.

566. τοῦ θανόντος] Gen. of relation.

567. παρέσχομεν] The compound verb is used in the reply partly for the sake of variety, but also with a variation of sense. 'Did ye not hold an inquiry for the dead?' 'Of course we made inquiry.' παρέσχετε has more of an active sense, and implies more effort (= dare operam) than ἔσχετε. The word is used here much as in El. 1144, 5, (τροφῆς) .. ἣν ἐγὼ θάμ' ἀμφί σοι πόνῳ γλυκεῖ παρέσχον.

568. ὁ σοφός] Cp. 563.

569. ἐφ' οἷς] = ἐπὶ τούτοις ἅ. The ancient spectator would not feel, as the modern reader is apt to do, that the question of Oedipus calls attention to a real inconsistency in the fable.

570. τοσόνδε γ'] The MS. reading τοσὸν δέ γ' (i.e. τὸ σὸν δέ γ') looks like an early correction. On the other hand, the simple τόσον hardly occurs elsewhere in Sophocles (unless in Tr. 53, κἀμὲ χρὴ φράσαι τόσον, where τὸ σόν is preferable). The abruptness caused by omitting δέ is rather expressive.

οἶσθα .. λέγοις .. φρονῶν] He echoes Creon's words, οὐκ οἶδα .. μὴ φρονῶ σιγᾶν.

571. οἶδά γ'] γε points the reference to the preceding line.

572. τὰς ἐμάς] The article refers to Teiresias' words, 362, φονέα σε φημί, κ.τ.λ. 'He would not have spoken, as he did, of my being Laius' murderer.' Perhaps the *poet* also intends 'the murder of Laius, which is really mine.' For the plural, cp. O. C. 962, ὅστις φόνους μοι καὶ γάμους καὶ ξυμφοράς, κ.τ.λ.

575. ταῦθ'] Adv. accus. 'Just as.' Cp. 579, ταὐτά.

ΟΙ. ἐκμάνθαν· οὐ γὰρ δὲ φονεὺς ἁλώσομαι.
ΚΡ. τί δῆτ'; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;
ΟΙ. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.
ΚΡ. ἄρχεις δ' ἐκείνῃ ταὐτὰ γῆς ἴσον νέμων;
ΟΙ. ἂν ᾖ θέλουσα πάντ' ἐμοῦ κομίζεται. 580
ΚΡ. οὔκουν ἰσοῦμαι σφῷν ἐγὼ δυοῖν τρίτος;
ΟΙ. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.
ΚΡ. οὔκ, εἰ διδοίης γ' ὡς ἐγὼ σαυτῷ λόγον.
σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς
ἄρχειν ἑλέσθαι ξὺν φόβοισι μᾶλλον ἢ 585
ἄτρεστον εὕδοντ', εἰ τά γ' αὖθ' ἕξει κράτη.
ἐγὼ μὲν οὖν οὔτ' αὐτὸς ἱμείρων ἔφυν
τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,
οὔτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.
νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω, 590
εἰ δ' αὐτὸς ἦρχον, πολλὰ κἂν ἄκων ἔδρων.
πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν
ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυ;

579. ἄρχεις .. νέμων] In mg. L. or C². 581. ἰσοῦμαι· L. 582. φαίνει] φαίνῃ LA. 585. ξὺν φόβοισι] ξὺμ φ. L. ξὺν φ. C²A. 591. ἦρχον] ἦρχν L. ἦρχον C². ἦρχ A. ἦρχων A°. πολλὰ] πολλά L.

576. The compound verb answers the simple as in 567. The present tense has the inchoative meaning. 'Learn all you can.' Cp. 129, ἐξειδέναι.

577. γήμας ἔχεις] 'You have in marriage.'

578. ἄρνησις οὐκ ἔνεστιν] 'There is no denying.'

579. ἄρχεις δ' ἐκείνῃ ταὐτά] 'You share your power with her.' The form of expression is singular, but perhaps points to the fact that Jocasta was queen in her own right. Cp. 630, note.

γῆς ἴσον νέμων] 'Holding with her an equal portion in the land.' The dative is resumed in thought. Cp. Thuc. 6. 16, 4, ἢ τὰ ἴσα νέμων τὰ ὁμοῖα ἀνταξιούτω.

583, foll. The argument of Creon resembles that with which Histiaeus soothes the suspicion of Dareius, Hdt. 5. 106, τί δ' ἂν ἐπιδιζήμενος ποιέοιμι ταῦτα; τεῦ δὲ ἐνδεὴς ἐών; τῷ πάρα μὲν πάντα ὅσα περ σοί, πάντων δὲ πρὸς σέο βουλευμάτων ἐπακούειν ἀξιεῦμαι.

583. 'Not so; if you would but reason with yourself as I do' (reason with you). For the expression, cp. Hdt. 1. 209; 3. 25; 4. 102; 6. 138. The conjecture ὧν ἔχω, introduces a harsh parenthesis.

587. ἱμείρων ἔφυν] A third instance of the auxiliary verb within a dozen lines.

588. τύραννα] Cp. Ant. 1169, τύραννον σχῆμα.

586. ἄτρεστον εὕδοντ'] Hom. Od. 13. 92, δή ποτε γ' ἀτρέμας εὗδε.

587-9. The strength of the emphasis on ἐγώ is modified as the sentence proceeds, and hence the apparent misplacement of οὔτε. Cp. Phil. 88, 9, ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς οὔτ' αὐτός, οὔθ', ὅς φασιν, οὐκφύσας ἐμέ.

590. φέρω] 'I obtain.' Cp. O. C. 5, 6, τοῦ σμικροῦ δ' ἔτι μεῖον φέροντα.

593. 'How then can tyranny be pleasanter to me to have than a power and authority which has no drawback?'

οὔπω τοσοῦτον ἠπατημένος κυρῶ
ὥστ' ἄλλα χρῄζειν ἢ τὰ σὺν κέρδει καλά. 595
νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται,
νῦν οἱ σέθεν χρῄζοντες ἐκκαλοῦσί με·
τὸ γὰρ τυχεῖν αὐτοῖσι πᾶν ἐνταῦθ' ἔνι.
πῶς δῆτ' ἐγὼ κεῖν' ἂν λάβοιμ' ἀφεὶς τάδε;
οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 600
ἀλλ' οὔτ' ἐραστὴς τῆσδε τῆς γνώμης ἔφυν
οὔτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ.
καὶ τῶνδ' ἔλεγχον τοῦτο μὲν Πυθώδ' ἰὼν

596. χαίρω] χαίρω(ν) L. χαίρω A. 597. ἐκκαλοῦσι] with gloss παρκαλοῦσι A. (καλοῦσι with gloss εἰσβοήθειαν μεσοῦνται E.) 598. αὐτοῖσι] αὐτοῦσ C⁵AVMV³E. αὐτοῖσ C⁵AVMV³E. αὐτοῖσι Γ. πᾶν] ἅπαν L. ἅπαντ' C⁴AVMV³E. πᾶν ΓL². 602. μετ' ἄλλου] μεγάλου L. μετ' ἄλλου C⁴A. 603. τῶνδ'] τόνδ' L. τοῦτο] om. A.

594. οὔπω] 'I am not yet so far deceived;' i. e. I trust I am not so far deceived. Compare the Homeric use (e. g. οὔ πω πάντες ὁμοῖοι), and see note on 105, οὐ γὰρ εἰσειδόν γέ πω.

595. τὰ σὺν κέρδει καλά] 'Advantage with honour;' i. e. 'When I am at the height of honour and advantage both, is it likely that I would sacrifice honour for a doubtful gain?' Compare Shak. Macb. 1. 7, 'I have won | Golden opinions from all sorts of people | That would be worn now in their newest gloss, | Not cast aside so soon.' Ib. 2. 1, 'M. It shall make honour for you. B. So I lose none | In seeking to augment it, but still keep | My bosom franchised and allegiance clear, | I shall be counselled.'

596. πᾶσι χαίρω] 'I rejoice before all men.' 'I am happy in the sight of all.' 'All know me for a happy man.' The recognition of happiness is an element of happiness to the sensitive Greek (as to Croesus in the story of Herodotus); and the happy man is saluted by all (πᾶς ἀσπάζεται), just as the unfortunate is passed by without regard. Cp. Thuc. 6. 16, ὥσπερ δυστυχοῦντες οὐδὲ προσαγορευόμεθα. Other renderings are, 'I take pleasure in all men' (as having no enemy), or, 'I am happy in my relations with all;' 'I am happy in all ways' (πᾶσι neuter); and, 'All bid me rejoice.' (Cp. χαῖρέ μοι.) The last, even if it were Greek, involves a needless tautology.

597. ἐκκαλοῦσί με is 'Invite me forth,' or, 'Take me aside,' e. g. from the palace or the council for private conference, as an important person. Cp. 951, τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων: Ant. 18: Eur. Bacch. 170, τίς ἐν πύλαισι; Κάδμον ἐκκάλει δόμων: Aj. 749, 50, ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου | Κάλχας μεταστὰς οἶος Ἀτρειδῶν δίχα, κ.τ.λ. The conjecture αἰκάλλουσι suggests a disagreeable association of mean flattery. The word αἰκάλλω occurs only once in tragedy, and then in reproach. Eur. Andr. 630, πρόδοτιν αἰκάλλων κύνα.

598. τὸ γὰρ .. ἔνι] 'For all their success depends on this;' viz. on paying court to me. The text is uncertain, but here, as in a few other passages, Flor. Γ., which is of the 13th century, may have preserved an older reading. The absence of the caesura in L. is not a fatal objection. For some reason, perhaps connected with the pronunciation of αὐτός, this pronoun repeatedly breaks the rule of caesura. Cp. 856. And for the accus. cp. Eur. Or. 761, τύχοις ἂν .. ὅσον θέλεις. But Flor. Γ. certainly gives a better line, and the correction ἅπαντ' may be conjectural.

600. 'No mind that has a right sense of things can turn to evil.' For the order of words, see Essay on L. § 41, p. 70. Creon thus sums up his previous argument. 'None can have wicked schemes whose judgment is not blind.'

602. τλαίην] Sc. τοῦτο, implied in τῆσδε τῆς γνώμης. It is unnecessary to supply an infinitive.

603. ἔλεγχον] Accusative in apposition

πεύθου τὰ χρησθέντ', εἰ σαφῶς ἤγγειλά σοι·
τοῦτ' ἄλλ', ἐάν με τῷ τερασκόπῳ λάβῃς 605
κοινῇ τι βουλεύσαντα, μή μ' ἁπλῇ κτάνῃς
ψήφῳ, διπλῇ δέ, τῇ τ' ἐμῇ καὶ σῇ, λαβών.
γνώμῃ δ' ἀδήλῳ μή με χωρὶς αἰτιῶ.
οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακούς. 610
φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω
καὶ τὸν παρ' αὐτῷ βίοτον, ὃν πλεῖστον φιλεῖ.
ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς, ἐπεὶ
χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος,
κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ. 615

ΧΟ. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,
ἄναξ· φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

ΟΙ. ὅταν ταχύς τίς οὐπιβουλεύων λάθρα

604. πεύθου] πείθου L. πεύθου C[c]A. χρησθέντ'] η from ι. εἰ ἤγγειλα σοι σαφῆ M. 605. τοῦτ' ἄλλ'] τοῦτ' ἀλλ' L. with gloss τοῦτο δὲ by C[r]. ταῦτ' ἀλλ' E. 612. παρ' αὐτῷ] παρ' αυτῶι L. παρ' αυτῶι C[c]A. 618. λάθρα] λάθραι L. λάθρα A.

to the sentence. τοῦτο μὲν .. τοῦτ' ἄλλο are also in the same construction.

Πυθώδ' ἰὼν πεύθου] Cp. supr. 70, 71, note. The disjunctive form of expression, as often happens, is not quite exact.

605. τοῦτ' ἄλλο] 'This more,' with passionate emphasis instead of τοῦτό δε. Cp. the Homeric ἄλλο δέ τοι ἐρέω. A different variation occurs in Ant. 165–7, τοῦτο μὲν .. τοῦτ' αὖθις.

τῷ τερασκόπῳ] 'The sign-watcher.' Possibly with some allusions to the name Teiresias. Creon, to soothe Oedipus, joins with him in speaking lightly of the seer.

606. 'Then take and slay me,—not by thy single voice, for thou shalt have mine as well.'

608. The meaning of χωρίς, which is used absolutely, must be determined from the antithesis of the preceding lines.' 'Standing aloof from facts,' 'without inquiry,' 'of your own solitary thought.' The dative is causal, 'By reason of an unproved suspicion.' 'Be not led by a vague notion to accuse me of your own mere will.'

609. μάτην] 'Without cause.'

612. τὸν παρ' αὐτῷ βίοτον] 'The life which a man has in himself.' Cp. Plat. Rep. 3. 413, τοῦ παρ' αὐτοῖς δόγματος. The preposition assists the figure by which the life (compared to a friend) is represented as an object of affection distinct from the man himself. For the ellipse of τις, see Essay on L. § 39, p. 66, 3, and cp. supr. 516.

616. 'A cautious man would think he had spoken well.' Or, 'His words are good for one who would avoid falling.' The latter is best. Cp. Plat. Rep. 331 B, εἰς τοῦτο ἀνδρὶ νοῦν ἔχοντι πλοῦτον χρησιμώτατον εἶναι.

617. φρονεῖν is to be repeated with both adjectives. 'Swift is not sure in thought.'

618. 'When my secret enemy is swift in his advance.' ταχύς τίς is supplementary predicate after χωρῇ. Cp. Aj. 1266, φεῦ, τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς | χάρις διαρρεῖ κἀπὶ μηδὲν ἔρχεται: Phil. 515, μὴ νῦν μέν τις εὐχερὴς παρῇς. And for the article with the subject in such a connection, cp. Ant. 618, ἁ μοιριδία τις δύνασις δεινά.

χωρῇ, ταχὺν δεῖ κἀμὲ βουλεύειν πάλιν. [40 a.
εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν 620
πεπραγμένα' ἔσται, τἀμὰ δ' ἡμαρτημένα.

ΚΡ. τί δῆτα χρῄζεις; ἢ με γῆς ἔξω βαλεῖν;

ΟΙ. ἥκιστα· θνήσκειν οὐ φυγεῖν σε βούλομαι

*— ὅταν προδείξῃς οἷόν ἐστι τὸ φθονεῖν.

*— ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις; 625

ΚΡ. οὐ γὰρ φρονοῦντά σ' εὖ βλέπω. ΟΙ. τὸ γοῦν ἐμόν.

ΚΡ. ἀλλ' ἐξ ἴσου δεῖ κἀμόν. ΟΙ. ἀλλ' ἔφυς κακός.

ΚΡ. εἰ δὲ ξυνίης μηδέν; ΟΙ. ἀρκτέον γ' ὅμως.

ΚΡ. οὗτοι κακῶς γ' ἄρχοντος. ΟΙ. ὦ πόλις πόλις.

619. δ'εῖ L. δεῖ C. 622. ἢ L. ἢ C²A. 623. θνήσκειν] θνήισκειν L. 625. ὑπείξων] ὑπ...ξων M. pr. ὑποδείξων Γ. 626. τὸ γοῦν] τὸ γοῦν L. τὸ γοῦν A. 628. ξυνίης] ξυνίεις LA. μηδέν] μηδὲ ἓν L. μηδὲν C²A. 629. ἄρχοντος] ἄρχοντεσ L. ἄρχοντοσ C²A.

624, 5. The text of these lines is almost certainly defective. Two things seem clear; (1) that line 625 is addressed by Creon to Oedipus, 'You speak as if you would not relent nor believe me.' Cp. infr. 646, πίστευσον, Οἰδίπους, τάδε: 650, τί σοὶ θέλεις δῆτ' εἰκάθω: Aj. 371, ὦ πρὸς θεῶν ὕπειξε καὶ φρόνησον εὖ: and (2) that line 624 is addressed by Oedipus to Creon, and conveys a threat: 'When you have given an example of the crime of envy.' Cp. Ant. 309, πρὶν ἂν | ζῶντες κρεμαστοὶ τήνδε δηλώσητθ' ὕβριν: ib. 325, 6, ἐξερεῖθ' ὅτι | τὰ δειλὰ κέρδη πημονὰς ἐργάζεται: Tr. 1110, 11, ἵν' ἐκδιδαχθῇ πᾶσιν ἀγγέλλειν ὅτι | καὶ ζῶν κακούς γε καὶ θανὼν ἐτισάμην: Ant. 1242, 3, δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν, | ὅσῳ μέγιστον ἀνδρὶ προσκεῖται κακόν (i.e. προδείξας οἷόν ἐστι τὸ κακῶς βουλεῦσαι). Nothing further can be determined. By transposing 624, 5, a kind of meaning may be brought out. 'My desire for you is death, not banishment.' 'You speak as if you would not relent.' 'I will relent when you are punished for your envy' (and not before). '(My envy is) that I see you to be unwise.' But the transitions are too violent. Again, 623, 4, may be read continuously, and the omission of a single line supposed after 625. 'I would have you die and not be banished, when you have first been made an example of the crime of envy (in the manner of your death).' 'You speak as if you would not relent nor believe me.' ['And you speak like a rebel.'] 'Because I see you blind.' But the insertion of οὐ φυγεῖν, and the abruptness of ὅταν προδείξῃς, seem to prevent the two lines from coalescing into a harmonious sentence. The most probable inference is that one or more lines have been lost before 624 and after 625. The broken lines (626 foll.) mark the increasing excitement of the altercation. Cp. O. C. 832–885.

628. εἰ δὲ ξυνίης μηδέν] 'But how if you are wholly in the dark?' The strong expression, while suiting the passion of Creon, also expresses a truth of which he is ignorant. The ellipse of the interrogative apodosis is noticeable. For the fuller expression, cp. Plat. Theaet. 196 D, τί εἰ ἐπιχειρήσαιμεν ἀναισχυντεῖν;

ἀρκτέον γ' ὅμως] 'Yes, authority must be maintained even then.' The verbal here belongs to the impersonal passive verb, of which the subject is neither the ruler nor the ruled, but the act of ruling. For the verbal of the passive, cp. Dem. Dinarch. 176, οὐ καταληκτέον ἐστίν, ὦ ἄνδρες Ἀθηναῖοι.

629. ἄρχοντος] Probably genitive absolute. 'Not when the ruler rules badly.' The omission of the subject (see Essay on L. § 9, p. 13, and § 39, p. 66, 3), is probably assisted by the nominal use of ἄρχων. Possibly, however, ἄρχοντος = ἐξ ἄρχοντος, for which, cp. Ant. 63, ἀρχόμεσθ' ἐκ κρεισσόνων: O. C. 67,

ΚΡ. κἀμοὶ πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ. 630
ΧΟ. παύσασθ', ἄνακτες· καιρίαν δ' ὑμῖν ὁρῶ
τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ' ἧς
τὸ νῦν παρεστὸς νεῖκος εὖ θέσθαι χρεών.

ΙΟΚΑΣΤΗ.

τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσιν
γλώσσης ἐπήρασθ'; οὐδ' ἐπαισχύνεσθε, γῆς 635
οὕτω νοσούσης, ἴδια κινοῦντες κακά;
οὐκ εἶ σύ τ' οἴκους σύ τε, Κρέον, κατὰ στέγας,
καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;
ΚΡ. δμαιμε, δεινά μ' Οἰδίπους ὁ σὸς πόσις
δρᾶσαι δικαιοῖ, δυοῖν ἀποκρίνας κακοῖν, 640

630. μέτεστιν] μέτεστι τῆσδ' LA. 631. καιρίαν] κ(ε?ι)ρίαν L. κυρίαν C^s. κύριαν, γρ. καιρίαν mg. C^s. καιρίαν AEM^2. ὑμῖν] ἡμῖν ME. 633. παρεστός] παρεστὸσ L. παρεστὸσ C^sA. 635. ἐπήρασθ'] ἐπήρασθ' LMΓ. ἐπήρατ' C^sAEM^2. 636. ἴδια κινοῦντες] ἰδίαν κινοντεσ L. ἴδια κινοῦντεσ C^sA. 637. σύ τ' οἴκους] σύ τ' εσοίκουσ L. σύ τ' οἴκουσ C^sA. Κρέον] κρέων LA. κρέον E. 638. οἴσετε] οἴσεται L. οἴσετε C^sA.

ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται. Or both constructions are perhaps suggested—the word being first introduced in dependence on ἀρκτέον, and being afterwards regarded as absolute. The first hand of L. suggests ἄρχοντας, as if ἡμᾶς were the subj. of ἀρκτέον.

ὦ πόλις πόλις] Cp. O. C. 833.

630. κἀμοὶ πόλεως μέτεστιν] 'I too have a claim upon the state.' Not only as a citizen (cp. Ant. 737, πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρὸς ἐσθ' ἑνός), but as the brother of the queen, whose right was prior to that of Oedipus himself. Cp. 577, 581. Oedipus appeals to his loyal citizens against the insubordination of Creon, who replies that he also has a right in the state. As his temper rises, he no longer acknowledges that he holds his δυναστεία under Oedipus. The disadvantage under which Oedipus labours, as the 'stranger prince' is subtly maintained throughout. The chorus interpose in their character of mediator, not to take part with either appellant, but to appease the strife.

631. ὑμῖν] Cp. O. C. 81, ἣ βέβηκεν ἡμῖν ὁ ξένος.

634, 5. 'What means this senseless quarrel that you have stirred up in talk?' For the article, cp. Phil. 327, 8, τίνος γὰρ ὧδε τὸν μέγαν χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας. The conjecture τί τήνδ' ἄβουλον, though plausible at first sight, has the effect of weakening the natural emphasis on ἄβουλον.

στάσιν γλώσσης] 'Strife of tongues.' Cp. Tr. 1179, λόγου στάσιν. Or perhaps γλώσσης is to be joined to the verb as an instrumental genitive, also in imperfect constr. with ἐπι in composition.

οὐδ' ἐπαισχύνεσθε] The force of τί is probably not continued, a new question beginning with οὐδ'. For the punctuation, which implies this, cp. Phil. 929, οἵ' ἠπάτησας· οὐδ' ἐπαισχύνει μ' ὁρῶν; the other explanation suits Aj. 1307.

637. σύ τ'] The omission of the noun vocative in addressing her husband marks the passionate and imperious character of Jocasta.

638. τὸ μηδὲν ἄλγος] 'Your nothing of grief;' because all private griefs are as nothing in the calamity of the state. The full expression would be τὸ μηδὲν ὂν ἄλγος. See Essay on L. § 39, p. 66, c.

640. δυοῖν ἀποκρίνας κακοῖν] 'Having made selection between two evils.' There are two objections to this line on

ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτεῖναι λαβών.

ΟΙ. ξύμφημι· δρῶντα γάρ νιν, ὦ γύναι, κακῶς
εἴληφα τοὐμὸν σῶμα σὺν τέχνῃ κακῇ.

ΚΡ. μή νυν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι
δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾷ με δρᾶν. 645

ΙΟ. ὦ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε,
μάλιστα μὲν τόνδ' ὅρκον αἰδεσθεὶς θεῶν,
ἔπειτα κἀμὲ τούσδε θ' οἳ πάρεισί σοι.

641. ἢ γῆς .. λαβών] In mg. L. or C². 642. δρῶντα] τα om. L. add. C²A. 644. μή νυν] μὴ νῦν MSS. εἴ σέ τι] εἰσ ἔτι L. εἰ σέ τι CA. 648. πάρεισί σοι] πάρεισ' ἴσοι L. πάρεισί σοι CA.

the ground of metre; the *ο* lengthened before *κρ* (cp. Aesch. Prom. 24, ἀποκρύψει φάος), and the scansion of δυοῖν as a monosyllable, the only parallel to which in Greek tragic verse is Ἐριννῦων, occurring as a trisyllable in Iph. Taur. 970, 1456. (See, however, Hes. Scut. 3, Ἠλεκτρῦωνος: cp. ib. 16.) But it is on the whole more likely that there should be a metrical exception of this kind than that an interpolater or glossator should have introduced a word so rare in Attic prose as ἀποκρίνας in this sense. (Cp. Hdt. 6. 138.) None of the attempted emendations are satisfactory. Critics have noted an inconsistency between the answer of Oedipus, supr. 623, and the alternative here put by Creon, and it has been proposed to interpret δεινά as implying that after making selection Oedipus had chosen death as the punishment. But, granting that there is a slight inconsistency, Creon's moderation is shown in not taking an angry man at his word.

641. These words, though epexegetic of the participle, are in apposition with δρᾶσαι.

643. τοὐμὸν σῶμα] 'My person.' Cp. O. C. 355, ἃ τοῦδ' ἐχρήσθη σώματος. The language has some of the formality of an indictment.

644, 5. For the alternation of clauses, see Essay on L. § 41, p. 70.

646. τάδε] Cp. Eur. Hel. 710, λόγοις δ' ἐμοῖσι πίστευσον τάδε.

647. ὅρκον] The word ἀραῖος implied an appeal to the Gods.

θεῶν] Not objective gen. = 'The oath sworn by the Gods;' but rather, 'This sacred oath,' 'Having a Divine sanction.' The oath is regarded as a sacred presence and almost personified. Cp. O. C. 1767, χὠ πάντ' ἀΐων Δίος ὅρκος: Xen. Anab. 3. 1, 22.

648, foll. Sophocles has here employed the chorus with great skill. Without any pause in the action, which must be continued until the colloquy between Jocasta and Oedipus has taken place, the short musical strains which allay the exasperation of Oedipus and assure him of his people's loyalty, also relieve the mind of the spectator from the tension caused by the preceding dialogue, and prepare him to give undivided attention to the central scene—in which the first doubt is suggested to the mind of Oedipus, while the impious confidence of Jocasta is revealed.

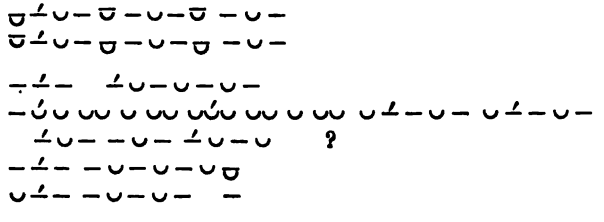
Lines from 649 to 659 correspond to 678–688, and lines 660–668 correspond to 689–697. In this commation syncopated iambic (or cretic) and trochaic measures are varied with dochmiacs and iambic trimeters. The interruptions of the rhythm, whether to be explained by an antispastic movement, or by a rest between the long syllables (χρόνοι τρίσημοι), have the effect of expressing the disturbed feelings of the chorus.

The scansion is as follows:—

στρ. α. ⏑ ⏑́ ⏑ – –⏑ – ⏑́ ⏑ – –⏑ –
⏑ ⏑́ ⏑ – ⏒ – ⏑ –
⏑ ⏑́ ⏑ – –⏑ – –⏑ – ⏑́ ⏑ – ⏑ – ⏑ –
⏒ ⏑́ ⏑ – ⏒ – ⏑ – ⏑ – ⏑ –
⏑ ⏑ ⏑́ ⏑ – ⏑ – – ⏑⏑ – ⏑ – | ⏑ ⏑́ ⏑ – ⏑ – ⏑ ⏑́ – ⏑ –

στρ.α. ΧΟ. πιθοῦ θελήσας φρονήσας τ', ἄναξ, λίσσομαι. 649
ΟΙ. τί σοι θέλεις δῆτ' εἰκάθω;
ΧΟ. τὸν οὔτε πρὶν νήπιον νῦν τ' ἐν ὅρκῳ μέγαν καταίδεσαι.
ΟΙ. οἶσθ' οὖν ἃ χρῄζεις; ΧΟ. οἶδα. ΟΙ. φράζε δή· τί φῄς;
ΧΟ. τὸν ἐναγῆ φίλον μήποτ' ἐν αἰτίᾳ 656
σὺν ἀφανεῖ λόγῳ ἄτιμον βαλεῖν.
ΟΙ. εὖ νυν ἐπίστω, ταῦθ' ὅταν ζητῇς, ἐμοὶ
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.
στρ.β. ΧΟ. οὐ τὸν πάντων θεῶν θεὸν πρόμον 660

649–54. Division of lines in LA. πιθοῦ–| ἄναξ–| τί–| τὸν–| νῦν–| καταίδεσαι. 678–83. 652. οὔτε] οὔτε L. οὔποτε AEC²C⁶. 656. ἐναγῆ] ἐναγῆι L. γρ. φίλον ἐναγῆ C²*.
657. λόγῳ] λόγον L. λόγον C⁴. λόγῳ V². λόγῳ E. βαλεῖν] ἐκβαλεῖν LA. βαλεῖν Suid. 658. νυν] νῦν LA. 659. φυγὴν] φυγεῖν LM. φυγὴν C⁶A.
660–68. Division of lines in L. οὐ–| θεὸν πρόμον–| ἐπεὶ–| ὅ τι–| φρόνησιν–| ἀλλά–| γᾶ–| καὶ τάδ'–| προσάψει—σφῶϊν. In A. οὐ–| ἐπεὶ–| ὅ τι–| ἀλλά. The rest as in L.
660. θεόν] (θεδν) LE.; a blank space with red dot in A. om. M. π. θεῶν π. M².



649. πιθοῦ θελήσας, κ.τ.λ.] 'We pray thee bend to our request thy will and mind, O king.'

φρονήσας] = returning to a proper sense of things. Cp. Aj. 371, ὕπειμι καὶ φρόνησον εὖ.

654. ἐν ὅρκῳ μέγαν] Great in the power of his oath. Cp. Phil. 185, 6, ἐν ὀδύναις ὁμοῦ λιμῷ τ' οἰκτρόν.

655. This punctuation better expresses the impatience of the speaker than φρᾶζε δὴ τί φῄς.

656. Cp. Stephanus Thes. v. ἐναγῆ. ἐναγῆς, like ἀραῖος (276) or ὅρκιος (Ant. 305) = ἐν ὅρκῳ μέγας, i. e. 'The curse which he has invoked should protect him from human anger and rash accusation.' Some editors have preferred ἀναγῆ, which is a conjecture supported by the mention of the word in Hesychius as = καθαρός.

657. Antiphon. p. 136, ἐγὼ μὲν γάρ σοι φανερὰν τὴν πρόνοιαν εἰς ἐμὲ ἀποδείκνυμι, σὺ δέ με ἐν ἀφανεῖ λόγῳ ζητεῖν ἀπολέσαι. This parallel makes λόγῳ the more likely reading; and in this case σ' added by Hermann, is probably right. But the hiatus is not impossible. Rossb. u. Westph. Metrik, p. 560. ἐκβαλεῖν has perhaps arisen from an attempt to explain βαλεῖν. But join βαλεῖν ἄτιμον ἐν αἰτίᾳ. 'That you should never accuse and dishonour with an obscure suspicion your friend, who has invoked a curse upon his head.' Cp. 608, γνώμῃ .. ἀδήλῳ.

658, 9. Because of the charge of murder, which Oedipus still attributes to Creon.

660. οὐ τόν] Cp. 1088, Ant. 758, El. 1063, Eur. Ion 888.

πρόμον] 'Foremost of the hosts of heaven.' It is not easy to say in what sense the sun is spoken of as first or foremost. He is invoked as the god who brings all things to light (Hymn. Hom. Dem. 62, θεῶν σκοπὸν ἠδὲ καὶ ἀνδρῶν: Il. 3. 277, Ἥλιος θ' ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει), and with reference to the intention of the person speaking, may be regarded as first of Gods; i. e. the author of light and illumination in all things. Or perhaps

Ἅλιον· ἐπεὶ ἄθεος ἄφιλος ὅ τι πύματον [40 b.
ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.
ἀλλά μοι δυσμόρῳ γᾶ φθίνουσα 665
τρύχει ψυχάν, καὶ τάδ' εἰ κακοῖς κακὰ
προσάψει τοῖς πάλαι τὰ πρὸς σφῷν.
Οἰ. ὁ δ' οὖν ἴτω, κεἰ χρή με παντελῶς θανεῖν, 669
ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βίᾳ. 670
τὸ γὰρ σόν, οὐ τὸ τοῦδ', ἐποικτείρω στόμα
ἐλεινόν· οὗτος δ', ἔνθ' ἂν ᾖ, στυγήσεται.
ΚΡ. στυγνὸς μὲν εἴκων δῆλος εἶ, βαρὺς δ', ὅταν
θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
αὐταῖς δικαίως εἰσὶν ἄλγισται φέρειν. 675
Οἰ. οὔκουν μ' ἐάσεις κἀκτὸς εἶ; ΚΡ. πορεύσομαι,
σοῦ μὲν τυχὼν ἀγνῶτος, ἐν δὲ τοῖσδ' ἴσος.

663. Between ἄφιλος and ὅ τι a blank space with red dot in A. (πηματον corrected to πύματον E.) 664. φρόνησιν] φρόνη σιν L. 665. μοὶ L. μοι C². 668. τὰ πρὸς σφῷν] τὰ προσφῶν L. τὰ πρὸσ σφῶιν A. 669. ὁ δ'] ὁ δ' L. ὁ δ' A. 670. ἀπωσθῆναι LA. ἀποστῆναι E. 672. ἐλειν̄ὸν] ἐλεειν̄ὸν MSS. Porson corr. 676. οὔκουν μ' ἐάσεις] οὐκ ὅμμ' ἐάσει L. οὐκ οὖν μ' ἐάσεισ C². 677. ἴσοσ L. ἴσωσ AE.

as the vanguard of Heaven, standing before the rest as the champion. Welcker compares Fr. 772 D, Ἥλιοσ οἰκτείρειέ με | ὃν οἱ σοφοὶ λέγουσι γεννητὴν θεῶν | καὶ πατέρα πάντων. But this is a philosophical conceit, which could not properly find place here. O. C. 868–70, ὁ πάντα λεύσσων ἥλιοσ δοίη βίον, κ.τ.λ.

661. ὅ τι πύματον] i. e. as the Scholiast explains, ἀπώλειαν ἥτις ἐσχάτη. πύματον, however, is rather 'lowest,' or 'deepest,' than 'last.'

665. φθίνουσα] The metre throws some doubt upon this word, but the error may be in the antistrophe.

Perhaps τρύχει ψυχάν is corrupt.

667. προσάψει] Sc. γᾶ, 'If she is to add to her former evils these which come from you.' Cp. Eur. Med. 78, εἰ κακὸν προσοίσομεν νέον παλαίῳ.

672. ἐλεινόν] 'Which does move me.' The adjective is so placed, with pathos, for the antithesis to what follows. Essay on L. §§ 23, 35.

673. 'You show yourself sullen in yielding.' ὤν is dropped, or rather is absorbed in the participle. στυγνὸς (echoing στυγήσεται) has the neuter rather than the passive meaning = *tristis*, 'morose.'

βαρὺς δ', ὅταν θυμοῦ περάσῃς] 'And intolerable when you exceed in wrath.' θυμοῦ is a sort of genitive of place, as in πόρρω σοφίας ἐλαύνειν (Plat. Crat. 410 E), etc. βαρύς expresses the 'something dangerous' in a passionate man. Cp. 546, Ant. 767, νοῦς δ' ἔστι τηλικοῦτος ἀλγήσας βαρύς. The other explanation: 'You are dangerous even when you are past from your wrath'—is objectionable on two grounds—(1) because presenting a mere repetition under the form of antithesis; (2) because θυμοῦ περᾷν = 'to pass out of anger,' is not Greek. The use of περᾷν = 'Go beyond bounds,' occurs in O. C. 155, περᾷς γὰρ περᾷς, according to the most probable explanation, and metaphorically, as here, in O. C. 885, ἐπεὶ πέραν περῶσ[ίν γε] δή.

674, 5. 'Nature justly ordains that such dispositions shall be most burdensome to themselves,' i. e. ἑαυταῖς μάλιστα ἀλγειναί.

677. ἀγνῶτος] 'Without discernment.'

ἀντ. α. ΧΟ. γύναι, τί μέλλεις κομίζειν δόμων τόνδ' ἔσω; 678
ΙΟ. μαθοῦσά γ' ἥτις ἡ τύχη. 680
ΧΟ. δόκησις ἀγνὼς λόγων ἦλθε, δάπτει δὲ καὶ τὸ μὴ 'νδικον.
ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν; ΧΟ. ναίχι. ΙΟ. καὶ τίς ἦν λόγος;
ΧΟ. ἄλις ἔμοιγ', ἄλις, γᾶς προπονουμένας, 685
φαίνεται ἔνθ' ἔληξεν, αὐτοῦ μένειν.
ΟΙ. ὁρᾷς ἵν' ἥκεις, ἀγαθὸς ὢν γνώμην ἀνήρ,
τοὐμὸν παριεὶς καὶ καταμβλύνων κέαρ.
ἀντ. β. ΧΟ. ὦναξ, εἶπον μὲν οὐχ ἅπαξ μόνον, 689
ἴσθι δὲ παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα
πεφάνθαι μ' ἄν, εἴ σε νοσφίζομαι,
ὅς τ' ἐμὰν γᾶν φίλαν ἐν *πόνοισιν
ἀλύουσαν κατ' ὀρθὸν οὔρισας, 695

679. δόμων] δόμον LM. δόμων AM^c. 681. ἀγνώς] ἄγνω L. ἄγνως C^a. καὶ ἄγνως A. 685. προπονουμένας] προνοουμένω γρ. προνοουμένης M. 686. ἔληξεν] ἔλληξεν L. ἔληξεν A. 689–696. Division of lines in L. and A. ὄναξ—ἅ-| παξ-| παραφρόνιμον-| ἐπὶ-| ἄν-| ὅσ τ'-| ἐν πόνοισ-| κατ' ὀρθὸν-| εὔπομπος (A. κατ' ὀρθὸν—δύναιο γενοῦ). 689. ὄναξ] ἄναξ LA. corr. Tricl. 690. ἐπί] ἐπι LA. ἐπὶ C^aA^c. φρόνιμα] φρόνημα L. φρόνιμα C^aA. 694. πόνοισ MSS. 695. οὔρισας] οὔρησασ LA.

ἐν τοῖσδε] 'In their minds.' Cp. Ant. 455, ἐν θεοῖσι τὴν δίκην δώσειν: ib. 916, εἰ τάδ' ἐστὶν ἐν θεοῖς καλά.

ἴσος] Either 'just' (cp. Phil. 685, ἴσος ἔν γ' ἴσοις ἀνήρ), or 'as I was before,' = ἴσος καὶ πρὸ τοῦ, cp. supr. 53, ἴσος γενοῦ.

680. μαθοῦσά γ'.. τύχη] Sc. ἐσκομῶ αὐτόν. Cp. Plat. Phaedr. 228 D, δείξας γε πρῶτον, ὦ φιλότης, κ.τ.λ.

681. δόκησις .. λόγων] 'An impression arising in talk.' λόγων is a vague genitive; not exactly 'founded on words,' as opposed to facts; nor, 'finding vent in words,' but 'a misunderstanding in argument.'

ἀγνώς] = ἄνευ γνώσεως, 'Without knowledge.' Herm. conjectures ἄλλως for ἄγνως.

δάπτει δέ] 'And words even when unfounded sting.'

682. ἀμφοῖν ἀπ' αὐτοῖν] Sc. ἦλθε.

καὶ τίς ἦν λόγος] 'And what question was there?' i. e. What was the matter in dispute?

687, 8. 'Do you see what you have come to, honest man as you are, in trying to assuage and blunt my wrath;' i. e. Do you see in what a dilemma your well meant intercession has placed you? viz. You are pressed to rehearse the charge against me, which you durst not avouch, but which you would not let me repel.

παριεὶς] = 'Endeavouring to detach or divert from a fixed intent.' Cp. Eur. Cycl. 310, παρὲς τὸ μάργον σῆς γνάθου. Cp. also the use of the middle voice in οὐκ ἂν παρείμην, i. e. 'I would not draw them from their opinion to mine.' The chorus again earnestly disclaim the imputation of disloyalty. 'My king, I have said it not once alone, but let me assure thee, that I were proved insensate, void of wisdom, to cast off thee, who gavest happy voyage to my dear land, when distraught with miseries, and now, too, if thou canst, be our good guide.'

691. εἰ .. νοσφίζομαι] 'To cast,' or 'casting thee away.' The present indicative with εἰ, by representing the supposed case as actual, adds emphasis. Cp. the use of the present for the future. Herm. conjectures σ' ἐνοσφιζόμαν. See Essay on L. § 28, p. 44.

695. ἀλύουσαν = 'At her wit's end,' has been plausibly but unnecessarily changed to σαλεύουσαν.

κατ' ὀρθὸν οὔρισας] 'Didst speed on her right course.' The image is rather

τανῦν τ' εὔπομπος, εἰ δύναιο.*

ΙΟ. πρὸς θεῶν δίδαξον κἄμ', ἄναξ, ὅτου ποτὲ
μῆνιν τοσήνδε πράγματος στήσας ἔχεις.

ΟΙ. ἐρῶ· σὲ γὰρ τῶνδ' ἐς πλέον, γύναι, σέβων 700
Κρέοντος, οἷά μοι βεβουλευκὼς ἔχει.

ΙΟ. λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.

ΟΙ. φονέα με φησὶ Λαΐου καθεστάναι.

ΙΟ. αὐτὸς ξυνειδώς, ἢ μαθὼν ἄλλου πάρα;

ΟΙ. μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ 705
τό γ' εἰς ἑαυτὸν πᾶν ἐλευθεροῖ στόμα.

ΙΟ. σύ νυν ἀφεὶς σεαυτὸν ὧν λέγεις πέρι
ἐμοῦ 'πάκουσον καὶ μάθ' οὕνεκ' ἐστί σοι

σὺ ?

696. τ'] δ' L. τ C^a A. εἰ δύναιο] εἰ δύναι γενοῦ L. εἰ δύναιο γενοῦ C^a A. 700. σέβω γυναί E. 704. πάρα] πάρα. L. (? παραι) 707. σύ νυν] σὺ νῦν LA. σεαυτόν] ἑαυτὸν L. σεαυτὸν C^a A. 708. ἐμοῦ] ἔμ' οὐ L. ἐμοῦ ἐ. A. ἐμοῦ τ' ἄκουσον M.

that of a breeze, or even of a favouring deity, than of a good pilot. For τε followed by δέ, see Essay on L. p. 60.

696. εἰ δύναιο] The reading is not certain; but, for the ellipse of the imperative of εἰμί or γίγνομαι in supplication, see Essay on L. § 39, p. 66, and cp. O. C. 1480, ἵλαος, ὦ δαίμων, ἵλαος.

698. κἄμ'] i. e. 'Let not *me* be ignorant of what the elders know.'

ὅτου .. πράγματος] 'For what reason.' For the separation of the words, giving emphasis to the interrogative, cp. Phil. 598, 9. τίνος δ' Ἀτρείδαι τοῦδ' ἄγαν οὕτω χρόνῳ | τοσῷδ' ἐπεστρέφοντο πράγματος χάριν.

699. μῆνιν .. στήσας] Cp. Phil. 1263, τίς αὖ παρ' ἄντροις θόρυβος ἵσταται βοῆς.

700. ἐς πλέον] Lit. 'To a greater amount,' i. e. more. As he turned from Creon to the chorus l. 671, so now being angry with them he turns gladly to Jocasta. With similar impetuosity he breaks away from her, infr. 1078.

701. Κρέοντος] Answering ὅτου .. πράγματος, and therefore in the same case, but with a slightly different force. 'It is about Creon.' For a similar 'pendent' genitive, cp. Aj. 771, δίας Ἀθάνας, ἡνίκ' ὀτρύνασά νιν, κ.τ.λ.: ib. 792.

702. 'Speak, if in accusing him, you are willing to tell plainly the cause of quarrel.' τὸ νεῖκος is governed πρὸς τὸ σημαινόμενον by ἐγκαλῶν, which is substituted for λέγων. Jocasta expresses her impatience at being kept in uncertainty.

704. αὐτὸς ξυνειδώς] 'Was he himself in the secret?'

705. 'Neither (μὲν οὖν): (he has fastened the charge on me) by introducing a mischief-making prophet.'

706. 'As to what affects himself he keeps all his utterance free;' i. e. He will not convict himself in a word. 'As far as he himself is concerned, no word he utters implies his guilt.' ἐλευθεροῖ, according to this interpretation, not = 'acquits,' 'excuses,' but = 'keeps out of reach of blame,' ἔξω βαρείας αἰτίας ἐλεύθερον, Ant. 445. Or, τό γ' εἰς ἑαυτόν may be the direct accusative, and πᾶν στόμα adverbial. 'He clears what attaches to himself, with all the might of his tongue.' 'He uses all his power of speech to free himself from blame.' Cp. El. 596, 7, ἡ πᾶσαν ἵης γλῶσσαν, ὡς τὴν μητέρα | κακοστομοῦμεν. But this latter explanation does not agree so well with the context.

707. ὧν λέγεις πέρι] = τούτων πέρι ὧν λέγεις, 'Releasing yourself from the anxieties of which you speak.'

708. The reading of M., ἐμοῦ τ' ἄκουσον, deserves notice.

ἔχον = μιγίσχον or ἐνεγκεῖν τι
or ἔχον = ἐχόμενον

βρότειον οὐδὲν μαντικῆς ἔχον τέχνης. [41 a.
φανῶ δέ σοι σημεῖα τῶνδε σύντομα. 710
χρησμὸς γὰρ ἦλθε Λαΐῳ ποτ', οὐκ ἐρῶ
Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,
ὡς αὐτὸν ἥξοι μοῖρα πρὸς παιδὸς θανεῖν,
ὅστις γένοιτ' ἐμοῦ τε κἀκείνου πάρα.
καὶ τὸν μέν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ 715
λῃσταὶ φονεύουσ' ἐν τριπλαῖς ἀμαξιτοῖς·
παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι
τρεῖς, καί νιν ἄρθρα κεῖνος ἐνζεύξας ποδοῖν
ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος.
κἀνταῦθ' Ἀπόλλων οὔτ' ἐκεῖνον ἤνυσεν 720
φονέα γενέσθαι πατρὸς οὔτε Λάϊον,
τὸ δεινὸν οὐφοβεῖτο, πρὸς παιδὸς θανεῖν.

713. ἥξοι] ἥξοι L. ἥξει C⁵AME. 714. γένοιτ'] γένοιτ' αν A°. 718. ἐνζεύξασ L. ? ἐνζευξεισ pr.? 719. χερσὶν] χεροῖν? L. χερσὶν AC⁷. 722. θανεῖν LAMM²E. γρ. παθεῖν A°. mg. C⁷. mg.

ἐστίν . . ἔχον] 'Nothing in the life of mortals has anything to do with prophetic art.' Lit. 'Connects with,' 'depends on;' a rare use of the active voice of ἔχω nearly in the sense of the middle voice, e. g. Il. 9. 112, σέο δ' ἔξεται ὅττι κεν ἄρχῃ. Cp. O. C. 545, ἔχει δέ μοι .. πρὸς δίκας τι. For the active for middle, see Essay on L. pp. 48, 88. This interpretation alone suits the context; the other possible explanation, 'No mortal creature has any share in the prophetic art' (which has led to the conjecture λάχον), might agree with the temper of the chorus (499, foll.), but not with that of Jocasta, who is rejecting all prophecies alike, though she makes the scornful admission in 712, Φοίβου γ' ἀπ' αὐτοῦ.

713. ἥξοι] Cp. O. C. 1472, 3, ἥκει τῷ δ' ἐπ' ἀνδρὶ θέσφατος βίου τελευτή: Aj. 186, ἥκοι γὰρ ἂν θεία νόσος: ib. 278, 9, μὴ 'κ θεοῦ πληγή τις ἥκῃ. The accusative is justified by the general meaning of the sentence and by the infinitive, of which it is partly the subject. The conjecture ἕξοι is suggested by Phil. 331, ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν, but is less pointed here.

715. Supr. 122, ξένοι] i. e. Not only not his offspring, but of a different race, as might be assumed from the direction from which they came, whether from Delphi or Daulia (734).

716. ἐν τριπλαῖς ἀμαξιτοῖς] These words, which give Oedipus the first suspicion of the truth (see 730), are intended by Jocasta to show the accidental nature of the occurrence.

717, 18. 'But the child had not appeared in the world three days, when he tied its feet together and cast it by the hands of others upon a trackless mountain.' 'Three days did not divide the birth of the child from—what followed.' Cp. the Latin, 'Nec longum tempus et ...'

718. καί] Temporal = 'when.'

719. εἰς ἄβατον ὄρος] An undivided tribrach occurs again in 826, πατέρα κατακτανών: 1496, τὸν πατέρα πατήρ: Aj. 459, καὶ πεδία τάδε. Hence the metrical rhythm is defensible, while the natural rhythm of the words is rather injured by transposing to ἄβατον εἰς ὄρος.

720. ἤνυσεν] = 'Made good his prophecy.'

722. τὸ δεινόν] Accus. in apposition with θανεῖν, governed by ἤνυσεν. There is no ground for altering the reading to παθεῖν.

τοιαῦτα φῆμαι μαντικαὶ διώρισαν,
ὧν ἐντρέπου σὺ μηδέν· ὧν γὰρ ἂν θεὸς
χρείαν ἐρευνᾷ ῥᾳδίως αὐτὸς φανεῖ. 725
ΟΙ. οἷόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
ψυχῆς πλάνημα κἀνακίνησις φρενῶν.
ΙΟ. ποίας μερίμνης τοῦθ' ὑποστραφεὶς λέγεις;
ΟΙ. ἔδοξ' ἀκοῦσαι σοῦ τόδ', ὡς ὁ Λάϊος
κατασφαγείη πρὸς τριπλαῖς ἁμαξιτοῖς. 730
ΙΟ. ηὐδᾶτο γὰρ ταῦτ' οὐδέ πω λήξαντ' ἔχει.
ΟΙ. καὶ ποῦ 'σθ' ὁ χῶρος οὗτος οὗ τόδ' ἦν πάθος;
ΙΟ. Φωκὶς μὲν ἡ γῆ κλῄζεται, σχιστὴ δ' ὁδὸς
ἐς ταὐτὸ Δελφῶν κἀπὸ Δαυλίας ἄγει.
ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς; 735
ΙΟ. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς
ἀρχὴν ἐφαίνου τοῦτ' ἐκηρύχθη πόλει.
ΟΙ. ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι;
ΙΟ. τί δ' ἐστί σοι τοῦτ', Οἰδίπους, ἐνθύμιον;
ΟΙ. μήπω μ' ἐρώτα· τὸν δὲ Λάϊον φύσιν 740

724. ἐντρέπου] τ from π L. 726. ἀκούσαντ'] 2nd α from ο L. 729. ἀκοῦσαι σοῦ] ἀκουσαι σου L. ἀκουσαί σοῦ C². ἀκοῦσαί σου A. 730. τριπλαῖς] διπλαῖσ LVMM². τριπλαῖσ AE. 732. ποῦ 'σθ'] ποῦ θ' L. ποῦσθ' C²A. 739. τοῦτ'] τοῦ .τ' (qu. δ?). 740. φύσιν] φύσισ M.

723. τοιαῦτα] 'So futile have been the determinations of prophecy.'

724. θεός is here general, not individual.

ὧν .. χρείαν ἐρευνᾷ] 'Of whatsoever things God searcheth out the use,' i. e. ὧν χρείαν ἔχων (χρῄζων), ἐρευνᾷ αὐτά. 'What he requireth for his purposes.' 'For whatsoever God needs to search out, he will easily bring to light without our help.' (Cp. 'If chance will have me king, why chance may crown me, Without my stir.') The defiance is uttered in unconsciousness of the impending blow.

727. 'What amazement and perturbation holds me, lady, on hearing you just now!'

728. 'What thought has caused the change of feeling you thus express?' Lit. 'What thought makes you turn and say this?' The genitive is causal, but also in an imperfect construction with ὑπό in ὑποστραφείς. This probably suggested the reading of some MSS., ὑπὸ στραφείς. The verb expresses a sharp turn and sudden change of direction or attitude. Cp. ἐξ ὑποστροφῆς.

731. 'Such was the rumour, which has not yet died away.' O. C. 517, τό τοι πολὺ καὶ μηδαμὰ λῆγον.

734. i. e. 'The two roads from Delphi and Daulia meet there.'

735. τοῖσδ'] For the dative, cp. Hdt. 2. 145, Ἡράκλεϊ ὅσα φασὶ εἶναι ἔτεα ἐς Ἄμασιν βασιλέα: Thuc. 1. 13, 4. ἔτη δὲ μάλιστα καὶ ταύτῃ ἑξήκοντα καὶ διακόσιά ἐστι μέχρι τοῦ αὐτοῦ χρόνου.

736. i. e. The announcement was publicly made, just before your appearance amongst us as the destined ruler of this land. 'Before you came and took the kingdom.'

739. 'Why do you take this to heart?' i. e. Why are you apprehensive that Zeus has some design against you?

740. 'But say, what was the appearance

τίν' εἶχε φράζε, τίνα δ' ἀκμὴν ἥβης ἔχων.
ΙΟ. μέγας, χνοάζων ἄρτι λευκανθὲς κάρα,
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ.
ΟΙ. οἴμοι τάλας· ἔοικ' ἐμαυτὸν εἰς ἀρὰς
δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι. 745
ΙΟ. πῶς φῄς; ὀκνῶ τοι πρὸς σ' ἀποσκοποῦσ', ἄναξ.
ΟΙ. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ᾖ.
δείξεις δὲ μᾶλλον, ἢν ἐν ἐξείπῃς ἔτι.
ΙΟ. καὶ μὴν ὀκνῶ μέν, ἃ δ' ἂν ἔρῃ μαθοῦσ' ἐρῶ.
ΟΙ. πότερον ἐχώρει βαιός, ἢ πολλοὺς ἔχων 750
ἄνδρας λοχίτας, οἷ' ἀνὴρ ἀρχηγέτης;
ΙΟ. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν
κῆρυξ· ἀπήνη δ' ἦγε Λάϊον μία.

741. εἶχε L. ἔσχε A. 742. χνοάζων L. λευκανθὲς] λευκανθεὶς Γ. 743. ἀπεστάτει] ἀποστάτει L. ἀπεστάτει C⁶A. 744. εἰς ἀρὰς] εἰσαραῖσ L. εἰσ ἀρὰσ CA. 745. προβάλλων] προ(σ)βάλλων L. προβάλλων CA. 746. πρὸς σ'] πρόσ' L. πρόσσ' C². πρόσσ' A. 747. ὁ] ὁ(ι) L. ὃ C. ὁ A. 748. ἐξείπῃς] ἐξείποισ L. ἐξείπησ A. 749. ὀκνῶ μέν] ὀκνῶμεν L. ὀκνῶ μὲν A. 751. λοχίτας] λοχείτασ L. λοχίτασ C⁶. λογχίτασ Γ. λογχῆτασ M. 752. δ' αὐτοῖσιν] αὐτοῖσι δ' L. δ' αὐτοῖσιν A. 753. κῆρυξ L. κήρυξ C⁶A. Λάϊον] λάϊ(ν)ον L. μία] μόνον M.

of Laius, and what time of life had he attained?' Or, 'How far did he retain the strength of his youth?' Lit. 'What was the strength of youth with him?'

φύσιν] 'Appearance.' Cp. Aesch. Suppl. 406, Ar. Vesp. 1071.

741. τίνα ἀκμὴν ἥβης ἔχων] Cp. Hom. Od. 14. 468, εἴθ' ὡς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη. Oedipus has in his mind the unexpected vigour which the old man showed in turning him out of the way. Thus the word helps to point the exactness of the coincidence between his recollection and Jocasta's description. Shak. As you Like It, 2. 3, 'Though I look old, yet am I strong and lusty—mine age is as a lusty winter, frosty, but kindly.' The supplementary participle is added as if φύσιν τίν' εἶχε were τίς ἦν φύσιν. Though the tautology is singular, there is no reason to suppose any corruption of the text, and of the two words, ἔχων is more likely to be corrupt than εἶχε.

742. 'The white locks were just beginning to grow.' χνοάζω is usually applied to the first appearance of the beard in youth; here, to the first sprinkling of grey, as a sign of approaching age. A somewhat similar expression occurs in Hom. Od. 6. 226, where the sprinkling of salt on the hair of Ulysses from the sea spray is called χνοῦς,—ἐκ κεφαλῆς δ' ἔσμηχεν ἁλὸς χνόον ἀτρυγέτοιο.

744. The natural answer of Jocasta is at the same time an obscure intimation of the likeness of the father to the son.

745. i. e. οὐκ εἰδὼς προβάλλειν. Essay on L. § 42, p. 73.

746. Jocasta is seized with a vague horror on hearing the words of Oedipus and seeing his gesture.

747. 'I am terribly cast down for fear the prophet may see the truth after all.' Cp. 371, τυφλὸς τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' εἶ.

749. Cp. 537. The antecedent to ἃ is governed both by μαθοῦσα and ἐρῶ.

μαθοῦσα] 'When I understand what it is you ask.'

750. βαιός] 'With a scanty following.' Cp. 179, ἀνάριθμος, and note. Essay on L. § 23, p. 37.

752. ἐν δ' αὐτοῖσιν ἦν κῆρυξ] This is one of the circumstances which Oedipus identifies.

753. 'There was one vehicle, in which Laius rode.' The reading μόνον is plausible, but untrue.

Οἰ. αἰαῖ, τάδ' ἤδη διαφανῆ. τίς ἦν ποτὲ
ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι; 755
Ιο. οἰκεύς τις, ὅσπερ ἵκετ' ἐκσωθεὶς μόνος.
Οἰ. ἦ κἀν δόμοισι τυγχάνει τανῦν παρών; [41 b.
Ιο. οὐ δῆτ'· ἀφ' οὗ γὰρ κεῖθεν ἦλθε καὶ κράτη
σέ τ' εἶδ' ἔχοντα Λάϊόν τ' ὀλωλότα,
ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγὼν 760
ἀγρούς σφε πέμψαι κἀπὶ ποιμνίων νομάς,
ὡς πλεῖστον εἴη τοῦδ' ἄποπτος ἄστεως·
κἄπεμψ' ἐγώ νιν· ἄξιος γὰρ *ὥς γ' ἀνὴρ
δοῦλος φέρειν ἦν τῆσδε καὶ μείζω χάριν.
Οἰ. πῶς ἂν μόλοι δῆθ' ἡμὶν ἐν τάχει πάλιν; 765
Ιο. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;

754. αἰαῖ] αἰαὶ L. αἴ αἴ C[3]A. 756. ὅσπερ] ὥσπερ L. ὅσπερ C[3]A. 762. ἄστεως] ἄστεοσ A. 763. ἄξιοσ γὰρ ὥσ γ'] ἄξιο γὰρ ὅγ' L. ἄξιο γὰρ ὅγ' C[3]. ἄξιοσ γὰρ δὲ γ' A. ἄξιοσ γὰρ ὁ δε γ' V[2]E. ἄξιοσ ὁ δ' M. 765. ἡμὶν] ἡμιν L. ἡμὶν C[3]A.

754. τάδ' ἤδη διαφανῆ] 'It is quite clear now.' Oedipus rushes at once to the extreme of fear, as he presently rises to the extreme of confidence again. In the height of suspense he is tossed about by the lightest breath.

755. ὑμῖν] Plural, because the rumour is the same of which the Theban elders had spoken (292).

756. οἰκεύς] Probably = οἰκέτης, 'a household slave;' but according to Eustathius 1423, 4, = ὁ οἰκογενὴς οἰκέτης. The distinction would hold in the present case (1123), but, if not a fancy of grammarians, is probably not as old as Sophocles.

761. ἀγρούς] Accusative of the place whither. ἐπί is added for variety with the second word, but is not necessary to the construction of ἀγρούς.

762. τοῦδ' ἄποπτος ἄστεως] 'So as he might be furthest removed from sight of this city.' For the genitive = 'from,' assisted by ἀπό in comp., see Essay on L. § 8, p. 11. ἄποπτος is properly passive = 'seen from a distance,' or 'far from sight.' Here by an inversion like that in ἀπονοσφίζω (480, note), the word acquires an active sense = 'away from seeing.' Cp. the active use of πιστὸς = πίσυνος.

The urgency of the request (ἐξικέτευσε), though seeming to arise simply from affection for Laius, is to be accounted for by the οἰκεύς having recognized Oedipus as the murderer. This gives additional force to his expression of horror in 1146, οὐκ εἰς ὄλεθρον;

763. ὥς γ' ἀνὴρ δοῦλος] 'For a servant.' The interpretation of the Scholiast (οἷον, τὸ αἴτημα οὐχ ὑπερέβαλεν δοῦλον) is equally consistent with οἵ' and ὥς γ'. The latter, however, is nearer to the MSS., and equally if not more suited to express the true meaning. Jocasta implies that his deserts towards her exceeded those of common service; thus unconsciously recalling the peculiar trust she had once reposed in him. The readings ὅ δ' ἀνήρ, ὅδε γ' ἀνήρ, also point to this: i. e. (1) ὥσγ', (2) ὅσγ', (3) ὅγ', (4) ὅδε γ', or ὅδ'. The way in which ἄξιοσ γὰρ is written in L. (ἄξιο γὰρ), shows how easily the σ might be lost.

766. πάρεστιν] 'It is easily possible.' 'It can be done:' not, 'He is within call,' which would be inconsistent with the preceding lines; nor = fut. 'He shall be here,' which would be too strong an expression with ἥξεται following. Cp. O. C. 736. The ambiguity is no objection to the reading.

ΟΙ. δέδοικ' ἐμαυτόν, ὦ γύναι, μὴ πόλλ' ἄγαν
εἰρημέν' ᾖ μοι δι' ἅ νιν εἰσιδεῖν θέλω.
ΙΟ. ἀλλ' ἵξεται μέν· ἀξία δέ που μαθεῖν
κἀγὼ τά γ' ἐν σοὶ δυσφόρως ἔχοντ', ἄναξ. 770
ΟΙ. κοὐ μὴ στερηθῇς γ' ἐς τοσοῦτον ἐλπίδων
ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι
λέξαιμ' ἂν ἢ σοὶ διὰ τύχης τοιᾶσδ' ἰών;
ἐμοὶ πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,
μήτηρ δὲ Μερόπη Δωρίς. ἡγόμην δ' ἀνὴρ 775
ἀστῶν μέγιστος τῶν ἐκεῖ, πρίν μοι τύχη
τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία,
σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθῃ
καλεῖ παρ' οἴνῳ πλαστὸς ὡς εἴην πατρί. 780
κἀγὼ βαρυνθεὶς τὴν μὲν οὖσαν ἡμέραν

768. εἰρημέν'] L. 769. ἵξεται] ἥξεται L. ἵξεται C^2A. 771. κοὐ] κοὐ A. 772. μείζονι] μείζοναῖ L. μείζονι C^2A. 773. λέξαιμ'] λέξοιμ' LΓM^2. λέξαιμ' AM. 775. ἡγόμην] ἡγόμην LA. 779. μέθῃ L. μέθησ C^2AMM^2E. 780. παρ' οἴνω ME.

770. κἀγώ] 'I, too,' as well as yourself. Cp. 697. The turn of expression in both places adds a touch to the character of Jocasta.

τά γ' ἐν σοὶ δυσφόρως ἔχοντ'] 'What in thy state goes heavily.' 'Thy troubles.' τὰ ἐν σοί, like τὰ ἐν πόλει, 'Within the sphere of thy interests.'

772. 'And you shall not be denied, when I have mounted to such a height of expectation;' i. e. When I am in such deep suspense. The idea of motion, which is almost lost in βεβῶτος, is revived in the construction with ἐς. For the plural of ἐλπίς expressing uncertain presage, cp. 487, πέτομαι δ' ἐλπίσιν. And for ἐς τοσοῦτον with the genitive, cp. O. C. 748, ἐς τοσοῦτον αἰείας πεσεῖν. Cp. infr. 914, ὑψοῦ γὰρ αἴρει θυμὸν Οἰδίπους ἄγαν.

τῷ γὰρ ἂν καὶ μείζονι] 'For whom have I more honourable to whom I should speak in such a crisis of my fortunes?'

775. ἡγόμην] 'I was accounted.' Cp. Ant. 34, 5, τὸ πρᾶγμ' ἄγειν οὐχ ὡς παρ' οὐδέν. Trag. adesp. Fr. 368, Nauck. ἐν πράτοις σ' ἄγω. For the passive, see Essay on L. § 31, p. 49.

777. ἐπέστη] 'Encountered me.'

778. σπουδῆς .. τῆς ἐμῆς] 'The earnest heed I gave to it.'

779. ἐν δείπνοις] 'At a banquet.' This seems to be the force of the plural here.

780. καλεῖ] 'Calls out to me,' 'Assails me with the reproach.' A singular use of καλέω, reverting to the original meaning of the verb = 'to hail.' Cp. ἀποκαλεῖν, and Tr. 267, φωνεῖ δὲ δοῦλος ἀνδρὸς ὡς ἐλευθέρου | ῥαίοιτο: O. C. 1385, (τάσδε .. ἀρὰς) ἃς σοι καλοῦμαι.

παρ' οἴνῳ] 'As we were drinking.' The phrase suggests παροινῶν, which may have been present to the poet's mind. Cp. τέλῃ λύῃ, supr. 316. The conjecture παροινῶν = 'transgressing through wine,' has however considerable probability.

πλαστὸς ὡς εἴην πατρί] 'That I was not my father's own son.' 'That I was a supposititious child.' For the dative, see Essay on L. § 13, p. 18, *b*.

781. βαρυνθεὶς] 'Heavy and displeased.' Cp. Aj. 41, χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.

οὖσαν] Almost equal to παροῦσαν. Essay on L. p. 91, 4. Cp. El. 1498, τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά.

μόλις κατέσχον, θἀτέρᾳ δ' ἰὼν πέλας
μητρὸς πατρός τ' ἤλεγχον· οἱ δὲ δυσφόρως
τοὔνειδος ἦγον τῷ μεθέντι τὸν λόγον.
κἀγὼ τὰ μὲν κείνοιν ἐτερπόμην, ὅμως δ' 785
ἔκνιζέ μ' ἀεὶ τοῦθ'· ὑφεῖρπε γὰρ πολύ.
λάθρα δὲ μητρὸς καὶ πατρὸς πορεύομαι
Πυθώδε, καί μ' ὁ Φοῖβος ὧν μὲν ἱκόμην
ἄτιμον ἐξέπεμψεν, ἄλλα δ' ἄθλια
καὶ δεινὰ καὶ δύστηνα προὐφάνη λέγων, 790
ὡς μητρὶ μὲν χρείη με μιχθῆναι, γένος δ'
ἄτλητον ἀνθρώποισι δηλώσοιμ' ὁρᾶν,
φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
κἀγὼ 'πακούσας ταῦτα τὴν Κορινθίαν
ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα 795

782. θἀτέρᾳ] θ' ἠτέραι L. γρ. θατέρα C². mg. θατέρᾳ A. 784. μεθέντι] μεθύοντι E. 787. λάθρα] λάθραι L. λάθρα A. 788. Πυθώδε] πυθώδε A. 789. δ' ἄθλια] θ' ἀθλίω L. δ' ἄθλια A. 790. προὐφάνην M². 791. χρείη] χρεῖ ἤι LA. χρεῖ ἦ C. 793. τοῦ] (τοῦ) τοῦ L. τοῦ CA. φυτεύσαντος] φονεύσαντος M pr. 794. 'πακούσας] 'πεκούσεσ L. 'πακούσασ C¹. 795. τὸ λοιπόν] τολοιπὸν LA.

782. κατέσχον] 'Refrained.' The object (θυμόν) may be gathered from βαρυνθείς.

783. ἤλεγχον] 'Questioned.'

οἱ δὲ .. λόγον] 'They regarded the reproach with anger against him who had thrown out the charge.' The dative as after χαλεπαίνω. ἄγειν as in ἐντίμως ἄγειν, and the like. Plat. Rep. 7. 528 C, πόλις ὅλη .. ἐντίμως ἄγουσα αὐτά: ib. 538 E, ἃ μάλιστα ἦγεν ἐν τιμῇ: Hdt. 2. 172; 9, 7: Ant. 34: supr. l. 775.

785. τὰ μὲν κείνοιν ἐτερπόμην] 'So far as they were concerned, I was well contented.' 'I had no quarrel with them.' Or, possibly, 'In other ways I was happy with them.' Cp. Il. 21. 45, ἐτέρπετο οἷσι φίλοισιν.

786. ὑφεῖρπε γὰρ πολύ] 'For it rankled greatly.' 'The trouble grew in secret.' This is more consistent with other uses of ὑφέρπειν than 'the rumour spread widely,' which seems to import a new circumstance unnecessarily.

788. ὧν .. ἱκόμην] ὧν genitive, partly by attraction to the antecedent, governed by ἄτιμον (cp. O. C. 49, 50, μή μ' ἀτιμάσῃς | τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι·) partly with ἱκόμην = ὧν ἕνεκα.

790. προὐφάνη λέγων] 'He came forth with,' 'Clearly uttered.' προὐφάνη expresses the suddenness of the revelation. Heimsoeth conjectures δύσφημα προὐφηνεν λέγων. The gloss προέδειξε, which favours this, appears also in Par. E., and probably indicates the existence of προὐφηνεν as a various reading.

792. ὁρᾶν is in a double construction, epexegetic of ἄτλητον and of δηλώσοιμι; but is more immediately joined with δηλώσοιμι, = 'That I should manifest before the eyes of men.'

794, 5. The whole stress of the emphasis is on ἄστροις. 'Surveying the region of Corinth by the help of the stars,' i. e. resolved never to see it more, though, like an exile, casting looks behind. Cp. Phil. 454, 5, τηλόθεν τό τ' Ἴλιον καὶ τοὺς Ἀτρείδας εἰσορῶν φυλάξομαι. ἐκμετρούμενος = 'measuring the situation of' (relatively to myself). ἐκ, perhaps, = 'from a distance.' Cp. ἐξορᾶν. The quasi-oxymoron, 'measuring not with my feet, but by the stars,' is better than the conjectural reading τεκμαρούμενος, in which the future tense is questionable,

ἔφευγον, ἔνθα μήποτ' ὀψοίμην κακῶν
χρησμῶν ὀνείδη τῶν ἐμῶν τελούμενα.
στείχων δ' ἱκνοῦμαι τούσδε τοὺς χώρους ἐν οἷς
σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.
καί σοι, γύναι, τἀληθὲς ἐξερῶ. τριπλῆς 800
ὅτ' ἦ κελεύθου τῆσδ' ὁδοιπορῶν πέλας,
ἐνταῦθά μοι κῆρυξ τε κἀπὶ πωλικῆς
ἀνὴρ ἀπήνης ἐμβεβώς, οἷον σὺ φῄς,
ξυνηντίαζον· κἀξ ὁδοῦ μ' ὁ θ' ἡγεμὼν

796. ὀψοίμην] ὀψοίμην A. 798. τελούμενα] τελουμεναν L. τελούμενα C⁶A. 800. καί σοι .. τριπλῆς] om. L. add. in mg. C⁶. καί σοι γύναι τἀληθὲς ἐξερῶ, τριπλῆσ A. (and all known MSS. except L.) (ἐξ om. M.: Bodl. with gloss περισσῃ). 802. κῆρυξ] κήρυξ L. 804. θ'] θ' (τε) L.

and τεκμαίρεσθαι χθόνα is not a natural expression, while if the word were used absolutely, the introduction of such a parenthesis between the adjective and noun would be intolerable. The conjecture was founded on the words of Suidas, ἄστροις τεκμαίρεσθαι ἐπὶ τῶν μακρὰν καὶ ἔρημον ὁδὸν πορευομέναν καὶ ἄστροις σημαινομέναν τὰς θέσεις τῶν πατρίδων. Cp. Shak. Rich. II, 1. 3, 'Save back to England, all the world's my way.'

796, 7. 'Where I might never know the dishonour of seeing fulfilled the evil oracles that were predicted against me;' i. e. τὰ ἐμοὶ κακῶς χρησθέντα τελούμενα, ὄνειδος ἐμοί.

798–801. τούσδε .. τῆσδε] The place is vividly present to his imagination, hence the pronoun ὅδε is used.

799. τὸν τύραννον τοῦτον] This king, of whom so much has been said to-day. Oedipus still speaks of Laius as of a perfect stranger.

800. This line is omitted in the chief MS. and only added there in the margin by a hand of the 13th century (C⁶.), to which several important corrections are also due. The words add a touch of nature that can hardly be spared. Cp. Virg., Aen. 4. 20, 'Anna, fatebor enim ...' As Oedipus approaches the critical moment in his story, his tone becomes more confidential, and he introduces the part of the narrative that tells against himself with a form of asseveration. At this point, too, the mention of the exact spot, where the three roads met, is extremely natural, after the general description in 798, 9. Oedipus dwells expressly on each of the circumstances which he identifies, and it is not likely that he would omit that which first awakened his suspicion. Lastly, the omission of the line produces an asyndeton, which may be paralleled perhaps from Homer, but hardly from Attic Greek. To say that the line was invented to fill up a lacuna is an improbable assumption. (The text of M. shews that the line had existed long enough in the first half of the 14th century to have a various reading.) The hand (C².), which has supplied several lines omitted by the first hand of L., has overlooked this omission.

801. 'When I was near this triple way as I proceeded on my journey.' The participle is probably added by an afterthought.

802. κῆρυξ] The herald, whom all at once recognize by his staff, goes before, to shew the peaceful intentions of the party, and their sacred mission (θεωρία).

πωλικῆς] Drawn by colts, i. e. not a chariot, but some rougher vehicle for travelling in a hill-country.

803. οἷον σὺ φῄς] 'Like your description' (cp. 742, 3). Oedipus dwells on this with special emphasis.

804. ὁ θ' ἡγεμὼν .. 806. τὸν τροχηλάτην] The driver is first called ἡγεμών, because he is leading the horses along the hilly road. After striking him, Oedipus passes on by the chariot, and only then comes within the reach of Laius' goad. It is not clear from the description whether the herald and the driver are the

αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἠλαυνέτην. 805
κἀγὼ τὸν ἐκτρέποντα, τὸν τροχηλάτην, [42 a.
παίω δι' ὀργῆς· καί μ' ὁ πρέσβυς ὡς ὁρᾷ,
ὄχου παραστείχοντα τηρήσας μέσον
κάρα διπλοῖς κέντροισί μου καθίκετο.
οὐ μὴν ἴσην γ' ἔτισεν, ἀλλὰ συντόμως 810
σκήπτρῳ τυπεὶς ἐκ τῆσδε χειρὸς ὕπτιος
μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται·
κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
τούτῳ προσήκει Λαΐῳ τι συγγενές,
τίς τοῦδέ γ' ἀνδρὸς ἔστιν ἀθλιώτερος; 815
τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνήρ;
ᾧ μὴ ξένων ἔξεστι μηδ' ἀστῶν τινὰ

806. τροχηλάτην] ο from α L. 809. κέντροισι] κέντρεσι E. 812. ἐκκυλίνδεται] ἐκκυλιν(ε)δεται L. 814. λαΐῳ τι omitted and then added in a blank space by 1st hand in A. 815. ἔστιν] νῦν ἔστ' L. (νῦν) MΓ. ἐστὶν A. ἔστιν E.

same or different. As there were five in all, and amongst these were probably the customary δύο ἀμφίπολοι (one of whom was the οἰκεύς), it seems natural to suppose that they were different. And it is improbable that Oedipus would strike, even in anger, the Διὸς ἄγγελον ἠδὲ καὶ ἀνδρῶν.

807. ὡς ὁρᾷ] 'When he sees my act.' Sc. τοῦτο ποιοῦντα. με is partly governed by ὁρᾷ, but chiefly by the general action of the sentence. 'From the vehicle he watched for me, as I walked by, and came down right on my head with the forked goad.'

808. ὄχου] = ἐξ ὄχου, governed partly by τηρήσας, but chiefly by καθίκετο. See Essay on L. § 36, p. 61. For μέσον, used merely to add emphasis, cp. El. 745, ἄξονος μέσας χνοάς. And just below, 812, μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται. 'Straightway he was rolled right out of the chariot.' The idiom is Homeric —cp. Od. 5. 316, μέσον δὲ οἱ ἰστὸν ἔαξεν.

810. οὐ μὴν ἴσην γ' ἔτισεν] 'He got far more than he gave.' ἴσην, sc. τίσιν. 'He paid no equal penalty.'

συντόμως] 'All at once.'

811. ἐκ τῆσδε χειρός] The simplicity of the language adds greatly to the effect. The son shews his mother the very hand with which he slew his father. There is an unconsciousness in the expression which calls forth at once horror and pity. For Oedipus, though beginning to be doubtfully aware that he has slain Laius, has as yet no idea of his relation to him.

813. κτείνω δὲ τοὺς ξύμπαντας] Oedipus in his excitement overlooked the οἰκέτης, as the latter in telling his tale mistook the one aggressor for many. The least particulars will hereafter become of the greatest importance in the development of the plot.

τῷ ξένῳ τούτῳ] 'The stranger of whom I have spoken.' Cp. supr. 799, τὸν τύραννον τοῦτον. The conjecture προσῆν καὶ Λαΐῳ, besides being unnecessary, makes an unrhythmical line.

814. 'If to this stranger there belongs aught of kin to Laius.' 'If this stranger is in any way connected with Laius.' συγγενές is added to supplement προσήκει; so that Λαΐῳ is partly governed by both. The doubly indirect expression marks the reluctance of Oedipus to utter that of which he is becoming convinced.

815. τίς τοῦδέ γ' ἀνδρὸς ἔστιν ἀθλιώτερος] The reading of Par. AE. is here preferable to the Laurentian reading. The verse is necessary to the connection, and there is no ground for rejecting it.

817. ξένων] i.e. Strangers in Thebes.

δόμοις δέχεσθαι, μηδὲ προσφωνεῖν τινά,
ὠθεῖν δ' ἀπ' οἴκων. καὶ τάδ' οὔτις ἄλλος ἦν
ἢ 'γὼ 'π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς. 820
λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν
χραίνω, δι' ὧνπερ ὤλετ'. ἆρ' ἔφυν κακός;
ἆρ' οὐχὶ πᾶς ἄναγνος; εἴ με χρὴ φυγεῖν,
καί μοι φυγόντι μήστι τοὺς ἐμοὺς ἰδεῖν
*μηδ' ἐμβατεύειν πατρίδος, ἢ γάμοις με δεῖ 825
μητρὸς ζυγῆναι καὶ πατέρα κατακτανεῖν
Πόλυβον, ὃς ἐξέφυσε κἀξέθρεψέ με.
ἆρ' οὐκ ἀπ' ὠμοῦ ταῦτα δαίμονός τις ἂν
κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον;
μὴ δῆτα μὴ δῆτ', ὦ θεῶν ἁγνὸν σέβας, 830
ἴδοιμι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν

823. εἰ] ἢ M. 824. φυγόντι] φ .. τόντι L. φυγόντι C^s A. μήστι] μήστι L. μήτε C^s A. τοὺς ἐμούς] ἐμοὺσ δόμουσ M. 825. *μηδ'] μήστ' L. μήτ' C^s A. 826. ζυγῆναι] ζυ(ν)γῆναι L. ζυγῆναι CA. 827. ἐξέφυσε κἀξέθρεψε] ἐξέθρεψε καξέφυσε M. 829. ἂν ὀρθοίη] ἀνορθοίηι L. ἀνορθοίη A. 831. ταύτην] ταύταν L. ταύτᾶν C^s. ταύτην A.

Oedipus is not thinking of his possible rejection from other lands. An alien would not be exempt from the curse which had been pronounced against the citizens. See above, l. 230, note.

'To whom it is forbidden that any, whether strangers or citizens, should receive me in their houses.' The conjecture ὅν .. τινί, is probable but not certain.

819. ὠθεῖν δ' ἀπ' οἴκων] Note the evolution of positive from negative. Essay on L. § 36, p. 69. Cp. 240, 1, μηδὲ χερνίβοσ νέμειν· | ὠθεῖν δ' ἀπ' οἴκων πάντασ.

καὶ τάδε] 'And in this.' Pendent accusative, resumed in τάσδ' ἀρὰς. Note the growth of the idea in the mind of Oedipus. He now imagines as certain what he at first treated only as a supposition.

821, foll. And yet, as the spectator feels, the worst part of the crime is as yet unrevealed.

822. ἆρ' ἔφυν κακός] 'Am I then, or am I not, a wretch?' For this use of ἆρα, as even stronger than ἆρ' οὐ, see Essay on L. § 29, p. 47.

823. ἆρ' οὐχὶ πᾶς ἄναγνος] Cp. Aj. 275, ἅτῃ πᾶσ ἐλήλαται κακῇ. The nominative of πᾶς in such cases has something of a predicative or adverbial force. 'Am I not utterly polluted?'

825. μηδ' ἐμβατεύειν πατρίδος] 'Nor set foot anywhere in my native land.' The genitive literally implies 'taking something from,' 'encroaching or trenching upon.'

826. μητρὸς] The genitive marks the character of the act; 'An unholy marriage with my mother.' Cp. O. C. 945, 6, γάμοι .. ἀνόσιοι τέκεσιν. Not, 'to be joined to my mother in marriage,' but, 'joined in a marriage with my mother.'

827. There is no reason for bracketing this line. Oedipus' affectionate remembrance of his supposed father is contrasted with his real but involuntary crime. The reading of M., in which the order of words is inverted, deserves attention, as seeming to lay the chief emphasis on ἐξέφυσε. But see Essay on L. § 41, pp. 70, 71.

828. ἀπ' ὠμοῦ .. δαίμονος] For such a prepositional clause taking the place of a predicate, see Essay on L. § 41, p. 71, *b*.

831. ταύτην ἡμέραν] 'That day.' Essay on L. § 22, p. 33. Cp. Aj. 497, ταύτῃ νόμιζε κἀμὲ τῇ τόθ' ἡμέρᾳ, κ.τ.λ.

βαίην ἄφαντος πρόσθεν ἢ τοιάνδ' ἰδεῖν
κηλῖδ' ἐμαυτῷ συμφορᾶς ἀφιγμένην.
ΧΟ. ἡμῖν μέν, ὦναξ, ταῦτ' ὀκνήρ'· ἕως δ' ἂν οὖν
πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα. 835
ΟΙ. καὶ μὴν τοσοῦτόν γ' ἐστί μοι τῆς ἐλπίδος,
τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι μόνον.
ΙΟ. πεφασμένου δὲ τίς ποθ' ἡ προθυμία;
ΟΙ. ἐγὼ διδάξω σ'· ἢν γὰρ εὑρεθῇ λέγων
σοὶ ταῦτ', ἔγωγ' ἂν ἐκπεφευγοίην πάθος. 840
ΙΟ. ποῖον δέ μου περισσὸν ἤκουσας λόγον;
ΟΙ. λῃστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν
ὥς νιν κατακτείναιεν. εἰ μὲν οὖν ἔτι
λέξει τὸν αὐτὸν ἀριθμόν, οὐκ ἐγὼ 'κτανον·
οὐ γὰρ γένοιτ' ἂν εἷς γε τοῖς πολλοῖς ἴσος· 845
εἰ δ' ἄνδρ' ἕν' οἰόζωνον αὐδήσει, σαφῶς
τοῦτ' ἐστὶν ἤδη τοὔργον εἰς ἐμὲ ῥέπον.
ΙΟ. ἀλλ' ὡς φανέν γε τοὔπος ὧδ' ἐπίστασο,
κοὐκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν·
πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε. 850
εἰ δ' οὖν τι κἀκτρέποιτο τοῦ πρόσθεν λόγου,

833. κηλῖδ'] κηλῖδ' L. κηλῖδ' CA. 834. ὦναξ] ὤναξ L. ὦναξ C. 836. γ'] L. om. add. C^a A. 837. προσμεῖναι] προσβῆναι MΔ. 838. τίς] τῆσ LA. τίσ C^a. 840. ταῦτ'] ταῦτ' L. ταῦτ' A. ἐκπεφευγοίμην E. 842. ἐννέπειν] ἐνέπειν C^a. 843. κατακτείναιεν] κατακ.εἰ...εν with -ον in mg. L. κατακτείν..εν C^a. κατακτείναιεν C^aA. κατακτείναιεν M^c. 848. φανέν γε] φαν γε L. φανέν γε C^aA. ἐπίστασο] ο from ω L. 851. κἀκτρέποιτο] καὶ τρέποιτο A.

832. πρόσθεν ἢ has the infinitive πρὸς τὸ σημαινόμενον = πρίν.

τοιάνδε .. κηλῖδα .. συμφορᾶς] 'A calamity causing so deep a stain.'

835. τοῦ παρόντος] 'The man who was present at the deed.' Viz. the servant, to whom Oedipus presently refers as ἄνδρα τὸν βοτῆρα, because of his present occupation. Cp. supr. 760, ἀγρούς σφε πέμψαι κἀπὶ ποιμνίων νομάς. See Essay on L. § 32, p. 51.

837. The v. l. of M., προσβῆναι, is a curious instance of the probably unintentional substitution for the true reading of a word suggested by the immediate context.

838. 'And when he has appeared, what makes you so excited about him?' The genitive absolute becoming, as the sentence proceeds, a genitive of respect.

840. 'I shall have escaped the bitterness of this calamity.'

841. περισσόν] 'Peculiar,' 'out of the way,' 'more than was in agreement with your fear.' 'What did I say that especially struck you?'

845. τοῖς πολλοῖς] 'The many spoken of;'—the article in reference as in 836, τῆς ἐλπίδος. Plat. Rep. 5. 453 E, τὰς δὲ ἄλλας φύσεις.

846. ἄνδρ' ἕν' οἰόζωνον] 'One lonely traveller.' The latter part of the compound is merely suggestive. Essay on L. p. 90.

847. 'That turns the scale, and lays this burden clearly upon me.'

οὔτοι ποτ', ὦναξ, τόν γε Λαΐου φόνον
φανεῖ δικαίως ὀρθόν, ὅν γε Λοξίας
διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ θανεῖν. [42 b.
καίτοι νιν οὐ κεῖνός γ' ὁ δύστηνός ποτε 855
κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.
ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ
βλέψαιμ' ἂν οὕνεκ' οὔτε τῇδ' ἂν ὕστερον.
ΟΙ. καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην
πέμψον τινὰ στελοῦντα μηδὲ τοῦτ' ἀφῇς. 860
ΙΟ. πέμψω ταχύνασ'· ἀλλ' ἴωμεν ἐς δόμους.
οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὧν οὐ σοὶ φίλον.
ΧΟ. εἴ μοι ξυνείη φέροντι
στρ. α.

852. ὦναξ] ω from α A. τόν γε MSS. (τόνδε Γ.) 855. οὐ om. A. κεῖνος] ἐκεῖνοσ A. 856. ἀλλ' αὐτός] ἀλλ' αυτὸσ L. αλλ' ἀυτὸς C²A. 857. ἂν om. L. add. C²A. (γὰρ M pr. Δ.) 863–886. Division of lines in L. and A. εἴ μοι–|

852. 'Will never show the murder of Laius to be in true accordance with the prophecy,' or, 'can never fairly show the murder etc. to be in accordance etc.' The former rendering (δικαίως ὀρθόν, sc. ὄν) is confirmed by 1283, ἦν .. ὄλβος δικαίως: Aj. 547, εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν: Ant. 637, ἀξίως .. μείζων φέρεσθαι. For ὀρθόν, of the direct fulfilment of a prophecy, cp. 506, πρὶν ἴδοιμ' ὀρθὸν ἔπος: Ant. 1178, τοῦτος ὡς ἄρ' ὀρθὸν ἡνυσας: O. C. 1424, 5, ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει μαντεύματα.

The reading σόν γε Λαΐου φόνον is without MS. authority, and injures the simplicity of the expression.

854. διεῖπε] 'Said expressly.'

857, 8.–862. The reduplication of ἄν in each place adds emphasis to μαντείας and οὐδέν. 'So far as prophecy may be concerned.'

859. καλῶς νομίζεις] 'A good persuasion.' 'A wise principle.'

ὅμως] i. e. Let not your disregard of the oracles prevent your doing what is necessary to relieve my anxiety about the question of fact. The confidence of Oedipus is never 'whole as the marble, founded as the rock.'

862. This is said with the view of calming the excitement of Oedipus. Cp. 914.

863, foll. As in the first stasimon of the Oedipus Coloneus, the second of the Trachiniae, and the first of the Antigone, the chorus in a pause of the action pour forth a strain, the interest of which, though in harmony with feelings suggested by the dramatic situation, is almost wholly lyrical. The second antistrophe returns to the circumstances of the drama, but in the earlier stanzas the thought of the impiety of the King and Queen is lost in the reflections which it has awakened. This is in so far dramatically appropriate, as the chorus could not openly express their censure. A momentary rest is thus interposed before the περιπέτεια. This ode is composed of iambic, trochaic, and dactylic measures, of which the iambic and dactylic predominate in the first strophe and antistrophe, and the trochaic in the second. The slowness of the movement of the first strophe and antistrophe is shown by the prevalence of the epitritus (– ⏑ – –, ⏑ – – –), and generally by the meeting of long syllables. This effect is, however, lightened in the 4th and 5th lines by the resolution of a long syllable in the opening dipodia of each. A line composed of an iambic and trochaic dipodia is followed by two Hexapodies, the first trochaic catalectic, the second iambic catalectic, then a glyconic line with resolved iambic base ⏑̄⏑̄⏑̄ ⏑ – ⏑ ⏑ –, then another iambic hexapodia catalectic, with resolution in the first dipodia; then two short glyconics,

μοῖρα τὰν εὔσεπτον ἁγνείαν λόγων
ἔργων τε πάντων, ὧν νόμοι πρόκειται 865
ὑψίποδες, οὐρανίαν
δι' αἰθέρα τεκνωθέντες, ὧν Ὄλυμπος

εὔσεπτον–| ἔργων–| πρόκειται–| δι'–| ὄλυμποσ–| θνατὰ–| οὐδὲ–| μέγασ–| οὐδὲ–| ὕβρισ–| πολλῶν–| ἃ–| ἀκροτάταν–| ὤρουσεν–| ἔνθ'–| τὸ–| μήποτε–| θεὸν οὐ–| εἰ–| πορεύεται–| οὐδὲ .. σέβων. 866. ὑψίποδες] ὑφίποδεσ L. ὑψίποδεσ C[e]A. οὐρανίαν L. οὐρανίαν C[e]A. (ασ E.) αἰθέρα LA. αἰθέρα C[7]A[c]. (οσ E.) 867. δι'] ι from ε L.

followed by two dactylo-iambic lines, each ending with the slow movement of the epitritus, ⏑ — — —. The second strophe and antistrophe begin at once with a rapid trochaic movement, and end with a Pherecretean line. In the part between there is an alternation of iambic and trochaic rhythms, which in one instance, ll. 892 = 906, are combined, as in the opening line, giving what is sometimes called an antispastic effect. Trochees are resolved in 883, 892, and 897. And in 885 = 901, as well as in the concluding line 896 = 910, the iambic is changed to the glyconic rhythm.

2nd stasimon. 'May I never break the sanctity of the unwritten laws. Heaven-born, they have their foundation on high, and are not made by man, nor shall they ever sleep or be forgotten. In them is a Divine power which grows not old. How dangerous is pride; which heaves men high and dashes them below, to depths in which no foot may stir. Not so the noble ardour for the city's weal, which may God, who protects me, still uphold. But may the impious disdainful spirit have a fall. The Gods shall take account of the unrighteous man, whose gains are dishonest and who defiles holy things. If such deeds are approved, what means my service in the dance? Unless the oracles be even now justified in the sight of all men, I will never worship more. But, O Zeus, thy power fails not, let thine eye behold the contempt which they are pouring on things Divine. For they heed not the oracles of Laius, and pay no honour to Apollo.'

863. 'May it be ever mine to bear the unsullied purity of all those words and deeds whose laws are fixed, and have their foundation on high, the offspring of the sky, of whom Olympus is the only sire.' The present participle assists the notion of simultaneous continuity: 'May fate be with me while I bear;' i.e. May it be my fate continually to bear, etc. For the partic. cp. Thuc. 3. 44, ξυμφέρον ἔσεσθαι .. προθεῖσι. For εἰ, which expresses a strong wish, cp. Eur. Hec. 836, εἴ μοι γένοιτο φθόγγος, κ.τ.λ. The use occurs in Homer, Il. 24. 74, ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσσον ἐμεῖο.

864. εὔσεπτον ἁγνείαν] 'A reverential purity.' For the exact meaning of the verbal adj., see Essay on L. p. 88.

λόγων ἔργων τε] Genitive of respect.

865. ὧν] There is a slight inexactness of language in the article (τάν), which marks the antecedent, being placed (by a sort of hypallage) with the governing noun. This is hardly felt, because the ideas of the 'purity' and the 'acts and words' are coextensive.

πρόκειται] 'Have been set forth' or ordained; the regular word for the promulgation of a law, e.g. Ant. 36, φόνος πρόκειται δημόλευστος ἐν πόλει.

866. ὑψίποδες] 'Established on high.' This is virtually the predicate: πρόκειται having almost the force of εἰσίν. Essay on L. p. 87.

866, 7. 'Created through the serene Heaven,' i.e. (1) They are from above, (2) They are all-embracing. For the latter, cp. Emped. Fr. 437–9, οὐ πέλεται τοῖς μὲν θεμιτὸν τόδε, τοῖς δ' ἀθέμιστον· | ἀλλὰ τὸ μὲν πάντων νόμιμον διά τ' εὐρυμέδοντος | αἰθέρος ἠνεκέως τέταται, διά τ' ἀπλέτου αἰγῆς. The accusative with διά is probably used because the idea is not that of passing through, but of pervading or permeating. The laws are born *into* as well as *in* the ether; their mother-element is also the sphere of their life. Ether is the region, Olympus the cause of their birth; and in contrasting these, Sophocles chooses to follow Homer in making αἰθήρ feminine. Olympus, the seat of the Gods, is in Sophocles a sort of unseen Heaven; and has almost lost the association of place. Aj. 1389, Ant. 605, O. C. 1651, Fr. 480 D.

πατὴρ μόνος, οὐδέ νιν
θνατὰ φύσις ἀνέρων
ἔτικτεν, οὐδὲ μάν ποτε λάθα κατακοιμάσει· 870
μέγας ἐν τούτοις θεός, οὐδὲ γηράσκει.
ἀντ. α. ὕβρις φυτεύει τύραννον· 873
ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν,
ἃ μὴ 'πίκαιρα μηδὲ συμφέροντα, 875
*ἀκρότατον εἰσαναβᾶσ'
ἀπότομον [*ἐξ]ώρουσεν εἰς ἀνάγκαν,

869. θνατά] θνητὴ L. θνατὰ A. 870. μάν ποτε] μήν ποτε L (accent by C[c]).A. μήποτε E. λάθα] λάθ(ρ)αι L. λάθαι C[c]. λάθα AL[2]. (λάθρα L[2c]). κατακοιμάσῃ L. κατακοιμάσῃ A. 873. φυτεύει] made from φύει L. 874. ὑπερβληθῇ M[2]. μάταν] μάχαν L.? Γ. (i. e. μαχᾶν). μάταν C[c]A L[2]. (Qu. μέγα L.?) 875. μή] μ' ἢ L. (i. e. μὴ ᾖ). μὴ C[c]A. 'πίκαιρα] 'πίκηρα A. συμφέροντα] συμφέροντα L. συμφέρον | τ' C[c]A. 876. ἀκρότατον] ἀκροτάταν MSS. 877. ἀπότομον L. with gloss ἀπορρῶγα by C[c]. ἄποτμον A. ἀπότμον A[c]. ἀπότιμον γρ. ἀπότομον Γ.

868. 'Nor was man's mortal nature operative in their birth.'

870. οὐδὲ μάν is similarly used to introduce a new thought after a previous negative in Pind. Pyth. 4. 155, οὔτι που οὗτος Ἀπόλλων, οὐδὲ μὰν χαλκάρματός ἐστι πόσις Ἀφροδίτας. The subjunctive κατακοιμάσῃ in L., the absence of the Doricism in μάν (but cp. θνητή supr.), and the correspondence of μήποτε in 880, are certainly in favour of μήποτε which Elmsley introduced, and which is found in Par. E., though with κατακοιμάσει following. But οὐ μή is perhaps rather too vehement for the passage.

871. μέγας .. γηράσκει] 'There is in these a great Divinity, that grows not old.' As a Divine Power was recognized in the plague (πυρφόρος θεός, l. 27), so in the unwritten laws there is a Divine Nature, which is similarly personified. Cp. Plat. Phaed. 77 E, ἀλλ' ἴσως ἔνι καὶ ἐν ἡμῖν παῖς, ὅστις τὰ τοιαῦτα φοβεῖται: Plat. Rep. 2. 382 D, ποιητὴς ἄρα ψευδὴς ἐν θεῷ οὐκ ἔνι.

873. 'Rebellion is the tyrant's root.' Cp. the τυραννικοῦ ἀνδρὸς γένεσις in Plat. Rep. 9. 571, foll.; Legg. 716 B. ὕβρις is the spirit of lawlessness of which Heraclitus said, ὕβριν χρὴ σβεννύειν μᾶλλον ἢ πυρκαϊήν; and the direct opposite of the 'law written in the heart.' 'Sunt qui interpretentur: *Propter malos civium mores amittitur libertas.* Alii: *Per scelera ad tyrannidem occupandam viam sibi faciunt homines.* Elms.' Both meanings are probably included in the more general notion that tyranny is the consummation of lawless violence. ἀδικίαν εὐδαίμονα, Eur. Phoen. 552.

874. εἰ πολλῶν ὑπερπλησθῇ] For εἰ with the subjunctive in generalised contingent suppositions, see Essay on L. § 27, p. 42.

μάταν] 'To no good end.' Cp. O. C. 1565, 6, πολλῶν γὰρ καὶ μάταν πημάτων ἰκνουμένων. This notion is expanded in the following words, ἃ μὴ 'πίκαιρα μηδὲ συμφέροντα. 'If idly surfeited with many things, which are neither seasonable nor expedient.'

876, 7. If there is no flaw in these verses, they may be rendered: 'Having mounted the topmost height she rushes on a rugged doom, wherein she findeth no safe footing.' The word ἀπότομος is applied metaphorically to the Goddess Necessity in the sense of 'stern,' 'inexorable,' in Eur. Alc. 982, οὐδέ τις ἀποτόμου λήματός ἐστιν αἰδώς. Here Pride is imagined falling from her pinnacle on rugged broken ground, where she is left helpless to 'stumble on dark mountains.' Dind. well compares Ant. 853 5, προβᾶσ' ἐπ' ἔσχατον θράσους, ἰψηλὸν ἐς Δίκας βάθρον προσέπεσες, ὦ τέκνον, πολύ. In order to restore the correspondence of 877 with the strophe, it is necessary to suppose the omission of one long or two short syllables. The rhythm is iambic.

ἔνθ' οὐ ποδὶ χρησίμῳ
χρῆται. τὸ καλῶς δ' ἔχον
πόλει πάλαισμα μήποτε λῦσαι θεὸν αἰτοῦμαι. 880
θεὸν οὐ λήξω ποτὲ προστάταν ἴσχων.
στρ.β. εἰ δέ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύεται, 883
Δίκας ἀφόβητος, οὐδὲ 885
δαιμόνων ἕδη σέβων,
κακά νιν ἕλοιτο μοῖρα,
δυσπότμου χάριν χλιδᾶς,
εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως
καὶ τῶν ἀσέπτων ἕρξεται, 890
ἢ τῶν ἀθίκτων ἕξεται ματᾴζων.

880. αἰτοῦμαι] The letters μαι and προστάταν ἴσχων in 881 are disappearing in L. through the decay of the surface of the membrane. (This page is on the exterior side.)
886. ἕδη] ἑδη L. ἕδη C^s A. 890. ἕρξεται] ἕρξεται (ξ from γ) L. ἕρξεται C^s A.
891. ἑξεται L. ἕξεται C^s. ματᾴζων] ματἀιζων L.

The simplest hypothesis, as nothing is wanting to complete the sense, is that ἄρουσεν was compounded with ἐξ or εἰς.

ἄπῠ̄τŏ | μŏν ē̄ξ | ōρōῦσĕν ēis ăνᾰγκᾱν
δĭ ā̄ | θĭρᾰ̄τĕκ | νōθĕντĕs ōν Ŏλῡμπŏs
Cp. ē̄ργōν | τĕ πᾰντōν ōν νŏμōī πrŏκēιντē̄ι.

Compare the scansion of 863, 873.

879, 80. It is needless to suppose any allusion or particular reference in these words; which simply denote the striving of patriotic zeal as distinguished from the struggles of lawless ambition. 'That wrestling that is for the city's weal, I pray God never to abate.' Cp. Pind. Nem. 5. 46, 7, χαίρω δ' ὅτι ἐσλοῖσι μάρναται περὶ πᾶσα πόλις.

880. θεόν] Here generalized more completely than elsewhere in Sophocles. Cp., however, Phil. 843, τάδε μὲν θεὸς ὄψεται.

883. 'But whoso walks disdainfully in act or speech.' ὑπέροπτα is neuter plural adverbial.

χερσίν] i.e. ἔργῳ. The connection is: 'God shall be my protector and not the proud tyrant.' The chorus echo the words of Teiresias 410, 11, οὐ γάρ τι σοὶ ζῶ δοῦλος ἀλλὰ Λοξίᾳ, ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι. For χερσί = 'by deeds of violence,' cp. El. 1195, πότερα χερσὶν ἢ λυμῇ βίον;

885. οὐδέ] In the description of the tyrant, as a well-known fact, the conditional force of εἰ is forgotten. Also the negative coheres with the participle in a single notion. Hence οὐδέ, not μηδέ.

887. ἕλοιτο] Note the use of the mid. voice = 'Take him for her own.'

888. δυσπότμου χάριν χλιδᾶς] 'For his ill-starred magnificence and pride.' χλιδή is the elation of mind which accompanies the *glitter* of prosperity. Cp. the use of χλιδάω. For the ethical association attached to δύσποτμος, cp. Aj. 1156, τοιαῦτ' ἄνολβον ἄνδρ' ἐνουθέτει παράν.

890. τῶν ἀσέπτων] 'From impious deeds,' the opposite of εὔσεπτον above in l. 864.

889–91. The clause εἰ μὴ .. ματᾴζων resumes the protasis with increased definiteness, dwelling on the two charges of unrighteousness and impiety, the latter in the two forms of unholiness and irreverence. 'If he will not be content with righteous gains, and refrain from unholy deeds, or will persist in laying wanton hands on things sacred.' Cp. Ant. 310,

τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ †θυμῷ βέλη
†ἕρξεται ψυχᾶς ἀμύνειν;
εἰ γὰρ αἱ τοιαίδε πράξεις τίμιαι, 895
τί δεῖ με χορεύειν;
ἀντ.β. οὐκέτι τὸν ἄθικτον εἶμι γᾶς ἐπ' ὀμφαλὸν σέβων,
οὐδ' ἐς τὸν Ἀβαῖσι ναόν, 900
οὐδὲ τὰν Ὀλυμπίαν,
εἰ μὴ τάδε χειρόδεικτα [43 a.
πᾶσιν ἁρμόσει βροτοῖς.

892–895. Division of lines in L. and A. τίσ–| θυμῶι–| ψυχᾶσ–| αἱ .. τίμιαι. 892–4. τίς ἔτι ποτ' ἐν τοῖσδ' (τούτοισ M^cE.) ἀνὴρ θυμῶι βέλη ἕρξεται (ἕρξεται C^cA.) ψυχᾶσ ἀμύνειν LAME^c. (om. pr.) θυμοῦ M^a. 896. χορεύειν] Add πονεῖν ἢ τοῖς θεοῖς LM^a. 897–910. Division of lines in L. and A. οὐκέτι–| γᾶσ–| οὐδ' ἐσ–| οὐδὲ–| χειρόδεικτα–| ἀλλ'–| ζεῦ–| ἀθάνατον–| φθίνοντα–| ἐξαιροῦσιν–| τιμαῖσ–| ἔρρει .. θεῖα.

O. C. 39, ἄθικτος οὐδ' οἰκητός. ἕξεται is stronger than ἅψεται, implying obstinate determination.

893, 4. τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμῷ βέλη ἕρξεται ψυχᾶς ἀμύνειν] The v. r. τούτοις in VEV^2. etc. is not an attempt to complete a senarius, but merely an instance of the very common confusion of τοῖσδε with τούτοις as a gloss. The passage is printed as it is written in L. If we are contented with adopting θυμοῦ, the meaning must be, 'Who in such courses can go on to avert the darts of wrath and ward them from his soul?' i. e. What tyrant can avoid becoming an object of anger? But besides the poverty of meaning, the expexegesis is extremely awkward. ἕρξεται was perhaps added as a gloss by some one who observed the similarity of meaning between ἕρξεται in l. 890 and ἀμύνοι, or may have been otherwise noted in the margin. Hermann, omitting ἕρξεται and reading θεῶν for θυμῶι (i.e. θῶμ for θυμῶι) and supposing the line φθίνοντα γὰρ Λαΐου to be complete, gave an impossible emphasis to ἀνήρ. 'Who in such a course is man enough to ward from his soul the artillery of Heaven?' Two modifications of this have been suggested, (1) reading ἀμύνοι for ἀμύνειν (cp. Ant. 605, τίς .. κατάσχοι); 'Who can then ward off the Gods?' (2) supposing the metre to be as in the text, with Λαΐου παλαίφατα in the antistrophe, τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμῷ βάλοι θεῶν βέλη ψυχᾶς ἀμύνειν; 'Who then can devise to ward from his soul the weapons of the Gods?' The former is preferable, 'May fate seize him [and it surely will], for who doing these things,' (or 'in such courses'), 'will continue to ward off the darts of divine vengeance from his soul?'

895, 6. 'For if honour attend such actions, what need I lead the sacred dance?' If 'the righteous are as the wicked, and the ungodly are in great power,' then, as the Athenians judged in the time of the plague, it is ἐν ὁμοίῳ καὶ σέβειν καὶ μή (Thuc. 2. 53). This thought changes the mood of the chorus, who for the moment catch the infection of doubt (as previously they doubted Teiresias), here as elsewhere reflecting opposite and conflicting tendencies. They soon, however, renew the strain of piety (899, cp. 480), and appeal to the supreme power of Zeus. The allusion to their religious function in the worship of Dionysus is in keeping with the lyric character of the ode.

900. τὰν Ὀλυμπίαν] The oracle of Zeus at Olympia is mentioned by Pindar, Olymp. 8. 2, ἵνα μάντιες ἄνδρες ἐμπύροις τεκμαιρόμενοι παραπειρῶνται Διὸς ἀργικεραύνου.

902. 'If these things shall not coincide manifestly in the face of all mankind.' 'These things,' i. e. the common issue of the prediction and the event.

ἁρμόσει] Used absolutely. Cp. Plat. Soph. 262 C, τότε δὲ ἥρμοσέ τε.

πᾶσιν .. βροτοῖς] Dative of remote reference after ἁρμόσει, depending partly also on χειρόδεικτα.

ἀλλ', ὦ κρατύνων, εἴπερ ὄρθ' ἀκούεις,
Ζεῦ, πάντ' ἀνάσσων, μὴ λάθοι
σὲ τάν τε σὰν ἀθάνατον αἰὲν ἀρχάν. 905
φθίνοντα γὰρ Λαΐου [⏑ – ⏑ – ?]
θέσφατ' ἐξαιροῦσιν ἤδη,
κοὐδαμοῦ τιμαῖς Ἀπόλλων ἐμφανής·
ἔρρει δὲ τὰ θεῖα. 910

Οἰ. χώρας ἄνακτες, δόξα μοι παρεστάθη
ναοὺς ἱκέσθαι δαιμόνων, τάδ' ἐν χεροῖν
στέφη λαβούσῃ κἀπιθυμιάματα.
ὑψοῦ γὰρ αἴρει θυμὸν Οἰδίπους ἄγαν
λύπαισι παντοίαισιν· οὐδ' ὁποῖ' ἀνὴρ 915
ἔννους τὰ καινὰ τοῖς πάλαι τεκμαίρεται,
ἀλλ' ἐστὶ τοῦ λέγοντος, εἰ φόβους λέγῃ.

903. ὄρθ'] ὀρθὸν L. ὄρθ' A. 905. λάθοι] λάθῃ A. σάν] σ' ἂν L. σὰν CA. ἀρχάν] ἀρχάν A. 906. Λαΐου] λαΐοῦ, with gloss παλαία by C^s., L. παλαιὰ Λαΐου θέσφατ' M. 915. παντοίαισιν] παντοῖεσιν L. παντοίαισιν C^sA. 917. εἰ .. λέγῃ] εἰ .. λέγοι L. ἦν .. λέγῃ C^sA.

903. εἴπερ ὄρθ' ἀκούεις] i. e. 'If thou art rightly named the all-ruling one.'

904. πάντ' ἀνάσσων] πάντα is cognate accusative. 'All-ruling,' i. e. exercising all command.

μὴ λάθοι] The vague or impersonal subject of λάθοι is supplemented by the four concluding lines.

906. See on 893. The word παλαιά was probably a gloss on φθίνοντα.

φθίνοντα] 'Seeming to die out,' 'fading away with the past,' 'passing away.'

908. ἐξαιροῦσι] 'They put aside,' 'exempt from regard.' 'They set aside as antiquated,' i. e. their fulfilment is no longer expected. Cp. Eur. Phoen. 991, ὡς εὖ πατρὸς ἐξεῖλον φόβον.

909, 10. 'And nowhere are Apollo's honours clear (lit. 'is Apollo clear in his honours'), and things Divine go to destruction.' For τιμαῖς, which is dat. of manner, see Essay on L. § 14, pp. 19, 20.

911, foll. A way has been prepared by which the truth shall be revealed when it seems furthest from the thoughts of the king and queen. The messenger who brings from Corinth the welcome news of the death of Polybus is the means of unlocking the secret which the herdsman who has been sent for would else have buried in silence. Each knows a part of the mystery, and their meeting brings the whole to light. Jocasta still keeps her confidence, but cannot be unaffected by the mood of Oedipus, who is shaken by every hint of fear. She is preparing to supplicate the Gods, not for herself but for her husband and the state, when the news arrives, which seems at first to remove all cause of apprehension.

παρεστάθη] Cp. the use of language in ll. 776, 7, τύχη τοιάδ' ἐπέστη.

912. ἱκέσθαι] 'To approach as a suppliant.' Cp. 920. Cp. the very similar proceeding of Clytemnestra in El. 634, foll.

914. 'For Oedipus is carried off and tossed by various griefs;' i. e. vexes himself exceedingly. There is no distinct metaphor. The words might be literally used either of a ship carried out to sea, or of anything borne aloft by the wind. Cp. Ant. 1307, ἀνέπταν φόβῳ, and above 771, ἐς τοσοῦτον ἐλπίδων .. βεβῶτος.

916. τὰ καινὰ τοῖς πάλαι] i. e. He will not view the present oracle and the words of Teiresias in the light of the failure of the former prophecy.

917. εἰ φόβους λέγῃ] The correction ἦν (see v. r.) has evidently been added to

ὅτ' οὖν παραινοῦσ' οὐδὲν ἐς πλέον ποιῶ,
πρὸς σ', ὦ Λύκειε Ἄπολλον, ἄγχιστος γὰρ εἶ,
ἱκέτις ἀφῖγμαι τοῖσδε σὺν κατεύγμασιν, 920
ὅπως λύσιν τιν' ἡμῖν εὐαγῆ πόρῃς·
ὡς νῦν ὀκνοῦμεν πάντες ἐκπεπληγμένον
κεῖνον βλέποντες ὡς κυβερνήτην νεώς.

ΑΓΓΕΛΟΣ.

ἆρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου
τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου; 925
μάλιστα δ' αὐτὸν εἴπατ', εἰ κάτισθ' ὅπου.

ΧΟ. στέγαι μὲν αἵδε, καὐτὸς ἔνδον, ὦ ξένε·
γυνὴ δὲ μήτηρ ἥδε τῶν κείνου τέκνων.

ΑΓ. ἀλλ' ὀλβία τε καὶ ξὺν ὀλβίοις ἀεὶ
γένοιτ', ἐκείνου γ' οὖσα παντελὴς δάμαρ. 930

ΙΟ. αὔτως δὲ καὶ σύ γ', ὦ ξέν'· ἄξιος γὰρ εἶ
τῆς εὐπείας οὕνεκ'. ἀλλὰ φράζ' ὅτου

918. ἐς] εὖ L. ἐς A. εὖ C^1M. ἐσ ποιῶ] ποῶ L. ποιῶ A. 919. πρός] πρὸ σ' L. πρόσσ' C^2A. Λύκει .. εἶ] λύκι'.. ῆι L. λύκειε' C^2 .. εἶ C^2. 920. ἱκέτις] 2nd ι from η L. σύν] συγ L M. σὺν C^2A. 921. ἡμῖν] ἡμῖν LA. ἡμὶν C^2. 924. ΑΓΓΕΛΟΣ] θεράπων πολύβου L. ἄγγελοσ A. 926. κάτισθ'] κάτοισθ' LM. κάτισθ' A. 927. αἵδε L. ἥδε A. 931. ἄξιοσ γὰρ. εἶ L. (ῖ or σῦ erased).

suit the subjunctive, which of the two alternatives given by the first hand has the advantage of being the harder reading. The subjunctive also is more in accordance with the present time, while *εἰ* may be sufficiently defended by the generality (or absoluteness) of the supposition, which is emphatic. See Essay on L. § 27, p. 42.

918. ὅτ' οὖν] Cp. El. 1318, 19, ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδον, ἀρχ' αὐτός, κ.τ.λ.

919. Cp. El. 634 foll., esp. 655, and note on l. 16. πρὸ τῶν θυρῶν γὰρ ἵδρυτο, Schol.

920. κατεύγμασιν] 'These accessories of prayer.' The conjecture κατάργμασιν, though ingenious, is unnecessary. For a somewhat analogous expression, cp. Aj. 1175, ἱκτήριον θησαυρόν.

921. λύσιν τιν'.. εὐαγῆ] 'Some pure release,' i. e. Some end of our troubles which will leave us pure from crime. λύσιν εὐαγῆ = λύσιν εἰς εὐαγῆ βίον. For the meaning of λύσιν, cp. Tr. 1170, 1, μόχθων τῶν ἐφεστώτων ἐμοὶ | λύσιν τελεῖσθαι.

923. ὡς κυβερνήτην νεώς] Sc. ἐκπεπληγμένον βλέποντες ἂν ὀκνοῖεν. For the condensed simile, see Essay on L. § 39, p. 67, § 43, p. 74, and see note on l. 602.

928. γυνὴ δὲ μήτηρ ἥδε] By choosing this honourable title the chorus unconsciously remind the spectators of the horror that is presently to be revealed.

929, 30. The very fulness of the expression (which Jocasta acknowledges 932), again reminds the hearer of the contrast between the appearance and the fact.

930. παντελής] 'In the fullest sense,' 'With full rights' (cp. παμμήτωρ), or perhaps, 'Making the house complete.' Cp. ἡμιτελής. Cp. Aj. 972, ἀνδρὸς τελείου δῶμ' ἐπιστρεφομένου. Translate 'His honoured queen.'

χρῄζων ἀφῖξαι χὤ τι σημῆναι θέλων.
ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι.
ΙΟ. τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφιγμένος; 935
ΑΓ. ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὐξερῶ τάχα,
ἥδοιο μέν, πῶς δ' οὐκ ἄν, ἀσχάλλοις δ' ἴσως.
ΙΟ. τί δ' ἔστι; ποίαν δύναμιν ὧδ' ἔχει διπλῆν;
ΑΓ. τύραννον αὐτὸν οὐπιχώριοι χθονὸς
τῆς Ἰσθμίας στήσουσιν, ὡς ηὐδᾶτ' ἐκεῖ. 940
ΙΟ. τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;
ΑΓ. οὐ δῆτ', ἐπεί νιν θάνατος ἐν τάφοις ἔχει.
ΙΟ. πῶς εἶπας; ἦ τέθνηκε Πόλυβος, *ὦ γέρον;
ΑΓ. εἰ μὴ λέγω τἀληθές, ἀξιῶ θανεῖν.
ΙΟ. ὦ πρόσπολ', οὐχὶ δεσπότῃ τάδ' ὡς τάχος 945
μολοῦσα λέξεις; ὦ θεῶν μαντεύματα,
ἵν' ἐστέ· τοῦτον Οἰδίπους πάλαι τρέμων
τὸν ἄνδρ' ἔφευγε μὴ κτάνοι, καὶ νῦν ὅδε
πρὸς τῆς τύχης ὄλωλεν οὐδὲ τοῦδ' ὕπο.
ΟΙ. ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα, 950
τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;
ΙΟ. ἄκουε τἀνδρὸς τοῦδε, καὶ σκόπει κλύων
τὰ σέμν' ἵν' ἥκει τοῦ θεοῦ μαντεύματα.

933. χὤ τι] χ' ὥστί L. χ' ὅτί C². 935. παρά] παρὰ L. πρὸσ C²A. δ' om. L. add. C²A. 936. τὸ δ'] τὸ δ' L. τόδ' C². 937. ἥδοιο] ἴδοιο L. ἥδοιο C². ἀσχάλλοις] ἀσχάλλοισ L. ἀσχάλλοιο A. 938. διπλῆν] διπλ·ῆν A. 939. χθονὸς from χρόνοσ? L. 940. ηὐδᾶτο] ηὐδατ' L. ηὐδᾶτ' C². 942. δῆτ'] δῆτα L. δῆτ' A. ἐν τάφοις] ἐν δόμοισ MΔ. 943. ὦ γέρον om. LA. Πόλυβοσ = ἀγγ = εἰ δε μὴ = by C². 944. ἀγγ. εἰ μὴ λέγω] ἀγγ. εἰ δὲ μὴ | λέγω γ' ἐγὼ τἀληθὲσ LA. (λέγω 'γὼ E). εἰ μὴ λέγω τ' ἀληθὲσ Γ. 948. κτάνοι] κτάνοι L. κτάνῃ A. κτανοῖ C¹. 950. Ἰοκάστησ] ἡδίστησ MΔ. 952. σκόπει] σκόπει(τε) L. 953. σέμν'] σεμνὰ L. σέμν' C². ἥκει L. ἥκει A.

936. The accus. is to be regarded as 'pendent,' although there are other instances of ἥδομαι transitive, e. g. Phil. 1314, ἥσθην πατέρα τὸν ἁμὸν εὐλογοῦντά σε.

There is no need of altering τάχα to τάχ' ἄν. The rhythm is better if τάχα be retained and joined with ἐξερῶ. Cp. O. C. 980, οἷοις ἐρῶ τάχ'. ἄν may be supplied with ἥδοιο as well as with ἀσχάλλοις. 'But for the word which I am immediately to utter, you will be surely gladdened at that, and yet perhaps you will be grieved.'

941. ἐγκράτησ] i. e. ἐν κράτει.

943. The reading is not absolutely certain, although several copies have γέρον. The MS. reading is certainly wrong.

947. τοῦτον] Essay on L. § 22, p. 33.

951. ἐξεπέμψω] 'Had me called forth.' The middle voice as in μεταπέμπεσθαι, of that which is done through others. Hence in Ant. 19, where Antigone herself brings Ismene forth, the active is used.

ΟΙ. οὗτος δὲ τίς ποτ' ἐστὶ καὶ τί μοι λέγει;
ΙΟ. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν 955
ὡς οὐκέτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.
ΟΙ. τί φῄς, ξέν'; αὐτός μοι σὺ σημήνας γενοῦ.
ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
εὖ ἴσθ' ἐκεῖνον θανάσιμον βεβηκότα.
ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ; 960
ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.
ΟΙ. νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.
ΑΓ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
ΟΙ. φεῦ φεῦ, τί δῆτ' ἄν, ὦ γύναι, σκοποῖτό τις
τὴν Πυθόμαντιν ἑστίαν, ἢ τοὺς ἄνω 965
κλάζοντας ὄρνις, ὧν ὑφηγητῶν ἐγὼ
κτανεῖν ἔμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανὼν
κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε
ἄψαυστος ἔγχους, εἴ τι μὴ τώμῷ πόθῳ
κατέφθιθ'· οὕτω δ' ἂν θανὼν εἴη 'ξ ἐμοῦ. 970
τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα
κεῖται παρ' Ἅιδῃ Πόλυβος ἄξι' οὐδενός.

955. ἀγγελῶν] ἀγγελῶν L. ἀγγελὼν C[c]A. 957. σὺ om. AM[2]. σημήνας] σημήνασ L. γρ. σημάντωρ C[2]. σημάντωρ AMM[2]EC[1]. 965. ἑστίαν] εστίαν L. ἑστίαν C[c]. 966. κλάζοντας] κλάζοντ A. δι' ὧν A. δι' .. ὧν A[c]. (δ') ἐγὼ L. 968. δὴ om. L. add. C[1]. ὅδ'] ὅθ' A. 970. θανών] ω from ο L. om. A. (ἐ)ξ A.

954. τί μοι λέγει] 'What, pray, has he to tell?' rather than, 'What has he to tell me?'

955. Note again the want of exact correspondence between question and answer.

957. σημήνας γενοῦ] Essay on L. p. 51.

959. οὖ ἴσθ'] The hiatus after a circumflexed monosyllable is not a sufficient reason for suspecting the reading.

960. νόσου ξυναλλαγῇ] 'By visitation of disease.' See Essay on L. pp. 85, 86.

961. 'A little touch lays low the aged frame.' 'A slight inclination of the balance.' Cp. Plat. Rep. 8. 556 E.

963. 'Yes, and by the years whose length he had measured.' The dative is first instrumental, and then joined with συμμετρούμενος in a supplementary construction.

966. κλάζοντας ὄρνις] The informants of Teiresias, Ant. 998, foll.

967. κτανεῖν] On the aor. inf. after μέλλω, see L. and S. s. v. μέλλω.

971. τὰ .. παρόντα] i. e. which are now giving us anxiety. 'Polybus is in his grave; and with him these prophecies at least are buried, worth nothing now.' There is no special emphasis on παρόντα; δ' οὖν merely marking the return from the digression εἴ τι μὴ .. εἴη 'ξ ἐμοῦ. The new fear of Oedipus (976) is inconsistent with this speech, but the inconsistency is natural, and in keeping with his irresolution and excitement. See l. 914, and cp. Shakespeare, Macbeth, 3. 4. 'Then comes my fit again; I had else been perfect | Whole as the marble, founded on the rock, | As broad and general as the casing air; | But now I am cabined, cribbed, confined, bound in | To saucy doubts and fears.'

ΙΟ. οὔκουν ἐγώ σοι ταῦτα προὔλεγον πάλαι;
ΟΙ. ηὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην·
ΙΟ. μὴ νῦν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλῃς. 975
ΟΙ. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ;
ΙΟ. τί δ' ἂν φοβοῖτ' ἄνθρωπος, ᾧ τὰ τῆς τύχης
κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής;
εἰκῇ κράτιστον ζῆν, ὅπως δύναιτό τις.
σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα· 980
πολλοὶ γὰρ ἤδη κἀν ὀνείρασιν βροτῶν
μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτῳ
παρ' οὐδέν ἐστι, ῥᾷστα τὸν βίον φέρει.
ΟΙ. καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,
εἰ μὴ 'κύρει ζῶσ' ἡ τεκοῦσα· νῦν δ' ἐπεὶ 985
ζῇ, πᾶσ' ἀνάγκη, κεἰ καλῶς λέγεις, ὀκνεῖν.
ΙΟ. καὶ μὴν μέγας *γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.
ΟΙ. μέγας, ξυνίημ'· ἀλλὰ τῆς ζώσης φόβος.
ΑΓ. ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὕπερ;
ΟΙ. Μερόπης, γεραιέ, Πόλυβος ἧς ᾤκει μέτα. 990
ΑΓ. τί δ' ἔστ' ἐκείνης ὑμὶν ἐς φόβον φέρον;

976. οὐκ ὀκνεῖν λέχοσ] λέχοσ οὐκ ὀκνεῖν L. λέχοσ C². λέκτρον οὐκ ὀκν. AE. λέκτρον 977. τύχης] ψυχῆς pr. E. 979. εἰκῇ] εἰκῆι L. εἰκῇ A. 981. κἀν] .. L. κἀν C²A. ὀνείρασιν] ὀνείρασι LA. 983. ῥᾷστα] ῥᾷστον L. ῥᾷστα C². τον L. 985. μὴ 'κύρει] μὴ κύρει L. μὴ 'κύρει C. μὴ κύρει A. 986. ζῇ] ζῇ LA. καλῶς] καιῶσ A. 987. γ' om. MSS. add. Porson. 989. καὶ om. A.

976. λέχοσ cannot be retained without altering the order of the words, which is best as it is.

977. 'Why should man fear, seeing that Fortune rules his life and he has no clear foreknowledge of anything.'

ἄνθρωπος] Quite general, as in O. C. 1153, πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών. The sentiment belongs to the strain of reflection on human life, apart from religious tradition, which appears often in Thucydides. See esp. Thuc. 4. 62.

979. 'Tis best to live at hazard, as best one may.'

εἰκῇ] Opposed to νόμῳ, and perhaps associated by Sophocles with εἶκος, εἰκάζω. Cp. 'To make probability the guide of life.' For the optative, cp. 315, ἀφ' ὧν ἔχοι τε καὶ δύναιτο; and see Essay on L. § 36, p. 56.

981. Cp. Hdt. 6. 107: Plat. Rep. 9. 571 C.

987. 'And yet your father's burial is a great eye to see with;' i. e. May well open your eyes. This is probably Jocasta's meaning; though Oedipus seems to understand the words somewhat differently, as if she had said, 'Your father's death throws a great and cheering light on these matters.' Cp. Pind. Pyth. 5. 18, ἐπεὶ συγγενὴς ὀφθαλμός, κ.τ.λ.

991. 'What is there in her (or in regard to her) which tends to give you alarm?' The genitive is continued from 988 τῆς ζώσης, 990 Μερόπης, as often happens, without any very close adaptation to the immediate construction; in which it may

ΟΙ. θεήλατον μάντευμα δεινόν, ὦ ξένε.
ΑΓ. ἦ ῥητόν; ἢ *οὐχὶ θεμιτὸν ἄλλον εἰδέναι;
ΟΙ. μάλιστά γ'· εἶπε γάρ με Λοξίας ποτὲ
χρῆναι μιγῆναι μητρὶ τἠμαυτοῦ, τό τε 995
πατρῷον αἷμα χερσὶ ταῖς ἐμαῖς ἑλεῖν.
ὧν οὕνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι
μακρὰν ἀπῳκεῖτ'· εὐτυχῶς μέν, ἀλλ' ὅμως [44 a.
τὰ τῶν τεκόντων ὄμμαθ' ἥδιστον βλέπειν.
ΑΓ. ἦ γὰρ τάδ' ὀκνῶν κεῖθεν ἦσθ' ἀπόπτολις; 1000
ΟΙ. πατρός τε χρῄζων μὴ φονεὺς εἶναι, γέρον.
ΑΓ. τί δῆτ' *ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἄναξ,
ἐπείπερ εὔνους ἦλθον, ἐξελυσάμην;
ΟΙ. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.
ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως 1005
σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.
ΟΙ. ἀλλ' οὔποτ' εἶμι τοῖς φυτεύσασίν γ' ὁμοῦ.
ΑΓ. ὦ παῖ, καλῶς εἶ δῆλος οὐκ εἰδὼς τί δρᾷς.

993. οὐχί] οὐ MSS. οὐχὶ Brunck. 994. γάρ] ρ from ν L. 995. χρῆναι] χ from ξ L. τἠμαυτοῦ] η from μ L. 998. ἀπωκεῖτ' L. ἀπώκιστ' Γ. 999. ὄμμαθ'] ὄμματ' L. ὄμμαθ' C⁶A. 1002. ἐγὼ οὐχί] ἔγωγ' οὐχὶ L. Porson corr. οὐχί] οὐ(χὶ) L. 1003. ἐξελυσάμην] 2nd ε from ο. 1004. ἂν om. L. add. C⁶A. 1005. τοῦτ'] τοῦ(τ') A. τοῦδ' Δ. 1006. πράξαιμί τι] πράξαιμ' ἔτι A. 1007. φυτεύσασιν] φυτεύσασι A. ὁμοῦ] ἐμοῦ L. ὁμοῦ C⁶A. 1008. καλῶς] καλὸσ A.

be viewed either as a genitive of respect, or of origin (with φέρον). Essay on L. pp. 12, 14, 61. I. e. 'What do you fear from her or of her?' Here, as elsewhere in this scene, the serene courtesy of the dialogue contrasts with the approaching horror.

997. ἡ Κόρινθος ἐξ ἐμοῦ .. ἀπῳκεῖτο] 'The dwellings of Corinth have been far removed from me,' i. e. I have made my dwelling far from Corinth. For the preference for the passive form, see Essay on L. pp. 49, 50. The effect here is to bring into greater prominence Oedipus' love for Corinth.

ἐξ ἐμοῦ] Partly 'away from me,' partly 'by my act.' The v. r. ἀπώκιστ' (ἀπῴκιστο) is plausible. Cp. Plat. Polit. 284 E, ὁπόσα εἰς τὸ μέσον ἀπῳκίσθη τῶν ἐσχάτων.

999. Note that this is said with perfect unconsciousness in the presence of Jocasta. Contrast 1371, foll., ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων, κ.τ.λ.

1005. τοῦτ' ἀφικόμην] The accusative in apposition, expressing purpose. O. C. 1291, ἃ δ' ἦλθον, ἤδη σοι θέλω λέξαι, πάτερ.

1006. 'That I might reap some benefit from you in your returning home.' The genitive of origin passing into the gen. absolute. Essay on L. § 9, p. 13.

1007. τοῖς φυτεύσασιν] 1012. τῶν φυτευσάντων] He expresses his particular fear in the general form which the prophecy (793) had originally suggested. See 1012, 1013, τοῦτό μ' εἰσαεὶ φοβεῖ.

1008. ὦ παῖ] This address comes somewhat strangely from the servant to the king, but is explained by the simplicity of heroic times, and by the peculiar circumstance that the aged speaker is claiming to have been a kind of foster-father to Oedipus. Cp. El. 1220, where Electra in

ΟΙ. πῶς, ὦ γεραιέ; πρὸς θεῶν δίδασκέ με.
ΑΓ. εἰ τῶνδε φεύγεις οὕνεκ' εἰς οἴκους μολεῖν. 1010
ΟΙ. ταρβῶ γε μή μοι Φοῖβος ἐξέλθῃ σαφής.
ΑΓ. ἦ μὴ μίασμα τῶν φυτευσάντων λάβῃς;
ΟΙ. τοῦτ' αὐτό, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.
ΑΓ. ἆρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;
ΟΙ. πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν; 1015
ΑΓ. ὀθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.
ΟΙ. πῶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσέ με;
ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τἀνδρός, ἀλλ' ἴσον.
ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;
ΑΓ. ἀλλ' οὔ σ' ἐγείνατ' οὔτ' ἐκεῖνος οὔτ' ἐγώ. 1020
ΟΙ. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο;
ΑΓ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών.
ΟΙ. κᾆθ' ὧδ' ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα;
ΑΓ. ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.

1009. γεραιέ] γηραιέ A. θεῶν] θεῶν (τι) L. 1011. Φοῖβος] om. A. add. A°. ἐξέλθῃ] ἐξέλθοι L. ἐξέλθοι C⁷. ἐξέλθῃ A. 1015. εἰ] ἢ εἰ L. γεννητῶν] γενητῶν L. γεννητῶν C²A. 1016. ὀθούνεκ'] ὅθ' ὅνεκ' LA. ὀθούνεκ C°. 1019. ἐξ ἴσου] ἐξίσου LA. 1021. ὠνομάζετο] ὀνομάζετο A. 1023. μέγα] με .. γα L. 1024. αὐτὸν ἐξέπεισ'] ἐξέπεισ' αὐτὸν LM². αὐτὸν ἐξέπεισ' C²AE.

addressing the supposed stranger, uses in her excitement the address suitable for her brother. See also Aj. 339 (where Ajax is really calling for Teucer).

καλῶς] 'Clearly.' O. C. 269, 70, καλῶς | ἔξοιδα. Plat. Rep. 6, p. 506 B.

1011. Aldus and some MSS. (?) (not V³) have ταρβῶν. The variation of reading is like that in O. C. 1300: La. κλύω, Par. A. κλύων. In both places the indicative is more forcible.

σαφής] 'True,' as in 390, ποῦ σὺ μάντις εἶ σαφής.

1012. τῶν φυτευσάντων] Genitive of origin. 'A pollution arising to you from your parents.'

1013. τοῦτο .. φοβεῖ] 'That is just the fear that is ever haunting me.'

1014. πρὸς δίκης] Like πρὸς τρόπου, 'On the side of justice;' i. e. justly. So in El. 1211, πρὸς δίκης γὰρ οὐ στένεις.

1016. σοι .. οὐδὲν ἐν γένει] 'Of no kin to thee.' Eur. Alc. 904, ἐμοί τις ἦν ἐν γένει, ᾧ, κ.τ.λ.

1018. ἀλλ' ἴσον] i. e. in that you were for a time the adopted child of either.

1019. 'And how can a father be held equal to one who is no father?' τῷ μηδενί, lit. = 'To him who is nobody;' i. e. who is in no sort of way my father. μηδενί is probably masculine = ei, qui nullus est, and may be best explained as = τῷ μηδὲν (i. e. μηδαμῶς) φύσαντι. 'To one who is nothing of the kind.' The pronoun helps to make the negative more absolute. Cp. Theaet. 169 A, ἐμὲ μὲν τῷ σῷ ἑταίρῳ .. βοηθεῖν, σὲ δὲ μηδενί; i. e. 'That I am bound to help your friend, and you not at all,' where there is a similar inexactness of reference. The negative is similarly strengthened in El. 276, ἐρινὺν οὔτιν' ἐκφοβουμένη. Ib. 1215, ἄτιμος οὐδενὸς σύ. Aesch. Ag. 185, μάντιν οὔτινα ψέγων.

1021. ὠνομάζετο] For the use of the middle voice, see Essay on L. § 31, p. 49, b.

ΟΙ. σὺ δ' ἐμπολήσας, ἢ τεκών μ' αὐτῷ δίδως; 1025
ΑΓ. εὑρὼν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.
ΟΙ. ὡδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους;
ΑΓ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν.
ΟΙ. ποιμὴν γὰρ ἦσθα κἀπὶ θητείᾳ πλάνης;
ΑΓ. σοῦ δ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ. 1030
ΟΙ. τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς με λαμβάνεις;
ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.
ΟΙ. οἴμοι, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν;
ΑΓ. λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.
ΟΙ. δεινόν γ' ὄνειδος σπαργάνων ἀνειλόμην. 1035

1025. τεκών] τέκνω pr. E. 1028. ὀρείοις] ὀρείοισ LA. ἐπεστάτουν] ἐπιστάτουν L. ἐπεστάτουν C[c]A. 1030. δ'] γ' LA. δ' Γ. 1031. ἴσχοντ'] ἴσχων L. ἴσχοντ' L mg. C[c]A. κακοῖς με] καιροῖσ L. κακοῖσ με A. κακοῖσ MM[2]. 1033. τοῦτ' om. A.

1025. ἢ τεκών] For the use of the aor. part. active, cp. O. C. 1108, τῷ τεκόντι πῶν φίλον. The question is inconsistent with the assertion of the ἄγγελος in 1020, and hence the reading has been suspected and τυχών (from 1039), or κιχών, which is more probable, has been substituted. But words not essential to the action are not always so nicely weighed. Just as the chorus in O. C. do not immediately perceive the blindness of Oedipus, though this is implied in the first words he utters, 139, φωνῇ γὰρ ὁρῶ, so Oedipus here may be supposed not fully to realize the force of the words in 1020, οὔτ' ἐκεῖνος οὔτ' ἐγώ. And the same train of thought which leads Oedipus (who is ready for any disclosure) to ask this question, reappears in his colloquy with the βοτήρ, l. 1162, πόθεν λαβών; οἰκεῖον, ἢ ἐξ ἄλλου τινός; It must be admitted that the passage is not free from doubt. The emendation τυχών, however, is weak and not really supported by 1039, where it is suggested by the context. Qu. ἢ πόθεν?

1029. ἐπὶ θητείᾳ πλάνης] 'And going from place to place in your master's service.' For ἐπί, see Essay on L. § 19, p. 26. Oedipus dwells on this point as indicating the possible lowness of his origin. Cp. 1062.

1030. σοῦ δ'] This correction, which Elmsley made from conjecture, is found in Flor. Γ. δέ may express the opposition between the insignificant station of the ποιμήν and his importance to Oedipus. The reading of L. and most MSS. σοῦ γ' .. σωτήρ γε was, however, approved by Hermann, who quotes Heindorf on Plat. Euthyd. 277 A.

1031. Oedipus is touched with pity for his former self. Cp. Shak. Temp. 1. 2, 'Miranda. Alack, for pity! | I, not rememing how I cried out then, | Will cry it o'er again: it is a hint, | That wrings mine eyes to 't.' The question is supposed to be suggested by the word σωτήρ; i. e. 'From what pain that I was suffering in my misfortunes did you rescue me?' but is introduced, as the Scholiast properly observes, in order to lead to the mention of the personal mark (compare the scar of Ulysses in the Odyssey) by which Jocasta's conviction is brought home. In his eagerness to 'delve to the root' the mystery of his birth, Oedipus is wholly unconscious of the effect which fact after fact he elicits has upon the mind of the queen—the horror of whose discovery is the chief interest of this part of the play, and who may be supposed to remain immovable until her outbreak in l. 1056. The same explanation applies to l. 1037, which adds poignancy to the stroke.

1035. ὄνειδος (τοῦτο) ἀνειλόμην] 'I took from my swaddling bands a strange reproach.' Cp. Pind. Nem. 7. 56, τυχεῖν δ' ἓν' ἀδύνατον εὐδαιμονίαν ἅπασαν ἀνελόμενον. The genitive is to be taken with the verb in the sense of derivation; only differing in being more metaphorical from the construction of El. 1139, 40,

ΑΓ. ὥστ' ὠνομάσθης ἐκ τύχης ταύτης ὃς εἶ.
ΟΙ. ὦ πρὸς θεῶν, πρὸς μητρός, ἢ πατρός, φράσον.
ΑΓ. οὐκ οἶδ'· ὁ δοὺς δὲ ταῦτ' ἐμοῦ λῷον φρονεῖ.
ΟΙ. ἦ γὰρ παρ' ἄλλου μ' ἔλαβες οὐδ' αὐτὸς τυχών;
ΑΓ. οὔκ, ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι. 1040
ΟΙ. τίς οὗτος; ἢ κάτοισθα δηλῶσαι λόγῳ;
ΑΓ. τῶν Λαΐου δήπου τις ὠνομάζετο.
ΟΙ. ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;
ΑΓ. μάλιστα· τούτου τἀνδρὸς οὗτος ἦν βοτήρ.
ΟΙ. ἦ κἄστ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ; 1045
ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι. [44 b.
ΟΙ. ἔστιν τὶς ὑμῶν τῶν παρεστώτων πέλας,
ὅστις κάτοιδε τὸν βοτῆρ', ὃν ἐννέπει,
εἴτ' οὖν ἐπ' ἀγρῶν εἴτε κἀνθάδ' εἰσιδών;
σημήναθ', ὡς ὁ καιρὸς εὑρῆσθαι τάδε. 1050
ΧΟ. οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,
ὃν κἀμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ
ἥδ' ἂν τάδ' οὐχ ἥκιστ' ἂν Ἰοκάστη λέγοι.
ΟΙ. γύναι, νοεῖς ἐκεῖνον, ὅντιν' ἀρτίως

1036, 1045. ὥστ' LA. ὥς τ' C^s. 1036. τύχης om. A. 1039. ἦ from ἢ L. 1040. ἀλλὰ ποιμὴν] ἀλλ' ἀποιμὴν L. ἀλλὰ ποιμὴν A. 1041. ἦ L. η A. ἦ A^c. 1046. γ'] γὰρ L. γ' A. εἰδεῖτ' ἂν] ἂν ἠδεῖτε L. εἰδῆτ' ἂν C^sA. 1047. ἔστιν] ἔστι L. ἔστιν AC^7. τίς] τίσ L. τὶσ A. 1050. εὑρῆσθαι] εὑρῆθαι L. εὑρῆσθαι C^sA. 1052. κἀμάτευες] καὶ μάτευεσ LA.

παμφλέκτου πυρὸς | ἀνειλόμην ὡς εἰκὸς ἄθλιον βάρος. Eustath. 86. 16, 1097. 25 quotes καλὸν γ' ὄνειδος, which has been thought to be an error of memory, as these words occur in the Medea of Euripides, with whose style they are more in accordance,—Med. 514.

1037. Triclinius rightly says, ἀσύνετον καὶ ἀνακόλουθον πρὸς τὰ ἐπαγόμενα, τὸ νομίζειν ἐρωτᾷν τὸν Οἰδιπόδα, εἰ ὑπὸ τοῦ πατρὸς ἢ τῆς μητρὸς ὠνομάσθη. The words naturally refer to the cruel treatment of the child. 'Was it my mother's doing, or my father's?'

1040. οὔκ negatives αὐτὸς τυχών.

1042. δήπου τις] 'I am pretty sure that he was known as one of Laius' people.'

1044. βοτήρ] The word recals to the chorus and the spectators, though not to Oedipus, his saying in 836, 7, τοσοῦτον ἔστι μοι τῆς ἐλπίδος, τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι μόνον. Cp. also 1049 with 761.

1045. ὥστ' ἰδεῖν ἐμέ] 'For me to see him.'

1050. 'The very moment for full discovery is come.'

τάδε] Oedipus is now thinking only of the question of his birth, although his expression has a much wider import.

1051. οὐδέν' ἄλλον] Sc. ἐννέπειν.

1054. 'Lady, have you in your thoughts the man, whom we just now desired to come? Is he the man he speaks of?' Cp. Tr. 417, τὴν αἰχμάλωτον, ἣν ἔπεμψας ἐς δόμους κατοῖσθα δήπου: ib. 1191, οἶσθ' οὖν τὸν Οἴτης Ζηνὸς ὑψιστον πάγον; 1219, τὴν Εὐρυτείαν οἶσθα δῆτα παρθένον; The indefinite ὅντινα marks his uncertainty about the identity of the

μολεῖν ἐφιέμεσθα ; τόνδ' οὗτος λέγει ; 1055
ΙΟ. τί δ' ὄντιν' εἶπε ; μηδὲν ἐντραπῇς. τὰ δὲ
ῥηθέντα βούλου μηδὲ μεμνῆσθαι μάτην.
ΟΙ. οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
σημεῖα τοιαῦτ' οὐ φανῶ τοὐμὸν γένος.
ΙΟ. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου 1060
κήδει, ματεύσῃς τοῦθ'· ἅλις νοσοῦσ' ἐγώ.
ΟΙ. θάρσει· σὺ μὲν γὰρ οὐδ' ἂν [*εἰ] τρίτης ἐγὼ [εκ : ἀν = ἐάν]
μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακή.
ΙΟ. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾶ τάδε.
ΟΙ. οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς. 1065
ΙΟ. καὶ μὴν φρονοῦσά γ' εὖ τὰ λῷστά σοι λέγω.
ΟΙ. τὰ λῷστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.
ΙΟ. ὦ δύσποτμ', εἴθε μήποτε γνοίης ὃς εἶ.
ΟΙ. ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι ;
ταύτην δ' ἐᾶτε πλουσίῳ χαίρειν γένει. 1070

1055. ἐφιέμεσθα, τόν θ' LA. ἐφιέμεθα τόνδ' ME(?)M² pr. 1056. τί LAE. τίσ C⁶E^cMM². εἶπε] εἰπὲ L. εἶπε C⁶A. ἐντραπῇς] ἐντραπεὶσ L. ἐντραπῆισ C⁶A. 1061. ἐγώ] ἔχω LA. ἐγὼ Schol. 1062. θάρσει] θάρρει LA. θάρσει Brunck. εἰ] εκ L. ἐκ AC⁶. 1063. ἐκφανεῖ] ἐκφανῆι LA. 1064. δρᾶ] δρᾶ L. δρᾶν AEC⁷.

βοτήρ. Of the conjecture of Badham, νοεῖς ἐκεῖνον ὅνθ' ὃν ἀρτίως | μολεῖν ἐφιέμεσθα ; τόνδ' οὗτος λέγει ; the latter part, τόνδ', for τόν θ', has been received into the text, and is found in two or three MSS. But as the lines stand in his emendation the question of Oedipus is asked too abruptly, and is unnecessarily repeated.

1056. τί δ' ὄντιν' εἶπε] Aesch. Prom. 766, τί δ' ὄντιν' ; οὐ γὰρ ῥητὸν αὐδᾶσθαι τάδε. 'Why ask of whom he spoke?' Jocasta, starting from a reverie, utters this abruptly.

1061. ἅλις νοσοῦσ' ἐγώ] 'My trouble is enough.' 'It is enough that I am tormented without *your* knowing.' For the adverb as predicate, see Essay on L. § 24, p. 38, Ar. Eth. N. 9, 11, ἅλις ἐγὼ δυστυχῶν.

1062. οὐδ' ἂν *εἰ τρίτης] This reading involves a simpler change than οὐδ' ἐὰν τρίτης. For εἰ with the subj., see Essay on L. § 27, p. 42. And although ἂν with future cannot be defended, yet a change of construction may fairly be supposed, like that which accounts for the apparent solecism in Aj. 405–9, εἰ .. πᾶς .. στρατὸς δίπαλτος ἂν με χειρὶ φονεύοι : i.e. The expression is equivalent to σὺ οὐκ ἐκφανεῖ κακή, οὐδ' ἂν (ἐκφανείης κακή), εἰ, κ.τ.λ. 'οὐδ' ἂν εἰ planè eadem ratione dicitur quâ κἂν εἰ, in quo ἂν ad suppressum aliquem optativum pertinet.' Herm.

τρίτης..μητρὸς..τρίδουλος] 'Though my mother, and my mother's mother, and the mother of this last, were slaves.' Cp. Plat. Legg. 6. 777 A, οὐ τρὶς μόνον ἄλλα πολλάκις ἀπεργάζονται δούλας. Jocasta knows that the real horror is the nobility of his birth.

1066. φρονοῦσά γ' εὖ] 'With clear knowledge.' Cp. 1038.

1067. τὰ λῷστα .. ταῦτα] 'This which you call the best'—that I do not learn my origin.

1069. 'Will some one go and fetch the herdsman hither to me?'

1070. πλουσίῳ .. γένει] 'Her wealthy lineage.' The word πλουσίος is used with a touch of irony. Cp. El. 361, σοὶ δὲ πλουσία τράπεζα κείσθω.

ΙΟ. ἰοὺ ἰού, δύστηνε· τοῦτο γάρ σ' ἔχω
μόνον προσειπεῖν, ἄλλο δ' οὔποθ' ὕστερον.
ΧΟ. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας
ᾄξασα λύπης ἡ γυνή; δέδοιχ' ὅπως
μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά. 1075
ΟΙ. ὁποῖα χρῄζει ῥηγνύτω· τοὐμὸν δ' ἐγώ,
κεἰ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.
αὕτη δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων 1080
τῆς εὖ διδούσης οὐκ ἀτιμασθήσομαι.
τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς
μῆνές με μικρὸν καὶ μέγαν διώρισαν.
τοιόσδε δ' ἐκφὺς οὐκ ἂν ἐξέλθοιμ' †ἔτι
ποτ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοὐμὸν γένος. 1085
ΧΟ. στρ. εἴπερ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμαν ἴδρις,

1074. ᾄξασα] ἀΐξασα LA. 1075. ἀναρρήξει E^c. ἀναρρήξῃ LAE. 1078. αὕτη] αὐτή MSS. Herm. corr. 1079. ἐμήν] ἐμήν (γ') L. 1084. τοιόσδε δ' ἐκφὺς οὐκ] τοιόσδ' ἐκφὺς ὥσ οὐκ LAM. τοιόσδ' ἐκφὺς οὐκ E. τοιόσδε δ' ἐκφὺς ὥσ οὐκ C^1. 1085. ποτ'] πότ' LA. μὴ 'κμαθεῖν] μ' ἐκμαθεῖν L. μὴ 'κμαθεῖν A.

1071. ἰοὺ ἰού] An exclamation of horror and wonder. Cp. Phil. 38, Tr. 1143, O. C. 220.

1072. ἄλλο δ' οὔποθ' ὕστερον] 'And no word any more for ever.'

1075. ἀναρρήξει is best taken actively with γυνή as subject. If κακά were the subject, χρῄζει in 1076 could hardly have a natural meaning. Cp. Il. 20. 55, ἐν δ' αὐτοῖς ἐρίδα ῥήγνυντο. For the situation, cp. Ant. 766, 1253, Tr. 813.

1076. 'Let her raise what storms she will; but I will choose to see my origin, though it be from a small seed.'

1079. τὴν δυσγένειαν τὴν ἐμήν] 'The baseness of my birth.'

1080. παῖδα τῆς Τύχης .. τῆς εὖ διδούσης] 'Accounting myself the child of favouring Fortune.' Cp. the opposite fancy of Polynices in O. C. 1323, 4, κεἰ μὴ σὸς ἀλλὰ τοῦ κακοῦ | πότμου φυτευθείς. So in Shak. Winter's Tale, 4. 4, Florizel says—'From thy succession wipe me, father! I | Am heir to my affection.'

1082. οἱ δὲ συγγενεῖς μῆνές με μικρὸν καὶ μέγαν διώρισαν] 'And the successive months, children with me of the same father Time, have alone determined my meanness and my exaltation.' As elsewhere, Time is spoken of as a real thing or person commensurate with the events.

1084, 5. 'Being of such parentage, I have no fear of changing my estate, that would prevent me from inquiring fully into my birth.'

1084. ἔτι | ποτ' ἄλλος] It must be admitted that ποτέ beginning the line after a short syllable which precludes synaphea, is questionable. Qu. ἐξέλθοιμ' ἐγώ? See Aj. 986, οὐχ ὅσον τάχος | δῆτ' αὐτὸν ἄξεις δεῦρο. Supr. 555, ὁ, ἐπὶ | τόν σεμνόμαντιν. A point is lost by the conjecture ἀλλόσ'. The secret of the anomaly is probably the inverted order (for ἄλλος ποτέ), which is for the sake of emphasis and rhythm. Cp. Phil. 1217, ἔτ' οὐδὲν εἰμί.

1086, foll. The chorus have forgotten their previous apprehensions for Jocasta, and yielding to the feeling of the moment, join with Oedipus in his wish to discover his origin. The joyous confidence of this strain gives greater emphasis to the catastrophe.

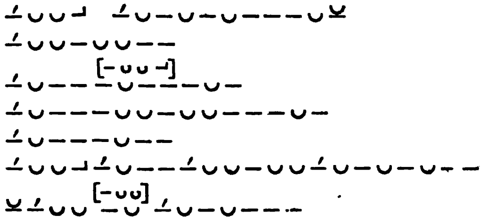
'Soon shall the wonder be revealed. Our king was nursed on the mountain's

οὐ τὸν Ὄλυμπον ἀπείρων,
ὦ Κιθαιρών, οὐκ ἔσῃ τὰν αὔριον
πανσέληνον, μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπου
καὶ τροφὸν καὶ ματέρ' αὔξειν,
καὶ χορεύεσθαι πρὸς ἡμῶν, ὡς ἐπίηρα φέροντα τοῖς ἐμοῖς
τυράννοις. [45 a.
ἰήϊε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἴη.
ἀντ. *τίς σε, τέκνον, τίς σ' ἔτικτε τῶν μακραιώνων ἄρα* 1098

1086–1109. Division of lines in L. and A. *εἴπερ-| καὶ-| οὐ-| ὦ-| τὰν-| μὴ οὐ-| οἰδίπου-| μητέρ'-| πρόσ-| φέροντα-| ἰήϊε-| τίσ-| τῶν-| πανδε-| ἡ σέγε-| τᾶι-| πᾶσαι-| ἀνάσσων-| ναίων-| εὕρημα-| ἑλικωνιάδων .. συμπαίζει.* 1087. *γνώμαν*] *γνώμην* MSS. 1092. *ματέρ'*] *μητέρ'* MSS. 1099. *ἄρα*] *ἆρα* LA.

breast, divinely born; some nymph his mother, his father some roving God.'

This little ode is not a hyporchema, though bearing some analogy to those properly so called (Aj. 693–718, Ant. 1115–1154.) The cheerful steadiness of the prevailing di-trochaic rhythm is relieved but not broken by the 'cyclic' dactyls. The tone is that of solemn gladness, rising at first into excited hope, which changes, in the last line of the strophe, into pious aspiration. Unless something is corrupt (see on 1098), the dactyls become more frequent in the antistrophe.



1086. For **κατὰ γνώμαν**, cp. Tr. 102, *εἴπ' ὦ κρατιστεύων κατ' ὄμμα*, and see Essay on L. § 19, p. 27.

1087. **οὐ τὸν Ὄλυμπον**] Ant. 758.

ἀπείρων] Hesychius *ἀπείρονας· ἀπειράτους. Σοφοκλῆς Θυέστῃ.*

1090. **τὰν αὔριον πανσέληνον**] 'In the coming moonlit hour.' Cp. Ant. 153, *θεῶν δὲ ναοὺς χόροις παννυχίοις πάντας ἐπέλθωμεν.* The comparison of Arist. H. A. 10. 38, *νύκτας τὰς πανσελήνους*, shows that the expression is not always to be construed strictly of the full moon. A moonlight night is all that is meant. And *αὔριον* seems to be transferred from 'next sunrise' to 'next moon-rise.'

ἀπείρων .. μὴ οὐ σέ γε .. αὔξειν] 'Thou shalt not be without experience of our celebrating thee, as of the same clime with Oedipus, and as having been to him a nurse and mother.'

1092. **ματέρα**] As a mountain is called *μητὴρ μήλων, θηρῶν*, etc., e. g. Il. 8. 47, *Ἴδην .. μητέρα θηρῶν*, Γάργαρον. **τροφὸν** coming between makes tolerable the transition from masc. to fem. **αὔξειν**, sc. *ἐμὲ* or *ἡμᾶς*, borrowed from the context.

1095. **καὶ χορεύεσθαι πρὸς ἡμῶν**] 'Or of being the subject of our choral song.' For the change of voice and subject, see Essay on L. p. 60, *d*.

ἐπίηρα φέροντα] 'Doing offices of kindness.' Epic expression. Il. 1. 578, Od. 19. 343.

1097. In hoping for a happy solution, the chorus still look up to Phoebus, whom they had at first invoked (154), and on the interpretation of whose oracles the issue depends. This is the only shadow of apprehension which remains. 'O Phoebus, to whom we cry, may this event prove well-pleasing to thee.'

ἰήϊε] Cp. 154, and note.

1098. **τέκνον**] So Theseus is addressed by the chorus in O. C. 1491, *ἰὼ παῖ.*

τῶν μακραιώνων] The context shews that the nymphs are meant. Cp. Ap. Rh. 2. 509, Hes. ap. Plutarch. 415 c.

Πανὸς ὀρεσσιβάτα [*που] 1100
προσπελασθεῖσ', ἢ σέ γέ τις †θυγάτηρ
Λοξίου; τῷ γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·
εἴθ' ὁ Κυλλάνας ἀνάσσων, 1104
εἴθ' ὁ Βακχεῖος θεὸς ναίων ἐπ' ἄκρων ὀρέων εὕρημα δέξατ'
Νυμφᾶν Ἑλικωνίδων, αἷς πλεῖστα συμπαίζει. [ἔκ του
Οἰ. εἰ χρή τι κἀμὲ μὴ συναλλάξαντά πω, 1110
πρέσβεις, σταθμᾶσθαι, τὸν βοτῆρ' ὁρᾶν δοκῶ,
ὅνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ
γήρᾳ ξυνᾴδει τῷδε τἀνδρὶ σύμμετρος,

1100. [*που]] om. MSS. 1101. τις om. L. add. AE. 1102. θυγάτηρ] υ from ν L. 1104. ἀνάσσων εἴθ' ὁ βακχεῖος θεὸς om. L. add. C²A. 1105. ναίων] (ἀ)νά(σσ)ων L. ναίων C²A. 1106. δέξατ'] δέξατ(ο) L. 1108. Νυμφᾶν] νυμφὰν (α from ω) L. νυμφᾶν CA. Ἑλικωνίδων] ἑλικωνιάδων LA^c. ἑλικωνίδων A. 1111. πρέσβεις] πρέσβει(σ) L. πρέσβει CA. πρέσβεῖ C^r. πρέσβυν M². 1113. σύμμετρος] ξύμμετρος L.

Hermann explains the text (which he slightly modifies) as follows: 'Constructio verborum haec est: τίς σ' ἔτικτε τῶν μακραιώνων ἄρα θυγάτηρ, προσπελασθεῖσα Πανὸς ἢ Λοξίου. Sed quum in illis, ἢ Λοξίου, adderet poeta augendi causa σέ γε, istoque demum loco poneret illud nomen θυγάτηρ, adjecit etiam pronomen encliticum τις, sine quo θυγάτηρ tam remotum a genitivo suo obscurum fuisset. Ἄρα etiam alibi longius ab initio remotum invenitur, ut in Ajace v. 925, ἔμελλες, τάλας, ἔμελλες χρόνῳ στερεόφρων ἄρ' ἀδ', κ.τ.λ.' See also Phil. 995. The position of θυγάτηρ and the uncertainty of the metre still throw suspicion on the passage. Lachmann conjectured πατρὸς πελασθεῖσ', in which, however, the appellation of Pan is unusual and inappropriate; and Arndt ingeniously conjectured εὐνάτειρα for θυγάτηρ. Perhaps Πανὸς ὀρεσσιβάτα που | προσπελασθεῖσ' ἢ σέ γ' εὐνάτειρά τις | Λοξίου. But θυγάτηρ may be retained with the quasi-Epic quantity θῡγᾰτῆρ, if a cyclic choriambus with a rest, ῇ σέ γέ τις, may be allowed to correspond to the double trochee εὖκ ἔσῃ τᾶν. This is perhaps βιαστικὺν καὶ ὑπό τι ἄμετρον, but see on O.C. 522. If this permitted, τῶν μακραιώνων is still partitive, and θυγάτηρ is in a supplementary constr. with it, in a sort of absolute sense = κύρη. Cp. ἄλοχοι, ματέρες in 182: Eur. Hel. 1321.

1103. i. e. He is one of the νόμιοι θεοί.

1104. Schol. ὁ Ἑρμῆς· νόμιος γάρ.

1105. ναίων ἐπ' ἄκρων ὀρέων] Anacreon ap. Dion. Chrysost. vol. i. p. 94, ἄναξ, ᾧ δαμάλης ἕραις, καὶ νυμφαὶ κυανώπιδες πορφυρέῃ τ' Ἀφροδίτῃ | συμπαίζουσιν, ἐπιστρέφεαι δ' ὑψηλῶν κορυφὰς ὀρέων.

εὕρημα δέξατ'] See the representation on the well-known vase, of Hermes receiving an infant from a Bacchanal. For the expression, see above l. 1026. Plat. Theaet. 150 D, οὐδέ μοί ἐστιν εὕρημα τοιοῦτο γεγονός, τῆς ἐμῆς ψυχῆς ἔκγονον.

1109. Ἑλικωνίδων] The word was written so at first in Par. A, whether by a lucky error or from some lost authority is uncertain. But if the preceding supposition respecting the metre be correct, the reading of most MSS., Ἑλικωνιάδων, may be right.

1110. μὴ συναλλάξαντά πω] 'Having never before met with him.' The unconsciousness of Oedipus is specially marked at the beginning of the scene in which he is to learn all (also in 1115, 16).

1111. πρέσβεις] The chorus of the Oedipus Tyrannus, as of the Antigone, is composed of the elders of the city. Cp. Ant. 1091, foll.

1112. 'For his great age agrees with this, in that he is of the same age with the man who is present here.'

1113. τῷδε τἀνδρί] Sc. τῷ Κορινθίῳ ξένῳ.

ξυνᾴδει is used absolutely (sc. τῷ ὃν ζητοῦμεν), the dative being governed by σύμμετρος, which is a supplementary predicate. ξύμμετρος is changed to σύμμετρος to preserve the Porsonic pause.

ἄλλως τε τοὺς ἄγοντας ὥσπερ οἰκέτας
ἔγνωκ' ἐμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου 1115
προὔχοις τάχ' ἄν που, τὸν βοτῆρ' ἰδὼν πάρος.
ΧΟ. ἔγνωκα γάρ, σάφ' ἴσθι· Λαΐου γὰρ ἦν
εἴπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνήρ.
ΟΙ. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
ἦ τόνδε φράζεις; ΑΓ. τοῦτον, ὅνπερ εἰσορᾷς. 1120
ΟΙ. οὗτος σύ, πρέσβυ, δεῦρό μοι φώνει βλέπων
ὅσ' ἄν σ' ἐρωτῶ. Λαΐου ποτ' ἦσθα σύ;

ΘΕΡΑΠΩΝ.

ἦ δοῦλος οὐκ ὠνητός, ἀλλ' οἴκοι τραφείς.
ΟΙ. ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;
ΘΕ. ποίμναις τὰ πλεῖστα τοῦ βίου συνειπόμην. 1125
ΟΙ. χώροις μάλιστα πρὸς τίσι ξύναυλος ὤν;
ΘΕ. ἦν μὲν Κιθαιρών, ἦν δὲ πρόσχωρος τόπος.
ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδέ που μαθών;
ΘΕ. τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
ΟΙ. τόνδ' ὃς πάρεστιν· ἦ ξυνήλλαξας τί πω; 1130
ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο.

1114. ἄλλως τε τούς] αλλ ωστετους L. ἄλλωσ mg. C². ἄλλωσ τε τοὺσ C¹A. 1115. τῇ δ'] τῆι δ(επ?) L. 1116. προὔχοις] προὔχεισ A. προύχοισ A°. 1118. ὡς] ὦ L. ὥσ C²A. 1120. ἦ] εἰ L. ἦ C²A. 1122. ποτ'] ποθ' L. ποτ' C². πότ' A. 1123. ἦν L. ὀνητὸσ E. 1126. τίσι] τίσι(ν) L. τίσι CA. 1127. πρόσχωροσ] προσχῶροσ L. πρόσχωροσ CA. 1130. ἦ LA. ἢ C¹. ξυνήλλαξας] συναλλάξασ 1st λ from ν L. συνήλλαξαι A. πω] ποτε L. πω. C¹ or ²E. πωσ AM.

1114. ἄλλως τε] 'And also I think I recognize in those who are bringing him the appearance of my own servants.'

1117. γάρ] Cp. Phil. 755, 6, δεινόν γε τοὐπίσημα τοῦ νοσήματος. ΦΙΛ. δεινὸν γάρ, οὐδὲ ῥητόν.

Λαΐου] Cp. 1042, τῶν Λαΐου δήπου τις ἀνομάζετο.

1118. εἴπερ . . ἀνήρ] 'And if ever there was one, he was a faithful herdsman.'

1121. δεῦρό μοι φώνει βλέπων] 'I beg you look this way and tell.' He has hitherto avoided meeting the eye of Oedipus. Cp. supr. 758, foll.

1123. ἀλλ' οἴκοι τραφείς] This point is dwelt upon, because accounting for the confidence reposed in him by Jocasta.

1125. 'I was generally a herdsman.'

1126. ξύναυλος] Sc. τοῖς ποιμνίοις.

1128. 'Do you know this man from having there become acquainted with him?' For this use of εἰδέναι, = 'to know of a person,' cp. Tr. 1219, and, for μαθών, Aj. 1046, μαθεῖν γὰρ ἐγγὺς ἂν οὐ δυσκετής. The words might also mean, 'Are you aware of having thereabouts made the acquaintance of this man?' But this is less pointed. See above, 1041, 1048, 9.

1130. ἦ ξυνήλλαξας τί πω] 'Had you ever anything to do with him?' This is better than ἢ ξυναλλάξας, which requires a somewhat forced connection with the foregoing lines.

ΑΓ. κοὐδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς
ἀγνῶτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι
κάτοιδεν ἧμος τὸν Κιθαιρῶνος τόπον
ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἑνὶ 1135
ἐπλησίαζον τῷδε τἀνδρὶ τρεῖς ὅλους
ἐξ ἦρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους·
χειμῶνα δ' ἤδη τἀμά τ' εἰς ἔπαυλ' ἐγὼ
ἤλαυνον οὗτός τ' εἰς τὰ Λαΐου σταθμά.
λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον; 1140
ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
ΑΓ. φέρ' εἰπὲ νῦν, τότ' οἶσθα παῖδά μοί τινα
δούς, ὡς ἐμαυτῷ θρέμμα θρεψαίμην ἐγώ;
ΘΕ. τί δ' ἔστι πρὸς τί τοῦτο τοὔπος ἱστορεῖς;
ΑΓ. ὅδ' ἐστίν, ὦ τᾶν, κεῖνος ὃς τότ' ἦν νέος. [45 b.
ΘΕ. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει; 1146
ΟΙ. ἆ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ
δεῖται κολαστοῦ μᾶλλον ἢ τὰ τοῦδ' ἔπη.

1132. γε θαῦμα] γ' ἐ(σ)θαῦμα L. γε om. A. 1135. ποιμνίοις] ποιμνί.οισ L. 1136. τῷδε τἀνδρί] τῶδε τ' ἀνδρὶ L. 1137. ἐκμήνους] ἐμμήνουσ L (no breathing) A. (a) ἐκμήνουσ M (?) E pr. Trin. Porson corr. 1138. χειμῶνα LMM². χειμῶνι A. χειμῶνι E. 1140. τούτων] τοῦτον L. τούτων C⁴A. 1142. νῦν,] ·νυν L. νῦν· A. ὦ τᾶν] So LA (not 'τᾶν). 1146. ἔσει] ἔσηι LA.

1134. τὸν Κιθαιρῶνος τόπον] The accusative (of the sphere of motion) is governed by the general notion of traversing or occupying (νέμεσθαι) in what follows. Cp. Aj. 877, 8, ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολῶν | κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

1136. The latter part of the sentence is adapted to the immediate context. For instances of this 'attraction,' or 'zeugma,' see Essay on L. p. 60.

1137. ἐκμήνους] The emendation of Porson and Schaefer for ἐμμήνουσ: ἐκμήνους seems to be the reading of three MSS. So in Plato, Legg. 916, ἐκμήνου for ἐκμήνου Par. A. Cp. Hes. Op. 566, 610.

1138. χειμῶνα δ' ἤδη] 'For the wintertime when winter came.' Not exactly accusative of duration, but nearly = εἰς χειμῶνα.

1140. πεπραγμένον] 'That has really happened.' Added by an afterthought to supplement λέγω τι ..;

1144. πρὸς τί] 'What is the particular reason why you ask this?' The interrogative is slightly more emphatic than the relative in such phrases. Cp. El. 316, ἱστόρει τί σοι φίλον. This punctuation is better than τί δ' ἔστι; πρὸς τί, κ.τ.λ., because, although surprise is expressed, there is no sufficient occasion for the abrupt question τί δ' ἔστι;

1145. ὦ τᾶν] The familiar language of one servant to another.

1146. The οἰκέτης knows that he had been entrusted with the exposure of the child of Laius, and instead of executing his commission had given the infant to the herdsman of Polybus. He knows also that Oedipus is the murderer of Laius. Faithful to Jocasta, he had hitherto kept both secrets. This caused his wish to be allowed to remove as far as possible from the city. But until this moment the truth has never flashed upon his mind that the child of Laius and Jocasta is the husband of the one and the murderer of the other.

ΘΕ. τί δ', ὦ φέριστε δεσποτῶν, ἁμαρτάνω;
ΟΙ. οὐκ ἐννέπων τὸν παῖδ' ὃν οὗτος ἱστορεῖ. 1150
ΘΕ. λέγει γὰρ εἰδὼς οὐδέν, ἀλλ' ἄλλως πονεῖ.
ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς.
ΘΕ. μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ' αἰκίσῃ.
ΟΙ. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;
ΘΕ. δύστηνος, ἀντὶ τοῦ; τί προσχρῄζων μαθεῖν; 1155
ΟΙ. τὸν παῖδ' ἔδωκας τῷδ' ὃν οὗτος ἱστορεῖ;
ΘΕ. ἔδωκ'· ὀλέσθαι δ' ὤφελον τῇδ' ἡμέρᾳ.
ΟΙ. ἀλλ' εἰς τόδ' ἥξεις μὴ λέγων γε τοὔνδικον.
ΘΕ. πολλῷ γε μᾶλλον, ἢν φράσω, διόλλυμαι.
ΟΙ. ἀνὴρ ὅδ', ὡς ἔοικεν, ἐς τριβὰς ἐλᾷ. 1160
ΘΕ. οὐ δῆτ' ἔγωγ', ἀλλ' εἶπον ὡς δοίην πάλαι.
ΟΙ. πόθεν λαβών; οἰκεῖον, ἢ 'ξ ἄλλου τινός;
ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ', ἐδεξάμην δέ του.
ΟΙ. τίνος πολιτῶν τῶνδε κἀκ ποίας στέγης;
ΘΕ. μὴ πρὸς θεῶν, μή, δέσποθ', ἱστόρει πλέον. 1165
ΟΙ. ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.
ΘΕ. τῶν Λαΐου τοίνυν τις ἦν γεννημάτων.
ΟΙ. ἢ δοῦλος, ἢ κείνου τις ἐγγενὴς γεγώς;

1150. οὗτοσ om. A. ἱστορεῖ] ἱστορεῖ(σε) L. 1151. εἰδὼς οὐδέν] οὐδὲν εἰδὼσ LM². εἰδὼσ οὐδὲν C⁴A. 1152. σύ] So LA. 1154. τισ] τίσ LA. 1157. ἡμέρᾳ] ἐν ἡμέραι LA. 1158. τόδ' ἥξεισ] τοδή (ει) ξεισ L. τόδ' ἥξεισ A. 1160. ἀνήρ] ἀνήρ LA. ἐλᾷ] ἐλᾶι LA 1165. 2nd μὴ om. A. 1168. τισ] τίσ L. τισ A.

1151. 'He is speaking in ignorance and labouring in vain;' i.e. He is seeking your favour, but the tendency of his speech is the very opposite, though he knows it not.

1152. πρὸς χάριν] 'To oblige us.'
κλαίων δ' ἐρεῖς] 'You will speak under torture,' i.e. You must be tortured to make you speak. Cp. Ar. Nub. 58, δεῦρ' ἔλθ' ἵνα κλάῃς.

1153. τὸν γέροντά μ'] 'The old man you see me to be.' Essay on L. § 21, p. 32.

1155. 'Unhappy that I am, wherefore? What is it you would learn?' τί προσχρῄζων, sc. ταῦτα κελεύει; For similar inexactness, cp. Phil. 1191, Aj. 1351.

1156. The redundant demonstratives are expressive of the impatience of Oedipus.

1157. τῇδ' ἡμέρᾳ] 'That day.' Cp. Tr. 716–18, supr. 1128, and see Essay on L. § 22, p. 32.

1158. τοὔνδικον] 'What is right.' Cp. 322, οὔτ' ἔννομ' εἴπεις, κ.τ.λ.

1159. διόλλυμαι. 1166. ὄλωλας] The present and perfect for the future implying certainty. Cp. supr. 297, οὐξελέγχων, and note.

1160. ἐς τριβὰς ἐλᾷ] 'Will be driving at delay.' Cp. Eur. Heracl. 904, ἐγγὺς μανιῶν ἐλαύνει, and the like expressions.

1167. 'Well then, the child was born of the house of Laius.' The expression is purposely ambiguous. As οἱ Λαΐου are 'Laius' people,' so τὰ Λαΐου γεννήματα include their offspring.

1168. τις] Sc. ὁ παῖς.
ἐγγενὴς] Cp. ἐγκρατής, 934.

ΘΕ. οἴμοι, πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.
ΟΙ. κἄγωγ' ἀκούειν· ἀλλ' ὅμως ἀκουστέον. 1170
ΘΕ. κείνου γέ τοι δὴ παῖς ἐκλῄζεθ'· ἡ δ' ἔσω
κάλλιστ' ἂν εἴποι σὴ γυνὴ τάδ' ὡς ἔχει.
ΟΙ. ἦ γὰρ δίδωσιν ἥδε σοι; ΘΕ. μάλιστ', ἄναξ.
ΟΙ. ὡς πρὸς τί χρείας; ΘΕ. ὡς ἀναλώσαιμί νιν.
ΟΙ. τεκοῦσα τλήμων; ΘΕ. θεσφάτων γ' ὄκνῳ κακῶν. 1175
ΟΙ. ποίων; ΘΕ. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.
ΟΙ. πῶς δῆτ' ἀφῆκας τῷ γέροντι τῷδε σύ;
ΘΕ. κατοικτίσας, ὦ δέσποθ', ὡς ἄλλην χθόνα
δοκῶν ἀποίσειν, αὐτὸς ἔνθεν ἦν· ὁ δὲ
κάκ' ἐς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἶ 1180
ὃν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.
ΟΙ. ἰοὺ ἰού· τὰ πάντ' ἂν ἐξήκοι σαφῆ.
ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,
ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'
οὐ χρῆν ὁμιλῶν, οὕς τέ μ' οὐκ ἔδει κτανών. 1185
ΧΟ. στρ. α. ἰὼ γενεαὶ βροτῶν,

1170. ἀκούειν] ἀκούων LA. ἀκούειν Schol. 1171. γε] (ϑ?)ἑ L. γε C^a A.
1172. κάλλιστ' M. 1178. κατοικτίσας] 2nd ι from η L. 1180. ἐσ] εἰσ A.
1182. ἐξήκοι] ἐξίκοι LA. 1186–1188. Division of lines in L. and A. ἰὼ–| ὡσ–| ζώσασ ἐναριθμῶ. 1186. ἰώ] ὦ L. ἰὼ C^a A. γενεαί] γεναὶ L. γενεαὶ C^a.

1169. λέγειν is supplementary. 'I am close on the horror, close on speaking of it.'

1171. 'Yes, report certainly gave him out to be Laius' child.'

1175. τλήμων] 'Unhappy one!' The word expresses strong commiseration, but also implies wonder at the act. 'Its mother! had she the heart?'

1177. Said in a tone of expostulation.

1180. A few touches now reveal the whole secret. The herdsman is not required to give the information for which he was first summoned. There is no need to explain the horror further.

1182. The passionate despair of Oedipus, which was kept under restraint until he had drawn out every link in the chain of discovery, now bursts forth uncontrolled. ἰοὺ ἰού. Cp. 1071, and note. 'It would seem that all is come out clear.' 'So then all is certain.' For this use of ἄν with the optative, expressing certain inference in present time, cp. Phil. 116, θηρατέ' ἂν γίγνοιτ' ἂν εἴπερ ὧδ' ἔχει: O. C. 1768, 9, ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνῳ, ταῦτ' ἂν ἀπαρκοῖ: El. 797, 8, πολλῶν ἂν ἥκοις, ὦ ξέν', ἄξιος τυχεῖν, εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς:— i. e. 'It would seem that your coming deserves well.'

1183. ὦ φῶς] His exclamation is wholly general, although suggesting the motive of his sudden act. Infr. 1271–4.

1184. φύς τ' ἀφ' ὧν οὐ χρῆν] This is said partly with reference to the oracle given to Laius, and partly with the same general feeling of horror with which he speaks of himself afterwards, as ἐκ θεῶν φανέντ' ἀναγνον καὶ γένους τοῦ Λαΐου, infr. 1383.

1186–1203. 'Man walketh in a vain shadow, he appears, and is not. What lot could seem more blest than Oedipus'?

ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.
τίς γάρ, τίς ἀνὴρ πλέον
τᾶς εὐδαιμονίας φέρει 1190
ἢ τοσοῦτον ὅσον δοκεῖν
καὶ δόξαντ' ἀποκλῖναι; [46 a.
τὸ σόν τοι παράδειγμ' ἔχων,
τὸν σὸν δαίμονα, τὸν σόν, ὦ τλᾶμον Οἰδιπόδα, βροτῶν 1195
οὐδένα μακαρίζω

1188. ἐναριθμῶ] ἐν ἀριθμῶι L. ἐναριθμῶ A. 1190. τᾶς] τὰσ L. τᾶσ A. 1192. καί] ·καὶ L. 1194. ἔχον E. 1194–1204. Division of lines in L. and A. τὸν–| οἰδίποδα–| ὅστισ–| ἐκράτησασ–| ὦ–| παρθένον–| θανάτων–| ἐξ οὗ–| καὶ τὰ–| ταῖσ . . ἀνάσσων. 1195. Οἰδιπόδα] οἰδίποδα LA.

who slew the monster, saved our state and took the kingdom for his own? But now what woe is like to his; plunged by reverse of fortune in a wild sea of trouble? O glorious Oedipus! that art sunk into an abyss of infamy, too long concealed. Time that sees all hath found thee in thine unconscious evil. And I, unblest in knowing thee, must weep thy fall. Yet thou wast he that gave me respite and repose.'

The first strophe and antistrophe, expressing a solemn regretful feeling, consist each of three regular glyconic logaoedic systems, the second, giving utterance to a deeper mournfulness, are iambic and trochaic, with more pauses and transitions than the former, and returning to the logaoedic rhythm in the last three lines.

1st strophe and antistrophe.

⏑ ⏓ ⏑ ⏑ – ⏑ –
– – ⏓ ⏑ ⏑ – ⏑ – | – – ⏓ ⏑ ⏑ – –
– ⏓ ⏑ ⏑ – ⏑ –
– – ⏓ ⏑ ⏑ – ⏑ –
– ⏑ ⏓ ⏑ ⏑ – ⏑ –
– – ⏓ ⏑ ⏑ – –
⏑ – ⏓ ⏑ ⏑ – ⏑ –
⏑ – ⏓ ⏑ ⏑ – ⏑ – | – ⏓ ⏓ ⏑ ⏑ – ⏑ –
– ⏑ ⏑ – –

2nd strophe and antistrophe.

⏑ ⏓ ⏑ – | ⏓ ⏑ – ⏑ – ⏑ –
⏑ ⏓ – | ⏑ ⏑ – ⏑ – ⏑ –
⏑ ⏓ ⏑ – ⏑ – ⏑ –

⏑ ⏓ | ⏓ ⏑ – ⏑ – ⏑ –
⏑ ⏑ – ⏑ – | ⏓ ⏑ – ⏑ –
⏑ ⏑ – ⏑ – | ⏑ ⏑ ⏓ ⏑ – ⏑ –
⏓ ⏑ ⏑ – ⏑ – ⏑ – | ⏓ ⏑ ⏑ – ⏑ – ⏑ –
⏓ ⏑ ⏑ – | ⏓ ⏑ – ⏑ – ⏑.

1187. ἴσα καὶ τὸ μηδέν] Cp. Thuc. 3. 14, ἴσα καὶ ἱκέται ἐσμέν.

1188. ζώσας] 'While ye are in life,'—with allusion to the common reflection attributed to Solon that none are to be called happy till after death. Cp. infr. 1527–9.

1190. φέρει] Cp. 590, νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω.

1191. δοκεῖν] Sc. εὐδαίμων εἶναι.

1192. ἀποκλῖναι] 'To decline,' like the westering sun. Hdt. 3. 104, 4. 181. Cp. Shak. Sonnet 90: 'Nativity, once in the main of light, | Crawls to maturity, wherewith being crowned, | Crooked eclipses 'gainst his glory fight, | And Time that gave doth now his gift confound.'

1193. τὸ σόν τοι παράδειγμ'] Schol. τὸν σὸν βίον . . παράδειγμα ἔχων, οὐδένα μακαρίζω καὶ εὐδαιμονίζω. It is by no means clear from this that the Scholiast read τὸν σόν. He may have taken τὸ σὸν substantively = τὸν σὸν βίον. And the simpler construction = 'thy example,' though a less exact expression, is probably right. The iambus is admissible at the beginning of a glyconic system.

1196. οὐδένα μακαρίζω] The conjecture of Hermann οὐδὲν μακαρίζω, which avoids the unusual resolution of the arsis, is otherwise probable. Cp. Soph. Fr. 649 D, Ἄρης γὰρ οὐδὲν τῶν κακῶν λωτίζεται (?).

ἀντ. α. ὅστις καθ' ὑπερβολὰν
τοξεύσας *ἐκράτησε τοῦ πάντ' εὐδαίμονος ὄλβου,
ὦ Ζεῦ, κατὰ μὲν φθίσας
τὰν γαμψώνυχα παρθένον
χρησμῳδόν, θανάτων δ' ἐμᾷ 1200
χώρᾳ πύργος ἀνέστα·
ἐξ οὗ καὶ βασιλεὺς καλεῖ
ἐμὸς καὶ τὰ μέγιστ' ἐτιμάθης, ταῖς μεγάλαισιν ἐν
Θήβαισιν ἀνάσσων.
τανῦν δ' ἀκούειν τίς ἀθλιώτερος; 1204
†τίς ἐν πόνοις, τίς ἄταις ἀγρίαις
ξύνοικος ἀλλαγᾷ βίου;
ἰὼ κλεινὸν Οἰδίπου κάρα,
ᾧ μέγας λιμὴν 1208

1197. ἐκράτησε] ἐκράτησασ LA. Herm. corr. 1200. ἀνέστα] L L². ἀνέστασ C²AE. ἔστασ M pr. 1202. καλεῖ] καλῆι LA. 1203. Θήβαισιν] Θήβαισ LA. Θήβαισιν L². 1208–1212. Division of lines in L. and A. ὦν-| παιδι-| πῶσ ποτε-| σ' ἄλοκεσ-| σῖγ'.. τοσόνδε. 1208. αὐτόε] αὐτόσ LA.

Hom. Hymn to Aphrodite 31, οὔτι πεφυγμένον ἔστ' Ἀφροδίτην | οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.

1197. ὅστις] 'Oedipus, who ..' Cp. infr. 1526.

καθ' ὑπερβολὰν τοξεύσας] 'Having shot with surpassing skill,' i. e. Having hit the solution of the riddle which all others missed.

1198. ἐκράτησε .. ὄλβου] 'Became master of all-prospering fortune.' The correction of the MS. reading ἐκράτησας, required by the metre, is confirmed by ἀνέστα, which has the best authority. The transition from the 2nd to the 3rd person, and again to the 2nd, has led to the confusion. Cp. Tr. 94–101. The conjecture of Heimsoeth, ἐκύρησε, deserves mention. Herwerden alters the metre, reading ἴσα καὶ μηδὲν (1187) | ἐκύρησας πάντ' (1198).

1200. χρησμῳδόν] Because, though the songs of the Sphinx were not literally prophetic, their interpretation involved the fate of Thebes. 'And to my country he arose as a tower of defence from death.' For the dative, cp. Aj. 36, 7, φύλαξ ἔβην τῇ σῇ .. κυναγίᾳ. And for the genitive, perhaps, O. C. 1524, 5, ἀλκὴν .. γειτόνων (?). For the 'return to the indicative' from the participle, see Essay on L. p. 59. Elmsley conjectures ἀναστάς.

1202. ἐξ οὗ] 'Whence,' i. e. since and because of this.

ἐμός] Herm. for the metre ἀμός.

1204. ἀκούειν] 'To hear of thee;' epexegetic infinitive. Cp. El. 664, πρέπει γὰρ ὡς τύραννος εἰσορᾷν.

1205. †τίς ἐν πόνοις, τίς ἄταις ἀγρίαις] The defect of metre indicates something faulty here or in 1214. The phrase ἄταις ἀγρίαις ξύνοικος appears genuine, (cp. Aj. 611, θείᾳ μανίᾳ ξύναυλος), and hence the transposition adopted by some editors, τίς ἄταις ἀγρίαις, τίς ἐν πόνοις, is improbable. The words as they stand may be rendered 'Who (more) in woe, who (more) bound up with fierce calamities in life's reverse?'

1207. κλεινόν] Recalling l. 8, ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.

1208. The Scholiast suggests two possible interpretations, of which the former is preferable. ᾧ ὑποχὴ εἰς τὸ ἄμφω δέξασθαι, σὲ καὶ τὸν πατέρα. ἢ ὅτι μητὴρ ἦν καὶ γυνὴ ἡ Ἰοκάστη, ἣν λέγει λιμένα. 'In whose case the same wide harbour served for son and father to come chambering within.' The natural construction with αὐτός, ᾧ .. καὶ πατρί, is modified for

αὐτὸς ἤρκεσεν
παιδὶ καὶ πατρὶ
θαλαμηπόλῳ πεσεῖν,
πῶς ποτε πῶς ποθ' αἱ πατρῷαί σ' ἄλοκες φέρειν, τάλας,
σῖγ' ἐδυνάθησαν ἐς τοσόνδε;
ἐφεῦρέ σ' ἄκονθ' ὁ πάνθ' ὁρῶν χρόνος. 1213
δικάζει τὸν ἄγαμον γάμον πάλαι
τεκνοῦντα καὶ τεκνούμενον. 1215
ἰὼ Λαΐειον [–] τέκνον,
εἶθε σ' εἶθε *σε
μήποτ' εἰδόμαν.
*δύρομαι γὰρ ὡς
περίαλλ' ἰαχέων
ἐκ στομάτων. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά τ' ἐκ σέθεν
καὶ κατεκοίμησα τοὐμὸν ὄμμα. 1222

1210. πατρί] μητρί E. 1212. ἐδυνάθησαν] ἐδυνάσθησαν LA. 1213. ἄκονθ'] ἄκ(ρ)ονθ' L. 1217–1222. Division of lines in L. and A. εἶθε σ'–| ὀδύρομαι–| ἰαχέων–| τὸ δ'–| ἀνέπνευσα–| κατεκοίμησα τοὐμὸν ὄμμα. 1217. σε] om. MSS. add. Wunder. εἰδόμαν] ἰδόμην L. ἰδόμαν C²A. 1218. δύρομαι] ὀδύρομαι MSS. Seidler corr. περίαλλ'] περίαλλα MSS. 1222. κατεκοίμησα] κατεκοίμισα ME.

the sake of emphasizing the antithesis by the addition of παιδί. Cp. 1463, 4, αὖν οὔ ποθ', ἢ 'μὴ χαρὶς ἐστάθη βορᾶς τράπεζ' ἄνευ τοῦδ' ἀνδρός. Heimsoeth conjectures πῶς γάμου λιμήν, κ.τ.λ. But this is really to substitute a gloss for the text.

1211. ἄλοκες] Lit. 'The furrows of thy father's field.' Cp. 1497, 8, τὴν τεκοῦσαν ἥροσεν, ὅθεν περ αὐτὸς ἐσπάρη: Aesch. S. c. T. 752, ματρὸς ἀγνὰν σπείρας ἄρουραν ἵν' ἐτράφη: Ant. 569, ἀρώσιμοι γὰρ χἀτέραν εἰσὶν γύαι.

1213. ἐφεῦρέ σ' ἄκονθ'] 'Has detected thee although unconscious.' 'Has discovered thee in crimes of which thou wast thyself ignorant.' This rendering, though supposing a somewhat forced condensation, gives a better sense than what certainly seems the more obvious interpretation, 'hath detected thee against thy will.' And this is rendered more probable by the oxymoron in what follows.

1214. δικάζει τὸν ἄγαμον γάμον] The asyndeton and the doubtful metre are suspicious. The meaning is, Time 'convicts thee of being at once husband and son in that unholy marriage.' γάμον is thus accusative of cognate signification with τεκνοῦντα, and the construction is δικάζει σε τεκνοῦντα, 'gives judgment that thou,' etc. The participial construction as in Plat. Polit. 278 B, ἐνδεικνύναι .. οὖσαν Two other explanations are possible, (1) 'Condemns the unholy marriage, how that thou art at once father and son in this;' (2) 'Condemns the unholy marriage, wherein the begetting and being begotten are confused.' τεκνοῦντα agreeing with γάμον in cognate signification.

1216. Herm. supplies ὦ. But the metre may be satisfied by supposing the third syllable of Λαΐειον to be prolonged. Thus—

⏑ – – ⏑ – ⏑ – ⏑ –.

1218. εἰδόμαν] Essay on L. § 31, p. 49.

1219. δύρομαι γὰρ ὡς περίαλλ' ἰαχέων] For the quantity of ἰᾱχέων, cp. Eur. Or. 816, Med. 201 alib.

ἐκ στομάτων, like ἐκ θυμοῦ, 'with my whole power of utterance.' 'I mourn without measure, straining my voice with cries.'

ΕΞΑΓΓΕΛΟΣ.

ὦ γῆς μέγιστα τῆσδ' ἀεὶ τιμώμενοι,
οἷ' ἔργ' ἀκούσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'
ἀρεῖσθε πένθος, εἴπερ ἐγγενῶς ἔτι 1225
τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.
οἶμαι γὰρ οὔτ' ἂν Ἴστρον οὔτε Φᾶσιν ἂν
νίψαι καθαρμῷ τήνδε τὴν στέγην, ὅσα
κεύθει, τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ κακὰ
ἑκόντα κοὐκ ἄκοντα. τῶν δὲ πημονῶν 1230
μάλιστα λυποῦσ' αἳ φανῶσ' αὐθαίρετοι.

ΧΟ. λείπει μὲν οὐδ' ἃ πρόσθεν ᾔδεμεν τὸ μὴ οὐ
βαρύστονʼ εἶναι· πρὸς δ' ἐκείνοισιν τί φῄς;

ΕΞ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κάρα. 1235

ΧΟ. ὦ δυστάλαινα, πρὸς τίνος ποτ' αἰτίας;

ΕΞ. αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν
ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.

ΕΞΑΓΓΕΛΟΣ] om. L. add. C²ᵐA. 1225. ἀρεῖσθε] αἱρεῖσθε L. ἀρεῖσθε C⁵A. 1226. On the extreme margin an early hand has written ἐντρέπομαι σο | . The rest of σοφοκλῆσ cut off in binding. 1231. αἳ LM. αἳ 'ν (mg. αἳ ἂν) C⁶. αἳ ἂν αἳ 'ν A. αὐθαίρετοι] αὐθέρετοι L. αὐθαίρετοι C⁶A. 1232. ᾔδεμεν] ᾔδειμεν LA. Elms. corr. 1234. καί] καὶ ... (μαθ?) L. 1237. αὐτῆς] αὐτῆσ L. αὐτῆσ C⁶A.

1225. ἐγγενῶς] i. e. τρεπόντως τοῖς ἐν γένει, 'with the feeling of kindred.' Cp. Thuc. 2. 60, οὐκ ἂν ὁμοίως τι οἰκείως φράζοι. The Theban elders are closely allied by descent to the royal house of Cadmus. Cp. supr. 911, χώρας ἄνακτες: Ant. 988, Ib. 940, λεύσσετε, Θήβης οἱ κοιρανίδαι.

1227. Cp. Aesch. Cho. 72, πόροι τε πάντες ἐκ μιᾶς ὁδοῦ καθαίροντες ῥέουσιν μάτην: Ant. 1284, δυσκάθαρτος Αἴδου λιμήν.

1228. καθαρμῷ] Dative of manner used proleptically = ὥστε καθαρὸν εἶναι. Cp. Shak. Macbeth, 2. 1, 'Will all great Neptune's ocean wash this blood | Clean from this hand?—no, this my hand will rather | The multitudinous seas incarnadine, | Making the green—one red.'

ὅσα κεύθει] Cp. Aesch. Ag. 1189, κῶμος ἐν δόμοις μένει | δύσπεμπτος ἔξω, συγγόνων Ἐρινύων.

1229. τὰ δ'] 'And fresh evils, not now involuntary, it will forthwith disclose.' The messenger first referred generally to the horrors of the house of Laius; he now speaks of the suicide of Jocasta and the self-inflicted blindness of Oedipus. The antithesis in Ant. 1279, 80, is somewhat similar. For τὰ δέ without τὰ μέν preceding, see Essay on L. § 39, p. 67.

1231. αἳ φανῶσ'] 'Which are seen to be.' For the poetical omission of ἄν, see Essay on L. § 27, p. 42.

1234. The λόγος here spoken of is placed by anticipation in apposition with the clause, τέθνηκε θεῖον Ἰοκάστης κάρα. See Essay on L. § 33, p. 53.

1235. θεῖον, i. e. of 'the god-descended' race of kings. Cp. Hom. Od. 4. 691, θείων βασιλήων: also δῖος, διογενής in Homer.

1237 foll. 'The worst of the calamity is not here, for you do not see it. But

ὅμως δ', ὅσον γε κἀν ἐμοὶ μνήμης ἔνι,
πεύσει τὰ κείνης ἀθλίας παθήματα. [46 b.
ὅπως γὰρ ὀργῇ χρωμένη παρῆλθ' ἔσω 1241
θυρῶνος, ἴετ' εὐθὺ πρὸς τὰ νυμφικὰ
λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς·
πύλας δ', ὅπως εἰσῆλθ', ἐπιρράξασ' ἔσω,
καλεῖ τὸν ἤδη Λάϊον πάλαι νεκρόν, 1245
μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ὧν
θάνοι μὲν αὐτός, τὴν δὲ τίκτουσαν λίποι
τοῖς οἷσιν αὐτοῦ δύστεκνον παιδουργίαν.
γοᾶτο δ' εὐνάς, ἔνθα δύστηνος διπλοῦς

1240. πεύσει] πεύσῃ LA. τὰ κείνης] τάκ. L. τᾶκ. C². 1242. ἴετ'] ἰετ' L. ἴκετ' AE. εὐθύ] εὐθὺ(σ) L. εὐθὺ CA. 1244. ἐπιρράξασ'] ἐπιρρήξασ' LA. ἐπιρρήξασ' C². 1245. καλεῖ] κάλει LA.

still, as far as memory serves me, you shall learn what befel that wretched lady.' ὄψης and μνήμη are opposed; and the meaning is, 'You cannot feel the painfulness of the situation as we did, who saw what passed.'

In the description which follows, Jocasta is first seen passing through the hall or peristyle to the inner chamber, which she enters and closes the doors after her. Then in cries which resound through the hall (while she remains unseen of any one), she calls the spirit of Laius to witness the horrors consequent on their nuptial. The household would have followed her, but their attention is arrested by the entrance of Oedipus: who ranges through the hall with loud cries, calling for a weapon, and for the mother-wife. The sound of his approach precipitates the fatal purpose of the queen, who hangs herself in the chamber. Suddenly Oedipus bethinks him that she is there, and with a single effort, he bursts open the bolted doors. He undoes the noose by which she is hanging, and when she is fallen dead, he plucks the buckles from her garments and dashes the points into his eyes.

1239. κἀν ἐμοί] 'As far as my memory serves.' καί adds emphasis to ἐν ἐμοί—or perhaps merely indicates the correlation of the clauses. Cp. O. C. 53, ὅσ' οἶδα κἀγὼ πάντ' ἐπιστήσει κλύων.

1242. εὐθύ] The σ in L. is erased because of the distinction between the adverbs of time and place.

1243. ἀμφιδεξίοις ἀκμαῖς] 'With the fingers of both hands at once.' For ἀμφιδεξίοις, see Essay on L. p. 91, and cp. O. C. 1112, πλευρὸν ἀμφιδέξιον.

1244. πύλας .. ἔσω] 'And slamming-to the door when she had entered within.' This prepares the way for 1261. The sudden entrance of Oedipus prevents the messenger from following Jocasta. Cp. Tr. 929. The house must be supposed of a simple construction, consisting of a court, or αὐλή, with the θάλαμος at the further end secured by folding doors. ἐπιράσσω used as ἐπαράττω in Plat. Prot. 314 D, καὶ ἅμα ἀμφοῖν τοῖν χεροῖν τὴν θύραν πάνυ προθύμως ἀνῴξε οἷός τ' ἦν ἐπήραξεν. ἔσω is added to complete the sense of εἰσῆλθε. For the order, see Essay on L. § 41, p. 70.

1246. σπερμάτων] i. e. συνουσιῶν. Cp. Plat. Legg. 841 D, ἄθυτα δὲ παλλακῶν σπέρματα καὶ νόθα μὴ σπείρειν.

1247. 'And left the mother to be an unhappy source of offspring to his own son.' Or more fully, 'And left the mother of his children (τὴν τίκτουσαν) for his own issue to breed from her an unhappy race.' The abstract παιδουργία ('a begetting of children') is used of the person of Jocasta, like μητρῴα ἄρουρα (1256, 7) and other similar phrases. τὴν τίκτουσαν is suggested by σπερμάτων.

1249. The construction is changed by an afterthought. διπλοῦς, sc. ἄνδρας ἔσχε καὶ διπλᾶ τέκνα ἔτεκεν.

γοᾶτο] The augment dropt Epicè, as in O. C. 1624, with a consonant preceding.

ἐξ ἀνδρὸς ἄνδρα καὶ τέκν' ἐκ τέκνων τέκοι. 1250
χὤπως μὲν ἐκ τῶνδ' οὐκέτ' οἶδ' ἀπόλλυται·
βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὑφ' οὗ
οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν,
ἀλλ' εἰς ἐκεῖνον περιπολοῦντ' ἐλεύσσομεν.
φοιτᾷ γὰρ ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν, 1255
γυναῖκά τ' οὐ γυναῖκα, μητρῴαν δ' ὅπου
κίχοι διπλῆν ἄρουραν οὗ τε καὶ τέκνων.
λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·
οὐδεὶς γὰρ ἀνδρῶν, οἳ παρῆμεν ἐγγύθεν.
δεινὸν δ' ἀΰσας ὡς ὑφηγητοῦ τινὸς 1260
πύλαις διπλαῖς ἐνήλατ', ἐκ δὲ πυθμένων
ἔκλινε κοῖλα κλῇθρα κἀμπίπτει στέγῃ.
οὗ δὴ κρεμαστὴν τὴν γυναῖκ' ἐσείδομεν,
πλεκταῖσιν αἰώραισιν ἐμπεπληγμένην.

1250. ἄνδρα L. ἄνδρασ C'AE pr. M (?). 1251. ἀπόλλυται] ἀπολλύναι L. ἀπόλλυται C⁴A. 1252. εἰσέπαισεν] εἰσέπεσεν L. εἰσέπαισεν C⁴AE. 1254. περιπολοῦντ'] περιπλοῦντ' L. περιπολοῦντ' C²A. ἐλευσσόμεν] ἐλεύσομεν L. ἐλεύσσομεν C⁴A. 1260. ὑφηγητοῦ] ὑφ' ἡγητοῦ L. ὑφηγητοῦ A. 1261. ἐνήλατ'] ἐνήλατ' L. 1262. ἔκλινε] ἔκλεινε L. ἔκλινε C⁴A. κλῇθρα] κλεῖθρα LA. κλεῖθρα C'. 1263. ἐσείδομεν] εἰσίδομεν A. 1264, 5. πλεκταῖσ ἐωραῖσ ἐμπεπληγμένην ὁ δὲ ὅπωσ δ' ὁρᾷ νιν L. ἐώραισ C²A. ἐμπεπλεγμένην C⁵. πλεκταῖσιν αἰώραισιν (αἰώραισ M².) ἐμπεπλεγμένην ὁ δὲ ὅπωσ δ' ὁρᾷ νιν M². ἐμπεπληγμένην E.

1251. 'And after this she perishes, in what way indeed, I cannot further tell, for Oedipus broke in with cries, because of whom we could not see her end.' For the rapidity with which Jocasta effects her purpose, cp. Tr. 929–31.

1255. 'The mother soil bearing a double fruit of himself and his children.'

1256. ὅπου κίχοι to be joined with ἐξαιτῶν.

1261. ἐκ δὲ πυθμένων ἔκλινε κοῖλα κλῇθρα] 'And he bent the yielding doors (hollowing in) out of their sockets (fastenings).' κλῇθρα probably = the doors with their fastenings. πυθμένες = the sockets into which the bolts are driven. κοῖλα is a descriptive epithet suggesting the ease with which the obstruction yielded to Oedipus in his paroxysm. Cp. the use of θερμός in Aj. 1411, ἔτι γὰρ θερμαὶ | σύριγγες ἄνω φυσῶσι μέλαν | μένος. κοῖλος is a favourite word with Sophocles, who seeks to extend the application of this as of some other epithets beyond the common use. Cp. Tr. 901, κοῖλα δέμνια. For the above interpretation, cp. Il. 20. 446, ἠέρα τύψε βαθεῖαν.

1264. ἐμπεπληγμένην] 'Having dashed herself into.' 'Having struck into.' Cp. Od. 22. 468 foll., ὡς δ' ὅταν ἢ κίχλαι τανυσίπτεροι ἠὲ πέλειαι | ἕρκει ἐνιπλήξωσι: Hesych. ἐμπλῆξαι· ἐμπεσεῖν. M coincides with a conjecture of Herm. in giving πλεκταῖσιν αἰώραισιν ἐμπεπλεγμένην, ὁ δέ being placed at the beginning of the following line. This, with the reading of L. ὅπωσ δ', and the doubtfulness of the form ἐώρα, make it probable that either ὁ δέ or ὅπωσ is interpolated. Cp. the reading of MΔ, ἔκειθ' ἡ τλήμων in what follows.

ὁ δ' *ὡς ὁρᾷ νιν, δεινὰ βρυχηθεὶς τάλας, 1265
χαλᾷ κρεμαστὴν ἀρτάνην. ἐπεὶ δὲ γῇ
ἔκειτο τλήμων, δεινὰ δ' ἦν τἀνθένδ' ὁρᾶν.
ἀποσπάσας γὰρ εἱμάτων χρυσηλάτους
περόνας ἀπ' αὐτῆς, αἷσιν ἐξεστέλλετο,
ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, 1270
αὐδῶν τοιαῦθ', ὁθούνεκ' οὐκ ὄψοιντό νιν
οὔθ' οἷ' ἔπασχεν οὔθ' ὁποῖ' ἔδρα κακά,
ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὓς μὲν οὐκ ἔδει
ὄψοιαθ', οὓς δ' ἔχρῃζεν οὐ γνωσοίατο.
τοιαῦτ' ἐφυμνῶν πολλάκις τε κοὐχ ἅπαξ 1275

1265. ὁ δ' *ὡς] ὅπωσ δ' L. ὅπωσ A. 1266. ἐπεί] επει, ει from ι, L. ἐπὶ M. 1267. ἔκειτο] ἔκειθ' ὁ LAE. ἔκειτο C⁴. ἔκειθ' ἡ MΔM². 1270. ἄρθρα] 2nd ρ from ω L. αὐτοῦ] αὐτοῦ LA. 1271. ὄψοιντο] ὄψοιτο L. ὄψοιτο C⁴. ὄψοιντο A. 1274. ὀψοίαθ',.. γνωσοίατο] α from ν? L. ὀψοίαθ'.. γνωσοίατο C⁴. 1275. ἐφυμνῶν] ἐφ' ὑμῶν L. τε] δε L. τε C⁴A.

The tautology of πλεκταῖς .. ἐμπεπλεγμένην is weak (but see Essay on L. § 44). A more violent word than ἐμπεπλεγμένην is required. And ἐμπεπληγμένην is the reading of LE. Herwerden conjectures ἀποπεπνιγμένην (!). Cp. El. 736: Ant. 1226, ὁ δ' ὡς ὁρᾷ σφέ.

1266. ἐπεὶ δὲ γῇ] The MS. reading επι has arisen from not recognizing the dative of place.

1267. δεινὰ δ' ἦν] The δέ in apodosi gives additional emphasis. 'Then—what followed was terrible to see.'

1268, foll. 'For when he had plucked away from her person, from her robes, the clasps of gold, with which her dress was adjusted, he lifted them and smote the orbits of his eyes, saying aloud, "Because they should not see the evils of which he had been all this while the victim, or those of which he had been the cause, but in darkness henceforth should see (i. e. should be dark and not see) those whom he ought never to have seen, and fail to know the face of those whom he had desired to know."' Herm.'s conjecture, ὄψαιντο, derives some plausibility from the tense of ἔπασχεν and ἔδρα. But these imperfects, as well as ἔδει and ἔχρῃζεν, are to be explained by the implied reference to the past, when his eyes had seen his father in the triple way and his mother in Thebes, whom it would have been better never to have seen, and had failed to recognize them, whom he had so longed to know, although the recognition might have saved all. With sharp pathos he now says that in the future his eyes shall not do as in the past. They shall indeed look on those it were best not to have seen (his children, his citizens, his father and mother in Hades, 1371 foll.), but without sight, and not know those whom he was wanting to know (with a double reference to his desire to see his parents and the natural wish to see the faces of his children). For a similar oxymoron in threatening language, cp. Ant. 310, foll., ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον | τὸ λοιπὸν ἁρπάζητε. And for the feeling in οὓς ἔχρῃζε, cp. El. 1235, εἴδεθ' οὓς ἐχρῄζετε.

1270. ἄρθρα] 'The sockets of his eyeballs,' i. e. the centre of motion of the eye, where the fount of vision was supposed to be. Cp. Tr. 779, ἄρθρον ᾗ λυγίζεται.

1275. 'Chanting such a burden he often and not once only lifted his hand and smote his eyes. And both pupils rained blood upon his beard, nor ceased from pouring the wet drops of gore, but from both at once was showered the dark red hail.'

ἥρασσ' ἐπαίρων βλέφαρα. φοίνιαι δ' ὁμοῦ
γλῆναι γένειἑ ἔτεγγον, οὐδ' ἀνίεσαν
φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μέλας
ὄμβρος χαλάζης *αἱματοῦς ἐτέγγετο.
τάδ' ἐκ δυοῖν ἔρρωγεν, οὐ μόνου †κακά, 1280
ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῆ κακά.
ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν
ὄλβος δικαίως, νῦν δὲ τῇδε θἠμέρᾳ
στεναγμός, ἄτη, θάνατος, αἰσχύνη, κακῶν
ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπόν. 1285

ΧΟ. νῦν δ' ἔσθ' ὁ τλήμων ἔν τινι σχολῇ κακοῦ;

ΕΞ. βοᾷ διοίγειν κλῇθρα καὶ δηλοῦν τινὰ
τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
τὸν μητρός, αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι,

1276. ἥρασσ'] ἥρεσ' L. 1277. ἀνίεσαν] ἀνίεσσαν L. 1279. αἱματοῦς] αἱματοσ LAE αἱματόστ' E^c. ὄμμτ M. Heath. corr. 1283. τῇδε θἠμέρᾳ] τῆιδέθ' ἡμέρα L. τῆιδέθ' ἡμέραι A. 1284. ἄτη] ἄτε L. ἄτη C^a A. 1287, 94. κλεῖθρα A. 1289. μητρὸς αὐδῶν] μὴ προσαυδῶν L. μητροσαυδῶν C^a A.

1276. ἐπαίρων] Cp. the Homeric ἀνασχόμενος.

1279. ὄμβρος χαλάζης αἱματοῦς] The reading of M. suggesting ὀμμάτων, though plausible at first sight, is probably a corruption. αἱματοῦς is the least possible change from αἵματος. Cp. Hom. Il. 11. 53, ἐέρσας αἵματι μυδαλέας. The above explanation seems better than taking οὐδ' ἀνίεσαν, κ.τ.λ. to mean, 'Nor did they send forth oozing drops of gore,' for which, however, cp. Aesch. Ag. 1534, ψέκας δὲ λήγει.

1280, 1. The repetition of κακά having led to the omission of 1281 in a single MS. (Barocc.) it was rejected by Elmsley, and Dindorf followed by the rejection of both lines. Porson and Hermann, with more probability, argue that the end of 1280 is corrupt. Porson conjectured οὐχ ἐνὸς μόνου. The reflection is not unsuited to the person of the ἄγγελος, and the omission would leave a considerable abruptness. The theory of interpolation, of which there is no evidence, would have to be supported by the theory of a lacuna, which is equally without evidence. Cp. Tr. 941, ἐκ δυοῖν ἔσοιθ' ἅμα .. ἀρφανισμένος βίον.

1283. δικαίως] Cp. Aj. 547, εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.

1284. κακῶν ὅσ' .. ὀνόματα] A slight inversion for κακὰ ὅσων ἐστὶν ὀνόματα, arising from the frequent confusion between name and thing. The genitive κακῶν assists the transition to the negative expression.

1286. The MSS. with hardly an exception have ἐν τίνι, which the Schol. explains οἷον ἐν ποίᾳ διατριβῇ, i. e. 'In what passage of woe?' But σχολή in classical Greek will not bear this meaning. And 'In what pause of woe?' implies an assumption which is out of place.

The MSS. continually err in accenting τις, and the text, which Elmsley approved, has the advantage of laying the most natural emphasis on σχολῇ. 'And now has the unhappy man some respite from woe?' Cp. Tr. 1083, οὐδ' ἀγύμναστόν μ' ἐᾷν | ἔοικεν ἡ τάλαινα διάβορος νόσος: Phil. 877, 8, ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ | λήθη τις εἶναι κἀνάπαυλα δή, τέκνον.

1289. τὸν μητρὸς .. μοι] 'His mother's .. and there he utters what I may not repeat.'

ὡς ἐκ χθονὸς ῥίψων ἑαυτόν, οὐδ' ἔτι 1290
μενῶν δόμοις ἀραῖος, ὡς ἠράσατο.
ῥώμης γε μέντοι καὶ προηγητοῦ τινὸς
δεῖται· τὸ γὰρ νόσημα μεῖζον ἢ φέρειν.
δείξει δὲ καὶ σοί. κλῇθρα γὰρ πυλῶν τάδε
διοίγεται· θέαμα δ' εἰσόψει τάχα 1295
τοιοῦτον οἷον καὶ στυγοῦντ' ἐποικτίσαι.

ΧΟ. ὦ δεινὸν ἰδεῖν πάθος ἀνθρώποις,

1291. μενῶν] μενων L. μενῶν C⁵A. ὡς om. A. 1294. κλῇθρα γάρ] κλῆθραγε L.

1290, 1. 'And will not longer remain in the palace under such a curse as he invoked.'

1292. 'He needs some one to lend him strength and guidance, for his calamity is greater than can be borne.'

1293. μεῖζον ἢ φέρειν] The infinitive as after *οἷον*.

1294. δείξει] 'As you will see.' *δείξει* is impersonal, as in *αὐτὸ δείξει*.

τάδε] 'For, look, the gates are opening.'

1296. 'Such as even while hating the sight, you cannot but pity.'

1297–1311. The form of the paroemiac 1311 shews that these anapaests are of the freer kind, which are admitted in laments, and are thought to have been sung to Lydian music (Aesch. Persae 938). Another instance occurs in the very similar passage of the Trachiniae (983, foll.), where Hercules awakes in agony, on being brought in. This tends to justify the scansion of 1303, φεῦ δυστᾶνδε, where a pause may be supposed; and the resolution of the arsis in *διαπέταται*, which is suited to express the agitation of the moment. (Cp. Aesch. Persae 930, *αἰνῶς, αἰνῶς ἐπὶ γονὺ κέκλιται, κ.τ.λ.*) Also the two successive catalectic verses 1310, 11; cp. El. 86–89. In further confirmation of this it may be noticed that ll. 1314 and 1322 may be scanned as consisting of four paraceleusmatici, or resolved anapaests, which are elsewhere found in combination with dochmiacs. Ross and Westph. Metrik. p. 112.

1313—1320 = 1321—1328.

dipodia. ⏑̄ ⏑́ ⏑ —
paracel. ⏑⏑⏑⏑ ⏑⏑⏑⏑ ⏑⏑⏑⏑ ⏑⏑⏑⏑
dochm. ⏑ ⏑́ ⏑ — ⏑ — ⏑ ⏑́ — ⏑ —
semant. ⌟ ⌟
4 iam. trim.
— ⏑́ ⏑ — ⏑ — ⏑ — ⏑ ⏑̄
— ⏑́ ⏑ — — — ⏑ — — — ⏑ —
— ⏑́ ⏑ — ⏑ — ⏑ — ⏑ —
⏑ ⏑́ ⏑ — — ⏑ — ⏑ — ⏑ ⏑̄

1329—1348 = 1349—1368.

⏑ ⏑́ — ⏑ — ⏑ ⏑̄ — ⏑ —
⏑ ⏑́ ⏑ ⏑ ⏑ ⏑ — ⏑ ⏑́ ⏑ ⏑ ⏑ ⏑ ⏑
⏑ ⏑́ ⏑ — ⏑ — ⏑ — ⏑ — ⏑ — ⏑́ —
⏑ ⏑́ ⏑ — ⏑ —
⏑ ⏑́ ⏑ — ⏑ — ⏑ — ⏑ — ⏑ —
⏑̄ ⏑́ ⏑ — ⏑̄ — ⏑ —
⏑̄ ⏑́ ⏑ ⏑́ — ⏑ —
⏑́ ⏑ — ⏑ — ⏑ —
⏑ ⏑́ ⏑ — — — ⏑ — ⏑ —
⏑̄ ⏑́ ⏑ — ⏑ ⏑ ⏑ ⏑ ⏑́ ⏑ — ⏑ ⏑̄
⏑ ⏑́ ⏑ — ⏑ — ⏑ ⏑́ ⏑ — ⏑ —
⏑̄ ⏑́ ⏑ — ⏑ ⏑ ⏑ ⏑ ⏑́ ⏑ — ⏑ —
— ⏑́ ⏑ — ⏑ —
— ⏑́ ⏑ — — — ⏑ — ⏑ — ⏑ —
— ⏑́ ⏑ — — — ⏑ — — — ⏑ ⏑̄

The combination of irregular anapaests and dochmiac systems with iambic trimeters, give the effect of mingled wildness and reality which is peculiar to the *κομμοί* of Sophocles.

ὦ δεινότατον πάντων ὅσ' ἐγὼ
προσέκυρσ' ἤδη. τίς σ', ὦ τλῆμον,
προσέβη μανία; τίς ὁ πηδήσας 1300
μείζονα δαίμων τῶν μακίστων
πρὸς σῇ δυσδαίμονι μοίρᾳ;
φεῦ, δύστανος·
ἀλλ' οὐδ' ἐσιδεῖν δύναμαί σ', ἐθέλων
πόλλ' ἀνερέσθαι, πολλὰ πυθέσθαι,
πολλὰ δ' ἀθρῆσαι· 1305
τοίαν φρίκην παρέχεις μοι.

ΟΙ. αἰαῖ αἰαῖ, δύστανος ἐγώ,
ποῖ γᾶς φέρομαι τλάμων; πᾶ μοι
φθογγὰ διαπέταται φοράδην; 1310
ἰὼ δαῖμον, ἵν' ἐξήλλου.

ΧΟ. ἐς δεινόν, οὐδ' ἀκουστόν, οὐδ' ἐπόψιμον.

ΟΙ. ἰὼ σκότου
νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,

1299. σ' om. L. add. C[c]A. τλῆμον] τλήμων L. τλῆμον CA. (προσῆι δυσδαίμονι μοῖραι) add. and erased in L. 1301. μείζονα] μείζων E. μακίστων] μ from κ LA. κακίστων E. 1302. πρὸς σῇ] προσῆι L. πρὸς σῆι C[c]A. 1303–1305. Division of lines in L. and A. φεῦ φεῦ δύστανος. ἀλλ' οὐδ' ἐσιδεῖν | δύναμαι-| πολλὰ π.. ἀθρῆσαι. 1303. σ' ἐθέλων] σε θέλων L. φεῦ] φεῦ φεῦ LA. 1304. ἀνερέσθαι] ἀνερέσθαι L. ἀνέρεσθαι A. 1306. τοίαν] ποίαν L. τοίαν AV[3]M. οἵαν E. 1307–1311. Division of lines in L. and A. αἶ αἶ αἶ | φεῦ φεῦ. δύστανος | ἐγώ. ποῖ γᾶς | φέρομαι τλάμων. πᾶι μοι φθογγὰ | διαπέταται φοράδην; | ἰὼ δαῖμον ἵν' ἐξήλου. 1307. αἰαῖ αἰαῖ and 1311, ἐξήλλου corrected by Hermann. 1310. διέπταται E. διαπέπταται M. 1313, 14. Division of lines in L. and A. ἰὼ .. ἀπότροπον | ἐπιπλόμενον (sic) ἄφατον.

1298. ὅσ' ἐγὼ προσέκυρσα] For the accusative, see Essay on L. § 16, p. 22.

1301. 'What deity hath leapt beyond all bound insulting thy wretched lot?' Cp. 1311, ἰὼ δαῖμον, ἵν' ἐξήλλου.

μάκιστος often appears in tragedy = μέγιστος.

1302. πρὸς σῇ] Cp. Aj. 97, ἦ καὶ πρὸς Ἀτρείδαισιν ἤχμασας χέρα.

1303. φεῦ δύστανος] The short syllable of δύστανος has been thought to indicate some fault in the text, and the words may have crept in from below: but see the note on the metre.

1306. The variety of reading possibly points to οἵαν as the original text, changed to τοίαν and ποίαν because of the hiatus, which is allowable.

1308. [φεῦ φεῦ] These words interfere with the metre, and are probably a gloss on αἰαῖ.

1309. 'Which way is my voice dispersed abroad?' The words express the first bewilderment of one suddenly blind, hearing his own voice but seeing no one. The verse is a paroemiac with a resolution of the second arsis.

1313–18. 'O cloud of darkness clinging to me, horrible, unutterably lowering on my head, invincible, and wafted by too sure a gale.' For δυσούριστον, cp. 423, ἄνορμον εἰσέπλευσας εὐπλοίας τυχών.

ἀδάματόν τε καὶ δυσούριστον *ὄν. 1315
οἴμοι,
οἰμοι μάλ' αὖθις· οἷον εἰσέδυ μ' ἅμα
κέντρων τε τῶνδ' οἴστρημα καὶ μνήμη κακῶν.
ΧΟ. καὶ θαῦμά γ' οὐδὲν ἐν τοσοῖσδε πήμασιν
διπλᾶ σε πενθεῖν καὶ διπλᾶ φέρειν κακά. 1320
ΟΙ. ἰὼ φίλος,
σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος· ἔτι γὰρ
ὑπομένεις με τὸν τυφλὸν κηδεύων.
φεῦ φεῦ.
οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς, 1325
καίπερ σκοτεινός, τήν γε σὴν αὐδὴν ὅμως.
ΧΟ. ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
ὄψεις μαρᾶναι; τίς σ' ἐπῆρε δαιμόνων;
ΟΙ. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, φίλοι,
ὁ κακὰ κακὰ τελῶν ἐμὰ τάδ' ἐμὰ παθέα. 1330
ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων.
τί γὰρ ἔδει μ' ὁρᾶν,
ὅτῳ γ' ὁρῶντι μηδὲν ἦν ἰδεῖν γλυκύ; 1335

1315. ἀδάματον] ἀδάμαστον LA. Herm. corr. ὄν] om. MSS. Herm. corr. (LA. have δυσούριστον οἴμοι, in the same line.) 1317. ἅμα] ἄγμα A. 1320. φέρειν] φορεῖν M. 1321–1324. Division of lines in L. and A. ἰὼ–| ἐπίπολος–| ἔτι γὰρ–| τὸν τυφλὸν κηδεύων. φεῦ φεῦ. 1322. ἐπίπολος] γρ. καὶ ἐμοῖσ' ἐπὶ πόνοισ mg. C². 1323. με] ἐμὲ MSS. 1325. γιγνώσκω] γινώσκω LA. 1326. αὐδὴν] αὐ. δὴν L. 1328. σ' ἐπῆρε] ἐπῆιρε LA°. ἐπῆρε A. 1330–1333. Division of lines in L. and A. ὁ κακὰ–| ἐμὰ τάδ' ἐμὰ–| ἔπαισε–| οὔτις .. τλάμων. 1330. ὁ κακὰ .. πάθεα] ὁ κακὰ τελῶν τάδ' ἐμὰ πάθεα L. ὁ κακὰ κακὰ τελῶν ἐμὰ τάδ' ἐμὰ πάθεα C². 1333. οὔτις] σ from ν? L. 1334. ὁρᾶν] ὁρᾶ(ι)ν L. ὁρᾶν CA. 1335. γ'] θ' L. γ' C²A.

1318. κέντρων .. τῶνδε] The points of the clasps, which he still felt as if piercing his eye-balls, or rather the wounds inflicted by them. 'How the pang of these sharp wounds enters into me together with the remembrance of my calamity.' The word κέντρον is again used of a 'stabbing pain' in Tr. 840, κέντρ' ἐπιζέσαντα.

1319, 20. The coldness of this and similar expressions of the chorus, which act as a foil to the passion of Oedipus, was less felt by the Athenian audience, for whom the form of antithesis had the charm of novelty.

1320. φέρειν] There is no reason for preferring φορεῖν.

1322. The line is cited by Eustathius in this form. ἐμοῖς ἐπὶ πόνοις is a misreading of the same kind with τήνδε θεσπίζει γραφήν, supr. 134.

1331. οὔτις, ἀλλ'] Cp. Il. 21. 275, ἄλλος δ' οὔτις μοι τόσον αἴτιος Οὐρανιώνων, ἀλλὰ φίλη μήτηρ.

1334. ὁρᾶν .. ἰδεῖν] Note the difference of tense. 'Wherefore should I have sight, who could never again see aught that was pleasant to see?' For the metre of 1340, cp. Ant. 1319, 1341.

ΧΟ. ἦν ταῦθ' ὅπωσπερ καὶ σὺ φῄς.
ΟΙ. τί δῆτ' ἐμοὶ βλεπτόν, ἢ
στερκτόν, ἢ προσήγορον
ἔτ' ἔστ' ἀκούειν ἀδονᾷ, φίλοι;
ἀπάγετ' *ἐκτόπιον ὅτι τάχιστά με, 1340
ἀπάγετ', ὦ φίλοι, τὸν *ὄλεθρον μέγαν,
τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς 1345
ἐχθρότατον βροτῶν.
ΧΟ. δείλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,
ὡς σ' ἠθέλησα μήδ' ἀναγνῶναί ποτε.
ΟΙ. ὄλοιθ' ὅστις ἦν ὃς ἀγρίας πέδας
νομάδος †ἐπιποδίας ἔλαβέ μ' ἀπό τε φόνου 1350
ἔρυτο κἀνέσωσεν, οὐδὲν εἰς χάριν πράσσων.
τότε γὰρ ἂν θανών,
οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος. 1355
ΧΟ. θέλοντι κἀμοὶ τοῦτ' ἂν ἦν.

1336. ταῦθ'] τάδ' L. ταῦθ' A. 1337, 1338. In one line LA. 1337. τί δῆτ'] τί δή ποτ' L. 1339. ἀδονᾷ] ἡδονᾷ MSS. 1341. ὄλεθρον] ὀλέθριον MS. Turnebus corr. 1345. καταρατότατον] 1st o from ω L. καὶ θεοῖς in the next line LA. 1347. ἴσον] ἴσως A. 1348. ὡς σ'] ὅσσ'? L. ὅσσ' C³A. ποτε] ποτ' ἄν LME. ποτε A. 1349. ἀγρίας] ἀπ' ἀγρίας LA. 1350–1354. Division of lines in L. and A. νομάδοσ–| ἔλαβε–| ἔρρυτο–| πράσσων .. θανών. 1350. νομάδων M. ἔλαβέ μ'] ἔλαβέν μ' L. ἐλαβενμ C³. ἔλυσεν C³A. ἔλυσεμ' E. ἔλυσ' M. 1352. ἔρυτο] ἔρρυτο LA. 1355. ἄχος] ἄχθος L. ἄχοσ A.

1337–9. 'What then can I look upon, what can I love, what can I hear any more addressing me with pleasure, O my friends?'

ἀδονᾷ dative of manner. Essay on L. § 14, p. 19.

1341. ὄλεθρον] Sc. ὄντα. The correction is necessary for the verse.

1348. ὡς σ' ἠθέλησα μήδ' ἀναγνῶναί ποτε] The aorist without ἄν follows the analogy of ὤφελον, ἐχρῆν, and the like. The meaning of the text is, 'Unhappy for thy penetration no less than for thy calamity, how I could wish that I had never known thee, who thou art.' Cp. Hdt. 2. 91, where Perseus is said to find out who were his kindred, ἀναγνῶναι τοὺς συγγενέας. Hesych. ἀναγνούσῃ, ἀναγωρισάσῃ, ἀνάγνωσις, ἀναγνάρισις. This is certainly poor (but cp. 1319). The correction μηδέ σ' ἂν γνῶναί ποτε (cp. 1217, 18, εἴθε σ' εἴθε μήποτ' ἐλδόμαν) is perhaps slightly more forcible, but is less appropriate to the context. It would require that νοῦν should be taken differently. 'Unhappy in thy judgment,' i. e. in thy present course of action. For this, cp. Ant. 1228, 9, τίνα | νοῦν ἔσχες, ἐν τῷ ξυμφορᾶς διεφθάρης;

1349. 'Perish the man, whoever he was, who took me from the cruel gnawing fetter on my foot.' The conjecture νομάδ' (νομάδα) 'in the wilds,' is not absolutely required by the metre, for a synizesis of ἐπιποδίας (ῑα) may be supposed, and the position of νομάδα would be harsh. Of the two words, ἐπιποδίας is more likely to be corrupt. Query, νομάδος ἐπὶ πόας?

1354, 5. There is probably a change of subject, θανών being pendent nominative. 'For dying then, less grief had been to my friends and to me.' But cp. Aj. 615, φίλοις μέγα πένθος εὕρηται.

ΟΙ. οὔκουν πατρός γ' ἂν φονεὺς
ἦλθον, οὐδὲ νυμφίος
βροτοῖς ἐκλήθην ὧν ἔφυν ἄπο.
νῦν δ' ἄθεος μέν εἰμί, ἀνοσίων δὲ παῖς, 1360
ὁμογενὴς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.
εἰ δέ τι πρεσβύτερον *ἔτι κακοῦ κακόν, 1365
τοῦτ' ἔλαχ' Οἰδίπους.
ΧΟ. οὐκ οἶδ' ὅπως σε φῶ βεβουλεῦσθαι καλῶς.
κρείσσων γὰρ ἦσθα μηκέτ' ὢν ἢ ζῶν τυφλός.
ΟΙ. ὡς μὲν τάδ' οὐχ ὧδ' ἔστ' ἄριστ' εἰργασμένα,
μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι. 1370
ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων
πατέρα ποτ' ἂν προσεῖδον εἰς Ἅιδου μολών,
οὐδ' αὖ τάλαιναν μητέρ', οἷν ἐμοὶ δυοῖν
ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.
ἀλλ' ἢ τέκνων δῆτ' ὄψις ἦν ἐφίμερος, 1375

1358. ἦλθον in 1357, οὐδὲ νυμφίος in 1359 LA. 1360. ἄθεος] ἄθλιος LA. Elmsl. corr. 1365. ἔτι] ἔφυ L. ἔφυ A. 1372. ποτ'] ποτ' L. ποτ' A. προσεῖδον A. 1373. μητέρ' L. μητέρ' A. οἷν] οὖν. οἷν C^{a}A.

1358. ἦλθον] Cp. 1519, ἀλλὰ θεοῖς γ' ἔχθιστος ἦκον.

1359. For the ellipse of the antecedent here and in 1361, cp. Ant. 1194, 5, τί γάρ σε μαλθάσσωμ' ἂν ὧν ἐσύστερον ψεύσταί φανούμεθ'.

1361. ὁμογενής] In the active sense, like ὁμοσπόρος in 460: i. e. γεννῶν ὁμοῦ.

1365. πρεσβύτερον] Cp. Aesch. Ch. 631, κακῶν δὲ πρεσβεύεται τὸ δήμιον λόγῳ.

ἔτι] El. 558, 9, τίς ἂν λόγος γένοιτ' ἂν αἰσχίων ἔτι.

1366. τοῦτ'] For the accusative, see Essay on L. § 16, p. 22.

1368. κρείσσων γὰρ ἦσθα] 'Thou hadst better have no more been, than to live on in blindness.' Cp. Aj. 635, κρείσσων γὰρ Αἴδᾳ κεύθων ὁ νοσῶν μάταν. For the omission of ἄν, see Essay on L. § 27, p. 42.

1369. ἄριστα answers to κρείσσων. 'That anything could be better than this.'

1369–1415. In this wonderful speech the passion of Oedipus is heard rising in varied tones from 1369 to 1390 (the steps being 1369–1374, 1375, 1377–1378, 1383, 1384–1390); culminating in the prolonged outburst 1391–1409, where the four stages of horror in his life are recounted, and again gradually subsiding into a gentler pathos in 1410–13, 1414, 15.

1372. The shade of the dead in Hades is imagined as having all the characteristics of the living form. Oedipus, self-blinded, will be blind in Hades, just as the ghost of Hercules in the νεκυία has the ghostly belt and bow. Cp. Hdt. 1. 37.

1373. οἷν] 'In relation to whom,' or, 'on both of whom.' For this dative, see Essay on L. § 12, p. 18.

1374. κρείσσον' ἀγχόνης] Lit. 'Worse than death.' 'Which I would rather have died by strangling than do.' Cp. Eurip. Alc. 230, 274.

1375. 'But surely the sight of my children was a sight to be desired by me, —springing in the way they sprang? No, not for these eyes to see.' And for the attraction ὄψις .. βλαστοῦσα, see Essay on L. § 35, p. 55.

βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί;
οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτέ·
οὐδ' ἄστυ γ', οὐδὲ πύργος, οὐδὲ δαιμόνων
ἀγάλμαθ' ἱρά, τῶν ὁ παντλήμων ἐγὼ
κάλλιστ' ἀνὴρ εἷς ἔν γε ταῖς Θήβαις τραφεὶς 1380
ἀπεστέρησ' ἐμαυτόν, αὐτὸς ἐννέπων
ὠθεῖν ἅπαντας τὸν ἀσεβῆ, τὸν ἐκ θεῶν
φανέντ' ἄναγνον καὶ γένους τοῦ Λαΐου.
τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμὴν
ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὁρᾶν; 1385
ἥκιστά γ'· ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
πηγῆς δι' ὤτων φραγμός, οὐκ ἂν ἐσχόμην
τὸ μὴποκλῇσαι τοὐμὸν ἄθλιον δέμας,
ἵν' ἥ τυφλός τε καὶ κλύων μηδέν· τὸ γὰρ

1376. ἔβλαστε] ἔβλαστεν L. ἔβλαστε A. προσλεύσσειν] προσλεύσειν L. προσλεύσσειν CA. 1377. ὀφθαλμοῖς] ὀφθαλμοὺς L. ὀφθαλμοῖς C^a A. 1379. ἱρά] ἱερὰ L. ἱρὰ A. 1380. γε] τε A. 1385. ὁρᾶν] ὁρᾶιν LA. 1386. ἀκουούσης] ἀκου(σ)ούσησ L. 1387. ἂν ἐσχόμην] ἀνεσχόμην LA. ἀνασχοίμην M. 1388. μὴποκλῇσαι] μὴ ἀποκλεῖσαι LA. 1389. ἥ] ἦν LA.

1376. βλαστοῦσ' ὅπως ἔβλαστε is an anticipation of the thought in οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτέ. Cp. Eur. Or. 79, ἔπλευσ' ὅπως ἔπλευσα.

1380. 'That had a nobler life than any one man in Thebes.' ἀνὴρ εἷς seems to be used in two senses with superlatives. (1) 'unique,' 'peerless.' Aj. 1340, ἓν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων. (2) 'As compared singly with any other.' Tr. 460, πλείστας ἀνὴρ εἷς Ἡρακλῆς ἔγημε δή. So here ἀνὴρ εἷς is either 'More than any other single man,' (cp. Thuc. 3. 39, μέγιστα δὴ μίαν πόλιν), or more emphatically, 'Who above all other men in Thebes had the noblest life.'

1381. Cp. 350.

1382. τὸν ἐκ θεῶν .. γένους τοῦ Λαΐου] 'Whom the gods indicated to be an unholy person, and who is discovered to be of the race of Laius.' καὶ γένους τοῦ Λαΐου are added as the climax of horror. This designation was not included in the oracular curse, but the mind of Oedipus naturally passes from the anticipation to the actual discovery—to which the oracle had pointed the way. He confuses the oracle and the curse pronounced on the malefactor with the greater horror which was chiefly present to his mind.

1384. ἐμήν] 'Having shewn as attaching to myself.' Cp. supr. 572, τὰς ἐμὰς—Λαΐου διαφθοράς. And see Essay on L. § 23, p. 35 β, γ. 'Having brought to light such a stain on myself was I going to look these in the face with unchanged eyes?'

1385. τούτους] The citizens represented by the chorus. Oedipus is speaking to the Coryphaeus.

1386. 'But if there could also be found a way of closing up the fountain of hearing in my ears.'

1387. οὐκ ἂν ἐσχόμην] 'I would not have refrained.' The MSS., with a few exceptions, have ἀνεσχόμην or ἠνεσχόμην, which, even if the omission of ἄν were allowable, gives an inferior sense. μή rather than μὴ οὐ is used, because of the hypothetical nature of the expression. 'For it is sweet for the mind to dwell in her own place shutting out the sight of evils.' The marginal gloss in Par. E, παροιμία, τὴν φροντίδα ἔξω ἔχειν, suggests the probable existence of ἔχειν as a various reading for οἰκεῖν. And it must be admitted that τὴν φροντίδα comes in more naturally as the object than as the subject of the verb.

τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύ. 1390
ἰὼ Κιθαιρών, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
ἔκτεινας εὐθύς, ὡς ἔδειξα μήποτε
ἐμαυτὸν ἀνθρώποισιν ἔνθεν ἦ γεγώς;
ὦ Πόλυβε καὶ Κόρινθε καὶ τὰ πάτρια [48 a.
λόγῳ παλαιὰ δώμαθ', οἷον ἆρά με 1395
κάλλος κακῶν ὕπουλον ἐξεθρέψατε.
νῦν γὰρ κακός τ' ὢν κἀκ κακῶν εὑρίσκομαι.
ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη
δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
αἳ τοὐμὸν αἷμα τῶν ἐμῶν χειρῶν ἄπο 1400
ἐπίετε πατρός, ἆρά μου μέμνησθέ *τι,
οἷ' ἔργα δράσας ὑμὶν εἶτα δεῦρ' ἰὼν
ὁποῖ' ἔπρασσον αὖθις; ὦ γάμοι γάμοι,

1392. ἔκτεινας] ἔκτεινασ A. 1393. ἦ] ἦν LA. 1395. ἆρα L. ἄρα A. 1400. αἷμα] ὅμμα M. 1401. μέμνησθέ τι] μεμνησθ' ὅτι LA. γρ. ὅταν mg. C². 1402. ὑμὶν] ὅμιν L. ὑμὶν CA.

1391. τί μ' ἐδέχου] 'Why were you willing to receive me? Why did you not refuse to receive me?' So the force of the imperfect may be expressed.

The appeal to nature comes somewhat differently in Philoctetes, 936, foll., ὦ λιμένες, ὦ προβλῆτες, κ.τ.λ.: Ant. 844, 5, ἰὼ Διρκαῖαι κρῆναι Θήβας τ' εὐαρμάτου ἄλσος.

1394. τὰ πάτρια λόγῳ παλαιὰ δώμαθ'] 'Home long ago in name but not really my father's.'

1395. ἆρα] Essay on L. § 29, p. 47.

'How fair was the life ye cherished, filming over what unsoundness within!' Cp. Shakespeare, Hamlet, 3. 4, 'It will but skin and film the ulcerous place, while rank corruption, mining all within, infects unseen.'

1400. 'That drank from my hands the blood from which I sprang.' τοὐμὸν αἷμα πατρός is not merely = τοὐμοῦ πατρὸς αἷμα, but marks that the blood which he shed was the same which ran in his veins—'the blood of my father which was my blood.' The antithesis seems to imply a special meaning in τοὐμόν.

μέμνησθέ τι] Herm defended μέμνησθ' ὅτι, apparently for the sake of his interpretation of Ant. 2, 3, where, however, the interposition of τῶν ἀπ' Οἰδίπου κακῶν renders the redundancy less improbable. The marginal reading ὅταν points to ὅτε: cp. supra 1134, κατοίδεν ἥμοι κ.τ.λ. Of conjectural readings the most probable is μέμνησθέ τι (Elms). 'Do you at all remember?' Cp. the v. r. on 1413, and, in Eur. Hec. 992, εἰ τῆς τεκούσης τῆσδε μέμνηταί τί μου. This is certainly idiomatic, and may be the genuine reading. ἔτι is weak. For τί, cp. supra 1130, ἢ συνήλλαξάς τί πω: Phil. 1130, φρένας εἴ τινας ἔχεις: O. C. 1281, ἢ τέρψαντά τι, ἢ δυσχεράναντ'.

1402. ὑμὶν] Dative of remote reference or affection. 'In which you were concerned.' Cp. Ant. 31, τὸν ἀγαθὸν Κρέοντα σοὶ .. κηρύξαντ' ἔχειν. 'With what deeds I affrighted you, and then came here and found—what fortune!'

1403. For ἔπρασσον, cp. O. C. 1704, ἔπραξεν οἷον ἤθελεν.

ὦ γάμοι] This fresh outburst is occasioned by the mention of his Theban fortune. For the plurals in this and the following lines, expressing strong feeling, see Essay on L. § 20, p. 29.

ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν
ἀνεῖτε ταὐτὸν σπέρμα, κἀπεδείξατε 1405
πατέρας, ἀδελφούς, παῖδας, αἷμ' ἐμφύλιον,
νύμφας γυναῖκας μητέρας τε, χὠπόσα
αἴσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἃ μηδὲ δρᾶν καλόν,
ὅπως τάχιστα πρὸς θεῶν ἔξω μέ που 1410
καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον
ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
πίθεσθε, μὴ δείσητε. τἀμὰ γὰρ κακὰ
οὐδεὶς οἷός τε πλὴν ἐμοῦ φέρειν βροτῶν. 1415

ΧΟ. ἀλλ' ὧν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
Κρέων τὸ πράσσειν καὶ τὸ βουλεύειν, ἐπεὶ
χώρας λέλειπται μοῦνος ἀντὶ σοῦ φύλαξ.

ΟΙ. οἴμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος;
τίς μοι φανεῖται πίστις ἔνδικος; τὰ γὰρ 1420

1407. χὠπόσα] γ' ὦ πόσα L. χὠπόσα C⁹A. 1408. γίγνεται L. γίνεται A.
1412. εἰσόψεσθ' ἔτι] εἰσόψεσθ' ὅτι (?) L. εἰσόψεσθ' ἔτι C⁹A. 1413. ἴτ' LA. ἴτ' C²ᵃᵖ.
1414. πείθεσθαι with ε in mg. L. πείθεσθαι C⁹A. (πιθ. Elmsl.) 1416. ἐς] εἰσ LA. 1417. θιγεῖν] γρ. θιγεῖν τυχεῖν E.

1404, 1405. πάλιν ἀνεῖτε ταὐτὸν σπέρμα] 'Gave birth a second time to the same seed;' Jocasta being understood as the real subject. Cp. Aesch. S. c. T. 413, σπαρτῶν ἀπ' ἀνδρῶν ῥίζωμ' ἀνεῖται: supra 270, 1, μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινά, μήτ' οὖν γυναικῶν παῖδας.

1406. αἷμ' ἐμφύλιον can only mean 'murder of kin,' and is mentioned incidentally amongst the horrors, of which it is the least. The first marriage of Laius and Jocasta had led directly to the parricide, in accordance with the oracle. Cp. O. C. 407, τοὔμφυλον αἷμα.

1409. Cp. O. C. 1132–1134.

1412. θαλάσσιον] i. e. εἰς θάλασσαν. Essay on L. § 23, pp. 36, 37. Cp. supra 196, 7.

1415. Cp. Phil. 536, 7, οἶμαι γὰρ οὐδ' ἂν ὄμμασιν μόνην θέαν ἄλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε: Schol. in O. C. 1450. 'Fear not; my woes are such as none but I can bear;' i. e. I bear an incommunicable sorrow, which you therefore need not fear to share by contact with me. It is too heavy, and also too peculiar, for others to partake. Cp. Shak. King John, 3. 1, 'My grief's so great | That no supporter but the huge firm earth | Can hold it up.'

1416. ὧν ἐπαιτεῖς] i. e. τούτων (genitive of respect) ἃ.

1417. τὸ πράσσειν] The article marks that the infinitives are epexegetic of ἐς δέον. Cp. El. 1030, μακρὸν τὸ κρῦναι ταῦτα χὠ λοιπὸν χρόνος.

1420. πίστις is here used in the later meaning of persuasive argument. Cp. Ar. Rhet. 1. 1–11, 'What ground of confidence that I advance will appear just?' Oedipus is humiliated and softened. Cp. Shak. Lear, 4. 3, '.. The poor distressed Lear, | .. by no means .. | Will see his daughter .. | A sovereign shame so elbows him, | .. his own unkindness | .. these things sting | His mind so venomously, that burning shame | Detains him from Cordelia.'

πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.
ΚΡ. οὔθ' ὡς γελαστής, Οἰδίπους, ἐλήλυθα,
οὔθ' ὡς ὀνειδιῶν τι τῶν πάρος κακῶν.
ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι
γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα 1425
αἰδεῖσθ' ἄνακτος Ἡλίου, τοιόνδ' ἄγος
ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ
μήτ' ὄμβρος ἱρὸς μήτε φῶς προσδέξεται.
ἀλλ' ὡς τάχιστ' ἐς οἶκον ἐσκομίζετε·
τοῖς ἐν γένει γὰρ τἀγγενῆ μάλισθ' ὁρᾶν 1430
μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.
ΟΙ. πρὸς θεῶν, ἐπείπερ ἐλπίδος μ' ἀπέσπασας,
ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ,
πιθοῦ τί μοι· πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω.
ΚΡ. καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν; 1435
ΟΙ. ῥῖψόν με γῆς ἐκ τῆσδ' ὅσον τάχισθ', ὅπου
θνητῶν φανοῦμαι μηδενὸς προσήγορος.
ΚΡ. ἔδρασ' ἂν εὖ τοῦτ' ἴσθ' ἄν, εἰ μὴ τοῦ θεοῦ

1422. οὐ(τ) L. οὐ C.[e] οὐχ C[e,m] mg. A. 1423. οὔθ' L. οὐδ' AC[r]. οὐχ in mg. C[e]. τι] τί L. τι A. 1427. γῆ] στέγη M. 1428. ἱρὸς] ἱερὸσ LA. προσδέξεται] προσδεξεται L. 1433. κάκιστον] κακῶν M. 1434. ἐμοῦ] ἐμοὶ A. 1436. ῥῖψον] ῥίψον LA.

1424. Creon, after briefly re-assuring Oedipus, turns abruptly to the attendants, whom he reproaches with not leading Oedipus in. This seems natural and characteristic, though it has given offence to several critics. Cp. Shak. Macbeth, 2. 3, 'And when we have our naked frailties hid, | That suffer in exposure, let us meet, | And question this most bloody piece of work, | To know it further.'

1425. πάντα βόσκουσαν] Cp. Plat. Rep. 6. 509 B, τὸν ἥλιον τοῖς ὁρωμένοις οὐ μόνον, οἶμαι, τὴν τοῦ ὁρᾶσθαι δύναμιν παρέχειν, ἀλλὰ καὶ γένεσιν καὶ αὔξην καὶ τροφήν: Aesch. Ag. 633, πλὴν τοῦ τρέφοντος ἡλίου χθονὸς φύσιν.

1427. δεικνύναι] Epexegetic inf., governed by αἰδεῖσθε, which has a double construction.

τὸ μήτε γῆ] μή implies a reason, i. e. ὃ μή = εἰ τοῦτο μή. Cp. the use of the indefinite ὅστις, supra 1184, ὅστις πέφασμαι, κ.τ.λ. 'One, which nor Earth,' etc.

1428. μήτ' ὄμβρος] The showers (heaven's χέρνιβες) which represent the sacred element of water. The sanctities of earth and sky are violated by the presence of Oedipus. Essay on L. p. 87.

ἱρὸς as in ἱερὸν ἦμαρ, Il. 17. 455.

1430. μάλιστα is to be joined with εὐσεβῶς ἔχει, 'May with least impropriety.'

1433. ἄριστος ἐλθών] 'Having met my baseness with such nobleness.' Cp. 1357, 1358, φονεὺς ἦλθον: Aj. 1382, καί μ' ἔψευσας ἐλπίδος πολύ.

1435. τοῦ .. χρείας] 'What request?' rather than 'A request for what?'

1437. φανοῦμαι is little more than γενήσομαι. Cp. supra 790, προὐφάνη λέγων: Aj. 739, ἢ 'φάνην ἐγὼ βραδύς: Tr. 251, Ζεὺς ὅτου πράκταρ φανῇ: infra 1485, πατὴρ ἐφάνθην. 'Where I may clearly be addressed by none.'

1438. i. e. ἔδρασ' ἄν τοῦτο, οὗ ἴσθι, ἔδρασ' ἄν. See Essay on L. § 41, p. 70.

πρώτιστ' ἔχρῃζον ἐκμαθεῖν τί πρακτέον.
ΟΙ. ἀλλ' ἥ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις, 1440
τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.
ΚΡ. οὕτως ἐλέχθη ταῦθ'· ὅμως δ', ἵν' ἔσταμεν
χρείας, ἄμεινον ἐκμαθεῖν τί δραστέον. [48 b.
ΟΙ. οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;
ΚΡ. καὶ γὰρ σὺ νῦν τἂν τῷ θεῷ πίστιν φέροις. 1445
ΟΙ. καὶ σοί γ' ἐπισκήπτω τε καὶ προτρέψομαι,
τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον
θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ·
ἐμοῦ δὲ μήποτ' ἀξιωθήτω τόδε
πατρῷον ἄστυ ζῶντος οἰκητοῦ τυχεῖν, 1450
ἀλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κλῄζεται
οὐμὸς Κιθαιρὼν οὗτος, ὃν μήτηρ τέ μοι
πατήρ τ' ἐθέσθην ζῶντε κύριον τάφον,

1439. πρώτιστ'] πρώστιστ' L. πρώτιστ' CA. 1444. ἄρ'] ἄρ' L. ἄρ' A.
1445. τἂν] τ' ἂν LA. 1446. τε] γε LA. γε C^{e}. προτρέψομαι] προστρέψομαι (ε from ι) L. προτρέψομαι A. 1451. ὄρεσιν] ὄρεσσιν L. ὄρεσιν A.

1440. 'But the declaration of his voice was all for destroying me.' For πᾶσα, which is supplementary predicate, cp. El. 596, 597, ἡ πᾶσαν ἵης γλῶσσαν ὡς τὴν μητέρα κακοστομοῦμεν. ('Whose every word is that,' etc.)

1442. Cp. Tr. 1145, φρονῶ δὴ ξυμφορᾶς ἵν' ἔσταμεν.

1445. τἂν] = τοι ἄν. τοι is here more expressive than γε.

πίστιν φέροις] Cp. El. 735, τῷ τέλει πίστιν φέρων.

1446. i.e. 'Not only do I believe, but I will urge your duties upon you.' προτρέψομαι suits the context better than προστρέψομαι. The earlier part of the speech has more the tone of command than of supplication, as of one 'who instructs his sorrows to be proud,' or who, in the extreme of misfortune, is 'like a prophet new inspired.' He claims the right which the curse has given him to go into solitude, and he resigns his right in Jocasta (τῶν γε σῶν), whom he will not even name (τῆς κατ' οἴκους). Cp. the similar doubt about the reading in 1460.

1449. 'But never let this, my father's city, be allowed to have me as a living inhabitant.' For the passive, see Essay on L. § 31, p. 50.

1450. ζῶντος] i.e. 'You may slay me if you will (cp. ἀπολλύναι, 1441), but if I am to live you must send me into banishment.'

1451. ἔνθα κλῄζεται] 'Where is this Citheron, which rumour celebrates as mine.' Cp. Tr. 659, ἔνθα κλῄζεται θυτήρ = 'Where report speaks of him as sacrificing.' The use is similar to that of καλεῖσθαι, λέγεσθαι, with names of places, but there is here a special reference to the rumour prevalent at the moment. Cp. 1086 foll.

1453. ζῶντε .. τάφον] ζῶντε is the reading of the MSS. = 'In their life-time.' 'Let me await my death in this place, which they in their life-time appointed for my destined tomb.' ζῶντε is added to intimate that the intentions which they had in life will be fulfilled after their death; κύριον shows that their appointment was justified by the event and ratified by fate. The correction ζῶντι, which Brunck introduced from the conjecture of Toupius, brings in the notion of a 'living

ἵν' ἐξ ἐκείνων, οἵ μ' ἀπωλλύτην, θάνω.
καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον 1455
μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἄν ποτε
θνήσκων ἐσώθην, μὴ 'πί τῳ δεινῷ κακῷ.
ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὁποιπερ εἶσ', ἴτω·
παίδων δὲ τῶν μὲν ἀρσένων μή μοι, Κρέον,
προσθῇ μέριμναν· ἄνδρες εἰσίν, ὥστε μὴ 1460
σπάνιν ποτὲ σχεῖν, ἔνθ' ἂν ὦσι, τοῦ βίου·
ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένοιν ἐμαῖν,
αἷν οὔποθ' ἡμὴ χωρὶς ἐστάθη βορᾶς
τράπεζ' ἄνευ τοῦδ' ἀνδρός, ἀλλ' ὅσων ἐγὼ
ψαύοιμι, πάντων τῶνδ' ἀεὶ μετειχέτην· 1465
αἷν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν
ψαῦσαί μ' ἔασον κἀποκλαύσασθαι κακά.
ἴθ' ὦναξ,

1453. τ' ἐθέσθην] τε 'θέσθην A. 1454. ἀπωλλύτην] ἀπολλύτην L. ἀπῳλλύτην C²A (o in erasure). 1456. μήτε] μήτε A. 1457. θνήσκων] θνησίσκων L. θνήσκων CA. 1458. ὁποιπερ] ὁπηπερ A. εἶσ'] εἶσ' L. εἶσ' CA. 1459. ἀρσένων L. ἀρρένων AC². Κρέον] κρέων LA. 1460. προσθῇ] πρόσθῃ LA. 1462. οἰκτραῖν] οἰκραῖν L. οἰκτραῖν C²A. 1464. ὅσων] ὅσον A. 1466. μάλιστα μέν] μάλιστ' ἐμαῖν M. γρ. κλαυσασθαι 1467. κἀποκλαύσασθαι] κἀποπλυνεσθαι M.

grave' where it is not required. Ant. 888, ζῶσα τυμβεύειν, is not parallel. ζῶντι would rather weaken the transition in what follows by anticipating ll. 1455, 6.

1455. 'Let me die in the wilderness; and yet what will be my end? What will destroy me, when I was saved in such a death? I was predestined to live for evils.' Cp. the line in Tennyson's Morte d'Arthur, 'Death, or I know not what mysterious doom.'

The feeling here expressed is that referred to in O. C. 438, 9, κἀμάνθανον τὸν θυμὸν ἐκδραμόντα μοι | μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων.

1458. ὁποιπερ is right, because Oedipus is thinking of the end, which is still unknown to him.

1460. προσθῇ] Elms. conjectured πρόσθῃ, comparing El. 1334, νῦν δ' εὐλάβειαν τῶνδε προὐθέμην ἐγώ. But the meaning of προσθῇ, 'Do not add (to thy other cares) the care of my boys,' appears to suit the context well. Or it may simply mean, 'Do not give thyself anxiety' ('curam sibi addere,' Herm.).

1462. ταῖν δ'.. ἐμαῖν] The construction of these words, which is suggested by the preceding lines, is broken off by the parenthesis, and resumed in αἷν μοι μέλεσθαι.

1463–5. 'From whom my table of food was never set apart, to sever them from me;' i. e. Who had never a separate board, but shared every meal with me.

1464. ἄνευ τοῦδ' ἀνδρός may be regarded as an explanation of χωρὶς. The point of view is changed, and Oedipus no longer speaks of himself as separated from his children, but of his children as separated from himself.

1467. 'To feel them, and to lament over our woes.'

1468. ἴθ' ὦναξ] For the interruption of the metre in similar passages, marking a pause of uncertainty, cp. O. C. 315–318, 1271; Phil. 750; Tr. 865, 1081.

ἴθ' ὦ γονῇ γενναῖε. χερσί τἂν θιγὼν
δοκοῖμ' ἔχειν σφάς, ὥσπερ ἡνίκ' ἔβλεπον. 1470
τί φημί;
οὐ δὴ κλύω που πρὸς θεῶν τοῖν μοι φίλοιν
δακρουρρούντοιν, καί μ' ἐποικτείρας Κρέων
ἔπεμψέ μοι τὰ φίλτατ' ἐκγόνοιν ἐμοῖν;
λέγω τι; 1475

ΚΡ. λέγεις· ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,
γνοὺς τὴν παροῦσαν τέρψιν, ἥ σ' εἶχεν πάλαι.

ΟΙ. ἀλλ' εὐτυχοίης, καί σε τῆσδε τῆς ὁδοῦ
δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι.
ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἴτ', ἔλθετε 1480
ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
αἳ τοῦ φυτουργοῦ πατρὸς ὑμῖν ὧδ' ὁρᾶν
τὰ πρόσθε λαμπρὰ προὐξένησαν ὄμματα·
ὃς ὑμίν, ὦ τέκν', οὔθ' ὁρῶν οὔθ' ἱστορῶν
πατὴρ ἐφάνθην ἔνθεν αὐτὸς ἠρόθην. 1485

1469. τἂν] δ' ἂν L. 1470. σφάς] σφᾶς LA. 1472. που] ποῦ L. που A. 1474. ἐκγόνοιν] ἐγγόνοιν LA. 1475. λέγω τι] λέγω. τι; L. 1476. γάρ εἰμ'] γάρ εἰμ' LA. 1477. ἥ σ' εἶχεν L. ἣν εἶχεσ C³A. 1480. δεῦρ' ἴτ', ἔλθετε] δεῦρ' ἔλθετε L. δεῦρ' ἴτ' ἔλθετε AC'. 1484. ὅς] ὅσ' L. ὅς A. ὑμίν] ὑμῖν L. ὑμὶν A.

1469. ὦ γονῇ γενναῖε] 'O right noble one!' The tautology is merely emphatic, as in Plat. Soph. 231 B, ἡ γένει γενναία σοφιστική.

1471. τί φημί] = 'What do I say?' 'What is this?' refers not to the previous words, but to the thought that his children are approaching.

1472. που adds a suitable tone of uncertainty to the question.

τοῖν μοι φίλοιν] 'My dear ones.' The use of the common form has a pathetic force. See Essay on L. § 20, p. 28.

1474. τὰ φίλτατ' ἐκγόνοιν ἐμοῖν] 'My dearest offspring.' See Essay on L. § 10, p. 15.

1475. λέγω τι] 'Can I be right?'

1477. 'Knowing the delight which you now feel, which always possessed you;' i. e. Being aware of the pleasure which you have always taken in your children, and thus foreseeing the delight which their coming gives you at this moment.

1478. τῆσδε τῆς ὁδοῦ] 'In requital for thus bringing them.' Genitive of the reason. See Essay on L. § 10, p. 14.

For ὁδός, see Essay on L. p. 86; and cp. El. 1314, μᾷ σε τῇδ' ὁδῷ θανόντα τε | καὶ ζῶντ' ἐσείδον.

1481. 'Come to these hands of mine, of sister-birth with you.' Cp. O. C. 535, κοιναί γε πατρὸς ἀδελφεαί.

1482. Lit. 'Which have furnished your father's once bright eyes for you to see them thus;' i. e. Which have provided you this sad spectacle of your father's once bright eyes.

1483. On προξενέω, see Essay on L. p. 87; and on the construction of ὧδ' ὁρᾶν (l. 1482), ibid. § 33, p. 53. The verb is suggested by ὁρᾶν, which, though epexegetic, is first in the order of words.

1485. ἐφάνθην] 'Became,' with the additional meaning 'was discovered to be.'

καὶ σφὼ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
οἷον βιῶναι σφὼ πρὸς ἀνθρώπων χρεών.
ποίας γὰρ ἀστῶν ἥξετ' εἰς ὁμιλίας,
ποίας δ' ἑορτάς, ἔνθεν οὐ κεκλαυμέναι 1490
πρὸς οἶκον ἵξεσθ' ἀντὶ τῆς θεωρίας; [49 a.
ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἥκητ' ἀκμάς,
τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα,
τοιαῦτ' ὀνείδη λαμβάνων, ἃ τοῖς ἐμοῖς
γονεῦσιν ἔσται σφῷν θ' ὁμοῦ δηλήματα; 1495
τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤροσεν,
ὅθεν περ αὐτὸς ἐσπάρη, κἀκ τῶν ἴσων
ἐκτήσαθ' ὑμᾶς, ὥνπερ αὐτὸς ἐξέφυ.
τοιαῦτ' ὀνειδιεῖσθε. κᾆτα τίς γαμεῖ; 1500
οὐκ ἔστιν οὐδείς, ὦ τέκν', ἀλλὰ δηλαδὴ
χέρσους φθαρῆναι κἀγάμους ὑμᾶς χρεών.
ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ
ταύταιν λέλειψαι, νὼ γάρ, ὃ 'φυτεύσαμεν,
ὀλώλαμεν δύ' ὄντε, μή σφε *περιίδῃς 1505

1487. λοιπά] λοιπὰ A. 1491. ἵξεσθ'] ἥξεθ' L. ἵξεσθ' C²A. 1492. δή] δεῖ L. δ' ἡ C². δὴ A. ἥκητ' LA. ἵκητ' C². 1493. παραρρίψει] παραρίψει L. παραρρίψει AC'. 1497. ἔπεφνε] ἔπεφνεν L. ἔπεφνε A. 1500. ὀνειδιεῖσθε] ὀνειδεῖσθαι L. ὀνειδιεῖσθε C^lor²A. 1504. 'φυτεύσαμεν] φυτεύσαμεν LA. 1505. περιίδῃς] παρίδῃσ MSS. Dawes. corr.

1488. βιῶναι .. πρὸς ἀνθρώπων] Cp. Aj. 511, σοῦ διοίσεται μόνος | ὑπ' ὀρφανιστῶν μὴ φίλων.

1490, 1. 'Bathed in tears instead of enjoying the spectacle.'

1490. For κεκλαυμέναι, cp. Il. 16. 7, τίπτε δεδάκρυσαι, Πατρόκλειε: Aesch. Cho. 731, τρόφον δ' Ὀρέστου τήνδ' ὁρῶ κεκλαυμένην.

1493. 'Who will be the man? Who will run the risk of incurring such reproaches as will fall upon my parents, and will also be your bane?'

1495. γονεῦσιν, though including the misfortune of Laius, who brought calamity on himself and his race, refers more particularly to Jocasta.

σφῷν, being in proximity to the noun δηλήματα, is probably genitive.

1498. ὅθεν .. ἐσπάρη is a frequent expression for οὗ ἐσπάρη καὶ ὅθεν ἐγένετο, or ἐσπάρη = σπαρεὶς ἐγένετο.

1505. *περιίδῃς appears to be found in one MS. (?) It was the conjecture of Dawes.

1505–7. 'Do not suffer them, being your kinswomen, to wander poor and unhusbanded, nor place them on a level with my woes.' On the construction of ἐγγενεῖς, see Essay on L. §§ 23, 35; and on ἐξισώσῃς, ib. p. 87; and for the order of words, ib. § 41, p. 70.

πτωχὰς ἀνάνδρους ἐγγενεῖς ἁλωμένας,
μηδ' ἐξισώσῃς τάσδε τοῖς ἐμοῖς κακοῖς.
ἀλλ' οἴκτισόν σφας, ὧδε τηλικάσδ' ὁρῶν
πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.
ξύννευσον, ὦ γενναῖε, σῇ ψαύσας χερί. 1510
σφῷν δ', ὦ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,
πολλ' ἂν παρῄνουν· νῦν δὲ τοῦτ' εὔχεσθέ μοι,
οὗ καιρὸς ἀεὶ ζῆν, *βίου δὲ λῴονος
ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.

KP. ἅλις ἵν' ἐξῆκεις δακρύων· ἀλλ' ἴθι στέγη ἔσ·. 1515

OI. πειστέον, κεἰ μηδὲν ἡδύ. KP. πάντα γὰρ καιρῷ καλά.

OI. οἶσθ' ἐφ' οἷς οὖν εἶμι; KP. λέξεις, καὶ τότ' εἴσομαι κλύων.

OI. γῆς μ' ὅπως πέμψεις ἄποικον. KP. τοῦ θεοῦ μ' αἰτεῖς δόσιν.

OI. ἀλλὰ θεοῖς γ' ἔχθιστος ἥκω. KP. τοιγαροῦν τεύξει τάχα.

1506. ἐγγενεῖς] ἐνγενεῖσ L. ἐγγενεῖσ C[s]A. ἁλωμένας] ἁλωμένουσ L. ἁλωμένασ C[s]A. 1508. οἴκτισόν σφας] οἴκτισον σφὰσ LA. οἴκτισόν σφας (?) C[s]. 1510. ξύννευσον] ξύνευσον L. ξύννευσον C[s]A. 1511. σφῷν] σφῶν L. σφῷ C. τέκν'] τέκν(α) L. 1512. εὔχεσθέ μοι] 3rd ε from αι in L and E. 1513. *βίου] τοῦ βίου MSS. 1515. ἐξῆκεις] ἐξήκησ L. ἐξήκεισ C[s]A. ἴθι] ἴ(σ)θι L. 1516. κεἰ] κ retouched by C[s]. 1517. οἶσθ'] οἶσθ' L. οἶσθ' CA. εἶμι] εἰμί MSS. Brunck. corr. 1518. πέμψεις] πέμψεισ LAC[s]. πέμψησ C[s]. ἄποικον] ἀπ' οἴκων LA. ἀπ' οἴκου C[s]. 1519. τεύξει] τεύξῃ LA.

1506. ἐγγενεῖς] The conjectural emendations, ἐκγενεῖς, ἀστέγους, ἀξένους, etc., are unnecessary, and none of them convincing.

1512. νῦν δὲ τοῦτ' εὔχεσθέ μοι] 'But as it is, I would have you pray.' The mistake of the Scholiast, who suggested that εὔχεσθε was passive ('be the object of this prayer of mine') arose from not observing the idiomatic use of μοι: i. e. 'Instead of giving you advice which you cannot understand, I will put into your mouths this simple prayer.' Cp. O. C. 1116, ταῖσ τηλικαῖσδε σμικρὸς ἐξαρκεῖ λόγος: notwithstanding which, Antigone and Ismene have enough to say.

1513. οὗ καιρός, κ.τ.λ.] Dindorf's correction of this line, οὗ καιρὸς ἐᾷ ζῆν, τοῦ βίου δὲ λῴονος, is objectionable on many grounds: (1) The crasis of ἐᾷ, the third singular indicative or subjunctive, or indeed of any part of ἐάω, except the imperative and the subjunctive ἐῶμεν with imperative force in Homer, Il. 10. 344, is extremely doubtful; (2) οὗ καιρός (sc. ἐστιν) is a common idiom, and is good sense, while οὗ καιρὸς ἐᾷ is neither; (3) the insertion of the article is a more likely error than the corruption of a verb. Meineke's οὗ καιρὸς ἦ ζῆν is much better. But the article has no special force, and the emphatic ἀεί suits well with the feeling of Oedipus, who is thinking of his own unfortunate change of residence in leaving Corinth.

1514. ὑμᾶς is added to strengthen the antithesis. The accusative, in the epexegesis, presents no difficulty.

1516. καιρῷ] Dative of the manner, = ἐν καιρῷ.

1519. ἥκω] Cp. O. C. 12, and note.

ΟΙ. φῆς τάδ' οὖν; ΚΡ. ἃ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν
μάτην. 1520
ΟΙ. ἄπαγέ νύν μ' ἐντεῦθεν ἤδη. ΚΡ. στεῖχέ νυν, τέκνων
δ' ἀφοῦ.
ΟΙ. μηδαμῶς ταύτας γ' ἕλῃ μου. ΚΡ. πάντα μὴ βούλου
κρατεῖν·
καὶ γὰρ ἀκράτησας οὔ σοι τῷ βίῳ ξυνέσπετο.
ΧΟ. ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὅδε,
ὃς τὰ κλεί' αἰνίγματ' ᾔδη καὶ κράτιστος ἦν ἀνήρ, 1525
†ὅστις οὐ ζήλῳ πολιτῶν καὶ τύχαις ἐπιβλέπων,† 'envied fortunes'
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
ὥστε, θνητὸν ὄντ', ἐκείνην τὴν τελευταίαν ἰδεῖν 'waiting till yonder'
ἡμέραν ἐπισκοποῦντα, μηδέν' ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών. 1530

1521. ἄπαγέ νυν .. στεῖχέ νυν] ἄπαγε νῦν .. στεῖχε νῦν LA. ἀφοῦ] ἀφ' οὗ L. ἀφοῦ CA. 1524. λεύσσετ'] λεύσετ' L. 1525. ᾔδη] ἤιδη L. ηἶδει A. 1526. οὐ] ἐν VM. ζήλῳ] βίῳ M. ἐπιβλέπων] with gloss ἐπαιρόμενοσ E. 1528. ὄντ', ἐκείνην] ὄντα κείνην L. ὄντα ἐκείνην C². ὄντ' ἐκείνην A. 1529. μηδέν' ὀλβίζειν, πρὶν ἄν] Several words written above these have been erased in L. γρ. πάντα προσδοκᾶν ἕωσ ἄν C². in mg.

1520. γάρ = 'No, for,' etc. Cp. O. C. 765–7, πρόσθεν τε γὰρ με τοῖσιν οἰκείοις κακοῖς | νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός, | οὐκ ἤθελεν θέλοντι προσθέσθαι χάριν.

1526. †ὅστις οὐ ζήλῳ πολιτῶν καὶ τύχαις ἐπιβλέπων†] This has been changed to ὃν τίς οὐ ζηλῶν πολιτῶν καὶ τύχαις ἐπιβλέπων = 'Whom which of the citizens did not envy, and gaze on his fortunes?' and to ὃν τίς οὐ ζήλῳ πολιτῶν τῆς τύχης ἐπέβλεπεν; A more probable solution of the difficulty is to suppose that a line following this one has been lost. 'Who did not' (after the manner of tyrants) [maintain his power] 'by envy of the citizens and by keeping an eye upon their fortunes;' i. e. Oedipus was a wise and popular ruler, not like Thrasybulus or Periander, who cut off the tallest heads of grain. But the reading of two MSS., ἐν for οὐ, and the gloss in E, suggest a different line of conjecture, viz. that some other verb is concealed in ἐπιβλέπων, e. g. ὅστις ἐν ζήλῳ πολιτῶν καὶ τύχαις ἐπέφλεγεν. Cp. Pind. P. 11. 69, δόξ' ἐπιφλέγει. This emendation would have the advantage of restoring to ζήλῳ the meaning which it has elsewhere in Sophocles, = 'that envy which is a necessary accompaniment of prosperity.' Cp. Aesch. S. c. T. 772, τίν' ἀνδρῶν γὰρ τοσόνδ' ἐθαύμασαν θεοὶ καὶ ξυνέστιοι πόλεος, κ.τ.λ.

1528. The order is ὥστε (τινα), ἐπισκοποῦντα ἐκείνην τὴν τελευταίαν ἡμέραν ἰδεῖν, ὀλβίζειν μηδένα ὄντα θνητόν. 'So that, keeping one's eye on that final day, to see it, one would call no one that is mortal happy.' Cp. Pind. Nem. 11, 10, τέλος δωδεκάμηνον περάσαι σὺν ἀτρώτῳ καρδίᾳ. The lighter trochaic rhythm, here marking the exit of the chief actor, affords a sort of relief to the mind of the spectator after the long strain of excited feeling. The comparative tameness of the concluding lines (wrongly assigned to Oed. by the Schol., who was thinking of the Phoenissae) is in accordance with this. The lines in the Phoenissae read like an imitation of this passage, which, although beneath the general style of Sophocles, is not inferior in merit to the concluding words of the chorus in the other plays.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

INTRODUCTION.

THE OEDIPUS AT COLONUS, if not the last work of Sophocles, is in all probability one of the latest productions of the great period of Athenian tragedy. The fact mentioned in the second ὑπόθεσις, that it was exhibited by the younger Sophocles in the archonship of Micon, four years after the author's death, may indeed be accepted as being probably taken from the διδασκαλίαι, without admitting the assumption that it was then produced for the first time. But the opinion, that the drama was written in old age, seems to have been universally received in antiquity. (Cic. de Senectute, c. 7; Plutarch de Rep. ab Sene gerenda, p. 785 a.) And although the story 'that Sophocles, when accused of dotage by his sons, convinced his judges by reading the first stasimon of this play, which he was then composing,' is clearly apocryphal, yet if, as Hermann has almost proved, the legend was suggested by a fancy of Aristophanes', which could have no meaning before the old age of Sophocles, the occurrence of such an invention, even in Comedy, presupposes the belief of the audience respecting the recent composition of the play[1].

The internal evidence on the whole points to the same conclusion. In this drama, as compared with the Oedipus Tyrannus, there is not less of artistic elaboration, but less intensity of dramatic power. With the same masterly skill in the arrangement of the parts, there is a certain laxity of structure. The characters have begun to divide the attention with the plot, and the lyrical and rhetorical are largely mingled with, though they do not supplant, the tragic element. The metres are composed with extreme care, and yet, after making due allowance for corruptions of the text, it is found that licences or 'experiments' are admitted in the senarii[2] as well as in the lyrical

[1] 'Scilicet vitae locus non integer est: qui est ita scribendus: καί ποτε . . . ἐν Δράμασιν εἰσήγαγε τὸν Ἰοφῶντα, et reliqua. Aristophanes hoc fecerat in fabula cui nomen erat Δράματα, in qua phratorum partes fuisse ex scholiasta ad Ran. 810, constat. . . . Quocirca sic statuendum videtur, ex ista Aristophanis comedia illam de judicio Sophoclis fabulam manasse, quaeque finxerat Aristophanes pro vere factis esse habita.' Herm. Soph. O. C. ed. 1841, Praef. p. xi.

[2] e. g. κούκ ἐξελᾶτε τὸν ἀσεβῆ τῆσδε χθονός, l. 823.
Πολύνεικες, ἱκετεύω σε πεισθῆναί τί μοι, l. 1414.

passages, seeming to indicate the increasing variation and complexity of rhythm, which accompanied the progressive changes in the art of music. In the *μέλη ἀπὸ σκηνῆς*, especially, and in the important place which they occupy, producing a sort of operatic effect, a reflex influence from Euripides is distinctly noticeable. These and other indications which will appear in the sequel, are at least consistent with a comparatively late date of composition, although the evidence is not sufficient to establish the marvel of a work of such power and freshness being written at the age of ninety.

No inference respecting the date can be drawn from the supposition that this play contains allusions to some of the earlier events of the Peloponnesian War, except indeed that every book must be more recent than the events to which it alludes, and that the more distant the event, within certain limits, the more probable is the allusion to it in tragedy. And if it is thought that Thebes could not have been spoken of in such friendly terms (*καίτοι σε Θηβαί γ' οὐκ ἐπαίδευσαν κακόν*, 919) except in time of peace, this proves too much, for there was no peace between Boeotia and Athens during the whole of the Peloponnesian War. But the opening of the Oedipus Tyrannus is thought, on grounds equally plausible, to contain an allusion to the plague of Athens, which appeared in the second year of the war. And no one is likely to be induced on such slight evidence to place the Oedipus Coloneus before the Oedipus Tyrannus in the order of composition. (See Appendix to this Introduction, on the supposed historical and political allusions in Sophocles.)

The fable of the Coloneus is inferior to that of the Tyrannus in dramatic interest, and would be censured by Aristotle as episodical. In other words the incidents do not spring necessarily out of the main action, though they are naturally connected with it. The seven different scenes have no absolute sequence. Their order is artistically designed, but it cannot be said of any of them except the last, that it could not have been otherwise without injuring the play. The *περιπέτεια*, or turn of events, is clearly foreseen, and is brought about by celestial machinery, and the *ἀναγνώρισις*, or revelation of the truth, which is no surprise to the spectators, comes early into view. The end is seen almost from the beginning, and the anticipations of the chief actor are not frustrated but fulfilled.

And yet this tragedy is inferior to few in interest, and in pathos and beauty to none. This must have been felt most intensely by the Athenian auditor, although the feeling of pity was now softened into a tranquil sadness, and the emotions of surprise and terror gave place to a reverential awe.

The turning-point of most tragedies is the change from a fancied security to unrest. The key-note of the 'Oedipus at Colonus' is repose. To this we still return after the persecutions of the local authorities, the incursion of Creon, the capture and rescue of the Maidens, the curse on Polynices, the loud 'thunderings and voices,' which are the prelude of the tranquil end.

Nor does the feeling of contrast enter so deeply into the Oedipus Coloneus as into the Oedipus Tyrannus. The external misery of

Oedipus, his poverty and blindness, were no doubt most effectively represented on the stage, (another point, as may be observed in passing, of resemblance to Euripides,) and they are made the subjects of continual allusion throughout the play. But that to which these are only the foil, and on which the mind and sympathies of the spectator fix themselves, is the sanctity of the person of Oedipus. This was the most essential feature of the legend, and this, in the treatment of Sophocles, becomes a sort of symbolic representation of the sacred power of sorrow.

This central point of the drama may be considered, (1) in connection with the traditional worship of Oedipus as an adjunct to that of the Eumenides, (2) in its bearing on the relation of this play to the subject of the Oedipus Tyrannus.

1. The temples of the Furies, or Dirae, in various parts of Greece, appear to have had an altar to Oedipus, who, like Adrastus, was the impersonation of atonement for unwitting crime, and whose name was therefore associated in the popular belief with sacrifices or peace-offerings for homicide. The worshippers figured to themselves that Oedipus or Adrastus had been accepted, and hence conceived the hope that they themselves might be cleansed from their sin. Thus they found a sort of peace in approaching the shrine which had been dedicated to him, and he was worshipped as one of the redeeming Gods (λύσιοι θεοί). This worship, with modifications of the legend, which were peculiar to each neighbourhood, probably existed in several parts of Boeotia and Attica—as, for instance, at the place called Potniades in the Citheron country. At Colonus it seems to have been associated with the traditional reverence for one or more sacred spots, which in some mysterious way were thought to have communication with Tartarus, and also, together with the sacred olive-trees, to be the Palladium of the city's freedom. The possession of the grave of Oedipus, or rather, according to Sophocles, of the place where he passed from the upper air, was said to make Athens secure against Theban invasion. (Cp. the importance of the 'bones of Orestes' in the early struggles between Sparta and Tegea.) This, however, was only one of the local sanctities which made Colonus one of the holy places of Attica. Like other districts which showed traces of volcanic action, it was held sacred to Poseidon, who was especially worshipped by the knights or horsemen, as being the giver, or, as Sophocles turns the myth, the earliest tamer of the horse. (Hence the deme was called 'Colonus Hippius,' the Knight's Hill, in contradistinction to the 'Colonus Agoraeus,' or Market-Hillock, which was within the city.) Prometheus, the bringer of fire, was also worshipped there, and not far off were the olive-groves of the Academy, supposed to be under the immediate protection of Zeus and Athena. The whole region, even to the 'hollow pear-tree and the stone tomb,' was loved by Sophocles as his early home, and was inseparably connected in his mind with the glory and prosperity of Athens.

He had therefore a peculiar satisfaction in taking the Passing of Oedipus as a subject for poetic treatment. And having made this

selection, he was naturally disposed to connect this Attic fable with his own former handling of the Theban legend.

2. Here a new motive enters into his design, and it becomes important to remember that the work belongs to a late phase of the Greek drama. The limits of the tragic art had long been prescribed by the idea of Fate, which Sophocles had already interpreted as an inscrutable Divine Will. Tragedy had darkly mirrored forth in her magic glass the 'wonder and the mystery' of human life. But in the act of doing so she had stirred such questionings as these. 'Is man then the sport of a capricious power, which deceives and ruins him without his fault? Are we to the Gods "as flies to wanton boys?" And do you tell us that the Gods are just? What justice is there in taking revenge for an unconscious wrong? Is a princely and loyal nature like that of Oedipus to be afflicted without end for his father's disobedience, even if his rash impetuosity, by those who are "potent with such spirits," has been made the means of plunging him into an abyss of horrors? If human goodness is indeed divine, why are good men afflicted? Why are innocent men allowed to fall into error?'

The poet, who reflects even the latest feeling of his age, was fully conscious of these difficulties, which he expresses through the person of Philoctetes (Phil. ll. 450, 1, *ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὕρω κακούς*;)—and in brooding over the legend of his native deme, which was known to comparatively few, he seemed to himself to have found a kind of solution of them. The Gods do not contend for ever with those whom they rebuke and chasten: they will not reject the plea of ignorance: they distinguish voluntary from involuntary crime: they will accept the atonement of a pure soul though from a faltering hand. And, while they cannot, or will not, undo the consequences even of an unwitting action, they will turn the evil into good, and cause a great sorrow to be a great possession. The oppressed and afflicted man, to whom death appears the only refuge, shall find peace at last, honoured by the Gods, sought out and reverenced by the noblest men, blessed in himself, and a source of lasting benediction to others. Such at least had been the end of Oedipus, and by such thoughts the poet's treatment of the fable is modified.

The Plot (*ἡ σύστασις τῶν πραγμάτων*).

Oedipus had not long remained in Thebes after the day of horrors. Creon, who had hesitated to cast him forth when he himself desired it, had afterwards yielded to the solicitation of the citizens, who were bent on 'driving out the pollution.' The sons made no resistance, and the blind and feeble king was forced to wander forth alone. After a time, Antigone, as she grew older, and felt the first motions of her heroic nature (of which Sophocles many years earlier had depicted the meridian strength), followed her father into the wilds, and led him up and down to beg a scanty subsistence from village to village. Once only they had a visit from Ismene, who came secretly to tell

them of an oracle which the Thebans had received, affecting her father's destiny. Thus time elapsed, and Oedipus was now wayworn and old, when drawn by some mysterious guidance, he came into the plain of Attica. (εἴσοδος)—At this moment he appears on the stage. He is changed alike from the pride of his former power, and from the fury of his despair. He is dignified by the consciousness of a grief unlike other men, and of a sacred mission. As a sign of their approaching some city, they have met several wayfarers, and each one has told them that they are drawing near to Athens. At last Oedipus, still prompted by the inward monitor, desires to rest, and the next person who comes near informs him that he is violating the sacred ground of the Eumenides. He accepts the omen. In the oracle which had first pointed to his calamities, it had been contained that he should end his life in such a spot, and in doing so, bless the country that received him and be revenged upon his enemies. From this moment he is fully conscious of the Divine favour, and waits patiently, though not without anxiety, for the miraculous consummation. His peace is assured, but not yet attained. He has no fear of the Erinyes: they have done their worst, and are now really to him the 'kind goddesses,' 'sweet daughters of old night' (l. 106). He knows that they will receive him, and not cast him out. This means, not merely that he is longing for the repose of death: but that by an inward enlightenment, following upon his sufferings, his noble nature is purified and calmed, and he looks onwards with a good hope that is yet full of awe.

(πάροδος)—But his knowledge is not shared by the rustic guardians of the sacred grove, in whose persons the narrowness of local superstition is contrasted with the larger spirit of piety which the poet enforces. These men are summoned by the informant of Oedipus, who, at their request, bears the news to Theseus. They insist on all minutest ceremonies of the shrine which they keep, but know little of the inward meaning of any of them. They are filled with horror at the idea of one having encroached on the sacred ground, and they shrink at the very sight of the offender. (κομμάτιον, μέλη ἀπὸ σκηνῆς)—But when they see that he is ragged, old, and blind, though their wonder is even more excited, they begin to pity him, until, in reply to their interrogations, he gives his name. The unhappy Oedipus, indeed! Nay, rather, to their apprehension, the polluted wretch, whose presence within their borders is sure to bring calamity. Antigone appeals to them to show mercy to the unfortunate; and Oedipus tells them that they are mistaken, if in rejecting the suppliant they think to do honour to the Gods. The guardians of the precinct are so far pacified as to wait until Theseus, king of Athens, who has taken the scattered villages under his supreme authority (cp. Thuc. B. 2) has been sent for to resolve the doubt.

(First ἐπεισόδιον)—Ismene now approaches, and reports the coming struggle between the impious brothers at Thebes, adding that Creon is on his way with a commission to take Oedipus home, since Phoebus has declared that victory will be with those who have him on their side. But though the Thebans desire to get him into their

power, yet because of his past calamities they will not receive him, nor give him burial in their land.

Oedipus is thus confirmed in his presage, and in his resolution to remain at Colonus. He pronounces the curse upon his sons, and declares more openly than before that his advent is a blessing to Athens and a calamity to Thebes.

The chorus, on whom this scene has made some impression, although their scruples are by no means overcome, advise Oedipus to make atonement at the shrine of the Erinyes, with the usual ceremonies, which they carefully describe. (κομμάτιον)—Ismene goes to perform this function: and, in the interval that still remains before the coming of Theseus, Oedipus answers the importunate questions of the chorus, by again pleading the unconsciousness and therefore the innocence of his past actions.

(Second ἐπεισόδιον)—Then Theseus comes, and in a few gracious words expresses the true sympathy of one who had had experience of adversity. Oedipus does not disdain this courtesy of a princely nature, but, instead of asking for assistance, gives himself to Athens. The day is coming when all will not go so smoothly betweed Athens and Thebes, and when the grave of Oedipus will be the pledge of victory. He only claims protection from the attempt of Creon. Theseus accepts the boon with the same noble confidence with which he had at first offered help, and assures Oedipus of his protection, under heaven.

(First stasimon)—The calmness of the situation is for the present restored, and the chorus at last give the Stranger an unreserved welcome to Colonus and Athens, exalting in their song the beauties of their rural district and the divine privileges which are there treasured for their city.

(Third ἐπεισόδιον)—The arrival of Creon again mars the tranquillity of the scene. Although he has already intercepted Ismene, when about her offering, he at first affects to use persuasion, and would make it appear that Oedipus is perverse in refusing to return home. This draws a torrent of invective from the old man, who exposes the duplicity of the Thebans. (κομμάτιον)—After some altercation, Creon avows the capture of Ismene, and, resorting to open violence, gives a sign to his attendants, who carry off Antigone. He is himself laying hands on the person of Oedipus, when the shouting of the inhabitants brings Theseus to the spot.

(Fourth ἐπεισόδιον)—He had not gone far, but with a religious feeling prompted by the Stranger's advent, had been sacrificing at the neighbouring altar of Poseidon. He at once sends word to all those who were attending the sacrifice, to set out instantly in pursuit of the servants of Creon, who were carrying off the maidens, and indignantly expostulates with Creon for the violence of his acts. Creon asserts, in his defence, that he was provoked by the bitter words of Oedipus, and adds with a sneer, that he had not thought the great Athens, whose court of Areopagus had 'purged the gentle weal,' would have given protection to an incestuous parricide. To this Oedipus replies, in a passionate outburst, in which much of his early impetuosity is recalled, that his crimes were invo-

luntary, and that he is innocent.—In order to make his innocence appear complete, the murder of his father, which in the Oedipus Tyrannus is represented as perpetrated in anger, is here spoken of as having been done in self-defence.—Theseus, who loves deeds more than words, simply bids Creon lead to where the maidens are, expressing his belief that this Theban band must have been in league with conspirators within the city.

(Second stasimon)—Oedipus is now left alone upon the stage, and the chorus console him with an imaginary description of the victorious pursuit and rescue of the captive maidens.

(Fifth ἐπεισόδιον)—No sooner is the strain ended than, to the joy of Oedipus, Theseus returns with Antigone and Ismene. The father's gratitude is immediately put to a severe test. Theseus has been told that there is a suppliant at the altar of Poseidon: and by the description given of him, Oedipus knows the suppliant to be Polynices.

He reluctantly yields to the petition of Theseus and Antigone, that the son may be allowed to speak with his father: and the chorus (in the third stasimon) mourn over the unceasing vexations to which the old age of Oedipus is exposed.

(Sixth ἐπεισόδιον)—Polynices comes and begs with tears that his father would cease from his anger against him, and take his part. But Oedipus, who had refused to strengthen the Theban side, is no less obdurate to the prayer of his eldest son, and calls the justice of Heaven to witness the curses he invokes on both his sons alike for their unfilial conduct. Antigone tenderly beseeches her brother to desist from his fatal attempt: but he goes on, and only asks for her kind offices in his burial. (Cp. Antigone.)

(κομμάτιον, ἔξοδος)—The hour is now come. The destiny of Oedipus is full. The promised sign of thunder is heard, and the storm rages. Theseus is again summoned, and when he arrives, Oedipus renews his solemn promise, and bids the king follow, while he himself leads the way, no longer taking the hand of any one, to his last resting-place.

(Fourth stasimon—ἀγγέλου ῥῆσις)—The chorus send after him a few words of prayer: and soon one of the attendants returns and makes an impressive report of the marvellous but peaceful end.

(κομμός, ἐπέξοδος)—The passionate lament of the daughters, who ask in vain to see their father's grave, is soothed by Theseus on his return. He promises to send them home to Thebes, and the drama is complete.

The simplicity of the plot gives little room for modifications of the original legend. In two points, however, the invention of Sophocles appears to have been active, and in both the motive is an ethical one. Polynices, whom Euripides, probably in accordance with the common tradition, represents as the younger brother, is here made the elder. This has the double effect of making the usurpation of Eteocles less excusable, and so increasing the guilt of the Theban party, and of increasing the interest of the spectators in Polynices, who, whatever his previous conduct may have been, has now been wronged.

The other change is in the place given to the curse of Oedipus, which, though still in part referrible to the irascibility of age, is more immediately connected with the unfilial behaviour of his sons, and with the Divine Nemesis, which was reserved for the whole people of Thebes, for having unrighteously condemned the guiltless. It is curious that the poet thinks it necessary in so far to defer to the original story as to represent the curses which he puts into the mouth of Oedipus as repetitions of a curse which had been pronounced by him at an earlier time.

The Characters (τὰ ἤθη).

The characters are also simple, but with some subtle touches; such as the mingled tact and boldness of the child Antigone in interceding with the elders for her father, and with her father for Polynices; the degree of querulousness, not amounting to any loss of dignity, that marks the old age of Oedipus; and the natural pity that tempers the fanaticism of the chorus. The character of Theseus is that of a true prince, generous and considerate to the unfortunate, irresistibly commanding, by the force of simple justice, to his subjects and his enemies. His noble love of action in preference to words materially assists the progress of the drama at the points where the interest is most in danger of flagging. On the whole, however, it must be admitted that the impression of character throughout the play is principally effected by general traits, such as the irascibility of old age in Oedipus, and the girlish affection of Antigone.

The Style (λέξις).

It must also be allowed that in the altercation between Creon and Oedipus, the forensic is permitted to encroach on the dramatic interest more than in any part of Sophocles, except the conclusion of the Ajax; and that the same rhetorical spirit appears in the occasional introduction of common-place reflections and maxims which have no special appropriateness to the situation.

And while some of the lyric passages are of extreme beauty, and elaborated with the greatest care, there are others (such as the commation δεινὸν μὲν τὸ πάλαι, 510, foll., and the last commos) in which the poet seems to relax his inventive efforts in reliance on the assistance of melody.

The Sentiment (διάνοια).

It is perceived at once that the Oedipus Coloneus is pervaded by religious feeling; and a little analysis enables us to distinguish two veins of feeling which run through it, and which, though for a moment they seem to jar, are held in harmonious combination by the poet's skill—the *religio loci*, and the inward religious sentiment of peace.

There breathes throughout the most affectionate reverence for the sanctities of Colonus; for the numen of Poseidon, who inhabits there, of Prometheus, of the Erinyes; for the dread mystery of the brazen

threshold, the sacred groves of the Academy, the neighbouring hill of Demeter; together with a proud and tender fondness for the natural beauties of the region.

All these, however, with their manifold associations, are but the apt setting of the chief jewel, viz. the holy calmness of spirit with which Oedipus goes to his mysterious doom. In vain would the guardians of the local rites warn him from the inviolable ground. His inward consciousness has sealed his acceptance, and in his blindness he has a light within him, which tells him that the divine powers do not ratify the narrow judgments of their ministers, who, in paying honour to the gods, dishonour them. One soul may prevail with them in place of thousands if it approach them with a pure intent. He feels assured of final peace before any outward sign has befallen, by an intimation which, though not conveyed through the senses, he recognizes as coming to him from the dread powers. The external ceremony of purification is performed for him by another, and though he acknowledges the importance of the form of prayer, he permits it to be offered for him apparently more for the satisfaction of others, than because he feels it to be necessary to his own security. His every word betrays the consciousness that he is now a sacred person, chosen by Fate for the punishment of his enemies and the protection of Athens, and that this sacredness is in some way connected with the sorrow by which he has expiated an involuntary crime. He has throughout been pure from every stain of guilt, for guilt can only attach to those who have knowingly done wrong; although his misery is such as outwardly to put a gulf between him and Theseus. The guilt is on the head of those who, under pretence of 'driving out pollution' from their state, have wronged the innocent, and on that of the unnatural sons, who put forth no hand to save their father.

In all this there are contained, though still in the form of feeling, several principles belonging to the latest stage of reflection in Greece, and some which find their full expression only in the New Testament. That mercy is better than sacrifice, and is weightier than the tithing of anise, mint, and cummin; that the ὠφέλιμον is the ὅσιον; that thought is surer than divination; that involuntary actions are properly exempt from blame; that the intention is everything in a religious service; that the height of impiety is cruelty done in the name of the Gods:—these are so many ways of expressing the inwardness and the moral nature of religion.

A modern reader is apt to inquire how the consciousness which is thus expressed is reconcileable with the sincere acceptance of polytheism, with the minute observance of a traditional ritual, and with the belief in omens and signs from heaven. But a moment's reflection shows that, while philosophy separates, and that only gradually and in part, between true ideas and the forms of the imagination, it is of the essence of poetry to combine them. And, in dramatic poetry, the thoughts which lie deepest in the poet's heart, and towards which he is more or less consciously working, can only appear (though they are the true light of all his seeing) in so far as they are conducive to the most effective development of his subject. The plastic art of

Sophocles is nowhere more evident than in the harmony which he has produced between the external and internal religious elements in this tragedy.

It is in accordance with the hypothesis of a comparatively late date for the Oedipus Coloneus, that it has several points of resemblance to the Philoctetes (408 B.C.), which is, however, a much slighter composition; and some of these are also points of approximation to Euripides.

The Oedipus Coloneus and Philoctetes are the only ones amongst the seven extant plays which are dramas of reconciliation, or, as Dryden would phrase it, 'belong to that inferior sort of tragedies which end in a prosperous event.' The interest of both turns more on feeling than on action—on changes of the inward life more than on the issues of destiny. The work of fate, as being less essential and felt to be external, is not inwrought into the texture of the plot, but is brought about through celestial machinery. In both there is a similar strain of ethical and religious reflection, contrasting the ordinary thoughts of men about the gods with the essential goodness of the divine nature. And as regards the form, while the tragic passes more readily into the lyric element than in the Ajax or Antigone, the metres are more often of the kind which was associated with the softer harmonies, and admit of certain irregularities (such as the spondaic ending of the glyconic verse) which seem to testify to the increasing complexity of instrumental music.

The scene of the Oedipus Coloneus being in the immediate neighbourhood of Athens, the play contains several topographical allusions which it is difficult, or rather impossible, to verify. What was the χαλκοῦς ὀδός, or brazen threshold, twice mentioned in the play? Where was the Thorician stone? What is meant by the hill of Δημητὴρ εὔχλοος? What is the 'snowy rock' spoken of in l. 1060? Some attempt at answering these questions is made in the notes, but the first of them requires to be noticed separately, because of the apparent discrepancy between the two passages in which the 'brazen threshold' is mentioned. Oedipus is told in the first scene that the place where he is resting is called the 'brazen threshold' of that land, the support of Athens. And in the narrative of the messenger, who is describing what took place out of sight of the stage, the spectators are told that Oedipus stood still, when he came to the steep-down threshold, rooted in earth with foundations of brass. The same thing appears to be intended in both passages, and yet this is impossible unless there has been some change of scene. But there is no indication of this, and it has never been suggested. It is, indeed, just conceivable, that immediately before the parodos, when Oedipus and Antigone have hidden themselves in the grove, the scene may have been shifted from the χαλκοῦς ὀδός to another side of the sacred precinct, and there would be a certain propriety in his being led at once to the spot, which, by the same divine guidance, he finds again after he has been

disturbed. In this case, the χαλκοῦς ὁδός would be the same as the σεμνὸν βάθρον ἀσκέπαρνον of the opening scene. But even this is rather a forced supposition, and Oedipus does not again leave the stage until he is finally called away.

Two other suppositions appear possible. One, that the name may have been given to more than one spot about Colonus in which the native rock was exposed, with rifts which were popularly imagined to descend to Tartarus. The other, that fragmentary remains of some ancient road, constructed of pavement clamped together with brass, as was usual with the κελευθοποιοὶ παῖδες Ἡφαίστου (see the descriptions of the χαλκόστρωτος ὁδός at Cyrene), may have been similarly consecrated in the local superstition.

In any case, the scene of the grave of Oedipus is imagined by the poet to have been the Palladium of Athenian victory even before it was associated with his name. And the name χαλκοῦς ὁδός, whatever it may have originally designated, is associated in the legend with the approach to Tartarus, ἔνθα σιδηρεῖαι τε πύλαι καὶ χαλκέος οὐδός.

Another '*crux*' of the Oedipus Colonus is the supposed requirement of the occasional presence of a fourth actor, which is further complicated by the difficulty of distributing the parts amongst three actors without dividing the part of Theseus amongst all three. It has been observed that the difficulty occurs entirely in the latter half of the play, in which Ismene is almost a κωφὸν πρόσωπον, and it has been accordingly suggested that this part may have been here assumed by a supernumerary (παρασκήνιον). The part of Ismene having been thus divided, that of Theseus also has to be divided between the second and third actors. Thus:—

1. The Protagonist takes the part of Oedipus.

2. The Deuteragonist those of the Stranger, Ismene to l. 509, Theseus *except in ll.* 886–1043, Creon, Polynices, the Messenger.

3. The Tritagonist those of Antigone, and of Theseus in ll. 886–1043.

4. The Parascenion, Ismene in the latter part of the play.

This is ingenious. But it is equally possible that four actors were employed, though in each scene the rule of Horace is still observed —*ne quarta loqui persona laboret.* And Schneidewin, who is a good judge of such matters, seems inclined to adopt this conclusion.

APPENDIX.

On supposed Political and Historical Allusions in Sophocles.

Ideal poetry is coloured by actual circumstances and events, and it is antecedently probable that a drama written during a period of hostility between Athens and Thebes, and in which the chief persons are Athenian and Theban, should bear some traces of the struggle. But it does not follow that the dramatist, whose scene is laid in the heroic age, would be required to depict the Thebans in the light of Athenian hatred, and still less that he should intentionally make pointed allusions to particular incidents of the war. To expect this, would be to mistake the nature of ideal poetry and the relation in which it stands to real life. The poetry of Milton, for example, reflects in numberless passages the experience of the English Civil War. But it would be meaningless to attempt to prove that some individual act or person was alluded to in 'Necessity, the tyrant's plea,' or 'Close ambition varnished o'er with zeal.' And tragedy, in the hands of Sophocles, is an ideal art, in which 'nothing is, but what is not.' Subjects like the Persae, or the Taking of Miletus, are foreign to his treatment. Still, Athenian tragedy, with all its gravity and dignity, had a popular side, and although the ruling motive of the poet would always be the perfection of his work, he is willing enough incidentally to gratify national feeling. And the tomb of Oedipus, though less markedly than that of Ajax, was closely associated with Athenian patriotism.

To apply these remarks, in the first place, to the supposed allusions in the Oedipus Coloneus :—(1) The invincible sanctity of the sacred olive, which no commander, *young or old*, shall ravage (l. 702), has generally been thought to contain allusion to the attempts of Xerxes and of Archidamus. And the mention of *youth* is most probably accounted for by supposing that Xerxes is meant. That Archidamus or Cleomenes, or any one in particular, is intended by the word in contrast, cannot be affirmed with equal confidence.

(2) The fable of the Oedipus Coloneus necessarily supposes an *entente cordiale* between Athens and Thebes, which, however, is destined to be broken before the promise of Oedipus can be fulfilled. This change is prophesied by Oedipus in a very impressive speech, condensing, no doubt, much of the experience of Athenian history. The warning refers to a legendary battle, fought at the tomb of Oedipus, of which there seems to be no other record, but which, no doubt, would be associated by the spectators with the present hostility of Thebes to Athens. The poet, however, seeks to carry them back into the heroic time, when it was not the wont of Thebes to nurture unrighteous men (ll. 919, 20). This is certainly a noble way of speaking, and also of hearing, about an enemy. Whether it simply arises from the ideal point of view, or from the gentleness of Sophocles, or from some secret leaning, (the highest intellects in Athens did not always share the popular views,) or from some desire of strengthening the democratic party in Thebes, it would be vain to inquire. Enough to say, that as the poetical motive is sufficient, no historical or chronological inferences can be drawn from the words.

(3) The imaginary description, in the second stasimon (l. 1044, foll.), of an equestrian combat between the captors of the maidens and the men of Theseus, probably owes much of its liveliness to the fact of repeated skirmishes between Athenian and Boeotian cavalry, in the Peloponnesian War, having been fought on the very ground which is there described. The first encounter of the kind mentioned by Thucydides took place near Rheitoi, 'the Brooks,' in the Thriasian plain (Thuc. 2. 19). But there is obviously no allusion in the passage of Sophocles to any particular engagement.

In fact, the only direct allusion to a particular event in the whole of the play is that supposed to be contained in the word νεαρός, as applied to Xerxes. And the text of the passage in question is not free from doubt.

It should be added, that from the nature of the subject, as bearing on the destiny of Athens, and from the slight relaxation of dramatic intensity, which has been noticed above, the Oedipus Coloneus might have been supposed to have admitted such allusions more readily than the other plays.

And although the other instances that have been adduced make it probable that the ideas and images of tragic poetry have sometimes been suggested by events, or at least by the political circumstances of their time, the connection of the poetical utterance with any particular event is too distant and too uncertain to be affirmed with confidence, or to be made the ground of inferences.

Thus, while it must be admitted as possible that the opening of the Oedipus Tyrannus was suggested by the plague of Athens; (it may also have been suggested by the opening of the Iliad;) or that the denunciations of the third stasimon (O. T. 873, foll., 883, foll.) are pointed at the spirit which led to the mutilation of the Hermae; or that the political maxims in the Antigone were an indirect expression of loyalty to Pericles; or that Menelaus in the Ajax is the

advocate of Spartan discipline; and while a certain interest is added to Greek tragedy by the general acknowledgment that even its most ideal productions were not isolated from other aspects of the national life: it is right at the same time to maintain that the intrinsic value of the works of Sophocles is in no way affected by any such hypothesis, which, besides being thus immaterial, must almost always be extremely uncertain.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.
ΑΝΤΙΓΟΝΗ.
ΞΕΝΟΣ.
ΧΟΡΟΣ Ἀττικῶν γερόντων.
ΙΣΜΗΝΗ.
ΘΗΣΕΥΣ.
ΚΡΕΩΝ.
ΠΟΛΥΝΕΙΚΗΣ.
ΑΓΓΕΛΟΣ.

ΟΙΔΙΠΟΥΣ.

ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας
χώρους ἀφίγμεθ', ἢ τίνων ἀνδρῶν πόλιν;
τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
τὴν νῦν σπανιστοῖς δέξεται δωρήμασιν
σμικρὸν μὲν ἐξαιτοῦντα, τοῦ μικροῦ δ' ἔτι 5
μεῖον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί.
στέργειν γὰρ αἱ πάθαι με χὠ χρόνος ξυνὼν
μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
ἀλλ', ὦ τέκνον, *θάκησιν εἴ τινα βλέπεις,
ἢ πρὸς βεβήλοις ἢ πρὸς ἄλσεσιν θεῶν, 10

Readings of LA, with occasional references to V, V^2 (these are defective in this play), V^3, L^2 (Laur. 31. 10, 14th century), Par. 2787 (B), 14th century, Ricc. 34 (R), 15th century, etc. 5. μικροῦ] σμικροῦ B. 9. *θάκησιν] θάκοισιν MSS.: R^c θάκοισιν. Seidler corr.

The scene is before the sacred ground of the Eumenides at Colonus, about ten stadia from Athens (Thuc. 8. 67), and near the Academy. The spot so familiar to the audience would probably be recalled by the representation on the stage of some striking objects, especially those which marked the 'religio loci.' See Introd. p. 242.

1. Ἀντιγόνη .. Οἰδίπουν] A single touch in the dialogue serves to introduce the persons, as in O. T. 8, ὁ πᾶσι κλεινὸς Οἰδίπους, to which this opening stands in marked contrast.

τίνας .. πόλιν] Cp. Hom. Od. 6. 119, alib., τεῶν αὖτε βροτῶν εἰς γαῖαν ἱκάνω;

3. καθ' ἡμέραν τὴν νῦν] His place of sojourn changed from day to day.

4. σπανιστοῖς] 'Stinted,' 'scanted,' 'pared down to the uttermost.' Cp. Shak. Lear, 3. 2, 67, 'their scanted courtesy.'

5. The alliteration of μικροῦ .. μεῖον is perhaps intentional. The reading of LA. is therefore retained.

7. χὠ χρόνος ξυνὼν μακρός] 'And the length of the time that is with me' (i. e. that I have lived). Time is partly personified, cp. οἱ συγγενεῖς μῆνες, O. T. 1082: Essay on L. pp. 81, 82. The position of μακρός is emphatic. Essay on L. § 41, p. 69. 'For I am taught contentment by my sufferings, and the long time which I have lived, and also by nobility of mind.'

9. *θάκησιν] Ricc. 34 has θάκοισιν, the corrector anticipating Seidler's conjecture. The MS. reading admits of a possible explanation. 'At some sitting-place bring me to stand, if you see any seat—either by a place where all may sit, or by a sacred grove.' θάκοισιν dat. of place, supplemented by πρὸς βεβήλοις (θάκοισιν), and in construction with στῆσον. But the reading in the text is simpler and smoother, and the corruption may have arisen from a very simple itacism. Cp. Phil. 18, ἡλίου δικλῇ πάρεστιν ἐνθάκησις, where, as here, θάκησις is 'opportunity or possibility of sitting.' And this is exactly the meaning which the context requires. Essay on L. p. 84, δ.

10. πρὸς βεβήλοις] For the neut. adj. cp. 167, ἀβάτων ἀνοβάς. The line prepares the way for what is to follow, and also expresses the consciousness of Oedipus that he is not as other men are. In the holiness of his new mission he is not bound by the fear of local sanctities.

στῆσόν με κἀξίδρυσον, ὡς πυθοίμεθα
ὅπου ποτ' ἐσμέν. μανθάνειν γὰρ ἥκομεν
ξένοι πρὸς ἀστῶν, ἂν *δ' ἀκούσωμεν τελεῖν.

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οἰδίπους, πύργοι μὲν οἳ
πόλιν στέγουσιν, ὡς ἀπ' ὀμμάτων, πρόσω· 15
χῶρος δ' ὅδ' ἱρός, ὡς ἀπεικάσαι, βρύων
δάφνης, ἐλάας, ἀμπέλου· πυκνόπτεροι δ'
εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες.
οὗ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου·
μακρὰν γὰρ ὡς γέροντι προὐστάλης ὁδόν. 20

Οἰ. κάθιζέ νύν με καὶ φύλασσε τὸν τυφλόν.

13. ἂν *δ'] δ'ν LA. (ἀνακ. L. δ'ν ἀκ. CA). χ'ἀ'ν B. etc. Elmsl. corr. τελεῖν LA. πο-τελεῖν C². ποιεῖν L². 14. οἳ] οἱ L. οἰ C²A. 16. ὡς ἀπεικάσαι] ὡσ ἀφ' εικάσαι L. ὡσαφεικασαι C². ὡσσάφ' εἰκάσαι AV². ὡσ ἀπεικάσαι BL². Suid. 19. πέτρου] γρ. πάγου C²*. 20. γὰρ om. A. add. A°. 21. νυν] νῦν MSS.

11. ὡς πυθοίμεθα] The optative is to be defended here and in El. 57, ὅπως .. φέροιμεν, on the ground that the intention so expressed is more remote than one previously indicated, which is itself contingent. Essay on L. § 36, p. 57. Cp. Aesch. Suppl. 675, καὶ γεραροῖσι πρεσβυτοδόκοι γεμόνταν θυμέλαι, φλεγόνταν θ', ὡς πόλις εὖ νέμοιτο. In the present instance, the uncertainty of the optative accords with the feeling of the blind and weary Oedipus.

12. μανθάνειν γὰρ ἥκομεν] ἥκειν, like other verbs of motion, is used with a mixed literal and figurative meaning: 'We are come to learn,' i. e. partly 'we are here to learn,' partly 'we are reduced to the point of learning.' Cp. O. T. 1433, ἄριστος ἐλθών: El. 1201, μόνος γὰρ ἥκω τοῖσι σοῖς ἀλγῶν κακοῖς. This is better than explaining ἥκομεν as = προσήκομεν, i. e. προσήκει ἡμῖν.

13. The omission of δέ in the MSS. is not defensible.

14, 15. The connection turns on τίνων ἀνδρῶν πόλιν, i.e. 'We are not yet come to the city, whose towers are seen from far.'

15. στέγουσιν] 'Protect,' as in Aesch. Sept. 216, 797. This is a simpler and more natural expression than στέφουσιν, which is therefore an unnecessary conjecture.

ὡς ἀπ' ὀμμάτων, πρόσω] 'Are far to see to,' 'Distant to view,' i.e. their distance is great, not absolutely, but with reference to sight. This seems more exact than making the phrase = ὡς ἀπ' ὀμμάτων κρίνειν.

16. χῶρος δ' ὅδ' ἱρός] Answering τίνας χώρους ἀφίγμεθα; in 1, 2.

ὡς ἀπεικάσαι] Cp. Tr. 141, πεπυσμένη μέν, ὡς ἀπεικάσαι, πάρει | πάθημα τοὐμόν. ἀπο as in ἀπομαντεύεσθαι, ἀποπειρᾶσθαι, 'To venture a conjecture.' Hdt. 9. 32, ὡς δὲ ἐπεικάσαι, ἐς πέντε μυριάδας συλλεγῆναι εἰκάζω. The reading ὡς σάφ' εἰκάσαι, which has some MS. authority, is less in keeping with the moderation of the style.

βρύων governs the genitive with the general notion of fulness. Cp. Aesch. Cho. 68.

17. πυκνόπτεροι] The compound merely adds a touch of picturesqueness to the expression. 'Many-winged nightingales,' i. e. Many fluttering nightingales. Essay on L. p. 90.

20. 'For the way you have travelled is long for an aged man.'

ΑΝ. χρόνου μὲν οὕνεκ' οὐ μαθεῖν με δεῖ τόδε.
ΟΙ. ἔχεις διδάξαι δή μ' ὅποι καθέσταμεν;
ΑΝ. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὔ.
ΟΙ. πᾶς γάρ τις ηὔδα τοῦτό γ' ἡμῖν ἐμπόρων. 25
ΑΝ. ἀλλ' ὅστις ὁ τόπος ἢ μάθω μολοῦσά ποι;
ΟΙ. ναί, τέκνον, εἴπερ ἐστί γ' ἐξοικήσιμος.
ΑΝ. ἀλλ' ἐστὶ μὴν οἰκητός. οἴομαι δὲ δεῖν
οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῷν ὁρῶ.
ΟΙ. ἢ δεῦρο προσστείχοντα κἀξορμώμενον; 30
ΑΝ. καὶ δὴ μὲν οὖν παρόντα· χὤ τι σοι λέγειν
εὔκαιρόν ἐστιν, ἔννεφ', ὡς ἀνὴρ ὅδε.
ΟΙ. ὦ ξεῖν', ἀκούων τῆσδε τῆς ὑπέρ τ' ἐμοῦ
αὐτῆς θ' ὁρώσης οὕνεχ' ἡμῖν αἴσιος
σκοπὸς προσήκεις †τῶν ἀδηλοῦμεν φράσαι,— 35

22, foll. The persons here and elsewhere are marked by a line in L. 22. δεῖ] δεῖ· L. 23. δή] δῆ C². 25. τις] τι L. τισ C²A. A + against this line by C². τοῦτό γ' B. τοῦτον LAV². 28. μήν] μὲν A. δεῖν] εῖ from η. 29. ὁρῶ] ὁρῶι L. 30. προσστείχοντα] προστείχοντα MSS. 32. ἔννεφ'] ἔννεν' L. ἔννεν' C². ἔννεφ' A. ἀνὴρ] ἀνὴρ MSS. 34. αὐτῆς] αὐτῆσ L. αὐτῆσ AV². θ' om. L. add. AV². οὕνεχ'] οὕνεκ' L. 35. ἀδηλοῦμεν L. ἃ δ. C²AV².

22. 'I have done that so long that I have no occasion to learn.' A similar form of expression occurs in the Epistle to the Hebrews, 5. 12, ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον. When Oedipus is seated, he repeats his inquiry. The repetition is marked by δή.

25. τοῦτό γ' is found in one MS., Par. B., and is obviously right. τοῦτον is probably a MS. conjecture, suggested by the words immediately preceding.

The verse is given to Antig. by L., but the 2nd hand has put a line against this and the following verse, and a cross in the margin. The initials of the persons after 21 are by a recent hand.

27. ἐξοικήσιμος .. οἰκητός] 'If it is habitable.' 'It is indeed inhabited.' The latter word is more definite. Antigone sees undoubted signs of habitation. The force of the compound ἐξοικήσιμος is not quite obvious. Perhaps = 'Such as to be furnished with habitations:' cp. ἐξεστεμμένος. Cp. Thuc. 2. 17, ὑπὸ τῆς παράχρημα ἀνάγκης ἐξῳκήθη. Possibly the word was applicable to a suburb. The reason of the condition, εἴπερ κ.τ.λ., is not to be sought from anything connected with the plot, but is simply that in an uninhabited place there would be no one to ask.

30. 'Do you mean coming forth and advancing hitherwards?' On the inverted order (ὕστερον πρότερον) see Essay on L. § 41, p. 71.

31. 'He is actually at hand.'

33. ἀκούων] The reply suits the aposiopesis, and the change to ἀκούω is not a happy one.

34. αἴσιος σκοπός] 'An auspicious informant:' αἴσιος, 'happy,' 'fortunate,' as a good omen is called αἴσιος ὄρνις. σκοπός, properly 'one sent to look,' hence 'one who brings intelligence.' Cp. the figurative use of σκοπός in 1096, τῷ σκοπῷ μὲν οὐκ ἐρεῖς | ἀν ψευδόμαντις.

35. †τῶν ἀδηλοῦμεν φράσαι] 'In respect of the things wherein we are doubtful to explain them.' The MS. reading τῶν is very possibly erroneous, as in El. 422,

ΞΕΝΟΣ.

πρὶν νῦν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἕδρας
ἔξελθ'· ἔχεις γὰρ χῶρον οὐχ ἁγνὸν πατεῖν.
ΟΙ. τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;
ΞΕ. ἄθικτος οὐδ' οἰκητός. αἱ γὰρ ἔμφοβοι
θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι. 40
ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων;
ΞΕ. τὰς πάνθ' ὁρώσας Εὐμενίδας ὅ γ' ἐνθάδ' ὢν
εἴποι λεώς νιν· ἄλλα δ' ἀλλαχοῦ καλά. [97 b.
ΟΙ. ἀλλ' ἵλεῳ μὲν *τὸν ἱκέτην δεξαίατο,
ὥστ' οὐχ ἕδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι. 45

37. οὐχ ἁγνόν] οὐκαγνὸν L. οὐκ ἁγνὸν C². 38. θεῶν] θεοῦ A. p. m. 40. Σκότου] σκότουσ L. 41. σεμνὸν] σκαιὸν A. 43. A + before εἴποι by C²ᵃ: with gloss νιν, αὐτὰς διὸ τὸ +. Cp. l. 25. ἄλλα] ἀλλὰ L. ἄλλα C². 44. [λεῳ] λεων LAV². *τὸν] τόνδ' MSS.: ed. Lond. 1747 corr. 45. γῆς] γῆς A. (i.e. γῆς?).

βλαστεῖν βρύοντα θαλλόν, τῷ κατάσκιον (L), where the metre decides. The reading τῶν however is previous to the corruption ἃ δηλοῦμεν, since the same hand which has altered the breathing of ἀδηλοῦμεν has inserted the gloss on τῶν, ἀντὶ τοῦ τούτων. ἀδηλέω is not found elsewhere; but cp. Hesych. ἀδηλίαν, ἄγνοιαν, and the analogy of ἀτληγτεῖν, ἀλαστεῖν.

36. ΞΕΝΟΣ] The Stranger is an Athenian, probably of Colonus, as would appear from l. 70, ἆρ' ἄν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι, although not one of the local authorities. He is perhaps one of those whom the ξυνοικισμὸς has drawn into relation with the city.

38. τοῦ θεῶν νομίζεται] 'To which of the Gods is it held sacred?' νομίζειν χῶρον ἱρόν, like νομίζειν θεούς, 'To hold in customary reverence.' The genitive, as with ἱρός, 'sacred to.'

41. i. e. τίσιν ἂν εὐξαίμην, κλύων αὐτῶν τὸ σεμνὸν ὄνομα;] 'What is their dread name, that I may address my prayers to them?'

42. ὅ γ' ἐνθάδ' ὤν] The MSS. Suidas and Eustathius agree in this reading, which has been unnecessarily altered (ὅ γ' ἐνθάδ' ἂν), to avoid the omission of ἂν, for which, however, see Essay on L. § 27, p. 42, and cp. Ar. Av. 180, πόλος; τίνα τρόπον; ΠΙΕ. ὥσπερ εἴποι τὶς τόπος, as well as Aesch. Ag. 339, τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύοις: Ibid. 535, 1133: Supp. 735. The participle, although not indispensable, gives a better emphasis to ἐνθάδε.

43. ἄλλα δ' ἀλλαχοῦ καλά] These words are best taken generally. The different names of the Furies illustrate the truth that 'Different places honour different ways.' Cp. Pind. Fr. 200, Ἄλλο δ' ἄλλοισιν νόμισμα. The Stranger, while insisting on the observance of the spot, is aware that customs vary. His enlightenment and moderation contrast with the intense fanaticism of the rustic guardians of the grove.

44. The MS. reading τόνδ', is shown by the metre to be wrong. *τὸν ἱκέτην = 'their suppliant.' The addition or omission of δ' and τ' is a frequent error.

45. ὥστ'] The meaning is much the same whether we read ὥστε, with the MSS., or ὡς, which is favoured by the interpretation of the Scholiast. For the latter ('So as I will not depart' = 'as knowing that I will not depart'), cp. 1528, 9. But ὥστε is perhaps right in the sense of ἐφ' ᾧτε, and the optative with ἂν is substituted for the infinitive as the sentence proceeds. 'May they receive their suppliant propitiously, granting me this condition (*ea conditione ut*), that I will not depart from an abiding-place in this land.' Oedipus begins by entreating a favour (ὥστε μὴ ἐξελθεῖν) (cp. 1350,

ΞΕ. τί δ' ἐστὶ τοῦτο; ΟΙ. ξυμφορᾶς ξύνθημ' ἐμῆς.
ΞΕ. ἀλλ' οὐδὲ μέντοι τοὐξανιστάναι πόλεως
δίχ' ἐστὶ θάρσος, πρίν γ' ἂν ἐνδείξω τί δρῶ.
ΟΙ. πρός νυν θεῶν, ὦ ξεῖνε, μή μ' ἀτιμάσῃς,
τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι. 50
ΞΕ. σήμαινε, κοὐκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.
ΟΙ. τίς [δ'] ἔσθ' ὁ χῶρος δῆτ' ἐν ᾧ βεβήκαμεν;
ΞΕ. ὅσ' οἶδα κἀγὼ πάντ' ἐπιστήσει κλύων.
χῶρος μὲν ἱρὸς πᾶς ὅδ' ἔστ'· ἔχει δέ νιν
σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς 55
Τιτὰν Προμηθεύς· ὃν δ' ἐπιστείβεις τόπον
χθονὸς καλεῖται τῆσδε χαλκόπους ὀδός,

46. ἐστί] ἔστι A. 47. οὐδὲ μέντοι] οὐδεμόντοι L. οὐδ' ἐμόντοι C². οὐδὲ μέντοι AV². 48. γ' ἂν ἐνδ.] ἐνδ. A. 49. πρός νυν] πρὸς κῦν LA. 51. ἄτιμος ἔκ γ'] ἄτιμοσ γ' ἔκ γ' L. φανεῖ] φανῇ LA. 53. ἐπιστήσει] ἐπιστήσῃ LA. 56. ὃν] ὄν L. ὃν C². 57. ὀδός] ὀδόσ MSS. Brunck. corr.

δικαιῶν ὥστ' ἐμοῦ κλύειν λόγους): but changes his tone to that of assertion as he proceeds. Cp. Thuc. 3. 34, ὥστε .. καταστήσειν, where the fut. inf. arises from a slight confusion of a similar kind.

The vagueness of γῆς τῆσδε has been objected to. But the refusal of Oedipus to move from the particular spot really arises from the general feeling that he is to rest in the soil of Attica. Cp. 84, 5, ἕδρας .. τῆσδε γῆς.

46. τί δ' ἔστι τοῦτο] 'What does this mean?' The Stranger is awe-struck by the unexpected firmness of Oedipus.

ξυμφορᾶς ξύνθημ' ἐμῆς] 'It is the brief and symbol of my destiny.' ξύνθημα is properly 'a watchword,' from ξυντίθεσθαι, but is here associated with συντιθέναι, 'to compose,' 'sum up.' Cp. El. 673, ἐν βραχεῖ ξυνθεὶς λέγω.

47. The conjecture οὐδ' ἐμοί τοι introduces a false emphasis. The antithesis in the Stranger's mind is not between the condition of Oedipus and his own, but between conflicting scruples. He fears to move him, and fears to let him remain. μέντοι is therefore preferable. 'Indeed I am equally afraid to raise you up, without the city's leave.'

48. πρίν γ' ἂν .. δρῶ] 'Until I have first shown the matter, (so as to be advised) what I must do.' The interrogative depends on the notion of 'consulting' implied in ἐνδείξω.

50. ὧν σε προστρέπω φράσαι] 'In respect of the things which I entreat you to tell.'

52. τίς [δ'] ἔσθ'] The omission of δέ, though supported by only two MSS., Vat., Par. B., is favoured by the context, since there is no opposition between this and the previous line. If δέ is genuine, the words must be regarded as a repetition *verbatim* of the question in 38.

53. 'You shall know all that I myself know.' For καί, see Essay on L. § 25. Poseidon is the guardian deity of the whole region: particular spots are sacred to several deities, such as the fire-bringer, the Titan Prometheus.

56. ὃν δ' ἐπιστείβεις τόπον .. Ἀθηνῶν] 'But the place where you rest' (στείβειν is not necessarily 'to press with the foot;' see Phil. 33, στειπτή γε φυλλὰς ὡς ἐναυλίζοντί τῳ) 'is called the brazen-floored threshold of this land, the stay of Athens.'

57. χαλκόπους] A compound adjective, in which, as in κυανόπτεροι (17), the force of the termination is partially lost. The meaning is nearly the same as in 1591, χαλκοῦ βάθροισι γῆθεν ἐρριζώμενον. On the question of reconciling this passage with 1590, where Oedipus is described as

ἔρεισμ' Ἀθηνῶν· οἱ δὲ πλησίοι γύαι
τόνδ' ἱππότην Κολωνὸν εὔχονται σφίσιν
ἀρχηγὸν εἶναι, καὶ φέρουσι τοὔνομα
τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.
τοιαῦτά σοι ταῦτ' ἐστίν, ὦ ξέν', οὐ λόγοις
τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.
Οἰ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους;
ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι.
Οἰ. ἄρχει τις αὐτῶν, ἢ 'πὶ τῷ πλήθει λόγος;
ΞΕ. ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται.
Οἰ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;
ΞΕ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.
Οἰ. ἆρ' οὖν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι;

58. οἱ δὲ πλησίοι γύαι] γρ. αἱ δὲ πλησίον γύαι C². (the same hand as in Phil. 493). 61. ὀνομασμένοι] ὀνομασμένον LAV³. (Acc. to Elmsl. A has ὀνομασμένοι.) 62. ἐστίν] ἐστὶ L. ἔστιν C²A. 63. πλέον] πλέων L. 64. ναίουσι] ναίουσι(ν) L. 66. τις] τίς LV³. τίσ A. 69. om. L. add. C². 70. οὖν] ἂν A. τις] τίσ L. ὑμῶν] ἡμῶν AV³.

halting when he reached the καταρράκτης ὁδός, out of sight of the stage, see Introduction to this play, p. 242.

58. ἔρεισμ' Ἀθηνῶν] Sophocles supposes the tradition which associated the tomb of Oedipus with the glory of Athens, to have been foreshadowed by this local belief, by an anticipation similar to that by which the Athenians are called 'Theseidae' in' Theseus' time, l. 1066. The more literal interpretation, that this 'threshold of the land' was part of the rock on which the city was built, does not suit the poetical colouring of the passage. Cp. Pind. Fr. 46, Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθῆναι.

59. τόνδε] 'Who is here:' cp. 65, τοῦδε τοῦ θεοῦ. There is no need of altering τόνδε into τόν: nor yet of supposing a statue on the stage, which would perhaps require to be more fully indicated, but the presence of the guardian deity is assumed. The presence of an eponymous hero was realized by the Greek imagination more vividly than we can easily conceive. The hero Colonus seems to have been the patron of horsemen. The place was distinguished from the Colonus Agoraeus as ὁ τῶν ἱππέων.

62, 3. οὐ λόγοις τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον] 'Honoured, not in story, but more highly, by loving resort.' Thus the poet honours scenes which were familiar to his audience, and probably his own home. He expresses his consciousness that the audience would feel the truth of what he is saying, that one of the fairest spots of earth, which was so well known to them, was yet uncelebrated in poetry.

66. 'Have they a ruler, or is deliberation permitted to the people?' The reading τίς cannot be defended. The inversion which is suitable enough in 68, οὗτος δὲ τίς, would be without reason here.

67. 'This hamlet owns the sovereignty of the Athenian king.' On the use of ἐκ see Essay on L. § 19, p. 27.

68. 'And who is he who thus prevails in word and power?' The emphatic use of τίς, as the real predicate, accounts for the inversion. Essay on L. § 41, p. 71.

69. 'Could any of your people (i.e. from Colonus) go to fetch him?'

70. πομπός, = στελῶν in 298. On the omission of ἂν with the optative in this potential sense, see Essay on L. § 27, p. 42.

ΞΕ. ὡς πρὸς τί, λέξων ἢ καταρτύσων, μόλοι;
ΟΙ. ὡς ἂν προσαρκῶν μικρὰ κερδάνῃ μέγα.
ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;
ΟΙ. ὅσ' ἂν λέγωμεν πάνθ' ὁρῶντα λέξομεν.
ΞΕ. οἶσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῇς; ἐπείπερ εἶ 75
γενναῖος, ὡς ἰδόντι, πλὴν τοῦ δαίμονος,
αὐτοῦ μέν', οὔπερ κἀφάνης, ἕως ἐγὼ
τοῖσδ' ἐνθάδ' αὐτοῦ μὴ κατ' ἄστυ δημόταις
λέξω τάδ' ἐλθών. οἵδε γὰρ κρινοῦσί σοι
ἢ χρή σε μίμνειν, ἢ πορεύεσθαι πάλιν. 80
ΟΙ. ὦ τέκνον, ἦ βέβηκεν ἡμῖν ὁ ξένος;
ΑΝ. βέβηκεν, ὥστε πᾶν ἐν ἡσύχῳ, πάτερ,
ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας.
ΟΙ. ὦ πότνιαι δεινῶπες, εὖτε νῦν ἕδρας [98 a.
πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ, 85

71. μόλοι] μολεῖν AV³. 77. κἀφάνης] κα(ι)φάνη(ι)σ L. 79. σοι L. γε σοι C^ορ. γε AV³.

71. The reading of this line is doubtful. μόλοι, if referred to πομπός as the subject, seems a pointless repetition. μολεῖν, the reading of Suid., as well as of Par. A., besides other difficulties, is unsuitable to the context, asking for information already given in πομπός, and answered by a harsh change of subject. Nor is this reading improved by changing λέξων to λέξον. μόλοι is probably to be retained with Θησεύς as subject; i. e. ὡς μόλοι (ὁ Θησεὺς) πρὸς τί, λέξων ἢ καταρτύσων (αὐτό).

74. 'All that I utter shall be full of light.' 'My words shall not be blind.' Cp. Aesch. Choeph. 844, πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω; and the use of *caecus* in Latin. The inversion of active and passive expressions is especially frequent in connection with perception by sight. See Essay on L. pp. 88, 89. The Stranger relents somewhat on seeing the noble bearing of Oedipus, and thinks it will be enough if he reports the matter to the elders of the deme.

75. 'Do you know how you must avoid disaster?' The form ὡς μὴ σφαλῇς, 'Take heed lest you fall,' combined with οἶσθ' ὡς, as the imperative ποίησον in O. T. 543. See Essay on L. p. 62.

ἐπείπερ εἶ] i. e. 'I tell you this because I see you noble.'

76. ὡς ἰδόντι] The simple ἰδόντι, 'to the immediate view,' modified by ὡς. Cp. 20, ὡς γέροντι.

πλὴν τοῦ δαίμονος] 'But for your fortune.' The nobility of Oedipus appears through his rags and blindness.

78. τοῖσδ' ἐνθάδ' αὐτοῦ] 'These here on the spot.' For the pleonasm, in which the words ἐνθάδ' αὐτοῦ are epexegetic of τοῖσδε, see Essay on L. p. 69. And, for the use of τοῖσδε which requires the epexegesis, ibid. p. 32. Cp. supra, l. 59, τόνδε .. Κολωνόν.

79. οἵδε γὰρ κρινοῦσί σοι] The reading γε may possibly have arisen through a repetition or misplacement of γάρ.

80. ἢ .. ἢ] An Epic form, which appears also in Aesch. Prom. 780, Choeph. 890, putting an alternative more pointedly than εἰ .. ἤ.

81. ἡμῖν] Dative of remote reference. Essay on L. § 13, p. 18. i. e. 'Has the Stranger relieved us of his presence?'

84. 'O revered forms of dread.' For the two adjectives, see Essay on L. § 23, p. 35.

85. ἐπί is probably to be joined with ἕδρας, (cp. 19, κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου), and ἔκαμψα is therefore to be taken absolutely for ἔκαμψα μέλη. See Essay on L. p. 88: and for the position of ἐπί before the subordinate

Φοίβῳ τε κἀμοὶ μὴ γένησθ' ἀγνώμονες,
ὅς μοι, τὰ πόλλ' ἐκεῖν' ὅτ' ἐξέχρη κακά,
ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
ἐλθόντι χώραν τερμίαν, ὅπου θεῶν
σεμνῶν ἕδραν λάβοιμι καὶ ξενόστασιν, 90
ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,
κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις,
ἄτην δὲ τοῖς πέμψασιν, οἵ μ' ἀπήλασαν·
σημεῖα δ' ἥξειν τῶνδέ μοι παρηγγύα,
ἢ σεισμόν, ἢ βροντήν τιν', ἢ Διὸς σέλας. 95

86. γένησθ'] γένησθ' L. γένησθ' C^3. γένοισθ' V^3. 88. ἔλεξε] ἔλεξεν L. ἐν χρόνῳ] ἐν-χ. L. 89. ὅπου] ὅ(π)που L. 90. σεμνῶν .. ξενόστασιν om. L. add. C^3. ξενόστασιν] γρ. καὶ κατάστασιν mg. C^3. 91. κάμπτειν A. 94. δ' ἥξειν] δ' ἥξειν L. · παρηγγύα] παρεγγύα LA. παρέγγυα A^cV^{2c}.

genitive, 127, ἄλσος ἐς τῶνδε .. κορᾶν: Essay on L. § 41, p. 70.

γῆς] Gen. of the region. 'Since it is on a seat of yours that I have first rested in this land.' Cp. supra, l. 45, ἕδρας γῆς τῆσδ'.

86. Φοίβῳ τε κἀμοὶ .. ὅς] The former word is the more emphatic, and is the antecedent. Essay on L. § 41, p. 71.

ἀγνώμονες] 'Stubborn,' 'despiteful.' Cp. Tr. 1266, 7, μεγάλην δὲ θεοῖς ἀγνωμοσύνην εἰδότες.

87. τὰ πόλλ' ἐκεῖν' ὅτ' ἐξέχρη κακά] Referring to O.T. 789, foll. This addition to the prophecy is invented to suit the present play.

88. ταύτην has the emphasis, and is the real predicate. 'Meant this when he spoke of a rest.' 'Told me of a resting-place which could be no other than this.'

89. 'When last of all I should have reached a land where I should find a seat and hospice of the dread deities, there I should end my weary life.'

ἐλθόντι] In construction with μοι, as if the sentence were παῦλαν γίνεσθαί μοι.

τερμίαν is quasi-predicate, 'a land which should be the end of my wandering.'

ὅπου .. λάβοιμι] 'Where I should have found a seat belonging to the dread goddesses, and hospitable shelter afforded by them.'

θεῶν with ἕδραν is possessive, with ξενόστασιν subjective genitive. Essay on L. pp. 12, 62.

91. κάμψειν .. βίον] 'Should end my life.' The metaphor from a race (cp. Eur. El. 755, πρὶν ἂν τέλος γραμμῆς ἵκηται καὶ πέρας κάμψῃ βίου: Hipp. 87, τέλος δὲ κάμψαιμ' ὥσπερ ἠρξάμην βίου: Hel. 1666, ὅταν δὲ κάμψῃς καὶ τελευτήσῃς βίον) is taken from the point of view of a spectator who watches the race until the horses are seen to disappear behind the goal. The accusative is the same as it would be in κάμπτειν δρόμον. The infinitive is in construction with ἔλεξε, and coordinate with παῦλαν.

92. κέρδη μὲν οἰκήσαντα] 'Having fixed my habitation there, a benefit to those who had received me, but a calamity to those who sent me forth, who banished me.' κέρδη and ἄτην are accusatives in apposition to the action of the verb, expressing the result of the action. It is no objection to this that the tense is momentary, and the result is only to be realised afterwards, any more than is the well known instance, Eur. Or. 1103, Ἑλένην κτάνωμεν, Μενελέω λύπην πικράν: although some such consideration has probably occasioned the various reading οἰκήσοντα. The conjecture οἰκίσαντα would be more plausible, if the metaphorical use of οἰκίζω were not unusual. Cp. 626, κούποτ' Οἰδίπουν ἐρεῖς | ἀχρεῖον οἰκητῆρα δέξασθαι τόπων | τῶν ἐνθάδε.

94. παρηγγύα] 'He promised withal.' παρά = 'besides,' or 'parenthetically.'

ἔγνωκα μέν νυν ὥς με τήνδε τὴν ὁδὸν
οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν
ἐξήγαγ' εἰς τόδ' ἄλσος. οὐ γὰρ ἄν ποτε
πρώταισιν ὑμῖν ἀντέκυρσ' ὁδοιπορῶν,
νήφων ἀοίνοις, κἀπὶ σεμνὸν ἑζόμην 100
βάθρον τόδ' ἀσκέπαρνον. ἀλλά μοι, θεαί,
βίου κατ' ὀμφὰς τὰς Ἀπόλλωνος ὅτε
πέρασιν ἤδη καὶ καταστροφήν τινα,
εἰ μὴ δοκῶ τι μείονως ἔχειν ἀεὶ
μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν. 105
ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι
πασῶν Ἀθῆναι τιμιωτάτη πόλις,
οἰκτείρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον
εἴδωλον· οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας. 110

96. μέν νυν] μὲν νῦν LA. 99. ὑμῖν] ὑμῶν MSS. ὑμῖν Schol. 100. ἀοίνοις] ἀοίνοισ A. 104. μείονως] ει from η L. 110. τό γ' V², as Aldus. τόδ' LA.

97. πιστὸν .. πτερόν] 'Some sure sign,' or 'some unerring impulse.' The Scholiast doubts whether πτερόν means an omen or a mental impulse (πτέρωσις τῆς διανοίας). Most probably, the meaning of an 'omen' or 'sign' is generalized so as to apply to a presentiment or inward intimation. For the sense, cp. El. 459, οἶμαι μὲν οὖν οἶμαί τι κἀκείνῳ μέλον | πέμψαι τάδ' αὐτῇ δυσπρόσοπτ' ὀνείρατα: Phil. 1039, εἰ μή τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ.

98. ἐξήγαγε] 'Has led me to my destination in this grove.'

99. The correction ὑμῖν is taken from the Scholiast.

100. σεμνὸν .. βάθρον] Cp. 57, 8.

102. βίου .. πέρασιν] 'An exit of my life.' Not 'a passing out of life,' since the life is closely identified with the person. Cp. infra l. 1551.

104. μείονως ἔχειν] Not 'to be too mean,' which would be hardly consistent with the consciousness of dignity elsewhere expressed. Because μεῖον ἔχειν παρὰ βασιλεῖ (Xen.) means 'to be of less account with the king,' it does not follow that μείονως ἔχειν must signify 'to be of too little account.' μείονως ἔχειν is naturally opposed to ἀρκούντως ἔχειν, and is to be taken in close connection with what follows: i. e. μείονως ἔχειν .. λατρεύων = μείονως ἔχειν λατρευμάτων. 'Unless haply (εἰ μή τι) you think that I have not yet enough of service, bound as I am continually to labours beyond all other men.' Schol., εἰ μὴ δοκῶ ὑμῶν ἐλαττόνως ἔχειν τὰ κακὰ καὶ δεῖσθαι προσθήκης κακῶν.

106. γλυκεῖαι] This epithet is not here merely propitiatory (like Εὐμενίδες, etc.), but expresses the real feeling of Oedipus. He has no fear of the Ἐρίνυες, who have 'done their worst,' and are now to give him the rest for which he longs; cp. Aj. 394, where, in a different mood, Ajax more passionately invokes Erebus as to him most bright.

107. μεγίστης Παλλάδος καλούμεναι] 'Called the possession of mightiest Pallas.'

109. ἀνδρὸς Οἰδίπου] 'Of the great Oedipus,' 'Of Oedipus who was indeed a man.' For this emphatic sense of ἀνήρ, cp. 393, τηνικαῦτ' ἄρ' εἶμ' ἀνήρ: Aj. 77, πρόσθεν οὐκ ἀνὴρ δδ' ἦν. The degree of emphasis in these passages varies. It is less in Aj. 77, than in O. C. 393. And in the present passage it is still more slight, suggesting rather than expressing the contrast of conditions.

ΑΝ. σίγα. πορεύονται γὰρ οἵδε δή τινες
χρόνῳ παλαιοί, σῆς ἕδρας ἐπίσκοποι.
ΟΙ. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα
κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω
τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν 115
ἔνεστιν ηὐλάβεια τῶν ποιουμένων.

ΧΟΡΟΣ.

στρ. ὅρα. τίς ἄρ' ἦν; ποῦ ναίει; 117
(117–137) ποῦ κυρεῖ ἐκτόπιος συθεὶς ὁ πάντων

114. τῶνδ'] τῶν L. τῶνδ' C²A. 117–124. Division of lines in L. and A. ὅρα. τίσ-| ἐκτόπιοσ-| ὁ πάντων ἀκορέστατος-| λεύσατ' αὐτόν. προσδέρκου | προσκεύθου παντοχῆι | πλανάτασ | πλανάτασ-οῦ | δ'-.

112. χρόνῳ παλαιοί] 'Quite aged,' 'old, old men.' The pleonasm is intensive, as in γονῇ γένναιε, O. T. 1469.

σῆς ἕδρας ἐπίσκοποι] 'To observe your seat,' i. e. To know the reason of your sitting here.

113. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον] 'I will say nothing. But take and hide me out of the way.' με is governed, πρὸς τὸ σημαινόμενον, by the phrase πόδα κρύψον, which is substituted for ὑπέξαγε or the like. Cp. O. T. 31, 2, θεοῖσι μέν νυν οὐκ ἰσούμενόν σ' ἐγὼ | οὐδ' οἵδε παῖδες ἑζόμεσθ' ἐφέστιοι: Essay on L. § 16, p. 23.

114. τῶνδε] 'From and concerning these men.' Genitive at once of derivation and respect.

115, 6. 'For in observation lies the secret of cautious proceeding.' Oedipus has the natural timidity of age.

For the spondee in ἐν γὰρ τῷ μαθεῖν, cp. El. 376, εἰ γὰρ τῶνδε μοι.

117. It is doubtful whether ἦν here is literally past, or, as infra 1696, equivalent to ἔστι = 'Who can it be?' according to the use noticed in the Essay on L. § 32, p. 51.

ποῦ ναίει] The same idiom recurs in Tr. 99, πόθι .. ναίει, of a temporary abode.

117, foll. As in the Electra and Philoctetes of Sophocles, and in several plays of Euripides, the first utterance of the chorus on entering is answered in lyric measures from the stage. The present is perhaps the most complex example of such an operatic or melodramatic scene in a Greek tragedy. The corresponding parts of the Electra and Philoctetes are certainly much simpler. The commatic parodos, or parodos and commation in one, extends from 117 to 254. There is a general correspondence between the strophe and antistrophe, 117–137 = 149–169, except (1) in 121, 2, where there is probably some corruption, (2) ποῦ ναίει in 117 answered by ὀμμάτων in 149 by a licence which is found in glyconic verse in Phil. 177, 217, 1151, (3) in 134, where there is a similar irregularity in οὐδὲν ἄζονθ' answering εἴ τιν' ἔχεις, 166, where however there is a various reading, εἴ τιν' οἴσεις. (4) The substitution of the diiambus for the choriambus in 151, μακραίων θ' ἁνεικάσαι. These metrical anomalies, of which more will be found in the course of this play, are certainly not the result of carelessness, but were probably intended, with the help of the music, to produce some peculiar effect. Even the resolution of a long syllable, or condensation of two short ones, in περὶ πᾶν οὔπω, answered by ἀβάτων ἀτοβάν, had doubtless some motive, perhaps that of expressing the haste of the chorus in the latter place. The ruling measure is dactylotrochaic, alternating with syncopated iambic rhythms, which give the effect of doubt retarding pursuit. Both movements are combined in the opening line, in which an anacrusis and choriambus are followed by a cretic; 2 and 3, glyconic; 4, 5, molossus and cretic (?); 6, bacchius; 7–15, glyconic; 16, prosodiacus; 17–19, anapaestic. The concluding verses prepare for the anapaestic measures that are to follow, viz.

ὁ πάντων ἀκορέστατος; 120
*προσπεύθου, λεῦσσε νιν,
προσδέρκου πανταχῆ.*
πλανάτας τις ὁ πρέσβυς, οὐδ'
*ἔγχωρος· προσέβα γὰρ οὐκ 125
ἄν ποτ' ἀστιβὲς ἄλσος ἐς
τᾶνδ' ἀμαιμακετᾶν κορᾶν,
ἃς τρέμομεν λέγειν,

122, 3. προσπεύθου .. πανταχῆ] λεύσατ' αὐτὸν, προσδέρκου | προσπεύθου (προσφθέγγου AV[2]) πανταχῆ MSS. Herm. corr. 125. ἔγχωρος] ἐγχώριος MSS. Bothe corr. 128. ἀμαιμακετᾶν] ἀμαιμακέταν MSS. Division of lines in L. and A. τᾶνδ'.. λέγειν | καὶ παραμειβόμεσθ'.. | τὸ τᾶσ. 129. ἃς τρέμομεν λέγειν] ῥέμομεν λέγειν om. L. add. C[2]. ἃς.. λέγειν om. L[2].

138–148, 170–177, in which there is no strict correspondence of rhythm.

Lines 178–186 are answered by 194–206. But there is nothing in the strophe to correspond to 199–202, and the correspondence of 182, 197 is not perfect (cp., however, Il. 134, 166). We must either suppose a lacuna after 183, of which the language gives no sign, or imagine that the blank may have been filled by instrumental music accompanying the action of Antigone in leading her father forwards. The same applies to the syllables in 178, which seem to be extra metrum. The metre is glyconic or logaoedic throughout, with a spondee several times corresponding to an iambus in the first place. In one line, 197, the choriambus ἡσυχίᾳ seems to correspond (by compensation) to the double trochee in 182, ὧδ' ἀμαυρῷ. In 180 ἔτι is counted as an iambus, the ι being long in arsi before προβίβαζε. The resolutions in 182, 186 are observed in the antistrophe. The double resolution in τέτρ͡ο͡φεν | ἄφ͡ιλ͡ον | ἄπ͡ο | στύγ͡ειν is unusual. The similarity of metre in 207, 8 to 237, 8, and in 234–7 to 252–4 shows that the passage which follows the sitting down of Oedipus is a sort of prelude to the epode, which is prolonged by the unexpected disturbance of feeling caused by the discovery of Oedipus: 207–11, glyconic and trochaic; 212, trochaic dipody catalectic followed by a choriambus and a long syllable. This leads the way for the Ionic a minore in 213–15, with syncope of thesis, and catalexis. This expresses the wavering for the moment on both sides. Then from 216 to 232 we have a peculiar alternation of dactylic and anapaestic measures; 216, 218, 222, ⏑ ⏑ – ⏑ ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ – ; on the metre of 220, see *in loco*.

'Look out! Who was it then? Where is he? Whither is he sped away, the most reckless of men? Look for him; keenly look; inquire for him in every direction. The old man is some wanderer, and a stranger to the place: else never had he passed within the pathless grove of these invincible maidens, whom we tremble to name, and pass with downcast eyes, with voices hushed, without words, breathing the language of pious thought. But now we hear that one is come, devoid of dread, of whom I, looking over all the grove, cannot yet tell where he is to be found.'

120. ἀκορέστατος] i.e. not to be satisfied without invading the most sacred place of all.

121. Hermann's conjecture is adopted to secure the correspondence of strophe and antistrophe, = ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ | προσθήσεις τάσδ' ἀράς.

125. On the position of the negative, see Essay on L. § 41, p. 71.

126. The genitive with ἄλσος forms a single phrase, hence ἐς is not misplaced. Cp. El. 14, τοσόνδ' ἐς ἥβης: Il. 1. 350, θᾶν' ἐφ' ἁλὸς πολιῆς. The preposition marks that he not only approached but entered.

127. ἀμαιμακετᾶν] Schol. ἀκαταμαχήτων ἢ ἀπροσπελάστων. The former seems to be the true Homeric meaning, which however is perhaps modified in the Sophoclean use, by an association from μαίομαι, 'to attempt.'

καὶ παραμειβόμεσθ' ἀδέρκτως, 130
ἀφώνως, ἀλόγως τὸ τᾶς [98 b.
εὐφήμου στόμα φροντίδος
ἱέντες, τὰ δὲ νῦν τιν' ἥκειν
λόγος οὐδὲν ἄζονθ',
ὃν ἐγὼ λεύσσων περὶ πᾶν οὔπω 135
δύναμαι τέμενος
γνῶναι ποῦ μοί ποτε ναίει.

ΟΙ. ὅδ' ἐκεῖνος ἐγώ· φωνῇ γὰρ ὁρῶ,
τὸ φατιζόμενον.

ΧΟ. ἰὼ ἰώ, 140
δεινὸς μὲν ὁρᾶν, δεινὸς δὲ κλύειν.

ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.

ΧΟ. Ζεῦ ἀλεξῆτορ, τίς ποθ' ὁ πρέσβυς;

ΟΙ. οὐ πάνυ μοίρας εὐδαιμονίσαι
πρώτης, ὦ τῆσδ' ἔφοροι χώρας. 145

135. λεύσσων] λεύσων L. 137. ναίει] ναί L. ναίει C²A. 138. ἐκεῖνος] ἐκεῖνοσ ὁρᾶν LL². ἐκεῖνοε AV². 143. ἀλεξῆτορ] ἀλεξήτωρ L. 144. μοίρας] μοῖρασ L.

131. τὸ τᾶς εὐφήμου στόμα φροντίδος] τᾶς is used according to the common rule about words in regimen where the governing word has the article.

134. οὐδὲν ἄζοντα] 'Having no reverence.' The unusual active voice gives a sort of absoluteness to the expression. A similar reason may be given for μηχανᾶν in Aj. 1037. See Essay on L. pp. 88, 48.

135–7.] On the order of the words, see Essay on L. § 41, p. 70.

138. 'Here am I, the man you seek, for I see by sound, as mortals say.'

140, 1. The chorus are at first too horror-stricken at the very sight of the offender, either to discern his blindness, or to gather the meaning of his words. This appears from 149, 50, which is most naturally interpreted as their exclamation on first discovering that he is blind. The present words, as Oedipus perceives, simply express their horror at seeing and hearing the impious one (ἄνομον). In l. 143 they have observed the weirdness of his general appearance, and pass from horror to curiosity. Only when he himself calls their attention to it, do they realize the fact that he is without sight.

142. 'Regard me not as lawless.' 'See not a lawless man in me.' For the apparent ellipse of ὡς, see Essay on L. § 23, p. 35.

144. 'Not altogether one of highest fortune, that ye should congratulate him thereon.' The genitive first expresses property, but is assisted by the epexegesis of εὐδαιμονίσαι, which governs the genitive, as in Plat. Crit. 43 B, πολλάκις σε εὐδαιμόνισα τοῦ τρόπου. εὐδαιμονίσαι is epexegetic infinitive. See Essay on L. § 33, p. 53.

Another interpretation deserves notice. 'Not one to congratulate (= οἷον εὐδαιμονίσαι) on his first destiny;' i. e. The destiny which has been his from birth: ἣν οἱ ἐτεκλώσαντο θεοί, ὅτε μιν τέκε μητήρ. But to this may be objected, (1) that the infinitive can hardly stand except as epexegetic; (2) the emphatic position of πρώτης; (3) the gentle irony of the former rendering, which is better adapted to the situation. The same objections apply to the conjecture πρωτῆς, i. q. πεπρωμένης, which is a word only found in grammarians, and gives a poor sense.

145. ἔφοροι χώρας] 'Guardians of

δηλῶ δ'· οὐ γὰρ ἂν ὧδ' ἀλλοτρίοις
ὄμμασιν εἶρπον
κἀπὶ σμικροῖς μέγας ὥρμουν.
ΧΟ. ἒ ἔ, ἀλαῶν ὀμμάτων 149
ἀντ. ἆρα καὶ ἦσθα φυτάλμιος, δυσαίων;
(149–169)

146. δηλῶ δ'] δῆλον δ' BV². ἂν om. L. 148. ὥρμουν LA. ὥρμων C³ and Schol. 149–56. Division of lines in L. and A. ἒ ἔ–| ἦσθα–| μακραίων–| ἀλλ'–| προσθήσεισ–| περᾶισ γὰρ περᾶισ | ἀλλ ..'.

this land.' Oedipus gathers their office from the words of the Ξένος, l. 78, and of his daughter, l. 112, σῆς ἕδρας ἐπίσκοποι. Cp. Aesch. Pers. 25, στρατιᾶς πολλῆς ἔφοροι.

146. δηλῶ δ'] 'And the manner of my coming proves this.' Cp. δείκνυμι δ', 1145: Ant. 467, δηλοῖ τὸ γέννημ' ὡμὸν ἐξ ὠμοῦ πατρός: Aj. 348, δηλοῖ δὲ τοὔργον, ὡς ἀφροντίστως ἔχει.

ὧδε] 'Thus.'

148. κἀπὶ σμικροῖς μέγας ὥρμουν] 'Or moored my great hull on a slender stay.' The metaphorical turn of expression is not to be pressed too closely; Essay on L. p. 94. And μέγας, which seems unnecessary, is sufficiently accounted for by the tendency to antithesis. Cp. 13, ξένοι πρὸς ἀστῶν. Oedipus is adducing the outward signs of his condition in proof that his fortune is not exalted. The other interpretation, 'Nor, being noble, have come to anchorage for small gains,' with whatever modifications, introduces an allusion which awkwardly anticipates the plot, and is obscure and unsuited to the context. The construction, ὁρμεῖν ἐπί τινι, is confirmed by Plut. V. Solon. c. 19, ὀλόμενος ἐπὶ δυσὶ βουλαῖς ὥσπερ ἀγκύραις ὁρμοῦσαν ἥττον ἐν σάλῳ ἔσεσθαι. Oedipus contrasts the feebleness of his child-companion with the remains of heroic vigour in himself, which were sufficient to impress the Ξένος (γενναῖος, ὡς ἰδόντι), and which were still visible. (ἀλλ' ἔμπης καλάμην γέ σ' ὁρῶμαι εἰσορόωντα γιγνώσκειν, Od. 14. 214.) He has still the appearance of strength enough to move the question: 'What ails him to lean upon the child?'

149–169. 'And wast thou then blind? O wretched life, and protracted, too, if I am not mistaken. But no! if I can prevent, thou shalt not add to thine other woes these curses. For, I tell thee, thou art transgressing. But oh! take heed lest you break the sacred peace of yonder grassy dell, where the watery hollow gathers sweet-flowing streams, beware of that, all hapless stranger, avoid, remove. The distance hinders. Dost hear, O weary wanderer? If you have any matter for conference with me, come off forbidden ground, and speak, where all may. But, till then, avaunt thee!'

149, 50. ἀλαῶν ὀμμάτων ἆρα καὶ ἦσθα φυτάλμιος] Such questions of mere curiosity as, 'Wast thou then blind from birth?' 'Wast thou unfortunate from birth?' or (though this is more pertinent), 'Wast thou the cause of thine own blindness?' are unsuited to the temper of the chorus, which is that of horror, slightly modified by pity, at the fact, and not of calm inquiry into the cause or origin. The first words, as usual, are the most emphatic, so much so as to have displaced the particles ἆρα καί, with which the sentence really begins. ἀλαῶν ὀμμάτων φυτάλμιος is, in any case, a strange expression, but seems to be subtly put for ἄλαα ὄμματα φύσας, i. e. ἔχων. Cp. Aj. 1077, κἂν σῶμα γεννήσῃ μέγα. 'And wast thou grown blind?' or, 'by nature blind?' 'And art thou also blind?' For the past tense, which has a pathetic or reflective force, see Essay on L. § 32, p. 51.

151, 2. δυσαίων; μακραίων θ' ὡς ἐπεικάσαι] 'Unhappy that thou art, and aged too, as one may guess.' It has been shown by comparing ll. 134, 522, that the lengthening of the first or second of the short syllables in a choriambus is probably an allowable licence. None of the changes which have been suggested, by way of restoring the metre of this line, can be pronounced satisfactory. Certainly not ὅσ' ἐπεικάσαι, until a better parallel can be adduced than Thuc. 6. 25, ὅσα μέντοι ἤδη δοκεῖν αὐτῷ, where the *number* of the triremes is in question.

μακραίων θ' ὡς ἐπεικάσαι. 152
ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ
προσθήσεις τάσδ' ἀράς.
περᾷς γὰρ
περᾷς· ἀλλ' ἵνα τῷδ' ἐν ἀ- 155
φθέγκτῳ μὴ *προπέσῃς νάπει
ποιάεντι, κάθυδρος οὗ
κρατὴρ μειλιχίων ποτῶν
ῥεύματι συντρέχει, 160
τῶν, ξένε πάμμορ', εὖ φύλαξαι,
μετάσταθ', ἀπόβαθι. πολ-
λὰ κέλευθος ἐρατύει·
κλύεις, ὦ πολύμοχθ' ἀλᾶτα; 165
λόγον εἴ τιν' ἔχεις

152. μακραίων τέ θ' ὡς ἐπεικάσαι LA. μακραίων θ' ὡς ἐπ. Vat. V². 154. ἀράς] ἀρ .. ἀς L. 155. ἀφθέγκτῳ] ἀφέγκτωι LL². 156. προπέσῃς] προσπέσῃς MSS. Herm. corr. 159. ποτῶν] πότων L. 161. φύλαξαι in a separate line L: at the beginning of the following line AV². 166. ἔχεις LA. ἔχεισ. οἴσεισ C²ᵐ.

153. ἔν γ' ἐμοί] 'As far as lies in me;' i. e. If I can prevent.

153, 4. οὐ .. προσθήσεις] 'You shall not add (to your woes) these curses.' Cp. O. T. 820, ἡ 'γὼ 'π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς, and note: ib. 667, 8, εἰ κακοῖς κακὰ προσάψει τοῖς πάλαι τὰ πρὸς σφῷν. The mood of the chorus is changing from horror to pity.

155. ἀλλά, while opposing the command to the offence, also contrasts the danger of still further trespass with the trespass already committed. The construction ἐν νάπει πίπτειν is Epic. Essay on L. § 45, p. 77. Cp. Aj. 633, ἐν στέρνοισι πεσοῦνται, κ.τ.λ. It has been attempted to avoid this construction, and also the use of τῷδε for ἐκείνῳ = 'yonder,' by supposing τῷδε .. ποιάεντι to be parenthetical, and translating, 'But lest in this silent grassy grove you should light upon the place where,' etc. But the emphatic position of τῷδε, and the pause before ποιάεντι, are against this way of taking the words. For τῷδε, used in pointing to an object not close at hand, cp. El. 4, 7, 10, and see Essay on L. § 22, p. 32.

156. The reading προπέσῃς, although conjectural, seems to be required by the metre (but cf. 151), and πρό and πρός are often confused. Either compound gives a good sense—προσπέσῃς implying 'violence,' and προπέσῃς 'heedlessness.'

157–60. κάθυδρος οὗ κρατὴρ μειλιχίων ποτῶν ῥεύματι συντρέχει] 'Where the watered basin runs together with a flowing of sweet streams.' This rendering gives a clearer image than 'Where the bowl of water meets the flow of honeyed draughts.' The κρατήρ is the place where the water for libations was drawn. They were poured on the earth (482). There is perhaps an allusion in μειλιχίων to the honey which was mixed with the libations.

161. τῶν] Neuter, referring to the whole of the previous description. The genitive is governed by the notion of avoidance in φύλαξαι (= ὑπεκτρέπεσθαι), assisted by μετάσταθι, ἀπόβαθι.

166. ἔχεις] The various reading οἴσεις is by an ancient hand, and the question of metre is doubtful. But ἔχεις is probably right. Cp. Eur. Her. 655, κῆρυξ ἀφῖκται πολεμίους λόγους ἔχων.

πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβάς,
ἵνα πᾶσι νόμος,
φώνει· πρόσθεν δ' ἀπερύκου.

ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθοι; 170

ΑΝ. ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν,
εἰκοντας ἃ δεῖ κοὐκ ἄκοντας.

ΟΙ. πρόσθιγέ νύν μου. ΑΝ. ψαύω καὶ δή.

ΟΙ. ὦ ξένοι, μὴ δῆτ' ἀδικηθῶ 174
σοὶ πιστεύσας καὶ μεταναστάς. [99 a.

ΧΟ. οὔ τοι μήποτέ σ' ἐκ τῶνδ' ἑδράνων,
ὦ γέρον, ἄκοντά τις ἄξει.

ΟΙ. στρ. ἔτ' οὖν; [ἔτι προβῶ;] ΧΟ. ἐπίβαινε *πόρσω. 178

ΟΙ. ἔτι; ΧΟ. προβίβαζε, κούρα, 180

167. ἀβάτων] ἀ(πο)βά(ν)των L. 170. ἵλθοι L. ἵλθη AV². 171. ΑΝ. ὦ] —ὦ L. ☧. ὦ C⁵. The same correction in 173. 172. κοὐκ ἄκοντας] κοὐκ ἀκούοντας LA. κοὐκ ἄκοντας BV² etc. 173. πρόσθιγέ νυν] πρόσθιγε νῦν MSS. 178. πόρσω] πρόσω MSS. Bothe. corr. 180. ΧΟ. om. L. προβίβαζε] προσβίβαζε LA°. προβίβαζε A p. m. προσβίαζε BV².

168. ἵνα πᾶσι νόμος] Sc. ἔστι φανεῖν. 'Where custom permits all to speak.' Cp. the common ellipse with ἢ θέμις, εἰ θέμις.

170. 'Daughter, what can one think of?' i. e. What can one do? On this potential use of the optative, more suitable here than the subjunctive (ποῖ τις .. ἔλθῃ, 'What is one to think?'), see Essay on L. § 36, p. 57, *b*.

172. κοὐκ ἄκοντας] This is the reading of the family of MSS., of which the oldest is Ven. 616, but is nearer to the Laur. reading (which makes no sense) than that of recent editors, κἀκούοντας, or καὶ ἀκούοντας, which is tautological and feeble, an objection which may also be made to Hermann's κοὐ κατοκνοῦντας. 'Yielding what is meet, and not waiting for compulsion.' Cp. Lys. Epitaph. § 14, μηδὲν ποιεῖν ἄκοντας: infra 827, ἐξάγειν ἄκουσαν εἰ θέλουσα μὴ πορεύεται: El. 1463, μηδὲ πρὸς βίαν .. φύσῃ φρένας. The words of Oedipus in 174, μὴ δῆτ' ἀδικηθῶ, 'Let me not be roughly used' —are prompted by the fear which Antigone here suggests, and the chorus, in re-assuring him, echo her expression οὔ τοι .. ἄκοντα τις ἄξει.

175. σοὶ πιστεύσας καὶ μεταναστάς] The anapaestic systems, 170–177, 188–193, do not exactly correspond, and therefore it is unnecessary to depart from the MS. reading here so as to obtain a paroemiac answering to καὶ μὴ χρείᾳ πολεμῶμεν.

178. ἔτ' οὖν; [ἔτι προβῶ]] Persuaded at last to move, Oedipus takes his daughter's hand, but before advancing asks for more assurance. The chorus point to a spot where he may rest secure. He then moves forward a few steps, and asks, 'Is that enough, or must he go further?' This line exceeds by four or five syllables the corresponding line οὔτως; ἄλις ὧν ἀκούεις. The latter words, which Elmsley rejected, have more the appearance of a gloss than the former.

ἐπίβαινε *πόρσω] 'Come further on.' ἐπιβαίνειν here is simply to move over a certain space.

180. προβίβαζε] 'Conduct him onward, maiden, for you have your sense.' προσβίβαζε, besides the doubtful metre, conveys rather too much the idea of force.

πρόσω· σὺ γὰρ ἀΐεις.
ΑΝ. ἕπεο μάν, ἕπε' ὧδ' ἀμαυρῷ
κώλῳ, πάτερ, ᾗ σ' ἄγω.
τόλμα ξεῖνος ἐπὶ ξείνης,
ὦ τλᾶμον, ὅ τι καὶ πόλις 185
τέτροφεν ἄφιλον ἀποστυγεῖν
καὶ τὸ φίλον σέβεσθαι.
ΟΙ. ἄγε νυν σύ με, παῖ,
ἵν' ἂν εὐσεβίας ἐπιβαίνοντες
τὸ μὲν εἴποιμεν, τὸ δ' ἀκούσαιμεν, 190
καὶ μὴ χρείᾳ πολεμῶμεν.
ΧΟ. αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρου

181. σύ] εὖ BV². 182–191. Division of lines in L. and A. ἕπεο—| κώλαι—ξεῖ—| νοσ—| καὶ πόλισ—| ἀποστυγεῖν—| ἄγε—| ἐπιβαίνοντεσ—| τὸ δ' .. πολεμῶμεν. 182. ἕπεο μάν, ἕπε'] ἕσπεο μ' ἂν ἕσπε', L. ἕπεο μοι mg. C³. ἕπεο μὰν ἕπε' A. 183. ᾗ σ'] ἇσ L. ᾗσ C². 183, 4. ἄγω τόλμα L. ἄγω τόλμα A. 185. τλᾶμον] τλάμον L. τλᾶμον C³. 186. ἄφιλον ἀποστυγεῖν] ἄφιλον ..... ἀ. L. 188. νυν] νῦν LA. 189. εὐσεβίας] εὐσεβείασ LL². 190. τὸ μέν] (καὶ) τὸ μὲν L. εἴποιμεν .. ἀκούσαιμεν] εἴποιμεν .. ἀκουσαίμεν L. εἴπωμεν .. ἀκούσωμεν A. 191. χρείᾳ] χρεῖα L.

182, 3. ἕπεο μάν .. ᾗ σ' ἄγω] 'Come follow, this way follow with thy dark steps, father, the way I am leading thee.'

184–7. τόλμα .. σέβεσθαι] These lines metrically correspond with 203–6, and it has been supposed that they must therefore be given to the chorus. But, in the absence of perfect correspondence of strophe and antistrophe, this supposition is unnecessary. The sentiment is the same which Antigone has previously enforced, and the chorus were not likely to enter so fully into the position of the stranger. 'Be not averse, unhappy one, when sojourning in a strange land, to cherish the same hatreds with the citizens and to respect their loves.' Cp. Eur. Bacch. 431–3, τὸ πλῆθος ὅτι τε φαυλότερον | ἐνόμισε, χρῆταί τε, | τόδε τοι λέγοιμ' ἄν.

186. τέτροφεν ἄφιλον is a quasi-oxymoron, like 'My dearest foe.' 'What the city is wont to foster in her dislike.'

189. ἵν' ἄν] The use of the optative mood with ἄν after a relative, following an imperative, and conveying an implied purpose, is analogous to the Epic construction of such passages as Hom. Il. 8, 289 foll., πρώτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω, | ...ἠὲ γυναῖκ' ἢ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι: Theocr. 25, 61, ἐγὼ δέ τοι ἡγεμονεύσω | αὖλιν ἐς ἡμετέρην ἵνα κεν τέτμοιμεν ἄνακτα. The use of ἄν in such places is equivalent to the use of ἄν with the optative in independent clauses. The usage, however, is rare, and has not been generally retained in relative clauses in later Greek. So with εἰ in Aj. 407, εἰ .. πᾶς στράτος .. ἄν με χειρὶ φονεύοι. 'Where, without impiety or transgression, we may in turn both speak and hear.'

In εὐσεβίας ἐπιβαίνοντες there is a confusion of the literal and metaphorical sense, like that noticed in ἥκομεν, l. 12. Partly 'coming where we may stand without impiety,' like ἐπίβαινε in l. 178, and partly 'relying on pious action,' as in Phil. 1463, δόξῃς οὔποτε τῆσδ' ἐπιβάντες.

191. 'And let us not fight with necessity.'

192. αὐτοῦ] 'There;' *i. e.* That is where I bid you stay. The ellipse is probably a colloquial idiom. Cp. ἔτι, l. 180, supra.

192, 3. μηκέτι .. κλίνῃς] 'Stir not again from this rocky platform.' Probably

βήματος ἔξω πόδα κλίνης.
ΟΙ. ἀντ. οὕτως; ΧΟ. ἅλις, ὡς ἀκούεις.
ΟΙ. ἦ 'σθῶ; ΧΟ. λέχριός γ' ἐπ' ἄκρου 195
λᾶος βραχὺς ὀκλάσας.
ΑΝ. πάτερ, ἐμὸν τόδ'· ἐν ἡσυχίᾳ
βάσει βάσιν ἅρμοσαι,
ΟΙ. ἰώ μοί μοι.
ΑΝ. γεραιὸν ἐς χέρα σῶμα σὸν 200
προκλίνας φιλίαν ἐμάν.
ΟΙ. ὤμοι δύσφρονος ἄτας.
ΧΟ. ὦ τλάμων, ὅτε νῦν χαλᾷς,

193. ἔξω] ἕξω L. κλίνης] κλινῆισ L. κλίνῆισ C². γρ. κινήσηισ mg. C².
203. τλάμων] τλάμων A. ὅτε νῦν] ὅτέ . . . γυν L. ὅτέ—νῦν C².

a rude platform of stone, which Antigone had failed to distinguish from the surrounding rock. Cp. 113, καὶ σὺ μ' ἐξ ὁδοῦ πόδα κρύψον, O. T. 468, πόδα νωμᾷν. The phrase ἀντιπέτρου βήματος is a quasi-oxymoron, 'a platform, which was only a piece of rock.' ἀντίπετρος, like ἀντίθεος, ἀντίδουλος, ἀντήλιος, ἀντίπαις, ἀντίπυργος, ἀντίσπονδος. The conjecture αὐτοπέτρου is uncalled for. Not 'a bench over against the rock,' or 'a bench cut out of the opposite rock.' The form of the ground which suggests the word βῆμα may have been in some way connected with the arrangement of the stage. In πόδα κλίνης there is a reminiscence of the Epic use of κλίνω. Il. 10. 349, 50, ἀν ἄρα φανήσαντε παρὲξ ὁδοῦ ἐν νεκύεσσιν κλινθήτην. Some following the Scholiast might be tempted to conjecture πόδα κινήσῃς, which, however, would be less graceful, as well as unmetrical.

195. The form ἔσθω is questionable in Attic, according to Thorn. Mag. p. 483, and Phryn. p. 269. But the word ἐκαθέσθην, which was afterwards in common use, may be supposed to have had a source in the earlier language. And the alternative reading ἦ στῶ is less in accordance with what precedes and follows. For this question, as implied in οὕτως, has been already answered, and the rejoinder, λέχριός γ'.. ὀκλάσας, is more natural, as giving assent to a request to sit. 'Shall I be seated?' 'Yes, bending low adown upon the surface of the stone.'

λέχριος, not sideways, but simply opposed to ὀρθός, and probably connected by Sophocles with λέχος, i. e. half-recumbent, bending; cp. Eur. 1168, where it is used of a person ready to fall backwards. λέχριος conveys the general notion of a position other than upright.

196. ὀκλάσας (der. from κλάω), gives the more particular notion of a bending the limbs together, as one does who is on a low seat. Cp. Il. 13. 281, ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει:—of the coward in an ambush, who keeps shifting from one constrained position to another. 'Father, this is my work: in quietness adjust thy step to mine, leaning forward thine aged body on my loving hand.' Antigone presses her foot against her father's to steady him while he sits down, and, lest he should fall forward, supports him with her hand. The copyists, who accented ἁρμόσαι as if infinitive epexegetic of τόδε, did not observe that this is inconsistent with the following clause.

There is now a pause. The chorus are relieved from their horror, but only to be more horror-stricken.

203. ὅτε νῦν χαλᾷς] 'Now that you give way,' i. e. yield a little from your transgression. Cp. supr. 120, ὁ πάντων ἀκορέστατος. For the absolute use of χαλᾷς see Essay on L. p. 88. This is better than 'now that you are at rest.'

αὔδασον, τίς ἔφυς βροτῶν;
τίς ὢν πολύπονος ἄγει; τίν' *ἂν 205
σοῦ πατρίδ' ἐκπυθοίμαν;
ΟΙ. ὦ ξένοι,
ἀπόπτολις· ἀλλὰ μή,
ΧΟ. τί τόδ' ἀπεννέπεις, γέρον;
ΟΙ. μὴ μὴ μή μ' ἀνέρῃ τίς εἰμι, 210
μηδ' ἐξετάσῃς πέρα ματεύων.
ΧΟ. τί τόδε; ΟΙ. δεινά φύσις. ΧΟ. αὔδα.

204. τίς ἔφυς] τίσ' σ' ἔφυ LA. γρ. τίσ ἔφυσ mg. C². τίσσ' ἔφυσε BV². 205. τίσ ὢν πολύπονοσ LA. γρ. τίσ ὁ πολύπονοσ mg. C². ἄγει] ἄγῃ L. τίν' ἂν | σοῦ] τίνα σου MSS.: Vauv. corr. 207. ὦ ξένοι | ἀπόπτολις] ὦ ξένοι ἀ. LA. 210. εἰμι | μηδ' ἐξετάσῃς] εἰμι μηδ' ἐξε | τάσῃσ LA. πέρα L. 211. ΧΟ.] αντ. L.

204. τίς ἔφυς βροτῶν] τίς σ' ἔφυσε βροτῶν is the reading of V². Par. B. etc., followed by Triclinius (Farn. T. accidentally give τίς σ' ἔφησε). The other MS. reading, τίς σ' ἔφυ or τίς ἔφυ, points rather to the reading mentioned in La. mg., which is also that of Par. F., τίς ἔφυς. It has been objected that τίς ἔφυς is not a usual way of speaking. This, however, may have been a cause of the change to τίς σ' ἔφυ, which was afterwards emended to τίς σ' ἔφυσε: and the expression may be defended as Sophoclean. For τίς as supplementary predicate, cp. O. T. 151, τίς .. ἔβας. And, for ἔφυς meaning 'Art thou by descent?' ibid. 1015, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν. τίς ἔφυς, therefore = 'What is thine origin?' In O. T. 487, τίς δέ μ' ἐκφύει βροτῶν, the point is not 'Who am I by birth?' but 'Who were my parents?' Considering the antiquity of the reading τίς ἔφυς, the exigency of the metre, and the frequency of such inverted expressions in Sophocles, there is little doubt that τίς ἔφυς, which is also the more curious reading, is to be preferred. The same hand has given in the next line the marginal reading τίς ὁ πολύπονος, which also seems to restore the metre. But (1) the metrical objection in this case is not so strong. For, although the base does not correspond to the strophe, the form of verse

⏑ — ⏑ ⏑ ⏑ ⏑ ⏑ — ⏑ —

is not impossible. (2) The lemma of the Scholiast shows the antiquity of the reading τίς ὢν πολύπονος. (3) One interpretation of the Scholiast, τίς ὢν ἄγῃ ἀπὸ σῆς πόλεως, points to an ancient variation of reading, such as τίς ὢν ἀπολις ἄγει, which Blaydes suggests. (4) The reading τίς ὤν, giving πολύπονος the force of a supplementary predicate, is better Greek. ἄγει in this case is used almost as a substantive verb (Essay on L. p. 87). For τίς ὤν, cp. Aesch. Prom. 611, τίς ὤν, τίς ἄρα μ' ὧδ' ἐτήτυμα προσθροεῖ. On the other hand, it may be urged that the article in an interrogative sentence is a subtilty which occurs elsewhere in Sophocles (Essay on L. § 22, p. 34): and the article with a noun in apposition to the second person is parallel to the similar use with the first person as in O. T. 1153, μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ' αἰκίσῃ. It is not probable that the note of variation in this or the preceding line was prompted by considerations of metre, and it is therefore possible that we have here the record of an early reading.

205. τίν' *ἂν] According to Elmsley, this necessary correction is already made in Par. B.

211. 'Nor search me out, inquiring farther.'

212. τί τόδε; δεινὰ φύσις, αὔδα] The Ionic metres in O. T. 483 have a choriambic prelude. Here the series is introduced by an irregular line, consisting of 4th paeon, followed by a choriambus and a long syllable. Or perhaps τί may be regarded as the base of the Ionic system,

ΟΙ. τέκνον, ὤμοι, τί γεγώνω;
ΧΟ. τίνος εἶ σπέρματος, ὦ ξένε, φώνει, πατρόθεν; 215
ΟΙ. ὤμοι ἐγώ, τί πάθω, τέκνον ἐμόν;
ΑΝ. λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.
ΟΙ. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν.
ΧΟ. μακρὰ *μέλλεις, ἀλλὰ *τάχυνε.
ΟΙ. Λαΐου ἴστε τιν' ἀπόγονον; ΧΟ. ἰοὺ ἰού. 220
ΟΙ. τό τε Λαβδακιδᾶν γένος; ΧΟ. ὦ Ζεῦ. [99 b.
ΟΙ. ἄθλιον Οἰδιπόδαν; ΧΟ. σὺ γὰρ ὅδ' εἶ;
ΟΙ. δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.
ΧΟ. ὠὼ ὠώ. ΟΙ. δύσμορος. ΧΟ. ὠώ.
ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει; 225
ΧΟ. ἔξω πόρσω βαίνετε χώρας.
ΟΙ. ἃ δ' ὑπέσχεο ποῖ καταθήσεις;

215. σπέρματος, ὦ ξένε] σπέρματος | ξεῖνε LA. ὦ add. Heath. 217. βαίνεις] μένεις LA. etc. βαίνεις T. Farn. Cp. O. T. 837, προσμεῖναι LA. προσβῆναι M.) 218. κατακρυφάν] κρυφὰν L. κατακρυφὰν C²A. κατακρυφὴν mg. C². 219. μέλλεις] μέλλετ' MSS. τάχυνε] ταχύνετε L. ταχύνατε A. Elmsl. corr. 220. ἰού] ἰὼ ἰὼ LA. 224. ὠὼ ὠώ] ἰὼ, ὠ ὠ ὤ LA. ἰὼ bis AV². ὠώ] ὠ ὤ LA. 226. πόρσω] πρόσω LA. Tricl. corr. 227. ὑπέσχεο] ὑπέσχετο L. ὑπέσχεο A. ὑπέσχεσο C.

having a long or irrational quantity in arsi. We are not compelled to ask whether the conjectural reading, αἰνὰ φύσις, is defensible. The word αἰνός only occurs once in Sophocles in the Homeric expression, αἰνὸν ἄχος. On φύσις in the sense of birth, see Essay on L. p. 82.

216. ὤμοι ἐγώ, τί πάθω] Homeric, see Essay on L. § 45, p. 77.

217. ἐπ' ἔσχατα βαίνεις] 'Your foot is on the verge,' i. e. You are driven as it were to the edge of a precipice.

219. The correction of the metrical critics, μέλλετον .. τάχυνε, in this case seems probable enough, except that μέλλεις (Blaydes) is perhaps better than μέλλετον.

220. Λαΐου ἴστε τιν' ἀπόγονον; ΧΟ. ἰοὺ ἰού] To reduce this verse to the form of 216, 218, and 222, so as to alternate this with the paroemiac, editors have read Λαΐου ἴστε τιν' ὄντ'; ΧΟ. ὀοού. Without asserting that the MSS. are right, we must reject such a remedy as too violent, and as proceeding (like the correction of l. 215) on the assumption that the alternation of verses in 216–223 is unbroken. But it is at least as likely that a regular dactylic tetrameter, like 224, 226, should be interposed. This would be obtained by reading Λαΐου ἴστε τιν' ἔκγονον, Χ. ὠώ. But it does not seem impossible, considering the peculiar feeling of this line, that ἀπόγονον is a resolved dactyl, and that 220 differed from 216, with which it is not bound to correspond, in having a full dactylic foot in the place of the long syllable and the pause.

216. — ∪ ∪ — ∪ ∪ ⌐ | ⏑⏑ ∪ — :
220. — ∪ ∪ — ∪ ∪ ⏑⏑ ∪ ∪ ⏑⏑ ∪ —

Λαΐου ἴστε τιν' ἀπόγονον. ἰοὺ ἰού. Cp. O. T. 1383, τὸν ἐκ θεῶν φανέντ' ἄναγνον καὶ γένους τοῦ Λαΐου: where the fatal birth from Laius makes the climax of horror.

224. δύσμορος] 'Ill-fated that I am.' The confidence of Oedipus fails him for the moment, as he is again in danger of being turned adrift.

227. ἃ δ' ὑπέσχεο] 176, 7, 'But where will you make good your promise?' 'But what becomes of your promise?'

For καταθήσεις, compare Pindar N. 7. 112.

ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται
ὧν προπάθῃ τὸ τίνειν· ἀπάτα δ' ἀπά- 230
ταις ἑτέραις ἑτέρα παραβαλλομέ-
να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-
χειν. σὺ δὲ τῶνδ' ἑδράνων πάλιν ἔκτοπος
αὖθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,
μή τι πέρα χρέος 235

228. οὐδενὶ μοιριδία] οὐδενί μοιραδία LA. οὐδενὶ μοίραι διὰ C². μοιριδία BV². etc.
229. προπάθῃ] προμάθει L. προμάθει C². 230–35. Division of lines in L. and A. ὧν–| ἀπάτα–| ἑτέραισ–| πόνον–| σὺ δ'–| πάλιν–| χθονὸσ..ἐ–| μᾶι πόλει προσάψησ.
231. ἑτέρα] ἑτέραι L. 232. παραβαλλομένει L. παραβαλλομένα CA. ἀντιδίδωσιν L. 233. δέ] δ' ἐκ MSS.: Tricl. corr. 234. αὖθις] αὖτις LA. 235. μή τι] μήτε A. χρέος] σ from ι L.

229. 'To no man cometh punishment from the fates for a matter in which he has been the first to suffer, that he should be punished for this:' i.e. τίσις (τούτων), ὧν (genitive of relation) προπάθῃ, τὸ τίνειν [τούτων τίσιν]. Here the antecedent to ὧν is to be understood generally of the whole series of wrong and counter-wrong. 'Where, on a review of the whole case, it is found that wrong has been preceded by wrong.' Cp. infra 271, ὅστις παθὼν μὲν ἀντέδρασ', κ.τ.λ. For the difficult construction of ὧν, cp. Ant. 1194, 5, τί γάρ σε μαλθάσσοιμ' ὧν, ὧν ἐσύστερον ψευσταὶ φανούμεθ'; 'For why should I soothe thee with a tale, in regard to which we shall presently be found false speakers?' Other explanations are: (1) 'vengeance for deeds, before which he has suffered, ——:' τίσις τούτων, πρὸ ὧν πάθῃ, τὸ τίνειν (τούτων τίσιν). This is forced; but it may be admitted that the harshness of the genitive in the former explanation, is softened by the attraction of πρό. Essay on L. p. 62. (2) 'Retribution in payment for deeds before which he has suffered:' τίσις, τὸ τίνειν τούτων, πρὸ ὧν πάθῃ. τὸ τίνειν in apposition. (3) 'Retribution for deeds, of which he has already suffered the retribution:' τὸ τίνειν accusative after προπάθῃ: the first wrong being regarded as compensating for the second by anticipation. (4) τίνειν has been taken as almost equal to τίνεσθαι; as object of the previous clause. Hermann. 'Nemo punitur ob injuriam prius acceptam, si eam rependit.' Here, besides the difficult construction of τὸ τίνειν (Schol. λείπει τὸ διά), it may be objected that to repay an injury done to oneself is always τίνεσθαι, and that this distinction was less likely to be neglected with τίσις preceding. (5) The same objection applies to another explanation in which τὸ τίνειν is regarded as the subject, and τίσις as the predicate of the sentence. 'Repayment of previous wrong results to no man in retribution from the Fates.' For the expression τίσις ἔρχεται, cp. Hdt. 8. 106, Πανιώνιον μέν νυν οὕτω περιῆλθε ἡ τίσις. The danger, from which the chorus consider themselves freed, as having acted under deception, is clearly expressed by Plato, Legg. 5. 730 B, μεθ' οὗ γὰρ ἱκετεύσας μάρτυρος ὁ ἱκέτης θεοῦ ἔτυχεν ὁμολογιῶν, φύλαξ διαφέραν οὗτος τοῦ παθόντος γίγνεται, ὥστ' οὐκ ἄν ποτε ἀτιμάρητος πάθοι ὁ τυχὼν ὧν ἔπαθε. Where note again the construction of ὧν.

230. For the collocation of words, cp. Phil. 138, τέχνα γὰρ τέχναις ἑτέραις προὔχει: Eur. Bacch. 903, ἕτερα δ' ἕτερος ἕτερον ὅλβῳ καὶ δυνάμει παρῆλθεν. 'But a second deception, matching the first, makes requital, not of kindness, but of pain.'

233. τῶνδ' ἑδράνων] The exact words of the promise (176) are repeated in retracting the promise.

234. ἄφορμος ἐμᾶς χθονός] 'Unmoored from my land,' i.e. finding no haven there. The derivation from ὁρμεῖν is better supported by analogy than that from ὁρμάω, besides the frequency of the metaphor.

235. 'Lest you attach some further trouble to my state.' χρέος, lit. 'debt,' 'obligation,' here euphemistic for ἄγος, the obligation of removing pollution.

ἐμᾷ πόλει προσάψῃς.

ΑΝ. ὦ ξένοι

αἰδόφρονες, ἀλλ' ἐπεὶ

γεραὸν [ἄλαον] πατέρα τόνδ' ἐμὸν

οὐκ ἀνέτλατ' ἔργων

ἀκόντων ἀΐοντες αὐδάν, 240

ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν, ὦ ξένοι, οἰκτείραθ', ἃ

236. ἐμᾷ] ἐμᾶσ L. ἐμᾶι C². 237. ὦ ξένοι | αἰδόφρονες] ὦ ξένοι αἰδ. LA. 238. γεραὸν πατέρα LA. γεραὸν πατέρα C². γεραὸν ἄλαον πατέρα BV. 239. ἔργων] ἔργον L. ἔργων C²A. 241. οἰκτείραθ'] οἰκτείρασθ' V². 241–254. Division of lines in L. and A. ἀλλ'–| ὦ ξένοι–| τοῦ μόνου .. ἀλα–| οἶσ–| ὥστισ–| ὑμετέρου–| αἰδοῦσ–| κείμεθα–| τὰν–| πρὸσ–| ἢ τέκνον–| οὐ γὰρ–| εἰ θεὸσ .. δύναιτο. θεὸς ἄγοι ἐκ | φυγεῖν δύναιτο AV².

237–53. 'O religious-minded strangers, yet, seeing ye could not bear with this my aged sire, because the sound of his unwitting deeds was in your ears, yet, sirs, have pity, we entreat you, on me, the hapless one, who pray you for my father and none else, pray, looking in thine eyes with no blank gaze (as if a daughter had sprung from your own blood) that the unfortunate may find mercy. We are in your hands, and you are in the place of God to us in our misery. Come then, vouchsafe the unhoped for boon. By what thou lovest, of thy very own, I pray thee, a child, [a cause,] a care, a sacred name. For look as closely as you will, you shall not find the mortal who can resist the leading of a God.'

The ruling metre of the epode is still dactylic, with a prelude of glyconic and iambic measures, 237–240, and ending with an ithyphallic line. The dactylic movement is five times retarded at the ends of lines by the suppression of a thesis followed by a catalectic trochaic dipody (a pause followed by a cretic). This gives the effect of lingering earnestness (τὸ λιπαρές), combined with the eagerness of her supplication. In the trochaic ending of the last line but one there is a resolution of the chief arsis.

⏑̄ ⏑ ⏑̄
– ⏑̄ ⏑ ⏑ – ⏑ –
⏑ ⏑̄ ⏑ ⏑⏑ ⏑ ⏑⏑ ⏑ – ⏑ –
⏑̄ ⏑ ⏑ – – –
– – ⏑̄ ⏑ ⏑ – ⏑ – –
⏑̄ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑
⏑̄ ⏑ ⏑ ⏑ | ⏑̄ ⏑ –
⏑̄ ⏑ ⏑ – – – ⏑ ⏑ – ⏑ ⏑
⏑̄ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑
⏑̄ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑
⏑̄ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑
⏑̄ – – ⏑ ⏑ ⏑ | – ⏑ – ⏑ –
⏑̄ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑
⏑̄ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑
⏑̄ ⏑ ⏑ – ⏑ ⏑ ⏑ | – ⏑ –
⏑̄ ⏑ ⏑ – | ⏑⏑ ⏑ –
⏑̄ ⏑ – ⏑ – ⏑.

237. αἰδόφρονες] This is not merely a propitiatory epithet = 'as you are merciful, have mercy,' but is addressed to the religious spirit which the chorus have shown. 'As you are full of reverence for the Gods, have respect to the suppliant.' Antigone appeals from the religion of custom to the religion of the heart, and so unconsciously prepares the way for the rebuke of Oedipus in 277, 8.

ἀλλά opposes this last prayer to the expressed determination of the chorus. The second ἀλλά resumes this with a slightly different force, contrasting her own supplication with that of her father, which had been rejected.

238. γεραὸν [ἄλαον] πατέρα τόνδ' ἐμόν] Supposing the second α of ἄλαον short, as in 149, 244, the metre of this line is iambic.

240. ἀκόντων = ἀκουσίων, cp. 977, πῶς ἂν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοις.

For the metaphorical use of αὐδά, see Essay on L. p. 87.

πατρὸς ὑπὲρ τοὐμοῦ μόνου ἄντομαι,
ἄντομαι οὐκ ἀλαοῖς προσορωμένα
ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος 245
ὑμετέρου προφανεῖσα, τὸν ἄθλιον
αἰδοῦς κῦρσαι· ἐν ὑμῖν γὰρ ὡς θεῷ
κείμεθα τλάμονες· ἀλλ' ἴτε, νεύσατε τὰν ἀδόκητον χάριν,
πρός σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι, 250
ἢ τέκνον, ἢ †λόγος†, ἢ χρέος, ἢ θεός.
οὐ γὰρ ἴδοις ἂν ἀναθρῶν βροτῶν,
ὅστις ἄν, εἰ θεὸς ἄγοι,
ἐκφυγεῖν δύναιτο.

ΧΟ. ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν· 255

243. τοὐμοῦ μόνου] τοῦ μόνου LA. τοὐμοῦ BV. etc. 244. οὐκ ἀλαοῖς] οὐκ αλα | οισ L. οὐκα̅ .. | λοῖσ C². 245. ὥς τις] ὠστῆσ C². 247. κῦρσαι] κύρσαι MSS.: Herm. corr. 251. ἢ τέκνον] ἢ τέκνον L. λόγος MSS.: Reisk. corr. 252. ἂν ἀναθρῶν] ἀναθρῶν L. ἂν ἀθρῶν A. βροτῶν] βροτὸν T. 253. ὅστις] ὅστι L. ὅστισ C²A. ὅσ BV. ἄγοι] ἄγει BV. 255. τόνδε] τῶνδε L. τόνδε C²A.

243. The Ven. 616 recension reads τοὐμοῦ, rejecting μόνου. This gives a glyconic verse similar to 238, if the first ἄντομαι is transferred to the next line—

πατρὸς ὑπὲρ τοὐμοῦ
ἄντομαι ἄντομαι—.

But it may be questioned whether this is the most natural or rhythmical division. And this, like other readings of that recension, cannot be regarded as more than a plausible emendation, a description which equally belongs to that in the text. μόνου, if genuine, simply adds emphasis to τοὐμοῦ πατρός. 'For my own father.' μόνος is one of the favourite words of Sophocles.

246. τὸν ἄθλιον αἰδοῦς κῦρσαι] These words are joined as an epexegesis or resumption with πατρὸς ὑπὲρ τοὐμοῦ ἄντομαι. For the metre, cp. ll. 242, 249, 252.

249. νεύσατε is a poetical word, usually applied to the Gods.

250. πρός σ' ὅ τι σοι φίλον] Cp. Phil. 469, πρός σ' εἴ τι σοι κατ' οἶκόν ἐστι προσφιλές.

ἐκ σέθεν] 'Coming from thyself.' These words apply properly only to τέκνον, but are to be connected by a sort of zeugma in a more general sense with †λόγος†, χρέος, θεός, just as τὰ ἐκ τινος might mean all that is closely connected with him. The conjecture οἴκοθεν deserves notice.

251. ἢ τέκνον, ἢ †λόγος†, ἢ χρέος] 'Whether a child, or some word or concernment of yours' (cp. 'such dear concernings,' Shakesp. Ham. 3. 4). λόγος so explained is harsh: but no better explanation seems possible. For an ingenious but unsatisfactory defence of the existing reading, see Palmer's Oed. Col. *in loco*. λέχος is the commonly received emendation, but this, besides having no authority, is not in harmony with χρέος.

252. βροτῶν has been altered to βροτόν merely for the sake of the metre, and the comparison of ll. 241, 247 proves the change to have been unnecessary.

254. These lines of the chorus, and the preceding speech of Antigone, were, as we are told by the Scholiast, suspected by ancient critics. This statement, if true, may be regarded as an indication of the feebleness of criticism amongst the ancients.

τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν ἂν
φωνεῖν πέρα τῶν πρὸς σὲ νῦν εἰρημένων.
Οἰ. τί δῆτα δόξης, ἢ τί κληδόνος καλῆς
μάτην ῥεούσης ὠφέλημα γίγνεται,
εἰ τάς γ' Ἀθήνας φασὶ θεοσεβεστάτας 260
εἶναι, μόνας δὲ τὸν κακούμενον ξένον
σώζειν οἵας τε καὶ μόνας ἀρκεῖν ἔχειν;
κἄμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες βάθρων
ἐκ τῶνδέ μ' ἐξάραντες εἶτ' ἐλαύνετε,
ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε 265
σῶμ' οὐδὲ τἄργα τἄμ'· ἐπεὶ τά γ' ἔργα μου
πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
εἴ σοι τὰ μητρὸς καὶ πατρὸς χρείη λέγειν,
ὧν οὕνεκ' ἐκφοβεῖ με. τοῦτ' ἐγὼ καλῶς
ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν, 270
ὅστις παθὼν μὲν ἀντέδρων, ὥστ' εἰ φρονῶν

259. γίγνεται] γίνεται LA. γίγν. C². 260. τάς γ'] τάστ' LA. τὰς BV².: corrected in Roman edition of the Scholia. 262. σώζειν] σώιζειν L. 263. κἄμοιγέ που L. 266. τἄμ'] τἀμά L. τάγ' LV. τάδ' A. 268. χρείη] χρεῖ' ἤι L. (ει from η). 269. ἐκφοβεῖ] ἐκφοβῆι L.

256. τὰ δ' ἐκ θεῶν τρέμοντες] 'But fearing what the Gods may do.' Cp. Hdt. 8. 15, τὸ ἀπὸ Ξέρξεω δειμαίνοντες.

259. μάτην ῥεούσης] 'That flows in vain,' 'That issues forth without effect.'

263. ποῦ] See on O. T. 355: Essay on L. § 24, p. 39.

οἵτινες βάθρων] For the want of antecedent in a passage expressing strong feeling (οἵτινες = εἰ ὑμεῖς), see Essay on L. p. 66. 'When ye, after raising me from this ground, then drive me forth.'

264. On comparing 276, it seems that ἐξάραντες refers to the act of taking the suppliant from sanctuary; which the elders had done in effect, when they compelled Oedipus to leave the sacred grove. Cp. O. T. 142, where the king is acceding to the prayer of the petitioners, ὑμεῖς μὲν βάθρων | ἵστασθε, τούσδ' ἄραντες ἱκτῆρας κλάδους.

266. 'Since, for my deeds, they have been deeds of suffering rather than of doing.' On this singular use of the active participle, which is peculiarly frequent in this play, see Essay on L. § 30, p. 47. The words of Lear (3. 2) have often been compared, 'I am a man more sinned against than sinning.'

268. εἰ .. χρείη] 'Were it fitting.' Cp. Tr. 749, εἰ χρὴ μαθεῖν σε.

270. φύσιν has a strong emphasis. 'Whatever my actions may have been, my nature was surely not wicked;' cp. Aj. 472, μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς, i. e. That I was not really a coward, though the award of the arms to Ulysses proclaimed me such.

271. φρονῶν] i. e. With a clear knowledge of the situation. See on O. T. 316. 'Seeing that first of all I was giving back a wrong, so that even had I done it knowingly, the act would not have made me evil. But as it was, I went all unwittingly on my path of woe, whereas those who plotted my destruction knew well the wrong they were doing me.' The imperfect tense refers to the time of the exposure of the child, ex-

ἔπρασσον, οὐδ' ἂν ὧδ' ἐγιγνόμην κακός;
νῦν δ' οὐδὲν εἰδὼς ἱκόμην ἵν' ἱκόμην,
ὑφ' ὧν δ' ἔπασχον, εἰδότων ἀπωλλύμην.
ἀνθ' ὧν ἱκνοῦμαι πρὸς θεῶν ὑμᾶς, ξένοι, 275
ὥσπερ με κἀνεστήσαθ', ὧδε σώσατε,
καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς
μοίραις ποιεῖσθε μηδαμῶς· ἡγεῖσθε δὲ
βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγὴν δέ του 280
μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.

276. κἀνεστήσαθ'] κἀνεστήσασθ' A. 278. μοίραις LAV². μοῖραν BV². μοίρας F. χ mg. C². ζτ mg. C²ᵃᵖ.

pressing an intention not carried into effect (as in διδόναι, κτείνειν, etc.). Cp. Thuc. 3. 57, οἵτινες Μήδων τε κρατησάντων ἀπωλλύμεθα.

276. The raising of the suppliant implied a promise of protection. Cp. 284.

278. Some editors have attempted, reading μοῖραν, as in the early recension, or μοίρας, which is found in two MSS., to render, 'Do not, while ye honour the gods, suppose them to be fates' (or 'a fate'). 'By no means,' etc. But this sharp distinction between God and Fate belongs to a much later age. Sophocles would no more have spoken irreverently of the μοῖραι than of the other deities. And the interpretation has no meaning that is relevant to the context. For how would the rejection of Oedipus imply that the gods were blind fates? Was it not rather based on a misinterpretation of their will? The conjecture μανρούς is not more satisfactory.

With regard to the reading of the text, which has strong MS. authority, it may be noticed; (1) that there is no difference of meaning between μοίραις and μοίρᾳ, if this is supposed equivalent to ἐν μοίρᾳ. This poetical dative plural occurs in Plat. Legg. 923 B, τὸ ἑνὸς ἑκάστου κατατιθεὶς ἐν μοίραις ἐλάττοσι δικαίως. (2) Next, that the omission of ἐν, or the substitution of the instrumental dative (Essay on L. § 14, p. 19) is supported by the similar use of τιμαῖς = ἐν τιμῇ ἀγόμενος, in O. T. 909, κοὐδαμοῦ τιμαῖς Ἀπόλλων ἐμφανής (where, however, the construction is assisted by the pregnant use of ἐν in composition). (3) This explanation of μοίραις requires μηδαμῶς to be taken separately from μή, and to have the force of an independent negative. This is very unusual, but may be defended, 1. by the consideration that μή negatives the sentence as a whole, and a subordinate negative is therefore more easily admissible; 2. that the adverb may be taken closely with μοίραις after ποιεῖσθε = ποιεῖσθε μηδαμῶς μοίραις. 3. In Plat. Legg. 913 A, there is a parallel instance in a participial clause, μηδ' αὖ κινήσειε μηδὲ τὸ βραχύτατον ἐμὲ μηδαμῇ μηδαμῶς πείθων. 'Nor again let him move anything, however small, without any sort of consent from me.' And in El. 335, καὶ μὴ δοκεῖν μὲν δρᾷν τι, πημαίνειν δὲ μή, although the force of μή is continued in the latter part of the line, the second μή has an independent force. We may, therefore, venture to translate, 'Do not, while ye think to honour the Gods, in reality make the Gods of no account.' And this is exactly the meaning required; for the antithesis between the literal observance of the local sanctities and the higher obligations of justice and mercy is the point of this part of the play. Cp. Phil. 451, 2, ποῦ χρὴ τίθεσθαι ταῦτα; ποῦ δ' αἰνεῖν, ὅταν | τὰ θεῖ' ἐπαινῶν, τοὺς θεοὺς εὕρῃ κακούς: Ant. 924, τὴν δυσσέβειαν εὐσεβοῦσ' ἐκτησάμην, for similar contrasts of expression.

281. φωτὸς ἀνοσίου βροτῶν] Cp. Aj. 1358, τοιοίδε μέντοι φῶτες ἔμπληκτοι βροτῶν: Od. 17. 587, οὐ γάρ πού τινες ὧδε καταθνητῶν ἀνθρώπων | ἀνέρες ὑβρίζοντες ἀτάσθαλα μηχανόωνται: 23. 187, ἀνδρῶν δ' οὐκ ἄν τις ζωὸς βροτός.

ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν.
ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυον,
ῥύου με κἀκφύλασσε· μηδέ μου κάρα 285
τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσῃς.
ἥκω γὰρ ἱερὸς εὐσεβής τε καὶ φέρων
ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος
παρῇ τις, ὑμῶν ὅστις ἐστὶν ἡγεμών,
τότ' εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ 290
μεταξὺ τούτου μηδαμῶς γίγνου κακός.

ΧΟ. ταρβεῖν μέν, ὦ γεραιέ, τἀνθυμήματα
πολλή 'στ' ἀνάγκη τἀπὸ σοῦ· λόγοισι γὰρ
οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῆσδε γῆς
ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι. 295

ΟΙ. καὶ ποῦ 'σθ' ὁ κραίνων τῆσδε τῆς χώρας, ξένοι;

283. ἀνοσίοις] ισ are joined in L. so as to appear like νσ. So also in μοίραισ, supra 278. The letters (in 283) have been divided by C². 288. ὅταν] ὅτ' ἂν L. δ' om. A. κύριος] κύρι L (ρ from ν). κύριος C²A. 290. ἐπιστήσει] ἐπιστήσῃ L. 291. γίγνου] γίνου LA. 293. 'στ'] τ' AV³. γ' BV. 294. τῆσδε] τῆσ LF. τῆσδε A.

282. ξὺν οἷς] i. e. ξὺν τοῖς ἀνοσίοις. 'Taking part with impious men.' For the transition from singulur to plural, see Essay on L. § 20, p. 29; and for the position of μή, ib. § 41, p. 71.

κάλυπτε] 'Hide,' 'Cover with disgrace.' Cp. ἀφανίζειν. 'Take not your part with impious men in clouding the glory of happy Athens.' The abruptness of the expression is softened by the explanatory clause, esp. the dative ἔργοις, i.e. 'Do not obscure the brightness of Athens by the impious deeds to which you minister.' Cp. Pind. Nem. 10. 40, Ἀργεῖ μὴ κρύπτειν φάος ὀμμάτων: Aesch. Pers. 536, ἄστυ τὸ Σούσων ἠδ' Ἀγβατάνων πένθει δυοφερῷ κατέκριψας.

284. 'But as you have received your suppliant under your pledge.' ἐχέγγυος generally means 'trustworthy,' 'able to give a pledge,' or 'abiding by a pledge.' For this passive use of a word generally active, see Essay on L. p. 88; and cp. σωτήριον, l. 487; πιστωθείς, l. 1039.

285. ἐκφύλασσε] 'Guard me to the end.'

286. δυσπρόσοπτον] 'Hard to look upon;' i. e. Revolting.

288, 9. ὁ κύριος .. τις] 'Your sovereign, whoever he is.' For the combination of definite and indefinite, see Essay on L. § 22, p. 34; and cp. O. T. 107, τοὺς αὐτοέντας .. τινας. With delicate courtesy Oedipus does not avail himself of the information obtained from the Ξένος, l. 69.

290, 1. τὰ δὲ μεταξὺ τούτου] 'In your actions between that moment and this;' i. e. Meanwhile.

293, 4. λόγοισι γὰρ οὐκ ὠνόμασται βραχέσι] 'They are not expressed in light terms.' The more literal meaning, 'in brief words,' sorts ill with ταρβεῖν. Why should a lengthy speech produce more awe than a shorter one? On the other hand, the meaning 'slight,' 'insignificant,' is supported by Plat. Legg. 692 C, ὡς ὄντων ἡμῶν βραχέος ἀξίων: Thuc. 1. 14, βραχέα ἐκέκτηντο: ib. 8. 76.

294, 5. τοὺς δὲ τῆσδε γῆς ἄνακτας] Plural for singular. Essay on L. § 20, p. 29. δέ opposes the middle course of waiting for Theseus, to the immediate reception of Oedipus.

(1) next = wherever, or with ἔργοις with it ...
(3) made = in conformity with ἔργοις: ...

ΧΟ. πατρῷον ἄστυ γῆς ἔχει· σκοπὸς δέ νιν,
ὃς κἀμὲ δεῦρ' ἔπεμπεν, οἴχεται στελῶν.
ΟΙ. ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν
ἢ φροντίδ' ἕξειν *αὐτὸν ὥστ' ἐλθεῖν πέλας; 300
ΧΟ. καὶ κάρθ', ὅταν περ τοὔνομ' αἰσθηται τὸ σόν.
ΟΙ. τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοὔπος ἀγγελῶν;
ΧΟ. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη [100 b.
φιλεῖ πλανᾶσθαι, τῶν ἐκεῖνος ἀΐων,
θάρσει, παρέσται. πολὺ γάρ, ὦ γέρον, τὸ σὸν 305
ὄνομα διήκει πάντας, ὥστε κεἰ βραδὺς
εὕδει, κλύων σοῦ δεῦρ' ἀφίξεται ταχύς.
ΟΙ. ἀλλ' εὐτυχὴς ἵκοιτο τῇ θ' αὑτοῦ πόλει

298. ἔπεμπεν] ἔπεμψεν L. ἔπεμπεν A. ἔπεμψεν B. στελῶν] στελών A. 300. αὐτὸν ὥστ'] ἀπόνωστ' MSS. Porson corr. 302. δ' om. LF. ἀγγελῶν] ἀγγελών A. 308. θ' αὑτοῦ] τ' αὑτοῦ LB. τῇ θ' αὑτοῦ A.

297. πατρῷον ἄστυ γῆς] 'The citadel of the land, which was his father's.'

297, 8. σκοπὸς .. ὃς κἀμὲ δεῦρ' ἔπεμπεν] 'The informant, who brought me hither.' The Ξένος is thus described, because he has seen Oedipus and will give Theseus true information.

300. αὐτὸν ὥστ' ἐλθεῖν] αὐτόν, conjectured independently by Porson and Elmsley. It is doubted whether the pronoun is unemphatic and subject of ἕξειν, or emphatic (='in person') and subject of ἐλθεῖν. The former is more probable. The fulness of expression arises from the respect for Theseus ('that the king will have regard,' etc.); and there is no antithesis to suggest the emphasis.

301. τοὔνομ' αἴσθηται] αἴσθηται = ἀκούσῃ, hence the accusative. The whole object is perceived, and not a part or quality of the object.

302, foll. The Ξένος had not heard the name of Oedipus, which, however, would be borne to Theseus by rumour.

303. μακρὰ κέλευθος] Cp. 165, πολλὰ κέλευθος ἐρατύει.

305. πολύ] Supplementary predicate, with the meaning 'celeber,' 'much spoken of.' Cp. Aesch. S. c. T. 6, πολὺς κατὰ πτόλιν ὑμνοῖθ' ὑπ' ἀστῶν. 'Thy name in frequent repetition hath reached all.'

306, 7. κεἰ βραδὺς εὕδει] 'Even though sleep makes him slow to come.' For the use of the adjective, see Essay on L. § 23, p. 36. 2; and cp. Aj. 47, δόλιος ὁρμᾶται. It is here slightly proleptic, i. e. εὕδει ὥστε βραδὺς εἶναι. The form of the expression is influenced by the antithesis of ταχύς. For the thought, cp. O. T. 65, ὥστ' οὐχ ὕπνῳ γ' εὕδοντά μ' ἐξεγείρετε. εὕδει, though added by an afterthought, has the chief emphasis. The conjectures ἕρπει, σπεύδει, are both in different ways injurious to the sense.

308. 'Well, may he come, and in his coming bless his own city as well as me; for what good man is not a friend to himself?' i. e. Who does not befriend himself in doing good? For the active meaning of φίλος (Sch. ἀντὶ τοῦ χρήσιμος), cp. Aj. 1356, Ant. 99, Phil. 229, σοί που φίλος γ' ἂν χὠ λόγος τοιόσδέ μου. For αὐτῷ, referring to αὑτοῦ, the more remote antecedent, and for the emphasis on αὑτοῦ, see Essay on L. § 41, p. 71. Cp. esp. El. 251, καὶ τὸ σὸν σπεύδουσ' ἅμα καὶ τοὐμὸν αὐτῆς ἤλθον: infra 1505, 6, καί σοι θεῶν | τύχην τιν' ἐσθλὴν θῆκε τῆσδε τῆς ὁδοῦ; 635, γῇ τῇδε κἀμοὶ δασμὸν οὐ σμικρὸν τίνει: 1124, 5, θεοὶ πόροιεν ὡς ἐγὼ θέλω | αὐτῷ τε καὶ γῇ τῇδ': Hom. Il. 13. 732–4, Ἄλλῳ δ' ἐν στήθεσσι τιθεῖ νόον εὐρύοπα Ζεὺς | ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι, | καί τε πολίας ἐσάωσε, μάλιστα δέ κ' αὐτὸς ἀνέγνω. According to another interpretation, the words are added in excuse for ἐμοί τε, = 'Who is not dear to

ἐμοί τε. τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;
ΑΝ. ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ; 310
ΟΙ. τί δ' ἔστι, τέκνον Ἀντιγόνη; ΑΝ. γυναῖχ' ὁρῶ
στείχουσαν ἡμῶν ἄσσον, Αἰτναίας ἐπὶ
πώλου βεβῶσαν· κρατὶ δ' ἡλιοστερὴς
κυνῆ πρόσωπα Θεσσαλίς νιν ἀμπέχει.
τί φῶ; 315
ἆρ' ἔστιν; ἆρ' οὐκ ἔστιν; ἢ γνώμη πλανᾷ;
καὶ φημὶ κἀπόφημι κοὐκ ἔχω τί φῶ.
τάλαινα,
οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων
σαίνει με προσστείχουσα· σημαίνει δ' ὅτι 320
μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κάρα.

311. γυναῖχ'] γυναῖκ' L. 312. Αἰτναίας] αἰτν. ἐπί] ἔπι LF. 316. πλανᾷ] πλανῶ L. 317. κοὐκ] κ'..ουκ L. 320. σαίνει] σημαίνει (ει from η L) LAV². σαίνει BV². προσστείχουσα] προστείχουσα L.

himself?' But (1) this requires the conjectural correction ἴσθ' ὅς (for ἐσθλός is then too absurd); and (2) the reflection is unsuitable to the context and to the general feeling of the play. Where a similar proverb occurs elsewhere in Sophocles, it is either the maxim of a schemer like Ulysses, or implies blame (Aj. 1366, ἦ πάνθ' ὅμοια πᾶς ἀνὴρ αὑτῷ πονεῖ).

310. ποῖ φρενῶν ἔλθω] For the genitive, see Essay on L. § 10, p. 15. The broken lines mark the disturbance of feeling caused by the surprise of Ismene's coming, and the suspense of uncertainty. Cp. O. T. 1468, 1471, 1475, and notes.

312. Αἰτναίας .. πώλου] Whether a horse, a colt, or a mule, is uncertain. Aetnae was famous for all these. The motive of the description is to contrast the condition of Ismene, well-mounted and protected from the sun, with that of Antigone, who is footsore and sunburnt.

313. βεβῶσαν] Essay on L. p. 87.

κρατὶ δ' ἡλιοστερὴς] The implied use of στέρομαι = 'to avert,' 'keep away,' may be paralleled from Aesch. Supp. 1063, Ζεὺς ἄναξ ἀποστεροίη γάμον δυσάνορα δάϊον. Essay on L. p. 85. Hence the substitution of ἡλιοσκεπής, or ἡλιοστεγής, which, equally with this, would be ἅπαξ λεγόμενα, is unnecessary. The use of the word appears more natural if κρατί is dative of reference, than when κρατί is taken separately as a locative dative, though perhaps both constructions are thought of. 'And on her head to screen it from the sun.'

315. τί φῶ;] The uncertainty of Antigone continues until Ismene is dismounted and is coming towards them (l. 320, προσστείχουσα).

316. ἢ γνώμη πλανᾷ] 'Or does judgment deceive me?'

318. τάλαινα] 'Unhappy that I am.' Said in the distraction of her doubt.

319. φαιδρὰ γοῦν ἀπ' ὀμμάτων σαίνει με] 'She greets me with bright looks from her eyes.' 'She meets me with bright looks of greeting.' σαίνω is first to wag the tail (of a dog or other quadruped), then to make signs of recognition or of pleased attention, and lastly is transferred to the impression produced on the person to whom this action is directed. Cp. Ant. 1214, παιδός με σαίνει φθόγγος: Aesch. Cho. 194, σαίνομαι δ' ὑπ' ἐλπίδος.

320, 21. σημαίνει .. κάρα] 'And her greeting tells me that this is certainly no other than Ismene's self.'

ΟΙ. πῶς εἶπας, ὦ παῖ; ΑΝ. παῖδα σήν, ἐμὴν δ' ὁρᾶν
δμαιμον· αὐδῇ δ' αὐτίκ' ἔξεστιν μαθεῖν.

ΙΣΜΗΝΗ.

ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ
ἥδιστα προσφωνήμαθ', ὡς ὑμᾶς μόλις 325
εὑροῦσα λύπῃ δεύτερον μόλις βλέπω.
ΟΙ. ὦ τέκνον, ἥκεις; ΙΣ. ὦ πάτερ δύσμοιρ' ὁρᾶν.
ΟΙ. ὦ σπέρμ' ὁμαιμον. ΙΣ. ὦ δυσάθλιαι τροφαί.
ΟΙ. τέκνον, πέφηνας; ΙΣ. οὐκ ἄνευ μόχθου γέ μοι.
ΟΙ. πρόσψαυσον, ὦ παῖ. ΙΣ. θιγγάνω δυοῖν ὁμοῦ. 330
†ΟΙ. ἦ τῆσδε κάμοῦ; ΙΣ. δυσμόρου δ' ἐμοῦ τρίτης.†
ΟΙ. τέκνον, τί δ' ἦλθες; ΙΣ. σῇ, πάτερ, προμηθίᾳ.
ΟΙ. πότερα πόθοισι; ΙΣ. καὶ λόγοις γ' αὐτάγγελος,
ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ.

325. προσφωνήμαθ'] προφωνήμαθ' L. 327. δύσμοιρ'] δύσμορ' LBV². δύσμοιρ' A. ὁρᾶν] ἐσορᾶν BV². 328. δυσάθλιαι] δυσσ. or δισσ. L. δυσ. C³A. 329. μοι] ι from υ (μου) L. 331. ἦ] ἢ L. ἐμοῦ L. ἐμῆσ A. 333. λόγοις] λόγοισ L. λόγοισ A. λόγων L². 334. ξὺν ᾧπερ] ξυνῶπερ τ' L. ξὺν ὥπερ A. εἶχον] εἶπον L. εἶχον C²A.

323. μαθεῖν] 'To learn the fact,' that this is Ismene.

324, 5. 'O father and sister, names that I love to use.' The name is often interchanged with the thing or person named. Cp. Phil. 233 sqq., Ἕλληνες ἔσμεν. .. Φ. ὦ φίλτατον φάνημα.

325, 6. 'How hardly I have found you, and now again (δεύτερον) how hardly I can see you for sorrow;' i. e. And now that I have found you, my sorrow almost prevents me seeing you.

327. ὁρᾶν] Essay on L. § 33, p. 53.

328–31. Recent editors have transposed these lines, placing 328 between 330 and 331, on the ground that Ismene cannot be supposed to touch herself. But the change introduces a new difficulty, for Ismene's 'plight,' which is the natural meaning of τροφαί here, cp. 1265, could not be compared in wretchedness with that of Oedipus and Antigone, with which it seems rather to be contrasted. The construction of a reply, in this sort of dialogue, is not to be pressed too closely. Cp., amongst other passages, El. 1036, ἀλλ' οἶν ἐπίστω γ' οἵ μ' ἀτιμίας ἄγεις. | ἀτιμίας μὲν οὔ· προμηθίας δὲ σοῦ, where προμηθίας has really no construction. Perhaps all that is meant is, 'I too am linked in this unhappy circle.' But even if a difficulty remains, the solution hitherto attempted is vitiated by the reason given above.

331. δυσμόρου δ'] 'And you must include me, unhappy.' Cp. Eur. Hipp. 341, τρίτη δ' ἐγὼ δύστηνος ὡς ἀπόλλυμαι. There is no reason for changing δέ to τε.

333. λόγοις] The meaning of the dative is varied from the cause to the instrument. 'By reason of longings?' 'Yes, and also with intelligence, which I myself would bring.' The reading λόγων is probably a MS. conjecture. The repetition of the same construction in a slightly different sense is frequent in the language of this period.

334. Note the attraction: for ξὺν τούτῳ—, ὃν εἶχον πιστὸν μόνον.

Οι. οἱ δ' αὐθόμαιμοι ποῖ νεανίαι πονεῖν; 335
ΙΣ. εἴσ' οὗπέρ εἰσι· δεινὰ δ' ἐν κείνοις τανῦν.
Οι. ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις [101 a.
φύσιν κατεικασθέντε καὶ βίου τροφάς·
ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
θακοῦσιν ἱστουργοῦντες, αἱ δὲ σύννομοι 340
τἄξω βίου τροφεῖα πορσύνουσ' ἀεί.
σφῷν δ', ὦ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,
κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,
σφὼ δ' ἀντ' ἐκείνων τἀμὰ δυστήνου κακὰ
ὑπερπονεῖτον. ἡ μὲν ἐξ ὅτου νέας 345
τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,
ἀεὶ μεθ' ἡμῶν δύσμορος πλανωμένη,
γεροντοπαγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν

335. αὐθόμαιμοι] αὖθ' ὅμαιμοι L. αὐθόμαιμοι A. 336. εἴσ'] εἰσ' L. εἰσ' C². δ' ἐν] δ' ἐκ. L (δ' from σ) A. δ' ἐνκ. C²A⁰. τάνκ. BV². 337. ἐκείνω] ἐκείνω(ι) L. 341. πορσύνουσ'] προσύνουσ' L. προρσύνουσ' C². 346. ἔληξε] ἔληξεν L.

335. πονεῖν] i. e. εἰς τὸ πονεῖν. 'What is become of them for the purpose of taking this labour?' A similar construction occurs in Eur. Or. 1473, ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες; ποῖ is more expressive than ποῦ (which there is no reason to suppose the Scholiast to have read in the text). ποῖ, sc. οἴχονται. Cp. Aesch. Cho. 405, ποῖ ποῖ δὴ νερτέρων τυραννίδες. The other explanation of the Scholiast, ποῦ τοῦ πονεῖν εἰσι, is not so good, because nothing has been said of their troubles.

336. 'They are,—where they are.' For similar expressions, implying something too bad to name, see on O. T. 1376, βλαστοῦσ' ὅπωσ ἔβλαστε.

δεινὰ δ' ἐν κείνοις τανῦν] The Scholiast, who resolves τὰ νῦν (νῦν δὲ τὰ ἐν ἐκείνοις δεινά ἐστιν), evidently read δ', which can hardly be spared for the conjecture, δεινὰ τἀν κείνοις. 'Things are terrible with them now.'

338. φύσιν .. τροφάς] 'In character and mode of life.'

339, foll. Hdt. 2. 35, Αἰγύπτιοι .. τὰ πολλὰ πάντα ἔμπαλιν τοῖσι ἀλλοῖσι ἀνθρώποισι ἐστήσαντο ἤθεα καὶ νόμους. ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι· οἱ δὲ ἄνδρες, κατ' οἴκους ἕοντες, ὑφαίνουσι.

341. τἄξω βίου τροφεῖα] 'The outdoor means of supporting life.' There is a slight redundancy in βίου τροφεῖα. Cp. 343, κατ' οἶκον οἰκουροῦσιν, and see Essay on L. § 40, p. 69.

342. σφῷν] Dative. 'And in your case,' or 'with reference to you;' i. e. You also find it so. The dative is governed of the whole sentence; but is also to be resumed with πονεῖν. 'Who should naturally have taken this labour for you.' This rendering dispenses with the supposition of those editors who have taken σφῷν as genitive, that the dual is used of the two pairs of children.

344. κακά] For the accusative, see Essay on L. § 16, p. 22, and cp. O. T. 258, τάδ' ὥσπερεὶ τοῦμοῦ πατρὸς | ὑπερμαχοῦμαι: infra 1694, τὸ φέρον ἐκ θεοῦ καλῶς μηδὲν ἄγαν φλέγεσθον. This must be distinguished from the accus. τάδε in 342, which is cognate. δυστήνου agreeing κατὰ σύνεσιν with ἐμά, but also resumed with ὑπερπονεῖτον.

345. Antigone had not gone forth with her father (O. T. 1522), but had followed him when she had the strength.

ὕλην ἄσιτος νηλίπους τ' ἀλωμένη,
πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασι 350
μοχθοῦσα τλήμων δεύτερ' ἡγεῖται τὰ τῆς
οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι.
σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρα,
ἃ τοῦδ' ἐχρήσθη σώματος, φύλαξ *τέ μου 355
πιστὴ κατέστης, γῆς ὅτ' ἐξηλαυνόμην·
νῦν δ' αὖ τίν' ἥκεις μῦθον, Ἰσμήνη, πατρὶ
φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;
ἥκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι. 360
ΙΣ. ἐγὼ τὰ μὲν παθήμαθ' ἅπαθον, πάτερ,
ζητοῦσα τὴν σὴν ποῦ κατοικοίης τροφήν,
παρεῖσ' ἐάσω. δὶς γὰρ οὐχὶ βούλομαι
πονοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὖθις πάλιν.
ἃ δ' ἀμφὶ τοῖν σοῖν δυσμόροιν παίδοιν κακὰ 365
νῦν ἐστι, ταῦτα σημανοῦσ' ἐλήλυθα.
πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρις Κρέοντί τε

350. πολλοῖσι δ'] δ' from ν L. (or C²). 351. δεύτερ'] δεῦρ' L. δεύτερ' A. 352. ἔχοι] ο from ε L. ἔχει B. 353. πρόσθεν] πρόσθεν, πρόσθεν L. 355. τέ] δὲ MSS.: Elmsl. corr. 358. σ' om. L. 361. ἅπαθον] ἃ πάθον L. 364. ἀλγεῖν] ἀλγεῖν L. 366. σημανοῦσ'] σημαίνουσ' L. σημανοῦσ' A. 367. ἔρισ· κρέοντί τε L. ἔρισ κρέοντί τε, AV².

351. ἡγεῖται] The sentence returns to the indicative from the participial construction. Essay on L. p. 59, 1, *b*.

τὰ τῆς οἴκοι διαίτης] 'The comforts of her life at home.'

355. ἃ τοῦδ' ἐχρήσθη σώματος] 'Which were given respecting me.' Essay on L. § 9, p. 12. Oedipus had not been left wholly to his own impulses, but had received oracles to direct his way.

356. γῆς ὅτ' ἐξηλαυνόμην] As elsewhere happens, the order of events is inverted in the narration.

358. τίς σ' ἐξῆρεν οἴκοθεν στόλος] A figurative inversion of the common expression, αἴρειν στόλον, 'What errand sped thee from home?'

360. μὴ οὐχί] In epexegesis.

362. 'Seeking how thou wast maintained or where.' ποῦ κατοικοίης defines more accurately the notion of τροφήν.

363. παρεῖσ' ἐάσω] Cp. O. T. 283, μὴ παρῇς τὸ μὴ οὐ φράσαι.

365. ἀμφὶ .. παίδοιν] Dative. 'Encompassing your wretched sons.'

367–9. This passage has been generally regarded as corrupt, and ἦν ἔρις has been changed to ἦν ἔρως, ἦν ὄρος, ἤρεσεν, Κρέοντι being supposed to be governed of ἐᾶσθαι (whether this be middle or passive), and τε (if not also corrupt) correlative to μηδέ—for which cp. Eur. Iph.T. 697, ὄνομά τ' ἐμοῦ γένοιτ' ἂν οὐδ' ἅπαις δόμος | πατρῷος οὐμὸς ἐξαλειφθείη ποτ' ἄν. But the antithesis of ἔρις κακή in what follows, and the parallelism of construction, ἐᾶσθαι .. λαβέσθαι, is strongly in favour of

θρόνους ἑᾶσθαι μηδὲ χραίνεσθαι πόλιν,
λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
οἵα κατέσχε τὸν σὸν ἄθλιον δόμον· 370
νῦν δ' ἐκ θεῶν του κἀξ *ἀλειτηροῦ φρενὸς
εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακή,
ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
χὠ μὲν νεάζων καὶ χρόνῳ μείων γεγὼς
τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων 375
ἀποστερίσκει, κἀξελήλακεν πάτρας.
ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,
τὸ κοῖλον Ἄργος βὰς φυγάς, προσλαμβάνει
κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους, 379
ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμεῖον πέδον [101 b.

369. φθοράν] φθορᾶν L. φθορὰν C². 370. οἵα] οἷα L. οἵα C². 371. κἀξ ἀλειτηροῦ] κἀξαλιτηροῦ L. κἀξ ἀλιτηροῦ AV². κἀξ ἀλητηροῦ V² Vat. φρενὸς] φενὸς L. φρενὸς C². 375. χ in mg. by C². Schol. τὸ χ παράκειται ὅτι πρεσβύτερόν φησι τὸν Πολυνείκη C²ᵐᵍ. 377. ὁ δ'] δὲ L. πληθύων] πληθύνων BV². 378. προσλαμβάνει] προσλαμβάνοι L. προσλαμβάνει C²A. 380. Καδμεῖον] Καδμείων L. καδμεῖον A.

the MS. reading, and by joining the words Κρέοντί τε to the first clause, some difficulties are avoided, and a good meaning is obtained. 'For beforetime they strove with Creon, contending that the sovereignty should be relinquished, and that the city should not suffer pollution; professing in their argument to have regard to the ancient ruin of their race, that so calamitously took possession of thy unfortunate house.' It is best to take ἑᾶσθαι as passive, although the parallel of λαβέσθαι rather points to a middle signification. For λόγῳ, cp. infra 1296: οὔτε νικήσας λόγῳ. The gloss, ὁ τε πλεονάζει, probably refers to this way of taking the words.

371. ἀλειτηροῦ] Although ἀλιτήριος has the first ι short, ἀλειτηρὸς may be defended by comparing ἀλείτης, ἄλοιτος. Eustathius mentions ἀλιτηρός as a word used by Sophocles. If any change is needed, ἀλειτηροῦ, which is partly supported by the reading ἀλητηροῦ, is the most probable. The heaven-sent infatuation, which leads to their destruction, is assisted by their own evil mind. This doctrine is characteristic of Sophocles, and is in advance of the ordinary fatalism of Greek tragedy.

372. ἔρις κακή] Cp. Hom. Il. 3. 7, etc.

374. χὠ μὲν νεάζων] 'And the younger spirit.' The participle implies youthful qualities (impetuosity, ambition, etc.), as well as the fact of being the younger. Cp. Eur. Phoen. 713, μῶν νεάζων οὐχ ὁρᾷς ἃ χρή σ' ὁρᾶν, addressed to Eteocles, who is there represented as the younger.

377. ὁ πληθύων] Lit. 'the more numerous,' i.e. having the majority of voices. Cp. Aesch. Ag. 860.

378. τὸ κοῖλον Ἄργος] 'The hollow vale of Argos.' Cp. Hom. Od. 4. 1, κοίλην Λακεδαίμονα κητώεσσαν.

380. ὡς αὐτίκ' Ἄργος κ.τ.λ.] For the construction, see Essay on L. § 28, p. 44, and cp. O. T. 101, ὡς τόδ' αἷμα χειμάζον πόλιν. It has been suggested to read αὐτός for Ἄργος, but the words express the motive held out to those who followed Polynices from Argos, to whom it was natural that he should represent the struggle as one between their city and Thebes. Cp. infra 1325, ἄγω τὸν Ἄργους ἄφοβον εἰς Θήβας στράτον. The change from καθέξων to καθέξον, which has the authority of Par. A., is much simpler.

τὸ Καδμεῖον πέδον] Καδμεῖον here, as in O. T. 29, δῶμα Καδμεῖον, is the more poetical reading.

τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
ταῦτ' οὐκ ἀριθμός ἐστιν, ὦ πάτερ, λόγων,
ἀλλ' ἔργα δεινά· τοὺς δὲ σοὺς ὅποι θεοὶ
πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.

Οἰ. ἤδη γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς 385
ὥραν τιν' ἕξειν, ὥστε σωθῆναί ποτε;

Ἰσ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.

Οἰ. ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;

Ἰσ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
θανόντ' ἔσεσθαι ζῶντά τ' εὐσοίας χάριν. 390

Οἰ. τίς δ' ἂν τοιοῦδ' [ὑπ'] ἀνδρὸς εὖ πράξειεν ἄν;

Ἰσ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.

Οἰ. ὅτ' οὐκέτ' εἰμί, τηνικαῦτ' ἄρ' εἴμ' ἀνήρ;

Ἰσ. νῦν γὰρ θεοί σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν.

Οἰ. γέροντα δ' ὀρθοῦν φλαῦρον ὃς νέος πέσῃ. 395

Ἰσ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν

381. καθέξον] καθέξων LA°. καθέξον A. πρὸς οὐρανόν] προσοῦνῶν L. 386. ὥραν] ὥραν L. ὥραν C²A. 390. εὐσοίας] εὐνοίασ MSS. εὐσοίας Schol. and Suid. 391. τίς LA°. τι AL³. ὑπ' om. L. add. A. εὖ πράξειεν] εὐπράξειεν L. 392. τὰ κείνων] τὰ κ. LA°. τὰκ. C²A. 393. ἄρ'] ἄρ' LA. 394. θεοί σ'] θεοῖσ L. θεοίσ' C²A.

381. τιμῇ καθέξον] 'To obtain with honour.'

ἢ πρὸς οὐρανὸν βιβῶν] 'Or to raise it to heaven.' According to the frequent vaunt of the Homeric heroes, γνωσόμεθ' ἠέ τῳ εὖχος ὀρέξομεν, ἠέ τις ἡμῖν. Il. 11. 431, 13. 487. Aesch. S. c. T. 45, ἢ πόλει κατασκαφὰς θέντες λαπάξειν ἀστὺ Καδμείων βίᾳ ἢ γῆν θανόντες τήνδε φυράσειν φόνῳ. The splendour of the Argive host would be the measure of the glory of the Cadmeans.

382. ἀριθμός] 'A mere heaping together of words.' Cp. Eur. Tro. 476, οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν.

583. ὅποι] 'At what point?' i. e. how long they must first continue. A pregnant expression, like ἡ μάχη ἐτελεύτα ἔως ἀφ', Thuc. 3. 108. Cp. El. 958, ποῖ γὰρ μενεῖς βάθυμος;

385. ἤδη γὰρ ἔσχες ἐλπίδ'] 'What? had you begun to entertain a hope?'

ὡς ἐμοῦ θεοὺς ὥραν τιν' ἕξειν] A confusion, probably, of the two constructions, ὡς ἕξοιεν θεοί and ἕξειν θεούς. Cp. Aesch. Eum. 799, αὐτὸς ἦν ὁ μαρτυρῶν | ὡς ταῦτ' Ὀρέστην δρῶντα μὴ βλάβας ἔχειν. See Essay on L. § 36, p. 62.

387. τοῖς νῦν..μαντεύμασιν] 'By reason of what is now foretold.'

390. εὐσοίας χάριν] 'For their own preservation.' εὐσοίας is mentioned in the Scholia as the better reading.

391. τοιοῦδ' ὑπ' ἀνδρός] 'Who can derive prosperity from such as I am?' It is uncertain whether the preposition is lost in L., or ὑπ' is an addition of Par. A. Qu. τίς δ' ἂν τοιοῦδ' ἔτ' ἀνδρὸς εὖ πράξειεν ἄν?

392. φασί] 'They say.' The subject is to be inferred from l. 413, viz. ἄνδρες θεωροὶ Δελφικῆς ἀφ' ἑστίας. For similar vagueness of subject in reference to a reported prophecy, cp. O. T. 110.

395. φλαῦρον] 'A poor business.' 'There is not much good in raising up in age one who fell in youth.' On the omission of ἄν, see Essay on L. § 27, p. 42.

ἥξοντα βαιοῦ κούχὶ μυρίου χρόνου.
ΟΙ. ὅπως τί δράσῃ, θύγατερ; ἑρμήνευέ μοι.
ΙΣ. ὥς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
κρατῶσι μέν σου, γῆς δὲ μὴ 'μβαίνῃς ὅρων. 400
ΟΙ. ἡ δ' ὠφέλησις τίς θύραισι κειμένου;
ΙΣ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.
ΟΙ. κἄνευ θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθοι.
ΙΣ. τούτου χάριν τοίνυν σε προσθέσθαι πέλας
χώρας θέλουσι, μηδ' ἵν' ἂν σαυτοῦ κρατῇς. 405
ΟΙ. ἦ καὶ κατασκιῶσι Θηβαίᾳ κόνει;
ΙΣ. ἀλλ' οὐκ ἐᾷ τοὔμφυλον αἷμά σ', ὦ πάτερ.
ΟΙ. οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν ποτέ.
ΙΣ. ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος.
ΟΙ. ποίας φανείσης, ὦ τέκνον, συναλλαγῆς; 410

404. σε προσθέσθαι πέλας] σε (πέλασ?) προσθέσθαι L. σε . . . . . προσθέσθαι πελασ C². 405. ἂν] ν from υ L. σαυτοῦ] σ from τ L. 406. ἦ] η L. ἢ C². 408. ἄρ'] ἄρ' L. γε om. A. μὴ] μὴ A. 409. ἄρα] ἄρα L. 410. συναλλαγῆς] So LA. (not ξ.).

401. θύραισι κειμένου] 'Laid at their doors.' The word κειμένου, though perhaps chosen with a view to what follows, as expressing Oedipus' presentiment of his end, has more immediate reference to the inactivity of age. A young warrior received within their gates might be of some avail, but what profit was there in an old man lying idle beyond their confines? Cp. the Homeric λυγρῷ ἐπὶ γήραος οὐδῷ, and Shakespeare's 'unregarded age in corners thrown.'

402. The difficulty of interpreting this line has arisen from not observing that the dative is 'governed' of δυστυχῶν as well as of βαρύς. 'Your burial, happening in a way unfortunate for them, is a danger to them.' 'There is a danger to them from your grave, if it falls unhappily for them.' According to this rendering, the point of the reply is obvious enough. 'It needs no divine intimation to teach us this.' The words of Creon, in announcing the oracle in O. T. 87, are similarly vague: λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι | κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν. The burial of Oedipus, though in a strange land, was not unfortunate for him, but all that could be wished.

405. μηδ' ἵν' ἂν σαυτοῦ κρατῇς] 'But not where you will be your own master.' The subjunctive, as usual, after a relative adverb with ἄν. The notion of purpose is continued from ὡς. The change to the optative (κρατοῖε) is unnecessary. See on 190. For the adversative μηδέ, cp. El. 132, οὐδ' ἐθέλω προλιπεῖν τόδε.

406. κατασκιῶσι] 'Will they overshadow me?' Cp. infra 1707, τύμβον . . εὐσκίαστον: 'The Two Noble Kinsmen,' Act 1. Sc. 1, 'Human grace affords them dust and shadow.'

407. ἀλλ' οὐκ ἐᾷ.. σ'] Sc. κατασκιασθῆναι Θηβαίᾳ κόνει.

τοὔμφυλον αἷμα] i.e. 'The guilt of parricide.' Cp. Ant. 793, νεῖκος .. ξύναιμον: O. T. 1406. Cp. Plat. Legg. 871 (of the punishment of homicide), ὁ δὲ ὀφλὼν θανάτῳ ζημιούσθω καὶ μὴ ἐν τῇ τοῦ παθόντος χώρᾳ θαπτέσθῳ, where it is added that the intention to kill is to be punished in the same way, with this one exception.

410. ποίας φανείσης .. συναλλαγῆς] 'On the appearance of what conjuncture?' or, 'On the intervention of what circumstance?' See Essay on L. p. 86.

ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
ΟΙ. ἃ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον;
ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας.
ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκὼς κυρεῖ;
ΙΣ. ὥς φασιν οἱ μολόντες εἰς Θήβης πέδον. 415
ΟΙ. παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε;
ΙΣ. ἄμφω γ' ὁμοίως, κἀξεπίστασθον καλῶς.
ΟΙ. κᾆθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
τοὐμοῦ πόθου προὔθεντο τὴν τυραννίδα;
ΙΣ. ἀλγῶ κλύουσα ταῦτ' ἐγώ. φέρω δ' ὅμως. 420
ΟΙ. ἀλλ' οἱ θεοί σφι μήτε τὴν πεπρωμένην
ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι, [102 a.
ἧς νῦν ἔχονται κἀπαναιροῦνται δόρυ·
ὡς οὔτ' ἂν ὃς νῦν σκῆπτρα καὶ θρόνους ἔχει 425

411. ὑπ' ὀργῆς] ὑποργῆς L. 415. ὥς φασιν] ὡς φασὶν L. μολόντες LA. μολοῦντες C². 416. οὖν om. L. add. C². 417. γ'] θ' LA. γ' B. 419. τυραννίδα] second ν add. C². 421. τὴν πεπρωμένην] τῶν πεπραγμένων LAV². τῶν πεπραγμένων C². γρ. τὴν πεπρωμένην mg. A°. mg. V²°. 423. αὐτοῖν] αὐτῶν L. αὐτοῖν AV².

414. ἐφ' ἡμῖν] 'With regard to me.' Cp. O. T. 829, ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον.

415. οἱ μολόντες] 'Those who returned,' viz. the θεωροί.

416. For the indefinite τις in a question, cp. supra 66, ἄρχει τις αὐτῶν; The use of τις = πότερος, where only two are spoken of, is noticeable.

420. φέρω δ' ὅμως] 'But still, such are the news I bring.' Cp. Aesch. Pers. 248, φέρει σαφές τι πρᾶγος κλύειν: Ag. 639.

421, foll. The correspondence of clauses is not perfect, a new train of thought being introduced with δέ. The broken thread is resumed in 425, 6. Oedipus is saying, 'Let their quarrel go on to the end, and may the end be the worst for both.' His passion interrupts him with the further thought, 'Let me only have the ending of it, and then—.' For the expression, cp. Pind. Nem. 10. 29, 30, πᾶν δὲ τέλος ἐν τὶν ἔργαν.

424. ἔχονται] The present here rather marks the beginning than the continuance of the action. 'Take hold of,' i. e. 'obstinately engage in,' rather than 'cling to,' 'persevere in.' Cp. ἔργου ἔχεσθαι.

κἀπαναιροῦνται δόρυ] 'And are taking up the spear' for battle. As ἐπαναιρεῖσθαι φιλίαν, πόλεμον, are quite good expressions, there seems no reason to suspect this more literal use. And δορύ, as elsewhere, almost = πόλεμον. ἐπαναίρονται is less suitable, for the sons of Oedipus, though preparing for the contest, were not actually engaged.

425. ὡς οὔτ' ἂν κ.τ.λ.] This clause adds an explanation of ἐν ἐμοὶ τέλος γένοιτο, defining the manner of the end which Oedipus desired, and which he would bring about if the matter rested with him. 'May it be mine to determine the end—which I will determine in such a way that neither he who now holds the sceptre and the throne should remain,' etc. ὡς (with the optative and ἄν) is not here exactly equal to ἵνα with subjunctive or optative, which would mean '(May it be mine to end it)—that so neither he that holds the sceptre,' etc. A slightly different

μείνειεν, οὔτ' ἂν οὐξεληλυθὼς πάλιν
ἔλθοι ποτ' αὖθις· οἵ γε τὸν φύσαντ' ἐμὲ
οὕτως ἀτίμως πατρίδος ἐξωθούμενον
οὐκ ἔσχον οὐδ' ἤμυναν, ἀλλ' ἀνάστατος
αὐτοῖν ἐπέμφθην κἀξεκηρύχθην φυγάς. 430
εἴποις ἂν ὡς θέλοντι τοῦτ' ἐμοὶ τότε
πόλις τὸ δῶρον εἰκότως κατήνυσεν.
οὐ δῆτ', ἐπεί τοι τὴν μὲν αὐτίχ' ἡμέραν,
ὁπηνίκ' ἔζει θυμός, ἥδιστον δέ μοι
τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις, 435
οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν·
χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
κἀμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,

426. οὔτ' ἂν οὐξεληλυθώς] οὔτ' ἐξεληλυθὼς L. πάλιν] πόλιν AV². 432. κατήνυσεν] κατηίνυσεν L. κατήνυσεν AV². κατήνεσεν B. 433. αὐτίχ'] ι from η L. 434. ὁπηνίκ] ὁπηνίχ' L. ἔζει] ἕξει L. ἔζει C²A. 436. ἐφαίνετ'] ἐμφαίνετ' L. ἐφαίνετ' AV². 437. δ' from τ' L.

way of taking the words is, 'May it be mine, etc.:—so (since then) neither would he,' etc., which, however, is less forcible. The optative is occasioned by the previous optative.

426. πάλιν] 'Nor should he that is gone forth ever come back again.' The reading of Par. A., though only slightly supported by MS. authority, is recommended by the frequent use of πόλις in this play as a familiar and endearing name for Thebes. Cp. esp. 1372, and note. But the reading in the text is simpler and more natural.

428. 'So dishonoured by being thrust forth from my native land.' For the expression of the predicate by an adverb, see Essay on L. § 24, p. 37; and cp. Plat. Rep. 406, ὃ ἡμεῖς γελοῖον .. οὐκ αἰσθανόμεθα.

429. οὐκ ἔσχον] 'Withheld me not' from banishment, 'nor shielded me, but suffered me to be made a homeless outcast and proclaimed a banished man.' For the dative αὐτοῖν, see Essay on L. § 13, p. 18.

432. κατήνυσεν] 'Fulfilled for me this boon, which I then desired.' κατήνεσεν, 'assented to,' 'accorded,' the reading of BT, is less forcible in the connection. The question is not one of promise but of performance. For the desire of Oedipus, see O. T. 1410 sqq., 1449 sqq.

436. ἔρωτος τοῦδε] 'In respect of this desire I found no helper.' For the genitive, see Essay on L. § 9, p. 12. The genitive after ὠφελεῖσθαι, e. g. τοῦδε τοῦ νόμου, Antiphon. 131. 27, which has been quoted as Attic, is really different from this, being a genitive of perception.

437. 'When my grief was now all softened.' 'When the trouble was mellow.' Cp. ὀργὴ πέπειρα, Tr. 728, and the metaphorical sense of ὠμός.

438, 9. 'And I began to know that my rage had run to an excess in chastising my former errors.' It is more probable that τῶν .. ἡμαρτημένων is genitive in regimen with κολαστήν than genitive of comparison after μείζω (for which cp. O. T. 1374, κρείσσον ἀγχόνης), because μείζω thus receives an exclusive emphasis. For μείζων, used thus absolutely, cp. Plat. Soph. 231 A, μὴ μεῖζον αὐτοῖς προσάπτωμεν γέρας, and Heindorf's note on the passage.

τὸ τηνίκ' ἤδη τοῦτο μὲν πόλις βίᾳ 440
ἤλαυνέ μ' ἐκ γῆς χρόνιον, οἱ δ' ἐπωφελεῖν,
οἱ τοῦ πατρός, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν
οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν
φυγάς σφιν ἔξω πτωχὸς ἠλώμην ἀεί·
ἐκ ταῖνδε δ', οὔσαιν παρθένοιν, ὅσον φύσις 445
δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν·
τὼ δ' ἀντὶ τοῦ φύσαντος εἱλέσθην θρόνους
καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
ἀλλ' οὔ τι μὴ λάχωσι τοῦδε συμμάχου, 450
οὔτε σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
ὄνησις ἥξει, τοῦτ' ἐγῷδα, τῆσδέ τε
μαντεῖ' ἀκούων, συννοῶν *τε τάξ* ἐμοῦ
παλαίφαθ' ἁμοὶ Φοῖβος ἤνυσέν ποτε.

440. τηνίκ'] τη(ι)νίκ' L. τηνικάδ' A. 441. οἱ] οἷ L. 443. ἀλλ' ἔπους σμικροῦ] ἀλλέπου σμικροῦ LA. ἀλλάπου σμικροῦ C[a]. 444. φυγάς σφιν] φυγασφιν L. ἠλώμην] ἠλόμην (ἡ from εἰ) L. 450. λάχωσι] λάχωσι L. τοῦδε] τοῦδε τοῦ A. 452. ἥξει] ἕξει L. τε] γε LA. (τε B.) 453. τε τάξ] τά τ' ἐξ MSS. Heath. corr. 454. ἁμοί] ἅ μοι MSS. Heath. corr.

441. χρόνιον] 'After so long;' resuming χρόνῳ, which contains the point of the sentence.

443. ἔπους σμικροῦ χάριν] 'For a little word;' i. e. For want of a little word, which they might have spoken for me. Cp. Eur. Or. 84, νεκρὸς γὰρ οὗτος οὕνεκα σμικρᾶς πνοῆς. 'He is a corpse, were it not for a little breath.' And for a similar indirectness of thought, Thuc. 3. 53, ὁ μὴ ῥηθεὶς λόγος τοῖς ὧδ' ἔχουσιν αἰτίαν ἂν παράσχοι ὡς εἰ ἐλέχθη σωτήριος ἂν ἦν.

444. σφιν] Cp. αὐτοῖν, supra 430.

445. 'I have subsistence and secure abode, and the support which kindred gives.'

447. For the genitive γένους, see Essay on L. § 9, p. 11.

448. 'But they to their own father preferred a throne and sceptred sway, and to be sovereign over the land.' This arrangement of the words gives a better rhythm than if θρόνους is made to depend (with σκῆπτρα) on κραίνειν. Another explanation makes θρόνους and σκῆπτρα to be governed of εἱλέσθην, and also, in a secondary construction, with κραίνειν as epexegetic infinitive. Cp. O. T. 237, κράτη τε καὶ θρόνους νέμων. For the accusative, cp. the use of the passive verb in Phil. 140, παρ' ὅτῳ .. Διὸς σκῆπτρον ἀνάσσεται.

450. τοῦδε] Sc. ἐμοῦ.

451. οὔτε σφιν] It has been thought that either οὔ τι must be changed to οὔτε, or οὔτε to οὐδέ. The latter is preferable, for οὔτι is expressive and good. But there is no sufficient reason for rejecting οὔτε.

453. συννοῶν *τε τάξ* ἐμοῦ] 'And comparing with them in thought those ancient oracles, which I bring from my own store, which Phoebus once declared to me.'

τὰ ἐξ ἐμοῦ] 'Which come from my side;' i. e. In making the comparison. Cp. Tr. 628, τὸν πόθον τὸν ἐξ ἐμοῦ. The correction, although questioned by Dindorf, who supposes some deeper corruption of the text, is probable enough.

πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ 455
μαστῆρα, κεἴ τις ἄλλος ἐν πόλει σθένει.
ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου
πρὸς *ταῖσδε* ταῖς σεμναῖσι δημούχοις θεαῖς
ἀλκὴν ποιεῖσθαι, τῇδε μὲν πόλει μέγαν
σωτῆρ' ἀρεῖσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους. 460
ΧΟ. ἐπάξιος μέν, Οἰδίπους, κατοικτίσαι,
αὐτός τε παῖδές θ' αἵδ'· ἐπεὶ δὲ τῆσδε γῆς
σωτῆρα σαυτὸν τῷδ' ἐπεμβάλλεις λόγῳ,
παραινέσαι σοι βούλομαι τὰ σύμφορα.

457. μου] (μοι L²). 458. *πρὸς ταῖσδε*] προσταῖσι L. σὺν πρὸσ ταῖσι C³. σὺν ταῖσι A. 459. ποιεῖσθαι] ποεῖσθε L. τῇδε μέν] τῆιδε μὲν τῆι L. τῇδε τῇ A. τῇδε μὲν B. 460. τοῖς] τῆσ L. τοῖς C²A. ἐμοῖς] εμησ L. ἐμοῖσ A. 461. ἐπάξιος] ἐπάξιον L. ἐπάξιον C²*. ἐπάξιοσ A.

457–60. ἐὰν γὰρ .. ἀρεῖσθε] The attempt of Mr. Palmer (reading πρὸς ταῖσδε) to render these words, 'For if, strangers, you are willing of me also, in addition to these venerable guardian goddesses, to make a protection, you will procure for this city a mighty saviour,' is more ingenious than sound. Oedipus does not bluntly say, 'Accept my offer to defend you,' but, as elsewhere, craves a temporary protection that he may afford a lasting protection in return. Cp. 72, ὦν ἄν, προσσαρκῶν σμικρά, κερδάνῃ μέγα; 647, 8, ΘΗ. μέγ' ἂν λέγοις δώρημα τῆσ συνουσίας. ΟΙ. εἰ σοί γ' ἅπερ φῇς ἐμμενεῖ τελοῦντί μοι; 815, τίς δ' ἂν με τῶνδε συμμάχων ἕλοι βίᾳ; 1205, ΟΙ. μόνον, ξέν', εἴπερ κεῖνος ὧδ' ἐλεύσεται, μηδεὶς κρατείτω τῆσ ἐμῆς ψυχῆς ποτε; 1489, 90, ΟΙ. ἀνθ' ὧν ἔπασχον εὖ, τελεσφόρον χάριν δοῦναί σφιν, ἥνπερ τυγχάνων ὑπεσχόμην. The extension of present aid is everywhere put forward as a condition of the permanent blessing. The task of defence, which he here entreats them to undertake, is fulfilled by them in resisting Creon.

457. μου is genitive of the object, for which see Essay on L. § 9, p. 12.

458. πρὸς *ταῖσδε* ταῖς σεμναῖσι δημούχοις θεαῖς] 'In addition to these dread goddesses that protect your deme.' This seems the most probable, as it is the simplest, emendation of this line. ὁμοῦ | προστάτισι would not have been thought of but for the ingenious, but not altogether happy, σὺν προστάταις. And τρὶς σεμναῖσι, the emendation of Schneidewin, is very doubtful Greek. The word τρὶς is generally compounded with the few adjectives with which it is joined. πρὸς harmonizes well with the emphatic ὑμεῖς. σὺν has probably been inserted as a gloss by some one who had in his mind the common expression σὺν θεῷ.

459. For the meaning of ἀλκή, = 'a task of defence,' cp. Aesch. Suppl. 731, ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς ποτε.

ἀλκὴν ποιεῖσθαι] 'To undertake defence,' like τὰς μάχας ποιούμενος, El. 302: ἐποιοῦντο βουλήν, Hdt. 6. 101.

460. τοῖς δ' ἐμοῖς ἐχθροῖς] The corruption in L. is due to itacism. The reading τῇδε μὲν πόλει is preferred (1) for the antithesis; (2) because τῇ may be accounted for as a corruption of γῇ explaining πόλει. Oedipus reverts to his own personal objects, as in 308, 9 (εὐτυχῆς ἔκοιτο τῇ θ' αὐτοῦ πόλει ἐμοί τε), although, as in that passage, the chief stress is laid on what is mentioned first. He leaves it to be implied that his enemies are the enemies of Athens. Cp. infra 645, ἐν ᾧ κρατήσω τῶν ἔμ' ἐκβεβληκότων.

463. ἐπεμβάλλεις] 'You add, to give further weight,' as if throwing into the scale. Cp. supra, λόγοισι γὰρ οὐκ ὀνόμασται βραχέσι. 'And since to your other weighty reasons you add the promise that you will be the saviour of this land.' λόγῳ is partly instrumental dative, partly governed by ἐν in ἐπεμβάλλεις.

464. τὰ σύμφορα] 'What is conducive to your purpose.'

ΟΙ. ὦ φίλταθ', ὥς νυν πᾶν τελοῦντι προξένει. 465
ΧΟ. θοῦ νυν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ἃς [102 b.
τὸ πρῶτον ἵκου καὶ κατέστειψας πέδον.
ΟΙ. τρόποισι ποίοις; ὦ ξένοι, διδάσκετε.
ΧΟ. πρῶτον μὲν ἱερὰς ἐξ ἀειρύτου χοὰς
κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγών. 470
ΟΙ. ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;
ΧΟ. κρατῆρές εἰσιν, ἀνδρὸς εὔχειρος τέχνη,
ὧν κρᾶτ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.
ΟΙ. θαλλοῖσιν, ἢ κρόκαισιν, ἢ ποίῳ τρόπῳ;
ΧΟ. οἷός *γε νεαρᾶς νεοτόκῳ μαλλῷ λαβών. 475

465, 6. νυν] νῦν MSS. 467. κατέστειψας] κατέστιψασ L. κατέστειψασ A. κατέστεψας B. γρ. κατάστεψον mg. C[2n or 3]. 469. ἀειρύτου] ἀειρρύτου L. 470. ἐνεγκοῦ] ἐνέγκου MSS. Elmsl. corr. 471. λάβω LA. βάλών C[3]. λάβω. βάλών C[4]. 472. τέχνη] τέχνηι L. 473. ἔρεψον LA. ἔρεψον C[4]. 475. οἷός γε νεαρᾶς νεοτόκῳ] οἷδσ νεαρασ οἰνεοτόκῳ L. οἷδσ νεαρᾶσ οἰνεοτόκῳ C[3]. οἷδσ νεαρᾶσ νεοτόκῳ AV[2]. σὺν νεοτόκῳ L[2]. οἷδσ νεαρᾶς οἰοπόκῳ B. οἰοπόκωι λαβών LB. βαλών AV[2].

465. προξένει] 'Be my good guide herein;' i. e. Instruct me. On the uses of this word, see Essay on L. p. 87.

466. θοῦ νυν καθαρμὸν τῶνδε δαιμόνων] 'Institute a propitiation of these deities.' Lit. A purification in relation to them. For the genitive, see Essay on L. § 9, p. 12; and for θέσθαι in this sense, O. T. 134, τήνδ' ἔθεσθ' ἐπιστροφήν. νυν seems preferable after the imperative.

467. καὶ κατέστειψας πέδον] ἂν may be supplied from ἐφ' ἃς. The reading is doubtful. κατέστεψας is unmeaning; but κατάστεψον πέδον, 'Adorn the ground with garlands,' receives some support from the description that follows. For κατέστειψας, which gives the most natural meaning and best rhythm, cp. supra 56, ὃν δ' ἐπιστείβεις τόπον. The violation of the ground consisted in pressing the soil with unhallowed feet.

470. δι' ὁσίων χειρῶν θιγών] The minute directions belong to the ceremonial of the place possibly still in use in the time of Sophocles. ὁσίαι χεῖρες here, as in Aesch. Cho. 378, are hands pure from guilt. So Horace, Od. 3. 23. 17, 'Immunis aram si tetigit manus, Non sumtuosa blandior hostia Mollivit aversos Penates Farre pio et saliente mica,' in lines which also recall the spirit of infra 498, 9, ψυχὴν γὰρ οἶμαι κάντὶ μυρίων μίαν ἁρκεῖν τάδ' ἐκτίνουσαν, ἣν εὔνους παρῇ. The rendering, 'having washed your hands,' is insufficient. The precept to wash the hands is probably included, but with a ceremonial significance. Cp. Aj. 655, λύμαθ' ἁγνίσας ἐμά.

472. τέχνη] Abstract for concrete. See Essay on L. p. 84; and cp. Phil. 35, 36, φλαυρουργοῦ τινος τεχνήματ' ἀνδρός. For the form of the sentence, cp. Tr. 752, ἀκτή τις .. ἐστιν, ἔνθα, κ.τ.λ.

473. κρᾶτα is probably plural here, as in Pind. Fr. 3 (Eustath. 1715. 63), τρία κρᾶτα. Cp. the Homeric κράατα.

ἀμφιστόμους] 'Projecting on either side.' See L. and S. s. v. στόμα III.

475. οἷός *γε νεαρᾶς νεοτόκῳ μαλλῷ λαβών] The insertion of γε (Heath) is the most probable of the various corrections (νεάρου, νεαροῦς, νεάρας, νεάρει, νεογνῆς, νεαλοῦς, γε νεαρᾶς) of the first part of this line. γε refers to κρόκαισιν, which it confirms and amplifies. 'Yes, with a fillet of wool from a young ewe lamb.' νεοτόκῳ, 'lately born,' expresses the feeling of ceremonial superstition with more exactness than νεοπόκῳ, which is made up by combining the MS. readings, and means either 'newly-clipped' (an etymological use, for which cp. Essay on L. pp.

ΟΙ. εἶεν· τὸ δ' ἔνθεν ποῖ τελευτῆσαί με χρή;
ΧΟ. χοὰς χέασθαι στάντα πρὸς πρώτην ἕω.
ΟΙ. ἦ τοῖσδε κρωσσοῖς οἷς λέγεις χέω τάδε;
ΧΟ. τρισσάς γε πηγάς· τὸν τελευταῖον δ' ὅλον.
ΟΙ. τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε. 480
ΧΟ. ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
ΟΙ. ὅταν δὲ τούτων γῇ μελάμφυλλος τύχῃ;
ΧΟ. τρὶς ἐννέ' αὐτῇ κλῶνας ἐξ ἀμφοῖν χεροῖν
τιθεὶς ἐλαίας τάσδ' ἐπεύχεσθαι λιτάς.
ΟΙ. τούτων ἀκοῦσαι βούλομαι· μέγιστα γάρ. 485
ΧΟ. ὥς σφας καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν
στέρνων δέχεσθαι τὸν ἱκέτην σωτήριον
αἰτοῦ σύ γ', αὐτὸς κεἴ τις ἄλλος ἀντὶ σοῦ,
ἄπυστα φωνῶν μηδὲ μηκύνων βοήν.
ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταῦτά σοι 490

481. μηδέ] μὴ L. μὴ δὲ C[4]. 483. τρίς] τρεῖς A. 488. γ' LV[2]. τ' A.

88, 89) or 'consisting of young wool.' εὐπόκῳ, though further from the MSS., is preferable to this.

477. χοὰς χέασθαι] Hom. Od. 10. 518, χοὴν χεῖσθαι. Cp. Crat. Com. 2. p. 151, ἄγε δὴ πρὸς ἕω πρῶτον ἁπάντων ἵστω καὶ λάμβανε χερσὶν | σχῖνον μεγάλην: Sen. Oed. 338, 'Altum taurus attollens caput primos ad ortus positus expavit diem.'

479. πηγάς] El. 894, 5. νεορρύτους | πηγὰς γάλακτος.

τὸν τελευταῖον δ' ὅλον] i. e. τὸν τελευταῖον κρωσσὸν χέοις ἂν ὅλον.

480. 'With what am I to fill this in preparing it?' πλήσας is suggested by ὅλον. θῶ would properly govern χοήν (cp. 466), for which κρωσσόν is substituted. Three vessels are to be used for the threefold libation (cp. Ant. 431, χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει); two partly filled with pure water, the third, filled to the brim with water and honey.

481. An enumeration is begun, but stops short before reaching the third element, which is to be omitted.

μελίσσης] For the metonymy, see Essay on L. § 42, p. 73.

μηδέ] 'But not.' Cp. 406, note.

482. γῇ μελάμφυλλος] Not 'overshadowed with foliage,' but 'dark with rich herbage,' as near a spring.

483. ἐξ ἀμφοῖν χεροῖν] 'On both sides.' For αὐτῇ almost = εἰς αὐτήν. See Essay on L. § 11, p. 17.

484. τάσδ' ἐπεύχεσθαι λιτάς] 'To add this prayer.'

485. μέγιστα γάρ] The prayer appears to Oedipus more important than the external rites, which, however, he is ready to fulfil. The chorus, on the other hand, in their reply, insist more on the manner than on the matter even of the prayer.

487. σωτήριον] The passive use of adjectives in -τήριος is rare, and it has been attempted to give σωτήριον here an active meaning, inasmuch as Oedipus proclaims himself the saviour of Athens. But the chorus have very imperfectly realised this conception, the expression of which would have seemed to them little in accordance with the humility of a prayer. The terms of petition are wholly general, like the description of the previous ceremony. 'That they would receive their suppliant and afford him safety.' On the prolepsis, see Essay on L. § 38, p. 64; and on the passive use of σωτήριος, ib. p. 88.

488. αἰτοῦ σύ γ', αὐτός] γε is rightly used in the reply to 485.

489. μηκύνων βοήν] 'Speaking aloud.' Cp. the Homeric μακρὸν αὐτεῖν, and the like.

δράσαντι θαρσῶν ἂν παρασταίην ἐγώ,
ἄλλως δὲ δειμαίνοιμ' ἄν, ὦ ξέν', ἀμφὶ σοί.
ΟΙ. ὦ παῖδε, κλύετον τῶνδε προσχώρων ξένων;
ΑΝ. ἠκούσαμέν τε χὤ τι δεῖ πρόστασσε δρᾶν.
ΟΙ. ἐμοὶ μὲν οὐκ ὀδωτά· λείπομαι γὰρ ἐν 495
τῷ μὴ δύνασθαι μήθ' ὁρᾶν, δυοῖν κακοῖν·
σφῷν δ' ἀτέρα μολοῦσα πραξάτω τάδε.
ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν
ψυχὴν τάδ' *ἐκτίνουσαν, ἣν εὔνους παρῇ.
ἀλλ' ἐν τάχει τι πράσσετον· μόνον δέ με 500
μὴ λείπετ'. οὐ γὰρ ἂν σθένοι τοὐμὸν δέμας

491. θαρσῶν] θαρρῶν MSS. παρασταίην] παρασταίμην LAV². παρασταίην B. 492. δέ] δ' αὖ L. 493. παῖδε, κλύετον] παῖδ' ἐκλύετον L. 494. ΑΝ. ἠκούσαμεν]—ἠκ. L. Χο. ἠκ. C¹. τε] σε L. 495. ὀδωτά] ὠδωτά L. ὀδωτά C²A. 497. ἀτέρα] ἠτέρα LA.: Elmsl. corr. 499. ἐκτίνουσαν] ἐκτέινουσαν (second ε from ι?) L. ἐκτείνουσαν A. Canter. corr.

491. θαρσῶν ἂν παρασταίην] Cp. infra 1482, where the scruples of the chorus are again awakened by the thunder. μηδ' ἄλαστον ἄνδρ' ἰδὼν | ἀκερδῆ χάριν μετάσχοιμί ποτε.

494. χὤ τι δεῖ πρόστασσε] 'And appoint us what we must do.' For the order of words, see Essay on L. § 41, p. 70.

496. τῷ μὴ δύνασθαι μήθ' ὁρᾶν] 'The want of strength as well as sight.' Two objections have been made to this reading —that μήτε requires a preceding μήτε, and that δύνασθαι cannot be equivalent to ἰσχύειν. But the former objection appears arbitrary (cp. supra 452, note): and with regard to the latter, for δύνασθαι applied to bodily strength, cp. Il. 20, 360, ὅσσον δύναμαι χέρσιν τε πόσιν τε: Lys. 168. 26, δύν. τῷ σώματι, and the Homeric use of δύναμις. See also Essay on L. pp. 85, 86. Compare Shakspeare, As You Like It, 2. 7, 'Oppressed with two weak evils, age and hunger.'

498, 9. The value of a pure intention is similarly asserted in the two lines, preserved from the Aletes of Sophocles by Stobaeus (Fr. 88, Dind.), ψυχὴ γὰρ εὔνους καὶ φρονοῦσα τοὐνδικον | κρείσσων σοφιστοῦ παντός ἐστιν εὑρετής.

499. τάδ' *ἐκτίνουσαν] 'Paying these dues.' The change from the MS. reading is very slight, being a correction of the simplest itacism (cp. Ant. 856, where L. gives ἐκτείνεις for ἐκτίνεις) and ἐκτείνουσαν has never been successfully defended.

To render 'One soul lingering out this service,' breaks the unity of idea, and distracts attention from the main point. 'An emphatic word' in the wrong place does not 'give force to a sentence.' To the objection that the verb ἐκτίνω is not rightly applied to religious services, and that 'the habit of thought in the Greek mind never seems to have led to the idea that the offerings made to their deities were of the nature of a debt' (Palmer), it may be answered, (1) That the aged Cephalus in the Republic, who represents Greek religious feeling, speaks of sacrifice as a debt to the Gods, 331 B, ὀφείλοντα ἢ θεοῖς θυσίας τινὰς ἢ ἀνθρώπῳ χρήματα: (2) That, in the present instance, the offering to be made was of the nature of an atonement, or peace-offering, καθαρμός, and therefore might be compared to the fulfilment of an obligation or payment of a penalty incurred.

500. τι is idiomatic. Cp. Tr. 304, εἴ τι δράσεις: Phil. 286, κἄδδει τι .. διακονεῖσθαι.

μόνον δέ .. λείπετ'] 'But leave me not alone.' This gives the reason for 497, where only one of two sisters is told to go.

ἔρημον ἕρπειν οὐδ' ὑφηγητοῦ *γ' ἄνευ.

ΙΣ. ἀλλ' εἶμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα
χρὴ 'σται μ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.

ΧΟ. τἀνκεῖθεν ἄλσους, ὦ ξένη, τοῦδ'. ἦν δέ του 505
σπάνιν τιν' ἴσχῃς, ἔστ' ἔποικος, ὃς φράσει.

ΙΣ. χωροῖμ' ἂν ἐς τόδ'· Ἀντιγόνη, σὺ δ' ἐνθάδε
φύλασσε πατέρα τόνδε· τοῖς τεκοῦσι γὰρ
οὐδ' εἰ πονῇ τις, δεῖ πόνου μνήμην ἔχειν. 509

ΧΟ. στρ. α. δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακόν, ὦ ξεῖν',
ἐπεγείρειν·
ὅμως δ' ἔραμαι πυθέσθαι

ΟΙ. τί τοῦτο;

ΧΟ. τᾶς δειλαίας ἀπόρου φανείσας
ἀλγηδόνος, ᾇ ξυνέστας.

ΟΙ. μὴ πρὸς ξενίας ἀνοίξῃς 515

502. γ'] δ' LA. γ' Vat. 504. χρὴ 'σται μ'] χρῆσταί μ' L. χρῆσταί μ' C². χρῆ 'σται μ' A. 505. ἦν] ἦν L. ἦν C². του] τοι L. του C²A. 506. ἴσχῃς] ἴσχεισ A. ἔστ'] ἔσθ'. 509. πονῇ] πονῆ L. πονεῖ A. 510–14. Division of lines in L. and A. δεινὸν–| ὦ ξεῖν'–| ὅμωσ–| τί–| ἀλγηδόνοσ... 511. ἐπεγείρειν] ἐπεγειραι L. ἐπεγείρειν C¹ or ². 512. ἔραμαι] ἔραμα(ι) L. or C². ἔραμαι C². 514. ἀλγηδόνος] ἀλγηδόνασ L. οσ C²A. ᾇ] ἃ L. ἃ¹ C¹. 515. ξενίας] ξενείασ L. ξενείασ C²A. ἀνοίξῃσ LA.: om. mg. AV².

502. οὐδ' ὑφηγητοῦ *γ' ἄνευ] Another correction is ὑφηγητοῦ δίχα.

504. χρὴ 'σται is equivalent to a future of χρή. 'Where I must find,' or 'shall have to find.'

505. τἀνκεῖθεν ἄλσους] Sc. ὁ τοπός ἐστι.

506. ἔποικος] 'A resident,' who had charge of the sacred utensils, etc.

509. οὐδ' εἰ πονῇ τις] On the meaning of the subjunctive with εἰ, see Essay on L. § 27, p. 42. The authority of L. in matters of this kind is not great: but the subjunctive seems more poetical than the indicative, as putting the general case. Ismene having gone to perform the sacred rites, there is a further pause before the arrival of Theseus, whose coming must not appear too sudden.

510. δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακόν, ὦ ξεῖν', ἐπεγείρειν] Cp. the proverb, μὴ κινεῖν κακὸν εὖ κείμενον (Plat. Phil. p. 40), and Plat. Legg. 2. 657 E, τοῖς δυναμένοις ἡμᾶς .. εἰς τὴν νεότητα μνήμῃ ἐπεγείρειν.

514. 'The hapless misery which you encountered, appearing without remedy.' For the genitive (= περὶ τᾶς, κ.τ.λ.), see Essay on L. § 9, p. 13, and cp. El. 317, τοῦ κασιγνήτου τί φῄς;

ξυνέστας] As in Hdt. 7. 170, λιμῷ συνεστεῶτας: 8. 74, τοιούτῳ πόνῳ συνέστασαν. In all these cases the image of a continued conflict seems to be vaguely present: and, at all events, the word conveys more of the notion of a fixed state than ξύνειμι. Cp. Tr. 27, λέχος γὰρ Ἡρακλεῖ κριτὸν ξυστᾶσα.

515. πρὸς ξενίας] An extension of the common idiom, πρὸς θεῶν, etc. Πρὸς ξενίου would be the more ordinary expression. See Essay on L. § 19, p. 28, and cp. Aj. 493, 4, πρός τ' ἐφεστίου Διὸς | εὐνῆς τε τῆς σῆς, ᾗ συνηλλάχθης ἐμοί.

The metres of the first strophe and antistrophe of this commation are chiefly Ionic and glyconic, with occasional substitution of long for short syllables (χρόνοι ἄλογοι), and of one form of glyconic

τᾶς σᾶς *ἃ πέπονθ' ἀναιδῆ.

ΧΟ. τό τοι πολὺ καὶ μηδαμὰ λῆγον

χρῄζω, ξέν', ὀρθὸν ἄκουσμ' ἀκοῦσαι.

516. τᾶς σᾶς] τὰσ σὰσ L. ἃ πέπονθ'] πέπονθ' ἔργ' L. πέπονθα ἔργ' A. Herm. corr. 517. μηδαμά] μὴδαμᾶ L.

verse for another. The last verse has a spondaic ending (cp. Phil. 218).

For Ionic verse in a similar passage of this play, cp. supra 215. The metre expresses the hesitation and troubled feeling of the chorus. The base of the Ionic system in this case is a long syllable in the place of two short. (i. e. The Ionic line begins with a molossus.)

– ⏑́ – | ⏑ ⏑ ⏑́ – | ⏑ ⏑ – – | ⏑̄* ⏑ – – | ⏑ ⏑ – –
⏑ | ⏑́ ⏑ ⏑ | – ⏑ | – ⏑̄ = – | – – | ⏑́ ⏑ ⏑ | – –
⏑̆ ⏑́ ⏑
– ⏑́ – | ⏑́ ⏑ ⏑ – ⏑ – –
– ⏑́ ⏑ ⏑ – ⏑ – –
– ⏑́ ⏑ ⏑ – ⏑ – –
– ⏑́ ⏑ ⏑ – ⏑ – –
⏑̄ – | ⏑ ⏑ ⏑́ – ⏑ ⏑ – –
– | – ⏑̄ ⏑́ ⏑ ⏑ ⏑́ ⏑ – –
– ⏑́ | – ⏑́ ⏑ – –
⏑ ⏑
– ⏑́ – ⏑́ ⏑ ⏑ – ⏑ – – –.

(* χρόνος τρίσημος ἄλογος.)

For the 'irrational' syllable in Ionic verse, cp. Aesch. Prom.

400. δακρυσίστακτον δ' ἀπ' ὄσσων ⏑ ⏑ – – | –* ⏑ – –
= 406. μεγαλοσχήμονα τ' ἀρχαί ⏑ ⏑ – – | ⏑ ⏑ – –

And for the correspondence of the first and second Pherecratian, cp. Eur. El. 169, 192: and see Ross and Westphal. Metrik. p. 489. A similar substitution of one glyconic form for another occurs in Phil. 1123, 1147:

1123. πόντου θινὸς ἐφήμενος – – – ⏑ ⏑ – ⏑ –
1147. ἔθνη θηρῶν οὐδ' ἔχει ⏑ – – – – ⏑ ⏑ ⏑

516. τᾶς σᾶς *ἃ πέπονθ' ἀναιδῆ] This conjectural reading, as well as the other which has been proposed, τᾶς σᾶς, πέπον, ἔργ' ἀναιδῆ, has been suggested partly by the metrical difficulty, and partly by the fact that the Scholiast appears to have taken ἀναιδῆ (ἔργα) to be governed by ἀνοίξῃς. Schol. μὴ πρὸς τῆς σῆς ξενίας ἀναπτύξῃς μου τὰ ἀναιδῆ ἔργα. Against πέπον it may be argued (1) that the word occurs nowhere in tragedy, (2) that where it occurs in Homer it is accompanied either by a noun in the vocative, or by the interjection ὦ, (3) that it is improbable that the first person (represented in the Scholion by μου) should be omitted. The word πέπονθα is in accordance with the spirit of other passages of the play (268, 537), and should be retained. ἃ πέπονθα is substituted for ἔργα, to which ἀναιδῆ is added as an emphatic epithet, 'My unwitting deeds of shame.' Hence ἔργα was naturally added as a gloss. Besides the metrical objection to the MS. reading, ἀνοίξῃς requires an object, and the asyndeton takes from the smoothness of the passage without adding force.

517. τό τοι πολὺ .. ἀκοῦσαι] 'I would hear once for all aright what is matter of loud and still undying rumour.' πολύ, i.e. σφόδρα λεγόμενον: cp. 305, πολὺ γάρ, ὦ γέρον, τὸ σὸν ὄνομα, κ.τ.λ.

μηδαμὰ λῆγον] Cp. the similar expression, of a report still rife, in O. T. 731, ηὐδᾶτο γὰρ ταῦτ' οὐδέ πω λήξαντ' ἔχει. On the double accusative arising from the cognate use, see Essay on L. p. 23.

ΟΙ. ὤμοι.

ΧΟ. στέρξον, ἱκετεύω.

ΟΙ. φεῦ φεῦ.

ΧΟ. πείθου· κἀγὼ γὰρ ὅσον σὺ προσχρῄζεις. 520

ΟΙ. ἀντ. α. ἤνεγκον κακότατ', ὦ ξένοι, ἤνεγκον *μὲν ἄκων*, θεὸς ἴστω,
τούτων δ' αὐθαίρετον οὐδέν.

ΧΟ. ἀλλ' ἐς τί;

ΟΙ. κακᾷ μ' εὐνᾷ πόλις οὐδὲν ἴδρις 525
γάμων ἐνέδησεν ἅτᾳ.

ΧΟ. ἦ ματρόθεν, ὡς ἀκούω,
δυσώνυμα λέκτρ' ἐπλήσω;

ΟΙ. ὤμοι, θάνατος μὲν τάδ' ἀκούειν,

519. ὤμοι] ἰώμοι LA. ἰώμοι .. φεῦ φεῦ in one line LA. 520. προσχρῄζεις] προχρῄζεισ L. 521. Division of lines in L. and A. ἤνεγκον κ... ἤνεγ–| κον .. ἴστω. 522. *μὲν ἄκων*] ἄκων μὲν MSS. 525. κακᾷ] κακὰ L. κακᾶι C²A. μ'] μὲν LAV³. 527. ματρόθεν] μητρόθεν LA.

519. στέρξον] 'Be content,' i.e. μὴ ἀγαναετοῦ ἐρόμενος ταῦτα.

521. ἤνεγκον κακότατα] 'I was the victim of wretchedness.' For the use of φέρω, cp. O. T. 1320, διπλᾶ σε πενθεῖν καὶ διπλᾶ φέρειν κακά.

ἤνεγκον *μὲν ἄκων*] The phrase ἤνεγκον ἄκων is repeated in 963, ἐς (ξυμφορὰς) ἐγὼ τάλας ἤνεγκον ἄκων. This is not of itself a reason for suspecting the reading here; but, it is certainly possible that the words may have been transferred to this place by some one who had observed the parallel. This is at least more probable than any other way in which this or the corresponding passage in the strophe is likely to have been corrupted. The alterations are none of them satisfactory. ἄκων μὲν introduces a frigid antithesis, and ἑκὼν μὲν is hardly better, though apparently supported by the Homeric ἑκὼν ἀέκοντί γε θυμῷ, where there is an actual conflict of feeling. But here there would be only the casuistical question which we find in Plato (Legg. 860, 867 A), and Aristotle (Eth. N. 3. 1), whether a man acts voluntarily when he is ignorant of the circumstances. ἤνεγκ' ἑκὼν μὲν leaves the sense unaltered, but the change from the second to the first aorist is intolerable. The simple transposition of μὲν rather improved the sense, and gives a possible scansion. ἄκων is probably right, because of the epexegesis or parallelism in αὐθαίρετον (29), 'I did endure it (unwillingly, God knoweth) but of all this nothing was my deliberate act.'

523. τούτων δ' αὐθαίρετον οὐδέν] The metrical objection to this line has been removed. See note on the metre, p. 290.

525. ἀλλ' ἐς τί] 'But with regard to what?' Sc. ἤνεγκες κακότατα. The curiosity of the chorus becomes impatient and peremptory.

525. κακᾷ μ' εὐνᾷ] μέν has probably arisen from a gloss ἐν (κακᾷ μ' ἐν εὐνᾷ), and is indefensible in point of metre. 'By an evil nuptial the city all unknowing bound me in a fatal wedlock.' The correction ἴδριν is unnecessary. He has already proclaimed his own unconsciousness, and there is a certain point in adding that the citizens were equally unconscious of the nature of their gift. Cp. infra 983, οὐκ εἰδότ' οὐκ εἰδυῖα.

526. γάμων ἐνέδησεν ἅτᾳ is Homeric. Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείᾳ. 'Did you, as I hear, fill, in marriage with a mother, an ill-famed bed?'

527. ματρόθεν = πρὸς ματρός. Cp. with ματρὸς δυσώνυμα λέκτρα, infra 945, 6, γάμοι .. ἀνόσιοι τέκνων.

528. For ἐπλήσω, which has been questioned, cp. Aesch. Pers. 132, λέκτρα δ' ἀνδρῶν πόθῳ πίμπλαται δακρύμασι.

ὦ ξεῖν'· αὗται δὲ δύ' ἐξ ἐμοῦ μὲν 530

ΧΟ. πῶς φῄς;

ΟΙ. παῖδε, δύο δ' ἄτα

ΧΟ. ὦ Ζεῦ.

ΟΙ. ματρὸς κοινᾶς ἀπέβλαστον ὠδῖνος.

ΧΟ. στρ. β. σαί τ' ἄρ' εἰσ' ἀπόγονοί τε καὶ

ΟΙ. κοιναί γε πατρὸς ἀδελφεαί. 535

ΧΟ. ἰώ. ΟΙ. ἰὼ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.

ΧΟ. ἔπαθες ΟΙ. ἔπαθον ἄλαστ' ἔχειν.

ΧΟ. ἔρεξας ΟΙ. οὐκ ἔρεξα. ΧΟ. τί γάρ; ΟΙ. ἐδεξάμην

530. ἐμοῦ μέν] μὲν om. MSS. add. Elmsl. 531. πῶς .. ἄτα in one line LA. παῖδε] παῖδες Elmsl. corr. 533. ματρὸς κοινᾶς | ἀπέβλαστον ὠδῖνος LA. 536–40. Division of lines in L and A. ἰώ. ἰὼ δῆτα. | μυρίων .. κακῶν. | ἔπαθες-| ἔρεξας-| δ...

532. 'My children and my curses.' Because sprung from an incestuous marriage. There is no allusion to the sons.

533. ματρὸς κοινᾶς] 'Of a mother who was also mine.'

The metres of the second strophe and antistrophe are very simple. The prevailing rhythm is the iambic, which is varied with the trochaic and dactylic towards the beginning and end.

— — —
⏑̊ ⏑ — ⏑ ⏓
— ⏓ ⏑ ⏑̊ ⏑ — ⏑ —
⏑ — ⏑ —
— ⏑ — ⏑ — ⏑ — ⏑ — ⏑ —
⏑ ⏑̊ ⏑ ⏑̊ ⏑ — ⏑ —
⏑ — ⏑ — ⏑ — ⏑ ⏑̊ ⏑ — ⏑ —

It has been urged in defence of the MS. arrangement of the persons, that the responsive ἰὼ δῆτα is more suitable to the chorus. But in the present instance it belongs to the chorus to utter expressions of horror, and to Oedipus to confirm them. Cp. supra 532, ὦ Ζεῦ.

534. There is some irregularity in σαί τ' ἄρ' εἰσ' corresponding to δύστανε in 542, but the simple change to δύστανος gives a not improbable beginning of the antistrophe

⏓ — ⏓ | ⏑̊ ⏑ ⏑ — ⏑ —

Cp. the molossi at the beginning of lines 513, 520.

535. Even if the true reading is lost, the general meaning is probably retained. The mistake about the persons has very naturally arisen from the suddenness with which Oedipus takes up the word. This helps to indicate the excitement of the situation.

κοιναί γε] γε assents to what the chorus were about to say, which Oedipus emphasises by the words κοιναὶ γε πατρός. On κοιναί, see Essay on L. p. 86. 'Own sisters of their own sire.'

536. ἰὼ δῆτα] Cp. El. 842, 3, ΗΛ. φεῦ. ΧΟ. φεῦ δῆτ'· ὅλοὰ γάρ.

μυρίων γ' ἐπιστροφαὶ κακῶν] 'Ever-renewed onset of unnumbered woes.' The image seems to be that of an enemy who harasses an army by returning repeatedly to the attack with fresh forces. Cp. infra 1045, δαΐων ἀνδρῶν .. ἐπιστροφαί, of a flying enemy turning to bay. For the nominative after the interjection, cp. Tr. 1046, 7, ὦ .. μοχθήσας ἐγώ.

537. 'I have suffered woes that will not be forgotten.' ἄλαστα is first governed by ἔπαθον, then ἔχειν added pleonastically, and then ἄλαστα has a second construction as supplementary predicate with ἔχειν.

539–41. 'I received a gift, which would that adventurous (or hapless) I had never so benefited the state as to receive from her the privilege of choosing,' i. e. Would that in my calamitous boldness I had not benefited the state so as to be honoured with the choice gift of Jocasta. In this rendering, which takes the words in a natural order, and gives a meaning to ταλακάρδιος, it is assumed that μή, with

δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος 540
ἐπωφέλησα πόλεος ἐξελέσθαι.

ΧΟ. ἀντ.β. *δύστανος, τί γάρ; ἔθου φόνον

ΟΙ. τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;

ΧΟ. πατρός; ΟΙ. παπαῖ, δευτέραν ἔπαισας ἐπὶ νόσῳ νόσον.

ΧΟ. ἔκανες ΟΙ. ἔκανον. ἔχει δέ μοι [103 b.

ΧΟ. τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ φράσω.

καὶ γὰρ *ἄνους* ἐφόνευσα καὶ ὤλεσα· 547
νόμῳ δὲ καθαρός, ἄϊδρις ἐς τόδ' ἦλθον.

541. πόλεος] πόλεωσ MSS.: Herm. corr. 542. δύστανε MSS. φόνον] φ from π L. 547. *ἄνους*] ἄλλους MSS. Porson corr. καὶ ὤλεσα] καὶ ἀπώλεσα LA. κἀπώλεσα BV².

the past tenses of the indicative in a relative clause, may express the wish to reverse a fact in past time. The analogy of the uses of the historical tenses with εἰ, ἄν, ἵνα, ὡς, ὅπως, to express an impossible supposition, inference, motive, or result, is all that can be urged in favour of this, except the comparison of a passage which has generally been thought corrupt, infra 1713, ἰώ, μὴ γᾶς ἐπὶ ξένας θανεῖν ἐχρῆζες. It may be further suggested, that in both these instances the unusual construction is assisted by a sort of echo (or harmonic) of ὤφελον in ἐπωφέλησα, and of ἐχρῆν in ἔχρῃζες. If this hypothesis is rejected, we must fall back on Hermann's interpretation of the words: '*Accepi*, inquit Oedipus, *donum*, uxorem dicens, *quod ego ut nunquam a civitate debuerim accipere, ei profui*, i. e. quod ut mihi non unquam daret civitas, merui, quum eam a Sphinge liberavi.'

544. παπαῖ] Properly an exclamation of pain; here transferred to mental suffering, in accordance with the metaphor in ἔπαισας. The punctuation of the line is uncertain, i. e. it is uncertain whether δευτέραν is an epithet of νόσον, or whether πληγήν is to be supplied with δευτέραν, and ἐπὶ νόσῳ νόσον is in apposition. For ἐπὶ νόσῳ νόσον, cp. Hom. Il. 14. 130, μή πού τις ἐφ' ἕλκεϊ ἕλκος ἄρηται.

545. ἔχει δέ μοι .. πρὸς δίκας τι] i. e. τὸ ἐμὸν ἔχει τι πρὸς δίκας. 'My case has something on the side of justice,' i. e. Something may be urged in favour of the justice of my case. Cp. Ant. 598, οὐδ' ἔχει λύσιν.

546. τί γάρ reiterates the expostulation of the chorus. τί γάρ has a different shade of meaning in each of the three lines, 538, 542, 547: (1) 'Why, what then?' (2) 'Why, what can you say to this?' (3) 'Why, what is that?' In each case, τί γάρ asks for a reason or explanation.

547. The dactylic tetrameter comes in so naturally here, that it seems necessary to suppose a corruption of this line rather than of 540, although καὶ ἄλλους ἐφόνευσα might be taken to refer to the attendants of Laius: cp. O. T. 813, κτείνω δὲ τοὺς ξύμπαντας. Porson's correction is adopted in the text. 'In my blindness I did slay and destroy him.' The only objection to this is that ἄνους appears like self-accusation, from which Oedipus throughout this play is wholly free. Of other corrections the most probable is ἀλούς, which however is explained in two ways, (1) ἀλοὺς ἐφόνευσα = ἑάλων φονεύσας *manifesto occidi*, 'I murdered, and was convicted of the murder.' (2) 'Being caught in the toils (of destiny) I did commit the murder.' The former meaning gives rather a better force to καί, the construction of the participle is more natural in the latter. For this sense of ἀλούς, cp. infra 764, ἐν οἷς μάλιστ' ἂν ἀλγοίην ἁλούς.

548. νόμῳ δὲ καθαρός] The construction of these words is absorbed in the remaining clause. The word καθαρός was specially applicable to one who had been acquitted of the crime of homicide. Cp. Plato Rep. 5. 451 B, ἀλλὰ μέντοι, εἶπον, καθαρός γε καὶ ἐκεῖ ὁ ἀφεθείς, ὡς ὁ νόμος λέγει: Legg. 9. 865 B, ἰατρῶν δὲ περὶ πάντων, ἂν ὁ θεραπευόμενος ὑπ' αὐτῶν ἀκούντων τελευτᾷ, καθαρὸς ἔστω κατὰ νόμον. νόμῳ here = ὡς ὁ νόμος λέγει, and

ΧΟ. καὶ μὴν ἄναξ δδ' ἡμὶν Αἰγέως γόνος
Θησεὺς κατ' ὀμφὴν σὴν *ἀποσταλεὶς πάρα. 550

ΘΗΣΕΥΣ.

πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ
τὰς αἱματηρὰς ὀμμάτων διαφθορὰς
ἔγνωκά σ', ὦ παῖ Λαΐου, τανῦν θ' ὁδοῖς
ἐν ταῖσδ' ἀκούων μᾶλλον ἐξεπίσταμαι.
σκευή τε γάρ σε καὶ τὸ δύστηνον κάρα 555
δηλοῦτον ἡμῖν ὅνθ' ὃς εἶ, καί σ' οἰκτίσας
θέλω σ' ἐρέσθαι, δύσμορ' Οἰδίπου, τίνα
πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων,
αὐτός τε χὴ σὴ δύσμορος παραστάτις.
δίδασκε· δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις 560

549. ἡμὶν] ἧμιν L. 550. ἀποσταλεὶς] ἀπεστάλη LA. (ἀπε σλη A). 553. τανῦν] τὰ νῦν L. 557. σ'] τι LA. σ' BV². ἐρέσθαι om. L. add. C².

κατὰ νόμον, in these passages. Essay on L. § 14, p. 19. The number of questions in this commation corresponds to the number of the Sophoclean chorus—fifteen—and it is supposed that each of the choreutae interrogates Oedipus in turn.

550. κατ' ὀμφὴν σὴν *ἀποσταλεὶς] 'Brought by thy sound,' i. e. partly by the message sent at the request of Oedipus (l. 70), and partly by the rumour of his name (301–7). Although the word ὀμφή in lyric and tragic poetry is not confined, as in Epic, to the utterance of a God, yet Sophocles, who has used it only in this play (once of Apollo, 102, and twice of Oedipus, here and 1351), probably intends to mark the sacred associations which already attach themselves to the person of Oedipus. ἀποσταλεὶς, the reading of Turnebus, is nearer to the indications of our present MSS. than any other correction, and gives a better sense than ὃς ἑστάλη or ἐφ' ἑστάλη. 'See where our lord Theseus, Aegeus' son, hath set forth on hearing of thee, and is here at hand.'

551. The words from ἔν τε to διαφθορὰς are introduced by an afterthought, and modify the rest of the sentence. Cp. Phil. 1411, foll., αὐδὴν τὴν Ἡρακλέους ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν.

553. ὁδοῖς ἐν ταῖσδε] Cp. El. 68, δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς.

555. σκευή] 'Thine apparel:' which, though travel-stained, is that of a noble Theban.

556. ὃς εἶ] A pronominal expression to avoid the repetition of the name. Cp. O. T. 1036, ὥστ' ἀνομάσθης ἐκ τύχης ταύτης ὃς εἶ.

557. θέλω σ' ἐρέσθαι] This is the reading only of V²B, etc., but seems, on the whole, more likely than θέλω 'περέσθαι, which introduces an aphaeresis that is hardly admissible. The repetition of σ' is no objection: cp. El. 650.

560. Either (1) 'For that were a hard task indeed from which, on your mentioning it, I should recoil.' Or (2) 'For that would be a terrible fortune, the mention of which would make me shrink from giving relief.' The latter rendering gives a more natural meaning to πρᾶξις, and is more in accordance with what follows (ὑπεκτραπείμην, κ.τ.λ.). And the usual question addressed to suppliants is 'What is your misfortune?' rather than 'What would you have us do?'

λέξας ὁποίας ἐξαφισταίμην ἐγώ,
ὡς οἶδά γ' αὐτὸς ὡς ἐπαιδεύθην ξένος,
ὥσπερ σύ, χὥς τις πλεῖστ' ἀνὴρ ἐπὶ ξένης
ἤθλησα κινδυνεύματ' ἐν τῷμῷ κάρᾳ,
ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, 565
ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ
ἔξοιδ' ἀνὴρ ὢν χὥτι τῆς ἐς αὔριον
οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.

ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
παρῆκεν ὥστε βραχέ' ἐμοὶ δεῖσθαι φράσαι 570
σὺ γάρ μ' ὅς εἰμι, κἀφ' ὅτου πατρὸς γεγὼς
καὶ γῆς ὁποίας ἦλθον, εἰρηκὼς κυρεῖς·
ὥστ' ἐστί μοι τὸ λοιπὸν οὐδὲν ἄλλο πλὴν
εἰπεῖν ἃ χρῄζω, χὠ λόγος διέρχεται.

ΘΗ. τοῦτ' αὐτὸ νῦν δίδασχ', ὅπως ἂν ἐκμάθω. 575

ΟΙ. δώσων ἱκάνω τοὐμὸν ἄθλιον δέμας

561. ὁποίας] ὁποίασ' L. ὁποίασσ' C⁴. ὁποίασ A. 562, 567. + mg. C². 563. τις] τισ̄ A. 564. κινδυνεύματ'] κινεύματ' L. κινδυνεύματ' C²A. κάρᾳ] κρα(τ) L. 565. γ' ἂν] γὰρ LA.: Vauv. corr. οὐδέν'] οὐδὲν L. οὐδέν' A. 566. μὴ οὐ] μηοὐ L. μ' ου C². μὴ οὐ. συνεκσώζειν] συνεκσώιζειν σ' L. συνεκσώζειν A. 569. Θησεῦ LA. θησεῦ(σ) C². 574. χὠ] χ' ὡ L. διέρχεται] γρ. διοίχεται mg. AV².

562. ὡς οἶδά γ' αὐτός] 'Yes, for I myself know, that was brought up a stranger, as thou art now.'

563. χὥς τις πλεῖστ' ἀνὴρ] i. e. καὶ ὡς τις ἀνὴρ πλεῖστα (sc. ἤθλησεν). 'I have laboured, as any one hath laboured most:' i. e. as much as any one (*ut qui maxime*). The more usual expression would be ὅσα τις πλεῖστα.

564. ἤθλησα κινδυνεύματα] Cognate accusative.

ἐν τῷμῷ κάρᾳ] 'In my own person:' i. e. they were dangers to my own life which I met by my own exertions. For ἐν, cp. the expression, ἐν τῷ Καρὶ ὑμῖν ὁ κίνδυνος, Plat. Lach. 187 B.

565. ὥσπερ σὺ νῦν] For the nominative, cp. Aj. 525, ἔχειν σ' ἂν οἶκτον ὡς κἀγώ: Il. 6. 477, γενέσθαι παῖδ' ἐμὸν ὡς καὶ ἐγώ περ.

568. σοῦ] Essay on L. p. 13, 4 *a*.

569, 70. 'Theseus, your nobleness in brief speech hath exonerated me, so that little is required for me to say.' παρῆκε, lit. 'Hath let pass.' Cp. Eur. Fr. Beller. 20, πάρες, ὦ σκιερὰ φυλλάς, ὑπερβῶ κρηναῖα νάπη. The object of παρῆκεν is absorbed in the following clause.

570. δεῖσθαι] Passive: see Essay on L. § 31, p. 49.

572. καὶ γῆς ὁποίας ἦλθον] This was implied in σκευή, l. 555.

574. χὠ λόγος διέρχεται] 'And our conference draws to an end.' This is the reading of the best MSS. διοίχεται, which is much commoner in this sense, is given as a various reading in Par. A, and appears in the text of two other MSS. διέρχεται is best supported by comparing Dem. 541. 22, πάντα δ' ἤδη διεξεληλύθει, and Plat. Rep. 6. 484 A, διὰ μακροῦ τινος διεξελθόντος λόγου.

σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφὴ καλή.
ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἥκειν φέρων;
ΟΙ. χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι που. 580
ΘΗ. ποίῳ γὰρ ἡ σὴ προσφορὰ δηλώσεται;
ΟΙ. ὅταν θάνω 'γὼ καὶ σύ μου ταφεὺς γένῃ.
ΘΗ. τὰ λοῖσθ' ἄρ' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ
ἢ λῆστιν ἴσχεις ἢ δι' οὐδενὸς ποιεῖ.
ΟΙ. ἐνταῦθα γάρ μοι κεῖνα συγκομίζεται. 585
ΘΗ. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτεῖ χάριν.
ΟΙ. ὅρα γε μήν· οὐ σμικρός, οὔχ, ἀγὼν ὅδε.
ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ 'μοῦ λέγεις;
ΟΙ. κεῖνοι κομίζειν κεῖσ' ἀναγκάζουσί με.
ΘΗ. ἀλλ' εἰ θέλοντ' ἄν γ', οὐδὲ σοὶ φεύγειν καλόν. [104 a.

581. ἡ] η L. 583. τὰ λοῖσθ' ἄρ' αἰτεῖ] τὰ λοῖσθι αἰτῆι L. τὰ λοίσθι' αἰτῆι C². γρ. τὰ λοῖσθ' ἀρ αἰτῆι βίου mg. C². τὰ λοῖσθ' αὐτῆ A. ἐν] ἐμ L. 584. ποιεῖ] ποιῆι L. 586. ἐξαιτεῖ] ἐξαιτῆι L. 587. οὐ L. οὔ C². οὐχ ἀγὼν L. οὖν ἀγὼν C². οὐκ ἀγὼν AV². 590. θέλοντ'] θέλοιντ' B. θέλοιεν V².

577, 8. τὰ δὲ .. καλή] 'But the gain therefrom is more excellent than beauty.'

580, 1. For the datives, see Essay on L. § 11, p. 17.

583, 4. τὰ δ' ἐν μέσῳ, κ.τ.λ.] The construction is defined as the sentence proceeds. Hence the irregular accusative, for which see Essay on L. § 15, p. 21.

585. ἐνταῦθα γάρ μοι κεῖνα συγκομίζεται] 'For in this favour those other offices are comprised;' i. e. To assure him burial by the hand of Theseus was to assure him protection from the attempt of Creon.

586. 'You crush the boon you ask into one little word.' 'That is a brief request indeed.' Cp. El. 673, ἐν βραχεῖ ξυνθεὶς λέγω.

587. 'Yet be advised, this is no trifling contest.' ἀγὼν ὅδε, the struggle or endeavour or peril implied in granting the request. I have restored the reading of the first hand of L.

588. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ 'μοῦ λέγεις;] Either, (1) 'Does the danger you speak of arise from your sons, or from me?' or, (2) 'Do you mean the danger from your sons, or some danger affecting me?' or, (3) 'Do you mean the contest between your sons, or some conflict in which I am concerned?' The last suits best with dramatic propriety. Theseus is bewildered by the words of Oedipus. Hearing of a contest in connection with the death of Oedipus, he naturally thinks of the impending conflict at Thebes, of which he cannot but have heard something. But, as he afterwards says more explicitly, he does not see how he is to be involved in this. Cp. Phil. 1384, λέγεις δ' Ἀτρείδαις ὄφελος, ἢ 'ᾧ' ἐμοὶ τάδε;

589. ἀναγκάζουσι] If this is the right reading, which, from the frequent confusion of ζ and σ, is not quite certain (cp. 603), the present is used with future meaning, as in Aesch. Prom. 513, ὅδε δεσμὰ φυγγάνω: ib. 525, δεσμοὺς ἀεικεῖς καὶ δύας ἐκφυγγάνω. Cp. Phil. 1379, κἀποσώζοντας νόσου. The subject of κομίζειν is to be gathered from the context, and is not Theseus alone, but the Athenians who are protecting Oedipus. Another rendering has been proposed—'They will use compulsion against me to carry me back thither.' But such a use of ἀναγκάζω with the infinitive is inadmissible.

590. εἰ θέλοντ' ἄν γ', οὐδὲ σοὶ φεύ-

ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν. 591
ΘΗ. ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.
ΟΙ. ὅταν μάθῃς μου, νουθέτει, τανῦν δ' ἔα.
ΘΗ. δίδασκ'. ἄνευ γνώμης γὰρ οὔ με χρὴ λέγειν.
ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά. 595
ΘΗ. ἦ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;
ΟΙ. οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.
ΘΗ. τί γὰρ τὸ μεῖζον ἢ κατ' ἄνθρωπον νοσεῖς;
ΟΙ. οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην
πρὸς τῶν ἐμαυτοῦ σπερμάτων· ἔστιν δέ μοι 600
πάλιν κατελθεῖν μήποθ', ὡς πατροκτόνῳ.
ΘΗ. πῶς δῆτά σ' ἂν πεμψαίαθ', ὥστ' οἰκεῖν δίχα;
ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάσει στόμα.
ΘΗ. ποῖον πάθος δείσαντας ἐκ χρηστηρίων;
ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῆναι χθονί. 605
ΘΗ. καὶ πῶς γένοιτ' ἂν τἀμὰ κἀκείνων πικρά;

591. παρίεσαν LA. παρήεσαν C². 594. οὔ] οὐ L. οὖ C². 596. ἦ] ἢ L. ἢ C²A. 603. ἐξαναγκάσει L. ἐξαναγκάζει A.

γαν καλόν] The reading of this line is very doubtful, but that of L. is as probable as any other. There would seem to be an ellipse of some such words as βούλοιντο κομίζειν or the like. 'But if they intend to fetch you in case of your being willing to go, then on your part it would not be becoming to remain in banishment.' For the ellipse with εἰ, see Essay on L. § 28, p. 44; and cp. Aj. 886, εἴ ποθι πλαζόμενον λεύσσων: Pind. Ol. 2. 56. And, for ἄν with the present participle, infra 761, κἀπὸ παντὸς ἂν φέρων, κ.τ.λ.

The conjectural emendation θέλοντάς γ', 'But (consider) whether it be not unbecoming in you to be exiled from them if they wish to have you back again,' although not convincing, deserves consideration.

591. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν] This line, at first sight, rather favours the emendation θέλοντάς γ' in 590. But (1) αὐτός = 'of my own accord,' may distinguish between mere willingness and the spontaneous wish, or (2) there may be a 'false echo,' for which see the examples collected in Essay on L. § 44, p. 75.

592. 'But then, foolish man, anger in calamity is hurtful.'

593. ὅταν μάθῃς μου] 'When you have learnt the nature of the case from me.'

594. ἄνευ γνώμης] 'Without deliberate judgment.'

596. γένους] 'Of your birth,' rather than 'Of your race.' For the omission of the article, cp. infra 606.

598. νοσεῖς;] 'What is this greater than human misery at which you hint?' μεῖζον ἢ κατ' ἄνθρωπον, because greater than the extreme calamities which had previously befallen him.

602. 'What then could induce them to have you brought, if you are still to live apart from them?' For the middle voice of πεμψαίατο, cp. O. T. 434, σχολῇ σ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην.

603. There is the same variance here as in 589. The future is unobjectionable.

605. 'Because it is fated for them to be defeated in this land.'

606. τἀμὰ κἀκείνων] For the omission of the article with the second word, cp. El. 991, καὶ τῷ κλύοντι καὶ λέγοντι σύμμαχος. Essay on L. § 21, p. 31.

Οἰ. ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται
θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε,
τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.
φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σώματος, 610
θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
καὶ πνεῦμα ταὐτὸν οὔποτ' οὔτ' ἐν ἀνδράσιν
φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει.
τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρῳ χρόνῳ
τὰ τερπνὰ πικρὰ γίγνεται καὐθις φίλα. 615
καὶ ταῖσι Θήβαις εἰ τανῦν εὐημερεῖ

607. γίγνεται] γίνεται LA. 608. θεοῖσι] θεοῖσ' L. θεοῖσι A. 609. τὰ δ' ἄλλα] τὰ() δ' ἄλλα() L. 611. θνήσκει] θνήισκει L. 613. πόλει] (.'.) πόλει L. 615. γίγνεται] γίνετε L. γίνεται C²A. 616. τανῦν] τὰ νῦν L. τανῦν A.

609. συγχεῖ] 'Obliterates,' 'destroys.' Cp. Hdt. 4. 127, συγχέειν τοὺς πατρωίους τάφους: 7. 115, τὴν ὁδὸν .. οὐ συγχέουσι. This use of συγχέω is perhaps derived from the melting of the wax of a written tablet. Cp. Eur. I. A. 37, καὶ ταὐτὰ πάλιν γράμματα συγχεῖς: Plat. Theaet. 194 E, ἀσαφῆ δὲ (ἴσχουσι) καὶ οἱ τὰ ὑγρὰ (ἔχοντες μνημεῖα)· ὑπὸ γὰρ τοῦ συγχεῖσθαι ταχὺ γίγνεται ἀμυδρά. Essay on L. p. 94.

παγκρατὴς] i. e. πάντα κρατῶν. 'All-over-mastering time.' Cp. ὁ παγκρατὴς ὕπνος, Aj. 675.

610. φθίνει .. φθίνει] Essay on L. § 44, p. 75.

612, 13. καὶ πνεῦμα ταὐτὸν .. πόλει] 'And ever varying is the breath of man to man, his friend, and of city towards city.' By a metaphor which is in accordance with early modes of thought, and which to the ancients was hardly a metaphor, the feeling of love or hatred is regarded as a breathing or exhalation (Lat. *aura*) from the whole person. Cp. Aesch. Agam. 1206, ἀλλ' ἦν παλαιστὴς κάρτ' ἐμοὶ πνέων χάριν: Aesch. Cho. 34, κότον πνέων: ib. 952, ὀλέθριον πνέουσ' ἐν ἐχθροῖς κότον: Aesch. Suppl. 30, δέξαιθ' .. αἰθέρι πνεύματι χώρας. Hence a change of feeling is further compared to a change of wind, as in Aesch. Ag. 219, φρενὸς πνέων δυσσεβῆ τροπαίαν. For the variation of expression ἐν φίλοις .. πρὸς πόλιν πόλει, cp. Plat. Soph. 248 B, γενέσει .. κοινωνεῖν .. πρὸς οὐσίαν.

613. βέβηκεν] Almost = ἔστιν,—see Essay on L. p. 87,—but (in relation to πνεῦμα) retaining the notion of fixity or continued movement. For this frequentative perfect of βαίνω, expressing a definite state or condition, cp. esp. infra 1684, νῶν δ' ὀλεθρία νὺξ ἐπ' ὄμμασιν βέβακε. Cp. also such expressions as ἄνεμος κατὰ βορέαν ἑστηκώς.

615. καὐθις φίλα] The Greek love of completeness often leads to the obverse side of a statement being given, even when not strictly relevant. This is remarkably frequent in Plato.

616. εἰ] Emphatic, = κεἰ. Cp. Ant. 551, εἰ γέλωτ' ἐν σοὶ γελῶ.

616, 17. εὐημερεῖ καλῶς *τό] Elmsley mentions that some MSS. give τέ accented, which may possibly be a remaining trace of the original reading τό or τά. εὐημερεῖ καλῶς τε, i. e. quasi εὖ καλῶς τε ἡμερεῖ, is indefensible. On the other hand the objection to the tautology καλῶς εὐημερεῖ is unfounded. See Essay on L. § 40, p. 69. 'And though on the part of Thebes towards you all be now fair weather as heart can wish.' Note the continuation of the previous metaphor in εὐημερεῖ. τὸ πρὸς σέ is epexegetic of the impersonal subject of εὐημερεῖ. 'It is fair weather in her relations to you.' For the construction, cp. supra, πρὸς πόλιν πόλει, and Hdt. 3. 49, εἰ μέν νυν Περιάνδρου τελευτήσαντος τοῖσι Κορινθίοισι φίλα ἦν πρὸς τοὺς Κερκυραίους.

καλῶς *τὸ πρὸς σέ, μυρίας ὁ μυρίος
χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών,
ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου· 620
ἵν' οὑμὸς εὕδων καὶ κεκρυμμένος νέκυς
ψυχρός ποτ' αὐτῶν θερμὸν αἷμα πίεται,
εἰ Ζεὺς ἔτι Ζεὺς χὠ Διὸς Φοῖβος σαφής.
ἀλλ' οὐ γὰρ αὐδᾶν ἡδὺ τἀκίνητ' ἔπη,
ἕα μ' ἐν οἷσιν ἠρξάμην, τὸ σὸν μόνον 625
πιστὸν φυλάσσων, κοὔποτ' Οἰδίπουν ἐρεῖς
ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με.

ΧΟ. ἄναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνετο. 630

ΘΗ. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι
τοιοῦδ', ὅτῳ πρῶτον μὲν ἡ δορύξενος
κοινὴ παρ' ἡμῖν αἰέν ἐστιν ἑστία;

617. τό] τε LA. τὲ some MSS. of Elmsley's. 619. δεξιώματα] δεξιάματα L(?)A. 620. δόρει] δορὶ LA. Herm. corr. λόγου L. χρόνου, γρ. λόγου AV². ἐκ μακροῦ χρόνου B. 622. αὐτῶν] αὐτῶ(σ?)ν L. (αὐτῶν from αὐτὸσ?). 623. χώ] χ' ὠ L. 628. με] μοι L. με C²A. 630. τῇδ'] τῆι L. τῆιδ' C²A. δδ' om. A. ἀνὴρ] ἀνὴρ LA. 631. ἂν] om. A. 632. ὅτῳ] ὅτου MSS. ὅτῳ Suid. δορύξενος L. φιλό
δορύξενος C²ᵃᵖ.

617, 18. μυρίας .. ἰών] 'There are countless nights and days which time engendereth in his onward course.' For the form of sentence, cp. El. 1364–6, τοὺς γὰρ ἐν μέσῳ λόγους, πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι, αἱ ταῦτά σοι δείξουσιν, Ἠλέκτρα, σαφῆ—a passage which also illustrates the present tense, as used of something future but certain.

619. δεξιώματα] Lit. 'Joinings of hands.' 'Shall sunder with the sword your now well-plighted fellowship.' The letter corresponding to ω in La. is rather an unfinished ωο (ος) than an α.

620. ἐκ σμικροῦ λόγου] 'Out of a small occasion.' Cp. El. 415, 16, πολλά τοι σμικροὶ λόγοι | ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς.

621. ἵν'] 'In the place where.' The adverb has an unusual emphasis.

623. χὠ Διός] Cp. O. T. 54, note.

624. τἀκίνητα] Ant. 1060, τἀκίνητα διὰ φρενῶν: O. T. 354, οὕτως ἀναιδῶς ἐξεκίνησας τόδε | τὸ βῆμα.

625, 6. τὸ σὸν μόνον πιστὸν φυλάσσων] Either, 'Only keeping carefully thine own good faith,' or (with πιστόν as supplementary predicate), 'Only keeping thine own part faithful.'

630. ἐφαίνετο is subjective middle. 'Declared on his own part,' or 'Declared himself ready to perform' (ἐφαίνετο τελῶν). Essay on L. § 31, p. 49. Cp. O. T. 148, ἂν δδ' ἐξαγγέλλεται: Aj. 1376, 7, τἀπὸ τοῦδ' ἀγγέλλομαι .. εἶναι φίλος.

632. 'Who, first of all, has always open to him in our land the hearth of alliance and defence in war.' ὅτου, = 'To whom belongs,' with κοινός, is unobjectionable. αἰέν, 'On all occasions,' and not only when he is a suppliant.

633. παρ' ἡμῖν] 'Amongst us;' i. e. When he visits us. ἡ δορύξενος ἑστία,

ἔπειτα δ' ἱκέτης δαιμόνων ἀφιγμένος
γῇ τῇδε κἀμοὶ δασμὸν οὐ σμικρὸν τίνει. 635
ἀγὼ σεβισθεὶς οὔποτ' ἐκβαλῶ χάριν [104 b.
τὴν τοῦδε, χώρᾳ δ' ἔμπαλιν κατοικιῶ.
εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μίμνειν, σέ νιν
τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
τόδ' ἡδύ, τούτων, Οἰδίπου, δίδωμί σοι 640
κρίναντι χρῆσθαι. τῇδε γὰρ ξυνοίσομαι.
ΟΙ. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ.
ΘΗ. τί δῆτα χρῄζεις; ἢ δόμους στείχειν ἐμούς;
ΟΙ. εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρός ἐσθ' ὅδε,
ΘΗ. ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι. 645
ΟΙ. ἐν ᾧ κρατήσω τῶν ἔμ' ἐκβεβληκότων.
ΘΗ. μέγ' ἂν λέγοις δώρημα τῆς συνουσίας.
ΟΙ. εἰ σοί γ' ἅπερ φῂς ἐμμενεῖ τελοῦντί μοι.

635. σμικρόν] μικρὸν A. σμ. A°. 636. ἀγώ] ἄγω L. 639. εἰ δ'] εἴτ' L. εἰ δ' A. 640. τόδ'] τὸ δ' L. 643. ἢ] ἡ L. ἢ A. 644. χῶρος] χόρος A. χῶρος LA°. 646. ἔμ'] ἐμ' L. 647. λέγοις] λόγοισ L. λόγοισ C°. 648. σοί γ'] σύ γ' L. σοί γ' C²A.

'The hearth of warlike friendship,' a general expression for 'defensive alliance,' the article introducing a general notion, as in Tr. 398, τὸ πιστὸν τῆς ἀληθείας. See Essay on L. § 21, p. 32; and cp. such expressions as δορύ for μάχη, in which the abstract is expressed through the concrete.

634, 5. ἔπειτα .. τίνει] The sentence returns to an independent construction.

637. ἔμπαλιν] 'On the contrary.' The conjectural emendation ἔμπολιν is unnecessary, and if it were accepted the opposition of clauses would not be sufficiently marked by δέ. The word ἔμπολις seems to occur only once, infra 1156, in quite a different connection.

638. εἰ δ' .. μίμναν] δέ = 'But with regard to the particular spot,' referring to χώρᾳ preceding.

640. τούτων, κ.τ.λ.] A general apodosis relating to both the preceding clauses is substituted for the apodosis of the latter clause.

τούτων .. κρίναντι χρῆσθαι] 'To make choice between these alternatives and use the one so chosen.' Cp. O. T. 640, δρᾶσαι .. δυοῖν ἀποκρίνας κακοῖν. χρῆσθαι, sc. τῷ ἑτέρῳ.

641. τῇδε] Sc. ᾗ ἂν σὺ κρίνῃς. Cp. El. 1301, 2, δοῦ' ὅπως καὶ σοὶ φίλον | καὶ τοὐμὸν ἔσται τῇδ'.

ξυνοίσομαι = 'My will shall join with thine.'

647. μέγ' ἂν λέγοις .. συνουσίας] 'That were a great boon which your words imply to be contained in your dwelling with us.' ἂν λέγοις = δοκεῖς λέγειν, cp. El. 1372, οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων | Πυλάδῃ, τόδ' εἴη τοὔργον. τῆς συνούσιας, genitive of relation (Essay on L. § 9, p. 12), 'A great gift in respect of your dwelling with us.'

648. 'If your words abide in you, and you make them good to me.' τελοῦντι, agreeing with σοί, is proleptic. Cp. O. T. 863, εἴ μοι ξυνείη φέροντι μοῖρα τὰν εὐσεπτον ἁγνείαν λόγων, κ.τ.λ. Some take τελοῦντι as agreeing with μοι (cp. 630), 'If you keep your word to me while I perform my part.' But this recurrence to the obligation of Oedipus rather weakens the force of the passage, especially when all that is required of him is to remain where he is.

ΘΗ. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὔ σε μὴ προδῶ.
ΟΙ. οὔτοι σ' ὑφ' ὅρκου γ' ὡς κακὸν πιστώσομαι. 650
ΘΗ. οὔκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
ΟΙ. πῶς οὖν ποιήσεις; ΘΗ. τοῦ μάλιστ' ὄκνος σ' ἔχει;
ΟΙ. ἥξουσιν ἄνδρες ΘΗ. ἀλλὰ τοῖσδ' ἔσται μέλον.
ΟΙ. ὅρα με λείπων ΘΗ. μὴ δίδασχ' ἃ χρή με δρᾶν.
ΟΙ. ὀκνοῦντ' ἀνάγκη. ΘΗ. τοὐμὸν οὐκ ὀκνεῖ κέαρ. 655
ΟΙ. οὐκ οἶσθ' ἀπειλὰς ΘΗ. οἶδ' ἐγώ σε μή τινα
ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
θυμῷ κατηπείλησαν, ἀλλ' ὁ νοῦς ὅταν
αὐτοῦ γένηται, φροῦδα τἀπειλήματα. 660
κείνοις δ' ἴσως κεἰ δεῖν' ἐπερρώσθη λέγειν
τῆς σῆς ἀγωγῆς, οἶδ' ἐγώ, φανήσεται
μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.
θαρσεῖν μὲν οὖν ἔγωγε κἄνευ τῆς ἐμῆς
γνώμης ἐπαινῶ, Φοῖβος εἰ προὔπεμψέ σε· 665
ὅμως δὲ κἀμοῦ μὴ παρόντος οἶδ' ὅτι

652. σ' om. L. 654. λείπων] λειπών L. (acc. by C².) 657. ἀπάξοντ'] ἀπαξτ' A. βίαν] βίαν (γ') L. 660. αὐτοῦ] αὑτοῦ LA. αὐτοῦ C⁵. 661. δεῖν'] δεῖν' L.

651. 'You would gain nought more by that than by my simple word.'

654. ὅρα με λείπων] 'Beware, in leaving me.' The conjecture ἃ χρή μ' ὁρᾶν is unnecessary. A general word like ὁρᾶν is often preferred to one more exactly fitting the context.

658, foll. 'And many a threat ere now has idly launched forth many threatening words, but when the mind has power of herself again nothing remains of all that was so threatened.' For ἀπειλαὶ .. κατηπείλησαν cp. infra 794, τὸ σὸν .. στόμα πολλὴν ἔχον στόμωσιν: 1075, ὡς προμνᾶταί τί μοι γνώμα: 779, ὅτ' οὐδὲν ἢ χάρις χάριν φέροι: Plato Theaet. 153 D, ἕως ἂν ἡ περιφορὰ ᾖ κινουμένη, in all of which instances a process is half personified and grammatically regarded as the agent. In 783, 794 there is also a similar 'parechesis,' or echo of sound. See Essay on L. § 44, p. 75. The conjecture πολλοὶ δὲ πολλοῖς πολλά gives a misplaced emphasis.

659. θυμῷ] 'Under the influence of passion.'

660. αὐτοῦ] 'In its own possession.' For the genitive as predicate, see Essay on L. § 9, p. 11. A similar emphatic use of αὑτοῦ occurs in Tr. 144, τοιοῖσδε .. χάρισιν αὑτοῦ. The usual expression is ἐν ἑαυτῷ γενέσθαι. (L. and S. s. v. γίγνομαι, II. 3 a.) 'And with regard to the Thebans, though they have been emboldened to boast great things of carrying you away, they will find, I am well assured, that the voyage hitherwards is long, and hardly navigable.'

661. κείνοις is in a twofold construction with ἐπερρώσθη and φανήσεται. δεινά is the cognate subject of ἐπερρώσθη (Essay on L. § 17, p. 24), so that the clause is equivalent to ἐπερρώσθησαν δεινά, λέγειν δεινά.

662. τῆς σῆς ἀγωγῆς is a genitive of respect.

666. 'But apart from the protection of Phoebus, I am sure that, even in my absence, my name will guard thee from ill.'

τοὐμὸν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.
ΧΟ. εὐίππου, ξένε, τᾶσδε χώρας
ἵκου τὰ κράτιστα γᾶς ἔπαυλα,
τὸν ἀργῆτα Κολωνόν, ἔνθ' 670

670, 71. Κολωνόν, ἔνθ' | d] Κολωνὸν | ἔνθα LA. Pors. corr.

667. There is a pause in the action of the play. Oedipus has now received from Theseus himself the final assurance of rest and protection. The scruples of the chorus have been removed by the authority of the king and the performance of the sacred rites by Ismene, and the anxiety of Oedipus has been calmed. Creon is on his way from Thebes, but his approach, though apprehended as future, is not yet perceived. It is in this moment of tranquil security that the chorus give their welcome to the stranger, and sing the praises of Colonus and of Athens.

668, foll. 'Couldst thou find a fairer dwelling-place than this bright land? Here makes her haunt the nightingale, and sings in deep impenetrable coverts of green dells, where no sun, nor wind, but only the joyous presence of Dionysus comes. Here daily blooms the saffron and Demeter's flower, nor do the waters of Cephisus fail, nor Aphrodite shun the spot.

'And there is a better plant than grows in Asian or Dorian soil, that flourishes of itself in this our land, the nurse of our childhood, the terror of our foes, the grey-leaved olive, which Zeus and Athena ever protect from harm. Nor has Poseidon left us without his gifts. Our mother-state is famed for horsemanship and famed by sea. Here first the son of Cronos tamed the steed, here swiftly glides the oarèd bark, keeping pace with the multitude of sea-nymphs.'

The metres of this ode are contrived with the same care which has been bestowed on the whole composition.

The ruling logaoedic rhythm of the 1st strophe is represented by the following line

⏑̄ — — ⏑ ⏑ — ⏑ — ⏑̄,

which, out of 13 lines, holds the 1st, 5th, 7th (at the middle point), 11th, and 13th places. 2 and 12, the second and second-last lines, also correspond

⏑̆ — ⏑ ⏑ — ⏑ — ⏑ — ⏑̆.

In 3, 4, 8, the logaoedic is shortened to the ordinary glyconic metre

⏑̄ ⏑̆ — ⏑ ⏑ — ⏑ ⏑̆,

and in 6, to the Pherecratian

— — ⏑ ⏑ — —.

In 9, the rhythm changes to a purely dactylic movement

— ⏑ ⏑ — ⏑ ⏑ — ⏑ ⏑ — ⏑ ⏑,

which is followed, in 10, by an Iambic dimeter catalectic

⏑ ⏑́ ⏑ — ⏑ ⏑́ —.

This smooths the way for the recurrence to the prevailing rhythm.

The prevailing movement in the 2nd strophe is choriambic (ll. 1, 2, 6, 8,

1. — — ⏑́ ⏑ ⏑ — — ⏑ ⏑ — — ⏑ ⏑ — —
2. — — ⏑́ ⏑ ⏑ — — ⏑ ⏑ — — ⏑ ⏑ — — ⏑ ⏑ — —
6. — — ⏑́ ⏑ ⏑ — — ⏑ ⏑ — —
8. — — ⏑́ ⏑ ⏑ — — ⏑ ⏑ — — ⏑ ⏑ — ⏑ ⏑ — ⏑ —),

varied with iambic and trochaic, which in 3, 5, 7, are combined in the 'antispastic' movement

⏑ ⏑́ ⏑ ⏑ | ⏑́ ⏑ — ⏑ — ⏑̆,

while 4 is trochaic dimeter catalectic

— ⏑ — ⏑ — ⏑ — ⏑ —.

The composition ends with a glyconic and Pherecratian 9 and 10, recalling the rhythm of the former strophe.

— — ⏑́ ⏑ ⏑ — ⏑ —
— — ⏑́ ⏑ ⏑ — —

668. εὐίππου] Cp. supra 59, τόνδ' ἱππότην Κολωνόν, and note. The epithet is intended to apply first and specially to Colonus, and then generally to Athens. 'Thou art come, stranger, to the homes of this land famed for steeds, the best homes on earth.' εὐίππου τᾶσδε χώρας is attributive to τὰ κράτιστα γᾶς ἔπαυλα. Cp. supra 45, ἕδρας γῆς τῆσδ'.

669. γᾶς is partitive genitive with κράτιστα. Cf. infra 739, ἐς πλεῖστον πόλεως.

ἔπαυλα] Here generally 'dwellings,' 'homes.' Cf. Aesch. Pers. 870, Θρῃκίων ἐπαύλων.

670. τὸν ἀργῆτα Κολωνόν] An accusative added epexegetically in imperfect

ἁ λίγεια μινύρεται
θαμίζουσα μάλιστ' ἀηδὼν
χλωραῖς ὑπὸ βάσσαις,
τὸν οἰνῶπ' ἀνέχουσα κισσὸν
καὶ τὰν ἄβατον θεοῦ 675
φυλλάδα μυριόκαρπον ἀνήλιον [105 a.
ἀνήνεμόν τε πάντων
χειμώνων· ἵν' ὁ βακχιώτας
ἀεὶ Διόνυσος ἐμβατεύει
θείαις ἀμφιπολῶν τιθήναις. 680

675. τάν] τὸν A. 678. ὁ] from οὐ? L. βακχιώτας] βακχειάτασ L. 679. ἀεί ends the preceding verse. Διόνυσος] Διόνυσσοσ A. 680. ἀμφιπολῶν] ἀμφιτόναν L. ἀμφιπωλῶν C⁴. ἀμφιπολῶν A.

appósition to ἔπαυλα. The epithet ἀρχῆτα applies to the eminence to which the name Colonus properly belonged, and which the chalk or lime-stone rock appearing through the soil made conspicuous in the sun-light from a distance.

670, 1. ἔνθ' ἁ] The addition of the breathing which seems to restore the metre, also, by introducing the article, rather improves the sense. Cp. El. 145, ἀλλ' ἐμέ γ' ἁ στονόεσσ' ἄραρεν φρένας: infra 694, ἁ χρυσάνιος Ἀφροδίτα: 716, ἁ δ' εὔηρετμος. The chief objection is the synaphea, which may be compared to such exceptional cases in the senarii as O. T. 29, μέλας | δ' Ἅιδης. But this is more probable than that a glyconic verse should begin with a dactyl, and θεαῖν, at the end of l. 683, be taken for a monosyllable.

672. θαμίζουσα] Il. 18. 386, πάρος γε μὲν οὔτι θαμίζεις.

673. χλωραῖς ὑπὸ βάσσαις] 'In coverts of green glades.' ὑπό, with dative = 'down in.' Cp. Ant. 336, 7, περιβρυχίοισιν πεφῶν ὑπ' οἴδμασιν: cp. Ovid, Fast. 4. 427, 'Valle sub umbrosa locus est.'

674. τὸν οἰνῶπ' ἀνέχουσα κισσόν] 'Remaining constant to the dark-veined ivy.' For this meaning of ἀνέχω, cp. Aj. 211, λέχος δουριάλωτον στέρξας ἀνέχει: Eur. Hec. 123, ἀνέχων λέκτρ' Ἀγαμέμνων: and especially Aristides 1. 19, καὶ τῶν ἀνθρώπων ὅσοι θεοφιλεῖς, οὐκ Ἄτη πατεῖ τὰς κεφαλάς, Ἀθηνᾶ δὲ ἀνέχει καὶ ἐμβατεύει, where, except that persons are the object, the parallel is complete, even to the conjunction of the two verbs ἀνέχει and ἐμβατεύει (679). The conjecture νέμουσα incurs the objection that the active verb νέμω, 'whenever it is used apparently in the sense of *to inhabit*, is used of men or gods, and rather in the sense of governing or presiding over a place as applied to gods, or of using a place for pasture as applied to men.' (Palmer.) Pind. Ol. 2. 23, Hdt. 4. 191. οἰνῶπα refers to the rich colour of the ivy, as if flushed with wine.

675. ἄβατον θεοῦ φυλλάδα μυριόκαρπον] 'The unvisited growth of leaves, with countless berries, sacred to the God:' referring chiefly to the laurel and olive bushes, for the epithet ἀνήλιον can hardly refer to the vine: cp. supra 17: δάφνης, ἐλαίας, ἀμπέλου, O. T. 83.

θεοῦ φυλλάδα] Probably Dionysus, to whom such thickets are sacred, as δενδρίτης θεός. Pind. Fr. 130, δενδρέων δὲ νόμον Διόνυσος πολυγαθὴς αὐξάνει. The mention of him is suggested by the ivy, and he is presently spoken of by name as haunting the spot. Cp. the similar introduction of Poseidon in 709, foll., and of Nessus in Tr. 556–8.

676. ἀνήλιον.. χειμώνων] Cp. Od. 5. 478 sqq., τοὺς (θάμνους sc.) μὲν ἄρ' οὔτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων, οὔτε ποτ' ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν, οὔτ' ὄμβρος περάσκε διαμπερές. For the genitive, see Essay on L. § 10, p. 15.

680. θείαις .. τιθήναις] The Nymphs of Nysa, who, according to a legend, were the nurses of the infant Bacchus, Il. 6. 132, Διωνύσοιο τιθῆναι. To the conjecture θεαῖς, which has been suggested for the

θάλλει δ' οὐρανίας ὑπ' ἄχνας
ὁ καλλίβοτρυς κατ' ἦμαρ ἀεὶ
νάρκισσος, μεγάλαιν θεαῖν
ἀρχαῖον στεφάνωμ', ὅ τε
χρυσαυγὴς κρόκος· οὐδ' ἄϋπνοι 685
κρῆναι μινύθουσιν
Κηφισοῦ νομάδες ῥεέθρων,
ἀλλ' αἰὲν ἐπ' ἤματι
ὠκυτόκος πεδίων ἐπινίσσεται
ἀκηράτῳ σὺν ὄμβρῳ 690
στερνούχου χθονός· οὐδὲ Μουσᾶν
χοροί νιν ἀπεστύγησαν, οὐδὲ†

685. κρόκος] (·)ρόκοσ L. κρόκοσ C[4]. 689. πεδίων] πεδίον L. πεδίων C[2]. ἐπινίσσεται] ἐπινίσεται L. ἐπινείσεται A. ἐπινίσσεται BV[2]. 692. χοροί ends the preceding line. οὐδὲ† | ἁ] οὐδ' αὖ L. οὐδὲ A.

metre, may be objected (1) the feminine of θεός is not elsewhere found as a monosyllable (unless in 683); (2) that the Nymphs are not properly spoken of as θεαί.

ἀμφιπολῶν] 'Careering round.' A picturesque inversion, representing the confusion of the Bacchanalian rout, in which it is uncertain who leads and who follows. The word is used with a feeling of the etymology.

681-93. The antistrophe passes from the wooded hollow to the open height, on which the crocus and narcissus blow: and then to the level meadow that is watered by the stream.

681. οὐρανίας ὑπ' ἄχνας] 'By the dew of heaven from above.'

682. καλλίβοτρυς] 'With fair clusters,' i. e. with several heads upon a stem.

684. ἀρχαῖον στεφάνωμ'] The ancient Goddesses, Demeter and Persephone. See the Hymn to Demeter, ll. 6-18, where Persephone, after gathering crocus and other flowers, is tempted by a narcissus with a hundred heads, which Earth purposely causes to grow, to fix the attention of the maiden until the coming of Pluto.

685. χρυσαυγής] Cp. Tennyson, Oenone, 'And at their feet the crocus brake like fire.'

οὐδ' ἄϋπνοι κρῆναι μινύθουσιν Κηφισοῦ νομάδες ῥεέθρων] 'Nor dwindle the ever-wakeful springs that feed Cephisus' streams.' For the active meaning of νομάδες, see Essay on L. p. 88. Against the rendering, 'wandering streams,' (if such an analogous use were possible) it is well observed, that κρῆναι are not 'streams,' but *fountain-heads*, which cannot be said to wander. On the other hand, the words do not distinctly refer to the artificial distribution of the Cephisus' water by runnels for the purpose of irrigation. The meaning simply is that the waters of the river do not fail.

688. ἀλλ' αἰὲν .. χθονός] 'But ever, each new day, with quickening power, he (Cephisus) brings his stainless waters over the genial earth.'

ἐπ' ἤματι] Not = ἦμαρ ἐπ' ἤματι, but 'on each day,' like κατ' ἦμαρ. Cp. Heracl. Fr., ἥλιος νέος ἐφ' ἡμερῇ.

689. ὠκυτόκος, active, is preferable to ὠκύτοκος, 'suddenly renewed.'

690. For the vague use of ὄμβρος, cp. O. T. 1428, μήτ' ὄμβρος ἱερός: and see Essay on L. p. 87.

691. στερνούχου] Cp. Hes. Th. 117, γαῖ' εὐρύστερνος. The image is that of a broad and gently swelling surface, which is here compared to the human breast, as an emblem of fertility.

692. νιν] 'The region,' i. e. Colonus and the neighbourhood. At this point the thought passes from the immediate locality to Attica in general. Cp. Eur. Med. 830.

οὐδὲ† ἁ χρυσάνιος Ἀφροδίτα] There is some defect in the text, as the hiatus

ἁ χρυσάνιος Ἀφροδίτα.

στρ.β. ἔστιν δ' οἷον ἐγὼ γᾶς Ἀσίας οὐκ ἐπακούω, 694
οὐδ' ἐν τᾷ μεγάλᾳ Δωρίδι νάσῳ Πέλοπος πώποτε βλαστὸν
φύτευμ' ἀχείρωτον αὐτόποιον,
ἐγχέων φόβημα δαΐων,
ὃ τᾷδε θάλλει μέγιστα χώρᾳ,
γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας·
τὸ μέν τις οὔ,* νεαρὸς οὔτε γήρᾳ
σημαίνων, ἁλιώσει χερὶ πέρσας· ὁ γὰρ αἰὲν ὁρῶν κύκλος

694. δ'] δὲ LA. Div. of lines in L. ἔστιν-| γᾶσ-| οὐδ' ἐν-| Πέλοποσ. 698. ἀχείρητον (ει from η) L. ἀχείρωτον A. 699. ἐγχέων] γ from κ L. ἐκχέων A. 700. μέγιστα] μεγίσται L. μέγιστα (or μεγίστα) A. 701. παιδοτρόφου LA. παιδοτρόφου C[ac]. 702. οὔ] οὔτε MSS. 703. χερί] χειρὶ MSS.: corr. Heath. πέρσας· ὁ γάρ] πέρσασ | ὁ γάρ. αἰὲν ὁρῶν] εἰσαιὲν ὁρῶν L. εἰσορῶν A.

οὐδὲ ἁ is hardly admissible between the two glyconic lines. Qu. οὐδέ γ' ἁ? There was a temple of the Muses in the Academy.

693. χρυσάνιος Ἀφροδίτα] Such expressions as this, and χρυσόνωτος ἠνία, Aj. 847, are probably suggested by the forms of plastic art.

694. ἔστιν δ' οἷον.. βλαστόν] In expatiating on the glories of Athens, the religious mind of the Coloniatae dwells chiefly on the rival gifts of Athena and Poseidon, who is their patron deity. The olive-plant immediately referred to is that in the Academy, mentioned by Pausanias as having sprung up independently of the one in the Acropolis:—δεύτερον τοῦτο λεγόμενον φανῆναι, Paus. 1. 32. On the sacred feeling attaching to the Athenian olive, see also Hdt. 5. 82., 8. 55.

The genitive, γᾶς Ἀσίας, is rather partitive than possessive, and to be taken closely with ἐπακούω. 'A thing such as I cannot hear of anywhere in the Asian land.' The participle βλαστόν is introduced by an afterthought in the second clause. The Peloponnese is called a Dorian island by an anachronism similar to that by which the Athenian youth are called Theseidae in 1066. Asia and the Peloponnese are cited as the two rivals of Athenian greatness.

698. φύτευμα is the subject of ἔστιν, although not thought of at the beginning of the sentence.

ἀχείρωτον] This reading is supported by the remark of Pollux, 2. 154, which probably refers to this passage, ἀχείρωτον δὲ Σοφοκλῆς εἶπε τὸ ἀχειρούργητον. The simpler interpretation, however, is more probable, 'unravaged,' anticipating the thought in 699 and 702-5.

αὐτόποιον] 'Self-created,' 'That springeth ever of itself;' i. e. That needs not to be renewed by human agency.

701. παιδοτρόφου] Simply 'child-nourishing.' Cp. Hes. Op. 225, εἰρήνη δ' ἀνὰ γῆν κουροτρόφος. The interpretations which refer to the custom of suspending an olive-crown where a male child was born, or to the propagation of shoots and offsets from the parent stock, are rather ingenious than true. For the synecdoche, φύλλον ἐλαίας, cp. Aj. 14, ὦ φθέγμ' Ἀθάνας.

702. τὸ μέν τις οὔ,* νεαρὸς οὔτε γήρᾳ] This line seems to have been tampered with by some one who had an ear for the iambic rhythm. The simplest alteration is to omit τε and place a comma after οὔ. 'Which no commander, young or old..' For the order of τις οὔ, see Essay on L. § 41, p. 71, and for the omission of the first οὔτε, ib. § 39, p. 67, and Phil. 771, ἑκόντα μήτ' ἄκοντα. For the variety of expression (νεαρὸς σημαίνων, γήρᾳ σημαίνων), cp. Ant. 808, νέατον φέγγος λεύσσουσαν .. κούποτ' αὖθις: and for the dative γήρᾳ, which has given offence, O. T. 172, οὔτε τόκοισιν .. ἀνέχουσι γυναῖκες.

703. σημαίνω is used in the Homeric sense of 'to command an army.' Il. 16. 172, πέντε δ' ἄρ' ἡγεμόνας ποιήσατο, τοὶ

λεύσσει νιν Μορίου Διὸς 705
χἁ γλαυκῶπις Ἀθάνα.
ἀντ.β. ἄλλον δ' αἶνον ἔχω ματροπόλει τᾷδε κράτιστον, 707
δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, . . αὔχημα μέγιστον,
εὔιππον, εὔπωλον, εὐθάλασσον. 711
ὦ παῖ Κρόνου, σὺ γάρ νιν εἰς
τόδ' εἶσας αὔχημ', ἄναξ Ποσειδάν,
ἵπποισιν τὸν ἀκεστῆρα χαλινὸν [105 b.
πρώταισι ταῖσδε κτίσας ἀγυιαῖς. 715
ἁ δ' εὐήρετμος ἔκπαγλ' ἁλία χερσὶ παραπτομένα πλάτα
θρώσκει, τῶν ἑκατομπόδων

705. λεύσσει] λεύσει L. 706. χἁ] χ'ἁ L. 707. ἔχω ματροπόλει] ἔχω | ματρ. 708. αὔχημα μέγιστον in a separate line. 713. εἶσας] εἶσασ A. 714. ἵπποισιν] ἵπποισι L. 715. ταῖσδε κτίσας] ταῖσ δ' ἔκτισασ LA. ταῖσδ' ἐκτίσασ L². 716. χερσὶ] χερ | σὶ L. 718. θρώσκει] θρώσκει L.

ἐπεποίθει | σημαίνειν. The allusion which has been found in this passage to the invasions of Xerxes (Hdt. 8. 55), and Archidamus, is not improbable. (See App. to Introduction to this Play.) Λακεδαιμόνιοι γὰρ ἐμβαλόντες ἐν τῇ Ἀττικῇ δέκα μυριάσι Πελοποννησίων καὶ Βοιωτῶν, ἡγουμένου Ἀρχιδάμου τοῦ Ζευξιδάμου Λακεδαιμονίων βασιλέως, ἀπέσχοντο τῶν λεγομένων μορίων, Ἀθηνᾷ θύσαντες, ὡς Ἀνδροτίων φησί, Schol.

κύκλος] Phil. 1338, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοῦ κύκλοι.

705. Μορίου Διός] i. e. Zeus regarded as the protector of the μορίαι or sacred olives in the Academy. Ar. Nub. 1005.

706. γλαυκῶπις occurs here only in the extant plays of Sophocles, and is probably suggested by γλαυκᾶς, the epithet of the olive, preceding.

707. ἄλλον .. εὐθάλασσον] 'I have yet another praise for this city that hath borne me, one of mightiest note, the gift of that great deity, to speak of her, O noble vaunt, as blest with the fairest steeds, the fairest colts, and with a glorious sea.' εἰπεῖν is added epexegetically in construction with ἔχω. The adjectives, εὔιππον, etc., agree with αὐτήν, which is to be supplied as the object of εἰπεῖν, if indeed some word equivalent to this has not been lost. Porson supplied χθονός before αὔχημα, to complete the metre. But perhaps the line may have stood, δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν γέ νιν, αὔχημα μέγιστον, κ.τ.λ. ματροπόλει = 'the state our mother.' Cp. 1480, γᾷ ματέρι. The defect of two short syllables throws some doubt on the reading of l. 710.

712. 'For, son of Cronos, it was thou...' The particle is, as usual, postponed after the vocative.

713. αὔχημ'] This place illustrates the unconsciousness of the tautology which so often occurs. Every one may feel the false emphasis which is introduced, if we suppose a conscious repetition of αὔχημα from l. 710.

714. The dative ἵπποισι depends immediately on κτίσας, and is to be resumed with ἀκεστῆρα. 'Having framed for horses the bit, which tames their rage.'

715. ταῖσδε κτίσας ἀγυιαῖς] 'Having created in these roads.' A condensed expression for 'having invented and used on these roads.'

716–19. Expanding the epithet εὐθάλασσον. 'And the deftly-plied oar of the sea flying along by force bounds wondrously, coursing with the many Nereids.'

716. εὐήρετμος] Rather from εὖ ἐρέσσω than from εὖ ἐρετμόν. Join ἔκπαγλα θρώσκει.

χερσὶ παραπτομένα has been taken to mean 'fitted to the hand.' But this is prosaic, and interferes with the figure by which the oar is taken for the ship. Here and in O. T. 17, πτέσθαι is a syncopated form of πέτεσθαι.

718. ἑκατομπόδων] As in ἑκατογκάρανος, ἑκατόγχειρος, ἑκατον is used vaguely

Νηρῄδων ἀκόλουθος.

ΑΝ. ὦ πλεῖστ' ἐπαίνοις εὐλογούμενον πέδον, 720
νῦν σοὶ τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη.

ΟΙ. τί δ' ἔστιν, ὦ παῖ, καινόν; ΑΝ. ἄσσον ἔρχεται
Κρέων δδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.

ΟΙ. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
φαίνοιτ' ἂν ἤδη τέρμα τῆς σωτηρίας. 725

ΧΟ. θάρσει, παρέσται· καὶ γὰρ εἰ γέρων ἐγώ,
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,

721. σοὶ L. σοι C. δὴ L. δεῖ A. 726. ἐγὼ L. ἐγὼ C^2^. κυρῶ A. κυρῶ A.
727. γεγήρακε L.

to give the impression of multitude. The first part of the epithet is most important, as in πυκνόπτεροι, etc., the second part being chiefly pictorial. An allusion to the number 50 would be an awkward conceit; and the bare mention of an exact number, such as 100, would have no poetic force.

721. νῦν σοὶ .. δή] σοί, sc. πάρεστι, cp. Phil. 1165, ἀλλὰ γνῶθ', εὖ γνῶθ', ὅτι σοὶ | κῆρα τάνδ' ἀποφεύγειν. The conjecture σόν in both places is unnecessary. δή emphasizes the whole sentence: cp. Ant. 726, οἱ τηλικοίδε καὶ διδαξόμεσθα δὴ | φρονεῖν, κ.τ.λ. The reading δεῖ may have arisen from the difficulty of σοί, and the unusual position of δή.

φαίνειν] Causative, as in Phil. 297, ἔφην' ἀφαντον φῶς. Lit. 'Cause these words to shine,' i. e. manifest their truth in action: = ἀποδιδόναι ἐναργεῖς. Cp. Tr. 239, εὐκταῖα φαίνων.

723. ἡμῖν] ἡμῶν, the dative of remote reference ('Here we have Creon coming') has greater liveliness than ἡμῶν, which has been conjectured here.

724. Ismene is not yet returned. The dreaded Creon is seen advancing instead. The boast of a 'strong dwelling-place,' and of the 'unconquered olive-tree,' will now be put to proof.

725. τέρμα τῆς σωτηρίας] 'The end of safety;' i. e. The safety that is to end my wanderings.

726. θάρσει, παρέσται] 'Be assured of that.' The same words occur above (305) in a different connection. Elms. defends κυρῶ, perhaps rightly.

728–1043. (3rd ἐπεισόδιον)—Creon advances, and deprecating suspicion, attempts to persuade Oedipus to come home to Thebes, for his own and daughters' sake, according to the unanimous wish of the people. Oedipus, who is informed by Ismene, and by the oracles he had formerly received, of the real intention of the Thebans, indignantly resents the cruel meaning of the fair-sounding offer; taunts Creon with hypocrisy, in first banishing him against his will, and now trying to draw him unwillingly from Athens: and utters a curse on Creon and on his sons. The altercation continues till Creon throws off the mask of gentleness, avows that he has seized Ismene, and threatens to carry off Antigone. The chorus expostulate, and call for aid. He persists, and sends her away by his servants, adding reproaches against Oedipus, and, on the chorus further expostulating, threatens to lay hands on Oedipus, who thus provoked, utters a special curse on Creon. A scuffle ensues between the two old men: Creon taking hold of Oedipus to drag him away. The chorus again cry aloud for help, and Theseus, who has been sacrificing at a neighbouring altar, enters in haste. On learning what is the matter, he orders the people from the sacrifices to pursue the fugitives, and threatens Creon with arrest if the maidens are not produced imme-

ὁρῶ τιν' ὑμᾶς ὀμμάτων εἰληφότας
φόβον νεώρη τῆς ἐμῆς ἐπεισόδου, 730
ὃν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν.
ἥκω γὰρ οὐχ ὡς δρᾶν τι βουληθείς, ἐπεὶ
γέρων μέν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
σθένουσαν ἥκων, εἴ τιν' Ἑλλάδος, μέγα.
ἀλλ' ἄνδρα τόνδε τηλικόνδ' ἀπεστάλην 735
πείσων ἕπεσθαι πρὸς τὸ Καδμείων πέδον,
οὐκ ἐξ ἐνὸς στείλαντος, ἀλλ' ἀνδρῶν ὕπο
πάντων κελευσθείς, οὕνεχ' ἥκέ μοι γένει
τὰ τοῦδε πενθεῖν πήματ' εἰς πλεῖστον πόλεως.
ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740

732. οὐχ ὡς] ὡς οὐχ ὡς L. δρᾶν] δρά ..... L. δρᾶ...ν C². 735. τηλικόνδ' ἀπεστάλην] τηλίκονδ' ἀπεστάλην LV². τηλικόνδε ἐπεστάλην A. τηλίκον ἀπ. B. 736. Καδμείων] καδμεῖον A. 737. ἀνδρῶν] ἀστῶν BV². 738. οὕνεχ' ἥκε] οὕνεκ' ἥκε L. 739. εἰς] ἢ A.

diately. He is sure that Thebes will not resent this. She cannot countenance such violence. Creon then speaks for himself. He could not have supposed that Athens would have cared to protect his kindred, or would have received an incestuous person and a parricide under the shadow of the hill of Ares. He further excuses his assault by the curses of Oedipus. He is in Theseus' hands, but will resist harsh treatment. The mention of his unwitting crimes calls forth a fresh outburst of passion from Oedipus. Theseus breaks off further conference by peremptorily commanding Creon to show him where the maidens are. Oedipus is left alone with the chorus.

729. ὁρῶ..ἐπεισόδου] 'I see that you have contracted in your eyes a recent fear by reason of my coming in.' ὀμμάτων is a sort of genitive of place, or of the part affected. The conjecture εἰληφότα has the comic effect of suggesting 'fear has seized you by the eyes.' For εἰληφότας, cp. Aj. 345, τάχ' ἄν τιν' αἰδῶ κἀν' ἐμοὶ βλέψας λάβοι: Eur. Suppl. 1050.

731. μήτ' ἀφῆτ' ἔπος κακόν] As often happens, the sentence passes out of the relative construction. Creon endeavours to allay the alarm occasioned by his coming, and to win confidence by dwelling (1) on his own age and apparent feebleness, (2) on the age and condition of Oedipus, which needed protection at home, (3) on his intention to use persuasion only, (4) on the public authority and responsibility of his mission, (5) on his personal and private motives for undertaking it.

734. εἴ τιν' Ἑλλάδος] For the attraction, cp. Aj. 488, ἀλλ' εἴ τινος σθένοντος ἐν πλούτῳ Φρυγῶν: Essay on L. § 35, p. 55.

735. ἄνδρα τόνδε τηλικόνδ' ἀπεστάλην] The text, while giving a more natural order of the words than the conjecture τηλικόσδ' ἀπεστάλην, is also capable of a suitable meaning. Creon, wishing to show the reasonableness of his coming, points to the extreme age and feebleness of Oedipus as a ground for inducing him to return under the protection of Thebes. There is a peculiar emphasis on the words τηλικόνδε and πείσων, i.e. 'To induce this poor old man by persuasion only to return home.'

738. οὕνεχ' ἥκέ μοι γένει] 'Since kindred makes it incumbent on me.' For ἥκε, the simple for the compound verb, see Essay on L. p. 91, 4, and cp. Phil. 141, σὲ δ', ὦ τέκνον, τόδ' ἐλήλυθε πᾶν κράτος ἀγώγιον.

739. εἰς πλεῖστον πόλεως] 'To the greatest amount of all that are in the city.'

ἱκοῦ πρὸς οἴκους. πᾶς σε Καδμείων λεὼς
καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγώ,
ὅσῳπερ, εἰ μὴ πλεῖστον ἀνθρώπων ἔφυν
κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
ὁρῶν σε τὸν δύστηνον ὄντα μὲν ξένον, 745
ἀεὶ δ' ἀλήτην κἀπὶ προσπόλου μιᾶς
βιοστερῆ χωροῦντα, τὴν ἐγὼ τάλας
οὐκ ἄν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν
ἔδοξ', ὅσον πέπτωκεν ἥδε δύσμορος,
ἀεί σε κηδεύουσα καὶ τὸ σὸν κάρα 750
πτωχῷ διαίτῃ, τηλικοῦτος, οὐ γάμων
ἔμπειρος, ἀλλὰ τοὐπιόντος ἁρπάσαι.
ἆρ' ἄθλιον τοὔνειδος, ὦ τάλας ἐγώ,
ὠνείδισ' ἐς σὲ κἀμὲ καὶ τὸ πᾶν γένος; [106 a.
ἀλλ' οὐ γὰρ ἔστι τἀμφανῆ κρύπτειν, σύ νυν 755
πρὸς θεῶν πατρῴων, Οἰδίπους, πεισθεὶς ἐμοὶ
κρύψον, θελήσας ἄστυ καὶ δόμους μολεῖν

741. ἱκοῦ] ἥκου L. ἥκου C²: acc. corr. Elmsl. Καδμείων] καδμεῖος BV². 742. ἐκ δὲ τῶν μάλιστ' ἐγώ] ἐκ δὲ τῶν πάντων ἐγώ. BV². 744. ἀλγῶ] om. L. ins. C⁴. 746. δ'] om. L. ins. C². 747. βιοστερῆ] βιουστ. L. βιοστ. C²A. 751. πτωχῷ] πτωχῶι L. πτωχῇ A? 753. ἆρ'] ἄρ' L. 755. οὐ γάρ] αὐτάρ A. ἔστι] ἐστὶν L. σύ νυν] σὺ νῦν L. 757. κρύψον] κύψον B.

742. δικαίως] 'With full right.' Cp. Aj. 1110, τόνδε .. εἰς ταφὰς ἐγὼ θήσω δικαίως.

ἐκ δὲ τῶν] Essay on L. § 21, p. 30.

743. πλεῖστον .. κάκιστος] Cp. Phil. 631, τῆς πλείστον ἐχθίστης ἐμοὶ κλύοιμ' ἐχίδνης.

745. ξένον .. ἀλήτην] i. e. 'A stranger, and not even a sojourner in the stranger's land.'

746. ἐπὶ προσπόλου μιᾶς] 'With the support of one attendant.' ἐπί, as it were, 'leaning on.' The expression is analogous to ὁρμεῖν ἐπ' ἀγκύρας, Hdt. 7. 188.

749. ὅσον] i. e. εἰς ὅσον, the preposition, as frequently happens, applying to antecedent and relative.

751. τηλικοῦτος] 'At her age,' i. e. Just coming to womanhood. Cp. supra 345, 6, ἐπεὶ νέας | τροφῆς ἔληξεν καὶ κατίσχυσεν δέμας.

753. ἆρα] Essay on L. § 29, p. 47.

755. ἀλλ' οὐ γὰρ ἔστι τἀμφανῆ κρύπτειν] 'But seeing one cannot hide what is displayed, do you now, I beseech you by our fathers' Gods, consent to hide this scandal, Oedipus.' Creon professes to be horror-struck at his own words (ἆρ' ἄθλιον τοὔνειδος, κ.τ.λ.): but excuses himself by the publicity which Oedipus gives to their common calamity by wandering from home. It rests with *him* to bury the reproach within the palace halls, where his daughter at least will find protection, and his kindred will not have the disgrace of seeing him an outcast. Cp. O. T. 1425, foll., τὴν γοῦν .. φλόγα | αἰδεῖσθ' ἄνακτος ἡλίου τοιόνδ' ἄγος | ἀκάλυπτον οὕτω δεικνύναι, κ.τ.λ.: El. 624, 5, σύ τοι λέγειν νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς | τοὔργον· τὰ δ' ἔργα τοὺς λόγους εὑρίσκεται.

757. θελήσας] 'Consenting.' Cp. O. T. 649, πιθοῦ θελήσας, κ.τ.λ.

τοὺς σοὺς πατρῴους, τήνδε τὴν πόλιν φίλως
εἰπών· ἐπαξία γάρ· ἡ δ' οἶκοι πλέον
δίκῃ σέβοιτ' ἄν, οὖσα σὴ πάλαι τροφός. 760

Οἰ. ὦ πάντα τολμῶν κἀπὸ παντὸς ἂν φέρων
λόγου δικαίου μηχάνημα ποικίλον,
τί ταῦτα πειρᾷ κἀμὲ δεύτερον θέλεις
ἑλεῖν, ἐν οἷς μάλιστ' ἂν ἀλγοίην ἁλούς;
πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς 765
νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
οὐκ ἤθελες θέλοντι προσθέσθαι χάριν,
ἀλλ' ἡνίκ' ἤδη μεστὸς ἦν θυμούμενος,
καὶ τοὺν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
τότ' ἐξεώθεις κἀξέβαλλες, οὐδέ σοι 770
τὸ συγγενὲς τοῦτ' οὐδαμῶς τότ' ἦν φίλον·
νῦν τ' αὖθις ἡνίκ' εἰσορᾷς πόλιν τέ μοι
ξυνοῦσαν εὔνουν τήνδε καὶ γένος τὸ πᾶν,

759. ἡ δ'] ἢδ' A. 760. δίκῃ] δίκη A. 761. ἂν φέρων] ἀμφέρων L. ἂν φέρων C². 763. πειρᾷς L. 767. ἤθελες θέλοντι] ἡ..'.....ι (? ἠθέλοντι) L. ἤθελεσ θέλοντι C². 769, 70. γλυκύ, | τότ'] γλυκὺ | καὶ μάνθανον τὸν θυμὸν ἐκδραμόντα μοι | τότ' MSS. (κἀμάνθανον B.) (supra 438). Valckn. corr. 770. ἐξεώθεις] ἐξεώθησι L.

758. τήνδε τὴν πόλιν φίλως εἰπών] 'First giving words of friendship to this city: for she deserves them well.'

759. ἡ δ' οἶκοι] Sc. πόλις, cp. supra 433, τὴν .. αὐτίχ' ἡμέραν. 'But the city you have left behind, which so long nourished you, has by right a stronger claim to be reverenced by you.'

760. δίκῃ] Essay on L. § 14, p. 19.

σέβοιτο] For the passive, which occurs here only, see Essay on L. § 31, p. 49.

πάλαι] i. e. in his prosperity, which is now regarded as long past.

761, 2. κἀπὸ .. ποικίλον] 'Who out of every cause wouldst bring some subtle fabrication of a just plea.'

763. ταῦτα is cognate or adverbial accusative.

764. 'In a point, wherein my capture would most grieve me.' ἐν οἷς = ἐν τούτοις ἐν οἷς. 'In that particular in which,' i. e. In his relation to Thebes and to his sons, in which he was most bent on continuing the present estrangement.

765. This is brought in to explain δεύτερον.

τοῖσιν οἰκείοις κακοῖς] 'With my own proper evils.' There is a bitter emphasis on οἰκείοις. (1) The evils of my house: (2) the evils which affected me so nearly: (3) the evils whose burden fell only on me. Cp. O. T. 1414, 15, τἀμὰ γὰρ κακὰ | οὐδεὶς οἶός τε πλὴν ἐμοῦ φέρειν βροτῶν. Probably not 'my self-inflicted evils,' although this might be supported by comparing El. 215, οἰκείας εἰς ἄτας: Aj. 919, ἀπ' οἰκείας σφαγῆς.

768. ἡνίκ' ἤδη μεστὸς ἦν θυμούμενος] 'Just when I was sated with my rage.'

770. τότ' ἐξεώθεις κἀξέβαλλες] 'Then you began to thrust me forth and banish me.'

771. τὸ συγγενὲς τοῦτ'] 'The tie of kindred of which you now speak:' supra 738. Cp. Aesch. Prom. 39, τὸ συγγενές τοι δεινόν.

769. The line καὶ μάνθανον τὸν θυμὸν ἐκδραμόντα μοι, repeated here from supra 438, has been rejected by all recent editors. Cp. O. T. 1298.

773. καὶ γένος τὸ πᾶν] 'And the whole people,' i. e. not only the authorities of the city (Theseus), but the inhabit-

πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
καίτοι τίς αὕτη τέρψις ἄκοντας φιλεῖν; 775
ὥσπερ τις εἰ σοὶ λιπαροῦντι μὲν τυχεῖν
μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
πλήρη δ' ἔχοντι θυμὸν ὧν χρῄζοις, τότε
δωροῖθ', ὅτ' οὐδὲν ἡ χάρις χάριν φέροι·
ἆρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις; 780
τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά.
φράσω δὲ καὶ τοῖσδ', ὡς σε δηλώσω κακόν.
ἥκεις ἔμ' ἄξων, οὐχ ἵν' ἐς δόμους ἄγῃς,
ἀλλ' ὡς πάραυλον οἰκίσῃς, πόλις δέ σοι 785
κακῶν ἄνατος τῶνδ' ἀπαλλαχθῇ χθονός.

774. σκληρά] σκλῆρὰ L. 775. τίς αὕτη] τοσαύτη LAV². τίσ αὕτη L²BV² 778. ὧν] ὦ A. χρῄζοις] χρήιζεισ L. χρῄζοισ A. 779. δωροῖθ' LA. δωροῦ θ' C². φέροι] φέρει L. φέροι A. 780. τῆσδ' ἂν ἡδονῆς] τῆσδ' ἡδονῆς L. 781. σύ] σοὶ L. 782. ἔργοισιν] ἔργοισι L. ἔργοισιν C²A. 783. τοῖσδ'] τοῖσ L. 785. οἰκίσῃς] οἰκήσῃσ L. 786. ἄνατος] ἄναιτοσ L. ἄνα(σ)τος ? A. γρ. ἄναιτος ἤτοι ἀναίτιος A.

ants with one consent. Cp. Aj. 861, κλειναί τ' Ἀθῆναι καὶ τὸ σύντροφον γένος. The words in both places are intended to move the Athenian audience.

774. 'You try to tear me away, with cruel speeches couched in flattering terms.'

775. τίς αὕτη appears not only in the recension of Ven. 616 and Par. B, followed by Triclinius, but also in L². The parallel of Thuc. 3. 12, τίς οὖν αὕτη ἡ φιλία ἡ ἐλευθερία πιστή, the frequent use of ὥσπερ without a definite antecedent in introducing an illustration, the doubtfulness of the correlation of τοσαύτη ὥσπερ (cp., however, El. 532, οὐκ ἴσον καμὼν ἐμοὶ λύπῃ, ὅτ' ἔσπειρ', ὥσπερ ἡ τίκτουσ' ἐγώ), and the fact that the reading τίς αὕτη is not confined to one family of MSS., lead to the conclusion that the reading of LAV², τοσαύτη, like σημαίνει for σαίνει, supra 320, is a clerical error.

τέρψις, repeated by unconscious tautology from supra 766, is here active.

776. I have accented σοί because of the antithesis in 781, καὶ σὺ προσφέρεις ἐμοί. As in the speech beginning at l. 960, esp. in l. 992, Oedipus uses the 'argumentum ad hominem' in the debate with Creon. 'And yet what kindness is there in befriending men against their will? Suppose, for instance, when *you* were eager to obtain some boon, one were to grant nothing of your request, nor choose to satisfy you, but when your soul was filled with your desire, were then to make the offer, when the kindness was no longer kind! Would not that be an empty satisfaction for you to obtain? Yet such is the favour you now proffer to me.'

781. 'Would you not find in that an empty satisfaction?' The stress of the emphasis is on ματαίου. 'Would not the pleasure so received be vain?'

785, 6. πόλις δέ σοι .. χθονός] 'And your city may retire unharmed from her encounter with the land of these men.' Although χθονὸς ἀπαλλάσσεσθαι would commonly mean simply 'to depart from the land,' yet χθών is so frequently used as = πόλις, and half-personified (O. C. 916, Ant. 187), that the words here might naturally enough suggest the notion of 'being disengaged from,' 'ending a struggle with,' a city: perhaps more so than if the conjecture τῆσδ' ἀπαλλαχθῇ χθονός were adopted. The natural pause after κακῶν ἄνατος, which are like a single word, prevents ambiguity in τῶνδε.

οὐκ ἔστι σοι ταῦτ', ἀλλά σοι τάδ' ἔστ', ἐκεῖ
χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεί·
ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον. 790
ἆρ' οὐκ ἄμεινον ἢ σὺ τἀν Θήβαις φρονῶ;
πολλῷ γ', ὅσῳπερ ἐκ σαφεστέρων κλύω,
Φοίβου τε καὐτοῦ Ζηνός, ὃς κείνου πατήρ.
τὸ σὸν δ' ἀφῖκται δεῦρ' ὑπόβλητον στόμα,
πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν 795
κἀκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.
ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·
ἡμᾶς δ' ἔα ζῆν ἐνθάδ'· οὐ γὰρ ἂν κακῶς
οὐδ' ὧδ' ἔχοντες ζῷμεν, εἰ τερποίμεθα. [106 b.
ΚΡ. πότερα νομίζεις δυστυχεῖν ἔμ' ἐς τὰ σὰ 800
ἢ σ' εἰς τὰ σαυτοῦ μᾶλλον ἐν τῷ νῦν λόγῳ;

787. ἔστ'] ἔστ'.. L. 796. σωτήρια] σωτηρία L. σωτήρια CA. 797. An early hand has written ὑπόβλητον in the extreme margin. οἶδα γάρ] οἶ..ἀρ L. οἶδα γάρ C². 799. ζῷμεν] ζῶμεν LA. εἰ] ἐ L. ἢ εἰ C².

787, 8. ἐκεῖ .. ἀεί] The clause is in apposition with τάδε. Join ἐκεῖ χώρας. 'My evil genius ever lurking in the region of that land.' The genitive is not strictly partitive. For a similar instance where the genitive and locative adverb are co-extensive, cp. Phil. 899, ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.

790. 'They shall inherit their father's land, only by dying there.' The comparison of Aesch. S. c. T. 732, ὠμόφρων σίδαρος χθόνα ναίειν διαπήλας ὁπόσαν καὶ φθιμένοισι κατέχειν, τῶν μεγάλων πεδίων ἀμοίρους, is just, but the thought is not identical, for ἐνθανεῖν is probably in apposition to λαχεῖν τοσοῦτον, and not after τοσοῦτον singly = ὥστε ἐνθανεῖν. The words therefore do not refer to the 'six feet of earth,' but to the fact that the only privilege the sons obtain in regard to their inheritance is to die on Theban ground.

794, 5. 'But you have brought hither a suborned tongue, sharpened and keen.' ὑπόβλητον means 'rife with suggestions of falsehood.' Cp. Aj. 188, ὑποβαλλόμενοι κλέπτουσι μύθους. For the play of words in στόμα .. στόμωσιν, see Essay on L. § 44, p. 75.

796. τὰ πλείονα] The article defines the 'more' in contradistinction to the fewer.

797. The connection of these words is not strictly logical. ἀλλ' οἶδα γάρ (as often with ἀλλὰ γάρ) really gives the reason for breaking off and saying no more.

ταῦτα refers not to the preceding expostulation, but to the γνώμη, ἐν δὲ τῷ λέγειν, κ.τ.λ.

'But this counsel I know you do not listen to—enough then, begone!'

798. οὐ γὰρ ἂν κακῶς] Said scornfully in answer to Creon's expressions of affected pity.

799. εἰ τερποίμεθα] 'If we might have our wish.' 'If so be we are content.'

800, 1. 'Which, think you, is more unfortunate in our present colloquy, I in regard to your matters, or you in regard to your own?' i. e. You accuse me of ignorance of your and your children's destiny (l. 788): but you show much greater ignorance of your own best interests by refusing to come. For δυστυχεῖν εἰς, cp. Plat. Lach. 183 C, οὔτοι δ', ὡς ἔοικε, παρὰ τοὺς ἄλλους οὕτω σφόδρα εἰς τοῦτο δεδυστυχήκασιν.

ΟΙ. ἐμοὶ μέν ἐσθ' ἥδιστον, εἰ σὺ μήτ' ἐμὲ
πείθειν οἷός τ' εἶ μήτε τούσδε τοὺς πέλας.
ΚΡ. ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ τρέφει; 805
ΟΙ. γλώσσῃ σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ
δίκαιον ὅστις ἐξ ἅπαντος εὖ λέγει.
ΚΡ. χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.
ΟΙ. ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.
ΚΡ. οὐ δῆθ' ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα. 810
ΟΙ. ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
φύλασσ' ἐφορμῶν ἔνθα χρὴ ναίειν ἐμέ.
ΚΡ. μαρτύρομαι τούσδ', οὐ σέ· πρὸς δὲ τοὺς φίλους
οἷ' ἀνταμείβει ῥήματ', ἤν σ' ἕλω ποτέ
ΟΙ. τίς δ' ἄν με τῶνδε συμμάχων ἕλοι βίᾳ; 815

804. φανεῖ] φανῆι LA. 805. τρέφει L. τρέφηι C². 806. οὐδέν'] οὐδὲν L. οὐδέν' CA. 808, 9. The persons are not marked. 810. ὅτῳ] ὁ.τῶι L. ὁ.τῶι C⁴. ἴσος] ἴσοσ C⁴. 814. ἀνταμείβει] ἀνταμείβηι L. 815. τίς] τί A. τῶνδε] τῶν L. τῶνδε C²A.

802. μήτ' ἐμέ .. μήτε τούσδε] The emphasis is on τούσδε: μήτ' ἐμέ is taken for granted, and only introduced for the sake of the antithesis. 'I should like best, if you fail in persuading these men here as you will fail to persuade me.'

805. λῦμα τῷ γήρᾳ] 'To bring disgrace upon old age.' 'To mar the beauty of old age.' For the dative, see Essay on L. § 13, p. 18.

807. ἐξ ἅπαντος] 'In every cause.' 'Who finds in every cause alike materials for clever speaking.'

810. οὐ δῆθ' ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα] 'My words are certainly not seasonable in the judgment of one who has so little sense as you have;' i. e. 'A wise speech sleeps in a foolish ear.' For the dative, see Essay on L. § 13, p. 19, *e*. Or, 'I do not speak seasonably, in speaking to one so devoid of understanding.' Cp. Aesch. Prom. 983, σὲ γὰρ προσηύδων οὐκ ἄν, ὅνθ' ὑπηρέτην.

812. φύλασσ' ἐφορμῶν ἔνθα χρὴ ναίειν ἐμέ] Two explanations of this are possible, (1) 'Keep watch over me like a blockading ship prescribing my abode;' the notion of dictation being implied in φύλασσ' ἐφορμῶν: (2) 'Keep watching and hanging about (like a blockading ship) my destined dwelling-place.' The first is more idiomatic. Cp. El. 16, τί χρὴ δρᾷν ἐν τάχει βουλευτέον: supra 654, μὴ δίδασχ' ἃ χρή με δρᾷν.

813. μαρτύρομαι τούσδ', οὐ σέ] 'I appeal to them, not to you! And for the terms of your answer to your friends, if I once take you ——.' The intended threat ('you shall suffer at Thebes') is broken off by Oedipus retorting, 'But who can take me,' etc. Creon angrily repels the claim of Oedipus to speak for the Attic elders (ἐρῶ .. πρὸ τῶνδε), whom he calls to witness Oedipus' treatment of him. The latter words refer to the lines in which Oedipus curses his sons (ἔστιν δὲ παισὶν .. μόνον), which Creon treats as the answer to the message which he had brought from the Καδμείων λέως. Cp. infra 850, φίλους ὑφ' ὧν ἐγὼ ταχθεὶς τάδ' ἔρδω. The structure closely resembles Hom. Il. 1. 338, τὼ δ' αὐτὼ μάρτυροι ἔσταν, | πρός τε θεῶν μακάρων, πρός τε θνητῶν ἀνθρώπων, | καὶ πρὸς τοῦ βασιλῆος ἀπηνέος εἴποτε δ' αὖτε | χρειὼ ἐμεῖο γένηται ἀμύνειν λοιγὸν ἀμῦναι | τοῖς ἄλλοις, where the final

ΚΡ. ἦ μὴν σὺ κἄνευ τῶνδε λυπηθεὶς ἔσει.
ΟΙ. ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;
ΚΡ. παίδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.
ΟΙ. οἴμοι. ΚΡ. τάχ' ἕξεις μᾶλλον οἰμώζειν τάδε. 820
ΟΙ. τὴν παῖδ' ἔχεις μου; ΚΡ. τήνδε γ' οὐ μακροῦ χρόνου.
ΟΙ. ἰὼ ξένοι, τί δράσετ'; ἦ προδώσετε,
κοὐκ ἐξελᾶτε τὸν ἀσεβῆ τῆσδε χθονός;
ΧΟ. χώρει, ξέν', ἔξω θᾶσσον· οὔτε γὰρ τὰ νῦν
δίκαια πράσσεις οὔθ' ἃ πρόσθεν εἴργασαι. 825
ΚΡ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν
ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.
ΑΝ. οἴμοι τάλαινα, ποῖ φύγω; ποίαν λάβω
θεῶν ἄρηξιν ἢ βροτῶν; ΧΟ. τί δρᾷς, ξένε;
ΚΡ. οὐχ ἅψομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς. 830
ΟΙ. ὦ γῆς ἄνακτες. ΧΟ. ὦ ξέν', οὐ δίκαια δρᾷς.
ΚΡ. δίκαια. ΧΟ. πῶς δίκαια; ΚΡ. τοὺς ἐμοὺς ἄγω.
ΟΙ. στρ. ἰὼ πόλις.

816. ἔσει] ἔσῃ LA. 818. σοι] σέ L. 820. οἴμοι] ἄιμοι L. οἰμώζειν] οἰμώζεισ L. οἰμώζει C². 827. πορεύσεται] πορεύεται L. πορεύσεται A. 829. ἄρηξιν] ἀρήξειν L. ἀρήξεῖν C². δρᾷς] δρᾶι L. δρᾶισ C²A. 833. ΟΙ.] ἀντ. LA.

threat is in like manner suppressed. In the present passage, however, δέ is strictly adversative, distinguishing Creon's personal injury from the supposed offence against Eteocles and the Thebans.

816. κἄνευ τῶνδε] 'Without this,' i.e. without my taking you. The ambiguity of τῶνδε would probably not be felt by a Greek, and is not a sufficient reason for altering the reading to τοῦδε.

817. Creon's tone implied that something had been done. Seeing that the chorus as well as Oedipus are impracticable, he breaks into open hostility, and avows the capture of Ismene, who had been seized and carried off before she could return from making her offerings.

820. οἰμώζειν τάδε] 'To cry woe at this.' τάδε, the capture of the maidens; or, τάδε cogn. acc., 'thus to exclaim.'

821. τήνδε γ'] 'Ay, this one ere long.' γε is more expressive than τε, assenting to τὴν παῖδα, with the difference that Antigone is now meant. Cp. infra 1649.

821. οὐ μακροῦ χρόνου] Sc. ἔξω.

823. τὸν ἀσεβῆ] 'The impious one,' cp. 922, συλῶντα .. τὰ τῶν θεῶν | βίᾳ ἄγοντα φωτῶν ἀθλίων ἱκτήρια. He appeals to the known piety of the chorus.

825. οὔθ' ἃ πρόσθεν εἴργασαι] In seizing Ismene.

826. ὑμῖν ἂν εἴη] Said to Creon's attendants, who suddenly appear.

ἂν εἴη] For a similar use of ἄν with the optative in commands, cp. Tr. 728, σιγᾶν ἂν ἁρμόζοι σε τὸν πλείω λόγον.

827. εἰ .. πορεύσεται] For the v. r. cp. σημαίνεις below, in l. 837.

830. Creon, as next of kin, is guardian of the children of the outlawed Oedipus. Cp. O. T. 1448, καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ.

832. τοὺς ἐμοὺς ἄγω] For the plural and masc. see Essay on L. § 20, pp. 28, 29.

ΧΟ. τί δρᾷς, ὦ ξέν'; οὐκ ἀφήσεις; τάχ' εἰς βάσανον εἶ χερῶν.
ΚΡ. εἴργου. ΧΟ. σοῦ μὲν οὔ, τάδε γε μωμένου. 836
ΚΡ. πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.
ΟΙ. οὐκ ἠγόρευον ταῦτ' ἐγώ; ΧΟ. μέθες χεροῖν
τὴν παῖδα θᾶσσον. ΚΡ. μὴ 'πιτασσ' ἃ μὴ κρατεῖς.
ΧΟ. χαλᾶν λέγω σοι. ΚΡ. σοὶ δ' ἔγωγ' ὁδοιπορεῖν. [107 a.
ΧΟ. προβᾶθ' ὧδε, βᾶτε βᾶτ', *ἔντοποι. 841
πόλις ἐναίρεται, πόλις ἐμά, σθένει.
προβᾶθ' ὧδέ μοι.
ΑΝ. ἀφέλκομαι δύστηνος, ὦ ξένοι ξένοι.
ΟΙ. ποῦ, τέκνον, εἶ μοι; ΑΝ. πρὸς βίαν πορεύομαι. 845
ΟΙ. ὄρεξον, ὦ παῖ, χεῖρας. ΑΝ. ἀλλ' οὐδὲν σθένω.
ΚΡ. οὐκ ἄξεθ' ὑμεῖς; ΟΙ. ὦ τάλας ἐγώ, τάλας.
ΚΡ. οὔκουν ποτ' ἐκ τούτοιν γε μὴ σκήπτροιν ἔτι

834–6. εἰς βάσανον .. οὔ, τάδε] εἰς | βάσανον, οὔ | τάδε. 837. ΚΡ.] ΟΙΔ. L. μαχεῖ] μάχῃ LA. Pors. corr. πημανεῖς] πημαίνεισ LA. 840. ἔγωγ'] ἐγὼ δ' L. ἔγωγ' A. 841. ὧδε, βᾶτε] ὧδ' ἐμβᾶτε LA. Tricl. corr. *ἔντοποι] ἐντόπιοι MSS. Brunck. corr. 843. προβᾶθ' L. —προβᾶθ' C². ΟΙΔ. προβᾶθ' C². 844. ἀφέλκομαι] ἀφέλκομ' ὦ LA[cl]. ἀφέλκομαι AT.

835, 6. The excitement, indicated by the broken lines, culminates in the 'antispastic' rhythm of these verses. Note that 876–85, following the second attempt of Creon, are antistrophic to 833–43. This lyrical repetition, with the balanced rhythm of the intervening dialogue (containing one short outburst of Creon, 852–59, and one of Oedipus, 868–74), and the animated tableau on the stage, must have produced a sort of operatic effect. The dochmiacs are introduced by a diiambus. Cp. O. T. 649–59, 678–88.

837. The Scholiast, who rightly explains πόλει by ταῖς Θήβαις, evidently assigned this speech to Creon.

838. Creon, while defying the chorus, desists from taking part in the actual violence, which he leaves to his attendants. It is to one of these that the words of the chorus are addressed.

838. οὐκ ἠγόρευον ταῦτ' ἐγώ] Oedipus rather alludes to his prophecy in 605, foll., that war would come between Athens and Thebes, than to his warning in 653, which is already fulfilled. Creon's threat (πόλει μαχεῖ γάρ) comes near to his own prediction.

840. The chorus and Creon are giving opposite commands to the attendants.

χαλᾶν] 'To leave hold.'

841. The change to ἔντοποι (cp. Phil. 211), is necessitated by the dochmiac metre.

842. πόλις ἐναίρεται] The chorus in their indignation, as Theseus afterwards in his scorn (903, ξένῳ .. τῷδε χειρωθεὶς βίᾳ), represent the attempt of Creon as an assault on the liberties of their city.

σθένει, 'with might,' 'by force of arms.' Cp. infra 1089, σθένει 'πινικείῳ τὸν εὔαγρον τελειῶσαι λόχον. The expression here is more nearly equivalent to κατὰ κράτος than to βίᾳ. Cp. Eur. Bacch. 953, οὐ σθένει νικητέον | γυναῖκας.

844. ὦ ξένοι ξένοι] The last appeal of Antigone to the chorus is so worded as to recall her former supplication, ὦ ξένοι αἰδόφρονες, l. 237.

848. ἐκ τούτοιν .. σκήπτροιν] 'With these to lean upon.' ἐκ = 'by means of,' 'with the help of.' Cp. Phil. 91, οὐ γὰρ ἐξ ἐνὸς ποδὸς | ἡμᾶς τοσούσδε πρὸς βίαν χειρώσεται.

ὀδοιπορήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις
πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγὼ 850
ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ὢν ὅμως,
νίκα. χρόνῳ γάρ, οἶδ' ἐγώ, γνώσει τάδε,
ὀθούνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
δρᾷς οὔτε πρόσθεν εἰργάσω βίᾳ φίλων,
ὀργῇ χάριν δούς, ἥ σ' ἀεὶ λυμαίνεται. 855

ΧΟ. ἐπίσχες αὐτοῦ, ξεῖνε. ΚΡ. μὴ ψαύειν λέγω.
ΧΟ. οὗτοι σ' ἀφήσω, τῶνδέ γ' ἐστερημένος.
ΚΡ. καὶ μεῖζον ἄρα ῥύσιον πόλει τάχα
θήσεις· ἐφάψομαι γὰρ οὐ ταύταιν μόναιν.
ΧΟ. ἀλλ' ἐς τί τρέψει; ΚΡ. τόνδ' ἀπάξομαι λαβών. 860
ΧΟ. δεινὸν λέγεις. ΚΡ. ὡς τοῦτο νῦν πεπράξεται,

849. νικᾶν LA. νικᾶν C^{1}. 850. τε om. LA. add. Tricl. 851. ὧν] ὧν A. 852. γνώσει] γνώσῃ L. 853. αὐτόν] αὐτὸν L. σαυτὸν A. 858. ἄρα] ἄρα L. 859. μόμαιν L. μόναιν CA. 860. τρέψει] τρέψῃ L. 861. λέγεις] λεγοισ L. λεγοισ A. ὡς om. LA. Tricl. corr.

851. καὶ τύραννος ὢν ὅμως] 'Although I am a prince.' For τύραννος = 'one of royal blood,' cp. Eur. Med. 957, τῇ τυράννῳ νύμφῃ. As applied to Creon, however, the word indicates the peculiarity of his position as regent or dictator of Thebes, which gave him the reality without the name of sovereignty.

852. τάδε = τὸ παρὸν πρᾶγμα.

856. ἐπίσχες αὐτοῦ, ξεῖνε] Creon, after launching the above speech at Oedipus, turns to follow Antigone and the attendants who are dragging her off. The chorus interfere to prevent him.

857. τῶνδε] The maidens, of whom Ismene, though in the background, is not far off.

858, 9. καὶ μεῖζον ἄρα ῥύσιον πόλει τάχα θήσεις] 'Then you will quickly (be made to) place with my city a still heavier pledge.' The first meaning of ῥύσιον seems to be a 'bone of contention,' 'the matter in dispute.' Hence in any quarrel ῥύσιον is that which is held by one of the parties or by the judge, till the claim of the other party is determined. In this sense, the towns which either of two contending powers had taken from the other, might be called ῥύσια. Sometimes the thing so held, or seized, would be an equivalent for the amount of wrong supposed to be done, i. e. would be taken in reprisal. Cp. Phil. 959, φόνον φόνου δὲ ῥύσιον τίσω τάλας. The expression ῥύσιον θεῖναι is analogous to μετοίκιον, καταβολὰς θεῖναι. See L. and S. s. v. τίθημι, VII. 2. Cp. supra 227, καταθήσεις. πόλει in Creon's mouth is Thebes, as supra 837. 'My city will take from you a still greater pledge, which you bind yourself to redeem;' i. e. If you are bent on making this a cause of war, the quarrel will begin with Oedipus and his two daughters in the hands of Thebes. Athens may 'come and take them' if she will. The other explanation, 'You will impose on your city (Athens) the task of redeeming a greater pledge,' is plausible. But the analogy of ἆθλον τιθέναι is not close enough to support the meaning given to θήσεις, and the technical meaning of ῥύσιον, which appears already in Aesch. Ag. 535, ὀφλὼν γὰρ ἀπαγῆσ τε καὶ κλοπῆς δίκην | τοῦ ῥυσίου θ' ἥμαρτε, κ.τ.λ., is not sufficiently maintained. The Scholiast is therefore right in again explaining πόλει by ταῖς Θήβαις.

861. δεινὸν λέγεις] 'That is indeed a threat!' Cp. supra 661, κεἰ δεῖν' ἐπεφρόσθη λέγειν.

ἦν μή μ' ὁ κραίνων τῆσδε γῆς ἀπειργάθῃ.
ΟΙ. ὦ φθέγμ' ἀναιδές, ἦ σὺ γὰρ ψαύσεις ἐμοῦ;
ΚΡ. αὐδῶ σιωπᾶν. ΟΙ. μὴ γὰρ αἵδε δαίμονες
θεῖέν μ' ἄφωνον τῆσδε *τῆς ἀρᾶς ἔτι, 865
ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας
πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βίᾳ.
τοιγὰρ σὲ καὐτὸν καὶ γένος τὸ σὸν θεῶν
ὁ πάντα λεύσσων Ἥλιος δοίη βίον
τοιοῦτον οἷον κἀμὲ γηράναι ποτέ. 870
ΚΡ. ὁρᾶτε ταῦτα, τῆσδε γῆς ἐγχώριοι;
ΟΙ. ὁρῶσι κἀμὲ καὶ σέ, καὶ φρονοῦσ' ὅτι
ἔργοις πεπονθὼς ῥήμασίν σ' ἀμύνομαι.
ΚΡ. οὔτοι καθέξω θυμόν, ἀλλ' ἄξω βίᾳ
κεἰ μοῦνός εἰμι τόνδε καὶ χρόνῳ βραδύς. 875

863. ψαύσεις] ψαύεισ LA. ψαύσεις B. 865. θεῖέν μ'] θεῖέμ' L. *τῆς] γῆς MSS. corr. ed. Lond. 1747. 867. ἐξοίχει] ἐξοίχῃ L. 868. σὲ καὐτόν] σε χ' αὐτὸν L. σὲ κἀὐτὸν A. σέ γ' αὐτὸν B. 870. γηράναι ποτέ] γηρᾶναί .γηρῶν. .βαρύς. ποτε LA. 875. μοῦνός] μόνος A. χρόνωι βραδὺς LA. χρόνωι βραδύσ C².

'Know that this shall certainly be done forthwith (νῦν).' For the ellipse with ὡς, cp. Ant. 215, ὡς ἂν σκοποὶ νῦν ἦτε ... The reduplicated future is not here = future-perfect, but is simply emphatic.

863. ἦ σὺ γάρ] 'What? do you mean to say that you ...' γάρ does not give the reason of ἀναιδές, but asks the reason of πεπράξεται.

864. μὴ γάρ] γάρ gives the reason of an implied negative, repelling Creon's injunction of silence. 'Nay, may these goddesses not close my lips to this one curse.' (ἔτι to be taken closely with τῆσδε τῆς ἀρᾶς, or with the clause apart from the negative, 'Prevent me from still uttering so much as this.' The slight corruption of the text (from τῆς to γῆς) has tempted some editors to provide an antecedent to ὅς by reading τῆσδε σῆς ἀρᾶς, 'This curse on thee.' But this destroys the natural emphasis on τῆσδε, and the omission of the antecedent rather adds to the passionate force of the expression. Cp. supra 263, κἄμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες, κ.τ.λ., and see Essay on L. § 22, p. 33, and § 39, p. 66.

866, 7. ψιλὸν ὄμμ'.. βίᾳ] 'Who hast added to the former loss of my eyes by violently tearing away the poor defenceless means of sight that were still left to me.' The ψιλὸν ὄμμα are his daughters Antigone (τῆς ὑπέρ τ' ἐμοῦ αὐτῆς θ' ὁρώσης, supra 33, 4) and Ismene, who brought him intelligence of things in Thebes. For the expression, cp. Shak., King Lear, 4. 6, '*Lear*. Read. *Gloster*. What, with the case of eyes?' βίᾳ is to be joined with the phrase ἀποσπάσας ἐξοίχει, for which cp. El. 809, 10, ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς | αἵ μοι μόναι παρῆσαν ἐλπίδων ἔτι.

868. σὲ καὐτόν, κ.τ.λ.] Cp. Phil. 620, τὸ σπεύδειν δέ σοι καὐτῷ παραινῶ κεί τινος κήδει πέρι. The change to σέ τ' αὐτόν is unnecessary here. The case is different in 1417, where σέ τ' αὐτόν is a sort of tmesis for σαὐτόν τε.

870. οἷον κἀμέ] ἐμέ is accusative by attraction to σέ.

874. ἄξω βίᾳ] Cf. infra 922, βίᾳ ἄγοντα φωτῶν ἀθλίων ἱκτήρια.

875. On this order of words, see Essay on L. § 41, p. 70. Creon, provoked by the curse of Oedipus, is about to carry out his threat (860), although, since the

ΟΙ. ἀντ. ἰὼ τάλας.

ΧΟ. ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ τάδε δοκεῖς τελεῖν. [107 b.

ΚΡ. δοκῶ. ΧΟ. τάνδ' ἄρ' οὐκέτι νεμῶ πόλιν.

ΚΡ. τοῖς τοι δικαίοις χὠ βραχὺς νικᾷ μέγαν. 880

ΟΙ. ἀκούεθ' οἷα φθέγγεται; ΧΟ. τά γ' οὐ τελεῖ

⏑ ⏓ ⏑ – – ΚΡ. Ζεὺς *γ' ἂν εἰδείη, σὺ δ' οὔ.

ΧΟ. ἆρ' οὐχ ὕβρις τάδ'; ΚΡ. ὕβρις, ἀλλ' ἀνεκτέα.

ΧΟ. ἰὼ πᾶς λεώς, ἰὼ γᾶς πρόμοι,

μόλετε σὺν τάχει, μόλετ'· ἐπεὶ πέραν 885

περῶσίν *γε δή.

ΘΗ. τίς ποθ' ἡ βοή; τί τοὔργον; ἐκ τίνος φόβου ποτὲ

βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίῳ θεῷ

τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὡς εἰδῶ τὸ πᾶν,

877. λῆμ'] λῦμ' A. 879. νέμω LA. with gloss νομῶ A. 882. Ζεὺς *γ' ἂν] αὖτ' ζεῦστ' ἂν L. ζεῦστ ἂν C²A. 883. ἆρ'] ἄρ' L. τάδ'] τάδε L. ἀνεκτέα] ἀνεκτὰ L. ἀνεκτέα C²A. 886. περῶσίν *γε δή] | περῶσι δή LA. περῶσι δῆτα T. 887. ποθ'] πόθεν L. 888. βουθυτοῦντα] θυ from θοι L. 889. εἰδῶ] ἴδω L. ἴδω A. εἰδῶ B.

attendants are gone with the maidens, he has no one to help him. Of the reading γηρῶν βαρύς, γηρῶν has probably originated in a gloss on χρόνῳ βραδύς, and βαρύς, as elsewhere, from a misreading of βραδύς.

879. τάνδ'.. πόλιν] 'Then I will no longer account this a city.' The Scholiast who explains by νομῶ seems to have read the future, which is therefore substituted for νέμω.

880. τοῖς τοι δικαίοις] 'On a just occasion;' i. e. In a just cause. Essay on L. § 11, p. 17. Or perhaps instrumental, 'With weapons of justice.'

χὠ βραχὺς νικᾷ μέγαν] 'Even slight men overcome the mighty.'

882. Ζεὺς *γ' ἂν εἰδείη, σὺ δ' οὔ] There is a lacuna of an iambic penthemimer, or, if the correction Ζεὺς ταῦτ' ἂν εἰδείη is right, of an iambic metre. The sense required is, ΧΟ. τά γ' οὐ τελεῖ, | ὡς Ζεὺς ξυνίστωρ. ΚΡ. Ζεὺς γ' ἂν εἰδείη, σὺ δ' οὔ.

884. ἰὼ γᾶς πρόμοι] This is the summons to which Theseus, the 'chief of the land,' responds.

885. ἐπεὶ πέραν περῶσίν *γε δή] Elmsley's emendation περῶσ' οἶδε δή has been generally adopted. The correction is uncertain. 'Since they are passing all bounds.' Cp. supra 155. The idea of the captors of the maidens passing the boundary of Attica is not likely to occur so suddenly. Hermann's rule, that πέραν can never be used metaphorically, appears arbitrary, but it would be better to read πέρα, than to adopt the literal explanation.

887. Theseus, probably moved by the strange advent of Oedipus, is sacrificing at the neighbouring altar of Poseidon, the chief guardian deity of Colonus, supra 54, ἔχει δέ νιν | σεμνὸς Ποσειδῶν. This act, which is natural in itself, is convenient, as the Scholiast remarks, for assigning a sufficient reason why Theseus, whose presence is necessary to the end, should, when off the stage, be still within call. The sacrifice also occasions a gathering of people, who are ready to start in pursuit of Creon and frustrate his attempt at surprise.

The trochaics are expressive of the haste with which he comes—θᾶσσον ἢ καθ' ἡδονὴν ποδός. They are also conventionally associated with the sudden arrival or departure of important persons.

888. ἔσχετε] 'Stayed ye my hand.' Cp. 429, οὐκ ἔσχον οὐδ' ἡμυναν.

οὗ χάριν δεῦρ' ἧξα θᾶσσον ἢ καθ' ἡδονὴν ποδός. 890
ΟΙ. ὦ φίλτατ', ἔγνων γὰρ τὸ προσφώνημά σου,
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.
ΘΗ. τὰ ποῖα ταῦτα, τίς δ' ὁ πημήνας; λέγε.
ΟΙ. Κρέων ὅδ', ὃν δέδορκας, οἴχεται τέκνων
ἀποσπάσας μου τὴν μόνην ξυνωρίδα. 895
ΘΗ. πῶς εἶπας; ΟΙ. οἷά περ πέπονθ' ἀκήκοας.
ΘΗ. οὔκουν τις ὡς τάχιστα προσπόλων μολὼν
πρὸς τούσδε βωμοὺς πάντ' ἀναγκάσει λεὼν
ἄνιππον ἱππότην τε θυμάτων ἄπο
σπεύδειν ἀπὸ ῥυτῆρος, ἔνθα δίστομοι 900
μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
ὡς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
ξένῳ γένωμαι τῷδε, χειρωθεὶς βίᾳ.

891. γὰρ om. A. add. A^c. (rec.) 893. ποῖα ταῦτα] ποῖ αὗτα .. L. ποῖα ταῦτα(..) C^2A. 895. ἀποσπάσας] ἀποτοσπάσας L. 897. οὔκουν] οὐκοῦν L. 899. ἄνιππον .. ἄπο om. L. add. mg. C^2. 902. δ' om. LA. add. BV. ἐγώ] ἐμῷ A.

891. 'Dear friend (I knew thy voice addressing us).' Cp. O. T. 1322–6, ἰώ, φίλοι .. οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς | καίπερ σκοτεινόν, τήν γε σὴν αὐδὴν ὄμως.

894, 5. 'Has torn away from me the two children that were my all.' οἴχεται .. ἀποσπάσας, cp. supra 866. The use of μόνην is pathetic. Cp. ψιλὸν ὄμμα, supra 866.

897, foll. The readiness of Theseus in comprehending the situation, and his promptitude, are traits which assist the action while they excite the admiration of the spectators. Cp. supra 569, 631.

898. τούσδε βωμούς] 'This neighbouring altar.'

900. σπεύδειν ἀπὸ ῥυτῆρος] The testimony of the grammarians (Phryn. ap. Bekker. p. 24, ἀπὸ ῥυτῆρος τρέχειν ἵππον: οἷον ἀπὸ χαλίνου ἢ ἄνευ χαλίνου: Pollux 1. 214, καὶ ἀπὸ ῥυτῆρος ἀνεῖναι τὸν ἵππον), and the passages in Diodorus and Dion, leave no doubt that ῥυτήρ in this expression is not a trace but a rein, and that the use of ἀπό is emphatic. τρέχειν ἀπὸ ῥυτῆρος, of a horse, would then mean, 'to gallop away from' (i. e. unchecked by) 'the rein,' and in σπεύδειν ἀπὸ ῥυτῆρος the notion is transferred from the horse to the rider = 'to ride at full gallop.' The phrase is immediately connected with ἱππότην, but the notion of 'full speed' is extended to the whole sentence.

900, 1. ἔνθα .. ὁδοί] 'To just where the two hollow ways of travellers meet.' μάλιστα belongs in meaning to the antecedent, like the superlative in ἐπὶ τάχιστα. δίστομοι suggests the appearance of the roads in a hill-country, each opening out of a narrow gorge of its own.

συμβάλλουσιν] As rivers are said συμβάλλειν ῥοάς, or as persons are said συμβλῆσθαι ἀλλήλοιν, Hom. Il. 14. 27, etc. For the absolute use (on which see Essay on L. p. 88, c), cp. Plat. Pol. 273 A, ὁ δὲ μεταστρεφόμενος καὶ ξυμβάλλων. The 'two roads' appear from 1047 to be the Eleusinian and the Pythian.

902. The reason for so much haste is to prevent uncertainty as to the route taken by the enemy.

902, 3. γέλως δ' ἐγὼ .. βίᾳ] 'And I be vanquished and become a laughing-stock to this foreigner;' i. e. to Creon. The notion of the laughter of Oedipus at Creon's success in carrying off his daughters, which has been suggested by some

ἴθ', ὡς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγώ,
εἰ μὲν δι' ὀργῆς ἧκον, ἧς ὅδ' ἄξιος, 905
ἄτρωτον οὐ μεθῆκ' ἂν ἐξ ἐμῆς χερός·
νῦν δ' ὥσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,
τούτοισι κοὐκ ἄλλοισιν ἁρμοσθήσεται.
οὐ γάρ ποτ' ἕξει τῆσδε τῆς χώρας, πρὶν ἂν
κείνας ἐναργεῖς δεῦρό μοι στήσῃς ἄγων· 910
ἐπεὶ δέδρακας οὔτ' ἐμοῦ καταξίως
οὔθ' ὧν πέφυκας αὐτὸς οὔτε σῆς χθονός,
ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν
κἄνευ νόμου κραίνουσαν οὐδέν, εἶτ' ἀφεὶς

904. ἄνωγα] ἄνωγα(σ) L. 905. ἧκον from ἧκεν, which is read in the Scholia. 906. οὐ μεθῆκ' ἄν] οὐδ' ἀφῆκ'(εν) ἂν L. οὐδ' ἀφῆκ'.'.ἂν and mg. ^μεθῆκ' ἂν C^m (see l. 79). οὐ μεθῆκ' ἂν A. 909. ποτ' ἕξει LA. ποθ' ἕξει C^1. 910. στήσῃς] στήσεισ L. 911. οὔτ' ἐμοῦ] οὔτε μου L.

editors, who interpret ξένῳ of Oedipus, is not likely to have occurred to Theseus. The dative, though governed chiefly by γέλως .. γένωμαι, also depends slightly on χειρωθεὶς βίᾳ. Theseus angrily speaks of the success of Creon's exploit as a conquest over himself (supra 842, note). Cp. Ant. 525, ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή.

907. ὥσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων] The contrast pointed by νῦν δέ is evidently that between violent retribution and a legal arrest. Instead of assaulting Creon, Theseus proceeds to speak to him in the name of the law. The general meaning therefore would seem to be, 'As Creon entered this country, not as an open enemy, but as a stranger under the protection of her laws, his offence shall meet with legal chastisement;' i. e. He shall either make restitution or be made a prisoner. But what is αὐτός? Probably, not 'he himself, as well as Oedipus,' but 'as he himself came under protection of the laws, so I will correct him by the laws.' αὐτός marks the correspondence between the action of Creon and that of Theseus. 'He had the benefit of the laws in entering the country, and he shall be ruled by their conditions, and no other.' As he has taken advantage of them, so he is in their power. The conjecture οὕσπερ .. τοὺς νόμους, 'He shall be ruled by the very conditions which he brought with him,' is awkward in itself, and awkwardly adapted to the context. This would be a clumsy way of saying: 'As you have seized the maidens you shall be arrested yourself,' which would not have much meaning when said.

908. κοὐκ ἄλλοισιν] ἄλλοισιν follows by attraction the construction of τούτοισι without νόμοις or any other substantive being consciously supplied.

910. 'Until you bring those maidens hither and set them in living reality before me.'

ἐναργεῖς] 'Without possibility of mistake.' Tr. 223, τάδε σοι βλέπειν πάρεστ' ἐναργῆ: El. 866, ἐναργῶς ὥσπερ εἰσορᾷς ἐμέ. Shakespeare, Macbeth, 2. 1, 'I see thee yet in form as palpable | As this which now I draw.'

911. οὔτ' ἐμοῦ καταξίως] 'Since what thou hast done is injurious alike to me and thine own lineage, and thy land.' 'Unworthy of me;' i. e. Detracting from the respect which is due to me. The conjecture οὔτε σοῦ takes away the point from αὐτός. Cp. infra 914, 915, 926.

912. οὔθ' ὧν πέφυκας αὐτός] The royal house of Thebes. Cp. O. T. 1235, θεῖον Ἰοκάστης κάρα.

913. δίκαι' ἀσκοῦσαν] Cp. Hdt. 1. 96 (of Deioces), δικαιοσύνην ἐπιθέμενος ἤσκεε.

914. κραίνουσαν] Used here in the Homeric sense of accomplishing, perfecting, and so = 'determining.'

914, 15. ἀφεὶς .. κυρίᾳ] 'Casting off

τὰ τῆσδε τῆς γῆς κύρι' ὧδ' ἐπεισπεσὼν 915
ἄγεις θ' ἃ χρῄζεις καὶ παρίστασαι βίᾳ·
καί μοι πόλιν κένανδρον ἢ δούλην τινὰ
ἔδοξας εἶναι, κἄμ' ἴσον τῷ μηδενί.
καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν· [108 a.
οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν, 920
οὐδ' ἄν σ' ἐπαινέσειαν, εἰ πυθοίατο
συλῶντα τἀμὰ καὶ τὰ τῶν θεῶν βίᾳ
ἄγοντα φωτῶν ἀθλίων ἱκτήρια.
οὔκουν ἐγωγ' ἂν σῆς ἐπεμβαίνων χθονός,
οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα, 925
ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς
οὔθ' εἷλκον οὔτ' ἂν ἦγον, ἀλλ' ἠπιστάμην
ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.
σὺ δ' ἀξίαν οὐκ οὖσαν αἰσχύνεις πόλιν
τὴν αὐτὸς αὐτοῦ, καί σ' ὁ πληθύων χρόνος 930
γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.
εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά,

915. τῆσδε τῆς γῆς] τῆσ γῆσ A. κύρι'] κύρια L. ἐπεισπεσών] ἐπιπεσὼν L. ἐπεισπεσὼν A. 916. χρῄζεις] ζ from ξ by C². 924. οὔκουν] οὐκοῦν LA. ἐπεμβαίνων] ἐπιβαίνων LA. ἐπεμβαίνων BV². 926. κραίνοντος] κραίνοντοσ A. 927. ἂν ἦγον] ἀνῆγον L. 928. ξένον] ξεῖνον LA. ἀστοῖς] 1st σ from υ L. 929. αἰσχύνεις] αἰσχύνησ L. 930. αὐτοῦ] αὐτοῦ L. χρόνος] χρολὸσ L. χρόνοσ C². 933. τάχιστα δεῦρ'] from τάχιστ'ἀνεῦρ' L.

the authorities of this land.' Cp. infra 1534, τὰ θεῖ' ἀφείς.

916. ἄγεις .. παρίστασαι βίᾳ] 'Carry off and forcibly make subject to you what you will.' Cp. Hdt. 3. 45, εἴπερ αὐτοὶ ἱκανοὶ ἦσαν Πολυκράτεα παραστήσασθαι. ἄγειν as in λείαν ἄγειν—originally of cattle.

917. κένανδρον] 'Without men;' i. e. Devoid of valour. Aesch. Pers. 118, 121, uses κένανδροι and γυναικοπληθής of the city whose fighting men are slain. Cp. infra 939, ἄνανδρον, in the reply of Creon.

920. 'It is not her wont to rear unrighteous men.'

922, 3. βίᾳ | ἄγοντα] Added in explanation of the preceding clause.

923. φωτῶν ἀθλίων ἱκτήρια] 'Poor suppliant mortals.' The periphrasis (for which see Essay on L. § 10, p. 15) adds pathetic emphasis to both parts of the expression.

924. οὔκουν] 'I would not, then.' οὖν marks the accordance of what Theseus lays down as the rule of his own conduct with the claim he makes on Thebes.

927. οὔθ' εἷλκον .. ἦγον] 'Would neither have dragged away nor carried off.' εἷλκον expresses a greater degree of violence.

929. ἀξίαν οὐκ οὖσαν, sc. αἰσχύνεσθαι.

930, 1. καί σ'.. κενόν] 'And fulness of years that makes thee aged makes thee also void of wisdom.'

933. τινά] The indefinite pronoun has

εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
εἶναι βίᾳ τε κοὐχ ἑκών· καὶ ταῦτά σοι 935
τῷ νῷ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω.

ΧΟ. ὁρᾷς ἵν' ἥκεις, ὦ ξέν'; ὡς ἀφ' ὧν μὲν εἶ
φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.

ΚΡ. ἐγὼ οὔτ' ἄνανδρον τήνδε τὴν πόλιν λέγων,
ὦ τέκνον Αἰγέως, οὔτ' ἄβουλον, ὡς σὺ φῄς, 940
τοὔργον τόδ' ἐξέπραξα, γιγνώσκων δ' ὅτι
οὐδείς ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι
ζῆλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βίᾳ.
ᾔδη δ' ὀθούνεκ' ἄνδρα καὶ πατροκτόνον
κἄναγνον οὐ δεξοίατ', οὐδ' ὅτῳ γάμοι 945
ξυνόντες εὑρέθησαν ἀνόσιοι τέκνων.
τοιοῦτον αὐτοῖς Ἄρεος εὔβουλον πάγον
ἐγὼ ξυνῄδη χθόνιον ὄνθ', ὃς οὐκ ἐᾷ

938. φαίνει] φαίνῃ LA. δ' ἐφευρίσκει] τ' ἐφευρίσκῃ L. 939. λέγων] λέγω L. 941. τόδ'] τό γ' LA°. τότ' A. τόδ' B. γιγνώσκων δ' ὅτι] γινώσκων δ' ὅτι L. 944. ᾔδη] ἤιδη L. ἤιδη C'. ὀθούνεκ'] ὅθ' οὕνεκ' L. καὶ om. A. 945. κἄναγνον] κἄνανδρον L. κἄναγνον A. δεξοίατο L. δεξαίατ' A. 948. ξυνῄδειν MSS.

nearly the force of the passive verb. 'That the maidens be brought hither.' τινά is used to avoid the repetition of σέ, but the expression may include Creon's servants as well as himself.

936. 'These words come from my mind as truly as from my tongue.'

937, 8. ὡς .. δίκαιος] 'By extraction you appear to be just, and are then found to be doing evil.' Supra 919, καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν.

939. ἄνανδρον] 'Without manhood,' referring to κἄνανδρον. Some have tried to preserve the reading of L. (λέγω) by joining ἄβουλον with ἔργον, but the epithet would be singularly inappropriate.

940. οὔτ' ἄβουλον] 'Nor without counsel;' referring to 913, 14, δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν, κἄνευ νόμου κραίνουσαν οὐδέν.

941. γιγνώσκων δ' ὅτι] 'But judging that.'

942, 3. οὐδείς .. βίᾳ] 'They would never be possessed with such a jealous care for my blood-relations as to insist on maintaining them against my will.' For the accusative αὐτούς, see Essay on L. § 16, p. 22.

944. ᾔδη δ'] 'And I was sure.' Cp. the use of ἐπίσταμαι in Hdt.

945. κἄναγνον] κἄνανδρον in L. is clearly a misreading from l. 939. Cp. O. T. 894. ἔρξεται. The scribe of the Laurentian MS. intended to write δεξοίατο (which Elmsley conjectured), though the οι may easily be mistaken for αι.

945, 6. 'Nor one with whom was found the incestuous marriage of a son.' τέκνων is not genitive of the object, but attributive genitive (Essay on L. § 9, p. 11), sufficiently defining the ἀνόσιοι γάμοι, although τέκνων πρὸς γονέας might be a more complete expression.

947. 'So full of wisdom was the hill of Ares which I knew to be established in their land.' εὔβουλον opposed to ἄβουλον supra 940. For the argumentative use of τοιοῦτον, see Essay on L. § 22, p. 34.

950. 'Whereon relying I laid my hand upon this prey.' Creon, as the next of kin, claims the right of dealing summarily with the homicide.

τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει·
ᾧ πίστιν ἴσχων τήνδ' ἐχειρούμην ἄγραν. 950
καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μή μοι πικρὰς
αὐτῷ τ' ἀρὰς ἠρᾶτο καὶ τῷμῷ γένει·
ἀνθ' ὧν πεπονθὼς ἠξίουν τάδ' ἀντιδρᾶν.
θυμοῦ γὰρ οὐδὲν γῆράς ἐστιν ἄλλο πλὴν
θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἅπτεται. 955
πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς· ἐπεὶ
ἐρημία με, κεἰ δίκαι' ὅμως λέγω,
σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
καὶ τηλικόσδ' ὤν, ἀντιδρᾶν πειράσομαι.
ΟΙ. ὦ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς, 960
πότερον ἐμοῦ γέροντος, ἢ σαυτοῦ, τόδε;
ὅστις φόνους μοι καὶ γάμους καὶ συμφορὰς
τοῦ σοῦ διῆκας στόματος, ἃς ἐγὼ τάλας
ἤνεγκον ἄκων· θεοῖς γὰρ ἦν οὕτω φίλον,
τάχ' ἄν τι μηνίουσιν εἰς γένος πάλαι. 965

950. ἐχειρούμην] ἐγχ. L. 954. γῆράς ἐστιν] ἔστι γῆρας A. 956. θέλῃς] θέλεισ L. θέλησ C¹A. 957. ἐρημία] ἐρημία(ν) L. κεἰ] καὶ εἰ L. 960. λῆμ'] λ from δ L. δῆμ' in the Scholia. 962. μοι LA. συμφορὰς] συμφορᾶσ L.

954. The Schol. here quotes the proverb, ὁ θυμὸς ἴσχατον γηράσκει, as having been used by Alcaeus. Cp. Thuc. 2. 44. 6, τὸ γὰρ φιλότιμον ἀγήρων μόνον. 'For anger owns no decay, except in death.—No pain indeed can touch the dead.' 'After life's fitful fever he sleeps well; | Treason has done his worst: nor steel, nor poison, | Malice domestic, foreign levy, nothing, | Can touch him further.' —Shak. Macbeth, 3. 2.

957. ἐρημία] Cp. 875. This, as Theseus presently suspects (1029–31), is a false pretence.

κεἰ δίκαι' ὅμως λέγω] i. e. ὅμως κεἰ δίκαια λέγω.

958. σμικρόν] Cp. βραχύς, supra 880.

πρὸς δὲ τὰς πράξεις] 'But still I will endeavour to resist active measures, old as I am.'

πράξεις here is not a mere repetition of the notion of the verb πράξεις supra 956, but is spoken with some emphasis, in allusion to Theseus' threats of compulsion. 'You may do what you will. I cannot hinder you. But if you lay a finger on me, I can and will "resist such entertainment."'

960, 61. Cp. supra 800, 1, πότερα νομίζεις .. ἐν τῷ νῦν λόγῳ: 753, 4, ἆρ' ἄθλιον τοὔνειδος .. ὀνείδισ' εἰς σὲ κἀμέ.

962. ὅστις φόνους μοι] σοι, which appears without comment in all the editions of Dindorf's Sophocles, is without MS. authority. 'Who hast allowed to pass thy lips against me the mention of that murder and that disastrous marriage which I unfortunate endured unwittingly.'

964. The phrase ἤνεγκον ἄκων is unconsciously repeated from 520, 1. The general word συμφορὰς (here, as in O. T. 99, used euphemistically for ἄγος) sums up the preceding notions, and adds to them. Cp. O. T. 1408, 9, χὠπόσα | αἰσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.

965. 'Who would seem to have had some old cause of wrath against our race.'

ἐπεὶ καθ' αὑτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
ἁμαρτίας ὄνειδος οὐδὲν ἀνθ' ὅτου
τάδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.
ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
χρησμοῖσιν ἱκνεῖθ' ὥστε πρὸς παίδων θανεῖν, 970
πῶς ἂν δικαίως τοῦτ' ὀνειδίζοις ἐμοί,
ὃς οὔτε βλάστας πω γενεθλίους πατρός,
οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότ' ἦ;
εἰ δ' αὖ φανεὶς δύστηνος, ὡς ἐγὼ 'φάνην,
ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον, 975
μηδὲν ξυνιεὶς ὧν ἔδρων εἰς οὕς τ' ἔδρων,
πῶς γ' ἂν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοις;
μητρὸς δέ, τλῆμον, οὐκ ἐπαισχύνει γάμους
οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν
οἵους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγήσομαι, 980
σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα.

966. αὑτόν γ'] αὑτὸν L. αὑτόν γ' C²A. 967. ἁμαρτίας] (ὀσ) ἁμαρτίασ L. 971. ὀνειδίζοις] ὀνειδίζεισ LA². 972. πω] πῶσ LA. πωσ B. γενεθλίους] ου from α or ω L. 973. ἦ] ἦ· L. ἔα ἦ mg. C²ᵖᵐ. 976. ξυνιεὶς] ξυνιεῖσ L. 977. τό γ' ἄκον] τό (θ' ἄκον) ἄκοῦ L. τό γ' ἄκον C²A. πρᾶγμ'] πρᾶγ' L. πρᾶγμ' C²A. 978. τλῆμον] τλήμων L. τλῆμον A. ἐπαισχύνει] ἐπαισχύνηι L.

966. The comparative innocence of Oedipus in his voluntary actions is a chief point in the tragic interest of the Oedipus Tyrannus.

967. ἀνθ' ὅτου] 'In retribution for which;' involuntary crimes being regarded as a punishment for some previous crime.

970. χρησμοῖσιν .. παίδων] Poetical plural.

ὥστε] 'For him to die by his son's hand;' i. e. an oracle, whose fulfilment lay in his being slain by his son. Cp. 1352, δικαιῶν ὥστ' ἐμοῦ κλύειν λόγους.

972, 3. 'Who was not yet begotten or conceived, but was at that time without generation.'

974-6. 'And if, after coming into the world unhappily, as I did, I fought with and slew my father, all ignorant of what I was doing and to whom, how then can you in fairness blame me for the unwitting deed?' ὡς ἐγὼ 'φάνην refers to the conditions of the oracle given to Laius.

977. The first γε admits the fact of the supposition, and emphasizes the modification now to be adduced. The second γε emphasizes ἄκον, with reference to μηδὲν ξυνιείς, κ.τ.λ., = 'seeing it was unwitting.' Cp. Plat. Polit. 260 C, δεσπόζοντά γε. Both particles are expressive. For the possible repetition of γε by a MS. error, cp., however, supra 51, ἄτιμος γ' ἔκ γ' ἐμοῦ.

ἄκον = ἀκούσιον, Essay on L. p. 85, cp. supra 239, ἔργων ἀκόντων.

980. οἵους ἐρῶ τάχα] 'Being such as I will presently tell of: for no, I will not keep silence, when you have run to such an excess of unholy speech.'

οὖν represents Oedipus' speaking as the natural consequence of Creon's.

981. εἰς τόδε.. ἀνόσιον στόμα] 'To this height of impiety in speaking.' Cp. supra 132, τὸ τᾶς εὐφήμου στόμα φροντίδος ἱέντες. This is better than taking ἀνόσιον στόμα separately, as an accusative of limitation. 'To such a height in thine impious speech.'

ἔτικτε γὰρ μ' ἔτικτεν, ὤμοι μοι κακῶν,
οὐκ εἰδότ' οὐκ εἰδυῖα, καὶ τεκοῦσά με
αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
ἀλλ' ἓν γὰρ οὖν ἔξοιδα, σὲ μὲν ἑκόντ' ἐμὲ 985
κείνην τε ταῦτα δυσστομεῖν· ἐγὼ δέ νιν
ἄκων ἔγημα, φθέγγομαί τ' ἄκων τάδε.
ἀλλ' οὐ γὰρ οὔτ' ἐν τοῖσδ' ἀκούσομαι κακὸς
γάμοισιν οὔθ' οὓς αἰὲν ἐμφορεῖς σύ μοι
φόνους πατρῴους ἐξονειδίζων πικρῶς. 990
ἓν γάρ μ' ἄμειψαι μοῦνον ὧν σ' ἀνιστορῶ.
εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε
κτείνοι παραστάς, πότερα πυνθάνοι' ἂν εἰ
πατήρ σ' ὁ καίνων, ἢ τίνοι' ἂν εὐθέως;
δοκῶ μέν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον 995
τίνοι' ἄν, οὐδὲ τοὔνδικον περιβλέποις.
τοιαῦτα μέντοι καὐτὸς εἰσέβην κακά,
θεῶν ἀγόντων· οἷς ἐγὼ οὐδὲ τὴν πατρὸς
ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
σὺ δ', εἴ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν 1000

982. μοι] μοί L. 984. αὐτῆς] αὐτῆσ L. αὐτῆσ A. 986. δυσστομεῖν] δυστομεῖν LA. δύστομεῖν A°. 987. ἄκων ἔγημα] ω from ο L. 988. οὔτ'] ἔν τ' A. 989. ἐμφορεῖς] ἐμφερεῖσ L. ἐμφερεῖσ C². ἐμφέρεισ A. 991. ἄμειψαι] ἀμεῦψαι L. ἄμειψαι C²A. 998. ἐγὼ οὐδέ] ἐγὼ δὲ L. ἐγὼνδὲ C².

982. ἔτικτε .. οὐκ εἰδυῖα] 'She was, she was my mother, though we knew it not;' i. e. ἦν μητὴρ οὐκ εἰδότοε οὐκ εἰδυῖα.

987. ἄκων is used in two senses: (1) unwittingly, δι' ἄγνοιαν, (2) against my will, βίᾳ.

988. ἀλλ' οὐ γάρ] 'No more of that. For,' etc. This conjunction occurs similarly without apodosis in passing from a subject in Tr. 552, ἀλλ' οὐ γὰρ ὥσπερ εἶπον ὀργαίνειν καλὸν | γυναῖκα νοῦν ἔχουσαν: El. 585, ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε. Essay on L. § 26, p. 41.

993. κτείνοι] 'Were to attempt to kill.'

994. ὁ καίνων] 'He who was trying to kill you.' Essay on L. § 32, p. 50. In the circumstantial account which Oedipus gives to Jocasta in the Oedipus Tyrannus, he describes Laius as only striking at him with the goad or whip. He may be supposed to be speaking here in anger of an offence which has rankled in his memory. The poet's motive is to bring out more clearly the innocence of Oedipus.

995, 6. 'Methinks, as you love life, you would punish the aggressor, and not scrutinize too closely the justice of the case.'

997. εἰσέβην] 'I entered,' as if passing within the toils.

998. 'And I do not think that my father's spirit, were he alive, would gainsay this my plea.' The antecedent to οἷς is the argument from 989–996.

1000. εἴ γὰρ οὐ δίκαιος] 'But, for that you are not the just man you profess to be, but one who thinks fair to utter all words that should or that should not be

λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος,
τοιαῦτ' ὀνειδίζεις με τῶνδ' ἐναντίον.
καί σοι τὸ Θησέως ὄνομα θωπεῦσαι καλόν,
καὶ τὰς Ἀθήνας, ὡς κατῴκηνται καλῶς· 1004
κἄθ' ὧδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνει, [109 a.
ὀθούνεκ' εἴ τις γῆ θεοὺς ἐπίσταται
*τιμαῖς σεβίζειν, ἥδε τοῦθ' ὑπερφέρει,
ἀφ' ἧς σὺ κλέψας τὸν ἱκέτην γέροντ' ἐμὲ
αὐτόν τ' ἐχειροῦ τὰς κόρας τ' οἴχει λαβών.
ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ 1010
καλῶν ἱκνοῦμαι καὶ κατασκήπτω λιταῖς
ἐλθεῖν ἀραγοὺς ξυμμάχους θ', ἵν' ἐκμάθῃς
οἵων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλις.
ΧΟ. ὁ ξεῖνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ
αὐτοῦ πανώλεις, ἄξιαι δ' ἀμυναθεῖν. 1015

1001. The whole line over an erasure in A. 1002. ἐναντίον] ἐναντίων L. 1003. καὶ σοὶ L. καί σοι C²A. 1007. *τιμαῖς] τιμᾶσ(ι) L. τιμᾶσ CA. Turn. corr. ἥδε] (ἁῖ?)δε L. ἥδε C². ἡ δὲ A. τοῦθ'] τοῦδ' L. τοῦδ' A. 1009. τ' ἐχειροῦ] τε χειροῦ LA. οἴχει] οἴχῃ L. 1010. τάσδε τὰς θεάς] τᾶσδε θεᾶσ L. 1012. θ' om. L. 1015. ἀμυναθεῖν] ἀμυνάθειν LA.

spoken; you assail me with such reproaches in the presence of these men.' Cp. supra 992, σὲ τὸν δίκαιον, and Creon's reasons, 941–952.

1003, 4. 'And you find it a fine thing to pay homage to Theseus' name, and to speak in flattering terms of Athens and her institutions.'

1003. τὸ Θησέως ὄνομα θωπεῦσαι] Viz. in the courteous address, ὦ τέκνον Αἰγέως, supra 940.

καλόν] 'Highly expedient,' as in Phil. 1155, νῦν καλὸν.. κορέσαι στόμα.

1004. καὶ τὰς Ἀθήνας, ὡς κατῴκηνται καλῶς] Supra 733, 4, 758, 9, 943–953.

κατῴκηνται καλῶς] 'Are nobly established,' i. e. with good institutions. Cp. Plat. Legg. 623 A, τὴν εἰς Λακεδαίμονα κατοίκισιν .. ἣν ὑμεῖς ὀρθῶς ἔφατε κατοικεῖσθαι καὶ Κρήτην ὡς ἀδελφοῦς νόμους.

1005. 'And then amidst all your praises (join ὧδε πολλά), you forget this praise.'

1007. τοῦθ'] 'This land is foremost in this virtue.' The reading of L., τοῦδ', may be defended against that of Par. A., (1) as the more difficult reading, (2) as more forcible. But it must be admitted that the correction, if not accidental, is certainly ingenious, and also that the authority of L. in such a matter is not great. For the genitive in the reading of L., cp. El. 1095–7, ἃ δὲ μέγιστ' ἔβλαστε νόμιμα | τῶνδε φερομέναν ἄριστα.

1008. τὸν ἱκέτην γέροντ' ἐμέ] Cp. O. T. 1053, Phil. 930.

1009. 'Wert attempting to lay hands on me, and hast carried away my children.' The imperfect is clearly right.

1012. θ' is added from a corrector of Par. F.

1014, 15. δέ is in each case slightly adversative. 'The stranger, my lord, is honest: his calamities, indeed, are horrible, but they deserve our help.' The mind of the chorus is divided between horror and pity. Cp. O. T. 1296, τοιοῦτον οἷον καὶ στυγοῦντ' ἐποικτίσαι. The frigid tone of this speech, compared with 1044–95, affords a good instance of the different functions of the chorus in the dialogue and in the lyric passages.

ΘΗ. ἅλις λόγων· ὡς οἱ μὲν ἐξηρπασμένοι
σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἕσταμεν.
ΚΡ. τί δῆτ' ἀμαυρῷ φωτὶ προστάσσεις ποιεῖν;
ΘΗ. ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δ' *ἐμὲ
χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις 1020
τὰς παῖδας ἡμῶν, αὐτὸς ἐκδείξῃς ἐμοί·
εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν·
ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μή ποτε
χώρας φυγόντες τῆσδ' ἐπεύξωνται θεοῖς.

1016. ἐξηρπασμένοι LA. ἐξηρπασμένην C². 1017. ἡμεῖς] οἱμεῖσ A. ἡ οἱμεῖσ A°. ἕσταμεν] ἕσταμεν L. 1018. ποιεῖν] ποιεῖν L. 1019. δ' *ἐμέ] δέ με LA. 1024. ἐπεύξωνται] ἐπεύχονται L. ἐπεύξονται A. ἐπεύξωνται A°.

1016. οἱ ἐξηρπασμένοι] 'The captured ones,' i. e. they and their attendants, 'are speeding away.' The masculine form is used because the captors are included in the expression. Cp. supra 902, ὃν μὴ παρέλθωσ' αἱ κοραί: infra 1057–60, and notes. And for the gender, see Essay on L. § 20, p. 28. The difficulty was evaded by an early corrector of L., who, without erasing the termination οι, changed it to ην, making the accusative to be governed by σπεύδουσιν as a causative verb; and by recent commentators, who give an active sense to the perfect participle. But the middle voice of ἁρπάζω is too rare to allow of the probability of this. The conjecture ἐξειργασμένοι gives an inferior sense.

1018. τί δῆτ' ἀμαυρῷ φωτὶ προστάσσεις ποιεῖν;] 'What then do you bid one do for the blind man?' In the great majority of instances in which φώς is used by Sophocles = ἀνήρ, the word seems to convey some association of pity, contempt, or dislike. In three of the remaining cases it has the special meaning of 'husband.' There remain Aj. 293, ἡείζεθ', ὥστε φῶτας: ib. 444, δίκην κατ' ἄλλου φωτὸς ὀδ' ἐψήφισαν, where the meaning seems quite general, though it would be possible in both places to render 'luckless mortal.' It has been thought necessary to construe the dative with προστάσσεις, and hence a difficulty has arisen in applying the word ἀμαυρῷ to Creon. But this is unnecessary, for the words may be taken quite naturally as a dative of reference after προστάσσεις ποιεῖν. Creon affects surprise that Theseus should interest himself so vehemently for the 'eyeless creature.'

1019. τῆς ἐκεῖ] i. e. ἐκεῖσε. To lead 'the way yonder.' Hdt. 7. 147, καὶ ἡμεῖς ἐκεῖ πλέομεν ἔνθαπερ καὶ οὗτοι.

πομπὸν δ' *ἐμὲ χωρεῖν] 'That I, however, accompany you.' The infinitive depends on the notion 'My will is,' implied in the preceding words. ἐμέ in this connection is more expressive than με, and the authority of the MSS. respecting such a difference is slight.

1021. τὰς παῖδας ἡμῶν] The genitive ἡμῶν has something of a privative force. 'You hold the maidens from us.' 'You have the maidens whom you have taken from us.' Theseus throughout represents himself as aggrieved by Creon's act.

1022–4. 'But if men are fleeing with them in their power, we may spare our pains, for there are others urging that pursuit, whom to have escaped out of this land they shall never glory before the Gods.' The reading of most MSS., ἐπεύχονται or ἐπεύχωνται, is hardly defensible. For the variation of χ and ξ, cp. O. T. 297, οὐξελέγχων. Par. B. has ἐπεύχωνται. For the mode of expression, cp. Plat. Soph. 235 C, οὔτε οὔτοσ οὔτε ἄλλο γένοσ οὐδὲν ἐκφυγὸν ἐπεύξηται τὴν .. μέθοδον: Legg. 905 A, οὔτε σὺ οὔτε εἴ ἄλλοσ ἀτυχὴσ γενόμενοσ ἐπεύξηται περιγενέσθαι θεῶν: and for ἐπεύξωνται θεοῖς, Aesch. Ag. 575, ὃν κομπάσαι τῷδ' εἰκὸσ ἡλίου φάει | ὑπὲρ θαλάσσησ καὶ χθονὸσ ποτωμένοις | Τροίαν ἑλόντεσ, κ.τ.λ.

1024. χώρας .. τῆσδε (gen. of motion) is added, because when they entered Boeotia they would be safe.

ἐπεύξωνται contains at once the notion of glorying and of thanksgiving. Cp. the

ἀλλ' ἐξυφηγοῦ· γνῶθι δ' ὡς ἔχων ἔχει 1025
καί σ' εἷλε θηρῶνθ' ἡ τύχη· τὰ γὰρ δόλῳ
τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.
κοὐκ ἄλλον ἕξεις εἰς τόδ'· ὡς ἔξοιδά σε
οὐ ψιλὸν οὐδ' ἄσκευον ἐς τοσήνδ' ὕβριν
ἥκοντα τόλμης τῆς παρεστώσης τανῦν, 1030
ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὢν ἕδρας τάδε.
ἃ δεῖ μ' ἀθρῆσαι, μηδὲ τήνδε τὴν πόλιν
ἑνὸς ποιῆσαι φωτὸς ἀσθενεστέραν.
νοεῖς τι τούτων, ἢ μάτην τὰ νῦν τέ σοι

1025. ἔχει] ἔχῃ L. 1026. θηρῶνθ'] θηρῶντα L. 1027. σώζεται] σώζεται L. 1028. τόδ' LA. τάδ' C². 1030. τανῦν] τὰ νῦν L. 1031. ἕδρας] ἕδρασ-- L. τάδε] τόδε A. 1032. ἃ δεῖ μ'] ἃδ' εἶμ' L. ἃ δεῖ μ' C²A. 1033. ποιῆσαι] ποῆσαι L. 1034. νοεῖς τι] νοεῖσ δέ τι A.

exulting language of Ajax, in his imagined victory, to Athene, Aj. 92–96, ὡς εὖ παρέστης· καί σε παγχρύσοις ἐγὼ στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν. .. κόμπος πάρεστι κοὐκ ἀπαρνοῦμαι τὸ μή. For the meaning of εὔχομαι, see Hom. Il. 19. 257.

1025. ἀλλά] In repeating a command or request, as often in Plato, 'Come, lead the way.'

1025–7. 'In catching, you are caught; and fortune has taken you as you were taking the prey.' The substitution of δίκη for τύχη is unnecessary, and wrong. Fortune is continually regarded as the instrument of the Divine will. Cp. Phil. 1317, τὰς μὲν ἐκ θεῶν | τύχας δοθείσας: Shak. Hamlet, Act 3, Sc. 4, 'Take thy fortune; Thou find'st to be too busy is some danger.'

1026. δόλῳ | τῷ μὴ δικαίῳ] The dative is governed by the verbal notion in κτήματα, Essay on L. pp. 22, 85.

1028. κοὐκ ἄλλον .. εἰς τόδ'] 'And you shall have no helper for this task,' viz. that of leading to where the maidens are.

1028–33. Cp. O. T. 124, 5, πῶς οὖν ὁ λῃστής, εἴ τι μὴ ξὺν ἀργύρῳ | ἐπράσσετ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη; and note: also Ant. 289–94, for similar suspicion of treachery within the city.

ὡς ἔξοιδα .. τανῦν] 'Since well I know that you have not come unaided or unfurnished to such a height of insolence as this daring act implies.'

1029. ψιλόν] i. e. ἄνευ ξυμμαχίας.

ἄσκευον] i. e. ἄνευ παρασκευῆς, in the sense of a party organized for a seditious purpose.

1029. ὕβριν .. τόλμης] 'The insolence that is characterized by this daring.' For the gen., see Essay on L. § 10, p. 15. Cp. Creon's assertion, supra 958, 9, ἐρημία με κεἰ δίκαι' ὄμοσε λέγω | σμικρὸν τίθησι. Theseus will not allow Creon to take any one with him, either of his own attendants, who may be lurking near, or of the Athenians, whom he may have corrupted. ψιλόν refers rather to the former suspicion, ἄσκευον to the latter. Cp. Thuc. 2. 12, ξυμπέμπουσί τε τῷ Μελησίππῳ ἀγωγοὺς ὅπως μηδενὶ ξυγγένηται.

1031. πιστός] 'Relying in confidence on some one.' πιστός is here active, as in Aesch. Prom. 917, τοῖς μεταρσίοις κτύποις πιστός: Thuc. 3. 40, ἐλπίδα λόγῳ πιστήν: Plat. Legg. 824, νικτερεύτην δὲ ἄρκυσι καὶ πλεκταῖς πιστόν, or perhaps contains the additional notion of *mutual* trust = πιστωθείς τινι.

1032. 'Which things I must look into, and not allow this state to be overpowered by a single man.' Cp. supra 842, 879, 903, and the similar feeling in Ant. 663, 4, ὅστις .. τοὐπιτάσσειν τοῖς κρατύνουσιν νοεῖ: 678, κούτοι γυναικὸς οὐδαμῶς ἡσσητέα. For the sentiment, compare Shak. Henry V, Chorus to Act 2, from 'O England, model to thy inward greatness,' to 'Confirmed conspiracy with fearful France.'

δοκεῖ λελέχθαι χὥτε ταῦτ' ἐμηχανῶ; 1035
ΚΡ. οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὧν ἐρεῖς ἐμοί·
οἴκοι δὲ χἠμεῖς εἰσόμεσθ' ἃ χρὴ ποιεῖν.
ΘΗ. χωρῶν ἀπείλει νυν· σὺ δ' ἡμῖν, Οἰδίπους,
ἔκηλος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,
ἢν μὴ θάνω 'γὼ πρόσθεν, οὐχὶ παύσομαι 1040
πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων.
ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν
καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθίας.
ΧΟ. στρ. α. εἴην ὅθι δαΐων

1035. ἐμηχανῶ] ἐμηχανῶι L. 1036. ὧν L. ὧν C². 1037. δὲ χἠμεῖς] δέχημ. σ L. δέχημεισ C². εἰσόμεσθ'] εἰσόμεθ' A. ποιεῖν] ποεῖν L.

1035. χὥτε ταῦτ' ἐμηχανῶ] The sentence is concluded as if the preceding words had been ἢ τὰ ἐμοὶ λελεγμένα δοκεῖ μάτην λελέχθαι ὁμοίως νῦν, and the meaning is, 'Do these words of mine now appear to you as idle as all words of mine must have appeared when you contrived this plot?'

1036. Join μεμπτὸν .. ἐμοί, Essay on L. § 41, p. 70.

1037. χἠμεῖς] 'I, in my turn.'

1038. χωρῶν ἀπείλει νυν] 'Threaten as you please, but go on.' There is no reason why νυν should be accented here, more than in many other places where the accent has been removed by editors of Greek plays. The adverb qualifies the whole sentence of which the participle is the emphatic word, and is used, as often elsewhere, with the imperative, e. g. supra 21, κάθιζέ νύν με. For the emphatic participle, cp. Phil. 590, Ε. σὲ θήσομαι τῶνδ' αἴτιον. Ν. ποιοῦ λέγων, 'I will make you responsible for this.' 'Do as you please in making me responsible, if you will only speak.'

1039. πιστωθεὶς] 'Under my assurance.' As the middle πιστόομαι means to give mutual pledges, πιστωθεὶς is here used passively = 'having received a pledge,' i. e. being assured. Cp. Hom. Od. 21. 218, πιστώθητόν τ' ἐνὶ θυμῷ: Il. 21. 286, χειρί τε χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν.

1044, foll. While Oedipus remains alone upon the rock, an object of profound pity, the chorus burst into an exulting strain, anticipating the victory of Theseus and the restoration of Antigone and Ismene.

'Would I were where the action will shortly be: by the cliffs of Pythium or the sacred Eleusinian way. There Theseus and the maidens shall now encounter. Or are they descending from Oea's pastures on the westward road, the chariot with the pursuing horsemen? He must yield him to the valour of our men, who ride onward in the might of Athena and Poseidon. Methinks they are about it now: even now the wronged heroic maiden will be restored. I presage the victory of the good cause. Would that I were poised in air to see!

'Zeus, grant our people the achievement of the beauteous prize: and Pallas, his dread child, and ye, Apollo and Artemis, who love the chase, come jointly to our country's aid.'

The metre of this chorus, at first glyconic, passes more and more into slow trochaic and iambic movements, with frequent long syllables.

First strophe.

glyc. { – ⏑́ ⏑ ⏑ – ⏑ –
– ⏑́ ⏑ ⏑ – ⏑ –
– ⏑́ ⏑ ⏑ – ⏑ –

iambic. – ⏑́ ⏑ – – – ⏑ –

ἀνδρῶν τάχ' ἐπιστροφαὶ 1045
τὸν χαλκοβόαν Ἄρη
μίξουσιν, ἢ πρὸς Πυθίαις,
ἢ λαμπάσιν ἀκταῖς,
οὗ πότνιαι σεμνὰ τιθηνοῦνται τέλη 1050

1050. σεμνά] σεμναὶ MSS. Valckn. corr. τιθηνοῦνται] τιθη..... | νοῦνται L. (τιθη νοῦνται L².)

Pherecr. — ⏑ ⏑ — —
logaoed. ⏑ — ⏑ — ⏑ ⏑ — — — ⏑ —
iambic. — ⏑ ⏑ — — — ⏑ —
trochaic. ⏑ ⏑ — — — ⏑ — ⏑
trochaic. ⏑ ⏑ — — — ⏑ —
trochaic. ⏑ — — ⏑ ⏑ ⏑ — = ⏑ — ⏑ ⏑ ⏑ — — Cp. infra 1248.*
logaoed. ⏑ ⏑ ⏑ ⏑ — — ⏑ —
Pherecr. — ⏑ ⏑ ⏑ — —
trochaic. ⏑ — — ⏑ — — — ⏑ —
Pherecr. ⏑ ⏑ ⏑ — —

* The resolution in 1054, 1069 gives increased animation. The correspondence of these two lines may be compared with that of 1074, 1085.

Second strophe.

iambic. — ⏑ ⏑ — — — ⏑ — = ⏑ ⏑ ⏑ — — ⏑ —
trochaic. ⏑ — — ⏑ —
iambic. — ⏑ ⏑ — — —
iambic. ⏑ ⏑ ⏑ — — — ⏑ — — — ⏑ — — — ⏑ —
glyconic. ⏑ — ⏑ — ⏑ ⏑ ⏑ — —
trochaic. ⏑ ⏑ — — — ⏑ — —
trochaic. ⏑ ⏑ — — — ⏑ — — — ⏑ — —
logaoed. ⏑ ⏑ ⏑ — ⏑ ⏑ ⏑ — — ⏑ ⏑ — ⏑ — —
iambic. ⏑ — — ⏑ ⏑ — ⏑ — —

1044. 'Might I be where soon the foemen turning to bay will join the *mêlée* with clanging arms.'

1045. ἐπιστροφαὶ δαΐων ἀνδρῶν] i. e. δαΐοι ἄνδρες ἐπιστρεφθέντες: cp. Eur. Alc. 606, ἀνδρῶν Φεραίων εὐμενὴς παρουσία.

1046. Ἄρη | μίξουσιν] Like μάχην συνάπτειν, with the additional notion of a confused hurtling contest. Il. 20. 374, τῶν δ' ἄμυδις μίχθη μένος, ἄρτο δ' ἀυτή.

1048, 9. ἢ πρὸς Πυθίαις .. ἀκταῖς] 'Either by the cliffs of Pythium or those torch-lit cliffs...' ἀκταί seems to be a general expression for the seaward cliffs, including those not actually touching the sea. The question is whether they took the higher road, through Oenoe, or the lower road, which went by Eleusis — whether they passed by the upper or the under cliff. The 'Pythian cliffs' appear to be named from the Pythium, a shrine of Apollo in the deme of Oenoe. Philochorus, quoted by the Scholiast, says, ἐν Οἰνόῃ .. ἐν τῷ Πυθίῳ. Oenoe was fortified to defend the Athenian frontier against Boeotia in the Peloponnesian War. Thuc. 2. 18. For the adjective λαμπάς, cp. infra 1060, πέτρας νιφάδος.

1050–2. οὗ πότνιαι .. προσπόλων

θνατοῖσιν, ὧν καὶ χρυσέα
κλῆς ἐπὶ γλώσσᾳ βέβακε
προσπόλων Εὐμολπιδᾶν·
ἔνθ' οἶμαι τὸν ἐγρεμάχαν
Θησέα καὶ τὰς διστόλους 1055
ἀδμῆτας ἀδελφὰς
αὐτάρκει τάχ' ἐμμίξειν βοᾷ

1051. θνατοῖσιν] θ(α)νάτοισιν L. 1052. κλῆς] κλη·ησ L. ἐπὶ γλώσσᾳ] ἐπιγλώσσᾱ L. βέβακε προσπόλων] βέ(μ')βακε | π. L. 1054. ἐγρεμάχαν L. γρ. ὀρειοβάταν mg. C². 1055. διστόλους] διστόλουσ L. 1056. ἀδελφὰσ LA. ἀδελφασ C².

Εὐμολπιδᾶν] 'Where dread mysteries are dispensed to mortals by reverend goddesses, whose golden (i. e. sacred) key holds fast the tongue of their attendants of Eumolpus' race.' καί introduces a further description of the goddesses who preside at the mysteries. The initiation of the Eumolpidae is mentioned, as being more solemn than that of the Mystae. Another rendering approved by Hermann and the Scholiast refers ὧν to θνατοῖσιν. 'On whose tongue hath passed the sacred key of the ministering Eumolpidae.' καί in this case distinguishes the work of the priests from that of the deities. But the words seem more idiomatic when construed in the former way.

τιθηνοῦνται τέλη θνατοῖσιν, 'Minister sacred rites to men, as a nurse ministers to an infant.' τέλη is a sort of cognate accusative, i. e. ποιοῦνται οἷα ἂν τιθῆναι.

1054–7. ἔνθ'.. βοᾷ] 'Where (i. e. by one or other cliff) methinks that Theseus, who stirs the fray, and the two maiden sisters, guarded, but not made captive, will soon join in the shouting of their own deliverance.'

1054. ἐγρεμάχαν] The various reading ὀρειβατάν or ὀρειοβατάν may have arisen from a confusion of the letters ε, ο—μ, β—χ, τ. This would not be a greater perversion than τήνδε θεσπίζει γραφήν for τήνδ' ἔθεσθ' ἐπιστροφήν, O.T. 134, or ἐμοῖς ἐπὶ πόνοις for ἐμὸς ἐπίπολος, ib. 1322. The line does not exactly correspond to that in the antistrophe; see note on the metre. Hom. Hymn to Demeter 424, Πάλλας τ' ἐγρεμάχη καὶ Ἄρτεμις ἰσχέαιρα.

1055. διστόλους] i. e. δύο διασῶν ἐσταλμένας. 'The two with their double escort.' The word recalls the two bands of Thebans who had carried off Ismene and Antigone and would now resist their rescue.

1056. ἀδμῆτας, 'virgin,' but also with allusion to the etymology, 'unconquered;' i. e. exempt from captivity. The aim of the sentence so far is to indicate the two parties in the fray, the men of Theseus and the captors of the maidens, for whom, as twice previously, the maidens themselves are substituted, because coming first in thought. The attempt to construe καὶ . . ἐμμίξειν, 'Theseus will also mingle the maidens in the fray,' is forced and unpoetical; but the apodosis is adapted to the mention of the maidens, who are to be present (ἐμμίξειν) at the fray. ἐμμίξειν (intrans. cp. προσμίσγω, συμμίσγω, συμβάλλω) is rightly construed with the dative, and βόᾳ is used in the sense of a sudden rally or skirmish, almost = βοήθεια. Cp. Aesch. Ag. 1349: supra 387, τίς ποθ' ἡ βοή, where βοή is the summons to such a sudden fight.

1057. αὐτάρκει is explained by Hermann, '"*Idoneam*"— dicit satis virium esse, Theseos indicans, ad vindicandas puellas, quas hic cum nominat, illos simul intelligi vult qui eas rapuerunt.' 'A rescue sufficient for its end;' i.e. successful. But if it is true that in the latter part of the sentence the maidens alone are thought of, there may be supposed a subtle analytical use of the compound, as equivalent to τῇ ἑαυταῖς ἀρκούσῃ, 'The noise of the battle which is for their own rescue.' So in Aesch. Prom. 301, in the words addressed by Prometheus to Ocean, the words πετρηρεφῆ αὐτόκτιτ' ἄντρα may mean, 'The rock-roofed caves which thou thyself hast made.'

τούσδ' ἀνὰ χώρους·
ἀντ. α. ἤ που τὸν ἑφέσπερον
πέτρας νιφάδος πελῶσ' 1060
Οἰάτιδος ἐκ νομοῦ,
πώλοισιν, ἢ ῥιμφαρμάτοις
φεύγοντες ἁμίλλαις.
ἁλώσεται· δεινὸς ὁ προσχώρων Ἄρης, 1065
δεινὰ δὲ Θησειδᾶν ἀκμά.
πᾶς γὰρ ἀστράπτει χαλινός,
πᾶσα δ' ὁρμᾶται κατ' ἀμ-
πυκτήρια φάλαρα πώλων

1058. χώρους] χάρουσ L. χώρουσ C²A. 1059. ἤ] ἢ L. ἢ L². Herm. ἑφέσπερον LA. ἐφ' ἕσπερον C². 1060. πελῶσ'] πέλωσ' L. πελῶσ' A. γρ. πελάζουσι mg. C². 1062. ῥιμφαρμάτοις] ῥίμφαμάρτοσ L. ῥίμφαρμἀρτοσ C². 1065. προσχώραν L. 1066. δὲ om. A. Θησειδᾶν] θησιδᾶν L. 1067. Division of lines πᾶσ–| πᾶσα δ'–| πυκτήρια .. ἄμβασισ.

1058. τούσδ' ἀνὰ χώρους] The note of place, resumed with ἔνθα in 1057, is again resumed to introduce the fresh alternative, ἤ που, κ.τ.λ. Hence ἤ που, which makes better sense, also suits the immediate context better than ἦπου.

1059. Or perhaps the scene of the contest is more distant.' 'Or haply, leaving the pastures of Oea' (a deme of the Oenean tribe) 'they draw near the region that lies westward of the snowy rock.'

τόν] Sc. χῶρον.

1060. νιφάδος] i. e. 'Where the snow lies longest.' This applies more probably to the Mons Aegaleus than to the so-called λεία πέτρα, of which the situation is unknown.

πελῶσι is literally active, 'Bring near;' i. e. ride up to. Cp. O. T. 480, ἀπονοσφίζων, 'Removing from himself;' i. e. avoiding. They are imagined descending from the high pastures into the Thriasian plain, not far from the spot where Thucydides reports the first cavalry skirmish of the Peloponnesian War. Thuc. 2. 19.

1062–4. πώλοισιν .. ἁμίλλαις] 'With their horses, or in the nimbly racing-chariots in which they flee.' πώλοισιν refers to the pursuers, ῥιμφαρμάτοις φεύγοντες ἁμίλλαις to the pursued, who are supposed to have provided chariots for the capture of the maidens.

1065, 6. ἁλώσεται .. ἀκμά] 'He' (the enemy, just referred to in φεύγοντες) 'will be subdued. Terrible is the valour of our neighbours; terrible also is the youthful might of Theseus' men.' For the singular number of ἁλώσεται, cp. Ant. 106, τὸν .. φῶτα βάντα πανσαγίᾳ.

προσχώρων, cp. supra 493.

1066. Θησειδᾶν] The patronymic is used by an anachronism for the youth of Athens, with an allusion to the leadership of Theseus. With regard to προσχώραν it has been attempted to show that the word cannot mean the inhabitants of a place, and that in l. 493, where it is used by Oedipus of the Coloniatae, he is speaking of them as neighbours, i. e. as neighbours to Thebes. But this would be most inappropriate in one who had renounced Thebes for ever; and the meaning, 'Belonging to this immediate neighbourhood,' is quite a natural one. Of those who were assembled at the sacrifice of Theseus, some would be attendants of Theseus, but others would be gathered from the vicinity of the altar. This is confirmed by the separate mention of Poseidon and Athena in what follows.

1067–70. πᾶς γὰρ .. ἄμβασις] Cp. supra 899, 900, ἱππότην τε .. σπεύδειν ἀπὸ ῥυτῆρός. This is an instance of the correspondence between the senarii and the lyric odes which is often noticeable. So the mention of the two ways into Boeotia is suggested by 900, 1, ἔνθα δίστομοι .. ὁδοί.

1069. Several editors have followed Her-

ἄμβασις, οἳ τὰν ἱππίαν 1070
τιμῶσιν Ἀθάναν
καὶ τὸν πόντιον γαιάοχον
Ῥέας φίλον υἱόν.

στρ.β. ἔρδουσιν, ἢ μέλλουσιν; ὡς 1074
προμνᾶταί τί μοι
γνώμα τάχ' ἀνδώσειν
τὰν δεινὰ τλᾶσαν, δεινὰ δ' εὐροῦσαν πρὸς *αὐθαίμων πάθη.
τελεῖ τελεῖ Ζεύς τι κατ' ἆμαρ·
μάντις εἴμ' ἐσθλῶν ἀγώνων. 1080
εἴθ' ἀελλαία ταχύρρωστος πελειὰς

1070. τὸν L. τὰν C²A. (Cp. l. 1028.) 1076. ἀνδώσειν] ἂν δώσειν LA. Schol. ἀνδώσειν. 1078. τλᾶσαν] τλάσαν L. τλᾶσαν C²A. εὐροῦσαν] εὖ | ροῦσαν L. αὐθαίμων] αὐθομαίμων MSS. Both. corr. πάθη] πάθηι L. 1079. κατ' ἆμαρ] κατᾶμαρ L. α from η A. 1081–3. Division of lines, εἴθ'–| ρωστος–| κύρσαιμ'...

mann's first thought in rejecting φάλαρα or φάλαρα πώλων as a gloss. But, as Hermann afterwards remarked, ἀμπυκτήρια is an adjective, and ἀμπυκτήρια φάλαρα is therefore a proper expression for a horse's bridle or head-gear. Aesch. S. c. T. 461, ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας δινεῖ. See note on the metre.

Assuming that the text is sound, the most probable rendering is, 'The riders all are rushing on, following (κατά, 'in the direction of,' cp. κατ' οὖρον, κατὰ πόδα) the bridles of the horses;' i. e. Every horseman gives his steed its head. Or, supposing φάλαρα πώλων to be a metathesis for πώλους φάλαρα ἔχοντας, 'They rush as fast as their bridled horses can carry them.' κατά may or may not be genuine, but the conjecture χαλῶσ' ἀμπυκτήρια destroys the lyrical effect.

1070. ἄμβασις, abstract collective for ἀναβάται, i. e. ἱππόται. Cp. the common prose expression ἡ ἵππος. Essay on L. p. 84.

1073. Ῥέας] One syllable, as in Il. 15. 187, οὐδ' τέκετο Ῥέα (where Poseidon speaks).

1075, 6. προμνᾶταί τί μοι | γνώμα] 'My thought hath a presage.' τί is cognate accusative.

1076. τάχ' ἀνδώσειν] 'That they will quickly restore.' Although Pind. Fr. Thr. 4, Φερσεφόνα .. ἐς τὸν ὕπερθεν ἅλιον .. ἀνδιδοῖ ψυχὰν πάλιν, is not a conclusive instance of this use of ἀναδίδωμι, the existence of such a meaning is not improbable (cp. ἀνακομίζειν, ἀνακτᾶσθαι, ἀναλαμβάνειν, and esp. ἀναπέμπειν in Pind. I. 7 (6). 16, Ἄδραστον ἐξ ἀλαλᾶς ἄμπεμψας δρφανον μυρίων ἐτάρων ἐς Ἄργος ἵππιον), and exactly suits this place. The subject, as in ἀλώσεται, supra 1065, is easily supplied.

1077. τὰν .. τλᾶσαν] i. e. Antigone, who has been more before the chorus than Ismene, and whom they had actually seen carried off. She is the heroine of this play as well as of the Antigone. δεινὰ τλᾶσαν, supra 345–51.

δεινὰ δ' .. πάθη] Because Creon, who was her kinsman, had carried her off by the orders of Eteocles. If ἐνδώσειν is read, the words must be construed in the same way: 'That they will soon surrender,' etc. τάχ' ἂν δώσειν is indefensible, and ἐνδώσειν τᾶν .. τλασᾶν .. εὐρουσᾶν .. πάθη. 'That the sufferings of the enduring ones much wronged by their kindred will abate,' is forced, and gives a poor sense.

1079. τελεῖ] Future.

τι] 'A thing;' i. e. The thing we desire. Essay on L. § 22, p. 34.

1080. 'I am a prophet on the side of the good contest.' μάντις = 'A favourable prophet,' because the prophet of an expedition was expected to prophesy good. Il. 1. 106, μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπας.

ἐσθλῶν ἀγώνων] Like O. T. 879, τὸ καλῶς ἔχον πάλαισμα. 'The good cause.'

αἰθερίας νεφέλας κύρσαιμι *τῶνδ' ἀγώνων
θεωρήσασα τοὐμὸν ὄμμα.
ἀντ.β. ἰὼ Ζεῦ, πάνταρχε θεῶν, 1085
*παντόπτας, πόροις
γᾶς τᾶσδε δαμούχοις
σθένει 'πινικείῳ τὸν εὔαγρον τελειῶσαι λόχον,
σεμνά τε παῖς Παλλὰς Ἀθάνα. 1090
καὶ τὸν ἀγρευτὰν Ἀπόλλω
καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν
ὠκυπόδων ἐλάφων στέργω διπλᾶς ἀρωγὰς

1083. κύρσαιμι *τῶνδ'] κύρσαιμ', αὐτῶν δ' MSS. Wund. corr. 1085–95. Division of lines, ἰὼ–| παντόπτα–| γᾶσ–| ἐπινικείῳ–| τὸν–| σεμνά–| καὶ τὸν–| καὶ κασιγνήταν–| στίκτων–| ὠκυπόδων–| στέργω–| μολεῖν . . . 1086. *παντόπτας] παντόπτα MSS. 1087. δαμούχοις] δαδούχοις A. 1088. σθένει 'πινικείῳ] ἐπινικείοις σθένει MSS. Herm. corr. 1094 διπλᾶς] διπλᾶσ L.

1082. 'Would that as a storm-swift dove of strong pinion I might from a skyey cloud light on this conflict, voyaging thither with mine eye.'

αἰθερίας νεφέλας is ablative genitive. 'From the cloud' as from a watch-tower, quasi ἀπὸ σκοπιᾶς.

κύρσαιμι] Lit. 'Might find;' i. e. Might descry. κυρέω is used with a vague meaning in tragedy. Cp. Aesch. Pers. 1011, Ἰαόνων ναυβατῶν κύρσαντες.

1084. **θεωρήσασα τοὐμὸν ὄμμα**] Lit. 'Having gone as a spectator with mine eye.' θεωρεῖν as in θεωρεῖν εἰς Ὀλυμπία and the like expressions. The construction of τοὐμὸν ὄμμα is difficult, but not more so than Tr. 914, κἀγὼ λαθραῖον ὄμμ' ἐπεσκιασμένη φρούρουν, or Phil. 151, φρουρεῖν ὄμμ' ἐπὶ σῷ μάλιστα καιρῷ. Such expressions as οἱ Ἀθηναῖοι ἐθεώρουν (i. e. sent θεωροὶ) ἐς τὰ Ἴσθμια are not sufficient to establish a transitive use of θεωρεῖν. The peculiar attraction, or metaphor, by which θεωρήσασα agrees in gender with πτελείας, is in keeping with the lyrical wildness of the whole ode. ὄμμα is probably an accusative of limitation, restricting the imaginary voyage of discovery to the sense of sight; i. e. If I were there but in vision. Cp. Tennyson's In Memoriam 12, 'As a dove when up she springs . . . Like her I go, I cannot stay; | I leave this mortal ark behind, | A weight of nerves without a mind, | And leave the cliffs, and haste away, | And reach the glow of southern skies, | And see the sails at distance rise. | . . and back return | To where the body sits, and learn, | That I have been an hour away.'

1087. **δαμούχοις**] 'Protectors of the people;' i. e. Theseus. Plural for singular. Cp. supra 884, ἰὼ γᾶς πρόμοι, and note: infra 1350, τῆσδε δημοῦχοι χθονός.

1089. **σθένει . . λόχον**] 'To crown with the might of triumph their ambushment by the capture of the beauteous prize.' ἐπινίκειος for ἐπινίκιος for the sake of the metre. The dative to be taken closely, as instrumental, with τελειῶσαι.

ἐπινικείῳ σθένει is a periphrasis for νίκῃ.

τὸν εὔαγρον is slightly proleptic, and contains an allusion to Antigone as the fair occasion of the expedition.

λόχος is properly an ambush, but is here generalized to mean a foray, or skirmishing expedition.

1092. **πυκνοστίκτων**] 'Many-spotted.' Cp. Phil. 183, στικτῶν ἢ λασίων μετὰ θηρῶν: Eur. Alc. 584, ποικιλοθρὶξ νέβρος.

ὀπαδόν] 'Following in the chase;' i. e. ὀπάζουσαν. Cp. Il. 8. 341, ὡς Ἕκτωρ ὤπαζε καρηκομόωντας Ἀχαιούς.

1094, 5. **στέργω . . μολεῖν**] 'I long for your coming.' Lyrical expressions may sometimes be illustrated by a distant analogy. Cp. 2 Tim. 4. 8, πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

There is a strong resemblance (in a sort

μολεῖν γᾷ τᾷδε καὶ πολίταις. 1095
ὦ ξεῖν' ἀλῆτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς
ὡς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ
τάσδ' ἄσσον αὖθις ὧδε προσπολουμένας.
ΟΙ. ποῦ ποῦ; τί φῄς; πῶς εἶπας; ΑΝ. ὦ πάτερ πάτερ,
τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν 1100
δοίη, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;
ΟΙ. ὦ τέκνον, ἦ πάρεστον; ΑΝ. αἵδε γὰρ χέρες
Θησέως ἔσωσαν φιλτάτων τ' ὀπαόνων.
ΟΙ. προσέλθετ', ὦ παῖ, πατρί, καὶ τὸ μηδαμὰ
ἐλπισθὲν ἥξειν σῶμα βαστάσαι δότε. 1105
ΑΝ. αἰτεῖς ἃ τεύξει· σὺν πόθῳ γὰρ ἡ χάρις.
ΟΙ. ποῦ δῆτα, ποῦ 'στον; ΑΝ. αἵδ' ὁμοῦ πελάζομεν.
ΟΙ. ὦ φίλτατ' ἔρνη. ΑΝ. τῷ τεκόντι πᾶν φίλον.
ΟΙ. ὦ σκῆπτρα φωτός. ΑΝ. δυσμόρου *γε δύσμορα.
ΟΙ. ἔχω τὰ φίλτατ', οὐδ' ἔτ' ἂν πανάθλιος 1110

1095. γᾷ τᾷδε καὶ πολίταις A. 1096. ὦ] επιχ. ὦ L (Cp. Aesch. Pers. 155, ἔτι οχ.) 1099. ὦ πάτερ πάτερ] ὦ πάτερ ὦ πάτερ LA. 1100. τόνδ'] τῶνδ' L. τόνδ' A. 1102. πάρεστον] πάρεστιν L. πάρεστον C²A. 1103. ἔσωσαν] ἔσωσάν L. ἔσωσ' αν C². τ' om. L. add. C²A. 1104. προσέλθετ'] πρόσελθ' L. μηδαμά] μηδαμᾶ L. 1105. Om. L. add. mg. C². δότε] τόδε C². 1106. τεύξει] τεύξῃ L. 1109. σκῆπτρα] σκῆπτα L. σκῆπτρα C². *γε] τε MSS. Reisk. corr. 1110. ἔτ' ἂν] ὅταν L.

of wild eagerness) between the conclusion of this chorus and the invocation of the various deities in the parodos of the Oedipus Tyrannus. Cp. esp. ll. 159–63, 'Αθάνα ..Ἄρτεμιν καὶ Φοῖβον ἐκάβολον | ἰώ, τρισσοὶ ἀλεξίμοροι προφάνητέ μοι.

The intense lyrical condensation of this chorus assists the illusion by which the pursuit, and capture, and return, are crowded into a few minutes. Cp. Shakespeare, Henry V, Prologue to Act 3, 'Thus with imagined wing our swift scene flies, | In motion of no less celerity than that of thought.'

1096. τῷ σκοπῷ] 'Your watchman;' referring to the image in 1074–84.

1100. τίς ἂν θεῶν] i. e. πῶς ἄν τις θεῶν. Cp. Aj. 879, τίς ἂν δῆτά μοι.. ἀκούοι;

ἰδεῖν] The momentary tense is expressive. 'But once to see.' 'To have for one moment the power of seeing.'

1105. βαστάσαι] 'To hold in my embrace.' Cp. Aesch. Prom. 1019, πετραία δ' ἀγκάλη σε βαστάσει. This and other expressions, meaning to 'hold in the hand,' come to be used vaguely for 'to touch, handle, embrace.' Cp. El. 1226 (Electra to Orestes), ἔχω σε χέρσιν. For the passive form of expression, i. e. τὸ μηδαμὰ ἐλπισθὲν ἥξειν for ὃ μηδαμὰ ἤλπισα ἥξειν, see Essay on L. § 31, p. 49.

1106. 'You ask what you shall obtain, for desire accompanies the gift.' 'It is the tribute of affection.'

1108. τῷ τεκόντι πᾶν φίλον] 'To the parent nothing is not dear;' i. e. Even the children of such a marriage. So Hermann. But perhaps this is merely a γνώμη, like 508, 9, τοῖς τεκοῦσι γὰρ | οὐδ' εἰ πονῇ τις δεῖ πόνου μνήμην ἔχειν.

1110, 11. οὐδ' ἔτ' ἂν.. εἴην] 'Nor should I be all unhappy were I now to die.'

θανὼν ἂν εἴην σφῷν παρεστώσαιν ἐμοί.
ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον
*ἐμφύντε τῷ φύσαντι, κἀναπαύσετον
τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.
καί μοι τὰ πραχθέντ' εἴπαθ' ὡς βράχιστ', ἐπεὶ 1115
ταῖς τηλικαῖσδε σμικρὸς ἐξαρκεῖ λόγος.

ΑΝ. δδ' ἔσθ' ὁ σώσας· τοῦδε χρὴ κλύειν, πάτερ,
καὶ σοί τε τοὔργον *τοῦτ' *ἐμοί τ' ἔσται βραχύ.

ΟΙ. ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς
τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον. 1120

1112. πλευρόν] πλευρὰν L. ἀμφιδέξιον] ἀμφιδεξιόν L. ἀμφὶ δεξιόν A. Mudge corr. 1113. *ἐμφύντε] ἐμφύσα L. ἐμφῦσα C². ἐμφύτε AV². ἀντὶ τοῦ ἐμφῦσαι mg. C²*. κἀναπαύσετον] ετ from τέ L. κἀναπαύσατον B. 1114. πρόσθ'] πρόσθεν A. τοῦδε LA. τοῦδε τε C². 1118. τοὔργον *τοῦτ' *ἐμοί τ' ἔσται] τοὔργον τοὐμὸν ἔσται MSS. Herm. corr. 1119, 20, 21. In this order—1120, 19, 21—but with β', α', γ' in mg. by C². 1120. εἰ] ἐμ (μ from κ?) A.

1012. ἐρείσατε, sc. μοι, suggested by τῷ φύσαντι following.

ἀμφιδέξιον is supplementary predicate, almost = ἀμφωτέρωθι. The latter part of the compound is partly lost, but serves to suggest the notion of firmness in supporting. For the παρονομασία, or verbal play, see Essay on L. § 44, p. 75.

1113. The variety of reading is most easily accounted for by supposing an earlier reading ἐμφύντε (which Mudge conjectured). The singular ἐμφῦσα is inadmissible, and if ἐμφύτε is read, the asyndeton, which is harsh in itself, has also the effect of separating the dative, τῷ φύσαντι, from ἐρείσατ', which seems to require a dative. 'Press your sides close to mine, supporting me on either hand, engrafted on your father.' This seems better than 'Support both my sides,' although ἐρείδω admits of either construction.

κἀναπαύσετον] 'And ye shall give me rest in my hapless wandering, which was lonely till ye appeared:' i. e. And ye will relieve the loneliness of my unhappy wandering life. Cp. supra 500–502, μόνον δέ με | μὴ λείπετ'· οὐ γὰρ ἂν σθένοι τοὐμὸν δέμας | ἔρημον ἕρπειν οὐδ' ὑφηγητοῦ γ' ἄνευ.

1114. τοῦδε δυστήνου πλάνου] The effect of the pronoun is pathetic, and the repetition of the article in the other reading, τοῦ τε, has no sufficient reason. Oedipus is thinking generally of his condition, which, when his daughters were carried off, seemed as forlorn as before Antigone came from Thebes to be his guide.

1115. ὡς βράχιστα] Adverbial accusative.

1118. The text was restored by Hermann's very probable conjecture. Cp. Phil. 1304, ἀλλ' οὔτ' ἐμοὶ τοῦτ' ἐστὶν οὔτε σοὶ καλόν.

1119. Some join πρὸς τὸ λιπαρές with θαύμαζε (cp. Tr. 1211, εἰ φοβῇ πρὸς τοῦτο: Thuc. 2. 22, πρὸς τὸ παρὸν χαλεπαίνοντας). But the expression, τὸ λιπαρές = τὸ ἐμὸν λιπαρὲς τοῦ λόγου, even with the epexegesis following, seems too abrupt for Sophocles. The conjecture which has been commended, πρὸς τόδ' εἰ πάρος | τέκν' ἐκφανέντ' ἄελπτα (cp. the reading of Par. A. and infra 1141), besides changing poetry to prose, leaves πάρος without a correlative.

1119, 20. 'O sir, think it not strange that I prolong my speech unduly to my children, who have appeared beyond my hopes.'

πρός expressing result, as in πρὸς ἡδονήν. Cp. esp. Thuc. 2. 53, ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἡξίουν ποιεῖσθαι.

λιπαρές] 'Persistent;' here used with an association of blame. πρὸς τὸ λιπαρές = 'As if I would never have done.'

1120. For the construction of τέκνα (with μηκύνω λόγον), see Essay on L. § 16, p. 22, and cp. esp. O. T. 31, 32, σε .. ἱζόμεσθ' ἐφέστιοι.

ἐπίσταμαι γὰρ τήνδε τὴν ἐς τάσδε μοι
τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην. [110 b.
σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν·
καί σοι θεοὶ πόροιεν ὡς ἐγὼ θέλω,
αὐτῷ τε καὶ γῇ τῇδ'· ἐπεὶ τό γ' εὐσεβὲς 1125
μόνοις παρ' ὑμῖν εὗρον ἀνθρώπων ἐγὼ
καὶ τοὐπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.
εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε.
ἔχω γὰρ ἄχω διὰ σὲ κοὐκ ἄλλον βροτῶν.
καί μοι χέρ', ὦναξ, δεξιὰν ὄρεξον, ὡς 1130
ψαύσω φιλήσω τ', εἰ θέμις, τὸ σὸν κάρα.
καίτοι τί φωνῶ; πῶς δ' ἂν ἄθλιος γεγὼς
θιγεῖν θελήσαιμ' ἀνδρός, ᾧ τίς οὐκ ἔνι
κηλὶς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,

1121. τὴν] σῆν LA. τάσδε μοι] τῶσδέ μοι L. 1124. πόροιεν] πορεῖε L. πορεῖεν C^2. πόρεῖεν C^1. 1125. τό γ'] τοῦτό γ' L. 1126. ὑμῖν] ἡμῖν L. ὑμῖν C^2A. 1129. ἄλλον] ἄλλου C^2. 1130. καί μοι χέρ'] καί μοι χαῖρ' L. καί μοι χέρ' A. καὶ χαῖρέ μ' B. δεξιάν] δεξιάν τ' LB. 1131. τ' εἰ] τ' ἢ L. τ' εἰ A. θ' ἢ B. 1133. τίς] τισ MSS.

1121. γάρ explains μὴ θαύμαζε, 'Wonder not (as if I were ungrateful). I have a clear sense of my obligation to you.'

τήν is Musgrave's conjecture for σήν, which Elmsley and others have defended. But σήν has probably been invented to supply the omission of the person, for which see Essay on L. § 39, p. 66, and cp. infra 1250, ἀνδρῶν γε μοῦνος, and note. σήν, which must have a strong emphasis, would be awkwardly placed, and, as Hermann remarks, l. 1123 would be superfluous. Cp. O. T. 1477, τὴν παροῦσαν τέρψιν ἥ σ' εἶχεν πάλαι.

1124. ὡς ἐγὼ θέλω] 'According to my wish.' Cp. Hom. H. Cer. 137, δοῖεν κουριδίους ἄνδρας καὶ τέκνα τεκέσθαι, | ὡς ἐθέλουσι τοκῆες.

1125. αὐτῷ τε καὶ γῇ τῇδε] Cp. supra 307, τῇ θ' αὐτοῦ πόλει | ἐμοί τε. Theseus' 'city' is throughout spoken of as part of himself.

1131. ψαύσω] Sc. σε.

εἰ θέμις] This expression occurs frequently in tragedy, ᾗ θέμις rarely or never. It has been objected that καίτοι makes too strong an opposition, after such an expression of doubt. But the hesitation expressed in εἰ θέμις is only the courtesy of a stranger addressing a sovereign, whereas the following clause expresses the revulsion of feeling caused by the recollection of his misfortunes.

1132. πῶς δ' ἂν .. ξύνοικος] By referring ᾧ to the subject of the preceding clause, it is possible to change τις to τίς, which appears necessary, without changing δ' to σ', which breaks these lines from the context, and has the effect of substituting a strained inversion for a perfectly natural expression. Besides, in the rare instances in which ἐθέλω governs an accusative and infinitive, it is followed (as seems most reasonable) by a passive verb. (Hom. Il. 19. 274: Hdt 1. 3.) For the relative answering to the former of two nouns or pronouns, see Essay on L. § 41, p. 71, *b*, and cp. supra 17, Φοίβῳ τε κἀμοὶ .. ὅς μοι

1133. ἀνδρός is used in the slightly emphatic sense which occurs supra 109, ἀνδρὸς Οἰδίπου τόδ' ἄθλιον | εἶδωλον, where see note; and for the generality of the expression, cp. O. T. 1375–9, ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος .. οὐ δῆτα .. οὐδ' ἔστ' γ' οὐδὲ πύργος, οὐδὲ δαιμόνων ἀγάλματ' ἱρά.

1134. οὐκ ἔγωγέ σε] Sc. φιλήσω, or

οὐδ' οὖν ἐάσω. τοῖς γὰρ ἐμπείροις βροτῶν 1135
μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.
σὺ δ' αὐτόθεν μοι χαῖρε καὶ τὰ λοιπά μου
μέλου δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.
ΘΗ. οὔτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
τέκνοισι τερφθεὶς τοῖσδε, θαυμάσας ἔχω, 1140
οὐδ' εἰ πρὸ τοῦμοῦ προὔλαβες τὰ τῶνδ' ἔπη.

1137. σὺ δ'] σύ τ' L.

rather some more general verb, expressing the whole action, e.g. *ταῦτα ποιήσω*. The meaning, so far, is clear: 'Ah, my lord, reach to me thy right hand, that I may feel thee, and kiss, if I may kiss, thy face. And yet, what words are these? And how can I, all wretched that I am, think of touching one who is indeed a man,—I, with whom what stain of evils is not found? No, I will not.' The following words have received two explanations: (1) 'No, nor will I let thee (kiss me): for none but those who have experience of it can partake in my sorrow.' (Cp. O. T. 1413–15, *ἵτ' ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν. | πείθεσθε, μὴ δείσητε, τἀμὰ γὰρ κακὰ | οὐδεὶς οἷός τε πλὴν ἐμοῦ | φέρειν βροτῶν*: ib. 1430, 1, *τοῖς ἐν γένει γὰρ τἀγγενῆ μάλισθ' ὁρᾶν μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.*) (2) 'Nor yet will I relinquish thee: for none but those who are experienced (as thou art) can sympathize with this my sorrow.' (Cp. supra 560–6, *δίδασκε .. συνεκσώζειν*). Against the former, it has been urged that the ellipse of the infinitive after *ἐάω*, when meaning 'to permit,' is indefensible, and that it would be ungracious in Oedipus to say of Theseus (who had himself asserted the contrary, ll. 560, foll.), that he could not sympathize for want of experience. The latter objection cannot be pressed, for Oedipus might well say that even Theseus could not enter into the depth of *his* misery, and the former is not insuperable. The use of *ἐάσω* may be defended by comparing l. 407, *ἀλλ' οὐκ ἐᾷ τοὐμφυλον αἷμά σ', ὦ πάτερ*: Plat. Rep. 10. 617 E, Symp. 175 C, *ἃ δὲ οὐκ ἐᾷν*: Soph. El. 632, *ἐῶ, κελεύω, θοῦε*, the ellipse of the infinitive being easily supplied (as in *οὐκ ἔγαγέ σε*) from the preceding words. And when thus shown to be permissible, the first way of taking the words is seen to give the best meaning and connection. There are many general reflections in this play which, though rising out of the situation, are not adapted with minute exactness to the characters of the persons: and, apart from the comparison of ll. 560–6, which is a piece of hypercriticism, the meaning of *τοῖς γὰρ .. τάδε* after a negative sentence is unmistakeable. It is true that *οὐδ' οὖν* generally stands between alternatives which are sharply opposed, but it has here quite a legitimate meaning if Theseus is supposed to lean forward and give his hand to Oedipus. 'Nor will I do what, as your action implies, is the alternative that follows this,—permit you to salute me.' It may be observed that in l. 1632, where Oedipus bids Theseus to give the maidens the pledge of his right hand, he does not himself take the hand of Theseus. Cp. Hom. Od. 19. 346–8, *εἰ μή τις γρηῦς ἔστι παλαιή, κεδνὰ ἰδυῖα, | ἥτις δὴ τέτληκε τόσα φρεσὶν ὅσσα τ' ἐγώ περ, | τῇ δ' οὐκ ἂν φθονέοιμι ποδῶν ἅψασθαι ἐμεῖο.*

1137. σὺ δ' αὐτόθεν μοι χαῖρε] 'But do thou receive my salutation from where thou standest,' without coming nearer.

1138. *ἐς τόδ' ἡμέρας*] 'Hitherto:' *ἡμέρα* used abstractedly for *tiime*, as in Aj. 131, 622.

1139. *μῆκος .. ἔθου*] Essay on L. § 40, p. 68. The slight formality of this expression and of *θαυμάσας ἔχω* belongs to the dignified courtesy of Theseus' manner. 'It hath not moved my wonder, that in the delight of having your children here you have been led to prolong your talk with them.' For this use of *τίθεσθαι*, cp. O. T. 134, *ἐταξίωσ γὰρ Φοῖβος, ἀξίωσ δὲ σὺ | πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφήν.*

1141. 'Nor that, in choosing to converse with them, you thought not first of me.' The genitive to be supplied with *τοὐμοῦ* is not *ἔπους*, but something more general, e.g. *μέρους*.

τῶνδε is objective genitive, or rather expresses a reciprocal relation.

βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.
οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν
λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.
δείκνυμι δ· ὧν γὰρ ὤμοσ' οὐκ ἐψευσάμην 1145
οὐδέν σε, πρέσβυ. τάσδε γὰρ πάρειμ' ἄγων
ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.
χὤπως μὲν ἀγὼν ᾑρέθη τί δεῖ μάτην
κομπεῖν, ἃ γ' εἴσει καὐτὸς ἐκ ταύταιν ξυνών;
λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ 1150
στείχοντι δεῦρο, συμβαλοῦ γνώμην, ἐπεὶ
σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι.
πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.
Οἰ. τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με,
ὡς μὴ εἰδότ' αὐτὸν μηδὲν ὧν σὺ πυνθάνει. 1155

1144. ποιεῖσθαι] ποεῖσθαι L. 1148. ἀγών] ἀγὼν οὗτοσ MSS. Reis. corr. 1149. εἴσει] εἴσηι L. 1150. ὃς] ο from ω. ἐμπέπτωκεν] ἐκπέπτωκεν L. 1151. στείχοντι] στίχειν τί L. 1153. οὐδὲν LA. οὐδέν' C². ἄνθρωπον] ἀνθρώπων LA. Schol. ἄνθρωπον. 1155. μή] μ' L. πυνθάνει] πυνθάνηι L.

1142. γάρ, as in 1121, refers rather to what is implied than what is said in the preceding sentence. 'Be reassured on that score, for that gives me no offence.'

1145. The genitive is (1) gen. of respect after ἐψευσάμην, (2) partitive after οὐδέν.

1147. ἀκραιφνεῖς τῶν κατηπειλημένων] 'Unharmed in aught of what was threatened them.'

1148. This is not the place for an episode like the description of the Isthmian races in El. 680, foll., or the history of Oedipus in O. T. 777, foll. The end is near, and there is the interview with Polynices still to come. The necessary omission is accounted for by the tender age of Antigone (1116–18), and the magnanimity of Theseus, who prefers doing to speaking of his deeds. (Cp. Shak. Coriolanus, 1. 9, 'Pray now, no more: my mother, | Who has a charter to extol her blood, | When she does praise me grieves me.... I have some wounds upon me, and they smart | To hear themselves remembered.)

1148. This line was restored by the conjecture of Reisig.

1149. ἃ γ' εἴσει] 'Illud quaeri potest, verba τί δεῖ μάτην κομπεῖν utrum cum sequentibus construenda sint, quo facto quasi quaedam aposiopesis erit post ᾑρέθη, an sint precedentibus jungenda, quo illa ἃ γ' εἴσει, explicationis causa adjecta esse censendum: an denique cum utrisque sint nexa: quod ego quidem nescio an praeferendum sit, quia saepe ita media inter duas protases est apodosis: de qua figura saepius alibi monitum.' Hermann. This is a valuable note; see Essay on L. pp. 61, 62. It should be added that γε has the same force that it would have if the clause were added by way of explanation. 'Since you will learn this.' αὐτός, i. e. without my telling you. Cp. infra 1155.

1150. The construction of the antecedent is left undetermined, and this imperfect or pendent construction is smoothed over by the attraction. Essay on L. § 35, p. 55.

1151. συμβαλοῦ γνώμην] Sc. ταῖς ἡμετέραις γνώμαις εἰς τοῦτον τὸν λόγον. 'Give us the benefit of your judgment with regard to this.' Cp. Hdt. 8. 61, πόλιν γὰρ τὸν Θεμιστοκλέα παρεχόμενον, οὕτω ἐπέλευε γνώμας συμβάλλεσθαι: Plat. Polit. 298 C, γνώμην συμβαλέσθαι.

1152. 'It is trifling in description, but may well deserve our wonder.'

1153. The Scholiast, who interprets ἄνθρωπον δέ φησιν ὄντα οὐδὲν πρᾶγμα παυσί-

ΘΗ. φασίν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
οὐκ ὄντα, συγγενῆ δέ, προσπεσόντα πως
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
θύων ἔκυρον ἡνίχ' ὡρμώμην ἐγώ.
ΟΙ. ποδαπόν; τί προσχρῄζοντα τῷ θακήματι; 1160
ΘΗ. οὐκ οἶδα πλὴν ἕν· σοῦ γάρ, ὡς λέγουσί μοι,
βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.
ΟΙ. ποῖόν τιν'; οὐ γὰρ ἥδ' ἕδρα σμικροῦ λόγου.
ΘΗ. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'
αἰτεῖν ἀπελθεῖν *τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165
ΟΙ. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακὼν ἕδραν;
ΘΗ. ὅρα κατ' Ἄργος εἴ τις ὑμῖν ἐγγενὴς [111 a.
ἔσθ', ὅστις ἄν σου τοῦτο προσχρῄζοι τυχεῖν.
ΟΙ. ὦ φίλτατε, *σχὲς οὔπερ εἶ. ΘΗ. τί δ' ἔστι σοι;

1159. ὡρμώμην] ὁρμώμην L. 1160. προσχρῄζοντα] προσχρήμιζοντι L. 1163. ἕδρα] ἔδρα. from ἕδραι L. 1165. τ' om. MSS. add. Heath. 1166. προσθακὼν] προσθακῶν (....). 1169. φίλτατε, *σχὲς] φίλτατ' ἴσχεσ L. φίλτατ' ἐπίσχεσ A. Heath corr. οὔπερ LA. οἵπερ C². ἔστι] ἐστί L.

ζεῖν δεῖ, must have read as in the text. πρᾶγος is rather too general a word to stand alone (reading οὐδέν' ἀνθρώπων). For ἄνθρωπον, cp. O. T. 977, τί δ' ἂν φοβοῖτ' ἄνθρωπος, ᾧ τὰ τῆς τύχης κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής. 'Man, the creature of circumstance, may not neglect anything that occurs.'

1156, 7. σοὶ μὲν ἔμπολιν οὐκ ὄντα, συγγενῆ δέ] This must have been gathered from the terms of his supplication, or his answer to those who questioned him.

1157. πως] Polynices had come when the altar was deserted for the pursuit, and while there was an ἡσυχίη τῶν ἀνθρώπων (Hdt. I. 45) about the sacrifices. Hence the indefinite adverb, marking that his coming was unobserved. He was found there by the people returning thither, who brought word to Theseus when on his way to Colonus with the maidens (στείχοντι δεῦρο, 1151). Cp. Tr. 695, τὸ γὰρ κάταγμα τυγχάνω ῥίψασά πως.

1158. The use of παρά with the relative assists the locative use of the dative in the antecedent.

1159. ἔκυρον] The form κύρω is adopted by the Tragedians from Epic poetry.

ἡνίχ' ὡρμώμην ἐγώ] 'When I set forth,' i. e. When I left the altar on the occasion which led to the pursuit. (Supra 886, 897, 1019). ἡνίκα, with ἔκυρον immediately preceding, cannot be referred further back.

1160. τί προσχρῄζοντα τῷ θακήματι;] 'What does he want by sitting there?' i. e. What is the meaning of his supplication? The dative is used πρὸς τὸ σημαινόμενον, as if προσχρῄζοντα were αἰτοῦντα.

1162. οὐκ ὄγκου πλέων] 'No great matter,' i. e. Not likely to be burdensome. Cp. infra 1341, βραχεῖ ξὺν ὄγκῳ καὶ χρόνῳ.

1163. οὐ γὰρ..λόγου] 'For the manner of his supplication imports no trifling matter.'

1164, 5. 'His request is, as they say, to be allowed to come (μολόντα) and have conference (ἐς λόγους ἐλθεῖν) with thee, and to have safe return in respect of his coming hither.' ὁδοῦ is a genitive of respect after the privative adverb; i. e. Without mischance in what regards his entering and leaving Attica. The words are added with a consciousness of the following scene, and of the other journey of Polynices. Cp. infra 1399, foll.

1166. τίς δῆτ' ἂν εἴη] 'Who can it be?' Until he hears of Argos, Oedipus is left to mere conjecture.

ΟΙ. μή μου δεηθῇς. ΘΗ. πράγματος ποίου; λέγε. 1170
ΟΙ. ἔξοιδ' ἀκούων τῶνδ' ὃς ἐσθ' ὁ προστάτης.
ΘΗ. καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμί τι;
ΟΙ. παῖς οὐμός, ὦναξ, στυγνός, οὗ λόγων ἐγὼ
ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.
ΘΗ. τί δ'; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἃ μὴ 1175
χρῄζεις; τί σοι τοῦτ' ἐστὶ λυπηρόν, κλύειν;
ΟΙ. ἔχθιστον, ὦναξ, φθέγμα τοῦθ' ἥκει πατρί·
καὶ μή μ' ἀνάγκῃ προσβάλῃς τάδ' εἰκαθεῖν.
ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει·
μή σοι πρόνοι' ᾖ τοῦ θεοῦ φυλακτέα. 1180
ΑΝ. πάτερ, πιθοῦ μοι, κεἰ νέα παραινέσω.
τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὐτοῦ φρενὶ
χάριν παρασχεῖν τῷ θεῷ θ' ἃ βούλεται,
καὶ νῷν ὕπεικε τὸν κασίγνητον μολεῖν.
οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει 1185

1172. ὃν γ'] ὃν γ' A. ὃν γ' A°. 1174. κλύων] κλύειν L. κλύων C²A. 1175. ἀκούειν] ἀκούειν A. ἔστι καί] ἐστὶν ὁ καὶ A. 1178. εἰκαθεῖν] εἰκάθειν MSS. Elmsl. corr. 1181. κεἰ] καὶ εἰ L. 1183. θ'] δ' L. 1184. τόν] τὸν τὸν L.

1171. ἀκούων τῶνδ'] 'When I hear this,' i. e. Your last speech, in which you mention Argos. For τῶνδε, where τούτων would be more exact, see Essay on L. § 22, p. 32. The reference to Ismene's information in 378, foll., which Reisig and Hermann supposed, would be too obscure.

ὁ προστάτης] 'The suppliant.' The word occurs in this sense only here and in 1278. But cp. El. 1378, λιπαρεῖ προὔστην χερί.

1172. For the optative, see Essay on L. § 36, p. 57, and cp. Thuc. 3. 84.

1173. 'My son, O king, hateful to me, to words from whom, of all men living, it were most painful to me to endure to listen.'

1174. For the inexact use of the genitive ἀνδρῶν after the superlative, see Essay on L. § 9, p. 13, and cp. supra 105, μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν.

1177. 'This voice hath come to be most hateful to his father.' On φθέγμα, see Essay on L. p. 84, and cp. El. 1225, ὦ φθέγμ', ἀφίκου; And for the meaning of ἥκει, Essay on L. p. 87.

1179. εἰ is probably interrogative, μή, κ.τ.λ. being added by way of explanation, and the clauses are coordinate. 'But consider whether his sitting (at the altar) compels you,—whether you must not observe a carefulness towards the God.'

ἐξαναγκάζει] i. e. 'Is thoroughly sufficient to compel you, without any constraint from me.'

1181. νέα] Essay on L. § 23, p. 35.

1182. τὸν ἄνδρα .. τόνδε] If these words referred to Polynices, as Hermann thought, Antigone would show less tact in addressing her father than in supplicating the Elders (supra 237). Theseus has indicated a strong wish, as Oedipus perceives (1178, 1350), that Polynices should be allowed to come, and also has expressed a fear that to repulse him would be to dishonour the God. Antigone appeals to her father's respect and gratitude towards Theseus, and to his affection for his daughters, as the motives most likely to influence him.

γνώμης, ἃ μή σοι συμφέροντα λέξεται.
λόγων δ' ἀκοῦσαι τίς βλάβη; τά τοι καλῶς
εὑρημέν' ἔργα τῷ λόγῳ μηνύεται.
ἔφυσας αὐτόν· ὥστε *μηδὲ δρῶντά σε
τὰ τῶν *κάκιστα δυσσεβεστάτων, πάτερ, 1190
θέμις σέ γ' εἶναι κεῖνον ἀντιδρᾶν κακῶς.
ἀλλ' αὐτόν—εἰσὶ χἀτέροις γοναὶ κακαὶ

1189 *μηδέ] μήτε MSS.: Dawes corr. αὐτὸν L. αὐτόν C. σε ἀυτὸν A. 1190. *κάκιστα] κακίστων MSS. 1192.

1186. The antecedent to ἃ is a second accusative after παρασπάσει.

συμφέροντα] Not = 'profitable,' but in the more literal sense of 'agreeable to,' 'conspiring with.' Essay on L. p. 86.

1187. τά τοι καλῶς, κ.τ.λ.] καλῶς is the MS. reading, and κακῶς, the invention of Hermann, has no special force. His explanation is unsatisfactory. 'Antigona, ut confirmet, quod dixit, oratione audienda nihil damni accipi, rationem reddit hanc, quod male facta dicendo dissimulari nequeant, sed ipsa oratio proditrix esse mali consilii soleat.' The words have no direct application to Polynices, but are a rhetorical generality, like some others in this play. Cp. Thuc. 2. 40, οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι, ἀλλὰ μὴ προδιδαχθῆναι μᾶλλον λόγῳ πρότερον ἢ ἐπὶ ἃ δεῖ ἔργῳ ἐλθεῖν. For ἔργον, signifying a project not yet put into action, cp. Tr. 1157, σὺ δ' οὖν ἄκουε τοὔργον: Aj. 466, οὐκ ἐστὶ τοὔργον τλητόν.

1190. This seems to be the better of two ways of emending this line. Others read κακίστων δυσσεβέστατ', ὦ.

1192. ἀλλ' αὐτόν—] The best comment on this place will be to transcribe a portion of Mr. Palmer's note, omitting what cannot be accepted. 'All the MSS. ἀλλ' αὐτόν, or αὐτόν, except Ricc. ἀλλὰ σεαυτόν. A. ἀλλ' αὐτόν. The edit. Lond. ἀλλ' ἔασον, which Dind. and others have adopted. Others thought they could improve the conjecture by preserving αὐτόν in a crasis with ἔα. Therefore Brunck. wrote ἔα 'ὐτόν, Schneidewin ἔαυτον, and Dawes ἡυτόν, or even αὐτόν. Herm. thought it better to make only a synizesis, ἔα αὐτόν, and Wund. read ἔα νιν. None of these conjectural emendations have the slightest evidence of probability as being the true reading. That one which introduces the verb ἔασον or ἔα, which now appears in all modern editions, gives a miserably poor sense. Antigone is supposed to say, "But let him alone," that is, Do or say nothing to him good or bad. That is the meaning, as I understand it, of ἔα αὐτόν.' (See note on l. 1135, supra.) 'There is not the slightest trace of ἔα or ἔασον in any MS. or Scholium. It appears to be a pure conjecture of the Editor Londinensis. . . . I think it not quite impossible to understand the brief expression, backed up as it is by the argument which follows, as the language of earnest entreaty, and that the verb is to be supplied by the mind. Antigone had fully presented her request at the commencement of her speech, so that what she then said may be considered as referred to in this short broken sentence, ἀλλ' αὐτόν. "Nay, but receive him graciously . . there are others who have had bad sons and fierce anger, and as they have been charmed into gentleness by the soothing persuasion of their friends, so be you." If ἀλλ' αὐτόν were uttered in a tone of earnest entreaty, and the speaker abruptly added what follows, I can conceive that it would be very intelligible, and if so, the touching effect of the entreaty would be heightened by the very fact that the sentence was unfinished. Antigone leaves her father to imagine all she meant to say, and supplies what is wanting in words by the earnestness of her manner and beseeching tone of voice.' Comparisons between classical Greek and the New Testament are usually too remote to be of any use; but the language of affection has similarities in every age, and the ellipse in Philemon 12 is curiously parallel—σὺ δὲ αὐτόν (sc. προσλαβοῦ,

καὶ θυμὸς ὀξύς, ἀλλὰ νουθετούμενοι
φίλων ἐπῳδαῖς ἐξεπᾴδονται φύσιν.
σὺ δ' εἰς ἐκεῖνα, μὴ τὰ νῦν, ἀποσκόπει 1195
πατρῷα καὶ μητρῷα πήμαθ' ἅπαθες,
κἂν κεῖνα λεύσσῃς, οἷδ' ἐγώ, γνώσει κακοῦ
θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται.
ἔχεις γὰρ οὐχὶ βαιὰ τἀνθυμήματα,
τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος. 1200
ἀλλ' ἡμὶν εἶκε. λιπαρεῖν γὰρ οὐ καλὸν
δίκαια προσχρῄζουσιν, οὐδ' αὐτὸν μὲν εὖ
πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.
Οἰ. τέκνον, βαρεῖαν ἡδονὴν νικᾶτέ με
λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον. 1205

1194. ἐξεπᾴδονται] ἐξαπᾴδονται L. 1196. ἅπαθεσ L. ἃ 'πάθεσ C². 1197. λύσῃσ L. λύσῃσ A.: Pierson corr. οἷδ'] οἶδ' L. οἶδ' C²A. γνώσει] γνώσῃι L. κακοῦ] κάμοῦ A. 1198. προσγίγνεται] προσγίνεται L. 1199. οὐχὶ βίαια L. οὐ βίαια A.: corr. from Hesych. 1201. ἡμὶν] ἡμιν L.

which is added from the deferred apodosis in the Textus Receptus). The motive in both cases is the same, viz. a delicate tact, which shrinks from uttering the word of command or entreaty, and hastens to urge fresh topics of persuasion. The deferred apodosis is implied in l. 1201, ἀλλ' ἡμὶν εἶκε.

1193, 4. ἀλλὰ .. φύσιν] Lit. 'But, receiving counsel, they are soothed in their nature by the charm of the voice of friends.'

1195. μὴ τὰ νῦν] i. e. Turn from the indignity which now enrages you to those former calamities which you suffered, not by your own fault, but by the fault of your father and mother. The correction μοι for μή is unnecessary, and gives a weak meaning to ταῦν. The note of the Scholiast, τὰ περὶ τὴν πήρωσιν λέγει ἀν· οὐ γὰρ τὰ ἐξ ἀρχῆς πραχθέντα ὀνειδίζει αὐτῷ, ἀλλ' ἃ ἀπὸ τῆς ἄγαν ὀργῆς ἀπέβη. τούτου γὰρ αὐτὸν ἀποτρέπειν βούλεται, is right in spirit, for she is not reproaching him. But Antigone, in gently approaching the subject, alludes only in the most general way to the miseries which came from the rash impetuosity of Laius, Jocasta, and Oedipus, and, to avoid reproaching him, refers them all to their source in the actions of his parents.

1199. οὐχὶ βαιά] Hesych. Σοφοκλῆς δὲ Οἰδίποδι ἐν Κολωνῷ· οὐ βαιά, ἀντὶ τοῦ ἄφθονα καὶ πολλά.

1201, 2. λιπαρεῖν γὰρ οὐ καλὸν | δίκαια προσχρῄζουσιν] These words are generally taken to mean, 'It is not well for those whose request is just to make long supplication;' i. e. They should be at once gratified. But, besides the change of subject which this involves, it seems to require that the participle should be in the accusative. Both difficulties are avoided by giving a different meaning to λιπαρεῖν. 'It is not well to persevere against a just entreaty, nor to fail in repaying good which one has received.' This use occurs in Hdt., and gives a natural antithesis to εἶκε. The use of οὐκ (rather than μή) in 1203, is accounted for by the attraction of the previous οὐ, and by reference to the actual circumstances.

1204. βαρεῖαν ἡδονὴν νικᾶτέ με] Either, 'You win me by your words to your hard pleasure,' compare Aj. 114, ἐπειδὴ τέρψις ἥδε σοι τὸ δρᾷν: or rather, 'You overcome me by your words with a sense of pleasure which is against my will.' βαρεῖαν ἡδονήν is then accusative in apposition to the action of the verb. Essay on L. § 17, p. 24. Cp. Tr. 960, 1, χαρεῖν πρὸ δόμων λέγουσιν, ἄσπετόν τι θαῦμα.

μόνον, ξέν', εἴπερ κεῖνος ὧδ' ἐλεύσεται,
μηδεὶς κρατείτω τῆς ἐμῆς ψυχῆς ποτέ.
ΘΗ. ἄπαξ τὰ τοιαῦτ', οὐχὶ δὶς χρῄζω κλύειν,
ὦ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι· σὺ δὲ
σῶς ἴσθ', ἐάν περ κἀμέ τις σώζῃ θεῶν. 1210
ΧΟ. ὅστις τοῦ πλέονος μέρους χρῄζει τοῦ μετρίου παρεὶς [111b.

1209. δ' om. L. add. C². σὺ δέ] σὺ δὲ C²* (cp. l. 79). 1210. σῶς] σῶν LA. σῶν A°. ἀντὶ τοῦ σῶιον mg. C²*. ἴσθ'] ἴσθι L. σώζῃ] σώιζει L.
1211–23. Division of lines, ὅστις-| τοῦ μετρίου-| ζόπειν-| ἐν-| ἐπεὶ-| ἀμέραι-| λύπασ-| τά δ' οὐκ ἀν-| ἐσ πλέον-| τοῦ θέλοντοσ-| ἰσοτέλεστοσ-| ἄῤῥοσ-| ἄλυποσ ... 1211. τοῦ and χρῄζει added after the first writing L or C².

1206. εἴπερ is emphatic, expressing some impatience at his forced consent. 'If he must come.'

1207. τῆς ἐμῆς ψυχῆς] 'My living person;' i.e. Me. Cp. Phil. 54, 5: Antig. 1069.

1211, foll. 'How foolish to desire long life, which increaseth sorrow; while joys depart before the joyless hour of death. Far best for a man is never to be born: but after birth to go with all speed whence he came is next best by far. For when once thoughtless youth is come, [who escapes from grief?] what grief is not there? Blood, faction, strife, war, envy, and, last of ills, hateful, cold, helpless, friendless age, wherein all the greatest evils make their dwelling. So I have found, and so too this unfortunate is buffeted with a sea of troubles, some fresh calamity ever breaking over him, some borne on the sunset breeze, some at the rising of the sun, some coming through the noon-tide blaze, and some from the winds of night.' The iambic and trochaic metres which are here mingled with the glyconic and logaoedic, are of a lighter and more open character than in the previous ode, probably indicating a different feeling in the music; the former ode expressing an eager martial spirit, and this one a soft and languid regret. In the latter part of the Epode, however, the tendency to long syllables and 'ischiorrogic' endings reappears.

Stroph. and Antistroph.

Glyconic
– – ⏑ ⏑ ⏑ – ⏑ – | – ⏓ ⏑ ⏑ ⏑ – ⏑ – | – – ⏑ ⏑ ⏑ – ⏑ – |
⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏓.
⏓ – ⏑ ⏑ ⏑ – ⏑ – | – ⏓ ⏑ ⏑ ⏑ – ⏑ – | – – ⏑ ⏑ ⏑ – ⏑ – |
– ⏑ ⏑ ⏑ ⏑ – ⏑ ⏓ |

Iamb. troch.
⏑ ⏑ ⏑ – ⏑ – ⏑ – | ⏑ ⏑ – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – ⏑ |
⏑ ⏑ ⏑ ⏓ ⏑ ⏑ – ⏑ | ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – ⏑ | ⏑ ⏑ – ⏑ – –.

Epode.

Iamb. troch.
⏑ ⏑ – – ⏑ – ⏑ – ⏑ – | ⏑ ⏑ – ⏑ – ⏑ – ⏑ |
– – ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ – ⏑ – – | – – ⏑ ⏑ ⏑ – – | – – ⏑ ⏑ ⏑ – – |
– ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ – – | ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ – – – | ⏑ ⏑ ⏑ – – – |
⏑ ⏑ ⏑ – ⏑ – – | ⏑ ⏑ ⏑ – ⏑ – –*

* Cp. l. 1221.

1211. The coming of Polynices again mars the peacefulness of the scene. The old age of Oedipus seems to have sorrow upon sorrow. The theme of the chorus is not, as some have thought, the unprofitableness of riches, but the misery of old age and the folly of desiring long life.

1211. 'Whoso desiring life desires the

ζώειν, σκαιοσύναν φυλάσσων ἐν ἐμοὶ κατάδηλος ἔσται.
ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἁμέραι κατέθεντο δὴ 1215
λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἂν ἴδοις ὅπου,
ὅταν τις ἐς πλέον πέσῃ
τοῦ θέλοντος· *ὁ δ' ἐπίκουρος ἰσοτέλεστος, 1220
Ἅιδος ὅτε μοῖρ' ἀνυμέναιος
ἄλυρος ἄχορος ἀναπέφηνε,
θάνατος ἐς τελευτάν.

1213. ζώειν] ζώειν L. 1214. κατάδηλος] κατάδηλος C². 1218. ὅπου, ὅταν τις] ὅπότ' ἄν τισ LA. γρ. ὅπου ὅτ' ἄν τισ C²ᵐ. 1220. *ὁ δ'] οὐδ' LA. Herm. corr. ἐπίκουρος] ἐπὶ κοῦροσ L. ἔπι κοῦροσ C². ἔπι κόροσ A. gl. mg. οἶμαι κόροσ C²ᵐ.

greater portion, not holding to the mean, he in my judgment will be convicted of harbouring folly.' χρῄζει is in a double construction with the genitive τοῦ πλέονος μέρους and the infinitive ζώειν, which is added in explanation.

τοῦ μετρίου παρείς] 'Leaving his hold of the moderate portion,' a poetical construction for παρεὶς τὸ μέτριον, 'Letting go what is moderate.' Cp. Plat. Legg. 3, 691 C, ἐάν τις μείζονα διδῷ τοῖς ἐλάττοσι δύναμιν παρεὶς τὸ μέτριον. The same construction occurs in Plat. Phaedr. 235 E, παρέντα τοῦ .. ἐγκωμιάζειν. Perhaps however χρῄζειν is to be supplied, παρέντα τοῦ μετρίου χρῄζειν, 'Omitting to desire the mean.' Cp. Hdt. 1. 77, τὸν χειμῶνα παρείς, .. μετιέντες τὰς νομὰς νέμεσθαι.

1212. φυλάσσων] An Homeric expression. Il. 16. 30, χόλον ὃν σὺ φυλάσσεις.

1215, 16. ἐπεὶ .. ἐγγυτέρω] These words have been explained in two ways: 1. 'Since length of days brings many things (in life) nearer to grief.' (Herm.) 2. 'Since length of days has in store much that is akin to sorrow.' (Elms.) A third way of taking κατέθεντο seems preferable. 'Since length of days contributes much that is akin to sorrow;' i. e. κατέθεντο is a subjective middle, like παρέχομαι. Not = 'Has laid up in store,' but = 'Lays down from its store.'

1219, 20. ὅταν .. θέλοντος] 'Τὸ θέλον voluntatem significat... Genitivus vero non regitur a comparativo .. sed ut τὸ πολὺ τοῦ θέλοντος, ita etiam τὸ πλέον dictum. Sensus est, si quis in id, quod in cupiendo nimium est, incidit: i. e. Si quis modum in cupiendo excedit.' (Herm.) See Essay on L. § 30, pp. 47, 48. But the absence of joys comes not from desiring too much, but from having too much of life. Hence if the words mean anything they must mean, 'When one hath fallen into too much of his desire.' But it is doubtful whether τὸ θέλον will bear this meaning. The nearest parallel is in Tr. 196, τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων. 'Each willing to be fully satisfied in the knowledge which he longs for.'

1220. *ὁ δ' ἐπίκουρος] This is Hermann's emendation of the MS. reading, in which ὁ δέ seems first to have been changed to οὐδέ, and then κόρος for κοῦρος conjectured by the Scholiast. The order is, ὁ δὲ θάνατός (ἐστιν) ἐπίκουρος ἰσοτέλεστος ἐς τελεύταν, 'But death is an impartial ally to close all at last.' Cp. H. h. Merc. 97, ὀρφναίῃ δ' ἐπίκουρος ἐπαύετο δαιμονίῃ νύξ. The reading οὐδ' ἔπι κόρος is ingeniously adapted to ὅταν .. θέλοντος, in the sense, 'When one has fallen into an excess of wishing,' but cannot be turned so as to give a satisfactory and consistent meaning to the whole sentence. And the reading of Hermann metrically corresponds to the antistrophe. ἰσοτέλεστος seems to be a verbal with an active meaning. For instances of this, see Essay on L. p. 88.

1221, 2. Ἅιδος ὅτε μοῖρα .. ἀναπέφηνε] 'When the lot of Hades hath been revealed, with no sound of hymeneal, or lyre, or choral strain.' Ἅιδος μοῖρα, like θανάτου μοῖρα, Aesch. Pers. 917: Eur. Med. 986. Ἅιδος μοῖρα is partly the right of Hades in men, and partly man's share of death, like μοῖρα βιότοιο. Death is imagined as lurking near until the appointed time.

μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον· τὸ δ', ἐπεὶ φανῇ, 1225
βῆναι κεῖθεν ὅθεν περ ἥκει πολὺ δεύτερον ὡς τάχιστα.
ὡς εὖτ' ἂν τὸ νέον παρῇ, κούφας ἀφροσύνας φέρον, 1230
τίς πλάγχθη πολύμοχθος ἔξω; τίς οὐ καμάτων ἔνι;

(τίς κλύδων ἐστὶ πολὺ μόχθος)

1225. φῦναι] φύναι L. νικᾷ] νι | κᾶι. ἐπεί] ἐπὶ L. ἐπεὶ C². 1229–36. Division of lines, ὡσ-| κούφασ-| τίσ πλάγχθη-| τίσ οὐ-| φόνοι-| καὶ φθόνοσ-| ἐπιλέλογχε-| ἀκρατὲσ ... 1230. κούφας] κοῦφασ (υ from ο) L. κούφασ CA. φέρον] φέρων L. φέρον.

1225. τὸν ἅπαντα νικᾷ λόγον] 'Has the best in the whole argument.' 'Stands first on the whole account;' i. e. Is best beyond all controversy. The construction is analogous to νικᾶν ἀγῶνα, μάχην, etc.

ἐπεὶ φανῇ] 'When a man hath seen the light of day.' For the subjunctive without ἄν, see Essay on L. § 42, p. 27; and for a similar omission of ἄν τις, cp. Ant. 1025, ἐπεὶ δ' ἁμάρτῃ.

1226. βῆναι κεῖθεν ὅθεν περ ἥκει] 'To go from whence he came.' A curious attraction of the antecedent for κεῖσε ὅθεν περ. Essay on L. § 35, p. 55.

1228. πολὺ δεύτερον] 'Is next best by far.' For the quasi-oxymoron, see Essay on L. § 37, p. 64.

ὡς τάχιστα] The position of these words helps the connection with what follows. The thought is a commonplace with the early moralists. Theognis, 425, πάντων μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον | μηδ' ἐσιδεῖν αὐγὰς ὀξέος ἠελίου, | φύντα δ' ὅπως ὤκιστα πύλας Ἀΐδαο περῆσαι.

1230. ὡς εὖτ' ἂν τὸ νέον παρῇ .. φέρον] Schneidewin, deriving παρῇ from παρίημι, interprets, 'Since when infancy, bearing its light unconsciousness, is past.' And this is favoured at first sight by the analogy of such passages as Tr. 144–51, Aj. 552–9. But, 1. The meaning of the words παρῇ .. ἀφροσύνας φέρον is somewhat strained: 2. The connection with ὡς τάχιστα, and the dark colouring of the whole ode, are more in keeping with the most obvious meaning of the words. 'For when once youth is there with her thoughtless follies ...' The words thus become the lyrical expression of the feeling which pervades Greek tragedy, that men are plunged by mere thoughtlessness into the deepest calamities.

The interpretation of l. 1231 is doubtful. It is clear, however, that if the words φόνοι, στάσεις, etc., are in any construction, the Scholiast is right in explaining τίς οὐ καμάτων ἔνι to mean οὐδεὶς ἐστι κάματος, ὃς οὐκ ἔνεστιν. For the genitive, cp. Tr. 146, πνευμάτων οὐδὲν κλονεῖ. On the other hand the subject of τίς πλάγχθη πολύμοχθος ἔξω is generally supposed to be τίς ἀνήρ. 'What trouble-vexed mortal wanders out of the way' (i. e. the broad way of trouble)? i. e. Which of all the suffering race is exempt from suffering? The proleptic use of πολύμοχθος, although curious, is not by any means fatal to this interpretation (Essay on L. § 38, p. 64). But the inversion of the subject ('What man escapes? What trouble is not there?') makes a somewhat harsh transition. And πλάγχθη ἔξω is an odd expression for ἐξέφυγε. For πλάζεσθαι is generally, 'To be balked of a desired end;' to be driven, as by contrary winds, out of the intended course. 'Who misses of being miserable?' (τίς ἔξω τοῦ πολύμοχθος εἶναι ἐπλανήθη, 2nd Scholiast) is a paradoxical expression in which the paradoxical form has no force or meaning. And if the paradox had been intended it seems natural to expect that it would have been more pointedly brought out. Therefore, without denying that this interpretation is plausible and may very possibly be right, I rather incline to that of the 1st Scholiast, who says τοῦτο ἰδίως ἐξήνεγκεν, βούλεται δὲ τὸ τοιοῦτο σημαίνειν· τίς ἂν πλαγχθείη τῶν πολλῶν μόχθων; ('Which of the many troubles will be turned aside?') i. e. anticipating the notion of καμάτων, τίς πολύμοχθος κάματος πλάγχθη ἔξω, τίς καμάτων οὐκ ἔνι; 'What troublous woe avoids the life? What woe is not therein?' The retention of the same subject, and the antithesis of ἔξω and ἔνι are in favour of this. The half-personification (cp. supra 536, μυριῶν ἐπιστροφαὶ κακῶν) is in harmony with what follows. Cp. Tennyson, Aylmer's Field, p. 80, 'Last, some low fever, ranging round to spy | The weakness of a people or a house .. found the girl.'

φόνοι, στάσεις, ἔρις, μάχαι
καὶ φθόνος· τό τε κατάμεμπτον ἐπιλέλογχε 1235
πύματον ἀκρατὲς ἀπροσόμιλον
γῆρας ἄφιλον, ἵνα πρόπαντα
κακὰ κακῶν ξυνοικεῖ.
ἐν ᾧ τλάμων ὅδ', οὐκ ἐγὼ μόνος,
πάντοθεν βόρειος ὥς τις 1240
ἀκτὰ κυματοπλὴξ χειμερία κλονεῖται,
ὡς καὶ τόνδε κατάκρας
δειναὶ κυματοαγεῖς
ἆται κλονέουσιν ἀεὶ ξυνοῦσαι,

1234. ἔρις LA. ἔρῖσ C². 1235. κατάμεμπτον] κατάπεμπτον L. κατάπεμπον A. κατάπεμπτον A°. κατά(μ)πεμπτον V². ἐπιλέλογχε] ἐπιλέλογχ·ε· L. 1240, 1. ὥς τις | ἀκτά] ὥστισακτὰ L. 1242. κατάκρας] κατ' ἄκρασ L. 1244. ἆται] αἶτε L. αἶτε C². ἆται A.

Aesch. Prom. 275, 6, ταὐτά τοι πλανωμένη | πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει. The ellipse (of τοῦ βίου) after ἔξω is not more difficult than the similar ellipse after ἔτι.

1235, 6. ἐπιλέλογχε πύματον] 'Hath allotted to him the last place of all.' πύματον is supplementary predicate, in the same construction as the adjective in πρῶτος λαχεῖν. ἐπι = 'Following the rest.' πύματος is an Epic word, stronger than ὕστατος.

1238. κακὰ κακῶν] Essay on L. § 40, p. 68.

1240. πάντοθεν] As Hermann remarks, this word is to be referred to Oedipus rather than to the promontory.

1241. κλονεῖται] This, which is properly the apodosis, has been attracted or absorbed, as often happens in comparisons, into the relative clause, and the construction is therefore supplemented by the more explicit application of the simile. Essay on L. § 35, p. 56, § 36, p. 60.

1242–4. ὡς καὶ τόνδε .. ξυνοῦσαι] 'So him too the dire surf of woes breaking overhead leaves not to vex.'

κατάκρας] Cp. Hom. Od. 5. 13, ὡς ἄρα μιν εἰπόντ' ἕλασεν μέγα κῦμα κατ' ἄκρης.

1244, foll. The concluding lines are an expansion partly of πανταχόθεν, partly of ἀεί, the notions of space and time being confused. 'Tempus intelligit, de quo, propter illam, qua usus est, undarum comparationem, similiter ut de locis loquitur.' (Herm.) 'Some from the parts of evening, some with the rising sun, some through the meridian brightness, some rushing with the blasts of night.' The last expression has been variously interpreted. The Scholiast speaks of the Rhipaean mountains, which, he adds, were towards the west, and quotes four words from the Heliades of Aeschylus (μιταὶ μὲν δὴ πατρός, κ.τ.λ.) which, like the present passage, seem to bear another interpretation. It is not likely that after speaking so simply of morning, noon, and evening, the poet would have perplexed his reference to night with an obscure allusion to a fabulous locality. Some modern interpreters compare El. 106, παμφεγγεῖς ἄστραν μιτάς, and would render, 'From the twinkling fires of night,' or, 'From the glimmerings of night.' But this gives no distinct image, and the antithesis to ἀκτῖν' does not improve the sense. Hermann with more probability says, 'De ventis, quos noctu maxime auribus percipimus, intelligenda vox μιπᾶν.' Cp. Apollonius Rhodius 1. 1015, οὐ μὲν λούσης | νυκτὸς ἔτι μιπῇ μένεν ἔμπεδον ἀλλὰ θύελλαι | ἀντίαι ἀρπαγδὴν ὑπίσω φέρον: Ib. 4. 1684, .. ἡ δ' ὑπὸ νυκτὶ | μιπῇσιν μὲν πρῶτα τινάσσεται, ὕστερον αὖτε, κ.τ.λ. Perhaps, however, with the image of the winds is associated some idea of impulse. 'The powers or influences of night.' Cp. Homer's θοὴ νύξ: and Virgil's 'Ruit oceano nox.'

αἱ μὲν ἀπ' ἀελίου δυσμᾶν, 1245
αἱ δ' ἀνατέλλοντος,
αἱ δ' ἀνὰ μέσσαν ἀκτῖν',
αἱ δὲ νυχιᾶν ἀπὸ ῥιπᾶν.

ΑΝ. καὶ μὴν ὅδ' ἡμῖν, ὡς ἔοικεν, ὁ ξένος,
—ἀνδρῶν γε μοῦνος, ὦ πάτερ,—δι' ὄμματος 1250
ἀστακτὶ λείβων δάκρυον ὧδ' ὁδοιπορεῖ.

Οἰ. τίς οὗτος;

ΑΝ. ὅνπερ καὶ πάλαι κατείχομεν [112 a.
γνώμῃ, πάρεστι δεῦρο Πολυνείκης ὅδε.

ΠΟΛΥΝΕΙΚΗΣ.

οἴμοι, τί δράσω; πότερα τἀμαυτοῦ κακὰ
πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὁρῶν 1255
πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς
σὺν σφῷν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον
ἐσθῆτι σὺν τοιᾷδε, τῆς ὁ δυσφιλὴς

1245. ἀελίου] ἠλίου L. αἰλίου C². Division of lines, αἱ μὲν-| δυσμᾶν-| λοντοσ-| ἀκτῖν'... 1248. νυχιᾶν] νυχίαν LA. νυχιᾶν B. 1252. ο is written under τίσ as if to begin ὅνπερ, which was, however, carried over to the next page. 1254. πότερα] πότερα · L. 1255. παῖδες] ..... παῖδεσ (παῖδεσ) παῖδεσ (?) L. 1256. Om. L. add. mg. C². 1257. ἐκβεβλημένον] ἐκβεβλημ·ένον.

1250. ἀνδρῶν γε μοῦνος] Some appear to take this with λείβων δάκρυον, 'Weeping, unlike other men.' 'Praeter morem virorum.' (Hermann.) But, besides the poverty of such a sense, the weeping of men is not uncommon in Greek poetry, or even in Greek history. Others take μοῦνος = μονωθείς, 'Without companions,' which Dindorf rightly rejects, and, unnecessarily, suspects an interpolation. Antigone does not at once name Polynices, for fear of offending her father, but she cannot help ejaculating 'It is he indeed!' Lit. 'Indeed no other;' i.e. than Polynices, whom you supposed him to be (l. 1171). Cp. supra 321, μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κάρα ('Ismene and no other'): Tr. 260, μόνον βροτῶν: 355, μόνος θεῶν: El. 531, μοῦνος Ἑλλήνων. The imperfect expression makes the question of Oedipus more natural, τίς οὗτος; 'Who is the man you indicate?'

1252, 3. ὅνπερ καὶ πάλαι κατείχομεν γνώμῃ] Supra 1171.

1254. Cp. the first words of Ismene, ll. 324–6.

1255. τὰ τοῦδ' ὁρῶν] τά is (1) in the same construction with κακά, governed by δακρύσω: (2) governed by ὁρῶν, which is added epexegetically.

1258, foll. 'In such raiment, whose hateful soilure hath grown old and settled on his aged frame, withering his side.' The conjectural emendation πίνος is due to Scaliger, and agrees admirably with the context as well as with l. 1597. The MS. reading (πόνος) again finds a vehement advocate in Mr. Palmer, who 'imagines it to have been an old ragged garment so full of holes and rents that it let in the wet and cold, and so would make those parts of the body which were exposed look dry and withered.' The meaning in this case would be, 'In such raiment, the sad suffering from which hath long dwelt with him, wasting his aged frame.' But the more the context is studied, it becomes more evident that the conjectural reading is in this case the right one.

γέρων γέροντι συγκατῴκηκεν *πίνος
πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ 1260
κόμη δι' αὔρας ἀκτένιστος ᾄσσεται·
ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ
τὰ τῆς ταλαίνης νηδύος θρεπτήρια.
ἀγὼ πανώλης ὄψ' ἄγαν ἐκμανθάνω·
καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς 1265
ταῖς σαῖσιν ἥκειν· *τἀμὰ μὴ 'ξ ἄλλων πύθῃ.
ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
Αἰδὼς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
παρασταθήτω. τῶν γὰρ ἡμαρτημένων
ἄκη μέν ἐστι, προσφορὰ δ' οὐκ ἔστ' ἔτι. 1270
τί σιγᾷς;
φώνησον, ὦ πάτερ, τι· μή μ' ἀποστραφῇς.
οὐδ' ἀνταμείβει μ' οὐδέν; ἀλλ' ἀτιμάσας

1259. *πίνος] πόνοσ MSS.: Scaliger corr. 1260. κρατί] ι from ει. 1261. ἀκτένιστοσ noted in extreme mg. by an ancient hand. ᾄσσεται] ἀίσσεται L. ἀΐσσεται C². 1262. ἔοικε] ἔοικε(ν) L. 1266. *τἀμά] τἄλλα MSS.: Reisk. corr. 1270. προσφορά] πρόσφορα L. προσφορὰ A. 1273. ἀνταμείβει] ἀνταμείβη L.

1260. Note the curious similarity of sound to 314, κρατὶ δ' ἡλιοστερής. κρατί is here the locative dative, and ὀμματοστερής has a passive meaning.

1261. ᾄσσεται] The middle or passive form is used as in the Homeric expression ἀμφὶ δὲ χαῖται | ὤμοις ἀΐσσονται, Il. 6. 510.

1263, 4. 'And of a piece with these miseries, as it would seem, is the provision for the poor belly's nourishment which he carries with him.' The word φορεῖ, taken in connection with the preceding context, shows that the remark of Polynices refers to the appearance of the scrip or wallet in which Oedipus, like the Telephus of Euripides, carried the 'scanted gifts' which he received. (l. 3.)

1265, 6. 'And I declare that thy condition proves me basest of men. Ask not others of my faults.' Mr. Palmer's attempt to defend the MS. reading, and Hermann's (in his earlier edition) to give a meaning to the misprint of two early editions, τἄλλα μὴ 'ξ ἄλλων πάθῃ, are equally unsuccessful. Reiske's conjecture, τἀμά, is rendered very probable by comparing El. 1225, μηκέτ' ἀλλόθεν πύθῃ. The confusion of μ and λλ would easily occur with μὴ 'ξ ἄλλων following. For the meaning of ἥκειν, see Essay on L. p. 87; and for the dative τροφαῖς, ib. § 14, p. 20, (2). The explanation, 'I testify that I, the worst of men, am come for thy maintenance; of my other actions ask not other men,' is less suited to the immediate context than the simple confession of his guilt, and anticipates the promise which Polynices only makes (l. 1342) when he is driven to his last resource. It is absurd to suppose (with Mr. Palmer) that he would begin by professing to have come on his father's account.

1267. 'But seeing that even Zeus has mercy at his side in all his counsels, let her, O my father, have a place also by thee.'

1269, 70. 'For while it is possible to remedy the errors that have been committed, to add to them is now impossible;' i. e. We can restore you to some comforts, but you cannot be made more miserable.

1271. The interrupted verse marks the solemn pause in which Polynices waits for his father to break silence.

πέμψεις ἄναυδος, οὐδ' ἃ μηνίεις φράσας;
ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες, 1275
πειράσατ' ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς
τὸ δυσπρόσοιστον κἀπροσήγορον στόμα,
ὡς μή μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,
οὕτως *ἀφῇ γε μηδὲν ἀντειπὼν ἔπος.
ΑΝ. λέγ', ὦ ταλαίπωρ', αὐτὸς ὧν χρείᾳ πάρει. 1280
τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι,
ἢ δυσχεράναντ', ἢ κατοικτίσαντά πως,
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.
ΠΟ. ἀλλ' ἐξερῶ· καλῶς γὰρ ἐξηγεῖ σύ μοι·
πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος 1285
ἀρωγόν, ἔνθεν μ' ὧδ' ἀνέστησεν μολεῖν
ὁ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ
λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ σὺν ἐξόδῳ.
καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι
καὶ ταῖνδ' ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοί. 1290
ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ.
γῆς ἐκ πατρῴας ἐξελήλαμαι φυγάς,

1274. μηνίεις] μηνιεῖσ L. 1275. σπέρματ' ἀνδρός] σπέρμα τάνδρὸς A. 1279. οὕτως] οὕτωσ μ' (σ from μ' L.) LA. ἀντειπὼν] ἀντ' 'ειπὼν L. 1284. καλῶς] γαρ καλῶσ L. γαρ καλῶσ C². ἐξηγεῖ] ἐξηγῆι L. 1286. ἔνθεν μ'] ἔνθεμ' L. 1288. ἀσφαλεῖ] ἀσφαλῆι L.

1274. ἃ μηνίεις] ἁ, like the adverbial ταῦτα, is accusative in apposition to the action of the verb.

1277. 'To move our father's lips, that repel all advances, and refuse to converse.' δυσπρόσοιστον = χαλεπὸν προσφέρεσθαι.

ἀπροσήγορον has rather a reciprocal than either an active or a passive meaning. Cp. Phil. 1353, τῷ προσήγορος: Eur. Alc. 195, ὃν καὶ προσεῖπε καὶ προσερρήθη πάλιν. For κινεῖν = 'To excite to speech,' cp. Plat. Rep. 329 D, βουλόμενος ἔτι λέγειν αὐτὸν ἐκείνου.

1279. οὕτως *ἀφῇ γε] The second με was rightly rejected by Turnebus. The second γε, on the other hand, gives an intelligible emphasis to οὕτως, which is further explained by μηδὲν .. ἔπος.

1282. ἢ δυσχεράναντ', ἢ, κ.τ.λ.] 'Or by awakening some feeling of impatience or of pity.' For the causative use, which is assisted by the active τέρψαντα preceding, see Essay on L. p. 88. The more obvious meaning, 'By expressing anger or pity,' is unsuited to the circumstances (Polynices was not likely to move Oedipus by expressing anger or pity), and affords no adequate connection with the following line.

1286. ἔνθεν] 'From whose altar.' Essay on L. p. 59.

ἀνέστησεν] On the significance of raising the suppliant, cp. supra 264, 276, and notes.

1290. κυρεῖν] 'To be made good.' For this emphatic use of κυρέω, cp. Tr. 291, νῦν σοι τέρψιν ἐμφανῆς κυρεῖ.

1291. ἃ] Cp. supra 1274, and note.

τοῖς σοῖς πανάρχοις οὕνεκ' ἐνθακεῖν θρόνοις
γονῇ πεφυκὼς ἡξίουν γεραιτέρᾳ.
ἀνθ' ὧν μ' Ἐτεοκλῆς, ὢν φύσει νεώτερος, 1295
γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ
οὔτ' εἰς ἔλεγχον χειρὸς οὔτ' ἔργου μολών,
πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν
τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω·
ἔπειτα κἀπὸ μάντεων ταύτῃ κλύω. 1300
ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,
λαβὼν Ἄδραστον πενθερὸν ξυνωμότας
ἔστησ' ἐμαυτῷ γῆς ὅσοιπερ Ἀπίας
πρῶτοι καλοῦνται καὶ τετίμηνται δόρει,
ὅπως τὸν ἑπτάλογχον ἐς Θήβας στόλον 1305
ξὺν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως,
ἢ τοὺς τάδ' ἐκπράξαντας ἐκβάλοιμι γῆς.

1294. γεραιτέρᾳ] γερετέρᾳ L. γεραιτέρᾳ C²A. 1299. Ἐρινύν] ἐρινῦν L. ἐριννὺν A. 1300. κλύω] κλύων A. 1302. πενθερόν] πενθερὸν A. 1304. δόρει] δορὶ LA. 1305. ἑπτάλογχον] ἑπτάλο(ν)γχον L. 1306. τοῖσδ'] τοῖσ L. τοῖσδ' C²A.

1294. γονῇ .. γεραιτέρᾳ] 'Of elder birth.' For the slight hypallage, which gives a pleasing variety of expression, see Essay on L. § 42, p. 73.

1295. φύσει] 'By birth,' cp. Hdt. 7. 134, φύσει γεγονότες εὖ.

1297. 'All the MSS. οὔτ' ἔργου. Herm., Schneide., and others οὐδ', which appears to be a needless alteration, there being no such marked difference between ἔλεγχον χειρὸς and ἔλεγχον ἔργου, to require the adversative force of οὐδ'.' (Palmer.) It must be admitted that the reading is uncertain.

1300. The reading of L. has the advantage of being more distinct than that of Par. A, but there is still some degree of inexactness in the antithesis.

1301. The connection shows that the μάντεις are the soothsayers of his new army.

Ἄργος .. Δωρικόν] The plain of Argolis, as distinguished from the Pelasgic Argos in Thessaly. Il. 2. 681.

1303. γῆς .. Ἀπίας] 'Apis, ut Sicyonii teste Pausania 2. 5, 5, ferebant, rex fuerat Peloponnesi, a quo tota Peloponnesus nomen Apiae terrae accepit. Ex iis, quae de eo rege Aeschylus Suppl. 270 seqq. (260 foll.) refert, intelligitur illud τὸν ἥπιον significare, fabulamque illam ad vitae humanioris cultum in illis locis introductum spectare [?]. Simul apparet, magis cum ea nominis derivatione productionem primae syllabae adjectivi Ἄπιος quae tragicis usitata est, quam correptionem, quae epicis placuit, convenire.' Hermann.

1304. καὶ τετίμηνται δόρει] 'And are honoured most in war.' The superlative notion is continued from πρῶτοι.

1305. τὸν ἑπτάλογχον .. στόλον] The article is probably used by an anachronism = 'The well-known expedition of the seven chieftains.' Cp. supra 1066, and note.

ἐς Θήβας depends partly on στόλον, partly on the idea of motion in ἀγείρας.

1306. πανδίκως] 'Might either die outright, as is meet.' The latter part of the compound is almost absorbed, but supplies a certain notion of fitness, i. e. πανδίκως = πάντων, ὡς δίκαιον. The same thought is present as in Aj. 479, 80, ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι | τὸν εὐγενῆ χρή.

εἶεν· τί δῆτα νῦν ἀφιγμένος κυρῶ;
σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων,
αὐτός *τ' ἐμαυτοῦ ξυμμάχων τε τῶν ἐμῶν, 1310
οἳ νῦν σὺν ἑπτὰ τάξεσιν σὺν ἑπτά τε
λόγχαις τὸ Θήβης πεδίον ἀμφεστᾶσι πᾶν·
οἷος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν
*δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὀδοῖς·
ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος 1315
Τυδεύς· τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγώς·
τέταρτον Ἱππομέδοντ' ἀπέστειλεν πατὴρ
Ταλαός· ὁ πέμπτος δ' εὔχεται κατασκαφῇ
Καπανεὺς τὸ Θήβης ἄστυ δηώσειν πυρί·
ἕκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται, 1320
ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
μητρὸς λοχευθείς, πιστὸς Ἀταλάντης γόνος·
ἐγὼ δὲ σός, κεἰ μὴ σός, ἀλλὰ τοῦ κακοῦ
πότμου φυτευθείς, σός γέ τοι καλούμενος,
ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στρατόν. 1325

1309. ὦ] ὦι L. 1310. *τ'] γ' MSS. Reisk. corr. 1311. ἑπτά τε] ἕπτα(σ)τε L. 1313. οἷος] οἵο(ν)σ L. δορυσσοῦς] δορύσσους MSS. Reisig. corr. 1314. *δόρει] δορί MSS. Herm. corr. 1315. δ'] om. A. 1316. Ἀργεῖος] (αγ)δρ-γεῖσ L. 1319. πυρί] τάχα A.

1310. ἐμαυτοῦ] 'For myself.' For the genitive, see Essay on L. § 9, p. 12.

1311. σὺν ἕπτα τε λόγχαις] i.e. Only the seven chieftains were completely armed with spear and shield. Cp. Ant. 106, τὸν .. Ἀργόθεν φῶτα βάντα πανσαγίᾳ: 141, 2, ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον Ζηνὶ τροπαίῳ πάγχαλκα τέλη.

1314. πρῶτα δ' οἰωνῶν ὀδοῖς] 'And skilled before all men in the movements of birds;' i. e. Foremost in augury.

1318, 19. κατασκαφῇ] Dative of the manner: πυρί, dative of the instrument: 'In utter demolition to burn with fire.'

1320. ὄρνυται] 'Rushes on.' The word gives a touch of individuality by marking the fiery youth of Parthenopaeus.

1321. ἐπώνυμος .. λοχευθείς] 'Called from the manner of his birth from his mother, who beforetime was long a virgin.' The genitive is governed partly by ἐπώνυμος and partly by λοχευθείς, which is added epexegetically. Cp. supra 1255, and note. Essay on L. § 43, p. 74.

χρόνῳ is in construction with πρόσθεν, and refers to the long-continued maidenhood of Atalanta.

1322. πιστός] 'Trusty,' i. e. Steadfast in war. It is here a sort of conventional epithet, although suitably applied by Polynices to one of his faithful companions. Cp. infra 1395.

1323. ἐγὼ δὲ σός] Polynices ends with the mention of himself, but, instead of continuing the enumeration, distinguishes himself from the rest as the leader of all.

σός] Sc. γόνος.

τοῦ κακοῦ πότμου φυτευθείς] Cp. O. T. 1080, ἐγὼ δ' ἐμαυτὸν παῖδα τῆς τύχης νέμων, κ.τ.λ.

1325. Ἄργους is partly gen. of place (= τὸν ἐξ Ἄργους opposed to ἐς Θήβας), partly descriptive (= Ἀργεῖον).

οἵ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι
μῆνιν βαρεῖαν εἰκαθεῖν ὁρμωμένῳ
τῷδ' ἀνδρὶ τοὐμοῦ πρὸς κασιγνήτου τίσιν,
ὅς μ' ἐξέωσε κἀπεσύλησεν πάτρας. 1330
εἰ γάρ τι πιστὸν ἐστιν ἐκ χρηστηρίων,
οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος.
πρός νύν σε κρηνῶν καὶ θεῶν ὁμογνίων
αἰτῶ πιθέσθαι καὶ παρεικαθεῖν, ἐπεὶ
πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ· 1335
ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
κἀγώ, τὸν αὐτὸν δαίμον' ἐξειληφότες.
ὁ δ' ἐν δόμοις τύραννος, ὦ τάλας ἐγώ,
κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
ὃν, εἰ σὺ τήμῃ ξυμπαραστήσει φρενί, 1340
βραχεῖ σὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
στήσω δ' ἐμαυτόν, κεῖνον ἐκβαλὼν βίᾳ.

1328. εἰκαθεῖν] εἰκάθειν MSS. Elms. corr. 1330. ἐξέωσε] ἐξέωσεν A. 1332. σύ] σοὶ L. σὺ C²A. 1333. πρός νύν] πρὸς νῦν LA. καὶ] πρὸς A. 1334. παρεικαθεῖν] παρεικάθειν MSS. Elmsl. corr. 1337. ἐξειληφότες] ἐξειληχότες L². 1339. ἐγγελῶν] ἀγγελῶν L. ἐγγελῶν C²A. 1340. ξυμπαραστήσει] ξυμπαραστήσεισ MSS. (-σησ A). 1342. τοῖσι σοῖς] τοῖσσοῖσ L. τοῖσι σοῖσ C²A. 1343. ἐκβαλών] ἐκβαλῶν L. ἐκβαλὼν C²A.

1326. 'By these thy children, and by thy life.' This rare use of ἀντί is to be explained by the notion of equivalence. 'At the price of your children;' i.e. As you love them. Cp. El. 537, ἀλλ' ἀντ' ἀδελφοῦ. 'But for his brother's sake.'

1328. μῆνιν .. εἰκαθεῖν] 'To yield your wrath.' The construction is singular, but εἰκάθειν = χαλᾶν.

1330. πάτρας] The accusative would be the more regular construction, but the genitive is preferred because admitting of a construction with both verbs.

1331, 2. 'For, if any event is to be believed in as issuing from prophecy, the God declared the victory to be with those to whom you adhere.' ἐκ χρηστηρίων, sc. ἀπόβαινον. προσθῇ, sc. ἄλειν, or the like.

1333. 'Now, by the wells and by the Gods of our race.' Although ὁμογνίων adheres closely to θεῶν, the same idea is extended to κρηνῶν, 'The wells of which our fathers drank.'

1336. ἄλλους .. θωπεύοντες] 'Cringing to others.' The word is far from expressing the real position of Oedipus.

οἰκοῦμεν] 'We have a dwelling-place.'

1337. ἐξειληφότες] 'Having received.' Cp. Plat. Soph. 227 B, where there is a similar doubt between εἰλήφασι and εἰλήχασι, and the MSS. are strongly in favour of εἰλήφασι.

1340. τήμῃ .. φρενί] Cp. Ant. 1015, τῆς σῆς ἐκ φρενός: ib. 1063, ὡς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα: Tr. 538, λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός.

1341. 'With little effort and in brief space will bring to nought.' ὄγκος, 'mass,' 'size,' and so 'trouble,' 'difficulty.' Cp. Latin *moles*. For διασκεδῶ, cp. supra 620, Ant. 287.

καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι [113 a.
κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω. 1345

ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὕνεκ', Οἰδίπους,
εἰπὼν ὁποῖα ξύμφορ' ἔκπεμψαι πάλιν.

ΟΙ. ἀλλ' εἰ μέν, ἄνδρες, τῆσδε δημοῦχος χθονὸς
μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
Θησεύς, δικαιῶν ὥστ' ἐμοῦ κλύειν λόγους, 1350
οὔ τἄν ποτ' ὀμφῆς τῆς ἐμῆς ἐπήσθετο·
νῦν δ' ἀξιωθεὶς εἶσι κἀκούσας γ' ἐμοῦ
τοιαῦθ' ἃ τὸν τοῦδ' οὔ ποτ' εὐφρανεῖ βίον·
ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
ἃ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει, 1355
τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας
κἄθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν,
ἃς νῦν δακρύεις εἰσορῶν, ὅτ' ἐν πόνῳ
ταὐτῷ βεβηκὼς τυγχάνεις κακῶν ἐμοί.
οὐ κλαυστὰ δ' ἐστίν, ἀλλ' ἐμοὶ μὲν οἰστέα 1360
τάδ', ὥσπερ ἂν ζῶ, σοῦ φονέως μεμνημένος,

1344. ξυνθέλοντος] ξυν(ε)θέλοντοσ L. corr. 1348. δημοῦχοι] δημοῦχοι L. δημοῦχοι C^2AV^2 etc. 1351. οὔ τἄν] οὔτ' ἄν MSS. Brunck. corr. ἐπήσθετο] ἐπήιθετο L. ἐπήισθετο C^2A. 1352. γ' ἐμοῦ] γέ μου L. γ' ἐμοῦ A. 1355. σός] σοὶ L. σὸσ C^2A. 1357. φορεῖν] φέρειν L. φορεῖν A. 1360. κλαυστὰ δ'] κλαυστ' L. κλαυστὰ δ' C^2A. 1361. φονέως] φονέοσ L. ἴσσ ἂν gl. A.

1346. Οἰδίπους] Οἰδίπου MSS. Valckn.

1348. The objections to δημοῦχοι, which has the authority of the first hand of L. (but cp. 1355), are well stated by Hermann: 'Reisigius ingeniose conjecit, ἄνδρες τῆσδε δημοῦχοι χθονός. Non est tamen credibile, ita scripsisse poetam, tum quia tam verbosa compellatio minus convenit homini irato, tum quod nudum nomen Thesei hic, ubi regia auctoritate se permotum indicare vult Oedipus, non satis grave est.' For δημοῦχος, as applied to Theseus, cp. supra 1087.

1351. ὀμφῆς τῆς ἐμῆς] 'My voice.' For the solemn association attaching to ὀμφή, cp. supra 550, κατ' ὀμφὴν σήν, and note.

1356. τὸν αὐτὸς αὐτοῦ] For αὐτοῦ = σεαυτοῦ, see Essay on L. § 22, p. 35, and for the order of words, ibid. § 41, p. 70.

1357. φορεῖν] Governed by the notion of causation in ἔθηκας = ἐποίησας.

1359. κακῶν] Added to supplement πόνῳ. Cp. supra 1029, 30, ὕβριν.. τόλμης.

1360. κλαυστά] Some editors read κλαυτά. The MS. reading is defended by Hermann, who says, 'Ego quidem suspicor in hoc nomine verbali idem accidisse, quod in γνωστός et γνωτός factum videri at Oed. R. 362 (361) adnotavi, ut hae formae subtili quodam significationis discrimine distinguerentur. Nam, nisi fallor, κλαυτός proprie est *defletus*, deinde autem ad exemplum aliorum verbalium, *lacrimabilis*; κλαυστός autem lacrimandus, i. e. quem convenit defleri.'

1361, 2. 'But it is no time to weep, but it is for me to bear these woes,—whatever may be my life, remembering thee as my murderer.'

1361. ὥσπερ ἂν ζῶ] 'Whatever be my life.' Cp. Hom. Od. 17. 586, οὐκ ἄφραν ὁ ξεῖνος δέεται, ὅσπερ ἂν εἴη. Some take ὡς in this place for ἴσως (see Essay on L. § 28, p. 44), but this, even if allowable, does not give a very

σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος
ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.
εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῷ τροφοὺς 1365
τὰς παῖδας, ἦ τὰν οὐκ ἂν ἦ, τὸ σὸν μέρος·
νῦν δ' αἵδε μ' ἐκσώζουσιν, αἵδ' ἐμαὶ τροφοί,
αἵδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν·
ὑμεῖς δ' ἀπ' ἄλλου κούκ ἐμοῦ πεφύκατον.
τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὔ τί που 1370
ὡς αὐτίκ', εἴπερ οἵδε κινοῦνται λόχοι
πρὸς ἄστυ Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν
κείνην ἐρεῖ τις, ἀλλὰ πρόσθεν αἵματι

1362. μόχθῳ] μόχθοσ (or μόχθοισ) L. μόχθω C². μόχθῳ A. 1363. δ'] om. L. add. C²A. 1364. βίον] .. βίον L. 1366. ἦ] ἦν AC². 1367. δ' αἵδε μ'] δαίμ' L. δ' αἵδεμ' C². δ' δί μ' A. ἐκσώζουσιν] ἐκσώιζουσιν L. τροφοὶ L. τροφαὶ A. 1370. που] πόου L. πω A.

pointed meaning, whether the words are taken closely with those which precede or follow. As above rendered, they have an obvious reference to 1357–9, 'I ask not for your compassion; whether I live happily or miserably, I shall equally regard you as my murderer.'

μεμνημένος is nominative by attraction to the relative clause.

1363. ἐκ σέθεν] = ὑπὸ σοῦ. Essay on L. § 19, p. 27.

1365. For the position of μή, see Essay on L. § 41, p. 71.

1370. οὔ τί που | ὡς αὐτίκ'] 'For this the God regards thee, not indeed immediately as yet.' The adversative clause (ποτὲ δὲ εἰσόψεται) is lost in the new expression suggested by the mention of Thebes. Compare the sudden turn in Phil. 961, ὅλοιο μήπω, κ.τ.λ. ὡς αὐτίκα, like ὡς ἐτητύμως, ὡς πρὸς οἶκον, ὡς παρ' οὐδέν, and other adverbial expressions in which ὡς is pleonastic.

1370. 'Not all at once, indeed, seeing that those battalions of thine are marching on the town of Thebes' (this only delays thy doom), 'the town, for there is one who shall never call Thebes his "city."'

1371. οἵδε .. λόχοι] Oedipus speaks as if he saw the army which Polynices has described.

1373. In the edition of Turnebus, ἐρεῖ τις is changed to ἐρεῖψεις, on which Hermann justly remarks, 'Etiam si illa fortasse codicis alicujus scriptura est, non levis manet suspicio, ingenioso eam correctori potius quam ipsi poetae deberi, non quod ἐρεῖψεις gravius verbum sit quam expectes, aut quod κείνην addi non opus fuerit; in hujusmodi rebus enim non est argutandum: sed quod codicum et veterum editionum scriptura tantum abest ut sensu careat, ut propterea tantum, quia difficilior est, correctione opus habuisse videatur.' The interpretation of the passage turns on the associations surrounding the word πόλις. (Cp. supra 837, 858). Oedipus, in speaking to Polynices of Thebes, avoids using the word πόλις, and uses ἄστυ instead, because, as he says with a sort of angry logic, 'Thebes shall never more be a city to Polynices, who shall be ἄπολις Θήβης as he is ἀπάτωρ ἐμοῦ' (1383). It is to be remembered that the words πόλις and πάτρις were used with the same affectionate familiarity, and the same consciousness of the privileges attaching to them, as the words πατήρ, μήτηρ, ἀδελφός, and the like. This is not equally the case with ἄστυ, which is always rather the place, while πόλις is the commonwealth, 'furnished well with men.' Eur. Phoen. 614, Π. ὦ πόλις. ΕΤ. μολὼν ἐς Ἄργος ἀνακάλει Λέρνης ὕδωρ. On the use of the indefinite for the second personal pronoun, see Essay on L. § 22, p. 34. 'With respect to τις, it is to be observed that in the case of a threat or threatening prediction,

πεσεῖ μιανθεὶς χὠ σύναιμος ἐξ ἴσου.
τοιάσδ' ἀρὰς σφῷν πρόσθε τ' ἐξανῆκ' ἐγὼ 1375
νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,
ἵν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν,
καὶ μὴ 'ξατιμάζητον, εἰ τυφλοῦ πατρὸς
τοιώδ' ἐφύτον. αἵδε γὰρ τάδ' οὐκ ἔδρων.
τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380
κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος
Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.

1374. πεσεῖ] πεσῇ L. 1375. om. L. add. mg. C². 1377. ἀξιῶτον] ἀξιῶτον L. 1382. ξύνεδρος] ε from ο L.

it is sometimes used in a pointed and significant manner for σύ, or even for the plural ὑμεῖς. Aj. 1138, τοῦτ' εἰς ἀνίαν τοῦδε ἔρχεταί τινι. Also O.C. 933: Aristoph. Ran. 552, κακὸν ἥκει τινί: id. 554, δώσει τις δίκην: Aesch. Supp. 878, εἰ μή τις ἐς ναῦν εἶσιν αἰνέσας τάδε | λάκις χίτωνος ἔργον οὐ κατοικτιεῖ. Here the whole chorus of the Danaides are meant by τις. So in Od. 21. 374.' (Palmer.) Add Antig. 751, ἥδ' οὖν θανεῖται, καὶ θανοῦσ' ὀλεῖ τινα.

1375. τοιάσδ' ἀράς] Viz. the curse of mutual slaughter, χερσὶν ὑπ' ἀλλήλων καταβημέναι Ἅιδου εἴσω (quoted by the Scholiast from the lesser Thebais). Sophocles here yields a passing deference to the old legend, which he had altered so as to give a dramatic and ethical meaning to the curse of Oedipus. The curse thus solemnly recalled is the original curse of the old story, and not a mere accidental utterance like that in supra 421, foll. For similar language accompanying a threat, cp. Ant. 310, 11: Tr. 1110, 11.

1378. καὶ μὴ 'ξατιμάζητον, εἰ] 'And may not think it matter for scorn that ye have been such sons of a blind father.' ἀτιμάζειν is frequently used by Plato in the sense of 'to make light of,' 'to disregard.' See Ast's Lexicon, s. v. For the compound, cp. ἐξουδενίζω.

The clause εἰ .. ἔφυτον is the object of the verb. For the *ethical* force of εἰ = 'to think that,' see Essay on L. § 28, p. 43.

τυφλοῦ πατρὸς τοιώδ' ἐφύτον is condensed for τυφλοῦ πατρὸς φύντες ἐγενέσθην τοιώδε.

1379. 'Ultima hujus versus verba αἵδε γὰρ τάδ' οὐκ ἔδρων, hac simplicitate sua admirabilem habent planeque divinam vim tum ad magnitudinem doloris propter impietatem filiorum, tum ad caritatem, quam filiae meruerunt, declarandam.' Herm.

1381. κρατοῦσιν] The subject of this word must be the daughters and not the curses of Oedipus, as some editors have supposed. But it does not follow that the words are 'a prediction that the daughters of Oedipus should in some way or other, by marriage or otherwise, succeed to that sovereignty which his sons had forfeited by undutiful conduct.' (Palmer.) The meaning is simply that the piety of the daughters condemns the impiety of the son, and in doing so, prevails against the force of his supplication and his claim to be reinstated in his sovereignty. It is strange that any critic should have connected the words θάκημα and θρόνους, when it is evident that the former refers to the act of supplication, which consisted of sitting at the altar of Poseidon. Cp. supra 1160, 1179. 'Sede illa tua ad aram Neptuni.' (Herm.) The possessive pronoun in τοὺς σοὺς θρόνους has the same sarcastic force as in τὸ σὸν λέχος in Ant. 573. Cp. supra 1293, 1343.

1381, 2. 'If the righteousness of which old legends tell presides in the immemorial rule of Zeus.' Demosth. p. 772, 25, τὴν ἀπαραίτητον καὶ σεμνὴν Δίκην, ἣν ὁ τὰς ἁγιωτάτας ἡμῖν τελετὰς καταδείξας Ὀρφεὺς παρὰ τὸν τοῦ Διὸς θρόνον φησὶ καθημένην πάντα τὰ τῶν ἀνθρώπων ἐφορᾶν. Hes. Op. 257. The 'laws of Zeus' are personified, like the νόμοι ἄγραφοι in O.T. 866. But the laws here spoken of are rather the principles which rule events than those which claim the allegiance of the heart. Cp. Ant. 604, foll., τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν | ὑπερβασία κατάσχοι;.. τό τ' ἔπειτα καὶ τὸ μέλλον καὶ τὸ πρὶν ἐπαρκέσει | νόμος δδ'.

σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτωρ ἐμοῦ,
κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,
ἃς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385
δόρει κρατῆσαι μήτε νοστῆσαί ποτε
τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ [113 b.
θανεῖν κτανεῖν θ' ὑφ' οὗπερ ἐξελήλασαι.
τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου
στυγνὸν πατρῷον ἔρεβος, ὥς σ' ἀποικίσῃ, 1390
καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἄρη
τὸν σφῷν τὸ δεινὸν μῖσος ἐμβεβληκότα.
καὶ ταῦτ' ἀκούσας στεῖχε, κἀξάγγελλ' ἰὼν
καὶ πᾶσι Καδμείοισι τοῖς σαυτοῦ θ' ἅμα
πιστοῖσι συμμάχοισιν, οὕνεκ' Οἰδίπους 1395
τοιαῦτ' ἔνειμε παισὶ τοῖς αὐτοῦ γέρα.

ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
ξυνήδομαί σοι, νῦν τ' ἴθ' ὡς τάχος πάλιν.

ΠΟ. οἴμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
οἴμοι δ' ἑταίρων· οἷον ἄρ' ὁδοῦ τέλος 1400

1386. δόρει] δορί L. δόρι A. 1389. τό] τοῦ LA. τοὺσ -ουσ BV². 1390. σ' om. A. 1392. ἐμβεβληκότα] ἐ(κ?)βεβληκοτα L L². ἐμβεβληκότα C²A. 1393. κἀξάγγελλ'] κἐξάγγελ' A. 1396. αὐτοῦ] αὑτοῦ LA.

1383. ἐμοί, from ἐμοῦ following, is probably to be supplied with ἀπόπτυστος. For the genitive of respect after the privative, see Essay on L. § 10, p. 15.

1385. ἃς σοι καλοῦμαι] 'Which I loudly utter against thee.' Cp. O. T. 780. Or perhaps, 'Which I invoke on thee.' Cp. supra 1376. The force of the middle voice in this case is, 'Which, being my own, I invoke to help me.'

γῆς ἐμφυλίου] 'The land of thine own kin.' The word marks the sacrilegious nature of the attempt. Cp. αἷμ' ἐμφύλιον.

1387. τὸ κοῖλον Ἄργος] 'The vale of Argos,' supra 378. Cp. Homer's κοίλην Λακεδαίμονα.

1389, 90. 'And I invoke the hated gloom of the abyss that hides my father, to bear thee off to its confine.' Tartarus here, as in Hes. Sc. 255, is simply the world of death. The exact association contained in πατρῷον is difficult to determine; but there is probably an allusion both in this word and in στυγνόν to the curse resting on the house, and on Oedipus himself, from the death of Laius by the hand of his son. 'Ut enim ille filii manu interemptus est, ita precatur ut sui quoque filii, quorum etiam major impietas sit, fraterna manu se invicem occidant.' (Herm.)

1391. τάσδε δαίμονας] Sc. τὰς Ἐρινύας.

Ἄρη] The God of strife and destruction, who in Sophocles is generally regarded as an evil power. Cp. O. T. 190.

1397. οὔτε.. ξυνήδομαι] For the indirect mode of expression, see Essay on L. § 42, p. 72, and cp. Eur. Med. 136, οὐδὲ συνήδομαι, ὦ γύναι, ἄλγεσι δώματος.

ταῖς παρελθούσαις ὁδοῖς] 'By reason of your journies hitherto.' See Essay on L. pp. 20, 86.

1399. κελεύθου] 'For my coming hither.' For τῆς ἐμῆς only expressed in the second member of the clause, see Essay on L. § 39, p. 67.

δυσπραξίας refers especially to the failure of his present mission.

1400. οἷον ἄρ' ὁδοῦ τέλος | Ἄργους ἀφωρμήθημεν] The accusative τέλος may be accounted for in one of two ways:

Ἄργους ἀφωρμήθημεν, ὦ τάλας ἐγώ.
τοιοῦτον, οἷον οὐδὲ φωνῆσαί τινι
ἔξεσθ' ἑταίρων, οὐδ' ἀποστρέψαι πάλιν,
ἀλλ' ὄντ' ἄναυδον τῇδε συγκῦρσαι τύχῃ.
ὦ τοῦδ' ὅμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ 1405
τὰ σκληρὰ πατρὸς κλύετε †τοῦδ' ἀρωμένου,
μή τοί με πρὸς θεῶν *σφώ γ', *ἐὰν αἱ τοῦδ' ἀραὶ
πατρὸς τελῶνται καί τις ὑμῖν ἐς δόμους
νόστος γένηται, μή μ' ἀτιμάσητέ γε,
ἀλλ' ἐν τάφοισι θέσθε κἀν κτερίσμασιν. 1410
καὶ σφῷν ὁ νῦν ἔπαινος, ὃν κομίζετον
τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
ἔτ' ἄλλον οἴσει τῆς ἐμῆς ὑπουργίας.

1402. τινι] τινα LA. 1404. συγκῦρσαι L. συγκύρσαι C². 1407. *σφώ γ', *ἐὰν] σφῶιν γ' ἂν LA. Elmsl. corr. 1409. γε] γε A. 1410. θέσθε] θέσθε(τ) L. κἀν] κ' ἐν L. κτερίσμασιν] κτερίσμασι A.

either (1) as the accusative of motion transferred to time, or (2) as an accusative in apposition with the action of the verb—expressing the result of the action. The latter is probably right. We have set forth from Argos, with what an ending of our enterprise!' Essay on L. § 16, pp. 22, 24.

ὁδοῦ] i.e. The whole march from Argos to Thebes.

1402. The words τοιοῦτον, κ.τ.λ. are epexegetic of οἷον.

1403. οὐδ' ἀποστρέψαι πάλιν] Sc. ἔξεστί μοι τὸ στράτευμα. The sentence has passed out of the construction with οἷον. The object of ἀποστρέψαι is easily supplied, but the word is probably used in the same quasi-absolute sense as in Hdt. 4. 43.

1404. ἀλλ' ὄντ' ἄναυδον, κ.τ.λ.] The positive notion elicited from the negative (see Essay on L. p. 59); i.e. these words depend on χρή implied in οὐκ ἔξεστι. Cp. esp. O. T. 816–18.

1405. ὦ τοῦδ' ὅμαιμοι παῖδες] 'O my own sisters, daughters of this my father.' Against explaining τοῦδε as = ἐμοῦ, it is enough to urge that there is no other instance in Sophocles in which this pronoun stands alone for the first person. In the only two places where it is so used substantively (Tr. 305, τῇσδε, 1012, τῷδε) it is immediately followed by a participle in agreement with it. In ὅμαιμοι there is no allusion (as in ὦ σπέρμ' ὅμαιμον, 331) to the incestuous birth. Cp. O. T. 639, ὅμαιμε, δεινά μ' Οἰδίπους, κ.τ.λ.

1406. κλύετε †τοῦδ' ἀρωμένου] τοῦδε occurs three times in these three lines, and ταῦτα seems to be required to complete τὰ σκληρά. Perhaps, therefore, ταῦτ' should be read for τοῦδ' in this line.

1407. *ἐάν] The α appears to be long here and in Aristoph. Vesp. 228. But the reading is not certain.

1410. 'But lay me in the tomb, and afford me funeral rites.' ἐν κτερίσμασιν is placed by a zeugma in the same construction with ἐν τάφοις.

1411. 'And the praise you now receive from him for your labours in his behalf shall bring you in addition another praise for the services done to me.' For the turn of expression, cp. O. T. 666, 7, τάδ' εἰ κακοῖς κακὰ (ἡ γῆ) προσάψει τοῖς πάλαι τὰ πρὸς σφῶν. And for the verb, Aj. 293, γυναιξὶ κοσμὸν ἡ σιγὴ φέρει.

1412. τοῦδ' ἀνδρός is, 1st, genitive of origin, 'You receive from him:' but, 2nd, supplies an object to πονεῖτον, sc. τῷδε or ὑπὲρ τοῦδε.

οἷς = τούτοις ἅ: 'By reason of your labours.'

1413. ἔτ' ἄλλον οἴσει] Cp. Tr. 618, 9, ὅπως ἡ χάρις κείνου τέ σοι | κἀμοῦ ξυνελθοῦσ', ἐξ ἀπλῆς διπλῆ φανῇ.

τῆς ἐμῆς ὑπουργίας] Gen. of cause. Essay on L. § 10, p. 14.

ΑΝ. Πολύνεικες, ἱκετεύω σε πεισθῆναί τί μοι.
ΠΟ. ὦ φιλτάτη τὸ ποῖον Ἀντιγόνη; λέγε. 1415
ΑΝ. στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστά γε,
καὶ μὴ σέ *τ' αὐτὸν καὶ πόλιν διεργάσῃ.
ΠΟ. ἀλλ' οὐχ οἷόν τε. πῶς γὰρ αὖθις αὖ πάλιν
στράτευμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας;
ΑΝ. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι 1420
πάτραν κατασκάψαντι κέρδος ἔρχεται;
ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελᾶσθαι τοῦ κασιγνήτου πάρα.
ΑΝ. ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει
μαντεύμαθ', ὃς σφῷν θάνατον ἐξ ἀμφοῖν θροεῖ; 1425
ΠΟ. χρῄζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.
ΑΝ. οἴμοι τάλαινα· τίς δὲ τολμήσει κλύων

1414. πεισθῆναι] πισθῆναι L. 1415. τὸ om. LA. μοι BV². 1416. Ἄργος] α from υ L. 1417. *τ'] γ' MSS. Brunck. corr. 1418. τε] γε LA. τε B. 1425. σφῷν] .σφῶν A. 1426. χρῄζει] χρήιζ.. L. χρήιζει C².

1415. Par. B. Vat. V². ὦ φιλτάτη μοι ποῖον, which Hermann admitted. But if Par. A. has preserved the true reading, μοι was not unlikely to be conjectured to supply the syllable which was lost in L. On the other hand, μοι expresses greater tenderness. But in a point of such uncertainty, even a slight MS. preponderance must be allowed to determine the text.

1416. γε, qualifying the whole sentence, marks the earnestness of the entreaty. Essay on L. § 26, p. 41.

1418. Polynices cannot receive the idea of returning to Argos, except as a momentary yielding to his father's repulse: and argues that this would be impossible, because if he once showed fear, he could no longer command the army, which *must* sooner or later be brought against Thebes. 'For how, if I once falter, can I again lead the same army the same way?' αὖθις, 'another time,' πάλιν, 'back to Thebes.' Some would read ἂν for αὖ. This is unnecessary, see Essay on L. § 27, p. 42, and gives ἂν an awkward position, but makes no difference to the sense.

1420. 'But why need you again suffer your wrath to rise?' Antigone vainly tries to reason against the fixed idea in Polynices' mind, and assumes that his passion may cool, and not be kindled again. αὖθις echoes αὖθις in 1418.

1422. 'It is ignominious to be in exile, and that I, the elder-born, should be a laughing-stock to my brother, as I now am.' Cp. supra 1339.

1424. 'Seest thou, then, how his prophecies advance unchecked to their certain end?' 'Vides ergo ut hujus vaticinia ad eventum ruunt.' (Herm.) ἐκφέρει, the conjecture of Tyrwhitt, certainly deserves notice, and is supported by Pind. Nem. 4. 100, ἅλαλκε δὲ Χείρων, καὶ τὸ μόρσιμον Διόθεν πεπρωμένον ἔκφερεν. But the image of the prophecy moving on steadily to the event is more impressive. For the absolute use of ἐκφέρει, cp. Tr. 824.

1425. ἐξ ἀμφοῖν] 'From your mutual hands.'

1426. The existence of a verb χρήζω = χράω is very questionable. At all events, the common meaning of χρῄζει is most suitable here. Antigone speaks of the curse of Oedipus as a prophecy: Polynices avoids her inference by arguing that it would be weak to yield to a mere outburst of petulant malignity. 'He speaks his wish; but it does not become us to give way.'

1427, 8. τίς .. τἀνδρός] On the order of words, see Essay on L. § 41, p. 70.

τὰ τοῦδ' ἕπεσθαι τἀνδρός, οἵ' ἐθέσπισεν;
ΠΟ. οὐδ' ἀγγελοῦμεν φλαῦρ'· ἐπεὶ στρατηλάτου 1429
χρηστοῦ τὰ κρείσσω μηδὲ τἀνδεᾶ λέγειν. [114 a.
ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;
ΠΟ. καὶ μή μ' ἐπίσχῃς γ'· ἀλλ' ἐμοὶ μὲν ἥδ' ὁδὸς
ἔσται μέλουσα δύσποτμός τε καὶ κακὴ
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἐρινύων.
σφῷν δ' εὐοδοίη Ζεύς, τάδ' εἰ τελεῖτέ μοι 1435
θανόντ', ἐπεὶ οὔ μοι ζῶντί γ' αὖθις ἕξετον.
μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
βλέποντ' ἐσόψεσθ' αὖθις. ΑΝ. ὦ τάλαιν' ἐγώ.
ΠΟ. μή τοί μ' ὀδύρου. ΑΝ. καὶ τίς ἄν σ' ὁρμώμενον

1429. ἐπεί] ἐπεὶ A. 1430. τἀνδεᾶ] τὰν δεᾶ (δ from γ) L. τἀνδεᾶ CA. 1431. δεδογμένα] δεδογμένα A. 1432. ἐμοὶ μὲν ἥδ'] ἐμοὶ . ἡ L. ἐμοὶ ἥδ' C². ἐμοὶ μὲν ἥδ' A. ἐμοι γ' ἥδ' BV². 1434. Ἐρινύων] ἐριννύων A. 1435. τελεῖτε] τελεῖται L. τελοῖτε C². 1436. ἐπεὶ οὔ] ἐπ' ου L. 1437. τ'] γ' L. τ' A. 1438. αὖθις] αὔτισ LA. αὖθισ BV².

1429. οὐδ' ἀγγελοῦμεν] 'But we will not tell.' δέ is adversative, arguing against the suggestion of Antigone. Or, οὐδὲ ἀγγελοῦμεν, 'We will not even report bad news,' i. e. and so they will not act upon them.

For the thought in ἐπεὶ .. λέγειν, cp. the exhortation of Nicias to his men at Syracuse, Thuc. 7. 61, foll., and the words 'Tout peut se rétablir.'

1433, 4. 'Made ill-starred and disastrous by this my father and his avenging spirit.' Polynices, here and supra 1299, speaks in the Homeric manner of his father's Erinyes, without any reference to the Erinyes at whose sacred place he is standing. With similar inconsistency in the Iliad, when Zeus is absent from the scene, the phenomena of nature are still referred to Zeus. For the use of πρός, cp. Ant. 919, ἔρημος πρὸς φίλων.

1435. σφῷν δ' εὐοδοίη Ζεύς] 'But may Zeus prosper you in your way.' Cp. Hdt. 6. 73, ὡς τῷ Κλεομένεϊ εὐωδώθη τὸ ἐς τὸν Δημάρητον πρῆγμα, which shows that εὐοδόω is properly followed by the dative of the person as well as the accusative of the thing. In the present case an accusative (e. g. τὸν βίον, τὰ πράγματα) is easily supplied. Hence the correction σφώ is unnecessary, and the conjecture εὖ δοδοίη, besides being unnecessary, destroys a beautiful image, and the connection with 1432.

1436. θανόντ'] This is probably the accusative θανόντα, governed by the general notion of doing good implied in τελεῖτε μοι. For the change of construction, cp. El. 479, ὕπεστί μοι θράσος ἀδυπνόων κλύουσαν ἀρτίως ὀνειράτων: Aesch. Pers. 913, 14, λέλυται γὰρ ἐμοὶ γυῖα· ῥώμη | τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν: Choeph. 410. This is the only explanation which avoids the elision of ι in the dative singular. In the only other apparent instance of such an elision in Sophocles, Tr. 677, ἀργῆτ' may probably be explained as agreeing with πέπλον (cp. Il. 3. 419, κατασχομένη ἐανῷ ἀργῆτι φαεινῷ): and in Eur. Alc. 1140, Γόργον' ὡς κατατόμῳ, the licence is taken with a proper name. It must be admitted, however, that the change of construction is not strictly analogous to those quoted as parallel, and is made less likely by the immediate return to the dative.

ἐπεὶ οὔ μοι ζῶντί γ'] Not τάδε τελεῖν, but some more general notion of paying the tribute of affection is to be supplied. The inexactness of this is similar to that noticed in 1410. Elmsley's conjecture, οὐ μὴ ζῶντά γ' αὖθις ἕξετον is therefore unnecessary, as well as awkward, because too barely anticipating 1437, 8.

1437. μέθεσθε] The sisters have been clinging to Polynices.

εἰς προὔπτον Ἅιδην οὐ καταστένοι, κάσι; 1440
ΠΟ. εἰ χρή, θανοῦμαι. ΑΝ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.
ΠΟ. μὴ πεῖθ' ἃ μὴ δεῖ. ΑΝ. δυστάλαινά τἄρ' ἐγώ,
εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι
καὶ τῇδε φῦναι χἀτέρᾳ. σφῷν δ' οὖν ἐγὼ
θεοῖς ἀρῶμαι μή ποτ' ἀντῆσαι κακῶν· 1445
ἀνάξιαι γὰρ πᾶσίν ἐστε δυστυχεῖν.
ΧΟ. στρ. α. νέα τάδε νεόθεν ἦλθέ μοι
*νέα βαρύποτμα κακὰ παρ' ἀλαοῦ ξένου,

1441. πιθοῦ] πείθου L. (The whole line over an erasure in A.) 1448. *νέα] om. MSS. add. Herm. κακὰ παρ'] κακὰ | παρ' LA.

1443. εἴ σου στερηθῶ] For the subjunctive with εἰ, see Essay on L. § 27, p. 42.

ταῦτα .. χἀτέρᾳ] 'But this is in the hands of fate, to come to pass in this way or in another.' It rests with the 'Divinity that shapes our ends.' Cp. Shak. Hamlet, 5. 2, 'Not a whit, we defy augury: there 's a special providence in the falling of a sparrow.' Hom. Il. 12. 235–43.

1444. For φῦναι, cp. Aj. 646, 7, ἅπανθ' ὁ .. χρόνος | φύει τ' ἄδηλα καὶ φανέντα κρύπτεται.

1444, 5. 'For you I pray to heaven that ye may never encounter woe.' The conjectures κακόν (Triclinius), and σφώ (Elmsley), are both unnecessary. Of the two, that of Triclinius appears the more probable, = 'I pray that evil may never cross your path.'

1446. 'For all may see that ye deserve no ill.'

1447, foll. Polynices departs, and the end is near. The chorus are reflecting on the new horror created by the curse of Oedipus, when a sound of thunder is heard, which awakens all their superstition, and is recognized by Oedipus as the promised summons. He calls for Theseus, and the chorus repeat his call. This part of the play consists of two strophes, divided by three sets of five iambic trimeters, each consisting of two couplets spoken by Oedipus, with a line between them. The prevailing metre is dochmiac, interspersed with iambic and trochaic movements. The dochmiacs, with frequent long syllables, increase in the second strophe.

First strophe and antistrophe.

⏑ ⏑ ⏑ ⏑ | ⏑ ⏑́ ⏓ ⏑ — |
⏑ ⏑́ ⏑́ ⏑ ⏑ | ⏑ ⏑́ ⏓ ⏑ — |
— ⏑ — | ⏑ ⏓ ⏓ ⏑ —
⏑ ⏓ ⏑ — ⏑ — ⏑ — ⏑ ⏓ ⏑ — ⏑ — ⏑ —
⏑ — ⏑ — | ⏓ ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ ⏑
⏑ ⏑́ ⏓ ⏑ — | ⏑ ⏓ ⏓ ⏑ —
⏓ ⏑ — |

Second strophe and antistrophe.

⏑ ⏓ ⏑ — ⏑ ⏑ — ⏑ ⏑ | ⏓ ⏑ — ⏑ ⏑ ⏑ ⏑ ⏑ ⏑
⏑ ⏑ ⏓ ⏑ — | ⏑ ⏑ ⏓ ⏑ —
— ⏑́ ⏓ ⏑ — | ⏑ ⏓ ⏓ ⏑ —
⏑ ⏓ ⏑ — ⏑ — ⏑ — ⏑ ⏓ ⏑ — ⏑ — ⏑ —
⏑ ⏓ ⏑ — | ⏓ ⏑ — | ⏑ ⏑ — ⏑ ⏑ ⏑
⏑ ⏓ ⏓ ⏑ — | ⏑ ⏓ ⏓ ⏑ —
— ⏑́ ⏓ — —

1447. νέα .. ἄνω] These are the reflections of the chorus on the woe pronounced on Polynices. The remarks of the Scholiast show a curious perception of ancient Greek feeling: εἰ καὶ ὅτι μάλιστα ξενικά ἐστι τὰ πρόσωπα, καὶ τὰ κατέχοντα τούτους κακά, ὅμως συναλγεῖ [ὁ χόρος] καὶ εὐλαβεῖται μὴ ἐκ τῆς ὁμιλίας τῆς σὺν αὐτοῖς ἀπολαύσωσί τινος κακοῦ καὶ αὐτοί· ἐν τοιούτῳ οὖν ἥθει καὶ ὁ λόγος αὐτοῖς διάκειται· τοιαῦτα πάρεστιν ἡμῖν, φησίν, ἄτοπα παρὰ τοῦ ξένου ἀπολαῦσαι, ἐκτὸς εἰ μὴ μοῖρά τις καταλαμβάνει ἡμᾶς, καὶ κατὰ μοῖραν ἀπολαύομεν, ἂν ἀπολαύομεν.

νέα] 'New,' i.e. In addition to the trouble he gave us before.

νεόθεν] 'From a new source,' 'Springing from a new occasion,' i.e. from his interview with Polynices.

1449. *νέα, added by Hermann, for the sake of the metre, also rather improves the sense.

εἴ τι μοῖρα μὴ κιγχάνει. 1450
μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
ὁρᾷ ὁρᾷ ταῦτ' ἀεὶ χρόνος, †ἐπεὶ μὲν ἕτερα,
τὰ δὲ παρ' ἦμαρ αὖθις αὔξων ἄνω. 1455
ἔκτυπεν αἰθήρ, ὦ Ζεῦ.

Οἰ. ὦ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;

1450. κιγχάνει] τυγχάνει L. κιχάνει C²A. 1451. δαιμόνων ἔχω] δαιμόνων | ἔχω LA. 1453. ἀεὶ χρόνος] ἀεὶ | χρόνος LA. ἕτερα] ἑτέρα LB. ἕτερα C²A. 1455. τὰ δὲ παρ' ἦμαρ] τάδε πήματ' LA. τὰ δὲ παρ' ἦμαρ Schol.

1450. εἴ τι μοῖρα μὴ κιγχάνει] Polynices referred the curse to his father's caprice: Antigone to some higher inspiration. The chorus, as elsewhere, waver between the two suggestions. 'Coming from the blind stranger: if this be not haply the hand of fate.' The Homeric expression, κιχάνει or κιγχάνει, is here left without a distinct object. The Scholiast suggests ἡμᾶς: later critics αὐτόν: and some have rendered, 'Evil comes to me from the stranger, unless his fate overtake him now.' But the emphasis is on μοῖρα, and the verb is used absolutely. 'Unless it be (not the stranger but) Fate, who in some respect is overtaking.' τι as cognate accusative in part supplies the place of the regular object. This explanation harmonizes with the next line. 'Perhaps it is Fate who now attains her end: for what is willed above must be' (unlike the mere whim of an aged man).

1451. 'For I cannot tell of any decree of Gods that hath been in vain.' For ἔχω φράσαι, cp. Aesch. Ag. 367, Διὸς πλαγὰν ἔχουσιν εἰπεῖν.

1454, 5. There is little doubt that there is some corruption in these lines, and as little that the corruption is in the word ἐπεί, which cannot be made to yield a rational sense. It is here also that there is a syllable wanting to correspond to l. 1469. The most obvious supposition is, that ἐπεί represents some participle corresponding to αὔξων in the other member of the sentence. Now 'raising into prosperity' is the most natural meaning of αὔξων ἄνω (cp. infra 1567, πάλιν σε δαίμων δίκαιος αὔξοι), and the opposite of this is 'casting down.' This points to the conjecture, ὁρᾷ ὁρᾷ ταῦτ' ἀεὶ χρόνος, ἐρίπτων μὲν ἕτερα, τὰ δὲ παρ' ἦμαρ αὖθις αὔξων ἄνω. 'Time ever seeth to this (the performance of the Divine will),' (Phil. 843, τάδε μὲν θεὸς ὄψεται), 'when he has cast down some things, raising others once more into prosperity:' i.e. The task of Time is now to destroy, and now to build, according as it is willed on high. In either way, some new work of destiny is accomplished with each new day. The spirit of the above emendation is the same as Schneidewin's στρέφων μὲν ἕτερα. παρ' ἦμαρ αὖθις, = 'Again on the day following' the day of misery. This expression is more than once quoted in the Scholia, and has therefore been admitted into the text. It helps the metre by giving a complete verse without dividing any of the words. The reading τὰ δὲ πήματ' αὖθις has also an intelligible sense, and is in keeping with the gloomy tone of the chorus. Cp. Ant. 613.

1457. Some critics, including Elmsley, have imagined that the thunder is heard immediately on the departure of Oedipus. But a more natural and Sophoclean connection is preserved if the chorus are supposed first to express the gloomy forebodings with which the curse of Oedipus has filled their minds, and then to be panic-stricken on hearing the thunder. As Sophocles arranges his opening scenes so as to dispense with a formal prologue, so the connection of his dramas is generally managed in such a way as to make stage-directions superfluous.

1457. εἴ τις ἔντοπος] 'If there is any one at hand.' Said with the uncertainty of a blind man. Cp. Phil. 212.

1458. δεῦρο .. πόροι] 'Bring hither.' The word is used with a feeling of the etymological connection with πόρος, πορεύω, and perhaps some recollection of the Homeric use, where motion seems to be implied. Hom. Il. 9. 513, πόρε .. ἵπεσθαι: 6. 228, κτείνειν ὅν γε θεός γε πόρῃ ('May bring in my way'). See Essay on L. p. 89.

ΑΝ. πάτερ, τί δ' ἐστὶ τἀξίωμ' ἐφ' ᾧ καλεῖς;
ΟΙ. Διὸς πτεροντὸς ἥδε μ' αὐτίκ' ἅξεται 1460
βροντὴ πρὸς Ἅιδην. ἀλλὰ πέμψαθ' ὡς τάχος.
ΧΟ. ἀντ. α. ἴδε μάλα, μέγας ἐρείπεται
κτύπος ἄφατος ὅδε διόβολος· ἐς δ' ἄκραν
δεῖμ' ὑπῆλθε κρατὸς φόβαν. 1465
ἔπτηξα θυμόν· †οὐρανία γὰρ ἀστραπὴ φλέγει πάλιν.
τί μὰν ἀφήσει τέλος; δέδια τόδ'· οὐ γὰρ ἅλιον
ἀφορμᾷ ποτ' οὐκ ἄνευ ξυμφορᾶς, 1470
ὦ μέγας αἰθήρ, ὦ Ζεῦ.
ΟΙ. ὦ παῖδες, ἥκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
βίου τελευτή, κοὐκέτ' ἔστ' ἀποστροφή.

1461. πέμψαθ'] πέμψατ' L. 1462. μάλα, μέγας] (μέγασ ?) L. μάλα μέγασ C²A. ἐρείπεται] ἐρίπεται L. 1464. ὅδε διόβολος] ὅδε | διόβολοσ LA. 1466. ἀφήσει. ἀστραπὴ φλέγει] ἀστραπὴ | φλέγει. 1468. ἀφήσει] ἀφῆσ L. ἀφ' ἧσ C². ἀφ' ἧσ C²ᵃ. ἀφήσει A. 1469. τέλος; δέδια] τέλοσ; | δέδεια LA. δέδεια L. 1470. ἀφορμᾶι LA. ἀφορμᾶι C². (ἀφορμᾶ' ποτ' from ἀφορμᾶι τοτ' L.)

1459. τἀξίωμα] 'The intention.' Note the recurrence of the word after 1451.

1462. ἴδε μάλα] 'Lo! now again.' μάλα emphasizing the repetition, as in μάλ' αὖθις, cp. Aesch. Cho. 870. ἔα, ἔα μάλα: 875, οἴμοι πανοίμοι: S. c. T. 915, δόμων μάλ' ἀχὰν ἐς οὖς προπέμπει. δαΐκταιρ γόος: Pers. 1045, οἳ μάλα καὶ τόδ' ἀλγῶ: Hdt. 1. 181, καὶ ἕτερος μάλα ἐπὶ τούτου.

μέγας .. διόβολος] 'There comes mightily crashing down the unutterable roar of the Zeus-hurled bolt.' As in πτεροντὸς βροντή supra, the thunder has the attributes of the lightning. ἄφατος, of an overwhelming sensation, as in O. T. 1314, νέφος .. ἐπιπλόμενον ἄφατον. The remark of Eustathius, p. 692. 53, ὅτι ἐκ τοῦ Ζεὺς σμερδαλέα κτυπέων λαβὼν ὁ Σοφοκλῆς ἔφη 'τὸ μέγας κτύπος, ἄφατος διόβολος,' shows a true appreciation of the manner in which Epic phrases are modified by the tragedians, even if the application to this particular instance be somewhat doubtful.

1464. ἐς .. φόβαν] 'And fear hath crept even to the very hair of my head.' ἄκραν .. φόβαν is not 'the tips of my hair,' but 'the hair that crowns my head.'

1466. ἔπτηξα θυμόν] 'My spirit cowers.' On the aorist used when the speaker reflects on his own state, see Essay on L. § 32, p. 51, and cp. esp. Aj. 693, ἔφριξ' ἔραστι.

1466. That †οὐρανία gives the right meaning can hardly be doubted. Whether the metre is to be consulted by shortening the first syllable, as in the Aeolic ὀρανός, or treating the last two syllables as one, or rather by reading οὐρανοῦ ('from heaven'), cannot be determined.

1469. τί .. τέλος] 'What issue will it give forth?' Cp. φανήν, ἀράς, χροίας ἀφιέναι.

δέδια τόδ'] The reading of l. 1454 being uncertain, it is better not to alter this, the corresponding line, for the sake of the metre only. Hence it is better to retain τόδ', which has a good meaning (τὸ τῆς βροντῆς χρῆμα) and also gives a reason for the neuter gender of ἅλιον.

1469, 70. οὐ γὰρ .. ξυμφορᾶς] 'For it never goes forth resultless, never without disaster.'

1471. ὦ μέγας αἰθήρ] Cp. Aj. 173, ὦ μεγάλη φάτις, in a similar expression of awe and dread.

ΑΝ. πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;
ΟΙ. καλῶς κάτοιδ'. ἀλλ' ὡς τάχιστά μοι μολὼν 1475
ἄνακτα χώρας τῆσδέ τις πορευσάτω.
ΧΟ. στρ.β. *ἔα, ἰδοὺ μάλ' αὖθις ἀμφίσταται διαπρύσιος ὄτοβος.
ἵλαος, ὦ δαίμων, ἵλαος, εἴ τι γᾷ 1480
ματέρι τυγχάνεις ἀφεγγὲς φέρων.
ἐναισίου δὲ συντύχοιμι, μηδ' ἄλαστον ἄνδρ' ἰδὼν
ἀκερδῆ χάριν μετάσχοιμί πως· Ζεῦ ἄνα, σοὶ φωνῶ. 1485
ΟΙ. ἆρ' ἐγγὺς ἀνήρ; ἆρ' ἔτ' ἐμψύχου, τέκνα,
κιχήσεταί μου καὶ κατορθοῦντος φρένα;

1474. ΑΝ. πῶς] — πῶσ L. ⁂ πῶσ C. τοῦτο om. L. add. AB. 1477. Three lines, ἔα ἔα | ἰδοὺ διαπρύσιοσ ... 1479. *ἔα] ἔα ἔα MSS. 1480. εἴ τι] εἴστι L. εἴτι CA. 1481. ἀφεγγές] ἀφθεγγὶσ LV². ἀφεγγὲς A. 1483. συντύχοιμι | μηδ' LA. 1484. Two lines, ἀκερδῆ | ζεῦ ... 1486. ἀνήρ] ἀνὴρ LA. ἆρ'] ἄρ' L. 1487. κιχήσεται L. κιχήσεται C²ᵐ.

1474. There are two reasons for giving this and l. 1488 to Antigone: (1) The speeches of Oedipus are addressed to her and Ismene (1457, *ὦ τέκνα*, 1472, *ὦ παῖδες*, 1486, *τέκνα*, 1490, *σφιν*, 3rd person: (2) The antistrophic nature of the passage leads us to expect an exact correspondence with l. 1459. It may perhaps be added as a third reason that the chorus are at present too much occupied with their own sensations to attend to Oedipus.

1478. ἰδού] Cp. Aj. 870, *ἰδού, δοῦπον αὖ κλύω τινά.*

ἀμφίσταται] 'Envelopes me.' Cp. Hom. Od. 17. 261, *περὶ δέ σφεας ἤλυθ' ἰωὴ φόρμιγγος*: 19. 444, *περὶ δὲ κτύπος ἦλθε ποδοῖιν*: I. 352, *ἥτις ἀκουόντεσσι νεωτάτη ἀμφιπέληται*: Phil. 1263, *τίς αὖ παρ' ἄντροις θόρυβος ἵσταται βοῆς*; Eur. Her. 73, *τίς ἡ βοὴ βωμοῦ πέλας ἔστηκεν.*

1479. διαπρύσιος] Perhaps as Schneidewin suggests from *διαπρό*. Sophocles and Euripides seem to have revived the adjective, of which (except in Hymn to Aphrodite, l. 19) only the neuter in an adverbial sense is found in Homer. 'The deafening, booming sound.'

1480. ἵλαος] Sc. *γενοῦ*. Cp. O. T. 696.

1480, 1. γᾷ ματέρι] 'To our native earth.' Limited in the notion of the chorus to the soil of Attica.

1481. ἀφεγγές] 'Gloomy,' 'With dark intent.' The epithet is perhaps suggested by the lowering sky. (Schneidewin.) Cp. Shakespeare, Macbeth, 2. 4, 'Thou seest the heavens, as troubled with man's act, | Threaten his bloody stage: by the clock 'tis day. | And yet dark night strangles the travelling lamp: | Is it night's predominance, or the day's shame, | That darkness doth the face of earth entomb, | When living light should kiss it?'

1482. ἐναισίου] It is doubtful whether *ἐναισίου* is masculine or neuter. (For the notion of its being feminine, in anticipation of *χάριν*, is inadmissible.) (1) If masculine, sc. *ἄνδρος*, translate: 'May I meet with a righteous man, and not from having seen the accursed one, partake in some way of his unenvied recompence.' (2) If neuter: 'May I share a righteous lot, and not, since I have beheld the accursed one, partake,' etc. The explanation of *συντύχοιμι* here depends partly on the explanation of Philoctetes, l. 320, *συντυχὼν κακῶν ἀνδρῶν Ἀτρειδῶν τῆς τ' Ὀδυσσέως βίας*, where one commentator explains *σὺν σοὶ τυχὼν τῶν .. Ἀτρειδῶν*. If *ἐναισίῳ* is read with Triclinius, a third rendering becomes possible: 'May I share the lot of the righteous.' The construction of *συντύχοιμι* with the genitive (if masculine) follows the analogy of *ἀντάω*.

The objection to (1), that if a person is meant, 'as that person is no other than Oedipus, the prayer of the chorus comes too late,' appears to lose sight of the lyrical generalization of many expressions of the chorus. The sentiment is the well-known 'Vetabo, qui Cereris sacrum,' etc., of Horace.

ΑΝ. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῦναι φρενί;
ΟΙ. ἀνθ' ὧν ἔπασχον εὖ τελεσφόρον χάριν
δοῦναί σφιν, ἥνπερ τυγχάνων ὑπεσχόμην. 1490
ΧΟ. ἀντ. β. ἰὼ *ἰὼ παῖ, βᾶθι βᾶθ', εἶτ' ἄκραν ἐπιγύαλον ἐναλίῳ
Ποσειδανίῳ θεῷ τυγχάνεις
βούθυτον ἑστίαν ἁγίζων, ἱκοῦ. 1495
ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ
δικαίαν χάριν παρασχεῖν παθών. —⏑ ἄϊσσ', ὦναξ.

1488. ΑΝ. τί] — τί L. ⁂ τί C²A. 1491–9. Division of lines, ἰὼ παῖ-| βᾶθι-| ἐπιγύαλον-| ποσειδανίῳ-| βούθυτον-| ὁ γὰρ-| καὶ φίλουσ-| δικαίαν-| ἄϊσσ'... ἰὼ ἰώ] ἰὼ MSS. Herm. corr. ἐπιγύαλον (space for six letters) L. 1494. Ποσειδανίῳ] ποσειδαωνίῳ LA. ποσειδασνίῳ Ricc. 34. ποσειδωνιω Vat. 1495. ἁγίζων] ἁγιάζων L. ἁγιάζων C². ἁγίζων A. ἱκοῦ] ἵκου MSS. Elms. corr. 1498. παθών] παθῶν L. 1499. ὦναξ] ὥναξ L. ὦναξ C².

1488. Either, 'And wherefore would you desire the sane (lit. credible) condition to remain firm in your mind?' or, 'What is the sure word which you would have infixed in your soul?' The former is preferable, and the words in either meaning are more suitable to Antigone than to the chorus.

1489, 90. 'In return for their kindness (I desire) to give them in full payment the return which I promised at the time when I obtained my suit.' This rendering is supported by the passage from Plato's Laws, quoted in the note to l. 230, p. 730 C, οὐκ ἂν ποτε ἀτιμάφητοε πάθοι ὁ τυχών, from which it appears that τυγχάνειν was used absolutely in reference to a suppliant, of obtaining a request; so that τυγχάνων here may be = ὅτε ἐτύγχανον ὧν ἐβουλόμην, as Elmsley says, or ἂν ἔπασχον εὖ. The older explanation (as old as Eustathius) that τυγχάνων ὑπεσχόμην = ἔτυχον ὑποσχόμενοε, besides making an imperfect tense equivalent to an aorist, makes τυγχάνων an unmeaning addition to the line. The correspondence in tense of ἔπασχον εὖ and τυγχάνων is a reason in favour of the explanation given above.

1490. σφιν has been explained as = οἵ. But if l. 1488 is given to Antigone this is unnecessary. For the communication of the secret to Theseus was the bestowal of a boon on the whole people.

1491. The restoration of the text is due to Professor Edmund L. Lushington, of the University of Glasgow. The meaning is, 'Ho! my son, come on thy way (from Athens), or if thou chancest to be consecrating to Poseidon, God of Sea, the altar with its hollow surface that crowns the height, come hither!' τυγχάνεις is not unsuited to express the uncertainty where Theseus is. ἐπιγύαλοε follows the analogy of ἐπίσημοε, etc. ἄκραν partly indicates the surface of the altar, where the victim was placed over the hollow (γύαλον) that received the blood, and partly its position on the top of the hill. The reading Ποσειδαωνίῳ may have arisen from ω being written over the α of the Doric form.

1496–9. σε .. παρασχεῖν] For the accusatives πρὸε τὸ σημαινόμενον after the notion of benefiting, see Essay on L. § 16, p. 22. They are however first governed of ἐπαξιοῖ. 'The stranger honors thee, and thy city, and thy friends, claiming to render you a just meed for good received.' φίλουε is probably added by the chorus in order to include themselves. The lacuna was filled up by Triclinius with σπεῦσον. Elmsley, reading ᾖσσ', notes the absence of three syllables. Palmer thinks εὖ is required to complete the sense of παθών, and suggests παθὼν εὖ, σὺ δ' ἄϊσσ', ὦναξ. But considering the aphoristic style of these lyric pieces, this defect of meaning is better not supplied with ἔπασχον εὖ and δικαίαν χάριν preceding. Some such word as δίκαια is easily supplied in thought.

ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸς ἠχεῖται κτύπος, 1500
σαφὴς μὲν αὐτῶν, ἐμφανὴς δὲ τοῦ ξένου;
μή τις Διὸς κεραυνός, ἤ τις ὀμβρία
χάλαζ' ἐπιρράξασα; πάντα γὰρ θεοῦ
τοιαῦτα χειμάζοντος εἰκάσαι πάρα.
Οἰ. ἄναξ, ποθοῦντι προὐφάνης, καί σοι θεῶν 1505
τύχην τις ἐσθλὴν †θῆκε τῆσδε τῆς ὁδοῦ.
ΘΗ. τί δ' ἐστίν, ὦ παῖ Λαΐου, νέορτον αὖ;
Οἰ. ῥοπὴ βίου μοι. καί σ' ἅπερ ξυνῆνεσα
θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.
ΘΗ. ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίῳ; 1510
Οἰ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
ψεύδοντες οὐδὲν σημάτων προκειμένων.
ΘΗ. πῶς εἶπας, ὦ γεραιέ, δηλοῦσθαι τάδε;

1500. κοινὸς] ὑμῶν τε καὶ Οἰδίποδος, Schol.

1501. αὐτῶν] Theseus does not confuse the chorus and Oedipus in one address. He turns first to the chorus, and in proceeding to speak of Oedipus he uses a modification of the common idiom αὐτός τε καί, supra 559. The conjecture ἀστῶν is not only unnecessary but objectionable: (1) because introducing an ill-placed antithesis of ἀστός and ξένος: (2) because implying the absurdity that Theseus recognized the cry of Oedipus by his Boeotian dialect.

ἐμφανὴς is perhaps used analytically = ἐν δὲ φαινομένῃ, 'Distinguishable in the common cry.' Oedipus must be supposed to join in the last antistrophe, l. 1499.

1502. μή τις Διὸς κεραυνός] The construction is πρὸς τὸ σημαινόμενον. τίς ἠχεῖται κτυπός; being equivalent to τίς αἰτία ἐστὶ τοῦ ἠχεῖσθαι τοιοῦτον κτυπόν. Cp. El. 122, τίν' ἀεὶ .. οἰμωγάν. For the irregularity of this construction, cp. Hom. Od. 5. 476, 7, θάμνους ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλίης, ὁ δ' ἐλαίης. 'Is it that a bolt from Zeus is fallen, or that some hail-shower has come dashing down? For one may imagine anything to have happened in such a storm as this.' θεός is here used in the vague sense in which the Athenians referred the changes of the weather to a divine agency. Cp. Xen. Cyr. 8. 1, ὅταν νίφῃ ὁ θεός.

1506. τῆσδε τῆς ὁδοῦ] Lit. 'In regard of thy coming hither;' i. e. Has brought thee hither for a happy end. Cp. Tr. 26, τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς. The unaugmented form in the middle of the verse is doubtful. Some have read τῆσδ' ἔθηκε, others ἧκε τῆσδε, which is not so happy.

1507. τί δ' ἐστίν .. νέορτον αὖ;] 'And what is the new emergency which has arisen?' Theseus anticipates some fresh incident, like the arrival of Creon or of Polynices.

1508. ῥοπὴ βίου μοι] i. e. τὸ τὸν βίον μοι ῥέπειν. The dative depends on the verbal notion in ῥοπή. 'It is my life that is verging to the grave.' In O. T. 961, which has been compared with this line, ῥοπή has an active meaning.

1509. μὴ ψεύσας θανεῖν] i. e. τελέσαι πρὶν θανεῖν. For this inversion, see Essay on L. § 42, p. 72.

1510. κεῖσαι] 'On what sign of thine approaching end dost thou rely?' κεῖμαι, from meaning to 'lie,' passes into the more general notion of 'resting,' which is here used metaphorically.

1511. αὐτοὶ .. κήρυκες] 'By direct intimation.'

1512. Cp. supra 94, 5, σημεῖα δ' ἥξειν τῶνδέ μοι παρηγγύα, | ἢ σεισμόν, ἢ βροντήν τιν', ἢ Διὸς σέλας. The MS. reading has been well defended by Palmer against the conjectural σῆμα τῶν. He construes, 'The gods not at all deceiving me in respect of certain appointed signs.' Cp. supra 1145. But the omission of the article is poetical. Essay on L. § 21, p. 30.

ΟΙ. αἱ πολλὰ βρονταὶ διατελεῖς τὰ πολλά τε [115 a.
*στράψαντα χειρὸς τῆς ἀνικήτου βέλη. 1515
ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὁρῶ
κοὐ ψευδόφημα· χὤ τι χρὴ ποιεῖν λέγε.
ΟΙ. ἐγὼ διδάξω, τέκνον Αἰγέως, ἅ σοι
γήρως ἄλυπα τῇδε κείσεται πόλει.
χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι, 1520
ἄθικτος ἡγητῆρος, οὗ με χρὴ θανεῖν.
τοῦτον δὲ φράζε μή ποτ' ἀνθρώπων τινί,
μήθ' οὗ κέκευθε μήτ' ἐν οἷς κεῖται τόποις·
ὡς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε
δορός τ' ἐπακτοῦ γειτονῶν ἀεὶ τιθῇ. 1525
ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ

1514. πολλὰ βρονταί] πολλαὶ βρονταὶ L. πολλὰ βρονταὶ A πολλα(ὶ) βρονταὶ V².
1515. *στράψαντα] στρέψαντα MSS. Piers. corr. 1517. ψευδόφημα] ψευδόψημα V. ψευδόθυμα B. χρὴ ποιεῖν] χρῆν ποιεῖν L. 1518. σοι] σοι(σ) L.
1519. τῇδε κείσεται] γρ. σῇ τε κείσεται mg. C². 1521. χρή] χρῆν L. χρὴ(ν) C².
1525. γειτόναν L. γειτόναν A. γειτόνων C². 1526. ἐξάγιστα] ἐξαγιστὰ L. ἐξάγιστα C².

1514. αἱ πολλὰ βρονταί] Sc. δηλοῦσιν τάδε. Here, as in 1502, the nominative is brought in without any exact connection with what precedes. There is no reasonable doubt that πολλά is the true reading. 'The frequent thunderings.' For other instances of adverbs attached to substantives, see Essay on L. § 24, p. 38. βρονταὶ διατελεῖς are to be joined in one expression, 'Prolonged thunderings.'

1515. *στράψαντα] Mr. Palmer says, 'With regard to στράψαντα it does not appear to me to agree well with χειρὸς τῆς ἀνικήτου, for although perhaps this genitive may depend on βέλη, yet in thought it is joined to the participle as cause and effect. στρέψαντα may, I think, be used intransitively, and be intended to describe the zig-zag appearance of fork-lightning. Perhaps it may be construed, "The many full-sounding" (rather "continuous") "thunders, and the many quickly-turning darts hurled from the invincible hand."' But why not 'Flashing from the invincible hand?' The active form στρέψαντα with βέλη would be unaccountable, and would present at least as great a difficulty as the non-appearance of στράπτω in early Greek. When a rare poetical word occurs for the first time in a learned poet like Apollonius Rhodius, it may fairly be presumed to have existed in some earlier writer. For a similar corruption, cp. O. T. 375.

1516. Theseus is not merely impressed by the oracular tone of Oedipus, but infers his prophetic power from what he has seen or heard of the despair of Polynices.

1519. κείσεται] 'Shall remain in store.'

1524. 'That this by being ever near may afford thee a defence preferable to many hoplites and a host of allies.'

1525. Of the two explanations of γειτονῶν given by the Scholiast, εἰ μὲν βαρυτόνως, γειτόναν, τῶν Θηβαίων· εἰ δὲ περισπωμένως, ἀντὶ τοῦ γειτνιῶν, ὁ τάφος, the latter (which Dindorf prefers) is more consistent with usage and with the order of the words.

1526. ἐξάγιστα] 'Forbidden as sacred:' lit. Consecrated away from men. 'What may not be published or stirred in speech.' μή is partly generic or hypothetical, and partly prohibitive. ἃ μή = 'Whose nature forbids,' Cp. infra 1641, μηδ' ἃ μὴ θέμις λεύσσειν δικαιοῦν. For κινεῖν, cp. supra 624, τἀκίνητ' ἔπη.

αὐτὸς μαθήσει κεῖσ' ὅταν μόλῃς μόνος·
ὡς οὔτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ
οὔτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.
ἀλλ' αὐτὸς ἀεὶ σῶζε, χὥταν εἰς τέλος 1530
τοῦ ζῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ
σήμαιν', ὁ δ' ἀεὶ τὠπιόντι δεικνύτω.
χοὕτως ἀδῇον τήνδ' ἐνοικήσεις πόλιν
σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαι πόλεις,
κἂν εὖ τις οἰκῇ, ῥᾳδίως καθύβρισαν. 1535

1527. μαθήσει] μαθήσ· L. μαθήσῃ C². 1529. στέργων ὅμως] στέργω νόμῳ L. 1530. ἀεί] αἰεὶ L. σῶζε] σῶιζε L. αἰεὶ L. ἀιεὶ A. 1531. ἀφικνῇ] ἀφίκῃ L. 1532. ἀεί] αἰεὶ L. ἀιεὶ A.

1527. μόνος is probably to be construed with μαθήσει as well as with μόλῃς.

1528. ὡς .. ἄν] 'Since I would not declare them.' See Essay on L. § 27, p. 43.

1530. σῶζε] 'Keep safe;' i. e. At once remember and avoid divulging. Cp. Aesch. Prom. 522–5, ἄλλου λόγου μέμνησθε· τόνδε δ' οὐδαμῶς | καιρὸς γεγανεῖν, ἀλλὰ συγκαλυπτέος | ὅσον μάλιστα· τόνδε γὰρ σώζων ἐγὼ | δεσμοὺς δεικεῖν καὶ δύας ἐκφυγγάνω.

1531. ἀφικνῇ] Elmsley observes that the imperfect tense makes better sense, besides being essential to the metre. 'When you are on the point of coming.' 'When you are coming to the end of life.'

τῷ προφερτάτῳ] 'The foremost man;' i. e. Your successor. The word is applicable to the succeeding archon as well as to the heir of the kingdom. The comparative occurs in Fragm. 379, ἡ γὰρ φίλη 'γὼ τῶνδε τοῦ προφερτέρου.

1532. ὁ δ' ἀεί] The distributive ἀεί generalizes the subject of the verb so as to make the expression applicable to the whole line of succession. For a similar transition, cp. Thuc. 2. 36, ἄρξομαι ἀπὸ τῶν προγόνων .. τὴν γὰρ χώραν ἀεὶ οἱ αὐτοὶ οἰκοῦντες ἐλευθέραν δι' ἀρετὴν παρέδοσαν. Plutarch, Mor. p. 578 B, says that the tomb of Dirce was only known to the chief magistrate for the time being at Thebes. The tomb of Oedipus may have been one of the mysteries entrusted to the ἄρχων βασιλεύς at Athens. Cp. Plato, Polit. 290 E, τῷ γὰρ λαχόντι βασιλεῖ φασὶ τῇδε τὰ σεμνότατα καὶ μάλιστα πάτρια τῶν ἀρχαίων θυσιῶν ἀποδεδόσθαι.

1534. ἀπ' ἀνδρῶν instead of ὑπ' ἀνδρῶν, because of the privative notion in ἀδῇον. Quasi τηρήσεις ἀπό. 'This city of thine shall be free from the ravages of the children of the dragon's teeth.' Cp. Pind. Fr. H. 1, ἦ Κάδμου ἢ Σπαρτῶν ἱερὸν γένος ἀνδρῶν.

αἱ δὲ μυρίαι πόλεις] i. e. 'But any one of the numberless states that are.' The allusion to Athens will account for the expression εὖ οἰκῇ (which properly applied to a city), although πόλις is not literally the subject. Cp. Thuc. 3. 2, εἰ μή τις καταλήψεται: i. e. εἰ μὴ οἱ Ἀθηναῖοι καταλήψονται: Plato, Polit. 203 A.

1535. καθύβρισαν] καθυβρίζω is generally found in construction with an accusative or genitive. Hence it has probably here an implied object which is most easily supplied from τις. 'A city, no matter where, may lightly insult even one who dwells circumspectly.' Oedipus again touches lightly on the apparent improbability of Thebes becoming hostile (supra 606, foll.), while Athens was governed prudently. τις is a vague subject, with allusion to Athens and Theseus: i. e. Be as politic as you will, you cannot avoid wars with your neighbours. Scholiast, κἂν δικαίως τις πολιτεύηται, πολλαὶ πόλεις ἀδίκως ἐπέρχονται. In the more recent explanations (e. g. Hermann's 'pleraeque civitates, etiam si quis eas bene regat, proclives sunt ad temeritatem') καθύβρισαν is made equivalent to ἐξύβρισαν. Cp. Thuc. 3. 39, εἴωθε δὲ τῶν πόλεων αἷς ἂν μάλιστα καὶ δι' ἐλαχίστου ἀπροσδόκητος εὐπραξία ἔλθῃ, ἐς ὕβριν τρέπειν.

θεοὶ γὰρ εὖ μέν, ὀψὲ δ' εἰσορῶσ', ὅταν
τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ·
ὃ μὴ σύ, τέκνον Αἰγέως, βούλου παθεῖν.
τὰ μὲν τοιαῦτ' οὖν εἰδότ' ἐκδιδάσκομεν.
χῶρον δ', ἐπείγει γάρ με τοὐκ θεοῦ παρόν, 1540
στείχωμεν ἤδη, μηδέ γ' ἐντρεπώμεθα.
ὦ παῖδες, ὧδ' ἕπεσθ'. ἐγὼ γὰρ ἡγεμὼν
σφῷν αὖ πέφασμαι καινός, ὥσπερ σφὼ πατρί.
χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἐᾶτέ με
αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα 1545
μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
τῇδ', ὧδε, τῇδε βᾶτε· τῇδε γάρ μ' ἄγει
Ἑρμῆς ὁ πομπὸς ἥ τε νερτέρα θεός.
ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν,

1537. ἀφείς] ἀφήσ L. ἀφεισ C².
1540. δ' om. A. but blank space left.
1541. μηδέ γ'] μηδέν γ' LA. μηδέ γ' V³.
1543. σφώ] σφῶι L.
1549. ποῦ] ποῦ L. ποτ'] ποτ' L. or C².

1536, 7. θεοὶ γὰρ .. τραπῇ] This also has reference to Thebes. The impious quarrel of the brothers will bring a late retribution when Thebes shall invade Attica to her own defeat. Schneidewin, by connecting ῥᾳδίως with ὀψέ (ῥᾳδίως, weil die Götter spät strafen), introduces a false emphasis.

1538, 9. Oedipus, after thus alluding to the impiety of his sons, delicately hints to Theseus, in a single line, that such a warning is an additional reason for keeping his sacred promise inviolate. He then in the following line apologises for having said even so much as this.

1540. τοὐκ θεοῦ παρόν] 'What God now sends;' i. e. The disturbance of the elements and the inward intimation or δαιμόνιον σημεῖον, as Socrates would have said, under the influence of which Oedipus is speaking. See note on l. 97.

1541. μηδέ γ' ἐντρεπώμεθα] Reisig's conjecture, μηδ' ἔτ', rests on the explanation of the Scholiast (comparing ἐντροπαλιζόμενος), which is not satisfactory. The ordinary meaning of ἐντρέπεσθαι, 'To regard with respect or awe,' is also inadmissible. For Oedipus is demanding attention to the sacred goal, which he himself is thinking of with reverence, though not with fear. If ἐντρέπεσθαι can mean to turn aside from a greater object out of regard for lesser ones (the thunder, etc.), the reading may be defended in this sense, or perhaps with a reciprocal meaning, 'Let us not be paying regard to one another, but follow the leading of the god.' Polybius, 31. 12. 6 (quoted by L. and S.), ἐνετράποντο ἐν ἑαυτοῖς. If not, it will be better to read ἐκτρεπώμεθα = 'ne aversemur.' 'And do not let us be turned out of the way;' i. e. Let us follow implicitly the leading of the god. Cp. l. 1473.

1542, 3. 'For the unwonted spectacle now in turn appears of my becoming your guide as ye have been your father's.'

1548. ἥ τε νερτέρα θεός] Persephone, whose name is omitted here and infra l. 1556, probably out of reverence.

1549. ὦ φῶς ἀφεγγές] 'O light, all dark to me.' The Greek love of sunlight is touchingly manifested in this valediction of the blind Oedipus to the light of day. In his first passionate despair he had prayed never more to see the light, on which, in his softened mood, he now 'casts one lingering look behind.' O. T. 1183, ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν.

πρόσθε πού ποτ' ἦσθ' ἐμόν] 'Erewhile methinks thou wast indeed mine.' In saying this he throws a momentary glance on the splendour of his former fortunes.

νῦν δ' ἔσχατόν σου τοὐμὸν ἅπτεται δέμας. 1550
ἤδη γὰρ ἕρπω τὸν τελευταῖον βίον
κρύψων παρ' Ἅιδην. ἀλλά, φίλτατε ξένων,
αὐτός τε χώρα θ' ἥδε πρόσπολοί τε σοὶ
εὐδαίμονες γένοισθε, κἀπ' εὐπραξίᾳ
μέμνησθέ μου θανόντος εὐτυχεῖς ἀεί. 1555

ΧΟ. στρ. εἰ θέμις ἐστί μοι τὰν ἀφανῆ θεὸν
καὶ σὲ λιταῖς σεβίζειν,
ἐννυχίων ἄναξ,

1551. ἤδη] ἥδη L. λίσσομαι–| πόνου μήτ'...

1558–61. Division of lines, καὶ σὲ–| δῖδωνεῦ δῖδωνεῦ, | λίσσομαι–| πόνου μήτ'...

1551. τὸν τελευταῖον βίον] 'To hide my close of life in the dwelling of the unseen.' Musgrave's conjecture, ἤδη γὰρ ἕρπω τὴν τελευταίαν, βίον | κρύψων παρ' Ἅιδην, is ingenious, but unnecessary. For, as Elmsley says, 'Recte se habet haud dubie vulgata, licet loquendi genus novum videatur.' Death is frequently spoken of in Sophocles rather as the entrance to a new state of existence than as an abrupt termination of the present one. And these words are specially adapted to the peculiar case of Oedipus, who, without being seen to die, mysteriously passes out of human view. His life imperceptibly merges into the unseen: a veil is drawn over the closing act: the path dips and descends (βίου καταστροφή, 103 .. βοπή, 1508), and he disappears. The last scene of his life (supra 583, τὰ λοίσθια .. τοῦ βίου, Eur. Bacch. 1337, μακάραν δ' ἐς αἶαν σὸν καθιδρύσει βίον) may therefore be described as hidden with the God of death. The verbal contradiction is analogous to that in another expression which has given more trouble to interpreters, Phil. 1443, 4, ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς | κἂν ζῶσι κἂν θανῶσιν οὐκ ἀπόλλυται: i. e. Follows them into the grave.

1553. πρόσπολοί τε σοί] 'And thy followers ..:' the same who are called Θησεῖδαι (supra 1066), and some of whom are probably surrounding Theseus at this moment. The Ἄγγελος in the next scene is one of them.

1554. κἀπ' εὐπραξίᾳ] i. e. 'And take occasion from your good fortune to remember me.' Elmsley's conjecture, μεμνῇσθε (optative), is unnecessary, although, if the words were construed strictly, it would harmonize better than the imperative with εὐτυχεῖς ἀεί.

The apparent anti-climax, 'Beloved of heaven,' 'Prosperous,' 'Fortunate,' may be defended by comparing Hdt. I. 32, where Solon prefers εὐτυχία to all other prosperity.

1556, foll. The chorus address a solemn invocation to the powers of the lower world, Hades, Persephone, the Erinyes, the dog Cerberus, and Death, that Oedipus may 'have quiet consummation,' and pass without molestation to the Stygian home.

This little ode consists of a single strophe and antistrophe, in which with reminiscences of the dochmiac movements of the last *commation* there are mingled iambic, trochaic, and glyconic measures. The antistrophe is distinguished by the frequency of spondaic endings to the iambic and glyconic lines. This retardation of the rhythm must have been impressive, and certainly does not require to be removed by conjectural emendation.

– ⏑ ⏑́ ⏑ – | – ⏑ ⏑́ ⏑̆ –
⏑́ ⏑ ⏑ – ⏑ –
– ⏑ ⏑́ ⏑̆ –
⏑́ – – – ⏑́ – – ⏑ –
⏑ ⏑ – ⏑ ⏑ – ⏑
⏑ – ⏑ ⏑ –
⏑ ⏑́ – – – ⏑́ ⏑ –
⏑ ⏑́ ⏑ ⏑ – ⏑ ⏑ ⏑́ ⏑̆ –
– ⏑́ ⏑ – | ⏑́ ⏑ –
⏑́ ⏑ – ⏑ – ⏑ –
⏑ – ⏑ – | ⏑́ ⏑ – ⏑ – –

Αἰδωνεῦ, Αἰδωνεῦ, λίσσομαι 1560
*ἐπιπόνῳ μήτ' ἐπὶ βαρυαχεῖ
ξένον *εὖ κατανύσαι
μόρῳ τὰν παγκευθῆ κάτω
νεκρῶν πλάκα καὶ Στύγιον δόμον.
πολλῶν γὰρ ἂν καὶ μάταν 1565
πημάτων ἱκνουμένων
πάλιν σε δαίμων δίκαιος αὔξοι.
ἀντ. ὦ χθόνιαι θεαί, σῶμά τ' ἀνικάτου 1568

1561. *ἐπιπόνῳ] ἐπίπονω L. ἐπιπόνω C. ἐπὶ βαρυαχεῖ] ἐπιβαρυάχει L. ἐπιβαρυαχεῖ C. μήποτ' ἐπίπονα μήτ' ἐπὶ βαρυάχει A. 1562. *εὖ κατανύσαι] ἐκτανύσαι MSS. 1564–6. Division of lines, νεκύων-| δόμον-| καὶ μάταν πημάτων ἱκνουμένων. 1564. νεκρῶν] νεκύων LA. Tricl. corr. 1568. ἀνικάτου] ἀνικήτου A.

1560. It seems doubtful whether the conjecture λίσσωμαι, which has been proposed on metrical grounds, is either necessary or admissible. It is questionable whether this 'modestior subjunctivi usus,' as Dindorf calls it, would be a natural form of expression in a prayer.

1561–4. *ἐπιπόνῳ .. δόμον] 'That by no painful, by no loud-resounding doom, the stranger may reach the all-hiding nether region, and the Stygian home.'

1561. The omission of the first μήτε, which Seidler proposed, restores the metre without affecting the sense. Cp. Aesch. Ag. 532, Πάρις γάρ, οὔτε συντελὴς πόλις ἐπεύχεται τὸ δρᾶμα τοῦ πάθους πλέον.

βαρυαχεῖ is treated by the Scholiast as the Doric form of βαρυηχεῖ, a word which occurs several times, whereas there is only one doubtful instance, Aesch. Eum. 140, of a compound derivative of ἄχος. βαρυάχει also gives a more graphic and pointed meaning. The chorus, who have been frightened by the thunder, pray that the end of Oedipus may be neither painful nor *alarming*. And, accordingly, in the report of the messenger, they are reassured on this very point. Infra 1658, οὐ γάρ τις αὐτὸν οὔτε πύρφορος θεοῦ | κεραυνὸς ἐξέπραξεν, οὔτε ποντία | θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ.

The word is thus characteristic of the chorus, and at the same time in accordance with the feeling of the poet about εὐθανασία. Cp. Plat. Phaedo, 117 E, καὶ γὰρ ἀκήκοα, ὅτι ἐν εὐφημίᾳ χρὴ τελευτᾶν. For the redundant ἐπί, see Essay on L. § 19, p. 26.

1562. *εὖ κατανύσαι] This agrees better with the Scholia, and with the indication of the MSS., than ἐξανύσαι.

1565–7. 'For even although many sorrows have been coming on thee with no good issue, it may be that a just Deity may again exalt thee.' For καί with a participle in the genitive absolute, having the force of καίπερ, cp. El. 657, τὰ δ' ἄλλα πάντα καὶ σιωπώσης ἐμοῦ | ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι. ἱκνουμένων is in the imperfect tense, and the force of ἄν extends to both parts of the sentence, as if it were πολλὰ μὲν ἂν πήματα μάταν ἱκνοῖτο, ὅμως δὲ κἂν αὔξοι σε δαίμων δίκαιος ὤν. The chorus now express their belief in the possibility of what Ismene had said, supra 394, νῦν γὰρ θεοί σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν. It is doubtful whether μάταν means 'causelessly,' as some have explained it, or 'without result,' i. e. bringing no good after them. σε has been unnecessarily changed to σφε. The apostrophe gives liveliness to what would otherwise be rather a frigid sentiment. The change from the 3rd person to the 2nd is not more violent than the change a few lines below from the 2nd to the 3rd, 1568, ὦ .. σῶμα .. θηρός, ... 1574, ὅν, κ.τ.λ. Cp. also O. T. 1202.

1568. ὦ χθόνιαι θεαί] These words, elsewhere applied to Demeter and Proserpine, seem here to be addressed to the Erinyes, to whom, as daughters of Earth and Darkness, they are properly applicable. 'Invocat Furias et Cerberum, hunc, ut ne teneat animam mortui in limine Ditis; illas, ut propitiae sint, nec puniant quae

θηρός, ὃν ἐν πύλαισι
φασὶ πολυξέστοις 1570
εὐνᾶσθαι κυνζεῖσθαί τ' ἐξ ἄντρων
ἀδάματον φύλακα παρ' Ἀΐδᾳ
λόγος αἰὲν ἀνέχει·
ὅν, ὦ Γᾶς παῖ καὶ Ταρτάρου,
κατεύχομαι ἐν καθαρῷ βῆναι 1575
ὁρμωμένῳ νερτέρας
τῷ ξένῳ νεκρῶν πλάκας·
σέ τοι κικλήσκω τὸν αἰένυπνον.

1569-78. Division of lines, θηρὸσ-| στοισ εὐνᾶσθαι-| κυνζεῖσθαι-| ἀδάμαστον-| λόγοσ-| ὃν ὦ-| κατεύχομαι-| βῆναι-| νερτέρασ-| σέ τοι ... 1572. ἀδάματον] ἀδάμαστον MSS. 1574. Γᾶς] γᾶισ L. 1578. κικλήσκω] κικλήισκω L. τόν] τίν' L. αἰένυπνον] αἰὲν ἄυπνον L. αἰέν (ἀ)υπνον C².

ille sine mala mente commisit.' (Herm.) That Proserpine has been already invoked, is not, however, a conclusive reason against her being here again addressed with Demeter. Cp. O. T. 190, foll., 206, foll., where Artemis is twice invoked.

1568, 9. σῶμα .. θηρός] 'And thou huge unconquered beast.'

1569. ὅν .. Ἀΐδᾳ] 'Of whom they say that thou hast thy lair in the polished gateway, and thou art ever rumoured to be snarling from thy den, a watcher unsubdued of Hades' hall.'

1570. πολυξέστοις] The conjecture πολυξένοις is more convenient for the metre, and gives an apt enough sense. On the other hand, πολυξέστοις, 'Burnished,' is a picturesque epithet for a gateway: and the tendency to spondaic endings of the glyconic metre has been already noticed.

1573. λόγος αἰὲν ἀνέχει] As the metre is doubtful (the corresponding verse in the strophe being corrupt), it appears unsafe to follow Triclinius in altering ἀνέχει, which looks idiomatic. Cp. supra 674, and note. 'Report ever maintains thee as,' etc., i.e. Constantly avers this of thee. The correspondence of metre is kept by reading εὖ κατανύσαι in the strophe.

1574. ὦ Γᾶς παῖ καὶ Ταρτάρου] These words are in all probability addressed to Death, who is invoked as a person more than once in Sophocles (Phil. 797, Aj. 854). In what sense could Cerberus be called the child of Earth? In Hes. Theog. 211, foll., Death is the child of Night, without a father, and Cerberus, ib. 310, is the son of Echidna and Typhon. But in these genealogies the poets used considerable freedom. And in the same spirit in which Sophocles calls the Erinyes daughters of Earth and Darkness, Death may be apostrophized as the son of Earth, who receives the bodies of the dead, and Tartarus, which, as we have seen (supra 1389), is generalised in Sophocles as the receptacle of departed souls. ('Tartarus,' like 'Olympus,' has less of a special and local meaning than in Homer). The name of Death is omitted, like that of Persephone, the Erinyes, and Cerberus, while the kingly title Ἀϊδωνεύς is given to Hades. Cp. supra 1548, and note.

1575. ἐν καθαρῷ βῆναι] This is a marked instance of oxymoron: cp. ἐκτὸς ὁμιλεῖ, Aj. 640. 'To come to meet the stranger, so as to leave the way clear,' i.e. Instead of meeting him to retire. Lit. 'To come in a clear space for the stranger.' Essay on L. § 37, p. 64.

1578. τὸν αἰένυπνον] The reading of the Scholiast and Suidas, and of the earliest corrector of L., has sufficient authority, especially when recommended by the metre. αἰὲν ἄυπνον would certainly be applicable to Cerberus, and may have been suggested by the words ἀδάματον φύλακα παρ' Ἀΐδᾳ. But the address to Death, as the God of the Eternal Sleep, is a more fitting termination of this ode.

ΑΓΓΕΛΟΣ.

Ἄνδρες πολῖται, ξυντομωτάτως μὲν ἂν
τύχοιμι λέξας Οἰδίπουν ὀλωλότα· 1580
ἃ δ' ἦν τὰ πραχθέντ' οὔθ' ὁ μῦθος ἐν βραχεῖ
φράσαι πάρεστιν οὔτε τἄργ' ὅσ' ἦν ἐκεῖ.
ΧΟ. ὄλωλε γὰρ δύστηνος; ΑΓ. ὡς λελοιπότα
κεῖνον τὸν ἀεὶ βίοτον ἐξεπίστασο.
ΧΟ. πῶς; ἆρα θείᾳ κἀπόνῳ τάλας τύχῃ; 1585
ΑΓ. τοῦτ' ἐστὶν ἤδη κἀποθαυμάσαι πρέπον.
ὡς μὲν γὰρ ἐνθένδ' εἶρπε, καὶ σύ που παρὼν
ἔξοισθ', ὑφηγητῆρος οὐδενὸς φίλων,
ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος·

1581. οὔθ' ὁ] οὕτω A. 1584. ἀεὶ L. αἰεὶ A. 1585. ἆρα θείᾳ] ἄρα θεῖα L. κἀπόνῳ] καὶ πόνοι L. 1586. τοῦτ'] ταῦτ' L. τοῦτ' A. 1587. ἐνθένδ'] ἐνθέδ' L. ἐνθένδ' C²A. 1588. ὑφηγητῆρος] ἀφηγητῆροσ L. ὑφ' ἡγητῆροσ C². ὑφηγητῆροσ A.

1579. One of the companions of Theseus (πρόσπολοι, supra 1553) returning before the rest, reports all that will ever be known, except to Theseus and his successors, of the departure of Oedipus.

πολῖται] 'Fellow-citizens.' By the ξυνοικισμός under Theseus the Coloniatae were already citizens of Athens.

ξυντομωτάτως .. ὀλωλότα] 'I might best succeed in brevity by saying Oedipus is gone.' The adverb contains the predicate. Essay on L. § 24, p. 37. The participial construction with λέξας is noticeable, ib. § 36, p. 58. Cp. Plat. Theaet. 144 D, γεννικὸν λέγεις τὸν ἄνδρα.

1581. ἃ δ' ἦν τὰ πραχθέντ' supposes a simple clause, e.g. οὐ βραχέως φράσαι πάρεστιν, which by the introduction of the antithesis between μῦθος and ἔργον is expanded into what follows.

1582. οὔτε τἄργ' ὅσ' ἦν ἐκεῖ] Sc. βραχέα ἦν. ἐκεῖ is added to supplement τὰ πραχθέντα as well as τἄργα.

1584. τὸν ἀεί] The most probable interpretation of these words is that which separates them from βίοτον and supplies χρόνον. The expression is then equivalent to ἐς τὸν ἀεὶ χρόνον. Cp. supra 1400, οἷον ἄρ' ὁδοῦ τέλος, κ.τ.λ., where τέλος partly = ἐς τέλος. For the omission of χρόνον, see Essay on L. § 39, p. 67, and cp. infra 1701, El. 1075, Tr. 80, all which passages are best explained by supposing a similar ellipse.

The other interpretations: 'His life, such as it ever was' (Herm.), 'His long-continued life,' 'His lingering age' (Schol. Eustath.), are 'far wide.'

1585. ἆρα] = ἆ ἄρα, 'Was it then?' i. e. Was it according to our wish?

1586. τοῦτ', the reading of Par. A. is preferred to ταῦτ', the reading of L, because the pronoun appears from its position to be the subject of ἐστίν. πρέπον, and not merely the object of ἀποθαυμάσαι.

κἀποθαυμάσαι] καί emphasizes the *manner* of the death of Oedipus as distinguished from the fact, which has been already told, and the previous circumstances, which are known to all. 'Ay, this it is which may well move your wonder.' καί belongs to the whole clause.

1587. παρών] 'Having witnessed it.' Essay on L. § 32, p. 51.

1588. ὑφηγητῆρος] Sc. ὄντος, Essay on L. § 9, p. 13.

1589. ἐξηγούμενος] Cp. supra 1520, χῶρον .. ἐξηγήσομαι. The word means not simply to lead the way, but to instruct in the performance of a sacred duty.

ἐπεὶ δ' ἀφῖκτο τὸν καταρράκτην ὀδὸν 1590
χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,
ἔστη κελεύθων ἐν *πολυσχίστων μιᾷ,
κοίλου πέλας κρατῆρος, οὗ τὰ Θησέως
Περίθου τε κεῖται πίστ' ἀεὶ ξυνθήματα·
ἐφ' οὗ μέσου στὰς τοῦ τε Θορικίου πέτρου, 1595
κοίλης τ' ἀχέρδου κἀπὸ λαΐνου τάφου,
καθέζετ'· εἶτ' ἔλυσε δυσπινεῖς στολάς.
κἄπειτ' ἄυσας παῖδας ἠνώγει ῥυτῶν
ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν·
τὼ δ' εὐχλόου Δήμητρος εἰς προσόψιον 1600

1590. καταρράκτην] καταράκτην L. καταρράκτην C²A. ὀδόν] ὀδὸν LA. 1592. *πολυσχίστων] πολυσχίστῳ MSS. Heath corr. 1595. τοῦ τε Θορικίου] τοῦτ L. τοῦ θ' C². 1597. ἔλυσε] ἔδυσε LAV². ἔλυσε B. 1600. τὼ δ'] τῶιδ' L. τὰ δ' A.

1590. τὸν καταρράκτην ὀδόν] 'The precipitous threshold, rooted in earth with foundations of brass.' The ὀδός (supra 58) is probably the entrance to a deep cleft in the native rock (perhaps used in pre-historic times as a burial-cave), and is called καταρράκτης because supposed to lead directly down to Tartarus. The χαλκᾶ βάθρα are not a literal staircase, but, like the epithet χαλκόπους, recal the σιδηρεῖαί τε πύλαι καὶ χαλκέος οὐδός of Homer's description. See Introduction.

1592. *πολυσχίστων] This conjecture of Heath's has been universally accepted. Possibly the many branching ways may symbolise the many forms of death. There is believed to be no trace now at Colonus of the place thus described.

1593. κρατῆρος] Elmsley is probably right in saying, 'Crater, de quo nunc agitur, lapideus fuisse videtur, ἀνδρὸς εὔχειρος τέχνη, ut illi, quorum mentio fit v. 472.' It may have been fabled that this bowl received the blood of the sacrifice which confirmed the league of Theseus and Pirithous, and some record of their agreement may have been engraven there. 'Where the pledges of Theseus and Pirithous are laid up for a faithful memorial for ever.' The bowl was probably at the entrance to one of the cavities in the rock: and the face of rock above the opening may have been the Θορίκιος πέτρος, of which nothing is known. Θόρικος δὲ δῆμος Ἀκαμαντίδος φυλῆς, Schol. πέτρος in Sophocles is not always distinguished from πέτρα. Phil. 272, supra 19.

1595, 6. The exact construction of these words, and even the reading, are doubtful. Perhaps, 'Right opposite to this, and to the Thorician rock, away from the hollow pear-tree and the sarcophagus of stone, he took his stand:' each line being taken as a whole in itself, and the force of ἀπό being retracted to govern ἀχέρδου.

For the meaning given to μέσου, see Essay on L. § 51, p. 85, and cp. El. 745, ἄξονος μέσας χνόας. Br. ἀφ' οὗ μέσος στάς: i.e. 'Midway from this and from' etc., defining accurately his exact position.

1600, 1. There does not appear to be sufficient reason for construing these words with Hermann, 'The hill which commands a view of the temple of Demeter Chloe.' Although the temple near the Acropolis, mentioned by Pausanias and the Scholiast, cannot be meant, there may well have been other places in the neighbourhood sacred to the same Goddess. 'The eminence, full in view, of Demeter, who makes the tender blade to grow.' The word, as in Ant. 1110, probably indicates that the place was visible to the spectators as part of the stage-scenery. The lower side of Colonus, which had springs of water, may, as Schneidewin supposes, have been sacred to the Demeter of green grass.

πάγον μολοῦσαι τάσδ' ἐπιστολὰς πατρὶ [116 a.
ταχεῖ πόρευσαν σὺν χρόνῳ, λουτροῖς τέ νιν
ἐσθῆτί τ' ἐξήσκησαν ᾗ νομίζεται.
ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν
κοὐκ ἦν ἔτ' οὐδὲν ἀργὸν ὧν ἐφίετο, 1605
κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
ῥίγησαν, ὡς ἤκουσαν· ἐς δὲ γούνατα
πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἀνίεσαν
στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.
ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρόν, 1610
πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν, ὦ τέκνα,

1602. νιν] ν..ν L. νιν C²A. 1605. ἐφίετο] ἐφείετο L. 1607. ῥίγησαν] ι from η L. 1608. ἀνίεσαν] ἀνείεσαν L.

1601. τάσδ' ἐπιστολάς] Abstract for concrete, 'Brought these commands,' i. e. The things thus commanded.

1602. ταχεῖ.. σὺν χρόνῳ] 'With time that was quickly past,' 'With despatch.'

1603. ᾗ νομίζεται] 'As is customary,' sc. in immediate prospect of death. Schneidewin well quotes Eur. Alc. 158, ἐπεὶ γὰρ ᾔσθεθ' ἡμέραν τὴν κυρίαν | ἥκουσαν, ὕδασι ποταμίοις λευκὸν χρόα | ἐλούσατ', ἐκ δ' ἐλοῦσα κεδρίνων δόμων | ἐσθῆτα κοσμόν τ' εὐπρεπῶς ἠσκήσατο. At this sacred spot also, as at Colonus, there must have been an ἔποικος to supply what was necessary: supra 506.

1604. 'And when he was satisfied with all his commands being in operation, and no part of his desire was now neglected.' δρῶντος is a singular instance of the abstract use of the active participle, noticed in the Essay on L. § 30, p. 47. Cp. supra 1220, τοῦ θέλοντος, etc. This is the only satisfactory explanation of the passage. As often happens, the second line states negatively what is affirmed in the first.

1606. Ζεὺς χθόνιος] The rumbling noise beneath the earth accompanying an earthquake is attributed to Hades, as the thunder to Zeus. For this name of Hades, cp. Hom. Il. 9. 457, Ζεύς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια: Hes. Op. 465: Aesch. Suppl. 157. And for χθόνιος βροντή, Aesch. Prom. 993, 4, Eur. Hipp. 1201.

1608. οὐδ' ἀνίεσαν] 'And ceased not from.' Cp. O. T. 1277. Mr. Palmer takes the words differently. In his note on l. 1636, he says, 'It was unbecoming in a man of any nobleness of spirit to give way to loud lamentation; therefore it is said even of the daughters, οὐδ' ἀνίεσαν, κ.τ.λ.' But the moment for silence and reserve is not yet come, and the natural feelings are for the time unchecked (cp. 1620, foll.). Compare Hom. Od. 16. 213, foll., Ὣς ἄρα φωνήσας κατ' ἄρ' ἕζετο, Τηλέμαχος δὲ | ἀμφιχυθεὶς πατέρ' ἑσθλὸν δδύρετο, δάκρυα λείβων. | ἀμφοτέροισι δὲ τοῖσιν ὑφ' ἵμερος ὄρτο γόοιο. | κλαῖον δὲ λιγέως, ἀδινώτερον ἢ οἰωνοί, | φῆναι ἢ αἰγυπιοὶ γαμψώνυχες, οἷσί τε τέκνα | ἀγροται ἐξείλοντο πάρος πετεηνὰ γενέσθαι. | ὧς ἄρα τοίγ' ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβον. It is to be remembered, too, that this scene is only reported, not represented on the stage.

1609. παμμήκεις] 'Long and loud.' μακρός has continually the meaning of *loud*, in connection with sounds. But here there is probably also the further association, 'Prolonged.'

1607. ῥίγησαν] Homeric word: Il. 12. 208, Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν.

1610. ὡς ἀκούει.. ἐξαίφνης] 'When all at once he hears...'

φθόγγον.. πικρόν] 'A piteous sound.' Ant. 423, 4, κἀνακωκύει πικρᾶς | ὄρνιθος ὀξὺν φθόγγον.

1611. πτύξας ἐπ' αὐταῖς χεῖρας] 'Folding his arms about them.' For χεῖρες in this sense, cp. El. 1236.

οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ.
ὄλωλε γὰρ δὴ πάντα τἀμά, κοὐκέτι
τὴν δυσπόνητον ἕξετ' ἀμφ' ἐμοὶ τροφήν·
σκληρὰν μέν, οἶδα, παῖδες· ἀλλ' ἓν γὰρ μόνον 1615
τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.
τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον
ἢ τοῦδε τἀνδρὸς ἔσχεθ', οὗ τητώμεναι
τὸ λοιπὸν ἤδη *τὸν *βίον διάξετον.
τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι 1620
λύγδην ἔκλαιον πάντες. ὡς δὲ πρὸς τέλος
γόων ἀφίκοντ' οὐδ' ἔτ' ὠρώρει βοή,
ἣν μὲν σιωπή, φθέγμα δ' ἐξαίφνης τινὸς
θώϋξεν αὐτόν, ὥστε πάντας ὀρθίας
στῆσαι φόβῳ δείσαντας ἐξαίφνης τρίχας. 1625
καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·
ὦ οὗτος οὗτος, Οἰδίπους, τί μέλλομεν

1618. ἔσχεθ'] ἔσχετ' L. 1619. ἤδη *τὸν *βίον] ἤδη βίοτον MSS. Elms. corr. 1622. οὐδ' ἔτ'] οὐδέ τ' MSS. Turn. corr. 1625. φόβῳ] .ό.αι L. φόβῳ C²A. 1626. καλεῖ] κα(λ)λεῖ L. καλεῖ L. πολλαχῇ] πολλαχεῖ L. 1627. ὦ οὗτος οὗτος] ὦ οὗτοσ A.

1613. 'All that was mine is gone,' and therefore also my dependence on your filial care.

1614. τὴν δυσπόνητον . . τροφήν] 'The sad laborious nursing ye have spent on me.' τροφή seems here to be used actively, as in El. 1143, οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ | πόνῳ γλυκεῖ παρέσχον.

1615. σκληρὰν μέν] σκληρά is added in apposition, and is then connected by μέν with what follows. 'It has been troublesome, that I know well, my daughters: but then, all this trouble is done away with by one single word—affection, which ye have had from none in greater measure than from me, of whom bereft ye will pass what now remains to you of life.'

1620, 1. τοιαῦτ' .. ἔκλαιον] i. e. τοιαῦτα .. κλαίοντες ἔλεγον.

1622. ὠρώρει βοή] Another Homeric expression. Il. 18. 498, ἔνθα δὲ νεῖκος | ὠρώρει.

1624. θώϋξεν] 'Urged him with shouting.' The omission of the augment in this case with a consonant preceding makes it probable that in the other cases in this speech, e. g. 1606, ἐτύπησε, 1607, ῥίγησαν, 1608, κλαῖον, the augment is dropped Epicè and not elided after the preceding vowel. For the construction, cp. supra 1598, ἀΐσας παῖδας.

1624, 5. ὥστε .. τρίχας] 'So that the hair of all stood up in the alarm of sudden fear.' ἐξαίφνης belongs both to the participle and the verb, and the dative φόβῳ is in construction with both. Cp. Tr. 175, 6, ἐκτηδᾶν ἐμὲ φόβῳ .. ταρβοῦσαν.

1625. στῆσαι .. τρίχας is said, like φῦσαι ὀδόντας and the like language, attributing to the subject, as the ἀρχή of his actions, even mechanical and unconscious processes. Cp. supra 149, and note.

1626. πολλὰ πολλαχῇ] Cp. Shakes., Hamlet 1. 5, 'Hic et ubique? then we 'll shift our ground.'

1627, foll. Cp. Eur. Alc. 253, Χάρον μ' ἤδη καλεῖ· τί μέλλεις; ἐπείγου· σὺ κατ-

χωρεῖν; πάλαι δὴ τἀπὸ σοῦ βραδύνεται.
ὁ δ' ὡς ἐπῄσθετ' ἐκ θεοῦ καλούμενος,
αὐδᾷ μολεῖν οἱ γῆς ἄνακτα Θησέα. 1630
κἀπεὶ προσῆλθεν, εἶπεν, ὦ φίλον κάρα,
δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις,
ὑμεῖς τε, παῖδες, τῷδε· καὶ καταίνεσον
μήποτε προδώσειν τάσδ' ἑκών, τελεῖν δ' ὅσ' ἂν
μέλλῃς φρονῶν εὖ ξυμφέροντ' αὐταῖς ἀεί. 1635
ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
κατῄνεσεν τάδ' ὅρκιος δράσειν ξένῳ.
ὅπως δὲ ταῦτ' ἔδρασεν, εὐθὺς Οἰδίπους
ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων λέγει,
ὦ παῖδε, τλάσας χρὴ τὸ γενναῖον φρενὶ 1640
χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἃ μὴ θέμις
λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.

1628. δή] δῆ L. βραδύνεται] βραδύ..εται L. βραδύνεται C²A. 1630. οἱ] οἴ L. 1634. τάσδ'] τά(σ)δ' L. ὅσ'] ὡσ L. ὅσ' C². 1635. μέλλῃς] μέλλεισ L. 1640. φρενί] φέρειν LB. φρενὶ A. 1641. μηδ'] μή μ' LA. μή μ' B.

εἴργειν τάδε. τοῖα σπερχόμενοι ταχύνει: Ar. Lys. 606, ὁ Χάραν σε καλεῖ, σὺ δὲ κωλύειν ἀνάγεσθαι. The absence of the name, as in several of the concluding passages of this play, adds to the solemnity of the effect.

1628. πάλαι .. βραδύνεται] 'You are already much to blame for our delay.'

1632. δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις] 'I pray thee give to my children thy right hand, that time-honoured pledge.' Various meanings have been given to ἀρχαίαν. 'Πίστιν ἀρχαίαν dicit, quae firma maneat, olim antiqua futura. Sic Aeschylus, Agam. 578, θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐκασσάλευσαν ἀρχαῖον γάνος.' (Herm.) 'Πίστιν ἀρχαίαν] Antiquam, spectatam.' (Dind.) 'ἀρχαίαν, die alte, bisher bewiesene (nach 632 f.).' (Schneidewin.) It appears simpler and better to explain the epithet as a general one; i. e. The right hand, which from time immemorial has been a solemn pledge amongst mankind.

1633. ὑμεῖς τε, παῖδες, τῷδε] 'Haec verba διὰ μέσου esse ostendunt imperativi δός et καταίνεσον, quae ad eandem personam spectant.' (Herm.)

1634, 5. τελεῖν .. ἀεί] 'But that you will do for them all that you will do with kindly care for their best good.'

1636. οὐκ οἴκτου μέτα] 'Without giving way to grief;' i. e. With no weak expression of feeling. Aesch. S. c. T. 51, οἴκτος δ' οὔτις ἦν διὰ στόμα· | σιδηρόφραν γὰρ θυμὸς ἀνδρείᾳ φλέγων | ἔπνει, λεόντων ὡς Ἄρη δεδορκότων. Of the conjectures (which are quite unnecessary) ὄγκου (Musgr.) is preferable to ὅκνου.

1640. Cp. the action of Socrates in Plat. Phaedo, 116 B, τὰς μὲν γυναῖκας καὶ τοὺς παῖδας ἀπιέναι ἐκέλευσεν, αὐτὸς δὲ ἧκε παρ' ἡμᾶς.

τλάσας .. τὸ γενναῖον] 'With noble fortitude.' 'With the endurance of noble natures.' Cp. Eur. Med. 393, τόλμης δ' εἶμι πρὸς τὸ κάρτερον. Similar adverbial expressions occur in later poets, e. g. Theocr. Idyll. 1. 41, κάμοντι τὸ κάρτερον ἀνδρὶ ἔοικας: 3. 18, ὦ τὸ καλὸν ποθορῶσα.

1642. μηδὲ φωνούντων κλύειν] Sc. ἃ μὴ θέμις ἐστὶ κλύειν.

For μή, see Essay on L. § 29, p. 45, and cp. Ant. 546.

ἀλλ' ἕρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος
Θησεὺς παρέστω μανθάνων τὰ δρώμενα.
τοσαῦτα φωνήσαντος εἰσηκούσαμεν 1645
ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
στένοντες ὡμαρτοῦμεν. ὡς δ' ἀπήλθομεν,
χρόνῳ βραχεῖ στραφέντες, ἐξαπείδομεν
τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι, [116 b.
ἄνακτα δ' αὐτὸν ὀμμάτων ἐπίσκιον 1650
χεῖρ' ἀντέχοντα κρατός, ὡς δεινοῦ τινος
φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.
ἔπειτα μέντοι βαιὸν οὐδὲ σὺν χρόνῳ
ὁρῶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα
καὶ τὸν θεῶν Ὄλυμπον ἐν ταὐτῷ λόγῳ. 1655
μόρῳ δ' ὁποίῳ κεῖνος ὤλετ' οὐδ' ἂν εἷς
θνητῶν φράσειε πλὴν τὸ Θησέως κάρα.
οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
κεραυνὸς ἐξέπραξεν οὔτε ποντία
θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ, 1660
ἀλλ' ἢ τις ἐκ θεῶν πομπός, ἢ τὸ νερτέρων

1652. ἀνασχετοῦ] ἀνασχέτου L. ἀνασχετοῦ C². 1658. αὐτόν] αὐτῶν L. θεοῦ LA. θεόσ C².

1643. ὁ κύριος] κύριος here, as in l. 288 supra, has the general sense of 'sovereign,' and also a particular reference to the case in point = 'Whose right is perfect.'

1644. μανθάνων] 'Being cognisant of.'

1646. ἀστακτί] i. e. ἀστακτὶ λείβοντες δάκρυα. For this condensation, see Essay on L. § 43, p. 74.

σύν pleonastic. Essay on L. § 19, p. 26.

1648. στραφέντες] i. e. Returning towards the spot.

ἐξαπείδομεν] 'We saw, as from afar off.' Scholia, ἴδιον αὐτοῦ τὸ πολλαῖς κεχρῆσθαι προθέσεσι· παραφυλακτέον δὲ πῶς καὶ τὰ ἄρρητα ὑπ' ὄψιν ἤγαγεν ὁ ἄγγελος ἐκ τῶν σχημάτων μηνύων.

1649. τὸν ἄνδρα, κ.τ.λ.] The anacoluthon helps to mark the suddenness of the disappearance. The messenger begins as if he were speaking of Oedipus, he then corrects himself to say that Oedipus was no more seen, but Theseus only, who was holding his hand before his eyes. For a similar turn of a sentence, cp. Hom. Od. 5. 265, fol., ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἰνοιο | τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν.

1653. ἔπειτα .. βαιόν] 'A little afterwards,' like βαιὸν .. ἔνερθεν, Phil. 20.

1654, 5. Cp. Shakespeare, Hamlet 1. 5, 'O all ye host of heaven! O earth! what else? | And shall I couple hell?'

1655. τὸν θεῶν Ὄλυμπον] Cp. O. T. 867, and note.

1659, 60. So the prayer of the chorus is fulfilled: supra 1561.

ἐξέπραξεν] Eur. Hec. 515, πῶς καί νιν ἐξεπραξατ';

1661. 'But either a guardian from above, or the lower part of earth that holds the dead, opening kindly for him, where there is no more pain.'

εὔνουν διαστὰν γῆς ἀλύπητον βάθρον.
ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν
θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665
οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.

ΧΟ. ποῦ δ' αἵ τε παῖδες χοἱ προπέμψαντες φίλων;

ΑΓ. αἵδ' οὐχ ἑκάς· γόων γὰρ οὐκ ἀσήμονες
φθόγγοι σφε σημαίνουσι δεῦρ' ὁρμωμένας.

ΑΝ. στρ. α. αἰαῖ, ἔστιν ἔστι νῷν δὴ 1670

1662. ἀλύπητον LA. γρ. ἀλάμπετον mg. C². 1663. ἀνήρ] ἀνὴρ MSS. 1664. ἀλγεινός] ἀλγεινῶσ L. ἀλγεινὸσ A. 1666. δοκῶ] δοκῶν A. 1667. χοἱ] καὶ οἱ (?) L. χ'. οἱ C². 1669. φθόγγοι σφε] φθόγγοισ δὲ L. φθόγγοισ σφε A. 1670. αἰαῖ] αἰ δὶ φεῦ LA. corr. by ed. Glasg. 1745.

1662. ἀλύπητον has been generally taken causatively to mean 'Without causing pain;' but even if this meaning were admissible, which is doubtful, there would be an awkwardness in having two secondary predicates, εὔνουν and ἀλύπητον. The position of the word indicates that it is to be taken as attributive. ἀλάμπετον, the marginal reading of L., may possibly be right. Elmsley, who was doubtful on this point, is the only critic who has given the above meaning, 'Free from pain,' to ἀλύπητον ὅπου μὴ λυπεῖταί τις. Cp. supra 955, θανόντων δ' οὐδὲν ἄλγος ἅπτεται.

1622, 3. στενακτός and ἀλγεινός have been explained to mean 'Groaning' and 'Suffering pain.' But the more natural feeling gives a better and more consistent sense. 'An object of mourning.' 'Giving pain to others.' His departure was not accompanied with mourning, nor with sickness, so as to be a spectacle of pain, but it was a spectacle of admiration, unsurpassed. Again, cp. Plato, Phaedo, 59 A, οὐδὲν πάνυ μοι ἐλεεινὸν εἰσῄει, ὡς εἰκὸς ἂν δόξειεν εἶναι παρόντι πένθει .. ἀλλ' ἀτέχνως ἄτοπόν τί μοι πάθος παρῆν.

1666. οὐκ ἂν παρείμην] 'I do not care to gain the assent of those who think me unwise in this;' i. e. I am contented to hold my own opinion. Cp. Aj. 1038, 9, ὅτῳ δὲ μὴ τάδ' ἐστὶν ἐν γνώμῃ φίλα | κεῖνος τὰ κείνου στεργέτω, κἀγὼ τάδε. And for παρίεμαι, with accusative, meaning 'To obtain the consent of,' cp. Plat. Legg. 742 B, παρέμενος τοὺς ἄρχοντας: 951 A, τοὺς νομοφυλάκας παρέμενος.

1667. χοἱ προπέμψαντες φίλων;] The plural might refer to Theseus alone (supra 1087, and note), but probably includes his attendants, with the exception of the Ἄγγελος.

1670, foll. The metres of the following lament are rendered somewhat difficult by the corruptions, which in this, as in other Greek plays, are more frequent toward the end, whether from the weariness of the scribe, the rubbing of the outside leaf, or, in a case like the present, from one or both of these causes combined with the obscurities of style and metre.

This commos is to be divided as follows:—

Strophe α.

⏑ — ⏑́ ⏑ — ⏑ — —
⏑́ ⏑ ⏑ — ⏑ ⏑ — ⏑ ⏑ — ⏑ ⏑
⏑ ⏑́ ⏑ — ⏑ — ⏑ — ⏑ — ⏑̄
⏑́ ⏑ ⏑ — ⏑ ⏑
⏑́ ⏑ ⏑ — ⏑ ⏑ — ⏑ ⏑ — ⏑ ⏑
⏑́ ⏑ ⏑ — ⏑ ⏑ — ⏑ ⏑ — ⏑ ⏑
⏑ ⏑́ ⏑ — ⏑ — —

2 Iambic trimeters.

οὐ τὸ μέν, ἄλλο δὲ μή, πατρὸς ἔμφυτον
ἄλαστον αἷμα δυσμόροιν στενάζειν,
ᾧτινι τὸν πολὺν
ἄλλοτε μὲν πόνον ἔμπεδον εἴχομεν,
ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν 1675
ἰδόντε καὶ παθούσα.

1672. ἄλαστον] ἄλαστον L. παθοῦσα L. παθούσα C²A. 1675. ἐν] ἐμ L. ἐν CA. 1676. παθούσα]

Strophe β.

⏑ – ⏑ – ⏑ –
⏑ – ⏑ – ⏑ – ⏑
⏑ – ⏑ – ⏑ – ⏑
⏑ – ⏑ – ⏑ – ⏑ –
⏑ – ⏑ – ⏑ – ⏑
– ⏑ – ⏑ – ⏑ – ⏑
⏑ – ⏑ – ⏑ –
⏑ ⏑
⏑ ⏑ ⏑? | ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –
⏑ ⏑ ⏑ – ⏑ –
⏑ – ⏑ – ⏑ – ⏑ – ⏑ | ⏑ ⏑ – ⏑ – ⏑ – ⏑ – ⏑? | ⏑ ⏑ – ⏑ – ⏑ – ⏑ | – ⏑ ⏑ – ⏑ – – |
(ἐπ.) ⏑ ⏑ ⏑ – ⏑ – ⏑ – ⏑ | ⏑ ⏑ – ⏑ – ⏑ – | ⏑ ⏑ ⏑ – ⏑ – ⏑? | ⏑ ⏑ ⏑ – ⏑ – –

Strophe γ.

⏑ ⏑ ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –
– ⏑ ⏑ ⏑ ⏑ ⏑ –
– ⏑ ⏑ – ⏑ – ⏑ –
⏑ ⏑ ⏑ – ⏑ – ⏑ –
⏑ ⏑ ⏑ – ⏑ – ⏑ –
⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑
⏑ ⏑ – ⏑ ⏑ ⏑ – ⏑
⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – –
⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – ⏑
– – ⏑ ⏑ – ⏑ – –
⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑
– ⏑ ⏑ – ⏑ – –

1670, foll. 'Ah me! it is ours, unhappy! at every point to mourn our father's fatal blood, running in our veins. For him we had erewhile that long incessant toil, and in his last scene of all we have to tell of sight and sufferings beyond the reach of thought.'

1672. αἷμα is here primarily 'Blood-relationship,' with perhaps a secondary association (pointed by the word ἄλαστον) from the other meaning of 'Blood-guiltiness.' Cp. O. T. 1400, αἱ τοὐμὸν αἷμα τῶν ἐμῶν χειρῶν ἄπο | ἐκίετε πατρός.

1673. The form ᾧτινι (= ὅτῳ) is rare, and Badham has conjectured ὅτινε. But the dative expresses the connection between the two parts of the sentence, and cannot be spared. And Elmsley has quoted Eur. Hipp. 903, τὸ μέντοι πρᾶγμ', ἐφ' ὅτινι στένεις | οὐκ οἶδα: Arist. Pax, 1278, σὺ γὰρ εἰπέ μοι οἵστισι χαίρεις.

1675. For παροίσομεν, cp. esp. Hdt. 9. 26, καὶ καινὰ καὶ παλαιὰ παραφέροντες ἔργα.

1676. παθούσα] To avoid the discrepancy of terminations several critics read

ΧΟ. τί δ' ἔστιν; ΑΝ. οὐκ ἔστιν μὲν εἰκάσαι, φίλοι.
ΧΟ. βέβηκεν; ΑΝ. ὡς μάλιστ' ἂν εἰ πόθῳ λάβοις.
στρ.β. τί γάρ, ὅτῳ μήτ' Ἄρης
μήτε πόντος ἀντέκυρσεν, 1680
ἄσκοποι δὲ πλάκες ἔμαρψαν
ἐν ἀφανεῖ τινι μόρῳ *φερόμεναι.
τάλαινα, νῷν δ' ὀλεθρία
νὺξ ἐπ' ὄμμασιν βέβακε.
πῶς γὰρ ἥ τιν' ἀπίαν 1685
γᾶν ἢ πόντιον κλύδων' ἁλώμεναι βίου
δύσοιστον ἕξομεν τροφάν;

1677. τί δ'] τί δ'.. L. (Qu. τί δαί?) ἔστιν] ἔστι LA. 1679. τί γάρ] — τί γὰρ L. ἀγγ. τί γὰρ C³. χο. τί γὰρ V². 1682. ἐν ἀφανεῖ ends the previous line LA. τινι] χο. τίνι A. *φερόμεναι] φαινόμεναι MSS. 1683. τάλαινα] — τάλαινα L. ἀν. τάλαινα C³A. ὀλεθρία] ὀλεθρίαν L. 1684. ὄμμασιν] ὄμμασι LA. βέβακε] βέβηκε LA. 1685. Division of lines, πῶσ-| ἀπίαν-| πόντιον-| δύσοιστον ...

πεσόντε. But there does not seem to be sufficient ground for deserting the MSS. Hermann rightly says, 'Nesciebat Brunckius harum formarum usum ad sonorum suavitatem attemperari, quum putavit Sophoclem scripsisse ἰδόντε καὶ πεσόντε.'

1677. Hermann omitted οὐκ to suit the antistrophe. But the MS. reading, 'Indeed you cannot guess,' referring to the manner of his end, is more forcible than his correction, 'You can indeed guess,' referring to the fact. The text agrees also better with ἀλόγιστα παροίσομεν, to which the question of the chorus referred. Two iambic trimeters make a natural division between the first and second strophe, just as strophes 2 and 3 are divided by one iambic trimeter. Cp. also O. T. 1308, foll.

1678. i. e. ὡς μάλιστ' ἂν λάβοις τὸ βῆναι, εἰ πόθῳ λάβοις. 'As you would above all choose the mode of your departure if you could choose by desire.' For the use of λάβοις, cp. Aj. 265, πότερα δ' ἄν, εἰ νέμοι τις αἵρεσιν λάβοις; For πόθῳ, cp. supra 1106, σὺν πόθῳ γὰρ ἡ χάρις. The conjecture ἐν πόθῳ deserves notice.

1680. πόντος] Cp. 1659, οὔτε ποντία θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ. Allusions to the elements are characteristic of the language of this period. Essay on L. p. 87.

1682. *φερόμεναι] 'Carrying him away,' is adopted as the simplest alteration of the text which satisfies the metre, while giving a recognized form. A still simpler change would be φενόμεναι, and it is not certain that this is a *vox nihili*. Hesych. mentions φένος = θάνατος, φατοί = τεθνεῶτες, which appear nowhere in the books that have come down to us, and the verb φένω = κτείνω may equally well have existed. The middle voice, for which see Essay on L. § 31, p. 49, is better than the passive φερόμενον.

1685. ἀπίαν] 'Distant.' The word is here used in a different sense from that in l. 1303, γῆς ὁσοιπερ Ἀπίας | πρῶτοι καλοῦνται, although the quantity is the same, whereas it is short in Hom. Od. 7. 25, τηλόθεν ἐξ ἀπίης γαίης.

1686. κλυδῶνα] Accusative of the space travelled over. Essay on L. § 16, p. 22.

1687, 8. βίου .. τροφάν is a periphrasis for βίον. Cp. 1736, αἰῶνα τλάμον' ἕξω: El. 1183, φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

'*Cho.* He is gone? *Ant.* Even as heart could wish. What more could be desired for him, Whom neither war nor sea encountered, But viewless regions rapt In some mysterious doom. While on our helpless eyes, A horror of night is fallen.

οὐ κάτοιδα. κατά με φόνιος
Ἀΐδας ἕλοι πατρὶ ξυνθανεῖν γεραίῳ 1690
τάλαιναν, ὡς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός. [117 a.
ΧΟ. ὦ διδύμα τέκνων ἀρίστα,
τὸ φέρον ἐκ θεοῦ καλῶς
μηδὲν ἄγαν φλέγεσθον· οὔ τοι κατάμεμπτ' ἔβητον. 1695
ΑΝ. ἀντ. α. πόθος καὶ κακῶν ἄρ' ἦν τις. 1697
καὶ γὰρ ὁ μηδαμὰ δὴ τὸ φίλον φίλον,
ὁπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.
ὦ πάτερ, ὦ φίλος, 1700

1691. μέλλων βίος] μέλλων | βίοσ. 1693. διδύμα .. ἀρίστα] δίδυμα .. ἄριστα LA. Tricl. corr. 1695. *μηδὲν ἄγαν* φλέγεσθον] φέρειν χρὴ μηδ' ἄγαν οὕτω | φλέγεσθον LA. κατάμεμπτ'] κατάπεμπτ' L. κατάπεμπτ' C[c] 1697. ΑΝ. πόθος] πόθοσ L. ἀντ— πόθοσ C[3]A. ἦν τις] ἦν τισ ἦν L. 1698. ὁ μηδαμά] ὁ μηδαμῆι L. ὁ μηδαμῆ A. Brunck. corr.

For how shall we maintain our life In misery unendurable? Wandering in some far land Or (roaming) over ocean's billow?'

1687, foll. These lines have been given to Ismene. But there is no reason for this, except the groundless supposition that they begin a new strophe, and the circumstance that the corresponding lines, 1715, foll., have also, equally without authority, been given to the same person. The words ὁ μέλλων βίος οὐ βιωτός seem to come with greater force as the conclusion of the lament of Antigone.

1690. πατρὶ ξυνθανεῖν γεραίῳ] 'To lie in death with my aged father.' Cp. Phil. 1443, ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς. The metre of this line cannot be criticised, as the corresponding line of the antistrophe has been supplanted by the *dittographia* of l. 1735. The form

⏑̄ ⏑́ ⏑ — | ⏑́ ⏑ — ⏑ — ⏑ — ⏑̆

is not in itself improbable.

1693. τὸ φέρον ἐκ θεοῦ καλῶς] The antistrophe, which appears to be sound, leaves us no choice but to cancel φέρειν χρή as an interpolation. As below, 1751, the chorus are thinking chiefly of their own interest. 'Be not too much incensed at that which brings a blessing from heaven.' The maidens will share in this blessing in so far as it secures the protection of Athens. Hence οὔτοι κατάμεμπτ' ἔβητον, 'Your case is not to be found fault with.' The adverb καλῶς is used as in ἥκει καλῶς, and φέρον is absolute = φέρον, ὅ τι καὶ φέρει. For the construction of the accusative τὸ φέρον, πρὸς τὸ σημαίνομενον, see Essay on L. § 16, p. 22.

1694. *μηδὲν ἄγαν*] The correction of this verse also, or of 1722, is required by the metre; but the emendation of Burton and Dindorf, which is adopted in the text, cannot be considered certain.

1695. οὔ τοι κατάμεμπτ' ἔβητον] 'You have no cause to complain of your lot.' More literally, 'The point where you are arrived is not to be found fault with.' For the transference of the verb of motion, see Essay on L. p. 87, and for the use of the aorist, ib. p. 51. 'O noblest, youthful pair, at what brings good from heaven be not too much incensed: your lot is not to be contemned;' i. e. You are in good hands, and will be comfortably provided for.

1696. Ant. 'Then (if to be thus is well) there is such a thing as longing for that which is not well.'

1697. For this use of ἦν in a question or inference, see Essay on L. § 32, p. 51, and cp. supra 117, τίς ἄρ' ἦν; ποῦ ναίει; 'Then it is possible to wish evil back again, for even what in itself was nowise loveable, was yet beloved, what time I held him too in my arms.'

1698. τὸ φίλον] 'That which is dear (in the abstract).' Essay on L. § 21, p. 32.

ὦ τὸν ἀεὶ κατὰ γᾶς σκότον εἱμένος·
οὐδὲ γέρων ἀφίλητος ἐμοί ποτε
καὶ τᾷδε μὴ κυρήσῃς.

ΧΟ. ἔπραξεν; ΑΝ. *ἐξέπραξεν οἷον ἤθελεν.

ΧΟ. τὸ ποῖον; ΑΝ. ἃς ἔχρῃζε γᾶς ἐπὶ ξένας 1705

ἀντ.β. ἔθανε· κοίταν δ' ἔχει
νέρθεν εὐσκίαστον αἰέν,
οὐδὲ πένθος ἔλιπ' ἄκλαυτον.
*ἔτι γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
στένει δακρῦον, οὐδ' ἔχω 1710
πῶς με χρὴ τὸ σὸν τάλαιναν
ἀφανίσαι τοσόνδ' ἄχος.
†ἰὼ· μὴ
γᾶς ἐπὶ ξένας θανεῖν ἔχρῃζες ἀλλ'

1703. τᾷδε] τάδε LA. Tricl. corr. λ τὸ ἧσ mg. C*. 1704. *ἐξέπραξεν] ἔπραξεν MSS. 1707. αἰέν] αι .'. ἐν L. 1708. ἄκλαυτον] ἄκλαυστον A. 1709. *ἔτι] ἀεὶ MSS. ὄμμα] ὄμ | μα LA. 1710. δακρῦον] δάκρυον L. 1712. Division of lines, ἰὼ μὴ | γᾶσ ἐπὶ ξένασ θανεῖν ἔχρηιζεσ ἀλλ' | ἔρημοσ .. μοι.

1701. τὸν ἀεί (sc. χρόνον). 'For evermore.' This explanation, which is justified by the note on 1584, has the effect of giving a more pleasing rhythm to this line.

1702. οὐδὲ γέρων] 'Even old as thou wert (or art).' Cp. supra 1690, πατρὶ συνθανεῖν γεραιῷ. It has been noticed (on l. 1371 of the O. T.) that the soul in Hades was imagined as having all the characteristics of the person at the time of death: and nothing can be more natural than that Antigone in the first moment of her sorrow should speak of her father as if he still needed tendance and care. This touch of nature extends to modern life and poetry. Shak. King John, 3. 4, *Const.* But now shall canker-sorrow eat my bud | And chase the native beauty from his cheek, | And he will look as hollow as a ghost, | As dim and meagre as an ague's fit, | And so he'll die; and, rising so again | When I shall meet him in the court of heaven | I shall not know him: therefore never, never | Shall I behold my pretty Arthur more;' i. e. His age did not lessen their affection in life, nor should it diminish their mourning for him in death. For the omission of the participle, see Essay on L. § 23, p. 35.

1704. Elmsley's ἔπραξεν; ΑΝ. *ἐξέπραξεν is preferable to ΧΟ. ἔπραξεν οὖν; ΑΝ. ἔπραξεν (the emendation of Triclinius), (1) because preserving an exact correspondence to l. 1677 in the division of the line between the persons: (2) because introducing no unnecessary word: (3) the added emphasis in the reply is in keeping with the mood of Antigone Cp. Aj. 968, ἓν γὰρ ἠράσθη τυχεῖν | ἐκτήσαθ' αὐτῷ, θάνατον ὅνπερ ἤθελεν.

1707. εὐσκίαστον] 'With kindly shadow.' Cp. supra 406, and note.

1708. Schneidewin compares the wish of Solon, Fr. 21, μηδέ μοι ἄκλαυστος θάνατος μόλοι, κ.τ.λ.

1709. *ἔτι γάρ] This correction of ἀεί, which may be supposed to have been an interpretation of ἔτι, seems more probable than ἀνὰ .. στένει.

1712. ἀφανίσαι] 'To quench.'

1713. ἰὼ μὴ .. μοι] The most probable explanation of these words is Hermann's, who for the sake of metre reads τῷ for ἰώ. '(*Quare*) *utinam ne in peregrina terra cupivisses mori, sed mortuus esses ita mihi desertus.* Quoniam enim sentit tanto minus leniri dolorem suum posse, quod ne tumulus quidem patris sibi relictus sit, optat ut ille ne quaesivisset hanc apud exteros mortem, sed obiisset potius ita desertus ignotusque, ut ante cum ipsa

ἔρημος ἔθανες ὧδέ μοι.
ὦ τάλαινα, τίς ἄρα με πότμος 1715

. . . . .

*ἐπαμμένει σέ τ', ὦ φίλα, *τὰς πατρὸς ὧδ' ἐρήμας;
ΧΟ. ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν 1720
τὸ τέλος, ὦ φίλαι, βίου,
λήγετε τοῦδ' ἄχους· κακῶν γὰρ δυσάλωτος οὐδείς.
ΑΝ. στρ.γ. πάλιν, φίλα, συθῶμεν. ΙΣ. ὡς τί ῥέξομεν; 1724
ΑΝ. ἵμερος ἔχει με ΙΣ. τίς;
ΑΝ. τὰν χθόνιον ἑστίαν ἰδεῖν
ΙΣ. τίνος; ΑΝ. πατρός, τάλαιν' ἐγώ.
ΙΣ. θέμις δὲ πῶς τάδ' ἐστί; μῶν
οὐχ ὁρᾷς; ΑΝ. τί τόδ' ἐπέπληξας; 1730
ΙΣ. καὶ τόδ', ὡς ΑΝ. τί τόδε μάλ' αὖθις;

1715. No mark of person, but a dot in mg. by C⁴. 1716. αὖθις ὧδ' ἔρημος ἄπορος LA. 1718. *ἐπαμμένει] ἐπιμένει MSS. Herm. corr. Two lines, ἐπιμένει.. | πατρὸς... τὰς add. Herm. 1723. γὰρ δυσάλωτος] γὰρ | δυσάλωτος. LA. 1724. συθῶμεν] σὺ θῶμεν L. συθῶμεν C²A. ΙΣ.] ΧΟ. LA. 1725. ῥέξομεν] ῥέξωμεν L. ῥέξομεν A. 1726. ΙΣ. τίς;] — τισ; L. ΧΟ. τίσ; AC⁷. 1727. ΑΝ. τάν] — τὰν L. ΧΟ. τὰν C⁵. ΑΝ. τὰν AC⁷. 1728. ΙΣ.] — L. ΧΟ. AC⁷. ΑΝ.] — L. ΧΟ. C⁵. ΑΝ. AC⁷. ἐγώ] ἔγωγε LA. 1729. ΙΣ.] — L. ΧΟ. C⁵. θέμις] θέμισ... L. ends the previous line. τάδ' om. L. add. C²A. 1730. ΑΝ.] — L. ΧΟ. C²A. 1731. ΙΣ.] om. A. τόδε] τό. L. τόδε C²A.

per terras vagus errabat, quo saltem sepelire eum et justa facere in tumulo posset.' This interpretation supposes the use of μή with an historical tense of the indicative to express a strong negative wish, as has been already suggested in the note on supra 540, 1. This uncommon use would be here softened by ἔχρῃζεν, suggesting ἐχρῆν σε, as ἐπωφέλησα in 541 was suggestive of ὄφελεν. On the other hand, the words in 1714, especially when compared with 1717, Plat. Phaedo, 58 D, ἀλλ' ἐρῆμος ἐτελεύτα φίλων, may very naturally mean, 'As it is, thou diedst unattended by me,' while the positive expression of a wish by the past tense is more doubtful than the negative. And Mr. Palmer, reading ἰώ μοι, γῆς ἐπὶ ξένας, κ.τ.λ., gives this turn to the sentence: 'Ah me! thou didst desire to die in a foreign land; yet thou hast thus died deserted by me.' So also Schneidewin, omitting μή. But such a resumption of the beginning of the speech is too inartistic and abrupt for Sophocles. It is therefore better to follow Hermann and render, 'Would that thou hadst not cared to die in a strange land, but hadst died as thou wert, all alone upon my hands.'

1716–19. These three lines, which are defaced by the evident interpolation (first struck out by Lachmann), have been given by the editors to Ismene. There is no reason against this; but no sufficient reason to assume it without MS. authority. Cp. Eur. Alc. 392–415, where the two children are lamenting, but Eumaeus alone speaks. See esp. 409–11, σύ τε, σύγκασί μοι κουρά, συνέτλας, compared with supra 1701, 2, 1716.

1718. *ἐπαμμένει] Hermann's conjecture. Cp. Aesch. Prom. 605.

1720. ἔλυσεν τὸ τέλος βίου is a condensed expression for ἔλυσε καὶ ἐτελεύτησε τὸν βίον. Cp. τὸν τελευταῖον βίον κρύψων, supra 1551.

1727. τὰν χθόνιον ἑστίαν] 'The dark home.'

1729. μῶν οὐχ ὁρᾷς] Sc. ἀθέμιτον εἶναι. There are two reasons. It is forbidden to know the place; and no man saw him die, or buried him.

ΙΣ. ἄταφος ἔπιτνε δίχα τε παντός.
ΑΝ. ἄγε με, καὶ τότ' *ἐπενάριξον.
ΙΣ. αἰαῖ, δυστάλαινα, ποῖ δῆτ'
αὖθις ὧδ' ἔρημος ἄπορος 1735
αἰῶνα τλάμον' ἕξω;
ΧΟ. φίλαι, τρέσητε μηδέν. ΑΝ. ἀλλὰ ποῖ φύγω;
ΧΟ. καὶ πάρος *ἀπέφυγε ΑΝ. *τί;
ΧΟ. *τὰ σφῷν τὸ μὴ πίτνειν κακῶς. 1740
ΑΝ. φρονῶ. ΧΟ. τί δῆθ' ὑπερνοεῖς;
ΑΝ. ὅπως μολούμεθ' ἐς δόμους
οὐκ ἔχω. ΧΟ. μηδέ γε μάτευε.
ΑΝ. μόγος ἔχει. ΧΟ. καὶ πάρος *ἐπεῖχε.
ΑΝ. τοτὲ μὲν ἄπορα, τοτὲ δ' ὕπερθεν. 1745
ΧΟ. μέγ' ἄρα πέλαγος ἐλαχέτον τι.
ΑΝ. [ναί, ναί. ΧΟ. ξύμφημι καὐτός. *αἰαῖ

1732. ΙΣ.] ΧΟ. A. 1733. ἄγε] ἄγ. L. ἄγε C³A. *ἐπενάριξον] ἐνάριξον MSS. Elmsl. corr. 1734. αἰαῖ] αἰ αἰ L. 1736. τλάμον' L. τλάμων C³A. 1739. *ἀπέφυγε ΑΝ. *τί; ΧΟ. *τὰ σφῷν] ἀπεφεύγετον σφῶϊν LA. Herm. corr. 1741. ΑΝ. ΧΟ] —. —. L. αν. χο. C³. 1743. οὐκ ἔχω ends the previous line. 1744. *ἐπεῖχε] ἐπεὶ MSS. Wunder. corr. ΑΝ. ΧΟ. om. A. 1746. ἄρα] ἄρα A.

1733. ἄγε με] 'Siquidem ἄγε με an ἀγέτω μέ τις legitur, nihil refert' (Elmsley). Elmsley also conjectured ἐπενάριξον, which is not certain.

*ἐπενάριξον] 'Take me thither, and then I care not if you kill me at his tomb.'

1734. ποῖ] Sc. ἐλθοῦσα. For the condensation, see Essay on L. § 43, p. 74.

1739. The change from the imperfect to the aorist is necessary to the sense, which can only be that the solemn promise of Theseus guarantees them from all ill. And Hermann's conjecture, ΧΟ. καὶ πάρος ἀπέφυγε ΑΝ. τί; ΧΟ. τὰ σφῷν τὸ μὴ πίτνειν κακῶς, gives a subject to πίτνειν, preserves the exact distribution of the persons, and at the same time avoids the inverted order of σφῷν τὸ μή, κ.τ.λ.

1741. 'I know that.' 'What then have you further in your thoughts?' 'Why then do you trouble your thoughts further?' There is no need of any change; and the conjecture ὅπερ νοεῖς is based on a misconception of the meaning required. The force of ὑπέρ can hardly be spared. Hermann objects that there cannot be degrees of thinking; but this is hypercritical: cp. Plat. Theaet. 165 C, D. Qy. ὑπερπονεῖς?

1744. The words καὶ πάρος ἐπεί might perhaps be explained to mean καὶ πάρος (ἦν χρόνος) ἐπεὶ (μόγος ἔσχε). But as a syllable is required, it is reasonable to suppose some corruption of the text; and the conjecture of Wunder is not improbable. Cp. El. 517. 'Erewhile, too, you were oppressed by weariness.' The arrangement of the persons is required by the sense, and by the corresponding divisions of the antistrophe.

1745. 'At that former time beyond measure, but at this other time overtopping all;' i.e. It was then beyond my strength, but now it overwhelms me. The language anticipates the metaphor of a 'sea of troubles,' which appears in the next line.

1747. ναὶ .. φεῦ] The words in brackets have nothing to correspond to them in the strophe. Dind. supposes them to have arisen from the corruption of ΑΝ. αἰ αἰ into ΑΝ. ναὶ ναί, and subsequent interpolations.

ΑΝ. φεῦ, φεῦ.] ποῖ μόλωμεν ὦ Ζεῦ;
ἐλπίδων γὰρ ἐς *τίν' *ἔτι με
δαίμων τανῦν γ' ἐλαύνει; 1750
ΧΟ. παύετε θρήνων, παῖδες· ἐν οἷς γὰρ
χάρις ἡ χθονία ξύν' ἀπόκειται
πενθεῖν οὐ χρή· νέμεσις γάρ.
ΑΝ. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.
ΘΗ. τίνος, ὦ παῖδες, χρείας ἀνύσαι; 1755
ΑΝ. τύμβον θέλομεν προσιδεῖν αὐταὶ
πατρὸς ἡμετέρου.
ΘΗ. ἀλλ' οὐ θεμιτὸν κεῖσε μολεῖν.
ΑΝ. πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν;
ΘΗ. ὦ παῖδες, ἀπεῖπεν ἐμοὶ κεῖνος 1760
μήτε πελάζειν ἐς τούσδε τόπους
μήτ' ἐπιφωνεῖν μηδένα θνητῶν

1748. μόλωμεν] μέλωμεν L. 1749. *τίν' *ἔτι] τί MSS. με] Followed by space for six letters, L. 1750. τανῦν] τα . . . ῦν L. τα ν ῦν C². 1751. θρήνων] θρῆνον A. Cp. 1778. 1752. ξύν' ἀπόκειται] ξυν ἀπόκειται L. ξυναπόκειται C²A. 1754. ὦ] In mg. L. om. A. προσπίτνομεν] προσπίπτομεν LA. προσπιτνοῦμεν Tricl. προσπίτνομεν F. 1755. ΘΗ.] — L. θη AC⁷, and so on to 1759. 1756. Division of lines in LA. τύμβον-| προσιδεῖ-| ἀλλ' οὐ . . . 1758. θεμιτόν] θεμ(σ)τὸν L. κεῖσε] κεῖσαι A.

1748. ποῖ μόλωμεν] Schneidewin ingeniously conjectures ποῖ μένωμεν, comparing El. 958, ποῖ γὰρ μενεῖν ῥάθυμος, εἰς τίν' ἐλπίδων | βλέπουσ' ἔτ' ὀρθήν. But the distraction of Antigone is properly expressed by ποῖ μόλωμεν: and ποῖ μένωμεν, though suggested by the reading of L., is too petulant.

1749. ἐλπίδων . . *τίν'] Cp. El. 958, 9, quoted above. The piece concludes with three anapaestic systems, 1751–1767, 1768–75, and 1776–8. The anapaests are so far of the freer kind as to admit of synapheia between the parts of the line. Theseus and his Athenian attendants are now seen approaching, and their coming suggests to the chorus a new reason why the lament of the maidens should cease.

1751. ἐν οἷς γὰρ . . χρή] Either (1) 'For it is wrong to make lamentation amongst those for whom the favour of the dead is laid up in store as a public benefit. That may well provoke their anger.' ἐν οἷς = ἐν τούτοις, οἷς. Or (2) 'For it is wrong to make lamentation in the case of those together with whom (ξύν'?) the favour of the Gods below is laid up in store. That were a provocation to the Gods.' (1) is more in dramatic keeping: i. e. the blessing which Oedipus has left behind him is not to be disturbed by violent mourning for him. But (2) perhaps expresses a deeper feeling, and is in harmony with 1556, foll., 1663, foll. As ξύν', = κοινά, gives a good meaning, it is needless to have recourse to the lengthening of ξύν in arsi, or any other expedient.

1755. τίνος . . χρείας ἀνύσαι] The gen. depends on the notion of supplication in προσπίτνομεν. See Essay on L. § 36, p. 59; ib. p. 61.

1758. κεῖσε μολεῖν] Dindorf, following Bothe, rejects these words.

1760. ἀπεῖπεν ἐμοί] i. e. not merely 'He forbade me to approach,' but 'In addressing me he forbade all approach.'

1762. μητ' ἐπιφωνεῖν . . ἔχω] 'And that none of mortals should voice the holy receptacle which he holds.'

θήκην ἱεράν, ἣν κεῖνος ἔχει.
καὶ ταῦτά μ' ἔφη πράσσοντα καλῶς
χώραν ἕξειν αἰὲν ἄλυπον. 1765
ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν
χὠ πάντ' ἀΐων Διὸς Ὅρκος.

ΑΝ. ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνῳ,
ταῦτ' ἂν ἀπαρκοῖ· Θήβας δ' ἡμᾶς
τὰς ὠγυγίους πέμψον, ἐάν πως 1770
διακωλύσωμεν ἰόντα φόνον
τοῖσιν ὁμαίμοις.

ΘΗ. δράσω καὶ τάδε, καὶ πάνθ' ὅσα γ' ἂν
μέλλω πράσσειν πρόσφορά θ' ὑμῖν
καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει, 1775
πρὸς χάριν, οὐ *δεῖ μ' ἀποκάμνειν.

ΧΟ. ἀλλ' ἀποπαύετε *μηδ' ἐπὶ πλείω
θρῆνον ἐγείρετε·
πάντως γὰρ ἔχει τάδε κῦρος.

1766. ἔκλυεν] ἔκλυε LA. 1768. ΑΝ.] —. L. ἀντ. AC'. 1771. διακωλύσωμεν] ω from ο A. 1773. ὅσα] ὅσ' L. ὅσα A. Porson. corr. 1775. ἔρρει] ἔρρεισ L. 1776. οὐ] οὐ γὰρ (οὐ γαρ L.) MSS. Herm. corr. 1777. *μηδ'] μήτ' MSS. Elmsl. corr. 1778. θρῆνον] θρήναν L. θρῆνον A.

1764. Hermann objects to καλῶς as without force: but this is because, as his punctuation shows, he connects it with the words that follow. He also thinks that ἄλυπον requires a genitive (e. g. κακῶν). But αἰὲν ἄλυπον is, as Mr. Palmer says, a very strong expression. And καλῶς is not unmeaning if joined with πράσσοντα, = '"fairly," or "faithfully," or "carefully" performing this.' Cp. Tr. 579, δόμοις γὰρ ἦν | κείνου θανόντος ἐγκεκλημένον καλῶς: El. 794, κἀπεκύρωσεν καλῶς: ib. 1305, οὐ γὰρ ἂν καλῶς | ὑπηρετοίην τῷ παρόντι δαίμονι: Fr. 779, ἐπεὶ πέπρακται πᾶν τὸ τοῦ θεοῦ καλῶς, | χαρῶμεν ἤδη, κ.τ.λ.

1772. τοῖσιν ὁμαίμοις] Partly dative of direct reference after ἰόντα (Essay on L. § 12, p. 18), partly of indirect reference after διακωλύσωμεν. 'In the hope of averting the bloody death which menaces our brothers:' or, 'In the hope of averting from our brothers the death which menaces them.'

1773. ὅσα γ'] This seems nearer to the MSS., and otherwise better than either ὅποσ' ἄν or ὅσσ' ἄν.

1773, foll. δράσω.. ἀποκάμνειν] 'Not only will I do this; but in all that I can do that may give help to you or pleasure to him below who is just gone, I must be unwearying.' The emendation of Hermann, in omitting γάρ, rests on the observation that an anapaestic speech immediately before the exode of the chorus naturally ends with a paroemiac. Phil. 1468, Aj. 1416, alib. This conjecture, unlike some that are founded in metre, has the effect of improving the sentence. For the pause after πρὸς χάριν is unrhythmical, and the resumption (Essay on L. p. 59, *b*) is almost necessary to give a fitting close to the sentence.

Read July: 1872 at Millard

ΑΝΤΙΓΟΝΗ.

INTRODUCTION.

THE incident in the tale of Thebes which forms the groundwork of this tragedy appears first in the concluding κομμός of the 'Seven against Thebes' of Aeschylus (ll. 1005–1077). There Antigone and Ismene accompany the corpses of their two brothers newly slain, and when the herald announces the decree of the 'probuli,' that Eteocles shall be buried and Polynices exposed, Antigone declares that she will disobey the edict, and carry the earth for her brother's burial in her lap (κόλπῳ φέρουσα βυσσίνου πεπλώματος). She is supported in this resolution by one half of the chorus of maidens, the other half (with Ismene?) being deterred by the expressed will of the citizens. It is probable that Aeschylus drew this from some earlier source, to which Sophocles also had access. We cannot determine accurately how much of the fable, as the latter presents it to us, is of his own invention.

Nor can we go far in reconstructing the narrative of the assault and repulse of the Argives as conceived by Sophocles. We have already seen (note on O. T. 112, p. 131) that the poet does not always observe consistency in things external to the action of the play, and when the time of the action itself is ideally shortened (see below, p. 398), it is not likely that in the allusions to previous events chronological accuracy is carefully maintained. For instance, the rout of the Argives is imagined as complete only at sunrise (ll. 106–10), yet before the first day-watch (l. 253) there has been time for the proclamation of Creon, the burial of Eteocles, and the act of Antigone. In the face of such a contradiction as this, it becomes unmeaning to ask how many days intervened between the first battle and the flight of the Argives, or whether the brothers died in single combat, or what place is to be assigned in the order of events to the attack of Capaneus, or the self-immolation of Megareus.

The vindictive exposure of the corpses of enemies, the importance of the rite of sepulture, and the closeness of the fraternal tie, are characteristic features of primitive Greek society, and appear constantly in the Iliad. We see from the Ajax how hard it was for an ordinary Greek to recognise the duty of allowing burial to an enemy, and especially to a rebel; and from the Electra (l. 1487), how natural was the suggestion to cast out a hated corpse to the dogs and

birds. The struggle of affection against this savagery was probably the chief interest of the original story of the Antigone (as of the 23rd Book of the Iliad), but in the time of Sophocles it also evoked a contrast of wider significance. It is obvious to the student of Thucydides, how continually in that age individuals must have been distracted between their obligation to the state and sentiments which seemed to have an ethical and religious sanction, and which, if not absolutely universal, had become deeply implanted in the heart of every Greek. That which in public discussion was the opposition of δίκαιον and ξυμφέρον, must often have been felt by individuals as a conflict of feeling against public duty. The religious Spartan, who, at the command of his generals, put to the sword the Plataeans who were suppliants at his own fathers' tombs (Thuc. B. iii.); the Ionian in Sicily taking part with Dorians against his own race (Thuc. B. vi.); the high-born Corcyrean compelled to do battle against the mother-state (Thuc. B. i.); the religious Athenian, if there were any such, at Melos (Thuc. B. v.); the Spartans who slew the enfranchised Helots after they had been presented crowned at the temples, must have experienced scruples which were more or less deeply-rooted in the Hellenic nature. When Callicratidas refused to put Greek prisoners to death, his act must have called out some such division of sentiment amongst his troops. Such experiences may have helped to strengthen the idea, which was already growing amongst thoughtful men, of a universal law, not imposed by the will of a particular state, but, like the will of Zeus, having force everywhere; not graven on pillars in the market-place, but written in the heart of man. What was once the solitary speculation of a Heraclitus or Empedocles was sinking into the general mind. Not that there was anything like a distinct conception of the law of duty. The voice of the heart and conscience was indissolubly associated with the tradition of ages, and was still rather positive than moral in its demands. But the notion of unwritten laws which carry with them an acknowledged reverence (Thuc. ii. 37), which know no difference of place and date from immemorial time, must always be regarded as one of the most important stages in the growth of ethical ideas. In the story of Antigone, as often in Greek history, this notion comes into sharp conflict with one scarcely less vivid in the Greek mind, that of the duty of obedience to the ruler (τῶν ἀεὶ ἐν ἀρχῇ ὄντων, Thuc. ii. 37) as the representative of the state. It was not the vocation of the dramatist, or of his age, to harmonize these opposites. He has represented both feelings in their passionate working, leading on both sides, like all unmixed passion, to a tragic end. Yet, although the conflict of duties is not reconciled, but simply fought out, it is not left dubious that the 'unwritten' sanction is the higher, and that the state and its rulers are bound to reverence it no less than the individual citizen.

The expression of this thought, and the creation of a noble type of tragic character, form the main interest of the Antigone. For the simplicity of the story, or, to speak more truly, of the situation, was such as to forbid any complex elaboration of the plot, even if the

art of Sophocles in this respect had been as mature as when he composed the Oedipus Tyrannus. Antigone goes to her attempt with the fullest consciousness of the end that awaits her (although the extreme bitterness of this must be felt before it can be known). And the blind self-will of Creon also goes straight on its course through the first 1063 lines of the play, and then breaks suddenly, like the iron, hard to brittleness, of which he had himself spoken (474, foll.). Then horror quickly succeeds horror in the catastrophe. The Antigone is chiefly a play of character and sentiment, and it is for this reason that it has such an unfailing interest for the modern reader. The work of the ruling destiny, who stands darkly in the background, is wholly accomplished through the passions of human beings, acting quite naturally according to their positions and characters. The saying that character is fate, ἦθος ἀνθρώπῳ δαίμων, might be applied equally to Creon and Antigone; and the development of the character of Antigone is the crowning excellence of the composition.

She is 'a perfect woman, nobly planned:' not worn and embittered, like Electra, by long years of oppression and neglect, of dull pain and hope deferred, but, with the intuition of a strong and genuine nature, keenly realizing all the wrongs and sorrows of her kindred. She is not insensible to the joys of life. Like Alcestis in Euripides, she is gladdened with the gifts of youth. Her recent betrothal to Haemon, in whose sincerity she finds a response to her own nature, has filled her with bright visions of married happiness and cares. But she inherits from her father an ardent impetuous temperament, a passionate will that is equally sudden and unfaltering in its resolve. And in her woman's nature this is called forth most surely in the interests of affection. Love, and especially the love of kindred, is the moving-spring of her whole nature, making her capable of any act of courage. And of all natural feelings, the strongest in a Greek woman seems to have been fraternal love (cp. the Electra), while of all tributes of affection, the performance of the last offices for the dead was the most sacred.

When the play opens she has just heard of the proclamation, and her resolution is already taken. In tones of suppressed excitement she communicates her intention to Ismene, proposing that they should together lift the dead body and bury him. But when Ismene's gentle and affectionate, but weak and timid nature, shrinks from the attempt, Antigone's passion bursts forth in full blaze. Young as she is, she has no fear of death. She scorns the idea of concealment, and harshly rejects all counsel from the sister whom, in the opening line, she had addressed with all the confidence of unbroken affection. Supported by her passion, she is ready to act alone, and goes forth to her 'holy crime,' while Ismene, left in the palace, betrays by her manner the secret that is pressing on her mind (ll. 1–99).

This scene is imagined as taking place before sunrise, ἔτι βαθέος ὄρθρου, but when the chorus enter with their song of triumph, the sun has already risen. They ascribe the victory to Zeus, who hates the vain glitter of human pride, and propose to visit the temples of the

Gods, with Dionysus as their leader. The death of the two brothers is put aside by them as an ill-omened incident of the war.

The chorus are the Theban elders, who have been summoned for special conference by Creon. He enters to them, in full consciousness of newly-acquired sovereignty, and of untried but incorruptible political virtue. His principles may be summed up in one word, 'fidelity to the state.' All private obligations must give way to public ones, and rebellion is the greatest of all crimes. Only, as Creon happens to be sovereign, disobedience to the state means disobedience to him: and the self-will which taints his patriotism is allowed to appear in the concluding lines of the speech (ll. 100–222).

No sooner has he made known the edict, than a watchman enters to report that it has been disobeyed. The union of rusticity and wit in this man ('the toe of the peasant coming near the heel of the courtier') makes one of the few semi-comic touches in Greek tragedy —chiefly interesting to us as showing that Sophocles did not deem the sophistical spirit inappropriate to the common people. (Cp. the grave-diggers and other clowns in Shakespeare.) The Φύλαξ, however, is not merely a foil to the tragic earnestness of Antigone and Creon, but, by the matter-of-fact simplicity of his description, unconsciously brings into prominence all the touching details of the action of the heroine: How her light footstep had left no trace on the hard earth; how, being unable by herself to lift the body, or to dig a grave, she had sprinkled handfuls of dust; how she had frayed away 'the beast of the field by night,' until the coming of the watchmen relieved her.

The chorus, who had hitherto preserved a respectful silence, betray their opinion of the edict by suggesting that this may be a providential interposition.

This at once raises Creon's passion to the height. He suspects the watchmen of being corrupted, and even the elders of harbouring disaffection: and threatens the watchmen with death and torture if they do not produce the malefactor (ll. 223–331).

The chorus, in their amazement at the mysterious act, descant on the wondrous nature of man: whose marvellous craft is turned sometimes to evil, sometimes to good. They praise the union of civic and religious virtue: but the spectator is left to reflect whether Creon may be thought of as combining both. Then Antigone is brought in by the watchman, who describes how, under cover of a tempest, she had ventured forth again; how, when she saw that the body was once more exposed, she had raised a cry, and, after covering it with dust, had left no ceremony out, but had poured the triple libation, raising her hand aloft as she did so; lastly, how, when arrested, she had avowed the deed. The slight pity which the rustic feels for the maiden contrasts with the exuberance of his joy at his own escape. Then follows the great scene, in which Antigone, accused of violating the law, appeals from the human edict to the Divine ordinances, which are unwritten, but eternal and sure. Creon imperiously declares his determination to inflict the last penalty, at first on both the sisters, but afterwards on

Antigone alone. In describing how the stubborn nature is broken, he is felt by the spectators to be pronouncing his own doom. The punishment of death by stoning, which had been originally proclaimed, is to be commuted for one less bloody but more horrible, that of immurement in a subterranean cell (probably some primeval burying-place, like the 'treasury of Atreus' at Mycenae). In a spirited στιχομυθία the two chief persons assert their conflicting principles, Antigone abating nothing of her scornful impetuosity and lofty tone, Creon insisting, with unrelenting harshness, on the vindication of his will, which he no longer cloaks under political sophisms. Ismene is summoned, and is led in weeping. Her irresolute though loving nature seeks too late and ineffectually to be identified with the act and fate of her sister, who repels the futile attempt with scorn. The extreme bitterness of the situation begins now to be felt, when Ismene and the chorus plead with Creon for his son's betrothed one. He is implacable; and, according to the most probable text, Antigone utters the one word of affection for Haemon which escapes her throughout the play (ll. 332–581).

The fate of the heroine is sealed. The light that was spreading on the last scion of the stock of Oedipus is extinguished, and the chorus take up their parable on the persistence of calamity, and the irresistible power of Zeus, that works through the vanity of human wishes, and the infatuation of a mind foredoomed to woe (ll. 582–625).

The catastrophe is, however, deferred by the entrance of Haemon, who, after receiving from his father a lecture on filial obedience and on the example of public spirit which the ruler is about to set in the punishment of his kinswoman, pleads indirectly for Antigone, by recounting the secret murmurs which he has heard in the city; and suggests the wisdom of yielding to the storm, and not standing too stiffly against opinion. An altercation follows. Haemon warns his father of the ruin which Antigone's death will bring upon him, and is understood by Creon to be threatening his life. Creon threatens to have Antigone slain at once before her lover's eyes; and on this Haemon goes out abruptly (ll. 626–805).

The chorus sing the power of love, that can so pervert the mind and overcome the force of law. Yet they admit that the stern force of law relaxes somewhat in themselves, when they see Antigone led forth on her last journey (ll. 781–805).

She herself is somewhat changed in mood. Not that she repents for a moment of her action, or shrinks from abiding the consequences, but her heart melts at all that she is leaving, and she complains bitterly of the injustice of her fate. She is no longer carried forward by a passionate impulse, as when she was called upon to act, but she 'casts one longing lingering look behind,' and she is very far from forgiving her enemies. She even feels that she is forsaken by the Gods, who do not save her for her piety. Her one comfort is, that she is going to join those whom she loved. Yet she is resolute, and willing to appeal to the last ordeal. The chorus, who have tried to console her with the example of Niobe, chant after her, as she departs, the story of Danae, of Lycurgus, and of Cleopatra,

who all suffered immurement, Danae by the will of Zeus, Lycurgus for his mad passion by Dionysus' command, and Cleopatra by the cruelty of others and the hand of fate (ll. 806–987).

All hitherto has gone one way. Now comes the turning-point (περιπέτεια). The blind Teiresias enters, and solemnly describes the evil auguries which he has witnessed, and which he interprets as indicating the Divine anger for the impiety of leaving the corpses unburied. Creon answers with a burst of anger against the prophet, whom he accuses of corruption, and (in the sceptical spirit of the age) asserts that man cannot touch the Gods with impurity. He will persist, even if the eagles should carry the pollution to the throne of Zeus (ll. 988–1047).

The prophet is roused, and clearly utters his prediction that a curse is ready to light on Creon, and that the grave will rob him of his own flesh and blood in return for having defrauded Hades of a dead body, and having entombed a living soul (ll. 1048–1090).

The king is at last aware of what he has done. He goes with his servants, first to bury Polynices, and then to release Antigone. The chorus utter a wild song of supplication to Dionysus, to come and help them in the hour of need. But it is too late. A messenger recounts, in the presence of the gentle Eurydice, who enters just when the death of her son Haemon is announced, how they had buried all that remained of the mangled corpse of Polynices, when, as they approached the vault where Antigone had been immured, a loud voice of wailing greeted them; how, as they came nearer, it was the voice of Haemon; how, on looking in through the crevice from which the stones had been torn, they saw Antigone hanging by her girdle in the farthest recess (she had once more been resolute), and Haemon clinging to her; how, on seeing Creon, he had drawn his sword, and, after vainly aiming a blow at his father, who fled forth, had plunged it into his own side (ll. 1091–1243).

Eurydice then goes out without saying a word: and shortly afterwards Creon enters with the body of Haemon in his arms, bitterly lamenting his stubborn folly. He has not gone far in his lament, when another messenger announces the suicide of Eurydice[1], whose dead body is presently brought on the stage by an ἐκκύκλημα. Creon's punishment is heavier than he can bear. The fierceness of disappointed affection is concentrated in one thunderbolt upon his head. The love of Antigone for Polynices, of Haemon for Antigone, of Eurydice for her children, of whom he has bereaved her 'for the public good,' all flash their curses on him. He is led away, and the chorus moralise in conclusion on the happiness of moderation and piety, and the fall that awaits the proud. The aged only, it would seem, can learn from experience to be wise (ll. 1244–1353).

The tradition was current in antiquity that in consequence of the

[1] Boeckh remarks that Eurydice is the only perfectly innocent person in the play. She is the victim of Creon's self-will. The heroic death of Megareus, followed by the tragic end of Haemon, left nothing for her to live for, and her extreme tenderness is turned to bitterness in the end.

popularity which he gained by the production of the Antigone, Sophocles was elected by his fellow tribesmen to be one of the strategi in the Samian campaign of Pericles. Much laboured argument has been spent in attempting to infer from this the date of the first exhibition of the Antigone; and if the truth of the story is to be assumed, Boeckh seems justified in selecting the third year of the eighty-fourth Olympiad (440 B.C.) as the most probable. The generalship of Sophocles at the age of fifty-five along with Pericles in the Samian war is as clearly established as any fact of this period not mentioned by Thucydides can be, but it is one on which the fancy of the biographers was very likely to build. The class of writers in the first and second centuries, B.C., who set afloat so many groundless fabrications respecting the great names of the classical period, might easily be tempted to connect the appointment of the poet to a public command, with the exposition of political duty which he has put into the mouth of Creon in this play. And the parallel between the position of Creon as general and ruler and that of Pericles in a state which was λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή (Thuc. ii. 65), was obvious enough. But no friend of Pericles would like him to be compared to Creon, and if the Antigone was popular on political grounds, it must rather have been for the warning it contained against the arbitrary use of power than for the exaltation of public over private duty. It is true that the story could not have gained currency if the Antigone had been familiarly known to be one of the latest works of the master: and this is all the weight that can be fairly attributed to it.

The notice ascribed to Aristophanes the Grammarian, which concludes by saying, 'This is counted thirty-second in the order of the plays,' would be more deserving of attention if we could be sure that the plays of Sophocles only were meant, or that the order spoken of was the chronological one.

The date of the Antigone cannot, therefore, be accurately determined, and it can still less be affirmed with certainty that it is the earliest of all the extant plays. But there are several reasons for supposing it to have been earlier in the order of composition than the Oedipus Tyrannus, so that the relative position of the three tragedies connected with the Tale of Thebes need not be left in doubt. The comparatively crude treatment in the Antigone of situations which recur in the Oedipus Tyrannus (the altercation of the king and the prophet, the suspicion of the tyrant, the passion of one bent on suicide mistaken for a threatening attitude, the appeal from tyranny to the unwritten law) has been already noticed. It is true that this, like all internal evidence, is precarious, but in this case we have a crucial instance in the treatment of the person of Teiresias. In the Antigone the outward circumstances of his blindness, requiring the attendance of the youth 'who is guide to him as he is guide to others,' and the details of his art of divination, are set forth with picturesque minuteness; and when he is roused to anger by the accusation of bribery, he pronounces on Creon a doom of

simple retribution to be wrought out by the Erinyes of Hades and the Gods. In the Oedipus Tyrannus the representation of the blind prophet is much more ideal. There is no description of his blindness, which may now be assumed to be familiar to the spectators; the single touch before his exit, *καὶ σύ, παῖ, κόμιζέ με* (O. T. 444), taking the place of the circumstantial opening, *Θήβης ἄνακτες, ἤλθομεν κοινὴν ὁδόν, | δύ' ἐξ ἑνὸς βλέποντε· τοῖς τυφλοῖσι γὰρ | αὕτη κέλευθος ἐκ προηγητοῦ πέλει* (Ant. 988, foll.). Oedipus taunts him with divining from birds; but he himself makes no allusion to augury or sacrifice as the source of his inspiration. And his anger is aroused not by the coarse imputation of bribery, on which Creon expatiates so largely, but by the doubts thrown on his prophetic skill. Anyone who will read the two scenes side by side may perceive the general difference of which these are specimens. The treatment of this situation in the Antigone is more external and conventional; that in the Oedipus Tyrannus more artistic, more subtle, and more impressive. Something of a similar artlessness is shown in the altercation between Haemon and Creon, which, while it helps to prolong the action and to delay the catastrophe, has less of dramatic force and propriety than the scene between Jocasta and Oedipus which serves the same purpose in the Oedipus Tyrannus. The part of Haemon has indeed the appearance of being an afterthought or excrescence on the plot (see p. 400).

Nothing indeed can be finer than the scene between Creon and Antigone, or indeed than the part of Antigone throughout; but even this has more of the immediate fire of inspiration than of the smooth and complex maturity of art.

Once more it may be fairly argued that there is something archaic in the tone of the choral odes. First as regards the metre. The anapaests, not only in the parodos, but in marking the entrance of each of the persons, recall the formal solemnity of the early drama, and the favourite glyconic rhythm is without the licences which are admitted in some of the later tragedies. Then the treatment of the subjects has more of lyrical conventionality than in the Oedipus, and less of the peculiar subtilty of dramatic adaptation which appears in most of the other plays of Sophocles. Some passages, such as the descriptions of the wondrous race of man (ll. 332–375), and of the power of Zeus (ll. 604–625), may be thought to have an Aeschylean colouring; others, such as the allusions to Danae, Lycurgus, and Cleopatra, remind one of Pindar.

Another indication of immaturity is the degree in which the unity of time is observed. There are few tragedies in which the action can be really supposed to have been compressed into a few hours, or even into a single day. But the illusion by which this idealization of time is concealed is by no means adequate in the Antigone. The sun is imagined to rise on the retreating host, but before the first day-watchman visits the corpse there has been time for the execution of the edict of Creon and the plan and action of the heroine. When the watchman enters with the culprit, at l. 384, it is already past mid-day. Between this and l. 631

there has been time for the rumour of the maiden's fate to have excited murmurs of disaffection throughout the city. It is unnecessary to remark how much supposed action is crowded into the time occupied by ll. 944–1155. These observations have an important bearing on the interpretation of l. 1065. See note *in loco.*

Altogether, the Antigone, although it is one of the greatest creations in all literature, and although the intense interest of the action is sustained to the end, is less perfect than the Oedipus Tyrannus as an example of Sophoclean art. And the vigour and spirit of the work forbid our regarding the imperfections as signs of incipient decadence. We may therefore place it in chronological order before the Oedipus Tyrannus. On the other hand, the prominence of the rhetorical and sophistical element would seem to be hardly consistent with a very early date.

The lines in which Antigone justifies her preference of her brother's claim before all others, and which Schneidewin conjecturally attributes to the 'frigid Iophon,' are defended in the notes. (See on ll. 904–15.)

The resemblance of this passage to the speech of the sister of Intaphernes in Herodotus (Book iii. 119) cannot be accidental, and, along with many slighter coincidences, has been the ground of much discussion on the relation between the poet and the historian. The general treatment of this question belongs to the next volume. At present it is enough to suggest that it need not be hastily assumed that either writer borrowed from the other. It is at least equally conceivable that in his sojourn amongst the Ionian cities the tragic poet may have picked up and adapted to his purpose many odds and ends from the common store of popular legend and tradition, on which the great historian has drawn so largely.

As compared with the Iliad and Odyssey, this drama, like the Oedipus Coloneus, shows a marked change or progress in the manner of conceiving the state of the dead. Creon, who has a statesman-like abhorrence of the excesses of religious feeling, has no consistent notion on this subject, but alternates between scepticism and common-place. He is only clear, like the enemies of Socrates, that Antigone shall not live on earth. She interferes with his policy, and must be removed. She may marry some one in Hades if she will; at all events she shall be taught that it is lost labour to show reverence to the dead. The chorus, in trying to console the heroine, have only the barest husks of tradition to offer. She will be hidden from the light of day, but her fate will be renowned hereafter. That is all the assurance they can give.

Antigone herself has a far clearer vision. She is dead to this world, and is living for the other. To her thought, her father and mother and her two brothers, who are dead and buried, have more vivid reality of existence than the people whom she sees around her. To go to be with them is no cessation of life to her, but only the continuance of the life which she has been living. Her language throughout implies her strong belief in the continuance of personal existence

after death, and it is observable that the source and nutriment of this strong and unforced conviction is her natural affection for her kindred.

It is true that her anticipation does not find consistent expression. Even in modern Europe the confusion between the grave and the spirit-world is deeply inherent in language. And it must also be admitted that her hopes do not gain strength as she comes nearer to the fatal moment. They are almost overpowered by indignation and regret, and the exaltation of feeling under which she had acted when the consciousness of the eternal ordinances and of the eternal abodes had made her stronger than the whole city of Thebes, seems almost to have faded away. Yet the hope of rejoining her kindred is unimpaired. Death, that closes all other hopes and cares, cannot extinguish for her the light of filial and fraternal love.

A modern play-wright would have made more of the loves of Antigone and Haemon, as Euripides seems to have done. In the play of Sophocles this feature of the story is not even thought of until the sentence is being pronounced. It does not enter into the deliberations of either sister in the opening scene[2]. The prospective bridal, although the part of Haemon is incidentally owing to it, is mainly used to give additional pathos to the catastrophe.

The part of the chorus is very characteristic of the early drama. Pointing the moral of situations with sententious wisdom, expressing the different aspects of feeling with pathos and sternness alternately, they are on the whole a neutral element, an ineffectual mediator, adviser, comforter: giving some colour to the saying, that 'the chorus is an ideal spectator,' representing, as they do, the emotions and reflections naturally called forth by actions and events which they are unable to influence in the least. Thus they not only direct and deepen the thought of the real spectator, but add greatly to the tragic effect, by showing the resistlessness of human passions, and of the overruling destiny which is imagined as standing behind them.

The argument of the Antigone attributed to Aristophanes the Grammarian is exceptionally important, and may be inserted here.

ΥΠΟΘΕΣΙΣ ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Ἀντιγόνη παρὰ τὴν πρόσταξιν τῆς πόλεως θάψασα τὸν Πολυνείκην ἐφωράθη, καὶ εἰς μνημεῖον κατάγειον ἐντεθεῖσα παρὰ τοῦ Κρέοντος ἀνῄρηται· ἐφ᾽ ᾗ καὶ Αἵμων δυσπαθήσας διὰ τὸν εἰς αὐτὴν ἔρωτα ξίφει ἑαυτὸν διεχρήσατο. ἐπὶ δὲ τῷ τούτου θανάτῳ καὶ ἡ μήτηρ Εὐρυδίκη ἑαυτὴν ἀνεῖλε.

Τὸ μὲν δρᾶμα τῶν καλλίστων Σοφοκλέους. στασιάζεται δὲ τὰ περὶ τὴν ἡρωΐδα ἱστορούμενα καὶ τὴν ἀδελφὴν αὐτῆς Ἰσμήνην, ἃς ὁ μὲν Ἴων ἐν τοῖς διθυράμβοις

[2] This may be counted amongst the instances of imperfect art in the *σύστασις τῶν πραγμάτων*.

καταπρησθῆναί φησιν ἀμφοτέρας ἐν τῷ ἱερῷ τῆς Ἥρας ὑπὸ Λαοδάμαντος τοῦ Ἐτεοκλέους· Μίμνερμος δέ φησι τὴν μὲν Ἰσμήνην προσομιλοῦσαν Θεοκλυμένῳ ὑπὸ Τυδέως κατὰ Ἀθηνᾶς ἐγκέλευσιν τελευτῆσαι. τὸ δὲ δρᾶμα τὴν ἐπιγραφὴν ἔσχεν ἀπὸ τῆς παρεχούσης τὴν ὑπόθεσιν Ἀντιγόνης.

Κεῖται δὲ ἡ μυθοποιία καὶ παρ' Εὐριπίδῃ ἐν Ἀντιγόνῃ· πλὴν ἐκεῖ φωραθεῖσα μετὰ τοῦ Αἵμονος δίδοται πρὸς γάμου κοινωνίαν καὶ τίκτει τὸν Μαίμονα.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Θήβαις ταῖς Βοιωτικαῖς. ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων γερόντων· προλογίζει δὲ ἡ Ἀντιγόνη· ὑπόκειται δὲ τὰ πράγματα ἐπὶ τῶν Κρέοντος βασιλείων. τὸ δὲ κεφάλαιόν ἐστι, τάφος Πολυνείκους, Ἀντιγόνης ἀναίρεσις, θάνατος Αἵμονος, καὶ μόρος Εὐρυδίκης τῆς Αἵμονος μητρός. φασί δὲ τὸν Σοφοκλέα ἠξιῶσθαι τῆς ἐν Σάμῳ στρατηγίας, εὐδοκιμήσαντα ἐν τῇ διδασκαλίᾳ τῆς Ἀντιγόνης. λέλεκται δὲ τὸ δρᾶμα τοῦτο τριακοστὸν δεύτερον.

ΑΝΤΙΓΟΝΗ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΝΤΙΓΟΝΗ.
ΙΣΜΗΝΗ.
ΧΟΡΟΣ *Θηβαίων γερόντων.*
ΚΡΕΩΝ.
ΦΥΛΑΞ.
ΑΙΜΩΝ.
ΤΕΙΡΕΣΙΑΣ.
ΑΓΓΕΛΟΣ.
ΕΥΡΥΔΙΚΗ.
ΕΞΑΓΓΕΛΟΣ.

ΑΝΤΙΓΟΝΗ.

Ὦ ΚΟΙΝΟΝ αὐτάδελφον Ἰσμήνης κάρα,
ἆρ' οἶσθ' ὅτι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν
ὁποῖον οὐχὶ νῷν ἔτι ζώσαιν τελεῖ;
οὐδὲν γὰρ οὔτ' ἀλγεινὸν οὔτ' ἄτης *ἔχον
οὔτ' αἰσχρὸν οὔτ' ἄτιμόν ἐσθ', ὁποῖον οὐ
τῶν σῶν τε κἀμῶν οὐκ ὄπωπ' ἐγὼ κακῶν.
καὶ νῦν τί τοῦτ' αὖ φασι πανδήμῳ πόλει
κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;

(ἄτερ = ἀνέυ τινος)

2. ὅτι L. ὅ, τι C[4]. 4. *ἔχον] ἄτερ MSS. 5. ἄτιμον L. ἄτιμον C. οὐ(χὶ) LE. cp. l. 3. 6. τε om. A.

1–17. The opening speeches reveal the contrast between the sisters, while the affectionate address of Antigone in l. 1 gives greater emphasis to her violent outbreak in l. 69.

1. κοινόν not only means 'Of common parentage,' but has the further significance of common interests and feelings. See Essay on L. p. 86, and for αὐτάδελφον (where the compound merely adds a pathetic emphasis), ib. p. 91, *b*. 'Ismene, my own sister, who sharest all with me.' Antigone and Ismene were united by a common grief in an affection 'Dearer than the natural bond of sisters.'

2, 3. 'Do you know, that of the ills derived from Oedipus there is not one which Zeus will not bring upon us two before we die?' ὅτι is preferred to ὅ, τι, which the Scholiast reads, not to ease the construction, which is difficult either way, but because this form of the general question agrees better with the particular question (l. 7) and with the answer of Ismene. ὁποῖον οὐχί seems to be rightly explained by Boeckh as = ποῖον οὐχί; changed into the indirect form by the attraction of ὅτι: i. e. Ζεὺς τελεῖ, ποῖον οὐχί; becomes in the dependent sentence ὅτι Ζεὺς τελεῖ ὁποῖον οὐχί. This is not quite satisfactory, but it is the best explanation that has been given. νῷν is dative. (Essay on L. § 12, p. 18.) For ἔτι ζώσαιν, cp. Hom. Il. 18. 10, Μυρμιδόνων τὸν ἄριστον ἔτι ζώοντος ἐμεῖο | χερσὶν ὑπὸ Τρώων λείψειν φάος ἠελίοιο.

4. ἄτης *ἔχον] Porson's account of this passage, that ἄτερ arose from an interlinear gloss ἀτηρ̄, i. e. ἀτηρόν, remains the most probable, and his emendation is still the best. For ἔχον with the genitive in this sense, = 'Connected with,' 'Belonging to,' cp. O. T. 700, βρότειον οὐδὲν μαντικῆς ἔχον τέχνης. Other conjectures are ἄτης ἄτερ, ἄτην ἄγον, ἀτήριον. Boeckh ingeniously extracted the same meaning by a pair of commas, οὔτ', ἄτης ἄτερ, οὔτ' αἰσχρόν, κ.τ.λ. 'Nor, apart from calamity, either shameful or disgraceful.' But this, although logically correct (cp. Dem. de Cor. p. 255, ἄνευ τοῦ δόξαν μεγάλην ἐνεγκεῖν), interferes with the point and rhythm of the passage. The emphasis culminates on ἄτιμον, which pointedly refers to the dishonour she is now to speak of. Wünder

6. κακῶν, partitive genitive, as supplementary predicate. See Essay on L. § 9, p. 11, *b*.

7, 8. πανδήμῳ .. στρατηγόν] The Thebans had gone forth πανδήμει under Creon's generalship, and he had made the proclamation as στρατηγός, before assuming the civil power.

ἔχεις τι κεἰσήκουσας; ἤ σε λανθάνει
πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά; 10

ΙΣΜΗΝΗ.

ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
οὔθ' ἡδὺς οὔτ' ἀλγεινὸς ἵκετ' ἐξ ὅτου
δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
μιᾷ θανόντων ἡμέρᾳ διπλῇ χερί·
ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς 15
ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
οὔτ' εὐτυχοῦσα μᾶλλον, οὔτ' ἀτωμένη.

ΑΝ. ἤδη καλῶς, καί σ' ἐκτὸς αὐλείων πυλῶν
τοῦδ' οὕνεκ' ἐξέπεμπον, ὡς μόνη κλύοις.

ΙΣ. τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος. 20

ΑΝ. οὐ γὰρ τάφου νῷν τὼ κασιγνήτω Κρέων
τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;
Ἐτεοκλέα μέν, ὡς λέγουσι, σὺν δίκῃ
*προθεὶς δικαίᾳ καὶ νόμῳ, κατὰ χθονὸς

9. λανθάνει] λανθάνει(;) L. 13. δύο] δύω L. δύω C[4]. δύο CA. 15. Ἀργείων] ἀργείων L. ἀργείων C[4]. ἀργεῖσ̄ A. 18. ἤδη] ἤιδειν L. 20. καλχαίνουσ'] καλχ. L. χαλκ. (mg. γρ. καλχ.) A. 21. νῷν τὼ κασιγνήτω] νῶ(ι)ν τῶ(ι) κασιγνήτω(ι) L. 24. *προθεὶς] χρησθεὶς MSS.

10. τῶν ἐχθρῶν] In the vehemence of her resentment she already speaks of Creon as an enemy. τὰ ἀπὸ τῶν ἐχθρῶν κακά, Schol.

11. οὐδεὶς μῦθος .. φίλων] 'No word concerning any of our friends.'

12. ἐξ ὅτου] Sophocles has not been careful to mark the exact sequence of the events preceding the action of the Play. (See Introduction.) But the death of the brothers is supposed to have taken place some time before the rout of the Argive host.

17. μᾶλλον is redundant, the whole expression being epexegetic of οὐδὲν ὑπέρτερον, and in construction with οἶδα.

18, 19. καί σ' .. ἐξέπεμπον] 'And it is for this that I have been leading thee forth.'

20. δηλοῖς γάρ τι καλχαίνουσ' ἔπος] 'It is plain that you are heaving with some troublous word.' καλχαίνω seems to be formed on a fancied analogy to πορφύρω, as this is used in Homer of the sea, and metaphorically of the mind. See Essay on L. pp. 89, 93.

21. τάφου is genitive of respect with both participles, but also privative genitive with ἀτιμάσας. Essay on L. p. 61. She implies that both brothers had been dishonoured by the decree. Cp. ll. 515–17, οὐ μαρτυρήσει ταῦθ' ὁ κατθανὼν νέκυς .. οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὤλετο.

23. σὺν δίκῃ | *προθεὶς δικαίᾳ καὶ νόμῳ] 'After laying him out in state, with the righteous meed of honour and all customary observance, he has covered him in earth.' This conjectural emendation of the unintelligible χρησθεὶς has at least the advantage of giving a smooth context, which cannot be said of προσθεὶς δίκαια or of χρηστός. Cp. Hdt. 1. 112, 5. 8, τρεῖς μὲν ἡμέρας προτιθέασι τὸν νεκρόν. This part of the treatment of Eteocles contrasts with the prohibition to

ἔκρυψε, τοῖς ἔνερθεν ἔντιμον νεκροῖς, 25
τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
ἀστοῖσί φασιν ἐκκεκηρῦχθαι τὸ μὴ
τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,
ἐᾶν δ' ἄκλαυτον, ἄταφον, οἰωνοῖς γλυκὺν
θησαυρὸν εἰσορῶσι πρὸς χάριν βορᾶς. 30
τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι
κἀμοί, λέγω γὰρ κἀμέ, κηρύξαντ' ἔχειν,
καὶ δεῦρο νεῖσθαι ταῦτα *τοῖσι μὴ εἰδόσιν
σαφῆ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἄγειν
οὐχ ὡς παρ' οὐδέν, ἀλλ' ὃς ἂν τούτων τι δρᾷ, 35
φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακή.

27. φασιν] φησιν L. φασὶν CAE. ἐκκεκηρῦχθαι] ἐκκεκηρύχθαι MSS. (ἐγκ. E.) 28. κωκῦσαι] κωλ(?)ύσαι L. κωκῦσαι C. 29. ἄκλαυτον, ἄταφον] ἄταφον ἄκλαυτον LE. (ἄκλαυστον C^1E.) ἄκλαυστον ἄταφον A. 31. Κρέοντά σοι] κρέοντα· σοὶ L. κρέοντά σοι CAE. 32. λέγω] λέγειν οὐ E. 33. δεῦρο νεῖσθαι] δεῦρ' ἰνεῖσθαι L. *τοῖσι] τοῖσ MSS. Heath. corr. 34. προκηρύξοντα] προκηρύσσοντα L. προκηρύξαντα CA.

mourn for Polynices. Cp. Thuc. 2. 34, where the words *καὶ ἐπιφέρει τῷ αὐτοῦ ἕκαστος ἤν τι βούληται* throw some light on *σὺν δίκῃ δικαίᾳ καὶ νόμῳ*. For the emphatic δικαίᾳ, cp. Aj. 1100, *ἐς ταφὰς ἐγὼ θήσω δικαίως*. προθεῖς may have been changed to *προσθεῖς*, and to this may have been added an interlinear gloss ἃ χρή. Cp. l. 243, *κἀφαγιστεύσας ἃ χρή*. This reading is perhaps still open to the objection that a more general word than *προθεῖς* seems to be wanted, and the tautology in δίκῃ .. δικαίᾳ leads to a suspicion of further corruption. Another guess is *χρῆσθαι δικαιῶν*.

25. τοῖς .. νεκροῖς] 'Holding his honours amongst the dead;' i. e. not *ἄτιμος*, or deprived of common rights.

27. ἐκκεκηρῦχθαι] Passive. 'That proclamation has been made.' Cp. *προκεῖσθαι*, l. 36.

29. ἐᾶν] Sc. *πάντας*. The affirmative subject is supplied from the negative. Cp. the language of the proclamation in O. T. 241, and see Essay on L. p. 59.

29, 30. οἰωνοῖς .. βορᾶς] (1) 'To the vultures a sweet treasure as they eye him with a view to the gratification of food.' Cp. l. 908, *τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω*; Or, perhaps, (2) 'To the vultures, eyeing him, a glad store of food to gratify their desire.' For πρὸς χάριν in the latter rendering, cp. Phil. 1156, *ἀντίφονον κορέσαι στόμα πρὸς χάριν*, and for the use of the abstract βορᾶς, cp. Il. 19. 268, (*τὸν μὲν ..*) *βῶψ' ἐπιδινήσας, βόσιν ἰχθύσιν*. Of the conjecture *εἰσορμῶσι* it is enough to say that the only instance of the rare compound *εἰσορμάω* in Sophocles is in Tr. 913, where *εἰς* is in construction with *θάλαμον*.

31, 2. σοι κἀμοί, λέγω γὰρ κἀμέ] These words have not been understood. Antigone first says, 'There is Creon's proclamation for you!' (σοι unemphatic:) then, going off upon the word, 'For *you*, did I say? ay, and for me too, for I count myself also amongst those forbidden.' This is said with bitter emphasis, showing that she has fully counted the cost of the act she meditates. 'The proclamation extends to me—I accept the consequences.'

35. τούτων τι] Essay on L. § 22, p. 34.

36. δημόλευστον] 'By stoning of the people.' Essay on L. p. 88, l. 15.

38. For εὐγενής in this sense, cp. Eur. El. 363, *οὗτοι τό γ' ἦθος δυσγενὲς παρέξομαι*. And for the genitive ἐσθλῶν, cp. Aj. 763, *ἄνους καλῶς λέγοντος .. πατρός*.

ΙΣ. τί δ', ὦ ταλαῖφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ
λύουσ' ἂν ἢ 'φάπτουσα προσθείμην πλέον;
ΑΝ. εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.
ΙΣ. ποῖόν τι κινδύνευμα; ποῦ γνώμης ποτ' εἶ;
ΑΝ. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερί.
ΙΣ. ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;
ΑΝ. τὸν γοῦν ἐμὸν καὶ τὸν σόν, ἢν σὺ μὴ θέλῃς,
ἀδελφόν· οὐ γὰρ δὴ προδοῦσ' ἁλώσομαι.
ΙΣ. ὦ σχετλία, Κρέοντος ἀντειρηκότος;
ΑΝ. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἴργειν μέτα.
ΙΣ. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατὴρ
ὡς νῷν ἀπεχθὴς δυσκλεής τ' ἀπώλετο
πρὸς αὐτοφώρων ἀμπλακημάτων, διπλᾶς
ὄψεις ἀράξας αὐτὸς αὐτουργῷ χερί·
ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,

40. ἢ 'φάπτουσα] ἢ θάπτουσα L. ἢ θάπτουσα CAE. γρ. καὶ ἢ 'φάπτουσα mg. C²ᵃᵖ.
41. ξυνεργάσει] ξυνεργάσῃ L. 42. ποῦ] ποῖ L. ποῦ A. 44. ἦ] εἶ L. εἶ C². ἢ A. 47. ἀντειρηκότος] ἀντιρρηκότος A. 48. ἐμῶν μ'] ἐμῶμ L. ἐμῶν CAE. Brunck. corr. 50. δυσκλεής τ'] στ' L. ε τ' C. 53. διπλοῦν ἔπος] δ. ἔπος L. πάθος δ. ἔπος C². δ. πάθος, γρ. ἔπος A. κακὸν πάθος E.

39. ταλαῖφρον points to the daring spirit of Antigone and to the tone of her last words. 'Alas for thy rash spirit! What can I add, if things be at this pass, by doing or undoing?' τί is in construction with the participles as well as with the verb.

40. The choice lies between ἢ 'φάπτουσα and Porson's εἰθ' ἄπτουσα, for few will defend λούσουσ' ἂν ἢ θάπτουσα. The implied negative is in favour of εἰθ' ἄπτουσα, which comes near the first hand of L. Cp. O. T. 517, λόγοισιν εἴτ' ἔργοισιν, where, however, εἰ precedes. But εἴτε is slightly too emphatic, and ἢ 'φάπτουσα has the authority of the corrector of L.

42. ποῦ γνώμης ποτ' εἶ;] Although ποῖ with the verb of motion is not unlikely (cp. El. 922, ὅποι γνώμης φέρει), the future tense does not suit the passage. Hence the reading of Par. A. (with εἶ from εἰμί) is preferable.

43. Antigone's first intention is to lift the body with Ismene's help and give it proper burial. Being unable to do this unaided, she sprinkles the dust. Cp. El. 938–1057.

ξὺν τῇδε .. χερί] 'Helping the labour of my hand.' Cp. O. T. 11, ἐκ τῆσδε χειρός. Essay on L. § 22, p. 33.

44. ἀπόρρητον is neuter accusative in apposition to the action. Essay on L. § 17, p. 24.

ἀπόρρητον πόλει] 'A thing forbidden to the whole city.'

45, 6. The second of these lines has been needlessly suspected. 'I will certainly bury my brother and yours, though you do not choose to do your part.'

48. τῶν ἐμῶν] Partitive genitive with οὐδὲν μέτα: privative genitive with εἴργειν. Essay on L. p. 61. 'He has no right in what is mine to part me from my own.'

50. νῷν] Ethical dative.

51. αὐτοφώρων] 'Self-detected;' i. e. Brought to light by his own act. πρός = 'In consequence of,' connects the phrase with the preceding rather than the following words.

53. διπλοῦν ἔπος] 'A two-fold name,' suggesting the horror of the double relationship. Cp. O. T. 928, γυνὴ δὲ μήτηρ ἥδε τῶν κείνου τέκνων.

πλεκταῖσιν ἀρτάναισι λωβᾶται βίον· *twisted noose mars*
τρίτον δ' ἀδελφὼ δύο μίαν καθ' ἡμέραν 55
αὐτοκτονοῦντε τὼ ταλαιπώρω μόρον
κοινὸν κατειργάσαντ' ἐπαλλήλοιν χεροῖν.
νῦν αὖ μόνα δὴ νὼ λελειμμένα σκόπει
ὅσῳ κάκιστ' ὀλούμεθ', εἰ νόμου βίᾳ
ψῆφον τυράννων ἢ κράτη παρέξιμεν. 60
ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναῖχ' ὅτι
ἔφυμεν, ὡς πρὸς ἄνδρας οὐ μαχουμένα·
ἔπειτα δ' οὕνεκ' ἀρχόμεσθ' ἐκ κρεισσόνων
καὶ ταῦτ' ἀκούειν κἄτι τῶνδ' ἀλγίονα.
ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς 65
ξύγγνοιαν ἴσχειν, ὡς βιάζομαι τάδε,
τοῖς ἐν τέλει βεβῶσι πείσομαι. τὸ γὰρ
περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.
ΑΝ. οὔτ' ἂν κελεύσαιμ' οὔτ' ἄν, εἰ θέλοις ἔτι
πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρῴης μέτα. 70
ἀλλ' ἴσθ' ὁποία σοι δοκεῖ, κεῖνον δ' ἐγὼ
θάψω. καλόν μοι τοῦτο ποιούσῃ θανεῖν.

55. δύο] δύο L. δύω C³. 56. αὐτοκτονοῦντε] αὐτοκτενοῦντες MSS. Coraës corr. τὼ ταλαιπώρω] τῶ(ι) ταλαιπώρα(ι) L. μόρον] μορῶι L. μόρων C¹(?). 57. ἐπαλλήλοιν L. ἐπ' ἀλλήλοιν C⁴A. 58. νῦν LE. νῦν δ' C⁴A. νώ] νῶ(ι) L. νὼ C¹. 60. παρέξιμεν] παρέξειμεν LE. παρέξιμεν AC⁷. 63. κρεισσόνων] κρειττόνων L. κρειττόνων C⁴. κρεισσόνων A. 64. ἀλγίονα] ἀλγείονα L. ἀλγίονα AC⁷. 68–70. οὐκ ἔχει .. πράσσειν omitted (through homoioteleuton), and afterwards added by 1. 69. εἰ θέλοις] ἐθέλοις A. 70. γ' ἂν] γ'.. ἂν L. 71. ὁποία] ὁποῖά MSS. corr. from Schol.

54. λωβᾶται βίον] 'Destroys her own life.'

56. αὐτοκτονοῦντε] 'By mutual fratricidal slaughter.' αὐτός in composition here is partly reciprocal and partly, as in αὐτόχειρ, suggestive of the murder of kindred: cp. l. 172. The same is true of κοινόν: cp. l. 147.

57. ἐπαλλήλοιν] 'Mutual.' The reading of L. and Hermann is justified by the awkwardness of the double genitive dual and the doubtful use of ἐπί in the other reading.

60. ψῆφον τυράννων ἢ κράτη] 'The will or authority of the ruler.'

64. For the epexegesis, see Essay on L. § 33, p. 53.

66. βιάζομαι τάδε] This passive use of βιάζομαι occurs again in l. 1073, ἀλλ' ἐκ σοῦ βιάζονται τάδε.

68. περισσὰ πράσσειν] 'To act beyond one's sphere.' Cp. Tr. 617, τὸ μὴ 'πιθυμεῖν πομπὸς ὢν περισσὰ δρᾶν.

70. ἐμοῦ .. μέτα] 'Would your acting with me be any pleasure to me.' For the adverb ἡδέως, implying a predicate, see Essay on L. § 24, p. 38.

71. ἴσθ' ὁποία] This reading is acknowledged by the Scholiast equally with ἴσθ' ὁποῖα, the MS. reading. 'Be such as you choose to be' is more forcible than 'Hold what principles you please,' even if εἰδέναι could have this meaning.

72. Antigone knows clearly from the

φίλη μετ' αὐτοῦ κείσομαι, φίλου μέτα,
ὅσια πανουργήσασ'· ἐπεὶ πλείων χρόνος
δν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.
ἐκεῖ γὰρ ἀεὶ κείσομαι· σοὶ δ' εἰ δοκεῖ,
τὰ τῶν θεῶν ἔντιμ' ἀτιμάσασ' ἔχε.

ΙΣ. ἐγὼ μὲν οὐκ ἄτιμα ποιοῦμαι, τὸ δὲ
βίᾳ πολιτῶν δρᾶν ἔφυν ἀμήχανος.

ΑΝ. σὺ μὲν τάδ' ἂν προοῖχοι· ἐγὼ δὲ δὴ τάφον
χώσουσ' ἀδελφῷ φιλτάτῳ πορεύσομαι.

ΙΣ. οἴμοι ταλαίνης ὡς ὑπερδέδοικά σου.

ΑΝ. μή μου προτάρβει· τὸν σὸν ἐξόρθου πότμον.

ΙΣ. ἀλλ' οὖν προμηνύσῃς γε τοῦτο μηδενὶ
τοὔργον, κρυφῇ δὲ κεῦθε, σὺν δ' αὔτως ἐγώ.

ΑΝ. οἴμοι, καταύδα· πολλὸν ἐχθίων ἔσει
σιγῶσ', ἐὰν μὴ πᾶσι κηρύξῃς τάδε.

ΙΣ. θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.

ΑΝ. ἀλλ' οἶδ' ἀρέσκουσ' οἷς μάλισθ' ἁδεῖν με χρή.

ΙΣ. εἰ καὶ δυνήσει γ'· ἀλλ' ἀμηχάνων ἐρᾷς.

ΑΝ. οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.

ΙΣ. ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἀμήχανα.

74. πλείων LA. πλεῖον C⁴. 76. ἀεί] αἰεὶ L. 77. θεῶν] θε(τ?)ῶν L. 78. μὲν . . . οὐκ L. (?(οὖν) οὐκ.) 80. προοῖχοι'] προοῖχοιο· L. προοῖχοι A. γρ. βίον 81. χώσουσ'] χώσουσ' L. 83. πότμον L. πότμον C². βίον E. 85. σὺν δ'] σὺ δ' L. σὺν δ' C². 86. πολλόν] πολλῶν E. ἐχθίων] ἐλ.είων L. ἐχθίων C⁴. ἔσει] ἔσῃ L. 89. μάλιστ' ἁδεῖν L. μάλιστ' ἄν μ' ἁδεῖν A(?) 90. δυνήσει] δυνήσῃ L. 91. δὴ μή] δή(μ) L. δὴ μὴ C²A.

beginning, with the heightened consciousness of passion, the consequences of her act. There is no 'irony of fortune,' so far as she is concerned.

76. σοὶ δ' εἰ δοκεῖ] The emphasis really rests on the subject (σύ), but is transferred to the dative, as in Phil. 1395, ὃς βᾷστ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σὲ δὲ | κ.τ.λ. See Essay on L. § 41, pp. 71, 72. The change to σύ is a very slight one, but rather weakens the expression.

78. ἐγὼ .. ποιοῦμαι] 'I do not disregard.' The object is left vague in the reply, as in El. 1215, ἄτιμος οὐδενὸς σύ.

79. ἔφυν] 'I am,' by nature and position.

82. ταλαίνης is to be taken equally with οἴμοι and ὑπερδέδοικα.

83. ἐξόρθου] 'Direct safely throughout,' as if steering a vessel.

86. The Epic πολλόν is curious, but need not be changed. Cp. Tr. 1196, πολλὸν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ | ἄγριον ἔλαιον.

88. θερμὴν .. ἔχεις] 'Your courage is hot upon a cold enterprize.'

87. σιγῶσ', ἐὰν μὴ ..] Epexegesis.

ψυχροῖσι] 'Chilling,' 'Causing a cold thrill of horror.' Cp. Aesch. Prom. 691–3, οὐδ' ὧδε δυσθέατα καὶ δυσοιστὰ . . . ψύχειν ψυχὰν ἐμάν.

91. Cp. l. 926.

ΑΝ. εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,
ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκῃ.
ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν 95
παθεῖν τὸ δεινὸν τοῦτο· πείσομαι γὰρ οὐ
τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν.
ΙΣ. ἀλλ' εἰ δοκεῖ σοι, στεῖχε· τοῦτο δ' ἴσθ', ὅτι
ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.

ΧΟΡΟΣ.

στρ. α. ἀκτὶς ἀελίου, τὸ κάλλιστον ἐπταπύλῳ φανὲν 100

93. ἐχθαρεῖ] ἐχθρανῆι LE. γρ. ἐχθαρῆι mg. C⁵. ἐχθαρῆ A. 94. προσκείσει] προσκείσηι L. 97. μὴ οὐ L. μὴ οὐ A. 99. ἔρχει] ἔρχηι L. φίλοις] φιλοισ(ι) L. φίλη] φίλει L. φίλεῖ C²ᵃ. φίλη C⁵. 100–114. Division of lines in L. and A., ἀκτὶσ–| λιστον–| θήβα–| ἐφάνθησ–| ἀμέρασ–| διρκαίων–| ῥεέθρων–| τὸν–| φῶτα–| φυγάδα–| κινήσασα–| ὃν–| ἀρθεὶσ–| ὀξέα–| ὠὺ ὑπερέπτα. 100. ἀελίου L. ἀελίοιο A.

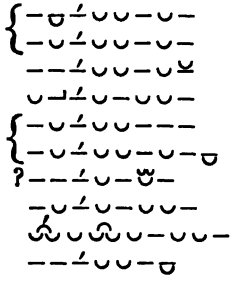
94. ἐχθρὰ .. δίκῃ] 'And you will justly be placed at enmity towards the dead.'

95. τὴν ἐξ ἐμοῦ] 'That proceeds from me;' i. e. For which I alone am responsible.

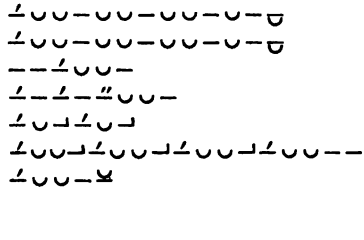
96. πείσομαι γὰρ οὐ] The reading οὐ, for which some critics would substitute οὖν, is confirmed (1) by the tendency to a vehement accumulation of negatives in the speeches of Antigone in this scene: (2) by the similar emphatic inversions noticed in the Essay on L. p. 71.

100, foll. In the following πάροδος the anapaestic rhythm, which seems to have been originally appropriated to the entrance of the chorus (see the Ajax, and the Agamemnon of Aeschylus), alternates with two strophes and antistrophes, the first in the logaoedic, the second in the dactyloiambic rhythm.

Strophe α.



Strophe β.



Note the descriptive effect of the 'galloping' resolved trochees in l. 9 of strophe α, and of the jolting cretics and bounding choriambi in ll. 5 and 6 of strophe β.

'Never did morning rise so fair as this which thou didst bring at length to waiting Thebes, O eye of golden day! For thy first beams, shooting over Dirke's rills, stirred into quicker flight the Argive warrior, who for Polynice's quarrel swooped upon our land on snow-white wing, with shields and plumed helms.

'Threatening our halls in towering pride he stood, and gaped with bristling spears around our gates, thirsting for our blood: but he is gone, or ever his desire was

Θήβᾳ τῶν προτέρων φάος,
ἐφάνθης ποτ', ὦ χρυσέας
ἁμέρας βλέφαρον, Διρκαίων ὑπὲρ ῥεέθρων μολοῦσα, 105
τὸν λεύκασπιν Ἀργόθεν φῶτα βάντα πανσαγίᾳ
φυγάδα πρόδρομον ὀξυτέρῳ κινήσασα χαλινῷ·
*ὃς ἐφ' ἡμετέρᾳ γᾷ *Πολυνείκους 110
ἀρθεὶς νεικέων ἐξ ἀμφιλόγων
ὀξέα κλάζων
αἰετὸς εἰς γᾶν ὡς ὑπερέπτη,
λευκῆς χιόνος πτέρυγι στεγανὸς

103. προτέρων] πρότερον A. 105. ὑπέρ] ὕπερ L. 108. ὀξυτέρῳ] ὀξυτόρῳ L. (with a letter erased over the ω) A. ὀξυτέρῳ E. 109. κινήσασα] κινήσασ L. κινήσασ C[s]. 110. *ὅς] ὃν MSS. Scaliger corr. ἡμετέρᾳ] ἡμερᾳ L. ἁμετέρα A. *Πολυνείκους] Πολυνείκησ MSS. Scaliger corr. 113. γᾶν ὡς] γῆν ὧσ AE. ὑπερέπτη] ὑπερέπτα E.

slaked, or ever the fire-god caught our coronal of towers. Such fight displayed the serpent writhing in his gripe, not easily subdued. Such din of war assailed him in the rear. For Zeus abhors the boaster and contemns the clank of gold. And when he saw them moving in a full proud stream, he smote with lightning from on high the daring climber who from his pinnacle was eagerly preparing to shout victory. And swung to earth with a rebound he fell, the fire-bearer, who with mad rush was breathing his blast of enmity against the wall.

'And various was the fortune of the day. But the War-god plunged amongst our enemies as a mighty helper for us.

'For at all our gates their captains, seven against seven, left their panoplies as trophies to our cause. All but the horrid pair, who fell together with the guilt of mutual fratricide.

'But forget we the griefs of war. For victory came with smiles of joy to greet our smiling town. So visit we the temples of all the gods with dances all night long: and let Theban Bacchus be the master of our revelry.'

103. χρυσέας] The υ of χρυσέας seems here to be short, cp. Eur. H. F. 351, πλήκτρῳ χρυσέῳ.

105. The rivulet of Dirkè was to the west of Thebes. The sun had risen just as the retreat of the Argives became a rout, and the army returning from pursuit would see the morning light reflected in the stream, which they would cross on their way back to the city. The ode is not chanted at sunrise, but celebrates the glorious morning which had seen the discomfiture of the enemy.

106. λεύκασπιν] Cp. Aesch. S. c. T. 96, λευκοπρεπῆ λέων: Eur. Phoen. 1106, λεύκασπιν εἰσορῶμεν Ἀργείων στράτον.

Ἀργόθεν] The correspondence of a dactyl in the antistrophe to the trochee Ἀργό- in this line has led to suspicion of the text, and Hermann conjectured Ἀργόθεν ἐκ.

108. φυγάδα πρόδρομον] 'Running before us in flight.' Said from the point of view of the pursuing host. Or, 'In the van of the flying host.'

109. χαλινῷ] Either literally ('Riding with hastier rein') or metaphorically ('With thy hastening bridle in his lips').

110. *ὅς . .*Πολυνείκους] The emendation of Scaliger improves the sense as well as the grammar.

111. ἀρθεὶς.. ἐξ ἀμφιλόγων] 'Carried forth in consequence of the doubtful quarrel (the quarrel and debate) of Polynices.' ἀρθεὶς is said with allusion to αἴρειν στόλον, but also suggests the image of the bird rising in air.

113. The omission of ὡς in this line, which Herm. suggested, is hardly necessary, although it does not impair the sense. The correspondence of strophe and antistrophe does not extend strictly to the anapaests.

114. λευκῆς χιόνος πτέρυγι] See Essay on L. § 9, p. 11, and cp. l. 106.

στεγανός] 'Covered all over;' i. e. There were no gaps in their array.

πολλῶν μεθ' ὅπλων 115
ξύν θ' ἱπποκόμοις κορύθεσσι.
ἀντ. α. στὰς δ' ὑπὲρ μελάθρων *φονώσαισιν ἀμφιχανὼν κύκλῳ
λόγχαις ἑπτάπυλον στόμα,
ἔβα, πρίν ποθ' ἀμετέρων 120
αἱμάτων γένυσιν πλησθῆναί τε καὶ στεφάνωμα πύργων
πευκάενθ' Ἥφαιστον ἑλεῖν. τοῖος ἀμφὶ νῶτ' ἐτάθη
πάταγος Ἄρεος ἀντιπάλῳ δυσχείρωμα δράκοντι. 125
Ζεὺς γὰρ μεγάλης γλώσσης κόμπους
ὑπερεχθαίρει, καί σφας ἐσιδὼν
πολλῷ ῥεύματι προσνισσομένους,
χρυσοῦ καναχῆς ὑπερόπτης, 130

116. κορύθεσσι] κορύθεσιν L. κορύθεσιν C[5]. 117. Two lines, στὰσ-| αισιν ἀκφιχανὼν ... 118. *φονώσαισιν] φονίαισιν MSS. Boeckh corr. 120. Division of lines, ἔβα-| αἱμάτων-| πλησθῆναι-| στεφάνωμα-| πευκάενθ'-| τοῖοσ-| πάταγοσ-| δυσχείρωμα ... 120. αἱμάτων] ἁρμάτων E. 122. τε was added by Triclinius. 125. ἀντιπάλῳ] ἀντιπάλωι LE. ἀντιπάλωι C[5]A. 126. δράκοντι LE. δράκοντι C[5]A. 128. ἐσιδών] εἰσιδὼν L. ἐσιδὼν A. 129. προσνισσομένους] προσνισομένουσ L. 130. ὑπερόπτης] ὑπεροπτίασ L. ὑπερόπτησ interl. C[5]. ὑπεροπτίασ A. ὑπερόπτα E.

115. πολλῶν μεθ' ὅπλων | ξύν θ' ἱπποκόμοις κορύθεσσι] 'Accompanied with many a shield and armed with many a helm.'

117. στάς] 'Staying his flight,' like the bird of prey preparing to stoop. At this point the image becomes less definite.

*φονώσαισιν] Boeckh's emendation at once cures the metre and supplies a poetical touch which corresponds to the explanation of the Scholiast, ταῖς τῶν φονῶν ἐρώσαις λόγχαις.

118. ἀμφιχανὼν .. στόμα] 'Yawning round our seven mouthed gates.' The image of the eagle passes into the more general one of a devouring monster.

121. γένυσιν] 'With his jaws.' Instrumental dative.

πλησθῆναί τε καὶ .. ἑλεῖν] For the change of subject in these lines, see Essay on L. p. 60.

124. τοῖος.. δράκοντι] (1) 'Such din of war was spread about his rear by the reluctant snake, no easy matter to subdue.' So the Scholiast who wrote τὸ δὲ ἀντιπάλῳ δράκοντι ἀντὶ τοῦ ὑπὸ τοῦ ἀντιπάλου δράκοντος, ὡς Ἀχιλῆϊ δαμασθείς (Il. 22. 55). Or (2) δυσχείρωμα may be taken to mean the act, rather than the object of victory (cp. O. T. 560, θανασίμῳ χειράματι), and the sense may be, 'Such din of war encompassed him, issuing in a hard-won victory for the serpent matching his foe.' In this case it will make little difference to read the genitive. Or, (3) if the genitive is read, the words may be taken in yet another way: 'Such din of war harassed him from behind, the hard-to-be-subdued might of the serpent, who was a match for his foe.' Of the foregoing interpretations, the second seems the most probable.

The δράκων is certainly the emblem of Thebes, and the eagle and snake are in conflict, as in Il. 12. 201, foll., where also the serpent struggles and escapes: ὁ δ' οὔπω λήθετο χάρμης, | κόψε γὰρ αὐτὸν ἔχοντα κατὰ στῆθος παρὰ δειρὴν | ἰδνωθεὶς ὀπίσω. ὁ δ' ἀπὸ ἕθεν ἧκε χαμᾶζε, κ.τ.λ. Hor. Carm. 4. 4, 11, 'Nunc in reluctantes dracones | Egit amor dapis atque pugnae.'

129. πολλῷ ῥεύματι προσνισσομένους] 'Coming in full proud stream.' Like a great river filling its banks.

130. χρυσοῦ καναχῆς ὑπερόπτης] 'Despiser of the clank of gold.' Cp.

παλτῷ ῥιπτεῖ πυρὶ βαλβίδων
ἐπ' ἄκρων ἤδη
νίκην ὁρμῶντ' ἀλαλάξαι·
στρ.β. ἀντιτύπᾳ δ' ἐπὶ γᾷ πέσε τανταλωθεὶς Shattered
πυρφόρος ὃς τότε μαινομένᾳ ξὺν ὁρμᾷ 135
βακχεύων ἐπέπνει
ῥιπαῖς ἐχθίστων ἀνέμων. Hasto
εἶχε δ' ἄλλᾳ μὲν ἄλ- ?
λᾳ· τὰ δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας Ἄρης
δεξιόσειρος. 140

134. ἀντιτύπᾳ] ἀντίτυπα MSS. Porson corr. 138. μέν] μ́ is written by C[7]. over δ, or λλ, or some letter which is lost. εἶχε δ' ἄλλᾳ μὲν ἄλ | λᾳ] εἶχε δ' ἄλλαι τὰ . . ἄλλα L. εἶχε δ' ἄλλᾳ τὰ μὲν ἄλλα C[7]. εἶχε δ' ἄλλᾳ (τὰ) μὲν ἄλλᾳ A. εἶχε δ' ἄλλα E. 140. δεξιόσειρος] δεξιό(χ)ειρος L. δεξιόσειρος C[5]A.

Aesch. Agam. 776, τὰ χρυσόπαστα δ' ἔσθλα σὺν πίνῳ χερῶν | παλιντρόποις ὄμμασιν λιποῦσ', ὅσια προσέβα. The Scholiast, who wrote καὶ τὴν τοῦ χρυσοῦ φαντασίαν ὑπερβεβηκότας τῇ ἰδίᾳ ὑπεροψίᾳ, seems to have read ὑπερόπτας, which appears in the margin of several copies. The ὑπεροψία of his interpretation may have given rise to ὑπεροπτίας, as in conjunction with this it has suggested ὑπεροπλίαις and ὑπερόπλους.

131. παλτῷ ῥιπτεῖ πυρί] 'Hurls down with brandished thunderbolt.' Or possibly ῥιπτεῖ is a more emphatic substitute for βάλλει = 'Smites from afar.' The word παλτῷ suggests the zig-zag flicker of the lightning.

βαλβίδων .. ἀλαλάξαι] 'As, having reached the topmost goal, he was eagerly preparing to raise the cry of victory.' βαλβίδες are the end of the race-course, metaphorically applied here to the top of the wall, and so receiving the epithet ἄκρων.

133. The subject of ὁρμῶντα (Capaneus) is anticipated from the following lines.

134. ἀντιτύπᾳ] Porson's conjecture has been generally received. 'He fell with a rebound upon the earth, that beat him back.'

τανταλωθεὶς] As if the scale that had been the lightest had suddenly become the heaviest. Cp. Hom. Il. 22. 212, ῥέπε δ' Ἕκτορος αἴσιμον ἦμαρ, | ᾤχετο δ' εἰς Ἀΐδαο.

135. πυρφόρος] 'With the fire in his hand,' with which he had threatened the town. O. C. 1318: Aesch. S. c. T. 422, foll.

ὁρμᾷ] Note the tautology after ὁρμῶντ', supra.

136, 7. 'Had breathed against us in frenzy with blasts of malignant winds.' Cp. infra 929.

138. εἶχε δ' ἄλλᾳ μὲν ἄλλᾳ] This emendation of Hermann's is the simplest which restores both sense and metre. Supposing it to be correct, τὰ δέ was written by mistake after the first ἄλλᾳ, and in correcting this error only δέ was erased to make room for μέν, τά being supposed to belong to ἄλλᾳ. 'The aspect of battle was various in different parts of the field; and yet, again, on other bands the great War-god dispensed a different share, dashing against them like a free horse that was pulling with our team.' For the triple form, ἄλλᾳ .. ἄλλᾳ .. τὰ δέ, cp. Plat. Rep. 2. 369 B, οὕτω δὴ ἄρα παραλαμβάνων ἄλλος ἄλλον ἐπ' ἄλλου, τὸν δ' ἐπ' ἄλλου χρείᾳ.

140. δεξιόσειρος] The War-god taking part with Thebes and bounding hither and thither over the plain is compared to the σειραῖος ἵππος, whose freer action was so important at critical moments in the chariot-race. Cp. El. 721, 22, δέξιον δ' ἀνεὶς | σειραῖον ἵππον εἶργε τὸν προσκείμενον: Aesch. Agam. 841, 2, μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἵκων ἔπλει | ζευχθεὶς ἕτοιμος ἦν ἐμοὶ σειράφορος.

ἑπτὰ λοχαγοὶ γὰρ ἐφ' ἑπτὰ πύλαις
ταχθέντες ἰσοι πρὸς ἴσους ἔλιπον
Ζηνὶ τροπαίῳ πάγχαλκα τέλη,
πλὴν τοῖν στυγεροῖν, ὦ πατρὸς ἐνὸς
μητρός τε μιᾶς φύντε καθ' αὐτοῖν 145
δικρατεῖς λόγχας στήσαντ' ἔχετον
κοινοῦ θανάτου μέρος ἄμφω.
ἀντ.β. ἀλλὰ γὰρ ἁ μεγαλώνυμος ἦλθε Νίκα
τᾷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβᾳ,
ἐκ μὲν δὴ πολέμων 150
τῶν νῦν θέσθε λησμοσύναν,
θεῶν δὲ ναοὺς χοροῖς
παννυχίοις πάντας ἐπέλθωμεν, ὁ Θήβας δ' ἐλελίχθων
Βάκχιος ἄρχοι.
ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας, 155

141. γάρ om. A. 145. καθ' αὐτοῖν] καθ' αὐτὸν L. καθ' αὐτοῖν C²A. 148. ἦλθε] ἦλθε(ν) L. 149. πολυαρμάτῳ] πολυ ἁρμάτοις L. πολυαρμάτοις C². 151. θέσθε] θέσθαι L. θέσθε C²AE. λησμοσύναν] λησμοσύνην MSS. 152. Division of lines, θεῶν-| νύχοισ-| τασ ἐπέλθωμεν-| δ' ἐλελίζων .. ἄρχοι. 153. παννυχίοις] παννύχοισ L. παννυχίοις E. ἐλελίχθων] ἐλελίζων LE. ἐλελίζων C²ᵃ. 154. Βάκχιος] βακχεῖος MSS.

141. The poet seems to overlook the fact that Capaneus, one of the seven, is already disposed of.

142, 3. 'Left the tribute of their brazen panoplies to Zeus, who turns the fortune of the day.'

144–7. Neither could despoil the other, since both were slain. And the citizens could not dedicate to Zeus arms polluted with kindred blood.

145. αὐτοῖν] i.e. ἀλλήλοιν, ἑαυτούς, ἀλλήλους, Hesych.

146. δικρατεῖς λόγχας στήσαντε] 'Having set in rest their two spears, victorious both.' The spears are not hurled, as in the Iliad, but held firmly as the combatants rush at each other. Cp., however, Hom. Il. 4. 307 (quoted by Donaldson), ὃς δέ κ' ἀνὴρ ἀπὸ ὃν ὀχέων ἕτερ' ἅρμαθ' ἵκηται | ἔγχει ὀρεξάσθω, ἐπεὶ ἦ πολὺ φέρτερον οὕτως.

147. κοινοῦ] See on l. 57.

149. ἀντιχαρεῖσα] 'Exchanging looks of joy.' Cp. χαίοιεν γέλωτι, Xen. Cyr. 8. 1. 33.

Θήβη, as in Pindar, is the personification of Θῆβαι, for which it is used consistently throughout this play.

150. ἐκ μὲν δὴ πολέμων .. λησμοσύναν] 'Turning from the present wars appoint forgetfulness of them.' For the pleonastic use of ἐκ, see Essay on L. § 19, p. 27.

153. παννυχίοις] Cp. O. T. 1090: Aesch. Ag. 23, 24, καὶ χορῶν κατάστασιν | πολλῶν ἐν Ἄργει τῆσδε συμφορᾶς χάριν. This form is read in Aug. b. and Par. E.

ὁ Θήβας δ' .. ἄρχοι] 'And may Theban Bacchus, who shakes the earth (with revelry) lead the dance.' Schol. ἐλελίχθονα δὲ τὸν Διόνυσόν φησι διὰ τὰς ἐν ταῖς Βακχείαις κινήσεις. ἢ τὸν τὴν γῆν σείοντα καὶ ἀναβακχεύοντα ταῖς χορείαις. ὁ δὲ νοῦς· ὁ Θήβας Βακχεῖος, ὁ Θηβαγενὴς Διόνυσος, ὁ τῆς Θήβης πολίτης, ὁ ἐλελίχθων, ἄρχοι τῆς χορείας. See Essay on L. § 9, p. 11.

Κρέων ὁ Μενοικέως, *ἄρχων νεοχμὸς
νεαραῖσι θεῶν ἐπὶ συντυχίαις
χωρεῖ, τίνα δὴ μῆτιν ἐρέσσων; what plan advancing towards?
ὅτι σύγκλητον τήνδε γερόντων 160
προὔθετο λέσχην, conference
inclusive κοινῷ κηρύγματι πέμψας.

ΚΡΕΩΝ.

ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ
cf O.T. 23. σάλῳ πολλῷ σάλῳ σείσαντες ὤρθωσαν πάλιν·
ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα
ἔστειλ' ἱκέσθαι, τοῦτο μὲν τὰ Λαΐου 165
σέβοντας εἰδὼς εὖ θρόνων ἀεὶ κράτη,
τοῦτ' αὖθις, ἡνίκ' Οἰδίπους ὤρθου πόλιν,

156. *ἄρχων om. MSS. 159. τίνα L. 162. πόλεος L(?)A. πόλεως C². 165. ἔστειλ'] ε.΄στειλ' L.

156. The metre requires either the addition of one (or three) anapaests or the omission of **νεοχμός**. Dindorf's supposition that **νεοχμὸς νεαραῖσι** has grown in some way out of *νεόχμοισι* is in itself probable enough, but the omission of some word like ***ἄρχων** after **βασιλεύς** is equally so.

159. **τίνα δή**] I agree with Hermann, Donaldson, and Seyffert in preferring the interrogative.

On **ἐρέσσων** = 'Moving,' 'Advancing,' see Essay on L. p. 87, and cp. Aj. 251, *τοίας ἐρέσσουσιν ἀπειλάς.*

160, 1. **ὅτι .. προὔθετο**] 'That he hath appointed.' **ὅτι** here almost = *διότι.*

160. **σύγκλητον**] 'Specially convened.' The word is used, after the analogy of the *σύγκλητος ἐκκλησία* at Athens, for an assembly specially summoned by the *στρατηγός.*

161. **προὔθετο**] The middle voice implies, 'For private conference with himself.'

162. **κοινῷ κηρύγματι πέμψας**] 'Having cited us by a message sent to all concerned.' **κοινῷ** = 'Inclusive.' This is the fourth use of *κοινός* in these 162 lines.

πέμψας] i. e. *στείλας πόμποισιν*, as Creon expresses himself in l. 164.

163–210. Creon's first error is not mere self-will, but an excessive zeal for the honour of the state, to which all private feelings must give way (183, 4, 187–90). His *αὐθαδία* is however already felt, esp. in ll. 173, 191, 207. And the unconsciousness of one young in power is shown in the self-inculpating words in ll. 175–7. He characteristically dwells on the virtue of loyalty (165–9, 209, 10) and the crime of rebellion (199–202): and his passionate nature is betrayed by the exaggerated expression in l. 208.

162. **τὰ μὲν δὴ πόλεος**] This form of expression suits the introduction of a subject before the form of sentence is determined. **πόλιν**, rather than **τὰ πόλεος**, is the object of **σείσαντες** and **ὤρθωσαν.**

ἀσφαλῶς] 'Unharmed,' = *ἄνευ τοῦ σφαλῆναι.*

163. **ὤρθωσαν**] 'Have righted the vessel.'

165, 6. **τὰ Λαΐου .. κράτη**] 'Knowing that you ever duly reverenced the enthroned authority of Laius.' **Λαΐου** is governed by **θρόνων κράτη** taken as one word, *θρόνων* being added to supplement *κράτη.*

167. **ὤρθου**] 'Kept on a safe course,' 'Governed prosperously.' The word recalls the happiness of the first period of Oedipus' rule.

κἀπεὶ διώλετ', ἀμφὶ τοὺς κείνων ἔτι
παῖδας μένοντας ἐμπέδοις φρονήμασιν. constant
ὅτ' οὖν ἐκεῖνοι πρὸς διπλῆς μοίρας μίαν 170
καθ' ἡμέραν ὤλοντο παίσαντές τε καὶ
πληγέντες αὐτόχειρι σὺν μιάσματι,
ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω
γένους κατ' ἀγχιστεῖα τῶν ὀλωλότων.
ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν 175
ψυχήν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν
ἀρχαῖς τε καὶ νόμοισιν ἐντριβὴς φανῇ.
ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
μὴ τῶν ἀρίστων ἅπτεται βουλευμάτων,
ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλείσας ἔχει, 180
hath engaged his tongue

168. κείνων] κείνου E. 171. παίσαντες] π.άντες τε L. παίσαντές τε C².
172. σύν] ν from μ L. 175. ἐκμαθεῖν] ἐμμαθεῖν L. 178. εὐθύνων] εὐθύνω L. εὐθύνων C². 180. φόβου] φόβου L. (Qu. σοφοῦ or ψόγου?) τάφου E. του] τοῦ L. του C.

168, 9. ἀμφὶ .. φρονήμασιν] 'Ye still remained loyal to their issue with a constant mind.' ἀμφί, 'Surrounding,' as ready to defend. The apodosis is made to suit the latter protasis, ἐπεὶ διώλετο, and that of the former protasis, ἡνίκ' .. πόλιν, is thus absorbed.

κείνων, i. e. Sons of Oedipus and grandsons of Laius.

172. αὐτόχειρι] 'Fratricidal.' See Essay on L. p. 91.

174. γένους κατ' ἀγχιστεῖα] 'By privilege of being nearest in kindred to the dead.' Cp. πρωτεῖα, etc.

175. παντὸς ἀνδρός] 'Of any man,' and therefore of me.

176. ψυχήν .. φρόνημα .. γνώμην] 'Mind,' 'Spirit,' 'Policy' (or 'Judgment'). Essay on L. pp. 82, 3.

176, 7. πρὶν ἂν ἀρχαῖς .. φανῇ] 'Until he be seen in his true colours through being tried in office and administration.' According to the proverb, ἀρχὴ ἄνδρα δείξει (Arist. Eth. Nic. 5. 1. 16). There is an allusion to the detection of spurious coin through *wear*. Cp. Aesch. Ag. 390–2, κακοῦ δὲ χάλκου τρόπον | τρίβῳ τε καὶ προσβολαῖς | μελαμπαγὴς πέλει | δικαιωθείς: Hdt. 7. 10, ὥσπερ τὸν χρυσὸν τὸν ἀκήρατον, αὐτὸν μὲν ἐπ' ἑαυτοῦ οὐ διαγινώσκομεν, ἐπεὰν δὲ παρατρίψωμεν ἄλλῳ χρυσῷ, διαγινώσκομεν τὸν ἀμείνονα.

178. ἐμοὶ γάρ] The connection is not strictly logical. Creon means to say, 'The spirit of a man's policy cannot be known till he is tried. And this is all-important. For I think,' etc. γάρ gives a reason not of the difficulty, but of his mention of the difficulty. In explaining this, Creon also sets forth the spirit of his own policy: τοιόνδ' ἐμὸν φρόνημα, l. 207.

178–83. The sentiment of these lines is closely parallel to Plat. Legg. 9. 856 B, ὃς ἂν ἄγων εἰς ἀρχὴν ἄνθρωπον δουλῶται μὲν τοὺς νόμους, ἑταιρείας δὲ τὴν πόλιν ὑπήκοον ποιῇ, καὶ βιαίως δὲ πᾶν τοῦτο πράττων καὶ στάσιν ἐγείρων παρανομῇ· τοῦτον δὴ διανοεῖσθαι δεῖ πάντων πολεμιώτατον ὅλῃ τῇ πόλει. τὸν δὲ κοινωνοῦντα μὲν τῶν τοιούτων μηδενί, τῶν μεγίστων δὲ μετέχοντα ἀρχῶν ἐν τῇ πόλει, λεληθότα τε ταῦτα αὐτὸν ἢ μὴ λεληθότα, δειλίᾳ δ' ὑπὲρ πατρίδος αὐτοῦ μὴ τιμωρούμενον, δεῖ δεύτερον ἡγεῖσθαι τὸν τοιοῦτον πολίτην κακῇ.

180. ἐγκλείσας] 'Locked up.' Cp. Shakespeare, Richard II, 1. 3, 'Within my mouth you have engaoled my tongue, | Doubly portcullised with my teeth and lips.'

κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
ἐγὼ γάρ, ἴστω Ζεὺς ὁ πάνθ' ὁρῶν ἀεί,
οὔτ' ἂν σιωπήσαιμι τὴν ἄτην ὁρῶν 185
στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας,
οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῆ χθονὸς
θείμην ἐμαυτῷ, τοῦτο γιγνώσκων ὅτι
ἥδ' ἐστὶν ἡ σώζουσα, καὶ ταύτης ἔπι
πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα. 190
τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὔξω πόλιν·
καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
ἀστοῖσι παίδων τῶν ἀπ' Οἰδίπου πέρι·
Ἐτεοκλέα μέν, ὃς πόλεως ὑπερμαχῶν
ὄλωλε τῆσδε, πάντ' ἀριστεύσας δορί, 195
τάφῳ τε κρύψαι καὶ τὰ πάντ' ἐφαγνίσαι
ἃ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς·
τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκην λέγω,
ὃς γῆν πατρῴαν καὶ θεοὺς τοὺς ἐγγενεῖς

182. μείζον'] μεῖζον L. μείζον' C. αὐτοῦ] αὐτοῦ L. 187. ποτ'] πότ' L. 188. γιγνώσκων] γινώσκων L. 189. σώζουσα] σώιζουσα L. 193. τῶν] τῶνδ' L. τῶν A. 195. δορί L. δορί C^2. δόρυ A. 196. ἐφαγνίσαι] ἀφαγνίσαι A.

182. μείζον'.. ἀντί] On this pleonasm, see Essay on L. § 40, p. 69.

189, 90. 'She it is who preserves us, and we make friends only while she carries us in the course of public safety.' Cp. Thuc. 2. 60: Pericles says, ἐγὼ γὰρ ἡγοῦμαι πόλιν πλείω ξύμπασαν ὀρθουμένην ὠφελεῖν τοὺς ἰδιώτας, ἢ καθ' ἕκαστον τῶν πολιτῶν εὐπραγοῦσαν, ἀθρόαν δὲ σφαλλομένην, κ.τ.λ.: i. e. The friendship that is made against the interest of the state is hollow and insecure. Cp. Shakespeare, King John, 3. 1, '*Pand.* All form is formless, order orderless, | Save what is opposite to England's love.' On the change of pronouns (ἥδε.. ταύτης), see Essay on L. § 22, p. 32. The article in τοὺς φίλους points the reference to ll. 182, 3. Cp. also Zaleuc. ap. Stob. (Mullach, p. 543), πόλις γὰρ εὖ ἀγομένη μεγίστη ὀρθωσίς ἐστι, καὶ ἐν τούτῳ πάντα ἔνι, καὶ τούτου σωζομένου πάντα σώζεται καὶ τούτου φθειρομένου πάντα διαφθείρεται.

191. τοιοῖσδε.. νόμοισι] 'By such principles as these.' Cp. infra 908, τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω.

192. ἀδελφὰ τῶνδε] i. e. 'In full accord with them.' Cp. Plat. Rep. 421 C.

193. τῶν ἀπ' Οἰδίπου] For the pleonastic use of the preposition, see Essay on L. § 19, p. 26.

195. πάντ' ἀριστεύσας δορί] 'After proving himself in all ways the bravest in the war.'

196. τὰ πάντ' ἐφαγνίσαι] 'To add all sacred offerings.'

199. θεοὺς τοὺς ἐγγενεῖς] 'The gods of his race;' i. e. Those honoured by the Cadmeans. The gods of the race also include the ancestors of the race. Cp. l. 938, θεοὶ προγενεῖς.

φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ 200
πρῆσαι κατάκρας, ἠθέλησε δ' αἵματος
κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,
τοῦτον πόλει τῇδ' *ἐκκεκήρυκται τάφῳ
μήτε κτερίζειν μήτε κωκῦσαί τινα,
ἐᾶν δ' ἄθαπτον καὶ πρὸς οἰωνῶν δέμας 205
καὶ πρὸς κυνῶν ἐδεστὸν αἰκισθέντ' ἰδεῖν.
τοιόνδ' ἐμὸν φρόνημα, κοὔποτ' ἐκ γ' ἐμοῦ
τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.
ἀλλ' ὅστις εὔνους τῇδε τῇ πόλει, θανὼν
καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμήσεται. 210
ΧΟ. σοὶ ταῦτ' ἀρέσκει, παῖ Μενοικέως Κρέον,
τὸν τῇδε δύσνουν καὶ τὸν εὐμενῆ πόλει·
νόμῳ δὲ χρῆσθαι παντί πού γ' ἔνεστί σοι
καὶ τῶν θανόντων χὠπόσοι ζῶμεν πέρι.
ΚΡ. ὡς ἂν σκοποί νυν ἦτε τῶν εἰρημένων. 215

203. *ἐκκεκήρυκται] ἐκκεκηρύχθαι MSS. Musgr. corr. 206. αἰκισθέντ'] αἰκισθέντα L. αἰκισθέν τ' A. αἰκιστόν τ' E. 210. ἐξ ἐμοῦ] ἐκ γ' ἐμοῦ L. γρ. ἐξ ἐμοῦ mg. C². ἐξ ἐμοῦ A. 211. Κρέον] κρέων L. κρέον A. 213. πού γ' ἔνεστι] πού τ' ἔνεστι L. 214. χὠπόσοι] χὤπο.'σοι L. νυν] νῦν MSS.

201. πρῆσαι κατάκρας] The city (γῆν = πόλιν) is thought of as the main object.

ἠθέλησε δ'] The correspondence of clauses (with μέν and δέ) is not perfect. Essay on L. p. 60.

202. τοὺς δέ] 'The remainder;' i. e. Those not slain, as implied in αἵματος κοίνου πάσασθαι.

203. *ἐκκεκήρυκται] Musgrave's correction has been generally adopted, and is probably right. The supposed construction of the infinitive with λέγω is improbable.

205. δέμας is accusative of limitation, and ἄθαπτον and ἐδεστόν are masculine. 'To leave him unburied, to have his flesh consumed by birds and dogs.'

206. αἰκισθέντ' ἰδεῖν] 'A spectacle of indignity.' Lit. 'Outraged to behold.' The infinitive is added after the participle, which is masculine.

207. Cp. 176, ψυχήν τε καὶ φρόνημα καὶ γνώμην.

209, 10. θανὼν | καὶ ζῶν] 'In death as well as in life.' The first word is the more emphatic. Essay on L. p. 71.

211, 12. For the construction of the accusatives τὸν .. δύσνουν .. τὸν εὐμενῆ, after σοὶ ταῦτ' ἀρέσκει as = οὕτω τάσσεις, or the like, see Essay on L. § 16, p. 22. No emendation is necessary.

213. παντί πού γ' ἔνεστί σοι] γε has been thought a useless insertion, and Dindorf reads παντί που πάρεστί σοι. But δέ γε is not unsuitable to the connection, introducing the second premiss of an implied argument. The words of the chorus express the barest acquiescence in the will of the ruler. Cp. infra 509, σοὶ δ' ὑπίλλουσι στόμα. They hide their disapproval, and that is all.

215. ὡς ἂν .. εἰρημένων] The subjunctive with ὡς ἄν follows the implied imperative. 'Act, then, so as to see my words obeyed.' For a somewhat similar ellipse, cp. O. T. 325, ὡς οὖν μηδ' ἐγὼ ταὐτὸν πάθω. Another explanation connects ὡς ἄν with the preceding lines. 'Your words imply that you will,' 'And so ye will.' Either is better than ὡς ἂν .. εἶτε, which is a wish, and not a command.

ΧΟ. νεωτέρῳ τῳ τοῦτο βαστάζειν πρόθες.
ΚΡ. ἀλλ' εἴσ' ἕτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.
ΧΟ. τί δῆτ' ἂν ἄλλῳ τοῦτ' ἐπεντέλλοις ἔτι;
ΚΡ. τὸ μὴ 'πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.
ΧΟ. οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ. 220
ΚΡ. καὶ μὴν ὁ μισθὸς γ' οὗτος. ἀλλ' ὑπ' ἐλπίδων
ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

ΦΥΛΑΞ.

ἄναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὕπο,
δύσπνους ἱκάνω κοῦφον ἐξάρας πόδα.

217. εἴσ'] ἐισ L. εἴσ' C². νεκροῦ γ'] νεκροῦτ' L. νεκροῦ τοῦτ' E. Brunck corr.
218. ἄλλῳ] ἄλλοι L. ἄλλω AE. 219. 'πιχωρεῖν] ἐπιχωρεῖν L. ἐπιχειρεῖν C². ἀπιστοῦσιν] ἀπιστοῦσι L. ἀπιστοῦσι" C². 220. οὕτω] οὕτωσ L. ὅτῳ A.
223. ΦΥΛΑΞ] ἀγγε L.

218. τί .. ἔτι] 'What means then this charge further given by you to another?' τοῦτο, cogn. acc., = σκοποὶ εἶναι τῶν εἰρημένων: τί, suppl. predic., = 'With what meaning?' 'To what effect?' This idiomatic construction is disturbed by reading ἄλλο, which gives a poorer sense, 'What then is this other thing which you enjoin besides?' ἄλλῳ = to another than the appointed guards.

220. ὃς .. ἐρᾷ] 'As to be in love with death.' For the irregular correlative (οὕτω .. ὃς), see Essay on L. § 22, p. 33. There is a confusion of οὐκ ἔστιν ὃς ἐρᾷ and οὐκ ἔστιν οὕτως ὥστε ἐρᾷν.

222. The emphatic position of ἄνδρας at the beginning of the line shows that the word is intended to mark Creon's unconsciousness of the real source of danger. Cp. Aesch. Ag. 1110. So infra l. 248: cp. O. T. 928, al.

223–330. The half-comic or rustic character of the watchman in this play is an extension of the common character of the 'messenger,' whose natural rudeness of speech and thought brings into greater prominence the horror or pathos of the events he describes. The grotesqueness disappears when he speaks of the action of Antigone in 407–440. The employment of this artifice by Sophocles arises from the same motive to which Shakespeare gave a far wider range in such creations as the 'grave-diggers' in Hamlet, and the 'rural fellow' in Antony and Cleopatra.

The vulgarity of the common-place Athenian of the fifth century B.C. takes the form of misplaced subtilty of wit. Cp. Shak. Hamlet, 5. 1, 'We must speak by the card, or equivocation will undo us. The age is grown so picked, that the toe of the peasant comes so near the heel of the courtier, he galls his kibe.'

223, 4. 'I am out of breath, but not with speed. It is not that I ran nimbly hither.' Aristotle, Rhet. 3. 14, quotes 223 thus, Ἄναξ, ἐρῶ μὲν οὐχ ὅπως σπουδῆς ὕπο, adding, as if from the reply of Creon, τί φροιμιάζῃ; But it is as unsafe to follow his authority in this line, as it would be to substitute τί φροιμιάζῃ for εὖ γε στοχάζει in l. 241. It is evident that he is quoting from memory: and, although it is curious that the Scholiast uses the same word in his explanation, οὐ τοῦτο λέγω, ὅτι μετὰ σπουδῆς ἀσθμαίνων πρὸς σὲ πορεύομαι, yet this does not amount to a proof that this is the right reading. σπουδῆς may be the word which would be more naturally used in prose, but it is less pointed than τάχους in this connection. κοῦφον ἐξάρας πόδα is added in explanation of τάχους ὑπό. ἐξάρας, 'having launched forth' from the point of departure, like αἴρειν στόλον. Cp. Polyb. 2. 23, 24, ἐξαιρ. τῷ στρατεύματι.

πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις. 225
ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφήν·
ψυχὴ γὰρ ηὔδα πολλά μοι μυθουμένη,
'τάλας, τί χωρεῖς οἷ μολὼν δώσεις δίκην;
τλήμων, μένεις αὖ; κεἰ τάδ' εἴσεται Κρέων
ἄλλου παρ' ἀνδρός, πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ;' 230
τοιαῦθ' ἑλίσσων ἤνυτον *σπουδῇ βραδύς,
χοὕτως ὁδὸς βραχεῖα γίγνεται μακρά.
τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν
σοί, κεἰ τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως.
τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος 235
τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.
ΚΡ. τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν;
ΦΥ. φράσαι θέλω σοι πρῶτα τἀμαυτοῦ· τὸ γὰρ

225. ἔσχον] εὗρον E. 229. μένεις] μενεῖ σαῦ L. μὲν εἰ σαῦ C[4]. μενεῖσ αὖ A. κεἰ] καὶ A. εἰ E. 230. ἀλγυνεῖ] ἀλγυνῆι L. 231. ἤνυτον] ἤνυτον L. *σπουδῇ] σχολῇ MSS. βραδύς LA. γρ. ταχύς mg. C[2]*. 233. ἐνίκησεν] ἐνίκησε A. φαρ
234. τὸ] τὸ(ν) L. τὸ A. 235. δεδραγμένος] πεπραγμένος LA. δεδραγμένος E, πεφραγμένος Vat. Aug. b. γρ. δὲ καὶ δεδραγμένος Schol. Aug. b. 238. πρῶτα] πάντα E.

225. 'For I had many stoppages by reason of thoughts,' i. e. My thoughts cried *halt* to me (ἐπέστησαν με) again and again. The genitive φροντίδων is part causal, 'My thoughts checked me,' and part final, 'I stopped to think.'

226. ὁδοῖς] 'In coming hither.' Essay on L. p. 86. Cp. O. C. 553, ὁδοῖς ἐν ταῖσδ' ἀκούων. 'Hearing of you on your coming hither.'

227. This mockery of dialectic is curiously significant of the mental atmosphere of the age before Socrates.

229 κεἰ has the authority of the oldest MS. The reading of Par. A, καὶ .. ἀνδρός, has a ceftain liveliness, but is perhaps too abrupt.

231. ἑλίσσων] Cp. Plat. Phil. 16 (of the boyish dialectician), πάντα κινεῖ λόγον ἄσμενος, τότε μὲν ἐπὶ θάτερα κυκλῶν καὶ συμφορῶν εἰς ἕν, τότε δὲ πάλιν ἀνειλίττων καὶ διαμερίζων.

*σπουδῇ βραδύς] The reading of L., σχολῇ βραδύς, 'Slowly because I stopped,' is not pointed enough, and it seems probable that an oxymoron is intended in this as in the following line. The correction adopted by the Scholiast, σχολῇ ταχύς, secures this in rather an awkward way. That of Seyffert, which is here adopted (for the collocation of words, cp. the proverb σπεῦδε βραδέως), appears far more probable.

234. This line is well explained by Dindorf: 'Dicturus erat σοὶ φράσοντα, sed propter verba interposita, κεἰ τὸ μηδὲν ἐξερῶ, mutata orationis forma infert φράσω δ' ὅμως cum δέ particula, ut Oed. T. 302, πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως | οἷᾳ νόσῳ σύνεστιν.' See Essay on L. p. 59.

τὸ μηδέν] 'A vain report,' because the doer of the deed was still unknown.

235. τῆς has the emphatic force of an antecedent: 'This hope, that ...'

δεδραγμένος] This reading is implied in the second scholium on the passage, ἀντειλημμένος τῆς ἐλπίδος ἐλήλυθα, and appears in the text of Par. E., and as a marginal reading in a gloss of Aug. b. 'Clinging fast by the hope,' is a natural and forcible expression, well suited to the style of the Φύλαξ: whereas Ἐλπίδος πεφραγμένος or πεφαργμένος, whether in the sense of 'Shut out from hope,' or 'Secured by the hope,' is not really admissible.

236. 'That I cannot suffer anything but what is fated for me.'

πρᾶγμ' οὔτ' ἔδρασ' οὔτ' εἶδον ὅστις ἦν ὁ δρῶν,
οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι. 240

ΚΡ. εὖ γε στοχάζει κἀποφάργνυσαι κύκλῳ
τὸ πρᾶγμα. δηλοῖς δ' ὥς τι σημανῶν νέον.

ΦΥ. τὰ δεινὰ γάρ τοι προστίθησ' ὄκνον πολύν.

ΚΡ. οὔκουν ἐρεῖς ποτ', εἶτ' ἀπαλλαχθεὶς ἄπει;

ΦΥ. καὶ δὴ λέγω σοι. τὸν νεκρόν τις ἀρτίως 245
θάψας βέβηκε κἀπὶ χρωτὶ διψίαν
κόνιν παλύνας κἀφαγιστεύσας ἃ χρή.

ΚΡ. τί φῄς; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε;

ΦΥ. οὐκ οἶδ'· ἐκεῖ γὰρ οὔτε του γενῆδος ἦν
πλῆγμ', οὐ δικέλλης ἐκβολή· στύφλος δὲ γῆ 250
καὶ χέρσος, ἀρρὼξ οὐδ' ἐπημαξευμένη
τροχοῖσιν, ἀλλ' ἄσημος οὐργάτης τις ἦν.
ὅπως δ' ὁ πρῶτος ἡμὶν ἡμεροσκόπος
δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν.
ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὔ, 255
λεπτὴ δ' ἄγος φεύγοντος ὡς ἐπῆν κόνις.

240. οὐδ'] οὐκ A pr. 241. στοχάζει] στοχάζηι L. κἀποφάργνυσαι] κἀποφράγνυσαι MSS. 242. ὡς om. E. σημανῶν] σημαίνων LA. σημανῶν E°. 243. προστίθησ'] προστίθη(ι)σ L. 244. εἶτ'] εἶτ' A. 246. κἀπί] κἄπι L. 249. του] που L. του C⁴A. 251. ἀρρώξ] ἀρῶξ L. ἄρρωξ A. 252. τις] τίσ L. 253. ἡμὶν] ἡμιν L. 256. ἄγος] ἄγοσ L. ἄγος C².

241, 2. 'You aim carefully, and fence the business off from yourself all round.'

243. τὰ δεινὰ .. πολύν] The reply, as often elsewhere, refers to the first part of the previous speech. Cp. O. T. 361. The frigid tautology belongs to the character of the Φύλαξ.

244. εἶτ' ἀπαλλαχθεὶς ἄπει] 'And be off with you.' The Scholiast acutely remarks that these impatient words are intended to hold out the hope of impunity, which is withdrawn again in the angry threats of ll. 305, foll.

246. The emphasis is on the participles. Essay on L. p. 70 *b*, 85, 4.

248. τίς ἀνδρῶν] Cp. supra 222, and note.

249. οὔτε .. ἐκβολή] 'No dint of hoe, nor earth turned up with mattock.'

250. στυφλὸς .. καὶ χέρσος] 'Hard and bare.' χέρσος γῆ is waste land, and so here 'Untilled.' 'Undisturbed by implements of husbandry.'

251. ἀρρὼξ .. τροχοῖσιν] 'Unbroken, and with no mark of wheels.'

ἐπημαξευμένη τροχοῖσιν] Lit. 'Carted over with wheels.' Essay on L. p. 69.

252. ἀλλ' .. ἦν] 'But whoever did it was one who left no trace.'

253. ὁ πρῶτος .. ἡμεροσκόπος] 'Our first look-out-man for the day.' The corpse was watched night and day. Antigone had gone about her enterprise immediately after the first scene.

254. θαῦμα δυσχερές] 'A sight of wonder and dismay.'

255. τυμβήρης .. κόνις] 'Not covered with a mound, but sprinkled with dust as by one avoiding pollution.' Hor. Od. 1. 28, 'Debita jura vicesque superbae | Te maneant ipsum: precibus non linquar inultis | Teque piacula nulla resolvent. | Quamquam festinas, non est mora longa, licebit | Injecto ter pulvere curras.'

τυμβήρης] For this use of the adjective, see Essay on L. § 23, p. 37.

σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν
ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.
λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,
φύλαξ ἐλέγχων φύλακα, κἂν ἐγίγνετο 260
πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρῆν.
εἷς γάρ τις ἦν ἕκαστος οὐξειργασμένος,
κοὐδεὶς ἐναργής, ἀλλ' ἔφευγε *μὴ εἰδέναι.
ἦμεν δ' ἕτοιμοι καὶ μύδρους αἴρειν χεροῖν, *masses of red hot iron*
καὶ πῦρ διέρπειν, καὶ θεοὺς ὁρκωμοτεῖν 265
τὸ μήτε δρᾶσαι μήτε τῳ ξυνειδέναι
τὸ πρᾶγμα βουλεύσαντι μήτ' εἰργασμένῳ.
τέλος δ', ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον,
λέγει τις εἷς, ὃς πάντας ἐς πέδον κάρα

260. ἐγίγνετο] ἐγίνετο L. 263. μή] τὸ μὴ LAE. 264. αἴρειν] ἔχειν L. αἴρειν ἔχειν C². αἴρειν A. 265. διέρπειν] ρ from υ L. 266. δρᾶσαι] δράσαι L. 268. ἐρευνῶσιν] ἐρευνῶσι L. 269. εἷς] εἶσ· L.

258. οὐ σπάσαντος] Cp. Aesch. Prom. 451, οὔτε .. δόμους .. οὐ ξυλουργίαν.

259. ἐν ἀλλήλοισιν] 'Words clashed with words.' The λόγοι are personified.

260. φύλαξ ἐλέγχων φύλακα] On the nominative out of construction in the clause in apposition, see Essay on L. § 33, p. 52, § 15, p. 20.

κἂν ἐγίγνετο] 'And it was threatening to come to blows at last.' The combination of the imperfect with ἄν here is peculiar, and may be explained as a confusion of ἐγίγνετο with ἂν ἐγένετο.

262, 3. The subtilty of the Φύλαξ escapes him in attempting to express his meaning. 'The perpetrator was every one and no one of us all: every one in vague suspicion, and no one evidently, but he escaped being known.' τις gives the indefiniteness required by the sense, = πᾶς, ἀδήλως.

263. ἀλλ' ἔφευγε *μὴ εἰδέναι] 'But he (the perpetrator) escaped, so that we could not know him.' Other emendations are ἔφυγε τὸ μὴ εἰδέναι (Porson), explained by Erfurdt to mean 'amoliens a se accusationem scire sese negaverat;' ἔφυγε τῷ μὴ εἰδέναι (Herm. 1839), 'effugit, eo quod nesciebamus;' ἔφευγε πᾶς τὸ μή, 'every man pled ignorance' (Dind.). Donaldson reads as in the text, interpreting 'every man' (πᾶς implied in οὐδείς, the affirmative elicited from the negative) 'defended himself by pleading ignorance of the matter.' But the plea of ignorance, although suitable in l. 266, is too special for this place, where the non-appearance of the criminal alone is in question. The meaning given above is the same as that required by Hermann, but is more simply expressed by the epexegesis, and the imperfect is the tense required. The only objection to this interpretation is the rare use of φεύγω, which is, however, analogous to a use of ἐκφεύγω, which is not uncommon. Cp. O. T. 11, ἐκφεύγει δὲ τἀμελούμενον: Plat. Phil. 17, τὰ δὲ μέσα αὐτοὺς ἐκφεύγει.

264, 5. There are few traces of anything corresponding to the trial by ordeal in ancient times. Brunck quotes Virg. Aen. II. 787, 'Et medium freti pietate per ignem | Cultores multa premimus vestigia prima.' It seems to have existed in different places as a popular belief, but nowhere to have received positive legal sanction.

269. 'His verbis et sequentibus significatur terror quem Creontis auctoritas custodibus incutit.' (Dind.)

λέγει, κ.τ.λ.] The sense is interrupted by the relative clause, but resumed in the words ἦν δ' ὁ μῦθος in l. 272.

νεῦσαι φόβῳ προὔτρεψεν· οὐ γὰρ εἴχομεν 270
οὔτ' ἀντιφωνεῖν οὔθ' ὅπως δρῶντες καλῶς
πράξαιμεν. ἦν δ' ὁ μῦθος ὡς ἀνοιστέον
σοὶ τοὔργον εἴη τοῦτο κοὐχὶ κρυπτέον.
καὶ ταῦτ' ἐνίκα, κἀμὲ τὸν δυσδαίμονα
πάλος καθαιρεῖ τοῦτο τἀγαθὸν λαβεῖν. 275
πάρειμι δ' ἄκων οὐχ ἑκοῦσιν, οἶδ' ὅτι·
στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.

ΧΟ. ἄναξ, ἐμοί τοι, μή τι καὶ θεήλατον
τοὔργον τόδ' *ᾖ, ξύννοια βουλεύει πάλαι.

ΚΡ. παῦσαι, πρὶν ὀργῆς κἀμὲ μεστῶσαι λέγων, 280
μὴ 'φευρεθῇς ἄνους τε καὶ γέρων ἅμα.
λέγεις γὰρ οὐκ ἀνεκτὰ δαίμονας λέγων
πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.
πότερον ὑπερτιμῶντες ὡς εὐεργέτην
ἔκρυπτον αὐτόν, ὅστις ἀμφικίονας 285
ναοὺς πυρώσων ἦλθε κἀναθήματα,
καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν;
ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς θεούς;
οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως

271. ἀντιφωνεῖν] ω from ο L. 272. ἀνοιστέον] ἀνοιστέο(σ)ν L. 273. κρυπτέον] π from ψ L. 276. ἑκοῦσιν L. ἑκοῦσιν δ' C². 278. ΧΟ. om. LA. Tricl. add. 279. *ᾖ] ἡ MSS. Nauck corr. ξύννοια] ξύνοια L. ξύνοια C². 284. ὑπερτιμῶντες] ὑπερτιμῶντασ L. ὑπερτιμῶντεε A. 287. ἐκείνων] ἐκείνην E. διασκεδῶν] διασκεδὼν L. 288. ἢ] ἢ (?) L. εἰσορᾷς] εἰσορᾶι L. εἰσοραῖσ C².

274, 5. κἀμὲ .. λαβεῖν] 'And the lot devotes me, wretched man, to be the recipient of this piece of luck.' καθαιρεῖ is used much as in ἡ καθαιροῦσα ψῆφος, not by an extension of the technical sense, but with the general meaning, of which this is a particular instance, that of 'Fastening upon,' 'Bringing down,' 'Overtaking and subduing.'

279. *ᾖ] This is Nauck's emendation for ἡ. It involves a very slight change, and is extremely probable. 'Reflection suggests the fear that' (not 'the question whether') 'this may be some visitation from the gods.' The conscience of the elders, which was stifled at first, begins to awaken in the presence of the mysterious fact.

280. 'Cease, ere you have quite filled me with wrath.' καί, which is combined with πρίν, according to the common idiom (πρὶν καὶ ..), is slightly displaced so as to emphasize the verb ἐμὲ μεστῶσαι. This is made clearer by the emendation καί με, but the emphatic ἐμέ is more suitable in the mouth of Creon.

281. ἄνους τε καὶ γέρων] Essay on L. p. 71, *b*.

285, 6. 'Who came to burn their pillared shrines and offerings, and to break in pieces their land and laws.' It seems more likely that the ἀναθήματα are joined in one expression with ναοὺς than with γῆν and νόμους, which are in a different category.

289, 90. ἀλλὰ ταῦτα .. ἐμοί] 'But

ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί, 290
κρυφῇ κάρα σείοντες, οὐδ' ὑπὸ ζυγῷ
λόφον δικαίως εἶχον, ὡς στέργειν ἐμέ.
ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
οὐδὲν γὰρ ἀνθρώποισιν οἷον ἄργυρος 295
κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
χρηστὰς πρὸς αἰσχρὰ πράγμαθ' ἵστασθαι βροτῶν·
πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν 300
καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.
ὅσοι δὲ μισθαρνοῦντες ἤνυσαν τάδε,

291. κρυφῇ] κρυφῆι L. ὑπὸ ζυγῷ] ὑποζυγῶι L. 292. ὡς] ὡ L. ὡσ C³. 294. εἰργάσθαι] θ from τ L. 295. γάρ om. A. add. A^c. 299. ἵστασθαι] ἵστασθε E. βροτῶν] βροτουσ L. 302. ἤνυσαν] ἤνυσαν L. ἤνυσαν A.

this was the meaning of the murmurs I have long been hearing from men in the city against me:' i. e. Those murmurs have become explicit in this act. On *ταῦτα*, see Essay on L. § 17, p. 24, *d*; and for the dative *ἐμοί*, ib. § 12, p. 18.

μόλις φέροντες, which some have connected with *ταῦτα* (*ταῦτα μόλις φέροντες*, 'Bearing my edict ill'), seems to be used absolutely, sc. *τὸ ζύγον*, with an allusion to the metaphor in what follows. For examples of similar phrases used intransitively, see L. and S. s. v. *φέρω*, A. III. 2.

291. 'Covertly shaking the head,' like an animal preparing to throw off the yoke.

292. **δικαίως**] 'Rightly;' i. e. As I had a right to expect of them.

ὡς στέργειν ἐμέ] The substitution for these words of *εὐλόφως φέρειν* from the citations of Eustathius, with the further change of *νῶτον* for *λόφον*, is rightly rejected by Dindorf, who points out that Eustathius, probably quoting from memory, has confused this passage with one of Lycophron. *ὡς στέργειν ἐμέ* = 'So as to accept my sway.' To this it has been objected that *στέργω* implies 'affectionate allegiance.' But this notion, although inherent in the etymology of the word, is dropped in use. Cp. Phil. 538, *ἐγὼ δ' ἀνάγκῃ προὔμαθον στέργειν κακά*: Aesch. Prom. 11, *τὴν Διὸς τυραννίδα | στέργειν*. What hope was there that Prometheus would be made loyal by torments? The other interpretation, 'So that I should be content' (cp. Phil. 458, *τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ*), would give rather feeble expression to the self-will of Creon.

293. **ἐκ τῶνδε**] 'By these malcontents.'

τούτους] 'These guards.' See below, ll. 304, foll. The whole of this picture of discontent is the creation of Creon's anger from the hesitation of the chorus when told to see to the execution of the decree. Supra 215, foll.

296. **νόμισμα**, usually = 'Current coin,' is here used in the more general sense which includes this. 'No such pestilent usance as money is, ever sprang up amongst mankind.'

299. **ἵστασθαι**] Cp. Thuc. 6. 34. § 7, *τῶν δ' ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αἱ γνῶμαι ἵστανται*. 'To address themselves to shameful enterprizes.'

300. **πανουργίας**] Accusative plural.

301. **παντὸς ἔργου δυσσέβειαν**] 'The impiety of every deed;' i. e. Every kind of impiety. 'The impious side of every transaction.' Cp. O. T. 724, 5, *ὧν . . χρείαν ἐρευνῷ*.

χρόνῳ ποτ' ἐξέπραξαν ὡς δοῦναι δίκην.
ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,
εὖ τοῦτ' ἐπίστασ', ὅρκιος δέ σοι λέγω, 305
εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου
εὑρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμούς,
οὐχ ὑμὶν Ἅιδης μοῦνος ἀρκέσει, πρὶν ἂν
ζῶντες κρεμαστοὶ τήνδε δηλώσηθ' ὕβριν,
ἵν' εἰδότες, τὸ κέρδος ἔνθεν οἰστέον, 310
τὸ λοιπὸν, ἁρπάζητε, καὶ μάθηθ' ὅτι
οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
ἐκ τῶν γὰρ αἰσχρῶν λημμάτων τοὺς πλείονας
ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους.
ΦΥ. εἰπεῖν τι δώσεις, ἢ στραφεὶς οὕτως ἴω; 315
ΚΡ. οὐκ οἶσθα καὶ νῦν ὡς ἀνιαρῶς λέγεις;
ΦΥ. ἐν τοῖσιν ὠσὶν ἢ 'πὶ τῇ ψυχῇ δάκνει;
ΚΡ. τί δαί; ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;
ΦΥ. ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ὦτ' ἐγώ.
ΚΡ. οἴμ' ὡς λάλημα δῆλον ἐκπεφυκὸς εἶ. 320

303. ἐξέπραξαν] ἐπραξαν A. ἐξέπραξαν A^c. 307. ἐσ] εἰσ L. ἐσ A. ὀφθαλμούς] ὀφθαλμοσ L. 308. ὑμίν] ὑμιν L. ὑμῖν C. Ἅιδης μοῦνος ἀρκέσει] μόνος ἅδησ ἀρήσκη E. 311. ἁρπάζητε] ἁρπάξητε LE. 312. κερδαίνειν] κερδ·αίνειν L. 315. τι] δὲ LE. δὲ C^3. τι A. 316. οἶσθα] οἶσθα C^{2*}. 317. ἐν τοῖσιν] ἐντο-ῖ σιν L. 319. ὁ] ὃν L. ὁ CA. 320. λάλημα] (α)λάλημα L. λάλημα AE.

308–11. οὐχ ὑμὶν Ἅιδης .. ἁρπάζητε] 'Death shall not alone suffice for you, but first you shall be hung up alive to make exhibition of the heinousness of this offence, that for the future, in your wrongful gettings, you may know better where to look for gain.' Essay on L. § 37, p. 64. There is a confusion of two constructions: (1) οὐχ ὑμὶν Ἅιδης ἀρκέσει, to which μοῦνος is added for emphasis, i. e. οὐ θανεῖσθε μόνον: and (2) οὐ θανεῖσθε πρίν, κ.τ.λ. Cp. 1064, foll., and see Aj. 106, foll., θανεῖν γὰρ αὐτὸν οὐτί πω θέλω, κ.τ.λ. The Φύλαξ is to take this message to his fellows.

313, 14. The sentence is redundant, either the article or ἢ σεσωσμένους being unnecessary.

315. εἰπεῖν τι] δέ is unmeaning. τι as in θέλεις τι μεῖζον, l. 497.

317. δάκνει;] Impersonal. 'Is the smart in your ears or in your mind?'

318. τί δαί; though not found elsewhere in Sophocles or Aeschylus, may be admitted on the authority of the MS., where it is so obviously in keeping. Cp. ὦ τᾶν in O. T. 1145, Phil. 1387.

ῥυθμίζεις .. ὅπου;] 'Do you scan the whereabouts of my annoyance?'

320. λάλημα] The reading is doubtful between ἄλημα, 'A clever rogue,' and λάλημα, 'A prating fellow.' ἄλημα is better known, and was read by the Scholiast, but λάλημα is sufficiently supported by Eur. Andromache, 937, τούσδε Σειρήνων λόγους, | σοφῶν, πανούργων, ποικίλων λαλημάτων. And this word fits more closely to the context of the present passage. 'Fie, 'tis too clear that you were born to chatter.' 'Then it is clear that I never did this deed.'

ΦΥ. οὔκουν [τό *γ'] ἔργον τοῦτο ποιήσας ποτέ.
ΚΡ. καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδούς.
ΦΥ. φεῦ·
ἦ δεινὸν ᾧ δοκῇ γε καὶ ψευδῆ δοκεῖν.
ΚΡ. κόμψευε νῦν τὴν δόξαν· εἰ δὲ ταῦτα μὴ
φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι 325
τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.
ΦΥ. ἀλλ' εὑρεθείη μὲν μάλιστ', ἐὰν δέ τοι
ληφθῇ τε καὶ μή, τοῦτο γὰρ τύχη κρινεῖ,
οὐκ ἔσθ' ὅπως ὄψει σὺ δεῦρ' ἐλθόντα με.
καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς 330
σωθεὶς ὀφείλω τοῖς θεοῖς πολλὴν χάριν.
ΧΟ. στρ. α. πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει·

321. *γ'] δ' MSS. Reisk. corr. τοῦτο] εἰμὶ E. 322. ταῦτ'] τοῦτ' A. ταῦτ' A^c.
323. ᾧ δοκῇ γε] ἢν δοκεῖ L. ἦν δοκῇ A. δοκεῖν] δοκεῖ L. 326. δειλά] δεινὰ LE.
γρ. τὰ δειλά C^2*. 327. τοι] σοι L. τοι A. 332–5. Division of lines, πολλὰ–| θράπου–| τοῦτο–| πόντου–| νότου.

323. 'What a pity that one who is opinionated should have a false opinion.' For the subjunctive δοκῇ, cp. O. T. 316, 317.

324. κόμψευε .. δόξαν] 'Ay do, refine now on the word "opinion."' This does not seem to be one of the cases where νῦν with the imperative mood should be changed to νυν, as there is a sufficient reason for the emphatic particle.

325. ἐξερεῖτε] 'You shall tell the world.' Cp. Tr. 1110, 11, ὥν' ἐκδιδαχθῇ πᾶσιν ἀγγέλλειν ὅτι | καὶ ζῶν κακούς γε καὶ θανὼν ἐτισάμην.

332, foll. The metres of this first stasimon are artfully varied.

Strophe α.

1, 2. Double glyconics { ⏑̄ ⏑ ⏑ – ⏑ – ⏑ – | – – ⏑̄ ⏑ ⏑ – ⏑ – ‖
– ⏑̄ ⏑̄ ⏑ ⏑ – ⏑ – | – – ⏑̄ ⏑ ⏑ – ⏑ –
3. Iambic dimeter catalectic with 'cyclic' anapaest in 3rd place – – ⏑̄ ⏑ – ⏑ ⏑ – –.
4. Iambic dimeter brachycatalectic.
5. Iambic dimeter hypercatalectic.
6. Dactylic tetrameter.
7. Dactylic tetrameter, followed by trochaic dimeter.

Strophe β.

1. Dactylic ⏓ ⏑̄ ⏑ ⏑ – ⏑ ⏑ ⏑ | ⏑ ⏑̄ ⏑ ⏑ – ⏑ ⏑ ⏑.
2. Dactylotrochaic ⏓ ⏑̄ ⏑ ⏑ – ⏑ ⏑ | ⏑̄ ⏑ – –.
3, 4. Iambic, with syncope of 3rd thesis ⏑ ⏑̄ ⏑ ⏑ | ⏑̄ ⏑ –. Cp. O. T. 906.
5. Trochaic trimeter catalectic, with resolution of 2nd and 3rd arsis.
6. Like 3 and 4.
7. Trochaic dimeter catalectic.
8. Iambic dimeter and ditrocheus ⏑ ⏑̄ ⏑ – ⏑ – ⏑ ⏑ | ⏑̄ ⏑ – –.

332–83. 'Most wonderful of wondrous things is man, Who traverses the surging brine, And wearies mighty earth with year-long furrow. His craft ensnares the finny produce of the seas And taketh captive beast and bird. He compasseth a

τοῦτο καὶ πολιοῦ πέραν πόντου χειμερίῳ νότῳ 335
χωρεῖ, περιβρυχίοισιν
περῶν ὑπ' οἴδμασιν,
θεῶν τε τὰν ὑπερτάταν, Γᾶν
ἄφθιτον, ἀκαμάταν ἀποτρύεται, wears out for his use
ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππείῳ γένει πολεύων.

moving to & fro

335. πόντου] πόντοις L. πόντου C¹A. 337. περῶν] περῶν· L. πτερῶν A. 338. τε] (δ?)ε L. τε C². τὰν] τὰν· L. 339-53. Division of lines, ἄφθιτον-| ἔτοσ εἰσ ἔτοσ-| οι γένει-| κουφονέων-| νίθων-| καὶ θηρῶν-| πόντου-| σπείραισι-| περιφραδὴσ-| κρατεῖ-| θηρὸσ-| λασιαύχενα-| φίλοφον-| ὸν τ' ἀκμῆτα ταῦρον. 339. ἀποτρύεται ἰλλομένων] ἀποτρύετ' ἀπλομένων (λο from λω) L. γρ. ἀποτρύεται ἰλλομένων mg. C². παλλομένων A. 340. ἔτοσ εἰσ] ἔτουσ εἰσ A. 341. πόλευον L. πολεῦον C. πολεύων A.

way to master the monster of the wilds, And brings under his yoke the horse with flowing mane And the never-wearied mountain bull. Self-taught in speech and thought and civil ways, And in providing shelter from the cold and rain, There is no end to his devices. Nothing but death ever finds him unprepared. Even diseases, not to be avoided, are escaped by him. Inventive beyond hope, he moveth now to evil, and again to good. When binding to him the law of justice and piety He is exalted in the city, but outcast when he harbours wickedness for deeds of crime. May I never live with such an one, and may he never share my counsels.'

332. Aesch. Cho. 585, πολλὰ μὲν γᾶ τρέφει δεινὰ δειμάτων ἄχη, ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι;

δεινά is in transition from the earlier sense of 'fearful' to the later sense of 'clever:' = 'wonderful,' or 'mighty.' Cp. ὀλοόφρων.

334. τοῦτο] The neuter continues the abstract notion from οὐδὲν .. δεινότερον, and is thus more impressive than the masculine would have been.

πέραν] 'To the other side of.' 'Quite over.'

335. χειμερίῳ νότῳ] 'Impelled by the stormy south.' Dative of cause. Essay on L. § 14, p. 20.

335. 6. 'Traversing half-buried in the swilling surge.' For ὑπό with the dative in this sense, cp. O. C. 673, χλωραῖς ὑπὸ βάσσαις. Essay on L. § 19, p. 27.

336. περιβρύχιος is probably active = 'Surging round,' and contains an allusion to βρύχω, for which cp. Aesch. Prom. 1090, βρυχία δ' ἠχὼ παραμυκᾶται βροντῆς.

338. ὑπερτάταν] 'Supreme,' as the eldest and mother of all. Cp. O. T. 660, where the primacy for the occasion is similarly given to the sun. Schneidewin well remarks that the assonance ἄφθιτον, ἀκαμάταν ἀποτρύεται, .. ἀρότρων helps to express the persistent industry of man. The chorus is full of assonances and alliterations.

339. ἀποτρύεται] 'Wears out for his use (mid.) the unwearied earth.' The present implies that the process is never-ending. The wonder here expressed at man's boldness in not refraining from this violence to his Divine parent is strange to the modern reader. It may be compared to the feeling often expressed at the command given by science over the more subtle powers of nature, so that the challenge, 'Canst thou send lightnings, that they may go, and say unto thee, Here we are?' is no longer unanswerable.

ἴλλω ?

340. ἰλλομένων ἀρότρων] The force of ἴλλω is 'limited motion.' Thus the shuttle might be said ἴλλεσθαι, because when it reaches either end of the loom it is driven back again. Precisely in the same way the ploughs are said ἴλλεσθαι, 'To keep moving to and fro within certain bounds.' 'As the ploughs keep turning year after year.'

ἔτος εἰς ἔτος] i. e. δι' ἔτους εἰς ἔτος, 'Through one year into the next,' the first ἔτος being the accusative of duration. Or perhaps the whole expression is simply adverbial.

ἱππείῳ γένει πολεύων] 'Stirring up the glebe by the strength of mules.' πολεύειν = πολεῖν in Hes. Op. 460, ἔαρι πολεῖν· θέρεος δὲ νεωμένη οὔ σ' ἀπατήσει.

ἱππείῳ γένει] i. e. 'Prole equarum.'

ἀντ. α. *κουφονόων τε φῦλον ὀρνίθων ἀμφιβαλὼν ἄγει 343
καὶ θηρῶν ἀγρίων ἔθνη, πόντου τ' εἰναλίαν φύσιν 345
σπείραισι δικτυοκλώστοις, with meshy toils
περιφραδὴς ἀνήρ·
κρατεῖ δὲ μηχαναῖς ἀγραύλου
θηρὸς ὀρεσσιβάτα, λασιαύχενά θ' 350
ἵππον †ἕξεται ἀμφίλοφον ζυγὸν οὔρειόν τ' ἀκμῆτα ταῦρον.
στρ.β. καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστυνόμους 354

342. *κουφονόων τε] κοῦφον ἐόντε L. κουφονέων C²A. 344. ἀμφιβαλὼν L. ἄγει] ἔχει (ἄγει) L. ἄγει C¹A. 346. τ'] γ' L. τ' C². εἰναλίαν] ἐναλίαν L. 350. ὀρεσσιβάτα] ὀρεσσιβάτᾱ (V)L. λασιαύχενα] λαυσι. A. 351. ἵππον] ο from ω L. †ἕξεται] ἕξεται L. ἕξεται Schol. ἕξεται AE. 352. ἀκμῆτα] ἀδμῆτα AE. 354–64. Division of lines, καὶ φθέγμα–| φρόνημα–| ὀργάσ–| πάγων–| δύσομβρα–| ἄπορος–| τὸ μέλλον–| φεύξιν–| νόσων–| ξυμπέφρασται.

Schol. ταῖς ἡμιόνοις. 'αἱ γάρ τε βοῶν προφερέστεραί εἰσιν ἐλκέμεναι νείοιο βαθείης πηκτὸν ἄροτρον.' Hom. Il. 10. 352. Donaldson also compares Simon. Tr. 13 (Bergk), χαίρετ' ἀελλοπόδων θύγατρες ἵππων.

343. *κουφονόων] This is Brunck's almost certain emendation. (See critical note on l. 618) 'Light-thoughted.' Donaldson well says that as wings express the light-mindedness of man, light-mindedness is here made an epithet of the winged birds. Perhaps, however, the word further suggests the unsuspicious nature ('Despising the earth where cares abound') which makes them an easy prey. Cp. Plat. Tim. 91 D, τὸ δὲ τῶν ὀρνέων φῦλον . . ἐκ τῶν ἀκάκων ἀνδρῶν, κούφων δέ, κ.τ.λ. σπείραισι δικτυοκλώστοις, 'With meshy toils,' is to be joined with ἀμφιβαλὼν ἄγει. For ἄγειν in the sense of 'Carrying off,' cp. Hom. Il. 9. 594, τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας. The correction ἀγρεῖ is unnecessary. ἄγει agrees better with the image of a captive enemy, which is kept up in the words φῦλον and ἔθνη.

346. πόντου τ' εἰναλίαν φύσιν] 'The brood of ocean teeming in the seas.' For φύσιν, see Essay on L. p. 82, *b*.

349, foll. The preceding lines describe the capture of the wild animals; these point to their domestication.

Various emendations of l. 351 have been attempted: Hermann's ἵππιον ἕξετέ' ἀμφὶ λόφον ζυγοῖ, Schoëne's ἵππον ὀχμάζεται ἀμφιλόφῳ ζύγῳ, Dindorf's ἵππον ἀέξεται ἀμφίλοφον ζύγον, being the best known. That of Mr. Blaydes, ἵππον ὑπήγαγεν ἀμφίλοφον ζύγον, is as probable as any of these, if it did not utterly disregard the MSS., and Seyffert's ἵππον ἀνάσσεται ἀμφιλόφῳ ζύγῳ has considerable merit Not one of these, however, is convincing. If the future were defensible, Brunck's ὑπάξεται, supplying the preposition required by the Scholiast, would be satisfactory, and the more so because of ἐπάξεται following. If one more conjecture is to be added, I would suggest ἵππον ἐφέζεται ἀμφιλόφῳ ζύγῳ. Cp. Phil. 401, λεόντων ἔφεδρε = λέοντας ἐφεζομένη, i. e. 'Sitting in a chariot drawn by lions.' In this case ταῦρον would be governed by the general notion of putting under the yoke.

352. There is a natural progress in the thought. First, navigation and agriculture were mentioned as the arts of subduing the crude forces of nature; then the capture and domestication of animals. Now we come to the humanities and arts of life (the domestication of man himself), and lastly, in ἀντ. β, to moral or political good and evil.

354. ἀνέμοεν φρόνημα] 'Windswift thought.' 'Thought, which is viewless, free and nimble as the wind.' Sophocles knew that the soul had been identified with the air. Cp. Plat. Phaedo, 96 B, πότερον τὸ αἷμά ἐστιν ᾧ φρονοῦμεν, ἢ ὁ ἀήρ, ἢ τὸ πῦρ, κ.τ.λ. Schneidewin well compares

ὀργὰς ἐδιδάξατο καὶ δυσαύλων
πάγων *ἐναίθρεια καὶ
δύσομβρα φεύγειν βέλη·
παντοπόρος· ἄπορος ἐπ' οὐδὲν ἔρχεται 360
τὸ μέλλον· Ἅιδα μόνον
φεῦξιν οὐκ ἐπάξεται·
νόσων δ' ἀμηχάνων φυγὰς ξυμπέφρασται.
ἀντ.β. σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ' ἔχων 365
ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἕρπει.

356. ἐδιδάξατο] ἐδαδάξατο L. 357. πάγων] ψυχρὰ πάγων E. *ἐναίθρεια] αἴθρια MSS. Boeck corr. 359. παντοπόρος] παντ'ὀπόροσ L. παντ'ὀπόροσ C'. παντοπόρουσ A. 361. Ἅιδα] ἅιδα L. μόνον] μόνοι L. 363. ἀμηχάνων] ἀμηχάνων L. ἀμηχάνων C'. 366. ὑπὲρ ἐλπίδ'] ὑπερελπίδ' L. 367. ποτέ] ποτὲ L. ἕρπει] ἕρπειν A.

Hom. Il. 15. 80, foll., ὡς δ' ὅτ' ἂν ἀξῇ νόος ἀνέρος, ὃς τ' ἐπὶ πολλὴν | γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμῃσι νοήσῃ | 'ἔνθ' εἴην ἢ ἔνθα,' μενοινήσῃ τε πολλὰ | ὡς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη.

355, 6. ἀστυνόμους | ὀργάς is well explained by Seyffert, 'Urbium incolendorum studia.' 'The disposition to inhabit cities.' This seems more probable than 'The tempers of civic life.' ἀστύνομος ὀργή is the social impulse which draws men together to become inhabitants of the same town. The comparison of Ar. Pol. 6. 5, however, ἑτέρα δ' ἐπιμέλεια ταύτῃ ἑχομένη καὶ σύνεγγυς ἡ τῶν περὶ τὸ ἄστυ δημοσίων καὶ ἰδίων, ὅπως εὐκοσμία ᾖ, καὶ τῶν πιπτόντων οἰκοδομημάτων καὶ ὁδῶν σωτηρία καὶ διόρθωσις, καὶ τῶν ὁρίων τῶν πρὸς ἀλλήλους, ὅπως ἀνεγκλήτως ἔχωσι, καὶ ὅσα τούτοις ἀλλὰ τῆς ἐπιμελείας ὁμοιότροπα. καλοῦσι δ' ἀστυνομίαν οἱ πλεῖστοι τὴν τοιαύτην ἀρχήν, suggests the conjecture ἀστυνόμους ἀρχάς (already made by Valckenaër), 'Administrative rule.'

356. ἐδιδάξατο] 'He taught himself.' For the directly reflexive middle, see Essay on L. § 31, p. 48. The origin of the arts was a favourite problem of the Sophists. Cp. Plato, Prot. 320 D, foll. It is here assumed that they were self-taught without Prometheus or other superhuman aid.

355, foll. 'And to avoid the open influence of comfortless frosts, and the pelting rain.'

357. *ἐναίθρεια, the conjecture of Nauck, involves a simpler change than the ὑπαίθρεια of Boeckh.

Join *ἐναίθρεια βέλη as well as δύσομβρα βέλη.

360. παντοπόρος· ἄπορος] This punctuation is justified by the corresponding line of the antistrophe, which cannot be pointed otherwise.

360, 1. οὐδὲν .. τὸ μέλλον] Cp. l. 728, μηδὲν τὸ μὴ δίκαιον. Essay on L. § 22, p. 34.

362. οὐκ ἐπάξεται] 'He will not obtain.' Lit. 'Bring to his aid as an ally.' For a similar metaphorical use of ἐπάγεσθαι, where, however, the reading has also been questioned, cp. Thuc. 3. 10, τὴν τῶν ξυμμάχων δούλωσιν ἐπαγομένους.

364. νόσων δ' ἀμηχάνων φυγάς] Cp. supra 340, ἀκαμάτων ἀποτρύεται, for the oxymoron.

συν in συμπέφρασται, = 'He hath contrived,' implies skilful combination, as in συντεκταίνομαι.

365, 6. 'Having the inventiveness of art in a degree of cleverness beyond the reach of hope.' τι marks the indefiniteness of σοφόν as the predicate. It is in agreement with σοφόν, but has the effect of a particle or adverb. τὸ μηχανόεν τέχνας is literally, 'The power of inventing art,' τέχνας being genitive of respect after the verbal notion in μηχανόεν.

366. κακόν,... ἐπ' ἐσθλόν] Cp. O.T. 761, ἀγρούς σφε πέμψαι κἀπὶ τοιμνίων νομάς.

νόμους παρείρων χθονὸς weaving in
θεῶν τ' ἔνορκον δίκαν,
ὑψίπολις· ἄπολις, ὅτῳ τὸ μὴ καλὸν 370
ξύνεστι τόλμας χάριν.
μήτ' ἐμοὶ παρέστιος
γένοιτο μήτ' ἴσον φρονῶν ὃς τάδ' ἔρδοι. 375
ἐς δαιμόνιον τέρας ἀμφινοῶ
τόδε, πῶς εἰδὼς ἀντιλογήσω
τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.
ὦ δύστηνος
καὶ δυστήνου πατρὸς Οἰδιπόδα, 380
τί ποτ'; οὐ δή που σέ γ' ἀπιστοῦσαν
τοῖς βασιλείοισιν ἄγουσι νόμοις
καὶ ἐν ἀφροσύνῃ καθελόντες;
ΦΥ. ἥδ' ἔστ' ἐκείνη τοὔργον *ἡ 'ξειργασμένη·
τήνδ' εἷλομεν θάπτουσαν. ἀλλὰ ποῦ Κρέων; 385
ΧΟ. ὅδ' ἐκ δόμων ἄψορρος ἐς δέον περᾷ. At the right moment

370. ἄπολις] ἄπολισ δ' E. 371. ξύνεστι] gl. ἀντὶ τοῦ σύνεστι C²ᵃ. 373. μήτ' ἐμοί] μήτε μοι L. 374. μήτ' ἴσον] μήτ'.. ἴσον L. 375. ἔρδοι L. 376. ἀμφινο(ο)ῶ L. 377. ἀντιλογήσω] η from ι L. 379. Division of lines, ὦ-| πατρὸσ-| σέ γ'-| τοῖσ ... 382. βασιλείοισιν] βασιλείοις MSS. Tricl. corr. νόμοις] δόμοισ E. 384. ΦΥ.] ἀγ. L. φύλαξ C². *ἡ 'ξειργασμένη] ἐξειργασμένη MSS. 386. δόμων] δόμον E. ἄψορρος] ὕψορροσ L. ἄψορροσ C². ἐς δέον] εἰσ μέσον L. εἰσ δέον A.

367. νόμους παρείρων χθονός] 'When he knits therewith' (with his skill and enterprize) 'the laws of his land and the oath-observing righteousness of heaven.' It is objected to παρείραν that it elsewhere means 'Inserting incidentally, or by the way,' and that such a meaning is unsuitable here. But, as Seyffert has already shown, the word (which is a rare one) may quite well mean 'Weaving in,' like gold-leaf, for instance, into a chaplet of flowers. Cp. Plat. Legg. 605 D, καὶ τὸν τοῦ Κύρου δασμὸν ὃν ὑπέσχετο Πέρσαις εἰς τὸν νόμον ἐνέδει. Conjectural emendations are γεραίραν, περαίναν, γὰρ αἴραν, τ' ἀείραν.

370, 1. 'He is outcast from the state who harbours evil for the indulgence of crime.' Cp. supra, l. 30, πρὸς χάριν βορᾶς: Plat. Phaedr. 241, χάριν πλησμονῆς. This is better than joining τόλμας χάριν with ἄπολις = 'He is an outcast for his boldness.'

375 ἴσον φρονῶν] i.e. Of the same party in the state. For the expression, cp. Hom. Il. 15. 50, ἴσον ἐμοὶ φρονέουσα.

376–8. ἐς δαιμόνιον τέρας .. 'Αντιγόνην] 'I stand in doubt at this strange marvel, how to gainsay what I know, and say that this is not the maid Antigone.' The expression is suitable to the chorus' perturbed state of feeling. Seyffert's ἐς δαιμόνιον τέρας ἀμφινοῶν τότε, referring to the previous scene (l. 278), is without the directness and simplicity of those short anapaestic passages in which the chorus announce the entrance of a new person on the stage. Cp. 526, foll., 626, foll.

378. οὐκ εἶναι, not μὴ εἶναι, because the entrance of Antigone is a patent fact.

386. ἐς δέον] Cp. O. T. 1416, εἰς δέον πάρεστι. εἰς μέσον, which Seyffert has

ΚΡ. τί δ' ἔστι; ποίᾳ ξύμμετρος προὔβην τύχῃ;
ΦΥ. ἄναξ, βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον. disavowed
ψεύδει γὰρ ἡ 'πίνοια τὴν γνώμην. ἐπεὶ
σχολῇ ποθ' ἥξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ 390
ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε.
ἀλλ' ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ, resembles not in magnitude
ἥκω, δι' ὅρκων καίπερ ὢν ἀπώμοτος,
κόρην ἄγων τήνδ', ἣ καθευρέθη τάφον 395
κοσμοῦσα. κλῆρος ἐνθάδ' οὐκ ἐπάλλετο,
ἀλλ' ἔστ' ἐμὸν θοὔρμαιον, οὐκ ἄλλου, τόδε. my prize
καὶ νῦν, ἄναξ, τήνδ' αὐτός, ὡς θέλεις, λαβὼν
καὶ κρῖνε κἀξέλεγχ'· ἐγὼ δ' ἐλεύθερος free from
δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. 400 and clear of
ΚΡ. ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβών;
ΦΥ. αὕτη τὸν ἄνδρ' ἔθαπτε· πάντ' ἐπίστασαι.
ΚΡ. ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φῄς;

387. προὔβην] ἐξέβην L. ἐξέβην C²ᵐᵍ. προὔβη AE. τύχῃ] τύχη A. 388. οὐδέν ἐστ'] οὐδὲν ἔστ' L. 390. ἥξειν] ἡΐξειν L. 392. ἐλπίδας] ἐλπίδα L. ἐλπίδασ C². χαρά] χα L. χαρὰ C². 394. δρκων] δρκων L. δρκων A. 397. ἔστ'] ἔτ' L. ἔστ' C². 398. θέλεις L. θέλεις C². 399. ἐλεύθερος] ἐ(υ)λεύθεροσ L. 402. ἔθαπτε] ἔθαπτεν L. ἐπίστασαι] ἐπίστασο A. 403. ξυνίης] ξυνίεισ L.

restored from L., although having the authority of the chief MS., is more like a MS. conjecture than *εἰς δέον*. The same may be said of *ἐξέβην*, as compared with *προὔβην*. Seyffert reads *ξύμμετρ' ἐξέβην τύχῃ*.

388. οὐδέν ἐστ' ἀπώμοτον] This *γνωμή* first occurs in the fragment of Archilochus about the eclipse (76 Bergk), *Χρημάτων ἄελπτον οὐδέν ἐστιν οὐδ' ἀπώμοτον*.

389. ψεύδει .. γνώμην] 'For second thoughts make resolution false.'

390. ἂν belongs grammatically to the verb ἐξηύχουν, but in meaning rather modifies the infinitive.

391. ταῖς .. τότε] 'On the occasion of those threats of yours which then afflicted me.' 'When my soul was shaken with the tempest of your threatenings.' For the dative (of occasion, helped by attraction), see Essay on L. § 11, p. 17, *c*, and cp. l. 691.

392. ἐκτὸς καὶ παρ' ἐλπίδας] i. e. ἐκτὸς ἐλπίδος (supra, l. 330) καὶ παρ' ἐλπίδας.

393. ἔοικεν .. μῆκος οὐδέν] i. e. οὐδὲν ἔοικε μήκει, i. e. εἰς τὸ μέγεθος, as the Scholiast says.

395. καθευρέθη is not to be rejected because of the rarity of the compound. See Essay on L. p. 90. But the conjecture of Nauck, *καθῃρέθη*, is favoured by *καθελόντες* in l. 383.

399. κρῖνε κἀξέλεγχ'] 'Examine and convict.'

399, 400. ἐγὼ δ'.. κακῶν] 'But I have a full right to be "away and clear" from this bad business.'

401. The emphatic order of the words expresses the profound astonishment of Creon. (Essay on L. § 41, p. 71.) 'This maiden! where, and how, did you arrest her?'

403. λέγεις ὀρθῶς] 'Do you say it

ΦΥ. ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν
ἀπεῖπας. ἆρ' ἔνδηλα καὶ σαφῆ λέγω; 405
ΚΡ. καὶ πῶς ὁρᾶται κἀπίληπτος ᾑρέθη;
ΦΥ. τοιοῦτον ἦν τὸ πρᾶγμ'. ὅπως γὰρ ἥκομεν,
πρὸς σοῦ τὰ δεῖν' ἐκεῖν' ἐπηπειλημένοι,
πᾶσαν κόνιν σήραντες ἣ κατεῖχε τὸν
νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὖ, 410
καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι,
ὀσμὴν ἀπ' αὐτοῦ μὴ *βάλοι πεφευγότες,
ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις
κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνου.
χρόνον τάδ' ἦν τοσοῦτον, ἕς τ' ἐν αἰθέρι 415
μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος
καὶ καῦμ' ἔθαλπε· καὶ τότ' ἐξαίφνης χθονὸς

404. ἰδών] ἴδον MSS. Brunck corr. 405. ἆρ'] ἄρ' L. σαφῆ] σαφῆι L.
406. κἀπίληπτος] κἀπίληπτοσ L. ᾑρέθη] εὑρέθη L. εὑρέθη AE. 408. δεῖν'] δεῖν' L. ἐπηπειλημένοι] ἐπηπειλημένοι L. 412. *βάλοι] βάλῃ MSS. Steph. corr. 413. κινῶν] κεῖνον L. κινῶν A.

with a clear mind?' i. e. Have you your wits? Cp. O. T. 528, ἐξ ὀμμάτων δ' ὀρθῶν τε κἀξ ὀρθῆς φρενὸς | κατηγορεῖτο τοὐπίκλημα τοῦτό μου;

404. ὃν σὺ τόν] The collocation of antecedent and relative is peculiar, and perhaps characteristic of the rustic emphasis of the Φύλαξ.

406. 'And how was she discovered, caught, and taken?'

409, 10. τὸν | νεκύν] A remarkable instance of synapheia. Cp. l. 238. See Essay on L. § 21, p. 32.

410. εὖ] 'Carefully.' For the order, see Essay on L. p. 70, and cp. O. T. 308, μαθόντες εὖ.

411. 'We sat just below the top of the rising ground, in the lee of the wind, so escaping the incidence of the odour from the dead.' Supposing the corpse to be exposed in a hollow of the high ground, surrounded by hillocks, they would select a point of observation on the lee-side of one of these hillocks, and to the windward of the corpse, which they would have full in view. ἐκ = 'On this side of and looking from.' Essay on L. § 19, p. 27. Cp. infra 1110, εἰς ἐπόψιον τόπον.

412. This line is not necessarily connected with the preceding: i. e. They may be supposed to select a spot, (1) out of the wind, (2) out of the way of the smell. But the explanation above given is more probable.

412. *βάλοι] The optative is required by the optative following, as well as by the past tense.

413, 14. 'Rousing each his fellow with noisy altercation, reviling him who should take this labour easily.' ἀφειδεῖν, 'To be unsparing,' and so 'To be negligent,' 'To treat lightly,' 'To act without circumspection.' Cp. Thuc. 4. 26, τοῖς δὲ ἀφειδὲς ὁ καταπλοῦς καθεστήκει.

415–17. 'This lasted till the sun had reached his station in mid-sky with unclouded splendour, and the heat was glowing.' Cp. the Homeric ὄφρα μὲν ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει.

417, foll. 'When suddenly from the earth the Storm-god raised a squall, that saddened all the sky, and filled the plain, tearing the tresses of the orchard groves, and the wide heaven was choked with it.' The chief discomfort of such a visitation would be the cloud of dust, forcing men to close their eyes, and wrapping even near objects from sight. The watchman is explaining why they lost sight of the corpse.

having raised a whirlwind

τυφὼς ἀείρας σκηπτόν, οὐράνιον ἄχος,
πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην
ὕλης πεδιάδος, ἐν δ' ἐμεστώθη μέγας
woodland
closing our eyes & mouths
αἰθήρ· μύσαντες δ' εἴχομεν θείαν νόσον.
καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,
ἡ παῖς ὁρᾶται, κἀνακωκύει πικρᾶς
ὄρνιθος ὀξὺν φθόγγον, ὡς ὅταν κενῆς
εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος·
οὕτω δὲ χαὔτη, ψιλὸν ὡς ὁρᾷ νέκυν,
γόοισιν ἐξῴμωξεν, ἐκ δ' ἀρὰς κακὰς
ἠρᾶτο τοῖσι τοὔργον ἐξειργασμένοις.
καὶ χερσὶν εὐθὺς διψίαν φέρει κόνιν,
well made
ἔκ τ' εὐκροτήτου χαλκέας ἄρδην πρόχου
χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
χήμεῖς ἰδόντες ἱέμεσθα, σὺν δέ νιν
θηρώμεθ' εὐθὺς οὐδὲν ἐκπεπληγμένην,
καὶ τάς τε πρόσθεν τάς τε νῦν ἠλέγχομεν
πράξεις· ἄπαρνος δ' οὐδενὸς καθίσταto,
ἀλλ' ἡδέως ἔμοιγε κἀλγεινῶς ἅμα.

420. ἐν δ'] ἔνθ' L. ἐν δ' A. 424. κενῆς] (..) κενῆσ? (ἐκ). 426. χαὔτη] χ' ἄτη L. χ' ἄ^ν^τη C². καύτη E. 429. διψίαν φέρει] διψῶν ἐκφέρει L. διψῶν ἐκφέρει C. γρ. διψίαν φέρει mg. C². διψίαν φέρει A. 430. χαλκέας] χαλκέωσ AE. πρόχου L. προχόου C. 431. τρισπόνδοισι] τρισπόδοισι A. νέκυν] νέκυ L. στέφει] στρέφει E. 432. χήμεῖς] χήμεῖσ δ' A (?). ἱέμεσθα LE. ἱέμεσθα A. 434. πρόσθεν] πρόσθε L.

421. μύσαντες .. νόσον] 'Closing lips and eyes, we endured the Divine visitation.'

423, foll. κἀνακωκύει] 'And raises a shrill wailing cry, like the voice of the despairing bird.' For the descriptive genitive, see Essay on L. § 9, p. 12.

πικρᾶς] 'Embittered,' 'Full of bitterness:' the quality of the object is transferred to the subject: i. e. πικρᾶς, ἅτε πασχούσης πικρά. Also the bitterness of anger is joined to that of grief. Cp. the Latin *dolor*.

424, 5. 'As when it sees robbed of its young ones the desolated couch of its nest.' For the pleonasm, see Essay on L. § 40, p. 68.

426. οὕτω δέ] The apodosis is resumed, as so often happens after a comparison. Essay on L. p. 60.

427. γόοισιν] Essay on L. § 40, p. 69.

ἐκ δ' .. ἠρᾶτο] Essay on L. § 18, p. 25.

430. ἄρδην .. στέφει] Slightly condensed from ἄρδην ἔχουσα στέφει. στέφει, 'She decorates,' 'Honours.' Metaphorical, as in Od. 8. 170, ἀλλὰ θεὸς μορφὴν ἔπεσι στέφει. She leaves out no jot of the ceremony: ὡς οὐδὲν ὑφιεμένη τῷ κηρύγματι.

432. σὺν δέ νιν | θηρώμεθ'] For this tmesis, see Essay on L. § 18, p. 26. Σὺν as in συλλαμβάνω.

431. Od. 11. 26, ἀμφ' αὐτῷ δὲ χοὰς χέομεν πᾶσιν νεκύεσσιν, | πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδεῖ οἴνῳ, | τὸ τρίτον αὖθ' ὕδατι.

436. ἀλλ' .. ἅμα] ἀλλά is to be explained as pointing the antithesis after the negative. 'Her attitude was not that

τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
ἥδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
ἀλγεινόν. ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν
ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας. 440

ΚΡ. σὲ δή, σὲ τὴν νεύουσαν ἐς πέδον κάρα,
φῄς, ἢ καταρνεῖ μὴ δεδρακέναι τάδε;

ΑΝ. καὶ φημὶ δρᾶσαι κοὐκ ἀπαρνοῦμαι τὸ μή.

ΚΡ. σὺ μὲν κομίζοις ἂν σεαυτὸν ᾗ θέλεις
ἔξω βαρείας αἰτίας ἐλεύθερον· 445
σὺ δ' εἰπέ μοι μὴ μῆκος, ἀλλὰ συντόμως,

439. πάντα ταῦθ'] ταῦτα πάνθ' E. 440. πέφυκε] πέφυκεν L. 441. ἐς] εἰσ L. 442. καταρνεῖ] καταρνῆι L. 443. κοὐκ ἀπαρνοῦμαι] κ' οὐκαπαρνοῦμαι L. τὸ μή] τὸ .η L. (σ?). 444. κομίζοῖσ A. 446. συντόμως] σύντομα AE.

of denial, but one to me at least pleasant and painful as well.' The adverb modifies a word which is to be supplied from καθίστατο. There is a certain point in this which is lost in the emendation of Dindorf, ἅμ' ἡδέως, in which, however, the repetition of ἅμα may be defended from Plat. Gorg. 497 A, ἅμα διψῶν τε ἕκαστος ἡμῶν πέπαυται καὶ ἅμα ἡδόμενος διὰ τοῦ πίνειν. Schneidewin quotes also Gorg. 496 C, ὃν ἅμα τε ἀπαλλάττεται ἄνθρωπος καὶ ἅμα ἔχει, which is not really parallel.

439, 40. ἀλλὰ .. σωτηρίας] (1) 'But all these things are to me by nature less important to obtain than my own safety.' Or, perhaps, (2) 'It is in my nature to take less account of all this than of my own safety.' For the meaning thus given to ἐμοὶ πέφυκε, cp. El. 860, πᾶσι θνατοῖς ἔφυ μόρος. And for λαβεῖν = 'To weigh' or 'Estimate,' cp. Thuc. 3. 59, φείσασθαι δὲ καὶ ἐπικλασθῆναι τῇ γνώμῃ οἴκτῳ σώφρονι λαβόντας: ib. 2. 42, § 5, τὴν δὲ τῶν ἐναντίων τιμωρίαν ποθεινοτέραν αὐτῶν λαβόντες.

441. Cp. supra l. 269. And for σὲ δή, sc. λέγω, cp. Aesch. Prom. 944, σὲ τὸν σοφιστήν, κ.τ.λ.: Soph. El. 1445, σέ τοι, σὲ κρίνω, κ.τ.λ.: Eur. Hel. 546.

The action of Antigone is misunderstood by Creon. She fixes her eyes upon the ground, not from fear or shame, but because she is out of sympathy with all present, and her thoughts are in the other world. The hidden fire flashes out in ll. 450, foll., which are certainly not spoken with averted eyes. Cp. O. T. 1121.

442. καταρνεῖ] The unusual compound, introduced, perhaps, partly for the sake of metre, has also a special sense of blame. Cp. καταπροδίδωμι, καταχρῶμαι.

445. 'Exempt from grievous imputation.'

446. μῆκος] Adverbial, cp O. C. 92, κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις.

446, foll. 'Tell us, no long tale, but briefly, knew you of the edict that forbade this deed? I knew; 'twas plain enough. How could I fail to know? And were you, then, so hardy as to outstep our law? That edict came not to me from the mouth of Zeus, nor from the Right, whose throne is with the Gods below. They also have appointed unto men a law. Methought your edict could not so prevail, as that a mortal should outrun the silent irrefragable ordinances of heaven. Their life is not of to-day or yesterday. They are eternal. None knoweth of a time when they began. I feared not so the mind of any man, as to incur before the Gods the penalty of that law. I knew, forsooth, without your edict, that I was to die. And if I am to die before the time, I count it gain. For he must surely gain by death who lives, as I do, amidst plenteous woes. And so for me to meet this doom is a grief I reck not of. If I had borne to leave unburied the corpse, fallen in carnage, of my mother's son, that had been a grief to me, but this is no grief. And if I seem to you to be now doing foolishly, it comes to this, methinks,—I am condemned of folly by a fool.'

ἤδης τὰ κηρυχθέντα μὴ πράσσειν τάδε;
ΑΝ. ἤδη· τί δ' οὐκ ἔμελλον; ἐμφανῆ γὰρ ἦν.
ΚΡ. καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους;
ΑΝ. οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε 450
οὐδ' ἡ ξύνοικος τῶν κάτω θεῶν Δίκη,
οἳ τούσδ' ἐν ἀνθρώποισιν ὥρισαν νόμους,
οὐδὲ σθένειν τοσοῦτον ᾠόμην τὰ σὰ
κηρύγμαθ' ὥστ' ἄγραπτα κἀσφαλῆ θεῶν
νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν. 455
οὐ γάρ τι νῦν γε κἀχθές, ἀλλ' ἀεί ποτε
ζῇ ταῦτα, κοὐδεὶς οἶδεν ἐξ ὅτου 'φάνη.

447. ἤδης] ἡιδεισ L. 448. ἤδη] ἡιδειν L. ἐμφανῆ] ἐκφανῆ L. ἐμφανῆ AE.
450. τί μοι] τοι μὴ L. τί μοι C². 456. τι] τοι A. 457. 'φάνη] φάνη L.

447. τὰ κηρυχθέντα] 'The proclamation made.' Cobet's ἤδησθα κηρυχθέντα is plausible; but Creon may characteristically use the article in speaking of his own edict, and the epexegesis, though less smooth, is more like the language of the transition period.

449. καὶ δῆτα] 'And then.' Cp. Plat. Theaet. 142 C, καὶ δῆτα προσέμβλεψας αὐτόν, ἀπιὼν πάλιν.

τούσδε .. νόμους] 'These laws,' i. e. The laws whose majesty is vested in me. For this use of the demonstrative, see Essay on L. § 22, p. 33.

450, foll. 'I obeyed no decree of yesterday, but the eternal law. That cannot be annulled by any enactment of a mere man. It may be I shall die for what I have done. But it needed not your proclamation to tell me that I must die. And to die before the term appointed is to lose so much of sorrow.'

451. For the mythological fancy, cp. O. C. 1381, 2, εἴπερ ἐστὶν ἡ παλαίφατος | Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.

452. This line is rightly explained by the Scholiast and Donaldson, 'Ἡ δίκη, φησί, καὶ ὁ Ζεὺς ὥρισαν ὥστε θάπτεσθαι τοὺς νεκρούς ... θέλει δὲ εἰπεῖν ὅτι ἀπὸ τῆς φύσεως δίκαιον ἡγῆμαι θάπτειν τὸν ἀδελφόν. (Schol.) 'She replies, that she did not consider his proclamations as emanating from Zeus, the supreme God, or from that justice which regulated the rights of the dead, who, she says, have established *these laws*, namely, the laws of sepulture, which do not need any enactment, but have their ὅροι set up in the human heart.' (Donaldson.) The iteration of τούσδε, in contrasting the law which she obeyed with the edict of Creon, is dramatically appropriate, and there is no difficulty in the vague use of the demonstrative. See Essay on L. § 22, p. 32.

454. ἄγραπτα κἀσφαλῆ] 'Unwritten and unerring.' Cp. O. T. 865, foll., and note. ἀσφαλῆ is not only 'Immutable,' 'Never failing to apply,' but also 'Certain in retribution,' 'Never failing to vindicate their authority.' Cp. ll. 457, foll.

455. θνητὸν ὄντα] Sc. σε, understood (implicitly) from τὰ σὰ κηρύγματα. 'That a mortal man should run beyond the silent unfailing ordinances of the Gods.'

456. νῦν .. κἀχθές] 'To-day or yesterday.' The particle γε serves to connect the sentences, and τε is unnecessary, as appears from the similar expression, χθὲς καὶ πρώην, in Plat. Legg. 3. 677 D.

ἀεὶ ποτε means 'Everlastingly,' without any clear distinction of past or future. ποτε gives the effect of indefiniteness or infinity.

457. ζῇ] 'Are in force.' Cp. O. T. 481, ἀεὶ ζῶντα περιποτᾶται.

ἐξ ὅτου 'φάνη] 'Since when they came into being.' Cp. Tr. 1, λόγοι .. ἀρχαῖοι φανείς.

τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
φρόνημα δείσασ', ἐν θεοῖσι τὴν δίκην
δώσειν· θανουμένη γὰρ ἐξῄδη, τί δ' οὔ; 460
κεἰ μὴ σὺ προὐκήρυξας. εἰ δὲ τοῦ χρόνου
πρόσθεν θανοῦμαι, κέρδος αὔτ' ἐγὼ λέγω.
ὅστις γὰρ ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς
ζῇ, πῶς δδ' οὐχὶ κατθανὼν κέρδος φέρει;
οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν 465
παρ' οὐδὲν ἄλγος· ἀλλ' ἄν, εἰ τὸν ἐξ ἐμῆς
μητρὸς θανόντ' ἄθαπτον *ἐσχόμην νέκυν,
κείνοις ἂν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.
σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,
σχεδόν τι μώρῳ μωρίαν ὀφλισκάνω. 470
ΧΟ. δηλοῖ τὸ γέννημ' ὡμὸν ἐξ ὠμοῦ πατρὸς
τῆς παιδός· εἴκειν δ' οὐκ ἐπίσταται κακοῖς.
ΚΡ. ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα

458. ἐγὼ οὐκ] ἔγ' οὐκ L. 460. ἐξῄδη] ἐξήδειν L. 462. πρόσθεν] πρόσθε L. αὔτ'] αὖτ' L. 467. *ἐσχόμην] ηἰσχόμην L. ὑνσχόμην A. ἰσχόμην E. 468. κείνοις] κοίνοισ A. τοῖσδε] τοῖσ (corr. τοῖσι) E. 471. γέννημ'] γένημ' L. γέννημ' C²A. φώνημα (i. e. φρόνημα?) gl. A. 472. ἐπίσταται] ἐπιστα(σ)α L. ἐπίστατα¹ C². 473. σκλήρ' L. σκλῆρ' C².

458. τούτων .. τὴν δίκην] 'The punishment exacted in vindication of these.' The Gods might be said δίκην ἐπιτιθέναι τῶν παραβαθέντων νόμων, although the word in the genitive after δίκη more frequently signifies the offence for which punishment is awarded. Cp. infra 1074, τούτων σε λωβητῆρες ὑστεροφθόροι, κ.τ.λ.

461, foll. Shak. Julius Caesar, 3. 1, 'Bru. That we shall die, we know; 'tis but the time | And drawing days out, that men stand upon. | Cass. Why, he that cuts off twenty years of life | Cuts off so many years of fearing death. | Bru. Grant that, and then is death a benefit: | So are we Caesar's friends, that have abridged | His time of fearing death.'

462. κέρδος αὔτ' ἐγὼ λέγω] αὔτ', i. e. αὐτό, although not necessary to the construction, as appears from Plat. Apol. 40 E, κέρδος ἔγωγε λέγω, is better here than αὔτε, which weakens κέρδος.

466. παρ' οὐδέν] 'Is a grief of no account,' rather than 'Is hardly any grief.' For the latter, however, cp. O. T. 638, τὸ μηδὲν ἄλγος.

ἐμῆς] Meineke conjectures μιᾶς, Seyffert ὁμῆς, unnecessarily. The emphatic use of ἐμός is very frequent in Sophocles.

467. ἄθαπτον *ἐσχόμην] *ἐσχόμην is nearly equivalent to ἀνεσχόμην, the simple for the compound verb (Essay on L. p. 91, 4). The active ἔχειν, in the sense of 'enduring,' occurs supra 421: El. 216, οὐ σχήσω ταύτας ἄτας: Phil. 1153, ἀδαής τ' ἔχειν μύριον ἄλγος. The middle voice has here the same pathetic force as in ὁρῶμαι, εἰδόμην, etc. Essay on L. § 31, p. 49.

471. 'The maiden's lineage declares itself in the fierce vein that comes to her from her fierce sire.'

473. σκληρά] 'Unbending,' and so 'Stubborn,' 'Obstinate.'

473, foll. The self-will of Creon appears more distinctly in this speech. (1) He asserts his confidence in the use of power to suppress insubordination. (2) He speaks

πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον
σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῆ 475
θραυσθέντα καὶ ῥαγέντα πλεῖστ' ἂν εἰσίδοις.
σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει
φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.
αὕτη δ' ὑβρίζειν μὲν τότ' ἐξηπίστατο, 480
νόμους ὑπερβαίνουσα τοὺς προκειμένους·
ὕβρις δ', ἐπεὶ δέδρακεν, ἥδε δευτέρα,
τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν.
ἢ νῦν ἐγὼ μὲν οὐκ ἀνήρ, αὕτη δ' ἀνήρ,
εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη. 485
ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὁμαιμονεστέρας
τοῦ παντὸς ἡμῖν Ζηνὸς ἑρκείου κυρεῖ,
αὐτή τε χἠ ξύναιμος οὐκ ἀλύξετον
μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον

476. εἰσίδοις] ἐσίδοισ L. 482, 3. The order of these lines is inverted, but the mistake is rectified by the first hand, which has placed β', ά against them in the margin. 482. ὕβρις] ι from ει L. 485. κράτη] κράτηι L. 486. ὁμαιμονεστέρας] ὁμαιμονεστέρα(ισ) or ὁμαιμονεστέρα(σ) L. ὁμαιμονεστέρασ A. 487. ἑρκείου] ἑρκίου L. 489. οὖν] ἂν E.

of his ward, whom he does not care to name, as in the place of a slave (479): (3) he implies that to cede an inch of authority is to give the sovereignty to another (485). (4) He throws the tie of kindred to the winds.

475. ὀπτὸν .. περισκελῆ] 'Baked to exceeding hardness.' περί intensive, as in περισπερχής. Cp. Aj. 649, αἱ περισκελεῖς φρένες.

477. σμικρῷ has a strong emphasis. Essay on L. § 41, p. 70.

478. ἐκπέλει] Essay on L. § 55, p. 90. Hesych. ἐκπέλει, ἔξεστι. Hdt. uses ἐκγίνεσθαι in a similar sense.

479. δοῦλος] Creon shows his coarsely tyrannical spirit by boasting of his absolute power over his orphan relative. Cp. Aj. 1151, where Agamemnon speaks to Teucer in a similar tone.

485. 'If this authority is to be allowed to rest with her unchallenged.' By an exaggeration of feeling like that in l. 208, he thinks that to pardon disobedience is to yield authority to the offender. For κείται, cp. El. 361, σοὶ δὲ πλουσία | τράπεζα κείσθω: ἀνάκειμαι in Hdt. I. 97, γνοὺς ὁ Δηϊόκης ἐς ἑωυτὸν πᾶν ἀνακείμενον.

κράτη, as in l. 178, ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω.

486. ὁμαιμονεστέρα is the more rational reading: but in an hyperbolical expression of this kind, that is not a sufficient argument, and may be urged with equal force as accounting for the alteration of the MS. I have therefore followed the first hand of L.

487. τοῦ παντὸς .. Ζηνὸς ἑρκείου] i.e. 'Our whole family,' the presiding *numen* being put for the thing held sacred. Cp. Κύπρις, and 'Minerva' in Latin.

489 μόρου] For the genitive with ἀλύξετον, cp. Phil. 1044, τῆς νόσου πεφευγέναι.

ἴσον is probably to be construed both with ἐπαιτιῶμαι and βουλεῦσαι ('I accuse equally of plotting equally'), and τοῦδε τάφου is partly gen. after ἐπαιτιῶμαι, partly after ἴσον.

ἐπαιτιῶμαι τοῦδε βουλεῦσαι τάφου. 490
καί νιν καλεῖτ' ἔσω γὰρ εἶδον ἀρτίως
λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν. = 'compos mentis'
φιλεῖ δ' ὁ θυμὸς πρόσθεν ᾑρῆσθαι κλοπεὺς
τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων.
μισῶ γε μέντοι χὥταν ἐν κακοῖσί τις 495
ἁλοὺς ἔπειτα τοῦτο καλλύνειν θέλῃ. to gloss it over
ΑΝ. θέλεις τι μεῖζον ἢ κατακτεῖναί μ' ἑλών;
ΚΡ. ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.
ΑΝ. τί δῆτα μέλλεις; ὡς ἐμοὶ τῶν σῶν λόγων
ἀρεστὸν οὐδέν, μηδ' ἀρεσθείη ποτέ, 500
οὕτω δὲ καὶ σοὶ τἄμ' ἀφανδάνοντ' ἔφυ. displeasing
καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον
κατέσχον ἢ τὸν αὐτάδελφον ἐν τάφῳ
τιθεῖσα; τούτοις τοῦτο πᾶσιν ἀνδάνειν
λέγοιτ' ἄν, εἰ μὴ γλῶσσαν *ἐγκλῄσαι φόβος. (optative assist) 505
ἀλλ' ἡ τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ
κἄξεστιν αὐτῇ δρᾶν λέγειν θ' ἃ βούλεται.
ΚΡ. σὺ τοῦτο μούνη τῶνδε Καδμείων ὁρᾷς.
ΑΝ. ὁρῶσι χοὗτοι· σοὶ δ' ὑπίλλουσι στόμα.

491. ἔσω γάρ] ἔσω καὶ γὰρ E. 494. τεχνωμένων] τεχνομένων E. 496. θέλῃ] θέλ(ει)η L. 497. τι] τί L. 504. ἀνδάνειν] ἀνδάνει LE. ἀνδάνειν A. 505. *ἐγκλῄσαι] ἐγκλείσοι MSS. Dind. corr. 506. πολλὰ τ' ἄ'λλ' LA. εὐδαιμονεῖ A. 507. δρᾶν om. L. add. C². 509. χοὗτοι] χοὗτοι L. χοῖδε A. ὑπίλλουσι] ἐπίλλουσιν L. ὑπίλλουσι A.

493, 4. 'And it commonly happens that the spirit of those who are plotting some utter wickedness in secret is convicted of its occulted guilt before the act.'

493. ᾑρῆσθαι κλοπεύς, = ᾑρῆσθαι κλέπτων τι, i.e. To be caught in some stealthy enterprise. The perfect tense marks that the detection is completed before the purpose is carried into effect.

495. 'But yet I hate it equally when one who is caught in actual mischief tries to make a virtue of the offence.' ἐν κακοῖσι = 'In trouble,' i. e. In crime, and not merely, like Ismene, in the consciousness of crime.

496. καλλύνειν] Creon affects to regard Antigone's appeal to the higher law as a piece of hypocrisy.

500. μηδ' ἀρεσθείη] Sc. μηδὲν τῶν σῶν λόγων.

505. λέγοιτ' ἄν] For the passive, see Essay on L. § 31, p. 49.

*ἐγκλῄσαι] Cp. supra, l. 180. Dindorf's correction is retained in preference to ἐγκλείοι. The future optative is clearly wrong.

506, 7. These two lines have been supposed spurious. But the speech ends carelessly, as in 469, 70, and this is not out of character.

509. ὑπίλλουσι] ἴλλειν (cp. supra 340) is 'To move within bounds,' or 'To limit motion.' So here, 'They move their lips under your restraint.' 'They curb their speech under your will.'

ΚΡ. σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς; 510
ΑΝ. οὐδὲν γὰρ αἰσχρὸν τοὺς ὁμοσπλάγχνους σέβειν.
ΚΡ. οὔκουν ὅμαιμος χὠ καταντίον θανών;
ΑΝ. ὅμαιμος ἐκ μιᾶς τε καὶ ταὐτοῦ πατρός.
ΚΡ. πῶς δῆτ' ἐκείνῳ δυσσεβῆ τιμᾷς χάριν;
ΑΝ. οὐ μαρτυρήσει ταῦθ' ὁ κατθανὼν νέκυς. 515
ΚΡ. εἴ τοί σφε τιμᾷς ἐξ ἴσου τῷ δυσσεβεῖ.
ΑΝ. οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὤλετο.
ΚΡ. πορθῶν δὲ τήνδε γῆν· ὁ δ' ἀντιστὰς ὕπερ.
ΑΝ. ὅμως ὁ γ' Ἅιδης τοὺς νόμους τούτους ποθεῖ.
ΚΡ. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος. 520
ΑΝ. τίς οἶδεν εἰ κάτω 'στὶν εὐαγῆ τάδε;
ΚΡ. οὔτοι ποθ' ὀχθρός, οὐδ' ὅταν θάνῃ, φίλος.
ΑΝ. οὔτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.
ΚΡ. κάτω νυν ἐλθοῦσ', εἰ φιλητέον, φίλει
κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή. 525
ΧΟ. καὶ μὴν πρὸ πυλῶν ἥδ' Ἰσμήνη,

510. ἐπαιδεῖ] ἐπαιδῆι L. 512. καταντίον] καταναντίον L. κατὰ χθονὸς E. 514. δυσσεβῆ] δυσσεβῶι L. δυσσεβεῖ A. 516. εἴ τοί σφε] εἴ τοῖσ σφε L. εἴ τί σφε A. ὅτι σφε E. 518. ἀντιστάς] ἀντιστᾶσ L. 519. τούτουσ LAE. γρ. τοὺσ νόμουσ ἴσουσ mg. C². 520. λαχεῖν] λαβεῖν E°. ἴσος] ἴσον E. 521. κάτω 'στὶν LAE. γρ. κάτωθεν interl. C². 522. οὔτοι ποθ' οὐχθρός] οὔτοι πόθ' οὐχθρὸσ L. οὔτοι ποθ' οὐχθρὸσ A. οὐδ'] οὔθ' A. 523. οὔτοι συνέχθειν] οὐτουυνέχειν L. οὐτοι συνέχειν C². 524. νυν] νῦν L. 525. ἄρξει] ἄρξῃ L. ἄρξει C².

510. τῶνδε .. φρονεῖς;] 'If you hold a course divergent from them.' Cp. supra 375, μήτ' ἴσον φρονῶν.

512. καταντίον] 'In opposition to him.'

514. 'Why then do you honour a service which involves impiety to him?' 'Honour,' i. e. By zealously performing it.

515. ὁ κατθανὼν νέκυς] i. e. Eteocles.

516. i. e. If you honour the impious one equally with him.

517. For the omission of the participle, see Essay on L. § 23, p. 35.

519. τοὺς νόμους τούτους] Cp. supra 452. ἴσους, the reading of the corrector of L., rather injures the line by dividing the emphasis, which rests entirely on ὅμως. Essay on L. § 41, p. 70 (4).

520. ἴσος] 'Of equal right.' ἴσος has the construction of ἄξιος or δίκαιος. Essay on L. § 36, p. 59.

521. 'Who can tell if this be not esteemed pious in the under-world?' τάδε, this, which you count impious, the burial of Polynices. Schol., τίς οἶδεν εἰ καθ' Ἅιδου ἀλλήλοις διαλλάσσοντες ἡγοῦνται εὐσεβῆ τάδε. τίς οἶδεν εἰ, like 'Haud scio an' in Latin, suggests an affirmative as possible, as in the lines τίς οἶδεν εἰ τὸ ζῆν μέν ἐστι κατθανεῖν | τὸ κατθανεῖν δὲ ζῆν. κάτωθεν is possibly right.

526, foll. 'Here comes Ismene forth, shedding sisterly tears: the cloud upon her brow, moistening her fair cheek, is doing disgrace unto her flushed complexion.' Cp. Shakespeare, Midsummer

φιλάδελφα κάτω δάκρυ' εἰβομένη·
νεφέλη δ' ὀφρύων ὕπερ αἱματόεν
ῥέθος αἰσχύνει, mars her flushed complexion
τέγγουσ' εὐῶπα παρειάν. 530

ΚΡ. σὺ δ', ἡ κατ' οἴκους ὡς ἔχιδν' ὑφειμένη
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
τρέφων δύ' ἄτα κἀπαναστάσεις θρόνων,
φέρ', εἰπὲ δή μοι, καὶ σὺ τοῦδε τοῦ τάφου
φήσεις μετασχεῖν, ἢ 'ξομεῖ τὸ μὴ εἰδέναι; 535

ΙΣ. δέδρακα τοὔργον, εἴπερ ἥδ' ὁμορροθεῖ,
καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.

ΑΝ. ἀλλ' οὐκ ἐάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ
οὔτ' ἠθέλησας οὔτ' ἐγὼ 'κοινωσάμην.

ΙΣ. ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι 540
ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη. fellowsufferer

ΑΝ. ὧν τοὔργον Ἅιδης χοἱ κάτω ξυνίστορες·
λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.

ΙΣ. μήτοι, κασιγνήτη, μ' ἀτιμάσῃς τὸ μὴ οὐ
θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἁγνίσαι. 545

ΑΝ. μή μοι θάνῃς σὺ κοινά, μηδ' ἃ μὴ 'θιγες

527. δάκρυ' εἰβομένη] δάκρυα λειβόμενα L. δάκρυα λειβομένα A. Tricl. corr. 531. ἥ] ἡ L. 533. ἄτα] ἄτασ A. 535. ἢ 'ξομεῖ τὸ μή] ἢ ἐξομῆι τὸ μ' L. 538. σ' om. L. add. C². 539. κοινωσάμην L. 541. ποιουμένη] ποιουμένη(ν) L. ποιουμένη A. 544. τὸ μή] τὸ ᾗ μ' L. 546. μηδ'] μὴ δ' L. μὴ θ' A. 'θίγες] θίγεσ L.

Night's Dream, 1. 1, '*Lys.* Why is your cheek so pale? | How chance the roses there do fade so fast? | *Herm.* Belike, for want of rain, which I could well | Beteem them from the tempest of mine eyes.'

527. δάκρυ' εἰβομένη is the very probable emendation of Triclinius for δάκρυα λειβόμενα.

531. ὡς ἔχιδν' ὑφειμένη] 'Having slid in secretly like a snake.' 'Like a serpent lurking.' For the feeling associated with the verb ὑφίημι, cp. O. T. 387, ὑφεὶς μάγον τοιόνδε μηχανόρραφον.

532. ἐξέπινες] Cp. Tr. 1055, 6, ῥοφεῖ ξυνοικοῦν· ἐκ δὲ χλωρὸν αἷμά μου | πέπωκεν ἤδη.

533. ἄτα κἀπαναστάσεις] Abstract for concrete. See Essay on L. p. 84.

536. εἴπερ ἥδ' ὁμορροθεῖ] The Scholiast has noticed the apparent absurdity of Ismene's adding this condition to her avowal; and Schneidewin alters the line to δέδρακα τοὔργον, εἴπερ ἥδ'· ὁμορροθῶ. But the inconsistency is touchingly significant of the irresolute character of Ismene.

537. τῆς αἰτίας is directly governed by ξυμμετίσχω, the notion of participation being silently continued in καὶ φέρω.

539. οὔτ' ἐγὼ 'κοινωσάμην] Supra 69, foll.

541. ξύμπλουν] Essay on L. p. 94.

545. ἁγνίσαι] τιμῆσαι Schol.

546. ἃ] = ταῦτα ἅν. Essay on L. § 35, p. 55.

ποιοῦ σεαυτῆς. ἀρκέσω θνήσκουσ' ἐγώ.

ΙΣ. καὶ τίς βίος μοι σοῦ λελειμμένῃ φίλος;

ΑΝ. Κρέοντ' ἐρώτα· τοῦδε γὰρ σὺ κηδεμών.

ΙΣ. τί ταῦτ' ἀνιᾷς μ' οὐδὲν ὠφελουμένη;

ΑΝ. ἀλγοῦσα μὲν δῆτ', εἰ γέλωτ' ἔν σοι γελῶ.

ΙΣ. τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ;

ΑΝ. σῶσον σεαυτήν. οὐ φθονῶ σ' ὑπεκφυγεῖν.

ΙΣ. οἴμοι τάλαινα, κἀμπλάκω τοῦ σοῦ μόρου;

ΑΝ. σὺ μὲν γὰρ εἵλου ζῆν, ἐγὼ δὲ κατθανεῖν.

ΙΣ. ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.

ΑΝ. καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.

ΙΣ. καὶ μὴν ἴση νῷν ἐστιν ἡ ἁμαρτία.

ΑΝ. θάρσει. σὺ μὲν ζῇς, ἡ δ' ἐμὴ ψυχὴ πάλαι

τέθνηκεν, ὥστε τοῖς θανοῦσιν ὠφελεῖν.

ΚΡ. τὼ παῖδέ φημι τώδε τὴν μὲν ἀρτίως

ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφυ.

547. θνήσκουσ'] θνησίσκουσ' L. 552. σ' ἔτ'] σε τ' L. σ' ἐπ' E. 557. μὲν τοῖσ L(?)A. μέντοι C. and lemma Schol. μὲν σοὶ Schol.(?) δόκουν L.

548. τίς] Almost = τοῦ. See Essay on L. p. 73.

549. 'Ask Creon. He has your care and duty;' i. e. Creon is more to you than your brother is.

551. εἰ γέλωτ' ἔν σοι γελῶ] Schneidewin's explanation of this line, 'It is painful to me to be mocking you, my sister,' is out of harmony with the tone of Antigone here, which is one of unmixed bitterness. Either δή, καί must be read, or εἰ explained as = καί. 'I have grief enough, I assure you, though I laugh a bitter laugh at thee.' 'It is with a heavy heart, even if I do laugh at thee.' Cp. 728, εἰ δ' ἐγὼ νέος = 'Though I am young.'

552. ἀλλὰ νῦν] Essay on L. § 26, p. 41. Par. E suggests ἐπωφελοῖμ'.

554. κἀμπλάκω] i. e. ἢ σώσω ἐμαυτὴν καὶ ἀμπλάκω.

556. These words have been differently interpreted.

(1) 'But not without my having spoken;' i. e. You knew my mind before you acted.

(2) 'Nay, but according to those words of mine which were not spoken;' i. e. If you knew my resolution that is not yet declared, you would not say I had chosen life.

The first is better Greek, and agrees better with the following line.

The second is perhaps more in keeping with the feeling of Ismene throughout the passage.

But it is not unnatural that she should attempt to clear herself from having allowed Antigone to act rashly without a warning from her. The words lose their ungenerous tone if they are supposed to be spoken half to herself. She is thinking aloud, and replying to a possible accusation of her own mind.

557. 'Your counsel seemed wise to these' (Creon, etc., τοῖς ἐνθάδε), 'but mine to those' (the powers below, τοῖς ἐκεῖ). The form of the sentence is accommodated to the latter part. If the first part were fully expressed it would be ἐδόκεις ἄν.

558. Ismene reiterates, still feebly, what she had asserted in 536, 7. The spectator might reflect that there *was* an error on both sides.

559, 60. ἡ δ' ἐμὴ .. ὠφελεῖν] 'My soul has long been with the dead, to do them service.' Cp. supra, l. 72, and note.

ΙΣ. οὐ γάρ ποτ', ὦναξ, οὐδ', ὃς ἂν βλάστῃ, μένει
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.
ΚΡ. σοὶ γοῦν, ὅθ' εἵλου σὺν κακοῖς πράσσειν κακά. 565
ΙΣ. τί γὰρ μόνῃ μοι τῆσδ' ἄτερ βιώσιμον;
ΚΡ. ἀλλ' ἥδε μέντοι μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι.
ΙΣ. ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαυτοῦ τέκνου;
ΚΡ. ἀρώσιμοι γάρ χἀτέρων εἰσὶν γύαι.
ΙΣ. οὐχ ὥς γ' ἐκείνῳ τῇδέ τ' ἦν ἡρμοσμένα. 570
ΚΡ. κακὰς ἐγὼ γυναῖκας υἱέσι στυγῶ.
*ΑΝ. ὦ φίλταθ' Αἵμον, ὡς σ' ἀτιμάζει πατήρ.
ΚΡ. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.
*ΧΟ. ἦ γὰρ στερήσεις τῆσδε τὸν σαυτοῦ γόνον;
ΚΡ. Ἅιδης ὁ παύσων τούσδε τοὺς γάμους ἔφυ. 575
*ΧΟ. δεδογμένα, ὡς ἔοικε, τήνδε κατθανεῖν.

563. βλάστῃ] βλαστῆι L. 564. πράσσουσιν] πράττουσιν A. 565. σοί] (καὶ) σοὶ L. ὅθ'] ὅτ' E. κακοῖς] κακοῖσ L. κακοῖσ C². πάνυ A. κακῇ E. 567. μέντοι] μέν σοι MSS. (μέντοι σοι E.) Brunck corr. 568. νυμφεῖα] νυμφια L. 569. ἀρώσιμοι L. ἀρώσιμοι C². ἀρόσιμοι E. ἀρώσιμαι A. 570. ἡρμοσμένα] ἡ. ἑιρμοσμένα L. 571. υἱέσι] υἱάσι L. 572. *ΑΝ.] ΙΣ. LA. Αἵμον] αἵμων L. αἵμον A. 574, 576. *ΧΟ.] ΙΣ. MSS. Boeckh corr. 575. ἔφυ] ἐμοί L. 576. ἔοικε] ἔοικεν L.

563, 4. 'The unfortunate never retain even the reason that was born with them, but lose it in distraction.' Ismene intends her excuse to cover Antigone.

564. Creon echoes κακῶς πράσσουσιν. 'You lost your wits when you chose to share the wretchedness of the wicked.' Cp. 536, foll., 558.

566. 'What life that deserves the name can be mine in loneliness apart from her?'

567. 'Say not "this maiden." She is no longer here.' The word ἥδε remains in the nominative, as often happens when a word is quoted with the article. This, however, is omitted in similar cases where it is not required, as for instance when the word so quoted is the predicate of a sentence. Cp. Plato, Theaet. 164 B, τὸ δέ γε οὐχ ὁρᾷ οὐκ ἐπίσταταί ἐστιν, εἴπερ καὶ τὸ ὁρᾷ ἐπίσταται. Here ἐπίσταται is equally out of construction with ἥδε in this line.

568. νυμφεῖα] Essay on L. p. 84.

569. Cp. O. T. 1185, 1232, foll., 1257.

570. 'Not as their hearts were plighted.' Literally, 'Not in such a way as harmony had been established between him and her.'

571. The plural generalizes the expression.

υἱέσι] The dative of the person interested.

572. *ΑΝ.] The MSS. have ΙΣ. But there is probability in the conjecture which has given the line to Antigone. The last speech of Creon was peculiarly calculated to move Antigone to break silence, which she does naturally by resenting the words not for herself, but for Haemon. There is also greater bitterness in this line than in any speech of Ismene. Then, granting that τὸ σὸν λέχος, addressed to Ismene, might mean 'The marriage you prate of,' the words express a much deeper feeling as addressed to Antigone. Outwardly a mere expression of impatience, they convey the only touch of natural feeling which Creon betrays. 574 and 576 are then most naturally given to the chorus.

ΚΡ. καὶ σοί γε κἀμοί. μὴ τριβὰς ἔτ', ἀλλά νιν
κομίζετ' εἴσω, δμῶες· ἐκ δὲ τοῦδε χρὴ
γυναῖκας [εἶναι] τάσδε μηδ' ἀνειμένας.
φεύγουσι γάρ τοι χοἱ θρασεῖς, ὅταν πέλας
ἤδη τὸν Ἅιδην εἰσορῶσι τοῦ βίου.

ΧΟ. στρ. α. εὐδαίμονες οἷσι κακῶν ἄγευστος αἰών.

577. κἀμοί] κἀμοί(.) L. ἀλλά] λλ from μ A(?). 578. τοῦδε] τάσδε L. τάσδε C³. τοῦδε C¹AE. 579. τάσδε] άσ from ου A.

577. καὶ σοί γε κἀμοί] Sc. δεδογμένα: i. e. σὺ μὲν οὕτω δοκεῖς ἐμοὶ δὲ δέδοκται. 'We are agreed so far.'

τριβάς] Sc. ποιεῖσθε. Essay on L. p. 67.

578. 'Henceforth these must be really women, and not left at large.' 'Must be treated as women.' Cp. l. 484. This reading, although defaced in L., may well be defended against such would-be improvements as εὖ δὲ τάσδε χρὴ | γυναῖκας εἶναι (Dind.), and εὖ δετὰς δὲ χρὴ | γυναῖκας εἶναι (Seyffert), which are to be condemned, amongst other reasons, for destroying the singleness of the emphasis. See Essay on L. p. 70. Creon, as usual, covers his self-will under the appearance of principle. Cp. Plat. Legg. 1. 637, ταχὺ γάρ σου λάβοιτ' ἄν τις τῶν παρ' ἡμῶν ἀμυνόμενος, δεικνὺς τὴν τῶν γυναικῶν παρ' ὑμῖν ἄνεσιν: Ar. Pol. 2. 6.

582, foll. The fate of Antigone is sealed, and the chorus moralize over the power of fate and of Zeus, as shown in the continued calamities of the race of Labdacus, and the infatuation ('quem Deus vult perdere, prius dementat') of Antigone.

'Calamity is like a storm that stirs the lowest depths and sounds afar. The race once touched is never free. Each generation as it rises is struck down.

'The house of Labdacus has sorrow upon sorrow. Amidst the ruined grove one root was springing, but only to be swept under by the cruel dues of Hades in a frenzy of infatuation.

'Who can restrain the power of Zeus? Unchecked by sleep or age he ever dwells in the light of Olympus. This was and shall be now and evermore, a truth that spareth not the lives of men—whom hope deceives, giving comfort indeed, but also inspiring passionate follies, till disappointment comes, before the man hath seen that he is treading on fire. Wise was he who said that evil seemeth good to one whom God is drawing to perdition. Few are the days of his exemption from that dark lot.'

The metres of this ode are logaoedic, with a large proportion of iambic and trochaic rhythms.

First strophe and antistrophe.

— ⏑́ ⏑ ⏑ — ⏑ ⏑ — ⏑ — ⏑ — — 5
⏑́ ⏑ [— ⏑ ⏑ —] — ⏑ ⏑ — ⏑ ⏑ — — 5
⏑́ ⏑ — — — ⏑ ⏑ — ⏑ ⏑ — ⏑ — ⏑ 6
⏑ ⏑́ ⏑ — ⏑ — ⏑ — | ⏑́ ⏑ — ⏑ — ⏑ ⏑̄ 4+4
— ⏑́ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — ⏑ — 6
⏑ ⏑́ — — ⏑ — ⏑ — —
⏑́ ⏑ — ⏑ — ⏑ — } 4+4
⏑ ⏑́ ⏑ — ⏑ — ⏑ — ⏑́ ⏑ — ⏑ — — 4+4

Second strophe and antistrophe.

⏑̄ — ⏑́ ⏑ ⏑ — ⏑ — —
⏑̄ ⏑́ ⏑ ⏑ — ⏑ — —
— ⏑́ ⏑ ⏑ — ⏑́ ⏑ ⏑ — ⏑ — —
— ⏑́ ⏑ ⏑ — ⏑ — =
[⏑́ ⏑ ⏑ — ⏑ — —]
⏑́ ⏑ ⏑ ⏑ | ⏑́ ⏑ ⏑ — ⏑ — —
⏑ ⏑ ⏑́ ⏑ — —
⏑́ ⏑ ⏑ — ⏑ — —
⏑ ⏑ ⏑́ ⏑ — ⏑ — —
— ⏑́ ⏑ ⏑ — ⏑ —
⏑ ⏑ — ⏑ — —
— ⏑́ ⏑ ⏑ — ⏑́ ⏑ ⏑ — ⏑ — — *

582. οἷσι .. αἰών] 'Whose life receives no taste of misery.' Blessed, because of the rarity of their lot, and the unsparing persistence of calamity when it comes to any.

* See Rossbach und Westphal Metrik, pp. 488, 9.

ῥῖς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἄτας
οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πλῆθος ἕρπον· into the filling up of the race 585
ὅμοιον ὥστε Ποντίαις
οἶδμα δυσπνόοις ὅταν
Θρῄσσαισιν ἔρεβος ὑφαλον ἐπιδράμῃ πνοαῖς, darkness of the deep
κυλίνδει βυσσόθεν κελαινὰν 590
θῖνα καὶ δυσάνεμον,
στόνῳ βρέμουσι δ' ἀντιπλῆγες· ἀκταί.
ἀντ. α. ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὁρῶμαι cf O.T. 1218 'εἰδόμαν' 593
πήματα †φθιμένων ἐπὶ πήμασι πίπτοντ', 595
οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
θεῶν τις, οὐδ' ἔχει λύσιν.
νῦν γὰρ ἐσχάτας ὑπὲρ
ῥίζας *ἐτέτατο φάος ἐν Οἰδίπου δόμοις. 600

585. Two lines, οὐδὲν–| ἐπιπλῆθοσ ... 586. ἐπὶ πλῆθοσ ἕρπον] ἐπιπλῆθοσ ἕρπον C². 587. ποντίαις] ποντίασ ἁλὸσ LA. ποντίασ ἁλὸσ C²E. Elms. corr. 589. Θρῄσσαισιν] θρῃίσσησιν L. Ellendt corr. 592. βρέμουσι] β from τ L. 593. Λαβδακιδᾶν] λα(μ)βδ. L. 596. γενεάν | γένοσ L. ἐρείπει] ἐρίπει LE. ἐρείπει A. 600. *ἐτέτατο] τέτατο LAE.

583, 3. θεόθεν] The adverb of place keeps up the metaphor of a storm coming from a certain quarter.

583, 4. ἄτας | οὐδὲν ἐλλείπει] Cp. l. 2, foll.

585. ἕρπον] The real subject of this is πᾶσα ἄτη (or τὸ πᾶν ἄτης) implied in the preceding words, the positive being educed from the negative.

586–9. ὅμοιον .. πνοαῖς] 'Like as when the billow courseth over the darkening deep before fell Thracian blasts from Pontus.' For the accumulation of adjectives, see Essay on L. § 23, p. 35. Seyffert reads ὡσ προποντίδοσ.

589, foll. 'It rolls from the depths below the black tempestuous drift.'

591. 'And the cliffs, repelling the shock, groaningly resound.'

δυσάνεμον] 'The sign of tempest,' 'Associated with bad winds,' because only seen when the wind has been blowing hard on shore.

593, foll. 'From of old I see with pain' (ὁρῶμαι, 'ethical' middle, Essay on L. § 31, p. 49) 'the calamities of the house of Labdacus accumulating on the calamities of those that are gone; nor does one generation free another, but some god casts them down; nor is there any hope of redemption.'

ἀρχαῖα] Supplementary predicate. Essay on L. § 23, p. 36.

595. The reading of this line has been much questioned, but the meaning is clear and the metre defensible.

596. γενεὰν γένος] There is no distinction of meaning (such as 'One generation,' 'The whole race'). Cp. O. C. 27, 28.

ἐρείπει] Cp. infra 601, κατ' αὖ νιν, κ.τ.λ.

597. οὐδ' ἔχει] 'Nor does the case admit of.' Cp. O. C. 545, ἔχει δέ μοι .. πρὸσ δίκασ τι.

600. ῥίζας] 'Αντὶ τοῦ, ὅπερ ἔβλαστεν ἄνω τῆσ ῥίζησ, Schol. The 'root,' for the plant.

*ἐτέτατο] The Scholiast notes the asyndeton (λείπει ἄρθρον τὸ δ) which is expressive, and allows νιν to be referred to ῥίζας, to which it naturally belongs. And in the reading ῥίζασ ὁ τέτατο, the order of words is questionable. For ἐτέτατο φάοσ, cp. Phil. 831, αἴγλαν, ἃ τέταται τανῦν. The 'light' is the grace and nobleness of Antigone, and her bright hopes.

κατ' αὖ νιν φοινία θεῶν τῶν
ἀνερτέρων ἀμᾷ κόνις (κόπις)
λόγου τ' ἄνοια καὶ φρενῶν Ἐρινύς.
τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν
ὑπερβασία κατάσχοι,
τὰν οὔθ' ὕπνος αἱρεῖ ποθ' ὁ παντογήρως
οὔτ' ἀκάματοι θεῶν

601. κατ' αὖ] κᾶτ' αὖ LAE. Tricl. corr. φοινία] φονία A. 602. ἀμᾷ] ἀμαῖ L.
603. Ἐρινύς] ἐρινῦσ L. ἐριννύς A. 604. δύνασιν] δυναμῶν L. δύναμιν E.

601. κατ' was rightly restored by Triclinius for κᾶτ' (i.e. καὶ εἶτα), which was introduced to avoid the asyndeton. (Schol. Ἐὰν στίξωμεν κᾶτ' αὖ νιν, οὐδὲν λείπει τῷ λόγῳ.)

602. ἀμᾷ] θερίζει καὶ ἐκκόπτει. ἢ καλύπτει, Schol. The latter is right. As καταμᾶσθαι κόνιν is 'To cover oneself with dust,' so, by a poetical inversion, the dust may be said καταμᾶν, 'To cover,' or 'Sweep out of sight.' Essay on L. § 42, p. 72, β.

602. It may be thought strange that κόνις should be retained against a reading which has been so generally approved as κόπις. But see Essay on L. pp. 92, 93.

603. The grotesque image of Death, or Hades, armed with a bloody chopper or cleaver, however agreeable to the manner of Euripides, or some other poets, has no parallel in the language of Sophocles. And the transition from this concrete imagery to the spirits of fury and madness is, to say the least, awkwardly abrupt. The words λόγου τ' ἄνοια καὶ φρενῶν Ἐρινύς are most natural if they are added to expand an obscure allusion to the deed which had brought Antigone into danger. And the words φοινία θεῶν τῶν ἀνερτέρων .. κόνις, 'The deadly dust sacred to the gods below,' convey such an allusion not more obscurely than do the words in Tr. 836, foll., δεινοτάτῳ μὲν ὕδρας προστετακὼς φάσματι, κ.τ.λ., express the condition of Hercules in the poisoned robe. Triclinius was therefore not absurd in saying εἰκότως δὲ τὸ κόνις τέθειται. διότι γὰρ ἐκάλυψεν Ἀντιγόνη τὸν ἀδελφὸν Πολυνείκην κόνει, διὰ τοῦτο τεθνήξεσθαι ἔμελλε.

λόγου τ' ἄνοια καὶ φρενῶν Ἐρινύς] The reasoning of Antigone in 450, foll., seems wild to the chorus, and her conduct shows her to them as possessed with a fatal frenzy.

604, foll. This is suggested by the position of Antigone, whose offence brings swift retribution, but is felt by the spectator to be more applicable to that of Creon.

604, 5. τίς .., κατάσχοι] Essay on L. § 36, p. 57. Cp. O. T. 937, and note.

606. 'The slumber that brings age to all things.' Dindorf well quotes Hom. Il. 14 242, where Sleep says, ἄλλον μέν κεν ἔγωγε θεῶν αἰειγενετάων | ῥεῖα κατευνήσαιμι, καὶ ἂν ποταμοῖο ῥέεθρα | Ὠκεανοῦ, ὅσπερ γένεσις πάντεσσι τέτυκται· | Ζηνὸς δ' οὐκ ἂν ἔγωγε Κρονίονος ἄσσον ἱκοίμην, οὐδὲ κατευνήσαιμ', ὅτε μὴ αὐτός γε κελεύοι. For αἱρεῖ, cp. Hom. Il. 24. 5, οὐδέ μιν ὕπνος ἕλει πανδαμάτωρ: Od. 9. 372, καὶδ δέ μιν ὕπνος ἕλει πανδαμάτωρ.

The conjecture of Bamberger, παντοθήρας, is plausible. But for the closeness of the association of Age with Sleep, cp. O. T. 870, 1, οὐδὲ λάθα καταχοιμάσει .. οὐδὲ γηράσκει.

607. The metre does not correspond exactly with the antistrophe. But for the interchange of different forms of glyconic verse, cp. O. C. 522, and note.

For θεῶν added as a sort of epithet = 'Divine,' cp. supra 454, 369, O. T. 647, Aj. 711, θεῶν .. πάνθυτα θέσμια: also Tr. 1191, Ζηνός. The indefiniteness of this use obviates the objection of Schneidewin, that the months of the Gods are opposed to Zeus, who is generally the orderer of time, as in Hom. Il. 2. 134, Διὸς μεγάλου ἐνιαυτοί. There is possibly, however, in θεῶν some allusion to the heavenly bodies, who, as Plato says, are the ὄργανα χρόνου. Conjectures are, οὐδ' ἐτέων ἄκματοι, οὔτ' ἀκάματοι θέοντες, οὔτ' ἄκοποι θεῶν νιν.

μῆνες, ἀγήρῳ δὲ χρόνῳ δυνάστας
κατέχεις Ὀλύμπου
ἁρμαρόεσσαν αἴγλαν. 610
τό τ' ἔπειτα καὶ τὸ μέλλον
καὶ τὸ πρὶν ἐπαρκέσει.
νόμος ὅδ', οὐδὲν *ἕρπων
θνατῶν βιότῳ πάμπολις ἐκτὸς ἄτας.
ἀ γὰρ δὴ πολύπλαγκτος ἐλπὶς 615
πολλοῖς μὲν ὄνασις ἀνδρῶν,
πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·
εἰδότι δ' οὐδὲν ἕρπει, πρὶν πυρὶ θερμῷ πόδα τις προσαύσῃ.

608. ἀγήρῳ] ἀγήρωι L. ἀγήρωσ C³E. 613. οὐδέν] οὐδ' ἐν' A. *ἕρπων] ἕρπει MSS. 614. βιότῳ πάμπολις] βιότωι (.) πάμ̄ | πολισ L. 616. ὄνασις] ὄνησιν L. ὄνησισ C²E. 617. κουφονόων] κουφονέων E. 618. οὐδέν] οὐδὲν, A. 619 προσαύσῃ] προσαύσηι L. προσαυσηι C³. προ̄ψαύσῃ A. προσάρῃ E.

608. ἀγήρῳ δὲ χρόνῳ δυνάστας] 'With power whose duration is untouched by age.' For the semi-personification of χρόνος, see Essay on L. pp. 81, 82. The reading ἀγήρωι seems to be of some antiquity, as it is embodied in one of the Scholia.

610. αἴγλαν] Cp. Hom. Il. 532, ἀπ' αἰγλήεντος Ὀλύμπου. The conception of Olympus is here more Homeric than elsewhere in Sophocles. See on O. T. 867.

613. The reading οὐδὲν *ἕρπων is to some extent confirmed by the Scholium on πάμπολις, ὁ κατὰ πᾶσαν πόλιν ἕρπων νόμος, and is the most probable of the emendations of this passage. It has been supposed that οὐδὲν ἕρπει, and also ἕκτος ἄτας, have crept in from below, but this stasimon is peculiarly full of verbal echoes. See Essay on L. § 44, p. 76. 'This principle' (the sovereignty of Zeus) 'will last the coming time, and the time to come, as well as the time past, never swerving as it moves along from calamity to the life of mortals in all their cities.' Lit. 'Coming to the life of mortals (a law of every city) in no respect out of the way of calamity.' οὐδέν, adverbial. βιότῳ, dat. of reference (Essay on L. § 12, p. 18). πάμπολις, a quasi-oxymoron, i.e. a law not of any one state, but embracing all. For ἕρπων ἕκτος ἄτας θνατῶν βιότῳ, cp. infra l. 1318, ἐμᾶς .. ἐξ αἰτίας (= ἕκτος αἰτίας ἐμοί): O. C. 1575, ἐν καθαρῷ βῆναι .. τῷ ξένῳ: Essay on L. § 42, p. 72.

615. πολύπλαγκτος] There is no clear instance of an active use of πολύπλαγκτος, for in Hom. Il. 11. 308, ἐξ ἀνέμοιο πολυπλάγκτοιο λωῆς, 'The far-travelled wind,' is a probable enough meaning. Cp. Shakespeare's 'Empty, vast, and wandering air.' So here 'Widely roving' is better than 'Much-deceiving.' Cp. l. 786.

617. ἀπάτα .. ἐρώτων] ἐρώτων is not genitive of object, but of cause: not 'Disappointment of desire,' but 'Deception through desire.' 'To many, hope is but the deceitfulness of winged desire.'

618. εἰδότι δ' οὐδὲν ἕρπει] 'And it comes to him all at unaware,' i. e. The event or calamity comes. For the vague subject, cp. supra 597, οὐδ' ἔχει λύσιν, and note. This is better than 'Nothing befals him while he is aware.' The correspondence of this verse with the antistrophe may be defended, see Rossb. u. Westph. pp. 488, 9.

619. For the insertion of τις in the second clause, cp. Aj. 964, τάγαθὸν χεροῖν | ἔχοντες οὐκ ἴσασι πρίν τις ἐκβάλῃ: Tr. 2, 3. ὡς οὐκ ἂν αἰῶν ἐκμάθοις βροτῶν, πρὶν ἂν | θάνῃ τις.

σοφίᾳ γὰρ ἔκ του 620
κλεινὸν ἔπος πέφανται,
τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
τῷδ' ἔμμεν ὅτῳ φρένας
θεὸς ἄγει πρὸς ἄταν·
πράσσει δ' *ὀλίγιστον χρόνον ἐκτὸς ἄτας. 625
ὅδε μὴν Αἵμων, παίδων τῶν σῶν
νέατον γέννημ'· ἆρ' ἀχνύμενος
τῆς μελλογάμου
? Vide τάλιδος ἥκει μόρον Ἀντιγόνης,
ἀπάτας λεχέων ὑπεραλγῶν; 630
ΚΡ. τάχ' εἰσόμεσθα μάντεων ὑπέρτερον. Pulchrum
ὦ παῖ, τελείαν ψῆφον ἆρα μὴ κλύων
τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει;
ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;

620. σοφίᾳ] σοφίας E. ἔκ του] ἔκτου A. 621. πέφανται] πέφα(ν)ται L. 623. ἔμμεν] ἔμμεν L. 625. Two lines, πράσσει .. χρόνον ... *ὀλίγιστον] ὀλίγοστον L. ὀλιγωστὸν C². 627. ἆρ'] ἄρ' L. 629. τάλιδος] νύμφης τάλιδος L (with gl. γρ. νύμφης by C²ᵃ.) E. 630. λεχέων] λέχεων L. 632. ἆρα] ἄρα L. ἄρα C². 633. λυσσαίνων] γρ. θυμαίνων C².

620. σοφίᾳ] Dative of manner. Essay on L. § 14, p. 19, 2.

625. *ὀλίγιστον] This change seems almost necessary, as ὀλιγοστόν would properly mean 'A very considerable part,' and not, as Hermann says, 'Part of a little.' The subject of this line is the man on whom calamity has fallen, l. 619, τις, l. 623, τῷδ': Aesch. ap. Plat. Rep. 2, p. 380 A, θεὸς μὲν αἰτίαν φύει βροτοῖς | ὅταν κακῶσαι δῶμα παμπήδην θέλει.

626. παίδων .. γέννημα] Essay on L. § 40, p. 69.

627. ἀχνύμενος .. μόρον] Essay on L. p. 59.

628. νύμφης had probably been written over μελλογάμου or τάλιδος as a gloss.

630. ἀπάτας] Genitive of cause or reason. Essay on L. § 10, p. 14.

632. τελείαν ψῆφον] 'The fixed, irreversible, decree.' Creon means by his first words to exclude hope.

ἆρα μή] 'Can it be that .. ,' expressing doubt mingled with surprise.

633. τῆς μελλονύμφου] Objective genitive. Essay on L. p. 12.

λυσσαίνων] 'Madly raging;' as if opposition to a father could only be accounted for by madness. The word is ἅπαξ λεγόμενον, and is for this reason preferable to the weaker θυμαίνων.

634. σοὶ μέν] i.e. Whatever we may be to others.

635–765. Haemon professes obedience to his father, but with the implied condition that his father commands what is right. Not heeding this, Creon welcomes his general profession, and enlarges on the blessings that follow from obedience in public and private. He urges Haemon to renounce Antigone. Haemon replies by repeating the praises of her which he has heard in the city (Ar. Rhet. 3. 17, ἕτερον χρὴ λέγοντα ποιεῖν .. ὡς Σοφοκλῆς τὸν Αἵμονα ὑπὲρ τῆς Ἀντιγόνης πρὸς τὸν πατέρα, ὡς λεγόντων ἑτέρων), and begs his father not to be deaf to all opinions but his own. Creon is impatient at this, and, after an altercation, in which both speakers become exasperated, Creon orders Antigone to be brought for immediate execution, and Haemon breaks away in sullen anger.

ΑΙΜΩΝ.

πάτερ, σός εἰμι· καὶ σύ μοι γνώμας ἔχων 635
χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέψομαι.
ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος
μείζων φέρεσθαι σοῦ καλῶς ἡγουμένου.

ΚΡ. οὕτω γάρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν, hold a deep place to
γνώμης πατρῴας πάντ' ὄπισθεν ἑστάναι. 640
τούτου γὰρ οὕνεκ' ἄνδρες εὔχονται γονὰς
κατηκόους φύσαντες ἐν δόμοις ἔχειν,
ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς,
καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.
ὅστις δ' ἀνωφέλητα φιτύει τέκνα, 645
τί τόνδ' ἂν εἴποις ἄλλο πλὴν αὐτῷ πόνους
φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;
μή νύν ποτ', ὦ παῖ, τὰς φρένας *γ' ὑφ' ἡδονῆς
γυναικὸς οὕνεκ' ἐκβάλῃς, εἰδὼς ὅτι

635. μοι] μου L. μοι A. 640. ὄπισθεν] ὄπι (σ?)θεν L. ὄπισθεν A. 642. κατηκόους] κατοικόους E. 643. ἀνταμύνωνται] ἀνταμύνονται LE. ἀνταμύνωνται A. 645. φιτύει] φυτεύει MSS. Brunck corr. 646. αὐτῷ] αὐτῶι LA. πόνους] γρ. πέδασ C²ᵒ. 647. φῦσαι] φύσαι L. 648. μή νυν] μὴ νῦν L. μὴ τοί νυν A.

635. σύ μοι γνώμας ἔχων | χρηστὰς ἀπορθοῖς] Sc. ἐμέ. 'You, having good advice for me, direct me.' μοι is in construction with the nearer word.

637. ἀξίως ἔσται has been changed to ἀξιώσεται. But ἀξιοῦσθαι μείζων φέρεσθαι, 'To be deemed of more importance to obtain,' is an awkward and unauthorized expression: and, for the position and emphatic use of the abverb, which is the only difficulty, see Essay on L. § 24, pp. 37, 38.

'No marriage can, if I think rightly, be a more valued prize to me.'

638. For μείζων, = τιμώτερος, cp. O. T. 776, ὁστῶν μέγιστος τῶν ἐκεῖ.

φέρεσθαι is in the middle voice.

σοῦ καλῶς ἡγουμένου] 'Than you and your good guidance.' The condition is assumed to be inseparable from the subject, as in Plat. Rep. 1. 335 A, τὸν μὲν φίλον ἀγαθὸν ὄντα εὖ ποιεῖν, τὸν δὲ ἐχθρὸν κακὸν ὄντα βλάπτειν.

639. οὕτω .. διὰ στέρνων ἔχειν] 'To be thoroughly imbued with this.'

640. 'In all things to follow your father's judgment.' The image is that of taking up a position behind a leader. 'Not to break rank, but to follow in good order.' Cp. Plat. Protag. 315 B (the disciples of Protagoras), εὖ πῶς καὶ ἐν κόσμῳ .. ἀεὶ εἰς τὸ ὄπισθεν καθίσταντο κάλλιστα.

643. τὸν ἐχθρόν] 'Their father's enemy.'

646. τί .. ἄλλο is governed by the general verbal notion, without distinctly anticipating φῦσαι.

648. τὰς φρένας *γ' ὑφ' ἡδονῆς] I have retained the reading of Triclinius, not as clearly right, but as more probable than later corrections. γε may be supposed to give a strong emphasis to φρένας. 'Do not lose your wits, whatever you do.' And this is rather confirmed by the way in which Haemon echoes the word in l. 683.

ψυχρὸν παραγκάλισμα τοῦτο γίγνεται, 650
γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γὰρ
γένοιτ' ἂν ἕλκος μεῖζον ἢ φίλος κακός;
ἀλλὰ πτύσας ὡσεί τε δυσμενῆ μέθες
τὴν παῖδ' ἐν Ἅιδου τήνδε νυμφεύειν τινί.
ἐπεὶ γὰρ αὐτὴν εἷλον ἐμφανῶς ἐγὼ 655
πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
ψευδῆ γ' ἐμαυτὸν οὐ καταστήσω πόλει,
ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυμνείτω Δία
ξύναιμον· εἰ γὰρ δὴ τά γ' ἐγγενῆ φύσει
ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους. 660
ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
χρηστός, φανεῖται κἀν πόλει δίκαιος ὤν.
ὅστις δ' ὑπερβὰς ἢ νόμους βιάζεται,
ἢ τοὐπιτάσσειν τοῖς κρατύνουσιν νοεῖ,
οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν. 665
ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν
καὶ σμικρὰ καὶ δίκαια καὶ τἀναντία.
καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ

650. γίγνεται] γίνεται L. 654. νυμφεύειν] νυμφεύσειν A. 656. πάσης] πάσασ L. πάσησ A. 658. ταῦτ'] ταῦθ' L. ταῦθ' C². 659. τά γ'] τά τ' MSS. Erf. corr. ἐγγενῆ] ἐνγενῆ L. ἔγγενῆ C². 664. κρατύνουσιν νοεῖ] κρατ(ύν)ουσιν νοεῖ L. κρατοῦσιν ἐννοεῖ C¹AE. 666. στήσειε] στήσει L. στήσειε C².

650. ψυχρὸν παραγκάλισμα] 'A comfortless thing to embrace.' Abstract for concrete.

653. πτύσας] 'Rejecting with abhorrence.' Here and in l. 1232, πτύειν seems to imply a gesture of dislike or loathing, directed towards a person or thing. Cp. Aesch. Ag. 1192, ἐν μέρει δ' ἀπέπτυσαν | εὐνὰς ἀδελφοῦ.

654. The construction is rather μέθες τήνδε τινὶ νυμφεύειν, 'Leave her for some one to wed,' than μέθες τήνδε νυμφεύειν τινί, 'Leave her to wed some one.' But the construction is uncertain.

659, 60. εἰ γὰρ .. γένους] 'For if I fail to bring up orderly those born akin to me, most surely I shall fail with those remote.' Creon turns Antigone's nearness of kindred to him into a reason for severity. If he cannot control his kinswoman, how much less can he control the state! Authority begins at home.

659. For ἐγγενῆ φύσει, cp. Essay on L. § 40, p. 69, and p. 82, β.

661. τοῖς .. οἰκείοισιν] Neuter.

663. 'The transgressor who either violates the laws.' The alternative is thought of after the sentence is begun. νόμους is in two constructions, (1) with ὑπερβάς, (2) with βιάζεται.

664. τοὐπιτάσσειν] Cp. supra 485, and note.

666. For the optative, in a perfectly general supposition, see Essay on L. § 36, p. 56.

κλύειν, 'To obey.'

667. τἀναντία] i. e. τὰ μεγαλὰ καὶ ἄδικα.

668–71. 'And of this man (the man who obeys the ruler) I would have no fear but that he would rule nobly, and be

καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,
δορός τ' ἂν ἐν χειμῶνι προστεταγμένον 670
μένειν δίκαιον κἀγαθὸν παραστάτην.
ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.
αὕτη πόλεις τ' ὄλλυσιν, ἥδ' ἀναστάτους
οἴκους τίθησιν· ἥδε σὺν μάχῃ δορὸς
τροπὰς καταρρήγνυσι· τῶν δ' ὀρθουμένων 675
σώζει τὰ πολλὰ σώματ' ἡ πειθαρχία.
οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,
κοὔτοι γυναικὸς οὐδαμῶς ἡσσητέα.
κρεῖσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν,
κοὐκ ἂν γυναικῶν ἥσσονες καλοίμεθ' ἄν. 680

ΧΟ. ἡμῖν μέν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
λέγειν φρονοῦντως ὧν λέγεις δοκεῖς πέρι.

ΑΙ. πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον.

672. δὲ L. γὰρ δὲ C^{2s}. γὰρ A. ἔστιν] ἔστι A. 673. πόλεις τ'] πόλισ θ' L. πόλισ θ' C^2. πόλεισ τ' A. 674. σύν] συμ L. 675. καταρρήγνυσι] καταρρήγνυσιν L. 676. σώζει] σωΐζει L. πειθαρχία] πιθαρχία L. πειθαρχία A. 679. δεῖ] εἶ from ἡ L. 681. κεκλέμμεθα] κεκλήμεθα L. κεχλίμεθα E. κεκλέμμεθα A. (L. with gl. σεσυλήμεθα by C^2.) 684. ὅσ'] ὅσσ' L. ὅσ' A. κτημάτων] κτ χρημάτων L. χρημάτων A.

a good and willing subject, and if posted near me in the storm of battle, would stand firmly as a staunch and trusty comrade.' For the vague reference of the pronoun, see Essay on L. § 22, p. 32. And for δορὸς .. χειμῶνι, ib. p. 94.

673. αὕτη .. τίθησιν] The anacoluthon (for which see Essay on L. p. 59) has been avoided in two ways, (1) by the omission of τε, (2) by reading ἡδ' for ἥδ'. This Homericism is defended by comparing ὥσει τε in l. 653. But strong reasons are required for the introduction of a particle not used elsewhere by Sophocles, and after the regularly balanced τε .. ἡδέ, the asyndeton in the next line would be too abrupt. If any change were necessary, the omission of τ' would be preferable, but the lines are more expressive as they are.

674. σὺν μάχῃ δορός] Bothe conjectured συμμάχου δορός, 'The rout of the leagued war.' But the reading of the MSS. has a more vivid meaning. 'Disorder helps with battle to break up the rout.' 'This, aiding the conflict of the spear, breaks down (the vanquished) into shapeless rout.' For μάχῃ δόρος, see Essay on L. p. 69, and for the accusative τροπάς, ib. § 17, p. 24, c. 'Note,' etc.

675. τῶν δ' ὀρθουμένων] 'Of those who are not broken down,' 'who are successful.' Opposed to οἱ ἡσσώμενοι implied in τροπάς. Cp. El. 742, ὀρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων.

677. οὕτως .. κοσμουμένοις] 'So one must vindicate the arrangements which one makes.' 'One must stand by one's decrees.' For this use of the passive participle, see Essay on L. § 17, p. 24, c. Some would explain the words as masculine, 'One must defend the cause of the orderly subject.' But such an immediate application of the γνώμη is less in character than the arbitrary assertion of authority. Cp. Hdt. 1. 100, τὰ δὲ δὴ ἄλλα ἐκεκοσμέατό οἱ.

683. φρένας] Perhaps recalling 648, μὴ .. τὰς φρένας .. ἐκβάλῃς.

ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, 685
οὔτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν·
γένοιτο μέντἂν χἀτέρῳ καλῶς ἔχον.
τοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα
λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.
τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ 690
λόγοις τοιούτοις, οἷς σὺ μὴ τέρψει κλύων·
ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,
τὴν παῖδα ταύτην οἷ' ὀδύρεται πόλις,
πασῶν γυναικῶν ὡς ἀναξιωτάτη
κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει, 695
ἥτις τὸν αὐτῆς αὐτάδελφον ἐν φοναῖς
πεπτῶτ' ἄθαπτον μήθ' ὑπ' ὠμηστῶν κυνῶν
εἴασ' ὀλέσθαι μήθ' ὑπ' οἰωνῶν τινός·
οὐχ ἥδε χρυσῆς ἀξία τιμῆς λαχεῖν;

in your interest

685. λέγεις] λέγησι L. 688. σοῦ] σοῦ L. σοὶ A. σὺ δ' οὐ πέφυκας mg. C*. προσκοπεῖν] σκοπεῖν A. 690. τὸ γὰρ σόν] τοσὸν γὰρ E. 691. τέρψει] τέρψῃ L. 694. ἀναξιωτάτη] ἂν ἀξιωτάτη L. ἀναξιωτάτη A. 696. (τὸν) τὸν L. αὐτῆς] αὐτῆσ LA. 697. ὠμηστῶν] ὠμιστῶν L. κυνῶν] γρ. λύκων C*. 698. μήθ'] μήδ' L. μήθ' A. 699. τιμῆς] τιμαῖσ L. τιμῆσ A. γρ. καὶ στήλης C*.

687. χἀτέρῳ] Schol. δυνατὸν δὲ καὶ ἑτέρως καλῶς μεταβουλεύσασθαι. Hence Erfurdt and others conjectured χἀτέρου, χἀτέρᾳ, χἄτερον. Hermann, retaining χἀτέρῳ, interprets, 'Another also may have wisdom as well as you:' i. e. καλῶς ἔχον, sc. τὸ τῶν φρενῶν. But the context rather suggests καλῶς ἔχον, sc. τὸ λέγειν σὲ μὴ ὀρθῶς λέγειν. 'That you are wrong in what you now say I have no power, and may I never have the skill, to affirm. But it may be that from another's mouth such an affirmation were not ungracious.' καί in this case belongs to the whole sentence. See Essay on L. § 25, p. 40, 4.

688. σοῦ δ' οὖν πέφυκα is decidedly better than σὺ δ' οὐ πέφυκας, which seems to have been suggested by τὸ γὰρ σὸν ὄμμα δεινόν, κ.τ.λ., in what follows. The true connection is, 'It is not for me to say that you are wrong, though another might do so. However, as your son, it naturally belongs to me to consider in your interest what men do, or say, or find fault about. For the common citizen does not speak his mind in your presence, but I may freely hear.' Haemon winds about with all this circumstance before pleading for Antigone under shelter of the common opinion, which he professes to quote in the interest of his father. The tact shown in this is noticed by Aristotle and by the Scholiast.

690. τὸ γὰρ σόν] The order puts an emphasis on σόν, as in O. T. 671, τὸ γὰρ σόν, οὐ τὸ τοῦδ' ἐποικτείρω στόμα.

690, 1. τὸ γὰρ .. κλύων] 'For your eye overawes the subject in conversation which will displease you to hear.' λόγοις τοιούτοις is dative of the occasion or reason, assisted by the attraction of οἷς. Essay on L. pp. 17, 20.

692. ἐμοὶ δ'.. τάδε] 'But I may hear all this under shadow' (out of the light of your eye). The words ὑπὸ σκότου might equally have been connected with the following line. 'I hear in secret what is spoken in secret.'

694. ἀναξιωτάτη] Sc. τοιαῦτα παθεῖν.

695. ἀπ' ἔργων] See Essay on L. p. 27.

697. πεπτῶτ' ἄθαπτον] i. e. πεπτῶτα καὶ ἄθαπτον ὄντα.

τοιάδ' ἐρεμνὴ σῖγ' ἐπέρχεται φάτις. 700
ἐμοὶ δὲ σοῦ πράσσοντος εὐτυχῶς, πάτερ,
οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.
τί γὰρ πατρὸς θάλλοντος εὐκλείας τέκνοις
ἄγαλμα μεῖζον, ἢ τί πρὸς παίδων πατρί;
μή νυν ἓν ἦθος μοῦνον ἐν σαυτῷ φόρει, 705
ὡς φῆς σύ, κοὐδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὗτοι διαπτυχθέντες ὤφθησαν κενοί.
ἀλλ' ἄνδρα, κεἴ τις ᾖ σοφός, τὸ μανθάνειν 710
πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.
ὁρᾷς παρὰ ῥείθροισι χειμάρροις ὅσα
δένδρων ὑπείκει, κλῶνας ὡς ἐκσώζεται,
τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.

701. ἐμοί] ἐμοῦ L. ἐμοὶ C². ἐμοῦ A. ἐμοὶ A°. πράσσοντος] πρασσοντοσ A. εὐτυχῶς, πάτερ] εὐτυχῶ σπάτερ L. εὐτυχῶ^σ πάτερ C². εὐτυχῶν πάτερ E. 705. μή νυν] μὴ νῦν MSS. Dind. corr. 706. ἄλλο] ἀλλ^ο ὅ L. ἄλλο C. ἔχειν] ἔχει L. ἔχειν A. 710. κεἴ τις ᾖ] κεἴ τισ εἶ L. κἤν τισ ᾖ A. 711. ἄγαν] ἄγαν L. (Qu. μανθάν)?). 712. παρὰ ῥείθροισι] παραρρείθροισι LA°. πάρα ῥείθροισι AE. 713. ἐκσώζεται] ἐκσαίζεται L.

700. ἐρεμνή] 'Dark,' 'Secret.' (Cp. ὑπὸ σκότου, supra.) The word is used with something of the association of awe and dread attaching to night and darkness. Cp. Hom. Il. 1. 47, ὁ δ' ἦιε νυκτὶ ἐοικώς.

701. σοῦ πράσσοντος εὐτυχῶς] Cp. supra 638, σοῦ καλῶς ἡγουμένου.

703. πατρὸς θάλλοντος εὐκλείας] 'The good renown of a prosperous sire.' Haemon thus gently hints his fear of the effect on Creon's reputation in the city.

704. ἄγαλμα] 'A cause of glorying or delight.' Cp. infra 1115, and ἐγκαλλώπισμα, Thuc. 2. 62.

ἢ τί πρὸς παίδων πατρί;] 'Or what greater ornament (than their own good fame) can children confer upon their father?'

705, 6. Do not, I beseech you, wear one unchanging temper in your breast, that nothing else is right but as you say.' τοῦτο is added because of the imperfect correlation of the clauses. See Essay on L. pp. 61, 62, and, for ὅστις .. οὗτοι, ib. § 20, p. 29.

707–9. This and other general maxims, or γνῶμαι, in this Play seem to indicate a certain immaturity of dramatic skill, just as similar generalities in the Oedipus Coloneus may be viewed as indications of an incipient decline. The Oedipus Tyrannus is almost entirely free from such blemishes, which show the poet yielding to the taste of his age. For the formal distinction of φρονεῖν, γλῶσσαν, ψυχήν, cp. supra 176, ψυχήν τε καὶ φρόνημα καὶ γνώμην, and see Essay on L. pp. 83, 84.

710. ἄνδρα] Essay on L. § 22, p. 34.

κεἴ τις ᾖ] Essay on L. § 27, p. 42.

τὸ μανθάνειν] Essay on L. § 21, p. 32, 8.

711. καὶ τὸ μὴ τείνειν ἄγαν] 'And not to hold too hard.' This absolute use of τείνειν is perhaps generalized from the image of 'Keeping taught the sheet,' which is given explicitly in 715, foll.

713, 14. Note the antithesis of κλῶνας .. αὐτόπρεμνα. The one save even their branches, the others are destroyed root and branch.

αὔτως δὲ ναὸς ὅστις ἐγκρατῆ πόδα 715
τείνας ὑπείκει μηδέν, ὑπτίοις κάτω
στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.
θυμοῦ ἀλλ' εἶκε θυμῷ καὶ μετάστασιν δίδου.
γνώμη γὰρ εἴ τις κἀπ' ἐμοῦ νεωτέρου
πρόσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ it is far better 720
φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων·
εἰ δ' οὖν, (φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν,)
καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

ΧΟ. ἄναξ, σέ τ' εἰκός, εἴ τι καίριον λέγει,
μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἴρηται διπλᾶ. 725

ΚΡ. οἱ τηλικοίδε καὶ διδαξόμεσθα δὴ
φρονεῖν ὑπ' ἀνδρὸς τηλικοῦδε—τὴν—φύσιν;

NB ΑΙ. μηδὲν τὸ μὴ δίκαιον· εἰ δ' ἐγὼ νέος,

715. αὔτως L. οὕτωσ C. ὅστις ἐγκρατῆ] εἴτισ ἐγκρατεῖ L. ὅστισ ἐγκρατῆσ A. 717. σέλμασιν] σέλμασι L. 718. θυμῷ] (θυμοῦ L². Dresd. a. Aug. b.) 720. φήμ'] φῆμ' L. 721. φῦναι] φύναι L. πλέων] πλέω L. 725. αὖ τοῦδ'] αὐτοῦδ' L. διπλᾶ] διπλᾶι L. διπλᾶ A. 726. οἱ] οἱ L. τηλικοίδε] τηλικοῖδε L. 727. ὑπ'] πρὸσ A.

715. ναὸς . . ἐγκρατῆ πόδα is rightly explained by Seyffert, 'The sheet which has power over the vessel.' And this is a more poetical and rhythmical expression than the other reading, ναὸς εἴ τις ἐγκρατής, πόδα τείνας, ὑπείκει μηδέν.

716, 17. ὑπτίοις .. ναυτίλλεται] 'Upsetting, makes the rest of his voyage with benches overturned.' Join κάτω στρέψας. τὸ λοιπόν as in ll. 310, foll., where there is a similar contradictory expression. The omission of the accusative after στρέψας is natural in speaking of so familiar an occurrence as the over-setting of a boat. Essay on L. p. 88. τὸ πλοῖον, which Hermann reads for τὸ λοιπόν, is hardly a correct synonym for ναῦν or σκάφος.

718. ἀλλ'.. δίδου] 'But relent in your mind, and allow room for change.' θυμῷ is a sort of instrumental dative, expressing the condition or sphere of action. μετάστασις is a 'Change of attitude.' The line has been properly defended by Meineke. The best alteration is that of Seyffert, who reads διδούς = 'But yield, allowing to your heated mind some possibility of change.' The text, however, gives a better line.

719, 20. γνώμη .. πρόσεστι] 'For if any judgment proceed from me (ἀπ' ἐμοῦ) though younger in years.' Cp. Tr. 52, 3, εἰ δίκαιον τοὺς ἐλευθέρους φρονοῦν | γνώμαισι δούλαις: ib. 61, κἀξ ἀγεννήτων ἄρα | μῦθοι καλῶς πίπτουσιν.

720. πρεσβεύειν] The active of this verb is rare in the metaphorical sense.

721. πάντ' ἐπιστήμης] 'Of knowledge in all things.' Essay on L. § 17, p. 23, *b*.

722. εἰ δ' οὖν] Sc. μή, which is to be assumed from the next clause, where μή has a strong emphasis. For the sentiment, Hermann compares Hesiod, Op. 293, ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται.

725. διπλᾶ is better than διπλῇ, because dwelling merely on the two speeches, and not on their divergence from each other.

726. For the inverted order, see Essay on L. p. 70, *b*. 'And at our age shall we forsooth be schooled by one so juvenile?'

727. For φύσιν, see Essay on L. p. 82.

728. μηδὲν τὸ μὴ δίκαιον] The combination of the indefinite μηδέν with the definite article is curious, and suggests the

οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τἄργα σκοπεῖν.

ΚΡ. ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν; 730

ΑΙ. οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς κακούς.

ΚΡ. οὐχ ἥδε γὰρ τοιᾷδ' ἐπείληπται νόσῳ;

ΑΙ. οὔ φησι Θήβης τῆσδ' ὁμόπτολις λεώς.

ΚΡ. πόλις γὰρ ἡμῖν ἀμὲ χρὴ τάσσειν ἐρεῖ;

ΑΙ. ὁρᾷς τόδ' ὡς εἴρηκας ὡς ἄγαν νέος; 735

ΚΡ. ἄλλῳ γὰρ ἢ 'μοὶ χρή *με τῆσδ' ἄρχειν χθονός;

ΑΙ. πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρὸς ἐσθ' ἑνός.

ΚΡ. οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται;

ΑΙ. καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.

ΚΡ. δδ', ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖ. 740

ΑΙ. εἴπερ γυνὴ σύ· σοῦ γὰρ οὖν προκήδομαι.

ΚΡ. ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί.

732. τοιᾷδ'.. νόσῳ] τοιῷ δ'.. νόμῳ E. 734. γάρ] γὰρ from δ' ἂν A. ἀμέ] ἄμε L. ἂν' με A. ἀ'μὲ E. 735. τόδ' L. τάδ' C[s]. 736. ἢ 'μοὶ χρή] ἢ μοι χρῆ L. *με] γε MSS. Dobree corr. 737. ἀνδρὸς ἐσθ'] ἀνδρὸς ἔσθ' L. 739. καλῶς] καλῶσ' L. ἐρήμης] ἐρήμου A. 740. συμμαχεῖ] συμμαχεῖν E. 742. διὰ δίκης] διαδίκησ L.

idea that μηδέν is adverbial. But the Scholiast is probably right in explaining the words as equivalent to μηδὲν διδάσκον ὃ μὴ δίκαιόν ἐστί σοι μανθάνειν. Cp. supra 360, οὐδὲν .. τὸ μέλλον. Essay on L. § 22, p. 34.

729. 'You ought not to regard differences of time, but rather to face the actual requirements of the case.' τἄργα are not the merits of Haemon, but the truth of his plea.

730. 'What? Is it a "requirement" to fall down and worship rebels?' Creon, as usual, represents mercy as submission. ἔργον ἐστί seems to have the same meaning as in σὸν ἔργον, and the like phrases. ἔργον almost = 'Duty.'

731. 'Nay, I would not bid thee reverence the wicked.'

732. 'Why, is not she possessed by this disease?' viz. τῇ κακίᾳ.

733. 'Not so declare her fellow-citizens in this town of Thebes.'

736. 'Am I then to rule this land at the bidding of another than myself?' For the dative, see Essay on L. § 12, p. 18. The weakness of γε in the MS. reading, especially after γάρ, and the irregularity of the dative after χρή (though this is noticed by Thomas Magister as a Sophoclean construction, perhaps from this very passage), are sufficient reasons for preferring Dobree's emendation, which is adopted in the text.

737. Cp. Shakespeare, Julius Caesar, I. 2, 'When could they say, till now, that talked of Rome, | That her wide walls encompassed but one man? | Now is it Rome indeed, and room enough, | When there is in it but one only man.' The genitive ἀνδρὸς .. ἑνός is ambiguous between possessive genitive and genitive of content. 'A city belonging to one man,' and 'A city composed of one man.'

738. 'Is not the city counted a possession of the ruler?' Essay on L. § 9, p. 11, *b*.

739. 'A fine "monarch" would you be of a desert land.'

742. This line is sometimes printed with a note of interrogation, as if the words διὰ δίκης ἰὼν πατρί were epexegetic of σοῦ .. προκήδομαι. ('Villain, when you are wrangling with your father?') But the connection of the lines in this στιχομυθία is not very close, and the more obvious meaning ('Villain, to wrangle with your father') is more probable.

ΑΙ. οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ' ὁρῶ.
ΚΡ. ἁμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων;
ΑΙ. οὐ γὰρ σέβεις, τιμάς γε τὰς θεῶν πατῶν. 745
ΚΡ. ὦ μιαρὸν ἦθος καὶ γυναικὸς ὕστερον.
ΑΙ. οὔ τἂν ἕλοις ἥσσω γε τῶν αἰσχρῶν ἐμέ.
ΚΡ. ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὅδε.
ΑΙ. καὶ σοῦ γε κἀμοῦ, καὶ θεῶν τῶν νερτέρων.
ΚΡ. ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμεῖς. 750
ΑΙ. ἥδ' οὖν θανεῖται καὶ θανοῦσ' ὀλεῖ τινά.
ΚΡ. ἦ κἀπαπειλῶν ὧδ' ἐπεξέρχει θρασύς;
ΑΙ. τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν;
ΚΡ. κλαίων φρενώσεις, ὧν φρενῶν αὐτὸς κενός.
ΑΙ. εἰ μὴ πατὴρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν. 755
ΚΡ. γυναικὸς ὢν δούλευμα, μὴ κώτιλλέ με.
ΑΙ. βούλει λέγειν τι καὶ λέγων μηδὲν κλύειν;
ΚΡ. ἄληθες; ἀλλ' οὐ, τόνδ' Ὄλυμπον, ἴσθ' ὅτι,
χαίρων ἐπὶ ψόγοισι δεννάσεις ἐμέ.
ἄγετε τὸ μῖσος, ὡς κατ' ὄμματ' αὐτίκα 760
παρόντι θνήσκῃ πλησία τῷ νυμφίῳ.
ΑΙ. οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξῃς ποτέ,

743. ὁρῶ] ὁρῶι L. 747. οὔ τἂν] οὐκ ἂν L. οὐκ ἄνγ' AE. Elms. corr. 748. ὁ γοῦν] ὅγ' οὖν L. 750. ποτ'] πότ' L. ὡς] ὥσ γ' A. 751. ἥδ' οὖν] ἦδ' οὖν L. 752. ἦ κἀπαπειλῶν] ἦ κἀπαπειλῶν L. ἐπεξέρχει] ἐπεξέρχηι L. 753. κενάς] σ om. L. add. C². 754. κενός] ἐκτὸς E. 755. ἦσθ'] ἦισθ' L. 757. κλύειν] λέγειν L. κλύειν A. 758. ἄληθες] ἀληθέσ L. 759. δεννάσεις] (·)εννάσεισ L. δεννάσεισ C². 760. ἄγετε] ἄγαγε L. ἄγετε A. 761. παρόντι] θανόντι E. θνήσκῃ] θνησκει L.

743–5. οὐ γὰρ δίκαια .. οὐ γὰρ σέβεις] Here, as in 730, ἔργον γάρ ἐστι, there is the same tendency to play on the word (κομφεύειν) that was observed in the speeches of the Φύλαξ.

745. οὐ .. σέβεις] 'It is not *reverence* when you trample on the honours of the Gods.'

751. τινά] i.e. σέ. Essay on L. § 22, p. 34, 4. Interpreters have avoided taking these words in their obvious meaning as implying a threat, which Haemon all but carries into execution afterwards in ll. 1233, 4. It is true, however, that this intention is less distinctly present to his mind than the conviction that vengeance will come from the gods and from popular feeling.

752. κἀπαπειλῶν] For the participle, see Essay on L. § 36, p. 58, *b*.

753. τίς] Almost = πῶς. Cp. O. C. 775, τίς αὐτὴ τέρψις.

756. 'Woman's minion that you are, mince not your words with me.' The subdued tone of Haemon (εἰ μὴ πατὴρ ἦσθ', εἶπον ἄν) only adds fuel to the wrath of Creon.

For the contempt expressed in δούλευμα and μῖσος (760), see Essay on L. pp. 84, 85.

759. ἐπὶ ψόγοισι δεννάσεις] i.e. 'First censure, and then brow-beat me.'

οὔθ' ἥδ' ὀλεῖται πλησία, σύ τ' οὐδαμὰ
τοὐμὸν προσόψει κρᾶτ' ἐν ὀφθαλμοῖς ὁρῶν,
ὡς τοῖς θέλουσι τῶν φίλων μαίνῃ συνών. 765

ΧΟ. ἀνήρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·
νοῦς δ' ἐστὶ τηλικοῦτος ἀλγήσας βαρύς.

ΚΡ. δράτω, φρονείτω μεῖζον ἢ κατ' ἄνδρ' ἰών·
τᾷ δ' οὖν κόρᾳ τάδ' οὐκ ἀπαλλάξει μόρου.

ΧΟ. ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς; 770

ΚΡ. οὐ τήν γε μὴ θιγοῦσαν· εὖ γὰρ οὖν λέγεις.

ΧΟ. μόρῳ δὲ ποίῳ καί σφε βουλεύει κτανεῖν;

ΚΡ. ἄγων, ἔρημος ἔνθ' ἂν ᾖ βροτῶν στίβος,
κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,
φορβῆς τοσοῦτον, ὡς ἁγὸς μόνον προθείς,
ὅπως μίασμα πᾶσ' ὑπεκφύγῃ πόλις.
κἀκεῖ τὸν Ἅιδην, ὃν μόνον σέβει θεῶν,
αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
ἢ γνώσεται γοῦν ἀλλὰ τηνικαῦθ' ὅτι
πόνος περισσός ἐστι τἀν Ἅιδου σέβειν. 780

763. οὐδαμά] οὐδαμᾶι L. 765. μαίνῃ] μαινεῖσ L. μενεῖσ E. μαίνῃ C². μαίνῃ C². μένεισ A. συνών] ξυνών L. ξυνών A. 766. ἀνήρ] ἀνὴρ MSS. 767. βαρύς] βραχύς L. βαρύς C². 770. κατακτεῖναι] κατακτῆναι (or κατακτανῆναι ?) L. κατακτεῖναι A. 771. τήν γε] τῆνδε L. τήν δε C². λέγεις] λέγεισ C².

773. ἔρημος] ἔρημον E. ἔνθ' ἂν] ἔνθ' ἂν L. 774. πετρώδει] πετρώδη L. πετρώδει A. 776. ὑπεκφύγῃ] ὑπεκφύγοι A. 778. που] ποῦ L. 779. γοῦν] γ' οὖν L. 780. πόνος .. σέβειν om. L. add. mg. C².

765. 'That you may exhibit your madness to those of your friends who can brook it.' θέλουσι, sc. σοὶ μαινομένῳ ξυνεῖναι. There is a strong emphasis on the participle.

767. 'And at his age the spirit, when chafed, is dangerous.' Cp. O. C. 751, τηλικοῦτος, οὐ γάμων | ἔμπειρος ..: and for νοῦς, see Essay on L. p. 83.

768. Cp. O. T. 1075, where Oedipus, with similar unconsciousness, says of Jocasta, who has just rushed out, ὁποῖα χρῄζει ῥηγνύτω.

770. The order of words shows that the chief emphasis is on ἄμφω: Essay on L. pp. 70, 71. Hence καί is to be taken with the whole sentence: ib. § 25, p. 40, 4. 'And do you intend to put them both to death?'

773. ἔρημος .. στίβος] 'Where track of human footstep there is none.' The privative ἔρημος is used for the negative by a redundancy like those adduced in Essay on L. § 40, p. 68; and ἔρημος = ἄστειπτος (Phil. 2), so that the expression = 'Where no track of mortals has been trodden.'

775. i.e. τοσοῦτον μόνον, ὅσον ἁγὸς εἶναι. Essay on L. p. 62. For ἁγός = 'expiation,' see Hesych., ἁγός· ἁγνισμὸς θυσίας, Σοφοκλῆς Φαίδρᾳ.

780. περισσός] 'Bootless.' Cp. Aesch. Prom. 383, μοχθὸν περισσόν. It is characteristic of the time (cp. Thucydides) that the political energy of Creon is combined with scepticism.

ΧΟ. στρ. Ἔρως ἀνίκατε μάχαν,
Ἔρως, ὃς ἐν κτήμασι πίπτεις,
ὃς ἐν μαλακαῖς παρειαῖς
νεάνιδος ἐννυχεύεις,
φοιτᾷς δ' ὑπερπόντιος ἔν τ' ἀγρονόμοις αὐλαῖς· 785
καί σ' οὔτ' ἀθανάτων φύξιμος οὐδεὶς
οὔθ' ἁμερίων ἐπ' ἀνθρώπων, ὁ δ' ἔχων μέμηνεν. 790

782. ὃς] ὅστ' L. ὃσ A. 783. μαλακαῖς] μαλακαῖσι A. 785–90. Division of lines, φοιτᾶσ-| τ' ἀγρονόμοισ-| καί σ'-| οὔθ'-| θρώπων ... 785. φοιτᾷς] φυτᾷσ A. 786. τ' ἀγρονόμοις] πατρονόμοισ? L. τ' ἀγρονόμοισ C². 790. ὁ δ'] ὅδ' L.

781–800. Haemon's disobedience to his father, against his own interest, is due to the might of love.

'Never-vanquished love, that layest riches waste, keeping nightly watch in the fair, soft, youthful cheek: love that roamest over seas and findest out the wildest nook! No god, nor any mortal man, escapes thy maddening power.

'By love the upright mind is drawn to wrong unto its hurt. By love this present strife is kindled between kinsmen. And clearly triumphant is the influence of desire that cometh from the looks of the fair bride—desire that divides empire with the majestic law: so resistlessly doth the goddess Aphrodite mock mankind.'

This little ode consists of a strophe and antistrophe, of which the scansion is as follows:—

⏑ ⏓ ⏑ – ⏓ ⏑ ⏑ ⏒
⏑ ⏓ ⏑ – ⏓ ⏑ ⏑ – –
⏑ ⏓ ⏑ ⏑ – ⏑ – –
⏑ ⏓ ⏑ ⏑ – ⏑ – –
– – ⏑ – ⏓ ⏑ ⏑ – – ⏑ ⏑ – – –
– – ⏓ ⏑ ⏑ – – ⏑ ⏑ – –
– ⏓ ⏑ ⏑ – ⏑ – – ⏓ ⏑ ⏑ – ⏑ – –

A glyconic quatrain is followed by three choriambic lines, of which the first and third end with the epitritus, and the strophe is concluded with an echo of the rhythm of ll. 3 and 4, which binds together the glyconic and choriambic systems.

781. ἀνίκατε μάχαν] Cp. the similar personification of θυμός by Heraclitus, χαλεπὸν θυμῷ μάχεσθαι, ψυχῆς γὰρ ἀνέεται.

782. ὃς ἐν κτήμασι πίπτεις] (i. e. ἐμπίπτεις κτήμασι.) These words have been variously interpreted and emended. They probably mean, 'Who fallest upon wealth,' i. e. Art the destroyer of possessions, ruining worldly fortunes in various ways, as the love of Helen wasted Troy, etc. Cp. Eur. Hipp. 538, foll., Ἔρωτα δὲ τὸν τύραννον ἀνδρῶν | .. πέρθοντα καὶ διὰ πάσας | ἰόντα συμφορὰς | θνατοῖς, ὅταν ἔλθῃ. So, in this instance, Haemon is losing all for love. Other interpretations are, 'Who attackest thy slaves,' i. e. By attacking enslavest; and 'Who lightest upon wealth,' i. e. Art chiefly found amongst the wealthy. Of the many emendations the least objectionable is λήμασι (Dindorf), 'Who foilest resolution.'

783, 4. ὃς .. ἐννυχεύεις] Cp. Milton, L'Allegro, 29, 30, 'Such as hang on Hebe's cheek, | And love to live in dimple sleek.' Love is still figured as an enemy, who keeps nightly watch where he is ready to spring forth armed on the unwary. Pind. Nem. 8. 2, ὥρα .. παρθενηΐοις .. ἐφίζουσα γλεφάροις.

785. The poet is thinking of legendary examples, such as Paris, Leander, Anchises, etc.

786. σε .. φύξιμος] Essay on L. § 23, pp. 36, 37.

790. ἁμερίων ἐπ' ἀνθρώπων] The insertion of the preposition, although omitted with θεῶν, is no objection to this reading. See Essay on L. § 19, p. 26: and for ἐπί, with the genitive, meaning 'In the case of,' 'So far as extends to,' cp. Plato, Rep. 3. 406 C, ὃ .. ἐπὶ .. τῶν δημιουργῶν αἰσθανόμεθα, alib. The force of the preposition and case here is nearer to the original locative sense, = 'Extending over,' 'Quantum hominum genus propagatum extenditur.' (Ellendt.) Essay on L. § 19, p. 26.

ἀντ. σὺ καὶ δικαίων ἀδίκους
φρένας παρασπᾷς ἐπὶ λώβᾳ·
σὺ καὶ τόδε νεῖκος ἀνδρῶν
ξύναιμον ἔχεις ταράξας·
νικᾷ δ' ἐναργὴς βλεφάρων ἵμερος εὐλέκτρου 795
νύμφας, τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς
θεσμῶν· ἄμαχος γὰρ ἐμπαίζει θεὸς Ἀφροδίτα. 800
νῦν δ' ἤδη 'γὼ καὐτὸς θεσμῶν
ἔξω φέρομαι τάδ' ὁρῶν, ἴσχειν δ'
οὐκέτι πηγὰς δύναμαι δακρύων,
τὸν παγκοίταν δθ' ὁρῶ θάλαμον
τήνδ' Ἀντιγόνην ἀνύτουσαν. 805
ΑΝ. στρ. α. ὁρᾶτ' ἔμ', ὦ γᾶς πατρίας πολῖται,

791. σὺ καί] καὶ, L. σὺ καὶ C². 795. Two lines, νικᾶι-| ἵμερος ... 796. εὐλέκτρου] εὐλέ(·)κτρου L. 797. πάρεδρος] πάρεργος L. πάρεδρος C². 799. Two lines, θεσμῶν-| παίζει ... 806. ὁρᾶτ' ἔμ'] ὁρᾶτέ μ' A.

791, 2. ἀδίκους .. παρασπᾷς] i. e. εἰς ἀδικίαν παρασπᾷς. 'Drawest awry to wrong.' For this 'proleptic' use of the adjective, see Essay on L. § 23, p. 36; § 38, p. 64.

792. ἐπὶ λώβᾳ] 'To their hurt or disgrace.'

794. ξύναιμον is an emphatic epithet added by an afterthought (Essay on L. § 23, p. 35) and by hypallage made to agree with the principal word, although more properly belonging to ἀνδρῶν. (Essay on L. § 42, p. 73.)

795. νικᾷ δ' ἐναργής] i. e. ἐναργής ἐστι νικῶσα. Essay on L. § 23, p. 36.

βλεφάρων ἵμερος] The modern poet speaks of love 'engendered in the eyes, with gazing fed:' the ancients rather spoke of an influence passing from the eye of the beloved (τὸ ἐρωτικὸν ὄμμα, Plat. Phaedr. 253 E) to the soul of the lover. Desire, like vision, was viewed as an emanation from the object. Hence Plato's account of ἵμερος, Phaedr. 251 B, C, δεξάμενος γὰρ τοῦ κάλλους τὴν ἀπορροὴν διὰ τῶν ὀμμάτων, ἐθερμάνθη ᾗ ἡ τοῦ πτεροῦ φύσις ἄρδεται .. ὅταν μὲν οὖν βλέπουσα πρὸς τὸ κάλλος, ἐκεῖθεν μέρη ἐπιόντα καὶ ῥέοντα, ἃ δὴ διὰ τοῦτο ἵμερος καλεῖται, δεχομένη ἄρδηταί τε καὶ θερμαίνηται, λωφᾷ τε τῆς ὀδύνης καὶ γέγηθεν. This ancient conception, which had a root in language as well as in philosophy, is reflected even in Milton, L'Allegro, l. 121, 'With store of ladies, whose bright eyes Rain influence,' though in this case probably with a further allusion to astrology.

796–9. τῶν .. θεσμῶν] 'In the counsels of princes, holding an equal place with the majesty of law.' This seems the best way of taking these words, which have been variously interpreted; e.g. 'Equal to the laws in power.' 'Assessor in the authority of the laws,' etc. There is an allusion to Haemon, who, though a prince, has been led to disobey his father and to disregard the edict of the king.

804. παγκοίταν .. θάλαμον] 'The chamber where all must lie.' The implied contrast between the fate of Antigone and her intended bridal recurs repeatedly throughout the latter part of the play. Supra 575, Ἅιδης ὁ παύσων τούσδε τοὺς γάμους ἔφυ: infra 891, ὦ νυμφεῖον: 1205, νυμφεῖον Ἅιδου κοῖλον.

806–82. Antigone bewails her untimely death, and the chorus attempt to console her by pointing to the singularity of her end. She quotes the example of Niobe, who was encrusted with rock. 'But Niobe,' rejoin the chorus, 'was a Divine Being.' Then the maiden bursts into a cry against such vain comfort, and appeals

last

τὰν νεάταν ὁδὸν
στείχουσαν, νέατον δὲ φέγγος
λεύσσουσαν ἀελίου,
κοὔποτ' αὖθις· ἀλλά μ' ὁ παγκοίτας Ἅιδας ζῶσαν
ἄγει 810
τὰν Ἀχέροντος
ἀκτάν, οὔθ' ὑμεναίων
ἔγκληρον, οὔτ' *ἐπινύμφειός πώ μέ τις ὕμνος 815

Jocasta's daughter also "bewailed her virginity"

809. λεύσσουσαν] λεύσσοῦσαν L. 810–16. Division of lines, κοὔποτ'–| ἅιδασ–| τὰν–| ἔγκληρον–| πώ–| ὕμνησεν ... 811. Ἅιδασ] ἅιδασ L. 814. *ἐπινύμφειος] ἐπινυμφίδιος LAE (?).

to the forms of nature around Thebes to bear witness to the strangeness of her fate. The tone of the chorus changes to admonition. 'Thou hast offended against the majesty of law. Some curse, inherited from thy sire, must have led thee on.' At last they have touched her, but it is only to aggravate her sorrow. Dire indeed had been the curse upon her parents; and now she was going to be with them, having never tasted any joy. Her brother's seeming success in marriage had been death to him and to her. The chorus reiterate that piety towards her brother should have yielded to authority. 'Self-will has been thy ruin.' Antigone: 'Friendless, unmourned, uncomforted, I leave the holy light of day. I die unmarried, and no one weeps for me.'

The metres in this commos, ll. 806–33, chiefly iambic with occasional syncopes, are as follows:—

First strophe and antistrophe.

⏑ ⏓ ⏑ – ⏓ ⏑ ⏑ – ⏑ – –
⏓ ⏑ ⏑ – ⏑ –
– ⏒ ⏓ ⏑ ⏑ – ⏑ – –
– ⏓ ⏑ ⏓ ⏑ ⏑ –
⏓ ⏑ – ⏑ ⏓ ⏑ ⏑ – ⏓ ⏒ – – ⏓ ⏑ ⏑ –
⏓ ⏑ ⏑ – ⏑
⏒ – ⏓ ⏑ ⏑ – –
⏒ – ⏑ ⏓ ⏑ ⏑ – – – ⏓ ⏑ ⏑ – ⏑
– ⏓ ⏑ ⏓ ⏑ ⏑ – ⏑ – ⏓ –

Second strophe and antistrophe.

– ⏓ ⏑ – ⏓ ⏑ ⏑ – ⏑ ⏓ ⏑ – –
– ⏓ ⏑ ⏑ – ⏑ – ⏒
⏓ ⏑ ⏑ – ⏑
⏓ ⏑ ⏑ ⏓ ⏑ –
⏑ ⏓ ⏓ ⏑ ⏑ – ⏑
⏑ ⏒ – ⏓ – ⏓ – ⏓ – ⏓ ⏓ – ⏑ – ⏓ –
– ⏓ ⏑ ⏓ ⏑ – ⏓ ⏓ – ⏑ ⏓ – ⏑ ⏓ ⏑ – ⏑ ⏓ ⏑ – ⏑ ⏓ ⏑ –
⏑ ⏓ ⏓ – ⏒
⏑ ⏓ ⏓ ⏑ ⏑ – ⏑ ⏓ – (?)
⏑ ⏓ ⏑ – ⏓ ⏑ – ⏑ – ⏑
– ⏓ ⏑ – ⏑ ⏓ ⏑ –
⏒ ⏓ ⏑ – ⏑ ⏓ ⏑ –
⏑ ⏑ ⏑ ⏑ – ⏑ ⏓ ⏑ ⏒
⏑ ⏓ – ⏓ ⏑ – ⏑ – ⏒

Epode.

⏑ ⏓ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – ⏒
⏑ ⏓ ⏓ ⏑ ⏑ – ⏓ ⏑ – ⏓ ⏑ ⏒
⏓ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑
⏑ ⏑ ⏑ – ⏑ – ⏒
⏓ ⏑ – ⏑ ⏑ ⏑ – ⏓ ⏑ – ⏓ ⏑ – ⏑ – –

808. νέατον δὲ φέγγος] νέατον is not necessarily adverbial, but is more probably an adjective agreeing with φέγγος, the form of expression being changed in κοὔποτ' αὖθις.

810. κοὔποτ' αὖθις] Sc. ἔρχομαι φέγγος ἀελίου. Essay on L. p. 67.

παγκοίτας is here active = 'That seals up all in rest.' Essay on L. pp. 88, 91.

812, 13. Ἀχέροντος ἀκτάν] Hom. Od. 10. 509, ἔνθ' ἀκτή τε λάχεια: ib. 513, ἔνθα μὲν εἰς Ἀχέροντα πυριφλεγέθων τε ῥέουσι, κ.τ.λ.

815. *ἐπινύμφειος, which Dindorf has

ὕμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.

ΧΟ. οὐκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ'
ἐς τόδ' ἀπέρχει κεῦθος νεκύων,
οὔτε φθινάσιν πληγεῖσα νόσοις
οὔτε ξιφέων ἐπίχειρα λαχοῦσ', 820
ἀλλ' αὐτόνομος ζῶσα μόνη δὴ
θνητῶν Ἀΐδην καταβήσει.

ΑΝ. ἀντ. α. ἤκουσα δὴ λυγροτάταν ὀλέσθαι,
τὰν Φρυγίαν ξέναν
Ταντάλου Σιπύλῳ πρὸς ἄκρῳ, 825
τὰν κισσὸς ὡς ἀτενὴς
πετραία βλάστα δάμασεν, καί νιν ὄμβρῳ τακομέναν,
ὡς φάτις ἀνδρῶν,
χιών τ' οὐδαμὰ λείπει, 830
τέγγει δ' ὑπ' ὀφρύσι παγκλαύτοις δειράδας· ἁ με
δαίμων ὁμοιοτάταν κατευνάζει.

818. ἀπέρχει] ἀπέρχηι L. 819. φθινάσιν] φθινάσι L. 821. δή] δὴ (δὴ) L. 822. θνητῶν Ἀΐδην] θνατῶν Ἀΐδαν LA. καταβήσει] καταμήσηι L. καταβήσηι C². 826. ἀτενής] ἀ(σθ)ενὴς L. ἀτενὴς C²A. 830. οὐδαμά] οὐδαμᾶι L. 831. τέγγει] τάκει L. τέγγει A. δ'] θ' LA. Bothe corr. παγκλαύτοις] παγκλαύτουσ L. —παγκλαύστοισ A.

restored for ἐπινυμφίδιος, is more probable than ἐπὶ νυμφείοις, although this appears to be supported by the note of the Scholiast, λείπει θύραις ἢ κοίταις.

816. Ἀχέροντι] As other maidens have been wedded to rivers upon the earth.

820. ξιφέων ἐπίχειρα] 'The wages of the sword;' i. e. Death given by the sword.

821. αὐτόνομος] The Scholiast explains this, ἰδίοις αὐτῆς νόμοις χρησαμένη. This is not free from ambiguity; but the true meaning is rather 'By an ordinance peculiar to your case' (ἰδίῳ τινὶ σεαυτῇ νόμῳ), than 'In your independence of law,' or 'As being a law to yourself.' The chorus nowhere speak with admiration of the independent attitude of Antigone, although they secretly sympathize with her pious motive. The word is used with consciousness of the derivation. The νόμος which is peculiar to Antigone is the privilege of a living death.

823. λυγροτάταν] 'In sorriest plight.' Supplementary predicate.

824, 5. τὰν Φρυγίαν ξέναν Ταντάλου] 'Our foreign friend in Phrygia, Tantalus' daughter.' Sipylus was placed by some in Phrygia, by others in Lydia. (Strabo, 12, p. 571.) Donaldson well remarks that ξέναν is applied to Niobe, 'because she married Amphion, king of Thebes.'

828. ὄμβρῳ τακομέναν] The conjectural emendation ὄμβροι has been very generally received. But the Highlands of Phrygia are not subject to perpetual showers. It is more natural to think of a snow-capped peak ever running down with moisture from the melting snow. On the general sense thus given to ὄμβρος, see Essay on L. p. 87. 'And as she flows down with moisture, the snow leaves her not, but wets the ridges of her neck beneath her tearful brow.' The position of τ', and the correspondence of τε and δέ, need cause no difficulty. Essay on L. p. 60. It has been observed that the words ὀφρύς and δειράς are equally applicable to a mountain and to a human being.

ΧΟ. ἀλλὰ θεός τοι καὶ *θειογενής,
ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς. 835
καίτοι φθιμένῳ μέγ' ἀκοῦσαι
τοῖς ἰσοθέοις ἔγκληρα λαχεῖν
[ζῶσαν καὶ ἔπειτα θανοῦσαν.]
ΑΝ. οἴμοι γελῶμαι. τί με, πρὸς θεῶν πατρῴων, 838
οὐκ *οὐλομέναν ὑβρίζεις, 840
ἀλλ' ἐπίφαντον;
ὦ πόλις, ὦ πόλεως
πολυκτήμονες ἄνδρες·
ἰὼ Διρκαῖαι κρῆναι Θήβας τ'
εὐαρμάτου ἄλσος, ἔμπας 845
ξυμμάρτυρας ὕμμ' ἐπικτῶμαι,
οἷα φίλων ἄκλαυτος, οἵοις νόμοις
πρὸς ἕρμα τυμβόχωστον ἔρχομαι τάφου ποταινίου·
ἰὼ δύστανος, 850
οὔτε *βροτοῖσιν οὔτ' ἐν νεκροῖσιν

834. *θειογενής] θεογενής MSS. 835. ἡμεῖς δέ] ἡμεῖ δὲ L. ἡμεῖσθε C². θνητογενεῖς] θνητογεννεῖσ L. 836. φθιμένῳ] φθιμένᾳ L. φθιμένᾳ A. 837. ζῶσαν.. θανοῦσαν LE. om. A. 838. τί με] τί πρὸσ L. πρὸς θεῶν] πρὸσ | θεῶν LA. 840. *οὐλομέναν] ὀλομέναν LA. 844. κρῆναι] καὶ κρῆναι L. κρῆναι A. κρῆναι Θήβας τ'] κρῆναι | θήβασ τ' LA. 846. ὕμμ'] ὕμμ' L. ἐπικτῶμαι] γρ. ἐπιβοῶμαι mg. C²ᵃ. 847. οἷα] οἶα L. οἵοις] οἵοισιν Tricl. corr. 848. Two lines, πρὸσ-| χομαι τάφου ... ἕρμα] ἕργμα LAE. Herm. corr. 849. ποταινίου] ποτ' αἰνείου L. 851. οὔτε] οὔτ' ἐν MSS. νεκροῖσιν L. νεκροῖσι A.

834. It is doubtful whether *θειογενής or θεογενής (= θεογέννητος) should be read for the unmetrical θεογενής.

836. Of the two readings, φθιμένᾳ and φθιμένῳ, both of which are given by L., and were known to the Scholiast, the feminine is more likely to be due to a corrector.

837. The words ζῶσαν καὶ ἔπειτα θανοῦσαν have not much point, and being omitted by Aldus (as in A), have never been restored except by Seyffert, who reads μέγα κἀκοῦσαι in l. 836. Those who omit 837, invert the preceding lines for the sake of the paroemiac, and read καίτοι φθιμένῳ τοῖς ἰσοθέοις | ἔγκληρα λαχεῖν μέγ' ἀκοῦσαι.

840. *οὐλομέναν] The conjecture of Martin. οἰχομέναν also deserves to be considered.

842. She first turns from the elders to the city at large; and then, remembering how little sympathy she has had from man, she appeals, like Philoctetes (936, foll.), in a fresh outburst, to the 'familiar presences' of nature.

843. πολυκτήμονες] Thebes was proverbially a wealthy city.

844. ἰώ] Here she breaks into a louder cry.

845. ἄλσος] The open ground about the city. Cp. El. 5, τῆς οἰστροπλήγος ἄλσος Ἰνάχου κόρης.

847. οἷα, like ὁμοιοτάταν in 832, and λυγροτάταν in 823, is supplementary predicate, and almost adverbial.

851. οὔτε *βροτοῖσιν οὔτ' ἐν νεκροῖσιν] This is the correction adopted by Hermann (ed. 1839), who remarks, however, that the long anacrusis of the second part of the line, οὔτ' ἐν νεκροῖσιν = γάμων

μέτοικος, οὐ ζῶσιν, οὐ θανοῦσιν.

ΧΟ. προβᾶσ' ἐπ' ἔσχατον θράσους
ὑψηλὸν ἐς Δίκας βάθρον
προσέπεσες, ὦ τέκνον, πολύ.
πατρῷον δ' ἐκτίνεις τιν' ἄθλον.

ΑΝ. ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας,
πατρὸς τριπόλιστον οἶκτον
τοῦ τε πρόπαντος
ἀμετέρου πότμου
κλεινοῖς Λαβδακίδαισιν.

853. προβᾶσ' L. προ(σ)βᾶσ' C[4]. 854. βάθρον] βάθρου L. 855. πολύ] πολὺν L. πολὺ E. 856. ἐκτίνεις] ἐκτείνεισ LE. ἐκτίνεισ A.

κυρήσας, is very rare. Qu. βροτοῖς, οὔτε τις ἐν νεκροῖσιν? But the original line is probably lost.

852. 'Advancing to the utmost verge of daring thou didst fall heavily, my daughter, against the lofty throne of right.'

854. βάθρον is here the pedestal on which the image of justice is imagined to rest. Cp. Plat. Phaedr. 254 B, ἰδόντος δὲ τοῦ ἡνιόχου ἡ μνήμη πρὸς τὴν τοῦ κάλλους φύσιν ἠνέχθη, καὶ πάλιν εἶδεν αὐτὴν μετὰ σωφροσύνης ἐν ἁγνῷ βάθρῳ βεβῶσαν.

855. πολύ is allowed to pass by Hermann without comment, but has been more recently called in question, partly on the metrical ground that the line should end with a long syllable. πολύν is certainly no improvement. On the attempt to give special force to such a general word, see Essay on L. p. 86.

856. 'But thou art surely paying some burden that was imposed upon thy sire.' ἄθλος is here a task or burden imposed by some higher power, like the labours of Hercules, and is perhaps associated by Sophocles with the derivative ἆθλος. The combined metaphorical use of ἄθλος and ἐκτίνειν is not too great a stretch of language for Sophocles. Essay on L. p. 94.

857. 'Thou hast touched my saddest thought, the thrice-told tale of my father's sorrow.' Boeckh has cleared up the difficulties of this passage (1) by showing that οἶκτον harmonizes better with the context than οἶτον or οἶκον, and also gives a construction to πότμου: (2) by tracing the derivation of τριπόλιστον from πολίζω = πολέω, which occurs in the compound ἀναπολίζω: (3) by rightly explaining the dative Λαβδακίδαισιν. See Essay on L. p. 18. He also points out that μερίμνας is genitive, because the singular is more forcible, and μέριμναν would have suited the metre equally well. The only remaining doubt is the construction of οἶκτον. ψαύειν may govern the accusative, as appears from 961. But the change from the genitive to the accusative is still to be accounted for: (1) the word ἔψαυσας was chosen with special reference to μερίμνας. ἔλεξας, or some other general word, would have been sufficient if this had not intervened. Hence the general meaning of the verb (= ἔλεξας) is alone continued. (2) The case is partly governed by the verbal notion in μερίμνας = ὁ μεριμνῶ. (3) The tendency of a Greek sentence is to pass from a more special to a more general construction. Essay on L. p. 59. πότμου is again governed by οἶκτον. 'Thou hast harped on what my mind broods over with saddest care, the thrice renewed pity for my father, and for the general fortune of our race, the lot that fell upon the famed Labdacidae.' Seyffert thinks that in τριπόλιστον Antigone is thinking of her own ever-deepening grief. But the Scholiast and Boeckh are probably right in explaining the word (like κλεινοῖς) with reference to the widely felt compassion for Oedipus. Cp. O. C. 517, τό τοι πολὺ καὶ μηδαμὰ λῆγον: ib. 597, πᾶς τοῦτό γ' Ἑλλήνων θροεῖ. For τριπόλιστον, cp. Phil. 1238, ὃς ταῦτα βούλει καὶ τρὶς ἀναπολεῖν μ' ἔπη.

861. κλεινοῖς is said with some bitterness, as in O. T. 1207, κλεινὸν Οἰδίπου κάρα.

ἰὼ ματρῷαι λέκτρων ἄται
κοιμήματά τ' αὐτογέννητ'
ἐμῷ πατρὶ δυσμόρῳ ματρός, 865
οἵων ἐγώ ποθ' ἁ ταλαίφρων ἔφυν·
πρὸς οὓς ἀραῖος ἄγαμος ἄδ' ἐγὼ μέτοικος ἔρχομαι.
ἰὼ δυσπότμων
κασίγνητε γάμων κυρήσας, 870
θανὼν ἔτ' οὖσαν κατήναρές με.

ΧΟ. σέβειν μὲν εὐσεβειά τις,
κράτος δ', ὅτῳ κράτος μέλει,
παραβατὸν οὐδαμῇ πέλει,
σὲ δ' αὐτόγνωτος ὤλεσ' ὀργά. 875

ΑΝ. ἄκλαυτος, ἄφιλος, ἀνυμέναιος

863. ματρῷαι] πατρῷαι L. ματρῷαι A. λέκτρων ἄται] λέκτρων.'... | ἄται (sic) L. 864. κοιμήματά τ' αὐτογέννητ'] κοιμήματ' αὐτογένη τ' LA. 867. Two lines, πρὸσ-| δ' ἐγὼ ... ἄδ'] ἄδ' L. 869. ἰώ] ἰὼ ἰὼ L. 870. κυρήσας] κρήσασ L. 874. οὐδαμῇ] οὐδαμᾶι L. οὐδαμῇ A. 876–82. Division of lines, ἄκλαυτοσ-| τάνδ' ἑτοίμαν-| μοι τόδε-| μα θέμισ-| μὸν πότμον .. στενάζει. 876. ἄκλαυτος, ἄφιλος] ἄκλαυστος ἄταφος E.

862. For the dative, see Essay on L. § 13, p. 18.

863. 'O my mother, to whom marriage was calamity, O my hapless father, who in wedlock with a mother, held guilty intercourse with her from whom he came.'

ματρῷαι λέκτρων ἄται] 'Calamitous marriage of my mother.' λέκτρων is descriptive or distinctive genitive (Essay on L. § 9, p. 11), and the possessive ματρῷαι is joined to λέκτρων ἄται taken as one word.

865. ματρός is objective genitive, after κοιμήματα = ξυνουσίαι, and also descriptive, like γάμοι τέκνων, O. C. 945. For the condensed expression κοιμήματά τ' αὐτογέννητ' = τὸ κοιμηθῆναι σὺν ταύτῃ ἐξ ἧς αὐτὸς ἐγεννήθη, see Essay on L. § 43, p. 74, and for the force of αὐτός in composition, ibid. p. 91. The dative ἐμῷ πατρί, which has an 'ethical' force (Essay on L. § 13, p. 18), is occasioned by the adjective, i. e. αὐτογέννητ' ἦν αὐτῷ τὰ κοιμήματα. The nature of constructions in such condensed expressions can only be explained by expanding each phrase into a sentence. The meaning of the passive verbal termination in αὐτογέννητα is extremely indefinite. The other way of taking the words ('Connubium dicit Jocastae cum Oedipo quem ipsa pepererat,' Dind.), although giving a more obvious construction to the dative, has the fatal blemish of making a twofold apostrophe to Jocasta, whereas the plural οἵων implies a reference to both parents, which is much more forcible in itself.

The Laur. reading δυσμόρῳ is preferable, because of the peculiar significance of κοιμήματα ματρός.

868. μέτοικος has perhaps the association of 'an alien,' because she could not expect to meet with proper burial.

872–5. 'There is some piety in pious action; but, as towards him who wieldeth it, authority must in no wise be transgressed. A self-determined impulse hath undone thee.' Cp. Phil. 138, τέχνα γὰρ τέχναις ἑτέραις προὔχει καὶ γνώμα παρ' ὅτῳ τὸ θεῖον Διὸς σκῆπτρον ἀνάσσεται, where there is a similar ellipse of the antecedent. The meaning is, 'He who has authority must not suffer authority to be thwarted.' This is made clearer by supplying ἐκείνῳ, as dative of the person interested, for the antecedent to ὅτῳ. 'He must not have it (i. e. suffer it to be) transgressed.'

ταλαίφρων ἄγομαι τάνδ' ἑτοίμαν ὁδόν.
οὐκέτι μοι τόδε λαμπάδος ἱερὸν ὄμμα
θέμις ὁρᾶν ταλαίνᾳ· 880
τὸν δ' ἐμὸν πότμον ἀδάκρυτον
οὐδεὶς φίλων στενάζει.

ΚΡ. ἆρ' ἴστ', ἀοιδὰς καὶ γόους πρὸ τοῦ θανεῖν,
ὡς οὐδ' ἂν εἷς παύσαιτ' ἄν, εἰ χρείη λέγειν;
οὐκ ἄξεθ' ὡς τάχιστα, καὶ κατηρεφεῖ 885
τύμβῳ περιπτύξαντες, ὡς εἴρηκ' ἐγώ,
ἄφετε μόνην ἔρημον, εἴτε χρῇ θανεῖν
εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύειν στέγῃ·
ἡμεῖς γὰρ ἁγνοὶ τοὐπὶ τήνδε τὴν κόρην·
μετοικίας δ' οὖν τῆς ἄνω στερήσεται. 890

ΑΝ. ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφὴς
οἴκησις ἀείφρουρος, οἷ πορεύομαι
πρὸς τοὺς ἐμαυτῆς, ὧν ἀριθμὸν ἐν νεκροῖς
πλεῖστον δέδεκται Περσέφασσ' ὀλωλότων·
ὧν λοισθία 'γὼ καὶ κάκιστα δὴ μακρῷ 895

She choose χρὴ MSS

the majority

880. ταλαίνᾳ] τάλαινα L. ταλᾶινα C³. ταλαίνα C⁴. 884. χρείη] χρει' ῆι LAE. 885. ἄξεθ'] ἄξεσθ' L. ἄξεθ' A. 887. ἄφετε μόνην] ἀφεῖτε μόνην LE(?). μόνην ἀφῆτ' A. γρ. ἄπιτε μόνην mg. A. χρῇ] χρὴ MSS. 888. τυμβεύειν] τυμβεύει A. 891. ὦ] ὡ' L. ὦ C². ὦ] ὦ L. ὦ] ὡ' L. 893. ἐν νεκροῖς] ἐνεκροῖσ L. ἐννεκροῖσ C². 894. Περσέφασσ'] Φερσέφασσ' L (1st σ from ρ) E. περσέφασσ' AE^c. 895. λοισθία 'γώ] λοίσθι' ἀγὼ (1st accent erased) L.

877. This line has been objected to on metrical grounds, but gives a good meaning. 'Unhappy, I am led the way already prepared for me.' The metre (choriambic and cretic) is like that of the two concluding lines:—

Cp. ⏑ ⏑̄ ⏑́ ⏑ ⏑ ⏑̄ — ⏑ ⏑̄ — ⏑ ⏑̄, with
— ⏑ ⏑̄ — ⏑ ⏑ ⏑̄ — ⏑ ⏑̄ — ⏑ ⏑̄ ⏑ — ⏑̄

883. ἀοιδὰς .. πρὸ τοῦ θανεῖν] Cp. Aesch. Ag. 1444, 5, ἡ δέ τοι κύκνου δίκην | τὸν ὕστατον μέλψασα θανάσιμον γόον | κεῖται φιλήτωρ τοῦδε.

884. εἰ χρείη] 'If it were allowed.' Cp. O. T. 1110, εἰ χρή τι κἀμὲ μὴ συναλλάξαντά πω, | πρέσβεις, σταθμᾶσθαι: O. C. 1711, πῶς με χρὴ τὸ σὸν τάλαιναν ἀφανίσαι τοσόνδ' ἄχος. This modified use of χρή = 'One is to,' not 'One must,' is only possible in hypothetical or interrogative sentences.

887. ἄφετε] This seems on the whole more probable than ἄπιτε. The change from the future with οὐκ to the imperative has probably occasioned the corruption of the text.

χρῇ] The change from χρή to χρῇ (= χρῄζει, 'She choose') not only makes better sense, but is necessary because of the nominative ζῶσα.

889. Creon claims to be pure from the blood of Antigone, because he has altered the doom of stoning (l. 36) to that of immurement. He professes to be further cleared by the modicum of food that is to be shut in with her, ὡς ἄγος (l. 775).

891, 2. ὦ κατασκαφὴς .. ἀείφρουρος] 'O cavernous abode of long imprisonment.'

κάτειμι, πρίν μοι μοῖραν ἐξήκειν βίου.
ἐλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω
φίλη μὲν ἥξειν πατρί, προσφιλὴς δὲ σοί,
μῆτερ, φίλη δὲ σοί, κασίγνητον κάρα.
ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ 900
ἔλουσα κἀκόσμησα κἀπιτυμβίους
χοὰς ἔδωκα· νῦν δέ, Πολύνεικες, τὰ σὰν
δέμας περιστέλλουσα τοιάδ' ἄρνυμαι.
καίτοι σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εὖ.
οὐ γάρ ποτ' οὔτ' ἂν εἰ τέκνων μήτηρ ἔφυν 905

897. ἐν ἐλπίσιν] ἐνελπίσιν L. ἐν ἐλπίσι A. 904. 'τίμησα] τίμησα L.

896. πρὶν .. βίου] 'Before my allotted portion of life is spent.' Hom. Il. 4. 170, μοῖραν ἀναπλήσῃς βιότοιο. For ἐξήκειν, cp. Tr. 147, ἀλλ' ἡδοναῖς ἄμοχθον ἐξαίρει βίον | ἐς τοῦθ', ἕως, κ.τ.λ.

897. κάρτ' ἐν ἐλπίσιν τρέφω] 'I do cherish it amongst my hopes.'

899. κασίγνητον κάρα] This must be addressed to Polynices, who is most in the thoughts of the spectators, and is again invoked in the same words in l. 915: not to Eteocles, who is almost forgotten (and who was buried by the state, l. 24). The difficulty of reconciling this with the following lines has been adduced as one of several reasons for rejecting the passage from l. 900 to l. 928 in whole or in part. The lines 905–12 are apt to appear to modern readers a blemish in a place which might have been expected to be most carefully finished. But, as observed in the Introduction, the Antigone, although abounding in life and spirit, is not the most elaborate of the productions of Sophocles, and has several roughnesses and imperfections. There are other passages (e.g. the altercation of Haemon and Creon) in which the sophistical spirit interferes with the tragic effect. (Cp. the legal technicalities in some of the most beautiful of Shakespeare's sonnets.) The saying, which Herodotus, 3. 119, attributes almost in the same terms to the wife of Intaphernes, would seem from this to have had a wide currency in Ionia—for it is a precarious supposition that either author derived it from the other—and fell in with the natural tendency of Greek life to exalt the bond of brotherhood above all other ties of affection and kindred. The general feeling of the speech is well traced by Seyffert. Antigone, when brought face to face with death, in utter isolation from human sympathy, comes down from the lofty tone she had assumed in her first answer to Creon, and recognizes the simple fact that it was the strength of her affection which impelled her to defy the law. Her love for Polynices was wonderful, passing the love that could be felt for a husband or a child. She dilates on this, and justifies it in the sophistical manner of the time. Her fate leads her even to doubt the providence of the gods, but not to admit that she has done wrong. She will make the admission when death has taught it her, but not before. If her judges are wrong they will suffer too.

900, 1. In these lines she is thinking chiefly of her father and mother. The libation only had been given to Polynices, who is specially mentioned in the following line. Ll. 900, 1, could not have been written after the Oedipus Coloneus, in which the daughters do not see their father after his death.

904. 'And certainly those who consider rightly will say I did honour thee.' For the dative, see Essay on L. § 13, p. 19, and for the emphasis on 'τίμησα, cp. supra 745, οὐ γὰρ σέβεις, τιμᾶς γε τῶν θεῶν πατῶν.

905. Feeling the incongruity of saying, 'If I had lost a child,' she says, 'If I had had children,' leaving the further supposition to be implied.

οὔτ' εἰ πόσις μοι κατθανὼν ἐτήκετο,
βίᾳ πολιτῶν τόνδ' ἂν ᾑρόμην πόνον. undertaken
τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω;
πόσις μὲν ἄν μοι κατθανόντος ἄλλος ἦν, a second
καὶ παῖς ἀπ' ἄλλου φωτός, εἰ τοῦδ' ἤμπλακον, 910
μητρὸς δ' ἐν ἍΙιδου καὶ πατρὸς κεκευθότοιν,
οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.
τοιῷδε μέντοι σ' ἐκπροτιμήσασ' ἐγὼ
νόμῳ, Κρέοντι ταῦτ' ἔδοξ' ἁμαρτάνειν
καὶ δεινὰ τολμᾶν, ὦ κασίγνητον κάρα. 915
καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβὼν
ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,
ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἡ δύσμορος
ζῶσ' εἰς θανόντων ἔρχομαι κατασκαφάς· 920

907. ἂν ᾑρόμην] ἀνηρόμην L. 912. βλάστοι] βλαστοῖ LE. 913. ἐκπροτιμήσασ'] ἐκπροθυμήσασ' E. 916. λαβών] λαβῶν L. 917. οὔτε του] οὔτέ τοῦ (circumflex eras.) L. 918. παιδείου] παιδίου L. 920. θανόντων .. κατασκαφάς] θανάτων .. κατασφαγάς L. θανόντων .. κατασκαφὰς AE.

906. κατθανὼν ἐτήκετο] 'Had been wasting in death.' Cp. l. 410, μυδῶν τε σῶμα γυμνώσαντες εὖ.

907. βίᾳ πολιτῶν] Cp. l. 70. Antigone is throughout perfectly conscious of the nature of her action, and at this moment she sees more clearly than ever the audacity of it. But even after the impulse has subsided she goes resolutely, though sadly, to her fate.

908. νόμου] 'Principle.' Cp. supra, ll. 191, 613.

909. κατθανόντος] Sc. τοῦ πόσεως.

910. τοῦδε] τοῦ παιδός.

912. οὐκ ἔστ'.. ποτέ] The suggestion of Dindorf, that Sophocles would have written οὐκ ἔσθ' ὅπως ἀδελφὸς ἂν βλάστοι ποτέ, is a good instance of the effect of requiring literal and grammatical regularity in the language of this period. The result is that poetry becomes prose, and the logic of feeling is turned into matter of fact absurdity.

916. διὰ χερῶν .. λαβών] διά lit. = 'Between.' Cp. διαλαμβάνω in Hdt., e. g. I. 114, ἐκέλευε αὐτὸν τοὺς ἄλλους παῖδας διαλαβεῖν: Plat. Rep. B. 10. p. 615 E.

918. παιδείου τροφῆς] 'The rearing of children.' This is censured by Dindorf as unmaidenly: but cp. El. 963–6, καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως | τεύξει ποτ'· οὐ γὰρ ὧδ' ἄβουλός ἐστ' ἀνὴρ | Αἴγισθος ὥστε σόν ποτ' ἢ κἀμὸν γένος | βλαστεῖν ἐᾶσαι, πημονὴν αὑτῷ σαφῆ. A young person, with the force of character of Antigone, may be allowed to speak of the possibility of having children, without impairing her modesty, which, by the way, Miranda is not ashamed to speak of as 'the jewel in her dower.' The objections made against this whole passage show a strange unconsciousness of the moral notions of the Greeks. On the active sense of τροφῆς, see Essay on L. § 53, p. 88, and cp. El. 1143, οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφί σοι | πόνῳ γλυκεῖ παρεῖχον.

919. ἔρημος πρὸς φίλων] For the redundant preposition, see Essay on L. § 19, p. 27. cf Trach. 1211

transgresse

ποίαν παρεξελθοῦσα δαιμόνων δίκην;
τί χρή με τὴν δύστηνον ἐς θεοὺς ἔτι
βλέπειν; τίν' αὐδᾷν ξυμμάχων; ἐπεί γε δὴ
τὴν δυσσέβειαν εὐσεβοῦσ' ἐκτησάμην.
ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλά, approve 925
παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες· we shall acknowledge our mistake
εἰ δ' οἵδ' ἁμαρτάνουσι, μὴ πλείω κακὰ
πάθοιεν ἢ καὶ δρῶσιν ἐκδίκως ἐμέ.

ΧΟ. ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ
ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσιν. blasts 930

ΚΡ. τοιγὰρ τούτων τοῖσιν ἄγουσιν
κλαύμαθ' ὑπάρξει βραδυτῆτος ὕπερ.

ΑΝ. οἴμοι, θανάτου τοῦτ' ἐγγυτάτω
τοὔπος ἀφῖκται.

923. αὐδᾷν] αὐδὰν L. 925. καλά] καὶ E. 927. ἁμαρτάνουσι] ἁμαρτάνουσιν L. ἁμαρτάνουσι A. 928. ἐκδίκως] ἐνδίκως L. ἐνδίκωσ C². ἐκδίκωσ A. 929. αὐταί] αὐταὶ L. 931. τοιγάρ] τοιγάρτοι LA. τούτων om. E. τοῖσιν] τοῖσ L. τοῖσιν A. τούτοισιν E. 933. ἐγγυτάτω] ἐγγυτάτωι L. 934. ἀφῖκται] ἀφίκται L.

921, 2. ποίαν..; τί χρή..;] The suddenness of these transitions is very expressive of the agitation of Antigone's mind.

922, 3. ἐς θεοὺς .. βλέπειν] Cp. El. 925, μηδὲν ἐς κεῖνόν γ' ὅρα.

923. ξυμμάχων;] The partitive genitive expresses with greater emphasis what might have been expressed by the accusative.

ἐπεί γε δή] The doubt about the vindication of right in the world heightens the tragic effect. Cp. Phil. 428, τί δῆτα δεῖ σκοπεῖν: ib. 451, 2, ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν | τὰ θεῖ' ἐπαινῶν, τοὺς θεοὺς εὕρω κακούς.

924. τὴν δυσσέβειαν] The vice of impiety is confused with the blame of impiety, just as ἀρετή sometimes means a reputation for virtue. Cp. Phil. 1443, ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς.

925. 'If, after all, this course is approved in heaven, when I have suffered I suppose I shall acknowledge my fault.' The emphatic position of παθόντες implies, 'After I have suffered, but not before.'

927. μὴ πλείω κακὰ | πάθοιεν] This has actually been interpreted as a prayer of Antigone for her enemies. Others explain it as a warning to them, 'Let them see to it that they do not suffer more.' The real meaning is, that she cannot imprecate heavier sufferings on them than they are inflicting on her. 'Let them suffer, I will not say more, but the same evils which they unrighteously inflict on me.' For a curse, similarly half-checked in utterance, with μή, cp. Phil. 961, ὄλοιο μή πω, πρὶν μάθοιμ' εἰ καὶ πάλιν | γνώμην μετοίσεις. To translate this 'Mayest thou not perish yet,' would be a similar mistake to that which has caused the difficulty about the present passage.

929, 30. For the addition of αὐταί, see Essay on L. § 40, p. 68, and for ψυχῆς, which is added to soften the metaphor (since the chorus are less bold in an anapaestic than in a purely lyric passage, supra 137), see Essay on L. § 40, p. 69.

930. τήνδε γ'] γε gives a natural emphasis to τήνδε, and there is no ground for the conjecture τήν δ' ἐπέχουσιν.

931. τούτων, which is genitive of the cause, is not likely to have been interpolated. It is more probable that the second τοι arose from διττογραφία.

933, 4. θανάτου .. ἀφῖκται] 'This word

ΚΡ. θαρσεῖν οὐδὲν παραμυθοῦμαι
μὴ οὐ τάδε ταύτῃ κατακυροῦσθαι.
ΑΝ. ὦ γῆς Θήβης ἄστυ πατρῷον
καὶ θεοὶ προγενεῖς,
ἄγομαι δὴ κούκέτι μέλλω.
λεύσσετε, Θήβης οἱ κοιρανίδαι,
τὴν *βασιλειδᾶν μούνην λοιπήν,
οἷα πρὸς οἵων ἀνδρῶν πάσχω,
τὴν εὐσεβίαν σεβίσασα.
ΧΟ. ἔτλα καὶ Δανάας οὐράνιον φῶς

937. γῆς] γῆ L. γῆσ C². 938. προγενεῖς] πατρογενεῖσ A. 939. δή] δὴ 'γὼ L. δὴ A. δ' ἐγὼ E. 941. *βασιλειδᾶν] βασιλίδα LAE. Seyffert corr. 943. εὐσεβίαν] εὐσέβειαν MSS. Tricl. corr. 944–7. Division of lines, ἔτλα–| ἀλλάξαι–| αὐλαῖσ–| τυμβήρει... 944. Δανάας] δανᾶσ L. δανάησ E.

Give you no hope to console you that these things shall not be consummated in this way.

is nearest death of all that have come.' The adverb of place is supplementary predicate; see Essay on L. § 24, p. 38.

935, 6. μὴ οὐ follows the rule laid down in Essay on L. § 29, p. 46, 3. These lines have been given to the chorus on the ground that Creon has already withdrawn all hope. But it is more likely that he should have still uttered these chilling words, than that, after their utterance by the chorus, Antigone should have again appealed to them, as in l. 940. And the word κατακυροῦσθαι is characteristic of Creon.

938. θεοὶ προγενεῖς] 'My divine ancestry,' probably including Cadmus and Harmonia, and their parents. Cp. supra 199, θεοὺς τοὺς ἐγγενεῖς, and note: Hdt. 2. 143, Ἑκαταίῳ .. ἀναδήσαντι τὴν πατριὴν εἰς ἑκκαιδέκατον θεόν.

941. *βασιλειδᾶν is Seyffert's ingenious emendation, based on Hesychius' βασιλείδης· ὁ τοῦ βασιλέως. Ismene is throughout only thought of as a foil for Antigone, and there is no more impropriety in Antigone speaking of herself as the last of her race than in the chorus singing of the extinction of the light that was spreading over the last remaining shoot of the Labdacidae. (Supra 599, foll.)

942. πρὸς οἵων ἀνδρῶν] As a princess, she speaks with scorn of Creon, who is not of royal birth. The words may also contain an allusion to the ἦθος of his last speech.

944–987. The chorus, in the manner of Pindar, moralise on the fate of Antigone through examples drawn from the circle of mythology and legend.

'Danae, though of royal lineage, and entrusted with the golden shower, was bound by all-constraining destiny in her brazen cell.

'Bound, too, in a prison of rock, was Lycurgus, who provoked the God. He knew his madness when too late.

'And on the Thracian promontory, Phineus' sons, blinded by their father's wife (Idothea), bewailed their rejected mother's hapless lot, who, descended from an ancient line, and endowed with swiftness by her divine sire, was overtaken by the long-lived fates.'

Danae and Cleopatra were, like Antigone, of royal birth, and, like Antigone, were bound in a living tomb. So also was the son of Dryas, himself a king: and this, in his case, was the penalty of an impetuous and defiant spirit.

Sophocles seems to have followed one version of the obscure and variable legend of Phineus, according to which Cleopatra did not die, but was rejected by Phineus for Idothea, and imprisoned in a cave, from which she was afterwards released by Heracles. The sons were blinded by their step-mother.

The metres are as follows, the first strophe being choriambic, with an iambic ending, the second dactylo-trochaic :—

ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς· 945
κρυπτομένα δ' ἐν τυμβήρει θαλάμῳ κατεζεύχθη· trod down
καίτοι *καὶ γενεᾷ τίμιος, ὦ παῖ παῖ, that flowed in golden shower
καὶ Ζηνὸς ταμιεύεσκε γονὰς χρυσορύτους. 950
ἀλλ' ἁ μοιριδία τις δύνασις δεινά·
οὔτ' ἄν νιν *ὄλβος οὔτ' Ἄρης, οὐ πύργος, οὐχ ἁλίκτυποι
κελαιναὶ ναῦες ἐκφύγοιεν.
ζεύχθη δ' *ὀξύχολος παῖς ὁ Δρύαντος, 955
Ἠδωνῶν βασιλεύς, κερτομίοις ὀργαῖς (dat: cause) passionate
ἐκ Διονύσου πετρώδει κατάφαρκτος ἐν δεσμῷ. revilings
hybris with of

949. *καί om. MSS. add. Herm. 950. Two lines, καὶ–| σκε γονὰσ... χρυσορύτους] χρυσορρύτουσ MSS. Tricl. corr. 951. ἀλλ' ἁ..τις] ἀλλὰ..τίσ L. ἀλλ' ἁ..τισ AE. 952. Two lines, οὔτ' ἄν–| οὐ πύργοσ... νιν] ιν L. νιν C². 953. ἁλίκτυποι] ἁλίπλοικτοι E. 955. *ὀξύχολος] ὀξυχόλωσ L. (from ὀξυλόχωσ) A. ὀξυλόχωσ E. Scaliger corr. 956–8. Division of lines, ἠδωνῶν–| ὀργαῖσ–| πετρώδει... 957. πετρώδει] πετρώδη LE. πετρώδει C². κατάφαρκτος] κατάφρακτον E.

First strophe and antistrophe.

— — ⏑́ ⏑ ⏑ — ⏑́ ⏑ ⏑ — ⏑̄
— — ⏑́ ⏑ ⏑ — ⏑́ ⏑ ⏑ — ⏑́ —
⏑́ ⏑ ⏑ — ⏑́ — — ⏑́ ⏑ ⏑ — ⏑ — ⏑́ ⏑̄
— — ⏑́ ⏑ ⏑ — ⏑́ ⏑ ⏑ — ⏑́ —
— — ⏑́ ⏑ ⏑ — ⏑́ ⏑ ⏑ — ⏑́ ⏑ ⏑ —
— — ⏑́ ⏑ ⏑ — ⏑ ⏑ — ⏑́ ⏑̄
— ⏑́ ⏑ — ⏑ — ⏑̄ ⏑́ ⏑ — ⏑ — ⏑ —
⏑ ⏑́ — ⏑́ ⏑ — ⏑ — ⏑̄

Second strophe and antistrophe.

⏑́ ⏑ ⏑ ⏑́ ⏑ ⏑ — ⏑ ⏑ — ⏑ ⏑ — ⏑̄
— — ⏑́ ⏑ ⏑ — ⏑ ⏑ — — ⏑́ ⏑ ⏑̄
— — ⏑́ ⏑ ⏑ — ⏑ ⏑ ⏑ —
— ⏑́ ⏑ — ⏑́ —
⏑́ ⏑ ⏑ — ⏑ — ⏑̄
⏑ ⏑́ ⏑ — ⏑́ ⏑ — ⏑ — ⏑̄
⏑ ⏑́ ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — ⏑ —
⏑ ⏑́ — ⏑́ ⏑ — ⏑ —
— ⏑́ ⏑ — ⏑́ ⏑ — ⏑ — ⏑̄

944. φῶς | ἀλλάξαι] 'To exchange the light' (for gloom), i. e. To lose the light. Cp. Phil. 1262, ἀμείψας .. στεγάς.

945. ἐν χαλκοδέτοις αὐλαῖς] 'In a brass-bound room.' The compound of δέω merely suggests the general notion of confinement (Essay on L. § 55, p. 90), and has nothing to do with the riveting of brazen plates to the walls.

949. γενεᾷ τίμιος] Because descended from Danaus the grandson of Poseidon.

951. ἁ μοιριδία τις δύνασις] 'The mysterious power of fate.' For the combination of the article and indefinite pronoun, see Essay on L. § 22, p. 34.

952. *ὄλβος is Erfurdt's ingenious and probable correction of ὄμβρος. He compares Bacchylides ap. Stob. Ecl. Phys. 1. 166, θνατοῖσι δ' οὐκ αὐθαίρετοι | οὔτ' ὄλβος οὔτ' ἀκάματος Ἄρης οὔτε πάμφθερσις στάσις.

953. ἁλίκτυποι] Passive: 'Sea-beaten.' Cp. Hor. Od. 2. 16, 21, 'Scandit aeratas vitiosa naves | Cura.'

954. κελαιναί] i. e. Looking dark against the sea and sky.

955–7. The punishment of Lycurgus, which was the subject of an Aeschylean trilogy, was variously related. Sophocles chooses the version of the story that suited his purpose. For the earliest description of the crime, see Hom. Il. 6. 130–140.

955. *ὀξύχολος] The very probable conjecture of Scaliger for ὀξυχόλων.

παῖς ὁ Δρύαντος] So Pind. Ol. 8. 31, παῖς ὁ Λάτους.

956. κερτομίοις ὀργαῖς] Dative of the cause.

957. ἐκ Διονύσου] 'By the will of Dionysus.' Cp. infra 1219.

οὕτω τᾶς μανίας δεινὸν ἀποστάζει
ἀνθηρόν τε μένος. κεῖνος ἐπέγνω μανίαις 960
ψαύων τὸν θεὸν ἐν κερτομίοις γλώσσαις. in reviling speeches
παύεσκε μὲν γὰρ ἐνθέους γυναῖκας εὐιόν τε πῦρ,
φιλαύλους τ' ἠρέθιζε Μούσας. he chafed 965
NB παρὰ δὲ Κυανεᾶν †πελαγέων διδύμας ἀλὸς
ἀκταὶ Βοσπόριαι ἰδ' ὁ Θρῃκῶν – ∪ –
Σαλμυδησός, ἵν' ἀγχίπολις Ἄρης 970
δισσοῖσι Φινείδαις
εἶδεν ἀρατὸν ἕλκος.

959. τᾶς] τὰσ L. τᾶσ C. 960. Two lines, ἀνθηρόν-| νοσ ἐπέγνω ... μανίαις] μανίασ E. 962. Two lines, παύεσκε-| γυναῖκασ... κερτομίοις] κερτομίαισ A. 965. τ' om. L. 966. παρὰ δέ] παρα δε L. †πελαγέων] πελάγεων πετρῶν L. πελαγέων πετρῶν AE. 967. Division of lines, ἀκταὶ-| ἠδ' ὁ-| ἵν'... ἰδ'] ἢ δ' L. ἠδ' A. Tricl. corr. 970. Σαλμυδησός] σαλμυδισσόσ LE. σαλμυδησόσ A. ἵν' L. ἵν' C².

958–60. 'So dire is the excess of rage that flows from madness. He learned at length that it was in madness that he provoked the God with biting speech.'

959. τᾶς μανίας] Genitive of derivation, partly governed by ἀπό in comp.

ἀποστάζει] For the metaphorical use, cp. Aesch. Ag. 178, στάζει ἐν θ' ὕπνῳ πρὸ καρδίας μνησιπήμων πόνος.

960. ἀνθηρόν] 'Blooming,' and so reaching its height; cp. Tr. 1089, ἥνθηκεν, ἐξάρμηκεν. 'A fury so overpowering,' i.e. Leading irresistibly to such calamitous results.

ἐπέγνω] Note the force of the compound. 'He recognised afterwards,' i.e. when punished.

μανίαις] Dative of manner, expressing the predicate, quasi ἐν μανίαις. Essay on L. § 14, pp. 19, 20.

961. ψαύων] In the rather unusual sense of 'Tempting,' 'Provoking' (= ἐρεθίζων, cp. καθάπτεσθαι), and hence used, πρὸς τὸ σημαινόμενον, with the accusative. For the language of this passage, cp. Plat. Polit. 310 D, ἐξανθεῖν παντάπασι μανίαις: ib. 273 D, τελευτῶντος δ' ἐξανθεῖ τοῦ χρόνου: Legg. 6. 783 A, διαπυρωτάτους .. μανίαις: ib. 9. 881 B, μὴ μανίαις ἐχόμενος. And for the construction of κεῖνος .. θεόν, cp. Pind. Pyth. 8. 12, τὰν οὐδὲ Πορφυρίων μάθεν παρ' αἶσαν ἐξερεθίζων. For ἐν, of the instrument, see Essay on L. § 19, p. 27.

964. 'The Bacchic fire,' i.e. The lighted torches of the Bacchanalian rout. Cp. O. T. 214: Eurip. Bacch. 146.

965. Μούσας] 'Inter Bacchi comites a Diodoro 4. 4, recensentur Musae.' (Musgrave.) They are associated by Plato in the Laws, Book II.

966–8. 'And hard by the twin waters of the Cyanean sea are the cliffs of the Bosphorus and the Thracian promontory of Salmydessus, where,' etc. The genitive gives indefiniteness to the notion of place, and παρά implies *neighbouring extent*.

966. The conjecture of Wieseler, κυανεᾶν σπιλάδων, is plausible, but not necessary. κυανεᾶν, although a general epithet of the sea (cp. Eur. Iph. T. 7) may quite well have been used by Sophocles in a special sense with allusion to the Κυανέαι πέτραι. If πελαγέων is right, it must be scanned πέλἄγέων.

969. The lost cretic has been differently supplied: ἄξενος Boeckh, ἡῖον Meineke.

970. ἀγχίπολις Ἄρης] This can only mean 'The War-god whose temple is near the city' (of Salmydessus). Cp. Aesch. S. c. T. 501. The details of the legend as accepted by Sophocles are unknown to us, and hence we can hardly judge of the appropriateness of the epithet. The Thracian worship of Ares is well known.

971. δισσοῖσι Φινείδαις] Dative of direct reference depending on τυφλωθέν. Essay on L. § 12, p. 18.

972. ἀρατόν] 'Accursed:' i.e. Bringing a curse on Phineus and Idothea.

ἕλκος τυφλωθέν] 'The blinding wound

τυφλωθὲν ἐξ ἀγρίας δάμαρτος,
ἀλαὸν ἀλαστόροισιν ὀμμάτων κύκλοις
*ἀραχθέντων ὑφ' αἱματηραῖς 975
χείρεσσι καὶ κερκίδων ἀκμαῖσιν.
κατὰ δὲ τακόμενοι μέλεοι μελέαν πάθαν 977
κλαῖον ματρός, ἔχοντες ἀνύμφευτον γονάν· 980
ἁ δὲ σπέρμα μὲν ἀρχαιογόνων
ἄνταρ' Ἐρεχθειδᾶν,
τηλεπόροις δ' ἐν ἄντροις
τράφη θυέλλαισιν ἐν πατρῴαις
Βορεὰς ἄμιππος ὀρθόποδος ὑπὲρ πάγου 985

975. *ἀραχθέντων] ἀραχθὲν ἐγχέων LAE. Lachm. corr. 976. ἀκμαῖσιν] ἀκμαῖσι A. 977–81. Division of lines, κατὰ-| μελέαν-| κλαῖον-| τεσ ἀνύμφευτον-| δὲ σπέρμα ... 979. κατὰ δέ] κατα δε L. τακόμενοι] τᾶκόμενοι L. 980. ματρός] πατρὸσ L. ματρὸς AE. 984. θυέλλαισιν] θυέλλησιν MSS.

inflicted.' The 'cognate verb' τυφλωθέν is substituted for ποιηθέν or the like. Essay on L. § 17, p. 24, *c*.

973. ἐξ ἀγρίας δάμαρτος] For the preposition, see Essay on L. § 19, p. 27, 2.

δάμαρτος] Idothea, who had been made the wife of Phineus through the repudiation of Cleopatra.

974. ἀλαὸν ἀλαστόροισιν ὀμμάτων κύκλοις] 'Sightless (i. e. producing blindness) on the vengeful orbits of their eyes.'

ἀλαστόροισιν] 'Bringing vengeance,' i. e. Pleading successfully though silently for retribution. The causative use of ἀλαόν is noticeable. See Essay on L. § 53, p. 88. The dative is partly dative of place and partly of direct reference. 'Causing blindness *in* or *to*.'

975. *ἀραχθέντων] Lachmann's conjecture for ἀραχθὲν ἐγχέων. 'When they were smitten.'

976. κερκίδων ἀκμαῖσιν] A woman's weapon. The shuttle was sharpened at the point, so as to be inserted between the threads, in order to regulate the density of the web. This process was called κερκίζειν, and the art κερκιστική. Plat. Polit. 282 B, C: cp. Sophist. 226 B, Crat. 388 A.

980. κλαῖον ματρός, | ἔχοντες ἀνύμφευτον γονάν] This punctuation is preferred to κλαῖον, ματρὸς ἔχοντες ἀνύμφευτον γονάν simply because the fate of Cleopatra, and not that of the Phineidae, is the chief point of the illustration.

ἔχοντες ἀνύμφευτον γονάν] 'Having a birth not honoured by wedlock:' because their mother's marriage was repudiated, and their legitimacy was therefore not acknowledged. Note the repetition of γονάν in a different sense after γονάς in 950.

981. 'And she in lineage reached even unto the ancient race of the Erechtheidae.' Because Orithyia, whom Boreas carried off from the Ilissus (Plat. Phaedr. 229 B), was the daughter of Erechtheus. For the verbal inaccuracy of calling the daughter of Erechtheus a descendant of the Erechtheidae, see on O. C. 1066.

983. τηλεπόροις δ' ἐν ἄντροις] The exact meaning of the compound epithet is doubtful. Either (1) 'Far-piercing,' i. e. Extending far into the mountain-side: or (2) 'Distant,' the second part of the epithet being redundant, or merely repeating the notion of a hollow passage implied in ἄντροις.

985. Βορεὰς ἄμιππος] Cp. O. T. 466, and note. And for ἅμα, Hom. Il. 19. 415. 'Keeping pace with the steed over the steep path of the hill.' On the compounds of πούς, see Essay on L. § 55, p. 91. ὀρθόπους is literally 'Raising the foot upright.' The words ὀρθόποδος ὑπὲρ πάγου are in construction with the verbal notion in ἄμιππος.

θεῶν παῖς· ἀλλὰ κἀπ' ἐκείνᾳ
Μοῖραι μακραίωνες ἔσχον, ὦ παῖ.

NB

ΤΕΙΡΕΣΙΑΣ.

Θήβης ἄνακτες, ἥκομεν κοινὴν ὁδὸν
δύ' ἐξ ἑνὸς βλέποντε· τοῖς τυφλοῖσι γὰρ
αὕτη κέλευθος ἐκ προηγητοῦ πέλει. 990
ΚΡ. τί δ' ἔστιν, ὦ γεραιὲ Τειρεσία, νέον;
ΤΕ. ἐγὼ διδάξω, καὶ σὺ τῷ μάντει πιθοῦ.
ΚΡ. οὔκουν πάρος γε σῆς ἀπεστάτουν φρενός.
ΤΕ. τοιγὰρ δι' ὀρθῆς τήνδε ναυκληρεῖς πόλιν.
ΚΡ. ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα. 995
ΤΕ. φρόνει βεβὼς αὖ νῦν ἐπὶ ξυροῦ τύχης.
ΚΡ. τί δ' ἔστιν; ὡς ἐγὼ τὸ σὸν φρίσσω στόμα.
ΤΕ. γνώσει, τέχνης σημεῖα τῆς ἐμῆς κλύων.
εἰς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον

989. βλέποντε] τε from τεσ L. 994. ναυκληρεῖς] ναυκληροῖσ A. 996. ἐπὶ ξυροῦ] ἐπιξυροῦ L. 998. γνώσει] γνώσηι L. σημεῖα τῆς ἐμῆς] τῆσ ἐμῆσ σημεῖα LE. σημεῖα τῆσ ἐμῆσ A.

986, 7. ἀλλὰ κἀπ' ἐκείνᾳ .. ἔσχον] 'But even on her the long-lived fates laid hold.' Cp. Hom. Il. 21. 110, ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή. ἐπέχειν is 'To reach to,' 'Extend over,' and the tmesis gives the preposition a fresh construction with the dative.

987. ὦ παῖ] Antigone is apostrophized after her departure, like Oedipus in O. C. 1567, πάλιν σε δαίμων δίκαιος αὔξοι.

988, foll. The coming of Teiresias is the beginning of the περιπέτεια, 'The change in the spirit' of Creon's 'dream.' The external marks of the prophet are noticed more prominently than in the Oedipus Tyrannus. Cp. especially 988–90, with O. T. 371, τυφλὸς τά τ' ὦτα, κ.τ.λ., and 444, καὶ σύ, παῖ, κόμιζέ με: 992–95, with O. T. 436, γονεῦσι δ', οἵ σ' ἔφυσαν, ἔμφρονες. The figure of the blind prophet is more ideal in the Oedipus Tyrannus, and the peculiarity of his position is brought out, in a higher mode of art, with one or two light touches.

990. αὕτη] Essay on L. § 22, p. 32.

992. The authority of 'the seer' is here simply asserted and acknowledged. Cp. 1053. In the Oedipus Tyrannus he appears with still higher claims, as a prince, whose honours are guarded by his lord Apollo.

993. οὔκουν .. ἀπεστάτουν .. ναυκληρεῖς] 'I have not departed.' .. 'You have guided, and still guide.' Cp. Tr. 600, 601. The conjecture ἐναυκλήρεις is no improvement. The present means, 'You have hitherto guided safely,' and this is not inconsistent with what follows. Cp. Aesch. Agam. 1, αἰτῶ.

995. 'I have experienced benefits, and can bear witness of them.' Essay on L. § 36, p. 61.

996. φρόνει, κ.τ.λ.] 'Beware once more, as thou standest now upon an edge of doom.' The participle is not to be construed with the verb, but is in apposition to the subject.

997. ὡς .. στόμα] 'How I shudder at thy speech.' ὡς as in l. 82, ὡς ὑπερδέδοικά σου. στόμα has the association of privileged, prophetic utterance, as in O.T. 426, τοὐμὸν στόμα.

ἴζων, ἵν' ἦν μοι παντὸς οἰωνοῦ λιμήν, 1000
ἀγνῶτ' ἀκούω φθόγγον ὀρνίθων, κακῷ
κλάζοντας οἴστρῳ καὶ βεβαρβαρωμένῳ·
καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς
ἔγνων· πτερῶν γὰρ ῥοῖβδος οὐκ ἄσημος ἦν.
εὐθὺς δὲ δείσας ἐμπύρων ἐγευόμην 1005
βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων
Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῷ
μυδῶσα κηκὶς μηρίων ἐτήκετο
κἄτυφε κἀνέπτυε, καὶ μετάρσιοι
χολαὶ διεσπείροντο, καὶ καταρρυεῖς 1010
μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.
τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα
φθίνοντ' ἀσήμων ὀργίων μαντεύματα.
ἐμοὶ γὰρ οὗτος ἡγεμών, ἄλλοις δ' ἐγώ.
καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις. 1015
βωμοὶ γὰρ ἡμῖν ἐσχάραι τε παντελεῖς

1003. φοναῖς] φοναῖσ E. 1004. ἄσημος] ἄσιμος E. 1015. ταῦτα om. L. add. C¹. 1016. ἡμῖν] ῖ from ει. παντελεῖς] εῖ from η? L.

1000. [ἵν'.. λιμήν] 'Where I had harbourage for every ominous bird.' Essay on L. § 58, p. 94.

1002. κλάζοντας] Accusative πρὸς τὸ σημαινόμενον, as if ὄρνιθας ἀγνῶτα φθεγγομένους had preceded.

βεβαρβαρωμένῳ] 'Rendered unintelligible,' 'Confused.'

1003. ἐν, of the instrument. Cp. supra, l. 961. φοναῖς, 'In bloody fray.' Dative of manner. Cp. supra, l. 960.

1004. πτερῶν.. ἦν] 'For the whirring of their wings gave no uncertain sound:' although their voices did.

1005. ἐγευόμην] By analogy for ἐπειρώμην, 'I made trial of the divination by burnt sacrifice,' similar to that used in the temple of Ismenus. Cp. O. T. 21.

1006. βωμοῖσι παμφλέκτοισιν] 'At the blazing altar.' παν in composition is simply intensive, as in El. 1139. Essay on L. § 55, p. 91.

ἐκ δὲ θυμάτων] 'But from the sacrifice the Fire-god would not gleam forth, but on the ash a dank humour dripped from the thigh-bones, and fumed and sputtered, and the gall was sprinkled abroad in air, and the thighs wasted and lay bared of their enclosing fat.'

1009-11. On μετάρσιοι and καταρρυεῖς, see Essay on L. p. 36, 2. And for the emphatic force of the preposition in ἐξέκειντο, ib. § 54, pp. 88, 89.

1010. καταρρυεῖς is explained to mean 'Flowing down with moisture,' but means rather 'Fallen away.' Cp. Paus. 10. 2, 6 (L. and S. s. v. καταρρέω I. 4), νεκροῦ κατερρυηκότος τὰς σάρκας.

1011. The apparently active use of καλυπτῆς comes from καλύπτειν, in the sense of placing as a covering, i.e. καλύπτειν πιμελὴν μηροῖς. Essay on L. p. 88. Cp. Aesch. Pr. 496, foll., κνισῇ τε κῶλα συγκάλυπτα· καὶ μακρὰν | δοφὸν πυρώσας δυστέκμαρτον ἐς τέχνην | ὤδουσα θνητούς, καὶ φλογωπὰ σήματα | ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.

1013. 'Such failing prophecies coming from baffling auspices.' Lit. 'From victims giving no sign.' Cp. Ps. 74. 9, 'We see not our signs; there is no more any prophet.' φθίνοντα μαντεύματα are not 'Prophecies of decay,' but 'Rites of divination losing their virtue.'

1016. ἐσχάραι τε παντελεῖς] 'And

πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς
τοῦ δυσμόρου πεπτῶτος Οἰδίπου γόνου.
κἆτ' οὐ δέχονται θυστάδας λιτὰς ἔτι
θεοὶ παρ' ἡμῶν οὐδὲ μηρίων φλόγα, 1020
οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοάς,
ἀνδροφθόρου βεβρῶτες αἵματος λίπος.
ταῦτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ
τοῖς πᾶσι κοινόν ἐστι τοὐξαμαρτάνειν·
ἐπεὶ δ' ἁμάρτῃ, κεῖνος οὐκέτ' ἔστ' ἀνὴρ 1025
ἄβουλος οὐδ' ἄνολβος, ὅστις ἐς κακὸν
πεσὼν ἀκεῖται μηδ' ἀκίνητος πέλει.
αὐθαδία τοι σκαιότητ' ὀφλισκάνει.
ἀλλ' εἶκε τῷ θανόντι, μηδ' ὀλωλότα
κέντει. τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν; 1030
εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'
ἥδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.

ΚΡ. ὦ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ

1017. πλήρεις] ει from η L. κυνῶν] κοινῶν L. 1019. λιτάσ] . . λιτὰσ L. 1021. εὐσήμους] εὐ . . σήμουσ L. 1022. ἀνδροφθόρου] ἀνδροφόνου E pr. βεβρῶτες] βεβρῶτεσ L. βεβρῶτεσ C^{s}. λίπος] λιστος L. λίποσ C^{s}. 1025. οὐκέτ' ἔστ'] οὐκ ἔστ' L. οὐκέτ' ἔστ' A. 1027. ἀκίνητος] ἀίνητοσ L. ἀκόνητοσ A. πέλει] πέλει L. πέλη A. 1030. ἐπικτανεῖν] κτανεῖν over an erasure of 11 letters L. 1032. λέγοι] λέγει A. φέρει E pr. 1033. τοξόται] τοξότου A. σκοποῦ] σκοπῶ L.

all the number of our sacred hearths.' πανστελεῖν is little more than πᾶσαι, but expresses that the word ἐσχάραι added to βωμοί comprises every consecrated spot in the whole city. Cp. El. 982, ἔν θ' ἑορταῖς ἔν τε πανδήμῳ πόλει.

1017. πλήρεις] 'Infected.' Cp. 1052. πλήρης = ἀνάπλεως.

1021. εὐσήμους] 'Giving clear augury,' opposed to ἄσημος supra 1013.

ἀπορροιβδεῖ] 'Utters noisily.' The word does not seem strictly applicable to the screaming of birds. But there is the same indefiniteness about words expressing sound as about the names of colours. Essay on L. p. 92. The word, expressing a confused noise, is probably suggested by l. 1004.

1022. 'After feeding on the fatness of human carnage.' On the change from singular to plural, see Essay on L. § 20, p. 29.

1025. ἐπεὶ δ' ἁμάρτῃ] Essay on L. § 27, p. 42.

1026. ἄνολβος here and in Aj. 1156 (τοιαῦτ' ἄνολβον ἄνδρ' ἐνουθέτει παρών) is a word of blame = 'Infatuated.'

1029. εἶκε τῷ θανόντι] 'Relent towards the dead.'

1030. ἐπικτανεῖν] 'To slay a second time.' For this meaning of ἐπί, cp. ἐπεμβάλλω, ἐπιγαμέω, ἐπιπέμπω. Cp. Hom. Il. 24, 54: Plat. Rep. 5. 469 D, E.

1031. 'After careful consideration I speak to you with good heed.' εὖ, 'Carefully,' as in O. T. 308. Supra 410, alib.

1032. εἰ κέρδος λέγοι] For the optative, see Essay on L. § 36, p. 56, (1).

('himself' is here) τοξεύετ' ἀνδρὸς τοῦδε, κοὐδὲ μαντικῆς
ἄπρακτος ὑμῖν εἰμι, τῶν * ὑπαὶ γένους 1035
ἐξημπόλημαι κἀκπεφόρτισμαι πάλαι.
κερδαίνετ', ἐμπολᾶτε *τἀπὸ Σάρδεων
ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν
χρυσόν· τάφῳ δ' ἐκεῖνον οὐχὶ κρύψετε,
οὐδ' εἰ θέλουσ' οἱ Ζηνὸς αἰετοὶ βορὰν 1040
φέρειν νιν ἁρπάζοντες ἐς Διὸς θρόνους,
οὐδ' ὡς μίασμα τοῦτο μὴ τρέσας ἐγὼ
θάπτειν παρήσω κεῖνον· εὖ γὰρ οἶδ' ὅτι
θεοὺς μιαίνειν οὔτις ἀνθρώπων σθένει.
πίπτουσι δ', ὦ γεραιὲ Τειρεσία, βροτῶν 1045
χοὶ πολλὰ δεινοὶ πτώματ' αἴσχρ', ὅταν λόγους
αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.

ΤΕ. φεῦ·
ἆρ' οἶδεν ἀνθρώπων τις, ἆρα φράζεται,

ΚΡ. τί χρῆμα; ποῖον τοῦτο πάγκοινον λέγεις;

ΤΕ. ὅσῳ κράτιστον κτημάτων εὐβουλία; 1050

1035. ὑμῖν] ὕμιν L. 1036. κἀκπεφόρτισμαι] κἀμπεφόρτισμαι LE. καμπεφόρτισμαι C². κἀκπεφόρτισμαι A. 1037. *τἀπὸ Σάρδεων] τὰ προσάρδεων L. τὸν πρὸσ σαρδέων AE. Seyffert corr. 1038. βούλεσθε] ε from αι L. 1040. οὐδ' εἰ] οὐ δὴ L. οὐδ' (ὑ from ἰ) εἰ A. θέλουσ' οἱ] σ' οἱ from σι A. 1042. ὡς] ὥσ L. 1046. αἴσχρ'] αἰσχρ(ὰν) L.

('this child')

1034. ἀνδρὸς τοῦδε] The genitive as after ἐφίεσθαι and the like words.

1034, 5. κοὐδὲ..εἰμί] 'And you practise on me with divination too.' By a not infrequent inexactness in the use of the Greek passive voice, from πράττειν κατά τινος, 'To intrigue against a person,' would come πράττεσθαι, 'To be intrigued against,' and hence ἄπρακτος, 'Unpractised on.'

1035. τῶν * ὑπαὶ γένους] This is Brunck's emendation, which gives better sense than any other that has been proposed. Creon's heated imagination suggests to him that the whole tribe of prophets and diviners (cp. 1055) have marked him for their prey.

1036. 'I am bartered away long since and turned to gain.' Literally, 'Sold and shipped off.' Although ἐμπεφόρτισμαι has the authority of the 1st hand of L., ἐκπεφόρτισμαι is more forcible. For μ and κ confused, cp. O. T. 1137, al.

1042, 3. οὔ .. μὴ .. παρήσω] The future indicative after οὐ μή, as in O. C. 177, οὔ τοι μήποτέ σ' ἐκ τῶνδ' ἑδράνων, ὦ γέρον, ἄκοντά τις ἄξει. In both places there may be a slight confusion of two constructions. See Essay on L. § 36, p. 62, and for the slight redundancy of expression, ib. § 40, p. 69.

1044. 'There is no power in man to touch the gods with pollution.' Creon's scepticism (cp. Aesch. Ag. 369-72: Plat. Legg. B. 10) anticipates the Epicurean notion of the Divine Nature, which 'Nec bene promeritis capitur, neque tangitur ira.' Cp. with this and with O. T. 964, foll., Hector's defiance of augury in the Iliad, Hom. Il. 12. 237, foll.

1048. The sentence, interrupted by Creon's question, is continued in 1050.

1050. 'Consider what? What sweeping observation is this?' πάγκοινον referring to ἀνθρώπων τις.

ΚΡ. ὅσῳπερ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.
ΤΕ. ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς.
ΚΡ. οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.
ΤΕ. καὶ μὴν λέγεις, ψευδῆ με θεσπίζειν λέγων.
ΚΡ. τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος. 1055
ΤΕ. τὸ δ' ἐκ τυράννων αἰσχροκέρδειαν φιλεῖ.
ΚΡ. ἆρ' οἶσθα ταγοὺς ὄντας ἂν λέγῃς λέγων;
ΤΕ. οἶδ'· ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν.
ΚΡ. σοφὸς σὺ μάντις, ἀλλὰ τἀδικεῖν φιλῶν.
ΤΕ. ὄρσεις με τἀκίνητα διὰ φρενῶν φράσαι. 1060
ΚΡ. κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων.
ΤΕ. οὕτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος;
ΚΡ. ὡς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.
ΤΕ. ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι
τρόχους ἁμιλλητῆρας ἡλίου τελῶν. 1065

1051. πλείστη] πλήστηι L. πλείστηι C². πλείστη A. 1053. ἀντειπεῖν] ἀντ' ειπεῖν L. 1054. λέγων] λέγειν L. 1056. φιλεῖ] φέρει E. 1057. λέγῃς] λέγησ (η from ει) L. 1061. μή om. L. add. C¹. 1062. ἤδη from οἶδα? by C². 1063. μὴ 'μπολήσων] μ' ημπολήσων L. 1064. πολλούς] πολλασ L. πολλοὺσ A. 1065. τρόχους] τροχούς LA. Erf. corr.

1052. πλήρης] 'Infected.' Cp. supra 1017.

1054. λέγεις] Sc. κακῶς τὸν μάντιν. Essay on L. § 39, p. 67, 6.

1056. τὸ δ' ἐκ τυράννων] The meaning of the preposition is not to be pressed. It is merely an extension of the familiar metaphor of γένος, 'Kind' for 'Class.'

1057. The accusative ταγούς is in a doub e construction.

1058. 'For you possess this city through saving it by my counsel.' ἐξ ἐμοῦ depends partly on ἔχεις and partly on σώσας. The line has been supposed to refer to the self-immolation of the son of Creon by the advice of Teiresias. Eur. Phoen. 918, foll. Cp. infra 1303. But it is not clear that Sophocles has any distinct incident in view. These things are ἔξω τοῦ δράματος.

1060. τἀκίνητα .. φράσαι] 'To utter what might not be stirred even in thought.'

1062. (1) These words are generally interpreted as interrogative. 'Do I really seem in what I have already said to do so in what regards you?' i. e. You at least are not likely to reward me for my prophecy. And this is on the whole the most pointed way of taking the words. But (2) another explanation of them is possible. If taken categorically, they may mean, not 'I speak for your advantage,' but 'I have already fallen under the suspicion of speaking for gain, as far as you are concerned.' In this case Teiresias does not care to deprecate the suspicion of Creon, but merely points out that it is needless to reiterate it.

1064. μή] See Essay on L. § 29, p. 46, c.

1065. τρόχους ἁμιλλητῆρας ἡλίου] 'Not many swift courses of the sun;' i. e. The days will be short, and few. On the condensation of time in this play, see Introduction. Cp. Milton, Sonnet 7, 'My hasting days fly on with full career:' Shakespeare, Sonnet 60, 'Like as the waves make toward the pebbled shore, | So do our minutes hasten to their end; | Each changing place with that which goes before, | In sequent toil all forwards do contend.' τροχούς would mean, 'Not many turns of the sun's chariot-wheel.'

ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἕνα
νέκυν νεκρῶν ἀμοιβὸν ἀντιδοῦς ἔσει,
ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω, gc τινὰ
ψυχήν τ' ἀτίμως ἐν τάφῳ κατῴκισας,
ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν 1070
ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν.
ὧν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω
θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.
τούτων σε λωβητῆρες ὑστεροφθόροι
λοχῶσιν Ἅιδου καὶ θεῶν Ἐρινύες, 1075
ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.
καὶ ταῦτ' ἄθρησον εἰ κατηργυρωμένος
λέγω. φανεῖ γάρ, οὐ μακροῦ χρόνου τριβή,
ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα.
ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις 1080

1067. ἔσει] ἔσηι L. 1068. βαλὼν] βάλλειν L. βαλὼν A. 1069. κατῴκισας] κατοικίσασ E. 1072. οὔτε σοί] οὔτε(σ) σοὶ L. (or οὔτε(στι) σοί.) 1075. Ἐρινύες] ἐρίννυεσ A. 1078. χρόνου] λόγου E.

1066. ἐν οἷσι] The regular construction after the negative would be πρὶν .. ἀντιδοῦναι: but the sentence takes an affirmative turn, and is continued as if the beginning were ὀλίγαι ἡμέραι ἔσονται .. ἐν αἷς. Essay on L. § 36, p. 59. Cp. O. C. 617, foll.

1067. νεκρῶν ἀμοιβόν] For a kindred fancy, cp. Aesch. Agam. 437, ὁ χρυσαμοιβὸς δ' Ἄρης σωμάτων | καὶ ταλαντοῦχος ἐν μάχῃ δορός, κ.τ.λ.

1068. ἀνθ' ὧν] The antecedent is to be gathered from νεκρῶν in l. 1067.

τῶν ἄνω] Sc. τινά: i. e. Antigone.

1069. ἀτίμως] i. e. εἰς ἀτιμίαν. See Essay on L. § 24, p. 37.

1070. i. e. ἔχεις δὲ αὖ ἐνθάδε, ἄμοιρον τῶν κάτωθεν θεῶν. On the order of words, see Essay on L. § 36, p. 59.

1071. ἀκτέριστον, ἀνόσιον] 'Without funeral rites, and unsanctified.' Cp. Shakespeare, Hamlet, 1. 5, 'Unhouseled, disappointed, unaneled.'

1073. βιάζονται] The subject of this verb is θεοί, the gods generally, understood from θεοῖσιν immediately preceding. Cp. l. 1075.

1078. φανεῖ] Sc. ταῦτα, i. e. the truth of ll. 1074–6. 'The cry of men and women in thy halls shall declare it ere long.' For φαίνω in this sense, cp. O. C. 721, φαίνειν ἔπη. For the ellipse, cp. supra, l. 577. This is more probable than the other explanation, which is certainly possible, 'A little while will bring forth lamentations.'

1080. 'And all cities are (even now) being stirred up in leagued enmity (to Thebes), whose mangled citizens have found burial in being devoured by dogs, or by wild beasts, or by some winged bird, carrying an unholy savour into a city which has a sacred hearth.' This is probably intended by Sophocles as a prophecy of the war with the Epigoni, of which the seeds are said to be laid by the abomination of some bird carrying an inauspicious odour home—one, for instance, that had eaten of an Athenian corpse, returning to pollute the air of Athens. It is assumed, although not mentioned elsewhere in the play, that the bodies of the allies of Polynices had shared his fate, as there had been no truce for burying the dead. For the expression, cp. Aesch. S. c. T. 1020, οὕτω κετηνῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ | ταφέντ' ἀτίμως τοὐπιτίμιον λαβεῖν: Soph. El. 1487, καὶ κτανὼν πρόθεις | ταφεῖσιν ἄν τόνδ' εἰκότ'

καθήγισαν have polluted
δσων σπαράγματ' ἢ κύνες καθήγνισαν sacrificed
ἢ θῆρες, ἤ τις πτηνὸς οἰωνός, φέρων
ἀνόσιον ὀσμὴν ἑστιοῦχον ἐς πόλιν.
τοιαῦτά σου, λυπεῖς γάρ, ὥστε τοξότης
ἀφῆκα θυμῷ καρδίας τοξεύματα 1085
βέβαια, τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ. smart
ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα
τὸν θυμὸν οὗτος ἐς νεωτέρους ἀφῇ,
καὶ γνῷ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν
τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ἢ νῦν φέρει. 1090

ΧΟ. ἀνήρ, ἄναξ, βέβηκε δεινὰ θεσπίσας.
ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ
τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,
μή πώ ποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν. utter

ΚΡ. ἔγνωκα καὐτὸς καὶ ταράσσομαι φρένας· 1095
τό τ' εἰκαθεῖν γὰρ δεινόν, ἀντιστάντα δὲ

1084. σου] σοι E. 1086. ὑπεκδραμεῖ] ὑπεκδραμῇ L. ὑπεκδραμεῖν A. 1087. δόμους] δόμοσ L. δόμουσ C¹. 1091. ἀνήρ] ἀνὴρ? LE. βέβηκε] βέβηκε(ν̄) L. 1092. ἐπιστάμεσθα] ἐπιστάμεθα L. ἐπιστάμεσθα A. 1094. λακεῖν] λαβεῖν LA. λακεῖν C¹E. 1096. εἰκαθεῖν] εἰκάθειν MSS. ἀντιστάντα] ἀντὶ πάντα E. δέ] τε δε L.

ἐστι τυγχάνειν: Shaksp. Macbeth, 3. 4, 'Our monuments | Shall be the maws of kites.' The conceit is common with the Elizabethan dramatists. Seyffert's conjecture, δσων τὰ πράγματ' ἢ κύνες καθήγνισαν, 'Whose business has been marred with pollution by dogs,' etc., is rather pointless, and gives a very doubtful meaning to καθαγίζειν = 'To affect with pollution.' It is uncertain whether καθήγνισαν or καθήγισαν is the right word.

1083. ἑστιοῦχον ἐς πόλιν] i. e. Not into the wastes, where such pollution can do no harm, but to a city, where it tends to injure the sacred fire on the public and private hearths, which are the pledge of safety to the citizens. Boeckh objects to this rendering, and supposes the lines to contain a general maxim referring to Thebes. 'Any state is sure to rise in enmity in which a mangled corse has been devoured,' etc. He quotes Gorg. ap. Long. 3. 2, γῦπες ἔμψυχοι τάφοι.

1084. 'Such arrows like a bowman have I launched at thee in wrath, for you provoke me, arrows that pierce the heart and fasten there, whose smart you will not escape.' He echoes ll. 1033, foll. καρδίας is objective genitive after the verbal notion in τοξεύματα.

1090. τὸν νοῦν .. τῶν φρενῶν] 'The spirit of his thoughts.' Cp. γνώμῃ φρενῶν, O. T. 524: infra 1228, τίνα | νοῦν ἔσχες;

1091. βέβηκε δεινὰ θεσπίσας] The emphasis is on the participle, as in 246 supra, θάψας βέβηκε.

1092, 3. ἐξ ὅτου .. τρίχα] 'Since I have been crowned with these locks, once dark, which are now white with age.' The expression is condensed by prolepsis, so that the phrase λευκὴν ἐκ μελαίνης, which, if the thought had been regularly developed, would have been added in apposition, has the place of an attribute.

1094. μή .. λακεῖν] μή is preferred to οὐ because of the abstract generality of the statement, which is also the reason of an implied precept not to disobey the seer. Cp. supra 1064.

1096. 'But by resistance to bring the

ἄτῃ πατάξαι θυμὸν ἐν δεινῷ πάρα.

ΧΟ. εὐβουλίας δεῖ, παῖ Μενοικέως [Κρέον.]

ΚΡ. τί δῆτα χρὴ δρᾶν; φράζε· πείσομαι δ' ἐγώ.

ΧΟ. ἐλθὼν κόρην μὲν ἐκ κατώρυχος στέγης 1100

ἄνες, κτίσον δὲ τῷ προκειμένῳ τάφον.

ΚΡ. καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρεικαθεῖν;

ΧΟ. ὅσον γ', ἄναξ, τάχιστα· συντέμνουσι γὰρ

θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.

ΚΡ. οἴμοι· μόλις μέν, καρδίας δ' ἐξίσταμαι 1105

τὸ δρᾶν· ἀνάγκῃ δ' οὐχὶ δυσμαχητέον.

ΧΟ. δρᾶ νυν τάδ' ἐλθὼν μηδ' ἐπ' ἄλλοισιν τρέπε.

ΚΡ. ὧδ' ὡς ἔχω στείχοιμ' ἄν· ἴτ' ἴτ' ὀπάονες

οἵ τ' ὄντες οἵ τ' ἀπόντες, ἀξίνας χεροῖν

ὁρμᾶσθ' ἑλόντες εἰς ἐπόψιον τόπον. 1110

ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,

αὐτός τ' ἔδησα καὶ παρὼν ἐκλύσομαι.

1098. Κρέον] λαβεῖν L. (according to Dindorf, λακεῖν.) cp. 1094. κρέον A. τάχα E. 1101. τάφον] τάφῳ A. 1102. παρεικαθεῖν] παρεικάθειν MSS. 1105. καρδίας] καρδίαι LA. καρδίαν E. ἐξίσταμαι] ἐξεπίσταμαι L. ἐξίσταμαι C[1]. 1107. νυν] νῦν L. ἄλλοισιν] ἄλλοι L. ἄλλοισι C[1 or 2]A. τρέπε from τρέπει A. τρέπου E. 1108. ἴτ' ἴτ'] ἴτ' L., with doubtful breathing, cp. 1091. ἴτ' E. οἴτ' A. Tricl. corr. 1109. οἵ τ' ἀπόντες] οἱ τ' ἀπ. L. 1111. δόξα τῇδ'] δόξαι τῇδ' L. ἐπεστράφη] ἐπεστράφην (η from ει) L.

stroke of calamity upon one's soul presents a terrible aspect.' The words ἐν δεινῷ πάρα (cp. ἐν καλῷ, El. 384) have been questioned by Nauck, but nothing better has been substituted.

1098. Κρέον, the reading of most of the later MSS. is not improbable, λαβεῖν or λακεῖν of L. having fallen accidentally from 1094. λαβεῖν, which Seyffert had conjectured, gives a kind of sense, and so does τάχα of E. But neither is satisfactory. The true reading is possibly lost.

1103, 4. συντέμνουσι . . βλάβαι] 'For the swiftly coming harms of the gods suddenly overtake' (or 'make short with') 'the evil-minded.' συντέμνειν, in the generally neuter or absolute sense of 'To draw near,' 'Come quickly on,' here seems to acquire a new construction with the accusative. Essay on L. § 16, p. 22, *a*. Cp. Hdt. 5. 41, τοῦ χρόνου συντάμνοντος, i. e. 'Adpropinquante, instante tempore.'

1105. 'I find it hard indeed, but yet I break from my own mood to do this thing.' Cp. Plat. Rep. 10. 607 E, βίᾳ μέν, ὅμως δ' ἀπέχονται.

1106. τὸ δρᾶν] Cp. O. T. 1425.

1108. ἴτ' ἴτ'] This reading, which appears only in the text of Triclinius, is more probable than any other.

1109. οἵ τ' ὄντες οἵ τ' ἀπόντες] ὄντες seems = παρόντες, as in El. 305, τάδε οὔσας τέ μου | καὶ τὰδ' ἀπούσας ἐλπίδας διέφθορεν.

1110. εἰς ἐπόψιον τόπον] 'To the place in view.' Polynices was exposed on the highest part of the plain, and this may have been included in the scenery.

1111. For the half-personification, cp. supra, l. 389. Essay on L. p. 82, γ.

1112. αὐτός τ' ἔδησα καί] For the sake of emphasis, what would naturally be expressed by the participle is made

δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους
ἄριστον ἢ σώζοντα τὸν βίον τελεῖν.

ΧΟ. πολυώνυμε, Καδμεῖας νύμφας ἄγαλμα 1115
καὶ Διὸς βαρυβρεμέτα γένος, κλυτὰν ὃς ἀμφέπεις
Ἰταλίαν, μέδεις δὲ

1114. ἢ σώζοντα τὸν βίον] ἢ τὸν βίον σωίζοντα L. 1115–25. Division of lines, πολυώνυμε–| νύμφασ–| βαρυβρεμέτα–| κλυτὰν–| ἰτάλειαν–| κοίνοις–| δηιοῦσ–| ὦ βακχεῖ–| ναίων–| βεέθραν–| ἐπὶ ... 1119. Ἰταλίαν] ἰτάλειαν L. μέδεις] μηδεὶσ L.

into a coordinate sentence with the finite verb. Cp. O. T. 413, σὺ καὶ δέδορκας κοὐ βλέπεις ὅν' εἶ κακοῦ.

1115, foll. In the sudden excitement of a desperate hope, caused by the late repentance of Creon, the chorus break forth into a joyous invocation to Dionysus, accompanied probably with dancing or gesticulations of some kind, as appears by comparing the similar ode or canticle in Aj. 693, foll., where the chorus are under the excitement of a similar delusive expectation. Cp. also Tr. 205–24.

'Glory of Semele, child of Zeus, Thou that tendest Campania And rulest in Eleusis' mystic vale, Dwelling, where thy votaries dwell, In Thebes by Ismenus' waters, Presiding o'er the dragon's brood: Seen o'er the forked height By the pitchy flame, Where move the Bacchic nymphs of Corycus, Where is the Castalian fount: And ushered on thy way To visit Thebe's roads By the ivy-clad banks of Nysean mountains, And the bloomy shore with many a cluster, While the shout of the immortal strain resounds. Thebe thou honourest far above all cities, Thou and thy mother whom the lightning glorified: And now that our whole multitude Is overtaken by misfortune dire, Appear with healing tread, Over the Parnassian steep Or groaning narrow sea. Thou that leadest up the dance of the fire-breathing stars, Visitant of nightly voices, Son born of Zeus, Rise with thy attendant Maenads, Who, all night long, Celebrate thee with dances, Iacchus, the dispenser of their joys.'

In the general arrangement of this song I have followed Boeckh, who has discussed it very carefully in pp. 280–291 of his edition of the Antigone.

First strophe and antistrophe.

⏑ ⏑́ – ⏑ ⏑ – ⏑ ⏑ ⏑́ ⏓ – ⏑ – ⏑
– ⏑ – ⏑ ⏑́ ⏑ ⏑ – ⏓ – ⏓ – ⏑ ⏑́ ⏑ –
⏑́ ⏑ ⏑ – ⏑ – ⏓
– – – ⏓ ⏑́ ⏑ ⏑ –
– ⏑́ – – –
– ⏑́ – – ⏓ ⏑́ ⏑ ⏑ – ⏑́ ⏓
– ⏓ ⏑́ ⏑ – – – ⏑ ⏓
– ⏓ ⏑́ ⏑ – ⏑ – ⏑ – ⏓

Second strophe and antistrophe.

– ⏑́ – – – – ⏑ – ⏓ ⏑́ ⏑ ⏑ –
⏑́ ⏑ – ⏑ – ⏑ ⏑̄
⏑́ ⏑ – ⏑ – –
⏑ ⏑ ⏑́ ⏓ ⏑́ ⏑ – ⏑́ ⏑ ⏑ ⏑ ⏑ –
⏓ ⏑́ ⏑ – ⏑ ⏑́ ⏑ ⏑ – ⏑́ ⏑ –
⏑ ⏑́ ⏑́ ⏑ ⏑́ ⏑ ⏑ – ⏑ – ⏓

The prevailing rhythm is dactylo-trochaic, with frequent syncope (or antispastic turns), long syllables in thesis, and occasional resolution both of arsis and thesis. Each strophe begins with an anacrusis.

1115. πολυώνυμε] Schol. ὦ Διόνυσε· οἱ μὲν γὰρ Βάκχον, οἱ δὲ Ἴακχον, οἱ δὲ Λύαιον, οἱ δὲ Εὔιον, οἱ δὲ Διθύραμβον αὐτὸν καλοῦσιν. Bacchus is claimed as a Theban God, and at the same time, the wide extent of his dominion is celebrated.

ἄγαλμα] 'Delight,' or 'Glory.' The word expresses the pride taken by a mother in her child. Plat. Tim. 37 D, τῶν ἀϊδίων θεῶν γεγονὸς ἄγαλμα: Eur. Suppl. 370, ματέρος ἄγαλμα.

1118. κλυτὰν .. Ἰταλίαν] The mention of Italy is singular, but hardly more so than that of Naxos in connection with Dionysus. The aim of the song being to celebrate the universality of his empire, it is not wonderful that allusion should be made to Italy, quam 'gravidae fruges et Bacchi Massicus humor Implevere,' Virg. Georg. 2. 143.

παγκοίνοις Ἐλευσινίας 1120
Δηοῦς ἐν κόλποις,
ὦ Βακχεῦ, Βακχᾶν ματρόπολιν Θήβαν
ναίων παρ' ὑγρὸν Ἰσμηνοῦ ῥέεθρον,
ἀγρίου τ' ἐπὶ σπορᾷ δράκοντος· 1125
σὲ δ' ὑπὲρ *διλόφοιο πέτρας στέροψ ὄπωπε
λιγνύς, ἔνθα Κωρύκιαι Νύμφαι στείχουσι Βακχίδες,
Κασταλίας τε νᾶμα. 1130
καί σε Νυσαίων ὀρέων
κισσήρεις ὄχθαι
χλωρά τ' ἀκτὰ πολυστάφυλος πέμπει,
ἀμβρότων ἐπέων εὐαζόντων,
Θηβαίας ἐπισκοποῦντ' ἀγυιάς· 1135
τὰν ἐκ πασᾶν τιμᾶς ὑπερτάταν πόλεων
ματρὶ σὺν κεραυνίᾳ·
καὶ νῦν, ὡς βιαίας 1140

1120. παγκοίνοις] παγ.κοίνουσ LE. παγκοίνου A. 1121. Δηοῦς] δηιοῦσ L. δοὺς E. 1122. ματρόπολιν] μητρόπολιν LA. ματρόπολιν E. 1124. ῥέεθρον] 2nd ρ from ν L. 1126–36. Division of lines, σὲ δ'–| στέροψ–| θα κωρύκιαι–| στείχουσι–| κασταλίασ–| σε νυσαίων–| κισσήρεισ–| πολυστάφυλοσ–| ἀμβρότων–| θηβαίας ... 1130. Κασταλίας] κασταλείασ L. 1131. Νυσαίων] νισαίων A. νυσέων E. 1136. ἐπισκοποῦντ' ἀγυιάς] γρ. ἐπισκοποῦντα γυίασ mg. C². 1137. τάν] τᾶν L. τὰν C¹. τὰν C². 1138. ὑπερτάταν] 2nd α from ω? L., with erasure of two or three letters above the line.

1120. 'In the all-receiving bosom of Eleusinian Demeter;' i.e. In the vale of Eleusis, where the mystae from all parts of Greece were received. Cp. Pind. Ol. 14. 23, κόλπος Πίσας.

1123, 4. παρ' ὑγρὸν Ἰσμηνοῦ ῥέεθρον] Some have preferred, chiefly for metrical reasons, the Triclinian reading παρ' ὑγρῶν .. ῥεέθρων, for which compare supra, l. 966.

1126, 7. στέροψ .. λιγνύς] Cp. Eur. Phoen. 226, ὦ λάμπουσα πέτρα πυρὸς | δικόρυφον σέλας ὑπὲρ ἄκρων | Βακχείων Διονύσου, where the succeeding lines also deserve to be compared with the description of Mount Parnassus in this passage. The fabled fire on Mount Parnassus was commonly explained of the torches of the Maenads, and seems to have been so understood by Sophocles.

1128. Κωρύκιαι] So named from the Corycian cave on Mount Parnassus. Aesch. Eum. 22, σέβω δὲ νύμφας, ἔνθα Κωρυκὶς πέτρα, | κοίλη, φίλορνις, δαιμόνων ἀναστροφαί.

1130. Κασταλίας .. νᾶμα] (1) Sc. ὅπωπέ σε, or (2) ἔνθα Κασταλίας νᾶμα. Sc. ἐστί.

1131–6. Νυσαίων .. ἀγυιάς] Bacchus is imagined as leaving the throng of revellers, who follow in his train along the Nysaean slopes in Euboea, and as crossing the 'sounding frith' to visit the streets of Thebes.

1133. χλωρά] 'Lustrous with fresh green.' The word suggests the richness of young vegetation, especially of the vine. See Essay on L. p. 92. Stephanus in Νύσαι .. δεκάτη ἐν Εὐβοίᾳ, ἔνθα διὰ μιᾶς ἡμέρας τὴν ἀμπελόν φασιν ἀνθεῖν, καὶ τὸν βότρυν πεπαίνεσθαι.

ἔχεται πάνδαμος *ἀμὰ πόλις ἐπὶ νόσον,
μολεῖν καθαρσίῳ ποδὶ Παρνασίαν
ὑπὲρ κλιτύν, ἢ στονόεντα πορθμόν. 1145
ἰὼ πῦρ πνεόντων *ἄστρων χοραγὲ* καὶ νυχίων
φθεγμάτων ἐπίσκοπε,
παῖ Διὸς γένεθλον,
προφάνηθι Ναξίαις σαῖς ἅμα περιπόλοις 1150
Θυίαισιν, αἵ σε μαινόμεναι πάννυχοι
χορεύουσι τὸν ταμίαν Ἴακχον.

ΑΓΓΕΛΟΣ.

Κάδμου πάροικοι καὶ δόμων Ἀμφίονος, 1155
οὐκ ἔσθ' ὁποῖον στάντ' ἂν ἀνθρώπου βίον
οὔτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ.
τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει
τὸν εὐτυχοῦντα τόν τε δυστυχοῦντ' ἀεί·
καὶ μάντις οὐδεὶς τῶν καθεστώτων βροτοῖς. 1160

1141–5. Division of lines, ἔχεται–| ἐπὶ–| καθαρσίαν–| ὑπὲρ–| πορθμόν. 1141. ἔχεται] ἔρχεται E. πάνδαμος] πάνδημος L. πάνδειμος E. *ἀμά] om. MSS. add. Boeckh. 1144. Παρνασίαν] παρνησίαν L. 1147. *ἄστρων χοραγέ*] χοραγὲ ἄστρων L. 1150–54. Division of lines, προφάνηθι–| σαῖσ–| θυιάσιν–| πάννυχοι–| χορεύουσι–| ἴακχον. 1152. Θυίαισιν] Θυιάσιν MSS. Boeckh corr. 1157. ἂν] ν from μ L. μεμψαίμην] μεμφαίμην E.

1141. ἐπὶ νόσου] See Essay on L. § 19, p. 26.

1146, 7. πῦρ πνεόντων *ἄστρων χοραγέ*] Bacchus is the lord and leader of the sights and sounds of night. The stars in their courses are holding revel with his torch-bearers; the 'voices of the night' are wakened by their shouting. This is a more probable explanation than that which turns on the later mystical notion that Bacchus was an impersonation of the sun. I have ventured to retain καί, transposing the two preceding words and scanning πνεόντων as a spondee by synizesis. This is easier if πυρπνεόντων may be regarded as a quasi-compound. Cp. Hom. Il. 7. 310, δελπτεόντες.

1149. παῖ Διὸς γένεθλον] i. e. as Hermann says, παῖ Διὸς γεγώς. 'Ever youthful offspring of Zeus.'

1152. τὸν ταμίαν] The word ταμίας, as appears from its use in Pindar, had in Doric Greek the special meaning of 'Lord' (cp. the Anglo-Saxon 'Hlafford'): and may have been a favourite attribute of Bacchus in this sense.

1156. στάντα] (1) The participle is to be taken closely with the adjective. 'There is no present position of a human life, in which I would praise it, or find fault with it.' Cp. Phil. 174, ἐπὶ παντὶ τῷ χρείας ἱσταμένῳ, where the participle is similarly added in epexegesis. Or, possibly, (2) 'No settled condition,' or (3), like στάντες τ' ἐς ὀρθόν, O. T. 50, 'No life that is in prosperity.' (1) is confirmed by 1160.

1160. 'And no one can prophesy to mortals respecting their present state:' i. e. Whether it will continue or change.

Κρέων γάρ ἦν ζηλωτός, ὡς ἐμοί, ποτέ,
σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα,
λαβών τε χώρας παντελῆ μοναρχίαν
εὔθυνε, θάλλων εὐγενεῖ τέκνων σπορᾷ·
καὶ νῦν ἀφεῖται πάντα. τὰς γὰρ ἡδονὰς 1165
ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ
ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.
πλουτεῖ τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα,
καὶ ζῇ τύραννον σχῆμ' ἔχων, ἐὰν δ' ἀπῇ
τούτων τὸ χαίρειν, τἄλλ' ἐγὼ καπνοῦ σκιᾶς 1170
οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.
ΧΟ. τί δ' αὖ τόδ' ἄχθος-βασιλέων ἥκεις φέρων;
ΑΓ. τεθνᾶσιν· οἱ δὲ ζῶντες αἴτιοι θανεῖν.
ΧΟ. καὶ τίς φονεύει; τίς δ' ὁ κείμενος; λέγε.
ΑΓ. Αἵμων ὄλωλεν· αὐτόχειρ δ' αἱμάσσεται. 1175

1161. ἐμοί, ποτέ] ἐμοί ποτε L. 1163. λαβών τε] λαβόντε L. τε χώρας] τειχέων E. 1164. θάλλων] θάλλων (τε) L. εὐγενεῖ] εὐγενῆ L. 1166. προδῶσιν ἄνδρες, οὐ τίθημ' ἐγώ] προδῶσιν, ἀνδρὸς οὐ τίθημ' ἐγώ MSS. and Athenaeus. 1167. Om. MSS. add. Athenaeus (*bis*). 1168. πλουτεῖ L. πλούτει C²A. βούλει] βουλει L. 1169. ζῇ] ζῆι L.

1162. σώσας .. εὔθυνε] There is a change from the participial construction to the indicative as well as from μὲν .. δέ to τε: i. e. σώσας agrees with the subject of ἦν, and the finite verb εὔθυνε is substituted for εὐθύνων. This is more in accordance with the 'growing' nature of the language of Sophocles, than to suppose, with Seyffert, that σώσας begins a new sentence in apposition to, and epexegetic of, the previous clause.

1165. The MS. reading, ἀνδρός, has led to one of those mistaken pieces of ingenuity which have been suggested by the attention which has been of late given to the chief MS. Seyffert conjectures καὶ γὰρ ἡδοναὶ ὅταν προδῶσιν ἀνδρός. Cp. supra 578, and note. On the change from plural to singular, see Essay on L. § 20, p. 29. And on the inversion (ἡδονὰς προδῶσιν ἄνδρες = ἡδοναὶ προδῶσιν ἄνδρας), ibid. § 42, p. 72, β. It must be admitted, however, that the plural ἄνδρες, in this pronominal sense, is unusual.

The meaning of the MS. reading is, 'A man's pleasures, when they have deserted him, I hold of no account.' But this does not agree with the concluding lines of the speech. Line 1167 had been dropped, and then l. 1166 was altered so as to make sense.

1168. πλουτεῖ .. καὶ ζῇ] This is the first hand of L., and the words are so quoted by Athenaeus. I have always felt that the transition to the second person imperative (which has been suggested by εἰ βούλει) was harsh and unnatural. The present indicative is sometimes used in putting a hypothetical case: (Plat. Theaet. 192 E, Σωκράτης ἐπιγιγνώσκει Θεόδωρον καὶ Θεαίτητον, ὁρᾷ δὲ μηδέτερον.) And the conversational use of εἰ βούλει (which assists the expression) is too familiar to need illustration. See L. and S. s. v. βούλομαι II. 2.

1171. πρὸς τὴν ἡδονήν resumes and supplements τὸ χαίρειν. Essay on L. § 40, p. 69.

1173. αἴτιοι θανεῖν] Sc. τοὺς τεθνηκότας. 'Are guilty of their death.'

1175. αὐτόχειρ] On the indefiniteness of the compounds of αὐτός, see Essay on L. p. 91. This word, as here used, is

ΧΟ. πότερα πατρῴας, ἢ πρὸς οἰκείας χερός;
ΑΓ. αὐτὸς πρὸς αὐτοῦ, πατρὶ μηνίσας φόνου,
ΧΟ. ὦ μάντι, τοὔπος ὡς ἄρ' ὀρθὸν ἤνυσας,
ΑΓ. ὡς ὧδ' ἐχόντων τἄλλα βουλεύειν πάρα.
ΧΟ. καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην ὁμοῦ 1180
δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων
ἤτοι κλύουσα παιδὸς ἢ τύχῃ πάρα.

ΕΥΡΥΔΙΚΗ.

ὦ πάντες ἀστοί, τῶν λόγων ἐπῃσθόμην
πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
ὅπως ἱκοίμην εὐγμάτων προσήγορος. 1185
καὶ τυγχάνω τε κλῇθρ' ἀνασπαστοῦ πύλης
χαλῶσα, καί με φθόγγος οἰκείου κακοῦ
βάλλει δι' ὤτων· ὑπτία δὲ κλίνομαι
δείσασα πρὸς δμωαῖσι κἀποπλήσσομαι.
ἀλλ' ὅστις ἦν ὁ μῦθος αὖθις εἴπατε· 1190
κακῶν γὰρ οὐκ ἄπειρος οὖσ' ἀκούσομαι.
ΑΓ. ἐγώ, φίλη δέσποινα, καὶ παρὼν ἐρῶ,

1177. αὐτοῦ] αὐτοῦ L. φόνου] φόνοι L. φόνου A. 1179. βουλεύειν] δουλεύειν E. 1183. τῶν λόγων L. τοῦ λόγου γ' A. 1186. τε] γε L. γε E. κλῇθρ'] κλῆιθρ' L. 1189. δμωαῖσι L. δμώαῖσι C².

extended from meaning 'By his own hand,' to mean 'By unnatural violence.' See above, l. 172, and cp. the Latin *parricida*.

1177. φόνου] 'For the death of Antigone.' This is better than φόνῳ, which, however, might mean 'In a murderous way.' Cp. l. 1233.

1178. ἤνυσας] 'Didst utter,' or rather 'Didst fulfil;' i.e. How true it was, and how thou hast fulfilled it! In regard to prophecies, this ambiguity often recurs, because early language supposes a causal connection between the prophecy and the event. See on O. T. 156, 720. And for ὀρθόν, ibid. 853.

1182. κλύουσα παιδός] Essay on L. p. 16, 4, *b*.

1184, 5. Cp. O. T. 911, foll., El. 634, foll.

1186. κλῇθρ' ἀνασπαστοῦ πύλης] Said by a kind of hypallage for τὴν πυλήν, τοῦ κλείθρου ἀνασπασθέντος, with the same confusion between the door and the fastening which occurs elsewhere. 'I was opening the door, having drawn the bolt.'

1191. Although there is seldom any reference in Greek tragedy to circumstances exterior to the action, there is clearly an allusion here, as well as in 1303, to the death of Megareus. See Introduction.

1192. παρών] 'As an eye-witness of the fact.' See Essay on L. § 32, p. 51.

κούδὲν παρήσω τῆς ἀληθείας ἔπος.
τί γάρ σε μαλθάσσοιμ' ἂν ὧν ἐσύστερον
ψεῦσται φανούμεθ'; ὀρθὸν ἀλήθει' ἀεί. 1195
ἐγὼ δὲ σῷ ποδαγὸς ἐσπόμην πόσει
πεδίον ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεὲς
κυνοσπάρακτον σῶμα Πολυνείκους ἔτι·
καὶ τὸν μέν, αἰτήσαντες ἐνοδίαν θεὸν
Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν 1200
λούσαντες ἁγνὸν λουτρόν, ἐν νεοσπάσιν
θαλλοῖς ὃ δὴ λέλειπτο συγκατήθομεν,
καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς
χώσαντες, αὖθις πρὸς λιθόστρωτον κόρης
νυμφεῖον Ἅιδου κοῖλον εἰσεβαίνομεν. 1205
φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων
κλύει τις ἀκτέριστον ἀμφὶ παστάδα,
καὶ δεσπότῃ Κρέοντι σημαίνει μολών·
τῷ δ' ἀθλίας ᾶσημα περιβαίνει βοῆς
ἕρποντι μᾶλλον ἆσσον, οἰμώξας δ' ἔπος 1210
ἵησι δυσθρήνητον, ὦ τάλας ἐγώ,
ἆρ' εἰμὶ μάντις; ἆρα δυστυχεστάτην

1193. παρήσω] παρείσω L. παρείσω C². 1195. ἀλήθει'] ἡ ἀλήθει' L. 1197. πεδίον] πεδίων E. ἄκρον] ἄκρων LE. 1200. Πλούτωνά τ'] πλοῦτονά τ' L. πλούτωνά C². κατασχεθεῖν] κατασχέθειν MSS. Elmsl. corr. 1201. νεοσπάσιν] νεοσπάσι A. 1207. τις] τίς L. 1208. μολών] μολὼν C²ᵃᵖ. 1209. περιβαίνει] παραβαίνει E pr. 1211. ἵησι] ἵησι A. 1212. ἆρ'] ἄρ' L. εἰμί] εἰ μὴ L. εἰμὶ C²ᵃᵖ.

1194. ὧν] Essay on L. § 9, p. 12.

1197. νηλεές] 'Uncared for.' O. T. 180.

1199. ἐνοδίαν θεόν] Probably Hecate. Cp. Fr. 480 (D), εἰνοδίας Ἑκάτης.

1200. εὐμενεῖς] Supplementary predicate: i. e. ὥστε εὐμενεῖς εἶναι.

1201. ἐν νεοσπάσιν θαλλοῖς] This probably had a ceremonial importance. Cp. O. C. 466, foll., especially l. 474. Also Dem. 43, § 71.

1202. ὃ δὴ λέλειπτο resumes τὸν μέν with greater definiteness.

1206, 7. 'And ere we came near one heard the voice of shrill lamentings in the neighbourhood of the unhallowed cell.'

1207. ἀκτέριστον .. παστάδα] Lit. 'The narrow chamber, not consecrated by funeral rites.'

1209. τῷ δ'.. ᾶσσον] 'And as he came nearer, an undistinguishable crying filled his ears.' See Essay on L. § 10, p. 15, and for περιβαίνει, cp. Hom. Od. 6. 122, ἀμφήλυθε θηλὺς ἀϋτή.

1210. In the phrase ᾶσσον ἕρπειν, 'To draw near,' ᾶσσον, which was a rare word in Attic, lost something of the comparative meaning. Hence the double comparative.

1212. ἆρ' εἰμὶ μάντις;] 'Are my heart's forebodings true?' i. e. Must I believe what my heart is telling me?

κέλευθον ἕρπω τῶν παρελθουσῶν ὁδῶν;
παιδός με σαίνει φθόγγος. ἀλλά, πρόσπολοι,
ἴτ' ἄσσον ὡκεῖς, καὶ παραστάντες τάφῳ 1215
ἀθρήσαθ', ἁρμὸν χώματος λιθοσπαδῆ
δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἵμονος
φθόγγον συνίημ', ἢ θεοῖσι κλέπτομαι.
τάδ' ἐξ ἀθύμου δεσπότου κελεύσμασιν
ἠθροῦμεν· ἐν δὲ λοισθίῳ τυμβεύματι 1220
τὴν μὲν κρεμαστὴν αὐχένος κατείδομεν,
βρόχῳ μιτώδει σινδόνος καθημμένην,
τὸν δ' ἀμφὶ μέσῃ περιπετῆ προσκείμενον,
εὐνῆς ἀποιμώζοντα τῆς κάτω φθορὰν
καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λέχος. 1225
ὁ δ' ὡς ὁρᾷ σφε, στυγνὸν οἰμώξας ἔσω
χωρεῖ πρὸς αὐτὸν κἀνακωκύσας καλεῖ,
ὦ τλῆμον, οἷον ἔργον εἴργασαι· τίνα
νοῦν ἔσχες; ἐν τῷ συμφορᾶς διεφθάρης;
ἔξελθε, τέκνον, ἱκέσιός σε λίσσομαι. 1230

1215. τάφῳ] φ.τάφοι L. 1216. λιθοσπαδῆ] λιθοσπαδῆι L. 1219. ἐξ ἀθύμου] ἐξαθύμου L. 1222. μιτώδει] μιτώιδη[ει] L. μιτ[ρ]ώιδη[ει] C[3]. 1224. φθορὰν] φθορὰσ E. 1226. στυγνόν] στυγὸν L. στυγνὸν C[3]. 1228. οἷον] ποῖον L. οἷον A.

1214. σαίνει] It has been supposed that this word reverts to its original meaning as a derivative of σείω, being used actively in the sense of 'To thrill.' But it is more in accordance with analogy to suppose that it has passed through the following changes of meaning: (1) to move frequently: (2) to wag the tail; σαίνειν οὐρῇ: (3) to make signs of recognition, to greet: (4) to touch with a feeling of recognition. See Essay on L. p. 89 (ὄμμα).

1216. In preparing the vault, an opening had been left, through which the victim was thrust into the chamber. This opening was then roughly closed with stones. Through these Haemon had passionately torn his way. And the cleft so made by him is the ἁρμὸς χώματος λιθοσπαδής. 'Entering within the closure from which the stones have been torn, even to the very mouth of the vault.'

1219. ἐξ ἀθύμου δεσπότου κελεύσμασιν] 'On hearing our despairing lord and at his bidding.' Cp. supra, l. 957. Haemon, on rushing in, had found Antigone already dead by her own act.

1222. καθημμένην] Lit. 'Fastened,' sc. to the roof.

1225. 'Lamenting the ruin of his bridal, that was only to be found in death (τῆς κάτω).'

λέχος] 'Bride.'

1228. τίνα νοῦν ἔσχες] 'What design possessed you?'

1229. ἐν τῷ.. διεφθάρης] 'At what point of calamity did you go mad?' Cp. Hom. Il. 15. 128, μαινόμενε, φρένας ἠλέ, διέφθορας: Eur. Hel. 1192, λύπῃ σὰς διέφθαρσαι φρένας;

τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
πτύσας προσώπῳ κοὐδὲν ἀντειπὼν ξίφους
ἕλκει διπλοῦς κνώδοντας, ἐκ δ' ὁρμωμένου
πατρὸς φυγαῖσιν ἤμπλακ'· εἶθ' ὁ δύσμορος
αὐτῷ χολωθείς, ὥσπερ εἶχ', ἐπενταθεὶς
ἤρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὑγρὸν
ἀγκῶν' ἔτ' ἔμφρων παρθένῳ προσπτύσσεται·
καὶ φυσιῶν ὀξεῖαν ἐκβάλλει πνοὴν
λευκῇ παρειᾷ φοινίου σταλάγματος.
κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ
τέλη λαχὼν δείλαιος *ἔν γ' Ἅιδου δόμοις,
δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν
ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.
ΧΟ. τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν

1232. ἀντειπὼν ξίφους] ἀντειπὼν ᾧλωσ L. (2nd ν from ο). ἀντειπὼν ᾧλωσ ξίφουσ. C². ξίφουσ AE. 1234. εἶθ' δ] εἰ L. εἶθ' C¹ or ². 1235. αὐτῷ] αὐτῶι L. 1236. μέσσον] μέσον L. 1237. παρθένῳ] παρθένον E. 1238. πνοὴν] βοὴν L. 1239. σταλάγματος] αγ from ιμ L. 1240. περὶ νεκρῷ] περινεκρῶι L. παρὰ νεκρῷ E.

1231. τόν is governed by πτύσας ('Abhorring,' i.e. expressing abhorrence of, cp. l. 653), as well as by παπτήνας, = 'Glaring wildly on.'

1232. It is not clear whether Aristotle means to find fault with this when he says that 'Knowingly to intend evil, and not perform it, is at once abominable and without tragic interest;' διόπερ οὐδεὶς ποιεῖ ὁμοίως, εἰ μὴ ὀλιγάκις, οἷον ἐν Ἀντιγόνῃ τὸν Κρέοντα ὁ Αἵμων, Poet. 1453 B. But he clearly had not anticipated the refinement of the Scholiast and some modern critics, who think that Haemon only meditated suicide, and that his action is misunderstood by the messenger who reports the circumstance.

ξίφους] Seyffert thinks that the Laurentian reading points to βέλους, with ξίφους as a gloss. But although the generic word is used in Aj. 658, τόδ' ἔγχος τοὐμόν, ἔχθιστον βελῶν, it would be out of place here. κνώδων is probably the *edge* of the sword, cp. Aj. 1025 (but see L. and S. s.v.): so that ξίφους διπλοῦς κνώδοντας = ἀμφηκὲς ξίφος.

1235. ἐπενταθεὶς] 'Stretching himself over it,' i.e. Falling upon his sword.

1236, 7. 'He clung to the maiden, enfolding her in his slackening arm.' The construction of ἐς .. ἀγκῶνα is as if λαμβάνει, or some such verb, were to follow.

1236. ἤρεισε .. μέσσον] 'Drove the blade right into his side.' See on O. C. l. 1595. Essay on L. § 51, p. 85.

1238. πνοήν, which the Scholiast read, is better than βοήν, because agreeing better with σταλάγματος: the streaming of anything being rather expressed by ἀστακτί. 'And panting hard, he cast on her pale cheek sharp breath of gory dew.' Cp. Aesch. Ag. 1388: Essay on L. § 10, p. 15. *b*.

1241. *ἔν γ' Ἅιδου δόμοις] The particle γε, which Heath introduced, is well defended by Seyffert: 'Apud inferos saltem, inquit poeta, nactus est Haemon nuptias rite confectas, quarum vivus expers fuit: in complexu tenet mortuam mortuus' (v. 1235, sq.).

1244, 5. Cp. the silent exit of Jocasta, O. T. 1075, and of Deianira, Tr. 813.

φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον. 1245
ΑΓ. καὐτὸς τεθάμβηκ· ἐλπίσιν δὲ βόσκομαι
ἄχη τέκνου κλύουσαν ἐς πόλιν γόους
οὐκ ἀξιώσειν, ἀλλ' ὑπὸ στέγης ἔσω
appoint δμωαῖς προθήσειν πένθος οἰκεῖον στένειν.
γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἁμαρτάνειν. 1250
ΧΟ. οὐκ οἶδ'· ἐμοὶ δ' οὖν ἥ τ' ἄγαν σιγὴ βαρὺ to portend something grievous
δοκεῖ προσεῖναι χἠ μάτην πολλὴ βοή.
ΑΓ. ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον unlawful
κρυφῇ καλύπτει καρδίᾳ θυμουμένῃ,
δόμους παραστείχοντες. εὖ γὰρ οὖν λέγεις. 1255
καὶ τῆς ἄγαν γάρ ἐστί που σιγῆς βάρος.
ΧΟ. καὶ μὴν ὅδ' ἄναξ αὐτὸς ἐφήκει
μνῆμ' ἐπίσημον διὰ χειρὸς ἔχων,

1245. ἢ om. L. add. C¹ or ²ᵃ. 1246. ἐλπίσιν] ἐλπίσι AE. 1251. ἐμοὶ δ'] ἔμοιδ' LA. ἐμοὶ δ' E. ἄγαν] ἀγαν L. σιγή] σιγῇ L. σιγὴ C². 1254. κρυφῇ] κρυφῆι L. θυμουμένῃ] θυμουμένη(ι) L.

1247. ἐς πόλιν γόους | οὐκ ἀξιώσειν] 'She will not deign to make public lamentation.' The ellipse of ποιεῖν or some other general word (cp. l. 577), or the imperfect construction of γόους with ἀξιώσειν, is made more easy by the introduction of στένειν in what follows.

1249. πένθος is governed at once by προθήσειν and στένειν, and προθήσειν is used as in l. 216, = 'To appoint as a duty,' with some allusion to the other meaning of 'To lay out for mourning before burial.'

1250. γνώμης] 'In respect of judgment.'

1258. μνῆμ' ἐπίσημον] 'A monument with evident tokens.' The blood-stained corpse of Haemon was, as it were, a monument, on which was inscribed the record of the calamitous error of Creon.

The metres of the concluding κομμός are as follows. The dochmiac, or antispastic rhythm prevails.

First strophe and antistrophe.

1261–1277 = 1184–1300.

⏑ ⏒ ⏑ ⏒ ⏒ ⏑ — ⏑ ⏒ ⏒ ⏑ —
⏑ ⏑ ⏑ ⏑ —
⏑ ⏒ ⏑ ⏒ — ⏑ ⏒ ⏒ ⏑ —
— ⏑ ⏑ ⏒ ⏑ — ⏑ ⏒ ⏒ ⏑ —
⏑ ⏒ ⏑ ⏑ — ⏑ ⏒ ⏒ ⏑ ⏑
— ⏒ — —
⏑ ⏑ ⏑ ⏑ ⏑ ⏑ —
⏑ ⏒ ⏒ ⏑ — ⏑ ⏒ ⏒ ⏑ —

Iambic trimeter.

— —

Iambic trimeter.

⏑ ⏑ ⏑ ⏑ ⏑ — ⏑ ⏑ ⏑ ⏑ ⏑ —

Iambic trimeter.

⏑ ⏒ ⏒ ⏑ — ⏑ ⏒ ⏑ — ⏑ —
— ⏒ ⏒ ⏑ — ⏑ ⏒ ⏒ ⏑ —

Second strophe and antistrophe.

1306–1325 = 1328–1346.

⏑ ⏒ ⏑ —
⏑ ⏒ ⏒ ⏑ — ⏑ ⏒ ⏒ ⏑ —
⏑ ⏒ ⏒ ⏑ — ⏑ ⏒ ⏒ ⏑ —
⏑ ⏑ ⏑ ⏑ — ⏑ —
⏑ ⏒ ⏒ ⏑ — ⏑ ⏒ ⏒ ⏑ —

εἰ θέμις εἰπεῖν, οὐκ ἀλλοτρίαν
ἄτην, ἀλλ' αὐτὸς ἁμαρτών. 1260

ΚΡ. ἰὼ φρενῶν δυσφρόνων ἁμαρτήματα
στερεὰ θανατόεντ',
ὦ κτανόντας τε καὶ
θανόντας βλέποντες ἐμφυλίους.
*ὤμοι ἐμῶν ἄνολβα βουλευμάτων. 1265
ἰὼ παῖ, νέος νέῳ ξὺν μόρῳ,
αἰαῖ αἰαῖ,
ἔθανες, ἀπελύθης,
ἐμαῖς οὐδὲ σαῖσι δυσβουλίαις.

ΧΟ. οἰμ' ὡς ἔοικας ὀψὲ τὴν δίκην ἰδεῖν. 1270

ΚΡ. οἴμοι,
ἔχω μαθὼν δείλαιος· ἐν δ' ἐμῷ κάρᾳ
θεὸς τότ' ἄρα τότε μέγα βάρος μ' ἔχων
ἔπαισεν, ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,
οἴμοι λακπάτητον ἀντρέπων χαράν. 1275
φεῦ φεῦ, ὦ πόνοι βροτῶν δύσπονοι.

1261–5. Division of lines, ἰὼ–| ἁμαρτήματα–| θανατόεντ'–| θανόντας–| ἐμφυλίους. ἰώ μοι–| βουλευμάτων. 1263. καί] καὶ .. L. 1265. *ὤμοι] ἰώμοι MSS. Turnebus corr. 1266. ξὺν μόρῳ] ξυμμόρον L. 1267. αἰαῖ, αἰαῖ] αἴ αἴ αἴ L. 1270. ἰδεῖν] γρ. ἔχειν mg. C*. 1272. δείλαιος] δειλίαν E. 1273. μ' om. E. 1275. λακπάτητον] λακπάτη L. λακπάτητον C*. λεκπάτητον with γρ. λακπάτητον A. λάξ πατητὸν E. 1276. φεῦ φεῦ, ὦ] φεῦ φεῦ | ἰὼ L.

Five Iambic trimeters.

⏑̄ ⏑́ ⏑́ ⏑ — ⏑ ⏑́ ⏑́ ⏑ —
⏑ ⏑́ ⏑́ ⏑ — ⏑ ⏑́ ⏑́ ⏑ —
⏑ ⏑́ ⏑́ ⏑̄ — ⏑ ⏑́ ⏑ ⏑́ ⏑ ⏑̄
⏑ ⏑́ ⏑́ ⏑ ⏑ ⏑ ⏑ ⏑́ ⏑́ ⏑ —
⏑ ⏑́ ⏑ ⏑́ ⏑ — ⏑ ⏑́ ⏑ ⏑́ ⏑ —
⏑ ⏑́ ⏑́ ⏑ — ⏑ ⏑́ ⏑́ ⏑ ⏑̆

1262. στερεά may be explained, either with Dindorf, 'Propter duram et inexorabilem Creontis mentem,' = 'Stubborn,' by hypallage for στερεῶν φρενῶν ἁμαρτήματα, or more simply, as Pindar speaks of στερεαὶ ὀδυναί, = 'Hard to endure.' The first is best.

1265. See Essay on L. pp. 12, 15.

1266. νέῳ ξὺν μόρῳ] 'By a strange doom.' (Not 'By an untimely death.')

1268. ἀπελύθης] 'Thou wast taken off.' The word has something of the notion of 'Shaking off this mortal coil.'

1270. 'Ah! How thou seemest to have a late insight of the truth!' not 'How all too late thou seemest to see the truth!'

1273. θεὸς .. ἔπαισεν] 'A God held and smote me with mighty force.' ἔχων is almost pleonastic, and μέγα βάρος adverbial. But there is a little difficulty in the construction of ἐν ἐμῷ κάρᾳ with ἔπαισεν. Qy. μέγα βάρος πεσών?

1274. ἐν δ' ἔσεισεν] This use of language recurs in Plut. Phoc. 23, ἐνσείειν τὴν πόλιν εἰς πόλεμον.

mixture of two constructions
ἰώ μοι ἐμῶν ἄνολβος τῶν βουλευμάτων and ὦ τἀμὰ ἄνολβα βουλεύματα!

ΕΞΑΓΓΕΛΟΣ.

ὦ δέσποθ', ὡς ἔχων τε καὶ κεκτημένος, 1278
τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις
ἔοικας ἥκειν καὶ τάχ' ὄψεσθαι κακά. 1280

ΚΡ. τί δ' ἔστιν αὖ κάκιον ἢ κακῶν ἔτι;

ΕΞ. γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,
δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.

ΚΡ. ἰὼ ἰὼ δυσκάθαρτος Ἅιδου λιμήν, 1284
τί μ' ἄρα τί μ' ὀλέκεις; 1285
ὦ κακάγγελτά μοι
προπέμψας ἄχη, τίνα θροεῖς λόγον;
αἰαῖ, ὀλωλότ' ἄνδρ' ἐπεξειργάσω. Thou hast killed afresh
τί φῄς, [ὦ παῖ,] τίνα λέγεις νέον μοι λόγον,
αἰαῖ αἰαῖ, 1290
σφάγιον ἐπ' ὀλέθρῳ
γυναικεῖον ἀμφικεῖσθαι μόρον;

ΕΞ. ὁρᾶν πάρεστιν· οὐ γὰρ ἐν μυχοῖς ἔτι.

1278. ΕΞΑΓΓΕΛΟΣ] οἰκέτης L. 1279. πρὸ χειρῶν τάδε] προχειρῶν ταδε L. (ταδὲ C²). τὰ δ' L. τάδ' C². 1280. τάχ'] τάγ' A. ὄψεσθαι] ὄψεσθε L. 1281. κακῶν] κακόν E. 1282. τέθνηκε] τέθνηκεν L. τέθνηκε A. 1284. ΚΡ.] ΧΟ. LA. κρέ. C'. δυσκαθαρ | τοσ LA. 1286. ὦ] ἰὼ L. 1287. λόγον] λόγων (ν from ι) L. λόγον C². 1288. αἰαῖ] αἴ αἴ L. ἄνδρ'] ἄνδρα L. 1289. νέον μοι] μοι νέον L. 1290. αἰαῖ αἰαῖ] αἴ αἴ αἴ L. 1291. ἐπ' ὀλέθρῳ] ἐπολέθρω L.

1277. ὡς is to be construed with ἔοικας ἥκειν, which is postponed to the participle, as in Phil. 971, πρὸς κακῶν δ' ἀνδρῶν μαθὼν ἔοικας ἥκειν αἰσχρά: and the meaning is, 'O master, how truly thou wouldst seem, having at once in hand and also in possession, to have come hither bearing one load of evils in thine arms, while there is another burden which thou wilt quickly behold within the palace.' The address, ὦ δέσποτα, seems to suggest the words ἔχων τε καὶ κεκτημένος (Creon is lord 'of dire mischance'), in which there is the distinction afterwards adopted in philosophy between ἕξις and κτῆσις.

1280. ἥκειν καὶ ὄψεσθαι is equivalent to ἥκειν ὀψόμενος, or to ἥκων ὄψεσθαι. Cp. O. T. 413.

1281. 'And what worse evil is there? or what more of evils?' Some would read τί δ' ἔστιν; ἢ κάκιον αὖ κακῶν ἔτι;

1282. παμμήτωρ] 'The royal mother.' For this use of παν in composition, see Essay on L. § 55, p. 91, and cp. O. T. 930, παντελὴς δάμαρ.

1284. δυσκάθαρτος Ἅιδου λιμήν] 'O harbour of Hades, hard to cleanse;' i.e. Choked with the dead. Cp. 'Hell has enlarged herself, and opened her mouth without measure.'

1289–92. 'What new thing dost thou tell me? that the slaughter of a woman is heaped upon the previous ruin?'

ΚΡ. οἴμοι,
κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας. 1295
τίς ἄρα, τίς με πότμος ἔτι περιμένει;
ἔχω μὲν ἐν χείρεσσιν ἀρτίως τέκνον,
τάλας, τὸν δ' ἔναντα προσβλέπω νεκρόν.
φεῦ φεῦ μᾶτερ ἀθλία, φεῦ τέκνον. 1300
ΕΞ. ἡ δ' ὀξύθηκτος ἥδε βωμία †πέριξ·
λύει κελαινὰ βλέφαρα, κωκύσασα μὲν
τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν *λάχος,
αὖθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς
πράξεις ἐφυμνήσασα τῷ παιδοκτόνῳ. 1305
ΚΡ. αἰαῖ αἰαῖ,

1296. περιμένει] παραμένει E. 1298. τὸν δ' ἔναντα προσβλέπω] τάδ' ἐναντία | πρ. L. γρ. τόνδ' ἔναντα C². 1301. ΕΞ.] Ξ̊ ἡ αγγ̄ L. ἡ δ'] ἥδ' L. ἥδε] ἡδε L. ἡ δὲ C². βωμία] βωμῶ E. 1302. κελαινά] λ from ν L. 1303. *λάχος] λέχος MSS. Bothe corr. 1304. δὲ σοί] δέ σοι L. 1306. αἰαῖ αἰαῖ] αἴ αἴ αἴ αἴ L. αἴ αἴ αἴ αἴ C².

1296. τίς ἄρα .. περιμένει;] The same 'fearful looking for' of further woe is still more finely given in the O. T. 1456, 7, οὐ γὰρ ἂν | θνήσκων ἐσώθην, μὴ 'πί τῳ δείνῳ κακῷ.

1301. ἡ δέ] δέ opposes the case of Eurydice to that of Haemon, whose dead body is in the arms of Creon.

ὀξύθηκτος] 'Infuriated' (ὀργῇ χρωμένη, O. T. 1241). Cp. Aesch. S. c. T. 715, τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ. The Scholion, ὀξεῖαν λαβοῦσα πληγήν, seems to imply a v. r. ὀξύπληκτος, which, however, gives a poorer sense.

1301. ἥδε] Pointing to the corpse, which has just been rolled into view by the ἐκκύκλημα.

βωμία] 'At, or on the altar,' as in Eur. Suppl. 93, μητέρα γεραίαν βωμίαν ἐφημένην. Cp. Tr. 904, where Deianira, before her suicide, falls on the altar, βωμοῖσι προσπίπτουσα.

†πέριξ, if not spurious, must be explained as an epexegesis of βωμία = περιπετής. No satisfactory emendation has been proposed. Arndt suggested ἡ δ' ὀξυθήκτῳ βωμία περὶ ξίφει.

1302. λύει κελαινὰ βλέφαρα] 'Relaxes her darkened eye.' λύειν is certainly used here as in λῦσε δὲ γυῖα and the like expressions in Homer. κελαινά might quite well be used proleptically = σκοτεινά = ἐν σκότῳ. But this, like other words of colour in Sophocles, has usually a picturesque force, and here is probably intended to suggest the darkness of grief and despair which oppressed her eyes in their last looks before the final darkness of death.

1303. *λάχος] Bothe's conjecture gives the simplest and most probable emendation of the passage. Megareus, son of Creon and Eurydice, is the same as Menoeceus, who devoted himself for Thebes. Cp. Eur. Phoen. 913, foll.: Aesch. S. c. T. 474. The Ἄγγελος, as a Theban citizen, may naturally speak of the death of Megareus as an illustrious lot: and there is no need of resuming the epithet with τοῦδε, which rather requires θάνατον from θανόντος. Other conjectures are κενὸν λέχος ('Empty couch') and καινὸν πάθος. The word λάχος does not occur elsewhere in Sophocles, and it is still possible that Eurydice lamented the 'lost nuptials' of her son Megareus as well as of Haemon (τοῦδε), though this appears hardly adequate to the occasion.

1304, 5. λοίσθιον δὲ .. παιδοκτόνῳ] 'And lastly uttering a strain of calamitous import against thee, the slayer of thy children.' The expression signifies rather a prophecy than an imprecation of woe.

ἀνέπταν φόβῳ τί μ' οὐκ ἀνταίαν
ἔπαισέν τις ἀμφιθήκτῳ ξίφει;
δείλαιος ἐγώ, *αἰαῖ, 1310
δειλαίᾳ δὲ συγκέκραμαι δύᾳ. involved
ΕΞ. ὡς αἰτίαν γε τῶνδε κἀκείνων ἔχων guilty of both this one and the other
πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.
ΚΡ. ποίῳ δὲ κἀπελύσατ' ἐν φοναῖς τρόπῳ;
ΕΞ. παίσασ' ὑφ' ἧπαρ αὐτόχειρ αὐτήν, ὅπως 1315
παιδὸς τόδ' ᾔσθετ' ὀξυκώκυτον πάθος.
ΚΡ. ὤμοι μοι, τάδ' οὐκ ἐπ' ἄλλον βροτῶν
ἐμᾶς ἁρμόσει ποτ' ἐξ αἰτίας.
ἐγὼ γάρ σ' ἐγὼ ἔκανον, ὦ μέλεος,
ἐγώ, φάμ' ἔτυμον. ἰὼ πρόσπολοι, 1320
ἄγετέ μ' ὅτι τάχος, ἄγετέ μ' ἐκποδών,
τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. 1325
ΧΟ. κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς·
βράχιστα γὰρ κράτιστα τἀν ποσὶν κακά.

"In the shorter present ills are the better"

1307. φόβῳ. τί] φόβῳ | τί. ἀνταίαν] γρ. καιρίαν C². 1309. ἔπαισέν L. ἔπαισε A. 1310. *αἰαῖ] (συγκέκραμαι δύαι) L. φεῦ φεῦ C²E. αἰαῖ Erfurdt.
1311. δύᾳ] δύ.αι L. 1312, 15. ΕΞ.] α L. 1313. μόρων] μόρων L. μόρῳ A. αἰσ φονάσ. μόρω E. 1314. ἐν φοναῖς] ἐν φοναῖσ LA. ἐν φοναῖσ C². 1315. παίσασ'] παῖσασ L. παίσασ' C². ὑφ'] ἐφ' A. αὐτήν] αὐτὴν L. αὐτήν C². 1320. ἐγώ, φάμ' ἔτυμον] ἐγὼ φᾶμ' ἔτυμον L. 1321. ἐκποδών] ἐκποδῶν L. 1327. βράχιστα] γρ. κράτιστα C². κράτιστα] γρ. τάχιστα C²ᵒ. τἀν] τ'(εμ)? L. τὰν C⁴.

1307. ἀνέπταν φόβῳ] The metaphor is taken from a frightened bird. 'I am startled with dread.'

1311. συγκέκραμαι] See Essay on L. § 56, p. 92.

1312, 13. τῶνδε κἀκείνων .. μόρων] The deaths of Haemon and Megareus.

1313. ἐπεσκήπτου] 'Thou wast accused.' The active of ἐπισκήπτω, although rare, occurs in Plat. Theaet. 145 C, Aesch. c. Timarch. p. 142, and the passive appears again in Plat. Legg. 11. 937 B, ἐὰν ἐπισκηφθῇ τὰ ψευδῆ μαρτυρῆσαι.

1314. κἀπελύσατο] The aorist has a distinctly middle force, different from ἀπελύθης above, l. 1268. 'How did she effect her own release in bloody death?' This verse may possibly have been spoken by the chorus. It seems rather awkwardly to break the flow of Creon's passion.

1316. ὀξυκώκυτον] She heard not only the words of the messenger (l. 1183), but the cry which was raised by those in whose presence they were spoken. This must be supposed to have followed l. 1175.

1318. ἐμᾶς .. ἐξ αἰτίας] 'Away from blame to me;' i.e. So as to exonerate me. Cp. l. 614.

1325. ἢ μηδένα] i.e. ἢ τὸν μὴ ὄντα. Cp. O. T. 1019, and note.

1326. κέρδη παραινεῖς] Viz. in saying ἄγετέ μ' ἐκποδών. Cp. O. T. 1508.

ΚΡ. ἴτω ἴτω,
φανήτω μόρων ὁ κάλλιστ' ἐμῶν, 1329
ἐμοὶ τερμίαν ἄγων ἀμέραν,
ὕπατος· ἴτω ἴτω,
ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω. 1333
ΧΟ. μέλλοντα ταῦτα. τῶν προκειμένων τι χρὴ
πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέλειν. 1335
ΚΡ. ἀλλ' ὧν *ἐρῶμαι, ταῦτα συγκατηυξάμην.
ΧΟ. μή νυν προσεύχου μηδέν· ὡς πεπρωμένης
οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή.
ΚΡ. ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδών,
ὅς, ὦ παῖ, σέ τ' οὐχ ἑκὼν *κάκτανον 1340
σέ τ' αὐτάν, ὤμοι μέλεος, οὐδ' ἔχω
ὅπα πρὸς πότερον ἴδω· * πάντα γὰρ

1329. μόρων L. μόρων C¹. 1330. ἀμέραν] ἡμέραν A. 1333. ἄμαρ ἄλλ'] ἄμαρ ἀλλ' L. 1334, 37. ΧΟ.] ἀγγ. Brunck corr. ταῦτα] τ̄ with gl. ταῦτα A. τι] τί L. 1335. ὅτοισι] ὅτοισιν L. 1336. *ἐρῶμαι] ἐρῶ L. ἐρῶ μὲν A. 1337. ΧΟ.] ἀγγ. A. μή νυν] μὴ νῦν L. 1338. ἔστι] ἔστιν L. 1339. ἐκποδών] ἐκποδῶν L. 1340. τ'] γ' L. *κάκτανον] κατέκτανον MSS. Herm. corr. 1341. σέ τ'] ὅσ σέ τ' L. Herm. corr. 1342. πότερον] πρότερον L. πότερον A. ἴδω· *πάντα] ἴδω· πᾶι (πᾶ A. πάντα E.) καὶ θῶ | πάντα LAE.

1329. κάλλιστα] The adverb is emphatic, and has the force of a predicate. 'Let that last doom appear, which of all affecting me has the highest glory of bringing me the end of days.'

1335. ὅτοισι χρὴ μέλειν] The Fates and the Gods below.

1336. The middle voice of ἐράω is known to exist (L. and S. s. v.), and may have been used by Sophocles with a pathetic force. Essay on L. § 31, p. 49. This seems more probable than retaining μέν from the later MSS., which has no force, or reading τοιαῦτα or γ' ἅπαντα for ταῦτα.

συγκατηυξάμην] 'I summed up in my prayer.'

1337. The rationalism of the day appears in this advice of the chorus, as afterwards in the impiety of Jocasta.

1341. σέ τ' αὐτάν] It is unnecessary to change αὐτάν, which has a natural and pathetic emphasis. He has been the death even of the mother as well as of the son, αὐτήν τε κατέκτεινε καὶ τὸν παῖδα.

1342. πρὸς πότερον ἴδω] i.e. 'Whether at Haemon or Eurydice.' The words that follow are suggested by the general notion of distraction which is here expressed. The words in L. etc. παῖ καὶ θῶ (= 'Which way also I shall order them'), look like a corruption of καὶ κλιθῶ, which, however, if such a reading ever existed, was probably a gloss.

1344–6. *πάντα γὰρ .. εἰσήλατο] 'For all that I am engaged with is ready to fall, while from above a destiny hard to be borne has leapt upon my head.' The opposition is not between Haemon and Eurydice (Dindorf), nor between present and future (Seyffert), but between the visible circumstances and the invisible hand of fate. λέχριος is used metaphorically. (See Essay on L. p. 90.) Creon cannot bear the misery that surrounds him, and he cannot look up because of the heavy weight of destiny impending over him.

? λέχρια τάν χεροῖν, τὰ δ' ἐπὶ κρατί μοι 1345
πότμος δυσκόμιστος εἰσήλατο.

ΧΟ. πολλῷ τὸ φρονεῖν εὐδαιμονίας
πρῶτον ὑπάρχει· χρὴ δὲ τά γ' εἰς θεοὺς
μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι 1350
μεγάλας πληγὰς τῶν ὑπεραύχων
ἀποτίσαντες
γήρᾳ τὸ φρονεῖν ἐδίδαξαν.

For haughty speeches by which they paid the penalty of severe affliction, have taught men wisdom at the last

1345. τάν] τάδ' ἐν L. Brunck corr. 1348. τά γ'] τάτ' L. ταῦτα θεούς E.

1351. τῶν ὑπεραύχων is genitive of possession with λόγοι, and genitive of the object with πληγάς.

1353. γήρᾳ] 'To old age;' i.e. To the aged. The word is emphatic. 'Teach men wisdom at last.' Cp. Plat. Theaet. 186 C, τὰ δὲ περὶ τούτων ἀναλογίσματα πρός τε οὐσίαν καὶ ὠφέλειαν μόγις καὶ ἐν χρόνῳ διὰ πολλῶν πραγμάτων καὶ παιδείας παραγίγνεται οἷς ἂν καὶ παραγίγνηται.

τὸ φρονεῖν] 'Moderation' or 'Wisdom.' See Essay on L. p. 84. Hdt. 2. 20.

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