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COMMENTARY AND TRANSLATION
IN ENGLISH PROSE

VOLUME 2: THE OEDIPUS COLONEUS

SOPHOCLES
EDITED BY RICHARD
CLAVERHOUSE JEBB



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*With Critical Notes, Commentary and
Translation in English Prose*

VOLUME 2: THE OEDIPUS COLONEUS

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SOPHOCLES

THE PLAYS AND FRAGMENTS

WITH CRITICAL NOTES, COMMENTARY, AND
TRANSLATION IN ENGLISH PROSE,

BY

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PART II.

THE OEDIPUS COLONEUS.

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PAGE 35, 2nd col. of commentary, l. 5 from bottom. For $\tau\epsilon\ \tau\is$ read
 $\tau\acute{\epsilon}\ \tau\is$

,, 56, v. 300. For $\xi\epsilon\nu\ a\bar{\nu}\tau\bar{\nu},\ \ddot{\omega}\sigma\tau$ read $\xi\epsilon\nu,\ a\bar{\nu}\tau\bar{\nu}\ \ddot{\omega}\sigma\tau$

,, 91, first line of translation. For ‘through mine own acts, indeed,
yet of those acts—be Heaven my witness!—no part was pur-
posed.’ read ‘through unwitting acts, indeed—be Heaven
my witness!—and of those acts no part was purposed.’

,, 122, v. 727. For $\gamma\epsilon\gamma\bar{\rho}\bar{\eta}\bar{\rho}\alpha\kappa\epsilon$ read $\gamma\epsilon\gamma\bar{\rho}\bar{\eta}\bar{\rho}\alpha\kappa\epsilon$

,, 141, line 11 of translation. For ‘cost Athens’ read ‘give Thebes’

P R E F A C E.

IT will be a sufficient reward for much thought and labour if this edition is accepted by competent critics as throwing some new light on a play of great and varied beauty. The reception given to the *Oedipus Tyrannus* has been an encouragement to believe that not a few scholars, both at home and abroad, are in sympathy with one distinctive aim which is proposed to the present edition of Sophocles. That aim is thoroughness of interpretation, in regard alike to the form and to the matter. Such exegesis is in no way opposed to the proper use of conjectural emendation, but seeks to control conjecture by a clear apprehension of the author's meaning and by a critical appreciation of his language. Rash conjecture constantly arises from defective understanding.

The *Oedipus Coloneus* has its share of textual problems, as the following pages will show. But, for the modern student, it is more especially a play which demands exegesis. There are two reasons for this. One is the nature of the fable. The other is the circumstance that, of all extant Greek tragedies, this is the most intimately Attic in thought and feeling. Both these characteristics are illustrated by the Introduction and the Commentary.

I must content myself here with a brief acknowledgment of several valuable criticisms with which my first volume has been

honoured. I shall probably have an opportunity, at no distant period, of referring to some of them in detail.

A notice of the works which have been chiefly consulted will be found at page liv.

The publication of this volume has been delayed through my absence in America during some months of 1884. The *Antigone* will follow, I hope, at a shorter interval.

My best thanks are again due to the staff of the Cambridge University Press.

THE COLLEGE, GLASGOW,
December, 1885.

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CORRIGENDA.

PAGE 53, 2nd col. of commentary, l. 4. For οὐδεμίᾳ read οὐδεμιᾷ.

„ 111, „ „ l. 13. For ἐπιφράνυσθαι read ἐπιφράννυσθαι.

„ 154, „ „ l. 8. Delete ‘possibly’.

„ 174, „ „ l. 7 from bottom. For ‘Plut. Mem. 10’, read
‘Plut. Num. 10’.

„ 252, 2nd col. of comment., l. 2 from bottom. For ‘they’ read ‘ye’.

INTRODUCTION.

§ I. At the close of the *Oedipus Tyrannus* the situation is briefly this. By the fact of the guilt which has been brought home to him Oedipus is tacitly considered to have forfeited the throne. His two sons being still young boys, their maternal uncle, Creon, succeeds to the direction of affairs. The self-blinded Oedipus, in his first agony of horror and despair, beseeches Creon to send him away from Thebes. Let him no longer pollute it by his presence: let him perish in the wilds of Cithaeron, as his parents would have had it. Creon replies that he cannot assume the responsibility of acceding to the wish of Oedipus: the oracle at Delphi must be consulted. If Apollo says that Oedipus is to be sent away from Thebes, then it shall be done.

Sophocles supposes a long interval—some twenty years, perhaps—between the two dramas of which Oedipus is the hero. As the exile himself says, ‘Tis little to uplift old age, when youth was ruined.’ We have to make out the events of this interval, as best we can, from stray hints in the *Coloneus*¹.

¹ The Greek title of the play is *Oἰδίποντος ἐπὶ Κολωνῷ*,—the prep. meaning ‘at,’ as in such phrases as ἐπ’ ἔρχαρη (*Od.* 7. 160), ἐπὶ θύραις, etc. It is cited by the authors of the Arguments as ὁ ἐπὶ Κολωνῷ *Oἰδίποντος* (pp. 3 ff.). The earlier play was doubtless called simply *Oἰδίποντος* by Sophocles,—*Τύραννος* having been a later addition (cp. *O. T.* p. 4): but the second play required a distinguishing epithet, and the words ἐπὶ Κολωνῷ must be ascribed to the poet himself. The traditional Latin title, ‘Oedipus Coloneus,’ is from Cicero (*Cat. ma. seu De Sen.* 7. § 21), whose use of the accusative case, *Oedipum Coloneum*, proves that he meant the adjective to represent *Κολωνεῖος*, not *Κολωνεύς*. In the nom. this would not have been certain, since in *Tusc. Disp.* 5. 12. 34 he has *Zeno Citiensis*=*Kirteús*, for which Gellius uses *Citiensis*, and in *De Div.* 2. 42 § 88 *Scylax Halicarnasseus*=*Ἀλικαρνασσεύς*, for which Livy uses *Halicarnassensis* and Tacitus *Halicarnassius*. His retention of such Greek forms in *eūs* is parallel with that of forms in *trῆς* or *idrῆς*, as *De Nat.* 1. 23

The promise with which Creon pacified Oedipus at the end of the *Tyrannus* does not appear to have been fulfilled. The oracle was not consulted as to whether Oedipus should remain at Thebes. He remained there; and, as the lapse of time softened his anguish, the blind and discrowned sufferer learned to love the seclusion of the house in which he had once reigned so brilliantly. Creon continued to act as regent. But at last a change took place in the disposition of the Thebans, or at least in Creon's. A feeling grew up that Thebes was harbouring a defilement, and it was decided to expel Oedipus. There is no mention of an oracle as the cause; indeed, the idea of a divine mandate is incompatible with the tenor of the story, since Oedipus could not then have charged the whole blame on Thebes. One circumstance of his expulsion was bitter to him above all the rest. His two sons, who had now reached manhood, said not a word in arrest of his doom.

But his two daughters were nobly loyal. Antigone went forth from Thebes with her blind father,—his sole attendant,—and thenceforth shared the privations of his lot, which could now be only that of a wandering mendicant. Ismene stayed at Thebes, but it was in order to watch the course of events there in her father's interest. We hear of one occasion, at least, on which she risked a secret journey for the purpose of acquainting him with certain oracles which had just been

§ 63 *Abderites Protagoras*, *ib.* § 29 *Diogenes Apolloniates*. He has the adj. *Coloneus* again in the *De Finibus*, 5. 1. § 3: ‘Nam me ipsum hoc modo venientem convertebat ad sese *Coloneus ille locus*, cuius incola Sophocles ob oculos versabatur; quem scis quam admirer, quamque eo delecter?’ In using *Coloneus* Cicero must have meant it to express the same thing as ἐπὶ Κολωνῷ (which would have been more closely rendered by *ad Colonus*): ‘at Colonus,’ ‘connected with it.’ The peculiarity of the form consists in the fact that the Greek adjectives in *eos* which Cicero transliterates usually answer to names of persons, not of places; as *De Fin.* 2. 7. § 20 *Aristippeo genere voluptatis*; *ib.* § 22 *doloris medicamenta illa Epicurea*. But here *Colonensis* was not available, since it would have suggested a native, or inhabitant, of the place. In Greek the form Κολώνειος does not seem to occur. Κολωνεύς, to designate a demesman of Κολωνός, is found in *Corp. Inscr.* 172. 42; and the artisans who resorted to the Colonus Agoraeus (cp. p. 5) were called Κολωνίται by Hypereides (*Pollux* 7. 132). The scholiast on the play calls the men of Colonus Κολωνῖται (on vv. 60, 65),—a form which, mis-written as Κολωνῖται, also occurs in Harporcation's version of the citation from Hypereides.

received. The incident marks the uneasy feeling with which the Thebans still regarded the blind exile, and their unwillingness that he should share such light on his own destiny as they could obtain from Apollo.

Oedipus had now grown old in his destitute wanderings, when a sacred mission sent from Thebes to Delphi brought back an oracle concerning him which excited a lively interest in the minds of his former subjects. It was to the effect that the ^{The new oracle.} welfare of Thebes depended on Oedipus, not merely while he lived, but also after his death. The Thebans now conceived the desire of establishing Oedipus somewhere just beyond their border. In this way they thought that they would have him under their control, while at the same time they would avoid the humiliation of confessing themselves wrong, and receiving him back to dwell among them. Their main object was that, on his death, they might secure the guardianship of his grave.

The new oracle obviously made an opportunity for the sons of Oedipus at Thebes, if they were true to their banished father. They could urge that Apollo, by this latest utterance, had condoned any pollution that might still be supposed to attach to the person of Oedipus, and had virtually authorised his recall to his ancient realm. Thebes could not be defiled by the presence of a man whom the god had declared to be the arbiter of its fortunes.

Unhappily, the sons—Polyneices and Eteocles—were no longer in a mood to hear the dictates of filial piety. When they had first reached manhood, they had been oppressed by a sense of the curse on their family, and the taint on their own birth. They had wished to spare Thebes the contamination of their rule; they had been desirous that the regent,—their uncle Creon,—should become king. But presently,—‘moved by some god, and by a sinful mind,’—compelled by the inexorable Fury of their house,—they renounced these intentions of wise self-denial. Not only were they fired with the passion for power, but they fell to striving with each other for the sole power. The strife between the sons. Eteocles, the younger¹ brother, managed to win over the citi-

¹ See note on v. 375.

zens. The elder brother, Polyneices, was driven out of Thebes. He went to Argos, where he married the daughter of king Adrastus. All the most renowned warriors of the Peloponnesus became his allies, and he made ready to lead a great host against Thebes. But, while the mightiest chieftains were marshalling their followers in his cause, the voices of prophecy warned him that the issue of his mortal feud depended on the blind and aged beggar whom, years before, he had coldly seen thrust out from house and home. That side would prevail which Oedipus should join.

Analysis of the play. § 2. This is the moment at which our play begins. The action falls into six principal divisions or chapters, marked off, as usual, by choral lyrics.

I. Prologue: 1—116. The scene, which remains the same throughout the play, is at Colonus, about a mile and a quarter north-west of Athens. We are in front of a grove sacred to the Furies,—here worshipped under a propitiatory name, as the Eumenides or Kindly Powers. While the snow still lingers on distant hills (v. 1060), the song of many nightingales is already heard from the thick covert of this grove in the Attic plain; we seem to breathe the air of a bright, calm day at the beginning of April¹. The blind Oedipus, led by Antigone, enters on the left hand of the spectator. He is in the squalid garb of a beggar-man,—carrying a wallet, wherein to put alms (v. 1262); the wind plays with his unkempt white hair; the wounds by which, in the prime of manhood, he had destroyed his sight, have left ghastly traces

¹ The dates of the nightingale's arrival in Attica, for the years indicated, are thus given by Dr Krüper, the best authority on the birds of Greece ('Griechische Jahrzeiten' for 1875, Heft III., p. 243):—March 29 (1867), April 13 (1873), April 6 (1874). The dates for several other localities in the Hellenic countries (Acarnania—Parnassus—Thessalonica—Olympia—Smyrna), as recorded by the same observer for two years in each case, all range between March 27 and April 15. For this reference I am indebted to Professor Alfred Newton, F.R.S., of Cambridge. The male birds (who alone sing) arrive some days before the females, as is usually the case with migratory birds, and sing as soon as they come. Thus it is interesting to notice that the period of the year at which the nightingale's song would first be heard in Attica coincides closely with the celebration of the Great Dionysia, in the last days of March and the first days of April (C. Hermann *Grk. Ant.* II. 59. 6). If the play was produced at that festival, the allusions to the nightingale (vv. 18, 671) would have been felt as specially appropriate to the season.

on the worn face ; but there is a certain nobleness in his look and bearing which tempers the beholder's sense of pity or repulsion. The old man is tired with a long day's journey; they have heard from people whom they met on the way that they are near Athens, but they do not know the name of the spot at which they have halted. Antigone seats her father on a rock which is just within the limits of the sacred grove. As she is about to go in search of information, a man belonging to Colonus appears. Oedipus is beginning to accost him, when the stranger cuts his words short by a peremptory command to come off the sacred ground. 'To whom is it sacred?' Oedipus asks. To the Eumenides, is the reply. On hearing that name, Oedipus invokes the grace of those goddesses, and declares that he will never leave the rest which he has found. He begs the stranger to summon Theseus, the king of Athens, 'that by a small service he may find a great gain.' The stranger, who is struck by the noble mien of the blind old man, says that he will go and consult the people of Colonus; and meanwhile he tells Oedipus to stay where he is.

Left alone with Antigone, Oedipus utters a solemn and very beautiful prayer to the Eumenides, which discloses the motive of his refusal to leave the sacred ground. In his early manhood, when he inquired at Delphi concerning his parentage, Apollo predicted the calamities which awaited him; but also promised him rest, so soon as he should reach '*a seat of the Awful Goddesses.*' There he should close his troubled life; and along with the release, he should have this reward,—power to benefit the folk who sheltered him, and to hurt the folk who had cast him out. And when his end was near, there should be a sign from the sky. Apollo and the Eumenides themselves have led him to this grove: he prays the goddesses to receive him, and to give him peace.

Hardly has his prayer been spoken, when Antigone hears footsteps approaching, and retires with her father into the covert of the grove.

The elders of Colonus, who form the Chorus, now enter Parodos: the orchestra. They have heard that a wanderer had entered ^{117—253.} the grove, and are in eager search for the perpetrator of so

daring an impiety. Oedipus, led by Antigone, suddenly discovers himself. His appearance is greeted with a cry of horror from the Chorus; but horror gradually yields to pity for his blindness, his age, and his misery. They insist, however, on his coming out of the sacred grove. If he is to speak to them, it must be on lawful ground. Before he consents, he exacts a pledge that he shall not be removed from the ground outside of the grove. They promise this. Antigone then guides him to a seat beyond the sacred precinct. The Chorus now ask him who he is. He implores them to spare the question; but their curiosity has been aroused. They extort an answer. No sooner has the name OEDIPUS passed his lips, than his voice is drowned in a shout of execration. They call upon him to leave Attica instantly. He won their promise by a fraud, and it is void. They refuse to hear him. Antigone makes an imploring appeal.

II. First episode :
254—667.

In answer to her appeal, the Chorus say that they pity both father and daughter, but fear the gods still more; the wanderers must go.

Oedipus now speaks with powerful eloquence, tinged at first with bitter scorn. Is this the traditional compassion of Athens for the oppressed? They have lured him from his sanctuary, and now they are driving him out of their country,—for fear of what? Simply of his name. He is free from moral guilt. He brings a blessing for Athens. What it is, he will reveal when their king arrives.—The Chorus agree to await the decision of Theseus. He will come speedily, they are sure, when he hears the name of Oedipus.

At this moment, Antigone descries the approach of her sister Ismene, who has come from Thebes with tidings for her father. Ismene tells him of the fierce strife which has broken out between her brothers,—and how Polyneices has gone to Argos. Then she mentions the new oracle which the Thebans have just received,—that their welfare depends on him, in life and death. Creon will soon come, she adds, in the hope of enticing him back.

Oedipus asks whether *his sons* knew of this oracle. ‘Yes,’ she reluctantly answers. At that answer, the measure of his

bitterness is full : he breaks into a prayer that the gods may hear him, and make this new strife fatal to both brothers alike. And then, turning to the Chorus, he assures them that he is destined to be a deliverer of Attica : for his mind is now made up ; he has no longer any doubt where his blessing, or his curse, is to descend. The Chorus, in reply, instruct him how a proper atonement may be made to the Eumenides for his trespass on their precinct ; and Ismene goes to perform the prescribed rites in a more distant part of the grove.

Here follows a lyric dialogue between the Chorus and (Kommos: Oedipus. They question him on his past deeds, and he patheti- 510—548.) cally asserts his moral innocence.

Theseus now enters, on the spectator's right hand, as coming from Athens. Addressing Oedipus as 'son of Laëus,' he assures him, with generous courtesy, of protection and sympathy ; he has himself known what it is to be an exile. Oedipus explains his desire. He craves to be protected in Attica while he lives, and to be buried there when he is dead. He has certain benefits to bestow in return ; but these will not be felt until after his decease. He fears that his sons will seek to remove him to Thebes. If Theseus promises to protect him, it must be at the risk of a struggle. Theseus gives the promise. He publicly adopts Oedipus as a citizen. He then leaves the scene.

Oedipus having now been formally placed under the pro- First
tection of Athens, the Chorus appropriately celebrate the land stasimon:
which has become his home. Beginning with Colonus, they 668—719.
pass to themes of honour for Attica at large,—the olive, created by Athene and guarded by Zeus,—the horses and horsemanship of the land, gifts of Poseidon,—and his other gift, the empire of the sea. Of all the choral songs in extant Greek drama, this short ode is perhaps the most widely famous ; a distinction partly due, no doubt, to the charm of the subject, and especially to the manifest glow of a personal sentiment in the verses which describe Colonus ; but, apart from this, the intrinsic poetical beauty is of the highest and rarest order¹.

¹ Dr Heinrich Schmidt, in his *Compositionslehre*, has selected this First Stasimon as a typical masterpiece of ancient choral composition, and has shown by a thorough

III. Second episode: 720—
1043. As the choral praises cease, Antigone exclaims that the moment has come for proving that Athens deserves them. Creon enters, with an escort of guards.

His speech, addressed at first to the Chorus, is short, and skilfully conceived. They will not suppose that an old man like himself has been sent to commit an act of violence against a powerful State. No; he comes on behalf of Thebes, to plead with his aged kinsman, whose present wandering life is truly painful for everybody concerned. The honour of the city and of the family is involved. Oedipus should express his gratitude to Athens, and then return to a decent privacy ‘in the house of his fathers.’

With a burst of scathing indignation, Oedipus replies. They want him now; but they thrust him out when he was longing to stay. ‘In the house of his fathers!’ No, that is not their design. They intend to plant him somewhere just beyond their border, for their own purposes. ‘That portion is not for thee,’ he tells Creon, ‘but this,—my curse upon your land, ever abiding therein;—and for my sons, this heritage—room enough in my realm, wherein—to die.’

Failing to move him, Creon drops the semblance of persuasion. He bluntly announces that he already holds one hostage;—Ismene, who had gone to perform the rites in the grove, has been captured by his guards;—and he will soon have a second. He lays his hand upon Antigone. Another moment, and his attendants drag her from the scene. He is himself on the point of seizing Oedipus, when Theseus enters,—having been startled by the outcry, while engaged in a sacrifice at the neighbouring altar of Poseidon.

On hearing what has happened, Theseus first sends a message to Poseidon’s altar, directing the Athenians who were present at the sacrifice to start in pursuit of Creon’s guards and the captured maidens.—Then, turning to Creon, he upbraids him with his lawless act, and tells him that he shall not leave

analysis (pp. 428—432) how perfect is the construction, alike from a metrical and from a properly lyric or musical point of view. ‘Da ist keine einzige Note unnütz,’ he concludes; ‘jeder Vers, jeder Satz, jeder Takt in dem schönsten rhythmischen Connexe.’

Attica until the maidens are restored. Creon, with ready effrontery, replies that, in attempting to remove a polluted wretch from Attic soil, he was only doing what the Areiopagus itself would have wished to do ; if his manner was somewhat rough, the violence of Oedipus was a provocation. This speech draws from Oedipus an eloquent vindication of his life, which is more than a mere repetition of the defence which he had already made to the Chorus. Here he brings out with vivid force the helplessness of man against fate, and the hypocrisy of his accuser.—Theseus now calls on Creon to lead the way, and show him where the captured maidens are,—adding a hint, characteristically Greek, that no help from Attic accomplices shall avail him. Creon sulkily submits,—with a muttered menace of what he will do when he reaches home. *Exeunt* Theseus and his attendants, with Creon, on the spectator's left.

The Chorus imagine themselves at the scene of the coming Second stasimon: fray, and predict the speedy triumph of the rescuers,—invoking ^{1044—} the gods of the land to help. A beautiful trait of this ode is ^{1095.} the reference to the ‘torch-lit strand’ of Eleusis, and to the mysteries which the initiated poet held in devout reverence.

At the close of their chant, the Chorus give Oedipus the IV. Third welcome news that they see his daughters approaching, escorted ^{episode:} _{1096—} by Theseus and his followers. The first words of Antigone to _{1210.} her blind father express the wish that some wonder-working god could enable him to see their brave deliverer; and then, with much truth to nature, father and daughters are allowed to forget for a while that anyone else is present. When at last Oedipus turns to thank Theseus, his words are eminently noble, and also touching. His impulse is to salute his benefactor by kissing his cheek, but it is quickly checked by the thought that this is not for him ; no, nor can he permit it, if Theseus would. The line drawn by fate, the line which parts him and his from human fellowship, is rendered only more sacred by gratitude.

At this point we may note, in passing, a detail of dramatic economy. The story of the rescue would have been material for a brilliant speech, either by Theseus, or, before his entrance, by a messenger. But the poet's sense of fitness would not allow him to adorn an accident of the plot at the cost of curtailing an

essential part,—viz., the later scene with Polyneices, which must have been greatly abridged if a narrative had been admitted here. So, when Antigone is questioned by her father as to the circumstances of the rescue, she refers him to Theseus; and Theseus says that it is needless for *him* to vaunt his own deeds, since Oedipus can hear them at leisure from his daughters.

There is a matter, Theseus adds, on which he should like to consult Oedipus. A stranger, it seems, has placed himself as a suppliant at the altar of Poseidon. This happened while they were all away at the rescue, and no one knows anything about the man. He is not from Thebes, but he declares that he is a kinsman of Oedipus, and prays for a few words with him. It is only guessed whence he comes; can Oedipus have any relations at Argos? Oedipus remembers what Ismene told him; he knows who it is; and he implores Theseus to spare him the torture of hearing *that* voice. But Antigone's entreaties prevail. Theseus leaves the scene, in order to let the suppliant know that the interview will be granted.

Third
stasimon:
1211—
1248.

The choral ode which fills the pause glances forward rather than backward, though it is suggested by the presage of some new vexation for Oedipus. It serves to turn our thoughts towards the approaching end.—Not to be born is best of all; the next best thing is to die as soon as possible. And the extreme of folly is the desire to outlive life's joys. Behold yon aged and afflicted stranger,—lashed by the waves of trouble from east and west, from south and north! But there is one deliverer, who comes to all at last.

V. Fourth
episode:
1249—
1555.

Polyneices now enters,—not attended, like Creon, by guards, but alone. He is shedding tears; he begins by uttering the deepest pity for his father's plight, and the bitterest self-reproach.—Oedipus, with averted head, makes no reply.—Polyneices appeals to his sisters; will they plead for him? Antigone advises him to state in his own words the object of his visit.—Then Polyneices sets forth his petition. His Argive allies are already gathered before Thebes. He has come as a suppliant to Oedipus, for himself, and for his friends too. Oracles say that victory will be with the side for which Oedipus may declare. Eteocles, in his pride at Thebes, is

mocking father and brother alike. ‘If thou assist me, I will soon scatter his power, and will establish thee in thine own house, and establish myself, when I have cast him out by force.’

Oedipus now breaks silence; but it is in order to let the *Chorus* know why he does so. His son, he reminds them, has been sent to him by their king.—Then, suddenly turning on Polyneices, he delivers an appalling curse, dooming both his sons to die at Thebes by each other’s hands. In concentrated force of tragic passion this passage has few rivals. The great scene is closed by a short dialogue between Polyneices and his elder sister,—one of the delicate links between this play, and the poet’s earlier *Antigone*. She implores him to abandon his fatal enterprise. But he is not to be dissuaded; he only asks that, if he falls, she and Ismene will give him burial rites; he disengages himself from their embrace, and goes forth, under the shadow of the curse.

A lyric passage now follows, which affords a moment of (Kommos: relief to the strained feelings of the spectators, and also serves ^{1447—}_{1499.)} (like a similar passage before, vv. 510—548) to separate the two principal situations comprised in this chapter of the drama.—The Chorus are commenting on the dread doom which they have just heard pronounced, when they are startled by the sound of thunder. As peal follows peal, and lightnings glare from the darkened sky, the terror-stricken elders of Colonus utter broken prayers to averting gods. But for Oedipus the storm has another meaning; it has filled him with a strange eagerness. He prays Antigone to summon Theseus.

As Theseus had left the scene in order to communicate with the suppliant at Poseidon’s altar, no breach of probability is involved in his timely re-appearance. Oedipus announces that, by sure signs, he knows his hour to have come. Unaided by human hand, he will now show the way to the spot where his life must be closed. When he arrives there, to Theseus alone will be revealed the place appointed for his grave. At the approach of death, Theseus shall impart the secret to his heir alone; and, so, from age to age, that sacred knowledge shall descend in the line of the Attic kings. While the secret is religiously guarded, the grave of Oedipus shall protect Attica against in-

vading foemen ; Thebes shall be powerless to harm her.—‘And now let us set forth, for the divine summons urges me.’ As Oedipus utters these words, Theseus and his daughters become aware of a change ; the blind eyes are still dark, but the moral conditions of blindness have been annulled ; no sense of dependence remains, no trace of hesitation or timidity ; like one inspired, the blind man eagerly beckons them on ; and so, followed by them, he finally passes from the view of the spectators.

This final exit of Oedipus is magnificently conceived. As the idea of a spiritual illumination is one which pervades the play, so it is fitting that, in the last moment of his presence with us, the inward vision should be manifested in its highest clearness and power. It is needless to point out what a splendid opportunity this scene would give to an actor,—in the modern theatre not less than in the ancient. It shows the genius of a great poet combined with that instinct for dramatic climax which is seldom unerring unless guided by a practical knowledge of the stage.

Fourth
stasimon:
1556—
1578.

The elders of Colonus are now alone ; they have looked their last on Oedipus ; and they know that the time of his end has come. The strain of their chant is in harmony with this moment of suspense and stillness. It is a choral litany for the soul which is passing from earth. May the Powers of the unseen world be gracious ; may no dread apparition vex the path to the fields below.

VI. Ex-
odos: 1579
—1779.

A Messenger, one of the attendants of Theseus, relates what befell after Oedipus, followed by his daughters and the king, arrived at the spot where he was destined to depart. Theseus was then left alone with him, and to Theseus alone of mortals the manner of his passing is known.

(Kommos:
1670—
1750.)

The daughters enter. After the first utterances of grief, one feeling is seen to be foremost in Antigone’s mind,—the longing to see her father’s grave. She cannot bear the thought that it should lack a tribute from her hands. Ismene vainly represents that their father’s own command makes such a wish unlawful,—impossible. Theseus arrives, and to him Antigone urges her desire. In gentle and solemn words he reminds her of the pledge which he had given to Oedipus. She acquiesces ; and

now prays that she and Ismene may be sent to Thebes: perhaps they may yet be in time to avert death from their brothers. Theseus consents; and the elders of Colonus say farewell to the Theban maidens in words which speak of submission to the gods: ‘Cease lamentation, lift it up no more; for verily these things stand fast.’

§ 3. In the *Oedipus Tyrannus* a man is crushed by the discovery that, without knowing it, he has committed two crimes, parricide and incest. At the moment of discovery he can feel nothing but the double stain: he cries out that ‘he has become most hateful to the gods.’ He has, indeed, broken divine laws, and the divine Power has punished him by bringing his deeds to light. This Power does not, in the first instance, regard the intention, but the fact. It does not matter that his unconscious sins were due to the agency of an inherited curse, and that he is morally innocent. He has sinned, and he must suffer.

In the *Oedipus Coloneus* we meet with this man again, after the lapse of several years. In a religious aspect he still rests under the stain, and he knows this. But, in the course of time, he has mentally risen to a point of view from which he can survey his own past more clearly. Consciousness of the stain is now subordinate to another feeling, which in his first despair had not availed to console him. He has gained a firm grasp, not to be lost, on the fact of his moral innocence. He remembers the word of Apollo long ago, which coupled the prediction of his woes with a promise of final rest and reward; and he believes that his moral innocence is recognised by the Power which punished him. Thinking, then, on the two great facts of his life, his defilement and his innocence, he has come to look upon himself as neither pure nor yet guilty, but as a person set apart by the gods to illustrate their will,—as sacred. Hence that apparently strange contrast which belongs to the heart of the *Oedipus Coloneus*. He declines to pollute his benefactor, Theseus, by his touch,—describing himself as one with whom ‘all stain of sin hath made its dwelling’ (1133). Yet, with equal truth and sincerity, he can assure the Athenians that he has come to them

'as one sacred and pious,'—the suppliant of the Eumenides, the disciple of Apollo (287).

In the *Oedipus Tyrannus*, when the king pronounces a ban on the unknown murderer of Laëus, he charges his subjects that no one shall make that man 'partner of his prayer or sacrifice, or serve him with the lustral rite' (239 f.). Ceremonial purity thus becomes a prominent idea at an early point in the *Tyrannus*; and rightly so; for that play turns on acts as such. In the *Oedipus Coloneus* we have a description of the ritual to be observed in the grove of the Eumenides; but, as if to mark the difference of spirit between the two plays, it is followed by the striking words of Oedipus, when he suggests that a daughter shall officiate in his stead:—'I think that one soul suffices to pay this debt for ten thousand, if it come with good-will to the shrine' (497). When eternal laws are broken by men, the gods punish the breach, whether wilful or involuntary; but their ultimate judgment depends on the intent. That thought is dominant in the *Oedipus Coloneus*. The contrast between physical blindness and inward vision is an under-note, in harmony with the higher distinction between the form of conduct and its spirit.

The
Oedipus
of this
play.

§ 4. The Oedipus whom we find at Colonus utters not a word of self-reproach, except on one point; he regrets the excess of the former self-reproach which stung him into blinding himself. He has done nothing else that calls for repentance; he has been the passive instrument of destiny. It would be a mistake to aim at bringing the play more into harmony with modern sentiment by suffusing it in a mild and almost Christian radiance, as though Oedipus had been softened, chastened, morally purified by suffering. Suffering has, indeed, taught him endurance (*στέργειν*), and some degree of caution; he is also exalted in mind by a new sense of power; but he has not been softened. Anger, 'which was ever his bane,' blazes up in him as fiercely as ever; Creon rebukes him for it; his friends are only too painfully conscious of it. The unrestrained anger of an old man may easily be a very pitiful and deplorable spectacle; in order to be that, it need only be lost to justice and to generosity, to reason and to taste; but it requires the touch of a powerful dramatist

to deal successfully with a subject so dangerously near to comedy, and to make a choleric old man tragic; Shakspeare has done it, with pathos of incomparable grasp and range; Sophocles, in a more limited way, has done it too. Throughout the scene with Polyneices there is a malign sublimity in the anger of the aged Oedipus ; it is profoundly in the spirit of the antique, and we imply a different standard if we condemn it as vindictive. The Erinys has no mercy for sins against kindred ; the man cannot pardon, because the Erinys acts through him. Oedipus at Colonus is a sacred person, but this character depends on his relation to the gods, and not on any inward holiness developed in him by a discipline of pain. Probably the chief danger which the *Oedipus Coloneus* runs with modern readers is from the sense of repulsion apt to be excited by this inexorable resentment of Oedipus towards his sons. It is not so when Lear cries—

‘No, you unnatural hags,
I will have such revenges on you both,
That all the world shall—I will do such things,—
What they are yet, I know not ; but they shall be
The terrors of the earth. You think I'll weep;
No, I'll not weep.’

Sophocles has left it possible for *us* to abhor the implacable father more than the heartless children. The ancient Greek spectator, however, would have been less likely to experience such a revulsion of sympathy. Nearer to the conditions imagined, he would more quickly feel all that was implied in the attitude of the sons at the moment when Oedipus was expelled from Thebes ; his religious sense would demand a nemesis, while his ethical code would not require forgiveness of wrongs ; and, lastly, he would feel that the implacability of Oedipus was itself a manifestation of the Fury which pursued the house.

§ 5. On the part of the gods there is nothing that can properly be called tenderness¹ for Oedipus ; we should not convey a true impression if we spoke of him as attaining to final pardon and peace, in the full sense which a Christian would attach to those words. The gods, who have vexed Oedipus from youth to age, make this amend to him,—that just before

¹ *εὐσέβης* in 1662, and *χάρις* in 1752, refer merely to the painless death.

his death he is recognised by men as a mysteriously sacred person, who has the power to bequeath a blessing and a malison. They further provide that his departure out of his wretched life shall be painless, and such as to distinguish him from other men. But their attitude towards him is not that of a Providence which chastises men in love, for their good. They are the inscrutable powers who have had their will of a mortal. If such honour as they concede to him at the last is indeed the completion of a kindly purpose, it is announced only as the end of an arbitrary doom. If it is the crown of a salutary, though bitter, education, it appears only as the final justice (1567) prescribed by a divine sense of measure. In the foreground of the *Oedipus Coloneus* a weary wanderer is arriving at his goal; but the drama is only half appreciated if we neglect the action which occupies the background. While the old man finds rest, the hereditary curse on his family continues its work. At the very moment when he passes away, the Fury is busy with his sons. The total impression made by the play as a work of art depends essentially on the manner in which the scene of sacred peace at Colonus is brought into relief against the dark fortunes of Polyneices and Eteocles.

The curse
on the
sons.

§ 6. Here it becomes important to notice an innovation made by Sophocles. In the epic version of the story, as also in the versions adopted by Aeschylus and Euripides, Oedipus cursed his sons at Thebes, before the strife had broken out between them¹. He doomed them to divide their heritage with the sword. Their subsequent quarrel was the direct consequence of their father's curse. But, according to Sophocles, the curse had nothing to do with the quarrel. The strife which broke out between the sons was inspired by the evil genius of their race, and by their own sinful thoughts². At that time Oedipus had uttered no imprecation. His curse was pronounced, *after* the breach between them, because they had preferred their selfish ambitions to the opportunity of recalling their father (421)³. Long before, when he was driven from Thebes (441), he had felt their apathy to be heartless; but he had uttered no curse then. There is a

¹ See Introduction to the *Oedipus Tyrannus*, pp. xvi. and xix.

² See vv. 371, 421, 1299.

³ See note on v. 1375.

twofold dramatic advantage in the modification thus introduced by Sophocles. First, the two sons no longer appear as helpless victims of fate; they have incurred moral blame, and are just objects of the paternal anger. Secondly, when Polyneices—on the eve of combat with his brother—appeals to Oedipus, the outraged father still holds the weapon with which to smite him. The curse descends at the supreme crisis, and with more terrible effect because it has been delayed.

§ 7. The secondary persons, like the hero, are best interpreted ^{The other characters.} by the play itself; but one or two traits may be briefly noticed. The two scenes in which the removal of Oedipus is attempted are contrasted not merely in outward circumstance—Creon relying on armed force, while Polyneices is a solitary suppliant—but also in regard to the characters of the two visitors. It is idle to look for the Creon of the *Tyrannus* in the Creon of the *Coloneus*: they are different men, and Sophocles has not cared to preserve even a semblance of identity. The Creon of the *Tyrannus* is marked by strong self-respect, and is essentially kind-hearted, though undemonstrative; the Creon of this play is a heartless and hypocritical villain. A well-meaning but wrong-headed martinet, such as the Creon of the *Antigone*, is a conceivable development of the *Tyrannus* Creon, but at least stands on a much higher level than the Creon of the *Coloneus*. Polyneices is cold-hearted, selfish, and of somewhat coarse fibre, but he is sincere and straightforward; in the conversation with Antigone he evinces real dignity and fortitude. In the part of Theseus, which might so easily have been commonplace, Sophocles has shown a fine touch; this typical Athenian is more than a walking king; he is a soldier bred in the school of adversity, loyal to gods and men, perfect in courtesy, but stern at need. Comparing the representation of the two sisters in the *Antigone* with that given in this play, we may remark the tact with which the poet has abstained here from tingeing the character of Ismene with anything like selfish timidity. At the end of the play, where the more passionate nature of the heroic Antigone manifests itself, Ismene is the sister whose calm common-sense is not overpowered by grief; but she grieves sincerely, and remains, as she has been throughout, entirely loyal.

Attitude
of the
Chorus.

A word should be added on the conduct of the Chorus in regard to Oedipus. Before they know who he is, they regard him with horror as the man who has profaned the grove; but their feeling quickly changes to compassion on perceiving that he is blind, aged, and miserable. Then they learn his name, and wish to expel him because they conceive his presence to be a defilement. They next relent, not simply because he says that he brings benefits for Athens,—though they take account of that fact, which is itself a proof that he is at peace with the gods,—but primarily because he is able to assure them that he is ‘sacred and pious’ (287). They then leave the matter to Theseus. Thus these elders of Colonus represent the conflict of two feelings which the situation might be supposed to arouse in the minds of ordinary Athenians,—fear of the gods, and compassion for human suffering,—the two qualities which Oedipus recognises as distinctively Athenian (260 n.).

The Oedi-
pus-myth
at Colo-
nus.

§ 8. The connection of Oedipus with Colonus was no invention of Sophocles. He found the local legend existing, and only gave it such a form as should harmonise it with his own treatment of the first chapter in the Oedipus-myth. It is unnecessary to suppose that, when he composed the *Oedipus Tyrannus*, he contemplated an *Oedipus at Colonus*. As a drama, the former is complete in itself; it is only as an expression of the myth that it is supplemented by the latter.

But why, it may be asked, should the King of Thebes have been connected by an ancient legend with this particular place in Attica? The primary link was a cult of the Eumenides at Colonus, which must have been still older than the association of Oedipus with that spot. This cult was itself connected, as the play indicates, with the existence at or near Colonus of a rift or cavernous opening in the ground, supposed to communicate with the under-world. The worship of the Eumenides at Colonus was identical in spirit with their worship at the Areopagus, where a similar ‘descent to Hades’ was the physical origin. The ancient rigour which required that bloodshed, whether deliberate or not, should be expiated by blood, was expressed by the older idea of the Erinyes, the implacable pur-

suers. The metamorphosis of the Erinyes into the Eumenides corresponds with a later and milder sense that bloodshed is compatible with varying degrees of guilt, ranging from premeditated murder to homicide in self-defence or by accident. Athenian legend claimed that this transformation of the Avengers took place in Attica, and that the institution of the court on the Areiopagus marked the moment. The claim was a mythical expression of qualities which history attests in the Athenian character, and of which the Athenians themselves were conscious as distinguishing them from other Greeks. It was Athenian to temper the letter of the law with considerations of equity (*τοὐπιεκτές*); to use clemency; to feel compassion (*αιδώς*) for unmerited misfortune; to shelter the oppressed; to restrict the sphere of violence; and to sacrifice,—where no other Greeks did,—at the altar of Persuasion¹. This character is signally impressed on the *Oedipus Coloneus*, and is personified in Theseus. The first session of the tribunal on the Hill of Ares was, in Attic story, the first occasion on which this humane character asserted itself against a hitherto inflexible precedent. Orestes slew his mother to avenge his father, whom she had slain; and the Erinyes demanded his blood. He is tried, and acquitted,—but not by the Erinyes; by Athene and her Athenian court. The Erinyes are the accusers, and Apollo is counsel for the prisoner. Then it is,—after the acquittal of Orestes,—that Athene's gentle pleading effects a change in the defeated Avengers². They cease to be the Erinyes: they become the 'Benign' or 'Majestic' goddesses ('Eumenides,' 'Semnae'), and are installed, as guardian deities of Attica, in a shrine beneath the Areiopagus. Henceforth they are symbols of the spirit which presided over the Attic criminal law of homicide (*φόνος*),—so remarkable for its combination of the unbending religious view, in which bloodshed was always a pollution, with a finely graduated scale of

¹ Isocr. or. 15 § 249.

² In the recent performance of the *Eumenides* by members of the University of Cambridge a beautiful feature was the expression of this gradual change. Dr Stanford's music for the successive choral songs from v. 778 onwards interpreted each step of the transition from fierce rage to gentleness; and the acting of the Chorus was in unison with it throughout. We saw, and heard, the Erinyes becoming the Eumenides.

moral guilt, and with ample provision for the exercise of clemency.

Oedipus was a passive Orestes,—like him, the instrument of an inherited destiny, but, unlike him, a sufferer, not a doer; for his involuntary acts, as he could justly say, were in reality sufferings rather than deeds. The Eumenides of Colonus could not refuse to admit his plea, commended to them, as it was, by Apollo. His was a typical case for the display of their gentler attributes. And, as Greek religion was prone to associate the cult of deities with that of mortals in whom their power had been shown, it was natural that the Eumenides and Oedipus should be honoured at the same place. A chapel which Pausanias saw at Colonus was dedicated jointly to Oedipus and Adrastus,—a further illustration of this point. For Adrastus was another example of inevitable destiny tempered by divine equity; he shared in the Argive disasters at Thebes; but he was personally innocent; and, alone of the chiefs, he survived.

The grave
of Oedi-
pus.

§ 9. The grave of Oedipus in Attic ground is to form a perpetual safeguard for Attica against invaders. It is interesting to observe ancient traces of an exactly opposite feeling with regard to his resting-place. According to a Boeotian legend¹, Oedipus died at Thebes, and his friends wished to bury him there; but the Thebans refused permission. His friends then carried the body to ‘a place in Boeotia called Ceos,’ and there interred it. But ‘certain misfortunes’ presently befell the people of Ceos, and they requested the friends of Oedipus to remove him. The friends next carried him to Eteonus, a place near the frontier between Boeotia and Attica, and buried him by night, without knowing that the ground which they chose for that purpose was sacred to Demeter. The matter having become known, the people of Eteonus sent to Delphi, and asked what they were to do. Apollo replied that they must not ‘disturb the suppliant of the goddess’ (Demeter). Oedipus was therefore allowed to rest in peace, and the place of his burial was thenceforth called the

¹ Schol. on *O. C.* 91, quoting Lysimachus of Alexandria, in the 13th book of his *Θηβαϊκά*. This Lysimachus, best known as the author of a prose *Nόστοι*, lived probably about 25 B.C. See Müller, *Fragm. Hist.* III. 334.

Oedipodeum. We see how this Boeotian dread of his grave, as a bane to the place afflicted with it, answers to the older conception of the Erinyes; just as the Attic view, that his grave is a blessing, is in unison with the character of the Eumenides. It is only when the buried Oedipus has become associated with a benevolent Chthonian power,—namely, with Demeter,—that he ceases to be terrible.

§ 10. In the Attic view, ‘the suppliant of the Benign Goddesses’ Oedipus at Colonus had not only become, like them, a beneficent agency, ^{and} Attica. but had also been adopted into an Attic citizenship outlasting death. Sophocles expresses this feeling by the passage in which Theseus proclaims his formal acceptance of the new Athenian (631). The permanent identification of Oedipus with Attica is strikingly illustrated by a passage of the rhetor Aristeides, about 170 A.D.¹ He is referring to the men of olden time who fell in battle for Greece; the souls of those men, he says, have become guardian spirits of the land; ‘aye, and protect the country no less surely than *Oedipus who sleeps at Colonus*, or any whose grave, in any other part of the land, is believed to be for the weal of the living.’ We remember how, by command of oracles, the relics of Theseus were brought from Scyros to Athens, and those of Orestes from Tegea to Sparta,—victory in war being specially named, in the latter instance, as dependent on the local presence of such relics. So, too, the grave of the Argive Eurystheus in Attica was to be a blessing for the land (Eur. *Her.* 1032). Nor did this belief relate merely to the great heroes of mythology; a similar power was sometimes ascribed to the graves of historical men. Thus, as we learn from Aristeides, the tomb of Solon in Salamis was popularly regarded as securing the possession of that island to Athens.

¹ In the oration ὑπὲρ τῶν τεττάρων, p. 284: κάκενος (those who fell for Greece), πλὴν ὅσον οὐ δαίμονας ἀλλὰ δαμοῖον καλῶν, θαρροῦντας ἐν ἔχοις λέγειν ὑποχθυνούσους τινὰς φύλακας καὶ σωτῆρας των Ἑλλήνων, ἀλεξικάκους καὶ πάντα ἀγαθούς· καὶ ρίεσθαι γε τὴν χώραν οὐ χείρον ἡ τὸν ἐν Κολωνῷ κείμενον Οἰδίπουν, ἢ εἴτις ἀλλοθὶ που τῆς χώρας ἐν καιρῷ τοῖς ἕωσι κεῖσθαι πεπίστευται. καὶ τοσούτῳ μοι δοκοῦσι τὸν Σόλωνα παρελθεῖν τὸν ἀρχηγέτην ἄστον ὁ μὲν ἐν τῇ Σαλαμίνι σπαρεῖ φυλάττειν τὴν νῆσον Ἀθηναῖοι δοκεῖ, οἱ δὲ ὑπὲρ ἦς διετάχθησαν πεσόντες διετήρησαν πᾶσαν τὴν Ἀττικὴν.

Topo-
graphy.

Colonus
Hippius.

§ 11. The topography of the play, in its larger aspects, is illustrated by the accompanying map¹. The knoll of whitish earth known as Colonus Hippius, which gave its name to the deme or township of Colonus², was about a mile and a quarter N.W.N. from the Dipylon gate of Athens. The epithet Hippius belonged to the god Poseidon, as horse-creating and horse-taming (see on 715); it was given to this place because Poseidon Hippius was worshipped there, and served to distinguish this extramural Colonus from the Colonus Agoraeus, or 'Market Hill,' within the walls of Athens³. In the absence of a distinguishing epithet, 'Colonus' would usually mean Colonus Hippius; Thucydides calls it simply Colonus, and describes it as 'a sanctuary (*ἱερόν*) of Poseidon.' His mention of it occurs in connection with the oligarchical conspiracy of 411 B.C., when Peisander and his associates chose Colonus, instead of the Pnyx, as the place of meeting for the Assembly which established the government of the Four Hundred. It is a fair, though not a necessary, inference from the historian's words that the assembly was held *within* the sacred precinct of Poseidon, with the double advantage for the oligarchs of limiting the numbers and of precluding forcible interruption⁴. The altar of Poseidon in this precinct is

¹ Reduced, by permission, from part of Plate II. in the 'Atlas von Athen: im Auftrage des Kaiserlich Deutschen Archäologischen Instituts herausgegeben von E. Curtius und J. A. Kaupert' (Berlin, 1878. Dietrich Reimer).

² The familiarity of the word *κολωνός* was no impediment to the Greek love of a personal myth; and the hero Colonus, the legendary founder of the township (*ἀρχηγός*, v. 60) was called *ἱππότης* in honour of the local god.—Similar names of places were Colonè in Messenia, Colonae in Thessaly and Phocis; while higher eminences suggested such names as Acragas (Sicily) or Aipeia (Messenia): cp. Tozer, *Geo. of Greece*, p. 357.

³ In the district of Melitè (see map): cp. below, p. 5.

⁴ Thuc. 8. 67 ξυνέκληγσαν τὴν ἐκκλησίαν ἐς τὸν Κολωνὸν (ἴστι δὲ Ἱερὸν Ποσειδῶνος ἔξω τῆς πόλεως, ἀπέχον σταδίους μάλιστα δέκα).—Grote (VIII. 47) renders *ἱερὸν* 'temple,' but it seems rather to denote the whole precinct sacred to Poseidon. Prof. Curtius (III. 438, Eng. tr.) supposes the ecclesia to be held on the knoll of Colonus, near (and not within) the sanctuary,—understanding *ξυνέκληγσαν* to denote an enclosure made for the occasion, partly to limit the numbers, partly 'on account of the proximity of the enemy's army' (at Deceleia). Grote refers *ξυνέκληγσαν* to some strategem used by the oligarchs. I should rather refer it simply to the limit imposed by the *ἱερὸν* itself. Thucydides, as his words show, here identifies Colonus with the *ἱερὸν*. The temenos of Poseidon having been chosen as the place for the ecclesia, the *περιστερία* would be carried round its boundary; after which no person outside of



To face p. XXX.

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COLONUS AND ITS NEIGHBOURHOOD,
with some of the ancient roads.

not visible to the spectators of our play, but is supposed to be near. When Pausanias visited Colonus (*c.* 180 A.D.), he saw an altar of Poseidon Hippius and Athene Hippia. A grove and a temple of Poseidon had formerly existed there, but had perished long before the date of his visit. He found, too, that divine honours were paid at Colonus to Peirithous and Theseus, to Oedipus and Adrastus: there were perhaps two shrines or chapels (*ἥρωα*), one for each pair of heroes¹. He does not mention the grove of the Eumenides, which, like that of Poseidon, had doubtless been destroyed at an earlier period.

About a quarter of a mile N.E.N. of the Colonus Hippius Demeter rises a second mound, identified by E. Curtius and others with Eu- the 'hill of Demeter Euchloüs' (1600). When Oedipus stood at chloüs. the spot where he finally disappeared, this hill was 'in full view' (*προσόψιος*). Traces of an ancient building exist at its southern edge. Similar traces exist at the N.W. edge of the Colonus Hippius. If, as is likely, these ancient buildings were connected with religious purposes, it is possible that the specially sacred region of the ancient Colonus lay between the two mounds².

that lustral line would be considered as participating in the assembly. A choice of place which necessarily restricted the numbers might properly be described by *ξυνέκλησαν*.—Cp. n. on 1491.

¹ His use of the singular is ambiguous, owing to its place in the sentence: *ἥρων δὲ Πειρίθον καὶ Θησέως Οἰδίποδος τε καὶ Ἀδράστου* (1. 30. 4).

² The present aspect of Colonus is thus described by an accomplished scholar, Mr George Wotherspoon (Longmans' Magazine, Feb. 1884):—

Was this the noble dwelling-place he sings,
Fair-steeded glistening land, which once t' adorn
Gold-reinèd Aphrodítè did not scorn,
And where blithe Bacchus kept his revellings?
Oh, Time and Change! Of all those goodly things,
Of coverts green by nightingales forlorn
Lov'd well; of flow'r-bright fields, from morn to morn
New-water'd by Cephissus' sleepless springs,
What now survives? This stone-capt mound, the plain
Sterile and bare, these meagre groves of shade,
Pale hedges, the scant stream unfed by rain:
No more? The genius of the place replied,
‘ Still blooms inspirèd Art tho' Nature fade:
The memory of Colonus hath not died.’

The 'stone-capt mound' is the Colonus Hippius, on which are the monuments of

Probable
site of
the grove.

A sug-
gestion.

§ 12. The grove of the Eumenides may have been on the N. or N.E. side of the Colonus Hippius. But the only condition fixed by the play fails to be precise, viz. that a road, passing by Colonus to Athens, skirted the grove,—the inner or most sacred part of the grove being on the side furthest from the road. The roads marked on our map are the ancient roads¹. It will be observed that one of them passes between Colonus Hippius and the hill of Demeter Euchloüs, going in the direction of Athens. There is no reason why the wandering Oedipus should not be conceived as entering Attica from the N.W.; *i.e.*, as having passed into the Attic plain round the N. end of Aegaleos. And, in that case, the road in question might well represent the route by which Sophocles, familiar with the local details of Colonus in his own day, imagined Oedipus as arriving. Then Oedipus, moving towards Athens, would have the grove of the Eumenides on his right hand², if, as we were supposing, this grove was the N. side of the Colonus Hippius. The part of the grove furthest from him (*τούκεῖθεν ἀλσος* 505) would thus be near the remains of the ancient building at the N.W. edge. When Ismene is sent to that part of the grove, she is told that there is a guardian of the place (*ἔποικος* 506), who can supply her with anything needful for the rites.

In this play the sanctities of Colonus are closely associated with those of the neighbouring Academy. To the latter belonged the altar of Prometheus (56, see map), the altar of the Muses (691), and the altar of Zeus Morios (705). The side-channel of Cephisus shown in the map may serve to illustrate the word *vopádes* in v. 687,—which alludes to a system of irrigation, practised in ancient as in modern times, by artificial canals.

Otfried Müller and Lenormant. If Colonus itself has thus lost its ancient charms, at least the views from it in every direction are very fine; especially so is the view of the Acropolis.

¹ On these, see the letter-press by Prof. Curtius to the 'Atlas von Athen,' pp. 14 f.

² It is scarcely necessary to say that no objection, or topographical inference of any kind, can be drawn from the conventional arrangement of the Greek stage by which Oedipus (as coming from the country) would enter on the spectators' left, and therefore have the scenic grove on his left.

§ 13. When Oedipus knows that his end is near, he leads his friends to a place called the *καταρράκτης ὁδός*, the 'sheer threshold,'<sup>The καταρράκτης
ράκτης
ὁδός.</sup> 'bound by brazen steps to earth's roots.' There can be no doubt that this 'threshold' denotes a natural fissure or chasm, supposed to be the commencement of a passage leading down to the nether world. Such a chasm exists at the foot of the Areopagus, where Pausanias saw a tomb of Oedipus in the precinct of the Eumenides. Near this, at the s.w. angle of the Acropolis, was a shrine of Demeter Chloë¹. Are we to suppose, then, that Sophocles alludes to the chasm at the Areiopagus, and that 'the hill of Demeter Euchloüs' means this shrine of Demeter Chloë on the slope of the Acropolis? This view²—which the coincidence might reasonably suggest—seems to present insuperable difficulties. (1) At v. 643 Theseus asks Oedipus whether he will come to Athens or stay at Colonus. He replies that he will stay at Colonus, because it is the scene appointed for his victory over his foes (646). But the victory was to take place at his grave (411); which the poet therefore supposed to be at or near Colonus,—not at Athens. If, then, in the time of Sophocles an Areiopagus-legend already claimed the grave of Oedipus, the poet disregarded it. And, when the grave was to be associated with Colonus, it would be strange to send Oedipus so far for the purpose of vanishing at the Areiopagus. The brevity of the choral ode which separates the final exit of Oedipus (1555) from the entrance of the Messenger (1579) implies, as does the whole context, that Oedipus passed away somewhere near the grove—not at a distance of more than a mile and a half, as the other theory requires. Then the phrase *Εὐχλάόν* Δήμητρος πάγος (1600) applies to the knoll far more naturally than to a shrine at the foot of the Acropolis. Referring to a tomb of Oedipus which he saw in the precinct of the Furies at

¹ Schol. on *O. C.* 1600 Εὐχλάόν Δήμητρος ιερόν ἐστι πρὸς τὴν ἀκροπόλει: quoting the Μαρκᾶς of Eupolis, ἀλλ' εὐθὺ πόλεως εἰμι· θύσαι γάρ με δέ | κριών Χλόη Δήμητρι. If the scholiast is right as to the situation of the temple, Eupolis used πόλεως in the sense of 'acropolis,'—as Athenians still used it in the time of Thucydides (2. 15).

² It is beautifully and persuasively stated in Wordsworth's *Athens and Attica*, ch. XXX. (p. 203, 4th ed.). The author holds that the poet, embarrassed by the rival claims of the Areiopagus and Colonus, intended to suggest the former without definitely excluding the latter.

the Areiopagus, Pausanias says:—‘On inquiry, I found that the bones had been brought from Thebes. As to the version of the death of Oedipus given by Sophocles, Homer did not permit me to think it credible’¹ (since the *Iliad* buries Oedipus at Thebes). Thus Pausanias, at least, understood Sophocles to mean that the grave was somewhere near Colonus. It did not occur to him that the Colonus-myth as to the grave could be harmonised with the Areiopagus-myth. Sophocles adopts the Colonus-myth unreservedly; nor can I believe that he intended, by any deliberate vagueness, to leave his hearers free to think of the Areiopagus. The chasm called the *καταρράκτης ὁδός* must be imagined, then, as not very distant from the grove. No such chasm is visible at the present day in the neighbourhood of Colonus. But this fact is insufficient to prove that no appearance of the kind can have existed there in antiquity².

The secret tomb.

§ 14. Sophocles accurately defines the position of the ‘sheer threshold’ by naming certain objects near it, familiar, evidently, to the people of the place, though unknown to us³. Here it was

¹ I. 28. η ἔστι δὲ καὶ ἐντὸς τοῦ περιβόλου μνῆμα Οἰδίποδος. πολυπραγμονῶν δὲ εὑρισκον τὰ ὄστρα ἐκ Θηβῶν κομισθέντα· τὰ γὰρ ἐς τὸν θάνατον Σοφοκλεῖ πεποιημένα τὸν Οἰδίποδος “Ομηρος οὐκ εἴᾳ μοι δόξαι πιστά, etc. He refers to *Il.* 23. 679 f. See my Introd. to the *O. T.*, p. xiv.

² Prof. T. M^oK. Hughes, Woodwardian Professor of Geology in the University of Cambridge, kindly permits me to quote his answer to a question of mine on this point. His remarks refer to the general conditions of such phenomena in Greece at large, and must be taken as subject to the possibility that special conditions in the neighbourhood of Colonus may be adverse to the processes described; though I am not aware of any reason for thinking that such is the case.

‘It is quite possible that a chasm, such as is common in the limestone rocks of Greece, might become first choked, so as no longer to allow the passage of the winter’s flood, and then overgrown and levelled, so that there might be no trace of it visible on the surface. The water from the high ground during winter rains rushes down the slopes until it reaches the jointed limestone rock. It filters slowly at first into the fissures. But the water, especially when it contains (as most surface water does) a little acid, dissolves the sides of the fissure, and soon admits sand and pebbles, the mechanical action of which hurries on the work of opening out a great chasm, which swallows up the winter’s torrent, and becomes a katavothron.

‘But during the summer no water runs in, and, even without an earthquake shock, such a chasm may get choked. The waters which cannot find their way through then stand in holes, and deposit their mud. There would be for some time a pond above, but that would at last get filled, and all trace of the chasm be lost.’

³ See on vv. 1593—1595.

that Oedipus disappeared. But the place of his ‘sacred *tomb*’ (1545) was to be a secret, known only to Theseus. The tomb, then, was not at the spot where he disappeared, since that spot was known to all. The poet’s conception appears to have been of this kind. At the moment when Oedipus passed away, in the mystic vision which left Theseus dazzled, it was revealed to the king of Athens where the mortal remains of Oedipus would be found. The soul of Oedipus went down to Hades, whether ushered by a conducting god, or miraculously drawn to the embrace of the spirits below (1661); the tenantless body left on earth was wafted by a supernatural agency to the secret tomb appointed for it. As in the *Iliad* the corpse of Sarpedon is borne from Troy to Lycia by ‘the twin-brothers, Sleep and Death,’ so divine hands were to minister here. When Theseus rejoins the desolate daughters, he already knows where the tomb is, though he is not at liberty to divulge the place (1763).

§ 15. The ground on which the grove of the Eumenides at Co-^{The}
lonus stands is called ‘the Brazen Threshold, the stay of Athens’, $\chiαλκοῦς$
(57). How is this name related to that of the spot at which
Oedipus disappeared,—‘the sheer threshold’ (1590)? One view is
that the same spot is meant in both cases. We have then to
suppose that in verses 1—116 (the ‘prologue’) the scene is laid at
the *καταρράκτης ὁδός*, ‘the sheer threshold’; and that at v. 117 the
scene changes to another side of the grove, where the rest of the
action takes place. This supposition is, however, extremely im-
probable, and derives no support from any stage arrangements
which the opening scene implies. Rather the ‘Brazen Threshold’
of v. 57 was a name derived from the particular spot which is
called the ‘sheer threshold,’ and applied in a larger sense to
the immediately adjacent region, including the ground on which
the grove stood. The epithet ‘brazen’ properly belonged to the
actual chasm or ‘threshold,’—the notion being that a flight of
brazen steps connected the upper world with the Homeric
‘brazen threshold’ of Hades. In its larger application to the
neighbouring ground, ‘brazen’ was a poetical equivalent for
‘rocky,’ and this ground was called the ‘stay’ or ‘support’
(*ἔρεισμα*) of Athens, partly in the physical sense of ‘firm basis,’
partly also with the notion that the land had a safeguard in

the benevolence of those powers to whose nether realm the 'threshold' led.

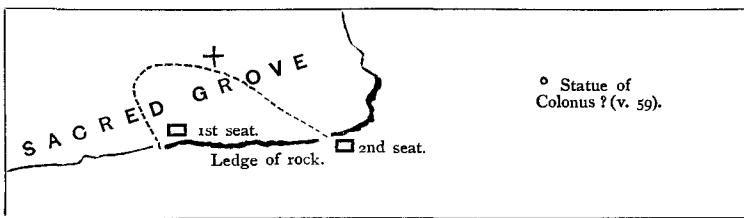
Evidence from Istros.

This view is more than a conjecture; it can be supported by ancient authority. Istros, a native of Cyrene, was first the slave, then the disciple and friend, of the Alexandrian poet Callimachus; he lived, then, about 240 B.C., or less than 170 years after the death of Sophocles¹. He is reckoned among the authors of 'Attides,' having written, among other things, a work entitled 'Αττικά, in at least sixteen books. In the later Alexandrian age he was one of the chief authorities on Attic topography; and he is quoted six times in the ancient scholia on the *Oedipus Coloneus*. One of these quotations has not (so far as I know) been noticed in its bearing on the point now under discussion; it does not occur in the scholium on v. 57, but on 1059, in connection with another subject ('the snowy rock'). It would appear that in the first book of his 'Αττικά' Istros sketched an itinerary of Attica, marking off certain stages or distances. Along with some other words, the scholiast quotes these:—ἀπὸ δὲ τούτου ἔως Κολωνοῦ παρὰ τὸν Χαλκοῦν προσαγορευόμενον· οὐθεν πρὸς τὸν Κηφισὸν ἔως τῆς μυστικῆς εἰσόδου εἰς Ἐλευσίνα. We do not know to what ἀπὸ τούτου referred: but the context is clear. Two distances are here indicated: (1) one is from the point meant by *τούτο*, 'along the Brazen Threshold, as it is called' to Colonus: (2) the second is from Colonus 'in the direction of the Cephisus, as far as the road by which the Initiated approach Eleusis,'—i.e., as far as the point at which the Sacred Way crosses the Cephisus (see map). A third stage is then introduced by the words, ἀπὸ ταύτης δὲ (*sc.* τῆς εἰσόδου) βαδιζόντων εἰς Ἐλευσίνα, etc. Thus the course of the second stage is from N.E. to S.W.; and the third stage continues the progress westward. Hence it would be natural to infer that the unknown point meant by *τούτο*, from which one set out 'along the Brazen Threshold,' was somewhere to the E. or N.E. of Colonus. At any rate, wherever that point was, the question with which we are chiefly concerned is settled by this passage. The 'Brazen Threshold' was not merely the name of a definite spot. It was the name given to a whole strip

¹ Müller, *Fragm. Hist.* I., lxxxv., 418.

of ground, or region, ‘along which’ the wayfarer proceeded to Colonus. And this perfectly agrees with the manner in which Sophocles refers to it (v. 57).

§ 16. In order to understand the opening part of the play (as far as v. 201), it is necessary to form some distinct notion of the stage arrangements. It is of comparatively little moment that we cannot pretend to say exactly how far the aids of scenery and carpentry were actually employed when the play was first produced at Athens. Without knowing this, we can still make out all that is needful for a clear comprehension of the text. First, it is evident that the back-scene (the palace-front of so many plays) must here have been supposed to represent a landscape of some sort,—whether the acropolis of Athens was shown in the distance, or not. Secondly, the sacred grove on the stage must have been so contrived that Oedipus could retire into its covert, and then show himself (138) as if in an opening or glade, along which Antigone gradually leads him until he is beyond the precinct. If one of the doors in the back-scene had been used for the exit of Oedipus into the grove, then it would at least have been necessary to show, within the door, a tolerably deep vista. It seems more likely that the doors of the back-scene were not used at all in this play. I give a diagram to show how the action as far as v. 201 might be managed¹.



1st seat of Oedipus,—a rock just within the grove (verse 19).—2nd seat (v. 195), outside the grove, on a low ledge of rock (v. 192). + marks the point at which Oedipus discovers himself to the Chorus (v. 138), by stepping forward into an open glade of the grove. His gradual advance in verses 173—191 is from this point to the 2nd seat.

Antigone leads in her blind father on the spectators’ left. She places him on a seat of natural rock (marked I. in the dia-

¹ I was glad to find that the view expressed by this diagram approved itself to a critic who is peculiarly well qualified to judge,—Mr J. W. Clark, formerly Fellow of Trin. Coll., Cambridge.

gram). This rock is just within the bounds of the grove; which evidently was not surrounded by a fence of any kind, ingress and egress being free. When the Chorus approach, Antigone and her father hide in the grove, following the left of the two dotted lines (113). When Oedipus discloses himself to the Chorus (138), he is well within the grove. Assured of safety, he is gradually led forward by Antigone (173—191), along the right-hand dotted line. At the limit of the grove, in this part, there is a low ledge of natural rock, forming a sort of threshold. When he has set foot on this ledge of rock,—being now just outside the grove,—he is told to halt (192). A low seat of natural rock,—the outer edge (*ἀκρον*) of the rocky threshold,—is now close to him. He has only to take a step sideways (*λέχθιος*) to reach it. Guided by Antigone, he moves to it, and she places him on seat II. (v. 201).

The Attic
plays of
Euri-
pides.

§ 17. Not only the local colour but the Athenian sentiment of the *Coloneus* naturally suggests a comparison, or a contrast, with some plays of Euripides. It may be said that the especially Attic plays of the latter fall under two classes. First, there are the pieces in which he indirectly links his fable with the origin of Attic institutions, religious or civil, though the action does not pass in Attica; thus the *Ion*,—of which the scene is at Delphi,—bears on the origin of the Attic tribes; the *Iphigenia in Tauris* refers to the cult of Artemis as practised in Attica at Halae and Brauron. Then there are the more directly Athenian plays,—the *Supplices*, where Theseus takes the part of the Argive king Adrastus, and compels the Thebans to allow the burial of the Argives slain at Thebes; the *Heracleidae*, where the son of Theseus protects the children of Heracles,—as Theseus himself, in the *Hercules Furens* (of which the scene is at Thebes) had induced their father to seek an asylum at Athens. If the Attic elements in the *Oedipus Coloneus* are compared with those of the plays just mentioned, the difference is easily felt. In the first of the two Euripidean groups, the tone of the Attic traits is antiquarian; in the second, it tends to be political,—*i.e.*, we meet with allusions, more or less palpable, to the relations of Athens with Argos or with Thebes at certain moments of the Pelopon-

nesian war. The *Oedipus Coloneus* has many references to local usages,—in particular, the minute description of the rites observed in the grove of the Eumenides; it is a reflex of contemporary Attic life, in so far as it is a faithful expression of qualities which actually distinguished the Athens of Sophocles in public action, at home and abroad. But the poet is an artist working in a purely ideal spirit; and the proof of his complete success is the unobtrusive harmony of the local touches with all the rest. In The *Eumenides*,^{menides.} this respect the *Oedipus Coloneus* might properly be compared with the *Eumenides*,—with which it has the further affinity of subject already noticed above. Yet there is a difference. Contemporary events affecting the Areiopagus were vividly present to the mind of Aeschylus. He had a political sympathy, if not a political purpose, which might easily have marred the ideal beauty of a lesser poet's creation. Prudently bold, he deprived it of all power to do this by the direct simplicity with which he expressed it (*Eum.* 693—701). The *Oedipus Coloneus* contains perhaps one verse in which we might surmise that the poet was thinking of his own days (1537); but it does not contain a word which could be interpreted as directly alluding to them.

§ 18. The general voice of ancient tradition attributed the *Oedipus Coloneus* to the latest years of Sophocles, who is said to have died at the age of ninety, either at the beginning of 405 B.C., or in the latter half of 406 B.C. According to the author of the second Greek argument to the play (p. 4), it was brought out, after the poet's death, by his grandson and namesake, Sophocles, the son of Ariston, in the archonship of Micon, Ol. 94. 3 (402 B.C.). The ancient belief is expressed by the well-known story for which Cicero is our earliest authority:—

'Sophocles wrote tragedies to extreme old age; and as, owing to this pursuit, he was thought to neglect his property, he was brought by his sons before a court of law, in order that the judges might declare him incapable of managing his affairs,—as Roman law withdraws the control of an estate from the incompetent head of a family. Then, they say, the old man recited to the judges the play on which he was engaged, and which he had last written,—the *Oedipus Coloneus*; and

asked whether that poem was suggestive of imbecility. Having recited it, he was acquitted by the verdict of the court¹.

The story
of the
recitation
—not im-
possible.

Plutarch specifies the part recited,—viz. the first stasimon, —which by an oversight he calls the parodos,—quoting vv. 668 —673, and adding that Sophocles was escorted from the court with applauding shouts, as from a theatre in which he had triumphed. The story should not be too hastily rejected because, in a modern estimate, it may seem melodramatic or absurd. There was nothing impossible in the incident supposed. The legal phrase used by the Greek authorities is correct, describing an action which could be, and sometimes was, brought by Athenian sons against their fathers². As to the recitation, a jury of some hundreds of citizens in an Athenian law-court formed a body to which such a *coup de théâtre* could be addressed with great effect. The general spirit of Greek forensic oratory makes it quite intelligible that a celebrated dramatist should have vindicated his sanity in the manner supposed. The true ground for doubt is of another kind. It appears that an arraignment of the aged Sophocles, by his son Iophon, before a court of his clansmen (phratores), had furnished a scene to a contemporary comedy³; and it is highly

Its proba-
ble origin.

¹ Cic. *Cato ma. seu De Sen.* 7. 22. The phrase, ‘eam fabulam quam in manibus habebat et proxime scripserat,’ admits of a doubt. I understand it to mean that he had lately finished the play, but had not yet brought it out; it was still ‘in his hands’ for revision and last touches. This seems better than to give the words a literal sense, ‘which he was then carrying in his hands.’ Schneidewin (*Allgemeine Einleitung*, p. 13), in quoting the passage, omits the words, *et proxime scripserat*, whether accidentally, or regarding them as interpolated.—The story occurs also in Plut. *Mor.* 785 B; Lucian *Macrobi.* 24; Apuleius *De Magia* 298; Valerius Maximus 1. 7. 12; and the anonymous Life of Sophocles.

² Plut. *Mor.* 785 B ὑπὸ παλῶν παρανόλας δίκην φεύγων: Lucian *Macrobi.* 24 ὑπὸ Ιοφῶντος τοῦ νιέος...παρανόλας κρινόμενος. Cp. Xen. *Mem.* 1. 2. 49 κατὰ νόμον ἔξεναι παρανόλας ἐλόντι καὶ τὸν πατέρα δῆσαι. Ar. *Nub.* 844 οὐμοι, τῇ δράσω παραφρονοῦντος τὸν πατρός; | πότερα παρανόλας αὐτὸν εἰσαγαγὼν ἔλω;

³ The passage which shows this is in the anonymous *Blos*:—φέρεται δὲ καὶ παρὰ πολλοῖς ἡ πρὸς τὸν οὐλὸν Ἰοφῶντα γενομένη αὐτῷ δίκη ποτέ. ἔχων γάρ ἐκ μὲν Νικοστράτη⁴ Ιοφῶντα, ἐκ δὲ Θεώριδος Σικυωνίας Ἀριστωνα, τὸν ἐκ τούτου γενόμενον παλᾶ Σοφοκλέα πλέον ἔστεργεν. καὶ ποτε ἐν δράματι εἰσ ἥγαγε τὸν Ἰοφῶντα αὐτῷ φθονοῦντα καὶ πρὸς τὸν φράτορας· ἔγκαλοῦντα τῷ πατρὶ ὡς ὑπὸ γῆρως παραφρονοῦντι· οἱ δὲ τῷ Ἰοφῶντι ἔπειτασαν. Σάτυρος δὲ φησιν αὐτὸν εἰπεῖν· εἰ μέν

probable that the comic poet's invention—founded possibly on gossip about differences between Sophocles and his sons—was the origin of the story. This inference is slightly confirmed by the words which, according to one account, Sophocles used in the law-court: *εἰ μέν εἴμι Σοφοκλῆς, οὐ παραφρούω· εἰ δὲ παραφρούω, οὐκ εἴμι Σοφοκλῆς*. That has the ring of the Old Comedy¹. The words are quoted in the anonymous Life of Sophocles as being recorded by Satyrus, a Peripatetic who lived about 200 B.C., and left a collection of biographies. His work appears to have been of a superficial character, and uncritical². The incident of the trial, as he found it in a comedy of the time of Sophocles, would doubtless have found easy acceptance at his hands. From Satyrus, directly or indirectly, the story was probably derived by Cicero and later writers.

§ 19. It must now be asked how far the internal evidence of the play supports the belief that it belongs to the poet's latest years. Lachmann, maintaining the singular view that the *Oedipus Coloneus* was 'political through and through' ('durch und durch politisch'), held that it was composed just before the beginning

εἴμι Σοφοκλῆς, οὐ παραφρούω· εἰ δὲ παραφρούω, οὐκ εἴμι Σοφοκλῆς· καὶ τότε τὸν Οἰδίποδα ἀναγνῶναι.

In the sentence, *καὶ ποτε...εἰσήγαγε*, the name of a comic poet, who was the subject to *εἰσήγαγε*, has evidently been lost. Some would supply *Λεύκων*, one of whose plays was entitled *Φράτορες*. Hermann conjectured, *καὶ ποτε Ἀριστοφάνης ἐν Δράμασιν*,—Aristophanes having written a play called *Δράματα*, or rather two, unless the *Δράματα ἡ Κένταυρος* and *Δράματα ἡ Νιόβος* were only different editions of the same. Whoever the comic poet was, his purpose towards Sophocles was benevolent, as the phratores censured Iophon. This tone, at least, is quite consistent with the conjecture that the poet was Aristophanes (cp. *Ran.* 79).

Just after the death of Sophocles, Phrynicus wrote of him as one whose happiness had been unclouded to the very end—*καλῶς δ' ἐτελεύτηρος*, *οὐδὲν ὑπομεῖνας κακόν*. There is some force in Schneidewin's remark that this would be strange if the poet's last days had been troubled by such a scandal as the supposed trial.

¹ I need scarcely point out how easily the words could be made into a pair of comic trimeters,—e.g. *εἰ μὲν Σοφοκλέης εἴμι, παραφρονόμ' ἀν οστε | εἰ δὲ παραφρούω, Σοφοκλέης οὐκ εἴμι ἔγώ*. This would fit into a burlesque forensic speech, in the style of the new rhetoric, which the comedy may have put into the mouth of Sophocles. As though, in a modern comedy, the pedagogue should say,—'If I am Doctor X., I am not fallible; if I am fallible, I am not Doctor X.'

² The literary vestiges of this Satyrus will be found in Müller *Fragm. Hist.* III. 159 ff.

of the Peloponnesian war, with the purpose of kindling Athenian patriotism. Another conjecture is that the play was prepared for the Great Dionysia of 411 B.C., just after the Government of Four Hundred had been established by the assembly held at Colonus; that Colonus Hippius may have been ‘in some special sense the Knights’ Quarter’; that hence the play would commend itself to a class of men among whom the new oligarchy had found most of its adherents; and that, after the fall of the Four Hundred, political considerations prevented a reproduction of the play, until, after the poet’s death, it was revived in 402 B.C.¹ This is an ingenious view, but not (to my apprehension) a probable one. That the play would have been especially popular with the Athenian Knights need not be doubted; but it is another thing to suppose that the composition of the play had regard to their political sympathies in 411 B.C. In a time of public excitement any drama bearing on the past of one’s country is pretty sure to furnish some words that will seem fraught with a present meaning. We may grant that such a meaning would sometimes, perhaps, have been found by an Athenian spectator of this play, and also that the poet’s mind, when he wrote it, was not insensible to the influence of contemporary events. But it seems not the less true to affirm that, from the first verse to the last, in great things and in small, the play is purely a work of ideal art.

Character of the composition.

§ 20. Another species of internal evidence has been sought in the character of the dramatic composition. It has been held that the *Oedipus Coloneus* shares certain traits with the *Philoctetes*, the other play which tradition assigns to the latest years of Sophocles. One such trait is the larger scope given to scenic effects which appeal to the eye and the ear,—such as the pitiable garb of Oedipus, the personal violence of Creon, the scenery of Colonus, the thunder-storm. Another is the change from a severer type of tragedy, which concentrates the interest on a single issue—as in the *Tyrannus*—to a type which admits the relief of secondary interests,—such as the cult at Colonus, the rescue of the maidens, the glory of Athens, the fortunes of Thebes. A third trait of similar significance has been recognised in the contemplative tendency of the play, which leaves the

¹ Prof. L. Campbell, *Sophocles*, vol. I. 276 ff.

spectator at leisure to meditate on questions other than those which are solved by a stroke of dramatic action,—such as the religious and the moral aspects of the hero's acts, or the probable effect of his pleas on the Athenian mind¹. Akin to this tendency is the choice of subjects like those of the *Coloneus* and the *Philoctetes*, which end with a reconciliation, not with a disaster. And here there is an analogy with some of the latest of Shakspeare's plays,—the *Winter's Tale*, *Tempest*, and *Cymbeline*,—which end, as Prof. Dowden says, with 'a resolution of the dissonance, a reconciliation'².

It may at once be conceded that the traits above mentioned are present in the *Coloneus*, and that they are among those which distinguish it from the *Tyrannus*. The *Coloneus* is indeed more picturesque, more tolerant of a distributed interest, more meditative; and its end is peace. But it is less easy to decide how far these traits are due to the subject itself, and how far they can safely be regarded as distinctive of the poet's latest period. Let us suppose for a moment that external evidence had assigned the *Coloneus* to the earlier years of Sophocles. It would not then, perhaps, seem less reasonable to suggest that these same traits are characteristic of youth. Here, it might be said, we find the openness of a youthful imagination to impressions of the senses; its preference of variety to intensity, in the absence of that matured and virile sternness of dramatic purpose which can concentrate the thoughts on a single issue; its affinity to such themes as temper the darker view of human destiny with some gladness and some hope. In saying this, I do not mean to suggest that the latter view of the traits in question is actually more correct than the former, but merely to illustrate the facility with which considerations of this nature can be turned to the support of opposite hypotheses.

Another feature of the play which has been supposed to indicate the close of the fifth century B.C. is the prominence of the rhetorical element in certain places, especially in the scenes with Creon and Polyneices. We should recollect, however, that the *Ajax* is generally allowed to be one of the earlier plays, and

¹ See Campbell, i. 259 ff.

² *Shakspere—His Mind and Art*, p. 406.

that the scenes there between Teucer and the Atreidae show the taste for rhetorical discussion quite as strongly as any part of the *Coloneus*. Rhetoric should be distinguished from rhetorical dialectic. Subtleties of the kind which appear in some plays of Euripides are really marks of date, as showing new tendencies of thought. But the natural rhetoric of debate, such as we find it in the *Ajax* and the *Coloneus*, was as congenial to Greeks in the days of Homer as in the days of Protagoras.

Conclusion.

§ 21. Our conclusion may be as follows. There is no reason to question the external evidence which refers the *Oedipus Coloneus* to the latest years of Sophocles. But no corroboration of it can be derived from the internal evidence, except in one general aspect and one detail,—viz. the choice of an Attic subject, and the employment of a fourth actor. The Attic plays of Euripides, mentioned above, belong to the latter part of the Peloponnesian war, which naturally tended to a concentration of home sympathies. An Attic theme was the most interesting that a dramatist could choose ; and he was doing a good work, if, by recalling the past glories of Athens, he could inspire new courage in her sons. If Attica was to furnish a subject, the author of the *Oedipus Tyrannus* had no need to look beyond his native Colonus ; and it is conceivable that this general influence of the time should have decided the choice. In three scenes of the play, four actors are on the stage together. This innovation may be allowed as indicating the latest period of Sophocles¹.

¹ A discussion of this point will be found below, in the note on the *Dramatis Personae*, p. 7.

MANUSCRIPTS. EDITIONS AND COMMENTARIES.

§ 1. SINCE the first volume of this edition appeared, an autotype facsimile of the best and oldest ms. of Sophocles,—the Laurentian ms., of the early eleventh century,—has been published by the London Society for the Promotion of Hellenic Studies. The defects of such a production are only those which are inseparable from every photographic process, and amount to this, that photography cannot render all the more delicate gradations of light and shade. Yet even here there is sometimes a gain to the student through the intensifying of faint strokes, as when in *Tr.* 1106, *aν[θη]δεις*, the erased letters *θη* become more legible in the photograph than they are in the ms. On the other hand such a photograph will, with the rarest exceptions, tell the student everything that he could learn from the ms. itself. Erasures are not among the exceptions, for they are almost invariably traceable in a good photograph. In this facsimile they are seen as clearly as in the original. It is often difficult or impossible for the collator of a ms. to foresee exactly every detail of which he may afterwards require a record; and it is obviously an inestimable advantage to have permanent access to a copy which not merely excludes clerical error, but is in all respects an exact duplicate. In 1882 I collated the Laurentian ms. at Florence, and I have now used the facsimile during several months of minute work on the text of this play, in the course of which I have had occasion to test it in every line, and in almost every word. Having had this experience, I can say with confidence that, in my opinion, the autotype facsimile is, for an editor's purposes, equivalent to the ms. It may be not unseasonable to say so much, since in some quarters a prejudice appears still to exist against the photographic reproduction of entire mss., on the ground that, while the process is costly, the result can never be an adequate substitute for the original. It will often, doubtless, be inadequate for the palaeographer's purposes;

though the publications of the Palaeographic Society sufficiently attest the value of photography in aid of that study. But for the scholar, whose object is to know exactly what a given ms. contains or indicates, the substitute—supposing the photograph to be well done—will in most cases be entirely adequate. It is surely desirable to effect so easy an insurance against fire on the irreplaceable treasures which are lodged in many libraries of Europe.

In the first part of the Introduction issued along with the facsimile, the chief results of a palaeographical examination of the ms. have been set forth by Mr E. M. Thompson, Keeper of Manuscripts and Egerton Librarian in the British Museum. Some of these claim notice here, as having a direct interest for the study of the text. (1) The belief that the ms. belongs to the early part of the 11th century is confirmed by a fact to which Mr Thompson draws attention—the vacillation between the over-line and under-line system of writing. In the ninth century set or formal minuscule (as distinguished from cursive) became the regular book-hand, and was written above the line. In the tenth century a new mode began to come in, by which the letters were written under the line, as if hanging from it. Towards the end of the tenth century the two systems were in concurrent use, sometimes appearing in different quires of the same ms. The Laurentian ms. belongs to this period of transition. Later in the eleventh century the under-line system superseded the other. The ms. was the production of a regular workshop or scriptorium at Byzantium. As in other classical mss. of the same period, the minuscule characters are more cursive, *i.e.* nearer to the small-letter hand of ordinary life,—than in the contemporary biblical or liturgical mss., which, being destined for public use, required a more exact and uniform style. In the handwriting of the text the chief peculiarity is merely an exaggeration of a tendency common to all Greek minuscule writing,—viz. to write more closely those letters which are linked by strokes of the pen, and to space out the letters which are formed independently. [This tendency often disregards even the division of words: *e.g.* *O. C.* 739 εὶ σπλεῖ στον. Cp. 1309 πρὸ στρὸ παιον.] (2) The ms. from which the Laurentian was copied was probably minuscule, and not much older. Mr Thompson refers to *O. T.* 896, where L has πονεῖν ἡ τοῖς θεοῖς in the text, this being a corruption of a gloss πανηγυρίζειν τοῖς θεοῖς. Such a misreading would have been easy in set minuscule (with ζ" for ζειν), but impossible in uncials. (3) From a palaeographical point of view, some of the corrupt readings in L seem impossible to explain by a misreading either of minuscule or of formal

uncial letters. They perhaps date from the more cursive uncial which is found on papyri and ostraka of the second and third centuries A.D., and which was used as early as the second century B.C. In *Ai.* 28, where L has $\tau\rho\epsilon\pi\epsilon$ instead of the true $\nu\epsilon\mu\epsilon$, the change of ν into $\tau\rho$ could be thus explained. (4) The fifteen quires of the Sophocles are ruled in a way which shows that they were prepared to receive scholia, though the scribe did not himself enter any. He varies the number of verses on a page in a manner which ‘betokens either more than ordinary liberty of action or the guidance of another person.’ This person was presumably the same who entered the ancient scholia—viz. the first corrector of the ms., usually designated as the ‘diorthotes,’ or as ‘S.’ The corrections of the scribe seem, in some cases at least, to have been made immediately under the eye of this diorthotes, who generally reserved to himself the work of supplying omitted verses in the margin. (5) The writing of the scribe, or first hand, is generally easy to distinguish from that of the diorthotes. In writing the scholia, the diorthotes uses a mixture of minuscule and uncial (‘half-uncial’). But his supplements or corrections of the text often exhibit a more purely minuscule style, probably for the sake of greater uniformity with the first hand. When there is a doubt between the two hands, this is the source of it. (6) In the 12th and 13th centuries at least three different hands added some notes. Other notes, marginal or superscript, (especially in the *Trachiniae*,) have been referred to the 14th, 15th, or 16th century. These later hands can almost always be distinguished from the diorthotes, but very often cannot be certainly distinguished from each other: nor is it of much consequence to do so, as the matter which they added is usually worthless.

§ 2. The plan which I follow in reporting the readings of the Laurentian ms. is different from that of Prof. Campbell. It is desirable that this difference should be understood, especially as it might sometimes lead to the inference that our reports are at variance where, in fact, they substantially agree. Two examples from this play will suffice.

O. C. 1362 $\sigma\bar{\nu}$ $\gamma\acute{a}\rho$ $\mu\epsilon$ $\mu\acute{o}\chi\theta\omega$ etc. Here the Laur. ms. has $\mu\acute{o}\chi\theta\omega$ (sic). But after ω there has been an erasure of one or two letters, from which only tiny specks remain; the erasure, and the specks, can be seen in the autotype facsimile (113 a) as plainly as in the ms. It is possible, but far from certain, that these letters were $\omega\sigma$, and that $\mu\acute{o}\chi\theta\omega$ has been made from $\mu\acute{o}\chi\theta\omega\sigma$. I report these facts thus:—‘ $\mu\acute{o}\chi\theta\omega$ L (sic): post ω litura est unius vel duarum litterarum: fuerat fortasse $\mu\acute{o}\chi\theta\omega\sigma$.’ Prof. Campbell reports thus:—‘ $\mu\acute{o}\chi\theta\omega]$ $\mu\acute{o}\chi\theta\omega\sigma$ (or

$\mu\acute{o}\chi\theta\omega\sigma$) L. $\mu\acute{o}\chi\theta\omega$ C².—By C² he denotes the diorthotes, as by C¹ he denotes corrections of the first hand by itself. Thus his note imports: ‘The first hand wrote $\mu\acute{o}\chi\theta\omega\sigma$ (or $\mu\acute{o}\chi\theta\omega\sigma$). The diorthotes made this into $\mu\acute{o}\chi\theta\omega$.’

O. C. 1537 $\tau\grave{a}$ $\theta\epsilon\tilde{\iota}'$ $\acute{a}\phi\epsilon\tilde{\iota}s$ $\tau\grave{i}s$ etc. Here the Laur. ms. has $\acute{a}\phi\epsilon\tilde{\iota}\sigma$. The letters $\epsilon\iota$, written in the usual contraction, are in a blot, some erasure having been made, though no other letter is now traceable. (The facsimile shows this, p. 115 a.) I report these facts thus:—‘ $\acute{a}\phi\epsilon\tilde{\iota}s$ $\epsilon\iota$ in litura habet L (ex $\eta?$).’ Prof. Campbell thus:—‘ $\acute{a}\phi\epsilon\tilde{\iota}s$ $\acute{a}\phi\eta\sigma$ L. $\acute{a}\phi\epsilon\tilde{\iota}\sigma$ C².’ (*sic.*) That is:—‘The first hand wrote $\acute{a}\phi\eta\sigma$. The diorthotes made this into $\acute{a}\phi\epsilon\tilde{\iota}\sigma$.’

Thus by ‘L’ Prof. Campbell denotes either (1) that which the first hand originally wrote,—where this is certain, and no trace of correction appears: or (2) when a correction has been made, that which the first hand *may be conjectured* (however doubtfully) to have originally written; as in both the examples given above.

By ‘L’ I mean always the reading which the Laur. ms. now has. If there is reason to think that this reading has been altered from some other, I state this; adding, where there are sufficient grounds, whether the alteration has been made by the first hand,—by the diorthotes (‘S’),—or by a later hand.

In regard to the hands later than the diorthotes, Prof. Campbell uses C³, C⁴, C⁵ for hands of the 12th cent.: C⁶ for the 13th or 14th; C⁷ for the 14th or 15th; C⁸ for the 15th or 16th. I do not, as a rule, attempt to distinguish the later hands with this precision, believing (and here I am supported by Mr Thompson’s authority) that the distinction must often be very doubtful; and further that, if it were always possible, it would not often be important, seeing how small is the value which can be attached to most of these later corrections. I distinguish, as a rule, only (1) L, (2) S, (3) later hands,—with a rough indication of probable date, if, in a particular case, it seems at once safe and desirable.

Other
MSS.

§ 3. In the second part of the Introduction to the facsimile of L I have concisely stated some reasons for holding that L is not the sole source of our MSS., though it is far the best, and may properly be described as the basis of textual criticism for Sophocles. This play was one of those which were less often copied, and in no one of the seven, perhaps, is the superiority of L more apparent. Among the other MSS. of this play which possess comparative importance, two groups may be broadly distinguished. One group consists of those MSS. which, so

far as this play is concerned, are in nearer general agreement with L. Of these the chief is A, cod. 2712 in the National Library of Paris (13th cent.). At the head of the other group is B, cod. 2787 *ib.* (ascribed to the 15th cent.); and within this second group, again, a special character belongs to T (cod. 2711, *ib.*, 15th cent.), as representing the recension of Demetrius Triclinius (14th cent.). These mss. I have myself collated.

The readings of six other mss. are recorded by Elmsley in his edition of this play; though, as he truly says, their aid is here of little moment to those who have the testimony of the four named above, L, A, B, and T. Of these six, four may be referred to my first group, and two to the second.

To the first, or L, group belong the following:—(1) F, cod. 2886 in the National Library at Paris (late 15th cent.), derived immediately from L. It usually adopts the corrections of the diorthotes. (2) R, cod. 34 in the Riccardian Library at Florence. [It has sometimes been ascribed to the 14th cent.; but is pronounced to be of the 16th by Mr P. N. Pappageorgius, in his tractate ‘Codex Laurentianus von Sophokles und eine neue Kollation in Scholientexte,’ Leipzig, Teubner, 1883.] This ms. is nearly akin to A. (3) R², cod. 77 *ib.* (usually said to be of the 15th cent., but, according to Pappageorgius, *l. c.*, not older than the 17th). This breaks off at the end of v. 854. (4) L², cod. 31. 10 in the Laurentian Library at Florence (14th cent.), characterised by Elmsley, not without reason, as ‘mendosissimus.’

To the second, or B, group belong the following:—(5) Vat., cod. Pal. 287 in the Vatican Library (14th cent.). (6) Farn., cod. II. F. 34 in the National Library at Naples (15th cent.). It is in nearest agreement with T, having the readings of Triclinius. Of these mss., Elmsley had himself collated R, R², L²: for F, he refers to a collation by Faehsi, and for Vat., to one by Amati. I do not know whether he had himself inspected Farn.

It was a question for me whether, in this edition, his report of these six minor mss. should be given. I decided to give it, since, though their readings have little or no independent worth for the text of the play, they at least serve to illustrate the relations which exist between different mss. or groups of mss. Whatever does this, is so far a contribution to our means for the study of Sophocles generally, and in this instance it could be secured without appreciable sacrifice of space. In a few places there are references to V², cod. 467 in the Library of St Mark’s at Venice (probably of the 14th cent.), which belongs to the second group, being nearly akin to Vat.; also to V³, cod. 616 *ib.*

(14th cent.), which belongs to the first group: these are from my own notes.

Supposed
interpolations.

§ 4. It is allowed on all hands that our traditional texts of the Attic dramatists have been interpolated, here and there, with some alien verses or parts of verses. The text of Sophocles has certainly not been wholly exempt from such intrusions, though it has suffered much less than that of Euripides. This play furnishes some examples in a corrupt part of the last kommos (see, e.g., on 1715 f., 1747). Verse 438, again, is erroneously repeated in L after v. 769,—showing how a misleading recollection of a similar context could operate. But there has been a tendency in much of recent criticism to suspect, to bracket, or to expel verses, as spurious, on grounds which are often wholly inadequate, and are sometimes even absurd. In this play upwards of ninety verses have been thus suspected or condemned by different critics,—without counting that part of the last kommos (1689—1747) in which it is certain that the text has been disturbed. It is instructive to consider this list.

28 and 29 made into one verse, thus—ἀλλ' ἔστι μήπερ πέλας γὰρ ἄνδρα νῦν δρῶ—because Ant. ought not to say '*this man*' (*τρινδεῖ*), but '*a man*' (Nauck).—75 and 76 made into one verse (Nauck). See cr. n.—83. Suspected as jejune (Nauck).—95. Rejected, because at 1474 Ant. does not seem to know that thunder was to be the sign (Wecklein).—237—257. Rejected by Meineke and Wecklein, in agreement with some ancient critics. See n. on 237.—299—307. Rejected by Wecklein, Hirzel having condemned 301—304. See n. on 299.—337—343. Rejected by Meineke, after A. Schöll, because (a) the reference to Egypt is unsuitable to Oedipus, (b) κατ' οἶκον οἰκουρεῖν—σφῆν closely followed by σφῶ—and σύννομοι for 'wives'—are suspicious.—552. Rejected by Nauck, because Theseus should not mention this solitary fact in the history of Oedipus, and ignore the rest.—610, 611. Rejected by Nauck, because the 'decay of the earth' has nothing to do with the inconstancy of human relationships.—614, 615. Rejected by Nauck as unworthy of Sophocles. Wecklein says, 'The thought does not correspond with what precedes.' See my n.—638—641. Rejected by Dindorf (Nauck having rejected 640 f.), as unsuitable, and oddly expressed.—743. Nauck would either reject this v., or fuse it with 744, on account of πλείστον κάκιστος.—793. Rejected by Nauck (after Lugebil) as a gloss.—890. Rejected by Nauck as not Sophoclean in expression.—919—923. Rejected by Badham (and by K. Fr. Hermann) because too complimentary to Thebes.—954, 955. Rejected by Nauck as unsuitable. Blaydes also brackets them with the remark: 'These two verses are perhaps spurious. We could well spare them.'—1011. Rejected by Nauck on account of κατασκῆπτω. See my n.—1142. Suspected by Nauck on account of βάπος.—1189—1191. Rejected by Meineke, for the reasons stated, and answered, in my n.—1249, 1250. Made into one v. by Nauck, who condemns ὡς ξοικεν...μοῦνος.—1256. Rejected by Nauck as a weak interpolation.—1305—1307 (or else 1311, 1312). Rejected by Martin on the ground that both passages cannot be right.—1355. Suspected by

Nauck as useless and awkward.—1370—1372. Nauck says: ‘That the hand of an interpolator has been at work here, seems to me certain; as to the original form of the words, let others decide.’—1394. Nauck (while proposing *τοῦς* for *καὶ*) suspects the whole verse.—1411—1413. Nauck would make the three vv. into two. See my cr. n.—1425. Suspected by Nauck (on account of the phrase *θάρατον ἔξι μυφοῖν*).—1435, 1436. Both verses are rejected by Enger; the second is suspected by Dindorf. See my cr. n.—1501. Rejected by Fr. G. Schmidt (who proposes *καὶ* for *καὶ* in 1500).—1523. Rejected by Herwerden, because (1) *χῶρος κέκενθε* is a strange phrase, (2) *μῆτε...μῆτε* is pointless, (3) the verse is superfluous.—1626. Rejected by Lehrs (after Hermann), because (1) *πολλὰ πολλαχῆ* is strange; (2) the mysterious *τις* (1623) is called *θεός*,—a premature assumption. It should be reserved for *Oedipus* (1629) to make this identification.—1640. Rejected by Nauck on account of the phrase *τλάσας τὸ γενναιόν φέρειν* (*v.l. φέρειν*: see my n.).—1768—1779. Rejected by Nauck. 1777—1779. Rejected by F. R. Ritter. See my n.

Prof. Wecklein, in his *Ars Sophoclis emendandi* (1869), rightly defends more than half of these verses, but condemns 95, 237—257, 301—304, 614 f., 862, 1190, 1626 (and 1716, which falls in that part of the last kommos which I leave out of the count). In his school-edition of the play (1880), however, he brackets 237—257, 299—307 (instead of 301—304), 614 f., 632—637 (from *ὅτου* to *τὴν τοῦδε* inclusive), 658—660, 830 f., 1190, 1436 (and phrases in the last kommos); but does not bracket 95, 862, or 1626; having perhaps reconsidered his objections to those verses.

I know not whether it is too much to hope that some reader of these pages will take the trouble to go through the above list of rejections or suspicions, and to consider them in the light of such aid as this edition seeks to offer towards the interpretation of the play. If any one will do that, he will form a fair idea of the manner in which a certain school of criticism, (chiefly German, but not without imitators elsewhere,) is disposed to deal with the texts of the Greek dramatists. When an interpolation is surmised or assumed, it is usually for one (or more) of the following reasons:—(1) because something in the language appears strange: (2) because the verse seems inconsistent with the immediate context, or with the character of the speaker: (3) because the verse seems inconsistent with something in another part of the play: (4) because it seems weak, or superfluous. In dealing with the first class of objections—those from language—the grammarian is on his own ground. In *Ajax* 840 f., for instance, it is a fair and definite plea against the authenticity of those verses that *τώς* is not elsewhere used by Sophocles (or ever by Euripides), and that *φιλίστων* is a form found nowhere else. But the second, third, and fourth classes of objections demand the exercise of other faculties,—literary taste, poetical feeling, accurate per-

ception of the author's meaning, insight into his style, sympathy with his spirit. Consider, for instance, why Nauck suspects two of the finest verses in a beautiful passage of this play (610 f.) :—

φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σώματος,
θνήσκει δὲ πότις, βλαστάνει δὲ ἀπωτία.

He ascribes them to an interpolator (*Philol.* iv. p. 191 f.) because only the second is pertinent ; the decay of faith is in point ; but what have we to do with the decay of earth or of the body ? This is not a whit worse than very many of the examples in the above list. Could Sophocles come back and see his text, after all these expurgators had wreaked their will, he might echo the phrase of the worthy Acharnian, as he held up his ragged garment to the light ; $\ddot{\alpha}$ Ζεῦ διόπτρα.

The detection of spurious work has come down from a past age as a traditional exercise for a scholar's acuteness. In Germany, where scholarship is a crowded profession, involving the severest competition, every competitor is naturally and rightly anxious to prove his originality ; and, if the Greek drama is his subject, one of the time-honoured modes of doing this is to discover interpolations. Thenceforth he is a man with a view, and has earned a mention ; he is the critic who holds that such or such verses are spurious. English copiers of this fashion are not wanting. It is, however, high time to recognise the fact that the principal classical texts are no longer such as they were found by the scholarship of the sixteenth, or even of the last century. They no longer teem with those rank overgrowths of corruption in which the earlier critics found such ample material. The purification of these texts, though still incomplete, has now reached such a point that, if any real advance is to be made, reserve and delicacy of judgment must be cultivated. Interpretation—of the spirit, as well as of the letter—has a twofold office to perform. It has to aid and control the process of emendation. It has also to defend the text against wanton defacement or mutilation.

Conjec-
tures.

§ 5. The use made of conjecture by editors or critics of the play will be found amply illustrated in the notes to this edition. Along with some admirable conjectures, by various scholars, which have been adopted or recorded, there are others which have been indicated rather because such notice appeared due to the eminence of their authors, or because they are instructive as illustrating tendencies in recent criticism. And here it may be permissible to observe, since the practice of classical composition has been subject in late years to some ignorant

and silly disparagement, that not a few of the conjectures which we sometimes see put forward are such as could not have been suggested, if their proposers had profited, even a little, by the discipline of Greek verse composition. It is earnestly to be hoped that the day will never come when that exercise,—duly reserved for those to whom it is congenial,—shall cease to have a place among the studies which belong to the English conception of classical scholarship. When cultivated sympathetically and maturely,—as a delight, not as a mechanical task,—the accomplishment is one which necessarily contributes not a little towards the formation of a correct feeling for the idiom of classical Greek poetry. In relation to the criticism of poetical texts, its positive merit is not so much that it sharpens a faculty of emendation as that it tends to keep verbal ingenuity under the restraints of good sense. But it has also another influence, and one which (especially in our time) is perhaps not less useful. It helps to educate an instinct which will usually refrain from change where no change is required.

The emendations which I propose in the text of this play are few; though I should not have found it difficult to increase their number a hundred fold, if I had conceived that the originality proper to an editor consists in re-writing his author. The following are adopted in the text:—121 δή after λεῦσσε·—355 μοι for μου.—504 χρῆσει for χρῆσται.—541 ἐπωφελήσας for ἐπωφέλησα.—1113 κάναπνεύσατον for κάναπανσατον.—1491 f. εἴτ' ἄκρα | περὶ γύναλ' for εἴτ' ἄκραν | ἐπιγύναλον.—Also these transpositions:—534 σαί τ' εἰσ' ἄρ' for σαί τ' ἄρ' εἰσίν.—1085 ἡθεῶν πάνταρχε, παντόπτα Ζεῦ for ἡθεῶν πάνταρχε θεῶν, | παντόπτα.—1462 μέγας, ἵδε, μάλ' ὅδ' ἐρείπεται | κτύπος ἄφατος διόβολος for ἵδε μάλα μέγας ἐρείπεται | κτύπος ἄφατος ὅδε διόβολος.—A few more emendations, not placed in the text, are suggested in the notes. Among these are:—243 τοῦδ̄ ἀμμόρου for τοῦ μόνου.—385 ὠστ' for ὠς.—868 θεὸς for θεῶν.—896 οἰά καὶ for οἰά περ.—1192 αἰδοῦν νιν for ἀλλ' αὐτόν.—1493 Ποσειδωνίαν for Ποσειδανίῳ.—1510 καὶ τῷ πέπεισαι for ἐν τῷ δὲ κεῖσαι.—1565 ἀν (or αἱ) τέρματ' ἀν τημάτων ικνούμενον for ἀν καὶ μάταν τημάτων ικνουμένων.—1604 εἰχ' ἔρωτος for εἰχε δρῶντος.—1702 οὐδὲ ἕκεῖ ὥν for οὐδὲ γέρων.—The above list does not include 522 (text) ἡγεγκ' οὖν for ἡγεγκον, since, though the conjecture was made by me independently of Mr R. Whitelaw, the priority belongs to him; nor 153 (notes) προσθῆσει for προσθήσεις, which, I find, had been proposed by Prof. J. B. Postgate (*Journ. of Phil.* vol. x. p. 90).

Editions,
Commentaries, etc.

§ 6. The edition of the *Oedipus Coloneus* by Elmsley (Oxford, 1823) is note-worthy as the earliest edition of any Sophoclean play in which L (the Laurentian manuscript) was systematically used. Indeed, for all practical purposes, it was the earliest in which L was used at all. It is probable that Bernard Junta, the editor of the second Juntine edition (Florence, 1547), derived some of his readings from L; but, if so, his use of it was slight and unintelligent¹. Elmsley, having collated L in 1820, had recognised its paramount value: ‘sive antiquitatem spectes, sive bonitatem, primus est.’ In order to appreciate the importance of this acknowledgment, it is necessary to recollect what, in outline, the history of the text had been. The *editio princeps* of Sophocles, the Aldine (Venice, 1502), gave a text which, as a whole, is that of the Paris thirteenth-century ms., A. Adrian Turnebus, in his edition, (Paris, 1553,) adopted the Triclinian recension, represented by the Paris fifteenth-century ms., T. This Triclinian text prevailed in the later printed editions of Sophocles down to 1786. In that year Brunck published his first edition, reverting to the Aldine text as his basis, and placing A at the head of his mss. Thus of the four mss. mentioned above as principally useful for the *Oedipus Coloneus*,—L, A, B, T,—three correspond with periods of textual history. T represents the period from Turnebus to Brunck, 1553—1786; A, the period from Brunck to Elmsley, 1786—1823; L, the period since 1823.

Another interesting feature of Elmsley’s edition is that it embodies what he judged best worth preserving in the work of previous commentators on this play, from Joachim Camerarius (1534) to J. F. Martin (1822). In the sixteenth century, after Camerarius, we have two editors who followed the text of Turnebus,—Henri Estienne (Stephanus, 1568) and William Canter (1579). The readings of Joseph Scaliger, to which John Burton sometimes refers, seem to have been found by the latter in a copy of Estienne’s edition. The notes of H. Estienne are given entire,—‘magis propter nominis auctoritatem quam quia magnam Sophocli lucem attulit.’ So, again, Brunck’s notes are given almost entire. The series of eighteenth-century commentators on this play, before Brunck, includes John James Reiske, John Burton, Benjamin Heath, Zachary Mudge, Samuel Musgrave, John Francis Vauvilliers². By ‘Lond. A.’ and ‘B.’ are denoted the anonymous

¹ See Introd. to the facsimile of the Laur. MS., p. 20, n. 3.

² Io. Iac. Reiske, *Animadversiones ad Sophoclem* (Leipsic, 1743?).—Io. Burton, *Pneumatologia sive tragg. Graecarum delectus* (viz. Soph. O. T., O. C., Ant.; Eur. *Phoen.*; Aesch. *Theb.*), 1st ed. 1758, 2nd ed. (with additions by T. Burgess) 1779.—

editors of editions published in London in 1722 and 1747. Brunck's edition (Elmsley used the third, of 1788) forms a landmark. The printed texts before Brunck's are often designated collectively by Elmsley as the 'impressi ante Brunckium,'—including Musgrave's edition, since, though it was not published till 1800, Musgrave died in 1782. Porson, who was twenty-seven when Brunck's first edition appeared (1786), is represented by a few notes on this play published four years after his death in the *Adversaria* (1812), and by a few more which Kidd records. It is right to remember that these jottings, mostly made in youth, supply no measure of the resources which Porson's mature power could have brought to bear; yet here also some excellent suggestions are due to him (see, e.g., on 709 f. and 1773). In the nineteenth century we have F. H. Bothe, G. H. Schaefer, L. Doederlein, C. Reisig, and J. F. Martin¹,—thus bringing the catena of Elmsley's predecessors down to the year before that in which his own work appeared. His edition has a permanent historical interest for students of the *Oedipus Coloneus*.

With regard to the work which has been done on the play since Elmsley's time, it has been my aim to overlook nothing of importance which has appeared up to the present date (1885); but I am only too well aware how difficult it is to attain such an aim with completeness. Silence concerning a proposed reading or interpretation is not always, of course, to be interpreted as ignorance of it; for, in dealing with so large a body of material, one of an editor's most essential duties is that of selection. I have bestowed a good deal of labour, care and thought on this duty, and the result represents my best judgment on the materials known to me. If any omissions are pointed out, I shall be grateful for such criticism, and can promise that it shall be most

Benj. Heath, *Notae sive Lectiones* on Aesch., Soph., Eur., 1762.—Zachary Mudge (died 1769) did not himself publish anything on Sophocles, but communicated MS. notes to Heath, who embodied them, with the author's name, in his work. I am indebted to the Rev. W. D. Macray, of the Bodleian Library (whose note was kindly transmitted to me by the Librarian, Mr E. B. Nicholson), for pointing out the passage in Heath which shows this.—Samuel Musgrave died 1782; his ed. of Sophocles appeared at Oxford in 1800.—J. F. Vauvilliers published an ed. of Sophocles at Paris in 1781.

¹ F. H. Bothe's ed. of Soph. appeared in 1806, G. H. Schaefer's in 1810 (both at Leipsic).—Lud. Doederlein, *Obs. crit. in Soph. Oed. Col.* In the Acta philologorum Monacens. Tom. I. (1812) pp. 27—70.—Carol. Reisig, *Commentt. criticae in Soph. Oed. Col.* 2 voll. Jena, 1822—3.—J. F. Martin, ed. of Soph. for schools, 3rd ed., much enlarged, Halle, 1822.

carefully considered. Reference has been made, with varying degrees of frequency, to the complete editions of Sophocles (here named alphabetically) by Bergk, Blaydes, Campbell, Dindorf, Hartung, Hermann, Linwood, Nauck, Schneidewin, Tournier, Wunder. I have also used the new recension of Dindorf's text, in the Teubner series, by S. Mekler (Leipsic, 1885). Separate editions of this play by the following editors have also been consulted:—L. Bellermann (in the Woff-Bellermann ed., Leipsic, 1883): A. Meineke (Berlin, 1863): F. A. Paley (Cambridge, 1881): C. E. Palmer (Cambridge, 1860)¹: N. Wecklein (Munich, 1880). The views of many other scholars are noticed in connection with particular passages. I have found Wecklein's *Ars Sophoclis emendandi* (Würzburg, 1869) especially valuable in giving occasional references to scattered criticisms, in German periodicals or elsewhere, which might otherwise have escaped my notice; for the sporadic literature of the subject is diffused, often in very minute portions, through a large number of journals and tracts. Mr R. Whitelaw's excellent verse translation of Sophocles (London, Rivingtons, 1883) possesses the further merit, rare in a metrical rendering, of usually showing exactly how he takes the Greek, and thus has in some degree the value of a commentary,—supplemented, in a few cases, by short notes at the end.

¹ Described as ‘intended principally to explain and defend the text of the MSS. as opposed to conjectural emendation.’ Many will sympathise (as I cordially do) with Mr C. E. Palmer's general object,—viz. to protest against excessive licence in such emendation. It is only to be regretted that he should have gone to the opposite extreme, in consequence of two pervading ideas. The first is that our MSS. have come down much purer, even in minute matters, than is really the case; e.g. in *O. C.* 541, where Hermann's πόλεος is certain, Mr Palmer keeps πόλεως, because our MSS. have it. His other general assumption is that the strict correspondence of strophe with antistrophe, and the strict observance of lyric metres generally, are figments of modern ‘metrolatry,’—the ancient poets having been, in fact, far more lax. This view is a necessary corollary of the former, since in our MSS. the lyrics are often corrupt. Thus in *O. C.* 547 he keeps ἀλλούς, against the dactylic metre, and also against the sense. Yet the notes, if somewhat too prolix, often interest even when they do not persuade.

METRICAL ANALYSIS.

THE scansion of the lyrics is given here as by Dr J. H. Heinrich Schmidt in his *Compositionslehre**, pp. lxx—cvii. For the greater convenience of readers, I print the metrical scheme over the Greek words, and, under each line of a strophe, the corresponding line of the anti-strophe, in smaller type.

If a reader desires only to know what kind of lyric metre is used in each case, and how each verse is scanned, then he need not trouble himself with the diagrams subjoined to the scanned verses. Their meaning, which is simple, will be explained presently.

Ancient Greek metre is the arrangement of syllables according to Metre. ‘quantity’, i.e., according as they are ‘short’ or ‘long’. A ‘short’ syllable, as opposed to a ‘long’, is that on which the voice dwells for a shorter time. In Greek verse the short syllable, ˘ , is the unit of measure. Its musical equivalent is the quaver, ♪ , $\frac{1}{8}$ th of ♩ . The long syllable, – , has twice the value of ˘ , being musically equal to ♩ .

Besides ˘ and – , the only signs used for the lyrics of this play are the following :—

(1) └ for – , when the value of – is increased by *one half*, so that it is equal to ˘˘˘ , –˘ , or ˘– . And └ for – , when the value of – is *doubled*, so that it is equal to –˘˘ , ˘˘– , or –– .

(2) > , to mark an ‘irrational syllable’, i.e. one bearing a metrical value to which its proper time-value does not entitle it; viz. ˘ for – , or – for ˘ . Thus $\bar{\epsilon}\rho\gamma\bar{\omega}\nu$ means that the word serves as a choree, –˘ , not as a spondee, –– .

(3) ~˘ , instead of –˘˘ , when a dactyl (then called ‘cyclic’) serves for a choree, –˘ .

(4) ω , written over two short syllables (as $\pi\alpha\rho\acute{\alpha}$), when they have the value only of one short.

* The second volume of his work, ‘Die Kunstformen der Griechischen Poesie und ihre Bedeutung’, of which the ‘Griechische Metrik’ forms the fourth volume.

The last syllable of a verse is common (*ἀδιάφορος, anέψ*). Schmidt's practice is to mark it \cup or — according to the metre : e.g. $\bar{\epsilon}\rho\gamma\omega\nu$, if the word represents a choree, or $\bar{\epsilon}\rho\gamma\bar{a}$, if a spondee.

Pauses. At the end of a verse, ^ marks a pause equal to \cup , and $\overline{\wedge}$ a pause equal to —.

The *anacrusis* of a verse (the part preliminary to its regular metre) is marked off by three dots placed vertically, :

Metres used in this play.

The kinds of metre used are few in number, though they occur in various combinations.

i. *Logaoedic*, or *prose-verse* (*λογαιοιδικός*), was the name given by ancient metrists to a kind of measure which seemed to them something intermediate between verse and prose, owing to its apparent irregularity. Its essential elements are the choree, — \cup , and the cyclic dactyl, metrically equivalent to a choree, $\sim\cup$. Take these words:—

Stréngthen our | hánds, thou | Lórd of | báttles.

That is a 'logaoedic' verse of 4 feet (or tetrapody). If 'Oh' were prefixed to 'strengthen', it would represent an 'anacrusis', or prelude to the regular measure. Such a verse was called '*Glyconic*', from a lyric poet Glycon, who used it. A dactyl comes first; then three chorees: $\sim\cup$ | $\sim\cup$ | $\sim\cup$ | $\sim\cup$. But the dactyl might also stand *second*, as :

Lightly, | merrily, | spéd the | mórnings:

or *third*, as :

Lóst one, | footstep | néver re|turning.

According to the place of the dactyl, the verse was called a *First*, *Second*, or *Third* Glyconic.

In this play, the *Second* Glyconic (with anacrusis) is the main theme of the Parodos from 117 as far as 206 (omitting the anapaests); of the First Stasimon (668—719); and of the Third Stasimon from 1211 to 1248. It also occurs elsewhere in combination with other forms of logaoedic verse, shorter or longer. Of these other forms, the most important is the verse of 3 feet (or tripody), called 'Pherecratic' from Pherecrates, a poet of the Old Comedy. It is merely the Glyconic shortened by one foot, and is called 'First' or 'Second' according as the dactyl comes first or second: so that this is a 'First' Pherecratic,—

Hárk to the | cry re|soúnding.

We have this combined with the Second Glyconic in the opening of the Fourth Stasimon (1556 ff.). Elsewhere in the play we find logaoedic verses twice as long as this, *i.e.* hexapodies. They are combined with the tetrapody, or Glyconic verse, in the epode to the Third Stasimon (1239 ff.), and with the tripody, or Pherecratic, in the kommos at vv. 510 ff.

2. *Dochmiacs* occur in vv. 833—843 = 876—886, and in parts of the kommos, 1447—1499. In the following line, let ‘serfs’ and ‘wrongs’ be pronounced with as much stress as the second syllable of ‘rebel’ and of ‘resent’:—

Rebel! Serfs, reb'l! | Resent wrngs so dire.

The first three words form one ‘dochmiac’ measure; the last four, another; and the whole line is a ‘dochmiac diameter’, written $\text{---} \cup : \text{---} \cup | \text{---} \cup \parallel$. The comma marks the usual caesura, which is preserved in our example. The elements of the dochmiac were thus the bacchius, $\text{---} \cup$, equal to 5 shorts, and the (shortened) choree, --- , equal to 2 shorts. It was a joining of odd and even. No other such combination of *unequal* measures was used by the Greeks. The name δόχμιος, ‘slanting’, ‘oblique’, expressed the resulting effect by a metaphor. It was as if the rhythm diverged side-ways from the straight course. The varieties of the dochmiac arose chiefly from resolving one of the long syllables into two shorts; either with, or without, the further substitution of an ‘irrational’ long for a short in the anacrusis, or in the short syllable of the bacchius.

3. The *Ionic* verse of two feet (dipody) occurs in the Parodos (as v. 214 τέκνον, ὥμοι, τί γεγόνω;). The Ionic measure is $\text{---} \cup \cup$. Without anacrusis ($\cup \cup$), it is called *ionicus a maiore*: with anacrusis, *ionicus a minore*. Here the Ionic dipody has anacrusis, and should be written $\cup \cup : \text{---} \cup \cup | \text{---} \overline{\cup} \parallel$:

To the hill-tops, to the valleys.

4. Other measures used in the lyrics of this play are *dactylic* ($\text{---} \cup \cup$), *choreic* or *trochaic* ($\text{---} \cup$), *iambic* ($\cup \text{---}$), in various lengths. The only point which calls for notice is the use of the rapid dactylic *tetrapody* to express agitated entreaty (Parodos, 241 ff.). Anapaests of the ordinary type occur in the Parodos and at the close.

In the metrical schemes which are subjoined, the kind of metre used is stated at the beginning of each series of verses, and the scanning of every verse is shown.

Rhythm.—The diagrams. Rhythm is measured movement. It is the part of rhythm to arrange the materials furnished by metre in such a way that the whole shall please the ear. The diagrams placed after the metrical schemes are given here, as by Dr Schmidt, in order to show how the verses are rhythmically put together. It is always possible, of course, to describe in words how a poetical couplet, stanza, or other series is constructed. But time is saved if, instead of verbal descriptions, we can use pictures, which show the structure at a glance. Dr Schmidt's diagrams are merely such pictures. They form a graphic short-hand, of a simple kind.

In the two verses,

Willows whiten, aspens quiver,
Little breezes dusk and shiver,

it is plain that each verse is one rhythmical whole. If we *wrote* the two verses as one verse, a complete rhythm would still end at the word 'quiver'. Each of these verses contains four chorees, —, being a trochaic dimeter. The diagram to express these facts would be



Each verse is here a rhythmical whole (or 'sentence') of 4 feet. And the first rhythmical sentence corresponds to the second. The dots mark the beginning and end of a verse. The curve marks the correspondence.

Again :—

Now let us sing, long live the King, || and Gilpin, long live he; ||
And when he next doth ride abroad, || may I be there to see.]]

Whether these verses are written as two, or as four, it is equally evident that they contain four rhythmical wholes or 'sentences', the 1st and 2nd answering respectively to the 3rd and 4th. The 1st and 3rd contain four feet each; the 2nd and 4th, three. The diagram for this would be



The curve on the left shows the correspondence of the two *groups*. The curves on the right show the correspondence of single 'sentences'.

All rhythmical periods belong to one or other of these two types. That is, the period is formed either by a *single* rhythmical sentence answering to another, as in the first example; or by a *group* answering

to another, as in the second. A period of the first kind is called by Schmidt ‘stichic’ (from *στίχος*, a verse): of the second, ‘palinodic’, because a group or series recurs.

The variations on these two simple types are easily understood. In a stanza like this,—

Moreover, something is or seems
That touches me with mystic gleams
Like glimpses of forgotten dreams,

each verse is one rhythmical whole. The period is ‘stichic’, like the first example, only it is repeated; and would be written

•
4)
4)
4)

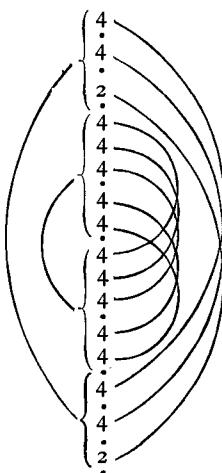
Similarly, a *group* of rhythmical sentences may recur more than once, making a repeated palinodic period. In some stanzas, again, the first verse answers to the fourth, the second to the third. When the order of correspondence is thus inverted, the period is antithetic. Such a period is seen in diagram II. for the First Strophe of the Parodos. There we have four groups of verses corresponding to each other in an inverted order, as the curves on the left show. Within these groups, single verses or parts of verses correspond in a regular order, as the curves on the right show.

If a rhythmical sentence introduces a rhythmical period without belonging to it, it is called a *προώδος*, prelude: or, if it closes it, an *ἐπωδός*, epode, or postlude. Similarly a period may be grouped round an isolated rhythmical sentence, which is then called the *μεσωδός*, ‘mesode’. In the diagrams, a prelude or epode is marked by the abbreviation *πρ.* or *ἐπ.* A mesode does not need to be specially marked, since it can always be recognised by the simple fact that it forms the central point. (See First Stasimon, Second Strophe, diagrams I., II., III., V.)

7. $\omega > \text{—} \sim \text{—} \sim \text{—} \sim \text{—} \sim \text{—}$
i : εντ | ες ταδε | ννν τιν | ηκ || ειν λογος | ουδεν | αξ | οντ Λ ||
κλιν : εις | ω πολυ | μοχθ α | λατ || α λογον | ει τιν | οισ | εις
8. $\omega > \sim \text{—} \sim \text{—} \sim \text{—} \sim \text{—}$
ον εγ : ω λευστρ | ων περι | παν ον | πω Λ ||
προς εμ : αν λεσχ | αν αβατ | ων απο | βασ
9. $\omega > \sim \text{—} \sim \text{—} > \text{—} > \text{—} > \text{—}$
διναμ : αι τεμεν | ος γνων | αι πουν | μοι Λ ||
ωα : πασι νομ | ος φων | ει προσθ | εν δ
10. $\omega > \sim \text{—} \sim \text{—} > \text{—} > \text{—}$
ποτε : ναι | ει Λ ||
απερ : υκ | ον

I. .
 4
 6
 .
 4
 .
 4

II.



SECOND STROPHE.—Logaoedic.

- I. $\text{—} > \sim \text{—} \sim \text{—} \sim \text{—} \sim \text{—} \sim \text{—} \sim \text{—} \sim \text{—}$
οντοι | μηποτε | σ εκ | τωνδ εδραν | ων | ω γερον | ακ || οντα τις | αξ | ει Λ ||
αυτον | μηκετι | τουδ || αυτοπετρ | ον | βηματος | εξ || ω ποδα | κλιν | ης
- II. I. $\text{—} \sim \omega \text{—} \sim \text{—} \sim \text{—}$
ετ : ονν ετι | βαινε | πορσ | ω Λ ||
οντ : ως αλις | ως ακ | ον | εις
2. $\text{—} \sim \omega \text{—} \sim \text{—} \sim \text{—}$
ετ : ι προβι | βαξε | κουρ | α Λ ||
εσθ : ω λεχρ | οσ γεπ | ακρ | ον
3. $\text{—} > \sim \text{—} \sim \text{—} \sim \text{—} \sim \text{—}$
πορσ : ω συ γαρ | αι | εις Λ ||
λα : οσ βραχν | οκλασ | ασ

III. $\overline{\text{πατερ}} \text{ εμ} | \text{ον τοδ} \text{ εν} | \text{ησυχ} | \text{αι} || \text{φ}$
 $\text{ω μοι μοι} \hat{\text{||}}$
 $\text{βασ} | \text{ει βασω} | \text{αρμοσ} | \text{αι Λ} \text{]]$

The corresponding words of the strophe are lost. Those of the antistrophe, given above, are regarded by Schmidt as forming a single verse, which is interrupted by the cry of pain, *ἴώ μοι μοι*, from Oedipus. For the sake of illustrating the metre, he conjecturally restores the words of the strophe, on the model of the antistrophe:—
 AN. *κατάβα*, ἀ πάτερ, εὐλάβησαι θ'—OI. *αἰαῖ αἰαῖ*—AN. *ἄγνῶν τέμενος κορᾶν*. The sign $\hat{\text{||}}$ shows that *ἴώ μοι μοι* is a mere parenthesis, not counted in the metre of the verse.

IV. 1. $\text{επεο} | \text{μαν επε} | \text{ωδ α} | \text{μανρ} \text{ || } \text{ῳ κωλ} | \text{ῳ πατερ} | \text{ᾳ σ αγ} | \text{ῳ Λ} \text{ ||}$
 $\text{γεραν} | \text{ει χερα} | \text{σωμα} | \text{σον} \text{ || } \text{προκλιν} | \text{ασ φιλι} | \text{αν εμ} | \text{αν}$
 $\text{ωδο} | \text{δυσφρονο} | \text{ατ} | \text{ασ Λ} \text{]]$

The words of the strophe are lost. Schmidt supplies OI. *οἵμοι τῷ κακοπότμω*.

V. 1. $\text{τολμα} | \text{ξεινος επ} | \text{i ξεν} | \text{ης Λ} \text{ ||}$
 $\text{ω τλαμ} | \text{ων οτε} | \text{νυν χαλ} | \text{qs}$
 $\text{ω δασ} | \text{ον τις ε} | \text{φυς βροτ} | \text{ων}$
 $\text{τισ} : \text{τροφεν α} | \text{φιλον απ} | \text{οστηγ} | \text{ειν Λ} \text{ ||}$
 $\text{τισ} : \text{o πολυ} | \text{πονος αγ} | \text{ει τω} | \text{αν}$
 4. $\text{και το φιλ} | \text{ον σεβ} | \text{εσθ} | \text{αι Λ} \text{]}$
 $\text{σον πατριδ} | \text{εκ πυθ} | \text{οιμ} | \text{αν}$

I.	II.	III.	IV.	V.
$\dot{3}$ 4 $\dot{3}$	$\dot{4}$ 4 $\dot{3}$	$\dot{4}$ 4 $\dot{3} = \dot{\epsilon}\pi.$	$\dot{4}$ 4 $\dot{4} = \dot{\epsilon}\pi.$	$\dot{4}$ 4 $\dot{4}$

After the Second Strophe follows the third system of Anapaests; 188 *ἄγε νῦν*—191 *πολεμῶμεν*. After the Second Antistrophe, from 207 (*ὦ ξένοι, ἀπόπτολις*) to the end of the Parodos, the correspondence of Strophe and Antistrophe ceases. The verses are *ἀνομοιστροφα*. In some editions the term *ἐπφόδος* is applied to them; but, as Schmidt points out (*Gr. Metrik* p. 451), this is erroneous, as the absence of unity is enough to show. The *ἀνομοιστροφα* fall into six sections, each divided into rhythmical periods. The rhythms adopted in the successive sections are varied with masterly skill, according to the emotion which each part interprets.

ANOMOIOSTROPHΑ.

First Section.—Logaoedic.

1. ω : ἔνοι απ | οπτολίς | αλλα | μη | τι τοδ απ | εννεπ | εις γερ | ον Λ ||
 2. μη : μη μ ανερ | γ τις | ειμι | μηδ || εξετασ | γς περ | α ματ | ευων]]

$$\left(\begin{array}{c} 4 \\ 4 \\ 4 \\ 4 \end{array} \right)$$

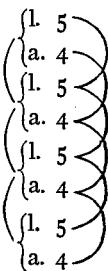
Second Section.—Ionic.

1. τι τοδ : αινα φυσις | ανδα τεκνον || ωμοι τι γε | γωνω Λ ||
 2. τινος : ει σπερματος | ω ξενε || φωνει πατρο | θεν Λ]]

$$\left(\begin{array}{c} 2 \\ 2 \\ 2 \\ 2 \end{array} \right)$$

Third Section.—Logaoedic.

1. ωμοι εγ | ω τι παθ | ω | τεκνον εμ | ον Λ ||
 2. λεγ επ : ειπερ επ | εσχατα | βαιν | εις Λ ||
 3. αλλ ερω | ον γαρ εχ | ω | κατακρυφ | αν Λ ||
 4. μακρα : μελλετον | αλλα ταχ | νν | ε Λ ||
 5. Δαιον | ωτε τιν | ω | ιων ι | ον Λ ||
 6. το τε : Δαβδακιδ | αν γενος | ω | Ζεν Λ ||
 7. αθλιον | Οιδιποδ | αν | σν γαρ οδ | ει Λ ||
 8. δεος : ωχετε | μηδεν οσ | ανδ | ω Λ]]



1. 5 = a logaoedic verse of 5 feet;
a. 4, an anapaestic verse of 4 feet.

Fourth Section.—Anapaestic.

1. ι : ω ω | ω δυσ | μορος ω | ω Λ ||
 2. θυγατ : ερ τι ποτ | αυτικα | κυρσ | ει Λ ||
 3. εξ : ω πορσ | ω βαιν | ετε χωρ | ας Λ ||
 4. α δινπ : εσχεο | ποι κατα | θησ | εις Λ ||



Fifth Section.—I. II. Dactylic. III. Logaoedic.

- I. ουδενι | μοιριδι | α τισις | ερχεται ||

ων προπαθ | γ το τιν | ειν Λ ||

απατ : α δ απατ | αις ετερ | αις ετερ | α Λ ||

II. παρα : βαλλομεν | α πονον | ου χαριν | αντιδιδ | ωσιν εχ | ειν Λ ||

συ δε : τωνδ εδραν | ων παλιν || εκτοπος | ανθισ αφ | ορμος εμ | ας Λ ||

III. χθονος : εκθορε | μη τι περ | α χρε | ος Λ ||

εμ : α πολ | ει προσ | αψ | ης Λ ||

I. $\begin{array}{c} \cdot \\ 4 \\ \vdots \\ 3 \\ \vdots \\ 4 \end{array}$

II. $\left(\begin{array}{c} \cdot \\ 3 \\ \cdot \\ 3 \\ \cdot \\ 3 \end{array} \right)$

III. $\begin{array}{c} \cdot \\ 4 \\ \vdots \\ 4 \end{array}$

Sixth Section.—I. Dactylic. II. Logaoedic.

- I. 1. ωξενοι | αιδ | οφρον | ες $\overline{\Lambda}$ ||
 └───┘ ┌───┐ ┌───┐ ─
2. αλλ επ | ει γερα | ον πατερ | α $\overline{\Lambda}$ ||
 └───┘ ┌───┐ ┌───┐ ─
3. τονδ εμον | ουκ ανε | τλατ εργ | ων $\overline{\Lambda}$ ||
 └───┘ ┌───┐ ┌───┐ ─
4. ακοντ | ων αι | οντες | ανδαν ||
 └───┘ ┌───┐ ┌───┐ ─
5. αλλ εμε | ταν μελε | αν ικετ | ενομεν ||
 └───┘ ┌───┐ ┌───┐ ─
6. ωξενοι | οικτ | ειραθ | α $\overline{\Lambda}$ ||
 └───┘ ┌───┐ ┌───┐ ─
7. πατρος υπ | ερ του | μον μονον | αντομαι ||
 └───┘ ┌───┐ ┌───┐ ─
8. αντομαι | ουκ αλα | οισ προσορ | ωμενα ||
 └───┘ ┌───┐ ┌───┐ ─
9. ομμα σον | ομμασιν | ως τις αφ | αμματος ||
 └───┘ ┌───┐ ┌───┐ ─
10. ημετερ | ου προφαν | εισα τον | αθλιον ||
 └───┘ ┌───┐ ┌───┐ ─
11. αιδονις | κυρσαι εν | ημμι γαρ | ως θεω
 └───┘ ┌───┐ ┌───┐ ─
12. κειμεθα | τλαμονες | αλλ ιτε | νευσατε ||
 └───┘ ┌───┐ ┌───┐ ─
13. ταν αδοκ | ητ | ον χαρ | ων $\overline{\Lambda}$ ||
 └───┘ ┌───┐ ┌───┐ ─
14. προς σ οτι | σοι φιλον | εκ σεθεν | αντομαι ||
 └───┘ ┌───┐ ┌───┐ ─
15. η τεκνον | η λεχος | η χρεος | η θεος]|
- II. 1. ου γαρ ιδ | οισ αν αθρ | ων βροτ | ων Λ ||
 └───┘ ┌───┐ ┌───┐ ─
2. οστις αν | ει | θεος αγ | οι Λ ||
 └───┘ ┌───┐ ┌───┐ ─
3. εκφυγ | ειν δυν | αιτ | ο Λ]|

I. A dactylic series.

II. 4
 4
 4
 4
 4

II. Kommos, vv. 510—548.

FIRST STROPHE.—Logaoedic.

I. 1. δεινον | μεν το παλ | αι || κειμενον | η | δη κακον | ω || ξειν επεγ | ειρ | ειν Λ ||
ηρεγκ | ουν κακοτ | ατ || ω ξενοι | η | νεγκ αεκ | ων || μεν θεος | ιστ | ω

2. οιμ : ως δ εραμ | αι πνθ | εσθ | αι Λ ||
τουτ : ων δ ανθ | αιρετον | ουδ | εν

II. 1. τι : τουτ | ο Λ ||
αλλ : εις | τι

2. τας : δειλ | αι | ας απορ | ον φαν | εισ | ας Λ ||
κακ : α | μ ευν | α πολις | ουδεν | ιδρ | υ

3. αλγ : ηδονος | α ξυν | εστ | ας Λ ||
γαμ : ων ενε | δησεν | ατ | α

4. μη : προς ξενι | ας αν | οιξ | γς Λ ||
η : ματροθεν | ως ακ | ουω

5. τας : σας α πε | πονθ αν | αιδ | η Λ ||
δυσ : ωνυμα | λεκτρ ε | πλης | ω

6. το : τοι πολυν | και | μηδαμα | ληγον ||
ω : μοι θανατ | οι | μεν ταδ ακ | ουειν

7. χρηξ : ω | ξειν | ορθον ακ | ουσμ ακ | ουσ | αι Λ ||
ω : ξειν | αυτ | αι δε δυ | εξ εμ | ου | μεν

8. ω : μοι στερξ | ον ικετ | εν | ω Λ ||
πως : φης παιδ | ε δυο δ | ατ | α

9. φεν | φεν Λ ||
ω | Ζεν

10. πειθ : ου καγ | ω γαρ οσ | ον σν | προσ | χρηζ | εις Λ]
ματρ : ος κοιν | ασ απε | βλαστον | ωδ | υ | ος

I. $\begin{array}{c} \cdot \\ 3 \\ 4 \\ 3 \\ \cdot \\ 4 \end{array}$
 $\dot{\pi} = \epsilon\pi.$

II. $\begin{array}{c} \cdot \\ 2 \\ \{ 6 \\ 4 \\ 4 \\ 4 \\ 4 \\ 6 \\ \{ 4 \\ 2 \\ \cdot \\ 2 \end{array}$
 $\dot{\pi} = \epsilon\pi.$

SECOND STROPHE.—Iambic.

I. 1. σαι τ : εισ αρ | απογον | οι τε | και κοιν || αι γε | πατρος α | δελφε | αι Λ ||
δυστ : ανε | τι γαρ ε | θου φον | ον τι | τοντο | τι δ εθελ | εις μαθ | ειν
2. $\begin{array}{ccccccc} \cdot & - & \sim & \sim & - & \sim & - \\ \sim & - & \sim & \sim & - & \sim & - \\ \sim & - & \sim & \sim & - & \sim & - \\ \sim & - & \sim & \sim & - & \sim & - \\ \sim & - & \sim & \sim & - & \sim & - \\ \sim & - & \sim & \sim & - & \sim & - \\ \sim & - & \sim & \sim & - & \sim & - \end{array}$
πατρ : ος πα | παι | δεντερ | αν ε | πατασ | επι νοσ | φ νοσ | ον

II. 1. $\begin{array}{ccccc} \cdot & \sim & \sim & \sim & \sim \\ \epsilon & : & παθες \epsilon & | & παθον α | & λαστ \epsilonχ | & ειν Λ || \\ \epsilon & : & κανες \epsilon & | & κανον εχ | & ει δε | & μοι \end{array}$
2. $\begin{array}{ccccc} \cdot & - & \sim & - & \sim \\ \epsilon & : & ρεξας & | & ουκ ε | & ρεξα | & τι γαρ ε | & δεξαμ | & ην Λ || \\ τι & : & τοντο & | & προς δικ | & ας τι | & τι γαρ εγ | & ω φρασ | & ω \end{array}$

3. $\begin{array}{ccccc} - & \omega & - & \omega & - \\ \deltaωρον ο & | & μηπτοτ εγ | & ω ταλα | & καρδιος || \\ και γαρ αν & | & ους εφον | & ευσεμ απ | & ωλεσαν \end{array}$
4. $\begin{array}{ccccc} \sim & - & \sim & - \tilde{\gamma} & \sim \\ \epsilonπ & : & ωφελ | & ησας | & πολεος | & εξελ | & εσθ | & αι Λ || \\ νομ & : & φ δε | & καθαρος | & αιδριε | & εις τοδ | & ηλθ | & ον \end{array}$

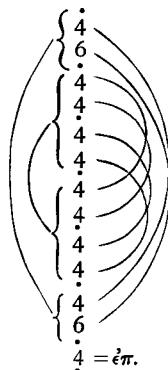
I. $\begin{array}{c} \cdot \\ 4 \\ 4 \\ 4 \\ 4 \end{array}$

II. $\begin{array}{c} \cdot \\ \{ 4 \\ 6 \\ 4 \\ 6 \end{array}$

III. First Stasimon, vv. 668—719.

FIRST STROPHE (forming a single period).—Logaoedic, with the Second Glyconic for main theme.

1. ενιππ | ου ξενε | τασδε | χωρ || αι ικ | ον τα κρατ | ιστα | γας επ | ανλ | α Λ ||
θαλλει δ | ουρανι | ας υπ | αχν || ασ ο | καλλιβοτρ | ις κατ | ημαρ | α | ει
2. τον : αργ | ητα Κολ | ωνον | ενθ | α λιγ | εια μιν | υρετ | αι Λ ||
ναρκ : ισσ | ος μεγαλ | αιν θε | αιν | αρχαι | ον στεφαν | αμο | τε
3. θαμ : ιξ | ουσα μαλ | ιστ α | ηδ | ων χλωρ | αις υπο | βασσ | αις Λ ||
χρισ : αυρ | ης κροκος | ουδ α | υπν | οι κρην | αι μινθ | οισ | ι
4. τον : οιν | ωπον εχ | ουσα | κισσ | ον και | ταν αβατ | ον θε | ον Λ ||
Κηφ : ισ | ου νομαδ | εις ρε | εθρ | ων αλλ | αιεν επ | ηματ | ι
5. φυλλαδα | μυριο | καρπον αν | ηλ | ιον αν | ηνεμ | ον τε | παντων ||
ωκυτοκ | ος πεδι | ων επι | νισσ | εται α | κηρατ | φ συν | ομβρω
6. χειμων | ων ιν ο | βακχι | ωτ | αις α | ει Διο | νυσσος | εμβατ | ευ | ει Λ ||
στερνουνχ | ου χθονος | ουδε | Μουσ | αν χορ | οι νιν απ | εστυγ | ησαν | ουδ | α
7. θεαις : αμφιπολ | ων τιθ | ην | αις Λ ||
χρυσ : ανιος | Αφροδ | ιτ | α



SECOND STROPHE.—Logaoedic,—the Second Glyconic being now varied by other logaoedic sentences, of 3, 6, or 2 feet. Note the contrast between the numerous small periods here, and the one great period of the First Strophe.

- I. - > ~ ~ ~ | ~ ~ ~ | ~ ~ ~ | ~ ~ ~ | -
 εστιν δ | οιον εγ | ω || γας Ασι | ας || ουκ επακ | ου | ω Λ]]
 αλλον δ | αινον εχ | ω || ματροπολ | ει || ταδε κρατ | ιστ | ου
- II. - > ~ ~ ~ | ~ ~ ~ | ~ ~ ~ | ~ ~ ~ | -
 ουδ εν | τα μεγαλ | φ || Δωριδ | νασ | φ Πελοπ | ος || πωποτε | βλαστ | ον Λ]]
 δωρον | του μεγαλ | ου || δαιμονος | ειπ | ειν χθονος | ανχ || ημα μεγ | ιστ | ου
- III. I. > - ~ ~ | - ~ ~ | - ~ ~ | - ~ ~ | -
 φυτ : ευμ α | χειρ | ωτον | αυτο | ποι | ον Λ ||
 ευ : ιππον | ευ | πωλον | ευθαλ | ασσ | ου
2. > - ~ ~ | - ~ ~ | - ~ ~ | -
 εγχε : ων φοβ | ημα | δαι | ων Λ ||
 ω : παι Κρον | ου συ | γαρ νιν | εις
3. ~ ~ ~ | - ~ ~ | - ~ ~ | - ~ ~ | -
 ο : ταδε | θαλλ | ει μεγ | ιστα | χωρ | φ Λ]]
 τοδ : εισα | ανχ | ημ αν | αξ Ποσ | ειδ | αν
- IV. I. - > ~ ~ ~ | ~ ~ ~ | - ~ ~ | -
 γλανκας | παιδοτροφ | ου | φυλλον ελ | αι | ας Λ ||
 ιπποισ | ιν τον ακ | εστ | ηρα χαλ | ιν | ου
2. > - ~ ~ | - ~ ~ | - ~ ~ | -
 το : μεν τις | ου | νεαρος | ουδε | γηρ | φ Λ]]
 πρωτ : αισι | ταισ | δε κτισ | ασ α | γυι | αισ
- V. - ~ ~ | - ~ ~ | - ~ ~ | - ~ ~ | - ~ ~ | - ~ ~ | - ~ ~ | -
 συν|ναι | ων αλι | ωσ || ει χερι | περσ || ασ ο γαρ | αιεν ορ | ων κυκλ | ος Λ ||
 αδ | ευ | ηρετμοσ | εκ || παγλ αλι | α | χερσι παρ | απτομεν | α πλατ | α
- VI. I. - > ~ ~ ~ | - ~ ~ | -
 λευσσει | νιν μορι | ου Δι | ος Λ ||
 θρωσκει | των εκατ | ομποδ | ων
2. - > ~ ~ ~ | -
 χα γλανκ | ωπις Αθ | αν | α Λ]]
 Νηρηδ | ων ακολ | ουθ | ος
- I. $\dot{3} \begin{pmatrix} 3 \\ 2 \\ 3 \end{pmatrix}$ II. $\dot{3} \begin{pmatrix} 3 \\ 4 \\ 3 \end{pmatrix}$ III. $\dot{6} \begin{pmatrix} 6 \\ 4 \\ 6 \end{pmatrix}$ IV. $\dot{6} \begin{pmatrix} 6 \\ 6 \end{pmatrix}$ V. $\dot{4} \begin{pmatrix} 4 \\ 2 \\ 4 \end{pmatrix}$ VI. $\dot{4} \begin{pmatrix} 4 \\ 4 \end{pmatrix}$

IV. Lyrics * in vv. 833—843 = 876—886.—Dochmiac.

- I. 1. ι : $\omega\pi\omega\lambda$ ||
 ι : $\omega\tau\alpha\lambda$ ||

2. $\tau\iota$: $\delta\rho\delta\omega\xi\epsilon\nu$ | $\sigma\kappa\alpha\phi$ || $\eta\sigma\epsilon\iota\tau\alpha\chi$ | $\epsilon\iota\beta\alpha\sigma$ || $\alpha\nu\omega\epsilon\chi\epsilon\rho$ | $\omega\eta\Lambda$ ||
 $\sigma\sigma$: $\nu\lambda\eta\mu\epsilon\chi$ | $\omega\eta\alpha\phi$ || $\iota\kappa\omega\epsilon\xi\epsilon\nu$ | $\epsilon\iota\tau\alpha$ || $\delta\epsilon\delta\kappa\epsilon\iota\tau\epsilon\lambda$ | $\epsilon\iota\omega$

3. $\epsilon\iota\omega\gamma$: $\sigma\omega\sigma\mu\epsilon\nu$ | $\sigma\omega\tau\alpha$ || $\delta\epsilon\gamma\mu\omega\mu\epsilon\nu$ | $\sigma\omega\Lambda$ ||
 $\delta\omega\kappa$: $\omega\tau\alpha\delta\alpha\pi$ | $\sigma\omega\kappa\epsilon\tau$ || $\iota\eta\mu\omega\pi\omega\lambda$ | ω

[Here follow four iambic trimeters, 837—840, = 880—883.]

II. 1. $\pi\omega\omega$: $\beta\alpha\theta\omega\delta\epsilon$ | $\beta\alpha\tau\epsilon$ || $\beta\alpha\tau\epsilon\eta\tau\omega\pi$ | $\sigma\omega\Lambda$ ||
 ι : $\omega\pi\omega\lambda\epsilon$ | $\omega\sigma\iota$ || $\omega\gamma\omega\pi\omega\mu\omega\lambda$

[Here follow four iambic trimeters, 837—840, =880—883.]

- II. 1. προ : βαθ ωδε | βατε || βατ εντοπ | οι Λ ||
 : ω πας λε | ws i || ω γας προ | μοι
 2. πολ : is εναιρετ | ai πολ || is εμα σθεν | ei Λ ||
 μολ : ετε συν ταχ | ei μολ || ετ επει περ | αν
 3. προ : βαθ ωδε | μοι Λ ||
 περ : ωσ οιδε | δη

$$\text{I.} \quad \text{dochm.} = \pi\rho.$$

II. {dochm

{dochm.
dochm.
dochm.}
{dochm.
dochm.}

dochm. = $\frac{1}{2}\pi$.

* Schmidt calls this lyric passage simply 'Wechselgesang'. It is not a *Komposit* in the proper sense (cp. n. on 833).

V. Second Stasimon, vv. 1044—1095.

FIRST STROPHE.—Dactylic.

* Period I. is here given as by Schmidt. But in v. 1054 he reads ὅρεταν | ἐγρεμάχαν (with Gleditsch), instead of the ms. τὸν ἐγρεμάχαν | Θρόνα καλ. Hence v. 2 of Period III. above runs thus,—

$\pi\tau\sigma\sigma\pi\alpha$ | \bar{w} $E\bar{v}$ | $\mu\alpha\lambda\pi\delta$ | $\bar{a}v$ $\bar{e}\theta\theta$ || $\bar{o}u\mu\alpha$ $\bar{\alpha}p$ | $\bar{e}\bar{u}\bar{r}\bar{a}\bar{v}$, and, instead of giving two tetrapodies, gives only one, followed by a dipody; i.e. .42. instead of .44. Accordingly, instead of two Periods after the first, Schmidt has only one, reading our III. 3 thus: $\bar{e}\gamma\bar{r}\bar{e}\mu\alpha$ | $\bar{a}v$ $\bar{r}\bar{a}s$ | $\bar{\delta}\bar{o}\tau\bar{o}\bar{\alpha}$ | $\bar{o}v\bar{s}\bar{a}$ || $\bar{\delta}\bar{u}\bar{g}\bar{r}\bar{a}\bar{s}\bar{a}$ || $\bar{\delta}\bar{e}\bar{l}\bar{f}\bar{a}\bar{s}\bar{a}$ ||, or .42. instead of our .44. His Period II. (=our II. and III.) then contains the series

$$\cdot 4^2 \cdot 4^2 \cdot 4^4 = 4^2 \cdot 4^2 \cdot 4^4$$

SECOND STROPHE.—Dactylic.

I. I.	$\epsilon\rho\delta$:	ουσ		η μελλ		ουσιν		ως	Λ	
i	:	ω		θεων	παντ		αρχε		παντ		

2. προ | μνατ | αι ι | μοι Λ ||
 ωτ | α | Ζευ πορ | οις

3. γνωμ : α ταχ αντ ασ ειν Λ]
γας τασδε δαμ ουχ οις

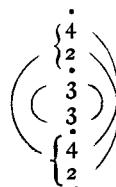
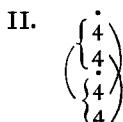
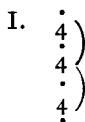
II. i.	<i>ταν</i>	:	<i>δεινα</i>	<i>τλασαν</i>	<i>δεινα δ</i>	<i>ευρουσ</i>	\parallel	<i>σαν προς</i>	<i>ανθαιμ</i>	<i>ων παθ</i>	$\eta \overline{\Lambda}$
	<i>σθεν</i>	:	<i>ει πι</i>	<i>νικει</i>	<i>φ τον</i>	<i>εναγρ</i>	\parallel	<i>ον τελ</i>	<i>ει ωσ</i>	<i>αι λοχ</i>	<i>ον</i>

2. τελ : ει τελ ει Ζευς τι κατ αμαρ μαντις ειμι εσθλ ων αγ ωνων
σειν α τε παις Παλλας Αθ ανα και τον αγονειντ αν Απ ολλω

III. 1. ειθ α | ελλαι | α ταχ | υρρωστ || ος πελ | ειας ||
και κασ | γυνητ | αγ πυκυ | οστικτ || ων ο | παδογ

2. αιθερι | ας νεφελ | ας κυρσ || αιμ αν | ωθ αγ | ωνων |
 αιντεδ | αιν εδε | αιν επον || αιν δε | αιν ζε | αιν επον

3.	<i>ai</i>	<i>ωρ</i>	<i>ησ</i>	<i>ασα</i>	<i>τουμον</i>	<i>ομι</i>	<i>α Λ</i>	<i>—</i>
	<i>μολ</i>	<i>ειν</i>	<i>γα</i>	<i>ταδε</i>	<i>και πολ</i>	<i>ιτ</i>	<i>ais</i>	



VI. Third Stasimon, vv. 1211—1248.

STROPHE.—Logaoedic, based on the Second Glyconic.

- I. 1. $\overline{- > \sim \sim - \sim \quad \overline{\sim} \quad - \sim \sim - \sim -}$
 $\text{oστις} | \tau\text{ον πλεον} | \text{oσ μερ} | \text{oυσ} || \chi\rho\gamma\zeta\text{ei} | \tau\text{ον μετρι} | \text{oυ παρ} | \text{eis Λ} ||$
 $\mu\eta \phi\nu | \alpha\iota \tau\text{ον α} | \pi\alpha\tau\alpha | \nu\kappa || \varphi \lambda\text{ογ} | \text{oυ το δ επ} | \text{eι φαν} | \eta$
2. $\overline{- > \sim \sim - \sim \quad \overline{\sim} \quad - \sim \sim - \sim - \sim -}$
 $\zeta\omega\epsilon\text{ιν} | \sigma\kappaαι\sigma\sigma\text{υν} | \alpha\text{n φυλ} | \alpha\sigma\sigma || \omega\text{n εν εμ} | \text{oι κατα} | \delta\eta\lambda\text{οσ} | \epsilon\sigma\tau\omega ||$
 $\beta\eta\eta\text{αι} | \kappa\epsilon\theta\text{εν θ} | \text{eν περ} | \eta\kappa || \text{eι πολυ} | \delta\epsilon\text{υτερον} | \text{ws ταχ} | \iota\sigma\tau\alpha$
3. $\overline{\sim \quad \overline{\sim} \quad - \sim \quad \overline{\sim} \quad - \sim \quad \overline{\sim} \quad - \sim -}$
 $\epsilon\pi : \text{eι} | \text{πολλα μεν} | \text{ai μακρ} | \text{ai} || \alpha\text{μερ} | \text{ai κατε} | \theta\epsilon\text{ντο} | \delta\eta \Lambda ||$
 $\text{ws : eυt} | \text{aν το νε} | \text{oυ παρ} | \eta || \kappa\text{ouφασ} | \alpha\text{φροσυν} | \text{as φερ} | \text{oυ}$
4. $\overline{\sim \quad \overline{\sim} \quad - \sim \quad \overline{\sim} \quad - \sim \quad \overline{\sim} \quad - \sim -}$
 $\lambda\text{υπ} : \text{as} | \epsilon\gamma\gamma\text{υτερ} | \omega\text{τα} | \tau\epsilon\pi\sigma || \text{oντα δ} | \text{oυκ aν iδ} | \text{ois o} | \text{πον Λ}]$
 $\text{tis : πλαγ} | \text{a πολυ} | \mu\text{oχθοσ} | \epsilon\xi || \omega\text{tis} | \text{oυ καματ} | \omega\text{n εν} | \iota$

- II. 1. $\text{οτ} : \text{aν tis} | \text{es πλε} | \text{oν πεσ} | \eta \Lambda ||$
 $\phi\text{ou} : \text{oι στασ} | \text{eis ερ} | \text{is μαχ} | \text{ai}$

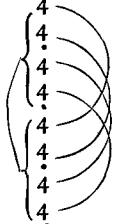
2. $\text{tou δε} | \text{oντοs} | \text{o δ επi} | \kappa\text{ouρoσ} ||$
 $\kappaai \phi\theta\text{ou} | \text{oσ tο} | \tau\epsilon \kappa\text{ata} | \mu\text{emptou}$

3. $\text{iσtελ} : \text{eσtοs} | \text{Aϊδo}s | \text{o tε mοiρ} | \text{aνυμeν} | \text{aios} ||$
 $\epsilon\piile | \lambda\text{ογχe} | \pi\text{υmatoν} | \alpha\text{kratεs} | \alpha\text{proso} | \mu\text{ilov}$

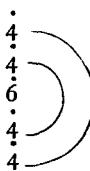
4. $\text{aλυρo}s | \text{aχoρo}s | \text{aνaτeφ} | \text{ηne} ||$
 $\gamma\text{yras} | \text{aφiλoν} | \text{iwa ppo} | \pi\alpha\tau\alpha$

5. $\text{θaνaтo}s | \text{es tεl} | \text{eυt} | \text{aν Λ}]$
 $\kappa\text{aka kak} | \omega\text{n ξuν} | \text{oik} | \text{ei}$

I.



II.



EPODE.—Logaoedic.

- I. 1. εν ; φ | τλαμ | ων οδ | ουκ εγ | ω μον | ος Λ ||
 — ~ — ~ — ~ — ~ — ~ —
2. παντόθ | εν βορ | ειος | ως τις | ακτ | α Λ]
- II. 1. κυματο | πληξ | χειμερι | α κλον | ειτ | αι Λ ||
 — > — ~ — ~ — ~ —
2. ως και | τονδε κατ | ακρ | ας Λ ||
3. δεινατ | κυματο | αγ | εισ Λ ||
4. ατ | αι κλονε | ουσιν α | ει ξνν | ουσ | αι Λ]*
- III. 1. αι μεν απ | αελι | ον δυσμ | αν Λ ||
 — ~ — ~ —
2. αι δ ανα | τελλ | οντ | ος Λ ||
3. αι δ ανα | μεσσ | αν ακτ | ιν Λ ||
4. αι δ : εννυχι | αν απο | Πιτ | αν Λ]

I. 6
6
6II. 6
4
4
4
6III. { 4
4
4
4
4 } 4

* Schmidt inserts γ' after κλονέονσιν, when the verse reads
 > :~ ~ | — | - ~ | - ~ | — | - Λ].

**VII. Kommos, vv. 1447—1456 = 1462—1471: 1477—1485
= 1491—1499.**

FIRST STROPHE.—Iambic in periods I. and II. In III., v. 1 is dochmiac, v. 2 logaoedic (First Glyconic).

- I. 1. $\overset{\vee}{\nu} \overset{\vee}{\epsilon} : \alpha \tau \dot{\alpha} \epsilon | \nu \epsilon \theta \epsilon \nu | \eta \lambda \theta \epsilon | \mu \omega \Lambda ||$
 $\iota \delta : \epsilon \mu \alpha \lambda | \mu \epsilon \gamma \alpha \epsilon \rho | \epsilon \iota \pi \epsilon \tau | \alpha i$
2. $\overset{\vee}{\kappa} \overset{\vee}{\alpha} \overset{\vee}{\kappa} \overset{\vee}{\kappa} : \alpha \beta \alpha \nu | \pi \sigma \mu \alpha | \pi \alpha \alpha \alpha | \alpha \nu \xi \epsilon \nu | \alpha \nu \Lambda ||$
 $\kappa \tau \pi : \alpha s \alpha \pi \alpha | \alpha s \delta \iota | \alpha \beta \omega \alpha \nu | \alpha s \delta \alpha \kappa \rho | \alpha \nu$
3. $\overset{\vee}{\epsilon} \overset{\vee}{\iota} \overset{\vee}{\tau} : \mu \omega \iota \alpha | \mu \eta | \kappa \gamma \chi \alpha \nu | \epsilon \iota \Lambda ||$
 $\delta \epsilon \mu \nu \pi : \eta \lambda \theta \epsilon | \kappa \pi \alpha t | \alpha s \phi \beta | \alpha \nu$
- II. 1. $\overset{\vee}{\mu} \overset{\vee}{\alpha} \overset{\vee}{\tau} : \alpha \nu \gamma \alpha \rho | \alpha \nu \delta \epsilon \nu | \alpha \xi \iota | \omega \mu \alpha || \delta \alpha \mu \nu \alpha | \alpha \nu \epsilon \chi | \omega \phi \rho \alpha \sigma | \alpha i \Lambda ||$
 $\epsilon : \pi \tau \eta \xi \alpha | \theta \mu \nu \alpha | \alpha \nu \rho \alpha \nu | \alpha \gamma \alpha \rho || \alpha \sigma \tau \rho \alpha \pi | \eta \phi \nu \epsilon \gamma | \epsilon \iota \pi \alpha \lambda | \alpha \nu$
2. $\overset{\vee}{\alpha} \overset{\vee}{\rho} : \alpha \alpha \rho | \alpha \alpha | \tau \alpha \nu \alpha | \epsilon \iota \chi \rho \nu \alpha || \alpha s \sigma \tau \rho \epsilon \phi | \alpha \nu | \mu \nu \epsilon \tau \epsilon \rho | \alpha \Lambda ||$
 $\tau \iota : \mu \alpha \alpha \phi | \eta \alpha | \epsilon \iota \tau \alpha \lambda | \alpha s \delta \epsilon || \alpha \nu \alpha \delta | \alpha \nu | \gamma \alpha \alpha \iota \alpha | \alpha \nu$
- III. 1. $\overset{\vee}{\tau} \overset{\vee}{\alpha} : \delta \epsilon \pi \alpha \eta \mu \alpha \rho | \alpha \nu \theta \nu \alpha || \alpha \nu \xi \omega \nu \alpha \nu | \omega \Lambda ||$
 $\alpha \phi : \alpha \nu \mu \alpha \rho \pi \alpha \nu | \alpha \nu \delta \alpha \nu || \alpha \nu \xi \mu \phi \rho \alpha \nu | \alpha s$
2. $\overset{\sim}{\epsilon} \overset{\sim}{\kappa} \overset{\sim}{\tau} \overset{\sim}{\nu} \overset{\sim}{\epsilon} : \epsilon \kappa \tau \nu \epsilon \nu | \omega | \zeta \epsilon \nu \Lambda ||$
 $\omega \mu \epsilon \gamma \alpha \nu | \alpha \theta \eta \rho | \omega | \zeta \epsilon \nu$
- | | | |
|-------------------------------------|--|---|
| I. $\overset{\cdot}{4} = \pi \rho.$ | II. $\begin{cases} \overset{\cdot}{4} \\ \overset{\cdot}{5} \end{cases}$ | III. $\begin{cases} \overset{\cdot}{4} \\ \overset{\cdot}{5} \end{cases}$ |
| | $\begin{cases} \overset{\cdot}{4} \\ \overset{\cdot}{4} \end{cases}$ | $\begin{cases} \overset{\cdot}{4} \\ \overset{\cdot}{4} \end{cases}$ |

SECOND STROPHE.—Dochmiac in periods I., II., IV.: iambic in III.

- I. 1. $\overset{\sim}{\epsilon} \overset{\sim}{\nu} \overset{\sim}{\omega} \overset{\sim}{\alpha} : \alpha \iota \delta \nu \alpha \mu \alpha \lambda | \alpha \nu \theta \nu \alpha || \alpha \mu \phi \nu \sigma \tau \alpha \tau | \alpha i \Lambda ||$
 $\iota : \omega \iota \omega \pi \alpha \nu | \beta \alpha \theta \nu || \beta \alpha \theta \nu \epsilon \iota \pi \alpha \kappa \rho | \alpha$
2. $\overset{\sim}{\delta} \overset{\sim}{\iota} : \alpha \pi \rho \nu \sigma \iota \alpha \nu \rho | \alpha \beta \alpha \nu \Lambda ||$
 $\pi \rho : \iota \gamma \nu \alpha \lambda \epsilon \alpha \nu | \iota \omega$

	> u u - > - > u u - u -		
II. 1.	ιλ : αος ω δαιμ ων ιλ αος ει τι γη Λ		
	Ποσ : ειδωνι φ θε φ τυγχαν εις		
	> u u - u - u - - u -		
2.	ματ : ερι τυγχαν εις α φεγγες φερ ων Λ		
	βον : θυτον εστι αν αγ ιζων ικ ον		
	u - u - u - u - u - u -		
III.	ειν : αισι ον δε σου τυχ οιμι μηδ α λαστον ανδρ ιδ ων Λ		
	ο : γαρ ξεν οσ σε και πολ ισμα και φιλ ους επ αξι οι		
	u - - u - , u - - u -		
IV. 1.	α : κερδη χαρ υν μετ ασχοιμ πως Λ		
	δικ : αιαν χαρ υν παρ ασχειν παθ ων		
	> u u - > -		
2.	Ζευ : ανα σοι φων ω Λ		
	σπευσ : ον α ισσ ων αξ		
I.	dochm. dochm. dochm.	II.	(dochm. dochm. dochm.)
))
III.	.)	III.	.)
	4		4
IV.	dochm. dochm. dochm.)

VIII. Fourth Stasimon, vv. 1556—1578.

STROPHE.—Logaoedic (the tripody, or Pherecratic verse, in period I.; the tetrapody, or Glyconic, in II.).

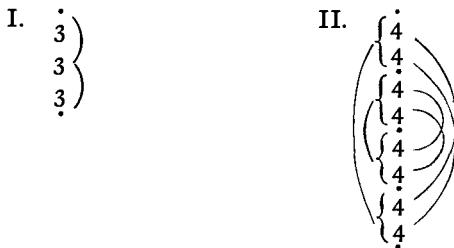
I.	~ u - u l ~ u - > l ~ u - u -		
	ει θεμις εστι μοι ταν αφαν η θε ον και σε λιτ αι σεβ ιξειν		
	ω χθονι αι θε αι σωμα τ α νικατ ον θηρος οσ εν πνλ αισ		
II. 1.	~ u - u - > l - > - > - > -		
	εννυχι ων αν αξ Αιδ ων εν Αιδ ωνευ λισσομ αι Λ		
	ταισι πολ ιξεν οις ευν ασθ αι κρυξ εισθαι τ εξ αντρ ων		
	~ u u * - u u u l ~ u - u - u -		
2.	απονα μηδ επ ι βαρν αχ ει ξενον εξαννοσ αι μορ φ Λ		
	αδαματ ον φυλ ακα παρ Αιδ φ λογοσ αιεν εχ ει τον ω		

* Schmidt reads μη ἐπίπονα, adding τὸν before ξενον: in the antistr., ίλακα for φύλακα, adding δή before λόγος. This gives > : ~ ~ | ~ ~ | ~ ~ | l, || ~ ~ | ~ ~ | - - | - - | - - | Λ ||

3. ταν : παγ | κευθ | η κατ | ω νεκρ || ων πλακα | και Στυγι | ον δομ | ον Λ ||
 γας : παι | και | Ταρταρ | ον κατ || ευχομαι | εν καθαρ | ϕ βην | αι

4. πολλ : ων γαρ | αν | και ματ | αν || πηματ | ων ικν | ουμεν | ων Λ ||
 ορμ : αμεν | ω | νερτερ | ας || τω ξεν | ω νεκρ | ων πλακ | ας

5. παλ : ιν σφε | δαιμ | ων δικ | αιος | αυξ | οι Λ ||
 σε : τοι κι | κλησκ | ω τον | αιεν | υπν | ον



IX. Kommos, vv. 1670—1750.

FIRST STROPHE.—Choreic, in verses of 6 or of 4 chorees.

- | | | | | | | | |
|-------|---------------------------|--|------------------------------|-------------------------------------|--------------------|-----------|-------|
| I. i. | αi | $\phi\epsilon\nu$ | $\epsilon\sigma\tau\iota\nu$ | $\nu\omega\nu$ | $\delta\eta$ | \wedge | |
| | $\pi\theta$ | os | toi | $kai\ kai$ | $\omega\nu\ a\rho$ | $\eta\nu$ | tus |
| 2. | ω | ω | ω | ω | ω | ω | |
| | $\omega\mu\nu\epsilon\nu$ | $\alpha\lambda\lambda\omega\ \delta\epsilon$ | $\mu\eta\ p\alpha\tau\ro\nu$ | $\epsilon\mu\phi\tau\eta\tau\omega$ | | | * |

* ω , written over two short syllables, means that here they have the value of only one short; so that $\bar{o}\bar{v} \bar{r}\bar{\delta} \mu\bar{e}\bar{v}$ (for example) is to be regarded as a choree, —~, not as a cyclic dactyl, —~. Schmidt has illustrated this by Aesch. *Ag.* 991 θρῆνον Ἐρινός αὐτοδίδακτος ἔσωθεν, which similarly gives — ω | — ω | — ω | — ω | \sqcup | — \wedge || In reference to that passage, he remarks:—‘The heavy complaint of the Chorus, which breaks forth impetuously, is adequately expressed first by the strong ictus placed each time on —, and then by the quick movement of ω .’ (*Rhythmic and Metric*, p. 50,—the English translation of Dr Schmidt’s ‘Leitfaden’, by Prof. J. W. White, of Harvard.)

3. *α : λαστον | αιμα | δυσμορ | οιν στεν | αξ | ειν Λ ||*
ο : ποτε γε | και τον | εν χερ | οιν κατ | ειχ | ον
4. *ωτινε | τον πολιν | αλλοτε | μεν πονον ||*
ω πατερ | ω φιλος | ω τον α | ει κατα
5. *εμπεδον | ευχομεν | εν πυματ | ϕ δ αλογ | ιστα παρ | οισομεν ||*
γας σκοτον | ει μενος | ουδ εκει | ων αφιλ | ητος ε | μοι ποτε
6. *ιδ : οντε | και παθ | ονσ | α Λ]*
και : ταδε | μη κυρ | ησ | γς
- II. 1. *τι δ : εστιν | εστ | υν μεν | εικασ | αι φιλ | οι Λ ||*
ε : πραξεν | ε | πραξεν | οιον | ηθελ | εν
2. *βε : βηκεν | ως μαλ | ιστ αν | εν ποθ | ϕ λαβ | οις Λ]*
το : ποιον | as ε | χρηζε | γας επ | i ξεν | as
- III. 1. *τι γαρ οτ | ϕ | μητ Αρ | ης Λ ||*
ε θανε | κοιτ | αν δ εχ | ει
2. *μητε | ποντος | αντε | κυρσεν ||*
νερθεν | ευσκι | αστον | αιεν
3. *ασκοπ | οι δε | πλακες ε | μαρψαν ||*
ουδε | πενθος | ελιπ α | κλαντον
4. *εν αφαν | ει | τινι μορ | ϕ | φερομεν | ον Λ]*
ανα γαρ | ομμ | α σε τοδ | ω | πατερ εμ | ον
- IV. 1. *ταλ : αινα | νων δ ο | λεθρι | α Λ ||*
στεν : ει δα | κρυον | ουδ εχ | ω
2. *ννξ επ | ομμασ | υν βε | βακε || πως γαρ | η τιν | απι | αν Λ ||*
πως με | χρη το | σον ταλ | αωαν || αφανισ | αι το | σονδαχ | οσ
3. *γαν | η | ποντι | ον κλυνδ || ων αλ | ωμεν | αι βι | ον Λ ||*
ω | μα | γας επ | i ξεν || as θαν | εω ε | χρηζε | αλλ
4. *δυσ : οιστον | εζομ | εν τροφ | αν Λ]*
ερ : ημος | εθανες | ωδε | μοι

V. 1.	<i>ου κατ οιδα κατα με φονιος Αιδ ας ελ οι πατρ ι Λ </i>
	<i>ω ταλ αιwa tis aρa μe πoтmos αuθis ωδ³ [ar ολβi os]*</i>

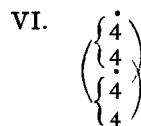
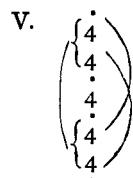
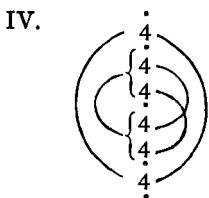
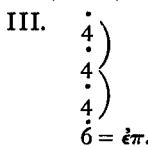
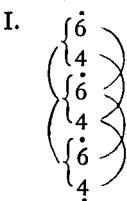
2. ξυνθαν | ειν γερ | αι | ω Λ || τ
[lost in antistrophe]

[lost in antistrophe]

3. ταλ :	αιναν	ws ε	μογυ ο	μελλ		ων βιος	ον βι	ωτ	ος Λ	
επ:	αμμεν	ει σετ	ω φιλ	α		τας πατρος	ωδ ερ	ημ	ας	

VII. 1. ω διδυμ | α τεκν | ων αρ | ιστα || το φερον | εκ θε | ου φερ | ειν Λ
αλλ επει | ολβι | ως ε | λυσε || το τελος | ω φιλ | αι βι | ου

2. μῆδ ετ αγ | αν φλεγ | εσθον | ου || τοι κατα | μεμπτ ε | βητ | ον Λ ||
ληργετε τουν αχ ους κακ ων || γαρ δυσαλ ωτος ουδ εις



SECOND STROPHE.—Choreic.

I. I. παλ : - υ - υ - υ | θωμεν || ως τι | ρεξομ | εν Λ ||
 φιλ : αι τρεσ | ητε | μηδεν || αλλα | ποι φυγ | ω

2.	<i>i</i>	: μερος εχ	ει με	τις Λ	ΙΙ
	<i>κατ</i>	: παρος απ	εφιγε	τι	

II. 1.	<i>ταν</i>	: <i>χθονιον</i>	<i>εστι</i>	<i>αν ιδ</i>	<i>ειν Λ</i>	
	<i>το</i>	: <i>σφων το</i>	<i>μη πιτ</i>	<i>νειν κακ</i>	<i>ws</i>	

* [*ἀνδριστος*] is conjecturally supplied by Schmidt. Cp. note on 1715.

† Schmidt omits $\xi\nu\thetaavei\gamma$ γεραψ, but retains πατρι. Periods V. and VI., as given above, then form only one period, the series being .44.44.=.44.44. See note on v. 1600.

2. $\overset{\sim}{\tau} \text{ i } \nu : \text{ o } \text{s } \pi \text{ a } \tau \text{ o } | \text{ o } \text{s } \tau \text{ a } \lambda | \text{ a } \nu \text{ e } \gamma | \omega \text{ } \wedge \text{ } \|$
 $\phi \text{ r } \nu \text{ o } : \omega \text{ } \tau \text{ i } | \delta \eta \theta \text{ } o | \pi \text{ e } \rho \text{ } \nu \text{o } | \epsilon \text{ i } s$

3. $\overset{\sim}{\theta} \text{ e } \mu : \text{ i } \nu \text{ d } \epsilon | \pi \text{ w } \text{s } \tau \text{ a } \delta | \epsilon \text{ o } \sigma \text{ t } \iota | \mu \text{ a } \nu \text{ } \wedge \text{ } \|$
 $\text{o } : \pi \text{ w } \text{s } \mu \text{o } \nu \text{l } | \text{ o } \text{u } \text{m } \epsilon \theta | \epsilon \text{ s } \delta \text{o } \mu | \text{ o } \text{u } \text{s}$

III. I. $\overset{\sim}{\text{o }} \text{u } \chi \text{ o } \nu | \text{ q } \text{s } \tau \text{ i } | \tau \text{o } \delta \text{ e } \pi \text{ e } | \pi \lambda \eta \xi \text{ a } \nu \text{s } \|$
 $\text{o } \text{u } \kappa \text{ e } \chi | \omega \text{ } \mu \text{v } | \delta \epsilon \text{ } \gamma \text{e } \mu \text{a } | \tau \text{e } \nu \text{e }$

2. $\overset{\sim}{\kappa} \text{ a } \iota | \tau \text{o } \delta | \omega \text{ } \tau \text{ i } | \tau \text{o } \delta \epsilon \text{ } \mu \text{a } \delta | \text{ a } \nu \theta \text{i } \nu \text{s } \|$
 $\mu \text{o } \gamma \text{o } \delta \text{e } \chi | \epsilon \text{ i } \kappa \text{ a } | \pi \text{a } \nu \text{o } \pi \text{e } | \epsilon \text{ i } \chi \nu \text{e }$

3. $\overset{\sim}{\text{a }} \text{t } \alpha \text{a } \phi \text{o } | \epsilon \pi \text{t } \nu \text{e } | \delta \text{e } \chi \text{a } \tau \text{e } | \pi \text{a } \nu \text{t } \delta \text{o } \|$
 $\tau \text{o } \tau \text{e } \mu \text{e } | \text{a } \pi \text{o } \rho \text{a } | \tau \text{o } \tau \text{e } \delta \text{u } \pi | \epsilon \text{r } \theta \text{e } \nu$

4. $\overset{\sim}{\text{a }} \text{g } \epsilon \text{ m } \epsilon | \kappa \text{a } \tau \text{o } | \epsilon \pi \text{e } \nu \text{a } \rho | \mu \text{e } \xi \text{o } \nu \|$
 $\mu \text{e } \gamma \text{ a } \rho \text{a } | \pi \text{e } \lambda \text{a } \gamma \text{o } \delta | \epsilon \text{la } \chi \text{e } \tau | \text{o } \nu \text{ t } \iota \nu$

$\overset{\sim}{\text{a }} \text{i } \text{a } \text{i } \overset{\sim}{\text{f }}$
 $\phi \text{e } \nu \text{ f } \text{e } \nu$

IV. I. $\overset{\sim}{\delta } \text{u } \nu \text{o } \tau \text{a } \lambda | \text{a } \nu \text{a } | \pi \text{o } \iota | \delta \eta \tau \text{ } \wedge \text{ } \|$
 $\text{t } \nu \text{o } \mu \text{o } \nu | \omega \text{m } \nu | \omega | \text{Z } \nu \text{e }$

2. $\overset{\sim}{\text{a }} \text{u } \nu \theta \text{i } \nu | \omega \delta \text{ e } \rho | \eta \text{m } \nu \text{o } | \text{a } \pi \text{o } \rho \text{o } \|$
 $\epsilon \lambda \pi \iota \delta | \omega \gamma \text{a } \rho | \epsilon \text{ s } \tau \text{ i } \nu | \epsilon \text{t } \nu \text{e } \mu \text{e }$

3. $\overset{\sim}{\text{a }} \text{i } \text{i } : \text{w } \nu \text{a } | \tau \text{la } \mu \text{m } \nu | \epsilon \xi | \omega \text{ } \wedge \text{ } \|$
 $\delta \text{a } \mu \text{.} : \omega \text{v } \tau \text{a } | \nu \nu \gamma \text{e } | \lambda \text{a } \nu | \epsilon \text{.}$

I.* $\overset{\cdot}{3} \Big) \quad \overset{\cdot}{3} \Big)$
 $\overset{\cdot}{3} \Big) \quad \overset{\cdot}{3} = \dot{\epsilon} \pi.$

II. $\overset{\cdot}{4} \Big) \quad \overset{\cdot}{4} \Big)$
 $\overset{\cdot}{4} \Big) \quad \overset{\cdot}{4}$

III. $\left(\begin{array}{c} \overset{\cdot}{4} \\ \overset{\cdot}{4} \\ \overset{\cdot}{4} \\ \overset{\cdot}{4} \end{array} \right)$

IV.† $\overset{\cdot}{4} \Big) \quad \overset{\cdot}{4} \Big)$
 $\overset{\cdot}{4} \Big) \quad \overset{\cdot}{4}$

* In Period I., v. 2, Schmidt adopts Gleditsch's expansion of the MS. text, *ἱμερος ἔχει μέ <τις>*. ΙΣ. *τίς <οὖν>*, and in the antistrophe, *καὶ πάρος ἀπέφυγεν*. AN. *<τι δή>*;>. Hence this verse becomes a tetrapody (instead of a tripodody, as above), and Periods I. and II., as given above, fall into one period with v. 1 as prelude, the series being .6.=πρ., .4·4.=.4·4. In the note on 1739 f. will be found my reasons for preferring Hermann's reading *καὶ πάρος ἀπέφυγε*. AN. *τι*;

† Schmidt, with Gleditsch, reads a second *alaī* in the strophe (v. 1734), and in the antistrophe AN. *ναὶ ναὶ*. XO. *φεῦ φεῦ*. These being included, the period becomes palinodic, the series being .4·4.=.4·4.

ΣΟΦΟΚΛΕΟΥΣ
ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ

ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ

I.

Ο ΕΠΙ ΚΟΛΩΝΩΙ ΟΙΔΙΠΟΥΣ συνημμένος πώς ἐστι τῷ ΤΥΡΑΝΝΩΙ.
τῆς γὰρ πατρίδος ἐκπεσὼν ὁ Οἰδίπους ἥδη γεραὶς ὃν ἀφικνεῖται εἰς Ἀθήνας,
ὑπὸ τῆς θυγατρὸς Ἀντιγόνης χειραγωγούμενος. ἥσαν γὰρ τῶν ἀρσένων περὶ
τὸν πατέρα φιλοστοργότεραι. ἀφικνεῖται δὲ εἰς Ἀθήνας κατὰ πυθόχρηστον,
ὡς αὐτὸς φησι, χρησθὲν αὐτῷ παρὰ ταῖς σεμναῖς καλουμέναις θεαῖς μεταλ- 5
λάξαι τὸν βίον. τὸ μὲν οὖν πρῶτον γέροντες ἔγχώριοι, ἐξ ὃν ὁ χορὸς
συνέστηκε, πυθόμενοι συνέρχονται καὶ διαλέγονται πρὸς αὐτόν. ἔπειτα δὲ
Ἴσμην παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παιδῶν, καὶ τὴν
γενησομένην ἄφιξιν τοῦ Κρέοντος πρὸς αὐτόν· ὃς καὶ παραγενόμενος ἐπὶ τῷ
ἀγαγένιν αὐτὸν εἰς τούπισω ἀπρακτος ἀπαλλάττεται. ὁ δὲ πρὸς τὸν Θησέα το
διελθὼν τὸν χρησμὸν οὕτω τὸν βίον καταστρέφει παρὰ ταῖς θεαῖς.

Τὸ δὲ δρᾶμα τῶν θαυμαστῶν· ὃ καὶ ἥδη γεγηρακὼς ὁ Σοφοκλῆς ἐποίησε,
χαριζόμενος οὐ μόνον τῇ πατρίδι ἀλλὰ καὶ τῷ ἑαυτοῦ δήμῳ. ἥν γὰρ
Κολωνῆθεν· ὥστε τὸν μὲν δῆμον ἐπίσημον ἀποδεῖξαι, χαρίσασθαι δὲ καὶ τὰ
μέγιστα τοῦς Ἀθηναίους, δι' ὃν ἀπορθήτους ἔσεσθαι καὶ τῶν ἔχθρῶν αὐτοὺς 15
κρατήσειν ὑποιίθεται ὁ Οἰδίπους, προαναφωνῶν ὅτι διαστασιάσουσι πρὸς
Θηβαίους ποτὲ καὶ τούτων κρατήσουσιν ἐκ χρησμῶν δὰ τὸν τάφον αὐτοῦ.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν τῇ Ἀττικῇ ἐν τῷ ἱππίῳ Κολωνῷ
πρὸς τῷ ναῷ τῶν σεμνῶν. ὁ δὲ χορὸς συνέστηκεν ἐξ Ἀθηναίων ἀνδρῶν.
προλογίζει Οἰδίπους.

20

3 ἥσαν sc. al θυγατέρες. Brunckius pro τῆς θυγατρὸς scripsit μιᾶς τῶν θυγατέρων
(quod ipsum legitur infra, Argum. IV. 2): Turnebus post τῶν ἀρσένων inseruit al
θῆλεια. Nihil addendum: mera incuria peccavit scriptor. 4 πυθόχρηστον L.
τὸ πυθόχρηστον A: sed importunus est articulus. 6 Pro verbis τὸ μὲν οὖν
πρῶτον...συνέρχονται habet A tantum τότε μὲν οὖν ἔρχονται. 9 γενησομένην

scripsit Elms. pro γενομένην. ιο ἀγαγεῖν L. ἀπαγαγεῖν A, B. 14
 Κολωνῆτεν B, Κολώνητεν L, Κολωνόθεν A et Ald. Cf. Eustath. p. 351. 10 ap. Elms.
 δ' ἐκεῖθεν δημότης...κολώνηθεν ἐλέγετο φῦναι, οὐ κολωνόθεν, ὡς δυοιον ὃν κολωνὸν καὶ
 κολώνην εἰπεῖν, καὶ ἐκ κολωνοῦ καὶ κολώνηθεν. Sic Dem. In Mid. § 64 Φιλόστρατον
 ...τὸν Κολωνῆτεν. ἀποδεῖξαι ('constituere') L, recte, opinor. Elmsleius ἐπιδεῖξαι,
 non ex conjectura (ut Dindorfium secutus Blaydes. refert), sed ex cod. A, ut ipse
 memorat. 16 καὶ ante ὅτι addit L. 18 ιππιφ] ιππεῖφ L.

II.

Τὸν ἐπὶ Κολωνῷ Οἰδίποιν ἐπὶ τετελευτηκότι τῷ πάππῳ Σοφοκλῆς ὁ
 νῦδον ἔδιδαξεν, νὺὸς ὃν Ἀρίστωνος, ἐπὶ ἄρχοντος Μίκωνος, ὃς ἐστι τέταρτος
 ἀπὸ Καλλίου, ἐφ' οὗ φασιν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαν. σαφὲς δὲ
 τοῦτ' ἐστὶν ἐξ ὃν ὁ μὲν Ἀριστοφάνης ἐν τοῖς Βατράχοις ἐπὶ Καλλίου ἀνάγει
 5 τοὺς τραγικοὺς ὑπὲρ γῆς, ὁ δὲ Φρύνιχος ἐν Μούσαις, ἃς συγκαθῆκε τοῖς
 Βατράχοις, φησὶν οὐτως·

μάκρα Σοφοκλέης, ὃς πολὺν χρόνον βιοὺς
 ἀπέθανεν, εὐδαιμων ἀνήρ καὶ δεξιός,
 πολλὰς ποιήσας καὶ καλὰς τραγῳδίας.
 καλῶς δ' ἐτελεύτησ', οὐδὲν ὑπομείνας κακόν.

10

ἐπὶ δὲ τῷ λεγομένῳ ιππιφ Κολωνῷ τὸ δράμα κεῖται. ἔστι γὰρ καὶ ἔτερος
 Κολωνὸς ἀγοραῖος πρὸς τῷ Εὑρυστακείῳ, πρὸς φ' οἱ μισθαρνοῦντες προεστή-
 κεισαν, ὥστε καὶ τὴν παροιμίαν ἐπὶ τοῖς καθυστερίζουσι τῶν καιρῶν διαδο-
 θῆναι

15

δψ' ἥλθες, ἀλλ' εἰς τὸν Κολωνὸν ἵεσο.

μνημονεύει τῶν δυεῖν Κολωνῶν Φερεκράτης ἐν Πετάλῃ διὰ τούτων·

οὐτος, πόθεν ἥλθες; Εἰς Κολωνὸν ίέμην,
 οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ιππέων.

2 ὃς ἐστι τέταρτος L. ὃς τέταρτος vulg. 5 τραγικοὺς ex conjectura dedit
 Clinton. (Fast. Hellen. vol. II. p. xxxvi) pro στρατηγούς, quod L habet. Ut monet
 Elms., 'non Aristophanes Ranis, sed Eupolis Δῆμοις, ἀνάγει τοὺς στρατηγούς ὑπὲρ
 γῆς, nempe Miltiadem, Aristidem, Cimonem, Periclem.' Librario certe, non scrip-
 tori, tribuendus est error. 10 καλῶς δ'] καλῶς L: δ' addidit Hermann. 11
 ιππιφ] ιππεῖφ L.

² Μίκωνος] Micon was the *δρχων* ἐπώνυμος of Ol. 94, 3 = 402 B.C., Callias of Ol. 93,
 3 = 406 B.C. Between them came Alexias (405), Pythodorus (404, the Anarchy), and
 Euclides (403). The comedy of the *Frogs* was acted at the Lenaea of 405 B.C., i.e.
 about the beginning of Feb. (C. F. Herm. Ant. II. § 58), and Sophocles was then dead.
 Curtius (*Hist. Gr.* IV. 79 tr. Ward) and others date his death 405 B.C.; and, supposing
 him to have died at the beginning of the year, this suits the other data. He died in
 Ol. 93, 3 and in the archonship of Callias (Diod. 13. 103); but that Olympic year, and

that archonship, ran from July 406 B.C. to July 405 B.C. ^{5 Μονάρχαις]} It is conjectured that the subject of the *Muses* was cognate to that of the *Frogs*,—a contest between two poets, with the Muses for judges (see Bothe, *Frag. Com.* p. 214). Aristophanes was first with the *Frogs*, Phrynichus second with the *Muses*, Plato comicus third with the *Cleophaon*. ^{12 Κολωνὸς ἀγοραῖος]} A low hill, with the ground about it, was known as ‘The *Colonus of the Agora*,’ or ‘*Market Hill*,’ because it lay just W.N.W. of the market-place in the Cerameicus, on the N.W. side of the Acropolis and nearly N. of the Areopagus. The ‘Market Hill’ was included in the larger district called Melitē. (See E. Curtius, text to the *Sieben Karten von Athen*, pp. 51 ff.) The locality about the hill formed a sort of labour-market, as labourers and artisans resorted thither to seek engagements. Hence it was called Κολωνὸς ὁ μισθίος (schol. on Ar. *Avt.* 998), or ὁ ἐργατικός (schol. on Aeschin. or. I. § 125). For the other *Colonus* (ὁ Ἰππιος), see the commentary on the play *ad init.* and vv. 55 f. ^{τῷ Εὐρυσακεῖῳ]} A chapel or ἡρῷον of Eurysaces, the son of Ajax, who was said to have dwelt in this part of Athens after he and his brother Philaeus had bestowed Salamis on the Athenians. Pausanias does not mention the Eurysaceion, but Harpocration (*s.v.*) places it in the district Melitē to which the *Colonus Agoraeus* belonged. ^{13 τὴν παροιμίαν]} It is quoted by Pollux 7. 133, Photius p. 367. 6, etc. Meineke wished to read ἀλλως for ἀλλ' εἰς, and to render (understanding ἀντί): ‘you have come too late, or else you would have gone to *Colonus*’—supposing that the *Colonus Agoraeus* was associated with festivities (?). But ἀλλ' εἰς is clearly right, I think: *ἴστοι* is pres. imper., not imperf. indic., and the sense is:—‘*You have come too late—nay, get you gone to the Colonus*: i.e. ‘you have missed *this* job—you had better go and look out for another’ (alluding to the hiring of labourers at the ‘Market Hill’). ¹⁶ Pherecrates, one of the best poets of the Old Comedy, gained the prize first in 438 B.C. Πετάλη was the name of a woman; the plot is unknown. (*Frag. Com.* p. 107.)

III.

ΕΜΜΕΤΡΟΣ ΥΠΟΘΕΣΙΣ ΤΟΥ ΠΡΟΓΕΓΡΑΜΜΕΝΟΥ ΔΡΑΜΑΤΟΣ
ΗΤΟΙ ΤΟΥ ΕΠΙ ΚΟΛΩΝΩΙ ΟΙΔΙΠΟΥ.

*Ηλυθεν ἐκ Θήβης ἀλαὸν πόδα βακτρεύουσα
πατρὸς ὁμοῦ μητρὸς τλήμονος Ἀντιγόνη
ἐς χόνα Κεκροπίης· καὶ τὰς Δῆμητρος ἀρούρας,
σεμνῶν δὲ ἰδρύθη σηκὸν ἐς ἀθανάτων·
ώς δὲ Κρέων Θήβηθεν ἔχων εἰσῆλθεν ἀπειλάς,
Θησεὺς ταῖς ὄσταις ῥύσατο χερσὶ βίᾳ.
Φοιβείων παρέχειν χρησμῶν φάτιν εἰπεν ἀληθῆ,
ἔνθεν ἄρ' ὁ πρέσβυς τόνδε κρατεῦν πόλεμον.
*Αργόθεν ἥλθε θεῶν ίκέτης κρατερὸς Πολυνείκης,
τῷ δὲ πατήρ στυγερὰς ἔξαπέλασσεν ἄρας·
Μοῖραι γὰρ δυσάλυκτοι ἐφ' ἵππείοι Κολωνοῦ
ῆγαγον τὸ ἀνδραπόδων πνένμα πολυχρόνιον· †

ώς δ' ἦν Αἰγείδης ἔφορος λογίων Ἐκάτοιο,
σεισμοῖς καὶ βρονταῖς ἦν ἀφανῆς ὁ γέρων.

ΕΜΜΕΤΡΟΣ] ἐμμέτρως L. 2 ὅμοῦ] ἀμοῦ L. 8 πόλεμοι] πόλεμος L.

2 Join *μητρὸς τλ.* 'Ayt., 'A., child of a hapless mother': ὅμοῦ not with these words (as if = 'like him'), but with *ἢλυθεν*. 8 ἔνθεν κ.τ.λ. The v. is corrupt, but the sense plain:—'Oed. said that he could cite a genuine decree of the Delphic oracle, that, on whichever side the old man (Oed. himself) should be, that side should prevail in war.' Possibly *ἔνθ' ἐν δροις πρέσβυτος, τῶνδε κρατεῖν πόλεμον.* 12 ἀνδραπόδων πνεῦμα πολυχρόνον conceals a corruption, perh. of something like *ἄνδρα πόνων τέρμα πολυχρονίων*. The style of these verses would even warrant the suggestion of *πρέμνα* or *πρυμνὰ* (as = τέλη) for *πνεῦμα*. 13 'While Theseus was spectator of the decrees of Apollo' (cp. v. 1644).

IV.

ΣΑΛΟΥΣΤΙΟΥ ΥΠΟΘΕΣΙΣ.

Τὰ πραχθέντα περὶ τὸν Οἰδίποδα ἴσμεν ἄπαντα τὰ ἐν τῷ ἐτέρῳ ΟΙΔΙΠΟΔΙ. πεπήρωται γάρ καὶ ἀφίκται εἰς τὴν Ἀττικήν, ὁδηγούμενος ἐκ μιᾶς τῶν θυγατέρων, Ἀντιγόνης. καὶ ἔστιν ἐν τῷ τεμένει τῶν σεμνῶν [*Ἐρινύων*], (ὅ ἔστιν ἐν τῷ καλουμένῳ ἵππῳ Κολωνῷ, οὗτῳ κληθέντι, ἐπεὶ καὶ Ποσειδῶνός ἔστιν ἱερὸν ἵππου καὶ Προμηθέως, καὶ αὐτοῦ οἱ ὄρεωκόμοι ἴστανται') ἔστι γάρ αὐτῷ πυνθόχρηστον ἐνταῦθα δεῖν αὐτὸν ταφῆς τυχεῖν· οὐδὲ μῆτέστιν ἐτέρῳ βέβηλος τόπος, αὐτόθι κάθηται· καὶ κατὰ μικρὸν αὐτῷ τὰ τῆς ὑποθέσεως προέρχεται. ὅρᾳ γάρ τις αὐτὸν τῶν ἐντεῦθεν, καὶ πορεύεται ἀγγελῶν ὅτι τις ἄρα τῷ χωρίῳ τούτῳ προσκάθηται. καὶ ἔρχονται οἱ ἐν τῷ τόπῳ ἐν τοῦτον σχήματι, μαθησόμενοι τὰ πάντα. πρῶτος οὖν ἔστι καταλύων τὴν ὕδοιπορίαν καὶ τῇ θυγατρὶ διαλεγόμενος. ἄφατος δέ ἔστι καθόλου η ὥικονομία ἐν τῷ δράματι, ὡς οὐδενὶ ἄλλῳ σχεδόν.

3 'Ἐρωντων, quod L habet, uncis includunt Elms. et edd. 4 ἵππῳ. 5 ἵππου] ἵππειψ. ἵππειον L. 7 βέβηλος] βεβήλῳ L. 8 ἀγγελῶν ὅτι ἄρα τῷ χωρίῳ τοῦτο προκάθηται L. Β ἀπαγγελῶν, addito τις post ὅτι προσκάθηται A.

ΣΑΛΟΥΣΤΙΟΥ] A rhetorician of the 5th cent. A.D., of whom Suidas gives a short notice. A Syrian by birth, he lived first at Athens and then at Alexandria, where τῷ σοφιστικῷ βίῳ προσεῖχε. His argument to the *Antigone* is also extant. Among his other writings were commentaries on Demosthenes and Herodotus. 5 καὶ αὐτοῦ οἱ ὄρεωκόμοι κ.τ.λ.: 'and there the muleteers take their station'—to be hired by people going from Athens into the country. As the writer knew Athens, this local touch is probably true for his days. He seems to add it as further illustrating the connection of Colonus with riding.

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΑΝΤΙΓΟΝΗ.

ΞΕΝΟΣ.

ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΑΓΓΕΛΟΣ.

The Ἀττικοὶ γέροντες who form the Chorus belong to Colonus. The so-called ξένος is also of Colonus (cp. vv. 78, 297), and derives his traditional title in the Dramatis Personae merely from the fact that Oedipus addresses him as ὁ ξένος (v. 33).

In some parts of this play four persons are on the stage at once ; viz. (1) vv. 1096—1210, Oedipus, Antigone, Ismene (mute), Theseus : (2) 1249—1446, Oed., Ant., Ism. (mute), Polyneices : (3) 1486—1555, Oed., Ant., Ism. (mute), Theseus. Two explanations of this fact are possible.

I. A fourth (regular) actor may have been employed. The cast might then have been as follows :—

1. *Protagonist.* Oedipus.
2. *Deuteragonist.* Antigone.
3. *Tritagonist.* Ismene. Creon.
4. *Fourth actor.* Stranger. Theseus. Polyneices. Messenger¹.

Müller (*History of Greek Literature*, vol. I. p. 403) thinks that a fourth actor was used. ‘The rich and intricate composition of this noble drama would have been impossible without this innovation. But even Sophocles himself does not appear to have dared to introduce it on the stage’—the play having been produced, after his death, by Sophocles the grandson (Argum. II. *ad init.*).

II. The part of Ismene may have been divided between one of the three regular actors and a ‘supernumerary,’ who was a ‘mute

¹ In order that the same actor should play the Messenger and Theseus, we must suppose that the Messenger leaves the stage in the interval between the entrance of the two sisters (1670) and the entrance of Theseus (1751). The alternative, with or without a fourth actor, is that the Protagonist should take the part of the Messenger as well as that of Oedipus. So in the *Ajax* the Protagonist played both Ajax and Teucer.

person' (*κωφὸν πρόσωπον*). On this view it is further necessary to divide the part of Theseus. The cast might then have been as follows :—

1. *Protagonist.* Oedipus. Ismene from 1670.
2. *Deuteronist.* Stranger. Ismene to 509. Theseus, except in 887—1043. Creon. Polyneices. Messenger.
3. *Tritagonist.* Antigone. Theseus in 887—1043.
4. *Mute person.* Ismene 1096—1555.

This cast is adopted by Prof. N. Wecklein in his edition of the play (p. 8).

A slight modification of this second scheme is that suggested by W. Teuffel in *Rhein. Mus.* (new series) ix. 137, viz. that the 'super-numerary,' who played Ismene as a mute person from 1096 to 1555, also represented her from 1670 to the end. In the latter scene she has merely a few broken words towards the end of the lyric *κορμός* (1724 ff.). The phrase of Pollux (4. 110), *παραχορήγμα*¹ εἰ τέταρτος ὑποκριτής τι παραφθέγξαιτο, 'the term "parachoregema" was used if a fourth actor interposed at all with speech,' suggests a distinction between the 'super-numerary' who was strictly a *κωφὸν πρόσωπον*, and one who was allowed to speak a few incidental (*παρα-*) words,—such as those of Ismene in 1724—1734. This view has the merit of greater simplicity. The protagonist, then, will play Oedipus only—unless, indeed, he adds to it the part of the Messenger.

An analogous case occurs in Eur. *Andromache* 504—765,—a play which, though its date cannot be precisely fixed, was at least earlier than the *Oedipus at Colonus*. Andromache, her young son Molossus, Menelaus, and Peleus are on the stage together. Molossus has a few words to speak, though he remains silent after the entrance of Peleus. There is surely great improbability in Hermann's view that the boy who played Molossus was *strictly* a 'mute person,'—his part being spoken for him from a place of concealment by the actor who immediately afterwards played Peleus (see Paley, *Eur.* vol. II. p. 226). It is more natural to suppose that, in the case of Molossus as in that of Ismene, the 'super-

¹ This word (from *παραχοργέω*) meant simply 'something furnished in supplement' to the ordinary provision by the choragus. The supplement might be a fourth actor (in addition to the regular three), or a body of 'supernumeraries' (like the suppliants in the *O. T. ad init.*) in addition to the regular Chorus. There is no good authority for *παρασκήνιον* being used of a 'supernumerary' actor. According to Pollux 4. 109 the term was used when a member of the Chorus took the place of a fourth actor.

numerary' was allowed to speak the few words which alone were needed.

As to dividing the part of Theseus, we may agree with J. W. Donaldson (*Theatre of the Greeks*, p. 307, 8th ed.) that Müller overrates the objections. The mask, and other conditions of the Greek theatre, would go far to facilitate such an arrangement.

STRUCTURE OF THE PLAY.

1. *πρόλογος*, verses 1—116.

2. *πάροδος*, 117—253.

3. *ἐπεισόδιον πρῶτον*, 254—667, divided into two parts by a *κομμός* 510—548.

4. *στάσιμον πρῶτον*, 668—719.

5. *ἐπεισόδιον δεύτερον*, 720—1043 (with a kommos-like passage, 833—843 = 876—886).

6. *στάσιμον δεύτερον*, 1044—1095.

7. *ἐπεισόδιον τρίτον*, 1096—1210.

8. *στάσιμον τρίτον*, 1211—1248.

9. *ἐπεισόδιον τέταρτον*, 1249—1555, divided into two parts by a *κομμός*, 1447—1499.

10. *στάσιμον τέταρτον*, 1556—1578.

11. *ἔξοδος*, 1579—1779, including a *κομμός*, 1670—1750.

The Parodos (vv. 117—253) passes at v. 138 into a *κομμός*: i.e. it is not merely the lyric chant with which the Chorus enters the orchestra, but becomes a lyric dialogue, in which Oedipus and Antigone take part with the Chorus. The essence of a *κομμός*, as defined by Aristotle (*Poet.* 12), was that the *lyric* strains of the chorus should alternate with the utterances of one or more of the actors. The *actor's* part in the *κομμός* might be lyric, as here in the Parodos and in the first *κομμός* (510—548); or it might preserve the ordinary metre of dialogue, as in the second *κομμός* (1447—1499), where the choral lyrics are interspersed with iambic trimeters spoken by Oedipus and Antigone.

ΟΙΔΙΠΟΤΣ.

ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας
 χώρους ἀφίγμεθ' ή τίνων ἀνδρῶν πόλιν;
 τίς τὸν πλανήτην Οἰδίπουν καθ' ήμέραν
 τὴν νῦν σπανιστοῖς δέξεται δωρῆμασιν;
 σμικρὸν μὲν ἔξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι
 μείον φέροντα, καὶ τόδ' ἔξαρκον ἐμοί·
 στέργειν γὰρ αἱ πάθαι με χὼ χρόνος ξυνὼν

5

* δωρῆμασιν codd., δωρῆμασι Elms., Blaydes.: sed in extremo versu plerumque

Scene:—At *Colonus in Attica*, a little more than a mile north-west of the acropolis of Athens. The back-scene shows the sacred grove of the *Eumenides*, luxuriant with ‘laurel, olive, vine’ (v. 17). Near the middle of the stage is seen a rock (v. 19), affording a seat which is supposed to be just within the bounds of the grove (v. 37). The hero *Colonus* is perhaps represented by a statue on the stage (59 τόνδε, cp. 65).

The blind *OEDIPUS* (conceived as coming into Attica from the W. or N.-W.) enters on the spectator's left, led by *ANTIGONE*. He is old and way-worn; the haggard face bears the traces of the self-inflicted wounds (*δυσπρόσποτον*, v. 286): the garb of both the wanderers betokens indigence and hardship (vv. 747 ff., *δυσπινέες στολάς*, v. 1597). After replying to his first questions, his daughter leads him to the rocky seat (v. 19).

1—116 Prologue. Oedipus has sat down to rest, when a man of the place warns him that he is on holy ground. It is the grove of the *Eumenides*. At that word, Oedipus knows that he has found his destined goal; and, when the stranger has gone to summon the men of Colonus, invokes the goddesses.—Steps approach; Oedipus and his daughter hide themselves in the grove.

1 γέροντος. Sophocles marks the length of interval which he supposes between the *O. T.* and the *O. C.* by v. 395, *γέροντα δ' ὥρθον φλαῦρον δι' νέος πέσην*. In the *O. T.* Oedipus cannot be imagined as much above 40,—his two sons being then about 15 and 14, his two

daughters about 13 and 12 respectively. It was ‘long’ after his fall when Creon drove him into exile (437, 441). It would satisfy the data of both plays to suppose that about 20 years in the life of Oedipus have elapsed between them.

Ἀντιγόνη. An anapaest can hold only the first place in a tragic trimeter, unless it is contained in a proper name, when it can hold any place except the sixth. Soph. has the name *Ἀντιγόνη* only four times in iambics. Here, in 1415, and in *Ant.* 11 the anapaest holds the fifth place; in *O. C.* 507, the 4th. But Eur. prefers the anapaest of *Ἀντιγόνη* in the 4th place: see *Ph.* 88, 757, 1264, 1323, 1465, 1636 (4th place) as against 58, 1476, 1588 (5th). The anapaest must be wholly in the proper name: hence Eur. *I. A.* 1570 *Ἐλεξε δ', ὁ θηροκτόνος* *Ἄρτεμι* *παῖ Διός* was amended by Porson, *Ἐλεξε δ', ὁ θηροκτόνος* *Ἄρτεμις Διός*.

2 χώρους, like *loca*, vaguely, ‘region’ (so *O. T.* 798): but sing. *χῶρος* below (16, 37, 54), of a definite spot. Oed. already knows that they are near *Athens* (25), but it is time that the day's journey was ended (20); will this rural region—or town—supply their needs if they halt? The exordium has something of a Homeric tone,—due not merely to the form of the question (like that of Odysseus on awakening in Phaeacia, *Od.* 6. 119, and in Ithaca, *Od.* 13. 200 *τέων αὐτει βροτῶν εἰς γαῖαν ικάνων*), but also to the epic phrase *ἀνδρῶν πόλιν* (*Il.* 17. 737 etc.).

3 πλανήτην: cp. Eur. *Herad.* 878 *ἔνοι πλανήτην εἶχετ' ἀθλίον βίον*. The word is not in itself opprobrious: in 123 it is merely opp. to *ἴγχωρος*: cp. Plat.

OEDIPUS.

Daughter of the blind old man, to what region have we come, Antigone, or what city of men? Who will entertain the wandering Oedipus to-day with scanty gifts? Little crave I, and win yet less than that little, and therewith am content; for patience is the lesson of suffering, and of the years in our long

scribitur νῦ ἐφελκυστικόν, etiamsi sequens a consonanti incipit. 5 σμικροῦ B,

Ref. 371 Δ καλοῦμεν...τοὺς...πλανήτας ἐπὶ τὰς πόλεις, ἐμπόρους. In *O. T.* 1029 πλάνης, said by Oed. to the Corinthian, takes its colour from the added ἐπὶ θητείᾳ, 'a vagrant hireling.'

4 σπανιστοῖς, made scanty, given scantly: so Philostratus (circ. 235 A.D.) p. 611 ἀρωμα...σπανιστόν, 'rare.' This implies σπανίζω τι as='to make a thing scanty' or rare, which occurs in Greek of the 2nd cent. B.C. (Philo Byzant. *De septem mirabil.* 4): cp. Shaksp. *Lear* 1. 1. 281 'you have obedience scanted.' For a different use see Strabo 15. 727 (a land) σπανιστὴ καρπός, 'poor' in..., implying σπανίζω τινά as='to make one needy,' whence the perf. pass. ἐσπανισμέθη ἀρωγόν (Aesch. *Pers.* 1024); and here again cp. Shaksp. *Merchant* 2. 1. 17 'if my father had not scanted me.'

δέξεται: Xen. *Anab.* 5. 5. 24 ξενίους...δέχεσθαι: Plat. *Legg.* 919 Α καταλύεσσιν ἀγαπηταῖς δεχόμενος.

δωρῆμασιν, food, and shelter for the night: *Od.* 14. 404 ἐς κλιστὴν ἄγαγον καὶ ξενία δῶκα (whereas δῶρα, or ξενήτια δῶρα, in Hom. usu.=special presents, as of plate or the like, *Od.* 24. 273).

5 ἔκαυτοντα, 'asking earnestly.' This compound has a like force in *O. T.* 1255, *Trach.* 10; and so the midd. below, 586, 1327. Cp. ἔξεφεται, straitly enjoins, *Ai.* 795. In prose, the special sense of ἔκαυτεν was 'to demand the surrender of' a person, answering to ἐκδιδόναι: Antiph. or. 6 § 27 εἰ...θεράποντας ἔξατομοι μὴ ήθελον ἐκδιδόναι. σμικροῦ is better than μικροῦ, since the rhetorical ἐπαναφορά (cp. *O. T.* 370) needs the same form in both places. μικρός having prevailed in later Attic (as in Xen. and the orators), our MSS. in the tragic texts often drop the σ. But, metre permitting, tragedy preferred σμικρός. In

Soph. fr. 38 εἰ μικρός ὡν τὰ φαῦλα νική, σας ἔχω, the word='of short stature,' in which sense *Il.* 5. 801 too has Τυδεὺς τοι μικρός μὲν ἔη δέμας, though in 17. 757 σμικρῆσι. Curtius (*Etym.* p. 622), comparing σμικτόρ and μικτόρ, remarks that analogy speaks for the antiquity of the σ in σμικρός, while it is possible that the μ was not original, but arose from some other sound.

6 φέροντα = φέρομενον: *O. T.* 590 πάντ' ἀνεν φόβου φέρω: cp. 1411. καὶ τοῦ. As καὶ οὐτὸς (like *et is, isque*), οὐ καὶ ταῦτα, introduces a strengthening circumstance, (Her. 6. 11 εἴναι δούλοισι, καὶ τούτοισι ὡς δρηπέτησι), so here καὶ τοῦ marks the last step of a climax. Some edd. point at φέροντα, taking ἔξαρκον as=ἔξαρκε, 'and that suffices me': but this (a) supposes a very harsh ellipse of ἔστι, (b) maims the rhythm, (c) weakens the force of the series σμικρὸν—μεῖον—ἔξαρκον. έμοι after Οἰδίπον: cp. 1329: as *O. T.* 535 τῆς ἐμῆς after τοῦδε τάνδρος: *Ai.* 865 μιθῆσομαι after Αἴτας θροῖ: Plat. *Euthyphro* 5 Α οὐδέ τῷ ἀνδρέοι Εὐθύφρων τῶν πολλῶν ...ει μὴ εἰδεῖην.

7 στέργεναι, absol., cp. 519, Dem. *De Cor.* § 112 εἰ δέ φησιν οὐτος, δεῖξάτω, κἀγ στέργεν καὶ σιωτήσομαι: usu. with accus., as *Ph.* 538 ἀνάγκη προσμαθον στέργεν κακό. Like στέργειν, αἰνεῖν is sometimes absol. in this sense (Eur. *Suppl.* 388 καν μὲν θελωσιν αἰνέσαι), but ἀγαπᾶν almost always takes a clause with θτι, ει or έτι (*Od.* 21. 289 οὐκ ἀγαπᾶς ὁ ἔκτηλος... | δαίνν σαι), or an accus. αι πάθαι: Her. 1. 207 τὰ δέ μοι παθήματα ἔοντα ἀχάριτα παθήματα γέγονε: Aesch. *Ag.* 177 τὸν πάθει μάθος | θέντα κυρίως ἔχειν. δ χρόνος, the time (through which I live), attending on me (*ξυνών*) in long course (*μακρός*). Cp. *O. T.* 963 (Polybus died

μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
ἀλλ', ὁ τέκνον, θάκησιν εἴ τινα βλέπεις
ἢ πρὸς βέβηλοις ἢ πρὸς ἄλσεσιν θεῶν,
στῆσόν με καξίδρυσον, ὡς πυθώμεθα
ὅπου ποτ' ἐσμέν· μανθάνειν γὰρ ἥκομεν
ξένοι πρὸς ἀστῶν, ἀν δ' ἀκούσωμεν τελεῖν.

10

ANTIGONH.

πάτερ ταλαιπωρὸς Οἰδίπους, πύργοι μὲν οἱ
πόλιν στέγουσιν, ὡς ἀπ' ὄμμάτων, πρόσω.

15

alii: μικροῦ L, A, al. 9 θάκοισιν codd., quod cum edd. veterioribus tuerit Elmsleius; θάκησιν Seidler., quod receperunt edd. recentiores fere omnes. Idem prior coniecerat, n super oī posito, corrector codicis (R 34) in biblioteca Riccardiana Florentiae. Hunc codicem saeculo xvi. tribuit P. N. Pappageorgius (Jahrb. f. Class. Phil., suppl. xiii. p. 406, 1883). 11 πυθώμεθα codd., Campbell.: πυθώμεθα Brunck., Elms., edd. plerique. 13 ἀν δ'] δ', quod in codd. non est, supplevit Elmsleius. Codd. vel ἀν habent (ut L et A), vel χάν (ut B). Duplex crasis

of disease) καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ, ‘and of the long years which he had told.’ For ξυνόν cp. O. T. 863 εἰ μοι ξυνεί...μορία: *Ai.* 622 παλαιᾶ... ἑτροφος ἀμέρα: *Pind. Pyth.* 4. 157 ἥην με γηραιὸν μέρος ἀλικας ἀμφιπολεῖ.

8 διδάσκει, verb agreeing with nearest subject: [Xen.] *Resp. Athen.* (circ. 420 B.C.) I § 2 δικαίω αὐτόθι καὶ οἱ πάντες καὶ ὁ δῆμος πλέον ἔχει: *Plat. Symp.* 190 C αἱ τιμai γὰρ αὐτοῖς καὶ λεπά τὰ παρὰ τῶν ἀνθρώπων ἡφαντέο: *Cic. Ad Att.* 9. 10, 2 nihil libri, nihil litterae, nihil doctrina prodest. τρίτον, as completing the lucky number: *Ai.* 1174 κώμας ἔμας καὶ τῆσδε καὶ σαντοῦ τρίτου: *O. T.* 581 (where see n.).

9 θάκησιν is in itself a correct form. θάκησις (*θακέω*) is (1) the act of sitting, (2) the means of sitting, as οἰκησις (*οικέω*) is (1) the act of dwelling, (2) the house. It is not found elsewhere, but cp. Soph. *Ph.* 18 ἡλιον διτλῆ | πάρεστιν ἐνθάκησι, a twofold means of sitting in the sun. With the MS. reading θάκοισιν construe:—στῆσόν με ἢ πρὸς θάκοις βεβήλοις, εἴ τινα (θάκον) βλέπεις, etc. (We could not render εἴ τινα βλέπεις ‘if thou seest any man,’ since the need for a halt did not depend on that condition.) This is a construction much less clear and simple than that with θάκησιν. βεβήλοις may have induced the change of θάκησιν into θάκοισιν.

10 βεβήλοις, neut. plur. (cp. ἀβάτων

ἀποθάς, 167), places which may be trodden, *profana*, opp. to *ἱερά*, ἀθικτα: cp. fr. 86. δεινὸς γὰρ ἔρπειν πλώντος ἐς τε τᾶβατα | καὶ πρὸς βέβηλα (Vater's correction of καὶ πρὸς τὰ βατά): Bekker *Anecd.* 325. 13 ἀβέβηλα τὰ ἀβατα χωρία καὶ λεπά καὶ μὴ τοῖς τυχοῦσι βάτιμα, μόνοις δὲ τοῖς θεραπεύοντις τοὺς θεούς. βέβηλα a δὲ ἐλέγετο τὰ μὴ δύσι μηδὲ λεπά: οὐτα Σοφοκλῆς. (This ignores the classical use of δύσις as opp. to λεπός: in Ar. *Lys.* 743 δύσιν χωρίον=βέβηλον.) In Eur. *Her.* 404 καὶ βέβηλα καὶ κεκρυμμένα | λόγια=oracles to which *access* was easy, as opp. to those hidden in temple-archives.

ἢ πρὸς ἄλσεσιν does not necessarily imply entrance on the ἄλση. But the contrast with πρὸς βεβήλοις is unmeaning unless Oed. thinks of a seat on sacred ground, and not merely *near* it. So Antigone, who recognises the grove as sacred (16), seats him within it (19). This grove at Colonus was ἀστιβέτης (126) because the cult of the Eumenides so prescribed. Sacred groves were often open to visitors, as was the *κυκλοτερές ἄλσος* of the Nymphs, with an altar ‘whereon all wayfarers were wont to make offerings,’ *ὅθι πάντες ἐπιρρέεσκον ὀδῆται* (*Od.* 17. 208). Hence Pausanias sometimes mentions that a particular ἄλσος was *not* open to the public. At Megalopolis, in the precinct of Zeus Philios, there was an ἄλσος of which he says, ἐς μὲν δὴ τὸ ἐντὸς ἐσόδος οὐκ ἔστιν ἀνθρώποις (8. 31. 5). At Pellene, again,

fellowship, and lastly of a noble mind.—My child, if thou seest any resting-place, whether on profane ground or by groves of the gods, stay me and set me down, that we may inquire where we are: for we stand in need to learn as strangers of denizens, and to perform their bidding.

ANTIGONE.

Father, Oedipus toil-worn, the towers that guard the city, to judge by sight, are far off;

χάν pro καὶ ἀν ipsa per se quidem non offendit (cf. Ar. Th. 90 χάν δέγ, Eur. Her. 173 χοίν μέσω χρόνος, Theocr. 1. 109 χῶδων, Hippo. fr. 30 κώπολλων): et praetulit χάν Blaydes. Sed, ut ait Elms., ‘veri similius est excidisse δ’, quod toties apud tragicos excidit.’ In O. T. 749 legitur ἀν δ’ (v. l. ἀ δ’ ἀν), quod hic quoque post Elmsleium edd. plerique receperunt. Ceterum in L prima manus ἀν scripserat, quod corrector in ἀν vertit. **15 στέγουσιν** codd.: *στέφουσιν* coniecit Wakefieldius

there was a walled *ἀλσος* of Artemis So-teira; *ἔσοδος τε πλὴν τοῦ λερέντος ἄλλω γε οὐδὲν λέπτον ἀνθρώπων* (*γ. 27. 3*).

11 ἔξιδρουσον, place me in a seat; cp. ἐκ in *ἔξιδρον* (to render δρθν). *ἔξιδρουσον*, without addition, could hardly mean, ‘seat me apart,’ i.e. out of the path. In Eur. fr. 877 (the only other example of *ἔξιδρων*) it is the context which fixes this sense, *τηλοῦ γὰρ οἰκων βλοτον* *ἔξιδρυσάμην*, ‘I fixed the seat of my life far apart from men’s homes.’

πιθύμεθα. *πιθύμεθα* is impossible here. After a primary tense, the optative in a final clause with ὡς, δπως, etc., occurs only:—(1) In Homeric Greek, where the case is merely imaginary: *Od. 17. 250 τὸν ποτ’ ἔγων... | ἀξω τῇλ*’ Ιθάκης, *ἴνα μοι βλοτον τολὺν ἀλφοι*: ‘him *some day* I will take far from Ithaca,—so that (if I should do so) he might bring me large gain,’—implying, *εἰ ἤγουι, ἀλφοι ἀν*. (2) After words expressing an *aspiration* or *prayer* (and not, like *στησον* here, a simple order): Aesch. *Eum. 297* *ἔλθοι, κλίνε δὲ καὶ προσώθεν ών θεός, | δπως γένοιτο... λυτήριος*: ‘may she come—and a god hears e’en afar—that [so] she might prove my deliverer.’ Aesch. *Suppl. 670 ff.*, by which Campb. defends *πιθύμεθα*, would come under (2), if the text were certain, but there *τώι* is a v.l. for *ώς*. (3) More rarely, where the primary tense implies a secondary: Dem. *In Androt. § 11 τοῦτον ἔχει τὸν τρόπον ὁ νόμος... ἵνα μηδὲ πεισθῆναι μηδὲ ἔξαπαγθῆναι γένοιτ’ ἐπὶ τῷ δῆμῳ*: ‘the law stands thus [=was made thus], that the people *might not even have the power* &c.: i.e. *ἔχει* implies *ἐτέθη*.

12 μανθάνειν... ἥκομεν, we have come to learning, =are in such plight that we must learn: the infin. as after verbs of duty or fitness (δψειλο, προσήκει, etc.). Cp. O. T. 1158 *εἰς τόδ’ ἥξεις* (*sc. εἰς τὸ δέσθαι*).

13 ξένοι πρὸς ἀστῶν: cp. the address of Oedipus the King to the Theban elders (O. T. 216 ff.), esp. vv. 222 f., *νῦν δ’, ὑπέρος γὰρ στὸς εἰς ἀστούς τελῶ, | ὑμίν προφωνῶ κ.τ.λ.*

14 Οἰδίπον, the more frequent voc. (cp. O. T. 405 crit. n.): but Οἰδίπον below, 557, 1340. Athens is a little more than a mile s. E. of Colonus. The picture which Sophocles meant *πύργοι* to suggest probably included both the Acropolis—a beautiful feature in the view—and the line of city-walls with their towers. So the city-walls of Thebes are *πύργοι*, Ant. 122.

15 στέγουσιν, the reading of all MSS., is probably right. It is true that in class. Greek *στέγω* usually means either (1) ‘cover,’ ‘conceal,’ as *ΕΙ. 1118 ἄγγος... σῶμα... στέγων*, or (2) ‘keep out,’ as Aesch. *Theb. 216 πύργοι στέγειν εὐχεθε πολέμιον δόρυ*. But the first sense—‘cover’—might easily pass into ‘protect,’ and Xen. *Cyr. 7. 1. 33* has *αἱ ἀσπίδες... στέγουσσι τὰ σώματα*. Wakefield’s *στέφουσιν* (‘girdle’) is specious; we have *στέφάνωσι* or *στέφανη πύργων* (*Ant. 122*, Eur. *Hec. 910*), *Βαβυλῶνα... τελέσσων ἐστεφάνωσε* (*Dionys. Periegetes 100b*), *Ὀτλοῖσιν Μεγάλη πόλις ἐστεφάνωται* (*Paus. 9. 15*). But it does not follow that *πύργοι πόλιν στέφουσιν* could stand. *στέφω* never occurs as = ‘to be set around,’ but

χῶρος δ' ὅδ' ἵρος, ὡς σάφ' εἰκάσαι, βρύων
δάφνης, ἐλαίας, ἀμπέλου· πυκνόπτεροι δ'
εὖσω κατ' αὐτὸν εὔστομοινσ' ἀηδόνες·
οὐ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου·
μακρὰν γάρ ὡς γέροντι προύσταλης ὁδόν.

20

OI. κάθιζέ νύν με καὶ φύλασσε τὸν τυφλόν.

AN. χρόνου μὲν οὐνεκ' οὐ μαθεῖν με δεῖ τόδε.

OI. ἔχεις διδάξαι δή μ' ὅποι καθέσταμεν;

AN. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ.

OI. πᾶς γάρ τις ηῦδα τοῦτο γ' ήμών ἐμπόρων.

25

AN. ἀλλ' ὅστις ὁ τόπος ἡ μάθω μολούστα ποι;

OI. ναί, τέκνον, εἴπερ ἔστι γ' ἔξοικήσμος.

(‘non male fortasse,’ Linwood.), receperunt Wunder., Hartung., Blaydes. 16
ἱρὸς L (cf. not. crit. ad O. T. 1379), Dind., Campb.: ἴερος edd. plerique. Idem in
v. 54. ὡς σάφ' εἰκάσαι A, V³, Ald., Elms., Wunder. καὶ σάφ' εἰκάσαι R. ὡς
ἀφεικάσαι L (superscr. π super φ), ubi π a diorthota (S) scriptum est. ὡς ἀφεικάσαι

either as (1) ‘to set around’—ἀνθη
περὶ κεφαλὴν στέφεις, or (2) ‘to crown’—
ἀνθεστι κεφαλὴν στέφεις,—sometimes in the
fig. sense of ‘honouring,’ as with liba-
tions or offerings (*Anat.* 431 etc.). ὡς διπτ'
ὅμμάτων, sc. εἰκάσαι, to judge from sight
(alone), without exact knowledge: schol.
ὡς ἔστιν ἐκ προόψεως τεκμήρασθαι: cp.
Thuc. I. 10 εἰκάζεσθαι ἀπὸ τῆς φανερᾶς
δύνεως, to be estimated by the mere exten-
nal aspect.

16 χῶρος δ' θεοίς ἵρος. Cp. Plato
Phaedr. 230 B, where Socrates recognises
the sacred character of the spot by the
Ilissus: Νυμφῶν τέ τινων καὶ Ἀχελώου
ἱερὸν ἀπὸ τῶν κορῶν τε καὶ ἀγαλμάτων (the
votive dolls and images) ξυκεν ἐνιαυ.
There, too, τὸ σύσκιον was a feature.

ὡς σάφ' εἰκάσαι, A's reading, is prefer-
able to ὡς ἀφεικάσαι, which would imply a
more diffident guess. The poet of Colonus
intends that the sacred character of the
grove should at once impress the Theban
maiden; and σάφα is confirmed by the
emphasis of δάφνης, ἐλαίας, ἀμπέλου. It
has been objected that σάφα is inconsistent
with εἰκάσαι. But it merely expresses the
speaker's own belief that her guess is right;
as we can say, ‘a certain conjecture.’ In
L's reading, ὡς ἀφεικάσαι, it seems more
likely that a second σ should have been lost
than that π should have become φ. For
the constr. with ὡς, cp. *Tr.* 1220 ὡς γ'

ἐπεικάζειν ἔμε. ὡς is omitted below, 152.
βρύων takes a dat. in its literal sense of
'sprouting' (Βρύει ἀνθεῖ II. 17. 56), but
either a dat. (as Ar. *Nub.* 45) or a gen.
in its figurative sense of 'being full.'
[Plat.] *Axiochus* 371 C ἀφθονοι μὲν ὥραι
παγκάρπου γονής βρύουσι (evidently pieced
together from some poet).

17 ἀμπέλον. Cyril (*Jerem. Homil.* 4.
41), speaking of the later pagan practice,
says, εἰς ἀληθὴν φυτεύωσι ξύλα, φυτεύ-
οντας οὐ τὰ καρποφόρα, οὐ συκῆν οὐδὲ ἄμ-
πελον, ἀλλὰ μόνον τέρψεως χάριν ἀκάρπα
ξύλα. But in earlier times, at least, τὰ
καρποφόρα were not rare in sacred groves;
cp. Xen. *Anab.* 5. 3. 12 (referring to the
shrine of the Ephesian Artemis at Scillus)
περὶ δ' αὐτὸν τὸν ναὸν ἀλλος ἡμέρων δέν-
δρων ἐφυτεύθη, δοσα ἔστι τρωκτὰ ὕδραι.
Paus. I. 21. 7 (in an ἀλος of Apollo
at Athens) δένδρων καὶ ἡμέρων καὶ δοσα
τῶν ἀκάρπων ουσμῆς παρέχεται τινα ἡ θέας
ἡδονῆρ.

πυκνόπτεροι, poet. for πυκνα, the
second element being equivalent to a
separate epithet, πτερούσσαι: cp. 717
ἔκαπομπόδων Νηρήδων, 1055 διστόλων,
O. T. 846 οβόσωντος αὐτῆς, a lonely way-
farer (where see n.). Such an epithet
as ‘thickly-feathered’ would be unmean-
ing here. The many nightingales, heard
to warble from the thick covert, argue
the undisturbed sanctity of the ‘inner

and this place is sacred, to all seeming,—thick-set with laurel, olive, vine; and in its heart a feathered choir of nightingales makes music. So sit thee here on this unhewn stone; thou hast travelled a long way for an old man.

OE. Seat me, then, and watch over the blind.

AN. If time can teach, I need not to learn that.

OE. Canst thou tell me, now, where we have arrived?

AN. Athens I know, but not this place.

OE. Aye, so much every wayfarer told us.

AN. Well, shall I go and learn how the spot is called?

OE. Yes, child,—if indeed 'tis habitable.

codd. et edd. plerique. ὡς ἐπεικάσαι Blaydes. **21** νῦν post Brunckium edd., νῦν L (ut solet) et codd. plerique. **23** δύον Vat.: δύη F, R²: δύοι ceteri. **25** τοῦτό γ' τοῦτον codd., nisi quod τοῦτό γ' a cod. F (saecl. xv) affert Elms. **26** πη F (superscr. ot), R²: ποι L²: ποι ceteri. **27** εἰπερ ἔστι γ' L et codd. plerique,

grove. Antigone notices an indication which her blind father can recognise. **8'** is elided at the end of the verse, as *O. T.* 29 (n.), so also **r'**, as *ib.* 1184 etc., and once *τάντα*, *ib.* 332: cp. below, 1164.

20 ὡς γέροντι with μακράν: cp. Plat. *Soph.* 226 C ταχεῖα, ὡς ἐμοί, σκέψιν ἐπιτάρτεις ('a rapid process of thought for such as I am'): *Rep.* 389 D σωφροσύνης δέ, ὡς πλήθει, οὐ τὰ τοιάδε μέγιστα; 'for the mass of men, are not the cardinal points of temperance such as these?' Cp. 76. *τρούσταλης*, hast fared forward: a compound not found elsewhere in Trag., except in Aesch. *Theb.* 415 Δίκη...νιν προστέλλεται, sends him forth as her champion.

22 χρόνου...ούνει'. Her. 3. 122 εἴνεκν τε χρημάτων ἀρξεῖς ἀτάσθη τῆς Ελλάδος (if it is merely a question of money): Antiphon or. 5 § 8 κανά ἀνωμόρους ὑμῶν ...ἐπιτρέψαμι..., ἔνεκά γε τοῦ πιστεύειν, 'I would leave the verdict to you, though you were unsworn, if it were only a question of confidence.'

23 δύοι, since καθέσταμεν implies ἥκουμεν: cp. 227, 476: on the same principle, 'Ολυμπιαζε (not 'Ολυμπιασι) παρεντοι, Thuc. 3. 8.

24 γοῦν: 'well (οὖν), I know *Athens* (γε), but not this place.' Cp. *El.* 233 ὅλλα οὐν εὐνοιᾳ γ' αὐδῶ, 'well, it is in kindness that I speak.'

25 ἡμῖν as a trochee is frequent in Soph. (Ellendt counts 26 instances), but does not occur in Eur., nor in Aesch., except in *Eum.* 347, where Porson's ἡμῖν for ἄμιν seems necessary. Modern edd., with Dind., usu. write ἡμῖν: others, as

Nauck and Ellendt, would always write ἡμῖν, for which the old grammarians afford some warrant (cp. Chandler, *Accent*, 2nd ed. § 673): while others, again, would distinguish an emphatic ἡμῖν from a non-emphatic ἡμῖν (cp. Hadley and Allen, *Greek Gram.* § 264).

26 ὅλλα δύστις δ τόπος. The tribrach is divided like that in Eur. *Phoen.* 511 ἐλθόντα σὺν δπλοισ, where σὺν coheres closely with δπλοισ, as δ with τόπος. But even where no such cohesion exists, a tribrach may be broken after the second syllable if it is also broken after the first: e.g. δέσπονα, οὐ τάδε ἔπραξας οὐ γνώμης ἀτερ is correct: cp. n. on *O. T.* 537. ἢ μάθω, deliberative subjunct., of which the aor. is more frequent than the pres.: so *O. T.* 364 εἶπω: see on *O. T.* 651.

27 ἔξοικήσιμος, capable of being made into a dwelling-place, 'habitable,' here implying 'inhabited.' Adjectives with the suffix σιμο properly denote adaptability. They were primarily formed from substantives in -σις, as χρησι-μο-ς, fitted for use, from χρῆσις. The noun ἔξοικήσιμος is found only in the sense of 'emigration,' Plat. *Legg.* 704 C, 850 B. But as from *ιππάσιμοι* was formed *ιππάσιμος*, though no *ιππασίς* occurs, so *ἔξοικήσιμος* here is taken directly from *ἔξοικειν* as = 'to make into a dwelling-place' (Thuc. 2. 17 ἔξωκήθη), *οικήσιμος* as = 'habitable' occurs in later Greek. Just as *ἔξοικήσιμος* is practically equivalent to *οικητός* here, so Silius speaks of the Capitoline as 'superis habitabile saxum,' alluding to the actual shrines on

- AN. ἀλλ' ἔστι μὴν οἰκητός· οἴομαι δὲ δεῦν
οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῦν ὄρῳ.
OI. ἦ δεῦρο προσπείχοντα κάξορμώμενον; 30
AN. καὶ δὴ μὲν οὖν παρόντα χῶ τι σοι λέγειν
εὔκαιρόν ἔστιν, ἔννεφ', ὡς ἀνὴρ ὅδε.
OI. ὁ ἔνειν, ἀκούων τῆσδε τῆς ὑπέρ τ' ἐμοῦ
ἀντῆς θ' ὄρώσης οὐνεχ' ἡμὶν αἰσιος
σκοπὸς προσήκεις ὥν ἀδηλοῦμεν φράσαι— 35

ΞΕΝΟΣ.

- πρών νυν τὰ πλείον' ίστορεῦν, ἐκ τῆσδε ἔδρας
ἔξελθ'. ἔχεις γὰρ χῶρον οὐχ ἀγνὸν πατεῖν.
OI. τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;
ΞΕ. ἀθικτος οὐδ' οἰκητός· αἱ γὰρ ἔμφοβοι
θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι. 40

εἰτερές ἔστιν B cum paucis: *εἰτερές γ' ἔστιν* Brunck. *εἰσοικήσμος* Hartung. 30 *προστείχοντα* codd., *προσπείχοντα* Dindorf, quem secuti sunt edd.: cf. ad O. T. 79. Idem in v. 320. 32 ἀνὴρ] ἀνὴρ codd., Ald. 35 *τῶν* codd., Campbell: ὁν Elms., edd. plerique. Alias non nisi metro consulens articulo pro relativio in trimetris Sophocles utitur. Vide infra vv. 304, 747, 1258: O. T. 1379, 1427: Ant. 1086: Tr. 47, 381, 728: El. 1144: Ph. 14. Genit. plur. *τῶν* pro ὁν ter occurrit,

it (I. 541). Cp. ἀλώσιμος βάξις (Aesch. *Ag.* 10), tidings of an *actual*, not merely *possible*, capture. This poet. use is the converse of that by which ἄρρενος could mean ‘unspeakable,’ or *invictus*, ‘unconquerable.’

28 *ἀλλ' ἔστι μὴν*, ‘nay, but it is inhabited.’ Aesch. *Pers.* 233 (in a reply) ἀλλὰ μην τιειρ', ‘nay, but he was eager’ (to take this very city). Especially in rejecting an alternative: Eur. *Helen.* 1047 ἀλλ' οὐδὲ μην ναῦς ἔστιν, ‘nay, but neither is there a ship.’

30 Impatient for more light, Oed. asks, ‘Is he coming forth towards us,— so that it is really needless for thee to move?’ *δεῦρο* denotes the goal, *προσ-* the direction, and *ἔξ* the starting-point. *δεῦρο* goes with both participles, which form a single expression, =‘coming *towards* us *from* the abodes’ implied by *οἰκητός* (28). Cp. *Ai.* 762 ἀπ' οἰκων... ἔξορμώμενος. Other explanations are:— (1) ‘approaching’ (*δεῦρο* being taken with *προσπ.* only) ‘and setting out,’ as a ‘prothyteron’ for ‘setting out’ and ‘approaching.’ This is impossible. (2) ‘Moving, and hastening, hither’: but this obliterates *ἔξ*, and strains *ὄρμώμενον*.

31 καὶ δὴ, ‘already’: Ar. *Av.* 175 ΠΕΙ. βλέψον κάτω. ΕΠ. καὶ δὴ βλέπω. μὲν οὖν, ‘nay rather’ (*imō*); Ar. *Eg.* 13 ΝΙ. λέγε σύ. ΔΗ. σὺ μὲν οὖν λέγε.

33 ὁ ξεῖν. The Ionic voc. occurs even without metrical necessity, Eur. *I. T.* 798 *ξεῖν*, οὐ δικαίως: cp. below, 928, and n. on O. T. 1418. ὑπέρ τ' ἐμοῦ = ὑπέρ ἐμοῦ τε: as O. T. 258 (where see n.), κυρώ τ' ἐγώ = ἐγώ τε κυρώ. Cp. Tennyson's lines ‘To the Princess Frederica’: ‘O you that were eyes and light to the King till he past away | From the darkness of life.’ *Ant.* 989 (of the blind Teiresias and his guide) δύ τ' ἐξ ἐνδε βλέποντε.

34 οὐνεχ'...φράσαι: that thou hast come near, αἰτίος σκοπὸς ὁν (=τούτων ὁ) ἀδηλοῦμεν, an opportune inquirer into our doubts, φράσαι, so as to explain (epexegetic infin., cp. 50). *σκοπός* has its ordinary sense of ‘scout’ (cp. n. on 297). Oedipus supposes that the man has been sent to make inquiry. *τούτων* is objective gen. after *σκοπός*.

35 ὁν, by attract.: O. T. 788 ὁν... ικόμην = (τούτων) ἢ ικόμην. ἀδηλοῦμεν. Since ἀδηλέω=to be ἀδηλος, (as ἀπειδέω to be ἀπειδής, ἀκοσμέω to be ἀκοσμος.)

AN. Nay, inhabited it surely is;—but I think there is no need;—yonder I see a man near us.

OE. Hitherward moving and setting forth?

AN. Nay, he is at our side already. Speak as the moment prompts thee, for the man is here.

Enter STRANGER (a man of Colonus).

OE. Stranger, hearing from this maiden, who hath sight for herself and for me, that thou hast drawn nigh with timely quest for the solving of our doubts—

ST. Now, ere thou question me at large, quit this seat; for thou art on ground which 'tis not lawful to tread.

OE. And what is this ground? To what deity sacred?

ST. Ground inviolable, whereon none may dwell: for the dread goddesses hold it, the daughters of Earth and Darkness.

infra v. 304 φίλει πλανᾶσθαι, τῶν ἔκεινος δέων: O. T. 1379 ἀγάλμαθ' ἵερά, τῶν δὲ παντλήμων ἔγω: Ant. 1086 βέβαια, τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ: unde facilius evenire poterat ut hic etiam, quamvis metro non cogente, τῶν irreperet. 36 νῦν L et codd. plerique, Dind., Wunder., Schneidewin., Wecklein.: νῦν Elms., Blaydes., Campbell. 40 σκότου A, σκότουσι cum codd. plerisque L; qui tamen in v. 106 σκότου cum ceteris habet. Quater in Eur. fabulis τὸ σκότος mendose praebent codd.

the form strictly implies that *ἄδηλος* could mean, ‘not *seeing* clearly’: but an act. sense nowhere occurs, for in Eur. *Or.* 1318 χρόᾳ δὲ ἄδηλῳ τῶν δεδραμένων πέρι means, ‘faces wherein the deeds cannot be *read*’ (not, ‘which seem to know nought of them’). Cp. the verbs formed from the active use of verbal adjectives which were primarily passive, as *ἀλλαστέω*, to be unforgetting, *ἀλητέω*, to be impatient (*O. T.* 515). Conversely, *δηλώω*, ‘to make *δῆλος*’, sometimes verges on the sense, ‘to be *δῆλος*’ (*Ant.* 20, 242).

36 As 78 shows, the man who has just entered is supposed to belong to Colonus, which, like the rest of Attica, was subject to the king of Athens (v. 67). The designation *ξένος* was probably suggested merely by ὡς *ξεῖν*’ in 33. τὰ πλεῖστον, ‘the details foreshadowed by the preamble. Isocr. or. 5 § 63 (in a rapid sketch of Conon’s career) καὶ τι δεῖ τὰ πλεῖστα λέγειν; ‘and why dwell on the details?’ So in Soph. *Ph.* 576 μή νύν μ’ ἔργη τὰ πλεῖστον, *Tr.* 731 συγάντα ἀρμένοι σε τὸν πλεῖστον λέγον, the art. denotes ‘the’ sequel which the previous discourse promises. In Eur. *Med.* 609 ὡς οὐ κρυνοῦμαι τῶνδε σοι τὰ πλεῖστα, the gen. brings this out: ‘Enough—I will not dispute with thee on the fur-

ther aspects of this matter.’

37 οὐχ ἀγνὸν πατεῖν. The poets can use ἀγνὸς either like *λεπός* (e.g. Eur. *Andr.* 253 ἀγνὸν τέμενος), or, as here, like *δύσιος*. For the infin. active, cp. Plat. *Phaed.* 62 Β λόγος οὐν...ράδιος διδεῖν, 90 Σ λόγου...δινατόδιον κατανοῆσαι: Eur. *Med.* 316 λέγεις ἀκοῖσται μαλθάκ’ (*auditū mollia*): Soph. *O. T.* 792 ἄλητον...δρᾶν, and n. on *O. T.* 1204.

38 τοῦ θεῶν νομίζεται; ‘to which of the gods is it deemed to belong?’ After verbs of being thought, called, &c., the gen. expresses ‘belonging’ (1) to a possessor, as here and *Ant.* 738 οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται; or (2) to a class, as Eur. *Andr.* 12 τῶν ἐλευθερώτάρων | οἰκουν νομίσθετο. With (1) here with the gen. of the deity after *leπός* (Plat. *Phaed.* 852 *βέρπος τοῦ αὐτοῦ θεοῦ*).

39 ἄδικτος οὐδὲ οἰκητός, sc. ἐστιν, answering τίς έσθι ὁ χώρος; cp. 1274 ἄναυδος οὐδὲ οἱ μητεῖς φράσας, *Ph.* 2 ἄστειπτος οὐδὲ οἰκουμένη. The second question, τοῦ θεῶν νομίζεται; is answered by αἱ γῆρας ἔμφροβοι κ.τ.λ.

40 Γῆς τε καὶ Σκότου κόραι: as in Aesch. *Eum.* 416 they call themselves Νυκτὸς αλανῆς τέκνα, and invoke μάτερ Νύξ (844): Aesch. does not name the other parent. In Hesiod. *Theog.* 184

- ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἀν εὐξαίμην κλύων ;
 ΞΕ. τὰς πάνθ' ὄρώσας Εὐμενίδας ὁ γ' ἐνθάδ' ἀν
 εἴποι λεώς νιν' ἀλλα δ' ἀλλαχοῦ καλά.
 ΟΙ. ἀλλ' ἵλεω μὲν τὸν ἰκέτην δεξαίατο·
 ώσ οὐχ ἔδρας γῆς τῆσδ' ἀν ἔξελθοιμ' ἔτι. 45
 ΞΕ. τί δ' ἔστι τοῦτο ; ΟΙ. ξυμφορᾶς ξύνθημ' ἐμῆς.
 ΞΕ. ἀλλ' οὐδ' ἐμοὶ τοι τονξανιστάναι πόλεως
 δίχ' ἔστι θάρσος, πρίν γ' ἀν ἐνδείξω τί δρῶ.
 ΟΙ. πρός ννν θεῶν, ω̄ ξένε, μή μ' ἀπιμάσγης,
 τοιόνδ' ἀλήτην, ων σε προστρέπω φράσαι. 50

(Hes. 831, H. F. 563, 1159, fr. 538). 42 ἀν] ων codd., Suid., Eustath.: ἀν Vauvilliers. 44 ἀλλ' ίλεψ] ίλεω L, A, al.: ίλεψ B, T, al. μὲν] μὴν coniecit Elms. (ad v. 28), recepit Hartung. μ' ἀν Burges. ώμ Blaydes. ἔμε Nauck., Wecklein. τὸν] τὸνδ' codd. τὸν primus dedit anonymous qui editionem Londinensem anno 1747 curavit (Elms. praefat. p. v). 45 ω̄] Scholium in L: ἔγω γάρ οὐκ ἀναστησομαι ἐντεῦθεν: unde conici potest scholiastae lectionem non ωστε, sed ω̄, fuisse. ω̄ primus scripsit Elms., quem secuti sunt edd. recentiores. ωστ' codd.,

the mother is Earth, impregnated by the blood of Uranus,—the idea being that the Erinyes were called into life by the crime of a son (Zeus) against a father. Other versions made them daughters of Euonymus (a name for Earth) and Cronus (Epimenides *ap.* Tzetzes on Lycophron 406), or of Earth and Phorkys (*i.e.* the sea): cp. Welcker *Griech. Götterl.* 3. 81.

41 τίνων...κλύων; of whom hearing the august name might I make a prayer? *i.e.* 'who may they be, whose name I am to hear, and to invoke?' The optat. with ἀν gives a reverential tone to the question: εὐξαίμην ἀν refers to such propitiatory words of invocation as were uttered on approaching a shrine. The description has left the Theban stranger in doubt as to the particular deities meant. He might think of other 'Daughters of Darkness,' —as of the Κῆπες (Hes. *Theog.* 217), or of the Μοῖραι,—whom the Eumenides of Aeschylus address as μαρτυραστῆνται, children of the same mother (Νόξ,—*Eum.* 961).

42 πάνθ' ὄράτας, because no crime escapes their ken: *Ai.* 835 f. τὰς ἀελ τε παρθένους | ἀελ θ' ὄρώσας πάντα τὰν βροτοῖς πάθη, | σεωὶς Ἐρινύς τανύποδας. Εὐμενίδας, the title of the Erinyes at Sicyon (Paus. 2. II. 4), was not used by Aesch. in his play of that name, unless with Herm. we assume that it was in a part of Athene's speech which has dropped out after v. 1028. When Harpocra-

tion says that the Athene of Aeschylus, παρινασα τὰς Ἐρινύας, Εὐμενίδας ὄνόμαστε, he perh. refers to such epithets as εὐφρόνες (*Eum.* 992), ίλαιοι, εὐθύφρονες (1040), Σεμναῖ (1041). Demosthenes (or. 23 § 66) uses the name in referring to the trial of Orestes.

43 ἀλλα δ' ἀλλαχοῦ καλά: schol. ἀλλα ὄνόματα παρ' ἄλλοις καλά νομίζεται. Wunder and others quote Plut. *Them.* 27 ω̄ ξένε, νόμοι διαφέρουσιν ἀνθρώπων. ἀλλα δ' ἄλλοις καλδ. This is against rendering, 'but elsewhere [the folk would give them] other fair names.' Near Megalopolis, on the road to Messene, there was a shrine of the Μαντίαι: δοκεῖν δέ μοι, θεῶν τῶν Εὐμενίδων ἔστιν ἐπικλησις, Paus. 8. 34. 1. Aeschines gives the attributes of the Erinyes to the Ποιναῖ (τοὺς ήσερηκότας...ελαύνειν καὶ κολάκειν δροῖν ημένεις, or. 1 § 190). As at Athens they were Σεμναῖ, at Thebes they were Πότνιαι (cp. 84). Another name was Αράπα (Eum. 417).

44 μὲν seems right. It implies a thought answering, rather than opposed, to ίλεψ δέκατο: *i.e.* 'gracious on their part may be the welcome, (as, on mine, the duty to remain is clear): *not*, 'gracious, indeed, may be their welcome, *but*, even if they should be stern, I must stay.' Cp. the μέν, without a following δέ, which lightly emphasises rather than contrasts: Xen. *Cyr.* 1. 4. 12 ἔγω μὲν οὐκ οἶδα (as others, perhaps, may). τὸν ἰκέτην, with-

OE. Who may they be, whose awful name I am to hear and invoke?

ST. The all-seeing Eumenides the folk here would call them: but other names please otherwhere.

OE. Then graciously may they receive their suppliant! for nevermore will I depart from my rest in this land.

ST. What means this? OE. 'Tis the watchword of my fate.

ST. Nay, for my part, I dare not remove thee without warrant from the city, ere I report what I am doing.

OE. Now for the gods' love, stranger, refuse me not, hapless wanderer that I am, the knowledge for which I sue to thee!

Herm. ἔδρας γῆς] ἔδρας γ' ἐκ Turner.; ἔδρας γε Musgravius: ἔδρας δν Wecklein. (Ars Soph. em. p. 77) : ἔκών γῆς Nauck.: ὡς οὐχι χώρας τῆσδε Mekler. 47 οὐδὲ ἔμοντοι L, L², F: οὐδὲ ἔμοι τοι coniecit Seidler, receperunt edd. plerique. οὐδὲ μέτρη A, R, V^b; Elms., Campbell. οὐδὲ ἔμοντοι B, al. 48 ἐνδείξω τι δρῶ] ἐνδείξῃ (sc. η πόλις) τι δρῶ coniecit Schneidewin. : ἐνδείξω τινά olim Nauck.: ἐξειδῶ τι δρῶ F. Martin. ἐνδείξω τι δρᾶς Vat., Blaydes. ἐνδείξω τι δρῶ B, T. τούξανστ. σ' ἔδρας | τῆσδε...ἐνδείξω πόλει G. H. Mueller. 49 νῦν L, A: νῦν Elms., edd.

out με (which I should at least prefer to 'μὲ or 'έμε, if μὲ were changed), is more solemn: cp. 284 ἀλλὰ ὥσπερ Ελαφες τὸν ικέτην. δεῖθαρο, Ionic: so 921 πνθοθαρο, 945 δεξιθαρο, O. T. 1274 δψιθαρο, γνωθαρο, where see n.

45 ὡς is clearly right. The ὥστε of the MSS. would mean, 'and so' (i.e. since they are the Eumenides). It could not mean, 'and in that case,' i.e. 'if they prove kind.' ὡς is best taken as simply causal, 'for' (schol. ἔγώ γάρ οὐκ ἀναστησομαι), rather than as = 'know that' (Eur. Ph. 1664 KREΩΝ. ὡς οὔτις ἀμφὶ τῷδε ὑγρὰν θήσει κόνυν). γῆς: cp. 668 τάσσει χώρας | ...ἔπαντα. Eur. Helen. 797 ὁρᾶς τάφου τοῦδε ἀθλοῦς ἔδρας ἔμας; δν ἔξελθομ: the optat. with δν calmly expresses a fixed resolve: cp. O. T. 343 οὐκ δν πέρα φράσαιμι.

46 τι δ' ἔστι τοῦτο; 'What means this?' (cp. τι δ' ἔστι; 'what now?' O. T. 319 n.). 'What has this sudden resolve to do with the mention of the Eumenides?' ἔμφορᾶς ἐνθῆμ' ἔμτης. σύνθημα = something agreed upon (*συντίθεμαι*), as e.g. a military watchword (Her. 9. 98). Apollo had told Oedipus that, when he reached a shrine of the Σεμναῖς, then he should find rest (90). This was the σύνθημα, the sign preconcerted between them, which Oedipus has now recognised at Colonus (cp. ξυρωκα, 96). He calls his own prayer (44 f.) the σύνθημα of his fate, because it embodies the two points of the

σύνθημα,—'Here are the Eumenides,—here I stay.' Campbell renders, 'the word that sums my destiny,' and seems to regard the notion of 'sign' as blended with that of 'summary.' But the two notions are distinct. σύνθημα is always parallel in sense with συντίθεμαι as = 'to concert' (βονλήν, etc.), never with συντίθημι as = 'to put briefly together.'

47 ἔμοι is indispensable, while οὐδὲ μέντοι would be weak. τούξανστάναι: the art. with the infin. (whether subject or object) is esp. frequent in the dramatists, for the simple reason that it was often metrically convenient: 442: *Ai.* 114 τέρψις ηδε σοι τὸ δρᾶν: *Ant.* 78 τὸ γάρ | βλα πολιτῶν δρᾶν ἔρων ἀμήχανος.

48 διχ', like ἀνεν or χωρίς, 'without the sanction of': *Ai.* 708 καὶ διχα | κελυνων, 'e'en without the gods' help.' Nauck objects to the position: but not less bold, at least, is O. T. 1084 ἐτι | ποτ' ἀλλος, *Ai.* 986 οὐχ θσον τάχος | δῆτ' αἰτὸν ἄξεις...; ἐνδείξω τι δρῶ, indicate what I am doing: δρῶ is pres. indic.: Plat. *Gorg.* 488A ίκανῶς μοι ἐνδείξαι τι ἔστι τοῦτο. Antiphon or. 6 § 37 ἐνδείξαι τῷ δικαιοτηρῷ τὰ ἀδικήματα. The technical ἐνδείξεις was an information laid against usurpers of public functions, or, in certain cases, against κακοῦργοι. Schneidewin and Wecklein take δρῶ as subjunct., understanding,—'report the matter (*and ask*) what I am to do': but the idea of asking could not be supplied.

49 ξένε: 33. μή μ ἀτιμάσσεις τούτων

ΞΕ. σήμαινε, κούκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.

ΟΙ. τίς ἔσθ' ὁ χῶρος δῆτ' ἐν φι βεβήκαμεν;

ΞΕ. ὅσ' οἶδα κάγὼ πάντ' ἐπιστήσει κλύων.

χῶρος μὲν ἵρδις πᾶς ὅδ' ἔστ'. ἔχει δέ νιν
στεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς
Τιτὰν Προμηθεύς· ὃν δ' ἐπιστείβεις τόπον
χθονὸς καλεῖται τῆσδε χαλκόπους ὅδος,
ἔρεισμ' Ἀθηνῶν· οἱ δὲ πλησίοι γύναι
τόνδ' ἱππότην Κολωνὸν εὐχονται σφίσιν
ἀρχηγὸν εἴναι, καὶ φέρουσι τοῦνομα
τὸ τοῦδε κοινὸν πάντες ὀνομασμένοι.

55

60

51 ἄτιμος γ' (sic) ἐκ γ' L, in quo codice non raro τ' vel γ' vel δ' intrusit librarius; cf. vv. 52, 1279. Contrario errore ἄτιμος ἐξ ἐμοῦ B. **52** τις δ' ἔσθ' L, A, Dindorf: τις ἔσθ' B, Vat., edd. plerique. In v. 38 apte dicitur τις δ' ἔσθ', hic autem τις ἔσθ'. **53** ἐν δ' codd.: ἡδ' Nauck., Wecklein. Vide

(genit. as after verbs of depriving) ἢ σε
προστρέπω (cp. *Ai.* 831 τοσαῦτά σε...
προστρέπω), φράσαι (epexegetic infin.):
deny me not the grace of the things for
which I supplicate thee, that thou shouldst
est declare them. Cp. 35.

52 τις ἔσθ', i.e. 'what is it called?'
In answer to the same query at v. 38 he
had only learned that part of it was *sacred*. Cp. 26.

53 κάγω. We say:—'What *I* know,
you also shall know' (*δο'* οἶδ' ἔγω, καὶ σὺ
ἐπιστήσει). The Greeks could say:—
'What *I also* (=I on my part) know, *you*
(also) shall know.' The second 'also'
(καὶ) is absent here, since σύ is wanting.
Xen. *Symf.* 2. 25 δοκεῖ μέντοι μοι καὶ τὰ
τῶν ἀνδρῶν συμπόσια ταῦτα πάσχειν ἀπερ
καὶ τὰ ἐν γῇ φύμενα. Antiphon or. 5
§ 23 ἐξητέοιο οὐδέν τι μᾶλλον ὑπὸ τῶν ἀλλῶν
ἢ καὶ ὑπὸ ἐμοῦ. So Soph. *El.* 1146
οὐτε γάρ ποτε | μητρὸς σύ γ' ἥσθα μᾶλλον ἢ
κάμου φίλος: cp. *Antr.* 927.

55 Ποσειδῶν. Paus. I. 30. 4 δεικνυ-
ται δὲ καὶ χῶρος καλούμενος Κολωνὸς Ἰπ-
πιος...καὶ θωρὸς Ποσειδῶνος Ἰππίου καὶ
Ἀθηνᾶς Ἰππίας (1069), ἡρῷον δὲ Πειρίθου
καὶ Θησέως (1593), Οἰδίποδός τε καὶ Ἀδρά-
στου. This altar of Poseidon (ἐπιστάτης
Κολωνοῦ 880) lies beyond the stage-scene
(888). ἐν δ' (adv.), sc. ἔστιν: Prometheus
did not belong to Colonus itself (as
Poseidon did), but to the neighbouring
Academy (see on 56): he is named as one

of several divine presences in the vicinity.
So τις δ' adds a new member to a group,
O. T. 27 (where the same words ἐν δ' δὲ π.
θεός refer to the plague), *Ai.* 675. If,
instead of ἐν δ', we read ἡδ' (which Soph.
sometimes used in dialogue, fr. 345 and
493), this would rather link the two deities
as holding Colonus.

56 Προμηθεύς is a 'Titan' as son
of the Titan Iapetus (Hes. *Theog.* 510).
Welcker (*Griech. Götterl.* 2. 254) thinks
that 'Titan,' instead of 'Titanid,' is used
here only because, like the Titans,
Prometheus rebelled against Zeus: but
this seems strained. Cp. Cic. *Tusc.* 2.
10. 23 (from the *Προμ.* Αὐδίμενος of Aesch.,
Prometheus speaking) *Titanum suboles,*
socia nostri sanguinis, Generata caelo.
πυρφόρος (55), because represented with a
torch in the right hand: Eur. *Phoen.* 1121
on the shield of Tydeus) δεξιὰ δὲ λαμπάδα
| Τιτάν Προμηθεύς ἔφερεν ὡς πρήσων πόλιν.
In a like sense πυρφόρος is said of Artemis,
O. T. 207. Cp. Philostratus p. 602 (quoting
the Athenian rhetorician Apollonius,
circ. 225 A.D.) *λὼ Προμηθεῦ δρόσοῦχε καὶ*
πυρφόρε. His altar was in the Academy,
just s. of Colonus, and this was the start-
ing-point of the λαμπαδηφορία (to the
acropolis) at the three torch-festivals.
Harpocrat. 184 *τρεῖς ἀγονίαι Ἀθηναῖοι*
ἐορτὰς λαμπάδας, Παναθηναῖοι καὶ Ἡφαι-
στεῖοι καὶ Προμηθεῖοι. Schol. Ar.
Ran. 131 λαμπαδηφορίαι δὲ γίγνονται τρεῖς

ST. Speak, and from me thou shalt find no refusal.

OE. What, then, is the place that we have entered?

ST. All that *I* know, thou shalt learn from my mouth.
This whole place is sacred; awful Poseidon holds it, and there-in is the fire-fraught god, the Titan Prometheus; but as for the spot whereon thou treadest, 'tis called the Brazen Threshold of this land, the stay of Athens; and the neighbouring fields claim yon knight Colonus for their primal lord, and all the people bear his name in common for their own.

infra. 57 ὁδός codd.: ὁδός Brunck., edd. 58 αἱ δὲ πλησίον B, T (et v.l. in margine L), Brunck.: *ol* δὲ πλησίον Bothius. 59 τόνδ' codd.: τὸν Reiskius, Brunck., Elms., Wecklein. (conferri iubens vv. 44, 78). 60 φοροῦσι Nauck.
61 ὀνομασμένον L et plerique: idem, sed superscr. *oi*, A: ὀνομασμένοι Riccard. 34

ἐν τῷ Κεραμεικῷ, Ἀθηνᾶς, Ἡφαιστου, Προ-
μηθέως. Aesch. wrote both a Πρ. Πυρφόρος
(the 1st play of his trilogy) and a satyric
Πρ. Πυρκαέως. τόπον by inverse attraction:
Lys. or. 19 § 47 τὴν οὐσίαν ἦν κατέλιπε τῷ
νεῖον οἱ πλεονος ἄξια ἐστίν κ.τ.λ.: cp. on
O. T. 449.

57 ὁδός. Somewhere near the grove of the Eumenides, but not within the stage-scene, was a spot called 'the threshold' of Hades,—a steeply-descending rift or cavern in the rock, at the mouth of which some brazen steps had been made (see on 1590 f.),—in accordance with the epic notion that Hades had a χάλκεος οὐδός (*Il.* 8. 15). From this spot, the immediately adjacent region (including the grove) was known as 'the brazen threshold,'—χαλκόποιος, borrowed from the literal χαλκά βάθρα (*1591*), taking the general sense of 'adamantine.' As 'rooted on the nether rock' (*γῆθεν ἐρρίζωμένον 1591*), and also as linked by mystic sanctities with the Powers of the Under-world, this region of the 'brazen threshold' is called ἔρεισμ' Ἀθηνῶν, the *stay* of Athens: a phrase in which the idea of physical basis is joined to that of religious safeguard. χαλκόποιος, with feet of brass (*El.* 491 χ. Ἐρινύς, untiring), here, *found-ed* on brass: not, putting brass under the feet, as some have taken it: so ἀργυρόποιος, χρυσόποιος etc.

59 The name—though κολωνός was so familiar a word—is traced in the usual Greek fashion to a hero- Colonus, the ἐπώνυμος of the deme; and, to justify the epithet of the place, ἵππιος, he is called

ἵππότης, horseman, or knight. In the roads about Colonus (*ταῦσδε...ἀγναῖς 715*) men first learned to use Poseidon's gift of the horse. With τόνδ' cp. 65 τοῦδε τὸν θεοῦ. In the case of the tribes, at least, statues of eponymi were familiar to Athenians (cp. Ar. *Pax* 1183 τὸν ἀνδριάντα τὸν Ηανδόλονος). A statue of the hero Colonus on the stage would be an effective device for giving greater vividness to the local legend. The speaker could point to it with dramatic fitness, since Antigone is with her blind father.

60 ἀρχηγός, or ἀρχηγέτης, = esp. the founder of a family or clan, or (like κτι-
στης, οἰκιστής) of a city. Bekker *Anecd.*
I. 449 ἀρχηγήτας: ἡγέμονες οἱ ἐπώνυμοι
τῶν φυλῶν, quoting from the Γῆρας of
Ar. παρὰ τοὺς ἀρχηγέτας, = by the statues
of the ten ἐπώνυμοι ἥρωes of the Attic
tribes. Arist. fr. 85 (Berl. ed. p. 1491 a
20) ἀρετὴ τοῦ γένους, καὶ εὐγενεῖς οἱ ἀπὸ^{τούτου τοῦ γένους, οὐνέαν ὁ πατήρ εὐγενῆς}
ἢ ἀλλ᾽ ἔαν ὁ ἀρχηγός. Isocr. or. 3 § 28
Τεύκρος μὲν ὁ τοῦ γένους ημῶν ἀρχηγός.
Plat. *Tim.* 21 Ε τῆς πόλεως θεὸς ἀρχηγός
τις ἐστιν (of Sais in Egypt, which claimed
origin from the goddess Neith).

61 And all (the δημόται, supplied
κατὰ σύνεσιν from γναῖς as = δῆμος) bear
his name in common (κοινόν, in their
capacity as Κολωνές), being designated
thereby. τούνομα, acc. of object to φέ-
ρουσι, is also cognate accus. to ὀνομα-
σμένοι, which is added to mark the
fixity of the deme-name,—a title not
merely ornamental (like Ἐρεχθεῖδαι for
Athenians), but regular.

- τοιαῦτά σοι ταῦτ' ἔστιν, ὁ ξένος, οὐ λόγοις
τιμώμενοι, ἀλλὰ τῇ ξυνουσίᾳ πλέον.
- OI. ή γάρ τινες ναιούσι τούσδε τοὺς τόπους;
ΞE. καὶ κάρτα, τοῦδε τοῦ θεοῦ γένεται.
OI. ἀρχεῖ τις αὐτῶν, η̄ πὶ τῷ πλήθει λόγος;
ΞE. ἐκ τοῦ κατ' ἀστυν βασιλέως τάδε ἀρχεται.
OI. οὗτος δὲ τίς λόγως τε καὶ σθένει κρατεῖ;
ΞE. Θησεὺς καλεῖται, τοῦ πρὸν Αἰγέως τόκος.
OI. ἀρόταν τις αὐτῷ πομπὸς ἔξι οὐμῶν μόλοι;
ΞE. ως πρὸς τί λέξων η̄ καταρτύσων μολεῖν;

et Vat. **63** πλεον (sic) L (superscr. ω), πλέω Suidas s.v. Ξυνουσία. λεών coniecit Schneidewin. **66** τίσ L, alii, τίσ A, unde Elmsleius ἀρχεῖ τίσ αὐτῶν; Iure tamen dicit ipse: 'MSS. nullam in hac re auctoritatem habent, neque aliud considerandum, quoties inter τίσ et τίσ dijudicandum est, quam utrum eorum sententiae convenientius sit.' Vide annot. infra. λόγος] κράτος Bonitz.; 'an νόμος?' Mekler. **70** ἀρόταν

62 σοι, ethic dat.: *El.* γότι τοιαῦτά σοι ταῦτ' ἔστιν, ὡς μὲν ἐν λόγῳ | ἀλγενά, κ.τ.λ. **λόγος**, 'story,' legend, generally, but esp. poetry, in which Colonus had not yet figured: the *Iliad* (23. 679) buries Oedipus at Thebes: cp. Paus. I. 30. 4 (of the Oedipus-myth at Colonus) διάφορα μὲν καὶ ταῦτα τῇ Οὐρήριον ποιήσει.

63 η̄ ξυνουσίᾳ, 'by the dwelling with them': i.e. those who live at Colonus feel the charm of its holy places grow upon them. So the Thucydidean Pericles describes the Athenians as τὴν τῆς πόλεως δύναμιν καθ' οἴκουν ἔργων θεωμένους καὶ ἔραστος γυνομένους αἰτής (2. 43): cp. the schol. here, τῷ ἔργῳ καὶ τῇ πειρᾳ πλέον τιμώμενα, οὐ τοῖς λόγοις.

64 η̄ γάρ, κ.τ.λ. The eager interest of Oed. in this question depends on his knowledge, derived from the oracle, that he brought κέρδη τοῖς δεδεγμένοις (92).

65 καὶ κάρτα: cp. 301: Eur. *Hipp.* 89 ΘΕ. ἀρόταν τί μου δέξαιο...; III. καὶ κάρτα γ'. θεοῦ, the *hero* Colonus. Though the distinction had lost nothing of its clearness at this date (cp. Antiphon or. I § 27 οὐτε θεοὺς οὔθ' ἥρωας οὔτ' ἀνθρώπους δελσαῖς), θεός is sometimes the generic term for beings who receive divine honours: so Amphion and Zethus, the Theban heroes, are τῷ θεῷ (Ar. *Ach.* 905), and Europa says ('Αστράεντοι fr. 3) ἐν εὐσκοίοις δρόμουσιν Ἀκαδήμου θεοῦ (the ἐπάνωμος of the Ἀκαδήμεια).

66 Elmsley reads ἀρχεῖ τίσ αὐτῶν; 'Who is their king?' But Oed. rather asks, 'Have they a monarchy or a de-

mocracy?' It would be a prosaic objection that the question is hardly suited to the heroic age of πατρικαὶ βασιλεῖαι (Thuc. I. 13). η̄ πὶ τῷ πλ. λόγος; 'or does power of discussion rest with the people?' πλῆθει, the popular assembly, as oft. τῷ νημέτερον πλῆθος in the Attic orators. Thuc. 2. 40 (Pericles, on the Athenian democracy) οὐ τοῖς λόγοις τοῖς ἔργοις βλάψῃς ἡγούμενοι. The schol. paraphrases, η̄ ἐν τῷ πλ. ἔστιν η̄ ισχύς; and κράτος is a conject. instead of λόγος. Elmsley and others cp. Eur. *Cycl.* 119 τίνος κλένεται; (under what king?) η̄ δεδήμενται κράτος; There is no evidence for λόγος as (1) the commanding word, 'sway'; (2) the deciding word, 'arbitrament'; or (3) the 'principle' (*ratio*) of government.

67 ἄκη, of the head and fount of power: *El.* 264 κακὸν τῶνδε ἀρχομαι: *Ant.* 63 ἀρχόμενοθ' ἐκ κρεισόβνων.

68 οὗτος... τίσ (ὦν)... κρατεῖ; = τίσ ἔστιν οὗτος οὐς κρατεῖ; Eur. *Her.* 501 τίσ οὗτος σῶμα τοῦμὸν οὐκέ έξει | κεῖσθαι; λόγῳ τε καὶ σθένει, word (counsel) and might (of deeds): *Od.* 16. 242 (Odysseus) χειρός τ' αἰχμητῆς έμεναι καὶ ἐπίφρονα βουλήν: Pind. *Pyth.* 5. 111 (may Cyrene's king be blest) ἐπ' ἔργοισιν ἀμφί τε βουλᾶς: Soph. *O. T.* 884 (οἱ τύραννοι) εἰ δέ τις ὑπέροπτα χερσὶν η̄ λόγῳ πορεύεται. So Theseus is described by Thuc. 2. 15 as γενήμενος μετὰ τοῦ ξυνετοῦ καὶ δυνατοῦ.

69 Sophocles conceives the union of the Attic communes (commemorated by the annual festival of the συνοικία

Such, thou mayest know, stranger, are these haunts, not honoured in story, but rather in the life that loves them.

- OE. Are there indeed dwellers in this region?
 ST. Yea, surely, the namesakes of yonder god.
 OE. Have they a king? Or doth speech rest with the folk?
 ST. These parts are ruled by the king in the city.
 OE. And who is thus sovereign in counsel and in might?
 ST. Theseus he is called, son of Aegeus who was before him.
 OE. Could a messenger go for him from among you?
 ST. With what aim to speak, or to prepare his coming?

A, R, V³: ἀρ' οὐν L et cett. ὑμῶν] ημῶν A, V³. **71** ὡς πρὸς] ὥπεις Nauck. καταρτίσων B, καταρτίσον Vat. Verbum καταρτίζω (Ev. Matth. 4. 21 καταρτίζοντας τὰ δίκτυα), 'reficere, sarcire,' vel 'instruere,' usitatus quam καταρτύω fuit apud scriptores inferioris aetatis, sed huic loco non convenit. μολεῖν A, R, V³, Suidas (s.v. καταρτίζω): μόλοι L et codd. cett. Schol. in L: ὡς τὸ προσλέξων αὐτῷ μόλοι τις, ή πρὸς τὸ εὐτρε-

in August) as already accomplished by Theseus. Athens is the capital, all the people of Attica being reckoned as its citizens (ἀπάντων ήδη ἐντελούντων ἐς αὐτήν, Thuc. 2. 15). Isocr. or. 10 § 18 speaks of Theseus as ὁ λεγόμενος μὲν Αἰγαίως, γενόμενος δὲ ἐκ Ποσειδώνος. Aegeus, too, was said to have been king of Athens: see on 297; and was the eponymus of one of the ten Attic tribes (Αἰγαῖς φυλῆ, Andoc. or. 1 § 62). He gave the title to a lost play of Sophocles.

70 ἀρ' ἀν τις...μόλοι; 'I wonder if any one would go?'—I wish that some one would go. **II.** 10. 303 τὸν κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε | δώρῳ ἐπὶ μεγάλῳ; Cp. infra 1100. αὐτῷ, poet. after the verb of motion: cp. **II.** 12. 374 ἐπειγομένοις δ' ἵκονται: Aesch. **P.** V. 358 ἥλθεν αὐτῷ Ζηνὸς...βέλος: cp. **O.** T. 711. πορπός, one sent to bring a person, **O.** T. 288.

71 ὡς πρὸς τὸ goes with both participles, μολεῖν with the second only. The Chorus are uncertain whether Oedipus has merely some message for Theseus, or wishes to bring him in person to the spot (as πομπός might imply). Our pointing is better than ὡς πρὸς τὸ; λ. ή κ. μολεῖν; The query turns more on the motive of the appeal than on a sharp contrast between its possible forms. λέξων should not be joined with μολεῖν ('bid him come,' Blaydes).

The reading and explanation of the verse hinge on the question whether ὡς (1) belongs to πρὸς τὸ, = 'with what view?' or (2) is final, = 'in order that.' Now (1)

is strongly supported by two other places of Soph., in each of which this formula stands, as here, at the beginning of a question: **O.** T. 1174 ΟΙ. ὡς πρὸς τὸ χρεῖας; **T.** 1182 ΤΑ. ὡς πρὸς τὸ πτωτῶ τρόδ' ἄγαν ἐπιστρέφεις; The simple πρὸς τὸ; (also freq. in Soph.)=merely 'with reference to what?' while ὡς πρὸς τὸ= 'with reference to what, in your conception or intention (ὡς)?': hence the latter is appropriate when the questioner cannot imagine the agent's motive.

καταρτίσων μολεῖν, to prepare things (to work upon his mind, directly or indirectly), so that he shall come: for the inf. cp. 1286: Plat. **Rep.** 562 Στὴν ποιτείαν... παρακενάζει τυραννίδος δειθῆραι: and for καταρτύω of mental or moral influence, Plut. **Mor.** 38 Δ ἀν...μὴ λόγου χρηστοῖς ἀφαιρῶν ή παρατρέπων καταρτύη τὴν φύσιν.

With L's μόλοι (ὡς being their final), we must render: 'that Theseus might come with what view (πρὸς τὸ),—to say or to arrange (what)?' The opt. can stand (in spite of κερδῶν 72), since ἀρ' ἀν μόλοι; (70) puts the case hypothetically: see on 11. But: (a) the double μόλοι, at the end of two successive verses, is intolerable. Dindorf, therefore, conjecturally reads παρῆ, which Wecklein and others adopt. (b) The antithesis between λέξων and καταρτύσων is hardly clear. Wecklein explains, πρὸς ποῖον λόγον ή ἔργον; Certainly τὸ λέξων ή δράσων could mean, 'for what conceivable purpose?' (cp. **O.** T. 71 ὡς τὸ δρῶν ή τὸ φωνῶν): but καταρτύσων would be a very strange substitute for δράσων.

- OI. ὡς ἀν προσαρκῶν σμικρὰ κερδάνη μέγα.
 ΞE. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;
 OI. δοῦ ἀν λέγωμεν πάνθ' ὄρῶντα λέξομεν.
 ΞE. οἶσθ', ὃ ξέν', ὡς νῦν μή σφαλῆς; ἐπείπερ εἰ γενναῖος, 75
 ώς ιδόντι, πλὴν τοῦ δαιμονος'
 αὐτοῦ μέν, οὐπερ καφάνης, ἔως ἐγώ
 τοῖς ἐνθάδ' αὐτοῦ, μὴ κατ' ἀστυ, δημόταις
 λέξω ταῦθ' ἐλθών· οἴδε γάρ κρινοῦσί σοι
 εἰ χρή σε μύμνειν ἢ πορεύεσθαι πάλιν. 80
- OI. ὃ τέκνου, ἢ βέβηκεν ημὸν ὁ ξένος;
 AN. βέβηκεν, ὥστε πᾶν ἐν ησύχῳ, πάτερ,
 ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας.
 OI. ὃ πότνιαι δεινῶπες, εὗτε νῦν ἔδρας
 πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ, 85
 Φοίβῳ τε κάμοι μὴ γένησθ' ἀγνώμονες,
 οἵσι μοι, τὰ πόλλα ἐκεῖν' ὅτ' ἐξέχρη κακά,

πίσων αὐτὸν μολεῖν; quod utramque l. videtur indicare. **72** σμικρὰ] μικρὰ codd., Campbell.: σμικρὰ Elms., edd. plerique. Vide ad v. 5. **75** εἰ. ἀλλ', ὃ ξέν', ὡς νῦν μή σφαλῆς τοῦ δαιμονος, | αὐτοῦ μέν, Nauck., deletis ἐπείπερ.. πλήν.—τοσχ', ὃ ξ., ὡς ν. μ. σφ. τοῦ δ., | ἐπείπερ εἰ γενναῖος ὡς ιδόντι μοι, Hensi. **78** τοῖς Turnebus, Brunck.,

73 μὴ βλέποντος, not οὐ, since the blindness is a condition: ‘if he has not sight.’

74 δρῶντα: the blind man’s words will be instinct with mental vision. (Cp. O. T. 747.) The insight is ascribed to the words themselves, not to the speaker, as at 267 πεπονθότα and δεδρακότα are epithets of the ἔργα, not of the agent. Cp. Aesch. Cho. 854 φέν...ώμματωμένην, Suppl. 407 ὠμμάτωσα...σαφέστερον (λόγον). Milton, Par. Lost 3, 51 So much the rather thou, Celestial Light, Shine inward, and the mind through all her powers Irradiate; there plant eyes.

75 οἶσθ'...ώς...μὴ σφαλῆς; dost thou know (how to act)—that thou mayest not come to harm? A modification of the phrase οἶσθ' ὡς ποιησον, in which ποιησον is abruptly substituted for δεῖ σε ποιῆσαι. So, here, οἶσθα eagerly be-speaks attention to the advice: see on O. T. 543.

76 ὡς ιδόντι: ὡς has a limiting force, (as above, 20), Ant. 1161 ἦν ξηλωτός, ὡς ἐμοι (cp. on O. T. 763). The dat. is that of the person interested by the perception, as in ὡς μὲν συνελόντι εἰπεῖν (Xen. An. 3. 1 § 38), πολλὰ καὶ ἄλλα

παραλιπόντι (Thuc. 2. 51), συλλαμβάνοντι κατὰ τὸ δρόβν (for one who rightly comprehends, Her. 7. 143), τῷ ἀπτομένῳ οὐ θερπόν ἦν (Thuc. 2. 49), etc. δαιμόνος, sortis: so 1337, and oft.: boldly in fr. 587 μὴ σπέρε πολλοῖς τὸν παρόντα δαιμόνα, sow not the rumour of thy fate abroad.

76 μὴ κατ’ ἀστυ is a comforting parenthesis. μὴ is due to the preceding imperative μέν: cp. Thuc. 1. 124 ψηφίσασθε τὸν πόλεμον, μὴ φοβηθέντες τὸ ἀντίκα δευτόν: Xen. Cyr. 3. 1. 37 ἀπάγον τὴν γυναῖκα καὶ τὸν παῖδας, μηδὲν αὐτῶν καταβεῖς: but it has, in itself, almost the effect of a reassuring injunction, ‘do not suppose that I mean.’ We could not make οἱ ἐνθάδ' αὐτοῦ μὴ κατ' ἀστυ δημόται a single phrase, as = such of the folk as are not in the town, but here. **ἐνθάδ'** αὐτοῦ: Solon fr. 36. 11 τὸν δ' ἐνθάδ' αὐτοῦ (in Attica, as opp. to abroad): so Eupolis fr. inc. 1. 4 (whère Bothe after Meineke badly points τῶν ἐνθάδ', αὐτοῦ), etc. The word δημόται in Ant. 690, Ai. 1071 = a common man as opp. to a chief. Here, as in Eur. (Aesch. has not the word) and Pind. (Nem. 7. 65), δημόται are the ‘citizens’ generally; though in

OE. That by small service he may find a great gain.

ST. And what help can be from one who sees not?

OE. In all that I speak there shall be sight.

ST. Mark me now, friend,—I would not have thee come to harm,—for thou art noble, if one may judge by thy looks, leaving thy fortune aside;—stay here, e'en where I found thee, till I go and tell these things to the folk on this spot,—not in the town: they will decide for thee whether thou shalt abide or retire. [Exit.

OE. My child, say, is the stranger gone?

AN. He is gone, and so thou canst utter what thou wilt, father, in quietness, as knowing that I alone am near.

OE. Queens of dread aspect, since your seat is the first in this land whereat I have bent the knee, show not yourselves ungracious to Phoebus or to myself; who, when he proclaimed that doom of many woes,

edd. recent. plerique. *τοῦσδε* codd., Campbell. **79** *σοι* L, superscripto γε. γε codd. plerique, Brunk., Elms., alii. *τοι* Campbell. **80** ἡ χρῆ codd., Wunder., Hartung., Campbell.: *εἰ* Turnebus, Brunck., edd. plerique. **85** γῆς] γνῖ Burges., Blaydes. **86** γένησθ L, superscr. ε: γένουσθ V³.

this place the term is tinged with the notion of ‘demesmen’.

80 εἰ χρῆ. All our MSS. have ἡ χρῆ (which Campbell retains); but, as between ἡ and εἰ in such a case, their authority is small: thus in Aesch. *Cho.* 994, where εἰ^τ is certain, L gives the senseless η^τ. *Epic* usage allows η^τ (ἡ), answered by η^ε (η), in an indirect question: *Il.* 2. 299 θόρα δαῶμεν | ἡ ἔτεν
Κάλχας μαντεύεται, ηε καὶ οὐκ!. But is there any Attic example of this construction? Three instances are indeed alleged from Aesch. (*P. V.* 780, *Cho.* 756, 890), but they are most doubtful: see Appendix. Attic usage prescribed εἰ (or εἰτε) as = ‘whether,’ introducing the indirect question: the correlative ‘ον’ was usu. εἰτε, but sometimes, as here, η.

81 ήμων, ethic dat.: do we find ourselves alone? Cp. 62.

82 ἐν ἥσυχῳ, in quiet case, nearly = ἥσυχως, as 1675 ἐν πυμάτῳ = ‘at the last’: cp. *El.* 384 νῦν γάρ ἐν καλῷ φρονεῖν.

83 μόνης πέλας, sc. οὐσης, a gen. absol. (we could not understand ὡς δυτὶ πέλας ἐμοὶ μένης): cp. 1588: *O. T.* 966 ὅν ὑφηγητῶν, sc. δυτῶν.

84 πότνιας, fitting in his mouth, as being esp. their name at Thebes (43). **δεινῶτες**: as looking sternly on sin (42). The face of the Avengers is still terrible to his inner eye. Sophocles nowhere por-

trays the lineaments of the Furies, as Aesch. does (*Eum.* 46—54), but he leaves on the mind an impression not less awful. **εὐτε νῦν ἔκαμψα ἐπὶ έδρας** (*gen. sing.*) ὑμῶν πρότων (possess. gen.) τῆτοι δε γῆς (partitive gen.). **ἐπὶ** can be so placed since ὑμῶν is possessive gen. (= μετέρας): cp. 126, *O. T.* 177 ἀκτὰν πρὸς ἐσπέρου θεοῦ. **ἔκαμψα** (*sc.* γάννυ) absol., as Eur. *Hec.* 1079 τὰ βῶ, πᾶ στῶ, πᾶ κάμψω;

86 ἀγνώμονες, without γνώμη, hence, ‘inconsiderate’; and so, ‘unfeeling’: *Tr.* 473 φρονοῦσαν θητὰ κούκ ἀγνώμονα, i.e. not refusing to make allowance for human frailty. Xen. *Mem.* 2. 8. 5 ἀγνώμονι κριτῇ περιτυχεῖν, to fall in with a judge who makes no allowance. But ἀγνώμονες = ‘undiscerning,’ *O. T.* 677.

87 ἔξεχρη, since in Attic χρᾶν contracts in γ: *Tyrtaeus* 3. 3 Ἀπόλλων | χροσκόμης ἔχρη πλούτον ἐξ ἀδύτου: *Pind. Ol.* 7. 92 ἔχρεον (*v. l.* ἔχραον): *Lucian Alex.* 22 ἔχρα καὶ ἔθεσπιξε (common dialect). **τὰ πόλλα**, cp. *El.* 504 τὰ πολλὰ πνεύματα, those weary winds. The prophecy was made to Oedipus at Delphi when he went thither in his youth from Corinth, to ask whether he was indeed the son of Polybus, the Corinthian king, and Merope. The god did not solve his doubt,—ἀλλα δ' θύλια καὶ δεινὰ καὶ δύστρην προβοήνεν λέγων (*O. T.* 789). Eur. makes Oedipus, while still at Thebes, tell Antigone of a

ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
ἔλθόντι χώραν τερμίαν, ὅπου θεῶν
σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν,
ἐνταῦθα κάμψειν τὸν ταλαιπωρὸν βίον,
κέρδη μέν, οἰκήσαντα, τοῖς δεδεγμένοις,
ἄτην δὲ τοῖς πέμψασιν, οἵ μ' ἀπῆλασαν·
σημεῖα δ' ἥξειν τῶνδε μοι παρηγγύνα,
ἢ σεισμόν, ἢ βροντήν τιν', ἢ Διὸς σέλας.
ἔγνωκα μέν νυν ὡς με τήνδε τὴν ὄδον
οὐκ ἔσθ' ὅπως οὐ πιστὸν ἔξι νῦμῶν πτερὸν
ἔξήγαγ' εἰς τόδε ἄλσος. οὐ γάρ ἂν ποτε

90

95

89 ἔλθόντα Elms. **90** ξενόστασιν. Superscriptum est in L γρ. καὶ κατάστασιν. Totus autem versus, omissois e textu, additus est in marg. dextro, v. 89 continuans, a manu (ut videtur) prima. **91** κάμπτειν A, R. **92** οἰκήσαντα codd. omnes, excepto F: οἰκήσοντα F (ex conjectura Triclinii), Turnebus, probavit Schaefer.: est autem plane ineptum. 'Scribendum esse οἰκήσαντα et ego diu est quum censi,

χρησμὸς which doomed him to die at *τερός Κολωνός* (*Phoen.* 1705 ff.). Far more poetical is the conception of Sophocles, that Apollo had appointed the *sign*, but not named the *place*.

88 ταύτην ἔλεξε παῦλαν: spoke of this as a rest. The pronominal object of the verb, instead of being *τοῦτο*, is assimilated to the gender of the predicate *παῦλαν*: cp. Plato *Crat.* 433 Ε λέγει... εἶναι ταύτην δρθέητα ὄνδματος, ἔνθηκηρ, he says that in *this* consists the correctness of a word,—convention: *Lysias or. 12* § 37 ταύτην γὰρ ἔσχάτην δικην δυνάμεια παρ' αὐτῶν λαβεῖν, *this* (death) is the extreme penalty which we can exact from them. ἐν χρόνῳ μακρῷ: so *El.* 330, *Ant.* 422, *Ph.* 235, etc.: but 1648 χρόνῳ βραχεῖ (without ἐν). The general Attic rule was to use ἐν in such phrases as ἐν πολλῷ, μακρῷ, διλγῷ, βραχεῖ χρόνῳ, ἐν διλγαῖς ἡμέραις, ἐν πολλοῖς ἔτεσιν. The instances in which ἐν is omitted are comparatively rare in poetry, and very rare (usu. doubtful) in prose, with the exception of the phrase ὑπέρῳ χρόνῳ, which in prose usu. lacks ἐν: it takes it, however, below at 614 and *T.* 18.

89 **π.** ἔλθόντι... βλού. Apollo said: αὕτη παῦλα σοι ἔσται, ἔλθόντι χώραν τερμίαν, δποι ἀν λαβῆς θ. σ. ἔδραν καὶ ξενόστασιν· ἐνταῦθα κάμψεις κ.τ.λ. In the orat. obliqua, if the tense of the principal verb were primary (as λέγει), δποι ἀν λαβῆς would become ὅπου ἀν λάβω: since it is secondary (θλεξε), we have

ὅπου λάβοιμι. The part. ἔλθόντι expresses the first condition to be fulfilled before the παῦλα can be attained. ταύτην is explained by ἐνταῦθα κάμψειν. τερμίαν is proleptic: in whatever land he should find the Semnae, that land was to be for him τερμία, i.e. was to contain the goal of his wanderings. The word occurs elsewhere only in *Ant.* 1331, τερμίαν ἀμέραν, one's last day. It fits the metaphor of κάμψειν, from rounding the post in the διαλος (κάμψαι διαίδου θάτερον κῶλον πάλιν, Aesch. *Ag.* 344), since τέρμα oft. = νύσσα οι καμπτήρ, the turning-post (*Il.* 23, 466 εἴ σχεθέειν περὶ τέρμα).

90 σεμνῶν: see on 43. ξενόστασιν, quarters for strangers. Pollux 9. 50 μέρη δὲ καὶ πόλεως καὶ πανδοκείον καὶ ξενῶν καὶ ὡς ἐν Ἰνάχῳ Σοφοκλέους (a satyric drama, fr. 253), πανδόκος ξενόστασις. The word occurs only in these two places of Soph.: so *Ιππόστασις*, βούστασις.

92 **ε.** κέρδη μέν κ.τ.λ.: with advantages, through my having settled there (*οἰκήσαντα*), for my entertainers, and ruin for the Thebans. The conjecture *οἰκήσαντα*, 'having founded,' deserves to be carefully weighed. Cp. the poet. use of *κτίσας* below (715) in regard to the invention of the curb: also Aesch. *P.V.* 250 τυφλὰς ἐν αὐτοῖς ἐπίδας κατώκισα. On the other hand, the blessing to Attica turned on the *personal residence* of Oed. therein at the close of his life: cp. δεῖτον κούπον' Οἰδίποιον ἐρεῖς | ἀχρέον οἰκητῆρα δέξασθαι. This favours *οἰκήσαντα*. κέρδη and δητη,

spake of *this* as a rest for me after long years,—on reaching my goal in a land where I should find a seat of the Awful Goddesses, and a hospitable shelter,—even that there I should close my weary life, with benefits, through my having dwelt therein, for mine hosts, but ruin for those who sent me forth—who drove me away. And he went on to warn me that signs of these things should come, in earthquake, or in thunder, haply, or in the lightning of Zeus.

Now I perceive that in this journey some faithful omen from you hath surely led me home to this grove: never else could

et Doederlinus p. 59 Act. Monac. vol. I. monuit. Verba eius opposuit Elmsleius, ipse quoque manifesto sic legendum iudicans. Neque enim habitare hic, sed mori vult Oedipus.' (Hermann.) Vide annot. infra. ἐμπολῶντα Nauck.; εἰσοστορά Hensiūs; εθοιδύ τε Mekler. **94** παρεγγύα L, alii: παρεγγύα A superscr. η, V³. **95** νῦν L, Hermann., Schneidewin., Wecklein.: νυν edd. pierique.

accusatives in appos. with the sentence ἔνταῦθα κάμψεν τὸν βλόν: the participle οἰκήσαντα (in antithesis with δέδεγμένοις, cp. 13 ἔνοι πρὸς ἀστῶν) serves to bring out the point on which the κέρδη and ἄτη depend. For the *βλόν*, acc. in appos. cp. Eur. *Alc.* 6 καὶ με θητεύειν πατήρ | ... τῶνδ' ἀπού· ἡμάγκασεν. This is better than to refer κέρδη and ἄτην to the person of Oed. ('having dwelt there as a blessing' &c.), which would suit ἄτην, but hardly the plur. κέρδη—used here instead of κέρδος (cp. 579) because the 'blessings' were to be felt in many ways and on many occasions (see 1524 ff.).

98 τοῖς πέμψασιν is supplemented by ἀπῆλασαν since πέμπειν can be said of those who 'speed the parting guest': *Od.* 15. 74 χρὴ ξεῖνον παρεσόντα φίλειν ἔθελοντα δὲ πέμπειν.

94 παρεγγύα cannot mean 'pledged,' 'promised' (*ἡγγάντο*), but only 'passed the watchword to me,' i.e. 'told me, as a sign.' Xén. *Cyr.* 3. 3. 58 παρεγγύω ὁ Κόρος σὺν θηταῖς, Ζεὺς σύμμαχος καὶ ἡγεμών, 'C. proceeded to pass the watchword, "Zeus," etc. παρεγγύάω regularly has this sense (which sometimes passes into that of 'exhorting,' 'encouraging' one another); or else that of 'putting something into another's hand,' 'entrusting' it to him. The omission of the temporal augment in L and other MSS. is not a sufficient ground for adopting Herwerden's φερέγγυα ('trusty').

95 ἢ σεισμὸν ἢ βροντὴν τιν', some such sign as earthquake or thunder (*τινά* with both): thunder is the sign

given at 1606. τιν' suggests that the god spoke merely of 'signs': Oed. interprets. Cp. schol. Ar. *Ach.* 171 διοσημὰ δέ ἔστιν ὁ παρὰ καιρὸν χειμῶν. Plut. *Mor.* 419 F σύγχυσιν μεγάλη περὶ τὸν ἀέρα καὶ διοσημὰς πολλὰς γενέσθαι.

96 ἔγνωκα μὲν is answered (101) by ἀλλὰ μοι...δότε. νυν, 'then,' seems better than νῦν, (though this could stand,) since the oracle is the basis of his belief. τήνδε τὴν ὁδόν: acc. of extension in space (with ἔτιγνασθε), denoting the ground traversed. cp. 1686: *Ph.* 1223 κέλευθος ἔργεις.

97 οὐκ ἔσθι ὅπως οὐ, which in grammatical order immediately follows ως, can be thus placed because felt as one adverbial expression = 'assuredly': so often ἔστιν στε (= 'sometimes'), οὐκ ἔστιν ὥ ('in no wise'), οὐδέσις στοις οὐ ('everybody'), etc.

πτερόν: no outward sign had been given. The 'omen' was in the leading of his will. Cp. the feeling in the *Odyssey* (more spiritual here than the *Iliad*) that the gods sometimes act directly on the human mind by inspiring a thought at a crisis. *Od.* 16. 282 (Odysseus to his son, when planning to slay the suitors) διπτόστε κεν πολύβουλος ἐνὶ φρεσὶ θήσει 'Αθήνῃ, | νεύον μέν τοι ἔγώ κεφαλῆ: which anticipates such a πτερόν as is meant here. For πτερόν as = οἰωνός or θρύσ (=πάθ' δσαπέρ περ μαρτελας δακρύνει Ar. *An.* 719) Schneidewin cp. Callimachus *Lav.* *Pall.* 124 πολων (δρνθων) οὐκ ἀγαθον πτέρυγες, Propert. 4. 10. 11 felicitibus edita pennis (with happy auguries).

98 ἔγναγ', i.e. 'to my goal (ξ-)', not,

πρώταισιν ὑμῖν ἀντέκυρος³ ὄδοιπορῶν,
νήφων ἀόνους, καπὶ σεμιὸν ἔζόμην
βάθρον τόδ' ἀσκέπαρνον. ἀλλά μοι, θεαί,
βίου κατ' ὄμφας τὰς Ἀπόλλωνος δότε
πέρασιν ἥδη καὶ καταστροφήν τινα,
εἰ μὴ δοκῶ τι μειόνως ἔχειν, ἀεὶ¹⁰⁰
μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν.
ἴτ', ὡς γλυκεῖαι παιᾶντος ἀρχαίου Σκότου,
ἴτ', ὡς μεγίστης Παλλάδος καλούμεναι
πασῶν Ἀθῆναι τιμιωτάτη πόλις,
οἰκτείρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον
εἶδωλον· οὐ γάρ δὴ τό γ' ἀρχαῖον δέμας.¹⁰⁵

AN. σίγα. πορεύονται γάρ οἵδε δῆ τινες
χρόνῳ παλαιοί, σῆς ἐδρας ἐπίσκοποι.

OI. συγήσομαί τε καὶ σύ μ' + ἔξ οδοῦ πόδα+

99 ὑμῶν codd.: ὑμῖν Suid. (s.v. νηφάλιος θυσία): schol. οὐ γάρ δν...πρώταις ὑμῖν ἀντέσχον. 102 μετον' ὡδίς ἔχειν coniecit Wecklein., μειόνως νοσεῖν Nauck., μειόν ἀντέσχειν ('parum obdurasce') Mekler. 105 μόχθοις...τ. ὑπ. μόχθους...τοὺς ὑπ.-ους coniecit Wunder. 110 τό γ' V³, Ald., Doederlein., Reisig., Elms., Blaydes.,

'aside from the highway.' Plat. *Phaedo* 66 B κινδυνεύει τοι ὁσπέρ ἀτραπὸς τις ἐκφέρειν ἡμᾶς (and so Soph. *Ai.* 7). οὐ γὰρ δν, 'for else,' etc., the suppressed protasis being εἰ μὴ ἔξηγαγε: so 125: O. T. 82 (where see Appendix p. 292).

100 νήφων ἀόνους: the austere wanderer lights first on the shrine of the austere goddesses (ὡς αἰεὶ τὸν ὄμοιόν ἀγειθεῖς ὡς τὸν ὄμοιον); νήφων implying the thought that he has been in a manner consecrated to suffering. Water, and honey mixed with milk (μελέκρατον), formed the χόας ἀόνους, νηφάλια μειληγμάτα (Aesch. *Eum.* 107) of the Furies. Pollux 6. 26 τὸ γὰρ νηφαλιεύειν τὸ νηφάλια θύειν Ἐλεγον, ὅπερ ἐστὶ τὸ χρῆσθαι θυσίαις ἀόνους, ὃν τὰς ἐναντίας θυσίας οἰνοσπένδοντος Ἐλεγον. Photius s. v. νηφάλιοι θυσίαι, ἐν αἷς οἵνος οὐ σπένδεται, ἀλλὰ ὕδωρ καὶ μελέκρατον.

101 ἀσκέπαρνον (cp. 19), not shaped by the adze (σκέκαρπος, fr. 724): so Soph. is quoted by Hesychius (1. 90) for ἀδρέπανον (from δρεπάνη).

102 βίου...πέρασιν...καὶ καταστροφήν τινα, some ending of life,—some close to my course. βίου πέρασις is τὸ περᾶν τὸν βίον, a passing through life to its

end, a concluding of it (Eur. *Andr.* 101 τὴν τελευταίαν...περάσας ἡμέραν): καταστροφή adds the notion of a career which approaches its goal. Thuc. 2. 42 (of those who had fallen in the war) δοκεῖ δέ μοι δηλοῦν ἀνδρὸς ἀρετῆν πρώτη τε μηρύουσα καὶ τελευταία βεβαιωθεῖσα ή μὲν τῶνδε καταστροφή (the closing scene of their lives). Polyb. 5. 54 τὴν αὐτῆν ἐποίησαντο τοῦ βίου καταστροφήν.—ὅμφας: see on 550.

104 μειόνως ἔχειν=μειων εἶναι. This euphemistic mode of expression with the comparative adverb is often found where censure or disparagement is to be conveyed less bluntly. Plato *Phaed.* 75 Α δρέγεται μὲν πάντα ταῦτα εἶναι οἷον τὸ Ίον, ἔχει δὲ ἐνδεεστέρως (repeated just afterwards thus, αὐτὸν ἐνδεεστερά ἐστιν): *Apol.* 34 Σ τάχ' θυ οὖν τις ταῦτα ἐνοήσας αὐθαδέστερον. θυ πρός με σχοίη, = αὐθαδέστερος θυ εἴη: Legg. 93² Α ἔων τις ἐν τῷδε τῇ πόλει γονέων ἀμελέστερον ἔχη τοῦ δεοντος, =ἀμελέστερος θ. Oedipus says to the Furies: 'Grant me rest, unless haply (τι, adv., as O. T. 969, here with bitter irony) I seem to be beneath such grace,—I, who have suffered so much and so long.' μειόνως ἔχει means here to

I have met with you, first of all, in my wanderings,—I, the austere, with you who delight not in wine,—or taken this solemn seat not shaped by man.

Then, goddesses, according to the word of Apollo, give me at last some way to accomplish and close my course,—unless, perchance, I seem beneath your grace, thrall that I am evermore to woes the sorest on the earth. Hear, sweet daughters of primeval Darkness! Hear, thou that art called the city of great Pallas,—Athens, of all cities most honoured! Pity this poor wraith of Oedipus,—for verily 'tis the man of old no more.

AN. Hush! Here come some aged men, I wot, to spy out thy resting-place.

OE. I will be mute,—and do thou hide me in the grove,

Campb.: τόδι codd. cett., edd. plerique.

113 ἐξ ὁδοῦ πόδα codd.: ἐκποδῶν ὁδοῦ

be μεῖων in the sense of 'too insignificant,' 'of too little account,' in respect of suffering: i.e., one who has not yet suffered enough. Thus we arrive at the same sense which the scholiast extorts by a method which seems impossible. He explains μείωνς ἔχειν as = ἀλλαγόντως ἔχειν τὰ κακά, 'to have ill's in too small a degree.' But (1) as Herm. said, this would be μεῖον or μεῖον ἔχειν, and (2) it is impossible to understand τὰ κακά. Campbell thinks that μείωνς ἔχειν λατρεύων = μείωνς ἔχειν λατρευμάτων: which is open to objection (1), and to this (2), that the partic. λατρεύων could not do duty for a partitive gen. after ἔχειν. Wecklein (who follows the schol.) suggests μείωνς ἔχειν κακῶν, | and δέ尔 for βροτῶν in 105.

105 μόχθοις λατρεύων: Aesch. Ag. 217 ἀνάγκαις ἐδύ λέγαδον: Eur. Suppl. 877 χρημάτων ζευχθεὶς ὅποι (in bonds to lucre). Tr. 357 πόνων λατρεύματα (servitude in toils) is not similar.

106 ιτ', in urgent petition, as 248, O. T. 46 ιτ', ...ἀνόρθωσον: 1413 ιτ', αἰώστατ'. γλυκεῖαι, with blandishment, as Tr. 1040 ὡς γλυκὺς' Αἴδας. No other poet of the class. age (I think) ventures on this use of γλυκύς in addressing deities, which, indeed, is somewhat apt to recall the Aristophanic ὡς γλύκωρ, ὡς γλυκύτατε. Σκότου: on 40.

107 Παλλάδος, possessive gen. with καλούμεναι: Athens, thou that art said to belong to Pallas, of all cities most honoured: Eur. Ion 8 ἔστω γάρ οὐκ ἀσημος Ἐλλήνων πόλεις, | τῆς χρυσολόγχου Παλλάδος κεκλημένη: ib. 31 Λοξίου κεκλημέθα, I am called (the servant) of

Apollo.

110 εἴδωλον (cp. 393), a mere wraith, with the semblance and speech of the man, ἄταρ φρένες οὐκ ἔνι πάμπαν, but the living heart is not therein (as Achilles says of the εἴδωλον of Patroclus, Il. 23. 104). So the wraith of Helen is εἴδωλον ἔμπονυ, Eur. Helen. 34.

οὐ γάρ δή τό γ'. After τόδι in 109 a second τόδι here would be very awkward: and the article, if not necessary, is at least desirable. οὐ γάρ δή is esp. used in rejecting an alternative to something already stated, and γε is often added with the force of 'at any rate'; below, 265 οὐ γάρ δή τό γε | σῶμα: El. 1020 οὐ γάρ δή κενόν γ' ἀφῆσομεν: Ph. 246 οὐ γάρ δή σὸν γ' ἥσθα ναιψάτης. On the other hand οὐ γάρ δή without γε occurs O. T. 576, Ant. 46.

111 The grove being close to the village, the man of the place has done his errand quickly, and the elders of Colonus are already heard approaching (cp. 78).

112 χρόνος, dat. of circumstance with παλαιοῖ, old in respect of their years, i.e. 'aged.' The phrase (an unusual one) does not seem to be intensive, as Campbell makes it, 'very old' (γονή γεννατε in O. T. 1469 is not similar), but simply pleonastic, as in Od. 13. 432 παλαιού... γέροντος, an old man of many years. ἐνιστόκοποι here = speculators, explorers, but in Ant. 217 overseers, watchers, and ib. 1148 of Dionysus, 'master' (of mystic rites).

113 f. καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον
all MSS. (1) This is usu. explained by partitive apposition (σχῆμα καθ' ὅλον καὶ μέρος), the part πόδα being in appos.

κρύψον κατ' ἄλσος, τῶνδ' ἔως ἀν ἐκμάθω
τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν
ἐνεστιν ηὐλάβεια τῶν ποιουμένων.

115

ΧΟΡΟΣ.

στρ. α'.

- ὅρα· τίς ἄρ' ἦν; ποῦ ναιεὶ;
2 ποῦ κυρεῖ ἐκτόπιος συθεὶς ὁ πάντων,
3 ὁ πάντων ἀκορέστατος;
4 προσδέρκου, λεῦσσε δῆ,
5 προσπεύθου πανταχῷ.

117

120

H. Keck., recep. Wecklein.: vide annot. infra. **115** ἐν γὰρ] ἐν δὲ coniecit Elmsleius. μαθεῖν] λαθεῖν Blaydes. **117** ναιεὶ] κυρεῖ olim coni. Nauck.: νάπον

with the whole με: 'Hide me,—that is, my foot,—apart from the road.' The construction is common (*Ph.* 1301 μέθες με...χείρα, Hom. *Il.* II. 240 τὸν δ' ἄστρη πᾶντας αὐχένα): the question here is as to the sense. ἀγαγέ με πόδα could bear such a sense: but κρύψον με πόδα cannot do so, unless we grant that κρύπτειν πόδα could mean 'to *guide* another's steps to a hiding-place.' Wholly different is Eur. *Hec.* 812 ποὶ μ' ὑπεξάγει πόδα; 'whither art thou withdrawing thy steps from me?' = ποὶ με φεύγεις; (2) Paley thinks that πόδα is 'quite redundantly used,' as if ἀγοντα had been part of the sentence. The evidence cited for a 'redundant' use of πόδα consists in (a) the phrase βαίνω πόδα, Eur. *El.* 1173 etc., where βαίνω is trans.: (b) one place, Eur. *Alc.* II. 153 ἀλλ' εὐρυχοῖς, νόστιμον δ' ἔλθοις πόδα: where, if right, π. is a bold cognate acc., come with returning foot: but δόδοι and δόμοι are *vv.* II. (3) Campbell takes με as governed, πρὸς τὸ σημανόμενον, by κρύψον πόδα as = ὑπέξαγε: but this involves the difficulty noticed under (1). I regard as probable H. Keck's ἐκποδῶν δόδον. Cp. Eur. *Phoen.* 978 χθονὸς τῆσδ' ἐκποδῶν. No substitute for πόδα is satisfactory: among the conjectures are κόρα, μέ ποι, πάλω, πέλας, πέρα, πρόσω, τάχα, τόδε, τόδι' δψ.

114 **ε.** τῶνδ'...ἐκμάθω τίνας λόγους
ἐροῦσιν, learn *in regard to these men* what they will say; not, learn *from* them (by speaking to them), since his present object is only to overhear them, unseen. This gen. of connection often goes thus with verbs of perceiving, etc.: Xen. *Mem.*

3. 6. 17 ἐνθυμοῦ τῶν εἰδότων ὅτι λέγοντι.
Plat. *Gorg.* 517 C ἀγνοοῦντες ἀλλήλων ὅτι λέγομεν. Distinguish 593 ὅταν μάθης μονούθετε, when thou hast learnt from me.

115 ἐν γὰρ τῷ μαθεῖν: i. e. 'for in learning (how the people of the place are disposed) consists the caution of (proper for) all that we are doing': we are poor strangers, who must be prepared to shape our course according to the mood of the *daτοι* (13). Though τῷ μαθεῖν form a cretic, the spondee stands in the 5th place, since γάρ is a monosyllable: so *El.* 376 εἰ γάρ τῶνδε μοι (where, as here, Elms. proposed δὲ instead of γάρ): *ib.* 409 τῷ τούτῃ θρεύειν; Cp. 664.

116 τῶν ποιουμένων: so *El.* 84 (just before an exit, as here): ταῦτα γάρ φέρει | νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμέτων. The γνώμη here, though perhaps meant to mark the caution taught by bitter experience (cp. 273), has the tone of Periclean Athens: cp. Thuc. 2. 40 (it is a mischief) μὴ προδιδάχθηνται...λόγω πρότερον ή ἐπὶ ἀ δεῖ ἔργῳ ἐλθεῖν: 3. 42 (Diogenes answering Cleon) τοὺς...λόγους...διδασκάλους τῶν πραγμάτων.

117—253 Parodos, passing at v. 138 into a lyric dialogue (κομμός) between the Chorus and Oedipus (see preliminary n. on the structure of the play). For the metres see Metrical Analysis.

The framework is as follows. (1) *1st strophe*, 117 τίς δρ' ἦν to 137 ναιεὶ = *1st antistrophe*, 149 ἐτο 169 ἀπερύκου. (2) *2nd strophe*, 176 οὐτοι to 187 σέβεσθαι, = *2nd antistrophe*, 192 αὐτοι to 206 ἐκπυθομαν. Between the 1st strophe and the 1st antistrophe is interposed an *anapaestic 'sys-*

apart from the road, till I learn how these men will speak; for in knowledge is the safeguard of our course.

[*Exeunt.*]

The CHORUS (elders of Colonus) enter the orchestra, from the right of the spectators, as if in eager search.

CHORUS.

Give heed—who was he, then? Where lodges he?—whither ^{1st} strophe.
hath he rushed from this place, insolent, he, above all who live?
Scan the ground, look well, urge the quest in every part.

Hensius: ξέν' εί Mekler.: φανεῖς Wecklein. 121 sq. λεύσσατ' αὐτὸν· προσδέρκου | προσπείθου πανταχῇ L. Sic, sed λεύσσατ', B, T, al. λεύσσατ' αὐτὸν· προσδέρκου |

tem' (*σύνοτημα*) of 11 verses, 138 δό' ἔκεινος to 148 ὥρκων (Oed. and Ch.). Between the 1st antistr. and the 2nd strophe, a 2nd system' of 6 verses, 170 θύγατερ to 175 μεταναστάς (Oed. and Ant.). Between the 2nd strophe and the 2nd antistr., a 3rd system' of 4 verses, 188 οὐγεννοῦν to 191 πολεμώμεν (Oed.). From v. 207 to the end (253), the verses are without strophic correspondence (*ἀνυμούσσοτροφα*). A doubt exists as to the genuineness of vv. 237—253 (ὦ ξένοι—δύνατο), and of the 4 trimeters which follow (254—257): see on 237.

The Chorus induce Oed. to leave the grove by promising that no one shall remove him from Colonus by force (176), but, on learning who he is (222), revoke the promise, and command him to leave Attica. Antigone appeals to them.

117 ὥρα: cp. Aesch. *Eum.* 255 (the Furies hunting Orestes); ὥρα, ὥρα μάλιστα τε πάντα, μή | λαζή φύγοι βάσι ματροφόνος ἀττάτας: cp. also the scene in which the Chorus of the *Ajax* are seeking the hero (867 πᾶ πᾶ | πᾶ γάρ οὐκ εἴβαν ἐγώ). τίς δέρη τίν; imperf. of previous mention (not implying that he is not still trespassing): who was he of whom our informant spoke? Plat. *Crito* 47 D δ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο (is, as we agreed, made better), τῷ δὲ ἀδικῷ ἀπώλυτο. Slightly different is the imperf. of a truth newly seen: *Ph.* 978 δόθηται | δοξαλαβόν με, 'so (all the time) this was he who has seized me.' *valei*, of mere situation (not habitation), as *Il.* 2. 626 νῆσσον αἰ γαλόνοι πέρην ἀλός: so *Ai.* 597 (of Salamis), and *Tr.* 99 (of a wanderer).

119 ἑκτόπιος instead of ἐκ τόπου: 716 ἀλλα...πλάτα | θρώσκει: O. T. 1340 ἀπάγετ' ἑκτόπιον: 1411 θαλάσσιον | ἑκρύψατ:

Ant. 785 φοιτᾶς δ' ὑπερπόντιος: *El.* 419 ἑφέστιος | πῆσαι: Eur. *I. T.* 1424 παράκτιοι δραμεῖσθε.

120 ἀκόρεστας, 'most insatiate' (*kóros*); hence, reckless of due limit,—shameless: cp. *improbus annis* | atque mero fervens (Iuv. 3. 282). Eur. *Her.* 926 (deprecating οὐδέποτε, μητοί ἐμόι φρόνημα | ψυχά τ' ἀκόρεστος εἰη. A positive ἀκόρης is found in later Greek (Themistius, or. 90 D, 4th cent. A.D.): and as διακορής and κατακορής are classical (Plato, etc.), it may be a mere accident that ἀκόρης has no earlier warrant. If it does not come from ἀκόρης, our word might be compared with such irreg. superlatives as νέατος, μέσσος-ατος.

121 This verse is corrupt in the MSS., but two things seem clear: (1) there is no reason to suspect προσδέρκου: (2) the singular λεύσσατε must be restored, and placed after προσδέρκου. The antistrophic verse (153) is ἀλλ' οὐ μάλιστα τοῦ έν τῷ έποι. A long syllable is then wanted to complete the verse προσδέρκου, λεύσσατε. Hermann's ννν has been generally adopted. But λεύσσατε ννν could mean only 'see him': not, 'look for him': λεύσσειν τινὰ could not stand for ἔπειται τινὰ. The MS. αὐτὸν was prob. a gloss which came in after προσδέρκου and λεύσσατε had been transposed; and the plur. λεύσσετε may have arisen from λεύσσει δή. In 135 δή is governed by γνῶναι, not by λεύσσων: and in Aesch. *Eum.* 255 ὥρα, ὥρα μάλιστα τε πάντα (v.l. παντά), the sense is, 'scan all the ground.' Cp. *Ai.* 890 ('tis cruel,' the Chorus say, baffled in their quest) ἀμενηνδρον ἄνδρα μή λεύσσει δήσου.

122 προσπείθου (only here) ought to mean 'ask, or learn, further' (the reg.

6 πλανάτας,

7 πλανάτας. τις ὁ πρέσβυς; οὐδὲ ἔγχωρος· προσέβα γὰρ
οὐκ ἀν ποτ' ἀστιβέτες ἄλσος ἐσ 125

8 τᾶνδ' ἀμαιμακετᾶν κορᾶν, ἃς τρέμομεν λέγειν καὶ

9 παραμειβόμεσθ' ἀδέρκτως, ἀφώνως, ἀλόγως τὸ τᾶς
εὐφάμου στόμα φροντίδος 132

10 ιέντες· τὰ δὲ νῦν τιν' ἡκειν λόγος οὐδὲν ἄζονθ',

11 ὅν ἐγὼ λεύσσων περὶ πᾶν οὐπω

12 δύναμαι τέμενος γνῶναι ποῦ μοί

13 ποτε ναιέι.

σύστ. α'. ΟΙ. ὅδ' ἐκεῖνος ἐγώ· φωνῆ γὰρ ὄρῳ,
τὸ φατιζόμενον.ΧΟ. ίῷ ίώ,
δεινὸς μὲν ὄρᾶν, δεινὸς δὲ κλύειν. 140

προσθέγγου πανταχῆ A, R. λεῦστ' αὐτόν, προσδέρκον, | προσφθέγγου πανταχῆ, Elms-leius. λεῦστ' αὐτὸν, προσδρακοῦ, | προσπεύθον πανταχῆ Meinekius: λεῦστ' αὐτὸν, προσπιθόν, | προσδέρκον πανταχῆ Wecklein. (Ars Soph. em. 63.) προσπεύθον, λεῦστέ νυ, προσδέρκον πανταχῆ Hermann., Wunder., Dindorf., Hartung., Campbell.: pro νυ, scripsi δη. προσδέρκον, λεῦστέ νυ, | προσπεύθον πανταχῆ Schneidewin. λεῦστ' αὐτὸν, προσδέρκει (quod in προσφθέγγου corruptum fuisse putat), | προσδέρκον πανταχῆ Blaydes. 125 ἔγχωρος codd.: ἔγχωρος Bothius, edd. Sic in 841

sense of προσπυθώνεσθαι, προσερωτᾶν), but this is weak: here, it seems rather to mean, 'press the inquiry,' inquire *assiduously*: cp. προσαιτεῖν, προσληπαρεῖν. προσφθέγγου (speak to him'), a *v. l.* for προσπεύθον, is plainly unsuitable. Hermann transposed προσδέρκον and προσπεύθον: but the 'looking' naturally precedes the 'asking,' and πανταχῆ suits both. The conjectures λεῦστ' αὐτόν, προσδρακοῦ, | προσπεύθον (or προσπιθόν, | προσδέρκον) are open not only to the objection from the sense of λεῦσσειν (121), but also to this, that the aor. is less fitting here. As to προσδρακοῦ, ἔρακούμην in *Anth. Pal.* 7. 224 is a very rare example of that form.

123 πλανάτας, one who has wandered hither from beyond our borders, and so = ἔρενος: cp. on 3.

125 ε. προσέβα γὰρ οὐκ ἀν: cp. 98.

126 ἄλσος ἐσ: see on 84.

127 ἀμαιμακετᾶν: used by the poets of any violent force, divine or elemental, with which men cannot cope (as the Chimera, *Il.* 6. 179; Artemis in her wrath, Pind. *Pyth.* 3. 33; the sea, *ib.* 1. 14; fire, *O. T.* 177), and probably associated with ἀμάχος. But the reduplication re-

calls μαι-μά-ω (cp. πορφύρω, ποι-πνύω), —the ἀ being intensive: and if we suppose a secondary development of *άμα* as *μακ* (Fennell on Pind. *P.* 1. 14), the proper sense of ἀμαιμακέτος would be 'very furious.' The word being of epic coinage, it is conceivable that associations with μάχοις may have influenced the formation as well as the usage.

128 ff. καὶ παραμειβόμεσθ' κ. τ. λ. In approaching or passing a shrine, it was usual to salute (*προσκυνέω*), and to invoke the deity audibly. But in passing the grove of the Eumenides the people of Colonus avoid looking towards it. No sound, no articulate word, escapes them. Their lips only move in sign of the prayer which the mind conceives. Cp. on 480. τὸ τᾶς εὐφάμου στόμα φροντίδος ιέντες = 'moving the lips of (in) reverently-mute thought': ιέναι (instead of οἴγειν, λένειν, διάλρειν) στόμα has been suggested by the phrases φωνήν (or γλώσσαν) ιέναι: cp. fr. 844. 3 πολλὴν γλώσσαν ἐκχέας μάτην. This is better than to make στόμα purely figurative (like 'the still, small voice'), when the sense would be, 'giving a (still) voice to our reverent

A wanderer that old man must have been,—a wanderer, not a dweller in the land; else never would he have advanced into this untrodden grove of the maidens with whom none may strive, whose name we tremble to speak, by whom we pass with eyes turned away, moving our lips, without sound or word, in still devotion.

But now 'tis rumoured that one hath come who in no wise reveres them; and him I cannot yet discern, though I look round all the holy place, nor wot I where to find his lodging.

OEDIPUS (*stepping forward, with ANTIGONE, from his place of concealment in the grove*). Behold the man whom ye seek! 1st ana-paestic system.

CH. O! O!

Dread to see, and dread to hear!

non ἐντοποιοι sed ἐντεπτοι habent codd. 132 εὐφήμουν codd., εὐφάμου Doederlein., qui pari ratione ἀσυχίᾳ (197), ἀμαρ (682), Καφισοῦ (687), ἀματι (688), scripsit. 'Longe plura mutanda essent, si Dorismo restituendo operam serio daremus'; Elmsleius. Sed τὰς εὐφήμουν nimis offendit. 134 οὐδὲν ἄξονθ] οὐδὲν ἄγοντ] coniecit Triclinius: οὐχὶ σέβονθ] Wecklein., in v. 166 ἔχεις tuens: οὐκ ἀλέγονθ] Blaydes. 138 ὅδ' ἑκεῖνος ὄρâν ἐγώ· φωνὴ γὰρ ὄρâ L, L², B. Ut ὄρâν post ἑκεῖνος intruderetur, caussae esse poterant loci tales qualis est Ar. *Eg.* 133¹

thought,' εὐφάμου (=silent) qualifying the metaphor as when discord is called πῦρ ἀνήψαστον, Eur. *Or.* 621.

131 δέκανως. The ancient custom was to pray aloud, partly from a feeling that one ought not to make any prayer which might not be heard by all mortals. Pythagoras in Clemens Alex. *Strom.* 4: 543 (it is usual μετὰ φωνῆς εὔχεσθαι) ἐμοὶ δοκεῖ, οὐχ ὅτι τὸ θεοὺς φῶντο μὴ δινασθαι τὸν ἡρακλῆ φθεγγομένων ἐπάτειν, ἀλλ' ὅτι δικαλας ἐβούλοντο εἶναι τὰς εὐχάς, δις οὐκ ἀν τις αἰδεσθετη ποιεῖσθαι πολλῶν συνειδήτων. Persius 2. 6 *Non cuivis promptum est murmurque humilesque susurros Tollete de templis et aperto vivere voto.* Lucan 5. 104 *tacito malo vota susurro Concipiunt.*

133 After ἴερ̄s we may place either (1) a point,—making τὸ δὲ νῦν begin a new sentence: or (2) merely a comma,—taking δς (129) as still the object to ἀκονθ̄: (1) is best.

134 οὐδὲν (adverb) ἄγοντ̄ (aὐτάς): οὐδὲν ἄγοντ̄ as = 'reverencing nothing' would be at least unusual. The act. of ἄγομαι occurs only here; but that fact scarcely seems to warrant a change. If any were made, the simplest would be οὐδὲν ἄγονθ] (in the sense of θεοὺς ἀγεω), with ἔχεις in 166.

135 δν with γνῶναι only: λεύσσων absol.: see on 121.

137 μοι ethic dat. (62, 81): νατει 117.

138 ἑκεῖνος, of whom ye were speaking: Ar. *Ach.* 41 τοῦτ' ἑκεῖν' οὐγὼν: *Nub.* 1167 δδ' ἑκεῖνος ἀνήρ. *Φωνῇ γὰρ δρῶ:* (I appear to you), for in sound is my sight (i.e. I know your presence by your voices). To this announcement of his blindness a certain gentle pathos is added by τὸ φατιζόμ. (acc. in appos.), 'as they say of us the blind': alluding generally, perh., to the fig. use of ὄρâν, βλέπειν in ref. to mental sight (as *O. T.* 747, of the blind seer, δέοντα μὴ βλέπειν οὐ μάντις ἦ), rather than to any special proverb. So Thuc. 7. 87 πανωλεθρός δῆ, τὸ λεγόμενον,...οὐδὲν ὅτι οὐκ ἀπώλετο, referring merely to the phrase. [Dem.] or 25 § 89 ὥστερ τὸ τῆς παροιμίας, ὄρῶντας μὴ ὄρâν καὶ ἀκούοντας μὴ ἀκούειν. We must not render (1) with the schol., 'I understand by sound what ye mean,' τὸ λεγόμενον παρ' ὑμῶν, nor (2) with Ellendt, 'I perceive what is uttered by your voice.' The pause saves the short final of φοτιζόμενον from being a breach of synaphea: cp. 143 (πρέσβυτος);

141 ὄρâν, κλύειν, epexegetic inf., like

- | | | |
|-----|--|------------|
| OI. | μή μ', ἵκετεύω, προσύδητ' ἄνομον. | |
| XO. | Ζεῦ ἀλεξῆτορ, τίς ποθ' ὁ πρέσβυς; | |
| OI. | οὐ πάνυ μοίρας εὐδαιμονίσαι
πρώτης, ὡς τῆσδε ἔφοροι χώρας.
δηλῶ δέ· οὐ γάρ ἀν ωδὴ ἀλλοτρίους
οἵμμασιν εἰρπον
καπὲ σμικροῦς μέγας ὥρμουν. | 145 |
| XO. | ἐή· ἀλαῶν ὁμμάτων
2 ἄρα καὶ ἥσθα φυτάλμιος; δυσαίων
3 μακραίων θ', ὅσ' ἐπεικάσαι.
4 ὀλλ' οὐ μὰν ἐν γ' ἐμοὶ | 149
152 |

οδὸς ἐκείνος δράν. **142 προστιθητὴν** νουιστην' Meinekius. **143 ἀλεξήτωρ** L
alique codd., Turnebus, Wecklein.: ἀλεξῆτορ A, al., Brunckius, edd. plerique.
145 πρωτῆς (i. e. πεπρωμένης) Vauvilliers, Nauck. **146 δῆλον θ'**, quod est
in B aliisque, genuit usitator locutio (*τεκμήριον δέ et similia*), vel sola, vel adiu-
vante *Aiacis* loco 907 αὐτὸς πρὸς αὐτοῦ· δῆλον· ἐν γάρ οἱ χθονὶ κ.τ.λ.: cf. etiam

χαλεπὸς συγῆν (Plat. *Polit.* 302 B). The cry which bursts from the Chorus merely utters their horror at first *seeing* and *hearing* the wretch who has dared so great an impiety;—they have not yet had time to scan the traces of misery which the blind man's form exhibits (cp. 286).

142 προσβλήτ' ἀνόμον, regard as lawless: schol. λείπει τὸ ώς. The omission is remarkable. Doederlein cp. Thuc. 2. 72 δέχεσθε δὲ ἀμφοτέρους φίλους, which is less bold: so, too, is *O. T.* 412 τυφόνων μ' ἀνεῖδισας (where see n.). In Modern Greek, however, (and the use doubtless goes far back,) θεωρεῖν regularly = 'to consider as' (without ώς).

143 The hiatus allows Ζεῦ to be short. ἀλέξητορ: Ar. *Vesp.* 161 "Απόλλον ἀποτρόπαιε, τοῦ μαντεύματος.

144 f. οὐ πάνι μοίρας πρώτης not wholly of the best fortune, εὐδαιμονίσαι (epexeg. inf., *εἰς τὸ εὐδαιμονίσαι* schol.) so that men should call him happy. The gen. is a poet. form of the possessive, 'belonging to' the best fortune (as to a category); cp. Pind. *Pyth.* 3. 60 οἵας εἰμιν αἰσθας, of what estate we (morts) are: Plut. *Num.* 2 κρέπτοντος ἦν μοίρας. The place of εὐδαιμονίσαι has been influenced by its common constr. with a causal gen.: but we could not say, οὐκ εἰμὶ εὐδαιμονίσαι, I am not to be congratulated.

πρώτης, not 'from his birth,' but 'best':
Ant. 134.7 *τὸ φρονεῖν | εὐδαιμονίας ποιῶν*

ὑπάρχει: a sense associated with the idea of first prize (*Il.* 23. 275 *τὰ πρώτα λαβόν*), *τὰ πρωτεῖα*: cp. 1313; and so 1228 *πολὺ δεύτερον*. *οὐ πάντα* oft. means ‘not at all,’ but prob. as a result of the primary ironical sense, ‘not altogether’.

145 ἔφοροι: since the stranger had said κρινοῦσι (79).

146 δῆλῶ δ' (like σημεῖον δέ, τεκμήριον δέ), i.e., and this is plain from my being guided by yonder maiden: cp. ΙΙΙ45: *O. T.* 1294 δελξεὶ δὲ καὶ σοι (sc. Οἰδίποτος): Ar. *Eccl.* 936 δελξεὶ τάχ' αὐτός: Lys. or. 10 § 20 δῆλώσει δέ· οἰχήσεται γάρ ἀπών. ἀλλογρίοις δῆμοι (instrumental dat.): *Ant.* 989 τοῖς τυφλόσι γάρ· αὐτῇ κέλευθος ἐκ προτρηπτοῦ πέλει: Eur. *Ph.* 834 ἥγουν πάροιθε, θύγατερ, ὡς τυφλῷ ποδὶ ὄφραλμός εἴ σύ. (In Plat. *Phaedo* 99b, quoted by Blaydes, read ἀλλογρίῳ ὄντει, ποτὲ δικιαστή.)

148 Oedipus is indeed old and worn (110): but πέρας contrasts the man of mature age with the girl, his defenceless guide (752). Cp. *Od.* 2. 313 (Telemachus) ἔγω δ' ἐτε νήπιος να· | νῦν δ', ὅτε δὴ πέρας εἰμι (full grown).

σπικρότας: for the allusive (masc.) plur., instead of **σπικρά**, cp. *O. T.* 366 ὁν τοῖς φιλάτοις (with *Iocasta*): for the sense, below, 957 ἐρῆμα με... | σπικρὸν τίθησθαι. The antithesis of *persons* suggests that **σπικρότας** is masc. rather than neut. so below 880: *Ai.* 158 σπικροῦ... μεγάλων.

ΟΕ. Regard me not, I entreat you, as a lawless one.

CH. Zeus defend us! who may the old man be?

ΟΕ. Not wholly of the best fortune, that ye should envy him, O guardians of this land!—'Tis plain: else would I not be walking thus by the eyes of others, and buoying my strength upon weakness.

CH. Alas! wast thou sightless e'en from thy birth? Evil *rst* anti-strophe have been thy days, and many, to all seeming; but at least, if I

fr. 60 δῆλον γάρ· ἐν δεσμοῖσι κ.τ.λ. 148 σμικρᾶς Blaydes. 149 ἐ ἐ codd.
(addito in Par. F al. al.): ἐθ Dind. (sic dividens: ἐθ, ἀλαῶν δμπάτων | ὅρα etc.),
Weckleinus (ἐθ ἀλαῶν δμπάτων ὅρα καὶ | ἥρα etc.); al al Musgravius, alā Nauck.
151 sq. δυσαίων | μακραίων τέθ' ὡς ἐπεικάσαι L, A, al. Pro τέθ' ως unus Vat.
praeberet θ' ως.—μακραίων θ' ὁσ' ἐπεικάσαι Bothius, Wecklein.: μακραίων τ' ἔτι ἐπεικάσαι

χωρίς, ἰδο μετά γὰρ μεγάλων βαιὸς ἄριστ'
ἄν | καὶ μέγας ὄρθοις ὑπὸ μικροτέρων. If
σμικροῖς were neut., it could mean:
(a) like the masc., weak persons: cp.
i Cor. 1. 27 τὰ μωρὰ τὸν κόσμον ἐξελέγατο
ὁ Θεός, ἵνα κατασχύῃ τὸν σοφούς:
(b) fig., 'weak things,' frail supports.
But the neut. plur. σμικρά in such anti-
theses usu.= 'lowly fortunes': Pind. P.
3. 107 σμικρός ἐν σμικροῖς, μέγας ἐν
μεγάλοις | ἐσσομαι: Eur. El. 406 εἴπερ
εἰσὶν εὐγενεῖς | οὐκ ἐν τε μικροῖς ἐν τε μη
στέροντος ὅμοιος;

ώρμουν: usu. ἐπὶ τίνος: Dem. De
Cor. § 281 οὐκ ἐπὶ τῆς αὐτῆς (ἀγκύρας)
ὅμει τοὺς πολλούς: but also ἐπὶ τινι: Plut.
Solon 19 (he added the Βούλη to the Areo-
pagus) οἴμενος ἐπὶ δυοῖς βουλαῖς ὥσπερ ἀγ-
κύρας ὄρμούσαν ἥττον ἐν σάλω τὴν πόλω
ἔτεσθαν. For the metaphor cp. Soph. fr.
619 ἀλλ' εἰσὶ μητρὶ παῖδες ἄγκυραι βίου.
Eur. fr. 858 ἥδε μοι τρόφος, | μῆτηρ, ἀδελ-
φή, δμωις, ἄγκυρα, στέγη. Or. 68 ὡς τά
γ' ἀλλ' ἐπὶ ἀσθενοῦς | ῥώμης ὀχούμεθ':
Med. 770 ἐκ τοῦδε ἀναπτύξεθα πριμήτην
κάλων. Campbell understands—'Nor,
being a prince (μέγας), as I am, should I
have taken up my rest here to crave a
small boon.' But (1) μέγας in this sense
ill suits the present tone of Oed.: cp. 110,
393. (2) This version of ἐπὶ σμικροῖς
ώρμουν is impossible: the scholion ἐπὶ^{τε}
εὐτέλεσιν αἰτήμασιν οὐκ ἀν σφόδρα ικέ-
τενον evades the point.

149 ἐ. L has ἐ ἐ which should
metrically answer to ὅρα (117). It is pos-
sible that in an exclamation, followed by
a momentary pause, the second ἐ should
stand here: but it is more prob. that, as

in Aesch. *Theb.* 966 etc., we should write
ἐ.

ἀλαῶν δμπάτων. Oedipus has spo-
ken of his own ill fortune as if it con-
sisted primarily in his blindness. The
Chorus then ask:—'Ah! and wast thou
blind *from thy birth*? Thy life has been
long, as well as unhappy, one may judge.'
The gen. could depend on ἐν, as oft. on
φεῦ, ὁ, ὅμοι, etc., but is better taken with
φυτάλμιος, of which the sense (with αὐτῶν
understood) would else be obscure.

φυτάλμιος = 'generator': i.e. didst thou
bring them with thee into life? ἐφυτασ
τυφλὰ δμπατα; = ήσθα τυφλὸς ἐκ γενετῆς;
Aī. 1077 καὶ σῶμα γεννήση μέγα, though
one grow a great body (=though his frame
was mighty).

152=120 ὁ πάντων ἀκορέστατος. In
regard to L's reading, μακραίων τέθ' (sic)
ὅσ ἐπεικάσαι, note these points: (1) ὁσ
is wrong, as the metre shows. (2) τ' is
certainly right. We should not read,
with Campb., δυσαίων; μακραίων τις, ἐπει-
κάσαι, because the thought turns on the
linking of δυσαίων with μακραίων, the
chief stress falling (as oft. in Greek) on
the second: thou art old *as well as* hap-
less: i.e. thou hast borne thy woes *long*.
(3) θ' may, I think, be rejected, as too
weak. (4) How, then, is the short syllable
to be supplied? (a) We might read;—
μακραίων θ', δσ' ἐπεικάσαι: cp. Thuc. 6.
25 δσα...ηδη δοκεῖν αὐτῷ, 'so far as he
could now judge.' (b) μακραίων τέ τις,
εικάσαι: cp. O. T. 82 ἀλλ', εικάσαι μέν,
ηδος. I prefer (a), since all MSS. have
ἐπεικάσαι.

153 ('Thou hast *already* suffered;)

5 προσθήσεις τάσδ' ἀράς.

6 περᾶς γάρ,

7 περᾶς· ἀλλ' ἵνα τῷδ' ἐν ἀφθέγκτῳ μὴ προπέσῃς νάπει
ποιάεντι, κάθυδρος οὐ

157

8 κρατήρ μειλιχίων ποτῶν ρέυματι συντρέχει· τό, 160

9 ξένε πάμμορ', εὖ φύλαξαι· μετάσταθ', ἀπόβαθι. πολλὰ
κέλευθος ἔρατνει·

10 κλύεις, ὡς πολύμοχθ' ἀλάτα; λόγον εἴ τιν' οἰσεις 166

11 πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβάσι,

12 ἵνα πᾶσι νόμος, φώνει· πρόσθεν δ'

13 ἀπερύκου.

οὗτος. β'. ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθη;

170

Nauck.: φυτάλμιος, δυσαίων; | μακράων τις, ἐπεικάσαι, Campbell. 155 ἵνα] ἦθι
conicet Nauck.: quo recepto μῆ τι πρόσω προ μὴ προπέσῃς Hensius. 156 προ-
πέσῃς codd.: προπέσῃς Herm., edd.: προώλης conicet Nauck. 160 ρέυματι]
χεύματι Meinekius. 161 τῶν L, A, codd. plerique: in T scriptum est o super ὡς
τὸν B, V.: τὸ Heath., Doederlein., Blaydes., Wecklein.: τῷ Brunck., Herm., Elms.,

but verily, within *my* power (*Ἐν γ' ἔμοι*, =if I can help it), thou shalt not add these curses (to thy woes).¹ μάν strengthens the adversative force of ἀλλά (as in ἀλλὰ μήν, ἀλλ' οὐδὲ μῆν): *Ἐν γ' ἔμοι* = *ἐν ἔμοι γε*. Cp. 247: *O. T.* 314 (n.): Xen. *Oec.* 7. 14 *τις* η ἔμη δύναμαι; ἀλλ' ἐν σοὶ πάντα ἔστιν. The thought is like that of *Ant.* 556 ἀλλ' οὐδὲ ἐπ' αρρήτους γε τοῖς ἔμοις λόγους (*sc.* θανεῖ). προσθήσεις: fr. 323 ταῦτ' ἔστιν ἀλγυστ', οὐ παύον θέσθαι καλῶς | αὐτὸς τις αὐτῷ τῇ βλαβῆν προσ-
θῇ φέρων: *O. T.* 819 οὐτις ἀλλος οὐ | η 'γῶ π' ἐμαυτῷ ταῦτ' ἀράς ὁ προστιθεῖς. Here we must understand τοῖς σοῦς κα-
κοῖς: but in the absence of such a dat. the midd. πρόσθισται would be far better: Aesch. *Pers.* 531 μὴ καὶ τι πρὸς κακοῖς προσθῆται κακόν: Eur. *Her.* 146 ἰδια προσθέσθαι κακά: *Andr.* 394 τι δέ με καὶ τεκεῖν ἔχρην | ἀχθος τ' ἐπ' ἀχθει τῷδε προσθέσθαι διπλοῦν; The version 'thou shalt not bring on us' (*οὐκ ἔμοι προσθήσεις τὴν σὴν ἀράν* schol.) could stand only if ἔμοι or ημῶν were expressed.

155 περᾶς, absol.: 'thou art going too far' (into the grove): Oed., not reassured by their cry (141), has moved some steps back.

156 π. ἀλλ' ἵνα...μὴ προπέσῃς is answered by **μετάσταθ'** 162. **προπέσῃς** **τὸν νάπει**, advance blindly in the grove,

till he stumble (so to say) on its inmost mystery. Cp. Arist. *Eth.* 3. 7. 12 οἱ μὲν θρασεῖς προπετεῖς. Isocr. or. 5 § 90 (the Greeks, when conquering the Persians at Cunaxa, 401 B.C. were worsted) διὰ τὴν Κύρου προπέτειαν, his precipitancy in rushing at his brother Artaxerxes (Xen. *An.* 1. 8. 2δε εἰπών, Ὁρῶ τὸν ἄνδρα, ἔτειο ἐπ' αὐτὸν). ἀφθέγκτῳ: see on 130 ff.

158 π. οὐ κάθυδρος κρατήρ συντρέχει ρέυματι μειλιχίων ποτῶν, where the bowl filled with water is concurrent with the stream of sweetened drink-offering: i.e. where libations are poured, first, of water alone, and then of water mingled with honey; see on vv. 472-479. **μειλιχίων**: schol. γλυκέων ποτῶν, ὁ ἔστι, μειλιχος, οὐς μειλιχουν τὰς θέας (see on 100). **συντρέχει**, is combined with: *Tr.* 295 πολλὴ στράγηκη τῆδε (*sc.* τῷ πράξει) τοῦτο συντρέχειν, this joy of mine must needs attend on this good fortune of my husband. While **κρατήρ** points to the figurative use of **συντρέχει**, **ρέυματι** suggests its literal sense. Others understand: 'where the basin (**κρατήρ**) runs together in a stream (ρέυματι modal dat.) of sweetened waters'; i.e. 'is filled by the confluence of sweetened waters'; but (a) **κρατήρ** is the bowl from which the *χοαν* are poured, not a basin which receives them: (b) such an inversion is impossible.

can help, thou shalt not add this curse to thy doom. Too far thou goest—too far! But, lest thy rash steps intrude on the sward of yonder voiceless glade, where the bowl of water blends its stream with the flow of honied offerings, (be thou well ware of *that*, unhappy stranger,)—retire,—withdraw!—A wide space parts us: hearest thou, toil-worn wanderer? If thou hast aught to say in converse with us, leave forbidden ground, and speak where 'tis lawful for all; but, till then, refrain.

OE. Daughter, to what counsel shall we incline?

2nd ana-
paestic
system.

al. 164 ἐπαρνει codd. (ἐρητνει B, Vat.): ἐπαρνοι Musgravius, Dindorf., Wecklein.
 166 οὐσει] ἔχεις L, superscripto οὐσει non a manu recentiore sed a primo correctore (S), quoad quidem judicari potest ex aliis eiusmodi quae sunt in codice. ἔχεις codd. cett., Nauck. (qui in v. 134 ἀγονθ' retinet quidem, sed pro mendo habet), Blaydes.: οὐχεις Reisig.: έξεις Meinekius. 170 Ἐλθοι L et codd. plerique: Ἐλθῃ (vel Ἐλθη)

161 The τῶν of L and most MSS. cannot be right. To be on one's guard against a thing is always φυλάσσομαι τι, never τίνος. In Thuc. 4. 11 φυλασσομένοις τῶν νεῶν μὴ ξυντρίψωσι = acting cautiously *on account of* the ships (where Classen cp. χαλεπῶς φέρειν τυός, l. 77): in Aesch. P.V. 390 τούτον φυλάσσου μῆτορ' ἀχθεθῆ κέαρ, join τούτον κέαρ. The v.l. τῶν points to τό, which, in this parenthetic warning = τοῦτο (τὸ προτεσεῖν) rather than δ. τόν (referring to κρατήρ) is less good; and τῷ ('wherefore') would be weak.

164 ἐπατνει, *arcet*, keeps (thee) off (from us), separates; Eur. *Phoen.* 1260 ἐρήτυνον τέκνα | δενής ἀμιλλης. This is said to themselves rather than to Oed.: they are not sure that he has heard their cry, ἀπόβαθι. To Musgrave's ἐπατνοι the objections are:—(1) the opt. where we should expect the imperat. The opt. is sometimes joined with the imper. in good wishes or counsels (Pind. *O.* 13. 25 ἀφθενητος γένοιο...καὶ τόνδι λαὸς εἴθεντε): but here, where *peremptory command* is given (162 μετάσταθ, ἀπόβαθι—169 φώνει), the opt. is quite out of place. (2) The sense would be weak, after 161.

166 οὐσει, written in L over the vulgar ἔχεις, cannot be a correction of the latter, but must represent a distinct reading (whether conjectural or not). οὐχεις would suit the metre (= ἀγονθ' 134, where see n.) equally well: but the language slightly favours οὐσει. φέρειν λόγον πρὸς ἐμὲν λέσχαν = to bring forward something to be discussed *with us* (cp. *Ant.* 159 σύγκλητον | τήνδε γερόντων προσθέτο λέσχην),

not, 'in answer to *our address*', a sense which λέσχη never has. For φέρειν cp. *Tr.* 122 ἐν ἐπιμεμφόμενα σ' ἀδεῖα (αἰδοῖα Musgrave) μὲν ἀντία δ' οὐτω: for fut. indic. with εῑ of *immediate purpose*, with an imperat. in apodosis, Ar. *Av.* 759 αἵρε πλήκτρον εἰ μαχεῖ.

167 ἀβάτον: see on 10.

168 ήνα πάται νόμος, where use suffers all (to speak): for the omission of ἐστι cp. Her. 1. 90 ἐπειρωτᾶν...εἰ ἀχαριστοις νόμος εἶναι τοῖς Ἑλληνικοῖς θεοῖς.

169 ἀπέρυκον, ἀπέχον τοῦ φωνεῖν: schol. πρότερον δὲ μὴ διαλέγουν.

170 ποι τις φροντίδος Ἐλθῃ; Such phrases present *thought, speech*, or the *mind* itself, as a *region* in which the wanderer is bewildered; cp. 310: *El.* 922 οὐκ οὐσθ' ὅποι γῆς οὐδὲ ὅποι γνώμης φέρει: 'thou knowest not whither or into what fancies thou art roaming': *ib.* 1174 ποι λόγων... | Ἐλθω; *ib.* 390 ποι ποτοὶ εἰ φρενῶν; *Tr.* 705 οὐκ ἔχω...ποι γνώμης πέσω.

Ἐλθῃ, delib., subjunct., in 3rd pers., as Dem. *De Cor.* § 124 πότερον σέ τις, Αἰσχίνη, τῆς πόλεως ἔχθρὸν η ἐμὸν εἶναι φῆ; L has Θεοι, which might be defended as = 'whither can one possibly turn?'—a more despairing form of Ἐλθῃ. Mr A. Sidgwick has pointed out (Aesch. *Cho.* Append. p. 122) that the Attic examples of such an optat. without ἀν are always directly or indirectly interrogative (as *Ant.* 604 τίς...κατάχοι;), and are akin to the interrogative or 'deliberative' subjunctive, not to the conditional optat. with ἀν. The principle is (I think) true. But here, at least, the genuinely 'deliberative' Ἐλθῃ seems best. See Appendix.

AN. ὁ πάτερ, ἀστοῖς ἵστα χρὴ μελετᾶν,
εἴκοντας ἢ δεῖ κάκούοντας.

OI. πρόσθιγέ νύν μου. AN. ψαύω καὶ δή.

OI. ὁ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ
σοὶ πιστεύσας καὶ μεταναστάς. 174

στρ. β'. XO. οὐ τοι μήποτέ σ' ἐκ τῶνδ' ἔδρανων, ὁ γέρον, ἄκοντά
τις ἄξει.

OI. 2 ἔτ' οὖν; XO. ἔτι βαῖνε πόρσω. 178

OI. 3 ἔτι; XO. προβίβαζε, κούρα,
4 πόρσω· σὺ γὰρ ἀτεις.

AN. 5 ~~~ | ~~~ | -~ | L || -

OI. 6 ----- ||

AN. 7 ~ | ~~~ | -~ | - ~]

8 ἔπεο μάν, ἔπε' ὁδὸς ἀμαυρῷ κώλῳ, πάτερ, δὲ σ' ἄγω.

A, R, V³. **172** κ' οὐκάκοντας L. Cum κοῦ notissima esset crasis, κάκοντας autem minus frequens, primo aspectu librarius κοῦ scribere instituerat, deinde animo adverso errore κάκοντας recte scripsit, κοῦ tamen delere neglexit. Quod clare, opinor, docet et alterum illud κ, a littera a non divisum, et accentus qui super a relicta est. Ceteri codices vel κούκ ἀκοντας habent vel κούκ ἀκοντας (ut B: et sic Campbell.). κάκοντας Musgravius. καὶ ἀκοντας Blaydes. κοῦ κατοκνοῦτας Hermann., qui idem coniecit κούκ ἀπιθοῦτας: hoc reperunt Hartung., Wecklein. **174** ξεῖνοι] ξένοι codd.: ξένε coni. Nauck., versibus transpositis. **175** σοὶ πιστεύσας καὶ μεταναστάς codd.: πιστεύσας καὶ μεταναστάς B, Brunk., Elmsleius: σοὶ πιστεύ-

171 ἀστοῖς ἵστα χρὴ μελετᾶν, we must practise the same customs which they practise. Eur. *Bacch.* 890 οὐ | γὰρ κρείσον ποτε τῶν νόμων | γιγνώσκειν χρὴ καὶ μελετῶν: we must never set our theory, or practice, above the laws.

172 Since κάκοντας suits both metre and sense, it seems more likely that this was the reading from which, by a scribe's mistake, κούκ ἀκοντας arose, than that ἀκοντας conceals some other participle (such as κατοκνοῦτας or ἀπιθοῦτας). It is hard to see why Herm. thought the 'negatio contrarii' to be 'necessary' here,—common though it is (see on O. T. 58 γνωτά κούκ ἀγνωτα). After χρὴ μελετᾶν, too, we should expect μηδέ, not καὶ οὐκ: the latter supposes that οὐ and its partic. form one word. κούκ ἀκοντας (B and Campbell) would mean, 'and that, too, not unwillingly'—surely a weak sense. The existence of this as the only v.l. confirms κάκοντας.

173 καὶ δή: see on 31.

174 μὴ...ἀδικηθῶ. The prohibitive

subjunct. (esp. aor.) is freq. in the 1st pers. plur., but the 1st pers. sing. is very rare: *Tr.* 802 μηδ' αὐτὸν θάνω: *Il.* I. 26 μῆτ σε κιχείω: 21. 475 μῆ σεν ἀκούσω.

175 σοὶ (the coryphaeus) after ὁ ξεῖνοι (the Chorus): cp. 208 ὁ ξένοι, ... μῆ μ' ἀνέρη: 242 ff. ὁ ξένοι, οἰκτεῖρατ', followed by θύμα σόν. Cp. O. T. III 1 πρέσβεις, 1115 σύ. καὶ was omitted by Herm., to make a paroemiāc (when the sound and rhythm become extremely unpleasing); σοὶ was omitted, with the same object, by Brunck and Elmsley. Both words are genuine. A paroemiāc is neither needful nor desirable here, when another follows so closely (177).

176 τῶνδ' ἔδρανων, 'these seats,' the resting-place, generally, in front of the grove, rather than the particular rocky seat pointed out at 192 f.: cp. 233 f. (Hardly 'abodes,' i.e. Colonus, as Aesch. *Pers.* 4.)

177 ἄξει was altered to ἀρρῆ by Elmsley on the ground that οὐ μῆ with the fut. indic. forbids; with the subjunctive, denies. But, besides the passages in

AN. My father, we must conform us to the customs of the land, yielding, where 'tis meet, and hearkening.

OE. Then give me thy hand.

AN. 'Tis laid in thine.

OE. Strangers, oh, let me not suffer wrong when I have trusted in you, and have passed from my refuge !

CH. Never, old man, never shall any one remove thee from ^{2nd} this place of rest against thy will. ^{strope.}

[OEDIPUS now begins to move forward.

OE. (*pausing in his gradual advance*). Further, then ?

CH. Come still further.

OE. (*having advanced another step*). Further ?

CH. Lead him onward, maiden, for thou understandest.

[Here have been lost a verse for AN., a verse for OE., and the first of AN.'s verses.]

AN. * * * Come, follow me this way with thy dark steps, father, as I lead thee.

σας μετανοσάς Herm., Blaydes.: *πιστεύσας σοι μετανοσάς* Wecklein. (Ars Soph. emend. p. 75). **177** ἔξει] *ἄρη* Elmsleius, Wecklein.: *ἀκούτ' ἀγάγη τις* Blaydes. **178** ἔτι] *οὖν*;] *ἔτι* *οὖν* προβῶ; codd.: *ἔτι* *οὖν*; Bothius, Elms.: *προβῶ*; Hermann., Blaydes., Wecklein.—*ἔτι βαίνε* codd.: *ἔτι βαίνε* Reiskeus. *πρόσω* codd.: *πρόσω* Bothius. **180** *ἔτι*;] *ἔτι* *οὖν*; Wecklein.: *προβῶ*; Reisig. X.O.] omittunt codd., restituerunt Hermannus et Reisig. *προβλίβαζε* A a pr. m.: *προσβλίβαζε* L et codd. plerique: *προσβλίζε* B, al. **181** *πρόσω* Dindorf.: *πρόσω* codd. **182** *ξέπει μ'* ἀν *ξέπει* ὠδ' L (ascripto)

which *οὐ μή* stands with the *2nd pers. fut. ind.*, and forbids (as Ar. *Ran.* 462 *οὐ μὴ δαρπίσεις*, ‘don’t dawdle’), there are others in which it stands with the *1st* or *3rd pers. fut. ind.*, and denies. In some of these our MSS. are doubtless corrupt; but there are others in which the correction, if any, must be bold. Thus:

(1) *with 1st pers.*: Soph. *El.* 1052 *οὐ σοι μὴ μεθύουμαι ποτε*: Ar. *Ran.* 508 *οὐ μὴ σ' ἔγω | περιόφομάπελθόντ'*. (2) *with 3rd pers.*: Xen. *Hellen.* 1. 6. 32 *εἶπεν δῆτι η̄ Σπαρτῆ οὐδὲν μὴ κάκιον οἰκεῖται αὐτῷ αποθανόντος*; Eur. *Phoenix.* 1590 *σαφῶς γάρ εἶπε Τειρεσίας οὐ μήποτε | σοῦ τηρεῖ γῆν οἰκούντος εὗ πρᾶξεν πόλεων* (oblique of *οὐ μὴ πρᾶξει*). On the whole the evidence points to the conclusion that *οὐ μή* could be used with the *1st* or *3rd pers. fut. indic.*, as with the *aor.* or *pres. subjunct.*, in giving a strong assurance.

179 L's *ἔτι οὖν* *ἔτι προβῶ*; metrically answers to *οὖτως* in 194. The choice seems to lie between *ἔτι οὖν*; and *προβῶ*; The latter might easily have been added to explain the former: and *ἔτι οὖν*

is not too abrupt, since *πρόσθιγέ νύν μον* (173) has already marked the beginning of his forward movement. *ἔτι βαίνε* seems better than *ἔτι βαίνε* in the case of a blind man advancing *step by step*, and asking at each step whether he has come far enough. This is well expressed by *ἔτι οὖν*;—*ἔτι βαίνε*.—*ἔτι*;

181 ff. After *δέις* three verses have been lost (the 1st and 3rd for Ant., the 2nd for Oed.), answering to 197 *πάτερ*—199 *ἄρμοσαι*: and after *ὁ σ' ἄγω* (183) a verse for Oed. answering to 202 *ἄρμοι... ἄτας*. See Metrical Analysis.

182 μάν (a stronger *μέν*, ‘verily’) may here be simply hortative (‘come!’) as it oft. is with the imperat.: *Il.* 1. 302 *εἰ δ' ἀγε μῆν πείροσαι*: 5. 765 *ἀγρει μάν*: Aesch. *Suppl.* 1018 *τρε μάν*. If the lost words of Oed. uttered a complaint, then *μάν* may have had an adversative force, ‘yet?’, but this is more oft. *γε μῆν* than *μάν* alone: cp. 587. *ῳδ'*, in this direction: see on *O.* T. 7.

ἀμαυρῷ κώλω=τυφλῷ ποδὶ (Eur. *Her.* 1050): cp. 1639 *ἀμαυραῖς χερσίν*. In

ΟΙ. 9 -> | ~ ~ | ↘ | - Λ]

ΧΟ. 10 τόλμα ἔεινος ἐπὶ ἔεινης,

11 ὡς τλάμων, ὅ τι καὶ πόλις

12 τέτροφεν ἄφιλον ἀποστυγεῖν

13 καὶ τὸ φίλον σέβεσθαι.

185

σύστ. γ'. ΟΙ. ἄγε ννν σύ με, παῖ,

ἴν' ἀν εὐσεβίας ἐπιβαίνοντες

τὸ μὲν εἴποιμεν, τὸ δ' ἀκούσαιμεν,

καὶ μὴ χρείᾳ πολεμῶμεν.

190

ἀντ. β'. ΧΟ. αὐτοῦ, μηκέτι τοῦδ' αὐτοπέτρου βήματος ἔξω πόδα κλίνῃς.

ΟΙ. 2 οὔτως; ΧΟ. ἄλις, ὡς ἀκούεις.

in marg. ἔπειδος μοι): eadem, addito δ' ante ὡς', B, Vat., et (cum μὰν) T, Farn.: ἔπειδος μὰν ἔπειδ' ὡδὸς A et plerique. **184** ΧΟ. ante τόλμα deest in codd.: addidit Hermann. ἔεινος ἐπὶ ἔεινης] ἔεινος ἐπὶ ἔεινης codd. (cf. ad v. 174): ἔεινης Bothius: ἔεινας Elms. **185** τλάμων codd.: τλάμων Bothius. Idem mendum in v. 203. **189** εὐσεβίας] εὐσεβεῖας L, al. **190** εἴποιμεν...ἀκούσαιμεν L (bis superscripto ω), alii: εἴπωμεν

Eur. *Herc. Fur.* 123, however, ποδὸς ἀμαυρὸς ἔχειος = merely ‘my feeble steps’ (for Amphitryon is not *blind*). That might be the meaning here too. But in choosing between the literal sense of ἀμαυρός, ‘dim,’ and the fig. sense, ‘feeble,’ we must be guided by the context of each passage; and the context here favours the former. Cp. 1018.

184 ff. τόλμα—σέβεσθαι. These four vv. are wrongly given by the MSS. to Antigone. Her gentle counsel in 171 ff. may have prompted the attribution. ἔεινος ἐπὶ ἔεινης: *Ph.* 135 τι χρῆ με, δέσποτος, ἐν ἔειναις | στέγειν, ή τι λέγειν...;

185 ὡς τλάμων: the nom. can thus stand for the voc. even in direct address, as Eur. *Med.* 1133 μὴ στέρχου, φίλος: but is sometimes rather a comment, as *ib.* 61 ὡς μῶρος, εἰ χρὴ δεσπότας εἴπειν τόδε. Cp. 753, 1471.

186 τέτροφεν ἄφιλον, holds in *settled* dislike:—the perfect tense marking how the sentiment which forbids impiety towards the Eumenides has interwoven itself with the life of the place. τρέφω τι ἄφιλον = to hold a thing (in one's thoughts) as unloveable: cp. ἐν Ἐπιτον τρέφω τι (*Ant.* 897). For the perfect, denoting a *fixed* view, cp. Her. 3. 38 οὕτω νενομίκασι τὰ περὶ τοὺς νόμους

(and so 7. 153, 8. 79): Plat. *Legg.* 8. 837 C ὁ...ἔρων τῇ ψυχῇ...ὑβριν ἥγηται τὴν περὶ τὸ σώμα τοῦ σώματος πλησιωνήν: *Prot.* 348 Ε οὕτω πεπλοτευκας σαντῷ. The perf. act. of τρέφω occurs in *Anthol.* Append. III. 2 (Jacobs vol. II p. 795) ἀνδρας ἀγαλειτούς τέτροφε *Κεκροπίῃ*: in Polybius (12. 25 h in the later form τέτραφα), etc.: but in older Greek only in the Homeric use, as *Od.* 23. 237 περὶ χροτὸς τέτροφεν ἄλμη (the brine has hardened on their flesh): whence Nauck here, πόλεις τέτροφεν (as = πέφυκεν) ἄφιλον, (whate'er) hath grown unpleasing to the city.

189 ff. ἀν with the optat. verbs, not with οὐα: ‘(to a place) where I may speak on the one hand, and hear on the other’: τὸ μὲν...τὸ δέ are adverbial: cp. Xen. *Anab.* 4. 1. 14 τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι. εἴποιμεν...ἀκούσαιμεν, i.e. ‘arrive at a mutual understanding,—a regular phrase: Thuc. 4. 22 ξυνέδρους δὲ σφίσιν ἐκέλευον ἐλέσθαι οἵτινες λέγοντες καὶ ἀκούοντες περὶ ἐκάστου ξυμβήσονται: Theocr. 25. 48 αἰσωμάτης | φέ κε τὸ μὲν εἴποιμι, τὸ δέ ἐκ φαμένοι πιθούμην (a head-man, ‘who to shrewd questions shrewdly can reply,’ Calverley).’ ἀν with the optat. in the relative clause just as in apodosis; so Theocr. 25. 61 ἐγώ δέ τοι

[Here has been lost a verse for Oe.]

CH. A stranger in a strange land, ah, hapless one, incline thy heart to abhor that which the city holds in settled hate, and to reverence what she loves!

Oe. Lead me thou, then, child, to a spot where I may speak and listen within piety's domain, and let us not wage war with necessity.

[Moving forward, he now sets foot on a platform of rock at the verge of the grove.]

CH. There!—bend not thy steps beyond that floor of native rock.

Oe. Thus far?

CH. Enough, I tell thee.

...ἀκούσωμεν A (η super ϵ scripto), B, al., Aldus, Brunck., Hermann.: quae lectio ita demum defendi potest si \bar{w} \bar{v} $\bar{v} \bar{v}$ \bar{v} \bar{v} \bar{v} \bar{v} significet. 192 ἀντιτέτρους codd.: αὐτοπέτρους coniecit Musgravius, reperunt Blaydes., Hartung., Jacobs., Wecklein.: ἀγχιτέτρους Meinekius. 193 κλινήσις: γρ. κυκῆσης L.

ἡγεμονεύσω | ...ἴνα κεν τέτμοιμεν ἄνακτα
(to a place where we are likely to find him): Xen. *Anab.* 3. 1. 40 οὐδὲ ὅτι
ἄν τις χρήσαι τοι αὐτοῖς (I know not what
use one could make of them).

ἐνεβίας ἐτύβαντος, entering on piety,
placing ourselves within its pale: but this
figurative sense is here tinged with the
notion of ‘entering on lawful ground’
(schol. εὐσέβως πατοῦντες). For the fig.
sense cp. *Od.* 23. 52 δῆφα σφῶν ἔνφρο-
σύνης ἐπιβήτον | ἀμφοτέρω φίλον ἥποι,
(that ye may both enter into your heart's
delight' (Butcher and Lang): *Ph.* 1463
δόξης οὐποτε τῆσδε ἐπιβάντες, though we
had never entered on that hope (dared
to entertain it).

191 καὶ μὴ χρ. πολ.: *Ant.* 1106
ἀνάγκη δ' οὐχὶ δυσμαχήτεον. Simonides
ft. 5. 21 ἀνάγκη δ' οὐδὲ θεοὶ μάχονται.
Eur. fr. 709 χρέα διδάσκει, καν βραδύ
τις ὑ, σοφόν.

192 ff. αὐτοῦ. Oed. has now advanced to the verge of the grove. Here a low ledge of natural rock forms a sort of threshold, on which his feet are now set. αὐτοπέτρου βήματος, a ‘step,’ i.e. ledge, of natural rock, not shaped by man (as was the ordinary βῆμα or raised place for speakers, etc.), distinct, of course, from the δέξεως πέτρος of 19, which was *within* the grove. So αὐτό-
ξυλος (of rough wood, *Ph.* 35), αὐτοπέ-

φυος (of natural purple), αὐτόποκος (of simple wool), αὐτόπυρος (of unbolted wheaten flour), αὐτόκομος (with natural hair, Ar. *Ran.* 822), αὐτόροφος πέτραι (rocks forming a natural roof, Oppian *Haieut.* 1. 22). The ἀντιτέτρους of the mss. could mean:—(1) ‘A ledge like rock’; cp. ἀντίτρας (Aesch. *Eum.* 38)= ‘weak as a child’: and so the schol. in L, *τοπέτρου*, χαλκοῦ,—i.e., ‘a ledge of material firm as rock,’ ‘of brass,’ meaning the χαλκόπος δόσις understood *literally*: see, however, on 57. (2) ‘A ledge serving as a rock’: cp. (ἀντίτρη) ἀντικεντρά (Aesch. *Eum.* 136), Λίθος ἀντιθύρετρος (Nonnus II. 140), ἀντίπυρος πέτραι (Eur. *Bacch.* 1097). (3) ‘A seat of rock fronting thee’: cp. ἀντιτρώφος, with πρώρα facing one. This does not fit the data. (4) Bellermann: ‘a (stone) seat over against a rock,’ i.e. ‘behind which the stone wall rises’ (?).—Campb. renders first by ‘rocky,’ then by ‘rock-like,’ and refers it to ‘some peculiarity in the basement of the low seats.’

193 πόδα κλίνης (aor.) like πόδα τρέπειν (Eur. *Suppl.* 718), since, the seat being now at his side, he turns away from it if he moves forward. Wecklein explains it as = γόνον κάμψης ('sit down'), but (1) πόδα could not here stand for γόνον, and (2) the question is now of halting, not yet of sitting down (see 195).

- ΟΙ. 3 ἦ ἐσθῶ; ΧΟ. λέχριός γ' ἐπ' ἄκρου
4 λᾶος βραχὺς ὀκλάσας. 195
- ΑΝ. 5 πάτερ, ἐμὸν τόδ'. ἐν ησυχαίᾳ
ΟΙ. 6 ἵω μοί μοι.
ΑΝ. 7 βάσει βάσιν ἄρμοσαι,
8 γεραὸν ἐς χέρα σῶμα σὸν προκλίνας φιλίαν ἐμάν.
- ΟΙ. 9 ὕμοι δύσφρονος ἄτας. 202
- ΧΟ. 10 ὁ τλάμων, ὅτε νῦν χαλᾶς,
11 αὐδασον, τίς ἔφυς βροτῶν;
12 τίς ὁ πολύπονος ἄγει; τίν' ἀν
13 σοῦ πατρῖδ' ἐκπυθοίμαν;

ἀνομοιό-
στρ.

- ΟΙ. ὁ ξένοι, ἀπόπτολις ἀλλὰ μὴ γέρον;
- ΧΟ. τί τόδ' ἀπεννέπεις, 205
- 209

195 ἦ 'σθῶ; L, ascriptis scholiis ἀντὶ τοῦ καθεσθῶ· ἀπὸ τοῦ ἐσθῶ τέτατο. —γρ. ἦ στῶ; δ καὶ βέττιον. ἦ 'σθῶ A: ἡσθῶ B: ἡσθῶ T (superscr. στ). ἦ ἐσθῶ; Brunck., Wecklein.: ἦ 'σθῶ Dindorf. (qui κλιθῶ conicit), Campbell.: ἐσθῶ; (omissio ἦ) Vauvilliers., Hermann., al.: ἦ στῶ Elms., Reisig., al.: ἐστῶ; Nauck.: σταθῶ; Hensius. **196** λᾶον codd., edd. plerique: λᾶος Dindorf., Wecklein. **197** ἐν ησυχίᾳ codd.: ἐν ἀσυχίᾳ Reisig., Hermann., Dindorf., Campbell. (ἡ pro ἀ·): ἐν ησύχῳ Elms. **198** λῶ μοι μοι Antigonae tribuunt codd., Oedipo Hermannus, non post ησυχίᾳ sed post ἄρμοσαι collocans: quem secuti sunt Wunder., Dindorf., Blaydes., Campbell., al. **199** ἄρμόσαι

195 f. ἦ ἐσθῶ; 'am I to sit down?' deliberative aor. subj. of *ἴξωμαι*. This aor. of the simple verb occurs nowhere else: but ἐκαθέσθην is used in later Greek (as *καθεσθίνα* Paus. 3. 22. 1). Since ἐ is the radical vowel, it seems better to suppose a synizesis (*ἦ ἐσθῶ*): than an aphaeresis (*ἥ 'σθῶ*): the *ἥ*, though not necessary, is prob. genuine. I have left this questionable ἐσθῶ in the text, on the strength of ἐκαθέσθην: but the v. l. *ἦ στῶ* ('am I to halt?'), preferred by the schol. in L, seems more defensible than it has been thought by recent edd. The answer of the Chorus, no doubt, refers to sitting down. So, however, it could do after *ἥ στῶ*; He has already been told to go no further (191 f.): but, in his anxiety to avoid further offence, it is conceivable that he should repeat his question in the clearest form. (Cp. Eur. *Hec.* 1079 *τὰ βῶ, τὰ στῶ, τὰ κάμψω...*)

λέχριός γ'...όκλασας, 'yes, moving sideways,'—the rocky seat being near his side—('sit down,' crouching low on the top of the rock.) δ-κλάζω (cp. δ-δάξ, from *δάκ*), from κλάω, to bend the hams in

crouching down; Xen. *An.* 6. 1. 10 τὸ Περσικὸν ὥρχετο,...καὶ ὀκλαζε καὶ ἔκαντατο, 'he danced the Persian dance, sinking down and rising again by turns' (there was a dance called ὀκλασμα): so ὀκλαδίας = a folding campstool. **βραχύς**, 'low,' (as *μέγας* = 'tall,') because the seat is near the ground.

ἄκρον, on the outer edge of the rocky platform (*βῆμα* 192). **λᾶος**, gen. of λᾶας, as *Od.* 8. 192 λᾶος ὑπὸ βίτης. No part of λᾶας occurs in trag., except here and Eur. *Ph.* 1157 acc. λᾶαν. The MSS. have λᾶν, and the schol. in L quotes Herodian (160 A.D.), ἐν τῷ ἐτῆς καθόλου (=bk. 5 of his lost work *ἥ καθόλου προσῳδία*), as taking it from a nom. λᾶος: but Herodian had perhaps no warrant besides this passage, and no other trace of such a form occurs.

197 ff. ἐμὸν τόδ': i.e. the office of placing him in his seat (cp. 21 κάθιζε...με). Hermann changes the ἐν ησυχίᾳ of the MSS. to ἐν ησυχαίᾳ, joining it with βάσει. The corresponding strophic verse is lost (see on 181): but the metre confirms the emendation (see Metrical Analysis).

OE. Shall I sit down?

CH. Yea, move sideways and crouch low on the edge of the rock.

AN. Father, this is my task: to quiet step (OE. Ah me! ah me!) knit step, and lean thine aged frame upon my loving arm.

OE. Woe for the doom of a dark soul!

[ANTIGONE seats him on the rock.]

CH. Ah, hapless one, since now thou hast ease, speak,— whence art thou sprung? In what name art thou led on thy weary way? What is the fatherland whereof thou hast to tell us?

OE. Strangers, I am an exile—but forbear.....

CH. What is this that thou forbiddest, old man?

codd., Hartung.: ἄρμοσαι coniecit Elms. (*ἄρμόσαι* in textu retinens), recepp. edd. fere omnes. **200** γεραῦν codd.: γερανὸν Dindorf. **201** προκλίνας L, A, codd. plerique: προκρίνας B, R, Vat.: πρόβλωπος T, Triclinii conjectura, qui ἄρμόσαι ab ἔμντόδιον pendere ratus non habebat ad quod προκλίνας referret: πρόβλωπος (simili ratione adductus) Brunc. **202** δύνσφορον] δυνσφόρου Blaydes., Dindorf. **203** ὡ τλάμων L, cum paucis: ὡ τλάμων A (superscr. o): ὡ τλάμων B, alii. **204** τίς σ' ἔφυ L (in marg. γρ. τίς ἔφυς); A: τίς σ' ἔφυσε; B: τίς ἔφυ; R: τοῦ ἔφυς Schneidewin. **205** τίς ὡ πολύπονος codd.: sed L in margine γρ. τίς ὡ πολύπονος, quod receperunt edd. plerique. τίς σε πολύπονος Wecklein.—τίνα codd.: τίν' ἀν Vauvilliers.

The words ἐν ἡσυχαλῇ...ἔμάν are said as she helps him to sit down. He has to make one step sideways (195) to the seat. Taking his arm, she says: ‘Lean on me, and join step to quiet step’ (*ἄρμοσαι* aor. imper. midd.): i.e. ‘advance one foot to the resting-place, bring the other up beside it, and then (supported by my arm) sit down.’ Cp. Eur. *Or.* 233 ἡ κάρη γαλα ἄρμόσαι πόδας θέλεις; ‘wouldst thou set thy feet together (plant thy feet) on the ground?’ Pseudo-Simonides 182 ὅπα ποδὸς ἵχνια πράτον | ἀρύσσαμεν, where we first planted our feet (on the battlefield,—there we fell). Campbell takes βάσιν as the foot of Oed., and βάσει as a ‘stone support for the foot attached to the seat,’ rendering, ‘fit thy foot into its quiet resting place.’ This seems improbable. ‘Time thy step to *my* quiet step’ is unsuitable, since they are close to the seat already. The interjection *ἴω μοὶ μοἱ*, given by the MSS. to Antigone, but by Herm. (rightly) to Oed., need not, with Herm., be placed after *ἄρμοσαι*.

202 f. δύνσφορος, as the work of a

mind clouded by the gods: *Ani.* 126 i. ἦ φρενῶν δυνσφόρων ἀμαρτήματα. The gen. after the exclamation ἄμοι: cp. on 149.

203 τλάμων, see on 185. χαλᾶς, hast ease (alluding to his words betokening pain and exhaustion): νοτ, εἰκεις καὶ οὐκ αντιτίνεις τῷ ἐξέλθειν (from the grove), as the schol.

205 f. τίς ὡ πολ.: cp. on 68. τίν' ἀν ...πατρός'. For the twofold question, cp. Ph. 220 τίνες ποτ' ἐστὶ γῆν τῆδε κατέσχεται; ... | πολας πάτρας ἀν ἡ γένους ὑμᾶς ποτε | τύχοιμ' ἀν εἰπών; Eur. *Helen.* 86 ἀτάρ τίς εἰ; πόθεν; τίν' ἔξανδρον σε χρή; (Dind. τίνος σ' αὐδάν χρεών); *Od.* 1. 170 (and in 5 other places) τίς πόθεν εἰς ἀνδρῶν; πόθεν τοι πόλις ἥδε τοκῆς;

208 Oed. replies to their second question by *ἀπόπτολις*, which is almost an exclamation;—‘I have no πατρός now’: he deprecates their *first* question (*τίς...ἄγει;*) altogether. Cp. Aesch. *Ag.* 1410 (the Argive elders to Clytaemnestra) *ἀπόπτολις* δ' ἔστε, | μόσος θύρμων ἀστοῖς. Soph. has *ἀπόπτολις* in *O. T.* 1000 (dialogue) and *Tr.* 647 (lyr.). Cp. 1357.

- ΟΙ. μή, μή μ' ἀνέρη τίς εἴμι, μηδ' ἔξετάσῃς πέρα ματεύων.
 ΧΟ. τί τόδ'; ΟΙ. αἰνὰ φύσις. ΧΟ. αὐδά. ΟΙ. τέκνου,
 ὡμοι, τί γεγώνω;
 ΧΟ. τίνος εἰ σπέρματος, ὥς ξένε, φώνει, πατρόθεν. 215
 ΟΙ. ὡμοι ἐγώ, τί πάθω, τέκνου ἐμόν;
 ΑΝ. λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.
 ΟΙ. ἀλλ' ἐρῶ· οὐ γάρ ἔχω κατακρυφάν.
 ΧΟ. μακρὰ μέλλετον, ἀλλὰ τάχυνε.
 ΟΙ. Λαῖον ἴστε τιν'; ὡ. ΧΟ. ίοὺ ιού. 220
 ΟΙ. τό τε Δαβδακιδᾶν γένος; ΧΟ. ὥς Ζεῦ.
 ΟΙ. ἄθλιον Οἰδιπόδαν; ΧΟ. σὺ γάρ ὅδ' εἰ;
 ΟΙ. δέος ἵσχετε μηδὲν ὅσ' αὐδῶ.
 ΧΟ. ίώ, ὥς ὡ· ΟΙ. δύσμορος. ΧΟ. ὥς ὡ·
 ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει; 225

210 μὴ μὴ μ' codd.: μὴ με, μὴ μ' Herm.: μὴ, μὴ μ' Hartung., Bergk. **212** τι τόδε; ΟΙ. δεινὰ codd., Campbell.: τι τόδ'; ΟΙ. αἰνὰ Wunder., Hermann., Schneid., Dindorf, Wecklein, al.: τι δέ; ΟΙ. δεινὰ Elmsleius. **214** γεγώνω L cum paucis: γεγώνω A et cett. **215** ξένε L, A, et cett., nisi quod ξένε habent T et Farn.: ὥς ξένε Heath. **217** *Balveis* μένεις L, A, cett.: *Balveis* Triclinius (T, Farn.), quod primus editorum restituit Brunckius. Prava l. μένεις orta est a *βένεις* (pro *βαλνεῖς*), cum litterarum β et μ formae minores non multum inter se distarent. **219** μέλλετ' L, A, codd. plerique: μέλλετέ γ' Triclinius (T, al.): μέλλετον Herm., Elms. (qui ipse μέλλομεν coniecit), edd. plerique: μέλλεις Blaydes. ταχύνετε L et codd. plerique: ταχύνατε A, R, Ald.: τάχυνε Elms., Herm. (qui ipse τάχυνον coniecit), edd. plerique: ταχύναι Reisig. **220** λαῖον ἴστε τιν' ἀπόγονον; ΧΟ. ὥς ὡς τοι. L. Eadem est lectio

210 μὴ μὴ μ' ἀνέρη. As the verses from 207 onwards are ἀνομούστροφα (see on 117), the strophic test is absent, but μὴ μὴ μ' here (see Metr. Analysis). And, after the preceding ἀλλὰ μῆ, a three-fold iteration would rather weaken than strengthen.

212 Wunder's correction of the ms. δεινὰ to αἰνὰ is required by the Ionic measure (— : — —): see Metr. Analysis. φύσις=origin, birth: 270: *Tr.* 379 (*Iolè*) λαμπρὰ...φύσις, | πατρὸς μὲν οὐσα γένεσιν Εὐρύτου, κ.τ.λ.

214 γεγώνω, delib. perf. subjunct. from γέγωνε, *Ph.* 238. Both these could, indeed, be referred to a pres. γεγώνω, which is implied by other forms, as ἐγέγωνε (*Il.* 14. 469): cp. Monro *Hom. Gr.* § 27. Poetry recognised, in fact, three forms,—a perf. γέγωνα, a pres. γεγώνω, and a pres. γεγωνέω (γεγωνέιν, *Il.* 12. 337). Cp. ἀνώγα with impf. ήνωγον.

214 έ. τίνος εἰ σπέρματος; possessive

gen., denoting the stock, country, etc., to which one belongs: cp. on 144: Plat. *Sympos.* 203 Α πατρὸς τίνος ἔστι καὶ μητρός; *Meno* 94 Δ οἰκλας μεγάλης ἦν: Dem. or. 57 § 57 δέος τῶν μεγάλων δῆμων ἔστε. πατρόθεν with εἰ: the Chorus, whose uneasy curiosity is now thoroughly roused, presses for an explicit answer, and first (as usual) for the father's name. Plat. *Legg.* 753 C εἰς πινδίκον γράψαντα τούνομα πατρόθεν καὶ φυλῆς καὶ δῆμου. *Ai.* 547 ἐμὸς τὰ πατρόθεν.

216 τι πάθω...; 'what is to become of me?' *Tr.* 973 (Hyllus, in his wild grief for his father) τι πάθω; τι δὲ μήσομαι; οἶμοι.

217 ἐπ' ἔσχατα βαίνεις, 'thou art coming to the verge' (not, 'thou treadest on the verge,' which would require gen. or dat.), since, after the hint αἰνὰ φύσις (212), the full truth cannot long be withheld. Cp. fr. 658 (Orithyia was carried) ἐπ' ἔσχατα χθονός: *Ant.* 853 προβάσιος ἐπ' ἔσχατον θράσους: *Her.* 8. 52 ἐς τὸ ἔσχατον κακοῦ ἀπιγμένοι.

OE. —forbear, forbear to ask me who I am;—seek—probe—no further!

CH. What means this? OE. Dread the birth....

CH. Speak!

OE. (*to Antigone*). My child—alas!—what shall I say?

CH. What is thy lineage, stranger,—speak!—and who thy sire?

OE. Woe is me!—What will become of me, my child?

AN. Speak,—for thou art driven to the verge.

OE. Then speak I will—I have no way to hide it.

CH. Ye twain make long delay—come, haste thee!

OE. Know ye a son of Laïus...O!...(The CHORUS *utter a cry*)...and the race of the Labdacidae?...(CH. O Zeus!)...the hapless Oedipus?...

CH. THOU art he?

OE. Have no fear of any words that I speak—

(*The CHORUS drown his voice with a great shout of execration, half turning away, and holding their mantles before their eyes.*)

OE. Unhappy that I am!...(The clamour of the CHORUS continues)...Daughter, what is about to befall?

codicum omnium, nisi quod ὁ ὁ vel ὁ πρaebent: λάῖον unus Vat. habet, alterum λού accedit in T et ceteris Triclinianis. Hermann.: OI. Λαῖον τοτε τιν' ΧΟ. ὁ ΟΙ ἀπόγονον. Reisig.: Λαῖον τοτε τιν' ΧΟ. ὁ, λώ, λώ. Vedit enim ἀπόγονον additum fuisse ab interprete qui genitivū Λαῖον rationem studebat expedire. Wecklein.: Λαῖον τοτε τιν'; ὁ. ΧΟ. λού λού. Boeckhio quoque placuerat ὁ illud Oedipo potius quam Choro dare. Dindorf.: Λαῖον τοτε τιν' ὄντ'; ΧΟ. οὐσίω. Elmsleius: Λαῖον τοτε τιν' οὖν; ΧΟ. ὁ ὁ λού. 224 λώ ὁ ὁ ω. OI. δύσμορος. ΧΟ. ω ω. L. (Personas indicavit S: pr. m. lineolas tantum praefixerat.) Verbum δύσμορος Oedipo, non

219 Hermann's μέλλετον (for the ms. μέλλετ') is fitting, since Oed. and Ant. have just been speaking together; and is clearly better than μέλλετε γ' (Trichlinius) or μέλλομεν (suggested by Elms.). The sing. τάχυνε rightly follows, since it is from Oed. alone that a reply is sought. μακρά, neut. plur. as adv.: O. T. 883 ὑπέροπτα (n.); Ar. *Lys.* 550 οὐρα θείτε: Eur. *Or.* 152 χρονία...πεσών...εὐνάζεται.

220 Λαῖον τοτε τιν'; The word *ἀπόγονον*, evidently a gloss, which follows *τιν'* in the MSS., is against the metre, which requires — — — after *τιν'*: it also injures the dramatic force. Each word is wrung from Oed.; the gen. Λαῖον tells all. The long syll. after *τιν'* could be,—(i) ὁ, which Herm. supplies,—giving it, however, to the Chorus,—whereas the rhythm will be better if it is an interjection by Oed.: (2) ὄντ'; (Dindorf): or (3) οὖν; (Elmsley). The two latter are somewhat

tame.

221 The family patronymic was taken from Labdacus (the father of Laïus), though the line was traced directly up to Cadmus, father of Polydorus and grandfather of Labdacus (O. T. 267; Her. 5. 59).

222 The relat. clause ὅτι αὐδῶ is most simply taken as representing an accus., governed by δέος τοχετε μηδεν as = μή δειμαλυνε (rather than a genitive depending on δέος): Dem. *De Fals. Legat.* § 81 δ γε δῆμος δ τῶν Φωκέων οὖτω κακῶς... διάκειται, ὥστε...τεθνάναι τῷ φέβεῳ... τὸς Φιλίππου ξένους: Aesch. *Theb.* 289 μέριμνα ζωτικοῦσι τάρβος (=ποιούσι με ταρβεῖν) | τὸν αμφιτειχῆ λεών: Eur. *Ion* 572 τοῦτο καὶ μὲν ἔχε πόθος. Cp. below, 583, 1120. In such instances the acc. might also, however, be taken as one of 'respect.'

224 The MSS. give the one word δύσμορος to Oed., as uttered by him be-

ΧΟ. ἔξω πόρσω βαίνετε χώρας.

ΟΙ. ἀ δὲ ὑπέσχεο ποῖ καταθήσεις;

ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται
ῶν προπάθη τὸ τίνειν'

ἀπάτα δὲ ἀπάταις ἐτέραις ἐτέρα

230

παραβαλλομένα πόνον, οὐ χάριν, ἀντιδίδωσιν ἔχειν.

σὺ δὲ τῶνδε ἄδράνων πάλιν ἐκτοπος αὐθις ἄφορμος ἐμᾶς
χθονὸς ἔκθορε, μή τι πέρα χρέος

235

ἔμῳ πόλει προσάψῃς.

ΑΝ. ὁ ξένοι αἰδόφρονες,
ἀλλ' ἐπεὶ γεραὸν [ἀλαὸν] πατέρα

Choro, cett. quoque codd. tribuunt; Choro primus dedit Hermann., quem secuti sunt Dindorf., Nauck., Wecklein, al. Pro *lώ* ὁ ὁ ὁ...ὁ legendum est vel *lώ*, ὁ ὁ...ὁ (Hermann), vel ὡ̄ ὠ̄...ῳ̄ (Dindorf.). **226** πόρσω Triclinius: πρόσω L, A, codd. plerique, Aldus. **227** ὑπέσχεο A, codd. plerique: ὑπέχετο L: ὑπέσχεν B: ὑπέσχον Vat. **228** οὐδενὶ μοιραδία scripserat prima manus in L. Quod alter quidem corrector in οὐδενὶ μοιραδίᾳ, alter autem in οὐδενὶ μοιραὶ διὰ μutare voluit, μοιραὶ pro dativo singulari accipiens, cum ascriptum sit in margine ἡ ἔπινθων μοιραὶ γάρ νῦν τὰς ἔρινάς. Lectiois Aldinae οὐδενὶ μοιραδίᾳ auctores sunt etiam A (ραδία) et R: veram l. μοιριδία habent T, B, alii codd. recentiores, ed. Iuntina altera.

tween the exclamations of the Chorus. It thus marks his despair at their refusal to hear him. There is dramatic force in the sentence of expulsion (226) being the first *articulate* utterance of the Chorus after the disclosure which has appalled them.

227 ποῖ καταθήσεις; fig. from the payment of a debt in money. If you will not pay it here and now, to what place will you bring the payment for it? i.e. when, and in what form, can your promise of a safe refuge (176 f.) be redeemed, if I am driven from Colonus? ποῖ with a verb pregnantly used, as 476 τὸ δὲ ἔνθεν ποῖ τελευτῆσαί με χρή; to what end am I to bring it? Cp. 383. For καταθήσεις cp. Dem. In Mid. § 99 οὐ γάρ ἔστιν δῆλημα δὲ τι χρὴ καταθέντα ἐπέτιμον γενέσθαι τοιοντι, there is no debt (to the Treasury), by paying which he can recover the franchise. Pind. Nem. 7. 75 νικῶντι γε χάριν... | ...οὐ τραχύς εἴμι καταθέμεν.

228 Εἰ οὐδενὶ μοιριδία τίσις ἔρχεται, to no one comes punishment from fate, ὅν (=τούτων ἀ) προπάθη, for things (caus. gen.) which he has already suffered, τὸ τίνειν (acc.), in respect of his requiring them. συγγνωστόν ἔστιν ἐὰν τίνῃ τις ἀν-

προπάθη. 'Thou didst deceive us by getting our promise before telling thy name; we may requite thy deceit by deeming our promise void.' τίνειν (with τὸ added, see on 47) further explains the causal gen. ὅν: 'no one is punished for deeds which have first been done to him—that is, for repaying them to the aggressor.' Cp. 1203 πάσχειν, παθύτα δ' οὐ ἐπιτασθεῖται τίνειν: Eur. Or. 109 τίνοι...τροφάς, repay care. ὅν for ὁν ἀν, as 395, O. T. 1231 (n.).

With Wunder's ὅν some construe:—οὐδενὶ τὸ τίνειν δὲ ὅν προπάθη ἔρχεται μοιριδία τίσις, 'for no one retaliation becomes (=γίγνεται) a fate-doomed punishment': but could the τίσις itself thus stand for the cause of the τίσις? The ὅν of the MSS. is confirmed by other passages where, instead of an acc. governed by the infin., we have a gen. depending on another word, and then the infin. added epexegetically: El. 542 ἵμερον τέκνων | ...έποχε δασασθαι: Plat. Crito 52 Β οὐδὲ ἐπιθυμία σε ἀλλης πόλεως οὐδὲ ἀλλων νόμων ἔλαβεν εἰδέναι: Rep. 443 Β ἀρχόμενοι τῆς πόλεως οἰκίζειν.

230 Εἰ ἀπάτα δὲ: guile on the one part (*ἐτέρα*), matching itself against deeds of guile on the other (*ἐτέραις*), makes a

CH. Out with you ! forth from the land !

OE. And thy promise—to what fulfilment wilt thou bring it ?

CH. No man is visited by fate if he requite deeds which were first done to himself; deceit on the one part matches deceits on the other, and gives pain, instead of benefit, for reward. And thou—back with thee ! out from these seats ! avaunt ! away from my land with all speed, lest thou fasten some heavier burden on my city !

AN. Strangers of reverent soul, since ye have not borne

229 ὅν codd.: ἀν Wunder. προπάθη] προμάθη (sic) L, superscr. π super μ. **230** ἔτέρα] ἔτέραι L. **231** παραβαλλομένα L, sed eraso et accentu super ο et ι in fine; primo enim παραβαλλόμενα, dein παραβαλλομέναι (dat.) fuerat. **233** σὺ δ' ἐκ τῶνδ' L, A, codd. plerique: σὺ δὲ τῶνδ' T et Triclinian. **234** αὐθίς F (superscr. τ): ceteri αὐτίς. **238** γεραδὸν πατέρα L a pr. m.: ἀλαὸν post γεραδὸν inseruit S. γεραδὸν πατέρα A et plerique. γεραδὸν ἀλαὸν πατέρα T et Triclinian. ἀλαὸν servat Wecklein., omittunt vel uncis includunt edd. plerique. πατέρα τόνδ' ἐμὸν]

recompense of woe, not of grace (as in return for good deeds) : ἔχειν, epexeg. ‘for the deceiver) to enjoy’ (cp. *I. l.* 347 δῶκε δὲ ἄγειν). **αἰτήτη** ἔτέρα, not another kind of guile, but another instance of it, as *Ph.* 138 τέχνα (a king’s skill) τέχνας ἔτέρας προβούει, excels skill in another man. παραβαλλ., as *Eur. I. T.* 1094 ἐγώ σοι παραβάλλομαι θρήνους, *vie with thee* in dirges: *Andr.* 290 παραβαλλόμεναι, abs., ‘in rivalry.’ For the sentiment cp. *Plat. Crito* 49 B οὐδὲ (δέ) ἀδικούμενον ὅρα ἀνταδικεῖν, ως οἱ πολλοὶ οἱ οὐνται: *Archil. fr. 67* ἐν δὲ ἐπίσταμαι μέγα, | τὸν κακὸν με δρόντα δεινοῦς ἀνταμεβοθεῖαι κακοῖς. *Pind. Pyth.* 2, 83 φίλον εἴη φίλειν | ποτὶ δὲ ἔχθρον ἄττ' ἔχθρὸς ἐών λύκοιο δίκαιον ὑποθεύσομαι, | δλλ' ἀλλοτε πατέων ὁδὸν σκολιᾶς.

233 f. ἔδραινο with ἔκτοτος (cp. on 118), χθονὸς with ἄφορμος, which adds force to ἔκθρος; cp. *O. T.* 430 οὐδὲ εἰς οὐλεθρον; οὐχὶ θάσσον; οὐ πάλιν | δψορρος οἴκων τῶνδ' ἀποστραφεῖς ἀπει; *Eur. Hipp.* 155 has ναυβάτας τις ἐπλευσεν | Κρήτας ἔξορμος, ‘from an anchorage in Crete,’ cp. ἔξορμειν to be (or go) out of port: but ἄφορμος belongs to ἄφορμάν (there is no ἄφορμειν), ‘rushing from’ (ἀφορμῆτε, schol.).

235 f. χρέος...προσάγης (like κῦδος, τιμάς, αἰτιαν προσάγειν), fix a debt or obligation on the city, i.e. make it liable to expiate a pollution. But χρέος = simply ‘matter’ in *O. T.* 155 (in ref. to the

anger of Apollo), τί μοι...ἔξανθεις χρέος.

237 αἰδοφόροις: as ye have αἰδὼς for the Eumenides, so have αἰδὼς for the suppliant. Cp. Dem. or. 37 § 59 ἀν ἀλών τις ἀκοντίου φόνου...μετὰ ταῦτα αἰδέσηται καὶ ἀφῆ (with ref. to the kinsman of a slain man *pardonning* the involuntary slayer). **ἀλλ'**, ‘Nay,’ opening the appeal: cp. *O. T.* 14. The second **ἀλλ'** in 241 = ‘at least.’

This whole μέλος ἀπὸ σκηνῆς of Antigone (237—253), with the tetrastichon of the chorus (254—257), was rejected by some of the ancient critics, acc. to the schol. on L: ‘for they say it is better that Oed. should *forthwith* address his justification to them.’ But, as the schol. rightly adds, it is natural and graceful that an appeal to pity (*ἔλεεινολογία*),—which the daughter makes,—should precede the father’s appeal to reason (*τὸ δικαιολογικόν*). The schol. further remarks that Didymus (circ. 30 B.C.) had not obelized any part of the passage. This is important, as making it most improbable that the *ἀθέτητος* rested on the absence of these verses from the older Alexandrian copies. Though the text is doubtful in some points, the internal evidence cannot be said to afford any good ground for suspicion.

238 γεραδὸν...ἐμὸν: the text of this verse is doubtful, and there is no strophic test, but it seems most likely that ἀλαὸν was an interpolation: see crit. n.

τόνδ' ἐμὸν οὐκ ἀνέτλατ', ἔργων
ἀκόντων ἀίοντες αὐδάν,
ἀλλ' ἐμὲ τὰν μελέαν, ἵκετεύομεν,
ὦ ξένοι, οἰκτείραθ', ἀ
πατρὸς ὑπὲρ τοῦμοῦ μόνου τὸ ἄντομαι,
ἄντομαι οὐκ ἀλασί προσορωμένα
ὄμμα σὸν ὄμμασιν, ὡς τις ἀφ' αἷματος
ὑμετέρου προφανεῖσα, τὸν ἄθλιον
αἴδοντς κυρσαὶ. ἐν ὑμμι γάρ ὡς θεῷ
κείμεθα τλάμονες. ἀλλ' ἵτε, νεύσατε
τὰν ἀδόκητον χάριν.
πρός σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι,
ἢ τέκνον ἢ λέχος ἢ χρέος ἢ θεός.
οὐ γάρ ἴδοις ἀν ἀθρῶν βροτῶν
ὅστις ἀν, εἰ θεὸς ἄγοι,
ἐκφυγεῖν δύναιτο.

240

245

250

ἄνδρα τὸν Wecklein. ἔργων ex ἔργον L. **242 οἰκτείραθ'** codd.: *οἰκτείραθ'* Brunc. **243 τοῦ μόνου** L, A, codd. plerique: *τοῦμοῦ* (omissis μόνου) ex Triclinii coniectura habent T, B, alii. *τοῦμοῦ μόνου* Hermann., quem secuti sunt edd. recentiores plerique. *τοῦδ' ἐμοῦ* Wecklein.: *τοῦ τλάμονος* Hensiūs: *τοῦδ' ἀθλῶν* Mekler. **244 οὐκάλα | οὖσ** scripsit prima manus in L, ultimam vocis οὐκ litteram connectes, ut saepe, cum initio sequentis ἀλούσ. Interrea excogitavit vel Triclinius vel aliis nescio quis mirum illud οὐκαλούσ quod est in T et ceteris libris Triclinianis. Unde factum est ut in L recentior manus, Triclinianus I. exhibere studens, pro οὐκάλα | οὖσ scriberet οὐκα | λοῦσ, deletis litteris λα et spiritu super α, addita autem in initio sequentis versus littera λ ante οὖσ. Minus accurate dicitur (ap. Dind.) ‘λοῦσ a m. recentissima’ insertum esse; sunt enim tres litterae οὖσ a prima manu. μὴ ante

240 ἀκόντων, epithet of the agent, instead of that proper to the act (*ἀκοντίων*): 977: *O. T.* 1229 κακὰ | ἔκντα κούκ
ἀκούτα. Cp. 74, 267. **ἀίοντες αὐδάν**, ‘perceiving’, i.e. ‘being aware of’, ‘having heard’, the report of his involuntary deeds. Cp. Thuc. 6. 20 ὡς ἔγώ ἀκούῃ
αἰσθάνομαι.—Not: (1) ‘on hearing (from him) the mention of his deeds’—as implied in his name: nor (2) ‘on hearing his first utterance,’ as if ἀκόντ. ἔργων could be caus. gen. with οὐκ ἀνέτλατε.

241 ἀλλ', ‘at least,’ cp. 1276: fr. 24 καν ἀλλο μηδέν, ἀλλὰ τούκεινης κάρα.

243 Hermann's *τοῦμοῦ μόνου* (for the MS. *τοῦ μόνου*) is metrically right, but μόνου can hardly be sound. It must mean (1) ‘for my father alone’ (and not for my own sake): not (2) ‘lonely, as he is’: nor (3) ‘for my own father’ (Campbell's view, which I do not comprehend). ΤΟΤΜΟΝΟΤ may have come from ΤΟΤ-

ΔΑΘΛΙΟΤ (Mekler), but τὸν θθλιον in 246 is against this (see, however, on 554). Perhaps *τοῦδ' ἀμμόρου*.

244 οὐκ ἀλούσ, as his are.

245 ὡς τις κ.τ.λ.: as if I were a young kinswoman of your own, appealing to you, the eldest of my house, for protection. The words are hardly so strong as ‘like daughter to father’; and though τόνι is addressed to the coryphaeus (cp. on 175), this sense would be less fitting. So Creon imagines his niece Antigone appealing to the sacred ties of kinship (*Ant.* 487 Ζηρὸς ἐρκετού; 658 ἐφυμνεῖτο Δλα | ξέναμον).

247 Σ. ἐν ὑμι κείμεθα, ‘we are situated’ (not, ‘prostrate’) ‘in your power’: ἐν υ., penes vos, cp. 392, 422, 1443, *O. T.* 314 (n.), Dem. *De Cor.* § 193 ἐν γάρ τῷ θεῷ
τοῦτο τὸ τέλος ἦν, οὐκ ἐν ἐμοί. The epic forms ὑμμες (nom.), ὑμι (dat.), ὑμμε (acc.), freq. in Hom., belonged esp. to the Lesbian

with mine aged father,—knowing, as ye do, the rumour of his unpurposed deeds,—pity, at least, my hapless self, I implore you, who supplicate you for my sire alone,—supplicate you with eyes that can still look on your own, even as though I were sprung from your own blood, that the sufferer may find compassion.

On you, as on a god, we depend in our misery. Nay, hear us! grant the boon for which we scarce dare hope! By everything sprung from you that ye hold dear, I implore you, yea, by child—by wife, or treasure, or god! Look well, and thou wilt not find the mortal who, if a god should lead him on, could escape.

προσορωμένα addunt B et Vat. **247** κύρσαι codd.: κύρσαι Herm. ὑμν γάρ codd., Campbell., contra metrum: ὑμν γάρ Heath.: ὑμν Brunck., Herm., Elms., Wunder., Dindorf.: ὑμν γάρ Bergk., Nauck., Wecklein.: ὑμν ὄντως Paleius. **250** ἐκ σέθεν] ἔκαθεν B, Vat.: ὀλκόθεν coniecit Elms., recepit Wecklein. **251** ἡ τέκνου] ἡ τέκνου L. λόγος codd.: λέχος Reiskeus, edd. **252** ἀνάθρων (i.e. ἀναβρών) L: ἀνάθρων A, cett.: ἀνάθρων Campbell. *βροτῶν* codd.: βροτῶν Triclinius, metro scilicet consulens; quod repererunt edd. fere omnes. Excidisse dactylus post βροτῶν Hermanno et Dindorfio videtur.. ἄταν supplet Wecklein. βροτῶν, ut metro congruens, tuetur J. H. H. Schmidt, qui nihil excidisse credit. **253** ἄγοι L, A, codd. plerique: ἄγει B, Vat.: ἄγει γ' Triclinius (T, Farn.): ἄγοι γ' Aldus: ἄγοι νῦν Elms. ἐκφυγεῖν codd. (excepto Vat., ἐν φυγαῖς): κφυγεῖν Herm.: φυγεῖν Dind., Wunder.,

Aeolic: the acc. occurs in Aesch. *Eum.* 620 βούλη πιφαντού δ' ὑμρ' ἐπιστέθαι πατρός: Soph. *Ant.* 846 ἔνιμάρτυρας ὑμρ' ἐπικτῶμαι. ἐν ὑμν γρφ (MSS.) is unmetrical: and if γάρ is omitted, ὑμν still mars the metre, which requires a dactyl. κεμέθα, of a critical situation, as *Tr.* 82 ἐν οὐν ῥοπή τοιῆδε κεμέθω, τέκνου, | οὐκ ετξνέρψων; (when his fate is thus trembling in the balance). Cp. 1510.

248 f. νεύσατε with acc. of the boon, as *Hom. Hymn.* 5. 445, Eur. *Arc.* 978 Ζεύς δ τι νεύσῃ (more oft. ἐπι- or καταρεύειν). τὰν ἀδόκ. X., the unlooked-for grace, i.e. for which, after your stern words (226), we can scarcely dare to hope,—but which for that very reason, will be the more gracious. Eur. *Med.* 1417 καὶ τὰ δοκηθέντα' οὐκ ἐτελέσθη, | τῶν δ' ἀδοκήτων πόρου εὑρε θεός.

250 πρός σ': in supplications the poets oft. insert the enclitic σε between πρός and the gen. of that by which one adjures: 1333: *Tr.* 436 μή, πρός σε τοῦ κατ' ἄκρον κ.τ.λ.: *Ph.* 468 πρός νῦν σε πατρός, πρός τε μητρός, ὡ τέκνου, | πρός τ' ετι σοι κατ' οἰκού ἐστι προσφιλές, | ἵκετης Ικνούμα. ἐκ σέθεν could go with ἀντομαι only if πρός σ' were πρός τ' or πρός δ', and even then would be harsh. Join, then, δ τι σοι φίλον ἐκ σέθεν, 'what-

ever, sprung from thyself, is dear to thee'; the next words repeat this thought, and add to it: 'yea, by child—or wife, or possession, or god.' Cp. 530 ἐξ ἐμοῦ. ἐκ σέθεν could not mean simply, 'on thy part,' as = 'in thy home.' Against Elmsley's tempting ὀλκόθεν (cp. Eur. *Med.* 505 τοῖς ὀλκόθεν φίλοις) it may be remarked that the alliteration πρός σ'... σοι—ἐκ σέθεν seems intentional (cp. O. T. 370 n.).

251 ἡ χρέος ἡ θεός: a designed assonance (*παραμοίωσις*): cp. Isocr. or. 5 § 134 καὶ τὴν φήμην καὶ τὴν μνήμην: or. 4 § 45 ἀγώνας...μηδ μόνον τάχους καὶ ρώμης ἀλλὰ καὶ λόγου καὶ γνώμης. **Χρέος** here = χρῆμα, 'thing,' any cherished possession (cp. *Il.* 23. 618 καὶ σοι τούτῳ, γέρου, κειμήλιον ἔστω), rather than 'business,' 'office.'

252 ἀθρῶν, if thou look closely. Plat. *Rep.* 577 C τὴν ὀμοιότητα ἀναμιμητησκόμενος τῆς τε πόλεως καὶ τοῦ ἀνδρὸς οὕτω καθ' ἔκαστον ἐν μέρει ἀθρῶν τὰ παθήματα ἐκατέρου λέγε.

253 ἄγοι, i.e. draw on to evil: *Ant.* 623 ὅτῳ φέρεας | θεός ἄγει πρὸς ἄταν. Oedipus was led on to his unwitting deeds by a god. Cp. fr. 615 οὖς δὲν εἰς φύγοι | βροτῶν ποθ', φ καὶ Ζεύς ἐφορμήσῃ κακά: so, too, *El.* 696.

- ΧΟ. ἀλλ' ἵσθι, τέκνον Οἰδίπου, σέ τ' ἐξ Ἰσού²⁵⁵
οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν·
τὰ δὲ ἐκ θεῶν τρέμουστες οὐ σθένοιμεν ἀν
φωνεῖν πέρα τῶν πρὸς σὲ νῦν εἰρημένων.

ΟΙ. τί δῆτα δόξῃς ἡ τί κληδόνος καλῆς
μάτην ρεούστης ὠφέλημα γίγνεται,²⁶⁰
εἰ τὰς γ' Ἀθήνας φασὶ θεοτεβεστάτας
ἔνναι, μόνας δὲ τὸν κακούμενον ξένον
σώζειν οἴας τε καὶ μόνας ἀρκεῦν ἔχειν;
κάμοιγε ποῦ ταῦτ' ἔστιν; οὔτινες βάθρων
ἐκ τῶνδε μὲν ἐξάραντες εἴτ' ἐλαύνετε,
ὄνομα μόνον δείσαντες· οὐ γάρ δὴ τό γε²⁶⁵

Blaydes, Campbell. 255 τόνδε] ο ex à factum est in L. 257 Verba
πρὸς σὲ suspicionem moverunt. φωνέων πέρα τι τῶν τὰ νῦν εἰρημένων olim Nauck.
φωνέων πέρα τῶν πρόσθετον Hensius: φωνέων πέρα τῶν πρόσθετον
τ' εἰρημένων Mekler. 260 τάς γ'] τάς τ' L, A, codd. plerie, Ald.:

254—667 First *έπειρόδοιον*. Oedipus appeals to the Chorus, who resolve that Theseus shall decide (295). Ismene arrives from Thebes (324), with news of the war between her two brothers, and presently goes to perform the prescribed rites in the grove of the Eumenides (509). After a *κομψός* (510—548) between Oedipus and the Chorus, Theseus enters, and assures Oedipus of protection.

256 τὰ δὲ ἐκ θεῶν, euphemistic: cp. Aesch. Pers. 373 οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἡπτάτο. For ἐκ cp. also Ph. 1316 τὰς...ἐκ θεῶν | τύχας: Eur. Phoen. 1763 τὰς ἐκ θεῶν αἴγακας. Similarly I. A. 1610 τὰ τῶν θεῶν (=their dispensations).

257 For τῶν as 1st syll. of 3rd foot
cp. *Ant.* 95 ἀλλ᾽ ἔα με καὶ τὴν ἐξ ἐμοῦ
δυσθούλαν.

259 **ρεύστης**, when it flows away, perishes, **μάτην**, 'vainly', without result: i.e. issues in no corresponding deeds. *Ty.* 698 **ἡ τῶν ἀδηλῶν Εἰλ.** 1000 (our fortune) **ἀπορρέει κατὰ μηδὲν ἔχεται:** *Ai.* 1267 **χάρις διαρρέει.** Cp. Lat. *futilis, fluere* (*Cic. Fin.* 2. 32. 106 *fluit voluntas corporis et prima quaesue gloriatur*). For **μάτην** cp. Aesch. *Ch.* 845 **λόγου | ..θήσκοντες μάτην.** (Not, 'when the fame is current without good ground.')

260 ει with ind. φασι (siquidem dicunt) introduces the actual case which has

suggested the general question, *τι δῆτα κ.τ.λ.*: cp. *EL.* 823 *ποῦ ποτε κεραυνοῖ Δίος*, *ἢ ποῦ φαῖθων* "Athos, *εἰ τῶν ἐφράστων* *κέκλης*"; *εἰ* oft. follows *εἰ* (and *εἰτε*) in such cases, but here is better taken with *τὰς*; it slightly emphasises the name of Athens.

Θεοσεβεστάτας. Athens is pre-eminently (1) religious, (2) compassionate towards the oppressed. Paus. I. 17. I
Αθηναῖος δὲ ἐν τῷ ἄγορᾳ καὶ ἀλλὰ ἐστίν οὐκ ἐς ἀπαντας ἐπίσημα καὶ Ἐλέου βωμός, φιλαράκια θεῶν ἔτι ἀνθρώπινοι βίοι καὶ μεταφορὰς πραγμάτων ὅπις ὀφέλιμος, μόνον τυμάς Ἐλλήνων μέρουσιν Ἀθηναῖοι. τούτοις δὲ οὐ τὰ ἐς φιλανθρωπίαν μόνον καθέστηκεν, ἀλλὰ καὶ ἐς θεοὺς εὔσεβούς· σιν ἀλλων πλέον· καὶ Αἰδοῦς σφίσι βωμός ἐστι καὶ Φῆμης καὶ Ὁρμῆς.

261 πόνος, not strictly ‘alone,’ but ‘more than all others’; cp. *O. T.* 299 n. τὸν κακούμενον ἔγων. The two standard instances were subsequent, in mythical date, to the time of Oedipus. (1) Theseus, at the prayer of Adrastus king of Argos, compels Creon and his Thebans to permit the burial of the Argive warriors who had fallen in the war of Eteocles and Polynices. This is the subject of the *Supplices* of Eur., which continues the story of the *Antigone* and the *Phoenissae*. (2) Demophon, the son of

CH. Nay, be thou sure, daughter of Oedipus, we pity thee and him alike for your fortune; but, dreading the judgment of the gods, we could not say aught beyond what hath now been said to thee.

OE. What good comes, then, of repute or fair fame, if it ends in idle breath; seeing that Athens, as men say, has the perfect fear of Heaven, and the power, above all cities, to shelter the vexed stranger, and the power, above all, to succour him?

And where find I these things, when, after making me rise up from these rocky seats, ye then drive me from the land, afraid of my name alone? Not, surely, afraid of

rás (deleto *r'*) Triclinius (T, B, al.), quod pro vero habet Wecklein., *r'* et similia saepe a librario cod. Laurentiani intrusa esse monens (Ars Soph. emend. p. 27: vide supra ad v. 51). *rás γ'* scholiorum editor Romanus, Brunck., edd. plerique; vide annotata infra. *rásδ'* Hartung.; et hoc quidem Elmsleio quoque in mentem venerat, qui tamen *rás γ'* praetulit. **263** κάμουγε πού] κάμουγέ πού L.

Theseus, protects the children of Heracles against the Argive Eurystheus. This is the subject of the *Heracleidae* of Eur.

These two examples are cited in the spurious *Επιτάφιος* ascribed to Lysias (or. 2 §§ 4—16), and also in that ascribed to Demosthenes (or. 60 §§ 7—8). Isocrates quotes them in the *Panegyricus*, as showing how the Athenians διετέλεσαν τὴν πόλιν κοινὴν παρέχοντες καὶ τοῖς ἀδικουμένοις δεῖ τὸν Ἑλλήνων ἐταμνόνταν (§ 52); also in his *Encomium Helenae* § 31; and again in his *Panathenaicus*, where he remarks that Tragedy has made them familiar to all (§ 168 οὐδὲ οὐκ ἀκίνητος τῶν τραγῳδοῦντα κάλων Διονυσίους). They figure, too, in the Platonic *Menexenus*, with the comment that Athens might justly be accused of too great compassion, and too much zeal for 'the weaker cause': ως δειλαί φιλοκτίρων ἐστι καὶ τοῦ ἥττονος θεραπίς, 244 E. Cp. Andocides or. 3 § 28 τοὺς κρέττους φίλους ἀφίεντες δεῖ τοὺς ἥττους αἰρούμεθα.

262 σώζειν, to give him a safe refuge: ἀρκεῖν, to come to his rescue (*EL.* 322 ἐσθόλος, ὥστ' ἀρκεῖν φίλοις), if anyone seeks to take him thence by force. *ολας τε*, sc. εἶναι, here synonymous with ἔχειν. After ολας τε this ellipse of εἴμι is frequent.

263 κάμουγε πού. The thought of the whole passage is,—τι δόξα μάτην φένοντα ὠφελεῖ, εἰ τὰς Ἀθήνας φασὶ (μέν) θεος. εἶναι, ἐμοὶ δε ταῦτα μηδαμοῦ ἔστιν; Instead, however, of a clause ἐμοὶ δε...κ.τ.λ., thus depending on εἰ, a new sentence is opened

by the direct question,—καὶ ξμοιγε πού ταῦτα ἔστιν;

καὶ, prefixed to interrogative words (as ποῦ, πῶς, ποίος, τίς), makes the query an indignant comment on a preceding statement: Dem. *De Fals. Legat.* § 232 καὶ τίς, ὡς ἄνδρες Ἀθηναῖοι, τοῦτον τὸ παράδεγμα δικαιούντων παρασχεῖν ἐθελήσοις: οἵτινες, causal, as if παρί ὑμῖν had preceded: hence =ἐπειδήμεις. Cp. 427. Thuc. 4. 26 ἀθυμίαν τε πλεοτηνὸν χρόνον παρείχε παρὰ λόγον ἐπιγιρόμενος, οἷς (=δτι αὐτοῖς) φύοντο ἡμερῶν διλγων ἐκπολιορχέσσειν, since they had thought to reduce them in a few days. 1. 68 νῦν δὲ τοῦ δει μακρογορεύειν, ὃν (=ἐπειδήμων) τοὺς μὲν δεδυλωμένους ὄρατε...; 6. 68 πολλῇ μὲν παρανέστη...τοῦ δει χηῆσθαι, οἱ πάρεσμεν ἐπὶ τὸν αὐτὸν ἄγνων; Ar. *Nub.* 1225 ἵππον; οὐκ ἀκούετε; | δι (=δτε ἐμε) πάτετες ὑμεῖς ἵστε μισοῦνθ' ἵππικήν. *Ai.* 457 τι χρὴ δρᾶν; δότις ἐμφανῶς θεοῖς—ἔχθαλπομαι.

264 As 276 shows, ἔξαραντες refers to his first seat, in the grove. They had induced him to leave that seat (174 ff.), on a pledge that no one should remove him from the resting-place outside of the grove. Yet now they command him to quit Attica (ἀλαύνετε: 226 ξε...βαλνετε χώρας). τάδε βάθρα denote, generally, the seats afforded by the natural rock in or near the grove: here he is thinking specially of the βάθρον ἀσκέπταρνον (101) within its precincts.

265 οὐ γάρ δη τό γε: see on 110. The art. τό, followed only by γε at the end of

σῶμ' οὐδὲ τἄργα τάμ'. ἐπεὶ τά γ' ἔργα μου
πεποιθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
εἴ σοι τὰ μητρὸς καὶ πατρὸς χρείη λέγειν,
ῶν οὐνεκ' ἐκφοβεῖ με· τοῦτ' ἔγώ καλῶς
ἔξοιδα. καίτοι πῶς ἔγώ κακὸς φύσιν, 270
ὅστις παθὼν μὲν ἀντέδρων, ὥστ' εἰ φρονῶν
ἐπρασσον, οὐδὲ ἀν ὅδ' ἐγιγνόμην κακός;
νῦν δὲ οὐδὲν εἰδὼς ἰκόμην ἵν' ἰκόμην,
ἥφ' ὃν δὲ ἐπασχον, εἰδότων ἀπωλλύμην. 275
ἀνθ' ὃν ἰκονῦμαι πρὸς θεῶν ὑμᾶς, ξένοι,
ὦσπερ με κάνεστήσαθ', ὥδε σώσατε,
καὶ μὴ θεοὺς τιμῶντες εἴτα τοὺς θεοὺς
τμοίραιστ ποιεῖσθε μηδαμῶς· ἥγεισθε δὲ
βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγὴν δέ του 280
μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.

266 τά γ'] τάδ' A, R. **268** χρεῖ' ἦ L (*el* in litura, fortasse pro ἦ); idem, vel
χρεῖ' ἦ, ceteri codd.; χρεῖη Heath. **269** οὐνεκ'] εἰνεκ' B, Vat., Blaydes. **278**
μοίρας, L, A, codd. plerique: *μοίρας* F, R²: *μοίραν* T, B, Vat., Farn. Signo, quod

the v., with its noun *σῶμα* in the next v.,
is nearly as bold as 351 τὰ τῆς | οἴκοι
διατῆς, where see n.

266—270 ἐπεὶ...ἔξοιδα. I am ‘a man more sinned against than sinning’ (*Lear* 3. 2. 60),—as would appear, could I unfold to you *my relations with my parents* (τὰ μητρὸς καὶ πατρὸς), *on account of which* relations (the parricide and the incest—*ὧν* neuter) ye dread me. Of that I am sure. (For those relations began with their casting out their new-born son to perish. That first wrong led to the rest: hence it was that I knew not the face of my assailant in the pass, or of my bride at Thebes.)

267 πεποιθότ' ... δεδρακότα. The agent's activities (τὰ ἔργα μου) here stand for the agent himself; and so, instead of *τοῖς* ἔργοις πεποιθώς είμι (cp. 873), we have τὰ ἔργα μου πεποιθότ' ἐστι. (Cp. 74, 1604.) *O. T.* 1214 γάμος τεκνῶν καὶ τεκνούμενος = one in which *the son* has become *the spouse*. So a particular activity of a person's mind is sometimes expressed by the active participle (neut.) of a verb to which the person himself would properly be subject: τὸ βουλόμενον, τὸ δργιζόμενον τῆς

γνώμης (*Thuc.* 1. 90, 2. 59): τὸ δεδιός, τὸ δαρσοῦν αὐτοῦ (1. 36).

270—274 Ye shrink from me as from a guilty man. And yet (*καὶ τοι*),—evil as were my *acts* (in themselves),—how have I shown an evil *disposition* (*φύσιν*), or incurred *moral* guilt? Before I struck my father, he had struck me (*παθὼν ἀντέδρων*: see *O. T.* 809). Even if I had been aware (*φρονῶν*) who he was, I might plead this in my defence: but, in fact, I did *not* know. Nor did I recognise my mother. *They*, on the other hand, had deliberately tried to kill their babe.—Note that the clause *ὥστ' εἰ φρονῶν...κακός*, which could not apply to the incest, limits the reference of *ἀντέδρων* to the parricide; while *ἰκόμην* (273) refers to *both* stains.

271 He has two distinct pleas, (1) provocation, and (2) ignorance. These could have been expressed by *ἀντέδρων* (1) *παθὼν μάν*, (2) *εἰδὼς δ' οὐδέν*. But (2) is forestalled by the thought that, if he *had* known, (1) would have excused him. This *hypothesis* is then contrasted with the *fact* (273); and the fact *on his side* is next contrasted with the fact *on the*

my person or of mine acts; since mine acts, at least, have been in suffering rather than doing—were it seemly that I should tell you the story of my mother or my sire, by reason whereof ye dread me—that know I full well.

And yet in *nature* how was I evil? I, who was but requiting a wrong, so that, had I been acting with knowledge, even then I could not be accounted wicked; but, as it was, all unknowing went I—whither I went,—while they who wronged me knowingly sought my ruin.

Therefore, strangers, I beseech you by the gods, even as ye made me leave my seat, so protect me, and do not, while ye honour the gods, refuse to give those gods their due; but rather deem that they look on the god-fearing among men, and on the godless, and that never yet hath escape been found for an impious mortal on the earth.

in sinistro margine apposuit, cod. Laurentiani corrector $\xi\acute{\eta}\tau\acute{e}i$ vel $\xi\acute{\eta}\tau\eta\mu\alpha$ significat; sensuigitur vitium, remedium non invenerat. Omnes codd. vel ποιεῖσθε vel ποιεῖσθαι habent: omnes μηδαμῶς. Vide infra. 279 βροτῶν] βροτόν Triclinius. 281 βροτῶν] τάδε οὖν Dindorf, plene interpungens post ἀνοστού. Cf. ad v. 282. θεῶν Wecklein.

other (274). Hence παθών μέν has no clause really answering to it; for νῦν δ' answers to εἰ φρονῶ, and οὐφ' ὁν δ' to οὐδὲν εἰδώς. The impl. (ἀντεθῶν) expresses the situation ('I was retaliating'): the aor. (273), an act accomplished at a definite moment.

273 ικόμην ήν' ικόμην: cp. 336, 974; O. T. 1376 (n.) βλαστούσ' δπως ἔβλαστε.

274 οὐφ' ὁν δ' ἔπασχον (παρὸ τούτων) εἰδότων (predicate) ἀπολλύμην, impf. of attempted act, cp. O. T. 1454 οἱ μ' ἀπωλύτην. ἔπασχον: when the iron pin was driven through the babe's feet and he was exposed on Cithaeron, O. T. 718.

276 ὥστερ με κάνεστήσ: as ye caused me to leave my seat in the grove, so give me the safety which ye then promised: see on 264: for καλ., on 53. For ἀνιστάναι, of causing ικέται to leave sanctuary, cp. Thuc. i. 126 (Cylon and his adherents) καθίζουσιν ἐπὶ τὸν βωμὸν ικέται τὸν ἐν τῇ ἀκροπόλει. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν Ἀθηναίων ἐπιτεγραμμένοι... ἐφ' φι μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες ἀπέκτειναν.

277 θεούς...τοὺς θ.: the art. with the repeated word, as 5, Ph. 992 θεούς προτείνων τοὺς θεούς ψευδεῖς τιθην.

278 μολραίς ποιεῖσθε could not stand for ἐν μολραίς ποιεῖσθαι. The prep. ἐν is indispensable. See the discussion of this

passage in the Appendix. The gentlest remedy would be μολραίς (*as gen. sing.*), which two MSS. have. As ἐν οὐδενὶ λόγῳ ποιεῖσθαι (Her. 3. 50) and ἐν οὐδεμιᾷ μολραίγειν (2. 172) are parallel phrases, so οὐδενὸς λόγου ποιεῖσθαι (1. 33) might suggest οὐδεμιᾶς μολραίς ποιεῖσθαι. For the two negatives cp. El. 336 καλ μὴ δοκεῖν μὲν δρᾶν τι πημανεῖν δὲ μή, and *not* to seem active yet do *no* harm. It is hollow, Oed. says, to insist so strictly on the sanctity of a grove (*θεούς τιμῶντες*), and then to refuse the gods their μολραί, their due tribute of practical piety. You treat the gods as if they were not, when at their shrines you do ανόσια ἔργα (283) by violating your pledge to a suppliant.

280 οὐ. The place of τού before φωτός (cp. Ai. 29 καλ μοι τις ὀπτήρη, Ph. 519 μὴ νῦν μέν τις εὐχερής παρῆσ) would be less awkward if φυγήν and μῆπτω changed places: but the latter is reserved for the emphatic place at the beginning of the verse.

281 μῆπτω, not οθπω, because of the imperat. ηγεῖσθε (278). After verbs of thinking, the negative with the inf. is ordinarily οὐ (Plat. Prot. 317 Α ηγοῦμαι γὰρ αὐτοὺς οὐ τι διαπράξασθαι); though μῆ is used in asseveration (as with δημνωμ), and sometimes in strong expressions of personal conviction: O. T. 1455 οἴδα

ξὺν οῖς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
ἔργοις Ἀθήνας ἀνοσίους ὑπηρετῶν,
ἀλλ’ ὥσπερ ἔλαβες τὸν ἵκέτην ἔχέγγυον,
ρύου με κάκφύλασσε· μηδέ μου κάρα
τὸ δυσπρόσοπον εἰσορῶν ἀτιμάσῃς.
ἢ κω γάρ ἴερὸς εὐσεβῆς τε καὶ φέρων
ὄνησιν ἀστοῦς τοῖσθδ· ὅταν δὲ ὁ κύριος
παρῇ τις, υἱῶν ὄστις ἐστὶν ἡγεμών,
τότε εἰσακούων πάντες ἐπιστήσει τὰ δέ
μεταξὺ τούτου μηδαμῶς γίγνουν κακός.

285

- XO. ταρβεῖν μέν, ὡς γεραιέ, τάνθυμήματα
πολλήν στ' ἀνάγκη τάπο σοῦ λόγοισι γάρ
οὐκ ὠνόμασται βραχέσι· τοὺς δέ τησδε γῆς
ἄνακτας ἀρκεῖ ταῦτα μοι διειδέναι. 295
- OI. καὶ ποῦ στὸν ὁ κραίνων τησδε τῆς χώρας, ἔνοι;
XO. πατρῶν ἀστυν γῆς ἔχει· σκοπὸς δέ νιν
ὅς κάμε δεῦρος ἐπεμψει οἰχεται στελῶν.

282 ξὺν οἷς σὺν] ξυνεις σὺν Dindorf. ξύνενε Nauck. **286** δυσπρόσοπτον] δυσπρόσ-
ωπον B, Vat. **288** δὲ post δταν omittunt A, B, R, Aldus. ὁ delevit Triclinius.

μήτε μ' ἀν νόσον | μήτ' ἀλλο πέρσαι μηδέν,
where see n. Xen. Cyr. 7. 5. 59 ἐνόμισε
δὲ μὴ ἀν γενέσθαι ποτὲ πιστόν. φωτὸς...
βροτῶν, no wight among mortals, no one
in the world. We must not cite Aι. 1358
τοιαύδε μέντοι φωτες ἐμπληκτοι βροτῶν,
since βροτῶς is a v.l.: but βροτῶν can be
defended by the Homeric phrases (quoted by
Schneidewin). Od. 17. 587 οὐ γάρ ποι
τινες ὧδε καταθητῶν ἀνθρώπων | ἀνέρες
ὑβρίζοντες: 23. 187 ἀνδρῶν δ' οὐ κέν τις ζῶσ
βροτῶς.

282 ξὺν οἷς, σὺν τοῖς θεοῖς (schol.), ‘with whose help,’ since the gods strengthen-
men to refrain from evil, as well as to
do good. μὴ κάλυπτε, as with a veil (κά-
λυμμα) of dishonour cast over her bright
fame: cp. Il. 17. 591 τὸν δὲ ἄχεος νεφέλην
ἐκάλυψε μέλανα. Thuc. 7. 60 ἀέιν...τὰς
πατρικὰς ἀρετὰς, ὡς ἐπιφανεῖς ήσαν οἱ πρό-
γονοι, μὴ ἀφανίσειν. Plut. Cor. 31 ἡμα-
ρωμένους τὴν δόξην. τὰς εὐδαίμονας: Her.
8. 111 λέγοντες ὡς κατὰ λόγον ησαν ἄρα
αἱ Ἀθήναι μεγάλαι τε καὶ εὐδαίμονες.

284 θλαβεῖς, since Oed. put himself
into their hands when he left sanctu-
ary (174 f.). τὸν ἵκέτην, cp. 44, 487.
ἔχέγγυον, having received your ἔγγυη,
pledge, that I should not be wronged

(176). Elsewhere ᔁχέγγυ = ‘having a
good ἔγγυη to give,’ trustworthy (like φε-
ρέγγυος); Eur. Med. 388 γῆρας ἀσύνοι καὶ
όδιος ἔχεγγυός (=πύργος ἀσφαλῆς ib.
389). But Oed. could call himself ᔁχέγγυος
in this sense only as coming with
credentials from Apollo; and that is not
the point here. Cp. Her. 5. 71 ἀνιστᾶσι
(τοὺς ἱκέτας)...οἱ πρωτάντες... ὑπεγγύοντες
πλὴν θανάτου, under a pledge that they
should stand their trial, but not suffer
death.

285 ἐκφύλασσε, till I am out of peril:
only here, and twice in Eur. as = ‘to
watch well’ (Or. 1259, Ion 741).

286 δυσπρόσοπτον, since the sight-
less orbs bore traces of his dreadful act
(O. T. 1268): cp. 577. Continue με with
ἀτιμάστης.

287 Ι. ἴερός, as now formally the
ἱκέτης of the Eumenides (44): εὐσεβῆς,
since he has come thither κατ’ ὅμφας τὰς
Ἀπόλλωνος (102). φέρων | ὄνησιν: the
first hint, to the Chorus, of the κέρδη men-
tioned in the prayer which only his daugh-
ter witnessed (92). Cp. 72.

288 Ι. ὁ κύριος...τις: the master—
whoever he be. O. T. 107 τοὺς αὐτόεντας
...πιμωρέων τινας the murderers—whoever

With the help of those gods, spare to cloud the bright fame of Athens by ministering to unholy deeds; but, as ye have received the suppliant under your pledge, rescue me and guard me to the end; nor scorn me when ye look on this face unlovely to behold: for I have come to you as one sacred, and pious, and fraught with comfort for this people. But when the master is come, whosoever he be that is your chief, then shall ye hear and know all; meanwhile in no wise show yourselves false.

CH. The thoughts urged on thy part, old man, must needs move awe; they have been set forth in words not light: but I am content that the rulers of our country should judge in this cause.

OE. And where, strangers, is the lord of this realm?

CH. He is at the city of his father in our land; and the messenger who sent us hither hath gone to fetch him.

294 τῆσδε A cum plerisque: τῆσδε L, F, R, R²: τῆδε Vat. **297** σκοπός] πομπός Wecklein. **298** ἐπεμψεν L (π super ψ), B, T, Vat., al.: ἐπεμψεν A, F, L², R. Aoristum tuentur Nauck., Hartung.; imperfectum edd. plerique.

they be. The art. implies that the person exists; the indef. pron., that his name is unknown.

290 οὐ τὰ δὲ μεταξὺ τούτου, in the space between (the present time) and that event (sc. τοῦ παρείων αὐτὸν): τὰ as in τὰ νῦν, τὰ αὐτίκα, τὰ ἐκ τούτου, etc. Dem. *De Cor.* § 26 τὸν μεταξὺ χρόνου...τῶν δρκῶν, the interval between (that time, and) the oaths: Ar. *Av.* 187 ἐν μέσῳ...άπρι ἐστι γῆς, between (heaven and) earth: *Ach.* 433 δυνθεῖν τῶν Θεοτελῶν ῥάκων, | μεταξὺ τῶν Ἰνοῦν, between (them and) Ino's.

293 τάπτο σοῦ, coming from thee, urged on thy part: *Tr.* 844 τὰ δ' ἀπ' ἀλλόθρους | γνώμας μολόντι: *Ant.* 95 τὴν ἔξι μοῦν δυσβούλας.

294 ὄνδρασται, ‘expressed’ (rather than ‘mentioned’): cp. Dem. *De Cor.* § 35 οὐ γάρ τα ῥήματα τὰς οἰκεύτητας ἐφι βεβαιοῦν, μᾶλα σεμών δυνατῶν (expressing himself in very stately language). **βραχέστι.** not ‘short,’ but ‘light,’ ‘trivial’: Thuc. 1. 78 βουλεύεσθε οὖν βραδέως ὡς οὐ περὶ βραχέων.

295 ἄνακτας, i.e. Theseus: Aesch. *Cho.* 53 δεσποτῶν θανάτου (Agamemnon's death). Cp. 148, 814, 970. **διεδένειν,** here, *diuidicare:* usu. = *dignoscere*; Plat. *Phaedr.* 262 Α τὴν ὁμούτητα...καὶ ἀνομούτητα ἀκριβῶς διειδέναι. Cp. O. T. 394 διεπεῖν (ἀντιγμα), to solve it.

296 The ἔνος had spoken of Theseus as ὁ κατ' ἄστον βασιλεὺς (67), but had not

said where he then was.

297 πατρῶον ἀστρο γῆς, not for πατρώας γῆς ἀστρο, but simply ‘his father's city in the land’ (the gen. γῆς as 45), i.e. the city from which Aegeus (69) had swayed Attica. The poets can use πατρῶος as = πάτρος: but in the mouth of Oed. (O. T. 1450) πατρῶον ἀστρο means the city of Laius, and in that of Ant. (Ant. 937) the city of Oedipus: on the other hand, τὰ πάτρα...δώματα (O. T. 1394), his ‘ancestral’ home.

ἔχει = ‘is in,’ cp. 37. Isocrates conceives the line of hereditary Attic kings as having been unbroken from Erichthonius down to Theseus (*Panath.* § 126). The greatness of Athens as the centre of government was reputed to date from Theseus; but the royal seat of his predecessors was supposed to have been a lesser Athens (the acropolis and the part south of it, Thuc. 2. 15), from which they swayed Attica while its communes were still independent (*πτοράδην καὶ κατὰ κώμας οἰκούσαν*, Isocr. *Encom. Helen.* § 35).

σκοπός refers to the quality in which the man of Colonus had presented himself to Oed. (35), and so helps him at once to know who is meant. The word can mean ‘messenger’ only in the sense of ‘one sent to obtain news’; but we need not change it, as Wecklein does, to πομπός.

298 καρδὲ: see on 53. **ἐπεμψεν** is better

- ΟΙ. ή καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν
 ἢ φροντίδ' ἔξειν_λ αὐτῷ, ὡστ' ἐλθὲν πέλας; 300
- ΧΟ. καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθηται τὸ σόν.
- ΟΙ. τίς δ' ἔσθ' ὁ κείνω τοῦτο τοῦπος ἀγγελῶν;
- ΧΟ. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
 φιλεῖ πλανᾶσθαι, τῶν ἐκείνος αἴων,
 θάρσει, παρέσται. πολὺ γάρ, ὃ γέρον, τὸ σὸν 305
 ὄνομα διήκει πάντας, ὡστε κεὶ βραδὺς
 εὔδει, κλύων σοῦ δεῦρ ἀφίξεται ταχύς.
- ΟΙ. ἀλλ' εὐτυχῆς ἵκοιτο τῇ θ' αὐτοῦ πόλει
 ἐμοί τε τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;
- ΑΝ. ὃ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ; 310

300 αὐτὸν] ἀπόνωσ τ' L et codd. fere omnes: Vat. (qui ἔξειν pro ἔξειν praebet) ἐμπόρως τ': Farn. ἀπόνως (et τελεῖν pro τ' ἐλθεῖν). αὐτὸν ὡστ' certissima conjectura (cum ντ in π corruptum esset) Porson. κείνον pro αὐτὸν scripsit Blaydes.

here than ἐπεμπεν, which could only mean, 'was our summoner,' **στελῶν**, to make him set forth, to fetch him: O. T. 860 πέμψων τιὰ στελοῦτα.

299—307 Wecklein brackets these nine verses, thinking that they arose from a misunderstanding of 551—554. Theseus divined the *name* of Oedipus from the description of his *person*; but these vv. were inserted by one who thought it necessary to explain how Theseus knew the name. I hold the verses to be genuine. The *ξένος* must have been sent to Athens by the Chorus before they came to the grove (117), and could not, therefore, know the name of Oedipus (first disclosed at 222). He could only tell Theseus that there was a blind stranger at Colonus, who hinted at his own power to confer benefits (72), and who looked noble (76). Theseus, on entering (551), at once greets Oedipus by name, though he had never seen him before (68). He had divined the identity through a knowledge of the history (553)—i.e. he started from Athens on the strength of what the *ξένος* could tell. And on the way to Colonus (adds Theseus) he has been made *certain* of the fact (554)—i.e. he has heard the *name*. Now, it was precisely for such certainty that the dramatist meant this passage to provide. He felt that otherwise there

might have been too great improbability in the instant confidence of the recognition by Theseus.

300 Join αὐτὸν with ἐλθεῖν, not with ξειν: cp. O. T. 6 ὅγα δικαιῶν μὴ παρ' ἀγγελῶν, τέκνα, | διλῶν ἀκούειν αὐτὸς δοῦ ἐληλύθα.

301 καὶ κάρθ': cp. 65.

303 ff. κέλευθος: cp. 164. Some wayfarers, passing by Colonus towards Athens, may have heard the prolonged tumult of horror which greeted the name of Oedipus (222). As the distance to the city is more than a mile, there will be many chances for the news to be caught up from their lips, and carried to Theseus.

304 πλανᾶσθαι: cp. Cic. *Cep.* i. 17 *speremus nostrum nomen volitare et vagari latissime*. τῶν refers to ξπη. ἀτα and like verbs can take a gen. either of the *person*, or (as 1187) of the *thing*, heard: though the latter is more often in the acc. (as 240).

305 θάρσει, π.: the same words (in another context) 726. πολὺ, with strong rumour: O. T. 786 υφείρπε γάρ πολύ. Aeschin. or. i § 166 πολὺς μέν γάρ ὁ Φίλυππος ξσται (we shall hear a great deal of him), δναυμχθσεται δὲ καὶ τὸ τοῦ παιδὸς δνομα Αλεξάνδρου.

306 Ι. κεὶ βραδὺς εὔδει, even if he is

OE. Think ye that he will have any regard or care for the blind man, so as to come hither himself?

CH. Yea, surely, so soon as he learns thy name.

OE. Who is there to bring him that message?

CH. The way is long, and many rumours from wayfarers are wont to go abroad; when he hears them, he will soon be with us, fear not. For thy name, old man, hath been mightily noised through all lands; so that, e'en if he is taking his ease, and slow to move, when he hears of *thee* he will arrive with speed.

OE. Well, may he come with a blessing to his own city, as to me!—What good man is not his own friend?

AN. O Zeus! what shall I say, what shall I think, my father?

302 τις δ'] δ' om. L, F. **307** εὐδεῖ codd.: σπεύδει Van Eldik., Schneidewin.: ἐρπει Brunck., Herm., Wunder., Hart.: τᾶλλ' ὦ Reiskius: γῆρα Dindorf.: οὐ δεῖ Mekler. **308** τὴν τ' αὐτοῦ L, B, F, al. **309** ἐσθλὸς] ἐσθ' ὁ Nauck., Wecklein.

reposing (from affairs), and is unwilling to move. εὐδῶ, in the *fig.* sense (*O. T.* 65), is more often said of things (as εὐδεῖ πόντος, etc., cp. 621) than of men: but καθεύδω, at least, was often thus used: Plut. *Rompr.* 15 ὥρα μέντοι σοι μὴ καθεύδειν ἀλλὰ προσέχειν τοῖς πράγμασιν. The conjectures ἐρπει and σπεύδει (the latter referring, not happily, to σπεύδει βραδέως) both suppose that Theseus lingers by the way. But, if he started, he would scarcely loiter. **βραδύς** here=indisposed to exertion (as βραδύς is joined with μαλακός in Plat. *Polit.* 307 A, and βραδύτης with ἡσυχίτης in *Charm.* 160 B).

307 κλύων σοῦ (gen. of connection), hearing *about* thee, *L.* 317 τὸν καστρυγήτον τῇ φύῃ; *Ph.* 439 ἀνάξιον μὲν φωτὸς ἔξερησμαι: *Od.* 11. 174 εἰπέ δέ μοι πατρός τε καὶ νεός. Cp. 355.

309 τις γὰρ ἐσθλός. Oedipus has hinted to the Chorus that he brings ὄνησιν αἵτοις τοῦδε, but has reserved all explanation of his meaning until Theseus shall arrive (288). His exclamation here again touches on his secret; but, instead of interpreting εὐτυχίης, he turns it off, for the present, by a quickly-added commonplace. ‘Does not experience, indeed, teach us that the benefactor of others is often his own?’ The generous man, though he acts from no calculation of self-interest, actually serves himself by mak-

ing zealous friends. Like thoughts are found in many popular shapes elsewhere: *L.* 13. 734 (of the man with νόος ἐσθλός) καὶ τε πολέας ἐσθωσε, μάλιστα τε κ' αὐτὸς ἀνέγνω, ‘he saveth many, yea, and he himself best recognises (the worth of wisdom)’: Menander *Sentent.* 141 ἐσθλῷ γὰρ ἀνδρὶ [γ'] ἐσθὰ καὶ διδοῖ θέος: *b6*. 391 ξένους ἐπαρκώ τῶν λωρίεντα ποτέ: *Hortat.* 23 ὁ χρηστός, ὡς ξοκε, καὶ χρηστοὺς ποιεῖ: pseudo-Philem. *ap.* Boissonad. *Anecd.* 1. 147 μετέρχεται τὸ δικαιον εἰς πλεονεξίαν. Conversely, οὐ αὐτῷ κακὰ τείχει ἀνήρ ἀλλῷ κακὰ τείχων (Hes. *Opf.* 268), λιαν φιλῶν σεαυτὸν οὐδὲ ἔχει φίλον (Men. *Sent.* 310). We should not suppose a suppressed clause: (‘I do not say, to *himself*,) ‘for what good man is *not* a friend to *himself*?’ The interest of the king is identified with that of his realm. To distinguish them so sharply is unfitting here. Cp. 1124, 1496, 1553. The conjecture ἐσθ' ὁ (for ἐσθλός) makes Oed. apologise for the selfishness of ἐμοὶ τε: ‘for who is not his own friend?’ (!)

310 τἱ λέξω, here prob. fut. ind. rather than aor. subj. (though 315 τἱ φῶ): cp. *O. T.* 1419 οὐμοι, τὶ δῆτα λέξουεν πρὸς τύδιον: *Ph.* 1233 ὁ Ζεῦ, τὶ λέξεις; For fut. ind. combined with aor. subj., cp. Eur. *Ion* 758 εἰπωμεν ἢ σιγῶμεν ἢ τὶ δράσομεν; ποι φρενῶν: see on 170.

OI. τί δ' ἔστι, τέκνον Ἀντιγόνη; AN. γυναιχ' ὄρῳ
στείχουσαν ήμῶν ἀσσον, Αἰτναίας ἐπὶ³¹⁵
πώλου βεβώσαν· κρατὶ δ' ἡλιοστερής
κυνῆ πρόσωπα Θεσσαλίς νιν ἀμπέχει.

τί φῶ;
ἀρ' ἔστιν; ἀρ' οὐκ ἔστιν; ἢ γνώμη πλανᾶ;
καὶ φημὶ κάποφημι κούκι ἔχω τί φῶ.³²⁰
τάλαινα.
οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὁμμάτων
σάινει με προστείχουσα· σημαίνει δ' ὅτι
μόνης τόδ' ἔστι τὸ δῆλον τὸ Ἰσμήνης κάρα.

OI. πῶς εἶπας, ὡς παῖ; AN. παῖδα σήν, ἐμὴν δ' ὄρᾶν
ὅμαιμον· αὐδῆ δ' αὐτίκ' ἔξεστιν μαθεῖν.

ΙΣΜΗΝΗ.

ὦ διστὰ πατρὸς καὶ καστηρήτης ἔμοι
ἡδιστα προσφωνήμαθ', ως ύμᾶς μόλις
εὐροῦσα λύπη δεύτερον μόλις βλέπω.³²⁵

312 ἐπι L, F: ἐπι codd. plerique, Ald. **313** ἡλιοστερής codd.: ἡλιοσκεπῆς Nauck.: ἡλιοστεγῆς Coraes., Doederlein., Wecklein.: ἡλιοστεγεῖ Meinekius. **315** τί φῶ;]
τί φῶ νιν; Herm.: τί φημὶ; coni. Elms., collato O. T. v. 1471, etc. τί φωνῶ;
Meinekius. **316** ἡ γνώμη πλανῶ L: *au super ὡ a prima manu.* Pro ἡ, ἦ Hartung.,

311 τί δ' ἔστι; (cp. 46) marking surprise, as in *O. T.* 319 (n.), 1144 etc.

312 f. *Αἰτναλας..πώλου*, not seen, of course, by the spectators: Ismene leaves it with her servant (334), and enters on foot (320). Sicily having a reputation both for its horses (Oppian *Cyneg.* i. 170) and for its mules (Photius 366. 12), some understand a *mule* here, as that animal (with an easy saddle, *ἀστράβη*) was much used for such journeys. But though *πῶλος with a defining word* (as *τῶν καυηλῶν* Arist. *Hist. An.* i. 1. 47, *κύνεο Anthol.* 12. 238) could denote the young of animals other than the horse, *πῶλος alone* would always mean a young horse.

Αἰτναλας implies some choice breed, as in Theophr. *Char.* XXI (=VII in my 1st ed.) the *μικροφιλότυπος* buys *Δακωνικάς κύνας*, *Σικελικάς περιστεράς*, etc. In Ar. *Pax* 73 the *Αἰτναλος μέγιστος κάνθαρος* is not a mere joke on the Etna breed of horses, but alludes to a species of beetle actually found there (cp. Aesch. fr. 229, Plato com. *ἐόρη* fr. 13, quoted by schol. ad loc.).

313 *κρατὶ*: locative dat., ‘on her head,’ rather than dat. of interest with *ἡλιοστ.*, ‘for her head.’ The *ἡλιοστερής* of the MSS. is a very strange word. It ought to mean ‘deprived of the sun’: cp. *βιοστερής* 747, *διματοστερής* 1260. Even with an active sense, ‘depriving of the sun,’ it is awkward. It could not mean ‘sun-averting.’ In Aesch. *Suppl.* 1063 *Ζεὺς...ἀποστρερόη γάμον* is not, ‘may he avert from us,’ but ‘may he take away (from our foes)’: Hartung would read *ἀποστρέφοι μοι.* (1) *ἡλιοσκεπῆς* (Nauck) is supported by II. 16. 224 *χλανῶν ἀποσκεπέων*, and (2) *ἡλιοστεγῆς* (Coraes) by the use of *στέγω* as ‘to keep out.’ The latter seems most applicable to *rain*: cp. Pind. *P.* 4. 81 *ἄψι δὲ παρδαλέα στέγετο φρέσσοντας δύμπρους*, *Anthol.* P. 6. 90 *πῦλον...ιδαστεγή*: the former, to heat, cold, or wind: cp. *Anthol.* P. 6. 335, on a *κανοία* (a broad-brimmed felt hat, used in Macedonia—from *κανοίς*), *καὶ σκέπας ἐν νιφετῷ, καὶ κύρος ἐν πολέμῳ*. *Θεσσαλίς κυνῆ*, a form of the Thessalian *πέτασος*, a felt hat (somewhat

OE. What is it, Antigone, my child?

AN. I see a woman coming towards us, mounted on a colt of Etna; she wears a Thessalian bonnet to screen her face from the sun. What shall I say? Is it she, or is it not? Doth fancy cheat me? Yes—no—I cannot tell—ah me! It is no other—yes!—she greets me with bright glances as she draws nigh, and shows that Ismene, and no other, is before me.

OE. What sayest thou, my child?

AN. That I see thy daughter and my sister;—thou canst know her straightway by her voice.

ISMENE.

Father and sister, names most sweet to me! How hardly have I found you! and now I scarce can see you for my tears.

ἢ Spengel., Wecklein. (qui post πλανᾶ non interpungit). **320** προστείχουσα codd.: cf. 30. **321** ἐστὶ δῆλον codd.: Suidas s. v. σημανεῖ, μέντης τόδι ἐστὶν Ἰσμήνης φύλον κάρα, unde Hermann. μέντης τόδι ἐστὶ φύλιον Ἰσμήνης κάρα. Conjecturam τόδι ἐστ' ἀδελφὸν Herwendeno (Observ. in comicos, Lugd. Bat. 1855, p. 133) tribuit Dindorf., Jacobsio. Wecklein.: idem coniecit Blaydes. **323** ἔξεστιν] ἔξεσται Dobraeus, Hartung., Blaydes.

like our ‘wide-awake’) with brim, worn esp. by travellers: cp. schol. on Ar. *Av.* 1203 (where Iris enters with a κυνῆ), κυνῆ δέ, ὅτι ἔχει περικεφαλαλαν τὸν πέτασον. In the *Inachus* Soph. made Iris wear an Ἀρκάς κυνῆ (fr. 251).

314 πρόσωπο (acc. of respect)...ννι: Ar. *Lys.* 542 οὐδὲ γύνατ’ ἀν κόπος θλοι με.

316 Elms. cp. Eur. *I. T.* 577 ἄρ’ εἰσον; ἄρ’ οὐκ εἰσοι; τις φράσειν δν; πλανᾶ, misleads (me): the act. never=‘to wander.’ Plat. *Prot.* 356 Διβῆτη μὲν (sc. ἡ τὸν φαινόμενον δύναμις) ἥμας ἐπλάνα. Hor. *Carm.* 3. 4. 5 αν me ludit amabilis *Insania*?

317 Arist. *Metaphys.* 3. 6 ἀδύνατον ἀμά καταφάναι καὶ ἀποφάναι ἀληθῶς. τις φῶ, the delib. subj. in a dependent clause (τι might be ὁ το); cp. O. *T.* 71 n.

319 f. φαιδρά, neut. acc. plur. as adverb: cp. 1695: O. *T.* 883 ὑπέροπτα...πορεύεται (n.). σαλνει με, greets me: cp. Aesch. *Agam.* 725 (the young lion) φαιδρωτὸς ποτὶ χείρα σαλνων ('fawning'); Soph. *Ant.* 1214 παιδὸς με σαλνει φθεγγος, 'greets mine ear.' [Eur.] *Rhes.* 55 σαλνει μ' ἔννυχος φρυκτωρά, the beacon flashes on my sight.

321 The δῆλον of the MSS. can mean only ‘manifest to me’ (a very weak sense); for it could not bear the emphatic sense, ‘in living presence’ (as opp. to ‘in my fancy’). Nor, again, can it well be taken

as a parenthetic adv., ‘tis clear’ (like *Ai.* 906 αὐτὸς πρὸς αὐτοῦ· δῆλον). The conjecture ἀδελφὸν (cp. *Ant.* 1 ὁ κοινὸν αὐτάδελφον Ἰσμήνης κάρα) may be right.

324 f. Ismene has come from Thebes, where she has hitherto continued to live, in order to bring her father important tidings. The Thebans will shortly make an attempt to fix his home, not within, but near their borders. A war has already broken out between his sons.

There is no contrast in this play, as in the early part of the *Antigone*, between the spirit of the sisters. But the contrast between their circumstances indirectly exalts Antigone. She is wandering barefooted, enduring heat and cold (349 f.),—Creon is struck by the suffering shown in her aspect (748),—while Ismene has at least the ordinary comforts of life. ὁ δισσὸς πατρὸς καὶ καστιγν. κ.τ.λ.=ὁ πάτερ καὶ καστιγνήτη, δισσὰ ἑμοι ἥδιστα προφωνήματα, two names most sweet for me to use: cp. O. *T.* 1049 ὁ στέρευ’ ἀδελφῆς... | τάδ’ ἀντὶ πατέων καὶ γαμηλίου λέχους | προσφθέγματ’ ἀμφὶ τοῖς ταλαιπώροις πάρα. *Suppl.* 802 ὁ παῖδες, ὁ πικρὸν φίλων | προσηγόρημα ματέρων ('sons,' a name bitter for your mothers to utter).

326 δεύτερον, when I have found you. Λύτῃ, caus. dat.: Archilochus fr. 101 (strong emotion) πολλὴν κατ’ ἀχλὺν ὅμμάτων ἔχενεν.

- OI. ὁ τέκνον, ἥκεις; IS. ὁ πάτερ δύσμοιρ' ὄραν.
 OI. τέκνον, πέφηνας; IS. οὐκ ἀνεν μόχθου γέ μοι.
 OI. πρόσψαυσον, ὁ παῖ. IS. θιγγάνω δυοῦν ὄμοιν.
 OI. ὁ σπέρμ' ὄμαιμον. IS. ὁ δυσάθλιαι τροφαί. 330
 OI. ἡ τῆσδε κάμοῦ; IS. δυσμόρον τ' ἐμοῦ τρίτης.
 OI. τέκνον, τί δ' ἥλθες; IS. σῇ, πάτερ, προμηθίᾳ.
 OI. πότερα πόθουσι; IS. καὶ λόγων γ' αὐτάγγελος,
 ξὺν φίπερ εἶχον οἰκετῶν πιστῷ μόνῳ.
 OI. οἱ δ' αὐθόμαιμοι ποῦ νεανίαι πονεῦν; 335
 IS. εἴσ' οὐπέρ εἰσι· δεινὰ τὰν κείνοις τανῦν.
 OI. ὁ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις

327—331 Versus 330 (*ὁ σπέρμ'...τροφαί*) post versum 327 legitur in codd.: transposuit Musgravius. Et hoc quidem edd. recentiores fere omnes Musgravio concedunt, loci rationes exigere ut versum 330 versus 331 excipiat. Tres priores versus sic ordinat Nauck., 328, 329, 327; Wecklein autem sic, 327, 329, 328.
327 δύσμοιρ' A: δύσμορ' codd. **328** ὁ δυσάθλιαι τροφαί: littera v in litura est, relicto supra accentu (δίσ?). ὁ δις ἀθλιαι τροφαί Schneid.: ὁ δύ' ἀθλιῶ τροφά Dindorf. **331 δυσμόρον δ'** codd., Campbell.: δυσμόρον τ' Markland., edd.

327 ὄραν, epexeg. inf.: so ἀτλητον... ὄραν, O. T. 792. The form δύσμοιρος only here.

328 ff. In the MSS. the verse ἡ τῆσδε κάμοῦ; etc. stands immediately after the verse πρόσψαυσον, ὁ παῖ, etc. Musgrave has been followed by nearly all subsequent editors, in separating these two verses by the insertion between them of the verse ὁ σπέρμ' ὄμαιμον etc. This transposition is plainly necessary: else Ismene will say that she *touches* not only her father and sister, but herself. Campbell defends θιγγάνω... δυσμόρον... ἐμοῦ τρίτης as meaning, ‘I too am linked in this unhappy circle’; adding that ‘the construction of a reply, in this sort of dialogue, is not to be pressed too closely.’ The source of the confusion in the MSS. was obviously that the gen. ἡ τῆσδε κάμοῦ etc. could depend, in grammar, either on θιγγάνω or on τροφαί, though the sense leaves no choice. Nauck further places v. 327 (*ὁ τέκνον, ἥκεις*) after v. 329 (*πρόσψαυσον*). Wecklein places v. 328 (*τέκνον, πέφηνας*) after v. 329. Neither of these changes is hurtful; but neither appears necessary.

330 ff. ὁ δυσάθλιαι τροφαί, wretched mode of life (338),—referring to the outward signs of suffering and destitution on

which Creon dwells, 745 ff.: cp. 1250 ff. By his reply, ἡ τῆσδε κάμοῦ; Oed. seems to hint that she separates herself from those whom she pities. Ismene with quick sensibility rejoins, δυσμόρον τ' ἐμοῦ τρίτης, the life is to be mine, too, in your company (for τρίτης cp. 8). Dindorf's conjecture, ὁ δύ' ἀθλιῶ τροφά, makes the subsequent question of Oedipus appear needless.

ὄμαιμον expresses the sisters' relation to each other only ('my children and my sisters' would be δύσφημον here). In Soph. δύαιμος, ὄμαιμω always refer to brother or sister: 323, 979, 1275, 1405, 1772; Ant. 486, 512f.; El. 12, 325, 531: O. T. 639.

332 σῇ (caus. dat.) = an objective gen. sov: O. T. 969 τώμῳ πέθω (n.).

333 πόθουσι; (causal:) was it because thou wast fain to see me after so long a time? (or was there some further *special* cause?) Cp. Ai. 531 φόβοισι γ' ἀντὸν ἔξελυσάμην. λόγων αὐτάγγ. object. gen., αὐτὴ λόγους ἀγγέλλοντα. Aesch. Ag. 646 πραγμάτων εὐάγγελον. λόγος would be a dat. of circumstance ('with'), but very harsh.

334 ξὺν φίπερ... μόνῳ = ξὺν (τούτῳ) οἰκετῶν ὄντερ εἶχον πιστὸν μόνον, the attraction of the relative extending to the pre-

OE. My child, thou hast come? Is. Ah, father, sad is thy fate to see!

OE. Thou art with us, my child! Is. And it hath cost me toil.

OE. Touch me, my daughter! Is. I give a hand to each.

OE. Ah, children—ah, ye sisters! Is. Alas, twice-wretched life!

OE. Her life and mine? Is. And mine, hapless, with you twain.

OE. Child, and why hast thou come? Is. Through care, father, for thee.

OE. Through longing to see me? Is. Yes, and to bring thee tidings by mine own mouth,—with the only faithful servant that I had.

OE. And where are the young men thy brothers at our need?

Is. They are—where they are: 'tis their dark hour.

OE. O, true image of the ways of Egypt that they show in

recent. plerique. **332 προμηθίᾳ** προθυμίᾳ Wecklein. **333 λέγοιστγ'** L (*ων* superscr. a prima manus): λέγων (omissio γ') T, L², Farn.: ceteri codd. λέγοις γ' vel λέγοις τ' vel λέγους. **335 αὐθ' δραμαι** L et codd. plerique: αὐθόδαιμοι A, R, V². ποῖ Vat., L², schol.: ποὶ L, A, codd. plerique. πονέν] κυρεῖν L². πόνων coniecerunt ed. London, ann. 1722, Wakefield, Dobraelus: τὸ νῦν Canter. **336 δεινὰ δ'** ἑκενοῖς L, ubi prima manus δ' ex σ fecit: primus autem corrector ν inter ε et κ (ut fieret ἐν κελνοῖς) inseruit, hoc scholio in mg. adiecto: νῦν δὲ τὰ ἐρεικενοῖς δεινὰ ἔστιν. δεινὰ δ' ἐν κελνοῖς R, L², Aldus. δεινὰ τάκενοῖς B, T, al.

dicative adj.: Dem. *De Cor.* § 298 οὗτε φόβος οὐτ' ἀλλο οὐδὲν ἐγήρεν...ῶν ἔκρινα δικαίων καὶ συμφερόντων τὴν πόλει οὐδὲν προδοῦναι.

335 πονέν, epexeg. infin. with ποῦ (εἰσι): so as to do their part. The infin. was thus used in affirmative clauses (esp. after δέ), as *Il.* 9. 688 εἰσὶ καὶ οἱδε ταῦτα εἰπέμεν, οἱ μοι ἔτεροι, here are these also to tell the tale, who went with me: Eur. *Hipp.* 294 γυνᾶικες αὐτες συγκαθιστάνται νόσοιν, here are women to help in soothing thy trouble. So on the affirmative οἱδε εἰσὶ πονέν ('here they are to serve') is modelled the interrogative ποῦ εἰσὶ πονέν; 'where are they, that they may serve (as they are bound to do)?' So Eur. *Or.* 1473 ποῦ δῆτ' αἰώνειν οἱ κατὰ στέγας Φρύνες; ποῦ (the scholiast's reading) is right. ποῖ supposes a very harsh ellipse of ηκουσιν or the like, and agrees less well with the reply.

336 οὐτέρ εἰσι: on 273. Schaefer's τὰν is better than the ms. δ' ἀν because the hint is made more impressive by the

abruptness. ταῦτη is adv.

337 Αἰγύπτῳ. Her. 2. 35 τὰ πολλὰ πάντα ἐμπαλν τοῖσι ἀλλοισι ἀνθρώποισι ἐστήσαντο ηθέα τε καὶ νόμους· ἐν τοῖσι αἱ μὲν γυναικες ἀγράζουσι καὶ καπηλεύουσι, οἱ δὲ ἄνδρες κατ' οἴκους ἔσντες ὑφαίνουσι. Soph. certainly seems to have had this passage of his friend's work in view: else it would be strange that v. 341 should correspond so exactly with the special tasks ascribed to the *women* by Her. So the reference in *El.* 62 to the (supposed) dead returning recalls the Thracian Salmoxis in Her. 4. 95, and the disputed passage *Ant.* 905 ff. recalls the wife of Intaphernes in Her. 3. 119. Nymphodorus of Syracuse (275 B.C.?), in the 3rd book (read γ' for ιγ' in the schol. here, Müller *fr. Hist.* 2. 380) of his Νόμιμα Βαρβαρικά, repeated the statement of Her., adding (prob. of himself) that Sesostris had thus sought to tame the men of Egypt to his sway. Anaxandrides, of the Middle Comedy (*circ.* 340 B.C.), in his *Πόλεις*, represented the Athenians as rejecting an Egyptian

φύσιν κατεικασθέντε καὶ βίου τροφάς·
ἐκεῖ γάρ οἱ μὲν ἄρσενες κατὰ στέγας·
θακοῦσιν ἵστουργοῦντες, αἱ δὲ σύννομοι
τᾶξιν βίου τροφεῖα πορσύνοντος ἀεί.
σφῶν δ', ὃ τέκν', οὓς μὲν ἐκὸς ἦν πονεῖν τάδε,
κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,
σφὼ δ' ἀντ' ἐκείνων τάμα δυστήνου κακὰ
ὑπερπονεῖτον. η μὲν ἔξ ὅτου νέας
τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,
ἀεὶ μεθ' ἡμῶν δύσμορος πλανωμένη
γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν
ῦλην ἀστίσι τηλίπους τ' ἀλωμένη,
πολλοῖσι δ' ὅμβροις ἡλίου τε καύμασι
μοχθοῦσα τλήμων δεύτερ' ἥγεῖται τὰ τῆς
οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι.

δεινὰ δ' αὐτοῖς Turner.: δεινὰ τὰν κείνους Schaefer., edd. plerique. **342** σφῶν
L: σφῶ A, al. **344** ἐκείνων L, A, plerique : ἐκείνων Vat., Blaydes. **349** νηλί-
πους τ' L, codd. plerique, Suid., Ald.: ἀνηλίπους τ' T. Omisso τ', νηλίπους Vat.,
ἀνηλίπους B. **350** πολλοῖσι δὲ] πολλοῖσιν scripserat prima manus in L, dein ipsa ν

alliance on the ground of the opposition between the manners of Greece and Egypt:—οὗθ' οἱ τρόποι γάρ δμονοῦσ', οὗθ' οἱ νόμοι | ἡμῶν (*Frags. Com.* Bothe p. 426).

338 φύσιν, 270: τροφάς, 330.

340 ἵστουργοῦσιν: *Il.* 6. 490 (Hector to Andromache) ἀλλ' εἰς οἶκον λούσα τὰ σ' αὐτῆς ἔργα κόμιζε, | ἴστον τ' ἥπακάτην τε, καὶ ἀμφιπόλιοι κέλενε | ἔργον ἐποίχεσθαι· πόλεμος δὲ ἀνδρεσσι μελήσει.

341 τᾶξιν β. τροφεῖα, those means of supporting life which are sought outside of the home,—paraphrasing the ἀγοράζουσι καὶ καπτηλεύσουσι of Her. 2. 35. Elsewhere *τροφεῖα* always=‘reward for rearing’ (Plat. *Rep.* 520 B, etc.).

342 σφῶν δ', dat. of interest, ‘for you two’ (Ant. and Ism.), in your case. Some take it as partitive gen.: then it would mean, ‘of you two pairs,—the pair of brothers being one unit, and the pair of sisters another. But I know no parallel for such an use of a dual pronoun. It is different when ἄμφω is said of two ‘sides’ or armies, considered as units (*Il.* 2. 123 εἰτερ γάρ κ' ἔτέλομεν Ἀχαιοι τε Τράδες τε | ...ἄριθμηθμεναι ἄμφω): or when a dual verb has a twofold dual subject, *Il.* 8. 185 Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων

λάμπε τε δίε, | νῦν μοι τὴν κομιδὴν ἀποτίνετον.

343 Not noticing Ismene’s hint (336), Oed. imagines his sons in repose at Thebes. He is soon to learn that one of them, an exile, is levying war against the other (374). οἰκουρούσιν, not οἰκουρέστον, though a dual follows (345): *O. T.* 1511 f. εἰχέτην...εἰχεσθε: Xen. *Cyr.* 6. i. 47 ὡς εἰδέτην...ησπάσαστο ἀλλήλους: Plat. *Prot.* 330 C εἰτετον δή μοι...δ ὠνομάσατε ἄρτι. ὥστε=ώς, an epic use freq. in Aesch. and Soph. παρθένοι. [Dem.] *In Neaer.* (or. 59) § 86 ἱκανὸν φόβον ταῖς γυναιξὶ παρασκευάζων τοῦ σωφρονεῖν καὶ μηδὲν ἀμαρτάνειν ἀλλὰ δικαίως οἰκουρεῖν. Eur. *Or.* 928 εἰ τάδον οἰκουρήμαθ’ οἱ λελειμμένοι | φθείρουσιν.

344 f. τάμα δυστήνου: *Ph.* 1126 τὰν ἔμαν μελέον τροφῶν: so *nostros vidiisti flentis ocellos* Ov. *Her.* 5. 43. τάμα... κακό: cognate acc. to ὑπέρπονεύτον (like πονεῖν πόνους), ‘ye bear the woes of me hapless for me’ (δυστήνου, placed between art. and noun, must not be taken with ὑπέρπ.). Cp. Plat. *Lugg.* 717 C (a son must cherish his aged parents) ἀποτίνοντα δανεισματα ἐπιμελεῖας τε καὶ ὑπερπονέων ωδῖνας παλαιὰς ἐπὶ νέοις δανεισθεῖσας,

their spirit and their life! For there the men sit weaving in the house, but the wives go forth to win the daily bread. And in your case, my daughters, those to whom these toils belonged keep the house at home like girls, while ye, in their stead, bear your hapless father's burdens.

One, from the time when her tender age was past and she came to a woman's strength, hath ever been the old man's guide in weary wanderings, oft roaming, hungry and bare-foot, through the wild wood, oft sore-vexed by rains and scorching heat,—but regarding not the comforts of home, if so her father should have tendance.

in δ' verit. **351** δεύτερ^{ον}] δεῦρ^{ον} L, L², F, R². **352** ἔχοι L: Campbellio videtur ο ex ε factum esse: mihi non item. Littera ο descripta, forte paullum ultra circulum librarii calamus procurrit; sed litteram ε dare nunquam voluerat. Nam in diphthongu ει non separatim ε et ι, sed ambas uno huiusmodi signo, Υ, exprimere solet. ἔχοι

requiting...their pangs of old, when they suffered for him.

345 νέας τροφῆς θληξε, ceased to need the tender care which is given to children. **νέα τροφή**, here, 'the nurture (*not* 'growth') of the young': so *Ai.* 510 νέας | τροφῆς στερηθείσ, bereft of the tendency which childhood gives: *El.* 1143 (speaking of her brother's infancy) τροφῆς | ...τὴν ...ἀυφί σοι | ... παρέσχον. But in *O. T.* i νέα τροφή=last-born nurslings. κατίσχυσεν, became strong (ingressive aor.), δέμας, 'in body' (acc. of respect). This compound verb, though metrically convenient, seems not to occur elsewhere before the 2nd cent. B.C.: it was usu. intrans. as Polyb. II. 13 κατίσχυνον καὶ τῷ πλήθει καὶ ταῖς εὐχερεῖαις (began to prevail in the battle). Evang. Matth. xvi. 18 πύλαι ἦδον οὐ κατίσχυσοντι αὐτῆς.

348 γερονταγωγεῖ, on the analogy of παιδαγωγεῖ (so, in late Greek, ξεναγωγεῖν for ξεναγεῖν): Ar. *Eg.* 1098 ('I give myself to thee,' says Demus) γερονταγωγεῖν κάναπαιδεύειν πάλιν.

349 νηλίπτους: schol. ἀνυπόδητος. Apoll. Rhod. 3. 646 νηλίπτος, οἴτανος (shoeless, with only a tunic): Theocr. 4. 56 εἰς ὅρος ὄκχ' ἔρτης, μη ἀνάλιπτος ἔρχεο, Βάττε: where schol. ηλιψ γὰρ τὸ ὑπόδημα. If the word really comes from an ηλιψ (of which there is no other trace), then νηλίπτους (used also by Lycophron 635, who, however, may have followed Soph.) is less correct than νηλίπτος, which Blomfield (*Aesch. P. V.* 248) wished to restore here. Eustathius 787. 52 derives

νηλίπτος from λίπτος (fat, unguent), explaining it by αὐλητῆρος καὶ αὐλιπῆς ('un-kempt').

351 ἡγεῖται. The sentence γερονταγωγεῖ, πολλὰ μὲν...ἀλωμένη, πολλοῖσι δ' ὅμβρ. μοχθοῦντα, is so far regular and complete: then we should have expected ἡγουμένη, introducing a comment on the whole sentence. Instead, we have ἡγετα, which draws μοχθοῦντα to itself, and thus breaks the symmetry of the antithesis. The substitution of a finite verb for a second participial clause is freq. in Greek, but is usu. managed as if here we had πολλὰ μὲν...ἀλωμένη, πολλοῖς δ' ὅμβρ. μοχθεῖ, ἡγουμένη etc. Cp. *El.* 190 οἰκονωμῶ θαλάμους πατρός, ὧδε μὲν | δεῖκει σὺν στολῇ | κενᾶις ὡς ἀμφισταμαι τραπέζαις (instead of ἀμφισταμένη): *Lys.* or. 12 § 15 ἐδόκει μοι ταῦτη πειράσθαι σωθῆναι, ἐν θυμῷ μενένω δρῦ, ἐν μὲν λάθῳ, σωθῆσομαι, ἐν δὲ ληφθῷ, ἡγούμην ητοι etc.: and *O. T.* 1134 n.—τὰ τῆς. There are only two other instances in Soph. of the art. so placed: *Ph.* 263 Φιλοκτήτης δὲ οἱ | δισσοὶ στρατηγοί: Ant. 409 κόριν σήραπτες ή κατέχε τὸν | νέκιν. Close cohesion in thought and utterance is the excuse for this, as for the elision of δ', τ', ταῦτ' at the end of a v. (*O. T.* 29 n.).

352 ἀ...ἔχοι is an abstract statement of the condition:—'Supposing him to have tendance, she is content.' For optat. in protasis, with pres. ind. in apodosis, cp. Antiphanes fr. incert. 51 (Bothe p. 412) εἰ γὰρ ἀφέλοι τις τοῦ βίου τὰς ἡδονάς, | καταλείπετ' οὐδὲν ἔτερον ή τεθνη-

σὺ δ', ὁ τέκνον, πρόσθεν μὲν ἔξικου πατρὶ¹
μαντεῖ ἀγονσα πάντα, Καδμείων λάθρα,
ἀ τοῦδ' ἐχρήσθη σώματος, φύλαξ δέ μοι 355
πιστὴ κατέστης, γῆς ὅτ' ἔξηλανόμην·
νῦν δ' αὖ τίν' ἥκεις μῦθον, Ἰσμήνη, πατρὶ²
φέρουσα; τίς σ' ἔξῆρεν οὐκοθεν στόλος;
ἥκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
ἔξοιδα, μὴ οὐχὶ δεῦμ' ἐμοὶ φέρουσά τι. 360

I.S. ἐγὼ τὰ μὲν παθήματ' ἄπαθον, πάτερ,
ζητοῦσα τὴν σὴν ποῦ κατοικοῖς τροφήν,
παρεῖσ' ἔσω· δὶς γὰρ οὐχὶ βούλομαι
πονοῦσά τ' ἀλγεῦν καὶ λέγοντος αὐθίς πάλιν.
ἀ δ' ἀμφὶ τοῦ σῶν δυσμόροις παίδοιν κακά 365
νῦν ἔστι, ταῦτα σημανοῦσ' ἐλήλυθα.
πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρως Κρέοντί τε

etiam A et codd. plerique. ἔχει superscr. οἱ B, T: ἔχει Farn. 353 πρόσθεν πρόσθεν L: septem punctis superpositis priorem vocem delendam indicavit corrector. 355 φύλαξ δέ codd.: φύλαξ τέ Elmsl., Hartung. Pro μον scripsi μοι. 358 τίς σ' ἔξηρεν τίσ ἔξηρεν L. 361 ἄπαθον] ἄπαθον L. 362 κατοικοῖς L et codd. plerique: κατοικοῖ A, al., Aldus. τροφήν] στροφήν A, V³, Ald. 366 σημανοῦσ'

κέναι, ‘*supposing* one takes away...then nothing is left.’ τροφήν, ‘tendance’: see on 345: cp. 1614.

354 μαντεῖα πάντα implies several oracles, given to the Thebans about Oedipus after he had left Thebes. There is no clue to their purport, and we need not ask: they are invented merely to create a pious office for Ismene. It would not have seemed well that she should have stayed at Thebes all these years without showing any active interest in his fate: on the other hand, the poetic legend required that Antigone should be the sole guide of his wanderings. The oracle about final rest had been given to Oed. in his youth (see on 87); the oracle about his grave has only just been received at Thebes (389). Between these two, the only oracle suggested by the Sophoclean version of the story is a response to the question which Creon had proposed to ask at Delphi (*O. T.* 1438), as to whether Oed. should remain at Thebes. But the story of the expulsion (768 ff.) implies that no such response had then been obtained.

355 f. τοῦδε σώματος (without περί), gen. of connection; see on 307. φύλαξ

δέ μοι κ.τ.λ., a general description of her part, subjoined to the special instance just given: ‘and you constituted yourself a trusty watcher (at Thebes) in my interest, when I was being driven from the land,’ i.e. from the moment when the decision to expel me had been taken, and the act was in contemplation. μοι for μον seems necessary: and I suspect that μον first arose from inattention to the exact sense. A gen. after φύλαξ always denotes the object guarded: thus φ. μον ought to mean (not, ‘a watcher in my interest,’ but) ‘a guardian of my person’; this, however, was Antigone’s part (21): Ismene had never roamed with him. So in Eur. *Bacch.* 612 τίς μοι φύλαξ ἦν; (say the Bacchants to Dionysus), ‘what overseer, master (of our rites, like ἐπίσκοπος of Dionysus, *Ant.* 1148) had we?’—not, ‘what guardian of our persons was there?’ Yet there L² (cod. Laur. 32. 2) has μον.

358 στόλος, a journey with a purpose, a ‘mission’: *Ph.* 243 τίνι | στόλῳ προσέσχες; on what mission hast thou touched here?

360 μὴ οὐχὶ...φέρουσα explains the

And thou, my child, in former days camest forth, bringing thy father, unknown of the Cadmeans, all the oracles that had been given touching Oedipus; and thou didst take on thee the office of a faithful watcher in my behalf, when I was being driven from the land. And now what new tidings hast thou brought thy father, Ismene? On what mission hast thou set forth from home? For thou comest not empty-handed, well I wot, or without some word of fear for me.

IS. The sufferings that I bore, father, in seeking where thou wast living, I will pass by; I would not renew the pain in the recital. But the ills that now beset thine ill-fated sons,—'tis of these that I have come to tell thee.

At first it was their desire that the throne should be left to

A et plerique: *σημαίνωσ* L, R. **367** ἔρις codd. omnes. (Quod in L post ἔρις et ἔστθαι sic interpunctum est, eo videtur spectare, ut clarius fieret τε et μηδὲ inter se responderet.) ἔρις coniecit Reisig.: ἔρις Thomas Tyrwhitt., Musgravius, receperunt Brunck., Elms., Herm., Wunder., Hartung., al.: ὥρος Nitzsch.: ἔρεσεν pro

special sense of **κενή**. ‘You have not come empty-handed—*i.e.* without bringing some terror for me.’ μὴ οὐ properly stands with a partic. in a negative statement only when μὴ could stand with it in the corresponding affirmative statement: thus (a) affirmative: βραδὸς ἔρχεται μὴ φέρων, you (always) come slowly, if you are not bringing: (b) negative: οὐ βραδὸς ἔρχεται, μὴ οὐ φέρων, you never come slowly, unless you are bringing. Here μὴ οὐ is irregular, because the affirmative form would be ἡκεις οὐ (not μὴ) φέροντα, a simple statement of fact; and so the negative should be οὐχ ἡκεις οὐ φέροντα. But *bringing bad news* is felt here as a condition of her coming. Hence μὴ οὐ is used as if the sentence were formally conditional:—οὐκ ἀν θλθεται μὴ οὐ φέρουσα.

361 f. From Thebes to Athens is a short day's journey; but Ismene has sought her father far and wide. This could not well have been if, as Campbell supposes (on 355), the oracles which she herself had formerly brought to him had directed his course towards Attica.

362 ζητοῦσα τὴν σὴν τροφήν, ‘enquiring as to your way of life,’ is supplemented by ποῦ κατοικόης, *i.e.*, ‘where you were living.’ Cp. Thuc. 4. 42 ἐπετήρουν τοὺς Ἀθηναῖος οἱ κατασχῆσοντιν.

365 ἀμφὶ...παῖδοιν (dat.), ‘about’: oft. of encompassing tenderness, as 164; here, of besetting trouble: unless we take

it as merely=‘in the case of’: cp. *Tr. 727* ἀλλ’ ἀμφὶ τοῖς σφαλεῖσι μὴ ἔ ἐκουστα | ὅργη πέπειρα.

367 ff. Eteocles and Polyneices were young boys at the fall of Oedipus (see on 1), and their uncle Creon (brother of Iocasta) became regent (*O. T.* 1418). As the two brothers grew up, they agreed, at first, in wishing to resign the throne, of which they were joint heirs, to Creon, lest Thebes should be tainted by their own rule; but afterwards they fell to striving with each other for the sole power. ἔρις, desire (436), is a necessary and a certain correction. The ms. ἔρις would have to mean ‘emulous desire,’ either (a) between the two brothers, if τε...μηδέ=‘both’...‘and not’: or (b) between the brothers and (τε) Creon. Now, there is no objection to using ἔρισ, ἔρις of noble rivalry. The fatal objection is that the idea of *rivalry* at all is here completely,—almost ludicrously,—out of place. The notion that Soph. was thinking of the ἄγαθη ἔρις, which rouses men to effort, as opp. to the κακὴ ἔρις (*Hes. Opp.* 11 ff.), is surely very frigid. It is possible, however, that it was this notion which first brought ἔρις into 367. **Κρέοντι τε.** The τε=‘both,’ answering to μηδέ ‘and not.’ So τε is answered by οὐδέ (instead of οὐτε) Eur. *I. T.* 697, or by δὲ Soph. *Ph.* 1312. So, too, οὐτε by δέ, Eur. *Suppl.* 223, etc. Such irregularity is natural when the second thought is opposed

θρόνους ἔᾶσθαι μηδὲ χραίνεσθαι πόλιν,
λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
οἴα κατέσχε τὸν σὸν ἀθλιον δόμον·
νῦν δ' ἐκ θεῶν τους κἀλιτηρίους φρενὸς
εἰσῆλθε τοῖν τρὶς ἀθλίοιν ἔρις κακή,
ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
χώ μὲν νεάζων καὶ χρόνῳ μείων γεγὼς
τὸν πρόσθε γεννηθέντα Πολυνεύκη θρόνων
ἀποστερίσκει, καξελῆλακεν πάτρας.
οἱ δ', ὡς καθ' ἡμᾶς ἔσθ' οἱ πληθύσων λόγος,
τὸ κοῦλον Ἀργος βὰς φυγὰς προσλαμβάνει

370

375

ἢν ἔρις Bergk.: γένεθη Mekler. κρέοντί τε codd. omnes. Pro τε coniecit δὴ Paleius, γέ Nauck., τοὺς Dindorf. **368** μηδὲ codd. omnes: μήτε T. F. Benedict., Hartung. **369** λόγῳ σκοποῦσι φόνῳ, σκοποῦσι Blaydes. **371** κἀλιτηρίου Toup. (em. in Suid. t. I. p. 431): et sic Elms., Blaydes., Wecklein., al. Codices plerique vel κἀλιτηρίῳ (ut L), vel καξ ἀλιτηρίῳ (ut A); nisi quod pauci καξελῆλακος (B) vel καξ ἀλιτηρίος (Vat.) habent. καξ ἀλιτηρίου conjectura fuit Triclinii. καξ ἀλιτηρίου coniecit

to the first. The objection to reading μήτε in 368 is that, while οὐτε (or μήτε)... τε is common enough, there is no example of τε...οὐτε (or μήτε).

Paley's Κρέοντι δὴ is, however, highly probable. It would mean, 'to Creon in the next resort.' So δὴ is used of succession in *Ant.* 173, where Creon says ἔγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω, Ι next (the sons of Oed. being dead); and Aesch. *Eum.* 3 η δὴ τὸ μητρὸς δευτέρα τόδ' ξέρο | μαντεόν.

368 ἔσθαι, pass., as *Tr.* 329 η δὸν ὄνυ
ἔσθω: Thuc. I. 142 (ἐασόμενοι): Eur. *I. A.* 331 (ἔσθματ): *I. T.* 1344 (ἔώμενος): etc. The midd. of ἔσθω is not classical. πόλιν: so in *Ant.* 776, θπως μλασμα πᾶσ' ὑπεκφύγ πόλις, it is implied that the whole State may be polluted by an act of the king.

369 λόγῳ, in the light of reason, with calm reflection (in contrast to the blind passion for power which afterwards seized them), a dat. of manner, cp. 381, *O. T.* 405 ὅργῃ λελέχθαι, *Ant.* 621 σοφίᾳ... ἐπος πέφανται. τὴν πάλαι... φθοράν, beginning with the curse called down on Laïus by Pelops, for robbing him of his son Chrysippus. Cp. *Ant.* 596 (of this Labdacid house) οὐδὲ ἀπαλλάσσει γενέαν γένος, δλλ' ἐρείπει | θεῶν τις etc.: one generation doth not free another, but some god brings ruin.

371 κἀλιτηρίου. The ms. reading, καξ ἀλιτηρίῳ, is against metre, and gives the form of the adj. which occurs nowhere else; though, had it existed, it would have been most convenient for epic verse. ἀλιτήριος, and the poet. ἀλιτρός, alone are found. The preceding έτε may have led the scribe into an erroneous repetition, as in *Ai.* 205 L has ὁ δευτὸς ὁ μέγας instead of ὁ δευτὸς μέγας (cp. Wecklein, *Ars Soph. emend.* XVI. pp. 69 ff.). This seems, on the whole, more likely than that the Homeric ἀλείτης ('sinner,' ἀλαιτός in Lycophr. 579) should have suggested a form ἀλειτηρός or ἀλοιτηρός, of which there is no other trace. Hesychius (i. 236), s. v. ἀλιτρούη, says that in the Αλχαλατίδες Soph. used the subst. ἀλιτρία (Ar. Ach. 907 ὕστερ πτηάκον ἀλιτρίας πολλὰς πλέων), whence Dindorf καξ ἀλιτρίας φρενός, 'from a sin of the mind.' The objection to this is the unexampled lengthening of the second syllable.

372 The dat. after εἰσῆλθε is strictly a dat. of the person interested, but was perh. influenced by the analogy of the dat. in παρέστη μοι, 'it occurred to me,' and the like: cp. *Tr.* 298 ἔμοι γὰρ οἰκτος... εἰσέβη: Her. I. 86 (λέγεται) τῷ Κροτω... ἐσελθεῖν... τὸ τοῦ Σόλωνος: but 6. 125 τὸν Κροτώνος γέλων ἐσῆλθε: and so Eur. *Med.* 931 εἰσῆλθε μ' οἴκτος.

Creon, and the city spared pollution, when they thought calmly on the blight of the race from of old, and how it hath clung to thine ill-starred house. But now, moved by some god and by a sinful mind, an evil rivalry hath seized them, thrice infatuate!—to grasp at rule and kingly power.

And the hot-brained youth, the younger born, hath deprived the elder, Polyneices, of the throne, and hath driven him from his father-land. But he, as the general rumour saith among us, hath gone, an exile, to the hill-girt Argos, and is taking unto

Herm. (collato ἀλοτός pro ἀλείτης ap. Lycophr. 579): καξ ἀλιτρὸν Reisig.: καξ ἀλιτρίας Dindorf.: καξ ἀλείτηρον Campbell. **372** τρισαθλίου codd.: τρὶς ἀθλίου Porson. (praef. xxvii), Elmsleius. **375** χ̄ sinistro margini appositum ita explicat Schol.: τὸ χ̄ παράκειται ὅτι πρεσβύτερον φησι τὸν Πολυνείκη. Πολυνείκη L, A, al.: Πολυνείκην B, Vat., alii. θρόνον A, R, V³, Aldus. **376** ἀποστερίσκει] αποστερίσει B, Vat. **377** πληθύνων L, A, plerique codd.: πληθύνων Triclinius (T, B,

τρὶς **ἀθλίου** for **τρισαθλίου** was first given by Porson, since otherwise there would be no caesura either in the 3rd or in the 4th foot. He compares *Od.* 5. 306 **τρὶς** μάκαρες Δαναοὶ καὶ τετράκις: Ar. *Plut.* 851 καὶ **τρὶς** κακοδαίμονες καὶ τετράκις, κ.τ.λ. To Hermann's argument, that in any case **τρὶς** and **ἀθλίου** cohere, the answer is that, for the metre, the degree of coherence makes all the difference. Blaydes, keeping **τρισαθλίου**, quotes five such cases as 'free from suspicion.' They are the same five which Porson had discussed and proposed to amend in connection with this passage (*praef.* p. xxviii): viz. Aesch. *Pers.* 501 (transpose *κρυσταλλοπῆν*), Eur. *I. A.* 1586 (transpose *ὅρμενον*), Soph. *Al.* 969 (not strictly similar,—ἐπεγγέλων), Aesch. *Ag.* 1261 (=1252 Dind. *παρεσκόπεις*, doubtful), *Suppl.* 252 (=244 D. *ἐπεικάσαι*, doubtful). Of these, *παρεσκόπεις* is the only exact parallel to **τρισαθλίου**, as being a single word coincident with the dipodia, and not preceded by elision.

374 If **νεάκων** merely = **νεώτερος** ὁν, the pleonasm would be too weak: perh., then, it is tinged with the notion of **νεανιεύμενος** (as in Eur. *Ph.* 713: ποῖ; μῶν νεάκων οὐχ ὄρας δὲ χρῆν σ' ὄραν;—said by Creon to Eteocles). Cp. Aesch. *Ag.* 763 φιλέι δὲ τίκτειν ὑβρις μὲν παλαιὰ νεάκουσαν ὑβριν.

375 τὸν πρόσθε: Polyneices alludes to his right as the firstborn, 1294, 1422: Eur. (*Phoen.* 71) followed the common account in making Eteocles the elder.

The change adopted by Soph. is here a twofold dramatic gain; for (a) Polyneices, who is to come on the scene, can be treated as the foremost offender; (b) Eteocles has now a special fault, and so the curse on both sons is further justified (421).

376 ἀποστερίσκει, historic pres., 'deprives of' (rather than a true pres., 'is excluding from'). The simple *στερόσκω* (Thuc., Plat., Eur., etc.) was commoner in Attic than this compound.

377 πληθύνων, lit., becoming full (of the Nile rising, Her. 2. 19): Aesch. *Ag.* 869 ὡς ἐπλήθυνον λόγοι.

378 **"Αργος**, the territory, not only the city; called **κοιλὸν** because the Argive plain is bounded on w., n. and e. by hills, as on s. by the sea. This epithet had already been given to it, acc. to the schol., in the epic called the *'Επίγονοι*, popularly ascribed to Homer (Her. 4. 32, who expresses doubt), and was again used by Soph. in his *Thamyras* (fr. 222). Cp. Strabo 8. 370 τῆς τε χώρας (the Argive plain) **κοιλῆς** οὐσης καὶ ποταμοῖς διαρρεούμενης (the Inachus and the Erastus) καὶ ἔλη καὶ λίμνας *παρεχούμενης*. So Her. 7. 129 τὸ μέσον δὲ τούτων τῶν λεχθέντων ὄρεών ἡ Θεσσαλίη ἐστι, ἐσθα κοιλὴ: *Od.* 4. 1 Λακεδαιμονα κοιλὴν (the valley of the Eurotas): Polyb. 1. 3. 1 Κοιλὴ Συρία (as lying between Lebanon and Anti-Lebanon). The epith. **κοιλὸν** has an epic tone, as suggesting a distinction from the Homeric Πελαγαγέν **"Αργος** (perh. Thessaly), **Αχαϊκὸν** and **Ιασον** **"Αργος** (Peloponnesus).

κῆδος τε κανὸν καὶ ξυνασπιστὰς φίλους,
ώς αὐτίκ' Ἀργος ἦ τὸ Καδμείων πέδον

380

τιμῇ καθέξον ἥ πρὸς οὐρανὸν βιβῶν.

ταῦτ' οὐκ ἀριθμός ἐστιν, ὡς πάτερ, λόγων,
ἀλλ' ἔργα δεινά· τοὺς δὲ στοὺς ὅπου θεοὶ¹
πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.

ΟΙ. ηδη γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς
ἄραν τιν' ἔξειν, ὥστε σωθῆναι ποτε;

ΙΣ. ἔγωγε τοῖς νῦν γ', ὡς πάτερ, μαντεύμασιν.

ΟΙ. ποιούσι τούτοις; τι δὲ τεθέσπισται, τέκνον;

ΙΣ. σὲ τοῖς ἐκεὶ ζητητὸν ἀνθρώποις ποτὲ
θανόντ' ἔσεσθαι ζῶντά τ' εὐσοίας χάριν.

385

390

al.); eadem res in v. 930. **379** κανὸν] κλευὸν coni. Elms. **380** καδμείων
L (factum ex καδμείων). καδμείων A, al. Contra in O. T. 29 καδμείων (recte) L,
καδμείων A. **381** τιμῇ codd.: αἰχμῇ Blaydes., Cobet. καθέξων L et codd.
omnes, uno excepto A, qui καθέξον habet (factum illud quidem ex καθέξων). καθέξων
Schol. et edd. ante Brunckium, qui καθέξον restituit. Nauckius καθέξων revocavit,
Ἀργος (380) in αὐτὸς mutandum censens. **382** ἀριθμός] ἄρ' ὕθλος Meinekius:

379 κῆδος, *affinitatem*, with Adrastus, by marrying his daughter Argeia (*κῆδος* 'Άδραστον λαβών, Eur. *Ph.* 77); **κανόν**, in a new quarter (as opp. to his native land). Perhaps Statius, whom Schneid. quotes, was translating this: *iamque ille novis, scit fama, superbit | Conubii, risusque parat, queis regna capessat* (*Theb.* 2. 108).

380 f. ὡς κ.τ.λ.: 'as purposing that Argos should either possess the Theban land in honour, or exalt Thebes to the skies' (by the glory of having defeated Argos). ὡς...Ἀργος...καθέξον ἥ...βιβῶν, acc. absol. in the *personal* constr., as O. T. 101 ὡς τὸδ' αἷμα χειμάσον πόλιν: Thuc. 6. 24 ἔρως ἐνέπεσε τοῖς πᾶσιν... ἐκπλεύσατο... ὡς ἥ καταστρέψομένοις ἐφ' ἂν ἐπλεον, ἥ οὐδὲν ἀν σφαλεῖσαν μεγάλην δύναμιν, in the belief that they would reduce Sicily, or that at all events a great armament could suffer no disaster. Eur. *Ion* 964 ΠΑΙΔ. σοὶ δ' ἐσ τὸ δέξιον εἰσῆλθεν τέκνον;—ΚΡΕΟΤΣΑ. ὡς τὸν θεὸν σ' ὑποντα τόν γ' αὐτοῦ γήνον.

381 τιμῇ dat. of manner: cp. 369. καθέξον, occupy as conquerors: Dem. or. 18 § 96 τὰ κύκλῳ τῆς Ἀττικῆς κατεχόντων ἀριστοτάς καὶ φρουράς.

πρὸς οὐρ. βιβῶν: cp. κλέος οὐρανὸν ἵκει (*Od.* 9. 20), κλέος οὐρανόμηκτος (Ar.

Nub. 459): Eur. *Bacch.* 972 ὥστ' οὐρανῷ στηρίζον εὐρήσεις κλέος (thou wilt find thy fame towering in the sky). But the best illustration is Isocr. or. 15 § 134 τὰ μὲν ἀμαρτανόμενα παρόψονται, τὸ δὲ κατορθωθὲν οὐρανόμηκτες ποιήσονται, they will overlook your failures, and exalt your success to the skies. So Lucr. 1. 78 *religio pedibus subiecta vicissim Opteritur, nos exaequat victoria caelo.* Wecklein strangely understands:—'or will make Thebes rise to the sky' (in smoke, by burning the city), comparing Eur. *Tro.* 1298 πτέρυγι δὲ καπνὸς ὡς τὸ οὐράνια πεσόσσα δορὶ καταφθίνει γά, which means simply: 'our land hath fallen like smoke that hath sunk down on its wing from the sky, and is perishing by the spear.'

382 ἀριθμός: Eur. *Tro.* 475 κάνταμθ' ἀριστεύοντι ἐγενάμην τέκνα, | οὐκ ἀριθμὸν ἀλλως, ἀλλ' ὑπερτάτους Φρυγῶν. Hor. *Epp.* 1. 2. 27 *Nos numerus sumus et fruges consumere nati.*

383 If the MS. ὅποι (Vat. ὅπῃ) is right, the phrase is harsh beyond example. ποῖ, ὅποι, instead of ποῦ, ὅπον, are often boldly used, when the verb implies either (a) motion, as 227 καταθήσεις, 476 τελευτῆσαι, Eur. *Bacch.* 184 καθιστάναι, etc.; or (b) patience up to a point, as

him a new kinship, and warriors for his friends,—as deeming that Argos shall soon possess the Cadmean land in her pride, or lift that land's praise to the stars.

These are no vain words, my father, but deeds terrible; and where the gods will have pity on thy griefs, I cannot tell.

OE. What, hadst thou come to hope that the gods would ever look on me for my deliverance?

IS. Yea, mine is that hope, father, from the present oracles.

OE. What are they? What hath been prophesied, my child?

IS. That thou shalt yet be desired, alive and dead, by the men of that land, for their welfare's sake.

ἀθύματ' Maehlyus. **383** ὅποι L et codd. omnes praeter Vat., qui ὅπη praebet. ὅποι Elms. (in textu, per errorem fortasse, in annot. enim ὅποι praeferit), Hartungus. ὅπη Halm., Wecklein. **384** κατοκτιόνσιν codd.: κατοκιόνσιν coniecit Bothius (quod quidem in cod. F esse ait Elms.), καθορμούσιν Madvig.: καταστρέψουσιν Nauck. **385** ὡς] ὥδ' Hartung. **386** ὥραν codd. (superscripto tamen in L et alibi φροντίδα); ὥραν Turnebus. In L ὡ ex ὥ natum videri possit; sed parum certum est. **387** γ' post νῦν omitunt T, F, al. **390** εὐστολας codd.

Ar. *Lys.* 526 ποῖος γάρ καὶ χρῆν ἀναμεῖναι; But it is hard to see how ὅποι κατοκτιόνσιν could mean ‘how far they will prolong (thy woes) before they pity them.’ To supply προελθήντας or προαγαγήντας is to cut the knot. If the phrase meant anything, it ought rather to mean, ‘up to what point they will pity them.’ As in 335 ποῖοι is a ms. error for ποῖοι, so here δποι for ὅποι (Wecklein prefers δπη, ‘in what way’). Note that, in this context, πόνους = the woes of Oed. generally (mental and physical), not merely his toils in wandering: this is against the emend. κατοκιόνσιν.

385 f. ὡς...ξειν. Against the tempting conjecture θεοί | ...ξειν, remark that in some other passages, where our MSS. give this mixed construction, the acc. and inf. could not be eliminated without strong measures: thus Xen. *Hellen.* 6. 5. 42 ἐλπίζειν δὲ χρή ὡς ἀνδρας ἀγαθὸς μᾶλλον ή κακοὺς αὐτοὺς γενήσεσθαι: *Cyr.* 8. 1. 25 πρὸς δὲ τούτους ἐλογίζετο ὡς εἰ πάντες οἱ κουνῶντες θεοσεβεῖς εἶεν, ἤτοι ἀνατούντες ἔθέλειν: where the least violent remedy would be to delete ὡς—a course not possible here. In some other such places, indeed, the inf. can be very easily corrected (as *Hellen.* 3. 4. 27 εἴη for εἶναι, 7. 4. 39 δεῖ for δεῖν). ὡς...θεοὺς ξειν may be sound. Harsh as it seems to us, usage had perhaps accustomed the ear to hearing the speaker's own view introduced by ὡς, even when the cor-

responding construction did not follow. ὥδ' ἔμον would be weak. But ὥστ' ἔμον (against which the presence of ὥστε in 386 is not conclusive, cp. on 554) is worth weighing: cp. Eur. *Or.* 52 ἐλπίδα δὲ δῆτιν' ἔχομεν ὥστε μὴ θανεῖν.

387 Since ξεινε is virtually one word, this v. cannot be regarded as an instance of γε used twice in the same sentence. Such repetition is allowable when more than one word is to be emphasised, as Eur. *Ph.* 554 ἐπει τά γ' ὁρκούνθ' Ικανὰ τοῖς γε σώφροις, but no certain example happens to occur in Soph.: see on *O. T.* 1030.

389 f. The purport of this new oracle seems to have been:—‘The welfare of Thebes depends on Oed., alive or dead.’ Ismene paraphrases it:—‘It shows that you will be in request with the Thebans some day (ποτέ, i.e. some day soon, 397),—not merely after your death, but while you live.’ She knows that Creon is coming in the hope of carrying Oed. back—not to Thebes, but to some place just beyond the Theban border, where his person, and afterwards his grave, should be under Theban control. Cp. on 1331.

390 εὐστολας, used by Soph. also in the *Amphitryon* (fr. 119) ἐπει δὲ βλάστοι, τῶν τριῶν μιαν λαβεῖν | εὐστολας ἀρκεῖ, quoted by the schol., who describes it as the reading ἐν τοῖς ἀναγκαιστέροις τῶν ἀντιγράφων (the better copies)... δ καὶ οἱ ιπομηματισάμενοι αἰξιόντων (the Alexan-

- ΟΙ. τίς δ' ἀν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἄν ;
 ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
 ΟΙ. ὅτ' οὐκέτ' εἰμι, τημικαῦτ' ἄρ' εἴμ' ἀνήρ;
 ΙΣ. νῦν γάρ θεοί σ' ὄρθουσι, πρόσθε δ' ὠλλυσαν.
 ΟΙ. γέροντα δ' ὄρθουν φλαῦρον ὃς νέος πέσῃ. 395
 ΙΣ. καὶ μὴν Κρέοντά γ' ἵσθι σοι τούτων χάριν
 ἥξοντα βαινού κούχι μυρίου χρόνου.
 ΟΙ. ὅπως τί δράσῃ, θύγατερ; ἔρμήνευε μοι.
 ΙΣ. ὡς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
 κρατῶσι μέν σου, γῆς δὲ μὴ μβαύης ὅρων. 400
 ΟΙ. ή δ' ὡφέλησις τίς θύρασι κειμένου;
 ΙΣ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς Βαρύς.

omnes: εὔσολα schol., Suidas s. v., Zonaras p. 912. 391 τίς δ' ἀν τοιοῦδ'
ἀνδρὸς εὖ πράξειεν ἄν; L aliisque pauci: τίς δ' ἀν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν
ἄν; A et codd. plerique: τί pro τίς L², et a prima manu A. τίς δ' ἀν τι τοιοῦδ'
ἀνδρὸς εὖ πράξειεν ἄν; Hermann.: τί δ' ἀν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειε τίς; Blaydes.:
τίς δ' ἀντὶ τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἄν; Wecklein. 392 τάκελνων Lex τὰ κείνων

drian commentators). It does not occur except in Soph.: but Theocr. 24. 8 has εὔσοα τέκνα ('safe and sound').

391 A and other MSS. have τοιοῦδ' ὑπ', which gives a clear constr. It seems arbitrary to assume that in L's reading τίς δ' ἀν τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἄν, the syllable lost was rather τι after τίς δ' ἄν, the gen. being one of source. Herm. supports the latter view by O. T. 1006 σού πρὸς δόμους ἐθόντος εὖ πράξαμι τι, but there the gen. is absolute. Wecklein gives τίς δ' ἀντὶ τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἄν; comparing ἀνθ' οὐ, ἀντὶ τοῦ; but in such phrases ἀντὶ = 'in recompense for,' not 'through the agency of.'

392 ἐν σοὶ: 247. γίγνεσθαι is never merely εἶναι. ἐν σοὶ γίγνεται τὰ κείνων κράτη=their power comes to be in thy hand: i.e. the new oracle so appoints, φασὶ with indef. subject, 'people say,' report says (we cannot supply 'the θεωροί' from 413). κράτη, political predominance generally, but with esp. ref. to prevalence in war against Athens (1332): the plur. as of royal power (*Ant.* 173 κράτη...καὶ θρόνος).

393 ἀνήρ, emphatic, as oft.: Ar. *Nub.* 823 ὁ σὺ μαθὼν ἀνήρ ἔσται: Xen. *Cyr.* 4. 2. 25 οὐκέτ' ἀνήρ ἔστω, ἀλλὰ σκευοφόρος.

394 ὀλλυσαν, imperf. of intention; see on 274. This was their design up to

the moment of his fall. From that moment dates the period meant by νῦν.

395 See on 1. δε πέσῃ without ἄν, as oft. in poetry, seldom in prose (O. T. 1231 n.).

396 καὶ μήν here = 'Well, however that may be' (even if it is φλαῦρος); γε throws back a light stress on Κρέοντα: 'Creon thinks the matter important.' For a slightly different use of καὶ μήν... γε cp. O. T. 345 n.

397 βαῖον...χρόνον. The gen. of the 'time *within which*' expresses the period to which the act *belongs*, and might so be viewed as possessive: Plat. *Gorg.* 448 οὐδεὶς μέ πω ἡρώης κανὸν οὐδὲν πολλῶν ἔτῶν, i.e. non-questioning of me has now been the attribute of many years. ἔτῶς is sometimes added (Isocr. or. 6 § 46 ἔτῶς τριῶν μηνῶν κατέσχεν ἄπασαν Μακεδονίαν). κούχι μ., with warning emphasis: O. T. 58 γνωτὰ κούκι ἄγνωτα (n.). Cp. 617.

399 στήσωσι, sc. οἱ Θηβαῖοι: Creon himself lays stress on his mission to speak for all (737). Schol., κατοικίσωσι. The word has a certain harsh fitness for τὸν πλανήτην (3). Against ὡς ἄγχι γῆς στήσῃ σε speaks the plural strain of the whole passage (392 κείνων, 400 κρατῶσι, 402 κείνοις, 405 θέλουσι, etc.).

400 ὅρων. ἐμβαῖνω usu. takes either dat., or prep. with gen. or accus.: the

OE. And who could have good of such an one as I?

IS. Their power, 'tis said, comes to be in *thy* hand.

OE. When I am nought, in that hour, then, I am a man?

IS. Yea, for the gods lift thee now, but before they were working thy ruin.

OE. 'Tis little to lift age, when youth was ruined.

IS. Well, know, at least, that Creon will come to thee in this cause—and rather soon than late.

OE. With what purpose, daughter? expound to me.

IS. To plant thee near the Cadmean land, so that they may have thee in their grasp, but thou mayest not set foot on their borders.

OE. And how can I advantage them while I rest beyond their gates?

IS. Thy tomb hath a curse for them, if all be not well with it.

factum: contra in A falsa l. verae cessit. **393** ἀρ' L, A, al. (contra in vv. 408 seq., ubi ἀρα requiritur, L ἀρα bis habet): ἀρ' T, B, et codd. plerique. **395** πέρη τοῦροι codd. omnes et Aldus: πέραι Turnebus et edd. ante Brunckium. **402** τύμβος δυστυχῶν] τύμβος ἐκτὸς ὡν coni. Rauchenstein., νεκρὸς ἐγκοτῶν Nauck., πότμος δυστυχῶν

simple gen. could be explained as particitive, but prob. is rather on the analogy of the gen. with ἐπιβαλνω: cp. O. T. 825 ἐμβατεύειν πατρόδος. The gen. with ἐπεμβαίνω (924) is warranted by the first prep.

401—408 The tenor of this fine passage should be observed.

Oedipus took *ἐν τοι* (392) to mean that the welfare of Thebes depended on his presence there. He is thinking of a restoration to his Theban home (395). He asks, therefore,—‘Of what use can I be to them if I am left at their doors, and not received within their land?’ ‘They will suffer,’ she replies, ‘if your *tomb* is neglected.’ Oedipus does not see the force of this answer: he still infers (from *θανάτῳ* in 390) that, whatever may be his doom in life, he is at least to be *buried* at Thebes. ‘Why, of course they will,’ he replies (403). ‘So’—pursues the daughter (404)—‘they mean to keep you within their grasp.’ A new suspicion flashes on him. ‘They will *bury* me at Thebes?’ ‘It cannot be.’ That is enough. He will never give himself into their hands.—Remark that he was supposing Apollo’s former decree (91) to have been cancelled by this later one (389). He now sees that the new oracle does *not* cancel the former, but merely confirms it in one

aspect, viz. in the promise of ἀτην τοῦς πέμψασιν (93).

401 θύρας, *foris*, as Eur. *El.* 2074 οὐδὲν γὰρ αὐτὴν δεῖ θύρασιν ἐνπρεπέσι | φανεῖν πρόσωπον (she ought not to show her beauty *abroad*), where, as here, Elms. restored it from the MS. *θύρασι*. Campbell retains the latter. But, while in *θύρας*, *θύραξ*, *θύραθεν*, *θύρασις* the notion of ‘external’ is uppermost, the figurative uses of the plur. *θύραι* always speak of *approaching* the house: as ἐπὶ τὰς θύρας προτάτῃ, ἐπὶ ταῖς θύραις διατρίβειν, ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν (Xen. *An.* 6. 5. 23). So here *θύρασι* would mean, not, ‘outside of their doors,’ but, ‘at their *very* doors.’ *κειμένου*: schol. οἰκοῦντος.

402 κείνοις with *βαρύς* only. **δυστυχῶν**=if it does not receive due honours: cp. ἀμοιρο...νέκυς of a corpse denied due rites (*Ant.* 1071). Eur. *Hec.* 319 τύμβον δὲ βουλομην ἀν ἀξιούμενον | τὸν ἔμδν ὁρασθαι. Since in death (390) he was still to sway their destiny, they wished his grave to be where they could make the due offerings (*ἐναγίζειν*) at it: cp. Her. 2. 44 τῷ μὲν ὡς ἀθανάτῳ...θύσονται, τῷ δὲ...ώρων ἐναγίζονται. Such *ἐναγίσματα* would be at least annual (cp. Isae. or. 2 § 46). The schol. takes **δυστυχῶν** as=‘if not on Theban soil’: but this is excluded by 407.

- ΟΙ. κάνευ θεού τις τοῦτο γ' ἀν γνώμη μάθοι.
 ΙΣ. τούτου χάριν τούνν σε προσθέσθαι πέλας
 χώρας θέλουσι, μηδ' ἵν' ἀν σαυτοῦ κρατοῖς. 405
 ΟΙ. ή καὶ κατασκιώσι Θηβαία κόνει;
 ΙΣ. ἀλλ' οὐκ ἐὰ̄ τοῦμφυλον αἷμά σ', ὁ πάτερ.
 ΟΙ. οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσίν ποτε.
 ΙΣ. ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος.
 ΟΙ. ποίας φανείσης, ὁ τέκνου, συναλλαγῆς; 410
 ΙΣ. τῆς σῆς ὑπ' ὅργης, σοὶς ὅταν στῶσιν τάφοις.
 ΟΙ. ἀ δ' ἐννέπεις, κλύνουσά τοῦ λέγεις, τέκνου;
 ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἔστιας.
 ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκὼς κυρεῖ;
 ΙΣ. ὡς φασιν οἱ μολόντες εἰς Θήβης πέδον. 415
 ΟΙ. παιδῶν τις οὖν ἥκουσε τῶν ἐμῶν τάδε;
 ΙΣ. ἄμφω γ' ὄμοιώς, κάξεπίστασθον καλῶς.
 ΟΙ. καὶ οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
 τοῦμον πόθον προῦθεντο τὴν τυραννίδα;

Mekler. **404** In L prima manus dederat πέλας προσθέσθαι. Deinde corrector superscripserset litteras β, α, verum ordinem indicantes. Postremo potius visum est πέλας delere, et post προσθέσθαι denuo scribere. **405** κρατῆς codd. omnes: κρατοῖς Brunck, edd. rec. plerique. **408** οὐκ ἄρ' L: vide ad v. 392 οὐ τῷ

403 Cp. O. T. 398 γνώμη κυρῆσας οὐδὲ ἄπ' οἰωνῶν μαθών. It needed no oracle to tell one that they would incur divine anger for neglecting the first duties of piety towards their late king.

404 f. σε προσθέσθαι, ‘to associate you with them (as a prospective ally) in the neighbourhood of their land, and not (to leave you) in a place where you will be your own master.’ Cp. Her. I. 69 χρήσαντος τοῦ θεοῦ τὸν Ἐλληνα φίλον προσθέσθαι, …ὑμέας…προσκαλέμαι φίλος τε θεῶν γενέσθαι καὶ σύμμαχος. With μηδ', etc., a verbal notion such as ἔσσαι οἴκεν must be supplied from προσθέσθαι: cp. El. 71 καὶ μή μ' ἀτιμον τῇσδ' ἀποστείλητε γῆς, | ἀλλ' ἀρχέπλουτον (sc. καταστήσατε). ἀν...κρατοῖς, nearly = κρατήσεις. See on ἵν' ἀν...εἰπομεν, 189. With the ms. κρατῆς, ἀν belongs to ἵνα: ‘wherever you may be your own master’: which is evidently less suitable here.

406 καὶ with κατασκιώσι (not with ἢ, which would imply that he did *not* expect it, O. T. 368): ‘Having settled me near their land, will they further

bury me within it?’ For κατασκιάζειν cp. Epigrammata Graeca 493 (Kaihel, Berl. 1878) θανόντα...γαῖα κατεσκιάσεν.

407 τοῦμφυλον αἷμα, thy blood-guilt for the death of a kinsman: so ἐμφύλιον αἷμα (Pind. Pyth. 2. 32), αἷμα συγγενές (Eur. Suppl. 148), αἷμα γενέθλιον (Or. 89): but in O. T. 1406 αἷμα ἐμφύλιον merely = ‘a blood-kinship.’ Oed. was doomed to αειφυτα (601). Even to bury him in Theban ground would seem impious towards Laius. So, when Antigone has given the burial-rite to Polyneices, Creon asks, (Ant. 514) πῶς δῆτ' ἐκείνῳ δυστεβῆ τιμᾶς χάριν; ‘How, then, canst thou render a grace which is impious towards that other?’ (Eteocles).

410 συναλλαγῆς, strictly, a bringing together (by the gods) of persons and circumstances, a ‘conjunction’: rarely without the defining gen. (as νόσου ξ., O. T. 960); for in Tr. 845 διεθρίας (Wunder οὐλίασι) ξ. prob. =‘at the fatal meeting’ (of Deianeira with Nessus).

411 σοὶς...τάφοις, poetical locative dat. (O. T. 381 n.), freq. in Homer, as

OE. It needs no god to help our wit so far.

IS. Well, therefore they would fain acquire thee as a neighbour, in a place where thou shalt not be thine own master.

OE. Will they also shroud me in Theban dust?

IS. Nay, the guilt of a kinsman's blood debars thee, father.

OE. Then never shall they become my masters.

IS. Some day, then, this shall be a grief for the Cadmeans.

OE. In what conjuncture of events, my child?

IS. By force of thy wrath, when they take their stand at thy tomb.

OE. And who hath told thee what thou tellest, my child?

IS. Sacred envoys, from the Delphian hearth.

OE. And Phoebus hath indeed spoken thus concerning me?

IS. So say the men who have come back to Thebes.

OE. Hath either of my sons, then, heard this?

IS. Yea, both have heard, and know it well.

OE. And then those base ones, aware of this, held the kingship dearer than the wish to recall me?

Blaydes. *κρατήσωσιν* L et codd. ceteri. In T scriptum est *ον* super *ω*. Schol. in L, ὁ δὲ μῆ πλεονάξει, tanquam *κρατήσουσιν* legens. 415 φασιν] φασὶ γ' Herwerden. εἰς Θήβης πέδουν] εἰς Θήβας πάλιν Wecklein. 416 τις] τις L, quod Elmslieus propter Ismenae responsum praetulit. 417 ἄμφω θ' L, A, codd.

II. 21.389 *ἡμενος Οὐλύμπῳ*. Some day the Thebans will invade Attica, and will be defeated by the Athenians near the grave of Oedipus. Cp. Aristides *ὑπέρ τῶν τεττάρων* p. 284 (the great men of the Greek past are guardian spirits), καὶ βίεσθαι γε τὴν χώραν οὐ χείρον ἡ τὸν ἐν Κολωνῷ κείμενος Οὐλύμπου: where the schol. records a vague legend of his epiphany in some fight with Theban invaders. When the Persians (480 B.C.) were repulsed from Delphi, two gigantic warriors pursued them; τούτους δὲ τοὺς δύο Δελφοὶ λέγοντος εἶναι τοὺς ἐπιχωρίους ἥρωας, Φύλακόν τε καὶ Αἴγρωνον, τῶν τὰ τεμένεα ἐστι περὶ τὸ Ιρόν (Her. 8. 39). So Theseus was seen at Marathon (Plut. *Thes.* 35); Athene appeared, and the Aeacidae helped, at Salamis (Her. 9. 83 f.).

413 θεωρῶν, sent from Thebes to Delphi, to consult the oracle in solemn form (*O. T.* 114): cp. on 354. ἔστας, the 'hearth of the Pythian seer' (*O. T.* 965), 'at earth's centre' (*μεσθμφαλος*, Eur. *Ion*

462).

414 ἐφ' ἡμῖν, 'in my case' (n. on *O. T.* 829).

415 οἱ μολόντες: schol. οἱ θεωροί.

416 πατέδων τις (there being only *two* sons) virtually strengthens the question, as if he asked—'Had my sons any knowledge whatever of this?'

418 f. καὶ εἶτα, 'and after that,' is explained by τῶνδις ἀκούσαντες. τῶνδις: see on 304. πατρος...προύθεντο: Eur. *Hipp.* 382 οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ | ἀλληρην τυ': Isocr. *Eph.* 9 § 17 ἀλλοις ἀνθ' ἡμῶν προκριθῆμαι: and so Plat. *προτητῶν τι ἀντὶ των* (*Lys.* 219 D), πρό τινος (*Legg.* 727 D), πλέον τινός (ib. 777 D), μᾶλλον ἢ τι (887 B). What is the complaint of Oed. against his sons? This:—Apollo had made him the arbiter, in life and death, of Theban welfare (389). His sons might have pleaded with the Thebans:—Apollo has now virtually condoned the *ξυφυλον αἷμα* (407). Restore our father to the throne.' But they desired the throne for themselves. Here, as in regard to his expulsion, they neglected an opportunity which natural piety should have seized (441).

419 τούμπῳ πάθου: the possess. pron. = object. gen. of pers. pron.: see on 332.

- ΙΣ. ἀλγῶ κλύουσα ταῦτ' ἔγώ, φέρω δ' ὅμως. 420
 ΟΙ. ἀλλ' οἱ θεοί σφιν μῆτε τὴν πεπρωμένην
 ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
 αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
 ἥς νῦν ἔχονται κάπαναίρονται δόρυ·
 ώς οὗτ' ἀν δις νῦν σκῆπτρα καὶ θρόνους ἔχει 425
 μείνειεν, οὗτ' ἀν οὐξεληλυθὼς πάλιν
 ἐλθοι ποτ' αὐθίς· οὐ γε τὸν φύσαντ' ἐμὲ
 οὐτῶς ἀτίμως πατρίδος ἐξωθούμενον
 οὐκ ἔσχον οὐδ' ἡμυναν, ἀλλ' ἀνάστατος
 αὐτοῖν ἐπέμφθην καξεκηρύχθην φυγάς. 430
 εἴποις ἀν ὡς θέλοντι τοῦτ' ἐμοὶ τότε
 πόλις τὸ δῶρον εἰκότως κατήνεσεν.

plerique, Ald.: ἄμφω γ', T, B, al. 420 κλύουσα] φέρουσα Wecklein.: λέγουσα λέγω δ' ὅμως Nauck. 421 σφι L, A, al.: σφε T, al.: σφι Elmsleius ad Eur. *Med.* 393 (=398 Dind.), edd. rec. plerique. μῆτε codd.: μῆτι Bothius, Blaydes. τὴν πεπρωμένην T, B, Vat., R, alii. τῶν πεπραγμένων L (quod corrector, bis superscripto η, in τὴν πεπραγμένην mutare voluit), A (in marg. γρ. τὴν πεπρωμένην); τὴν πεπραγμένην F, V³ (correctum in τῶν—ων): τὴν πεφασμένην Turner. 422 ἐν δ'

420 φέρω δ' ὅμως is usu. taken, ‘but such are my tidings’ (cp. 360). This would be fitting if, with Wecklein, we might read φέρουσα for κλύουσα: but the latter is in all MSS., and naturally refers to the words just heard by Ismene from Oed., not to a report heard by her at Thebes. The indignant question of Oed. invited a defence. She replies, ‘I am pained to hear my brothers charged with such conduct, but I must bear it’—i.e. I cannot deny the charge. The contrast between ἀλγῶ and φέρω has thus more point.

421 ἀλλ'. ‘Nay, then’—opening the imprecation, as *Ph.* 1040 ἀλλ', ὦ πατρύα γῆ θεοί τ' ἔγχώρωι, | τίσασθε, τίσασθο'.

σφι, not σφι, was prob. always the form used by Attic tragedy. It is required by metre below, 444, 451, 1490: *Ai.* 570: *El.* 1070: Aesch. *P.* V. 252, 457: *Pers.* 759, 807: fr. 157 (*ap.* Plat. *Rep.* 391 E). Eur. has the dat. in two places where, as here, σφι is possible, but in both σφι has MS. authority, and should probably be read, *Med.* 398 (*v.l.* σφι), *Suppl.* 769. On the other hand there is no place in trag. where metre excludes σφι.

τὴν πεπρωμένην, by the curse in the house of Laïus (369).

422 ἐν δ' after μῆτε is harsh, and

Elmsley's ἐν τῷ may be right. There is, however, a good deal of MS. evidence for τε...δε in trag: see on 367. In *Tr.* 143 μῆτις ἐκμάθοις παθοῦσα νῦν δ' ἀπέκριος εἰ is in L (and most MSS.): though in *Tr.* 583 L has the normal μῆτις ἐκμάθομι τὰς τε τολμώσας στυγῶ.

ἐν ἐμοὶ (cp. 247), may the issue for them come to be (392) in my hands, i.e. may the gods allow me to be the final arbiter, and to doom them both by a father's curse.

424 ἥς ἔχονται καὶ (έφ' ἦ) ἐπαναρόνται, the case of the relat. pron. suiting only the first verb, as if, instead of καὶ ἐπαν., a partic. ἐπαναρόμενοι followed: cp. II. 3. 234 ἀλλούς μὲν πάντας ὁρῶ...οὓς κεν ἐν γνοτῷ καὶ τῷ οὐνομα μυθησαίμην (i.e. καὶ ὧν): Plat. *Rep.* 533 D δὲ ἐπιστήμας μὲν...προσείπομεν, δέονται δὲ (i.e. αἱ δὲ δ.) δύναμας ἀλλού.

ἐπαναρόνται δόρυ, the MS. reading, would mean, ‘are taking a spear upon them,’ the verb being used figuratively (like *in se suscipere*) of obligations or responsibilities (φίλιαν, πόλεμον, τέχνην, λαρυγέλαν etc.); but ἐπαναρέσθαι, in its literal sense of ‘uplifting against,’ is more natural and more poetical with δόρυ: cp. Eur. *Her.* 313 καὶ μῆποτ' ἐς γῆν ἔχθρον αἱρεσθαι δόρυ.

IS. It grieves me to hear that,—but I must bear it.

OE. Then may the gods quench not their fated strife, and may it become mine to decide this warfare whereto they are now setting their hands, spear against spear! For then neither should he abide who now holds the sceptre and the throne, nor should the banished one ever return; seeing that when I, their sire, was being thrust so shamefully from my country, they hindered not, nor defended me; no, they saw me sent forth homeless, they heard my doom of exile cried aloud.

Thou wilt say that it was mine own wish then, and that the city meetly granted me that boon.

codd.: ἐν τ' Elms. **424** κάπαναρούνται codd.: κάπαναρούνται Hermann.
426 οὐτ' ἔξεληλυθώσ πάλιν L, al.; οὐτ' ἀν οὐξεληλυθώσ A, B, plerique. πόλιν
 pro πάλιν A, R, V³, Aldus, Turnebus. **428** ἀτίμωσ codd.: ἀτίμων Wecklein.
429 ἥμιναν L et codd. plerique: ἥμινον A, R, V³, Ald., quam l. Elms.
 ab ultima vocis ἔσχον syllaba ductam putat, ut v. 381 v. l. καθέξων a βιβῶν,
 474 κρόκουσιν a θαλλόσιν. **430** αὐτῶν] αὐτοῖς Vat. **432** κατηίνουσεν L: κατή-

425 ὡς, ‘for’ (if I were to have the decision). Blomfield’s conjecture ὁδί is unnecessary.

427 οὐ γέ, causal: see on *oītrous* 263.

428 ἀτίμωσ: cp. 440 *βίᾳ*: 770 ἔξεώθεις. Soph. has this adv. thrice elsewhere of ignominious or ruthless treatment, *El.* 1181, *Ant.* 1069, fr. 593. 7.

429 οὐκ ἔσχον, did not stop me (from being expelled). We find such phrases as ἔχω τινὰ πιστώντά τι, to check one in the act of doing something (*O. C.* 888 βουνθούντα μ'...ἔσχετ), but not ἔχω τινὰ ἀδικούμενον, to stop one from being wronged (like παίνω). Here, then, it is better to supply τὸ (or ὧστε) μὴ ἔξωθεῖσθαι than to take ἔσχον with ἔξωθούμενον. Cp. Xen. *An.* 3. 5. 11 πᾶς...ἀσκός δύο ἀνδρας ἔξει τὸ (v. l. τοῦ) μὴ καταδῆναι· ὧστε δὲ μὴ διασθάνειν, η̄ μῆλη καὶ η̄ γῆ σχῆσει.

429 ἥμιναν, sc. ἑμοί. **ἀνάστατος**, made to rise up and quit one’s abode, ‘driven from house and home,’ implying ἀειφυγία (ἥσι), *Tr.* 39 ἐν Τραχίνι τῷδε ἀνάστατοι | ξένω παρ’ ἀνδρὶ ναούσιν (driven from our home at Argos). Thuc. 1. 8 ol.. ἐκ τῶν νήσων κακούργοι ἀνέστησαν ὑπ’ αὐτῶν (were expelled).

430 αὐτοῖν, not dat. of the agent (very rare except with perf., plpf., or fut. pf. pass.), but dat. of interest (‘so far as they were concerned’): cp. *Ph.* 1030 τέθηνχ’ ὑμῖν πάλιν; *Aesch. P. V.* 12 σφῶν μὲν ἐντολὴ Διὸς | ἔχει τέλος δῆ. ἔξειηρυθην, by a proclamation of Creon

(as regent) to the citizens—like that which Oed. himself had made (*O. T.* 216 ff.). **κίρνυμα** is used of the royal edict, *Ant.* 8, 161, etc. Cp. Lys. or. 12 § 95 (of those banished by the Thirty) ἐξεκηρύχθηε...ἐκ τῆς πόλεως.

431 εἴτεος ἄν: the figure called ὑποφορά (Lat. *subiectio*, Cornificius 4. 23. 33), the ‘suggestion’ of an objection, with the reply: Tiberius *τερψ* σχημάτῳ § 36 (Spengel *Rhet.* III. 77) ὑποφορά δὲ ἔστιν ὅταν μὴ ἔχῃς προβαίνη ὁ λόγος, ἀλλ’ ὑποφορά τε οὐς παρὰ τοῦ ἀντιδίκου η̄ ὃς ἐκ τοῦ πράγματος ἀποκρίνηται πρὸς αὐτὸν, ὅσπερ δύο ἀντιλεγόμενα πρόσωπα μιμούμενος. Oed. here speaks chiefly to Ism., whose pain for her brothers (420) might suggest the excuse; though in 445, 457 he addresses the Chorus. Wecklein conceives Oed. as speaking directly to the spectators, who might recollect the close of the *O. T.* Need we charge the poet with this dramatic impropriety?

θέλοντι, ‘desiring’ (not merely ‘consenting’): cp. 767; *O. T.* 1356 θέλοντι κάμοι τοῦτ’ ἀν ἦν. The desire of Oed. to be sent away from Thebes is passionately expressed in the *O. T.* (1410 ff., 1449 ff.). At the end of that play he repeats the request (1518), and Creon replies that it must be referred to Delphi. **τότε** with **κατήνεσεν**, i.e. ‘when I was banished’; so *Ai.* 650 τότε=‘in those old days.’

432 The ι in L’s *κατηίνουσεν* speaks

οὐ δῆτ', ἐπεί τοι τὴν μὲν αὐτίχ' ἡμέραν,
οἵηνικ' ἔζει θυμὸς ἥδιστον δέ μοι
τὸ κατθανέν ἦν καὶ τὸ λευσθῆναι πέτροις, 435
οὐδεὶς ἔρωτ' ἐσ τόνδ' ἔφανετ' ὀφελῶν
χρόνῳ δ', ὅτ' ἥδη πᾶς ὁ μόχθος ἦν πέπων,
καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
μείζω κολαστὴν τῶν πρὸν ἡμαρτημένων,
τὸ τηνὶκ' ἥδη τοῦτο μὲν πόλις βίᾳ 440
ἡλαυνέ μ' ἐκ γῆς χρόνιον, οἱ δ' ἐπωφελεῦν,
οἱ τοῦ πατρὸς τῷ πατρί, δυνάμενοι τὸ δρᾶν
οὐκ ἡθέλησαν, ἀλλ' ἐπους σμικροῦ χάριν
φυγάς σφιν ἔξω πτωχὸς ἥλωμην ἀει.

^κνυσεν A, al.: κατήνεσεν B, T, Vat. 434 διπηνίχ' ἔξει L, ἢ ex ξ facto. ἔξη A, R, Aldus. ἔξει codd. cett., et ed. Iuntina altera. 436 ἔρωτος τοῦδ'] ἔρωτ'
ἐσ τόνδ' conjecte P. N. Pappageorgius Beitr. z. Erkl. u. Kritik d. Soph. p. 16: ἔρωτος
τοῦδ' ἐφανετο στραφεῖς (cf. A. 1116) Meikler. ἐμφανεῖτ' L. 437 χρόνῳ δ'] δ' ex τ
factum (a prima manu) L. 440 τὸ τη νίκ' L, erasa post η una littera, relicto
duarum spatio: τῆμος fortasse scribebatur. τὸ τηνὶκ' B, F, al.: τοτηνικάδ' A, R:
τόδ' ἥντκ' T, al.: τότ' ἥντκ' L². [ἥδη] ἥδε L², unde concidere licet falsam l. τόδ'
ἥντκ' inde natam esse quod ἥδη pro ἥδη (ἥδε) imperiti acceperant. 441 ο[ι]

for **κατήνεσεν**,—clearly much fitter here than **κατήνυσεν**. Cp. 1633 **καταλεσσον**, 1637 **κατήνεσεν**. The contrast is between exile imposed as a doom or granted as a boon,—not merely between a wish fulfilled or unfulfilled.

433 ἡμέραν: the acc. of duration (cp. O. T. 1138) is strictly warrantable, as in Xen. *Cyr.* 6. 3. 11 καὶ ἡχθὲς δὲ καὶ τρίτην ἡμέραν (the day before yesterday) τὸ αὐτὸ τοῦτο ἐπαρττον: though in a negative sentence we might have rather expected the gen. (cp. A. n. 3. 11 τῆς ἡμέρας δῆλον οὐ πλέον πέντε καὶ εἰκοσι σταδίων). **τὴν...αὐτίχ'**: Thuc. 2. 64 ἐσ τε τῷ μέλλον...ἔτε τῷ αὐτίκα: 3. 112 ἐν τῷ αὐτίκα φύβω.

435 λευσθῆναι πέτροις, the typical form of summary vengeance on one who has incurred public execration: II. 3. 56 ἡε κεν ἥδη | λάινον ἔσσο χιτῶνα: Aesch. *Ag.* 1616 ὅμορφεις...λευσίμους ἄράς: A. 254 λαθόλευστον "Αρη (on the part of the infuriated army): Eur. *Or.* 442 θανεῖν ὑπ' ἀστῶν λευσίμῳ πετρώματι (the pleonasm as here). Her. 9. 5 (the 'lynching' of the Athenian who advised his fellow-citizens to accept the Persian terms, 479

B.C.) περιστάντες Δυκίδην κατέλευσαν βάλλοντες. The redundant **πέτροις** adds emphasis: so *Ant.* 200 πυρὶ | πρῆσαι κατάκρας. Cp. O. T. 1255 φοιτῷ γδρ ἥμᾶς ἔγχος ἔξατῶν πορεῖν: 1411 φονεύσατ' ἥ βαλδσσον | ἔκριψατ'.

436 ἔρωτ' ἐσ τόνδ', the conjecture of Pappageorgius (see cr. n.), is, I think, almost certain. The ms. change supposed is of the slightest kind, and such as continually occurs in our MSS.: while **ἔρωτος τοῦδ'** cannot be defended as either (a) gen. of connection, 'helping in regard to this desire,' or (b) possessive gen. with **ῳφελῶν** as =εὐεργέτης, 'helper of this desire.' See Appendix.

437 πέπων. The metaphor is not directly from the mellowing of fruit, but from the medical use of the word in ref. to the subsiding of inflammation (as in angry tumours, etc.). Cp. the fig. sense of ὥδες. So **πεπανεσθαι** Hippocr. 170 B: Arist. *Meteor.* 4. 3 ἡ φυμάτων (tumours) καὶ φλέγματος...πέπανοις: *Anthol. Pal.* 12. 80 τὶ σοι τὸ πεπανθὲν "Ἐρωτος | τραῦμα διὰ σπλάγχνων αὖθις ἀναφέγγεται; Hence, too, *Tr.* 728 δρυγὴ πέπειρα.

No, verily: for in that first day, when my soul was seething, and my darling wish was for death, aye, death by stoning, no one was found to help me in that desire: but after a time, when all my anguish was now assuaged, and when I began to feel that my wrath had run too far in punishing those past errors,—then it was that the city, on her part, went about to drive me perforce from the land—after all that time; and my sons, when they might have brought help—the sons to the sire—would not do it: no—for lack of one little word from them, I was left to wander, an outcast and a beggar evermore.

οἱ L. **442** οἱ τοῦ πατρός] ἐκ τοῦ πάρος coniecit Canter.; οὐκ (=οἱ ἐκ) τοῦ πατρός, vel ἀλλων πάρος, Blaydes.; οὗτον βάρος Musgravius. Sana sunt haec. **443** ἀλλ' ἔπους σμικροῦ] ἀλλάπον σμικροῦ L. Scripterat prima manus ἀλλ' ἔπους σμικροῦ (ἔπους μικροῦ, credo, dare volens): deinde manus recentior mutavit. ἀλλά πον σμικροῦ T (unde suspiceriis mendum illud a Triclinio originem cepisse), al.: ἔπους μικροῦ A, R, L², Ald.: ἀλλ' ἐπ' οὐ σμικροῦ B. Verae l. testis est Schol. in marg. L, οὐν, ἀντιλογίας βραχελας ἔδει ποιησασθαι αὐτούς κ.τ.λ. **444** ἡλόμην L (η in litura, fortasse pro ει), al.: ἡλώμην A, codd. plerique. ἀελ L cum paucis: ἔγω A et codd.

438 ἐκδραμόντα, had rushed out, run to excess (not, run ἔξω δρόμον, out of the course): 98: cp. *Ant.* 752 ἦ καπαπειλῶν ὃδον ἐπεξέρχει θραύς; dost thou e'en go to the length of threatening so boldly?

439 The gen. might be taken with μείζω, 'a chastiser greater than the sins,' i.e. 'severer than they merited' (ἢ κατὰ τὰ ημαρτ.), but it is simpler to take it with κολαστήν, 'too great a chastiser of the sins.' μέγας κ., a severe chastiser, as Eur. *Med.* 549 μέγας φίλος, a staunch friend.

440 τὸ τηνίκι τίθη, just when that time had come (the art. as in τὸ αὐτίκα, 'at the moment,' Thuc. 2. 41). While τηνικάδε ('at this time of day') was common, the simple τηνίκα occurs nowhere else in class. Attic; it is found, however, in the Alexandrian poets, and in later Greek. τούτῳ μέν is answered by δέ (441) instead of τούτῳ δέ, as by τούτῳ αὐθίς (*Ant.* 165), εἴτα (*Ph.* 1345), τούτῳ ἀλλο (*O. T.* 605).

441 χρόνον, 'after all that time,'—repeating the thought with which he had begun (χρόνῳ 437). Thuc. 1. 141 χρόνοι...ξυνιόντες, meeting only at long intervals: 3. 29 σχολαῖοι κομισθέντες, having made a leisurely voyage: 8. 14 ἀφικνουνται· αἰφνίδιοι. ἐπωφελεῖν with dat. (like ἐπαρκεῖν) as Eur. *Andr.* 677, elsewhere usū. with acc. (*Ph.* 905, etc.): cp. the poet. dat. with the simple verb, *Ant.* 560 τούς θαυμόσιους ὠφελεῖν.

442 οἱ τοῦ πατρός τῷ πατρὶ blends two forms of antithesis,—(1) οἱ παῖδες τῷ πατρὶ, and (2) οἱ τοῦ Οἰδίποδος τῷ Οἰδίποδι. The gen. of 'origin,' τοῦ πατρός, really a possessive gen., comes in with peculiar force here, as suggesting that the sons belong to the sire. τὸ δρᾶν, on 47.

443 ἔπους σμικροῦ χάριν, for lack of a few words in his defence (ἀντιλογίας βραχελας, schol.). As if one said, 'They incurred all this loss for the sake of a petty sum' (i.e. to save it). This is a slight deviation from the ordinary use of ἔπεικα, οὐνεικα (22), ἔκατι, χάριν, in such phrases. Cp. fr. 510. 6 κάμοι γάρ ἀν πατήρ γε δακρύων χάριν | ἀνήκει' ἀν εἰς φῶς, would have been brought up, if tears could bring him: Aesch. *Pers.* 337 πλήθους...ἔκατι, if numbers could give victory.

444 σφιν, i.e. they looked on and did nothing: see on αὐτοῖν 430. The question between ἀελ (L) and ἔγω (A) turns on these points. With ἀελ, ἡλώμην = 'continued to wander.' He can scarcely mean that, after his expulsion, they might at any time have recalled him, since he regards the new oracle as having given them an opportunity which did not exist before (418). But he may mean that their silence at the moment of his expulsion was the cause of the whole sequel. With ἔγω, ἡλώμην might mean, 'proceeded to wander forth,' referring

ἐκ ταῖνδε δ', οὐσαιν παρθένοιν, ὅσον φύσις 445
 δίδωσιν αὐτᾶν, καὶ τροφὰς ἔχω βίου
 καὶ γῆς ἀδειαν καὶ γένους ἐπάρκεσιν·
 τὸ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους
 καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
 ἀλλ' οὐ τι μὴ λάχωσι τοῦδε συμμάχου, 450
 οὐδέ σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
 ὄνησις ἥξει τοῦτ' ἐγῳδα, τῆσδε τε
 μαντεῖ ἀκούων συννοῶν τε τὰξ ἐμοῦ
 παλαίφαθ' ἀμοὶ Φοῖβος ἡνυστέν ποτε.
 πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ 455
 μαστῆρα, κεῖ τις ἀλλος ἐν πόλει σθένει.
 ἐὰν γαρ ὑμεῖς, ὡς ἔνεοι, θέληθ' ὄμοῦ
 προστάτισι ταῖς σεμναῖσι δημούχοις θεαῖς

plerique. **445** ἐκ ταῖνδε δ', οὐσαιν] καὶ ταῖνδε δισσᾶν Pierson. ap. Valcken. ad Eur. *Ph.* 1249. δισσᾶν Porsonus quoque *Adv.* p. 166. ἐκ τοῦδε δ' ὄντοι Nauck. **446** αὐτᾶν] αὐτῶν B, T, al., et edd. rec. ante Brunckium. αὐτῶν Nauck. **447** καὶ γῆς] κοίτης τ' Wecklein.: στέγης τ' Nauck.—γένους] τέγους Madvig.: κρώνας Nauck. **450** οὐ τι codd.: οὐτε Elmsleius. λάχωσι codd. (scriptum est ον super w in L aliisque paucis, unde L² λαχούστι). τύχωσι Brunck. **451** οὐτε σφιν codd. II. Servato in v. 450 οὐ τι μή, hic οὐδέ σφιν scribunt Herm., Dind., Schneidewin., Blaydes., Wecklein. **452** εξει L, superscr. ἡ, Θλόθ coniecit Blaydes. τῆσδε τε T, B, Vat., Fam.: τῆσδε γε L, A, cum codd. plerisque. **453** συννοῶντάτ' ἐξ εμοῦ L (facta est

to the moment of expulsion (cp. ἔξηλαυ-
 νόμην 356). But (a) the tense is some-
 what awkward here, and (b) ἐγώ is weak
 unless taken as = 'I—their father.'

446 τροφὰς: cp. 330, 341.

447 γῆς ἀδειαν, a strange phrase (perh. corrupt), must mean, security *in regard to* the land (where I find myself at any given time), a secure resting-place. Cp. Thuc. 8. 64 λαβούσαι αἱ πόλεις...ἀδειαν τὸν πρασσούμενον, security *in regard to* their proceedings. His daughters, so far as they can, give him in exile all that his sons should have given him at Thebes,—(1) maintenance, (2) safety in his movements, (3) generally, the support due from kinsfolk.

Nauck's στέγης τ' ἀδειαν seems too suggestive of a fixed home to suit τὸν πλανήτην (3): Wecklein's κοίτης τ' ἀδειαν makes a detail too prominent in this general acknowledgment. With regard to βλάβης τ' or κάτης ἀδειαν (Blaydes), remark that ἀδεια never occurs with a gen. of that *against which* one is safe. The καὶ before γῆς seems genuine: were it

absent, the καὶ before τροφὰς must an-
 swer to that before γένους. And, for a
 rhetorical passage, γῆς is in some de-
 gree confirmed by the assonance with
 γένους.

γένους (subjective gen.) ἐπάρκειν=ἡν
 τὸ γένος παρέχει. Thuc. 7. 34 διὰ τὴν τοῦ
 ἀνέμου (subject.) ἀπωσι τὸν ναναγλων
 (object.) ὅπι ὁ ἀνέμος ἀπωθεῖ τὰ ναναγία
 (Thompson, *Synt.* § 98).

448 f. The constr. is, εἰλέσθην θρό-
 νος, καὶ κρατεῖν σκῆπτρα, etc. κρατεῖν=(1) to bring a thing to pass, (2)
 to exercise power, to reign, sometimes
 with a gen. of the persons ruled (296,
 862, etc.). σκῆπτρα goes with κρατεῖν
 as an almost adverbial cognate accus.,
 'to rule with sceptre': as *Ph.* 140
 σκῆπτρον ἀνάστεται (pass.) implies a
 similar σκῆπτρον ἀνάσσω. Rhythm for-
 bids to take σκῆπτρα with εἰλέσθην,
 making κρατεῖν epexegetic ('so as to
 rule').

450 f. As most editors since Elmsley
 have allowed, the MS. οὐτε...οὐτε cannot
 be right. And οὐ τι...οὐδέ is clearly

'Tis to these sisters, girls as they are, that, so far as nature enables them, I owe my daily food, and a shelter in the land, and the offices of kinship; the brothers have bartered their sire for a throne, and sceptred sway, and rule of the realm. Nay, never shall they win Oedipus for an ally, nor shall good ever come to them from this reign at Thebes; that know I, when I hear this maiden's oracles, and meditate on the old prophecies stored in mine own mind, which Phoebus hath fulfilled for me at last.

Therefore let them send Creon to seek me, and whoso beside is mighty in Thebes. For if ye, strangers,—with the championship of the dread goddesses who dwell among your folk,—are

litura in litteris ἀτ', ut videtur); et sic codd. omnes. τε τάξ ἔμοι Heath., quod receperunt edd. rec. plerique. τε τάπ' ἔμοι olim Meinekius, τε τάπ' ἔμοι Rauchenstein., τε θέσφατα Heimsoeth. 454 ἄμοι Heath.: ἄμοι (sic) L, i.e. ἄμοι, quod cett. codd. habent. 457 μοι L² (idem coniecit Wunder.): μον cett.: ἔμοι Brunck. θέληθ' ὅμοι Dindorf. 458 προστάτισ ταῖς πρὸ στάσιον ταῖς (sic) L (supers. σὺν): πρὸς ταῖσι ταῖσ F, Ricc. 77: σὺν ταῖσι ταῖσ A et plerique codd.: σὺν ταῖσδε ταῖς Canter., Brunck., Elms. (ξὺν), Blaydes. αὐταῖσι ταῖς Wunder.: σὺν προ-

more forcible than οὔτε...οὔτε. λάχωσι: this verb with gen. is less common than with accus., but is well attested not only in poetry but in prose, as Plat. Legg. 775 ε τιμῆς ἐὰν τῆς προστκούσης...λαγχάνη (Krüger I. 47. 14). It is surely needless, then, to adopt Brunck's τύχωσι. τοῦθε, very rare for τοῦθ' ἀνδρός as =ἔμοι: so τῆσδε=ἔμοι Tr. 305, τῷθε=ἔμοι ib. 1012. συμπάχου predicate; cp. 1482 ἐναστον δ σον τύχοιμ, and 1486.

453 f. The oracle newly brought by Ismene is distinguished from the oracle given to Oedipus himself at Delphi in former years (see on 87). He calls the former her oracle, because she brings it. Both oracles alike concern him. We must not, then, change τάξ to τάπ' ('concerning me'). τάξ ἔμοι παλαίφατα—the earlier predictions which I, on my side, can produce: those which the resources of my knowledge furnish forth. ξεῖ is appropriate, since they have been so long treasured in his inmost soul. Cp. on 293.

454 ἤνυσεν, by bringing him to the grove (cp. 87), in earnest that the requital predicted for the authors of his exile (93) will also come to pass. If ἤνυσεν were referred to the involuntary crimes of Oed., the connection of thought would be less close.

457 f. δμοῦ | προστάτισ (predicative), along with them as your protectors or

champions against Theban violence. Oed. is already under the guard of the Eumenides as their *ἰκέτις* (284): if the Coloniates are loyal to the Eumenides, Attica and he will alike be saved.

In the reading θέλητε μοι | πρὸς ταῖσι ταῖς, note these points: (1) ἀλκήν μοι ποιεῖθαι would not mean, 'defend me,' but rather 'defend against me' (cp. on 1524): we must at least have μοι. (2) πρὸς yields no tolerable sense. ὑμεῖς, πρὸς ταῖς θεᾶς, 'ye, in addition to the goddesses,' ranks the Coloniates with, or above, their deities. The gloss σὺν, written in L over πρὸς (whence it came into other MSS.), was a palliative. Nor could πρὸς mean here, 'close to their shrine.'

For Dindorf's δμοῦ | προστάτισ it may be urged:—(1) ταῖσι ταῖς is in all MSS., which would be strange if ταῖσδε ταῖς were genuine; while πρὸς ταῖσι ταῖς is simply explained by προστάτισ ταῖς. (2) A change of προστάτισ into πρὸς ταῖσι might have produced the change of -θ' δμοῦ into -τε μοι. (3) After ἔμοι in 455 it is easy to dispense with the pronoun.—Cp. O. T. 882 θεὸν οὐ λήξω ποτὲ προστάται τοῖχων: Tr. 209 Ἀπόλλωνα προστάταν: Porphyry Antr. Nymph. 12 νύμφαις ιδάτων προστάτισιν.

458 δημούχοις, holding, reigning among, your people: cp. O. T. 160 γαιάοχον... | Ἀρτεμιν: Ar. Eq. 581 Παλ-

ἀλκὴν ποιεῖσθαι, τῆδε μὲν πόλει μέγαν
σωτῆρ' ἀρεῖσθε, τοῖς δ' ἐμοῖς ἔχθροῖς πόνους. 460

XO. ἐπάξιος μέν, Οἰδίπους, κατοικτίσαι,
αὐτὸς τε παιδές θ' αἰδ· ἐπεὶ δὲ τῆσδε γῆς
σωτῆρα σαυτὸν τῷδ' ἐπεμβάλλεις λόγῳ,
παραινέσαι σοι βούλομαι τὰ σύμφορα.

OI. ὁ φίλταθ', ὡς νῦν πᾶν τελοῦντι προξένει. 465

XO. θοῦ νῦν καθαρὸν τῶνδε δαιμόνων, ἐφ' ἄς
τὸ πρώτον ἵκου καὶ κατέστεψας πέδον.

OI. τρόποισι πούοις; ὁ ξένοι, διδάσκετε.

XO. πρώτον μὲν ἵρας ἔξ αἰειρύτου χοὰς
κρήνης ἐνεγκοῦ, δι' ὄσιων χειρῶν θιγών. 470

tátais coniecit Hermann.: προστάτιοι ταῖς Dindorf.: πρὸς ταῖσι τρὶς Nauck., qui vv. 458, 459 transponendos censem. 459 ποεῖσθε (sic) L cum paucis, ut plerumque πο-, non ποι-, habet ubi prima brevis fit; idem tamen in 278 ποεῖσθε. ποιεῖσθαι (vel ποεῖσθαι) codd. plerique. τῆδε μὲν] τῆδε μὲν τῇ L, L², F, R². τῆδε τῇ A, R, Ald., Brunck., Elms., al.: τῆδε μὲν T, B, edd. rec. plerique. Nauckius τῆδε μὲν τῇ servans pro πόλει coniecit γῆ. 460 τοῖς δ' ἐμοῖς] τοῖσδ' ἐμῆσ L (οἱ in litura). τοῖς δ' ἐμοῖς A et plerique. τοῖς (vel τῇ) δὲ γῆς coniecit Nauck., τοῖς δ' ἐπειτ' Wecklein.

λὰς πολιοῦχος: Aesch. *Th.* 69 πολισσοῦχοι θεοί. But below, 1087 γά̄...δαμοῦχοι = the Athenians, 1348 δημοῦχος χθονός = the king. The word is tinged here with the notion of 'deme': cp. 78.

459 f. ἀλκὴν ποιεῖσθαι, a simple periphrasis, = ἀλκαθέν: Thuc. 1. 124 ποιεῖσθαι τιμωρίαν = τιμωρεῖν (to succour), 2. 94 φυλακὴν...ἐπαῦντο = ἐφίλασσον, etc. Distinguish ἀλκὴν τιθέναι τυός (1524), to create a defence against a thing. A gen. after ἀλκὴ as = 'succour' must denote (a) the defender, as in Δὺς ἀλκή, or (b) the danger;—not the interest defended.

460 The ἔμης in L (where τῆσδ') gives some colour to the conject. τῆς (or τοῖς) δὲ γῆς: yet τοῖς δ' ἐμοῖς seems right. Oedipus is following the train of thought in which benefits to Attica are bound up with retribution for his own wrongs (92); and he thus gives the Chorus another pledge that their interest is one with his. With ἐμοῖς, τῆδε μὲν is best in 459: with γῆς, τῆδε τῇ would have been fitter.

461 ἐπάξιος, sc. εἰ. When the verb is thus omitted, the pron. is usu. added: here, the absence of σύ is excused by Οἰδίπους. This form of the voc. has the best MS. authority in some 12 places of

Soph., as against 3 which support Οἰδίπου (more often gen.), viz. below, 557, 1346, and O. T. 405 (where see n.). **κατοικτίσαι:** Thuc. 1. 138 ἀξιος θαυμάσαι. The pass. inf. is rarer in this constr., as τεθεῖσαι δ' ἀξιωτας Aesch. *Ag.* 531. Cp. 37.

462 αὐτός τε παιδές θ': cp. 559, 1009, 1125, 1310.

463 ἐπεμβάλλεις, you insert yourself in this plea as a deliverer: i.e. to his protest against a breach of their promise (258—291), and his appeal to pity, he adds a promise of benefit to Attica (287, 459). Cp. Her. 2. 4 διὰ τρίτον ἔτεος ἐμβόλιμον ἐπεμβάλλοντι, they insert an intercalary month every other year: Plat. *Crat.* 399 Α πολλάκις ἐπεμβάλλομεν γράμματα, τὰ δ' ἔξαιροῦμεν, we insert letters (in words), or remove them. **τῷδε λόγῳ** is not instrum. dat., but goes with the verb. Not, 'further pledge yourself to be the deliverer': in *Ph.* 813 ἐμβάλλω μενεῖν follows ἐμβαλλε χειρὸς πτοτιν.

465 f. Editors usu. give either ὡς νῦν, θοῦ νῦν (with L), or ὡς νῦν...θοῦ νῦν (as Elms.). But νῦν seems best in 465, νῦν in 466. προξένει, grant me thy kindly offices (of advice and direction), as a man does in his own State to the foreigners who have made him their πρόξενος (see

willing to succour, ye shall procure a great deliverer for this State, and troubles for my foes.

CH. Right worthy art thou of compassion, Oedipus, thou, and these maidens; and since to this plea thou addest thy power to save our land, I fain would advise thee for thy weal.

OE. Kind sir, be sure, then, that I will obey in all,—stand thou my friend.

CH. Now make atonement to these deities, to whom thou hast first come, and on whose ground thou hast trespassed.

OE. With what rites? instruct me, strangers.

CH. First, from a perennial spring fetch holy drink-offerings, borne in clean hands.

461 ἐπάξιον L (superscr. σ): ἐπάξιον R²: ἐπάξιος cett. **462** δὶ post ἐπει om. A, R. **465 sq.** ὡς νῦν...θοῦ νῦν codd. et edd. plerique: ὡς νῦν...θοῦ νῦν Elms. **467** κατέστηψας L (in marg. γρ. κατάστεψον), L², F, R²: κατέστηψας B, Vat.: κατέστεψας A et plerique codd. et edd.: κατάστεψον Wunder., Hartung., Paleius. **469** λεπᾶς B, T, Farn., schol. ad Ar. Ach. 961, qui vv. 469—472 excrispsit. δειρρύτου L et codd. plerique, edd. vet., Blaydes: δειρρύτου Brunck., edd. rec. **470** ἐνέγκαι Vat. (sic) superscr. οὐ: ἐνέγκαι schol. Ar. Ach. 961, ἐνέγκον L et codd. cett.: ἐνεγκοῦ Elms.

n. on O. T. 148₃). ὡς...τελοῦντι, in the assurance that I will perform anything required of me: cp. 13.

466 καθαρμὸν τῶνδε δαιμόνων (poss. gen.), such a lustration as belongs to them, is due to them: not object. gen., since καθαρεύειν could not stand for ἵλασκεθαι.

467 The libation is due (1) as a greeting to the θεοί ἔγχώριοι of Attica, (2) as an atonement for trespass on the grove. After καὶ supply ὡν (or παρ' αἰς) from ἐφ' αἰς: see on 424. κατέστηψας: Sappho fr. 95 οἴαν τὰν νάκυνθον ἐν οὐρεοι ποιμένες ἄνδρες | ποσοι καταστεβοισι, ‘trample on’: here the word suggests the rash violation of the χῶρον οὐχ ἀγνὸν πατεῖν (37). The v. l. κατέστηψας was explained figuratively: ‘came to the ground as a suppliant,’ who lays his branch (ἰκετηρά), twined with festoons of wool (στέφη), on an altar: see n. on O. T. 3. Schol.: καθιέτεντας, μετὰ ικετηρῶν ἀφίκου: justly adding that the other reading is πιθανώτερον. κατάστεψον (marg. of L) was a grammarian’s attempt to improve on κατέστηψας: it would refer to the twigs (48₃): but a secondary detail of the rite should not be thus forestalled and emphasised.

469 δειρρύτου. The rule is that ρ is doubled when, by inflection or composition, a simple vowel precedes it, but

remains single when a diphthong precedes it: hence νεδρρύτος, but αειρρύτος. Through overlooking this distinction, Blaydes follows our MSS. in writing δειρρύτου. Metre often led the poets to use ρ instead of pp, as ἀμφίριτον (*Ai.* 134); and προτώ, not προρρέω, was the regular form, as euphony plainly required. But there is no classical instance of the opposite anomaly.

470 δὶ δστιλων χειρῶν, i.e. after duly washing the hands before entering the sacred precinct. Blood-guilt is not thought of here: if that was in question, καθαρμὸν χοιροκτόνοι (Aesch. *Eum.* 283) would first be needed for Oed. himself: but the Chorus assume that, as he said, he is now εὐειθής (287). Washings, or sprinklings, were required before approaching shrines, and for this purpose περιρραντήρια were set at the entrances of sacred places. Cp. Hippocr. *Morb. Sacr.* 2 δρόσος τοῖσι θεοῖσι τῶν λεπῶν καὶ τῶν τεμενέων ἀποδεικνύμενοι, ὡς ἂν μηδεῖς ὑπερβαίνοι εἰ μὴ ἀγνένοι, εἰσιόντες δὲ περιρραντήρια, οὐχ ὡς μανόμενοι, ἀλλ’ εἰ τι καὶ πρότερον ἔχομεν μισος, τούτῳ ἀφαγνούμενοι. Lucian *Sacrific.* 13 τὸ μὲν πρόγραμμά φησι μὴ παρέναι ἔσω τῶν περιρραντήρων ὅστις μὴ καθαρός ἐστι τὰς χεῖρας. So Od. 4. 750 ἀλλ’ ὑδραμένη, καθαρὰ χροτ ἐματ’ ἔχονσα, ... | εὐχε’ Αθηναῖγ.

- ΟΙ. ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;
 ΧΟ. κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη,
 ῶν κράτ' ἔρεφον καὶ λαβᾶς ἀμφιστόμους.
 ΟΙ. θαλλοῖσιν, ἡ κρόκαισιν, ἡ ποίω τρόπῳ;
 ΧΟ. οἶδες <σὺ> νεαρᾶς νεοπόκῳ μαλλῷ λαβῶν. 475
 ΟΙ. εἶεν· τὸ δ' ἐνθεν ποῖ τελευτῆσαι με χρή;
 ΧΟ. χοὰς χέασθαι στάντα πρὸς πρώτην ἔω.

471 λάβω;] βαλών· L (superscr. λάβω), factum ex λαβών ut duplex litura prodit: βαλών F: λάβω A et cett. codd.: λάβης schol. Ar. *Ach.* 961. **472** τέχνη] τέχνη L. **473** ὣν κράτ' ἔρεφον L (ε superscr. super ο): ὣν κατέρεψον Suid. s.v. χάσ. **474** κροκαισιν L. Dubitationem de littera α interpretatur l. κρόκαισιν, quae est in B, Vat., Farn., T (in hoc quidem superscripto ωσσιάν). Cf. ad v. 420. **475** οἶδες νεαρᾶς codd., superscr. in L ἀντι νέας. Pro νεαρᾶς coniecit γε νεαρᾶς Heath. (receppt.

471 τοῦτο, adject., but without art. (cp. 1177), an epic use sometimes allowed by the Attic poets, and not rare in Sophocles. **ἀκήρατον:** Chrysippus *ap.* Plut. *Stoic. repugn.* 22 commends Hesiod for enjoining on men that they should respect the *purity* of rivers and springs, since thence the gods were served (Hes. *Opp.* 755).

472 κρατῆρές εἰσιν: i.e. the priest in charge of the shrine keeps them ready for the use of the worshippers, near the spring in the inner part of the grove (505), from which they were to be filled. The libations to the Eumenides were wineless (100), but they are associated with the mixing-bowl which was regularly used in libations (of wine) to other deities. Bekker *Anecd.* 274. 3 κρατήριών ἦτοι τὸν οὖν ἐν κρατήρι κιρνῶν, ἡ ἀπὸ κρατήρων σπένδων. Dem. *De Fals. Legat.* § 280 σπονδῶν καὶ κρατήρων κοινωνούς. In *Mid.* § 53 (in a spurious oracle) ἵερα τελεῖν καὶ κρατῆρα κερδασι.

εὐχειρος: schol. εὐπαλάμου. Pind. *Ol.* 9. 111 εὐχειρα, δεξιώγυνοι, 'deft-handed, nimble-limbed,' of a wrestler. Lucian *Amor.* II τῆς Πραξιτέλους εὐχειρίας (v. I. εὐχερείας).

τέχνη: fr. 161 δηλοις ἀρρώξιν, 'Ηφαλτοῦ τέχνη (the work of Hephaestus): a common use of the word in later Greek. Cp. Verg. *Aen.* 5. 359 *clipeum...Didymonis artes.* Mixing-bowls were made not only of earthenware, but oft. of gold, silver, or bronze: Achilles had an ἄργυρον κρητῆρα τετυμένον...ἀντὶ καλλεὶ ἑνκα πᾶσαν ἐπ' αλαν̄ πολλὸν· ἐπει Σιδό-

νες πολυδαδαλοι εὐ ἡσκησαν (II. 23. 741).

473 The crater had various forms, some of them local (thus Her. 4. 61 speaks of a Δέσποιν κρητῆρ, and 4. 152 of an Ἀργολικός): but the general type was that of a large bowl, supported by a foot with a broad base, and having a handle at each side (cp. Guhl and Koner, p. 150).

κράτ', acc. sing., the 'top,' i.e. rim, of each κρατήρ. In II. 10. 93 κράτα is acc. plur., and Pindar is quoted by Eustath. (*Od.* 12. 1715. 63) as having said τρία κράτα (for κράτα). But in Od. 8. 92 κράτα is sing., and so always in Attic: Soph. has τὸ κράτα several times as acc., and once as nom. An acc. plur. masc. κράτας occurs twice in Eur. (*Ph.* 1149, *H. F.* 526).

λαβᾶς ἀμφιστόμους, handles on each side of the σόύμα, or mouth. The festoon of wool, which was to be wreathed round the rim of the bowl, could be secured to these. Wecklein understands handles which also served as spouts.

474 θαλλοῖσιν, of olive. **κρόκη,** from κρέκω, to strike the web, in weaving, with the κερκίς, or rod, is the woof, the warp being στήμων: in Pind. *Nem.* 10. 43 μαλακαῖσι κρόκαι are cloaks of soft woollen texture. So here κρόκαι are woollen cloths.

475 The MS. νεαρᾶς seems the right word: with Bellermann, I insert σύ, though Wecklein's τε is also possible. For the iterated νεο- cp. *Ant.* 157 νεοχάλις νεαραῖς θεῶν | ἐπὶ συντυχίαις. The objection to γε is that it supposes κρόκαισιν to be the genus of which μαλλῷ

OE. And when I have gotten this pure draught?

CH. Bowls there are, the work of a cunning craftsman:
crown their edges and the handles at either brim.

OE. With branches, or woollen cloths, or in what wise?

CH. Take the freshly-shorn wool of an ewe-lamb.

OE. Good; and then,—to what last rite shall I proceed?

CH. Pour thy drink-offerings, with thy face to the dawn.

Doederlein., Elms., Herm., Campb.): *τε νεαρᾶς Wecklein.*: *σὺ νεαρᾶς Bellerman.*: *νεαρῶν Dindorf.*: *νεαλῆς Bergk.*: *νεογυῆς Valckenae.* (Brunck.): *νεογυῦ olim Meinekius.*: *νεώρας Reisig.*: *νεωροῦ Vauvilliers.*: *νεωροῦ* (sic) Musgravius: *νεώρει Blaydes.*—*νεοπόκῳ* οἰνοτόκῳ L, superscr. *οἰοπόκῳ.* *νεοτόκῳ A, R, V³, Ald.*: *σὺ νεοτόκῳ L².* *νεοτόκῳ* Canter., edd. rec. plerique. *εὐπόκῳ* Valckenae. *λαβών* L et codd. plerique: *βαλών* A, R, V³, Ald. **476 ποῖ** πον, qui in v. 23 quoque δπον, non ὄποι, praebet.

is a species. *μαλλός*, however, means, not a woollen texture, but a fleece of wool, flocks of which were to be made into a festoon (*στέφος*) for the brim of the *κρατήρ*, like that which the suppliant put on his *ικετηρία* (O. T. 3). *νεώρους* is tempting, but elsewhere means ‘recent,’ ‘fresh’ (j30, El. 901), not ‘young.’ The drawback to Dindorf’s *νεαλόν* is the sense. *νεαλής* in class. Attic meant not *young*, but *fresh* as opp. to *exhausted*: Xen. Cyr. 8. 6. 17 *παραλαμβάνειν τὸν ἀπειρηκότας ἵπτους καὶ αὐθόρπους καὶ ἄλλους πέμπειν νεαλεῖς.* Plat. Polit. 265 B *νεαλέστερος ὄντες* (we shall travel better) while we are fresh. Ar. fr. 330 *ἴων νεαλής ἔστιν αὐτὴν τὴν ἀκμὴν* is an isolated line, but the word seems to have the same sense there. Nicander *Alexipharmacata* 358 (circ. 150 B.C.) is the first writer quoted for *νεαλής* as = ‘young.’

λαβών, sc. αὐτόν: cp. Ar. Av. 56 σὺ δ' οὐν λιθῷ κόψον λαβών (in O. T. 507 λαβὼν is not similar): Pl. 7. 303 δῶκε ξέφος ἀργυρόπλον | σὺν κολεῷ τε φέρων καὶ ἔυτμητῷ τελαμῶνι. The guardian of the grove (506) would supply the *μαλλός*.

476 τὸ δ' ἔνθεν, rare for *τὸ ἐνθένδε*, *τὸ ἐντεύθεν*, but cp. Aesch. Ag. 247 *τὰ δ' ἔνθεν οὗτ' εἴδον οὐτ' ἔντεπω.* Here prob. adverbial: cp. Ph. 895 *τι δῆτ' ἀν δρῦμ' ἔγω τούνθένδε γε;* ποῖ τελ., to what conclusion am I to bring the rite? Thus far it has been all preparation. See on 227.

477 χοάς χέασθαι. *χοάς* were offered to the gods of the under-world (cp. 1599), or to the dead (Ant. 431), as *σπονδαί* to the gods above. *λοιβαί usu. = σπονδαί*,

but = *χοάς* in El. 52 (to the dead). So Aesch. Eum. 107 *χοάς ἀλνούς*, of the Eumenides. The midd. verb as Od. 10. 518 (*χοήν χεισθαι*), and Aesch. Pers. 219 *χοήν χοάς | γῆ τε καὶ φύτοις χέασθαι.* The verb with cogn. acc. gives solemnity, as in *θυταί θύειν, σπονδαί σπενδεῖν*, etc.

πρὸς πρώτην *ἴω*, not meaning, of course, that the *time* must be dawn. On the contrary it was an ancient custom that sacrifices to the *χθόνιοι* and to the dead should not be offered till after midday: Etym. M. 468 *ἄπο δὲ μεσημβρίας έθον τοῖς καταχθονίοις*, and in Aesch. Eum. 109 Clytaemnestra speaks of sacrificing to the Eum. by night, *ὅμαν οὐδενὸς κοινην θεῶν.*

The schol. here says that persons performing expiatory rites (*ἐκθύσεις*) or purifications (*καθαρμός*) faced the East (as the region of light and purity), quoting El. 424 f., where Electra *ἡλίῳ | δείκνυαι τοῦντα, and Cratinus ἐν Χελώνῃ* (the title of the comedy was *Xeloures*, Bothe, Frag. Com. p. 47): *ἄγε δὴ πρὸς έω πρώτων ἀπάντων ίστω καὶ λάμβανε χερσό | σχίνον μεγάλην*,—the squill being used in purifications.

Statues of gods were oft. set to face the East (Paus. 5. 23. 1, etc.): also, victims about to be sacrificed (Sen. Oed. 338). Cp. the precept of Zoroaster ‘to face some luminous object while worshipping god’ (Max Müller, Chaps. 175). Conversely, in pronouncing solemn curses the priests faced the *West*,—waving red banners: [Lys.] In Andoc. § 51 *στάντες κατηράσαντο πρὸς ἐσπέραν καὶ φωικίδας ἀνέστεσαν.*

- ΟΙ. ή τοῦσδε κρωστοῖς οῖς λέγεις χέω τάδε;
 ΧΟ. τρισσάς γε πηγάς· τὸν τελευταῖον δ' ὅλον.
 ΟΙ. τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε.
 ΧΟ. ὑδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
 ΟΙ. ὅταν δὲ τούτων γῇ μελάμφυλλος τύχῃ;
 ΧΟ. τρὶς ἐννέα αὐτῇ κλῶνας ἔξι ἀμφοῖν χεροῖν
τιθεὶς ἐλαίας τάσδ' ἐπεύχεσθαι λιτάς.
 ΟΙ. τούτων ἀκοῦσαι βούλομαι· μέγιστα γάρ.
 ΧΟ. ὡς σφας καλοῦμεν Εὔμενίδας, ἔξι εὔμενῶν
στέρνων δέχεσθαι τὸν ἵκέτην σωτήριον,
αὐτοῦ σύ τ' αὐτὸς κεῖ τις ἄλλος ἀντὶ σοῦ,
ἀπυστα φωνῶν μηδὲ μηκύνων βοῆν.
- 480 485

L et ceteri ποῖ. χρῆ] δεῖ R (superscr. tamen χρῆ), Vat. 478 τάδε;] τάδε, B, T, Vat., Farn., edd. rec. ante Brücknium. Erat emendandum, ut videtur, Triclinium. τάδε L cum ceteris, Ald. 479 τρισσάς γε] τρισσάς τε A, R, Aldus. δισσοῖς γε coniecit Schneidewin: idem ἐών pro ὅλον. τὸν τελευταῖον δὲ χοῦν Heimsoeth., τὸν δὲ λοισθιον χοῦ Nauck., sententiam interrumpi putantes. 480 τοῦ τόνδε] τούτον δὲ T, Vat., Farn.—πλήσας θῶ;] πλήρη θῶ Meinekius.—θῶ; δίδασκε] τῷ δίδασκε

478 κρωστοῖς here = κρατῆρσιν. The word is fitting, since the κρωστός was more esp. used for water (Eur. *Ion* 1173, *Cycl.* 89), though also sometimes for wine (Aesch. fr. 91 κρωστούς | μήτ' οἰνηρούς μήτ'
ὑδατηρούς), also for oil,—or as a cinerary urn. Guhl and Koner (p. 149) think that the krossos resembled the ὥρλα, which, like the κάλπις, was a bulky, short-necked vessel, oft. seen in the vase-paintings as borne by maidens on their heads when fetching water. οἴς by attract. for οὐς. χέω delib. aor. (rather than pres.) subjunct.

479 πηγάς: here, strictly the gushing of the water from the bowl. From each of the three bowls he is to pour a χοῦ. The first and second bowls are to be filled with the spring water *only*; and from each of these he is to make a libation without emptying the bowl. The third bowl is to contain water sweetened with honey; and, in making the libation from *this*, he is to empty it. τρισσάς might be distributive, ‘three from each bowl’ (as the number nine recurs in 483); but in the χοῦ to the dead in *Od.* 10. 519, at least, there are only three pourings, viz. of (1) hydromel, (2) wine, (3) water. τὸν τελευτ. (κρωστόν) as if ἔκχεον, not χέον, were understood: cp. Menander fr. 461 τὸν χοῦ | ἐκκέχυκας, you have emptied the pitcher.

480 θῶ has raised needless doubts. The operator is to fetch water from the spring in the grove (469), fill the bowls which he will find ready, and place them in a convenient position for the rite. From the distinction just drawn between the first two bowls and the third, Oed. surmises that the contents of the latter are not to be of precisely the same nature as those of the others. He asks, then,—‘With what shall I fill it, before placing it beside the other two,—preparatory to beginning the rite?’

481 μελίσσης = μέλιτος: schol. ἀπὸ γὰρ τοῦ ποιῶντος τὸ ποιῶμενον, quoting the *Erasiae* (fr. 160) γλώσσης μελίσσης τῷ κατερρυπκτῷ. So πορφύρα (the purple-fish)=purple, ἐλέφας=ivory, χελώνη =tortoise-shell. προσφέρειν infin. for imper., as esp. in precepts or maxims: cp. 490, *O. T.* 1466 αὖ μοι μέλεσθαι, 1529 μηδέν' ὀλβίζειν.

482 μελάμφυλλος, overshadowed by dense foliage. Pind. *P.* 1. 27 Αἴτνας ἐν μελαμφύλλοις...κορυφαῖς, Ar. *Th.* 997 μ. τ' ὅρη δάσκαλα.

483 αὐτῇ, sc. ἐν τῇ γῇ, locative dat. (411). ἐξ ἀμφοῖν χεροῖν, perh. laying them with each hand alternately, beginning and ending with the right, or lucky, hand. The olive-branches symbolise the fruits of the earth and of the womb, for the increase of which the Eumenides were esp.

OE. With these vessels whereof thou speakest shall I pour them?

CH. Yea, in three streams; but empty the last vessel wholly.

OE. Wherewith shall I fill this, ere I set it? Tell me this also.

CH. With water and honey; but bring no wine thereto.

OE. And when the ground under the dark shade hath drunk of these?

CH. Lay on it thrice nine sprays of olive with both thine hands, and make this prayer the while.

OE. The prayer I fain would hear—’tis of chief moment.

CH. That, as we call them Benign Powers, with hearts benign they may receive the suppliant for saving: be this the prayer,—thine own, or his who prays for thee; speak inaudibly, and lift not up thy voice;

B, Farn., T (superscr. in hoc ēn): τοῦ διδασκε Vat.: φθῶ; διδασκε Wecklein.: ἐκδίδασκε Herwerden. **481** μηδὲ] μὴ pr. m. in L: δὲ addidit corrector. μὴ Ricc. 77: μηδὲν F. **483** τρις] τρεῖς A, R, Ald. **486** ὡς σφας codd.; edd. plerique. ‘Pronomen σφᾶς semper δρθογονεῖθαι monui ad Med. 1345. p. 288.’ Elmsleius. Vide tamen ad O. T. 1470. **487** σωτῆριον] σωτηρίος coniecit Bakius, recepit Hartung. **488** σύ τ’ A, R, Reiskius, Elms., edd. rec. pleri-

prayed, since they could blight it: Aesch. *Eum.* 907 καρπόν τε γαλας καὶ βοτῶν ἐπίρροτον | ἀστόσιν εὐθενοῦντα μὴ κάμψειν χρονώ, | καὶ τῶν βροτείων σπερμάτων σωτηρίαν.

484 ἐπεύχεσθαι, ‘over’ the rite, to complete it: the prayer was to be said while the twigs were being laid; hence *τιθεῖς*, not *θεῖς*.

485 τούτων (for the gen. cp. 418), sc. τῶν λιτῶν: μέγιστα neut. pl. without subject, instead of μέγιστον (cp. 495): Thuc. 5. 14 ἀδίνατα εἶναι ἐφανεστο...πολεμεῖν: Eur. *Or.* 413 οὐ δεινὰ πάσχειν δεινὰ τὸν εἰργαμένους.

486 Εὐκενίδες: see on 42. ἐξ, properly with ref. to the inner spring of the feeling, but here almost = ‘with’: cp. O. T. 528 ἐξ ὅμμάτων δ' ὄρθων τε κακές ὄρθης φρενός. Slightly different is ἐκ θυμοῦ, = ‘from my heart’ (*Il.* 9. 343).

487 σωτῆριος is nowhere definitely pass., as = σῶς, ‘saved’; for in Aesch. *Cho.* 236 σπέρματος σωτηρίου is the seed which is to continue the race. Hence it is usu. taken here as = ‘fraught with good for you,’ with ref. to his promise, σωτῆρ’ ἀρεῖσθε (460). That idea is present, but does not exclude the other. σωτήριον

= ‘with a view to σωτηρία,’—leaving the hearer to think of that which Oed. gives, and also of that which he receives. τὸν ικέτην: cp. 44. 284.

488 σύ τ’, not σύ γ’, is right. The constr. is σύ τε αὐτὸς αὐτοῦ, καὶ (alretσθω) εἰ τις ἄλλος ἀντὶ σοῦ (alretai). This is to be the prayer, *both if* thou thyself prayest, *and if* another prays for thee. In such statements the conjunctive *τε...καὶ* is equally admissible with the disjunctive *εἴτε...εἴτε*. Cp. 1444: Eur. *Hec.* 751 τοιμᾶν ἀνάγκη καν τύχω καν μὴ τύχω.

489 ἀποστά: schol. ἀνήκουστα (cp. on 130). Hence, he adds (quoting Polemon of Ilium, circ. 180 B.C.), the hereditary priests of the Eumenides were called ‘Ησυχίδαι’. Their eponymous hero, ‘Ησυχός’, had an ἥραν between the Areopagus and the w. foot of the acropolis, and to him, before a sacrifice, they offered a ram. Priestesses of a like name, serving the Eumenides, are mentioned by Callimachus fr. 123 νηφάλιαι καὶ τῆσιν ἀει μελιζέας ὄμπνας (barley cakes) | λύγειραι καίειν Ἑλλαχον ‘Ησυχίδες’.

μηκύνων, ‘making loud’: a sense found only here (cp. 1609). In μακρὸν ἀπτεῖν (Hom.), ηχεῖν (Plat.), etc., the idea of

- ἐπειτ' ἀφέροπειν ἄστροφος. καὶ ταῦτά σοι
δράσαντι θαρσῶν ἀν παρασταίην ἔγω·
ἄλλως δὲ δειμαίνομεν· ἄν, ω̄ ξένη, ἀμφὶ σοί.

OI. ω̄ παιδε, κλύετον τῶνδε προσχώρων ξένων;
AN. ἡκούσαμέν τε χῶ τι δεῖ πρόστασσε δρᾶν.
OI. ἐμοὶ μὲν οὐχ ὁδωτά· λείπομαι γὰρ ἐν
τῷ μὴ δύνασθαι μήθ’ ὁρᾶν, δυοῦν κακοῦν.
σφῶν δ’ ἀτέρα μολοῦσα πραξάτω τάδε.
ἀρκεῖν γὰρ οἴμαι κάντὶ μυρίων μίαν
ψυχὴν τάδ’ ἐκτίνουσαν, ἦν εὔνους παρῇ.
ἄλλ’ ἐν τάχει τι πράσσετον μόνον δέ με
μὴ λείπετε· οὐ γὰρ ἀν σθένοι τούμὸν δέμας
ἔρημον ἔρπειν οὐδὲ ὑφηγητού δίχα.
IΣ. ἄλλ’ εἴμι ἔγω· τελοῦσα· τὸν τόπον δ’ ἵνα
χρήσει μ’ ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.
XO. τούκειθεν ἄλσους, ω̄ ξένη, τοῦδε. ἦν δέ του

490
495
500
505

que: σύ γ' L et ceteri codd., edd. vet. **491** θαρρῶ L cum ceteris codd. (ut O. T. 1062 θάρρει): idem tamen codex in vv. 305, 726, 1185 θάρσει: 664 θαρσεῖν. παραστᾶντις B, Vat.: παραστάμενον L et ceteri, nisi quod Farn. παραστέμην habet. **492** ἀλλως δὲ] ἀλλως δ' aū L cum paucis. **493** ὡ παιδὸς ἐκλύετον L, Ricc. 77. **494** AN.] Ismenae hunc v. tribuunt codd. plerique; Antigonae Brunckius; ambabus in appendice Turnebus; Choro L, in quo lineolam solam (—) praefixerat pr. m., x addidit corrector. **495** ὁδῶν] ὁ in litura habet L. ἐν] οὖν Bothius; Elms., Nauck., qui ipse λειπόμεσθα γὰρ coniecit. **496** τῷ μῷ δύνασθαι] τῷ μῷ σωκεῖν Dindorf. **μῆτ** Elms., edd. rec. plerique: **μήτ'** codd. **497** σφῶν δ' ἡ τέρα (non ἡτέρα) L. ἡτέρα Elms. **498** ἐκτίνουσαν Canter., edd. rec.: ἐκτίνουσαν

'loud' comes through that of 'heard afar.' The schol. perh. understood here, 'loud and long,' for on ἀπυστα he says, ἀντι τοῦ ἡρεια καὶ συντέλως.

490 ἀφέρπειν = imperat. (481). **ἀστροφός**: so in Aesch. *Cho.* 98 Electra debates whether, after pouring her mother's offering at Agamemnon's grave, she shall turn away, —καθάρια δ' ὡς τις ἐκπέμψας, πάλιν | δικούσα τεῦχος, ἀστρόφαιον δημασοῦ. In Theocr. 24. 92 Teiresias directs that the ashes of the serpents which would have strangled the infant Heracles shall be cast beyond the borders by one of Alcmena's handmaids: ἀψ νέοθαλι | ἀστρέπτως. Verg. *Ecl.* 8. 101 *Fer cineres, Amarylli, foras, rivoque fluenti Transque caput iace, neu respexeris.* Ov. *Fasti* 6. 164 *Quicke sacris ad- sunt respicerre illa vetat.*

491 παραστάλην, as thy friend and helper: cp. *Ai.* 1383 τούτῳ γάρ... | μόνος παρέστης χερσίν,

493 προσχώρων, who therefore can judge best (cp. 12).

495 ὁδώτα, plur., as *Ant.* 677 οὐτως
ἀμυντέ' ἐστι τοῖς κοσμουμένοις, | κοβοὶ γυ-
ναικὸς οἰδάμος ἡσηγέα: *Thuc.* I. II 8 ἐπειχει-
ρητά ἀδέκοι εἶναι: cp. 485, 1360. λεπτότα
pass., 'I am at a disadvantage'; usw. with
gen. of thing, as *El.* 474 γυνώμας λεπτομένα
σοφάς, or person, *Tr.* 266 τῶν ὧν τέκνων
λεπτοῦτο. ἐν: *O. T.* III 2 ἐν τε γὰρ μα-
κρῇ | γῆρᾳ ἔνθαδε: *Ph.* 185 ἐν τ' ὅδωνα-
...λιμῷ τ' οἰκτρός. Only here at the end
of a verse: cp. on 265 τὸ γε | σῶμ'.
266 τὸ γε | σῶμ'.

496 δύνασθαι (*without σώματι*), of bodily strength: cp. the speech of Lysias, *Ti pēr ton ἀδύνατον* ('For the Invalid'), or 24 § 13 οὐ γάρ δῆπον τὸν αὐτὸν ὑμεῖς ἀρέσκετε ὡς δύναμεν (as being able-bodied) ἀφαιρεῖσθε τὸ διδόμενον, οἱ δὲ ὡς αἰδύνατον δύτα κληρουσθαι καὶ κληρουσθεῖν: so *ibid.* § 12 ὡς εἴμι τῶν δυναμένων. μηδ' for μήδην as a necessary correction here. Cp. 421.

then retire, without looking behind. Thus do, and I would be bold to stand by thee; but otherwise, stranger, I would fear for thee.

OE. Daughters, hear ye these strangers, who dwell near?

AN. We have listened; and do thou bid us what to do.

OE. I cannot go; for I am disabled by lack of strength and lack of sight, evils twain. But let one of you two go and do these things. For I think that one soul suffices to pay this debt for ten thousand, if it come with good will to the shrine. Act, then, with speed; yet leave me not solitary; for the strength would fail me to move without help or guiding hand.

IS. Then I will go to perform the rite; but where I am to find the spot—this I fain would learn.

CH. On the further side of this grove, maiden. And if thou

codd. ἐκτελοῦσαν coniecit Reisig. **500** τι] τοι Bornemann., Hermann., Nauck., Wecklein. τῷ Schneidewin. **502** δ' ἀνευ L, A, codd. plerique, Ald.: γ' ἀνευ T, Farn., Vat. (ψφ' ἡγητοί): δίχα coniecit Hermann., recepp. Wunder. Schneidewin., Dindorf, Wecklein. (qui ipse κενόν coniecit), Blaydes. ὁδὸν υφ. τ' ἀνευ Hartung., οὐδὲ ὑφηγητῶν ἀνευ Bergk. **503** τὸν τόπον] τοῖς τόποις B, Vat. **504** χρῆσται L, in litura. Fuerat χρῆσται, quod corrector in χρῆ σται (ut est in A) mutare voluit. Ceteri codd. in accentibus tantum variant. χρῆσται Herm., Wunder., edd. rec. plerique: χρῆ σται Dindorf., Paleius: χρῆ σται Campbell.: χρῆσται Blaydes. χρῆ στέμμ' ἔφευρεν Elms. (qui etiam χρῆ κενόν coniecit): χρῆ στάγμ' ἔφευρεν coniecit Musgravius: ὦν ἀ | χρῆ, σται G. Burges. (Append. ad *Troad*. p. 180): ὦν | δει χρῆ μ' Blaydes., idem ὥν | χρῆ νῦν' ἔφευρεν proponens. **505** τούκειθεν] τοῦ κείθεν L. ἀλλος τοῦδε codd.: ἀλλος τοδέ Elms., cum τοῦδε in ea versus sede ante

is: 'I have trespassed on the grove of the Eumenides, and it might be doubted whether such deities would accept the atonement from any hand but my own. Nay, I believe that they regard the *intention* rather than the outward details. If my deputy approaches the shrine *in a loyal spirit*, the offering will be accepted—yes, would be accepted, not on behalf of one man alone, but of many.' Clemens Alex. Strom. 5. 258, after quoting Isaiah i. 16, 'Wash you, make you clean,' cites verses ascribed (though wrongly) to Menander, among which are, θεῷ δὲ θεὶ διὰ τέλους δίκαιος ὦν, | μὴ λαμπρὸς ἀν ταῖς χλαμύσιν ὡς τῇ καρδίᾳ. Porphyry *De Abstин.* 2. 19 quotes an inscription from a temple at Epidaurus, ἀγνὸν χρῆ νησίον θυωδέος ἐντὸς ἤντα | ἔμεναι· ἀγνειῃ δὲ στὶ φρονεῖν δσια. Cp. the frequent sentiment that the poor man's offering, if pious, is welcome (Eur. fr. 940, Hor. *Carm.* 3. 23. 17, etc.).

500 ἀλλ' ἐν τάχει τι. Bornemann's τοι for the MS. τι has been adopted by some of the best critics; but it seems

scarcely appropriate here. For τι cp. *Ant.* 1334 μέλλοντα ταῦτα τῶν προκειμένων τι χρῆ | πράσσειν.

502 δίχα. With γ' ἀνευ the γ' is intolerable, and L's δ' ἀνευ points to a confusion between an original δίχα and a gloss ἀνευ.

503 τελοῦστα, in its ceremonial sense: cp. *O. T.* 1448 ὄρθως τῶν γε σῶν τελεῖς ὑπερ (perform the funeral rites).

τὸν τόπον: βούλομαι δὲ μαθεῖν τοῦτο,—τὸν χρῆσται με ἔφευρεν τὸν τόπον. The position of the κρήτη (470) had not been indicated.

504 χρῆσται. This fut. of the impers. χρῆ occurs in Her. 7. 8 πάντα τινὰ ὑπέων χρῆσται παρεῖναι, and Plat. *Legg.* 809 **в** ποῖα καὶ τίνα μεταχειρίζεσθαι χρῆσται τρόπον (v.l. χρῆσται). No intelligible account has been given of the traditional χρῆσται, χρῆ σται, or χρῆσται, which I believe to have been a mere corruption of the rare future χρῆσται. See Appendix.

505 ἀλλος, gen. after τὸ ἐκείθεν, as after τὸ (or τα) ἐπ' ἐκείνα, τὰ ἐπὶ θάτερα, τὰ πρὸς βορρᾶν, etc.,

- σπάνιν τιν' ἵσχης, ἐστ' ἔποικος, δῖς φράσει.
 ΙΣ. χωροῦμ' ἀνὴρ ἐστὸς Ἀντιγόνη, σὺν δὲ ἐνθάδε
 φύλασσε πατέρα τόνδε τοῦς τεκοῦσι γὰρ
 οὐδὲ εἰ πονεῖ τις, δεῖ πόνου μιήμην ἔχειν. 509
- στρ. α'. ΧΟ. δεινὸν μὲν τὸ πάλαι κείμενον ἥδη κακόν, ὡς ξεῖν',
 ἐπεγέρειν.
 2 ὅμως δὲ ἔραμαι πυθέσθαι
- ΟΙ. 3 τί τοῦτο;
 ΧΟ. 4 τᾶς δειλαίας ἀπόρου φανείσας
 5 ἀλγηδόνος, ἢ ξυνέστας.
- ΟΙ. 6 μὴ πρὸς ξενίας ἀνοίξῃς
 7 τᾶς σᾶς ἀπέπονθ' ἀναιδῆ. 515
- ΧΟ. 8 τότε πολὺ καὶ μηδαμὰ λῆγον
 9 χρῆζω, ξέν', ὄρθον ἀκοῦσαι ἀκοῦσαι.
- ΟΙ. 10 ὕδαις.
- ΧΟ. 11 στέρεξον, ἱκετεύω.
- ΟΙ. 12 φεῦ φεῦ.
- ΧΟ. 13 πείθου· κάγὼ γὰρ δύσον σὺ προσχρήζεις. 520

distinctionem stare non posse crederet. Est δῆλος in R, cum gl. κατὰ τό. 505 sq. Consentient codd. in ἦν (ἦν L): mendose ἴσχεις habent A et R. 509 el codd. omnes: πονῆ (sic) L, Ricc. 77: ceteri πονεῖ. 511 ἐπ' ἐγέλπειν L. Ultima syllaba crassiore quidem atramento scripta est: *ai* in *ειν* mutatum esse vix ausim tamen dicere. 512 ἔραμαι In L litteram *i* addidit manus rec., aut saltem fecit clariorem. ὕδαις μὲ Mekler., propter metrum versus antistrophicus 523. 514 ἀλγηδόνος] -ος ex -σος L: qui tamen in v. 513 τᾶσ...ἀπόρον a pr. m. habet. Contra B, T, al. τᾶσ...ἀλγηδόνος. Nullus quod sciām codex neque ἀπόρουs neque αἰς

506 ἔποικος, here, 'one who dwells close to' the grove,—hardly, *on* the χῶρος οὐκ οἰκητός (39); though the guardians of sacred ἀλητοὶ sometimes dwelt within them, as Maron in Apollo's grove (*Od.* 9. 200), and the priest in Athene Kranaea's grove at Elatea (*Paus.* 10. 34. 7). Elsewhere ἔποικος usu.= 'immigrant': so *El.* 189 (as = 'alien'). In Aesch. *P.* V. 410 ἔποικον... | Ἀστας ἔδος means the Greek settlers in Asia.

507 Ἀντ., σὺ δ': *El.* 150 Νιόβα, σὲ δὲ ἔγωγε νέμω θέον. Cp. 1459.

509 οὐδὲ εἰ πονεῖ τις, δεῖ = εἰ καὶ π. τ., οὐ δεῖ. When A and nearly all other MSS. have πονεῖ, L's πονῆ (sic) surely does not warrant πονῆ. Cp. on 1443.

510—548 A κομβός, which divides the first ἔπεισδοιν into two parts (254—509, 549—667). For the metres, see Metrical Analysis. (1) 1st strope, 510—520

= 1st antistrophe, 521—532. (2) 2nd strope, 533—541 = 2nd antistrophe, 542—550.

510 κείμενον...ἐπεγέρειν. Eur. *El.* 41 εἴδοντας ἀνὴρ ἐξήγειρε τὸν Ἀγαμέμνονος | φόνον, he would have aroused the slumbering memory of Agamemnon's murderer. Plato *Phileb.* 15 C μὴ κνεῖν κακὸν εὖ κείμενον ('Let sleeping dogs lie').

512 Mekler's ὕδαις μὲ (for ἔραμαι) would give a closer correspondence between strope and antistrophe: see on 523.

513 τί τοῦτο; 'What means this?' Cp. 46 τί δὲ ἔστι τοῦτο; He is startled and disquieted. He shrinks from all cross-questioning on the past, as from a torture (cp. 210). We lose this dramatic touch if we construe τί τοῦτο (ἔρασαι πυθέσθαι) as a calm query,—'What is this that thou wouldest learn?'

514 τᾶς: for the gen. ('concerning'),

hast need of aught, there is a guardian of the place, who will direct thee.

IS. So to my task :—but thou, Antigone, watch our father here. In parents' cause, if toil there be, we must not reck of toil.
[Exit.

CH. Dread is it, stranger, to arouse the old grief that hath so long been laid to rest : and yet I yearn to hear..... Kommos.

1st
strope.

OE. What now?.....

CH. —of that grievous anguish, found cureless, wherewith thou hast wrestled.

OE. By thy kindness for a guest, bare not the shame that I have suffered !

CH. Seeing, in sooth, that the tale is wide-spread, and in no wise wanes, I am fain, friend, to hear it aright.

OE. Woe is me !

CH. Be content, I pray thee !

OE. Alas, alas !

CH. Grant my wish, as I have granted thine in its fulness.

praebet. ḡ] ḁ in ḁ̄ correctum L. **515** ξενελασ L, i super ei scripto. **516**
 $\tau\acute{a}s\; \sigma\acute{a}s\; \pi\acute{e}πoνθ' \xi\rho\gamma'$ ἀναιδῆ L. Sic codd. ceteri, variante tantum accentu in $\tau\acute{a}s\; \sigma\acute{a}s$. (In A scriptum est πέπονθα ξργανθ' ἀναιδῆ). Coniecit Reisig., $\tau\acute{a}s\; \sigma\acute{a}s\; \dot{\alpha}\; \pi\acute{e}πoνθ'$ ἀναιδῆ: Hermann., $\tau\acute{a}s\; \sigma\acute{a}s$ ἀναιδῆ. Postquam Martinus πέπον' ξργ' ἀναιδῆ coniecerat, Bothius πέπον, ξργ' ἀναιδῆ dedit ('ridicule', Hermann.): quae l. edd. rec. plurimis arrisit. Reisigium secuti sunt Blaydes., Campbell. (Hermannio eam l. tribuunt). ξργ' ἀναιδᾶ Nauck. **517** μηδαμᾶ L: μηδαμῶς T (supers. ḁ), Farn.: ceteri μηδαμᾶ vel -ά: μηδαμᾶ Brunck. **518** ξέν' codd.: ξεν' Reisig., Elms., edd. rec. plerique, praeceps Hermanno, qui ipse postea ξεν' reponendum censuit. Imo longa syllaba opus est. **519** λύ μοι L et codd. plerique: λώ μοι μοι (sic) R: ώμοι Herm. στέρξον] στέργω σ', Blaydes.: στέρξον, σ' (= παίδες 532),

cp. on 355. ἀπόρου φανείσας: because the horror of the discovery consisted in relationships which could not be changed: O. T. 1184 f. φός τ' ἀφ' ὧν οὐ χρήν, ξύν οῖς τ' | οὐ χρήν δυλῶν, οὔς τέ μ' οὐκ ἔδει κτανῶν.

516 ḁ ξυνέστας, with which you were brought into conflict,—with which you became involved: Her. 9. 89 λιμῷ συστάτας καὶ καμάτῳ. Thuc. 4. 55 ξυνεστώτε... ναυτικῷ ἀγάνῳ.

516 $\tau\acute{a}s\; \sigma\acute{a}s\; \dot{\alpha}\; \pi\acute{e}πoνθ'$. The objection to pointing at $\sigma\acute{a}s$ and understanding ἐπὶ with ἀναιδῆ (as Herm. proposed) is that ἀναιδῆ requires an object. We should then have to understand ἀγάνων. The conject. $\tau\acute{a}s\; \sigma\acute{a}s$, πέπον, ξργ' ἀναιδῆ has found undeserved favour. The address πέπον occurs about 18 times in Homer and the hymns, and always marks familiarity:

there is a touch of household intimacy in it, as when Polyphemus says to his ram, κρέ πέπον (*Od.* 9. 447). It is absurdly out of place here (cp. 521 ὡξένοι, 530 ὡξεῖν): ὡ φλιττατε, at 465, is different. ξργ' was inserted in the MSS. to explain that ἀναιδῆ referred to his own acts.

517 τὸ πολὺ καὶ μηδαμᾶ λήγον ἀκουσμα χρήζω ἀκούσται ὅρθόν (predic.): πολὺ, on 305. μηδαμᾶ (neut. plur. adv.) with causal force, being such as does not cease. λήγον, of rumour: O. T. 731 ηδάστο γάρ ταῦτ', οὐδέ πω λήξαντ' ξχει. ἀκουσμα, anything heard,—sometimes (unlike ἀκρόμα) in a bad sense, Arist. Pol. 7. 17 ἀπελαύνειν ἀπὸ τῶν ἀκουσμάτων καὶ τῶν ὄραμάτων ἀνέλευθερα.

519 στέρξον, be patient of my request, yield to it: cp. 7.

520 κάγω (for καὶ cp. 53) γάρ (πειθο-

- ἀντ. α'. ΟΙ. ἡνεγκ' οὖν κακότατ', ὁ ξένοι, ἡνεγκ' ἀέκων μέν,
θεὸς ἵστω,
2 τούτων δ' αὐθαίρετον οὐδέν.
- ΧΟ. 3 ἀλλ' ἐσ τί;
- ΟΙ. 4 κακῷ μ' εὐνῷ πόλις οὐδὲν ἴδριν
5 γάμων ἐνέδησεν ἄτα.
- ΧΟ. 6 ἥ ματρόθεν, ὡς ἀκούω,
7 δυσώνυμα λέκτρ' ἐπλήστω;
- ΟΙ. 8 ὡμοι, θάνατος μὲν τάδ' ἀκούειν,
9 ὡς ξεῖν'. αὗται δὲ δύ τοι ἔξ ἐμοῦ μὲν
- ΧΟ. 10 πῶς φῆσ;
- ΟΙ. 11 παιδε, δύνο δ' ἄτα
- ΧΟ. 12 ὡς Ζεῦ.
- ΟΙ. 13 ματρὸς κοινᾶς ἀπέβλαστον ὠδῆνος.

Bergk., Gleditsch. **522** ἡνεγκον κακότατ'] ἡνεγκ' οὖν κακότατ' conieceram: hoc nunc video R. Whitelaw. priorem conieccisse in annot, ad vers. angl. p. 432. ἡνεγκον ἄκων μέν codd. omnes. ἡνεγκ' ἀέκων μέν Martin., Bergk.: ἡνεγκον ἔκών μέν Bothius (non Hermann., ut ait Campbell.). ἡνεγκον, ἔκών δ' ob Blaydes: ἡνεγκον ἄκρων μέν Hartung. Nauckius salva voce ἄκων metrum sanari posse monuit si in v. 510 delerentur verba, ἥδη κακόν, in vv. 521 seq. alterum ἡνεγκον et μέν. ἡνεγκον ἀνάγκη coniecit Wecklein. ἵστω codd., edd.: ἵστωρ Campbell. **523** τούτων δ' αὐθαίρετον] τούτων δ' ἀκάθαρτον coniecit G. Wolff, propter metrum versus 512 ὅμως δ' ἔραμαι πυθέσθαι: τούτων ἀπλάκητος οὐδέν Hermann., qui ἔκών μέν in v. 522 recipiens verbum οὐδέν eo referendum censuit. ἀλλ' ἐσ τι; ἀλλ' ὡς τι; coni. Wecklein.

μαι σοι), for I comply with thee as to all that thou cravest (by allowing him to await the coming of Theseus, and by instructing him in the rites of the grove: cp. 465).

522 f. I read ἡνεγκ' οὖν κακότατ',... ἡνεγκ' ἀέκων. οὖν is suitable, when he is reluctantly proceeding to unfold his story in answer to their pressing demand. ἡνεγκ' emphasises his ruling thought, his great plea—that he has been a *sufferer*, not a *doer* (267). **κακότατ'**, the misery of his two involuntary crimes. ἡνεγκον...ἡνεγκ' might possibly stand, but would be harsh. There is nothing to offend in ἀέκων μέν... τούτων δέ, meaning—‘The agent was not free—the *acts* were not voluntary.’

In the MS. reading, ἡνεγκον...ἡνεγκον ἄκων μέν, ἄκων is wrong, since metre requires — (cp. 510). With Bothe's ἔκών the sense would be:—‘I have endured misery through acts which were my own, indeed; but not one of them was done knowingly.’ The objections to this are insuperable. (1) θεὸς ἵστω must clearly have been preceded by the mention of

some point to which he could appeal in an *extenuation* of his deed,—not by an admission, such as ἔκών expresses. (2) ἡνεγκον ἔκών, in the supposed sense, is utterly at variance with the language and the whole tone of the play. Cp. 239 ἔργων | ἀκέντω: 964 ἡνεγκον ἄκων: 977 πῶς δι τό γ' ἄκον πρᾶγμ' ἀν εἰκότως ψέγοις; he asks, speaking of his own deeds.

It would be a subtlety foreign to Sophocles to make Oedipus say that he had acted ἔκών when he did *not* act φρονῶν (271), εἰδῶς (273), ξυνεῖς (976). *Il.* 4. 43 καὶ γὰρ ἔγω σολ δώκα ἔκών ἀέκοτι γε θυμῷ is irrelevant:—Zeus there says to Hera ‘I have given thee this (thy pleasure touching Troy) of my *free will*’ (since neither god nor man could *compel* Zeus), ‘yet against mine own *wish*.’

523 αὐθαίρετον. Heinrich Schmidt keeps this reading (*Compositionslehre lxxx*), which is not metrically irreconcileable with 512 ὅμως δ' ἔραμαι πυθέσθαι (see Metrical Analysis). It is possible,

OE. I have suffered misery, strangers,—suffered it through ^{1st anti-} mine own acts, indeed, yet of those acts—be Heaven my ^{strope.} witness!—no part was purposed.

CH. But in what regard?

OE. By an evil wedlock, Thebes bound me, all unknowing, to the bride that was my curse.....

CH. Can it be, as I hear, that thou madest thy mother the partner of thy bed, for its infamy?

OE. Woe is me! Cruel as death, strangers, are these words in mine ears;—but those maidens, begotten of me—

CH. What wilt thou say?—

OE. two daughters—two curses—

CH. O Zeus!

OE. —sprang from the travail of the womb that bore me.

525 κακάι (i addidit corrector) μὲν εὐνᾶι πόλισ οὐδὲν τέροις (superscr. gl. εἰδῆναι) L et ceteri. Solus L^o μ' pro μὲν habet. Vaticani corrector pro τέροις conieccisse videatur τέροιν, nota super σ posita; eandem conect Martin.: pro κακῷ μ' εὐνᾶ, ἄκοντ' εὐνᾶ Hartung., κονᾶς μ' εὐνᾶς Reisig.: κακάς (vel αἰσχράς) μ' εὐνᾶς Heinsoeth: κακάν μ' εὐνᾶν Gleditsch. **527** μητρόθεν codd. **528** ἐπλήσσω codd. (superscripto σαν super σω in T, Farn.: ἐπλησσαν B, Vat.), Reisig., Elms., Dindorf, Herm., Wunder., al.: ἐπλησσαν Brunck.: ἐπλησσον coni. Lachmann., Bergk.: ἐπληρωτο (i.e. οι πολῖται ἐπέλασάν σοι τὰ λέκτρα) Hartung.: ἐπάσσω coni. Nauck., recepit Wecklein. τέκν' (pro λέκτρη) ἐπάσσω Gleditsch. ἔτλης; ḥ. Blaydes. **530** μὲν post ἐμοῦ addidit Elms., ut congruat metrum cum v. 518 δκούσαι. **532** παῖδες codd., Blaydes.: παῖδες Elms., edd. rec. plerique. ἄτα] ἄτα L:

indeed, that *αὐθαλέτον* is, as Hermann thought, corrupt: but no probable correction of it has been suggested. We cannot regard as such his ἔθελητόν (not found), θέλημον (used in masc. by Hes.), or ἔθελημον (used in masc. by Plut.): ἔκδυ έργον: or πρόδηλον. Note, on the other hand, *O. T.* 1231 *αὐθαλέτοι* (*πη-*
μονα).

525 ε. κακῷ εὐνᾶ, instr. dat., rather than dat. in appos. with ἄτα. γάμων ἄτα, ruin coming from a marriage, like δόκησις λόγων, suspicion resting on mere assertions, *O. T.* 681.

527 ε. ή ματρόθεν...ἐπλήσσω; Didst thou fill thy bed with a mother, δυσώνυμα (prolept.) so as to make it infamous? (I should not take ματρόθεν with δυσών. only, 'infamous from a mother.') ματρόθεν is substituted for ματρός by a kind of euphemism: that was the quarter from which the bride was taken. Cp. Aesch. *Theb.* 840 οὐδ' ἀπέίπει | ματρόθεν εὐκταλα φάτις (the curse of Oed. on his children). The aor. midd. ἐπλησάμητο is used by Hom., Her., etc., and (in comp. with ἐν) by Attic writers: it seems needless then to write ἐπλήσσο (from epic aor. ἐπλήμην)

with Bergk. The notion of 'filling' is perh. tinged with that of 'defiling' (*ἀπατηματόδηναι, ἀνάλεως*). The tone of the passage is against rendering 'satisfied,' as if λέκτρα = λέκτρων ἐπιθυμίαν. Nauck's ἐπλέσσω rests on Hesychius 1.1316 ἐπάσσω· ἔκτηφω· Αἰσχύλος Πρωτέι σατυρικῶ. The aor. of πάουμαι 'to acquire' occurs elsewhere only in part. πασάμενος (Theogn., Theocr., etc.).

529 δκούειν: cp. 141.

530 ε. The constr. is αὐταὶ δὲ ξένοι δύν μὲν παῖδε, δύν δ' ἄτα...ἀπέβλαστον etc. ξένοι, sprung from me: no partic. need be supplied, since the verb ἀπέβλ. follows: cp. 250 δ τι σοι φίλον ἐκ σέθει (sc. ἐστι). The cry with which the Chorus interrupts him (πῶς φύει;) marks their perception (from his first words αὐταὶ δέ etc.) that the children of *that* marriage were before them.

533 Poetical Greek idiom would join κοινᾶς with ὄδινος rather than with ματρός. Cp. Aesch. *Eum.* 325 ματρών ὄδυσσιμα κύριον φόνοι: *Ant.* 793 νέκος ὄνδρον ξύναψον. κοινᾶς = which bore me also.

- στρ. β'. ΧΟ. σταί τ' εῖσ' ἄρ' ἀπόγονοί τε καὶ
 ΟΙ. 2 κουνάι γε πατρὸς ἀδελφεαί. 535
 ΧΟ. 3 ἵώ. ΟΙ. ἵὼ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.
 ΧΟ. 4 ἔπαθες ΟΙ. ἔπαθον ἀλαστ' ἔχειν.
 ΧΟ. 5 ἔρεξας ΟΙ. οὐκ ἔρεξα. ΧΟ. τί γάρ; ΟΙ. ἐδεξάμην
 6 δῶρον, ὃ μήποτ' ἔγω ταλακάρδιος 540
 7 ἐπωφελήσας πόλεος ἔξελέσθαι.
- ἀντ. β'. ΧΟ. δύστανε, τί γάρ; ἔθον φόνον
 ΟΙ. 2 τί τοῦτο; τί δ' ἔθέλεις μαθεῖν;
 ΧΟ. 3 πατρός; ΟΙ. παπᾶ, δευτέραν ἔπαιστας, ἐπὶ νόσῳ νόσον.

ἄτα L³, T, al.: ἄται B, R, Vat.: ἄτα γρ. ἄται A, ἄται Blaydes. 534 σαὶ τ' ἄρ' εἰσὶν ἀπόγονοι τε καὶ L. σαὶ τ' ἄρ' εἰσ' etc. A: αὐτὸν δὲ εἰσὶν B: αὐτὸν δὲ εἰσὶν Vat. Non video quare σαὶ suspectum habeatur. Transpositis ἄρ' et εἰσ' (ut est in A), lege, σαὶ τ' εἰσ' δὲ ἀπόγονοι τε καὶ. Hermann.: αὐταὶ γάρ ἀπόγονοι τεal (sic Dindorf): Weckleinus αὐταὶ... τε καὶ). Nauckius olim ἄρ' εἰσὶν ἀπόγονοι τεal; postea (cum Bothio) σαὶ τὰρ δὲ ἀπόγονοι τ' εἰσὶ καὶ. Reisigius et Bergk.: σαὶ τὰρ το' ἄπογονοι τε καὶ, quod recepit Blaydes. 535 sq. κουνᾶι ἔμαι Wecklein. Hunc v. pariter cum v. 534 Choro tribuit L: deinde ΟΙ. ἵώ. Χ. ἵὼ δῆτα. ΟΙ. (correctum ex Χ in L) μυρίων γ' ἐπι-

534 ε. σαὶ τ' εἰσ' ἄρ'. The Chorus have known all along that Oed. had married Iocasta, and also that he was the father of the girls (cp. 170, 322); but they are supposed to learn now for the first time that Iocasta was their mother. In the earlier versions of the Oedipus-myth (as in the *Odyssey*) Iocasta bears no issue to Oed.; his children are borne by a second wife, Euryganeia. The Attic poets seem first to have changed this (see Introd. to *O. T.* p. xv). The Chorus would say: 'Thine, then, they are by a double tie, at once as children and...as sisters?' but Oed. takes out of their mouths the second name which they shrink from uttering, and utters it himself with terrible emphasis. **κουνᾶι**, by the same mother: cp. *O. T.* 261 n.: so *Ant.* I κουνῶν αὐτάδελφον...κάρα. **πατρὸς** with **ἀδελφεαὶ** only.

535 ἵώ.—ἵὼ δῆτα: cp. *El.* 842 ΗΔ. φεῦ. ΧΟ. φεῦ δῆτ. γε after μυρίων marks assent. **ἐπιστροφαὶ** refers to the revival of the pangs in his soul by this questioning. His troubles are likened to foemen who, when they seem to have been repulsed and to be vanishing in the distance, suddenly wheel about and renew their onset. Cp. 1044 δατῶν | ἀνδρῶν ἐπιστροφαὶ. Philopoemen made his cav-

αλεῖσις πρός τε τὰς κατ' οὐλαμδὸν ἐπιστροφὰς καὶ περιστασμοὺς (wheeling sharply in troops) καὶ τὰς κάθ' ἵππον ἐπιστροφὰς καὶ κλίσεις (wheeling and changing direction singly), Plut. *Ph.* 7.

537 ἀλαστ' ἔχειν, unforgettable(dreadful) to endure: ἔχειν epexeg.: see on 231. Trag. borrowed the word from the epic πένθος δλαστον (*Il.* 24. 105), δλαστον δδύρομαι (*Od.* 14. 174): so Aesch. *Pers.* 990 (κακά) δλαστα στυγνὰ πρέσακα. Cp. 1482. Wecklein's δχεῖν (*Od.* 7. 211 δχέοντας δχύνειν) is perh. right: cp. Aesch. *P. V.* 143 φρονταὶ δχηλον δχήσων.

538 οὐκ ἔρεξα: cp. 267, 521. τί γάρ; 'Why, what else?' if not ἔρεξα. Cp. 542.

540 ε. δῶρον. The *tυραννίς* was δωρητὴν, οὐκ αἰτητὴν (*O. T.* 384)—the reward pressed on him by Thebes for worsting the Sphinx; and with the throne he received the hand of Iocasta.

The ms. ἐπωφεληστα, 'I benefited,' or 'succoured' (cp. 441), cannot be right. The sense required is μήποτε ὥφελον ἔξελέσθαι, 'would that I had never won!' cp. *Ph.* 969 μήποτε ὥφελον λιπεῖν | τὴν Σκύρου: *Od.* 11. 548 ὡς δὴ μὴ ὥφελον νικᾶ: where μὴ, though thus placed, belongs to the infinitives. See Appendix for the attempted explanations of ἐπω-

CH. These, then, are at once thine offspring, and.....

2nd
strophe.

OE. —yea, very sisters of their sire.

CH. Oh, horror! OE. Horror indeed—yea, horrors untold sweep back upon my soul!

CH. Thou hast suffered—OE. Suffered woes dread to bear.—

CH. Thou hast sinned—OE. No wilful sin—

CH. How?—OE. A gift was given to me—O, broken-hearted that I am, would I had never won from Thebes that meed for having served her!

CH. Wretch! How then?...thine hand shed blood?...

2nd anti-strophe.

OE. Wherefore this? What wouldest thou learn?

CH. A father's blood? OE. Oh! oh! a second stab—wound on wound!

στροφαὶ κακῶν. X. (correctum ex OI.) ἔπαθες; In plerisque codd. integra verborum series *iώ δῆτα...ἔπαθες*; Choro tribuitur: cetera ut in L. Praeente Solgero Martinus personas ea ratione distinxit qua nunc utuntur edd. 536 γ' post μηδίου omittunt A, R, al., Aldus, Brunck, Blaydes. 537 ἔχειν] δέχειν Wecklein.: ἄχη inter alia coniecit Blaydes. 541 ἐπωφέλησα πόλεως ἐξελέσθαι codd.: πόλεος Hermann. ἐπωφέλησα Madvig. (*Adv. Crit.* I. 222), in v. antistr. 548 νόμῳ δῆ (codd. δὲ) legens, quod recipit Paleus. ἐκ τάσθε πόλεος ὑφελον ἐξελέσθαι. ὁ μ' οὐποτ', ἐγὼ ταλακάρδιος, | ἐπωφέλησε Mekler. Vide infra. 542 τι γάρ έθον φόνον L, φ ex π facto.

φέλησα, and for some proposed emendations.

The remedy which I adopt is a simple one,—viz. to add σ, reading ἐπωφέλησα, and to understand ὑφελον: ‘a gift which would that I had never won from the city, for having served it.’ ὑφελεσ is similarly understood in a sentence of like form, Aesch. Cho. 363: Ηλ. μηδ' ὅποδ Τρωτας | τελχεσ φθίμενος, πάτερ, | μετ' ἄλλων δουρικῆτη λαῷ | παρὰ Σκαμάνδρου πόρον τεθάφθα, | πάρος δ' οἱ κτανόντες νῦν οὐτως δαμήν αἱ. Orestes had uttered the wish that Agamemnon had fallen in war at Troy: *εἰ γάρ ν' Ιλιῳ...κατηναρπλοθης* (345 ff.). Electra modifies it: ‘I would not have had thee to perish e'en beneath Troy's walls, and to be buried by Scamander's stream; would rather that the murderers (Aegisthus and Clytaemnestra) had first been slain as they slew thee!’ Here the mss. have τέθαψαι and δαμήνα. On the latter the schol. has λείπει τὸ δφελον, and on the former λείπει τὸ ὑφελεσ, thus indicating the certain correction of H. L. Ahrens, τεθάφθα. Cp. also Od. 24. 376 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναῖη καὶ Ἀπολλον, | οἷος Νήρικον εἶλοι,... | τοῖος ἔών τοι χθιέσδ

ἐν ἡμετέροισι δόμοισιν, | τεύχε' ἔχων ὕμοισιν, | ἐφεστάμεναι καὶ ἀμύνειν, | ‘Ah, would to father Zeus...that, such as I was when I took Nericus,...in such might, and with armour on my shoulders, I had stood by thee, and had been aiding thee, yesterday in our house !’—where αἱ γάρ=ει γάρ ὑφελον. Such instances show how easy for Greek idioms was the elliptical use of the infinitive in exclamatory wishes: as we can say, ‘O, to have been there !’

ἐξελέσθαι, ironical, as if the bride were a γέρας ἐξαίρετον. The act. aor. is used of the army choosing a prize (out of the booty) for a chief, II. 16. 56 κονόν τὴν ἄρα μοι γέρας ἐξελον υἱες Ἀχαιῶν : the midd. aor., of the victor choosing his own prize, as Tr. 244 ταύτας... | ἐξελεθ' αὐτῷ κτῆμα. Here πόλεος ἐξελέσθαι is not ‘to choose for myself *out* of the city,’ but ‘to receive as a choice gift *from* the city.’

542 τι γάρ; ‘how then?’—marking the transition from the topic of the marriage to that of the parricide. (Cp. *Quid vero?*) Others refer the words merely to δύστανε, i.e. ‘for what else art thou?’ This seems tame. Cp. 538.

544 δευτέραν, sc. πληγήν: Her. 3. 64 καιρὺ...τετράφθαι: Ant. 1307 τι μ' οὐκ

ΧΟ. 4 ἔκανες ΟΙ. ἔκανον· ἔχει δέ μοι 545
 ΧΟ. 5 τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ
 φράσω·

ε καὶ γάρ ἄν, οὓς ἐφόνευσ', ἐμ' ἀπώλεσαν·
 7 νόμῳ δὲ καθαρός, ἀιδρις ἐς τόδ' ἥλθον.

ΧΟ. καὶ μὴν ἀναξ ὅδ' ἡμὸν Αἰγέως γόνος
 Θησεὺς κατ' ὄμφὴν σὴν ἐφ' ἀστάλη πάρα. 550

ΘΗΣΕΤΣ.

πολλῶν ἀκούων ἐν τε τῷ πάρος χρόνῳ
 τὰς αἰματηρὰς ὄμματων διαφθορὰς
 ἔγνωκά σ', ὃ παῖ Λαῖον, τανῦν θ' ὄδοις
 ἐν ταῖσδ' ἀκούων μᾶλλον ἔξεπίσταμαι.

547 ἀλλοις codd., superscr. *ως* in Vat.: ἀγνώς Tyrwhitt., Brunck.: ἀνοις Porson. (ap. Kiddium p. 217), Elms., Nauck.: ἀπλῶς Erfurdt., Blaydes.: ἀλοὺς Herm., Dindorf., Wecklein, al.: quod recipiens Martinus μολὼν προ καὶ γάρ scribere voluit. καὶ ἀλεσα Bothius: codd. καὶ ἀπώλεσα (ut L, A) vel κάπτωλεσα. καὶ γάρ ἄν, οὓς ἐφόνευσ', ἐμ' ἀπώλεσω Mekler. **548** νόμῳ δύως Mekler. **550** ἐφ' ἀστάλη Dindorfius pro ἀπεστάλη (codd. et Ald.). In T superscr. est γαρ, quasi διὰ μέσου dicto κατ'

ἀνταταν | ἔπαισέν τις; Xen. An. 5. 8. 12
 ἀνέκραγον...ώς δῆλγας παίσειν. νόσοι,
 accus. in apposition: of mental anguish,
 as O. T. 1011 ἀλις νοσοῦσ' ἔγω.

545 *ε*. ἔχει δέ μοι...πρὸς δίκας τι: but (the deed) has for me (dat. of interest) something from the quarter of justice; i.e. it has a quality which tends to place it on the side of justice,—to rank it among justifiable deeds. Cp. O. T. 1014 πρὸς δίκης οὐδὲν τρέμων (n.). The subj. to ἔχει is τὸ ἔργον, easily supplied from ἔκανον.— This is better than to take ἔχει as impers. with πρὸς δίκας as=ἐνδίκως, τι being then adv.: 'my case is in some sort just.'—τὸ γάρ; sc. ἔχει: 'why, what justification has it?'

547 The MSS. give καὶ γάρ ἀλλοις ἐφόνευσα καὶ ἀπώλεσα. Hermann's ἀλοὺς (for ἀλλοις) must mean either (1) 'caught,' as in a net, by *fate*, or (2) 'caught' by Laïus and his men, in the sense of, 'driven to fight for life.' Neither sense is tolerable. Campbell suggests, 'I murdered, and was convicted of the murder,' saying that ἀλοὺς ἐφόνευσα=έάλων φονεύσας. This is as if one said in English, 'Having been hanged, he did the murder.' To ἀγνώς the short ἄ would be a grave objection: Soph. has the first a long thrice in ἀγνοια, twice in ἀγνοεῖν, once in

ἀγνώς (*O. T.* 681), and short never: even in ἀετόγνωτος (*Ant.* 875) the *o* is long. Porson's ἀνοις could hardly mean, 'without understanding' merely in the sense of 'unwittingly.' The word means 'silly,' 'foolish' (*Ant.* 281), and should here mean, 'in folly,' which is not an apt sense.

And all these corrections, confined to ἀλλοις, leave a blot. After ἐφόνευσα, καὶ ἀλεσα is intolerably weak. Mekler's καὶ γάρ ἄν, οὓς ἐφόνευσ', ἐμ' ἀπώλεσαν brings out the point on which Oed. insists, and to which the words νόμῳ καθαρός (548) refer,—viz. that, in slaying, he was defending his own life. Cp. 271. After he had returned the blow of Laïus, the attendants set on him (see on *O. T.* 804–812). The change of ἐφόνευσ' ἐμ' ἀπώλεσα into ἐφόνευσα καὶ ἀπώλεσα (or κάπτωλεσα) would have been easy if ἐφόνευσα μ' ἀπώλεσα had once been written. In *Ant.* 794 L has ωστε κ' ὠδίνειν instead of ωστε μ' ὠδίνειν. Cp. Her. I. 11 (Gyges was forced) η τὸν δεσπότεα ἀπολλύναι η αὐτὸν ὑπ' ἀλλοις ἀπόλλυσθαι.

548 νόμῳ...καθαρός, because he had been first struck by Laïus, and was acting in self-defence. Plat. Legg. 869 C ἀδελφὸς δ' ἐάν ἀδελφὸν κτενῃ ἐν στάσῃς μάχης γενομένης η τωι τρόπω τοιστῷ, ἀ μυνόμενος ἀρχοντα χειρῶν πρότε-

CH. Slayer! Oe. Aye, slayer—yet have I plea—CH. What canst thou plead?—Oe. —a plea in justice....CH. What?...

Oe. Ye shall hear it; they whom I slew would have taken mine own life: stainless before the law, void of malice, have I come unto this pass!

CH. Lo, yonder cometh our prince, Theseus son of Aegeus, at thy voice, to do the part whereunto he was summoned.

Enter THESEUS, on spectators' right.

TH. Hearing from many in time past concerning the cruel marring of thy sight, I have recognised thee, son of Laëus; and now, through hearsay in this my coming, I have the fuller certainty.

δυφήν σὴν ἀπεστάλη. Coniecit ἀποσταλεῖς Turnebus: ὁστάλη Herm., Blaydes. 551 ἐν τε] ἐν γε A. 552 τὰς αιματηρὰς...διαφθορὰς. Hunc versum uncis inclusit Nauck. 553 ταῦν] τὰ νῦν L. 554 ἀκόνων] ἀπαντῶν coniecit Wecklein., λεύσσων Nauck., Blaydes. (qui δρῶν σε coniecit). A libris proprius abest *ἰκανῶν* (cf.

ρον, καθάπερ πολέμιον ἀποκτένας ἔστω καθαρός: καὶ ἐὰν πολίτης πολίτην ὡσαύτως, ἡ ξένος ξένον. Rhadamanthus himself was cited as the author of this rule (Apollod. 2. 4. 9). ἐσ τὸδ' ἥλθον, to this plight: cp. on 273.

549 καὶ μήν introducing the new person: cp. 1249: so *Ant.* 526, 1180, 1257: *Ai.* 1168, 1223: *El.* 78, 1422.

550 ὁρφῆν, his message. Usu. of a divine or oracular voice (102), but see 1351: Pind. fr. 53 δυφάν μελένον σὺν αὐλοῖς: Eur. *Med.* 174 μόθω τ' αἰδαθέντων | ... δυφάν (the words of the Chorus). ἔφ· ἀστάλη = ἐπλ (ταῦτα) ἔφ' ἀ ἔστάλη (cp. 274); ‘that by a small service he might win a great gain’ (72).

551 ff. The σκοπός, who did not know the name of Oed., could describe the traces of wounds about the sightless eyes, and brought the mysterious message (72). Theseus then set out, surmising who it was. Meanwhile the *name* of Oed. had become known at Colonus (222), and wayfarers who met Theseus raised his surmise into certain knowledge. Cp. on 299 ff. ἐν τε, answered by ταῦν θ'. The simplest statement would have been ξυρωκά σε, ἀκόνων ἐν τε τῷ πάρος χρόνῳ ταῦν τε. Then, by repetition of the partic., we get ξυρωκά, ἀκόνων τε ἐν τ. π. χρ., ἀκόνων τε ταῦν. And then, by insertion of a new verb, ξυρωκά τέ σε, ἀκόνων ἐν τ. π. χρ., ἔεπισταμαι τε ἀκόνων ταῦν. Cp. the insertion of ἤγείται in 351, and n.

553 ξυρωκά σ', ‘I have recognised thee’—explaining how he is able to greet him by name: not merely, ‘I recognise thee.’ ξυρωκά is used (1) with a distinctly perfect sense: *Lys. or.* 17 § 6 ταῦτα...πρότερον ἔγρακατε ἡμέτερα εἶναι: Dem. or. 3 § 10 ὅτι...δει βοηθεῖν...πάντες ἔγρακαμεν. (2) More like a present, yet always with a certain emphasis, ‘*I have come to know*’: Ar. *Eg.* 871 ξυρωκας οὐδὲν δῆρ' αὐτὸν οἶος ἔστω; ‘have you found out what sort of man he is?’ Her. 1. 207 εἰ δὲ ξυρωκας ὅτι ἄνθρωπος εἰς (if you have realised that you are a mortal): Plat. *Rep.* 366 c ικανῶς...ξυρωκειν ὅτι ἄριστον δικαιοσύνη (he has thoroughly apprehended). So Pind. *P.* 4. 287, Aesch. *P. V.* 51. ὁδοῖς, the coming of Theseus from Athens (Campb. understands the coming of Oed. to Attica): the plur. of one journey, as *Ant.* 226 ὁδοῖς κυκλῶν ἐμαντὸν εἰς ἀνατροφῆν, and so *El.* 68: otherwise below, 1397.

554 ἀκόνων, after the same word in 551, is awkward. The γρό in 555 might also suggest that the partic. here referred to the evidence of his own eyes, not to further hearsay by the way. λεύσσων is intrinsically the best substitute that has been proposed: but it has no palaeographic probility. I had thought of *ἰκάνων* (cp. 576). Doubtless it is possible that ἀκόνων was not a corruption of a similar form, but merely an inadvertent repetition from 551.

For ἀκόνων it may be pleaded that the sense is at least quite intelligible, and

σκευή τε γάρ σε καὶ τὸ δύστημον κάρα 555
 δηλοῦτον ἡμῖν ὅνθ' ὃς εἰ, καὶ σ' οἰκτίσας
 θέλω περέσθαι, δύσμορ' Οἰδίπου, τίνα
 πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων,
 αὐτὸς τε χὴ σὴ δύσμορος παραστάτις.
 δίδασκε· δεινὴν γάρ τιν' ἀν πρᾶξιν τύχοις 560
 λέξας ὁποίας ἔξαφισταίμην ἔγώ·
 ὃς οἰδά γ' αὐτὸς ὡς ἐπαιδεύθην ξένος,
 ὥσπερ σύ, χῶς εἴς πλεῖστ' ἀνὴρ ἐπὶ ξένης
 ἥθλησα κινδυνεύματ' ἐν τῷ μῷ κάρᾳ·
 ὥστε ξένον γ' ἀν οὐδέν' ὅνθ', ὥσπερ σὺ νῦν, 565
 ὑπεκτραπούμην μὴ οὐ συρκσώζειν ἐπεὶ

566). **557** τι ἔρεσθαι L (τι ἔρεσθαι m. pr.), τι (τι A) ἔρεσθαι codd. plerique et Ald.: σ' ἔρεσθαι T, B, al., Turnebus, Brunck.: περέσθαι Reisig., Elms., edd. rec. Οἰδίπους Elms., Οἰδίπους codd.: cf. annot. ad v. 461. **561** ὁποιασ'ο' L, altero σ a m. rec. (ut videtur). In ἄφισταμην litterae μ et η retractatae sunt a primo correctore: quid prima m. peccavisset, incertum est. **562** ὡς οἴδα γ' αὐτὸς L (apposita

that ancient writers, even the most artistic, were less careful than moderns in avoiding such repetitions of single words. Cp. 631 ἐκβάλω, 636 ἐκβάλω: 638, 640 ἥδη: 966, 969 ἐπει: 1000, 1003 καλῶν, 1004 καλῶς: 1123, 1129: 1451, 1459: 1487 f.: O. T. 517 φέρου, 519 φέροντι, 520 φέρει: ib. 1276, 1278 ὥμον.

555 σκευή: cp. 1597 εἰτ' ἔλυσε δυσπινεῖσ στολάς. The misery of his aspect impresses Creon (747), as it had impressed the Chorus (150). His *garb*, then, can hardly have announced a prince, though it may have indicated a Theban. Probably the reference is simply to the tale of long and destitute wanderings which his wretched apparel told (cp. 3 ff.). **δύστημον**, as showing how he had blinded himself: cp. 286.

556 δνθ' ὃς εί, i.e. Οἰδίπους. Cp. O. T. 1036 ὕνομαδθησ...δς εί (Oedipus). Od. 24. 159 οὐδέ τις ἡμεῖων δύνατο γνῶναι τὸν έντα, 'and not one of us could tell that he was the man' (Odysseus).

557 περέσθαι, aor. (used by Thuc., Plat., etc.); the fut. ἐπερήσομαι was also Attic; but the Attic pres. was ἐπερωτάω, ἐπείρομαι being only Ionic.

558 ἐπέστης, hast presented thyself. Plat. *Symf.* 212 D ἐπιστῆναι ἐπὶ τὰς θύρας. Esp. of a sudden and unlooked-for appearance before a place (as in war): Isocr. or. 9 § 58 μεροῦ δεῖν ἔσθεν αὐτὸν ἐπὶ τὸ βασιλείον ἐπιστάς. πόλεως...ἐμοῦ

τ', obj. gen.: τι προστρέπων πόλιν ἔμε τε (cp. on 49).

560 ί. δν ... τύχοις ... ἀφισταίμην: 'strange would be the fortune which (=I cannot imagine what fortune) you could succeed in mentioning, from which I would hold aloof': another way of saying οὐδὲν τύχοις λα τοιαστηρ, ὅποιας ἀφισταίμην. When the optat. with ἀν stands in the antecedent clause (as ἀν τύχοις here), the relative *without* ἀν stands in the relative clause: cp. II. 13. 343 μάλα κεν θραυσκάρδιος εἴη, | δι τότε γηθήσειν: he would be right bold of heart, who should then rejoice. Ar. Λύδ. 1250 οὐκ δν ἀποδοίην οὐδὲν δι βολὸν οὐδενί, | διστις καλέσεις κάρδοτον τὴν καρδόπην. Such a relative clause is equivalent to a protasis with εἰ and optat.: as here to εἰ αὐτῆς ἀφισταίμην. Cp. Goodwin, *Moods and Tenses*, § 62. 4. Carefully distinguish the opt. δν...ψέξαιμι at 1172, where see n.

πρᾶξιν, 'fortune,' not 'action.' The sing. πρᾶξις in Soph. usu. means 'fortune,' *Ai.* 790, *Tr.* 152, 294: while the sense of 'action' usu. belongs to the plur. πράξεις, as below, 958, O. T. 895, *Ant.* 435. There is only one Sophoclean exception each way: in *Tr.* 879 πρᾶξις = 'mode of doing,' and in *Ant.* 1305 πράξεις = 'fortunes.' Cp. Aesch. *P. V.* 665 πέφρικ' ἐσιδόστα πρᾶξιν Ιοῦς. Her. 3. 65 ἀπέκλαιε τὴν ἐωντοῦ πρῆξιν.

For thy garb, and that hapless face, alike assure me of thy name; and in all compassion would I ask thee, ill-fated Oedipus, what is thy suit to Athens or to me that thou hast taken thy place here, thou and the hapless maiden at thy side. Declare it; dire indeed must be the fortune told by thee, from which I should stand aloof; who know that I myself also was reared in exile, like to thine, and in strange lands wrestled with perils to my life, as no man beside. Never, then, would I turn aside from a stranger, such as thou art now, or refuse to aid in his deliverance; for

in marg. sinistro nota χ) et codd. cett. δις pro ὡς Dindorf., recte; neque enim ferri potest ὡς primo quontiam, mox quod significans. καύτδο Doederlein., Dind. **563**
χώστιον L, et cett. codd.: χώς εἰς Dobraeus. Causa corruptelae haec esse poterat quod litterae σ et τ, coniunctim scriptae, contractioni ζ (ει) non multum dissimiles erant. **χώτιον** Vauvilliers. Elms. **565** ξένον γάρ codd.: ξένον γ' ἀν Vauvilliers. οὐδέν L, plerique codd.: οὐδέν' A, R, V³, Ald. **566** μ' οὐ συνεκσώζειν σ' L, eraso

562 ξένος. Aethra, the mother of Theseus, was daughter of Pittheus, king of Troezen, where Theseus was brought up, in ignorance that his father was Aegeus, king of Athens. On arriving at manhood, he received from his mother the tokens of his birth (*σύμβολα, γνωρίσματα*) —the sword and sandals left at Troezen by Aegeus—and set out for Attica. There he slew the sons of his uncle Pallas, who were plotting against his father, and was acknowledged by Aegeus as his heir (Plut. *Thes.* 4—13).

563 οὐ καὶ ὡς θήλησα πλείστα εἰς ἀνήρ. With πλείστος the strengthening εἰς or εἰς ἀνήρ is esp. freq.: *Tr.* 460 πλείστας ἀνήρ εἰς: Eur. *Her.* 8 πλείστων μετέσχον εἰς ἀνήρ: Xen. *Cyr.* 8. 2. 15 θησαυρούς...πλείστους ἐνī ἀνέρι: Thuc. 8. 40 μιᾶς γε πόλεις...πλείστοι. Cp. *O. T.* 1380 n. With the MS. χώς τις, the ως before θήλησα, the constr. being, καὶ (ως) θήλησα, ως ἀνήρ τις πλείστα θήλησε. This has been compared with Xen. *Anab.* 1. 3. 15 ἄρχεσθαι ἐπιστημαι ως τις καὶ ἀλλος μάλιστ' ἀνθρώπων (where some would omit the last two words),—a passage not properly similar: and here ἀνήρ becomes very weak. Elmsley, adopting χώτιον, took ἀνήρ as = εἰς ἀνήρ, quoting [Eur.] *Rhes.* 500 καὶ πλείστα χώραν τὴνδ' ἀνήρ καθύβρισας (where, for καὶ, read εἰς with Hermann); and Eur. *Her.* 310 θανὼν ὑπὲρ γῆς Ἐλλάδος κάλλιστ' ἀνήρ, where we should perh. read κάλλιστ' ἀνήρ εἰς Ἐλλάδος θανὼν ὑπερ.

ἐπὶ ξένος: 184.

564 κινδυνεύματ' (acc. of cognate notion), his encounters, on his way over land from Troezen to Attica, with various foes,—the robbers Periphetes, Sinis, Sciron, Procrustes,—the sow of Crommyon,—etc.; his slaying of the Minotaur in Crete;—his fighting on the side of the Lapithae against the Centaurs, etc. In all his ἀθλοῖ Theseus was depicted by the Attic legend as the champion of the oppressed,—ἀδικήσων μὲν οὐδένα, τοὺς δὲ ὑπάρχοντας βλασ φύνοντας (Plut. *Thes.* 7).

ἐν τῷδε κάρφο, at the risk of my own life, ἐν denoting the stake. Eur. *Cycl.* 654 ἐν τῷ Καρπί κινδυνεύσομεν: Plat. *Lach.* 187 B μὴ οὐκ ἐν τῷ Καρπί ίμῦν δὲ κινδυνος κινδυνεύηται, δὲλλ' ἐν τοῖς νέσοις. Cp. Od. 2. 237 παρθέμενοι κεφαλάς, at the risk of their lives (as 3. 74 ψυχάς παρθέμενοι): *Il.* 9. 322 αὖτε ἔμηρ ψυχήν παραβαλλόμενος πολεμίζειν. The irreg. dat. κάρφο from nom. κάρπα again *Ant.* 1272, *El.* 445 (*v. l.* κάρπα), fr. 141. 2: it occurs first in Theogn. 1018, the Homeric dat. being κάρψτι ορ κρατι.

565 οὐ ξένον with ὑπεκτραπούμην as well as συνεκσώζειν: cp. Plat. *Phaed.* 108 Β τὴν ἀκάθαρτον (ψυχῆν)...ἀπας φεύγει τε καὶ ὑπεκτρέπεται. The notion is that of retiring (ὑπο-) out of the path to avoid meeting a person. Soph. has the act. with gen., *Tr.* 549 τῶν δ' ὑπεκτρέπει πόδα.—συνεκσώζειν, to help in extricating: Antiph. or. 5 § 93 τὸ σῶμα ἀπειρηκός η ψυχή συνεξέσωσεν.

ἔξιοιδ' ἀνὴρ ὁν, χάτι τῆς ἐσ αὔριον
οὐδὲν πλέον μοι σοῦ μέτεστιν ήμέρας.

- ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
παρῆκεν ὥστε βραχέος ἐμοὶ δεῖσθαι φράσαι. 570
σὺ γάρ μ' ὅς εἴμι, κάφ' ὅτου πατρὸς γεγώς
καὶ γῆς ὄποιας ἥλθον, εἰρηκὼς κυρεῖς.
ῶστ' ἔστι μοι τὸ λοιπὸν οὐδὲν ἄλλο πλήν
εἰπεῖν ἂν χρήζω, χῶ λόγος διοίχεται.
ΘΗ. τοῦτ' αὐτὸν νῦν δίδασχ', δπως ἀν ἐκμάθω. 575
ΟΙ. δώσων ἱκάνω τούμὸν ἄθλιων δέμας
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείστον' ή μορφὴ καλή.
ΘΗ. ποιῶν δὲ κέρδος ἀξιοῦς ὕκειν φέρων;
ΟΙ. χρόνῳ μάθοις ἄν, ουχὶ τῷ παρόντι που. 580
ΘΗ. ποιώ γάρ η σὴ προσφορὰ δηλώσεται;
ΟΙ. ὅταν θάνω γὰρ καὶ σύ μου ταφεὺς γένηται.
ΘΗ. τὰ λοίσθι αἵτει τοῦ βίου, τὰ δὲ ἐν μέσω

η post μ, et superscripto μὴ οὐ. Habent σ' B, T, al.: omittunt A, R, L², V³. 570
βραχέος ἐμοὶ codd.: βραχέα μοι Bruncck., Dind., Blaydes. βραχέος ἐμοῦ Hartung.: βραχέος ἐμοὶ ἐνδεῖσθαι φράσαι coniecit Wecklein.: βραχέος ἐμοὶ φράσαι πάρα Hensius, βραχέα μυθεῖσθαι πρέπει olim Nauck. 572 καὶ pro καὶ coniecit Blaydes. Malim
ἄφ' ολας pro ὄποιας. 574 διοίχεται R, L², edd. rec. plerique. διέρχεται A (γρ.

567 ἀνήρ=θυητός: *Ant.* 768 φρονεῖτω
μεῖζον ή κατ' ἄνδρ' ίών. Cp. 393.

568 σοῦ=ἡ σοι: *Ant.* 74 πλείων χρό-
νος | δὲ μ' ἀρέσκειν τοῖς ἑκεὶ τῶν ἐν-
θάδει: *Thuc.* 1. 85 ἔξεστι δὲ ήμῶν μᾶλλον
ἐπέρων.

569 τὸ σὸν γενναῖον: shown in sparing
Oed. the painful task of introducing
himself and telling his story.

570 παρῆκεν (aor. of παρῆμι) closely
with ὥστε...δεῖσθαι: 'has graciously per-
mitted that there should be,' etc. Cp.
591: *El.* 1482 ἀλλὰ μοι πάρες | κλη σμι-
κρὸν εἰπεῖν: *Ant.* 1043 (οὐδὲ ὡς) θάπτειν
παρῆσθαι κείνον. (*Not.*, 'has so passed the
matter on,' 'so left it.') For ὥστε cp.
Her. 6. 5 οὐ γάρ ἔπειθε τοὺς Σιόνος ὥστε
ἐνωτῷ δοῦναι νέας: and see on 970. ὥστε
ἐμοὶ δεῖσθαι, so that there is need for me,
βραχέα φράσαι, to say but little. δεῖ-
σθαι midd., impersonal, =δέω. (It could
not be *pass.*, with βραχέα for subject.)
Bekker *Anecd.* p. 88. 21 δεῖται· ἀντὶ τοῦ
δέω ἀπελθεῖν με δεῖται. The only ex-
ample (so far as I know), besides our

passage, is Plat. *Meno* 79C δεῖται οὐν σοι
πάλιν...τῆς αὐτῆς ἐρωτήσεως. And pre-
sently: ή οὐ δοκεῖ σου πάλιν δεῖσθαι τῆς
αὐτῆς ἐρωτήσεως; In the former place,
while the best MSS. have δεῖται, some
have δέω. (I do not add δεῖσθαι, *ib.* E,
since that may be personal.) If, however,
the text can be trusted, these are clear
instances, for it would be very forced to
supply δέλτος. In Her. 4. II δέμενον
(as if =δέων) is plainly corrupt: Butt-
mann's δέοι μένοντας may be right. If
we altered ἐμοὶ to ἐμοῦ, the subject to
δεῖσθαι would be τὸ σὸν γενναῖον. But
then δεῖσθαι would mean 'requests,' rather
than 'requires,' of me.

For the dat. ἐμοὶ with δεῖσθαι (in-
stead of ἐμέ as subj. to φράσαι) cp. Eur.
Hipp. 940 θεοῖσι προσβαλεῖν χθονί | ἀλληρ
δεῖσθαι γάλα: and see on 721. Wecklein
takes ἐμοὶ with παρῆκεν, *permisit mihi*,
but the interposed ὥστε forbids this. The
conject. σοι (for ἐμοὶ), 'to say little to
thee,' would be very weak.

571 έ. Theseus has named Oed.

well know I that I am a man, and that in the morrow my portion is no greater than thine.

OE. Theseus, thy nobleness hath in brief words shown such grace that for me there is need to say but little. Thou hast rightly said who I am, from what sire I spring, from what land I have come; and so nought else remains for me but to speak my desire,—and the tale is told.

TH. Even so—speak that—I fain would hear.

OE. I come to offer thee my woe-worn body as a gift,—not goodly to look upon; but the gains from it are better than beauty.

TH. And what gain dost thou claim to have brought?

OE. Hereafter thou shalt learn; not yet, I think.

TH. At what time, then, will thy benefit be shown?

OE. When I am dead, and thou hast given me burial.

TH. Thou cravest life's last boon; for all between

διοιχεται, et sic V³], L, codd. cett., Dind., Schneidewin., Campbell. **575 νῦν**] *νῦν* T, Turnebus, Brunck., Blaydes. **580 του** codd.: *πω* Schaefer, recepit Wecklein. **583 τὰ λοισθι'** (ex *λοισθι*) *αἰτήη* L; in marg. γρ. **τὰ λοισθι' ἄρ' αἰτήη** *βλού* (sic): **τὰ λοισθι' αἰτήη** A: **τὰ λοισθι' ἄρ' αἰτήη** F: **τὰ λοισθι' αἰτῆη** (vel *αἰτήη*) ceteri. *λοισθος* legitur ap. Soph. fr. 631, Eur. *Helen.* 1597. **τὰ λοισθι' ἄρ'** praetulerunt

(557) and Laïus (553), but not Thebes. A knowledge of the stranger's country was implied by the rest. Cp. on 205. **γῆς** could stand with *ἡλθον* (cp. O. T. 152 *Ηὐθῶνος ἔβας*, P.² 630 *νεών ἀγοντα*), but is more simply governed by *ἄπο*.

574 χάρηγος διοιχεται, and the statement is at an end. *ό λόγος* is the explanation due from Oedipus after sending for Theseus. Cp. Eur. *Suppl.* 528 (Theseus to the Thebans) *εἰ γάρ τι καὶ πεπόνθατ'* *'Αργείων θπο_, | τεβνάσν, ήμνασθε πολεύους καλῶς, | αἰσχρῶς δὲ ἐκείνοις, χὴ δίκη διοιχεται: i.e.*, if you have been wronged, you have had satisfaction, ‘and the cause is closed.’ *διέρχεται* (L) is certainly corrupt. It ought to mean, ‘the discussion is being carried through,’ rather than, ‘our conference draws to an end’ (as Campbell, comparing *διεξελήλυθα πάντα, διεξῆλθον διὰ μακρὸν λόγου*, which are not similar). And if *ό λόγος* means ‘our conference,’ then Oedipus is assuming that his petition has only to be stated in order to be granted.

575 τοῦτ' αὐτὸν marks eagerness: O. T. 545 OI. ...*βαρύν σ' εὑρηκ' ἔμοι.* KP. *τοῦτ' αὐτὸν νῦν μον πρῶτ' ἄκουσον ω̄ ἑρῷ.*

577 ο. τὰ δὲ | κέρδη: cp. 265. Doe derlein understands, *τὰ δὲ κέρδη μᾶλλον ἀγαθά ἔστιν η̄ καλή ἔστιν η̄ μορφή*. Schnei-

dewin and Wecklein adopt this forced explanation, which is condemned both by *παρ' αὐτοῦ* and by the absence of the art. with *μορφῇ*.

580 του, i.e. so far as Oed. can conjecture the purpose of Apollo. He could not be sure that the close of his life would *immediately* follow on his arrival at the grove. The promised sign of the end had not yet been given (94).

581 πολὺ, sc. *χρόνῳ*, asks with surprise for some further definition of the vague *χρόνῳ μάθοις ἄν*. Theseus naturally assumes that the blessings are to come in the lifetime of Oedipus. And if not now, he asks, then in what contingency? The answer startles him. **προσφορά**, offering, present. Theophrast. *Char.* XXX (=XXVI in my 1st ed.) it is like the *αἰσχροκερδής, γαμούντός τινος τῶν φίλων καὶ ἑκδούμενον θυγατέρα πρὸ χρόνου τινὸς ἀποδημήσαι, ήν μὴ πέμψῃ προσφοράν* (a wedding-present). Cp. 1270. **δηλώσεται**, pass.: see O. T. 672 n.

583 ο. i.e. ‘You ask for the last offices which piety can render: you do not ask me for protection during your life-time.’ Through the oracle (389), of which Theseus knows nothing, a *grave* in Attica had become the supreme concern of Oedipus. **τὰ δὲ ἐν μέσῳ** is governed by *λῆ*.

- ἡ λῆστιν ἵσχεις ἡ δι' οὐδενὸς ποιεῖ.
 ΟΙ. ἐνταῦθα γάρ μοι κεῖνα συγκομίζεται. 585
 ΘΗ. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἔξαιτε χάριν.
 ΟΙ. ὅρα γε μήν· οὐ σμικρός, οὐχ, ἀγών ὁδε.
 ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων κάμοῦ λέγεις;
 ΟΙ. κεῖνοι κομίζειν κεῖσ', ἄναξ, χρήζουσί με.
 ΘΗ. ἀλλ' εἰ θέλοντά γ', οὐδὲ σοὶ φεύγειν καλόν. 590
 ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἥθελον, παρίσταν.

Doederl., Reisig., Elms., Campb. 584 λῆστις τοχεὶς σ' Keck. 585 ἀλλ' ἐν βραχεῖ δὴ] δὴ omittit Vat. (qui ἔξαιτεi habet). ἀλλ' οὐν βραχεῖαν coniecit Hermann. 587 οὐν] In L superscriptum est ·ω a manu satis antiqua (saec. fortasse XII.), indicans I. ώστι μικρός, quae est in L². οὐχ] οὐν L, paene eraso dextro litterae ν membro, quae est in litura. Forma litterae χ in ea litura deprehendit potest. Scripserat m. pr. οὐχ ἀγών. οὐκ ἀγών A, R, L², V³, Aldus. οὐν F, R², ed. Iunt. altera: ἔστι' Vat.: γάρ B, T, Farn.—ἀγών codd.: ἀγών Elms., Campb. 588 τῶν σῶν] σῶν om. L². ἐκγόνων codd.: ἐγγενῶν Hartung., recepp. Nauck., Wecklein., Blaydes. ἡ μοῦ codd.: κάμοῦ Schneidewin. (qui ἔννοων pro ἐκγόνων coniecit), Wecklein. Quam facile qui-

οτινὶς τοχεὶς as = ἐπιλανθάνει (see on 223), no less than by ποιεῖ. To make τὰ δ' ἐν μ. an accus. of respect would suit the first verb, but not the second. **δι' οὐδενὸς ποιεῖ**, a solitary instance of this phrase (instead of οὐδενὸς or παρ' οὐδενὸς ποιεῖθαι), perh. suggested by the use of the prep. in such phrases as διὰ φύλακῆς ξω τι, etc.

585 **ἐνταῦθα** γάρ, 'yes' for *there*,—in that boon (ἐν τῷ θάπτεοθαι),—those other things (τὰ δὲ μέσω) are brought together for me: i.e. if you promise that I shall eventually be buried in Attica, you cannot meanwhile allow me to be forcibly removed to the Theban frontier. He is thinking of protection against Creon's imminent attempt (399). **συγκομίζουμα**, to collect or store up for oneself, was, like **συγκομίδη**, esp. said of harvesting (Xen. *Anab.* 6. 6. 37), and that notion perhaps tinges the word here.

586 **ἐν βραχεῖ** in sense = βραχεῖαν: 'this grace which you ask of me lies in a small compass' (*not*, 'you ask me this favour in brief speech'). The adverbial **ἐν βραχεῖ** does not go with the verb, but is equiv. to a predicative adj. agreeing with χάριν. Such phrases imply the omission of the partic. ων: so 29 πέλας γάρ ἄνδρας τόνδ' ὅρα: *Ph.* 26 τοῦτον οὐ μακρὰν λέγεις (the task which you set is not distant): *El.* 899 ων δ' ἐν γαλήνῃ πάντ' ἐδερκόμην τόπον. For βραχεῖ cp. 293, *Plat. Legg.* 641 *βραχὺ τι...δέφελος*.

587 γε μήν, however: Aesch. *Ag.* 1378 ηλθε, σὺν χρόνῳ γε μήν. The only ground for ἀγών rather than διών is the trace of χ from the first hand in L: neither reading is intrinsically better than the other. Cp. *El.* 1491 λόγων γάρ οὐ | νῦν ἔστιν ἀγών, ἀλλὰ σῆς ψυχῆς πέρι. The word ἀγών is so far ambiguous that it does not necessarily mean a physical *contest*, but can mean an *issue* or *crisis* (Lat. *discrimen, momentum*). Plat. *Rep.* 608 Β μέγας...διάγων...τὸ χρηστὸν ἡ κακὸν γενέθσαι.

588 **πότερα**. Oed. has said, 'If you pledge yourself to keep me in Attica, a serious issue will be raised.' Theseus:—'Do you speak of the relations between your sons and me?' You mean that they will contest my right to retain you? **ἔγγενῶν** (Hartung) may be right; but the ms. **ἐκγόνων** is not condemned by the evident fact that Theseus does not yet know of the *quarrel* between the father and the sons (599). It is enough if he knows the sons to exist: they would represent the claim of the **ἔγγενεις**. **κάμοῦ**: the ms. ἡ μοῦ is certainly wrong. Theseus does not ask—'Will the issue be serious for your kinsmen, or for me?' but, 'In what quarter will the issue arise?' Cp. 606 τάμα κάκεινων. The conject. ἢ τοῦ (= τίνος) is tame: and κάκον has the advantage in clearness, by indicating the second party to the ἀγών.

589 **εἰ** Kayser's **ἄναξ**, χρήζουσι (for

thou hast no memory,—or no care.

OE. Yea, for by that boon I reap all the rest.

TH. Nay, then, this grace which thou cravest from me hath small compass.

OE. Yet give heed ; this issue is no light one,—no, verily.

TH. Meanest thou, as between thy sons and me ?

OE. King, they would fain convey me to Thebes.

TH. But if to thy content, then for thee exile is not seemly.

OE. Nay, when *I* was willing, *they* refused.

dem posset κ' in η̄ transire, neverit quisquis codicem L diligenter inspexerit. η̄ τοῦ (τίνος) C. G. Eggert. **589** κομίζειν] κατελθεῖν Nauck., Wecklein. ἀναγκάζονται L, A, codd. plerique: ἀναγκάσονται T, B, Vat., Farn.; Vauvilliers., Elms., Blaydes.: ἀναξ, χρήζονται Kayser.: ἀναρπάσονται F. G. Schmidt.: ἐπαξιῶνται Meinekius. με codd.: σε Hartung. **590** ἀλλ' εἰ θέλοντ' ἀν γ' L, A, codd. plerique, Ald.: ἀλλ' εἰ θέλοντα γ' L², Elmsleius: ἀλλ' εἰ θέλοιεν ἀν Vat., quod omissa ἀν recepit Blaydes.: ἀλλ' εἰ θέλοντ' ἀν B, T, Farn. ἀλλ' εἰ θέλοντάς γ' Reisig., Herm., Wunder., Paleius: ἀλλ' οὐ θέλοντων E. Goebel, recepp. (addito γ) Dindorf, Nauck., Wecklein. **591** ὅτις] ὅτις Nauck. παρίσταν A, codd. plerique (superscr. i super γ in T):

ἀναγκάζονται is exactly what the sense requires, and is fairly near to the ms. reading, while the latter is (I think) certainly corrupt. The verse must not be considered alone, but in close connection with 590, and with the whole context. It has been rendered :—(1) ‘They are for compelling (*my protectors*) to convey me to Thebes.’ But the ellipse of τινά before κομίζειν is intolerable. And the protectors could not be required to do more than surrender him. Therefore it is no cure to propose εἴ οὐ (for κεῖσθαι) ἀναγκάσονται με. To read σε for με merely shifts the first difficulty, and leaves the second. (2) ‘They are for putting constraint on me, so as to carry (me) to Thebes.’ Such an exegesis by the *act.* infin. is impossible here. Who could write ἀναγκάζει σε ἄγειν ἑκεῖ, meaning, ‘he is forcing thee, so as to take (thee) thither?’ (3) κομίζειν has been taken as = ‘to return,’ = κομίζεσθαι. This needs no comment. We want either: (1) instead of κομίζειν, a word = ‘to return’; but κατελθεῖν is very unlikely, and no other substitute is obvious: or (2) instead of ἀναγκάζονται, a word = ‘they wish, seek.’ That the fault lies in ἀναγκάζονται is very strongly suggested by 590, where L has ἀλλ' εἰ θέλοντ' ἀν γ', evidently corrupted, by dittographia of γ', from ἀλλ' εἰ θέλοντά γ', which L² has. This gives a clear and fitting sense, if in 589 we read ἀναξ, χρήζονται με. All the trouble, for the MSS. and for the edd., has arisen from ἀναγκάζονται. Hence (1) Goebel, ἀλλ' οὐ

θελόντων, ‘but if they do not wish thee’ (φεύγειν): (2) Reisig, ἀλλ' εἰ θέλοντας, ‘but what if it be not seemly for thee to shun them when willing (to receive thee)?’ Both these are forced. Campbell supplies εἰ βούλοντο νομίζειν to explain θέλοντα, keeping L's θέλοντ' ἀν: but ἀν can stand with a partic. only when the latter is equiv. to an apodosis, as it is in 761. So far as the tense of ἀναγκάζονται is concerned, a change to the *fut.* is no gain: it is the pres. of tendency or intention. But the whole mention of *compulsion* or *violence* is premature in 589. Oed. leads very gently up to the disclosure of his sons' unnatural conduct (599).

590 οὐδὲ σοι: while *they*, on their part, call you home, for *you*, on yours, exile is not desirable,—if, indeed, their offer is agreeable to you (*i.e.* if you have no repugnance to Thebes). οὐδέ is here the negative counterpart of δέ in apodoses: *i.e.* as we can say, εἰ θέλοντά σε ἑκένοι κατάγονται, σοι δέ κατελθεῖν καλόν, so also οὐδέ σοι φεύγειν καλόν. The same resoluble quality of οὐδέ is seen in its use for δέ οὐ (Jl. 24, 25). Cp. on 591. φεύγειν = φυγάδι εἶναι, rather than ‘to shun them.’

591 ἀλλ' οὐδέ presupposes his refusal, and justifies it: ‘Nay, *neither* did they consider my wishes.’ παρίσταν, ‘concede,’ sc. ἐμοὶ κατελθεῖν, cp. 570: not ἐμὲ εἰς τὴν πόλιν, ‘admit’ (in which sense usu. of allowing armies to enter territory, or the like: Eur. *Suppl.* 468 “Ἀδραστον ἐς γῆν τήρει μη̄ παρίέναι),

- ΘΗ. ὦ μᾶρε, θυμὸς δ' ἐν κακοῖς οὐ ἔνυμφορον.
 ΟΙ. ὅταν μάθης μου, νουθέτει, ταῦν δ' ἔσται.
 ΘΗ. δίδασκ': ἀνευ γνώμης γὰρ οὐ με χρὴ λέγειν.
 ΟΙ. πέπονθα, Θησέν, δεινὰ πρὸς κακοὺς κακά. 595
 ΘΗ. ἡ τὴν παλαιὰν ἔνυμφορὰν γένους ἔρεις;
 ΟΙ. οὐ δῆτ'. ἐπεὶ πᾶς τοῦτο γ' Ἑλλήνων θροεῖ.
 ΘΗ. τί γὰρ τὸ μεῖζον ἡ κατ' ἄνθρωπον νοσεῖς;
 ΟΙ. οὕτως ἔχει μοι· γῆς ἐμῆς ἀπηλάθην
 πρὸς τῶν ἐμαυτοῦ σπερμάτων ἔστιν δέ μοι 600
 πάλιν κατελθεῖν μῆποθ', ὡς πατροκτόνῳ.
 ΘΗ. πῶς δῆτά σ' ἀν πεμψαίαθ', ὥστ' οἰκεῖν δίχα;
 ΟΙ. τὸ θείον αὐτοὺς ἔξαναγκάσει στόμα.
 ΘΗ. ποῖον πάθος δείσαντας ἐκ χρηστηρίων;
 ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῆμαι χθονί. 605
 ΘΗ. καὶ πῶς γένοιτ' ἀν τάμα κάκείνων πικρά;
 ΟΙ. ὦ φίλτατ' Αἰγάλεως πᾶν, μόνοις οὐ γίγνεται
 θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε,
 τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατῆς χρόνος.
 φθίνει μὲν ἵσχυς γῆς, φθίνει δὲ σώματος, 610

L παρήσαν (ex παρίσαν?) F, R². 592 θυμὸς δ'[]] δ' omisit Brunck., cum uno codice L² et Stobaeo Flor. xx. 27. [ἔνυμφορον] σύμφορος Stob. l. c. 594 λέγειν] ψέγειν Herwerden. 595 κακοῖς] κακῶν comi. Maehlyus. 596 ἡ ex ἡ L. ἔρεις ex λέγεις corruptum credit Nauck. 603 ἔξαναγκάσει L, codd. plerique: ἔξα-
 ναγκάσει A, R, V³, Ald., Elms., Blaydes. 604 δείσαντες B, T, cum paucis; quod

592 θυμὸς δ'. δέ sometimes corrects or objects: O. T. 379 (n.) Κρέων δέ σοι πῆμ' οὐδέν ('Nay'). Εὑμφορον: the neut. as often in maxims, when the masc. or fem. subj. is viewed in its most general aspect: Eur. Or. 232 δυσάρεστον οἱ νοσύντες: cp. O. T. 542 n.

593 μάθης μου, heard (the matter) from me. Distinguish the gen. with ἐκμάθω in 114, where see n. Cp. El. 889 ἀκούοντος ὡς μαθοῦντος μου | τὸ λοιπὸν ἡ φρονοῦσσαν ἡ μάραν λέγεις. O. T. 545 μανθάνειν δ' ἔγω κακὸς | σοῦ.

596 ἔνυμφοράν euphemistic (O. T. 99 n.): cp. 369 τὴν πάλαι γένους φθοράν. Here, as there, γένους = 'race,' not 'birth.' Theseus supposes Oed. to mean that the hereditary curse has fallen on him with especial weight. ἔρεις, 'will you mention,' i.e. 'do you allude to': cp. Ph. 439 ff. ΦΙ. ἀναξίον μὲν φωτὸς ἔξεργοσμα... ΝΕ. πολον γε τούτου πλὴν 'Οδυσσέως

ἐρεῖς; ΦΙ. οὐ τοῦτον εἴπον.

598 μεῖζον ἡ κατ' ἄνθρ., gravius quam pro mortali: Xen. Mem. 4. 4. 24. βελτιώνος ἡ κατ' ἄνθρωπον νομοθέτου: Thuc. 7. 75 μεῖζον ἡ κατὸς δάκρυα ἐπεπιθεσαν. If the woe to which he alludes is something greater than the calamity of his house, then it must be superhuman. νοσεῖς: see on 544.

601 Instead of οὐκ ἔστι μοι κατελθεῖν ποτε, we have ἔστι μοι κατελθεῖν μῆποτε, since ἔστι μοι = 'my doom is,' ξῆμα κεῖται μοι.—Cp. on 407.

602 πεμψαίαθ' (cp. on 44), summon to themselves: Eur. Hec. 977 τὸ χρῆμ' ἔπειμψω τὸν ἔμδον ἐκ δόμων πόδα; ὥστ' οἰκεῖν δίχα, if it is understood that you cannot live with them in Thebes. ὥστε introduces the condition: Thuc. 1. 28 ἔτοιμοι δὲ εἶναι καὶ ὅστε ἀμφοτέρους μένεων κατὰ χώραν, the Corcyreans said that they were also ready (to make an armistice)

- ΤΗ. Ah, foolish! Still, temper in misfortune is not meet.
 ΟΕ. When thou hast heard my story, chide; till then,
 forbear.
- ΤΗ. Say on: I must not pronounce without knowledge.
 ΟΕ. I have suffered, Theseus, cruel wrong on wrong.
 ΤΗ. Wilt thou speak of the ancient trouble of thy race?
 ΟΕ. No, verily: *that* is noised throughout Hellas.
 ΤΗ. What, then, is thy grief that passeth the griefs of man?
 ΟΕ. Thus it is with me. From my country I have been
 driven by mine own offspring; and my doom is to return no
 more, as guilty of a father's blood.
- ΤΗ. How, then, should they fetch thee to them, if ye must
 dwell apart?
- ΟΕ. The mouth of the god will constrain them.
 ΤΗ. In fear of what woe foreshown?
 ΟΕ. That they must be smitten in this land.
 ΤΗ. And how should bitterness come between them and me?
 ΟΕ. Kind son of Aegeus, to the gods alone comes never
 old age or death, but all else is confounded by all-mastering
 time. Earth's strength decays, and the strength of the body;

ita demum defendi potest si ad πεμψατο referatur. **608** θεῖσι γῆρας A, R,
 Ald.: θεῖσ τὸ γῆρας L, R², F (superscr. σι): θεῖσ τὸ γῆρας B, T, Vat., Farn.
 οὐδὲ κατθανεῖν codd.: οὐδὲ μὴ θανεῖν Philostratus *Vit. Apoll.* p. 353, Brunck.,
 Hartung. **610** φθίνει μένος ψυχῆς coniecit Froehlich., φθ. μὲν τὸ ψυχῆς Coraës.,

under the condition that each party should remain where they were.

603 ἔξαγακότει. There is no reason for changing fut. to pres. here. The oracle had been given (388), but its effect was to come. Cp. 1179.

605 δὴ, as if πῶν χρησμὸν ἀκούσαντας had preceded. Not with δέσπαντας: verbs of fearing are sometimes followed by ὡς or ὅπως with indic. (instead of μή with subj.), as in *El.* 1309; but by δὴ only as = 'because.' τῇδε...χθονί, locative dat., not instrum. (as schol. ὑπὸ ταῦτης τῆς χθονός). Oed. interprets Ismene's less explicit statement (411).

606 τάφοι κακείνων=τὰ ἐμὰς καὶ (τὰ) ἐκείνων: cp. 588. Cp. Eur. *El.* 301 τύχας βαρελας τὰς ἐμὰς κάμοι πατρός: *Ph.* 474 τούμον τε καὶ τοῦδε'. Poetry tolerated such omission of the second art. even when the subjects were sharply opposed: Aesch. *Ag.* 324 καὶ τῶν ἀλόντων καὶ κρατησάντων. Theseus cannot foresee any cause which should trouble the ancient amity between Athens and Thebes (619, 632).

608 γῆρας...κατθανεῖν: for the inf. without art. co-ordinated with another noun cp. *Il.* 10. 173 ἐπὶ ξυροῦ λεπταῖς ἀκμῆς | ἢ μάλα λυγρὸς θλεθρος' Ἀχαιοῖς ἡ θιάναι.

609 συγχεῖ, confounds, ruins, effaces: Her. 7. 136 συγχέει τὰ πάντα τὰ ἀθρώπων νόμιμα : esp. fitting here, since applicable to breach of treaties, *Il.* 4. 269 σύν γ' ὥρκου' ἔχεναν | Τρῶες. **παγκρατής**, epithet of sleep in *Ai.* 675, and of fire in *Ph.* 986. Cp. Shaksp. Sonnets 'With Time's injurious hand crush'd and o'erworn': ... 'by Time's fell hand defaced.'

610 φθίνει μὲν...φθίνει δέ, epanaphora, as 5, O. T. 25 φθίνοντα μὲν... | φθίνοντα δ', 259 ἔχων μὲν...ἔχων δέ. **γῆς** has been needlessly suspected: here, as in the great speech of Ajax (*Ai.* 669–677), human destiny is viewed in relation to the whole order of nature. Cp. Tennyson, *Tithonus* 1 'The woods decay, the woods decay and fall, The vapours weep their burthen to the ground, Man comes and tills the field and lies beneath, And after many a summer dies the swan.'

θυήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
καὶ πνεῦμα ταῦτὸν οὕποτ' οὔτ' ἐν ἀνδράσιν
φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει.
τοῖς μὲν γὰρ ὥδη τοῖς δ' ἐν ὑστέρῳ χρόνῳ
τὰ τερπνά πικρὰ γίγνεται καῦθις φίλα. 615
καὶ ταῖσι Θήβαις εἰ ταῦν εὐημερεῖ
καλῶς τὰ πρὸς σέ, μυρίας ὁ μυρίος
χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἵων,
ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα 620
δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου·
ἴν' οὐμὸς εὑδῶν καὶ κεκρυμμένος νέκυς
ψυχρός ποι' αὐτῶν θερμὸν αἷμα πίεται,
εἰ Ζεὺς ἔτι Ζεὺς χώ Διὸς Φοίβος σαφής.

φθ. μὲν ἰσχὺς νοῦ Hartung. Vv. 610, 611 delendos censem Nauck. 612 sq. οὗτ' omittunt B, A, Vat. In L ante πόλει duarum litt. litura; alterius accentus acutus superest. 614 ὑστέρα L. Vv. 614, 615 delendos censem Nauckius (cf. ad v. 610), Wecklein. 617 καλῶς τε L, hoc vel τὲ ceteri codd.: καλῶς τὰ ed. Londinensis ann. 1722: καλῶς τὸ Meinekius, Campb.: τὰ λόγωτα coniecit Schneidewin.: ὡ λόγωτα Nauck.: καλώστα Blaydes.: καλώστα Hartungius (in v. 616 εὐήμερα scribens). 618 ίών codd.: ίώς coniecit Blaydes. 619 δεξιώματα

611 **βλαστάνει**, comes into existence, —like the other natural growths which wax and wane: fig. of customs and institutions in *Ant.* 296 οὐμὸς' ἔβλαστε, *El.* 1095 ἔβλαστε νύμα.

612 πνεῦμα is not here the wind of fortune (as Eur. *H. F.* 216 ὅταν θέος σοι πνεῦμα μεταβαλὼν τίχη), but the spirit which man breathes towards man, and city towards city; the spirit of friendship or enmity. Cp. Aesch. *Theb.* 705 (where, though fortune is meant, the δαμων is a person) δαμων | λήματος ἐν τροπαῖς χρονίᾳ μεταλ-λακτὸς ίών ἀν ἔλθοι | θαλερώτερψ | πνεῦματι. *Ant.* 136 (Caraevers menacing Thebes) βακχεῖων ἐπέπνει | ῥιπαῖς ἔχθιστων ἀνέμων. Eur. *Suppl.* 1029 αἵραις ἀδόλου | γενναλα... ψυχᾶς. So πνεῦμα μένος, κόπου, ἔρωτα etc.

613 **βέβηκεν**, is set (cp. 1052). Though (e.g.) πνεῦμα φίλοιν βέβηκεν ἐν ἀνδράσιν could not mean, 'a friendly spirit is steady among men,' yet πνεῦμα ταῦτὸν βέβηκεν can mean, 'the same spirit is set,' i.e. blows steadily. Cp. Ar. *Ran.* 1003 ἥπικ' ἀν τὸ πνεῦμα λέσον | καὶ καθεστηκός λάβης. πόλεις ethic dat., on the part of etc.

614 εἰ τοῖς μὲν γὰρ ὥδη, for some men

at once (i.e., after but a brief friendship), for others, later. ὥδη is here used as ἀντίκει more often is: cp. Aesch. *Cho.* 1020 μόχθος δ' ὁ μὲν αὐτίχ', δ' δ' ἥξει. No relationship between men or states is permanent, for the feelings with which they regard each other are liable to change,—from liking to dislike, yes, and back again to liking. **καῦθις φίλα**, by completing the circle, completes the picture of inconstancy. Nauck has quite needlessly suspected these two vv. The maxim ascribed to Bias of Priene (c. 550 B.C.), φίλειν ὡς μιησούντας καὶ μισεῖν ὡς φιλήσοντας (Arist. *Rh.* 2. 13, Cic. *De Amic.* 16. 59 *ita amare oportere ut si ali quando esset osurus*), is paraphrased in *Ai.* 679 ff., with the comment, τοῖς πολλοῖσι γάρ | βροτῶν ἀπιστός ἐσθ' ἐταρέτας λυτρῷ: cp. ib. 1359 ἡ κάρτα πολλοὶ νῦν φίλοι καῦθις πικρόι.

615 **Θήβαις** dat. of interest, if she has her relations with you in a peaceful state. εὐημερεῖ. εὐημερεῖ=either (1) 'fine weather,' εὐδία, as Arist. *Hist. An.* 6. 15 δταν εὐημερεῖς γενομένης ἀναθερμανταὶ ἡ γῆ, or (2) 'prosperity.' The verb is always figurative. Arist. *Pol.* 6. 8. 22 ταῖς σχολαστικωτέραις καὶ μᾶλλον εὐημε-

faith dies, distrust is born ; and the same spirit is never steadfast among friends, or betwixt city and city ; for, be it soon or be it late, men find sweet turn to bitter, and once again to love.

And if now all is sunshine between Thebes and thee, yet time, in his untold course, gives birth to days and nights untold, wherein for a small cause they shall sunder with the spear that plighted concord of to-day ; when my slumbering and buried corpse, cold in death, shall one day drink their warm blood, if Zeus is still Zeus, and Phoebus, the son of Zeus, speaks true.

T, Farn.: δεξιάματα L, A, codd. plerique. **620** δορὶ codd. (δονῷ L²), Ald., ut in vv. 1314 (δορὶ κρατίων), 1386 (δορὶ κρατήσαι), et semper fere. δόρει Hermann. *De usu antistroph.* p. xiv.: ἐν δορὶ Trichinius, Brunck.—ἐκ σμικρῷ λόγου L, B, F, R²: ἐκ μικρῷ λόγου R: ἐκ σμικρῷ χρόνου A, γρ. λόγου: ἐκ μακροῦ χρόνου B, T, Vat., Farn. **622** αὐτῶν] αὐτῷ ν L, relicto post ὡ maiore quam unius litterae spatio, accentu autem ex facto. Scripserat primo αὐτὸς σ, more suo σ ab ο disiungens.

πούσαις πόλεσιν.

617 καλῶς has been censured as faulty after the εὖ in εὐημέρει: its defenders might have quoted Eur. fr. 886 τὸν καλῶς εὐδαίμονα. It means, ‘satisfactorily,’ ‘as we could wish,’ and is represented by the word ‘all’ in the version above. τὸ is better than τὸ for the MS. τε (or τὲ). τὸ πρὸς σέ would be rather, ‘so far as her relation to you is concerned’ (acc. of respect),—when τὰ νῦν should be read in 616. This would make the welfare of Thebes more prominent than the mutual amity. δυρπός: cp. *Ai.* 646 ὁ μακρὸς κάλαριθμητος χρόνος.

618 τεκνοῦται. The midd. was more commonly used of the mother, the act. of the father (though converse instances occur); the midd. is used figuratively, as here, in Aesch. *Ag.* 754 (θλός), Eur. *I. T.* 1262 (χθών). τόν, as it proceeds. Cp. *El.* 1365 πολλαὶ κυκλῶνται νύκτες ἡμέραι τὸ τούτῳ | αἱ ταῦτα σοι δεξιούσιν.

619 ἐν αἷς, in the course of which: i.e. at some moment in them. So *Ant.* 1064 κάτισθι μὴ πολλοὺς ἔτι | τροχὸς ἀμιλλητῆρας ἥλιου τελῶν | ἐν οἰστὶ...ἀμοιβὴν ἄντιδούς ἔσται. **620** μάτα, pledges given by placing one's right hand in another's: the word occurs only here, and in Athen. 159 B (poet. anonym.) ἡ χρυσέ, δέξιωμα κάλιστον βροτοῖς, gift most welcome to men. δεξιόθεαι is only ‘to greet’ or ‘welcome’: but δεξάς διδόναι καὶ λαμβάνειν, etc., suggested the phrase here. Cp. *Il.* 2. 341 σπωδαὶ τὸ ἄκρητοι καὶ δεξιαὶ, γε ἐπέπιθμεν. In Eur. *Suppl.* 930 Theseus says of Polyneices, ξένος γὰρ

ἡν μοι, as if alluding to hereditary ξενία between the royal houses. Cp. 622.

620 δόρει διασκεδῶσιν, they will ‘throw their pledges to the winds’ by an armed invasion of Attica. Cp. *Ant.* 287 νόμους διασκεδῶν, to make havoc of laws. δόρει (instead of the more freq. δορὶ) is required by metre also in 1314, 1386, Ar. *Pax* 357 σὺν δόρει σὺν ἀστρίδι, *Vesp.* 1081 (where MSS. ξὺν δορὶ ξὺν δοπίδι),—all iambic or trochaic. The phrase in Ar. came from Soph. Μῶμος, acc. to Choeroboscus 376. 19. Cp. [Eur.] *Rhes.* 274 μάχας πρὸς χειρῶν καὶ δόρη βαστάζομεν,—a plur. on the analogy of this dat. sing.

621 ὤ could mean, ‘at a place where,’ at the grave (see on 411), but is better taken as = ‘in which case,’ ‘when,’ since the moment of rupture (διασκεδῶσιν) would not be the battle at Colonus, but the preceding declaration of war. εἴδων (cp. on 307), in contrast with the fierce combatants on the ground above him.

622 ψυχρός ... θερμόν, here of the physical contrast between death and life; but in *Ant.* 88 θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις, ‘thy heart is hot on chilling deeds’ (*κρεοῖσι*). Simonides 120. 5 νῦν δ' ὁ μὲν ἐν πάντω κρυερὸς νέκυς. For the idea of the buried dead draining the life-blood of their foes cp. *El.* 1420 παλιρρυτοῖς γὰρ αἵμ' ὑπεκαιροῦσι τόν | κτανόντων οἱ πάλαι θαυμούτες.

623 σαφῆς, true (as a prophet): 792: O. T. 1011 ταρβῶ γε μή μοι Φοῖβος ἔξελθῃ σαφῆς. So φίλος σαφῆς, a proved friend (Eur. *Or.* 1155), γραμματεὺς σαφῆς an accurate scribe (Aesch. fr. 348).

ἀλλ' οὐ γὰρ αὐδᾶν ἥδὺ τάκυνητ' ἔπη,
εἴα μ' ἐν οἰσιν ἡρξάμην, τὸ σὸν μόνον
πιστὸν φυλάσσων· κοῦποτ' Οἰδίπουν ἐρεῖς
ἀχρείον οἰκητῆρα δέξασθαι τόπων
τῶν ἐνθάδ', εἰπερ μὴ θεοὶ ψεύσουσί με.

625

ΧΟ. ἄναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνετο.

630

ΘΗ. τίς δῆτ' ἀν ἀνδρὸς εὐμένειαν ἐκβάλοι
τοιοῦθ', ὅτῳ πρώτον μὲν ἡ δορύξενος
κοινὴ παρ' ἡμῖν αἱέν ἐστιν ἐστία;
ἔπειτα δ' ἵκέτης δαιμόνων ἀφιγμένος
γῇ τῇδε κάρμοι δασμὸν οὐ σμικρὸν τίνει.

635

625 ἡρξάμην] ηρξάμην coni. Nauck. **628** ψεύσουσι] ψεύδουσι L². με in litura habet L: pr. m. μοι vel μου scripserset; corredit m. rec. **630** τῷ L a m. pr., δ' addidit corrector, ὅδ' ἀνὴρ] δόδ' omittunt A, R: δ' γ' habet F. ἀνὴρ codd. omnes, ut persaepe alibi: ἀνὴρ Reisig: ἀνὴρ δόδ' Brunck. **631** ἀν omittunt A, B. ἐκβάλοι

624 τάκυνητα, —δ' μή δεῖ λόγῳ κνεῖ-
σθαι (see 1526), secrets which should be
allowed to rest beyond the veil: so *Ant.*
ιοῦ δρεσεις με τάκυνητα διὰ φρενῶν φράσαι,
the secrets locked in my soul. (Cp.
Gray: 'No farther seek his merits to
disclose, *Or draw his frailties from their
dread abode*')

625 Ε. Εἰ με (ἐν τῷτοι) δ' (λέγων)
ἡρξάμην, leave me (permit me to cease)
at the point where I began (the prayer
for an Attic home). Cp. *I. 9.* 97 ἐν σοι
μὲν λήξω, στο δ' ἀρξοματ. Here we cannot
well evolve ἀφ' or ἐξ ὧν from ἐν οἰσιν:
nor, again, would ἐν οἷς ἡρξάμην be
idiomatic. τὸ σὸν...πιστὸν φυλάσσων,
taking care that thy part is loyally done: cp.
O. T. 320 τὸ σὸν τε σὺ | κάγὼ διοῖσω
τούμον (thy part): *Ai.* 1313 ὅρα μὴ τοῦ-
μὸν ἀλλὰ καὶ τὸ σὸν (thine interest): *ib.*
99 ὡς τὸ σὸν ξυῆκ' ἔγώ (thy saying).
Both idiom and rhythm are against joining
τὸ σὸν πιστὸν as 'thy good faith.'

628 εἰπερ μη̄ ψεύσουσι, you will find
me helpful,—that is to say, if the gods do
not disappoint me. εἰπερ marks the
point which must be taken for granted,
in order that ἐρεῖς (620) should hold
good: cp. Eur. *H. F.* 1345 δέσται γὰρ δ'
θεός, εἰπερ έστ' θυτας θεός (assuming him
to be so), | οὐδενός. Lys. or. 12 § 48
εἰπερ ην αὐτῷ ἀγαθός, ἔχρην ἄν, etc.

(Cp. Thompson *Syntax* § 225. 4.)

629 πολαι: 287, 459. The Chorus,
tempering caution with good-nature, tes-
tify that the promise of Oedipus is, at
least, not merely a device inspired by the
arrival of the King.

630 ἐφαίνετο τελῶν (without ως)=
'was manifestly intending to perform':
ἐφαίνετο ως τελῶν = 'appeared as one in-
tending to perform,' ως marking the as-
pect in which he presented himself to
their minds. *Ai.* 326 καὶ δῆλος ἐστιν ως
τι δρασεῖσαν κακόν. For the imperf., cp.
Aesch. *Ag.* 593 λόγοις τοιούτοις πλαγκτός
οὗσ' ἐφανόμηρ, by such reasonings I ap-
peared (was made out to be) in error.

631 δῆτ, 'then,' a comment on the
speech of Oed. rather than on the words
of the Chorus, as oft. in questions (cp.
602). ἐκβάλοι: Ar. *Nub.* 1477 ὅτ' ἐξ-
βαλλον τοὺς θεοὺς διὰ Σωκράτη.

632 Ε. ὅτῳ, not στον, is right. Con-
strue: ὅτῳ ἡ δορύξενος ἐστία αἱέν κοινή
ἐστι παρ' ἡμῖν, lit., 'to whom the hearth
of an ally is always common among us':
κοινή, 'common,' = 'giving reciprocal
hospitality,' which Theseus could claim
at Thebes, as Oedipus at Athens. αἱέν,
i.e. 'even if he had not this special claim.'
This seems better than to take κοινή as
(1) 'common to him with other Thebans,'
(2) 'provided by our State,' (3) 'common

But, since I would not break silence touching mysteries, suffer me to cease where I began; only make thine own word good, and never shalt thou say that in vain didst thou welcome Oedipus to dwell in this realm,—unless the gods cheat my hope.

CH. King, from the first yon man hath shown the mind to perform these promises, or the like, for our land.

TH. Who, then, would reject the friendship of such an one?—to whom, first, the hearth of an ally is ever open, by mutual right, among us; and then he hath come as a suppliant to our gods, fraught with no light recompense for this land and for me. In reverence for these claims, I will never spurn his

ξυνονταν coni. Nauck. **632** ὅτου codd.: ὅτῳ Suid. (s. v. δορύζενος), Brunck., Elms., Herm., Dindorf., Blaydes. Super δορύζενος scriptum est 'φίλο' in L. φιλό-ξενος L². δορυζένος coni. Kuster. **633** κοινὴ παρ' L et codd. plerique, Ald., Suid.: κοινὴ τ' ἀρ' T, Farn., Vat. **636** σεβισθεῖς L, A, plerique: σεβασθεῖς B, T, Vat.,

to him with *us*,’ or (4) ‘accessible,’ as Andoc. or. 2 § 147 *οἰκλα κονοτάτη τῷ δεομένῳ*. With **ὅτου** the above version could not stand (since ‘belongs to him’ could not replace ‘exists for him’), and so we should have to understand, **ὅτου ἡ δορύζενος ἔστια αἱρὲν κοινὴ ἔστι παρ' ημῖν**, whose allied hearth (at Thebes) is always regarded among us as open to us (‘as a common possession,’ Campb.); but this seems very forced.

δορύζενος, ‘spear-friend,’ is one with whom one has the tie of *ξενία* in respect of war: *i.e.*, who will make common cause with one in war. It is applied by Aesch., Soph., and Eur. only to princes or chiefs, with an armed force at their command. Cp. Aesch. *Cho.* 562 *ἔνος τε καὶ δορύζενος δόμων*, said by Orestes when he presents himself *πατελῇ σάργην ἔχων*: *i.e.* he comes not merely as the personal *ένος* of the royal house, but as a chief in armed alliance with it. Plut. (*Mor.* 295 B, *Quaest. Gr.* 17) asks, *τίς ὁ δορύζενος*; He conjectures that it meant, *a ransomed prisoner of war*, in his subsequent friendly relation to the ransomer (*ἐκ δοριαλῶτον δορύζενος προσαγορεύομενος*). This is against the usage of the poets, our only witnesses. And the source of the guess is clear. Plutarch was thinking of the verbal compounds, *δοριάλωτος*, *δορικτητος*, *δοριληπτος*, etc. From these he inferred that *δορύζενος* would mean primarily, ‘a friend gained through the spear.’

Wecklein brackets the whole passage from 632 **ὅτῳ** down to 637 **τὴν τοῦδε** as ‘a later addition,’ because (1) there could be no *ξενία* when Oedipus *did not even know the name of Theseus* (68), and (2) *σεβισθεῖς* in 636 is suspicious. On this, see *ad loc.* As to (1) the *ξενία* to which Theseus refers is not a personal friendship, but a hereditary alliance between the royal houses, as in Eur. *Suppl.* 930 Polyneices (whom he had not seen before) is his *ένος*. Cp. on 619. After Wecklein’s excision, we have *τίς δῆρ’ ἀνδρὸς εὐμένεαν ἐκβάλοι | τοιοῦδε; χώρᾳ δ’ ἔμπαλιν κατοικιῶ*. This is incoherent.

634 f. ἀφιγμένος, not, ‘because,’ but ‘while,’ he has come. Besides his public claim (632), Oed. has two personal claims, (1) as the suppliant of the Eumenides, (2) as a visitor who can make a valuable return to Athens for protecting him. **δαυρός**, usu. ‘tribute’ (*O. T.* 36, and so in Xen.); here fig., ‘recompense.’

636 The aor. **σεβισθεῖς** only here: *σεβίζειν* 1007, *σεβίσασα* *Ant.* 943, *σεβίζομαι* (midd.) Aesch. *Suppl.* 922. In later Gk. the pass. aor. of *σεβάζομαι* was deponent, as *Anth. P.* 7. 122 *αι, αι Πινθαγόρης τι τόσον κνάμοις ἐσεβάσθη;* It appears rash to deny that *ἐσεβάσθην* could be so used. The deponent use of *ἔστεφθην* is attested only by Plat. *Phaedr.* 254 B (*σεφθεῖσα*), and Hesych. I. 1456 *ἔστεφθην· ἐσεβάσθην, ἥσχασα, γῆσχάνθην.* *Σοφοκλῆς Δαιδάλῳ* (fr. 168 Nauck). *ἐκβαλῶ:* cp. 631.

τὴν τοῦδε, χώρᾳ δὲ ἔμπολιν κατοικιῶ.
 εἰ δὲ ἐνθάδ’ ηδὺ τῷ ξένῳ μίμνειν, σέ νιν
 τάξω φυλάσσειν· εἰ δὲ ἐμοῦ στείχειν μέτα
 τόδ’ ηδύ, τούτων, Οἰδίπονς, δίδωμι σοι
 κρίναντι χρῆσθαι· τῇδε γάρ ξυνοίσομαι.

640

OI. ὁ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ.

ΘΗ. τί δῆτα χρῆσεις; ή δόμους στείχειν ἔμούς;

OI. εἴ μοι θέμις γ’ ἦν. ἀλλ’ οὐ χῶρός ἐσθ’ οὐδεις;

ΘΗ. ἐν φέτι πράξεις; οὐ γάρ ἀντιστήσομαι.

645

OI. ἐν φέτι κρατήσω τῶν ἔμ’ ἐκβεβληκότων.

ΘΗ. μέγιστον λέγοις δώρημα τῆς συνουσίας.

OI. εἴ σοι γ’ ἄπερ φῆς ἐμμενεῖ τελοῦντί μοι.

ΘΗ. θάρσει τὸ τοῦδε γ’ ἀνδρός οὐ σε μὴ προδῶ.

Farn. Coniecit ἀγωγε σεφθεὶς Blaydes.; ἀγώ σεβας θεὶς S. Mekler. **637 χώρᾳ**
 χώρᾳ L. ἔμπαλων codd.: ἔμπολιν Musgraveus, recepp. Dindorf., Wunder., Schneide-
 win., Blaydes., Hartung., al.: ἔμπα νν Meinekius. **638—641** Hos quattuor vv.
 seclusit Dindorf.: duo (460 sq.) iam notaverat Nauck. **638** τὸν ξένον B, T
 (superscr. ω, ω), Vat., Farn.: τῷ ξένῳ codd. ceteri. **639 sq.** εἰτ’ L, B, T, al.: εἰ δ’
 A et plerique. Post εἰτ’, distinguendum erat in v. 640 τὸ δ’ (ut est in L); post εἰ δ’

637 ἔμπολιν is Musgrave's certain correction of the MS. ἔμπαλων: cp. 1156 σοι μὲν ἔμπολων | οὐκ ὅντα, συγγενῆ δέ, not thy fellow-citizen, indeed, but thy kinsman. The word does not occur elsewhere. 'I will establish him in the land,' says Theseus, 'as a member of our state': he who now is ἄπολις (cp. 208) shall in Attica have the full protection of our laws. ἔμπαλων has been rendered (1) 'on the contrary,' i.e. 'so far from rejecting him': so the schol., and this version is alone correct: (2) 'once more,' i.e. renewing the alliance between the states,—Paley: (3) 'in return' for his benefits,—Ellendt. Campbell objects that with ἔμπολων 'the opposition of the clauses would not be sufficiently marked by δέ': but for δέ=ἀλλά cp. Antiph. or. 5 §§ 4, 5 αἰτήσομαι ὑμᾶς οὐχ ἄπερ οἱ πολλοί..., τάδε δέ δέομαι ύμῶν: Thuc. 4. 86 οὐκ ἔτι κακῷ, ἐπ’ ἐλευθερώσει δέ τῶν Ἐλλήνων παρελήθυθα.

638 στέ, the coryphaeus. Cp. Aesch. *Suppl.* 955 ff., where the king gives the Danaïdes their choice between Argos and a private home apart; στείχειτε εὔερκῃ πόλιν | ...εἰ δέ τις μείζων χάρις, | πάρεστιν οἰκεῖν καὶ μονορρύθμους δόμους. | τούτων τὰ λώφστα καὶ τὰ θυμηδέστατα | πάρεστι, λωτίσσασθε.

639 ff. εἰ δὲ τόδε,—στείχειν μετ’ ἔμοι, —ηδὺ έστι—δίδωμι σοι, τούτων κρίναντι (ὑπότερον βούλει), χρῆσθαι (αὐτῷ). For τόδε in appos. with στείχειν cp. Xen. *Cyr.* 8. 4. 4 σαφηνίζεσθαι δέ, ὡς ἔκαστον ἔτιμα, τούτο τὸ έδοκε αὐτῷ ἀγαθὸν εἶναι: Aeschin. or. 2 § 106 τὸ μὴ πολυπραγμονεῖν ἡμᾶς τοὺς πρέσβεις μηδέν, τούτ’ ἀγαθὸν ὑπολαμβάνων εἶναι. Here τόδε similarly follows the word with which it is in appos., though it should properly precede it, as Eur. *Phoen.* 550 μέγιστης τόδε, περιβλέπεσθαι τιμον; τούτων partitive gen. with κρίναντι, 'having chosen (one) of these things'; cp. O. T. 640 δυοῖν δικαιοῖ δράματοκρίναν κακοῖν, | ή γῆς ἀπώσται,... τούτων τούτων... δίδωμι.. χρῆσθαι: cp. Xen. *Anab.* 3. 4. §§ 41 f. εἰ βούλει, μένε..., εἰ δὲ χρῆσεις, πορεύον... Ἀλλὰ δίδωμι σοι, ἔφη ὁ Χειρόσοφος, διπέτερον βούλει δέοσθαι.

With εἰτ’ ἔμοι, the constr. would be, εἴτε μετ’ ἔμοι στείχειν (ηδὺ αὐτῷ ἔστι, στείχειν πάρεστι), a word expressing consent being evolved from τάξω. But (1) this is harsher than O. T. 91 εἰ τῶνδε χρῆσεις πλησιαζόντων κλίνει | έτοιμος εἰτεῖν, εἴτε καὶ στείχειν ξώ (χρῆσεις), where έτοιμος is more easily fitted to the second clause; though somewhat similar is Eur. *Ion* 1120 πετυσμέναι γάρ, εἰ θανεῖν ἡμᾶς (εἴτε κατθανεῖν Badham) χρεών, | ηδιον ἀν-

grace, but will establish him as a citizen in the land. And if it is the stranger's pleasure to abide here, I will charge you to guard him; or if to come with me be more pleasing,—this choice, or that, Oedipus, thou canst take; thy will shall be mine.

ΟΕ. O Zeus, mayest thou be good unto such men!

ΤΗ. What wouldest thou, then? wouldest thou come to my house?

ΟΕ. Yea, were it lawful;—but *this* is the place—

ΤΗ. What art thou to do here? I will not thwart thee...

ΟΕ. —where I shall vanquish those who cast me forth.

ΤΗ. Great were this promised boon from thy presence.

ΟΕ. It shall be—if thy pledge is kept with me indeed.

ΤΗ. Fear not touching me; never will I fail thee.

autem, τόδι. **640** οἰδίποιν L cum L², F, R²; οἰδίποιν A et plerique. Cf. ad v. 461. **643** ἡ δόμους F: ἡ δόμους L et plerique: ἐσ δόμους B, T, Vat., Farn. **644** θέμις γ] θεμιστ' Wunder. **645 sq.** πράξεις; σοῦ γάρ αντιστήσομαι | ἐν φραγῆσιν coni. Nauck. **647** λόγων L, superscr. e. λόγων R². συνουσίας A, R: ξυνουσίας ceteri. **648** σοι γ' L ex σύ γ' (ut videtur); ἔμμενει tamen, non -εῖσι, ab initio habuit. ἔμμενει cum L plerique codd., et Ald.: ἔμμενει B, T, Farn., Vat. (qui ἐν σοι γ' habet); ἔμμενοι H. Stephanus. **649** Post θάρσει distinguit L, non post

θάνομεν, εἴθ' ὄραν φόβος (χρεών), sc. ἥδιον ἀν δρῶμεν. And (2) in proposing the second alternative,—that Oed. should accompany him,—it is more suitable that he should address Oed. himself. τόδε, ‘in that sense,’ i.e. in whichever course you may prefer, ή ἀν σὺ βούλῃ: cp. 1444: *Ant.* Ι.ΙΙ. οἶδε τοῦδε ἐπειτράφη: *El.* 1301 ὅπως καὶ σοι φίλον | καὶ τούμων ἔσται τρόπος. ξυνουσία, agree: Antiph. or. 5 § 42 τοῖς μὲν πρώτοις (λόγοις) συνεφέρετο,... ποιούσι δὲ διερέρετο.

642 διδοίης...εὸν: 1435: *O. T.* 1081 (τύχης) τῆς εὸν διδοίης.

643 δόμους στείχειν: 1769 Θήβας... | ...πέμψον: *O. T.* 1178 ἀλλην χθόνα | δοκῶν ἀποίειν.

644 εἰ...ηγ, sc. ξηρηγον ἀν δόμους στείχειν.

645 ἐν φράξεις; Cp. *O. T.* 558 ΟΙ. πόσον των' ἥδη ὅδηρ' ὁ Δάιος χρόνον | ΚΡ. δέδρακε ποίον ἔργον; οὐ γάρ ἐννοῶ. ΟΙ. ἀφαντος ἔρρει...etc.; An interruption of this kind serves to bespeak the attention of the audience for a point which the dramatist desires to emphasize.

646 κρατήσω: near the shrine he was to close his life (91), and at his grave the Thebans were to be defeated (411, 621).

647 μέγα ἀν λέγους δώρημα, =μέγα ἀν εἴη δώρημα δ λέγεις, it would be a great benefit of which you speak (sc. εἰ κρα-

τοῦ). τῆς συνουσίας, ‘from your abiding with the people here (at Colonus):’ i.e. ‘You have suggested a strong reason for your staying *here*, rather than for going with me to *Athens*.’ Cp. τῆς ξυνουσίᾳ in 63. It would be tame, at this stage, to take ξυνουσία merely of his presence in Attica. The belief of Theseus in Theban μοῖς has now been shaken by his visitor (620). τῆς σ., gen. of source (ultimately possessive): *O. T.* 170 φροτίδος ἔγχος, a weapon furnished by thought.

648 εἰ σοι γ' ἀπέρ φύεις ἔμμενει, ‘yes, if on *your* part (ethic dat.) the promise (of protection and burial) shall be observed, τελοῦντι by your performing it μοι for me’ (dat. of interest). ἔμμενει alone might have meant merely, ‘if you abstain from withdrawing your promise’: τελοῦντι supplements it, marking that good faith must be shown by deeds. We can say either ἔμμένεις οἰς λέγεις or ἔμμενει σοι δ λέγεις: cp. Thuc. 2. 2 τέσσαρα μὲν γάρ καὶ δέκα ἔτη ἐνέμεναν αἱ τριακοτούτεις στονόδαι: Plat. *Phaedr.* 258 B ἐὰν...ἔμμένη, if (his proposal) stand good.

649 τὸ τούδε γ' ἀνδρ, might be acc. of respect (‘as to’), but is more simply taken with θάρσει: cp. Dem. or. 3 § 7 οὐτε Φελιππος ἐθάρρει τούτους οὐθ' οὐτοι Φελιππον: Xen. *Cyr.* 5. 5. 42 εὐώχει αἱ-

- ΟΙ. οὗτοι σ' ὑφ' ὄρκου γ' ὡς κακὸν πιστώσομαι. 650
 ΘΗ. οὐκούν πέρα γ' ἀν οὐδὲν ἡ λόγω φέροις.
 ΟΙ. πῶς οὖν ποιήσεις; ΘΗ. τοῦ μάλιστ' ὄκνος σ' ἔχει;
 ΟΙ. ἥξονταν ἄνδρες ΘΗ. ἀλλὰ τοῖσθ' ἔσται μέλον.
 ΟΙ. ὄρα με λείπων ΘΗ. μὴ δίδασχ' ἀ χρή με δρᾶν.
 ΟΙ. ὄκνοντ' ἀνάγκη. ΘΗ. τούμον οὐκ ὄκνει κέαρ. 655
 ΟΙ. οὐκ οἰσθ' ἀπειλὰς ΘΗ. οἶδ' ἐγώ σε μή τινα
 ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
 πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἐπη
 θυμῷ κατηπείλησαν ἀλλ' ὁ νοῦς ὅταν
 αὐτὸν γένηται, φροῦδα τάπειλήματα. 660
 κείνοις δ' ἵστως κεὶ δεῖν ἐπερρώσθη λέγειν
 τῆς σῆς ἀγωγῆς, οἶδ' ἐγώ, φανήσεται

ἀνδρός. 650 σ' ὑφ'] δ' ὑφ' B, Vat. 652 ποιήσεις codd.: ποήσεις Wecklein. δκνος σ'] σ' om. L, B, R². 654 ὀραμελεπών L, cum corrector, qui accentum addidit, oculorum errore εἰπων illud esse crederet. με δρᾶν] μ' ὄρᾶν Spengel., Nauck.: recepit Wecklein. 655 ὄκνοντ'] δκνειν γ' Wecklein. 657 Una littera (fortasse γ') erasa post βίαν in L. 658 εἴδη. πολλαὶ δ' ἀπειλαὶ] πολλοὶ δ' ἀπειλὰς coni.

τούς, ἵνα σε καὶ θαρρήσων. (Distinguish this acc. with θαρσεῖν, of confidence *in*, from the more freq. acc. of confidence *against*, as θαρσεῖν μάχας.) Cp. τὸ σόν, 625 n.

650 πιστώσομαι. πιστώ is 'to make πιστός': Thuc. 4. 88 πιστώσαντες αὐτὸν τοὺς ὄρκους, when they had bound him by the oaths (*iure iurando obstrinxerant*): so the pass., Od. 15. 435 εἰ μοι ἐθέλοιτέ γε, ναῦται, | ὄρκῳ πιστωθῆναι. The midd. expresses 'in one's own interest,' as here; or reciprocity, as Il. 21. 286 χειρὶ δὲ χειρὶα λαβόντες ἐπιστώσαντ' ἐπέσσοντο.

651 ἡ λόγω, than by word (without my oath). Dem. or. 27 § 54 καὶ μαρτυρίαν μὲν οὐδεμίαν ἐνεβάλετο τούτον ὃ ταῦτ' εἴτεν ἀξίωσας, ψιλῷ δὲ λόγῳ χρησάμενος [rather ἔχρησατο] ὡς πιστευθόμενος δι' ἔκεινων. Cp. Antiphon or. 5 § 8 quoted on 22. Shaksp., *G. of Verona* 2. 7. 75 'His words are bonds.'—Not, 'than in name,' i.e. 'form,' as opp. to ἔργῳ.

652 τοῦ μάλιστ' ὄκνος σ' ἔχει; not, 'what do you fear *most*? but, 'What, exactly, do you fear?'—a polite way of asking the question. Plat. *Gorg.* 448 D. ΣΩ. ἀλλὰ γάρ ὁ ὑπέσχετο Χαιρεφόντι οὐ ποιεῖ. ΓΟΡ. τί μάλιστα, ω Σώκρατες;

654 ὄρα με λεῖπων, like his utterances in 653 and 656, is left unfinished, —Theseus striking in: sc. μὴ ἔκεινος

προδῶς. Taken as a sentence, the words could mean only 'see that' (not 'how') 'you are leaving me.' The conj. δρᾶν (for δρᾶν), adopted by Nauck and Wecklein, would be an echo of ὄρα: it is not only quite needless, but bad, because here it would give an angry tone, as such echoes usually do in trag.; see on *O. T.* 548 f. The case of οἰσθα...οἴδα 656 is different.

655 ὄκνοντ' ἀνάγκη, sc. διδάσκειν. Wecklein's change to δκνειν γ' is unnecessary.

656 οὐκ οἰσθ': Oed. had said nothing of Creon's threatened visit (396). μη, not οὐ, in strong assurance, as with inf. after διμνῦ: see on 281, and cp. on 797.

658—660 Many emendations of 658 f. have been proposed, and Wecklein would reject the three verses altogether. To me they seem not only authentic but textually sound. They picture a tumult of passions in the soul, presently quelled by reason. The angry threats and the sobering reason are alike personified. The genuineness of the nominative πολλαὶ δ' ἀπειλαὶ is confirmed by the imagery of the second clause, δταν δ' δ νοῦς. For this animated personification of speech or passion, cp. Aesch. *Cho.* 845 ἡ πρὸς γυναικῶν διεματούμενοι λόγοι | πεδάραιοι θρώσκουσι,

OE. I will not bind thee with an oath, as one untrue.

TH. Well, thou wouldest win nought more than by my word.

OE. How wilt thou act, then? TH. What may be thy fear?

OE. Men will come— TH. Nay, these will look to that.

OE. Beware lest, if thou leave me— TH. Teach me not my part.

OE. Fear constrains— TH. My heart feels not fear.

OE. Thou knowest not the threats— TH. I know that none shall take thee hence in my despite. Oft have threats blustered, in men's wrath, with threatenings loud and vain; but when the mind is lord of himself once more, the threats are gone. And for yon men, haply,—aye, though they have waxed bold to speak dread things of bringing thee back,—the sundering

Toup.: πολλοὶ δ' ἀπειλῶν Hartung.: πολλοὶ δὲ πολλοῖς Schneidewin. πολλὰς δ' ἀπειλὰς Musgravius et Brunckius, pro θυμῷ hic θυμὸς (κατηπεληφεν), ille θυμοὶ legens. Tres versus 658—660 uncis inclusit Wecklein. **660** αὐτὸν ex αὐτῷ L. αὐτὸν codd. plerique: αὐτὸν R cum paucis, quod praetulit Elmsleius. **661** κείνων B,

θυμόκουτες μάτηρ: Eur. *Hipp.* 1416 οὐδὲ γῆς ὑπὸ ζόφῳ | θεᾶς ἀπιμοι Κύπριος ἐκ προβηνίας | ὥραια κατασκήψουσιν ἐς τὸ σὸν δέμας. The cognate verb **κατηπεληφσαν** (gnomic aorist), instead of the simple **θλέξαν**, gives an emphasis like that which the cogn. accus. would give in πολλοὶ ἀπειλὰς **κατηπεληφσαν**. θυμῷ modal dat., 'in wrath' (not locative, 'in the soul'): cp. Plat. *Legg.* 866 D (ἐάν) θυμῷ... ἢ τὸ πεπραγμένον ἐκπραχθέν: O. T. 405 ὅργῃ λελέχθαι.

660 αὐτὸν (possessive) γένηται, become its own master, regain its control over passion: cp. Dem. or. 4 § 7 ἦν θυμῶν αὐτῶν ἔθελησητε γενέσθαι: Plat. *Phaedr.* 250 A ἐκπλήσσονται καὶ οὐκέθ' αὐτῶν γλυγνοῦται. So Her. i. 119 οὔτε ἔξεπλάγη ἐντὸς τε ἐωντοῦ γνητα, 'was not dismayed, but mastered his feelings': Dem. or. 34 § 35 οὐκ ἐντὸς ὧν αὐτῷ: or. 19 § 198 ἔξω δ' αὐτῆς οὐσα ἵπτον κακοῦ. Elmsley strangely preferred αὐτῷ, taking it as adv., 'there'. **φροῦδα**, there is an end of them: Eur. *Tro.* 1071 (to Zeus) φροῦδας τοι θυσα.

661 f. κείνους (referring to ἄνδρες in 653) goes both with ἐπερρ. and with φανήσεται. **καὶ εἰ ἐπερρώθη** (impersonal) even if courage has come to them **θεινά λέγειν** to say dread things **τῆς σῆς ἀγωγῆς** about your removal (for the gen. see

on 355: for **τῆς σῆς** as = an objective **σου**, on 332). The normal phrase would be **κείνοι ἐπερρώθησαν**, and the use of the impersonal form here is bolder than in the ordinary passive examples (usu. with perf.) such as **Ικανὰ τοῦ...πολεμοῖς εἴθυχται** (Thuc. 7. 77). Possibly the common impers. use **ἐπῆλθε μοι λέγειν** ('it occurred to me to say') may have helped to suggest the impers. **ἐπερρώθη**.

λέγειν. An inf. which here depends on the notion **ἔθολμσαν**, does not elsewhere occur with **ἐπερρώθησθαι**, but stands with the simple pf. **ἔρρωμαι** as = 'to be bent on doing' (Lys. or. 13, 31 **ἔρρωτο...κακὸν τι ἐργάζεσθαι**). Whitelaw: 'though terrible things were emboldened to the utterance,'—comparing 658 **ἀπειλαὶ...κατηπεληφσαν**. But, if the **δεινά** are personified, do we not then want a stronger word than **λέγειν**?

We cannot read **κείνος**, since the pl. is needed. The best solution would be **κείνοις δέ, κεί τις**, from which **τοις κεί** might have come through a transposition. But the sarcastic **τοις** is fitting: cp. *Ai.* 962 **τοις τοι, κεί βλέποντα μὴ ποθοῖς, | θανάντ' δὲ οἰμώζειαν.** **κεί** here where **εἰ καὶ** would be natural (as granting the fact); whereas in 306 the **κεί** is normal: see *O. T.* Append. Note 8, p. 296.

μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.
 θαρσεῖν μὲν οὖν ἔγωγε κάνευ τῆς ἐμῆς
 γνώμης ἐπαινῶ, Φοῖβος εἰ προύπεμψέ σε·
 ὅμως δὲ κάμοιν μὴ παρόντος οἴδ’ ὅτι
 τούμὸν φυλάξει σ’ ὄνομα μὴ πάσχειν κακῶς.

στρ. α'. ΧΟ. εὐπίππου, ξένε, τᾶσδε χώρας

2 ἵκου τὰ κράτιστα γᾶς ἐπαυλα,
 3 τὸν ἀργῆτα Κολωνόν, ἔνθ^θ
 4 ἀ λίγεια μινύρεται
 5 θαμίζουσα μάλιστ' ἀηδῶν
 6 χλωραῖς ὑπὸ βάσταις,
 7 τὸν οἰνωπὸν ἔχουσα κιστὸν

κείνους ed. Iuntina altera. ἐπερρώθη F. **663** πλώσιμον] πλεύσιμον Meinekius, πλώσιμον Herwerden. **664** κάνευ τῆς ἐμῆς] κάνευτε τῆς ἐμῆς ἔγώ Porson.: κάνευ ἐμῆς ἄνευ Hermann., Dindorf., Heimsoethius (ἄνευ in δῆλα mutans): κάνευ γ’ ἐμῆς Dobraeus: κάππε τῆς ἐμῆς Meinekius. **665** γνώμης] ράμψης Meinekius, αἰχμῆς Herwerden. προύπεμψέ] προθτρεψέ coniecit Triclinius. **666** ὅμως] δλλως Meinekius. **669** κράτιστα γᾶς] κράτιστ’ ἐμᾶς Hartung.: γᾶς hic, δεῖ in versu antistrophico 682 delet

663 τὸ δεῦρο, instead of τὸ μεταξύ, since πλαγος suggests πλοῦς: cp. 1165. If the Thebans attempt an armed invasion, they will find ‘a sea of troubles’ interposed. Eur. *Hipp.* 822 κακῶν δ’, ὡ τάλας, πέλαγος εἰσόρω | τοσούτον ὥστε μήποτ’ ἐκνέυσαι πάλαι, | μήπ’ ἐκπεράσαι κύμα τῆσδε συμφορᾶς. So of prosperity, O. T. 423 εἰπολας τυχών. The form πλώσιμον only here: Attic writers elsewhere use πλώιμος (oft. πλώιμος in our MSS.), Her. πλωτός: πλεύσιμος is not found.

664 ε. θαρσεῖν μὲν οὖν. ‘Now (οὖν) you are safe indeed (μὲν), even without my protection,—Phoebus being with you; but (θεὶς 666) that protection,—superfluous though it be,—will be afforded by my name just as well as by my presence.’ For μὲν οὖν with this distributed force cp. O. T. 483; for its composite force, ib. 705. κάνευ τῆς ἐμῆς γνώμης, even apart from my resolve (636) to protect you. Though τῆς ἐμῆς form a cretic, the spondee κάνευ can stand because the prep. coheres closely with its case. Cp. 115. In 1022 οὐδὲν δεῖ πονέν, and 1543 ὥσπερ σφὺ πατρί, the monosyllable excuses the spondee. ἐπαινῶ with inf., advise: El. 1322 σιγῶν ἐπήρεο. Φοῖβος: Theseus infers this from 632.

666 ὅμως with μὴ παρόντος: it usu. follows the partic. (as 851, 1529), but

sometimes precedes it, as Eur. *Ion* 734 δέσποιν’ ὅμως οὐσ’. It would be possible, however, to take ὅμως with οὐσα: ‘but nevertheless (though my protection is needless).’ Possibly it should be ὅμος, ‘equally’ (*Ai.* 1372 κάκει κάνθαδ’ ὥν... ὥνως).

668—719 First στάσιμον. The first strophe and antistrophe (668—680=681—693) praise Colonus: the second (694—706=707—719) praise Attica. But the local theme is skilfully knitted to the national theme. The narcissus and crocus of Colonus introduce the Attic olive (2nd strophe). The equestrian fame of Colonus suggests the Attic breed of horses, and this, in turn, suggests Poseidon’s other gift to Athens,—the empire of the sea (2nd antistrophe). For the metres see Metrical Analysis.

Cicero (*Cato* 7) is the earliest extant authority for the story of Sophocles reciting this ode before his judges.

668 ε. The first word εὐλητρον strikes a note which connects Colonus Ἰππιος with the fame of Attica. Take γάρ with κράτιστα. You have come to earth’s best abodes (*Colonus*), belonging to this εὐπ-πος χώρα (Attica). The gen. εὐπ-. τ. χώρας is most simply taken as possessive, denoting the country to which the ἐπαυλα belong, though it might also be partitive.

waters will prove wide, and hard to sail. Now I would have thee be of a good courage, apart from any resolve of mine, if indeed Phoebus hath sent thee on thy way; still, though I be not here, my name, I wot, will shield thee from harm.

CH. Stranger, in this land of goodly steeds thou hast come ^{1st} to earth's fairest home, even to our white Colonus; where the ^{strope.} nightingale, a constant guest, trills her clear note in the covert of green glades, dwelling amid the wine-dark ivy

Nauck. **670 ε. τὸν**] *τὸνδ'* Blaydes, Wecklein; quod in marg. habere dicitur ed. Aldinae exemplum Romae saeculo xvii cum duobus codd. collatum (Ephem. Class. xiv. pp. 428 sqq.). *ἔνθα* | à Porson.: *ἔνθα* codd. **671 μύρεται** A, R, V³, Aldus: *μυνύρεται* L et ceteri, ed. Iuntina II. **674 οἰνώπαν** *ἔχουσα* B, Vat.: *οἴνωπ* *ἀνέχουσα* L (ex *οἰνωπὰν* *ἔχουσα*), A, ceteri (*οἴνωπ'* T, Farn.). *οἰνωπὸν* *ἔχουσα*

It precedes *ἔπαυλα* as the territorial gen. regularly precedes the local name, Her. 3. 136 *ἀπίκουτο τῆς Ἰταλίης* és *Τάραντα*.

669 γῆς is partitive gen. with the superl., as Lys. or. 21 § 6 *ἡ γῆς ἄριστα...* *ἔπλει παντὸς τοῦ στρατοπέδου*. When *γῆ* stands alone it usu.=‘the earth,’ as O. T. 480 *τὰ μεσόβουλα γῆς...μαρτεῖα*. Some understand, less well, ‘the best abodes in Attica (*γῆς*), belonging to (or consisting in) Colonus (*χώρας*).’

ἔπαυλα, prop. a fold for cattle, as in O. T. 1138, where *σταθμά* is its synonym. So *ἔπαυλοι* in Od. 23. 358, and *ἔπαυλις* in Her. 1. 111. Then, just like *σταθμά* in poetry, ‘homesteads,’ ‘dwellings’: Aesch. Pers. 869 *πάροκοι | Θρηκῶν ἔπαυλαν*. The form *ἔπαυλις* was similarly used in late prose.

670 τὸν: the antistrophic syll. (*νάρκη* 683) is long, but it is needless to write *τὸνδ'*, since the anacrusis is common.

ἄργητα, ‘white,’ contrasting with *χλωραῖς* (673). See Tozer, *Geography of Greece* p. 242: ‘The site of Colonus is distinguished by two bare knolls of light-coloured earth, the *ἄργητα* Κολωνῶν of the poet,—not chalky, as the expositors of that passage often describe it to be.’ Schol. *τὸν λευκόγεων*. From *ARG*, denoting ‘brightness,’ come (a) the group of words for ‘bright’ or white, *ἄργος*, *ἄργης*, *ἄργωbes*, *ἄργεντος*, *ἄργυρος*: (b) *ἄργυρος*: (c) *ἄργιλος*, *argilla*, white clay. Thus the notion of a light-coloured soil was specially associated with this root. And this was certainly one reason why places were called ‘white,’—whether the soil was merely light-coloured, as at Colonus, or chalky. Pindar puts Cyrene

ἐν ἀργυρεντι μαστῷ (P. 4. 8), and it is known to have stood on a chalk cliff (F. B. Goddard in *Amer. Journ. Philol.* v. 31 ap. Gildersleeve *ad loc.*). Soil is suggested by *ἄργειλφον* πάρι Ζεφύρων κολωνῶν (the town Δοκροὶ Ἐπιζεφύριον on the s.e. coast of Italy, Pind. fr. 200); and soil or light-coloured rocks by *Ἄργυροι*, the three islets off the coast of Aeolis (Strabo 617). Cp. ‘Albion.’ But a town on a hill might also owe the epithet to its buildings. We cannot now decide between soil and buildings in the cases of *τὸν ἀργυρεντα Δάκαστον* and *Κάμειρον* (Il. 2. 647, 656) in central Crete (?), nor always in the case of the name ‘Alba.’

671 ε. μυνύρεται θαμῆσοντα inverts the usual constr.; cp. Od. 8. 450 *ὅ δ' ἄρπαστοις ίδε θυμῷ | θερπά λοέτρ'*, *ἔπει οὐτὶ κομιζόντος γε θάμιζεν*, ‘since he was not often so cared for’; Plat. Rep. 328 c ω *Σάκρατες, οὐδὲ θαμίζεις ήμιν καταβαλνῶν εἰς τὸν Πειραιᾶ*. Here, however, *θαμῆσοντα* may be taken separately, ‘frequenting’ (the place): Il. 18. 386 *πάρος γε μὲν οὐτὶ θαμίζεις, 'hitherto thou comest not oft.' The midd. in fr. 460 πῆδε (v. l. *τῆδε*) *θαμήσεις*, (the fish) haunts those waters.*

673 χλ. ὑπὸ βάσταις, ‘under’ (screened by) green glades,—in the sacred grove (cp. 17) and in the neighbouring Academy. Cp. Ai. 198 *ἐν εἰανέμοις βάσταις* (Ida’s glens). If the word could be referred, like *βαστός*, to the rt. of *βαθός*, it would be peculiarly appropriate here to the haunts of the bird that ‘sings darkling.’

674 The reading *ἀνέχουσα* is usually justified by Ai. 212 (σε) *στέρεται* *ἀνέχει*,

	8 καὶ τὰν ἀβατον θεοῦ	675
	9 φυλλάδα μυριόκαρπον ἀνήλιον	
10	ἀνήνεμον τε πάντων	
11	χειμώνων· ὦν ὁ βακχιώτας	
12	ἀεὶ Διόνυσος ἐμβατεύει	
13	θεᾶς ἀμφιπολῶν τιθήναις.	680
ἀντ. α'.	θάλλει δὲ οὐρανίας ὑπὸ ἄχνας	
	2 ὁ καλλίβοτρος κατ’ ἥμαρ ἀεὶ	
	3 νάρκισσος, μεγάλαιν θεαῖν	
	4 ἀρχαῖον στεφάνωμ', ὁ τε	
	5 χρυσανγής κρόκος· οὐδὲ ἄϋπνοι	685

Erfurdt., Hartung.; *οἰνῶπα νέμουσα* Dind., edd. rec. plerique. **675** *ἀβατον*
 Vat. **676** *ἀνάλιον* Triclinius. **678** Erasa littera post ὁ in L. *βακχειώτας* L.
680 *θεαῖς* codd., cui in v. antistr. 693 respondet una syllaba *χρυσ-*. Hinc

'having conceived a love for thee, he upholds thee'; and Eur. *Hec.* 123 *βάκχης ἀνέχων λέκτρ' Ἀγαμέμνων*, 'upholding,' i.e., refusing to forsake,' remaining constant to.' But how could the bird be said to 'uphold' the ivy in that sense? In Thuc. 2. 18 and 7. 48 *ἀνέχειν* is intrans., 'he held back' cautiously. Of the two MS. readings, *οἰνωπάν* *ἔχουσα* and *οἰνῶπ* *ἀνέχουσα*, the latter seems to have come from the former, not *vice versa*. *οἰνωπός* is a good Attic form (used four times by Eur.), and *οἰνωπάν* *ἔχουσα* is nearer to the MSS. than Dindorf's *οἰνῶπα νέμουσα*. The latter word would mean, 'having for her domain.'

675 f. The ivy and the vine (17) being sacred to Dionysus (*θεοῦ*), the foliage of the place generally is called his. *θεοῦ* is certainly not the hero Colonus (65). We might desire *θεᾶν* (the Eumenides), but the *φυλλάς* meant is not only that of the sacred grove; it includes the Academy. *μυριόκαρπον* refers to the berries of the laurel (*παγκάρπον* δάφνης *O. T.* 83), the fruit of the olive and of the vine. Cp. on 17.

677 ε' *ἀνήνεμον...χειμώνων*, cp. 786, 1519: *Ελ.* 36 *ἀσκενον ἀσπίδων*: 1002 *ἄλυτος ἄτης*: *Eur. Ph.* 324 *ἀπεπλος φαρέων*. In these poet. phrases, the gen. might be viewed either as (1) simply a gen. of want, as after *καθαρός*, etc.: (2) an attrib. gen. depending on the implied noun

(here, *ἀνεμοι*).

678 *βακχιώτας* (only here)=*βακχευτής*, *βάκχος*, reveller. Cp. *O. T.* 1105 δὲ *Βακχέος θεός*.

679 f. *ἐμβατεύει*, haunts the ground, Aesch. *Pers.* 449 Πάν *ἐμβατεύει ποντούς* ἀκτῆς ἔπι. *ἀμφιπολῶν*, properly, 'moving in around,' so, 'attending on,' 'roaming in company with.' The bold use seems to have been suggested by the noun *ἀμφιπόλος* as = 'follower' (Pind., etc.), *ἀμφιπόλειν* being here to that noun as *ὅπαδέν* to *ὅπαδός*. *τιθήναις*, the nymphs of the mythical Nysa, who nurtured the infant god, and were afterwards the companions of his wanderings: *Π. 6.* 132 (Lycurgus, king of Thrace) *Διωνύσου τιθήνας | σεύει κατ' ἡγάθεον Νυσήν*.

682 η' *θάλλει δ'*. After the mention of Dionysus, the narcissus now serves to introduce a mention of Demeter and Persephone (Cora). Under the name of *"Ιακχος*, represented as the son of Cora (or sometimes of Demeter), Dionysus was associated in the Eleusinian mysteries with the 'two goddesses' (*τὼ θεῷ*): thus *Ant.* 1119 he reigns *παγκαλύοντος Ελευσινίας | Δηοῦς ἐν κόλποις*. A relief found at Eleusis in 1859, and referable to the period between Pheidias and Praxiteles, shows Persephone with her right hand on the head of the young Iacchus (a boy of some fifteen years), who is facing Demeter. It is reproduced in

and the god's inviolate bowers, rich in berries and fruit, unvisited by sun, unvexed by wind of any storm; where the reveller Dionysus ever walks the ground, companion of the nymphs that nursed him.

And, fed of heavenly dew, the narcissus blooms morn by morn
with fair clusters, crown of the Great Goddesses from of yore;
and the crocus blooms with golden beam. Nor fail the sleepless

θεᾶς dedit Elms., quod recepp. edd. plerique. Coniecturam *Θεᾶς* memorat Schneidewin. ἀμφιπωλῶν (ex ἀμφιπόνων) L: ἀμφιπόλων A, R, B, L², Vat.: ἀμφιπόλων F, T, Farm. **682** ἀεὶ delet Nauck.: cf. ad v. 669. **683** μεγάλαιν θεᾶν codd.: μεγάλων θεῶν Plut. Mor. 647 B, Clemens Paed. 213: μεγάλου θεοῖν Nauck.

Baumeister's *Denkmäler des klass. Alterth.*, s.v. 'Eleusinia,' p. 471. There was a shrine of Demeter near Colonus, 1600.

683 νάρκισσος. As the epithet shows, some thickly-flowering variety is meant: cp. Vergil's 'comantem Narcissum,' *Geo.* 4. 122. Wieseler (*Narkissos*, pp. 114 ff., Gött. 1856) thinks that a lily is meant here. Bentham (*British Flora*, 4th ed., p. 473) says that the *narcissus poeticus* of the Mediterranean region 'has usually a solitary flower of a pure white, except the crown, which is yellow, often edged with orange or crimson.' This does not suit καλλίστος. There is a like doubt about the classical ὑάκινθος, variously taken as iris, gladiolus, or larkspur—at any rate, not our hyacinth. But, whatever the true identification here may be, the symbolism of νάρκισσος in Greek mythology is clear. It is the flower of imminent death, being associated, through its narcotic fragrance, with νάρκη,—the pale beauty of the flower helping the thought. It is the last flower for which Persephone is stretching forth her hand when Pluto seizes her,—Earth having put forth a wondrous narcissus, with a hundred flowers, on purpose to tempt her: *Hom. Hymn.* 5. 15 ἡ δ' ἄρα θαυμήσας ὠρέεστο χερσὸν ἄμ' ἄμφω | καλὸν δύνυμα λαβεῖν. χάνε δὲ χθῶν εὐρύτυνα. Paus. 9. 31. 9 (quoting an ancient hymn by the legendary poet Pamphos) says that Cora was seized, οὐκ τοις ἀπαγηθεῖσαν ἀλλὰ ναρκίσσοις. So Euphorion (220 B.C.) fr. 52 Εὑμενῶν ναρκίσσου ἐπιστέφεις πλοκαμῖδας. Artemidorus (160 A.D.), interpreting dreams of crowning the head, says, στέφανοι ναρκίσσων πεποιημένοι πάσι κακοὶ (*Oneirocr.* I. 77).

Narcissus is the fair youth cold to love, whose face seen by himself in the water is the prelude of death (cp. Artemid. 2. 7). **μεγάλαιν θεᾶν**: Paus. 8. 31. 1 (at Megalopolis) θεῶν ἵερὸν τῶν μεγάλων: αἱ ἔτοιν αἱ μεγάλαι θεᾶι Δημήτηρ καὶ Κόρη. In Attic usu, τὰ θεῶν, and so Andoc. or. I § 32 (of these goddesses) πρὸς τοὺν θεοὺν is now read (*v.l.* τὰν θεᾶν). Indeed θεᾶ is rare in Attic prose except in such phrases as θεοὺς καὶ θεᾶς. But here, in a lyric passage, and with an epithet added, the poet may have preferred the less familiar θεᾶν. The schol. was wrong in desiring τὰν μεγάλαν θεᾶν (meaning the Eumenides).

684 δράχαιον στεφάνωμ. The narcissus does not figure specially as an attribute of the goddesses—as the corn-ears and poppy of Demeter, the pomegranate of Cora, and the myrtle of Iacchos. But, as the flower which Cora was plucking when seized, it was associated with their cult from the first (ἀρχαῖον), and was one of the flowers which would be most fitly woven into those floral wreaths which, on the wall-paintings, sometimes replace Demeter's more usual crown of corn-ears (see Baumeister, *Denkm.* p. 417). Hesych. says that in Crete the narcissus was called δαμάτριον. In Rhodes Cora was crowned with asphodel (Bekker *Anecd.* I. 457. 9). At Hermione a flower like the ὑάκινθος, locally called κοσμοσάνδαλον, was worn by the worshippers of Demeter Chthonia (Paus. 2. 35. 5). Schneidewin's explanation, 'original crown,'—before they changed it for others,—is against the myth itself, which makes the narcissus a new joy to Cora's eyes (*Hom. Hymn.* 5. 15).

685 χρυσαυγής κρόκος. Tozer, *Geogr.*

- 6 κρῆναι μινύθουσιν
 7 Κηφισοῦ νομάδες ρέεθρων,
 8 ἀλλ' αἰὲν ἐπ' ἥματι
 9 ὀκυτόκος πεδίων ἐπινίσσεται
 10 ἀκηράτῳ σὺν ὅμβρῳ 690
 11 στερνούχου χθονός· οὐδὲ Μουσᾶν
 12 χοροί νιν ἀπεστύγησαν, οὐδ' α'
 13 χρυσάνιος Ἀφροδίτα.

στρ. β'. ἔστιν δ' οῖον ἐγώ γὰς Ἀσίας οὐκ ἐπακούω, 694

687 Κηφισοῦ B, T, Vat., Farn.: Κηφισοῦ cett. **689** ἐπινίσσεται L, L², R²,
 F (superscr. σ): ἐπινίσσεται A, R, Ald.: ἐπινίσσεται B, T, Vat., Farn. **691** στερνούχου] στέρνου Vat.: σπερμούχου coniecit Hermann. **692** οὐδ' αὖ L, F, R²; οὐδ'

of Greece p. 162: 'when Sophocles... speaks of the 'crocus with its golden sheen,' we would fain regard this as the same with the splendid flower that displays its golden blossoms close to the snow on Parnassus and the mountains of Arcadia. But, in reality, there can be little doubt that it was the cultivated crocus, from which the saffron was obtained, and which was introduced into Greece from the East, where it was prized as a dye for robes and slippers,—the κροκόβαττον ποδὸς εὔμαρον of the Persae [660]—the sign of royalty and majesty.' Cp. Hom. Hymn. 5. 177 (of fair maidens) ἀμφὶ δὲ χαῖται | ὡμοις ἀστοντο κροκῆτῳ ἀνθεὶ μοῖαι. Along with roses, violets, 'hyacinth,' 'narcissus,' and 'agallis' (iris?), the 'crocus' is gathered by Cora (*ib.* 6 ff.). Schol. κῶν τὴν Νιόβην δὲ Σοφοκλῆς τὸν κρόκον ἀντικρὺς τῷ Δήμητρι διατίθεται. At the Thesmophoria (the festival of Demeter θεσμοφόρος), when wreaths of flowers were not worn (schol.), the women appeared in κροκωτοί, saffron-coloured robes (Ar. *Thesm.* 138). The crocus was planted on graves (Juv. *Sat.* 7. 208).

688 κρῆναι, the 'founts.' 'The most distant sources of the river are on the w. side of Mt. Pentelicus and the s. side of Mt. Parnes, and in the intermediate ridge which unites them' (Leake): esp. a broad stream descends from the steepest part of Parnes. The Cephisus has a course of about 20 miles to the bay of Phalerum.

μινύθουσιν. Soph. has seized a distinctive point. Even at this day, when the

plain has much less shade than of old, the Cephisus 'never fails,' while in the long droughts of summer the bed of the Ilissus is absolutely dry. Cp. *Modern Greece* by H. M. Baird (1856) p. 294: 'The little river Cephisus...scatters fertility and verdure around. Great was the contrast between its banks and the rest of the plain, which in the month of October is dry, parched, and dusty. The whole valley, in its width of six miles, had been stripped of nearly every vestige of vegetation; for not a drop of water had fallen during the previous four or five months.—μινύθω is both trans. and intrans. in Homer; intrans. in the Ionic of Hippocr. (who has it of flesh 'wasting'). Aesch. has it twice in lyrics (intrans.); Soph. only here.'

687 Κηφισοῦ. Chr. Wordsworth (*Athens and Attica* p. 137) observes that the Athenian poets never praise the Ilissus (perhaps because it was too much associated with the prose of daily life), though Plato, in the *Phaedrus*, makes some amends; they keep their praises for the Cephisus (so Eur. *Med.* 835). On the other hand the Ilissus, not the Cephisus, is the representative river of Attica for more distant singers, from Apollonius Rhodius (l. 215) to Milton (*Par. Reg.* 4. 249).

νομάδες, wandering. The word *alludes* to irrigation by ducts or canals (a system still in use), but does so far more poetically than would be the case if (with E. Curtius) we made it active, with **ρέεθρων** for object. gen., 'distributing the streams.' There is no example of an

founts whence the waters of Cepheus wander, but each day with stainless tide he moveth over the plains of the land's swelling bosom, for the giving of quick increase; nor hath the Muses' quire abhorred this place, nor Aphrodite of the golden rein.

And a thing there is such as I know not by fame on Asian ^{2nd} ground, strophe.

ἀ B, L², Vat.: οὐδὲ A, R, Ald. Cum in v. 680 θελαίς legeret, unius syllabae hic supplendae causa οὐδ' αὐτὸν | ἀ scrispsit Triclinius, quod est in T et Farn. Coniecit οὐδὲ γέ | ἀ Brunckius, οὐδὲ μάνη Hermann., οὐδὲ οὐν | ἀ Hartung., quod recepit Blaydes., οὐδὲ ἄροι | ἀ Campbell. 694 έστιν δὲ L, A, codd. fere omnes: έστιν δ'

adj. of this form (as σποράς, σπροφάς, φορφάς) having an active sense. Cp. O. T. 1350 n.

688 ἐπ' ἥματι, a very rare use in Attic, meaning here that *on* (or *for*) each day the river gives what that day requires. Cp. II. 10. 48 (never did I hear) ἄνδρ' ἔνα τοσοῦτο μέρμερ' ἐπ' ἥματι μητρόσαθαι (as one day's work): more oft. ἐπ' ἥματι τῷδε, 'on this day,' II. 13. 234, 19. 110. Herodotus has the gen. ἐπ' ἡμέρης ἐκάστης in a similar sense (5. 117); this phrase, too, is un-Attic.

689 ὁκυτόκος, giving an early reward to the cultivator's labour. Cp. ὁκυτόκου Σελάνας (because thought ἐπὶ ταῖς λοχελαῖς καὶ ὠδῖσι βοηθεῖν), poet. *ap.* Plut. Mor. 282 C. ὁκυτόκιον, a medicine used in childbed, Ar. *Th.* 504.

πεδίον ἐπινεύσεται, a partitive gen. (helped by ἐπι-), cp. ἔρχονται πεδίοι, II. 2. 801.

690 δύμφροι, water: see on O. T. 1427. (*Not.*, 'with the help of rain')

691 στ. χθονέως, possessive gen. with πεδίων.—στεργούχον, having στέρρα: an expressive word for the expanse of the Attic πεδίον, varied by gentle undulations, or by rocky knolls like Colonus itself. Suidas quotes a poet. phrase στέρρα γῆς: cp. the common use of μαστοῖ for round hills or knolls. Hes. *Theog.* 117 Γαῖη εὐρύστερπος: Pind. *Nem.* 7. 33 εὐρυκόλπου | ... χθονέως. Both στέρρα and ρώτα were applied, says the schol., to τῆς γῆς τὰ πεδίά δη καὶ εὐρέα. The epithet helps, with ὁκυτόκος, to suggest the image of a mighty living frame, quickened by the veins of irrigation.

Μονσάν. Paus. 1. 30. 2 (in the Academy, cp. on 55) έστι δὲ καὶ Μονσῶν τε βωμὸς καὶ ἔρεος Ἐρμοῦ καὶ ἔνδου Ἀθηνᾶς.

692 νν refers to χθονέως in 691: this region generally.

692 ε. οὐδ' αὐτὸν of L is somewhat prosaic, and implies a contrast between the deities which is unfitting here. **Αφροδίτη** is not among the divinities of the Academy or Colonus in Paus. 1. 30, though there was an altar of Ἑρμῆς in front of the entrance to the Academy. But she was often associated with Demeter and Cora (cp. Paus. 3. 19. 4, and Baumeister *Denkmäler* p. 419); and she was also specially connected by an Attic legend with the Cepheus (Eur. *Med.* 835).

Χρυσάνιος, when she drives her chariot drawn by sparrows (Sappho fr. 1. 10), doves, or swans. The word occurs only once in II. (6. 205), as epith. of Artemis, and once in Od. (8. 285), as epith. of Ares. Paus. 9. 23. 4 (speaking of a lost hymn by Pindar to Persephone) ἀλλαὶ τε ἐς τὸν Ἀδην εἰσὶν ἐπικλήσεις καὶ ὁ χρυσάνιος, δῆλα ως ἐπὶ τῆς Κόρης τῇ ἀπαγγῆ. So, here, the epith. suggests a visit of the goddess from above.

694—719 Thus far the theme has been Colonus and the adjacent region. Now the praises take a larger range. Athene's gift of the olive, Poseidon's gift of the horse, are here celebrated as common to Attica (τὰ δέ χώρα, 700, cp. 668): though the latter gift had a special interest for Colonus Hippius, and the former for the Academy, where an olive was shown, said to have sprung up next after the primal olive in the Πλανδροσεῖον of the Erechtheum (Paus. 1. 30. 2).

694 γὰς Ἀστέας, sc. δύν, possessive gen., with ἐπακόνω, hear of as belonging to. The poet does not mean, of course, that he has never heard of the olive as growing in the Peloponnesus or in Asia Minor. It is enough to recall the στρεπτῆς καλομενῆς ἐλαῖας φυτῶν of Epidaurus (said to have been twisted by Heracles,

2 οὐδ' ἐν τῷ μεγάλῳ Δωρίδι νάσῳ Πέλοπος πώποτε
 βλαστὸν
 3 φύτευμ' ἀχείρωτον αὐτοποιόν,
 4 ἔγχέων φόβημα δαῖων,
 5 δὲ τῷδε θάλλει μέγιστα χάρα,
 6 γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας.
 7 τὸ μὲν τις οὐ νεαρὸς οὐδὲ γήρα

700

T, Farn. 696 sq. οὐδ' ἐν τῷ μεγάλῳ...βλαστὸν] Desunt in vv. antistrophicis 709 sq. (δῶρον...μέγιστον) duas syllabas ~. Quinque fere rationes inierunt critici quibus locum sanarent. (1) Versus 696 sq. integrōs relinquens, Porsonus in v. 710 supplet χθοῦς ante αὐχῆμα. (2) In v. 697 Πέλοπος delens, pro αὐχῆμα scribit κτῆμα Meinekius, σχῆμα Bergkius. (3) F. G. Schmidtius in v. 697 delet Πέλοπος πώ-, in v. 710 delet εἰπεῖν: sic congruunt νάσῳ ποτὲ βλαστὸν et αὐχῆμα μέγιστον. (4) Nauckius in v. 697 delet νάσῳ Πέλοπος πώποτε, in v. 710 delet εἰπεῖν et μέγιστον: sic congruunt Δωρίδει βλαστὸν et δαίμονος αὐχῆμα. (5) Versus 709 sq. integrōs relinquens in v. 697 pro Πέλοπος scribit πρὸ Hartung. 698 φύτευμ' codd.: φίτευμ' marg. libri Aldini supra ad v. 670 citati, Doederlein., Blaydes., Nauck. ἀχείρωτον L (ex ἀχήρητον), F, R², schol., Dind., Wecklein.: ἀχείρωτον A, codd. plerique

Paus. 2. 28. 2), and the speculation of Thales in the olive-oil presses of Miletus and Chios (*ἐλαιουργεῖα*, Arist. *Pol.* 1. 11). He means that nowhere else has he heard of an olive-tree springing from the earth at a divine command, or flourishing so greatly and so securely under divine protection.

695 ε. Δωρῖ, as Schneidewin remarked, is an anachronism (cp. 1301), since legend placed Oedipus before the Trojan war, and the Dorian conquest of the Peloponnesus after it; but Attic tragedy was not fastidious on such points. In Eur. *Hec.* 450 the Peloponnesus is Δωρὶς ἄλα. Cp. on 66. νάσῳ: cp. Eust. *ad Dion.* Perieg. 403 ἡ τοῦ Πέλοπος νῆσος ἔστι μὲν κυρίως Χερρόνησος, δύμας δὲ νῆσος μὲν λέγεται, ὡς παρὰ βραχὺ τοιαῦτη οὖσα. In the 10th century we find the Peloponnesus called simply ἡ νῆσος by Constantinus Porphyrogenitus, περὶ τῶν Θεμάτων ('the provinces') p. 52 ἔστι δὲ πᾶσα ἡ νῆσος ὑπὸ ἐνὶ στρατηγῷ τεταγμένη.

Πέλοπος has been regarded by some as a gloss: see on 709 f. But, apart from the fact that 709 f. are shorter by ~, it need move no suspicion; for, if not necessary here, it is at least fitting, and is often joined with νῆσος. Tyrtaeus fr. 2 εὐρεῖαν Πέλοπος νάσον ἀφικόμεθα. *Cypria* fr. 8 διεδέρκετο νῆσον ἄπασαν | Τανταλίδεω Πέλοπος. Ion *Omphale* fr. 24 ἀμενον ἡ τὸν Πέλοπος ἐν νῆσῳ τρόπον.—Cp. Aesch. *Eum.* 702 (the

Areiopagus is a safeguard) οἷον οὕτις ἀνθρώπων ἔχει | οὐτε ἐν Σκύθαισι οὐτε Πέλοπος ἐν τόποις.

698 φύτευμ'. φίτευμ', which Blaydes prefers, occurs only once in trag. (Aesch. *Ag.* 1281, of Orestes); it seems more appropriate to a 'scion' (child) than to a plant.

ἀχείρωτον was read here by Pollux (2. 154), and is thus carried back to about 160 A.D.; it is also in A and a majority of our other MSS.; while L's ἀχείρητον is clearly a corruption. The question is whether ἀχείρωτον means (1) 'unvanquished,' the only sense in which it occurs elsewhere, as Thuc. 6. 10 οἱ Χαλκιδῆς ... ἀχείρωτοι εἰσι: or (2) ἀχειρούργητον, as Pollux takes it, 'not cultivated by human hands.' χειρωρία usū meant 'a conquest,' or 'a violent deed'; yet Aesch. could say τυνθόχα χειρωρία (work of the hand in mound-making) *Theb.* 1022. A bold artist in language might similarly, perhaps, have ventured on ἀχείρωτος as = 'not hand-wrought.' My reason for preferring 'unvanquished' is the context. While βλαστὸν (697) refers to the miraculous creation of the olive by Athene, αὐτοποιόν refers (I think) to its miraculous self-renewal after the Persians had burnt it. Her. 8. 55 δευτέρη τε ἡμέρη ἀπὸ τῆς ἐμπορίου Ἀθηναῖων οἱ θεῖαι ὑπὸ βασιλέως κελεύθμενοι ὡς ἀνέβησαν ἐς τὸ ἱρόν, ὡραν βλαστὸν ἐκ τοῦ στελέχεος δον

or as ever born in the great Dorian isle of Pelops,—a growth unconquered, self-renewing, a terror to the spears of the foemen, a growth which mightily flourishes in this land,—the gray-leaved olive, nurturer of children. Youth shall not mar it

(ἀχύρωτον R), Pollux 2. 154, Elms., Herm., Blaydes, Campb.: ἀχειρίστον Hartung.: ἀγηρατόν Nauck. αὐτέπιον codd.: αὐτοποίον Blaydes.: ἀνθοποίον Nauck.: αὐτέφοιτον Meinekius.

699

ἐκχέων A, B: ἔκχέων R, Vat.: ἔγχεων (γ in litura) L, cett. 700 μέγιστα T, Farn.: ceterorum plerique vel μεγιστά (ut L) vel μεγίστα. μάλιστα coniecit Blaydes. 701 ε super αι scriptum in παιδοτρόφον habet L, conjecturam πεδοτρόφον indicans. κουροτρόφον Nauck. 702 ει. τὸ μέν τις codd.: τὴν μέν τις Triclinius (T, Farn.): τὸ μήν τις Seebassius: τὰν οὐτὶς Nauck. οὐτὲ νεαρός codd., una brevi syllaba metrum versus antistrophici (715) excedens: unde οὐ pro οὐτὲ coniecit Porsonus (ap. Kiddium p. 217): οὐτὲ νέος Elms. οὐτ' ἥπος Hartung.: οὐθ' ἄβδος Dindorf., τὰν οὐτὲ νεαρός τις Blaydes. οὐτὲ γῆρα | σημαίνων codd. Scripserat pr. m. in L γῆραι: accentum mutavit corrector. συνναλων Blaydes, quod ipse conieceram, et nunc Weckleinum coniecissem video. οὐτ' ἐν ὦρᾳ | χειμώνων olim coniecit

τε πηγαιῶν ἀναδεδραμηκότα. This connection of ideas is further indicated by the next phrase, ἔγχεων etc. For αὐτοποίος as 'self-produced' (i.e. producing itself from itself) cp. αὐτοτόκος, αὐτοφάγος, αὐτοφόνος. Chandler (*Accent.* § 457 2nd ed.) remarks that all compounds of -ποιος are oxytone (quoting Arcadius 88. 2): αὐτέπιος (as our MSS. give it) in this passage 'is the one solitary exception, and therefore probably a false accent.'

699 φόβημα. Androton (circ. 280 B.C.), in his *'Ατθί*, stated that the sacred olives (*μορπαί*) in Attica had been spared by the Peloponnesian invaders under Archidamus, who sacrificed to Athene. The *Αθτίς* of Philochorus, a contemporary of Androton, made the same statement (schol. *ad loc.*).

700 τρέδε... χώρᾳ, locative dat.: in Attica. μέγιστα: cp. 219 μακρά, 319 φαιδρά, O. T. 883 ὑπέροπτα n. The light soil of Attica (τὸ λεπτόγεων), and the climate, esp. favoured the olive: cp. Theophr. *Causa. Plantt.* 2. 4. 4 ή σπιλᾶς (stony ground) καὶ ἔτι μᾶλλον ἡ λευκόγεως (670 n.) ἐλαιοφόρος. For Greece, the olive-zone begins s. of the plains of Thessaly, as for Italy it begins s. of the plains of Lombardy. The olive is found in Phthiotis and Magnesia: in Epeirus, only on the sea-coast.

701 παιδοτρόφον, nourishing the young lives in the land. The epithet is especially fitting here, after the recent allusion to Demeter and Cora, because at the Thesmophoria the prayer to those goddesses associated Earth with them

as ἡ κουροτρόφος: see Ar. *Thesm.* 295. Cp. Juv. *Sat.* 3. 84 quod nostra infantia caelum *Hausil Aventini, baca nutrita Sabina* (the olive). Hesych. (s. v. στέφανον ἐκφέρειν) says that it was the Attic custom, στέφανον ἔκατας τιθέναι τῷ τῶν θυρῶν, when a male child was born; as wool, when a female (cp. *foribus suspende coronas: Iam pater es*). But there is no such allusion here. Nor could παιδοτρ. mean 'propagated from the parent olive' on the acropolis, as Schneidewin thought.

702 τὸ μέν τις κ.τ.λ. Two points first claim notice. (1) οὐτὲ and νεαρός are both in the MSS., but both cannot be right. Cp. v. 715. If with Porson the first οὐτὲ is changed to οὐ, the second οὐτὲ must certainly be changed to οὐθὲ: οὐ... οὐτὲ, close together, would be intolerable. Elmsley's οὐτὲ νέος is hardly probable. (2) γῆρα σημαίνων seems to me untranslateable. It surely could not mean either (a) 'commanding in old age'—the elderly Archidamus in contrast with the young Xerxes—or (b) 'commanding the elderly men.' The difficulty is not in the sense of σημαίνων itself, for which cp. Il. 1. 288 πάντων μὲν κρατέων θέλει, πάντεσσι δ' ἀνάσσειν, πᾶσι δέ σημαίνειν,—he would be master, king, captain (σημάντωρ): it is in the combination with γῆρα.

Now comes this question:—Was the antithesis here between *youth* and *age*, or between some other notions? Hartung writes οὐτ' ἥπος οὐτὲ γῆρα, understanding, 'neither in spring nor in winter,' σημαίνων, 'by his word of command': but such a fig.

- 8 συνναίων ἀλιώσει χερὶ πέρσας· ὁ γὰρ αἰὲν ὄρῶν
κύκλος
- 9 λεύσσει νὺν Μορίου Διὸς 705
- 10 χά γλαυκῶπις Ἀθάνα.
- ἀντ. β'. ἄλλον δ' αἶνον ἔχω ματροπόλει τῷδε κράτιστον, 707
2 δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, <χθονὸς>
αὐχῆμα μέγιστον,
3 εὗππον, εὔπωλον, εὐθάλασσον. 711
- 4 ὁ πᾶν Κρόνου, σὺ γάρ νὺν εἰς
5 τόδ' εἴσας αὐχῆμ', ἄναξ Ποσειδάν,
6 ἵπποισιν τὸν ἀκεστῆρα χαλινὸν
7 πρώταισι ταῖσδε κτίσας ἀγνιαῖς. 715

Nauck.: οὐτ' ἐνεδρος οὐτε χώρας | ἐμβαλνων Buecheler. **703** χειρὶ codd.: χερὶ Heath. **704** ὁ γὰρ εἰσάειν ὄρῶν L: hoc, vel εἰσαειν (sic), codd. plerique: ὁ γὰρ εἰσορῶν A, R, Ald. Qui hic εἰσαὲν servant, in v. antistr. 716 παραπτομένα corrigerem debent. ὁ γὰρ αἰὲν ὄρῶν Porsonus ap. Kiddium p. 217, ὁ γὰρ αἰὲν ὄρῶν Herm., edd.

sense of *γήρα* is inconceivable. Nauck's οὐτ' ἥπος οὐτ' ἐν ὕψῃ | χειμώνων is too far from the MSS., and the plur. is strange. I incline to believe that the poet indeed meant 'neither young nor old,' but without any personal reference, and merely in this general sense:—'from generation to generation of men these sacred trees are safe.' The words ὁ γὰρ αἰὲν ὄρῶν suit this. The conjecture *συνναίων* has palaeographic probability (for a cursive text): for the phrase cp. Eur. fr. 370 μετὰ δ' ἡσυχίας πολὺ γήραι συνοικοῦν.

Another possibility is that, in the δρυαϊκή σημασία (E being also H), ΓΕΡΑΙΣΗΜΑΙΝΟΝ arose out of ΓΕΡΑΙ-(Ο)ΣΗΛΑΙΝΟΝ, so that we might read τὸ μέν τις οὐ νεαρός, οὐ γεραις | ηλαίνων, 'as he roves.' This form of ἡλαίνω, used by Theocr. and Callimachus, might be admitted in lyrics.

704 κύκλος, the eye of Zeus (so κύκλο, Pl. 1354), not the 'orb' of the sun.

705 Μορίου Διός. Attic Orators, vol. I. p. 289: 'Throughout Attica, besides the olives which were private property (ἴδιαι ἔλαιαι, Lys. or. 7 § 10) there were others which, whether on public or on private lands, were considered as the property of the state. They were called *moriae* (*μορίαι*)—the legend being that they had been propagated (*μεμορημέναι*) from the original olive

which Athene herself had caused to spring up on the Acropolis. This theory was convenient for their conservation as State property, since, by giving them a sacred character, it placed them directly under the care of the Areiopagus, which caused them to be visited once a month by Inspectors (*ἐπιμεληταί*, Lys. or. 7 § 29), and once a year by special Commissioners (*γηώμοροι*, ib. § 25). To uproot a *moria* was an offence punishable by banishment and confiscation of goods (ib. § 41). *Moploī*, from the objects protected; so *Ζεύς ικέτιος*, *κτήτιος*, etc.

706 γλαυκῶπις, with grayish-blue eyes: the Homeric epithet has been suggested by γλαυκᾶς in 701. The altar of Ζεὺς Μόριος, otherwise called *Καταβάτης*, was in the Academy, where there was also a shrine of Athene close to the *moplaī* (Apollodorus *ap.* schol.); hence there was a special reason for the conjunction of the deities here.

707 Ι. This antistrophe is devoted to Poseidon, as the strophe to Athene. *ματροπόλει*, 'mother-city' (Athens), since the men of Colonus, like all other dwellers in Attica, may deem themselves her children. So Pind. *Nem.* 5. 8 Αλακίδας ...ματρόπολιν τε, their native state (Aegina): *Ant.* 1122 Βακχάν ματρόπολιν Θῆβαν (with allusion to Semelè). *Not*, 'capital city,' which would be prosaic:

by the ravage of his hand, nor any who dwells with old age; for the sleepless eye of the Morian Zeus beholds it, and the gray-eyed Athene.

And another praise have I to tell for this the city our mother,^{2nd anti-strophe.} the gift of a great god, a glory of the land most high; the might of horses, the might of young horses, the might of the sea.

For thou, son of Cronus, our lord Poseidon, hast throned her in this pride, since in these roads first thou didst show forth the curb that cures the rage of steeds.

rec. plerique. **707** ἔχω deest in B, Vat., spatio relicto. **708 sq.** Vide ad vv. 696 sq. **712** εἰς codd., εἰς Dind. **713 εἴσας** codd. vel εἰσας (ut A et Aldus), vel εἰσας (ut B, T, al.), vel εἰσας ut L, F, R², L². L accentum super ει in litura habet: fortasse pr. m. εἴσας dederat. **714 ἵπποις** L. **715 ταῖσδ' ἔκτισας** L, A, codd. plerique: **ταῖσδ' ἔκτισας** T, Farn.: **ταῖσδε κτίσας** Canter.

this sense occurs as early, however, as Xen., *Anab.* 5. 2, 3 ἐν δὲ ἦν χωρίον μητρόπολις αὐτῶν.

709 f. If vv. 696 f. are sound as they stand, the problem here is to supply —, and Porson's **χθονὸς** seems best. μεγάλου ... μέγιστου, αὐχημα ... αὐχημα (713) must not be judged with modern fastidiousness: see on 554.

711 εὖπτον, εὔπωλον harmonizes with a strain of feeling which pervades the ode,—that the bounty of the gods to Attica is continued from day to day and from age to age. The supply of good ἵπποι is perpetually replenished by good πῶλοι: 'est in equis patrum Virtus.' **εὖπτον** further suggests ἵππεις, since (as = 'well-horsed') it is often said of heroes (Pind. *Ol.* 3. 39 εὐ. Τυνδαρίδαν). The Boeotian Orchomenus is καλλίπωλος, Pind. *Ol.* 14. 2. For αὐχημα **εὖπτον**, a glory consisting in good horses, cp. 1062, Pind. *Ol.* 3. 37 ρυμαρμάτου | διφρηλαστας: P. 8. 37 νίκαν...θρασύγυνον: *Isth.* 1. 12 καλλινικον...κύδος.

εὐθάλασσον. The well of salt water shown in the Erechtheum (ἴδωρ θαλάσσιον ἐν φρέατι Paus. 1. 26. 5) was called θάλασσα. It was said to have been created by a blow from Poseidon's trident; the three holes which were shown are still visible (see Penrose's drawing and description in Smith's *Dict. Geo.* 1. 279 b). Her. 8. 55 Ἐρεχθέος...νησός, ἐν τῷ ἀλαίῃ τε καὶ θάλασσα ἐνι. Apollod. 3. 14. 1 (Poseidon) ἀνέφυνε θάλασσαν ἦν νῦν Ἐρεχθίδα καλώσι. **εὖπτον...εὐθάλασσον** are brought close together as expressing the two great attributes of Po-

seidon, *Hom. Hymn.* 22. 4 διχθά τοι, Ἐννούσιγας, θεοί τιμὴν ἔδάσαντο, | ἵππων τε δημητῆρ̄ ἔμεναι σωτῆρά τε νηῶν: Ar. *Eg.* 551 ἱππ̄ι δάκας Πόσειδον, φ | χαλκοκρέτων ἵππων κτύπος | ...ἀνδάνει, | καὶ κινανέμβολοι θοαί | μισθοφόροι τρύπεις.

712 σὺ γάρ, after the voc.: cp. σὺ δέ (507).

713 εἴσας (ἴσω) νν εἰς τόδε αὐχημα, didst establish her in this glory, as in a royal throne: cp. Her. 3. 61 τοῦτον... εἶσε ἄγω ἐς τὸν βασιλήσον θρόνον. The phrase is Homeric, *Od.* 1. 130 αὐτὴν δὲ ἐς θρόνον εἴσεν αγαν.

714 ἵπποισι with τὸν ἀκεστῆρα: cp. *Ai.* 1166 βροτοῖς τὸν ἀειμνηστὸν | τάφον. **ἀκεστῆρα**=σωφρονιστῆρα, healing their μάναδες νόσοι, and bringing them to a calm temper (*Il.* 13. 115 ἀλλ' ἀκέωμεθα θᾶσσον· ἀκεστοὶ τοι φρένες ἐσθλῶν): cp. Athen. 627 Ε (music is introduced at banquets) δηπεις ἔκαστος τῶν εἰς μέθην καὶ πλήρωσιν ὥρμησέν ειτρὸν λαμβάνῃ τῇσι υβρεως καὶ τῆς ἀκούμιας τὴν μουσικὴν. Pind. *Ol.* 13. 68 φλιτροῖς τόδε' ἵππειον, 85 φάρμακον πρᾶτος, said of the bit (χαλινός) given by Athene to Bellerophon for Pegasus.

715 πρότασι ταῖσδε...άγνακτος, first in these roads (about Colonus); locative dat.: **κτίσας**, 'having instituted,' brought into use among men, as one could say κτίζειν νόμιμα on the analogy of κτίζειν ἔργη etc. Greek mythology places Poseidon in two distinct relations to the horse. (a) As creator. Servius ad Verg. *Geo.* 1. 12 ideo dicitur ecum invenisse quia velox est eius numerus et mobile sicut mare. (So waves on a rough sea are 'white horses,' Ital. *cavalloni*.) The

8 ἀ δ' εὐήρετμος ἔκπαγλ' ἀλία χερσὶ παραπτομένα
πλάτα

9 θρώσκει, τῶν ἑκατομπόδων

10 Νηρῆδων ἀκόλουθος.

AN. ὡς πλεῖστ' ἐπαίνοις εὐλογούμενον πέδον, 720
νῦν σὸν τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη.

OI. τί δ' ἔστιν, ὡς πᾶι, καιών; AN. ἀσσον ἔρχεται
Κρέων ὅδ' ήμῶν οὐκ ἄνευ πομπῶν, πάτερ.

OI. ὡς φίλτατοι γέροντες, ἐξ ίμῶν ἐμοὶ
φαίνοιτ' ἀν ἥδη τέρμα τῆς σωτηρίας.

XO. θάρσει, παρέστας· καὶ γὰρ εἰ γέρων ἐγώ,
τὸ τῆσδε χώρας οὐ γεγρήρακε σθένος. 725

716 ἀ δ'] σὰ δ' coniecit Musgravius. **717** παραπτομένα codd.: ἐρεσομένα
scripsit Blaydes., ἐλισσομένα quoque conicens. Servato εἰσαέν in v. 704 παραπτομένα
coniecit Meinekuis, περιπτυσσομένα Maehlyus. **721** Duas ll. praebent codd.:
(1) σο...δὴ L (eraso accentu in σοι), R². (2) σοι...δεῖ A et plerique. σο...δὴ

Thessalians connected this myth with the cult of Poseidon Πειραῖος, who had caused the first horse (*Σκύφος*) to spring from a rock in Thessaly,—the name being taken from *σκύφος*, a rocky cup, where perh. marks in the rock were shown. From Tzetzes on Lycophron 767 it seems that this legend was in later times localised at Colonus also. Arcadia and Boeotia, too, had their legends, in which the first horse was called *Ἄρων* (the wondrous steed of Adrastus in *Il.* 23, 346). (b) As *tamer*. This was the prominent trait of the Corinthian and Attic legends. At Corinth Poseidon was worshipped as *δαμαῖος*, and Athene as *χαλανῖτης* (cp. Pind. *Ol.* 13, 65 ff.). In Thessaly the horse-yoking Poseidon was called *ἴμψιος*: Hesych. *ἴμψας* ζέβεας Θεταλοὶ, *ἴμψιος* Ποσειδῶν οἱ ζύγιοι. In Aesch. *P. V.* 462 ff. Prometheus is the first who taught men to *drive* animals,—νῦν ἄρμα τ' ἴμαγον φληγίου | *ἴτποις*.

716 Σ. Poseidon has taught men to row as well as to ride. He fits the oars to their hands. But, instead of *τὰν δὲ πλάταν χερὶ παρόψας*, the form is varied to a passive constr. If παραπτομένα is sound, this seems the best account of it,—παρά, 'at the side,' suggesting the notion, 'as an aid.' (If from παραπέ-

τομαι, it could be only aor., which the sense excludes.) Conjecture might proceed on either of two views:—(a) that in the strophic v. 704 the correction αἴρεν is true, so that παραπτομένα is metrically sound: (b) that in 704 the MS. εἰσαέν is true, so that here we require ————. On the latter view I would suggest that προσαρμοζομένα is suitable, and on this παραπτομένα may have been a gloss; cp. Eur. *I. T.* 1405 (*χέρας*) κώπη προσαρμόσαντες.

ἐνήρετμος, adj. compounded with a noun cognate in sense to the subst. (*πλάτα*): cp. *βίος μακράλων* (*O. T.* 518 n.), *λέγος κακόθρον* (*Ai.* 138), *εὐπταῖς γόνος* (*Eur. I. T.* 1234), *εὐπήχεις χεῖρες* (*Hipp.* 200). **ἔκπαγλα**, neut. plur. as adv., cp. 319. **ἀλλα** with θρώσκει: cp. on 119 ἐκτόπιος.

718 Σ. τῶν ἑκατομπόδων **Νηρῆδων**, the Nereids with their hundred feet, the fifty Nereids whose dance and song lead the ship on her way. The choice of the number (though here meant merely to suggest a *numerous* sisterhood) is not accidental: *fifty* was the number regularly assigned to the Nereids by the earlier Greek poets, as Hesiod *The.* 264, Pindar *Isthm.* 5, 6, Aesch. fr. 168, Eur. *Ion* 1081. Later it becomes a hundred; so

And the shapely oar, apt to men's hands, hath a wondrous speed on the brine, following the hundred-footed Nereids.

AN. O land that art praised above all lands, now is it for thee to make those bright praises seen in deeds!

OE. What new thing hath chanced, my daughter?

AN. Yonder Creon draws near us,—not without followers, father.

OE. Ah, kind elders, now show me, I pray you, the final pledge of my safety!

CH. Fear not—it shall be thine. If *I* am aged, this country's strength hath not grown old.

scripsit Nauck., recepp. Dindorf., Wecklein., Paleius, alii. *σοι...δεῖ* tuentur Elms., Herm., Wunder., Hartung.: *σοι...δὴ* Campbell.: *νῦν δὴ* (pro *σοι*)...*δεῖ* Blaydes. ἐν *σοι...δὴ* coniecit Wecklein.—*φαλνεῖν* κρατεῖν Nauck. **726** ἔγώ L, superscr. κυρά ab S: ἔγώ κυρά L²: κυρά A et ceteri, Elms., Herm., Wunder., Blaydes.: ceteri edd. rec. plerique ἔγώ. **727** χώρας] χειρός Naber, receipt Mekler.

Plato *Critias* 116 E (describing Poseidon's temple in the island of Atlantis) Νηρῆδας δὲ ἐπὶ δελφίνων ἐκατὸν κύκλῳ τοσαντάς γάρ ἐνόμιζον αὐτὰς οἱ τότε εἰναι; and so Ovid *Fasti* 6. 499. Νηρέος (νῦν, νέων, νάμα, etc.) and his daughters represent the sea's kindly moods: the Nereids who dance and sing around and before the ship are the waves. In ἐκατομπόδιον the second part of the compound suggests 'dancing,' cp. on *τυκνύπτεροι* (17).

720—1043 Second ἐπεισόδιον. Creon comes, in the hope of persuading Oed. to return with him. Failing, he causes his attendants to carry off Antigone,—Ismene having already been captured elsewhere. He is about to seize Oed., when Theseus enters, sends pursuers after Creon's men, and compels Creon himself to set out with him to find them.

721 σὸν...δὴ is more poetical and more impressive than *σοι...δεῖ*: cp. 197, *El.* 1470 οὐκ ἔμδε τόδι, ἀλλὰ σὸν, | τὸ ταῦθ' ὅραν: *Ph.* 15 ἀλλ' ἔργον ηδὸν σὸν τὰ λοιφ' ὑπηρετεῖν: Aesch. *Theb.* 232 σὸν δὲ αὐτὸν τὸ σιγάνν. But *σοι...δεῖ*, though a rare, is an admissible construction; besides Eur. *Hipp.* 940 (quoted on 570) cp. Xen. *An.* 3. 4. 35 δεῖ ἐπισόδιον τὸν θητὸν Πέρηγ ἀνδρὶ καὶ χαλινῶσαι δέ: *Mem.* 3. 3. 10 εἴ σου δέοι διδάσκειν: *Oecon.* 7. 20 δέοι μέντοι τοῖς μέλλοντις ἀνθρώποις ξένιον δὲ τι εἰσφέρωσιν: *ib.* 8. 9 εἴ...διαλέγειν δέοι αὐτῷ. We can-

not read *σοι...δὴ* with L, and understand πάρεστι, as Campbell proposes.

φαλνεῖν τὰ λαμπτόν ἔπη=φαλνεῖν τὰς ἀρετὰς δι' αὐτὰς εἰπανεῖσθε, to illustrate the praises by deeds: cp. *Od.* 8. 237 ἀλλ' ἐθέλεις ἀρετὴν στην φανέμενη η τοι ὁπηδεῖ. φαλνεῖν ἔπη could not mean strictly βεβαιῶν ἔπη, to 'make' the words 'good.'

722 The ἀντιλαβή (division of the verse between two persons) marks ex-citement: cp. 652, 1099, 1169.

723 ήμν, ethic dat.: cp. 81.

725 φαλνοῖντ' ἄν, a courteous entreaty. Aesch. *Theb.* 261 λέγοις ἄν ως τάχιστα. τέρμα τῆς σωτηρίας (defining gen.), the end which consists in safety, cp. τέλος θανάτου. When the attack has been made and repulsed, he will feel finally as-sured.

726 παρέσται, sc. τὸ τέρμα τῆς σ...—ἔγώ. It is unsafe to argue that κυρώ could not be a gloss, because it is a poetical word. It was just such a conjecture as correctors of the later age readily made, to smooth a supposed difficulty, or in mere wantonness. With γέρων opposed to οὐ γεγήρακε we require ἔγώ opposed to χώρας. It is different when the pers. pron. is omitted because the main antithesis is between two verbal notions: as in Aesch. *Eum.* 84 (I will not betray thee) καὶ γάρ κτανέν σ' ἐπεισα, for I persuaded (not *I* persuaded) thee to slay.

ΚΡΕΩΝ.

ἀνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
όρῳ τινὶ ὑμᾶς ὁμμάτων εἰληφότας
φόβον νεώρη τῆς ἐμῆς ἐπεισόδου· 730
οὖν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν.
ἥκω γὰρ οὐχ ᾧς δρᾶν τι βουληθείσ, ἐπεὶ
γέρων μέν εἴμι, πρὸς πόλιν δὲ ἐπίσταμαι
σθένουσαν ἥκων, εἴ τιν' Ἑλλάδος, μέγα.
ἄλλ' ἀνδρα τόνδε τηλικόσδ' ἀπεστάλην 735
πείσων ἐπεσθαι πρὸς τὸ Καδμείων πέδον,
οὐκ ἐξ ἑνὸς στείλαντος, ἀλλ' ἀστῶν ὑπὸ^{τηλικόσδ'}
πάντων κελευσθείσ, οὐνεχ' ἥκει μοι γένει
τὰ τοῦδε πενθεῖν πήματ' εἰς πλεῖστον πόλεως.
ἄλλ', ὡς ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740
ἴκου πρὸς οἴκους. πᾶς σε Καδμείων λεὼς
καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγώ,
ὅστις περ, εἴ μὴ πλεῖστον ἀνθρώπων ἔφυν

729 εἰληφότα Blaydes. **732** ἥκω γάρ ωστούχωστοράντι L. Post δρῶν litteras tres eratis librarius, quarum ultima n fuit, et à in ἄ mutavit: scripserat δράσεων. **735** τηλικόσδ' (L) vel τηλικόνδ' (A) codd. nisi quod τηλικον habent B, T, Farn.: τηλικόσδ' Brunck., edd. rec. fere omnes: τηλικόνδ' Reisig., Wunder., Campbell. ἀπεστάλην L, plerique codd., Ald.: ἐπεστάλη A, R, F, Brunck. **737** ἀνδρῶν L, A, plerique codd.: ἀστῶν B, T, Vat., Farn., Elmsleius (dubitanter), Nauck., Blaydes., Wecklein.

729 ε. ὁμμάτων possessive gen., τῆς ἐμῆς ἐπεισόδου objective gen., both with φόβοιν: a fear belonging to the eyes (showing itself in them), about my advent. νεώρη: cp. on 475. **εἰληφότα:** *Ai.* 345 τάχ' ἀν τιν' αἰδω...λάβοι (conceive): Eur. *Suppl.* 1050 ὅργην λάβοι ἄν.

731 δι, relat. to ἐπέ implied in τῆς ἐμῆς (cp. on 263): 'whom do not fear, and (against whom, sc. εἰς δι) do not launch,' etc. For the relative standing before two verbs in a form which suits only the first, cp. on 424, 467.

732 ὡς with βουληθείσ, marking more strongly the agent's own point of view, cp. on 71. δρᾶν τι, euphemistic, to take any forcible measures: so, in a good sense, Thuc. 1. 20 βουλόμενοι...δράσαντες τι καὶ κινδυνεύσαται, to do something notable if they must incur the risk.

734 εἰ τιν', instead of εἰτις (*σθένεις*), by assimilation, εἰτις being treated as forming a single adj.: *Ai.* 488 εἰτερ τινός, σθένον-

τος ἐν πλούτῳ, Φρυγῶν: Thuc. 7. 21 τοῦ τε Γυλίππον καὶ Ἐρμοκράτους καὶ εἰ τον δῆλον πειθόντων: cp. Xen. *An.* 5. 2. 24 ἀνέλαμψεν οἰκτι...δτον δὴ ἐνάψαντος (some or other).

735 τηλικόσδ' is clearly right. It confirms the previous assurance that his errand is peaceful, and it harmonises with τελεστῶν. 'I have not come to use force. No, I was sent, an aged envoy, to persuade him,' etc. If we read τηλικόνδ', Creon's diplomacy is at fault. He should not begin by reminding them that Thebes had suffered Oedipus to wander in misery for so many years.

737 ε. οὐκ ἐξ ἑνὸς στείλαντος, not in consequence of one man's sending (*στείλαντος* predicate): κελευσθεὶς goes only with ἀστῶν ὑπὸ πάντων. The combination of participles in different cases is esp. freq. when one is a gen. absol. (as if ἐξ were absent here): Dem. or. 23 § 156 εἶδεν, εἰτε δῆ τινος εἰπόντος εἰτ-

Enter CREON, with attendants.

Sirs, noble dwellers in this land, I see that a sudden fear hath troubled your eyes at my coming; but shrink not from me, and let no ungente word escape you.

I am here with no thought of force;—I am old, and I know that the city whereunto I have come is mighty, if any in Hellas hath might;—no,—I have been sent, in these my years, to plead with yonder man that he return with me to the land of Cadmus;—not one man's envoy am I, but with charge from our people all; since 'twas mine, by kinship, to mourn his woes as no Theban beside.

Nay, unhappy Oedipus, hear us, and come home! Rightfully art thou called by all the Cadmean folk, and in chief by me, even as I—unless I am the basest of all men born—chiefly

738 ἡκε L. Schol. προσήκει: sed nullus codex quod sciām ἡκε praebet. **739** εἰ σπλέστον L, εἰ πλέστον F, R²: ἢ πλέστον A, plerique: εἰς πλέστον L². **741** ἥκου L, superscr. ἡ S. καδμεῖος B, T, Farn. (superscript. in his *wv*), Vat., Blaydes.: καδμεῖων cett. **742** μάλιστ'] πάντων B, T, Vat., Farn. **743** Nauckius delere vult aut verba εἰ μὴ πλέστον ἀνθρώπων ἔφυν | κάκιστος, quorum schol. nullam rationem habet; aut totum v. 743, κάκιστος in μάλισθ' ὅς mutato.

ἀντὸς συνεις: Thuc. 1. 67 οὐχ ἡσύχαζον ἀνδρῶν τε σφίσιν ἐνόντων καὶ ἀμα περ τῷ χωρὶς δεδύτες.

ἀστρῶν marks the public character of his mission from Thebes, while ἀνδρῶν would be intolerably weak. It cannot be justified by Herm.'s argument, that Soph. added it in the second clause because he had omitted it in the first, since ἔνδος needed no addition. ἀνδρᾶ in 735 probably caused the slip.

738 ἡκε μοι γένει, *it devolved on me* by kinship. Cp. Eur. *Alc.* 291 καλῶς μὲν αὐτοῖς καθανεῖν ἥκου βίου (acc. absol.), when they had reached a time of life mature for dying. The personal constr. occurs in Eur. *Her.* 213 γένους μὲν ἡκεις ὁδε τοιδε, thou art related to them in *this degree*. In such examples ἡκει, ἡκω cannot properly be regarded as mere substitutes for προσήκει, προσήκω. γένει (caus. dat.): cp. *O. T.* 1016 ἦν σοι Πόλυβος οὐδὲν ἐν γένει. Bergk's ἡκ' ἔμοιγ' ἐνι is unnecessary.

739 εἰς πλέστον πόλεως, to the greatest extent of all the citizens, i.e. more than any other Theban. εἰς as in εἰς ὑπερβολὴν, ἐς τὰ μάλιστα, etc. (cp. ἐπὶ πλέστον): the gen. after the superl. adv., as *Al.* 502 μέγιστον τοχοει στρατοῦ.

740 ἀλλ' opens his direct appeal: cp. 101.

742 δικαίως, with right, since Thebes, which had been his τροφός so long (760), has a better claim to him than Athens, however hospitable. And Creon has an especial right to urge the claim as being now the guardian of the family honour (755). *Not:* 'as they owed it to thee to do': nor, 'in due form,' as opp. to private overtures.

ἐκ δὲ τῶν. When the art. stands as demonstr. pron., it is usu. the first word in the clause: but cp. 1699 (*τὸν*): Aesch. *Eum.* 2 ἐκ δὲ τῆς Θέαι: Plat. *Euthyd.* 303 C πολλὰ μὲν οὖν καὶ ἀλλα...έκ δὲ τοῖς καὶ τοῦτο: Eur. *Alc.* 264 οἰκτράν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοί. (In Soph. *Ph.* 1243 ἐν δὲ τοῖς ἔγω is doubtful; L has τοῖσδ').

742 εἰς ὄσφτερ, sc. μάλιστα: cp. *Tr.* 312 ἐπει νω τῶνδε πλέστον φέκτισα | βλέποιστ, ὄσφτερ καὶ φρονεῖν οἴδεν μόνη, where πλέστον is grammatically needed with ὄσφτερ, though μόνη is added as if ἐπειδή, and not ὄσφτερ, had preceded. Schol. ἔγω μάλιστα σε καλῶ, ὄσφτερ πλέστον ἀλγῶ τοῖς παθήμασιν,—where the absence of any ref. to the words εἰ μὴ...κάκιστος has caused suspicion: but the schol.'s aim was simply to explain the syntax. **πλέστον...κάκιστος:** *Ph.* 631 τῆς πλέστον ἔχθιστης: Eur. *Med.* 1323 ἀ μέγιστον ἔχθιστη γένει: *Alc.* 790 τὴν πλέστον ἔχθιστην.

κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
όρων σε τὸν δύστημον ὄντα μὲν ξένον, 745
ἀεὶ δὲ ἀλήτην κάπι προσπόλου μιᾶς
βιοστερῆ χωροῦντα, τὴν ἐγὼ τάλας
οὐκ ἄν ποτ’ ἔστι τοσοῦτον αἰκίας πεσεῖν
ἔδοξε, ὅσον πέπτωκεν ἥδε δύσμορος,
ἀεί σε κηδεύουσα καὶ τὸ σὸν κάρα 750
πτωχῷ διαιτη, τηλικοῦτος, οὐ γάμων
ἔμπειρος, ἀλλὰ τούπιόντος ἀρπάσαι.
ἄρο ἄθλιον τοῦνειδος, ὡς τάλας ἐγώ,
ωνεῖδιστ’ ἔστι σὲ κάμε καὶ τὸ πᾶν γένος;
ἄλλ’ οὐ γὰρ ἔστι τάμφανη κρύπτειν· σύ νυν 755
πρὸς θεῶν πατρών, Οἰδίπους, πεισθεὶς ἐμοὶ
κρύψον, θελήσας ἀστυν καὶ δόμους μολεῖν
τοὺς σοὺς πατρώνυς, τήνδε τὴν πόλιν φίλων
εἰπών· ἐπαξία γάρ· ή δὲ οἴκοι πλέον
δίκη σέβοιτ’ ἄν, οὐσα σὴ πάλαι τροφός. 760

744 ἀλγῶ om. L, R²: superscripsit corrector in L. Schol. *τοῖς σοῖς παθήμασιν*, unde tamen neutiquam potest argui id eum in textu legisse. **746** *δει δ]* δὲ inseruit corrector in L: om. F. **747** βιοστερῆ] Post o erasae in L litterae duae vel tres. *τὴν]* τὴν δὲ B: *τὴν* δὲ Vat. **748** *αἰκίας*] *αἰκίας* F, Elms. **749** *ἥδε]* *ἥδε* δὲ B, T, Vat., Farn. ὡδὲ coniecit Wecklein. **751** *πτωχῶν*, superscr. ḥ, L: *πτωχῶν* R²:

745 ff. ξένον would apply to any one living in a country not his own: cp. 562. Oed. is not merely an exile, but a wandering beggar. The rhythm makes it better to take ὄντα with ξένον only, and to connect ἀλήτην with χωροῦντα. ἐπὶ μιᾶς πρ., in dependence on (cp. on 148), but without conscious reference to the metaphor of an anchor: cp. Lys. or. 31 § 9 (of a μέτοκος) ἐπὶ προστάτου φύκει, he lived under the protection of a citizen as his patron (so Lycurg. *Leocr.* § 145 οἰκήσας...ἐπὶ προστάτου).

747 *Τὴν*: Soph. freely uses the art. for the relat. pron., in dialogue no less than in lyrics, when metre requires, but not otherwise: cp. crit. n. on 35: so in dialogue 1258 (*τῆς*), *O. T.* 1427 (*τὸ*), *El.* 1144 (*τὴν*), *Tr.* 47 (*τὴν*), 381, 728 (*τῆς*), *Ph.* 14 (*τῷ*), etc. *τάλας* has nearly the force of an interjection, ‘ah me!’: cp. 318.

748 f. οὐκ εἴδοξα πεσεῖν ἄν = δι τοσοῦτον αἰκίας: cp. *O. T.* 771 ἐς τοσοῦτον ἐλπίδων | ἐμοὶ βεβάωτος π. So

El. 191 ἀεικῆ σὺν στολῇ (of Electra). The penult. of *αἰκία*, as of the epic *ἀεικία*, is always long; hence the later spelling *ἀεικεῖα*, *ἀεικεῖα* (Eustath. 1336. 58), often found in our MSS. οὔσον, i.e. εἰς δύσον: cp. Dem. *De Fals. Legat.* § 342 ἐπὶ τῆς αὐτῆς ἡσπερ νῦν ἔχουσας...μενεῖ: Plat. *Rep.* 533 Ε οὐ περὶ δύματος ἡ αἰσθήσηται, οἷς τοσοῦτων περὶ σκέψεις ὁ σων ἡμῶν πρόκειται. Ηδε δύσμορος is added as if the preceding statement had been general (‘I had not thought that any royal maiden,’ etc.).

750 τὸ σὸν κάρα, a way of alluding to his blindness without mentioning it: cp. 285.

751 *πτωχῶν*. The poet. tendency was often to treat adjectives with three terminations as if they had only two. Cp. the Homeric πουλὺν ἐφ' ὑγρῷ (*Il.* 10. 27): θῆλας ἐπερος (*Od.* 5. 407), ηδὸς ἀντρῷ (*Od.* 12. 369), πικρὸν...δόδυτην (*Od.* 4. 406): below, 1460 (cp. *O. T.* 384 n.): *Tr.* 207 καιῶδε...κλαγγά: Eur. *Bach.* 598 δὸν βροντᾶς, 992 ἵτω δίκα φανερός, ἵτω: *Helen.*

sorrow for thine ills, when I see thee, hapless one, a stranger and a wanderer evermore, roaming in beggary, with one handmaid for thy stay. Alas, I had not thought that she could fall to such a depth of misery as that whereunto she hath fallen—yon hapless girl!—while she ever tends thy dark life amid penury,—in ripe youth, but unwed,—a prize for the first rude hand.

Is it not a cruel reproach—alas!—that I have cast at thee, and me, and all our race? But indeed an open shame cannot be hid; then—in the name of thy fathers' gods, hearken to me, Oedipus!—hide it *thou*, by consenting to return to the city and the house of thy fathers, after a kindly farewell to this State,—for she is worthy: yet thine own hath the first claim on thy piety, since 'twas she that nurtured thee of old.

πτωχῆς A et cett. **755 οὐ**] ἐν Mekler. **νῦν** codd. plerique, Ald., Hartung. **νῦν** Blaydes., Dindorf. **τάμφανη** τάφανη B, T, Farn. **757 κρύψον**] κύψον B, T: Vat., Farn. **758 εἰ** φίλως | εἰπών φίλος | λιπών Herwerdenus (*τόνδε μὲν scribens*), λιπών prius coniecerat Blaydes. ή δ' L, L², R²: ηδ' cett. **οἶκοι** ἔκει Wecklein: **760 δίκηι** L: δίκη A et plerique, quod praetulerunt Heathius et Reisig. δίκην.

623 ὁ ποθεῖνδος ἡμέρα.

τηλικούντος is fem. only here and *El.* 614. The point of *τηλικούντος* is that her marriageable age is passing by in these perilous wanderings. There is a similar thought in Electra's complaint (*El.* 962). Cp. 1116, 1181.

752 τούπιώντος possessive, **ἀρπάσαι** exegetic: belonging to the first comer, to him to seize. *O. T.* 393 τὸ γ' αἰνιγμ' οὐχὶ τούπιώντος ἦν | ἀδρὸς διεπεῖν (n.).

753 δρ'; equiv. in *sense* to ἀρ' οὐ; 'are you satisfied that it is so?' i.e. 'is it not so?' *O. T.* 822 δρ' ἔφυν κακός; | ἀρ' οὐχὶ τὰς ἀνάγνος; **ὦ τάλας**, nom. instead of voc., cp. 185; so *O. T.* 744 οἴμοι τάλας, n.; below, 847.

754 εἰ. 'I have uttered a cruel reproach against my kindred and myself. But indeed the reproach is one that cannot be hid, so long as thou and thy daughter are seen wandering thus. Hide it, then, *thou* (no one else can)—by coming home.' Unless we correct **νῦν** to **νῦν** (= τὰ ἐμφανῆ), it is better to place a point, and not merely a comma, at **κρύπτειν**: 'But (I have some excuse) for,' etc.—the elliptical use of **δλλ'** οὐ γάρ, as at 988, *El.* 595, *Tr.* 552. So the schol.: *ῶστε συγγράψως εἰμὶ ἄξεις λέγων*. οὐ γάρ δύναμαι κρύπτειν. With only a comma at **κρύπτειν**, **δλλά** would belong to **κρύψον**: 'But,—since it is impossible, etc.—hide thou,'—when the po-

sition of **νῦν** is awkward.—So in *O. T.* 1424 Creon urges the Theban elders to take Oed. into the house, forbidding them τούρδ' ἄγος | ἀκάλυπτον οὐτῷ δεικνύναι.

756 πρὸς θεῶν πατρῶων, the gods of thy fathers, i.e. of the Labdacid house, which traced its descent from Agenor, son of Poseidon and father of Cadmus. This peculiarly strong adjuration occurs also *Ant.* 838, *Ph.* 933: cp. *El.* 411 ω̄ θεοὶ πατρῶοι, συγγένεοθεί γ' ἀλλὰ νῦν: fr. 521. 8 (women are parted by marriage) θεῶν πατρώον τῶν τε φυνάντων ἄπο.

757 θελήσας: cp. *O. T.* 649 πιθοῦ θελήσας φρονήσας τ' (n.). **δόστοι**, no less than **δόμους**, is qualified by **τοὺς πατράρχους** (cp. 297). Creon's real purpose was to establish Oedipus just beyond the Theban border (399).

759 εἰπών here = **προσειπών**: so *Il.* 12. 210 δὴ τότε Πουλυδάμας θρασύν "Ἐκτόρα εἴτε παραστάς: *Ai.* 764 ό μὲν γάρ αὐτὸν ἐνέτει· τέκνοι, etc. Cp. *ib.* 862 τὰ Τραικά | πεδία προσανδώ· χαλρετ', ὁ τροφῆς ἐμοὶ: *ib.* 1221 τὰς τεράς δπως | προσειπούμεν *Ἄθηνας*. Usu. εὖ or κακῶς λέγειν τοῦ is to speak well or ill of him: Xen. *Mem.* 2. 3. 8 εὐ λέγειν τὸν εὖ λέγοντα. ή δ' οἶκοι (πόλις) is somewhat bold, but scarcely warrants Wecklein's change to ή δ' ἔκει. Cp. 351, Aesch. *Suppl.* 390 κατὰ νόμους τοὺς οἰκοθεν (the laws of your country).

ΟΙ. ὁ πάντα τολμῶν κάπο παντὸς ἀν φέρων
 λόγου δικαίου μηχάνημα ποικίλον,
 τί ταῦτα πειρᾶ κάμε δεύτερον θέλεις
 ἐλεῖν ἐν οἷς μάλιστ' ἀν ἀλγοίην ἀλούς;
 πρόσθεν τε γάρ με τοῖσι οἰκείοις κακοῖς 765
 νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσέν χθονός,
 οὐκ ἥθελες θέλοντι προσθέσθαι χάριν,
 ἀλλ' ἦνικ' ἥδη μεστὸς ἡ θυμούμενος,
 καὶ τοὺν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
 τότ' ἔξεώθεις καξέβαλλες, οὐδέ σοι 770
 τὸ συγγενὲς τοῦτ' οὐδαμῶς τότ' ἦν φίλον·
 νῦν τ' αὖθις, ἦνικ' εἰσορῆς πόλιν τέ μοι
 ξυνοῦσαν εὔνουν τήνδε καὶ γένος τὸ πᾶν,
 πειρᾶ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
 καίτοι τίς αὕτη τέρψις, ἄκοντας φιλεῖν; 775

Mentzner. σέβοιτ' ἄν] σεβαστός olim coni. Nauck. 761 ἀν φέρων ex ἀμφέρων L.
767 ἥθελες θέλοντι litteris minoribus scriptum in litura L: quid prius fuerit
 prorsus incertum videtur. 769 Post hunc versum L repetit v. 438, καὶ μάνθανον

761 f. παντὸς with λόγου δικαίου: ‘thou who wouldst borrow a crafty device from any plea of right’—as he here uses the λόγος δίκαιος about duty to friends and fatherland for the purpose of enticing Oedipus back. Cp. Ph. 407, ἔξιδα γάρ νιν παντὸς ἀν λόγου κακοῖ γλώσσῃ θιγόντα: Eur. I. A. 97 πάντα προσφέρων λόγου. This is better than to make παντὸς neut., taking λόγου δ. as defining gen. with μηχάνημα: ‘thou who from anything wouldst borrow a crafty device consisting in a fair plea’; for which, however, we might cp. Eur. Hec. 248 πολλῶν λόγων εὑρῆμαθ’ ὅπε μὴ θανεῖν, Ant. 312 ἐξ ἀπάντω...κερδαίνειν, and below, 807. ἀν φέρων=δι φέροις ἀν. Dem. De Cor. § 258 πόλλ’ ἀν ἔχων ἔτερ’ εἰπεῖν περὶ αὐτῆς παραλείπω, = δύτε ἔχοιμι ἀν. Cp. O. T. 11 n.

763 f. In L’s πείραι (sic) we trace the wish of Didymus (schol.) to read πειρᾶ, i.e. ‘by a stratagem.’ It would then be necessary to take κάμε as = ‘even me’ (who have had such experiences). πειρᾶ is manifestly right: ταῦτα is cogn. accus., μου being understood.

δεύτερον...ἐλεῖν, to get me a second time into thy power. This is explained by vv. 765—771, which set forth how they had

abused their former control over the blind man. ἐν οἷς=ἐν τούτοις, ἐν οἷς, in things (snares), having been caught in which, etc.: cp. El. 1476 τίνων ποτ’ ἀνδρῶν ἐν μέροις ἀρκυτάτοις | πέπτωχ’ δ τλήνων; Eur. Ph. 263 δέδουκα μή με δικτύων ἔσω | λαβόντες οὐν ἐκφρώσ. μάλιστ’ ἀν ἀλγοῖν: because his dearest wish now is that his grave should bless his friends and harm his foes (92). If the Thebans could entice him back, and become masters of his grave, they might baffle that wish; and yet he would not even have burial in Theban soil (406).

765 πρόσθεν τε, answered by νῦν τε in 772. The interval is somewhat long, but the first τε merely prepares the ear for a statement in two parts. οἰκεῖος, due to my own acts: it was horror at his own involuntary crimes that made him eager to quit Thebes: cp. O. T. 819 καὶ τάδ’ οὐτις ἀλλος ἦν | ἦ γάρ περ ἐμαντυφά τάσδ’ ἀράς οἱ προστιθεῖσι. So Ai. 260 οἰκεῖα πάθη, | μηδενὸς ἀλλου παραπράξαντος: El. 215 οἰκεῖα...εἰς ἄτας | ἐμπίπτεις.

766 f. νοσοῦνθ', as if οὐκ ἥθελες ἐκπέμπειν was to follow; but the changed form of phrase requires the dat. θέλοντι. Cp. O. T. 350 ἐννέπω σὲ ..ἐμμένειν,...ως

OE. All-daring, who from any plea of right wouldst draw a crafty device, why dost thou attempt me thus, and seek once more to take me in the toils where capture would be sorest? In the old days—when, distempered by my self-wrought woes, I yearned to be cast out of the land—thy will went not with mine to grant the boon. But when my fierce grief had spent its force, and the seclusion of the house was sweet, *then* wast thou for thrusting me from the house and from the land—nor had this kinship any dearness for thee then: and now, again—when thou seest that I have kindly welcome from this city and from all her sons, thou seekest to pluck me away, wrapping hard thoughts in soft words. And yet what joy is there here,—in kindness shown to us against our will?

(sic) *τὸν θυμὸν ἐκδραμόντα μοι*, cum tamen in v. 438 *κάμανθανον* recte habeat. Delevit Valckenae. **771** *φίλον*] μέλον coni. Wecklein. **774** *μετασπᾶν*] μ' ἀποσπᾶν Blaydes. **775** *τοσαύτη* L, A, plerique: *τις* (vel *τις*) αὐτη T, B, Vat., Farn.,

δύτη (n.).

767 οὐκ ἥθελες θέλοντι κ.τ.λ., the will on my side was not met by will on yours: cp. *Tr.* 198 οὐχ ἔκών, ἔκουσι δὲ | ξύνεστιν: *Ant.* 276 πάρειμι δ' ἄκουων οὐχ ἔκουσι. **προσθέσθαι**, as used here, = 'bestow on one,' has no nearer parallel than Aesch. *Eum.* 735 ψῆφον δ' Ὁρέστη τῆρδ' ἔγώ προσθήσομαι, and should perh. be **προσθέναι**, which is oft. said of 'bestowing' gifts, good or evil. The *midd.* usu. = 'to annex' (404), or 'to take on oneself' (*O. T.* 1460 n.). Cp. on *προσθήσεις*, 153.

768 ἡ, the old Attic form, given by L in 973, 1366 (though not elsewhere), and attested by ancient scholia for fr. 406 and *O. T.* 1123, where see n. **μεστός** with partic.: [Dem.] or. 48 § 28 (prob. by a contemporary of Dem.) ἐπειδὴ δὲ μεστὸς ἐγένετο ἀγανακτῶν: Eur. *Hipp.* 664 μισῶν δ' οὐποτ' ἐμπλησθήσομαι | γυναικας.

770 *ξεσάθεις καζέβ*: for the impf. cp. 356, 441.

771 *τοῦτ'*: *Ant.* 96 τὸ δεινὸν τοῦτο, this danger of which thou speakest.

772 *ἡ πόλιν*, the State in the person of its head, Theseus: *γένος*, the people of Attica, as represented by the elders of Colonos. Cp. *Ai.* 861 κλεινα τ' Ἀθῆναι καὶ τὸ σύντροφον γένος. So *El.* 706 Αἰγανία γένος: fr. 61 κέρη τε κάργεια γένος.

774 *μετασπᾶν*, to snatch to the other side (cp. *μετακινέν*, *μετατείθεν* etc.),

found only here, but not open to just suspicion, though Blaydes changes it to *μ' ἀποσπᾶν*. So μεθέλκειν in *Anth. Plan.* 5. 384. **σκληρὸν μαλθακῶς λέγων**, putting hard purposes into soft words: disguising the ungenerous treatment which was really contemplated (399) under the name of a recall to home and friends (757). For the verbal contrast cp. Epicharmus fr. 121 ὁ πονηρός, μὴ τὰ μαλακὰ μέσον μὴ τὰ σκληρὸν ἔχεις, 'woo not softness, lest thou wed hardness.' Arist. *Rhet.* 3. 7. 10 (speaking of the relation to be observed between the *sounds* of words, and the *tones* of the orator's voice) ἐάν οὖν τὰ μαλακὰ σκληρώς καὶ τὰ σκληρὰ μαλακῶς λέγηται, ἀπίθανον γίγνεται. Cp. 1406.

775 *αἵτη*, subject (instead of *τοιότη*, see on 88), *τις τέρψις* predicate: **ἄκοντας** object to *φίλειν*: What pleasure is this,—that people should be hospitable to one against one's inclination? Thuc. 3. 12 τις οὖν αὐτη ἡ φίλα ἐγίγνετο ἡ ἐλευθερία πιστή; *φίλειν*; *Π.* 6. 15 πάντας γάρ φίλεσκεν οὐδὲ ξπι οἴκια νανων: *Od.* 8. 42 δῆρας ξεῖνον ἐν μεγάροισι φίλεμεν. So oft ἀγαπῶ. Better thus than: 'what joy is it (for thee) to caress me against my will?' The illustration (776 ff.) shows that **ἄκοντας** refers to the reluctance of Oed., not to the constraint put by the oracle on the Thebans.—**τοσαύτη** was a mere blunder.

ώσπερ τις εί τοὶ λιπαροῦντι μὲν τυχεῖν
μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
πλήρη δ' ἔχοντι θυμὸν ὃν χρήζουι, τότε
δωροῦθ', ὅτ' οὐδὲν ἡ χάρις χάριν φέροι·
ἀρ' ἀν ματαίου τῆσδ' ἀν ηδονῆς τύχοις;
τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισι κακά.
φράσω δὲ καὶ τοῖσδ', ὡς σε δηλώσω κακόν.
ηκεις ἐμ' ἄξων, οὐχ ὦ' ἐσ δόμους ἄγης,
ἄλλ' ὡς πάραυλον οἰκίσης, πόλις δέ σου
κακῶν ἄνατος τῆσδ' ἀπαλλαχθῆ χθονός.
οὐκ ἔστι σοι ταῦτ', ἀλλά σοι τάδ' ἔστ', ἐκεὶ⁷⁸⁵
χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεί·
ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον.

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L². **776** τυχεῖν] φαγεῖν Herwerden. **777** θέλει, superscr. οι, B, R: θέλοι ceteri (superscr. η in T, Farn.). **778** χρήζουι L²: χρήζεις cett. **779** δωροῦθ' prima m. in L; dein γ ante θ inseruit vel ipsa vel S. δωροῦθ' F, R²: δωροῦθ' cett. φέρει, superscr. οι, L, R, R²: φέρει A, R, L²: φέροι B, T, F, Vat., Farn. **780** τῆσδ' ἀν ηδονῆς A, R, F, L²: τῆσδ' ηδονῆς L, R²: τῆσδέ γ' ηδονῆς T, B, Vat., Farn. **781** σὺ] σοι L, R². **783** φράσω δ' ἐναντί', ἡς Wecklein. τοῖσδ'] τοῖσ L, F, R². τᾶδ' coni. Blaydes. κακόν] τις εἰ Nauck., Hensius. **785** οἰκήης (sic) L, et a pr. m. F:

776 ff. ὥσπερ merely introduces the illustration, like 'For instance.' Plat. *Gorg.* 451 A. ὥσπερ ἀν, εἴ τις με ἔριστο... εἴποι με: Rep. 420 C. ὥσπερ οὐν οὐ εἰ ἡμᾶς ἀνθράντας γράφοντας προσελθόντας τις ἐψεγε λέγων,...μετρίων ἀν ἐδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες. τις before εἰ is here a case of 'hyperbaton,' in which Soph. is sometimes bold: cp. O. T. 1251 n. τυχεῖν: cp. O. T. 1435 καὶ τοῦ με χρεῖας ὧδε λιπαρεῖς τυχεῖν;

778 ὃν χρήζουι: The verb in the relative clause takes the optative mood of the verb in the principal clause (ἔχοντι=ὅτε ἔχοις): cp. Eur. *Hel.* 435 τις ἀν μόλιον | δοτοι διαγγείλειε, and n. to O. T. 506.

779 ἡ χάρις: when the *bene*fit (the thing done) should bring with it no *sense* of a *favour* conferred: χάρις and χάριν being used in two different senses: cp. χάριν δχαριν ... ἐπικράναι (Aesch. *Ag.* 1545) to grant a boon which gives no pleasure.

780 ἀρ': see on 753. The second ἀν is warranted by the stress on τῆσδ', and is more likely than τῆσδέ γ': cp. on O. T. 339.

781 καὶ σὺ, thou on thy part: cp. on 53.

782 λόγῳ...τοῖσι δ' ἔργοισιν: cp. El. 60 οὐ δτα λόγῳ θανὼν | ἔργοισι σωθῶ: Eur. *Tyr.* 1233 δνομ' ἔχοντα, τάργα δ' οὐ.

783 καὶ τοῖσδ'. The Chorus had been present when Ismene told Oed. of the Theban designs, and when he uttered an imprecation on his sons (399–406): and Theseus left the stage at 667. But φράσω refers to the explicit and public statement of Creon's baseness, now addressed, before his face, to the Chorus.

785 πάραυλον, having my abode (αὐλὴ) beside you, i.e. ἀγχι γῆς Καμελας (399), but outside of it. So *Ai.* 892 τίνος βοὴ πάραυλος ἔξεβη νάρον; 'whose cry, sheltered near us, burst from the wood?': fr. 460 πάραυλος Ἑλλησπούτης, a neighbour at the Hellespont.

786 κακόν ἄνατος: see on ἀνήνεμον χειμώνων 677. τῆσδ' is a certain correction of the MS. τῶνδ', which would be awkward if masc. (as=the Athenians), and pointless if neut., since nothing has yet been said between Creon and Oed. about such κακά. The schol., καὶ ινα ἡ

As if a man should give thee no gift, bring thee no aid, when thou wert fain of the boon; but after thy soul's desire was sated, should grant it then, when the grace could be gracious no more: wouldst thou not find that pleasure vain? Yet such are thine own offers unto me,—good in name, but in their substance evil.

And I will declare it to these also, that I may show thee false. Thou hast come to fetch me, not that thou mayest take me home, but that thou mayest plant me near thy borders, and so thy city may escape unscathed by troubles from this land. *That* portion is not for thee, but *this*,—my curse upon the country, ever abiding therein;—and for my sons, this heritage—room enough in my realm, wherein—to die.

οικήσεις R²: cf. ad v. 92. **786** ἀνατος L, al., quod interpretatur gl. in R, ἦγουσ
ἀνάτοις. Extant etiam ἀνατος (L²) et ἀνετος (Vat.). ἀνατος A, al. τῶνδ' codd.
et Suid., quod in textu reliquit Elms., Scaligeri conjectura τῆσδ' in margine apposita.
τῆσδ' recepp. edd. rec. plerique. **787** τᾶδ' ἔστ', ἐκεῖ] Post ἔστ' erasae litterae tres
ad minimum: accentus acutus superest. **790** τοσοῦτον ἐνθανεῖν μόνον codd.: τοσοῦτό
γ' ἐνθ'. μ. Brunck., de qua l. quod dixit Elms., 'τοσοῦτον et τοσοῦτο non usurpat tradi-
gici,' id de v. τοσοῦτο quidem recte dictum est; sed cf. Aesch. *P.V.* 80ι τοιοῦτο μέν
σοι τοιότο φρούριον λέγω, nisi τοιούτον οὐν σοι legendum sit. Coniecit δοντηρέ ενθανεῖν
μόνον Blaydes.: τοσοῦτον ἐνθανεῖν δον L. Langius: τοσοῦτον ἐνθάπτειν μόνον Meine-

Θήβη ἀφλαβῆς ἔσται ἐκ ταύτης τῆς γῆς, confirms τῆσδε'. Join τῆσδε χθονός with κακῶν, 'evils coming from this land' (gen. of source). ἀπαλλαχθῆ is absol., 'get off,' as *EL*. 1002 διώπτος ἀπέξ-
απαλλαχθήσομαι: Ar. *Plut.* 271 ἀπαλλα-
γῆσαι | ἀδήμως. If it were joined with τῆσδε χθονός, 'get free of this land,' (as Wecklein takes it,) the phrase would imply that Thebes was already involved in a feud with Athens. Besides, the words would naturally mean, 'get safely out of this land.'

787 f. ταῦτα...τάδ', a good instance of the normal distinction. Cp. Her. 6. 53 ταῦτα μὲν Δακεδαιμόνιον λέγουσι...τάδε δέ...ἔνώ γράφω: Xen. *An.* 2. 1. 20 ταῦτα μὲν δὴ σὺ λέγεις παρ' ἡμῶν δὲ ἀπάγ-
γελλε τάδε. In poetry, however, οὐτος often refers to what follows, (as *Od.* 2. 30β ταῦτα δέ τοι μάλα πάρτα τελευτῆ-
σουσιν 'Αχαιοι, | νῆα καὶ ἔξατος ἐρέτας,) and δέ to what has just preceded: cp. on 1007.

χώρας with ἀλάστωρ, my scourge of the land, the avenging spirit which, through my curse, will ever haunt the land: for the gen., cp. *Tr.* 1092 Νεμέας ζουκού (the lion), βουκόλων ἀλάστορα, scourge of herdsmen: Xenarchus (Midd. Comedy, c. 350 B.C.) *Bouταλίων* fr. 1.

3 ἀλάστωρ εἰσπέπτας Πελοπιδῶν, a very fiend of the Pelopidae has burst in. If we joined ἐκεῖ χώρας, the phrase could mean nothing but 'in that part of the country,' which is pointless here. For ἐνταλων cp. Aesch. *Suppl.* 415 βαρὺν ἐντοκον...ἀλάστορα. The erasure after ἔστ' in L suggests to me the possibility that ἔστω | χώρας and ἐκεῖ | χώραν (depending on ἐνταλων) may have been alternative readings, from which ours has been composed; but there is no evidence.

790 τοσοῦτον, ἐνθανεῖν μόνον is bold. The infin. must be explained as in appos. with τοσοῦτον,—'just thus much right in the land—the right to die in it.' For the regular construction, see O. T. 1191 τοσοῦτον δοσον δοκεῖν: Aesch. *Theb.* 730 (in ref. to these same brothers) σίδαρος | χθύνα νατεῖν διαπήλας, ὅπεσαν καὶ φθιμένοισιν κατέχειν, | τῶν μεγάλων πεδίων ἀμοίρους: Xen. *An.* 4. 8. 12 τοσοῦτον χωρίον κατασχεῖν...δοσον ἔξω τούς ἐσχάτους λόχους γενέσθαι τῶν πολεμῶν κεράπτων: Thuc. 1. 2 νεμόμενοι...τὰ αὐτῶν ἔκαστοι δοσον ἀποζῆν. The conjecture of Blaydes, δοσοῦτερ instead of τοσοῦτον, is hardly probable.

ἐνθανεῖν: cp. [Eur.] *Rhes.* 869 ὁ γαῖα πατρὶς, πῶς ἀν' ἐνθάνοιμι σοι: a poet. word: in Lys. or. 16 § 15 the prose

ἀρ' οὐκ ἀμεινον ἡ σὺ τὰν Θήβαις φρονῶ;
 πολλῷ γ', δσωπερ κάκ σαφεστέρων κλύνω,
 Φοίβου τε καῦτον Ζηνός, ὃς κείνου πατήρ.
 τὸ σὸν δ' ἀφίκται δεῦρ' ὑπόβλητον στόμα,
 πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν
 κάκ' ἀν λάβοις τὰ πλείον' ἡ σωτήρια.
 ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἵθι·
 ἥμᾶς δ' ἔα ζῆν ἐνθάδ'. οὐ γάρ ἀν κακῶς
 ουδ' ὁδ' ἔχοντες ζῷμεν, εἰ τερποίμεθα.

795

KP. πότερα νομίζεις δυστυχεῖν ἔμ' ἐσ τὰ σά,
 ἡ σ' εἰς τὰ σαυτοῦ μᾶλλον, ἐν τῷ νῦν λόγῳ;

800

kius. 792 ἐκ] καὶ A, R, Ald., Blaydes.: κάκ Doederlein.: ἐκ L, cett. 796 λά-
 βους] λάκους coni. Musgravius. σωτήρια ex σωτηρίᾳ L. 797 ἀλλ' οἶδα γάρ σε]
 Litteras δα γ in litura habet L. ἀλλ' οἰσθα γάρ με Blaydes.; ἀλλ' ισθι γάρ με

ἐναποθανόντων should prob. be restored. Remark that ἐνθανεῖν can mean only 'to die in,' not, 'to lie dead in': but the sense is, 'just enough ground, with a view to dying (instead of reigning) on Theban soil'; i.e., as much as a dead man will need. The phrase is half-proverbial: Ar. Eccl. 592 μηδὲ γεωργεῖν τὸν μὲν πολλὴν, τῷ δὲ εἶναι μηδὲ ταφῆναι. Freeman, Old English History p. 313 '...What will my brother King Harold of England give to King Harold of Norway?...Seven foot of the ground of England, or more perchance, seeing he is taller than other men.' Shaksp. H. IV. Pt. i. 5. 4. 89 When that this body did contain a spirit, A kingdom for it was too small a bound; But now two paces of the vilest earth Is room enough.

792 σαφεστέρων: see on 623. The καὶ of two MSS. (A, R) is strongly recommended by Greek usage, and is probably to be combined with ἐκ, which, though not necessary with κλύνω, has L's support.

794 τὸ σὸν...στόμα, thy mouth has come hither suborned: thou hast come as a mere mouthpiece of the Thebans, secretly pledged to aid their designs on me. Cp. O. T. 426 (Teiresias says) καὶ Κρέοντα καὶ τούμον στόμα | προπηλάκιζε, my message from Apollo. ὑπόβλητον: cp. Aī. 481 οὐδεὶς ἕρει ποθ' ὡς ὑπόβλητον λόγον, | Αἴτιος, θλεξας, ἀλλὰ τῆς σαυτοῦ φρενός, a word not true to thy nature. So ὑπόπεμπτος of an insidious emissary, Xen. An. 3. 3. 4.

795 πολλὴν ἔχον στόμωσιν, with a hard and keen edge,—thoroughly attempered to a shameless and cruel task. στόμωσις was the process of *tempering* iron to receive an edge or point (*στόμα*); cp. Arist. Meteor. 4. 6 τῆκεται δὲ καὶ οἱ εἰργασμένοι σίδηρος, ὥστε ὑγρὸς γίγνεσθαι καὶ πάλιν πήγυνθειν. καὶ τὰ στόμωμα ποιοῦντο οὕτως· ὑφλοταταὶ γάρ καὶ ἀποκαθαρταὶ κάτοι ή σκυρλα (dross). ὅταν δὲ πολλάκις πάθῃ καὶ καθαρὸς γένηται, τοῦτο στόμωμα γίγνεται (this makes tempered iron). Hence, fig., Plut. Mor. 988 D τῆς ἀνδρελασ οὖν βαφῇ τις θυμός ἔσται καὶ στόμωμα: Lycurg. 16 τὰ δὲ ὑγιεινὰ (βρέφη) μᾶλλον στομοῦσθαι καὶ κρατήνεσθαι τὴν ἔξιν, have their constitutions tempered and strengthened. Ar. Νῦν. 1107 μέωηρ' θώσα | εὗ μοι στόμωσεις αὐτὸν, ἐπι μὲν θάτερα | ολαν δικιδίους, τὴν δὲ ἐπέραν αὐτῷ γνάθου | στόμωσον ολαν εἰς τὰ μεζῶν πράγματα, alluding to a two-edged blade; schol. ζηνεῖς... ἀκονήσεις. The double sense of στόμα has suggested the παρήχησις with στόμωσιν: cp. Tr. 1176 τούμον δένναι στόμα. Aī. 650 δι τὸ δέλν ἐκαρτέρουν τότε, | βαφῇ σίδηρος ὡς, ἐθηλύνθην στόμα: 'I, erst so wondrous firm,—yea, as iron hardened in the dipping,—felt the keen edge of my temper softened.' Cp. Aī. 584 γλώσσα... τεθηγμένη.

796 κακά and σωτήρια are predicates: cp. Eur. Hipp. 471 ἀλλ' εἰ τὰ πλειω χρηστά τῶν κακῶν ἔχεις. Cp. Ant. 313 ἐκ τῶν γάρ αἰσχρῶν λημμάτων τοὺς πλείονας | ἀπωμένους ίδοις ἀν η σεσωσ-

Am I not wiser than thou in the fortunes of Thebes? Yea, wiser far, as truer are the sources of my knowledge, even Phoebus, and his father, Zeus most high. But thou hast come hither with fraud on thy lips, yea, with a tongue keener than the edge of the sword; yet by thy pleading thou art like to reap more woe than weal. Howbeit, I know that I persuade thee not of this,—go!—and suffer us to live here; for even in this plight our life would not be evil, so were we content therewith.

CR. Which, thinkest thou, most suffers in this parley,—I by thy course, or thou by thine own?

Meinekius, cum Nauckio *πελσων* sribens. *πελθων* codd.; in F superscr. est *οντ*.
799 *ξωμεν*, el superscr. *η* L. *η* superscriptum habet T, in textu F: ceteri el.

μένους. Oed. means: ‘By pleading with me to return, you will only illustrate your own heartlessness: you will never win me as a safe-guard for Thebes.’

797 If *οίδα* is right (as it seems to be), *μή* can hardly be explained otherwise than by emphasis, i.e. by the *strong assurance* which the speaker expresses. But what form should the partic. have? (1) With the MS. *πελθων*, the sense is: ‘However, I am assured that I am not persuading you of this,—go!’ In 656 *οὐ ἔγώ εἰς μήτινα | ἐνθένδ' ἀπάξοντ' ἀνδρα* appears to be a like case of *strong assurance*. Cp. O. T. 1455. In 1121 there is another: *ἐπισταμαι γὰρ τίνε... τέρψυν παρ' ἄλλου μηδενὸς πεφασμένην*. Here, however, *οίδα μή πελθων* is so far stranger, that the emphasis appears less appropriate in stating the speaker’s consciousness of *what he himself is doing*. (2) The v. l. *πελθοντ*, extant in at least one MS. (F), removes this objection. ‘However, I am assured that *you are not persuading* (either the Athenians or me, cp. 803)—go!’ (3) *πελσων* would be liable to the same remark as *πελθων*. (4) *πελσοντ* would complete the parallelism with 656, but is not *required* by the ‘strong assurance’ view, which applies to past (1121) or present as well as to future.—Another view is that *μή* gives a *quasi-imperative* force: ‘I know that you *shan’t* persuade.’ This might apply to 656. Here it is much more difficult, esp. if we do not adopt *πελσοντ*: in 1121 it fails.

With *καθι...με* for *οίδα...σε* the imper. would explain *μή* (cp. on 78): and we

may note that in O. T. 376 the MSS. changed *σε...έμοι* into *με...σοῦ*. But the context confirms *οίδα*.

In later Greek *μή* with partic., in regard to *fact*, was common, as Luc. *Dial. Mort.* 16 *πῶς οὖν ἀκριβῆς ὁ Αλακός ὃν οὐ διέγνω σε μὴ δν τα ἐκεῖνον*, ‘failed to discern that you were not he,’ where *μὴ δντα*, though it might be paraphrased by *el μὴ ήσθια*, virtually = *δντι οὐν ήσθια*. In Mod. Greek the partic. always takes *μή*, not *δντι*. This later tendency may conceivably have affected our MSS.: e.g. *τούαδι* οὐ *πελθων* may have once stood here.

799 *el τερπομέθα*, if we should have content therewith: cp. Ant. 1168 *πλούτει τε γὰρ κατ' οίκον, el βούλει, μέγα, | καὶ ξῆ τύραννον σχῆμι τέχων· έὖν δ' ἀπῆ | τούτων τὸ χαίρειν, τᾶλλον ἔγώ καπνοῦ σκιᾶς | οὐκ ἀπ πραίμενον ἀνδρὶ πρός τὴν ηδονήν*.

800 f. Which of us do you consider the greater sufferer by your present attitude? Me, because I am not to bring you back? Or yourself, when you reject your friends and country? *δυστυχεῖν* has been explained as ‘to be in error,’ referring to Creon’s ignorance of the lot in store for Thebes (787); but it is simpler to take it of Creon’s failure to win Oedipus. However great that loss may be, Creon means, the loss to Oed. himself will be greater still. *ἐς τὰ σά*, ‘with regard to your doings’; cp. 1121: O. T. 980 *οὐ δ' els τὰ μητρός μή φοβοῦ νυμφεύματα (n.). τῇ σ' els τὰ σαντοῦ, σὲ* being elided, though emphatic; O. T. 64 *πθλιν τε κάμε καὶ σ' ὅμοιν στένει. ἐν τῷ νον λόγῳ*, in our present discussion (from 728).

- OI. ἐμοὶ μέν ἔσθ' ἥδιστον εἰ σὺ μήτ' ἔμε
πείθειν οἵσις τ' εἴ μητε τούσδε τοὺς πέλας.
KP. ὁ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ τρέφει; 805
OI. γλώσσῃ σὺ δεινός· ἄνδρα δ' οὐδέν' οἰδ' ἔγω
δίκαιον, ὅστις ἔξι ἄπαντος εὖ λέγει.
KP. χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.
OI. ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.
KP. οὐ δῆθ' ὅτῳ γε νοῦς ἵσος καὶ σοὶ πάρα. 810
OI. ἀπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
φύλασσ' ἐφορμῶν ἔνθα χρὴ ναίειν ἔμε.
KP. μαρτύρομαι τούσδε, οὐ σέ πρὸς δὲ τοὺς φίλους
οἵ ἀνταμείβει ρήματ', ἦν σ' ἐλω ποτέ,—
OI. τίς δ' ἂν με τῶνδε συμμάχων ἔλοι βίᾳ; 815

805 λύμα] λῆμα coni. Wecklein.

806 οὐδέν' ex οὐδέν L.

808 τὰ καίρια

codd., edd. rec. plerique: τὸ καίρια Suidas (s.v. χωρὶς), Elms., Hartung., al.

810 ὁ τῶι (superscr. 'σω') L, in quo super τοσον eadem manus σοσο scripsit.

802 *f.* Creon had said, in effect, 'Your happiness is as much my object as our own.' 'My happiness,' Oed. rejoins, 'will be best secured if your application is rejected by the people of Colonus, as by myself.'

804 φύσας, cp. 150, *El.* 1463 (*ώς*) κολαστὸν προστυχῶν φύσῃ φρένας: Her. 5. 91 δόξαν...φύσας αὐξάνεται.

805 λῦμα, a 'stain,' or 'reproach.' In the only other place where Sop̄. has the word (*Ai.* 655 λῦμαθ' ἀγνίστας ἐμά) it has its primary sense of 'something washed off' (from √ΛΤ, another form of √ΔΟF, whence λούω). λύη is only another form, and Eur. uses λῦμα in the sense proper to λύμη, Eur. *Tro.* 588 λῦμ' Ἀχαιῶν, their 'bane' (Hector). τρέφει, pass. (as *O. T.* 374 μᾶς τρέφει πρὸς νυκτός), thou *livest on* to disgrace thy years by thy folly. Not midd., 'dost nourish a reproach.'

806 Cp. *O. T.* 545 λέγειν σὺ δεινός (Oed. to Creon).

807 ἐξ ἄπαντος, starting from anything as the ἀφορμή or ὑλὴ of discourse; 'on any theme.' So ἐκ marks the conditions from which action sets out (*ώς* ἐκ τῶνδε, *Ai.* 537). εὖ λέγει, pleads *speciously*: Eur. *Hec.* 1191 δινασθει τέλοις εὖ λέγειν.

808 τὸ καίρια, the reading of Suidas, is confirmed by such passages as Aesch.

P. V. 927 ὅστον τό τ' ἄρχειν καὶ τὸ δουλεύειν δῆκα: Eur. *Alc.* 528 χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται. In Philemon Σικελικός fr. I. 7 ἔτερον τό τ' ἀλγεῦν καὶ τὸ θεωρεῖν έτος' λόως, the second τό is doubtful. For τὸ καίρια, the reading of the MSS., it may be urged that the phrase is τὰ καίρια (λέγειν, δρᾶν etc.) in Aesch. *Th.* I, 619, *Suppl.* 446, *Ch.* 582, Eur. *I. A.* 829, Soph. *Ai.* 120, while *El.* 228 φρονώντι καίρια (without art.) is isolated. If τὸ is retained, the ellipse of τὸ is illustrated by 606, where see n.: and add trag. incert. fr. 469 χωρὶς τὰ Μυσῶν καὶ Φρυγῶν δρόσιματα.

809 ὡς δὴ, *quasi vero*, strictly an elliptical phrase, '(do you mean) forsooth that you speak,' &c. Aesch. *Ag.* 1633 ως δὴ σὺ μοι τύραννος Ἀργείων ἔστε. Eur. *Andr.* 234 τί σεμνομυθεῖς κεῖς ἀγών' ἔρχει ληγων, | ως δὴ σὺ σώφρων τάμι δ' οὐχὶ σώφρονα;

810 δτῷ=τούτῳ δτῷ, in the opinion of one who possesses only such sense as yours: for the ethic dat. cp. 1446, Ar. *Av.* 445 πᾶσιν τοῖς κριταῖς: *Ant.* 904 καίτοι σ' ἐγὼ τίμησα τοῖς φρονοῦσιν εὖ. For τοσον, only so much, cp. *O. T.* 810 οὐ μὴ τοση γ' ἔτισεν: Her. 2. 3 νομίζων πάντας ἀνθρώπους τοσον περὶ αὐτῶν ἐπίστρασθαι, equally little: for τοσον καὶ instead of ώσπερ, *O. T.* 1187.

811 πρὸ τῶνδε, as *O. T.* 10 πρὸ τῶνδε φωνεῖν (n.).

OE. For me, 'tis enough if thy pleading fails, as with me,
so with yon men who are nigh.

CR. Unhappy man, shall it be seen that not even thy years
have brought thee wit? Must thou live to be the reproach
of age?

OE. Thou hast a ready tongue, but I know not the honest
man who hath fair words for every cause.

CR. Words may be many, and yet miss their aim.

OE. Thine, forsooth, are few, but aimed aright.

CR. No, truly, for one whose wit is such as thine.

OE. Depart—for I will say it in the name of yon men also!—
and beset me not with jealous watch in the place where I am
destined to abide.

CR. These men—not thee—call I to witness: but, as for
the strain of thine answer to thy kindred, if ever I take thee—

OE. And who could take me in despite of these allies?

812 φύλασσ'] πρόστασ' Blaydes. **813** μαρτύρομαι τούσδ' (ex τούσδ' L), οὐ σέ, πρὸς δὲ τοὺς φίλους codd.: πρὸς γε pro πρὸς δὲ B, T, Vat., Farn., quo recepto ἦν δ' coniecit Musgravius: coniecit οὐ σὲ πρόσθε Erfurdt., recep. Wecklein.: οὐδεὶς σὺ πρόσθε Halm.: οὐχὶ σ', δι γνώσει Dindorf.: οὐδεὶς σὺ προστήσω Hartung. **815** τί δ' ἀν A, R.

812 ἔφορμῶν with ἐνθα χρῆ, keeping
jealous watch at the place where I am
destined to dwell: fig. from a hostile fleet
watching a position; cp. Dem. or. 3 § 7
ἢν τοῦτο ὥσπερ ἐμπόδιομά τι τῷ Φιλίππῳ
καὶ δυσχέρεις, πόλιν μεγάλην ἔφορμεν τοῖς
ἐαυτοῖς καροῖς. με with φύλασσ' only: in
class. Gk. ἔφορμεν does not take acc.

For με followed by ἔμε, cp. El. 1359
ἀλλά με | λόγοις ἀπώλλυς, ἔργ' ἔχων ἡδιστ'
ἔμοι, where ᔁμοι is not more emphatic than
με. So in Tr. 1171 καδόκουν πρόξειν κα-
λῶς: | τὸ δ' ἢν ἄρ' οὐδὲν ἀλλο πλὴν θαυμᾶν ἔμε,
where there is no contrast between ἔμε
and some one else: Ant. 292 ὡς στέργειν
ἔμε: Ph. 299 τὸ μῆ νοσεῖν ἔμε, where the
stress is on the verb, not on the pronoun.
And so here, too, it may be doubted
whether ἔμε conveys such an emphasis as
would be given by an italicised 'my,'—
implying a reproof of meddlesomeness.
The stress is rather on χρῆ ναένειν: Apollo
has brought him to this rest (89).

813 f. This passage, which has been
variously altered, appears to me to be
sound as it stands in the MSS. Oedipus
has undertaken to speak for the men of
Attica (έρω γὰρ καὶ πρὸ τῶνδε). Creon
refuses to identify him with them, bitterly
reminding the Theban that his real ties
are elsewhere. 'I call them—not thee—

to witness my protest': i.e. 'I have a
just claim on thee, which thou repellest:—
I appeal to a judgment more impartial
than thine own.' The words mark the
point at which he drops persuasion. He
now turns to menace. 'But, for the tone
of thy reply to kinsmen' (meaning, to
himself, cp. on 148 σμικροῖς, 'if I catch
thee'—an apodoses. (Cp. Il. 1. 580
εἴπερ γάρ κ' ἔθελγαν Ὁλύμπιος ἀπέροπτη-
της | ἔξ οὐδέων στυφελίξαι.—οὐ γὰρ πολὺ¹
φέρτερος ἔστιν: Verg. Aen. 1. 135 Quos
ego....)

μαρτύρομαι, antestor: cp. Ar. Pax 1119
ΤΡ. ὁ παῖς παῖς τὸν Βάκιν. IE. μαρτύρο-
μαι.

814 ἀνταμεῖθει: ἀμειβομαι usu. takes
a simple acc. of the person to whom a reply
is made (991); but cp. Her. 8. 60 τὸτε
μὲν ἡπίω πρὸς τὸν Κορίνθιον ἀμειψατο:
and, since ἀποκρίνομαι πρὸς τινα was com-
mon, it would have been strange if the
same construction had been rigidly de-
nied to ἀμειβομαι. Even if πρὸς were
not taken with ἀνταμεῖθει here, it could
still mean 'in relation to': cp. Tr. 468
κακὸν | πρὸς ἄλλον εἶναι, πρὸς δ' ἔμ' ἀψευ-
δεῖν δὲι. So Ai. 680 ἐσ τε τὸν φίλον | το-
σαῦθ' ὑποργών ὠφελεῖν βουλήσομαι. οὐτα
causal = ἐπει τοιαῦτα: cp. on 263.

815 τῶνδε συμμ. with βίᾳ: cp. 657.

- KP. ή μήν σὺ κάνευ τοῦδε λυπηθεὶς ἔστι.
 OI. ποίω σὺν ἔργῳ τοῦτ' ἀπειλῆσας ἔχεις;
 KP. παιῶν δυοῖν σοι τὴν μὲν ἀρτίως ἔγώ
 ξυναρπάσας ἔπεμψα, τὴν δὲ ἄξω τάχα.
 OI. οἵμοι. KP. τάχ' ἔχεις μᾶλλον οἰμώζειν τάδε. 820
 OI. τὴν παιῶν ἔχεις μου; KP. τήνδε τὸν μακροῦ χρόνου.
 OI. ἡ ἔνοι, τί δράσετ'; ή προδώσετε,
 κούκ ἔξελάτε τὸν ἀσεβῆ τῆσδε χθονός;
 XO. χώρει, ξέν', ἔξω θάσσον' οὔτε γάρ τὰ νῦν
 δίκαια πράσσεις οὐθὲν ἀ πρόσθεν εἴργασαι. 825
 KP. ὑμῖν ἀν εἴη τήνδε καιρὸς ἔξάγειν
 ἀκούσαν, εἰ θέλουσα μηδ πορεύσεται.
 AN. οἵμοι τάλαινα, ποῖ φύγω; ποίαν λάβω
 θεῶν ἄρηξιν ή βροτῶν; XO. τί δράσ, ξένε;
 KP. οὐχ ἄφομαι τοῦδε ἀνδρός, ἀλλὰ τῆς ἐμῆς. 830
 OI. ὁ γῆς ἀνάκτες. XO. ὁ ξέν', οὐ δίκαια δράσ.
 KP. δίκαια. XO. πῶς δίκαια; KP. τοὺς ἐμοὺς ἄγω.

στρ. OI. ἡ πόλις.

816 τῶνδε codd. (in L pr. m. τῶν, δὲ add. corrector): τοῦδε Musgravius, edd. rec. plerique. **818** σοι] σε L (superscr. οι), R². **820** οἵμοι L, hoc vel ὄμοι cett., οἴμοι Brunck.—οἰμώζεις a pr. m. L, superscr. ν et lineola per litteram σ ducta: οἰμώζειν Vat. **821** τήνδε γ' codd.: τήνδε τ' Bothius, edd. rec. **824 sq.** οὐτε γάρ τὰ νῦν | δίκαια πράσσεις οὐθὲν ἀ πρόσθεν εἴργασαι codd. (scriptum est ταῦν in paucis):

816 ή μήν in a threat, as Aesch. *P. V.* 907 ή μήν έτι Ζεύς, καί περ αὐθάδη φρονῶν, | έσται ταπεινός, κάνεν τοῦδε, sc. τοῦ ἐλεύν σε. Cp. O. T. 1158 ἀλλ' εἰς τόδ' ηγέεις, sc. εἰς τὸ δλέσθαι. The Ms. κάνεν τῶνδε could here mean nothing but ‘e'en apart from these men.’ *λαντράθεις* έστε, = a fut. perf., here implying, ‘wilt soon be grieved’ (though it could also mean, ‘wilt suffer a lasting grief’): so O. T. 1146 οὐ σωπήσας έστε; *Ant.* 1067 ἀντιδόσις έστε. In prose the part. thus used with έσομαι is the perf., not the aor.

817 ποιῶ σὺν ἔργῳ, on the warrant of what deed,—since λαπηθεῖς έστε implies that something has already been done to cause the pain which will soon be felt. σὺν has the same force as in σὺν θεῷ:—‘with what deed to support the threat.’ Cp. O. T. 656 ἐν αἰτίᾳ | σὺν ἀφανεῖ λόγῳ ... βαλεῖν, to accuse one with the help of an unproved story. Xen. sometimes has σὺν thus where a simple instrum. dat.

would suffice: *An.* 3. 1. 22 λέναι ἐπὶ τὸν ἄγνωνα πολὺ σὺν φρονήματι μείζονι: 3. 2. 8 εἰ... διανοούμεθα σὺν τοῖς ὅπλοις... δικῆν ἐπιθένται αὐτοῖς. ἀπειλῆσας ἔχεις = a perf.: cp. O. T. 577 n.

820 τάδε might be cognate acc., = τάδε τὰ οἰμώζειται (cp. Aesch. *Ag.* 1307 ΚΑ. φεῖ, φεῦ. XO. τί τοῦτ' ἔφενξεις), but it rather means, ‘this capture.’

821 The τήνδε γ' of the MSS. could be retained only if μου were changed to κατ and given to Creon. οὐ μακρ. χρόνου: see on 397.

823 τὸν ἀσεβῆ, because Oedipus is under the protection of the deities (287), and especially because, as he may well

- CR. I promise thee, thou soon shalt smart without that.
 OE. Where is the deed to back that blustering word?
 CR. One of thy two daughters hath just been seized by me, and sent hence,—the other I will remove forthwith.
 OE. Woe is me! CR. More woful thou wilt find it soon.
 OE. Thou hast my child? CR. And will have this one ere long.
 OE. Alas! friends, what will ye do? Will ye forsake me? will ye not drive the godless man from this land?
 CH. Hence, stranger, hence—begone! Unrighteous is thy present deed—unrighteous the deed which thou hast done.
 CR. (*to his attendants*). 'Twere time for you to lead off yon girl perforce, if she will not go of her free will.
 AN. Wretched that I am! whither shall I fly?—where find help from gods or men?
 CH. (*threateningly, to CREON*). What wouldst thou, stranger?
 CR. I will not touch yon man, but her who is mine.
 OE. O, elders of the land! CH. Stranger,—thy deed is not just.
 CR. 'Tis just. CH. How just? CR. I take mine own.
 [He lays his hand on Antigone.]

OE. Hear, O Athens!

Strophe.

τανῦν | δίκαι' ἀ πράσσεις Meinekus: *τανῦν | δίκαια πράσσεις οὐτε* (hoc ex Koenii conject.) *πράσθεν* Brunckius. *εἰργασται* *εἰργάσων* coni. Reisigius. **827** *πορεύεται* A, R: *πορεύεται* ceteri codd. **828** *ἀρήξων*] In L deletus accentus super *η* et erasa una littera post *ξ*: fuerat *ἀρήξειν*.—In *δραῖος* (L), accessit *σ* (fortasse etiam *ι*) ab S. **830 sq.** Hos duo vv. uncis seclusit Wecklein. **833** Verba *λώ πόλις* Antigone

suppose, Ismene has been snatched from the sacred grove (cp. on 818).

824 f. *Θᾶσσον*, oft. in impatient command, as 839, *Ai.* 581 *πύκαξε θᾶσσον*: *O. T.* 430 *οὐκ εἰς θέλεθον*; *οὐχὶ θᾶσσον*; Write *τὰ νῦν* rather than *τανῦν*, since it is opp. to *ἀ πράσθεν*: *δίκαια*, predicate. *εἰργασται* (his capture of Ismene) need not be changed to *εἰργάσων*, since *πράσθεν* can mean 'already.'

826 *νῦν*, addressing his guards (723). Cp. the order given by Oed. to pinion the herdsman (*O. T.* 1154), and by Creon (in *Ant.* 578) to lead off the sisters. *ἄν εἴη*: here in giving a command with cold sternness. Cp. 725 (in request), *O. T.* 343 (in fixed resolve).

828 f. *ποτ* *φύγα*; cp. on 310. *θεῶν* ... *ἢ βροτῶν*; *Ai.* 399 *οὐτε γὰρ θεῶν γένος οὐδὲ ἀμερίων | ξτ' ἄξιος βλέπειν των' εἰς δυσανιν ἀνθρώπων*.

830 *οὐχ ἀπομαί*. With these words, Creon steps towards Antigone. His actual seizure of her is marked by the words *τούς ἔμούς ἄγω*. The fut., therefore, is more dramatic than *ἀπομαί* would be. And Wecklein's rejection of 830 f. would enfeeble the scene. *τῆς ἔμῆς*, since he considers himself as now the guardian of his nieces,—their father having forfeited all rights at Thebes (cp. *O. T.* 1506 n.), *El.* 536 *ἄλλ' οὐ μετήν αὐτοῖσι τὴν γ' ἔμῆν κτανεῖν*.

832 *τούς ἔμούς*: cp. 148 *συμκροῖς* (=Antigone); *Ant.* 48 *ἄλλ' οὐδὲν αὐτῷ τῶν ἔμῶν μ' εἰργεων μέτα* (i.e. from my brother): *O. T.* 1448 *δρβῶς τῶν γε σῶν τελεῖς ὑπερ* (for thy sister).

833—836 The phrase *τούς ἔμούς ἄγω* indicates the moment at which Creon lays his hand on Antigone. It is followed by 11 verses, 833—843, in which

ΧΟ. 2 τί δράσ, ὡς ξέν'; οὐκ ἀφήσεις; τάχ' εἰς βάσανον εἴ^τ
χερῶν.

835

ΚΡ. 3 εἴργου. ΧΟ. σοῦ μὲν οὖ, τάδε γε μωμένου.

ΚΡ. 4 πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.

ΟΙ. 5 οὐκ ἥγόρευον ταῦτ' ἔγώ; ΧΟ. μέθεις χεροῦ
6 τὴν παιδία θάσσον. ΚΡ. μὴ πίτασσ' ἀ μὴ κρατεῖς.

ΧΟ. 7 χαλάν λέγω σοι. ΚΡ. σοὶ δ' ἔγωγ' ὁδοιπορεῦν. 840

ΧΟ. 8 προβάθ' ὠδε, βάτε βάτ', ἔντοποι.

9 πόλις ἐνάιρεται, πόλις ἐμά, σθένει.

10 προβάθ' ὠδε μοι.

ΑΝ. ἀφέλκομαι δύστηνος, ὡς ξένοι ξένοι.

ΟΙ. ποῦ, τέκνον, εἴ μοι; ΑΝ. πρὸς βίαν πορεύομαι. 845

ΟΙ. ὅρεξον, ὡς παῖ, χείρας. ΑΝ. ἀλλ' οὐδὲν σθένω.

ΚΡ. οὐκ ἄξεθ' ὑμεῖς; ΟΙ. ὡς τάλας ἔγώ, τάλας.

tribuit L cum codd. plerisque, Oedipo reddidit Wunder. **837** **ἢ** **ἢ**. **μάχη** L; idem, vel **μάχη**, codd. ceteri: **μαχεῖ** Porson.: **μάχει** Hermann.—**πημανεῖς** codd. (**πομαλεῖς** R), **πημανεῖς** Porson. Codices personam sic distinguunt;—ΟΙ. πόλει... πημανεῖς ἐμέ. | ΧΟ. οὐκ ἥγόρευον ταῦτ' ἔγώ; Priorem versum Creontis esse viderunt Reisig, et Hermann.; alterum Oedipo iam dederat Mudgius, qui in sequentibus quoque personarum vices permutavit: codd. enim sic habent: ΚΡ. μέθεις... θάσσον. ΧΟ. μὴ πίτασσ'... κρατεῖς. **840** σοὶ δ' ἔγώ δ' L, R², F: σοὶ ἔγώ δ' L²; σοὶ δ' ἔγωγ' A et plerique. [ὁδοιπορεῦν] ἀναχωρεῦν B, Vat. **841** προβάθ' ὠδ' ἐμβάτε βάτ'

the dochmias of the Chorus, blended with iambic trimeters, mark excitement. Antistrophic to these are the II verses, 876—886, which in like manner follow the moment at which Creon lays his hand on Oedipus. As a lyric interposition in dialogue, the passage has a komische character, though it does not constitute a κομψός proper in the same sense as 510—548, 1447—1499, or 1670—1750.

834 **ἀφῆσεις**: **838** **μέθεις**. The former is properly, ‘allow to depart,’—the latter, ‘release from one’s grasp’; but they differ here only as ‘let her alone’ from the more specific ‘unhand her.’ Cp. 857 οὐτοὶ σ' ἀφήσω, I will not allow thee to leave Colonus.

835 **εἰς βάσανον εἴ χερῶν**, to the test of (afforded by) blows: cp. χειρῶν νόμος, the arbitrament of blows (as opp. to δίκης νόμος), Her. 9. 48 πρὶν... ἦ συμμέζαι ήμεας ἐς χειρῶν τε νόμον ἀπικέσθαι. Xen. Cyr. 2. I. II ὡς χειράς συμμέζοντας τοὺς πολεμίους. **εἴ** as in the common phrase εἰς χειράς λέναι τινί, or συνιέναι.

836 **εἴργου**, said as the Chorus ap-

proach him threateningly: cp. O. T. 890 τῶν ἀσέπτων θρξεται (n.), μωμένον, meditating, designing: a part. used once in dialogue by Soph. (Tr. 1136 ἡμαρτε χρηστὰ μωμένη), and twice in lyrics by Aesch. (Ch. 45, 441).

837 **πόλει**: **ταῖς Θήβαις** schol. The accent of **μάχη** in the MSS. cannot weigh in deciding between **μάχει** and **μαχεῖ**, since such errors of accent are countless; and the fut. is distinctly better here.

838 **οὐκ ἥγόρευον...**; a familiar phrase; Ar. Ach. 41 οὐκ ἥγόρευον; τοῦτ' ἔκειν' οὐγώ λέγον: Plut. ιος οὐκ ἥγόρευον ὅτι παρέξει πράγματα | ἡμελέτη μοι; Nub. 1456 τῇ δῆτα ταῦτ' οὐ μοι τότ' ἥγορεντε; So O. T. 973 οὐκον ἔγώ σοι ταῦτα ποθλεγον τάλαι;—Oed. alludes to 587, 653.

839 **μὴ πίτασσ' ἀ μὴ κρατεῖς**, do not give orders in matters where you are not master. **ἀ** is not for **ῳ**, but is cogn. accus. (or acc. of respect), as O. T. 1522 πάντα μὴ βούλου κρατεῖν | καὶ γὰρ ἀκράτης. For the gen. in a like sense cp. Her. 9. 16 ἔχθιστη... ὀδύνη..., πολλὰ φρονέοντα μηδενὸς κρατέειν, to have many presentiments, and power over nothing.

CH. What wouldest thou, stranger? Release her! Thy strength, and ours, will soon be proved.

[*They approach him with threatening gestures.*

CR. Stand back! CH. Not from thee, while this is thy purpose.

CR. Nay, 'twill be war with Thebes for thee, if thou harm me.

OE. Said I not so? CH. Unhand the maid at once!

CR. Command not where thou art not master.

CH. Leave hold, I tell thee! CR. (*to one of his guards, who at a signal seizes Antigone.*) And I tell thee—begone!

CH. To the rescue, men of Colonus—to the rescue! Athens—yea, Athens—is outraged with the strong hand! Hither, hither to our help!

AN. They drag me hence—ah me!—friends, friends!

OE. Where art thou, my child? (*blindly seeking for her.*)

AN. I am taken by force—

OE. Thy hands, my child!— AN. Nay, I am helpless.

CR. (*to his guards.*) Away with you! OE. Ah me, ah me!

[*Exeunt guards with ANTIGONE.*

ἐντόπιοι L. Triclinius pro ὥδ' ἐμβάτε scripsit ὥδε βῆτε, quod est in B, T, Vat. Ceteri plerique cum L consentiunt (nisi quod Vat. προβαθ', R² ἐν τέτοιος). ξυτοῖς Brunck. **842** πόλις ἡμὲν σθένει] πόλις ἔτ' οὐ σθένει coni. Wecklein.: πόλις ἡμὲν φίλην F. G. Schmidt.: πόλις ἀμαχανεῖ Gleditsch. **843** προβάθ' ὥδε μοι codd., praeter Triclinianos. Cum in versu antistr. 886 περῶσι δῆλοι legeretur, illuc περῶσι δῆλα coniecit Triclinius, hic autem προβάθε μ' ὥδε (ut est in T, Farn., al.). **844** ἀφέλκομ' ὡς L et plerique: ἀφέλκομεθ' ὡς L²: ἀφέλκομαι Triclinius. **846** σθένω] σθένος Vat.

Ant. 664 τοῦπιτάσσειν τοῖς κρατήνοντιν, to dictate to one's masters. Theocr. 15. 90 πασδύμενος ἐπίτασσε (wait till you are our master before you give us orders).

840 At Creon's words, when he laid his hand on Antigone (832), one of his guards stepped up, and placed himself at her side. **χαλᾶν λέγω σοι**, like οὐκ ἀφῆσες ἀνδ μέθε, is said to *Creon*. Creon's *σοι*, a mocking echo of theirs, is said to the *guard*: 'and I tell thee to start on thy journey.' If it were said to the *Chorus*, the sense would be either, (1) 'and I tell thee to begone,' or (2) 'and I tell thee that [she] is to go': but (1) is not idiomatic, and (2) is impossible.

841 προβάθ'..βῆτε, as oft. esp. in Eur., e.g. *Or.* 181 διουχμέθ', οιχόμεθ'. **ὥδε**=δεῦρο (*O. T.* 7 n.): cp. 182. **ξυτοῖς**, the other dwellers at Colonus.

842 πόλις..σθένει: our city—yea, our city—is being brought low by sheer strength: **ἐναρπαται**, because the majesty

of the State is destroyed when its asylum is violated. In πόλις ἡμά, the stress is on the first word, not on the second. σθένει with **ἐναρπαται** seems to be sufficiently defended by Eur. *Bacch.* 953 οὐ σθένει νικητέον | γνωῖκας, where it differs from βῆτε only as it differs here,—i.e. as meaning strictly, 'by an exertion of strength,' not, 'by violence': cp. *ib.* 1127 ἀπεσπάραξεν ὄμον, οὐχ ὑπὸ σθένους, not by her own strength (since the god made it easy for her). Some place a point at ἡμά, taking σθένει with προβάθ', come forth *in* strength: but such a use of σθένει alone is harsher than those in which σθένει takes an adj., as ἐπελθών οὐκ ἔλασσονι σθένει (*Ai.* 438), or παντὶ σθένει, 'with all one's might.' Rather than Wecklein's **ἴτ'** οὐ σθένει, I would propose—if any change were needed—πόλις ἐναρπαται, πόλις **ἴτ'**, **ἀσθένει** | προβάθ'

ὥδε μοι. But no change seems needful.

845 μοι: ethic dat.; cp. 81.

847 ὡς τάλας: cp. 753.

- KP. οὐκονν ποτ' ἐκ τούτων γε μὴ σκῆπτροιν ἔτι
δόδοιπορήσης ἀλλ' ἐπεὶ νικᾶν θέλεις
πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὅν ἐγὼ 850
ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ὥν ὄμως,
νίκα. χρόνῳ γάρ, οἰδ' ἐγώ, γνώσει τάδε,
ὅθουνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
δρᾶς οὔτε πρόσθεν εὐργάσω βίᾳ φίλων,
οργῇ χάριν δούς, η̄ σ' ἀεὶ λυμαίνεται. 855
- XO. ἐπίσχεις αὐτοῦ, ξεῖνε. KP. μη ψαύειν λέγω.
XO. οὗτοι σ' ἀφῆσω, τῶνδέ γ' ἐστερημένος.
KP. καὶ μεῖζον ἄρα ρύσιον πόλει τάχα
θῆσεις ἐφάψομαι γάρ οὐ ταύταιν μόναιν.
XO. ἀλλ' ἐς τί τρέψει; KP. τόνδ' ἀπόξομαι λαβών. 860
XO. δεινὸν λέγοις <ἄν>. KP. τούτο νῦν πεπράξεται.

849 δόδοιπορήσεις L et codd. plerique, Brunck.: δόδοιπορήσης (sic) A, R: δόδοιπορήσης
edd. rec. plerique. νικᾶν superscr. εῑ L: νικᾶν F: νικᾶν ceteri. 850 τε post
πατρίδα addidit Triclinius: πάτραν τε Reisig. 853 σαυτὸν A, R, Ald.: αὐτὸν L
et plerique: αὐτὸν Triclinius. 854 φίλων βίᾳ L². 857 τῶνδε codd. omnes,

848 ἐτούτοιν...σκῆπτροιν, by means of these two supports,—the art. being omitted, as 471 τούτο χεῦμ'. This is simpler than to construe, 'with the help of these (girls) as supports.' Since Soph. has *ταῦτα* twice below as gen. (859, 1149), and as dat. in *O. T.* 1504, it is unlikely that he should here have used *τούτων* as fem., though this was the commoner Attic form (cp. *El.* 981 f., where *τούτω*, *τώδε* are acc. fem. dual). We should then have to take it as a case of the pron. assimilated to the gender of the predicate (see on *ταύτην...παῦλαν* 88). *ἐτ* refers to the *σκῆπτρα* as an antecedent condition of his walking. Essentially the same use, though under slightly different phases, appears in 807 ἐξ ἀπαντος: *Tr.* 875 (*βέβηκεν*) ἐξ ἀκινήτου ποδὸς: *El.* 742 ὠρθοῦθ' ὁ τήμων ὄρδος ἐξ ὀρθῶν διέρων. *σκῆπτροιν*: cp. 1109: *Eur. Hec.* 280 ἦδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή, | πόλις, τιθήη, βάκτρον, ἡγεμῶν ὄδοι.

849 δόδοιπορήσης. As between -eis and -ηs in verbal endings, neither L nor any of our MSS. has authority. The reason for preferring the aor. subj. here is one of usage. οὐ μη δόδοιπορήσης is a denial; οὐ μη δόδοιπορήσεις, a prohibition. The latter is grammatically as right as the other, but does not suit this context. (The remarks on 177 refer to

the 1st and 3rd pers. fut. ind., not to the 2nd.)

νικᾶν, to worst,—by carrying your point against them (*not* with ref. to future defeats of Thebans by Athenians, 621). Cp. 1204: *Ai.* 1353 ταῦται· κρατεῖς τοι τῶν φίλων νικώμενος, thou conquerest, when thy friends conquer thee.

851 τύραννος, one of the royal house: cp. *Tr.* 316 μὴ τῶν τυράννων; 'is he of the royal stock?' The Creon of *O. T.* 588 does not wish τύραννος *εἶναι* (to be king) μᾶλλον η̄ τύραννα δρᾶν: but the captor of the blind man's daughters must seek a touch of dignity from any source.

852 ε. γνώσει τάδε, 'thou wilt understand *these things*' (=thy present acts in their true bearings),—explained by ὄθουνεκ', etc., 'viz., that' etc. αὐτὸν =σαυτὸν: so 930, 1356: but αὐτὸν =ἐμαντόν 966, *O. T.* 138 (n.).

854 For δρᾶς followed by εὐργάσω, instead of ἔδρασας, cp. *O. T.* 54 ὡς εἴτερ ἄρξεις ... ὥσπερ κρατεῖς (n.). **Βίᾳ** φίλων applies to his *former* conduct, since, in searching out his origin, he acted against the passionate entreaties of Iocasta (*O. T.* 1060 ff.). Greek idiom uses a parataxis, οὔτε νῦν...οὔτε πρόσθεν, where ours would subordinate the second clause to the first, 'now, as before': cp. 308.

CR. So *those* two crutches shall never more prop thy steps. But since 'tis thy will to worst thy country and thy friends—whose mandate, though a prince, I here discharge—then be that victory thine. For hereafter, I wot, thou wilt come to know all this,—that now, as in time past, thou hast done thyself no good, when, in despite of friends, thou hast indulged anger, which is ever thy bane.

[*He turns to follow his guards.*

CH. Hold, stranger! CR. Hands off, I say!

CH. I will not let thee go, unless thou give back the maidens.

CR. Then wilt thou soon *cost* Athens a still dearer prize:—I will seize more than those two girls.

CH. What—whither wilt thou turn? CR. Yon man shall be my captive.

CH. A valiant threat! CR. 'Twill forthwith be a deed.

edd. plerique: *ταῦνδε* Brunc.: *τοῦνδε* (fem.) Wecklein. **859** θήσεις] *τίσεις* Nauck. *ταύρων μένων*] *τούτων μένον* id. **860** τόνδε] τόν γ' F. **861** δεινὸν λέγοις. | *τοῦτο νῦν πεπράξεται* L. Deest syllaba in codd. omnibus (praeter T

855 ὀργὴ χάριν δούς: cp. 1182; *El.* 331 θυμῷ ματαίῳ μῆχαρίσθαι κενά: Cratinus fr. inc. 146 ἔσθε καὶ σῆ γαστρὶ δῖδον χάριν. We remember his blow at Laius (*ταίω δὶ’ ὀργῆς* *O. T.* 807)—his anger with Teiresias (*ώς ὀργῆς ἔχω*, *ib.* 345)—his anger with Iocasta (*ib.* 1067)—his frantic self-blinding (*ib.* 1268).

856 The guards, carrying off Antigone, have already left the scene (847); cp. 875 μοῦνος. Creon is now about to follow them, when the Chorus again approach him, and protest that he shall not leave Colonus unless the two maidens are restored.

857 τῶνδε. So the plur. *ἀλὲ* of the two sisters below, 1107, 1367, 1379 (immediately after the *masc.* dual *ταῦνδε*, referring to the brothers), 1668; *τάδε* 1121, 1146, 1634, *O. T.* 1507, *Ant.* 579. On the other hand the *dual* of *δῖδον* occurs only thrice in Soph.; above, 445 *ταῦνδε*; *τώδε* *El.* 981 f. *bis*. (Below, 1121, *τάδε* is a corrupt *v. l.* for *τάνδε*.) It is surely needless, then, to write *ταῦνδε* (*τοῦνδε*, Wecklein) here. But Reisig's plea for the plur. is over-subtle,—that it contrasts with the *extenuating* tone of *ταύρων* in 859 (merely two). Rather Creon uses the dual because he is thinking of the two sisters *together* as the 'two supports' of Oed. (848, 445). The plur. differs from the dual simply by the *absence* of any stress on the notion of 'a pair.' The Chorus

are thinking how he had first seized Ismene (818) and then Antigone.

858 εἰ βόύσον: Then thou shalt soon deposit even a greater security for my city. *πόλει*=Thebes, as in Creon's former words, 837 *πόλει μαχεῖ*. *βόύσος* denotes what one draws to oneself, carries off, (1) as booty, (2) as a security, (3) in reprisal. Here *θήσεις* points to (2), since *ἐνέχυρον τιθέναι*, to deposit a pledge, was a regular phrase: Ar. *Ecccl.* 750 πότερον μετρικιζόμενος ἐξενήροχας | αὐτόν, ἢ φέρεις ἐνέχυρα θήσων; 'or are you taking them to be deposited as securities?' Plat. *Legg.* 820 εἰνέχυρα...τοὺς θέντας (those who have given the pledges)...τοὺς θεμένους (those to whom they have been given). *πόλει* dat. of interest, as *ἴντοτιθέναι* 'to mortgage' takes a dat. of the mortgagee: Dem. or. 27 § 25 ὃ ἴντοθεὶς τῷ πατρὶ τάνδραποδα.—The version, 'you will cause a greater prize to be taken from Athens,' is inadmissible. *θήσεις πόλει* could not mean, 'cause for Athens,' in the sense, 'cause to be taken from Athens.' If *θήσεις* meant 'cause' (instead of 'pay'), *πόλει* would still be the city which *received* the *βόύσον*.

ἔφαμοια: Aesch. *Suppl.* 412 καὶ μήτε δῆμος βούσιων ἔφαμεται, (and so) 'that the foeman shall not lay hands on you as prizes' (where the king of Argos is speaking to the Danaïdes whom he protects).

861 After δεινὸν λέγοις (L), or λέγεις,

- ΧΟ. ἦν μή γ' ὁ κραίνων τῆσδε γῆς ἀπειργάθη.
 ΟΙ. ὡς φθέγμ' ἀναιδές, η̄ σὺ γὰρ ψαύσεις ἐμοῦ;
 ΚΡ. αὐδῶ σιωπᾶν. ΟΙ. μὴ γὰρ αἴδε δαίμονες
 θεῖεν μὲν ἄφωνον τῆσδε τῆς ἀράς ἔτι
 ὃς μ', ὡς κάκιστε, ψυλὸν ὅμμιν ἀποσπάσας
 πρὸς ὅμμασιν τοῖς πρόσθεν ἔξοιχε βίᾳ.
 τοιγὰρ σέ τ' αὐτὸν καὶ γένος τὸ σὸν θεῶν
 ὁ πάντα λεύσσων Ἡλιος δοίη βίον
 τοιοῦτον οἶνον κάμε γηράναι ποτε.
 ΚΡ. ὄρατε ταῦτα, τῆσδε γῆς ἐγχώριοι;
 ΟΙ. ὄρωσι κάμε καὶ σέ, καὶ φρονοῦσ' ὅπι
 ἔργους πεπονθὼς ρήμασίν σ' ἀμύνομαι.

et Farn.), qui omnes δευὸν habent. λέγοις (ut L) L²: λέγοις superscr. ει A: λέγεις superscr. οι F: λέγεις ceteri. Lacunam alius alii modis explent. Triclinius ante τοῦτο inserit ὡς, quod est in T et Farn.: recepp. Elms., Blaydes, Campbell., alii. λέγοις ἀν Hermann.: λέγεις σύ Heimsoeth., Dindorf.: λέγεις τοι L, Dindorf: δευὸς λόγοι ει Wecklein: δευὸν λόγοι σου Nauck. **862** ἦ μι. Creonti hunc versum tribuunt codd., Choro Pideritus (μ' in σ' mutans), quem secuti sunt Dindorf, et (μ' in γ' mutans) Wecklein. ἀπειράθοι L². **863** φθέγμ]
θέμψι coni. Blaydes.—ψάσεις B, T, Farn., edd. rec. plerique: ψάνεις L et ceteri codd., Ald., Reisig, Wecklein. **865** θέμψι L, ν superscr. a pr. m.—
τῆσδε γῆς codd. omnes: τῆσδε τῆς ed. London. an. 1747, edd. plerique: τῆσδε σῆς

a syllable has to be supplied conjecturally. Trichlinius added ὡς ('be sure that,' 45) before τοῦτο: but this mars the rhythm: and the simple fut. (as in 860) is more forcible. The optat. λέγους of L., which is not likely to be a mere error for λέγεις, strongly favours Hermann's simple remedy, δενόν λέγους ἄν, 'twere a dread deed that thou threatenest' (if only thou couldst do it): cp. on 647 μέγ' ἀν λέγους δώρημα. Next to this, I should prefer Wecklein's δενός λόγους εἴ.

πεπράξεται, 'will have been done': i.e. will be done forthwith: Dem. *De Fals. Legat.* § 74 ἐφ...ταῦτα πεπράξεσθαι δυοῦν ἡ τριῶν ἡμερῶν. Cp. O. T. 1146 n.

862 τὸν μὴ γ'. Piderit is clearly right (I think) in giving this verse to the Chorus, not to Creon. Creon, who has long since dropped the semblance of courtesy with which he began (759), cannot, of course, mean to express serious deference for the wishes of Theseus; while, as an ironical defiance, the words would be extremely tame. In the mouth of the Chorus, however, the threat has point, since they know their king's public resolve (656); it has also dramatic force, since he

is soon to appear (887). The words of Oed. (863) refer to 861. **ἀπεργάθη**: cp. El. 1271 *εἰργάθειν* (and so Eur.): Aesch. *Eum.* 566 *κατεργάθον* (aor. imper. midd.). The forms *έργαθαι*, *ἀπέργαθε* (aor., or, as some would call them, impf.) are Homeric. See n. on *O. T.* 651 *ετάκθω*.

863 φθέρη, 'voice,' rather than 'word': the conj. θέρημ (Blaydes) would efface an expressive touch. **ψάντες** might be defended as present of intention or attempt (cp. on 993 *κτενόν*): but **ψάντεις** is more natural, and expresses indignation with greater force.

864 f. αὐδῶ στιωπᾶν. Creon forbids the utterance of the curse which he forebodes; and the injunction reminds Oedipus that he is near the Awful Goddesses who impose abstinence from all ill-omened words. ‘Nay’ (*γάρ*), he cries, ‘may they suffer me to utter one imprecation more (*τέττι*).’ *γάρ* implies, ‘I will not yet be mute’; cp. also its use in wishes, *εἰ γάρ*, *εἴθε γάρ*, etc. *τέττι* recalls the former imprecation on his sons (421 ff.).—**ἀφωνον...** *ἀφάσ*: cp. on 677 *ἀνήμεμον...χειμώνων*. *τῆς* is a certain correction of the MS. *γῆς* (T for Ή).

CH. Aye, unless the ruler of this realm hinder thee.

OE. Shameless voice! Wilt thou indeed touch me?

CR. Be silent! OE. Nay, may the Powers of this place suffer me to utter yet this curse! Wretch, who, when these eyes were dark, hast reft from me by force the helpless one who was mine eyesight! Therefore to thee and to thy race may the Sun-god, the god who sees all things, yet grant an old age such as mine!

CR. See ye this, people of the land?

OE. They see both me and thee; they know that my wrongs are deeds, and my revenge—but breath.

Blaydes. ἀρᾶς F (qui μ' omittit). **866** ψιλὸν δύμ' ἀποσπάσας] φίλιον δύμ' ἀποσπάσας Meinekius: ψιλὸν δύματός με θεῖς vel μ' ἀφέτις Blaydes., τιθεῖς Froelich. **868** σεχ' αὐτὸν L, F: σε καύτον A, R: σέ γ' αὐτὸν B, T, Vat., Farn.: σέ τ' αὐτὸν Brunck.—θεῶν] πρόταν, vel Κρέων (Κρέον) coni. Blaydes. **870** γηράναι ποτε codd., quam formam (ab aoristo ἐγήραν) formae γηράναι praeferandam censem G. Curtius Verb c. v. p. 198 (=134 ed. Anglic.). Formam γηράναι probant etiam Atticistae, Moeris p. 115, et unice veram esse statuit Nauckius (*Mélanges Gréco-Rom. 2. p. 138*). Contra γηράναι tenuerunt schol. Aesch. Cho. 908, Cobetus *Mnemosyn. II. 124*, Lobeckius ad Buttm. Gr. 2. p. 138 (qui pro praesenti a verbo γήρημι

866 See Appendix on this passage. δύς, with caus. force, 'since thou hast...': see on οἴτηνες, 263. ψιλὸν δύμ' can mean only 'a defenceless eye,' i.e. a defenceless maiden (Antigone) who was to him as eyesight. The phrase has bitter point, since Creon himself, in his smooth speech, had pathetically described Antigone as τούπιόντος ἀρπάσαι (752). It is also less bold in Greek than in English, owing to the common figurative use of δύμα, as if he had said, 'my defenceless darling' (cp. on O. T. 987). ψιλὸν should not be taken as acc. masc. with με: this would be tame and forced. Cp. below 1029 οὐ ψιλὸν οὐδὲ ἄσκενον, not without allies or instruments: Ph. 953 ψιλός, οὐκ ἔχω τροφήν (when stripped of his bow). ἀποσπάσας takes a double acc. (like ἀφαιρεῖν, etc.): this is so natural that we need not desire δύς γ' or δύς μου.

867 ἔξοχει, as 894 οἴχεται...ἀποσπάσας, though he is still present: so 1009 οἴχει λαβών. As οἴχουμαι cannot have a pres. sense, the departure meant can be only that of his guards (847): so that ἔξοχει merely adds the notion of 'away' to ἀποσπάσας.—Cp. El. 809 ἀποσπάσας γάρ τῆς ἐμῆς οἴχει φρενός, etc.

868 σέ τ' αὐτὸν seems preferable to σὲ καύτον, since τε...καὶ was usual in such formulas with αὐτός, cp. 462, 559,

952, 1009, 1125: though τε was sometimes omitted when a third clause followed, as Antiph. or. 5 § 11 ἔξωλειαν αὐτῷ καὶ γένει καὶ οἰκίᾳ τῇ σὺ ἐπαράμενον. I hardly think that θεῶν can be right. It would be partitive, 'of the gods, the all-seeing Sun.' When a partitive gen. stands thus, it ought to be emphatic, as in El. 1485 τὸ γάρ βροτῶν ἀν σὸν κακῶς μεμηγμένων | θυησκειν ὁ μέλλων etc. But here there is no stress on 'gods' as opp. to other beings. I should prefer θεῶν, from which θεῶν may have arisen by the carelessness of a copyist who connected it with γένει.

869 f. **"Ηλίος:** invoked O. T. 660 (n.) οὐ τὸν πάντων θεῶν θεὸν τρόπων "Άλιον, as the all-seeing god whom no deceit can escape. **βλοῦ** cogn. acc., instead of γηράς. **καμέ:** see on 53. In the *Antigone* Creon's wife Eurydice and his son Haemon commit suicide,—another son, Megareus, having already devoted his life for Thebes. But in Creon's own person, at least, the curse was fulfilled by his surviving all that he loved best. (Cp. Ant. 1317 ff.)

871 δράτε: he calls on them to witness the unnatural imprecation: cp. 813 μαρτύρουματ.

873 ἔργοις: cp. on 782. **ρήμασιν** is said with a bitter consciousness of impotence at this critical moment.

ΚΡ. οὗτοι καθέξω θυμόν, ἀλλ' ἄξω βίᾳ
κεὶ μοῦνός εἴμι τόνδε καὶ χρόνῳ βραδύς. 875

ἀντ. ΟΙ. ἵω τάλας.

ΧΟ. 2 ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ τάδε δοκεῖς τελεῖν.

ΚΡ. 3 δοκῶ. ΧΟ. τάνδ' ἄρ' οὐκέτι νεμῶ πόλιν.

ΚΡ. 4 τοῖς τοι δικαίοις χώραβραχὺς νικᾶ μέγαν. 880

ΟΙ. 5 ἀκούεθ' οἵα φθέγγεται; ΧΟ. τά γ' οὐ τελεῖ.

6 <Ζεύς μοι ξυνίστω.> ΚΡ. Ζεὺς γ' ἀν εἰδείη, σὺ δ' οὖ.

ΧΟ. 7 ἄρ' οὐχ ὕβρις τάδ'; ΚΡ. ὕβρις, ἀλλ' ἀνεκτέα.

ΧΟ. 8 ἵω πᾶς λεώς, ἵω γὰς πρόμοι,

9 μόλετε σύν τάχει, μόλετ' ἐπεὶ πέραν 885

10 περῶστ' οὔδε δῆ.

ΘΗ. τίς ποθ' ἡ βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ ἐναλίῳ θεῷ τοῦδ' ἐπιστάτη Κολωνοῦ; λέξαθ', ως εἰδὼ τὸ πᾶν, οὐχάριν δεῦρ' ἥξα θᾶσσον ἡ καθ' ἥδονὴν ποδός. 890

habet, aoristi vi tamen praedito). **875** μοῦνος L et plerique: μόνος A, R.—τόνδε] τόνδε B, T, Vat., Farn.—χρόνῳ βραδύς, superscripto γηρῶν· βαρύν· (a manu pr.?) L; ascripsit S in marg., τὸ παλαιόν φησι βαρύν· χρόνῳ βραδύς ceteri codd., nisi quod conjecturam χρόνῳ βραχὺς (ex v. 880 fortasse natam) habent T, Vat., Farn. **877** λῦμ' A (a correctore), R: δεῦμ' B, Vat.: δῆ μ' L²: λῆμ' L et cett. **879** νέμων codd.: νεμει Reisigius, monente schol., qui sic interpretatur: ταύτην δέ ἄροι οὐκέτι νομῶ πόλιν. **882** Trimetrum mutilum exhibent codd., KΡ. Ζεὺς ταῦτ' ἀν εἰδείη, σὺ δ' οὐ. Litteras σ ταῦτ' in litura habet L. Certe non Ζεύς τ' ἀν scripserat pr. m.: quid re vera scriperit, incertum videtur. Elmslieus edidit KΡ. Ζεὺς ταῦτ' ἀν εἰδείη. σὺ δ' οὐ **** Hermannus . . . Ζεύς, KΡ. ταῦτ' ἀν εἰδείη, σὺ δ' οὐ, ut comminatio sit quam Creon antevertit, qualis εἰ δ' ἔστ' ἔτι

875 μοῦνος, as 991, 1250: cp. O. T. 1418 n. βραδύς (cp. 306) seems more fitting here than βαρύς, which has no MS. warrant except L's superscript variant γηρῶν (sic) βαρύς,—perh. corruption of γηρά βαρύς. In O. T. 17 σὺν γηρᾷ βαρεῖς=weighed down with age, while in Aι. 1017 ἐν γηρᾷ βαρύς=peevish in old age. The conjecture βραχὺς was intended to mean 'weak' (880).

876 ἵω τάλας: see on 833.

879 τάνδε (πόλιν) οὐκέτι πόλιν νεμῶ, I will no longer reckon Athens a city. Cp. O. T. 1080 ἐμαντὸν πατέα τῆς Τύχης νέμων: El. 597 καὶ σ' ἔγωγε δεσπότιν | η μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω. The fut. is better than the pres. here, since the latter would assume Creon's triumph.

880 τοῖς...δικαίοις, instrumental dat., by means of τὰ δικαια, i.e., by having justice on one's side. 'In a just cause, one feeble man is stronger than a city.' Cp. fr. 76 τοῖς γὰρ δικαίοις ἀντέχεις οὐ βράδιον: fr. 78 καὶ γὰρ δικαῖα γλῶσσ' ἔχει κράτος μέγα. Here he speaks of the moral force with which Δικη inspires her champion, while in 957 he admits himself to be physically helpless—κει δικαιούσις λέγω. βραχὺς, of slight physical strength: cp. §86: and for μέγαν cp. on 148.

881 τά = δ: cp. on 747.

882 Ζεύς γ' ἀν...σὺ δ οὐ. The lacuna certainly preceded these words. The words in the strophe answering to τά γ' οὐ τελεῖ and to the lacuna are 838 f. ΧΟ. μέθες χεροὺν | τὴν πατέα θᾶσσον. It

CR. I will not curb my wrath—nay, alone though I am, and slow with age, I'll take yon man by force.

[*He approaches OEDIPUS as if to seize him.*

OE. Woe is me!

Anti-strophe.

CH. 'Tis a bold spirit that thou hast brought with thee, stranger, if thou thinkest to achieve this.

CR. I do. CH. Then will I deem Athens a city no more.

CR. In a just cause the weak vanquishes the strong.

OE. Hear ye his words? CH. Yea, words which he shall not turn to deeds, Zeus knows! CR. Zeus haply knows—thou dost not.

CH. Insolence! CR. Insolence which thou must bear.

CH. What ho, people, rulers of the land, ho, hither with all speed, hither! These men are on their way to cross our borders!

Enter THESEUS.

TH. What means this shout? What is the trouble? What fear can have moved you to stay my sacrifice at the altar unto the sea-god, the lord of your Colonus? Speak, that I may know all, since therefore have I sped hither with more than easeful speed of foot.

Zeus.—Blaydes.: KP. οὐ γὰρ τελῶ; *Zeus τῷντ' ἀν εἰδέη,* σὺ δ' οὐ.—Enger.: ἵστω μέγας *Zeus.* KP. *Zeus γ' ἀν κ.τ.λ.*—Hartung.: *ἵστω τόδε Zeus.* KP. *Ζεὺς ἀν κ.τ.λ.*—Lacunam in textu indicans Dindorfus conicit εἰ *Zeus ἔτι Zeus.* KP. *Ζεὺς ἀν κ.τ.λ.*—Campbell.: *Ζεύς μοι ἔνιστωρ.* KP. *Ζεύς γ' ἀν κ.τ.λ.*—Spengel.: *σαφῶς ἔγῳδα.* **885 sq.** *πέραν | περῶσι δῆ L et codd. omnes praeter Triclinianos, qui Triclinii conjecturam δῆτα pro δῆ habent: cf. ad v. 843. πέραν | περῶσι οἴδε δῆ Elmsleius. περῶσ' δῆδη ὅκαν Blaydes. (omissio πέραν).* **889** *λέξαθ' λέξετ' R: λέξασθον B, Vat.*—*ώσιδω L, ωσ iōw A, R, al.: ωσ εἰδῶ B, T, Vat., Farn.* **890** *Hunc versum pro spurio habet Nauck.*

is probable, then, that the lost words here belonged to the Chorus, being such as *Zeus μοι ἔνιστω.*

883 *ἀνεκτέα*, nom. neut. plur.: cp. on 495 δύναται.

884 *πρόμοι*, invoking a higher power than the *ἔντοτοι* of Colonus (841), prepares the entrance of the king. For the plur., meaning Theseus, cp. *ἀνακτάς* 295 n., 1667.

885 f. *πέραν περῶσ' οἴδε δῆ,* 'yonder men' (with a gesture in the direction taken by Creon's guards) 'are already passing *towards the other side.*' Elmsley wrote *πέρα*, which as adv. would mean 'further.' But *πέραν* is right, since the

Chorus is thinking of a passage from the Attic to the Boeotian side of the frontier, as of a passage across a river. *πέρα* is *ultra*, 'to some point beyond' a line which is either left to be understood, or expressed in the gen.: *πέραν* is *trans*, 'on, or to, the further side' of a river, sea, or intervening space. *περῶσι* implies only that the fugitives are *on their way to* the border,—not that they are now actually crossing it. *δῆ* nearly = *ἡδη*: O. T. 968 n.

888 f. *βωμὸν*, Poseidon's altar at Colonus: see on 55. *ἴσχετ'*: see on 429.

890 *θάσσον τῇ καθ' ηδονὴν*: see on 598.

ΟΙ. ὁ φίλτατ^ρ, ἔγνων γάρ τὸ προσφώνημά σου,
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.

ΘΗ. τὰ ποῖα ταῦτα; τίς δ' ὁ πημῆνας; λέγε.

ΟΙ. Κρέων ὥδ^ρ, ὃν δέδορκας, οἴχεται τέκνων
ἀποσπάσας μου τὴν μόνην ξυνωρίδα.

895

ΘΗ. πῶς εἶπας; ΟΙ. οἵα περ πέπονθ' ἀκήκοας.

ΘΗ. οὐκούν τις ὡς τάχιστα προσπόλων μολὼν
πρὸς τούσδε βωμοὺς πάντ' ἀναγκάσει λεὼν
ἄντιπτον ἵππότην τε θυμάτων ἄπο
σπεύδειν ἀπὸ ρυτῆρος, ἐνθα δίστομοι
μάλιστα συμβάλλουσιν ἐμπόρων ὄδοι,
ὡς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
ξένω γένωμαι τῷδε, χειρωθεῖς βίᾳ.

900

ἴθ^ρ, ὡς ἀνωγα, σὺν τάχει. τοῦτον δ' ἐγώ,
εἰ μὲν δὶς ὄργης ἥκον ἦς ὥδ^ρ ἄξιος,

905

ἄτρωτον οὐ μεθῆκ^ρ ἀν ἐξ ἐμῆς χερός·

νῦν δ' οὐστερ^ρ αὐτὸς τοὺς νόμους εἰσῆλθ^ρ ἔχων,
τούτοισι κούκ^ρ ἄλλοισιν ἀρμοσθήσεται.

893 τὶς δ]^ρ τὶς σ'^ρ Nauck.: idem in v. 896 ποῖο^ρ pro πῶσ. **897** οὐκοῦν L: οὐκ οὖν Elms., Wecklein.: οὐκούν edd. plerique. **898** Hunc v. omisit in textu, addit in margine pr. m. L, ἄντιπτον scribens, ut εὐτίπτον pro εὐτίππον in v. 711 (recte tamen εὐτίππον in v. 668).—Pro ἄπο Meinekius πάρα. **902** δ' habent codd. plerique, omittunt L, F: τ'^ρ L². **905** Vociς ἥκον litteram o in litura habet L, ex ω potius quam ex ε, ut arguit liturae spatium. ἥκεν schol. in lemmate. **906** οὐδ'

891 ἔγνων: so O. T. 1325 γεγνώσκω σαφῶς, | καὶ περ σκοτεινός, τὴν γε σὴν αὐδὴν δύωσ.

893 τὰ ποῖα ταῦτα; The art. is prefixed to ποῖος when it asks for further definition: Plat. Crat. 395 D ΣΩ. εἰ ἀληθῆ (ἐστι) τὰ περὶ αὐτὸν λεγόμενα. EPM. τὰ ποῖα ταῦτα;

894 η. οἴχεται: cp. on 867.—τὴν μόνην: his sons are as dead to him (cp. 445).

896 περ in the thesis of the 3rd foot is remarkable, and very unpleasing. Rhythm and sense would both gain if we could read οἴλα καὶ πέπονθ' ('indeed suffered').

897 η. οὐκούν τις...ἀναγκάσει, 'will not some one, then, compel?' = 'then let some one compel': cp. O. T. 430 n. τούσδε βωμούς: the plur. might be merely poetical for the sing. (888, cp. Ant. 106), but here perh. refers to the association of Poseidon "Ιππιος with

Athena 'Ιππια (1069).

899 π. Join σπεύδειν ἀπὸ θυμάτων, ἀντίπτον τε ἀπὸ ρυτῆρος: to hasten from the sacrifice, some on foot, others on horseback, with slack rein. The worshippers of the "Ιππιος and Ιππια are in part Ιππεῖς (cp. 1070), and have their horses with them. The place of ἀπὸ δέ π. is due to the fact that these horsemen are the important pursuers, ἀντίπτον being added merely to give the notion of a pursuit *en masse*. Thus there is some formal resemblance to Ant. 1108 τι', τι', ὅπλοι, | οἱ τ' θύτες οἱ τ' ἀπόθυτες, though there 'present and absent' is merely a colloquial phrase for 'every one.'

ἀπὸ ρυτῆρος, 'away from the rein,' i.e. 'unchecked by the rein,' *immissis habens*: Phrynicus *ap.* Bekker *Anecd.* p. 24 ἀπὸ ρυτῆρος τρέχουν ιππον̄ οἷον ἀπὸ χαλινοῦ ή ἀνευ χαλινοῦ. Cp. El. 1127 ἀπ' ἐλπίδωι, contrary to my hopes: ΖΥ. 389 οὐκ ἀπὸ γνώμης, not against my judgment: and so

OE. Ah, friend,—I know thy voice,—yon man, but now,
hath done me foul wrong.

TH. What is that wrong? And who hath wrought it?
Speak!

OE. Creon, whom thou seest there, hath torn away from
me my two children,—mine all.

TH. What dost thou tell me? OE. Thou hast heard my
wrong.

TH. (*To his attendants*). Haste, one of you, to the altars
yonder,—constrain the folk to leave the sacrifice, and to speed—
footmen,—horsemen all, with slack rein,—to the region where
the two high-ways meet, lest the maidens pass, and I become
a mockery to this stranger, as one spoiled by force. Away, I tell
thee—quick!—(*Turning towards CREON*) As for yon man—
if my wrath went as far as he deserves—I would not have
suffered him to go scathless from my hand. But now such law
as he himself hath brought shall be the rule for his correction.—

ἀφῆκ' ἀν L (erasis post κ duabus litteris, fortasse εν), F: οὐκ ἀφῆκ' ἀν L², B, T, Vat.,
Farn.: οὐ μεθῆκ' ἀν A, R. Habet L quoque οὐ μεθῆκ' ἀν in margine. Sunt qui Scho-
liastae id deberi credant: mihi quidem a prima manu scriptum esse videtur, quae,
positis ad voces ἀφῆκ' et μεθῆκ' notulis, suam ipsius scripturam corrigere voluit.
907 ὥσπερ codd.: οὐσπερ Reiskius.—τὸν νόμον εἰσῆλθος ξχων] Coniecit θίνυθεν νόμον

οὐκ ἀπὸ τρόπου (not unreasonably), οὐκ
ἀπὸ καιροῦ, etc. Plut. *Dion* 42 οὐτοὶ διε-
λάσαντες τὴν ὁδὸν Ἱπποῖς ἀπὸ δυτῆρος
ῆκον εἰς Λεοντίνους τῆς ἵμερας ἥδη κατα-
φερομένης, ‘having ridden the whole dis-
tance at full speed.’

διστομοὶ...όδοι. See map in Appendix
on 1059. The two roads meant are prob-
ably:—(1) A road leading from Colonus,
north of the Sacred Way, to the pass
now called Daphnè, a depression in the
range of Mount Aegaleos through which
the Sacred Way issued from the plain
of Athens, after which it skirted the
shores of the bay of Eleusis. The be-
ginning of this road is shown by the map
in the Introduction. (2) A road diverg-
ing from the former in a N. W. direction,
and going round the N. end of the same
range of Aegaleos, at a point some miles
N. of the Daphnè pass, into the Thri-
asian plain. By either route the captors
could gain the pass of Dryoscephalæ, over
Mount Cithaeron, leading from
Attica into Boeotia. The hope of
Theseus is that the pursuers may reach
the point of bifurcation before the captors,
since it is conceivable that the latter

should wait to be joined by their master,
Creon. See on 1054 ff.

μάλιστα with ένθα, lit., ‘to about the
place where’: cp. Her. 1. 191 ἀνδρὶ ως ἐς
μέσον μηρὸν μάλιστά κη, ‘just about to
the height of a man’s thigh.’

904 ιθ', said to the πρόσπολος (897).

905 δι' δρυῆς ἤκον, ‘were in such
wrath,’ rather than, ‘had come hither in
such wrath.’ Cp. Eur. *Or.* 757 λέξον διὰ
φθόβον γάρ ἔρχομαι, ‘for I begin to fear.’
Her. 1. 169 διὰ μάχης...πτίκοντο Ἀρτάγε,
gave him battle. Cp. on *O. T.* 773.

906 μεθῆκ', suggesting a relaxed
grasp, is better than the more general
ἀφῆκ' here: cp. 834.

907 οὐσπερ...τὸν νόμον: antecedent
drawn into relative clause: cp. *Ant.* 404
θάπτονταν δὲ σὺ τὸν νεκρὸν | ἀπεῖπας,
where the schol. quotes Cratinus (fr.
159), δυπερ φιλοκλέης τὸν λόγον διέφθορεν.

908 τούτουσιν, instrum. dat., **ἀρμοσ-**
θήσεται, he shall be brought to order,
regulated: Ar. *Eq.* 1235 ΚΔ. πᾶς ὁ
ἔφοιτας ἐς τίνος διδασκάλου; | ΑΔ. ἐν ταῖς
εὐστρατι κονδύλοις ἡρμοττεῖν, ‘was kept
in order’ by blows: Lucian *Toxaris* 17
τὸν ἄρρωστην δι ήρμοσέ τὴν Ἀσταν τότε.

οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἀν
κείνας ἐναργεῖς δεῦρο μοι στήσῃς ἄγων·
ἔπει δέδρακας οὗτ' ἐμοῦ καταξίως
οὐθὲ ὃν πέφυκας αὐτὸς οὔτε σῆς χθονός,
ὅστις δίκαι ἀσκοῦσαν εἰσελθὼν πόλιν
κάνει νόμου κραίνουσαν οὐδέν, εἴτ' ἀφεὶς
τὰ τῆσδε τῆς γῆς κύρι' ὥδ' ἐπεισπεσῶν
ἄγεις θ' ἀ χρηζεῖς καὶ παρίστασαι βίᾳ·
καὶ μοι πόλιν κένανδρον ή δούλην τινὰ
ἔδοξας εἶναι, καմ' ἵσον τῷ μηδενί.
καίτοι σε Θήβαι γ' οὐκ ἐπαιδευσταν κακόν·
οὐ γάρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν,
οὐδὲ ἀν σ' ἐπαινέσειαν, εἰ πυθοίατο
συλῶντα τάμα καὶ τὰ τῶν θεῶν, βίᾳ
ἄγοντα φωτῶν ἀθλίων ἰκτήρια.
οὐκούν ἔγωγ' ἀν σῆς ἐπεμβαίνων χθονός,
οὐδὲ εἰ τὰ πάντων εἶχον ἐνδικώτατα,

ἔχων Nauck.: ἥλθε δέιπρ' ἔχων νῦμον inter alia Blaydes. **909 ποτ'** ξει A: ποθ' ξει L, θ ex τ facto; pr. m. ποτ' ξει (sic) scripsit, ut est in R. ποθ' ξει F, Vat.: ποθ' ξει T, cum gloss. ἄψη. **910 στήσει** L cum plerique: στήσης (vel στήσης) A, B, L². **911 ἐμοῦ** A et plerique: μον L, ἐμοι Vat.: σον Nauck.—καράξι ἀναconieci Bothius: κατάξι Elms. **912 sq. αὐτὸς**] ἀστός Meinekius: υἱὸς Nauck., qui

910 ἐναργεῖς, before my eyes: *Tr.* 223.
τάδ' ἀντιπρῷα δῆ σοι | βλέπειν πάρεστ'
ἐναργῆ.—ἄγων, as *Il.* 2. 558 στῆσε δ'
ἄγων: below, 1342. Cp. 475 λαβών.

911 κατάξια δρᾶν would be more usual than καταξίως δρᾶν: but the latter is no more incorrect than is δρθώς or καλώς δρᾶν.

912 ὁν = τούτων ὁν, possessive gen., here denoting origin: cp. on 214.

913 f. Athens 'practises justice,' i.e. respects the rights of other states; and 'determines (*κρατεῖ*) nothing without law,' i.e. admits no claim which the laws do not sanction. Oedipus had placed himself and his daughters under the protection of Attic law. Creon should have sought legal warrant for their removal.

914 *et*‘, ‘after that’, ‘nevertheless’: cp. 418, 1005. **dōfis**: cp. 1537.

915 τὰ...κύρια, the constituted authorities, like τὰ τέλη, a phrase suggestive of *constitutional* monarchy, in which the citizens have some voice: as Theseus

himself says in Eur. *Suppl.* 350 ἀλλὰ τοῦ λόγου | προσδοὺς ἔχοιμ^ν ἀν δῆμον εἰμενέ στερον (proposing to refer a question to the people), and describes himself (*ib.* 353) as ἐλευθερώσας τήνδ^ν τούψηφον πόλιν.

ἐπεισπεσών, of an abrupt or violent entrance, as Xen. *Cyr.* 7. 5. 27 οὐδὲ ἐπὶ τοὺς φίλακας ταχθέντες ἐπεισπίπτουσιν αὐτοῖς πίνουσι.

άγειν καὶ φέρειν: παρίστασαι, bring to your own side, subjugate; Thuc. I. 98. Ναζίος...ποτολέμησαν καὶ πολιωρκίᾳ παρεστήσαντο.

917 κένανδρον...ἢ δούλην τινά, some State destitute of inhabitants, or else only peopled by spiritless slaves. Cp. O. T. 56, and Thuc. 7. 77 ἀνδρες γάρ πόλις, καὶ οὐ τελγη οὐδὲ νῆσες ἀνδρῶν κενα. So in Aesch. Suppl. 913 the king of Argos asks the insolent herald, ἀλλ' ἡ γυναικῶν ἐς πόλιων δοκεῖς μολεῖν; The desire to find Creon's absconson (940) here has prompted the conjecture of δούλης διλύειν; but see on 942.

918 τῷ μηδενί, dat. of τὸ μηδέν; cp.

(Addressing CREON.) Thou shalt not quit this land until thou bring those maidens, and produce them in my sight; for thy deed is a disgrace to me, and to thine own race, and to thy country. Thou hast come unto a city that observes justice, and sanctions nothing without law,—yet thou hast put her lawful powers aside,—thou hast made this rude inroad,—thou art taking captives at thy pleasure, and snatching prizes by violence, as in the belief that my city was void of men, or manned by slaves; and I—a thing of nought.

Yet 'tis not by Theban training that thou art base; Thebes is not wont to rear unrighteous sons; nor would she praise thee, if she learned that thou art spoiling me,—yea, spoiling the gods, when by force thou leadest off their hapless suppliants. Now, were my foot upon thy soil, never would I wrest or plunder, without licence from the ruler of the land, whoso he might be—

προ σῆς χθονές... πόλιν legere vult σῆς πόλεως... χθόνα. 915 ἐπιτεσάν L, F: ἐπεισ-
τεούσῃ cett. Cf. v. 924. 917 δούλην τινὰ] βουλής δίχα Wecklein.: β. κενήν
F. Kernius. 918 κάρ] καὶ μ' A, R. 919—923 Hos quinque vv. spurios cen-
set Badham.; unum v. 920 Nauck. 924 ἐπιβαίνων L, A, L², F, Ald.: ἐπειβαίνων

Tyr. 1107 καν τὸ μηδὲν ὁ. Her. 8. 106
δτι με ἀντ' ἀνδρὸς ἐποίησας τὸ μηδὲν εἶναι
(sc. εἴνουχον). Cp. *O. T.* 638, 1019.

919 Θῆβαι. A courteous exoneration of Thebes accords with the hereditary *ξείλια* which this play supposes: see on 632, and cp. the compliments to Thebes in 929, 937. It has been seriously suggested that all these touches must have been inserted by Sophocles the grandson, because in the poet's time Athens and Thebes were not usually on the best terms. *ἐπαίδευσαν*, more than *ἔθρευσαν*, implying a moral and mental training: cp. Pind. fr. 180 οὕτοι με ξένον | οὐδ' ἀστημονα Μοισῶν ἐπαίδευσαν κλυταί | Θῆβαι: so of the Spartan public training, Thuc. i. 84 ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδεύμενοι. Athens is τῆς Ἑλλάδος παίδευσις (id. 2. 41).

921 πυθοίατο, cp. 945, and n. on 44.
922 ε. συλώντα κ.τ.λ., forcibly carrying off what belongs to me,—yes, and what belongs to the *gods*, when you seek to lead captive unhappy men who are suppliants. It is best to put a comma after *τὰ τῶν θεῶν*, which is explained by *βίᾳ ἄγοντα*, etc. He robs the *gods* when he seeks to seize the sacred suppliant of the Eumenides (44, 287). He robs Theseus (*τείρια*) when he seizes persons who are under the protection of Attic law

(915). If *τὰ τῶν θεῶν φωτῶν ἀλικτήρια* were joined (as Blaydes prefers), the double gen. would be very awkward.

φωτῶν ἀλικτῶν ικτήρια=literally 'suppliant objects consisting in hapless persons,' = *φῶτας ἀλικτῶν ικτήριος*. The gen. defines the 'material,' or nature, of the *ικτήρια*, as in *EL.* 758 σῶμα δειλαῖς στοῦδοι is a body consisting in (reduced to) ashes. We could not render, 'the emblems of supplication brought by hapless persons.' Nor, again, 'The suppliants belonging to a wretched man' (the two maidens). In the following periphrases we see an analogous poet. use of the neut. plur., though the relation to the gen. is not precisely the same: *Ant.* 1209 ἀθλας δοσημα... βοή, 'confused accents of a mournful cry,' where the gen. might be either of material, as here, or possessive: *ib.* 1265 ὡμοι ἔμων ἄνολβα βούλευμάτων (partitive gen.): *Eur. Ph.* 1485 οὐ προκαλυπτομένα βοτρυχώδεος | ἀβρά παρθίος, 'not veiling the delicate cheek,'—for this is clearly the sense, rather than 'spreading a delicate veil' (*sc. καλύμματα*) over it.

924 ἐπειβαίνων: cp. on 400. Theseus points his reproof, as Oed. did in 776 ff., by asking Creon to imagine their respective situations reversed.

925 εἶχον, since *ἐνδικώτατα=μέγιστα*

ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς
οὐθ' εἴλκον οὐτ' ἀν ἥγον, ἀλλ' ἡπιστάμην
ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.
σὺ δ' ἀξίαν οὐκ οὖσαν αἰσχύνεις πόλι
τὴν αὐτὸς αὐτοῦ, καὶ σ' ὁ πληθύων χρόνος
γέρονθ' ὄμοιν τίθησι καὶ τοῦ νοῦ κενόν.
εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
τὰς παιδας ὡς τάχιστα δεῦρ' ἄγειν τινά,
εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
ἔνιαι βίᾳ τε κούχι ἔκών· καὶ ταῦτά σοι
τῷ νῷ θ' ὄμοιώς κάπο τῆς γλώσσης λέγω.
930
ΧΟ. ὄρφας ἵν' ἥκεις, ω̄ ἔξεν'; ὡς ἀφ' ὧν μὲν εἰ
φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.
935
ΚΡ. ἔγὼ οὐτ' ἄναιδρον τήνδε τὴν πόλιν λέγων,

B, T, Vat.: ἐπ' ἐμβαλνων Farn.: σῆς ἀν ἐπιβαλνων coni. Elmsl. 926 χθονὸς]
πόλεως Heimsoeth, recep. Wecklein. Versum defendendum censuit Schneidewin.
928 ξένον L, A, codd. plerique: ξένον Vat. In ἀστοῖς L pr. m. στ ex ντ
fecit. 929 αἰσχύνεις] ει factum ex η L. 931 τοῦ νοῦ] φρενῶν Nauck.
934 θέλει Vat. 936 τῷ νῷ codd.: τοῦ νοῦ Meinekius: νοῶ Hartung.: φρονῶ

δικαιώματα: Thuc. 1. 41 δικαιώματα τάδε
πρὸς ὑμᾶς ἔχομεν: and so id. 3. 54 παρ-
εχόμενοι...ἀ ἔχομεν δικαια, advancing the
just pleas which are ours.

926 ἀνευ γε τοῦ κραίνοντος, iniussu
dominatoris, cp. Il. 15. 213 ἀνεν ἐμέθεν
καὶ Ἀθρωαῖς ἀγελεῖς, without my con-
sent and hers. χθονὸς, gen. with κρ., as
Ai. 1050 δὲ κραίνει στρατοῦ. ὅστις ἦν:
the verb in the relative clause is assimilated to the form of the conditional sen-
tence: cp. Plat. Men. 89 Β εἰ φύσει
οἱ ἀγαθοὶ ἔγλυχοντο, ησάν πον ἀν ἡμῖν
οἱ ἔγλυχωσκον τῷν νέων τοῦς ἀγαθοὺς
τὰς φύσεις: Xen. Mem. 1. 7. 3 κυβερνᾶν
καταταθεῖς (=ει καταταθεῖη) ὁ μῆ
ἐπιστάμενος ἀπολέσειν ἀν οὐς ἥκιστα
βούλοιτο.

927 οὐθ' εἴλκον οὐτ' ἀν ἥγον. The
chief protasis is contained in the partic.
ἐπειβαλνων (924), =ει ἐπειβανον, while
ει...εἴχον merely subjoins a special case
in which the apodosis would still hold
good:—ει ἐπειβανον, οὐκ ἀν εἴλκον, οὐδὲ
(εἴλκον ἀν) ει εἴχον. Remark that the
form of the apodosis, οὐθ' εἴλκον...ἀν etc.,
does not logically imply, 'I am now
dragging,' but merely, 'I am not now for-
bearing to drag': there is no opportunity
for such abstention, since the fact sup-
posed by ἐπειβαλνων ('if I were on Theban

soil') is non-existent. The conditional
form with the imperf. indic. has been
preferred to that with the optative (used
in the similar illustration at 776), because
Theseus is thinking of what Creon is
actually doing.

928 ξένον, for whom the first rule
should be, ἀστοῖς ἵσα μελετᾶν (171, cp.
13). Cp. Aesch. Suppl. 917 (the Argive
king to the Egyptian herald who threatens
to drag off the Danaïdes by force), ξένος
μεν εἴλαι πρῶτον οὐκ ἐπίστασαι.

929 δέξαιον οὐκ οὖσαν, immeritam;
Dem. In Mid. § 217 εἰμὶ δὲ οὐ τοτω
ὑμῖν δέξιος, 'I do not deserve such (harsh)
treatment at your hands': cp. δέξιον τυδ
τυρος, to condemn one to a punishment,
O. T. 1449 (n.).

930 τὴν αὐτὸς αὐτοῦ: cp. 1356, Ai.
1132 τούς γ' αὐτὸς αὐτοῦ πολεμόνος: Aesch.
P. V. 921 ἐτ' αὐτὸς αὐτῷ: iō. 762 πρὸς
αὐτὸς αὐτοῦ κενοφόρων βουλευμάτων. In
this hyperbaton αὐτὸς merely adds em-
phasis to the reflexive. If αὐτὸς is meant
to stand out with its full separate force, it
precedes the prep., as αὐτὸς πρὸς αὐτοῦ
twice in Soph. (Ant. 1177, Ai. 906).

930 Λ. ὁ πληθύων χρόνος, the growing
number of thy years; cp. on 377 and 7.
τοῦ νοῦ, which is just what old age ought
to bring: fr. 240 κατπερ γέρων ὡν̄ ἀλλὰ

no, though my claim were of all claims most just: I should know how an alien ought to live among citizens. But thou art shaming a city that deserves it not, even thine own; and the fulness of thy years brings thee an old age bereft of wit.

I have said, then, and I say it once again—let the maidens be brought hither with all speed, unless thou wouldest sojourn in this land by no free choice;—and this I tell thee from my soul, as with my lips.

CH. Seest thou thy plight, O stranger? Thou art deemed to come of a just race; but thy deeds are found evil.

CR. Not counting this city void of manhood,

Schneidewin., recep. Wecklein. 938 δρῶν τ' L, L², F: δρῶν δ' cett.—ἔφευρσκη L, ἔφ' εὐρίσκει F, εὐρίσκει (sic) L². 939 ἐγώ οὐτ', L, F: ἐγ' οὐτ' T, Farn.: ἐγώ μὲν οὐτ', L²: ἐγώ οὐκ A, B, R, Vat.—νέμων Schneidewin.: λέγων A, B, R, Vat.: λέγω L, F, L².

τῷ γῆρᾳ φιλεῖ | χώ νοῦς διαρτεῖν καὶ τὸ βουλεύειν ἀ δεῖ: Aesch. fr. 391 γῆρας γάρ ηῆς ἐστιν ἐνδικώτερον.

933 τινά, simply 'some one': not here a threatening substitute for σέ (as in *Ai.* 1138, *Ant.* 751). Indifference as to the agent strengthens insistence on the *act*.

934 The essence of the notion conveyed by μέτοικος, in ordinary Attic usage, was a voluntary sojourn, terminable at the will of the sojourner. Hence the irony here. With a similar force the Attic poets apply it to one who has found his 'last, long home' in foreign earth. Aesch. *Cho.* 683 εἰτ' οὐν κομίζειν δόξα νικήσει φίλων, | εἰτ' οὐν μέτοικον, εἰς τὸ πᾶν ἀεὶ ξένον, | θάπτειν: 'whether his friends decide to bring his ashes home, or to bury him among strangers, an alien utterly for ever': so a Persian whose corpse was left at Salamis is στηρπᾶς μέτοικος γῆς ἐκεί (*Pers.* 319): Eur. *Her.* 1033 μέτοικος ἀεὶ κείσομαι κατὰ χθονὸς (the Argive Eurystheus buried in Attica). Cp. *O. T.* 452 n.

935 βίᾳ τε κούχ ἐκ. as *O. T.* 1275 πολλάκις τε κούχ ἀπαξ. κούχ ἐκών, not καὶ μὴ ἐκών, though dependent on εἰ, since οὐχ ἐκών = άκών: cp. *Ai.* 1131 εἰ τοὺς θανάτας οὐκ-έξει θάπτειν: *Lys.* or. 13 § 62 εἰ μὲν οὖν οὐ-πολλοὶ ήσαν.

936 The words τῷ νῷ have been suspected by recent criticism. They seem to me sound. The sense is, 'these things, which I say to you, are *purposed by my mind* as really as they are uttered by my tongue.' With τῷ νῷ a verb meaning 'I intend' (e.g. διανοῦμαι) should strictly have been used; but the verb appropriate

to ἀπὸ γλώσσης is made to serve for both. For a similar zeugma cp. *O. T.* 116 οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ οὐδού | κατεῖ, where the verb appropriate to ἄγγελος, viz. ήλθε, has to be supplied from κατεῖ. To Meineke's τοῦ νοῦ governed by ἀπό it may be objected that ἐκ would be the right prep., as in ἐκ θυμοῦ, ἐκ ψυχῆς. ἀπὸ γλώσσης usw. = 'by word of mouth' (as opp. to 'by letter'), as in Thuc. 7. 10.—For the antithesis cp. Plat. *Symp.* 199 Α ἡ λόγοτος οὖν ὑπέσχετο, η δὲ φρῆσις (alluding to Eur. *Hipp.* 612).

937 οὐ δόξα οὐ τίκεις: an indignant reproach, as *O. T.* 687. οὐφ' οὐν = αὐτὸς τούτων, αφ' οὐ (cp. on 274): 'Judging by the folk from whom thou art sprung (the Thebans, cp. 919), thou seemest just'—i.e., a member of a just race. For ἀπὸ of judging by a thing, cp. on 15. The Greek sense of the prep. with the relative here is really the same as with the supplied antecedent. It is our idiom which makes them seem different.

938 οὐ γάρ οὐτ': so 998: *O. T.* 332 ἐγώ οὐτ' ἔμαντον: *Ant.* 458 ἐγώ οὐκ ἔμελλον.—L's λέγω, of which λέγων was a correction, came in by mistake from 936. Schneidewin's νέμων has been generally received, and is clearly right: cp. on 879. While μανθρός answers to κένανθρον η δούλην in 917, μβουλόν (940), which implies the lack of a guiding mind, answers to καὶ τον τῷ μηδεν in 918.—Creon's speech is as clever as it is impudent. He has only anticipated what the Athenians themselves would have wished. Indeed, he has acted in reliance on the Areopagus (950). If his *method* has been rough,

ω̄ τέκνου Αἰγέως, οὗτ' ἄβουλον, ω̄ς σὺ φῆς, 940
 τοῦργον τόδ' ἔξεπραξα, γιγνώσκων δ' ὅτι
 οὐδείς ποτ' αὐτοὺς τῶν ἐμῶν ἀν̄ ἐμπέσοι
 ζῆλος ξυναίμων, ὡστ' ἐμοῦ τρέφειν βίᾳ.
 ἥδη δ' ὁθούνεκ' ἄνδρα καὶ πατροκτόνον
 κάναγνον οὐ δεξοίατ', οὐδὲ ὅτῳ γάμοι
 ξυνόντες εὑρέθησαν ἀνόσιοι τέκνων. 945
 τοιοῦτον αὐτοῖς Ἀρεος εὐβουλον πάγον
 ἐγὼ ξυνῆδη χθόνιον ὄνθ', δις οὐκ ἔᾳ
 τοιούσδ' ἀλήτας τῇδ' ὄμονον ναίειν πόλει.
 φ̄ πίστιν ἵσχων τῇδ' ἔχειρούμην ἄγραν. 950
 καὶ ταῦτ' ἀν̄ οὐκ ἐπρασσον, εἰ μή μοι πικρὰς
 αὐτῷ τ' ἀρὰς ἡράτο καὶ τῷμῷ γένει.
 ἀνθ' ὧν πεπονθώς ἡξίονν τάδ' ἀντιδρᾶν.
 θυμοῦ γάρ οὐδὲν γῆράς ἔστιν ἄλλο πλὴν
 θανεῖν θανόντων δ' οὐδὲν ἄλγος ἀπτεται. 955
 πρὸς ταῦτα πράξεις οἶον ἀν̄ θέληγε· ἐπεὶ
 ἐρημία με, κεὶ δίκαιος ὅμως λέγω,
 σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
 καὶ τηλικόσδ' ὥν, ἀντιδρᾶν πειράσομαι.

940 ἄβουλον] ἄνολον Nauck.

941 τόδ' B, T, Vat., Farn.: τόγ' L, R, F, Ald.

942 αὐτοῖς L², αὐτοῖς codd. cett. Conicerat αὐτοῖς Scaliger., receperunt Heath., Brunck., Hartung., Blaydes.

943 ηδην (superscr. ν) οθούνεκ' L. ηδη (sic) codd. plerique, Ald.: ηδειν vel ηδειν Triclinianoi. καὶ post ἀνδρα om. A, R.

945 κάναγνον A, R: κάναδρον codd. cett.—Campbellius δεξολάτ' codici L tribuit: sed est δεξολάτ', (ut Duebnerus recte refert,) quod ceteri quoque codd. habent. δεξολάτ' con-

he was provoked by the violence of Oedipus.

942 αὐτοῖς, the people implied in τῇδι πόλιν (939). Cp. Eur. *Bacch.* οὗτοι κόμψῃ διὰ μέσης με Θηβαῖς χθονός, | μόνος γάρ αὐτῶν εἰπεῖν ἀντρὸς τολμῶν τάδε. Cp. 730 (τῆς ἐμῆς...δν). ἐμπέστοι has here the constr. of ἔλοι: cp. Eur. *I. A.* 808 δευδὸς ἐμπέπτωκ' ἔρως | τῆσδε στρατελας 'Ελλάδ', οὐκ ἀνει θεῶν. This is decisive against here reading αὐτοῖς, the commoner constr.

943 ξυναίμων, Oed., Ant., and Ism.: Creon refers first to the general claim of kindred; then to the special reasons against detaining Oed.

945 κάναγνον. Cp. O. T. 821 λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμάιν | χραῖνοι, δι' ὠπερ ἀλετ'. ἄρ' ἔφυν κακός; | ἄρ' οὐχὶ πᾶς ἀναγνός; So here, too, ἀναγνόν refers to the taint of murder, aggravated

by union with the wife of the slain. 'Both a parricide, and, in a complex sense, impure,—yea, guilty of incest.'—δεξολάτ': cp. on 44. The fut. optat. after a secondary tense, as O. T. 538 f., 792, 796, 1271 ff.

946 τέκνων has been suspected. The literal meaning of ἀνόσιοι γάμοι τέκνων can be nothing but 'unholy nuptials with children' (such as Iocasta's with Oed.). But here the sense should be, 'unholy nuptials with parents': cp. 978 μητρὸς...γάμους. Can τέκνων, then, be defended? Thus, I think. ξυνόντες suggests the consort. Hence ἀνόσιοι γάμοι τέκνων is said, with poetical boldness and also with a certain designed obscurity, in this sense:—'a woman who has made an unholy marriage with her son.'

Wecklein takes τέκνων as 'relative' gen. with δνόσιοι, in the sense of ται-

son of Aegeus, nor of counsel,—as thou sayest,—have I wrought this deed; but because I judged that its folk could never be so enamoured of my kinsfolk as to foster them against my will. And I knew that this people would not receive a parricide,—a polluted man,—a man with whom had been found the unholy bride of her son. Such the wisdom, I knew, that dwells on the Mount of Ares in their land; which suffers not such wanderers to dwell within this realm. In that faith, I sought to take this prize. Nor had I done so, but that he was calling down bitter curses on me, and on my race; when, being so wronged, I deemed that I had warrant for this requital. For anger knows no old age, till death come; the dead alone feel no smart.

Therefore thou shalt act as seems thee good; for, though my cause is just, the lack of aid makes me weak: yet, old though I am, I will endeavour to repel deed by deed.

lectura est Elmsleii. **946** ἀνόσιοι τέκνων codd., nisi quod L² ἀνοσιώτατοι (omisso τέκνων) habet. Pro τέκνων coniecerunt τέκνῳ (quod innuit schol.) Benedictus, Reiskius: τοκέων Musgrave, Hartung., recepit Blaydes. τέκνων delere voluit Nauck., sic scripturum: κάναγρον οὐ δεξολατ' <οὐδέπερ>, οὐδὲ δημοσίες εὑρέθησαν ἀνόσιοι γάμοι. **948** ξυνήδειν L: idem vel ξυνήδειν cett.: ξυνήδη Brunck. **954 sq.** Hos duo vv.

δουργαλας, σπορᾶς: ‘a marriage unholy in respect of its offspring.’ This seems forced. Musgrave’s **τοκέων** would be more specious if the gen. of a noun in -eis anywhere else suffered synesis in this place of the verse. (In 1361 φωνέως is in the 4th place.) Soph. has γονέων *El.* 146, 241, and **τοκέων** *ib.* 187, Eur. the latter *H. F.* 915, *Or.* 815, and in these 5 places (all lyric) the words are scanned as trisyllables: a fact which, so far as it goes, is against **τοκέων** here. Neither **τέκνων** nor **τέκνῳ** is a probable remedy; nor is **φλων.** In my belief **τέκνων** is sound.

947 τολούτων, introducing a reason for a preceding statement, as *Ai.* 164 (**τοιούτων**), 218 (**τοιαῦτη**), 251 (**τοιας**), 562 (**τοῖοις**).—**εἴβοιλον** suggests the title of the Court, ή ἐξ’ Ἀρείον πάγον βούλη. If the Council of the Areiopagus (Creon assumes) became aware that a polluted person, such as Oedipus, was in Attica, it would take steps for his expulsion. Such a proceeding would doubtless have come within the limits of the general moral censorship actually possessed by the Areiopagus, at least in the earlier days of the Athenian democracy. Indeed that court is found exercising authority of a like kind (though only by special warrant) even after the reforms of Peri-

cles and Ephialtes. Cp. Deinarchus or. i § 58, where the Ecclesia commissions the Areiopagus to inquire into the conduct of a merely suspected person, and the Areiopagus, having done so, reports to the Ecclesia (τοῦ δῆμου προστάξαντος δητῆσαι τὴν βούλην,...καὶ δητῆσαν ἀποφῆναι πρὸς ὑμᾶς, ἀπέφηνεν τὴν βούλην, etc.). See also Plut. *Sol.* 22, Isocr. or. II. p. 211.

948 χθόνιον=ἔγχώριον, a use found only here and in *Ai.* 202 **χθοινῶν ἀπ'** Ερεχθειδῶν (=ἀποχθόνων).

954 η. θυμῷ κ.τ.λ. Theseus had said, ‘Old age fails to bring thee wisdom’ (931). Creon here replies, ‘There is no old age for anger: when a man has suffered as I have, he must smart while he lives.’ Schol.: τῶντο δὲ καὶ παροιμιακῶς λέγεται, ὅτι δὲ θυμὸς ἔσχατον γηράσκει. Cp. Aesch. *Theb.* 682 οὖν ἔστι γῆρας τῶνδε τοῦ μισματος. The fig. use of **γῆρας** here as = τέλος justifies πλὴν θανέν. — **θανόντων**: *El.* 1170 τοὺς γὰρ θανόντας οὐχ δρῶ λυπονυμένους: *Tr.* 1173 τοὺς γὰρ θανόστι μόχθος οὐ προσγίγνεται.

957 η. κεὶ here=ει καὶ: cp. 661.—**σμικρὸν**: cp. 148 (**σμικροῖς**), 880 (**βραχὺς**), where see n.

- OI. ὁ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς, 960
 πότερον ἐμοῦ γέροντος ἢ σαντοῦ, τόδε;
 ὅστις φόνους μοι καὶ γάμους καὶ συμφορὰς
 τοῦ σοῦ διῆκας στόματος, ἃς ἔγὼ τάλας
 ἥνεγκον ἄκων θεοῖς γὰρ ἦν οὐτω φίλον,
 τάχ' ἂν τι μηνίουσιν εἰς γένος πάλαι. 965
 ἐπεὶ καθ' αὐτὸν γ' οὐκ ἀν ἔξεύροις ἐμοὶ¹
 ἀμαρτίας ὄνειδος οὐδέν, ἀνθ' ὅτου
 τάδ' εἰς ἔμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.
 ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ²
 χρησμοῖσιν ἵκνειθ' ὥστε πρὸς παῖδων θανεῖν, 970
 πῶς ἀν δικαίως τοῦτ' ὄνειδίζοις ἐμοί,
 ὃς οὔτε βλάστας πω γενεθλίους πατρός,
 οὐ μητρὸς εἶχον, ἀλλ' ἀγένητος τότ' ἦ;
 εἰ δ' αὖ φανεῖς δύστηνος, ὡς ἔγὼ 'φάνην,
 ἐς χεῖρας ἥλθον πατρὶ καὶ κατέκτανον, 975
 μηδὲν ξυνιεὶς ὥν ἔδρων εἰς οὓς τ' ἔδρων,
 πῶς ἀν τό γ' ἄκον πρᾶγμ' ἀν εἰκότως ψέγοις;

uncis incluserunt Nauck., Blaydes. γῆράς ἔστιν codd., praeter A et R, qui ἔστι γῆρας. 961 τόδε codd.: τάδε coni. Elms., recep. Blaydes. 965 τάχ' οὐν coni. Elms.: τάχ' ἀντημηνούσιν Vat.—πάλαι] πάλιν Farn., et (superscr. ai) T, Vat. 970 ἵκνειτ' B, T, Vat., Farn.: ἵκνειτ' cett. 971 ὄνειδίζεις A, R: ὄνειδίζεις L et

960 τοῦ. Which is more disgraced,—the involuntary sufferer, or the author of deliberate insults to an unhappy kinsman?

962 εἰ μοι, dat. of interest, ‘for my reproach,’ δῆκας, sent through thy mouth,—poured forth: cp. *El.* 596 ἡ ἄταν ἵης γλῶσσαν: fr. 844. 3 πολλὴν γλῶσσαν ἐκχέας μάτην. In *Tr.* 323 δῆσει γλῶσσαν is Wakefield’s correction of διστει.

964 ἄκων: cp. on 521.—**θεοῖς:** the synesis as in *O. T.* 1519, and about 26 other places of dialogue in Soph.: he admits it also in lyrics, as *O. T.* 215.

965 ἀν cannot go with μηνίουσιν, since the partic. does not represent an apodosis, as ἀν φέρων does in 761 (n.). On the other hand, ἀν does not here give any conditional force to ἦν, which is a simple statement of fact. Rather τάχ' ἀν is here felt as one word, = ‘perhaps.’ ‘It was dear to the gods,—perhaps because they were wrath.’ The origin of this usage was an ellipse: θεοῖς ἦν φίλον,

τάχα (δ') ἀν (φίλον εἴη) μηνίουσιν, ‘and perhaps (it would be dear) because they were wrath’: where the supplied εἴη expresses a conjecture about a past fact, as in Her. 1. 2 εἴησαν δ' ἀν οὗτοι Κρῆτες. Cp. *O. T.* 523 ἀλλ' ἥλθε μὲν δὴ τοῦτο τούνειδος τάχ' ἀν | ὅργῃ βιασθέν, ‘this reproach came possibly under stress, perchance, of anger.’ See Appendix.

966 οὐν καθ' αὐτὸν γ. ‘My fate must have been a divine judgment upon me for the sins of ancestors. For you could not discover against me (ἴμοι, dat. of interest, cp. 962),—taken by myself (καθ' αὐτὸν, apart from those ancestors),—any charge of sin, *in retribution for which* (ἀνθ' ὅτον) I proceeded to sin (imperf. ἡμάρτανον) against myself and my kindred.’ If any *voluntary* crime on his part had preceded his *involuntary* crimes, the latter might have been ascribed to an ἄτη sent on him by angry gods. But he had committed *no* such voluntary crime. For αὐτὸν=ἔμαυτὸν see on 852 f.

OE. O shameless soul, where, thinkest thou, falls this thy taunt,—on my age, or on thine own? Bloodshed—incest—misery—all this thy lips have launched against me,—all this that I have borne, woe is me! by no choice of mine: for such was the pleasure of the gods, wroth, haply, with the race from of old. Take me alone, and thou couldst find no sin to upbraid me withal, in quittance whereof I was driven to sin thus against myself and against my kin. Tell me, now,—if, by voice of oracle, some divine doom was coming on my sire, that he should die by a son's hand, how couldst thou justly reproach me therewith, who was then unborn,—whom no sire had yet begotten, no mother's womb conceived? And if, when born to woe—as I was born—I met my sire in strife, and slew him, all ignorant what I was doing, and to whom,—how couldst thou justly blame the unknowing deed?

cett. **972** πῶς γενεθλίουσ (ου ex α ab S) L. πῶς A, T, Farn.: πῶς R, B, Vat.: πῶ F. οὐτε codd., edd.: οὐτι Brunck. **973** ἔσχον B, T, Vat., Farn.—ἢ L, ascripto in marg. ab S εα ḡ. In v. 1366 quoque ḡ praebet: alioqui semper ḡν: vid. ad O. T. 1123. **977** πῶς γ' ἀν codd.: πῶς ἀν Elms., edd. rec. plerique: πῶς τάν

Others take ἀνθ' ὅτου as = 'in that,' 'because,' and understand:—'For you cannot charge any guilt on me personally (καθ' αὐτὸν), in that I sinned against myself and my kindred.' But (1) καθ' αὐτὸν could not naturally express this contrast between the badness of the acts and the innocence of the agent. It contrasts the man with the γένος. (2) ἀνθ' ὅτου regularly (if not always) = 'in return for which,' 'wherefore': e.g. El. 585 δῆδαξον ἀνθ' ὅτου τανόν | αἰσχιστα πάντων ἔργα δρῶσα τυγχάνεις: Eur. Alc. 246 οὐδὲν θεόν | δρῶσαντας ἀνθ' ὅτου θανέτ: I. T. 926 ἢ δ' αἴτια τις ἀνθ' ὅτου κτενεῖ πάσων; So Hec. 1131, 1136.

969 f. ἐπεὶ διδάξον: 'for else—if this is not so—tell me': the controversial ἐπεὶ, on which see O. T. 390 n. Note the early repetition (after 966): see on 554: cp. ἀλλ' 985, 988.

εἰ τι θέσφατον: 'if, by oracles (χρησμ., instrum. dat.), some divine doom was coming on my sire, that he should die,' etc.: ἵκνετο, *impf.*, because the doom was impending from the moment at which the Delphic oracle spoke: that moment itself, on the other hand, is marked by the *aor.* in O. T. 711, χρησμὸς γὰρ ἡλθε Λατώ ποτ'... | ως αὐτὸν ἤξοι μοῖρα πρὸς παιδὸς θανέν. See Introd. to the O. T. p. xxi.—The simple inf. θανεῖν could have depended on

θέσφατον, but ὥστε is added, as below 1350; Plat. Prot. 338 C ἀδύνατον ἡμῖν ὥστε Πρωταργόρου τοῦδε σοφιστέροις τινα ἐλέσθαι: Eur. Hipp. 1327 Κύπρις γὰρ ἡθελ ὥστε γλυκεσθαι τάδε: Thuc. I. 119 δεηθέντες ὥστε φηφίσασθαι: 8. 45 πεῖσαι ὥστε συγχωρῆσαι.—παλᾶν, allusive plur. for sing., cp. 295 ἀνάκτας (n.).

972 f. οὐτε...οὐ: cp. Ant. 249 οὐτε του γενήδος ἦν | πλῆγμ', οὐ δικέλλης ἐκβολή: Eur. Or. 41 ων οὐτε σύνα διά δέρης ἐδέξατο, | οὐ λοτρός ἐδώκε χρωτι: ib. 1086 μήθ' αἷμά μον δέξαιτο κάρπιμον πέδον, | μη λαμπρὸς αἰθῆρ. But of the converse, οὐ...οὐτε, there is no certain example.—**βλάστας**, plur., as O. T. 717: πατρὸς and μητρὸς, gen. of origin with βλ. γεν. εἶχον as = ἐθαστον: he was not yet begotten or conceived.

974 φαέλες δύστηνος, having been born to misery (as being fated to slay his sire): so 1225 ἐπεὶ φανγ, when one has come into the world. This is better here than, 'having proved unfortunate.' **ἔγω** 'φάνην: for the prodelision of the temporal augment in the 6th place, cp. Eur. Helen. 263 (ειθε) αἰσχιον εἵδος ἀντι τοῦ καλοῦ λαβον (Porson's correction of λαβεῖν).

975 ἐς χεῖρας: cp. on 835.

976 μηδὲν is adjective with ἀν (=τούτων ἀ), and adverb with (τούτους) εἰς οὐσ.

977 The MSS. have πῶς γ' ἀν, but γ'

μητρὸς δέ, τλῆμον, οὐκ ἐπαισχύνει γάμους
οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν
οἶους ἐρῶ τάχ'. οὐ γὰρ οὖν σιγήσομαι,
σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα. 980
ἔτικτε γάρ μ' ἔτικτεν, ὥμοι μοι κακῶν,
οὐκ εἰδότ' οὐκ εἰδοῦντα, καὶ τεκοῦσά με
αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
ἀλλ' ἐν γὰρ οὖν ἔξοιδα, σὲ μὲν ἐκόντ' ἐμὲ
κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν
ἄκων ἔγημα, φθέγγομαι τ' ἄκων τάδε.
ἀλλ' οὐ γὰρ οὕτ' ἐν τοῖσδε ἀκούσομαι κακὸς
γάμουσιν οὐθ' οὓς αἰὲν ἐμφορεῖς σύ μοι
φόνους πατρῷους ἐξονειδίζων πικρῶς. 985
ἐν γάρ μ' ἀμειψαι μοῦνον ὃν σ' ἀνιστορῶ.
εἴ τις σε τὸν δίκαιον αὐτίκ' ἐνθάδε
κτείνοι παραστάς, πότερα πυνθάνοι' ἀν εἰ

Fritzschius: *πῶς δᾶν* Doederlein., Campbell.—*τβγ'*. γ in litura (fuerat θ) L: deinde erasae litterae fere quattuor ante *δκον*. *τβτ'* L².—*πρᾶγμ]* in L litteram μ addidit S. 978 *τλῆμων* L, B, F, Vat., quod tuentur Nauck., Wecklein., al.; *τλῆμον* A, R, T, edd. rec. plerique: *τλῆμων* (sic) Farn. 979 *ἀναγκάζειν*, superscr. ω, F. 982 *ώμοι* οὐμοι Elms., Blaydes. 984 *αὐτῆς* A, *αὐτῆς* L et codd. plerique. 986 *δυστομεῖν* L et codd. plerique: *διστομεῖν* R, L², (quam v. l. indicat superscr. ι in A,) Ald.: *δυστομεῖν* Brunck., et sic scribunt edd. rec. Formam *δυστομεῖν*

should probably be omitted. In L, at least, there is a perceptible tendency to insert γ', τ', etc., superfluously (cp. cr. n. on 260); and here the first γ' would weaken the second, while πῶς needs no strengthening. In O. T. 1030, where L and most MSS. have γ'...γε, we should read δ'...γε. There is, however, no objection to a doubled γε where each of two words in the same sentence is to be emphasised (Her. I. 187).—*δκον=ἀκούσιον*: see on 240.

978 L's *τλῆμων* might be either (a) predicate with the verb, or (b) nom. for voc., as 185 ὡ *τλέμων*, where see n. But (a) would be rather weak; and a direct address, rather than a half-comment (as in 185), is fitting here. *τλῆμον*, then, seems most probable.

980 οὖν here = 'indeed'; in 985 'at all events.'

981 εἰς τόδ' ἐξελθ. ἀνόσιον στόμα,
having gone to such lengths of impious

speech, i.e. having outraged the most sacred ties of kinship by these public taunts. Cp. 438 *ἐκδραμέντα* (n.). *ἀνόσιον στόμα* agrees with τόδ', depending on εἰς. Since *στόμα* was familiar to poetry in the sense of λόγος (cp. O. T. 426), this version is clearly preferable to taking εἰς τόδ' separately and δύσ. στ. as accus. of respect.

982 f. *Ἐγκέτε*, 'was my mother,' though neither knew it at the time of the marriage. Cp. Eur. *Ion* 1560 *ἥδε τίκτει σ'*, she is thy mother, and O. T. 437, 870.—*ώμοι μοι* is the mode of writing used by most recent edd.; but Ellendt would write *ώμοι μοι*, since Apollonius prescribed ούμοιμοι. L here has *ἔτικτεν*. *ώμοι μοι· κακῶν* (sic). Either is better than ὡ μοι μοι. *κακῶν*: for gen., cp. 202.

986 *δυστομεῖν* (only) here, with acc., as El. 596 *τὴν μητέρα | κακοστομοῦμεν*. Those who still write *δυστομεῖν* have some eminent modern critics with them;

And my mother—wretch, hast thou no shame in forcing me to speak of her nuptials, when she was thy sister, and they such as I will now tell—for verily I will not be silent, when thou hast gone so far in impious speech. Yea, she was my mother,—oh, misery!—my mother,—I knew it not, nor she—and, for her shame, bare children to the son whom she had borne. But one thing, at least, I know,—that thy will consents thus to revile her and me; but not of my free will did I wed her, and not of free will speak I now.

Nay, not in this marriage shall I be called guilty, nor in that slaying of my sire which thou ever urgest against me with bitter reviling. Answer me but one thing that I ask thee. If, here and now, one should come up and seek to slay thee—thee, the righteous—wouldst thou ask if the

defendit Elmsleius exemplo vocis δύστηνος, quasi a στῆναι ductae (conferens δύστηνος *Etym. M.* 159. 11), sed eius vocis incerta origo est. Cf. n. cr. ad v. 30.
987 ἀκων τ' ἔγγημα Vat., Meinekius. **988** ἀκούσομαι codd.: ἀλώσομαι Weckleinus (K. Waltero tribuens), Meklerus (Herwerdeno). **989** ἐμφερός superscr. o. a. m. antiqua L: ἐμφέρεις F (a pr. m.), B, T, Farn.: ἐμφέρεις A, R, F (a correctore): ἐμφοράς L². ἐμφέρεις Elms., Herm., Wunder., Hartung., Blaydes., al.: ἐμφέρεις Dindorf., Nauck., Wecklein., Campbell. ἀμφέρεις coni. L. Dindorf.

but on the other side it should be borne in mind that the MSS. (rarely older than the 11th or 10th cent.) which vouch for such forms as δυστατέν or δυστίβεντος vouch also for such spellings of compounds with πρός as προστέχω, προσταύρω, προστέλλω, where πρόστις is unquestionably right.

988 ἀκων. A single τε linking whole sentences is not rare in Soph. (e.g. 1437, *O. T.* 995); but ἀκων τ' (Vat.) may be right here.

988 ἀλλ' οὐ γάρ. Distinguish two uses of this formula. (1) With an ellipse, as here,—‘but (your charges are untrue), for.’ In this, γάρ may be represented by ‘in fact,’ or ‘indeed.’ Cf. on 755. (2) When there is no ellipse, as *O. T.* 1409 ἀλλ' οὐ γάρ αἰδῶν ξοθ' ἀμηδὲ δράν καλόν, …καλύψατ’. Then γάρ = ‘since.’

The MS. ἀκούσομαι κακός = ‘will be pronounced evil’ (in the report of fair-minded men): cp. *Ph.* 1074 ἀκούσομαι μὲν ὡς ἔφην οἴκτον πλέκως | πρὸς τοῦδε: ‘I shall be reproached, as full of pity, by yon man’: *ib.* 607 ὁ πάντις δκούων αἰσχρὰ καὶ λαθήτις ἔπη. But the conjecture ἀλώσομαι has certainly more force and

point: cp. *O. T.* 576 οὐ γάρ δὴ φονεὺς ἀλώσομαι: *Ant.* 46 οὐ γάρ δὴ προδοῦστις ἀλώσομαι.

989 εἰ ἐμφορέις (*ingerit*), ‘heapest on me,’ ‘urgest against me,’ is supported, as against ἐμφέρεις, by the common use of the word in later Greek, as *Plut. Romp.* 3 πολλὰς ἐνεφόρει πληγάς τοῖς στρώμασιν: *Alciphro* 1. 9 ἐπὶ τῷ σφετέρῳ κέρδει εἰς τοὺς ἀπράγματας ἐμφορόντων ὑβρεῖς, ‘for their own gain they heap insults on quiet people.’—**φόνους**: the rhetorical pl., as 962.

991 ἀμειψαι: cp. on 814 ἀνταμειψει.

992 εἰ τις...κτείνοι, should attempt to slay; cp. *Od.* 16. 432 παῖδε τ' ἀποκτείνεις, ‘and art seeking to slay his son’: Antiph. or. 5 § 7 ὅταν δὲ ἀνεν κινδύνων τι διαπράσσωται, are seeking to effect. (For the parallel use of the imperf., see 274.) The optat. in putting the imaginary case, as 776: cp. on 927. **αὐτίκα** (not, ‘for instance,’ but) with ἐνθάδε, at this moment and on this spot, cp. *nunc iam illico* (Ter. *Ad. 2. 1. 2*).—**τὸν δίκι.**: for the ironical article cp. *Ant.* 31 τὸν ἀγαθὸν Κρέοντα.

πατήρ σ' ὁ καίνων, η̄ τίνοῑ ἀν εὐθέως ;
 δοκῶ μέν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον
 τίνοῑ ἄν, οὐδὲ τούνδικον περιβλέποις.
 τοιαῦτα μέντοι καύτὸς εἰσέβην κακά,
 θεῶν ἀγόντων οἷς ἔγώ οὐδὲ τὴν πατρὸς
 ψυχὴν ἀν οἷμαι ζῶσαν ἀντειπεῖν ἐμοὶ.
 σὺ δ', εἰ γάρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν
 λέγειν νομίζων, ῥητὸν ἀρρητόν τ' ἔπος,
 τοιαῦτ' ὄνειδίζεις με τῶνδ' ἐναντίον.
 καὶ σοι τὸ Θησέως ὄνομα θωπεῦσαι καλόν,
 καὶ τὰς Ἀθήνας ὡς κατώκηνται καλῶς·
 καθ' ὃδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλαυθάνει,
 ὅθιούνεκ' εἴ τις γῇ θεοὺς ἐπίσταται
 τιμᾶις σεβίζειν, ηδε τῷδ' ὑπερφέρει·
 ἀφ' ἦς σὺ κλέψας τὸν ἱκέτην γέροντ' ἐμὲ

995

1000

1005

996 περιβλέπεις L, A: περιβλέπεις cett. (superscr. οι in R). **998** ἔγώ οὐδὲ] ἔγωνδὲ
 L, vinserto ab S: scripserat pr. m. ἔγώ δὲ, quod est in F. ἔγ' οὐδὲ vel ἔγ' οὐδὲ L², T,
 Farn.: ἔγώ οὐδὲ cett. **999** ἐμοὶ] ἔχειν Nauck. (idem coniecerat Blaydes.), recep.
 Mekler. **1003** καὶ σοι εχ καὶ σοὶ L.—**δημοα**] δημα L².—καλόν] φίλον Turner.

995 δοκῶ μέν, 'I should think so,' with the emphasis on the verb, not on the 1st pers.: *El.* 61 δοκῶ μέν, οὐδὲν ῥῆμα σὺν κέρδει κακόν : fr. 83 δοκῶ μέν, οὐδέστ. Cp. Plat. *Phaed.* 68 Β οὐκ ἀσμενὸν εἰσιν αὐτόσις, οὐεσθαλ γε χρῆ. So *Crito* 53 D, 54 B: also οἷμα ἔγωγε *Crito* 47 D.

996 περιβλέποις. This compound occurs nowhere else in Soph., nor does he use περιβλέπτος. But Eur. uses them five times (*Andr.* 89, *H. F.* 508, *Ion* 624, *I. A.* 429, *Ph.* 551), and Ar. has the verb once (*Ecccl.* 403). In all six places, as here, the ι is made long. On the other hand, the ι of περιδρομή and its cognates is usually, if not always, short (Eur. *El.* 458, *Helen.* 776, *Tro.* 1197, fr. 1068. 2: Aesch. *Suppl.* 349: Ar. *Vesp.* 138, *Eg.* 56, etc.); and Aesch. *Ch.* 207 has περιγραφά. In Ar. *Pax* 879 περιγράφεις is ambiguous in the comic trimeter.

997 **ff.** εἰσέβην suits the imagery of ἀγόντων (see on 253): cp. Aesch. *Suppl.* 470 ἄγρις δ' ἀβύσσον πέλαγος οὐ μάλ' εὐπορον | τοδ' ἐσθέβηκα.

After ἀντειπεῖν and like words the person gainsaid is denoted by the dat.; the argument, by περὶ τίνος or πρὸς τι.

Here we begin with a neut. dat. οἰς (instead of πρὸς ἄν or περὶ ὕν), which implies a personification of the λόγος. Then, at the end of the sentence, ἐμοὶ is pleonastically added, by a sort of after-thought. This double dative, though irregular, does not seem to warrant the change of ἐμοὶ into ἔχειν. ἐμοὶ gives greater vividness to the thought of the dead brought face to face with the living. —ἀν with ἀντειπεῖν.—ἔγώ οὐδὲ: cp. 939.

πατρὸς ψυχὴν...ζῶσαν= 'my father's life, if it could live again,' = simply πατέρα ζῶντα: not, 'his departed spirit, if it could visit this world.' Ψυχὴ in the trag. never means 'a departed spirit' (*Π.* 23, 104 ψυχὴ καὶ εἰδωλὸν), but always the *anima* of the living: cp. Aesch. *Ag.* 1456 (of Helen) μὰ τὰ πολλὰ... | ψυχὰς ὀλέασ' ὑπὸ Τροΐα. For the periphrasis here cp. *El.* 1126 ὡ φιλτάτου μνημεῖον ἀνθρώπων ἐμοὶ | ψυχῆς Ὁρέστου λοιπόν: *Ant.* 559 ἡ δ' ἐμὴ ψυχῆς τάλαι | τέθυηκεν.

1000 **ff.** ἄπαν, 'anything,' cp. on 761: καλὸν with λέγειν, *dictu honestum*, cp. on 37.—ῥητῶν ἄρρ.: Dem. *De Cor.* § 122 βοᾶς ῥητὰ καὶ ἀρρητα δυομάζων: *In Mid.* § 79 πάντας ἡμᾶς ῥητὰ καὶ ἀρρητα κακά

murderer was thy father, or wouldest thou reckon with him straightway? I think, as thou lovest thy life, thou wouldest requite the culprit, nor look around thee for thy warrant. But such the plight into which *I* came, led by gods; and in this, could my sire come back to life, methinks he would not gainsay me.

Yet *thou*,—for thou art not a just man, but one who holds all things meet to utter, knowing no barrier betwixt speech and silence—*thou* tauntest me in such wise, before yon men. And thou findest it timely to flatter the renowned Theseus, and Athens, saying how well her state hath been ordered: yet, while giving such large praise, thou forgettest this,—that if any land knows how to worship the gods with due rites, this land excels therein; whence thou hadst planned to steal me, the suppliant,

1007 τιμᾶσ ex τιμᾶς L, τιμᾶς codd. cett.: τιμᾶς Turnebus. In v. 1006 θεοὺς super-scr. ὁν habet F, cuius conjecturae auctor vulgatae lectioν τιμᾶς succurrere studebat. ηδε L, η in litura: ηδε L²: η δὲ A, R: ηδε codd. cett.—τοῦδ' L et codd. plerique: τοῦθ' superscr. δ A: τοῦθ' L², Brunck., Elms., edd. plerique: τῷδ' Kuhnhardt., Dindorf., Wecklein., al.

ἔξειπτον. Remark that in neither place does Dem. place a *καὶ* before ψῆφα, or a *τε* after it. The form which he gives was doubtless the familiar one. On the other hand, in a phrase of different meaning, *Olynth.* i § 4 τὸ γάρ εἶναι πάντων ἔκεινον ἔνα δύντα κύριον καὶ ψῆφῶν καὶ ἀπορρήτων, ‘of what is to be published or to be kept secret.’ *O. T.* 300 δίδακτα τε | ψῆφητα τ’ (n.). *Verg. Aen.* 1. 543 *deos memorēs fandi atque nefandi*: Hor. *Epp.* 1. 7. 72 *dicenda tacenda locutus*.

1008 τὸ Θ. δύνομα φυτ., ‘to pay court to the great name of Th. (to the renowned Th.).’ Creon had been courteous to Theseus, as Theseus towards Thebes, and nothing more: there is no θωπελα in 940. But Oed. is incensed by the contrast between the rough words spoken of himself (944 ff.) by Creon, and the fair words to Theseus. θωπελός: cp. 1336. —καλόν, not as in 1000, but = ‘seasonable’: cp. *O. T.* 78 *εἰς καλὸν...εἰπας* (n.): *El.* 384 *νῦν γάρ ἐν καλῷ φρονεῖν*.

1004 ὡς κατόκηνται καλῶς, lit., ‘that it has been administered well,’ the perf. here denoting that a good administration is thoroughly *established* in it (cp. on *tέτροφεν*, 186). The political senses of κατοκέω and κατοκίζω should be carefully distinguished. (1) ὡς πόλις καλῶς κατοκεῖται=the city is *dwell-in* on good principles, ‘is well administered’: see Plat.

Legg. 683 A. (2) ὡς πόλις καλῶς κατόκισται=the city *has been established* on good principles, ‘has a good constitution’: see Legg. 758 B. In this verse the poetical peculiarity is the use of the perf. where a prose-writer would have said either κατοκοῦνται or else κατόκισμεναι εἰσι. Oed. refers to Creon’s implied praise of Athenian loyalty (941 ff.), and esp. to his mention of the Areiopagus (947 ff.).

1005 καθ': cp. on 914.—πολλὰ with ὅδι.

1006 εἰ τις γῆ θεοὺς: see on 260.

1007 τῷδ', referring to what has just preceded (cp. on 787), as *Ant.* 464, 666, *Ai.* 1080. The dat., marking the point in which the excellence is shown, is the usu. constr.: so Thuc. has προσέχειν δυνάμει (1. 9), ναυτικῷ (1. 25), πλήθει...καὶ ἐμπειρᾳ (1. 121), γράμμῃ (2. 62), etc.: Xen. *An.* 3. 2. 19 ἐν δὲ μόνῳ προέχουσιν ήμας: *Lac.* 15. 3 πλούτῳ ὑπερφέροντα: 8. 144 χώρῃ καλλεῖ καὶ αρετῇ μέγα ὑπερφέρουσα: 9. 96 καλλεῖ καὶ μεγέθει ὑπερφέρουν. Surely, then, usage is strongly for τῷδ' as against τῷθ'.

1008 κλέψας, in purpose (so far as Oed. himself is concerned), though not in fact: *Ai.* 1126 δικαία γάρ τόνδ' εὐτυχεῖν, κτελεναντά με; Eur. *Ion* 1500 ἔκτεινά σ' ἀκον' (Creusa to her living son), ‘doomed thee to perish.’ We could hardly detach

- αὐτόν τ' ἔχειροῦ τὰς κόρας τ' οἴχει λαβών.
 ἀνθ' ὅν ἐγὼ νῦν τάσδε τὰς θεᾶς ἐμοὶ 1010
 καλῶν ἵκνοῦμαι καὶ κατασκήπτω λιταῖς
 ἐλθεῖν ἀρωγοὺς ξυμμάχους θ', ἵν' ἐκμάθησ
 οἶων ὑπ' ἀνδρῶν ἥδε φρουρέῖται πόλις.
XO. ὁ ξεῖνος, ὀναξ, χρηστός· αἱ δὲ συμφοραὶ
 αὐτοῦ πανώλεις, ἀξιαι δὸς ἀμυναθεῖν. 1015
ΘΗ. ἄλις λόγων· ὡς οἱ μὲν ἔξειργασμένοι
 σπεύδουσιν, ἤμεις δὲ οἱ παθόντες ἔσταμεν.
KP. τί δῆτ' ἀμαυρῷ φωτὶ προστάσσεις ποιεῖν;
ΘΗ. ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δὲ ἐμὲ
 χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδε ἔχεις 1020

1009 αὐτόντεχειροῦ (sic) L, omisso spiritu litterae ε, quasi αὐτόν τε χειροῦ esset, et sic codd. plerique: αὐτόν τ' ἔχειροῦ F. **1010** τάσδε θεᾶσ L pr. m. (τάσδε corrector): τάσδε θεᾶs Vat.: τάσδε νῦν θεᾶs L²: τάσδε τὰς θεᾶs cett. **1011 sq.** Verbum κατασκήπτω hic ferri posse negans hunc versum delendum censem Nauck., in v. 1012 autem scribendum ἐλθεῖν ἀράμαι ξυμμάχους, ἵν' ἐκμάθη. Post ξυμμάχους (Vat. συμμάχοις) deest θ' in L et ceteris codd., nisi quod superscrip-

κλέψας from τὸν ἱκέτην, and render: ‘from which having stolen (the maidens), thou didst seek to seize me, after carrying off my daughters.’

1009 ἔχειροῦ, impf. of endeavour: see 274: cp. 950. οἴχει: see on 867.

1011 κατασκήπτω λιταῖς, ‘enjoin on you with prayers,’ is an unexampled use of this compound. On the other hand ἐπισκήπτω was often used in entreaty, as Aeschin. or. 3 § 157 κλαιοντας, ἱκετεύοντας...ἐπισκήπτοντας μηδενὶ τρόπῳ τὸν...ἀλτήριον στεφανοῦν. Wecklein supports his attractive conjecture καδέπισκήπτω (*Ars Soph.* em. p. 99) by *Ph.* 668 καδέπενξασθα.

1014 οἱ ξεῖνος: cp. 33. Elsewhere, with the exception of fr. 726. 4, Sophocles uses in dialogue only the vocative of the Ionic form.—αἱ δὲ σ.: while he is innocent, his fortunes have been appalling, ἀξιαι δὲ δη., but (all the more) deserve sympathy.

1015 ἀξιαι...ἀμυναθεῖν, worthy that one should succour them. The forms in -θεῖν have not always an aoristic force, e.g. in *El.* 1014 εἰκαθεῖν has no such force (cp. on *O. T.* 651): but here, at least, as 461 ἐπάξιος...κατοκτίσαι shows, an aorist inf. is not less fitting than a present. For the act. inf. see on 461.

1016 οἱ. The contrast with παθόντες,

and the impossibility (as I think) of justifying ξεηρασμένοι, confirm F. W. Schmidt's ξεηρασμένοι. Since Ε also represented H in the older Ionic alphabet, the origin of the vulgate is at once explained if it is supposed that in ΕΞΕΡΓΑΣΜΕΝΟΙ the Ι became Η,—one of the slightest and easiest of all errors in uncial writing.

ξεηρασμένοι must be explained in one of two ways. 1. ‘The captured ones are speeding.’ Here (a) σπεύδουσιν is most strange as=‘are being carried off’: it should imply eagerness. (b) The masc. plur. is strangely used when *two girls* are definitely meant. It is different when a woman, speaking of *herself* in the plur., uses the masc. (*El.* 399),—when the masc. sing. is used by the leader of a female Chorus (*Eur. Hipp.* 1105),—or when the masc. sing. is used in an abstract statement, though with allusion to a woman (*El.* 145). 2. ‘The captors are hurrying away.’ There is no other instance of ηρασμαι, simple or in comp., as a perf. middle, while the pass. use is common. This may be an accident, for there are several instances of perfect forms which are alternatively passive or middle,—e.g. έργασμαι, τετιμώρημαι (pass. in *Thuc.* 7. 77, midd. in Antiph. *Tetr.* 3. β.-§ 8), μεμίμημαι

the old man, and didst seek to seize me, and hast already carried off my daughters. Wherefore I now call on yon goddesses, I supplicate them, I adjure them with prayers, to bring me help and to fight in my cause, that thou mayest learn well by what manner of men this realm is guarded.

CH. The stranger is a good man, O King; his fate hath been accurst; but 'tis worthy of our succour.

TH. Enough of words:—the doers of the deed are in flight, while we, the sufferers, stand still.

CR. What, then, wouldest thou have a helpless man to do?

TH. Show the way in their track,—while I escort thee,—that, if in these regions thou hast

tum est in F: reposuit Reisig. **1015** ἀμνάθειν codd., ut infra εἰκάθειν (1178, 1328), παρεικάθειν (1334): accentum correxit Elms. **1016** ἐξηργασμένην L (-ην ex -οι facto, quo pertinet gl. superscr. οἱ θεράποντες Κρέοντος), codd. plerique: ἐξηργασμένοι A, R: ἐξηργασμένοι F. W. Schmidt. **1018** τὸ δῆτρ' τὸ ταῦτην Vat.—ἀφανρῷ Turnebus. **1019** πομπόν σκοτῶν coni. Wecklein.—δέ με codd.: δέ ἐμὲ Herm., recepp. Blaydes., Campb.: δέ μοι Heath., recepp. Elms., Hartung, al.:

(pass. in Her. 2. 78, midd. *ib.* 169 etc.). But it is a fact which increases the difficulty of assuming a middle sense here.

1017 ἔσταμεν: the same form in *O. T.* 1442, *Tr.* 1145. In *El.* 21, too, I would restore *ἴν'* ἔσταμεν for the corrupt ἔνταῦθ' ἐμέν.

1018 ἄμ. φωτί, i.e. Creon himself. The tone is half sulky, half whining. He has given up the game. **ἄμαυρῷ** here ‘feeble’ (cp. 88α βραχύς, 958 συκρόν), but in 182 ‘dim’ (where see n.). Cp. 391 τοιώδης ὥπ' ἀνδρός, said by Oed. of himself; and so 1109 φωτός.—Others render: ‘for the blind man’ (Oed.), a dat. of interest with ποιεῖν. This seems harsh.

1019 εἰ τῆς ἑκεῖ=τῆς ἑκεῖσε: Her. 9. 108 ἑκεῖ...άπικε: Thuc. 3. 71 τοὺς ἑκεῖ καταπεφυγότας. Cp. *El.* 1099 ὅδοις ποροῦμεν ἐνθα (=οὗ) χρήσομεν.

πομπόν δ' κ.τ.λ. Three views of this clause require notice. I place first the view which seems to me right. 1. The construction is:—(*προστάσων σὲ μὲν*) κατάρχειν δόδοι τῆς ἑκεῖ, ἐμὲ δὲ πομπὸν χωρεῖν: ‘my pleasure is,—that you should show the way thither (i.e., to where the maidens are), and that I should go as your escort.’ The governing verb which is supplied, *προστάσων*, contains the general notion δοκεῖ μοι, ‘it seems good to me,’ ‘it is my pleasure.’ For ἐμὲ

with inf. where ἐγώ is subj., cp. *Od.* 8. 221 τῶν δ' ἀλλων ἐμέ φησι πολὺ προφερέστερον εἶναι. Schaefer well cites *Il.* 3. 88 ἄλλους μὲν κέλεσται... | τεύχεα καλ' ἀποθέσθαι..., | αὐτὸν δ' ἐν μέσωφ καὶ ἀργήφιον Μενέλαον...μάχεσθαι, where *αὐτόν*, referring to the subject of *κέλεσται*, is parallel with ἐμέ here: ‘Paris urges that *the others* should lay their arms aside, but that *he* and Menelaus should fight.’ The word πομπόν (used in 723 of Creon’s own followers) has here a touch of grim irony: cp. *Il.* 13. 416 ἐπει βά ol ὥπασα πομπόν, ‘given him a companion,’—i.e., sent his slayer to the shades along with him. πομπόν could not well mean, ‘as an escort for the maidens on their return.’ On this view δέ ἐμέ is better than δέ με.

2. Reading μοι:—‘that you should go as my guide’: cp. *Od.* 4. 826 τοτὴ γάρ οἱ πομπὸς ἄμ' ἔρχεται (Athene conducting Telemachus). The following clause *ἴν'* ἑδείξῃς ἐμοὶ makes this somewhat weak.

3. Governing με by πομπόν: ‘that you should guide me on the way.’ Cp. *Ant.* 786 καὶ σ' οὖτ' ἀθανάτων φύξιος οἰδεῖς, where σε is governed by the adj. This was the view of Erfurdt and Reisig: it was also held by Shilleto. But the supposed construction, always rare, is here extremely harsh, when πομπόν would naturally be taken as agreeing with με.

τὰς παῖδας ἡμῶν, αὐτὸς ἐκδείξης ἔμοι·
 εἰ δὲ ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῦν·
 ἄλλοι γάρ οἱ σπεύδοντες, οὓς οὐ μή ποτε
 χώρας φυγόντες τῆσδ' ἐπεύξωνται θεοῖς.
 ἀλλ' ἔξυφηγοῦ· γνῶθι δὲ ὡς ἔχων ἔχει
 καὶ σ' εἴλε θηρῶνθ' ή τύχῃ· τὰ γὰρ δόλῳ
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.
 κούκ ἄλλον ἔξεις εἰς τόδ· ὡς ἔξοιδά σε
 οὐ ψιλὸν οὐδὲ ἄσκενον ἐς τοσήνδ' ὑβριν
 ἥκοντα τόλμης τῆς παρεστώσης ταῦν,
 ἀλλ' ἐσθ' ὅτῳ σὺ πιστὸς ὀν τὸ δραστήρας τάδε.
 ἀ δεῖ μ' ἀθρῆσαι, μηδὲ τήνδε τὴν πόλιν
 ἐνὸς ποιῆσαι φωτὸς ἀσθενεστέραν.
 νοεῖς τι τούτων, ή μάτην τὰ νῦν τέ σοι
 δοκεῖ λελέχθαι χώτε ταῦτ' ἐμηχανώ;

1025

1030

1035

δ' ἐμοὶ Brunck. **1021** ἡμῶν codd.: ἡμῶν coni. Elms., εἰλῶν Herm., ἐλθῶν Wecklein., τοῦδε Dindorf. (post τὰς collocandum).—ἐκδείξης codd.: ‘margo Turnebianae ἐνδείξῃ, quod e nullo Ms. enotatum habeo,’ Elms.—ἐμοὶ] ἐνī Mekler., cum genit. ἡμῶν iungens. **1023** ἄλλοι] ἄλις vel πολλοὶ coni. Nauck. **1024** τῆσδ'] τοῦσδ' F, R.—ἐπεύξωνται L, F, R: ἐπεύχωνται A (correctum ex -ονται), Vat., Farn.: idem, sed super-

1021 ἡμῶν, ‘for us,’ i.e. so that we may find them: ethic dat. (cp. 81). Campbell defends the MS. ἡμῶν as if ἔχεις...ἡμῶν = ‘hast taken from us,’ comparing 821 τὴν παῖδας ἔχεις μου, where, however, the gen. is possessive, and *O. T.* 1522, where μου depends on Θη. τὰς παῖδας ἡμῶν could mean only ‘our maidens,’—which is hardly to be justified as the language of a paternal government.

1022 ἐγκρατεῖς, sc. τῶν πατῶν: φεύγουσιν, sc. οἱ ἔξειργασμένοι (1016), Creon's guards. Theseus is not sure whether these guards have merely carried the sisters to some spot in Attica, at which they are to await Creon himself, or are already in full flight with them to Boeotia.

1023 οἱ ἄλλοι: the horsemen who at 900 were told στεύδειν ἀπὸ βυτῆρος.

οὐς χώρας τῆσδε φυγόντες οὐ μή ποτε ἐπεύξωνται θεοῖς, ‘from whom having escaped out of this land, never shall they make grateful (ἐπ-) vows to the gods.’ φεύγω can take a gen. of separation, denoting the thing, or the region, from which one escapes: *Od.* 1. 18 οὐδὲν ἔνθα πεφύγμενος ἦν ἀέθλων. This gen. is here combined with an acc., as in Eur. *Suppl.* 148 Τυδεὺς μὲν ἀλμα συγγενὲς φεύγων

χθονός, flying from the land, from (the penalties of) a brother's murder: cp. *Or.* 1506 ποιούστων οὐτος ὁ πέφενγε τοῦμνον ἐκ δόμων ἔλφος; ἐπεύξωνται implies a vow of thank-offerings for safety: cp. Xen. *Anab.* 3. 2. 9 εὐχασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρώτον εἰς φίλαν χώραν ἀφικώμεθα. Aesch. *Theb.* 276 (θεοῖς) ἐπεύχομαι | θήσειν τρόπαια. The partic. φυγόντες expresses the cause to which ἐπί in the compound refers: cp. *Ant.* 483 δεδρακύναν γελᾶν. (Distinguish the different sense of the verb in Plat. *Soph.* 235 C οὐδέ λαγένος οὐδὲν μῆποτε ἐκφύγον ἐπεύξηται τὴν...μέθοδον, glory in having eluded.)

1025 δάλλα, ‘nay’: cp. 237. In ἔξυφηγοῦ (only here), ἐκ refers to the moment of starting, while ὑπὸ = ‘onward,’ as in ὑπάγω.

ἔχον ἔχει, cp. our phrase, ‘the biter bitten.’ Aesch. *Ag.* 340 οὐ τῶν ἐλόντες οὐθεὶς ἀνθαλόσειν ἄν. Hor. *Eph.* 2. 1. 156 *captia serum victorem cepit*. Isaiah xiv. 2 and they shall take them captives, whose captives they were.

1026 η τηρῶνθ' recalls the metaphor used by Creon himself, τὴνδ' ἔχειροντην κύραν (950). ή τύχη=Destiny: see on

the maidens of our quest, thou thyself mayest discover them to me; but if thy men are fleeing with the spoil in their grasp, we may spare our trouble; the chase is for others, from whom they will never escape out of this land, to thank their gods.

Come,—forward! The spoiler hath been spoiled, I tell thee—Fate hath taken the hunter in the toils; gains got by wrongful arts are hard to keep. And thou shalt have no ally in thine aim, for well wot I that not without accomplice or resource hast thou gone to such a length of violence in the daring mood which hath inspired thee here: no,—there was some one in whom thou wast trusting when thou didst essay these deeds. And to this I must look, nor make this city weaker than one man. Dost thou take my drift? Or seem these words as vain as seemed the warnings when thy deed was still a-planning?

scripto ξ, B. T. **1025** ἐξ ὑφηγοῦ L. εἰν ὑφηγοῦ coni. Blaydes. **1026** θηρῶντα ἡ τύχη L. Pro εἰδει θηρῶνθι Meinekius coniecit εἰλεν αἰρούνθι: pro ἡ τύχη Doederleinus ἡ Δίκη, recepp. Nauck, Hartung, Blaydes, Wecklein. **1028** εἰς τάδ (a ex o, ab S) L. et codd. plerique: τόδι' A, R, Ald., qui in v. 1031 quoque τόδε habent, ubi L et ceteri τάδε. **1031** Post ἔδρασ duea litterae erasae in L. **1033** ἐρός] ζένου coni.

O. T. 977 τί δ' ἀν φοβοῖτ' ἄνθρωπος, φ τὰ τῆς τύχης | κρατεῖ. The ‘irony of fate’ is better denoted by τύχη than by the proposed substitute Δίκη (El. 528 ἡ γὰρ Δίκη νιν εἰλεν, οὐκ ἔγώ μόνη).

τὰ...δόλω...κτήματα=τὰ δόλῳ κατακτηθέντα, the instrum. dat. with the noun as with the cognate partic.: so often, esp. in Plato, as Legg. 631 C εἰς τε δρόμον καὶ εἰς τὰς ἀλλας πάσας κιν θειει στῷ σώματι: Soph. 261 Ε τῶν τῷ φωνῇ περὶ τὴν οὐσίαν δηλωμάτων. τῷ μὴ δικαίῳ: cp. 73.

1028 ff. κούκι ἀλλον ζειεις εις τόδι', and you will not have another (to aid you) with a view to this (i.e. to the removal of the captives). For this use of ζειειν cp. Andoc. or. i § 63 ζειει ημάς ἐπιτηδείους: for εἰς τόδι' cp. 507. ως ξειδια, (I speak of ‘another,’) for I know,’ etc.: ως causal; cp. 45.

οὐ ψυλὸν: see on 866. **δσκεινον**: El. 36 ἀσκεινον αἰνὸν ἀστίδων τε καὶ στρατοῦ. The allusion is not, of course, to Creon's guards, but to some Attic accomplices, whose secret aid had emboldened him to make the attempt (1031). The ancient Greek was quick to explain disaster by treason; thus it instantly occurs to Oedipus that some Theban must have been concerned in the murder of Laïus (O. T. 124). After Aegospotami, ‘the general belief...held that the Athenian fleet had been sold to perdition by some of its own commanders’ (Grote VIII. 300). Theseus

had no definite ground for his suspicion, but its utterance serves to place him (for a Greek audience) on the proper level of wary sagacity.

1029 f. ἐς τοσήνδι' ὕβριν...τόλμης. The τόλμη is the audacious spirit manifested in the ὕβρις, or outrageous action. The gen. τόλμης seems best taken as partitive, ἐς τοσήνδι' ὕβριν ἥκοντα being equiiv. to ἐς τοσούντον ἥκοντα: cp. Isocr. 8 § 31 εἰς τοῦτο γάρ τινες ἀνοίας ἐληλύθασιν (and n. on O. T. 771): ‘you have come to such a point of violence in the daring which now possesses you.’ If the gen. is taken as possessive, ὕβρις τόλμης nearly =ὕβρις τολμηρά: but the addition of τῆς παρεστώσης ταῦν makes this awkward.

1031 δλλ' ξσθ' ὅτῳ. Cp. Ar. Nub. 1347 ως οὐτος, εἰ μὴ τῷ πεποιθει, οὐκ ἀν | οὐτως ἀκόλαστος | δλλ' ξσθ' ὅτῳ θρασύνεται. **πιστός**, active. Aesch. P. V. 916 θαρσῶν καθήσθω τοῖς πεδαροῖς κτύποις | πιστός. So μεμπτός, ‘blaming’ (Tr. 446); ὑπόπτος, ‘suspecting’ (Eur. Hec. 1135); ἀφόβητος, ‘not fearing’ (O. T. 885); ἀγανστος, ‘not having touched’ (ib. 969); ἀμφίπληκτος, ‘beating around’ (Ph. 688).

1034 f. τι τούτων, ironical for ταῦτα: O. T. 1140 λέγω τι τούτων, ή οὐ λέγω πεπραγμένον;

τὰ νῦν is slightly better than **ταῦν**. (1) With **τὰ νῦν** the sense is:—‘Or do the things said just now seem to

- KP. οὐδὲν σὺ μεμπτὸν ἐνθάδ' ᾧν ἔρεις ἐμοί·
οἴκοι δὲ χῆμεῖς εἰσόμεσθ' ἢ χρὴ ποιεῖν.
ΘΗ. χωρῶν ἀπείλει νῦν σὺ δὲ ἡμῖν, Οἰδίπους,
ἔκηλος αὐτοῦ μίμινε, πιστωθεὶς ὅτι,
ἥν μὴ θάνω γὰρ πρόσθεν, οὐχὶ παύσομαι
πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων. 1040
ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν
καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθίας.

στρ. α'. XO. εἶην δθι δαῖων

- 2 ἀνδρῶν τάχ' ἐπιστροφαὶ
3 τὸν χαλκοβόαν Ἀρη
4 μίξουσιν, ἦ πρὸς Πυθίας
5 ἦ λαμπάσιν ἀκταῖς, 1045

Nauck.—ποῆσαι L. 1036 ἀν...ἐμοὶ] ὥντ'...ἐμέ coniecit Blaydes., ὥντ'...ἐμοὶ Wecklein. 1037 δὲ χῆμεῖς] δέχημειστ L. εἰ in litura.—ποέιν L. 1038 νῦν codd.,

you no less vain than (*the things said*) at the time when you were plotting these deeds?—alluding to the remonstrances and menaces of the Chorus, 829 ff. τὸν τὸν τε χάρτε is then like τάμα κάκεινων (606), one article doing double duty. (2) With ταῦν: ‘Or do these things (ταῦτα, supplied from τούτων) seem to you to have been said in vain, both now, and when you were plotting these deeds?’ But it is natural that Theseus should refer to his own words—by τὸν τὸν—rather than to thoughts which the Chorus had suggested before him.

1036 ἐνθάδ' ᾧν has been generally suspected, because the qualification, ‘while here,’ seems to suit Creon better than Theseus. But, though ἐνθάδ' ὥντ' ἔρεις ἐμέ lies near, the vulgate is right. ‘While here,’ said of Theseus, means, ‘since this is your own realm, in which you have force at command.’ μεμπτὸν ἐμοὶ, predicate; ‘you will say nothing to my dissatisfaction’: i.e. ‘you can say what you please,—I shall not dispute it.’ It is vain to argue with a master of legions.

1038 χωρῶν ἀπείλει νῦν, ‘threaten (if you will) now—only set out.’ The enclitic νῦν (well then?) would be weak here: νῦν takes point from 1037. For the partic. expressing the leading idea of the sentence, cp. Andoc. or. 3 § 34 φημι...

στρατηγὸν...λανθάνοντα δεῖν τοὺς πόλοὺς τῶν ἀνθρώπων καὶ ἔξαπατώντα ἀγεῖς ἐπὶ τὸν κινδύνον, ‘he must elude their notice, and beguile them, if he is to lead them,’ etc. : Thuc. 1. 20 “Ἴππαρχον οὔνται τύραννον δυτα ἀποθανεῖν, was reigning when he was killed’: 4. 11 τὰς σφετέρας ναῦς, βιαζομένους τὴν ἀπόβασιν, καταγράψαι ἑκέλευε: ‘he cried, ‘Wreck your ships, if you must—but force your way ashore’.

1039 πιστωθεῖς, as Od. 21. 218 δόφρα μ' ἐν γνῶτον πιστωθῆτον τ' ἐν θυμῷ, that ye twain may be assured in your minds: but elsewhere ἐπιστώθην is said of him who gives the pledge (Eur. I. A. 66 etc.): cp. on 650.

1042 ὄναιο, a blessing, usu. with simple gen., as Eur. I. A. 1359 ὄναιο τὸν φρεῶν, ‘bless thee for thy kindness,’ or a defining partic., as Or. 1677 γῆμας ὄναιο: but there is no reason to suspect χάριν, for which Blaydes suggests τρόπον. Cp. 569 τὸ σὸν γενναῖον.

1044—1045 Second στόσιμον.—1st strope (1044—1058)=1st antistr. (1059—1073). 2nd strope (1074—1084)=2nd antistr. (1085—1095).—The Chorus utter their longing to be at the scene of the fight between the Theban captors and the Attic rescuers. They predict the speedy victory of the latter, and invoke the gods to help.

CR. Say what thou wilt while thou art here,—I will not cavil: but at home I, too, will know how to act.

TH. For the present, threaten, but go forward.—Thou, Oedipus, stay here in peace, I pray thee,—with my pledge that, unless I die before, I will not cease till I put thee in possession of thy children.

OE. Heaven reward thee, Theseus, for thy nobleness, and thy loyal care in my behalf!

[*Exeunt THESEUS and attendants, with CREON, on spectators' left.*

CH. Oh to be where the foemen, turned to bay, will ^{1st} strophe. soon rush into the brazen clangour of battle, haply by the shores loved of Apollo, haply by that torch-lit strand

edd. plerique: ννν Elms. **1045** τάχ' ἐπιστροφαῖ] τάχα συστροφαῖ Nauck.

1044 εἶη γάθι: cp. *Ai.* 1218 (Chorus) γενούμαν ίν' ὑλαῖς ἔπεοι πόντον | πρό-
βλημ', etc.: Eur. *Hipp.* 732 (Chorus) ἀλιβάτοις ὑπὸ κευθώσας γενούμαν, | ίνα

etc.
1045 ἐπιστροφαῖ, the wheeling-about of Creon's guards, carrying off their captives, when overtaken by the Attic pursuers. For the military use of the word see on 536. ἀνδρῶν ἐπιστροφαῖ=ἀνδρες ἐπιστρεφθέντες: cp. *El.* 417 εἰσιδεῖν πατρος...δευτέραν ὄμιλαν: Eur. *Her.* 581 ὑμεῖς δ', ἀδελφῶν ἡ ταρούσ' ὄμιλα: *Alc.* 606 ἀνδρῶν Φεραίων εὐμενής παρουστα.

1046 **ff.** χαλκοβάσαν cannot be resolved into two separate epithets,—‘brass-clad,’ and ‘clamorous’: rather it seems to mean, ‘with noise of brass,’—the clatter of shields and swords in battle. Cp. *O. T.* 190, where the Death-god (the plague) is an Ares who is ἀχαλκός ἀστήδων, yet περιβάστος. χαλκεόβασος, ‘with voice as of brass,’ is not really similar: it is the epithet of Stentor (*Il.* 5. 785) and of Cerberus (Hes. *Theog.* 311).—μίσγονται: cp. *Il.* 15. 510 ἡ αὐτοσχεδὴ μῆξαι χειράς τε μένος τε.

ἢ πρὸς Πύθιας ή λαμπάσιν ἀκταῖς. The Chorus here imagine the Athenians as pursuing the Thebans through the pass of Daphnè, over Mount Aegaleos, towards Eleusis. Two points are mentioned as possible scenes for a fight.

(i) Πύθιας ἀκταῖς, the Pythian shores; the shore of the bay of Eleusis just beyond the pass of Daphnè on the N. W., near the salt-springs called 'Petroi' (Thuc. 2.

19). The distance from Colonus is about six miles. Πύθια alludes to the Πύθιον, an Ionic temple of Apollo (some fragments from which are among the Elgin marbles in the British Museum), situated on the site of the present monastery of Daphnè, in the narrowest and highest part of the pass. (Cp. Leake, *Demæ* pp. 144 f.: Paus. 1. 37. 6.) Others take the Πύθια ἀκταῖ to mean Oenoe, where also there was a temple of Apollo. But (a) Oenoe was about 12 miles N. W. of Eleusis, near the pass of Dryoscephalæ over Cithaeron. ἀκταῖ could not be said of such an inland place, and the distance imagined is too great. (b) The order of mention indicates the Πύθια ἀκταῖ as nearer than Eleusis to Colonus.

(2) λαμπάδες ἀκταῖ, ‘the torch-lit shores’ (cp. Harpocr. 184, quoted on 56, ἔσπορὰς λαμπάδας): the coast of the same bay of Eleusis at a point about 5 miles W. N. W. of the former point,—viz. at Eleusis itself. The yearly celebration of the great Eleusinia began on or about the 16th of Boedromion (September). On the 20th of that month an image of Iacchus was borne in a torch-light procession along the λεπτὰ ὁδός from Athens to Eleusis. This procession is indicated by the χορὸς μινστῶν in Ar. *Ran.* 316 ff.: see *ib.* 340 ἔγειρε φλογέας λαμπάδας, ἐν χεροῖς γαρ ἥκεις τινάσσων, | Τακχ', οὐ Τακχε, | νυκτέρου τελετῆς φωσφόρος ἀστήρ. The search of Demeter for Persephone was also represented at Eleusis in a παννυχίς of torch-bearing mystae. Cp. Aesch. fr. 376

6 οὐ πότνιαι σεμνὰ τιθηνοῦνται τέλη
 7 θνατοῖσιν, ὃν καὶ χρυσέα
 8 κλῆς ἐπὶ γλώσσῃ βέβακε
 9 προσπόλων Εὑμολπιδᾶν·
 10 ἔνθ' οἴμαι τὸν ἐγρεμάχαν
 11 Θησέα καὶ τὰς διστόλους

1050

1055

1050 σεμναὶ codd., σεμνὰ Valckenaer.—τιθηνοῦνται] Post τιθη in L erasae litterae fere quinque: deinde in proximo versu νοῦνται τέλη. **1051** θνατοῖσιν] erasmus est a post θ in L. **1052** κλῆ . ἡσ L, una vel duabus litteris erasis post κλῆ . βέβακε] Erasa littera (μ?) post βε in L. **1054** ἐγρεμάχαν L, γρ. δρειοβάταν schol. in marg.: δρειοβάταν F: δρειβάταν A, R: ἐγρεμάχαν codd. ceteri. Utramque l. coniunxit Hermannus, deletis verbis Θησέα καὶ: sic ἔνθ' οἴμαι τὸν δρειβάταν | ἐγρεμάχαν τὰς διστόλους=antistr. vv. 1069 sq., ἀμπυκτήρια π αλικὰ (Herm. pro πώλων) | ἄμ-

(speaking of Eleusis) λαμπραῖσιν ἀστρα-
 παῖσι λαμπάδων σθένει. Ar. *Th.* 1151
 δρυια σεμνὰ θεαῖν, ἵνα λαμπάσι φανετον
 ἀμφιροτον ὅψιν.

1050 πότνιαι, Demeter and Persephone (Cora), who in Ar. *Th.* 1156 are called Θεομόρφρα πολυποντία. Cp. 683. τιθηνοῦνται, as the spiritual nurturers of their faithful votaries. Simonides, too, has this word in a fig. sense, fr. 150. 7 εὐ δὲ ἐτιθηνέστο γλυκερὰ δύτα Δωρίοις Ἀρπτων | Ἀργείοις ('cultivated'). **τέλη:** Plat. *Rep.* 560 Ε τελουμένου ψυχὴν μεγάλοισι τέλεσι: Eur. *Hipp.* 25 σεμνῶν ἐσ δψιν καὶ τέλη μιστρηλῶν: Aesch. fr. 377 μυστικοῦ τέλους: in prose usu. τελετα.

1051 θνατοῖσιν, esp. fitting here, since the highest value of the Eleusinia consisted in opening a prospect of bliss after death. Soph. fr. 753 ὡς τρὶς ὅφιοι κείνοι βροτῶν, οἱ ταῦτα δερχόντες τέλη μολωσ' ἐσ "Αἰδον τοῖσδε γάρ μόνοις ἔκει σῆν ἔστι, τοῖς δὲ ἀλλοισι πάντ' ἔκει κακά. Pindar fr. 114 διλοις ὅστις ἰδὼν κεῖται εἰστιν δὲ διώσδοτον ἀρχάν. Isocr. or. 4 § 28 ἡσ (τελετῆς) οἱ μετασχόντες περὶ τε τῆς τοῦ βίου τελευτῆς καὶ τοῦ σύμπαντος αἰώνος ήδιοις τὰς ἀπίτας ἔχοντιν.

ῶν καὶ χρυσέα κ.τ.λ.: ὃν refers to θνατοῖσιν: καὶ ('also') has the effect of limiting the reference to those persons on whom the pledge of secrecy has been imposed;—'*those mortals, on whose lips has been set the divine seal of the ministering Eumolpidae*': i.e. those who have been duly initiated by the Eumolpid Hierophant at Eleusis, and have been bound by him to secrecy. κλῆς Εὑμολπιδᾶν (possessive gen.), the silence which they

impose. Perhaps we should read βέβακ' ἔκ. The Eumolpidae figure here as interpreters between the Two Goddesses and mortals, not as guardians of a secret which they may not communicate. Hence the above version is better than either of the following:—(1) ὃν referring to πότνιαι: 'whose seal has been set on the lips of the Eumolpidae': (2) ὃν referring to τέλη: 'the seal whereof has been set on the lips of the E.'

1052 κλῆς, 'that which closes,' cannot well be rendered 'key' here, any more than in Aesch. fr. 309 ἀλλ' ἔστι κάμοι κλῆς ἐπὶ γλώσσῃ φύλαξ. The apparent boldness of a Greek metaphor is sometimes thus mitigated by the poet's consciousness of the literal sense; as when Pindar calls an inspiring thought an ἀκόνη,—literally, 'sharpener,' conventionally 'whetstone'; or when he calls the master, who tempers a chorus into harmony, a κρατήρ (Ol. 6. 82, 91: cp. my paper in *Journ. Hell. Stud.* III. 171).—Cp. the βοῦς ἐπὶ γλώσσῃ (Aesch. Ag. 36),—perh. a mere metaphor from a heavy weight,—parodied by Menander Ἀλεῖς fr. 1 παχὺς γάρ ὃς ἔκειται ἐπὶ σύμα. Anthol. Pal. 10. 42 ἀρρήτων ἐπέων γλώσσῃ σφραγίς ἐπικελόθω. Eur. Med. 660 καθαράν ἀνολξαντα κλῆδα φρενῶν, 'having unlocked his heart in sincerity.' κληδόνχος was said either of a tutelar deity or of a priestess, and on the vases the symbolic key, adorned with woollen threads, is sometimes borne by the priestess (Passeri III. 294, Welcker *Alte Denkm.* III. 450 ff. etc.): but there is no evidence for the Eleusinian Hierophant actually *putting a key to the lips of the initiated*. **χρυσέα**, divine, precious,—because of the truths

where the Great Goddesses cherish dread rites for mortals, on whose lips the ministrant Eumolpidae have laid the precious seal of silence; where, methinks, the war-waking Theseus and the captives twain,

βασις, ολ τὰν Ἰππίαν. Gleditschius eadem verba Θησέα καὶ delet, sed pro verbis τὸν δρειβάταν scribit δρέταν: sic ἔνθ' οἷμα δρέταν | = 1069. - πυκτήρια πώλων, adiecta versui 1068 syllaba ἄμ, ut in codd.—Nauckius coniecit ἔνθ' οἷμα λεών δρειβάταν, | quod exigit ut gravius immutetur v. 1069. Vide infra. **1055** Pro Θησέᾳ καὶ Dindorfus Αἰγεῖδαν coniecit, ρυσμένον Halmius: pro Θησέᾳ καὶ τὰς Weckleinus Θησέα παιδας restituit.—διστόλους] διστόλους B, Vat.: in L scriptum est a supra lineam inter i et σ. Ceteri διστόλους.

revealed: *O. T.* 157 χρυσέας τέκνον 'Ελπίδος.

1053 προστόλων Εύμολπιδῶν. The Eleusinia had four chief ministrants. 1. The *ἱεροφάντης*. This office was hereditary in the Eumolpid gens; Plut. *De Exil. 17* Εύμολπος ἐμνησε καὶ μνεῖ τὸν Ἑλλῆνας (as the earliest hierophant, and the ancestor of his successors). 2. The *δᾶδονχος*: hereditary in the gens of Callias and Hippomenes, which traced itself from Triptolemus. 3. The *ἱεροκήρυξ*: hereditary in the gens of the Κηρυκλῶν (or Κήρυκες). 4. The altar-priest, *ἱερεὺς ὁ ἐπὶ βωμῷ*, or ὁ ἐπιβώμος, who offered the sacrifice. It is not known whether this office was hereditary. As some relationship seems to have existed between the Eumolpidae and the two other gentes, *προστόλων* here possibly includes (2) and (3), but is more naturally taken of the *ἱεροφάντης* only. A hydria found at Cumae, and belonging to a Campanian collection now at St Petersburg, exhibits an Eleusinian group of deities and priests, among whom the *ἱεροφάντης* is distinguished by a long white stole, partly embroidered with gold, a myrtle wreath, and the thyrsus. (It is reproduced by Baumeister, *Denkmäler des kl. Alt.*, p. 474, pl. 520.)

1054 I incline to believe that the MS. words ἔνθ' οἷμα τὸν ἐγρεμάχαν are sound, and that the variant δρειβάταν may have arisen by corruption from ἐγρεμάχαν. See Appendix on this passage. The fact that the antistrophic passage is certainly unsound in the MSS. has increased the doubt: see on 1069. ἐγρεμάχαν, 'rousing the fight,' is a fit epithet for the champion who overtakes the captors, and forces them to a contest. Elsewhere we find only the fem. ἐγρεμάχη, as epithet of Pallas, *Hom. Hymn.* 5. 424.

1055 Θησέα has the final α long in

1458, but short here: cp. Eur. *Hec.* 882 ξὺν ταῖσδε τὸν ἐμὸν φούέα τιμωρήσουαι, = 870 ed. Porson, who adds Philemon *ap.* Athen. 7. 307 Ε κεστρέψ ὅπτόν. Is the MS. καὶ after Θησέᾳ genuine? If so, ἐμπέξειν is here intrans., like ἐπι-, προσ-, συμμιγνύναι: and the sense is, 'Theseus and the two maidens will soon meet amid a battle-cry of confident prowess.' Thus with ἐμπέξειν we are to understand ἀλλήλους. The verb is fitting, because the maidens, though their sympathies are with Theseus, are *in the midst of the hostile force*. αὐτάρκει βοῇ is dat. of circumstance. This I believe to be the right view. *Not*, 'Th. and the maidens will join battle *with the foe*,' sc. τῶν πολεμίους: for the maidens are in the hands of the foe. Such a phrase is not defensible merely because *in spirit* they are with Theseus.

Many critics, however, now regard καὶ as spurious; for Θησέᾳ καὶ Dindorf proposes Αἰγεῖδαν: for Θησέᾳ καὶ τὰς Wecklein Θησέα παιδας. The sense would then be:—'Theseus will soon bring the sisters *into the midst of a battle-cry of confident prowess*,'—by attacking their captors. This is possibly right: but a change of καὶ τὰς into παιδας is hardly likely. In *Ph.* 79 παι, which Erfurdt changed to καὶ, is clearly sound. **διστόλους**= 'two journeying' sisters,—as borne off by their captors: see on 17 πυκνόπτεροι. Not, 'separately carried off,' with ref. to two bands of Thebans (cp. 818).—**αὐτάρκει**, 'self-sufficing,' and so 'self-reliant,' giving confident promise of victorious rescue. **τούσδε ἀνά χ.**: i.e. in Attica, before the border can be passed.

The poet has left the details of the rescue indistinct. Creon's guards first carried off the girls (844), and Theseus sent mounted Athenians in pursuit (897). Afterwards, Theseus com-

12 ἀδμῆτας ἀδελφὰς
 13 αὐτάρκει τάχ' ἐμπίξειν βοῶ
 14 τούσδ' ἀνὰ χώρους·

ἀντ. α'. ἦ που τὸν ἐφέσπερον
 2 πέτρας νιφάδος πελῶσ'
 3 Οἰάτιδος εἰς νομόν,
 4 πώλοισιν ἦ ρύμφαρμάτοις
 5 φεύγοντες ἀμύλλαις.
 6 ἄλωσεται· δεινὸς ὁ προσχώρων Ἀρης,
 7 δεινὰ δὲ Θησειδᾶν ἀκμά.
 8 πᾶς γὰρ ἀστράπτει χαλινός,
 9 πᾶσα δ' ὄρμαται καθεῖσ'

1060

1065

1056 ἀδμῆτας L, F, L²: ἀδμῆτας A et codd. plerique.—ἀδελφὰς A, R, al., quod Hermannus praetulit, tribus syllabis pronuntiandum nionens: ἀδελφὰς pr. m. L (inserto ε ante σ as ab S), T, L³, al. **1057** αὐτάρκει ἀντάρκει coni. Meinekius, πανταρκέι Dindorf. **1059** ἦ] ἦ L.—ἐφέσπερον L pr. m.: ἐφ' ἐσπερον corrector: (schol. in mg. ἐπὶ τὸν ἐσπερον). **1060** νιφάδος] λιχάδος coni. Meinekius.—πελῶσ' codd.: γρ. πελάζουσι L marg.: περῶσ' Hartung., recepp. Nauck., Wecklein.

mands Creon to lead him to where the girls are; if they are 'in these regions' (*1020 ἐν τόποισι τοῖσιδ'*), Theseus himself will recover them; if, however, the guards are already flying with them, then Theseus has nothing to do; the mounted Athenians, who have already started, will pursue (*1020 ff.*). But from the words of Theseus in *1148* it is plain that they have been rescued by his personal prowess, of which he forbears to boast (*κομπεῖν*, *1149*): and the same inference must be drawn from Antigone's words (*1117*). How are these facts to be reconciled? We can only suppose that the mounted Athenians, who started first, halted to watch the *διστοιχοὶ ὄδοι* (900), while Creon's guards also halted somewhere in concealment, to await their master. Theseus, with Creon, was thus enabled to overtake his Athenians before the struggle. The fact is that Sophocles did not care to think out these points, about which an Athenian audience in the theatre would not trouble themselves. Cp. on *O. T.* 758.

1059 ff. Hartung's *εἰς νομόν* for the ms. *ἐκ νομοῦ* is certain. With the latter, we could only render: 'they will approach (the region) to the west of the snowy rock, out of (leaving) the pastures of the Oeatic territory.' The rare acc.

with *πελάξω* could be supported by Eur. *Andr.* 1167 *δῶμα πελάξει*: but the ellipse of *χώρον* with *τὸν ἐφέσπερον* is surely impossible. *νομόν*, being always masc., could not agree with *Οἰάτιδος*, and the latter, without art., could not stand for *Οἰάτιδος γῆς*: while *Οἰάτεος* is most improbable. *πελῶσ'*, if sound, must be *fut.* of *πελάξω*, as *πελᾶν* clearly is in *El.* 497, and *πελᾶτ'* in *Ph.* 1150. The evidence for a pres. *πελάσι* is scanty (*Hom. Hymn.* 7. 44 *πελάσι*: poet. *ap.* Plut. *Mor.* 457 C imperat. *πέλα*: Oppian *Cyn.* 1. 514 *πελάει*: cp. Veitch *Irreg. Verbs*). The fut. seems defensible here, as = 'they will (presently) approach': though Hartung's *περῶσι* may be right. Construe, then:—*ἦ που πελῶσ' εἰς ἐφέσπερον πέτρη νιφ. Οἰάτιδος νομόν*: 'or perchance they will presently approach the pastures to the west of the snowy rock of Oea.'

The place meant is not certain. See note and map in Appendix. But the scholium here deserves at least thus much weight: it is our one ancient warrant for a definite view. Like the other old scholia in L, it probably dates (in substance) from the later Alexandrian age, which possessed many Attic writers, now lost, on the topography of Attica. The scholiast takes the *νιφὰς πέτρα* to be a rock or crag of Mount Aegaleos;—

the sister maids, will soon meet within our borders, amid a war-cry of men strong to save!

Or perchance they will soon draw nigh to the pastures on ^{1st anti-}the west of Oea's snowy rock, borne on horses in their flight, ^{strope.}

Creon will be worsted! Terrible are the warriors of Colonus, and the followers of Theseus are terrible in their might. Yea, the steel of every bridle flashes,—with slack bridle-rein all the

1061 Οἰδίπος] Οἰδάτιδος olim coniecit Nauck: vide infra.—έκ νομοῦ codd.: εἰς νομόν Hartung.: Nauck., Wecklein. **1062** ῥυμφαρύπτος (ο ειν ν) L pr. m.: correxit vel ipsa vel S.—ῥυμφαρύπτας...ἀμιλλας B. **1066** θειά δὲ δὲ om. A, R. Θησειδᾶν] θησι-δᾶν L, F. **1068** sq. κατ' ἀμπικτήρια φάλαρα πώλων | codd.: κατὰ | ἀμπικτήρια πώλων | Bothius, delecto φάλαρα: χαλῶσ' | ἀμπικτήρια πώλικά | Hermann.: κατὰ | ἀμ-πικτήρια στοιλῶν | Wecklein. (sic -α στοιλῶν = ἐγρεμάχων 1054): κατὰ | ἀμπικτήρι-ς— Dindorf. Pro κατὰ Schneidewinus coniecit καβεῖστ.—ταχεῖ | ἀμπικτήρια

the same which was called λεία πέτρα, 'the smooth rock,' by Istros, a writer on Attica, c. 240 B.C., whom he quotes. The schol. then explains Οἰδάτιδος by the fact that Aegaleos ἔπ' ἐσχάτων ἔστι τοῦ δήμου τούτου, 'skirts that deme,'—namely, of Oīη. It cannot reasonably be doubted that this statement about Oīη, if it did not rest on the scholiast's own knowledge, was derived from Istros, or from some other old writer on Attic topography.

The meaning will then be:—'Or perhaps the captors did not take the road through the pass of Daphnē, which goes by the sea-coast to Eleusis. Perhaps they went round the N. end of Aegaleos, and will soon be emerging on the Thriopian plain, to the west of Aegaleos, near the deme of Oea.' This is also Leake's view (*Demi of Attica* p. 154). The route supposed would be in the general line of that taken by Archidamus and the Peloponnesians in 431 B.C., when they moved from Oenoe E.S.E. to Acharnae, ἐν δεξιᾷ ἔχοντες τὸ Αἴγαλεων δρός, —i.e. keeping it to the s.—δὰ Κρωτίας, a deme in the valley between the N. end of Aegaleos and the s.w. end of Parnes. Hartung, referring to the λεία πέτρα of Istros, conjectures λιτάδος, as = 'smooth,' for νιφάδος: but though late poets could use λιτός for λιτός, the ι is most improbable for Soph.

1062 f. ῥυμφαρύπτας...ἀμιλλας = ἀμιλλας ῥυμφα φερομένων ἀρμάτων (see on 710 αὐξημα...εὐππνον), emulous careers of swift chariots, as *El.* 861 χαλαργοῖς ἐν ἀμιλλας, races of swift steeds: cp.

Ant. 1065 τροχοὺς ἀμλλητῆρας ἡλίου, rapid courses of the sun.

1065 ἀλώσεται, sc. ὁ Κρέων, 'he will be worsted,' (not, 'captured,' since he was already in the hands of Theseus): cp. Thuc. 1. 121 μᾶς...νικη...ἀλίσκονται, they are sure to be *overthrown* by one victory of ours. For the ellipse of the subject, where the mind could readily supply it, cp. Xen. *Cyr.* 2. 4. 24 πορεύομαι διὰ τοῦ πεδίου εὐθὺς πρὸς τὰ βασιλεῖα. καὶ ἦν μὲν ἀνθιστῆται, 'and if the enemy (the king) resist,' &c.—This is better than (1) 'the fugitive will be captured,' supplying ὁ φεύγων from φεύγοντες: (2) 'a capture will be made,'—taking the verb as impers.: or (3) 'the battle will be won,' ἀλώσεται ὁ ἄγων, as Elms. takes it, comparing 1148 ἀγῶν γέρθη.

1065 f. προσχώρων, the neighbours of the grove, the Coloniates (cp. 493); not, 'our neighbours the Thebans,' for the Chorus are predicting an easy victory, not a tough fight. Colonus and its neighbourhood had furnished a contingent to the party of rescue (897). Θησειδᾶν, schol. Ἀθηναῖων: cp. Κεκροπίδαι, Ερεχθίδαι, Aeneadæ, etc.: here, followers of Theseus from *Athens*, as distinct from the Coloniates. We could not well understand, with Ellendt, 'the Coloniates, and the followers of Theseus generally,' as if Θησειδᾶν included προσχώρων. ἀκμά, vigour, might: Pind. *Isthm.* 3. 68 ἀλλ' ὅντος μὲν ἰδέσθαι, | συμπεσεῖν δ' ἀκμῇ βαρύς, 'dread to grapple with in his strength.'

- 10 ἀμπυκτήρια <στομίων>
 11 ἄμβασις, οἵ τὰν ἵππιαν
 12 τιμώσιν Ἀθάναν
 13 καὶ τὸν πόντιον γαιάοχον
 14 Πέρας φίλον νιόν.
- στρ. β'. ἔρδουσ' ἡ μέλλουσιν; ὡς
 2 προμνάται τί μοι
 3 γνωμα τάχ' ἀντάσειν
 4 τᾶν δεινὰ τλασᾶν, δεινὰ δὲ εύρουστᾶν πρὸς αὐθαίμων
 πάθη.
- 1070
1074

πάντα χαλῶσ' | Mekler. **1074** ἔρδουσιν ἡ μέλλουσιν; ὡς | L. Sic codd. cett., nisi quod ἔρδουσιν habent quidam: ἔρδουν' (sic) Elms., = 1085 iὼ Ζεῦ πάνταρχε θεῶν. ἔρδουσιν ἡ μέλλουστ'; Herm., Dindorf., Blaydes.: in ed. an. 1841 autem Hermannus dedit ἔρδουσιν ἡ μέλλουσιν; ὡς | : cf. ad vv. 1085 sq.—οὐδὲ (πρὸ ἡ) μέλλουσιν K. Walter., Wecklein. **1076 sq.** τάχ' ἀν δάσεων | τὰν δεινὰ τλασῖν δεινὰ δὲ εύρουσταν πρὸς

1069 f. We require — instead of the ms. *κατ'*. Bothe gets this by supposing non-elision of *κατὰ* before *ἀμπυκτήρια*. This, though rare, is possible: cp. *Ai.* 425 *χθονὸς μολὼν' ἀπὸ* | 'Ελλανίδος: *Ir.* 510 *Βακχας ἀπὸ* | *ἡθεῖς*. But I cannot believe *κατὰ* | *ἀμπυκτήρια* to be Greek, as meaning either (1) 'according to the full speed given by the head-gear,' i.e. by shaking the reins,—Paley: or (2) 'in the direction of the bridles,'—i.e. 'every horseman gives his steed its head,' Campbell. Instead of *κατ'*, Hermann gives *χαλῶσ'*: Schneidewin proposed *καθεῖσ'* (cp. Eur. *Bacch.* 695 *καθεῖσται εἰς ὕπους κόμας*). This, if it had become *κατέσ'*, might easily have shrunk to the ms. *κατ'*, through the rest of the word being taken for *εἰς*.

ἀμπυκτήρια φάλαρα πώλων is the ms. reading. Hesychius s. v. has: *ἀμπυκτήρια* τὰ φάλαρα. Σοφοκλῆς *Οἰδίποδι* ἐν Κολωνῷ. This proves what the metre (on any view of 1054) already hinted,—that *φάλαρα* is a gloss. *ἀμπυκτήριον* here= 'bridle,' as *ἀμπυκτήρ* in Aesch. *Theb.* 461 *ἴττοις δὲ ἐν ἀμπυκτήροις ἐμβριμώνεις*: where the schol. (minor) expressly says that *ἀμπυξ* (properly the *head-band*) was similarly used: *κυρίως οἱ περὶ τὴν κεφαλὴν ιμάντες τοῦ χαλινοῦ ἀμπυξ καλοῦνται*: and so Quintus Smyrnaeus uses *ἀμπυξ*, 4. 511. It is but a slight poetical extension of meaning to use *ἀμπυκτήρια* as including the *bridle-reins*. The ms. *πώλων* is against

the metre, unless 1054 f. are very boldly altered (see Metrical Analysis). When the gloss *φάλαρα* had crept into the text, *πώλων* (suggested by 1062) may have been tacked on to it. Wecklein's conjecture, *ἀμπυκτήρια στομίων* ('the reins of the bits') gives an exact correspondence with 1054 *ἴνθ' οἷμα τὸν ἐγρεμάχαν*. Nothing better has been suggested.

1070 ἄμβασις, in such a context, needs not to be defined by *πώλων*. *οἱ*, as if *ἀναβάται* had gone before: cp. 942 *ἀντόνιος* referring to *πόλιν*, n. *τὰν ἵππιαν*: see on 55.

1071 f. γαιάοχον, in the Homeric use, is most simply explained as 'earth-embracer,' with ref. to the Homeric idea of *'Οκεανὸς* flowing round the earth: though some understand 'reigning on earth' (as Zeus in heaven, and Hades in the nether world *Il.* 15. 190). Some take it here as= 'guarding our land,' like *γ. Ἀρτεμιν* in *O. T.* 160: and this certainly has more special point here. But would the constant Homeric epithet of Poseidon be applied to *him* in a sense different from the Homeric? All Greek hearers would think of the *γαιήχος Εὐνοούγανος*. *Πέρας*, here a monosyllable, as in *Il.* 15. 187,—the only instance of this form in *Il.* or *Od.*, but a dissyllable in *Hom. Hymn.* 5. 459, *τὴν δὲ προσέειπε Ρέη λιπαροκρήδεμνος*. Elsewhere in the *Hymns* the form is always 'Πετην,' as in *Il.* 14. 203. In Hes. *Th.* 634 *Πέρα* is read. Rhea, in the Greek theogony, is daughter

knighthood rides apace that worships our Queen of Chivalry,
Athene, and the earth-girdling Sea-god, the son of Rhea's love.

Is the battle now, or yet to be? For somehow my soul woos ^{2nd} me to the hope that soon I shall be face to face with the maidens ^{strophe.} thus sorely tried, thus sorely visited by the hand of a kinsman.

αὐθομαῖμων πάθη L et codd. cett.—[άντάσειν] ἀνδωσειν (sic) lemma schol. L: ἀνδώσειν Musgr. (in annot.), Campb., Paleius, al.: ἐνδώσειν praecente scholiasta Turnebus, Elms., edd. rec. plerique: ἀντάσειν Buecheler.: ἀντάσειν Blaydes.: εἴσουσαν Halm.: τύχαν (pro τάχ' ἄν) λόγω Nauck.—τὰν...τλασᾶν...εύρουσᾶν monente schol. Reisig., Elms., ceteri qui ἐνδώσειν recipiunt.—*αὐθομαῖμων* codd.: *αὐθαίμων* Bothius.

of Uranos and Gaia, wife of Cronus, and 'mother of the gods.' The cult was that of the 'Phrygian Mother' Cybele in a special phase, and came very early to Greece from Lydia: in Attica it was intimately connected with the Eleusinian cult of Demeter (cp. *Hom. Hymn.* 5. 442, Eur. *Helen.* 130 ff.). The Μῆτρῶν at Athens, the temple of Rhea Cybele, contained a celebrated statue of the goddess, by Pheidias or his pupil Agoracritus.

1074 έρδοντα: 'are they (the pursuers) in action, or on the point of being so? for (ώς) I have a foreboding, etc.' μέλλουσιν, sc. έρξειν: cp. *Tr.* 74 Εὐβοΐδα χώραν φασίν, Εύρυτον πόλιν, ἐπιστρατεύεν αὐτὸν ή μέλλειν ἔτι: *Ph.* 567 ώς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι: *ib.* 1255 ἀλλὰ κάμε τοι | ταῦταν τόδ' θψει δρῶντα κού μέλλοντ' ἔτι.

1075 ξ. γνώμα μοι my mind προμνήτατι τι (adv.) somehow pleads for the belief, presages. προμνᾶσθαι means (1) to woo for another, κόρην τινί: (2) fig., to seek to obtain anything for another, e.g. δώρα τινί. The bold use here comes through the notion of *pleading*, or *speaking persuasively*, as the προμνήστρια to the maiden on behalf of the lover. This use is bolder than the fig. use in Plat. *Menex.* 239 C, where the question is of themes which have already been 'married to immortal verse,' as distinguished from others in respect of which Poetry ἔτι ἔστιν ἐν μνηστείᾳ, is still in the stage of courtship. Of these latter, says the orator, I will speak—έπαινοντά τε καὶ προμνώμενον ἀλλοις ἐσ φάσ...αἰτάθειναι, commanding them, and *wooing them for others* (*i.e.* for the poets), with a view to their putting them into verse. (A passage which has often been misunderstood as if προμνᾶσθαι meant 'pleading with others':—so Lidd. and Scott, with Ast.)

1076 ἀντάσειν (Buecheler),—a conjecture which had occurred independently to myself,—seems the most probable correction of ἀν δώσειν. The Chorus express a presentiment that they will soon again be brought face to face with the maidens who were dragged away before their eyes; and this prepares for the approaching entrance of Antigone and Ismene, 1097 τὰς κέρας γάρ εἰσορώ. ἀντάσειν usu. takes a dat. of *meeting a person*, but sometimes a gen., as *Il.* 16. 423 ἀντήσω γάρ ἔγω τοιδὲ διέρος (in battle). With the gen., ἀντάσειν also=κυρέν, τυγχάνειν: *Od.* 3. 97 ἡγησας διπωπήρι: *Her.* 2. 119 ζεύσιν πήγασος μεγάλων. Cp. Soph. *Ant.* 982 ἀντασ 'Ερεχθειῶν, she attained unto them (traced her lineage back to them). Here the idea of *obtaining back* is blended with that of being brought *face to face*. It is not, then, a valid objection that the Chorus do not *move to meet* the maidens.

To ἀνδώσειν the objections are: (1) it could not possibly mean ἀπόδώσειν, 'give back.' In Pind. *fr.* 133. 3, the sole passage quoted for this sense, ἀνδιδοῖ ψυχὰν πάλιν is not 'gives back,' but 'sends up,' to the sunlight,—like γῆ ἀναδίδωσι καρπὸν. We must not be confused by our 'give up.' (2) To supply 'Creon' or 'the enemy' as subject is extremely awkward. (3) The sing. τὰν...τλάσαν, etc., which this requires, cannot well be defended on the ground that Antigone is chiefly thought of.

With ἐνδώσειν we have to render:—'that the sufferings of those who have endured dread things, and found dread sufferings at the hands of kinsmen, will remit,'—become milder. Hippocrates (*Progn.* 43) uses the intrans. ἐνδιδόναι of a malady which *remitis* its force. But is πάθη...ἐνδώσειν tolerable here, where the question is not of the sisters' sufferings

5 τελεῖ τελεῖ Ζεύς, τι κατ' ἀμαρ·
6 μάντις εἴμ' ἐσθλῶν ἀγώνων.

1080

7 εἴθ' ἀελλαία ταχύρρωστος πελειὰς

8 αἰθερίας νεφέλας κύρσαιμ' ἄνωθ' ἀγώνων

9 αἰωρήσασα τοῦμὸν ὅμμα.

ἀντ. β.

ἰὼ θεῶν πάνταρχε, παντ-

1085

2 όπτα Ζεῦ, πόροις

3 γᾶς τάσδε δαμούχοις

4 σθένει πιαικείω τὸν εὐαγρον τελειώσαι λόχον,

1090

5 σεμνά τε παῖς Παλλὰς Ἀθάνα.

6 καὶ τὸν ἀγρευτὰν Ἀπόλλων

7 καὶ καστυγνήταν πυκνοστίκτων ὀπαδὸν

8 ὀκυπόδων ἐλάφων στέργω διπλᾶς ἀρωγὰς

1083 αἰθερία 'κ νεφέλας Meinekius. κύρσαιμ' αὐτῶν δ' ἀγώνων L (av ex ad) et codd. cett.: κύρσαιμ' ἄνωθ' ἀγώνων Herm.: κύρσαιμι τῶνδ' ἀγώνων Wunder.

1084 θεωρήσασα codd. (apposita nota x in L): θεωρήσουσα Blaydes.: ἐωρήσασα Wunder., quod recipiens iure dicit Dindorf., 'Praestat fortasse *alωρήσασα*, non obstante syllaba brevi versus antistrophici 1095' (μολεῖν); et sic scripsit Wecklein, qui ipse coniecerat *alωρόμεν'* ὑπατα' ίσχων. θέᾳ τέργασσα Nauck., θέᾳ πλήσσα Hartung., θεωρὸν θέσα Turner.—ὅμμα] unus Vat. alia: Meinekius ἐωρήσασα τούμὸν οἷμα.

1085 sq. ίὼ Ζεὺ πάνταρχε θεῶν | παντόπτα πόροις codd. (nisi quod T et Farn. ίὼ Ζεὺ τε παντάρχα θεῶν corrupte praebent). ίὼ πάνταρχε θεῶν, | παντόπτα Ζεὺ, πόροις

being *mitigated*, but of their triumphant deliverance from the hands of the enemy? If, again, ἐνδώστειν = 'give up,' it incurs the 2nd and 3rd objections to ἀνδώσειν.

1079 κατ' ἡμαρ here = κατ' ἡμαρ...τὸ
νῦν (Ait. 153), as μοῖρα καθαμερία (Ez. 1414) = 'the doom of to-day.'

1081 ἀελλαία: O. T. 466 ἀελλάδων | ππων. ταχύρρωστος goes closely with it in sense, 'with a swift, strong impetus, as of the storm,' ταχέως ῥωμένη, ὡς ἀελλαία: cp. Il. 23. 367 ἐρρώντο μετὰ πνοῆς ἀνέμῳ.

1083 ff. Hermann's ἄνωθ' for the αὐτῶν of the MSS., with Wunder's *αἰωρήσασα* for θεωρήσασα, gives the most probable correction of the passage. Note these points. (1) If we read τῶνδ' with Wunder, the gen. τῶνδ' ἀγώνων must be governed in one of two ways: (a) by κύρσαιμι, when *αἰθερίας νεφέλας* must mean, 'from a cloud.' This is possible (cp. O. T. 808 δχον...καθίκετο n.): but it is awkward. It is much more natural to take *αἰθερίας νεφέλας* with κύρσαιμι. (b)

By something substituted for θεωρήσασα. Wecklein makes the gen. depend on *αἰωρήσασα*, as = 'having lifted above': but the gen. would mean 'from,' as Ant. 417 χθονὸς | ... δελπα: and the rise here is not from the fight below. θέᾳ τέργασσα, πλήσσα, etc., have no palaeographic likelihood, and are further condemned by the aorist tense where we should require the present. I had thought of τῶνδ' ἀγώνων | ὑπερόθ' ἀράσα, but prefer Herm.'s remedy.—θεωρήσασα cannot be defended by Campbell's version, 'having gone as a spectator with mine eye.' θεωρήσουσα is read by Blaydes, who renders, 'to give my eye a sight.' This, as Paley says, is not Greek.—*αἰωρέιν*, not ἐωρέιν, is the classical Attic form: cp. on O. T. 1264.

1085 ff. In the ms. order of the words, ίὼ Ζεὺ, πάνταρχε θεῶν (monosyll.) = 1074 ἔρδοντ' ἡ μέλλουσιν; ὡς, and παντόπτα, πόροις = 1075 προμάτατα τι μοι. This requires the final α of the voc. παντόπτα to be long, which is impossible, though some edd. tacitly assume it. Meineke's

To-day, to-day, Zeus will work some great thing : I have presage of victory in the strife. O to be a dove with swift strength as of the storm, that I might reach an airy cloud, with gaze lifted above the fray !

Hear, all-ruling lord of heaven, all-seeing Zeus ! Enable the ^{2nd anti-} guardians of this land, in might triumphant, to achieve the ^{strope.} capture that gives the prize to their hands ! So grant thy daughter also, our dread Lady, Pallas Athene ! And Apollo, the hunter, and his sister, who follows the dappled, swift-footed deer—fain am I that they should come, a twofold strength,

Dindorfus praeente Hermanno (cf. ad 1074); Hermannus ed. an. 1841 ὁ Ζεὺς θεὸν παντορχέα (=1074 ἔρδουσιν ἡ μέλλουσιν ; ὡς), | παντόπτα, πόροι.—ἄλλοι, θεῶν πάνταρχοι, | ἦ παντόπτα, πόροι Blaydes.—παντόπτης Meinekius, ne ultima brevis sit. πανόπτα Nauck. Posui θεῶν post λα, Ζεὺς post παντόπτα : vide infra. **1088** ἐπινικεῖσθαι σθένει L, F: ἐπινικίων (vel ἐπινικίων) σθένει codd. cett.: σθένει ἐπινικεῖσθαι Herm. **1093** ὄκνηπδόδων] ὄκνηπδών B, Vat. **1094** ἀρωγὰς codd.: ἀρωγὸν Wecklein.

remedy, παντόπτης ὡς, is not probable : and παντόπτας (nom. for voc.) could not stand here. The simple transposition which I have in the text removes the difficulty. In 1088 the MSS. have ἐπινικεῖσθαι σθένει : yet it is certain that the order of the words should be the reverse.

1087 δαμούχοις (cp. on 458), the people of Attica.

1088 σθένει : cp. *Tr.* 497 μέγα τι σθένεις ἡ Κύπρις ἐκφέρεται νίκας δει. ἐπινικεῖσθαι for ἐπινικίων : cp. *Ant.* 358 ὑπαλθρεια (Boeckh, for αἰθρία). τὸν εὐαγρον τελειώσαι λόχον (grant to the Athenians) to accomplish the successful surprise,—the way-laying of Creon's guards, by which the Athenians will secure their quarry (*ἀγρα*), viz. the maidens. τὸν εὐαγρον, proleptic : cp. *Tr.* 477 τῆσδ' οἴνεχ' ἡ τολύφθορος | καθηρέθη πατρῶος Οἰχαλία δόρει. λόχον, ‘ambuscade,’ seems here to have the more general sense, ‘scheme of capture’ (cp. *Od.* 4. 395 φράσειν σὺ λόχον θεοῖο γέρωντος, a way to take him); though there is nothing in the scanty references to the pursuit which necessarily excludes the idea of a literal ambush. Taking λόχον as = ‘company,’ we could render, ‘grant this to our folk,—that thou shouldst crown the successful band with victory’ (τελειώσαι) : cp. *EI.* 1508 ὁ σμέριον Ἀρτέως... | τῇ νῦν ὅρμῃ τελειώθειν, ‘crowned with peace by this day's effort’: but the construction thus supposed is less simple, while the frequent poetical association of λόχος with capture points to the other sense.

1090 σεμνά τε πάτις, sc. πόροι (from πόροι, 1086).

1091 τὸν ἀγρευτάν, the hunter. Cp. Aesch. fr. 195 (Heracles, in the Προμηθεῖς Λυδόνεος, when aiming his shaft at the eagle) 'Αγρεύς δ' Ἀπόλλων ὄρθον ἴσινοι βέλος. Paus. (1. 41. 3) saw at Megara a temple dedicated to 'Ἀγροτέραν Ἀρτεμιν καὶ Ἀπόλλωνα Ἀγραδον. Xenophon, in his treatise on hunting, bids the hunter pray τῷ Ἀπόλλωνι καὶ τῷ Ἀρτεμίδι τῇ Ἀγροτέρᾳ μεταδοῦνα τῆς θήρας (*Cyneg.* 6. 13).—Note the change from vocative (Ζεὺς), and 3rd pers. (πάτις) with optat., to the constr. of acc. and infin. with στέργω. Cp. *O. T.* 204 Δύκει ἀναξ... 209 τὸν χρυσούλτραν τε κικλάτοκα : Aesch. *P. V.* 88 ὁ δοσος αἰθήρ etc....καὶ τὸν παντόπτην κύκλον ἥλιον καλῶ.

1092 εἰς σπαδὸν... ἐλάφων, as following them in the chase. Artemis' Αγροτέρα had a temple at Athens in the suburb 'Αγρα, on an eminence by the Ilissus; and to her, as ‘smiter of deer,’ the festival of the Ἐλαφηβόλια was held in the month thence named (Mar.—Apr.). *Hom. Hymn.* 27. 2 ἐλαφηβόλον, λοχέατρα, ... | ἦ κατ' ὅρη σκιβεντα καὶ ἀκριας ἡμεροσσας | ἀγρη τερπομένη παχυρθεο τόξα τιτανει. She is also ἐλλοφόνος *Copt. Inscr.* 5943 (ἔλλος, a faun), θηροκτόνος, θηροφόνος, etc. —πτυκνοστικτῶν : cp. Eur. *Niipp.* 215 εἴμι πρὸς ὄλαν | καὶ παρὰ πεύκας, ἵνα θηροφόνοι | στελεύονται κύνες, | βαλιάῖς ἐλάφους ἔγχριμπτομένα : *Alc.* 584 ποικιλόθριξ | νεβρός.

1094 στέργω, ‘I desire.’ Schol. ση-

ἢ μολεῖν γὰρ τῷδε καὶ πολίταις.

1095

ῳ ξεῖν’ ἀληγτα, τῷ σκοπῷ μὲν οὐκ ἔρεις
ὧς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ
τάσδ’ ἀστον αὐθις ὅδε προσπολουμένας.

- OI. ποῦ ποῦ; τί φῆς; πῶς εἴπας; AN. Ὡ πάτερ πάτερ,
τίς ἀν θεῶν σοι τόνδ’ ἄριστον ἄνδρ’ ἴδεῖν 1100
δοίη, τὸν ήμάς δεῦρο προσπέμψαντά σοι;
OI. Ὡ τέκνον, ἥ πάρεστον; AN. αἵδε γὰρ χέρες
Θησέως ἔσωσταν φιλτάτων τ’ ὁπαόνων.
OI. προσέλθετ’, Ὡ παῖ, πατρί, καὶ τὸ μηδαμὰ
ἔλπισθὲν ἡξειν σῶμα βαστάσαι δότε. 1105
AN. αἴτεις Ὡ τεύξει· σὺν πόθῳ γὰρ ἥ χάρις.
OI. ποῦ δῆτα, ποῦ στόν; AN. αἴδ’ ὁμοῦ πελάζομεν.
OI. Ὡ φίλτατ’ ἔρνη. AN. τῷ τεκόντι πᾶν φίλον.
OI. Ὡ σκῆπτρα φωτός. AN. δυσμόρου γε δύσμορα.

1096 τῷ σκοπῷ codd.: τὸν σκοπὸν coniecit Elms., recep. Wecklein. 1098
προσπολουμένας codd.: προσπωλουμένας Bergk.: πρὸς σ' δρμωμένας Wecklein.:
προσπελωμένας Hartung.: νανοτπολουμένας Mekler.: τῷ κόρᾳ...τῷδ’ ὅστον ὥδ’ ἵντε
προσπόλων μέτα (vel τῷδ’ αὖθις ὅδε προστελχούτε γένεται) Nauck. Leviore mutatione
possit concidere πρὸς σ' δόουμένας. 1099 Ὡ πάτερ Ὡ πάτερ L et codd.
plerique: alterum Ὡ omittunt B, T, Vat., Farn. 1100 τὸνδ’] τῷδ’ L, L².
1102 πάρεστον ex πάρεστων L. 1103 φιλτάτων διπάνων scripsérat pr. m. in L:
τ’ addidit vel ipsa vel S. τ’ habent codd. cett. 1104 πρόσελθ’ L, L² (qui σου

μαίνει μὲν οἷον προσίεματι τελευτῇ δὲ εἰς
ἴσον τῷ προκαλοῦματι, “the (literal)
sense is nearly, ‘I approve’ (or ‘con-
sent’); but the ultimate (or virtual) sense
is, ‘I invoke.’” The scholiast saw the
impropriety of rendering, ‘I am content
that the gods should come to help us,’
and so imagined this transition of mean-
ing. His only fault lay in starting from
the special and derivative sense of στέργε-
ιν, ‘to be content,’ and not from its
primary sense, ‘to love,’ whence poetry
could easily draw the neighbouring sense,
‘to desire.’ So in O. T. 11 στέργαντες =
‘having formed a desire.’ Hermann and
others take στέργω here as = ‘I entreat,’
—getting the idea of ‘praying’ through
that of ‘revering’ (as implied in the
στοργή of children for parents, etc.).
Hermann so takes the word in the Orphic
Argonautica 772 μελέχουσ στέρξοι τε
παραιφάμενος ἐπέεσσω (‘entreat him’),
where Ruhnken conjectured θελξοι.

διπλᾶς ἀρωγάς, two aids (abstract for

concrete), Apollo and Artemis. Cr.
O. T. 104 τρισσοὶ ἀλεξίμοροι προφάνητέ
μοι (Zeus, Apollo, Artemis).

1096 τῷ σκοπῷ μὲν, ‘to thy watcher
at least’ (cp. 802 ἐμοὶ μέν). The Chorus,
left alone with the blind man, has acted
as his watchman. μὲν implies, ‘if my
mere *presage* (1075) did not persuade, my
eyes, at least, may be trusted.’

1098 προσπολουμένας has been much
suspected (see cr. n.). The verb προσ-
πολεῖν elsewhere occurs only in the act.
as=to be a πρόσπολος (with dat., Eur.).
So δορυφόρεῖν=to be a body-guard, ῥαβ-
δουχεῖν to be a lictor. And if the passives
δορυφορέσθαι (Plat., etc.) and ῥαβδού-
χέσθαι (Plut. *Mém.* 10) can mean to be
escorted by δορυφόροι or ῥαβδοῦχοι, it is
not plain why the pass. προσπολέσθαι
should not mean to be escorted by πρό-
πολοι. The attendants are the διπάνοι
(1103) of Theseus. The version ‘moving
hither’ (Schaefer) is wrong.

to this land and to her people.

Ah, wanderer friend, thou wilt not have to tax thy watcher
with false augury,—for yonder I see the maidens drawing near
with an escort.

OE. Where—where? How? What sayest thou?

[Enter ANTIGONE and ISMENE, with THESEUS and
his attendants, on spectators' left.]

AN. O father, fathér, that some god would suffer thine eyes
to see this noble man, who hath brought us here to thee!

OE. My child!—ye are here indeed? AN. Yea, for these
strong arms have saved us—Theseus, and his trusty followers.

OE. Come ye hither, my child,—let me embrace you—re-
stored beyond all hope!

AN. Thy wish shall be granted—we crave what we bestow.

OE. Where, then, where are ye? AN. Here approaching
thee together.

OE. My darlings! AN. A father loves his own.

OE. Props of mine age! AN. And sharers of thy sorrow.

post πατρὶ addit), F: προσέλθετ' cett.—μηδαμᾶ L cum codd. plerisque: μηδαμᾶ B, Vat. 1105 Hunc versum omisit e textu pr. m. L, addidit in marg. vel ipsa, vel (ut mihi quidem verisimilius videtur) S, τόδε pro δότε scribens. Est τόδε illud in L², T, Farn.: cett. δότε. 1109 δυσμόρου τε codd.: δυσμόρου γε Reiskius.

1100 f. τίς ἀν...δοῖη, ‘who would give?’=‘oh that some one would give!’ Aesch. Ag. 1448 τίς ἀν... | μάλισθον φέρουσαν ἡμῖν | μοῖραν ἀπέλεντον ὑπνον. So more often πῶς ἀν. δοῖη, by a sudden gift of sight to the blind eyes.

1103 φιλάττων τ'. The omission of τ' by the first hand in L was clearly a mere slip. From 1117, and from the words of Theseus himself (1148), it is manifest that he is supposed to have aided personally in the rescue. Cp. on 1054 ff.

1104 f. μηδαμᾶ, οὐδαμᾶ are used by the poets when the final must be short; μηδαμῆ, οὐδαμῆ; when it must be long. Where, as here, either form is possible, L is not a safe guide in choosing between them. The μη-adverb occurs 5 times in Soph., here L has μηδαμᾶ: in Ph. 789 (a like case) μηδαμῆ. Above, 517, where μηδαμᾶ is necessary, L has μηδαμᾶ: in 1098 (a like case), μηδαμῆ. The οὐ-adv. occurs 4 times in Soph., and L has always οὐδαμᾶ, which is necessary only in Ant. 874, while οὐδαμᾶ is necessary ib. 830: either could stand ib. 763, Tr. 323. Thus

L's peripomenon form has displaced a necessary -ά in 3 places, while only one place of all 9 requires the long form.

The μή in μηδαμᾶ is due to the imperative δότε: cp. on 78.—βαστάσαι δηλοῖ παρὰ τοῖς Ἀττικοῖς τὸ ψηλαφῆσαι (Suidas s. v.); Eur. Alc. 917 φίλας ἀλόχου χέρα βαστάσων.

1106 ά τεύξει need not be explained as an attraction for ὁν τεύξει, since the neut. plur. acc. of pronouns and adjectives can stand after τυγχάνειν and κυρεῖν, rather as a cognate or adverbial acc. than as directly governed by the verb: cp. Aesch. Cho. 711 τυγχάνειν τὰ πρόσφορα, and see on O. T. 1298.—σὺν πεθώ ...ἢ χάρις, the grace shown (by granting thy wish) is combined with a desire (on our own part).

1108 θέρν, like θάλος (which, however, was used only in nom. and acc. sing.).—τό τεκόντι as Aesch. Cho. 690: so the allusive plur., O. T. 1176. πᾶν, sc. τεχθέν.

1109 σκῆπτρα: see on 848. φωτός: cp. 1018.

- OI. ἔχω τὰ φίλτατ', οὐδέ ἔτ' ἀν πανάθλιος
 θανὼν ἀν εἴην σφῶν παρεστάσαιν ἐμοί.
 ἐρείσατ', ὡς παῖ, πλευρὸν ἀμφιδέξιον
 ἐμφύντε τῷ φύσαντι, κἀναπνεύσατον
 τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.
 καὶ μοι τὰ πραχθέντ' εἴπαθ' ὡς βράχιστ', ἐπεὶ 1115
 ταῖς τηλικαΐσδε σμικρὸς ἔξαρκει λόγος.
- AN. ὅδ' ἔσθ' ὁ σώσας τοῦδε χρὴ κλύειν, πάτερ,
 οὐ κἄστι τούργον τούμὸν ὥδ' ἔσται βραχὺ.
- OI. ὡς ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς
 τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον. 1120

1110 ἔτ' ἀν] ὅταν L. **1111** θανὼν vel τὰ λοιτ' vel οὐδ' ὡς coniecit Blaydes.: αλών Mekler.—παρεστώτοι Nauck. **1112** πλευρὸν ἀμφιδέξιον (sic) L, L²: πλευρὸν ἀμφὶ δέξιον codd. plerique: πλευρὸν ἀμφιδέξιον Mudgius. ἀμφιδέξιον Madvig. **1113** ἐμφύσα L. Prima m. (opinor) ἐμφύσα dederat, accentum scilicet correptioni non obstare significans: corrector ἐψύντα: alter denique corrector acutum superscriptis, sed ὑ reliquit. Gl. in mg. ab S. ἀντὶ τοῦ ἐμφύσαι. (Dübner videtur pr. m. ἐψύστε dedisse.) ἐψύντα A, R: ἐψύντα codd. plerique (ἐψύντα ed. Int. altera): ἐψύντε Mudgius.—κἀναπαύσατον (ex κἀναπαντέστον) L cum codd. plerisque: κἀναπαύσατον B, T, Vat., Farn. Scripsi κἀναπνεύσατον. **1114** τοῦ πρόσθ' ἐρήμου τοῦδε (superscr. τε) δυστήνου πλάνου L: τοῦ τε A et codd. plerique.—τὸν πρόσθ' ἐρήμου Sehrwald., recep. Wecklein.: τοῦ πρόσθ' ἐρήμου τόνδε δυστήνου πλάνου Herwerden.

1111 θανὼν can mean only, ‘having died,’—‘after my death’: but the reading, which has been suspected, seems sound. The sense is:—‘were I to die now, I could not after my death be said to have been altogether unhappy, when my last hours had been thus cheered.’

1112 ἐρείσατε...πλευρὸν ἀμφιδέξιον, ‘press each her side (to mine) on right and left’—Antigone on his one hand, Ismene on the other. Cp. O. T. 1243 ἀμφιδέξιος ἀκμαῖς, with the fingers of both hands, where see n.

1113 f. ἐψύντε, clinging close, like the Homeric ἐν δ' ἄρα οἱ φῖ χειρί (Il. 6. 253), ἐψυν ἐν χερσὶν ἔκστος Od. 10. 397, clasped my hands, each and all. For the paronomasia with φύσαντι cp. O. T. 878 (χρησίμῳ χρῆται) n.: for the masc. ending, see on 1076 ἰδούτε.

With κἀναπαύσατον (note that L has κἀναπαύστον) the words are usu. taken to mean, ‘and give me relief from this hapless wandering, desolate before,’—i.e. since Antigone was carried off (844). πλάνου, then, must mean ‘wanderer’s doom,’ for we cannot explain it merely of restless movements on the scene since his daughter’s departure. But this seems

forced. Wecklein explains it *figuratively*, of the insecurity felt by a blind man who has no guide (‘Haltlosigkeit und Unsicherheit, wie sie der Blinde ohne Führer fühlt’). But how could πλάνου alone denote this mental state? Neither τὸν πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου nor τοῦ πρόσθ' ἐρήμου τόνδε δυστήνου πλάνου mends matters. Schneidewin (rightly, I think) referred πλάνου to the carrying-away of the maidens by Creon’s guards, rendering, ‘repose from your late forlorn and hapless wandering.’ But ἀναπαύσατον could not thus stand for the midd.: when the act. seems to do so, there is an acc. to be mentally supplied, as Thuc. 4. 11 ἀναπαύοντες ἐν τῷ μέρει, (not ‘resting’, but) ‘relieving (their comrades) in turn’: Xen. H. 5. 1. 21 ἐπειδὴ δὲ ἀπεῖχε πέντε ἦ ἐξ στάδια τοῦ λιμένος ἡσυχίαν εἶχε καὶ αὐτέπαν (sc. τὰς ναῦς). I would read κἀναπνεύσατον: for the gen. cp. Ait. 274 Ἐλῆσε κἀνέπνευσε τῆς νόσου: Il. 11. 382 ἀνέπνευσαν κακότητος: 15. 235 ἀνέπνευσοι πόνου. At such a moment it is surely natural that the father should have a word of sympathy for the late terror and distress of his helpless daughters, instead of dwelling solely on the pain to

OE. I hold my dear ones; and now, should I die, I were not wholly wretched, since ye have come to me. Press close to me on either side, children, cleave to your sire, and repose from this late roaming, so forlorn, so grievous! And tell me what hath passed as shortly as ye may; brief speech sufficeth for young maidens.

AN. Here is our deliverer: from him thou shouldst hear the story, father, since his is the deed; so shall my part be brief.

OE. Sir, marvel not, if with such yearning I prolong my words unto my children, found again beyond my hope.

1116 ταῖς τηλικασθε] τοῖς τηλικοῦσθε Nauck. **1118** καὶ σοι τε τοῦργον τοῦμὸν ἔσται βραχύ L. Sic ceteri codd. (nisi quod L² καὶ σοι γε: T et Farm. ex Triclinii conjectura, ut videtur, ἔσται δὴ βραχὺ). Hermann.: καὶ σοι τε τοῦργον τοῦτ' ἐμότ τ' ἔσται βραχύ, quod multis edd. placuit. Alia illi coniecerunt. Wex.: οὐ κάστο τοῦργον τοῦμὸν ὡδὸν ἔσται βραχύ.—Spengel.: καὶ σοι γε τοῦργον τοῦμὸν ἐρηται βραχύ. Wecklein.: καὶ σοι τε κάμοι τοῦμὸν ἔσταται βραχύ.—Enger.: κείσει σὺ τοῦργον, τοῦτ' ἐμὸν δ' ἔσται βραχύ.—Mekler.: εἴσει τε τοῦργον τοῦμὸν ἔστάτω βραχύ.—Arndt.: καὶ σοι τόδι τοῦργον τοῦμὸν ἤνυσται βραχύ. Blaydes.: καὶ σοι τε χήμην τοῦργον ὡδὸν ἔσται βραχύ. **1119** Hunc v. inter v. 1120 et v. 1121 scripsit pr. m. L, rectum ordinem postea indicavit, appositis margini litteris β', α', γ'. **1120** εἰ φανέντ'] ἐμφανέντ' A. μη-

himself of being left without their support. The ε in Λ is a trace of the truth.

1116 ταῖς τηλικασθε: i.e. it is not fitting for young maidens to make long speeches in such a presence. The epithet need not be pressed as implying extreme youthfulness (cp. 751). We seem to hear a covert criticism on some drama in which this maxim had been neglected. In *El.* 1289 καὶ μήτε μήτηρ ὡς κακὴ δίδασκε με, etc., there is plainly a similar allusion (possibly to Eur. *El.* 907 ff.). So Eur. *Iph.* 751, δύομα δὲ ἑάστον διατριβῇ πολλῇ λέγειν, glances at Aesch. *Theb.* 375—652.—Cp. 1148.

1117 ὥδε...τοῦθε: cp. *El.* 981 τούτῳ φιλεῖν χρή, τώδε χρῆ πάντας σέβειν] τώδε ἐν θέορτας etc.: *Ant.* 384 ὥδη ἔστι ἔκειν..., | τήροδ' εἴλουμεν etc.

1118 Hermann's change of the MS. τοῦμὸν into τοῦτ' ἐμότ τ' has been accepted by many edd. But the sense is most unsatisfactory. If τοῦργον means the deed of rescue, as is most natural, the meaning will be: 'this deed will be a short story both for thee and for me': i.e. 'I shall not have to relate it, and you will be so much interested in listening to Theseus that you will not find it tedious.' But is this tolerable,—to say nothing of the somewhat ungracious suggestion that the account of their deliverer's exploit would otherwise be fa-

tiguing? The alternative version would be worse still: 'this task (viz. that of reciting, or of hearing) will be short both for thee and me. I cannot but think, then, that this popular correction, though palaeographically easy, is untenable.

I have little doubt that Wex is right, or nearly so, in his οὐ κάστο τοῦργον. The λόγος should be his to whom belongs the ἔργον. This supposes an accidental loss of οὐ, after which κάστο grew into καὶ σοι τε. The words τοῦμὸν ὡδὸν ἔσται βραχὺ then mean, 'my part will thus be brief' (as you desire it to be, 1115)—consisting simply in referring Oed. to Theseus.

1119 Take πρὸς τὸ λιπαρὲς with μηκινῶ λόγον: 'do not wonder if with eager insistence I prolong my words to my children, now that they have appeared unexpectedly': πρὸς τὸ λ. = λιπαρός, as πρὸς βίαν = βιαλώς, πρὸς ἡδονὴν = ἡδέως: *Ai.* 38 πρὸς καιρὸν = καιρώς: *El.* 464 πρὸς εὐερέβειαν (λέγει) = εὐερέβως. It is possible to join πρὸς τὸ λ. with θαύμαζε, as Schneidewin and others do, comparing *Tr.* 1211 φοβεῖ πρὸς τοῦτο: but such a constr. for θαύμαζεν is without example. **τέκνα**, acc. governed by μηκινῶ λόγον as = διὰ μακρῶν προστηγορῶ: see on 223: cp. 583, 1150. **ἀέλπτα**, adv.: cp. 319.

ἐπίσταμαι γὰρ τήνδε τὴν ἐς τάσδε μοι
τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην
σὺ γάρ νιν ἔξεσωσας, οὐκ ἄλλος βροτῶν.
καὶ σοι θεοὶ πόροιεν ὡς ἐγὼ θέλω,
αὐτῷ τε καὶ γῇ τῇδ· ἐπεὶ τό γ' εὔστεβὲς
μόνοις παρ' ἴμνῃ εὑρον ἀνθρώπων ἐγὼ
καὶ τούπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.
εἰδὼς δ' ἀμύνω τοῦσδε τοῖς λόγοις τάδε·
ἔχω γὰρ ἄχω διὰ σὲ κούκι ἄλλον βροτῶν.
καὶ μοι χέρι, ἀναξ, δεξιὰν ὄρεξον, ὡς
ψαύσω φιλήσω τ', εἰ θέμις, τὸ σὸν κάρα.
καίτοι τί φωνῶ; πῶς σ' ἀν ἄθλιος γεγὼς
θιγεῖν θελήσαιμ' ἀνδρὸς ὥς τίς οὐκ ἔνι
κηλίς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,
οὐδὲ οὖν ἔάσω· τοῖς γὰρ ἐμπείροις βροτῶν
μόνοις οὖν τε συνταλαιπωρεῖν τάδε.

1125

1130

1135

κυνῶ Elmsleius. **1121** τὴν ἐς τάσδε μοι] σὴν (ex σῆν) ἐς τᾶσ δέ μοι L: σὴν omnes codd. habent: τὴν Musgravius. **1124** πόροιεν L. Prima m. πορεῖται scripsit. Hoc ut in πόροις mutaret, S ν addidit; οἱ non superscripsit, sed ex ¶ (ei) efficiere conatus est. πόρειν F: πόρειαν L², παρεῖα Meinckius.—ώς] ol' Hartung. **1125** τό γ'] τοῦτό γ' L, F: τόδ' L². **1129** ἀλλον] ἀλλον L (ex ἀλλον), R, Vat. **1130** καὶ μοι χαῖρ' ἀναξ· δεξιὰν τ' ὄρεξον L. καὶ χαῖρε μ' ὥναξ B: καὶ μοι χαῖρέ μ' ὥναξ Vat.: καὶ μοι χέρι, ὥναξ A, R, L². **1131** τ' ἦ (sic) θέμις L: θ' ὥθεμις

1121 τὴν ἐς τάσδε, having reference to them, i.e. caused by their return. Cp. εἰς in τό γ' εἰς έαντὸν (O. T. 706 n.), Eur. *Or.* 542 ηὐτύχησεν ἐς τέκνα.

1122 μηδενὸς, instead of οὐδενός, gives the emphasis of strong assurance: cp. on 797.

1124 ὡς instead of δ or οὐδα: cp. the phrase διόδους εἴν (642). Schneidevin cp. *Hom. Hymn.* 5. 136 δούεν...τέκνα τεκέσθαι | ὡς έθέλουσι τοκεῖς: *Ant.* 706 ὡς φῆσ σύ, κοιδέν δλλο, τοῦτ' ὄρθως ἔχειν.

1125 αὐτῷ τε κ.τ.λ.: see 462 n., and cp. 308.

1126 f. τό γ' εὔστεβὲς: see on 260. μόνοις: on 261.

τούπιεικὲς: an equitable and humane disposition. Arist. *Eth. N.* 5. 10 τὸ ἐπιεικὲς δίκαιον μέν ἔστω, οὐ τὸ κατὰ νόμον δέ, ἀλλ' ἐπανόρθωμα νομίμου δικαίου. Her. 3. 53 τῶν δικαίων τὸ ἐπιεικέστερα προτιθέσθαι, 'prefer the more equitable course to the letter of their right.' Soph. fr. 699 ὃς οὐτε τούπιεικὲς οὐτε τὴν χάριν | οὐδεν, μόνην δὲ ἐστερέξε τὴν ἀπλῶς δίκην (speaking of Hades). Cp. Isocr. or. 15

§ 300; Athens might be called the ἀστὴ τῆς Ἑλλάδος both for other reasons καὶ μάλιστα διὰ τὸν τρόπον τῶν ἑνοικούντων (the Athenian character). οὐδένας γὰρ εἶναι πρωτότερος οὐδὲ κοινοτέρους οὐδὲ οὐδεὶς οἰκειότερον ἀν τὸν πατρανταριάψειεν: 'no people are gentler, or of larger sympathies, or more kindly associates throughout life.'

1128 εἰδὼς δ' ἀμύνω κ.τ.λ., 'and I have experienced these qualities which I require (acknowledge) with these words': cp. *Ph.* 602 (the gods) ἔργ' ἀμύνουσιν κακά, require evil deeds. The stress is on εἰδὼς, which is interpreted by the next v., ἔχω γάρ etc. Better thus than, 'and I am conscious that I require these merits (merely) with these (feeble) words.' For that sense we should need something like φαινόμενος δ' ἀμύνων οἴδα τοῖς λόγοις τάδε.—Others render: 'And as one who has had experience I thus support these sayings (about Athens)', τάδε being an adverbial cogn. acc., as *O. T.* 264 τάδε ὠστερεπει τοιμοῦ πατρὸς ὑπερμαχοῦμαι. But τοῖςδε τοῖς λόγοις would then refer to

For well I wot that this joy in respect of them hath come to me from thee, and thee alone: thou hast rescued them, and no man beside. And may the gods deal with thee after my wish,—with thee, and with this land; for among you, above all human kind, have I found the fear of heaven, and the spirit of fairness, and the lips that lie not. I know these things, which with these words I requite; for what I have, I have through thee, and no man else.

Stretch forth thy right hand, O king, I pray thee, that I may touch it, and, if 'tis lawful, kiss thy cheek.—But what am I saying? Unhappy as I have become, how could I wish thee to touch one with whom all stain of sin hath made its dwelling? No, not I,—nor allow thee, if thou wouldest. They alone can share this burden, to whom it hath come home.—

B, T, Vat., Farn., quod recep. Elmsleius. *r' el θέμις* A, R, L². **1132** πῶς δ' ἀνδρίας γεγώντις codd.: πῶς σ', pro πῶς δ', Hermann.—Dindorfius coniecit πῶς ἀνάγοντις δύτη σε: Meklerus πῶς δ' ἀνέρος Αλγέως. **1133** τίς, non τισ, habet L, sed accentus additus est ab S. **1135** βροτῶν codd.: κακῶν Nauck.: ἐμῶν Dindorf. **1136** τάδε] κακά Nauck.

what others say of Athens, whereas it plainly refers to what he himself has just said.

1131 f. ψαύσω, sc. αὐτῆς. *el θέμις*, 'if it is lawful,'—a reverential or courteous formula usu. employed when the speaker believes that the act *is* lawful, as fr. 856. *14 el μοι θέμις, θέμις δὲ τάληθή λέγειν, | Διὸς τυραννεῖ πλευρόνων*,—if it is lawful to say so,—and it is lawful to say the truth,—she (Aphrodite) sways the heart of Zeus: so *Tr.* 809 f., etc. Here, however, the impulse of Oed. is abruptly checked by the thought that he is defiled:—κατοι τὶ φωνῶ; 'but what am I saying?'

1132 ff. Hermann's change of δ' to σ' is necessary, since otherwise the sense would be, 'and how could I wish to touch *a man*,—I who,' etc.; when ἀνδρός would be unendurably weak. But the words ἀνδρίας γεγώντις are clearly sound, ἀνδρίας being a euphemism like συμφορά said of a defilement or crime (*O. T.* 99). There is no justification for the bold change πῶς ἀνάγοντις δύτη σε (Dind.), or the still bolder πῶς δ' ἀνέρος Αλγέως (Mekler). Cp. the words of Heracles (when stained with blood-guilt) to Theseus, Eur. *H. F.* 1233 φεῦγ', ω ταλαιπωρ', ἀνόσιον μίασμ' ἔμων.

τὶς οὐκ=πᾶσα: cp. *O. T.* 1526 οὐ τὶς οὐ ζῆται πολιτῶν ταῖς τέχαις ἐπέβλεπεν;

(n.): fr. 871 οὐποι τὶς δύοντις οὐχὶ κλαγγάεις;—κηλίς κακῶν, *O. T.* 833 κηλίδ' ἔμαυτῷ συμφορᾶς ἀφιγμένην. **ξύνοικος**: Plat. *Phileb.* 63 D ἀρ' ἔτι προσδεισθ' ὑπὸ τὰς μεγίστας ἡδονὰς ξυνοικούεινα...; cp. on *O. T.* 337.—οὐκέ ζητεῖ σε, sc. θέλω θεγεῖν: οὐδέ οὖδ', nor *indeed* will I allow it (*el καὶ σὺ ν θελεῖς*).

Oedipus is indeed *ιερός* (287), as the suppliant of the Eumenides, and *εὐσεβής* (*ib.*), as obeying the word of Apollo; but at this moment he feels that, in the eye of religious law, he is still formally what Creon has just called him—*πατροκτόνος* and *ἀνάγοντος* (944). Contrast the more passionate strain of his words in *O. T.* 1413, when he urges the Thebans to cast him forth—*λέπει, ἀξιώσατ'* ἀνδρός ἀνθίου θιγεῖν. To touch him—he there says—can defile no one, because his unique doom places him apart.

1135 f. βροτῶν is changed by Nauck to κακῶν, and by Dindorf to *ἐμῶν* ('my affairs'), on the ground that *ἐμπειρός* needs definition. But if the preceding words leave any need for such definition, it is supplied in the next v. by *συνταλαπωρεῖν τάδε*. Only those who, like his daughters, are already involved in the family sorrows can show him the offices of affection without fear of a new stain from the contact.

- σὺ δὲ αὐτόθεν μοι χαῖρε, καὶ τὰ λοιπά μου
μέλουν δικαίως, ὥσπερ ἐσ τόδε ημέρας.
- ΘΗ οὗτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
τέκνοισι τερφθεὶς τοῦσδε, θαυμάσας ἔχω, 1140
οὗτ' εἴ πρὸ τούμον προῦλαβες τὰ τῶνδε ἔπη·
βάρος γάρ ημᾶς οὐδέν εἰκ τούτων ἔχει.
οὐ γάρ λόγοισι τὸν βίον σπουδάζομεν
λαμπρὸν ποιεῖσθαι μᾶλλον ή τοὺς δρωμένους.
δείκνυμι δέ· ὃν γάρ ὡμοσ' οὐκ ἐψευσάμην 1145
οὐδέν σε, πρέσβυ· τάσδε γάρ πάρειμ' ἄγων
ζώσας, ἀκραιφνεὺς τῶν κατηπειλημένων.
χῶπως μὲν ἄγων ἥρεθη, τί δεῖ μάτην
κομπεῖν, ἢ γέ εἰσει καῦτὸς ἐκ ταύταιν ξυνών;
λόγος δὲ ὁς ἐμπέπτωκεν ἀρτίως ἐμοὶ 1150
στείχοντι δεῦρο, συμβαλοῦ γνώμην, ἐπεὶ
σμικρὸς μὲν εἰπεῖν, ἀξιος δὲ θαυμάσαι·
πρᾶγος δὲ ἀτίζειν οὐδέν ἀνθρωπον χρεών.
- ΟΙ. τί δὲ ἔστι, τέκνον Αἰγέως; δίδασκέ με,

1137 οὐ τ', superscr. δ', L.
οὐδὲ codd.: οὐτ' Elmsleius.—προῦλαβες Vat.

1138 οὐτ' εἰ τι] οὐτοι τι A: οὐτοι τι R. 1141
οὐδὲ codd.: οὐτ' Elmsleius.—προῦλαβες Vat. 1142 Hunc v. delet
Nauck.—βάρος] βέλος Vat. 1143 χῶπως μὲν ἄγων οὐτος ἥρεθη, τί δεῖ μάτην
codd. et Ald. in cod. F μάτην deletum est a correctore, quod Schaefero quoque
placuit. χῶπως μὲν ἄγων Brunck., χῶπως μὲν ἄγων Heath.: χῶπως μὲν οὐτος
(omisso ἄγων) Bothius, Meinekius. Pro ἄγων Nauckius coniecit ἄγων. 1149

1137 αὐτόθεν μοι χαῖρε, 'receive my greeting from where thou standest,'—without drawing near to receive an embrace. Cp. II. 19. 76 τούσι δὲ καὶ μετέειτε ἀναξ ἀνδρῶν Ἀγαμέμων | αὐτόθεν ἐξ ἔδρης, οὐδὲ ἐν μέσσοισιν ἀναστάς,—from where he sat, without rising.

1138 ἐσ τόδε ημέρας: cp. El. 14
τοσσονδὲ ἐσ ηῆρης: ib. 961 ἐσ τοσσονδε τοῦ
χρόνου (to this time of thy life).

1139 f. οὐτ' εἰ τι κ.τ.λ.: lit., 'if you have used somewhat great (πλέον) length of speech': έθου=ἐποιήσω. Cp. Thuc. 5. 89 οὐτε μετ' ὀνομάτων καλῶν...μῆκος λόγων ἀπίστον παρέξομεν. τι (adv., O. T. 969) courteously softens the phrase.—θαυμάσας ἔχω = τεθαύμακα: cp. 817: Plat. Phaedr. 257 C τὸν λόγον δέ σου πάλαι θαυμάσας ἔχω, and ib. 258 B οὐχ ὡς ὑπερφρονῶντες, ... ἀλλ' ὡς τεθαυμακτεῖν. For the perfect, see on 186 τέτροφεν.

1141 οὐτ': see cr. n. and cp. on

450. πρὸ τούμον προῦλαβες κ.τ.λ., received their words first, in preference to speech with me. We need not supply έποις with τούμον, which= 'my part,' 'what I had to say'; cp. Tr. 1068 εἰ τούμον ἀλγεῖς μᾶλλον. The verb προλαμβάνειν nowhere = προαιρεῖσθαι τι τινος, to prefer one thing to another. It is πρὸ τούμον which here suggests preference, while προῦλαβες merely expresses priority in time.

1142 γάρ = 'indeed,' conveying an assurance.

1145 δείκνυμι δ': cp. on 146 δηλῶ δ'.

1145 f. The usu. constr. is ψεύδειν τινά τινος, while ψεύδειν τινά τι is comparatively rare: and so here οὐδέν seems to be adv., while ὃν (=τούτων δ') is gen. after ἐψευσάμην. So I should take Plat. Legg. 921 Α τὴν τικὴν τῶν ἔργων ὅρειλέτω ὃν ἀν τὸν ἐκδόντα ψεύσηται, 'of which he has disappointed the contractor,'—though an attraction of acc. into

Stand where thou art—receive my greeting; and in the future still give me thy loyal care, as thou hast given it to this hour.

ΤΗ. No marvel is it to me, if thou hast shown some mind to large discourse, for joy in these thy children, and if thy first care hath been for their words, rather than for me; indeed, there is nought to vex me in that. Not in words so much as deeds would I make the lustre of my life. Thou hast the proof; I have failed in nothing of my sworn faith to thee, old man; here am I, with the maidens living,—yea, scathless of those threats. And how the fight was won, what need that I should idly boast, when thou wilt learn it from these maidens in converse?

But there is a matter that hath newly chanced to me, as I came hither; lend me thy counsel thereon, for, small though it be, 'tis food for wonder; and mortal man should deem nothing beneath his care.

ΟΕ. What is it, son of Aegeus? Tell me;—

εἰσει οὐσιαν Vat.—ταῦταν] τούτων Nauck. **1150** λόγος codd.: λόγιον Aldus, Brunck., al.: λόγιον H. Stephanus.—έμπεπτωκεν A, B, R: ἐκπέπτωκεν L, F, T, Vat., Farn. **1151** στίχειν τι L, F: στείχοντι codd. cett.—γνώμην] γνώμην Suidas. **1153** οὐδέν, correctum ex οὐδέν, L: οὐδέν' B, T, Vat., Farn.: οὐδέν A, F, R, L²: ἀνθρώπων codd. omnes: ἀνθρώπων schol.

gen. is equally possible. **ὅμοσα:** 1040.

1147 For the gen. with **ἀκραφνεῖς** cp. 1519; Eur. *Hipp.* 949 κακῶν ἀκήρατος.

1148 **ἥρθη:** cp. Her. 9. 35 οὗτω δὴ πέντε σφι... ἄγωνας τοὺς μεγίστους... συγκαταιρέει, helps them to conquer in five of the most important contests. Nauck's conjecture **ἄγων**=‘the captor’ (Creon).—Cp. on 1116.

1150 **ε.** **λόγος**, by inverse attraction, instead of an acc. λόγιον governed by **συμβαλοῦν γνώμην** as=συνδιάσκεψι (cp. on 223). Cp. Eur. *Phoen.* 940 ἐκ γένους δὲ δεῖ θανεῖν | τοῦδ', δι' δράκοντος γένους ἐκπέφυκε παῖς. When the antecedent is thus drawn into the case of the relat., the case is more often the acc.: see on 56 **τόπον**. **λόγος** here=a subject for consideration (cp. our ‘argument’ in the old sense of ‘theme’). **έμπεπτωκεν**, has presented itself to me: so Plat. *Prot.* 314 C περὶ των λόγου διελεγόμεθα δι' ήμūν κατὰ τὴν δόδων ἐνέπεσεν.

συμβαλοῦν γνώμην, not ‘collect your thoughts’ (Blaydes), but ‘contribute your opinion,’ i.e. help me to decide what should be done. Her. 8. 61 (Adeimantus in the council of Greek leaders) **πολω...**

τὸν Θεμιστοκλέα παρεχόμενον οὕτω ἔκειλεν γνώμας συμβάλλεσθαι, ‘he said that T. should have a city to represent before he contributed his views.’ Plat. *Polt.* 298 C (if we should decide) ξαλλέξι αὐτοῖς... ἐκκλησαν..., ἔξεναι δὲ καὶ τῶν Ιδωτῶν καὶ τῶν ἄλλων δημοσιηργῶν περὶ τε πλοῦ καὶ περὶ νόσων γνώμην ξυμβάλλεσθαι.

1152 **εἰπεν...** θαυμάσαι: for the inf. act., cp. on 37, 461. So O. T. 777 (τύχη) θαυμάσαι μὲν ἀξτα, | σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξτα.

1153 **ἀνθρώπων**, emphatic (as O. T. 977, cp. ib. 1528 θητῶν δν'). A mortal cannot read the future, and therefore can never be sure that an incident, seemingly trivial, will not prove momentous.

1154 **ε.** **τι δι' ἔστι;** cp. 311.—**διδασκέ με ὡς μὴ εἰδότ'**. The μὴ is due to the imperative: cp. Ph. 253 ὡς μηδὲν εἰδότ' ζοθεὶ μ' ὡς ἀπατορεῖς: ib. 415 ὡς μηκέτ' ὑπτα κένοι ἐν φάε νόει: Plat. *Rep.* 327 C ὡς τοινυ μὴ ἀκουσομένων οὕτω διανοεῖσθε. ὡς οὐ, instead of ὡς μὴ, sometimes stands, however, with the partic. (esp. in gen. or acc. absol.), although the verb is imperative: Eur. *Med.* 1311 ὡς οὐκέτ' θυτω σῶν τέκνων, φρόντιζε δῆ: Lys. or,

- ώς μη εἰδότ' αὐτὸν μηδὲν ὅν σὺ πυνθάνει. 1155
- ΘΗ. φασύν τιν' ήμῶν ἄνδρα, σοὶ μὲν ἔμπολιν
οὐκ ὄντα, συγγενῆ δέ, προσπεσόντα πως
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ὧ
θύνων ἔκυρον ήνίχ' ὥρμώμην ἔγω.
- ΟΙ. ποδαπόν; τί προσχρήζοντα τῷ θακήματι; 1160
- ΘΗ. οὐκ οἶδα πλὴν ἐν σοῦ γάρ, ὡς λέγουσί μοι,
βραχὺν τιν' αὐτεῖ μῦθον οὐκ ὄγκου πλέων.
- ΟΙ. ποιόν τιν'; οὐ γάρ ἦδρα σμικροῦ λόγου.
- ΘΗ. σοὶ φασὺν αὐτὸν ἐσ λόγους ἐλθεῖν μόνον
αὐτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165
- ΟΙ. τίς δῆι ἀν εἴη τήνδ' ὁ προσθακῶν ἔδραν;
- ΘΗ. ὄρα κατ' Ἀργος εἴ τις ήμῶν ἔγγειὴς
ἔσθ', ὁστις ἀν σου τοῦτο προσχρήζοι τυχεῖν.
- ΟΙ. ὁ φίλατε, σχέσις οὐπερ εἰ. ΘΗ. τί δ' ἔστι σοι;
- ΟΙ. μή μου δεηθῆς. ΘΗ. πράγματος ποίου; λέγε. 1170

1155 ώσ (sic) μ' εἰδότ' L, F. **1156** σοὶ μὲν ἔμπολιν] σοὶ γ' διμέττολιν Nauck.
1159 ὥρμώμην L, L², F: ὥρμώμην codd. cett. **1160** προσχρήζοντι L. **1164 sq.**
 σοὶ φασὺν αὐτὸν ἐσ λόγους ἐλθεῖν μολδντ' αὐτεῖν ἀπελθεῖν ἀσφαλῶς τῆς δεῦρ' ὁδοῦ
 codd. Quattuor fere remedia criticis placuerunt. (1) Musgravio: μόνον τ'. (2)

27 § 16 μὴ...ἀξημίους ἀφείτε,...ώσπερ
τοῦ ὀνείδος ἀλλ' οὐ τῆς ζημίας αὐτοῦ
μέλον. And, when the verb is *not* imperative, *ώσ* οὐ in such cases is normal, as Xen. Mem. 2. 3. 3 τῶν δ' ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγρομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγρομένους: Thuc. 4. 5 ἐν διλιγωρίᾳ ἐποιοῦντο, ὥστε...οὐδέ τις ὑπομενούστας: 6. 24 ἔρως ἐνέπεσε τοῖς πάσιν...ἐπιπλεῦσαν,...ώστε...οὐδέ τὸν
αὐτοῦ σφαλεῖσαν μεγάλην δύναμιν. This is against referring μή εἰδότ' here to a cause independent of the imperative, viz. to the mental conception implied by *ώσ*: for though (e.g.) ἐδίδαξας ω μή εἰδότα could mean, 'you instructed me on the supposition that I knew not,' usage indicates that ω οὐκ εἰδότα would then have been preferred.

1156 ff. ήμῶν, ethic dat. (81).—
ἔμπολιν: cp. 637. As Theseus was returning from the rescue, word had been brought him that a stranger had seated himself as a suppliant on the steps of the altar of Poseidon at Colonus (see on 55). This man said merely that he was a kinsman of Oedipus; and that he wished to speak a few words to him (1162). The

fact that he was not from Thebes, but from Argos (1167), seems to have been inferred from something in his dress, for Theseus says that he does not know whence the man had come (cp. 1161). Polyneices took this precaution of becoming a *ἰκέτης* because he did not know what power might now be at the command of the paternal anger which he foresaw (cp. 1165).

προσπεσόντα πως: lit., 'having somehow rushed to' the altar: i.e. he had come in the absence of those Colonians who had hurried from the sacrifice to the rescue (899), and no one had witnessed his arrival. (Cp. 156 *προτέστης*, 915 *ἐπειστεσών*.) *πως* could not mean, 'for an unknown reason.'

1158 f. βωμῷ with *προσπεσόντα*, rather than locative dat. with *καθῆσθαι*: with the latter cp. 1160 *θάκημα*, 1163 *ἔδρα* (O. T. 15 *προσήμεθα*, *ib.* 20 *θάκει*, and *ib.* 2 n.).—*ἔκυρον*. In Eur. *Hipp.* 746 *κύρων* was restored by Heath from MS. *κύρων* (*v. l. valων*): elsewhere Attic poets have only *κυρέω*. *Il.* 23. 821 has *κύρων*: *Hom. Hymn.* 5. 189 *κύρε*: and the form was used by the Alexandrian poets.

I myself know nought of that whereof thou askest.

TH. A man, they say,—not thy countryman, yet thy kinsman,—hath somehow cast himself, a suppliant, at our altar of Poseidon, where I was sacrificing when I first set out hither.

OE. Of what land is he? What craves he by the supplication?

TH. I know one thing only; they say, he asks brief speech with thee, which shall not irk thee much.

OE. On what theme? That suppliant posture is not trivial.

TH. He asks, they say, no more than that he may confer with thee, and return unharmed from his journey hither.

OE. Who can he be who thus implores the god?

TH. Look if ye have any kinsman at Argos, who might crave this boon of thee.

OE. O friend! Say no word more! TH. What ails thee?

OE. Ask it not of me— TH. Ask what?—Speak!

Heathio: μολόντι | αἰτεῖν ἀπελθεῖν τ'. (3) Vauvilliersio: μόνον | αἰτεῖν ἀπελθεῖν τ'.
(4) Nauckio: ἐλθεῖν θέλοντ' | αἰτεῖν ἀπελθεῖν. 1168 προσχρῆται B, T, R, Vat., Farn. 1169 ὁ φίλατας ἵσχεσ οἱ (i ex ὑ) περ εἰ L.—ἵσχες B, F, Vat.: ἵσχε L²: ἐπίσχες A, R: ἵσχες T, Farn.—ἡπερ T, Vat.: οὐπερ codd. plerique.—ὁ φίλατας, σχές

It seems unnecessary, then, to conjecture κυρῶν ἔθων (Blaydes).—ἥντιχ' ὠρκώμην, ‘when I first set out,’ lit., ‘when I pro- ceeded to set out’: i.e. when he left the sacrifice, summoned by the cry of the Chorus, 887.

1160 τῷ θακήματι, instrum. dat.: προσ- as in προσαιτεῖν (cp. on 122).

1161 f. σοῦ seems to be an objective gen. with μόνον, a colloquy with thee (cp. ἔμὰν λέρχαν, 167). We find αἰτώ τινα, παρά τινος, πρὸς τινος, etc., but never the simple gen. αἰτώ τινος (like δέοντα τινος).—οὐκ ὅγκου πλέων, on a subject of no great pretensions,—i.e. not so important as to demand any great exertion from the old man. Cp. Eur. *Ph.* 717 ἔχει τῷ ὅγκῳ τάργος 'Ελλήνων πάρα. This seems better than to take ὅγκου here as = ‘effort,’ a sense which it bears (in a different context) below, 1341 βραχεῖ σὺν ὅγκῳ (*non magna mole*). If we rendered, ‘of no great compass’ (i.e. length), οὐκ ὅγκου πλέων would merely repeat βραχύν.

1164 f. Heath's insertion of τ' after ἀπελθεῖν is necessary, unless we adopt Nauck's ἐλθεῖν θέλοντ', i.e. ‘they say that, wishing to confer with you, he asks that he may retire safely from his journey hither’ (his journey to Attica from Argos):

but this throws too much stress on the *return*. Vauvilliers seems clearly right in restoring μόνον from the ms. μολόντι. The latter would go with ἐλθεῖν: ‘they say that he asks that, having approached, he may confer with you’: but this is weak; and it would be even worse to take μολόντι as = ‘after his arrival’ (at Colonus). μόνον fits the tone of the context. The suitor prefers his request in as modest a strain as possible.

1167 κατ' Ἀργος. This brings the first flash of light to Oed.,—he remembers Ismene's words (378). Cp. on 1156.

1169 σχές οὐπερ εἰ, ‘stop where thou art,’ i.e. ‘say no more’—do not go on to urge that I should receive this visitor. Cp. Eur. *I. A.* 1467 σχές, μή με προλιπτις: *Hipp.* 1354 σχές, ἀπειργκός σῶμα' ἀναπαύω. This correction (Heath's) of the ms. ἵσχες is much better than Doederlein's ἵσχε σ'. While the intrans. ἔχει is common as ‘hold!’ (Plat. *Prot.* 349 E etc.), we never find ἔχει σε in that sense.—τῇ δ' ἔστι σοι; ‘what is the matter with thee?’ Cp. 311.

1170 πρόγματος πόνον; The construction δέομαι σού τινος, though less freq. than δέομαι σού τι, occurs in good prose, as Xen. *Cyr.* 8. 3. 19 δέομενοι Κύρου ἀλλοι ἀλλοι πράξεως,

ΟΙ. ἔξοιδ' ἀκούων τῶνδ' ὃς ἐσθ' ὁ προστάτης.

ΘΗ. καὶ τίς ποτ' ἔστιν, ὃν γ' ἐγὼ ψέξαιμι τι;

ΟΙ. παῖς οὐμός, ὥναξ, στυγνός, οὗ λόγων ἐγὼ
ἄλγιστ' ἀν ἀνδρῶν ἔξανασχοίμην κλύων.

ΘΗ. τί δ'; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἂ μὴ
χρῆζεις; τί σοι τοῦδ' ἔστι λυπηρὸν κλύειν;

ΟΙ. ἔχθιστον, ὥναξ, φθέγμα τοῦθ' ἡκει πατρί·
καὶ μή μ' ἀνάγκη προσβάλῃς τάδ' εἰκαθεῖν.

ΘΗ. ἀλλ' εἰ τὸ θάκημ, ἔξαναγκάζει, σκόπει·
μή σοι πρόνοι ἦ τοῦ θεοῦ φυλακτέα.

ΑΝ. πάτερ, πιθοῦ μοι, κεὶ νέα παραινέσω.

τὸν ἄνδρ' ἔστον τόνδε τῇθ' αὐτοῦ φρενὶ¹
χάριν παρασχεῖν τῷ θεῷθ' ἀ βούλεται,
καὶ νῷν ὑπεικε τὸν κασύγμητον μολεῖν.

οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει
γνώμης, ἂ μή σοι συμφέροντα λέξεται.

Heath.: ὁ φίλατας, τοχε σ' Doederlein.

1171 προστάτης] πρόστροπος Hartung.
1172 ὃν γ' ἐγὼ] δν ἀν ἐγὼ Vauvilliersius. 1176 τοῦδ' Elmsleius: τοῦτο
codd. 1178 εἰκαθεῖν Elms.: εἰκάθειν codd.: cf. ad v. 1015. 1181 πε-

1171 ἀκούων τῶνδ', hearing these words (1167): cp. 418: for τῶνδ': referring to what precedes, 787—ὅς=ὅστις: O. T. 1068 μῆτος γροῦς ὃς εἰ: Αἰ. 1259 μαθῶν ὃς εἰ. Plat. *Meno* 80 ο περὶ ἀρετῆς, δ ἐστι, ἐγὼ μὲν οὐκ οἶδα. Her. 9. 71 γενομένης λέσχης ὃς γένοιτο αὐτῶν ἀριστος.

προστάτης, one who presents himself before a god as a suppliant: so 1278: schol. ὁ ἱέτης, ὁ προσετηκὼς τῷ βωμῷ. Elsewhere the word always=‘protector’ or ‘patron’ (as O. T. 303, 411, 882, Tr. 209). Cp. El. 1377 ἢ σε (sc. τὸν Ἀπόλλωνα) πολλὰ δὲ | ἀφ' ὧν ἔχουμι λιταρεῖ προστῆντην χερί, ‘have oft come before thee with offerings of my best in suppliant hand.’

1172 ὃν γ' ἐγὼ ψέξαιμι, who is he, to whom I could possibly have any objection? See note in Appendix on 170; and cp. Aesch. *P. V.* 292 οὐκ ἔστιν δτῷ μείζονα μοῖραν νέμαιμι' ἡ σοι. Distinguish 561 δπολας ἔξαφισταμην, which is not strictly similar (see n. there).

1173 ο, στυγνός has greater force through its position: ‘my son, king—a son whom I hate’: cp. 1615 ἀκληράν. λόγων: for the gen. cp. 418. ἄλγιστα ἀνδρῶν, =ἀλγιων ἡ παντὸς ἀλλοι ἀνδρός

(λόγων), more reluctantly than the words of any one else. The usage is similar to that by which a Greek could say, πυραμίδα ἀπελήνετο ἐλάσσω τοῦ πατρός (Her. 2. 134), instead of τῆς τ. π., or ἢ πατήρ. Cp. O. T. 467 n. More often the words would mean, ἀλγοις ἢ πᾶς ἄλλος ἀνήρ (so οἵμαι κάλλιστος ἀνθρώπων λέγειν, Plat. *Ion* 530 c).

1175 δ μη: ‘such things as thou dost not wish’ (*quae non cupias*): cp. 1186, 73 n.

1176 The emphasis is on κλέων, not on τοῦδε: ‘why is it painful to thee to give this man a hearing?’ Theseus has no need to ask, ‘why is it painful to thee to hear *this man*?—for he knows already how Oed. had been treated by his sons (599). The sense is thus the same as if we kept the MS. τοῦτο: ‘why is this thing painful to thee,—namely, to hear?’ (Cp. *Ph.* 1121 καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότητ' ἀπώσῃ: and O. T. 1058.) But, when the question has already been put in an abstract form (οὐκ ἀκούειν ἔστι etc.), it would be tame to reiterate it in the same form. By τοῦδε it is adapted to the particular case. Cp. 1117 τοῦδε χρῆ κλύειν.

OE. By those words I know who is the suppliant.

TH. And who can he be, against whom I should have a grief?

OE. My son, O king,—the hated son whose words would vex mine ear as the words of no man beside.

TH. What? Canst thou not listen, without doing what thou wouldst not? Why should it pain thee to hear him?

OE. Most hateful, king, hath that voice become to his sire:—lay me not under constraint to yield in this.

TH. But think whether his suppliant state constrains thee: what if thou hast a duty of respect for the god?

AN. Father, hearken to me, though I be young who counsel. Allow the king to gratify his own heart, and to gratify the god as he wishes; and, for thy daughters' sake, allow our brother to come. For he will not pluck thee perforce from thy resolve,—never fear,—by such words as shall not be spoken for thy good.

θνο F.—καὶ εἰ L, L²; νεα sine accentu L. **1183** θεῶ δ', superscr. θ, L. **1184** νψν] νῦν R.—τὸν (tribus punctis superscr.) τὸν L: cf. v. 353.

1177 φθέγμα τοῦντ' (art. omitted, as 629), 'that voice'—his son's. The blind man could not express loathing more vividly: cp. 863. ἤκει, has come to be: *O. T.* 1519 θεοίς γ' ἔχθυστος ἤκω. (Not, 'has come hither'.)

1178 μή μ' ἀνάγκη προσβάλῃς, 'do not force me to the necessity' of yielding,—the ἀνάγκη being, as it were, a rock on which his course is driven: cp. Aesch. *Eum.* 564 τὸν πρὸν θλύον | ἔμαρτι προσβαλών... ὠλετ'. We cannot properly call this 'an inverted expression' for μή μοι ἀνάγκην προσβάλῃς, which would suggest a wholly different image: cp. *Tr.* 255 δρόν αὐτῷ προσβαλών. — **εἰκαθεῖν**: cp. 862, 1015.

1179 ε. τὸ θάκημ' (1160), his suppliant ἔδρα at the altar of Poseidon, in whose name he implored the boon. **ἔξαγακάζει**: cp. 603. If we point at σκόπει, as is best, then μή... η̄ is elliptical: '(be-ware, I say) lest.' Cp. Plat. *Gorg.* 462 Ε ΠΙΩΔ. τίνος λέγεις ταῦτης; ('what calling do you mean?') ΣΩ. μὴ ἄγρουκτερον η̄ τὸ ἀληθὲς εἴπειν, 'I fear it may be scarcely courteous to say the truth.'

πρόνοια...τοῦ θεοῦ, respect for the god: Andoc. or. i § 56 εἶπον...δὲ ἥκουσα..., προνοίᾳ μὲν τῶν συνγενῶν καὶ τῶν φίλων, προνοίᾳ δὲ τῆς πόλεως ἀπόδοσης. Cp. on *O. T.* 978. **φυλακτέα**, must be observed,

like φιλάσσειν νόμον, δρκια, etc. For slightly different, though kindred, uses of the verb, cp. 626, 1213.

1181 πιθοῦ μοι, 'comply with me,' grant this wish, as *EI.* 1207: while πειθοῦ is rather, 'be persuaded,' as *ib.* 1015, and above, 520.—**κεῖ** where εἰ καὶ would be normal: cp. 661. **νεα**: see on 751: cp. 1116.

1182 f. τὸν ἀνδρα τόνδε, Theseus (cp. 1100). 'Allow him at once to gratify his own mind (his hinted desire that Polyneices should be heard, 1175), and to gratify Poseidon as he wishes to do,' i.e. by granting the prayer made in Poseidon's name. The whole phrase χάριν παρασχεῖν belongs to both clauses; δὲ is acc. of respect. The subj. to **βούλεται** is Theseus, not δὲ θεός.—These two vv. mark two leading traits in the character of Theseus—his sense of justice (**φρενί**), and his piety (**θεῷ**).

1184 ὑπεκε here = συγχώρει, 'concede to us that...'; so παρεκειν in prose.

1185 f. παρασπάσει, sc. δὲ καστρητος. Cp. *Ant.* 791 σὺ καὶ δικαλὼν ἀδελφούς | φρένας παρασπᾶς ἐπὶ λάθε, 'thou wrenchest the minds e'en of the just unto injustice, for their bane.'—δὲ μή = (ταῦτα) δὲ μή (1175), 'in respect of such words as shall not be spoken for thy good,'—a tribute, marked by feminine tact, to her father's judgment. **λέξεται** is always pass.

λόγων δ' ἀκοῦσαι τίς βλάβη; τά τοι κακῶς
εὐρημέν' ἔργα τῷ λόγῳ μηνύεται.
ἔφυσας αὐτὸν· ὡστε μηδὲ δρῶντά σε
τὰ τῶν κακίστων δυσσεβέστατ', ὃ πάτερ, 1190
θέμις σέ γ' εἶναι κεῦνον ἀντιδρᾶν κακῶς.
ἀλλ' ἔασον· εἰσὶ χάτεροις γοναὶ κακαὶ
καὶ θυμὸς ὁξύς, ἀλλὰ νουθετούμενοι
φίλων ἐπωδαῖς ἔξεπάδονται φύσιν.

1187 ἀκοῦσαι· τὸς βλάβη· L. Videtur a pr. m. ἀκοῦσαι pro ἀκούσαι (imperat. aor. med.) scriptum esse, deinde correctum, relicto tamen accentu.—καλῶς codd. (καλὰ B, Vat.): κακῶς Herm. **1188** εὐρημέν' L².—ἔργα] ἔργω (sic) B, Vat.—εὐρημέν' ἔργω καὶ λόγῳ coni. Blaydes. **1189** κακίστων Heimoeth. μήτε codd. (ex μήτε L): μηδὲ Dawes. **1190** τὰ τῶν κακίστων δυσσεβεστάτων codd. (in L δυσσεβεστάτων, altero σ superscripto ab S). Inter coniecturas memorandumae sunt: (1) Toupii prior: τὰ τῶν κάκιστα δυσσεβεστάτων, ut κάκιστα adverbium sit: hanc probat Porsonus ad Eur. *Hec.* 618 (=620 Dind.), recepp. Brunck., Elms., al. (2) Toupii altera, a Musgravio quoque facta: τὰ τῶν κακίστων κάσεβεστάτων. (3) Reisigii: τὰ τῶν κακίστων δυσσεβέστατ' ἀν, ubi ἀν ad εἴη refertur, quod in 1191

in trag.: cp. 581 δηλώσεται, and see on O. T. 672.

1187 κακῶς is Hermann's easy and certain correction of the MS. καλῶς. 'Evilly devised deeds are disclosed by speech': i.e. even supposing that Polyneices is harbouring ill designs, the best way to discover them is to converse with him. Cp. *Ant.* 493 φίλει δ' ὅ θυμὸς πρόσθεν γῆρασθαι κλοπέος, | τῶν μηδὲν δῆθως ἐν σκότῳ τεχνωμένων,—where the bad conscience is supposed to bewray itself even before (*πρόσθεν*) investigation. With καλῶς, the words are merely 'a rhetorical generality,' as Campbell (who retains it) says: i.e. speech is a good thing, 'for it is by speech that all man's best discoveries are revealed.' But surely we need something more relevant to the matter in hand.

1189 ff. Meineke rejects the three verses, 1189—1191, because (1) ἔφυσας αὐτὸν is too abrupt: (2) it is too much to tell Oed. that he must bear anything from his son: (3) the phrase τὰ τῶν κακίστων etc. is indefensible. As to (1), few readers can fail to perceive that the 'abruptness' is both forcible and pathetic at the moment when she turns from colder and more external arguments to the plea of natural affection. As to (2), it is enough to observe that Antigone means, 'The relationship between parent

and child is indelibly sacred. No wickedness on your son's part can alter the fact that he is your son.' As to (3), see next n.

1190 δυσσεβέστατ', ὃ (Dawes) seems right: it amends the MS. τὰ τῶν κακίστων. δυσσεβεστάτων by simply striking off the final ν. 'The most *impious* among the *worst* of deeds' is a vehement phrase suited to the passion of the appeal. Among evil deeds, τὰ κακά, those which outrage gods or kinsfolk form a class, τὰ δυσσεβῆ. If κακίστων were changed to κάκιστα, the latter must be an adv., and τῶν δυσσεβεστάτων must be masc.: 'the deeds of men who in the worst way are most impious.' κάσεβεστάτω ('the deeds of the worst and most impious men') is less probable.

1191 Θέμις σέ γ' εἶναι. The MSS. here agree in the nominative. Vauvilliers suggested that ἔστι might be supplied, taking σέ γ' εἶναι in the sense of σέ γ' δῆτα, and comparing ἔκών εἶναι, etc. This may be rejected, as may also Reisig's δυσσεβέστατ' ἀν, with εἴη for εἶναι: for them we should require οὐδὲ in 1189. Is Θέμις, then, indeclinable in this phrase? That is now the received view. It rests, however, solely on the fact that our MSS. have Θέμις, and not Θέμιν, here, and in four other places, Plat. *Gorg.* 505 D, Xen. *Oec.* II § II, Aelian *Nat. An.*

But to hear him speak,—what harm can be in that? Ill-devised deeds, thou knowest, are bewrayed by speech. Thou art his sire; so that, e'en if he were to wrong thee with the most impious of foul wrongs, my father, it is not lawful for thee to wrong him again.

Oh, let him come: other men, also, have evil offspring, and are swift to wrath; but they hear advice, and are charmed from their mood by the gentle spells of friends.

Reisigius pro *elvat* dedit. (4) Dawesii: τὰ τῶν κακοτῶν δυστεθέστατ', ω, quae edd. rec. plerisque placuit.—Versum 1190 spurium censem Weckleinus: omnes tres vv. 1189—1191 delet Meinekius. **1191** θέμις codd. omnes, edd. plerique; θέμιν Dawes., Mudgius, Heath., probante Porsono: Elmsleius in textu θέμιν habet, in annot. θέμις probat. σοὶ θεμιτὸν εἶναι Hartung. **1192** ἀλλ' αὐτὸν L (ex αὐτὸν): cett. codd. vel ἀλλ' αὐτὸν, vel ἀλλ' αὐτὸν, superscr. in A σε, quod plene habet R, ἀλλὰ σεαυτὸν, quasi essent qui interpretarentur, σεαυτὸν (κακῶς δράσεις).—ἀλλ' ξα αὐτὸν (=---) coniecit Elms., ἀλλ' ἔσωτὸν (sic) Blaydes.: ἀλλ' ξασον ed. London. an. 1722, quod edd. rec. plerisque placuit: ἀλλ' ξα νιν Wunder. (recepit. Herm., Hartung.): ἀλλ' ξα τᾶδ' Dobraeus: ἀλλ' ἀνυσον vel ἀλλ' εἴξον Musgraveus. **1194** ἔξαπάδονται L (gl. καταπρανονται), L², F: ἔξεπάδονται (vel ἔξεπάδονται) codd. cett.

i. 60, Aesch. *Suppl.* 335. Porson believed that, with Dawes, we ought to read θέμιν. That is my own opinion; but, as the question must be considered doubtful, I have preferred to leave θέμις in the text, and to submit the evidence in the Appendix.

1192 ἀλλ' αὐτὸν εἰσι, etc., is the traditional reading, on which ἀλλ' αὐτὸν was a variant, adapted, seemingly, to the fatuous interpretation, ‘Nay, you will hurt *yourself*’ (see cr. n.). It is a robust faith which can accept ἀλλ' αὐτὸν as an apopesis. ἀλλ' ξασον, ‘Nay, allow (him to come),’ is perhaps the best remedy, since we can suppose αὐτὸν to have been an explanatory gloss which supplanted the verb. For the synizesis cp. *O. T.* 145 ἀλλ' ξα με, n. ἀλλ' ξα αὐτὸν as =--- is surely impossible for tragedy. Musgrave’s ἀλλ' εἴξον is intrinsically preferable to either, but leaves the corruption unexplained. I had thought of αἰδού νιν (‘have compassion on him’). If αὐτὸν had supplanted νιν, ΑΙΔ might have become ΑΙΔ.

1194 ἔξεπάδονται φύσιν, ‘are charmed out of their nature’: lit. ‘are subdued by the charm, in their nature’ (acc. of respect). Plat. *Phaedr.* 77 εἰς ἀλλ' ξεινούς τις καὶ ἐν ἡμῖν παῖς, δότις τὰ τοιώτα φοβεῖται τοῦτον οὐν πειρώμεθα πειθεῖν μὴ δεδίειν τὸν θάνατον ὥστε τὰ μορμολύκεια. ‘Αλλὰ χρή, ξφη ὁ Σωκράτης, ἐπάρδειν

αὐτῷ ἐκάστης ἡμέρας, ἔως ἂν ἔξεπάδηται (‘charm him out of us’). Plut. *De Iside et Os.* 384 Α τὰ κρούματα τῆς λέπρας, οἷς ἔχροντα πρὸ τῶν ὑπτῶν οἱ Πυθαγόρειοι, τὸ ἐμπαθὲς καὶ ἀλογον τῆς ψυχῆς ἔξεπάδοντες οὕτῳ καὶ θεραπεύοντες, *subduing by the charm* (of music) the passionate and unreasoning part of the soul.’ *Phaedr.* 267 Δ δρύσατε τε αὖ πολλοὺς ἄμεινονς ἀντρὸν γέγονε, καὶ πάλιν ὡρισμένοις ἐπάρδων κηλεῦν, ‘sooth them, when angered, by his charming,’ Aesch. *P. V.* 172 μελεγλώσσους πειθοῦσι | ἐπαιοδάσιν. The frequency of the metaphor is due to the regular use of ἐπάρδασι in the medical practice of the age: thus Pindar describes Cheiron as using (1) incantations, (2) draughts, (3) amulets, (4) surgery (*Pyth.* 3. 51), and Plato’s list of remedies is the same, with καθοτεις added (*Rep.* 426 B). In *Od.* 19. 457 an ἐπάρδη stops hemorrhage, and in [Dem.] or. 25 § 80 is applied to epilepsy. Sophocles *Tr.* 1001 has τίς γὰρ ἀοιδός (=ἐπάρδος), τίς ὁ χειροτέχνης | λατοπλας, ὃς τῆνδ' ἀτην | ...κατακηλήσει; *Ai.* 582 θρηνεῖς ἐπάρδας πρὸς τοιῶντι πήματα. Lucian mocks the notion that a fever or a tumour can be scared by an θνομα θεοπέτουν ἦ βῆσιν βαρβαρικήν (*Philops.* 9). Cp. Shaksp. *Cymbeline* I. 7. 115 ‘tis your graces | That from my mutest conscience to my tongue | Charms this report out.’

- σὺ δὲ εἰς ἐκεῖνα, μὴ τὰ νῦν, ἀποσκόπει
πατρῷα καὶ μητρῷα πῆμαθ' ἄπαθες·
κανένα λεύσσης, οὐδὲ ἔγώ, γνώσει κακοῦ
θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται.
ἔχεις γάρ οὐχὶ βαιαὶ τάνθυμήματα,
τῶν σῶν ἀδέρκτων ὄμμάτων τητώμενος. 1195
- ἀλλ' ἡμὶν εἴκε· λιπαρεῖν γάρ οὐ καλὸν
δίκαια προσχρήζουσιν, οὐδὲ αὐτὸν μὲν εὖ
πάσχειν, παθόντα δὲ οὐκ ἐπίστασθαι τίνειν.
- OI. τέκνον, βαρεῖαν ἡδονὴν νικάτε με
λέγοντες· ἔστω δὲ οὖν ὅπως ὑμῶν φίλον. 1200
- μόνον, ξέν', εὔπερ κείνος ὁδὸς ἐλεύσεται,
μηδεὶς κρατείτω τῆς ἐμῆς ψυχῆς ποτε.
- ΘΗ. ἄπαξ τὰ τοιαῦτ', οὐχὶ δις χρήζω κλύειν,
ῳ πρέσβυν κομπεῖν δὲ οὐχὶ βούλομαι· σὺ δὲ ὡν
σῶς ἵσθι, ἔάν περ κάμε τις σώζῃ θεῶν. 1205

1195 ἐκεῖνα, μὴ] ἐκεῖνά μοι Camerarius: quod Hermannus quoque coniecerat, sed postea improbat, mutatione non opus esse concedens. **1196** ἀ' πάθεσ L (nunquam fuerat ἄπαθεσ). **1197** λύσης L: sic (vel λύσης) codd. cett.: λεύσσης Piersonus. (έδοσις Toupius: ἀλέξης Reisig.) **1198** οὐχὶ βαια (sic) L, F (οὐχὶ): οὐ βαια codd. cett.: οὐν βαια Heath.: οὐχὶ βαια Musgravius, Brunck.: Hesych. s.v. βαιάν' δλγον, μακρόν. Σοφοκλῆς δὲ Οἰδίποδι ἐν Κολωνῷ· οὐ βαιά, ἀντὶ τοῦ ἄρθρον καὶ πολλά. **1204** ἡδονὴν] δῆ χάρυν (vel δόσιν) coniecit Blaydes. **1205** ἔστω δὲ οὖν]

1195 f. ἐκεῖνα, away yonder, in the past. πατρῷα καὶ μ., connected with them: so *Ant.* 856 πατρῷον δὲ ἐκτίνεις τῷ ἀθλον. He is to turn from his present causes for anger (*τὰ νῦν*) to the issues of his former anger—when he slew his sire. μητρῷα, because the slaying prepared the marriage.

1198 f. τελευτὴν, result: Her. 7. 157 τῷ δὲ εὖ βουλευθέντι πρήγματι τελευτὴ ὡς τὸ ἐπίταν χρηστή ἔθελε ἐπιγίνεσθαι. For the constr. cp. *Ant.* 1242 δεῖξας ἐν ἀνθρώπουσι τὴν ἀβούλιαν | δισφερόντων ἀνδρὶ πρόσκειται κακόν.

1199 f. τάνθυμήματα (cp. 292), ‘the food for meditation’ (on the evils of anger) which his blindness might furnish—itself due to an act of anger, the climax of acts traceable to the anger in which he slew Laïus. Cp. 855.

1200 ἀδέρκτων: ‘being deprived of thy sightless eyes,’ = ‘being deprived of thine eyes, so that they shall see no more,’ the adj. being proleptic: cp. 1088

τὸν εὐαγρὸν π. τητώμενος: the pres. τητώσθαι denotes a state (‘to be without’), not an act (‘to lose’); cp. Hes. *Op.* 408 μὴ σὺ μὲν αἰτήσῃς ἄλλον, δὲ ὁ ἀρνήσαι, σὺ δὲ τητῷ, ‘and thou remain in want’;

1202 f. Notice the dat. προσχρήζουσιν (with καλόν), followed by the acc. αὐτόν with πάσχειν, and παθόντα with ἐπίστασθαι. A literal version shows the reason:—‘It is not fitting for the askers of just things to sue long, nor that a man should himself be well-treated, and then not know how to requite it.’ *Importunity* is here viewed as touching the dignity of the suppliants; *ingratitude*, in its moral aspect.—οὐδὲ, sc. καλὸν ἔστι. Cp. Isocr. or. 4 § 175 ἀξίον ἐπιστέψειν, ἀλλ' οὐκ ἐπειχθῆναι.—οὐκ ἐπίστασθαι: with the inf. after οὐ καλόν ἔστι the normal negative would be μη: but οὐ is treated as forming one word with the inf.: cp. *Il.* 24. 296 εἰ δέ τοι οὐδέσαι. τίνειν = ἀμειβεσθαι: see on 229.

The structure of οὐδὲ αὐτόν... τίνειν il-

Look thou to the past, not to the present,—think on all that thou hast borne through sire and mother; and if thou considerest those things, well I wot, thou wilt discern how evil is the end that waits on evil wrath; not slight are thy reasons to think thereon, bereft, as thou art, of the sight that returns no more.

Nay, yield to us! It is not seemly for just suitors to sue long; it is not seemly that a man should receive good, and thereafter lack the mind to requite it.

OE. My child, 'tis sore for me, this pleasure that ye win from me by your pleading;—but be it as ye will. Only, if that man is to come hither,—friend, let no one ever become master of my life!

TH. I need not to hear such words more than once, old man:—I would not boast; but be sure that thy life is safe, while any god saves mine.

[Exit THESEUS, to right of spectators.

ἔστω δ' ὁδὸς Nauck. **1208** κλένειν codd.: λέγειν Wecklein. **1209 sq.** ὁ πρέσβυς· κομπεῖν οὐχὶ βούλομαι· σὺ (sic) δὲ | σῶν τοθι· ἐάνπερ etc. L. Post κομπεῖν S δ' inseruit: super σὺ δὲ scripsit δέ σε, quod pro σὲ δὲ errore scriptum esse parum verisimile est. Imo voluit κομπεῖν δ' οὐχὶ, βούλομαι δὲ σε | σῶν, τοθι, interpretatione quidem satis perversa. Iam Scaliger vidit pro σῶν reponendum esse σῶν, quod cod. A superscriptum a correctore habet. Dindorfius κομπεῖν δ' οὐχὶ βούλομαι. σὺ δ' ὦν | σῶν τοθι. Weckleinus ὁ πρέσβυς (κομπεῖν οὐχὶ βούλομαι): σὺ σῶν | ὧν τοθι. Meinekius σὲ δὲ | σῶν οὐδὲ.—σώζειν^L, σώζειν^{L²}, F.

lustrates the Greek tendency to co-ordinate clauses: cp. Isocr. or. 6 § 54 πῶς οὐκ αἰσχρόν,...τὴν μὲν Εὐρώπην καὶ τὴν Ἀσταν μεστήν πεποικέναι προταλων,... ὑπὲρ δὲ τῆς πατρίδος...μηδὲ μίαν μάχην φαίνεσθαι μεμαχημένους; We sometimes meet with the same construction in English: e.g. ‘For one thing I am sorry, and that is that the English Government might have prevented the conflict with one single word, and yet has not thought it necessary to interfere.’

1204 f. The stress is on **βαρεῖαν**: ‘Grievous (for me) is the gratification (to yourselves) in regard to which ye prevail over me by your words; however (δ' οὖν) it shall be as ye wish.’ **ἡδονὴν** is a bold acc. of respect with **νικᾶτε**, suggested by the constr. with a cognate acc., **νικητοὶ νικᾶτε**, since the pleasure is secured by the victory. Cp. on 849 **νικᾶν**. We cannot well take **ἥδε** with **λέγοντες**, ‘ye prevail over me in’ (or ‘by’) ‘speaking of a pleasure’ &c.—δ' οὖν: cp. *Ai.* 115 σὺ δ' οὖν... | χρῶ χειρί, ‘well, then, (if thou must).’

1206 θλεύσεται: this form occurs *Tr.* 595, Aesch. *P. V.* 854, *Suppl.* 522: not

in Eur., Comedy, or Attic prose, unless it be genuine in Lys. or. 22. II. The Att. fut. is εἶμι.

1207 κρατεῖτω τῆς ἡ. **ψυχῆς**, ‘become master of my life,’ acquire the power to dispose of me,—alluding to the Thebans’ plan for establishing him on their border (cp. 408). **τῆς ἡμ. ψ.** is merely a pathetic periphrasis for **ἐμοῦ**: see on 998.

1208 κλένειν is not perfectly courteous, as Wecklein says, who reads λέγειν,—perhaps rightly. But for **κλένειν** it may be pleaded that, just after so signal a proof of good-faith and valour, Theseus might be excused if he showed a little impatience at the reiterated fears of Oedipus. Cp. their conversation at 648–656. Then **τὰ τοιαῦτα** naturally refers to the fears just uttered, rather than to pledges which should allay them.

1209 f. If δ' is omitted (with Wecklein) after **κομπεῖν**, we must either make **κομπεῖν οὐχὶ βούλομαι** a parenthesis (as he does), or else point thus: **κλένειν | δ'** πρέσβυς, etc. The abruptness would add a certain spirit to the words. But the

στρ. ΧΟ. δστις τοῦ πλέονος μέρους χρῆζει τοῦ μετρίου παρεῖς
 2 ζώειν, σκαιοσύναν φυλάσσων ἐν ἐμοὶ κατάδηλος ἔσται.
 3 ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἀμέραι κατέθεντο δὴ 1215
 4 λύπας ἔγγυτέρω, τὰ τέρποντα δὲ οὐκ ἀν ἵδοις ὅπου,
 5 ὅταν τις ἐς πλέον πέσῃ
 6 τοῦ δέοντος ὁ δὲ ἐπίκουρος ἴστοτέλεστος, 1220

1211 δστις πλέονος μέρους | τοῦ μετρίου L a prima manu: addita sunt τοῦ et χρῆζει ab ipsa (ut videtur), sed alio calamo et atramento. **1212** παρεῖς] πάρος Bothius; πέρα Schneidewin., recep. Blaydes. Si quid mutandum, malim προθεῖς]. **1213** ζώειν] ζῶαν Hartung. (τὰν μετρίου legens).—φυλάσσων] ὄφελων Maehlyus. Post σκαιοσύναν Triclinius αἰεὶ vel inseruit vel ab alio insertum reliquit, metri negligens, cum haec μονοστροφικά esse crederet. **1218 sq.** δπον, | δταν] Duabus vocibus in unam

δ' after κομπεῖν may well be genuine, if we conceive him as checking the impulse to remind Oed. of the prowess already shown:—‘however, I do not wish to boast.’ σὺ δὲ | σῶς ισθι could not mean, ‘know that you are safe’: ὁν is indispensable: and the choice lies between (1) σὺ δ' ὁν | σῶς ισθι, and (2) σὺ σῶς | ὁν ισθι. For (2) it may be said that the MS. σῶν is more easily explained by it, and that δὲ might have been added to complete v. 1209: for (1), that it is nearer to the actual text (in which σῶν may have sprung from ὁν superscript), and that σῶς is more effective if it begins the verse in which σῶν follows.

1211—1248 Third stasimon. (1) Strophe 1211—1224 = antistr. 1225—1238. (2) Epode 1239—1248. See Metrical Analysis.—The old men of Colonus comment on the folly of desiring that life should be prolonged into years at which man's strength is ‘but labour and sorrow.’ The helpless and afflicted stranger before them suggests the theme, which serves to attune our sympathy, as the solemn moment of his final release draws nearer.

1211 ff. δστις τοῦ πλέονος μ. χρῆζει, whoever desires the ampler portion, ζώειν (epexeg. inf.) that he should live (through it), παρεῖς, having neglected, i.e. not being content, τοῦ μετρίου (χρῆζειν), to desire a moderate portion: i.e., ‘whoever desires the larger part (of the extreme period allotted to human life), and is not satisfied with moderate length of days.’ χρῆζειν with gen., as *Ai.* 473 τοῦ μακροῦ χρῆζειν βλοῦ, which also illustrates the art. with πλέονος: cp. *O. T.* 518 οὗτοι βλοῦ μοι τοῦ μακραλών πόθος.

For χρῆζει τοῦ πλ. μ., ζώειν, instead of χρῆζει. ζώειν τὸ πλέον μέρος, cp. Plat. *Crito* 52 B οὐδὲ πέιθυμα σε ἀλλης πόλεως οὐδὲ δῆλων νόμων ἔλαβεν εἰδέναι.

παρεῖς, if sound, must be construed in one of two ways: (1) as above, which is best: or (2) in Hermann's way, παρεῖς τοῦ μετρίου (χρῆζειν) ζώειν, ‘negligentem vivere modicam partem expetens,’ scorning to live with desire only of a modest span. Others make it govern μετρίου, ‘neglecting the moderate portion,’ and for the gen. Campbell quotes Plat. *Phaedr.* 235 Ε παρέντα τοῦ... ἐγκωμιάζειν. Liddell and Scott (7th ed.) give the same citation along with this passage, which they render, ‘letting go one's hold of moderation,’ i.e. giving it up. But the active παριέναι never governs a gen. (in the nautical παριέναι τοῦ ποδός, ‘to slack away the sheet,’ the gen. is partitive): and a reference to Plat. *Phaedr.* 235 Ε will show that τοῦ has nothing to do with the inf., but is masc. The passage runs:—τίνα οἷει λέγοντα ὡς χρὴ μὴ ἐρῶντι μᾶλλον ἢ ἐρῶντι χαρίζεσθαι, παρέντα τοῦ μὲν τὸ φρόνιμον ἐγκωμιάζειν, τοῦ δὲ τὸ ἀφροῦ ψέγειν, ἀναγκαῖα γοῦν δύτα, εἴτε ἀλλ' ἄττα ξένιν λέγειν; i.e., ‘if he omitted to praise the sense of the one (τοῦ μέν, the non-lover), and the folly of the other (τοῦ δέ, the lover).’

Hartung explains his τὸν μετρίου παρεῖς | ζώειν as ‘neglecting the life of moderate span’ (sc. μέρους). Though the phrase τὸ μέρην παρεῖς (‘in neglect of due limit’) occurs in Plato *Legg.* 691 C (quoted by Wunder), it seems very doubtful whether παρεῖς is sound here. The conjecture πέρα (Schneidewin) is possible, but derives no real support from the fact

CH. Whoso craves the ampler length of life, not content to strophe,
desire a modest span, him will I judge with no uncertain voice;
he cleaves to folly.

For the long days lay up full many things nearer unto
grief than joy; but as for thy delights, their place shall know
them no more, when a man's life hath lapsed beyond the
fitting term; and the Deliverer makes an end for all alike,—

compressis ὁπτέρ' *du* L: idem (vel ὁπόταν, vel ὅπποτ' *du*) codd. cett. Veram 1.
servavit S in mg. L, γρ. ὅπους ὅτ' *du* τις. **1220** τοῦ θέλοντος codd.: gl. superscr.
in L ἀντὶ τοῦ μετρίου, τοῦ ικανοῦ, quod in vulgatam quidem non convenit, optime
vero in Reiskei conjecturam τοῦ δέοντος. τοῦ σθένοντος Musgravius, Blaydes.—οὐδ'
ἔπι κούρος L (S in mg., οὐμαι κόρος), F: οὐδ' ἐπὶ κόρος A, Vat. (Ἐπι): οὐδ' ἐπίκορος
L², R, al.: οὐδ' ἐπίκορος Musgr.: οὐδ' ἐπίκορος Herm.

that παρὰ τὸ καρίου καὶ τὸ μέτριον occurs
in the schol.'s loose paraphrase. Possibly
τοῦ μετρίου προθεῖς, 'in preference to the
moderate portion.'

σκαλος., perversity, folly: cp. *Ant.*
ισθαδία τοι σκαλιότητή διφλισκάνει.
φυλάσσων, cleaving to: Eur. *Ion* 735
ἀξίης ἀξιῶν γεννητόρων | ήθη φυλασσεις.
Cp. 626, 1180. ἐν ἔμοι, me iudice, ἐν
denoting the tribunal, as *O. T.* 67 (n.).
ἐν...τοῖσθ' ἵσος, 'just in their sight': Plat.
Legg. 916 B διαδικαζόσθω δὲ ἐν τοι τῶν
ἰατρῶν.

1214 ff. αἱ μακραὶ ἡμέραι, the long
days (of any given long life), πολλὰ μὲν
δῆ κατέβεντο are wont (gnomic aor.) to
lay up full many things, λύπας (gen.
sing.) ἐγγυτέρω somewhat near to grief:
i.e. advancing years are apt to accumulate
around men a store of cares, regrets,
sorrows,—in brief, a store of things which
are nearer to pain than to joy; while,
meanwhile, the joys of earlier days have
vanished.

λύπας ἐγγυτέρω is a sort of euphemism:
cp. *Ant.* 933 στοιχ., θανάτου τοῦτ' ἐγγυ-
τάτῳ | τοῦτος ἀφίκεται, 'this word hath
come very nigh unto death'—*i.e.* threatens
imminent death.

The middle κατατίθεσθαι is con-
tinually used in Attic of 'storing up,'—
either literally, as καρπούς, θησαυρούς,
στήνος,—or figuratively, as χάριν, κλέος,
φιλίαν, ἔχθραν. Therefore I would not
render κατέβεντο simply, 'set down,' as if
the meaning were that many things, once
'near to joy,' are moved by the years,
and set down nearer to grief; though
this view is tenable. (Cp. Ar. *Ran.* 165
Δ. τὰ στρώματ' αὐθίς λύματε. | Ξ. πρίν
καὶ καταθέσθαι;)—*Not*, 'oft (πολλὰ) lay

up griefs (λύπας acc. pl.) nearer (us).'

οὐκ ἀντὶ τοῦ δέοντος (*sc.* ἐστι, as *Ai.* 890
ἄνδρα μὴ λεύσσειν δέοντο): cp. Aesch. *Eum.*
ζοὶ τὸ χαίρειν μὴ μαθόνθ' δέοντο φρενῶν,
'knowing not where to find joy in thy
soul.'

1220 f. τοῦ δέοντος (Reiske) is in-
dicated by the schol. in L, τοῦ μετρίου,
τοῦ ικανοῦ, and is, I think, true. The
phrase, δέοντα πέτρη τις ἐς πλέον τοῦ
δέοντος, means, 'when one has lapsed
into excess of due limit' in respect of
prolonged life, *i.e.* when one has out-
lived those years which alone are enjoy-
able, and at which the line of the μέτριον
μέρος (1212) is drawn. πέση (cp. πίπτειν
εἰς κακά, etc.) suggests a joyless decline
of life, with decay of the faculties.

The vulgate τοῦ θέλοντος would be gen.
of τὸ θέλον (see on 267): 'when a man has
lapsed into excess of wish,' *i.e.* of wish
for prolonged life; not, of self-indulgence;
for the whole gist of the passage is that
joy is left behind by simply living on:
the satiety of jaded appetite (which can
befall the young) is not in point here.
Assuredly τοῦ θέλοντος in this context
is not Greek. Blaydes, reading τοῦ σθέ-
νοντος, explains, 'when a man has out-
lived his strength': but could πέση ἐς
πλέον τοῦ σθ. mean, 'live to a point of
time beyond τὸ σθ.?'?

δέ ἐπίκορος ισοτέλεστος, 'but the
deliverer comes at the last to all alike,'—
(when the doom of Hades has appeared),
—'namely, Death at the end.' The man
who craves long life has the same end
before him as the man of shorter span,—
viz. death; the only difference is that
the long-lived man has to go through years
of suffering which the other escapes, until

7 Ἄιδος ὅτε μοῖρ' ἀνυμέναιος
8 ἄλυρος ἄχορος ἀναπέφηνε,
9 θάνατος ἐς τελευτάν.

ἀντ. μὴ φύναι τὸν ἀπαντα νικᾶ λόγου· τὸ δ', ἐπεὶ φανῆ, 1225
2 βῆναι τε κεῦθεν ὅθεν† περ ἥκει πολὺ δεύτερον ὡς
τάχιστα.

3 ὡς εὗτ' ἀν τὸ νέον παρῇ κούφας ἀφροσύνας φέρον, 1230
4 τίς πλαγὰ πολύμοχθος ἔξω; τίς οὐ καμάτων ἔνι;

1221 sq. ἄλυρος ἄχορος ἀνυμέναιος | μοῖρ' δτ' "Ἄιδος Martin. **1225** φύναι των pro φύναι τὸν Blaydes.—[φανῆ] φύν ex Maehlyi conjectura Nauck. **1226** φύνειν δὲνθενπερ ἥκει κεῖται σπόθεν περ ἥκει coniecte Blaydes.: κεῖται δένθεν δὲν περ ἥκει Dobraeus. **1229** παρῇ] parēs Hartung., mox in 1231 τις πλαχθῆ, cum εὗτ' ἀν

death comes to him as a welcome *ἐπίκουρος*. Cp. *Ai.* 475 τί γὰρ παρ' ἥμαρ ἥμέρα τέρτειν ἔχει, | προσθέστα κάναθέστα τοῦ γε κατθανεῖν; ‘what joy is there in the sequence of the days,—now threatening, now delaying—death?’

ἰσοτελεστος might be defended as act., ‘*making an end for all alike*,’ (see examples on 1031,) but is better taken as pass., lit., ‘*accomplished for all alike*,’ i.e. forming the *τέλος* for them. The phrase *τέλος θανάτου* was in the poet’s mind, and has blended itself with the image of a personal deliverer. (Cp. on *O. T.* 866, 1300.)—Whitelaw takes *ἰσοτελεστος* (as pass.) with *μοῖρα*, a doom paid alike by all; i.e. all are *ἰσοτελεῖς* in paying the tribute of their lives to Pluto. This may be right; but the accumulation of epithets on *μοῖρα* becomes somewhat heavy, while *ἐπίκουρος* is left in a long suspense.

1222 f. *ἀνυμέναιος*: to death belongs the *θρήνος*, not the joyous song of the marriage procession, or the music of the lyre, with dancing: cp. Eur. *I. T.* 144 θρήνοις ἔγκειμαι | τὰς οὐκ εὑμόσουν μολπᾶς | ἀλύρους ἐλέγους. So Aesch. (*Suppl.* 681) calls war ἄχορον ἀκίθαρων δακρυογόνον “Ἄρη:” cp. Eur. *Tro.* 121 ἄτας κελαδεῖν ἀχορεύτους: Aesch. *Eum.* 331 θνος ἐξ Ἐρυθίου | ...ἀφόρμικτος.

ἀναπέφηνε, hath suddenly appeared: *Il.* II. 173 (oxen) ἀς τε λέων ἐφόβησε μολῶν ἐν νυκτὶς ἀμολγῷ | πάσας τῇ δέ τ' ἵη ἀναφαίνεται αἴποις θλεθρος: ‘he turns all to flight, and to one of them sheer death appeareth instantly.’ Cp. *ἀνακύπτω*.

1225 μὴ φύναι τὸν ἄπ. νικᾶ λόγον,

lit., ‘Not to be born *exceeds every possible estimate*,’—of the gain, as compared with the loss, of being born. δ ἄπας λόγος is strictly, *the whole range of possible appreciation*: for the art. with *ἄπας* cp. Thuc. 6. 16 περὶ τῶν ἀπάντων οὐγωνίσθαι, for the *sum of their fortunes*: *ib.* 6 τὴν ἀπαραν δύναμιν τῆς Σικελίας, *the total power*. Rate the gain of being born as high as you please; the gain of *not* being born is higher. Two other ways are possible:—(1) ‘Not to be born *excels the whole account*,’—i.e. excels all the other things (joys, sorrows, of life) that come into account. The drawback to this is the somewhat strained sense of *λόγον*. (2) ‘*Stands first on the whole reckoning*,’ (τὸν ἄλγον being cogn. acc., or acc. of respect)—i.e. when a balance is struck between the good and the evil of being born. This seems too cold and cautious for the context.

The form hints that Soph. was thinking of the verses of Theognis (425 ff.) which the schol. quotes, without naming that poet, as familiar (τὸ λεγόμενον):—πάντων μὲν μὴ φύναι ἐπιχθωνίστων ἀριστον, | μηδ' ἐσιδεῖν αὐγὰς ὅξεος ἡλίου, | φύντα δ' ὅπως ὕκιστα πύλας Ἀΐδαο περῆσαι | καὶ κεῖσθαι πολλὴν γῆν ἐπιεσθάμενον. Diog. Laert. 10. 1. 126 quotes Epicurus as censuring these lines, and remarking that a man who really thought so ought to quit life,—ἐν ἑτοιμᾳ γὰρ αὐτῷ τούτῳ ἔστιν. Cic. *Tusc.* I. 48. 115 *Non nasci homini longe optimum esse, proximum autem quam primum mori*: where he translates the lines of Eur. (fr. 452) ἔχοντι γὰρ ἡμᾶς σύλλογον ποιουμένους | τὸν φύντα

when the doom of Hades is suddenly revealed, without marriage-song, or lyre, or dance,—even Death at the last.

Not to be born is, past all prizeing, best; but, when a man Anti-hath seen the light, this is next best by far, that with all speed ^{strope.} he should go thither, whence he hath come.

For when he hath seen youth go by, with its light follies, what troublous affliction is strange to his lot, what suffering is not therein?—

iungens. **1230** κούφασ εκ κοῦφασ L (v ex o).—φέρων L, L², F: φέρον codd. cett.—κούφασ ἀφροσύνας γέμων Nauck.: κούφασ ἀφροσύνας ἔρον coniecit Mekler., ut τὸ νέον nominativus sit ('ubi iuventas nugas delectari desiit'). **1231** πλάγχθη

Θρηνεῖς οὐδὲ δ' ἔρχεται κακά: | τὸν δ' αὖ
θαυμάτα καὶ πόνων πεπαυμένοι | χαρούτας
εὐφημούντας ἐκπέμπειν δόμων. Alexis
(Midd. Com., 350 v. C.) Μανδραγορίζο-
μένη I. 14 οὐκοῦν τὸ πολλοῖς τῶν σοφῶν
εἰρήμενον, | τὸ μὴ γενέσθαι μὲν κράτυστὸν
ἔστιν ἀει, | ἐπάν γένεται δ', ὡς τάχιστ' ἔχειν
τέλος.

ἐπει φανῆ, when he has been born, cp. 974: for subj., 395.

1226 The MS. βῆναι κείθεν θθενπερ ἥκει is usu. defended as an instance of ‘attraction’; but it is harsher than any example that can be produced. Thus in Plat. *Crito* 45 *πολλαχοῦ μὲν γὰρ καὶ ἄλλος εἰς ὅποι ἀν ἀφίκη ἀγαπήσουσι σε*, where ἄλλος stands for ἄλλοι by attraction to ὅποι, it is not preceded by a verb answering to βῆναι here. Who could say, ἀπελθὼν ἄλλοσ εἰς (for ἄλλοθεν) ὅποι ἀν ἀφίκη, if he meant, ‘having departed from another place, whithersoever you may have come?’ So, here, βῆναι κείθεν θθενπερ ἥκει surely could not mean, ‘to go to that place whence he has come.’ βῆναι and ἥκει being thus sharply opposed, each verb requires its proper adverb. I should prefer to read κείστος ὅπθεν, as Blaydes proposed. Cp. Tennyson, ‘The Coming of Arthur,’ (of man’s destiny,) ‘From the great deep to the great deep he goes.’

πολὺ δεύτερον: easily the second-best thing: Thuc. 2. 97 η βασιλεία (ἡ τῶν Οδρονῶν)...τῶν...ἐν τῇ Εὐρώπῃ μεγίστη ἐγένετο χρημάτων προσόδῳ, ...ισχύς δὲ μάχης καὶ στρατοῦ πλήθει πολὺ δεύτερο μετά τὴν τῶν Σκυθῶν (where ‘easily second’ suits the context better than ‘decidedly inferior’). πολὺ with compar., as *Il.* 6. 158 πολὺ φέρτερος, Thuc. 1. 35 πολὺ...ἐν πλείσιν αὐτῇ, etc. (but πολλῷ...πρώτον

Ant. 1347).

1229 f. ὡς εὗτ' ἀν..καμάτων ἔνι; The first point to decide in this vexed passage is:—Does Sophocles here speak of τὸ νέον as a brief space of joy before the troubles of life begin? Or is τὸ νέον itself the period of fierce passions and troubles? The former, I think. Cp. *Ai.* 552 ff. (Ajax speaking to his young son) κατοι σε καὶ νῦν τούτο γε ἡγαῦν ἔχω, | ὅθου-
νεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν. | ἐν τῷ
φρονεῖν γάρ μηδὲν ἥδιστος βίος, | ἐως τὸ
χαίρεν καὶ τὸ λυπεῖσθαι μάθησ. | ...τέος
δὲ κούφους πνεύμασιν βόσκουν, νέαν | ψυχὴν
ἀπάλλων. *Tr.* 144 τὸ γάρ νεάδον ἐν τοι-
ούσιον βόσκεται | χώροισιν αἴνοι, καὶ νῦν
οὐ θάλπος θεοῦ, | οὐδὲν δύρφος, οὐδὲ πνευ-
μάτων οὐδὲν κλονεῖ, | ἀλλ' ἥδοναις ἀμοχ-
θον ἔξαρπει βίον, etc.

παρῆι, then, must be taken from παρ-
ιμι, not from πάρειμι, unless we are
prepared to write φέρει, and boldly to
alter τις πλάγχθη, etc. For παρῆι (‘remit’,
'give up'), cp. Eur. *Tro.* 645 παρείσα
πόδθον: Plat. *Rep.* 460 Ε ἐπειδὰν τὴν
δευτάτην δρόμον ἀκμὴν παρῆι.

1231 τις πλάγη (Herwerden) is the
best correction yet proposed for the MS.
τις πλάγχθη. Cp. Aesch. *Pers.* 251 ὡς
ἐν μιᾷ πλάγῃ κατέφθαρται πολὺς | δύβος:
Eum. 933 πληγαῖ βιόν. For other
interpretations and conjectures see Ap-
pendix.

I wish to call attention here to what is at least a curious coincidence,—hitherto (I believe) unnoticed. In 1230 L has φέρον, not φέρον. Hence, *without altering a single letter*, we obtain a clear sense if we write and point thus:—ὡς εὗτ' ἀν
τὸ νέον παρῆι | κούφασ ἀφροσύνας, φέρον |
τις πλάγχθη πολύμοχθ' ὁσ' ἔχω. ‘When
youth has done with its light follies, a

5 φθόνος, στάσεις, ἔρις, μάχαι
6 καὶ φόνοι· τό τε κατάμεμπτον ἐπιλέλογχε 1235

7 πύματον ἀκρατὲς ἀπροσόμιλον

8 γῆρας ἄφιλον, ἵνα πρόπαντα

9 κακὰ κακῶν ἔννοικεῖ.

ἐπ. ἐν φ τλάμων ὥδ, οὐκ ἐγὼ μόνος,
πάντοθεν βόρειος ὡς τις
ἀκτὰ κυματοπλήξ χειμερία κλονεῖται,
ὡς καὶ τόνδε κατ' ἄκρας

δειναὶ κυματοαγεῖς

ἄται κλονέουσιν ἀεὶ ἔννοῦσαι,

αἱ μὲν ἀπ' ἀελίου δυσμᾶν,

αἱ δ' ἀνατέλλοντος,

αἱ δ' ἀνὰ μέσσαν ἀκτῶν',

αἱ δ' ἐννυχιὰν ἀπὸ Ριπάν.

1240

1245

codd.: πλαγὰ Herwerden., praeemuntibus Vauvilliersio, Dobraelo: τις πλάγχθη ποτὲ μόχθος ἔξω Schneidewin.: τις μόχθος πολύπλαγκτος ἔξω Nauck. 1233 sq. φύνοι... καὶ φθόνος codd.: φθόνος...καὶ φόνοι Faehsius. 1234 κατάμεμπτον L, L², T, R,

man roams forth under the burden of all the troubles that are without,'—on the open and stormy sea outside of youth's quiet haven. Against accepting this as the solution, however, is the fact that the *τις* before *πλάγχθη* seems to be echoed by the *τις* before *οὐ καμάτων*, and so should be interrogative.

1233 φθόνος (see cr. n.), the root of so much evil, is more naturally placed before *στάσεις*, while *φόνοι* is more fitting as a climax than at the beginning of the list.

1234 κατάμεμπτον, 'disparaged,' because often spoken of as dreary (cp. δῶροι ἐπὶ γῆρασ οὐδέφ, γῆραι λυγρῷ, etc.). Shaksp. *As You Like It* 2. 3. 41 'When service should in my old limbs lie lame, And unregarded age, in corners thrown.'

1235 ε. ἐπιλέλογχε, 'next (ἐπι-) falls to his lot.' Cp. Pind. *O.* 1. 53 ἀκέρδεια λέλογχεν θαμνὰ κακαύδρος (Dor. acc. pl.), 'sore loss hath oft come on evil-speakers,' a *gnomic* perf., as here. Here, too, we might understand *τὸν ἄνθρωπον*: but the verb seems rather to be intrans., as oft. λαγχάνω: Eur. *Hel.* 213 αἰών δυσαίων τις θλαχεῖ, θλαχεῖ: *Od.* 9. 159 ἐς δὲ ἐκάστην | ἐννέα λάγχανον αἴγες, 'sell to the portion

of each ship': Plat. *Legg.* 745 D καθιεράσαι τὸ λαχὸν μέρος ἐκάστη τῷ θεῷ. The ellipse of the object here is made easier by the notion which the verb conveys, 'tis the turn of old age next.'—Not: 'he obtains old age next.'

ἀκρατές, 'weak': Eustath. 790. 93 ἀκρατὲς ἑκεῖνος φησιν, οὐ τὸ ἀκόλαστον, ἀλλὰ τὸ ποιούν πάρεστιν, ὡς μὴ ἔχοντα τὸν γέροντα κρατεῖν ἔντοῦ. So Hesych. s.v., quoting Eur. in the lost *Aeolus*. Cp. *Ph.* 486 καὶ περ ὃν ἀκράτωρ δὲ τλήμων, χωλός. Perhaps an Ionic use of *ἀκρατης*, for Hippocr. has it in this sense (*Αρθ.* 1247): in Attic *prose* it always means 'without control' over passion or desire (*impotens*).

1238 κακὰ κακῶν, 'ills of ills,' = 'worst of ills': O. T. 465 ἀρρητ' ἀρρητῶν (n.).—ἔννοικεῖ: cp. 1134.

1240 ε. βόρειος ἀκτῶν, a shore exposed to the north wind, and so lashed by the waves (κυματοπλήξ) which that wind raises, χειμερία, in the stormy season. Cp. *Ant.* 592 στόνῳ βρέμουσι δὲ ἀντιπλήγες ἀκταῖ (in a like comparison). So *Tr.* 112 πολλὰ γὰρ ὡστ' ἀκάμαντος ηὔνοτον ηὕρεται τις | κύματ'...ἴδοι (of the troubles of Heracles).

envy, factions, strife, battles and slaughters; and, last of all, age claims him for her own,—age, dispraised, infirm, unsociable, unfriended, with whom all woe of woe abides.

In such years is yon hapless one, not I alone: and as some Epode. cape that fronts the North is lashed on every side by the waves of winter, so he also is fiercely lashed evermore by the dread troubles that break on him like billows, some from the setting of the sun, some from the rising, some in the region of the noon-tide beam, some from the gloom-wrapped hills of the North.

Farn.: idem, sed superscripto μ , A (ex κατάμεμπτον), F: κατάμεμπτον B, Vat. 1240 πάντοθεν] ποντόθεν Reisig. 1244 *altrē* (ex *altrē*) L: sic (vel *altrē*) L², B, F, Vat.: ἄται A, T, R. 1248 *al* δὲ νυχῖαι ἀπὸ ρύπαν L et codd. plerique: νυχῖαι B, T: ἐννυχιῶν Lachmann., praeente schol., καλοῦσι Ρίπαια ὥρη λέγει δὲ αὐτὰ ἐννύχια κ.τ.λ. ὑπὸ pro ἀπὸ Vat.

1241 ε. κατ' ἄκρας, ‘utterly,’ in the sense of ‘violently’: perh. with a reminiscence of *Od.* 5. 313 (quoted by Campbell) ὡς ἄρα μων εἰπόντι’ ἔλασεν μέγα κύμα κατ’ ἄκρας, ‘the great wave smote down on him’ (*Odysseus on his raft*): in *Ant.* 201 πρῆσαι κατ’ ἄκρας (of destroying a city).—κυματοάγεις, breaking like billows.

1245 η. Compare this poet. indication of the four points of the compass with the prose phraseology in Xen. *Anab.* 3. 5. 15, πρὸς ἔω, πρὸς ἐσπέραν, πρὸς μεσημβρίαν, πρὸς ἄκραν.—ἄνα μέσοσαν ἀκτῶν = ‘in the region of the noon-tide ray,’ i.e. these waves of trouble are supposed to be driven by a south wind (cp. *Zr.* 112, n. on 1240).

1248 Ρίπαν. Arist. *Meteor.* 1. 13 (Berl. ed. 350 b 6) ὑπ’ αὐτὴν δὲ τὴν ἄκρτον ὑπέρ τῆς ἐσχάρτου Σκυθίας αἱ καλούμεναι Ρίπαι, περὶ ὧν τοῦ μεγέθους λίαν εἰσὶν οἱ λεγόμενοι λόγοι μυθώδεις. It is fortunate that this passage is extant, showing, as I think it does beyond all reasonable doubt, that Soph. here named the Rhipean mountains, ‘beyond utmost Scythia,’ as representing the *North*. Aristotle’s words prove that the name Ρίπαι for these mountains was thoroughly familiar. Cp. Alcman of Sparta (660 B.C.) fr. 51 (Bergk), Ρίπας, δρός ἐνθεος (ἀνθέον Lobeck) ὑλα, Νυκτὸς μελαλανας στέρνον. Hellanicus (circ. 450 B.C.) fr. 96 (Müller) τοὺς δὲ Τερβερέους ὑπὲρ τὰ Ρίπαια δρη οἰκεῖν ιστορεῖ. Damastes

of Sigeum (his younger contemporary) fr. 1 ἄνα δ’ Ἀρμασπῶν τὰ Ρίπαια δρη, ἐξ ὧν τὸν βορέαν πνεῦν, χόνα δ’ αὔτα μήποτε ἐλλείπειν ὑπὲρ δὲ τὰ δρη ταῦτα Τερβερέους καθήκειν εἰς τὴν ἐπέραν θάλασσαν. For the age of Sophocles, these mountains belonged wholly to the region of myth, and so were all the more suitable for his purpose here. The Roman poets, too, used the ‘Rhipaei montes’ to denote the uttermost North (Verg. *Geo.* 1. 240, etc.). The name Ρίπαι was only ρύπαν,—the ‘blasts’ of Boreas coming thence. ἐννυχιῶν, wrapped in gloom and storm; cp. 1558.

Others, not taking ρύπαν as a name, render: (1) ‘From the nocturnal blasts,’—but this would not sufficiently indicate the *north*. (2) ‘From the vibrating star-rays of night,’ like *Ez.* 105 παρφεγγεῖς δότρων | ρύπας. But there would be no point in saying that troubles come on Oedipus from the *West*, the *East*, the *South*, and—the stars. There is, indeed, a secondary contrast between the *brightness* of the South and the *gloom* of the North; but the primary contrast is between the *regions*.

1249—1555 Fourth ἐπεισόδιον, divided by a κομψός (1447—1499). Polyneices is dismissed with his father’s curse. Hardly has he departed, when thunder is heard (1456). Theseus is summoned, receives the last injunctions of Oedipus, and leaves the scene along with him (1555).

- AN. καὶ μὴν ὅδ' ήμιν, ὡς ἔοικεν, ὁ ξένος,
ἀνδρῶν γε μοῦνος, ὃ πάτερ, δι' ὅμματος
ἀστακτὶ λείβων δάκρυνον ὥδ' ὄδοιπορεῖ.
OI. τίς οὖτος; AN. ὅνπερ καὶ πάλαι κατείχομεν
γνώμη, πάρεστι δεῦρο Πολυνείκης ὅδε.

ΠΟΛΤΝΕΙΚΗΣ.

- οῦμοι, τί δράσω; πότερα τάμαυτον κακὰ
πρόσθεν δακρύσω, παῖδες, ή τὰ τοῦδε ὄρῶν
πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς
σὺν σφῆν ἐφεύρηκ' ἐνθάδε ἐκβεβλημένου
ἐσθῆτι σὺν τοιῷδε, τῆς ὁ δυσφιλῆς
γέρων γέροντι συγκατώκηκεν πώνος
πλευρὰν μαραίνων, κρατὶ δὲ ὅμματοστερεῖ
κόμη δι' αὐρας ἀκτένιστος ἄσσεται·
ἀδελφὰ δ', ὡς ἔοικε, τούτοισι φορεῖ
τὰ τῆς ταλαίης ηδύνος θρεπτήρια.
ἄγω παινῶλης ὄψ' ἄγαν ἐκμανθάνω·
καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς

1249 sq. Verba ὡς ἔσκεν, ὁ ἔστω | ἀνδρῶν γε μοῦνος delenda censem Nauckius. Pro verbis ἀνδρῶν γε μοῦνος Dindorfius coniecit ἀνδρῶν διέχ' ἄλλων: Weckleinus ἀνδρῶν γ' (vel ἀνδρῶν, scil. ad v. 260) ἔρμος: Heimius ἀνδρῶν μονωθεῖς. **1251 ἀστάκη** τις αὐτακτα Βοθius. **1256 πατούσ...** υθανούσι Hunc versum omisit L pr. manus.

1249 καλ μῆν, introducing the new comer (540); τῆμῖν ethic dat. (81).

comes (349), πρῶτον εἰπεν δατ. (87).
1250 ἄνδρων γε κούνοις (cp. 875), 'with no escort at least,' in contrast to Creon, 722 ἀστοι ἔρχεται | Κρέων ὅδι μάνη οὐκ ἀνεψ τομπών, πάτερ. Oedipus dreaded that his son, Creon, would make an attempt to carry him off by violence: cp. 1206 ἐπερ κείνος ὁδί ἐλευθεραί, | μηδέλις κρατερώ etc.: and Antigone hastens to assure him at once that Polynices comes otherwise than as Creon came. He is alone, and in tears. For the gen. cp. *Ai.* 511 σοῦ· μόνος.—Others:—(1) 'he, and no one else': this seems somewhat weak. (2) 'weeping as no man weeps' (but only women):—a modern view of weeping: it is enough to remember Achilles and Aeneas.

1251 ἀστράκι has *t* in 1646. The general rule (*Blomfield glossar.* Aesch. *P. V.* 216) is that such adverbs, when from nouns in *η* or *α*, end in *ει* (as *αὐτο-θεῖ*): when from nouns in *οις*, in *ι*, which

is more often short, but sometimes long; For ἵ cp. ἐγέρτι (*Ant.* 413), νεωτὶ (*El.* 1049), σκυθότι (*fr.* 429), ἀρῷ (*Ar. Eccl.* 741), ἀνδρότι (*ib.* 149), δωρότι (*Eq.* 989) the Homeric ἀμογῆτι, μεγαλοτι, etc. For ἵ, ἀναιμάκτι (*Ai.* 1227), ἀνιδρώτι (*Il.* 15, 228), ἀπτούσῃ (*S.* 512), ἀνώστι (*Od.* 4. 92), etc.—ἀστράκτι, not στάρνητον (*stillatim*): *Plat. Phaed.* 117 Κ ἔμοῦ γε...ἀστράκτι ἔχωρει τὰ δάκρυα. So Eur. *I. T.* 1242 ἀστράκτων...ὑδάτων, and *Apoll. Rh.* 3. 804 ἀστράγες.—ῳδεῖ=δεῦρο: cp. 1286, *O. T.* 7.

1252 κατείχομεν γνώμη, apprehend-ed: Plat. *Men.* 72 D οὐ μέντος ὡς βούλομαι γέ πω κατέχω τὸ ἐρωτώμενον.
1254 f δράσοι, probably aor. subj. (cp. 478), though it might be fut.: cp. I'r. 973 τὶ πάθω; τὶ δὲ μῆσοις; οἷοις So Eur. Ph. 1310 οἴμοι, τὶ δράσοις; πτέρει μαυτὸν ἢ πόλιν | στένα δακρύσας, etc. The *Phoenissae* being the earlier play, it is possible that Soph. had it in mind, but it is quite as likely that the coin-

AN. Lo, yonder, methinks, I see the stranger coming hither,—yea, without attendants, my father,—the tears streaming from his eyes.

OE. Who is he? AN. The same who was in our thoughts from the first;—Polyneices hath come to us.

Enter POLYNEICES, on spectators' left.

PO. Ah me, what shall I do? Whether shall I weep first for mine own sorrows, sisters, or for mine aged sire's, as I see them yonder? Whom I have found in a strange land, an exile here with you twain, clad in such raiment, whereof the foul squalor hath dwelt with that aged form so long, a very blight upon his flesh,—while above the sightless eyes the unkempt hair flutters in the breeze; and matching with these things, meseems, is the food that he carries, hapless one, against hunger's pinch.

Wretch that I am! I learn all this too late: and I bear witness that I am proved the vilest of men in all that touches

addidit in margine vel ipsa (ut magis credo) vel S: delendum censem Nauck., in v. 1257 ὁν εὐρηκ' coniciens pro ἐφεύρηκ'. **1258** δυσφύλης] δυσπινής Nauck. **1259** πνόος codd., πνος Scaliger. **1261** ἀσσεται (ex ἀσσεται) L. **1262** τούτουσι φορεῖ τοῦδε συμφέρει coni. Blaydes.—De v.l. φέρει (V²) cf. v. 1357, O. T. 1320.

cidence is accidental: it is at any rate trivial.

1257 ἐνθάδ' ἔκβεβλημένον, in exile here: Plat. *Gorg.* 468 D εἰ τις ἀποκτενεῖ τινὰ ἢ ἔκβαλλει ἐκ τούτων ἢ ἀφαιρέται χρήματα (cp. ἔκτιττειν, of being exiled). We might understand, 'shipwrecked here,' ἔκβαλλω being regularly used of casting ashore; but I prefer the simpler version.

1258 ο. σών: cp. *El.* 191 δέκει σὺν στολῇ. τῆς: see on 747.—γέρων...πίνος: Od. 22. 184 σάκος εἴρην γέρων, πεπαλαγμένον ἄζη (stained with rust): Theocr. 7. 17 ἀμφὶ δὲ οἱ στήθεσσι γέρων ἐσφύγγετο πέπλος (cp. *anusp charta*, Catull. 68. 46). So Ar. *Lys.* 1207 ἀρρόν...νευλας. συγκατόκηκεν, has made an abiding home, emphatic perf., cp. 186 τέτροφεν (n.), 1004.

1260 πλευράν μαραίνων can mean only that the squalor of the raiment is unwholesome for the body to which it clings. Cp. Aesch. *P. V.* 596 νόσον...|...ἀ μαραίνει με. We cannot render merely, 'marrying the comeliness of thy form' (as Ellendt, *de sordibus corpus dehonestantibus*).

1260 ο. κρατὶ ὄμματοστερι, locative

dat.: cp. on 313.—ἀκτένιστος: Her. 7. 208 (the Lacedaemonians before Thermopylae) τούς μὲν δὴ ὥρᾳ γυμναζουμένους τῶν ἀνδρῶν, τούς δὲ τὰς κόμας κτενιζομένους. The *κτένις* was usu. of boxwood, ivory, or metal.—ἄσσεται: Pl. 6. 510 ἀμφὶ δὲ χαῖται | ὥμοις ἀσσονται.

1262 ἀδελφὸ...τούτοισι: but *Ant.* 192 ἀδελφὸ τῶνδε. The dat. occurs elsewhere (as *Plat. Tim.* 67 ε), but the gen. is much commoner.

φορεῖ is taken by some as 'obtains by begging'; but a conjecture to that effect would be hardly in place. Obviously it means simply 'carries,' and alludes to a wallet (*πήρα*) carried by Oed., for the reception of the *στανιστὰ δωρήματα* (4). This was a part of the conventional outfit for the wandering beggar; so, when Athene turned Odysseus into that guise, she gave him *σκῆπτρὸν καὶ δέκεια πήρην, πικνὰ ρωγαλέην* ἐν δὲ στρόφος ἦν δάρτηρ: 'a staff, and a mean, much-tattered wallet; and therewith was a cord to hang it' (*Od.* 13. 437).

1263 ο. 'And I testify that I have come to be, have proved myself, most vile in regard to thy maintenance':

ταῖς σαισιν ἥκειν· τάμα μὴ 'ξ ἄλλων πύθη.
 ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
 Αἰδὼς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
 παρασταθήτω· τῶν γὰρ ἡμαρτημένων
 ἀκη μὲν ἔστι, προσφορὰ δ' οὐκ ἔστ' ἔτι. 1270
 τί σιγᾶς;
 φώνησον, ὡς πάτερ, τι· μή μ' ἀποστραφῆς.
 οὐδ' ἀνταμείβει μ' οὐδέν, ἀλλ' ἀτιμάσσας
 πέμψεις ἀνανδος, οὐδ' ἂ μηνίεις φράσας;
 ὡς σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὄμαιμονες, 1275
 πειράσατ' ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς
 τὸ δυσπρόσοιστον κάπροσήγορον στόμα,
 ᾧς μή μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,
 οὐτως ἀφῇ με, μηδὲν ἀντειπὼν ἔπος.

1266 ταῖς σαισιν ἥκειν] ταῖς σαισιν ἀκούειν coni. Weckleinus.—τάλλα codd.: τάμα Reiskius. **1268** πᾶσι omittunt L², B, Vat. **1270** πρόσφορα L, qui tamen in v. 581 πρόσφορὰ recte praebet. ἀναφορά Hartung. **1273** οὐδ' ἀνταμείβῃ L: σὺ δ' ἀνταμείβει Meinekius: οὐδὲ ἀνταμείψει Wecklein. **1275** ὡς σπέρμα τῶνδρὸς A, quae I. non temere reicienda est: vide tamen annot. infra. ὡς σπέρμα

ἥκειν as 1177 ἔχθιστον...ἥκει (n.). (Better thus than, 'I, who have come hither, am,' etc.)—τροφ. ταῖς σαισιν, dat. of respect.—μή 'ξ ἄλλων: El. 1225 ΗΑ. ὡς φθέγγυ, ἀφίκου; OP. μηκέτ' ἀλλοθεν πύθη.

1267 f. ἀλλὰ...γάρ, 'but since': see on 988. Ζηνὶ σύνθακος θρόνων, a sharer with Zeus of his throne: cp. on 1382. Where we should say, 'an attribute' of godhead, the Greeks often use the image of assessor. **Aἰδὼς**, here compassion; see on 237. **Αἰδὼς**, as well as 'Ἐλεός, had an altar at Athens (see Paus. 1. 17. 1, cited on 260). Shaksp. *Merchant*. 4. 1. 193 (mercy): 'It is enthroned in the hearts of kings, It is an attribute to God Himself; And earthly power doth then show likest God's, When mercy seasons justice.'

ἐπ' ἔργοις πᾶσι, in all deeds: cp. *Il.* 4. 178 αἴθ' οὐτως ἐπὶ πᾶσι χόλον τελέσει 'Αγαμέμνων, 'in all cases' (as in this).

καὶ πρὸς σοι, 'nigh to thee also.' In this sense πρός is usu. said of places (see 10), very seldom of persons (except in such phrases as ἀ πρὸς τοὺς θεούς οὐδέ ταῖς θεύει, before their tribunal, Dem. or. 20 § 98). In *Ant.* 1188 κλίνομαι | ...πρὸς δυωάσις= sink into their arms: in *Ai.* 95 Εβαψας ξύχος εὖ πρὸς Ἀργείων

στρατῷ=on them; and so *ib.* 97 πρὸς Ἀτρεΐδαις.

1269 f. τῶν γάρ ἡμαρτημένων: 'there are remedies for the faults committed (i.e. if Oed. will return to Thebes with Polyneices), while there is no possibility of adding to them.' In this appeal for pardon, the 'faults' most naturally mean those committed by the speaker; but the vague phrase which he has chosen permits the thought that there had been errors on both sides. προσφορά implies at once a confession and an assurance; the son has behaved as ill as possible; he could not, even if he would, add to his offence. Hartung's ἀναφορά could not mean what he intends, 'there is no possibility of recalling the past,' but only, 'there is no possibility of referring the blame elsewhere,'—of putting it on other shoulders.

1271 τί σιγᾶς; An anxious pause, while Oed. remains silent: cp. 315, 318.

1272 f. μή μ' ἀποστραφῆς: Xen. Cyr. 5. 5. 36 ἦ καὶ φιλήσω σε; Εἰ σὺ βούλει, ἔφη. Καὶ οὐκ ἀποστρέψει με ὅσπερ ἄρτι; But the place from which one turns is put in the gen., as *O. T.* 431 οἰκῶν τῶνδ' ἀποστραφεῖς.—ἀτιμάσσας, of rejecting a suppliant, cp. 49, 286.

care for thee:—from mine own lips hear what I am. But, seeing that Zeus himself, in all that he doeth, hath Mercy for the sharer of his throne, may she come to thy side also, my father; for the faults can be healed, but can never more be made worse.

[*A pause.*

Why art thou silent?.....Speak, father:—turn not away from me. Hast thou not even an answer for me? Wilt thou dismiss me in mute scorn, without telling wherefore thou art wroth?

O ye, his daughters, sisters mine, strive ye, at least, to move our sire's implacable, inexorable silence, that he send me not away dishonoured,—who am the suppliant of the god,—with no word of response.

γ' ἀνδρὸς B, Vat. **1277** δυσπρόσιοστον L et codd. plerique: δυσπρόσιον B, T, Vat., Farn.: δυσπρόσωπον Nauck. **1278** ὡς μή μ' ἄτυμον τοι] ὡς μη ἀπότυμον τὸν coni. Blaydes. **1279** οὐτως μ' ἀφῆ γε codd. (μ' ἀφῆκε R): οὐτως ἀφῆ με Dindorf.: οὐτως ἀφῆ coni. Elms., recep. Hartung: οὐτως ἀφῆται coni. Blaydes.

1275 ὁ σπέρματ': for the plur. cp. 600. The *v.l.* σπέρμα τάνδρος might be defended by *Tr.* 1147 κάλει τὸ πάν μοι σπέρμα σῶν ὀμαύρων (cp. *ib.* 304); but the sing., when it refers to more than one person, is usu. rather 'race,' like σπέρμα Πελοπίδων Aesch. *Cho.* 503. Cp. 330.

ἔμαλ δ'. When different relationships of the same person are expressed, the second is introduced by δέ, without a preceding μέν: Aesch. *Pers.* 151 μήτηρ βασιλέως, | βασιλεῖα δ' ἔμή: Eur. *Med.* 970 πατρὸς νέαν γυναῖκα, δεσπότων δ' ἔμψ: Her. 7. 10 πατρὶ τῷ σῷ, ἀδελφεῷ δὲ ἔμψ: 8. 54 Ἀθηναῖον τὸν φυγάδας, ἐωντῷ δὲ ἐπομένους.

1276 ἀλλ' ὑμεῖς γε, 'Ye at least' (since I have failed): cp. *El.* 411 συγγένεσθέ γ' ἀλλὰ νῦν (*now*, at least): *ib.* 415 λέγ' ἀλλὰ τούτῳ (*this*, at least): *ib.* 1013 νοῦν σχέσις ἀλλὰ τῷ χρόνῳ ποτέ: *Tr.* 320 εἴπ., ὁ ταδεῖν, ἀλλ' ἡμῖν: Dem. or. 3 § 33 ἔταν οὖν ἀλλὰ νῦν γ' ἔτι...θελήσητε.

1277 δυσπρόσιοστον=χαλεπὸν προσφέρεσθαι (midd.), hard for one to hold intercourse with. Cp. Plat. *Lys.* 223 B ἐδόκουν ἡμῖν...ποροὶ εἶναι προσφέρεσθαι, they 'seemed to us hard to deal with.' The epithet refers to his *sullen silence*, and is defined by ἀπροσήγορον. In Eur. *I. A.* 345 δυσπρόσιτος ἔσω τε κλυθρῶν σπάνιος, Thuc. I. 130 δυσπρόσοδον... αὐτὸν παρέχει, the sense is 'hard of access,' i.e. living in a haughty seclusion. Cp. *Tr.* 1093 λέοντ', ἀπλατὸν θρέμμα κάπρος-ήγορον (the Nemean lion).—στόμα: for the periphrasis cp. 603.

1278 ε̄ ὡς μή μ' ἄτυμον...οὐτως ἀφῆ με. The objection to ἀφῆ γε is that a second γε (though possible, see on 387) is here weak after θεοῦ γε. As to its place after ἀφῆ, that is paralleled by 1409. On the other hand a repeated με, in the utterance of impassioned entreaty, may be defended by 1407 ff. μή τοι με..., μη μ' ἀτυμασητε γε: cp. *Tr.* 218 ιδού μ' ἀναταράσσει | ενοῦ μ' ὁ κισσός: Eur. *Ph.* 497 ἐμοῦ μέν, εἰ καὶ μὴ καθ' Ἐλλήνων χθόνα | τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖ λέγεν.

Elmsley's conjecture οὐτως ἀφῆ, which Hartung adopts, is unmetrical. ἦμι has ī in pres. (and impf.) indic., imper., infin., and partic. (though ī in Epic poetry, and sometimes even in Attic, as Aesch. *Theb.* 493), but ī always in pres. subj. and opt.: *I. A.* 13. 234 μεθίητο μάχεσθαι: *Hom. Hymn.* 4. 152 προὶ βλέπε στονίσετα: *Theogn.* 94 γλώσσαν ἤτοι κακήν: *Od.* 2. 185 ὥδ' ἀντεῖης. In Ar. *Lys.* 157 τί δ'; ἦν ἀφίωσιν ἀνδρὲς ἡμᾶς, ὁ μελι (so the MSS.), Kuster brought in a gratuitous error by writing ἀφίωσ, which Dindorf has adopted. As Chandler says, ἀφίωσι is a false accent for ἀφίωσι. (*Accent.*, 2nd ed. § 794, cp. § 820.) ἀφῆται (Blaydes) would mean 'let go hold of' (with gen., O. T. 1521 τέκνων δ' ἀφοῦ), not 'dismiss.'

τοῦ θεοῦ γε, Poseidon (1158): γε emphasises the whole phrase, to which δῶτα would usu. be added (cp. 83): cp. O. T. 929 δόβια... | γένοιτ', ἔκεινον γ' οὐσα πατελής θάμαρ.—προστάτην: cp. on 1171.

- AN. λέγ', ὡς ταλαιπωρ', αὐτὸς ὅν χρείᾳ πάρει. 1280
 τὰ πολλὰ γάρ τοι ρήματ' ή τέρψαντά τι
 ή δυσχεράναντ' ή κατοικίσαντά πως
 παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.
 PO. ἀλλ' ἔξερω· καλῶς γάρ ἔξηγει σύ μοι·
 πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος
 ἀρωγόν, ἐνθεν μ' ὡδὸν ἀνέστησεν μολεὺν
 ὃ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ
 λέξαι τὸν ἀκοῦσαι τὸν ἀσφαλεῖ σύν ἔξοδῳ.
 καὶ ταῦτ' ἀφ' ὑμῶν, ὡς ξένοι, βουλήσομαι
 καὶ ταῦτ' ἀδελφαῖν καὶ πατρὸς κυρεῦν ἐμοί. 1285
 ἀ δ' ἥλθον ἥδη σοι θέλω λέξαι, πάτερ.
 γῆς ἐκ πατρῷας ἔξελήλαμαι φυγάς,
 τοῖς σοῖς πανάρχοις οὖνεκ' ἐνθακεών θρόνοις
 γονῆς πεφυκὼς ηξίουν γεραιτέρᾳ. 1290
 ἀνθ' ὅν μ' Ἐτεοκλῆς, ὅν φύσει νεώτερος,
 γῆς ἔξέωσεν, οὔτε νικήσας λόγῳ
 οὔτ' εἰς ἔλεγχον χειρὸς οὐδὲ ἔργου μολών,
 πόλιν δὲ πείσας. ὅν ἐγὼ μάλιστα μὲν
 τὴν σὴν Ἑρινὸν αἰτίαν εἶναι λέγω· 1295

1280 χρείᾳ] χρεῖος Nauck.

1284 γάρ (tribus punctis superscriptis) καλῶς
 γάρ L, cf. v. 353. καλῶς δ' R. **1288** ἀσφαλῆς (sic) L. **1290** τοῦνδ'
 ἀδελφοῖν Nauck. **1291** ἥδη] ὅδε B, T, Vat., Farn. **1293** ἀνάρχοις
 Nauck. **1294** γεραιτέρᾳ codd. (περαιτέρᾳ Vat.): L litteram i (ante τ) in

1280 χρείᾳ, a causal (rather than modal) dat., cp. 333 πθοισι: *Ph.* 162 φορβῆς χρείᾳ | στήθον ὅγμενει.

1281 f. τὰ πολλὰ ρήματα, ‘the many words’ (of any given long speech), with gnomic aor., as 1214 αἱ μακραὶ ἀμέραι κατέθεντο. Distinguish 87 τὰ πόλλα ‘ἐκεῖνα κακά, ‘those many,’ in a definite allusion. (τὰ πολλὰ must not be taken separately as adv., ‘oft.’)—ἢ τέρψαντά τι etc.: ‘by giving some pleasure,—or by some utterance of indignation, or of pity.’ Not, ‘by exciting some indignation or some pity.’ Neither δυσχεράνειν nor κατοικίζειν is ever causative in classical Greek. In Eur. *I. A.* 686 κατωκτίσθην is not, ‘I was moved to pity,’ but ‘I bewailed myself,’ the pass. aor. in midd. sense, as often. The emotion of the speaker will awaken a response in the hearer.

1283 ἀφωνήτοις in act. sense: so αναύδατος (*Tr.* 968), ἀφθεγκτος (Aesch.

Eum. 245); cp. ἀφόβητος, ‘fearless,’ *O. T.* 185: and n. above on 1031.

1284 ἔξηγει, πραεῖτις (but otherwise in 1520). Cp. *Ai.* 320 ἔξηγεῖτ’, ‘he ever taught’ (Tecmesssa recalling the utterances of Ajax).

1285 f. ποιούμενος ἀρωγόν, ‘making my helper,’ i.e. appealing to his name: cp. *O. T.* 240 (τὸν ἄνδρα) κοινὸν ποιεῖσθαι, ‘make him partner’: Theognis 113 μήποτε τὸν κακὸν ἀνδρα φίλον ποιεῖσθαι ἐτάρον.—ὅδε with μολεὺν (epex. inf.), ‘that I should come hither’: cp. 1251. δίνεστησεν: cp. 276.

1288 λέξαι τὸν ἀκοῦσαι τοῦ: see on 190.—ἴξόδη: see 1165.

1289 βουλήσομαι, ‘I shall wish’ (i.e. until the hoped-for fulfilment of the wish has been attained). So *O. T.* 1077 (where see n.), *Ai.* 681, etc.

1291 θέλω δὲ λέξαι (ταῦτα) ἀ ἥλθον, those things for which I came; cognate

AN. Tell him thyself, unhappy one, what thou hast come to seek. As words flow, perchance they touch to joy, perchance they glow with anger, or with tenderness, and so they somehow give a voice to the dumb.

PO. Then will I speak boldly,—for thou dost admonish me well,—first claiming the help of the god himself, from whose altar the king of this land raised me, that I might come hither, with warranty to speak and hear, and go my way unharmed. And I will crave, strangers, that these pledges be kept with me by you, and by my sisters here, and by my sire.—But now I would fain tell thee, father, why I came.

I have been driven, an exile, from my fatherland, because, as eldest-born, I claimed to sit in thy sovereign seat. Wherefore Eteocles, though the younger, thrust me from the land, when he had neither worsted me in argument, nor come to trial of might and deed,—no, but won the city over. And of this I deem it most likely that the curse on thy house is the cause;

litura habet (fortasse ε e fuerat), litteram α superscriptam. γεραίτερος Jacobs., Nauck.: γονὴ...γεραίτερα Musgravius. 1297 οὐτ' ἔργου codd.: οὐδὲ ἔργου Hermann.—ἔργου] ἔργων B, T, Vat., Farn. 1299 ἐρυθρόν L, cum accentu geni-

acc. of errand, as *O. T.* 1005 τοῦτ' ἀφικέμην: Plat. *Prot.* 310 Εἰτά ταῦτα καὶ νῦν ἡκώ. See n. on *O. T.* 788.

1298 ε. πανάρχοις is fitting, since each brother claimed the sole power (373).—γεραίτερος, (Jacobs and Nauck,) for γεραίτερα, has been received by several edd., including Dindorf and Wecklein. The common idiom doubtless favours it; yet the phrase, 'brought into being by the elder birth,' is surely intelligible as a poetical fusion of γονὴ προτέρα πεφύκως with γεραίτερος πεφύκως.

In Attic prose the comparative of γεραίος always implies the contrast between youth and a more advanced period of life (Thuc. 6. 18 ἀμέ νέοι γεραίτεροι βουλεύοντες). The use in the text, to denote merely *pririority of birth* (Attic πρεσβύτερος), is Ionic, as Her. 6. 52 ἀμφότερα τὰ παῖδα ἡγήσασθαι βασιλέας, τιμᾶν δὲ μᾶλλον τὸν γεραίτερον: and poetical, as Theocr. 15. 139 ὁ γεραίτατος ἐκατὶ παῖδων.

1295 ἀνθ' ὅν, 'wherefore,' as *O. T.* 264.—In Ἐτεοκλῆς the ο might be either long or short (cp. on 1): elsewhere Soph. has the name only in *Ant.* 23, 194 (Ἐτεοκλέα beginning both verses).

1296 ε. λόγῳ, in an argument upon

the claim, before a competent tribunal.—εἰς Χειρόν: cp. 835 τάχ' εἰς βάσανον εἰς χειρῶν. Χειρός οὐδὲ ἔργου is a species of hendiadys,—the practical test of single combat (cp. *Ai.* 814 τάχος γὰρ ἔργου καὶ ποδῶν ἀμὲν ἔψεται). We cannot distinguish Χειρός, as the duel, from ἔργου, as a trial of strength between adherents, since Thebes was with Eteocles. Hermann's οὐδὲ (for the MS. οὐτ'), before ἔργου, is necessary, unless we suppose an οὐτε understood before Χειρός: cp. on *O. T.* 236 ff.

1298 ff. μάλιστα μὲν with λέγω, not with τὴν σήν Ερ.: 'and of these things I hold' (as the most probable account) that the curse on thy race is the cause;—then from seers also I hear in this sense.' Cp. *El.* 932 οἱμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος | μημεῖ 'Ορέστου ταῦτα προσθεῖναι τινα, 'I think it *most likely* that...': *Ph.* 617 οἴοιτο μὲν μάλισθ' ἔκονσιν λαβών, 'he thought it *most likely* that he (could bring him) without compulsion.' The μὲν after μάλιστα opposes *this* view, the most likely, to *other* views (not stated) which are possible, though less probable: πεπεινα is not opposed to μὲν, but introduces the fact which confirms his conjecture.

τὴν σήν Ερινύν, the Fury who pur-

ἔπειτα κάπò μάντεων ταύτη κλύω.
 ἐπεὶ γὰρ ἥλθον Ἀργος ἐs τὸ Δωρικόν,
 λαβὼν Ἀδραστον πενθερόν, ξυνωμότας
 ἔστηστ' ἐμαυτῷ γῆς ὁσοιπέρ Ἀπίας
 πρώτοι καλοῦνται καὶ τετίμηνται δορί,
 ὅπως τὸν ἑπτάλογχον ἐs Θήβας στόλον
 ξὺν τοῖσδ' ἀγείρας ἡ θάνοιμι πανδίκως,
 ἡ τοὺς τάδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
 εἰεν' τί δῆτα νῦν ἀφιγμένος κυρῶ;
 σοὶ προστροπαίους, ὡς πάτερ, λιτὰς ἔχων
 αὐτὸς τ' ἐμαυτοῦ ξυμμάχων τε τῶν ἐμῶν,
 οἱ νῦν σὺν ἑπτὰ τάξεσιν σὺν ἑπτά τε
 λόγχαις τὸ Θήβης πεδίον ἀμφεστᾶσι πᾶν·
 οἷος δορυστοῦς Ἀμφιάρεως, τὰ πρώτα μὲν

1300

1305

1310

tivi pluralis (cf. Eur. *I. T.* 931 οὐκ, ἀλλ' Ἐρινῦν δεῖμά μ' ἐκβάλλει χθονός, *ib.* 970 δῖσαι δ' Ἐρινῦν οὐκ ἐπεισθησαν νόμῳ): sed ἐρινῦ pro accusativo singulari a librario acceptum fuisse vix dubitari potest, qui in duobus alis locis eundem accentum dedit, *T. T.* 893 sqq. ἐτεκεν...μεγάλαν...ἐρινῦν, *E. L.* 1080 διδύμαν ἐλούσ' ἐρινῦν. In posteriore

sues thee and thy race, the family curse, 369 τὴν πόλαι γένους φθοράν (cp. 965), as Oed. himself called his sons' strife πεπρωμένην (421). Not, 'thy curse on thy sons': Polyneices knows nothing of the imprecation uttered at 421 ff. It is a distinctive point in the Sophoclean treatment of the story that the curse of Oed. on his sons comes *after* the outbreak of war between them, not *before* it, as with Aesch. and Eur.: see Introd.

μάντεων, at Argos, probably alluding to Amphiaraus (1313). This Argive utterance as to the *cause* of the brothers' strife may be conceived as a part of the oracles noticed at 1331, which also concerned the *issue*.

1301 Ε. The γάρ seems meant to introduce a further account of what the μάντεις at Argos had said; but no such explanation is given. γάρ cannot be explained, at this point in the story, as the mere preface to narrative (*O. T.* 277); that should have stood in 1292. Yet I would not write δ' ἄρ'. The hearers are left to understand that he found the seers among his new allies.—τὸ Δωρικόν, simply as being in the Δωρίδι νάσῳ Πλέλοπος (see on 695); cp. on 378 (*προσλαμβάνει*).

1303 Ε. γῆς Ἀπίας, a name for the

Peloponnesus (Aesch. *Ag.* 256), from the mythical king Ἀπίας, who crossed over from Naupactus, 'before Pelops had come to Olympia,' as Paus. says, and purged the land of monsters. The Sicyon myth made him son of Telchin (Paus. 2. 5. 7); Aesch. calls him λαρύμαρις πᾶντας Απόλλωνος (*Suppl.* 263). Distinguish 1685 ἀπίαν | γάν, 'a far land' (ἀπό).

1304 τετίμηνται: for the pf., expressing *fixed* repute, cp. on 180, 1004: Thuc. 2. 45 φέύνον γάρ τοῖς ἔδοσι πρός τὸ ἀντίπαλον, τὸ δὲ μὴ ἐμποδῶν ἀνατραγωνίστηκε εἴνοις τετίμηται, is in permanent honour.—δορί: see on 620. This was the ordinary form, i.e. the form used in prose, as by Thuc. In the iambic verse of tragedy it is only once necessary (Eur. *Hec.* 5 κινδυνος ἔσχε δορὶ πεσεῖν 'Ἐλληνικῷ'). In lyrics it was freely used by Aesch. and Eur. But neither the iambics nor the lyrics of Soph. anywhere require it, while they thrice require δόρει. The question, then, is: Are we to assume that Soph. never used δόρει? As the mss. give that form even where δόρει is necessary, their evidence is indecisive. On general grounds it is more probable that Soph. should have admitted both forms. This was Hermann's view; among recent editors, Bellermann supports it.

then from soothsayers also I so hear. For when I came to Dorian Argos, I took the daughter of Adrastus to wife; and I bound to me by oath all of the Apian land who are foremost in renown of war, that with them I might levy the sevenfold host of spearmen against Thebes, and die in my just cause, or cast the doers of this wrong from the realm.

Well, and wherefore have I come hither now? With suppliant prayers, my father, unto thee—mine own, and the prayers of mine allies, who now, with seven hosts behind their seven spears, have set their leaguer round the plain of Thebes; of whom is swift-speared Amphiaraus, matchless

quidem loco corrector ν indicavit, relicto tamen 6. 1300 κλύων A, L², R: unde Hartungus, pro ἐπειτα...κλύων, συνεις τε...κλύων. 1304 δορὶ codd.: δόρει Dindorf. 1306 τοῖσ L pr. m., δ' addidit S. 1309 σοι προστροπαλον σωὶ πάτερ (sic) L. 1310 αὐτὸς γ' codd.: αὐτὸς τ' Reiskius. 1311 ἐπτά τ' ἀσπίσιν Bergk. 1313 οἵος ex οἴοντος L.—δορυσσον codd.: δορυσσον Reisig.

1305 τὸν ἐπτάλογχον...στόλον, 'the expedition with seven bodies of spearmen'; i.e. the compound adj. is equivalent to two separate epithets, 'sevenfold,' and 'armed with spears': cp. on 17 πυκνόπτεροι. The boldness of the phrase consists in the collective sing. στόλον being used instead of a plur. like τάξεις (1311). Not, 'under the seven spears of seven leaders,' as if the λόγχη of each leader was an ensign. Cp. on 1311. The art. τὸν, because the expedition is no longer a project, but a fact (1312).

1306 f. πανδίκως, as asserting just claims in fair fight. The device on the shield of the Aeschylean Polyneices is Δίκη leading a man in golden armour, with the words, κατάξω δ' ἄνδρα τόδε, καὶ πόλιν | ἔξει πατρῶν δωμάτων τ' ἐπιστροφάς (*Theb.* 647).—τὸν τάδ' ἑκπρ., Eteocles: for pl., cp. 148.

1308 εἰεν marks a pause after a statement, before the speaker proceeds to comment or argument: so *El.* 534: Eur. *Med.* 386 εἰεν | καὶ δὴ τεθνάσι· τίς με δέξεται πόλις;

1310 αὐτὸς τ': cp. 462. The genitives are simply subjective, 'prayers of mine and of theirs,' i.e. made by us (cp. 1326), rather than gen. of connection, 'about myself,' etc.

1311 f. τάξειν..λόγχαις. The 'aliées' are the chieftains. They have marched 'with their seven hosts and their seven spears,' because each, carrying his spear, rides at the head of his own

body of spearmen. Polyneices, who is one of the seven, thinks of himself for the moment as present with his comrades in arms.

1313 f. δορυσσοῦς = δορυσσος, a word used also by Hes. and Aesch. (not Hom.), and usu. rendered 'spear-brandishing'. But this seems to confuse σείω with σείω. On the analogy of the Homerical λασσόδος, 'urging on the host' (epith. of Ares etc.), and the Pindaric ἵπποσδος, 'steed-urging', δορυσσος should mean rather 'spear-hurling' (cp. *Il.* 11. 147 δύμοι δ' ὁς ἔστενε κυλίεσθαι, sent him rolling like a ball of stone). 'Charging with the spear' is less suitable, since the epic δόρυ is rather a missile than a cavalry-lance.

Αμφιάρεως (—, cp. on 1), son of Oecles, 'at once the Achilles and the Calchas of the war' (as Schneidevin says), is the most pathetic figure of the legend. He foresees the issue; but his wife Eriphylē, the sister of Adrastus, persuades him to go (having been bribed by Polyneices with Harmonia's necklace); and when all the chiefs save Adrastus have fallen, the Theban soil opens, and swallows up Amphiaraus and his chariot: *El.* 837: Pind. *Nem.* 9. 24: 10. 8. Cp. *Ol.* 6. 15 (Adrastus speaking) ποθέων στρατιᾶς δόθαλμὸν ἔμας, | ἀμφότερον μάντυν τ' ἀγαθὸν καὶ δοντι μάρασθαι. Aesch. makes him the type of ill-fated virtue (*Theb.* 597). In contrast with the θύρις of the other chiefs, his σωφροσύνη is marked by the absence of any device (*σῆμα*) on his

δόρει κρατύνων, πρώτα δ' οἰωνῶν ὄδοις·
οὐδεύτερος δ' Αἴτωλὸς Οἰνέως τόκος 1315
Τυδεύς· τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγών.
τέταρτον Ἰππομέδοντ' ἀπέστειλεν πατήρ
Ταλαός· διά πέμπτος δ' εὑχεται κατασκαφῇ
Καπανεὺς τὸ Θήβης ἄστυ δηγώσειν πυρὶ·
ἔκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται, 1320
ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
μητρὸς λοχευθείς, πιστὸς Ἀταλάντης γόνος·
ἔγω δὲ σός, κεί μὴ σός, ἀλλὰ τοῦ κακοῦ
πότμου φυτευθείς, σός γέ τοι καλούμενος,
ἄγω τὸν Ἀργούς ἄφοβον ἐς Θήβας στρατόν. 1325
οἱ σ' ἀντὶ παιδῶν τῶνδε καὶ ψυχῆς, πάτερ,
ἴκετεύομεν ἔνυμπαντες ἔξαιτούμενοι
μῆνιν βαρεῖαν εἰκαθεῖν ὄρμωμένῳ
τῷδ' ἀνδρὶ τούμοῦ πρὸς καστιγνήτου τίσιν,
ὅς μ' ἔξεώσει κάπεστύλησεν πάτρας. 1330
εἰ γάρ τι πιστόν ἔστιν ἐκ χρηστηρίων,

1319 πυρὶ τάχα A, R, Aldus.

1321 πρόσθεν ἀδμήτης χρόνῳ] δαρὸν ἀδμήτης χρόνον
Nauck. 1326 ἀντὶ] ἀμφὶ L. Dindorf.

1322 εἰκαθεῖν Elms., εἰκάθειν codd.

shield (*ib.* 591, Eur. *Ph.* 1112 ἀσημ' ὅπλα). The same Greek feeling for a tragic prescience is seen in the story so beautifully told by Herod. (9, 16) of the Persian guest at the banquet of Attagīnus. **τὰ πρώτα μὲν...πρώτα δέ:** the art is to be repeated with the second clause. For the epanaphora cp. 5: *Il.* 1. 258 οἱ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.

οἰωνῶν ὄδοις, in respect to the paths of birds of omen, *i.e.* in applying the rules of augury to their flights. Cp. *Il.* 12. 237 τὸν δὲ οἰωνοῖσι τανυπερύγεσοι κελεύειν | πειθεσθαι· τῶν οὖ τι μεταρέπων οὐδὲ ἀλεγίσω, | εἴτ' ἐπὶ δεξὶ' λύσι, etc. Quite different is *O. T.* 311 δλλην μαντικῆς...δδόν, some other way of divination (as distinct from augury).

1315 ff. The thirteen lines (1313—1325) which contain the list of chiefs illustrate the poet's tact. There is no pomp of description, no superfluous detail; but the three most interesting points are lightly touched,—the character of Amphiaraus, the character of Capaneus, and the parentage of Parthenopaeus. The dramatic purpose is to dignify the strife,

and to heighten the terror of the father's curse, which falls not only on the guilty son, but on his allies (cp. 1400).

The list agrees in names, though not in order, with Aesch. *Th.* 377—652, where each name is associated with one of the seven gates of Thebes, as probably in the epic *Thebaid*. (Cp. *Ant.* 141 ff., where the seven champions appear as having been slain and *spoiled*,—the special doom of Amphiaraus being ignored.) Eur. *Phoen.* 1104—1188 also has this list, except that Eteoclus is omitted, and Adrastus (the one survivor) substituted. In his *Supplices* Eteoclus and Adrastus are both included, while either Hippomedon or Amphiaraus seems to be omitted.

1316 ff. Τύδεύς: cp. Aesch. *Th.* 377 ff.: Eur. *Ph.* 1120 ff., *Suppl.* 901 ff. **Ἐτέοκλος:** Aesch. *Th.* 457 ff.: Eur. *Suppl.* 872 ff. **Ιππομέδοντ'**: Aesch. *Th.* 486 ff.: Eur. *Ph.* 1113 ff.

1318 ff. κατασκαφῇ.. δηγώστειν πυρὶ= ‘to destroy it with fire, in such a manner as to raze it to the ground’: **πυρὶ** is instrum. dat., and coheres closely with the verb; **κατασκαφῇ** is dat. of manner, but with

warrior, matchless augur; then the son of Oeneus, Aetolian Tydeus; Eteoclus third, of Argive birth; the fourth, Hippomedon, sent by Talaos, his sire; while Capaneus, the fifth, vaunts that he will burn Thebes with fire, unto the ground; and sixth, Arcadian Parthenopaeus rushes to the war, named from that virgin of other days whose marriage in after-time gave him birth, trusty son of Atalanta. Last, I, thy son,—or if not thine, but offspring of an evil fate, yet thine at least in name,—lead the fearless host of Argos unto Thebes.

And we, by these thy children and by thy life, my father, implore thee all, praying thee to remit thy stern wrath against me, as I go forth to chastise my brother, who hath thrust me out and robbed me of my fatherland. For if aught of truth is told by oracles,

proleptic force, like *O. T.* 51 ἀλλ' ἀσφαλεῖᾳ τῆνδ' ἀνέρθωτον πόλιν, = ὥστε ἀσφαλῆ εἴναι. **Καπανέυς** is the giant in whom the *ὑβρίς* of the assailants takes its most daring and impious form, the Goliath or Mezentius of the story: cp. *Ant.* 133, Aesch. *Th.* 422 ff. In *Ph.* 1128 Eur. follows this conception; but in *Suppl.* 861 ff. he presents Capaneus in a totally new light, as no less modest than trusty. That whole passage of the *Supplices*,—in which Eur. seeks to individualise some of these champions more closely,—is curious and characteristic.

1320 f. **Παρθενοπάος**, son of Atalanta by Meilanion, her vanquisher in the foot-race. Another version made Ares the father. ἐπώνυμος τῆς πρόσθεν ἀδμήτης, 'so named after her who before was a virgin,' χρόνῳ μητρὸς λοχεύετος, 'having been born of her when at last she became a mother.'—χρόνῳ (437), after her long virginity. The gen. μητρός as *O. T.* 1082 τῆς γὰρ πέφυκα μητρός. In Aesch. *Th.* 536 this hero has οὐ τι παρθένων ἐπώνυμον | φρόνημα: cp. Eur. *Ph.* 1106 ὃ τῆς κυναγοῦν.

1323 f. ἔγώ δὲ σός: 'And I, thy son,—or (the corrective καὶ), if not really thy son,...thine at least in name.' πότ-μου: for gen., cp. last n. He does not mean, 'thou art not to blame for my tainted birth,' but,—'disowned by thee, I have no sire but evil Destiny.' For γέ τοι cp. *O. T.* 1171 κελον γέ τοι δὴ παῖς ἐκλύγεθ'. **1326 f.** ἀντι παῖδων ... ικετεύομεν here = πρὸς παῖδων, 'by them,' i. e. 'as you love them,' a very rare use of ἀντι, but one which comes easily from its or-

dinary sense, 'in return for,' 'as an equivalent for.' It would be as much as their lives are worth to refuse the prayer. (In *El.* 537 ἀντ' ἀδελφῶν is sometimes taken as = 'for his sake,' but this is by no means certain.)

1328 f. μῆνιν...εἰκασθεῖν, concede thy wrath to me, i.e. remit it: the same constr. (though not in the same application) as *Ph.* 464 ὁπηνίκ' ἀν θεός | πλοῖν ἡμῖν εἰκη, concede a voyage to us. This is better than to make μῆνιν acc. of respect.—For the form of εἰκ., cp. 862.—τοῦδε μῶν after τῷδε ἀνδρί, as *O. T.* 533 τὰς ἑμάς followed by τοῦδε τάνδρός: cp. on 6.

1330 Since πάτρας must clearly go with both verbs, it would seem that, aided by ἔξεστος, the poet has used ἀπεσύλησεν with the constr. of ἀπεστρηγησεν. Elsewhere we find only ἀποσύλαν τί τυπος, to strip a thing from a man (cp. 922), or ἀποσύλαν τινα τι, to strip a man of a thing. We cannot here take πάτρας as gen. of the person robbed, ('snatched me from my country,') since ἔξεστος implies that the expeller is within the country. Nor could we well read πάτραν ('took my country from me').

1331 f. χρηστηρίων. The oracle brought to Oed. by Ismene (389) had been received at Thebes (apparently) before the expulsion of Polyneices, since Oed. complains that the two brothers did not avail themselves of it in order to recall him (418). It was to the effect that the welfare of Thebes depended on Oedipus. If Polyneices means the same oracle here, οἷς ἀν will be Thebes, on the one hand, and any foreign foe of Thebes on the other. But the reference

οῖς ἀν σὺ προσθῇ, τοῦσδ' ἔφασκ' εἶναι κράτος.
 πρός νῦν σε κρηνῶν καὶ θεῶν ὄμογνίων
 αὐτῷ πιθέσθαι καὶ παρεικαθεῖν, ἐπεὶ
 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένοις δὲ σύ· 1335
 ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
 κάγω, τὸν αὐτὸν δαίμον' ἔξειληχότες.
 ὁ δὲ ἐν δόμοις τύραννος, ὃ τάλας ἐγώ,
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
 ὅν, εἰ σὺ τὴμῇ ἔνυμπαραστήσει φρενί,
 βραχεῖ σὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ. 1340
 ὥστ' ἐν δόμοισι τοῖσι σοῦ στήσω σ' ἄγων,
 στήσω δὲ ἐμαυτόν, κείνον ἐκβαλὰν βίᾳ.
 καὶ ταῦτα σοῦ μὲν ἔνυθέλοντος ἔστι μοι
 κομπεῖν, ἀνευ σοῦ δὲ οὐδὲ σωθῆναι σθένω. 1345
 ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὖνεκ', Οἰδίπους,
 εἰπὼν ὅποια ἔνυμφορ' ἔκπεμψαι πάλιν.
 ΟΙ. ἀλλ' εἰ μέν, ἄνδρες τῆσδε δημοῦχοι χθονός,

1332 ἔφασκ' εἶναι ἐφέψεται Nauck.—κράτος] κράτει T, Farn.: κράτη marg. ed. Turnebiana. **1333** Pro κρηνῶν coniecit κένων (sc. τῶν χρηστηρίων) Herwerden., Θηβῶν Nauck.—καὶ θεῶν L et codd. plerique: πρὸς θεῶν A, R, L².
1334 παρεικαθεῖν Elms., παρεικάθειν codd. **1335** [ξένοις] πτωχὸς B, T, Farn., Vat. **1336** οἰκοῦμεν] οἰχοῦμεν F. G. Schmidt. **1337** ἔξειληχότες L²,

here is rather to a special oracle concerning the war between the brothers, which Polyneices has heard from the μάντεις at Argos (cp. 1300).

προσθῇ: join thyself: cp. [Dem.] or. II § 6 (speaking of the Persian king's power in the Peloponnesian war) ὑποτέ-
 ρος πρόσθοιτο (the 'Attic' alternative for προσθέτο, cp. Buttmann *Gr.* § 107, *Obs.* 3), τούτους ἐποιεὶ κρατεῖν τῶν ἑτέ-
 ρων. So in the genuine Dem. or. 6 § 12 εἰ δὲ ἐκείνους προσθέτο, and in Thuc. (3. 11; 6. 80; 8. 48, 87) etc.—Cp. n. on 404.—**ἔφασκ'**: sc. τὰ χρηστήρια.

1333 κρηνῶ: so Ant. 844 Antigone cries, ίώ, Διρκαῖαι κρήναι Θήβας τ' | εὐαρ-
 μάτου ἄλτος. So Ajax at Troy, when dying, invokes κρήναι τε ποταμοὶ θ' οἵδε along with the Sun-god. Orestes, returning to Argos, brings an offering to the Inachus (Aesch. *Cho.* 6). Wecklein quotes an inscription from Rangabé *Antiqui. Hellen.* nr. 2447 καὶ [όμνων] ἥρωας καὶ ἥρωάστρας καὶ κράνας καὶ ποτα-
 μόντος καὶ θεούς πάντας καὶ πάσας. The word κρηνῶν is certainly sound; the peculiarity is that, instead of a general

word like ἔγχωριων, we have ὄμογνίων, which strictly suits θεῶν only. ὄμβγνιοι θεοί = gods which belong to (protect) the same γένος, here, the gods of the Labdacid γένος (369): cp. 756. The variant πρὸς θεῶν would make the verse more impassioned, but would also make the limited fitness of ὄμογνίων more felt; L's καὶ is better.

1334 f. πιθέσθαι: cp. 1181.—The v. L. πτωχὸς for ξένοις doubtless arose from a feeling that the word repeated should be that which immediately preceded μέν (cp. on 5): but πτωχοὶ καὶ ξένοι forms one notion, in which ξένοι is the more important element.

1336 θωπεύοντες, the word used by Creon in taunting Oed. (1003), is unpleasant, but Polyneices means it to be so; his aim is to move Oedipus to loathing of his present lot. Quintil. 6. 2. 24 *Haec est illa quae δέλνωτις vocatur, rebus indignis asperis invidiosis addens vim oratio* (cp. Ar. *Rhet.* 2. 21 § 10 ἐν σχετικοῦ καὶ δευτέρῃ). To the Athenian ἐλεύθερος the very essence of a free man's dignity was αὐτάρκεια: hence it is a trait

they said that victory should be with those whom thou shouldst join.

Then, by our fountains and by the gods of our race, I ask thee to hearken and to yield; a beggar and an exile am I, an exile thou; by court to others we have a home, both thou and I, sharers of one doom; while *he*, king in the house—woe is me!—mocks in his pride at thee and me alike. But, if thou assist my purpose, small toil or time, and I will scatter his strength to the winds: and so will I bring thee and stablish thee in thine own house, and stablish myself, when I have cast him out by force. Be thy will with me, and that boast may be mine: without thee, I cannot e'en return alive.

CH. For his sake who hath sent him, Oedipus, speak, as seems thee good, ere thou send the man away.

OE. Nay, then, my friends, guardians of this land,

Brunck., edd. rec. fere omnes: ἔξειληφότες L et codd. cett., Reisig., Schneidewin., Campbell. Similiter *Ai.* 825 L pr. m. λαβεῖν, corrector λαχεῖν. **1339** ἐγγελῶν ex ἀγγελῶν L. **1340** ἔνυπαραστήσεις L et codd. plerique: ἔνυπαραστῆσης A: ἔνυπαραστήσῃ L², R.—φρενί] χερὶ coni. Blaydes., recep. Wecklein. **1341** χρόνῳ] πάνω R (po super χρόνῳ scripture in A), Nauck. **1342** σύγων] ἑγώ B, Vat. **1346** οἰδίπους codd., Οἰδίποιος Valckenaer. Cf. v. 461. **1348** δημοῦχος L pr. m. (mutatum in -ος ab S), edd. rec. plerique.—δημοῦχος codd. cett., quod cum edd. vet.

of the μεγαλόψυχος (*Ar. Eth. N.* 4. 8), πρὸς ἄλλον μὴ δύνασθαι σῆν ἀλλ' ἢ πρὸς φίλον· δουλικὸν γάρ: where the saving clause would apply to Oedipus.

1337 δαμον': cp. 76.—ἔξειληφότες is clearly right; cp. Eur. fr. 115, *Ar. Th.* 1070 τέ ποτ' Ἀνδρομέδα περιάλλα κακῶν | μέρος ἔξειλαχον; Soph. has the verb *Ελ.* 760 πατρώφας τύμβοις ἐκλάχη χθονός. ἔξειληφότες was defended by Herm. as 'having received from Eteocles,'—the dispenser of our fortunes:—which seems far-fetched. In *Ph.* 1429 ἀριστεῖ ἐκλαβῶν στρατεύματος (L ἐκβαλάων), the genit. ('out of') interprets the compound.

1338 ε. τάλας, nom. for voc., as 753: cp. on 185.—ἀβρύνεται, not merely, 'lives softly,' but 'waxes proud.' In Attic the midd. and pass. ἀβρύνομαι seems always to have this further sense, like καλλύνομαι, λαμπρύνομαι, σεμήνομαι: e.g. *Plat. Apol.* 20 εἴκαλλυνόμην τε καὶ ἡβρυνόμην ἀν, εἰ πάπατάμην ταῦτα. The *act.*, however, approaches the simpler sense in *Aesch. Ag.* 918 μὴ γυναῖκός ἐν τρόποις ἔμε | ἀβρυτε, 'make me luxurious.'

1340 φρενί, wish, purpose: cp. 1182: *Ant.* 993 οὐκον πάρος γε σῆς ἀπεστάτουν φρενός. The decisive objection to the

conjecture χερὶ is that the assistance meant by ἔνυπαραστῆσαι is moral, and φρενί marks this. The proposed reading would make the verb too suggestive of the δορός...ἐν χειμῶνι...παραστάτης (*Ant.* 670).

1341 f. σύγκρ., 'trouble,' see on 1162. σύν: cp. 1602 ταχεῖ...σύν χρόνῳ. διασκεδῶ, scatter his power to the winds: cp. 620.—ἄγων: cp. on 910.

1345 οὐδὲ σωθῆναι, *not even to return alive* from the expedition (much less conquer): a freq. Attic sense of σώζομαι, as Xen. *An.* 3. 1. 6 ὁ Ξενοφῶν ἐπήρετο τῷ 'Απόλλω τίνι ἀν θεῶν θύων...ἀριστα ἔλθοι τὴν ὁδὸν ἦν ἐπινοεῖ, καὶ καλῶς πράξας σωθεῖν.

1346 f. τοῦ πέμψαντος, Theseus, who, on leaving the scene at 1210, brought, or sent, word to the suppliant. Cp. 298.—εἰπώ... ἔκπεμψαι, *say*, ere thou dismiss: see on 1038.

1348 δημοῦχος (cp. 1087 γὰς τᾶσδε δαμοῦχοι), the reading of the first hand in L, is clearly preferable to δημοῦχος. For the latter, Herm. urged that (1) Oed. is too angry to be so polite, and (2) the mere name of Theseus is not enough here, without a title. Both these arguments might with more justice be in-

μὴ τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ Θησεὺς, δικαιῶν ὥστ' ἐμοῦ κλύειν λόγους, οὐ τάν ποτ' ὄμφῆς τῆς ἐμῆς ἐπήσθετο· νῦν δὲξιαθεὶς εἰσι κάκούσας γένεται βίον· τοιαῦθ' ἀ τὸν τοῦδε οὐ ποτ' εὐφρανεῖ βίον· ὃς γένεται, ὡς κάκιστε, σκῆπτρα καὶ θρόνους ἔχων, ἀ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει, τὸν αὐτὸν αὐτοῦ πατέρα τόνδε ἀπῆλασας κᾶθηκας ἀπολιν καὶ στολὰς ταύτας φορεῖν, ἀς νῦν δακρύεις εἰσορῶν, δτ' ἐν πόνῳ ταῦτῷ βεβηκὼς τυγχάνεις κακῶν ἐμού· οὐ κλαυστὰ δέ ἔστιν, ἀλλ' ἐμοὶ μὲν οἰστέα τάδε, ἔωσπερ ἀν ζῶ, σοῦ φονέως μεμνημένος. σὺ γάρ με μόχθῳ τῷδε ἔθηκας ἔντροφον, σύ μέντοι ἔξέωσας· ἐκ σέθεν δέ ἀλώμενος ἀλλοις ἐπαιτῶ τὸν καθ' ημέραν βίον.

1350 1355 1360

tuentur Blaydes., Campbell., Mekler. **1351** οὐ τάν pro οὐτ' ἀν Brunck. **1352** γέ μου L, Vat., Blaydes.: δέ μου L²: γέ ἐμοῦ cett. codd. et edd. plerique. **1353** ἀ τόν ex αὐτὸν L, littera v non omnino deleta. **1355** σὸς correctum (ab S) ex σοὶ L. **1357** φέρειν L cum codd. plerisque: φορεῖν A, L², R. **1358** πόνῳ] βιθὺ Reiskeius, πότῳ Bergk. **1359** κακῶν] ἀκον Turner. **1360** οὐ κλαυστὰ δέ ἔστιν ab S (κλαυστ') ἔστιν pr. m.) L.—κλαυτὰ L², T, Farn.: sic Elms., Dindorf., al.: cf.

verted: for (1) it is precisely in the formal ἄνδρες τῆσδε δημοῦχοι χθονός that we catch the note of suppressed passion; and (2) Θησεὺς, so emphatic as the first word in 1350, would be weakened by δημοῦχος in 1348. The elders of Colonus are addressed as 'guardians of this land' because, in the temporary absence of Theseus, they represent him. So 145 (to the Chorus) ὡς τῆσδε ἔφοροι χρώσα.

1350 δικαιῶν ὥστ': see on 970.

1351 δικῆς. We should press the word too much if we rendered, 'my prophetic voice'; though it always has a certain solemnity, owing to its traditional poetic use in reference to a god or an oracle: see on 550.

1352 f. ἀξιωθεὶς...κάκούσας γέ, 'having been deemed worthy thereof (sc. ἐπαισθέσθαι δικῆς ἐμῆς), yea, and having heard,' &c. This is simpler than to supply τοιαῦτων with δέ, from τοιαῦτα.

τοιαῦθ', followed by ἀ instead of οὐ, as O. T. 441, Ant. 691, Thuc. I. 41 and oft.; so Lat. *talis qui*, old Eng. *such... which* (Shaksp. Wint. I. i. 26, etc.).

1354 ὃς γέ, ὡς κάκιστε: cp. 866 ὃς μέ, ὡς κάκιστε (to Creon): for the causal ὃς, see on 263. Oedipus first explains to the Chorus why he deigns a reply at all, and then suddenly turns on his son. As the schol. well says, δαιμονίων τῇ ἀποστροφῇ χρήγται ἀπὸ τοῦ χοροῦ ἐπὶ τὸν Πλούτωνα. Profound resentment could not be more dramatically expressed.—**σκῆπτρα** καὶ θρόνους: cp. 425, 448.

1355 δέ, which things: the neut. plur. of ὃ being used substantivally, with ref. to the masc. θρόνους no less than to **σκῆπτρα**: cp. Xen. Cyr. 8. 2. 22 καρποῦμαι ἀσφάλειαν καὶ εὔκλειαν, δέ οὐτε κατασήπτεται οὐτε ὑπερπληροῦντα λυμαντεῖται: Isocr. or. 9 § 22 κάλλος καὶ ρώμην καὶ σωφροσύνην, δέ περ τῶν ἀγαθῶν πρεπωδέστατα τοῖς τηλικούτοις ἔστιν.

1356 f. τὸν αὐτὸν αὐτὸν: see on 930.—**ἔθηκας ἀπολιν...καὶ φορεῖν**, didst make me homeless, and cause me to wear: so in Pind. Pyth. I. 40 (quoted by Schneidewin) ἔθελήσας ταῦτα νόφριθέ μεν εἰλανδόν τε χώραν, 'mayest thou take these things into thy provi-

were not Theseus he who had sent him hither to me, desiring that he should have my response, never should he have heard this voice. But now he shall be graced with it, ere he go,—yea, and hear from me such words as shall never gladden his life:—villain, who when thou hadst the sceptre and the throne which now thy brother hath in Thebes, dravest me, thine own father, into exile, and madest me citiless, and madest me to wear this garb which now thou weeppest to behold, when thou hast come unto the same stress of misery as I. The time for tears is past: no, I must bear this burden while I live, ever thinking of thee as of a murderer; for 'tis thou that hast brought my days to this anguish, 'tis thou that hast thrust me out; to thee I owe it that I wander, begging my daily bread from strangers.

tamen quae de formis γνωτός et γνωστός notavi in ed. Oed. Tyranni p. 298.
1361 ὥσπερ codd. omnes (non superscriptum est ἔωσπερ in L, ut quidam tradunt). ἔωσπερ Reiskius.—φονέος L, F.—μεμνημένου R, μεμνημένος codd. cett.: μεμνημένον Dindorf.
1362 μόχθῳ L (sic); post ω litura est unius vel duarum litterarum: fuerat fortasse μύχθῳ. **1363** ἐκ σέθεν δ] δ' omisit pr. m. L, addidit S.
1364 ἡμεραν—βλον (sic) L, ubi linea lituram indicat litterarum (ut videtur) trium.

dence, and make the land happy in her sons.'—**ἀπολιν:** cp. 208.—**ταῖτας** without τάς: cp. 629.

1358 οἱ πόνω...κακῶν = πολυπόνοις κακοῖς, the gen. being added to define πόνω more closely. Since πόνος was a word of such general meaning, the phrase, though unusual, seems defensible. Cp. such phrases as δυσολοτω πόνου | ἀθλ' (*Ph.* 508), πόνου | λατρεύματ' (*Tv.* 356), θεθλ' ἀγωνων (*ib.* 506).—**βετηκώς**, as *El.* 1056 ὅταν γάρ ἐν κακοῖς | ἡδη βετηκήτης: *ib.* 1094 μοιρά μὲν οὐκ ἐν ἑσθλᾳ | βετωσαν.—**ἐμοὶ** depending on **ταῦτῳ**: cp. *O. T.* 284 n.

1360 κλαυστόδ...οιστέα: for the plur., see on 495. There is no sound basis for the view that κλαυστός = *deflendus*, κλαυστός = *defletus*. Whether with or without the σ, the verbal adj. meant simply 'bewept,' and took on a potential sense only as *invictus* could mean 'unconquerable.' See *O. T.*, Appendix, p. 298.—**ἐμοὶ μέν**, 'by me, on my part,' has no clause formally answering to it: but the antithesis is implied in the doom of Polyneices (1370 ff.).

1361 I have little doubt that **τάδ'**, ἔωσπερ, not **ταδ'**, ὥσπερ, is the true reading here. The synizesis of ἔως was familiar through Homer: *Od.* 2. 148 τῷ δ' ἔως μὲν δέ ἐπέτοντο μετὰ πνοῆς ἀνέμοιο: *Il.* 17. 727 ἔως μὲν γάρ τε θέοντο διαρράσαι μεματεῖς. In *Ph.* 1330 ὡς ἀν αἰτὸς

ἢτος, Schneidewin corrected ὡς to ἔστι': Bonitz, with more probability, to ἔως (monosyllabic). In *Ai.* 1117 ὡς ἀν ὃς οἶδε περ εἰ, ὡς is more easily defined; but there also (I now think) ἔως was rightly conjectured by Scaliger. ἔωσπερ here could not be trisyllabic, since the anapaest in the first place must be contained in one word, the only exception being the prep., and its case, as ἐπὶ τῷδε δ' ἥγορεν Διομήδης ἄναξ, *Eur.* *Or.* 898.—With ὥσπερ the sense is, 'however I may live,'—i.e. whether my remaining life be less, or even more, wretched than now. Clearly, however, the sense wanted is not this, but, 'as long as I live.'—**φονέος** (predicative), a strong word, as *O. T.* 534 (Oed. to Creon) φονεύς ὁν τοῦδε τάνδρος ἐμφανώς.—**μεμνημένος**, nom., by attraction to ἔωσπερ ἀλλά, instead of a dat. agreeing with ἐμοὶ: cp. *Il.* 7. 186 τὸν ἔκανε... | δέ μιν ἐπιγράψας κυνέῃ βάλε, φαίδιμος Αἴας.

1362 οἱ μόχθῳ...ἐντροφον: so *Ai.* 622 παλαιῷ μὲν ἐντροφος ἀμέρᾳ, | λευκῷ δὲ γύρᾳ.—**ἐκ σέθεν**, since the brothers had passively sanctioned his expulsion (441): **ἐκ** of the prime cause, as *O. T.* 1454. Cp. Xen. *Hellen.* 1. 1. 27 ὅτι φείγοεν ὑπὸ τοῦ δήμου (had been banished by the people).

1364 ἐπιτῶ, act., used by Soph. only here and *O. T.* 1416 (of a humble re-

εἰ δὲ ἐξέφυσα τάσδε μὴ μαντῷ τροφοὺς 1365
 τὰς παῖδας, η̄ τὰν οὐκ ἀν̄ η̄, τὸ σὸν μέρος·
 νῦν δὲ αἴδε μ' ἐκσωζουσι, αἴδε ἐμαὶ τροφοί,
 αἴδε ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν·
 νῦνεis δὲ ἀπ' ἄλλον κούκι ἐμοῦ πεφύκατον.
 τοιγάρι σ' ὁ δαίμων εἰσορᾶ μὲν οὐ τί πω 1370
 ὡς αὐτίκ', εἴπερ οἶδε κινοῦνται λόχοι
 πρὸς ἄστυ Θήβης. οὐ γάρ ἐσθ' ὅπως πόλιν
 κείνην ἐρείψεις, ἀλλὰ πρόσθεν αἴματι
 πεσεῖ μιανθεὶς χῶ σύναυμος ἐξ ἵσου.
 τοιάσδε ἀρᾶς σφῶν πρόσθε τ' ἐξανήκ' ἐγὼ 1375
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοῖ,
 ἵν' ἀξιώτον τοὺς φυτεύσαντας σέβειν,

1366 οὐκ ἀν̄ η̄ L pr. m.: post η̄ litteram ν pallidiore atramento ascripsit manus multo recentior, formam eius litterae adhibens quae saeculi xiv. vel xv. esse potest. Cf. ad v. 973. **1367** νῦν δὲ αἴδε μ' L, leviter correctum ab S: quid pr. manus scripsisset, incertum videtur: ne νῦν δαὶ μ' fuisse credas, spatium obstat iusto maius inter νῦν δὲ et μ'. ἐμαὶ τροφοὶ L, B: ἐμαὶ τροφαὶ A, R: alii ἐμοὶ τροφαὶ vel ἐμοὶ τροφοὶ. **1370** εἰσορᾶ μὲν οὐ (sic) τῇ πον (superscr. ω) L: πω A.—νῦν ὥρᾳ (pro εἰσορᾶ)

quest): midd. once, *El.* 1124. The author of the *Rhesus*, also, has used it of mendicancy, 715 βίον δὲ ἐπαιτῶν εἰρπ' ἀγύρτης τις λάτρης.

1365 εἰ δὲ δὲ ἐξέφυσα...μὴ: for the hyperbaton of μὴ cp. *O. T.* 329 τῷδε, ως ἀνείπω μὴ τὰ σ', ἔκρινω κακά (where see n.): *Ph.* 66 εἰ δὲ ἐργάσεις | μὴ ταῦτα.—τὸ σὸν μέρος, acc. of respect; so *Ant.* 1062: cp. *O. T.* 1509 πάντων ἐρήμους, πλὴν ὅσων τὸ σὸν μέρος.

1368 εἰ. εἰς τὸ συμπονεῖν: cp. 335, and for εἰς, 1928.—ἀπ' ἄλλον: cp. *Ai.* 547 (he will not flinch) εἴπερ δικαῖως έστ' τὰ σὸν τὰ πατρόθεν.

1370 τοιγάρι σ' δαίμων. The thought is: 'Therefore the avenging deity has his eyes upon thee; not yet, however, with a gaze so fierce as that which he will turn on thee anon, if (as thou tellest me) these hosts are marching against Thebes.' A certain measure of retribution has already come on the wicked son, who is 'a beggar and an exile' (1335); and the measure will soon be filled by a fratricide's death. For εἰσορᾶ cp. 1536: so βλέπειν πρός τινα, 279. The μὲν after εἰσορᾶ properly implies such a statement as this:—εἰσορᾶ μὲν νῦν, αὐτίκα δὲ καὶ μᾶλλον εἰσ-

ψεται. Instead of the second clause, a more reticent and more impressive form of speech is abruptly substituted,—οὐ τῇ πον ως αὐτίκ'. With L's πω ('I ween') the sense would be the same. Dobree's σε δαίμων...δε αὐτίκ' is less effective, because it destroys the unity and continuity of the divine retribution.

I hold εἴπερ to be right: it refers to the statement made by Polyneices, which it does not call in question, but merely notes as the condition. κινοῦνται refers to the march from Argos: it would be over-subtle to take it of the advance from the camp in the plain to the walls of the city. With Heimsoeth's εἰ ποδ' the sense would be: 'if ever these hosts are destined to move,' the pres. with ποτέ being an 'oracular' future (*Ph.* 113 αἱρεῖ τὰ τέλα ταῦτα τὴν Τρολαν μόνα).

1373 εἰ. κείνην ἐρείψεις is a certain correction (by Turnebus, Paris, ann. 1553) of κείνην ἐρεῖ τις, and has been accepted by nearly all subsequent editors. Cp. the threat Θήβης δυστὸν ὅρώσεων τινι, 1319: and κατασκάψαντι, 1421. It was necessary to take Thebes by storm before Polyneices could establish his power. The only natural sense for the MS. reading is, 'for it is impossible that any one

And, had these daughters not been born to be my comfort, verily I had been dead, for aught of help from thee. Now, these girls preserve me, these my nurses, these who are men, not women, in true service: but ye are aliens, and no sons of mine.

Therefore the eyes of Fate look upon thee—not yet as they will look anon, if indeed those hosts are moving against Thebes. Never canst thou overthrow that city; no, first shalt thou fall stained with bloodshed, and thy brother likewise. Such the curses that my soul sent forth before against you twain, and such do I now invoke to fight for me, that ye may deem it meet to revere parents,

B, T, Vat., Farn.: *εἰσορῆ νῦν* (pro μὲν) Heimsoeth. **1371** ὁς Dobraeus, σε δαίμων pro σὸν δάιμον in v. 1370 legens.—*εἰπερ οὐδέ* εἰ τοθὶ οὐδὲ Heimsoeth.: *εἰ πάροιθε* Weckleinus (Ars Soph. em. p. 54). **1373** κείνην ἐρεῖ τις L: sic (vel τις) codd. omnes. κείνην ἐρείνεις Turnebus, edd. rec. plerique: κείνην ἐρεῖ τις Apitz.: κείνην ἐρεῖς σήμιν vel σήμη τηρόδιον ἐρεῖ τις Blaydes. **1375** Hunc versum, e textu omisum, addidit in marg. L pr. m. (*τοιάσδε*).—*πρόσθε τῷ* πρόσθε γ' Farn. **1376** ἀνακαλοῦμαι] ἀγκαλοῦμαι Dindorf. **1377** ἀξιώτον] ἀξιῶ τὸν (ex τὸν) L, A, R.—

shall call Thebes a city.' In Aeschylus *Eum.* 457 the total destruction of Troy is expressed by the phrase σὺ Τροίαν ἀπολινεῖς Ιλίου πόλιν | ζητηκας, 'madest it to be no city': and the ms. reading here might more easily be defended if the sense were precisely the opposite to what it actually is.—Campbell, keeping ἐρεῖ τις, renders, 'for there is one' (*i.e.* Polyneices) 'who shall never call Thebes his "city".' But there is nothing in the Greek answering to 'his.' The general associations of the word πόλις surely could not supply the absence of the essential word αὐτῷ. There is no *contrast* here, surely, between ἀστοῦ, as 'town,' and πόλις, as *civitas*.—ἀλλατι...μιανθεῖς, not merely 'covered with (thine own) blood,' but 'stained with a brother's blood,' as *Ant.* 171 (of these brothers) παλαυτρές τε καὶ | πληγέντες αὐτόχειρι σὺν μισθωτοῖς.

1375 τοιάσδε. His former imprecation, uttered on hearing Ismene's tidings, implied the same doom which is more plainly denounced here (421—427; 451 f.). Manifestly it is to this that πρόσθε refers. Campbell holds, however, that, in this passage, Sophocles has abandoned what is otherwise the distinctive point in his conception of the curse on the sons,—viz. that it was delivered only *after* the outbreak of their strife for the throne (cp. on 1298),—and that πρόσθε denotes some moment before Oed. had left Thebes. I can perceive no ground

for this. The question is more than a detail: it must affect our estimate of the play as a work of dramatic art. See Introd.

ἔκαντικ', sent up, from my inmost soul: the notion being that the ἀπάλ, when they have once passed the father's lips, are thenceforth personal agencies of vengeance: hence 1376 δυρμάχους. So ἔξαντικαι is said of the earth 'sending up,'—calling into activity,—plagues or dread beings (Eur. *Ph.* 670, etc.). Distinguish ἀφῆκα (*Ant.* 1085), ἐφῆκα (Eur. *Hipp.* 1324), of launching curses, etc., like missiles.

1376 ἀνακαλοῦμαι, simply, 'I invoke,' not, 'I invoke again.' In thi compound the prep. has two differen meanings, (1) 'aloud,' as in ἀναβοῶν, ἀνακρύσσειν, and (2) 'up' or 'back,' as in ἀνιέναι. Cp. Her. 9. 90 θεούς...ἀνακαλέων, 'calling aloud on the gods': El. 693, Αργείος...ἀνακαλούμενος: Tr. 910 τὸν αὐτῆς δάιμον' ἀνακαλούμενόν. So in Eur. *Suppl.* 626 κεκλητένοις μὲν ἀνακαλούμενοι αὖ θεούς= 'again (αὖ) we call aloud,' etc.

1377 τῷ ἀξιώτον. The thought is, 'I call the Curses (to *destroy* you twain); that ye may deign to revere parents,' etc. : a Greek way of saying, 'that ye may rue your neglect to revere them.' The irony consists in the lesson being learned only when it is too late to practise it. Cp. Tr. 1109 προσμόλοι μόνον, |

καὶ μὴ ἔστιμάζητον, εἰ τυφλοῦ πατρὸς
τοιώδη ἔφυτον. αἰδεῖ γάρ τάδε οὐκ ἔδρων.
τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380
κρατοῦσιν, εἴπερ ἔστιν ή παλαιίφατος
Δίκη ἔννεδρος Ζηνὸς ἀρχαίοις νόμοις.
σὺ δὲ ἔρρ' ἀπόπτυνστός τε καπάτωρ ἐμοῦ,
κακῶν κάκιστε, τάσδε συλλαβὼν ἄρας,
ἄς σοι καλοῦμαι, μήτε γῆς ἐμφυλίουν
δόρει κρατήσαι μήτε νοστῆσαι ποτε
τὸ κοῦλον Ἀργος, ἀλλὰ συγγενεῖ χερὶ¹³⁸⁵
θανεῖν κτανεῖν θ' ὑψὸς οὐπέρ οἵξελήλασαι.

σέβων A, R. 1379 τοιώδ' L: τοιώδ' vel τοιώδ' codd. cett.: τοιώδ' coni. Kuhnhardt. ἔφυτον codd., ἔφύτην Elmsleius. Vide annot. infra. 1381 [κρατοῦσιν] κρατοῦσιν Hartung.: κρατοῦσιν olim Nauck.—εἴπέρ εστιν (sic) L: εἴπερ οἵξειν coni. Elms.

ν' ἔκδιδαχθῆ πᾶσιν ἀγγέλλειν ὅτι | καὶ
ζῶν κακούς γε καὶ θανών ἐτισάμην: *Ant.*
310 (ye shall die), ν' εἰδότες τὸ κέρδος ἦθεν
οἰστέον | τὸ λοιπὸν ἀρπάζητε (cp. the form
of threat, 'I'll teach thee to do such
things'): cp. also *ib.* 715, *O. T.* 1273,
Ai. 100.

τοὺς φυτεύσαντας σέβειν. Attic law imposed the penalty of disfranchisement on a son convicted of neglecting to support a parent in sickness or old age (*γηροβοσκέν*), or of other grave failure in filial duty. When such a case of *κάκωσις γονέων* came before a court, the accuser could speak at any length (*ἀνεῦ ὕδατος*, Harpocr. 161), and was not liable to the *ἐπωβεῖλα*, or fine in $\frac{1}{5}$ of the damages laid, if he failed to gain a fifth of the votes. Diog. L. 1. 2. 55 δοκεῖ δὲ (Solon) καλλιστα νομοθετήσας· ἔάν τις μὴ τρέψῃ τοὺς γονέας, ἀπίστος ἔστω. Aeschin. or. I § 28 ἔάν τις λέγῃ ἐπεὶ δήμως, τὸν πατέρα τύπτων η τὴν μητέρα, η μὴ τρέψων, η μὴ παρέχων οἰκησιν, τούτον οὐκ ἐφε λέγειν (ὁ νόμος). Xen. Mem. 2. 2. 14 (beware) εἰ τι παρημεληκας τῆς μητρός... μὴ σε αἰσθέμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, εἴτα ἐν ἐρημῷ φίλων ἀναφανῆσ. The example of the birds is quoted (*El.* 1058), esp. of the stork (Ar. Av. 1355).

1378 f. καὶ μὴ ἔστιμάζητον, sc. τοὺς φυτεύσαντας: 'and that ye may not utterly scorn your parents, because the father (εἰ = δι) is blind from whom ye, such evil sons, have sprung—for your sisters did

not thus.' **τυφλοῦ** has the chief emphasis: the father's blindness emboldened the impiety of the base sons, while it only stimulated the devotion of the daughters. For the gen. cp. 1322.—Others understand: 'do not think it a light matter that ye have been such sons of a blind sire' (εἰ as after θαυμάζω, ἐλεω, etc.) but this sense for **ἔστιμάζητον** seems much less natural.

ἔφυτον is the ms. reading, as 1696 **ἔβητον**, 1746 **ἔλάχετον**: and there are about 10 other places in Attic writers where the MSS. give **-τον** for the 2nd pers. dual of secondary tenses. Against this group is to be set a smaller group (of some 9 passages) in which **-την** is established, *εἰχέτην* ἡδη *O. T.* 1511, being the only one proved by metre. Curtius (*Verb* I. 80, Eng. tr. 53) would leave the normal **-τον** where, as here, the MSS. support it. Though Attic usage, misled by the analogy of **-την** in the 3rd pers., sometimes admitted it in the 2nd, it also (he thinks) retained **-τον**. The tendency of recent editors has been to write **-την** everywhere. But, in the absence of better proof that **-τον** had been wholly discarded, a consensus of MSS. seems entitled to the benefit of the doubt. I cannot find any evidence on this point from the best source,—inscriptions.

1380 τοιγὰρ τὸ σὸν θ.: 'wherefore they (sc. al. 'Απαλ) have the control over thy supplication (to Poseidon) and thy throne' (said bitterly)—'the throne of which

nor scorn your father utterly, because he is sightless who begat such sons; for these maidens did not thus. So my curses have control of thy ‘supplication’ and thy ‘throne’—if indeed Justice, revealed from of old, sits with Zeus in the might of the eternal laws.

And thou—begone, abhorred of me, and unfathered!—begone, thou vilest of the vile, and with thee take these my curses which I call down on thee—never to vanquish the land of thy race, no, nor ever return to hill-girt Argos, but by a kindred hand to die, and slay him by whom thou hast been driven out.

(‘si exstat’), interpungens post Δικη, et sic Wecklein.: εἴπερ ἐστιν edd. plerique. **1382** νόμοις] θρόνους Bergk. **1386** δορὶ codd.: δόρει Reisig. **1388** κτανεῖν θ' [κτανόνθ' Blaydes.

thou dreamest’). τὸ σὸν (etc.) is like the ironical use of inverted commas: cp. *El.* 1110, *Ph.* 1251, *Ant.* 572. Polyneices has two pleas: (1) As *ἰκέτης* of Poseidon, he had adjured his father to remember *Αἴων*, who is enthroned with Zeus, and to bless his enterprise, 1267. (2) As eldest-born, he claimed the throne byright, 1293. Oedipus answers that *Δίκη*, no less than *Αἴων*, sits with Zeus. The son has broken the eternal laws (*ἀρχαῖοι νόμοι*) of natural duty. Therefore this highest *Δίκη* annuls both his pleas. His father’s curse has the final control.

Θάκημα as 1160, 1179: to make it a mere hendiadys with *θρόνους* would grieveously enfeeble these words.—**κρατοῦσιν**, with acc., not of the person *conquered* (as more often), but of the domain over which the rule extends: cp. Aesch. *Suppl.* 254 *καὶ πᾶσαν αὐτὸν . . . | .. κρατῶ*.

1381 f. η παλαιόφατος, declared from of old (by inspired poets and seers), a freq. epithet of oracles, etc., and significant here, where the higher law is opposed to the conventional right of the elder-born.—**ξύνεδρος** with *Ζηνός*: Pind. *O.* 8. 21 ξυθα Σώτειρα, Διὸς ξενού | πάρεδρος, ἀσκεῖται Θέμις: cp. on 1267. A passage quoted by Schneidewin and others as from Demosthenes cannot claim that authority,—for or. 25 κατὰ Ἀριστογελτονος α' is now generally allowed to be a work of the later Rhetoric,—but is noticeable as illustrating παλαιόφατος: § 11 τὴν ἀπαραίτητον καὶ σεμνὴν Δίκην, ἣν ὡς ἡ τὰς ἀγωνάτας τελετὰς ἥμιν καταδεῖξας Ὁρφεὺς παρὰ τὸν τοῦ Διὸς θρόνον φησὶ καθημένην πάντα τὰ τῶν ἀνθρώπων ἐφόραν.

ἀρχαῖοις νόμοις, causal dat., ‘by,’ ‘under sanction of,’ the ἄγραπτα κάσφαλη θεῶν | νόμιμα... | οὐ γάρ τι νῦν τε κάχθεις ἀλλ' ἀει ποτε | ἢ γῆ ταῦτα, *Ant.* 454. See on *O. T.* 865. As to Bergk’s conjecture *θρόνους*, we should expect either πάρεδρος...θρόνος, or ξύνεδρος...θρόνων.

1383 καπάτωρ...ἔμοιν, and without a father in me: for the gen. cp. on 677 ἀνήρεμον...χειμώνων. Plat. *Legg.* 928 Εἴ οὖν ἀλλ' ἥπλιτελα πάις ἀποκεκηρυγμένος (publicly disowned by his parents) οὐκ ἀνέξ ανάγκης ἀπολις εἴη, ταῦτης δὲ...ἀναγκαλος ἔχει εἰς ἀλληρούς χώραν ἔξοικτονται τὸν ἀπάτορα (the disowned child). From ἔμοι supply ἔμοι with *ἀπόπτυστος* (cp. Aesch. *Eum.* 191).

1384 f. συλλαβθών, taking them with thee,—a colloquial phrase, bitter here: cp. *Ph.* 577 ἔκπλει σεαυτὸν συλλαβθών: sometimes playful, as in Ar. *Av.* 1469 ἀπλαύουν...συλλαβόντες τὰ πτερά: see on *O. T.* 971.—**καλοῦμαι**. The midd. (rare in Attic except as a law-term, to cite one before a court, Ar. *Nub.* 1221) is fitting here, since the ‘*Ἄρη*’ are *his* creatures, and do *his* work.—**ἐμψυλίουν**, stronger than *πατρώνας*, and suggestive of the unnatural strife: cp. *Ant.* 1263 κτανόντας τε καὶ | θανόντας βιάποντες ἐμψυλίουν.

1386 f. δόρει: see on 620.—**νοστῆσαι** with acc., as Eur. *I. T.* 534 οὔτω νενόστηκ οἶκον. Cp. 1769.—**τὸ κολονὸς Ἄργος**: on 378.

1388 κτανεῖν θ' is better than *κτανόνθ'* (Blaydes), as giving a more separate prominence to the fraticide.—(*τοῦτον*) θέρ οὐ: Xen. *Symp.* 8. 17 τίς μισεῖν δύναται' ἀν υφ' οὐ εἰδεῖη καλός τε κάγαθὸς τομιζόνεος

τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου
στυγνὸν πατρῷον ἔρεβος, ὡς σ' ἀποικίσῃ,
καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἀρη
τὸν σφῶν τὸ δεινὸν μῆνος ἐμβεβληκότα.
καὶ ταῦτ' ἀκούσας στείχε, καξάγγελ' ἵων
καὶ πᾶσι Καδμείοισι τοῖς σαυτοῦ θ' ἄμα
πιστοῖσι συμμάχοισιν, οὐνεκ' Οἰδίπους
τοιαῦτ' ἔνειμε παισὶ τοῖς αὐτοῦ γέρα.

I 390

ΧΟ. Πολύνεικες, οὗτε τὰς παρελθούσας ὕδοις
ἔννήδομαί σου, νῦν τ' ἵθ' ὡς τάχος πάλιν.

ΠΟ. οἵμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
οἵμοι δ' ἑταίρων οἶνον ἅρ' ὕδον τέλος
Ἀργούς ἀφωρμήθημεν, ω τάλας ἐγώ
τοιοῦτον οἶνον οὐδὲ φωνῆσαι τινι
ἔξεσθ' ἑταίρων, οὐδὲ ἀποστρέψαι πάλιν,
ἀλλ' ὅντ' ἄναυδον τῇδε συγκύρσαι τύχῃ.

I 395

1389 τοῦ codd.: τὸ Hermann.—τὸν ταρτάρους B, T, Vat., Farn. **1390** πα-
τρῷον] κάτωθεν coni. Nauck., πέλωρον vel Στύγιον ἀρωγὸν Schneidewin., τὸ πρῶτον
Bergk., στυγνοπόρσωπον Meinekius., στυγνὸν παρωγὸν Mekler.—ὡς σ' ἀποικίσῃ] ὡς
ἀποικίσῃ A: ὡς σ' ἀποικίσω L². **1392** ἐμβεβληκότα] μ in litura L, sed utrum ν

1390 πατρῷον. What is meant by the ‘horrible paternal gloom of Tartarus’? Clearly πατρῷον must have some reference to the personal relationships of the speaker, but that reference might be variously defined. (1) The primeval Darkness, *father of all* (as Apollo is πατρῷος διὰ τὴν τοῦ Ιωνος γένεσιν, Plat. *Euthyd.* 302 C). Ar. *An.* 693 Χδὸς ἦν καὶ Νέξ· Ἐρεβός τε μέλαν πρῶτον καὶ Τάρταρος εὑρίσ: cp. Hes. *Th.* 116. The point will then be *trifold*; the Furies are παῖδες δρυχαλον Σκότου (see on 40); and Darkness, father of all, is invoked by the father who is cursing his son,—as Zeus πατρῷος is the god to whom an outraged father appeals (*Ar. Nub.* 1468). (2) The nether gloom which hides Laïus (so Hermann). The thought will then be that the family ἄρδ which slew Laïus is to slay Polyneices. It seems hardly the fit moment, however, for Oed. to recall his own parricidal act. (3) The nether gloom which is to be thy sole patrimony, πατρῷον being proleptic. This appears a little too subtle for the direct vehemence of the curse. (4) A darkness

like that in which thy blind father dwells: cp. *O. T.* 1314 λὼ σκότου | νέφος ἐμὸν ἀπότροπον.

I prefer (1), but suspect that the poet used πατρῷον with some measure of deliberate vagueness, leaving the hearers to choose between its possible associations, or to blend them. No emendation seems probable: see cr. n.

ἀποικίσῃ: *Tr.* 954 γένοιτ' ἔπουρος ἐστι
ῶτις αἴρα, | οἵτις μὲν ἀποικίσειν ἔκ τέπων.

1391 τάσδε δαίμονας: the Eumenides, one of whose general attributes it was to punish sins against kinsfolk, are invoked separately from the personal ‘*Ἄρη* of the sufferer’ (1375): so *El.* 111 Πέτνι· Ἄρη, | σεμναὶ τε θεῶν παῖδες Ἐρυνές. The Curse calls the *Furies* into action. Cp. on 1434.—**Ἄρη**, the Destroyer, whether by strife, as here, or by pestilence (*O. T.* 190 n.).

1393 f. ξέαγγελλε, ‘publish,’—with bitter irony, since the son dare not tell it even to a bosom-friend: see 1402.—The word was used esp. of traitors who carry news out of a city or camp to the enemy (cp. n. on *O. T.* 1223).—**καὶ πᾶσι**, *e'en*

Such is my prayer; and I call the paternal darkness of dread Tartarus to take thee unto another home,—I call the spirits of this place,—I call the Destroying God, who hath set that dreadful hatred in you twain. Go, with these words in thine ears—go, and publish it to the Cadmeans all, yea, and to thine own staunch allies, that Oedipus hath divided such honours to his sons.

CH. Polyneices, in thy past goings I take no joy; and now go thy way with speed.

Po. Alas, for my journey and my baffled hope: alas, for my comrades! What an end was that march to have, whereon we sallied forth from Argos; woe is me!—aye, such an end, that I may not even utter it to any of my companions, or turn them back, but must go in silence to meet this doom.

an κ prius fuisse, incertum est. ἐκβεβληκότα B, Vat. **1394** καὶ πᾶσι] τοῖς πᾶσι Nauck, qui versum suspectum habet: ἀπασι dubitanter Meinekius. **1396** αὐτοῦ L cum codd. plerisque: αὐτοῦ Vat. **1398** σοι codd.: τοι Wecklein. **1401** ὁ ω Blaydes. **1402** φωνῆσαλ τινα codd., quod Schaeferus ‘compellare aliquem’ interpretatur, Reisigius, ‘de aliquo dicere’: φωνῆσαλ τινι Tyrwhitt., edd. rec. plerique.

to all. (*καὶ...τε* could not stand for *τε...*
καὶ as ‘both’—‘and’: cp. *O. T.* 347 n.)

1396 γέρα, a fit word, since used esp. of royal prerogatives: Thuc. i. 13 ἐπὶ ἥρωΐς γέρασι πατρικαὶ βασικέα.

1397 ε. οὐτε...τε, as *O. T.* 653, *Ph.* 1321, *Ant.* 763, *El.* 350, 1078, fr. 86, 4. The converse, *τε...οὐτε*, is not found (n. on 367).—δόθοις, his journeys from Thebes to Argos, and from Argos to Attica. *Ant.* 1212 δυστυχεστάτην | κελεύθων ἔπω τῶν παρελθουσῶν δῶν. (Not, ‘proceedings.’)

Wecklein reads **ξυνήδομαι σου** (for *σοι*): rightly, I think. With *σοι*, *ταῖς παρελθουσαῖς δόθοις* is usual, taken as causal, ‘on account of thy past journeys’: but such a dat., in addition to the dat. of the *person*, is most awkward. We should expect either the dat. with *ἐπί*, or else a gen., as Dem. or. 15 § 15 Ροδίοις γε...συγχαίρω τῶν γεγενημένων. And **ξυνήδομαι** was constantly used with a dat. of the *thing* in which one takes joy, or of which one approves: Isocr. or. 5 § 8 συνηθεῖσι...τοῖς περὶ τῆς εἰρήνης: or. 8 § 87 συνηθησόμενοι ταῖς ἡμετέραις συμφοραῖς (exult in): Eur. *Med.* 136 οὐδὲ συνήδομαι ...ἄγεισι δώματος: *Hipp.* 1286 τι...τοῖσθε συνήδει; (these *deeds*): *Rhes.* 958 οὐ μὴ θανόντι γ' οὐδαμῶς συνήδομαι (his death):

Arist. *Rh.* 2. 4. 3 τὸν συνηδόμενον τοῖς ἀγαθοῖς (rejoicing in one’s prosperity).

1399 οὗτοι with gen., as *Ai.* 367, *Ant.* 82, *El.* 1143. τησ ἐμῆς with κελεύθοις also: cp. *O. T.* 417 μητρός τε καὶ τοῦ πατρός.

1400 f. οἷον...δόθοντελος, a compressed phrase for *οἷον τέλος μελλουσαν* ξεῖν δόθν, ‘on a journey destined to have what an end.’ (Aesch. *P. V.* 284 ηκώ δολιχῆς τέρμα κελεύθον | διαμειψάμενος, is less strong, since *τέρμα* can go with ηκώ.) Such a compression becomes intelligible when it is remembered that the *purpose* or *end* of a journey could be expressed in Greek by a bold use of the ‘internal’ accus., as in *ἀγγελητηρί θέροντα* (*Il.* 11. 140), etc.—τελας: cp. 753, 847.

1402 ff. οἶον, acc., is object to **φωνῆσαι** only, but exerts a causal force over **διποστρέψαι** also (as *ώστε* would have done): the first οὐδ’ = ‘not even,’ the second links the two infinitives:—‘such that’ tis not lawful even to utter it to any of my comrades, or to turn them back.’ The utterance *would* turn them back: but the curse is too dreadful to be revealed.—**δλλά δντ:** sc. δεῖ, evolved from the negative οὐδ’ ξεστι: cp. *O. T.* 817 δν μὴ ξένων ξεστι μηδ’ ἀστῶν τινι | δόμοις δέχεσθαι,... | ώθεῖν δ' ἀπ' οἰκων.

ως τοῦδ' ὄμαιμοι παῖδες, ἀλλ' ύμεις, ἐπεὶ 1405
 τὰ σκληρὰ πατρὸς κλύνετε ταῦτ' ἀρωμένου,
 μή τοι με πρὸς θεῶν σφώ γ', ἐὰν αἱ τοῦδ' ἀραι
 πατρὸς τελώνται καὶ τις ύμὴν ἐσ δόμους
 νόστος γένηται, μή μ' ἀτιμάσητέ γε,
 ἀλλ' ἐν τάφοισι θέσθε καν κτερίσμασιν. 1410
 καὶ σφῶν ὁ νῦν ἔπαινος, ὃν κομίζετον
 τοῦδ' ἀνδρὸς οἵσ πονεῖτον, οὐκ ἐλάσσονα
 ἐτ' ἄλλον οἴστε τῆς ἐμῆς ὑπουργίας.

- AN. Πολύνεικες, ἵκετεύω σε πεισθῆναι τί μοι.
 ΠΟ. ὡς φιλτάτη, τὸ ποῖον, Ἀντιγόνη; λέγε. 1415
 AN. στρέψαι στράτευμ' ἐσ Ἀργος ὡς τάχιστά γε,
 καὶ μή σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.
 ΠΟ. ἀλλ' οὐχ οἴόν τε. πῶς γὰρ αὐθις ἀν πάλιν
 στράτευμ' ἄγοιμι ταῦτὸν εἰσάπαξ τρέσας;

1406 τοῦδ' codd.: ταῦτ' Sehrwald., Wecklein. 1407 σφῶν γ' ἀν L, A,
 F, R, Ald.: σφῶν δ' ἀν L²; σφῶν γ' ἀν B, Vat.: σφῶν ἀν γ' T, Farn.: σφῶ γ' ἀν
 Elms., edd. rec. 1410 καν] κ' ἐν L, F: καν A, R: καλ ἐν L²: καλ B, T, Vat.,
 Farn. 1411 inter alia coni. Blaydes. 1411 sqq. His tribus vv. in duo com-
 pressis legere iubet Nauckius, καὶ σφῶ δὲ νῦν πονεῖτον οὐκ ἐλάσσονα. | ἔπαινον οἴστε
 τῆς ἐμῆς ὑπουργίας. Vulgatam l. defendit Bellermann., ed. suae (1883) p. 199.
1415 ὡς φιλτάτη, ποῖον L, F, T, Farn.: ὡς φιλτάτη, τὸ ποῖον A, R, L², V³: ὡς φι-
 λάτη μοι, ποῖον B, Vat.: ὡς φιλτάτη, ποῖον τοῦδ' coni. Mekler., collato O. T. v. 571.

1405 f. τοῦδ' is often taken here as =
 ἐμοῦ (450), when it would go with ὄμαι-
 μοι; but it rather means Oed., like τοῦδ'
 in 1407. A change of reference, within
 three vv., would be awkward. Cp. 331.
 —δλλα begins the appeal (237): it might
 be 'at least' (1276), but the other view is
 better, esp. as σφῶ γ' follows.

1406 τὰ σκληρὰ: cp. 774.—ταῦτ',
 for the ms. τοῦδ', seems a true correction,
 since (1) the threefold τοῦδ' in three
 lines exceeds the limit of probable repetition;
 and (2) it appears a decided gain
 to have ταῦτα with τὰ σκληρά.

1407 f. μή τοι με...μή μ': see on
 1278 f.

1410 θέσθε ἐν τάφοισι = 'lay me in
 the tomb': θέσθε ἐν κτερίσμασι = 'give
 me a share of funeral honours': cp. Her.
 3. 3 τὴν δὲ...ἐν τυμῷ τίθεται. There is
 thus a slight zeugma of the verb (cp. 1357).
 κτερίσματα (only plur.) is used by Soph.
 and Eur. for the Homeric κτέρεα, gifts to
 the dead, or funeral rites: Od. I. 291
 σῆμα τέ οἱ χεῦναι καὶ ἐπὶ κτέρεα κτερεῖται.
 In El. 434, 931 κτερίσματα (=έντάφια

ib. 326) are the gifts of libations, flowers,
 etc., brought to Agamemnon's grave.
 Cp. Ant. 203 τάφῳ | κτερίζειν.

The poet's allusion to his own *Antigone* is lightly and happily made. Polyneices here naturally prays for regular
 funeral rites. That prayer was doomed to disappointment. And yet the κτερί-
 ματα for which he asks are represented by
 the χαλτρόποδοι which, in the *Antigone*,
 his sister pours, after the symbolic rite
 of scattering dust on the unburied corpse
 (Ant. 431).

1411 ff. κομίζετον, 'win,' = κομίζεσθον,
 with gen. of the person from whom, as
 O. T. 580 πάτερ' ἐμοῦ κομίζεται. Cp. 6
 φέροντα = φερόμενον. The same use of
 the act. κομίζω occurs in Homer (as Il.
 11. 738 κόμισσα δὲ μύνχας ἵππους),
 Pind. Nem. 2. 19 νίκας ἐκβαξα, etc.—
 οἷς = τούτοις ἦ, by reason of (causal dat.)
 the services which you render.—οἵσι,
 'will bring,' i. e. will have added to it.
 Cp. Ai. 806 πόνος πόνῳ φέρει. As
 δὲ νῦν ἔπαινος is the praise for εὐσέβεια,
 the thought is properly this:—'The na-

Ah ye, his daughters and my sisters,—since ye hear these hard prayers of your sire,—if this father's curses be fulfilled, and some way of return to Thebes be found for you, oh, as ye fear the gods, do not, for your part, dishonour me,—nay, give me burial, and due funeral rites. And so the praise which ye now win from yonder man, for your service, shall be increased by another praise not less, by reason of the office wrought for me.

AN. Polyneices, I entreat thee, hear me in one thing!

PO. What is it, dearest Antigone? Speak!

AN. Turn thy host back to Argos,—aye, with all speed,—and destroy not thyself and Thebes.

PO. Nay, it cannot be: for how again could I lead the same host, when once I had blenched?

1416 στρέψαι...τάχιστά σε Meinekius: idem coni. Blaydes., vel (ut Badhamus) στρέψας...τάχιστ' ἄγε. **1417** σέ γ' αὐτὸν codd.: σε χαῖτὸν Reisig.: σέ τ' αὐτὸν Brunck.—πόλιν] κάσιν Naber. **1418 sq.** οἶον γε L, A, R, L²: οἶον τε codd. cett.—πῶς γὰρ αὖθις αὖ πάλιν | στράτευμ' ἀγομι ταῦτὸν codd. omnes. Ne particula ἀν̄ desideraretur, Vauvilliersius αὖθις ἀν̄ πάλιν scripsit, nihil praeterea mutans (sic Brunck., Dindorf., Hartung., Bellermann., Blaydes.): αὖθις αὖ relinquens, Toupius ἀγομι ἀν̄, Porsonus ἀγομι ταῦτ' ἀν̄ ('nisi in priore versu mavis αὖθις ἀν̄ πάλιν,' Adv. 315). Pro ταῦτὸν Martinus τακτόν, Nauckius εὐτακτόν: Weckleinus ἀγείρομι' ἀλλ' ἀν̄.

tural piety, which brings you *this* praise for serving your father, will bring you further praise for serving your brother.—
τῆς ἐμῆς ἴμουρηλας, causal gen. with ξπανον (understood): ἐμῆς=shown to me: cp. 419.

1414—1446 The dialogue between sister and brother illustrates her affection for him, and thus strengthens the link (1405 ff.) between this play and the *Antigone*. It has, however, a further dramatic purpose. The version of the paternal curse adopted by Sophocles tended to suggest this question to the spectator:—Why should Polyneices persevere in the war, when his defeat and death had been definitely foretold to him? For he plainly believes the prediction (cp. 1407, 1435), though he affects to think that there is a chance of escape (1444). The answer is furnished by the traits of his character which this dialogue brings out. They give the ήθική πίστις for a course which might otherwise have seemed improbable.

1415 τὸ ποῖον: the art. marks the lively interest felt by the speaker: see 893. The *v. l.* ὡ φιλάτη μοι, ποῖον, is inferior.

1416 ὡς τάχιστά γε. Instead of γε, we should rather expect δή: but γε, emphasising τάχιστα, will not seem weak

if we regard the clause as supplementary: 'turn back thy host—yes, and with all speed too.' Distinguish the ordinary use of γε with the adverb in *response*: *Ant.* 1102 ΚΡ. δοκεῖ παρεικαθεῖν;—ΧΟ. δοσον γ', δακις, τάχιστα.

1417 πόλιν, Thebes, rather than his *adopted* city, Argos. Oedipus had declared, indeed, that his son should not destroy Thebes (1372): but Antigone is ready to suppose a different event as possible (πάραν κατασκάψαντι, 1421); and, in any case, Thebes would suffer the scourge of war.

1418 f. The MS. πῶς γὰρ αὖθις αὖ πάλιν | στράτευμ' ἀγομι ταῦτὸν is defensible if we take πῶς ἀγομι as dubitative, 'How could I possibly lead?' See Appendix on 170. But there is at least a strong probability that the poet used ἀν̄ here, instead of employing the much rarer construction. So far as our MSS. are concerned, the dropping out of ἀν̄ after ἀγομι is not much less likely than the change of ἀν̄ into αὖ. Either would have been easy. I prefer αὖθις ἀν̄... ἀγομι to αὖθις αὖ... ἀγομι' ἀν̄, because ἀν̄ is thus more forcibly placed, and serves also to bring out αὖθις. We have αὖθις αὖ πάλιν in *Ph.* 952, but usually αὖθις πάλιν (364: *Ph.* 127, 342, 1232: *Tr.* 342: *Ai.* 305: fr. 444. 3).—To Porson's

- AN. τί δ' αὐθις, ὁ παῖ, δεῖ σε θυμοῦσθαι; τί σοι 1420
πάτραν κατασκάψαντι κέρδος ἔρχεται;
ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὗτῳ γελάσθαι τοῦ καστυνήτου πάρα.
AN. ὥρᾶς τὰ τοῦδ' οὖν ὡς ἐς ὥρθον ἐκφέρει
μαντεύμαθ', ὃς σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ; 1425
ΠΟ. χρῆζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.
AN. οἵμοι τάλαιπω· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἐπεσθαι τάνδρος, οἵ ἐθέσπισεν;
ΠΟ. οὐδ' ἀγγελοῦμεν φλαῦρό· ἐπεὶ στρατηλάτου
χρηστοῦ τὰ κρείστω μηδὲ τάνδε λέγεω. 1430
AN. οὔτως ἄρ', ὁ παῖ, ταῦτα σοι δεδογμένα;
ΠΟ. καὶ μή μ' ἐπίσχης γ· ἀλλ' ἐμοὶ μὲν ἦδ' οὖδος
ἔσται μέλουσα, δύσποτμός τε καὶ κακὴ
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἐρωύων·
σφὼ δ' εὐδοίη Ζεύς, τάδ' εὶ θανόντι μοι 1435

1424 ἐκφέρει codd.: ἐκφέρεις Tyrwhitt., recepp. Brunck., Dindorf., Hartung., Wecklein., al. **1425** ὃς σφῶν] ὡς σφῶν L², Vat.: ὃ σφῶν Tournier.—ἀμφοῖν codd.: αὐτῶν Blaydes. **1426** χρῆζει] εἱ in litura L. **1429** οὐδ'] οὐδὲ B, T, Vat., Farn. **1432** ἐπίσχης γ] γ omitunt Vat. (qui ἀπίσχης, sic), F.—ἐμοὶ

αὐθις αὐ...ἄγομι ταῦτ' ἀν the drawback is the elision. We find *ταῦτ'* for the plur. *ταῦτά* (*O. T.* 284, 840 etc.); but tragedy, which preferred *ταῦτάν* to *ταῦτό* (though admitting the latter under metrical necessity, *O. T.* 734), would hardly have elided the *o* in that word. *Ant.* 462 *ἄτρ'* (for *αὐτό*) is solitary in Soph.: L has *ἄτρ*.

ταῦτάν has been needlessly suspected and altered. ‘The same host’ means an army to which the same realms should again send contingents,—not necessarily, of course, an army composed throughout of the same men.

1420 f. αὐθις, an echo of his word: cp. *O. T.* 570, 622, 1004.—πάτραν, native city: cp. *O. T.* 1524, ὁ πάτρας Θῆβης ἔνοικοι: hence κατασκάψαντι.

1422 f. πρεσβεύοντ' = πρεσβύτερον δύτα, as often in good prose: Thuc. 6. 55 γέγραπται μετὰ τὸν πατέρα...διὰ τὸ πρεσβεύειν ἀπ' αὐτοῦ (because he was his eldest son).—οὗτῳ goes best with γελάσθαι: cp. 1339.

1424 The Ms. ἐκφέρει is usu. taken as intrans., ‘come to fulfilment.’ The only relevant support for this is *T. 824* ὅπότε τελεόμηνος ἐκφέροι | δωδέκατος

ἀροτος, ‘come to an end.’ The sense is different in *Il.* 23. 376 ἐκφερον ἵπποι, ‘shot ahead’ (and so Xen. *Equest.* 3. 4, of a horse running away). Hence Herrmann’s surely forced rendering here, ‘rush forward to their fulfilment.’ But ἐκφέρει may be also 2nd pers. pres. midd., ‘fulfil for thyself.’ Cp. the use of the active in *Il.* 21. 450 μισθοῦ τέλος... ‘Ορα | ἐξέφερον, accomplished the term of our hire: Pind. *Nem.* 4. 60 Χείρων | ...τὸ μέρσιμον ἐκφέρειν. Soph. has ἐκφέρεια as = ‘she achieves for herself’ in *Tr.* 497. Here, ‘thou art fulfilling,’ has clearly more point than, ‘they are being fulfilled.’ I should therefore read ἐκφέρεις with Tyrwhitt, did not ἐκφέρει (as midd.) yield the same sense even better.—ἐς ὥρθον, recte, so that the event is parallel with the prediction: *Ant.* 1178 ὁ μάντι, τοῦτος ὡς ἄρ' ὥρθον ἤνυσας: cp. *O. T.* 505 n.

1425 ἐξ ἀμφοῖν instead of ἐξ ἀλλήλοιν. Death is to proceed from you both: the phrase leaves it to be understood that the death which proceeds from each is for the other. To read αὐτῶν (Blaydes) is only to substitute one laxity for another. In one place only, *Ant.* 145, καθ' αὐτοὺς

AN. But why, my brother, should thine anger rise again?
What gain is promised thee in destroying thy native city?

PO. 'Tis shame to be an exile, and, eldest born as I am,
to be thus mocked on my brother's part.

AN. Seest thou, then, to what sure fulfilment thou art bringing
his prophecies, who bodes mutual slaying for you twain?

PO. Aye, for he wishes it:—but I must not yield.

AN. Ah me unhappy!—But who will dare to follow thee,
hearing what prophecies yon man hath uttered?

PO. I will not e'en report ill tidings: 'tis a good leader's
part to tell the better news, and not the worse.

AN. Brother! Thy resolve, then, is thus fixed?

PO. Yea,—and detain me not. For mine it now shall
be to tread yon path, with evil doom and omen from this my
sire and from his Furies; but for you twain, may Zeus make
your path bright, if ye do my wishes when I am dead,—

ἢδ' ὁδόσ L (litura post ἐμοί), F (superscripto μὲν): μὲν habent A, R, L². Pro μὲν, γ' habent B, T, Farn., Vat. (in quo ἐμή pro ἐμοί). 1435 sq. σφῶν δ' εὐδοῖη codd.: σφῶν δ' εὐδοῖη olim Hermann.: σφῶν δ' εἴ διδοῖ Burges.—τάδε εἰ τελεῖτε μοι | θανόντ' codd.: τάδε εἰ θανόντι μοι | τελεῖτε' Lobeck. τελοῖτε, quod L habet, factum est ex τελεῖτε ab S.—με B, Vat., V²: μοι ceteri. Elmsleius in textu τελεῖτε με exhibet, in annot. τελεῖτε μοι defendit.

=κατ' ἀλλήλου, and Eustathius (1547.
29) blamed Menander for imitating that.
If διμοῖν fails to mark mutuality, αὐτοῖν
might be taken of a double suicide.

1426 χρῆται γάρ: 'aye, for he wishes
it': implying that the wish may have
prompted the prophecy. It is hard
to see why interpreters should have
sought to efface this tragic touch by
taking χρῆται as=impers. χρή, or, with
the schol., as=χρηστωδεῖ,—both alike
impossible.

1428 ἐπερθαί: for the irregular order
of words, cp. O. T. 1251 χῶπως μὲν ἐκ
τῶνδε οὐκέτι οἴδε' ἀπόλλυται (n.).

1429 ε. οὐδέ, not even (to begin with);
cp. Her. 3. 39 τῷ γάρ φίλῳ ἔρη χαρεῖ-
σθαι μᾶλλον ἀποδίδοντας τὰ θλαβεῖς η̄ ἀρχῆν
μηδὲ λαβών, 'than if he had not taken
them at all'—φλαῦρος, a euphemism for
κακά: cp. Arist. *Rhet.* 2. 13. 1 (old men
are persuaded) τὰ πλεῖστα φαῦλα εἶναι τῶν
πραγμάτων, 'unsatisfactory.'—So τάνδε
for τὰ χείρω: the defects or weak points
in one's case, the things which threaten
failure: cp. Her. 7. 48 εἰ...ταντῷ φαύεται
ἐνδεέστερα εἶναι τὰ ημέτερα πρήγματα, if
our side seems somewhat weak here.
For the thought, cp. Andoc. or. 3 § 34 φημὶ¹
γάρ...πολέμου μὲν δύτος ἀνδρα στρατηγὸν

τῇ πόλει τε εἴνουν εἰδότα τε δὲ τι πράττοι
λανθάνοντα δεῖν τοὺς πολλοὺς τῶν ἀνθρώ-
πων καὶ ἐξαπατῶντα ἀγενὴ ἐπὶ τοὺς κι-
ῦνοντας.

1433 f. ἔσται μελουσα: cp. 653.—
κακή, dira, ill-omened (like κακὸς δρός),
with τρόπος τοῦδε κ.τ.λ.—τοῦδε 'Ερων: cp.
1299: so Od. II. 280 μητρὸς 'Ερωνες:
Her. 4. 149 'Ἐρινῶν τῶν Λατού τε καὶ
Οἰδιπόδεων. 'His Erinyes' are those
whom his 'Αρά summon: II. 9. 454
πολλὰ κατηράτο στυγερὰς δ' ἐπεκέκλετ'
'Ερωνες: though the Curse and the Fury
are sometimes identified, as Aesch. *Th.*
70 'Αρά τ', 'Ἐρων πατρὸς ή μεγαθενῆς.

1435 f. εὐδοῖη, in contrast with his
own δδός. The conjecture εὐ διδοῖη
(Burges), accepted by some of the best
edd., effaces a natural and pathetic touch.
The ms. σφῶν, if right, might be com-
pared with the dat. after words of show-
ing favour (εἰμενῆς etc.): perhaps also
with the dat. after ἡγεῖσθαι and δδοποεῖν.
But in 1407, where σφῶν is certain, the
MSS. have σφῶν: and the acc. with εὐ-
δοῖην is slightly recommended by the
analogy of δδόνη, δδηγεῖν. Suidas, too,
has εὐδώδεις αἰγατικῆς: though this might
be explained by the post-classical constr.
of εὐδοῖην, which, as in the Septuagint,

- τελεῖτ', ἐπεὶ οὐ μοι ζῶντί γ' αὖθις ἔξετον.
μέθεσθε δ' ἡδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
βλέποντ' ἐσόψεσθ' αὖθις. AN. ὁ τάλαιν' ἔγω.
ΠΟ. μὴ τοί μ' ὀδύρουν. AN. καὶ τίς ἀν σ' ὄρμώμενον
εἰς προῦπτον Αἰδην οὐ καταστένοι, κάσι; 1440
ΠΟ. εἰ χρή, θανοῦμαι. AN. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.
ΠΟ. μὴ πεῖθ' ἀ μὴ δεῖ. AN. δυστάλαινά τάρ' ἔγω,
εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαιμονίῳ
καὶ τῇδε φύναι χάστερα. σφῶν δ' οὖν ἔγω
θεοῖς ἀρώμαι μὴ ποτ' ἀντῆσαι κακῶν. 1445
ἀνάξιαι γὰρ πᾶσιν ἐστε δυστυχεῖν.

κομμός.
στρ. α'. ΧΟ. νέα τάδε νεόθεν ἥλθε μοι

1436 θανόντ': ἐπει οὐ μοι ζῶντί γ' αὖθις ἔξετον codd. (ἐπ' οὐ L, superscripto ει ab S): με ζῶντά γ' I², quod recepp. Elmsleius, Hartung.: idem probans Madvigius hunc versum versui 1409 subicit. θανόντ' ἐπει μ', οὐ ζῶντά γ' αὖθις ἔξετον coniecit Wecklein.—ἐπει οὐτι ζῶντί γ' coniecit Schneidewin.—Dindorfio aliquis spurius videtur esse versus, in locum genuini suppositus: a Sophocle fortasse venerat θανόντι: reliqua verba, quae perierant, interpolator supplevit.—Hermannus post v. 1435 versum excidisse putat, dictumque fuisse tale quid: τάδ' εἰ τελεῖτε μοι, <τιμῆς με πρὸς σφῶν τῆς προστηκούσης τυχεῖν> θανόντα. **1437** χαίρετόν τ' A, R: χαίρετόν

was with acc. In Her. 6. 73 ὁς Κλεομένεις ἐνδιδόθη τὸ... πρῆγμα, Stein reads ὁδόθη: in any case, the dat. there ('for Cleomenes') has no bearing on the question of dat. or acc. here.—In Ar. *Ran.* 1528 εὐδόλιαν ἀγαθήν ἀπάντι παιγνή | ἐς φάος δρυμένῳ δύτε, the noun has its literal sense (referring to the return of Aeschylus to earth): and so prob. in Aesch. fr. 34.

τάδ' εἰ θανόντι μοι | τελεῖτ'. The MSS. have τελεῖτε... | θανόντ'. With Lobeck, I hold the simple transposition to be the true remedy. The τ of the dative could be elided in Homeric Greek; but among the alleged instances in Attic drama there is not one which bears examination. See Appendix.—**ἐπει οὐ**=~, a frequent synizesis, which Soph. has again *Ph.* 446, 948, 1037, fr. 479, 3: so ἔγω οὐτ' O. T. 332 etc.—**εἶτεον**, sc. τελεῖν τι. The sense is:—'if ye will perform these things (*i.e.* the last rites, 1410) for me in my death,—as ye will no more be able (*to do aught*) for me in life.' Since τελεῖν was specially appropriate to ritual (see 503), there is a certain awkwardness in the transition to its general sense (630 etc.) as merely = ὑποργεῖν. But the harshness is at least much less than that

of such zeugmas as Greek idiom permitted (cp. 1357), and does not seem to warrant the view that the verse is spurious. The conjecture οὐ με ζῶντά γ' is improbable.—It has been said that the thought is repeated in οὐ γάρ μ' ἔτι | βλέποντ' ἐσόψεσθ' αὖθις: but the latter is a different statement, and a climax—'Ye will be able to *serve* me no more while I live—nay, ye will no more *see* me alive.'

1437 μεθεσθε, sc. ἐμοῦ: cp. 838.

1439 The change of persons within the verse (**ἀντιλαβή**) marks excitement: cp. 652, 820, 1169.

1439 έ. καὶ τίς: cp. 606.—προῦπτον, since his father has prophesied the end (1385 ff.): cp. on 1414.

1441 έ. μὴ σύ γ', a *caressing* remonstrance: so Eur. *Hec.* 405 (Polyxena to her aged mother) βούλει πεσεῖν πρὸς οὐδας;... μὴ σύ γ', οὐ γάρ δίσιον: *Phoen.* 531 (Iocasta to her son Eteocles) τι τῆς κακλότης δαμάνων ἐφέσαι | φιλογυμας, παῖ; μὴ σύ γ', ἀδικος ή θεός. But μὴ μοι σύ (*Med.* 964) repels.—ά μὴ δεῖ: cp. 73.

1443 έ. ει..στερθῶ, an epic use sometimes admitted by the Attic poets: see on O. T. 198.—ταῦτα δ', 'Nay, these things rest with Fortune, that they should be either thus or otherwise' (that I should die, or

since in my life ye can do them no more.—(*He gently disengages himself from their embrace.*) Now, release me,—and farewell; for nevermore shall ye behold me living.

AN. Woe is me! PO. Mourn not for me. AN. And who would not bewail thee, brother, who thus art hurrying to death foreseen?

PO. If 'tis fate, I must die. AN. Nay, nay,—hear my pleading!

PO. Plead not amiss. AN. Then woe is me, indeed, if I must lose thee! PO. Nay, that rests with Fortune,—that end, or another.—For you twain, at least, I pray the gods that ye never meet with ill; for in all men's eyes ye are unworthy to suffer.

[*Exit, on spectators' left.*

CH. Behold, new ills have newly come, in our hearing, Kommos.
1st strophe.

γ' L, B, F, T, Farn.: χαίρετον nude B, Vat. βλέποντες εἰσόψεσθ' αὐτις R: βλέποντ' ἐσάγεσθ' αὐτις cett. (αὐτις B, T, Vat., Farn.). 1441 πειθοῦ] πειθοῦ L, F. 1444 φύναι] κράνη Meinekius: ἔφεναι Peters.: δούναι Schrwald.: σῆναι Pappageorgius.—σφῶ codd.: σφῶ Elms., quod recepp. edd. rec. plerique. 1445 κακῷ] κακόν ex Triclinii conjectura T, Farn. 1447 sqq. νέα τάδε νέθεν ἥλθε μοι | βαρύποτμα κακά | παρ' ἀλαοῦ ἔνου L et codd. cett., iis exceptis qui παρὰ γ' ἀλαοῦ habent, ex Triclinii conjectura, metro se satisfacere putantis. Ut responderint antistrophici vv. (1463 sq. κτήτος ἄφατος δὲ δόβολος· ἐς δ' ἄκρα), Hermannus νέα inseruit ante βαρύποτμα. Contra J. H. H. Schmidtius

survive). **ταῦτα**, nomin.: **φύναι**, expegeet. infin.: for this δέ in reply (modifying or correcting the last speaker's statement), see on *O.T.* 379. ἐν τῷ δ., dependent on: see on 247.—**φύναι** has been needlessly suspected. Here, with adv., it is merely equivalent to the intrans. **ἔχειν**, as elsewhere in poetry it is sometimes little more than **ἔναι**. *El.* 860 πάσι θυταῖς ἔφη μόρος. Cp. Aesch. *P. V.* 511 οὐ ταῦτα ταύτη μορά πω τελεσφόρος | κράναι πέπρωται. For **κατ...κατ**, instead of ή...ή, cp. 488.

The MS. **σφῶν** is better than **σφῶ**, to which some edd., following Elmsley, have needlessly changed it. ‘*For you two my prayer is—that ye ne'er meet with ills.*’ The contrast between his own case and theirs is thus more impressively marked than it would be by the acc. (‘*my prayer is that you two ne'er meet with ills*’). For the dat. of the person in whose interest the prayer is made, cp. *O.T.* 269, *Ph.* 1019, *Ai.* 392. For **δρῶμαι** in a good sense cp. *Tr.* 48, *Ai.* 509, *Il.* 9. 240, Her. I. 132 (έωντά...ἀράσθαι σύαθαι).

1446 πᾶσι, ethic dat., ‘in the sight of all’: *O.T.* 40 κράτιστον πᾶσιν Οἰδίπου

κάρα. Ar. *Av.* 445 πᾶσι νικᾶν τοῖς κριταῖς | καὶ τοῖς θεαταῖς πᾶσι.

1447—1499 Kommos. 1st strophe 1447—1456 = 1st antistr. 1462—1471: 2nd str. 1477—1485 = 2nd antistr. 1491—1499. Each strophe is separated from the next by five trimeters, spoken by Oed. and Ant. At the close of the 2nd anti-strophe Theseus enters, and he also has five trimeters. See Metrical Analysis.

The dramatic purpose is to divide the two great scenes of the fourth *έπεισόδιον* (1249—1555). Sophocles here shows himself a master of stage-effect in the highest sense. This momentary pause in the action gives a wonderful impressiveness to the sudden signal from heaven (1456).

1447 ff. νέα τάδε...κτυχάνει. Two views are admissible: I prefer that which is here placed first. (1) ήλθε μοι = ‘I have seen come,’ not, ‘have come on me,’ μοι being ethic dative (81). The Chorus alludes to the doom pronounced on Polyneices and his brother. ‘Here are new ills which I have seen come from the blind stranger,—unless, perchance, Fate is finding fulfilment.’ Oedipus has often spoken of the fate which pursues his race (964 etc.),

2 κακὰ βαρύποτμα παρ' ἀλαοῦ ξένου,

3 εἴ τι μοῖρα μὴ κιγχάνει.

1450

4 ματᾶν γάρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.

5 ὄρᾳ ὄρᾳ ταῦτ' ἀεὶ χρόνος, στρέφων μὲν ἔτερα,

6 τὰ δὲ παρ' ἥμαρ αὖθις αἰξῶν ἄνω.

1455

7 ἔκτυπεν αἰθήρ, ὃ Ζεῦ.

OI. ὁ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,

τὸν πάντ' ἄριστον δένρο Θησέα πόροι;

AN. πάτερ, τί δ' ἐστὶ τάξιωμ' ἐφ' ὃ καλεῖς;

hic nihil addit (*βαρύποτμα post κακὰ collocans*), illic autem delet δδε. 1450 κιγχάνη L, factum ex *τυρχάνη* vel a pr. m., vel, ut magis credo, a primo correctore (S): *κιγχάνη* B, T, F, Farn., Vat.: *κιγχάνει* A, R, L²: *κιγχάνει* Hermann.: *κιγχάνη* Wecklein. 1451 *μάτην* codd.: *ματᾶν* Heimsoeth.: idem coniecit Blaydes. 1453 ὄρᾳ ὄρᾳ codd.: ὄρᾳ δ', ὄρᾳ Bergk.—ταῦτ'] πάντ' Dindorf. 1454 ἐπει μὲν ἔτερα codd. (*ἔτερα* ex *ἔτερα* L aliique). Pro ἐπει, coniecit *στρέφων* Hartung.: *ἐπέχων*

and the Chorus correct their first phrase by surmising that haply this fate, not Oedipus, is the real agent of the doom on the brothers. The schol. took ήλθε μοι as a foreboding of the Chorus that they might be *involved* in these alien ills: but μοι seems merely to express sympathy.

(z) Others suppose that a low rumbling of thunder was heard immediately after the exit of Polyneices, and that ἔκτυπεν αἰθήρ in 1456 merely marks the first *loud* sound. νέα τάδε...κακά are then the evils which the Chorus forebode from the *incipient* thunder: ήλθε μοι=‘have come upon me.’ εἴ τι μοῖρα μὴ κιγχάνει is then taken either as before, or thus:—‘if haply his end is not coming upon him.’ To this view we may object:—(a) It is much more natural to suppose that the *beginning* of the thunder is denoted by ἔκτυπεν. Each step in the *crescendo* of the thunder is marked by words of the Chorus: a second, and louder, peal comes at 1462, a third at 1476. The whole effect of the passage depends on the moralising of the Chorus (1451 ff.) being interrupted by the sudden crash at 1456. (b) After the exit of Polyneices, we naturally expect from the Chorus some comment on the father’s curse and the son’s doom. (c) If νέα κακά meant ‘new ills’ brought *on the Chorus* by Oed., the language would rather imply that they had suffered something else from him before,—which is not the case.

νέθεν strengthens νέα, and might mean, ‘from a new occasion’ (the visit of Polyneices); but it seems more probable that the poet used it merely in the sense of ‘newly’ (lit., ‘from a recent moment’); schol. νεωτὶ. For the form cp. II. 7. 97 λάβη τάδε γ' ἕσσεται αἰνόθεν αἰνῶς, ‘with horrors of horrors’: *ib.* 39 οἴσθεν *οἶος*, ‘singly and alone.’—εἴ τι μοῖρα μὴ κιγχάνει: for τι=‘perchance,’ cp. O. T. 124 (n.): the formula εἴ τι μῆ is used in noticing an alternative which occurs to one as an afterthought, *ib.* 969.—κιγχάνει ‘is overtaking’ (its victims), the acc. being understood, as II. 17. 671 πᾶσιν γάρ ἐπίστατο μελίχοις εἴναι | ίώδες ἔων· νῦν αὖ θάνατος καὶ μοῖρα κιγχάνει. (The full constr., 22. 303 νῦν αὐτέ με μοῖρα κιγχάνει.) So II. 451 φθῆ σε τέλος θανάτου κιγχήμενον. Wecklein (who reads κιγχάνη) understands, ‘unless fate prevent them’ (*τὰ κακά*),—as if it were a hope that the curse on the brothers might not be fulfilled. This surely strains the sense of the verb.

1451 f. ματᾶν. The MS. *μάτην* seems plainly corrupt. The sense is: ‘for I cannot say that any decree of deities *is in vain*: i.e. μάτην must stand for μάταον εἴναι. Isocr. or. 4 § 5 has δοτερή μάτην εἴναι τὸ μεμήσθαι περι τούτων (=μάταον): but that does not justify the use of the adv. *alone* here. Nor can it go with φράσαι. For ματᾶν cp. Aesch. *Eum.* 142 ίδωμεθ' εἴ τι τοῦδε φρούμον ματᾶ, ‘is in vain.’—δέκωμα prop., ‘what one thinks right’;

from the sightless stranger,—ills fraught with a heavy doom ; unless, perchance, Fate is finding its goal. For 'tis not mine to say that a decree of Heaven is ever vain : watchful, aye watchful of those decrees is Time, overthrowing some fortunes, and on the morrow lifting others, again, to honour.—Hark that sound in the sky !—Zeus defend us !

[*Thunder is heard.*

OE. My children, my children ! If there be any man to send, would that some one would fetch hither the peerless Theseus !

AN. And what, father, is the aim of thy summons ?

Wecklein.: ἐφεις Meinekius. **1455** τάδε πήματ' αὐθις αἰξων ἄνω codd. Pro τάδε πήματ' scriptum est τάδ' ἐπ' ἡμαρ' in B et Vat. Cum in schol. legatur, πολλὰ μὲν αἰξων παρ' ἡμαρ, Canterus pro τάδε πήματ' restituit τὰ δὲ παρ' ἡμαρ.

here, ‘decree,’ ‘ordinance’; in 1459 ‘request.’ Cp. Dem. *De Cor.* § 210 τὰ τῶν προγόνων ἀξιώματα, their political maxims.—φράσαι : cp. Aesch. *Ch.* 591 πτανά τε καὶ πεδύβαμον· διὸ ἀνεμοέντων | αἰγύδων φράσαι κότον.—These words are a comment on the last. Perchance it is Fate that is being fulfilled; *for* a heaven-appointed fate *never fails* of fulfilment.

1453 ε. ὥρᾳ. The hiatus is easily avoided by δ (Bergk), but, though somewhat harsh, is excused by the slight pause. ταῦτ' = ἀξιώματα δαιμόνων. With στρέψων (for the corrupt ἐπέτι), the sense is :—Watchful, even watchful of these divine decrees is Time,—overthrowing some fortunes, and the next day, again, exalting others on high.’ ὥρᾳ, as *Ph.* 843 τάδε μὲν θέδε δύτερα, ‘will look to’ this. Time is the vigilant minister of Fate. The mighty are humbled (as the Labdacidae have been); the lowly, again, are exalted. The last words contain an unconscious hint that the sufferings of Oedipus are well-nigh finished, and that honour is coming to him. At that instant, the thunder is heard.

The ms. words ἐπει μὲν ἔτερα...ἄνω are thus paraphrased by the schol. : πολλὰ δὲ ἐπει μὲν αἰξων παρ' ἡμαρ, πολλὰ δὲ εἰς τὸ ἔμπαλιν τρέπων. This makes it certain that, instead of ἐπει, the schol. had some participle, as the form of the sentence plainly requires. For στρέψων cp. Eur. fr. 540 φεῦ, τὰ τῶν εὐδαιμονούντων ὡς τάχα στρέφει θεός. Soph. *Tyr.* 116 τὸν Καδμογενῆ | στρέφει, τὸ δ' αἴξει βιότουν | πολύπονον, the troubles of his life now bring reverse, now glory, to Heracles. This was a poetical use of στρέψων, which the

schol.’s words εἰς τὸ ἔμπαλιν τρέπων were meant to explain. τρέπω itself was not used alone as = ἀνατρέπω, though often in phrases with that sense : cp. the frag. of a satyric drama (Aesch. fr. 304)—of a domesticated pig—ἢ πολλά γ' ἐν δόμοισιν εἴργασται κακά, | δονούσα καὶ τρέποντα τύρβ' ἄνω κάτω. Wecklein’s ἐπέχων (‘checking,’ ‘arresting’) would agree more closely with the metre of the antistrophe as given by the MSS. (see on 1469). But στρέψων requires only the slightest change there, and is metrically preferable on other grounds (see Metrical Analysis): it is also a better contrast to αἴξων.—The ms. ἐπει μὲν is untranslatable. It has been explained as (1) ‘sometimes’ = ὅτε μέν : (2) by an ellipse of a verb, as ἔδωκεν (Hermann). Neither is possible.

1456 ἔκτυπτεν, the epic aor., only here in Attic: elsewhere ἔκτυπησα.

1457 ε. τῶς δν: cp. on 1100. εἰ τις ἔντοπος,—other, that is, than the Chorus: some one who could be sent on the errand. Cp. 70, 297. δεῦρο...πόροι, cause him to come hither. πορεύειν, to give, is never found as = πορείειν, to make to come (1476): and here the phrase is strictly a compressed one, ‘enable me to speak to him, (by bringing him) hither.’ But the associations of πόρος and πορείειν have doubtless influenced it. The senses of πορεύειν and πορείειν are combined in πορέψειν.—Cp. Pind. *Pyth.* 3. 45 καὶ ράννιν Μάργην φέρων πόρει Κενταύρῳ διδάξαι (“gave,” with the like notion as here of bringing to).—πάντι, adv. : *Ai.* 911 διάντα κωφός: *O. T.* 475 n.

1459 τι δ', after the voc. : cp. 507.—ταξίωμ': see on 1451.

ΟΙ. Διὸς πτερωτός ἥδε μ' αὐτίκ' ἀξεῖται
βροντὴ πρὸς Ἀιδην. ἀλλὰ πέμψαθ' ὡς τάχος. 1460

ἀντ. α'. ΧΟ. μέγας, ἵδε, μάλ' ὅδ' ἐρείπεται
2 κτύπος ἄφατος διόβολος· ἐσ δ' ἄκραν
3 δεῖμ' ὑπῆλθε κρατὸς φόβαν. 1465
4 ἐπτηξα θυμόν· οὐρανία γὰρ ἀστραπὴ φλέγει πάλιν.
5 τί μὰν ἀφήσει τέλος; δέδοικα δ· οὐ γὰρ ἄλιον
6 ἀφορμῇ ποτ' οὐδὲ ἀνευ ρυμφορᾶς. 1470
7 ὦ μέγας αἰθήρ, ὦ Ζεῦ.

ΟΙ. ὦ παῖδες, ἥκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
βίον τελευτή, κούκέτ' ἔστ' ἀποστροφή.

ΑΝ. πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;

1462 ἵδε μάλα μέγας ἐρίπεται (sic) | κτύπος ἄφατος ὅδε | διόβολος ἐσ δ' ἄκραν | L. Verba μάλα μέγας scripta sunt (ab S?) in litura quinque fere litterarum. Prima manus fortasse scripserat μέγασ, omissis μάλα: et sic Hartung., in v. strophicō 1447 omittens νέα. Nauckius κτύπος δόδε μέγας ἐρίπεται | διόβολος ἄφατος· ἐσ δ' ἄκραν = νέα τάδε νεόθεν ἥλιθεν | βαρύποτμα παρ' ἀλαοῦ ρύνουν (omisso κακά). Hermannus pro ὅδε διόβολος scripsit ὅδε γε διόβολος ('duplex fragor'). Ordinem verborum correxi: vid. infra. **1466** οὐρανία codd.: οὐρά coniecit Elms.: οὐρανοῦ Bothius: αὐρά Meinekius: ἄργια Wecklein.: δυμβάτη Bergk. **1468** ἀφῆσ L pr. m. (ἀφ' ἥσ S, superscripto ἀφῆσει): ἀφῆ-

1460 ε. πτερωτός: Verg. *Aen.* 5. 319
et ventis et fulminis ocior alis. ἀξεῖται: the fut. midd. here merely=ἀξεῖται, for 'cause me to be led' would be strained. In *Od.* 21. 322 οὐ τί σε τόνδ' ἀξεῖσθαι διόβειν ('wed thee'), the midd. has its proper special force: cp. *ib.* 214. In Eur. *Hipp.* 625 it is doubtful. In Aesch. *Ag.* 1632 etc. it is passive.

1462 ε. While the ms. words *ἵδε μάλα μέγας ἐρίπεται* correspond with the first verse of the strophe (1447), the second verse here exceeds its strophic counterpart by ~. Hermann supplied νέα in the strophe: Heinrich Schmidt omits ὕδε here. We need not do either. The erasure in L at μάλα μέγας shows that some disturbance had occurred; and this may have concerned the order of words. If we write μέγας, ἵδε, μάλ' ὅδ' ἐρείπεται | κτύπος ἄφατος διόβολος, we get an exact correspondence, without either adding to the strophe or taking from the antistrophe. *ἐρείπεται*, *ruin*; the very sky seems to come down with the crash: so Valerius Flaccus 8. 334 *ruina poli* of thunder.—

κτύπος...διόβολος, the noise of a bolt hurled by Zeus: cp. on *γιοι αὐχημα...εἴπιπον*.—ἄκραν, the tips, not the roots: cp. 1624.

1466 ἐπτηξα, aor. referring to a moment just past, where we should ordinarily use the pres.: *Ai.* 693 ἔφριξ ἔρωτι. Cp. O. T. 337 n. θυμόν, acc. of part affected.

οὐρανία: schol. ἀντὶ τοῦ ταχεῖα. This seems to be merely a marginal note by the 'diorthotes' of L, not one of the ancient scholia which he copied into the ms.: and I doubt whether it points to a different reading. Rather, probably, it means that the writer took οὐρανία as = 'rushing from the sky.' Heinrich Schmidt defends οὐρανία as ~ ~: others deny that such a synthesis is possible. But in Aesch. *Th.* 288 *καρδλας* answers metrically to ἔχθροις (305); in his *Suppl.* 71 *καρδλαν*=the last two syllables of στρυγοῦντες (80); and *ib.* 799 *καρδλας*=the first two of γαύδοχε (816). Dindorf cuts the knot in all these places by adopting κάρχα, an Aeolic form mentioned in

O.E. This winged thunder of Zeus will lead me anon to Hades: nay, send, and tarry not. [A second peal is heard.]

CH. Hark! With louder noise it crashes down, unutterable, hurled by Zeus! The hair of my head stands up for fear, my soul is sore dismayed; for again the lightning flashes in the sky. Oh, to what event will it give birth? I am afraid, for never in vain doth it rush forth, or without grave issue. O thou dread sky! O Zeus!

O.E. Daughters, his destined end hath come upon your sire; he can turn his face from it no more.

AN. How knowest thou? What sign hath told thee this?

σει cett.—*βέλος* coni. Abreschius.—*τι μάν,* *τι φήσω τέλος* olim Nauck.: *τι μάν ἀθρήσω τέλος* F. G. Schmidt.: *τι μάν καθέξει τέλος* Wecklein. **1469** δέδεια τόδ' L: δέδια τόδ' cett. plerique: δέδια δ' T, Farn.: δέδουκα δ' Nauck. **1470** ἀφορμᾶ L pr. m.: i addidit S, qui idem (ut videtur) v. l. ἀφορμᾶ indicavit, superscripto ε.—οὐκ ἀνευ codd.: οὐδὲ ἀνευ Heath. **1472** τῷδ' ἐπ' ἀνδρὶ codd.: τῷδε τάνδρι coniecit Elmsleius. **1474** Hunc versum et v. 1488 Choro tribuant codd., Antigoneae Turnebus in appendice.—πῶς οἰσθα; τῷ δὲ συμβαλῶν ἔχεις; L (omissio τοῦτο), F: τοῦτο post τῷ δὲ inserunt A, R, L²; post οἰσθα B, T, Vat., Farn. (sic Blaydes.): Dindorfius, omisso

Etym. M. 407. 21,—surely a most improbable remedy. It is more reasonable to infer that so easy a synesis as that of *ια* was sometimes allowed in the lyrics of Attic drama. Elmsley's *οἱρά* (suggested by the schol.'s *ταχεία*) is unsuitable here. From Hesych. *ἄργιος* λευκός, *ταχύς*, Wecklein suggests *ἄργια*, comparing the Homeric *ἄργητα κεραυνόν*. If any change were needed, I should prefer *οὐρανῷ*.

1468 *τι...ἀφήσει τέλος*; 'what end (event) will (the lightning) bring forth?' For *ἀφέναι* as='to emit, 'produce from one's self,' cp. Arist. *Hist. An.* 6. 14 *ἀφάσαι τὸ κύημα,...τῆς θηλελας ἀφείσης τὸ ψόν*. This use, which was common, suggests how the word might be figuratively said of the storm *giving birth* to some disastrous issue. We need not, then, seek a correction (as *ἐφήσει* or *ἐφήξει*). *μάν*, 'verily,' here nearly=an exclamation, such as 'ah!' Cp. on 182.

1469 L has *δέδεια τόδ'*, which might easily have grown out of *δέδουκα δ'* (Nauck). The latter is recommended by metre, giving an exact correspondence if in 1454 we read *στρέψων*: cp. on 1453 f. With *δέδεια τόδ'* it is necessary to suppose a very improbable resolution of -into -: see Metrical Analysis.

1470 f. *ἀφορμᾶ*, sc. *ἡ ἀστραπή*, 'rushes

forth' (from the sky),—better here than the *v. l. ἀφορμᾶ*. *ξυμφορᾶς*, not definitely 'misfortune,' but rather, more generally, 'grave issue.' The thought is merely that something momentous always follows such storm. Cp. *O.T.* 44 *τὰς ξυμφορᾶς...τῶν βουλευμάτων*, the issues or effects of counsels.

1471 ὁ μέγας αἰθήρ is a cry, rather than an address like ὁ Ζεύς: yet in Aesch. *P.V.* 88, in a direct address, we have ὁ δῖος αἰθήρ, followed by the voc. *παμμῆτρό τε γῆ*.

1472 *τίκει τῷδ' ἐπ' ἀνδρὶ*. We may render the prep. 'upon' me, but properly it is rather 'against' me;—the doom, from which there is no *ἀποστροφή*, advances to take him. Cp. *O.T.* 509 *ἐπ' αὐτῷ πτερόεσσ' ἥλε κόρα*. (Not, 'in my case,' as *ib.* 829.) The conjecture *τῷδε τάνδρι* is needless, and impairs the solemnity of the words.

1474 *συμβαλῶν ἔχεις* (cp. 817, 1140), hast inferred, a freq. sense of the act. in Attic: Her. in this sense prefers the midd. As ὁ *παῖδες* (1472) evidently means the daughters, this *v.* is rightly given to Antigone; but her question reminds us that she, and she only, had heard Oed. speak of the signs which should announce his end (95).

ΟΙ. καλῶς κάτοιδ· ἀλλ' ὡς τάχιστά μοι μολὼν
ἀνακτα χώρας τῆσδε τις πορευσάτω. 1475

στρ. β'. ΧΟ. ἔα, ἵδον μάλ' αὐθις ἀμφίσταται
2 διαπρύσιος ὅτοβος.

3 Ἰλαος, ὁ δαίμων, Ἰλαος, εἴ τι γὰ
4 ματέρι τυγχάνεις ἀφεγγὲς φέρων.
5 ἐναισίον δὲ σοῦ τύχοιμι, μηδὲ ἄλαστον ἄνδρ' ἵδων
6 ἀκερδῆ χάριν μετάσχοιμί πως:
7 Ζεῦ ἄνα, σοὶ φωνῶ.

ΟΙ. ἀρ' ἐγγὺς ἀνίρ; ἀρ' ἔτ' ἐμψύχου, τέκνα,
κιχήσεται μου καὶ κατορθοῦντος φρένα;
ΑΝ. τί δ' ἀν θέλοις τὸ πιστὸν ἐμψύναι φρενί;

τοῦτο, post ἔχεις addidit πάτερ. 1477 ἔα duplicit codd.: alterum ἔα delet J. H. H. Schmidt., Bothium et Seidlerum secutus. 1479 sq. Ἰλαος, ὁ δαίμων, Ἰλαος L: ὁ δαίμον cett. plerique: ὁ δαίμων, superscr. o, R. 1481 ἀφεγγὲς A, L²: ἀφεγγὲς

1475 μοι, ethic dat., 'I pray you':
cp. O. T. 1512 τοῦτ' εὐχεσθε μοι, 'I would
have this to be your prayer.'

1477 οἱ. ἔα is the cry of one startled by
a sight or sound (Aesch. *P.V.* 298 ἔα· τι
χρῆμα λεῖσσω);: only here in Soph.—
μᾶλλ' αὖθις, 'again, and loudly': *El.* 1410
ἰδού μᾶλλ' αὖθις τις.—ἀμφίστατατ, be-
cause the peals of thunder, now at their
loudest, seem to be around them on every
side. Cp. *Od.* 6. 122 ὥστε μὲ κουράων
ἀμφήλυθε θῆλυς ἀντή: so περὶ...θλυψίᾳ |
φόρμαγγος (17. 261). ἀσημα περιβαλλει
βοῦς (*Ant.* 1209): but the phrase here is
more vigorous, suggesting the image of a
threatening foe.—διαπρύσιος, as with
κελαδος, Eur. *Hel.* 1308; δλανγα, *Hom. Hymn.* 4. 19: in Homer only as adv.,
ἥστεν δὲ διαπρύσιον (*Il.* 8. 227): properly,
'going through' the ear, 'piercing,' like
τορός, διατόρος.

1480 οἱ. Ἰλαος (sc. Ίσθι), as usually in
Homer, etc., though Ἰλαος also occurs (as
Il. 1. 583, *Hymn.* 5. 204, Hes. *Op.* 340,
Aesch. *Eum.* 1040).—For ὁ δαίμων cp.
on 185.

1481 οἱ. γὰ ματέρι, Attica: cp. 707
ματρότολει τάδε. Plat. *Rep.* 414 δεῖ ὡς
περὶ μητρὸς καὶ τροφοῦ τῆς χώρας ἐν γῇ εἰσι
βουλεύεσθαι.—ἀφεγγὲς, gloomy as the
thunder-cloud.

1483 σοῦ τύχοιμι is a certain correc-
tion. With ἐναισίῳ (or -οι)...συντίχοιμι
we must still understand σοι (or σοῦ); for
the version, 'may I meet with a righteous
man,' gives a sense which is intolerably
weak here.

ἄλαστον ἄνδρ', Oedipus. With Homer,
this adj. is always the epithet of πένθος
or ἄχος, except in *Il.* 22. 261 (Achilles),
"Ἐκτορ, μὴ μοι, ἄλαστε, συνημοσύνα
χάρενε, 'Wretch, prate not to me of
covenants,'—usu. taken as 'thou whom
I cannot forget (or forgive),' though others
render 'madman' (as if connecting the
word with the rt. of ἄλω). It is simplest
to suppose that the epithet of the act
(537, 1672) is transferred to the agent,—
the doer of ἄλαστα being called ἄλασ-
τος in the general sense of 'wretch,' 'ac-
cursed one.'—Ιδάνη, since, in the old Greek
belief, even casual association with a
polluted man was perilous: Antiph. or.
5 82 πολλοὶ ηδη ἄνθρωποι μὴ καθαροὶ^{χείρας} η δλο τι μάσμα ἔχοντες συνεισ-
βάντες εἰς τὸ πλοῖον συναπάλεσαν μετὰ
τῆς αὐτῶν ψυχῆς τοὺς δύτας διακευμένους
τὰ πρὸς τοὺς θεούς. Cp. Aesch. *Th.* 597ff.,
Eur. *El.* 1354, Xen. *Cyr.* 8. 1. 25,
Hor. *Carm.* 3. 2. 26.

1484 ἀκερδῆ χάριν μετάσχ., have
for my portion an unprofitable recom-

OE. I know it well.—But let some one go, I pray you, with all speed, and bring hither the lord of this realm. [Another peal.

CH. Ha! Listen! Once again that piercing thunder-voice ^{2nd} besets mine ear! Be merciful, O thou god, be merciful, if thou art bringing aught of gloom for the land our mother! Gracious may I find thee, nor, because I have looked on a man accurst, have some meed, not of blessing, for my portion! O Zeus our lord, to thee I cry!

OE. Is the man near? Will he find me still alive, children, and master of my mind?

AN. And what is the pledge which thou wouldest have fixed in thy mind?

L cum codd. plerisque. **1482** ἐναισιώ T, Farn.: ἐν αἰσιώ δὲ συντύχοι μοι Vat.: ἐναισιον δὲ συντύχοιμι cett.: σοῦ τίχοιμι Cobet. **1483** ἐμφύναι φρενί codd.: ἐμφύ-σαι φρενί Hermann.: ἐμφύναι ξένῳ Wunder.: Nauckius, ἐμφήναι scribens, pro φρενὶ coniecit φλώ vel φράσον.

pense (in return for the sympathy shown to Oed.); cp. Aesch. *P.V.* 544 ἀχαρίς χάρις ('a thankless favour'), Soph. *AI.* 665 ἄδωρα δῶρα, Pind. *Ol.* 1. 54 ἀκέρ-δεια=disaster (with a similar euphemism).—In the verb, μετά here = 'along with Oedipus,' 'as my share in his curse': χάριν is acc., not gen., because it denotes the share, not the thing shared. μετέχω takes (1) gen. of thing shared, (2) acc. of share, (3) dat. of partner: but when (3) is present, (2) is us. absent, unless equality is affirmed or denied, as Xen. *Cyr.* 7. 2. 28 εὐφροσυνώ πασῶν ἐμοὶ τὸ ἵνα μετέχει. *Hiero* 2. 7 τούτον (τοῦ κακοῦ) πλεῖστον μέρος οἱ τύρannoι μετέχουν. In Ar. *Pl.* 1144 οὐ γὰρ μετέχεις τὰς ἵνας πληγάς ἐστι, the dat. depends on ἵνας, not on the verb: 'you did not get for your share the same number of blows as I.' (Cp. Dein. or. 1 § 54 τὸ πέμπτον μέρος οὐ μετείληφε τῶν ψῆφων.) The peculiarity here is only in the use of the acc. *alone*, without a gen. (as τῆς ἀρᾶς).

1487 κιχήσεται with gen., on the analogy of τυγχάνειν. Elsewhere κιχάνω always governs acc. We might take ἐμψύχου...μον (sc. δύτος, cp. 83) καὶ κατορθοῦντος as gen. absol., but this is less probable.—κατορθοῦντος intrans., φρένα acc. of respect: cp. ἐξ ὅρθῆς φρενός, *O.T.* 528. The intrans. κατορθώ usu. = 'to succeed' (Thuc. 6. 12 ἡ κατορθώ-

σαντας,...ἡ πταισαντας), but also 'to be right or correct' as Plat. *Legg.* 654 C ὁς ἀν τῇ μὲν φωνῇ καὶ τῷ σώματι μη πάνω δωτὸς γέ κατορθοῦν (in song and dance). The transitive κατορθώ = 'to bring anything to a successful end' (though, in such cases, the acc. might often be one of respect, and the verb intrans.), or 'to make one successful' (*El.* 416).

1488 ἐμφύναι φρενί. Schol.: τι τὸ πιστὸν θέλεις ἐμβαλεῖν τὴν φρενὶ ἐκείνου, τῇ τοῦ Θησέως δηλοντεῖ; αὐτὶ τοῖς, τι βούλει πιθανὸν ἀνακοινώσασθαι τῷ Θησεῖ; This proves that φρενί is at least as old as the ancient scholia in L, and also that the schol. had either ἐμφύναι, or, as Herm. infers from ἐμβαλεῖν, ἐμφύσαι. Many recent critics have held that φρενί has come in from 1487. So far as the mere repetition is an argument, we must be cautious in applying it: cp. 70 f., and n. on 554. The sense must be either:—'And what is the pledge which thou wouldest have fixed (1) in his mind?'—i.e. 'What is it that thou wouldest tell him in confidence, under his pledge of secrecy?'—or else (2) 'in thy mind?'—i.e. 'what promise wouldest thou obtain from him before death?' Here (2) suits the language slightly better than (1), since the φρῆν is then the same in both vv. It is, of course, possible that Soph. wrote ἐμφήναι ξένῳ, or the like: but the vulgate is at least defensible.

ΟΙ. ἀνθ' ὅν ἔπασχον εὖ, τελεσφόρον χάριν
δοῦναι σφιν, ηὐπερ τυγχάνων ὑπεσχόμην.

1490

ἀντ. β'. ΧΟ. ἵω ἵω, παῖ, βᾶθι, βᾶθ', εἴτ' ἄκρα

2 περὶ γύαλ' ἐναλίω

3 Ποσειδωνίω θεῷ τυγχάνεις

4 βούθυτον ἔστιαν ἀγίζων, ἵκοῦ.

1495

5 οἱ γὰρ ξένοι σε καὶ πόλισμα καὶ φίλους ἔπαξιοι

6 δικαίαν χάριν παρασχέν παθών.

7 <σπεῦσον,> ἀϊσσ', ὥναξ.

ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸς ἡχεῖται κτύπος,
σαφῆς μὲν ἀστῶν, ἐμφανῆς δὲ τοῦ ξένου;
μή τις Διὸς κεραυνός, η̄ τις ὁμβρία

1500

1490 τυγχάνων] ἐμφανεῖν coni. Wecklein., ἀρτίωs Blaydes. **1491 sqq.** ἵω semel codd.: alterum ἵω addidit Hermann. Versus graviter corruptos sic exhibet L: —ἵω παῖ | βᾶθι βᾶθ' εἴτ' ἄκραν | ἐπέγναλον (hic relictum est litterarum fere octo spatium; nihil erasmus est) ἐναλίω | ποσειδωνίω θεῷ τυγχάνειο | βούθυτον ἔστιαν ἀγίζων ἵκον | Omnes codd. εἴτ' ἄκραν, excepto Vat., qui ἐπ' ἄκραν habet: omnes vel ἐπέγναλον vel ἐπὶ γύαλον. In ποσειδωνίωi consentiunt cum L plerique: sed R ποσειδωνίω, Vat. ποσειδωνίω. In L super ἀγίζων scriptum est ἀγίζων ab S:

1489 f. For the pause in sense after εὖ, cp. 52, 288, 610, El. 1036, Aesch. *Eum.* 87.—τελεσφόρον χάριν, a requital (1484) fraught with fulfilment (of my promise).

σφιν is most naturally taken here, with the schol., as=ἄντῳ, seeing that vv. 1486 f. refer to Theseus alone; though it is tenable as=ἄντοι, i.e. Theseus and his people. The evidence for σφιν as dat. sing. is slender; but in Hom. *Hymn.* 19. 19 σὺν δέ σφι ought to mean σὺν Ηαρί, and in *Hymn.* 30. 9 we have βρίθει μέν σφιν δρουρα φερέσθιος, ηδὲ κατ' ἀγρούς | κτήνεσιν εὐθηνέ, οἰκος δ' ἐμπίπλαται ἐσθλῶν, where σφιν should refer to δ' δόλβιοι shortly before, and the subject to εὐθηνεῖ seems clearly to be *the man*, not δρουρα. As to Aesch. *Pers.* 759, it is a case exactly parallel with ours here: i.e. σφιν would most naturally refer to Xerxes alone, but might refer to Xerxes and his advisers (*τοὺς προτρεψαμένους* schol.). In Pind. *Pyth.* 9. 116, again, σφιν might mean Antaeus and his family. Lycophron 1142 seems to have meant σφι for αὐτῷ, as the schol. thought. On the whole, it appears unsafe to deny that poetry sometimes admitted the use.

τυγχάνων=ὅτε ἐτύγχανον (διν ἤτησα), cp. 579 ff. The absol. use is made easier by ἀνθ' διν ἔπασχον εὖ.

1491—1495 εἴτ' ἄκρα...ίκοῦ. On this corrupt passage, see Appendix. Reading ἄκρα | περὶ γύαλ' for ἄκραν | ἐπὶ γύαλον, I take the sense to be: 'or if' (εἴτ'), in the furthest recesses of the glade, for the honour of the Poseidonian sea-god, thou art hallowing his altar with sacrifice, (yet) come.' The precinct of Poseidon at Colonus was large enough for an ecclesia to be held within it (Thuc. 8. 67). It included the ἀλτος and νάos mentioned by Paus. 1. 30 § 4. (See Introd.) The word γύαλον, 'a hollow,' was oft. used in the plur. of hollow ground, valleys, or dells: cp. Aesch. *Supp.* 550 Λύδια τ' ἄγ γύαλα | καὶ δέ δῶν Κλίκων. It would apply to the depressions between the gentle eminences of this στερνούχου χθονός (691),—as e.g. between the two neighbouring knolls at Colonus (cp. 1600). ἄκρα περὶ γύαλα means that the altar of Poseidon is in the part of the large τέμενος furthest from the Chorus. When Theseus left the scene (1210), his purpose was to send the suppliant Polyneices from this same altar to Oedipus (cp. 1349). The Chorus surmise that Theseus may have stayed at the altar to complete his interrupted sacrifice (888).

In 1491 εἴτ' should perh. be ἀγγ., but is intelligible if we suppose the thought

ΟΕ. In return for his benefits, I would duly give him the requital promised when I received them.

CH. What ho, my son, hither, come hither! Or if in ^{2nd anti-}strope.
the glade's inmost recess, for the honour of the sea-god Poseidon, thou art hallowing his altar with sacrifice,—come thence! Worthy art thou in the stranger's sight, worthy are thy city and thy folk, that he should render a just recompense for benefits. Haste, come quickly, O king!

Enter THESEUS, on spectators' right.

TH. Wherefore once more rings forth a summons from you all,—from my people as clearly as from our guest? Can a thunderbolt from Zeus be the cause, or rushing

ἀγλαῖων F: ἀγλίσων A, R, L²: αγλίσων B, T, Vat., Farn.—Vide annot. infra. **1498** παθῶν] παθῶν L, ut codd. plerique. **1499** ἀστ' ὁ 'ναξ̄ codd. Desideratur choreus ut respondeat v. 1485 Ζεῦ ἄνα, σολ φωνῶ. Supplevit igitur σπεισόντος ante ἀστ' Triclinius (ut est in T, Farn.); ἀστον Engelmann. Aliam viam ingressus ἀστέ ννν, ἀστ' Gleditschius. Pro παθῶν ἀστ' Blaydesius ἀνθ' ὁν ἐπαθεὶ ἀστ'. **1500** κονδὸς F. G. Schmidt., qui v. 1501 delendum censem.—ἡγείται B, T, Vat., Farn.: οἰχεῖται R: ἡχεῖται cett. **1501** αὐτῶν codd.: ἀστῶν Reiskius.

to be,—Come (if thou art near, and at leisure),—*or if* thou art sacrificing, nevertheless quit the altar, and come.—**βούθυτον** proleptic with ἀγλίσων; to sacrifice on the altar *is to* ‘hallow’ it. Cp. Ar. *Av.* 1232 μηλοσφαγεῖ τε βουθύτοις ἐπ' ἐσχάρους | κνισᾶν τ' ἀγνύει. —**ἐστλαν**= βωμόν (888, 1158): Aesch. *Th.* 275 μῆλουσιν αιμάσσοντας ἐστλας θεῶν. —**Ποσειδώνικ** θεῷ=Ποσειδῶνι, not really like ὁ Βακχεῖος θεός (*O. T.* 1105), ‘the god of Βάκχοι’ (cp. 678), but somewhat similar to the Homeric βῆν ‘Ηρακληῖη’, etc. Perhaps **Ποσειδώνιαν** (with ἐστλαν): cp. Pind. *N.* 6. 46 Ποσειδῶνιον ἀν τέμενος.

1496 ἔπαξιος: lit. ‘he deems thee, thy city, and thy friends *worthy* (of a recompense),—*that he should make a due return*, after receiving benefits.’ The constr. is of the same class as χρήσω στόματος (instead of στόμα) προσπτίξασθαι (*Eur. Med.* 1399), i.e. the inf. is added expletively, outside of the construction with the principal verb (cp. 752 ἀρπάσαι, 1212 ξένειν). This is, however, a peculiarly bold example, since we should have expected δικαῖας χάριτος. Against the conject. σοι καὶ πολέμαις καὶ φίλοις, remark that the strophic v. (1482) has no spondee.

πόλισμα in Attic prose usu. implies a town of the *smaller* kind, as Thuc. 4. 109 (of Thracian tribes) κατὰ δὲ μικρά

πόλισματα οἰκοῦσι. But Eur. *Med.* 771 has δόστην καὶ πόλισμα Παλλαδός, ‘the town and stronghold of Pallas’ (Athens), *Bacch.* 919 πόλισμ' ἑττάστομον (Thebes): so it is used of the grand Cloud-city (Ar. *Av.* 553, 1565); and Her. applies it to Ecbatana (i. 98). —**παθῶν** does not require us to *supply* anything: it is strictly, ‘for treatment received,’—χάριν sufficing to mark that this treatment was good. Cp. 1203.

1500 f. ἀν̄: cp. 887.—**ἡχεῖται** is probably pass., as we find ἡχῶ γόνους, θυμούς, etc. (The midd. occurs in Pind. fr. 53. 18 ἀχεῖται Σεμελαν...χοροί.) —**ἀστῶν** is a certain correction of αὐτῶν, which, as = ‘you yourselves,’ would be very awkward after ίμάν and κονδός.—**ἔμφαντις** stands instead of σαφῆς in the epanaphora (cp. 5: cp. *O. T.* 54 εἴπερ ἀρχεῖς ...ώσπερ κρατεῖς, instead of ἀρχεῖς). The two adjectives could not be contrasted.

1502 ff. μή τις: ‘Can it be some thunderbolt of Zeus, or the rushing onset of some hail-storm (that has scared you)?’ —**ἔξετληξεν** ίμᾶς, or the like. Theseus must, of course, be supposed to have heard the thunder which was pealing a few moments before; the doubt implied by μή is merely as to whether the thunder is the cause of the summons.—**όμβρα** **χαλαζα**, hail falling in a shower: cp. *O. T.*

χάλαζ' ἐπιρράξασα; πάντα γὰρ θεοῦ
τοιαῦτα χειμάζοντος εἰκάσαι πάρα.

- | | |
|--|-------------------------------------|
| <p>ΟΙ. ἀναξ, ποθούντι προύφάνης, καὶ σοι θεῶν
τύχην τις ἐσθλὴν τῆσδ' ἔθηκε τῆς ὁδοῦ.</p> <p>ΘΗ. τί δὲ ἔστιν, ὡς πᾶν Λαῖον, νέορτον αὖ;</p> <p>ΟΙ. ρόπτὴ βίου μοι· καὶ σὸν ἄπερ ἔυηγμεσα
θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.</p> <p>ΘΗ. ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίῳ;</p> <p>ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσι μοι,
ψεύδοντες οὐδὲν σημάτων προκειμένων.</p> <p>ΘΗ. πῶς εἶπας, ὡς γεραιέ, δηλοῖσθαι τάδε;</p> <p>ΟΙ. αἱ πολλὰ βρονταὶ διατελεῖς τὰ πολλά τε
στράψαντα χειρὸς τῆς ἀνικήτου βέλη.</p> | <p>1505</p> <p>1510</p> <p>1515</p> |
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1506 τῶνχν τισ ἐσθλὴν θῆκε, τῆσδε τῆς ὁδοῦ codd. (*τίσ L*): τῆσδ' ἐθηκε τῆς ὁδοῦ Heath.; *edd.* rec. *fere omnes*: θῆκε τῆσδε τῆς ὁδοῦ Reisig. **1510** ἐν τῷ δὲ κείσαν codd.: τῷ δὲ ἐκπέτεισαν coni. *Mekler*: κατ τῷ (εν τῷ δῷ) πετοῖσαν Blaydes.

1279 οὐμβρος χαλάξης (n.).—*ἐπιρράξιστα*, from *ἐπιρράσσω*, which is either (1) trans., ‘to dash one thing against another’, as O. T. 1244 πύλας...*ἐπιρράξασ*’, ‘having dashed the doors together’ at her back: or (2) intrans., as here, ‘to dash or burst on one’: so with dat. Diod. 15. 84 *τοῖς Μαυτινεῦσιν...ἐπέρραξεν*, ‘he dashed upon them.

1504 τοιάντα: 'for one might forebode anything when the god sends such a storm as this' (on διοσηγμέται see n. to 95):—a courteous way of hinting that their alarm was not unnatural.

1505 ε. ποθούντι προύφάγης: cp. *O. T.* 1356 θελοντι κάμοι τοῦτ' ἀν τὴν, n.: *Il.* 12. 374 ἐπειγονέουσι τὸ ἰκοντι, καὶ σοι θεῶν: 'and some god (cp. 1100) hath ordained for thee the good-fortune of this coming': **τύχην...δόδον**, a fortune belonging to (connected with) it.—The MS. **θήκε** was a mere blunder caused by transposition. As to the occasional omission of the syllabic augment in tragic **ῥήτεις**, see on *O. T.* 1249. Cp. above, 974.

1508 ε. ρόπτη βίου μοι, the turn of the scale (*momentum*) for my life,—the moment which is to bring it down to death. Cp. O. T. 961 σμικρὰ παλαιά σώματα' ενάντει δοπή (where see n.). Eur. Ηέρη, 1162 Ἰππάλυτος οὐκέτη ἔστη, ὡς εἰπεῖν ἐποιεῖ: δέδορκος μέντοι φῶς ἐπὶ σμικ-

ρᾶς ῥοπῆς, ‘but his life still hangs in the trembling scale.’

καὶ θέλω θανεῖν μή ψεύσας σε πόλιν
τε τῆνδε (τούτων) ἀπέρ ξυγήνεσα, ‘and I
wish to die without having defrauded
thee and this city of the things on which
I agreed.’ For the constr. of **ψεύσας** cp.
on 1145, and for the chief stress on the
partic., 1038: for **ξυγήνιν**, Xen. *Cyr.* 4.
2. 47 *ταῦτα συνγηνουν*, they agreed to
these terms.

1510 ἐν τῷ δὲ κεῖσαι: usu. explained, ‘And on what sign of thine end *dost thou rely?*’ But *κεῖσαι* ἐν τίνι (see on 247) = ‘to be situated in a person’s power’: an analogous use of *κεῖσαι* here would give us, ‘on what sign *doth thy fate depend?*’ In *Tr.* 82, however, we have ἐν ὅν δοπῆ τοιάδε *κειμένῳ*: and, if the text be sound, *κεῖσαι* has (I think) a like sense here: lit., ‘at what sign of thy fate art thou in suspense?’ The phrase is thus *virtually* equivalent to ἐν τίνι δοπῇ *κεῖσαι*;—the *τεκμήριον* itself standing for the crisis which it marks. The phrase seems to me possible (for our poet), but slightly suspicious. We might conjecture κατ τῷ πεπεισμένῃ; cp. Eur. *Hel.* 1190 ἐννύχους πεπεισμένη | στένεις δρέποις. (To the obvious *κεῖται σοῦ*, *σόν*, or *σολ...*—*τεκμήριον*, the objection is the phrase *ἐν τῷ κεῖται*.)

1511 f. αὐτοὶ with κῆρυκες: the

hail in its fierce onset? All forebodings may find place, when the god sends such a storm.

ΟΕ. King, welcome is thy presence; and 'tis some god that hath made for thee the good fortune of this coming.

ΤΗ. And what new thing hath now befallen, son of Laius?

ΟΕ. My life hangs in the scale: and I fain would die guiltless of bad faith to thee and to this city, in respect of my pledges.

ΤΗ. And what sign of thy fate holds thee in suspense?

ΟΕ. The gods, their own heralds, bring me the tidings, with no failure in the signs appointed of old.

ΤΗ. What sayest thou are the signs of these things, old man?

ΟΕ. The thunder, peal on peal,—the lightning, flash on flash, hurled from the unconquered hand.

ἐν τῷ δὲ πλοτίσι Wecklein. 1512 σημάτων codd.: σῆμα τῶν Dindorf.—σ. τῶν πεπρωμένων coni. Nauck. 1514 αἱ πολλαὶ L, F, L², R: αἱ πολλὰ cett.: δηλοῦσι Reiskius. 1515 στρέψαντα L cum codd. cett., nisi quod L² τὸ ἀστράψαντα habet. στράψαντα Pierson.: σκήψαντα Forster.

gods herald their own interposition in his fate. No μάντις, but Heaven itself, gives the warning. Cp. Bekker *Anecd.* 5. 14 αὐτοκήρυξ δὲ μηδὲ ἐτέρων δλλά δι' ἑαυτοῦ κηρυκεύων. Eur. *Suppl.* 589 (Theseus says that he will march on Thebes) αὐτὸς σδηρον δέντεν ἐν χεροῖν ἔχων, | αὐτὸς τε κῆρυξ.

ψεύδοντες οὐδὲν σημάτων προκ., ‘disappointing me in no way (οὐδὲν adv., cp. 1145) of the signs appointed beforehand’ (94): as Her. 2. 38 (of the Apis) εἰ καθαρή (ἢ γλώσσα) τῶν προκειμένων σημητῶν, the marks appointed by sacred law.—With the conjecture σῆμα τῶν, the sense is, ‘*falsifying* no sign of those appointed,’ a less usu. sense of ψεύδω, which is implied, however, in ψευσθεῖσαν ὑπάρχειν Thuc. 3. 66. In *Ant.* 389 ψεύδει γάρ ἡ πίνοια τὴν γνώμην, the γνώμη is half-personified, so that the sense may be ‘deceives’ rather than ‘belies.’

1514 The usual order would be αἱ πολλὰ διατελεῖσ βροντα, ‘the long-continued thunders.’ But an adj. or partic. is sometimes thus placed *after* the subst., when the art. and an adv. (or adverbial phrase) stands *before* it: cp. O. T. 1245 τὸν ἥδη Λάδιον πάλαι νεκρὸν =τὸν ἥδη πάλαι νεκρὸν Λ., the already long-dead L.: where see n.—πολλαὶ =

‘very,’ with the adj.: cp. *Ant.* 1046 χοτ πολλὰ δένοι: *Ph.* 254 ὁ πόλλ' ἐγώ μοχθηρός: *El.* 1326 ὁ πλεῖστα μάροι: *Il.* II. 557 πόλλ' δέκων.—The answer is framed as if Theseus had said, πῶνα δὲ σημεῖα ἔφαντ τῶνδε; If Reiske's δηλοῦσι (which Wecklein receives) is to be admitted, we must view L's αἱ πολλαὶ as a mere gloss suggested by διατελεῖσ and conformed to τὰ πολλὰ τε. This, however, seems very improbable, since (a) the article τὰ with βροντα recommends the art. with βροντα, and (b) the reiterated πολλαὶ is effective.

1515 στράψαντα. στράπτω is not extant in classical Attic, but occurs in Apollonius Rhodius (2nd cent. B.C.) and Oppian (2nd cent. A.D.), also in an Orphic hymn of uncertain date, and in the Anthology. In cases of this kind we should always recollect how incomplete is our knowledge of the classical Attic vocabulary, and allow for the likelihood that the learned Alexandrian poets had earlier warrant for this or that word which, as it happens, we cannot trace above them. (Cp. on ἀκόρεστας, 120.) With δστράπτω and στράπτω, cp. ἀστρεπτή and στερπή, ἀσπαλω and σταλω, ἀστραφή and στραφή, δστραχν and στάχνη, and many other instances in which the longer form and the shorter both belong to the classical

ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὄρῳ
κού ψευδόφημα· χῶ τι χρὴ ποιεῖν λέγε.

ΟΙ. ἐγὼ διδάξω, τέκνον Αἰγέως, ἢ σοι
γῆρας ἀλυπα τῇδε κείσεται πόλει.
χῶρον μὲν αὐτὸς αὐτίκ' ἔξηγήσομαι,
ἀθικτος ἥγητῆρος, οὐδὲ χρὴ θανεῖν.
τοῦτον δὲ φράζε μήτ ποτ' ἀνθρώπων τινί,
μήτθ' οὐδὲ κέκευθε μήτ' ἐν οἷς κεῖται τόποις·
ώς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε
δορός τ' ἐπακτοῦ γειτόνων ἀεὶ τιθῆ.
ἀδ' ἔξαγιστα μηδὲ κινεῖται λόγῳ,
αὐτὸς μαθήσει, κεῖσ' ὅταν μόλῃς μόνος·
ώς οὖτ' ἀν ἀστῶν τῶνδ' ἀν ἔξειπομί τῷ
οὖτ' ἀν τέκνοισι τοὺς ἐμοῖς, στέργων ὅμως.
ἀλλ' αὐτὸς ἀεὶ σῶζε, χῶταν εἰς τέλος

I 520

I 525

I 530

1517 ψευδόθυμα B, T, Vat., Farn., corruptum ex ψευδόμυθα, quod ipsum interpretatione fuit verae l. ψευδόφημα.—χρῆν L, B, F, Vat.: χρὴ cett. **1519** *ἄλυπα* Nauck.—τῇδε L, γρ. σῆ τε ab S: σῆ τε F: τῇδε cett. **1521** χρὴ ex χρῆν L. **1522** *τούτον*] τύμβον Schneidewin. **1523** Hunc v. delet Herwerden. **1524** ὡς] ὡς B, T, Vat., Farn. **1525** Duplex erat lectio, γειτόνων et γειτορῶν. In L pr. m. γειτόνων scripsit: deinde γειτνῶν fecit non manus recentior (ut mihi quidem videtur), sed primus corrector S, qui in marg. scholium adiecit utramque

age.—**στρέψαντα** (Forster) is much less forcible: the thought is of the lightning-flash breaking forth as a sign in the sky (*φλέγει*, 1466), rather than of its descent on earth: and this word would hardly have passed into the MS. **στρέψαντα**.—**χειρὸς τῆς δύν**, gen. of point whence with **στρ.** (O. T. 152 Πυθώνος...ἔβας) rather than possess. gen. with **βέλη**.

1518 Σ. θεοπλέονθ': as Oed. had predicted trouble from Thebes at a time when Theseus thought it impossible (606 ff.); Creon had fulfilled the prediction, and had even hinted at future war (1037).—**ψευδόφημα**: cp. O. T. 723 φῆμαι μαντικάλ: iō. 43 φῆμην=a message from a god (n.).

1518 Σ. σοι ethic dat., τῇδε πόλει dat. of interest; which thou shalt have stored up for Athens. The ethic dat. is often combined with another, as [Eur.] *Rhes.* 644 ἐχθρῶν τι ἡμῖν χρίστεται στρατεύματι, we have some foeman approaching our camp. The v. I. σῆ τε came of not seeing this.—**γῆρας ἀλυπα**: see on 677 ἀνήνεμον...χειμώνων.

1520 χῶρον...ἔξηγήσομαι, show the

way to the place: the literal notion being blended with that of expounding (as the ἔξηγηταλ expounded the sacred law). Cp. Her. 3, 4 ἔξηγέται...τὴν Ἑλασσην, expounds the route for the march.—**ἀθικτος**, pass., as always in Attic (though O. T. 969 ἄλυπος τοῦτος ἔγχους='not touching'): Tr. 685 ἀκτῖνος τ' ἀει | θερμῆς ἀθικτον. The act. sense, 'not touching,' occurs later (Callim. *Hymn. Dian.* 201).

1522 f. *τούτον* refers to χῶρον, the place where he was to 'die,' i.e. disappear. This place is accurately described at 1590. It was the *grave* (1545) that was to remain secret. But here, by a slip, the poet identifies them (see Introd.). We should not change *τούτον* to *τύμβον*.—Note how Soph. uses the vagueness of the local legend as to the *grave*. Secrecy was imposed by the dying breath of Oed. himself. The descent of the secret in the line of the Attic kings would serve to explain any esoteric knowledge on the subject which, in the poet's time, may have been claimed by a gens of hereditary priests.

TH. Thou winnest my belief, for in much I find thee a prophet whose voice is not false ;—then speak what must be done.

OE. Son of Aegeus, I will unfold that which shall be a treasure for this thy city, such as age can never mar. Anon, unaided, and with no hand to guide me, I will show the way to the place where I must die. But that place reveal thou never unto mortal man,—tell not where it is hidden, nor in what region it lies ; that so it may ever make for thee a defence, better than many shields, better than the succouring spear of neighbours.

But, for mysteries which speech may not profane, thou shalt mark them for thyself, when thou comest to that place alone : since neither to any of this people can I utter them, nor to mine own children, dear though they are. No, guard them thou alone ; and when thou art coming to the end

1. explicans : *εἰ μὲν βαρυτέρως γειτνῶν, τῶν Θηβαίων· εἰ δὲ περισπωμένως, ἀντὶ τοῦ γειτνιῶν, ὁ τάφος.* Consulto igitur accentum anticipitem reliquit, ut optionem lectori monstraret. *γειτνῶν* pari modo B, R, T (a correctore) : *γειτόνων* A, superscr. *ών* : *γειτονῶν* F.—Suspiciatur Weckleinus scriendum esse in v. 1524 ἀλκὴ τόδε, delendum autem v. 1525. **1528** ὡς οὐτ' ὡς οὐδὲ mendose B, T, Vat., Farn. **1529** στέρηγω σύμων στέρηγω νόμῳ L, unde L² στέργων νόμῳ, F στέργω (superscr. *v.*) νόμῳ. **1530** αἴει αἰεῖ L, ut in 1532 : *δεῖ* hic, *αἰεῖ* illuc A.

μήθ' οὐ κέκευθε: neither where (precisely) it is concealed, nor (even) whereabouts it is situated.

1524 f. ὡς σο...τιθῆ. Like *τοῦτον* in 1522, *ὅδε* refers to *χῶρον* (1520), ‘this spot’; it is not for *ἀνήρ* *ὅδε* (450). For *πρό* cp. Thuc. I. 33 ἦν ὑμεῖς ἀν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν ὑμῶν προσγείσθαι, αὐτῇ πάρεστιν αὐτεπάγγελτος. (Not, ‘against’ many shields &c.,’ as Xen. *An.* 7. 8. 18 ὅπως τὰ δπλα ἔχουεν πρὸ τῶν τοξευμάτων, ‘that they might have their shields to screen them from the arrows.’) Cp. O. T. 218 n.—**δορός τ' ἐπάκτοι.** As the hoplite was armed with a *δόρυ* no less than with a shield, there is no contrast here between infantry and cavalry, but only between citizens and foreign allies. Cp. Isocr. or. 10 § 37 οὐδὲ ἐπάκτῳ δυνάμει (foreign mercenaries) τὴν ἀρχὴν διαφυλάττων, ἀλλὰ τὴν τῶν πολειῶν εὐνοίᾳ δορυφορούμενος.—The old v. 1. *γειτονῶν*, ‘being near you,’ would be weak: as to the form, *γειτονέω* is classical, though Attic prose preferred *γειτνίω*.

Others join ἀλκήν...*γειτόνων*, ‘a defence against neighbours’ (the Thebans, 1534), but, though the objective gen. is quite correct (see on O. T. 218), the

order of the words makes it hardly possible to disjoin *γειτόνων* from *δορός τ' ἐπάκτοι*.

1526 f. & δ' ἐξάγιστα, ‘but as to things which are *banned*’ (which cannot be uttered without impiety). Cp. Aeschin. or. 3 § 113 οἱ Δοκρὸι οἱ Ἀμφισσεῖς...τὸν λιμένα τὸν ἐξάγιστον καὶ ἐπάρατον πάλιν ἐτέλχουσαν: ‘the harbour which was *banned* and accursed,’—the Amphictyons having pronounced an *ἀρά*, which said of the transgressor, *ἐναγῆς ἔστα* (*ib.* § 110). The verb occurs Aesch. *Ag.* 641 πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων, many ‘devoted to death’ out of many houses. *ἀγίω*=to make *ἅγιος* (1495): *ἐξαγίζω*=to devote to avenging gods (cp. *ξούσιος*, to dedicate), rather than (as some explain it) ‘to *de-consecrate*.’

μηδὲ κινέται λόγῳ, ‘and such things as (*μηδέ* of the class, cp. 73) are not to be touched upon in speech’ (see on 624 *τάκλινητ' ἔτη*). Nauck proposed *δεῖ κινέν*, but the pres. *κινέται* expresses what fate has decreed (*Ph.* 113 *αἰρεῖ*).—**μαθήσει,** by sight as well as by hearing: see 1641, 1650.

1530 f. σῶζε, ‘guard them,’—not merely, ‘remember’ them, a sense peculiar to the midd. *σώζομαι* (Plat. *Theaet.*

τοῦ ζῆν ἀφίκην, τῷ προφερτάτῳ μόνῳ
σήμαιν', ὃ δ' αἰὲ τῶπιόντι δεικνύτω.
χούτως ἀδήϊον τήνδ' ἐνοικήσεις πόλιν
σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαι πόλεις,
κἀν εὖ τις οἰκῇ, ῥαδίως καθύβρισαν.
θεοὶ γὰρ εὐ μὲν ὄψε δε εἰσορώσ', ὅταν
τὰ θεῖ ἀφείς τις εἰς τὸ μαίνεσθαι τραπῆ·
ὅ μὴ σύ, τέκνου Αἰγέως, Βούλου παθεῖν.
τὰ μὲν τοιαῦτ' οὖν εἰδότ̄ ἐκδιδάσκομεν.

I 535

1531 ἀφίκην A, R, V³, Ald.: ἀφίκη (vel ἀφίκη) cett.—μόνῳ] γόνῳ Nauck. **1532** ὅδ' L, ut plerique: ὃ δ' A. **1533** ἀδήϊον codd.: schol. in L ἀδήϊον, —ἐνοικήσεις] ἀνοικήσεις Blaydes. **1534** ἀπανδρῶν L: ἀπ' ἀνδρῶν cett.: ὑπ' ἀνδρῶν Schaefer.

I 53 B, etc., n. on *O. T.* 318). Cp. *Ant.* 1113 νόμοις | ...σώζοντα ('observing'). —**ἀφίκην**: L's ἀφίκη is of course impossible, the *τ* of the aor. being long only in the indic. (cp. 1495).

τῷ προφερτάτῳ μόνῳ: 'but to one, | Thy chiefest' (Whitelaw), which well gives the vagueness of the phrase. While the hereditary monarchy lasted, the προφέρτατος would, in fact, be the king's eldest son: afterwards, it would be the man whose place in the State made him the proper guardian of the secret. The poet chose a phrase which would cover priestly tradition. I would not, then, change μόνῳ, with Nauck, to γόνῳ. In fr. 406 ἡ γὰρ φίλη γά τῶν τοῦ προφερτέρου, the sense 'elder' is possible, but not certain. Hes. *Sout.* 260 has τῶν γε μὲν ἀλλὰς προφερήτην πρεσβυτάτη τε, where the second adj. helps the first; Plat. *Euthyd.* 271 B has προφερής, 'well-grown,' of a youth, as opp. to σληνφόρος, 'slight.' Hom. has only προφερέστερος, never of age. The nearest parallel to our passage is Hes. *Th.* 361 προφερεστάτη ἔτιν ἀπαέων, *jovemost* among the daughters of Oceanus is Styx; and at 777 she is called πρεσβυτάτη. So, here, the word suggests seniority, but without excluding pre-eminence of other kinds.

1533 **ff.** ἀδήϊον contr. for ἀδήϊον, 'unravaged,' from ὀδήϊος (δῆϊος Theogn. 552, always Dor. δάϊος in trag.), 'ravaging', (ΝΔΑF, whence δαἴω, to kindle): σπαρτῶν ἀπ' ἀνδρῶν, 'on the part of,' 'from the quarter of,' the Thebans. For δέ, cp. Plat. *Phaed.* 83 B οὐδὲν ποσοῦτον κακὸν ἐπιθεῖν ἀπ' αὐτῶν. Schaefer's ὑπό is admissible (Plat. *Rep.* 366 A ἀξήμωι... ὑπό

θεῶν): but δέ is fitter here as including all peril from that *region*. When Cadmus was founding Thebes, he required water from a well guarded by a dragon, the offspring of Ares. He killed the dragon, and sowed its teeth in the ground. Armed men sprang up, who slew each other, all save five. These five, of whom Echion was chief, became the ancestors of the Cadmeans. Cp. *Ant.* 1123 παρ' ὑγρῶν | Ισμηρῶν ρεθρῶν, ὄγρον τ' | ἐπὶ σπορᾷ δράκοντος. Pind. fr. 6 η Κάδμον, η σπαρτῶν ιερὸν γένος ἀνδρῶν.

αἱ δὲ μυρίαι πόλεις, justifying his hint of possible danger from Thebes. 'Most cities are apt (gnomic aor.) to enter on aggression with a light heart (ῥᾳδίως), even though their neighbour is well-behaved.' Cp. what he said of the Thebans in 619 f., where ἐκ σμικροῦ λόγου answers to ρᾳδίως here. So the schol.: —καὶ δικαίως τις πολιτεύηται, πολλαὶ πόλεις δόκιμοι ἐπέρχονται.

Those who suspect αἱ μυρίαι should observe that Greek writers often use this phrase when they wish to express the notion of *many probabilities against one*. Cp. Her. 8. 119 ἐν μυρίσῃ γνώμησι μίαν οὐκ ἔχω ἀντίκοον, 'among ten thousand opinions I have not one against me': i.e. not one man in 10,000 would dispute it. Xen. *An.* 2. 1. 19 ἐγώ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑπὸ ἐστι σωθῆναι πολεμοῦντας βασιλεῖ, συμβούλευ ω μὴ παραδίδουντα, τὰ θηλα: 'if among the ten thousand forebodings (which the situation might suggest), there is one chance of your escape, etc. So, of 'facing fearful odds,' Eur. fr. 588 εἰς τοι δικιος μυρίων οὐκ ἐνδίκων | κρατεῖ. And so

of life, disclose them to thy heir alone ; let him teach his heir ; and so thenceforth.

And thus shalt thou hold this city unscathed from the side of the Dragon's brood ;—full many States lightly enter on offence, e'en though their neighbour lives aright. For the gods are slow, though they are sure, in visitation, when men scorn godliness, and turn to frenzy. Not such be thy fate, son of Aegeus.—Nay, thou knowest such things, without my precepts.

(‘nescio an recte,’ Elms.)—*αι δὲ μυριαὶ πόλεις* *οἱ δὲ μυριοὶ πόλεως* Wecklein. : οὐ δὲ κυριαὶ πόλεις Nauck. (*αι δὲ κυριαὶ πόλεις* Nitzsch., *εἰ δὲ κυριαὶ πόλεις* Kayser.) **1537 ἀφεῖς** *εἰ* in litura habet L (ex η?). **1539 οὐν]** *διν* Vat.

here *αι μυριαὶ* is something more than a mere synonym for *αι πολλαῖ*. It suggests this notion:—‘Be Athens never so just, there are countless chances to one that Thebes will some day attack it.’ (In citing Aeschin. or. 2 § 157 Blaydes has not noticed that *τοῦς μυρίους* ‘Αρκάδων means the Pan-Arcadian *μύριοι*, not *μυρίοι*: cp. Grote c. 78, x. 317.)—**κανεὶς εὖ τις οἰκητής**: cp. Plat. *Rep.* 423 A ἔως ἂν ἡ πόλις σοι οἰκητή σωφρόνως. (It might also be transitive, ‘governs,’ sc. *τὴν πόλιν*.) A compliment to Theseus and to Athens is implied: cp. 1125.

Others explain:—(1) ‘The majority of cities, even though one governs them well, are prone to outrage: i.e. if you divulge the secret to the *Athenians*, it may be abused to the hurt of the State. A modification of this view is that *καθύβρισαν* refers to overweening *confidence* inspired at Athens by the new *ձλκή*. Theseus must still be watchful. (2) ‘The cities, with their multitudes (*μυριαὶ*), are prone to outrage,’—still referring to the Athenians. But for this sense we should at least need Wecklein’s of *δὲ μυριοὶ πόλεως*.—Blaydes thought of *αι δὲ μυριαὶ πλέαι*: better would be *οἱ δὲ μυριαὶ πλέαι* (*Ai.* 1112, 1150): but neither this, nor anything with *κύριος*, is either needful or probable.

1536 γάρ refers to *ρᾳδλως*. ‘(Outrage is lightly committed), for the gods are late, though they are sure, in visiting sin,’ and so the hope of *present* impunity emboldens the wicked. See 1370. The remark is general, but Oed. is thinking especially of his unnatural sons; the divine vengeance has been long delayed, but is now at hand. Cp. *Orac. Sibyll.* 8. 14 δψε θεῶν ἀλέονται μλοι, ἀλέονται

δὲ λεπτά. Longfellow, ‘Retribution’: ‘Though the mills of God grind slowly, yet they grind exceeding small’ (from the German of F. von Logau, *Sinngedichte* 3. 2. 24). Hor. *Carm.* 3. 2. 32 *pede Poena claudo.*

εὖ μὲν ὄψεις. When two clauses are co-ordinated by *μὲν* and *δέ*, if we wish to subordinate one to the other we must take care that the subordinated clause is that which has *μὲν*. Thus here:—‘late, though surely.’ ‘Surely, though late,’ would be *ὄψεις μὲν εὖ δέ*. So *O. T.* 419 (n.) *Θλέποντα νῦν μὲν δρόθ,* *ἔπειτα δὲ σκότον,*=sightless then, though seeing now. It is the necessity of giving the chief emphasis to *ὄψεις*, not to *εὖ*, that decides the true relation of this verse to the preceding.

1537 τὰ θεῖοὺς ἀφεῖς, having set religion at nought: cp. *O. T.* 910 *ἔρρει δὲ τὰ θεῖα.*—*μαλεψιθαι*, the madness of passions which are no longer controlled by religion,—as the frenzy of ambition (371), and of hatred (1392).—I do not suppose that the poet directly *alludes* to any contemporary event; but we may surmise that, when he wrote these lines, he had in his thoughts the daring outrage on religion at Athens in 415 B.C.,—the partial impunity of its authors (including Alcibiades),—and the tremendous disasters of the city two years later. Cp. *O. T.* p. xxxi, 886 n.

1538 οὐ μη̄ σὺ... βούλον παθεῖν, referring to *τὰ θεῖοὺς ἀφεῖς* etc. To divulge the *ξέάγυστα* (1526) would be *ἀφεῖναι τὰ θεῖα*. The next verse turns off this light reminder by adding that Theseus does not require it. ‘Well (οὖν), thou knowest such things, without my precepts.’ Thuc. 2. 43 *ἀφελταί, ην ἀν τις πρός*

χῶρον δ', ἐπείγει γάρ με τούκ θεοῦ παρόν, 1540
 στείχωμεν ἥδη, μηδέ ἔτ' ἐντρεπόμεθα.
 ὡς παῖδες, ὡδὸς ἐπεσθ'. ἐγὼ γάρ ἥγεμῶν
 σφῶν αὖτις πέφασμαι καινός, ὥσπερ σφῶ πατρί.
 χωρεύει, καὶ μὴ ψαύετ', ἀλλ' ἔστε με
 αὐτὸν τὸν ἱερὸν τύμβον ἐξευρέν, ὦνα 1545
 μοιρός ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
 τῇδε, ὥδε, τῇδε βάτε τῇδε γάρ μ' ἄγει
 Ἐρμῆς ὁ πομπὸς ἡ τε νερτέρα θεός.
 ὡς φῶς ἀφεγγές, πρόσθε πού ποτ' ἥσθ' ἐμόν,
 νῦν δὲ ἐσχατόν σου τούμὸν ἅπτεται δέμας. 1550
 ἥδη γάρ ἐρπω τὸν τελευτῶν βίον
 κρυψων παρ' Ἀιδηνόν ἀλλά, φύλατε ξένων,
 αὐτός τε χώρα θ' ἥδε πρόσπολοί τε σοὶ
 εὐδαιμονες γένοισθε, καὶ πραξία
 μέμνησθέ μου θανόντος εὐτυχεῖς ἀεί. 1555

1540 παρόν] πτερόν Matthiae.

1541 μὴ δέ γ' ἐντρεπόμεθα L cum codd. plerisque:
 μηδέν γ' A, R: μηδέ ἔτ' Reisig., Hermann.: μηδέ ἐπιστρεφόμεθα (ex scholio) Campbell.

1543 σφῶ factum ex σφῶ L.

1545 ἐξερέν Vat. 1549 πού] πού L, ποτ' in

οὐδὲν χείρον αὐτὸς ὑμᾶς εἰδότας μηκύνοι :
 ἵδι. 36 μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμε-
 νος: II. 10. 250 εἰδόσι γάρ τοι ταῦτα μετ'
 Ἀργείους ἀγορεύεις. Cp. on 1038.

1540 f. χῶρον: cp. 644. τούκ θεοῦ
 παρόν, 'that which has come from the
 god,' (cp. 1694 τὸ φέρον ἐκ θεοῦ,)—the
 summons as conveyed both by the storm and
 by an inward prompting. Matthiae's
 πτερόν (97) would be less mysterious, and
 therefore, in this context, less solemn.

μηδέ ἔτ' ἐντρεπόμεθα, 'nor longer hesitate,
 ὀκνῶμεν, μέλλωμεν. ἐντρέπετο θατόι
 (1) 'to turn about': (2) 'to give heed to,'
 with gen., as O. T. 724: (3) then, absol.,
 'to feel a scruple or misgiving,' to hesitate,
 as here. Intelligible as the third use is,
 this is perh. the only clear example of it in
 classical Attic: but cp. Polyb. 31. 12
 (with ref. to Demetrius son of Seleucus
 urging his claims before the Roman
 Senate), ἐνετρέποντο μὲν ἀπαντες ὀκού-
 οντες ἐν ἑαυτοῖς, κοινῇ γε μὴν ἔδοξε τῷ
 συγκλήτῳ τὸν μὲν Δημήτριον κατασχεῖν,
 i.e. 'they all *felt some compunction* in
 their own minds,'—some *misgiving* as to
 the fairness of their conduct. The hesi-
 tation which Oed. deprecates is that
 which the *others* might feel in acknow-

ledging that the hour of his end had
 come.—The schol. wrongly took ἐντρεπ-.
 in its first sense, 'look behind us': ἀντί^τ
 τού ἐπιστρεφόμεθα: "Ουπροστά-
 λεξόμενος.

1542—1555 A more splendid dramatic effect could hardly be conceived than Sophocles has created here. Hitherto, throughout the play, Oedipus has been strongly characterised by that timidity in movement, and that sense of physical dependence, which are normal accompaniments of blindness. (Cp. 21, 173 ff., 495 ff., 1206, etc.) Now, suddenly inspired by the Unseen Power which calls him, he becomes the guide of his guides. Now it is they who shrink. Eager and unfaltering, the blind man beckons them on. And so he finally passes from the eyes of the spectators.

1542 f. ὥδι: see 182. καινός, of a
 novel kind, 'in strange wise': cp. Plat.
Euthyd. 271 B καινὸν τινε...σοφιστα...
 καὶ τίς ή σοφία;

1547 τῇδε¹, ὥδε, τῇδε, lit. 'this way,—
 hither,—this way';—marking that he is
 already sure of his path. The number of forms from ὥδε in this v. and 1546 is
 curious, but it is evident that the natural

But to that place—for the divine summons urges me—let us now set forth, and hesitate no more.—(*As if suddenly inspired, he moves with slow but firm steps towards the left of the stage, beckoning the others onward.*) My children, follow me,—thus,—for I now have in strange wise been made your guide, as ye were your sire's. On,—touch me not,—nay, suffer me unaided to find out that sacred tomb where 'tis my portion to be buried in this land.

This way,—hither,—this way!—for this way doth Guiding Hermes lead me, and the goddess of the dead!

O light,—no light to me,—mine once thou wast, I ween,—but now my body feels thee for the last time! For now go I to hide the close of my life with Hades.—Truest of friends! blessed be thou, and this land, and thy lieges; and, when your days are blest, think on me the dead, for your welfare evermore.

[*He passes from the stage on the spectators' left,—followed by his daughters, THESEUS, and attendants.*

litura.—ω̄ φῶς, ἀφεγγὲς πρόσθε πού ποτ' ἡσθ' ἐμοὶ Nauck. 1551 τὸν τελευταῖον] τὴν τελευταῖαν Musgravius: τὸν ταλαιπωρὸν F. G. Schmidt.: τὸνδε δεῖλαιον Martin. 1555 μεμνῆσθε Elms., ut optativus optativo γένουσθε respondeat. De hac forma cf. quae scripsi ad O. T. 49.

distribution of emphasis in speaking would avoid an unpleasing effect.

1548 ὁ ποικίλος: *Ai.* 831 καλῶ θ' ἄμα | πομπαῖον Ἐρυμῆνος χθύνιον εὖ με κομίσαι: hence ψυχοπομπός (*Diod.* 1. 96): *Hor. Carm.* 1. 10. 17 *Tu pias laetis animas reponis Sēdibus.* He was also the guide of the living on errands of danger or guile (*El.* 1395, *Ph.* 133 'Ε. δέ πέμπω θόλοις). —η̄ τε ν. θέος: Persephone: *Ant.* 893 ὦν ἀριθμὸν ἔν νεκροῖς | πλεύστον δέδεκται Ηερσέφαστον διώλθητων.

1549 f. φῶς διφεγγές, light which, for the blind, is no light: cp. ‘darkness of life’ in Tennyson’s lines quoted on 33: σκότον βλέπειν, ἐν σκότῳ ὅρᾶν (*O. T.* 419, 1273). The dying bid farewell to the sunlight, as *Ai.* 856 σὲ δ', ω̄ φαενῆς ἥμέρας τὸ νῦ σέλας | ...προσενέπω | πανθόστατον δή. So here the blind man, for whom light has long been changed to darkness, bids farewell to his *memory* of it. **πρόσθε**, before he blinded himself (cp. *O. T.* 1183). The full thought is,—‘Once I saw thee, but for long I have only *felt* thee, and now I *feel* thee for the last time.’ Whitelaw cp. *Par. Lost* 3. 21, *Thee I revisit safe, | And feel thy sovereign vital lamp; but thou | Revisit'st not these eyes.* And *Lear* 4. 1. 23 *Might*

I but live to see thee in my touch, | I'd say I had eyes again.

1551 f. τὸν τελευταῖον βίον is most simply taken (1) as=‘the last part of my life,’ its close, as (e.g.) *Il.* 6. 40 ἐν πρότῳ ῥυμῷ=at the end of the pole. He is going ‘to hide the close of his life with Hades’ (*παρ* “Αἰδην” since motion is implied), not merely because he is about to quit life, but because he is destined to quit it by a strange passing not beheld of men.—(2) We might also take **τελευταῖον** as proleptic adj. *with art.* (see on 1089 τὸν εὐταγρον): ‘to hide my life, so that it shall be ended.’ I prefer (1).

1553 αὐτός τε: cp. on 488. Theseus and his realm are identified, as 308 f., 1125, 1496. **πρόσπολοι**, like **σπόροι** (1103). Here his Attic lieges generally seem meant, rather than his followers from *Athens* as opposed to the Coloniates (1066). So 1496 σε καὶ πόλισμα καὶ φίλους.

1554 f. καὶ ἐν πραξίᾳ: ‘and in your prosperous state,’—ἐν̄ expressing the attendant condition (as it denotes the terms of a treaty): cp. *El.* 108 ἐπὶ κωκυτῷ... | ...ἡχώ...προφωνέν: Ant. 759 ἐπὶ ψόγουσι δεννάξειν: Aesch. *Eum.* 1047 διολύζετε νῦν ἐπὶ μολπαῖς.—**εὐτυχεῖς** ἀελ:

- στρ. ΧΟ. εἰ θέμις ἔστι μοι τὰν ἀφανῆ θεὸν
 2 καὶ σὲ λιταῖς σεβίζειν,
 3 ἐννυχίων ἄναξ,
 4 Αἰδωνεῦ, Αἰδωνεῦ, λίσσομαι
 5 ἄπονα μηδ' ἐπὶ βαρυαχεῖ
 6 ξένου ἔξανύσαι
 7 μόρῳ τὰν παγκευθῆ κάτω
 8 νεκρῶν πλάκα καὶ Στύγιον δόμον.
 9 πολλῶν γὰρ ἀν καὶ μάταν
 10 πημάτων ἵκνουμένων
 11 πάλιν σφε δαίμων δίκαιος αὔξοι.

1560

1565

1556 ἀφανῆ] ἀφαῖ Meinekius.**1559—1567** Hos versus sic habet L:— |
 αἰδωνεῦ αἰδωνεῦ | λίσσομαι· μηδ' ἐπιπόνω (sic) μηδ' ἐπιβαρυαχεῖ (ex -άχει) | ξένου
 ἔκτανύσαι | μόρῳ τὰν παγκευθῆ κάτω | νεκρῶν πλάκα καὶ στύγιον | δόμον πολλῶν
 γὰρ ἀν | καὶ μάταν πημάτων ἵκνουμένων | πάλιν σε δαίμων δίκαιος αὔξοι· |

(remember me), for your lasting welfare. If they duly revere his memory, their good-fortune will abide.

1556—1578 Fourth stasimon. *Strophe* 1556—1567 = *antistr.* 1568—1578. See Metrical Analysis.—‘May Persephone and Pluto suffer Oedipus to pass painlessly to the place of the dead. May the Erynes and Cerberus spare to vex his path. Hear us, O Death.’

1556 εἰ θέμις ἔστι: a propitiatory address, since Pluto and the other *χόνιοι θεοί* are stern to human prayers. So Hades is δῆχα παιάνων (Eur. *I. T.* 185), δημητρίος ὥδ' ἀδάμαστος (*Il. 9.* 158). Hor. *Carm. 2. 14. 5* *None si trecentis, quoquot eunt dies, Amice, places illacrimabilem Plutona tauris.*—τὰν ἀφανῆ θεόν, Persephone (1548), an unusual title, perhaps suggested by the literal sense of ‘Αἰδης: cp. Pind. fr. 207 Ταρτάρου πυθμήν πιέζει σ' ἀφανοῦς: Aesch. *Th.* 859 τὰν ἀνάλιον | πανδοκὸν εἰς ἀφανῆ τε χέρσον (the nether-world).

1558 f. ἐννυχίων ἄναξ, suggested by *Il. 20. 61* ἄναξ ἐνέρων ‘Αἰδωνεύς. This poetically lengthened form of ‘Αἰδης (trisyllabic only here) occurs also *Il. 5. 190* ‘Αἰδωνῆς προϊάψειν, Hes. *Theog.* 913, and oft. in later poets. A stream of the Troad on Mt. Ida was called ‘Αἰδωνεύς from its disappearing into the ground, Paus. *10. 12. 3 f.*

λίσσομαι=ἔξ ἀντρων in the antistrophe (1571): but, since the first syll. of ἀντρων

is ‘irrational,’ i.e. a long syllable doing duty for a short, the normal choree λίσσο is defensible. (See Metr. Analysis.) Dindorf's λίσσομαι, which he calls a ‘modestior subiunctivi usus’ (i.e. ‘permit me to pray’), will certainly not stand. The schol. had in his text δίδον μοι,—not instead of λίσσομαι, but (as his words show) in addition to it. As the construction of λίσσομαι was clear enough, δίδον μοι would rather seem to have been a gloss on some other imperat. with μοι. Possibly νεῦσόν μοι (cp. *Ph.* 484 νεῦσον,... πελοθητι: Pind. *P. 1. 71* νεῦσον, *Kroinōn*) which may have been current as a v.l. for λίσσομαι.

1561 f. L gives μηδ' ἐπιπόνω (sic) μηδ' ἐπιβαρυαχεῖ. While this verse is certainly corrupt, the antistrophic verse (1572) seems to afford firmer ground in the words φίλακα παρ “Αἰδε. These three words, at least, have every appearance of genuineness; and they tally metrically with ἐπὶ βαρυαχεῖ. That the latter is Doric for βαρυαχεῖ is confirmed by the fact that the schol. actually uses the latter form in his note; cp. 1663 οὐ στενακτός. Brunck's ἀδάμαστον (for MS. ἀδάμαστον) being certain in 1572, the question then is:—How are the words μηδ' ἐπιπόνω μηδ' to be so corrected that they shall metrically answer to ἀδάμαστον? The absence of the ι subscript agrees with the hypothesis of an original μηδ' ἐπιπόνως. If, with Wecklein, we regard

CH. If with prayer I may adore the Unseen Goddess, and Strophe. thee, lord of the children of night, O hear me, Aïdoneus, Aïdoneus! Not in pain, not by a doom that wakes sore lament, may the stranger pass to the fields of the dead below, the all-enshrouding, and to the Stygian house. Many were the sorrows that came to him without cause; but in requital a just god will lift him up.

1560 λισσωμαι codd. omnes (=έξ δυτρων 1571): λισσωμαι Dind.: αλτοῦμαι Doederlein.: ικνοῦμαι Blaydes.: δίδον μοι εχ schol. Hartung. Fortasse νεῦσόν μοι. **1561** μῆτ' ἐπιπόνω L, F: μῆτ' ἐπίτονα B, L², Vat.: μῆτος ἐπίτονα A, R: ἐπί πόνφ, omisso μῆτ', Seidler.: μῆτ' πίτονα (dein μῆτ' πή) Gleditsch.: ἀπόνα Wecklein. **1562** ἑκταύσου codd.: ἔξανθισα Vauvilliersius. **1564** νεκίων codd.: νεκρῶν Triclinius. **1565** ἀν καὶ μάταν] ἀνταλλαγὴn Buecheler.: Λαν pro μάταν olim Nauck. Conicio πολλῶν γάρ αὐτὸν τέρματα] ἀν πημάτων ικνούμενον. **1567** σε codd.: σφε Reiskius.

this as having been a gloss on a genuine **ἄπονα** (adv. neut. pl., 319), and read **ἄπονα μῆτ'** ἐπί βαρυαχεῖ, an exact correspondence is obtained, without further change in the strophe, and without any change in the antistrophe. The sense is also clear.—In the Appendix other views are given.

ἐπί βαρυαχεῖ ... μόρῳ: for the prep. (=‘with’) see on 1554. This prayer to Pluto needed the preface *εἰ θέμις* (1556), since he στεναγμοῖς καὶ γόνοις πλοντίζεται (*O. T.* 30). Cp. Aesch. *Th.* 915 δόμων μάλ' ἀχάν ἐσ οὐς προπέμπει | δαίκηρο γόνος. **ἴκνουστα,** reach: Eur. *Or.* 1684 Σηρὸς μελαθροὺς πελάσω, | λαμπρῶν ἀστρῶν πόλον ἔξανθισας. *El.* 145 φίλης γάρ προξένον κατήνεαν (*sc.* ὄλκον).—παγκευθῆ, as Hades is πάνδοκος (n. 1556), πολυδέγμων (*H. Hymn.* 5. 31), παγκοτας (*Ant.* 810), πολύκουνος (*Ai.* 1193). **πλάκα** (1577, 1681), a plain: cp. the *lugentes campi* of Vergil's *Inferno* (*Aen.* 6. 441).

1565 ε. The traditional text, πολλῶν γάρ ἀν καὶ μάταν πημάτων ικνούμενων, is usu. understood; ‘for, whereas sorrows were coming upon him in great number and without cause (*καὶ μάταν*), a just god may now lift him up once more.’

In this there are two difficulties. (1) *ικνούμενων* is thus the partic. of the *imperf.*, =έτει *ικνεῖτο*. But manifestly the partic. ought here to have a *pres.* sense, ‘are coming on him.’ When the *pres.* partic. (or inf.) serves for the *impf.*, there is usually something in the context which prevents too great ambiguity, as is the case in *O. T.* 835 τοῦ παρόντος, where see n. Cp. Xen. *An.* 5. 8. Ι Ξενοφῶντος κατηγόρων τινες φάσκοντες παίεσθαι (=ὅτι ἐπιλαύνο) ὑπ' αὐτοῦ, καὶ ως ὑβρ-

ζοντος (=ὅτι ὑβρίζει) τὴν κατηγορολαβούσηντο. Dem. or. 20 § 119 ταῦτα αὐτοὶ τε ποιεῖτε...καὶ τοὺς προγόνους ὥργιζεσθε ἀν μῆτις φῆ ποιεῖν (=ὅτι ἐποιοῦν).

(2) *μάταν* is strange in the sense ‘without cause’ as =‘undeservedly.’ Another proposed version, ‘without any good result so far,’ seems inadmissible. Nor can the sense be ‘wildly’ (*temere*). Hence there is ground for suspecting *καὶ μάταν*. Bücheler’s πολλῶν γάρ ἀνταλλαγὴν πημάτων is brilliant, though the word occurs only in glossaries, and is slightly prosaic, as properly meaning ‘barter.’ But it leaves the blot *ικνούμενων*. I would suggest *ικνούμενον*, and, for ἀν καὶ μάταν, *αὐτὸν* (or *ἀν*) **τέρματα**: ‘now that he is coming to the goal of many sorrows.’ So the pl. *El.* 686 δόρμοιν...τὰ τέρματα. A doubled *ἀν* would not be unsuitable here, as expressing earnest hope; but *αὐτὸν*, which MSS. often confuse with *ἀν*, would well mark the turning-point: and for its combination with *παλιν* cp. 1418.—Another possibility would be *πολλῶν γάρ ἀν ἀλλαγὴν πημάτων ικνούμενον* (cp. *O. T.* 1206 ἀλλαγὴ βίου), or *ικνούμεναν* as =‘due’: so oft. ὁ ικνούμενος χρόνος, ήλικια, etc.

1567 The MS. *σε* is possible; but Reiske’s *σφε* has very strong probability. Campbell says, ‘the apostrophe gives liveliness to what would otherwise be a frigid sentiment’: but would it be so frigid? Changes to, and from, apostrophe are certainly not rare in choral odes; but this would (to my mind) be a somewhat harsh example;—quite different, e.g., from *O. T.* 1201, where see n. on 1197.—*αὔξει*, ‘uplift,’ raise to honour: cp. *O. T.* 1092 (n.), *Tr.* 116 (n. on 1453 f.).

ἀντ.	ῳ̄ χθόνιαι θεάι, σῶμά τ' ἀνικάτου	1568
2	θηρός, διν ἐν πύλαισι	
3	ταῖσι πολυξένοις	1570
4	εὐνᾶσθαι κυνζένθαι τ' ἔξ ἄντρων	
5	ἀδάματον φύλακα παρ' Ἀιδα	
6	λόγος αἰὲν ἔχει	
7	τόν, ὡ̄ Γᾶς παῖ καὶ Ταρτάρου,	
8	κατεύχομαι ἐν καθαρῷ βῆναι	1575
9	ὅρμωμένῳ νερτέρας	
10	τῷ ξένῳ νεκρῶν πλάκας.	
11	σέ τοι κικλήσκω τὸν αἰένυπνον.	

ΑΓΓΕΛΟΣ.

ἄνδρες πολῖται, ξυντομώτατον μὲν ἀν

1568—1573 Sic L:—ῳ̄ χθόνιαι θεάι· σῶμά τ' ἀνικάτου | θηρός· διν ἐν πύλαισι φασὶ πολυ-
ξένοις εὐνᾶσθαι | κυνζένθαι τ' ἔξ ἄντρων | ἀδάματον φύλακα παραδῖαι | λόγος αἰὲν ἔντεχει.
1568 ἀνικάτου vel -ῆτου codd. omnes: ἀμαυρίκου Meinekius, ut brevis penultima
brevi vocis θεῶν primae respondeat (1556). **1570** φασὶ codd.: ταῖσι Bergk.—πολυ-
ξένοις codd.: πολυξένοις Musgravius. **1571** κυνζένθαι L, A, F, R, L²: κυνζάσθαι B,
Vat., κυνζᾶσθαι T (superscr. ει), Farn. **1572** ἀδάματος B, Vat.: ἀδάμαστον cett.:
ἀδάματον Brunck.—Ἄιδα pro Ἄιδῃ Elms.—φύλακα] ὑλάκα Gleditsch. **1573** λόγος
αἰὲν ἔντεχει: sic codd., practer Triclinianos, qui ex Triclinii recensione ὡς λόγος αἰὲν ἔχει.

1568 χθόνιαι θεάι: schol. 'Ἐρινύες.
Hardly Demeter and Persephone (683), who would not be thus associated with the fell Cerberus.—**σῶμά τ'**: the periphrasis suggests a more vivid image of the dread monster: cp. Verg. *Aen.* 6. 289 *et forma tricorporis umbrae* (Geryon). Eur. *Ph.* 1508 *Σφιγγός αἴσθον σῶμα:* *Her. Fur.* 24 *τρισθατον κύνα.* **ἀνικάτου** is sound, since the long penult. (=θε of θεῶν 1556) is an 'irrational' syllable. Meineke's **ἀμαυρίκου** is an unexampled form of **ἀμαυρίκετος**. Cp. *Tr.* 1097 *τόν θ' ὑπὸ χθονόν* | 'Ἄιδον τρικρανον σκύλακ', ἀπρόσθατον τέρας. Homer mentions 'the dog of Hades' only in reference to Eurytheus sending Heracles ἔξ 'Ἐρεβευς ἀξοντα κύνα στυγερον' Αἴδαο (*Illiad.* 8. 368, *Od.* 11. 625). The name Cerberus occurs first in Hes. *Th.* 311, where he is the offspring of Typhaon and Echidna, and has fifty heads: Horace makes him *centiceps*, *Carm.* 2. 13. 34. Κερβέροις was used (at least in comedy) as = Κύμεροι, but the connection with Ἐρέβος is doubtful.

1569 ΙΙ. It seems clear that the φασὶ after πύλαισι in the MSS. is an interpolated gloss on λόγος ἔχει. If φασὶ

were genuine, it must go with εὐνᾶσθαι only, κυνζένθαι depending on λόγος ἔχει: a construction awkward beyond example. Bellermann seeks to avoid this by pointing thus, φασὶ πολυξένοις | εὐνᾶσθαι etc., supplying εἶναι with φασὶ: but this is even worse. The long delay of λόγος ἔχει brought in the gloss.—In the Ms. πολυξένοις the long penult. = ἀν of ἄναξ (1559). Even if we assume an 'irrational' syllable (— for ~), the sense seems fatal. 'Of polished stone' is surely not a good epithet for the Gates of Hell. πολυξένοις appears certain: cp. Aesch. *Suppri.* 157 *τὸν πολυξενώτατον | Ζῆρα τῶν κεκρυκτῶν | ιερμεσθε σὺν κλάδοις | ἀρτάναις θανόνσαι.* See above on παγκενθῆ (n. 1561 ff.), and cp. *Ant.* 893 in n. on 1548.

1571 While κυνζάσθαι is the form recommended by the analogy of like words for the sounds of animals (βληχάσμα, μυκάσμα, ύλασμα, etc.), κυνζένθαι has L's support, and also seems better just after εὐνᾶσθαι. If right here, it is, however, much the rarer form of the two.—ἔξ ἄντρων: Verg. *Aen.* 6. 417 *Cerberus haec ingens lastratu regna trifauci Personat,*

Goddesses Infernal ! And thou, dread form of the unconquered hound, thou who hast thy lair in those gates of many guests, thou untameable Watcher of Hell, gnarling from the cavern's jaws, as rumour from the beginning tells of thee !

Hear me, O Death, son of Earth and Tartarus ! May that Watcher leave a clear path for the stranger on his way to the nether fields of the dead ! To thee I call, giver of the eternal sleep.

MESSENGER.

Countrymen, my tidings might most shortly be summed

ws moleste intrusum est : contra ξει pro ἀνέχει verum esse senserunt edd. rec. plerique. Causa mendi fuit ultima vocis αλέν. 1574 ὅν codd.: τόν Hermann.: δός Nauck.: ὥν' Weeklein.: τόδ' Hartung. **1575** ἐν καθαρῷ codd.: ἐκ καθαρῶν Meinekius. *βῆναι suspectum Hermanno, μολένιν vel κλεύ concienti.* **1578** τὸν τὸν' L, F: τὸν cett.—*αλέν ὑπνον* L (eraso ἀ ante i): *αλέν ἄπνινον* codd. plerique, Ald.: *αλέν ἔνυπνον* Triclinius (T, Farn.). Schol.: *ὑψὸν ἐν ἀναγρωστέον αλένυπνον* (sic) *ἄλενυπνον* οὕτως ἀποδίδασι. Quod scholium prave vulgo legitur, pleno puncto post *ἄλενυπνον* posito, quod in cod. non est: subauditum enim *αλέζεις*. Vult dicere, *Ita duas voces unam, ἄλενυπνον, efficiunt.* **1579** *ξυντομώτάτως* codd.: *ξυντομώτατον* Elmsleius

adverso recubans immanis in antro.—Immania terga resolut Fusus humili, totoque ingens extendit in antro.

1572 Σ φύλακα. Hes. Th. 767 *ἔνθα θεοῦ χθονίου πρόσθεν δόμοι τήχεντες...* | *ἐστάσιν δεινὸς δὲ κώνων προτάροιθε φυλάσσει.* He fawns on those who enter: *ἔξελθεν δ' οὐκ αὐτοῖς ἐᾶ πάλιν, ἀλλὰ δοκεῖνον | ἔσθεις δὲ καὶ λάβησον πνέεντον ἔκποσθεν λύντα.* —*λόγος ξει,* transitive, like Pind. P. I. 96 *ἔχθρὸς Φύλαριν κατέχει...φάτις*, rather than intransitive like *ὁ λόγος κατέχει* ('the report prevails that...') Thuc. I. 10.

1574 *τόν* (as relat.) is more probable than *ὅν* after the vowel: cp. O. T. 199 *ἔρχεται | τόν, ὁ τῶν πυρφόρων.—Γάσ παι.* This cannot mean Pluto, who was the son of Cronus and Rhea; nor Cerberus (usu. called son of Typhao and Echidna), unless with Nauck we change *τόν* to *δός*. Thanatos is not elsewhere thus described, (in Hes. Th. 211 he is the son of *Nέγ*, no father being named,)—but is probably meant here. The invocation in 1578 is certainly addressed to him.

1575 The mss. have *ἐν καθαρῷ βῆναι.* 'And I pray that he (Cerberus) ...may leave a clear path for the stranger,' as he passes to Hades. *βῆναι* *ἐν καθαρῷ τῷ ξένῳ* must mean strictly, 'to go on to clear ground for the stranger,' i.e. to pass to ground which *he* will not traverse, leaving *his* path clear. *ἐν καθαρῷ* is thus virtually equivalent to *ἐκποδῶν*. Mad-

vig's *ἐκ καθαρῶν* is proleptic:—'go out of the path, so as to leave it clear.' Cp. Pind. Ol. 6. 23 *κελεύθῳ τ' ἐν καθαρῷ βάσομεν δύχον:* Her. I. 202 (of a river) *ρέει διὰ καθαρῶν* (through an open country, where its course is not checked). So Il. 8. 491 *ἐκ καθαρῷ*, in a clear space. I suspect the text to be unsound, but the data are inadequate for its certain correction. Two views are possible. (1) *τόν* in 1574 may be corrupt. If (e.g.) Hartung's *τόδ'* were read, the sense would be:—'This is my prayer for the stranger..., that he may move in a clear path.' Such a view best suits the natural sense of *ἐν καθαρῷ βῆναι*. (2) *τόν* may be sound, while *ἐν καθαρῷ* may have supplanted something like *ἐκ καθόδον*. Or *βῆναι* may have come (e.g.) from *φθῆναι*: 'I pray for the stranger that he speed safely past Cerberus to clear ground.'—*πλάκας:* see on 1574.

1578 *τὸν αλένυπνον*, Death, the giver of the *ἀτέρμονα νήγετον* *ὑπνον* (Moschus 3. 105): in contrast with his brother who *λύει πεδήσας* (Ai. 676).

1579—1779 Exodus. The passing of Oedipus is told. His daughters make lament. Autigone prays of Theseus that he send them to Thebes, if haply they may avert the coming strife of their brothers; and he promises to do so.

1579 *ξυντομώτατον* (neut. as adv.) is the best correction of the MS. *ξυντομώτά-*

τύχοιμι λέξας Οἰδίπουν ὄλωλότα· 1580
 ἀ δ' ἦν τὰ πραχθέντ' οὕθ' ὁ μῦθος ἐν βραχεῖ
 φράσαι πάρεστιν οὔτε τάργ' ὅσ' ἦν ἐκεῦ.

ΧΟ. ὄλωλε γὰρ δύστηνος; ΑΓ. ὡς λελοιπότα
 κείνον τὸν τάξιτον βίοτον ἔξεπιστασο. 1585

ΧΟ. πῶς; ἄρα θείᾳ κάποντα τάλας τύχῃ;
 ΑΓ. τοῦτ' ἔστιν ἥδη κάποθαυμάσαι πρέπον.

ώς μὲν γὰρ ἐνθένδ' εἴρπε, καὶ σὺ που παρὼν
 ἔξοισθ', ὑφηγητῆρος οὐδενὸς φίλων,
 ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἔξηγούμενος·
 ἐπεὶ δ' ἀφίκτο τὸν καταρράκτην ὅδὸν
 χαλκοῖς βάθροισι γῆθεν ἐρριζωμένοι,
 ἔστη κελεύθων ἐν πολυσχίστων μιᾷ, 1590

(qui prius -os vel -ην coniecerat): ξυντομωτάτων Wecklein. 1584 δεῖ L, F, Suid.: αἰεὶ A, codd. plerique. κείνον γ' ἔσται Hermann.: ἔκείνον ἄρτι Meinekius: κείνον τὸν ἄνδρα Mekler.: κείνον τὸν αἰνόν Hartung.: κείνον τὸν ἄβιον Nauck.: κείνον σαφῶς τὸν βίοτον Dindorf. 1585 καὶ πόνωι L: καὶ πόνω B, F, Vat.: κάποντι (vel -ω) cett.

tws. A few such forms in -ws have ms. authority in good writers, though they are mostly comparatives, as *βεβαιοτέρως*, *έρρωμενεστέρως* (Isocr.), *καλλιόνως*, *σαφεστέρως*, etc. In Eur. *Suppl.* 967 *γράσκω δυστηνότατος | οὗτ'* is corrected by Reiske to *δυστηνότατως*, which metre commends: but this is an almost isolated example. There is thus a strong presumption in favour of the ordinary form where, as here, it can easily be restored.—Wecklein reads *ξυντομωτάτων*: 'I would hit on the briefest mode of speech.'—Cp. O. T. 1234 ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ | μαθέν, τέθηκε θεῖον 'Ιοκάστης κάρα.

1581 Ε δ' ἦν τὰ πραχθέντα. δ = ἄτω: see on 1171. 'But as to what the occurrences were, *neither* is the tale possible for me to tell in brief compass, *nor* (were) the events (brief) which happened there': sc. οὐτε (*βραχέα* ἦν) τάργ'. That is, resolving the parataxis with οὐτε—οὐτε:—'But as to what occurred, the tale cannot be briefly told, as *neither* were the occurrences themselves brief.' ὁ μῦθος οὐν ἐν βραχεῖ πάρεστιν would have sufficed: *φράσαι* (epexeg. inf.) further defines *πάρεστιν*.

1584 The ms. words τὸν δεῖ (or αἰεὶ) certainly conceal a fault, which is perhaps very old. We cannot supply

χρόνον ('for ever'). Nor do I see how τὸν δεῖ βίοτον could mean, 'the life of all his days' ('What life, life-long, was his,' Whitelaw). The schol. gives nothing better than a fatuous interpretation of τὸν δεῖ βίοτον as τὸ μακρὸν γῆρας. The first question is whether the fault is confined to δεῖ. (1) If so, τὸν being sound, δεῖ (a) may conceal another adv., or an adj.: as ἄρτι, ἄβιον, αἰνόν, ἀλάσνη, τάργη. Of these ἀλάσνη is perh. least unsatisfactory. It should not be too hastily assumed that the poet would have shunned a fourfold -ov. Or (b) δεῖ may have arisen from some ancient mutilation of ἄνδρα. The very simplicity of κείνον τὸν ἄνδρα has a solemnity which is not unfitting here; and to my mind this solution has greater probability than perhaps many would concede to it at first sight. (2) If τὸν is corrupt, then there are these possibilities. (a) τὸν δεῖ may conceal one word, such (e.g.) as πάνοιξν, 'all-wretched,' Aesch. *Cho.* 49. (b) τὸν may have been inserted to supply a lost syllable: though against this is the fact that our MSS. often tolerate lame trimeters. This view suits (e.g.) ἔκείνον ἄρτι, or Hermann's κείνον γ' ἔσται (to which, however, the γ' is fatal). (3) It is vain to speculate on the possibility of corrup-

thus: Oedipus is gone. But the story of the hap may not be told in brief words, as the deeds yonder were not briefly done.

CH. He is gone, hapless one? ME. Be sure that he hath passed from life.

CH. Ah, how? by a god-sent doom, and painless?

ME. There thou touchest on what is indeed worthy of wonder. How he moved hence, thou thyself must know, since thou wast here,—with no friend to show the way, but guide himself unto us all.

Now, when he had come to the sheer Threshold, bound by brazen steps to earth's deep roots, he paused in one of many branching paths,

1586 ταῦτ' L cum plerisque: τοῦτ' L²(?), A, R. **1588** ὑφηγητῆρος A, B, F, R: ὑψ' ἡγητῆρος L, T, Vat., Farn.: ὑψ' ἡγητόρος (sic) L². In L pr. m. scripserset ἀφηγητῆρος (non ὑψό-). **1590** καταρράκτην L, altero ρ addito ab S: ρρ plerique: ρ B, Farn., Vat. ὁδὸν F, T, R: ὁδὸν L cum plerisque. **1592** πολυσχίστωι (ut L) vel

tions extending beyond τὸν δεῖ. The words βίστον ἔξεπιστάσο and κείνον (or ἔκείνον) are *prima facie* sound. Thus (e.g.) to suggest ἔκείνον ἔξεπιστασ' εἰσειλθούν would be unwarrantable. We seek to amend, not to re-write.

1585 οὐ διπόνῳ, as they themselves had just prayed for him. Cp. the prayer of Ajax to Hermes Chthonios that he may die ασφάδαστος (*Ai.* 833).—τοῦτ'... ἦδη means, 'here we come to the point which is indeed (καλ) worthy of wonder': cp. Plat. *Sympos.* 204 B δῆλον δῆ...τοῦτό γε ἦδη καὶ παιδί, δτι, etc.

1586 ὑφηγητῆρος is supported against ὑψ' ἡγητῆρος (*a*) by such examples as 83, ὡς ἐμοὶ μόνης πέλας, (*b*) by the fact that the compound with ὑψό is suitable where, as here, the sense is that no one so much as hinted or indicated the way. Cp. Plat. *Crito* 54 E πράττωμεν ταύτην, ἐπειδὴ ταύτη ὁ θεός ὑφηγεῖται. So *O. T.* 966 ὁν ὑφηγητῶν ('on whose showing'): *ib.* 1260 ως ὑφηγητοῦ τινος.

1590 καταρράκτην (from βάσσω to strike hard, or dash, cp. 1503), lit. 'dashing or rushing down'; Strabo 10. 640 τηρήσας καταρράκτην δυβρὸν: here, of a cleft descending abruptly into the ground. Strabo applies the word to the cataracts of the Nile (called κατάδουντος by Her.); in this sense it is usu. spelt with one ρ, as if from καταράσσω: so Lucan 10. 317 *praecipites cataractae*. Cp. Plut. *Mor.* 781 E οἰκημα θύραν ἔχον ἐπιρρακτήν,

a room with a trap-door in it: so too *Arat.* 26 θύρα καταρράκτῃ. The σ. l. καταφράκτην (Suidas) is worthless.

1591 χαλκοῖς βάθροισι. *Il.* 8. 13 ἐς Τάρταρον ἥρεντα, | τῇλε μάλ', ἦχι βάθοισιν ὑπὸ χθονός ἔστι βέρεθρον, | ἐνθα σιδήρεια τε πύλαι καὶ χάλκεος οὐδός. *Hes. Theog.* 811 (of Tartarus) ἐνθά δὲ μαράπεια τε πύλαι καὶ χάλκεος οὐδός, | ἀστεροφήσι, ρίζησι διηνεκέσσιν ἀρηρώς, | αὐτοφυής: 'a brazen threshold, immovable, fixed in the earth by roots without a break, of natural growth,' i.e. not wrought by human hands. The rift or cavern at Colonus, from which the adjoining region took the name of the χαλκοῦς δόδος (see on 57), was locally supposed to be connected with the 'brazen threshold' below by brazen steps reaching down into the under-world. The stress laid on the χαλκοῖς βάθροισι here, and the name 'Brazen Threshold' itself, rather suggest that the myth was visibly symbolised by some artificial steps made at the top of the steep rift.—γῆθεν, as *Od.* 13. 163 λᾶνα ἔθηκε καὶ ἐρρίζωσεν ἔνερθεν (Poseidon petrifying the Phaeacian ship).

1592 πολυσχίστων. Several paths converged at the καταρράκτης δόδος. Oedipus halted (ξοτη) near the δόδος, i.e. just before the path which he was following met the others. We are reminded, perhaps designedly, of that σχιστή δόδος in Phocis at which the misfortunes of his early manhood began (*O. T.* 733).

κοίλου πέλας κρατήρος, οὗ τὰ Θησέως
Περίθου τε κεῖται πίστ' ἀεὶ ξυνθήματα·
ἀφ' οὐ μέσος στὰς τοῦ τε Θορικίου πέτρου 1595
κοίλης τὸν ἀχέρδον κάπο λαίνου τάφου
καθέζετ· εἴτ' ἔλυσε δυσπινεῖς στολάς.

πολυσχίστω codd.: πολυσχίστων Heath. 1593 sq. Θησέως | Περίθου τε] Πειρίθου | Θησέως τε Blaydes.—Περίθου τε κεῖται] Περίθω καλεῖται Wecklein. 1595 ἐφ' οὐ μέσον στὰς τοῦθορικίου πέτρου, addito τε super litteras θο a pr. m., L. τοῦθορικίου pr. m. scripserat, deinde hoc in τοῦ τε θορικίου mutare voluit. θ ex τ factum esse non credo. Litterae θ lineam transversam paullo longiore facere consuerat hic librarius,

1593 κοίλου...κρατῆρος. (1) Schneidewin takes this to mean *a large brazen vessel* set in a rift of the ground, over which Theseus and Peirithous slew the victims when they made their pact (*ὅρκια έταιμον*). He cites Eur. *Suppl.* 1201, where Theseus is directed thus to make a covenant with Adrastus; the throats of nine sheep are to be cut over a bronze *τρίποντας*, and the terms of the pact (*ὅρκοι*) are then to be graven in its basin (*τρίποντος ἐν κολῷ κύτει*). (2) The schol., whose view is more likely, understands a *basin or hollow in the rock*: *κοίλου πέλας κρατῆρος τοῦ μυχοῦ* τὸ γάρ κοίλα οὕτως ἐκάλουν ἐκ μεταφορᾶς ὅθεν καὶ τὰ ἐν τῇ Αἴτνῃ κοιλώματα κρατῆρες καλοῦνται. Cp. Arist. *De Mundo* 6 τῶν ἐν Αἴτνῃ κρατήρων ἀναρράγεντων. Plat. *Phaedo* 111 D says of the subterranean cavities, *συντετρήσθατ το πολλαχῆ... καὶ δεεξόδους ἔχειν, ἢ πολὺ μὲν ὑπάρχειν ἐξ ἀλλήλων εἰς ἀλλήλους ὕσπερ εἰς κρατῆρας*. The scholiast adds:—λέγει δὲ οὐδὲν (sc. μυχοῦ) καταβῆναι φασὶ τὴν Κέρην ἀρπαγέσσαν. That is, the schol. took this *κρατήρος* or *μυχός* in the rock to be the actual cavity in which the *καταρράκτης* δόδος began. In any case the *κρατήρος* was close to the δόδος.

Θησέως. Theseus went down to Hades with Peirithous, king of the Thessalian Lapithae, to help him in carrying off Persephone. Both heroes were made prisoners by Pluto. Theseus was afterwards delivered by Heracles, when sent by Eurystheus to capture Cerberus. According to another version, adopted by Eur. in his *Πειρίθους*, Heracles delivered Peirithous also.

1594 Πειρίθους. Elsewhere in extant classical literature the form is *Πειρίθοος* or (Attic) *Πειρίθους*. But a form *Πειρίθους* is sufficiently attested by the

name of the Attic deme of which this hero was eponymus. Harpocr. Πειρίθοιδαι δῆμος ἔστι τῆς Οἰνηθός. Aeschin. or. i § 156 Πειρικλείδην τὸν Πειριθοῖδην: and so [Dem.] or. 50 § 41. Eustathius (101. 3) notices both forms, and Dindorf ascribes *Πειρίθους* to the Paris MSS. of Georgius Syncellus (the Byzantine chronographer, 800 A.D.), p. 299. II: vases and inscriptions also give it. There is no need, then, to transpose Θησέως and Πειρίθους, as Blaydes does.

κεῖται...ξυνθήματα: schol. οἷον ὑπομνήματα τῆς πίστεως ἃς ἔθεντο πρὸς ἀλλήλους: i.e. he understood by **κεῖται** some visible memorial. This seems clearly right. The local belief probably pointed to characters or marks on the rock. See the schol. on Ar. *Erg.* 785 ἔστι δὲ καὶ ἀγέλαστος πέτρα καλούμενη παρὰ τοῖς Ἀθηναῖοι, ὅπου καθίσα φασὶ Θησέα μέλλοντα καταβαλνεῖν εἰς Ἄδου. Leake (Demi I. 635) conjectured that this *πέτρα* may have marked the place (*χωρίον*) mentioned by Paus. I. 18. 4 as near the temple of Sarapis, s.e. of the acropolis, ἐνθα Πειρίθους καὶ Θησέα συνθεέντως ἐλακεδαλμονα καὶ ύστερον ἐθεσπρωτούς σταλῆναι λέγονται. But the expeditions named there are distinct from the descent to Hades with which the schol. connects the *πέτρα*. And, wherever this *ἀγέλαστος πέτρα* was, there must have been a cavern suggestive of the descent to Hades. The schol.'s phrase, παρὰ τοῖς Ἀθηναῖοι, would cover Colonus.

Others understand: 'where the compact has been made' (*κεῖται*=pf. pass. of *τίθημι*)—a lively way of saying, 'was made,' *ἐτέθη*: but this is improbable.—Wecklein conjectures *Πειρίθω καλεῖται*: 'where men say that the compact of Th. with P. was made': the dat. as *Tr.* 668

near the basin in the rock, where the inviolate covenant of Theseus and Peirithous hath its memorial. He stood midway between that basin and the Thorician stone,—the hollow pear-tree and the marble tomb; then sate him down, and loosed his sordid raiment.

cuius moris exemplum praebet vicina vox *βάθροισι* in v. 1591. τοῦ τε τρικορύφου Schneidewin.—έφ' οὐ μέσον codd. omnes (nisi quod Vat. μέσον habet): ἀφ' οὐ Brunck: μέσος Musgravius.—τοῦ θορικοῦ πέτρου (omissis τε) B, Vat.: τοῦτ' ἐρίκου F. **1596** κάπτο λαῖνον τάφον codd. (λαῖον Vat.): τάφον pro τάφον Suidas s.v. "Αχερός. —κάπτο Canterbury: καντολαῖον τάφον Dobraeus. **1597** έλυσε B, T, Farn. (έλυεσε

τῶν σῶν Ἡρακλεῖ δωρημάτων: the verb as Simonides fr. 107. ἔνθα καλέσται... 'Αρτέμιδος...τέμενος. (Cp. on *O. T.* 1451.) This idiom, however, elsewhere always refers to *places*, not to *acts*.

1595 ε. (1) With L's ἄφ' οὐ: 'At which (the κρατήρ) he halted, midway between' the other objects. Cp. II. 22. 153 ἔνθα δ' ἐν αἰράνων πλινθοὶ εὐρέες ἔγγυς ἔστιν, at the springs. With ἄφ', L's μέσον is possible; 'at which, midway as it is.'

(2) With Brunck's ἄφ' οὐ, it becomes necessary to read μέσος. The κρατήρ is then one of four points from which the point denoted by μέσος is measured. The second ἄφ' may be taken with ἀχέρδον also: cp. *O. T.* 734, 761. μέσος usu. takes a simple gen. of the extremes, and is not elsewhere found with ἄφ', but the latter is natural (*Plat. Parm.* 145 B τὸ γε μέσον τῶν τῶν ἑσχάτων ἀπέχει). Dobree's καντολαῖον ('of natural rock,' cp. on 192) is more ingenious than probable. Cp. Eur. *Helen* 662 τόνδε λαῖνον τάφον: *El.* 328 μῆμα λαῖνον πατρός. The λαῖνος τάφος is opposed to a τύμβος of earth or a λάρναξ of wood (*Thuc.* 2. 34): it would commonly denote an oblong monument with a flat slab (*τράπεζα*) on top, the sides being sometimes sculptured.

τοῦ τε Θορικοῦ πέτρου. It was from Thoricus (Apollod. 2. 4. 7) that 'radiant Eos caught up Cephalus to the gods' (Eur. *Hipp.* 455). Hence the name of that place may have been associated in the Athenian mind with the idea of removal to another world. Θορικός (so Her., Xen., etc.: Θόρικος schol.) was a town and deme of Attica, belonging to the tribe 'Ακαμαντίς, on the s. E. coast, about 6 miles N. of Sunium, and 42 s. E. of Colonus. It was reckoned among the twelve towns of the old Attic dodecapolis, and,

to judge by the ruins, was a considerable place down to late times (Leake, *Demi* II. 17—22). If Θορικοῦ is unsound, the familiarity of Θορικοῖς as a deme-name may have suggested it. Schneidewin's τρικορύφου rests on the schol. to 57: *καὶ τις τῶν χορημοποιῶν φησι· Βοώτῳ δὲ ιπποῖο ποτιστεῖχον Κολωνόν, | ἔνθα λίθος τρικάρανος ἔχει καὶ χάλκεος οὐδέδει.* But, if Θορικοῦ came from τρικορύφου, the genuine word must have been well-nigh obliterated.

κολαῆς τὸ ἀχέρδον: schol. τῆς τὸν πυθμένα ἔχοντος ὑπεκενοῦ, σαπέντα. The wild pear gave its name to the Attic deme 'Αχερδόνης ('Αχερδούνιοι); as in its other form, ἀχράς, to 'Αχραδίνη, the E. quarter of Syracuse. If, as the schol. states (n. 1593), the local myth placed the rape of Persephone here, this old tree may have been pointed out as the spot whence she was snatched. An ἔρυνθος (wild fig-tree) by the Cephissus was connected with a like legend (Paus. 1. 38. 5). A wild olive-tree (*κότινος*) at Troezen was associated with the disaster of Hippolytus (2. 32. 10), as the *στρεπτὴ* ἐλαῖα at Epidaurus (see on 694) with Heracles.

The power and beauty of this passage are in no way lessened for us because we know nothing of the basin or the stone, the tree or the tomb. Rather it might be said that the very fact of our ignorance illustrates the spirit in which these details are introduced. Their significance is essentially local: *ταῦτα γνώριμα τοῖς ἔγχωροις* (schol.). They show us how the blind man, who had never been at Colonus before, placed himself at precisely the due point in the midst of its complex sanctities. The god made him as one who had the most intimate and minute knowledge of the ground.

1597 έλυσε, as *Tr.* 924 λύει τὸν αὐτῆς

κάπειτ' ἀντας παῖδας ἡνώγει ρυτῶν
νδάτων ἐνεγκεῦν λουτρὰ καὶ χοάς ποθεν'
τὰ δὲ εὐχλόου Δῆμητρος εἰς προσόψιον 1600
πάγον μολοῦσαι τάσδ ἐπιστολὰς πατρὶ¹
ταχεῖ πόρευσαν σὺν χρόνῳ, λουτροῖς τέ νυν
ἐσθῆτι τ' ἔξησκησαν οὐ νομίζεται.
ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονήν,
κούκ ήν ἔτ' οὐδὲν ἀργὸν ὥν ἐφίετο, 1605
κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
ρήνησαν ὡς ἡκουσαν· ἐς δὲ γούνατα
πατρὸς πεσοῦσαι κλαῖνον, οὐδὲ ἀνίεσαν
στέρινων ἀραγμοὺς οὐδὲ παμμήκεις γόους.
οἱ δὲ ὡς ἀκούει φθόγγον ἔξαίφιης πικρόν,
πτύξας ἐπ' αὐταῖς χείρας εἶπεν· Ὡ τέκνα,
οὐκ ἔστ' ἔθ' ὑμῶν τῇδε ἐν ἡμέρᾳ πατήρ.
ὅλωλε γάρ δὴ πάντα τάμα, κούκετι
τὴν δυσπόνητον ἔξειτ' ἀμφ' ἐμοὶ τροφήν.

Vat.): *ἴδους* cett. 1600 τὼ δ' F (a correctore), T, Farn., schol.: codd. plerique vel τῷδ' (ut L), vel τάδ' (ut A).—προσόψιον L, F: ἐπόψιον cett. 1601 πάγον] πηγὴν coniecit L. Stephani (*Reise durch einige Gegenden des nördl. Griechenland*, p. 107).—μολοῦσαι L, al.: μολούσα A, al.: μολούσα B, T. 1602 ταχεῖ] βραχεῖ Reisig. 1604 παντὸς εἶχε δρῶντος ἡδονήν] πάνθ' οσ' εἰπ' ἔδρων πρὸς ἡδονήν

πέπλον: while the midd. in *Il.* 17. 318 λύνοντο δὲ τεύχεα refers to Greeks stripping Trojans. **δυσπινεῖς**: cp. 1258. He prepares to put on the garb of the dead.

1598 **ρυτῶν** (ῥέων), flowing, ἐξ αἰρέτου κρήνης (469). —Cp. Theophr. *Causa. Plant.* 2. 6. 3 (with ref. to correcting the properties of water by mixing different kinds), δὲ δὲ πολλάκις ἀν ἀμρόσεις λεπτὸν καὶ καθαρὸν μὴ καθαρῷ καὶ παχεῖ, καὶ φρεατιῶν ναματαιῶν (well water with river water), καὶ ρυτὸν καὶ δυμβριῶν (spring or rain water) λιμνατῷ καὶ ἀπλῶς στασιμῷ.

1600 **ε.** They go to a hillock a little way off, on which was a shrine of Demeter Euchloës. See map in Introd.—**εὐχλόου**, as protecting the young green corn and other young vegetation (χλόν). Paus. 1. 22. 3 ἔστι δὲ (at Athens) καὶ Γῆς κουροτρόφου καὶ Δῆμητρος λερὸν Χλόντ. She was associated with Γῆ κουροτρόφος and with Apollo in the Χλόεα held on 6th Thargelion (latter part of May). Other names given to Demeter as protectress of crops, etc., expressed the ills which

she averted, as *καῦστις*, *ἀξηστα* (parcher), *ἔρωτίη* (mildew), *ἔλαγηρις* (popularly referred to εὐλη, sunshine, but doubtful).

προσόψιον, not found elsewhere, is read by L and Suidas. ‘The hill of Demeter, in full view’: rather than, ‘the hill looking on Demeter.’ The act. sense is possible (*Ph.* 1040 *θεοι τ' ἐπόψιοι*), but the other seems better here: cp. *Ant.* 110 *ὅρμᾶσθ'...εἰς ἐπόψιον τόπον*.

1602 **τ.** **πόρευσαν** and **πόρευσαν** are alike admissible in this **ῥύσις** (cp. 1606 ff.), but the former seems preferable on the general principle of not multiplying omissions of augment without necessity. ‘*Brought* this behest,’ i.e. the water for which he had asked. Eur. *Ph.* 984 MEN. *χρημάτων* δὲ τὶς πόρος; — K.P. ἐγώ πορέυσω χρυσόν. Cp. on 1458 πόροι.—**ταχεῖ σὺν χρ.**: cp. 885: *Tr.* 395 σὺν χρόνῳ βραδεῖ μολὼν. —**λουτροῖς**, as the dead were washed: Lucian *De Luctu II* μετὰ ταῦτα δὲ λούσαντες αὐτοὺς...προΐθενται. So *Ai.* 1405 λουτρῶν οἰστων (for the dead Ajax).

1603 οὐ νομίζεται, as the dead were

And then he called his daughters, and bade them fetch water from some fount, that he should wash, and make a drink-offering. And they went to the hill which was in view, Demeter's hill who guards the tender plants, and in short space brought that which their father had enjoined; then they ministered to him with washing, and dressed him, as use ordains.

But when he had content of doing all, and no part of his desire was now unheeded, then was thunder from the Zeus of the Shades; and the maidens shuddered as they heard; they fell at their father's knees, and wept, nor ceased from beating the breast, and wailing very sore.

And when he heard their sudden, bitter cry, he put his arms around them, and said: 'My children, this day ends your father's life. For now all hath perished that was mine, and no more shall ye bear the burden of tending me,

Mekler. **1605** οὐδὲν ἀργὸν L: ἀργὸν οὐδὲν cett. plerique.—έφειτο L.
1608 πεσούσαι κλαῖν] πεσόντ' ἔκλασον Dindorf.—ἀνεισαν, 'η super ει scripto, L:
 gl. οὐκ ἀνέπεμπον. **1610** ὁ δ'] ὁδ̄ L.

usually dressed for burial, i.e. in white. Artemidorus *Oneir.* 2, 3 ἀνδρὶ δὲ νοσοῦντι λευκὰ ἔχειν ἥματα θάνατον προαγορεύει, διὰ τὸ τοὺς ἀποθανόντας ἐν λευκοῖς ἐκφέρεσθαι.

1604 παντὸς..δρῶντος. (1) Usu. explained:—'when he had content of all service,' i.e. when his daughters had done for him all that he wished. Then πᾶν δρῶν will be 'every activity' of attendants: cp. the Homeric δρηστῆρες, δρηστεραι, of servants, *Od.* 10. 349 etc. (2) A better view is: 'when of *doing all* he had content' (as Whitelaw), when πᾶν δρῶν is his own activity. This explanation is the only one for which even a semblance of support seems derivable from τὸ βουλάμενον τῆς γράμμης and similar phrases (see on 267). As to *Tr.* 196 τὸ γάρ ποθοῦν ἔκαστος ἐκμαθεῖν θέλων,—where τὸ ποθοῦν used to be explained as 'the desire within him,'—it is now generally allowed to be corrupt (E. Thomas conjectures τὰ γάρ ποθεῖν). So far as I know, there is no real parallel for πᾶν δρῶν here: and I strongly suspect that it is corrupt. To Mekler's conjecture (see cr. n.) the obstacle is έδρων instead of έδρασαν. The obvious έρωτος ('desire') should not be too lightly rejected: cp. 436.

1605 ἀργὸν, neglected: see on *O. T.* 287.

1606 κτύπησε: for the omission of the augment, see on *O. T.* 1249. **Ζεὺς χθ.**: *Il.* 9. 457 Ζεὺς τε καταχθόνιος καὶ ἐπανὴ Περσέφονει. At Corinth Pausanias saw three images of Zeus, one being Χθόνιος, another Γύψιστος, the third nameless (2. 2. 8). The Zeus Chthonios was a benevolent Pluto, associated with Demeter in the prayers of the husbandman (*Hes. Op.* 465).

1608 f. οὐδ' ἀνέσαν, 'did not remit' (cp. ανέναι φυλακήν, ἀσκησον, ἔχθραν, etc.); *not*, 'did not send up' (as in *O. T.* 1277, a different context). κλαυθμός was commonly associated with κομμός (*planc-tus*) and γύbos. If Soph. had meant otherwise, he would have added another verse with ἀλλά.—**παμμήκεις**, very loud: see on 489.

1610 έξαίφνης, because they burst into their wail when the sudden peal of thunder was heard.

1613 πάντα τάμα, all that concerns my earthly life.

1614 ff. τὴν δυσπόν.: cp. 509: Aesch. *Pers.* 515 ὡδυσπόνητε δαίμον.—**ἀμφ' ἔμοι**: cp. *El.* 1143 quoted on 345: *τροφήν*, *ib.* and 352.—**σκληράν**, in appos.; cp. 1173.—**ἀλλὰ..γάρ**, 'but (I need not speak of hardship), *for*'=: 'but indeed': cp. on 988.—**Ἐν...έτος**, 'one word,' viz. φίλειν. Cp. *Ant.* 53. **μήτηρ** καὶ γυνή, διπλοῦν

σκληρὰν μέν, οἰδα, παῖδες· ἀλλ' ἐν γὰρ μόνον 1615
τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.

τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον
ἥ τοῦδε τάνδρὸς ἔσχεθ', οὐ τητώμεναι
τὸ λοιπὸν ἥδη τὸν βίον διάξετον.

τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι 1620

λύγδην ἔκλαιον πάντες. ὡς δὲ πρὸς τέλος

γόων ἀφίκοντ' οὐδ' ἐτ' ὠρώρει βοή,

ἥν μὲν σιωπή, φθέγμα δ' ἔξαιφνης τινὸς

θῶντεν αὐτόν, ωστε πάντας ὄρθιας

στῆσαι φόβῳ δείσαντας ἔξαιφνης τρίχας. 1625

καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῆ θεός·

ὦ οὐτος οὐτος, Οἰδίπους, τί μέλλομεν

χωρεῖν; πάλαι δὴ τάπο σοῦ βραδύνεται.

οὐδὲ ὡς ἐπήσθετ' ἐκ θεού καλούμενος,

αὐδῆ μολένιν οἱ γῆς ἄνακτα Θησέα.

κάπει προσῆλθεν, εἶπεν· ὦ φίλον κάρα,

δός μοι χερός σῆς πίστιν τάρχαίαν† τέκνοις,

1619 τὸ λοιπὸν ἥδη βίον διάξετον L, F: eadem ceteri, nisi quod τὸν pro τὸ praebent (βίωτον T, Farn.).—τὸ λοιπὸν ἥδη τὸν βίον διάξετε Suidas, quam l. ita probat Froehlichius ut τὸ in τὸν mutet.—τὸ λοιπὸν ἥδη τὸν βίον διάξετον Elmsleyi.—τὸν λοιπὸν ἥδη βίον δικδάξετον Meinekius. **1625** φόβῳ] L φ et β in litura habet ab S. Aliud quid (quale λόφῳ) fortasse scriperat pr. m.—ἔξαιφνης] εὐθέως Dindorf. **1626** καλεῖ L (λ in

ἐπος. (This is better than ‘one saying,’ i.e. reflection.)—λύει, cancels.

1618 f. τητώμεναι: cp. on 1200.—The simplest view of the ms. τὸ λοιπὸν ἥδη βίον διάξετον is Elmsley's, that βίον was written by a mistake for τὸν βίον. (The error here affords no ground for suspecting βίον in 1584.) But τὸν βίον (Suidas) is equally possible: cp. O. T. 1487 νοούμενος τὰ λοιπὰ τὸν πικροῦ βίον. The constr. τὸν λοιπὸν...τὸν βίον would be a rare one: Dem. or. 15 § 16 πρὸς τὸν λοιπὸν τὸν χρόνου, Xen. Cyr. 4. 5. 1 τοῦ στοου...τὸν ἥμισυ: so ή πολλὴ τῆς γῆς, etc.

1620 f. ἐπ' ἀλλήλῃ ἀμφικτ.: i.e. each of the daughters had twined her arms about her father, while he had also embraced them. Cp. Od. 8. 523 ως δὲ γυνὴ κλαίστη φίλον πόσιν ὀμφιτεσσόντα.—λύγην from λύω, singulare. Anthol. Pal. 15. 28. 3 λιγέως διαφύρετο μήτηρ, | λύγην, λαταρένη.

1623 σιωπή, a moment of absolute stillness, after the wails had subsided. Job

iv. 15 ‘Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the appearance thereof; a form was before mine eyes: there was silence, and I heard a voice.’—τινὸς: Eur. Andr. II. 47 πρὶν δὴ τις ἀδύτων ἐκ μέσων ἐφθέγξατο | δεινὸν τι καὶ φρικῶδες.

1624 f. θωῆσεν αὐτόν. Porson on Eur. Ph. 5 wished to read θεῶν ἐθωῆξ (omitting αὐτόν). But the change is unnecessary, if occasional omission of the augment is conceded to such ῥήσεις as this: cp. 1606. θωῆσσα denotes a loud, urgent cry (cp. Eur. Hipp. 219 κυσθωῆξ): here with acc. of the person called.—πάντας, subject to στῆσαι. For this phrase, instead of πᾶσι στῆσαι τρίχας, see on 150 φυτάλμασ. Cp. 1464.—φόβῳ is causal dat. with στῆσαι, rather than modal dat. with δείσαντας, so that we should not compare Tr. 176 φόβῳ...ταρβαῦσαν: O. T. 65 ὑπνῷ γ' εῦδοντα.—ἔξαιφνης, though it has come in 1623 (and 1610): see on 554.

—no light one, well I know, my children; yet one little word makes all those toils as naught; *love* had ye from me, as from none beside; and now ye shall have me with you no more, through all your days to come.'

On such wise, close-clinging to each other, sire and daughters sobbed and wept. But when they had made an end of wailing, and the sound went up no more, there was a stillness; and suddenly a voice of one who cried aloud to him, so that the hair of all stood up on their heads for sudden fear, and they were afraid. For the god called him with many callings and manifold: *Oedipus, Oedipus, why delay we to go? Thou tarriest too long.*

But when he perceived that he was called of the god, he craved that the king Theseus should draw near; and when he came near, said: 'O my friend, give, I pray thee, the solemn pledge of thy right-hand to my children,

litura) cum plerisque: κάλει T, Farn.: κάλλει Vat.—πολλαχέει (superscr. ητ) L. πολλάκις coni. Blaydes.—Hunc versum damnanti Hermanno (ad Arist. *Poet.* p. 224) assentitur Lehrsius.

1627 sq. τι μέλλομεν; | χώρει Nauck.—δῆταπό L, unde δῆτηπό F.—βραδύεται] Post v duea litterae erasae in L.

1630 οι L, F: οι superscr. οι A: οι cett.

1632 ἀρχαλαν codd.: ἀρθμίαν Wecklein.: ἀρκταν Lud. Schmidt.: ἀρκέσειν Nauck.: ἀρχυράν Sehrwald.: ὄρκταν P. N. Pappageorgius.—τέκνου Vat.

1626 πολλὰ πολλαχῆ. 'with repeated and manifold calling.' There seems to be no example instance of πολλαχῆ meaning simply πολλάκις. It is always 'by many routes' (as Xen. *An.* 7. 3. 12), 'in many ways' (Her. 6. 21), or 'on many grounds' (id. 1. 42). The phrase here, then, cannot mean '*loudly* (πολλά) and *often*': nor can it be merely, 'again and again.' But πολλαχῆ need not refer to different *forms of words*. It is enough to understand it of varying tones in which the name was sounded, or of the voice seeming to come from different points at successive moments.

It is strange that a modern critic should have thought this 'alienissimum a divina maiestate' (Schaefer). He must have forgotten that a divine summons had already been thrice repeated when 'the LORD came, and stood, and called as at other times, Samuel, Samuel.'

1627 ὁ οὐτος. So the goddess Athene, calling Ajax to come forth from his tent: *Ai.* 71 οὐτος, σὲ τὸν τὰς etc.: 89 ὁ οὐτος, Αἴας, δεῖτερόν σε προσκαλῶ, where Αἴας is voc. (*ib.* 482), as Οἰδίπους here (cp. 461). οὐτος ('Ho there!'), thus used, implies that the person addressed is not duly heeding the speaker; here it helps

to express impatience. So, when Medea turns her face away from Jason's smooth words, he cries to her, αὔτη, τι χλωροῦς δακρύους τέγγεις κόρας; etc. (*Med.* 922). There is nothing of *roughness* in the phrase, except in the particular combination οὐτος σύ (*O. T.* 532, 1121: Eur. *Hec.* 1280).

1628 χωρεῖν: cp. the emphatic place of δεῖται, *O. T.* 278. Nauck's μέλλομεν; | χώρει· by the change to the singular number, breaks the companionship of Oedipus with the Unseen. **τάπα σου** adv., βραδύεται pass. impers.: *delay* is made on thy part. Cp. Eur. *Tro.* 74 ἔτουμ' ἀ βούλει τάπ' ἐμοῦ: Ar. *Plut.* 100 δεφέτων με νῦν· λετον γάρ ηδη τάπ' ἐμοῦ (for in both places it is ἀπό rather than ἐπί). Cp. 293.

1630 οι, ethic dat., 'for him,' as a grace to him: cp. 81. The enclitic half adheres to μολεῖν, while γῆς is naturally drawn to ἀνακτα: thus the two monosyllables in the 3rd foot do not hurt the rhythm.—Theseus, with attendants, had followed Oed. to the οδός (see 1589), but had remained apart while the daughters ministered to their father (1598–1603). He is now summoned to approach them.

1632 The ms. **ἀρχαλαν** is, in my

νύμεις τε, παιδες, τῷδε· καὶ καταίνεσον
μήποτε προδώσειν τάσδ' ἔκών, τελεῖν δ' ὅσ' ἀν
μέλλης φρονῶν εὐ̄ ξυμφέροντ' αὐτᾶς ἀεί. 1635
οὐδὲ, ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
κατήνεσεν τάδ' ὄρκιος δράσειν ξένῳ.
ὅπως δὲ ταῦτ' ἔδρασεν, εὐθὺς Οἰδίποιος
ψαύσας ἀμαυρᾶς χερσὶν ὥν παιδῶν λέγει·
ὦ παιδε, τλάσας χρὴ τὸ γενναῖον φρενὶ 1640
χωρεῖν τόπων ἐκ τῶνδε, μηδέ ἂ μη θέμις
λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
ἀλλ' ἔρπεθ' ὡς τάχιστα· πλὴν οὐ κύριος
Θησεὺς παρέστω μανθάνων τὰ δρώμενα.
τοσαῦτα φωνήσαντος εἰσηγούσαμεν 1645
ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
στένοντες ὠμαρτοῦμεν. ὡς δ' ἀπῆλθομεν,

1634 τάσδ'] σ in litura, duplice accentu ἄ et ἄ quasi in unum commixto, L.—ὅδ' θν ex ὡς ἄν L. **1635** μέλλεις L, F: μέλλης codd. plerique. νέμυς F. G. Schmidt. **1636** οἴκτον codd.: ὑγκον coni. Musgravius: ὑκνον Wex., Bothius. **1640** τλάσας codd.: τλάσα post Dindorfium Wunder., Blaydes.: τλάντε postea Dindorf.—φρενὶ A, R, L²: φένειν L et cett.: τρέφειν Wecklein. Versum delet Nauck. **1641** μηδ'

opinion, unquestionably corrupt. Of proposed emendations the best is that of Pappageorgius, ὄρκιαν (cp. 1637), which gives exactly what we need, viz. such an epithet for πίστιν as marks the special solemnity of the pledge. Cp. Plat. Legg. 843 Α φίλαν τε καὶ ἔχθραν ἔνορκον. ἄρχαλαν has been explained as follows:—(1) ‘Thy right hand, that time-honoured pledge.’ I agree with Campbell and Bellermann that this is the best version: indeed, I should be disposed to say, the only sound one. But in such a context we surely want something more than so general an epithet. (2) Thy pledge, ‘which some day will be old,’ i.e. which you are sure to observe permanently. Herm. supports this extraordinary ‘prolepsis’ by Aesch. Ag. 579, where, however, ἄρχαλον γάνος is rather, ‘the traditional ornament’ of temples (spoils): unless we should read (δόμοις) ἄρχαλος. (3) ‘A pledge of such good faith as you have always observed’ (*fides perpetua apud te usu sacra*, Ellendt). (4) A modification of the last view refers ἄρχαλαν to v. 631, as=‘the pledge given at the beginning (of our intercourse).’ It is

difficult to accept any one of these interpretations.

(1) Two other conjectures claim notice. ἄρθμα (Wecklein)=‘in a friendly compact.’ Cp. Od. 16. 427 οἱ δὲ ἡμῶν ἄρθμοι πήσαν, ‘they were in amity with us.’ In Ph. 1132 Erfurdt has restored ἄρθμον (as = ‘trusty comrade’) for ἄθλον. But this epithet does not strengthen πίστιν. (2) ὄρκιαν (L. Schmidt)=‘sure.’ The only support for this is the epic phrase μισθὸς ὄρκος (Il. 10. 304, Od. 18. 358, Hes. Op. 368).

1634 ἔκών, ‘if thou canst help it’: cp. Plat. Prot. 345 Δ ὅς ἀ ἔκών μηδὲν κακὸν ποιεῖ: in prose more often with εἶναι added, as Sympl. 214 Ε ἔκών γάρ εἰναι οὐδὲν ψεύστομα: almost always in sentences which contain or imply a negative: but Her. 7. 164 has ἔκών τε εἰναι καὶ δεινοῦ ἐπιώντος οὐδενὸς ... καταθεῖς τὴν ἄρχην.

1635 μέλλης, sc. τελεῖν: φρονῶν εὐ̄, ‘wishing them well.’ Cp. O. T. 1066 καὶ μήν φρονοῦσά γ' εὐ̄ τὰ ληστά σοι λέγω. ‘To do all that, as their well-wisher, thou seemest likely (to do) with advantage to them.’ As a well-wisher will do his best,

and ye, daughters, to him ; and promise thou never to forsake them of thy free will, but to do all things for their good, as thy friendship and the time may prompt.' And he, like a man of noble spirit, without making lament, sware to keep that promise to his friend.

But when Theseus had so promised, straightway Oedipus felt for his children with blind hands, and said : 'O my children, ye must be nobly brave of heart, and depart from this place, nor ask to behold unlawful sights, or to hear such speech as may not be heard. Nay, go with all haste ; only let Theseus be present, as is his right, a witness of those things which are to be.'

So spake he, and we all heard ; and with streaming tears and with lamentation we followed the maidens away. But when we had gone apart,

μῆμ L pr. m., **μῆμ'** S. Sic plerique codd.: in B et F scriptum est δ super μ'.
1644 **μανθάνειν** Reiskius. **1646 sq.** **ἀστακτὶ δὲ εἰτ' ἀστακτὶ** coni. Blaydes. : εἰτ' ἀστακα... | στέλχοντες (pro στένωντες) Nauck, qui olim ταῖσι pro σὺν ταῖς. Mox idem in v. 1648 πᾶλιν στραφέντες εἴδομεν pro στραφέντες εἴσπειδομεν.

εὐ φρονῶν thus practically means, 'to the best of thy judgment'; but that is not the first sense of the words.

1636 οὐκ οἰκτού μέτα, without making lamentation,—controlling his feelings in presence of the afflicted girls. Vauvilliers: 'οἰκτος hic est quod nos Galli dicimus foiblesse.' Cp. Plat. *Phaedo* 117 C καὶ ἡμῶν οἱ πολλοὶ τέως μέν ἐπιεικῶς οὐτοὶ τε ἡσαν κατέχειν τὸ μὴ δακρύειν, ὡς δὲ εἰδομεν πίνοντά τε καὶ πεπωκότα, (that Socrates had drunk the hemlock,) οὐκέτι, ἀλλ' ἐμοῦ γε βλὰ καὶ αὐτοῦ (*in spite of myself*) ἀστακτὶ ἔχωρει τὰ δάκρυα. If the men of the old Greek world were more easily moved to tears than modern men, at least they knew very well when a man is bound to repress his emotion, if he can. Why, then, obliterate a noble touch by changing οἰκτού—as Wecklein does with Wex and Bothe—to the wretchedly feeble δύκου?

1637 ὄρκιος: *Ant.* 305 ὄρκιος, δέ τοι λέγω: *Ph.* 811 οὐ μῆν σ' ἔνορκον ἀξιώθεσθαι.

1639 ἀμαρταῖς, 'dark,' not guided by eyes : cp. 182 ἀμαρφῷ κώλῳ. Not 'feeble' (1018), for no increase of physical weakness is among the signs that his end is near: rather is he lifted above his former helplessness (1587).

1640 τλάσας...τὸ γενναῖον φρενί, 'ye must make a brave effort of the mind,

and depart': τὸ γενναῖον, acc. governed by τλάσας. It might also be adv., like κάμνοντι τὸ καρτερόν Theocr. I. 41, but an absolute use of τλάσας seems slightly less probable here.—**φρενί**, *in* or *with* it. L's φέρειν is conceivably genuine, but in that case τὸ γενναῖον can hardly be so. Bellermann combines them by rendering, 'that which it is noble to bear.' This will not serve: nor yet this, 'to bear what is noble.' Wecklein suggests τρέφειν: 'having brought yourselves to cherish fortitude.' But since the effort demanded is one of *moral* courage, I do not see why the addition of φρενί to τλάσας should offend.

1641 f. δι μή: 'such things as' 'tis not lawful,' etc.: cp. 73.—φωνούνταν, msec.

1643 δι κύριος, the master, he who has control of all; since to him alone the ἑξάγυστα (1526) aρε to be confided. The word has a further fitness here, since the maidens had been committed to the care of Theseus (cp. n. on *O. T.* 1506).

1645 εἰσηκούσαμεν, simply 'heard' (rather than 'obeyed'), as *Ai.* 318, *Tr.* 351, 424.—Wecklein suggests φωνήσαντ' δι', with omission of ἀστακτὶ...στένοντες. **ξυμπατεῖτες**, the attendants of Theseus, who had remained apart when their master was summoned to approach Oedipus (1630).—**ἀστακτὶ**: see on 1251.

χρόνω βραχεῖ στραφέντες, ἔξαπείδομεν
τὸν ἄνδρα τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
ἄνακτα δ' αὐτὸν ὅμματων ἐπίσκιουν 1650

χειρὶ ἀντέχοντα κρατός, ὡς δεινοῦ τυνος
φόβου φανέντος οὐδὲ ἀνασχέτον βλέπειν.
ἔπειτα μέντοι βαιὸν οὐδὲ σὺν χρόνῳ
ὅράμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἄμα
καὶ τὸν θεῶν Ὄλυμπον ἐν ταύτῳ λόγῳ.
μόρῳ δ' ὅποιω κείνος ἀλετ' οὐδὲ ἀν εἰς
θηνητῶν φράσειε πλὴν τὸ Θησέως κάρα.
οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
κεραυνὸς ἔξεπραξεν οὔτε ποντία 1655

θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ,
ἀλλ' ἡ τις ἐκ θεῶν πομπός, ἡ τὸ νερτέρων
εὔνοιν διαστὰν γῆς ἀλύπητον βάθρον
ἀνήρ γάρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
ἀλγεινὸς ἔξεπέμπετ', ἀλλ' εἴ τις βροτῶν
θαυμαστός. εἴ δὲ μὴ δοκῶ φρονῶν λέγειν, 1660

1665

1649 οὐδαμῆ Vat. **1651** ἔχοντα χέρα κρατός B, T, Vat., Farn.: cett. ut in textu. **1652** ἀνασχέτον L pr. m.: correcit S. **1655** τὸν] τῶν R (superscr. δν), F, Vat. (qui θεὸν habet). **1658** αὐτὸν] αὐτῶν L, F, Vat.—θεοῦ L pr. m.: θεός corrector, F. **1659** ἔξεπραξεν] ἔξηρταξεν coni. Maehly.; ἔξεφλεξεν, ἔξεπληξεν, vel ἔξεπεμψεν Blaydes. **1662** ἀλύπητον L, superscripto ab S γρ. ἀλάμπετον.

1648 f. ἔξαπείδομεν. This compound occurs only here, but is not intrinsically more questionable than the Homeric ἔξαποβαίνω, ἔξαυδινω, etc. While ἔξ-ράν = 'to see at a distance' (used in pass. by Eur. *Her.* 675 etc.), ἄροφαν alone usu. = merely 'to regard': hence the double compound is really less pleonastic than those just mentioned.—**τὸν ἄνδρα τὸν μὲν**: 'we saw Oedipus,—him, I say,—no longer present anywhere, but *Theseus*, etc.' The τὸν μὲν comes in, by an afterthought, to prepare the distinction: cp. *Od.* i. 115 εἴ τοιε ἐλθών | μνηστήρων τῶν μὲν σκέδασιν κατὰ δύματα θεῖη, | τιμὴν δ' αὐτὸς ἔχοις 'make a scattering of the woosers,—those men there,—in the house, but *himself* have honour,' etc.

1650 αὐτὸν, 'alone': Ar. *Ach.* 504 αὐτοὶ γάρ ἔμεν οὐπὶ Αγραΐῳ τ' ἀγών (cittzens without foreigners): cp. O. T. 221 n. —**ὅμμ.** (object. gen.) ἐπίσκιον, predicative, ὥστε ἐπισκάειν τὰ δύματα.

1651 ἀντέχοντα, holding over against,

from the primary sense of ἀντί: so with dat. (*δύμασι*) *Ph.* 830.—Perhaps nothing else in Greek literature leaves on the mind an impression so nearly akin to that of the awful vision in Job (iv. 15, 16).

1654 f. γῆν τε...καλ... Ὄλυμπον. Theseus bows down and kisses the earth, then suddenly rises, and with upturned face stretches forth his hands towards the sky. The vision which he had just seen moved him to adore both the *χθόνιοι* and the *ὑπαροι*. This touch is finely conceived so as to leave the mystery unbroken. Cp. *Ph.* 1408 στείχε προσκύνας χθύνα: *Ant.* 758 τὸνδ' Ὄλυμπον (the heaven above us).—ἐν ταύτῳ λόγῳ, 'in the same address (or prayer)', i.e. one immediately after the other: not, 'on the same account.'

1659 f. ἔξεπραξεν, like διεγράσατο, διεχρήσατο, *conficere*, 'took his life'; cp. Eur. *Her.* 515 πῶς καὶ νῦν ἔξεπράξατ'; 'how indeed did they take her life?'—**ποντία** θύελλα κινηθεῖσα, 'a whirlwind from the

after no long time we looked back; and Oedipus we saw nowhere any more, but the king alone, holding his hand before his face to screen his eyes, as if some dread sight had been seen, and such as none might endure to behold. And then, after a short space, we saw him salute the earth and the home of the gods above, both at once, in one prayer.

But by what doom Oedipus perished, no man can tell, save Theseus alone. No fiery thunderbolt of the god removed him in that hour, nor any rising of storm from the sea; but either a messenger from the gods, or the world of the dead, the nether adamant, riven for him in love, without pain; for the passing of the man was not with lamentation, or in sickness and suffering, but, above mortal's, wonderful. And if to any I seem to speak folly,

Legitur ἀλάμπετον in cod. F, qui primum Laurentiani correctorem plerumque sequitur: ἀλύπτητον codd. cett. **1663** ἀνήρ] ἀνήρ L, ut saepe. **1664** ἀλγευός L, F.—Super ἔξεπέμπτερ in L scripsit S ἔξεπνευσεν (sine γρ.). Docet tale exemplum quam facile eiusmodi interpretatio variam l. inferre potuerit. **1665** δοκώ] om. L²: δοκώ A, R.

sea, suddenly aroused,'—so as to sweep inland on Colonus, and snatch him out of men's sight. For the locative force of ποντία as = ποντίει, cp. on 118 ἐκπότιος. Cp. II. 6. 345 (Helen's wish) ὡς μ' ὅφελ' ἥματι τῷ ὅτε με πρῶτον τέκε μῆτρα | σιχεθα προφέρουσα κακὴ ὄνειροι θύελλα | εἰς δρός η εἰς κῦμα πολυφλοιάσθιον θαλάσσης.

1661 f. πομπός: cp. 1548.—ἡ τὸ νερτέρων γῆς βάθρον, the nether world on which the upper world rests. γῆς βάθρον, earth's firm floor, rocky base: cp. Milton, 'Hymn on the Nativity,' *And cast the dark foundations deep.* So *Ai.* 860 ἔστις βάθρον is the ground on which the home stands.

ἀλύπτητον, the MS. reading, is incomparably better than the variant **ἀλάμπετον**, which I believe to have been merely one of those conjectures in which the old transcribers and commentators sometimes indulged. By **ἀλύπτητον** the poet meant, 'without pain' (to Oed.); though it does not follow that he used the word with a definite consciousness of active sense. Cp. *Ph.* 687 ἀμφιπλήκτων ροθίων, the billows that beat around him: *O. T.* 969 ἀψαντος, 'not touching,' etc. (*ib.* 885 ἀφέβητος, 'not fearing,' is not properly similar, since ἀφέβητος was deponent). Plat. *Legg.* 958E τὰ τῶν τετελευτήκτων σώματα μάλιστα ἀλυπήτως τοῖς ξῶσι...κρυπτεῖν, to bury the dead *with least annoyance* to

the living. The passive sense, 'not pained,'—i.e., 'where all earthly pain is over,'—seems less suitable. Pollux 3. 98 says, Πλάτων δὲ καὶ ἀλύπητος ἔχει, ὅπερ καὶ Σοφοκλῆς ἀλύπητον: where, since Plat. has the word only in the place just cited, **ἀλύπητος** should perch. be **ἀλυπήτως**. The second ref. seems to indicate this passage, rather than *Tr.* 168 ξῆρις ἀλυπήτηψ βίῳ, and, if so, proves the existence of the reading as early at least as c. 160 A.D.—**ἀλάμπετον** (instead of **ἀλαμπέτον**) is not attested for the classical age, though it occurs in later poetry (*Anthol.* *P.* 9. 540, etc.), as does also a subst. **λαμπέτης**.

1663 f. οὐ στενακτός, 'not with wailing.' Some assume a definitely active sense, 'not wailing'; see last n., and add μεμπτός 'blaming' (*Tr.* 446). Others make it definitely passive, 'not bewailed.' The thought is that his end was 'not accompanied by στεναγμοί,' and the poet probably meant to suggest both ideas. Cp. on σωτήριον 487.—σὺν νόσοις: cp. *O. T.* 17 σὺν γῆρᾳ βαρύς. **ἀλγευός**, associated with ἀλγός, here as *feeling*, not as *causing*; it: thus only here. Analogous is Pind. *Ol.* 1. 26 καθαροῦ λέθητος, the cauldron of cleansing, where Fennell cp. Theocr. 24. 95 καθαρῷ δὲ πυρώσατε δώμα θεού.

1665 f. εἰ δὲ μή δοκῶ, 'But if I seem not to speak with understanding'

οὐκ ἀν παρείμην οἶσι μὴ δοκῶ φρονεῖν.

ΧΟ. ποῦ δ' αἴ τε παῖδες χοὶ προπέμψατες φίλων;

ΑΓ. αἵδ' οὐχ ἔκάς· γόνων γὰρ οὐκ ἀσῆμονες
φθόγγοι σφε σημαίνουσι δεῦρ' ὄρμωμένας.

στρ. α'. AN. αἰαῖ, φεῦ· ἔστιν ἔστι νῷν δή

1670

2 οὐ τὸ μέν, ἄλλο δὲ μή, πατρὸς ἔμφυτον

3 ἄλαστον αἴμα δυσμόροιν στενάζειν,

4 ὥτινι τὸν πολὺν

5 ἄλλοτε μὲν πόνον ἔμπεδον εἴχομεν,

6 ἐν πυμάτῳ δ' ἀλόγιστα παροϊσομεν

1675

7 ἰδόντε καὶ παθούσα.

1666 παρείμην] παρείαιμ' Hartung., cum schol. παραχωρήσαιμι habeat. **1667**
 $\chi'oi$ L; χ' in litura, i ex i factum est; fuerat καὶ ol. **1669** φθόγγοισ δὲ
 L cum plerisque (δὲ omittit Vat.): φθόγγοι σφε A, R, L². **1670** αἱ αἱ φεῦ
 $\xi\sigma\tau\omega$ ἔστι νῷν δή L, = 1697 πόθος καὶ κακῶν ἀρ̄η ἦν τοσ ἦν (sic). In versu strophicō
 φεῦ delevit ed. Glasguensis ann. 1745 (sic αἰαῖ=πόθος). Contra Hartungus, φεῦ
 relinquens, in v. 1697 supplevit τοι post πόθος (altero ἦν deleteo); quam rationem
 magis probat J. H. H. Schmidt.—ἔστιν ἔστι (ut L), B, Vat.: ἔστι ἔστι T, Farn.:

(i.e. if my narrative is thought incredible and foolish), 'I would not crave belief from those to whom I seem not sane.' οὐκ ἀν παρείμην. παρείμαι= 'to win over to one's own side,' and so either (1) with gen. of pers., Plat. *Rep.* 341 B οὐδέν (adv.) σου παρείμαι, I ask no favour, no mercy, from you: or (2) with acc. of pers., *Legg.* 742 B παρέμενος...τοῖς ἀρχοντας ἀποθημέντι, 'when he has persuaded the rulers,—obtained their permission: so again *ib.* 951 A. Here it seems better to understand τούτων than τούτους. He scorns to deprecate their unbelief. Eur. *Med.* 892 παριέμεσθα (I crave pardon) καὶ φαμεν κακῶς φρονεῖν.—His closing words mark his own profound belief in the reality of what he had seen. Cp. *El.* 550 εἰ δὲ σοι δοκῶ φρονεῖν κακῶς | γνώμην δικαίαν σχοῖσα, τοὺς πέλας ψέγε. *Ai.* 1038 ὅτῳ δὲ μή τάδ' ἔστιν ἐν γνώμῃ φίλα, | κείνος τ' ἔκεινα στεργέτω, κάγω τάδε. *Ant.* 469 σοι δ' εἰ δοκῶ νῦν μάρα δρώσα τυγχάνειν, | σχεδόν τι μάρω μωράν ὀφιλσκάνω. To the ancient Greek, who enjoyed discussion, there was something peculiarly impressive in declining it.

1667 χοὶ προπέμψ: meaning Theseus (295 n.), though the plur. might also be explained of Theseus with his attendants (1646).—ἀσῆμονες=ἀσημοι, only here.

1670—1750 Kommos. 1st str. 1670—1696=1st antistr. 1697—1723. 2nd str. 1724—1736=2nd antistr. 1737—1750. See Metrical Analysis.

1670 π. αἰαῖ, φεῦ. To delete φεῦ here seems a less probable remedy than to supply τοι in 1697, where the neighbourhood of καὶ may have caused its loss.

ἔστιν, ἔστι νῷν δή. The passage is simple if it is only remembered that οὐ τὸ μέν ἄλλο δὲ μή is an adverbial phrase, equivalent to παντελῶς. 'It is indeed for us twain in no incomplete sense to bewail the accurst blood of our father which was born in us, hapless that we are.' While he lived, they suffered with him. Now, his fate has snatched him from them in strange and terrible sort, leaving them destitute. οὐ τὸ μέν, ἄλλο δὲ μή (μή, instead of οὐ, because it goes with the inf. στενάζειν), 'not in one respect merely, with the exception of some other'; not merely partially. This phrase is frequent where the notion of completeness or universality is to be brought out with greater emphasis than would be given by the mere use of πᾶς or like words. Aesch. *Pers.* 802 συμβαίνει γὰρ οὐ τὰ μὲν τὰ δ' οὐ, i.e. 'for our disasters are complete.' Her. 1. 139 οὐ τὰ μέν, τὰ δ' οὐ, ἀλλὰ πάντα δύολως: so id. 2. 37: Phocylides fr. 1 Δέριοι κακοί,

I would not woo their belief, who count me foolish.

CH. And where are the maidens, and their escort?

ME. Not far hence; for the sounds of mourning tell plainly that they approach.

AN. Woe, woe! Now, indeed, is it for us, unhappy sisters, Kommos, in all fulness to bewail the curse on the blood that is ours from our sire! For him, while he lived, we bore that long pain without pause; and at the last a sight and a loss that baffle thought are ours to tell.

Εστιν έστιν cett.—*αἱ αἱ, φεῦ, πάρεστι ρῶν δὴ* coni. Elmsleius. **1671 sq.** οὐ εκ οὐ L: *μοὶ ἀλαστὸν*.—Pro πατρὸς Nauckius coniecit πάθος, pro ἀλαστὸν αἷμα δυσάρουν, ἀλαστήρων ἐκ δαιμόνων vel tale quid. **1673** φτιν codd.: ὥπινε Badhamus. **1675** ἐν] ἐμ L pr. m., quod in ἐν mutare voluit S.—παροίσημεν παρερρόμεν Hartung., περδόμεν Reisig., κάχ' εὔρομεν Blaydes., ἀπελαύσαμεν Arndt. **1676** *ἰδόντε καὶ παθούσα* (ex παθούσα) L: *ἰδόντε καὶ παθούσα A: ιδεῖν τε καὶ παθούσαι* Vat.: *ἰδόντε καὶ παθοῦσαι* codd. *ιδόντε καὶ παθόντε* Brunck.:

οὐχ ὁ μέν, ὃς δὲ οὐ, | πάντες: Eur. *Ph.* 1641
οὐ γὰρ τὸ μέν σοι βαρὺ κακῶν, τὸ δὲ οὐ
βαρύ, | ἀλλ’ εἰς ἀπάντα δυστυχῆς ἔφυς,
πάτερ: Plat. *Rep.* 475 B, etc. The idiom strikingly illustrates three tendencies of Greek; (1) love of antithesis, (2) love of parataxis, (3) the tendency to treat whole clauses as virtually adverbs (cp. οὐκ οὐθ’ οὐ πως οὐ, οὐδὲ οὐτί, etc.).

1671 ε. **ἔμφυτον**, ‘planted in us at our birth’: whereby they are sharers in the hereditary *ἀρά* on the Labdacid race.—**ἀλαστὸν**: cp. on 1482. **αἷμα**, as kinsfolk are of the same ‘blood’: cp. Eur. *Ph.* 246 κοινὸν αἷμα, κοινὰ τέκεα: O. T. 1406 αἷμα ἐμφύλιον, an incestuous kinship.

1673 φτιν, dat. of interest, for whom: cp. 508 τοῖς τεκοῦσι γάρ | οὐδὲ εἰ πανεῖτις. As making the sense of πόνον clearer, the dat. is preferable to the nom. dual, φτινε (Badham).—*τὸν πολὺν*: for the art. cp. on 87.

1675 ε. **ἐν πυράτῳ**, ‘at the last,’ i.e. ‘at his death,’ as opp. to **ἀλλοτε μέν**, i.e. ‘during his life.’ **ἀλγυστα**, things which baffle λογισμός, things which transcend human reason. As *ἰδόντε* shows, the reference is to the mysterious manner of their father’s death, while **παθούσα** marks their loss by that death.

παροίσημεν can only be explained, with Hermann, as = ‘we shall bring forward,’ ‘allege.’ ‘And we shall have to tell of things baffling reason, as seen and suffered by us at the end.’ This will seem less strained, I think, if we observe that Antigone need not be supposed to know of the *Messenger’s*

narrative. She may believe that she is bringing the Chorus the first intelligence of the event; and, if so, **ἀλγυστα παροίσημεν** would be no unsuitable preface. This view agrees with the next words of the Chorus, who ask *τι δ’ έστιν*; as if uncertain what she means; and **βέβηκεν**; as if they did not *know* that Oedipus was gone. They do not wish to check the flow of her sorrow, to which utterance will be a relief. Cp. Eur. *I. A.* 981 αἰσχύνομαι δὲ παραφέροντα οἰκτρούς λόγους, ‘advancing a plea to pity’ (unless ‘bringing in’ be preferable). Her. 9. 26 καὶ καυνά καὶ παλαί παραφέροντες ἔργα, ‘citing’ (as claims).—We cannot render **παροίσημεν** ‘we shall suffer beside’ (over and above our former sufferings), since the reference is to the fact of their bereavement, not to its prospective consequences.—Though the phrase is certainly strange, yet the defence indicated above may at least avail in arrest of judgment. If **παροίσημεν** were to be altered, I should be disposed to suggest **ἐπεράσημεν** (‘we have gone through,’ cp. περάν κινδυνος etc.). The more obvious **ἀπὸρ’ οἴσομεν** and **ἀπορήσημεν** are barred by the context.

1676 *ἰδόντε καὶ παθούσα*. The difficulty is to explain how, if **παθούσα** originally stood here, it was changed in the MSS. to **παθούσα**, when *ἰδόντε* (which metre requires) was more likely to cause an opposite change. I therefore leave **παθούσα** in the text, though I suspect that **παθόντε** may be right. See Appendix.

ΧΟ. 8 τί δ' ἔστιν; ΑΝ. ἔστιν μὲν εἰκάσαι, φίλοι.

ΧΟ. 9 βέβηκεν; ΑΝ. ὡς μάλιστ' ἀν ἐν πόθῳ λάβοις.

10 τί γάρ, ὅτῳ μήτ' Ἀρης

11 μήτε πόντος ἀντέκυρσεν,

1680

12 ἀσκοποὶ δὲ πλάκες ἔμαρψαν

13 ἐν ἀφανεῖ τινι μόρῳ φερόμενον.

14 τάλαινα, νῷν δ' ὀλεθρία

15 νὺξ ἐπ' ὄμμασιν βέβακε. πῶς γὰρ ἦ τιν' ἀπίαν 1685

16 γὰν ἢ πόντιον κλύδων' ἀλώμεναι βίου

17 δύσοιστον ἔξομεν τροφάν;

ΙΣ. 18 οὐ κάτοιδα. κατά με φόνιος Ἄιδας ἔλοι

19 πατρὶ ξυνθανεῖν γεραιῷ

1690

20 τάλαιναν· ὡς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός.

ἴδειν τε καὶ πιθέσθαι Blaydes.

1677 τι δ' (post haec duae litterae erasae) ἔστιν | ΑΝ. οὐκ ἔστι μὲν εἰκάσαι φίλοι L. οὐκ ἔστι (vel οὐκ ἔστιν) codd. omnes. Deleto οὐκ, Hermannus scribit ἔστιν μὲν, Blaydesius ἔστιν ύμνι (= 1704 <εῦ>. ἔπραξεν), Campbellius ἔξεστιν μὲν (= 1704 ἔξεπραξεν, quod pro altero ἔπραξεν coniecit Elmsleius). Verba τι δ' ἔστιν; mox βέβηκεν, deinde 1679 sqq., τι γάρ... φερόμεναι, Nuntio (ΑΓ., ΑΓ., ΑΓΓ.) dat Laurentianus: ante vocem τάλαινα (1683) ΑΝ. ponit. **1678** εἰ πόθῳ codd., nisi quod εἰ πόθῳ T (superscr. ω), Farn. habent.—ἐν pro εἰ Canter. **1680** πόντος codd., excepto Vat., qui πόνος. Schol., πτωτινι μήτε πόλεμος μήτε νόσος ἐπῆλθεν. Hinc νοῦσος Reisig., πυρετὸς Wecklein.

1677 The Chorus ask, ‘And what is it?’ She replies, ‘ἔστιν μὲν εἰκάσαι, we may conjecture’ (τὸ δὲ σαφὲς οὐδεὶς οἶδε). Cp. 1656 μόρῳ δ' πόθῳ κείνος ἀλεῖτ’, οὐδὲ ἀν εἰς | θνητῶν φάσσειν. Better thus than, ‘you can guess.’ —The ms. οὐκ ἔστιν μὲν =‘we cannot conjecture.’ (Not, ‘I can liken my grief to no other,’ as Bellermann: schol. οὐδὲ εἰκάνα ἔχω λαβεῖν τοῦ πόθους.) οὐκ requires us to omit μέν or else to alter v. 1704, where see n.

1678 ὡς μάλιστ' ἀν ἐν πόθῳ λάβοις, as thou mightest most desire (that he should pass away). λαμβάνειν τι ἐν πόθῳ, to take a thing into one's desires, to conceive a wish for it; cp. ἐν ὀργῇ ἔχειν τινά (Thuc. 2. 21). For λαμβάνειν of mental conception, cp. 729.—The ms. εἰ (for ἐν) seems a mere mistake. The construction ὡς μάλιστα ἀν πόθῳ λάβοις, εἰ (λάβοις) is intolerable here.

1679 εἰ γάρ, δτῷ: ‘How else, when he,’ etc. For the causal use of the relat. see on 263.—μήτ’ Ἀρης μήτε πόντος. His death was sudden, yet not violent. Death in battle and death by drowning are taken as types of the death which is both sudden and violent. Schol.:

φτωτινι μήτε πόλεμος μήτε νόσος ἐπῆλθεν. This certainly looks as if he read something else than πόντος. Cp. Ant. 819 οὐτε φθινόν πληρέστα νόσοις | οὐτε ξιφέων ἐπίχειρα λαχούσ'. Hence the conjecture νοῦσος, a form which the Attic poets nowhere use. Wecklein's πυρετὸς is too specific (as if one said, ‘neither the War-God, nor typhoid’).

I think that I can suggest the true solution. The schol.'s νόσος was a paraphrase of πόνος, a corruption of πόντος which actually appears in the Vatican ms. here.

1681 εἰ ἀσκοποὶ...πλάκες. The ‘viewless fields’ of the nether world (cp. on 1564).—φερόμενον, pass., is clearly right, ‘borne away,’ helping ἔμαρψαν to express sudden and swift disappearance. Plat. Phaed. 98 B ἀπὸ δὴ θαυμαστῆς ἐλπίδος... φύδην φερόμενος, ‘from what a summit of hope was I hurled headlong’: Rep. 496 D ἐν χειμῶνι κονιορτοῦ καὶ ζάλης ὑπὸ πνεύματος φερόμενον. The midd. φερόμενα, as ‘carrying off to themselves,’ would be somewhat strange, and also much less forcible.

1683 εἰ δλεθρία νές: cp. O. T. 1222

CH. And how is it with you? AN. We can but conjecture, friends.

CH. He is gone? AN. Even as thou mightest wish: yea, surely, when death met him not in war, or on the deep, but he was snatched to the viewless fields by some swift, strange doom. Ah me! and a night as of death hath come on the eyes of us twain: for how shall we find our bitter livelihood, roaming to some far land, or on the waves of the sea?

IS. I know not. Oh that deadly Hades would join me in death unto mine aged sire! Woe is me! I cannot live the life that must be mine.

1682 ἐν ἀφανεῖ | τίνι μορφῇ φαινόμενα | L. Prima manus ἐν ἀφανῇ scripserat. φαινό-
μενα Vatt., φαινόμεναι codd. cett.: φερόμεναι Hermann., φερόμενον Kuhnhardt. **1683**

νῦν δὲ διεθέτων (sic) L. **1684** δημασον T, Farn.: δημασος cett.—βεβηκε L, ut codd.
plerique. **1685** πῶς] πόθι Heimsoethius. **1686—1692** Hos quinque versus

Antigonae verbis continuant codd. et Ald., Ismenae tribuunt Turnebus et edd. rec.

1689 ἀΐδας L: "Αΐδας Wecklein.—Ἐλοι codd.: Ἐλοιο Campbell. **1690** Verba

ξυνθανεῖν γεραιῷ interpolata esse censurunt critici recentiores plerique, ut aperte
in versu antistr. 1715 verba ἔργος ἄπορος. πατρὶ aliis (ut Nauckio, Wecklein)
interpolatum videtur; aliis genuinum. Dindorfus in ed. ann. 1860 πατρὸς servavit,
ut in eiusdem editionis sextae recensione (1885) nunc servat Mekler.: in ed. quinta
Poett. Scenicorum (1869) pro πατρὶ scripsit πάρος. **1691** Verba γ' δ μέλλων
praeente Nauckio uncis inclusit Wecklein.

κατεκοιμησα τούμπον ὅμιμα, I have closed
my eyes (as in death),—said, as here, in
despairing grief.

1685 ff. ἀπίλαν γῶν, some distant land,
the Homeric 'ἀπήν γαῖη (Il. 1. 270 etc.).
If the regular quantity, 'ἀπίλαν, is to be
kept here, we must read τόσον, with
Arndt, for τοσόνδ', in 1712. But τοσόνδ'
is there confirmed by metre (see Metrical
Analysis). In this word ᾱ is not found
elsewhere. But, by a converse licence,
'Ἀπία (see on 1303) had sometimes ᾱ in
later epos; and if, in poetical usage, the
quantity of 'Ἀπία could thus be affected
by association with ἀπίη, it is conceivable
that the influence should have been re-
ciprocal.—**ἀλλομεναι** with acc. of space
traversed, as *Ai.* 30 πηδῶντα πεδία.—
δύστοιστον, not -ou, since βίου—τροφάν
form one notion; cp. *Ant.* 793 νέκος—
ἀνδρῶν ξύναψιν.

1689 ff. κατδ...Ἐλοι=καθέλοι: so 1709
ἀνδ...στένει (cp. *O. T.* 199 n.). **φόνιος**
here = 'deadly,' in a general sense, as
O. T. 24 (n.) φονίου σάλον (of the plague).

In this and some following passages
the correspondence of strophe and anti-
strophe has been disturbed by interpo-
lations, and also omissions, in the MSS.
A κομψός of this kind was peculiarly

liable to corruption by the actors, and
that has doubtless been one of the causes
at work. (Cp. on 1737.) At some points
it is now impossible to restore the text
with certainty; but the whole extent of the
mischief is small. In dealing with such
points we can only use caution, and clearly
recognise the doubtful nature of the
ground.—On this passage, see note in
Appendix.

1690 The words πατρὶ ξυνθανεῖν
γεραιῷ are not suspicious in themselves
(though Nauck demurs to calling a dead
man γεραιός); but they are in metrical ex-
cess of 1715 f. Now, if ξυνθανεῖν γεραιῷ is
omitted, πατρὶ must go also, or else be
altered. For Θεοὶ πατρὶ could not mean
'take for' (i.e. to join) 'my father.' I
prefer to leave πατρὶ ξυνθανεῖν γεραιῷ,
and to suppose a lacuna after 1715. The
sense is: 'may deadly Hades lay me low
(καθέλοι), so that I may share the death
of mine aged sire.' Cp. *Ai.* 516 καὶ μη-
τέρ δὲ ἀλλη μοῖρα τὸν φύσαντά τε | καθεῖλεν
"Αἰδον θανατίμους οἰκήτορας.

1691 γ' δ μέλλων is struck out by
some. But it suits the sense, and it also
fits the antistrophic metre, if in 1718 we
add τὸς (with Hermann) before πατρός,
—an addition probable in itself.

ΧΟ.21 ὁ διδύμα τέκνων ἀρίστα, τὸ φέρον ἐκ θεοῦ φέρειν,
22 μηδ' ἔτ' ἄγαν φλέγεσθον· οὗτοι κατάμεμπτ' ἔβη-
τον.

1695

ἀντ. α'. ΑΝ. πόθος <τοι> καὶ κακῶν ἄρ' ἦν τις. 1697
2 καὶ γὰρ ὃ μηδαμὰ δὴ φίλον <ἦν> φίλον,
3 ὅπότε γε καὶ τὸν ἐν χεροῦν κατεῖχον.
4 ὁ πάτερ, ὁ φίλος, ὁ τὸν ἀεὶ κατα-

1700

1693 διδύμα ἀρίστα cum Triclinio T, Farn.: διδύμα...ἀρίστα codd. cett. **1694** τὸ φέρον ἐκ θεοῦ καλῶν | φέρειν χρή codd. Verba φέρειν χρή eiecerunt Hermann., Dindorf., al.; καλῶς et χρή eicienda censem Wecklein., servato φέρειν. Sic τὸ φέρον ἐκ θεοῦ φέρειν (vel καλῶς)=1721 τὸ τέλος, ὡ φίλαι, βίου.—τὸ παρὸν pro τὸ φέρον Sallier. **1695** μηδ' ἄγαν οὕτω φλέγεσθον codd. Haec integra tuens Hermannus in v. 1722 pro λήγετε coniecit λήγετ' ἥδη (vel λήγετον δῆ): Weckleinus λήγετ' αἰνοῦ. Contra in v. 1722 simplex λήγετε relinquens, hic autem οὕτω delens, μηδὲν ἄγαν scribit Dindorf., μηδ' ἔτ' ἄγαν Bellermann. Iam Burtonus μηδ' ἄγαν, omisso οὕτω, coniecerat, in v. 1722 λήγετον. **1696** οὗτοι κατάμεμπτ' ἔβητον

1693 f. The MSS. give τὸ φέρον ἐκ θεοῦ καλῶν φέρειν χρή. There has certainly been an interpolation, equivalent to —. (1) Some reject the words φέρειν χρή. Then τὸ φέρον ἐκ θεοῦ καλῶς must be taken with φλέγεσθον: 'As to the fortune sent by heaven for your good, be not too passionate in grief' (pass.); or, if with Herm. the verb is made midd., 'do not inflame the trouble sent for your good' (cp. the act. in *Ai.* 196 ἀταν οὐρανίαν φλέγων). So, if the MS. μηδ' ἄγαν is kept, μηδ' = 'do not on your part' (Herm., 'etiam non debet vos tam vehementer urere'). But μηδὲν ἄγαν or μηδ' ἔτ' ἄγαν (see cr. n.) gives in this case a clearer sense. (2) Wecklein, with whom I agree, rejects καλῶς and χρή, keeping φέρειν. Then τὸ φέρον ἐκ θεοῦ φέρειν= 'bear the fate from heaven,' the inf. standing for imperat., a use fitting in such a precept (*O. T.* 1529). The origin of the interpolated words is thus clear: χρή explained the use of the inf., while καλῶς was meant to fix the sense of φέρειν, lest τὸ φέρον should obscure it.

τὸ φέρον ἐκ θεοῦ, =the fortune from the god. τὸ φέρον in this sense admits of two explanations. (1) 'That which brings' good or evil. This view seems confirmed by the analogy of *fors*, *fortuna* (*ferre*): Ter. *Ph.* 1. 2. 88 *quod fors feret, feremus*; Cic. *Att.* 7. 14 *ut fors tulerit*, etc. (2) 'That which carries' or 'leads' us forward, in a course which we cannot control (cp. ἡ ὁδὸς φέρει ἐκένει, and like

phrases). This view might seem to be supported by the epigram of Palladas (c. 400 A.D.) in *Anthol.* *P. 10.* 73 ὥ τὸ φέρον σε φέρει, φέρε καὶ φέρου· εἰ δ' ἄγανακτεῖς, καὶ σαντὸν λυτεῖς, καὶ τὸ φέρου σε φέρει: 'as Fortune bears thee on, bear, and be borne; but if thou chafest, thou vexest thine own soul, and (none the less) she bears thee on.' There, however, σε φέρει is said for the sake of a play on the word, and hardly warrants an inference as to the way in which τὸ φέρον was usually understood.—The conjecture τὸ παρὸν (cp. 1540) would be plausible only if there were reasons for thinking that τὸ φέρον in this sense was a phrase of post-classical date.

1694 The ms. μηδ' ἄγαν οὕτω answers to λήγετε τοῦδε in 1722. The question is, Are we (1) to compress the former, or (2) to expand the latter? Dindorf and others prefer (1), and so eject οὕτω, reading μηδ' ἔτ' (or μηδὲν) ἄγαν, = λήγετε τοῦδε. This view agrees with the metre, and is adopted by Heinrich Schmidt (see Metr. Analysis). If, on the other hand, οὕτω is kept here, then Hermann's λήγετ' <ἥδη> τοῦδε is the simplest supplement in 1722. For Wecklein's conjecture λήγετ' <αἰνοῦ> τοῦδε (Ars Soph. emendandi p. 81), it may be said that νοῦ might have dropped out before τοῦδε: cp. *Ai.* 706 αἰνὸν ἄχος.

1695 οὗτοι κατάμεμπτ' ἔβητον, 'ye have fared not blameably': ye cannot justly complain of the destiny which has

CH. Best of daughters, sisters twain, Heaven's doom must be borne: be no more fired with too much grief: ye have so fared that ye should not repine.

AN. Ah, so care past can seem lost joy! For that which was no way sweet had sweetness, while therewith I held him in mine embrace. Ah, father, dear one, ah thou who hast put

codd. (*κατάμεμπτ'* L, superscr. μ).—*ἔβητον*] *ἔβήτην* Elmsleius. ἀπέσθη coniecit M. Schmidt, scholiū lemmate fretus, οὗτοι κατάμεμπτος ἔβη. **1697** τοι post πόδον addidit Hartung.—ἀρ' ἦν τις] ἀρ' ἦν τις ἦν L. **1698** καὶ γὰρ ὁ (sic) μηδαμῆ δὴ τὸ φίλον φίλον L (ὁ habent etiam L², F, T, Farn.: δὲ recte A, B, R, Vat.). Omissō τὸ, suppleto ἦν, Brunckius καὶ γὰρ ὁ μηδαμᾶ δὴ φίλον φίλον.—Pro verbis quae μηδαμᾶ excipiunt coniecit δῆτα φίλον φίλον Firnhaber., δῆτ' διέλευ φίλον Mekler. ('quod nunquam debebat iucundum esse, iucundum erat'). **1699** ὁ πότε γε καὶ τὸν codd. (γε om. Vat.). νῦν pro τὸν coniecit Wecklein: ἐώς pro ὅπτε

removed your father, in old age, by a painless death (cp. 1678). *κατάμεμπτα*, neut. pl. as adv.: cp. on 319. *βαλνεῖν* does not occur elsewhere in a strictly similar use, for we cannot compare the perf. εὐ βεβηκώς (El. 979) as = 'placed well,' 'prosperous.' But there is at least some analogy in such figurative uses of it as Eur. *Her.* 625 ἀ δέρετα *βαλνεῖ* διὰ μόχθων, the path of virtue lies through troubles; *H. F.* 630 ὃδ' ἔβητ' ἐπὶ ξύρον; 'had ye come into such peril?' *Ph.* 20 σὸς οἶκος βίστεται δὲ αἰματος, 'will pass through deeds of blood':—where a certain course of *fortune* is expressed. Indeed, the metaphor is so easy and natural as hardly to demand special warrant in the case of *βαλνων*: e.g. *O. T.* 883 εἰ δέ τις ὑπέροπτα χεροῖν ἥ λόγῳ πορεύεται ('walks haughtily'). I hold, then, that no suspicion of the text can fairly be founded on *ἔβητον*.

But the scholium in L is:—οὗτοι κατάμεμπτος ἔβη: οὐκ ἐν τοῖς τοιούτοις ἔσται [Elmsley ἔστε] ὕστε καταμέμφεσθαι· ἤτοι ὡς ὁν ἐπικουρίζοντος αὐταῖς τὴν συμφορὰν τοῦ βασιλέως (Theseus). ἥ οὖν, οὐκ ἐν χειροῖν νῦν ὑμέν ἔσται τὰ πράγματα. Does the lemma point to another reading? I do not think so. Pappageorgius points out (*Krit. und palaeogr. Beiträge z. d. alt. Sophokles-scholien*, p. 59) that ἔβη was probably a mere slip, by the scholiast who copied the old scholia into L, for ἔβητ' (*ἔβητον*), while κατάμεμπτος was a like error for καταμέμπτως. On the strength of this schol., however, (1) Nauck conjectured οὗτοι κατάμεμπτος αἰστα: (2) Hartung, οὗτοι κατάμεμπτ' ἔβη γάρ:

(3) M. Schmidt, οὗτοι κατάμεμπτ' ἀπέσθη, which Wecklein adopts, citing Bekk. *Anecd.* 422 ἀπέσθη ἔσθέσθη ἡ ἐπανόστατο, τέθνηκεν. But the word would ill suit the swift passing of Oed.: it rather suggests a gradual extinction of life: cp. Eur. *Med.* 1218 (after a long death-agony) χρόνῳ δ' ἀπέσθη καὶ μεθῆκ' ὁ δύσ μερος | ψυχήν.

1697 <τοι> : see on 1670.—ἀρ' ἦν. The impf. of *new perception*: 'there was such a thing, then (all the time), though I did not know it before: *Ph.* 978 ὅδ' ἦν πάρα | δέξιαλαβόν με : Eur. fr. 807 μέγιστον ἀρ' ἦν ἡ φύσις: Plat. *Gorg.* 508 C δέ Πάλον αἰσχύνη φῶν συγχωρεῖν, ἀληθῆ ἄρα ἦν, 'were true all the time.' (Distinguish the impf. of *previous admission*: *ib.* 478 C οὐ...τοῦτ' ἦν εὐδαιμονία, 'happiness, we agreed, was not this.')

1698f. The ms. τὸ φίλον φίλον can only mean: 'that which is in no way τὸ φίλον (was) φίλον.' But the article is unendurable here, making her say, in effect, that her former duty was not the *ideal* of what is pleasant. It came in to patch the metre, when ἦν had dropped out. For μηδαμᾶ instead of οὐδαμᾶ cp. 73: for the neut. pl. form, 1104.—τόν=αὐτόν: cp. 742.

1700f. ὁ φίλος: for the nom. cp. on 185.—Join τὸν ἀεὶ καὶ γὰς σκότον, the eternal darkness beneath the earth: there is no warrant for τὸν ἀεὶ with ellipse of χρόνον as = 'for ever' (cp. 1584). εἴμενος: Pind. *N.* II. 15 θυντά μεμνάθω πειρστέλλων μέλη, | καὶ τελευτῶν ἀπάντων γάνη ἐπιεσσόμενος: Xen. *Cyr.* 6. 4. 6 ἐπομένω...βούλεσθαι ἀν...γάνη ἐπιεσσασθαι μᾶλλον ἥ σῆμα.

5 γᾶς σκότον εύμένος·

6 οὐδέ γ' ἔνερθ' ἀφίλητος ἐμοί ποτε

7 καὶ τâδε μὴ κυρήσῃς.

ΧΟ. 8 ἔπραξεν; AN. ἔπραξεν οἶον ἥθελεν.

ΧΟ. 9 τὸ ποῖον; AN. ἀς ἔχρηζε γᾶς ἐπὶ ξένας

1705

10 ἔθανε· κοίταν δὲ ἔχει

11 νέρθεν εὐσκίαστον αἰέν,

12 οὐδὲ πένθος ἔλιπ' ἄκλαντον.

13 ἀνὰ γὰρ ὅμμα σε τόδ, ὡς πάτερ, ἐμὸν

14 στένει δακρῦν, οὐδὲ ἔχω

1710

15 πῶς με χρῆ τὸ σὸν τάλαιπαν ἀφανίσαι τοσόνδ' ἄχος.

16 ὄμοι, γᾶς ἐπὶ ξένας θανεῖν ἔχρηζες, ἀλλ'

17 ἔρημος ἔθανες ὠδέ μοι.

ΙΣ. 18 ὡς τάλαιπα, τίς ἄρα με πότμος αὐθίς ὠδὸς ~ | - ~ | - Λ ||

Heimsoeth.: ὅπότε γ' ἔτ' αὐτὸν Arndt.: ὁπηνὶκ' αὐτὸν Mekler. **1702** οὐδὲ γέρων codd. Pro γέρων, θανών vel πεσών conjectis Elmsleius. οὐδέ γ' ἔνερθ' Wecklein. οὐδὲ γάρ ἀν Hermann.: οὐδὲ γάρ ὡς Linwood. Possis οὐδέ γ' ἀπών: sed legendum suspicor οὐδὲ ἔκει ὁν. **1703** τâδε (superscr. η) cum Triclinio T, Farn.: τâδε cett. **1704** ἔπραξεν; ἔπραξεν codd.: ἔπραξεν; ἔξεπραξεν Elmsleius: ἔπραξεν εἴ; ἔπραξεν Blaydes. Cf. ad v. 1677. **1709** ἀεὶ γάρ codd.: ἀεὶ γάρ Herm. **1710** δάκρυν L, L², F, Vat.: δακρύρροον A, B, R: δακρύρροον Triclinius (T, Farn.): δακρύν Reisig. **1712** ἀφανίσαι τοσόνδ' ἄχος codd. Deest in codd. B, Vat. totus hic v.—τόσον Arndt. **1713** sq. ὡς μὴ | γάρ ἐπὶ ξένας θανεῖν ἔχρηζεσ. ἀλλ' ἔρημος ἔθανες ὠδέ μοι L. In T super μὴ scriptum est οι. Pro λὼ μῇ Weckleinus (Ars Soph. emend. p. 157) ὄμοι scribit: sic ὄμοι γᾶς ἐπὶ ξένας θανεῖν ἔχρηζεσ· ἀλλ' | ἔρημος

1702 οὐδέ γ' ἔνερθ' is Wecklein's correction of the corrupt οὐδὲ γέρων. In Linwood's οὐδὲ γάρ ὡς (which Hartung and Blaydes adopt), γάρ will refer to her addressing him as *a φίλος* (1700). We might also conjecture οὐδὲ ἔκει ὁν, 'not even in that other world' (*Ai.* 1372 κάκει κάνναδος ὁν): for the hiatus cp. 1720 ἀλλ' ἐπει ὀλβίως.—οὐδὲ γέρων yields no intelligible sense. (1) 'Even though thou *wast* old at the time of thy death.' (2) 'Even though thou *art* old in Hades,'—the dead being supposed to remain such as they were at the time of death. (3) 'Even when thy memory is old'—*i.e.* after the lapse of years.' This last is untenable: while neither (1) nor (2),—which Campbell blends by rendering 'Even old as thou *wast* (or *art*)',—seems appropriate. She could hardly say that they would still love him *though* he had been so long with them, and had died at a ripe age.

1704 The first ἔπραξεν is itself an

argument for the second. A simple repetition is more fitting than ἔξεπραξεν. Cp. on 1677. Cp. *Ai.* 966 ἐμοὶ πικρὸς τέθηκεν ἡ κείων γλυκύς, | αὐτῷ δὲ τερπτός ὁν γάρ ἡράσθη τυχεῖν | ἐκτρίσθατ' αὐτῷ, θάνατος ὄνπερ ἥθελεν.

1707f. εὐτελαστόν: cp. on 406. Pind. *P.* 11. 21 Ἀχέροντος ἀκτὰν παρ' εὐτελιον.—πενθός ..ἄκλαντον: lit. 'he did not leave behind him a mourning unhonoured by tears,'—*i.e.* he is duly mourned by weeping friends, as the spirits of the dead desired. Solon fr. 21 μηδέ μοι ἄκλαντος θάνατος μόλοι, | ἀλλὰ φίλουσιν | πουήσαιμι θανών ἀλγεα καὶ στοναχάς.

1709 In τόδ' ἐμὸν ὅμμα δακρῦν ἀναστένει (imesis, 1689) σε, it is truer to regard ἐμὸν ὅμμα as a periphrasis for ἔγώ than ἀναστένει as a mere synonym for 'mourns'. Cp. *Ai.* 139 πεφθῆμαι | πτηνῆς ὡς ὅμμα πελειάς, *ib.* 977 ὡς φίλατα | Αἴτας, ἢ ξύναιμον ὅμμι ἐμοί.

on the darkness of the under-world for ever, not even there shalt thou ever lack our love,—her love and mine.

CH. He hath fared— AN. He hath fared as he would.

CH. In what wise? AN. On foreign ground, the ground of his choice, he hath died; in the shadow of the grave he hath his bed for ever; and he hath left mourning behind him, not barren of tears. For with these streaming eyes, father, I bewail thee; nor know I, ah me, how to quell my sorrow for thee, my sorrow that is so great.—Ah me! 'twas thy wish to die in a strange land; but now thou hast died without gifts at my hand.

IS. Woe is me! What new fate, think'st thou,

ἔθαψες ὁδέ μοι=1686 sq. γάνη πόντιον κλύδωνι δλάμεναι βίου | δύσιστον, ἔξομεν τροφάν. Nauckius simpliciter μὴ delet: sic λῶ=γάνη. Omnia Dindorfius delet, tanquam interpolata, quae ante ἔρημος sunt, lacunam indicans inter ἄχος et ἔρημος, 1715 sqq. ὡς τάλαινα τὸς ἄρα με πότυσον | αὐθίναι ὥδ' ἔρημος ἀπόρος | ἐπιμένει σέ τ' ὡς φίλα | πατρὸς ὥδ' ἔρημασ L. ἐπαμμένει pro ἐπιμένει Hermann., a plerisque receptum. Verba αὐθίς ὥδ' ἔρημος ἀπόρος ex v. 1735 irreppisse monuit Reisig., delevit cum Lachmanno Dindorfius, lacunam indicans post πότυσον, 1689 "Αἴδας ἔλαιον πατρόι". Sola verba ἔρημος ἀπόρος delet Nauck. Sic post αὐθίς ὥδ' deest —, quod ad supplendum ἀνόλθιον coniecit J. H. H. Schmidt. Weckleinus ὥδ' ἔρημος ἀπόρος delet, in v. 1689 "Αἴδας legens: sic 1715 sq. ὡς τάλαινα τὸς ἄρα με πότυσον αὐθίς | ἐπαμμένει σέ τ' ὡς φίλα πατρὸς ὥδ' ἔρημασ=1689sq. οὐ κάτοιδα· κατὰ με φίνοις "Αἴδας | ἔλαιον τάλαιναν· ως ἐμοὶ βίος οὐ βιωτός.—τὰς ante πατρὸς add. Hermann.: sic ἐπαμμένει σέ τ' ὡς φίλα τὰς πατρὸς ὥδ' ἔρημασ=1690 τά-

1711 f. τὸ σὸν ἄχος, grief for thee: cp. 419 n.—ἀφανίσας, do away with, overcome (not, 'conceal'). **τοσσόν**, Arndt's correction of **τοσσόνδ**, would give us the normal **'ἄπλαν** in 1685 (n.).

1713 f. ὄμοι is Wecklein's correction of λὼ μῆ. That μῆ was an error for μοι had already been surmised by some old corrector (see cr. n.). Hermann defended μῆ by taking it with ἔρημες as = 'would that thou hadst not wished'—an unheard-of construction (cp. on 540). He took ἔρημος ὁδέ.. μοι as = 'lonely, just as thou wast, for me,'—i.e. in his wanderings before he had found Attic friends; since, if he had died while still alone with her, she could have given him burial herself.—With ὄμοι render:—'Ah me, it was thy *wish* to die in a strange land' (and so far thy death is well): but thus (by this manner of death) thou hast died *forlorn in regard to me*' (μοι ethic dat.). She means, 'I have had no opportunity of rendering thee the due rites, and now I do not know the place of thy grave, so as to make the ἔντελματα at it.' Hence her passionate desire to find his grave (1724 ff.), which Theseus with difficulty allays by reminding her of

his solemn promise (1760). The preparatory offices rendered at 1602 f. could not be viewed as taking the place of a daughter's tribute to the dead. Like 1410, this trait serves to recall the special manifestation of her piety in the earlier play.—Not merely:—'It was your wish; but it was sad for me to see you die *forlorn*',—i.e. in exile. Though ἐτὶ ξένης, he was *not* in this sense ἔρημος,—he who, in his own words, had 'Athens and all her people' for his friends (772).—Cp. 1705 ὡς ἔρημες... θῶνε. The repetition of one phrase in no way justifies Dindorf's rash hypothesis of interpolation here (see cr. n.). Here, the wish is connected with a painful thought; there, with a soothing one. Mention of the wish itself might most naturally recur in a lament.

1715 f. Cp. 1735 αὐθίς ὥδ' ἔρημος ἀπόρος. Almost all critics are now agreed that the words ἔρημος ἀπόρος were borrowed thence, to supply a gap here. But opinions differ as to whether we should here retain αὐθίς, or ὥδ', or both. I retain both. See Metrical Analysis, and Appendix on 1690.

19 -υ | -υ | -υ | -υ ||

1716

20 ἐπαμμένει σέ τ', ὁ φίλα, τὰς πατρὸς ὥδ' ἔρημας;

ΧΟ. 21 ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσε τὸ τέλος, ὁ φίλαι, Βίου, 1720
22 λήγετε τοῦδ' ἄχους· κακῶν γάρ δυσάλωτος οὐδεῖς.

- στρ. β'. AN. πάλιν, φίλα, συθῶμεν. ΙΣ. ως τί ρέξομεν; 1724
 AN. 2 ὑμερος ἔχει με ΙΣ. τίς;
 AN. 3 τὰν χθόνιον ἐστίαν ιδεῖν
 ΙΣ. 4 τίνος; AN. πατρός, τάλαιν' ἔγω.
 ΙΣ. 5 θέμις δὲ πῶς τάδ' ἐστί; μῶν
 6 οὐχ ὄρᾶς; AN. τί τόδ' ἐπέπληξας; 1730
 ΙΣ. 7 καὶ τόδ', ως AN. τί τόδε μάλ' αὐθίς;
 ΙΣ. 8 ἀταφος ἔπιτνε δίχα τε παντός.
 AN. 9 ἄγε με, καὶ τότ' ἐπενάριξον.
 ΙΣ. 10 αἰώνι· δυστάλαινα, ποῦ δῆτ'
 11 αὐθίς ώδ' ἔρημος ἄπορος
 12 αἰώνα τλαμούν ἔξω;

λαιναν· ως ἔμοιγ' δο μέλλων βίος οὐ βιωτός.—τῷ πατρὸς ώδ' ἔρημω Dindorf. 1722 λήγετε τοῦδ' ἄχους L et codd., praeter eos qui Triclinianum λήγετον habent: λήγετ' ηδὸν Hermann.: vide supra ad v. 1695. 1723 οὗτοι ante δυσάλωτος inserunt T, Farn. 1725 ρέξομεν A, R, L²: ρέξωμεν L cum plerisque. 1726 Verba τίς; et mox τίνος; quae Ismenae sunt, Choro tribuit cod. Laurentiani corrector. Versus ΑΝ. ὑμερος ἔχει με. ΙΣ. τίς; = 1739 ΧΟ. καὶ πάρος ἀπεφύγετον. Gleditschius sic corredit:—AN. ὑμερος ἔχει μέ <τίς>. ΙΣ. τίς <οὖν>; = ΧΟ. καὶ πάρος ἀπεφύγετον <ΑΝ. τί δῆ>; Eadem Bergkius, nisi quod φράσον et τὸ τί dedit ubi alter τίς οὖν et τί δῆ. 1727 χθόνιον A, R: χθόνιον cett. 1728 ἔγω Vat.: ἔγωγε L cum cett. 1729 πῶς

1720 ε. έλυσε τὸ τέλος...βίου, lit., 'closed the end of life,' a pleonasm which blends ἔλυε βίον and ἀφίκετο τὸ τέλος βίον: so Eur. *El.* 956 τέλος κάμψη βίον instead of the simple κάμψη βίον (*Hden.* 1666). The phrase λύειν βίον occurs Eur. *I. T.* 692, καταλύειν βίον *Suppl.* 1004.

1722 λήγετε: cp. on 1694.—κακῶν δυσάλωτος, hard for calamity to capture. Every mortal is an easy prey to misfortune. The gen. as 1519: *Ai.* 910 ἀφράκτος φίλων, *Ant.* 847 φίλων ἄκλαντος, *ib.* 1034 μαντικῆς | ἀπράκτος. In prose a prep. would usu. be added, as Xen. *Agex.* 8, 8. 8 τείχη ἀνάλωτα...νπδ πολεμίων.—Cp. Shaksp. *Hen. VI.* Pt. iii. I. 4. 115 'their woes, whom fortune captivates.'

1724 πάλιν...συθῶμεν, hasten back (6οι) to the neighbourhood of the καταρράκτης ὅδος (1590).—ως τί ρέξομεν; ως with the fut. indic., depending on συθῶμεν, is the object-clause after a verb implying

effort: Xen. *Cyr.* 3, 2. 13 ως δὲ καλῶς έξει τὰ νιμέτερα, ἐμοὶ μελήσει. With the fut. indic., however, όπως is much commoner than ως.

1726 The ms. text of this verse does not answer metrically to 1739. Bergk and Gleditsch alter both verses (see cr. n.). Hermann, whose remedy is simplest, leaves this v. intact, and in 1739 reads ΧΟ. καὶ πάρος ἀπεφύγει ΑΝ. τί; See n. there.

1727 τὰν χθόνιον ἐστίαν, the home, resting-place, in the ground (1763 θήκην ιεράν). Oedipus had himself spoken in her hearing of the ιερὸς τύμβος (1545) where he was to rest.

1729 ε. θέμις...τάδ': cp. 883: *O. T.* 1329.—μῶν οὐχ ὄρᾶς; dost thou not see for thyself that it cannot be?—since Oedipus solemnly forbade it (1529, 1640). μῶν οὐ is a strong 'nonne?' (Aesch. *Suppl.* 417, Eur. *Med.* 733, Plat. *Polit.* 291 D, etc.).—

awaits thee and me, my sister, thus orphaned of our sire?

CH. Nay, since he hath found a blessed end, my children, cease from this lament; no mortal is hard for evil fortune to capture.

AN. Sister, let us hasten back. IS. Unto what deed?

AN. A longing fills my soul. IS. Whereof?

AN. To see the dark home— IS. Of whom?

AN. Ah me! of our sire. IS. And how can this thing be lawful? Hast thou no understanding?

AN. Why this reproof? IS. And knowest thou not this also— AN. What wouldest thou tell me more?— IS. That he was perishing without tomb, apart from all?

AN. Lead me thither, and then slay me also.

IS. Ah me unhappy! Friendless and helpless, where am I now to live my hapless life?

2nd
strophe.

ἐστι scriperat L pr. m.: *τάδ'* inseruit S.—Post μῶν Triclinius δῆτ' intulit, quo scilicet senarius fieret. **1731** τόδει δὲ in litura L. **1733** ἄγε με καὶ τὸ τ'*ἐνάριξον* L. Ceteri quoque *ἐνάριξον*, excepto L², qui *ἔξενάριξον*. *ἐπενάριξον* Elmsleius. **1734** αλαῖ semel codd., bis Gleditsch., alterum Antigonae tribuens.—*πῆ* L²: ποῖ codd. cett.: πῇ Halmius, Wecklein. **1736** *τλάμων* codd. omnes. Non mutavit Laurentiani corrector ω in ο, ut quidam referunt; sed dextram litterae ω membrum paullo exilius est solito: idem accidit in voce *κακώσ* (1740), et saepe. Si *τλάμων'* facere voluisset corrector, dextram litterae ω partem, ut alibi plerumque, erasset, deinde ν' pro ν' dedisset. *τλάμων'* emendatio est Hermanni.—*ἄξω* L²: *ἔξω* L et

ἐπέπληξας, sc. μοι: ‘what is this reproof of thine to me?’

1731 f. καὶ τόδ' still depends on οὐχ ὁρᾶς; — μάλ' αὖθις: cp. 1477.—*Ἐπιτυνε*, impf., must be either (1) ‘was appointed to perish,’ or (2) ‘was perishing’ when we last saw him. (2) seems best. *δύχα τε παντός*, ‘apart from all’: i.e. without any eye-witness (save Theseus).—Better thus than, ‘in a manner different from all other men.’—Ismene opposes her sister’s desire as (1) unlawful, and (2) impossible.

1733 ἄγε με. ‘Lead me (to the spot where we last saw our father), and then slay me *also*.’ In *ἐπενάριξον* the prep. = ‘in addition’ (i.e. to my father). *Not*, ‘slay me at his grave’ (Eur. *Hec.* 505 καὶ’ ἐπισφάξαι τάφῳ). She could not intend this after Ismene’s words *ἄταφος ἐπιτυνε*, to which she had been attentive. Cp. Ismene’s wish, 1680.

1734 ff. The ms. ποῖ δῆτ’...*ἔξω* has been defended in two ways, neither of which is satisfactory: (1) by an ellipse of μολοῦσα: (2) as = ‘until when?’ As in

383 (n.) we should read δποι for δποι, and in 335 (n.) πω̄ for ποῖ, so here I feel sure that πω̄ is right. It suits the sense better than the ν. L. πῇ, besides being closer to the MSS. The ν. L. *ἄξω*, (which would justify ποῖ,) is plainly a mere corruption of *ἔξω*.—αὖθις, lit., ‘now again,’ i.e. after this new turn in our unhappy fortunes.

1737—1750 In these verses the utterances usually assigned to Antigone all turn on her anxiety as to a refuge, and her desire to return to Thebes. Such feelings, at this moment, are more in harmony with the character of Ismene (cp. 1735). Antigone is at present absorbed in the yearning to visit her father’s tomb, or at least the spot where she last saw him alive (1724). When Theseus appears, it is this wish which she instantly presses on him. Only when it has been put aside does she think of a return to Thebes (1769).

Ought we, then, to read ΙΣ. for AN. throughout vv. 1737—1750? This has been suggested by Bergk. I may observe

ἀντ. β'. ΧΟ. φίλαι, τρέσητε μηδέν. ΑΝ. ἀλλὰ ποῖ φύγω;

ΧΟ. 2 καὶ πάρος ἀπέφυγε <ΑΝ. τί;>

ΧΟ. 3 τὰ σφῶν τὸ μὴ πίτνειν κακῶς.

1740

ΑΝ. 4 φρονῶ. ΧΟ. τί δῆθ' ὅπερ νοεῖς;

ΑΝ. 5 δόπις μολούμεθ' ἐς δόμους

6 οὐκ ἔχω. ΧΟ. μηδέ γε μάτενε.

ΑΝ. 7 μόγος ἔχει. ΧΟ. καὶ πάρος ἐπεῖχε.

ΑΝ. 8 τοτὲ μὲν ἄπορα, τοτὲ δ' ὑπερθεν.

1745

ΧΟ. 9 μέγ' ἄρα πέλαγος ἐλάχετον τι.

ΑΝ. 10 φεῦ, φεῦ· ποῖ μόλωμεν, ὁ Ζεὺς;

11 ἐλπίδων γάρ ἐσ τίν' <ἐτι> με

12 δαίμων ταῦν γ' ἐλαύνει;

1750

cett. **1739 sq.** καὶ πάρος ἀπεφεύγετον | σφῶν τὸ μὴ πίτνειν κακῶς | L. Eadem cett. (sed in plerisque πιτνεῖν). τὸ πίτνειν, omisso μὴ, L².—Hermannus: ΧΟ. καὶ πάρος ἀπέφυγε AN. τί; | ΧΟ. τὰ σφῶν τὸ μὴ πίτνειν κακῶς. Pro ἀπέφυγε Heimsöe- thus ἔφευγε: pro τὰ σφῶν, τὰ σφέτερα. Gleditschii et Bergkii conjecturas habes ad v. 1726. **1741** ὑπερνοεῖς codd.: ὑπερ νοεῖς Graser. **1742** βουλδημέθ' B, Vat.: μολοῦμ' T, Farn.: μολούμεθ' cett. **1743** μὴ δή γε μάτενε L²: μὴ δέ γε L et cett. (μάτενε Vat.). **1744** ἐπει codd. (οὐ ἔχει L², qui λόγος pro πάρος): ἐπεῖχε

that the Laur. ms. leaves the question open. At 1730 it has AN. before τι τόδι ἐπεπληγέσας. After that, there is no indication of any person, but only short lines (-), until at 1741 AN. again stands before φρονῶ. The next words, τι δῆθ' etc., have ΧΟ. before them: but after that no person is indicated till 1751, where ΧΟ. (instead of ΘΗ.) is erroneously placed before παύετε.

I am disposed to think that Sophocles wrote the words for Ismene, but that the fourth-actor difficulty had led to a fluctuation of stage-practice, which helps to account for the ambiguity of the ms. tradition. See the note on the Dramatis Personae. If the part of Ismene, *after* v. 509, was ever taken by a κωφὸν πρόσωπον, there may then have been a wish to keep her part in this scene as small as possible. Similarly at 1689 ff. there is a doubt as to which sister ought to have the words οὐ κάτοιδα...βιωτός.

1738 φύω: cp. on 170.

1739 ε' The ms. ἀπεφεύγετον is most simply corrected to ἀπεφύγετον. But then we must either (1) add τι δή, and expand v. 1726, as Bergk and Gleditsch do (cr. n. *ad l.*): or (2), leaving v. 1726 intact, suppose that vv. 1739, 1740 are spoken by the Chorus without any inter-

pellation by Antigone. This, however, is improbable, and also injurious to the point of v. 1740. Further, with ἀπεφύγετον, v. 1740 has a construction which makes the order of the words harsh, viz.:—‘Ye escaped,’ τὸ μὴ τὰ σφῶν πίτνειν κακῶς, ‘so that your affairs should not fall out ill’ (Xen. *An.* I. 3. 2 Κλέαρχος μικρὸν ἀπέφυγε μὴ κατατετρωθῆναι). I therefore incline to Hermann's ἀπέφυγε AN. τι; ‘Long ago there was an escape’—AN. ‘For what?’ [lit., ‘what escaped?’]—CH. ‘For your fortunes, from falling out ill.’ The merits of this reading are:—(1) it leaves v. 1725, which seems quite sound, unaltered: (2) by making τὰ σφῶν nom. to ἀπέφυγε, it smooths v. 1740. It may be added that, with ἀπεφύγετον, v. 1740 is somewhat pointless, since the mere allusion in τὰ σφῶν to Creon's attempt is too vague to answer Antigone's τι; (‘what did we escape?’). Most ‘escapes’ are escapes from ‘one's affairs falling out ill.’

1741 φρονῶ, I am conscious of that, —‘I know it well,’—in quick and grateful response to their allusion. Theseus and the men of Attica had indeed rescued her and her sister in their extremity. Not, ‘I am thinking...,’ for (a) the question τι δῆτ’ refers back to her ποῖ φύω,

CH. My children, fear not. AN. But whither am I to ^{2nd anti-}
flee?

CH. Already a refuge hath been found— AN. How
meanest thou?—

CH. —for your fortunes, that no harm should touch them.

AN. I know it well. CH. What, then, is thy thought?

AN. How we are to go home, I cannot tell. CH. And do
not seek to go.

AN. Trouble besets us. CH. And erstwhile bore hardly
on you.

AN. Desperate then, and now more cruel than despair.

CH. Great, verily, is the sea of your troubles.

AN. Alas, alas! O Zeus, whither shall we turn? To what
last hope doth fate now urge us?

Wunder.: ἐπήσι Bothius. **1745** πέρα codd. ἀπόρα Wunder.: ἔτερα Meinekius.—
τοτὲ δέ] νῦν δέ Hartung., τάδε δέ Blaydes., qui ὑπέρφεν pro ὑπερθεν. **1746** ἐλά-
χετόν τι codd., ἐλαχέτην τι Elms.: ἐλαχες ἄτας Blaydes. **1747** sq. ναὶ ναὶ | ξύμ-
φημι καντός | φεῦ φεῦ codd. (ξύμφημι αὐτός F). Verba ναὶ ναὶ, ξύμφημι καντός
delevit Dindorf, deinde φεῦ φεῦ in αἰαῖ mutavit.—μόλωμεν A et plerique: μέλωμεν
L, μέλλομεν B, F, Vat.: μένωμεν coni. Schneidewin. **1749** ἐς τί με codd.: ἐς τίν'
ἔτι με Hermann.: ἐς τί ποτέ με Duentzer. **1750** γ' post ταῦν omittit F: τὸ

and (b) some acknowledgement was due to their reminder.—The ms. ὑπερνοεῖς, as Hermann saw, is corrupt. The compound, which occurs only here, could not mean (1) 'why art thou too anxious?' (Wunder): nor (2) 'what further hast thou in thy thoughts?'—Hermann's ὑπεννοεῖς is a compound used by Aelian *Var. Hist.* 4. 8 as = 'to have a secret thought or purpose'. But the word seems scarcely appropriate in regard to thoughts which, far from hiding, she is in the act of uttering. Graser's ὅπερ νοεῖς is so far closer to the mss. that ν or ο would be an easier mistake than ρ or ν.

1742 ὅπως μολόνυμθ: 'how we are to return to Thebes, I know not':—for Oedipus had predicted that both her brothers would soon fall in the war (1373), and Creon, the next heir to the throne, was no friend. This continues the thought ποτὲ φύγω; (1737). The interposed words of the Chorus did not touch her difficulty.

1743 μηδέ γε μάτευε: 'No, (thou canst not return to Thebes,) nor seek to do so,'—but stay in Attica under the protection of Theseus.

1744 μόγος ἔχει, sc. ἡμᾶς.—ἐπεῖχε, 'bore hardly on you,' sc. ὑμῶν or ἐφ' ὑμᾶς: for μόγος ἐπεῖχεν ὑμᾶς would mean, 're-

strained you.' The ms. ἐπεῖ doubtless arose from a contraction of ἐπεῖχε. The sense of ἐπεῖ, 'was coming on you,' would be less apt; and the preceding έχει also confirms ἐπεῖχε.

1745 τοτὲ μέν...ὑπερθεν. Whitelaw: 'Oh then past cure, but worst is now grown worse.' The neut. plur. is most simply taken as adverb (319), referring to μόγος ἐπεῖχε: though we might also construe, ἀπόρα (ἥν τα ἥμετερα). **τοτὲ μέν...** τοτὲ δέ, 'at one time' (i.e. while Oed. lived)...'at another time' (i.e. now that he is dead). ὑπερθεν, hyperbolic, since ἀπόρα already = 'hopeless': cp. fr. 188 ὡς πᾶν σὺ τολμησασα καὶ πέρα, γύναι.

1746 πελαγος, without κακῶν or the like, is excused by the familiarity of this metaphor in Greek: cp. on 663.

1747 φεῦ φεῦ. Dindorf substitutes αἰαῖ, because he supposes the latter to have generated the ναὶ ναὶ which, with the words ξύμφημι καντός, he ejects (see cr. n.). But so common a form as αἰαῖ was not very likely to be thus corrupted. It is simpler to suppose that the ejected phrase was a mere interpolation, perhaps due to actors.

1748 Λ. ἐπιβάων γάρ ἐς τίν' lit., '(we may well ask whither we are to go,) for towards what remaining (τί) hope of (all

σύστ. ΘΗ. παύετε θρῆνον, παῦδες ἐν οἷς γάρ
χάρις ἡ χθονία ξύν' ἀπόκειται,
πενθεῖν οὐ χρή· νέμεσις γάρ.

AN. ὁ τέκνον Αἰγέως, προσπίτνομέν σοι.
ΘΗ. τύνος, ὁ παῦδες, χρείας ἀνύσαι;
AN. τύμβον θέλομεν προσιδεῖν αὐταὶ
πατρὸς ἡμετέρου.

ΘΗ. ἀλλ' οὐ θεμιτόν.

AN. πῶς εἴπας, ἄναξ, κοίραν' Ἀθηνῶν;

ΘΗ. ὁ παῦδες, ἀπέειπεν ἐμοὶ κεῖνος
μῆτε πελάζειν ἐς τούσδε τόπους
μῆτ' ἐπιφωνεῖν μηδένα θυητῶν
θήκην ἱεράν, ἦν κεῖνος ἔχει.

I 755

I 760

vñv δ' B. **1751** θρῆνων L, F, Vat., L² (a correctore): θρῆνον L² pr. m. et cett. In v. 1778, ubi θρῆνον necessarium est, θρῆνον tamen praebent L, B, F (in quo superscr. o), Vat. **1752** χάρις ἡ χθονία ξυν' ἀπόκειται (sic) L.—συναπόκειται B, Vat., Farn.: ξυναπόκειται cett.—ξυν' ἀπόκειται Reisig.: ννξ ἀπόκειται Martin., ννξ ἀπέκειται Wecklein.: χθονία τὰδε χάρις ξυνά κεῖται Nauck.: ξενλα κεῖται Meinekius: ξυναποθήσκει Blaydes. **1754** ὁ τέκνον αἰγάλως προσπίπτομέν σοι L (ὁ α pr. m., sed extra versum in sinistro mg., inter ANT. et τέκνον), A, B, T, Vat., L², Ald.

possible) hopes is fate now urging us? What hope now remains for us, in the course on which we are driven? For έτι, which here is virtually equiv. to an adj. λοιπήν, cp. 865 τῆσδε τῆς ἀράς ἔτι.—**ἔλπιδων** in its good sense, rather than neutral or sinister ('bodings'): cp. *El.* 958 ποι γάρ μενεῖ φάβυμος, ἐς τὴν ἔλπιδων | βλέψας ἔτι ὄρθην;

1751 ff. θρῆνον, not θρῆνων, is clearly right. The 2nd per. sing. imper., παῦε, is the only part of παῦω which is used intransitively by the classical Attic writers,—being, in fact, an exclamation (like our 'stop!'), though sometimes joined with a gen. (*παῦε τοῦ λόγου*, Ar. *Ran.* 580). No weight can be given to the fact that L has θρῆνων here, since it has it also in 1778 (see. cr. n.).

Ξύν' ἀπόκειται for the ms. ξυναπόκειται is (I think) right. The literal sense is:—ἐν οἷς γάρ 'for in a case where' (neut. pl.), χάρις ἡ χθονία 'the kindness shown by the χθόνιοι.' Ξύν' ἀπόκειται 'is stored up as a common benefit' (ξυνά, neut. pl. as adv.),—common, namely, to Oedipus and the Athenians. That is:—'By the death of Oedipus, the Powers below have given him the everlasting rest which he desired,

and *us* the abiding safe-guard which he promised' (i.e. his grave). To mourn here would be to provoke the deities who have ordered 'all things well for him and for us.—ἀπόκειται, is laid up in store: cp. [Dem.] or. 23 § 42 τὸ τῆς συγγράμμης ὠφέλιμον...ὅτῳ ποτὲ τῶν πάντων ἀπόκειται ἀδηλὸν δν, it being uncertain for whom the benefit of compassion is *laid up*,—i.e., who may need to draw upon it. Dem. *De Cor.* § 198 ὅτῳ τὰ τῶν Ἑλλήνων ἀτυχήματα ἐνευδοκεῖν ἀπέκειτο, 'a man to whom the disasters of his countrymen were a fund of material for self-glorification.' In the literal sense, Xen. *An.* 2. 3. 15 αὐταὶ δὲ αἱ βάλανοι τῶν φονίκων, οἵτις μὲν ἐν τοῖς Ἑλλήσισι ξέστι ιδεῖν, τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείνεται ησαν.—For ξυνά (adv.) cp. *Ant.* 546 μή μοι θάντη σὺ κοινά, along with me: *Ai.* 577 τὰ δ' ἀλλα τευχη κοιν' έμοι τεθάγεται.—The schol. found the passage ἀγαφές, but saw part of the general sense: νέμεσις γάρ έστι τοῦτον θρηνεῖ φ τὰ τῆς τελευτῆς κατὰ χάριν ἀπέβη. See Appendix.

1753 νέμεσις γάρ, sc. πενθεῖν έστι: it is provocative of divine anger to mourn,

Enter THESEUS, on spectators' right.

TH. Weep no more, maidens; for where the kindness of the Ana-Dark Powers is an abiding grace to the quick and to the dead, there is no room for mourning; divine anger would follow.

AN. Son of Aegeus, we supplicate thee!

TH. For the obtaining of what desire, my children?

AN. We fain would look with our own eyes upon our father's tomb.

TH. Nay, it is not lawful.

AN. How sayest thou, king, lord of Athens?

TH. My children, he gave me charge that no one should draw nigh unto that place, or greet with voice the sacred tomb wherein he sleeps.

Triclinius, προσπίτνουμεν legens, ὁ omisit metri causa (T, Farn.). Veram l. προσπίτνουμεν habet F, sed omissa ὁ. **1755** χρέας codd.: χρέαν Brunck.—τίνα δή, παῖδες, χρέαν ἀνύσαι Blaydes. **1757** αὐτά] καῦται Meinekius. **1758** ἀλλ' οὐ θεμιτὸν κεῖσε μολεῖν codd. (in L θεμι τὸν, eraso fortasse σ ante τ: in A κεῖσαι).—οὐ ante κεῖσε inseruit Turnebus, τίνα ante κεῖσε Erfurdt., ἐστι post κεῖσε Brunck. Verba κεῖσε μολεῖν delevit Bothius, quem secuti sunt Dindorf, Nauck. (ἀθέμιστον pro οὐ θεμιτὸν coniciens), Wecklein., Bellermann. (dubitante), al.

as if insensible of the divine beneficence. *Il.* 14. 80 οὐ γάρ τις νέμεσις φυγέειν κακόν, 'tis no matter for indignation that one should flee from ill': *Od.* 1. 350 τούτῳ δ' οὐ νέμεσις...άειδεν: Arist. *Rh.* 2. 9. 11 ἔὰν οὖν ἄγαθὸς ἀν μὴ τοῦ ἀρμότοντος τυγχάνη, νεμεσητὸν: where, however, the νέμεσις is human, not, as here, divine. Cp. *El.* 1467 εἰ δ' ἔπεστι νέμεσις, οὐ λέγω (in revoking words which might offend the gods).

1755 ε. τίνα.. χρέας, 'for what request,'—depending on the idea of δεδμεθα, χρῆσμεν implied in προσπίτνουμεν: ἀνύσαι (sc. αὐτῆν), epexegetic inf., 'so that ye should obtain it': cp. 121 (n.).—For the use of χρέας, cp. O. *T.* 135 καὶ τοῦ με χρέας ὡς λαπεῖς τυχεῖν;—αὐτάλ, with our own eyes (instead of merely hearing that it exists).

1757 The MS. words κεῖσε μολεῖν, which I omit, were almost certainly a gloss upon θεμιτόν. If we keep them, then we must add something more, so as to make an anapaestic dimeter (see cr. n.). Campbell defends ἀλλ' οὐ θεμιτὸν κεῖσε μολεῖν as a paroemiac; but it is not such. In a paroemiac the penultimate syllable is necessarily long (as if here we had κεῖσ' ἐλθεῖν).

1760 ε. ἀπέπτεν, forbade, takes μή after it, as is usual (cp. O. *T.* 236

ἀπανδό...μή); Aeschin. or. 1 § 138 ταῦτα τοῖς δούλοις ἀπέίτον μὴ ποεῖν.

1762 μήτ' ἐπιφωνεῖν...θήκην must be carefully distinguished from ἐπιφωνεῖν θήκη. The former must mean strictly (not, 'to utter over the grave,' but) 'to approach the grave with utterance,'—the notion being that of invading the secret silence around it. Invocations and prayers to the dead were often made aloud at a grave: Eur. *Helen.* 961 λέξω τάδ' ἀμφὶ μηῆμα σοῦ πατρὸς πόθῳ | ὁ γέρον, ὃς οἰκεῖ τρόδε λάτον τάφον, etc.—The alternative is to take ἐπιφωνεῖν as = 'mention to another': but this is unfitting, since Theseus alone knows the place.

If μηδενὶ were substituted for μηδένα, this would give a much easier sense; but then Theseus must be the subject to both infinitives:—'he forbade me to approach, ...or to tell.' According to Greek ideas, however, Theseus, at least, ought occasionally to visit the grave with ἐναγύσματα: and in fact the rendering of such honours is implied by the provision that the place of the grave should always be known to one person (1531). I therefore keep μηδένα.

θήκην ἱεράν: cp. 1545. Thuc. 1. 8 τῶν θηκῶν ἀναιρεθεισῶν ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νῆσῳ.

καὶ ταῦτά μ' ἔφη πράσσοντα καλῶς
χωραν ἔξειν αἰὲν ἀλυπον.
ταῦτ' οὖν ἐκλυεν δαίμων ἡμῶν
χὼ πάντ' ἀτῶν Διὸς Ὀρκος.

1765

AN. ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνω,
ταῦτ' ἀν ἀπαρκοῖ· Θήβας δ' ἡμᾶς
τὰς ὠγυγίους πέμψου, ἐάν πως
διακαλύστωμεν ιόντα φόνον
τοῖσιν ὄμαιμοις.

1770

ΘΗ. δράσω καὶ τάδε, καὶ πάνθ' ὁπόσ' ἀν
μέλλω πράσσειν πρόσφορά θ' ὑμῶν
καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει,
πρὸς χάριν, οὐ δεῖ μ' ἀποκάμψειν.

1775

1764 καλῶς] κακῶν Hermann. **1765** χώραν] χώρας Vat.—ἔξειν] ἔχειν L².—ἀλυπον] ἀσύλον Wecklein., ἀδῆν Nauck. **1766** ἐκλυεν R, ἐκλυε L cum plerisque. **1768—1779** Hos duodecim versus delendos censem Nauck. **1771** λόντα] λόντε Naber. **1772** τοῖς ἡμετέροισι Meinekius. **1773** καὶ τάδε] τάδ' ἐγώ Klotz.—δσα ἀν A, ὅσ' ἀν cett.: δσα γ' ἀν ed. Londin. an. 1722: ὁπόσ' ἀν Porson.:.

1764 f. καλῶς with πράσσοντα (not with ἔξειν), ‘in a seemly manner,’ ‘duly’ (Lat. *rite*): cp. 617: *O. T.* 879 τὸ καλῶς δ' ἔχον | πόλει πάλαισμα. The fact that πράσσοντα καλῶς usually meant ‘faring well’ is no objection. The ancient Greek instinct for words was remarkably free from bondage to phrases.—ἀλυπον: an echo of the expression used by Oed. (1519). Why change it to ἀδῆν (1533, Nauck), or ἀσύλον (Wecklein)?

1766 f. ταῦτ' οὖν: ‘These things, then, (οὖν, according to the injunctions of Oedipus) I was heard to promise by the god,’ etc. ταῦτ' is short for ‘the promise to do these things,’ as if ἀποχρυσμένων stood with ἡμῶν. For ἐκλυεν with both gen. and acc. cp. *O. T.* 235.—δαμάσων: the Divine Power that called Oedipus away (1626).

1767 πάντ' ἀτῶν: cp. 42. The *a* of ἀτῶ short, as in 240 and *Ph.* 1410: whereas it is *long* in 181, 304, *Ai.* 1263. **Διὸς** “Ὀρκος, as the servant of Zeus. Hes. *Op.* 803 ἐν πέμπτῃ γάρ φασιν Ἐρνίας ἀμφιπολεύειν | Ὀρκος γενόμενον, τὸν Ἐρις τέκε τῆμ̄ ἐπιόρκοις. This personified Horkos is a deity who witnesses an oath, and punishes perjury (Hes. *Theog.* 231). He is the son of Eris, because strife gives birth to treaties; he is attended at his birth by the Erinyes, because they

avenge broken faith. And he is the servant of Zeus, because Zeus’ Ὀρκος is the supreme guardian of good-faith—represented in the *βουλευτήριον* at Olympia by a Zeus with lightnings in both hands,—the most terrible, Pausanias says, that he knew: πάντων δόσσα ἀγάλματα Διὸς μάλιστα ἐς ἐπιληξιν ἀδίκων ἀνδρῶν (5. 24. 9).

1768 f. κατὰ νοῦν. Ar. *Eg.* 549 κατὰ νοῦν πράξας: so oft. κατὰ γνώμην.—τάδ' ... τάῦτ': cp. on 787.

1770 τὰς ὠγυγίους, a specially fit epithet, since the mythical Ὀγύγης was represented (in one legend at least) as son of Boeotus, and first ruler of Thebes (Paus. 9. 5. 1). Another legend connected him with Attica (Paus. 1. 38. 7). The trait common to the two legends is a great inundation which happened in his reign. The adj. is applied by Aesch. to Thebes (7^h. 321 πόλιν ὠγυγίαν, Pers. 37 τὰς τ' ὠγυγίους Θήβας), and also to Athens (Pers. 974). The Attic poets used it in the general sense of ‘very ancient,’ as *Phil.* 142 κράτος ὠγυγίουν, ‘royalty inherited from old.’

1771 f. λόντα, a pres., not fut., partic. (*O. T.* 773 n.), ‘coming on them’: Plat. *Legg.* 873 Ε παρὰ θεοῦ... βέλος λόν. So *Ant.* 185 τὴν ἀτην ὄρῳν | στελέχουσαν δαστοῖς.—δομαῖμοις: see on 330.

And he said that, while I duly kept that word, I should always hold the land unharmed. These pledges, therefore, were heard from my lips by the god, and by the all-seeing Watcher of oaths, the servant of Zeus.

AN. Nay, then, if this is pleasing to the dead, with this we must content us. But send us to Thebes the ancient, if haply we may hinder the bloodshed that is threatened to our brothers.

TH. So will I do; and if in aught beside I can profit you, and pleasure the dead who hath lately gone from us, I am bound to spare no pains.

ὅσατερ Blaydes.: ὅσσ' ἀν Wunder.: ὅσσ' ἀν Nauck. **1774** πρόσφορ' ἀν ὑμῖν μέλλω δράσειν Blaydes. **1775** νέον ἔρρεις] νέον ἔρρεις L: νέος ἔρρεις F. **1776** οὐ γὰρ δεῖ μ' ἀποκάμνειν codd. (*γὰρ* sine accentu L): *γὰρ* delevit Hermann.

Antigone suggests that she and Ismene may yet be in time to plead with their two brothers, and so to avert the doom of mutual destruction pronounced on them by their father (1373). Thus the close of this drama is linked by the poet with the beginning of his earlier *Antigone*, which opens at a moment just after the deaths of the brothers. The sisters are then living at Thebes, where Creon has succeeded to the throne. An additional pathos is lent to Antigone's part there by the suggestion here of a previous intercession. In Aesch. *Theb.* it is the Chorus (of Theban maidens) that endeavours to dissuade Eteocles from going to meet his brother (677 ff.); in Eur. *Phoen.* it is their mother Iocasta who seeks to reconcile them (452 ff.).

1773—1776 After οὐ in 1776 the MS. γάρ must be struck out, as Hermann saw, so that the anapaests spoken by Theseus may end with a paroemiac. When anapaests spoken by the Chorus close a tragedy, these always form a system separate from the anapaests (if any) which precede them. This was plainly necessary, in order to avoid an unduly abrupt ending. But if we point thus:—*πρὸς χάρον'* οὐ δεῖ μ' ἀποκάμνειν, the asyndeton has a crude effect. Hence, placing only a comma after *πρὸς χάρον*, we should render:—‘Not only will I do these things, but in *all things* which I am likely to do for your advantage (etc.) I must not *wax weary*.’ The sentence begins as if the constr. was to be δράσω καὶ τάδε καὶ πάντα. But the new verb added at the end requires πάντα to be acc. with ἀποκάμνειν. (Cp. on 351.)

1773 δόσσ' ἀν seems slightly preferable to ὅσα γ' ἀν as a correction of the MS. ὅσσ' ἀν (or ὅσα ἀν), because the qualification which γ' would imply is sufficiently provided for by πρόσφορα etc.: cp. 1634 τελεῖν δ' δόσ' ἀν | μέλλεις φρονῶν εὐ ξυμφέροντ' αὐτᾶς δεῖ.

1774 *ff.* πράσσειν, pres. inf. with μέλλω, as in eight other places of Soph. He has the *fut.* inf. with it ten times, including O. T. 967, where the MS. κτανεῖν, if sound, would be the only instance of the *aor.* inf. with μέλλω in Soph.; but there the fut. κτενεῖν is clearly right. Where μέλλω means ‘to delay,’ the pres. inf. is naturally preferred: cp. 1627: O. T. 678 τι μέλλεις κομίζειν δύουν τόνδιν' ἔσω; πρόσφορά θ' ὑμῖν, καὶ πρὸς χάρον τῷ κατὰ γὰς: at once for your advantage, and to the gratification of the dead. πρόσφορα, ‘suitable’ for a given purpose, and so ‘useful,’ ‘profitable’: so often in Attic prose, as Thuc. 1. 125; 2. 46, 65; 7. 62. πρὸς χάρον: cp. O. T. 1152 n.

ἔρρει is justified by the sudden and swift removal of Oedipus, as O. T. 560 ἄφαντος ἔρρει, he hath been swept from men's sight. In El. 57 τοιμὸν ὡς ἔρρει δέμας | φλογιστὸν ηδη, it is little more than οἰχεται. More commonly ἔρρει implies either an evil end, or at least some feeling of contempt on the speaker's part, as Eur. Suppl. 1112 οὐδες χρῆν, ἐπειδάν μηδὲν ἀφελῶστι γῆν, | θανόντας ἔρρειν κάκποδῶν εἶναι νέοις. Wecklein regards the words δο νέον ἔρρει as a spurious addition (*Ars Soph.* em. p. 81).

1776 ἀποκάμνειν, ‘to cease from labouring,’ can take an acc. of the labour avoided: hence πάντι in 1773 need not

ΧΟ. ἀλλ' ἀποπαύετε μηδ' ἐπὶ πλείω
θρῆνον ἐγείρετε·
πάντως γὰρ ἔχει τάδε κῦρος.

1777—1779 Hos tres vv. delendos censem Fr. Ritter.—μήτ' codd.: μηδ' Elms.—
ἐπιπλεῖω L, T, Farn.: ἐπὶ πλείω cett. **1778** θρῆνον] Cf. ad v. 1751. **1779**
τάδε] τόδε L².

be merely acc. of respect. Xen. *H.* 7. 5. 19 πόνον...μηδένα ἀποκάμνειν, ‘to flinch from no toil.’ Also with inf., Plat. *Crito* 45 B μὴ ἀποκάμψῃ σαυτὸν σῶσαι, ‘do not abandon the effort to save yourself.’ So ἐκκάμνω, Thuc. 2. 51 τὰς δλοφύρσεις τῶν ἀπογιγνομένων...ἔξεκαμον, ‘were worn out by the lamentations of the dying.’ For the form of the sentence cp. Plat. *Rep.* 445 B ἐπειδὴ ἐνταῦθα ἐληλύθαμεν, δσον οἶδν τε σαφέστατα κατιδεῖν ὅτι ταῦτα οὐ-

τως ἔχει, οὐ χρὴ ἀποκάμνειν. For this force of ἀπό cp. ἀπαλγέω, ἀπαθέω, ἀποξέω, ἀποκηδέω, ἀπολόφύρομαι.

1777 ff. ἀλλ’ introduces the final words of comfort which the elders of Colonus address to the Theban maidens: cp. 101. —ἀποπαύετε, no less than the following verb, governs θρῆνον: cp. on 1751.—Though the neut. pl. πλείω alone is sometimes adverbial, there seems to be no instance of ἐπὶ πλείω as = ἐπὶ πλέον: indeed,

CH. Come, cease lamentation, lift it up no more; for verily these things stand fast.

such a phrase is hardly conceivable. *Ἴπι* must therefore belong to *ἴγε περέ*: for the tmesis cp. on 1680.

1779 *ἔχει...κύρος*, lit., ‘have validity,’ = *κεκίρωται, sancta sunt*. Cp. *El.* 919 *πολλάν...κύρος...καλῶν* (‘sanction of’), Aesch. *Suppl.* 391 *οὐκ ἔχοντι κύρος...ἀμφὶ σοῦ*, ‘authority over thee.’—Two meanings are possible: (1) ‘*These promises of Theseus* are certain to hold good’: or, more generally, (2) ‘*These events* have assuredly been ordained past recall’ (by the gods). Most commentators prefer (1).

But (2) seems more fitting at the conclusion. The last soothing words of the Chorus convey a precept of resignation to the divine will.

Fr. Ritter rejects the last three verses, as he rejects the choral *clausulae* of all the other six plays (*Philo.* XVII. 422—436): cp. *O. T.* 1524 cr. n. Here, at least, there is not a shadow of ground for the suspicion. It did not require a Sophocles to write vv. 1777—1779, but the burden of proof rests with those who deny that he wrote them.

APPENDIX.

Verse 80 εἰ χρή σε μίμνειν η̄ πορεύεσθαι πάλιν.—The passages of Aesch. quoted for an Attic use of the Homeric ή...η̄ in indirect question are the following. (1) *Cho.* 755 οὐ γάρ τι φωνεῖ πᾶς ἔτ' ὁν ἐν σπαργάνουσι, | η̄ λιμός, η̄ δίψη τις, η̄ λιψούρια | ἔχει· νέα δὲ νηδὸς αὐτάρκης τέκνων. Stanley changed the first η̄ to εῑ. This correction, received by Dindorf and others, is clearly right. (2) *Cho.* 889 δοῖη τις ἀνδροκυῆτα πέλεκυν ως τάχος. | εἰδῶμεν η̄ νικώμενη̄ νικώμεθα. Turnebus changed the first η̄ to εῑ (so Dindorf and others). There, too, this simple remedy appears the true one. In the first passage we might, indeed, point after σπαργάνουσι, and in the second after εἰδῶμεν, taking the first η̄ in each case as beginning a new sentence ('either'): but this is much less probable. (3) *P. V.* 780 δίδωμ'. ἔλον γάρ· η̄ πόνων τὰ λοιπά σοι | φράσω σαφηνώς, η̄ τὸν ἐκλύσοντ' ἐμέ. With this punctuation, which is surely the best, the first η̄ begins a new sentence: 'I give thee the choice;—choose, I say;—I will clearly tell thee either the toils yet in store for thee, or the name of my destined deliverer.' It is only if ἔλον γάρ were followed by a comma, or by no point at all, that the first η̄ would necessarily mean 'whether.' In that case, I should read εῑ, as in the two former passages: but no change seems necessary. It should always be remembered that, on such a matter as η̄ versus εῑ, the authority of L and our other mss., which abound in small errors of a like kind, cannot safely be set against an otherwise constant Attic usage.

170 θύγατερ, ποὶ τις φροντίδος Αθηνῶν;—In the commentary on this passage I have expressed my agreement with Mr A. Sidgwick as to the main point for which he contends in an appendix to his excellent edition of the *Choephoroe* (Clarendon Press, 1884). The point may be stated thus:—In several passages of Attic Greek, all directly or indirectly interrogative, where it has been usual to say that ἀντί is omitted, the optative is not really conditional, but dubitative. It is to be compared with the interrogative (or 'deliberative') subjunctive. But it differs from this subjunctive by expressing something more remote from the sphere of the practicable. Thus: πῶς ἔλθῃ τις Ἀθήναζε; (a practical question;) but πῶς πέτοιτο τις εἰς οὐρανόν; Here, I should like to add that (in my opinion) the alleged Attic examples of this optative require to be very carefully sifted, with reference both to the text and to the context. As the question is of Attic usage, it is better, for simplicity and clearness,

to exclude the Homeric optative. Taking the instances given by Mr Sidgwick (to which we might add the ms. reading in *O. C.* 1418 f., and Antiphon or. 1 § 4), I would, first of all, draw a broad line between verse and prose, and then classify the verse examples as follows.

(1) Examples in which the simple optative is textually beyond reasonable doubt, because metre excludes both (*a*) ἄν, and (*b*) the subjunctive. Such are:—

Aesch. *P. V.* 291 οὐκ ἔστιν ὅτῳ | μείζονα μοῖραν νείμαιμ' ή σοί.

Agam. 620 οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά.

Cho. 172 οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείρατο νιν.

(2) Examples in which metre would admit of ἄν.

Soph. *O. C.* 1172 καὶ τίς ποτ' ἔστιν, ὃν γ' ἐγώ ψέξαιμι τι; Here, however, ὃν γ' ἐγώ is evidently preferable to ὃν ἀν ἐγώ; and I have no doubt that this is a sound example, like the three just given. But the case is different in two other passages.

O. C. 1418 πῶς γάρ αὐθίς αὐτὸν | στράτευμ' ἄγοιμι ταῦτὸν εἰσάπαξ τρέσας; For αὐ, read ἄν, with Vauvilliers.

Ph. 895 παταῖ· τί δῆτα δρόμῳ' ἐγώ τουνθένδε γε; Read δῆτ' ἄν, with Schaefer.

But it may be asked, *why* is the insertion of ἄν to be desired in these last two passages, if (as is granted) the simple optative is possible? Because, I should reply, the question in each of these two cases has a distinctly practical character, and is in the nature of a genuine deliberation. This point will be further illustrated by the first example under the next head.

(3) Examples in which metre, though excluding ἄν, would admit of the subjunctive.

Ar. *Plut.* 438 ἀναξ Ἀπολλον καὶ θεοί, ποι τις φύγοι; This, again, is a practical deliberation. With Brunck and Dindorf, I should read φύγῃ, as in *O. C.* 170 ἀλθῇ.

On the other hand, the optative is sound in

Ant. 605 τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατάσχοι; (where, however, Wecklein reads σὰν ἄν for τεάν): also in

Eur. *Ale.* 52 ἔστ' οὖν ὅπως Ἀλκηστις ἐς γῆρας μόλοι;

Aesch. *Cho.* 595 ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι;

The foregoing scrutiny of examples in Attic verse leads to this result. There are clear examples of the simple optative where a question as to the possible or conceivable is put in an abstract way. This optative may fitly be called ‘dubitative,’ and is properly compared with the deliberative subjunctive. On the other hand, there is no equally certain example of the simple optative used merely as a more intense deliberative subjunctive, when a person is really thinking what he is to do next. In the few apparent examples of such a use, correction is very easy, either by ἄν, as in *O. C.* 1418, *Ph.* 895; or by the subjunct., as here and in Ar. *Plut.* 438. The question raised by present peril in a man’s mind does not naturally clothe itself in an abstract form.

I have kept the examples from Attic prose to the end. The brackets indicate the places where *āv*, if inserted, might come in. Dem. *In Mid.* § 35 πότερα μὴ δῶ διὰ τοῦτο δίκην η̄ <κάν> μεῖζω δοἱ δικαίως;—Plato *Gorg.* 492 B ἐπεί γε οἰς ἐξ ὀρχῆς υπῆρξεν... ἐκπορίσασθαι... δυναστείαν, τὶ <ἀν> τῇ ἀληθείᾳ αἰσχιον καὶ κάκιον εἴη, etc. Here it was pointed out by Woolsey that, as *τὶ* is wanting in several MSS., both *τὶ* and *ἀν* may have been absorbed by the two last syllables of δυναστείαν.—*Euthyd.* 296 Ε πῶς <ἀν> ἀμφισβητούν; Here ἀμ would explain the loss.—Antiph. or. I § 4 πρὸς τίνας οὖν <ἀν> θέοι τις βοηθούς, η̄ ποῖ τὴν καταφυγὴν ποιήσεται; As Dobree remarked, οὖν probably absorbed *ἀν*.—Supposing *ἀν* to be *rightly* absent from these prose passages, they would rank with the genuine verse examples of a question as to the conceivable. But it appears far more probable that, in each of them, *ἀν* has accidentally dropped out of our MSS.,—one of the commonest accidents, especially in prose.

277 καὶ μὴ θεοὺς τιμῶντες εἴτα τοὺς θεοὺς | μοίραις ποιεῖσθε μηδαμῶς· η̄γεισθε δέ etc.

(1) The use of *ποιεῖσθε* here would be normal, if, instead of the simple dat. *μοίραις*, we had either (a) ἐν *μοίραις*, or (b) a genitive like λόγου. Cp. Her. I. 33 οὐτε ἔχαριζετο οὐτε λόγου μιν ποιησάμενος οὐδενὸς ἀποπέμπεται. Pausan. IO. 28. 4 χρυσὸν μὲν καὶ ἄργυρον ἐν οὐδενὸς μερidi ἐποιήσαντο.

(2) The next point to observe is the use of the word *μοίρα* when it means the ‘share’ of respect, &c., assigned to a person as his due. (a) We find such phrases as these:—Plat. *Crat.* 398 C ἐπειδάν τις ἀγαθὸς ὁν τελευτήσῃ, μεγάλην μοίραν καὶ τιμὴν ἔχει, καὶ γίγνεται δαίμων: ‘he enjoys great respect and honour.’ Soph. *Tr.* 1238 ἀνὴρ δός, ὡς ἔσικεν, οὐ νεμεῖν ἐμοὶ | φθίνοντι μοίραν (*‘show me respect’*). (b) More frequent are phrases with ἐν and dat., as Her. 2. 172 κατώνοντο τὸν Ἀμασιν... καὶ ἐν οὐδεμιῇ μεγάλῃ μοίρῃ ἦγον, ‘made him of no great account.’ Plat. *Crito* 51 A σεμνότερον καὶ ἀγώτερον καὶ ἐν μείζονι μοίρῃ καὶ παρὰ θεοῖς καὶ παρ’ αἰνθρώποις, ‘in greater esteem.’ Theocr. 14. 48 ἀμμες δ ὁυτε λόγω τινὸς ἄξιοι οὐτ’ ἀριθματὸι | δύστανοι Μεγαρῆς, ἀτιμοτάτᾳ ἐνὶ μοίρᾳ, ‘held at the cheapest rate.’ In these dative phrases with ἐν, the usage of *μοίρα* comes very close to that of *λόγος*, as the ‘esteem’ or ‘account’ in which one is held. This is, to my mind, the strong argument for the old and simple correction of this passage by writing *μοίρας* as gen. sing. If ἐν οὐδεμιᾷ *μοίρᾳ ποιεῖσθαι* and ἐν οὐδενὶ λόγῳ *ποιεῖσθαι* (Her. 3. 50) were convertible phrases, the phrase λόγου *ποιεῖσθαι* might have suggested *μοίρας ποιεῖσθαι*.—There is no objection to the plur. dat.; cp. Plat. *Legg.* 923 B τὸ ἐνὸς ἐκάστου κατατιθεὶς ἐν μοίραις ἐλάττοσι δικαίως, ‘justly making the interest of the individual a secondary consideration.’ It is the absence of ἐν that proves *μοίραις* to be unsound.

(3) The third point concerns the double *μή*,—assuming *μηδαμῶς* to be sound. Cp. *El.* 335 νῦν δὲ ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ, | καὶ μὴ (δοκεῖν μὲν δρᾶν τι πημαίνεν δὲ μή):—where I use the brackets to show

that the first *μή* affects everything within them. ‘I deem it best to sail close-reefed, and *not* to seem active *without* doing any hurt to my foes’: *i.e.* each *μή* has its separate force.

Wecklein, however, says ‘*vehementer dubito, an huic loco μηδαμῶς accommodatum non sit, et οὐδαμῶς postuletur.*’ (*Ars Soph.* em. p. 20.) Accordingly he writes *μοίρας ποιεῖσθ' ἐν οὐδαμᾶς*, which Bellermann also adopts. Blaydes, too, had proposed *εἴτ' ἐν οὐδενὸς | μοίρᾳ ποιεῖσθε τοὺς θεούς*, among many other conjectures. Now this, at least, seems certain, —that whether *οὐδαμῶς* is or is not admissible, *μηδαμῶς*, after an imperative, is not *wrong*. The influence of the imperative normally changes *οὐ* to *μή*, even when the negative does not properly belong to the imperative verb: cp. n. on 78. If the Greeks could say (e.g.) *μή ποιεῖσθε τοὺς θεούς ἐν οὐδενὶ λόγῳ*, it would be because *ἐν οὐδενὶ λόγῳ* was felt as simply equivalent to an adjective like *άριμος*. I have not yet succeeded in finding any instance of such an *οὐ* after *μή* with the imper.: and Wecklein does not produce any.

(4) Coming now to particular conjectures, I may say, first, that all seem to me improbable which disturb *τοὺς θεούς*, since both the case and the place are strongly confirmed by the *θεούς* which precedes. A different case, such as *τῶν θεῶν*, would weaken the effect of the repetition. Cp. *Ph.* 992 *θεούς προτείνων τοὺς θεούς ψευδεῖς τίθησ.* Hence *τῶν θεῶν | μοίραν, μοίρας, or ὥραν* (Brunck) seems unlikely. The fault lies somewhere in the three words, *μοίρας ποιεῖσθε μηδαμῶς*. Against *ἐν μηδαμᾶς* (or *ἐν οὐδαμᾶς*) is the fact that these Ionic adjectives occur nowhere else in Attic (except, of course, in the adverbial forms); while Her. almost invariably restricts his use of them to the *masc. plur.* (as *οὐδαμοί*, ‘no set of men,’ &c.), —the fem. pl. *οὐδαμᾶς* in 4. 114 being a rare exception. This objection, however, is not decisive for poetry. As the result of this discussion, I should be disposed to place in the following order the corrections which appear least improbable: 1. *μοίρας* (gen. sing.) — 2. *ποιεῖσθ' ἀμοίρους μηδαμῶς*’ (cp. *Ant.* 1071 *ἀμοιρον...νέκυν.*) — 3. *ποιεῖσθ' ἐν ὥρᾳ μηδαμῶς.* (Suidas quotes from Aelian, *τὰ θεῖα ἐν μηδεμιᾷ ὥρᾳ τίθεσθαι.*) — 4. *μοίρας ποιεῖσθε ἐν μηδαμᾶς.* — I am not aware that (2) or (3) has yet been proposed.

436 *οὐδὲis ἔρωτ' ἐς τόνδ' ἔφαινετ' ὡφελῶν.* —The ms. genitive *ἔρωτος τοῦδε* could be explained only as an extraordinarily bold genitive of connection: ‘No one was found to help me *in regard to* this desire.’ For evidently we could not make it partitive: ‘No one was found to *aid any part of* this desire.’ But if extant Greek literature offers any true parallel to such a genitive of connection as this, I cannot find it. Thuc. 1. 36 says of Corcyra, *καλῶς παράπλου κεῖται*, it is well placed *in regard to* (for) a coasting-voyage: again 3. 92 *τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει η̄ πόλις καθίστασθαι...τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔξειν.* But the genitives there are immediately connected with the adverbs (*καλῶς, χρησίμως*) which they define. A gen. with *ὠφελῶν* would be very different.

Other explanations have been attempted. (1) Wunder, followed by Jelf (*Gr.* § 436 a) and others, regards the gen. as depending on

ἀφελῶν viewed as a subst.; ‘No *helper of this desire* was found.’ This is not Greek. The Greeks could say *ἡ τεκοῦσά τινος* (Eur. *Alc.* 167), *οἱ προσήκοντές τινος*, *ὁ συνάρχων τινός*, etc., where the participle, with the article, expressed a familiar relationship; but it is evident that such phrases are of a distinct class. Even if we could find such a phrase as *οὐδεὶς ἦν πράττων τοῦ ἔργου*, it would not be parallel, since the gen. could there be partitive. For a real parallel we want something like *οὐδεὶς ἦν φιλῶν τοῦ ἀνδρός*, which never was, or could be, written. (2) Others compare the *passive* in Antiphon or. 5 § 17 μὴ ὠφελεῖσθαι τοῦδε τοῦ νόμου, ‘not to *profit by* this law.’ So, too, Plut. *Mor.* 91 F οἱ μετρίοι ἀν τις ὠφελοῦστο τῶν παθῶν τούτων. In these passages, the pass. ὠφελοῦμαί *τινος*, ‘I profit by a thing,’ has the construction of verbs of *sharing* or *enjoying*, like *μετέχω*, *ἀπολαύω*, *ὄνταμαί τινος* (Krüger I. 47. 15). But we could not apply the same construction to the active, and say ὠφελῶ *τινά τινος*, ‘I cause a person to profit by a thing,’ any more than *όνταμι τινά τινος*. The scholiast, indeed, paraphrases, *τούτου τοῦ ἔρωτος οὐδεὶς με ἐποίει ἀπολαῦσαι*. But this is to cut the knot. He was puzzled by the genitive, and seized on *ἀπολαῦσαι* as a shift to make it seem natural. (3) Hermann says: ‘ἔρωτος τοῦδε ὠφελῶν est ὠφέλημα τοῦδε τοῦ ἔρωτος παρέχων.’ Liddell and Scott appear to follow him, for they tell us that ὠφελῶν ‘may be resolved into ὠφέλειαν παρέχων, *lending help towards* this desire.’ Almost any construction might be explained by a process of this nature: as if *τῆς πενίας εὔεργετῶν* could be resolved into *τῆς πενίας εὐεργεσίαν παρέχων*, or *γραμματικῆς διδάσκων* into *τῆς γραμματικῆς διδασκαλίαν παρέχων*.

The notion, ‘*benefit a person in regard to a thing*,’ was regularly expressed by ὠφελῶ *τινα εἰς τι*, as Thuc. 4. 75 οἱ φεύγοντες...τοὺς...Πελοποννησίους ὠφέλουν ἐs τὰ ναυτικά (cp. Xen. *Mem.* 1. 6. 14), or *πρός τι* (*Mem.* 2. 4. 1, *Cyr.* 2. 1. 25). Few changes could be easier, from a palaeographic point of view, than that of *ἔρωτ’ ἐs* into *ἔρωτος*: and the change of *τόνδι* into *τοῦδε* (very easy in itself) would follow. The emendation of Pappageorgius, *ἔρωτ’ ἐs τόνδι*, is thus (in my opinion) as nearly certain as any correction of the kind can be. It is in every way better than Herwerden’s *ἔρωντα τοῦδι*¹.

504 (1) *χρῆσται*, according to Herm., is a fut. contracted from *χρήσεται*, as *ἐσται* from *ἔστεται*. The contraction thus supposed is as strange as would be *τιμῆσται* for *τιμήσεται*. The use of the midd. voice for the impers. sense would be a further anomaly; but this objection can hardly be pressed, if, as seems most probable, *δεῖσθαι* in 570 = the impers. *δεῖν*. (2) *χρῆσται*, according to the scholiast here, stands, *κατὰ συναλοιφήν*, for *χρεῖη* (i.e. *χρέα*) *ἐσται*. But *χρῆ* would be an unheard-of synaloepha for *χρεία*. (3) *χρῆ σται* is Dindorf’s way of writing it. ‘Quemadmodum *χρεών* *ἐστι* et *χρεών* *ἐσται* dictum est, ita etiam *χρῆ σται*

¹ After this had been written, I received, through the author’s kindness, an able essay on ‘The Genitive Case in Sophokles,’ by Dr Thomas D. Goodell, reprinted from the Transactions of the American Philological Association (1884). He justly regards the gen. here as suspicious (p. 28), and leaves it out of account.

et χρῆσται, etsi rarius, dixerunt veteres.' So χρῆ becomes a noun substantive. But if χρῆσται is to stand for χρεῶν ἔστι, we might be told next that the ancients ('etsi rarius') used δεῖ ἔστι for δέον ἔστι.

Surely not one of the above explanations is tolerable. The question is,—What other evidence, besides that of the MSS. here, can be produced for the supposed χρῆσται, χρῆσται, or χρῆσται? Only this, so far as I know. (i) A fragment of Soph. quoted by the schol. here (539 Nauck), χρῆσται δέ σ' ἐνθένδ αὐθις. (ii) Ar. Δήμους 6 (=fr. 329) ἀλλὰ πώς χρῆσται ποιεῖν; (iii) Pherecrates Δῆροι 8 τὸ δ' ὄνομά μοι κάτεπε τί σε χρῆσται καλεῖν. (iv) Phrynicus Μούσαι 4 καν δέξιβάφω χρῆσθαι τρεῖς χοινίκαις δὲ ἀλεύρων. In (ii) and (iii) Suidas, s. v. χρῆ, reads χρῆσθαι: but clearly the verb must be *indicative*. In (iv) the MSS. have χρῆσθαι, and χρῆσται is a mere conjecture by editors who had our passage and others in view. But, in such a mutilated fragment as (iv), how can we tell that the inf. χρῆσθαι is not right? It may have depended on a lost verb of saying, or what not.

Thus, besides this passage, we have only three others,—(i), (ii), (iii): and in the last two, at least, we know that χρῆσθαι was a *v. l.* Instead, then, of introducing an inexplicable form on such very slender evidence, it is at least equally reasonable to suppose that χρῆσται originally stood in those three places, as here; and that the monstrous χρῆσται, etc., arose from the somewhat rare χρῆσται having been corrupted to χρῆσθαι, while, at the same time, an *indicative* verb was plainly needed. The evidence of the other passages further shows that, whatever be the true reading, it must be *one word*, and thus disposes of such conjectures as χρῆ στέμμι here.

540 The MSS. give: δῶρον δ' μῆπτο' ἔγω ταλακάρδιος | ἐπωφέλησα πόλεος ἔξελέσθαι.—(1) The scholiast's view is simply that ἐπωφέλησα is used instead of ὥφελον. Such laxity of comment is not rare in the scholia, but the confusion which it supposes is altogether inconceivable for an Attic writer of the age of Sophocles. Though the verbs had a radical element in common, ὁφείλω, 'I owe,' and ἐπωφελέω, 'I succour,' were utterly distinct in meaning. μὴ ὥφελον ἔξελέσθαι could express a *wish* only because it meant literally, '*I ought not to have received*,' etc. (2) Hermann: 'Accepi donum, quod ego ut nunquam a civitate debuerim accipere, ei profui': i.e. 'a gift (Iocasta), which, by my services (to the city), I had merited not to have received from it.' But ἐπωφέλησα τὴν πόλιν ὥστε μῆπτοε ἔξελέσθαι δῶρον would be very strangely and obscurely said, if the sense were, 'I benefited the city, so as (*to be deserving*) not to receive such a gift.' The difficulty is to supply the notion which I place in brackets. (3) Campbell: 'I received a gift, which *would that* I, the much-enduring one, *had never so benefited* the state as to receive from her the privilege of choosing.' The italics, which are mine, indicate the difficulty. This version assumes that μὴ ἐπωφέλησα could stand for μὴ ὥφελον ἐπωφελῆσαι, 'would that I had not succoured.'

Madvig conjectured ἐπωφελησα in the sense of ὥφελον, 'owed,' 'ought.' Thuc. 8. 5 φόρους...οὐδε...ἐπωφελησε, 'tribute-monies which

he *owed* (to the Persian King) *in addition*’ (to those which he had rendered). But the *ἐπί* has no force here, and the rare compound is decidedly prosaic; it also gives a long syllable where we need a short.

866 ὅς μ', ὡς κάκιστε, ψιλὸν ὄμμα ἀποσπάσας | πρὸς ὄμμασιν τοῖς πρόσθεν
ἔξοιχει βίᾳ. The word *ψιλὸν* here can mean nothing but ‘defenceless.’ ‘Having plucked away my defenceless eye’ means ‘having carried off my helpless daughter.’ *ὄμμα*, or *όφθαλμός*, was often said in the fig. sense of ‘darling’ (‘the apple of mine eye’), but here of course there is a direct allusion to the blind man’s seeing by his daughter’s eyes (34), and this is developed by the next words, *πρὸς ὄμμασιν τοῖς πρόσθεν*.

Others have taken *ψιλὸν ὄμμα* to mean:—(1) ‘my last poor eye’: so Whitelaw very ingeniously renders, ‘who, when my eyes were out, | *These poor remains of sight* hast plucked away.’ (2) ‘A mere eye,’—the daughter who was only my guide, and could not be my defender.

I think that both these versions involve a confusion between the proper sense of *ψιλός* and a special use of its ordinary English equivalent, ‘bare.’ *ψιλός* means (1) ‘bare,’ as a treeless country is so, *χώρα ψιλή*. *Ant.* 426 *ψιλὸν...νέκυν*, the corpse, when the dust has been swept off it. (2) With ref. to a fighting man’s equipment, ‘bare’ of *heavy* armour, merely light-armed: as *Ai.* 1123 *κανὸν ψιλὸς ἀρκέσαιμι σοὶ γ'* *ἀπλισμένω*. (3) Then fig., ‘without protection,’ as *O. C.* 1029 *οὐ ψιλὸν οὐδὲ ἀσκενον*, ‘not without allies or resources.’ *Ph.* 953 *ψιλός, οὐκ ἔχων τροφήν* (*Philoctetes robbed of his bow*), ‘defenceless, with no means of support.’ (4) In a number of special phrases *ψιλός* expressed the absence of some possible or usual adjunct, which the mind could easily supply: e.g. *ψιλὴ μουσική*, instrumental music, without the voice: *ψιλὴ ποίησις*, poetry without music: *ψιλὸν νῦδωρ*, water alone (without wine). But if we wished to translate, ‘bare existence’ is a pleasure,’ it would not be Greek to say *ψιλὴ ζωὴ τέρπει*, any more than to render, ‘he barely escaped,’ by *ψιλῶς ἐσώθη*: we should rather say, *αὐτὸς τὸ ζῆν ἀγαπητῶς ἐσώθη*. So *ψιλὸν ὄμμα* could not mean, ‘that which barely enables me to see,’ ‘my last poor eye,’ etc. The word *ὄμμα* being poetical and figurative here, *ψιλὸν* means ‘defenceless.’ But if, in prose, we met with this statement, *καίπερ γέρων ὄντι, ψιλοῖς ὄμμασιν ἀναγιγνώσκω*, it would mean that the speaker did not use spectacles.

The text I hold to be sound, though I may remark that, with *ψιλὸν ὄντι τὸ ἀποσπάσειν* and *ἔξεύχει*, we should obtain a sense better fitted to this point in the action,—Creon having just threatened to carry off *Oedipus* as well as the maidens:—‘who boastest that thou wilt carry me off, defenceless as I am, in addition to those who before were mine eyes.’

885 f. *πέραν* | *περῶσ'* οἴδε δῆ.—In classical Greek the difference between *πέρα* and *πέραν* is usually well-marked.

πέρα means: 1. As preposition with gen., ‘*to some point beyond*’ *ultra*: *τούτου πέρα μὴ προβαίνειν* (*Arist. Pol.* 6. 4. 17), *πέρα δίκης* (*Aesch. P. V.* 30). 2. As adverb, ‘*further*’ in relation to place, time, or degree.

πέραν means : 1. As preposition with gen., usually ‘on the other side of,’ *trans*; *πόντου πέραν τραφεῖσαν* (*Aesch. Ag. 1200*) : more rarely, ‘to the other side of,’ still *trans*, *πέραν πόντου χωρεῖ* (*Ant. 335*). 2. As adverb, usually ‘on the other side,’ *πολλῶν ὅντων πέραν* (on the opposite bank of the river, *Xen. An. 2. 4. 20*) : more rarely, ‘to the other side,’ as here, and *Xen. An. 7. 2. 2 διαβῆναι πέραν...εἰς τὴν Ἀσίαν*.

πέρα never usurps, either as prep. or as adv., the *stationary* sense of *πέραν*. But when *πέραν* implies *motion*, the distinction between it and *πέρα*, though real, is naturally not always so obvious. In Eur. *Alc.* 585 *πέραν | βαίνοντος ἐλατᾶν* is anomalous. It ought to mean, ‘going to the other side of the firs,’ as if they formed a dividing barrier, like sea or river. But the sense is merely, ‘going beyond them,’ i.e. advancing from their covert ; and we ought probably to read *πέρα*.

964 f.

θεοῖς γὰρ ἦν οὐτῷ φίλον
τάχ' ἀν τι μηνεύοντι εἰς γένος πάλαι.

In my commentary on *O. T.* 523 (1st ed.), ἀλλ' ἡλθε μὲν δὴ τοῦτο τοῦνειδος τάχ' ἀν | ὄργῃ βιασθέν, I explained ἡλθε...ἀν as bearing its usual sense, ‘would have come,’ and took *τάχα* separately, as ‘perhaps.’ ‘This taunt would have come under stress, perchance, of anger,’ would thus be a softened way of saying, ‘probably came.’ A similar explanation of our passage here, joining ἀν with ἦν and taking *τάχα* separately, would give:—‘For such would perhaps have been (i.e. ‘probably was’) the pleasure of the gods, wroth against the race from of old.’

This view is open, however, to an objection which was well pointed out by Professor Butcher in the *Fortnightly Review* for June, 1884 (p. 804). If ἡλθε...ἀν, ἦν...ἀν are treated as conditional statements of the ordinary kind, then they imply the thought, ‘but it did *not* come’; ‘but it was *not*.’ Prof. Butcher’s view is that ἀν belongs, indeed, to the verb, but here, as in some other instances which he quotes, cannot be brought under the head of the *unfulfilled condition*. Mr Whitelaw’s view is that ἀν ‘does not affect the meaning of the verb,’ and that the expression is ‘abbreviated’: and he, tqo, brings instances.

I think that we have to distinguish three classes of examples.

1. Along with a *simple statement of fact*, made by a verb in the indicative mood, we sometimes have an intimation of doubt as to the *mode* in which that fact occurred, or as to its *cause*. The *second* of two alternatives is then introduced by *τάχ' ἀν* with a participle. Thuc. 6. 2 Σικελοὶ δ' ἔξ Ἰταλίας διέβησαν ἐς Σικελίαν, φεύγοντες Ὀπικας, (1) ὡς μὲν εἰκὸς καὶ λέγεται, ἐπὶ σχεδιῶν, τηρήσαντες τὸν πορθμὸν κατιόντος τοῦ ἀνέμου, (2) τάχα ἀν δε καὶ ἄλλως πως ἐσπλεύσαντες. Now here the elliptical or ‘abbreviated’ nature of the expression is perfectly clear. First we have the simple statement *διέβησαν*. About that *fact* there is no sort of doubt. Then, in the second conjecture as to *how* the fact happened, we have to supply *διαβαῖνεν* with *τάχα ἀν δε*: ‘or perhaps (they would cross) by some other means of passage.’ Exactly similar is Plat. *Phaedr.* 265 b, except that the indicative verb happens to stand last: (1) *ἴστως μὲν ἀλγθόντις τίνος*

ἐφαπτόμενοι, (2) τάχα δ' ἀν καὶ ἄλλοσε παραφερόμενοι, ... μυθικὸν τίνα ὑμον προσπαίσαμεν: where with τάχα δ' ἀν we have to supply προσπαίσαμεν.

Here, then, we have proof that τάχ' ἀν could be used with an ellipse of the optative verb.

2. In a second class of examples there is still, as in the former, a simple statement of fact. But the added conjecture no longer concerns alternative modes or causes. It suggests only one mode or cause. Therefore we have not τάχ' ἀν δέ, but merely τάχ' ἀν. And hence the elliptical origin of the phrase is obscured, since ἀν might grammatically belong to the indicative verb; whereas, if an optative verb is to be supplied, we must also supply δέ. In other words, τάχ' ἀν has become, in syntax, simply τάχα, ‘perhaps.’ ἀν, as such, affects neither verb nor participle.

So in Plat. *Phaedr.* 256 C ἐὰν δὲ δὴ διάτη φορτικωτέρᾳ τε καὶ ἀφίλοσοφῳ φιλοτίμῳ δὲ χρήσωνται, τάχ' ἀν που ἐν μέθαις...τὴν ὑπὸ τῶν πολλῶν μακαριστῆν αἴρεσιν εἰλέτην, etc. Here εἰλέτην is a simple statement of fact (gnomic aor.): τάχ' ἀν = simply ‘perhaps,’ ἀν having no effect on the verb. In order to illustrate the origin of the ἀν, we must expand thus:—εἰλέτην, τάχα δ' ἀν ἐν μέθαις (ἔλοτεν). So in O. T. 523 ἥλθε...τάχ' ἀν βιασθέν may be regarded as shrunken from ἥλθε, τάχα δ' ἀν (ἔλθοι) βιασθέν: and here, ἦν...φίλον τάχ' ἀν...μηνίουσιν, from ἦν φίλον, τάχα δ' ἀν (εἴη) φίλον μηνίουσιν.

3. In a third class of examples a conjecture as to past fact is expressed by ἀν (without τάχα) with the aor. or imperf. indicative. *Od.* 4. 546 f., quoted by Butcher, is a clear example (since no difference between ἀν and the Epic κεν there comes into account):—

ἢ γάρ μν ζών γε κιχήσεαι. ἢ κεν Ὁρέστης
κτείνειν ὑποφθάμενος· σὺ δέ κεν τάφον ἀντιβολύσαις:

‘for either thou shalt find Aegisthus yet alive, or, it may be, *Orestes was beforehand and slew him*; and so thou mayest chance upon his funeral feast.’ Here it is plain that κεν qualifies κτείνειν, and that no ellipse can be supposed, as in the examples with τάχ' ἀν.

Cp. Soph. *Phil.* 572 πρὸς ποῖον ἀν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει; Here Dobree's αν for ἀν has been adopted by Dindorf: Dissen conjectured οὖν. If, however, αν is genuine, then two explanations are possible. (a) ἔπλει αν may mean, ‘presumably sailed,’ as κεν κτείνειν above meant, ‘probably slew.’ (b) We might take Whitelaw's view, that the expression is abbreviated: i.e. = ποῖον ἀν εἴη ὁδε, πρὸς ὅν ἔπλει; This amounts to saying that πρὸς ποῖον ἀν τόνδ' is short for πρὸς ποῖον ἀν (ὄντα) τόνδ'. I leave aside Aesch. *Ag.* 1252 ἢ κάρτ' ἄρ' ἀν παρεσκόπεις χρησμῶν ἐμῶν, the discussion of which would carry us too far; merely remarking that, if αν were sound there, it would confirm view (a) of *Ph.* 572.

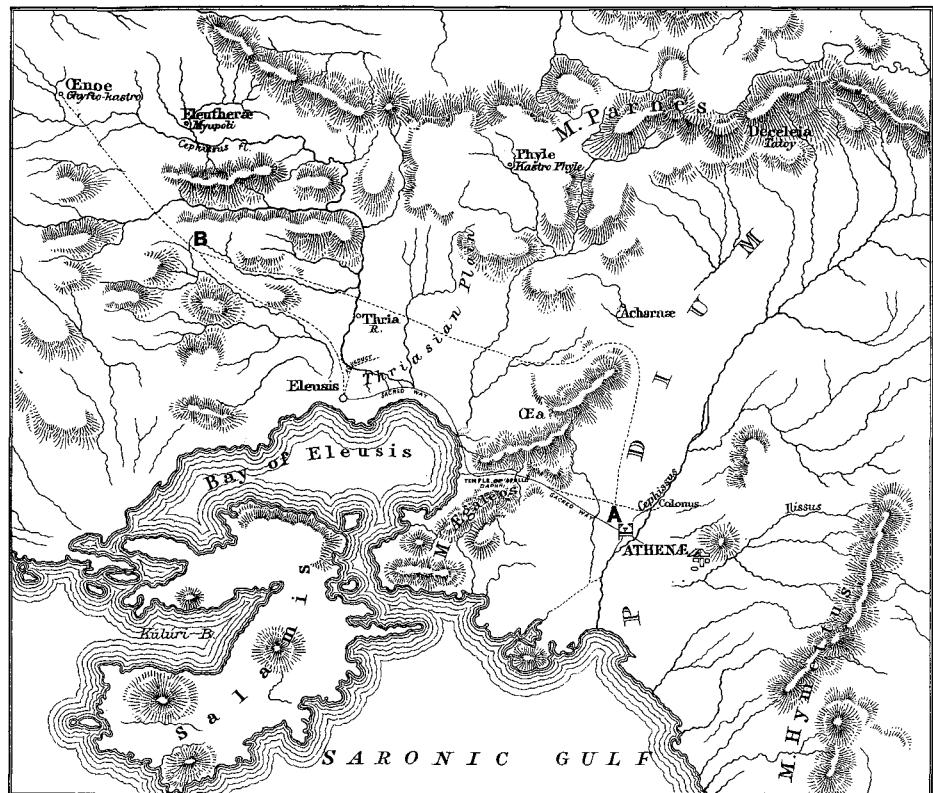
We are on firmer ground when we turn to the iterative aor. or impf. indic. with αν. In such a case as Thuc. 7. 71 εἰ μέν τινες ἰδούσι πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθρησαν...ἀν,—‘if they saw any of their own side prevailing, they were always encouraged’—it is just as clear as in *Od.* 4. 546 that the aor. indic. with αν cannot be brought under the head of the ‘unfulfilled condition.’ The question raised by this ‘iterative’ use and

the rare ‘conjecturing’ use in *Od.* 4. 546 is really this:—Has not *our* way of translating *ἀντίθετον* with aor. or impf. indic. led us to form too narrow a conception of the way in which the Greek idiom was used? When, e.g., we translate *εἰ ἔπεσεν, ἀπέθανεν ἄντιθετον*, ‘if he had fallen, *he would have died*,’ we provide an equivalent for *ἄντιθετον* with the aor. indic. which is not available in cases of the ‘iterative’ or the ‘conjecturing’ use. Suppose, however, that we treat *ἄντιθετον* as what, in fact, it is,—a separate word which qualifies the statement of fact, *ἀπέθανεν*, by introducing the notion of mere probability or contingency. ‘If he fell, *on that hypothesis* (*ἄντιθετον*) he died.’ Then we see how this use, though in practice commonly restricted to the ‘unfulfilled condition,’ is large enough to include *καὶ τέλεινεν*, ‘he probably slew,’ and *ἀνεθάρσησαν ἄντιθετον*, ‘in that case they took courage.’

Hence *ἢν τάχ’ ἄντιθετον* in *O. C.* 964 f., and *ἢλθε τάχ’ ἄντιθετον* in *O. T.* 523, might be so explained that *ἄντιθετον* should qualify the verb. But, if we ask what was the actual history of the idiom, we find that there is clear ground for distinguishing the examples with simple *ἄντιθετον* from those with *τάχ’ ἄντιθετον*. The former are covered by the inherent powers of *ἄντιθετον*. The latter had their origin in an ellipse.

1054 f. *ἢνθ’ οἴμαι τὸν ἐγρεμάχαν | Θησέα καὶ τὰς διστόλους κ.τ.λ.*—The main source of difficulty has been the existence of the variant *ὅρεβάταν* for *ἐγρεμάχαν*. This has suggested the view that both are genuine, and that the words *Θησέα καὶ* are spurious. My own impression is rather that these two verses, as given above, are sound, and that the corruption is confined to the antistrophic words in 1068 f., *κατ’ ἀμπυκτήρια φάλαρα πώλων*. But how, then, is the existence of the variant *ὅρεβάταν* to be explained? I can suggest what seems at least a possible account of it. In L, as in other MSS. of the same kind, the letters *εγ* are usually written in a contracted form which might sometimes be confused (especially before the letter *ρ*) with the contraction for *ον*. As for *μ* and *β*, their forms are frequently confused in minuscule cursive writing such as that of L: here, for instance, *βέβακε* (v. 1052), as written in L, might easily be taken for *μέμακε* by an unpractised eye. Thus out of *ἐγρεμάχαν* might have arisen, by simple errors in transcribing, *οὐρεβάχαν*, which, in turn, would become *οὐριβάταν* (a form used by Eur. in lyrics), and then *ὅρεβάταν*. But, it may be said, perhaps we ought to reverse the process, —eject *ἐγρεμάχαν*, and read *οὐριβάταν*. I should reply that ‘the hill-traversing Theseus’ is hardly an appropriate epithet for the hero of a fight, the scene of which has hitherto been imagined as on the low shores of the Eleusinian bay (*ἀκταῖς*, 1049). The fact of reaching them by the road through Aegaleos would not justify the epithet.

1059 ff. The Chorus suggest two possible scenes for the fight between Creon’s men,—carrying off the maidens to Thebes,—and the Athenian pursuers. (1) It may take place on the shores of the Eleusinian bay,—near the Temple of Apollo, in the pass of Mount Aegaleos, or further on, in the immediate neighbourhood of Eleusis. (2) ‘Or



Map to illustrate Note on vv. 1059 ff.

perchance they (the Thebans) will soon draw nigh to the pastures on the west of Oea's snowy rock.'

Our sole clue to the position of Oea consists in the statement of the scholiast on this passage, that Aegaleos bordered on it. The 'snowy rock,' he suggests, may be a rock on the summit of Aegaleos, which Istros—writing about 240 B.C. on the topography of Attica—called 'the smooth rock.' The value of the scholiast's statement about Oea rests on the inference, a reasonable one from the context, that his authority was either Istros, or some writer of approximately the same age and class. The scholiast simply states the fact as to Oea's position as if it were ascertained; whereas he is careful to let us know that the identification of the *νιφᾶς πέτρα* with the *λεία πέτρα* was merely his own conjecture. Leake, after discussing the scholium and the passage of Sophocles to which it relates, concludes that Oea was probably situated 'on the western face' of Aegaleos. The 'pastures to the west of Oea's snowy rock' mean, he thinks, that part of the Thriasian plain which lies at the foot of Aegaleos on the west. This view has a double claim on our attention. It is the only one for which there is ancient evidence, and in this case the evidence presumably dates from less than 200 years after the time of Sophocles. It is the view adopted by one who knew the ground so thoroughly and minutely as Leake did,—a man in whom the best qualities of explorer and critic were united.

On the accompanying map¹ I have traced two dotted lines, illustrating the view suggested in the commentary as to the alternative routes of the Thebans. (1) The first line runs from Colonus to the Temple of Apollo in the pass of Daphne. From that point to Eleusis it follows the course of the Sacred Way. From Eleusis it runs N.W. to Oenoe, which was near the pass of Dryoscephalae over Mt. Cithaeron. About this first route there is no doubt, on any view. (2) The second dotted line diverges from the first at the point marked **A**. It goes round the N. end of Aegaleos, and comes out in 'the pastures to the W. of Oea's snowy rock,' i.e. in the Thriasian plain. It ultimately rejoins the first line at the point marked **B**. On this view, then, the two routes are alternative ways of reaching the same goal,—Oenoe. The second route is in the line of that taken by Archidamus in 431 B.C., when he advanced from Oenoe to Acharnae, 'keeping Aegaleos on the right hand' (Thuc. 2. 19).

At v. 900 Theseus sends the Athenian pursuers to the *δίστομοι ὁδοί*, 'in order that the maidens may not pass by.' Creon is still on the stage. Theseus seems to suppose (naturally enough) that Creon's guards are waiting for their master somewhere near, and hopes that the Athenians may be in time to arrive before them at the junction of the two roads. Where was this junction? On the view just stated, **B** might be the point meant. But the tone of vv. 900 ff. very clearly suggests that the point was one which could be speedily reached. It is the first precaution that occurs to Theseus,—it is to be taken instantly. I should therefore place the *δίστομοι ὁδοί* at **A**.

¹ Reduced from part of a map in Leake's *Demi of Attica*, vol. II., with the permission of the publisher, Mr John Murray.

Besides the pass of Dryoscephalae, two others lead from Attica into Boeotia. One is at Phyle; the other, still further E., at Deceleia (see map). Deceleia is out of the question. But may not the pass of Phyle be the alternative route meant by the Chorus? Very possibly. This view has, however, its difficulties. It admits of two distinct hypotheses.

(i) Placing the δίστομοι ὁδοί at Α, we may suppose that the second route runs direct to Phyle. Then the νιφᾶς πέτρα will be the western end of Parnes. If χῶρον is understood with τὸν ἔφεσπερον (which I hold to be impossible), ‘the place to the west’ of the πέτρα is the pass of Phyle itself. Οἰάριδος ἐκ νομοῦ will have to be rendered, ‘leaving the pastures of the Oeatis territory’; and the ancient notice as to the position of Oea must be left aside. Or if εἰς νομόν is read, then Οἰάριδος will be a second epithet of πέτρας, which we cannot explain.

(ii) A compromise is suggested by Bellermann, who grants that the νομός is in the Thriasian plain to the W. of Aegaleos. He supposes the δίστομοι ὁδοί to be near *Thria*, and to mean (*a*) a road from Thria to Thebes, (*b*) a road from Thria to Eleusis. The Thebans take the coast-road, by the pass of Daphne. But on entering the Thriasian plain, they find the Athenians before them at Thria. So they turn off to the right (*i. e.* N.), and make for Phyle,—Οἰάριδος ἐκ νομοῦ, leaving the pastures of Oea. On this ingenious hypothesis I would make two remarks. (1) If the δίστομοι ὁδοί are at Thria, then the two possible routes imagined by Theseus for the Thebans both lead to the pass of Dryoscephalae near Oenoe,—as I was supposing above. And we should expect the alternatives contemplated by Theseus to correspond with the alternatives suggested by the Chorus. But, on Bellermann’s view, Phyle is a *third* resource, not contemplated by Theseus.—(2) This view involves the verbal difficulties noticed under (i).

Schneidewin imagined the νιφᾶς πέτρα as near Oenoe,—suggesting that Mount Geraneia might be meant, and conjecturing Οἰάριδος. This seems most improbable. We cannot infer, as he did, that φεύγοντες indicates the second scene to be further from Colonus than the first.

It is irrelevant to our purpose that two demes of Οἶη (of which one was also called Οα) are noticed,—one belonging to the Pandionis tribe, the other to the Oeneis (Steph. Byz., Harpocr.). No one (except the schol. here) tells us where either Οἶη was.

The aim of this note is less to advocate a theory than to define the conditions of a question which, if a small one in itself, is not without interest for students of Attic topography. With our imperfect data, no solution can well claim to be more than probable.

1191 The following are the other passages in which Θέμις has been regarded as indeclinable. (1) Plat. *Gorg.* 505 D ἀλλ' οὐδὲ τοὺς μίθους φασὶ μεταξὺ Θέμις ἔναι καταλείπειν. Here there is an evident alternative to the supposition that Θέμις is a mistake for θέμις. φασὶ may have been parenthetic, and ἔναι an interpolation by a corrector who did not perceive this. (2) Xen. *Oecon.* 11 § 11 πῶς ὑγείας ἐπιμελῆ; πῶς τῆς τοῦ

σώματος ῥώμης; πῶς θέμις εἶναι σοι καὶ ἐκ πολέμου σωζεῖσθαι; Here Hermann supposed, with some probability, that ἐστίν (cp. § 8) had fallen out after θέμις, with which ἐστίν is to be supplied: *i.e.* ‘how is it possible for you to retain your civic rights?’ &c. (3) Aelian *Nat. Anim.* I. 60 μὴ γὰρ θέμις εἶναι τὸν ἄρχοντα καὶ τὸν τοσούτων ἔφορον κακὸν ἐργάσασθαι. Here θέμις, if not sound, must be a simple error for θέμιν. (4) A fourth instance, usually quoted along with the rest, is of a totally different character, Aesch. *Supppl.* 335 πότερα κατ’ ἔχθραν η̄ τὸ μὴ θέμις λέγεις; The substantive τὸ μὴ θέμις is an abbreviated phrase for ὁ μὴ θέμις ἐστί. Obviously one could not say τὸ μὴ θέμιν.

It will thus be seen that the evidence for θέμις instead of θέμιν with an infinitive verb is neither large nor altogether satisfactory.

1231 The ms. reading, *τις πλάγχθη πολύμοχθος ἔξω, τίς οὐ καμάτων ἔνι,* has been variously interpreted,—it being assumed that *τις* should be written in both places. (1) Hermann: ‘What πολύμοχθος κάματος (to be supplied from καμάτων) ranges outside (of youth); what trouble is not in (youth)?’ This is substantially Campbell’s view, but he takes πλάγχθη as = ‘misses its aim’ (the man’s life), and ἔνι as = ‘in life’ (not ‘in youth’). (2) Whitelaw: ‘Who wanders far to multiply vexations?’ (*i.e.* ὅστε πολύμοχθος εἶναι.) ‘What plague is not there?’ involved in the mere fact of being young, so that there is no need to go further to seek for it. (3) Dindorf: ‘Who wanders outside of many troubles?’—as if πολύμοχθος ἔξω could stand for ἔξω πολλῶν μόχθων. This is essentially the same view as that of the second scholium: *τίς ἔξω τοῦ πολύμοχθος εἶναι ἐπλανήθη;* (4) The first scholium is ambiguous,—*τίς ἀν πλαγχθεῖν τῶν πολλῶν μόχθων;* for the writer may have meant either (a) ‘Who is likely to miss the many troubles?’ or (b) ‘Which of the many troubles is likely to miss (its mark)?’—viz., the man’s life. Besides Herwerden’s emendation, πλαγά for πλάγχθη, which I have provisionally adopted, we may notice two others. (1) Hartung reads παρεῖ for παρῆ, and *τις πλαγχθῆ,* depending on ἐντ’ ἀν: ‘When, having let youth go by, a man wanders out (ἔξω) into life’s many troubles.’ This is ingenious and tempting. (2) Nauck (and Blaydes): *τις μόχθος πολύπλαγκτος ἔξω;*

It may be remarked that, while such phrases as ἔξω εἰμὶ κακῶν are common, the converse ἔξω κακόν (ἐστιν) in the sense of κακόν ἀπεστιν is at least unusual. If ἔξω is sound, it seems slightly to strengthen the case for πλάγχθη.—Reading πλαγά, I had thought of ἔξῆς as a possibility: ‘(when youth is past), *thereafter* what troublous affliction, what woe, is not in life?’

1436 Alleged elision of the dative in Attic tragedy.—As to the epic practice there is no doubt: *Il.* 5. 5 ἀστέρ̄ ὁπωρινῷ: 10. 277 χάρε δὲ τῷ ὄρνιθ̄ Ὀδυσσέως: 16. 385 ἡματ̄ ὁπωρινῷ. The following are the supposed Attic examples.

1. Aeschylus *Pers.* 850 ὑπαντιάζειν ἐμῷ παιδὶ πειράσομαι is L’s reading: other mss. have παιδὶ ἐμῷ.—παιδὶ ἐμὸν Lobeck, comparing Her. 4. 121 οἱ Σκύθαι...ὑπηντιάζον τὴν Δαρείου στρατιήν. παιδὶ μον Dindorf.

2. *Pers.* 913 λέλυται γάρ ἐμοὶ γνίων ῥώμη | τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν | εἰθ' ὄφελ', ὁ Ζεῦ, καμὲ μετ' ἀνδρῶν | τῶν οἰχομένων | θανάτου κατὰ μούρα καλύψαι.—ἐσιδόντ' is usu. explained as acc. κατὰ σύνεσιν, since λέλυται ἐμοὶ ῥώμη = φόβος μ' ἔχει. Cp. Soph. *El.* 479 ὑπεστί μοι θράσος ... κλύνουσαν: Eur. *Med.* 814 σοὶ δὲ συγγνώμη λέγειν | τάδ' ἐστί, μὴ πάσχουσαν, ως ἔγω, κακῶς. There is, however, another possibility. If we point at ῥώμη, not at ἀστῶν, ἐσιδόντ' might be governed by καλύψαι.

3. *Sapph.* 7 οὐτιν' ἐφ' αἴματι δημηλασίᾳ | ψήφῳ πόλεως γνωσθεῖσαι.—δημηλασίᾳ Auratus, Lobeck.

4. *Sapph.* 987 δορυκ (sic) ἀνημέρωι θανών L.—δορικανεῖ μόρῳ θανών Porson.

5. *Ag.* 1235 θύουσαν "Αἰδου μητέρ". The acc. has sometimes, but absurdly, been taken for a dat.

6. Sophocles *Tr.* 674 φ' γάρ τὸν ἐνδυτῆρα πέπλον ἀρτίως | ἔχριον, ἀργῆτ' οἷος εὐέρου πόκω. Wecklein places the comma after ἀργῆτ', making it the epithet of πέπλον. A much better remedy is Lobeck's, ἀργῆς... πόκος.

7. Euripides *Ale.* 1118 καὶ δὴ προτείνω Γοργόν' ως καρατόμῳ.—καρατομῶν Lobeck.

8. Id. fr. 21. 5 ἀ μὴ γάρ ἐστι τῷ πένηθ' ὁ πλούσιος | δίδωσι.—πένητι πλούσιος Erfurdt.

1491 ff. The ms. text here is:—

ἰὼ πᾶι, βᾶθι, βᾶθ', εἴτ' ἄκραν
ἐπιγύναλον ἐναλίω
Ποσειδανίῳ θεῷ τυγχάνεις
βούθυτον ἐστίαν ἀγίζων ίκον (mis-accented ίκον).

The corresponding verses of the strophe are 1477 ff.:—

ἔα ἔα· ἴδον μάλ' αὐθις ἀμφίσταται
διαπρύσιος ὅτοβος.
ἴλαος, ὁ δάιμων, ἴλαος, εἴ τι γῳ
ματέρι τυγχάνεις ἀφεγγὲς φέρων.

Each verse is a dochmiae dimeter, of which the ground-form is

◦ : - - - - | - , ◦ || - - - - | - - - - || .

An irrational syllable (a long treated as a short, and marked >) is occasionally substituted for a short; and any one of the long syllables can be resolved into two short. (See the scansion of these verses in the Metrical Analysis.) The variety of forms thus admitted by the dochmiae increases the difficulty of correcting the antistrophe here with any degree of certainty. Two preliminary points must first be noticed.

(1) On any view, it is necessary to read ιὼ twice, and not once only, in 1491. (2) Schmidt deletes the second ια in 1477. If this is done, then in 1491 ιὼ ιὼ, πᾶι, βᾶθι, βᾶθ', εἴτ' ἄκραν satisfies the metre. If, on the other hand, the double ια is kept in 1477, then there is a defect of - after ἄκραν. Though certainty is impossible, I think it more probable that Schmidt's deletion of the second ια is right. The treatment of

such exclamations in our MSS. constantly evinces much laxity and confusion. This is, however, a point of secondary moment. It does not affect the main lines on which the passage is to be treated. Few passages in Sophocles have provoked more difference of opinion, or have been handled with greater boldness. Before giving some of the chief remedies proposed by others, I will state my own view. I have come to it after long thought, and after trying many other resources. But I must say at once that it is only tentative and provisional. Its recommendations to me are that (*a*) it involves the least departure from the MS. tradition: (*b*) it satisfies metre: (*c*) it makes good sense.

I read:—

ἰὼ ἵώ, παῖ, βάθι, βάθ', εἴτ' ἄκρα
περὶ γύαλ' ἐναλίω
Ποσειδῶνίω θεῷ τυγχάνεις
βούθυτον ἔστιαν ἀγίζων, ίκον.

Thus the only change is that of ἄκραν | ἐπὶ γύαλον into ἄκρα | περὶ γύαλ', and the omission of α in L's Ποσειδανίω. (Ποσειδανίω, sic, happens to occur in the Vat. ms., but that is of small consequence.) Wecklein, who, as we shall see, reads the passage quite differently, says in his note, 'Die Lesart ist fehlerhaft und unverständlich...eher könnte man περὶ γύαλα πετρᾶν verstehen.' My περὶ γύαλ' had, however, occurred to me independently, and was suggested by three distinct but converging considerations. (1) If 1491 is metrically complete, how are we to explain the fem. ἄκραν? It is at least possible that it originally came from ἄκρα, the last letter having been tacked on through some corruption. (2) ἐπιγύαλον ἐναλίω is too long for the dochmiac dimeter by one short syllable: but, in the tradition which L represents, ἐναλίω formed the end of this verse; and it is metrically suitable to that place. (3) A confusion of ἐπί with περὶ actually occurs in L, in the schol. on *Ai.* 32, τοιοῦτον γὰρ συμβαίνει ἐπὶ τὸν ἵχεντάς, where G (cod. Abbat. 152, in the Laurentian Library, dated 1282 A.D.) has the true περὶ. The source of

the error there probably was that π ($\pi\epsilon\rho\iota$) was mistaken for ϵ ($\dot{\epsilon}\pi\iota$). Here, it may have been either the same, or else connected with the change of $\ddot{\alpha}k\rho\alpha$ into $\ddot{\alpha}k\rho\nu$, which itself may have followed that of $\gamma\iota\alpha\lambda'$ into $\gamma\iota\alpha\lambda\nu$: for the genders of rare poetical words were not always familiar to the later transcribers.

The cardinal point in my view of the passage is the word *τυγχάνεις* in 1493. Many recent critics have either shifted it to another verse, or else treated it as a gloss on some other word. But does it not bear the strongest marks both of being genuine and of being rightly placed where the mss. place it? For (*a*) it exactly suits the sense, going with *ἀγίζων*: (*b*) it corresponds with *εἰ τι γὰ* at the end of the corresponding dochmiac in the strophe (1480). Its evident genuineness seems to me the very sheet-anchor of sound criticism in this passage. If once it is removed or changed, then the whole passage must be conjecturally reconstructed.

I said above that, before adopting my present view of this passage,

I had tried other resources. If the ms. ἐπιγύαλον were assumed sound, then we might suppose the loss after it of a participle in the sense, ‘having gone to’: as

εἴτ' ἄκρον
ἐπὶ γύαλον <ἐπιβάς>:

but then ἐναλίω Ποσειδανίω θεῷ τυγχάνεις must be curtailed. Such abridgment might proceed on the view that Ποσειδανίω θεῷ was either (a) an expansion, or (b) a mere gloss, which had supplanted a descriptive epithet: e.g. (a) ἐναλίω Ποσειδάονι τυγχάνεις: or (b) ἐναλίω γαμάχῳ τυγχάνεις,—the first syllable of γαμάχῳ being irrational (cp. *Rhythmic and Metric* p. 77): or ἐναλίω χθονὸς φύλακι τυγχάνεις.

If the double εἰ be kept in 1491, requiring — to be supplied here, then εἴτ'. ἄκραν <πετρᾶν> would serve, either with περὶ γύαλ' or with ἐπὶ γύαλον. Lastly, as to εἴτ'. A change to εἴγ' (Γ for Τ) is tempting: but εἴ' can be defended:—‘Come, come,...or if thou art sacrificing, then leave the altar.’ They assume, of course, that Theseus is hard-by: but they are not sure whether he is, or is not, occupied.

I once thought that ἄκραν concealed ἄγραν or ἀγράν, and tried to get this general sense: ‘if thou art making a thank-offering for the capture of the maidens.’ But I could make nothing of ἐπιγύαλον which had sufficient palaeographic probability to be worth recording here.

It remains to exhibit the conjectures of some other critics:—

(1) Hermann (1841):

ἰώ, ἵω παῖ, πρόβαθι, βᾶθ', εἴτ' ἄκραν
ἐπιγύαλον ἐναλί-
ῳ Ποσειδανίω θεῷ τυγχάνεις...

He thus makes ἐπιγύαλον an adjective.

(2) Dindorf:

ἰώ, ἵω παῖ, βᾶθι, βᾶθ', ω—ω—εἴτ' ἄκρον ἐπὶ γύαλον ἐναλίω Ποσειδανίω θεῷ etc.

He thinks, with Reiske, that after βᾶθι some syllables have been lost, containing the alternative to which εἴτ' answered. Of these lost syllables, the last two were κυρεῖς, on which the ms. τυγχάνεις in 1493 was a gloss.

(3) Bellermann develops this view by writing—

ἰώ, ἵω παῖ, βᾶθι, βᾶθ', <εἴτ' ἄγροῖς κυρεῖς>,
εἴτ' ἄκρον ἐπὶ γύαλον
ἐναλίω Ποσειδανίω θεῷ.

With ἄκρον ἐπὶ γύαλον he understands a participle in the sense of ἔλθων. In his Appendix he suggests εἴτ' ἄκρον ἐπ̄ ή | γύαλον ἐναλίω | Ποσειδανίω θεῷ τυγχάνεις...

(4) Wecklein:

ἵω, ἵω,
παῖ, βᾶθι, βᾶθ', εἴ τι τυγχάνεις ἐπὶ γύαλον ἄκραν
ἐναλίω Ποσειδανίω θεῷ.

The idea of *motion* which ἐπὶ γύαλον ἄκραν involves has then to be evolved from τυγχάνεις ἀγίζων.

(5) Nauck for εἰτ' ἄκραν | ἐπὶ γύαλον conjectures εἰ πετρᾶν | ἐπὶ γύαλον <ἔμολες>, and suspects Ποσειδανίω as a gloss.

(6) Heinrich Schmidt reads εἰτ' ἄκρον | ἐπὶ γύαλον <ἔμολες> | ἐνάλιῳ Ποσειδανίῳ θεῷ, and ejects τυγχάνεις altogether.

1561 L gives μῆτ' ἐπιπόνω (*sic*) μῆτ' ἐπὶ βαρυαχεῖ. The words of the antistrophe with which these ought to tally are (1572) ἀδάματον φύλακα παρ' Αἴδα. (1) Seidler omitted the first μῆτ', reading ἐπὶ πόνῳ. Then βαρυάχει = παρ' Αἴδα. But the correspondence is not exact, since μῆτ' ἐπὶ = φύλακα. Dindorf follows Seidler, but writes ἐπιπόνω. (2) Bellermann adds τὸν before φύλακα: then we have:

ἐπὶ πόνῳ μῆτ' ἐπὶ βαρυάχει
= ἀδάματον <τὸν> φύλακα παρ' Αἴδα.

(3) Gleditsch:

μῆτ' πίπονα, μῆτ' πὶ βαρυάχει
= ἀδάματον ςλακα παρ' Αἴδα.

The form ςλαξ does not occur.

1676 ιδόντε καὶ παθούσα.—We may note these four points. (1) In tpariciples belonging to the 3rd declens. the masc. form of the dual is frequently used as fem.: Plat. *Phaedr.* 237 D δύο τινέ ἔστον ιδέα ἀρχοντε καὶ ἀγοντε. So II. 8. 455 πληγέντε: Hes. *Op.* 199 προλιπόντε: Soph. *El.* 980 ἀφειδῆσαντε, 1003 πράσσοντε: Eur. *Alc.* 902 διαβάντε, *Hipp.* 387 ἔχοντε: Ar. *Ecccl.* 1087 Ἀλκοντε. Krüger (II. § 44. 2. 2) regards this use as confined to poetry, accounting for the examples in the *Phaedrus* (*i.e.*) by the poetical tone; but this seems most improbable. (2) Rather, as Bellermann says, it is the properly *fem.* form, such as παθούσα, which is actually rare in the extant literature, though it was unquestionably used: e.g. he quotes from an inscription of 398 B.C. δύο σφραγίδε λιθίνω χρυσοῦν ἔχούσα τὸν δακτύλιον. A grammarian in Bekker *Anecd.* 367. 33 cites from the comic poet Hermippus ἀκολουθούντε ἀντὶ τοῦ ἀκολουθούσα δυνικῶς· καὶ γὰρ κέχρηνται ταῖς ἀρσενικαῖς ἀντὶ θηλυκῶν πολλάκις. This writer, then, regarded the form in -όντε as *normal*; that, however, proves nothing as to the practice of the classical age. (3) Brunck's παθόντε, which Cobet and Dindorf also approve, has strong abstract probability here. How strange would ἀρχοντε καὶ ἀγοντε seem in *Phaedr.* I. c.! Nor does euphony suffer more than in δεύσαντες ή στέρξαντες (*O. T.* 11), τοῦ βάντος ή τοῦ στάντος (*Ai.* 1237), and a hundred more instances. (4) If, however, παθούσα was a transcriber's conjecture, his sparing of ιδόντε shows more regard for metre than such hands often exhibited when they touched the lyrics. And if it was a mere oversight, then again it is strange that ιδόντε escaped.

1689 ff. A comparison of strophe with antistrophe shows the ms. text to be corrupt in one of them, if not in both. In the strophe L has

οὐ κάτοιδα· κατά με φόνιος
ἄδας ἔλοι πατρὶ¹
ξυνθανεῖν γεραιῷ

τάλαιναν· ὡς ἔμοιγ' ὁ μέλλων
βίος οὐ βιωτός.

And in the antistrophe (1715 ff.),

ὦ τάλαινα· τίς ἄρα με πότμος
αὐθις ὥδ' ἔρημος ἄπορος
ἔπιμένει σέ τ' ὁ φίλα
πατρὸς ὥδ' ἔρήμας;

In the antistrophe two points, at least, are certain. (1) The words *ἔρημος ἄπορος* must be ejected: they came in from 1735, as Lachmann saw. (2) For *ἔπιμένει* we must, with Hermann, read *ἐπαμμένει*.

These two points having been gained, it remains to consider how the metrical correspondence of strophe and antistrophe is to be restored.

(1) The view to which I incline, and which my printed text exhibits, is that the strophe is sound as it stands, but that the antistrophe has lost the words answering to *ἔλοι | πατρὶ ἔννθανεν γεραιῷ*, and one syllable before *πατρὸς* (*τὰς* Hermann). The intrusion of *ἔρημος ἄπορος* was probably a clumsy attempt to fill the gap. A strong recommendation of this view is the apparently natural connection of the language in the strophe. As we shall see, difficulties arise if it is curtailed¹.

(2) Dindorf omits *ἔννθανεν γεραιῷ* in the strophe, and *αὐθις ὥδ'* in the antistrophe, thus leaving in the latter a blank space equal to *'Αἴδας ἔλοι πατρί*.

(3) Heinrich Schmidt follows Dindorf, except that he more judiciously retains *αὐθις ὥδ'* in the antistrophe, thus leaving a blank equal only to *ἔλοι πατρί*. To fill it, he suggests *ἀνδρόβιος*.

ἔννθανεν γεραιῷ having disappeared, the question then is how we are to construe *ἔλοι πατρί*. It could not mean, 'for my father,'—i.e. to please his spirit; still less, 'to' or 'with' him. Perhaps it was a sense of this which led Dindorf to conjecture *ἔλοι πάρος*, as it stands in the 5th ed. of his *Poetae Scenici* (1869); but the last Teubner ed. of his text (edited by S. Mekler, 1885) retains *ἔλοι πατρί*. It is a dilemma. If *ἔννθανεν γεραιῷ* is omitted, then *πατρί* must be either omitted or altered.

(4) Wecklein (ed. 1880) reads in the strophe,

οὐ κάτοιδα. κατά με φόνιος "Αΐδας
ἔλοι [πατρὶ ἔννθανεν γεραιῷ]
τάλαιναν· ὡς ἔμοι [γ' ὁ μέλλων] βίος οὐ βιωτός.

In the antistrophe,

ὦ τάλαινα, τίς ἄρα με πότμος αὐθις [ὥδ'
ἔρημος ἄπορος]
ἔπαμμένει σέ τ', ὁ φίλα, πατρὸς ὥδ' ἔρήμας;

¹ Bellermann spares the strophe, as I do; but in the antistrophe, through omitting to insert a syllable, such as Hermann's *τὰς*, after *φίλα*, he leaves the latter word answering to the strophic *ὁ μέλλων*.

Thus two verses are left, which in his *Ars Soph. em.* (p. 157) he gives thus :—

- 1689 οὐ κάτοιδα· κατά με φόνιος Ἀίδας (*sic*)
 ἔλοι τάλαιναν· ως ἐμοὶ βίος οὐ βιωτός·
 1715 ω τάλαινα· τίς ἄρα με πότμος αἰνθισ
 ἐπαμμένει σέ τ' ω φίλα πατρὸς ὥδη ἐρήμας;

1752 ξύν' ἀπόκειται, for the ms. ξυναπόκειται, is Reisig's. It is a curious instance of a probably true emendation being made by a critic whose own interpretation of it was untenable. Reisig took the sense to be: 'where the *favour to the land* (conferred by Oedipus) is laid up as a public possession.' The true meaning of the words was seen by Hermann.

Martin's conjecture, νὺξ ἀπόκειται, has been improved by Wecklein into νὺξ ἐπίκειται, which is adopted by Hartung and Bellermann. This is interpreted: 'Where the night of the nether world covers the dead *as a kindness*' (*χάρις*): *i.e.* where death is seen to be a blessing. The mode of expression is (to my feeling) very strange; and a corruption of νύξ into ξύν does not seem very probable.

INDICES.

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