THE OEDIPUS COLONEUS

OF

SOPHOCLES
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SOPHOCLES
WITH A COMMENTARY,
ABRIDGED FROM THE LARGE EDITION
OF
SIR RICHARD C. JEBB

BY
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SIR Richard Jebb observed in his preface to the large edition of the Play that "The Oedipus Coloneus has its share of textual problems; but, for the modern student, it is more especially a play which demands exegesis." In making my selection from the notes in that edition I have kept this in mind. I have retained discussions on the text when they seemed to be absolutely necessary or to involve important points, whether in Grammar or in the development of the Fable: but I have made it my chief aim to omit nothing which would help the student to realise the scene presented in the play, the coherence and artistic purpose of the plot, or the poet's conception of the dramatic situation and moral standpoint of the characters. For fuller discussion on textual difficulties and controverted interpretation, the advanced student must still go to the larger edition and translation. The work as it now stands is almost wholly Sir Richard Jebb's, though not the whole that he has done for the play. I have in some few instances made obvious corrections, and added a few illustrations, but I have little more credit to claim for the work than that of an arranger and epitomator.

E. S. SHUCKBURGH.
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§ 1. 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 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 The Greek title of the play is Oiδιπος ἐτὶ Κολωνός,—the preposition ἐτι being understood here as meaning 'at,' as in such phrases as ἐτι ἐσχάρη (Od. 7. 160), ἐτι θύραις, etc. It is cited by the authors of the Greek Arguments as ὁ ἐτὶ Κολωνός Οἰδίπος. The earlier play was doubtless called simply Oiδιπος by Sophocles,—Thórais, having been a later addition (cp. O. T. p. 4): but the second play required a distinguishing epithet, and the words ἐτὶ Κολωνός must be ascribed to the poet himself. The traditional Latin title, 'Oedipus Coloneus,' is from Cic. De Sen. 7, § 21, where it occurs in the accus., Ὀδίπος Κολωνέως.
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 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. One circumstance of his expulsion was bitter to him above 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 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 the effect that the 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 the 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. Eteocles, the younger brother, managed to win over the citizens. 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

1 See note on v. 375.
voices of prophecy warned him that the issue of his mother's wrath, he had coldly seen thrust out from house and home. That side would prevail which Oedipus should join.

§ 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.

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 nightingales is already heard from the thick covert of the grove in the Attic plain; we seem to breathe the air bright, calm day at the beginning of April. The 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 hair, unkempt white hair; the wounds by which in the prime of manhood, he had destroyed his sight, left ghastly traces 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 day's journey; they have heard from people whom they

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 ('Greichische Jahrzeiten' for 1875, Heft III., p. 243):—March 29 (April 13 (1873), April 6 (1874). For this reference I am indebted to Professor Alfred Newton, F.R.S., of Cambridge. The male birds (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 first be heard in Attica coincides closely with the celebration of the Dionysia, in the last days of March and the first days of April. If the play was produced at that festival, the allusions to the nightingale (vv. 181) would have been felt as specially appropriate to the season.
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 his 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 had his prayer been spoken, when Antigone heard footsteps approaching, and retires with her father into the covert of the grove.

The elders of Colonus, who form the Chorus, now enter the orchestra. They have heard that a wanderer has entered 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 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.

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 passion 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. 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 says, 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 Oedipus. They question him on his past deeds, and he pathetically asserts his moral innocence. (Kommos: 510–548.)

Theseus now enters, on the spectator's right hand, coming from Athens. Addressing Oedipus as 'son of Laius,' 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 protection of Athens, the Chorus appropriately celebrate the land which has become his home.

Beginning with Colonus, they pass to themes of honour for Attica at large,—the olive, created by Athena 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 that describe Colonus; but, apart from this, the intrinsic poetical beauty is of the highest and rarest order.

As the choral praises cease, Antigone exclaims that the moment has come for proving that Athens serves 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 place, '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, this is not their design. They intend to plant him somewhere beyond their border, for their own purposes. 'That place 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 have a second. He lays his hand upon Antigone. A moment, and his attendants drag her from the scene. He 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 se
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 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 fray, and predict the speedy triumph of the rescuers,—invoking the gods of the land to help. A beautiful trait of this ode is 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 welcome news that they see his daughters approaching, escorted by Theseus and his followers. The first words of Antigone to 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, 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 will. The line drawn by fate, the line which parts him and his human fellowship, is rendered only more sacred by gratitude.

When Antigone is questioned by her father as to the circumstances of the rescue, she refers him to Theseus. 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 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 treaties prevail. Theseus leaves the scene, in order to let the suppliant know that the interview will be granted.

The choral ode which fills the pause glances forward rather than backward, though it is suggested by the stasimon presage of some new vexation to 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.

Polyneices now enters,—not attended, like Creon, by guards, but alone. He is shedding tears; and the episode 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 them 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: 1447–1499) relief to the strained feelings of the spectators, and also serves (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 reappearance. Oedipus announced 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 invading 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. 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 manifest in its highest clearness and power.

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.

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

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

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.

§ 4. The Oedipus whom we find at Colonus utters 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 (στέργευ),

The Oedipus of this play.
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. The unrestrained anger of an old man may easily be a very pitiful and deplorable spectacle; 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. But 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 tenderness 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.

1 έδνου in 1661, and χάπις in 1752, refer mainly to the painless death.
which a Christian would attach to those words. The gods, who have vexed Oedipus from youth to age, make this amends to him,—that just before 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 at the very moment when he passes away, the Fury is busy with his sons. 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.

In the epic version of this story, as also in the versions adopted by Aeschylus and Euripides, Oedipus cursed his sons at Thebes, before the strife had broken out between them. He doomed them to divide their heritage with the sword. Their subsequent quarrel was the direct consequence of the 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 thoughts. 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). There is a twofold dramatic advantage in the modification 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. Second, 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.

1 See vv. 371, 421, 1299.  
2 See note on v. 1375.
§ 6. The secondary persons, like the hero, are best interpreted 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 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.

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 relent, not simply because he says that he brings benefits to 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 the 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 distinctly Athenian (260 n.).

§ 7. 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 Colonus, 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 Thucydides 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 Athens2. 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.' The altar of Poseidon in this precinct is not visible to the spectators of our play, but is shown...

1 See p. 281. Reduced, by permission, from part of Plate II. in 'Atlas von Athen: im Auftrage des Kaiserlich Deutschen Archäologischen Instituts herausgegeben von E. Curtius und J. A. Kaupert' (Berlin, 1878, Dietrich Reimer).

2 In the district of Melite, see map 11.
posed 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 (ηρώω), one for each pair of heroes.
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 rises a second mound, identified
by E. Curtius and others with the 'hill of Demeter Euchlous' (1600).
When Oedipus stood at 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,
therefore, it 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 mounds.

§ 8. 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 farthest from the road. The roads
marked on our map are the ancient roads.
A suggestion.
will be observed that one of them passes between
Colonus Hippius and the hill of Demeter Euchlouis, 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

1 His use of the singular is ambiguous, owing to its place in the sentence:
ηρώω δὲ Πειρίδου καὶ Ἐνεώς Ὕδεκας τε καὶ Ἀδράστου (1. 30. 4).
2 On these, see the letter-press by Prof. Curtius to the 'Atlas von Athen'
pp. 14 f.
N. end of Aegalcos. 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 hand; if, as we were supposing, this grove was on the N. side of Colonus Hippius. The part of the grove farthest from (τοῦκεῖθεν ἄλσος 505) would thus be near the remains of an ancient building at the N.W. edge. When Ismene is sent that part of the grove, she is told that there is a guardian of the place (ἐποίκος 506), who can supply her with anything needed for the rites.

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

Was this the noble dwelling-place he sings,
Fair-steeded glistening land, which once t' adorn
Gold-reined Aphrodite 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'rbright 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.'

1 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 spectator's left, and therefore have the scenic grove on his left.
§ 9. When Oedipus knows that his end is near, he leads his friends to a place called the *katarraktis* ὀδός, the 'sheer threshold,' '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 Areiopagus, where Pausanias saw a tomb of Oedipus in the precinct of the Eumenides. But Sophocles adopts the Colonus-myth unre
ervedly; 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 *katarraktis* ὀδός 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 antiquity.

§ 10. 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 us¹. Here it was 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. When Theseus rejoins the desolate daughters, he already knows where the tomb is, though he is not at liberty to divulge the place (1763).

¹ See on vv. 1593—1595.
§ II. The ground on which the grove of the Eumenides at Colonus stands is called ‘the Brazen Threshold, the stay of Athens’ (57). How is this name related to that of the spot at which Oedipus disappeared — ‘the sheer threshold’ (1590)? One view is that the spot is meant in both cases. We have then to suppose in verses 1—116 (the ‘prologue’) the scene is laid in the Καταρράκτης δόδος, ‘the sheer threshold’; and that at v. 57 the scene changes to another side of the grove, where the action takes place. This supposition is, however, extremely improbable, 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’ (ἐπευρακτή) 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.

§ 12. 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 do not pretend to say exactly how far the aids of scenery and carpentry were actually employed when the play was 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
scape 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 managed.

Antigone leads in her blind father on the spectators' left. She places him on a seat of natural rock (the '1st seat' in the diagram). 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,—now just outside the grove,—he is told to halt (192). seat of natural rock,—the outer edge (ἀκροβ) of the rocky hold,—is now close to him. He has only to take a sideways (λεγεύ) to reach it. Guided by Antigone, he walks to it, and she places him on it (the ‘2nd seat’ in the dia-
v. 201).

§ 13. The general voice of ancient tradition attributes 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, it was brought out, after the poet’s death, by his grandson and namesake, Sophocles, the son of Ariston, in the archonship of Ol. 94. 3 (402 B.C.). The ancient belief is expressed in a well-known story for which Cicero is our earliest authority:

‘Sophocles wrote tragedies to extreme old age; and as to this pursuit, he was thought to neglect his property, and brought by his sons before a court of law, in order that the law might declare him incapable of managing his affairs,—as the 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, Oedipus Coloneus; and asked whether that poem was suggestive of imbecility. Having recited it, he was acquitted by the verdict of the court.’

Plutarch specifies the part recited,—viz. the first stasimon—which by an oversight he calls the parodos, quoting v. 668—673, and adding that Sophocles was escorted from the court with applauses, 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
dramatic 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 fathers. 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 comedy; and it is highly 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: \( \text{εἰ μὴ \ εἰμὶ Σωφοκλῆς, ὦ παραφρόνω, \ εἰ δὲ παραφρόνω, \ οὐκ εἰμὶ \ Σωφοκλῆς. } \) That has the ring of the Old Comedy. 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 uncritical. 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.

§ 14. The internal evidence of the play has been interpreted in three ways. First, it has been argued that it is political in tone and was probably composed at the beginning of the Peloponnesian War with the view of kindling Athenian patriotism. Secondly, it has been suggested that Colonus Hippius may have been in some special sense the knights' quarter, and that the play being
composed for the Great Dionysia of B.C. 411, just before the government of the Four Hundred had been established by an assembly at Colonus, it was adapted to the sympathies of an oligarchical party, but that the failure of that movement made its reproduction unsafe until B.C. 402, after the poet’s death. But though an Athenian spectator may have found some meaning in the play, it is nevertheless from first to last, in great things and in small, purely a work of ideal art. Thirdly, the arguments for its lateness of composition have been (1) on the larger scope given to scenic effects, (2) its admission of secondary interests other than the single issue, and its contemplative tendency, which leaves the spectator at leisure to meditate on such themes as the religious and moral aspects of the hero’s acts, or the probable effect of his pleas on the Athenian mind, (3) on the fact that it ends with reconciliation rather than disaster.

But it is not 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 later manner. It would be possible to argue with some plausibility that they are characteristic of youth; and on the whole we cannot go beyond the following conclusion.

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 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 Oedipus Tyrannus had no need to look beyond his
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 Sophocles.

1 See on the Dramatis Personae, pp. i, li.
In the second part of the Introduction to the facsimile of the Florence MS., L, I have concisely stated some reasons for holding that L is not the sole source of our MSS., though it is 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 the play which possess comparative importance, two groups may 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 at 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 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 the 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 of that MS. (2) R, cod. 34 in the Riccardian Library, Florence. [It has sometimes been ascribed to the 14th cent. and is pronounced to be of the 16th by Mr P. N. Papageorgius,
tractate 'Codex Laurentianus von Sophokles und eine neue Kollation im Scholientexte,' Leipzig, Teubner, 1883.) This ms. is nearly akin to A. (3) R³, cod. 77 ib. (usually said to be of the 15th cent. but, according to Papageorgius, l. c., not older than the 17th.) This breaks off at the end of v. 853. (4) L², cod. 31. io 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, R³, 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.

The following emendations of my own are adopted in the text:—121 δὴ after λεύσε.—355 μοι for μον.—541 ἐπωφελήσατο for ἐπωφελήσα. 1113 καναπνεύσατον for καναπναύσατον.—1491 ητιπ άκρα | περί γύναι for ητιπ άκραν | ἐπιγυναλον.—Also these transpositions:—534 σαι τ' εἰσ' ἀρ' for σαι τ' ἀρ' εἰσίν.—1085 ἰώ θεον πάνταρχε ἐπαντόπτα Σεῦ for ἰώ Σεῦ πάνταρχε θεον, | παντόπτα. 1462 μέγας ἰδε, μάλ' ὧν ἐρείπεται | κτύπος ἀφατός διάβολος for ἰδε μάλα μέγας ἐρείπεται | κτύπος ἀφατός ὧν διάβολος.—A few more emendations, not placed in the text, are suggested in the notes. Among these are:—243 τοῦδ' ἀμμόρου for τοῦ μόνου.—385 ὁστ' for ὤ.—868 θεον for θεών.—896 οἷα καὶ for οἷα περ.—1192 αλοῦν νῦν for ἀλλ' αὐτών.—1493 Ποσειδωνίαν for Ποσειδαωνία.—1510 καὶ τὸ πέπεισαι for ἐν τῷ δὲ κείσαι.—1565 ἀν (ορ αὐ) τέρματι ἀν πηματων ἰκνοίμενον for ἀν καὶ μᾶταν πηματων ἰκνουμένων.—1604 εἰσ' ἐρωτος for εἰς' ἐρωτος.—1702 οὔ' ἐκεῖ ὄν for οὔδε γέρων.—The above list does not include 522 (text) ἱνεγκ' οὖν for ἱνεγκον, since, though the conjecture was made by me independently of Mr R. Whitelaw, the priority belongs to him; nor 153 (text) προσβήσει for προσβήσεις, which, I find, had been proposed by Prof. J. P. Postgate (Journ. of Phil. vol. x. p. 90).

The edition of the Oedipus Coloneus by Elmsley (Oxford, 1823) is noteworthy 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 Jee edition (Florence, 1547), derived some of his readings from L; if so, his use of it was slight and unintelligent. Elmsley, he collated L in 1820, had recognised its paramount value: '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, which, as a whole, is that of the Paris thirteenth-century MS. Adrian Turnebus, in his edition (Paris, 1552—3), adopted the Triclinian recension, represented by the Paris fifteenth-century MS., T. This Triclinian text prevailed in the later printed edition of Sophocles down to 1786. In that year Brunck published his first edition, reverting to the Aldine text as his basis, and prefixing A at the head of his MSS. Thus of the four MSS. mentioned as principally useful for the Oedipus Colonus,—L, A, B, T,—only correspond with periods of textual history. T represents the text 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,—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,—'e propter nominis auctoritatem quam quia magnam Sophocli spectes attulit.' So, again, Brunck's notes are given almost entire. The series of eighteenth-century commentators on this play, from Brunck, includes John James Reiske, John Burton, Bertrand Heath, Zachary Mudge, Samuel Musgrave, John Francis Vauvilliers. By 'Lond. A' and 'B' are denoted the anonymous editors of editions published in London in 1722 and 1747. Brunck's edition (Elmsley) used the third, of 1788) forms a landmark. The printed text of Brunck's is often designated collectively by Elmsley as 'impressi ante Brunckium,'—including Musgrave's edition, though it was not published till 1800, Musgrave died in
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. Martin,—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, 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. 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): 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.

J. C.
METRICAL ANALYSIS.

Ancient Greek metre is the arrangement of syllables according to 'quantity,' i.e. according as they are 'short' or 'long.'

Metre. 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, \( \frac{1}{4} \), \( \frac{1}{8} \) of \( \frac{1}{2} \).

The long syllable, \( \frac{1}{2} \), has twice the value of \( \frac{1}{2} \), being musically equal to the crotchet, \( \frac{1}{8} \).

Besides \( \frac{1}{2} \) and \( \frac{1}{2} \), the only signs used for the lyrics of this play are the following:

(1) \( \frac{3}{4} \) for \( \frac{1}{4} \), when the value of \( \frac{1}{4} \) is increased by one half, so that it is equal to \( \frac{3}{8} \), \( \frac{5}{8} \), or \( \frac{7}{8} \). And \( \frac{1}{2} \) for \( \frac{1}{4} \), when the value of \( \frac{1}{4} \) is doubled, so that it is equal to \( \frac{3}{8} \), \( \frac{5}{8} \), or \( \frac{7}{8} \).

(2) \( \frac{3}{2} \), to mark an 'irrational syllable,' i.e. one bearing a metre value to which its proper time-value does not entitle it; viz. \( \frac{1}{4} \) for \( \frac{1}{2} \) and \( \frac{3}{4} \) for \( \frac{1}{4} \). Thus \( \epsilon ργων \) means that the word serves as a choree, \( \frac{1}{4} \), not a spondee.

(3) \( \frac{1}{4} \), instead of \( \frac{3}{4} \), when a dactyl (then called 'cyclic') serves for a choree, \( \frac{3}{4} \).

(4) \( \omega \), written over two short syllables (as \( παρά \)), when they have the value only of one short.

The last syllable of a verse is common (\( \delta οιϕορός \), aniceps). The practice is to mark it \( \frac{1}{4} \) or \( \frac{3}{4} \) according to the metre: e.g. \( \epsilon ργων \), if this represents a choree, or \( \epsilon ργά \), if a spondee.

Pauses. At the end of a verse, \( \Lambda \) marks a pause equal to \( \frac{1}{4} \), \( \Lambda \) a pause equal to \( \frac{3}{4} \).

The anacrusis of a verse (the part preliminary to its regular metre) is marked off by three dots placed vertically, \( \cdot \).
The kinds of metre used are few in number, though they occur in various combinations.

Metres used in this play.

1. Logaoedic, or prose-verse (λογαοιδικός), 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 chorée, − − −, and the cyclic dactyl, metrically equivalent to a chorée, − −. Take these words:

**Stréngthen our | hånds thou | Lord of | båttes.**

This 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 3 chorées: − − − | − − | − − | − −. But the dactyl might also stand second, as:

**Lightly, | mériely, | spél the | mornings:**

or, third, as:

**Lost one, | footstep | nèver retùrning.**

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 1448.

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 resounding.**

We have this combined with the Second Glyconic in the opening of the Fourth Stasimon (1556 ff.). Elsewhere in the play we find logaoedic verse 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’:

**Rebèl! Serfs, rebèl | Resènt wrongs so dire.**
The first three words form one ‘dochmiac’ measure; the last four another; and the whole line is a ‘dochmiac dimeter,’ written \(\text{— — \— | \— \— | \— \—}\). The comma marks the usual caesura, which is preserved in our example. The elements of the dochmiac were thus the bacchius, 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 \(\delta\chi\mu\omega\), ‘slanting,’ ‘oblique,’ expressed the resulting effect by a metaphor. It was as if the rhythm diverged sideways 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, v. 214 \(\tau\nu\kappa\nu\nu, \omega\mu\omega, \tau\i\ \gamma\varepsilon\gamma\omega\nu\omega;\). The Ionic measure is \(\text{— — \— | \— \— | \— \—}\). Without anacrusis (\(\text{— —}\)), it is called \(\text{ionicus a maiore};\) with anacrusis, \(\text{ionicus a minore}\). Here the Ionic dipody has anacrusis, and should be written \(\text{— — | \— \— | \— \— | \— \—}\):

\[\text{To the hill-tops, to the valleys.}\]

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

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

I. Parodos, vv. 117—253.

First Strophe.—Logaoedic. The Second Glyconic (seen in v. 3) is the main theme.

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

1. \(\text{— — | — — | \— | \— \— | \— \—}\)
2. \(\text{— — | — — | \— | — — | \— \— | \— \—}\)
3. \(\text{— — | — — | \— | — — | \— \— | \— \—}\)
II. 1. \[ \text{metrical notation} \]
2. \[ \text{metrical notation} \]
3. \[ \text{metrical notation} \]
4. \[ \text{metrical notation} \]
5. \[ \text{metrical notation} \]
6. \[ \text{metrical notation} \]
7. \[ \text{metrical notation} \]
8. \[ \text{metrical notation} \]
9. \[ \text{metrical notation} \]
10. \[ \text{metrical notation} \]

\[ \text{Second Strophe.—Logaoedic.} \]

I. \[ \text{metrical notation} \]
II. 1. \[ \text{metrical notation} \]
2. \[ \text{metrical notation} \]
3. \[ \text{metrical notation} \]
III. \[ \text{metrical notation} \]

The corresponding words of the strophe are lost. Those of the antistrope, given above, are regarded by Schmidt as forming a single verse which is interrupted by the cry of pain, \( l\omega \ pi\lilo \), from Oedipus. The sign \( \bigcirc \) shows that \( l\omega \ pi\lilo \) is a mere parenthesis, not counted in the metre of the verse.

IV. 1. \[ \text{metrical notation} \]
2. \[ \text{metrical notation} \]

The words of the strophe are lost.

V. 1. \[ \text{metrical notation} \]
2. \[ \text{metrical notation} \]
3. \[ \text{metrical notation} \]
4. \[ \text{metrical notation} \]
After the Second Strophe follows the third system of Anapaests 

After the Second Antistrophe, from 207 (ἄνω 

The verses are ἀνομοιοστροφα. In some edition 

term ἐριδὸς 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. 

Anomoiostrophs fall into six sections, each divided into rhythmical parts. 

The rhythms adopted in the successive sections are varied with masterly skill, according to the emotion which each part interprets.

ANOMOIOSTROPHA.

First Section.—Logaoedic.

1. >;uuv|-v/v/ |-v/||-v/||-v/||-v/||-v/||-v/||-v/|

2. >>-v/-v/|-v/||-v/||-v/||-v/||-v/||-v/||-v/||-v/||-v/|

Second Section.—Ionic.

1. -;-.v|-,- ||-v/||-v/||-v/||-v/||-v/||-v/||-v/||-v/|

2. -;-.v|-,- ||-v/||-v/||-v/||-v/||-v/||-v/||-v/||-v/||-v/||-v/|

Third Section.—Logaoedic.

1. -v/|---||---||---||---||---||---|

2. ---||---||---||---||---||---||---||---||---|

3. -v/|---||---||---||---||---||---||---||---|

4. ---||---||---||---||---||---||---||---||---|

5. -v/|---||---||---||---||---||---||---||---|

6. ---||---||---||---||---||---||---||---||---|

7. -v/|---||---||---||---||---||---||---||---|

8. ---||---||---||---||---||---||---||---||---|

Fourth Section.—Anapaestic.

1. -;-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- ||-- 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II. Metrical Analysis

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

I. 1. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
2. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
3. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
4. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
5. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
6. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
7. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
8. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
9. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
10. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
11. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
12. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
13. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
14. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
15. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
II. I. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
2. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
3. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)

II. Kommos, vv. 510—548.

First Strophe.—Logaoedic.

I. 1. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
2. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
II. I. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
2. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
3. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
4. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
5. \( \scriptstyle {\ldots} - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \cdot \cdot \cdot | - \overline{\lambda}|| \)
XI. Oedipus at Colonus

SECOND STROPHE.—Iambic.

I.  

II.  

III. First Stasimon, vv. 668—719.

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

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.

III.  

III. I.  

III. 2.  

III. 3.  

IV. 1. \[-> | \text{-} | \text{-} | \text{-} | \text{-} | - \lambda \]
2. \[>: \text{-} | \text{-} | \text{-} | \text{-} | - \lambda \]

V. \[\text{-} | \text{-} | \text{-} | \text{-} | \text{-} | \text{-} | - \lambda \]

VI. 1. \[-> | \text{-} | \text{-} | - \lambda \]
2. \[-> | \text{-} | - \lambda \]

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

I. 1. \[\text{-} | \text{-} | - \lambda \]
   2. \[\text{-} | \text{-} | \text{-} | - \lambda \]
   3. \[>: \text{-} | \text{-} | - \lambda \]

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

II. 1. \[\text{-} | \text{-} | \text{-} | - \lambda \]
   2. \[\text{-} | \text{-} | \text{-} | - \lambda \]
   3. \[\text{-} | \text{-} | - \lambda \]

V. Second Stasimon, vv. 1044—1095.

First Strophe.—Dactylic.

I. 1. \[>: \text{-} | \text{-} | - \lambda \]
   2. \[>: \text{-} | \text{-} | - \lambda \]
   3. \[>: \text{-} | \text{-} | - \lambda \]

II. 1. \[>: \text{-} | \text{-} | \text{-} | - \lambda \]
   2. \[>: \text{-} | \text{-} | \text{-} | - \lambda \]

III. 1. \[>: \text{-} | \text{-} | \text{-} | - \lambda \]
   2. \[>: \text{-} | \text{-} | \text{-} | - \lambda \]
   3. \[>: \text{-} | \text{-} | \text{-} | - \lambda \]
   4. \[>: \text{-} | \text{-} | \text{-} | - \lambda \]

Second Strophe.—Dactylic.

I. 1. \[>: \text{-} | \text{-} | \text{-} | - \lambda \]
   2. \[>: \text{-} | \text{-} | \text{-} | - \lambda \]
   3. \[>: \text{-} | \text{-} | \text{-} | - \lambda \]

* Schmidt calls this lyric passage simply 'Wechselgesang.' It is not κομψος in the proper sense (cp. n. on 833).
III. 1.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  
2.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  
3.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  

VI. Third Stasimon, vv. 1221—1248.

**Strophe.**—Logaoedic, based on the Second Glyconic.

I. 1.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  
2.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  
3.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  
4.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  
5.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  

**Epode.**—Logaoedic.

I. 1.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  
2.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  
III. 1.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  
2.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  
3.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  
4.  \[> \vdash \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim \]  

* Schmidt inserts γ' after κλονέουσιν, when the verse reads  
[> \vdash \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 \]

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

I. 1. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) 2. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) 3. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \)

II. 1. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) 2. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \)

III. 1. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) 2. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \)

**Second Strophe.**—Dochmiac in periods I., II., IV.: iambic in III.

I. 1. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) 2. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \)

II. 1. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) 2. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \)

III. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) 2. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \)

IV. 1. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) 2. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \)

VIII. Fourth Stasimon, vv. 1556—1578.

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

I. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \)

II. 1. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \)

III. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \)

IV. 1. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \)

V. \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \)

* Schmidt reads μὴ ἐπιστευω, adding τὸν before ξένων: in the antistr°

δακα for φολάκα, adding δὴ before λόγος. This gives \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \) \( \text{-} \text{-} \)
IX. Kommos, vv. 1670—1750.

First Strophe.—Choreic, in verses of 6 or of 4 chorees.

I. 1. > : L | L | - w | - w | - w | - w ||
   2. - w | - w | - w | - w ||
   3. ω : ω | ω | - w | - w | - w | - w ||
   4. - w | - w | - w | - w ||
   5. - w | - w | - w | - w | - w | - w ||
   6. > : - w | - w | L | - w ||

II. 1. ω : - w | L | - w | - w | - w | - w | - w | - w ||
   2. ω : - w | - w | - w | - w ||

III. 1. ω ω ω | L | - w | - w | - w ||
   2. - w | - w | - w | - w ||
   3. - w | - w | ω ω ω | - w ||
   4. ω ω ω | L | ω ω ω | L | ω ω ω | - w ||

IV. 1. ω : - w | - w | - w | - w | - w ||
   2. - w | - w | - w | - w ||
   3. L | L | - w | - w | - w | - w | - w | - w ||
   4. ω : - w | ω ω | - w | - w ||

V. 1. - w | - w | ω ω ω | ω ω ω || - w | - w | - w | - w | - w ||
   2. - w | - w | L | - w ||
   3. ω : - w | - w | - w | - w | - w | - w | - w | - w ||

VI. 1. - w | - w | - w | - w | - w | - w | - w | - w | - w | - w | - w ||
   2. - w | - w | - w | - w | - w | - w | - w | - w | - w | - w ||

* ω means that two short syllables have the value of only one, so that ου το μεν (for example) is to be regarded as a choree, - w, a cyclic dactyl, - w. Schmidt has illustrated this by Aesch. Λ θρήνον 'Ερμύνο ς αυτοδίδακτος εσωθεν, which similarly gives - w | - w | - w | - w | - w | - w ||. 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."

† Schmidt omits ξυνθανευ ς γεραφ, but retains παρπλ. Periods V. and VI., as given above, then form only one period.
Second Strophe.—Choreic.

I. 1. \( \circ \) : \( - \circ \) | \( - \circ \) | \( - \circ \) | \( - \circ \) | \( - \lambda \) ||
   2. \( > \) : \( \circ \circ \circ \) | \( \circ \circ \circ \) | \( - \lambda \) ]

II. 1. \( > \) : \( \circ \circ \circ \) | \( - \circ \) | \( - \circ \) | \( - \circ \) | \( - \lambda \) ||
   2. \( \circ \circ \circ \) | \( - \circ \) | \( - \circ \) | \( - \circ \) | \( - \lambda \) ||
   3. \( \circ \circ \circ \) | \( - \circ \) | \( - \circ \) | \( - \circ \) | \( - \lambda \) ||

III. 1. \( - \circ \) | \( - \circ \) | \( \circ \circ \circ \) | \( \circ \circ \circ \) | \( - \circ \) ||
   2. \( \circ \circ \circ \) | \( - \circ \) | \( \circ \circ \circ \) | \( \circ \circ \circ \) | \( - \circ \) ||
   3. \( \circ \circ \circ \) | \( \circ \circ \circ \) | \( \circ \circ \circ \) | \( \circ \circ \circ \) | \( - \circ \) ||
   4. \( \circ \circ \circ \) | \( \circ \circ \circ \) | \( \circ \circ \circ \) | \( \circ \circ \circ \) | \( - \circ \) ]

IV. 1. \( - \circ \) | \( - \circ \) | \( \lambda \) | \( - \lambda \) ||
   2. \( - \circ \) | \( - \circ \) | \( - \circ \) | \( \circ \circ \circ \) ||
   3. \( > \) : \( - \circ \) | \( - \circ \) | \( \lambda \) | \( - \lambda \) ||
TA TOY ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ. ΘΗΣΕΥΣ.
ΑΝΤΙΓΟΝΗ. ΚΡΕΩΝ.
ΣΕΝΟΣ. ΠΟΛΥΝΕΙΚΗΣ.
ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ. ΑΓΓΕΛΟΣ.
ΙΣΜΗΝΗ.

The 'Attikoî γέροντες who form the Chorus belong to Colonus. The so-called ξένος is also of Colonus (cp. vv. 297), and derives his traditional title in the Dramatis Personae merely from the fact that Oedipus addresses him as ὅσιος (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:—


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 Telemaque.
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.

II. The part of Ismene may have been divided between one of the three regular actors and a 'supernumerary,' who was a 'mute person' (κωφὼν 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.
4. **Mute person.** Ismene 1096—1555.

**Structure of the Play.**

1. πρόλογος, verses 1—116.
2. πάροδος, 117—253.
3. ἐπεισόδιον πρῶτον, 254—667, divided into two parts by a κόμμως 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 κόμμως, 1447—1499.
10. στάσιμον τέταρτον, 1556—1578.
11. ἔξοδος, 1579—1779, including a κόμμως 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 enter 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 *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.
ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.
ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.
ΑΝΤΙΓΟΝΗ.
ΞΕΝΟΣ.
ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ.
ΙΣΜΗΝΗ.
ΘΗΣΕΥΣ.
ΚΡΕΩΝ.
ΠΟΛΥΝΕΙΚΗΣ.
ΑΓΓΕΛΟΣ.
ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

ΟΙΔΙΠΟΥΣ.

ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας χώρους ἀφίγμεθ' ἢ τίνων ἀνδρῶν πόλιν; τίς τὸν πλανήτην Οἰδίπον καθ' ἠμέραν τὴν νῦν σπανιστοῖς δεξεῖται δωρήμασιν; σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἐτι μείον φέροντα, καὶ τὸδ' ἐξαρκοῦν ἐμοί· στέργειν γὰρ αἱ πάθαι με χῶρονος ξυνῶν μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον. ἀλλ', ὁ τέκνον, θάκησιν εἰ τινα βλέπεις ἢ πρὸς βεβήλως ἢ πρὸς ἀλσεσίν θεῶν, στήσον με κἀξίδρυσον, ὡς πυθώμεθα ὅπου ποτ' ἐσμέν· μανθάνειν γὰρ ἤκομεν ἥξενοι πρὸς ἀστῶν, ἄν δ' ἀκούσωμεν τελεῖν.

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαιπωρ' Οἰδίπον, πῦργοι μὲν οἱ πόλιν στέγοντες, ὡς ἀπ' ὀμμάτων, πρόσω· χώρος δ' ὧδ' ἱρός, ὡς σάφ' εἰκάσαι, βρύων

δάφνης, ἑλαῖας, ἀμπέλου· πυκνοπτεροῖ δ᾽ εἴσω κατ᾽ αὐτὸν εὐστομοῦσ᾽ ἀμφότεροι· οὐ κὼλα κάμψουν τοῦτο ἐπ᾽ ἄξεστον πέτρου· μακρὰν γὰρ ὡς γέροντι προὐστάλης ὅδον.

ΟΙ. κάθιζε νῦν μὲ καὶ φύλαςσε τὸν τυφλὸν.
ΑΝ. χρόνου μὲν οὖνεκ' οὐ μαθεῖν μὲ δεὶ τόδε.
ΟΙ. ἔχεις διδάξαι δῆ μ᾽ ὁποι καθέσταμεν;
ΑΝ. τὰς γοῦν 'Αθήνας οἶδα, τὸν δὲ χῶρον οὐ.
ΟΙ. πᾶς γὰρ τις ηὔδα τούτο γ᾽ ἡμῖν ἐμπόρων.
ΑΝ. ἀλλ᾽ ὀστίς ὁ τόπος ἢ μάθω μολουσά ποι;
ΟΙ. ναι, τέκνον, εἴπερ ἐστὶ γ᾽ ἐξοικήσιμος.
ΑΝ. ἀλλ᾽ ἐστὶ μὴν οἰκητός· οἴομαι δὲ δεῖν 
οὐδὲν· πέλας γὰρ ἀνδρὰ τούντε νῦν ὅρῳ.
ΟΙ. ἦ δεύρο προστείχοντα κάξορμωμενον;
ΑΝ. καὶ δὴ μὲν οὖν παρόντα· χῶ τι σοι λέγειν 
εὐκαιρόν ἔστιν, ἐνειφ', ὡς ἀνήρ ὅδε.
ΟΙ. ὦ ξεῖν', ἀκούσων τῆς ὑπὲρ τ' ἐμοῦ 
αὐτῆς θ' ὀρῶσης οὖνεχ' ἡμῖν αἴσιος 
σκοπὸς πρὸς ἴκεκεῖς ὡν ἀδῆλούμεν φράσαι—

ΞΕΝΟΣ.

πρίν νυν τὰ πλείον ἰστορεῖν, ἐκ τῆς ἑδρας ἔξελθ᾽· ἔχεις γὰρ χῶρον οὐχ ἀγνὸν πατεῖν.
ΟΙ. τίς δ᾽ ἐσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;
ΞΕ. ἄθικτος οὖν οἰκητός· αἱ γὰρ ἐμφοβοὶ 
θεαὶ σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι.
ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἀν εὐξαίμην κλύων;
ΞΕ. τὰς πάνθ' ὀρῶσας Εὐμενίδας ὁ γ᾽ ἐνθάδ' ἂν 
εἰποι λεώς νυν· ἀλλα δ' ἀλλαχοῦ καλά.
ΟΙ. ἀλλ᾽ ἰλειφ μὲν τὸν ἱκέτην δεξιαλατο·
ὡς οὖχ ἑδρας γῆς τῆς ἑδρας ἂν ἐξέλθοιμ' ἔτι.

30 προστείχοντα mss.: corr. Dindorf. 35 ὦν Elmsley: τῶν
42 ἐνθάδ' ὦν mss.: corr. Vauvilliers. 45 ὦς Elmsley: ὁστ'
ΕΕ. τὶ δὲ ἐστὶν τοῦτο; ΟΙ. ξυμφορᾶς ξύνθημ’ ἐμῆς.
ΕΕ. ἀλλ’ οὐδ’ ἐμοὶ τοι τοξικανυστάναι πόλεος
διὰ’ ἐστὶ θάρσος, πρὶν γ’ ἄν εὐδεῖξο τι δρῶ.
ΟΙ. πρὸς νῦν θεῶν, ὃ ξείνε, μὴ μ’ ἀτιμάσῃς,
tοιοῦν’ ἀλήτην, ὥσ σε προστρέψω φράσαι.
ΕΕ. σῆμαινε, κοῦκ ἀτίμος ἐκ γ’ ἐμοῦ φανεῖ.
ΟΙ. τὸς ἐσθ’ ὁ χώρος δὴτ’ ἐν ψ βεβήκαμεν;
ΕΕ. ὅσ’ οἴδα καγώ πάντ’ ἐπιστήσει κλύων.
χώρος μὲν ἵρος πᾶς ὅδ’ ἐστ’. ἔχει δὲ νῦν
σεμνὸς Ποσειδῶν’ ἐν δ’ ὁ πυρφόρος θεὸς
Τιτάν Προμηθεύς: δὴ δ’ ἐπιστείβεις τόπον
χρόνος καλεῖται τῆς ἔχαλκόπους οἴδος,
ἐρείσμ’ Ἀθηνῶν’ οἱ δὲ πλησίοι γύαι
τοῦ δ’ ἰππότην Κολωνόν εὐχονται σφίσιν
ἀρχηγὸν εἶναι, καὶ φέρουσι τούνομα
τὸ τοῦδε κοῖνὸν πάντες ὦνομασμένοι.
τοιαυτὰ σοὶ ταῦτ’ ἐστῖν, ὃ ξέν’, οὐ λόγοις
τιμῶμεν’, ἀλλὰ τῇ ξυνοσίᾳ πλέον.
ΟΙ. ἡ γὰρ τινες ναίονσι τούδε τοὺς τόπους;
ΕΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ’ ἐπώνυμοι.
ΟΙ. ἄρχει τις αὐτῶν, ἢ ’πι τῷ πλήθει λόγος;
ΕΕ. ἐκ τοῦ κατ’ ἀστι βασιλέως τάδ’ ἀρχεῖται.
ΟΙ. οὕτος δὲ τις λόγῳ τε καὶ σθένει κρατεῖ;
ΕΕ. Ὠθεσεκαλεῖται, τοῦ πρὶν Αἰγέως τόκος.
ΟΙ. ἀρ’ ἂν τις αὐτῷ πομπῆς ἐξ ὑμῶν μόλοι;
ΕΕ. ὡς πρὸς τὶ λέξων ἡ καταρτύσων μολεῖν;
ΟΙ. ὡς ἂν προσαρκῶν σμικρὰ κερδανή μέγα.
ΕΕ. καὶ τὶς πρὸς ἄνδρος μὴ βλέποντος ἀρκεσίς;
ΟΙ. ὅσ’ ἂν λέγωμεν πάνθ’ ὀρῶντα λέξομεν.
ΕΕ. οἰσθ’, ὃ ξέν’, ὃς νῦν μὴ σφαλῆς; ἐπείπερ εἰ
γενναῖος, ὡς ἱδόντι, πλὴν τοῦ δαίμονος
αὐτὸν μὲν’, οὔπερ καφάνης, ἐως ἐγὼ

47 ἐμὸν τοι MSS. cor. Seidler. 71 μολεῖν Ῥ. μόλοι Λ.
τοῖς ἐνθαδ' αὐτοῦ, μὴ κατ' ἀστυ, δημόταις λέξω ταῦτ' ἐλθὼν· οἴδε γὰρ κρινοῦσι σοι εἰ χρῆ σε μίμεν ἢ πορεύεσθαι πάλιν.

ΟΙ. ὁ τέκνου, ἡ βέβηκεν ἡμῖν ὁ ξένος;
AN. βέβηκεν, ὥστε πᾶν ἐν ἡσύχῳ, πάτερ, ἔξεστι φωνεῖν, ὅς ἐμοὶ μόνης πέλας.

ΟΙ. ὁ πότναια δεινῶτες, εὗτε νῦν ἔδρας πρώτων ἐφ' ὑμῶν τήσδε γῆς ἐκαμψ' ἐγὼ, Φοίβῳ τε κάμοι μὴ γένησθ' ἀγνώμονες, ὅς μοι, τὰ πόλλ' ἐκείν' ὅτ' ἔξεχρη κακά, ταῦτην ἐλέξε παῦλαν ἐν χρόνῳ μακρῷ, ἔλθοντι χώραν τερμίαν, ὅπου θεῶν σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν, ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον, κέρδη μέν, οἰκήσαντα, τοῖς δεδεμένοις, ἀτὴν δὲ τοῖς πέμψασιν, οἱ μ' ἀπῆλασαν· σημεῖα δ' ἢξειν τῶνδὲ μοι παρηγγύα, ἢ σεισµόν, ἢ βροντῆν τιν', ἢ Διὸς σέλας. ἐγνωκα μέν νυν ὡς με τήνδε τὴν ὅδον οὐκ ἐσθ' ὅπως οὐ πιστῶν ἐξ ὑμῶν πτερόν ἔξηγαγ' εἰς τὸν' ἀλσος. οὐ γὰρ ἂν ποτὲ πρῶταισιν ὑμῖν ἀντέκυρα' ὅδωπορῶν, νήφων ἀόινοις, κατὶ σεμνῶν ἐξόμην βάθρον τὸν' ἀσκέπαρνον. ἅλλα μοι, θεαί, βίον κατ' ὁμφας τὰς Ἀπόλλωνος δότε πέρασιν ἦδη καὶ καταστροφὴν τίνα, εἰ μὴ δοκῶ τι μειόνως ἔχειν, ἀεὶ μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν. ἢτ', ὁ γυναῖκεια παῖδες ἅρχαίον Σκότου, ἢτ', ὁ μεγίστῃς Παλλάδος καλούμεναι πασῶν 'Αθηναί τιμωτάτη πόλις,

78 τοῖς 'Τurnebus: τοῖσοι' mss. 80 'el χρῆ 'Τurnebus: ἡ χρῆ 91 'οἰκίσαντα conj. Doederlein.
oiktírat' ἀνδρὸς Οἰδίπον τὸδ' ἄθλιον εἴδωλον: οὔ γὰρ δὴ τὸ γ' ἄρχαιον δέμας.

ΑΝ. σῖγα. πορεύονται γὰρ οἴδε δὴ τινες χρόνῳ παλαιοί, σής ἐδρας ἐπίσκοποι.

ΟΙ. σιγήσομαι τε καὶ σὺ μ' ἐξ ὀδοῦ πόδα κρύψον κατ' ἄλσος, τῶνδ' ἐως ἀν ἐκμάθω τίνας λόγους ἐρούσιν. ἐν γὰρ τῷ μαθεῖν ἐνεστιν ἦλάβεια τῶν ποιομένων.

ΧΟΡΟΣ.

στρ. α'. ὅρα· τῆς ἀρ' ἦν; ποῦ ναίει;

1. ποῦ κυρεῖ ἐκτόπιος συθεῖς ὁ πάντων,
2. ὁ πάντων ἀκορέστατος;
3. προσδέρκου, λεύσο τῇ
4. προσπεύθου πάνταχι;
5. πλανάτας,
6. πλανάτας τις ὁ πρέσβυς, οὐδ' ἐγχωρός· προσέβα
7. γὰρ οὐκ ἂν ποτ' ἀστιβῆς ἄλσος ἐσ
8. τῶν άμαιμακετὰν κορᾶν, ὡς τρέμομεν λέγειν καὶ
9. παραμειβόμεσθ' ἀδέρκτως, ἀφόνως, ἀλόγως τὸ τὰς ἐυφάμου στόμα φροντίδος
10. ένετες· τὰ δὲ νῦν τιν' ἥκειν λόγους οὐδὲν ἁζομθ',
11. ὅν ἐγὼ λεύσον περὶ πᾶν ὀφτω
12. δύναμαι τέμενος γυμνά· ποῦ μοί
13. ποτε ναίει.

συτ. α'. ΟΙ. ὅδ' ἐκείνος ἐγώ· φωνῇ γὰρ ὅρῳ,

τὸ φατιζόμενον.

ΧΟ. ἵω ἵω,

δεινὸς μὲν ὅραν, δεινὸς δὲ κλύειν.

113 ἐξ ὀδοῦ πόδα MSS.: ἐκποδῶν ὀδοῦ conj. H. Keck. 121 λεύσατ· αὐτῶν· προσδέρκου | προσπεύθου πανταχῆ L: προσπεύθου, λεύσε νιν, | προσδέρκου πανταχῆ Hermann: and so Schneidewin, but without transposing προσδέρκου and προσπεύθου. (ὁ̣ instead of νιν J.)
OI.  μὴ μ', ἰκετεύω, προσίδητ' ἀνομον.
XO.  Ζεῦ ἀλεξητορ, τίς ποθ' ὁ πρέσβυς;
OI.  οὐ πάνυ μοῖρας εὐδαιμονίσαι
πρότης, ὡ τῆσδ' ἔφοροι χώρας.
δηλῶ δ' οὐ γὰρ ἂν ὃδ' ἀλλοτρίως
όμμασιν εἰρπυν
κατὰ σμικροῖς μέγας ὦρμον.

ἀντ. ἃ.  XO.  ἐὴ ἀλαδῶν ὁμμάτων
1 ἄρα καὶ ἡσθα φυτάλμιος; δυσαίων
3 μακραῖων θ', ὅσ' ἐπεικάσαι.
4 ἀλλ' οὐ μᾶν ἐν γ' ἐμοι
5 προσθῆσει τάσδ' ἄρας.
6 περᾶς γάρ,
7 περᾶς: ἀλλ' ίνα τρὸδ' ἐν ἀφθέγκτῳ μὴ προτερ
νάπει ποιάντω, κάθυδρος οὐ
8 κρατὴρ μειλιχίων ποτῶν ῥεύματι συντρέχει' τὸ,
9 ξένη πάμμορ', εὖ φύλαξαν μετάσταθ', ἀπὸβα
πολλὰ κέλευθος ἐρατύνει·
10 κλύεις, ὃ πολύμοχθ' ἀλάτα ; λόγον εἰ τιν' οἴσεις
11 πρὸς ἐμὰν λέσχαν, ἄβατων ἀποβάς,
12 ίνα πᾶσι νόμος, φῶνει' πρόσθεν δ' ἀπερύκον.

σύς. β'.  OI.  θύγατερ, ποῦ τις φροντίδος ἐλθῇ;
AN.  ὃ πάτερ, ἀστοῖς ἱσα χρῆ μελετῶν,
εἰκονοῦσ σὲ δὲι κάκοθοντας.
OI.  πρόσθιγε νῦν μον. AN.  ψαῦῳ καὶ δή.
OI.  ὃ ξείνοι, μὴ δητ' ἀδικηθῶ
σοὶ πιστεύσας καὶ μεταναστάς.

156 προστεθής MSS.: corr. Herm.
161 τὸ Heath: τῶν L (τῶν r).
166 et τιν' ἔχεις MSS.: but L has
superscript (prob. by S).
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190 drroLfj.a' ..a/cot5<rat/tei> L: etvwftcv...aKoij<Twti.ev A.
avTurtrpov MSS. corr. Musgrave.
195 ^ V<?u) L, with 7/). j} aruJ
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corr. Reisig.
199 op/wVot mss. corr. Elmsley.
Reiske.

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ΧΟ. 10 ὁ πλάμων, ὅτε νῦν χαλᾶς,
11 αὐθασον, τής ἐφυς βροτῶν;
12 τής ὁ πολύπονος ἀγει; τίν' ἀν
13 σοῦ πατρίδ' ἐκπυθοίμαν;

ἀνομοιό- Ο. ὁ ξένοι, ἀπόπτολις· ἀλλὰ μὴ ΧΟ. τῇ
στρ. ἀπευνέπεις, γέρου;
Ο. μὴ, μὴ μ' ἀνέρη τής εἰμι, μηδ' ἐξετάσῃς
ματεύων.
ΧΟ. τί τόδε; Ο. αἰνᾶ φύσις. ΧΟ. αὐδα. Ο. τῇ
ἀμοι, τῇ γεγόνω;
ΧΟ. τίνος εἴ σπέρματος, ὁ ξένε, φώνει, πατρόθεν.
Ο. ἀμοι εγώ, τὶ πάθω, τέκνων ἐμόν;
ΑΛ. λέγ', ἐπείπερ ἐπ' ἐσχατα βαίνεις.
Ο. ἀλλ' ἐρω· οὐ γὰρ ἐχω κατακρυφάν.
ΧΟ. μακρὰ μέλλετον, ἀλλὰ τάχυνε.
Ο. Λαῖον ἵστε τιν'; ὁ. ΧΟ. ἱοῦ ἱοῦ.
Ο. τό τε Λαβδακιδὰν γένος; ΧΟ. ὁ Ζεὺ.
Ο. ἄθλιον Οἰδιπόδαν; ΧΟ. σὺ γὰρ ὅδ' εἰ;
Ο. δέος ἵσχετε μηδὲν ὅσ' αὐδῶ.
ΧΟ. ἰῶ, ὁ ὁ. Ο. δύσμορος. ΧΟ. ὁ ὁ.
Ο. θύγατερ, τῇ ποτ' αὐτίκα κύρσει;
ΧΟ. ἔξω πόρσω βαίνετε χώρας.
Ο. ἃ δ' ὑπέσχεο ποι καταθήσεις;
ΧΟ. οὐδενὶ μοιρίδια τίσις ἔρχεται
ὡν προπάθη τὸ τίνειν·
ἀπάτα δ' ἀπάταις ἐτέραις ἐτέρα
παραβαλλομένα πόνον, οὐ χάριν, ἀντιδίδωσιν ἐν
οὐ δὲ τῶν ἐδράνων πάλιν ἐκτοποὺς αὖθις ἀφο
ἐμᾶς

χθονὸς ἐκθροε, ὑπὸ τὶ πέρα χρέος ἐμὸ πόλει προσάψης.

AN. ὁ ξένου αἰδόφρονες,

ἀλλ' ἐπεὶ γεραῖον [ἀλαίον] πατέρα

tόνδ' ἐμὸν οὐκ ἀνέτλατ', ἔργον

ἀκόντων ἄνοιτς αὐθάν,

ἀλλ' ἐμὲ τἀν μελέαν, ἰκετεύομεν,

ὁ ξένου, οἰκτίραθ', ἂ

πατρὸς ύπὲρ τοῦμθου μόνου ἀντομαί,

ἀντομαί οὐκ ἀλαώθα προσορωμένα

ὀμμα σὸν ὄμμασιν, ὡς τὸς ἀφ' αἵματος

ὑμετέρου προφανείσα, τὸν ἀθλιον

ἀιδοὺς κύρσαι. ἐν ὑμμί γὰρ ὡς θεῶ

κείμεθα τλάμονες. ἀλλ' ἵτε, νεύσατε

tὰν ἀδόκητον χάριν.

πρὸς σ' ὁ τι σοὶ φίλου ἐκ σέθεν ἀντομαί,

ἡ τέκνου ἡ λέχος ἡ χρέος ἡ θεὸς.

οὐ γὰρ ἰδοὺς ἅν ἄθροϊ βροτῶν

ἔστις ἂν, εἰ θεὸς ἅγοι,

ἐκφυγεῖν δύναιτο.

ΧΟ. ἀλλ' ἵσθι, τέκνου Οἰδίπου, σὲ τ' ἐκ ἱσον

οἰκτίρομεν καὶ τόνδε συμφορᾶς χάριν·

τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμην ἄν

φωνεῖν πέρα τῶν πρὸς σὲ ὑνὶ εἰρημένων.

ΟΙ. τί δὴτα δόξης ἢ τί κληδόνος καλῆς

μάτην ἰεύσης ὕφελμα γίγνεται,

εἰ τὰς γ' Ἄθηνας φασὶ θεοσεβεστάτας

238 ἀλαίον, which was inserted in the text of L by S, is absent from A and most of the other MSS. 243 τοῦμον μόνον Hermann: τοῦ μόνον


260 τὰς γ' Roman editor of scholia (J. A. Lascaris), A.D. 1518: τὰς τ' L: τὰς T.
εἶναι, μόνας δὲ τὸν κακοῦμενον ξένον 
σώζειν οἷς τε καὶ μόνας ἀρκεῖν ἔχειν; 
κάμοιγε ποὺ ταῦτ' ἐστίν; οὔτινε βάθρων 
ἐκ τῶνδε μὴ ἐξάραντες εἰτ' ἐλαύνετε, 
ὄνομα μόνον δεῖσαντες: οὐ γὰρ δὴ τὸ γε 
σῶμ' οὐδὲ τάργα τάμ' ἐπεὶ τὰ γ' ἔργα μου 
πεπουθότ' ἐστὶ μᾶλλον ἡ δεδρακότα, 
εἰ σοι τὰ μητρὸς καὶ πατρὸς χρείη λέγειν, 
ὡν οὔνεκ' ἐκφοβεῖ με· τοῦτ' ἐγὼ καλῶς 
ἐξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν, 
.ordinal is not supported
, ὡστ' ἐπρασσον, οὔδ' ἀν ὤδ' ἐγγυνόμην κακὸς; 
νῦν δ' οὐδὲν εἴδως ἰκόμην ἐν ἰκόμην, 
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, ὡστ' ἐπασχον, εἰδότων ἀπωλλύμην. 
ἀνθ' ὡν ἰκνοῦμαι πρὸς θεῶν ύμᾶς, ξένου, 
, ὡσπερ με κάνεστήσαθ', ὥδε σῶσατε, 
καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς 
μοίραις ποείσθε μηδαμῶς· ἥγεισθε δὲ 
βλέπειν μὲν αὐτοὺς πρὸς τὸν ἐυσεβὴ βροτῶν 
βλέπειν δὲ πρὸς τοὺς δυσσεβείς, φυγήν δὲ τοὺς 
μήπω γενέσθαι φωτὸς ἀνοσίαν βροτῶν. 
ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας 
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, ἥκω γὰρ ἱερὸς ἐυσεβῆς τε καὶ φέρων 
οἶνοιν ἀστοῖς τοῖς· ὅταν δ' ὁ κύριος 
, τὰς, ὑμῶν ὡστις ἐστὶν ἤγεμων, 
τὸτ' εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ 
, μεταξὺ τούτου μηδαμῶς γίγνου κακός. 
XO. ταρβεῖν μὲν, ὁ γεραιε, τὰνθυμῶματα 
278 μοῖραις L, A, vulg.: μοῖρας r.
πολλή 'στ' ἀνάγκη τάπο σοῦ· λόγουσι γὰρ
οὐκ ὁνόμασται βραχεύσι· τοὺς δὲ τήσδε γῆς
ἀνακτὰς ἄρκει ταῦτά μοι διεδέναι. 19

OI. καὶ ποῦ 'σθ' ὁ κραίνων τῆς γῆς χώρας, ξένου;
XO. πατριφῶν ἀστυ γῆς ἔχει· σκοποῦ δὲ νῦν
ὅς κἀμὲ δεῦρ' ἐπεμψεν οἶχεται στελῶν.

OI. ἕ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπῆν
ἔφροντιδ' ἔξειν, αὐτοῦ ὡστ' ἐλθεῖν πέλας; 30
XO. καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθηται τὸ σών.
OI. τίς δ' ἐσθ' ὁ κείνῳ τούτῳ τούτως ἀγγελῶν;
XO. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἐπη
φιλεῖ πλανάσθαι, τῶν ἐκείνοις αἰών,
θάρσει, παρέσται. πολὺ γὰρ, ὃ γέρον, τὸ σῶν 30
όνομα διῆκει πάντας, ὡστε κεῖ βραδὺς
εὐδεῖ, κλύων σοῦ δεῦρ' ἀφίξεται ταχὺς.

OI. ἀλλ' εὔτυχῆς ίκοιτο τῇ θ' αὐτοῦ πόλει
ἐμοὶ τε· τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;
AN. ὁ Ζεὺ, τί λέξω; ποὶ φρενῶν ἐλθῶ, πάτερ;
OI. τί δ' ἔστι, τέκνον Ἁντιγόνη; AN. γυναῖχ' ὁρῶ
στελχοῦσαν ἡμῶν ἀσσοῦ, Ἀιτναίας ἐπὶ
πώλου βεβώσαν' κρατὶ δ' ἡλιοστερῆς
κυνὴ πρόσωπα Θεσσαλίς νυν ἀμφέχει.
'tί φῶ;

ἀρ' ἔστιν; ἄρ' οὐκ ἔστιν; ἡ γνώμη πλανᾶ;
καὶ φημὶ κατόφημι κοῦκ ἔχω τί φῶ.

τάλαινα: οὖκ ἔστιν ἄλλη. φαινόμας γοῦν ἀπ' ὁμμάτων
σαίνει με προστελχοῦσα· σημαίνει δ' ὅτι
μόνης τὸν' ἔστι δῆλων Ἰσμήνης κάρα.

OI. πώς εἴπας, ὦ παῖ; AN. παίδα σήν, ἐμὴν δ' ὁρᾶν
ὁμαίμον· αὐδὴ δ' αὐτίκ' ἐξεστὶν μαθεῖν.

300 αὐτὸν ὡστ' Porson: ἀπόνως τ' L, vulg.
311 ἐστὶ δῆλων miss.: ἐστ' ἀδελφὸν conj. Herwerden, Jacobs.
ΙΣΜΗΝΗ.

ω δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ ἡδιστὰ προσφωνήμαθ', ὡς ὑμᾶς μόλις εὐρόοσα λύτη δεύτερον μόλις βλέπω.

ΟΙ. ὁ τέκνον, ἥκεις; ΙΣ. -ὁ πάτερ δύσμοιρ' ὄρδα
ΟΙ. τέκνον, πέφηνας; ΙΣ. οὐκ ἄνευ μόχθου γέ
ΟΙ. πρόσψαυσον, ὁ παῖ. ΙΣ. θιγγάνω δυοῖν ὅμω
ΟΙ. ὁ σπέρμ' ὁμαιμον. ΙΣ. ὁ δυσάθλαι τροφάς
ΟΙ. ἡ τήσδε κάμου; ΙΣ. δυσμόρου τ' ἐμοῦ τρίτα
ΟΙ. τέκνον, τῇ δ' ἡλθες; ΙΣ. σῇ, πάτερ, προμῆθε
ΟΙ. πότερα πόθοισι; ΙΣ. καὶ λόγων ἡ αὐτάγγει.

ἐξιν ὕπερ εἴχον οἰκετῶν πιστὸ μόνῳ.
ΟΙ. οἱ δ' αὐθόραιμοι ποῦ νεανίαι πονεῖν;
ΙΣ. εἴσι' οὐπέρ εἰσι: δεινὰ τὰν κείνους ταῦν.
ΟΙ. ὁ πάντ' ἐκεῖνῳ τοῖς ἐν Αἰγύπτῳ νόμοις

φύσιν κατείκασθέντε καὶ βίου τροφάς·
ἐκεὶ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
θακοῦσιν ἱστουργοῦντες, αἱ δὲ σύννομοι
τάξιν βίου τροφεῖα πορσύνουσ' ἀεὶ.

σφὼν δ', ὁ τέκν', οὕς μὲν εἰκὸς ἢν πονεῖν τοῖς
κατ' οἰκον οἰκουροῦσιν ὡςτε παρθένοι,
σφὼ δ' ἀντ' ἐκεῖνων τὰμὰ δυστήνου κακὰ
ὑπερπονεῖτον. ἡ μὲν ἐξ ὅτου νέας

τροφῆς ἐλήξε καὶ κατίσχυσεν δέμας,
ἀεὶ μεθ' ἡμῶν δύσμορος πλανωμένη

γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν

ὗλην ἄσιτος νηλίπους τ' ἀλωμένη,

πολλοῖσι δ' ὀμβροῖς ἥλιον τε καῦμασι
μοχθοῦσα τλήμων δεύτερ' ἤγείτα τὰ τής

331 δυσμόρου δ' mss.: corr. Markland. 336 δεινὰ δ' ἐκεῖν.

οίκοι διαίτης, εἰ παθήρ τροφήν ἔχοι.
σὺ δ', ὃ τέκνου, πρόσθεν μὲν ἐξίκου πατρὶ
μαντεῖ' ἄγουσα πάντα, Καμμεῖων λάθρα,
ἀ τοῦδ' ἔχρησθη σώματος, φύλαξ δὲ μοι
πιστὴ κατέστης, γῆς οὔτ' ἐξηλαυνόμην·
νῦν δ' αὖ τίν' ἥκεις μύθον, Ἰσμήνη, πατρὶ
φέρουσα; τίς σ' ἔξηρεν οἰκοθεν στόλος;
ἥκεις γὰρ οὐ κενὴ γε, τοῦτ' ἐγὼ σαφῶς
ἔξοιδα, μὴ οὖχι δεῖμ' ἐμοὶ. φέρουσά τι.

355

ἐγὼ τὰ μὲν παθήμαθ' ἀπαθοῦν, πάτερ,
ἱπτόισα τὴν σὴν ποὺ κατοικοῖς τροφήν,
παρείσ' εάσω· δις γὰρ οὖχι βουλομαι
πονούσά τ' ἀλγεῖν καὶ λέγουσ' αὐθις πάλιν.

360

ἀ δ' ἀμφὶ τοῖς σοὶν δυσμόροιν παίδουν κακὰ
νῦν ἔστι, ταῦτα σημανοῦ' ἐλήλυθα.
πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρως Κρέοντι τε
θρόνους ἐάσθαι μηδὲ χραίνεσθαι πόλιν,
λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
οὰ κατέσχε τὸν σὸν ἄθλιον δόμον·

370

νῦν δ' ἐκ θεῶν τοῦ καλιτηρίου φρένος
εἰσῆλθε τοῖς τρὶς ἄθλιοιν ἔρις κακῇ,
ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
χῶ μὲν νεάξων καὶ χρόνωι μείων γεγός
tὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων
ἀποστερίσκει, κάξεληλακεν πάτρας.

375

ὁ δ', ὡς καθ' ἥμας ἐσθ' ὁ πληθὺων λόγος,
tὸ κοῖλον Ἀργος βάς φυγᾶς προσλαμβάνει
κῆδος τε καὶ ναυσπιστάς φίλους,
ὡς αὐτίκ' Ἀργος ὦ τὸ Καμμεῖων πέδου

380

tιμῆ καθέξου ὢ πρὸς οὐρανὸν βιβών.
ταύτ’ οὐκ ἀριθμός ἐστιν, ὁ πάτερ, λόγων, ἀλλ’ ἑργα δεινά τοὺς δὲ σοὺς ὅπως θεοὶ πόνους κατοικισάντωσιν οὐκ ἔχω μαθεῖν.

Ο1. ἣδη γὰρ ἔσχες ἐλπίδ᾽ ὡς ἐμοῦ θεοὺς ὄραν τίν’ ἔξειν, ἵστε σωθήναι ποτε;
Ι5. ἤγυργε τοῖς νῦν γ’, ὁ πάτερ, μαντεύμασιν.
Ο1. ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνου;
Ι5. σὲ τοῖς ἐκεῖ ξητητὸν ἀνθρώπωσις ποτὲ θανόντ’ ἐσεθαί ζωντά τ’ εὐσοιας χάριν.
Ο1. τίς δὲ ἀν τοιοῦτ’ ὑπ’ ἀνδρός εὐ πράξειν ἄν;
Ι5. εν σοι τὰ κείνων φασὶ γίγνεσθαι κράτη.
Ο1. ὅτ’ οὐκέτ’ εἰμὶ, τηνικαύτ’ ἀρ’ εἰμ’ ἀνήρ;
Ι5. νῦν γὰρ θεοὶ σ’ ὀρθούσι, πρόσθε δ’ ὄλλουσαν.
Ο1. γέροντα δ’ ὀρθόν ψαλύρον ὑς νέος πέση.
Ι5. καὶ μὴν Κρέοντα γ’ ἔσθι σοι τούτων χάριν ἦξοντα βαιοῦ κοῦχι μυρίον χρόνου.
Ο1. ὅπως τι δράσῃ, θύγατερ; ἐρμηνεύει μοι.
Ι5. ὡς σ’ ἄγχι γῆς στήσωσι Καδμείας, ὅπως κρατῶσι μὲν σου, γῆς δὲ μὴ μμαίνης ὀρων.
Ο1. ἦ δ’ ὦφέλησις τίς θύρασι κειμένου;
Ι5. κείνως ὁ τύμβος δυστυχῶν ὁ σῶς βαρύς.
Ο1. κάνευ θεοῦ τις τούτο γ’ ἄν γυνόμη μάθοι.
Ι5. τοῦτον χάριν τοῦν σε προσθέσθαι πέλας χώρας θέλουσι, μηδ’ ἐν ἄν σαυτὸν κρατοῖς.
Ο1. ἦ καὶ κατασκιώσι Θηβαία κόνει;
Ι5. ἄλλ’ οὐκ εἳ τούμφυλον αἰμά σ’, ὁ πάτερ.
Ο1. οὐκ ἂρ’ ἐμοῦ γε μὴ κρατήσωσιν ποτε.
Ι5. ἐσται ποτ’ ἀρα τοῦτο Καδμείοις βάρος.
Ο1. ποιασ φανείσης, ὁ τέκνου, συναλλαγῆς;
Ι5. τῆς σῆς ὑπ’ ὄργης, σοῖς ὅταν στῶσιν τάφοις.

OI. ἰδ' ἐννέπεισι, κλύουσα τοῦ λέγεις, τέκνου;
ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας.
OI. καὶ ταῦτ' ἔφ' ἡμῖν Φοῖβος εἰρηκὼς κυρεύει;
ΙΣ. ὡς φασίν οἱ μολόντες εἰς Θῆβης πέδουν.
OI. παίδων τις οὖν ἦκουσε τῶν ἐμῶν τάδε;
ΙΣ. ἁμφοὶ γ' ὄμοιως, κἀξεπίστασθον καλῶς.
OI. καθ' οἱ κάκιστοι τῶν ἀκουσάντες πάρος
tοῦμοι πόθου προὔθεντο τὴν τυραννιδα;
ΙΣ. ἀλγὼ κλύουσα ταῦτ' ἐγὼ, φέρω δ' ὄμως.
OI. ἀλλ' οἱ θεοὶ σφίν μήτε τὴν πεπρωμένην
ἐριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
αὐτῶν γένοιτο τῆς τῆς μάχης πέρι,
ἣν νῦν ἔχονται καπαναίρονται δόρυν·
ὡς οὔτ' ἄν δς νῦν σκῆπτρα καὶ θρόνους ἔχει
μελένειν, οὔτ' ἄν οὐξεληλυθὼς πάλιν
ἐλθοι ποτ' αὕτης· οἳ γε τὸν φύσαντ' ἐμὲ
οὖτως ἀτίμως πατρίδος ἐξωθούμενον
οὐκ ἔσχον οὐδ' ἡμυναν, ἀλλ' ἀνάστατος
αὐτῶν ἐπέμφθην καξεκηρύχθην φυγάς.
εἴποις ἄν ὡς θέλοντι τοῦτ' ἐμοὶ τότε
πόλις τὸ δῶρον εἰκότως κατήνεσαν.
οὗ δὴτ', ἐπεὶ τοῦ τῆς μὲν αὐτιχ' ἡμέραν,
ὄπηνικ' ἔξει θυμός, ἡδιστὸν δὲ μοι
τὸ καθανεῖν ἢν καὶ τὸ λευσθῆναι πέτροις,
οὐδὲις ἐρωτ' ἐς τόνδ' ἐφαίνετ' ἀφελῶν·
χρόνω δ', ὅτ' ἦδη πᾶς ὁ μόχθος ἢν πέπων,
καμάνθανον τὸν θυμὸν ἑκδραμόντα μοι
μείζον κολαστὴν τῶν πρὶν ἡμαρτημένων,
τὸ τηνικ' ἦδη τούτο μὲν πόλις βία
ναυνε μ' ἐκ γῆς χρόνιον, οἳ δὲ ἐπωφελείν,

411 τὴν πεπρωμένην γ' τῶν πεπραγμένων L. 424 καπαναίροντα
mss.: corr. Hermann. 432 κατήνεσαν γ': κατηίνεσεν L. 436 ἔρωτα
τοῦ mss.: corr. P. N. Papageorgius.

J. C. 2
οι τοῦ πατρὸς τῷ πατρί, δυνάμενοι τὸ δρᾶν ὡς ἡθέλησαν, ἀλλ' ἐποὺς σμικροῦ χάριν φυγάς σφιν ἕξω πτωχός ἠλώμην ἄει. ἐκ τούντε δ', οὕσαν παρθένουν, ὅσου φύσις διδωσιν αὐτοῖν, καὶ τροφὰς ἔχω βίου καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν· τῷ δ' ἀντὶ τοῦ φύσαιτος εἰλέσθην θρόνοις καὶ σκῆπτρα κραίνειν καὶ τυραννεῖειν χθόνος. ἀλλ' οὐ τι μὴ λάχωσι τοῦδε συμμάχου, οὐδὲ σφιν ἀρχῆς τῆς τοῦτον Καθκείας ποτὲ ὑνησίς ἤξει· τοῦτ' ἐγὼ, τῇς τοῦ μαυτεί ἀκούων συννοῶν τε τάξ εμοῦ παλαίφαθ' ἀμοὶ Φοίβος ἴννυσέν ποτε. πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ μαστήρα, κεῖ τις ἄλλος ἐν πόλει σθένει. εἰς γὰρ ύμεῖς, ὃ ξένου, θέληθ' ὁμοῦ προστάτιος ταῖς σεμναῖσι δημοῦχοις θεαίς ἀλκὴν ποεῖσθαι, τῆδε μὲν πόλει μέγαν σωτηρ' ἀρείσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους.

ΧΟ. ἐπάξιος μὲν, Οἰδίπος, κατοικτίσαι, αὐτὸς τε παῖδες θ' αἶδ'. ἐπεὶ δὲ τῆς τῆς χή αὐτοῦ σαυτὸν τῷ ἐπεμβάλλεις λόγῳ, παρανέσαι σοι βούλομαι τὰ σύμφορα.

ΟI. ὃ φίλταθ', ὃς νυν πᾶν τελοῦντι προξένειν.

ΧΟ. θεύ νῦν καθαρμὸν τόνδε δαιμόνων, ἔφ' ἂς τὸ πρῶτον ἵκου καὶ κατέστειψας πέδουν.

ΟI. τρόποισι ποίοις; ὃ ξένου, διδάσκετε.

ΧΟ. πρῶτον μὲν ἵρας ἐξ ἀειρύτου χοᾶς κρῆνης ἐνεγκοῦ, δι' ὀσίων χειρῶν θυγών.

ΟI. ὅταν δὲ τούτο χεῦρ' ἀκήρατον λάβω:

ΧΟ. κρατηρές είσω, ἀνδρός εὐχειρός τέχνη, ὡν κράτι ἐρεψον καὶ λαβᾶς ἀμφιστόμους.
ΟΙ. θαλλοίσιν, ἢ κρόκαισιν, ἢ ποίῳ τρόπῳ;
ΧΟ. οίδς συ νεαρὰς νεοπόκρις μαλλῷ λαβῶν.
ΟΙ. εἰνε' τὸ δ' ἐνθεν ποι τελευτήσαι με χρή;
ΧΟ. χοᾶς χέασθαι στάντα πρὸς πρώτην ἑω.
ΟΙ. ἦ τοίσδε κρωσσοίς ὦς λέγεις χέω τάδε;
ΧΟ. τρισσάς γε πηγάς· τὸν τελευταίον δ' ὠλον.
ΟΙ. τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε.
ΧΟ. ὑδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
ΟΙ. ήταν δὲ τούτων γῇ μελάμφυλλος τύχῃ;
ΧΟ. τρὶς ἐννε' αὐτῇ κλώνας ἐς ἀμφοὶν χερῶν τιθεὶς ἐλαιάς τάσο' ἐπεύχεσθαι λιτάς.
ΟΙ. τούτων ἀκούσαι βοῦλομαι· μέγιστα γάρ.
ΧΟ. ὡς σφας· καλοῦμεν Εὐμενίδας, ἐς εὐμενῶν στέρνων δέχεσθαι τὸν ἱκέτην σωτήριον,
αιτοῦ σὺ τ' αἰτῶς καὶ τις ἄλλος ἀντὶ σοῦ,
ἀπειτ' ἀφέρπειν ἀστροφός. καὶ ταῦτα σοι
dράσαντι θαρσῶν ἃν παρασταίην ἐγώ· ἄλλως δὲ δειμαίνοιμ' ἂν, ὦ ἐν', ἀμφὶ σοὶ.
ΟΙ. ὁ παίδε, κλυτέω τῶνδε προσχώρων ξένων;
ΑΝ. ήκούσαμεν τε χῶ τι δεὶ πρόστασσε δρᾶν.
ΟΙ. ἐμοὶ μὲν οὐχ ὁδωτά· λεύσομαι γὰρ ἐν
τῷ μὴ δύνασθαι μὴ δ' ὁρᾶν, δυσοὶ κακοὶ
σφόν δ' ἀτέρα μολοῦσα πραξάτω τάδε.
ἀρκεῖν γὰρ οἶμαι καντὶ μυρίων μίαν
ψυχὴν τάδ' ἐκτίνουσαν, ἣν εὔνοις παρῆ.
ἄλλῃ' ἐν τάχει τι πράσσετον· μόνον δὲ με
μὴ λείπετ'· οὖ γὰρ ἄν σθένω τούμῳ δέμας
ἐρήμον ἐρπεῖν οὐδ' ύφηγητοῦ δίχα.

ΙΣ. ἀλλ' εἰμ' ἐγὼ τελούσα· τὸν τόπον δ' ὡν χρήσται μ' ἐφευρεῖν, τὸτε βούλομαι μαθεῖν.
ΧΘ. τούκειθεν ἀλσοὺς, ὦ ξένη, τοῦδ'. ἤν δὲ τοῦ σπάνιν τῷ ἰσχῆς, ἔστ' ἔποικος, ὃς φράσει.
ΙΣ. χωρὶμ' ἀν ἐς τόδ'· 'Αντιγόνη, σὺ δ' ἐνθάδε φύλασσε πατέρα τόνδε· τοῖς τεκοῦσι γὰρ οὐδ' εἰ πονεῖ τις, δεῖ πόνου μνήμην ἔχειν.

стр. α'. ΧΘ. δεινὸν μὲν τὸ πάλαι κείμενον ἡδη κακόν
ζειν', ἐπεγείρειν·
2 ὀμοι δ' ἔραμαι πυθέσθαι
ΟΙ. 3 τί τούτο;
ΧΘ. 4 τᾶς δειλαίας ἀπόρου φανείσας
5 ἀλγηδόνος, ὃ ξυνέστας.
ΟΙ. 6 μὴ πρὸς ξενίας ἀνοίξης
7 τᾶς σᾶς ἅ πέπονθ' ἀναιδῆ.
ΧΘ. 8 το τοι πολὺ καὶ μηδαμὰ λήγον
9 χρῆξω, ξείν', ὀρθὸν ἂκουσμ' ἂκοῦσαι.
ΟΙ. 10 ὀμοι.
ΧΘ. 11 στέρξου, ἰκετεύω.
ΟΙ. 12 φεῦ φεῦ.
ΧΘ. 13 πείθου· κἀγὼ γὰρ ὄσον σὺ πρὸσχρῆξεις.

ἀντ. α'. ΟΙ. ἤνεγκ' οὖν κακότατ', ὦ ξένοι, ἤνεγκ' ἀέκων
θεὸς ἱστω,
2 τούτων δ' αὐθαίρετον οὐδέν.
ΧΘ. 3 ἀλλ' ἐς τί;
ΟΙ. 4 κακὰ μ' εὐνὰ πόλις οὐδέν ἱδρίν
5 γάμων ἐνέδησεν ἄτα.
ΧΘ. 6 ἥ ματρόθεν, ὃς ἄκοινος,
7 δυσώνυμα λεκτρ' ἐπλήσω;

504 χρήσται Λ¹, χρή' σται Λς, Ῥ. 516 τᾶς σᾶς· πέπονθ' ἔργ' ὧν 
mss. (τᾶς σᾶς Λ): corr. Reisig. 522 ἤνεγκος κακότατ' mss.: 
R. Whitelaw.—ἵνεγκον ἄκων mss.: corr. Martin, Bergk.
OIAITTOYI
ETTI KOANM
21
8
dofwt,
Odvaros fiev
a/coveiv,
9 &eiv'
αυτai de de εξ' εμον μεν
XO. 10 πως φης;
OI. 11 παιδε, δυο δ' ατα
XO. 12 ο Zev.
OI. 13 ματρος κοινας ἀπέβλαστον ωδίνος.

στρ. β'.  
XO. σαι τ' εισ' ἄρ' ἀπόγονοι τε καὶ
OI. 2 κοιναί γε πατρὸς ἀδελφεῖα.
XO. 3 iω. OI. iω δήτα μυρίων γ' ἐπιστροφαὶ κακῶν.
XO. 4 ἐπαθεὶς OI. ἐπαθον ἀλαστ' ἕχειν.
XO. 5 ἐρεξας OI. οὐκ ἐρεξα. XO. τί γαρ; OI. ἐδεξ' ἀμην
6 δώρων, ὃ μῆτοτ' ἐγὼ ταλακάρδιος
7 ἐπωφελήσας πόλεος ἐξελέσθαι.

ἀντ. β'.  
XO. δύστανε, τί γαρ; ἔθους φόνον
OI. 2 τί τοῦτο; τί δ' ἔθελεις μαθεῖν;
XO. 3 πατρὸς; OI. παπαί, δευτέραν ἐπαισας, ἐπὶ νόσημα νόσου.
XO. 4 ἔκανες OI. ἔκανον. ἕχει δέ μοι
541
XO. 5 τί τοῦτο; OI. πρὸς δίκας τι. XO. τί γαρ; OI. ἐγειρεῖς φράσω·
6 καὶ γὰρ ἂν, οὖς ἐφόνευσ', ἔμ' ἀπώλεσαν·
7 νόμως δὲ καθαρός, ἄιδρις ἐς τὸδ' ἠλθον.

XO. καὶ μὴν ἀναξ ὅδ' ἡμῖν Αἰγέως γόνος
Θησεὺς κατ' ὁμφήν σην ἐφ' ἀστάλη πάρα. 550

530 μὲν add. Elmsley.
532 παῖδες mss.: corr. Elmsley.
534 σαι τ' ἄρ' εἰλν L: σαι τ' ἄρ' εἰλα' A: corr. J. 541 ἐπωφελητον
mss.: corr. J.—πόλεως mss.: corr. Hermann. 547 καὶ γὰρ ἀλλο
ἐφόνευσα καὶ ἀπώλεσα (or καπώλεσα) mss.: corr. Mekler. 550 ἅπι
σταλη mss.: corr. Dindorf.
ΘΗΣΕΥΣ.

πολλῶν ἀκούων ἐν τῇ πάροις χρόνῳ τᾶς αἰματηρὰς ὀμμάτων διαφθορὰς ἐγνωκά σ', ὦ παῖ Δαίτων, ταύνιν θ' ὄδοις ἐν ταῖσ' ἀκούουν μᾶλλον ἑξεπίστημαί, σκευή τε γὰρ σε καὶ τὸ δύστην κάρα δηλοῦτον ἡμῖν ὤνθ' ὃς εἶ, καὶ σ' οἰκτίσας θέλω 'περέσθαι, δύσμορ' Ὠιδίπου, τίνα πόλεως ἐπέστησ προστροπὴν ἐμοῦ τ' ἔχων, αὐτὸς τε χῇ σῇ δύσμορος παραστάτης. δίδασκε· δεινὴ γὰρ τίν', ἀν πρᾶξιν τῦχοι λέξας ὁποίας ἐξαφισταίμην ἐγὼ. ὃς οἷδά γ' αὐτὸς ὡς ἐπαιδεύθην ξένος, ὥσπερ σύ, χώς εἰς πλείστ' ἀνὴρ ἐπὶ ξένης ἡθλησα κινδυνεύματ' ἐν τῷ μῷ κάρα. ὥστε ξένον γ' ἀν οὐδεν' ὄνθ', ὥσπερ σὺ νῦν, ὑπεκτραποίμην μὴ νὰ συνεκσφιξίνειν ἐπει ἐξοιδ' ἀνήρ οὖν, χῶτι τῆς ἐς αὐριον οὐδέν πλέον μοι σοῦ μέτεστιν ἠμέρας.

Ο1. Ἐσεύ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ παρῆκεν ὦστε βραχὲ' ἐμοὶ δεῖσθαι φράσαι. σὺ γάρ μ' ὡς εἰμι, κὰφ' ὅτου πατρὸς γεγοῦς καὶ γῆς ὁποῖας ἠθλοῦν, εἰρήκως κυρείς· ὥστ' ἐστὶ μοι τὸ λοιπὸν οὐδὲν ἄλλο πλῆν εἰπεῖν ἐχρῆζω, χῷ λόγος διοιχεῖται.

Θ. τοῦτ' αὐτὸ νῦν δίδασχ', ὅπως ἀν ἐκμάθω.

Ο1. δῶσων ἰκάνω τούμον ἄθλιον δέμας σοί δῶρον, ὅπως σπουδαίον εἰς ὄψιν· τὰ δὲ κέρδη παρ' αὐτοῦ κρείσσων ἢ μορφὴ καλὴ.

557 'περέσθαι Reisig: τὶ ἔρεσθαι L (71 r), σ' ἔρεσθαι T. 562 οἶδ' γ' mss.: corr. Dindorf. 563 χώς εἰς Dobree: χῶστις 574 διοιχεῖται r: διέρχεται L, Α.
ΟΗ. ποίον δὲ κέρδος ἄξιος ἥκειν φέρων;
ΩΙ. χρόνῳ μάθοις ἀν, οὐ χί τῷ παρόντι ποι.
ΘΗ. ποίῳ γὰρ ἢ σή προσφορὰ δηλώσεται;
ΘΙ. ὅταν θάνω 'γῳ καὶ σὺ μου ταφεύς γένῃ.
ΘΗ. τὰ λοίπθι' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ
ἡ λήστιν ἱσχεῖς ἢ δ' οὐδενὸς ποιεῖ.
ΘΙ. ἐνταῦθα γὰρ μοι κείνα συγκοιμητέα.
ΘΗ. ἀλλ' ἐν βραχεὶ δὴ τὴνδε μ' ἐξαίτει χάριν.
ΘΙ. ὀρα γε μήν· οὐ σμικρός, οὐχ· ἀγὼν ὄδε.
ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων κάμοι λέγεις;
ΘΙ. κείνου κομιζεῖν κεῖος', ἀναξ, χρήζουσι με.
ΘΗ. ἀλλ' εἰ θέλουτά γ', οὐδὲ σοί φεύγειν καλόν.
ΘΙ. ἀλλ' οὖθ', ὥτ' αὐτὸς ἡθελον, παρίσεαν.
ΘΗ. ὁ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.
ΘΙ. ὅταν μάθης μου, νουθετεί, ταῦν δ' έα.
ΘΗ. δίδασκε'· ἀνευ γνώμης γὰρ οὐ με χρή λέγειν.
ΘΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά.
ΘΗ. ἦ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;
ΘΙ. οὐ δῆτ'· ἐπεί πᾶς τούτο γ' 'Ἐλλήνων θροεί.
ΘΗ. τῇ γὰρ τὸ μείζον ἢ κατ' ἀνθρωπον νοσεῖς;
ΘΙ. οὔτως ἐχει μω· γῆς ἐμής ἀπηλάθην
πρὸς τῶν ἑμαυτοῦ σπερμάτων· ἐστιν δὲ μω
ὁ πάλιν κατελθεῖν μήποθ', ὡς πατροκτόνω.
ΘΗ. πῶς δῆτα σ' ἂν πεμψαίαθ', ὡςτ' οἰκεῖν δίχα;
ΘΙ. τὸ θείον αὐτοὺς ἐξαναγκάσει στόμα.
ΘΗ. ποίον πάθος δείσαντας ἐκ χρηστηρίων;
ΘΙ. ὅτι σφ' ἀνάγκη τῆδε πληγηναί χθοῦν.
ΘΗ. καὶ πῶς γένοιτ' ἂν τάμα κάκεινων πικρά;
ΘΙ. ὁ φίλτατ' Ἀιγέως παῖ, μόνοις οὐ γίγνεται
θεοίς γῆρας οὐδὲ καθβανεῖν ποτε,

τὰ δ’ ἄλλα συγχεὶ πάνθ’ ὁ παγκρατῆς χρόνος, φθίνει μὲν ἴσχυς γῆς, φθίνει δὲ σῶματος, θυνήσκει δὲ πίστις, βλαστάνει δ’ ἀπιστία, καὶ πνεύμα ταύτων οὕτω οὔτ’ ἐν ἀνδράσιν φίλοις βέβηκεν οὕτε πρὸς τὸλιν πόλει. τοῖς μὲν γὰρ ἱδν’ τοῖς δὲ ἐν ὑστέρῳ χρόνῳ τὰ τερτιά πικρὰ γίγνεται καθ’ ὅλα. καὶ ταῖσὶ Θῆβαις εἰ ταῦτα εὐθύμερε τολῶς τὰ πρὸς σὲ, μυρίας ὁ μυρίος χρόνος τεκνοῦται νῦκτας ἡμέρας τ’ ἱδον, ἐν αἷς τὰ νῦν ἔμφυσαν δεξιώματα δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου· ἵν’ οὐμὸς εὐδὼν καὶ κεκρυμμένος νέκυς ψυχρός ποτ’ αὐτῶν θερμόν αἴμα πίεται, εἰ Ζεὺς ἐτὶ Ζεὺς χω Δίδας Φοῖβος σαφῆς. ἀλλ’ οὐ γὰρ αὐτῶν ἡδον ἡτ’ ἠκίνητ’ ἐπη, ἵν’ ἐν οἷς ἠρέιν ἡρξάμην, τὸ σὸν μόνον πιστοὶ φιλάσσων· κοῦπτον Ὀιδίπουν ἔρεις ἀχρείον οἰκητήρα δέξασθαι τόπων τῶν ἐνθάδ’, εἶπερ μὴ θεοὶ ἤσουσοι με. 

ΧΟ. ἀναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ’ ἐπη γη τῇ δ’ ὄδ’ ἀνήρ ὡς τελῶν ἐφαινετο. 

ΘΗ τὶς δὴν’ ἐν ἀνδρὸς εὐμένειαν ἐκβάλοι τοιοῦτ’ ὅτω πρῶτον μὲν ἡ δορυφόρος κοινὴ παρ’ ἡμῖν αἰέν ἐστιν ἐστία; ἐπιεῖτα δ’ ἰκέτης δαιμόνων ἀφιγμένος γη τῇ δὲ κάμοι δασμὸν ὅπ’ σμικρὸν τίνει. ἀνὼ σεβίσθεις οὕτω οὔπωτ’ ἐκβάλο ἄριν τὴν τοῦτ, χῶρα δ’ ἐμπολιν κατοικίων. εἰ δ’ ἐνθάď ἡδ’ τῷ ἐξενο μᾶνειν, σὲ νῦν τάξω φυλάσσειν· εἰ δ’ ἐμὸν στείχειν μέτα
ΟΙΔΙΠΟΣ ΕΙς ΚΟΛΩΝΑ

τόδε ἤδυ, τούτων, Οἰδίποιος, διδώμι σοι κρήναντι χρῆσθαι: τίδε γὰρ ξυνοίσομαι.

ΘΗ. τί δῆτα χρῆσις; ἡ δόμους στείχειν ἐμούς;

ΘΗ. ἐν ὃ τι πράξεις; οὐ γὰρ ἀντιστήσομαι.

ΘΗ. μέγ' ἄν λέγοις δώρημα τῆς συνουσίας.

ΘΗ. ζέω σοι ὅ' ἄπερ φὴς ἐμμενεῖ τελεύτητί μοι.

ΘΗ. όρισε τὸ τοῦδε γ' ἄνδρος· οὐ σε μὴ προδῶ.

ΘΗ. σύ τ' ὑπ' ὅρκου γ' ὡς κακὸν πιστῶσομαι.

ΘΗ. οὐκοιν πέρα γ' ἄν οὐδὲν ἢ λόγῳ φέροις.

ΘΗ. πῶς οὖν ποίησεις; ΘΗ. τοῦ μάλιστ' ὄκνος σ' ἔχει;

ΘΗ. ἥξουσιν ἄνδρες ΘΗ. ἀλλὰ τοίσδ' ἔσται μέλον.

ΘΗ. ὥρα με λείπων ΘΗ. μή δίδασκχ' ἅ χρή με δράν.

ΘΗ. ὁκνοῦτ' ἀνάγκη. ΘΗ. τούμον οὐκ ὁκνεῖ κέαρ.

ΘΗ. οὐκ οἰσθ' ἀπειλᾶς ΘΗ. οἴδ' ἐγώ σε μὴ τίνα ἐνθέειδ' ἀπάξουν' ἄνδρα πρὸς βλαν ἐμοῦ.

πολλαί δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη θυμῷ κατηπείλησαν· ἀλλ' ὁ νοὸς ὅταν αὐτοῦ γένηται, φροῦδα τάπειλήματα.

κεῖνοις δ' ἵσως κεῖ δείν ἐπερρώσθη λέγειν τῆς σῆς ἀγωγῆς, οἴδ' ἐγώ, φανήσεται μακρὸν τὸ δεύρο πέλαγος οὐδὲ πλώσιμον.

θαρσείν μὲν οὖν ἐγώ γενεῖ καίνε τῆς ἐμῆς γνώμης ἑπαίνω, Φοίβως εἰ προὔπεμψε σε· ὃμως δὲ κάμου μὴ παρόντος οἴδ' ὅτι τούμον φυλάξει σ' ὁνομα μὴ πᾶσχειν κακῶς.

στρ. ά. ΧΘ. εὐίππου, ξένε, τᾶσει χώρας

1 ἱκου τὰ κράτιστα γᾶς ἐπαυλα,

3 τὸν ἀργήτα Κολωνόν, ἐνθ'

4 ἄ λίγεια μινύρεται
ι04>0KAE0YI

5 θαμίζουσα μάλιστ' ἀπαύγαν
6 χλωραίς ὑπὸ βάσσαις,
7 τὸν οἶνωπὸν ἔχουσα κησοῦν
8 καὶ τὰν ἄβατον θεοῦ
9 φυλλάδα μυρίόκαρπον ἀνήλιον
10 ἀνήγεμόν τε πάντων
11 χειμώνων· ὅ ὁ Βακχιῶτας
12 ἀεὶ Δίονυσος ἐμβατεύει
13 θεαίς ἀμφιπολών τιθήναις.

ἄντ. α'. θάλλει δ' οὐρανίας ὑπ' ἄεινας
1 ὁ καλλίβοτρυς κατ' ἠμαρ ἀεὶ
2 νάρκισσος, μεγάλαιν θεαίν
3 ἄρχαιον στεφάνωμ', δ' τε
4 χρυσαγήν κρόκος· οὐδ' ἀυπνοι
5 κρῆναι μινύθουσιν
6 Κηφισοῦ νομάδες θεόθρων,
7 ἀλλ' αἰε̂ν ἐπ' ἠματι
8 ὁκτόκοσ πεδίων ἐπινύσσεται
9 ἀκηράτῳ σὺν ὀμβρῷ
10 στερνούχον χθονός· οὐδὲ Μοῦσᾶν
11 χοροὶ νυν ἀπεστύγησαν, οὐδ' ἀ
12 χρυσάνιος Ἀφροδίτα.

στρ. β'. ἐστιν δ' οἶνον ἐγὼ γὰς Ἄσιας οὐκ ἐπακούων,
1 οὐδ' ἐν τὰ μεγάλα Δωρίδι νάσῳ Πέλοπος πε
2 βλαστῶν
3 φύτευμ' ἀχείρωτον αὐτοποιόν,
4 ἐγχέων φόβημα δαίων,
5 δ' τὰδε θάλλει μέγιστα χώρα,
6 γλαυκάς παίδοτρόφου φύλλον ἐλαίας·

674 τὸν οἶνωπ' ἀνέχουσα (made from οἶνωπὰν ἔχουσα) L, οἰνώπαν ἔχουσα r; corr. Erfurdt. 680 θελαί MSS.; corr. E
698 ἀχείρωτον Α; ἀχείρητον L.—αὐτόποιον MSS.; corr. J.
7 τὸ μὲν τὸς οὐ νεαρὸς οὐδὲ γῆρα. 8 συνναιὼν ἀληθεὶς χεῖρ πέρας: ὁ γὰρ αἱὲν ὀρῶν κύκλος.
9 λέεισθε νῦν Μορίου Δίδος. 705
10 χά γλαυκώπις Ἀθάνα.

Ἀν. ω πλεῖστ' ἐπαίνοις εὐλογοῦμενοι πέδον,
νῦν οὖν τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἐπη.
Οἰ. τί δ' ἐστιν, ὥς παῖ, καμινόν; ἀν. ἀσον ἔρχεται Κρέων ὥδ' ἦμων ὡς αὐνεν πομπῶν, πάτερ.
Οἰ. ὁ φιλτατοι γέροντες, ἐξ ύμῶν ἐμοὶ φαίνοντ' ἀν ἦδη τέρμα τῆς σωτηρίας.
Χο. βάρσει, παρέσταις καὶ γάρ εἴ γέρων ἐγώ, τὸ τῆς χώρας ὡς γεγήρακε σθένος.

726 ἐγώ L (with κυρὶ superscript by S): κυρὶ A, vulg.
κρεων.

ἀνδρες χθονος τησδε ευγενεις οικητορες, ὁρω τω ύμας ὠμματος εἰληφότας φόβον νεώρη τῆς ἐμῆς ἐπεισοδον. ὅν μήτ ὀκνεῖτε μήτ' ἀφητ' ἔπος κακόν. ἤκω γὰρ ὦν ως δράν τι βουληθεῖς, ἐπεὶ γέρων μὲν εἰμι, πρὸς πόλιν δ' ἐπισταμαι σθένουσαν ἢκων, εἰ τιν' Ἔλλαδος, μέγα. ἀλλ' ἀνδρα τὸνδε τηλικόσδ' ἀπεστάλην πείσων ἐπεσθαὶ πρὸς τὸ Καδμείων πέδουν, οὐκ εξ' ἐνὸς στείλαντος, ἀλλ' ἁστῶν ὑπὸ πάντων κελευσθεὶς, οὐνεξ' ἦκε μοι γένει τὰ τοῦδε πενθεῖν πήματ' εἰς πλείστον πόλεως ἀλλ', ὁ ταλαιπωρ' Οἰδίπους, κλύων ἐμοῦ ἱκοῦ πρὸς οἴκους. πᾶς σε Καδμείων λεως καλεὶ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγὼ, ὄσωπερ, εἰ μὴ πλείστον ἀνθρώπων ἐφυν κάκιστος, ἀλγὼ τοῦσι σοῖς κακοῖς, γέρων, ὀρῶν σε τὸν δύστηνον ὄντα μὲν ξένου, ἀεὶ δ' ἄλητην κατὶ προσπόλου μμάς βιοστερη χωροῦντα, τήν ἐγὼ τάλας οὐκ ἂν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν ἔδοξ', ὅσον πέπτωκεν ἢδ' δύσμορος, ἀεὶ σε κηδεύουσα καὶ τὸ σὸν κάρα πτωχῶ διαίτη, τηλικοῦτος, οὐ γάμων ἐμπειρος, ἀλλὰ τοπιότων ἀρτάσαι. ἀρ' ἀθλιον τούνειδος, ὃ τάλας ἐγὼ, ὄνειδος' ἐς σὲ καμὲ καὶ τὸ πᾶν γένος; ἀλλ' οὐ γὰρ ἐστι τάμφαινη κρύπτειν' συ νυν πρὸς θεῶν πατρῶν, Οἰδίπους, πεισθείς ἐμοὶ κρύψον, θελήσας ἁστυ καὶ δόμους μολεῖν

737 ἁστῶν τι: ἀνδρῶν L, vulg.
κατό τίς αύτή τέρψις, ἀκούτας φιλεῖν;
οὕσπερ τις εἰ σοὶ λιπαροῦντι μὲν τυχεῖν
μηδὲν διδοῖν μηδ’ ἐπαρκέσαι θέλοι,
πλήρη δ’ ἔχοντι θυμὸν ὧν χρήζοις, τότε
δωροῖθ’, δ’ οὐδὲν ἡ χάρις χάριν φέροι
ἀρ’ ἀν ματαιὸν τὴσ’ ἄν ἡδονῆς τύχοις;
ποιαύτα μέντοι καὶ σὺ προσφέρεις ἐμοὶ,
λόγῳ μὲν ἐσθλά, τοῖς δ’ ἔργουσιν κακά.
φράσω δὲ καὶ τοῖσ’ ὡς σε δηλώσω κακὸν.
ήκεις ἐμ’ ἄξων, οὐχ ἵν’ ἐς δόμους ἄγης,
ἀλλ’ ὡς πάραυλον οἰκίσης, πόλις δὲ σοι
κακῶν ἀνατος τῆσ’ ἀπαλλαχθή χθονός.
οὐκ ἐστὶ σοι ταύτ’, ἀλλά σοι τάδ’ ἔστ’, ἐκεῖ
χώρας ἀλάστωρ οὐμός ἐνναίων ἀεὶ.”

779 φέροι τ’: φέρει (with οἱ above) L, A.
786 τῆσ’ Scaliger: τῶν’ mss.
ἔστιν δὲ παίσι τοῖς ἐμοὶ τής ἑμής χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον. ἄρ', οὐκ ἀμείων ἡ σὺ τὰν Θήβαις φρονῶ; πολλῷ γ', ὅσφεροι κάκ' σαφεστέρων κλών, Φοίβου τε καύτοι Ζηνός, δς κείνου πατήρ. τὸ σὸν δ' ἀφίκται δεύρ' ὑπόβλητον στόμα, πολλήν ἔχουσι στόμωσιν. ἐν δὲ τῷ λέγειν κάκ' ἀν λάβοις τὰ πλεῖον' ἡ σωτηρία. ἀλλ' οἶδα γὰρ σε ταῦτα μὴ πείθων, ἵθι· ἴμας δ' ἐὰν ζῆν ἐνθάδ'; ὥς γὰρ ἀν κακῶς οὐδ' ὃδ' ἔχοντες ξώμεν, εἰ τερπόμεθα.

ΚΡ. πότερα νομίζεις δυστυχεῖν ἐμ' ἐσ τὰ σά, ἢ σ' εἰς τὰ σαυτοῦ μᾶλλον, ἐν τῷ νῦν λόγῳ
ΟΙ. ἐμοὶ μὲν ἐσθ' ἡδιστὸν εἰ σὺ μῆτ' ἐμὲ πείθειν οἶσ τ' εἰ μῆτ' τοῦσδε τοὺς πέλασ.
ΚΡ. ὁ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ φρένας ποτ', ἀλλὰ λύμα τῷ γῆρα τρέφει;
ΟΙ. γλώσσῃ σὺ δεινός· ἀνδρα δ' οὐδένι οἴδ' ἐγὼ δίκαιον, ὅστις ἐξ ἀπαντος εὐ λέγει.
ΚΡ. χωρίς τὸ τ' εἰπεῖν πολλὰ καὶ τὰ καλία.
ΟΙ. ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.
ΚΡ. οὐ δὴθ' ὅτω γε νοὺς ἵσος καὶ σοι πάρα.
ΟΙ. ἀπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδὲ με φύλασσ' ἐφορμῶν ἐνθὰ χρὴ ναίειν ἐμὲ.
ΚΡ. μαρτύρομαι τούσδ', οὐ σε' πρὸς δὲ τοὺς φίλους οἷ' ἀνταμείβει ῥήματ', ἢν σ' ἐλω ποτὲ,—
ΟΙ. τῖς δ' ἂν με τῶνδε συμμάχουν ἔλοι βία;
ΚΡ. ἡ μὴν σὺ κάνειυ τοῦδε λαυτηθεῖς ἔσει.
ΟΙ. ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;
ΚΡ. παίδου δυνὸν σοι τὴν μὲν ἄρτιῶς ἐγὼ ξυναρπάσας ἐπεμψα, τὴν δ' ἄξω τάχα.

792 κάκ Doederlein: ἐκ L, vulg.: καὶ A. 808 τὸ καλῖα
(s. v. χωρίς). 816 τῶνδε Musgrave: τῶνδε mss.
Oi. οιμοι. KP. ταχ' ἔξεις μᾶλλον οἰμώζειν τάδε. 830
Oi. τὴν παιδ' ἔχεις μου; KP. τήνδε τ' οὐ μακροῦ 
χρόνου.
Oi. ἵω ξένοι, τί δράσετ' ἡ προδώσετε, 
κοῦκ ἐξελάτε τὸν ἁσεβῆ τήδε χθονός;
XO. χώρει, ξέν', ἐξω θᾶσσον· οὔτε γὰρ τὰ νῦν 
dίκαια πράσσεις οὐθ' ἀ πρόσθεν εἰργασαί. 835
KP. ύμίν ἄν εἰς τήνδε καιρὸς ἐξάγειν 
ἀκουσάν, εἰ θέλουσα μὴ πορεύσεται.
AN. οἰμοι τάλαινα, ποὶ φύγω; ποίαν λάβω 
θεῶν ἄρηξιν ἡ βροτῶν; XO. τί δράσ, ξένε;
KP. σοῦ ἄψομαι τοῦδ' ἄνδρός, ἀλλὰ τῆς ἐμῆς. 830
Oi. ὁ γῆς ἀνακτε. XO. ὁ ξέν', ὁυ δῖκαια δρᾶς.
KP. δίκαια. XO. πῶς δίκαια; KP. τοὺς ἐμοὺς ἄγω.

στρ. Oi. ἵω πόλις.
XO. 2 τί δράσ, ὁ ξέν'; ὀνκ ἁφήσεις; τάχ' εἰς βάσανον 
ei χερῶν. 835
KP. 3 εἰργον. XO. σοῦ μὲν οὐ, τάδε γε μωμένου.
KP. 4 πόλει μαχεῖ γάρ, εἰ τι πημανεῖς ἐμέ.
Oi. 5 ὀνκ ἡγόμενον ταύτ' ἐγὼ; XO. μέθες χεροῖν 
6 τὴν παίδα θᾶσσον. KP. μὴ 'πίτασσ' ἀ μὴ κρατεῖς.
XO. 7 χαλᾶν λέγω σοι. KP. σοὶ δ' ἐγώγ' ὀδοιπορεῖν.
XO. 8 πρόβασθ' ὑδέ, βάτε βάτ', ἐντοποι. 841
9 πόλις ἐναίρεται, πόλις ἐμά, σθένει.
10 πρόβασθ' ὑδέ μοι.

AN. ἀφελκομαί δύστηνος, ὁ ξένοι ξένοι.
Oi. ροῖ, τέκνον, εἰ μοι; AN. πρὸς βλαν πορεύομαι. 845
Oi. ὅρεξον, ὁ παῖ, χείρας. AN. ἄλλ' οὐδέν σθένω.
KP. ὀνκ ἀξεθ' ὑμεῖς; Oi. ὁ τάλας ἐγώ, τάλας.
KP. ὀὐκον ποτ' ἐκ τούτων γε μὴ σκηπτροῦν ἐτι

841 ὑδε, βάτε] ὑδ' ἐμβάτε mss.: corr. Triclinius.
οδοιπορίησις: ἀλλ' ἐπεὶ νικᾶν θέλεις
πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὁυ ἐγὼ
tαχθεὶς τάδ' ἔρως, καὶ τύραννος ὁυ δῆμος,
νικα. χρόνῳ γάρ, οἴδ' ἐγὼ, γνώσει τάδε,
ὁδούνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
δρᾶς οὔτε πρόσθεν εἰργάσω, βία φίλων
ὁργῇ χάριν δοῦσι, ἢ σ' αἰ τυμαίνεται.

ΧΟ. ἐπίσχες αὐτοῦ, ξεῖνε. ΚΡ. μὴ ψαύνει λέγω
ΧΟ. οὔτοι σ' ἀφήσω, τῶνδε γ' ἐστερημένοις.
ΚΡ. καὶ μείζον ἥρα ρύσιον πόλει τάξα
θήσεις: ἐφαψωμαι γὰρ οὐ τούτοι μόναιν.
ΧΟ. ἀλλ' ἐς τ' τρέψει; ΚΡ. τῶνδ' ἀπάξομαι λαβέ
ΧΟ. δεινοὺν λέγοις ἀν. ΚΡ. τούτο νῦν πεπράξετο
ΧΟ. ἵνα μὴ γ' ὁ κραῖνων τῆς δη γῆς ἀπειργάθη.
ΟΙ. ὁ φθέγμ' ἀναίδες, ἢ σὺ γὰρ ψαύσεις ἐμοῦ;
ΚΡ. αὐδὼ σωπτὰν. ΟΙ. μὴ γὰρ αἴδε δαιμόνες
θεῖεν μ' ἀφωνοῦ τῆς δῆς ἄρας ἐτι·
ὁς μ', ὁ κάκιστε, ψυλὸν ὄμμ' ἀποστάσας
πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βίᾳ.
tουγὰρ σὲ τ' αὐτὸν καὶ γένος τὸ σὸν θεῶν
ὁ πάντα λεύσσων Ἡλίως δοῖ βίον
τοιοῦτον οἶνον κἂμε γηραναὶ ποτε.
ΚΡ. ὁρᾶτε ταῦτα, τῆς δη γῆς ἐγχώριοι;
ΟΙ. ὁρῶσι κὰμὲ καὶ σέ, καὶ φρονοῦσ' ὅτι
ἐργοῖς πεπονθῶς ῥήμασίν σ' ἀμύνομαι.
ΚΡ. οὔτοι καθέξω θυμόν, ἀλλ' ἀξω βίᾳ
κεὶ μονὸς εἰμὶ τόνδε καὶ χρόνῳ βραδὺς.

ἀντ. ΟΙ. ἢ ὧν τάλας.
ΧΟ. 2 ὅσον λῆμ' ἐχὼν ἀφίκου, ξέν', εἰ τάδε δοκεῖς ὑμῖν
ΚΡ. 3 δοκῶ. ΧΟ. τὰνδ' ἀρ' οὐκέτι νεμῶ πόλιν.

861 λέγοις Λ, Α: λέγεις Θ. ἀν add. Hermann.
KR. 4 tois toι δικαίοις χώ βραχύς ικά μέγαν. 880
OI. 5 ἀκούεθ' οια φθέγγεται; ΧΩ. τά γ' ού τελεί.
6 Ζεὺς μοι ξυνίστω. KR. Ζεὺς γ' ἂν εἰδείη, σύ
d' οὐ.
ΧΩ. 7 ἀρ' οὐχ ὑβρις τάδ'; KR. ὑβρις, ἄλλ' ἄνεκτεά.
ΧΩ. 8 ίω πᾶς λεώς, ίω γᾶς πρόμωι,
9 μόλετε σὺν τάχει, μόλετ'. ἐπεί πέραν 885
10 περῶσ' ο'δε δή.

ΘΕ. τίς ποθ' ἡ βοή; τί τούργην; ἐκ τίνος φόβου ποτὲ
βουθυτούντα μ' ἀμφί βωμόν ἐσχετ' ἐναλίῳ θεῷ
tοῦδ' ἐπιστάτη Κολωνοῦ; λέξαθ', ὡς εἰδῶ τὸ πᾶν,
οὐ χάριν δεύρ' ἃ ἁθᾶσον ἡ καθ' ἥδουνη ποδός. 890
OI. ὦ φίλτατ', ἐγνων γὰρ τὸ προσφώνημα σου,
pέπονθα δεινὰ τοῦδ' υπ' ἀνδρός ἀρτίως.
ΘΕ. τὰ ποιὰ ταύτα; τίς δ' ὁ πημήνας; λέγε.
OI. Κρέαν ὤδ', ὅν δέδορκας, οἶχεται τέκνων
ἀποστάσας μου τὴν μόνην ξυνωρίδα. 895
ΘΕ. πῶς εἶπας; OI. οἶα περ πέπονθ' ἀκήκοας.
ΘΕ. οὐκον τις ὃς τάχιστα προσπόλων μολὼν
πρὸς τοὺς βωμοὺς πάντ' ἀναγκάσει λεών
ἀνιπτόν τὰ τιμάτων ἀπὸ
σπεῦδων ἀπὸ ῥυτῆρος, ἐνθα διστομοι
μάλιστα συμβάλλουσιν ἐμπόρων ὀδοῖ,
ὡς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
ἐξένω γένωμαι τῶδε, χειρωθεὶς βία.
ἰθ', ὡς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγὼ,
ei μὲν δι' ὄργης ἥκου Ὑδ' ὧδ' ἄξιος,
ἀτρωτον οὐ μεθήκ' ἂν ἐξ ἐμῆς χερῶς.

882 Ζεὺς μοι ξυνίστω add. J.—Ζεὺς ταύτ' ἂν εἰδείη, σύ δ' οὗ mss.;
corr. Hartung (who supplies τοις μέγας Ζεὺς before these words).
906 οὐ μεθήκ' ἂν A: οὐδ' ἄφθικ' ἂν L (but with οὐ μεθήκ' ἂν in marg.,
written prob. by the first hand).

J. C. 3
νῦν δὲ οὖσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἐξω·
τούτοις κοῦκ ἀλλοισιν ἀρμοσθήσεται.
οὐ γὰρ ποτ' ἔξει τίς ἡ τής χώρας, πρὶν ἂν
κεῖνας ἑναργεῖς δεύρο μοι στήσῃς ἂγων·
ἔπει δέδρακας οὐτ' ἐμοὶ καταξίως
οὐθ' ἄν πέφυκας αὐτὸς οὔτε σής χθονός,
ὁστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν
κάνευ νόμου κραίνουσαν οὐδέν, εἰτ' ἀφεῖς
τα τίς ἡ τής γῆς κύρι' ὅδ' ἐπεισπεσοῦν
ἄγεις θ' ἃ χρῆζεις καὶ παρίστασαι βία.
καὶ μοι πόλιν κένανδρον ἡ δούλην τινὰ
ἐδοξας εἶναι, κάμ' ἵπου τῷ μηδενί.
καίτοι σε Θῆβαι γ' οὐκ ἔπαιδευσαν κακὸν·
οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν,
οὐθ' ἂν σ' ἔπαινέσειαν, εἰ πυθοῖατο
συλῶντα τὰμὰ καὶ τὰ τῶν θεῶν, βία
ἄγοντα φωτῶν ἅθλιων ἱκτήρια.
οὐκοιν ἐγωγ' ἂν σῆς ἐπεμβαίνων χθονός,
οὐθ' εἰ τὰ πάντων εἴχον ἐνδικώτατα,
ἀνευ γε τοῦ κραίνουσος, ὡστις ἂν, χθονός
οὐθ' εἰλκον οὔτ' ἂν ἂγον, ἀλλ' ἡπιστάμην
ξένον παρ' ἄστοις ὃς διαιτᾶσθαι χρεών.
οὐ δ' ἀξίαν οὐκ οὕσαν αἰσχύνεις πόλιν
τὴν αὐτὸς αὐτοῦ, καὶ σ' ὁ πληθύων χρόνος
γέρουθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κεινόν.
ἐἰπον μὲν οὖν καὶ πρόσθεν, ἐννέαπω δὲ νῦν,
τὰς πάλας ὡς τάχιστα δεύρ' ἄγειν τινὰ,
εἰ μὴ μέτοικος τίς ἡ τής χώρας θέλεις
eἰναι βία τε κοῦχ ἐκὼν· καὶ ταῦτα σοι
tῷ νῷ θ' ὀμοίως κατὸ τῆς γλώσσης λέγω.

ΧΟ. ὅρας ὑν ἥκεις, ὃ ξέν' ὃς ἄφ' ὃν μὲν εἰ
φαίνει δίκαιος, δρόων δ' ἐφευρίσκει κακα.
ΚΡ. ἐγὼ οὖτ' ἀνανδρόν τήνδε τῆν πόλιν νέμων, ὁ τέκνον Αὐγέως, οὖτ' ἄβουλον, ὡς σὺ φῆς, τοῦργον τόδ' ἐξέπραξα, γνώσκων δ' ὅτι οúdeis ποτ' αὐτοῦς τῶν ἐμῶν ἄν ἐμπέσοι ξῆλος ξυναίμων, ὡστ' ἐμοῦ τρέφειν βία.

ηδὴ δ' ὀθούνει Achρα καὶ πατροκτόνον κάναγνων οὐ δεξιοίτ', οὔδ' ὀτρω γάμοι ξυνόντες γιρέθησαν ἀνόσιοι τέκνων.

τοιούτων αὐτοῖς Ἀρεος εὐβουλόν πάγων ἐγὼ ξυνήδη χόνιον ὁνθ', ὃς οὐκ ἐὑ τοιούσθ' ἀλήτασ τῇ δ' ὁμοὶ ναίειν πόλει

φ' πίστιν ὕσχων τήνδ' ἐχειρώμην ἄγραν. καὶ ταῦτ' ἂν οὐκ ἐπρασσοῦν, εἰ μὴ μοι πικρὰς αὐτῷ τ' ἀρὰς ἥρατο καὶ τῶμῳ γένει,

ἀνθ' ὄν πεπονθῶς ἥξιοιν τάδ' ἀντιδράν. θυμὸν γὰρ οὐδὲν γήρας ἐστίν ἀλλο πλὴν θανείν. θανόντων δ' οὐδὲν ἀλγος ἀπτεται.

πρὸς ταῦτα πράξεις οἶον ἂν θέλης· ἐπεὶ ἐρημία με, κεὶ δίκαι' ὁμοὶ λέγω, σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὄμως, καὶ τηλικός' ὄν, ἀντιδράν πειράσομαι.

Οὐ. ὃ λήμ' ἀναίδες, τοῦ καθυβρίζειν δοκεῖς, πότερον ἐμοῦ γέροντος ἡ σαυτοῦ, τόδε; ὡστὶς φόνους μοι καὶ γάμους καὶ συμφορὰς τοῦ σοῦ διήκας στῶματος, ὃς ἐγὼ τάλας ἑμεγκον ἀκων· θεοὶς γὰρ ἦν οὕτω φίλον, τάχ' ἂν τι μνήσοισιν εἰς γένος πάλαι.

ἐπεὶ καθ' αὐτῶν γ' οὐκ ἂν ἐξεύροις ἐμοὶ ἁμαρτίας οὐείδος οὐδέν, ἀνθ' ὅτου τάδ' εἰς ἐμαυτόν τοὺς ἐμοὺς θ' ἡμάρτανον.

ἐπεὶ δίδαξον, εἰ τι θέσφατον πατρὶ χρησμοίσιν ἱκνείθ' ὡστε πρὸς παίδων θανείν, 970

945 κάναγνων Α: κάνανδρον L, vulg.—δεξιοίτ' mss.: corr. Elmsley.
πώς ἄν δικαίως τοῦτ' ὄνειδίζοις ἐμοί, ὅσ οὔτε βλάστας πω γενεθλίους πατρός, οὐ μητρὸς ἐξούν, ἀλλ' ἀγέννητος τότ' ἦ; εἰ δ' αὖ φανεῖς δύστηνος, ὡς ἑγὼ 'φάνην, ἐς χεῖρας ἠλθον πατρὶ καὶ κατέκτανον, μηδὲν ξυνιεῖς ὧν ἔδρων εἰς οὗς τ' ἔδρων, πώς ἄν τὸ γ' ἄκον πράγμ' ἄν εἰκότως ψέγοις μητρὸς δέ, τλήμον, οὐκ ἐπαισχύνει γάμους οὐσίς ὄμαίμου σής μ' ἀναγκάζον λέγειν οἴους ἐρῶ τάχ'. οὐ γὰρ οὖν σιγήσομαι, σοῦ γ' εἰς τὸ δ' ἐξελθόντος ἀνόσιον στόμα. ἔτικτε γάρ μ' ἐτίκτεν, ὡμοί μοι κακὸν, οὐκ εἰδότ' οὐκ εἰδούα, καὶ τεκοῦσά με αὐτῆς ὄνειδος παιδας ἐξέφυσέ μοι.

ἀλλ' ἐν γάρ οὖν ἐξοιδα, σὲ μεν ἐκόντ' ἐμὲ κείνην τε ταύτα δυστομείν'. ἐγὼ δὲ νιν ἄκων ἐγημα, φθέγγομαι τ' ἄκων τάδε. ἀλλ' οὐ γὰρ οὔτ' ἐν τοὺδ' ἀκούσομαι κακὸς γάμοισιν οὐθ' οὗς αἰέν ἐμφορεῖς σὺ μοι φόνους πατρῶν ἐξονείδίζων πικρῶς.

ἐν γάρ μ' ἀμεινυσα μοῦνον ὄν σ' ἀνιστορώ. εἰ τίς σε τὸν δίκαιον αὐτίκ' εὐθάδε κτείνοι παραστάς, πότερα πυνθανοί ἄν εἰ πατήρ σ' ὁ καῖνων, ἥ τίνοι' ἄν εὐθέως; δοκῶ μέν, εἴπερ ξῆν φιλεῖς, τὸν αἰτίον τίνοι' ἄν, οὐδὲ τούνδικων περιβλέποις, τοιαῦτα μέντοι καῦτος εἰσέβην κακά, θεῶν ἀγόντων; οἰς ἑγὼ οὖδέ τήν πατρός ψυχήν ἄν οἴμαι ξόσαν ἀνετειπέων ἐμοὶ. οὐ δ', εἰ γὰρ οὐ δίκαιοι, ἀλλ' ἀπαν καλὸν λέγειν νομίζων, ῥητὸν ἀρρητόν τ' ἔπος,
τοιαύτ' ὁνειδίζεις με τῶν ἐναντίον.
καὶ σοι τὸ Ἡθσέως ὄνομα θωπεύσαι καλὸν,
καὶ τὰς Ἀθηνᾶς ὡς κατοίκηται καλῶς·
καθ' ὃδ' ἐπαινῶν πολλὰ τοῦτ' ἐκλαυθάνει,
θυσίνεκ' εἰ τις γῇ θεοὺς ἐπιστάται
τιμαῖς σεβίζειν, ἢδε τῷ ὑπερφέρει·
ἀφ' ἂς σὺ κλέψας τὸν ἴκέτην γέροντ' ἐμὲ
αὐτὸν τ' ἐχειροῦ τὰς κόρας τ' ὀίχει λαβὼν.
ἀνθ' ὁν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ
καλῶν ἱκνούμαί καὶ κατασκηπτῶ λιταῖς
ἐλθεῖν ἀρωγοῦς ἡμιμάχους θ', ἣ ν' ἐκμάθης
οἴνων ὑπ' ἀνδρῶν ἢδε φρουρεῖταί πόλις.

ΧΟ. ὁ ἄξιος, ἀναζ. χρηστός· αἱ δὲ συμφοραὶ
αὐτοῦ πανώλεισ, ἄξιαὶ δ' ἀμυναθεῖν.

ΘΗ. ἄλις λόγων· ὃς οἱ μὲν ἔξειργασμένοι
στεῦδουσιν, ἡμεῖς δ' οἱ παθῶνες ἔσταμεν.

ΚΡ. τῇ δήτ' ἀμαυρῷ φωτὶ προστάσσεις ποιεῖν;

ΘΗ. ὁδὸν κατάρχειν τῇ ἐκεί, πομπὸν δ' ἐμὲ
χωρεῖν ἢν', εἰ μὲν ἐν τῷ ποιοί τοῖς ἔχεις
τὰς παῖδας ἡμῖν, αὐτὸς ἐκδείξῃς ἐμοί·
ei δ' εὐκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν·
ἀλλοι γὰρ οἱ στεῦδουσιν, οὐς οὐ μὴ ποτὲ
χώρας φυγόντες τῆς ἐπεύξονται θεοῖς.

ἀλλ' ἐξυφηγοῦν· γνῶθι δ' ὃς ἐχῶν ἔχει
καὶ σ' εἴλε θηρᾶνθ' ἡ τύχη· τὰ γὰρ δόλῳ
τῷ μὴ δικαίῳ κτήματ' οὐχι σῳζέται.
κοῦκ ἀλλον ἔξεις εἰς τόδ' ὃς ἐξοδία σε
οὐ ψιλὸν οὐδ' ἀσκευοῦ ἐς τοσῆν' ὕβριν
ἤκοντα τόλμης τῆς παρεστώσης ταῦτιν,
ἀλλ' ἐσθ' ὅτω σὺ πιστὸς ὡν ἑδρας τάδε.
ἀ δεὶ μ' ἀθρήσαι, μηδε τήνδε την πόλιν ἕνως ποίσαι φωτός ἀσθενεστέραν.
νοεῖς τι τούτων, ἃ μάτην τὰ νῦν τέ σοι δοκεῖ λελέχθαι χώτε ταύτ' ἐμμηχανῶ;

ΚΡ. οὔδεν σὺ μεμπτὸν ἐνθάδ' ὡν ἑρεῖς ἐμολ·
oίκοι δὲ χήμεις εἰσόμεσθ' ἢ χρῆ ποεῖν.

ΘΗ. χωρὼν ἀπελείπει νῦν· σὺ δ' ἡμίν, Οἰδίπους,
ἐκήλος αὐτοῦ μίμων, πιστωθεὶς ὅτι,
ἡ μή βάων γω πρόσθεν, οὐχὶ παῦσομαι
πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων.

ΟΙ. οὖναι, Θησεῦ, τοῦ τε γενναίου χάριν
cαὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθίως.

στρ. α'. ΧΟ. εἶχην ὅθι δαίων

2 ἀνδρῶν τάχ' ἐπιστροφῆς
3 τοῦ χαλκοβοίν 'Ἀρη
4 μείξουσιν, ἡ πρὸς Πυθίαις
5 ἡ λαμπάσιων ἀκταῖς,
6 οὐ πότιναι σεμνά τιθηνοῦνταί τέλη
7 θυατοῖσιν, ὡν καὶ χρυσέα
8 κλῆς ἐπὶ γλώσσα βέβακε
9 προσπόλων Εὐμολπίδᾶν·
10 ἐνθ' οἴμαι τὸν ἐγχεμάχαν
11 Θησεᾶ καὶ τὰς διστόλους
12 ἀδμήτας ἀδελφᾶς
13 αὐτάρκει τάχ' ἐμμεῖξειν βοᾶ
14 τούσδ' ἀνὰ χώρους·

ἀντ. α'. ἡ που τὸν ἐφέσπερον

2 πέτρας νυφάδος πελώσ' 
3 Οἰλάτιδος εἰς νομόν,

1050 σεμναί mss.: corr. Valckenaer.
1061 els νομῶν Hartung: ἐκ νομοῦ mss.
4 πώλουσιν ἡ βιμφαρμάτοις
5 φεύγοντες ἀμίλλαιοις.
6 ἀλώσεται· δεινὸς δ' προσχώρων Ἀρης,
7 δεινὰ δὲ Θησείδαν ἀκμά.
8 πᾶς γὰρ ἀστράπτει χαλινός,
9 πᾶσα δ' ὀρμαται καθείσ' ἀμπυκτήρια στομίων
10 ἀμβασις, οὗ τὰν ἱππίαν
11 καὶ τὸν πόντιον γαϊάχοχον
12 'Ρέας φίλον νιόν.

στρ. β'. ἔρουσ' ἡ μέλλουσιν; ώς
2 προμνᾶται τί μοι
3 γνώμα τάχ' ἀντάσειν
4 τὰν δεινὰ τλασάν, δεινὰ δ' εὐρουσάν πρὸς ἀυθαίρετον πάθη.
5 τελεῖ τελεῖ Ζεὺς τι κατ' ἀμαρ.
6 μάντις εἶμ' ἐσθλῶν ἀγώνων.
7 εἶθ' ἀελλαίᾳ ταχύρρωστος πελείας
8 αἰθεριάς νεφέλας κύρσαιμ' ἀνωθ' ἄγώνων
9 αἰωρήσασα τοῦμόν ὀμμα.

ἀντ. β'. ὦ θεῶν πάνταρχε, παντ-
2 ὀπτα Ζεῦ, πόροις
3 γᾶς τᾶσδε δαμούχοις
4 σθένει πινικεῖο τῶν εὐαγρον τελειώσαι λόχον,

1068 καθείσ' Schneidewin: κατ' MSS.
1069 ἀμπυκτήρια φάλαρα β' MSS.: corr. Wecklein. (Bothe and Hermann had deleted φάλαρα.)
1074 ἔροουσ' MSS.: corr. Elmsley.
1076 ἀντάσειν Buecheler: ἀπεώς MSS.
1077 τὰν δεινὰ τλάσαν δεινὰ δ' εὐρούσαν MSS.: corr. Reisig (from schol. in L).—αἰθαίμων Bothe: αὐθομαίμων MSS.
1083 ἀνωθ' Hermann: αὐτῶν δ' MSS.
1084 αἰωρήσασα Dindorf (ἐωρήσασα Wunder): τεωρήσασα MSS.
1085 f. ὦ Ζεῦ πάνταρχε θεῶν | παυτόπτης τόροι MSS.: corr. J.
1088 ἐπινικεῖοι σθένει L: ἐπινικεῖοι σθένει τοι corr. Hermann.
5 σεμνά τε παίς Παλλάς 'Αθάνα.
6 καὶ τὸν ἀγρευτάν 'Ἀπόλλω
7 καὶ κασιγνήταν πυκνοστίκτων ὑπάδον
8 ὁκυπόδων ἐλάφων στέργων διπλᾶς ἀρωγάς
9 μολεῖν γὰ τάδε καὶ πολίταις.

ὁ ξείν ἀλήτα, τῷ σκοπῷ μὲν οὐκ ἐρείς
ὡς ψευδόμαντις· τὰς κόρας γὰρ εἰσορὸ
τάσδ' ἀσσον αἴθις ὅδε προσπολουμένας.

Oi. ποὺ ποὐ; τί φῆς; πῶς εἶπας; AN. ὁ πάτερ ποὺ
τίς ἀν θεῶν σοι τόνδ' ἀριστον ἀνδρ' ἰδεὶν
δοιή, τὸν ἡμᾶς δεύρο προσπέμψατα σοι;

Oi. ὁ τέκνον, ἡ πάρεστον; AN. αἴδε γὰρ χέρες
Θησέως ἔσωσαν φιλτάτων τ' ὀπανών.

Oi. προσέλθετ', ὁ παί, πατρί, καὶ τὸ μηδαμὰ
ἐλπισθέν ἦξειν σῶμα βαστάσαι δότε.

AN. αἴτεις ἃ τεῦξει· σὺν πόθῳ γὰρ ἡ χάρις.

Oi. ποὺ δῆτα, ποὺ 'στόν; AN. αἴδ' ὁμοί πελάζορ
Oi. ὁ φιλτατ' ἔρνη. AN. τῷ τεκόντι πᾶν φίλων.
Oi. ὁ σκῆπτρα φωτός. AN. δυσμόρου γε δύσμορ
Oi. ἔχω τὰ φιλτατ', οὔδ' ἐτ' ἀν πανάθλιος
θανῶν ἀν εἶχην σφῶν παρεστῶσαι ἐμοί.
ἐρείσατ', ὁ παί, πλευρὸν ἀμφιδέξιον
ἐμφύτε τῷ φύσατί, κἀναπνεύσατον
τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου,
καὶ μοι τὰ πραχθέντ' εἴπαθ' ὡς βράχιστ', ἐπὶ
tāis τηλικαίσδε σμικρὸς ἔξαρκει λόγος.

AN. ὃδ' ἐσθ' ὁ σώσας· τοῦδε χρή κλύειν, πάτερ,
on κάστι τούργον· τοῦμόν ὃδ' ἐσται βραχύ.

1112 ἀμφιδεξίον L, ἀμφί δεξιόν ῥ: corr. Mudge. 1113 ἐμφ (made by S from ἐμφύσα; a later hand has restored the acute accent without deleting the circumflex): ἐμφύσα vulg., ἐμφύτε A: corr. Mudge. καναπαύσατον L, vulg.: κάναπαύσατον ῥ: corr. J. 1118 καὶ τούργον τοῦμόν ἐσται βραχύ L: (so the other mss., except that L2 has sol γε: T and Farn., ἐσται δὴ βραχύ :) corr. Wex.
ΟΙ. ὁ ξείνη, μὴ θαύμαζε, πρὸς τὸ λυπαρὸς τέκν᾽ εἰ φανεντ᾽ ἀελπτα μηκύνῳ λόγον. ἐπίσταμαι γὰρ τὴν τὴν ἐς τάσδι μοι τέρψιν παρ᾽ ἄλλου μηδενὸς πεφασμένην· οὐ γὰρ νῦν ἐξέσωσας, ὦκ ἄλλοις βροτῶν. καὶ σοι θεοὶ πόροιν ὡς ἐγὼ θέλω, αὐτῷ τε καὶ γῇ τῷ· ἐπεὶ τὸ γ᾽ εὐσεβῆς μόνοις παρ᾽ ὑμῖν ηὔρον ἀνθρώπων ἐγὼ καὶ τούτῳ εἰκεῖς καὶ τὸ μὴ ψευδοστομεῖν. εἰδὼς δ᾽ ἁμύνω τοῖς τοῖς λόγοις τάδε· ἔχω γὰρ ἀχῶ διὰ σὲ κοῦκ ἄλλου βροτῶν. καὶ μοι χέρ᾽, ἀναξ, δεξίαν ὅρμεν, ὡς ψαύσω φιλήσω τ᾽, εἰ θέμι, τὸ σὸν κάρα. καίτοι τῷ φωνῷ; πῶς σ᾽ ἄν άθλιος γεγὼς θυγαῖν θελήσαιμ᾽ ἀνδρὸς ὧ τὶς οὐκ ἐνι κηλίς κακῶν ἔννοικος; οὐκ ἐγὼ γέ σε, οὐδ᾽ οὐν ἔσωσ· τοῖς γὰρ ἐμπείροις βροτῶν μόνοις οἶν τε συνταλαπωρεῖν τάδε. οὐ δ᾽ αὐτόθεν μοι χαίρε, καὶ τὰ λοιπὰ μου μέλου δικαίως, ὥσπερ ἐς τὸ ἡμέρας.

ΘΗ. οὔτ᾽ εἰ τὶ μῆκος τῶν λόγων ἔθου πλέον, τέκνοισι τερψθεὶς τοίς, θαυμάσας ἐξω, οὔτ᾽ εἰ πρὸ τοῦ οὐκομοῦ προῦλαβὲς τὰ τῶν ἐπὶ· βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἐχεῖ. οὖ γὰρ λόγοις τὸν βίον σπουδάζομεν λαμπρὸν ποιεῖται μᾶλλον ἡ τοῖς δρωμένοις. δεικνυμι δ᾽ ὅν γὰρ ἀμοι ὦκ ἐψευσάμην οὐδὲν σε, πρέσβυ—τάσδε γὰρ πάρειμ' ἄγνων ξώσας, ἀκραιφείς τῶν κατηπειλημένων. χῶπως μὲν ἀγῶν ἵρέθη, τί δεὶ μάτην

καμπτεῖν, ἃ γ' εἴσει καῦτος ἐκ τούτων ξυνών; λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ στείχοντι δεόρο, συμβαλοῦ γνώμην, ἐπεὶ σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι· πράγμα δ' ἀτίθεν εὐθέων ἀνθρωπον χρεών.  

Ο.Ι. τι δ' ἐστι, τέκνον Αἶγεως; δίδασκε με, ὡς μὴ εἰδότ' αὐτὸν μηδὲν ὄν τι πυνθάνει.  

Θ.Η. φασίν τιν ἡμῖν ἀνδρα, σοὶ μὲν ἐμπολών ὄντα, συγγενῇ δὲ, προσπεσόντα πως βωμῷ καθήσατο τῷ Ποσείδόνος, παρ' θ' θύουν ἐκυροῦν ἡμῖν ὀρμώμην ἑγώ.  

Ο.Ι. ποδατόν; τι προσχρήζοντα τῷ θακῆματι;  

Θ.Η. ὅποι ὀδα πλήν ἐν· σοὶ γάρ, ὡς λέγουσί μοι, βραχύν τιν' αἰτεῖ μύθου ὄν ἄγκου πλέων.  

Ο.Ι. ποτὸν τιν; οὐ γάρ ἦδ' ἐδρα σμικρῷ λόγον.  

Θ.Η. σοὶ φασίν αὐτὸν ἐς λόγοις ἐλθεῖν μόνον αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεύρ' ὅδου.  

Ο.Ι. τίς δητ' ἄν εἰη τήνδ' ὁ προσθακῶν ἐδράν;  

Θ.Η. ὁρὰ κατ' 'Αργος εἰ τις ὑμῖν ἐγγενῆς ἐσθ', ὅστις ἂν σου τοῦτο προσχρήζοι τυχεῖν.  

Ο.Ι. ὃ φίλτατε, σχῆς οὐπερ εἰ.  

Θ.Η. τι δ' ἐστι σ.  

Ο.Ι. μὴ μου δεηθῆς.  

Θ.Η. πράγματος ποιού; λέγε.  

Ο.Ι. ἔξοιδ' ἀκοῦσιν τῶν' ὃς ἐσθ' ὁ προστάτης.  

Θ.Η. καὶ τίς ποτ' ἐστίν, ὅν γ' ἐγὼ ψέξαιμι τι;  

Ο.Ι. παῖς οὐμός, ἄναξ, στυγνός, οὐ λόγων ἐγὼ ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.  

Θ.Η. τι δ'; οὐκ ἀκούσων ἐστι, καὶ μὴ δρᾶν ἐ μὴ χρήζεις; τί σοι τοῦτ' ἐστὶ λυπηροῦν κλύειν;  

Ο.Ι. ἔθεαστον, ἄναξ, φθέγμα τοῦθ' ἥκει πατρί· καὶ μὴ μ' ἀνάγκη προσβάλης τάδ' εἰκαθεῖν.
ΘΗ. ἀλλ’ εἰ τὸ θάκημ’ ἐξαναγκάζει, σκόπευ·
μὴ σοι πρόνοι’ Ἰ τοῦ θεοῦ φυλακτέα.

ΑΝ. πάτερ, πιθοῦ μοι, κεὶ νέα παρανέσω.
tὸν ἀνδρ’ ἔασον τόνδε τῇ θ’ αὐτοῦ φρενὶ
χάριν παρασχεῖν τῷ θεῷ ἦ ἀ βούλεται,
καὶ νῦν ὑπεικε τὸν καστίγνητον μολεῖν.
οὐ γὰρ σε, θάρσει, πρὸς βιαν παρασπᾶσεi
γνώμης, ἃ μὴ σοι συμφέροντα λέξεται.
λόγων δ’ ἀκούσαι τις βλάβη; τὰ τοι κακῶς
ηὐρήμεν’ ἔργα τῷ λόγῳ μηνύτει.
ἐφυσάς αὐτῶν· ὦστε μηδὲ δρόντα σε
tὰ τῶν κακίστων δυσσεβέστατ’, ὁ πάτερ,
θέμις σὲ γ’ εἴναι κείνον ἀντιδράν κακῶς.
ἀλλ’ ἔασον· εἰσὶ χάτεροι γοναί κακαί
καὶ θυμὸς ὦξυς, ἀλλὰ νοεθετοῦμενοι
φίλων ἐποδαίς ἐξεπάνωται φύσιν.
σὺ δ’ εῖς εἶκενα, μὴ τὰ νῦν, ἀποσκόπει
πατρὸς καὶ μητρὼς πήμαθ’ ἀπαθεῖς·
κἂν κείνα λεύσοις, οὐδ’ ἐγὼ, γνῶσει κακοῦ
θυμοῦ τελευτὴν ὡς κακὴ προσγίνεται.
ἐχεῖς γὰρ οὐχὶ βαινά ταῦθμηματα,
tῶν σῶν ἀδέρκτων ὁμίστων τητῶμενοι.
ἀλλ’ ἤμων εἴκε· λιπαρεῖν γὰρ οὐ καλὸν
dικαία προσχρημίσουσιν, οὐδ’ αὐτὸν μὲν εὐ
πάσχειν, παθῶντα δ’ οὐκ ἐπιστάσσαι τίνειν.

ΟΙ. τέκνον, βαρεῖαν ἡδονὴν νικάτε με
λέγοντες· ἔστω δ’ οὐν ὅπως ὑμῖν φίλον.
μῶνον, ξέν’, εἶπερ κείνος οὐδ’ ἐλεύσεται,
μηδείς κρατεῖτω τῆς ἔμης ψυχῆς ποτε.

1187 κακῶς Hermann: καλῶς mss. 1190 δυσσεβέστατῶν mss.
ΘΗ. ἀπαξ τὰ τοιαῦτ', οὐχὶ διὸς χρήζω κλύειν,
ὡς ἐπέσβυν· κομπεῖν δ' οὖχὶ βούλομαι· σὺ δ' ὡς ἵσθι', εάν περ κάμε τις σόξη θεών.

στρ. ΧΟ. ὁσνι τοῦ πλέονος μέρους χρηζεῖ τοῦ μετ' παρεὶσ
1 ζῷειν, σκαιοσύναιν φυλάσσων ἐν ἐμοὶ κατάδοται είσται.
3 ἐπεὶ τολλὰ μὲν αἱ μακραὶ ἀμέραι κατέθεντοσ
4 λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἂν ἴδοις δ'
5 ὅταν τις ἐς πλέον πέσῃ
6 τοῦ δέοντος' ὁ δ' ἐπικουρος ἰσοτελεστοσ,
7 "Αἴδος ὅτε μοῦρ' ἀνυμέναιοι
8 ἀλυρος ἄχορος ἀναπέφηνε,
9 θάνατος ἐς τελευταί.

ἀντ. μὴ φύναι τὸν ἀπαντα νικᾶ λόγον· τὸ δ', ἐπεὶ φιλ.
2 βήναι κείθεν οἴθεν περ ἥκει πολυ δεύτερον τάχιστα.
3 ὡς εὔτ' ἄν τὸ νέον παρῆ κούφας ἀφροσύνας φιλ.
4 τὶς πλαγὰ πολύμοχθος ἔξω; τὶς οὐ καμάτων ἄ
5 φθόνος, στάσεις, ἔρις, μάχαι
6 καὶ φόνοι· τὸ τε κατάμεμπτον ἐπιλέλυγχε
7 πῦματον ἀκρατές ἀπροσόμιλον
8 γῆρας ἄφιλον, ἵνα προπάντα
9 κακὰ κακῶν ἐξουκείλ.

ἐπ. ἐν Ὁ τλάμων ὅδ', οὖν ἐγὼ μόνον,
πάντοθεν βόρειοσ ὡς τίς

1231 πλαγὰ Herwerden: πλάγχθη mss. 1233 f. φόνοι...καὶ αὐτοι mss.: corr. Fachse.
ॐ τὰ κυματοπλήξ χειμερία κλονεῖται,
Ńς καὶ τόυδε κατ’ ἄκρας
deunai κυματοαιγεῖς
άται κλονέουσιν ἀεὶ ξυνοῦσαι,
ai μὲν ἄπ’ ἀελίου δυσμᾶν,
ai δ’ ἀνατέλλουν,
ai δ’ ἄνα μέσαν ἀκτίν’,
ai δ’ ἑννυχιάν ἀπὸ 'Ῥιπάν.

ἈΝ. καὶ μὴν ὁδ’ ἡμῖν, ὡς ἔοικεν, ὦ ξένος,
ἀνδρῶν γε μοῦνος, ὦ πάτερ, δι’ ὦματος
ἀστακτί λείβων δάκρυν ὁδ’ ὦδοιπορέι.

ὈΛ. τίς οὕτως; ἈΝ. ὄνπερ καὶ πάλαι κατείχομεν
γνώμη, πάρεστι δεῦρο Πολυνείκης ὀδε.

ΠΟΛΥΝΕΙΚΗΣ.

ὁμοι, τί δράσω; πότερα τὰμαυτοῦ κακὰ
πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ’ ὁρῶν
πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς
σὺν σφῶν εφηύρηκ’ εὐνάδ’ ἐκβεβλημένον
ἐσθήτι σὺν τοῦδε, τῆς ὁ δυσφήλῆς
γέρων γέροντι συγκατόκηκεν πίνος
πλευρὰν μαραίνων, κρατὶ δ’ ὄμματοστερεῖ
κόμη δι’ αὕρας ἀκτένιστος ᾧσεται:
ἀδελφὰ δ’, ὡς έοικε, τοῦτοσιν φορεῖ
tὰ τῆς ταλαίνης υηδόνος θρεπτήρια.
ἀγὼ πανώλης ὅψ’ ἄγαν ἐκμανθάνω
καὶ μαρτυρῶ κάκιστος ἀνδρῶπων τροφαῖς
ταῖς σαίσιν ἥκειν· τὰμὰ μὴ 'ξ ἄλλων πῦθη.
ἀλλ’ ἐστὶ γὰρ καὶ Ζηνὶ σύνθακος θρόνων
Αἰδώς ἐπ’ ἐργοῖς πᾶσι, καὶ πρὸς σοί, πάτερ,

1248 αὐ δε νυχίαν L (νυχίαν Ῥ): corr. Lachmann from schol.
1259 πῖνος Scaliger: πῖνος mss.
1266 τὰμὰ Reiske: τᾶλλα mss.
παρασταθήτω· τῶν γὰρ ἡμαρτημένων ἀκή μὲν ἐστι, προσφορὰ δ' οὐκ ἐστ' ἐτι. τί συγάς; φώνησον, ὁ πάτερ, τι· μὴ μ' ἀποστραφῆς. οὐδ' ἀνταμείβει μ' οὔδεν, ἀλλ' ἀτιμάσας πέμψεις ἄναυδος, οὐδ' ἂ μηνίεις φράσας; ὁ στέρματ' ἀνδρὸς τοῦ, ἐμαὶ δ' ὅμαιμονες, πειράσατ' ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς τὸ δυσπρόσοιστον καπροσήγορον στόμα, ὡς μὴ μ' ἀτιμον, τοῦ θεοῦ γε προστάτην, οὕτως ἄφη με, μηδὲν ἀντειπτῶν ἔπος.

ΑΝ. λέγ', ὁ ταλαίπωρ', αὐτὸς δ' χρεία πάρει. τὰ πολλὰ γὰρ τοι τί ρήματ' ἢ τέρψαυτά τι ἢ δυσχεράναυτ' ἢ κατοικτίσαυτά πως παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.

ΠΙ. ἀλλ' ἕξερῶ· καλῶς γὰρ ἐξηγεί σὺ μοι· πρῶτον μὲν αὐτὸν τὸν θεοῦ ποιοῦμενος ἀρωγὸν, ἐνθεν μ' ὅδ' ἀνέστησεν μολείν ὁ τῆς τῆς γῆς κοίρανος, δίδους ἐμοὶ λέξαι τ' ἀκούσαι τ' ἀσφαλεὶ σὺν ἐξόδῳ. καὶ ταύτ' ἄφ' ύμων, ὃ ξένωι, βουλήσομαι καὶ τοῦδ' ἀδελφαίν καὶ πατρὸς κυρείν ἐμοί. ἢ δ' ἠλθον ἤδη σοι θέλω λέξαι, πάτερ. γῆς ἐκ πατρίως ἐξελήλαμαι φυγάς, τοῖς σοῖς πανάρχοις οὐκετ' ἐνθακείν θρόνοις γονή πεφυκὼς ἡξίουν γεραιτέρα.

ἀνθ' δ' ὁμ' Ἐσεοκλῆς, ὁν' φύσει νεώτερος, γῆς ἐξέωσεν, οὕτε νικήσας λόγῳ οὕτ' εἰς ἐλεγχὸν χειρὸς οὐδ' ἐργον μολοῦν, πόλεν δὲ πείσας. ὃν ἐγώ μάλιστα μὲν τὴν σὴν Ἐρινων αἰτίαν εἶναι λέγω· ἐπείτα κατ' ἐκάπω μάντεων ταύτῃ κλῦω.

1279 οὕτως μ' ἄφη γε mss.: corr. Dindorf.
έπει γὰρ ἠλθὼν ὁ Αργὸς ἐς τὸ Δωρικὸν.
λαβὼν ὁ Ἀδραστὸς πενθερόν, ξυνωμότας
ἐστῆν ἐμαυτῷ γῆς ὁσιπερ Ἀπίας
πρωτοὶ καλοῦνται καὶ τετίμυνται δορὶ,
ὅπως τὸν ἐπτάλογχον ἐς Ἐθῆβας στόλον
ἐλευθ. τί δήτα νῦν ἀφυμένοις κυρῶ;
σοὶ προστροπαίους, ὁ πάτερ, λυτὰς ἔχων
αὐτός τ' ἐμαυτοῦ ξυμμάχοιν τε τῶν ἐμῶν,
οἳ νῦν σὺν ἐπτὰ τάξεσιν σὺν ἐπτὰ τε
λόγχαις τὸ Ἐθῆβης πεδίον ἀμφεστάσι πάν.
οῖος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν
δόρει κρατύνων, πρῶτα δ' οἰωνοῦ ὅδοις:
ὁ δεύτερος δ' Ἀιτωλὸς Οἰνέως τόκος
Τυδεὺς' τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγὼς'
τέταρτον Ἰππομέδοντ' ἀπέστειλεν πατήρ
Ταλαὸς· ὁ πέμπτος δ' εὐχεταὶ κατασκαφὴ
Καπανεὺς τὸ Ἐθῆβης ἀστυ δῃσεῖν πυρὶ
ἐκτὸς δὲ Παρθενοπαιὸς Ἀρκὰς ὄρυνται,
ἐπῶνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
μητρὸς λοχευθεῖς, πιστῶς Ἀταλάντης γόνος'
ἐγὼ δὲ σῶς, κεὶ μὴ σῶς, ἀλλὰ τοῦ κακοῦ
πότμοι φυτευθεῖς, σῶς γε τοὶ καλοῦμενος,
ἀγῳ τὸν ὁ Ἀργοὺς ἀφοβὸν ἐς Ἐθῆβας στρατὸν.
οἷς' ἀντὶ παῖδων τῶν καὶ ψυχῆς, πάτερ,
ἰκετεύομεν ξύμπαντες έξαιτοῦμενοι
μὴν βαρείαν εἰκαθεῖν ὀρμωμένῳ
τῶν ἀνδρὶ τούμοι πρὸς κασιγνήτου τόσων,
ὁς μ' εξέσωσε κατεσύλησεν πάτρας.
εἰ γὰρ τε πιστῶν ἐστὶν ἐκ χρηστηρίῳ
οἰς ἀν σὺ προσθῆ, τοῦτο εἶφαι εἶναι κράτος.
πρὸς νῦν σε κρηνῶν καὶ θεῶν ὁμογλῶν αἰτῶ πιθέσθαι καὶ παρεικαθεῖν, ἐπεὶ πτωχοὶ μὲν ἡμεῖς καὶ ξένων, ξένως δὲ σὺ· ἄλλους δὲ θωπεύοντες οἰκούμενοι σὺ τε κἀγώ, τὸν αὐτὸν δαίμων ἑξείληχότες.

οὗ, εἰ σὺ τῇ μη ξυμπαραστήσει φρενί, βραχεῖ σὺν ὅγκῳ καὶ χρόνῳ διασκεδῶ καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι κομπεῖν, ἀνευ σοῦ δ' οὐδὲ σωθήναι σθένω.

ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὗνεκ', Οἰδίπους, εἰπὸν ὅποια ξύμμορφο ἐκτεμφᾶσαι πάλιν.

ΟΙ. ἀλλ' εἰ μὲν, ἄνδρες τῆς δημοῦχοι χθονός, μὴ 'τύγχαν' αὐτὸν δεύρο προσπέμψας ἐμοὶ Θησεύς, δικαιῶν ὡστ' ἐμοῦ κλύειν λόγους, οὐ τὰν ποτ' ὁμφῆς τῆς ἐμῆς ἐπήσθητο· νῦν δ' ἄξιωθεῖς εἰςι κάκούσας γ' ἐμοῦ τοιαύθ' ἄ τὸν τοῦτ' οὔ ποτ' εὐφράνει βλούν· ὃς γ', ὡς κάκιστε, σκήπτρα καὶ θρόνους ἔχων, ἃ νῦν δ' ὅς ξύναιμος ἐν Θῆβαις ἔχει, τὸν αὐτὸς αὐτοῦ πατέρα τὸν' ἀπήλλασαι κάθηκας ἀπόλιν καὶ στολάς ταῦτας φορεῖν, ἅς νῦν δακρύεις εἰσορῶν, ὡτ' ἐν πόνῳ ταύτῳ βεβηκὼς τυγχάνεις κακῶν ἐμοὶ. οὐ κλαυστά δ' ἔστιν, ἀλλ' ἐμοὶ μὲν οἰστέα τάδ', ἐωσπέρ ἄν ζῶ, σοῦ φονέως μεμνημένος. σοὶ γάρ με μόχθοι τῶν' ἑθήκας ἐντροφον,
σον μὲ ἐξέωσας· ἐκ σεθεὶν δὲ ἀλώμενος ἀλλοὺς ἐπαιτῶ τὸν καθ' ἡμέραν βίον.
εἰ δὲ ἐξέφυσα τάσδε μὴ 'μαυτῇ τροφοῦς τᾶς παίδας, ἦ τὰν οὐκ ἄν ἦ, τὸ σὸν μέρος·
νῦν δὲ αἴδε μὲ ἐκσαφέουσιν, αἶδ' ἐμαί τροφοῖ, αἴδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν·
ὑμεῖς δ' ἀπ' ἄλλου κοῦκ ἐμοὶ πεφύκατον.
τοιγάρ σ' οἱ δαίμων εἰσορᾶ μὲν οὐ τί πω ὡς αὐτίκ', εἴπερ οἴδε κινοῦνται λόχοι πρὸς ἀστυ Θῆβης. οὐ γὰρ ἐσθ' ὅπως πόλιν κείνην ἐρείψεις, ἀλλὰ πρόσθεν αἴματι πεσεὶ μιανθεὶς χῶ σύναιμος ἐξ ἴσουν.
τοιάσδ' ἀράς σφὸν πρόσθε β' ἐξανήκ' ἐγὼ νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοὶ, ἵν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν, καὶ μὴ ἡ 'ξατιμάζητον, εἰ τυφλὸν πατρὸς τωδ' ἐφυτον. αἴδε γὰρ ταῦ οὐκ ἔδρων.
τοιγάρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος Δίκη ξύνεδρος Ζηνὸς ἀρχαῖος νόμοις. σον δ' ἔρρ' ἀπόπτυστός τε κατάτωρ ἐμοῦ, κακῶν κάκιστε, τάσδε συλλαβῶν ἀράς, ἂς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου δόρει κρατῆσαι μήτε νοστῆσαι ποτὲ τὸ κοᾶλον 'Αργος, ἀλλὰ συγγενεῖς χερὶ θανεῖν κτανεῖν θ' ύφ' οὔπερ ἐξελήλασαι. τοιαυτ' ἀρώμαι, καὶ καλῶ τὸ Ταρτάρου στυγνὸν πατρὸφόν ἐρεῖς, ὡς σ' ἀποικίσῃ, καλῶ δὲ τάσδε δαίμονας, καλῶ δ' 'Αρη τὸν σφὸν τὸ δεινὸν μίσος ἐμβεβληκότα. καὶ ταὐτ' ἀκούσας στεῖχε, καξάγγελλ' ἰδὼν

1373 ἐρείψεις Turnebus: ἐρεῖ τις (or τις) mss.

J. C.
καὶ πάσι Καδμείοις τοῖς σαντού θ' ἁμα πιστοῖσι συμμάχοισιν, οὔνεκ' Οίδίπους 
τοιαύτ' ἐνειμε παισὶ τοῖς αὐτοῦ γέρα.

ΧΩ. Πολύνεικες, οὔτε ταῖς παρελθοῦσαι ὅδοῖς 
ξυνῆδομαί σου, νῦν τ' θ' ὡς τάχος πάλιν.

ΠΟ. οἶμοι κελεύθου τῇ τ' ἐμῆς δυσπραξίας, 
οἶμοι δ' ἑταίρων· οἰων ἄρ' ὧδοι τέλος 
'Αργοὺς ἀφωρμήθημεν, ὁ τάλας ἐγὼ· 
τοιούτοιν οἶων οὖδὲ φωνήσαι τινι 
ἐξεσθ' ἑταίρων, οὖδ' ἀποστρέψαι πάλιν, 
ἀλλ', οὖν' ἄναυδον τῇδε συνκύρσαι τύχῃ· 
ὁ τοῦδ' ὀμαίμοι παίδεσ, ἀλλ' ὑμεῖς, ἐπεὶ 
τὰ σκληρὰ πατρὸς κλῦτε ταύτ' ἀρωμένου, 
μή τοί με πρὸς θεῶν σφῶ γ', ἕαν αἱ τοῦδ' ἀ 
πατρὸς τελῶνται καὶ τις ὑμῖν ἐς δόμους 
νόστος γένηται, μὴ μ' ἀτμισθητέ γε, 
ἀλλ' ἐν τάφοις θέσθε κἀν κτερίσμασιν. 
καὶ σφῶν ὁ νῦν ἐπαίνος, ὃν κομίζετον 
τοῦδ' ἀνδρός οἰς πονεῖτον, οὐκ ἐλάσσονα 
ἐτ' ἄλλου οἶσει τῆς ἐμῆς ὑπουργίας.

ΑΝ. Πολύνεικες, ἰκετεύω σε πεισθήναι τί μοι.

ΠΟ. ὁ φελτάτη, τὸ ποίον, Ἀντιγόνη; λέγε.

ΑΝ. στρέψαι στράτευμι' ἐς 'Αργοὺς ὡς τάχιστα γε 
καὶ μὴ σὲ τ' αὐτοῦ καὶ πόλιν διεργάσῃ.

ΠΟ. ἀλλ' οὖχ οἶων τε. πῶς γὰρ αὖθις ἄν πάλιν 
στράτευμι' ἀγομὶ ταύτον εἰσάπαξ τρέσας;

ΑΝ. τὶ δ' αὖθις, ὡ παί, δεί σε θυμοῦσθαι; τί σοι 
πάτραν κατασκάψατι κέρδος ἔρχεται;

ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ

1398 οὖν Wecklein: σοι mss. 1402 των Tyrwhitt: τοῖς
1406 ταύτ' Sehrwald: τοῦτο mss. 1407 σφῶ γ', ἕαν Elmsley
γ' ἄν L, vulg. 1417 σὲ γ' αὐτῶν mss.: corr. Brunck. 1418
ἀν Vauvilliers: αὖθις αὖ mss.
οὔτω γελάσθαι τοῦ κασυνήτον πάρα.

ΑΝ. ὁρᾶς τὰ τοῦδ' ὄνω ὡς ἐς ὅρθὸν ἐκφέρει μαντεύμαθ', ὡς σφὸν θάνατον ἐξ ἀμφοῖν θροεῖ; 1426

ΠΟ. χρῆσει γάρ' ἡμῖν δ' οὐχὶ συνχωρητέα. 1427

ΑΝ. οἴμοι τάλαινα· τίς δὲ τολμῆσει κλύων τὰ τοῦδ' ἑπεσθαί τάνδρος, οἳ ἐθέσπισεν;

ΠΟ. οὐδ' ἀγγελοῦμεν φλαυρ'· ἐπεὶ στρατηγάτων χρηστοῦ τὰ κρείσσω μηδὲ τάνδεα λέγειν. 1430

ΑΝ. οὕτως ἀρ', ὡς παί, ταῦτα σοι δεδομένα;

ΠΟ. καὶ μὴ μ' ἐπίθεξης γ'· ἀλλ' ἐμοὶ μὲν ἥδ' οὕδος ἔσται μέλουσα, δύσποτμός τε καὶ κακὴ πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἔρινών· σφῶ δ' εὐοδοῖς Ζεὺς, τάδ' εἰ θανόντι μοι τελεῖτ', ἐπεὶ οὐ μοι ξωτί γ' αὖθις ἔξετον. μέθεσθε δ' ἥδη, χαίρετον τ'. οὐ γάρ μ' ἔτι βλέποντ' ἐσοψεθ' αὖθις. 1435

ΑΝ. ὡ τάλαιν' ἐγώ.

ΠΟ. μὴ τοι μ' ὀδύρου. ΑΝ. καὶ τὸς ἄν σ' ὁρμώμενον εἰς προὔπτον "Αἰδην οὐ καταστένου, κάσι; 1440

ΠΟ. εἰ χρῆ, θανοῦμαι. ΑΝ. μὴ σὺ γ', ἀλλ' ἐμοὶ πιθοῦ. 1441

ΠΟ. μὴ πεῖθ' ἄ μὴ δεῖ. ΑΝ. δυστάλαινα τάρ' ἐγώ, εἰ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι καὶ τῇ βοῦν κατέρα. σφῶν δ' οὖν ἐγὼ θεοίς ἀρώμαι μὴ ποτ' ἀντῆσαι κακών· ἀνάξια γάρ πᾶσιν ἐστε δυστυχεῖν. 1445

κομμ.  ΧΟ. νέα τάδε νεόθεν ἦλθέ μοι

στρ. α'. 2 κακὰ βαρύποτμα παρ' ἀλαοῦ ξένου, 1450

3 εἰ τι μοίρα μὴ κιχάνει.

4 ματὰν γὰρ οὐδὲν ἄξιωμα δαίμονων ἔχω φράσαι.
δρά δρά ταῦτ' ἀεὶ χρόνος, στρέφων μὲν ἐτεράν
6 τὰ δὲ παρ’ ἡμαρ αὐθὶς αὑχοῦν ἀνω.
7 ἐκτυπεθεὶς αἰθῆρ, ὁ Ζεῦ.

ΟΙ. ὁ τέκνα τέκνα, πῶς ἀν, εἰ τις ἑντοπὸς,
τὸν πάντ’ ἄριστον δεῦρο Θησεά πόροι;
ΑΝ. πάτερ, τί δ’ ἐστὶ τὰξιωμ’ ἐφ’ ὁ καλεῖς;
ΟΙ. Διὸς πτερωτὸς ἤδε μ’ αὐτίκ’ ἄξεται
βροντῇ πρὸς “Αἰδην. ἀλλὰ πέμψαθ’ ὡς τάχι,

ἀντ. α’.

ΧΟ. μέγας, ἐδε, μᾶλ’ ἐδ’ ἐρείπεται
2 κτύπος ἀφατὸς διόμοιος· ἐς δ’ ἀκραν
3 δεῖμ’ ὑπηλθε κρατᾶς φόβαν.
4 ἐπτήνα θυμόν’ οὐράνια γὰρ ἀστραπῆ φλέγει πάν
5 τί μᾶν αφῆσει τέλος; δέδοικα δ’· οὐ γὰρ ἀλ.
6 ἀφορμᾶ ποτ’ οὐδ’ ἀνευ ξυμφορᾶς.
7 ὁ μέγας αἰθῆρ, ὁ Ζεῦ.

ΟΙ. ὁ παίδες, ἦκει τῶδ’ ἐπ’ ἀνδρὶ θεσφατὸς
βίον τελευτῆ, κοικετ’ ἐστ’ ἀποστροφῆ.
ΑΝ. πῶς οἰσθα; τῷ δὲ τοῦτο συμβαλὼν ἕχεις;
ΟΙ. καλὼς κάτοιδ’· ἀλλ’ ὡς τάχιστὰ μοι μολὼν
ἀνακτα χώρας τῆσδε τις πορευουσῶ.

στρ. β’.

ΧΟ. ἦα, ἵδον μᾶλ’ αὐθὶς ἀμφίσταται
2 διαπρύσιος ὅτοβος.
3 ἰλαος, ὁ δαίμων, ἰλαος, εἰ τι γῆ
4 ματηρι τυχχαίνεις ἀφεγγές φέρων.
5 ἐναισιοῦ δὲ σοῦ τὺχοιμ, μη’ ἀλαστόν ἀνδρ’ ὡς

1454 στρέφων Hartung: ἐτελ mss. 1455 τὰ δὲ παρ’ ἡμαρ τ’
from schol.: τάδε πῆματ’ mss. 1452 f. ἐδε μᾶλα μέγας ἐρείπεται | ἄφατος ὅθε | διόμοιος mss.: corr. J. 1469 δέδοικα δ’ Nauck: δέδε
L (δέδια τῶδ’ r, vulg.): δέδια δ’ Triclinius. 1470 οὐδ’ Heath: οὐ
di 1477 ἦα] ἦα mss.: corr. Bothe, Seidler. 1482 σοῦ τὺχοιμ Cobet:
συντύχοιμ mss.
6 ἀκερδὴ χάριν μετάσχοιμι πως:
7 Ζεῦ ἄνα, σοὶ φωνῶ.

OI. ἄρ' ἐγγὺς ἀνήρ; ἄρ' ἐτ' ἐμψύχου, τέκνα, 
κικήσεταί μου καὶ κατορθοῦντος φρένα;
AN. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφύναι φρενί;
OI. ἀνθ' ὥν ἐπασχοῦν εῦ, τελεσφόρον χάριν 
δοῦναι σφιν, ἕνπερ τυγχάνων ὑπεσχόμην.

ἀν. β'  ΧΟ. ἵω ἢω, παῖ, βᾶθι, βᾶθ', εἴτ' ἀκρα
2 περὶ γυαλ' ἐναλίῳ
3 Ποσειδώνιω θεῷ τυγχάνεις
4 βούθυνων ἐστιαν ἀγίζων, ἱκών.
5 ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῦ
6 δικαίαν χάριν παρασχεῖν παθῶν.
7 σπεύσου, άισο', ῥναξ.

ΘΗ. τὸς αὐ παρ' ὑμῶν κοινὸς ἥχεῖται κτύπος,
σαφῆς μὲν ἀστῶν, ἐμφανῆς δὲ τοῦ ξένου;
μὴ τις Δίως κεραυνός, ἡ τις ὀμβρία
χάλαξ' ἐπιρράξασα; πάντα μὰρ θεοῦ
τοιαῦτα χειμάζοντος εἰκάσαι πάρα.
OI. ἀναξ, ποδοῦντι προὐφάνης, καὶ σοὶ θεῶν
τύχην τις ἐσθλήν τῇς' ἕθηκε τῆς ὄδοι.
ΘΗ. τὶ δ' ἐστίν, ὡ παῖ Δαιῶν, νέορτον αὐ;
OI. ῥωπὴ βίου μοι καὶ σ' ἀπερ ξυνήνεσα
θέλω πολιν τε τήνδε μὴ ψεύσας θανεῖν.
ΘΗ. εὖ τῷ δὲ κείσαι τοῦ μόρου τεκμηρίῳ;
OI. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
ψεύδοντες οὔδέν σημάτων προκειμένων.

Τ. Πώς είπας, ὃ γεραιε, δηλούσθαι τάδε; Ο. αἱ πολλαὶ βρονταὶ διατελεῖς τὰ πολλαὶ τε στράψαντα χειρὸς τῆς ἀνικήτου βῆλη.

Τ. πείθεις μὲ· πολλὰ γὰρ σε θεσπίζονθ᾽ ὅρω κοῦ ψευδόφημα· χῶ τι χρῆ ποιεῖν λέγε. Ο. ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοι γῆρως ἀλυπα τῆδε κείσεται πόλει.

χῶρον μὲν αὐτὸς αὐτίκ᾽ ἔξηγήσομαι, ἀδικτος ἰγνιτήρος, οὐ με χρῆ θανεῖν. τούτον δὲ φράζε μῆ ποτ᾽ ἀνθρώπων τινί, μῆθ᾽ οὐ κέκευθε μῆτ᾽ εν οἷς κεῖται τόποις· ὡς σοι πρὸ πολλῶν ἀσπιδῶν ἀλκίν᾽ ὅδε δορὸς τ᾽ ἐπακτοῦ γειτόνων αἱ τιθ᾽. ἡ δ᾽ ἐξάγιστα μηδὲ κινεῖται λόγῳ, αὐτὸς μαθήσει, κεῖσ᾽ ὅταν μόλις μόνος· ὡς οὔτ᾽ ἀν ἀστῶν τῶν ἀν ἐξειποῖμὶ τῷ οὔτ᾽ ἀν τέκνοις τοῖς ἐμοῖς, στέργων ἰμωσ. ἀλλ᾽ αὐτὸς ἀεὶ σφῖζε, χῶταν εἰς τέλος τοῦ ζῆν ἀφικνή, τῷ προφερτάτῳ μόνῳ σήμαιν᾽, ὡ δ᾽ ἂν τῶπιόντι δεικνύτω. χοῦτως ἄδημον τῆν᾽ ἐνοικήσεις πόλειν σπαρτῶν ἀπ᾽ ἀνθρῶν· αἱ δὲ μυρίαι πόλεις, κἀν εὐ τις οἰκῆ, ῥαδίως καθύβρισαν. θεοὶ γὰρ εὐ μὲν ὄψε δ᾽ εἰσορῶσ᾽, ὅταν τὰ θεί᾽ ἀφεῖς τις εἰς τὸ μαίνεσθαι τραπῆ· ὡ μῆ συ, τέκνον Αἰγέως, βούλου παθεῖν. τὰ μὲν τοιαύτ᾽ οὖν εἰδότ᾽ ἐκδιδάσκομεν. χῶρον δ᾽, ἐπείγει γὰρ μὲ τοὺς θεοὺς παρόν, στείχωμεν ἤδη, μηδ᾽ ἐτ᾽ ἐντρεπτῶμεθα. ὡ παιδεῖς, ὡδ᾽ ἐπεοθ᾽. ἐγώ γὰρ ἠγεμὼν σφῶν αὐτὸ πέφασμαι καϊνός, ὅσπερ σφῶ πατρ.

1515 στράψαντα mss.: corr. Pierson.
1541 μηδ᾽ ἐτ᾽ Reisig: μή δὲ γ᾽ L, vulg.
χωρείτε, καὶ μὴ ψαυτεῖ, ἀλλὰ ἐὰντε με αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα μοἱρ' ἀνδρὶ τὴδε τῇδε κρυφθήσαί χθονὶ. τῇδ', ὥδε, τῇδε βατε' τῇδε γάρ μ' ἄγει Ἐρμής ὁ πομπτὸς ἢ τε νερτέρα θεός.

ὁ φῶς ἀφεγγές, πρὸσθε ποῦ ποτ' ἥσθ' ἐμόν, νῦν δ' ἐσχατὸν σοι τούμον ἀπετεία δέμας. 1550

ἡδη γάρ ἐρπο τὸν τελευταῖον βίον κρύψων παρ’ Ἀιδήν· ἀλλὰ, φίλτατε ξένων, αὐτὸς τε χώρα θ’ ἤδε πρόσπολοι τε σοι εὐδαιμόνες γένοισθε, καًτ’ εὐπραξία μέμνησθε μοι θανόντος εὐτυχεῖς ἀεί. 1555

αὐτ. ὁ χθονια θεαί, σῶμα τ’ ἀνικάτου

1 καὶ σε λυταῖς σεβίζειν,
3 ἐννυχίων ἀναξ,
4 Αἰδώνευ, Αἴδωνευ, λίσσομαι
5 ἀπονα μηδ’ ἐπὶ βαρυχεὶ
6 ξένον ἐξανύσαι
7 μόρφ τάν παγκευθή κάτω
8 νεκρῶν πλάκα καὶ Στύγιον δόμου.
9 πολλών γάρ ἂν καὶ μᾶταν
10 πημάτων ἰκνομένων
11 πάλιν σφε δαίμων δίκαιος αὐξοί.

1550 ἀπονα μηδ’ Wecklein: μητ’ ἐπιτόων L: μητ’ (οτ μητοτ’) ἐπιτον τι
1562 ἐξανύσαι Vauvilliers: ἐκτανύσαι mss. 1564 νεκρῶν Triclinius νεκών mss. 1565 f. πολλῶν γάρ αὐ τέρματ’ ἂν | πημάτων ἰκνομένων
6 λόγος αἰὲν ἔχει·
7 τόν, ὁ Γὰς παῖ καὶ Ταρτάρου,
8 κατεύχομαι εἰν καθαρῷ βῆναι
9 ὄρμωμένῳ νερέτας
10 τῶ ξένῳ νεκρῶν πλάκας·
11 σε τοι κικλήσκω τὸν αἰενυπνον.

ΑΓΓΕΛΟΣ.

ἀνδρες πολίται, ξυντομώτατον μὲν ἂν
tύχοιμι λέξας Οἰδίπουν ὀλωλότα·
ἀ δ' ἦν τὰ πραξθέντ' οὖθ' ὁ μῦθος ἐν βραχ
φράσαι πάρεστιν οὔτε τάργ' ὅσ' ἦν ἐκεῖ.
ΧΟ. ὀλοκλε γάρ δύστηνωσ; ΑΓ. ὡς λελοιπότα
κεῖνων τὸν ἀεὶ βίοτον ἐξεπίστασο.
ΧΟ. πῶς; ἄρα θεία κάτωφρ τάλας τύχη;
ΑΓ. τοῦτ' ἐστίν ἡδή καποθαυμάσαι πρέπον.
ὡς μὲν γὰρ ἐνθέντ' εἰρπε, καὶ σύ ποιν παρὼ,
ἐξοισθ', ὑψηληθήρος οὐδείνος φίλων,
ἀλλ' αὐτὸς ὡμίν πᾶσιν ἐξηγούμενος·
ἐπεὶ δ' ἀφίκτο τὸν καταρράκτην ὅδὸν
χαλκοῖς βάθροις γῆθεν ἐρριξωμένον,
ἐστὶν κελεύθων ἐν πολυσχίστοιν μιᾷ,
κοίλου πέλας κρατήρος, οὗ τὰ Θεσέως
Περίθου τε κεῖται πίστ' ἀεὶ ξυνθήματα·
ἀφ' οὗ μέσος στὰς τοῦ τε Θορικίου πέτρον
κοίλης τ' ἀχέρδου καπὸ λαίνου τάφον
καθέζετ'· εἴτ' ἐλυσε δυσπινεῖς στολάς.

1573 ἔχει Triclinius: ἀνέχει L, vulg. 1574 τὸν Hermann:
1578 αἰὲν δύνην L1, vulg.: αἴεν ὑπὸν L3. 1579 ξυντομωτάτων
corr. Elmsley. 1584 ἀεὶ L: αἰεὶ A, vulg. 1586 τοῦ L
L, vulg. 1588 ὑψηληθήρος r: ὑφ' ἤγηθήρος L. 1595
μέσον MSS. (μέσον Vat.): corr. Brunck, Musgrave. 1597 ἐδύσε L, vulg.
παῖς ἡμῶν παιδὸς ἦν ὁ υἱὸς τῶν
υδάτων ἐνεγκείν λουτρὰ καὶ χοῖς ποθεῖν·
tὸ ὕψος Ἀναμνήσον εἰς προσόψιον
πάγον μολοῦσαι τάσον ἐπιστολάς πατρὶ
ταχεῖ ἑπάνευν σὺν χρόνῳ, λουτροῖς τῇ νυν
ἐσθητεί τ' ἐξηκνησαν ἦ νομιζέται.
ἐπεὶ δὲ παντὸς εἰσε ὑδώρν ἧ νομιζέται.
κυρίας μὲν Ζεὺς χρόνιος, αἱ δὲ παρθένοι
δίκησαν ὡς ἱκουσαν· ἐς δὲ γούνατα
πατρὸς πεσοῦσαι κλαίον, οὐδ' ἀνίσαν
στέρων ἀραγμοὺς οὐδὲ παμμῆκεις γόους.
ὁ δ' ὡς ἀκούει φθογγον ἐξαίφνης πικρῶν,
πτύζως ἐναυταὶ χεῖρας εἰπεν· ὁ τέκνα,
οὐκ ἔστ' ἔθος μιν τῇ ἔν ἁμέρα πατήρ.
ὁμωλε γὰρ δὴ πάντα τὰ μά, κοικεί
tὴν δυσπόνητον ἐξετ' ἀμφ' ἐμοὶ τροφήν
σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἐν γὰρ μόνον
τὰ πάντα λύει ταῦτ' ἐπος μοχθήματα.
τὸ γὰρ φίλειν οὐκ ἐστιν ἔξ ὡς τοὺς πλέον
ἡ τοῦτο ταῦτα ἐσχεθ', οὐ τητομεναι
tὸ λουτὸν ἡθη τὸν βίον διάξετον.
τοιαῦτ' ἐν ἀλλήλουσιν ἀμφικείμενοι
λύγην ἐκλαιον πάντες. ὡς δὲ πρὸς τέλος
γόουν ἀφίκοντ' οὐδ' ἐτ' ὅραρει βοή,
ἡν μὲν σιωπή, φθέγμα δ' ἐξαίφνης τινὸς
θώμην αὐτόν, ὡστε πάντας ὀρθίας
στήσαι φόβῳ δεῖσαντας ἐξαίφνης τρίχας.
καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·
ὡς οὖντος οὖντος, Οἰδίπους, τὶ μέλλομεν
χωρεῖν; πάλαι δὴ τάπο σου βραδύνεται.

1600 προσόψιον L: ἐπόψιον r, vulg.
ό δ' έστησετ' ἐκ θεού καλούμενος, αὐτὰ οἷοι γῆς ἀνακτά Ἐστεα. κατεὶ προσῆλθεν, εἶπεν· ὁ φίλον κάρα, ἡς μοι χερῶς σῆς πίστιν ὄρκιαν τέκνοις, ὑμεῖς τε, παῖδες, τῷ δ' καὶ καταίνεσον μῆποτε προδώσεις τάσι έκών, τελείω δ' ὄσ' ἄν μέλλης φρονών ευ ξυμφέροντ' αὐταῖς αἰ. ὁ δ', ὃς ἀνήρ γενναίος, οὐκ οὐκτοῦ μετακατάκτηνεσθε τάδ' ὄρκιος δράσεις ἤγιοι. ὅπως δ' ταύτ' ἐδρασεν, εὐθὺς Οἰδίπος τραύμας ἀμαιρών χερῶν· ὃν παίδων λέγει· ὃς παίδε, πλάσας χρῆ το γενναίον φρενί χωρεῖν τόπων ἐκ τῶν, μηδ' ἄ μηθ' θέμισ λεύσειν δικαιούν, μηδὲ φωνοῦντων κλέων. ἀλλ' ἔρπεθ' ὃς τάχιστα· πλην ὁ κύριος Ἐστεα παρέστω μανθάνων τὰ δρώμενα. τοσαύτα φωνήσαντος εἰσηκόουσαμεν ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις στένωτες ὁμαρτούμεν. ὡς δ' ἀπήλθομεν, χρόνῳ βραχεὶ στραφέντες, ἐξαπείδομεν τὸν άνδρα τὸν μὲν οὐδαμοὶ παρόντ' ἐτί, ἀνακτὰ δ' αὐτῶν ὁμάτων ἔπισκοιον χεῦρ' ἀντέχοντα κρατός, ὃς δεινοὶ τινος φόβου φανέντος οὔῃ ἀνασχετοί βλέπειν. ἐπεῖτα μέντοι βαίδων οὔδε σὺν χρόνῳ ὀρῶμεν αὐτῶν γῆν τε προσκυνοῦνθ' ἁμα καὶ τὸν θεῶν "Ολυμπον έν ταὐτῷ λόγῳ, μόρῳ δ' ὀποίῳ κείνος ὠλετ' οὔδ' ἀν εἰς θυγνών φράσεις πλην τὸ Θεσέως κάρα. οὐ γάρ τις αὐτῶν οὔτε πυρφόρος θεοῦ κεραυνός εξέπραξεν οὔτε ποντία

1632 ὀρκλαν P. N. Papageorgius: ἄρχαλαν MSS. 1640 φρενὶ A: φέρειν L.
θύελλα κυνθηείσα τῷ τότ' ἐν χρόνῳ, 1660
ἀλλ' ἢ τις ἐκ θεῶν πομπός, ἢ τὸ νερτέρων ἐφύνου διαστάν γῆς ἀλύπητον βάθρον· ἀνήρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις ἀλγεινὸς ἐξετέμπετ' ἀλλ' εἰ τις βροτῶν θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1666 ὦκ ἄν παρείμην οὐσι μὴ δοκῶ φρονεῖν.

ΧΩ. ποῦ δ' αἱ τε παίδες χοί προπέμψαντες φίλων;
ΑΓ. αἴδ' οὐχ ἕκας. γόνων γὰρ οὐκ ἁσήμονες φθάγγοι σφε σημαίνουσι δεύρ' ὀρμωμένας.

στρ. α. ΑΝ. αἰαί, φεὺ. ἐστίν ἐστὶ νῦν δή 1671
2 οὐ τὸ μέν, ἀλλὰ δὲ μὴ, πατρὸς ἐμφυτον
3 ἀλαστον ἀλμα δυσμόροιν στενάζειν,
4 φτινὶ τὸν πολὺν
5 ἀλλοτε μὲν πόνον ἐμπεδον εἰχομεν,
6 εν πυμάτῳ δ' ἀλογίστα παροίσομεν 1677
7 ιδόντε καὶ παθοῦσα.

ΧΩ. 8 τί δ' ἐστιν; ΑΝ. ἐστιν μὲν εἰκάσαι, φίλοι.

ΧΩ. 9 βέβηκεν; ΑΝ. ὡς μάλιστ' ἂν ἐν πόθῳ λάβοις.
10 τί γάρ, ὅτω μήτ' Ἀρχη
11 μήτε πόντος αὐτέκυρσεν,
12 ἀσκοποὶ δὲ πλάκες ἐμαρψαν
13 εν ἀφανεί τινι μόρῳ φερόμενοι.
14 τάλαινα, νῦν δ' ὀλεθρία
15 νῦξ ἐπ' ὀμμασιν βέβακε. πῶς γάρ ἡ τιν ἀπίαν
16 γὰν ἡ πόντιον κλύδων' ἀλώμεναι βιόν 1682
17 δύσοιστον ἐξομεν τρόφαν;

1662 ἀλύπητον] I. has γρ. ἀλάμπητον written above by the first reviser (S), and this v. l. is in the text of F (cod. Par. 2886, late 15th cent.), which usually adopts his corrections. 1669 φθάγγοι σφε τα: φθάγγοις δὲ Λ. vulg. 1669 φθάγγοι κόσμηται: φθάγγοις δὲ Λ. vulg. 1669 ἐστιν μὲν Hermann: οὐκ ἐστὶ (or -ν) μὲν mss. 1672 ἐστιν Λ, vulg. (εἰ πόθον τα): corr. Canter. 1678 φερόμενον Kuhnhardt (-αι Hermann): φαινόμεναι L, vulg. (φαινόμενα τα).


18 οὐ κάτοιδα. κατὰ μὲ φόνιος Ἀίδας ἔλοι
19 πατρὶ ἐνυθανεὶν γεραιῷ
20 τάλαιναν· ὡς ἔμοι γοῦ μέλλων βλοσ οὐ βιοῦ.

21 ὃ διδύμα τέκνων ἀρίστα, τὸ φέρον ἐκ
22 μηδ' ἐτ' ἀγαν φλέγεσθον· οὕτοι κατά

ἐβητον.

ἀντ. ἄ. AN. πόθος τοι καὶ κακῶν ἄρ' ἴν τις.
2 καὶ γὰρ ὃ μηδαμᾶ δὴ φίλον ἴν φίλον,
3 ὡπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.
4 ὃ πάτερ, ὃ φίλος, ὃ τὸν ἀεὶ κατὰ
5 γὰς σκότον εἰμένος.
6 οὖν ἕ' ἐνερθ' ἀφιλητος ἐμοὶ ποτε
7 καὶ ταῦτα μή κυρήσῃς.

XO. 8 ἐπραξεν; AN. ἐπραξεν οἶνον ἡθελεν.

XO. 9 τὸ ποίον; AN. ἃς ἔχρηζε γὰς ἐπὶ ξένας
10 ἔθανεν κοίταν ὧ' ἔχει
11 νέρθεν εὐσκίαστον αἰέν,
12 οὖν ἐπένθος ἐληπ' ἀκλαυτον.
13 ἀνὰ γὰρ ὃμμα σε τὸδ', ὃ πάτερ, ἐμὸν
14 στένει δακρύου, οὖν ἔχω
15 πῶς με χρῆ τὸ σὸν τάλαιναν ἀφανίσαι τὰ

ἀχος.
16 ὦμοι, γάς ἐπὶ ξένας θανεῖν ἔχρηζες, ἀλλ'
17 ἔρημος ἔθανες ὡδὲ μοι.

1688—1692 οὐ κάτοιδα...βιωτός. The MSS. give these vv. to AN. Turnebus restored them to Ismene. 1693 τὸ φέρον ἐκ θεοῦ
ΟΙΔΙΠΟΥΣ ΕΙΣΙ ΚΟΛΩΝΗ


ΙΣ. 18 ὁ τάλαινα, τὴς ἁρα με πότμος αὐθίς ὁδ'

19 - - - - - - - - - -

20 ἐπαμμένει σὲ τ', ὁ φίλα, τὰς πατρος ὁδ' ἐρήμας;

ΧΟ. 21 ἀλλ' ἐπεί ὦλβιως γ' ἔλυσε τὸ τέλος, ὁ φίλα, βίοις

22 λήγετε τοῦ' ἅχους· κακῶν γὰρ δυσάλωτος ὀυδεὶς:

στρ. β'. ΑΝ. πάλιν, φίλα, συνθώμεν. ΙΣ. ὡς τι ῥέξομεν;

ΑΝ. 2 ὕμερος ἔχει με. ΙΣ. τίς;

ΑΝ. 3 τὰν χθόνιον ἐστίαν ἰδεῖν

ΙΣ. 4 τινος; ΑΝ. πατρος, τάλαιν' ἐγώ.

ΙΣ. 5 θέμις δὲ πῶς τάδ' ἐστὶ; μῶν

6 οὐχ ὄρας; ΑΝ. τί τόδ' ἐπέπληξας;

ΙΣ. 7 καὶ τόδ', ὡς ΑΝ. τί τόδε μᾶλ' αὐθίς;

ΙΣ. 8 ἀταφος ἐπιτυνε δίχα τε παντὸς.

ΑΝ. 9 ἀγε με, καὶ τότ' ἐπενάριζον.

ΙΣ. 10 αἰαί· δυστάλαινα, ποῦ δῆτ'

11 αὐθίς ὁδ' ἔρημος ἄπορος

12 αἰώνα τλάμον' ἐξω;

ἀντ. β'. ΧΟ. φίλαι, τρέσητε μηδέν. ΑΝ. ἀλλὰ ποι φύγων;

ΧΟ. 2 καὶ πάροι ἀπέφυγε ΑΝ. τί;

ΧΟ. 3 τὰ σφῶν τὸ μὴ πτίνειν κακῶς.

ΑΝ. 4 φρονῶ. ΧΟ. τί δῆδ' ὀπερ νοεῖς;

ΑΝ. 5 ὀτως μολούμεθ' ἐς δόμους

6 οὐκ ἔχω. ΧΟ. μηδέ γε μάτευε.

ΑΝ. 7 μόγος καὶ τοῖς. ΧΟ. καὶ πάροι ἐπείξει.
AN. 8 ἀπορά, ἀπορά, ἀπορά ὑπερβεν.
XO. 9 μεγ' ἄρα πέλαγος ἐλάχητόν τι.
AN. 10 φεῦ, φεῦ· ποί μόλωμεν, ὁ Ζεῦ;
11 ἐλπίδων γὰρ ἐς τίν' ἔτι με
12 δαίμων ταῦν γ' ἐλαύνει;

σώτ. Θ. ἰατεῖ θρήνον, παιδεῖς· ἐν οἷς γὰρ
χάρις ἡ χαρία εἶν' ἀπόκειται,
πενθείν οὐ χρῆ· νέμεσις γὰρ.
ΛΝ. ὁ τέκνον Αἴγεως, προσπίνημέν σοι.
ΘΗ. τίνος, ὁ παιδε, χρείας ἀνύσαι;
ΛΝ. τύμβου θέλομεν προσιδεῖν αὐτάλ
πατρός ἡμετέρου.
ΘΗ. ἀλλ' οὖ θεμιτόν.
ΛΝ. πῶς εἴπας, ἀναξ, κοίραν Ἄθηνῶν;
ΘΗ. ὁ παιδε, ἀπείπεν ἐμοὶ κείνοις
μήτε πελάζειν ἐς τούσδε τόπους
μήτ' ἐπιφωνεῖν μηδένα θυντῶν
θήκην ιεράν, ἡν κεῖνος ἔχει.
καὶ ταῦτά μ' ἐφή πράσσοντα καλῶς
χώραν ἐξειν αἰὲν ἀλυπον.
ταῦτ' οὖν ἔκλυνεν δαίμων ἡμῶν
χῶ πάντ' αἶων Διὸς Ὀρκος.
ΛΝ. ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνῳ,
ταῦτ' ἀν ἀπαρκοῖ. Θῆβας δ' ἡμᾶς
τὰς ἄνγιόν πέμψουν, ἐὰν πῶς
διακωλύσωμεν ἱόντα φόνον
τοῖς ὀμαίμοις.

1745 ἀπορά Wunder: πέρα mss. 1747 Between ἐλάχητόν
φεῦ, φεῦ, the mss. insert, AN. val val. XO. θύμφημι καβτός: del. D.
1749 ἐς τίν' ἔτι με Hermann: ἐς τί με mss. 1752 ἐν απόκει-
ται A, vulg. (syvapókeita) r: corr. Reisig. 1754 προσπίνημεν L, vulg. 1758 After θεμιτον the mss. ad
ΘΗ. δράσω καὶ τάδε, καὶ πάνθ᾽ ὁπόσ᾽ ἄν μέλλω πράσσειν πρόσφορά θ᾽ ὑμῖν καὶ τῷ κατὰ γῆς, ὅσ νέον ἔρρει, πρὸς χάριν, οὐ δεῖ μ᾽ ἀποκάμνειν.

XΟ. ἀλλ᾽ ἀποπαύετε μηδ᾽ ἐπὶ πλεῖον θρήνον ἐγείρετε· πάντως γὰρ ἔχει τάδε κύρος.

1773 ὁπόσ᾽ ἄν Porson: δοῦ ἄν L, vulg.: δοὰ ἄν Α.
1776 οὐ δεῖ Hermann: οὐ γὰρ δεῖ mss.
NOTES.

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 (δυσπρόσοπος, v. 286): the garb of both the wanderers betokens indigence and hardship (vv. 747 ff. δυσπινεῖς στολάς, v. 1597). After replying to his first questions, his daughter leads him to the rocky seat (v. 19).

I—II6 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.

I γέροντος. Sophocles marks the length of interval which he supposes between the O. T. and the O. C. by v. 395 γέροντα ὁ ὀρθοῦν φλαῦρον ὅσ νέος πέσης. 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.

J. C. 5
An anapaest can hold only the first place in a tragic trimer, unless it is contained in a proper name, or it can hold any place except the sixth. Soph. has the 'Antigone' only four times in iambics. Here, in 1415, and in Ant. II the anapaest holds the fifth place: in O. C. 507, 4th. But Eur. prefers the anapaest of 'Antigone' in the place. The anapaest must be wholly in the proper name.

2 χώρος, like loca, vaguely, 'region' (so O. T. 798), sing. χώροι below (16, 37, 54), of a definite spot. Already knows that they are near Athens (25), but it is that the day's journey was ended (20); will this rural region or town—supply their needs if they halt?

3 πλανήτης, 'wandering.' Cp. Eur. Heracl. 878 ξένους νήτην εἰχετ' ἀθλιόν βίον. The word is not in itself oppressive. In 123 it is merely opp. to ἔχωρος: cp. Plat. Rêp. 578 καλούμεν...τοῦ...πλανήτας ἐπὶ τὰς πόλεις, ἔμπορος.

4 σπανιστὸς, made scanty, given scantily: so Philos. (circ. 235 A.D.) p. 611 ἄρωμα...σπανιστόν, 'rare.' This in σπανίζω τι as = 'to make a thing scanty' or rare, which occurs in Greek of the 2nd cent. B.C.: cp. Shaksp. Lear i. i. 28 have obedience scant.

δέξεται: Xen. Anab. 5. 5. 24 ξένους...δέξεσθαι: Plat. 919 Α καταλύσεως ἄγαπηταίς δέχομενος.

δωρήματος, food, and shelter for the night: Od. i. 14. 4 κλισίαν ἄγαγον καί ξενία δώκα (whereas δῶρα, or ξενία δῶκα, Hom. usu. = special presents, as of plate or the like, Od. 240).

5 ἐξαιτοῦντα, 'asking earnestly.' This compound has force in O. T. 1255, Trach. 10; and so the midd. below 1327. Cp. ἐξεφίεται, 'strictly enjoins,' Ai. 795. σμίκρος better than μικρός, since the rhetorical ἕπαναφορά (cp. O. T. 25) needs the same form in both places. μικρός hence prevailed in later Attic (as in Xen. and the orators), out in the tragic texts often drop the σ. But, metre permits tragedy preferred σμικρός.

6 φέροντα = φερόμειον: O. T. 590 πάντ' ἀνευ φόβου cp. i. 1411. καὶ τόδ'. As καὶ υτός (like et is, isque), or καὶ introduces a strengthening circumstance (Her. 6. 11 δούλουσί, καὶ τούτουσι ὡς δρητετῆσι), so here καὶ τόδε marks last step of a climax. ἐμοί after οίδετοιν: cp. 1329: as 535 τῆς ἐμῆς after τούθε τάνδρος (like Tr. 1073 f.): A5 μυθήσομαι after Αίας θροεὶ: Plat. Euthyphro 5 A οὐδὲ διαφέροι Εὐθύφρων τῶν πολλῶν...εἰ μὴ εἰδείην.
7 στέργειν, 'to be patient,' cp. 519, Dem. Cor. § 112 εἰ δὲ φθονὸν
οὕτος, δεξίατω, κἀγὼ στέρζω καὶ σιωπήσομαι: usu. with accus.
Like στέργειν, αἰνεῖν is sometimes absolv. in this sense, but
ἀγαπᾶν almost always takes a clause with ὅτι, εἰ or εἰάν (Od. 21.
289 οὐκ ἄγαπᾶς δ ἐκηλο... | δεῖναι), or an accus. οἶνος ταῦτα.
Her. 1. 207 τὰ δὲ μοι παθήματα ἐόντα ἀχάριτα μαθήματα γέγονεν: Aesch.
Ag. 177 τὸν πάθει μάθος | θέντα κυρίως εἴχεν. ὁ χρόνος,
the time (through which I live), attending on me (εἰνών) in
long course (μακρός). For εἰνών cp. O. T. 562 εἰ μοι ἐπιει... μοῖρα: Ai. 622 παλαία... ἐντροφὸς ἀμέρα.

8 διάσκεια, verb agreeing with nearest subject: cp. Ant.
830, 1133: Plat. Symp. 190 c αἱ τιμαὶ γὰρ αὐτοῖς καὶ ἱερὰ τὰ
παρὰ τῶν ἀνθρώπων ἡμαίνετο: Cic. Ad Att. 9. 10. 2 nilil litterae,
nihil doctrina protest. τρίτον, as completing the
lucky number: Ai. 1174 κόμας εἵμας καὶ τῆσδε καὶ σαντού
tρίτον.

9 θάκησιν is in itself a correct form. θάκησις (θακέω) is
(1) the act of sitting, (2) the means of sitting, as οἰκήσις (οἰκέω)
is (1) the act of dwelling, (2) the house. It is not found
elsewhere, but cp. Ph. 18 ἡλίον διπλῇ | πάρεστιν ἐνθάκησις,
a twofold means of sitting in the sun. With the ms. reading
θάκουσιν construe:—οἶσθον με ἡ πρὸς θάκοις βεβήλοις, εἰ τινα
(θάκον) βλέπεις, etc. (We could not render εἰ 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 θάκουσιν.

10 βεβήλοις, neut. plur. (cp. ἄβατον ἀποφάσας, 167), places
which may be trodden, ἐποκανα, opp. to ἱερά, ἄβικτα: cp.
Bekker Anecd. 325. 13 ἀββηληλα τὰ ἄβατα χώρια καὶ ἱερὰ καὶ
μὴ τοῖς τυχοῦσι βάσιμα, μόνοις δὲ τοῖς θεραπεύουσι τοῖς θεοῦς.
βεβηλα δὲ ἐλέγετο τὰ μὴ ὅσια μηδὲ ἱερὰ: οὖτω Σοφοκλῆς
(This ignores the classical use of ὀσίος as opp. to ἱερός: in Ar.
Lys. 743 ὀσίον χωρίον = βεβηλον.)

ἡ πρὸς ἀλεστιν does not necessarily imply entrance on the
ἀλος. 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 ἀστιβεστὶ
(126) because the cult of the Eumenides so prescribed. Sacred
groves were often open to visitors, as was the κυκλοτερὲς ἀλος
of the Nymphs, with an altar 'whereon all wayfarers were wont

5—2
to make offerings,' ὃθι πάντες ἐπιρρέεσκον ὀδίται (Od. 208). Hence Pausanias sometimes mentions that a particular place was not open to the public.

II ἐξίδρυσον, place me in a seat; cp. ἐκ in ἐξορίζω (render ἐρθών). ἐξίδρυσον, without addition, could mean, 'seat me apart;' i.e. out of the path. In Eur. (the only other example of ἐξίδρυσον) it is the context fixes this sense, τῆλον γὰρ ὀλίκων βιότον ἐξίδρυσάμην, 'I fixed a seat of my life far apart from men's homes.'

πυθόμεθα. πυθωμεθα is impossible here. After a tense, the optative in a final clause with ὅσ, ὅτως, etc. is only:—(1) in Homeric Greek, where the case is imaginary: Od. 17. 250 τὸν ποτ' ἐγὼν... ἄξω τῇλ 'Ἰθακῆς μοι βιότον πολύν ἀλφοι: 'him some day I will take far from Ithaca,—so that (if I should do so) he might bring me again;'—implying, εἰ ἀγομι, ἀλφοι αὖ. (2) After words expressing an aspiration or prayer (and not, like στῆσον here, in the order): Aesch. Eum. 297 ἐλθο, κλεις δὲ καὶ πρόσωπον θεός, ὅτως γένοιτο...λυτήριος: 'may she come—and then he hears e’en afar—that [so] she might prove my deliverer.' Aesch. Suppl. 670 ff., by which Campb. defends πυθώμεθα would come under (2), if the text were certain, but that is a v.l. for ὅσ. (3) More rarely, where the primary implies a secondary: Dem. In Androt. § 11 τοῦτο τὸν ὅ νόμον ὁ νόμος... ἱνα μὴ δὲ πεισθῆναι μηδὲ ἔκαπητῆθηναι γείτων δῆμῳ: 'the law stands thus [= was made thus], the people might not even have the power' etc.: i.e. ἐχει implies.

I2 μανθάνειν...ήκομεν, we have come to learning, = such plight that we must learn: the infin. as after a duty or fitness (ὦφείλω, προσήκει, etc.). Cp. O. T. πρόσθες τοῦ ἡγεῖσ (sc. εἰς τὸ ὀλέσθαι).

I4 Οἰδίπους, the more frequent voc. (cp. O. T. 405 Οἰδίπου) but Οἰδίπου below, 557, 1346. Athens is a little more mile s.e. of Colonus. The picture which Sophocles πύργοι to suggest probably included both the Acropolis beautiful feature in the view—and the line of city-walls with towers. So the city-walls of Thebes are πύργοι, Ant. 122 and the end of the verse: cp. O. T. 298, E./. 873, Tr. 816.

I5 στέγωσιν, the reading of all mss., is probably.

It is true that in class. Greek στέγω usually means (1) 'cover,' 'conceal;' as E]. 1118 ἅγγος...σῶμα...στέγω (2) 'keep out,' as Aesch. Theb. 216 πύργον στέγειν
polémou dórou. But the first sense—'cover'—might easily pass into 'protect,' and Xen. Cyr. 7. 1. 33 has ai ἀπιδεῖς...στεγάζοντες
ta σώματα. Wakefield's στέφουσιν ('girdle') is specious; we
have στεφάνωμα or στεφάνη τύργων (Ant. 122, Eur. Hec. 910),
Βαβυλώνα...πείχεισιν ἑστεφάνωσε (Dionys. Periegetes 1006),
ὅπλοισιν Μεγάλη πόλις ἑστεφάνωται (Paus. 9. 15). But it does
not follow that τύργωι πόλιν στεφάνουσι could stand. στέφω
never occurs as = 'to be set around,' but either as (1) 'to set
around'—ἀνθη περὶ κεφαλὴν στέφεις, or (2) 'to crown'—ἀνθεὶ
κεφαλὴν στέφεις,—sometimes in the fig. sense of 'honouring,' as
with libations or offerings (Ant. 431 etc.). ὡς ἀπ' ὄμματων, sc.
eἰκάσαι, to judge from sight (alone), without exact knowledge
schol. ὡς ἔστιν ἐκ προδύνης τεκμηρίασθαι: cp. Thuc. 1. 10
εἰκάζοντα απὸ τῆς φανερᾶς ὄψεως, to be estimated by the mere
external aspect.

16 χώρος δ' δῆ ιρός. Cp. Plato Phaedr. 230 B, where
Socrates characterises the sacred character of the spot by the
Ilissus: Νυμφῶν τέ τινων καὶ Ἀχέλων ἱερὸν ἀπὸ τῶν κορών τε
cαι ἀγαλμάτων (the votive dolls and images) ἐοικεν εἶναι. There,
too, τὸ στύλοιον was a feature.

ὡς σάφει εἰκάσαι, A's reading, is preferable to ὡς ἀπικάσαι,
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, ἑλαῖας, 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.' For the constr. with ὡς,
cp. Tr. 1220 ὡς γ' ἐπικάζειν ἐμέ. ὡς is omitted below, 152
βρύων takes a dat. in its literal sense of 'sprouting' (βρύω
ἀνθεὶ τη. 17. 56), but either a dat. (as Ar. Nub. 45) or a gen. in
its figurative sense of 'being full.'

17 ἀμπέλου. Cyril (Jerem. Homil. 4. 41), speaking of the
later pagan practice, says, εἰς ἀλοι̇ν ὅταν φυτεύσωι ἐξιλα, φυτεύ̃
ουσιν οὖν τὰ καρποφόρα, οὐ συκῆν οὐδ' ἀμπέλου, ἀλλὰ μόνον
tέρψεως χάριν ἀκαρπα εὔλα. 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' αὐτῶν τῶν ναῶν ἄλσος ἡμέρων δένδρων ἐφυτεύθη, οὐσα ἐστὶ
τρωκτὰ ὀραῖα. Paus. 1. 21. 7 (in an ἄλσος of Apollo at Athens
dένδρων καὶ ἡμέρων καὶ ὅσα τῶν ἀκάρπων ὀσμῆς παρέχεται τινω
ἡ θέας ἤδονην.
πυκνόπτερον, 'feathered choir,' poet. for πυκναί, the same element being equivalent to a separate epithet, πτερόν, cp. 717 ἐκατομπτόδων Ἡρώδων, 1055 διστόλους, O. T. 846 ὅπερ, a lonely wayfarer (where see n.). The many nightingales heard to warble from the thick covert, argue the undisputed sanctity of the inner grove. Antigone notices an indication which her blind father can recognise. ὅ is elided at the end of the verse, as O. T. 29 (n.), so also τ', as ib. 1184 etc., once ταῦτα, ib. 332: cp. below, 1164.

20 ὡς γέρωντι with μακράν: cp. Plat. Soph. 226 c τάξει ἐμοί, σκέψιν ἐπιτάττεις ('a rapid process of thought for such as I am'). Cp. 76. προφυτάλης, 'hast fared forward': a compound not found elsewhere in Trag., except in Aesch. Th.] 3. Ἀθικ. δή...νυν προστάλλεται, sends him forth as her champion.

22 χρόνου...όνυκε. O. T. 857 f.: Her. 3. 122 εἶνειν χρημάτων ἀρχεῖς ἀπάσης τῆς 'Ελλάδος (if it is merely a question of money): Antiphon or. 5 § 8 καὶ ἀνωμότοις ὑμῖν...ἐπιτρέφαται ἐνεκά γε τοῦ πιστεύειν, 'I would leave the verdict to you, that you were unsworn, if it were only a question of confidence.'

23 ὑποί, since καθέστατεν implies ἐκοπεῖν: cp. 227, on the same principle, Ὀλυμπίαζε (not Ὀλυμπιάσει) ταῦτα, Thuc. 3. 8.

24 γοῦν: 'well (οὖν), I know Athens (γε), but not the place.' Cp. El. 233 ἀλλ' οὖν εἶνοια γ' αὐδώ, 'well, it's the kindness that I speak.'

25 ἡμῖν as a trochee is frequent in Soph. (Ellendt ed. 26 instances), but does not occur in Eur., nor in Aesch., cp. in Eum. 347, where Porson's ἡμῖν for ἡμῖν seems necessary. Modern edd., with Dind., usu. write ἡμῖν: others, as Hadley and Ellendt, would always write ἡμῖν, for which the old marians afford some warrant (cp. Chandler, Accent. 2nd ed. § 264), while others, again, would distinguish an emphatic ἡμῖν, a non-emphatic ἡμῖν (cp. Hadley and Allen, Greek ed. § 264).

26 ἀλλ' ὄστις ὁ τόπος. The tribrach is divided like this Eur. Phoen. 511 ἐλθόντια οὖν ὅπλοις, where οὖν coheres closely with ὅπλοις, as ὁ with τόπος. But even where no such collocation exists, a tribrach may be broken after the second syllable is also broken after the first: e.g. δέσποινα, σὺ ταῦτ' ἐπραγ- γνώμην ἀτερ is correct: cp. n. on O. T. 537. ἦ μαθα, deliberative subjunct., of which the aor. is more frequent than the pres., so O. T. 364 εἶπο: see on O. T. 651.
27 ἐξοικήσουσιν, 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 -σιμοι, as χρησιμοισι, fitted for use, from χρησις. The noun ἐξοικησις is found only in the sense of 'emigration,' Plat. Legg. 704 c, 850 b. But as from ἵππαξομασιαν was formed ἵππαξυμοισιν, though no ἵππαξυμοισιν occurs, so ἐξοικήσουσιν here is taken directly from ἐξοικεῖν as = 'to make into a dwelling-place' (Thuc. 2. 17 ἐξοικήθην).

28 ἀλλ᾽ ἔστι μὴν, 'nay, but it is inhabited.' Aesch. Pers. 233 (in a reply) ἀλλὰ μὴν ἡμεῖρ, 'nay, but he was eager' (to take this very city). Especially in rejecting an alternative: Eur. Helen. 1047 ἀλλ᾽ οὔδε μὴν 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?' δείπο denotes the goal, προσ- the direction, and ἐ- the starting-point. δείπο goes with both participles, which form a single expression, = 'coming towards us from the abodes' implied by οἰκητός (28). Cp. Ai. 762 ἀπ᾽ οἴκων... ἕξορμομενοι.

31 καὶ δὴ, 'already': Ai. 49 καὶ δὴ πὶ δισσαίς ἦν στρατηγὸς πύλαις. μὲν οὖν, 'nay rather' (ino); Ar. Eq. 13 ΝΙ. λέγε σο. ΔΗ. σο μὲν οὖν λέγε.

33 ὁ ἔξω. The Ionic voc. occurs even without metrical necessity, Eur. I. T. 798 ἔξω ', ou δικαίως: Soph. rarely uses ἔξως except in voc.: 1014 n. ὑπὲρ τ᾽ ἐμοῦ = ὑπὲρ ἐμοῦ τε: as O. Τ. 258 (where see n.), κυρὶ τ᾽ ἔγω = ἐγώ τε κυρὶ: Ph. 1294. 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) ὅδε ἔνος βλέποντε.

34 f. οὖν...φράσαι: that thou hast come near, αἰσχρος σκοπός ὁν ( = τούτων ἀ) ἀδηλούμεν, an opportune inquirer into our doubts, φράσαι, 'so as to explain' (epexegetic infin., cp. 50). σκοπός has its ordinary sense of 'scout' (cp. 297). Oedipus supposes that the man has been sent to make inquiry. τούτων (understood in ὁν) is objective gen. after σκοπός.

35 ὁν, by attract.: O. Τ. 788 ὁν...ικόμην = (τούτων) ἂ ἱκόμην. ἀδηλούμεν, 'we are in doubt about.' Since ἀδηλέω = to be ἀδηλος, (as ἀπειθέω to be ἀπειθης, ἀκοσμέω to be ἀκοσμος,) the form strictly implies that ἀδηλος could mean, 'not seeing
clearly': but an act. sense nowhere occurs, for instance, in Or. 1318 χρόνος δ' αδύμω τών δεδραμένων πέρι means, wherein the deeds cannot be read' (not, 'which seem to be unthought of them'). Cp. the verbs formed from the active of verbal adjectives which were primarily passive, as ἀληθές to be unforgetting, ἀτλητέω, to be impatient (O. T. 233). Conversely, δηλώ, 'to make δήλος,' sometimes verges on sense, 'to be δήλος' (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). τὰ πλείον', 'the' of the preceding sketch by Conon's career) καὶ τί δεῖ τὰ πλείω λέγειν; 'and dwell on the details?' So in Soph. Ph. 576 μὴ νῦν μ’ τὰ πλεῖον, Tr. 731 συγαν ἄν ἀμποῦς οὐ τῶν πλείω λόγον, there denotes 'the' sequel which the previous discourse promised. In Eur. Med. 609 ὡς οὐ κρινοῦμαι τοῦδε σοι τὰ πλείονα, this brings this out: 'Enough—I will not dispute with thee on further aspects of this matter.'

37 οὐχ ἀγνόν πατεῖν, 'which it is not lawful to say.' The poets can use ἀγνός either like ἱερός (e.g. Eur. Andr. ἀγνόν τέμενος), or, as here, like ὅσος. For the infin. σπάω cp. Plat. Phaed. 62 β λόγος οὐ...βάδιος διδεῖν, O. T. 1204 ἀτλητῶν...ὁρᾶν, and n. on O. T. 1120.

38 τοῦ θεῶν νομίζειται; 'to which of the gods is it due to belong?' After verbs of being thought, called, etc. gen. expresses 'belonging' (1) to a possessor, as here and Eur. 738 ου τοῦ κρατοῦντος ἡ πόλις νομίζεται; or (2) to a class of gods, Eur. Andr. 12 τῶν ἐλευθερωτάτων | οἶκων νομίσθειοι. (1) here cp. the gen. of the deity after ἱερός (Plat. Phaed. 1202, ἱερός τοῦ αὐτοῦ θεοῦ).

39 ἄθικτος οὐδ’ οἰκητός, sc. ἐστίν, answering τις ἐσθ’ δ ἐπὶ τῆς ἔργου οἰκουμένης. The second question, τοῦ θεῶν νομίζεται answered by αἰ γὰρ ἐμφοβοῦ κ.τ.λ.

40 Τῆς τε καὶ Σκότου κόραι: as in Aesch. Eum. 410 call themselves Νυκτὸς αἰανῆς τέκνα, and invoke μάτερ Νύς Αesch. does not name the other parent. In Hesiod, the mother is Earth, impregnated by the blood of Uranus,—the idea being that the Erinyes were called in by the crime of a son (Zeus) against a father.

41 τίνων...κλών; of whom hearing the august name
I make a prayer? i.e. ‘who may they be, whose name I am to hear, and to invoke?’ The optat. with ἄν gives a reverential tone to the question: ἄν εὐξαμην 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 Κήρες (Hes. Theog. 217), or of the Μωραί,—whom the Eumenides of Aeschylus address as ματροκαστγνήται, children of the same mother, Νῦξ (Eum. 961).

42 πάνθ' ὠρώσας, because no crime escapes their ken. Aι. 835 l. τὰς ἀεὶ τε παρθένους | ἀεὶ θ' ὠρώσας πάντα τὰν βροτοῖν πάθη, | σεμνὰς Ἑρμύς τανύποδος. Εὔμενιδας, the title of the Erinyes at Sicyon (Paus. 2. 11. 4), was not used by Aeschylus in his play of that name, unless with Herm. we assume that it was in a part of Athena's speech which has dropped out after v. 1028.

43 ἄλλα δ' ἄλλαχού καλά, ‘but other names please others where.’ Wunder and others quote Plut. Them. 27 ὥς ξένοι νομοί διαφέρουσιν ἀνθρώπων· ἄλλα δ' ἄλλοις καλά. Near Megalopolis, on the road to Messene, there was a shrine of the Μαννίαι: δόκειν δὲ μοι, θεῶν τῶν Εὐμενίδων ἑστίν ἐπίκλησις Paus. 8. 34. 1. Aeschines gives the attributes of the Erinyes to the Ποιναί (τοὺς ἥσεβηκότας... ἕλαυνεν καὶ κολάζειν δοσὶν ἡμέναις, or. 1 § 190). As at Athens they were Σερναί at Thebes they were Πότνιαι (cp. 84). Another name was Ἀραί (Eum. 417).

44 μὲν seems right. It implies a thought answering, rather than opposed, to ὅλως δεξιάτο: i.e. ‘gracious on their part may be the welcome, (as, on mine, the duty to remain is clear).’ Cp. the μὲν, without a following δέ, which lightly emphasises rather than contrasts: Xen. Cyr. 1. 4. 12 ἐγὼ μὲν οὐκ οἶδα (as others, perhaps, may). τὸν ἵκητν, without μὲ (which I should at least prefer to μὲ or ἐμὲ, if μὲν were changed), is more solemn: cp. 284 ἀλλ' ὀστερ ἐλαβες τὸν ἵκητν. δεξιάτο, Ionic so 921 πυθοιάτο, 945 δεξιάτο, Ο. Τ. 1274 ὑψοιάτο, γνωσοιάτο where see n.

45 ὡς is clearly right. The ὡστ' of the mss. would mean and so’ (i.e. since they are the Eumenides). It could no mean, ‘and in that case,’ i.e. ‘if they prove kind.’ ὡς is best taken as simply causal, ‘for’ (schol. ἐγὼ γὰρ οὐκ ἀναστήσομαι). γῆς: cp. 668 τάσσε χωρᾶς | ...ἐπαυλα. ἄν εξέλθομι: the optat.
with $\alpha$v calmly expresses a fixed resolve: cp. O. T. 343

πέρα φράσαμι.

46 τι δ' εστι τούτο; 'What means this?' (cp. τι δ' ἐστιν

what now?' O. T. 319 n.). 'What has this sudden rest
to do with the mention of the Eumenides?' ἐνµφοράς...

ἐμις. σύνθημα = something agreed upon (συντίθεμαι), as

a military watchword (Her. 9. 98). Apollo had told Oedipus
that, when he reached a shrine of the Σεμναῖ, then he
should find rest (90). This was the σύνθημα, the sign precon-
bred between them, which Oedipus has now recognised at C:

(cp. ἐγνώκα, 96). He calls his own prayer (44 f.) the σύν-

θημα of his fate, because it embodies the two points of

σύνθημα.—Here are the Eumenides,—here I stay.'

47 ἐμις is indispensable, while οὖν σέ µέντοι would be

tουγαντάναι: the art. with the infin. (whether subject or object

is esp. frequent in the dramatists, for the simple reason

that, when he reached a shrine of the Σεμναῖ, then he

was often metrically convenient: 442: Ai. 114 τέρψις τοῦ
dρόμου: Ant. 78 τὸ γάρ | βία πολιτῶν δράν ἐφυν ἀµήνανος.

48 διχ', like ἀνεν or χωρίς, 'without the sanction

Ai. 768 καὶ δίχα | κείνων, 'ε'εν without the gods

evเดιξω τί δρόμο, 'before I have indicated what I am doing,

dρόμο is pres. indic.: Plat. Gorg. 488 α ἰκανὸς μοι ἐνδέξεω

tοῦτο. Antiphon or. 6 § 37 ἐνδέξει τῷ δικαστηρίῳ τά ἀδίκα

The technical ἐνδέξεις was an information laid against us

of public functions, or, in certain cases, against κακούργους.

49 ἡρεθ': 33. μὴ µ' ἀτμάσῃς τούτων (genit. as after οὖν
depriving) δὲ σε προστρέπω ('for which I sue to thee,' cp. A.

tοσιστά σε...προστρέπω) φράσαι (epexegetic infin.): deny my

the grace of the things for which I supplicate thee, that

shouldst declare them. Cp. 35.

52 τις ἔσθ', i.e. 'what is it called?' In answer to the

query at v. 38 he had only learned that part of it was A.


53 κάγω. We say:—'What I know, you also shall know

(οὐ' οὐδ' ἐγώ, 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 σὺ is wanting.

So Soph. El. 1146 οὔτε γάρ ποτε | μητρὸς σὺ γ' ἱδα μᾶλλον


55 Ποσειδών. Paus. 1. 30. 4 δεικνυται δὲ καὶ χώρος

μενὸς Κολωνίων Ἱππίων...καὶ Βαιοῦς Ποσειδώνων Ἱππίων καὶ Ἀρ

Ἱππίως (1069), ἥρων δὲ Πειρίθου καὶ Ἐσέως (1593), Οἰ"
This altar of Poseidon (ἐπιστάτης Κολωνοῦ 889) lies beyond the stage-scene (888). 4v 8' (adv.), sc. ἕστιν ἡ
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 ἕν 5 adds a new member to a group, O. T. 27 (where the same words ἕν ἔ
ὁ π. θεός refer to the plague), Ai. 675.

56 Προμηθεὺς 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. Λυόμενος 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) δεξία δὲ λαμπάδα | Τιτάν Προμηθεὺς ἔφερεν ώς πρήσων πόλιν. So πυρφόρος of Artemis (O. T. 207), and Capanes (Ant. 135). Cp. Philostratus p. 602 (quoting the Athenian rhetorician Apollonius, circ. 225 A.D.) ἰω Προμηθεύς δαδοὺχε καὶ πυρφόρε. His altar was in the Academy, just s. of Colonus, and this was the starting-point of the λαμπάςδηφορία (to the Acropolis) at the three torch-festivals. Aesch. wrote both a Πρ. Πυρφόρος (the 1st play of his trilogy) and a satyr-idyll Πρ. Πυρκαεύς. τόπον by inverse attraction: Lys. or. 19 § 47 τὴν οὐσίαν ἦν κατέλιπε τῷ νείᾳ ὁν πλείονα ἁξία ἑστίν κ. τ. λ. cp. on O. T. 449.

57 ὁδός, 'threshold.' 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 χαλκέος οὐδός (II. 8. 15). From this spot the immediately adjacent region (including the grove) was known as 'the brazen threshold,'—χαλκόπους, borrowed from the literal χαλκὰ βάθρα (1591), taking the general sense of 'adamantine.' As 'rooted on the nether rock' (γῆθεν ἐπῳ ζωμένον 1591), and also as linked by mystic sanctities with the Powers of the Under-world, this region of the 'brazen threshold' is called ἐπείρσι Ἀθηνῶν, the stay of Athens: a phrase in which the idea of physical basis is joined to that of religious safeguard. χαλκόπους, with feet of brass (El. 491 Χ. Ἐρυνός, untiring), i.e. furnished with brazen steps.
59 The name—though κολωνός was so familiar a word as to be
traded in the usual Greek fashion to a hero Colonus,
επόνυμος of the deme; and, to justify the epithet of the play
ιππότης, he is called ιππότης, horseman, or knight. In the myth
about Colonus (ταύσοδε...ἄγνωσ 715) men first learned to
Poseidon’s gift of the horse. With τὸν δ’ cp. 65 τοῦδε τοῦ
A statue of the hero Colonus on the stage would be an effect
device for giving greater vividness to the local legend.

speaker could point to it with dramatic fitness, since Antigone
is with her blind father.

60 ἀρχηγός, or ἀρχηγετής = esp. the founder of a family
clan, or (like κτίστης, οἰκιστής) of a city. Bekker Anecd. 115
ἀρχηγετέας ἕγετον οἱ επόνυμοι τῶν φυλῶν, quoting from
Ἱππος of Ar. παρὰ τοὺς ἀρχηγετάς, = by the statues of the
επόνυμοι ἤρωες of the Attic tribes. Arist. fr. 85 (Berl. p. 1491 a 20) ἄρετή τοῦ γένους, καὶ εὐγενεῖς οἱ ἀπὸ τοῦτο
γένους, οὐκ ἔδω τὸ πατήρ εὐγενής ἂν άλλ’ ἔδω τὸ ἀρχηγός.

61 And all (the δημόται, supplied κατὰ σύνεσιν from
as = δήμος) bear his name in common (κοινών, in their capacity
as Κολωνοῖς), being designated thereby. τούνομα, acc. of οὗ
to φέροντι, is also cognate accus. to ἀνομασμένοι, which is used
to mark the fixity of the deme-name.

62 σοι, ethic dat.: El. 761 τοιαύτα σοι ταῦτ’ ἑστίν, ὡς μὲ
λόγῳ | ἀλγεινά, κ.τ.λ. λόγος, ‘story,’ legend, generally, but
poetry, in which Colonus had not yet figured: the Iliad (23.6)
buries Oedipus at Thebes: cp. Paus. i. 30. 4 (of the Oedipus
myth at Colonus) διάφορα μὲν καὶ ταῦτα τῇ ‘Ομήρου ποιήσεως

63 τῇ ἔμνυσθαι, ‘by the dwelling with them’: i.e. those
live at Colonus feel the charm of its holy places grow in
them. So the Thucydidean Pericles describes the Athenians
as τὴν τῆς πόλεως δύναμιν καθ’ ἡμέραν ἐργὼ θεωμένους καὶ ἐρήμους
γυνομένους αυτῆς (2. 43): cp. the schol. here, τῇ ἐργῷ καὶ
πείρᾳ πλέον τιμώμενα, οὐ τοῖς λόγοις.

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

65 καὶ κάρτα: cp. 301: Eur. Hipp. 89 ΘΕ. δρ’ ἀν τοῦ
dεξαίω...; III. καὶ κάρτα γ’. θεοῦ, the hero Colonus. This
the distinction had lost nothing of its clearness at this
(cp. Antiphon or. i § 27 οὔτε θεοῦ οὔθ’ ἦρως οὔτ’ ἀνθρώπου
dείγησα). θεός is sometimes the generic term for beings that receive divine honours: so Amphion and Zethus, the Th...
heroes, are τῶ σαι (At. Ach. 905), and Eupolis says (Ἀστράτευτος fr. 3) ἐν εὐσκίων δρόμουσιν Ἀκαδήμην θεοῦ (the ἐπάνωσις of the Ἀκαδήμεια).

66 Elmsley reads ἄρχει τὸς αὐτῶν; 'Who is their king?' But Oed. rather asks, 'Have they a monarchy or a democracy?' It would be a prosaic objection that the question is hardly suited to the heroic age of πατρικαὶ βασιλείαι (Thuc. 1. 13). ἡ πι τῷ πλ. λόγος; 'or does power of discussion rest with the people?' θλήθα, the popular assembly, as oft. τὸ ὑμετέρον πλήθος in the Attic orators. Thuc. 2. 40 (Pericles, on the Athenian democracy) οὗ τοὺς λόγους τοῖς ἔργοις βλάβην ἥγομενοι. The schol. paraphrases, ἡ ἐν τῷ πλ. ἐστιν ἡ ἴσχυς; and κράτος is a conject. instead of λόγος. Cp. Eur. Cyl. 119 τίνος κληνότες; (under what king?) ἡ δεδήμεναι κράτος;

67 ἐκ. of the head and fount of power: El. 264 κακὸ τῶν ἄρχομαι: Ant. 63 ἄρχομενος ἐκ κρεισσόνων.

68 οὕτως...τίς (ὡς)...κρατεῖ; = τίς ἐστιν οὗτος ὃς κρατεῖ; Eur. Hec. 501 τίς οὗτος σῶμα τοῦμον οὖκ ἐξίς | κεισθαί; λόγῳ τε καὶ σθένει, word (counsel) and might (of deeds): Od. 16. 243 (Odysseus) χειράς τ' αἰθητῆν ἐμεναι καὶ ἐπίφρονα θηλητῆν. So Theseus is described by Thuc. 2. 15 as γενόμενος μετὰ τοῦ ξυνετοῦ καὶ δυνατός.

69 Sophocles conceives the union of the Attic communes (commemorated by the annual festival of the συνοίκια in August), as already accomplished by Theseus. Athens is the capital of all the people of Attica being reckoned as its citizens (ἀπάντων ἡ ἁγία ξυνηλούντων ἐς αὐτῆν, Thuc. 2. 15). Isocri. or. 10 § 18 speaks of Theseus as ὁ λεγόμενος μὲν Αἰγέως, γενόμενος ὃς ἐκ Ποσειδῶνος. Aegeus, too, was said to have been king of Athens: see on 297; and was the eponymus of one of the ten Attic tribes (Αἰγίης φυλή, Andoc. or. 1 § 62).

70 ἄρ' ἐν τι...μόλοις; 'I wonder if any one would go? = I wish that some one would go. II. 10. 323 τις κέν μοι τόδε ἔργον ἐποιήμενος τελέστει | δώρῳ ἐπὶ μεγάλῳ; Cp. εἰμίρα 1100 αὐτῷ, poet. after the verb of motion: cp. II. 12. 374 ἐπειγομένοις ὃ ἱκόντο: Aesch. P. V. 358 ἢλθεν αὐτῷ Ζηρός...Βέλος cp. O. T. 711. πομπός, one sent to bring a person, O. T. 288.

71 ἄς πρὸς τί, 'with what aim?' goes with both participles μολείν 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 τί; λ. ἢ κ. μολεῖν. This 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 Ο.Ι. ὡς πρὸς τί χρείας; Ἱφ. 1180 ὡς πρὸς τὶ πίστιν τὴν ᾧγαν ἐπιστρέφεις; The simple πρὸς (also freq. in Soph.) = merely ‘with reference to what? ὡς πρὸς τὶ=‘with reference to what, in your conception of intention (ὡς)’

καταρτύσων μολεῖν, to prepare things (to work upon his powers directly or indirectly), so that he shall come: for the cp. 1286: Plat. Rep. 562 C τὴν πολιτείαν...παραπολιτείαν τυραννίδος δεθήναι: and for καταρτύσων of mental or spiritual influence, Plut. Mor. 38 D ἀν...μὴ λόγους χρηστοῖς ἢ παρατατέων καταρτύσῃ τὴν φύσιν.

With L's μόλοι (ὡς being then final), we must read ‘That Theseus might come with what view (πρὸς τὶ),—or to arrange (what)?’ But: (a) the double μόλοι, at the end of two successive verses, is intolerable. (b) The ambiguity between λέξων and καταρτύσων is hardly clear.

73 μὴ βλέποντος, conditional: ‘if he has not sight.’
74 ὃδινα: 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 πεποιθηκές and δεδρακότα are epithets of the ἔργα, not of the ἀρχοντικά. Cp. Aesch. Cho. 854 φρέν...ἡμιπαθηλην, Suppl. 467 ὧμι...σαφέστερον (λόγον). Milton, Par. Lost 3. 51 So must rather thou, Celestial Light, Shine inward, and the mind in all her powers Irradiate; there plant eyes.

75 οἴσθ...ὡς...μὴ σφαλής; ‘dost thou know (how to act) that thou mayst not come to harm?’ A modification of the phrase οἴσθ ὡς ποιήσων, in which ποιήσων is abruptly substituted for δεῖ σε ποιήσαι. So, here, οἴσθᾳ eagerly bespeaks adherence to the advice: see on O. T. 543.
76 ὡς θεόντι, ‘to judge by looking,’ ὡς has a limiting sense (as above, 20), Ant. 1161 ἣν ξηλωτός, ὡς ἐμοὶ (cp. on O. T. 342). The dat. is that of the person interested in the perceiving of things, as in ὡς μὲν συνελόντι εἶπεν (Xen. An. 3. 1 § 38), τοιαῦτα παραλεγόμενα (Thuc. 2. 51), συναλλαγμένα κατά τὸν θεόν (for one who rightly comprehends, Her. 7. 143). δαίμονας ‘fortune’: so 1337, and oft.: boldly in fr. 587 μὴ στείρε τὸν παρόντα δαίμονα, sow not the rumour of thy fate abroad.
78 μὴ κατ’ ἀστυ is a comforting parenthesis. μὴ is
the preceding imperative μεν: but it has, in itself, almost the effect of a reassuring injunction, 'do not suppose that I mean. We could not make οἱ ἐνθάδ' αὐτοῖο μὴ κατ' αὐτοῦ δημοταὶ a single phrase, as= such of the folks as are not in the town but here. ἐνθάδ' αὐτοῖο: Solon fr. 36. i 11 τοὺς δ' ἐνθάδ' αὐτοῖο (in Attica, as opp. to abroad): so Eupolis fr. inc. i. 4 τῷ ἐνθάδ' αὐτοῖο, etc. The word δημοταὶ in Ant. 690, Ai. 107 = a common man as opp. to a chief. Here, as in Euripides and Pindar (Nem. 7. 65), δημοταὶ are the 'citizens' generally, though in this place the term is tinged with the notion of 'demesmen.'

80 εἰ χρῆ: All our mss. have ἥ χρῆ: but, as between ἦ and εἰ in such a case, their authority is small: thus in Aesch. Cho. 994, where εἰ is certain, L gives the senseless ἦτε, Epic usage allows ἦ (ὁ), answered by ἦ (ὁ), in an indirect question: Ii. 2. 299 ὅφρα δαύων ἤ ἔτεον Κάλλαξ μαντεύεται ἦ καὶ οὐκ. Attic usage prescribed εἰ (or εἰτε) as= 'whether,' introducing the indirect question: the correlative 'or' was usu. εἰτε, but sometimes, as here, ἦ. Three instances are indeed alleged from Aesch. (P. V. 780, Cho. 756, 890), but they are most doubtful.

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

82 εἰ ἡσύχω, in quiet case, nearly = ἡσύχως, as 1675 εἰ πυμάτε = 'at the last': cp. El. 384 νῦν γὰρ εἶνα τῶν φρονείν.

83 μόνης πελας, sc. οὐφις, a gen. absol. (we could not understand ὡς ὁντε τελας ἤμοι μόνης): cp. 1588: O. T. 960 ὧν υφηγητῶν, sc. ὃντων.

84 πόνται, fitting in his mouth, as being esp. their name at Thebes (43). δεινωτε: as looking sternly on sin (42).

The face of the Avengers is still terrible to his inner eye. Sophocles nowhere portrays the lineaments of the Furies, as Aesch. does (Eum. 46—54), but he leaves on the mind an impression not less awful. εἰτε νῦν ἐκαμψα επὶ ἔδρας (gen. sing.) ὑμῶν πρῶτων (possess. gen.) τῆς ὑπὸ γῆς (partitive gen.) εἰτε can be so placed since ὑμῶν is possessive gen. (= υμετέρας) cp. 126, O. T. 177 ἀκτὰν πρὸς ἐσπερίου βεοῦ. ἐκαμψα (sc. γόυν) absol., as Eur. Hec. 1079 πᾶ βω, πᾶ ἄτο, πᾶ κάμψα;

86 ἄγνωμον, without γνώμη, hence, 'inconsiderate'; and so, 'unfeeling': Tr. 473 φρονοῦσαν θινητὰ κοῦ ἄγνωμον i.e. not refusing to make allowance for human frailty. Xen. Mem. 2. 8. 5 ἄγνωμον κριτὴ περιτυχείν, to fall in with a judge who makes no allowance. But ἄγνως = 'undiscerning,' O. T. 677.
87 ἔξεχρη, since in Attic χρῶν contracts in η: Tyrtaeus Ἄπολλων | χρυσοκόμης ἔχρη πίνονς εἰς ἀδύτου. τὰ πόλ. El. 564 τὰ πολλὰ πνεύματ', those frequent winds. These prophecies were made to Oedipus at Delphi when he went in his youth from Corinth, to ask whether he was indeed son of Polybus, the Corinthian king, and Merope. This did not solve his doubt,—αὐλα δ' ἄθλια καὶ δεινὰ καὶ προσφήνειν λέγων (O. T. 789). Eur. makes Oedipus, when at Thebes, tell Antigone of a χρησμός which doomed him to die at ἰερὸς Κολωνὸς (Phoen. 1705 ff.). Far more poetic is the conception of Sophocles, that Apollo had appointed the sign, but not named the place.

88 ταῦτην ὀλεθρεί παῦλαν, 'spoke of this as a restitutio praemunitorialis object of the verb, instead of being ἐταχθείν assimilated to the gender of the predicate παῦλαν: cp. or. 12 § 37 ταῦτην γὰρ ἐσχάτην δίκην δυνάμεθα παρά λαβεῖν, this (death) is the extreme penalty which must be exact from them. ἐν χρῶν μακρῷ: so El. 330: Ant. Ph. 235, etc.: but 1648 χρῶν βραξεί (without ἐν) the general Attic rule was to use ἐν in such phrases as ἐν μακρῷ, ὑλίγῳ, βραξεί χρῶν, ἐν ὑλίγαις ἡμέραις, ἐν πολλωῖς. The ἐν is rarely omitted except in the phrase ἐστέριν which in prose usu. lacks ἐν: it takes it, however, below, and Tr. 18.

89 ff. ἐλθόντι...βιον. Apollo said: αὐτὴ παῦλα σοὶ ἐλθόντι χώραν τερμίαν, ὅπου ἄν λάβῃς θ. σ. ἔδραν καὶ στασίν: ἐνταῦθα κάμψεις κ.τ.λ. In the orat. obliquus, the tense of the principal verb were primary (as λέγει), θ. ἔδραν would become ὅπου ἄν λάβω: since it is seen (ὀλεθρεί), we have ὅπου λάβομι. The part. ἐλθόντι expresses first condition to be fulfilled before the παῦλα can be allotted: ταῦτην is explained by ἐνταῦθα κάμψεις. τερμίαν is primary in whatever land he should find the Semnae, that land to be for him τερμίς, i.e. was to contain the goal of his wanderings. The word (elsewhere only in Ant. 1331) is not a metaphor of κάμψεις, from rounding the post in the (κάμψαι διαύλου θάτερον κόλον πάλιν, Aesch. Ag. 344), τέρμα oft. = νύσσα or καμπτήρ, the turning-post (Il. 23. 336: σχεθέειν περὶ τέρμα).

90 σεμνῶν: see on 43. ξενόστασιν, quarters for strangers, Pollux 9. 50 μέρη δὲ καὶ πόλεως καὶ πανδοκείων καὶ ἐκ ἔως ἐν Ἰταλῷ Σοφοκλέους (a satyric drama, fr. 253), πα...
ξενόστασις. The word occurs only in these two places of Soph.: so ἵπποστασις, βοῦστασις.

92 f. κέφδῃ μὲν 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. But the blessing to Attica is turned on the personal residence of Oed. therein at the close of his life: cp. 626 κούποτ' Οὐδέπον ἔρεις | ἀξρεῖον οἰκήτηρον δέξασθαι. This favours οἰκήσαντα. κέφδῃ and ἀτη, accusatives in appos. with the sentence ἐνταῦθα κάμψειν τὸν βίον: the participle οἰκήσαντα (in antithesis with δεδεγμένους, cp. 13 ξένου πρὸς ἄστον) serves to bring out the point on which the κέφδῃ and ἀτη depend. For the plur. acc. in appos. cp. Eur. Alc. 6 καὶ με θητεύειν πατήρ | ...τῶν ἄστοιν ἱμάγασεν. It is used here instead of κέρδος (cp. 579) because the 'blessings' were to be felt in many ways and on many occasions (see 1524 ff.).

93 τοῖς πέμπασιν is supplemented by ἀπῆλασαι, since πέμπειν can be said of those who 'speed the parting guest': Od. 15. 74 Χρῆ ξένων παρεόντα φιλεῖν ἔθελοντα δεὶ πέμπειν.

94 παρηγγύα cannot mean 'pledged,' 'promised' (ὑγγυνατο) but only 'passed the watchword to me,' i.e. 'told me, as a sign.' Xen. Cyr. 3. 3. 58 παρηγγύα ὁ Κήρος σύνθημα, Ζέους συμμαχος καὶ ἔγερμόν, 'C. proceeded to pass the watchword 'Zeus', etc. παρηγγύαω 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.

95 ἡ σεισμόν, ἡ βροντήν τιν', some such sign as earthquake or thunder (τίν with both): thunder is the sign given at 1606 τιν' suggests that the god spoke merely of 'signs': Oed. interprets.

96 ἐγνωκα μὲν is answered (101) by ἀλλὰ μοι...δότε. νυν 'then,' seems better than νυν (though this could stand,) since the oracle is the basis of his belief. τὴν ἐπὶ τὴν ὀδόν: acc. of extension in space (with ἐξήγαγε), denoting the ground traversed: cp. 1686: Ph. 1223 κέλευθον ἔρπεις.

97 οὐκ ἐστὶ δοπως οὐ, which in grammatical order immediately follows ὡς, can be thus placed because felt as one adverbial expression = 'assuredly': so often ἐστιν ὅτε (= 'sometimes') οὐκ ἐστιν τι ('in no wise'), οδεῖς δοτις οὐ ('everybody'), etc.

πτερών: no outward sign had been given. The 'omen

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was in the leading of his will. Cp. Od. 16. 282 (Odysseus to his son, when planning to slay the suitors) ὀπτῶν πολύβουλος ἑνὶ φρεσὶ θήσει Ἀθήνης, | νεῦσον μὲν τῷ κεφαλῷ: which anticipates such a πτερῶν, or divine suggestion, as is meant here. For πτερῶν as = ὦνῶν ὁ ὤρνις (= ὁ σατερ περὶ μαντείας διακρίνειν Ar. Av. 719) Schneidewin.

98 ἔξηγαγ', i.e. 'to my goal (ἐξ-)', not, 'aside from the highway.' Plat. Phaedo 66 β κινδυνεύει τοι ὁσπερ ἀπαθάνῃ ἐκφέρειν ἤμας (and so Soph. Ai. 7). οὔ γὰρ ἂν, 'for else the suppressed protasis being ei μή ἔξηγαγε: so 125.

100 νήφων ἀοίνοις: the austere wanderer lights first the shrine of the austere goddesses (ὅσ αἱεὶ τὸν ὅμοιον ἄγει θ' τὸν ὅμοιον); νήφων implying the thought that he has been a manner consecrated to suffering. Water, and honey with milk (μελίκρατον), formed the χοῖς ἀοίνους, νηφάλια μάτα (Aesch. Eum. 107) of the Furies.

101 ἀσκέταρπον (cp. 19), not shaped by the adze (παρὼν, fr. 724): so Soph. is quoted by Hesychius (1. 9) ἀδρέταρπον (from ὀδρέταρπη).

102 βίου...πέρασιν...καὶ καταστροφήν τινα, some end to life,—some close to my course. βίου πέρασις is τὸ τὸν βίον, a passing through life to its end, a concluding (Eur. Andr. 101 τὴν τελευταίαν...περάσας ἤμεραν): καταστροφή adds the notion of a career which approaches its goal.

2. 42 (of those who had fallen in the war) δοκεῖ δὲ μοι ἀνδρός ἀρετὴν πρωτὴν τε μνήμονα καὶ τελευταίᾳ βεβαιούσῃ τῶνδε καταστροφῆ (the closing scene of their lives). Polyb. τὴν αὐτὴν ἐποιήσαντο τοῦ βίου καταστροφὴν.—ὁμφᾶς: so 55ο.

104 μείωνος ἔχειν = μείων εἰναι. This euphemistic meaning of expression with the comparative adverb is often found in censure or disparagement is to be conveyed less by Plato Apol. 34 C τὰς ἀν ὅν τις τῶν ταῦτα ἐννοήσας αὐθαδεῖστον ἀν πρός με σχοίν, = αὐθαδεῖστερος ἀν εἰη: Legg. 932 A καὶ ἐν τῇ τῇ πόλει γονέων ἀμελείστερον ἔχει τοῦ δεώντος λεόστερον ἕν. Oedipus says to the Furies: 'Grant me some unhappiness, 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.' μείωνος ἔχειν means here to be μείων in the
of 'too insignificant,' 'of too little account,' in respect of suffering, i.e., one who has not yet suffered enough.


106 τι', in urgent petition, as 248, O. T. 46 ἰδ' ...ἀνόρθωσον 1413 ἵτ', ἀξίωσατ· γυλκέαι, with blandishment, as Tr. 1040 ἀγαθοκόροι 'Αιδας. No other poet of the class. age (I think) ventures on this use of γυλκέαι in addressing deities, which indeed, is somewhat apt to recall the Aristophanic ὁ γυλκέας ὁ γυλκύτατε. Σκότου: on 40.

107 Παλλάδος, possessive gen. with καλούμεναι: 'Athenians, thou that art said to belong to Pallas, of all cities most honoured': Eur. Ima 8 ἔστιν γὰρ ὅτι ἀνήμοις Ἑλλήνων πόλεως, τῆς χρυσολόγχου Παλλάδος κεκλημένη: ib. 311 Λοξίου κεκλημένα: I am called (the servant) of Apollo.

110 εἰδωλον (cp. 393), a mere wraith, with the semblance and speech of the man, ἀτάρ φρένες ὅτι ἐν πάμπαν, but the living heart is not therein (as Achilles says of the εἰδωλον of Patroclus, Il. 23. 104). So the wraith of Helen is εἰδωλον ἐμπνευτό, Eur. Helen. 34.

οὐ γὰρ δῆ το γ'E. After τὸδ' in 109 a second τῶδ' here would be very awkward: and the article, if not necessary, is at least desirable. οὐ γὰρ δῆ 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 γὰρ δῆ το γε | σῶμ', El. 1020 οὐ γὰρ δῆ κενόν γ' ἀφήσωμεν: Ph. 246 οὐ γὰρ δῆ σὺ γ' ἀφήσωμεν: Without γε O. T. 576, Ant. 46.

111 Τhe 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 παλαιός, 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, but simply pleonastic, as in Od. 13. 432 παλαιῶτ...γέρωντος an old man of many years. ἐπίσκοποι here = speculatores, explorers, but in Ant. 217 overseers, watchers, and ib. 1148 of Dionysus, 'master' (of mystic rites).

113 f. καὶ σὺ μ' ἐξ ὅδου τῶδα κρύψων all mss. This is usually explained by partitive apposition (σχέδα μαθ' ὅλον καὶ μέρος) the part τῶδα being in appos. with the whole με: 'Hide me—that is, my foot,—apart from the road.' The construction is common, but the question here is as to the sense. ἀγαρ

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με τόδα could bear such a sense: but κρύψων με τόδα could do so, unless we grant that κρύπτειν τόδα could mean 'to another's steps to a hiding-place.' I regard as prob. H. Keck's ἐκποδών ὀδο. Cp. Eur. Phoen. 978 χθονίς ἐκποδών. No substitute for τόδα is satisfactory: among conjectures are κόρα, μέ τοι, πάλιν, πέλας, πέρα, πρόσω, τόδε, τόδ' ἀψ.

I14 f. τόνδ'...ἐκμάθω τίνας λόγους ἐρωτήσων, 'learn in regard to these men what they will say'; not, learn from them (talking to them), since his present object is only to overtake them, unseen. This gen. of connection often goes through verbs of perceiving, etc.: Xen. Mem. 3. 6. 17 εὖθυμον εἰδότων ὧτε λέγουσιν. Plat. Gorg. 517 C ἄγνοοιντες ἀλλήλων λέγομεν. Distinguish 593 ὅταν μάθης μοι νουθέτει, when hast learnt from me.

I15 ἐν γὰρ τῷ μαθέων: i.e. 'for in learning (how the parts of the place are disposed) consists the caution of (proper) all that we are doing': we are poor strangers, who must be prepared to shape our course according to the mood of ἀστοί (13). The spondee can stand in the 5th place, since to which γὰρ adheres, itself coheres closely with τῷ μαθέων. El. 376 εἰ γὰρ τῶν δευτέρων μοι (where, as here, Elms. propose instead of γὰρ): ib. 409 τῷ τούτῳ ἥρεσεν; cp. 664.

I16 τῶν ποιομένων: so El. 84 (just before an exit, as ταῦτα γὰρ φέρει | νίκην τ' εἶψ' ἡμῖν καὶ κράτος τῶν δρώμων. 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 προδίδαξθαι λόγῳ πρότερον ἣ ἐπὶ αἱ δεὶ ἐργῷ ἐλθεῖν.

I17—253 Parodos, passing at v. 138 into a lyric dialogue (κομμώδος) between the Chorus and Oedipus (see preliminary on the structure of the play).

The framework is as follows. (1) 1st strophe, I17 ἵνα τῷ 137 ναίει, = 1st antistrope, 149 ἵνα τῷ 169 ἀπε. Metre. Logaoedic. The 2nd Glyconic is the main (2) 2nd strophe, 176 οὐτοὶ τῷ 187 σέβομαι, = 2nd antistrope, 192 αὐτοὶ τῷ 206 ἐκποδώμαν: logaoedic. Between the 1st strophe and the 1st antistrope is interposed an anapaestic 'system' (σώστημα) of 11 verses, 138 ὅτι ἐκεῖνος τῷ 148 ὃμοιών (by Ch.). Between the 1st antistrope and the 2nd strophe, 2nd system of 6 verses, 170 θύματερ τῷ 175 μεταναστάσει (by Ch.) and Ant.). Between the 2nd strophe and the 2nd antistrope
3rd system of 4 verses, 188 ἀγέ νῦν to 191 πολεμῶμεν (Oed.).

From v. 207 to the end (253), the verses are without strophic correspondence (ἀνομοϊστροφα). A doubt exists as to the genuineness of vv. 237—253 (ὡ ἔνων—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.

II7 ὀρα: cp. Aesch. Eum. 255 (the Furies hunting Orestes): ὀρα, ὀρα μάλ' αὖ λεύσσε τε πάντα, μή | ἀλήθη φύγδον ὁ πατρὸς ματροφόνος ἄτιτας: cp. also the scene in which the Chorus of the Ajax are seeking the hero (867 πὰ πὰ | πὰ γὰρ οὐκ ἐβαίνει ἐγὼ:); τίς ἄρ' ἦν; imperf. of previous mention (not implying that he is not still trespassing): who was he of whom our informant spoke? Plat. Crit. 47 D ο τῷ μὲν δικαϊω βέλτον ἐγίγνετο (is, as we agreed, made better), τῷ δὲ ἀδίκῳ ἀπολυλυτοὶ ναίει, of mere situation (not habituation), as II. 2. 626 νίσσων ναίοννοι πέρην ἀλός: so Ai. 597 (of Salamis), and Tr. 99 (of wanderer).

II9 ἐκτόπιος instead of ἐκ τόπον: 716 ἀλία...πλάτα | θρώσκειν O. T. 1340 ἀπάγετ' ἐκτόπιον: 1411 βαλάσσων | ἐκρύβατ: Ant. 785 φοιτάς ὃ ὑπερπότιος: El. 419 ἐφεστον | πῆξαι.

I20 ἀκορέστατος, 'most insatiate' (κόρος); hence, reckless of due limit,—shameless: cp. Eur. Her. 926 (deprecating ὡβρίς), μὴπτ' ἐμὸν φρόνημα | ψυχά τ' ἀκόρεστος εἴη. A positive ἀκορῆς is found in later Greek (Themistius, or. 90 π. 4th cent. A.D.): and as διακορῆς and κατακορῆς are classical (Plato, etc.), it may be a mere accident that ἀκορῆς has no earlier warrant. If referred to ἀκόρεστος, the superl. would be a poet. form like νέατος, μέσατος.

I2I This verse is corrupt in the mss., but two things seem clear: (1) there is no reason to suspect προσδέρκων: (2) the singular λεύσσε must be restored, and placed after προσδέρκων. A long syllable is then wanted to complete the verse προσδέρκου κύρια. Hermann’s νῦν has been generally adopted. But λεύσσε νῦν could only mean ‘see him’: not, ‘look for him’ λεύσσειν τίνα could not stand for ζητεῖν τίνα. In 135 οὖν is governed by γρώναι, not by λεύσσων: and in Aesch. Eum. 25 ὀρα, ὀρα μάλ' αὖ, λεύσσε τε πάντα (v. 1. παντά), the sense is ‘scan all the ground.’ Cp. Ai. 890 (‘tis cruel,’ the Chorus say, baffled in their quest) ἀμειηθον ἄνορα μὴ λεύσσειν ὄπου.
122 προσπεύθου (only here) ought to mean 'ask, or learn further' (the reg. sense of προσπνυθάνεσθαι, προσερωτάν) here, it seems rather to mean, 'press inquiry,' inquire assiduously: cp. προσωτείν, προσλιπαρείν. φθεγγόν ('speak to him'), a v. l. for προσπεύθου, is plain unsuitable.

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

125 f. προσέβα γάρ οὐκ ἄν: cp. 98: for the place of Ant. 96.

126 ἀλυσός ἐς: see on 84.

127 ἄμαιμακετάν, 'with whom none may strive,' used by poets of any violent force, divine or elemental, with which we cannot cope (as the Chimaera, II. 6. 179; Artemis in her way Pind. Pyth. 3. 33; the sea, ib. 1. 14; fire, O. T. 177), probably associated with ἄμαχος. But the reduplication ἄμαχ-α-ω (cp. πόρ-φύρ-ω, ποι-πύ-ω),—the ἄ being intensive if we suppose a secondary development of ἁμα as μακ (Ff. on Pind. P. 1. 14), the proper sense of ἄμαιμακετώς would be 'very furious.' The word being of epic coinage, it is conceivable that associations with μάχομαι may have influenced the formation as well as the usage.

130 ff. καὶ παραμείβομεθ' κ.τ.λ. In approaching or passing a shrine, it was usual to salute (προσκνείν), and to invoke the deity audibly. But in passing the grove of the Eumenides of Colonus avoid looking towards it. No sound or articulate word escapes them. Their lips only move in sign of the prayer which the mind conceives. Cp. on 489. τὸ εὐφάμον στόμα προντίδος ἱέντες = 'moving the lips of (in) reverse mute thought': ἱέναι (instead of οἶεν, λείεν, διαίρεν) στόμα has been suggested by the phrases φωνήν (or γλώσσαν) ἱέναι fr. 844. 3 πολλὴν γλώσσαν ἐκχέας μάτην. εὐφάμον (= συν η ἱερά τοῦ φαιστον, Eur. Or. 621.

131 ἀφώνος. The ancient custom was to pray at a shrine partly from a feeling that one ought not to make any prayer which might not be heard by all mortals. Persius 2. 6 Haud cuivis promptum est murmure humilem susurros de templis et aperto vivere voto.

133 After ἱέντες we may place either (1) a point,—making τὰ δὲ νῦν begin a new sentence: or (2) merely a comma, taking ἃς (129) as still the object to ἀλυνθ': (1) is best.
I34 **οὐδὲν** (adverb) **ἀξιοντ’**, sc. **αὐτάς**: **οὐδὲν ἀξιοντ’** as = ‘reverencing nothing’ would be at least unusual. The act. of **ἀξιομα** occurs only here; but that fact scarcely seems to warrant a change.

I35 **ὅν** with **γνώναι** only: **λεύστων** absol.: see on 121.

I37 **μοι** ethic dat. (62, 81): **ναθεί 117**.

I38 **ἐκεῖνος**, of whom ye were speaking: **Ant. 384**: **An.**

**Ach. 41** τουτ’ *ἐκεῖν’ ὦγῳ ἱεγον: **Nub. 1167** ὁδ’ *ἐκεῖνος ἀνήρ*. **El. 665**. *φωνῇ γὰρ ὅρω: (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 το **φατιζόμ.** (acc. in appos.), ‘as they say of us the blind’: alluding generally, perh., to the fig. use of **δρῶν** βλέπειν in ref. to mental sight (as **O. T. 747**, of the blind seem **δέδοικα μὴ βλέπων ὁ μάτις τ’**), rather than to any special proverb. So **Thuc. 7. 87** **πανωλεθρία δῆ,** τὸ ἱεγομένον,... **οὐδὲν στί ὦκ** ἀπωλείνετο, referring merely to the phrase.

I41 **ὁράν, κλάνεν, epexegetics inf., like χαλέπος συζήν** (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).

I42 **προσίδητ’ ἄνομον**, regard as lawless. The omission of **ὡς** is remarkable. Doedelerin cp. **Thuc. 2. 72** δέχεσθε δὲ **ἀμφοτέρους φίλους**, which is less bold: so, too, is **O. T. 412** **τυφλών μ’ ὀνείδωσας**. In modern Greek, however, (and the use doubtless goes far back,) *θεωρεῖν* regularly = ‘to consider, as’ (without ὡς).

I43 The hiatus allows **Σεύ** to be short. **ἀλεξίτορ**: **Ar. Vesp. 161** *Ἀπολλον ἄποτρόπαιε, τοῦ μαντεύματος*.

I44 f. **οὐ πάνω μοῖρας πρῶτης** not wholly of the best fortune **εὐδαιμονίασι** (epexeget. inf., στὸ **εὐδαιμονίασι** 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** *οίας εἰμὲν αἴσας*, of what estate we (mortals) are: Plut. **Num. 2** κρείττονος ἕν μοίρας.

**πρῶτης**, ‘best’: **Ant. 1347** *τὸ φρονεῖν | εὐδαιμονίας πρῶτον* *ὑπάρχει*: a sense associated with the idea of first prize (**II. 23. 275** τὰ **πρῶτα λαβῶν**), τὰ **πρωτεία**: **cp. 1313**; and so **1228** πολὺ δεύτερον. **οὐ πάνω** oft. **means** ‘not at all,’ but prob. as a result of the primary ironical sense, ‘not altogether.’
I45 ἐφοροῖς: since the stranger had said κρινοῦσι (79).
I46 δὴ λέξιν 'and I make it plain' (like σμείων δὲ, τεκμηρίσθεν δὲ), i.e., and this is plain from my being guided by your maiden: cp. I145: O. T. 1294 δεῖξε δὲ καὶ σοί (sc. Οἰδίπος. 
Ar. Eccl. 936 δεῖξε τὰυτὸν αὐτὸν: Lys. or. io §20 ἀγνόουσιν ἀλλήλων ἄλλωσιν ὑμῖν. ἄλλατροις ὑμῖν. (instrumental dat.): 
1299 τοῖς τυφλοῖσι γὰρ ἀπιών. ἄλλωσιν ὑμῖν. (instrumental dat.): 
Europ. Phoen. 834 ἦγοι πάροιθε, θύγατερ, ὡς τυφλῷ ποδὶ ὧν ὑμῖν ἄλλωσιν. ἄλλωσιν ὑμῖν.

I48 Oedipus is indeed old and worn (110): but he contrasts the man of mature age with the girl, his defense of guide (752). Cp. Od. 2. 313 (Telemachus) ἐγὼ δὲ ἐπὶ τὸ 

νῦν δ', ὥστε δὴ μέγας εἰμὶ (full-grown).

σμικρός: for the allusive (masc.) plur., instead of σμικρά, cp. O. T. 366 σὺν τοῖς φιλότάτους (with Iocasta): for the σμικρά below, 957 ἐρμίμα με... | σμικρῶν τίθησιν. The antithetical persons suggests that σμικρός is masc. rather than neut. below 880: Ai. 158 σμικρὰ...μεγάλων χωρίς, 160 μετα 

μεγάλων βαιός ἁριστ' ἄν | καὶ μέγας ὀρθοῦθ' ὑπὸ μικρότερων σμικρῶν were neut., it could mean: (a) like the masc. 

persons: cp. i Cor. i. 27 τὰ μωρὰ τοῦ κόσμου ἐκείνα ἐξελέγατο διὰ κατασχύνη τοῦς σοφοὺς: (b) fig. 'weak things,' supports. But the neut. plur. σμικρά in such antithesis usu. = 'lowly fortunes': Pind. P. 3. 107 σμικρὰς ἐν σμικροῖς μέγας ἐν μεγάλοις | ἔσομαι: Eur. El. 406 ἐπέρ εἴσον εὔχο 

οὐκ ἐν τε μικροῖς ἐν τε μὴ στερέοσον ὀμφὼς;

ἀρμον, 'have been now at anchor': usu. ἐπὶ τινὸς: Del. 

Cor. §281 οὐκ ἐπὶ τῆς αὐτῆς (ἀγκύρας) ὄρμεῖ τοῖς πολλοῖς: but ἐπὶ τινὸς: Plut. Solon 19 (he added the Bouli to the Areopagē). 

οἱμένος ἐπὶ δυσὶ βουλαὶς ὀσπέρ ἀγκύραις ὀρμοῦσαν ἔτη 

σάρα τὴν πόλιν ἔσοθαί. For the metaphor cp. Soph. fr. 

αλλ' εἰσὶ μητρὶ παῖδες ἀγκύραι βίον. Eur. fr. 858 ἦδι 

τροφοῦς, | μήτηρ, ἀδελφή, δύοις, ἄγκυρα, στέγη. Or. 68 

γ' αλλ' ἐπ' ἀσθενοῦς | ῥώμης ὄχουμεθ': Med. 770 ἐκ τοῦ διὰ 

μεσθα προμηθήτων κάλως.

I49 ἀλαῶν ὀμμάτων. Oedipus has spoken of his own 

fortune as if it consisted primarily in his blindness. 

Chorus then ask:—'Ah! and wast thou blind from thy 

Thy life has been long, as well as unhappy, one may judge. 

The gen. could depend on ἐν, as oft. on φεῦ, ὡ, ὀιμαῖ, 

but is better taken with φυτάλαμος, of which the sense 

αὐτῶν understood) would else be obscure.
The: but Xen.' evis, for a<; schol.' into (into and conjecture,' to all seeming': for mss. òζ, which does not correspond with v. 120: cp. Thuc. 6. 25 òζα…νηδ δοκείν αιτής, 'so far as he could now judge.'

153 ('Thou hast already suffered;) but verily, within my power (έν γ' ἐμοὶ, = if I can help it), thou shalt not add these curses (to thy woes).' μάν strengthens the adversative force of ἀλλά (as in ἀλλὰ μὴν, ἀλλ' οὐδε μὴν): ἐν γ' ἐμοὶ = ἐν ἐμοί γ. έν γ'.

Cp. 247: O. T. 314 (n.): Xen. Oec. 7. 14 τῆς ἐμῆ δύναμις ἀλλ' ἐν σοι πάντα ἑστίν. The thought is like that of Ant. 55: ἀλλ' οὐκ ἐπ' ἀρρητοῖς γε τοῖς ἐμοῖς λόγοις (sc. οἱ καταθενεῖς, προσθήσει, make thine own, bring on thyself: Aesch. Pers. 53 μὴ καὶ τι πρός κακοίσι προσθήται κακόν: Eur. Het. 146 οδον προσθέσθαι κακά: Andr. 394 τί δέ με καὶ τεκείν ἔχρην | ἄχθαι τ' ἐπ' ἄχθει τῦδε προσθέσθαι διπλοῦν; The mss. have προσθήσεις: but the active word would require either the reflexive pronoun or some dat. such as τοῖς σοῖς κακοῖς: and we cannot legitimately supply either.

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

156 ff. ἀλλ' ἐνα…μὴ προσέγγισθαι is answered by μετάστασθ' 161 προσέγγισθαι εν νάπει, advance blindly in the grove, till he stumble (so to say) on its inmost mystery. Cp. Arist. Eth. 3. 7. οἱ μὲν θρασείς προπετεῖσι. Isocr. or 5 § 90 διὰ τήν Κύρος προπέτειαν, his precipitancy in rushing at his brother Artaxerxes ἀφθέγκτε: see on 130 ff.

158 ff. οὗ κάθυσος κρατήρ συντρέχει ðεύματ ðαλιξων ποτῶν where the bowl filled with water is used along 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. ðαλιξων. ðαλιξων π.: school. γλυκέων ποτῶν, ἐστι, μέλιτος, οἷς μελισσοντι τὰς θεάς (see on 100). συντρέχει 'is combined with': Tr. 295 πολλή 'στ' ἀνάγκα τῆς (sc. τῶν πράξεω 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, ðεύματ suggests its literal sense.
161 τὸ, sc. τὸ προπεσεῖν, for τῶν of most mss. which can be right. To be on one’s guard against a thing is always φυλάσσομαι τί, never τινος. In Thuc. 4. 11 φυλάσσομαι τῶν νεων μὴ ἐνυπρίσκων = acting cautiously on account of ships (where Classen cp. χαλεπῶς φέρειν τινός, 1. 77): in Aesch. P. V. 390 τούτου φυλάσσου μὴ ποτ’ ἀχθεσθῇ κέαρ. τὸν (referring to κρατήρ) is less good; and τὸ (‘which fore’) would be weak.

164 ἐρατεῖς, arrest, keeps (thee) off (from us), separate.

166 οἴσεις λόγου πρὸς ἐμὰν λέοχαν — if you have anything to bring forward to be discussed with us (cp. Ant. 159 σύγκλητεν τήνυς γερόντων προϋδεντο λέοχαν), not, ‘in answer to our advice,’ as a sense which λέοχα never has. For οἴσεις cp. Tr. 124 ἐπιμεμφομένα σὲ ἄδεια (αιδεία Musgrave) μὲν ἄντια δ’ οἴσων.

167 ἀβάτων: see on το.

168 ἵνα πᾶσι νόμοις, where use suffers all (to speak) the omission of ἔστι cp. Her. 1. 90 ἐπειροτάν...ἐι ἀχαρίᾳ νόμος εἶναι τοῖς Ἑλληνικοῖς θεοῖς.

169 ἀπερίκου, ἀπέχον τοῦ φωνεῖν: schol. προτέρου δὲ διαλέγον, ‘refrain from speech.’

170 ποί τις φροντίδος ἔλθῃ; Such phrases present the speech, or the mind itself, as a region in which the wanderer is bewildered; cp. 310: El. 922 οὐκ ῥαθ’ ὅποι γῆς οὕτως γνώμης φέρει: ‘thou knowest not whither or into what regions thou art roaming’: ib. 1174 ποί λόγων...| οὗ ib. 390 ποῦ ποτ’ ἐι φρενῶν; Tr. 705 οὐκ ἔχω...ποῖ γῆς πέσω.

ἔλθῃ, delib. subjunct., in 3rd pers., as Dem. De Cor. προτέρον σὲ τις, Διοσκῆν, τῆς πόλεως ἐχθρόν ἢ ἐμὸν εἶναι. L has ἔλθα, which might be defended as = ‘whither can possibly turn?’—a more despairing form of ἔλθη.

171 ἀστοῖς ἵσα χρή μελετάν, we must practise the customs which they practise. Eur. Bacch. 890 οὗ | γὰρ ὅσον ποτε τῶν νόμων | γυνώσκειν χρή καὶ μελετάν: we never set our theory, or practice, above the laws.

172 Since κακούντας suits both metre and sense, it is more likely that this was the reading from which, by a sc...
mistake, κοικ ἀκούντας arose, than that ἀκούντας conceals some other participle (such as κατακούντας or ἀπιθοῦντας).

I 73 καὶ δῆ: see on 31.

I 74 μη...ἀδικθω. The prohibitive subjunct. (esp. aor.) is freq. in the 1st pers. plur., but the 1st pers. sing. is very rare. 

Tr. 802 μη αἴτω θάνω: II. 1. 26 μη σε κιχεω: 21. 475 μη σεν ἀκούσω.

I 75 σοι (the corphaeus) after ὁ ξείνου (the Chorus), cp. 208 ὁ ξείνου...μη μ' ἀνέρη: 242 ff. ὁ ξείνου, οἰκτείρατ' followed by ὀμμα σὸν. Cp. O. T. 1111 πρέσβεις, 1115 σὺ.

I 76 τῶν έδρανων, '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.


I 79 f. L's στ' οὖν στι προβώ; metrically answers to οὖν οὖν in 194. The choice seems to lie between στ' οὖν; and προβώ. The latter might easily have been added to explain the former and στ' οὖν is not too abrupt, since πρόσθεγε νῦν μου (173) has already marked the beginning of his forward movement. σταίνε seems better than επισταίνε 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 στ' οὖν;—στι βαίνει—στη. For στη before προβ., cp. Ant. 612 το πρίν.

I 81 ff. After äνει three verses have been lost (the 1st and 3rd for Ant., the 2nd for Oed.), answering to 197 πάτερ—198 ἄρμοσαι: and after θ' σ' αγω (183) a verse for Oed. answering to 202 ἀμοι...ἀτας.

I 82 μαν (a stronger μεν, 'verily') may here be simpl. hortative ('come!') as it oft. is with the imperat.: II. 1. 30 εἰ δ' ἄγε μην πείρησαι: 5. 765 ἄγεμε μαν: Aesch. Suppl. 1011 ἵτε μαν. If the lost words of Oed. uttered a complaint, the μαν may have had an adversative force, 'yet': but this is more oft. γε μην than μην alone: cp. 587. ὃδ', in this direction: see on O. T. 7.

ἀμαυρό κόλο = τυφλό τούτω (Eur. Hec. 1050): cp. 163 ἀμαυράς ξέρσιν. In Eur. Herc. Fur. 123, however, τοῦτῳ ἀμαυρόν ἴκνος = 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 'resolve,' 'incline thine heart.' ξεινός: Ph. 135 τί χρη με, δέσποτ', εν εξαν εξεν | στεγεν, λέγεν ...;

185 ἀ πλάμων: the nom. can thus stand for the voc. in direct address, as Eur. Med. 1133 μὴ σπέρχοι, φίλος: but sometimes rather a comment, as ib. 61 ὁ μῶρος, εἰ χρη δεσποτ', εἰπεὶν τόδε. Cp. 753, 1471.

186 τέτροφεν ἀφιλων, holds in settled dislike:—the perfect tense marking how the sentiment which forbids implies towards the Eumenides has interwoven itself with the place of the place. τρέφω τι ἀφιλων = to hold a thing (in thoughts) as unloveable: cp. ἐν ἐλπίδιν τρέφω τι (Ant. For the perfect, denoting a fixed view, cp. Her. 3. 38

νενομίκασε τὰ περὶ τοὺς νόμους (and so 7. 153, 8. 79).

perf. act. of τρέφω occurs in Anthol. Append. 111. 2 (Jacoby, vol. ii. p. 795) ἀνδρας ἀγακλειτοὺς τέτροφεν Κεκροτην': in Aischylus (12. 25 h in the later form τέτραφα), etc.: but in ancient Greek only in the Homeric use, as Od. 23. 237 περὶ τέτροφεν ἀλμη (the brine has hardened on their flesh).

189 ff. ἄν with the optat. verbs, not with ἂν: (to a place where I may speak on the one hand, and hear on the other side) so Theocr. 25. 61 ἐγὼ δὲ τοι ἡγεμονεύσω | ἀνακτα (to a place where we are likely to find him): Xen. Anab. 3. 1. 40 οὐκ οἶδα ὅ τι ἄν τις χρησαίτο αὐτοῖς (I know not what use one could make of them). τὸ μὲν ... τὸ δέ are adverbial.

cp. Xen. Anab. 4. 1. 14 τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ πανόμενοι. ἐποιμεν ... ἀκοῦσαιμεν, i.e. 'arrive at a mutual understanding,'—a regular phrase: Thuc. 4. 22 ἐγνέδροις δὲ σοὶ ἐκέλενον ἐλεόσαθι οὕτως λέγοντες καὶ ἀκούνοντες περὶ ἐκείνου ἐμβήσονται.

eπεθέλας ἐπιθαύνοντες, entering on piety, placing ours within its pale: but this figurative sense is here tinged with the notion of 'entering on lawful ground' (schol. εἰς πατοῦντες). For the fig. sense cp. Od. 23. 52 ὁφρα ὁ ἐμφροσύνης ἐπιθήτον | ἀμφοτέρω φιλων ἄτορ, 'that ye may enter into your heart's delight' (Butcher and Lang): Ph. 14. 53 ὅτες οὕτω τῷ σε ἐπιθάντες, though we had never entertained that hope (dared to entertain it).

191 καὶ μὴ χρ. πολ.: Ant. 1106 ἀνάγκῃ δ' οὐχὶ δυσμαχης Simonides fr. 5. 21 ἀ νάγκα δ' οὐδὲ θεοὶ μάχωνται. Eur. fr. 56 είς διδάσκει, καί βραδὺς τὶς τῇ, σοφήν.

192 ff. αὐτοῦ. Oed. has now advanced to the verge of
grove. Here a low ledge of natural rock forms a sort of threshold, on which his feet are now set. \textit{autopetrou bema}, a \textquotedblleft step\textquotedblright, \textit{i.e.} ledge, of natural rock, not shaped by man (as was the ordinary \textit{bema} or raised place for speakers, etc.), distinct of course, from the \textit{aexostos petros} of 19, which was \textit{within} the grove. So \textit{autoxulos} (of rough wood, \textit{Ph.} 35), \textit{autoporphyros} (of natural purple), \textit{autopokos} (of simple wool), \textit{autopiros} (of unbolted wheaten flour), \textit{autokomos} (with natural hair, \textit{Anth.} \textit{Ran.} 822), \textit{autorophoi petrai} (rocks forming a natural roof of Oppian \textit{Halieut.} i. 22). The \textit{autopetrou} of the mss. could mean:—(1) \textquoteleft A ledge like rock'; \textquoteleft a ledge of material firm as rock.' (2) \textquoteleft A ledge serving as a rock.' (3) \textquoteleft A seat on rock fronting thee.' This does not fit the data.

\textbf{193} πóda κλίνηs (aor.) like πóda τρέπειn (\textit{Eur. Suppl.} 718), since, the seat being now at his side, he \textit{turns} away from it in he moves forward.

\textbf{195} f. \textit{η} ἔσθι; \textquoteleft am I to sit down?' deliberative aor. subj. of \textit{exomai}. This aor. of the simple verb occurs nowhere else but \textit{ekabesethin} is used in later Greek (as \textit{kathesonta} \textit{Paus.} 3. 22. 1). Since \textit{η} is the radical vowel, it seems better to suppose a synizesis (\textit{η} ἔσθι;) than an aphaeresis (\textit{η} 'σθι;), the \textit{η}, though not necessary, is prob. genuine. I have left this questionable ἔσθι in the text, on the strength of \textit{ekabesethin} but the \textit{v. l. η} στῶ (\textquoteleft 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 \textit{η} στῶ;

\textit{lektros γ...okladias}, \textquoteleft yes, moving sideways,'—the rocky seat being near his side—\textquoteleft (sit down), crouching low on the top of the rock.' \textit{okladia} (cp. \textit{odak}, from \textit{odak},) from \textit{klai-ω}, to bend the hams in crouching down. \textit{Xen. An.} 6. 1. to τó Περσικό \textit{orexeto},...καί \textit{okladia} καί \textit{exanistato}, 'he danced the Persian dance, sinking down and rising again by turns' (there was a dance called \textit{okladia}): so \textit{okladias} = a folding campstool \textit{brachys}, \textquoteleft low,' (as \textit{megas} = 'tall,' because the seat is near the ground.


\textbf{197} ff. \textit{emn tòd'}: \textit{i.e.} the office of placing him in his seat.
The words ἐν ἴσουχαί... ὦμᾶν are as she helps him to sit down. He has to make one sideways (195) to the seat. Taking his arm, she says: ‘on me, and join step to quiet step’ (ἀρµόσαι aor. imp. midd.): i.e. ‘advance one foot to the resting-place, bring other up beside it, and then (supported by my arm) sit down.

Cp. Eur. Or. 233 ἣ κατὶ γαῖας ἀρµόσαι πόδας θέλεις; ‘wouldst thou set thy feet together (plant thy feet) on the ground?'

Pseudo-Simonides 182 οἴκω ποδὸς ἰχνία πρᾶτον ἀρµόσα: where we first planted our feet (on the battle-field,—we fell).

202 f. δισφρόνοις, as the work of a mind clouded by gods: Ant. 1261 ἵω φρενῶν δισφρόνων ἀμαρτήματα. They after the exclamation ἀµοι: cp. on 149.

203 τλάµων, see on 185. ἀλάς, ‘hast ease’ (alluding to words betokening pain and exhaustion).

205 f. τίς ὅ πολ.: cp. on 68. τίν’ ἀν... πατρίς’. For twofold question, cp. Ph. 220 τίνες ποτ’ εἴς γῆν τίνδε-ἐσχετ’;... | ποιας πάτρας ἄν ἢ γένους ὦµᾶς ποτε | τύχουν εἰπὼν; Eur. Helen. 86 ἄτιρ τίς εἰ; πόθεν; τίν’ ἐξανδρᾶχρῇ;

208 Oed. replies to their second question by ἀπότις which is almost an exclamation;—‘I have no πατρίς no he deprecates their first question (τίς ἀγεί;) altogether. Aesch. Ag. 1410 (the Argive elders to Clytaemnestra) ἀπὸ δ’ ἐσεῖ, | µύσος ὀβρυµον ἀστοῖς. Soph. has ἀπότοποις in Tr. 1000 (dialogue) and Tr. 647 (lyr.). Cp. 1357.

210 µὴ, µὴ µ’ ἀνέρῃ. As the verses from 207 onwards ἀνοµοιόστροφα (see on 117), the strophic test is absent µὴ, µὴ µ’ is metrically preferable to µὴ µὴ µ’ here. after the preceding ἀλλὰ µὴ, a threefold iteration would not weaken than strengthen.

212 Wunder’s correction of the MS. δεινὰ to αἰνά is required by the Ionic measure (σο : -σο). φύσις = origin, birth: Tr. 379 (Ιόλε) λαµπρὰ...φύσιν, | πατρῶς µὲν οὐσα γένεσιν ῥήτου, κ.τ.λ.

214 γεγόνω, delib. perf. subjunct. from γέγονα: when too, the imper. γέγονε, Ph. 238. Both these could, in be referred to a pres. γεγόνω, which is implied by other forms as ἐγέγονε (II. 14. 469): cp. Monro Hom. Gr. § 27. Poetry recognised, in fact, three forms,—a perf. γέγονα, a
214 f. τίνος ἐλ σπέρματος; possessive gen., denoting the stock, country, etc., to which one belongs: cp. on 144: Plat. Sympos. 203 A πατρὸς τίνος ἐστὶ καὶ μητρὸς; Meno 94 D οἰκίας μεγάλης ἣν. πατρόθεν with ἐλ: 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 πινάκιον γράφαντα τοῦνομα πατρόθεν καὶ φυλής καὶ δῆμον. Ai. 547 ἑμὸς τὰ πατρόθεν.

216 τί πάθω...; ‘what is to become of me?’ Tr. 973 (Hyllus, in his wild grief for his father) τί πάθω; τί δὲ μήσου μαι; οἶμοι.

217 ἐπ’ ἐσχατα βάινεις, ‘thou art coming to the verge,’ ‘to the last extremity,’ since, after the hint αἰνὰ φύσις (212), the full truth cannot long be withheld. Cp. fr. 658 (Orithyia was carried) ἐπ’ ἐσχατα χθονός: Ant. 853 προβασό’ ἐπ’ ἐσχατον θράσους: Her. 8. 52 ἐς τὸ ἐσχατον κακοῦ ἀπιγιμένον.

219 Hermann’s μέλετον (for the ms. μέλετ’) is fitting, since Oed. and Ant. have just been speaking together; and is clearly better than μέλλετε γ’ (Triclinius) or μέλλομεν (suggested by Elms.). The sing. τάχυνε rightly follows, since it is from Oed. alone that a reply is sought. μακρα, neut. plur. as adv.: O. T. 883 ὑπέροπτα (n.): Eur. Or. 152 χρόνια... πεσών...ευναζέται.

220 Δαίον ἕστε τν’; The word ἀπόγονον, seemingly a gloss which follows τν’ in the mss., is against the metre, which requires —οοο— after τν’: it also injures the dramatic force. Each word is wrung from Oed.; the gen. Δαίον tells all.

221 The family patronymic was taken from Labdacus (the father of Laius), though the line was traced directly up to Cadmus, father of Polydorus and grandfather of Labdacus (O. T. 267; Her. 5. 59).

222 ὅσ’ αἰσθὰ, ‘any words I speak,’ is most simply taken a representing an accus., governed by δὲος ἐσχετε μηδὲν as = μηδέν διμαίνετε (rather than a genitive depending on δέος): Tr. 990 οἶαν μ’ ἀρ’ ἐθνο λῶβαν: Dem. De Fals. Legal. § 81 ὑ γε δήμον ὁ τών Φωκέων οὐτω κακῶς...διακεῖται, ὡςτε...τρεθναίει τῷ φόβῳ...τούς Φιλίππου ξένους: Aesch. Thesb. 289 μερίμναι ζωπυροῦσιν τάρβοσ (=ποιουσί με ταρβεῖν) | τὸν ἄμφιτερον κατέων: Eur. Iol. 572 τούτο κἀ’ ἔχει πόθον. Cp. below, 583, 1120. In suc
instances the acc. might also, however, be taken as one of 'respect.'

224 The mss. give the one word δύσμορος to Oed. uttered by him between the exclamations of the Chorus, 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 ποι καταθήσεις; fig. from the payment of a debt money. If you will not pay it here and now, 'to what purpose will you bring the payment for it?' i.e. when, and in the form, can your promise of a safe refuge (176 f.) be redeemed if I am driven from Colonus? ποι with a verb pregnantly used, as in 476. Cp. 383. For καταθήσεις cp. Dem. In Mid. ov γάρ ἐστιν ὀφλήμα ὧ τι χρή καταθέντα ἐπίτιμον γενειατού, there is no debt (to the Treasury), by paying which one can recover the franchise.

228 f. οἰδεν μοριδία τίσις ἔρχεται, to no one comes punishment from fate, ὃν (= τούτον ἂν) προπάθη, for things (caus. gen.) which he has already suffered, τὸ τίνει (acc.), in respect of requiting them, i.e. 'if he requites them.' συγγνωστόν εὖν τίνη τις ἂν προπάθη. 'Thou didst deceive us by getting our promise before telling thy name; we may require deceit by deeming our promise void.' τίνει (with τὸ as se on 47) further explains the causal gen. ὃν: 'no one punished for deeds which have first been done to him—is, for repaying them to the aggressor.' Cp. 1203: Eur. Otr. τίνω...τροφάς, repay care. ὃν for ὅν ἂν, as 395.

The ὃν 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 | ...ἐνεχει διάσωσθαι: Plat. 52 ὃν τίνα ἐπιθυμία σε ἀλλης πόλεως ὁδὸ ἀλλων νόμων ἐειδεναι: Rep. 443 ἃρχόμενοι τῆς πόλεως οἰκίζειν.

230 f. ἀπάτα δ': guile on the one part (ἔσερα), mating itself against deeds of guile on the other (ἔσεραι), making recompense of woe, not of grace (as in return for good deeds ἔχειν, epexeget. 'for the deceiver) to enjoy' (cp. II. 1. 347 ἃν ἄγει). ἀπάτα ἔσερα, not another kind of guile, but another instance of it, as Ph. 138 τέχνη (a king's skill) τέχνης ἔτοι προὐχει, excels skill in another man. παραβάλλ., as Eur.
1094 ἐγὼ σοι παραβάλλομαι θρήνοις, vie with thee in dirges:
Andr. 290 παραβάλλομενα, abs., 'in rivalry.'

233 f. ἔδρανων with ἐκτόπος (cp. on 118), χθονὸς with ἀφορμος, which adds force to ἐκθορε: cp. O. T: 430 οὐκ εἰς ὀλέθρον; οὐχὶ θάσσον; οὗ τάλω ψυχρὸν τῶν ἀποστραφεῖς ἄτε; ἀφορμος belongs to ἀφομαν 'rushing from.'

235 f. χρεός...προσάφης (like κῦδος, τιμᾶς, αἰτίιν προσάπτειν), fix a debt or obligation on the city, i.e. make it liable to expiate a pollution. But χρεός = simply 'matter' in O. T: 155, n.

237 αἰδόφρονες: as ye have αἰδῶς for the Eumenides, so have αἰδῶς for the suppliant. Cp. Dem. or. 37 § 59 ἀν ἐλοῦτις ἀκουσίου φόνου...μετὰ ταῦτ' αἰδέσηται καὶ ἀφῆ (with ref. to the kinsman of a slain man pardoning the involuntary slayer).

άλλ', 'nay,' opening the appeal: cp. O. T. 14. The second άλλ' 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 (ἐλεεινολογία),—which the daughter makes,—should precede the father's appeal to reason (τὸ δικαιολογικόν). Though the text is doubtful in some points, the internal evidence cannot be said to afford any good ground for suspicion.

238 γεφαν...ἐμὸν: the text of this verse is doubtful, and there is no strophic test, but it seems most likely that ἀλαδόν was an interpolation: see crit. n.


241 άλλ', 'at least,' cp. 1276: fr. 24 κἂν ἄλλο μηδέν, ἄλλα τούκεινς κάρα.

243 Hermann’s τοῦμου μόνου (for the MS. τοῦ μόνου) is metrically right, but μόνου can hardly be sound. It must mean ‘for my father alone’ (and not for my own sake). TOYMONOY may have come from TOYΔΑΘΑΙΟΥ (Mekler), but τὸν ἄθλιον in 246 is against this (see, however, on 554). Perhaps τοῖς ἀμμόρου.

244 οὐκ ἀλαοῖς, as his are.
προσορωμένα: for the midd. cp. El. 1059 ἐσορωμένοι. midd. of the simple ὅρω is poet. only (Ant. 594): but midd. of προσοράω and περισσάω occurs in Attic prose.

245 ὡς τις κ.τ.λ.: as if I were a young kinswoman of my own, appealing to you, the eldest of my house, for protection. So Creon imagines his niece Antigone appealing to the satisfactions of kinship (Ant. 487 Ζηνός ἔρκειον: 658 ἐφυμενεῖτω λόγῳ ἕν χάλκιον).

247 f. ἐν ὑμιν κείμεθα, 'we are situated in your presence.' ἐν ὑμίν, penes vos, cp. 392, 422, ὁ ὘. T. 314 (n.), Dem. De Cor. § 193 ἐν γὰρ τῷ θεῷ τοῦτο τὸ ὑπό, οὐκ ἐν ἔμοι. The epic forms ὑμίν (nom.), ὑμιν (acc.), freq. in Hom., belonged esp. to the Lesbian Aeolic: the acc. occurs in Aesch. Eum. 620 βουλή πιθανόν γὰρ ὑμιν ἐπισπεύσαται πατρός: Soph. Ant. 846 ἐν μάρτυρας ἐπιτυχώμενοι. ἐν ὑμίν γὰρ (mss.), but the metre requires a dat. to be ὑμίν, of a critical situation, as Tr. 82 ἐν οἷς ὑπὸ τῆς κείμενος, τέκνων, οὐκ εἰ ἐνεργῶν; (when his fate is thus tremulous in the balance). Cp. 1510.

248 f. νευσάτε with acc. of the boon, as Hom. Hym. 5. 445, Eur. Alc. 978 Ζεῦς οὗ τό νεύση (more oft. ἐνδεικνύειν). τὰν ἄδοκ. χαῖ, the unlooked-for grace, i.e. for we, after your stern words (226), we can scarcely dare to hope, but which, for that very reason, will be the more gracious.

250 πρός σ', in supplications the poets oft. insert enclitic σε between πρός and the gen. of that by which they adjure: 1333: Tr. 436 μὴ, πρός σε τοῦ κατ' ἄκρον καὶ Πλ. 468 πρός νῦν σε πατρός, πρός τοῦ μητρός, ὡ τέκνων, ὡ τι ἐπί τοι κατ' οἴκων ἐστι προσφιλέσ, ἵκησις ἱκνούμαι. οὗτο σεφιλών ἐκ σεθέν, 'whatever, sprung from thyself, is dear to thee'; the next words repeat this thought, and add to 'yea, by child—or wife, or possession, or god.' Cp. 548 ἐμοὶ.

251 ἕ χρόες ἕ θεός: a designed assonance (παρομοία) cp. Isocr. or. 5 § 134 καὶ τὴν φθίμην καὶ τὴν μνήμην: or. 422 ἀγώνας...μὴ μονὸν τάχους καὶ ῥόμης ἀλλὰ καὶ λόγου καὶ γνῶν... χρέως here = χρῆμα, 'thing,' any cherished possession (cp. ἐν 618 καὶ σε τοῦτο, γέροι, κειμήλιον ἐστω), rather than 'ness,' 'office.'

Notes


254—667 First ἐπεισόδιον. 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 κομμός (510—548) between Oedipus and the Chorus, Theseus enters, and assures Oedipus of protection.


259 ἑθεόπης, when it flows away, perishes, μάτην, 'vainly,' without result: *i.e.* issues in no corresponding deeds. *Tr.* 698 ἐπὶ τῶν ᾧδηλον: *El.* 1000 (our fortune) ἀπορρέει κατ' ἑκτελεστέρας ἐρχεται: *Ai.* 1267 χάρις διαρρέει. For μάτην *cp.* Aesch. *Ch.* 845 λόγοι | ...θυνόςκουτες μάτην.

260 εἰ with ind. φασὶ (siquidem dicunt) introduces the actual case which has suggested the general question, τί δῆται κ. τ. λ.: *cp.* *El.* 823 ποὺ ποτε κεραυνὸς Διός, ἥ ποὺ φαέθων | Αλίος εἰ ταῦτ' ἐφορῶντες | κρύπτονοιν ἐκηλοι; γε oft. follows εἰ (and εἰπερ) 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. Pausanias (1. 17. 1) notices that at Athens alone there was an altar of Pity ('Ελέος) indicating not only kindness to men, but piety to the gods.

261 μόνας, not strictly 'alone,' but 'more than all others' *cp.* *O. T.* 299 n.

τὸν κακούμενον ξένων. 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 fallen in the war of Eteocles and Polynices. This is the subject of the *Supplices* of Euripides. (2) Demophon, the son of Theseus, protects the children of Hercules against the Argive Eurystheus. This is the subject of the *Heracleidae* of Euripides.
These two examples are cited in Her. 9. 27; in the spurious epitaphios ascribed to Lysias (or. 2 §§ 4—16); and in the same ascribed to Demosthenes (or. 60 §§ 7, 8). Isocrates quotes them in the Panegyricus § 52, in his Encomium Helenae and in his Panathenaicus § 168. They figure, too, in a Platonic Menexenus 244 e, with the comment that Aristotle might justly be accused of too great compassion, and much zeal for 'the weaker cause.' Cp. Her. 8. 142, Andoc. or. 3 § 28.

262 σφξεν, to give him a safe refuge: ἀρκεῖν, to come to the rescue (El. 322 ἐσθλός, ὡστ' ἄρκεῖν φίλους), if anyone seeks to take him thence by force. οὕτως τε, sc. εἶναι, here synonymously with εἰμί. After οὕτως τε this ellipse of εἰμί is frequent.

263 κάμοιγε τοῦ. The thought of the whole passage is, τί δόξα μάτην ῥέουσα ὠφελεί, εἰ τὰς Ἀθηναίων φασὶ (μεν) οὖν εἶναι, ἐμοὶ δὲ ταῦτα μηδαμοῦ ἐστιν; Instead, however, of a clause ἐμοὶ δὲ...κ.τ.λ., thus depending on ἐμι, a new sentence is opened by the direct question,—καλ ἔμοιγε τοῦ ταῦτα ἐστίν;

καλ, prefixed to interrogative words (as τοῦ, πῶς, ποῖος, ἔρμη), makes the query an indignant comment on a preceding statement: El. 236: Dem. De Fals. Legat. § 232 καλ τίς, ὃ ἀφ' Ἀθηναίων, τοῦτ' ἰδὼν τὸ παράδειγμα δίκαιον αὐτὸν παρασχεῖν ἐδείξην.

οὖν, causal, as if παρ' ὑμῖν had proceeded: hence = ὑμεῖς. Cp. 427, 866; Ai. 457 τὴν ἄρα δρᾶν; οὕτως ἐμφανίσας τοὺς Ἰθαῖος | ἐπεξατρέφοι. Also ὅσ; cp. Thuc. 4. 26 ἀθυμίαν τε πλείου τοῦ χρόνου παρείσχε παρὰ λόγον ἐπιγιγνόμενος, οὕς (= ὅστις αὐτῷ φορτοῦ ἡμερῶν ὀλίγων ἐκπολιορκήσειν, since they had thought to reduce them in a few days. 1. 68 ξίν δὲ τί δεῖ μακρηγότα ἄν (= ἐπεὶ ἦμων) τοὺς μὲν δεδουλωμένους ὀράτε...; Cp. Or. 1228 n.: Ph. 1364.

264 As 276 shows, ἔξαραντες refers to his first seat, in the grove. They had induced him to leave that seat (174 ff.) to take a pledge that no one should remove him from the resting-place outside of the grove. Yet now they command him to return. Attica (ἐλαύνετε: 226 ἐσω...βαίνετε χώρας). τάδε βάθρα δει...κανον, generally, the seats afforded by the natural rock in or near the grove: here he is thinking specially of the βάθρον ἀσκέτων (101) within its precincts.

265 οὐ γὰρ δῆ τὸ γε: see on 110. For the art. το, followed only by γε at the end of the v., with its noun σῶμα in the v., cp. Ant. 67 τὸ γὰρ | ...πράσσειν. ib. 78 τὸ δὲ | ...δρᾶν: 92, 742.
266—270 ἐπε...ἐξοίδα. I am 'a man more sinned against than sinning' (Lear 3. 2. 60),—as would appear, could unfold to you my relations with my parents (τὰ μητρὸς καὶ πατρὸς), on account of which relations (the parricide and the incest—ἀν neuter) ye dread me. Of that I am sure. (For those relations began with their casting out their new-born person 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 πεπονθὸτ...δεδρακότα. The agent's activities (τὰ ἐργα μου) here stand for the agent himself; and so, instead of τὸ ἐργον πεπονθῶς εἰμί (cp. 873), we have τὰ ἐργα μου πεπονθῶς εστί. (Cp. 74, 1604.) So a particular activity of a person's mind is sometimes expressed by the active participle (neuter of a verb to which the person himself would properly be subject: τὸ βουλόμενον, τὸ ὄργανόμενον τῆς γνώμης (Thuc. i. 96. 2. 59): τὸ δεδω, τὸ ἰαροῦν αὐτοῦ (1. 36).

270—274 'Ye shrink from me as from a guilty man. And yet (καίτοι),—evil as were my acts (in themselves),—have I shown an evil disposition (φύσιν), or incurred more guilt? Before I struck my father, he had struck me (παθάδω καὶ ἄντεδρων: 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 ὁστὶ εἰ φρονῶν...κακός, which could not apply to the incest, limits the reference of ἄντεδρων to the parricide; while ἱκόμην (273) refers to both stains.

271 He has two distinct pleas, (1) provocation, and (2) ignorance. These could have been expressed by ἄντεδρων: (1) παθῶν μὲν, (2) εἰδῶς 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 other (274). Hence παθῶν μὲν has no clause really answering to it; for νῦν ὁ δικαιοὺς answers to εἰ φρονῶν, and ὑφ' ἂν δ' ἀπὸ τοῦ οὐδεν εἰδῶς. The impf. (ἀντεδρων) expresses the situation ('I was retaliating'): the aor. (273), an act accomplished at a definite moment.

273 ἱκόμην ὑπ' ἱκόμην: cp. 336, 974; O. T.: 1376 (n. βλαστοῦ) ὅπως ἐβλαστε. 274 ὑφ' ἂν δ' ἐπιτρέχον (ὑπὸ τοῦτων) εἰδῶς (predicate ἀπωλλύμην, impf. of attempted act, cp. O. T. 1454 οἱ μ' ἀπωλλύμην).
276 ἤστερ περὶ κάνεστής: as ye caused me to leave my son in the grove, so give me the safety which ye then promised to leave on 264: for καὶ, on 53. For ἀνισταναί, of causing ἲστε to leave sanctuary, cp. Thuc. 1. 126 (Cylon and his adherents). Thuc. 1. 126 (Cylon and his adherents).

277 θεοὺς...τοὺς θ.: the art. with the repeated word, as Ph. 992 θεοὺς πρωτείνων τοὺς θεοὺς ψευδείς τίθης. θεοὺς πρωτείνων τοὺς θεοὺς ψευδείς τίθης.

278 μοῖραις ποιεσθε could not stand for ἐν μοίραις ποιεσθα. The prep. ἐν is indispensable. The gentlest remedy would be μοῖρας (as gen. sing.), which two mss. have. As ἐν οὐδενὶ λ. θεοῖσθαι (Her. 3. 50) and ἐν οὐδεμιᾷ μοῖρα ἄγεων (2. 172) parallel phrases, so οὐδενὸς λόγου ποιεσθαι (1. 33) might suggest οὐδεμιὰς μοῖρας ποιεσθαὶ. For the two negatives cp. El. 1. 7 ὡς καὶ μή δοκεῖν μὲν ὑπὸ τι θημαίνειν δὲ μή, and not to seem acting yet do no harm. It is hollow, Oed. says, to insist so strictly on the sanctity of a grove (θεοὺς τιμῶντες), and then to refuse to let the gods their μοῖρα, their due tribute of practical piety. You to the gods as if they were not, when at their shrines you ἀνόσια ἔργα (283) by violating your pledge to a supplicant ποιεσθε. Numerous Attic inscriptions of the 5th and 4th c. B.C. show that in this verb it was regularly omitted before εἰ (ποις, ποίησει), though never before οὐ, οἱ, or ὦ (ἐποιοῖν, τοῦ ποιεττών: Meisterhans, p. 27). In 584 and 652, as here, L keeps the ι: in the other five places it omits it. In 1517, where quantity is indifferent, L has ποιεῖν.

280 f. The place of τοῦ before φωτὸς (cp. Αἰ. 29 καὶ τὸς ὄρτης, Ph. 519 μὴ νῦν μὲν τὸς εὐχερῆς παρῆς) would be awkward if φυγῆν and μῆτω changed places: but the latter is reserved for the emphatic place at the beginning of the verse. 281 μῆτω, not οὔτω, because of the imperat. ἔγεισθε (2. 21) After verbs of thinking, the negative with the inf. is ordinary οὐ, though μὴ is used in asseveration (as with ὁμνύμη), sometimes in strong expressions of personal conviction: O. 1455 οἶδα μὴτ ἀν νόσουν | μὴτ ἄλλο πέροις μηδὲν, where | ἄλλο πέροις μηδὲν, where Thuc. 6. 102 ad fin. νομίσαντες μὴ ἀν...ικανοὶ γενέσθαι (id. 4. 18). φωτὸς...βροτῶν, no wight among mortals, no one in the world. Cp. Αἰ. 1358 τοὐοίδε μέντοι φῶτες ἐμπλήκτου βροτων.
Od. 17. 587 οὐ γάρ τού tines ὡδε καταθνητων ἀνθρώπων | ἀνέρεσθην
υβρίζοντες: 23. 187 ἀνδρῶν δ' οὐ κέν τις ζώος βροτός.

282 ξίν ois, σὺν τοις 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 (κάλυμμα) of dishonour cast over her bright fame: cp. II. 17. 591 τὸν δ' ἀρχει νεφελή ἐκάλυψε σὲ μέλαινα. Thuc. 7. 69 ἀξίων...τὰς πατρικὰς ἄρετάς, ὃν ἐπιφανεὶς ἦσαν οἱ πρόγονοι, μὴ ἀφανίζειν. Plut. Cor. 31 ἡμαρωμένος τῇ δόξῃ. τὰς εὐδαιμονίας: Heg. 8. III λέγοντες ως κατὰ λόγον ἡσαίρα αἱ Ἀθηναί μεγαλαὶ τε καὶ εὐδαιμονίες.

284 ἀλαμε, since Oed. put himself into their hands, when he left sanctuary (174 f.). τὸν ἰκέτην, cp. 44, 487. ἔχεγγυνον, having received your εὐγγύη, pledge, that I should not be wronged (176). Elsewhere ἔχεγγυ = 'having a good εὐγγύη to give, 'trustworthy.' But Oed. could call himself ἔχεγγυνος in this sense only as coming with credentials from Apollo; and this is not the point here. Cp. Her. 5. 71 ἀνιστάσι (τοὺς ἰκέτας)...οἱ προτάνεις...ὑπεγγύους πλὴν θανάτου, under a pledge that they should stand their trial, but not suffer death.

285 ἐκφίλασσε, 'guard me till I am out of peril': only here, and twice in Eur. as = 'to watch well' (Or. 1259, Ion 741).

286 δυσπρόσοπτον, since the sightless orbs bore traces of his dreadful act (O. T. 1268): cp. 577. Continue με with ἀτιμᾶσθη.

287 f. ἰερός, as now formally the ἰκέτης of the Eumenides (44): ἐυσεβής, since he has come thither κατ' ὄμφας τὰ Ἀπόλλωνος (102). φέρων | ὤνησυν: the first hint, to the Chorus of the κέρδη mentioned in the prayer which only his daughter witnessed (92). Cp. 72.

288 f. ὁ κύριος...τὶς: the master—whoever he be. O. T. 107 τοὺς αὐτοεινας...τιμωρεῖν τινας the murderers—whoever they be. The art. implies that the person exists; the indef. pron. that his name is unknown.

290 f. τὰ δὲ μεταξὺ τούτου, in the space between (the present time) and that event (sc. τὸ παρεῖναι αὐτῶν): τὰ as in τὰ νῦν, τὸ αὐτίκα, τὸ ἐκ τοῦτο, etc. Dem. De Cor. § 26 τὁ μεταξὺ χρόνον...τῶν ὀρκῶν, the interval between (that time, and the oaths: Ar. Av. 187 ἐν μέσῳ...ἀνὴρ ἐστι γῆς, between (heaven and) earth: Ach. 433 ἀνωθεν τῶν Θεοστείων ρακῶν, | μεταξὺ τῶν Ἰνούς, between (them and) Ino's.

293 τάπο σου, coming from thee, urged on thy part: Th. 844 τὰ δ' ἀπ' ἀλλόθρου | γνώμας μολοντ': Ant. 95 τὴν εἰς ἔμοι δυσβουλίαν.
294 ἀνόμασται, 'expressed' (rather than 'mentioned')

295 ἀνακτάς, i.e. Theseus: Aesch. Cho. 53 δεὶς

296 The ἔνος had spoken of Theseus as ὁ κατ' 

βασίλευς (67), but had not said where he then was.

297 πατρὸς ἄστυ γῆς, not for πατρῶς γῆς ἄστυ, 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 poet's use of πατρῶς as = πάτριος: but in the mouth of Oed. (67), πατρὶδο ἄστυ means the city of Laius ἔξει = 'is in,' cp. 37.

σκόπος refers to the quality in which the man of Colonus had presented himself to Oed. (35), and so helps him alone to know who is meant. The word can mean 'messenger' in the sense of 'one sent to obtain news'; but we need not change it, as Wecklein does, to πομπὸς.

298 καὶ: see on 53. ἐπεμφεῖν is better here than ἐπεμφάνιζε, which could only mean, 'was our summoner.' ὅτειλὼν, to him set forth, to fetch him: O. T. 860 πέμψεις τινὰ ὅτειλὼν.

299—307 The ἔνος must have been sent to Athens by the Chorus before they came to the grove (117), and could therefore, know the name of Oedipus (first disclosed at 76). He could only tell Theseus that there was a blind stranger from Colonus, who hinted at his own power to confer benefits and who looked noble (76). Theseus, on entering (53), 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 ἔνος could tell. And on the way to Colonus (adds Theseus) he has been made certain of the name (554)—i.e. he had heard the name. The dramatist means this passage to account for the instant confidence of the recognition by Theseus.

300 Join αὐτῶν with ἔθειν, not with ἔγειν: cp. O. T. 921, 

Δικαίων μὴ παρ' ἀγγέλων, τέκνα, | ἀλλὰν ἀκούειν αὐτὸς ὁδ' ἐλεύθερος.
301 καὶ καρθ': cp. 65.

303 fl. καλεύθου: 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 πλανάσθαι: cp. Cic. Rep. 1. 17 sperenum nostrum nomen volitare et vagari latissime. τὸν refers to τὴν, ἀδω 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 τολο, with strong rumour: O. T. 786 ἡθερπτε γάρ τολο. Aeschin. or. 1 § 166 πολυς μὲν γάρ ὁ Φιλιππος ἔσται (we shall hear a great deal of him), ἀναµφιθεταὶ δὲ καὶ τὸ τοῦ παιδὸς οὖνομα 'Αλεξάνδρου.

306 f. κελ βραδὺς εὑδε, even if he is reposing (from affairs), and is unwilling to move. εὐδω, in the fig. sense (O. T: 65) is more often said of things (as εὐδε πόντος, etc., cp. 621) than of men: but καθεύδω, at least, was often thus used.

Plut. Pomp. 15 ὧρα μεντοι σοι μὴ καθεύδειν ἄλλα προσέχειν τῷ πράγματι. βραδὺς here = indisposed to exertion (as βραδὺς is joined with μαλακός in Plat. Polit. 307 Α, and βραδύτης with ἁπυνυτής in Charm. 160 B).

307 κλών σοῦ (gen. of connection), hearing about thee El. 317 τοῦ κατηγγέλου τῷ φής; Ph. 439 ἀναξίου μὲν φωτός ἐξερήσομαι: Od. 11. 174 εἰπὲ δὲ μοι πατρός τε καὶ νύεος. Cp. 355.

309 τές γὰρ ἐσθλὸς. Oedipus has hinted to the Chorus that he brings οὐγνησιν ἄστοις τοίσδε, 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 εὐτυχῆς, 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 making zealous friends. Like thoughts are found in many popular shapes elsewhere: II. 13. 734 (of the man with νοῦς ἐσθλὸς) καὶ τε πολεάς ἐσάωσε, μᾶλιστα τῇ κ' αὐτῷ ἀνέγνω, ‘he saveth many, yea, and he himself best recogniseth (the worth of wisdom)’. Menander Sentent. 141 ἐσθλὼ γὰρ ἀνδρὶ [γ'] ἐσθλὰ καὶ διὸδοι θεός: ib. 391 ξένοις ἐπαρκῶν τῶν ἰσω ἐνευὴ τοτε.

310 τί λέξω, here prob. luf: ind. rather than aor. subj.
(though 315 τι φω;): cp. O. T. 1419 οὖμοι, τί διητα λέξεις, τόνω' ἐπος; Ph. 1233 τί Ζεῦ, τί λέξεις; For fut. ind. com. with aor. subj., cp. Eur. Ion 758 εἶπωμεν ἡ σιγώμενι, δράσομεν; τοι φενῶν: see on 170.

311 τί 8' ἐστι; (cp. 46) marking surprise, as O. T. 319, 1144 etc.

312 f. Ἀλτναίας...πόλον, not seen, of course, by the spectator. Ismene leaves it with her servant (334), and enters on foot to Sicily having a reputation both for its horses and its mules, some understand a mule here, as that animal (with its saddle, ἀστράβη) was much used for such journeys. Though πόλος, with a defining word (as τῶν καμήλων or κύνών) could denote the young of animals other than the horse, τῶν ἅλιν alone would always mean a young horse. Ἀλτναίας is some choice breed, as in Theophr. Char. xx1 the μικροφίλος μέγιστος κάνθαρος is not a mere joke on the Atnaian breed of horses, but alludes to a species of beetle actually there.

313 κρατ.: locative dat., 'on her head,' rather than of interest with ἰλιστ., 'for her head.' The ἧλιοστερής of the sun is a very strange word. It ought to mean 'deprived of the sun,' cp. βιοστερής 747, ὀμματοστερής 1260. Even with an accusative sense, 'depriving of the sun,' it is awkward. ἦλιοστερής, ἦλιοστεγεί have been proposed. Θεσαλις a form of the Thessalian πέτασος, a felt hat (somewhat like a 'wide-awake') with brim, worn esp. by travellers: cp. schol. Ar. Av. 1203 (where Iris enters with a κυνή), κυνή δὲ, ὃς περικεφαλαίαν τὸ πέτασον. In the Inachus Soph. makes the αρκας κυνή (fr. 251).

314 πρόσωπα (acc. of respect)...νυν: Ar. Lys. 542 γόνατ' ἀν κόπος ἐλοι με.

316 Elms. cp. Eur. I. T. 577 ἄρ' εἰσίν; ἄρ' οὐκ εἰσίν; φράσειν ἄν; πλασά, misleads (me): the act. never = 'to wear.' Plat. Prot. 356 ἀν αὐτὴ μὲν (sc. ἡ τοῦ φαινομένου δύναμι) ἐπλάνα. Hor. Carm. 3. 4. 5 an me ludit amabilis Ins.

317 τί φῶ, the deliberative subj. in a dependent clause (τι be ὃ τι): cp. O. T. 71 n.

319 f. φαίδρα, 'brightly,' neut. acc. plur. as adverb: cp. ἑαυτα με, greets me: cp. Ant. 1214 παιδός με σαίνει φθορά, 'greets mine ear.' [Eur.] Rhes. 55 σαίνει μ' ἐννυχοσ φρυκτόν, the beacon flashes on my sight.
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 αὐτός πρὸς αὐτοῦ. δῆλον). The conjecture ἀδελφὸν (cp. Ant. 1 ὁ κοινὸν αὐτάδελφον ἵσμηνς 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 Antigone, between the spirit of the sisters. But the contrast between their circumstances indirectly exalts Antigone. She is wandering bare-footed, enduring heat and cold (349 f., 748), while Ismene has at least the ordinary comforts of life. ὁ διοσατά πατρὸς καὶ κασιγν. κ.τ.λ. = ὁ πάτερ καὶ κασιγνήτη, διοσατά ἐμοὶ ἡδιστα προσ- φωνήματα, two names most sweet for me to use.

326 δεῦτερον, when I have found you. λῦπη, causal dative.

327 ὁρᾶν, epexeg. inf.: so ἀτλητον...ὁρᾶν, O. T. 792.

The form δυσβιόρος only here.

330 f. ὁ δυσαθλίαις τροφαὶ, 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 τῆς δε κάμου; Oed. seems to hint that she separates herself from those whom she pities. Ismene with quick sensibility rejoins, δυσόρου τ' ἐμοὶ τρίτης, the life is to be mine, too, in your company (for τρίτης cp. 8).

ὁμαίου expresses the sisters' relation to each other only.

In Soph. ὁμαῖος, ὁμαίον always refer to brother or sister:

323, 979, 1275, 1405, 1772: Ant. 486, 512 f.: El. 12, 325, 531: O. T. 639.

332 σῇ (caus. dat.) = an objective gen. σοῦ: O. T. 969 τῶμοὶ πόθω (n.).

333 πότερα, instead of πότερον, to avoid an anapaest: Ai. 265 n.—πέθοις; (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 φοβοισί γ' αὐτῶν ἐξελυσάμην. λόγων αὐτάγγυ. object. gen., αὐτῇ λόγους ἀγγέλλουσα. Aesch. Ag. 646 πραγμάτων εὐάγγελον.

334 ξίνων ὁπερ...μονῳ = ξίνω (τοῦτῳ) οἰκετῶν ὁπερ εἴχον πιστῶν μονον, the attraction of the relative extending to the predicative
adj.: Dem. De Cor. § 298 οὔτε φόβος οὔτε ἀλλο οὕδεν ἐτιπήν ἐκρίνα δικαίων καὶ συμφερόντων τῇ πόλει οὕδεν προδοτείν.

335 ποιεῖν, epexeg. infin. with ποῦ (εἰσὶ): so as to do part. The infin. was thus used in affirmative clauses after ὅδε, as II. 9. 688 εἰσὶ καὶ οἴδε τάδε εἰπέμεν, οἳ μοι ἔστε here are these also to tell the tale, who went with me. Ηἱππ. 294 γυναῖκες αἰδε συνγκαθιστάναι νόσου, here are we to help in soothing thy trouble. So on the affirmative οὗτοι ποιεῖν (‘here they are to serve’) is modelled the interrogative ποῦ εἰσὶ ποιεῖν; ‘where are they, that they may serve (as they are bound to do)?’ So Eur. Or. 1473 ποῦ δὴ ἀμύνειν οὗτοι στέγας Φρύγες;

336 οὕτε εἰσὶ: on 273. Schaerer’s τάν is better than ms. 8’ εὖ because the hint is made more impressive by abruptness. τάνυς is adv.

337 Διήγητο. Her. 2. 35 τὰ πολλὰ πάντα ἐμπαλίνα ἄλλοιν ἀνθρώπους ἐστήσαντο ἕθεα τε καὶ νόμους. ἐν τῶμ μὲν γυναίκες ἀγοράζοισι καὶ κατηλεύσοισι, οἳ δὲ ἄνδρες κατ’ ἐόντες υφαίνουσι. Soph. certainly seems to have had 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. For other parallels cp. Δηλ. Her. 4. 95; Antig. 905, Her. 3. 119.


340 ἱστοργοῦντες: II. 6. 490 (Hector to Andromache) εἰς οἴκου ἱόσα τὰ σ’ αὐτῆς ἔργα κόμισε, ι ἱστόν τ’ ἥλιακάτ’ καὶ ἀμφιπόλιον κέλευε | ἔργον ἐποίχεσθαι. τόλμοι δ’ ἄν’ ἐποίχεσθαι.

341 τὰξῳ β. τροφέαι, those means of supporting life which are sought outside of the home,—paraphrasing the ἀγορά καὶ κατηλεύσοι of Her. 2. 35. Elsewhere: τροφέαι: τὸπ = ‘reward for rearing’ (Plat. Rep. 520 b, etc.).

342 σφών 8’, dat. of interest, ‘for you two’ (Ant. and in your case.

343 Not noticing Ismene’s hint (336), Oedipus imagines his sons in repose at Thebes. He is soon to learn that one of them, an exile, is levying war against the other οἰκουρόνυν, not οἰκουρεῖτον, though a dual follows (345): 1511 f. εἰχέτην... εἰχεσθε. ὡστε = ὦ, an epic use freq. in Δηλ. and Soph. παρθενού. [Dem.] In Neaer. (or. 59) § 86 φόβον ταῖς γυναῖξι παρακενάζων τοῦ σωφρονείν καὶ ἀμαρτάνειν ἀλλὰ δικαίως οἰκουρεῖν.
344 f. τάμα δυστήνου: Ph. 1126 τὰν ἐμαν μελέου τροφάν: so nostros vidisti flentis ocellos Ov. Her. 5. 43. τάμα...κακά: cognate acc. to ὑπερπονείτων (like πονεῖν πόνους), 'ye bear the woes of me hapless for me' (δυστήνου, placed between art. and noun, must not be taken with ὑπερπ.).

345 f. νέας τροφής ὄλπες, 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 | τροφής στερηθείσ, became strong (ingressive aor.), δέμας, 'in body' (acc. of respect).

348 γερονταγωγεί, on the analogy of παιδαγωγείν (so, in late Greek, ξεναγωγείν for ξεναγείν): Ar. Eq. 1098 ('I give myself to thee,' says Demus) γερονταγωγείν κάναπαιδεύειν πάλιν.

349 νηλίτοις, 'barefoot.' Apoll. Rhod. 3. 646 νηλίτος, οἰέανος (shoeless, with only a tunic): Theoc. 4. 56 εἰς ὄρος ὄκσ' ἔρπης, μὴ ἀνάλιτος ἔρχεο, Βάττε: where schol. Ἰλυψ γὰρ τὸ ὑπόδημα. If the word really comes from an Ἰλυψ (of which there is no other trace), then νηλίτοις is less correct than νηλίτος, which Blomfield (Aesch. P. V. 248) wished to restore here. Eustathius 787. 52 derives νηλίτος from λίτος (fat, unguent), explaining it by αὐχμηρός καὶ ἀλιτής ('unkempt').

351 ἠγείται. The sentence γερονταγωγεί, πολλὰ μὲν... ἀλωμένῃ, πολλοὶσι δ' ὀμβρ. μοχθοῦςα, is so far regular and complete: then we should have expected ὑγομενή, introducing a comment on the whole sentence. Instead, we have ἠγείται, which draws μοχθοῦςα 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... ἀλωμένῃ, πολλοῖσι δ' ὀμβρ. μοχθεῖ, ὑγομενή etc. Cp. El. 190 οἰκονομῶ βαλάμους πατρός, ὡς μὲν | ἀεικεὶ σὺν στολῆ, | κεναίς δ' ἀμφισταμαί τραπέζωι (instead of ἀμφισταμενῆ): Ph. 213 ff. οὐ μολπᾶν...ἐχων,—...ἀλλὰ...βοά (instead of βοῶν).—τὰ τῆς. There are only three other instances in Soph. of the art. so placed: Ph. 263, Ant. 409, El. 879. Close cohesion in thought and utterance is the excuse for this, as for the elision of δ', τ', ταῦτ' at the end of a verse.

352 εἰ...ἐξοι 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 τᾶς ὕδωνας, | καταλείπεται οὐδὲν ἔτερον ἢ τεθνηκέναι, 'supposing one takes away...then nothing is left.' τροφὴν, 'tendance': see on 345: cp. 1614.
354 μανεία πάντα implies several oracles, given to Thebans about Oedipus after he had left Thebes. There is no clue to their purport, and we need not ask: they are intended merely to create a pious office for Ismene. It would not seem 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.

355 f. τούδε σώματος (without περί), gen. of connection, 'which had been given concerning me'; see on 307. ἕλαξ μου κ.τ.λ., a general description of her part, subjoined to a special instance just given: 'and you constituted yourself a trusty watcher (at Thebes) in my interest, when I was driven from the land,' i.e. from the moment when the duty to expel me had been taken, and the act was in contemplation μου for μου seems necessary: and I suspect that μου first from inattention to the exact sense. A gen. after φύλαξ denotes the object guarded: thus φ. μου ought to mean 'a watcher in my interest,' but) 'a guardian of my person' some. this, however, was Antigone's part (21): Ismene had roamed with him.

358 στόλος, a journey with a purpose, a 'mission': ἄρα τίνι | στόλῳ προσέσχε; on what mission hast thou to come here?

360 μή οὐχ...φέρουσα explains the special sense of τοῦδε σώματος. 'You have not come empty-handed—i.e. without bringing terror for me.' μή οὖ proper stands with a particular negative statement only when μή could stand with it in the corresponding affirmative statement: thus (a) affirmative: βραδὺς ἔρχεται μή φέρων, you (always) come slowly, if you are not bringing: (b) negative: οὐ βραδὺς ἔρχεται, μή οὖ φέρων, you come slowly, unless you are bringing. Here μή οὖ is irrefutable because the affirmative form would be ἠκέως οὖ (not μή) φέρων, a simple statement of fact; and so the negative should be οὐχ ἠκέως οὖ φέρουσα. But bringing bad news is felt as a condition of her coming. Hence μή οὖ is used in the sentence were formally conditional: οὐκ ἔν ἠκέως φέρουσα.

362 ἐπιτούσα τὴν στὴν τροφῆν, 'enquiring as to your diet' is supplemented by τοῦ κατοικοῖς, i.e. 'where you live.' Cp. Thuc. 4. 42 ἐπετίθεν τοὺς Ἀθηναίους οὐκ ἑξισσοῦσιν.
365 ἀμφὶ...παλδοῦν (dat.), 'about': oft. of encompassing affection, tenderness, as 1614; here, of besetting trouble: unless we take it as merely = 'in the case of': cp. Tr. 727 ἀλλ' ἀμφὶ τὸν σφαλέων μὴ ἐκοινώσα | ὀργή τέπειρα.

367 ff. Eteocles and Polyneices were young boys at the fall of Oedipus, 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. ἐρως, desire (436), is a necessary and a certain correction. The ms. ἐρις would have to mean 'emulous desire,' either (a) between the two brothers, if τε... μηδε = 'both'... 'and not': or (b) between the brothers and (τε) Creon. Now, there is no objection to using ἐριζω, ἐρις of noble rivalry. The fatal objection is that the idea of rivalry at all is here completely,—almost ludicrously,—out of place. Κρέοντι τε. The τε = 'both,' answering to μηδε 'and not. So τε is answered by οὐδε (instead of οὐτε) Eur. I. T. 697, or by δε Soph. Ph. 1312. So, too, οὐτε by δε, Eur. Suppl. 223, etc. Such irregularity is natural when the second thought is opposed to the first. Paley's Κρέοντι δὴ is, however, highly probable. It would mean, 'to Creon in the next resort.'

368 εἰσθαί, pass., as Tr. 329 ἡ δ' οὖν εἰσθα: Thuc. i. 142 (ἐσσομένοι): Eur. I. A. 331 (ἐσσομαί): I. T. 1344 (ἐσσεμενος): etc. The midd. of εἰσω is not classical. πολιν: so in Ant. 776 ὅπως μίαμα πᾶς ὑπεκφύγγ πόλις, it is implied that the whole State may be polluted by an act of the king.

369 λάγω, 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 ὀργὴ λελέχθαι, Ant. 621 σοφία...ἐπος τέφανται. τὴν τάλαι...θοράν, beginning with the curse called down on Laius by Pelops, for robbing him of his son Chrysippus. Cp. Ant. 596 (of this Labdacid house οὖδ' ἀπαλλάσσει γενέαν γένος, ἀλλ' ἐρείτει | θεῶν τις etc.: one generation doth not free another, but some god brings ruin.

371 καλιτηριου. The ms. reading, καὶ ἀλιτηροῦ, is against metre, and gives a form of the adj. which occurs nowhere else ἀλιτηριος, and the poet. ἀλιτρός, alone are found. Hesychius (I. 236), s.v. ἀλιτροσύνη, says that in the Ἀιχμαλωτίδες Soph. used the subst. ἀλιτρία (Ar. Ach. 907 ὦστερ πιθακον ἀλιτρία θολλάς πλέων), whence Dindorf καὶ ἀλιτρίας φρενός, 'from a sin
of the mind.' The objection to this is the unexacted
lengthening of the second syllable.

372. The dat. after εἰς ἠθέλει is strictly a dat. of the
interested, but was perh. influenced by the analogy of the
in παράστη μοι, 'it occurred to me,' and the like; cp. Τις
ἐμοί γὰρ οίκτος...εἰσέβη: Her. i. 86 (λέγεται) τῷ Κρο-
έσελθείν...τῷ τῶν Σόλωνοι: but 6. 125 τῶν Κροίουν γέλως εἶναι
and so Eur. Med. 931 εἰσήλθε μ’ οίκτος.

τρὶς άδλαυν for τρισαθλίων was first given by Porson,
otherwise there would be no caesura either in the 3rd or 4th
foot. He compares Od. 5. 306 τρὶς μάκαρες Δανο
tetrάκις: At. Plut. 851 καὶ τρὶς κακοδαίμων καὶ tetrάκις,
To Hermann’s argument, that in any case τρὶς and ά
cohere, the answer is that, for the metre, the degree
coherence makes all the difference.

374 If νεάζων merely = νεότερος ὄν, the pleonasm
be too weak: perh., then, it is tinged with the notice
νεανιεύμενος (as in Eur. Phoen. 713: τοῖ; μῶν νεάζων ὄγχος
χρῆν σ’ ὅραν;—said by Creon to Eteocles). Cp. Aesch.
763 φιλεῖ δε τίκτειν ὑβρίς μὲν παλαιὰ νεάζουσαν ὑβρίν.

375 τὸν πρόσθε: Polyneices alludes to his right as
firstborn, 1294, 1422: Eur. (Phoen. 71) followed the court
account in making Eteocles the elder. The change adopted
by Soph. is here a twofold dramatic gain; for (a) Poly
who is to come on the scene, can be treated as the for
offender; (b) Eteocles has now a special fault, and so the
on both sons is further justified (421).

376 ἀποστερήσκει, historic pres., 'deprives of' (rather than
true pres., 'is excluding from'). The simple στερίσκει
commoner in Attic than this compound.

377 πληθύων, lit., becoming full (of the Nile rising, H.).

378 Ἀργὸς, the territory, not only the city; called
'hill-girt,' because the Argive plain is bounded on w., n.,
e. by hills, as on s. by the sea. This epithet had already
assumed to it, acc. to the schol., in the epic called the Ἐτομ
popularly ascribed to Homer (Her. 4. 32, who expresses δή
and was again used by Soph. in his Thamyras (fr. 222).

379 κόσκος, affinitatem, with Adrastus, by marryin
daughter Argia (κόσκος Αδράστου λαβῶν, Eur. Phoen. 77);
in a new quarter (as opp. to his native land). Perhaps S
whom Schneid. quotes, was translating this: iamque ille
scit fama, superbit | Conubiiis, viresque 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...
καθέζου ἡ...βιβών, acc. absol. in the personal constr., as O. T. iōν ὡς τὸ ἀιμα κραυμάζων τόλιν. Eur. Ion 964 ΠΑΙΔ. σοὶ δ' ἐστὶν ὁ ὅς εἰσανθήθην ἐκβαλείν τέκνον;—ΚΡΕΟΥΣΑ. ὡς τὸν θεὸν σώσωντο τὸν γ' αὐτοῦ γόνον.

381 τιμῇ, dat. of manner: cp. 369. καθέζου, occupy another conquerors: Dem. or. 18 § 96 τὰ κύκλῳ τῆς Ἀττικῆς κατεχόντων ἀρμοσταί καὶ φρουραῖς.

η πρὸς οὖρ. βιβών, 'or lift it to heaven,' i.e. exalt its fame by being defeated by it: cp. κλέος οὔρανόν ἤκει (Od. 9. 20), κλέος οὔρανομονκας (Ar. Nub. 459); Eur. Bacch. 972 ὅστ' οὔρανον στηρίζων εὐρήσει κλέος (thou wilt find thy fame towering in the sky). But the best illustration is Isocr. or. 15 § 134 τὰ μὲν ἀμαρτανόμενα παρόφοται, τὸ δὲ καταρθωθὲν οὔρανομον ποιήσοντι, they will overlook your failures, and exalt your success to the skies. So Lucr. i. 78 religio pedibus subjecta vicissim Opteritur, nos exaequat victoria caelo.


383 ὅπου, 'where,' 'at what stage.' If the ms. ὅπου (Vat. ὅπου is right, the phrase is harsh beyond example. Note that, in this context, πόνος=the woes of Oed. generally (mental and physical), not merely his toils in wandering: this is against the emendation κατοικίζων.

385 f. ὡς...θεοὺς...ἐξεν—'that the gods will have some regard for me'—may be sound. Harsh as it seems to us, usage has perhaps accustomed the ear to hearing the speaker's own view introduced by ὡς, even when the corresponding construction did not follow. ὡς ἐμοί would be weak. But ὅστ᾽ ἐμοί (against which the presence of ὅστε in 386 is not conclusive, cp. on 544) is worth weighing: cp. Eur. Or. 52 ἐλπίδα δὲ δὴ τιν' ἐχομεν ὅστε μὴ βανίται.

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 (ποτὲ, i.e. some day soon),—not merely after your death, but while you live.'

J. C. 8
390 εὐσοιας, used by Soph. also in the Amphitryon (fr. 18 § 12), επεὶ δὲ βλάστωσι, τῶν τριῶν μιᾶν λαβέτω | εὐσοιαν ἀρκεῖ, quoed. by the scholiast. It does not occur except in Soph.: but T. 24. 8 has εὐσοια τέκνα (‘safe and sound’).

391 A and other mss. have τοιοῦδ᾽ ὑπ᾽, which gives a constr. It seems arbitrary to assume that in L’s reading δὰν τοιοῦδ᾽ ἀνδρὸς εὖ πράξειεν ἂν the syllable lost was raised after τῖς δ᾽ ἄν, the gen. being one of source. Herm. supports the latter view by O. T. 1006 σοῦ πρὸς δόμους ἐλθόν πράξειμι τι, but there the gen. is absolute.

392 εῦ σοι: 247. γίγνεσθαι is never merely εἰναι. γίγνεται τὰ κείνων κράτη = their power comes to be in thy view, i.e. the new oracle so appoints. φασὶ with indef. suggests ‘people say,’ ‘report says.’ κράτη, political predom., generally, but with esp. ref. to prevalence in war and Athens (1332): the plur. as of royal power (Ant. 173 κρ. καὶ θρόνους).

393 ἀνήρ, emphatic, as oft.: Ar. Nub. 823 δ᾽ σὺ μαθέως ἔσει: Xen. Cyr. 4. 2. 25 οὐκέτ᾽ ἀνήρ ἔστιν, ἄλλα σκευοφόρα.

394 ἀλλισον, imperf. of intention; see on 274. This is their design up to the moment of his fall. From that moment dates the period meant by νῷν.

395 See on 1. ὅς νέος πέτη, ‘ruined in youth,’ — with ἄν, as oft. in poetry, seldom in prose (O. T. 1231 n.).

396 καὶ μήν here = ‘Well, however that may be’ (even is φλαῖρον); γε throws back a light stress on Κρεόντα: ‘I think the matter important.’ For a slightly different καὶ μήν...γε cp. O. T. 345 n.

397 βαινο...χρόνον. The gen. of the ‘time within which’ expresses the period to which the act belongs, and might be viewed as possessive: Plat. Gorg. 448 οὐδεὶς μὲ τῶν ἡμερῶν οὐδὲν πολλὰν ἐτῶν, i.e. non-questioning of me has been the attribute of many years. κοῦχι μ., with word emphasis: O. T. 58 γνωτὰ κοῦκ ἄγνωτα (n.). Cp. 617.

399 στῆσον, sc. οἱ Θῆβαιοι: Creon himself lays stress on his mission to speak for all (737). Schol. κατοικισσωσι. The word has a certain harsh fitness for τῶν πλανήτην (3).

400 ὅφων. ἐμβαίνω usu. takes either dat., or prep. gen. or accus.: the simple gen. could be explained as part but prob. is rather on the analogy of the gen. with ἐπι: cp. O. T. 825 ἐμβατεῖσθαι πατρίδος. The gen. with ἐπεὶ (924) is warranted by the first prep.
401—408 The tenor of this fine passage should be observed.

Oedipus took ἐν σοῖ (392) to mean that the welfare of Thebes depended on his presence there. He is thinking of 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 θανόντα 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 his daughter (404)—'they mean to keep you within their grasp. A new suspicion flashes on him. 'But will they also bury you at Thebes?' 'It cannot be.' That is enough. He will not give himself into their hands.—Remark that he was supposed Apollo's former decree (91) to have been cancelled by a later one (389). He now sees that the new oracle does cancel the former, but merely confirms it in one aspect, viz. the promise of ἀνα τοῖς πέμψασι (93).

401 θύρασι, foris, as Eur. El. 2074 οὖδὲν γὰρ αὐτὴν θύρασιν εὐπρεπεῖς | φαίνειν πρόσωπον (she ought not to show beauty abroad). In θύρασι, θύραζε, θύραθεν, θυραίος the notion of 'external' is uppermost.

402 κεῖνοι with βαρύς only. δυστυχῶν— if it does receive due honours: cp. ἀμοιροσ...νέκυς of a corpse delivered to the public (Ant. 1071). Eur. Hec. 319 τίμιβον δὲ βουλομένη ἀξιούμενον | τὸν ἐμὸν ὀράσθαι. 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). Such ἐναγίας would be at least annual (cp. Isae. or. 2 § 46).

403 Cp. O. T. 398 γνώμη κυρήσας οὐδ’ ἀπ’ οἰωνῶν μακ. It needed no oracle to tell one that they would incur divine anger for neglecting the first duties of piety towards their king.

404 f. σε προστέθαι, 'to associate you with them (as a prospective ally) in the neighbourhood of their land, and (to leave you) in a place where you will be your master.' Cp. Her. i. 69 χρησάντος τὸν θεοῦ τὸν Ἑλλήνα φιλόν προστέθαι ψήφεσ...προσκαλέομαι φιλος τε θέλων γενέσθαι καὶ σύμμαχον. With μὴ, etc., a verbal notion such as ἐὰν σαυ oikeῖν must be supplied from προστέθαι: cp. El. 71 καὶ μὴ μ’. ἀτίμοιν τί αποστείλῃ γῆς, | ἀλλ’ ἄρχειπλουτον (sc. καταστῆσατε).
Oedipus at Colonus

Krell, nearly = kraitheis. See on iv' av... etpoymen, 189. With the ms. kraithe, av belongs to mia: 'wherever you may be your own master': which is evidently less suitable here.

406 kal with kataskeiws (not with ë, which would imply that he did not expect it: 'Having settled me near their land will they further bury me within it?' For kataskeiws in Epigrammata Graeca 493 (Kaibel, Berl. 1878) thavonta. Ave kateskiasen.

407 touìkfulon aìma, thy blood-guilt for the death of a kinsman: so èmufülon aìma (Pind. Pyth. 2. 32), aìma svyge (Eur. Suppl. 148), aìma geneblon (Or. 89). Oed. was doorm to àeifiwía (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) tòv ëkëinw òwsoesbhi timèis xáron; 'How, then, canst thou render a grace which is impious towards that other?' (Eteocles).

410 sunallagìfs, strictly, a bringing together (by the gods) of persons and circumstances, a 'conjuncture': rarely with the defining gen. (as vòsoy ë., O. T. 960).

411 roi... Taujoi, poetical locative dat. (O. T. 381 freq. in Homer, as Il. 21 389 òmèvos Oúlimpp). Some day the Thebans will invade Attica, and will be defeated by the Athenians near the grave of Oedipus. Cp. Aristeides ùtòv tettárow p. 284 (the great men of the Greek past are guardian spirits), kal ëvesthai ge tìn xóran ou òrixov Ëtòv Kolwòv keìmenon Oìdîpov: 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, some of the local heroes pursued them (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 òewroìn, 'sacred envoys' sent from Thebes to Delphi to consult the oracle in solemn form (O. T. 114): cp. on 3 òstías, the 'hearth of the Pythian seer' (O. T. 965).

414 ëf' òmèv, 'in my case.'

415 òi molontes: schol. òi òewroì.

416 pàlìon tí (there being only two sons) virtually strengthens the question, as if he asked — 'Had my sons any knowledge whatever of this?'

418 f. kal ëita, 'and after that,' is explained by tòv akòúsantès. tòv òv', 'having heard this': see on 304. pàrò proûtheto: Eur. Hîpp. 382 òi ò òìdovìn proôthentes ànti tòv kal
The complaint of Oed. against his sons is this: Apollo has made him the arbiter, in life and death, of Theban welfare (389). They might have pleaded with the Thebans:—‘Apollo has now virtually condoned the εμφυλον αίμα (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 τούμω τόδον, ‘the wish for me’: the possess. pron. object. gen. of pers. pron.; see on 332.

420 φέρω δ’ ὄμως. The indignant question of Oed. invites a defence. She replies, ‘I am pained to hear my brother charged with such conduct, but I must bear it’—i.e. I cannot deny the charge. The contrast between ἀλγὼ and φέρω has thus more point than if φέρω δ’ ὄμως=‘but such are my tidings.’

421 ἀλλ’. ‘Nay, then’—opening the imprecation, as Δοῦναν δεῖ 1040 ἀλλ’, δο πατρίῳ γῆ θεοί τ’ ἐγχύοιοι, τείσασθε, τείσασθ’.

σφιν, not σφι, was prob. always the form used by Aesch. 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 ε). Eur. has the dat. in two places where, as here, σφι is possible, but in both σφιν has real authority, and should probably be read, Med. 398 (v. l. σφιν). Suppl. 769. On the other hand there is no place in trag. where metre excludes σφιν.

τὴν πεπρωμένην, ‘fated’ by the curse in the house of Laius (369).

422 εν δ’ after πιτε is harsh, and Elmsley’s εν τ’ may be right. There is, however, a good deal of ms. evidence τε...ἐν in trag.: see on 367. Cp. Ant. 1096 τὸ τ’ εἰκάθεντι γε ἐνών, ἀντιστάντα δὲ κ.τ.λ., n.

εν ἐμοί (cp. 247), may the issue for them come to be (392)? 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 καταναίρονται. The words καὶ ἐπαναίρονται δόρυ δὲ form a second relative clause,—as if, from the ἕς before ἔκοντι we had to supply the relat. pron. in a different case (ἐφ’ ἕς, εἰς ἕς) with ἐπαναίρονται. They form an independent sentence.
which is co-ordinated with the relative clause, ὅς ἔχων, 'which they are setting their hands to.' This is the normal Greek construction. Cp. 467, 731.

ἐπαναφορῶνται δόρυ, the ms. reading, would mean, 'are taking a spear upon them,' the verb being used figuratively (like in suspicere) of obligations or responsibilities (φίλιαν, πόλεμος, τέχνην, λατρείαν etc.); but cp. Eur. Her. 313 καὶ μήτοια γῆν ἔχοντι αἰρεσθαι δόρυ.

425 ὁς, 'for' (if I were to have the decision).

427 οὗτος, causal: see on οὕτων 263.

428 ἀτίμως: Soph. has this adv. thrice elsewhere of ignominious or ruthless treatment, El. i 181, Ant. 1069, fr. 593 cp. 440, 770.

429 οὐκ ἔσχον, did not stop me (from being expelled).

find such phrases as ἔχω τινα ποιοῦντα τι, to check one in act of doing something (O. C. 888 Βουθοῦντα μ'...ἔσχετ), not ἔχω τινα ἀδικοῦμενον, to stop one from being wronged (παύω). Here, then, it is better to supply τὸ (or ὅστε) ἔσχειοςθαί than to take ἔσχον with ἔσχοςθεν. Cp. Xen. An. 3. 5. II πᾶς...αὐτοίς δύο ἄνδρας ἔμει τὸ (ν. τοῦ) μὴ καταθνέω, ὅστε δὲ μὴ δισθάνειν, ἵνα μὴ τὴν σχέσιν.

ἡμναν, sc. ἐμοί. ἀναστάτος, made to rise up and quit our abode, 'driven from house and home,' implying ἀείφυμα (601). Thuc. 39 ἐν Τραχύνι τῇ δ' ἀνάστατοι | ἔμει τῷ παρ' ἄνδρι ναίομεν (driven from our home at Argos). Thuc. i. 8 οἱ...ἐκ τῶν ἡμῶν κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ (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 they were concerned'): cp. Ph. 1030 τέθνηκεν ὑμῖν πάλιν Aesch. P. V. 12 σφῶν μὲν ἐντολή Δίως | ἔμει τέλος ἔπο. ἐξίροχθησθαι, by a proclamation of Creon (as regent) to the citizens Κήρυγμα is used of the royal edict, Ant. 8, 161, etc. Cp. Ism. or. 12 § 95 (of those banished by the Thirty) ἐξερήσθητε τής πόλεως.

431 ἔτοις ἃν: the figure called ὑποφορά (Lat. subieci Cornificius 4. 23. 33), the 'suggestion' of an objection, with the reply. Oed. here speaks chiefly to Ism., whose pain her brothers (420) might suggest the excuse; though in 457 he addresses the Chorus.

θέλοντι, 'desiring' (not merely 'consenting'): cp. 736 O. T. 1356 θέλοντι κάμοι τοῦτ' ἃν ἦν. The desire of Oed. to be sent away from Thebes is passionately expressed in
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. 

432. The i in L's κατήνυσεν speaks for κατήνυσεν,—clearly much fitter here than κατήνυσεν. Cp. 1633 καταίνεσσον, 1637 κατήνυσεν. The contrast is between exile imposed as a doom or granted as a boon,—not merely between a wish fulfilled or unfulfilled.

433. ήμέραν: the acc. of duration (cp. O. T. 1138) is strictly warrantable, as in Xen. Cyr. 6. 3. 11 καὶ ἑξῆς δὲ καὶ τρίτη ήμέραν (the day before yesterday) τὸ αὐτὸ τὸῦτο ἐπραττόν. τῇ αὐτῇ: Thuc. 2. 64 ἐς τὸ μέλλον...ἐς τὸ αὐτίκα: 3. 112 ἐς τῷ αὐτίκα φόβῳ.

435. λευσθὴναι πέτροις, the typical form of summary vengeance on one who has incurred public execution: Il. 3. 56; Aesch. Ag. 1616; Ai. 254; Her. 9. 5. The redundant πέτροις adds emphasis: so Ant. 200 πυρὶ | πρήσαι κατάκρασ. Eur. Or. 445 θανεῖν ὑπ’ ἀστῶν λευσίμῳ πεπρώματι.

436. ἔρωτ' ἐς τὸνδ', the conjecture of Papageorgius is, think, almost certain. The change supposed is of the slightest kind, such as continually occurs in our mss.: while ἔρωτος τοῦδ' cannot be defended as either (α) gen. of connection, 'helping in regard to this desire,' or (β) possessive gen. with ὕφελων as = εὐφρενίς, 'helper of this desire.'

437. πέπων, 'assuaged.' 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 ὦμός. So πεπαίνεσθαι Hippocr. 1170 B Arist. Meteor. 4. 3 ἥ φυματῶν (tumours) καὶ φλέγματος...πεπανθήσης: Anthol. Pal. 12. 80 τί σοι τὸ πεπανθέν ἔρωτος | τραίμα διὰ σπλάγχνων αὕθες ἀναφλέγεται; Hence, too, Tr. 728 ὀργή πεπειράστε.

438. ἀκραμόντα, had rushed out, run to excess: cp. Ant. 75 ἡ καπατειλὼν ὧδ' ἐπεξέρχει θρασύς; dost thou e'en go to the length of threatening so boldly?

439. The gen. might be taken with μείζων, 'a chastise greater than the sins,' i.e. 'severer than they merited' (ἡ κατά τὰ ἡμαρτ.). but it is simpler to take it with κολαστήν, 'to great a chastiser of the sins.' As μέγας θυμός is 'violent anger,' so θυμός which is over-violent can be called μείζων κολαστήν. The rhythm of the verse will not permit us to disjoin μείζων (αi by a comma) from κολαστήν.
440 τὸ τῆνικ' ἧδη, just when that time had come (the answer in τὸ αὐτίκα, 'at the moment,' Thuc. 2. 41). While τῆνικ' ('at this time of day') was common, the simple τῆνικα occurred nowhere else in class. Attic; it is found, however, in Alexandrian poets, and in later Greek. τοῦτῳ μὲν is answered by δὲ (441) instead of τοῦτο δέ, as by ἐπειτα δέ (Ant. 63), αὐτίς (ib. 165), εἶτα (Ph. 1345), τοῦτ' ἄλλο (O. T. 605).

441 χρόνων, 'after all that time,—repeating the theme with which he had begun (χρόνω 437). Thuc. 1. 141 χρόνων ἐννοίωντες, meeting only at long intervals: 3. 29 σχολαίοι καθ' ἑντες, having made a leisurely voyage. ἐπωφελέω with the gen. (like ἐπαρκεῖν) as Eur. Andr. 677, elsewhere usu. with the noun (Ph. 905, etc.): cp. the poet. dat. with the simple Ant. 560 τοῖς θανόυσιν ὑφελείν.

442 οἱ τοῦ πατρός τῷ πατρὶ blends two forms of antithesis:
(1) οἱ παῖδες τῷ πατρὶ, and (2) οἱ τοῦ Οἰδέπωδος τῷ Οἴδηπος. The gen. of 'origin,' τοῦ πατρός, really a possessive, comes in with peculiar force here, as suggesting that they belong to the sire. For πατρός...πατρὶ cp. 883. τὸ δραν, on the other hand.

443 ἐποὺς σμικρὸς χάριν, 'for lack of one little word with them,' i.e. in his defence. As if one said, 'They incurred this loss for the sake of a petty sum' (i.e. to save it). This slight deviation from the ordinary use of ἑνεκα, αὐνεκα, ἐκατι, χάριν, in such phrases. Cp. fr. 510. 6 κάμοι γάρ πατήρ γε δακρύων χάριν | αὐτορ 'αν εἰς φῶς, would have brought up, if tears could bring him: Aesch. Pers. 337 ἄλθεμεν ἐκατι, if numbers could give victory.

444 σφιν, 'as far as they were concerned,' 'for anything they did,' i.e. they looked on and did nothing: see on 430. ἓλομέν ἦς 'I continued to wander.' He can scarcely mean that, after his expulsion, they might at any time 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.

445 τοῦδε, not ταῦδε, is the form of the fem. dual as found in Attic inscrr. of c. 450—320 B.C.: cp. Ant. 769 n. But the partic., the dual forms in -α, -αυ, and those in -ε, -ου, to have been used concurrently (cp. 1676 n.).

446 τροφός: cp. 330, 341.

447 γῆς άδειαν, a strange phrase (perh. corrupt), must mean security in regard to the land (where I find myself at any rate).
time), a secure resting-place. Cp. Thuc. 8. 64 λαβοῦσαι αὐτὸν ἐκ τῶν προσομένων, 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.

γένος (subjective gen.) ἔπαρκεσσαί = ὅν τὸ γένος παρέχει, 'the offices of kinship.' Thuc. 7. 34 διὰ τὴν τοῦ ἀνέμου (subject. ἀπώσων τῶν ναυαγῶν (object.) = ὅτι ὁ ἀνέμος ἀπώθει τὰ ναυάγια.

(Tompson, Synt. § 98).

448 f. The constr. is, εἰλεότην θρόνους, καὶ κραίνειν σκῆπτρας etc. κραίνειν = (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 κραίνειν as an almost adverbial cognate accus., 'to rule with sceptre'; as Ph. 140. σκῆπτρον ἀνάστεται (pass.) implies a similar σκῆπτρον ἀνάστεσον.

450 f. As most editors since Elmsley have allowed, the μονοὺ τε...οὔτε cannot be right. And οὐ τε...οἴδε is clearly more forcible than οὔτε...οὔτε. λάξωσι with gen. is less common than with accus., but is well attested not only in poetry but in prose, as Plat. Legg. 775 εἰ τιμῆς ἔδω τῆς προσηκούσθης...λαγχαῖνης τοῦτος very rare for τοῦτο ἀνδρὸς as = ἐμοῦ; so τῆς ἔδω = ἐμοὶ Ἰ β. 1012. συμμάχου predicate; cp. 1482 ἐναισίου διὸ σοῦ τύχουμ, 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 τὰ to ταῦτα (concerning me'). τὰ καὶ ἐμοὶ παλαίφατα = the earlier predictions which I, on my side, can produce: those which the resources of my knowledge furnish forth. καὶ is appropriate, since they have been so long treasured in his inmost soul. Cp. on 293.

454 ὑμνοῦν, 'fulfilled,' 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.

457 f. ὡμοῦ | προστάτισι (predicative), along with them as your protectors or champions against Theban violence. Oed. is already under the guard of the Eumenides as their ἴκέτησι (284) if the Coloniates are loyal to the Eumenides, Attica and he will alike be saved.

For Dindorf's ὡμοῦ | προστάτισι it may be urged:—(1) ταῖς...
tais is in all mss., which would be strange if taio66o taio66i genuine; while pr6s taio66i taio66i is simply explained by ta(t)i{i taio66i. 2) A change of proostatii into pr6s taio66i have produced the change of -th' omyu into -t6 muv. 3) epio66i in 455 it is easy to dispense with the pronoun.—Cp. 882 theo66i ou l6i60 pot6e proostat6v n6xov: Th. 209 'At6o66i proostat6v: Porphyry Antr. Nymph. 12 vymfai 6d6tou o6t6tai66i.

458 d6myou66xov, holding, reigning among, your people O. I. 160 gaia66ovon... 'Aristeuv: Ar. Eq. 581 Palla66xov: Aesch. Th. 60 6pi6v66ov66i the66i. But below, ga6... d6myou66xov = the Athenians, 1348 d6myou66xov 6xov66i king. The word is tinged here with the notion of 'deme': of.

459 f. al6ki66n poe6s66ai (for the spelling see 278 n.), a sup perphrasis, = al6ka6666ei: Thuc. I. 126 6po6s66ai t6mu6r66i = t6mu6666ei (to succour), 2. 94 6fi6lak6666... epo6666uto = 6fi6lao6666ov, etc. Distinguish al6ki66n tiv66ei tiv66os (1524), to create a defence as a thing. A gen. after al6ki66 as = 'succour' must denote (the defender, as in 6i6s al6ki66, or (6) the danger;—not the interception.

460 6p66oi, 'ye will gain.' tois 6' e66oi: Oedipus following the train of thought in which benefits to Attica bound up with retribution for his own wrongs (92); and thus gives the Chorus another pledge that their interest is with his.

461 epi6666os, sc. el. When the verb is thus omitted pron. is usu. added: here, the absence of so6 is excused. Oiditou66i. This form of the voc. has the best ms. authority in some 12 places of Soph., as against 3 which support O (more often gen.), viz. below, 557, 1346, and O. I. 405 (see n.). katoi66t66ai: Thuc. I. 138 6666os 66a66m6ia66ai. The inf. is rarer in this constr., as ti6666v 6' ti66o66at66ov Aesch. Ag. 32. Cp. 37.

462 aut66i te t66i66s 6': cp. 559, 1009, 1125, 1310.

463 epe66ba6666es, 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 6666i t66tou 66m6ou6666on epe66ba6666on66i, they insert an intercalary month in another year: Plat. Crat. 399 A pol66ak66i epe66ba6666on66i66i we insert letters (in words). or remove tt6de 66g66 is not instrum. dat., but goes with the verb.
465 f. προέβελ, 'grant me thy kindly offices' (of advice and direction), as a man does in his own State to the men of a foreign state which has made him its προένος. ὥσπερ...τελοῦντι, in the assurance that I will perform anything required of me: cp. 13.

466 καθαρμόν τῶν δαμόνων (poss. gen.), such a lustralion as belongs to them, is due to them: not object. gen., since καθαίρειν could not stand for ἱλάσκεσθαι.

467 The libation is due (1) as a greeting to the θεόν ἐγχώριον of Attica; (2) as an atonement for trespass on the grove. The words καὶ κατέστειψας πέδον form an independent sentence, and not a second relative clause (as if ὅπως were supplied from έφ' ἄσ); see on 424. κατέστειψας: Sappho fr. 95, ὅπως τὰν ἀκίνθουν ἐν οὐρείσι ποιμένες ἄνδρες | ποσσὶ καταστείβουσι, 'trample on' here the word suggests the rash violation of the χώρον οὖν ἄγινον πατεῖν (37).

469 ἀειρύτου. 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 νεύρρυτος, but ἀειρύτος. Metre often led the poets to use ρ instead of pp, as ἄμφιρύτος (Ai. 134), χειμορίτειας (Ant. 950), αὐτόπιτος (Babrius fab. 69); and προρέω, not προρρέω, was the regular form, as euphony plainly required. But there is no classical instance of the opposite anomaly.

470 δι' ὀσίων χειρῶν, i.e. after duly washing the hands before entering the sacred precinct. Blood-guilt is not thought of here. Washings, or sprinklings, were required before approaching shrines, and for this purpose περιρραντήρια were set at the entrances of sacred places. Cp. Lucian Sacrific. 13 τὸ μὲν πρόγραμμά φησιν μὴ παρείναι εἰσώ τῶν περιρραντηρίων ὅστις μὴ καθαρός ἔστι τὰς χειρὰς. So Od. 4. 750 ἀλλ' ὑδρημαμένη, καθαρὰ χρωτ' εἰματ' ἱχονα, ... | εὐχε' Ἀθηναίη.

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 κρατηρίς εἴσον: 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. De Fals. Legat. § 280 σπονδῶν καὶ κρατήρων κοινωνίαν.


tέχνη: fr. 161 ὀπλοὺς ἀρρωτίων Ηφαίστου τέχνη (the art of Hephaestus): a common use of the word in later Greek.

Cp. Verg. Aen. 5. 359 clipeum...Didymaonis artes.

Bows were made not only of earthenware, but of gold or bronze: Achilles had an ἀργύρον κρητῆρα τετυμμένον...κάλλει εὐνίκα πάσαν ἑπ' αἷαν | πολλόν· ἐπεὶ Σιδώνες πολυτροποῦσκαν ἣν θερμάσαν (II. 23. 74.1).

473 κράτ', acc. sing., the 'top,' i.e. rim, of each bowl. In II. 19. 93 κράτας is acc. plur., and Pindar is quoting Eustath. (Od. 12. 1715. 63) as having said τρία κράτας ποιεῖ. But in Od. 8. 92 κράτα is sing., and so also in Attic: Soph. has (τὸ) κράτα several times as acc., and as nom. An acc. plur. masc. κράτων occurs twice in (Phoen. 1149, H. F. 526).

λαβάς ἀμφιστήμους, handles on each side of the στῆμα, mouth. The festoon of wool, which was to be wreathed on the rim of the bowl, could be secured to these. The handles had various forms, some of them local (Her. 4. 61, 152); the general type was that of a large bowl, supported by a broad base, and having a handle at each side (cfr. and Koner, p. 150).

474 θαλλοῦσιν, of olive. κρόκαι are 'woollen cloths' from κρέκον, to strike the web, in weaving, with the κέρατον, is the woof, the warp being στήμων).

475 οἶδα νεαρᾶ, 'of an ewe lamb': with Bellermann insert σῦ, though Wecklein's τε is also possible. It is iterated ὅσον- cp. Ant. 157 νεοχύδας νεαραισὶ θεῶν | ἐπὶ σῶν

λαβῶν, sc. αὐτῶν: cp. Tr. 1216 (διδοῦς): Λγ. Ἀν. 566

οἷν λίθῳ κόψου λαβῶν: II. 7. 303 δῶκε ἔξω ἄγορόν κολεοῦ τε φέρων καὶ ἐὐτυμήτω τελαμόνων. 'The guardian of the grove (506) would supply the μαλλὸς, 'fleece.'

476 τὸ δ' ἐνδεχόμενον, 'and then,' 'and as to the sequel,' τὸ ἐνθεῦχε, τὸ ἐντεῦθεν, but cp. Aesch. Ag. 247 τὸ δ' ἐν<

ἐἴδου οὔτ' ἐνέπεσο. Here prob. adverbal: cp. Ph. 895. ἀν δρομὶ ἐγὼ τοῦ ἐνθεύκε γε; τοῖς τελ., to what conclusion are we to bring the rite? 'Thus far it has been all preparation,' on 227.
477. χούς χείσθαι, ‘pour thy drink-offerings.’ χούς were offered to the gods of the under-world (cp. 1599), or to the dead (Ant. 431), as σπονδαὶ to the gods above. Aesch. Eum. 107 χούς ἀοίνους, of the Eumenides. The midd. verb as Od. 10. 518 (χοῦν χείσθαι), and Aesch. Pers. 219 χρῆ χοᾶς | γῆ τι καὶ φθάσοι χείσθαι. The verb with cogn. acc. gives solemnity, as in θυσίαν θύεω, σπονδᾶς σπένδεω, etc.

πρὸς πρῶτην ἑω, not meaning, of course, that the time must be dawn. On the contrary it was an ancient custom that sacrifices to the χρόνιοι and to the dead should not be offered till after mid-day.

Statues of gods were oft. set to face the East (Paus. 5. 23. 1, etc.): also, victims about to be sacrificed (Sen. Oed. 338). Persons performing expiatory rites (ἐκθύσεις) or purifications (καθαρμοί) faced the East as the region of light and purity; see El. 424 f., where Electra ἥλιων | δείκνυσι τούναρ. Conversely, in pronouncing solemn curses the priests faced the West,—waving red banners: [Lys.] In Andoc. § 51 στάντες κατήρασαντο πρὸς ἑσπέραν καὶ φοινικίδας ἀνέδεισαν.

478 κρωσσοῖς here = κρατήροις. The word is fitting, since the κρωσσός was more esp. used for water (Eur. Ion 1173, Cyc. 89), though also sometimes for wine (Aesch. fr. 91 κρωσσοῦς | μῦτ' οἰνηροΐς μῦτ' ὑδατηρούς), also for oil,—or as a cinerary urn. Guhl and Konder (p. 149) think that the krossos resembled the υδρία, which, like the κάλπης, was a bulky, short-necked vessel, oft. seen in the vase-paintings as borne by maidens on their heads when fetching water. οὐς by attract. for οὐς. χεῖν delib. aor. subjunct., ‘am I to pour?’

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. τριωσάς 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 τέλευτ. (κρωσσόν) as if ἐκχεον, not χέον, were understood: cp. Menander fr. 461 τὸν χοᾶ | ἐκκένωκας, you have emptied the pitcher.

480 θὰ 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. So πορφύρα (the purple-fish)=
έλεφας = ivory, χελώνη = tortoise-shell. προσφέρειν infin. for as esp. in precepts or maxims: cp. 490, O. T. 1466 μέλεσθαι. 1529 μηδέν ὄλβιειν.

482 μελάμφυλλος, overshadowed by dense foliage. Pink.

483 αὐτῇ, sc. ἐν μελαμφύλλωσ...κορυφαῖς, Ar. Th. 997 μ. τ’ ὀργή.

484 ἐπευχέσθαι, ‘pray over it,’ to complete the rite of prayer was to be said while the twigs were being laid, τιθέεις, not θεῖς.

485 τοῖτων (for the gen. cp. 418), sc. τῶν λιτῶν: neut. pl. without subject, instead of μέγιστον (cp. 495) 1126 δίκαια γὰρ τόνδ’ εὐτυχεῖν κτειναντά με.

486 Εὐμενίδας: see on 42. εἰ, properly with ref. to the inner spring of the feeling, but here almost = ‘with’: cp. 528 εἰ δρμάτων δ’ ὀρθῶν τε καὶ ὀρθῆς φρενός.

487 τὸν ἱκέτην: cp. 44, 284. σωτηρίου = ‘with a view to saving,’—leaving the hearer to think of that which it gives, and also of that which he receives. σωτηρίου is not definitely pass., as = σῶς, ‘saved’; for in Aesch. Cha. στέρματος σωτηρίου is the seed which is to continue the race. Hence it is usu. taken here as = ‘fraught with good hope,’ with ref. to his promise, σωτηρ’ ἀρείοθε (460). That view is present, but does not exclude the other.

488 σὺ τ’, not σὺ γ’, is right. The constr. is σὺ τοῖς αἰτῶν, καλ (αἰτεῖσθω) εἰ τις ἄλλος ἄντι σοῦ (αἰτεῖται). The prayer was to be the prayer, both if thou thyself prayest, and if another prays for thee. In such statements the conjunctive τε is equally admissible with the disjunctive εἰτε...εἰτε. Cp. Eur. Ἀε. 751 τολμᾷ ἀνάγκη καὶ τύχω καὶ μὴ τύχω.
489 **ἀποντα, 'inaudibly.'** The hereditary priests of the Eumenides were called 'Ἡσυξίδαι. Their eponymous hero Ῥθυχος, had an ἵρων between the Areiopagus and the west 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 'Ἡσυξίδες.

**μηκούμων, 'making loud':** a sense found only here (cp. 1609).

In **μακρον ἀυτεῖν (Hom.), ἤχεῖν (Plat.),** etc., the idea of 'loud' comes through that of 'heard afar.'

490 **ἄφερτων = imperat. (481). ἀστροφος, 'without looking behind':** so in Aesch. Cho. 98 Electra debates whether, after pouring her mother's offering at Agamemnon's grave, she shall turn away,—καθάρμαθ' ὃς τις ἐκπέμψα, τάλιν ἄκουσα τεῦχος ἀστρόφοισον ὁμοισιν. In Theoc. 24. 92 Teiresias orders the ashes of the serpents which would have strangled the infant Heracles to be cast beyond the borders by one of Alcmena's handmaids: ὅψ ἐν νεωθαί | ἄστρεπτος. Verg. Ecl. 8. 101 Fecineres, Amarylli, foras, rivīque fluenti Transqui caput iace, ne respexeris. Óv. Fasti 6. 164 Quique sacris adsunt respiceril illa vetat.

491 **παραστάσην, as thy friend and helper:** cp. Ai. 1383 τούτῳ γὰρ... | μόνος παρέστης χερσίν.

493 **προσχώρων, 'dwelling near,'** who therefore can judge best (cp. 12).

495 **ὁδοτά, plur., as Ant. 677 οὕτως ἀμοιτε' ἐστὶ τῶν κοσμουμένων, | κούτοι γυναικός σύνδαμος ἄσσετε: Thuc. 1. 11 ἐπιχειρητέα ἐδόκει εἶναι: cp. 485, 1360. λειτομαί, pass., 'I am at a disadvantage'; usu. with gen. of thing, as El. 474 γνóμαι λειτομέια σοφᾶς, or person, Tr. 266 τῶν ὅν τέκνων λειτοτοῦν ἐν, 'in the existence of': O. T. ΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙΙII

496 **δύνασθαι (without σώματι), of bodily strength:** cp. the speech of Lysias, or. 24 § 13 οὖ γὰρ ὅπως τὸν αὐτὸν ὑμείς μὲν ὡς δυνάμενον (as being able-bodied) ἀφαιρήσεσθε τὸ διδόμενον ὦ ὡς ἀδύνατον ὄντα κληρούσθαι κωλύσουσιν: so ib. § 12 ὥς ἐμὶ τῶν δυναμένων. ἡθὲ for μῆθ' is a necessary correction here. Cp. 421.

498 f. **ἀρκεῖν...παρῆ.** The thought 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, but of many.' Clemens Alex. Strom. 5. 258 verses wrongly ascribed to Menander, θεοὶ δὲ θυε διὰ τοῦ δίκαιος ὁν, | μὴ λαμπρὸς ὤν ταῖς χλαμύδωι ὃς τῇ καρδίᾳ. Sphyry De Abstin. 2. 19 quotes an inscription from a temple at Epidaurus, ἀγνόν χρὴ νησίο θυσίων ἐντὸς ἱόντα | ἔμμελεν ἄγνεία ἀνεστὶ προφείν σῶς.

500 ἀλλ' ἐν τάξει τι, 'act then with speed.' For τοῦτο ἄνθρωπον μέλλοντα ταῦτα, τῶν προκειμένων τι χρὴ | πράξαται.' Ant. 1334 μέλλοντα ταῦτα ἐν τοῖς προκειμένοις τι χρὴ | πράξαται.'

502 δίχα. With γὰρ ἄνω the γὰρ is intolerable, and L's δίχα points to a confusion between an original δίχα and a gloss δίκαιος.

503 τελευτά, 'to perform,' in its ceremonial sense: cp. 1448 ὅθεν τῶν γε σῶν τελεῖς ὑπερ. τὸν τόπον: βουλομαι δὲ μαθεῖν τούτο—ινα χρήσει με ἐφ' ἥμαρτοι τὸν τόπον. The position of the κρήνη (470) had not been indicated.

504 χρήσαται by crasis from χρὴ ἔσται, χρὴ being a subjunctive or 'need.' This is probable though not certain. I form conjectured χρήσει, a fut. of χρὴ which occurs in Her. and Plat. Legg. 89 b.—τοῦτο, resuming the object (τὸν τόπον) with emphasis: Tr. 457 n.

505 ἀλλοσ, gen. after τὸ ἐκείθεν, 'on the further side of the grove,' as after τὸ (or τὰ) ἐπ' ἐκείνα, τὰ ἐπὶ θάτερα, τὰ βορρᾶν, etc.

506 ἐποικος, here, 'guardian,' 'one who dwells close to the grove,—hardly, on the χῶρος οὐκ οἰκοτός (39); the guardians of sacred ἀλσα sometimes dwelt within their grove as Maron in Apollo's grove (Od. 9. 200), and the priest of Athena Kranaa's grove at Elatea (Paus. 10. 34. 7). Elsewhere ἐποικός usu. = 'immigrant.'


509 σὺ δὲ εἰ ποιεῖ τις, δὲι = εἰ καὶ τ. τ., σὺ δὲι.

510—548 Κόμμος, which divides the first ἐπεισεόδους in two parts (254—509, 549—667). The metre is logai: (1) 1st strophe, 510—520 = 1st antistrophe, 521—532. (2) 2nd strophe, 533—541 = 2nd antistrophe, 542—550.

510 κειμένον...ἐπεισεῖβειν, 'to rouse the old grief so long to rest,' Eur. El. 41 εὔδοντ' ἀν ἐξῆγειρε τὸν | Ἀγαμέμνονος. Plato Phileb. 15 C μὴ κινεῖν κακόν εὖ κειμένον (sleeping dogs lie).
513 τι τοῦτο; 'What means this?' Cp. 46 τι δ' ἐστιν 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 τι τοῦτο (ἐρασμα πυθέσθαι) as a calm query,—'What is this that thou wouldst learn?'

514 τάς: for the gen. ('concerning'), cp. on. 355. ἀπόρους φανερός: because the horror of the discovery consisted in relationships which could not be changed.

515 ἀ εὐνέστας, with which you were brought into conflict,—with which you became involved: Her. 9. 89 λυμὸν συντάγμα καὶ καμάτω. Thuc. 4. 55 εὐνεστῶτες...ναιστικῷ ἀγώνι.

516 τάς σάς ἀ πέπονθ', 'by thy kindness for a guest, lay not bare the shame that I have suffered.' The objection to pointing at σάς and understanding ἐστι with ἀναίδρ (as Herm. proposed) is that ἀνοξία requires an object. We should then have to understand ἀληθοῦνα.

517 τὸ πολὺ καὶ μηδαμᾶ λήγον ἄκουσμα χρήσει ἄκοσμαι ὀρθῶν ('aright'); πολὺ, on 305. μηδαμᾶ (neut. plur. adv.) with causal force, 'being such as does not cease.' λήγον, 'dying away,' of rumour: O. T. 731 ἡ ὡδατό γὰρ ταύτ', οὐδὲ πῶς λύχαιτ' ἐχει ἄκουσμα, anything heard,—sometimes in a bad sense, Arist. Pol. 7. 17 ἀπελαίωσεν ἀπὸ τῶν ἄκουσμάτων καὶ τῶν ὁμαδάτων ἂνελευθερίασ.

519 στέρξον, be patient of my request, yield to it: cp. 7.

520 καγώ (for καὶ cp. 53) γὰρ (πεὶθομαί 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 I read ἥγεγκ' ὡν κακότατ',...ἥγεγκ' ἀέκων. ἥγεγκον was, indeed, the ordinary form of the aor. in the older Attic, as inscriptions show, in which ἥγεγκα occurs first about 360 B.C. (Meisterhans, p. 88); but ἥγεγκα is proved by metre in El. 13 and Et. Ion 38. ὡν is suitable, when he is reluctantly proceeding to unfold his story in answer to their pressing demand. ἥγεγκ' 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. ἥγεγκον...ὥγεγκ' might possibly stand, but would be harsh. There is nothing to offend in ἀέκων μὲν...τούτων ὡς, meaning—'The agent was not free—the acts were not voluntary.'

In the ms. reading, ἥγεγκον—ἵγεγκον ἀκών μὲν, ἀκών is wrong, since metre requires — (cp. 510).

J. C.
523 αὐθαίρετον. Heinrich Schmidt keeps this reading, which is not metrically irreconcilable with 512 ὅμως δὲ τοὺς πυθέσαι.

525 f. κακά ἐννέα, instr. dat., rather than dat. in appos. with ἀτα. γάμοιν ἀτα, ruin coming from a marriage, like δὲ λόγων, suspicion resting on mere assertions, O. Ἱ. 681.

527 f. ἣ ματρόθεν...ἐπλήσω; Didst thou fill thy bed with a mother, δυσώνυμα (prolept.) so as to make it infamous? μοντισμός is substituted by a kind of euphemism: that was the quarter from which the bride was taken. Cp. Aesch. Theb. 840 οὐδὲ ἀπείπεν | ματρόθεν εὐκταία φάτις (the curse of Oed. on his children). The aor. midd. ἐπλησάμην is used by Hom., Her., etc., and (in comp. with ἐν) by Attic writers. The notion 'filling' is perh. tinged with that of 'defiling' (ἀναστιμένων ἀνάπλεως). The tone of the passage is against rendering 'satisfied,' as if λέκτρα = λέκτρων ἐπιθυμίαν.

529 ἄκουνεν: cp. 141.

530 ff. 'The constr. is ἄφται δὲ ἐξ ἔμοι δύο μὲν παιδε, ἀτα...ἀπέβλαστον etc. ἐξ ἔμοι, sprung from me: no particular be supplied, since the verb ἀπεβλάσαν follows: cp. 250 ἐκ φίλον ἐκ σέθεν (sc. ἔστι). The cry with which the Chorus interrupts him (πῶς φίς;) marks their perception (from his words ἄφται δὲ etc.) that the children of that marriage were before them. ἄφται...παιδε: cp. Plat. Laches p. 187 A. εὔρεταί γεγονότε.

533 Poetical Greek idiom would join κοινάς with ἔμοι rather than with ματρός. Cp. Aesch. Eum. 325 ματρόθων ἐγέραν πρόσων: Ant. 793 νείκος ἀνδρῶν ἐξαναιμον. κοινάς = bore me also.

534 f. σαλ τ’ εἰσ’ ἀρ’ . The Chorus have known all that Oed. had married Iocasta, and also that he was the father of the girls (cp. 170, 322); but they are supposed to learn for the first time that Iocasta was their mother. In the older versions of the Oedipus-myth (as in the Odyssey) Iocasta bore no issue to Oed.; his children are borne by a second wife, Euryganeia. The Attic poets seem first to have changed this. 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. κοινάς, by the same mother: cp. O. Ἱ. 261 n.: so Ant. ἑκοίναν αὐτάδελαν κάρα. ματρός with ἓδελφεια only.
536 ι. — ι. δήτα: cp. EL. 842 ΗΛ. φεύ. ΧΟ. φεύ δήτα γε after μυρλόν marks assent. ἐπιστροφαῖ 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 δαίων ἀνδρῶν ἐπιστροφαῖ.

537 ἀλαστ' ἔχαν, unforgettable (dreadful) to endure: ἔχαν epexeg.: see on 231. Trag. borrowed the word from the epic πένθος ἀλαστὸν (Il. 24. 105), ἀλαστὸν ὀδύρομαι (Od. 14. 174) so Aesch. Pers. 990 (κακὰ) ἀλαστὰ στυγνὰ πρόκακα. Cp. 1482.


540 f. δώρον. The τυραννίς was δωρητὸν, οὐκ αἰτητὸν (O. 2. 384)—the reward pressed on him by Thebes for worsting the Sphinx; and with the throne he received the hand of Iocasta.

The ms. ἐπωφελήσα, 'I benefited,' or 'succoured' (cp. 441) cannot be right. The sense required is μὴ ποτε ὄφελος ἐξέλεσθαι, 'would that I had never won!' I read the participle ἐπωφελήσας (which the iambic metre allows), and take ἐξέλεσθαι as the absol. infin. expressing a wish:—'and would that I had never received that choice gift from the city, for having served her.' For this absol. infin., with the subject in the nominative cp. Aesch. Cho. 363: ΗΛ. μηδ' υπὸ Τρώας | τείχεσι φθίμενον πάτερ, | μετ' ἄλλων δουρικμῆτι λαοὶ | παρὰ Σκαμάνδρων πόροι τεθάφθαι, | πάρος δ' οἱ κτανόντες νῦν οὕτως δαμήναι. Cp. also Od. 24. 376 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον, οἶος Νηρίκον ἑλὼν,... | τοῖος ἐὼν τοις χθίζος ἐν ἡμέροσι δόμοισιν, | τείχε' ἔχων ὠμοίσιν, ἐφεστάμεναι καὶ ἀμύνειν 'Ach, would to father Zeus,...that, such as I was when I too Nericus,...in such might, and with armour on my shoulders I had stood by thee, and had been aiding thee, yesterday in our house!'

ἐξέλεσθαι, 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, Il. 16. 56 κούρην ἵνα ἄρα μοι γέρας ἐξελὼν υἱῷ Ἀχαίων: the midd. aor., of the victor choosing his own prize, as Tr. 244 ταύτας... | ἐξεῖλθ' αὐτῷ κτῆμα. Here πόλεος ἐξελεσθήσει is not 'to choose for myself out of the city,' but 'to receive a choice gift from the city.'

542 τί γάρ; 'how then?'—marking the transition from the topic of the marriage to that of the parricide. (Cp. Quid vero)
544 δευτέραν, sc. πληγήν: Her. 3. 64 καρφί...τετύφθαι: 1307 τί μ’ οὐκ ἀνταίαν | ἐπαισεύν τις; Xen. An. 5. 8. 12 ἀνέκρατον ὤς διάγας πᾶσειν. ἐπι...νόησον, 'wound on wound,' according to apposition: of mental anguish, as O. T. 1061 ἀλὴς νοσοῦσον.

545 ff. ἔχει δὲ μοι...πρὸς δίκας τι: but (the deed) has forces (dat. of interest) something from the quarter of justice; 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 ὀιδέν τρέμων (n.). The subj. to ἔχει is τὸ ἔργον, easily supplied from ἐκανον. — This is better than to take ἔχει as impers. πρὸς δίκας as = ἐνδίκως, τι being then adv.: 'my case in some sort just.' — τί γὰρ; sc. ἔχει: 'why, what justification has it?'

547 The mss. give καὶ γὰρ ἄλλος ἐφόνευσα κ.τ.λ. But emendations of ἄλλος have been proposed, but Mekler's γὰρ ἄν, οὐς ἐφόνευσ', ἔµ' ἀπώλεσαν best brings out the point which Oed. insists, and to which the words νόμος καθαρός refer,— viz. that, in slaying, he was defending his own life. Cp. 271. After he had returned the blow of Laius, his attendants set on him (see on O. T.: 804—812).

548 νόμος...καθαρός, because he had been first struck, and was acting in self-defence. Plat. Legg. 869 ἀδέλφος δ' εἰάν ἀδελφὸν κτείνῃ ἐν στάσει μάχης γενομένης τρόπῳ τουότῳ, ἀμυνόμενος ἀρχοντα χειρών πρότερον, καὶ πολέμων ἀποκτείνας ἐπτω καθαρὸς: καὶ ἐὰν πολίτης τοὺς ωσιάτος, ἦ ξένοις ξένον. Rhadamanthus himself was cited as the author of this rule (Apollod. 2. 4. 9.). ἐσ τὸς ἥλθον, to plight: cp. on 273.

549 καὶ μὴν introducing the new person: cp. 1249 Ant. 526, 1180, 1257: Ai. 1168, 1223: El. 78, 1422.

550 ὁμφήν, his message. Usu. of a divine or oracular oracle (102), but see 1351: Pind. fr. 53 ὁμφαὶ μελέων σὺν αὐτῷ: Eur. Med. 174 μύθων τ' αὐθαδέντων | ὁμφαί (the words of the Chorus). ἔφ' ἀστάλη = ἐπί (ταῦτα) ἔφ' ἄ ἐστάλη (cp. 274), do that for which he was summoned.'

551 ff. The σκόπως, 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 the out, surmising who it was. Meanwhile the name of Oed. become known at Colonus (222), and wayfarers who Theseus raised his surmise into certain knowledge. Cp. 299 ff. ἐν τῇ answered by ταύνω θ'.

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553 ἐγνώκασ'—I have recognised thee—explaining how he is able to greet him by name: not merely, 'I recognise thee.' ἐγνώκα is used (1) with a distinctly perfect sense: Lys. or. 17 § 6 ταῦτα...πρότερον ἐγνώκατε ἡμέτερα εἶναι: Dem. or. 30 § 10 οὖν...δεῖ βοηθεῖν...πάντες ἐγνώκαμεν. (2) More like a present, yet always with a certain emphasis, 'I have come to know': Ar. Eq. 871 ἐγνώκας οὖν δητ' αὐτὸν οἶδος ἑστιν; 'have you found out what sort of man he is;' ὀδοῖς ἐν ταῖς, 'in the course of my coming here.' The plur. of one journey, as Ant. 226 ὀδοῖς κυκλών ἐμαυτόν εἰς ἀναστροφήν, and so El. 68 otherwise below, 1397.

554 ἄκοιν, after the same word in 551, is awkward. The γάρ in 555 might also suggest that the participle here referred to the evidence of his own eyes, not to further hearsay by the way. λεψίασων is intrinsically the best substitute that has been proposed, but it has no palaeographic probability. I had thought of ἰκάνον (cp. 576). Doubtless it is possible that ἄκοιν was not a corruption of a similar form, but merely an inadvertent repetition from 551. Ancient writers, even the most artistic, were less careful than moderns in avoiding such repetitions of single words. Cp. 631 ἐκβάλοι, 636 ἐκβάλω: 638 ἐπεξεργάσατο: 640 ηὗ: 966, 969 ἐπεί: 1000, 1003 καλὼν, 1004 καλῶς: O. T. 617 ἐπον, 519 ἐποντὶ, 520 ἐφεί: τῇ. 1276, 1278 ὅμων: An. 17, 73, 76 κείσομαι: A. 1207, 1210 (τέρπεται). See A. B. Cook in Classical Review, vol. xvi. pp. 158 sqq., 256 sqq.

555 σκευή, 'garb,' cp. 1597 εἰτ' ἐλυσε δυστινείς στολάς... The misery of his aspect impresses Creon (747), as it had impressed the Chorus (150). Probably the reference is simply to the tale of long and destitute wanderings which his wretched apparel told (cp. 3 ff.). δυστινεύν, as showing how he had blinded himself: cp. 286.

556 δὸς ὑστερον, ὅτι εἰς τὸν ἑαυτὸν γυμνόν τὸν ἐντα, 'and not one of us could tell that he was the man.' (Odysseus).

557 'περέστη εἰς, aor. (used by Thuc., Plat., etc.); the future επερήσομαι was also Attic; but the Attic pres. was ἐπερησῶμαι being only Ionic.

558 ἐπιστής, hast presented thyself. Plat. Symp. 212 ὑστηθηναί εἰπτι τῆς θύρας. Esp. of a sudden and unlooked-for appearance before a place (as in war): Isocr. or. 9 § 58 μικρὸν ἐστὶν ἐπὶ τὸ βασιλείου ἐπιστῆς...πόλεως...εἴμοι τ', obj.
gen.: τι προσ τρέπων πόλιν ἐμὲ τε (cp. on 49), 'suit to the and me.'

560 f. ἂν...τύχως...εξαφισταλμήν: 'strange would be fortune which (= I cannot imagine what fortune) you or succeed in mentioning, from which I would hold aloof another way of saying ὅκ ἂν τύχως λ. τουαύην, ὅποιας εξαφισταλμήν. When the optat. with ἂν stands in the antecedent clause (as ἂν τύχως here), the optative without ἂν stands in the relative clause: Η. 13. 343 μᾶλὰ κεν βρασυνάρδους εἰ, | ὅς τότε γηθέν, he would be right bold of heart, who should then rejoice. Nub. 1250 ὅκ ἂν ἀποδοῖν ποῦδ ἂν δοβολὸν οὔδενί, ὅστις καλέ 
κάρδοτον τὴν καρδάτην. Such a relative clause is equivalent a protasis with εἰ and optat.: as here to εἰ αὐτῆς ἀφισταλμήν. Cp. Goodwin, Moods and Tenses, § 531. Carefully distinguishing the opt. ἂν...φείαμι at 1172, where see n.

πράξιν, 'fortune,' not 'action.' The sing. πράξις in S. usu. means 'fortune,' Ai. 790, Tr. 152, 204: while the opt. of 'action' usu. belongs to the plur. πράξεις, as below, cuff. O. T. 895, Antl. 435. There is only one Sophoclean exemple of each way: in Tr. 879 πράξις = 'mode of doing,' and in 1305 πράξεις = 'fortunes.' Cp. Aesch. P. V. 695 πε 
ἐσιδόνσα πράξιν ἰοὺς. Her. 3. 65 ἀπέκλαυε τὴν ἑωτοῦ πράξιν.

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. Arriving at manhood, he received from his mother the tokens of his birth (σῦμβολα, γνωρίσματα)—the sword and sandals at Troezen by Aegeus—and set out for Attica. There he met the sons of his uncle Pallas, who were plotting against his father, and was acknowledged by Aegeus as his heir (Plut. Thes. 4—

563 f. καὶ ὡς ἡθλησα πλείστα εἰς ἀνήρ, 'and wrestled perils to my life as none ever did.' With πλείστος strengthening εἰς or εἰς ἀνήρ is esp. freq.: Tr. 460 πλε 
ἀνήρ εἰς: Eur. Her. 8 πλείστων μετέσχον εἰς ἀνήρ: Xen. Cyz. 2. 15 θηραυροῖς...πλείστος ἐν ἀνδρὶ: Thuc. 8. 40 μᾶ ἐπὶ τοῦ πλείστος. Cp. O. T. 1380 n. With the ms. χως τις τῆς 
βαίνει ἐπαδεύθην must be repeated before ἡθλησα, the coin 
being, καὶ (ὡς) ἡθλησα, ὡς ἀνήρ τις πλείστα ἡθλησε.

ἐπὶ ἱένης: 184.

564 κυνδυνεύματ' (acc. of cognate notion), his encounters on his way overland from Troezen to Attica, with various foes,—the robbers Periphetes, Sinis, Sciron, Procrustes,
sow of Crommyon,—etc.; his slaying of the Minotaur in Crete; his fighting on the side of the Lapithae against the Centaurs, etc.


565 f. ξένων with ὑπεκτραπολήμην, as well as συνεκκούζειν: cp. Plat. Phaed. 108 ἐν τῷ ἀκάθαρτῳ (ψυχῇ)...ἀπας φεύγει τε καὶ ὑπεκτρέπτεται. The notion is that of retiring (ὑπό-) out of the path to avoid meeting a person. Soph. has the act. with gen., Tr. 549 τῶν δ' ὑπεκτρέπτει πόδα,—συνεκκούζειν, to help in extricating: Antiph. or. 5 § 93 τὸ σώμα ἀπειρήκος ἡ ψυχὴ συνεξέσωσεν.


568 σοῦ = ἡ σολ: Ant. 74 πλείων χρόνον | δ' ἔδει μ' ἀρέσκειν τοῖς ἐκεῖ τῶν ἐνθάδε: Thuc. i. 85 ἔξεστι δ' ἡμῖν μᾶλλον ἐτέρων. 569 τὸ σῶν γενναῖον: shown in sparing Oed. the painful task of introducing himself and telling his story.

570 παρῆκεν (aor. of παρῆκμι) closely with ἄστε...δεῖσθαι, 'has graciously permitted that there should be,' etc. Cp. 591 El. 1482 ἀλλὰ μοι πάρει κἂν συμκρόν εἰπεῖν: Ant. 1043 (οὔτ' ὅς) θάπτειν παρῆσαι κείνον. For ἄστε cp. Her. 6. 5 οὐ γὰρ ἐπείδεθη τοὺς Χίους ὅστε ἐωτῷ δοῦναι νέας: and see on 970. ἄστε ἐμοὶ δεῖσθαι, so that there is need for me, βραχέα φράσατι, to say but little. δεῖσθαι midd., impersonal, = δεῖν. (It could not be pass. with βραχέα for subject.) Bekker Anecd. p. 88. 21 δεῖται· ἄντι τοῦ δεῖ: ἀπέλθειν με δεῖται. The only examples (so far as I know), besides our passage, are Plat. Meno 79 c δεῖται οὖν σοὶ πάλιν...τῆς αὐτῆς ἐρωτήσεως. And presently: ἡ οὐ δοκεῖ σοὶ πάλιν δεῖσθαι τῆς αὐτῆς ἐρωτήσεως; In the former place, while the best mss. have δεῖται, some have δεῖ. Rep. 340 a καὶ τοῦ δεῖται μάρτυρος; Alc. ii. 149 δοκεῖ μοι πολλὴς φιλακτῆς δεῖσθαι. If, however, the text can be trusted, these are clear instances. In Her. 4. ii δεόμενον (as if = δειον) is plainly corrupt. If we altered ἐμοὶ to ἐμοῦ, the subject to δεῖσθαι would be τὸ σῶν γενναῖον. But then δεῖσθαι would mean 'requests,' rather than 'requires,' of me.
For the dat. ἐμοὶ with δεῖσθαι (instead of ἐμὲ as subj. φράσαι) cp. Eur. Ἰππ. 940 θεῶι προσβαλεῖν χθονὶ | νότοις γαῖαν: and see on 721. Wecklein takes ἐμοὶ with τὰ περισσέως mihi, but the interposed ὡς τε forbids this. The construction (for ἐμοὶ), 'to say little to thee,' would be very weak.

571 f. Theseus has named Oed. (557) and Laius (572), but not Thebes. A knowledge of the stranger's country is implied by the rest. Cp. on 205. γῆς could stand with reference to (cp. Ο. T. 152 Πυθῶνος ἔβας, Ph. 630 νεὼς ἄγωντα), but is simply governed by ἀπὸ.

574 χω λόγος διοικεῖται, and the statement is at an end. ὁ λόγος is the explanation due from Oedipus after sending for Theseus. Cp. Eur. Suppl. 528 (Theseus to the Thebans) εἷς γὰρ τι καὶ πεπόνθησα Ἀργείων ὑπὸ, τεθνάσω, ἡμύνασθε ποιούς καλῶς, ἄισχρῶς δ' ἐκεῖνος, χῇ δίκῃ διοικεῖται: i.e., if you have been wronged, you have had satisfaction, 'and the grave is closed.' διέρχεται (L) is certainly corrupt.

575 τούτω αὐτὸ marks eagerness: O. T. 545 ΟI...βασιλέως εὑρήκει ἐμοὶ. K.P. τούτω αὐτὸ νῦν μοι πρῶτ' ἀκοουσών ὄς ἐρωτήσω. The promise of the end had not yet been given (94).

577 f. τὰ δὲ | κέρδη: cp. 265, 'but the gains from beauty are better than beauty.'

580 ποιεῖ, i.e. so far as Oed. can conjecture the purpose of Apollo. He could not be sure that the close of his life was immediately to follow on his arrival at the grove. The promise of the end had not yet been given (94).

581 ποιεῖ, sc. χρόνῳ, asks with surprise for some further definition of the vague χρόνῳ μάθοις ἂν. 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. προσφορὰ, offering, present. This phrase is elsewhere like the αἰσχροκερδῆς, γαμοῦντος τυντινός, φιλῶν καὶ ἐκδιδομένου θυγατέρα πρὸ χρόνου τυντινὸς ἀποδημήσας, μὴ πέμψῃ προσφορὰν (a wedding-present). Cp. 1270. δηλώσας pass.: see O. T. 672 n.

583 f. i.e. 'You ask for the last offices which piety render: you do not ask me for protection during your lifetime. Through the oracle (389), of which Theseus knows not (for a grave in Attica had become the supreme concern of Oedipus) τὰ δ' ἐν μέσῳ is governed by ἀντὶς ἰσχεῖ as = ἐκπλανθάνει (σ. 223), no less than by ποιεῖ. To make τὰ δ' ἐν μ. an accessory respect would suit the first verb, but not the second. oὐδὲνος ποιεῖ, 'you disregard,' a solitary instance of this pre-
(instead of οὐδενός or παρ' οὐδὲν ποιεῶθαι), perh. suggested by the use of the prep. in such phrases as διὰ φυλάκης ἔχω τὸν).

585 ἐναῦθα γάρ, 'yes' for there,—in that boon (ἐν τῷ δαπτερεσθαί),—those other things (τὰ ἐν μέσῳ) are included lit. 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), συγκομίζομαι, to collect or store up for oneself, was, like συγκομίδῃ, esp. said of harvesting (Xen. Anab. 6. 6. 37), and that notion perhaps tinges the word here, 'are garnered.'

586 ἐν βραχεὶ 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 βραχεὶ does not go with the verb, but is equiv. to a predicative adj. agreeing with χάριν. Such phrases imply the omission of the partic. ὑβ: στ. 239 πέλας γὰρ ἀνόρα τόνα ὄρος: Ph. 26 τούργον οὐ μακρὰν λέγει (the task which you set is not distant): El. 899 ὥς ἐν γαληνὸν πάντ' ἐδερκομὴν τόπον. For βραχεὶ cp. 293, Plat. Legg. 641 βραχὺ τί...οφελός.

587 γε μὴν, however: Aesch. Ag. 1378 Ἡλθε, σὺν χρόνῳ γε μὴν. ἀγών ὅθε, 'this issue.' El. 1491 λόγων γὰρ οὐ | νῦν ἐστε ἀγῶν, 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 B μέγας... ὁ ἀγών...τὸ χρηστὸν ἦ κακὸν γενέοθαι.

588 ποτερα. Oed. has said, 'If you pledge yourself to keep me in Attica, a serious issue will be raised.' Theseus:—'Do you mean between your sons and me?' You mean that they will contest my right to retain you? For the ms. ἐγγόνων Hartung reads ἐγγονῶν. But though Theseus does not yet know of the quarrel between the father and the sons (599), he knows the sons to exist: they would represent the claim of the ἐγγενείς. κάμοι: the ms. ἦ '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 τὰμὰ κάκεινων.

589 f. Kayser's ἄναξ, χρηστον (for ἄναγχαστον) 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. We want either: (1) instead of κοµιζεσ, a word = 'to return'; but κατελθειν is very unlikely, and no other substitute is obvious: or (2) instead of ἀναγκάζων, a word = 'they wish, seek.' That the fault lies in ἀναγκάζων is very strongly suggested by 590, where L has ἄλλα εἰς τοὺς γίγαντας, evidently corrupted, by dittothrapia of γ', from ἀναγκάζων γ', which L has. This gives a clear and fitting sense if in 589 we read ἀναζέ, ξρῆσουσι με. All the trouble, for MSS. and for the edd., has arisen from ἀναγκάζουσι. So if the tense of ἀναγκάζουσι is concerned, a change to the ἄλλα no gain: it is the pres. of tendency or intention. But whole mention of compulsion or violence is premature in Oed. leads very gently up to the disclosure of his unnatural conduct (599).

590 οὔδε σοι: while they, on their part, call you him for you, on yours, exile is not desirable,—if, indeed, their is agreeable to you (i.e. if you have no repugnance to The oύδε is here the negative counterpart of δὲ in apodosis: if we can say, εἰς θέλοντα σε ἐκεῖνοι κατάγουσι, σοι δὲ κατελθόντα καλόν, so also οὔδε σοι φεύγειν καλόν. The same respect quality of οὔδε is seen in its use for ἄλλα οὖ (Il. 24. Cp. on 591. φέυγαν, 'to be an exile' rather than 'to go them.'

591 ἄλλα οὔδε' presupposes his refusal, and justifies Nay, neither did they consider my wishes.' παρίεσαι, 'condescending, sc. ἐμὸι κατελθεῖν, cp. 570: not ἐμὲ εἰς τὴν τὸλμιν, 'acting (in which sense usu. of allowing armies to enter terms or the like: Eur. Suppl. 468 'Αδραστον εἰς γῆν τῆδε παρίεναι).

592 θυμὸς δ'. δὲ sometimes corrects or objects: cp. 379 (n.) Κρέων δὲ σοι πηγ' οὔδεν ('Nay'). ξυµφορον: the as often in maxims, when the masc. or fem. subj. is viewed its most general aspect: Eur. Or. 232 δυσάρεστον οἱ νοστοὶ οἱ cp. O. T. 542 n.

593 ὅταν μάθης μου, 'when you have heard (the message from me.' Distinguish the gen. with έκμάθω in 114, ν. see n. Cp. El. 889 ἄκουσον ὡς μαθοῦσα μου | τὸ λοιπὸν φρονοῦσαν ἡ μωραν λέγει. O. T. 545 μανθάνειν δ' ἐγὼ κακὸς δ' ξυµφοράν euphemistic (O. T. 99 n.): cp. 369 τὴν γένους φθοραν. Here, as there, γένους = 'race.' not 'life.' Theseus supposes Oed. to mean that the hereditary curse fallen on him with especial weight. ἐρᾶς, 'will you men
i.e. 'do you allude to': cp. Ph. 439 ff. Ph. ἀναξίου μὲν φωτός ἐξερήτομαι...NE. ποίον γε τούτῳ πλὴν Ὄδυσσεως ἔρεις; Ph. οὗ τοῖτον ἔπιτον.

598 μεῖζον ἡ κατ' ἄνθρ., 'a grief passing the grief of man's life'.

Xen. Mem. 4. 4. 24 βελτίωνος ἡ κατ' ἄνθρωπον νομοθέτου ἤπειρος. Thuc. 7. 75 μεῖζον ἡ κατὰ δάκρυα ἐπεξοθεσαν. 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 οὔκ ἐστὶ μοι κατελθεῖν ποτὲ, we have ἐστὶ μοι κατελθεῖν μὴ ποτὲ, since ἐστὶ μοι = 'my doom is', ζημία κεῖται μοι.—Cp. on 407.

602 πεταίαθ' (cp. on 44), 'summon to themselves': Eur. Hec. 977 τὶ χρῄμεν ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόθα; ἡστ' οἶκεῖν διόχα, if it is understood that you cannot live with them in Thebes. ἔστε introduces the condition: Thuc. 1. 98 ἐστοιμοὶ δὲ εῖναι καὶ ἡστε ἀμφότεροι μένειν κατὰ χώραν, the Corcyreans said that they were also ready (to make an armistice) under the condition that each party should remain where they were.

603 ἐξαναγκάσετε. 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 ὅτι, as if τοῖον χρησιμὸν ἀκούσαντας had preceded. Not with δεῖσαντας: verbs of fearing are sometimes followed by ὃς or ὅπως with indic. (instead of μή with subj.), as in El. 1309; but by ὅτι only as = 'because.' τηδε...χθονι, 'in Attica,' locative dat., not instrum. Oed. interprets Ismene's less explicit statement (411).

606 τὰμὰ κάκεινον = τὰ ἐμὰ καὶ (τὰ) ἐκείνον: cp. 588

Tr 1068: Eur. El. 301 τῶν τιχάς βαρείας τὰς ἐμὰς κάμοιν πατρόσ. Poetry tolerated such omission of the second art. even when the subjects were sharply opposed: El. 991: Aesch. Ag. 329 καὶ τῶν ἀλόιτων καὶ κρατησάντων. Theseus cannot foresee any cause which should trouble the ancient amity between Athens and Thebes (619, 632).

608 γῆρας...καθθανείν: for the inf. without art. co-ordinated with a noun cp. Il. 10. 173 ἐπὶ ξυροῦ ἠσταταί ἀκμῆς | ἡ μάλιστα λυγρὸς ὀλεθρος Ἀχαϊοι γῆ βιώναι.

609 συχχεῖ, confounds, ruins, effaces: Tr. 1229: Her. 7. 136 συγχέει τὰ πάντων ἀνθρώπων νόμιμα: esp. fitting here, since applicable to breach of treaties, Il. 4. 269 σοῦ γ' ὀρκῷ ἐχειναν τῇ ἔργοι. ταχρατῆς, epithet of sleep in Ai. 675, and of fire in Ph. 986. Cp. Shaksp. Sonnets 63, 64 'With Time's injurious
hand crush'd and o'erworn':... 'by Time's fell hand faced.'

610 φθίνει μὲν...φθίνει δε, epanaphora, as 5, O. T. φθίνουσα μὲν... | φθίνουσα δ', 259 ἔχων μὲν...ἔχων δε. γνωρικοlogy 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* i 610 waters 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.'

611 βλαστάνει, comes into existence,—like the other natural growths which wax and wane: fig. of customs and institutions in Ant. 296 νόμος ἐβλαστεῖ, El. 1095 ἐβλαστεῖ νόμως.

612 πνεύμα is not here the wind of fortune, but the spirit which man breathes towards man, and city towards city, a spirit of friendship or enmity. Cp. Aesch. *Theb.* 705 (where though fortune is meant, the δαίμων is a person), δαίμων ἂν τροπαίᾳ χρονίᾳ μετα-λακτὸς ἔσω ἐν ἔλθῳ λεφωτέρῳ | πνεύματι. So πνεύμα μένος, κότον, ἔρωτα etc.

613 βέβηκεν, is set (cp. 1052). Though (e.g.) πνεύμα ἄνδράσιν could not mean, 'a friendly spirit is set among men,' yet πνεύμα ταὐτῶν βέβηκεν can mean, 'the same spirit is set,' i.e. blows steadily. Cp. Ar. *Ran.* 1003 ἣνικα πνεύμα λείων | καὶ καθεστηκός λάβης. πόλει ethic dat., or part of.

614 f. τοῖς μὲν γὰρ ἡδη, for some men at once (i.e., after a brief friendship), for others, later. ἡδη = αὐτικὰ here. The relationship between men or states is permanent, for feelings with which they regard each other are liable to change,—from liking to dislike, yes, and back again to liking. Cp. καῦθις φιλα, by completing the circle, completes the picture of inconstancy. The maxim ascribed to Bias of Priene (c. 550), φιλεῖν ὃς μισῆσοντας καὶ μισέων ὃς φιλήσοντας (Arist. Rh. 201), is paraphrased in Ai. 679 ff., with the comment τοιχοί γὰρ | βροτῶν ἀπιστῶς ἐσθ' ἑταιρείας λιμήν: cp. ἴδια. ἡ κάρτα τοιχοί νῦν φιλοι καῦθις πικροῖ.

616 Ἐθέβας dat. of interest, if she has her relations with you in a peaceful state. ἑυμερεῖ. ἑυμερεῖα = either (1) 'good weather,' ἑυδία, or (2) 'prosperity.' The verb is always figurative.
617 καλῶς, 'satisfactorily,' 'as we could wish.' τὰ πρὸς σε, 'her relations with you.' ὁ μυρίος: cp. Ai. 646 ὁ μακρὸς κάναριθμυτος χρόνος.

618 τεκνοῦται, 'gives birth to.' 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 (διλβος), Eur. I. T. 1262 (θηυών). τῶν, as it proceeds. Cp. El. 1365 πολλαὶ κυκλοῦται νῦκτες ἡμέρας τ' ἱσαι | αἱ ταύτα σοι δεξιοῦσίν.

619 ἐν αἷς, 'in the course of which': i.e. at some moment in them. So Ant. 1064 κατωθι μὴ πολλοὺς ἔτι | τρόχους ἀμιλληρᾶς ἡλίου τελῶν | ἐν οἴσι...ἀμοιβὸν ἀντίδοτος ἔσει. δεξιόσθαι, 'pledges' given by placing one's right hand in another's: the word occurs only here, and in Athen. 159 Β (poet. anonym.) ὃ χρυσέ, δεξύωμα κάλλιστον βροτοῖς, gift most welcome to men. δεξιοῦσθαι is only 'to greet' or 'welcome': but δεξίας διδότων καὶ λαμβάνειν, etc., suggested the phrase here. Cp. II. 2. 341 ὁ πονδαί τ' ἀκρητοὶ καὶ δεξιάι, ὡς ἐπέπιθεν. In Eur. Suppl. 930 Theseus says of Polyneices, ἕνως γὰρ ἦν μου, as if alluding to hereditary ἔννια between the royal houses. Cp. 632.

620 δόρει διασκεδῶσιν, they will 'throw their pledges to the winds' by an armed invasion of Attica. Cp. Ant. 287 νόμον διασκεδών, to make havoc of laws. δόρει (instead of the more freq. δορί) is required by metre also in 1314, 1386, Ar. Pax 357 σὺν δόρει σὺν ἀσπίδι, Vesp. 1081 (where mss. ἕν δορι ἕν ἀσπίδι),—all iambic or trochaic.

621 ἐν' 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. εὔδων (cp. on 307), in contrast with the fierce combatants on the ground above him.

622 ψυχρῶς...θερμῶν, 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' (κρυφοίς). For the idea of the buried dead draining the life-blood of their foes cp. El. 1420 παλίρρητον γὰρ αἱμ' ὑπεξαιροῦσι τῶν | κτανότων οἱ πάλαι θανόντες.

624 τάκτητα, ἡ μὴ δεῖ λόγῳ κινεῖσθαι (see 1526), so which should be allowed to rest beyond the veil: so Ant. ὄρεισ με τάκτητα διὰ φρενῶν φράσαι, the secrets locked up in his soul. (Cp. Gray: 'No farther seeks his merits to disclose, draw his frailties from their dread abode.')

625 f. ἐὰ μὲ (ἐν τούτοις) ἀ (λέγων) ἤφαγην, leave me (pray me to cease) at the point where I began (the prayer for Attic home). Cp. II. 9. 97 ἐν σοὶ μὲν λήξω, σέο δ' ἄρο, τὸ σῶν...πιστὸν φυλάσσων, taking care that thy part is left undone: cp. O. T. 320 τὸ σῶν τε σῦ | κἀγὼ δοιοὺς τοὺμῶν (part): Ai. 1313 ὀρὰ μὴ τοῦμὸν ἄλλα καὶ τὸ σῶν (thine interest): ib. 99 ως τὸ σῶν ἀνήκ' ἐγὼ (thy saying). Both idioms of rhythm are against joining τὸ σῶν πιστὸν as 'thy good part'

628 εἴπερ μὴ ψεύςουσι, you will find me helpful,—that is, if the gods do not disappoint me. εἴπερ marks the pronoun which must be taken for granted, in order that ἔρεισ should hold good: cp. Eur. H. F. 1345 δεῖταυ γὰρ ὁ θεός, ἐστ' ὀντως θεός (assuming him to be so), | οὐδενός.

629 πάλαι: 287, 459. The Chorus, tempering care with good-nature, testify that the promise of Oedipus is as good as his word, least, not merely a device inspired by the arrival of Theseus, King.

630 ἐφαίνετο τελῶν (without ὃς) = 'was manifestly intended to perform': ἐφαίνετο ὃς τελῶν = 'appeared as one intending to perform,' ὃς marking the aspect in which he presents himself to their minds. Ai. 326 καὶ δηλὸς ἐστιν ὃς τι δρομὶ κακῶν.

631 δὴ, 'then,' a comment on the speech of Oed. rather than on the words of the Chorus. ἐκβαλοι: properly, 'cast out of doors,' as a worthless thing: hence, 'reject,' 'condemn': Eur. fr. 362. 45 προγωνῶν ταλαί παντεὶ ὅστις ἐκβάλει. Plat. Crito 46 B τοὺς δὲ λόγους, ὃς ἐν τῷ ἐμπροσθεν ἐλέγειν δύναμαι νῦν ἐκβάλειν. Others take it literally, 'cast out of my land,' so that ἀνδρὸς εὖμενειαν τοιοῦτον ἐκβάλειν = ἀνδρα εὖμενη ται ἐκβάλειν. But the notion of rashly scorning what is really precious is the more point both here and in 636.

632 f. ὅτω, not ὅτου, is right. Construe: ὅτω ἡ δορά ἐστιν κοινῇ ἐστι παρ' ἡμῖν, lit., 'to whom the hearth is always common among us': κοινῇ, 'common,' = 'general.' reciprocal hospitality,' which Theseus could claim at Theseus as Oedipus at Athens. ἀλή, 'at all times,' i.e. 'even if he is not this special claim.' This seems better than to take
as (1) 'common to him with other Thebans,' (2) 'provided by our State,' (3) 'common to him with us,' or (4) 'accessible,' as Andoc. or. 2 § 147 οἰκία κοινωτάτη τῷ δεομένῳ.

ἡ δορύενος ἐπιτά, 'the hearth of an ally.' δορύενος as adj. Aesch. Cho. 914. As subst. 'spear-friend,' it is one with whom one has the tie of ἐξεια 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 ξένος τε καὶ δορύενος δόμον, said by Orestes when he presents himself παντελῆ σαγῆν ἐξων: i.e. he comes not merely as the personal ξένος of the royal house, but as a chief in armed alliance with it.

The ξένια 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 ξένος. Cp. on 619.

634 f. ἀφιμένος, not, 'because,' but, 'while,' he has come. Besides his public claim (632), Oed. has two personal claims, (i) as the suppliant of the Eumenides, (2) as a visitor who can make a valuable return to Athens for protecting him. δασμός, usu. 'tribute' (O. T. 36, and so in Xen.); here fig., 're-compense.'

636 The aor. σεβισθαίς only here: σεβίζειν 1007, σεβίσασα Ant. 943, σεβίζομαι (midd.) Aesch. Suppl. 922. In later Gk. the pass. aor. of σεβίζομαι was deponent, as Anth. P. 7. 122 αὐτῷ Πυθαγόρης τι τόσον κνάμουσι εσεβίσθη; It appears rash to deny that ἑσεβίσθην could be so used. The deponent use of ἑσεβίσθην is attested only by Plat. Phaedr. 254 b (σεβθείνα), and Hesych. i. 1456 ἑσεβίσθην ἑσεβίσθην, ἴσουχασα, ἴσοχώνθην. Σοφοκλῆς Δαίδαλος (fr. 168 Nauck). ἐκβάλω: cp. 631.

637 ἐμπολίων is Musgrave's certain correction of the ms. ἐμπαλίων: cp. 1156 σοί μὲν ἐμπολίων ὅπερ ἄντα, συγγενῆ δὲ, 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 ἀπολίως (cp. 208) shall in Attica have the full protection of our laws. Campbell objects that with ἐμπολίων 'the opposition of the clauses would not be sufficiently marked by δὲ': but for δὲ = ἀλλὰ cp. Antiph. or. 5 §§ 4, 5 αἰτήσωμαι ὑμᾶς ὅποι ἀπερνοιλο... ταῦτα δὲ δέομαι ὑμῶν: Thuc. 4. 86 οὔκ ἔπι κακῆς, ἐπεὶ ἑλευθερώσει δὲ τῶν Ἑλλήνων παρελθηλύθα.

638 στ, the Coryphaeus.
639 ff. ei de tóde,—steichev met' emou,—hú ésti—dísar tóton krínanti (ópoterov Bouléi), χρήσθαι (autò). For tó pos with steichev cp. Xen. Cyr. 8. 4. 4 saφήνεισθαι. τέκλον étima, toútto édake autò ághado évnav: Aeschin. § 106 tò μὴ πολυπραγμονεῖν ἡμᾶς τοὺς πρέσβεις μηδὲν, ἀγαθῶν υπολαμβάνων évnav. Here tóde similarly follows word with which it is in appos., though it should precede it, as Eur. Phoen. 550 μέγ' ἦγγησαν τóde, | περιβλέπον τίμον; τóuton partitive gen. with krínanti, 'having chosen of these things'; cp. O. T. 640 δυνῶν δικαίοι δράν ἀποκακοῖν, | ἡ γῆς ἀπόφαι...ἡ κτείναι. δίδωμ...χρήσθαι: cp. Anab. 3. 4 §§ 41 f. ei Boul’ei, μενε..., ei de χρῆσεις, πορεύσομαι, Ἀλλὰ δίδωμι σοι, ἐφ’ οὗ Χερισοφός, ὅποτερον βουλέι ἐλέα.

641 τήδε, 'in that sense,' i.e. in whichever course you prefer, ἐὰν σὺ βούλῃ: cp. 1444: Ant. ΙΙΙΙ ὅδος τῆς στράφη: El. 1301 ὅπου καὶ σοι φίλον καὶ τοῦμον ἑστα τῶν ξυνοσυμαι, agree: Antiph. or. 5 § 42 τοῖς μὲν πρῶτοις (ἡ συνεφέρετο...τοῖς δὲ διεφέρετο. 642 διδοής...εἴ: 1435: O. T. 1081 (τούχης) τῆς εὑ dido... 

643 δόμους steichev, 'to go into my house': 1769 Θήβαι...πέμψον: O. T. 1178 ἄλλην χθόνα | δοκῶν αὐτοίσων.

644 εἰ...ἡν, sc. ἔχρηζον ἄν δόμους steichev.

645 εὖ ὃ τί πρέξεις; Cp. O. T. 558 Ο. πόσον τιν' ἥδη Αὐεῖος χρόνον | ΚΡ. δέδρακε ποῦν ἕργον; οὐ γὰρ ἐννοῶν ἀφαντὸς ἔρπει...etc.: Iby. 210 ΧΟ. ἄλλ' ἔχε, τέκνων, ΝΕὶ ό τι ΧΟ. φροντίδας νέας: El. 854 ff. An interruption of kind serves to bespeak the attention of the audience, point which the dramatist desires to emphasize.

646 κρατήσω: near the shrine he was to close his play (91), and at his grave the Thebans were to be deputed (411, 621).

647 μέγ' ἐὰν λέγους δώρημα, = μέγα ἐὰν εἶδ δώρημα ἐτοίμασε it would be a great benefit of which you speak (sc. eί κρ.) Cp. Ant. 218. τῆς συνονοιαῖα, 'from your abiding wit people here (at Colonus) ' i.e. 'You have suggested a reason for your staying here, rather than for going with Athens.' Cp. τὴν ξυνονοια in 63. τῆς σ., gen. of source mately possessive): O. T. 170 φροντίδας σωκράτους, a word furnished by thought.

648 εὶ σοι γ' | ἀπερ φῆς ἐμμενε, 'yes, if on your part (dat.) the promise (of protection and burial) shall be observed by your performing it μοι for me' (dat. of int
ęμμενει alone might have meant merely, ‘if you abstain from withdrawing your promise’: τελούντι supplements it, marking that good faith must be shown by deeds. We can say either ἐμμένεις οίς λέγεις or ἐμμένει σοι ἀ λέγεις: cp. Thuc. 2. 2 τέσσερα μὲν γάρ καὶ δέκα ἐπὶ ἐνέμενοι αἰτ τριακοντοῦτεις σπονδαί: Plat. Phaedr. 258 B ἐὰν...ἐμμένῃ, if (his proposal) stand good.

649 τὸ τοὐδέ γ’ ἄνδρ. might be acc. of respect (‘as to’), but is more simply taken with θάρσει: cp. Dem. or. 3 § 7 οὗτε Φιλίππος ἐθάρρης τοῦτοι οὖθε οὗτος Φιλίππον: Xen. Cyr. 5. 5. 42 εὐωχεί αὐτοὺς, ἵνα σε καὶ θαρρήσωσιν. (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 ὡς κακὸν, ‘as though you were faithless’: cp. Shaksp. Jul. Caes. 2. 1. 129 ff. ‘Swear priests and cowards and men cautious,— | ...unto bad creatures swear | Such creatures as men doubt.’ πιστόσομαι. πιστῶ is ‘to make πιστός’: Thuc. 4. 88 πιστώσαντες αὐτῶν τοῖς ὀρκοῖς, when they had bound him by the oaths (iureurando obstrinxeant): so the pass., Od. 15. 435 εἰ μοι ἐθέλοιτέ γε, ναῦται, ἃν ὀρκὼ πιστωθήναι. The midd. expresses ‘in one’s own interest,’ as here; or reciprocity, as II. 21. 286 χειρὶ δὲ χείρα λαβόντες ἐπιστῶσαντ’ ἐπέεσσιν.

651 ἡ λόγῳ, than by word (without my oath). Dem. or. 27 § 54 καὶ μαρτυριὰν μὲν οὐδεμίαν ἐνεβάλετο τοῦτον ὃ ταῦτ’ εἰπείν ἀξίωσας, ψιλῷ δὲ λόγῳ χρησάμενος ὡς πιστευθησόμενος δὲ ἐκεῖνω. Cp. Antiphon or. 5 § 8 quoted on 22. Shaksp. G. of Verona 2. 7. 75 ‘His words are bonds.’

652 τοῦ μάλιστα’ ὅκνος 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. ἄλλα γὰρ ὁ ὕπερχετο Χαρι-φῶντι οὐ ποτεῖ. ΓΩΡ. τι μάλιστα, ὡ Σώκρατες;

654 ὥρα μὲ λείπων, like his utterances in 653 and 656, is left unfinished, Theseus striking in: sc. μὴ ἐκεῖνος προδώσῃ. Taken as a sentence, the words could mean only ‘see that’ (not ‘how’) ‘you are leaving me.’

655 ὅκνοντ’ ἀνάγκη: ἰ.ε., ὅκνοντα μὲ ἀνάγκη διδάσκεις σε,—feeling such fear as I do, I am constrained to be thus urgent with you. (Not, ‘I must thus urge you, since you are slack.’)

656 οὐκ οἴσθ: Oed. had said nothing of Creon’s threatened visit (396). μῆ, not οὐ, in strong assurance. as with inf. after ὁμομν., etc.: cp. 281, 797: Ant. 1092 ἐπιστάμεσθα... | μη」ι

ποτ’ αὐτῶν ψεύδοσ...λακεῖν.

J. C.
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 soul's reason are alike personified. The genuineness of the notative τολλαὶ ἀτεῖλαὶ is confirmed by the imagery of the speech clause, ἀλλ' ὅ νοῖς δέαν. For this animated personification of speech or passion, cp. Aesch. Cho. 845 ἃ πρὸς γυναικῶν τοὺς ἐν λόγοι πεδαρσοὶ θρόσκουντες μάθην: Ἡπρ. 1416 οὐδὲ γῆς ὑπὸ ζῷφῳ | θεὰς ἄτιμοι Κυπριδος ἐκ θυμίας ὄργαι κατασκήψουσιν ἐς τὸ σὸν δέμας. The common verb κατηπελθῆσαν (gnomic aorist), instead of the simpler ἐλέξαν, gives an emphasis like that which the cognate verb would give in τολλοὶ ἀτειλᾶς κατηπελθῆσαν. θυμῷ modal ‘in wrath’ (not locative, ‘in the soul’): cp. Plat. Legg. (ἐᾶν) θυμῷ ... ἦ το πεπραγμένον ἐκπραχθέν: O. T. 405 λελέχθαι.

660 αὐτοῦ (possessive) γένηται, become its own master and regain its control over passion: cp. Dem. or. 4 § 7 ἢ αὐτῶν ἐμελῆστε γενέσθαι: Plat. Phaedr. 250 A ἐκπλήττωσθε καὶ οὐκέθα αὐτῶν γίγνοντα. So Her. I. 119 οὔτε ἐξετασαν ἐντὸς τε ἐνυπνοῦ γίνεται, ‘was not dismayed, but mastered his feelings.’ φροῦδα, there is an end of them: Eur. Tro. (to Zeus) φροῦδαί σοι θυσία.

661 f. κείνοι (referring to ἄνδρες in 653) goes both with ἐπερρ. and with φανῆσται. καὶ εἰ ἐπερρώθησθη (impersonal) if courage has come to them δεινὰ λέγειν to say dread things σῆς ἀγωγῆς about your removal (for the gen. see on 660 for τὴς σῆς ἀγωγῆς as = an objective σου, on 332). The modal 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 ικαὶ τοὶς ...πολεμίῳς χεῖται (Thuc. 7. 77).

λέγειν. An inf., which here depends on the notion of μησαν, does not elsewhere occur with ἐπερρώθησθαι, but such with the simple pf. ἔρρωμαι as = ‘to be bent on doing’ (L. 13. 31 ἔρρωμαι...κακῶν τι ἐργάζεσθαι). For the sarcastic cp. Ai. 962 ἵνας τοι, κεί βλέποντα μὴ τόδουν, | θανόν τοις οἶμαξεν. κεί here where εἰ καὶ would be natural (as in the fact); whereas in 306 the κεί is normal.

663 τὸ δεύο, instead of τὸ μεταχύ, since πέλαγος su...
Theseus asked for protection, for if they attempt an armed invasion they will find 'a sea of troubles' interposed. Eur. Hipp. 821: For if you seek protection, Thespians, let your cities belong to Poseidon, and his groves, and the sea. — You have come to earth's best abodes (Colonus), belonging to this ἐπιπτος χώρα (Attica). The gen. ἐπιπτός ἡ χώρα (10-2) is most simply taken as possessive, denoting the country to which the ἐπαυλα belong, though it might also be partitive.
It precedes ἕπαυλα as the territorial gen. regularly preceding the local name, Her. 3. 136 ἀπίκοντο τῆς Ἰταλίης ἐς Τάραντα.

669 γᾶς is partitive gen. with the superl., as Lys. on § 6 ἥ ναῦς ἀριστα...ἐπλει πάντως τοῦ ὀστρατοπέδου. Where it stands alone it usu. = 'the earth,' as O. T. 480 τὰ μεσόμενα γᾶς...μαντεῖα.

ἕπαυλα, prop. a fold for cattle, as in O. T. 1138, with σταθμά is its synonym. So ἕπαυλοι in Od. 23. 358, and ἔπαυλοι in Her. i. iii. Then, just like σταθμά in poetry, 'huts, steads,' 'dwellings': Aesch. Pers. 869 πάροικοι | ὘ρφαὶ ἕπαυλῶν.

670 τοῦ: the antistrophic syll. (νάρκ- 683) is long, but needless to write τοῦδ', since the anacrusis is common.

ἀργήτα, 'white,' contrasting with χλωράις (673). See T. Geography of Greece p. 242: 'The site of Colonus is distinguished by two bare knolls of light-coloured earth, the ἀργοὶ Κολώνοι of the poet—not chalky, as the expositors of the passage often describe it to be.' Schol. τοῦ λευκογεών. By ἄργος, denoting 'brightness,' come (a) the group of words 'bright' or white, ἄργος, ἄργης, ἄργυρος, ἄργυνός, ἄργυροι; (b) ἄργυρος: (c) ἄργυρος, argilla, white clay. Thus the name of a light-coloured soil was specially associated with this town. And this was certainly one reason why places were called 'white,'—whether the soil was merely light-coloured, as Colonus, or chalky. Pindar puts Cyrene ἐν ἄργυνόεντι μὲν (P. 4. 8), and it is known to have stood on a chalky soil. The site is suggested by ἄργοελοφόν παρ Ζευρίων κολώναν τοῦ Λύκροι Ἑπίζευρίων on the s.e. coast of Italy, Pind. 200); and soil or light-coloured rocks by Ἀργυροῦσα, three islets off the coast of Aeolis (Strabo 617).

671 f. μινιρεται θαμίζουσα inverts the usual constr. Plat. Rep. 328 c ὁ Σωκράτης, οὐδὲ θαμίζεις ἢμιν καταβαίνειν τοῦ Πειραῖ. Here, however, θαμίζουσα may be taken separately, 'frequenting' (the place): Il. 18. 386 πάρος γε μὲν οὕτω θαμίζεται ἥπερ hitherto thou comest not oft.

673 χλω. ὑπὸ βάσσας, 'under' (screened by) green glades in the sacred grove (cp. 17) and in the neighbouring Academy. Cp. Ai. 198 ἐν εὐανέμοισ βάσσοισ (Ida's glens).

674 τὸν οἰνωπόν...κίσσον, 'dwelling amid the wine-dark. The reading ἀνέχουσα is usually justified by Ai. 212 (σε) στέκοντ᾽ ἄνεξει, 'having conceived a love for thee, he upholds thee...and Eur. Hec. 123 βάκχης ἀνέξων λέκτρ᾽ Ἀγαμέμνων, 'upbo...
i.e. 'refusing to forsake,' 'remaining constant to.' But how could the bird be said to 'uphold' the ivy in that sense? oinwpos is a good Attic form (used four times by Eur.), and oinwpos exousa is nearer to the mss. than Dindorf's oinwpos, the latter word would mean, 'having for her domain.'

675 f. The ivy and the vine (17) being sacred to Dionysus (theo<), the foliage of the place generally is called his. theo< is certainly not the hero, Colonus (65). We might desire thea< (the Eumenides), but the phula< is meant not only that of the sacred grove; it includes the Academy. μπιόκαρπον 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 f. ανήμενον...χειμώνων, 'unvexed by wind of any storm,' cp. 786, 1519: El. 36 ἀσκενον ἀστίδων: ib. 1002 ἄλυτοσ ἀτης: Tr. 691 ἁλαμπές ἠλίου. 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 ανεμοί).

678 βακχωτάς (only here) = βακχευτής, βάκχος, reveller. Cp. O. T. 1105 ο Βακχείως θεός.

679 f. ἐμβατευει, haunts the ground, Aesch. Pers. 440: Πάν ἐμβατευει ποντίας ἀκτής ἐτ. ἀμφιπόλων, properly, 'moving around,' so, 'attending on,' 'roaming in company with.' The bold use seems to have been suggested by the noun ἀμφιπόλων as = 'follower,' ἀμφιπόλειν being here to that noun as ὀπαδέω to ὀπαδός. τιθναις, the nymphs of the mythical Nysa, who nurtured the infant god, and were afterwards the companions of his wanderings.

681 ff. θάλλει 8'. After the mention of Dionysus, the narcissus now serves to introduce a mention of Demeter and Persephone (Cora). Under the name of Ιακχος, Dionysus was associated in the Eleusinian mysteries with the 'two goddesses' (τῶ θεώ): thus Ant. 1119 he reigns παγκοίνους Ελευσινιάς | Δηούς 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 Iacchos, who is facing Demeter.

682 καλλιβοτρυς, 'with fair clusters.' As this epithet shows, the νάρκισσος was some thickly-flowering variety. Cp. Vergil's 'comantem Narcissum,' Geo. 4. 122. Wieseler 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 crocus, which is yellow, often edged with orange or crimson.' does not suit καλλιβότρυς. But, whatever the true identification may be, the symbolism of νάρκισσος in Greek mythology is clear. It is the flower of imminent death, being associated, through 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,—by having put forth a wondrous narcissus, with a hundred flowers on purpose to tempt her: Hom. Hymn. 5. 15. Paus. 9. 3. (quoting an ancient hymn by the legendary poet Pamphos) says that Cora was seized οὐκ ἵος ἀπατηθείσαν ἀλλὰ νάρκισσον. So Euphorion (220 B.C.) fr. 52 Ἔμενενίδες ναρκίσσον ἐπιστήμων πλοκαμίδας. Narcissus is the fair youth cold to love, whose face is seen by himself in the water was the prelude of death.

683 μεγάλαι θεαίν: Paus. 8. 31. 1 (at Megalopolis) ιερὸν τῶν μεγάλων: οὐ δὲ εἰσιν αἱ μεγάλαι θεαὶ Δημητῆρ καὶ Ημηρία. In Attic usu. τῷ θεῷ. Indeed θεά is rare in Attic prose except in such phrases as θεῶν καὶ θεᾶς. But here, in a lyric passage, and with an epithet added, the poet may have preferred the less familiar θεαίν.

684 ἄρχαιον στεφάνωμι. The narcissus does not figure specially as an attribute of the goddesses—as the corn-ears of 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 (ἄρχαιον), and was one of the flowers which would be most fitly woven into those floral wreaths which, on the wall-paintings, sometimes replaced Demeter's more usual crown of corn-ears. Schneider's explanation, 'original crown,'—before they changed it to others,—is against the myth itself, which makes the narcissus a new joy to Cora's eyes (Hom. Hymn. 5. 15).

685 χρυσάουγχης κρόκος. Tozer, Geogr. 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-capped 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, robes and slippers,—the κρόκοβαπτόν ποδός εὐμαριν of Persae [660]—the sign of royalty and majesty.' Along
roses, violets, ‘hyacinth,’ ‘narcissus,’ and ‘agallis’ (iris?), the ‘crocus’ is gathered by Cora (ib. 6 ff.). At the Thesmophoria (the festivals of Demeter θεσμοφορός), when wreaths of flowers were not worn, the women appeared in κροκώται, saffron-coloured robes (Ar. Thesm. 138). The crocus was planted on graves (Juv. Sat. 7. 208).

686 κρήναι, 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): in particular, a broad stream descends from the steepest part of Parnes. The Cephisus has a course of about 20 miles to the bay of Phalerum.

μινύθωνων, ‘fail.’ 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.’—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 Κηφίσου. 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 we made it active, with βεδρεῖν for object. gen., ‘distributing the streams.’ There is no example of an adj. of this form having an active sense.

688 ἐπ’ ἕματι, 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 ἀνδρὶ ἑνα τοσσάδε μέρμερ’ ἐπ’ ἕματι μπτιῶσαθαι (as one day’s work): more oft. ἐπ’ ἕματι τῷ δε’ ‘on this day,’ II. 13. 234, 19. 110. Herodotus has the gen
152 Oedipus at Colonus

689 ὠκυτόκος, 'giving quick increase,' i.e. an early reward to the cultivator's labour. ὠκυτόκιον, a medicine used in childbirth, Ar. Th. 504.

πεδίων ἐπινύσεται, 'moves over the plains,' a partitive gen. (helped by ἐπι-), cp. ἔρχονται πεδίων, II. 2. 801 διέκρητον πεδίου. II. 2. 364.

690 ἀκράτω σὺν ὀμβρῳ, 'with stainless tide.' For ὀμβρῷ = 'water' see O. T. 1427.

691 οτ. χθώνος, possessive gen. with πεδίων.—στέρνα: an expressive word for the expanse of land. Attic πεδίον, varied by gentle undulations, or by rocky hills like Colonus itself. Suidas quotes a poet. phrase στέρνα: cp. the common use of μαστοὶ for round hills or knolls. Hes. Theog. 117 Ταῖ εὑρώστερνα: Pind. Nem. 7. 333 κόλπον | ...χθώνος. Both στέρνα and νότα were applied to the schol., to τῆς γῆς τὰ πεδιόν ὅτι καὶ εὐρεά. The epithet helps, with ὠκυτόκος, to suggest the image of a mighty living frame, quickened by the veins of irrigation.

Μουσών. Paus. i. 30. 2 (in the Academy, cp. oν ἕστι δὲ καὶ Μουσῶν τε βωμός καὶ ἐπέρημοι ἑπτάον Ἀθηναίαν).

692 ὀν refers to χθώνος in 691: this region generally.

'Αφροδιτὴ is not among the divinities of the Academy or Colonus in Paus. i. 30, though there was an altar of her in front of the entrance to the Academy. But she was associated with Demeter and Cora; and she was also specially connected by an Attic legend with the Cephisus (Eur. Med. 835).

χρυσάνθος, 'of the golden rein,' when she drives her chariot drawn by sparrows, doves, or swans. The word occurs once in II. (6. 205), as epith. of Artemis, and once in Od. (8. 285), as epith. of Ares.

694—719 Thus far the theme has been Colonus and the adjacent region. Now the praises take a larger range. All the gifts of the olive, Poseidon's gift of the horse, are here celebrated as common to Attica (τὰς χώρας, 700, cp. 668): though the former had a special interest for Colonus Hippius, and the former for the Academy, where an olive was shown, said to have sprung next after the primal olive in the Πανδροσείων of the Erechtheum (Paus. i. 30. 2).

694 γὰς 'Ασίας, sc. ὑν, possessive gen., with ἐπακοῦω of as belonging to. The poet does not mean, of course,
He has never heard of the olive as growing in the Peloponnese or in Asia Minor. 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 f. Ἀναχρόνισμος, as Schneidewin remarked, is an anachronism (cp. 1301), since legend placed Oedipus before the Trojan war, and the Dorian conquest of the Peloponnese after it; but Attic tragedy was not fastidious on such points. In Eur. Hec. 450 the Peloponnese is Ἀναχρόνισμος αἰα. Cp. on 66. νάσω: cp. Eust. ad Dion. Periég. 403 ἡ τοῦ Πέλοπος νήσος ἔστι μὲν κυρίως Χερσόνησος, ὥστε νήσος μὲν λέγεται, ὡς παρὰ βραχύ πολιοῦτη οὖσα. In the 10th century we find the Peloponnese called simply νήσος by Constantinus Porphyrogenitus.

Πέλοπος has been regarded by some as a gloss: see on 709 f. But, apart from the fact that 709 f. are shorter by οὐ, it need move no suspicion; for, if not necessary here, it is at least fitting, and is often joined with νήσος. Tyrtaeus fr. 2 εὐρείαν Πέλοπος νάσον ἀφικόμεθα. Συρία fr. 8 διδερκέτο νήσον ἀπασαν | Τανταλίδεω Πέλοπος. Ion Omphale fr. 24 ἄμεινον ἡ τοῦ Πέλοπος ἐν νήσῳ τρόπον.—Cp. Aesch. Eum. 702 (the Areopagus is a safeguard) οὗν οὕτως ἀνθρώπων ἐξεί | οὗτ' ἐν Σκύθαισιν οὔτε Πέλοπος ἐν τόποις.

698 φύτευμ', φύτευμ', 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 ἄχειρητον is clearly a corruption. The question is whether ἄχειρωτον means (1) 'unvanquished,' the only sense in which it occurs elsewhere, as Thuc. 6. 10 οἱ Χαλκιδικῆς...ἀχείρωτοι εἰσί: or (2) ἄχειροφρήτων, as Pollux takes it, 'not cultivated by human hands.' My reason for preferring 'unvanquished' is the context. While βλαστόν (697) refers to the miraculous creation of the olive by Athena, αὐτοποιών refers (I think) to its miraculous self-renewal after the Persians had burnt it. Her. 8. 55 δευτέρη τε ἡμέρη ἀπὸ τῆς ἐμπροσθος Ἀθηναίων οἱ θύεν ὑπὸ βασιλέως κελεύμενοι ὡς ἀνέβησαν ἐς τὸ ἱρόν, τῷ βλαστόν ἐκ τοῦ στελέχους ὅσον τε πηχυτῶν ἀναδεδραμήκοτα. This connection of ideas is further indicated by the next phrase, ἤχειον etc. For αὐτοποιῶς as 'self-produced' (i.e. producing itself from itself), cp. αὐτοτόκος, αὐτοφάγος, αὐτοφόνος. All compounds of -τοιος are oxytone: αὐτότοιος.
(as our mss. give it) in this passage 'is the one sole exception, and therefore probably a false accent' (Chandler).

699 φόβημα. Androtion (circ. 280 B.C.), in his Nemean stated that the sacred olives (μορία) in Attica had been spared by the Peloponnesian invaders under Archidamus, who sacrificed to Athena. The *Attis* of Philochorus, a contemporary of Androtion, made the same statement (schol. *ad loc.*).

700 τὸ μέν τις κ.τ.λ. Two points first claim notice. (1) οὔτε and νεάρος are both in the mss., but both cannot be right as they exceed the metre. Cp. v. 715. If with Porson the first οὔτε is changed to οὐ, the second οὔτε must certainly be changed to οὐδέ. A single οὔτε cannot follow οὐ, then a repeated οὔτε can (Tr. 1058). Elmsley's οὔτε νέος is improbable. (2) γήρας σημαίνων seems to me impossible; surely could not mean either (a) 'commanding in old age,' the elderly Archidamus in contrast with the young Xenios, or (b) 'commanding the elderly men.' The difficulty is in the sense of σημαίνων itself, for which cp. II. 1. 288: it is the same combination with γήρα.

But was the antithesis here between youth and age, or between some other notions? I incline to believe that the poet indeed meant 'neither young nor old,' but without personal reference, and merely in this general sense:
generation to generation of men these sacred trees are safe.' The words δ γὰρ αἰὲν ὄρῳν suit this. The conjecture συνναλὼν has palaeographic probability (for a cursive text): for the phrase cp. Eur. fr. 370 μετὰ δ' ἡσυχίας πολὺ γῆραν συνοικοῖν.

704 κύκλος, the eye of Zeus (so κύκλοι, Ph. 1354), not the 'orb' of the sun.

705 Μόριον Δίως. Attic Orators, vol. 1. p. 289: 'Throughout Attica, besides the olives which were private property (Ἰδιαὶ ἐλαίαι, 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 Athena 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 (ἐπιμεληται, Lys. or. 7 § 29), and once a year by special Commissioners (γνωμονεῖς, ib. § 25). To uproot a moria was an offence punishable by banishment and confiscation of goods (ib. § 41).' Μορίον, from the objects protected; so Ζεὺς ἰκέσιος, κτήσιος, etc.

706 γλαυκάτις, with grayish-blue eyes: the Homeric epithet has been suggested by γλαυκᾶς in 701. The altar of Ζεὺς Μόριος, otherwise called Καταιβάτης, was in the Academy, where there was also a shrine of Athena close to the μορίαι; hence the special conjunction of the deities here.

707 ff. This antistrophe is devoted to Poseidon, as the strophe to Athena. ματροπόλεα, 'mother-city' (Athens), since the men of Colonus, like all other dwellers in Attica, may deem themselves her children. Not, 'capital city,' which would be prosaic: this sense occurs as early, however, as Xen., Anab. 5. 2. 3 ἐν δὲ ἵν χωρίον μητρόπολις αὐτῶν.

709 f. If vv. 696 f. are sound as they stand, the problem here is to supply ό—, and Porson's χθονὸς seems best. μεγάλου...μέγιστον, αὐχεμα...αὐχεμα (713) must not be judged with modern fastidiousness: see on 554.

711 εὐππον, εὐπαλον harmonizes with a 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.' εὐππον further suggests ἵππεις, since (as
Oedipus

It is often said of heroes (Pind. *Ol.* 3. 1062, *P. 8. 37 nían...θρασύνιον: *Isth. I. 12 καλλίνικον...εὐθάλασσον.* The well of salt water shown in the Erchtheion (*ὑδρῷ ϑαλάσσιον ἐν φρέατι Παυσ. I. 26. 5) was called *θάλασσα.* It was said to have been created by a blow from Poseidon's trident; the three holes shown are still visible. Her. *Ἑρεξθεός...νῦν, ἐν τῷ ἐλαίῳ τῇ καὶ θάλασσα ἐν. *Apollo 14. 1 (Poseidon) ἀνέφηνε θάλασσαν ἦν νῶν *Ερεξθηίδα καὶ εὐπτον, *εὐθάλασσον are brought close together as expressing two great attributes of Poseidon, *Hom. Hymn.* 22. 4 δίῳ 'Εννοσίγαυε, θεοὶ τημὴν εὐδασάντο, [ʾ] ἵππων τε δρμητηρ' ἕμεναι εἰς τε νηῷ.

712 σὺ γάρ, after the voc.: cp. σὺ δὲ (507).

713 ἐσας (ἐζω) νῦν εἰς τόδ᾿ αὐχήμα, didst establish this glory, as in a royal throne: cp. Her. 3. 61 τούτων ἀγων ἐς τὸν βασιλῆιον θρόνον. The phrase is Homeric, ᾠ. 130 αὐτὴν δ᾿ ἐς θρόνον εἰδεν ἄγων.


715 πρώταισι ταῖσθε...ἀγωιάς, first in these roads (Colonus); locative dat.: κτίσαι, 'having instituted,' being introduced into use among men, as one could say κτίζειν νόμιμα or the analogy of κτίζειν ἐορτήν etc. Greek mythology places Poseidon in two distinct relations to the horse. (a) As creator. *S. ad Verg. Geo.* 1. 12 ideo dicitur ecum invenisse quia vent eiuis numen et mobile sicut mare. (b) As tamer. This was a prominent trait of the Corinthian and Attic legends. Corinth Poseidon was worshipped as *δάμας,* and *Ath. χαλύτις.* In Thessaly the horse-yoking Poseidon was *ἐμψιος,* i.e. *ζύγιος.*

716 ff. 'And the shapely oar, apt to men's hands, both wondrous speed on the brine.' Poseidon has taught navigation as well as to ride. He fits the oars to their hands. But, instead of ταῦν δὲ πλάταν χερσὶ παράψας, the form is passive to a passive constr. If *παραπτομένα* is sound, this seems the best account of it,—παρὰ, 'at the side,' suggesting the meaning 'as an aid.' *Cp. Eur. I. T.* 1405 (χέρας) κωτὺ προσαρμόζ
718 f. τῶν ἐκατομπόδων 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 merely suggesting a numerous sisterhood) is not accidental: fifty was the number of the Nereids in the earlier Greek poets, as Hesiod Th. 264, Pindar Isthm. 5. 6, Aesch. fr. 168, Eur. Ion 1081. Later it becomes a hundred; Plato Critias 116 e; Ovid Fasti 6. 499. Νηρεὺς (ἡν, νέω, 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 ἐκατομπόδων the second part of the compound suggests 'dancing,' cp. on τυκνόπτεροι (17).

720—1043 Second ἐπεισοδίων. 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 σῶν...δῆ, 'it is for thee,'—more poetical and more impressive than σολ...δεί; cp. 197, El. 1470 οὐκ ἐμὸν τὸδ', ἄλλα σῶν, | τὸ ταῦθ' ὄραν: Ph. 15 ἄλλ' ἔργον ἦδη σὸν τὰ λοίδρα ὑπηρετεῖν: Aesch. Theb. 232 σῶν δ' αὖ τὸ σιγάν. But σολ...δεί, though a rare, is an admissible construction. See 570.

722 The ἀπτιλαβή (division of the verse between two persons) marks excitement: cp. 652, 1099, 1169.

723 ἥμιν, ethic dat.: cp. 81.

725 φαίνοιτ' ἂν, a courteous entreaty. Aesch. Theb. 261 λέγως ἂν ὃς τάξιστα. 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 assured.

726 παρέσται, 'it shall be thine,' sc. τὸ τέρμα τῆς σ.—ἐγώ, 'even if I am aged, the country's strength hath not grown old.' With γέρων opposed to οὐ γεγήρακε we require ἐγώ opposed to χωρᾶ. It is different when the pers. pron. is omitted because
the main antithesis is between two verbal notions: as in Eum. 84 (I will not betray thee) καὶ γὰρ κτανεῶν σε ἐπειδή
I persuaded (not I persuaded) thee to slay.

729 f. ὁμιμάτων possessive gen., τῆς ἐμῆς ἐπειδ高额 off
gen., both with φόβων: a fear belonging to the eyes (since
itself in them), about my advent. εἰληφότας,'you have im¬
ὅργην λάβοις ἀν. νεώρη: cp. on 475.

731 ὅν, relat. to ἐμὲ implied in τῆς ἐμῆς (cp. on μήτ’. ἀφήν. k.t.l. an independent sentence, co-ordinated to
the relat. clause ὅν μήτ’. ὀκνεῖτε: see on 424.

732 ὥσ with βουληθές, marking more strongly the
own point of view, cp. on 71. δράν τι, euphemistic, for
any forcible measures: so, in a good sense, Thuc. βουλομένων...δράσαντες τι καὶ κινδυνεύσαν, to do something
notable if they must incur the risk.

734 εἰ τιν’, instead of εἰτις (σθενεῖ), by assimilation
being treated as forming a single adj.: Ai. 488 εἰπέρθη
σθενοντος ἐν πλοῦτῳ, Φρυγών: Thuc. 7. 21 τοῦ τε Γυλίτη
Ερμοκράτους καὶ εἴ τοι ἄλλον πειθόντων.

735 τηλικόσσι, 'old as I am,' confirms the personal
assurance that his errand is peaceful, and it harmonizes
πεισών. 'I have not come to use force. No, I was sent
aged envoy, to persuade him,' etc. If we read τηλικόνιον' Oedipus' diplomacy is at fault. He should not begin by reminding
them that Thebes had suffered Oedipus to wander in its streets
for so many years.

737 f. αὐτὸς εἴς εἰνὸς στειλαντος, not in consequence of
man's sending (στειλαντος predicate): κελευθές goes on.
ἀστῶν ὑπὸ πάντων. The combination of particles in different
cases is esp. freq. when one is a gen. absol. (as if εἰς
absent here): Ph. 170 f. μὴ τοῦ κηδομένου βροτῶν
ἀντροφόν ομοί εἴχον : Tr. 292: Dem. or. 23 § 156 εἰδ.
δὴ των εἰπόντων εἰτ' αὐτός συνείσ. But it occurs also with
gen. abs., as Anti. 381.

ἀστῶν marks the public character of his mission to
Thebes, while ἀνδρῶν would be intolerably weak. It could
be justified by Herm.'s argument that Soph. added it to the
second clause because he had omitted it in the first, since
he needed no addition.

738 ἡκέ μοι γένε, 'it devolved on me by kinship.' Cr.
Alc. 291 καλῶς μὲν αὐτός καθανεῖν ἥκον βίου (acc. 2
when they had reached a time of life mature for dying. The personal constr. occurs in Eur. Her. 213 γένος μὲν ἤκεις ὡς ἔπειρας, thou art related to them in this degree. In such examples ἤκεις, ἤκω cannot properly be regarded as mere substitutes for προσήκεις, προσήκω.

739 εἰς πλείστον 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 πλέον): the gen. after the superl. adv., as Ai. 502 μέγιστον ἱσχυοῦσε στρατοῦ.

740 ἀλλ’ opens his direct appeal: cp. 101.

742 δικαίως, ‘with right,’ since Thebes, which had been his τρόφος 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).

ἐκ δὲ τῶν. When the art. stands as demonstr. pron., it is usu. the first word in the clause: but cp. 1699 (τῶν): Aesch. Eum. 2 ἐκ δὲ τῆς Θέμν: Plat. Euthyd. 303 c πολλὰ μὲν ὁν καὶ ἀλλα...ἐν δὲ τοῖς καὶ τοῦτο: Eur. Alc. 264 οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ’ ἐμοί.

743 f. δοσφηρ, ‘even as much as’, sc. μάλιστα: cp. Tr. 312 ἐπεὶ νῦν τῶνδε πλείστον ὀκτισα | βλέπανον, δοσφηρ καὶ φρονεῖν, ὁδὲν μόνη, where πλείστον is grammatically needed with δοσφηρ, though μόνη is added as if ἐπειδή, and not δοσφηρ, had preceded. Schol. ἐγὼ μάλιστα σε καλῶ, δοσφηρ πλείστον ἀλγῶ τοῖς παθήμασιν.—πλείστον...κάκιστος: Ph. 631 τῆς πλείστου ἔχθιστης Eur. Med. 1323 ὁ μέγιστον ἔχθιστῃ γύναι: Alc. 790 τὴν πλείστου ἱδίστην.

745 ff. ξένον would apply to any one living in a country not his own: cp. 562, Xenoph. Mem. 2. 1. 13 οὖδ’ εἰς πολιτείαν ἐμαυτὸν κατακλείω, ἀλλὰ ξένος πανταξοῦ εἰμι. Oed. is not merely an exile, but a wandering beggar. The rhythm makes it better to take οὖν with ξένον only, and to connect ἀλήθην with χωροῦντα. ἐπὶ μᾶς πρ., ‘with one handmaid for thy stay,’—the phrase arises from, but does not consciously refer to, the metaphor of an anchor (cp. on 148): Lys. or. 31 § 9 (of a μέτοικος) ἐπὶ προστάτου φκει, he lived under the protection of a citizen as his patron.

747 τῆν: Soph. freely uses the art. for the relat. pron., in dialogue no less than in lyrics; but (except in Tr. 47) only where metre requires: so in dialogue 1258 (τῆς), O. T. 1370 (τῶν), 1427 (τὸν), Ant. 1086 (τῆς), El. 1144 (τῆς), Tr. 47 (τῆς).
381, 728 (τῆς), Ph. 14 (τῶ), etc. τάλας has nearly the force of an interjection, 'ah me!': cp. 318.

748 f. οὖκ ἐδοξα πασέων ἄν = ὅτι πέσωι ἄν. ἐσ τοσοῦτον 'to such a depth of misery'; cp. O. T. 771 ἐσ τοσοῦτον δῶν | ἐμοῦ βεσβῶτος, n. The penult. of αἰκία, as of the ἀείκια, is always long; hence the later spelling ἀείκεια, often found in our mss. ὁσον, i.e. εἰς ὁσον: cp. Dem. 19 § 342 ἐπὶ τῆς αὐτῆς ἠπτηρ νῦν ἔξουσιας...μενεν. Plate 533 Ε οὐ περὶ ὑνόματος ἡ ἀμφισβήτησις, οἷς τοσοῦτων σκέψεως ὁσων ἡμῖν πρόκειται. ἢδε δύσμορος is added as preceding statement had been general ('I had not thought any royal maiden,' etc.)

750 τὸ σῶν κάρα, a way of alluding to his blindness without mentioning it: cp. 285.

751 πτωχφ. The poet. tendency was to treat adjectives with three terminations as if they had only two. Cp. Homeric πουλὺν ἐφ' ὑγρήν (II. 10. 27): θήλυς ἐπέση (Od. 467), ἡδος ἀυτή (Od. 12. 369), πικρὸν...δήμην (Od. 4. 160) below, 1460: Tr. 207 κοινὸς...κλαγγά: so ἰθ. 478 πατροφός. 533 θυραῖος: Eur. Bacch. 598 διοῦ βροντᾶς, 992 ἰταλοφανερός, ἵτω: Helen. 623 ὁ ποθενὸς ἡμέρα. τηλυκοῦτος is fem. only here and El. 614. The poet. τηλυκοῦτος, 'of such an age as she is,' is that her marriage age is passing by in these perilous wanderings. There is similar thought in Electra's complaint (El. 962). Cp. 1181.

752 τοῦτιόντος possessive, ἄρπᾶσαι epexegetic: 'belonging to the first comer,' for him to seize.' O. T. 393 τὸ γ' οὐχὶ τοῦτιόντος ἃν | ἀνδρός διειπείν (n.).

753 ἄρ'; equiv. in sense to ἄρ' οὐ; 'are you satisfied it is so?' i.e. 'is it not so?' O. T. 822 ἄρ' ἐφιν κακός οὐχὶ πᾶς ἀναγνώς; ὁ τάλας, nom. instead of voc., cp. 18 O. T. 744 οἵμοι τάλας, n.; below, 847.

754 ff. 'I have uttered a cruel reproach again against kindred and myself. But indeed the reproach is one I cannot be hid, so long as thou and thy daughter are wandering thus. Hide it, then, thou (no one else can coming home.' Thus in O. T. 1424 Creon urges the Theban elders to take Oed. into the house, forbidding them ἄγος | ἀκάλυπτον οὕτω δεικνύναι. ἀλλ' οὗ γὰρ, is used elliptically as at 988, El. 595, Tr. 552. So the schol.: ὅστε συγγείμιν, ἄξιος λέγων. οὐ γὰρ δύναμαι κρύπτειν.
756 πρὸς θεῶν πατρῶν, 'by 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. 839, Ph. 933: cp. El. 411 ὦ θεοὶ πατρῶι, συγγένεσθε γ' ἀλλὰ νῦν.

757 θελήσας, 'by consenting': cp. O. T. 649 πιθὼν θελήσας φρονήσας τ' (n.). ἀστυ, no less than δόμους, is qualified by τοὺς πατρῶν (cp. 297). Creon's real purpose was to establish Oedipus just beyond the Theban border (399).

759 εἰπὼν here=προσειπών: so II. 12. 210 ὅτι τότε Πονυάδας θραύσει Ἐκτορα εἰπε παραστάς: A. 764 ὁ μὲν γὰρ αὐτὸν ἐννέτει- τέκνων, etc. Cp. ib. 862 τὰ Τρωίκα | πεδία προσσαυδῷ· χαίρετ', ὡ τροφῆς ἐμοί: ib. 1221 τὰς ἱερὰς ὄπως | προσειπομεν Ἀθάνας. ἡ δ' οἶκοι (πόλις), 'your own city.' Cp. 351, Aesch. Suppl. 390 κατα νόμους τοὺς οἴκοθεν (the laws of your country).

761 f. παντὸς with λόγον 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 ἔξοδα γὰρ νῦν παντὸς ἄν λόγον κακοῦ | γλώσσῃ θυγόντα: Eur. I. A. 97 πάντα προσφέρων λόγον. This is better than to make παντός neut., taking λόγον 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 εὐρήμαθ' ὕστε μὴ θανεῖν, Ant. 312 ἐς ἀπαντο...κερδαίνειν, and below, 807. ἄν φέρων = οὐς φερόεις ἄν: as in Ph. 407 f. (quoted above) ἄν...θυγόντα=οτι θύγοι ἄν.

763 f. ταύτα, 'thus,' is cogn. accus., μου being understood. δεύτερον...δεῦν, 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 toils in which it would give me most pain to be caught': cp. El. 1476 τίνων ποτ' ἀνδρῶν ἐν μέσοις ἄρκυστάτους | πέπτωχ' ὁ τλήμων; Eur. Phoen. 263 δέδοικα μή με δικτύων ἐσω | λαβοῖτες οὐκ ἐκφρῶσ'. μάλιστ' ἄν ἀλγοίην: 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 te merely prepares the way for a statement in two parts. οἴκειοι, due to my own words, it was horror at his own involuntary speech that made him eager to quit Thebes: cp. O. T. 819 καὶ τάδ’ οὕτως ἦν | ἡ γὰρ τ’ ἐμαυτῷ τάσον ἄρας δ’ προστιθείς.

760 f. νοσοῦνθε', as if oὐκ ἤθελες ἐκπέμπειν was to be found but the changed form of phrase requires the dat. Cp. O. T. 350 ἐννέτω ςέ...ἐμμένειν,..ως ὄντι (n.).

767 oὐκ ἤθελες θελοντι κ.τ.λ., the will on my side was met by will on yours: cp. Tr. 198 οὐχ ἔκων, ἔκοινοι δὲ | εὖ
Ant. 276 πάρεμι δ’ ἄκων οὐχ ἐκοῦσων. προσθεςθαι, 'be a sense freq. in the active, but somewhat rare in the
cp., however, Ant. 40 προσθείμην (πλέον τι, 'contrib.
Aesch. Eum. 735 ψῆφον δ’ Ὀρέστη τήν’ ἐγώ προσθεθ’
The midd. usu. = 'to annex' (404), or 'to take on oneself' (O. T. 1460 n.). Cp. on προσβῆσει, 153.

768 ἡ, the old Attic form, given by L in 973; (though not elsewhere), and attested by ancient scholiasts of fr. 406 and O. T. 1123, where see n. μεστός, 'satiated': [Dem.] or. 48 § 28 (prob. by a contemporary of Dem.) ἐπείδη δὲ μεστός ἐγένετο ἀγανακτῶν: Eur. Hipp. μισόν δ’ οὐποτ’ ἐμπλησθήσομαι | γυναῖκας.

770 έξεθείς κάζεβ, 'you were for thrusting me out': the impf. cp. 356, 441.

771 τοῦτ’, 'this of which you speak,' cp. Ant. 96 τό ὅτι τοῦτο.

772 f. πόλιν, the State in the person of its head, Theseus γένος, the people of Attica, as represented by the elders of Colonus. Cp. Ai. 861 κλειναὶ τ’ Ἀθήναι καὶ τὸ σὺν γένος.

774 μετασταν, to snatch to the other side (cp. μετεπείδειν etc.), found only here, but not open to suspicion, though Blaydes changes it to μ’ ἀποσταν μεθελκειν in Anth. Plan. 5. 384. σκληρὰ μαλακῶς putting hard purposes into soft words; disguising the ungentle treatment which was really contemplated (399) under the form of a recall to home and friends (757). For the contrast cp. Arist. Rhet. 3. 7. 10 (speaking of the rules to be observed between the sounds of words, and the timbre of the orator's voice) ἔαν οὖν τὰ μαλακὰ σκληρῶς καὶ τὰ ἁμαλακῶς λέγηται, ἀπίθανον γέγεναι. Cp. 1406.

775 αὐτή, subject (instead of τοῦτο, see on 88), τίς
predicate: ἀκοντας object to φιλέιν: What pleasure is this,—that people should be hospitable to one against one's inclination? Thuc. 3. 12 τις οὖν αὐτή ἡ φίλια ἐγίγνετο ἡ ἐλευθερία πιστή; φιλέιν, II. 6. 15 πάντας γὰρ φιλέσκεςν ὁδῷ ἐπὶ οἰκία ναιόν: Od. 8. 42 ὀφρα ξείνων ἐνι μεγάροις φιλέωτην. So often ἀγαπᾶω. The illustration (776 ff.) shows that ἀκοντας refers to the reluctance of Oed., not to the constraint put by the oracle on the Thebans.

776 ff. ἀστερ merely introduces the illustration, like 'For instance.' Plat. Gorg. 451 A ὀστερ ἄν, εἰ τίς με ἐροιτο... εἰπον' ἄν, 'for instance. I should say, if any one were to ask,' τις before εἰ is here a case of 'hyperbaton,' in which Soph. is sometimes bold: cp. Ο. Τ. 1251 n. τυχεῖν: cp. Ο. Τ. 1435 και τοῦ με χρέιας ὁδὲ λιπαρεῖς τυχεῖν;

778 ἄν χρήζοις. The verb in the relative clause takes the optative mood of the verb in the principal clause (ἐχοντι = ὅτε ἔχοι): cp. Eur. Hel. 435 τίς ἄν μόλοι | ὅστις διαγείλεις, and n. to Ο. Τ. 506.

779 ἥ χάρις: when the benefit (the thing done) should bring with it no sense of a favour conferred: χάρις and χάρων being used in two different senses: cp. χάριν ἄχαριν...ἐπικράναι (Aesch. Ag. 1545), to grant a boon which gives no pleasure.

780 ἀρ': see on 753. The second ἄν is warranted by the stress on τηςδ', and is more likely than τηςδ'γ': cp. on Ο. Τ. 339.

781 και σο', thou on thy part: cp. on 53.

782 λόγῳ...τοίων δ' ἐργοισιν: cp. El. 60 ὅταν λόγῳ θαυμών | ἐργοισί σωθώ: Eur. Tro. 1233 ὅνομ' ἔχονσα, τάργα ὅ οὖ.

783 και τοίων'. The Chorus had been present when Ismene told Oed. of the Theban designs, and when he uttered an imprecation on his sons (399—460): 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 (αὐλή) beside you, i.e. ἄγχι γῆς Καδμείας (399), but outside of it. So Αἰ. 892 τινος βοή πάραυλος ἐξῆβη νάπου: 'whose cry burst from the covert of the wood at our side?': fr. 460 πάραυλος Ἀλληστοιτίς, a neighbour at the Hellespont.

786 κακῶν ἁνατος: see on ἀνήμερον χειμώνων 677. τηςδ' is a certain correction of the ms. τηςδ', 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 ἐνα ἡ Θῆβην ἀβλαβήν ἐκ ταύτης τῆς γῆς, confirms τῆς'. Join τής δὲ χθόνις κακών, 'evils coming from this land' (gen. of source). λαχθῆ is absol., 'get off,' as El. 1002 ἀλντος ἀτής ἡσαία τῆς θήσουμαι: Αἰ. Ελ. 271 ἀπαλλαγὴναι | ἀζέμιος. If it is joined with τήςδὲ χθόνος, 'get free of this land,' the latter would naturally mean, 'get safely out of this land.'

787 f. ταύτα...τάδ', 'that'... 'this' (which follows), an instance of the normal distinction. Cp. Her. 6. 53 ταύτα. Λακεδαιμόνιοι λέγουσιν...τάδε δὲ...γὼ γράφω: Χεν. Αἰ. 271 ταύτα μὲν δὴ οὐ λέγεις: παρ' ἥμων δὲ ἀπάγγελλε τάδ', poetry, however, οὗτος often refers to what follows (as in 306 ταύτα δὲ τοι τὰ μᾶλα πάντα τελευτήσουσιν 'Ἄχαιοι, | καὶ ἔξαιτοντες έρεται), and δὲ to what has just preceded: Aesch. 1007.

χώρας with ἀλάστωρ, my scourge of the land, the avenger of wrongs which, through my curse, will ever haunt the land. (In ref. to these same brothers) σίδαρος | χθόνια ναίειν διόσ ποτέ καὶ φθειρεύοντο κατέχει, | τῶν μεγάλων τεδών ἄμβλεμα: Thuc. i. 2 νεμόμενοι...τὰ αὐτῶν ἔκκατοι ὅσον ἀποκρη. Cp. Aesch. Suppl. 415 βαρὺν ἐνοικον...ἀλάστωρ.

790 τοσοῦτον ἐνθανεῖν μόνον is bold. The infin. may be explained as in appos. with τοσοῦτον,—'just thus much in the land—the right to die in it.' For the regular construction, see O. T. 1191 τοσοῦτον ὅσον δοκεῖν: Aesch. Thel. (in ref. to these same brothers) σίδαρος | χθόνια ναίειν διόσ ποτέ καὶ φθειρεύοντο κατέχει, | τῶν μεγάλων τεδών ἄμβλεμα:

ἐνθανεῖν: Cp. [Eur.] Ρηθ. 869 ὃ γαῖα πατρὶς, πῶς ἄν ἐν

σοι; a poet. word. Remark that ἐνθανεῖν can mean 'to die in,' not 'to lie dead in': but the sense is, 'just enough ground, with a view to dying (instead of reigning) on the soil'; i.e., as much as a dead man will need. The phrase is half-proverbial: Ar. Eccl. 592 μηδὲ γεωργεῖν τοὺς μὲν ταῖς τῷ δ' εἶναι μηδὲ ταφῆναι. Freeman, Old English Idiom, 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 men.' Shaksp. H. IV. Pt. i. 5. 4. 89 When that this be contain a spirit, A kingdom for it was too small a bound, now two paces of the vilest earth Is room enough.
792 σαφεστέρων, ‘as truer are the sources of my knowledge,’ see on 623. The kal of two mss. (A, R) is strongly recommended by Greek usage, and is probably to be combined with ik, which, though not necessary with κλώ, has L's support. κλώ, pres., know by hearing, as Ph. 261, Tr. 68, etc.: cp. 240 n.

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. Ai. 481 οὐδείς ἔρει ποθ’ ὡς ὑπόβλητον λόγον, | Αἰας, ἢλεξας, 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 attumped 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 τήκεται δὲ καὶ δ ἐιργασμένος σίδηρος, ὥστε ὑγρὸς γίγνεσθαι καὶ πάλιν πήγνυσθαι καὶ τὰ στομώματα ποιοῦσιν οὕτως: ύφισταται γὰρ καὶ ἀποκαθαίρεται κατώ τῇ σκορίᾳ (dross). ὅταν δὲ πολλάκις πάθη καὶ καθαρὸς γένηται, τοῦτο στόμωμα γίγνεται (this makes tempered iron). Hence, fig., Ar. Nub. 1107 μέμνησ' ὅπως | εν' μοι στομώσεις αὐτοῦ, ἐπὶ μὲν βάτερα | οἶον δικίδιοι, τὴν δ' ἐτέραν αὐτοῦ γνάθον | στομώσων οἶαν ἐς τὰ μεῖξον πράγματα, alluding to a two-edged blade; schol. ὀξυνεῖς ...ἀκοινώσεις. The double sense of στόμα has suggested the παράχθεςις with στομώσις: cp. Ai. 650 ὅς τὰ δεῖν ἐκαρτέρουν τότε, | βαφῆ σίδηρος ὃς, ἑθηλύνθην στόμα: ‘I, erst so wondrous firm,—yea, as iron hardened in the dipping,—felt the keen edge of my temper softened.’ Cp. Ai. 584 γλῶσσα...πεθηγμένη. Tr. 1176.

796 κακὰ and σωτηρία are predicates, ‘you will gain more woe than weal’: cp. Eur. Hipp. 471 ἀλλ' εἰ τὰ πλείω χρησάτω τῶν κακῶν ἔχεις. Cp. Ant. 313. Oed. means: ‘By pleading with me to return, you will only illustrate your own heartlessness: you will never win me as a safeguard for Thebes.’

797 If οἴδα 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? With the ms. πείθω, the sense is: ‘However, I am assured that I am not persuading you of this,—go!’ In 656 οἴδ' ἐγὼ σε μήτυνα | εἰθένοι ἀπάξοντι ἀνδρα appears to be
a like case of strong assurance. Cp. O. T. 1455. If there is another: ἑπίσταμαι γὰρ τίνε...τέρψιν παρ' μηδενος πεφασμένην. Here, however, οἶδα μὴ πείθω is stranger, that the emphasis appears less appropriate in the speaker's consciousness of what he himself is doing. readings suggested are ἀλλ' οἶσθα γὰρ μὲ and ἀλλ' ἵσθι and πείσων or πείσουν' for πείθων.

In later Greek μὴ with partic., in regard to fact common, as Luc. Dial. Mort. 16 τώς οὖν ἀκριβῆς ὅ ὁν οὐ διέγενοσ ἐλκείνον; 'failed to discern that were not he,' where μὴ ὄντα, though it might be paraphrased by εἰ μὴ ἥσθα, virtually = ὅτι οὐκ ἥσθα. In Mod. Greek partic. always takes μὴ, not δέν. This latter tendency conceivably have affected our mss.: e.g. τοιάδ' οὖ πείθων have once stood here.

799 ἐν πεποίθενα, if we should have content them, cp. Ant. 1168 πλοῦτε τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα, τῷ τύραννον σχήμ' ἔχων: εἰν δ' ἀπ' ἥτι τούτων τὸ χαίρειν, τὰ καπνοῦ σκὼς | οὐκ ἄν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.

800 f. Which of us do you consider the greater gains by your present attitude? Me, because I am not to seek you back? Or yourself, when you reject your friend's country? δυστυχεῖν has been explained as 'to be in a state of suffering.' It is simpler to take it of Creon's ignorance of the lot in store for Thebans (787); but it is simpler to take it of Creon's failure to grasp the situation of Oedipus. However great that loss may be, Creon the loss to Oed. himself will be greater still. ἐσ τὰ σῶμαν regard to your doings'; cp. 1121: O. T. 980 οὖ δὲ μητρός μὴ φοβοῦ νυμφεύματα (n.). ἥ σ' εἰς τὰ σαυτοῦ, συνελειδομένον, though emphatic: O. T. 64 τόλω τε κάμε καὶ οὗς στένει. ἐν τῷ νῦν λόγῳ, in our present discussion (from 787).

802 f. Creon had said, in effect, 'Your happiness is much my object as our own.' 'My happiness,' Oed. in 'will be best secured if your application is rejected by the people of Colonus, as by myself.'

804 φύσας, 'wilt thou shew that even at thy years thou hast not grown a head of wisdom?' Cp. 150, El. 1463 (ὀς) κορινθίον προστυχών φύση φρείνας: Her. 5. 91 δοξάν...φύσας αὐξάνει.

805 λόφα, a 'stain,' or 'reproach.' In the only place where Soph. has the word (Ajax. 655 λύμαθ' ἀναγινώκετ' it has its primary sense of 'something washed off' (from another form of λάος, whence λοῦσ). τρεπεῖ, pass. (as
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 δεινὸς (Oed. to Creon).

807 ἔκ ἀπαντος, starting from anything as the ἀφορμή of ὑλή of discourse; 'on any theme.' So ἐκ marks the conditions from which action sets out (ὡς ἐκ τῶν δ', Ai. 537). ἐκ λέγειν, pleads speciously: Eur. Her. 1191 δύνασθαι τάδ' εἰ λέγειν.

808 For τὰ καϊρα, the reading of the mss., it may be urged that the phrase is τὰ καϊρα (λέγειν, δράν etc.) in Aesch. Th. 1, 619, Suppl. 446, Ch. 582, Eur. I. A. 829, Soph. Ai. 120. The ellipse of τὸ is illustrated by 606. τὸ καϊρα, the reading of Suidas, is supported by such passages as Aesch. P. V. 927 οὐκον τὸ τ' ἀρχεν καὶ τὸ δουλεύειν δίξα: Eur. Alc. 528 χορίς τὸ τ' εἶναι καὶ τὸ μὴ νομίζεται.

809 ὡς δὴ, quasi vero, strictly an elliptical phrase, ' (do you mean) forsooth that you speak,' etc. Aesch. Ag. 1633 ὡς δὴ σὺ μου τύραννος 'Αργεῖών ἔσει. Eur. Andr. 234 τί σεμνομνημονικός κείσ ἄγων ἔχει λόγων, ὡς δὴ σὺ σώφρους τάμα δ' σοὐχι σώφρων ἔσει;

810 ὡς τινὰς ὡς τινὰς, 'in the opinion of one who possesses only such sense as yours': for the ethic dat. cp. 1446, Ant. 901 καὶ τοι τ' ἐγὼ τίμησα τοῖς φρονοῦσιν εὖ. For ἵσος, only so much cp. O. T. 810 οὐ μὴν ὑσην γ' ἔτισεν: Her. 2. 3 νομίζον πάνταν ἀνθρώπους ἵσον περὶ αὐτῶν ἐπιστασθαι, equally little: for ἵσος καὶ instead of ὅσπερ, O. T. 1187. So also ταὐτὸ καὶ Herod. 55; 6. 92; 8. 45.

811 πρὸ τῶν δ', 'in the name of these men,' as O. T. 10 πρὸ τῶν δ' φωνεῖν (n.).

812 ἐφορμῆ word with ἐνθα χρῆ, keeping jealous watch at the place where I am destined to dwell: ἡγ. from a hostile fleet watching a position. με with φύλασσο' only: in class. Gk. ἐφορμῆ word does not take acc.

For με followed by ἐμε, cp. El. 1359 ἀλλὰ με | λόγου ἀπώλλυς, ἔργ' ἔχων ἄδυτ' ἐμο', where ἐμοί is not more emphatic than με. So here, too, it may be doubted whether ἐμε conveys such an emphasis as would be given by an italicised 'my,'—implying a reproof of meddlesomeness. The stress is rather on χρῆ ναίειν: 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 (ἐρω γὰρ καὶ πρὸ τῶν δ'). 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
claim on thee, which thou repellest:—I appeal to a judge
more impartial than thine own.' The words mark the
at which he drops persuasion. He now turns to men.
'But, for the tone of thy reply to kinsmen' (meaning
himself, cp. on 148 συμπροσ), 'if I catch thee'—an apo).pota
(Cp. Il. i. 580 εἰπερ γὰρ κ' ἐθέλησιν Ὄλυμπιος ἀστερότερo
εἶ ἐδέων στυφελεῖα: | δ' γὰρ πολὺ φέρτερος ἔστων: Verg. Aen.
135 Quos ego....)

μαρτύρομαι, antestor: cp. Aristoph. Pax 1119 TP. ο
παῖς τὸν Βάκιν. IE. μαρτύρομαι. Av. 1032 μαρτύρομαι

814 ἀνταμείβει: ἀμείβομαι usu. takes a simple acc.
person to whom a reply is made (991); but cp. Her.
τότε μὲν ἡπίως πρὸς τὸν Κορήνθιον ἀμείβαστο. Even if
were not taken with ἀνταμείβει here, it could still
'be in relation to': cp. Tr. 468 κακῶν | πρὸς ἄλλον εἶναι
δ' ἔμ' ἀψελεδών ἅε. ολα causal = ἐπεὶ τοιαῦτα: cp. on 260.

815 τῶνδε συμμ. with βίᾳ, 'in despite of': cp. 657.

816 ἣ μὴν in a threat, as Aesch. P. V. 907 ἢ μὴν
Zeus, καίπερ αὐθάδη φρονῶν, | ἦσται ταπεινός. κάνει τοῦδε,
ἐλεῖν σε. Cp. O. T. 1158 ἀλλ' εἰς τόδ' ἤξεις, sc. εἰς τὸ ὅπερ.
The ms. κάνει τῶνδε could here mean nothing but 'e'en
from these men.' λυπηθεὶς ἐσεὶ—a fut. perf., 'wilt so
grieved' (though it could also mean, 'wilt suffer a
(grief'): so O. T. 1146 οὐ σοφηθήσας ἐσεὶ; Ant. 1067 ἐς
ἐςεὶ. In prose the part. with ἐσομαι is the perf., not the

817 ποίῳ σὺν ἔργῳ, 'on the warrant of what deed,'—
λυπηθεὶς ἐσεὶ implies that something has already been
to cause the pain which will soon be felt. σὺν has the
force as in σὺν θεῷ:—'with what deed to support the test.'
Cp. O. T. 656 εν αἰτίᾳ | σὺν ἀφανεὶ λόγῳ βαλεῖν, to
one with the help of an unproved story. ἀπειλήσας ἐς
perf.: cp. O. T. 577 n.

818 τὴν μεν, Ismene, who left the scene at 509 to
the offerings in the grove. Creon may have seized her
hostage, before his entrance at 728; or may have sign
one of his guards to go and do so, when he found
Oedipus was stubborn.

820 τάδε might be cognate acc., = τάδε τὰ οἴμωγματα
Aesch. Ag. 1307 KA. ἕβ' ἕβ'. XO. τὶ τοῦτ' ἐφες
but it rather means, 'this capture.'
The τίνδε γ' of the mss. could be retained only if μου were changed to καλ and given to Creon. ου μακρ. χρόνων see on 397.

283 τῶν ἄσβην, because Oedipus is under the protection of the deities (287), and especially because, as he may well suppose, Ismene had been snatched from the sacred grove (cp. on 818).

284 f. θάσσων, oft. in impatient command, as 839, Ai 581 πικαλὲθάσσων: O. T. 430 οὐκ εἰς σκέθην; οὐχι θάσσων Write τα νῦν rather than ταν νῦν, since it is opp. to α πρόσθεν δικαία, predicate. εἰργάσαι (his capture of Ismene) need not be changed to εἰργάσω, since πρόσθεν can mean 'already.'

286 ὑμῖν, addressing his guards (723). ἀν εἶ: here in giving a command with cold sternness. Cp. 725 (in request) O. T. 343 (in fixed resolve).

288 f. ποι φύω; cp. on 310. θεῶν...ἡ βροτῶν; Ai. 399 οὔτε γὰρ θεῶν γένος οὐθ ἀμερίων | ἐτ' ἄξιος βλέπειν τῖν εἰς ὄναστιν ἄνθρώπων.

290 οὐχ ἄφομαι. With these words, Creon steps towards Antigone. His actual seizure of her is marked by the words τοὺς ἐμοὺς ἁγῶ. The fut., therefore, is more dramatic than ἄφομαι would be. τῆς ἑμῆς, since he considers himself as now the guardian of his nieces,—their father having forfeited all rights at Thebes (cp. O. T. 1506 n.).

292 τοὺς ἐμοὺς: cp. 148 σμικροῖς (= Antigone); Ant. 48 ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἰργειν μέτα (i.e. from my brother) O. T. 1448 ὀρθῶς τῶν γε σὺν τελεῖς ὑπέρ (for thy sister).

293—886 The phrase τοὺς ἐμοὺς ἁγῶ indicates the moment at which Creon lays his hand on Antigone. It is followed by 11 verses, 293—843, in which the dochmiacs of the Chorus blended with iambic trimeters, mark excitement. Antistrophic to these are the 11 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 kōmmatic character, though it does not constitute a κομψός proper in the same sense as 510—548, 1447—1499, or 1670—1750.

304 ἀφήσεις: 305 μέθης. The former is properly, 'allow to depart,—the latter, 'release from one's grasp'; but the two differ here only as 'let her alone' from the more specific 'unhand her.' Cp. 857 οὖντοι σ' ἀφήσω, I will not allow them to leave Colonus.

305 εἰς βάσανον εἶ χερῶν, 'you will come to the test of
blows': cp. χειρὸν νόμος, the arbitrament of blows (as of δίκης νόμος), Her. 9. 48 πρὶν...ή συμπλεξείη μέας ἐς χειρὸν νόμον ἀπικέθαι. *εις as in the common phrase εἰς χειρακοντινῖ, or συννέαν.

838 ἀφγον, 'keep back!' said as the Chorus approached threateningly: cp. O. T. 890 τῶν ἀσέπτων ἐρέσεται (n.). μεσομενος, meditating, designing: a part. used once in dialogue by (Tr. 1136 ἡμᾶρτε χρηστα μωμένη), and twice in lyric by Aesch. (Ch. 45, 441).

837 πόλει: ταῖς Θηβαῖς.

838 οὐκ ἴγορευν...; 'did I not say so?' a familiar phrase, as in Ch. 370 οὐκ ἴγορευν; τούτ' ἐκεῖν' οὔγῳ λέγον: Plut. 'οὐκ ἴγορευν ὁτι παρέξευν πράγματα | ἡμελλέτην μοι; So 973 οὐκοιν ἐγὼ σοι ταῦτα προὐλεγον πάλαι;—Oed. allud. 587, 653.

839 μὴ 'πίτασο' ἀ μήν κρατεῖς, 'do not give orders in matters where you are not master.' ἀ is not for ὅν, but is accus. (or acc. of respect), as O. T. 1522 πάντα μὴ βζον κρατεῖν. | καὶ γὰρ ἀκράτησας, οὗ σου τῷ βίῳ ἐνεέρξειν. Ant. 664 τούτιπτάσεσθαι τοῖς κρατύνονοι, to dictate to the masters. Theocr. 15. 90 πασάμενοι ἐπίτασο (wait till they 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 by her side. χαλάν λέγω σοι, 'let go, I tell you!' like ἀφάνεια and μέθει, is said to Creon. Creon's σοί, a monosyllabic echo of theirs, is said to the guard: 'and I tell thee to start the journey.'

841 πρόβαθ...βατε, as oft. esp. in Eur. e.g. Or. διώχομεθ', οἰχόμεθ'. ὃδε = δεῖρο: cp. 182. ἐντοποι, the dwellers at Colonus.

842 πόλις...σθένει: 'our city—yea, our city—is brought low by sheer strength': ἐναίρεται, because the majesty of the State is destroyed when its asylum is violated. In ἐμα, the stress is on the first word, not on the second. with ἐναίρεται, 'is being outraged with the strong hand,' so to be sufficiently defended by Eur. Bacch. 953 οὐ νυκτεῖν γυναῖκας, where it differs from βία only as it occurs here,—i.e. as meaning strictly, 'by an exertion of strength,' not, 'by violence': cp. ib. 1127 ἀπεστάραξεν ὁμον, οὐ νυκτεῖν, not by her own strength (since she was made one for her). ὃδε, 'hither.'
845 μοι: ethic dat.; cp. 81.
847 ὀ τάλας: cp. 753.
848 εκ τούτου...σκιπτρον, 'by means of these two supports,'—the art. being omitted, as 471 τοῦτο χεῖς'. This is simpler than to construe, 'with the help of these (girls) as supports.' εκ refers to the σκιπτρα as an antecedent condition of his walking. Essentially the same use, though under slightly different phases, appears in 807 εξ ἀπαντῶν: Tr. 875 (βέβηκεν εξ ἀκινήτου ποδός: Ph. 91 εξ ἐνὸς ποδός: El. 742 ὁρθοῦθ' τῇμῶν ὅρθος εξ ὁρθῶν δίφρων. σκιπτρον, 'crutches' or 'staves'
849 ὀδοπορήσεις. As between -eis and -ης 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 ὀδοπορήσεις is a denial: οὐ μη ὀδοπορήσεις, a prohibition. The latter is grammatically as right as the other, but does not suit this context. Sometimes (as in Soph. El. 1052), but rarely, οὐ μη with fut. indic. express a denial and not prohibition.

νυκάν, 'to worst,'—by carrying your point against them (not with ref. to future defeats of Thebans by Athenians, 621).
850 ψ' ἄν...ταχθέεις, 'by whose mandate.'
851 τῦραννος, one of the royal house: cp. Tr. 316 μὴ τῷ τυράννῳ; 'is she of the royal stock?' The Creon of O. 21588 does not wish τῦραννος εἶναι (to be king) μᾶλλον ἡ τῦραννος ὁδᾶν: but the captor of the blind man's daughters must see a touch of dignity from any source.
852 f. γνώσει τάδε, 'thou wilt understand these things (≠ thy present acts in their true bearings),—explained by ὅθουνεκ', 'namely, that' etc. αὐτὸν = σεαυτόν: so 930, 1356 but αὐτὸν = ἐμαυτόν 966, O. T. 138 (n.).
854 For ἐρασθε followed by εἰργάσω, instead of ἐρασασθε, cp. O. T. 54 ὡς εἴπερ ἄρεις...ἀσπερ κρατεῖς (n.). βία φίλω (cp. 815) 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.
855 ὀργὴ χάριν δοῦσ, 'having indulged anger': cp. 1182 (El. 331 θυμῶ ματαίῳ μὴ χαρίζεσθαι κεῖα: Cratinus fr. inc. 140 ἐσθε καὶ σὺ γαστρὶ δίδου χαρίν. We remember his blow a
Laïus (παίω δε ὑργής O. T. 807)—his anger with Teiresias (ὡς ὑργής ἕχω, ib. 345)—his anger with Iocasta (ib. 10) to follow them, when the Chorus again approach him; in his frantic self-blinding (ib. 1268).

856 The guards, carrying off Antigone, have already left the scene (847); cp. 875 μονών. Creon is now on the point (merely two) Creon uses the dual because he is thinking of the two sisters together as the 'two supports' of Soph.; above, 445 τῶνδε: τῶν ἔλεγε El, or τῶν bis. It is surely needless, then, to write τῶνδε here. In (848, 445). The plur. differs from the dual simply by absence of any stress on the notion of 'a pair.'

857 τῶνδε. So the plur. αἰδε of the two sisters be i107, 1367, 1379 (immediately after the masc. dual τῷ referring to the brothers), 1668; τᾶσδ' ii121, ii46, O. T. 1507, Ant. 579. On the other hand the dual occurs only thrice in Soph.; above, 445 τῶνδε: τῶδε El, or τῶδε bis. It is surely needless, then, to write τῶνδε here. In (merely two) Creon uses the dual because he is thinking of the two sisters together as the 'two supports' of Soph.; above, 445 τῶνδε: τῶν ἔλεγε El, or τῶν bis. It is surely needless, then, to write τῶνδε here. In (848, 445). The plur. differs from the dual simply by absence of any stress on the notion of 'a pair.'

858 f. ῥύσιον: Then thou shalt soon deposit every greater security for my city. πόλει = Thebes, as in Cre. former words, 837 πόλει μαχεῖ. ῥύσιον denotes what draws to oneself, carries off, (1) as booty, (2) as a security, (3) in reprisal. Here θέτει points to (2), since ἐνέχυρον τῷ to deposit a pledge, was a regular phrase: Ar. Eec. πότερον μετοικιζόμενος ἐγενήνοικα | αὐτ', ἢ φέρεις ἐνέχυρα θεά!' 'or are you taking them to be deposited as securities?' Legg. 820 ε ἐνέχυρα...τοὺς θέντας (those who have given pledges)...τοὺς θεμένους (those to whom they have been given) πόλει dat. of interest, as ὑποτιθέναι 'to mortgage' takes as of the mortgagee: Dem. or. 27 § 25 ὑπόθετας τῷ τανδράποδα.

ἐφάσομαι: Aesch. Suppl. 412 καὶ μήτε δῆρις ῥτόσιων ἐφασάμεθα (and so) 'that the foeman shall not lay hands on your prizes' (where the king of Argos is speaking to the Danes whom he protects).

861 After δεινὸν λέγοις (L), or λέγεις, a syllable has been supplied conjecturally. Triclinius added ὡς ('be sure that') 45) before τῷ: but this mars the rhythm: and the sup. fut. (as in 860) is more forcible. The optat. λέγοις (L) which is not likely to be a mere error for λέγεις, strongly favours Hermann's simple remedy, δεινὸν λέγοις ἀν, 'a dread deed that thou threatenest' (if only thou can.
do it): cp. on 647 μὲν ἄν λέγοις δώρημα. Next to this, I should prefer Wecklein’s δεῦτος λόγοις εἰ.

πεπράξεται, ‘will have been done’: i.e. will be done forthwith; Dem. or. 19 § 74 ἐφη...tauτα πεπράξεσθαι δυνὸν ἣ τριῳν ἠμερῶν. Cp. O. T. 1146 n.

862 ἦν 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, ‘hinder’: cp. El. 1271 εἰργαθεῖν (and so Eur.) Aesch. Eum. 566 κατεργαθῶ (aor. imper. midd.). The forms εἰργαθέν, ἀποεργαθέ (aor., or, as some would call them, impf.) are Homeric.

863 φθέγμα, ‘voice,’ rather than ‘word.’ The future ἡσύστερα is more natural than the present, and expresses indignation with greater force.

864 f. αὐδὸς σιωπᾶν. 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 (ἐπ’).’ γάρ implies ‘I will not yet be mute’; cp. also its use in wishes, εἰ γάρ εἴθε γάρ, etc. ἐπ’ recalls the former imprecation on his sons (421 ff.).—ἀφενὼν...ἀράς, ‘without voice to utter this curse’ cp. on 677 ἄντιμενον...χειρόμονον.

866 ὅς, with caus. force, ‘since thou hast...’: see on ὀφίνεισ, 263. ψιλῶν ὅμμι can mean only ‘a defenceless eye, i.e. a defenceless maiden (Antigone) who was to him an eyesight. The phrase has bitter point, since Creon himself, in his smooth speech, had pathetically described Antigone as τοὐπιόντος ἀρτασαί ‘for any one to seize’ (752). It is also less bold in Greek than in English, owing to the common figurative use of ὅμμα, as if he had said, ‘my defenceless darling’ (cp. on O. T. 987). ψιλῶν should not be taken as acc. masc. with με: this would be tame and forced. Cp. below 1029 οὐ ψιλῶν οὔδ’ ἄσκενον, not without allies or instruments. ἀποστάσις takes a double acc. (like ἄφωρειν, etc.)
867 έξοιλει, as 894 οίςεται...αποσπάσασ, though he is present: so 1009 οίςει λαβὼν. έξοιλει merely adds the nuance of 'away' to άποσπάσασ, 'you have torn and taken away.' Cp. El. 829 άποσπάσασ γάρ τής εμής οίςει φρενός, etc.

868 σε τοι αυτόν seems preferable to σε καύτον, since τοι was usual in such formulas with αυτός, cp. 462, 559, 1009, 1125: though τε was sometimes omitted when a second clause followed, as Antiph. or. 5 § 11 έξοιλειαν αυτῷ καί καλ οἴκω τῇ σῇ ἐπαρώμενον. I hardly think that θεών can be right. It would be partitive, 'of the gods, the all-seeing.' But as there is no stress on 'gods' as opp. to other beloved ones, I should prefer θεός, from which θεών may have arisen by carelessness of a copyist who connected it with γένος.

869 f. 'Αλιώμ: invoked O. T. 660 (n.) ού τόν πάντων θεόν πρόμον 'Αλιώμ, as the all-seeing god whom no deceit can escape. βίον cogn. acc., instead of γῆρας, 'to pass an old age.' kαμὲ: see on 53. In the Antigone Creon's wife Eurydice, his son Haemon commit suicide,—another son, Megon, having already devoted his life for Thebes. But in Creon's own person, at least, the curse was fulfilled by his surviving for the man he most loved. (Cp. Ant. 1317 ff.)

871 άρατε: he calls on them to witness the untried imprecation: cp. 813 μαρτύρομαι.

873 έργοις: cp. on 782. ήμαισιν is said with a consciousness of impotence at this critical moment.

875 μοῦνοις, as 991, 1250: cp. O. T. 1418 n.

876 ιδι τάλας: see on 833.

879 τάνδε (πόλιν) οὐκέτι νεμόν πόλιν: 'I will no longer rule Athens a city.' Cp. O. T. 1080 έμαυτόν παίδα τής οὔναμον: El. 597 καί στ' έγώγε δεσπότιν | ή μητέρ' ούκ έλέειν | εἰς ήμᾶς νέμων. The fut. is better than the pres. here, since the latter would assume Creon's triumph.

880 τοῖς...δικαίοις, instrumental dat., by means of τά δι' έκδηλον τής φαίνεται, i.e. by having justice on one's side. 'In a just cause feeble man vanquishes the strong.' Cp. fr. 76 τοῖς γάρ δι' έκδηλον αντέχειν ού βάδιον: fr. 78 καί γάρ δικοίο λόγοι' ἔχει μέγα. Here he speaks of the moral force with which inspires her champion, while in 957 he admits himself physically helpless—κεί δικαι' ὄμοιος λέγω. βραχύς, of physical strength: cp. 586: and for μέγαν cp. on 148.

881 τά = α': cp. on 747.

882 Ζεύς γ' αὖ...σύ δ' ο一个职业. The lacuna certainly preserves...
these words. The words in the strophe answering to τά γ’ ούν τελεῖ and to the lacuna are 838 f. ΞΟ. μέθες χεροῖν | τίν αἰτία θᾶσσον. It is probable, then, that the lost words here belonged to the Chorus, being such as Ζεὺς μοι ἐξοίκησε.

883 ἐβρις: for the quantity, cp. 442 n. ἄνεκτεά, nom. neut. plur.: cp. on 495 ὄδορά.

884 πρόμοι, invoking a higher power than the ἐντοποὶ of Colonus (841), prepares the entrance of the king. For the plur., meaning Theseus, cp. ἀνακτέας 295 n., 1667.

885 f. πέραν περῶσ’ οὐδὲ δῆ, ‘yonder men’ (with a gesture in the direction taken by Creon’s guards) ‘are already passing towards the other side.’ πέρα (which Elmsley wrote here) 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. περῶσ’ implies only that the fugitives are on their way to the border of Boeotia,—not that they are now actually crossing it. δῆ nearly = ἤδη: O. T. 968 n.

888 f. βωμὸν, Poseidon’s altar at Colonus: see on 55. ἔσχετ: see on 429.

890 θάσσον ή καθ’ ἵδονην ποδός, ‘quicker than it is pleasant to walk’: see on 598.

891 ἔγνων: so O. T. 1325 γυγὼσκω σαφῶς, | καί περισκοτείνος, τὴν γε σὴν αὐθὴν ὁμοίως.

893 τὰ ποία ταῦτα; The art. is prefixed to ποίος when it asks for further definition: Plat. Crat. 395 D ΞΩ. εἰ ἀληθῇ | (ἐστι) τὰ περι αὐτόν λεγόμενα. ΕΡΜ. τὰ ποία ταῦτα;

894 f. οὔχεται: cp. on 867.—τὴν μόνην: his sons are as dead to him (cp. 445).

896 πέρ in the thesis of the 3rd foot is remarkable, and very unpleasing. Rhythm and sense would both gain if we could read οἶα καὶ πέτονθ’ (‘indeed suffered’).

897 f. οὔκον τις...ἀναγκάσει, ‘will not some one, then, compel?’ ‘then let some one compel’: cp. O. T. 430 n. τούσδε βωμοὺς: the plur. might be merely poetical for the sing. (888, cp. Ant. 1066), but here perh. refers to the association of Poseidon Ἰππίως with Athena Ἰππία (1069).

899 ff. Join σπεύδειν ἀπὸ θυμάτων, ἀνιππον, ἰππότην τε ἀπό ῥυτηρος: ‘to hasten from the sacrifice, some on foot, others on horseback, with slack rein.’ The worshippers of the Ἰππίως and Ἰππία are in part ἰππόες (cp. 1070), and have their horses with them. The place of ἀπὸ ὅ. is due to the fact that these
horsemen are the important pursuers, ἀνεπεκτιμωθείπτε υπάνων being merely to give the notion of a pursuit en masse.

ἀπὸ ῥυτήρος, 'away from the rein,' i.e. 'unchecked by the rein,' immissis habentis: Phrynichus ap. Bekker Anecd. ἀπὸ ῥυτήρος τρέχεω ἔπεκτιμωθείπτε υπάνων ὀδὸν ἀπὸ χαλινοῦ ἢ ἄνευ χαλινοῦ. Cp. El. 1127 ἀπὸ ἐλπίδων, contrary to my hopes: Tr. 389. ἀπὸ γνώμης, not against my judgment: and so οὐκ ἀπὸ γνώμης (not unreasonably), οὐκ ἀπὸ καιροῦ, etc. Plut. Dion. 42. οὐκ ἄδικος ἀπὸ καιροῦ, etc. Plut. Dion. 42. οὐκ ἄδικος ἀπὸ καιροῦ, etc. Plut. Dion. 42.

δίστομοι...δόλοι, 'where two high-roads meet.' See map at the end of this volume. The two roads meant are probably:—(1) A road leading from Colonus, north of the Sacred Way, to the pass now called Daphnē, 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. (2) A road diverging 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 Daphnē pass, into the Thriasian plain. By either route the captors could gain the pass of Dryoscephalae, 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 ἐνθα, lit., 'to about the place where': cp. 1. 191 ἀνδρὶ ὡς ἐς μέσον μηρὸν μάλιστα κη, 'just about the height of a man's thigh.'

904 τῷ, 'said to the πρόστολος (897).

905 δι' ὁργῆς ἢκον, 'were in such wrath,' rather 'had come hither in such wrath.' Cp. Eur. Or. 757 διὰ φῶβου γὰρ ἔρχομαι, 'for I begin to fear.' Her. 1. 265 διὰ μάχης...ἀπικόντο Ἀρτάγω, gave him battle. Cp. on 773.

906 μεθήκ', suggesting a relaxed grasp, is better than the more general ἀφήκ' here: cp. 834.

907 οὐστερ...τοὺς νόμους, sc. the law of force: antecedent drawn into relative clause: cp. Ant. 404 θάπτουσαν ὅν νεκρόν ἄπειπτα, where the schol. quotes Cratinus (fr. 834. 1) ὁντερ Φιλοκλένης τὸν λόγον διεφθορεν.
908 τούτοις, instrum. dat., ἀρμοσθήσεται, he shall be brought to order, regulated: Ar. Ἐγ. 1235 ΚΑ. ἁϊς ὄν ἐφοίτας ἐστινος διδασκάλου; | ΑΛ. ἐν ταῖς εἰστραὶς κοινούλοις ἤμοστόμην, 'was kept in order' by blows: Lucian Ἰοξαρίς 17 τὸν ἀρμοστὴν ὃς ἤμοσε τὴν Ἀσίαν τότε.

909 Theseus now addresses Creon.

910 ἐναργεῖς, before my eyes: Tr. 223 τάδε ἀντίπρωφα δῆσοι | βλέπειν τάρεστ ἐναργη.—ἀγνω, as Ἰλ. 2. 558 στήσε δ' ἀγνω: below, 1342. Cp. 475 λαβάν.

911 κατάξια δράν would be more usual than καταξίως δράν: but the latter is no more incorrect than is ἄρθως or καλῶς δράν.

912 ὅντος τωτὸν ἄν, possessive gen., here denoting origin: cp. on 214.

913 f. Athens 'practises justice,' i.e. respects the rights of other States; and 'determines (κραίνουσαν) 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. Instead of doing so, he has used violence.

914 ἀντ', 'after that,' 'nevertheless': cp. 418, 1005. ἀφέλες, 'having put aside': 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. Συππλ. 350 ἄλλα τοῦ λόγου | προσδοῦς ἐξομ.' ἀν δήμου εὑμενέστερον (proposing to refer a question to the people), and describes himself (ib. 353) as ἐλευθερώσας τὴνδ' ἰσόψηφον πόλιν.

ἐπεισπεσωτ, of an abrupt or violent entrance, as Xen. Τυρ. 7. 5. 27 οἰ δ' ἐπὶ τοὺς φύλακας ταχέντες ἐπεισπέπτοσον αὐτοῖς πῖνοσ.

916 ἄγες, of taking captive, as in ἄγειν καὶ φέρειν: παριστασαί, 'bring to your own side,' 'subjugate'; Thuc. 1. 98 Ναξίοις...ἐπολέμησαν καὶ πολιορκία παρεστήσατο.

917 κένανδρον ἡ δουλὴν τινά, some State destitute of inhabitants, or else only populated by spiritless slaves. Cp. Ο. Τ. 56, and Thuc. 7. 77 ἄνδρες γὰρ πόλις, καὶ οὐ τείχῃ οὐδὲ νῆς ἄνδρῶν κεναί. So in Aesch. Συππλ. 913 the king of Argos asks the insolent herald, ἂλλ' ἡ γυναικῶν ἐς πόλιν δοκεῖς μολείν; 918 τῷ μηδὲν, dat. of τὸ μηδὲν: cp. Tr. 1107 κἂν τὸ μηδὲν ὦ. Her. 8. 106 ὅτι μὲ ἀντ' ἄνδρος ἐποίησας τὸ μηδὲν εἶναι (sc. εὖνούχον). Cp. O. Τ. 638, 1019.

J. C. 12
919 Ἡβαι. A courteous exonerated of Thebes and with the hereditary εὐνία which this play supposes: 920, 632, and cp. the compliments to Thebes in 929 επαίδευσιν, more than ἄθρεψαν, implying a moral and training: cp. Pind. fr. 180 οὗτοι μὲ εὕνου | οὖν αὖ δὲ Μνσαν ἐπαίδευσαν κλυταί | Ἡβαι: so of the Spartan training, Thuc. i. 84 ἀμαθέστερον τῶν νόμων τῆς ἐπαίδευσεν. Athens is τῆς Ἑλλάδος παίδευσις (id. 2).

921 τοῦτοιστα, cp. 945, and n. on 44.

922 f. συλωντα κ.τ.λ., 'forcibly carrying off what belongs to me,—yes, and what belongs to the gods, when you propose to lead captive unhappy men who are suppliants.' It is awkward to put a comma after τὰ τῶν θεῶν, which is explained by ἄγοντα, etc. He robs the gods when he seeks to seize the sacred suppliant of the Eumenides (44, 287). He is Theseus (τὰμὰ) when he seizes persons who are under the protection of Attic law (915). If τὰ τῶν θεῶν φωτὶν ἱκτηρία were joined (as Blaydes prefers), the double genus be very awkward.

φωτῶν ἄθλιων ἱκτηρία = literally 'suppliant objects coming in hapless persons,' = φωτας ἄθλιος ἱκτηρίους. The generation of the 'material,' or nature, of the ἱκτηρία, as in El. 758 ἅειλάς σποδοῦ is a body consisting in (reduced to) objects. We could not render, 'the emblems of supplication belonging to hapless persons.' Nor, again, 'the suppliants belonging to a wretched man' (the two maidens).

924 ἐπεμβαίνων: cp. on 400. Theseus points his men as Oed. did in 776 ff., by asking Creon to imagine respective situations reversed.

925 ἔχον, since ἐνδικώτατα = μέγιστα δικαίωματα: Thuc. 41 δικαίωματα τάδε πρὸς ὑμᾶς ἔχομεν: and so id. 3. 54 ὑμεῖς...ἀ ἔχομεν δίκαια, advancing the just pleas which are

926 ἄνευ γε τοῦ κραίνοντος, iniissus dominatoris, cp. 213 ἄνευ ἐμέθεν καὶ Ἀθηναίης ἁγελείης, without my consent hers. χονος, gen. with κρ., as Ai. 1050 ὅς κραίνει στὸτις ἦν: the verb in the relative clause is assimilated to the form of the conditional sentence: cp. Plat. Men. 89 β ἢν ὃι ἄγαθοι ἐγίγνοντο, ἵσαν ποῦ ἄν ἣμῖν ὦ ἐγίγνωσκον τὸν τῶν ἄγαθοι τὰς φύεις.

927 οὕθ' ἀλκον οὔτ' ἄν ἥγον. The chief protest contained in the partic. ἐπεμβαίνων (924), = ei ἐπειδή, while ἐ...ἔχον merely subjoins a special case in which
apodosis would still hold good:—εί ἐπενέβαινον, οὐκ ἄν εἶλκν, οὐδὲ (εἴλκν ἄν) εἰ εἰκν. Remark that the form of the apodosis, οὐδ’ εἶλκν...ἄν etc., does not logically imply, ‘I am now dragging,’ but merely, ‘I am not now forbearing to drag’: there is no opportunity for such abstention, since the fact supposed by ἐπενέβαινον (‘If I were on Theban soil’) is nonexistent. 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 ἔνον, 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), ἔνον μὲν εἶναι πρώτον οὐκ ἐπιστασαι.

929 ἄξιον οὖκ οὖσαν, immeritam, ‘that does not deserve such treatment’; Dem. or. 21 § 217 εἰμὶ δ’ οὗ τούτων ὑμῖν ἄξιος, ‘I do not deserve such (harsh) treatment at your hands’: cp. ἄξιον τινά τινος, to condemn one to a punishment, O. T. 1449 (n.).

930 τὴν αὐτὸς αὐτοῦ: cp. 1356, Ai. 1132 τοὺς γ’ αὐτὸς αὐτοῦ πολεμίους: Aesch. P. V. 921 ἐπ’ αὐτὸς αὐτῶ: ἰθ. 702 πρὸς αὐτὸς αὐτοῦ κενοφρόνων βουλευμάτων. In this hyperbaton αὐτὸς merely adds emphasis 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 f. ὁ πληθῶν χρόνος, the growing number of thy years; cp. on 377 and 7. τοῦ νοῦ, ‘good sense,’ which is just what old age ought to bring: fr. 240 καίτερ γέρων ὡς ἀλλὰ τῷ γῆρᾳ φιλεί | χω νοὺς ὁμαρτεῖν καὶ τῷ βουλεύειν ᾧ δεῖ: Aesch. fr. 391 γῆρας γὰρ ἡβης ἔστων 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 ἐὰ’ οὖν κομίζειν δόξα νικῆσει φίλων, | εἰτ’ οὖν μέτοικον, εἰς τὸ πάν ἄει 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
σκληράς μέτοικος γῆς ἐκεῖ (Pers. 319): Eur. Her. 1033

935 βία τε κούχ ἐκ. as O. T. 1275 πολλάκις τε κούχ. κούχ ἐκών, not καὶ ἐκών, though dependent on ἐλ, since ἐκών = ἀκών: cp. Ai. 1131 εἰ τοὺς θανόντας ὄν-εῖς = Lys. or. 13 § 62 εἰ μὲν οὖν ὄν-πολλοι ἦσαν.

936 The words τῷ νῷ have been suspected by criticism. They seem to me sound, The sense is, things, which I say to you, are purposed by my mind as they are uttered by my tongue.’ With τῷ νῷ meaning ‘I intend’ (e.g. διανοοῦμαι) should strictly have been used; but the verb appropriate to ἀπὸ τῆς γλῶσσῆς is ἄρει serve for both. ἀπὸ γλῶσσῆς usu. = ‘by word of (as opp. to ‘by letter’), as in Thuc. 7. 10.—For the antecedent cp. Plat. Symp. 199 a ἥ γλαῦτα οὖν ὑπέσχετο, ἥ δὲ ἀπὸ τοῦ τοῦτον (alluding to Eur. Hipp. 612).

937 f. ὅρας ἐν ἕκεις; ‘do you see your position indignant reproach, as O. T. 687. ἄφ’ ἄν = ἀπὸ τοῦτον (cp. on 274): ‘To judge by the folk from whom thou art (the Thebans, cp. 919), thou seemest just’—i.e. a member of a just race. For ἀπὸ of judging by a thing, cp. on 195 the Greek sense of the prep. with the relative here is really the same as with the supplied antecedent. It is our idiom and makes them seem different.

939 f. ἐγὼ οὕτ’; so 998: O. T. 332 ἐγὼ οὕτ’ ἄρει

Ant. 458 ἐγὼ οὐκ ἐμελλὼν: Ph. 585 ἐγὼ εἰμ’ Ἀτρέδων νέμων (for λέγω) ‘counting’ is clearly right: cp. on 103 ff. While ἄνανδρον answers to κένανδρον ἥ δουλην in 917, 919, and (940), which implies the lack of a guiding mind, answer κάρ’ ἵναν τῷ μηδεὶν in 918.—Creon’s speech is as clever and impudent. He has only anticipated what the Atenoi themselves would have wished. Indeed, he has a certain reliance on the Areiopagus (950). If his method had been rough, he was provoked by the violence of Oedipus.

942 αὐτῶς, the people implied in τῆς πόλις (939)

Eur. Bacch. 961 κόμιε διὰ μέσης με Θηβαίος χθόνος, | μοι αὐτῶν εἰμ’ ἄνὴρ τολμῶν τάδε. So in Her. 5. 63 αὐτὸς Θεσαλίης, and 8. 121 αὐτῶν after Κάρυστον. ἐμπέσου he uses the constr. of ἐλοι: cp. Eur. I. A. 808 δεινὸς ἐμπέπτωκε τῇ δε στρατείας Ἐλλάδος, οὐκ ἄνευ τεὸν. This is clear against here reading αὐτῶς, the commoner constr.
943 ἔλος, 'desire for,' ἐναλμόν, 'kinsfolk' i.e. Oedipus, Antigone, and Ismene.

945 κάναγνον. Crp. O. T. 821 λέγε δὲ τοῦ θανόντος εὖ ἄριστον ἐμαίν | χραῖνο, δι' ὄντερ ὀλέτ' ἀρ' ἐφυν κακός; | ἀρ' οὖχι πᾶς ἀναγνος; So here, too, ἀναγνον 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.'—ἐξεσότα: cf. on 44. The fut. optat. after a secondary tense, as O. T. 538 f., 792, 796, 1271 ff.

946 πέριθησαν. Attic inscriptions nearly as old as the poet's time confirm ἔν against εὖ: cf. O. T. 546 n. τέκνων has been suspected. The literal meaning of ἄνόσιος γάμος 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': cf. 978 μητρὸς...γάμων. But ἔνοντες suggests the consort. Hence ἄνοσιος γάμος 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.'

947 τοιούτων, introducing a reason for a preceding statement, as Ai. 164 (τοιούτων), 218 (τοιαῦτ'), 251 (τοίας), 562 (τοίον).—ἐδοβολον suggests the title of the Court, ἥ ἐξ Ἀρείου πάγου βουλή. 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 Pericles 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. See also Plut. Sol. 22, Isocr. or. 7 §§ 36—55, and my Attic Orators vol. II. p. 211.

948 χθόνιον = ἐγχώριον, 'in their land,' a use found in Ai. 202 χθονίων ἄτρ' Ἐρεχθειδᾶν (= αὐτοχθόνων), and fr. adesp. (Nauck) χθονίος Ἰναχίδας.

954 f. θυμόν, the anger which moved Creon to make the seizure: cp. 874 οὗτοι καθέξω θυμῶν. Theseus had said that Creon's violence disgraced his years (931). Creon replies,
‘There is no old age for anger, except death; i.e. under gross insult, ceases to be felt only when a man is and can feel nothing.’ Cp. Aesch. Theb. 682 οὐκ ἐστὶν τοῦτο τοῦ μᾶςματος. Here, too, γῆρας is figurative,—‘abatement,’ of anger; while θανεῖαv has its literal sense, subject being τινὰ understood.—θανόντων: El. 1170 τοις θανόνταις αὐχ ὦρῳ λυπομένους: Tr. 1173 τοῖς γὰρ μόχθοις οὐ προσγίγνεται.

957 ff. κεί here = ἐι καὶ ‘although’: cp. 661.—οὕτως ἐν τοῖς ἔσορροις, 880 (βραχύς), where see n.—πράξεις, ‘against your deeds,’ i.e. any measures that you take to deprive me of my captives. Cp. Arist. Pol. 1036. οὐσία, repeated ἀντιδράν (953, 959) and ὀμοιο (957 f.): cp. 959, 960 τοῦ [= τῖνος]. Which is more disgraced by words,—the involuntary sufferer, or the author of deathly insults to an unhappy kinsman?

960 ἀν cannot go with μηνίουσιν, since the partic. does not represent an apodosis, as ἄν φέρων does in 761 (n.). other hand, ἄν does not here give any conditional force, which is a simple statement of fact. Rather τάχ’ ἄν felt as one word, = ‘perhaps.’ ‘It was dear to the gods perhaps because they were wroth.’ Cp. O. T. 523 ἄλλα μὲν δὴ τοῦτο τοῦνείδος τάχ’ ἄν | ὀργῆ βιασθέν, ‘this rose came under stress, perchance, of anger.’ The origin of usage was an ellipse: θεοῖς ἔν φίλον, τάχα (δ’) ἄν (φίλον) μηνίουσιν, ‘and perhaps (it would be dear) because they were wroth’: where the supplied εἰ is expresses a conjecture on past fact, as in Her. 1. 2 εἰσεῖνα τ’ ἄν ὀυτοὶ Κρήτεσ.

966 ff. ἐπὶ καθ’ αὐτόν γ’. ‘My fate must have divine judgment upon me for the sins of ancestors. I could not discover against me (ἔμοι, dat. of interest, cp. 182) taken by myself (καθ’ αὐτόν, apart from those ancestors
charge of sin, in retribution for which (ἀνθ' ὁτου) I proceeded to
sin (imph. 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 ἀνθ' sent on
him by angry gods. But he had committed no such voluntary
crime. For αὐτόν = ἐμαυτόν see on 852 f.

Others take ἀνθ' ὁτου as = 'in that,' 'because,' and under-
stand:—'For you cannot charge any guilt on me personally
(καθ' αὐτόν), in that I sinned against myself and my kindred.'
But (1) καθ' αὐτόν contrasts the man with the γένος, not with his
acts. (2) ἀνθ' ὁτου regularly (if not always) = 'in return for
which,' 'wherefore': e.g. El. 585 δίδαξον ἀνθ' ὁτου ταῖν [p
αὐχώρα πάντων έργα δρῶσα τυχάνεια]. Eur. Alc. 246 οὐδέν
θεοὺς δράσαντας ἀνθ' ὁτουρ 'ην.

969 f. ἐπει διδάξον: 'for else—if this is not so—tell me,'
the controversial ἐπει, on which see O. T. 390 n. Note the
early repetition (after 966): see on 554: cp. ἀλλ' 985, 988.

εἰ τι θεόφατον: 'if, by oracles (χρησμ., instrum. dat.) some
divine doom was coming on my sire, that he should die,' etc.:
ικνείς, impf., because the doom was impending from the
moment at which the Delphic oracle spoke. The simple inf.
θανείν could have depended on θεόφατον, but οὔτε is added,
as below 1350; Plat. Prot. 338 cp ἀδύνατον ἡμῖν ἀστερόν
Πρωταγόρου τοῦδε σοφώτερον τινα ἐλέοσαι: Eur. Hipp. 1327:
Κύπρεις γάρ ἦθελ' οὔτε γίνεσθαι τάδε.—παίδων, allusive plur.
for sing., cp. 295 ἀνακτάς (n.).

972 f. οὔτε...οὐ: cp. Ant. 249 οὔτε τοιο γενόμον ἦν | πλήγμιν'
οὐ δικέλλης ἐκβολῆ: Eur. Or. 41 ὡν οὔτε σίτα διὰ δέρης
ἐδέσατο, | οὐ λυτρ' ἐδωκε χρωτί: Her. 8. 98 οὔτε νιφετός, οὐκ
δμβρος, οὐ καῦμα, οὐ νύξ. But of the converse, οὐ...οὔτε, there
is no certain example.—βλάστας, plur. O. T. 717: πατρός and
μητρός, gen. of origin with βλ. γεν. εἴχον as = ἔβλαστον: he was
not yet begotten or conceived.

974 φαίεις δύστηνος, having been born to misery (as being
fated to slay his sire): so 1225 ἐπει φαίη, when one has come
into the world. This is better here than, 'having proved
unfortunate.' ἐγὼ 'φάνην: for the prodolization of the temporal
augment in the 6th place, cp. Ant. 457: Αἴ. 557 ἐς οὔτον
τράφης.

975 ἐς χείρας: cp. on 835.

976 μηθέν is adjective with ὣν (= τοίτων ᾗ), and adverb
with (τοίτως) εἰς οὖς.
977 The mss. have πῶς γ’ ἄν, but γ’ should probably be omitted, for the first γ’ would weaken the second, which needs no strengthening. There is, however, no objection to doubling γε where each of two words in the same sentence be emphasised (Her. i. 187).—ἀκων = ἀκούστον: see on 270.

980 οὖν here = ‘indeed’; in 985 ‘at all events.’

981 εἰς τὸ δ’ ἑξήλθ. ἀνόσιον στόμα, having gone to such lengths of impious speech, i.e. having outraged the most sacred of kinship by these public taunts. Cp. 438 ἐκδραμόντι ἀνόσιον στόμα agrees with τὸ δ’, depending on εἰς. Since this version is clearly preferable to taking εἰς τὸ δ’ separately and ἀνόσιον στόμα as accus. of respect.

982—984 He has just said, ‘why force me to tell of Iocasta’s marriage, when it was such as I will tell?’ In these three vv. he tells of what sort it was,—viz., incestuous but unconsciously so;—a double reason why Creon says he has spared the taunt.

ἐξίκτεεν = ‘she was my mother’—she, who was becoming the bride—though neither of us knew it at the time of the marriage.

Cp. Eur. Ion 1560 ήδε τίκτεεν σ’, ‘she is thy mother’ (O. T. 437, 870. αὐτής ἰνεῖδα, because, although she was morally guiltless in the marriage, yet such a union was a fact, shameful: cp. O. T. 1494, 1500. Rhetoric of a sort is cast, and prompted by the same thought, occurs in O. T. 1403 ff., 1496 ff.

986 δυσστομέεν (only here) with acc., as El. 597. θητέρα | κακοστομομεν.

987 ἀκων. A single τε linking whole sentences is not rare in Soph. (e.g. 1437, O. T. 995); but ἀκον τ’ (Vat.) may be used for ‘indeed’.

988 ἄλλον γὰρ. Distinguish two uses of this form (1) With an ellipse, as here,—‘but (your charges are unjust) for.’ In this, γὰρ may be represented by ‘in fact,’ or ‘as’ and ‘by’ (2) When there is no ellipse, as O. T. 1593 ἄλλον γὰρ αὔδαν ἐσθ’ ἀ μηδὲ δρᾶν καλὸν,...καλὺψατ’. γὰρ = ‘since.’ The ms. ἀκούσωμαι κακὸς = ‘will be pronounced evil’ (in the report of fairminded men): cp. Ph. 1074 ἀκούσωμαι μὲν ὡς ἐφύν οἴκτου πλέωσ | προς τοῦτο: ‘I shall be reproached as full of pity, by yon man’: some read ἀλωσομαι ‘I shall be found guilty.’

989 f. ἐμπορεῖς (ingeris), ‘heapest on me,’ ‘urgest a
me,' is supported, as against ἐμφέρεσις, by the common use of the word in later Greek, as Plut. Pomp. 3 πολλὰς ἐνεφόρει πληγὰς τοις στρώμασιν: Alciphro 1. 9 ἐπὶ τῷ σφετέρῳ κέρδει εἰς τούς ἀπράγμονας ἐμφορούσιν ύβρεις, 'for their own gain they heap insults on quiet people.'—φόνοις: the rhetorical pl., as 962.

991 ἀμεψαί: cp. on 814 ἀνταμείβεις.

992 f. εἰ τις...κτεῖνοι, should attempt to slay; cp. Od. 16. 432 παίδα τ' ἀποκτείνεις, 'and art seeking to slay his son': Antiph. or. 5 § 7 οταν δ' ἄνευ κινδύνων τι διαπράσωνται, are seeking to effect. (For the parallel use of the imperfect, see 274.)

The optat. in putting the imaginary case, as 776: cp. on 927. αὐτικα (not, 'for instance,' but) with ἐθάδε, at this moment and on this spot, cp. nunc iam ilico (Ter. Ad. 2. 1. 2).—τὸν δικ.: for the ironic article cp. Ant. 31 τὸν ἀγαθὸν Κρέοντα.

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 κακὸν: fr. 83 δοκῶ μέν, οὐδεῖς.

996 τοῦνικον περιβλέπτοις, 'look around for thy warrant.' This compound occurs nowhere else in Soph., nor does he use περιβλέπτοις. But Eur. uses them five times (Andr. 89, H. F. 508, Ion 624, I. A. 429, Phoen. 551), and Ar. has the verb once (Ecl. 403). In all six places, as here, the i is made long. On the other hand, the i of περιδρομή and its cognates is usually, if not always, short.

997 ff. ἐστίνη σuits the imagery of ἄγοντων (see on 253): cp. Aesch. Suppl. 470 ἀτῆς ἀβυσσον πέλαγος οὗ μάλ' εὐπορον τόδ' ἐστινῆ.

After ἀντικαίν and like words the person gainsaid is denoted by the dat.; the argument, by περὶ τινος or πρὸς τι. Here we begin with a neut. dat. ὡς (instead of πρὸς ὃ or περὶ ὃν), which implies a personification of the λόγος. Then, at the end of the sentence, ἐμοὶ is pleonastically added, by a sort of afterthought. 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 ἀντικαίν.—ἐγὼ οὖν: cp. 939.

πατρὸς ψυχή...ζώσαν = 'my father's life, if it could live again,' = simply πατέρα ζώντα: not, 'his departed spirit, if it could visit this world.' ψυχή in the trag. never means 'a departed spirit' (II. 23. 104 ψυχή καὶ εἰδωλον), but always the anima of the living: cp. Aesch. Ag. 1456 (of Helen) μια τὸσ
πολλάς... | ψυχὰς ὀλέσαο | ὑπὸ Τροία. For the periphrasis, cp. El. 1126 ὁ φθιλτάτου μνημείον ἀνθρώπων ἐμοὶ | 'Ορέστου λοιπόν: Ant. 559 ὥ ἔμη ψυχῇ πάλαι | τέθυν.

1000 f. ἄποι, 'anything,' cp. on 761: καλὸν with dictu honestum, 'fitting to be said,' cp. on 37.—ῥητόν. 
Dem. or. 18 § 122 βοῶς ῥητά καὶ ἀρρητα ὄνομάι: or. 2. πάντας Ἠμᾶς ῥητά καὶ ἀρρητα κακὰ ἔξειπον. Remark that neither place does Dem. place a καὶ before ῥητά, or a τε συν. 
The form which he gives was doubtless the familiar. 
Cp. Verg. Aen. i. 543 deos memores fandi atque ne Hor. Ep. i. 7. 72 dicenda tacenda locutus.

1003 τὸ Θ. ὄνομα θωπ., 'to pay court to the great of Th. (to the renowned Th.).' Creon had been courteously addressed by Theseus, and nothing more. There is no θυτεία in 940. But Oed. is incensed by Creon and the fair words to Theseus. ὡς ἰδεῖσι: cp. 1000, not as in 1000, but = 'seasonable': cp. O. 
eἰς καλὸν...ἐπιτας (n.): El. 384 νῦν γὰρ ἐν καλῷ φρονεῖσ.

1004 ὡς κατῴκηται καλῶς, lit. 'that it has been administered well,' the perf. here denoting that a good administration has been thoroughly established in it (cp. on τέτροφεν, 186). The political senses of κατοικεῖον and καταοικίζον should be carefully distinguished. (1) ἡ πόλις καλῶς κατοικεῖται = the city is in good condition, is well administered, see Plata. 683 a. (2) ἡ πόλις καλῶς καταοικίζον = the city has been established on good principles, 'has a good constitution' 
Legg. 752 b. 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 ὑδ'.

1006 εἰ τις γῇ θεούς: see on 260.

1007 τὸ δ', referring to what has just preceded (cp. on 1003) as Ant. 464, 666, Ai. 1080. The dat., marking the point at which the excellence is shown, is the usu. constr.: so Aristotle has προέχειν δυνάμει (1. 9), ναυτικῷ (1. 25), πληθεί...καὶ ἐπὶ (1. 121), γνώμη (2. 62), etc.: Xen. An. 3. 2. 19 εἰ νῦ 
προέχουσιν ἦμᾶς: Lac. 15. 3 πλοῦτῳ ὑπερφέρειν: Her. 8. 
ῥόδα ὅδμη ὑπερφέροντα: 8. 144 χώρη κάλλει καὶ ἀρετῇ ὑπερφέρωσα. Surely, then, the word is strongly used against τοῦθ'.

1008 κλέψας, in purpose (so far as Oed. himself is
cerned), though not in fact: *Ai. 1126 δίκαια γὰρ τὸν ἐντυχέντα με; Eur. *Ion 1500 ἐκτείνα ο’ ἀκονο’ (Creusa to her living son), ‘doomed thee to perish.’ Tr. ‘Whence thou hadst planned to steal me, the suppliant, the old man, and didst seek to seize me, and hast actually carried off my daughters.’

*1009* ἔχαρον, impf. of endeavour: see 274: cp. 950. ὀξεῖ: 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 κλαίοντας, ἐκτείνοντας,...ἐπισκήπτοντας μηδενὶ τρόπῳ τὸν...ἀλιτήριον στεφανοῦν.

*1014* f. ἔξινος: cp. 33. Elsewhere, with the exception of fr. 726. 4, Sophocles uses in dialogue only the vocative of the Ionic form.—*at de s.*: while he is innocent, his fortunes have been appalling, ἄξιαί δ’ ἀμ., *but* (all the more) deserves sympathy.

*1015* ἄξιαί...ἀμμαθέν, worthy that one should succour them.

The forms in -δέν οὐ have not always an aoristic force, e.g. in *El. 1014* εἰκαθέν has no such force (cp. on O. T. 651): but here, at least, as 461 ἐπάξιοι...κατοικτίσαι shows, an aorist inf. is not less fitting than a present. For the act. inf. see on 461.

*1016* f. ‘The doers of the deed are in flight, whilst we, the sufferers, stand still.’ The contrast with παθόντες, and the impossibility (as I think) of justifying ἐξηρπασμένοι, confirm F. W. Schmidt’s ἐξαργασμένοι. Since E 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 H became Π.—one of the slightest and easiest of all errors in uncial writing.

There is no other instance of ἐξηρπασμένοι in the middle which would therefore mean ‘The captured ones are speeding.’ But σπεύδοντες is most strange as = ‘are being carried off’ it should imply eagerness. The masc. plur. also 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).
Oedipus should Paris... pd)(eo~6 tone is half sulky, half whining. He has given up the ámauvó here 'feeble' (cp. 880 βραχύς, 958 σμικρόν), but in 'dim' (where see n.). Cp. 391 τοῦ ω΄ υπ´ ανδρός, said by himself; and so 1109 φωτός.

1019 f. τής ἐκεὶ = τής ἐκείσε, 'the road thither,' in track': Her. 9. 108 ἐκεὶ...ἀπίκετο: Thuc. 3. 71 τοῦ καταπεφευγότας.

πομπόν δ´ κ.τ.λ. The construction is:—(προστάσιον στις κατάρχειν ὅδου τῆς ἐκεῖ, ἐμὲ δὲ πομπόν χωρεῖν: 'my pleasure that you should show the way thither (i.e. to where the maidens are), and that I should go as your escort.'

governing verb which is supplied, προστάσιον, contains general notion δοκεῖ μοι, 'it seems good to me,' 'it is pleasant.' For ἐμὲ with inf. where ἔγω is subj., cp. Od. 8. 306 τῶν δ´ ἄλλων ἐμὲ φήμη πολὺ προφέρέστερον εἶναι. Schaefer cites Π. 3. 88 ἄλλωσ μὲν κέλεται... | τεύχεα κάλ' ἀποθεόθηκαι αὐτόν δ´ ἐν μέσῳ καὶ ἀρησίφιλον Μενέλαον | ...μάχεσθαι, αὐτόν, referring to the subject of κέλεται, is parallel with here: 'Paris urges that the others should lay their arms but that he and Menelaus should fight.' The accusative occurs where there is emphatic contrast, Xen. Cyp. 1.

The word πομπόν (used in 723 of Creon's own followers here a touch of grim irony: cp. Π. 13. 416 ἐπεὶ ρά οἱ οἱ πομπόν, 'given him a companion,'—i.e. sent his slayer to shades along with him.

Other explanations are (1) to read μοι:—'that you should go as my guide.' The following clause ἐν...ἐκδελέξες ἐμοὶ τι this somewhat weak. (2) Governing μοι by πομπόν: you should guide me on the way.' This was the view Erfurdt and Reisig: it was also held by Shilleto. But construction, always rare, is extremely harsh here, πομπόν would naturally be taken as agreeing with μοι.

1021 ἡμῖν, 'for us,' i.e. so that we may find them: dat. (cp. 81). τὰς παίδας ἡμῖν could mean only 'our maids'—which is hardly to be justified as the language of a patriarchal government.

1022 ἐγκρατεῖς, sc. τῶν παίδων: φιάγουσιν, sc. οἱ ἔξειργασαν (1016), Creon's guards. Theseus is not sure whether 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 f. ἀλλ' : the horsemen who at 900 were told σπεύδεων ἀπὸ ῥυτήρος.

οὐς χώρας τῆς δε φυγόντες οὐ μὴ ποτὲ 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 οὐδὲ ἐίθα πεφυγμένος ἦν αἴθλων. This gen. is here combined with an acc., as in Eur. Suppl. 148 Τυδεώς μὲν αἰμα συγγενὲς φεύγων χθονός, flying from the land, from (the penalties of) a brother's murder: cp. Or. 1506 ποὺ στόμοι οὕτος δὲ πέρευγε τοῦμιν ἐκ δόμων ξίφος. ἐπεύξωνται implies a vow of thank-offerings for safety: cp. Aesch. Theb. 276 (θεοῖς) ἐπεύχομαι θήσει τρόπαια. The partic. φυγόντες expresses the cause to which ἐπί in the compound refers: cp. Ant. 483 δεδρακυναν γελάν.

1025 ἀλλ', 'nay'; cp. 237. In ἐπιγιγγοῦ (only here), ἀλλ' refers to the moment of starting, while ὑπό='onward,' as in ὑπάγω.

ἐκεῖν ἐκεῖ [pass.], cp. our phrase, 'the biter bitten.' Aesch. Ag. 340 οὐ τὰν ἐλόντες αἰθίς ἀνθαλοίεν ἂν. Hor. Ep. 2. 1. 156 capta serum victorem cepit. Isaiah xiv. 2 and they shall take them captives, whose captives they were.

1026 f. θηρώθ recalls the metaphor used by Creon himself: τὴν ἐξειρούμην ἄγραν (950). ἡ τυχή = Destiny: see on O. T. 977 τὶ δὲ ἀν φοβοῖτ' ἀνθρωπος, καὶ τὰ τῆς τυχῆς κρατεῖ. The 'irony of fate' is better denoted by τυχή than by the proposed substitute Δύκη.

τὰ...δόλῳ κτίματα = τὰ δόλῳ κατακτηθέντα, 'gains got by wrongful arts': the instrum. dat. with the noun as with the cognate partic.: Tr. 668 τῶν σῶν Ἡρακλεὶ δωρημάτων: Plat. Soph. 261 ἐ τῶν τῆ ψωνυ περὶ τῆν οὐσίαν δηλωμάτων. τῷ μὲν δικαίῳ: cp. 73.

1028 ff. καὶ ἄλλον ἔξεις εἰς τόδ', 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 ἔξειν cp. Andoc. or. 1 § 63 ἔξεις ἡμᾶς ἐπιτηδείους: for εἰς τόδ' cp. 507. ὡς ἐξοίκα, 'I speak of 'another,') for I know,' etc.: ὡς causal; cp. 45.

οὐ ψιλόν: see on 866. ἀσκευον: El. 36 ἀσκευον αὐτῶν ἀσπίδων τε καὶ στρατοῦ. The allusion is to some Attic accomplices, whose secret aid had emboldened Creon to
make the attempt (1031). The Greek was quick to ex- 
disaster by treason; thus it instantly occurs to Oedipus: 
some Theban must have been concerned in the murder 
Laius (O. T. 124). After Aegospotami, 'the general be- 
held that the Athenian fleet had been sold to per- 
y some of its own commanders' (Grote viii. 300). The 
had no definite ground for his suspicion, but its utter-
erves to place him (for a Greek audience) on the proper-
of wary sagacity.

1029 f. ἐσ τοσήνδ' ὑβρίν...τόλμης. The τόλμη is 
audacious spirit manifested in the ὑβρις, or outrageous act. 
The gen. τόλμης seems best taken as partitive, ἐς τοσήνδ' ἥ-
κοντα being equiv. to ἐς τοσοῦτον ἥκοντα (cp. Isocr. 8: 
eἰς τοῦτο γὰρ τινες ἀνώις ἐληλύθασιν): 'you have come to a 
point of violence in the daring which now possesses. 
If the gen. is taken as possessive, ὑβρις τόλμης nearly = 
tολμηρά: but the addition of τῆς παρεστώσης ταῦτα makes 
awkward.

1031 ἀλλ' ἔσθ' ὅτω, 'there is some one in whom.' 
Ar. Νυμ. 1347 ὡς οὔτος, εἰ μὴ τῷ πεποιθεῖν, οὐκ ἀν ἦν | 
ἀκόλαστος: ἀλλ' ἔσθ' ὅτω δρασύνεται. πιστὸς, active, 'true.' 
Aesch. P. V. 916 θαρσοῦν καθήσασθο τοῖς πεδαρσίων κτῆ-
πιστῶσ. So μεμπτός, 'blaming' (Tr. 446); ὑπόπτος, 'suing' 
(Eur. Hec. 1135); ἀφόβητος, 'not fearing' (O. T. 
ἀφαυστός, 'not having touched' (ib. 969); ἀμφίπληκτος, 'by 
around' (Ph. 688).

1034 f. τῇ τούτων, ironical for ταῦτα: O. T. 1140 λ.
τούτων, η ὣν λέγω πεπραγμένον;
τὰ νῦν—'Or do the things said just now seem to you more 
vain than (the things said) at the time when you were plot-
these deeds?' alluding to the remonstrances and mon-
of the Chorus, 829 ff. τὰ νῦν τῇ χώτε is then like τὰτὰ καὶ 
(606), one article doing double duty. ταῦτα would be 
'Or do these things seem to you to have been said in 
both now, and when you were plotting these deeds?' But 
natural that Theseus should refer to his own words rather 
to thoughts which the Chorus had suggested before him.

1036 ἐνθάδ' ὅν has been generally suspected, because 
qualification, 'while here,' seems to suit Creon better. 
Theseus. But, though ἐνθάδ' ὅν ἔρεις ἐμέ lies near 
vulgate is right. 'While here,' said of Theseus, means,
this is your own realm, in which you have force at comm
μεττόν ἐκείνος, 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 χαρῶν ἀπεικόνισαν διὰ τὴν πρωταγόρου κράτος· τὸν ἔςτο εἰς τὴν βασιλείαν του δικαίου, καταγινόμενος: “he cried, ‘Wreck your ships, if you must—but force your way ashore.’”

1039 πιστωθεὶς, ‘assured,’ ‘with my pledge,’ as Od. 21. 218 ἐφραί μ’ ἐν γνώσιν πιστωθῆτον γ’ ἐν θυμῷ, that ye twain may be assured in your minds: but elsewhere εὐπιστοθῆς is said of him who gives the pledge, cp. on 650.

1042 ὅνω, a blessing, usu. with simple gen., as Eur. I. A. 1359 ὅνω τῶν φρενῶν, ‘bless thee for thy kindness,’ or a defining partic., as Or. 1677 γῆμας ὅνω: but there is no reason to suspect χάρων, for which Blaydes suggests τρόπου. Cp. 569 τὸ σὸν γενναῖον.

[Exeunt Theseus and attendants, with Creon.]

1044—1095 Second στάσιμον.—1st strophe (1044—1058) = 1st antistr. (1059—1073). 2nd strophe (1074—1084) = 2nd antistr. (1085—1095). The metre is Dactylic.—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.

1044 εἴην δι': cp. Ai. 1218 (Chorus) γενοίμαν ἵνα ἠλέαν ἐπεστὶ ποιότον | πρόβλημι, etc.: Eur. Ἥρων 732 (Chorus) ἀλβάτοις ὑπὸ κεφαλῆς γενοίμαν, ἵνα etc.

1045 ἐπιστροφῆς, 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 ἐπιστροφῆς = ἄνδρες ἐπιστρεφθέντες: cp. El. 417 εἰσῆδεν πατρὸς...δευτέραν ὁμιλίαν: Eur. Alc. 606 ἀνδρῶν Φεραίων εὐμενῆς παροικία.

1046 ff. χαλκοβάν 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 ἄχαλκος ἀσπίδων, yet περιβόατος.—μεῖξον: cp. II. 15. 510 ἡ αὐτοσχέδιη μᾶς χεῖρας τε μένος τε. The
Attic spelling in the age of Sophocles was μείξω (not μεῖξα, verb adv. μεικτός: and so in the proper names Meius, Meixippos, etc.: see Meisterhans pp. 25, 87.

νά τρόπος Πυθαίας νά λαμπάδων ἀκταίος. The Chorus here in the Athenians as pursuing the Thebans through the pass of Daphnè, over Mount Aegaleos, towards Eleusis. Two places are mentioned as possible scenes for a fight.

(1) Πυθαία ἀκταῖο, the Pythian shores; the shore of the sea of Eleusis just beyond the pass of Daphnè on the n.w. coast, the salt-springs called 'Ρείτου (Thuc. 2. 19). The distance from Colonus is about six miles. Πυθαία alludes to the Pythian temple of Apollo (some fragments from which are now in the British Museum), situated on the site of the present monastery of Daphnè, in the narrow and highest part of the pass. (Cp. Leake, Demes pp. 144, Paus. 1. 37. 6.)

(2) λαμπάδων ἀκταῖο, 'the torch-lit shores' (cp. Harpocration quoted on 56, ἔφορτας λαμπάδας): the coast of the same side of Eleusis at a point about 5 miles w.n.w. of the former pass, viz. at Eleusis itself. The yearly celebration of the Eleusinian Mysteries began on or about the 16th of Boedromion (September). On the 20th of that month an image of Demeter was borne in a torch-light procession along the ἁπάντα ὄδος Athens to Eleusis. This procession is indicated by the language of μυστῶν in Ar. Ran. 316 ff.: see ib. 340. The search of Daidalos for Persephone was also represented at Eleusis in a πέρασμα of torch-bearing mystae. Cp. Aesch. fr. 376 (speaking of Eleusis) λαμπραίων ἀστραπαίων λαμπάδων σθενεί. Ar. Thesm. 578.


1051 θνατοῖς, 'for mortals,' esp. fitting here, since the highest value of the Eleusinian Mysteries consisted in opening a present of bliss after death. Soph. fr. 753 ὡς τρις ὅλβουν ἀοιδον, δὲ ταῦτα δερχέντες τῆλη | μόλωσοι ἐς 'Αιδοῦ τοῦ δὲ μύνοις ἐκεί | ἐγὼ ἐστι, τοῖς δὲ ἀλλοιοι πάντ' ἐκεί κακά. Πιθ. 114 ὅλβιος ἄστις ἰδὼν κείν' εἰσ' ὑπὸ χθον'. οἴδη μὲν βίου τελεστικεῖν, οἴδεν δὲ διόσδοτον ἀρχάν. Isocr. or. 4 § 28 ἡς (τελεστικέας) μετασχόντες περὶ τε τῆς τοῦ βίου τελευτῆς καὶ τοῦ οὕτων αἰώνος ἡδίους τὰς ἐλπίδας ἔχουσιν.
&n kai *χρυσέα k.τ.λ.: &n refers to θνατοίουν: καλ (‘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 ministrant Eumolpidae’; i.e. those who have been duly initiated by the Eumolpid Hierophant at Eleusis, and have been bound by him to secrecy. *κλής Ευμολπιδάν (possessive gen.), the silence which they impose. Perhaps we should read βέβακ’ έκ. The Eumolpidae figure here as interpreters between the Two Goddesses and mortals, not as guardians of a secret which they may not communicate.

1052 κλής, ‘that which closes,’ cannot well be rendered ‘key’ here, any more than in Aesch. fr. 309 ἄλλ’ ἔστι καμόδιοκλής ἐπί 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. Eur. Med. 660 καθαρὰν αἰνεῖαντα κληδα φρενῶν, ‘having unlocked his heart in sincerity.’ *κληδοῖχος 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; 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 revealed: O. T. 157 χρυσεάς τέκνοιν Ελπίδος.

1053 προσπόλων Ευμολπιδάν. The Eleusinia had four chief ministrants. 1. The ἱεροφάντης. This office was hereditary in the Eumolpid gens. 2. The δασδοῖχος: hereditary in the gens of Callias and Hipponicus, which traced itself from Triptolemus. 3. The ἱεροκήρυξ: hereditary in the gens of the Κηρυκίδων (or Κήρυκες). 4. The altar-priest, ἱερεύς δ ἐπί βωμᾶ, or ἐπίβωμιος, 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, προσπόλων here possibly includes (2) and (3), but is more naturally taken of the ἱεροφάντης only. A hydria found at Cumae 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.

J. C. 13
1054 ἐγρημάχαι, '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. ἐγρημάχη, as e.g. of Pallas, Hom. Hymn. 5. 424. Cp. Bacchyl. 12. 100 [= 67 of Kenyon's ed.] ἀνερμισάχους.

1055 Ἡστέα has the final a long in 1458, but short in 818. cp. Eur. Hec. 882 ἐὼν ταύτῳ τὸν ἐμὸν φόνεα τιμωρήσατο = 870 ed. Porson, who adds Philemon ἀρ. Athen. 7. 93. κεστρέ τὸπτόν. ἐμμεῖξεν is here intrans., like ἐπι-, προσ-, μικρύναι: and the sense is, 'Theseus and the two maidens soon meet amid a battle-cry of confident prowess.' Thus ἐμμεῖξεν we are to understand ἀλλήλοις. The verb is fit because the maidens, though their sympathies are with Theseus, are in the midst of the hostile force. αὐτάρκει βοᾷ is due to circumstance, 'amid a war cry of men strong to save.' λούς = 'two journeying' sisters,—as borne off by their captors see on 17 πικνόππεροι. Not, 'separately carried off,' with reference to two bands of Thebans (cp. 818).—αὐτάρκει, 'self-sufficient,' and so 'self-reliant,' giving confident promise of victory in the rescue. τούσδ' ἀνά χ.: i.e. in Attica, before the border could be passed.

1059 ff. Hartung's ἐλς νομόν for the ms. ἐκ νομοῦ is correct. The rare acc. with πελάζῳ could be supported by Eur. Andr. 1167 δῶμα πελάζει: but the elliptical form of χώρον with τὸν ἐφεδρό is surely impossible. νομοῦ, being always masc., could only agree with Οἰάτίδος, and the latter, without art., could not stand for Οἰάτίδος γῆς. πελάω', if sound, must be f. πελάζῳ, as πελάν clearly is in El. 497. The evidence for the pres. πελάω is scanty, and the fut. seems defensible as = 'they will (presently) approach': though Hartung's pres. may be right. Construe, then:—ἡ ποιν πελάω' ἐλς ἐφεσπερῶν νυφ. Οἰάτίδος νομόν: 'or perchance they will presently approach the pastures to the west of the snowy rock of Oea.'

The place meant is not certain. The scholiast takes νυφᾶς πέτρα to be a rock or crag of Mount Aegaleos;—the same place which was called λεία πέτρα, 'the smooth rock,' by Hes. for a writer on Attica, c. 240 B.C., whom he quotes. The poet then explains Οἰάτίδος by the fact that Aegaleos ἐπ' ἐσχήκας ἐστὶ τοῦ δῆμου τοῦτον, 'skirts that deme,'—namely, of the sea. The meaning will then be:—'Or perhaps the captors did not take the road through the pass of Daphnè, which goes by the sea-coast to Eleusis. Perhaps they went round the N. of
Aegaleos, and will soon be emerging on the Thriasian plain, to the west of Aegaleos, near the deme of Oea. See the map in which A and B mark the two possible points at which the δίστομοι ὀδοὶ may be placed.

1062 f. ρυμφαρμάτως...ἀμίλλαις = ἀμίλλαις ρίμφα φερομένων ἀρμάτων (see on 710 αὐχημα...εὐπτον), emulous careers on swift chariots, as El. 861 χαλαργοίς ἐν ἀμίλλαις, races of swift steeds: cp. Ant. 1065 προχώρων ἀμιλλητήρας ἥλιον, ῥαπίδ courses of the sun. Pind. Olymp. 3. 37 περὶ ῥυμφάρματος διήρησαίας.

1065 ἀλώσεται, sc. ὁ Κρέων, ‘he will be worsted’ (not ‘captured,’ since he was already in the hands of Theseus) cp. Thuc. 1. 121 μᾶ...νυγῇ...ἀλώσκονταi, 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 πορεύσομαι διὰ τοῦ πεδίου εὐθὺς πρὸς τὰ βασιλεία. καὶ ἴν μὲν ἀνθρωτήται, ‘and if the enemy (the king) resist... This is better than (1) ‘the fugitive will be captured,’ supplying ὁ φεύγων from φεύγουτες: (2) ‘a capture will be made’,—taking the verb as impers.: or (3) ‘the battle will be won,’ ἀλώσεται ἐφ' ἀγών, as Elms. takes it, comparing 1148 ἀγών ἡρέθη.

1065 f. προοχώρων, the neighbours of the grove, the Coloniates (cp. 493); not, ‘our neighbours the Thebans,’ for the Chorus are predicting an easy victory over the Thebans, not a tough fight with them. Colonus and its neighbourhood had furnished a contingent to the party of rescue (897)

Θησείδαν, schol. Ἀθηναίων: cp. Κεκροπίδαι, Ἐρεχθείδαι, Αενεάδαι, etc.: here, followers of Theseus from Athens, as distinct from the Coloniates. ἀκμά, vigour, might: Pind. Isthm. 3. 68 ἀλλά ὄνοτος μὲν ἰδέσθαι, | συμπεσεῖν δ' ἀκμά βαρύς, ‘dread to grapple with in his strength.’

1068 f. We require ἀ — instead of the ms. κατ’. Bothe gets this by supposing non-elision of κατὰ before ἀμπυκτήρια. This though rare, is possible: cp. Aí. 425 χθονὸς μολοῖτ' ἀπ' Ἑλλάν

ἀδος: Tr. 510 Βακχίας ἄπο | ἥλθε. But I cannot believe κατὰ ἀμπυκτήρια to be Greek, as meaning either (1) ‘according to the full speed given by the headgear,’ 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 χαλωσ’: Schnedewin proposed καθεῖν’, ‘slacking; ‘with slack rein.’ This, if it had become καθεῖν’, might easily have shrunk to the ms. κατ’, through the rest of the word being taken for εἰς.
άμπυκτηρία φάλαρα πώλων is the ms. reading. Hes.v.
s.v. has: 'άμπυκτηρία; τά φάλαρα. Σοφοκλῆς Οἰδίπος
Κολωνοῦ. This proves what the metre already hinted,—
φάλαρα is a gloss. 'άμπυκτηρίων here = 'bridle,' as 'άμπυκτηρία'
Aesch. Theb. 461 ἵππους δ' εὖ 'άμπυκτηρίους ἐμβεριμωμένας: with
the schol. (minor) expressly says that 'άμπυκτηρία (properly
head band) was similarly used: κυριώς οἱ περὶ τὴν κεφαλὴν
ιμάντες τοῦ χαλινοῦ 'άμπυκτηρίου καλοῦνται: and so Quintus
Sinaeus uses 'άμπυκτηρία, 4. 511. It is but a slight poetical
extension of meaning to use 'άμπυκτηρία as including the bridle—
The ms. 'πώλων is against the metre, and may have been tacked
onto the gloss φάλαρα. Wecklein's conjecture, 'άμπυκτηρία στή
t('the reins of the bits') gives an exact correspondence with
ἐνθ' οἴμαι τὸν ἐγγραμμάχαν. Nothing better has been suggest-

1070 'άμβασις, 'knighthood,' for ἀναβάται, as φυγάδες (Herod. 3. 138), δούλεια for δοῦλοι (Thucyd. 5.
and the like. For the apocopè, cp. Ant. 1275 ἀντρέπων
οί, as if ἀναβάται had gone before: cp. Αἰ. 235 ὅν after πό
Her. 8. 128 περιέδραμε ὀμνισκον, ..., 01 etc. Cp. 942 n. (α'
after πόλιν). τὰν ἰππιὰν: see on 55.

1072 f. γαίασχοι, in the Homeric use, is most simply
explained as 'earth-embracer,' with ref. to the Homeric idea
'Οκεανός flow ing round the earth: though some take it as = 'guarding our land,' like γ. 'Ἀρτεμίς in O. T. 160: and
while it certainly has more special point here. But would the common
Homeric epithet of Poseidon be applied to him in a sense different from the Homeric? All Greek hearers would know
of the γαίοχος 'Εννοσίγανος. Πέος, here a monosyllable,
Il. 15. 187. Rhea, in the Greek theogony, is daughter
of Uranos and Gaia, wife of Cronus, and 'mother of the gods.'
The cult was that of the 'Phrygian Mother' Cybele in her special phase, and came very early to Greece from Lydia:
in Attica it was intimately connected with the Eleusinian
of Demeter.

1074 ἐρῶνον: 'are they (the pursuers) in action, or on
point of being so? for (ὡς) I have a foreboding, etc.' μέλλον
sc. ἐρῶν: cp. Tr. 74 Εὐβοίδα χώραν φασίν, Εὐρύτου πόλει
ἐπιστρατεύειν αὐτὸν ὡς μέλλειν ἐτι: Ph. 567 ὡς τάδ' ἐτι
δρώμεν', τι μέλλουντ' ἐτι.

1075 f. γνώμα μοι, 'my mind,' προμνάσταλ τι (adv.), 'somewhat
pleads for the belief,' 'presages.' προμνάσθαι means (1) ἥρη
for another, κόρην τυί: (2) fig., to seek to obtain anything
another, e.g. δῶρα τιν. The bold use here comes through the notion of pleading, or speaking persuasively, as the προμνήστρω to the maiden on behalf of the lover.

1076 ἄντασεν (Buecheler),—a conjecture which had occurred independently to myself,—seems the most probable correction of ἄν δώσαν. 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 κόρας γὰρ εἰσόρω. ἄντασι usu. takes a dat. of meeting a person, but sometimes a gen., as II. 16. 423 ἄντησο γὰρ ἐγὼ τὸν ἄνερος (in battle). With the gen., ἄντασ also = κυρεῖν, τυγχάνειν. Od. 3. 97 ἵππησας ὀπωτῆς: Her. 2. 119 ἕξειν̄ν ἰτησε μεγάλων Cr. Soph. Ant. 982 ἄντασ Ἐπεχθείδαν, 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.

1079 κατ’ ἄμαρ here = κατ’ ἄμαρ...τὸ νῦν (Ai. 753), as μούρο καθαμερία (El. 1414) = 'the doom of to-day.'

1081 ἀδελάια: O. T. 466 ἀδελάδων | ἵππων. ταχύρρωστον goes closely with it in sense, 'with a swift, strong impetus, a storm,' cp. II. 23. 367 ἔρρωντο μετὰ πνοής ἄνέρων.

1083 ff. 'That I might reach an airy cloud, with gaze lifted above the fray.' Hermann's ἄνωθ' for the αὐτῶν 8' of the mss., with αἰωρήσασα for θεωρήσασα, gives the most probable correction of the passage. ἄνωθ', for ἄνωθεν, though it does not occur elsewhere in trag., is once used by Ar. Eccl. 69. (ἄνωθ' ἐξ ὑπερφών), and we can hardly doubt that a tragic poet would have admitted it,—at least in lyrics,—when metre required. Wecklein makes the gen. depend on αἰωρήσασα as = 'having lifted above': but the gen. would mean 'from near to the letters of L: but αὐτῶν (referring to ἄγωνων in 1080) seems a little weak; and in any case I should prefer ἄνωθεν αὐτῶν. I had thought of τῶν 8' ἄγωνων | ὑπερθ' ἄρασα, but prefer Herm.'s remedy.—αἰωρεῖν, not ἐωρεῖν, is the classical Attic form cp. on O. T. 1264.

1085 f. In the ms. order of the words, ἰὼ Ζεῦ, πάνταρξ θεῶν (monosyll.) = 1074 ἐρδοῦσ' ἡ μέλλουσιν; ὡς, and παντοτότα πόροις = 1075 προμνάται τί μοι. This requires the final α of the voc. παντόπτα to be long, which is impossible, though some
edd. tacitly assume it. Meineke's remedy, παντόπτ' ὁ, is probable: and παντόπτας (nom. for voc.) could not stand.
The simple transposition which I have made in the text removes the difficulty.

1087 δαμούχοις (cp. on 458), the people of Attica.

1088 σθένει: cp. Ἰρ. 497 μέγα τι σθένος ἀ Κύπτρις ἐκφώνοντα μίκας ἄει. ἐπινικεῖλθλ for ἐπινικεῦ, 'triumphant.' τὸν ἐκτελεωσάς λόχον (grant to the Athenians) to accomplish a successful surprise,—the way-laying of Creon's guards by which the Athenians will secure their quarry (ἀγρά), viz. the maidens. τὸν εὔσαρχον, proleptic: cp. Ἰρ. 477 τῆς οὖν πολύφθορος καθηρέθη πατρών Οἰχαλία δόρει. λόχον, 'ambush,' seems here to have the more general sense, 'scheme to capture' (cp. Οδ. 4. 395 φοράζειν ὃν λόχον θείου γέροντος, ἀπεξερέασθαι τήν νῦν ὄρμην τελεωθέν, 'crowned with peace by this effort': but the construction thus supposed is less strict, while the frequent poetical association of λόχος with capture points to the other sense.

1090 σεμνά τε παῖς, sc. πόροι (from πόροι, 1086).

1091 τὸν ἅγερταν, the hunter. Cp. Aesch. fr. (Heracles, in the Προμηθεύς Λυνόμενος, when aiming his bow at the eagle) Ἀγρέας δ' Ἀπόλλων ὀρθὸν ἴδων βέλος.

(1. 41. 3) saw at Megara a temple dedicated to Ἀγρέας Ἰλίμνην καὶ Ἀπόλλωνα Ἀγραῖον. Xenophon, in his tr. on hunting, bids the hunter pray τῷ Ἀπόλλωνι καὶ τῷ Ἄρτεμι τῷ Ἀγροπερα ἡμεταδίδουν τῆς θήρας (Cynege. 6. 13).—Note change from vocative (Zeû), and 3rd pers. (παῖς, sc. πόροι), to optat., to the constr. of acc. and infin. with στέργω. Cp. Π. V. 88 ὃ δίος αἰθήρ etc....καὶ τὸν πανόπτην κύκλον ἥλιον καὶ.

1092 f. ὁμαθέν... ἐλαφών, as following them in the chase. Artemis Ἀγροπερα had a temple at Athens in the sanctuary of Artemis Ἀγροπερα ἦλει θέλησαν... | ἦ κατ᾽ ὀρνηθέντα καὶ ἄκρις ἡμερότοις ἐλλοχέαραν,... | τερπομενη παγχρύσια τόζα τιταινει. She is also ἔλλοθι.
Corp. Inscr. 5943 (ἐλλής, a fawn), θηροκτόνος, θηροφόνος, etc. —πυκνοστικτών: cp. Eur. HIPP. 215 εἴμι πρὸς ἦλαν | καὶ παρὰ πεῦκας, ἵνα θηροφόνοι | στείβουν κύνες, | βαλλαίς ἐλάφοις ἐγχριμπτηρέμενα: BACCH. ιἱοί στικτῶν ένδυτα νεβρίδων.

1094 στέργω, 'I desire.' Its primary sense is, 'to love,' whence poetry could easily draw the neighbouring sense, 'to desire.' So in O. T. ιἱοί στεργαντες = '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 μελιχίων στέρξω τε παραφάμενοι ἐπέσευν ('entreat him'), where Ruhnken conjectured θέλξω.

dιπλάς ἄρωγας, two aids (abstract for concrete), Apollo and Artemis. Cp. O. T. 164 τρισσοι ἀλέξιμοροι προφάνετε μου (Zeus, Apollo, Artemis).

1096—1210 Third ἐπεισόδιον. The maidens are restored to their father by Theseus; who also brings word that an unknown suppliant has placed himself at the altar of Poseidon, praying to speak with Oedipus.

1096 τῷ σκοπῷ μὲν, 'to thy watcher at least' (cp. 802 ἐμοὶ μὲν). The Chorus, left alone with the blind man, has acted as his watchman. μὲν implies, 'if my mere presage (1075) did not persuade, my eye, at least, may be trusted.'

1098 προσπολομένας, 'coming under escort.' The verb προσπολεῖν elsewhere occurs only in the act. as = to be a bodyguard, ῥαβδουχεῖν to be a lictor. And if the passives δορυφορεῖσθαι (Plat., etc.) and ῥαβδουχεῖσθαι (Plut. Num. 10) can mean to be escorted by δορυφόροι or ῥαβδούχοι, it is not plain why the pass. προσπολεῖσθαι should not mean to be escorted by πρόσπολοι. The attendants are the ὀπάνες (1103) of Theseus.

1099 Enter Antigone and Ismene with Theseus and his attendants.

1100 f. τὶς ἂν...δοῖη, 'who would give?' = 'oh that some one would give!' Aesch. Ag. 1448 τὶς ἂν... | μόλοι φέρουν' ἐν ἢμῖν | μοῦ ἀτέλευτον ὑπνον. So more often τῶς ἂν. δοῖη by a sudden gift of sight to the blind eyes.

1104 f. μηδαμά, οὐδαμά are used by the poets when the final must be short; μηδαμῆ, οὐδαμῇ, 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:

Soph.: here L has μηδαμά: in Ph. 789 (a like case) μη
Above, 517, where μηδαμά is necessary, L has μηδαμά: in (a like case), μηδαμή. The ου-adv. occurs 4 times in L and L has always ουδαμάι, which is necessary only in Ant., while ουδαμά is necessary ib. 830: either could stand in Tr. 323. Thus L’s perisopomnon form has displayed necessary -ά in 3 places, while only one place of all 9 remaining the long form.

tο μηδαμά ελπισθέν ἧξεω, the generic μή, one which never expected, etc.—and which, therefore, is the more we.

Cp. O. T. 397 ὅ μηδὲν εἰδός, n.—βαστάσαι, ‘to embrace’

Alc. 917 φιλίας ἀλόχον χέρα βαστάζων.

IIIO6 ἀ τεύξει need not be explained as an attractive ἐν τεύξει, since the neut. plur. acc. of pronouns and adj. can stand after τυγχάνειν and κυρέω, rather as a cognate adverbial acc. than as directly governed by the verb. Aesch. Cho. 711 τυγχάνειν τα πρόσφορα, and see on 1298.—σὺν πόθῳ...ἡ χάρις, the grace shown (by granting wish) is combined with a desire (on our own part).

IIIO8 ἔρνη, like θάλος (which, however, was used in nom. and acc. sing.)—τῶ τεκόντε as Aesch. Cho.

so the allusive plur., O. T. 1176. παν, sc. τεχέιν.

IIIO9 σκήπτρα: see on 848. φωτός: cp. 1018.

III θανῶν can mean only, ‘having died,’—‘after death’: but the reading, which has been suspected, is sound. The sense is:—‘were I to die now, I could not my death be said to have been altogether unhappy, when last hours had been thus cheered.’

III2 ἐρείσατε...πλευρῶν ἀμφίδεξοι, ‘press each her side (mine) on right and left’—Antigone on his one hand, I on the other. Cp. O. T. 1243 ἀμφίδεξοις ἀκμαῖς, with fingers of both hands.

III3 f. ἐμφίνυ, clinging close, like the Homeric ἄρα οἱ φῶν χειρὶ (II. 6. 253), ἐφών ἐν χερσῶν ἔκαστος Od. 1. 1.
clasped my hands, each and all. For the paronomasies φώσαντι cp. O. T. 878 (χρησιμῳ χρηται) n.: for the ending, see on 1676 ἵδοντε.


15. 235 ἀναπνεύσατο πόνων. At such a moment it is natural that the father should have a word of sympathy
late terror and distress of his helpless daughters, instead of dwelling solely on the pain to **himself** of being left without their support. κάναταύσατον (note that L has κάναταύσετον) is taken to mean, ‘and give me relief from this hapless wandering, desolate before,’—i.e. since Antigone was carried off (844). πλάνον, 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. But how could πλάνον **alone** denote this mental state? Schneidewin (rightly, I think) referred πλάνον 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 ἀναπάυστον ἐν τῷ μέρει, (not ‘resting,’ but) ‘**releasing** (their comrades) in turn’: Xen. **H.** 5. 1. 21 ἴσους ἔλεγε καὶ ἄνέπαυεν (ἰς τὰς ναύς).

III6 ταῖς τηλικαίως: i.e. if 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).

III7 ὃς...τοῦδε: cp. **El.** 981 τοῦτω φιλεῖν χρή, τώδε χρή πάντας σέβειν... | τῶδε ἐν τῷ ἑορτάις etc.: **Ant.** 384 ἦν ἐστὶ ἑκεῖνη... | τήνδε εἴλομεν etc.

III8 I have little doubt that Wex is right, or nearly so, in his οὗ κάστσι τοῦργον. The λόγος should be his to whom belongs the ἔργον. The words τοῦργον ὃς ἐσται βραχὺ then mean, ‘my part will thus be brief?’ (as you desire it to be, III5)—consisting simply in referring Oed. to Theseus. This supposes an accidental loss of οὗ, after which κάστι grew into καὶ σοὶ τε of the ms.

Hermann’s change of the ms. τοῦργον into τοῦτ’ ἐμοὶ 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 fatiguing? The alternative version would be worse still:
'this task (viz. that of reciting, or of hearing) will be both for thee and me.'

II19 Take πρὸς τὸ λαπαρὰς with μηκύνω λόγον: 'I wonder if with eager insistence I prolong my words to children, now that they have appeared unexpectedly τὸ λ. = λαπαρῶς, as πρὸς βλαν = βιαίως, πρὸς ἡδονήν = Αἰ. 38 πρὸς καιρὸν = καιρίως: Εἰ. 464 πρὸς εὐσεβείαν = εὐσεβῶς. It is possible to join πρὸς τὸ λ. with βαύρα Schneidewin and others do, comparing Τρ. ι121 φοβοῦ τούτω: but such a constr. for βαύρα is without ex téκνα, acc. governed by μηκύνω λόγον as = διὰ μακρῶν προοίμων; see on 223: cp. 583, 1150. αἰλπτα, adv.: cp. 319.

II17 τὴν ἐς τάσδε, having reference to them, i.e. causing their return. Cp. εἰς in τὸ γ ές εὐαὐρὸν (Ο. Τ. 706 n.) Or. 542 ἴητοχὴσεν ἐς τέκνα.

II22 μηδενὸς, instead of οὐδενὸς, gives the emphatic strong assurance: cp. on 797.

II24 ὡς instead of ἀ or οία: cp. the phrase διδόναι εἰς Schneidewin cp. Ημ. Ημνύμ. 5. 136 δοεῖν...τέκνα τεκέοντα ἐθέλουσι τοκῆς: Αὐτ. 706 ὡς φῆς σὺ, κοῦδεν ἄλλο, τοῦτο ἐκεῖν.

II25 αὐτὸ τε κ.τ.λ.: see 462 n., and cp. 308.

II26 f. τὸ γ. εὐσεβές: see on 260. μόνοις: on 261.

II27 τοῦτικέκες: an equitable and humane disposition: Arist. Εἰθ. Ν. 5. 10 τὸ ἔπιτικές δίκαιον μὲν ἠστίν, οὐ τὸνόμον δὲ, ἀλλ᾽ ἐπαυδώρπι οὐμίμον δικαιόν. Ηερ. 3. δικαίων τὰ ἐπίτικεστερα προτιθέοι, 'prefer the more equitable course to the letter of their right.' Soph. fr. 699 τοῦτικέκες οὗτε τὴν χάριν | οἴδεν, μόνην δ᾽ ἐστερέξ τῆν δίκην (speaking of Hades).

II28 εἶδος ὁ ἀμύνω κ.τ.λ., 'and I have experienced qualities which I requite (acknowledge) with these words': cp. Φλ. 602 (the gods) ἔργα ἀμύνουσιν κακὰ, requite evil. The stress is on εἶδος, which is interpreted by the neut. ἐχώ γάρ etc. Others render: 'And as one who has experience I thus support these sayings (about Athens) being an adverbial cogn. acc., as Ο. Τ. 264 τάδ᾽ εὑρήκαμν τοῦμον πατρός | ἑπερημαχούμαι. But τοῖδε τοῖς λόγοις then refer to what others say of Athens, whereas it refers to what he himself has just said.

II31 f. Ἑλθεῖς, sc. αὐτῆς. εἶ θέμος, 'if it is lawful reverential or courteous formula usu. employed when
speaker believes that the act is lawful, as fr. 856. 14 εἰ μοι θέμις, θέμις δὲ τἀληθῆ 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:—καὶ τι φωνῶ; ‘but what am I saying?’

II32 ff. πῶς σ᾽, ‘how could I wish you to touch a man.’ Hermann’s change of ἰ to σ’ is necessary, since otherwise the sense would be, ‘and how could I wish to touch a man,—I who,’ etc.; when ἄνδρος would be unendurably weak. But the words ἄθλιος γεγὼς are clearly sound, ἄθλιος being a euphemism like συμφόρα said of a defilement like crime (O. T. 99).


Oedipus is indeed ἱερός (287), as the suppliant of the Eumenides, and εὐσεβὴς (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 ἄναγνως (944).

II35 βρῶτων is changed by Nauck to κακῶν, and by Dindorf to ἐμῶν (‘my affairs’), on the ground that ἐμπέλορος needs definition. But if the preceding words leave any need for such definition, it is supplied in the next v. by συνταλαίπωρεῖν 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.

II37 αὐτόθεν, i.e. ‘from where thou now art,’—without drawing near to receive an embrace. Cp. Il. 19. 76 τοῖς δὲ καὶ μετέειπεν ἄναξ ἄνδρῶν Ἀγαμέμνων | αὐτόθεν ἐκ ἐδρής, οὐδ᾽ ἐν μέσσουσιν ἀναστάς,—from where he sat, without rising.

II38 ἐσ τὸς ἡμέρας: cp. El. 14 τοσόνδ᾽ ἐσ ἡβής: ib. 961 ἐσ τοσόνδε τοῦ χρόνου (to this time of thy life).

II39 f. οὔτ᾽ εἶ τι κ.τ.λ.: lit. ‘if you have used somewhat great (πλέον) length of speech’: ἔδω = ἐποιήσω. Cp. Thuc. 5. 89 οὔτε μετ᾽ ὅνομάτων καλῶν...μὴκος λόγων ἀπιστον παρέξομεν. τι, adv., courteously softens the phrase.—θαυμάσας ἔχω = τεθαύμακα:

II41 πρὸ τοῦ μου προσάβαις κ.τ.λ., received their words in preference to speech with me. We need not supply with τούμοι, which = ‘my part,’ ‘what I had to say’; εἴ τοι τούτων ἀλγεῖς μᾶλλον. The verb προςλάβει, nowhere = προαιρεῖσθαι τί τινος, to prefer one thing to another. It is πρὸ τοῦ μου which here suggests preference, while πριν merely expresses priority in time.

II42 γὰρ = ‘indeed,’ conveying an assurance.  

II45 δείκνυμι δ’: cp. on II46 δῆλον δ’.  

II45 f. The usu. constr. is πεύδεψε τινὰ τινος, while τινά τι is comparatively rare: and so here οὐδὲν seems adv., while ὧν (= τούτων ὁ) is gen. after ἐφευσάμην. So I take Plat. *Legg.* 921 Α τὴν τιμὴν τῶν ἐργῶν ὀφειλέτων ὧν ἐκδόντα πεύδησται, ‘of which he has disappointed the contractors,’—though an attraction of acc. into gen. is equally possible. ὑμοί: 1040.


II48 ἤθελι: cp. Her. 9. 35 οὕτω δὴ πέντε σφι... τοὺς μεγίστους... συγκαταριέει, helps them to conquer one of the most important contests.

II50 f. λόγος, by inverse attraction, instead of λόγον governed by συμβαλοῦ γνώμην as = συνδιάσκεψαι (cp. 223). When the antecedent is thus drawn into the case relat., the case is more often the acc.: see on 560 λόγος here = a subject for consideration (cp. our ‘argument’ in the old sense of ‘theme’). ἐμπέπτωκεν, has presented to me: so Plat. *Prot.* 314 C περὶ τινος λόγου διελεγόμεθα κατὰ τὴν ὀδὸν ἐνέπεσένει.

συμβαλοῦ γνώμην, ‘contribute your opinion,’ i.e. helped decide what should be done. Her. 8. 61 (Adeimantus council) πόλιν... τὸν Ἐμιστόκλεα παρέχομεν οὕτω γνώμας συμβάλλεσθαι, ‘he said that T. should represent a city to represent before he contributed his views.’ 92 § 1.

II52 εἰπὲν...θαυμάσασι: for the inf. act., cp. on 395. So O. T. 777 (τύχη) θαυμάσασί μὲν ἄξια, ὥσπερ γε μὲν ἐμῆς οὐκ ἄξια.  

II53 ἀνθρωπον, emphatic (as O. T. 977, cp. ἄνθρωπον ὄντ’). A mortal cannot read the future, and the
can never be sure that an incident, seemingly trivial, will not prove momentous.

II 54 f. τι δ' ἔστι; cp. 311.—διδασκέ με, ὡς μη ἐιδότ', 'instruct me, since I do not know.' The μη is due to the imperative: cp. Ph. 253 ὡς μηδὲν εἰδότ' ἵσθι μ' ἀν αἰστορείς: id. 415 ὡς μηκέτ' ὄντα κεῖνον ἐν φαέ νοει. ὡς οὖ, instead of ὡς μη, sometimes stands, however, with the partic. (esp. in gen. or acc. absol.), although the verb is imperative: Eur. Med. 1311 ὡς οὐκέτ' ὄντων σῶν τέκνων, φρονίτιζε δή: Lys. or. 27 § 16 μη...ἀξιμίουσ ἀφίετε...ὡς περ τοῦ ὀνείδους ἀλλ' οὐ τῆς ἔνιμας αὐτοῦ μέλον. And when the verb is not imperative, ὡς οὖ in such cases is normal, as Thuc. 4. 5 ἐν ὄλυπρῳ ἐποιοῦντο, ὡς...οὐχ ὑπομενοῦντας: 6. 24 ἐρως ἐνέπεσε τοῖς πάσιν...ἐκπελεύσαλ...ὡς...οὐδὲν ἄν σφαλείσαν μεγάλην δύναμιν. This is against referring μη εἰδότ' here to a cause independent of the imperative, viz. to the mental conception implied by ὡς.

II 56 ff. ἡμῖν, ethic dat. (81).—ἐμπολιν: 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).

προσεπτόντα πως: lit. 'having somehow rushed to' the altar: i.e. he had come in the absence of those Coloniates who had hurried from the sacrifice to the rescue (899), and no one had witnessed his arrival. (Cp. 156 προσέπης, 915 ἐπεισεπεσών.) πως could not mean, 'for an unknown reason.'

II 58 f. βαμῷ with προσεπτόντα, rather than locative dat. with καθησαί: with the latter cp. 1160 θάκυμα, 1163 έδρα (O. T. 15 προσεπέθεα, ib. 20 θακέλ, and ib. 2 n.).—ἐκρον. In Eur. Hipp. 746 κυρὼν was restored by Heath from ms. κύρων (v. 1. ναίων): elsewhere Attic poets have only κυρέω. P. 23. 821 has κυρον: Hom. Hymn. 5. 189 κυρε: and the form was used by the Alexandrian poets.—ἡμιχ' ὁρμάμην, 'when I first set out,' lit. 'when I proceeded 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 τῷ.

1161 f. σοῦ seems to be an objective gen. with 'a colloquy with thee' (cp. ἐμὰν λέσχαν, 167). We find τινα, παρὰ τινος, πρός τινος, etc., but never the simplex αὐτῷ τινος (like δέομαι τινος).—οὖκ ὦγκου πλέων, on a subject of great pretensions,—i.e. not so important as to demand a great exertion from the old man. Cp. Eur. Phoen. 717 ὦγκου τάργος Εἰλήνων πάρα. This seems better than the ὦγκον here as = 'effort,' a sense which it bears (in a different context) below, 1341 βραχεὶ σὺν ὦγκῳ (non magna magnis).

1164 f. ἐς λόγους ἐλθέαν μόνον, 'they say that he asks me more than to come to speech with you.' Vauvilliers seems right in restoring μόνον from the ms. μολόντι. The latter go with ἐλθέαυ: 'they say that he asks that, having approached, he may confer with you': but this is weak; and it may be even worse to take μολόντι as = after his arrival (Colonus). μόνον fits the tone of the context. The ms. prefers his request in as modest a strain as possible.

1167 f. κατ' Ἀργος. This brings the first flash of Oed.,—he remembers Ismene's words (378). Cp. om. τοῦτο is best taken as acc. after τυχείν: cp. 1106 n., and 1155 τὶ προσχρήζων μαθείν; But it might, of course, be after προσχρήζον, τυχείν being epexegetic inf.

1169 σχές οὕτε ἐλ, 'stop where thou art,' i.e. 'say no more of what thou art about to urge that I should receive this favor.' Cp. Eur. Ι. Α. 1467 σχές, μὴ με προλίπῃς. This construction (Heath's) of the ms. ισχὲς is much better than Dodes. ισχε ο'. While the intrans. σχέ is common as 'hold!' we find ἐχε σε in that sense.—τί δ' ἔστι σοι; 'what is there to be happening with thee?' Cp. 311.

1170 πράγματος πολὸν; 'what?' The construction σοῦ τινος, though less freq. than δέομαι σοῦ τι, occurs in prose, as Xen. Cynt. 8. 3. 19 δεόμενοι Κύρον ἄλλου πράξεως.

1171 αἰκονόν τῶνδ', hearing these words (1167): cp. 1069, ὦγκου τῆς ἀκοούσας δι' ἔτος = ὦστις: 1068 μὴ ποτὲ γνοὺς ὅς ἐν: Αἴ. 1259 μαθῶν ὅς ἐν. Here, the construction γενομένης λέοχης ὃς γένοιτο αὐτῶν ἄριστοι.

προστάτης, one who presents himself before a god in suppliants: so 1278: schol. ὁ ἰετῆς, ὁ προστάτης τῷ. Elsewhere the word always = 'protector' or 'patron.'
II72 δν γ' ἐνῷ ζήσαμι, who is he, to whom I could possibly have any objection? Cp. Aesch. P. V. 292 οὐκ ἐστιν ὀτι | μείζονα μοιράν νεώματι | ἦ σοι. Distinguish 561 ὅποιας ἡμασταίμην, which is not strictly similar (see n. there).

II73 f. στυγνός has greater force through its position: 'my son, king—a son whom I hate': cp. 1615 σκληράν. Αὔγον: for the gen. cp. 418. ἀλγίστα ἄνδρων, = ἄλγιον ἦ παντὸς ἄλλου ἄνδρος (Ἀὔγον), 'whose words would give me pain as those of no one else.' The usage is similar to that by which a Greek could say, πυράμιδα ἀπελίπτο ἓλάσω τοῦ πατρός (Her. 2. 134), instead of τῆς τ. τ., or ἦν ὁ πατήρ. Cp. O. T. 467 n. More often the words would mean, ἄλγιον ἦ πᾶς ἄλλος ἄνήρ (ὡς οἵμαι κάλλιστος ἄνδρωτων λέγειν, Plat. Ion 530 c).

II75 ἀ μή: 'such things as thou dost not wish' (quaes non cupidias): cp. 1186, 73 n.

II76 The emphasis is on κλέων, not on τοῦτο: '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. has 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?' But, when the question has already been put in an abstract form (οὐκ ἀκούειν ἐστιν εὐτ., etc.), it would be tame to reiterate it in the same form. By τοῦτο it is adapted to the particular case. Cp. 1117 τοῦτο ἐχθές κλέων.

II77 φθέγμα τοῦτο' (art. omitted, as 629), 'that voice'—his son's. The blind man could not express loathing more vividly: cp. 363. ἡμῶν, 'has come to be': O. T. 1519 θεός γ' ἐχθέςτο ἡμῶν.

II78 μή μ' ἀνάγκη προσβάλης, '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. Eun. 564 τὸν πρὸν ἀλβον | ἐφιματὶ προσβάλων...ἀλετ'. We cannot properly call this 'an inverted expression' for μή μοι ἀνάγκην προσβάλης, which would suggest a wholly different image.—ἐλκαθεῖν: cp. 362, 1015.

II79 f. τὸ θάκνη' (1160), his supplicant ἐδρα at the altar of Poseidon, in whose name he implored the boon. ἐναλαγάξατε: cp. 603. If we point at σκότεις, as is best, then μή...ἡ is

πρόνοια...τοῦ θεοῦ, respect for the god: Andoc. or. εἰπον...ὢ ηκούσα,..., προνοια μὲν τῶν συγγενῶν καὶ τῶν προνοια δὲ τῆς πόλεως ἀπάσης. Cp. on O. T. 978.  

II81 πιθοῦ μοι, ‘comply with me,’ grant this wish, 1207, Tr. 470 (n.): while πειθοῦ is rather, ‘be persuaded’. El. 1015, and above, 520.—καὶ where καὶ would be if cp. 661. νέα see on 751: cp. ii16.  

II82 f. τὸν ἄνδρα τόνδε, Theseus (cp. ii100). ‘All at once to gratify his own mind (that Polyneices should have heard, ii175), and to gratify Poseidon as he wishes i.e. by granting the prayer made in Poseidon’s name, παρασχεῖν belongs to both clauses; η is acc. of respect subj. to βούλειται is Theseus.—These two vv. mark two traits in the character of Theseus—his sense of justice and his piety (θεώ).  

II84 ἥπεικε here = συγχώρει, ‘concede to us that...  

II85 f. παραστάσεω, sc. ο ἱκανομητος. Cp. Ant. 799 δικαίων ἄδικοις | φρένας παραστᾶσ εἰτι λόβα, ‘thou wilt not, the minds e’en of the just unto injustice, for their λάβει (ταύτα) ἄ μη (ii175), ‘in respect of such words not be spoken for thy good,—a tribute, marked by tact, to her father’s judgment. λέγειται is always pass.  

II87 κακῶς is Hermann’s easy and certain correction the ms. καλῶς. ‘Evilly devised deeds are disclosed by σ. i.e. even supposing that Polyneices is harbouring ill the best way to discover them is to converse with Cp. Ant. 493 φιλεί δ’ ο θυμὸς πρόσθεν ἡμῖνοθαί κλοπεῖν μηδὲν ἀρθῶς ἐν σκότῳ τεχνωμένων,—where the bad conscience supposed to bewray itself even before (πρόσθεν) inves. With καλῶς, the words are merely ‘a rhetorical gesture as Campbell (who retains it) says: i.e. speech is a good ‘for it is by speech that all man’s best discoveries are re- But surely we need something more relevant to the next hand.
II89 ff. Meineke rejects the three verses, II89—II91, because (1) ἐφυσας αὐτόν 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.

II90 δυσεβεστάτα, ἀ (Dawes) seems right: it amends the MS. τὰ τῶν κακίστων δυσεβεστάτων 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 δυσεβή. If κακίστων were changed to κάκιστα, the latter must be an adv., and τῶν δυσεβεστάτων must be masc.: 'the deeds of men who in the worst way are most impious.' κασεβεστάτων ('the deeds of the worst and most impious men') is less probable.

II91 θέμις σὲ γ' εἶναι. The MSS. here agree in the nominative. 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 θεμίν, here, and in four other places. Porson believed that, with Dawes, we ought to read θεμίν. That is my own opinion; but, as the question must be considered doubtful, I have preferred to leave θέμις in the text.

II92 ἄλλ' ἔσων, 'Nay, allow (him to come),' is perhaps the best remedy for the MS. αὐτόν, since we can suppose αὐτόν to have been an explanatory gloss which supplanted the verb. It is a robust faith which can accept ἄλλ' αὐτόν as an aposiopesis. For the synizesis cp. O. T. 1451 ἄλλ' ἐὰς με, ν. ἄλλ' ἐὰς αὐτόν as = — — ὁ is surely impossible for tragedy. Musgrave's ἄλλ' ἐξόν is intrinsically preferable to either, but leaves the corruption unexplained. I had thought of αἰδοῦ νῦν ('have compassion on him'). If αὐτόν had supplanted νῦν, ΑΙΔ might have become ΑΔΔ.

II94 ἔπεδονται φύσιν, 'are charmed out of their nature': lit. 'are subdued by the charm, in their nature' (acc. of respect). Plat. Phaed. 77 Ε ἄλλ' ἰσως ἐνι τις καὶ ἐν ἡμῖν παῖς, ὅστις τὰ
Oedipus Notice 157° 2α>Κ/ο&servers, Ai. during dXoyov rotavra should more,

\[\text{to be with a charmed soul: 'charm out of us.' Plut. De Iside et Os. 384 A tā krhoúmatā tῆς ois ἔχρωντο πρὸ τῶν ὑπνῶν oi Πυθαγόρειοι, tὸ ἐμπαθέν αλογον τῆς ψυχῆς ἐξεπάδοντες οὖτω καὶ θεραπεύοντες duing by the charm (of music) the passionate and unrestrained part of the soul.' See also Plat. Phaedr. 267 D. Aesch. 172. The frequency of the metaphor is due to the regrettation of ἐπωδαί in the medical practice of the age: thus (3) amulets, (4) surgery (Pyth. 3. 51), and Plato's remedies is the same, with καύσεις added (Rep. 426 Od. 19. 457 an ἐπώδη stops hemorrhage, and in [Dem. § 80 is applied to epilepsy. See also Sophocles Tr. Ai. 582; Lucian Philops. 9. Cp. Shaksp. Cymbeline 1.2. 'tis your graces | That from my mutest conscience in the tongue | Charms this report out.

1195 f. ἑκείνα, away yonder, in the past. ἰπτριά connected with them: so Ant. 856 ἰπτρίον δ' ἐκτήδιον. He is to turn from his present causes for (tā νῦν) to the issues of his former anger—when he saw his sire. ἰπτριά, because the slaying prepared the mind.

1198 τελεύτην, result: Her. 7. 157 τῷ δὲ εὐ θυμόντι πρήγματι τελεύτην ὡς τὸ ἐπίπαν χρήστα ἐθέλει ἐπηγένεσθαι the constr. cp. Ant. 1242 δείξας ἐν ἀνθρώπουσι τὴν ἀβαίνειν ὤσις μέγιστον ἀνδρὶ πρόσκειται κακὸν.

1199 f. ταὐταμίατα (cp. 292), 'the food for med. (on the evils of anger) which his blindness might furnish itself due to an act of anger, the climax of acts triplar to the anger in which he slew Laüs. Cp. 855.

1200 ἀδέρκτων: 'being deprived of thy sightless = 'being deprived of thine eyes, so that they shall more,' the adj. being proleptic: cp. 1088 τὸν ἐνατήτωμεν: the pres. τήτασθαι denotes a state ('to be wit out an act ('to lose'); cp. Hes. Ὀρ. 408 μὴ σὺ μὲν ἄλλον, ὦ δ' ἄρνηται, σὺ δὲ τῆτα, 'and thou remain in

1202 f. Notice the dat. προσχρημίζον (with followed by the acc. αὐτῶν with πάσχειν, and παθῶν ἐπιστασθαι. A literal version shows the reason:—'It fitting for the askers of just things to sue long, nor that should himself be well-treated, and then not know
require it. Importunity is here viewed as touching the dignity of the suppliants; ingratitude, in its moral aspect.—οἴδ', sc. καλὸν ἔστι. Cp. Isocr. or. 4 § 175 ἀξίων ἐπισχείν, ἀλλ' οὖκ ἐπέθηκαί.—οὐκ ἐπιστασθαί: with the inf. after οὐ καλὸν ἔστι the normal negative would be μὴ, or μὴ οὖ: but οὐ is treated as forming one word with the inf.: cp. II. 24. 296 εἰ δὲ τοι οὐ-δώσει. τίνειν = ἄμειβεσθαί: see on 229.

The structure of οἴδ' αὐτον...τίνειν illustrates the Greek tendency to co-ordinate clauses. 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 (ἢ οὖν) it shall be as ye wish.' ἰδονὴν is a bold acc. of respect with νικᾶτε, suggested by the constr. with a cognate acc., νίκην νικᾶτε, since the pleasure is secured by the victory. Cp. on 849 νικᾶν. We cannot well take ἰδ. with λεγοντες, 'ye prevail over me in' (or 'by') 'speaking of a pleasure' etc.—δ' οὖν: cp. Ai. 115 ὀὖ δ' οὖν... χρῶ χειρὶ, 'well, then, (if thou must).'</n
1206 δεύσεται: 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. 11. The Att. fut. is εἰμι.

1207 κρατεῖν τῆς ἐ. 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 ἐμ. ψ. is merely a pathetic periphrasis for ἐμοῦ: see on 998.

1208 Κλεῖν is not perfectly courteous, as Wecklein says, who reads λέγων,—perhaps rightly. But for Κλεῖν it may be pleased 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. Besides, τα τοιαύτα, a phrase which implies some annoyance, must refer to the fears just uttered, rather than to pledges which should allay them.

1209 f. If ή is omitted (with Wecklein) after κοιμεῖν, we must either make κοιμεῖν οὖχι βούλομαι a parenthesis (as he does), or else point thus: Κλεῖν. | ὤ πρέσβυν, etc. The abruptness would add a certain spirit to the words. But the ή after κοιμεῖν may well be genuine, if we conceive him as
checking the impulse to remind Oed. of the prowess he had shown:—'however, I do not wish to boast.' οὐ δὲ | could not mean, 'know that you are safe': όνυ is indisputable.

1211—1248 Third stasimon. (1) Strophe 1211 = antistr. 1225—1238. (2) Epode 1239—1248. This is logaoedic.—The old men of Colonus comment on the desiring that life should be prolonged into years at which strength is 'but labour and sorrow.' The helpless and stranger before them suggests the theme, which serves to adjust sympathy, as the solemn moment of his final release draws near.

1211 ff. ὧδεις τού πλέονος μ. Χρῆζεν, whoever desires a larger portion, ζωεν (epexeg. inf.), that he should live (of it), παρείς, having neglected, i.e. not being content, τοῦ (χρῆζεν), to desire a moderate portion: i.e. 'whoever the larger part (of the extreme period allotted to human life) and is not satisfied with moderate length of days.' Xanth. gen., as Αἰ. 473 τοῦ μακροῦ χρῆζεν βίου, which also illustrates the art. with πλέονος: cp. Ο. Τ. 518 οὕτοι βίου μακραίνως πόθος. For χρῆζ. τοῦ πλ. μ., ζωεν, instead of ζωεν τοῦ πλέον μέρος, cp. 1755: Plat. Crito 52 B οὐδ' ἐπιτιθέντων ἀλλης πόλεως οὗδ' ἀλλων νόμων ἐλαβεν εἰδέναι.

παρείς, if sound, must be construed in one of two ways: (1) as above, which is best: or (2) in Hermann's way, τοῦ μετρίου (χρῆζων) ζωεν, 'negligens vivere modicam expetens,' scorning to live with desire of a modest span. Others make it govern μετρίου, 'neglecting the moderate portion.' But the active παρείναι never governs a gen. nautic. παρείναι τοῦ ποδός, 'to slack away the shores.' Though the phrase τοῦ μετρίου παρείναι (neglect of due limit') occurs in Plato Legg. 659, it seems very doubtful whether παρέις is sound here. Verrall conjecture πέρα (Schneiderin) is possible. Verrall ingeniously proposes παρέκ, which, however, does not occur in Τ. Possibly τοῦ μετρίου προδέσ, 'in preference to the moderate portion.'

σκαίος, 'perversity,' 'folly': cp. Αἰν. 1028 ἀδίκος 
σκαίος ὑποτηγ' ὀφλισκάνει. φυλάσσων, 'cleaving to': Eur. ξῆς ἀξίων γεννητόρων | ἡθη φυλάσσεσ. Cp. 626, i 18o. me iudice, in denoting the tribunal, as O. T. 677 (n.) ἄξιος, 'just in their sight': Plat. Legg. 916 διαδικαζόν τισι τῶν ἱατρῶν.

1214 ff. οἱ μακραὶ ἀμ., the long days (of any given
life), πολλά μὲν δὴ κατέθεντο, '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 in the mean time the joys of earlier days have vanished.

λύπας ἐγγυτέρω is a sort of euphemism: cp. Ant. 933 οἷον, θανάτον τοῦτ' ἐγγυτάτω | τοῦτος ἄφικτας, 'this word hath come very nigh unto death'—i.e. threatens imminent death.

The middle κατατίθεσθαι is continually used in Attic of 'storing up,'—either literally, as καρποὺς, θησαυροὺς, σῖτον,—or figuratively, as χάριν, κλέος, φιλίαν, ἔχθραν. Therefore I would not render κατέθεντο 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.

οὐκ ἀν ἦσοι ὅπου (sc. ἐστι, as Ai. 890 ἀνδρὰ μὴ λεύσοσαν ὅπου), 'you will not see where they are,' i.e. they will be invisible to you: cp. Aesch. Eum. 301 τὸ χαίρειν μὴ μαθόνθ ὅπου φρενοῦ, 'knowing not where to find joy in thy soul.'

I220 f. τοῦ δέντος (Reiske) is indicated by the schol. in L, τοῦ μετρίου, τοῦ ἴκανοῦ, and is, I think, true. The phrase, ἄταν πέτη τις ἐς πλέον τοῦ δέντος, means, 'when one has lapsed into excess of due limit' in respect of prolonged life, i.e. when one has outlived those years which alone are enjoyable, and at which the line of the μέτριον μέρος (I212) is drawn. πέτη (cp. πέπτειν 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.

ὁ δ' ἐπίκουρος υιοτελεστός, 'and the succourer (i.e. the deliverer from life's troubles) comes at the last to all alike,'—when the doom of Hades has appeared,—'namely, Death at the end.' The man who is to attain 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 death comes to him as a welcome ἐπίκουρος. Cp. Ai. 475.
Iσοτελεστος might be defended as act., 'making an end all alike' (see examples on 1031), but is better taken as lit. 'accomplished for all alike,' i.e. forming the τέλος for all alike. The phrase τέλος ἔκποτωσ was in the poet's mind, and blended itself with the image of a personal deliverer.—The law takes Iσοτελεστος (as pass.) with μοῦρα, a doom paid to all. This may be right; but the accumulation of epithets μοῦρα becomes somewhat heavy, while ἐπίκουρος is left in suspense.


ἀναπέφηνε, hath suddenly appeared: II. ii. 173 (oxen) ἐφόβησε μολὼν ἐν νυκτὸς ἀμολγῇ | πάσας: τῇ δ' ἄναφαίνεται ἄιτν όλεθρος: 'he turns all to flight, and in them shear death appeareth instantly.' Cp. ἀνακύττας.

1225 μὴ φύναι τὸν ἅπ. νικᾷ λόγον, lit. 'Not to be exceeded every possible estimate,'—of the gain, as compared with the loss, of being born. ὁ ἄτας λόγος is strictly, the whole of possible appreciation: for the art. with ἄτας cp. Thuc. 2. 25. 2. ἐρχαίται περὶ τῶν ἄπαντων ἄγων ἅγεσθαι, for the sum of their force. ib. 6 τὴν ἄπασαν δύναμιν τῆς Σικέλιας, the total power of the gain of being born as high as you please; the gain of being born is higher.

The form hints that Soph. was thinking of the very good Theognis (425 ff.) which the schol. quotes, without insight, that poet, as familiar (τὸ λεγόμενον):—πάντων μὲν μὴ ἐπιχθονίων ἄριστον, | μὴ' ἐσδειν αὐγάς ὄξεως ἕλιον, δ' ὅπως ὠκιστα πύλας Αἴδαο περήσαι | καὶ κεῖσθαι πολλ' ἐπισεύσαμεν. Diog. Laert. 10. 1. 126 quotes Epicurus censuring these lines, and remarking that a man who thought so ought to quit life,—ἐν ἑτοίμῳ γὰρ αὐτῷ τοῦτο. Cic. Tusc. i. 48. 115 Non nasci homini longe optimius proximum autem quam primum mori: where he translates lines of Eur. (fr. 452) ἔχρην γαρ ἡμᾶς σύλλογον πολλὸν τὸν φύντα θρήνειν εἰς οὗ' ἐρχεται κακά: τὸν δ' αὖ θανόν τόνον πεπαυμένον | χαίροντας εὐφημοῦντας ἐκτέμπεν πολλ' Alexis (Midd. Com., 350 B.C.) Μανδραγορίζουμεν 1. 14
The ms. βήναι κείθεν ἄθεν περ ἢκει is usu. defended as an instance of 'attraction'; but it is harsher than any example that can be produced. βήναι and ἢκει being sharply opposed, each verb requires its proper adverb. I should prefer to read κείσο' ὑπόθεν, 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 ἡ βασιλεία (ἡ τῶν Ἀδριανῶν)...τῶν...ἐν τῇ Ἐυρώπῃ...μεγίστη ἐγένετο χρημάτων προσόδῳ,...ισχύ δὲ μάχησ καὶ στρατοῦ πλῆθει πολὺ δεύτερα μετὰ τὴν τῶν Σκυθῶν (where 'easily second' suits the context better than 'decidedly inferior'). πολὺ with compar., as II. 6. 158 πολὺ φέρτερος, Thuc. i. 35 πολὺ...ἐν πλείον αἰτίᾳ, etc. (but πολλῷ...πρῶτον Ant. 1347).

I229 f. ὡς ἑως' ἄν...καμάτων ἐνι; 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) καίτοι σε καὶ νῦν τούτο γε ξηλόν ἔχω, ὥθονεκ' σύνδεν τῶν ἐπαίσθανει κακῶν. ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδίστος βίος, ἐὼς τὸ χαῖρειν καὶ τὸ λυπεῖσθαι μάθης. ...τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν | ψυχὴν ἀτάλλων. Cp. Tr. 144.

παρῆ, then, must be taken from παρῆμι, 'when he hath let youth go by,' not from πάρειμι. For παρῆ ('remit,' 'give up'), cp. Eur. Tro. 645 παρείσα πόθον: Plat. Rep. 460 ο ἐπειδὰν τὴν ἐξυπταγήν δρόμου ἀκμὴν παρῆ.

I231 τίς πλαγά (Herwerden) is the best correction yet proposed for the ms. τίς πλαγχθ. Cp. Aesch. Pers. 251 ὡς ἐν μιᾷ πληγή κατέθαρται πολὺς | ὀλβος: Eum. 933 πλήγη βιότου. Hartung reads παρείς for παρῆ and τίς πλαγχθ depending on ἑως' ἄν: 'When, having let youth go by, a man wanders out into life's many troubles.'

I233 φῶνος, the root of so much evil, is more naturally placed before στάσεις, while φῶνι is more fitting as a climax than at the beginning of the list.

I235 ff. κατάμεμπτον, 'disparaged,' because often spoken of as dreary (cp. ὀλοφ' ἔτι γῆρας οὐδό, γῆραι λυγρω, etc.). Shaksp. As You Like It 2. 3. 41 'When service should in
my old limbs lie lame, And unregarded age, in one thrown.'

παίλεογγε, 'next (ἐπι-) falls to his lot.' Cp. Pind. O. 216 ἀκέρδεια λεογγενθαρμινα κακαγόρος (Dor. acc. pl.), 'so hath oft come on evil-speakers,' a gnomic perf., as here.

too, we might understand τόν ἄνδρωτον: but the verb rather to be intrans., as oft.: Eur. Hel. 213 αἰὼν δυσαελάχεν, ἐλάχεν: Od. 9. 159 ἐς δὲ ἐκάστην | ἐννέα λάγχανον, 'fell to the portion of each ship': Plat. Legg. 745 D καθά τὸ λαχῶν μέρος ἐκάστω τῷ θεῷ.

ἀκράτες, 'weak': Eustath. 790. 92 ἀκράτες ἐκείνος, one to ἀκόλαστον, ἄλλα τὸ ποίον πάρεσιν, ὡς μη ἔχουν γέρωντα κρατεῖν ἐαυτοῦ. Cp. Ph. 486 καίτερ ὃν ἀκράτης τλήμων, χωλός. Perhaps an Ionic use of ἀκράτες, for Λ. has it in this sense (Aph. 1247): in Attic prose it means 'without control' over passion or desire (imp. For ἀφιλον placed after γήρας, cp. Ph. 392 n.

1238 κακὰ κακῶν, 'ills of ills,' = 'worst of ills': O. ἀρρητ' ἀρρητῶν (n.).—ἐνυακεί: cp. 1134.

1240 f. βόρειος ἀκτὰ, a shore exposed to the north and so lashed by the waves (κυματοπληξ) which that raises χειμέρα, in the stormy season. Cp. Ant. 592 βρέμουσιν ἀντιπλήγες ἀκταί (in a like comparison). So Π. πολλὰ γὰρ ὠστ' ἀκαμαντός ἡ νότου ἡ βορεά τις | κύματ... the troubles of Heracles).

1241 f. κατ' ἀκρας, 'utterly,' in the sense of 'viol.' perh. with a reminiscence of Od. 5. 313 (quoted by Cam. ὃς ἄρα μιν εἰπόντ' ἐλασεν μέγα κύμα κατ' ἀκρας, 'the great smote down on him' (Odysseus on his raft): in Αιτ. πρήσαι κατ' ἀκρας (of destroying a city). κυματοαγεῖς, bills, like billows.

1245 ff. Compare this poet. indication of the fourth of the compass with the prose phraseology in Xen. 3. 5. 15, πρὸς ἐω, πρὸς ἐστεραιν, πρὸς μεσημβριαν, πρὸς ἀρά ἀνά μεσοαν ἀκτίν = 'in the region of the noon-tide ray,' i.e. waves of trouble are supposed to be driven by a south (cp. Tr. 112, n. on 1240).

1248 Ῥπταί. Arist. Meteor. 1. 13 (Berl. ed. 350 b αὐτήν δὲ τῆν ἄρκτον ὑπερ τῆς ἐσχάτης Σκυθίας αἰ καλοὶ ταύ πρπαι, περὶ ὃν τοῦ μεγέθους λίαν εἰσίν οἱ λεγόμενοι λόγοι δεις. It is fortunate that this passage is extant, show I think it does beyond all reasonable doubt, that Soph.
named the Rhipaean mountains, 'beyond utmost Scythia,' as representing the North. Aristotle's words prove that the name 'Rhipai' for these mountains was thoroughly familiar. Cp. Aleman of Sparta (660 B.C.) fr. 51 (Bergk), 'Rhipas, ὐρος ἐνθεον (ἁνθεον Lobeck) ὅλη, | Νυκτὸς μελαίνας στέρνον. Hellanicus (circ. 450 B.C.) fr. 96 (Müller) τοὺς δὲ Ὄπερβορέους ὑπὲρ τὰ 'Ριπαία ὥρη οἰκεῖν ἱστορεί. Damastes of Sigeum (his younger contemporary) fr. 1 ἂν ὅ Ὄρμασσῶν τὰ 'Ριπαία ὥρη, ἐξ ὅν τὸν Ὁρέαν πυεῖν, χώνα ὅ αὐτὰ μὴποτε ἐλλείπετε. ὑπὲρ δὲ τὰ ὥρη ταῦτα Ὄπερβορέους καθήκειν εἰς τὴν ἑτέραν 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 'Rhipai was only ῥιπαί,—the 'blasts' of Boreas coming thence. ἐννυχῖαν, wrapped in gloom and storm: cp. 1558.

Others, not taking ῥιπαί 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 El. 105 παμφεγγεῖς ἀστρον | ῥιπάς. 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.

I249—1555 Fourth ἐπεισόδιον, divided by a κομμός (1447—1499). Polyneices is dismissed with his father's curse. Hardly has he departed, when thunder is heard (1456). Theseus is summoned, and receives the last injunctions of Oedipus, who knows that his hour has come. Then Oedipus, followed by his daughters and by Theseus, leads the way to the place where he is destined to pass out of life (1555).

I249 καὶ μὴν, introducing the new comer (549): ἡμῖν ethic dat. (81).

I250 ἀνδρῶν γε μοῦνος (cp. 875), 'with no escort at least,' in contrast to Creon, 722 ἄσσων ἐρχεται | Κρέων δὲ ἡμῖν ὅν ἄνευ πομπῶν, πάτερ. Oedipus dreaded that his son, like Creon, would make an attempt to carry him off by violence: cp. 1206 εἴτερ κεῖνος ὅδ' ἐλεύσεται, | μὴδεὶς κρατεῖτω etc.: and Antigone hastens to assure him at once that Polyneices comes otherwise than as Creon came. He is alone, and in tears. For the gen. cp. Ai. 511 σοῦ...μόνος.
1251 ἀστατός has ἢ in 1646. The general rule is that adverbs, when from nouns in η or ι, end in ι (as αὐτός), when from nouns in ος, in ι, which is more often short sometimes long. For ἢ cp. ἐγερτί (Ant. 413), νεωστί (El. 79), ἵππων (fr. 429), ἀστρὶ (Ar. Eccl. 741), ἄνδρωτι (ib. ἤπειρος (Eg. 989), the Homeric ἀμογητή, μεγαλωτή, etc., ἢ, ἄνωμωτι (Ai. 1227), ἄνδρωτι (Il. 15. 228), ἄστουνι (8. ἄνωστι) (Od. 4. 92), etc.—ἀστατός, ‘in streams,’ not στοματεῖς (stillatim): Plat. Phaed. 117 C ἐμοῦ γε...ἀστατός ἐχω...δάκρυα. So Eur. I. T. 1242 ἀστακτῶν... ἅδατων, and Rh. 3. 804 ἀσταγές.—ὁδὸς ὑεῦρο: cp. 1286, O. T. 7.

1252 κατείχομεν γνώμην, apprehended: Plat. Men. 74. μέντοι ὡς βούλομαι γε τω κατέχω το ἐρωταμένον.

1254 f. δρασώ, probably aor. subj. (cp. 478), though might be fut.: cp. Tr. 973 τι πάθως; τί δὲ μύσοιμαι; ὦμοις Eur. Phoen. 1310 οἶμοι, τί δρασώ; τότερ ἐμαυτὸν ἢ τόλιν ἢ δακρύσας, etc. The Phoenissae being the earlier play, is more likely, though the coincidence is accidental: it is at any rate trivial.

1257 ἐνθάδε ἐκβεβλημένον, in exile here: Plat. Gorg. 435: eι τις ἀποκτείνει τινὰ ἢ ἐκβάλλει ἐκ τόλιν ἢ ἁφαίρεται χρῆς (cp. ἐκπείπτευν, of being exiled). We might understand, ‘wrecked here,’ ἐκβάλλω being regularly used of casting ashore; but I prefer the simpler version.

1258 f. σῶν: cp. El. 191 ἄεικει σῶν στολά—τῆς: see 747.—γέρων...πῦκες, ‘foul squalor’: Od. 22. 184 σάκοι γέρον, πεπαλαμένον ἀζή (stained with rust): Theocr. 7. 11. 68. 46). So Ar. Lys. 1207 ἄρτος... ἔνεαός. συγκατάφυκεν made an abiding home, emphatic perf., cp. 186 τέτροφοι 1004.

1260 πλευράν μαραίνων, ‘a very blight upon his flesh, mean only that the squalor of the raiment is unwholesome to the body to which it clings. Cp. Aesch. P. V. 596 νόσον μαραίνει με.

1260 f. κρατὶ δύματοστερεῖ, locative dat.: cp. on γάλακτος: Her. 7. 208 (the Lacedaemonians before the mopylae) τοῦς μὲν δὴ ἄρα γυμναζόμενους τῶν ἄνδρῶν, τοὺς κόμας κτενώζομενος. The κτεῖς was usu. of boxwood, or metal.—ἀζωτεραί, ‘flutter’s: Il. 6. 510 ἀμφὶ δὲ χαῖται με ἀσυνενταί.

1262 ἄδελφα...τούτους, ‘matching with these things...
Ant. 192 ἀδελφὰ τῶν. The dat. occurs elsewhere (as Plat. Tim. 67 ε), but the gen. is much commoner.

φορᾶ 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 ὀπανιστὰ δωρήματα (4). This was a part of the conventional outfit for the wandering beggar; so, when Athena turned Odysseus into that guise, she gave him σκήπτρον καὶ ἀεικέα πήρην, | πυκνὰ βουγαλένη: ἐν δὲ οὐράφος ἦν ἄορτήρ: ‘a staff, and a mean, much-tattered wallet; and therewith was a cord to hang it’ (Od. 13. 437).

1265 f. ‘And I testify that I have come to be, have proved myself, most vile in regard to thy maintenance: ήκεν as I 177 ἐχθριστον... ἱκε (n.).—τροφ. ταῖς σαίσευ, dat. of respect. —μὴ ἔλαλων, i.e. from myself: El. 1225 ΗΛ. ὧ φθέγμ’, ἀφίκου; ὝΠ. μυκέτ’ ἄλλοθεν πύθη.

1267 f. ἀλλὰ... γὰρ, ‘but since’: see on 988. Ζηνί σύνθεσας θρόνον, a sharer with Zeus on his throne: cp. on 1382. Where we should say, ‘an attribute’ of godhead, the Greeks often use the image of assessor. Αἴδως, here compassion; see on 237. Αἴδως, as well as Ἐλεος, had an altar at Athens (see Paus. ι. 17. 1, cited on 260). Shaksp. Merch. 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’ ἱστοι πᾶς, in all deeds: cp. Il. 4. 178 αἰθ’ οὖν ἐπὶ πᾶσι χόλον τελέσειν Ἀγαμέμνον, ‘in all cases’ (as in this).

καὶ πρὸς σοι, ‘nigh to thee also.’ In this sense πρὸς is usu. said of places (see 10), very seldom of persons (except in such phrases as καὶ πρὸς τοῖς θεσμοθεται έλεγε, before their tribunal, Dem. or. 20 § 98). In Ant. 1188 κλίνομαι | ...πρὸς διωάσιν—to sink into their arms: in Αι. 95 ἔβαψας ἔγγον εὑ πρὸς Ἀργεῖων στρατῶ=on them; and so ib. 97 πρὸς Ἀτρείδαις.

1269 f. τῶν γὰρ 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 have been errors on both sides. προσφόρα 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.
1271 τι συγάς; An anxious pause, while Oed. remains silent: cp. 315, 318.

1272 f. μὴ μ’ ἀποστραφῆς, 'turn not away from me': Cyr. 5. 5. 36 ἦ καὶ φίλησω σε; El συ ν' θεολε, ἕφη. Καὶ ἀποστρέψει με ὅσπερ ἄρτι; But the place from which turns is put in the gen., as O. T. 431 οἴκων τὼν ἀποστραφῆς ἀτμάσας, of rejecting a suppliant, cp. 49, 286.

1275 ὁ στέρματι: for the plur. cp. 600. The v.l. τάνδρος might be defended by Tr. 1147 κάλει τῷ τάν μοι σών δύομόνων (cp. ib. 304); but the sing., when it refers more than one person, is usu. rather 'race,' like σπήλαιον. Pheidippides Aesch. Cho. 503. Cp. 330.

ἐμαί δ’. When different relationships of the same person are expressed, the second is introduced by ἰδίθ, with the preceding μὲν: Aesch. Pers. 151 μὴ τῷ βασιλέως, | βασιλείαν δ’ ἐμή: Eur. Med. 970 πατρὸς νέαν γυναῖκα, δεσπότιν δ’ ἐμήν. Her. 7. 1ο πατρὶ τῷ σῷ, ἀδελφον δὲ ἐμῳ: 8. 54 Ἀθηναῖοι τῷ Φιλοκλῆ, οὐ τῷ σῷ, ἐμοί: 600. Π. ἐμε 

1276 ἀλλ’ ὑμεῖς γε, 'Ye at least' (since I have failed)

1277 δυυπρόσωπον = χαλεπῶν προσφέρεσθαι (midd.), for one to hold intercourse with. Cp. Plat. Lys. 223 β' ἰδίθ ἰδίθ περὶ | ἑμῶν...ἀποροί εἰναι προσφέρεσθαι, they 'seemed to us hard to talk with.' The epithet refers to his sullen silence, and is defined ἀποστρήγονον, 'our sire's implacable, inexorable silence.'

1278 f. ὅσ μὴ μ’ ἄτιμον...οὖτως ἄφη με. The object of ἄφη γε is that a second γε (though possible, see on 387) is weak after θεοῦ γε. As to its place after ἄφη, that is paralleled by 1409. On the other hand a repeated με, in the utterance of impassioned entreaty, may be defended by 1507 ff. με...μὴ μ’ ἄτιμασθέ γε: cp. Tr. 218 ἰδίθ μ’ ἀναταράσσεσθαι μ’ ὧν κισσός: Eur. Phoen. 497 ἐμοὶ μεν, εἰ καὶ μὴ καθ’ Ἐλλάν 

Elmsley's conjecture οὖτος ἄφη, which Hartung adopts, is unmetrical. ἰμὴ has ἰ always in pres. subj. and opt.: ἰμη 234 μεθίζομαι μάχεσθαι: Hom. Hymn. 4. 152 προιῇ Βέλεας ἐντα: Theogn. 94 γλώσσαν ἰμήν κακῆν: Od. 2. 185 ὀδ’ ἄφη In the pres. indic., imper., inf., and part., ἰ is normal Homeric verse usually has ἰ in thesis (as when ἐντα
a line); and the part. _iēs_ (i in Ar. _Eq._ 522) occurs with _i_ in Trag. (Aesch. _Th._ 493, etc.). _Cp. Eī. 131 n._

_tou_ _theou_ _ye_, Poseidon (1158): _ye_ emphasises the whole phrase, to which _ōnta_ would usu. be added (cp. _O. T._ 929 ὄλβια... | _γένοιτ_, _ἐκείνου_ _γ_ _οῦσα_ _παντελῆς_ _δύμαρ._—_προ- _στάτην_: _cp. on_ 1171.—_οὕτω_, so contemptuously: _cp. O. T._ 256, _Ant._ 315.

1280 _χρεία_ a causal (rather than modal) dat., _cp. 333_ τόθοιοι: _Ph._ 162 _φορβῆς_ _χρεία_ | _στίβον_ _δυμένει._

1281 f. τὰ _πολλὰ_ _ρήματα_, 'the many words' (of any given long speech), with gnomic aor., as 1214 _αι_ _μακραί_ | _ἀμέραι_ _κατέθεντο_. Distinguish 87 τὰ _πολλὰ_ _ἐκείνα_ _κακά_, 'those many,' in a definite allusion. (τὰ _πολλὰ_ must not be taken separately as adv., 'oft.')—_ἡ_ _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 _δυσχεραῖν_ nor _κατοικτίζειν_ 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 _ἀφωνήτος_, 'to the dumb,' in act. sense: so _ἀναύδατος_ (_Tr._ 968), _ἀφθεγκτος_ (Aesch. _Eum._ 245); _cp. ἀφόβητος_, 'fearless,' _O. T._ 885: and n. above on 1031.

1284 _ἐξηγεῖ_, 'admonish' (but otherwise in 1520). _Cp. Ai._ 320 _ἐξηγεῖτ_, 'he ever taught' (Tecmessa recalling the utterances of Ajax).

1285 f. _ποιούμενος_ _ἀρωγόν_, 'making my helper,' _i.e._ appealing to his name: _cp. O. T._ 240 (τὸν _ἄδρα_) _κοινὸν_ _ποιεῖσθαι_, 'make him partner': _Theognis_ 113 _μῆπτο τὸν_ _κακὸν_ _ἀνδρα_ _φίλον_ _ποιεῖσθαι_ _ἐταίρον._—_σὺ_ with _μολείν_ (epex. inf.), 'that I should come hither': _cp. 1251._ _ἀνέστησεν_: _cp. 276._

1288 _λέξαι_ τ' _ἀκούσαλ_ τ' _see on_ 190.—_ἐξόδῳ_: _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) _ἄ_ _ἐλθον_, those things _for which_ I came; cognate acc. of errand, as _O. T._ 1005 _τοῦτ'_ _ἀφικόμην_: _Plat. Prot._ 310 _ἐ αὐτὰ ταῦτα_ _καὶ_ _νῦν_ _ἡκώ._ _See n. on_ _O. T._ 788.

1293 f. _πανάρχειος_ is fitting, since each brother claimed the sole power (373).—_γον νι_ _γειατίρα_: the phrase, 'brought into
being by the elder birth,' is a poetical fusion of γονὴ πεφυκῶς with γεραιτέρος πεφυκῶς.

In Attic prose the comparative of γεραιός always includes the contrast between youth and a more advanced period of life (Thuc. 6. 18 ἁμα νέοι γεραιτέροις Βουλευνότες). The use of the text, to denote merely priority of birth (Attic προσβύτης) is Ionic, as Her. 6. 52 ὁμφότερα τὰ παιδία ἥγησασθαι βασιλεύειν τιμῶν δὲ μᾶλλον τὸν γεραιτέρον: and poetical, as Theoc. 139 ὁ γεραιτάτος εἰκατι παῖδων.

1295 ἀνθ' ἄν, 'wherefore': cp. O. T. 264 n.—In 'Ετεοκλέα the o might be either long or short (cp. on 1): elsewhere he has the name only in Ant. 23. 194 ('Ετεοκλέα beginning verses).

1296 f. λόγῳ, in an argument upon the claim, before a competent tribunal.—εἰς ἑλεγχον: cp. 835 τάχ' εἰς βάσις κριόν. χέρων. χερὸς οὐδ' ἔργον is a species of hendiadys,—the poetical test of single combat: cp. Ai. 814 τάχος γὰρ ἔργον καὶ ἀμί' ἔφεταν.

1298 ff. μᾶλιστα μὲν with λέγω, not with τὴν στὶν 'Ερυν., of these things I hold (as the most probable account) that curse on thy race is the cause;—then from seers also I hold this sense.' Cp. El. 932 οἴμαι μᾶλιστ' ἔγγογ σ τοῦ τεθηκήτ' μνημεὶ 'Ορέστου ταύτα προσθείναι τινα, 'I think it most possible that...': Ph. 617 οἷοιτο μὲν μᾶλισθ' ἐκούσιον λαβών, thought it most likely that he (could bring him) without much pulson.' The μὲν after μᾶλιστα opposes this view, the more likely, to other views (not stated) which are possible, the less probable: ἐπείτα is not opposed to μὲν, but introduces the fact which confirms his conjecture.

τὴν στὶν 'Ερυν., the Fury who pursues thee and thy race, the family curse, 369 τῇ πάλαι γένους φθοράν (cp. 965), as himself called his sons' strife πεπρωμένην (421). 'Not curse on thy sons': Polyneices knows nothing of the accusation uttered at 421 ff. It is a distinctive point in Sophoclean treatment of the story that the curse of fate on his sons comes after the outbreak of war between them, before it, as with Aesch. and Euripides.

μάντεων, at Argos, probably alluding to Amphiaraurus (in line 1300). This Argive utterance as to the cause of the brothers' strife may be conceived as a part of the oracles noticed at 1164 ff. which also concerned the issue.

1301 f. The γὰρ seems meant to introduce a further
account of what the μάντεις at Argos had said; but no such explanation is given. γὰρ 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 Δωρίκόν, simply as being in the Δωρίδι νάσῳ Πέλοπος (see on 695); cp. on 378 (προσλαμβάνει).

1303 f. γῆς 'Απίας, a name for the Peloponnesus (Aesch. Ag. 256), from the mythical king 'Απίς, 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 Telchis (Paus. 2. 5. 7); Aesch. calls him ἰατρόμαντις ταῖς 'Απόλλωνος (Suppl. 263). Distinguish 1685 ἀπίαν γᾶν, 'a far land' (ἀπό).

1304 τετίμηται: for the pl., expressing fixed repute, cp. on 186, 1004: Thuc. 2. 45 φθόνος γὰρ τοῖς ζωσὶ πρὸς τὸ ἀντίπαλον, τὸ δὲ μηθεὶ εἰμποδῶν ἀνανταγωνίστων εὔνοια τετίμηται, is in permanent honour.—δορὶ: 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 κίνδυνος ἔσχε δορὶ πεσεῖν 'Ελληνικώ). 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. On general grounds it is more probable that Soph. should have admitted both forms.

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 τυκνόπτερον. 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 (Theb. 647).—τοὺς τὰς ἑκπ., Eteocles: for pl., cp. 148.

1308 ἔλεγ, 'well!' marks a pause after a statement, before the speaker proceeds to comment or argument: so El. 534: Eur. Med. 386 ἔλεγ.| καὶ δὴ τεθηίασι· τίς μὲ δέξεται πόλις;

1310 αὐτοῦ 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. τάξεσιν...λόγχας. The 'allies' are the chieftains. They have marched 'with their seven hosts and their seven
spear,' 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. ἄριποσοι = ἄροσος, a word used also by Plat. and Aesch. (not Hom.), and usu. rendered 'spear-brand.' But this seems to confuse σείω with σείω. On the analogy of the Homeric λαοσόν, 'urging on the host' (epith. of σκότα, etc.), and the Pindaric ἱπποσόν, 'steed-urging,' ἄροσος should mean rather 'spear-hurling,' since the epic ἄρος is a missile than a cavalry-lance.

'Ἀμφιάραος (—ο,—, cp. on 1), son of Oecles, 'at once Achilles and the Calchas of the war' (Schneidewin), is the pathetic figure of the legend. He foresees the issue; his wife Eriphyle, the sister of Adrastus, persuades him (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 Amphiaras and his chariot.

837: Pind. Nem. 9. 24: 10. 8. Cp. Ol. 6. 15. Aesch. has him the type of ill-fated virtue (Thèb. 597). In contrast with the ἱβρος of the other chiefs, his σωβροσόνη is marked by the absence of any device on his shield (ib. 591, Eur. Phoen. τὰ πρωτα μὲν...πρωτα δὲ: the art. is to be repeated with the second clause. For the epanaphora cp. 5: Il. 1. 258 μὲν βουλὴν Δαναοῦν, περὶ δὲ ἐστὲ μάχεσθαι.

ολανὸν ὁδοῖς, in respect to the paths of birds of omen, applying the rules of augury to their flights. Cp. Il. περὶ τοῦν ὅ ὁινοῦσι ταῦταπερίγυςει κινεῖς | πείθεσθαι τὸν μετατρέπω οὐδ' ἀλεγίζω, | εἰτ' ἐπὶ δὲξί' ἰωστὶ, etc.

1315 ff. The thirteen lines (1313—1325) which close the list of chiefs illustrate the poet's tact. There is none of description, no superfluous detail; but the three most interesting points are lightly touched,—the character of Philius, the character of Capaneus, and the parentage of Parthenopaeus. The dramatic purpose is to dignify the son and to heighten the terror of the father's curse, which falls only on the guilty son, but on his allies (cp 1400).

The list agrees in names, though not in order, with Th. 377—652, where each name is associated with one of the seven gates of Thebes, as probably in the epic Th. Eur. Phoen. 1104—1188 also has this list, except that Eteocles is omitted, and Adrastus (the one survivor) substitute.
his Supplices Eteocles and Adrastus are both included, while either Hippomedon or Amphiaras seems to be omitted.

1318 f. κατασκαφή...δεμόσειν 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; κατασκαφή is dat. of manner, but with proleptic force, like O. T. 51 ἀλλὰ ἀσφαλεία τῆς ἀνύπῳ τὸλυ, = ὅστε ἀσφαλή εἶναι. Καπανεύς is the giant in whom the βρότος 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 Phoen. 1128 Eur. follows this conception; but in Suppl. 861 ff. he presents Capaneus in a totally new light, as no less modest than trusty.

1320 ff. Παρθενοπαῖος, son of Atalanta by Meilanion, her vanquisher in the foot-race. Another version made Ares the father, ἐπώνυμος τῆς πρόσθεν ἀδυνάτης, 'so named after her who before was a virgin,' χρόνῳ μητρὸς λοχευθεὶς, 'having been born of her when at last she became a mother.'—χρόνῳ (437), after her long virginity. The gen. μητρὸς as O. T. 1082 τῆς γαρ πέφυκα μητρός.

1323 f. ἐγώ δὲ σός: 'And I, thy son,—or (the corrective καὶ), if not really thy son, ... thine at least in name.' πότμου: 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 birth.' For γέ τοι 'at least' cp. O. T. 1171 κεῖνον γέ τοι ὑπαῖς ἐκληζέβ'.

1326 f. ἀντὶ παῖδων...ικετεύομεν here = πρὸς παῖδων, 'by them,' i.e. 'as you love them,' a very rare use of ἀντὶ, but one which comes easily from its ordinary sense, 'in return for,' 'as an equivalent for.' It would be as much as their lives are worth to refuse the prayer.

1328 f. μὴν...εἰκαθεῖν, concede thy wrath to me, i.e. remit it. This is better than to make μὴν acc. of respect.—For the form of εἰκ., cp. 862.—τοῦμοῦ after τῶδ' ἀνδρὶ, as O. T. 533 τὰς ἐμᾶς followed by τοῦτο τάνδρος: cp. on 6.

1330 Since πάτρας must clearly go with both verbs, it would seem that, aided by ἐξέως, the poet has used ἀπεσύλησεν with the constr. of ἀπεστέρησεν. Elsewhere we find only ἀποσυλῶν τί τινος, to strip a thing from a man (cp. 922), or ἀποσυλῶν τινὰ 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 ἐξέως implies that the expeller is within the
country. Nor could we well read τάτραν (‘took my name from me’).

1331 f. χρηστηρίων. The oracle brought to Creon by Ismene (389) had been received at Thebes (apparently after the expulsion of Polynices, since Oed. complains that his brothers did not avail themselves of it in order to receive it, (418). But the reference here is rather to a special oracle concerning the war between the brothers, which Polynices has heard from the μάντεις at Argos (cp. 1300).

προσθή: join thyself: cp. [Dem.] or. 11 §6 (speaking of the Persian king’s power in the Peloponnesian war) δὲ πρόσβητο (the ‘Attic’ alternative for προσθήτο, cp. Buttmann Gr. §107, Obs. 3), τούτους ἐποίει κρατεῖν τῶν ἑτέρων. But the genuine Dem. or. 6 §12 ei δ’ ἐκεῖνος προσθήτο, Thuc. (3. 11; 6. 80; 8. 48, 87) etc.—Cp. n. on 404.—sc. τὰ χρηστηρία.

1333 κρηνῶν: so Ant. 844 Antigone cries, ἵω, κρήναι Θῆβαις τ’ | εὐαρμύτον ἄλσος. So Ajax at Troy dying, invokes κρήναι τε ποταμοῖ 6’ οἰδά along with the Sibyl, returning to Argos, brings an offering to the genuine Dem. or. 6 §12: τὸν θεόν έκεῖνον προσβήτο, θεον ἐκείνον γένος, here, the gods of the Labdacid γένος (369) : cp. 733.

1334 f. πιθεύονται: cp. 1181.

1336 θωτεύοντες, the word used by Creon in taunting Oedipus (1003), is unpleasant, but Polynices means it to be his aim is to move Oedipus to loathing of his present lot. For the Athenian ἐλεύθερος the very essence of a free man’s life was αὐτάρκεια: hence it is a trait of the μεγαλόψυχος (Soph. Ant. N. 4. 8), πρὸς ἄλλον μὴ δύνασθαι ζήν ἄλλ’ η πρὸς διώκλικαν γὰρ: where the saving clause would apply to Oedipus.

1337 δαίμον: : cp. 76.—ἐξειληχῶτες, ‘having had all us,’ is clearly right; cp. Eur. fr. 115, Ar. Th. 1070 Ἀνδρομέδα περίαλλα κακῶν | μέρος ἐξελαχον; Soph. has Ἐλ. 760 πατρομάδι τύμβοιν ἐκλάχα χθονός. ἐξειληφότες was δὲ γένος by Herm. as ‘having received from Eteocles,’—the δὲ γένος of our fortunes:—which seems far-fetched.

1338 f. τάλας, nom. for voc., as 753: cp. on ἄβρυνεται, not merely, ‘lives softly,’ but ‘waxes proud.
Attic the midd. and pass. ἀβρυνομαί seems always to have this further sense, e.g. Plat. *Apol.* 20c ἐκαλλυνόμην τε καὶ ἰβρυνόμην ἄν, εἰ ἐπιστάμην ταῦτα. The act., however, approaches the simpler sense in Aesch. *Ag.* 916 μὴ γναίκος ἐν τρόποις ἐμὲ | ἀβρυνε, 'make me luxurious.'

1340 φρενί, 'wish,' 'purpose': cp. *Ant.* 993 οὖκ οὖν πάρος γέ σής ἀπεστάτων φρενίς. The decisive objection to the conjecture χερι is that the assistance meant by ἔμπραστήσει is moral, and φρενί marks this.

1341 ff. ἔγκυο, 'trouble,' see on 1162. σῦν: cp. 1602 ταξεὶ...σύν χρώνω.—διασκεδώ, 'I will scatter his power to the winds': cp. 620.—στήσω...στήσω δ': for the omission of μεν, cp. *Ant.* 806 ff. n.—ἀγων: cp. on 910.

1345 οὔ θέληναι, not even to return alive from the expedition (much less conquer): a freq. Attic sense of σωζομαι, as Xen. *An.* 3. 1. 6 ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω τίνι ἄν θεῶν θύων...ἀριστα ἐλθοι τὴν ὀδὸν ἣν ἐπινοεῖ, καὶ καλῶς πράξας σωθείνη.

1346 f. τοῦ πέμψαντος, Theseus, who, on leaving the scene at 1210, brought, or sent, word to the suppliant. *Cp.* 298.—ἐπίθνω...ἐκπιμήκην, say, ere thou dismiss: see on 1038.

1348 δημούχοι (cp. 1087 γὰς τάσσε δαμούχους), the reading of the first hand in L, is clearly preferable to δημούχος. For (1) it is precisely in the formal ἄνδρες τῆσδε δημούχοι χθονός that we catch the note of suppressed passion; (2) ἄνθεσις, so emphatic as the first word in 1350, would be weakened by δημούχος in 1348: and (3) with δημούχος we should here need the article. The elders of Colonous are addressed as 'guardians of this land' because, in the temporary absence of Theseus, they represent him. So 145 ὁ τῆεθ ἐφοροὶ χώρας.

1350 δικαίων ὡστ': see on 970.

1351 ὁμφῆς. 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. ἀξιωθεῖς...κακούσας γ', 'having been deemed worthy thereof (sc. ἑπαύπεθόθαι ὁμφῆς τῆς ἐμῆς), yea, and having heard,' etc. This is simpler than to supply τοιοῦτον with ἀξιοῦσας ὡστ', followed by ἀ instead of οία, as *O. T.* 441, *Ant.* 691,
Thuc. i. 41 and oft.; so Lat. *talis qui*, old Eng. *such...* (Shakspr. Wint. i. 1. 26, etc.).

1354 Ὑς γ, ὃ κάκιστε: cp. 866 Ὑς μ', ὃ κάκιστε (to Oedipus unconquerable.) for the causal Ὑς, see on 263. Oedipus first explains to Chorus why he deigns a reply at all, and then suddenly on his son. Profound resentment could not be more directly expressed.—σκῆπτρα καὶ θρόνους: cp. 425, 448.

1355 ἀ, which things: the neut. plur. of Ὑς being substantively, with ref. to the masc. θρόνους no less than σκῆπτρα: cp. Isocr. or. 9 § 22 κάλλος καὶ βρῶμην καὶ φροσύνην, ἀπερ τῶν ἁγαθῶν πρεπεδέοστατα τοῖς τηλεῖοι ἔστιν.

1356 f. τὸν αὐτόν αὐτοῦ: see on 930.—ἰθηκας ἀπολυτογεφοῦν, didst make me homeless, and cause me to wear Pind. *Pyth.* i. 40 ἑθελήσαις ταῦτα νόω τιθέμεν εὐανέχον κόραν, 'mayst thou take these things into thy prov. and make the land happy in her sons.' The constr. of with acc. and inf. is not rare in poetry: cp. Eur. *Her.* 990, *Med.* 717, etc.—ἀπολιν: cp. 208.—ταύτας νίκάς: cp. 629.

1358 f. πόνω...κακῶν = πολυτόνων κακοίς, the gen. added to define πόνω more closely. Cp. such phra. ὑσοίστων πόνων ἢ ἄθλι (Ph. 508), πόνων ἢ λατρεύματ' (Tēν ἄθλι ἀγώνων (ib. 506).—βεβηγκως, as El. 1056 ὅταν κακοῖς ἢδη βεβηγκής: ib. 1094 μοίρα μὲν οὐκ ἐν ἐσθλαὶ βεβηγκως ἐμοὶ depending on ταύτα.

1360 κλαυστά...οιστέα: for the plur., see on 495. is no sound basis for the view that κλαυστός = defletus. Whether with or without the σ, the adj. meant simply 'bewept,' and took on a potential only as invictus could mean 'unconquerable.'—ἐμοὶ 'by me, on my part,' has no clause formally answer it: but the antithesis is implied in the doom of Poly (1370 ff.).

1361 I have little doubt that τάδ', ἔσωπερ, not τάδ', is the true reading here. The synizesis of ἔως was fixed through Homer: *Od.* 2. 148 τῷ ἕως μὲν ἔτεστων πνοῆς ἀνέμου: *Il.* 17. 727 ἕως μὲν γάρ τε θέουν διά μεμαώτες. ἔσωπερ here could not be trisyllabic, since anapaest in the first place must be contained in one, the only exception being the prep. and its case, as ἐν ἐν ἕγορευν Διομήδης ἀναξ, Eur. *Or.* 898. With ὦσπερ the
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.'—φονεύωs, 'as a murderer' (predicative), a strong word, as O. T. 534 (Oed. to Creon) φονεύωs ὁν τοῦτο τάνδρος ἐμφανώς.—μεμνημένοs, nom., by attraction to ἐσοπέρ ἀν ζῶ, instead of a dat. agreeing with ἐμοί: cp. Il. 7. 186 τὸν ικαν... | ὃς μὲν ἔπιγράψας κυνή βάλε, φαίδιμος Αἰας.

1362 f. μόχθυ...ἐντροφων, 'acquainted with anguish': cp. Ai. 622 παλαία μὲν σύντροφος ἀμέρα, | λευκῷ δὲ γέρα.—ἐκ σέθεν, since the brothers had passively sanctioned his expulsion (441): ἐκ of the prime cause, as O. T. 1454.

1364 ἐπαίτω, act., used by Soph. only here and O. T. 1416 (of a humble request): midd. once, El. 1124. The author of the Rhesus, also, has used it of mendicancy, 715 βίον δ' ἐπαίτων ἔππ' ἀγύρτης τις λάτρης.

1365 f. ἐς δ' ἐξεφυσα...μή for the hyperbaton of μῆ cp. O. T. 329 τὰμ', ὡς ἄν εἰπω μὴ τὰ σ', ἐκφήνω γακά, Ph. 66 ἐς δ' ἐργάσει | μὴ ταῦτα.—το σὸν μέρος, acc. of respect, 'as far as you were concerned'; so Ant. 1062: cp. O. T. 1509 πάντων ἐρήμων, πλὴν ὁσον τὸ σὸν μέρος.

1368 f. ἐς τὸ συμπονεῖν: cp. 335, and for ἐς, 1028.—ἀπ' ἄλλου: cp. Ai. 547 (he will not flinch) ἐπερ δικαίως ἐς τ' ἐμὸς τὰ πατρόθεν.

1370 f. τοιγάρ σ' ὁ δαιμων. 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 ἑσορᾶ cp. 1536: so βλέπειν πρὸς τινα, 279. The μὲν after ἑσορᾶ properly implies such a statement as this:—ἑσορᾶ μὲν νῦν, αὐτίκα δὲ καὶ μᾶλλον ἑσοψεταί. Instead of the second clause, a more reticent and more impressive form of speech is abruptly substituted,—οὐ τι πω ὃς αὐτίκ', 'not yet as they will look anon.'

ἐπερ refers to the statement made by Polyneices, which it does not call in question, but merely notes as the condition. κινοῦνταi refers to the march from Argos.

1372 γὰρ, I say 'moving against the city,' for that you should take it is impossible.
I373 f. κελὼν ἔρειψεν, 'overthrow,' is a certain construction (by Turnebus, Paris, ann. 1553) of κελὼν ἔρει τις, and has been accepted by nearly all subsequent editors. Cp. the

Οὐβήσει ἀστυ δηώσειν πυρί, i. 319: and κατάσκαψαντας.

It was necessary to take Thebes by storm before Polynices could establish his power. The only natural sense for the reading is, 'for it is impossible that any one shall call a city.'—ἀυματι...μανθέτα, not merely 'covered with (thin) blood,' but 'stained with a brother's blood,' as Ἀτρές (of these brothers) παίσαντες τε καί | πληγεῖντες αὐτόχρονα μοίσματα.

I375 τοιάδοθ'. His former imprecation, uttered on receipt of Ismene's tidings, implied the same doom which is more clearly denounced here (421—427: 451 f.). Manifestly it is that πρόσθε refers. See on 1298 and Introduction.

ἐξανήκ, sent up, from my inmost soul: the notion is that the ἀραι, when they have once passed the father, are thenceforth personal agencies of vengeance: hence ἐμμάχουσ. So ἐξανίναι is said of the earth 'sending forth calling into activity,—plagues or dread beings (Eur. Pho. etc.). Distinguish ἄφικα (Ant. 1085), ἐφικας (Eur. Hippy) of launching curses, etc., like missiles.

I376 ἀνακαλοῦμαι, simply, 'I invoke,' not, 'I invoke aloud.' In this compound the prep. has two different meanings: (1) 'aloud,' as in ἀναβοάν, ἀνακρόσεως, and (2) 'up' or 'on' as in ἀνείναι. Cp. Her. 9. 90 θεοῦς...ἀνακαλέων, 'calling on the gods.' So in Eur. Suppl. 626 κεκλημένων μὲ καλοῦμεθ' αὖ θεοὺς = 'again (a') we call aloud,' etc.

I377 f. ἐν' ἄξιωτον. The thought is, 'I call the gods (to destroy you twain), that ye may deign to revere parents, etc.: a Greek way of saying, 'that ye may rue your neglect of them.' The irony consists in the lesson being taught only when it is too late to practise it. Cp. Ant. 310 (I die), ἐν' εἰδότες τὸ κέρδος ἐνθεν οἰστέον | τὸ λαπτὸν ἀν' (cp. the form of threat, 'I'll teach thee to do such things...)

tοῖς φυτεύσαντας σέβειν. Attic law disfranchised a convicted of neglecting to support a parent in sickness: age (γνησθοσκεῖν), or of other grave failure in filial duty. In the case of κάκωσις γονέων the accuser could speak at any time (ἀνευ οὖδατος), and was not liable to the ἐποβελία, or finding of the damages laid, if he failed to gain a fifth of the damages. Diog. L. 1. 2. 55 δοκεῖ δὲ (Solon) κάλλιστα νομοθετήσαι...
μὴ τρέφῃ τοὺς γονέας, ἀτίμος ἔστω. Aeschin. or. 1 § 28 εἰν τις λέγῃ ἐν τῷ δῆμῳ, τὸν πατέρα τύπτων ἢ τὴν μητέρα, ἢ μὴ τρέφων, ἢ μὴ παρέχων οἰκητιν, τοῦτον οὐκ ἐξὶ λέγειν (ὁ νόμος).

1378 f. καὶ μὴ ἔξατιμαζητον, sc. τοὺς φυτεύοντας: 'and that ye may not utterly scorn your parents, because the father (ἐὰς ὀτι) 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' (ἐὰς as after θανμάζω, ἐλεώ, etc.): but this sense for ἔξατιμαζητον seems much less natural.

ἐφυτον is the ms. reading, as 1696 ἐβητον, 1746 ἐλάχετον: and there are about io 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, εἰχέτθην ἡδη, O. T. 1511, being the only one proved by metre. 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 τούγρα τὸ σὸν θ.: 'wherefore they (sc. αἱ Ἀραὶ) have the control over thy supplication (to Poseidon) and thy throne' (said bitterly—'the throne of which thou dreamest'). τὸ σὸν (etc.) is like the ironical use of inverted commas: cp. El. 1110, Ph. 1251, Ant. 573. Polyneices has two pleas: (1) As ἵκησις of Poseidon, he had adjured his father to remember Αἰδώς, who is enthroned with Zeus, and to bless his enterprise, 1267. (2) As eldest-born, he claimed the throne by right, 1293. Oedipus answers that Δίκη, no less than Αἰδώς, 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 ἄραν would grievously 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 αἰαν... | ...κρατῶ.

1381 f. ἡ παλαίφατος, 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 ζήνος: Pind. O. i. 232, ἐνθα Σώτερα, Διὸς ξένιον | πάρεδρον, ύσκεται Θεμίς: 1267.

ἀρχαίοι νόμοι, causal dat., 'by,' 'under sanction.

ἀγραπτα κάσφαλη θεών | νόμιμα... | οὐ γὰρ τι νῦν τε κάθοι| 

ἀεὶ ποτε | ἡ ταύτα, Ant. 454. See on O. T. 865.

1383 καπάτωρ ἐμοῦ, and without a father in me: gen. cp. on 677 ἀνήνεμον...χειμώνων. Plat. Legg. 92.

ἀπάτωρ (the disowned child). From ἐμοῦ supply ἐμφυλίου, 


1384 f. συλλαβῶν, taking them with thee,—a colloquial phrase, bitter here: cp. Ph. 577 ἔκτλει σεαυτόν σὺν νῦν sometimes playful, as in Ar. Av. 1469 ἀπίωμεν...συλλαβήν τὰ πτερά: see on O. T. 971.—καλοῦμαι. The midd. is Attic except as a law-term, to cite one before a court, Ar. Av. 1221) is fitting here, since the Ἀραί are his creatures, his work.—ἐμφυλίου, stronger than πατρόφως, and suggests the unnatural strife: cp. Ant. 1263 κτανόντας τε καὶ | εἰς βλέποντες ἐμφυλίους.

1386 f. δόρει: see on 620.—νοστήσαι with acc., I. T. 534 οὐπῶ νενόστηκ' οἶκον. Cp. 1769.—τὸ κοῖλον on 378.

1390 πατρόφων. What is meant by the 'horrible θυμός of Tartarus'? Clearly πατρόφων must have some reference to the personal relationships of the speaker, but that reference might be variously defined. (1) The primeval Δίας father of all (as Apollo is πατρόφως διὰ τὴν του Ιωνός γιὰ} Plat. Euthyd. 302 c). Ar. Av. 693 Χαῖος ἦν καὶ Νιξ Ἐρέμων μέλαν πρώτον καὶ Τάρταρος εἴρης: cp. Hes. Th. 110 point will then be twofold; the Furies are παίδες ἁμέρας Σκότου (see on 40); and Darkness, father, all is involved in the father who is cursing his son,—as Ζεὺς πατρόφως is to the whom an outraged father appeals (Ar. Nub. 1468). (2) The nether gloom which hides Laius. The thought will that the family ἄρα which slew Laius is to slay Polynices. But it is not the fit moment for Oed. to recall his own parricide. (3) The nether gloom which is to be thy sole πατρόφων being proleptic. This seems too subtle for the vehemence of the curse. (4) A darkness like that in thy blind father dwells: cp. O. T. 1314 ἵω σκότου | νέιον ἀπότροπον.
I prefer (1), but suspect that the poet used πατριφδον with some deliberate vagueness, leaving hearers to choose between its possible associations, or to blend them. No emendation seems probable.

άπουκισθή, 'to take you to another home,' cp. Tr. 954 γένοιτ' ἐπονος ἐστιν τὸς αὐτός, | ἔτες μὲ ἀποκάλυπτεν ἐκ τῶν ἔρων.

1391 τάσσε διάμονας: the Eumenides, one of whose general attributes it was to punish sins against kinsfolk, are invoked separately from the personal 'Αράι of the sufferer (1375): so El. III Πότνι 'Αρά, | σεμναί τε θεών παιδίς 'Ερινύες. The Curse calls the Furies into action. Cp. on 1434.—"Αρη, Ares the Destroyer, whether by strife, as here, or by pestilence (O. T. 190).

1393 f. ἡμέρα, 'publish,'—with bitter irony, since the son dares not tell it even to a bosom-friend: see 1402.—The word was used esp. of traitors who carried news out of a city or camp to the enemy (cp. n. on O. T. 1223).—καὶ πάσι, εἰς 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 βητοῖς γέρασι πατρικάς βασιλείας.

1397 f. οὔτε...τε, as O. T. 653, Ph. 1321, Ant. 763, El. 350, 1078. The converse, τε...οὔτε, is not found (n. on 387).— οὔτε, his journeys from Thebes to Argos, and from Argos to Attica. Ant. 1212 δυστυχεστάτην | κέλευθον ἄρα ἐπὶ τῶν παρελθόντων ὀδῶν.

Wecklein reads ξυνήδομαι σου (for σοι): rightly, I think. With σοι, ταῖς παρελθόνται οὔτε is usu. taken as causal, 'on account of thy past journeys': but such a dat., in addition to the dat. of the person, is most awkward. ξυνήδομαι was constantly used with a dat. of the thing in which one takes joy, or of which one approves: Eur. Med. 136 οὔδε συνήδομαι ...ἀλγεσι δύματος: Hipp. 1286 τι...τοίσι δει συνήδει; (these deeds) Rhes. 958 οὐ μὴν θαυμάντι γ' οἴδαμός συνήδομαι (his death).

1399 οἴμοι with gen., as Ai. 367, Ant. 82, El. 1143, τῆς ἐμῆς with κέλευθον also: cp. O. T. 417 μητρός τε καὶ τοῦ σοι πατρός.

1400 f. οἶλον...οὔτε τέλος, a compressed phrase for οἶλον τέλος μελλονταν ἐξειν οὔτε, 'on a journey destined to have what an end.' 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 ἀγγελίην ἔλθοντα (II. i. 140), etc.—τάλας: cp. 847.

1402 ff. ὁνῷ, acc., is object to φωνῆσαι only, but expresses causal force over ἀποστρέφειαι also (as ὡστε would have done). The first ὁδή = 'not even,' the second links the two infinitives: 'such that 'tis not lawful even to utter it to any of my companions or to turn them back.' The utterance would turn them back, but the curse is too dreadful to be revealed.—ἀλλ' ὄντι: cp. 817 ἐξεστὶ: cp. O. T. 817 ἐξεστὶ μὴ ἀστῶν τινι | δόμοις δέχεσθαι... | ὥθεν ὁικὼν.

1405 f. τοῖς is often taken here as = ἔμοι (450), which would go with ὁμαλοῖ: but it rather means Oed., like τότε 1407. A change of reference, within three lines, would be awkward. Cp. 331.—ἀλλ' begins the appeal (237): it must be 'at least' (1276), but the other view is better, esp. as it follows.

1406 τὰ σκληρὰ: cp. 774.—ταῦτα, for the ms. τοῖς, is a true correction, since (1) the threefold τοῖς in three lines exceeds the limit of probable repetition; and (2) it appears a decided gain to have ταῦτα with τὰ σκληρά.

1407 ff. μὴ τοῖς μὲ...μὴ μ': see on 1278 f.

1410 θέσθε ἐν τάφωσι = 'lay me in the tomb': θέσθε κτερίσματα = 'give me a share of funeral honours': cp. Her. 139 ὅτ' ἐν τὴν δὲ...ἐν τιμῷ τίθεται. There is thus a slight zeugma for the verb (cp. 1357). κτερίσματα (only plur.) for the Homeric κτέρεα, gifts to the dead, or funeral rites: Od. i. 291 σήμερον ἐνεάδες καὶ ἐπὶ κτέρεα κτερίσματα. In El. 434, 931 κτερίσματα (gen.) the libations, flowers, etc., brought to Agamemnon's corpse (Ant. 203 τάφῳ). ἐν κτερίσματα.

The poet's allusion to his own Antigone is light and happily made. Polynices here naturally prays for residential funeral rites. That was not to be: yet the κτερίσματα for which he asks are represented by the χοῖρος τρίστονδου which his sister pours, after the symbolic rite of scattering dust on the unburied corpse (Ant. 431).

1411 ff. κομίζετον, 'win,' = κομίζεσθον, with gen. of person from whom, as O. T. 580 πάντ' ἐμοὶ κομίζεται. φέροντα = φερόμενον. The same use of the act. κομίζω in Homer (as II. ii. 738 κόμισα δὲ μοῦνχας ἵπποις), Nem. 2. 19 νίκας ἐκόμισαν, etc.—οἷς = τούτος ἃ, by reflexive (causal dat.) the services which you render.—οἰσε, 'will
i.e. will have added to it. Cp. Ai. 366 τόνως τόνως τόνων φέρει. As δ' ἔνν ἐπανω is the praise for ἐυσέβεια, the thought is:—

'The natural piety, which brings you this praise for serving your father, will bring you further praise for serving your brother.'—τῆς ἐμῆς ἑποργίας, causal gen. with ἐπανω (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 Polynices 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.

1415 τὸ ποίον: the art. marks the lively interest felt by the speaker: see 893. The v. l. ὃ φιλτάτη μοι, ποίον, is inferior.

1416 ὡς τάχιστα 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.'

1417 πόλιν, Thebes, rather than his adopted city, Argos. Oedipus had declared, indeed, that his son should not destroy Thebes (1372): but in any case, Thebes would suffer the scourge of war.

1418 f. The ms. πῶς γὰρ αὕθις αὖ πάλιν | στράτευμ᾽ ἄγομι ταῦταν is defensible if we take πῶς ἄγομι as dubitative, 'How could I possibly lead?' But there is at least a strong probability that the poet used αὖ here, instead of employing the much rarer construction. I prefer αὕθις αὖ... ἄγομι το αὕθις αὖ... ἄγομι. αὖ, because αὖ is thus more forcibly placed, and serves also to bring out αὕθις. We have αὕθις αὖ πάλιν in Ph. 952, but usually αὕθις πάλιν (364: Ph. 127, 342, 1232: Tr. 342: Ai. 305: fr. 444. 3).

ταῦταν 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.

1422 f. προσβείνουν = προσβεδύερον ὄντα, 'though the words are often as in good prose: Thuc. 6. 55 γεγραπταὶ μετὰ τοῦ ἀνδροῦ ...διὰ τὸ προσβείνου ἄρτ' αὐτῷ (because he was his eldest son) —οὖτω goes best with γελάσθαι: cp. 1339.

1424 The ms. ἐκφέρει is usu. taken as intrans., 'com- fulfilment.' The only relevant support for this is Thuc. όποτε τελεόμηνος ἐκφέρει | διώδεκατος ἀροστος, 'come to an end.' But ἐκφέρει may be also 2nd pers. pres. midd., 'fulfil for thyself.' Cp. the use of the active in II. 21. 450 μισθόθοι τέλος...ἐκφέρον, accomplished the term of our hire: Pind. Λ. 60 Χειρών | ...τὸ μόροσιμον ἐκφέρειν. Soph. has ἐκφέρεται 'she achieves for herself' in Tr. 497. Here, 'thou art f fulfilling,' has clearly more point than, 'they are being fulfilled' —ἐσ ὀρθῶν, recte, so that the event is parallel with the prophecy: Ant. 1178 ὁ μαντὶ, τοῦτος ὡς ἄρ' ὀρθὸν ἱνῦσταν ὅτε ὁ φόνος τῆς Καλλίμαχου ὄργανος ὁ παῖς ὁ δεμένος πεθαίνω, τὸν τούτων ὄρθων ἱνυστάν ὅτε ὁ φόνος τῆς Καλλίμαχου ὄργανος ὁ παῖς ὁ δεμένος πεθαίνω, τὸν τούτων ὄρθων ἱνυστάν. O. T. 506 n.

1425 εἴς ἀμφώιν instead of εἴς ἀλλήλουν. Death is to proceed from you both: the phrase leaves it to be understood that death which proceeds from each is for the other.

1426 χρήσω γὰρ: 'aye, for he wishes it': implying that the wish may have prompted the prophecy.

1428 ἐπεσθαι, 'to follow you': for the irregular order of words, cp. O. T. 1251 χῶτως μὲν ἐκ τοῦτο οὐκετί οἴδα ἀπετέλεσθαι (n.): Ant. 682 n.

1429 f. οὐ; not even (to begin with); cp. Her. τὸ γὰρ φίλῳ ἐφη χαριεῖσθαι μᾶλλον ἀποδίδου τὰ ἔλαβε ἄντι μηδε λαβὼν, 'than if he had not taken them at all.'—a euphemism for κακά: cp. Arist. Rhet. 2. 13. 1 (old manuscript—persuaded) τὰ πλεῖω φαῦλα εἶναι τῶν πραγμάτων, 'up to the factory.'—So τάνδαια for τὰ χειρῶν: the defects or weak points, one's case, the things which threaten failure: cp. Her. 2....ταύτῃ φαίνεται εἰνεδε&εστέρα εἶναι τὰ ἡμέτερα πρήγματα, a conclusion that seems somewhat weak here.

1433 f. ἔσται μέλουσα: cp. 653.—κακῆ, δία, ill-omened (like κακὸς ὀρνίς), with πρὸς τοῦτο κ.τ.λ.—τοῦτο Ἕρων: cp. Od. 11. 280 μητρὸς Ἕρων: Her. 4. 149 Ἕρων ὁ Λατόν τε καὶ Ὀιδιπόδεω. 'His Erinyes' are those who
'Araí summon: Π. 9. 454 πολλὰ κατηράτο στυγεράς δ’ ἐπε-κέλετ’ Ἐρινός: though the Curse and the Fury are sometimes identified, as Aesch. Θ. 70 'Αρά τ’, Ἐρινός πατρὸς ἦ μεγασθενής.

1435 f. εὐδοκη, 'may he make your path bright,' in contrast with his own ὀδός. The conjecture εὖ διδοκη (Burges), accepted by some of the best edd., effaces a natural and pathetic touch. The ms. σφον, if right, might be compared with the dat. after words of showing favour (εὐμενῆς etc.): perhaps also with the dat. after ἡγεύσθαι and ὀδοποιεῖν. But in 1407, where σφο is certain, the ms. have σφᾶν: and the acc. with εὐδοκοῦν is slightly recommended by the analogy of ὀδοῦν, ὀδηγεῖν.

τάδ’ εἶ θανόντι μοι | τελειτ’. The ms. have τελείτε... | θανόντ’. With Lobeck, I hold the simple transposition to be the true remedy. The 1 of the dative could be elided in Homeric Greek; but among the alleged instances in Attic drama there is not one which bears examination.—ἐτέλειν οὐ = ὅτι, a frequent synizesis, which Soph. has again Ph. 446, 948, 1037.—ἐξετον, sc. τελείν τί. 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 ὅτι εὐηγεῖν. But it is less than that of zeugmas such as Greek idiom permitted (cp. 1357), and does not seem to warrant the view that the verse is spurious. It has been said that the thought is repeated in οὐ γὰρ μ’ ἐτί | βλέποντ’ εὐσπέσθ’ αὖδις: 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 μέθετε, sc. ἐμοῦ: cp. 838. He disengages himself from the embrace of his sisters.

1439 The change of persons within the verse (ἀντιλαβή) marks excitement: cp. 652, 820, 1169.

1439 f. καλ τίς: cp. 606.—προῦπτον, since his father has prophesied the end (1385 ff.): cp. on 1414.

1441 f. η’ σὺ γ’, a caressing remonstrance: so Eur. Hec. 405 (Polyxena to her aged mother) βούλει πεσεῖν πρὸς οἰκίας;... η’ σὺ γ’: οὐ γὰρ ἄξιον: Phoen. 531 (Iocasta to her son Eteocles) τι τῆς κακιότης δαιμόνων ἐφίεσαι | φιλοτιμίας, ταί; η’ σὺ γ’: ἀδίκος ἦ θεός.—α η’ δεί: cp. 73.
1443 f. εἰ...στερηθῶ, an epic use sometimes admitted by Attic poets: see on O. T. 198.—ταύτα δ', 'Nay, these rest with Fortune, that they should be either thus or wise' (that I should die, or survive). ταύτα, nomin., epexeget. infin.: this δ' in reply modifies or corrects the speaker's statement. εν τῷ δ', dependent on: see on φυναί with adv. is equivalent to the intrans. εχειν, as else in poetry it is sometimes little more than είναι. El. 8.

The ms. σφων is better than σφω, to which some following Elmsley, have needlessly changed it. 'For if my prayer is—that ye ne'er meet with ills.' The contrast between his own case and theirs is thus more impressively marked. For the dat. of the person in whose interest the prayer is made, cp. O. T. 269, Plt. 1019, Ai. 392. For in a good sense cp. Tr. 48, Ai. 509, Il. 9. 240, Her.

(ἐωντῶ...ἀράσθαι ἀγαθά).

1446 πάσην, ethic dat., 'in the sight of all': cp. 810.

1447—1499 Kommos. 1st strophe 1447—1456 = 1st antistr. 1462—1471: 2nd str. 1477—1485 = 2nd antistr. 1491—

Each strophe is separated from the next by five trimeters, by Oed. and Ant. At the close of the 2nd antistrophe Oed. enters, and he also has five trimeters.

The dramatic purpose is to divide the two great scenes, fourth ἔπεισόδιον (1249—1555). Sophocles here shows he was 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...κιγχάνει. Two views are advanced; I prefer that which is here placed first. (1) ἢλθέ μοι come in my hearing, not, 'have come on me,' μοι being in the dative (81). The Chorus alludes to the doom pronounced on Polyneices and his brother. 'Here are new ills whose doom from the blind stranger I have witnessed,—unless peradventure Fate is finding fulmination.' The Chorus corrects the phrase by surmising that haply this fate, not Oedipus, is the real agent of the doom on the brothers.

(2) Others suppose that a low rumbling of thunder is heard immediately after the exit of Polyneices, and ἐκτυπεν άλθρ in 1456 merely marks the first loud sound.
In the incipient thunder: ἡλθέ μοι = 'have come upon me.' εὶ τι μοιρὰ μὴ κιγχάνει is then taken either as before, or thus:—'if haply his end is not coming upon him.' But (a) It is much more natural to suppose that the beginning of the thunder is denoted by ἐκτυπέω. 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.

νεὸδεν 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. νεωτιτ. For the form cp. Π. 7. 97 λῶβῃ τάδε γ' ἐσσεται αἰνόθεν αἰνῶς, 'with horrors of horrors': ib. 39 οἴοθεν οίος, 'singly and alone.'—εἰ τι μοιρὰ μὴ κιγχάνει: for τι = 'perchance,' cp. Ο. Τ. 124 (n.): the formula εἰ τι μὴ 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 Π. 17. 671 πᾶσιν γὰρ ἐπίστατο μελίχως εἶναι | ζώος εών: νῦν αὖ θάνατος καὶ μοιρὰ κιγχάνει.

1451 f. ματάν. 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 ματαίον εἶναι. Isocr. or. 4 § 5 has ὡστ' ἣδη μάτην εἶναι τὸ μεμνησθαι περὶ τούτων (=ματαίον): but that does not justify the use of the adv. alone here. Nor can it go with φράσαι. For ματάν cp. Aesch. Εἰμ. 142 ἰδώμεθ' εἰ τι τοῦδε φρομίον ματᾶ, 'is in vain.'—ἀξιωμα, prop. 'what one thinks right;' here, 'deeree,' 'ordinance;' in 1459 'request.' Cp. Dem. or. 18 § 210 τὰ τῶν προγόνων ἀξιωματα, their political maxims.—φράσαι: 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 f. ταύτ' = ἀξιωματα δαμιώνων. With στρέφων (for the corrupt ἐπεῖ), the sense is:—'Watchful, ever watchful of these divine decrees is Time,—overthrowing some fortunes, and the next day, again, exalting others on high.' Cp. Eur. fr. 424 μι' ἡμέρα | τὰ μὲν καθεῖλεν ὑψόθεν, τὰ δ' ἡρ' ἄνω.—ὁρᾶ, as Ph. 843 τάδε μὲν θεὸς ὑπεταί, 'will look to' this. Time is the
vigilant minister of Fate. The mighty are humbled (Labdacidae have been); the lowly, again, are exalted. Last words contain an unconscious hint that the sublimes of Oedipus are well-nigh finished, and that honour is due to him. At that instant, the thunder is heard.

The ms. words ἑτέλ μὲν ἔτερα...ἀνω are thus paraphrased of the schol.: πολλὰ μὲν αὕτων παρ’ ἦμαρ, πολλὰ δὲ ἐμπαῖλν τρέπων. This makes it certain that, instead of τοῦ ἀντέχειν (which is here untranslatable), the schol. had some παρά... ἐστίν as the form of the sentence plainly requires. For στρέφοι Eur fr. 540 fev, τὰ τῶν εὐδαμονοῦντων ὡς τάξα στρέφοι Soph. Tr. 116 τὸν Καμάγενη | στρέφει, τὸ δ’ αὐτῆς βιώτου πονον, the troubles of his life now bring reverse, now give Heracles. This was a poetical use of στρέφοι, while schol.'s words εἰς τὸ ἐμπαῖλν τρέπων were meant to explain τρέπω itself was not used alone as—ἀνατρέπω, though of the phrases with that sense.

1456 ἐκτυπεῦ, the epic aor., only here in Attic: else ἐκτυπήσα.

1457 f. τῶς ἄν: cp. on ποιεῖν.—ἐλ τις ἐντοποσ, 'a spot,' other, is, than the Chorus: some one who could be sent on the errand. Cp. 70, 297.—δεῦρο...πώροι, 'caused to come hither.' πορεῦ, to give, is never found as = πορεύει, to make to come (1476): and here the phrase is a compressed one, 'enable me to speak to him, (by bringing him) hither.' But the associations of πόροι and πορεύει doubtless influenced it. Cp. El. 1267 εἰ se theos επὶ ἀμέτερα πρὸς μέλαθρα.—Cp. Pind. Pyth. 3. 45 καὶ Μάγνητι φέρων πορεί Κενταύρῳ διδᾶσκι ('gave,' with the notion as here of bringing to).—πάντ’, adv.: Ai. 911 ὅσον κωφός: O. T. 475 n.

1459 τι δ’, after the voc.: cp. 507.—τὰξιμ’: see on

1460 f. περιτωτός: Verg. Aen. 5. 319 et ventis et f. orior alis.—ἀξεταί: the fut. midd. here merely = ἀξετεῖ, for me to be led’ would be strained. In Od. 21. 322 ὧν τῶν ἀξεσθαί δίομεθ’ ('wed thee'), the midd. has its special force: cp. ib. 214. In Eur. Hipp. 625 it is done. In Aesch. Ag. 1632 etc. it is passive.

1462 f. While the ms. words ιδε μάλα μέγας δ’ correspond with the first verse of the strophe (1447); second verse here exceeds its strophic counterpart by Hermann supplied νέα in the strophe after βαρύ.
Heinrich Schmidt omits Ὀδε here. But if we write μέγας, Ὄδε, μάλ' Ὀδε ἐξελπτεῖαι | κτύπως ἀφατος δίσβολος, we get an exact correspondence, without either adding to the strophe or taking from the antistrophe. ἐξελπτεῖαι, τυι (cp. Ai. 309 n.); the very sky seems to come down with the crash: so Valerius Flaccus 8. 334 ruina poli of thunder.—κτύπως...δίσβολος, the noise of a bolt hurled by Zeus: cp. on 710 αὔχημα...εὐπτων.—ἀκραν, the tips, not the roots, i.e. my hair stands on end with fright: cp. 1624.

1466 ἐπηξα, aor. referring to a moment just past, where we should ordinarily use the pres.: Ai. 693 ἐφρις ἔρωτη. Cp. O. T. 337 n.—θυμόν, acc. of part affected.

οὐρανία, 'in the sky.' Heinrich Schmidt defends οὐρανία as — | —: others deny that such a synizesis is possible. But in Aesch. Th. 288 καρδίας answers metrically to ἔθροις (305); in his Suppl. 71 καρδίας = the last two syllables of στυγοῦντες (80); and ἰθ. 799 καρδίας = the first two of γαίαοχε (816).

1468 τι...ἀφίνει τέλος; 'what end (event) will (the lightning) bring forth?' For ἀφίνει as = 'to emit,' 'produce from one's self,' cp. Arist. Hist. An. 6. 14 ἀφαίοι τὸ κύμα,...τῆς θηλείας ἀφείνεται τὸ φῶν. This use, which was common, suggests how the word might be figuratively said of the storm giving birth to some disastrous issue. μάν, 'verily,' here nearly = an exclamation, such as 'ah!' Cp. on 182.

1469 L has δέδεια τὸδ', which might easily have grown out of δέδοικα δ' (Nauck). The latter is recommended by metre, giving an exact correspondence if in 1454 we read στρέφοιν: cp. on 1453 f.

1470 f. ἀφορμα, sc. ἣ ἀστραπῆ, 'rushes forth' (from the sky), — better here than the v. l. ἐφορμα.—ἐῳμφορᾶς, not definitely 'misfortune,' but rather, more generally, 'grave issue.' The thought is merely that something momentous always follows such a storm. Cp. O. T. 44 τὰς ἐῳμφορὰς...τῶν βουλευμάτων, the issues or effects of counsels.

1471 ὃ μέγας αἰθηρ is a cry rather than an address like ὃ Ζεὺς: yet in Aesch. P. V. 88, in a direct address, we have ὃ δίος αἰθηρ, followed by the voc. ταμμητὸρ τε γῆ.

1472 ἠκεί 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' αὐτῶν πτερόεσσο' ἥλθε κόρα.

1474 συμβαλῶν ἔχεις (cp. 817, 1140), 'hast inferred,' a j. c. 16
frequent sense of the act. in Attic: Her. in this sense, the midd. As ὅ παιδες (1472) evidently means the dawn, this v. is rightly given to Antigone; but her question reminds us that she, and she only, had heard Oed. speak of the which should announce his end (95).

1475 μοι, ethic dat., 'I pray you': cp. O. T. 131 εὐχεσθέ μοι, 'I would have this to be your prayer.'

1477 f. ἐὰ is the cry of one startled by a sight or sound (Aesch. P. V. 298 ἔ. τί χρήμα λέυσω;) only here in Soph., μάλ' ἀὖθις, 'again, and loudly': El. 1410 ἰδοῦ μάλ' ἀὖθις—ἀμφιστάτω, because the peals of thunder, now and then loudest, seem to be around them on every side. Cp. 122 ὡστε με κουράων ἀμφίλυθε θηλυς ἀυτήν: so περὶ ἰὼν | φόρμιγγος (17. 261), ἁσημα περιβαίνει βοής (Ant., but the phrase here is more vigorous, suggesting the image of a threatening foe.—διαπρύστοις, as with κέλαδος, Eur. Hes. ὀλολυγαί, Hom. Hymn. 4. 19: in Homer only as adv., a διαπρύστοιν (Il. 8. 227): properly, 'going through' the cloud, 'piercing,' like τόρος, διατόρος.

1480 f. For ὁ δαίμων cp. on 185.—ἲλαος (sc. ἐλαεῖν) usually in Homer, etc., though ἡλαῖος also occurs (as Il. Hymn. 5. 204, Hes. Op. 340, Aesch. Eum. 1040).


1482 σοῦ τύχομε is a certain correction, 'graciously I find thee.'

ἄλαστον ἄνδρ', 'a man accursed,' Oedipus. With this adj. is always the epithet of τένθος or ἀχος, ex Il. 22. 261 (Achilles), 'Εκτότι, μὴ μοι, ἄλαστε, συνη ἀγόρευε, 'Wretch, prate not to me of covenants;—the sense of the act (537, 1672) is transferred to the agent,—the ἄλαστον being called ἄλαστος in the general sense of 'acursed one.—ἰδων, since, in the old Greek belief, casual association with a polluted man was perilous: or. 5 § 82 πολλοὶ ἡδη ἄνδρωποι μὴ καθαροὶ κρύπται ἢ μίσσαμα ἕχοντες συνεισβάντες εἰς τὸ πλωῖον συναπώλεσαν μὲν αὐτῶν ᾿πιχής τοὺς δοσὶς διακεκιμένους τὰ πρὸς τοὺς θεοὺς. Aesch. Th. 597 ff., Eur. El. 1354, Xen. Cyr. 8. 1. 26, Carm. 3. 2. 26.

1484 ἀκριβῆ χάριν μετάσχω, have for my portion a profitable recompense (in return for the sympathy
to Oed.); cp. Aesch. P. V. 544 ἀχαρίς χάρις (‘a thankless favour’); Soph. Ai. 665 ἄδωρα δώρα. Pind. Ol. 1. 54 ἀκέρδεια = 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 usu. absent, unless equality is affirmed or denied, as Xen. Cyr. 7. 2. 28 εὐφροσύνων πασῶν ἔμοι τὸ ἴσον μετείχε. Hiero 2. 7 τοῦτο (τοῦ κακοῦ) πλείον τοῦ μέρος οἱ τύραννοι μετέχουσιν. The peculiarity here is only in the use of the acc. alone, without a gen. (as τῆς ἄρας).

1487 κιχήσεται with gen., on the analogy of τυγχάνειν. Elsewhere κιχάνω always governs acc. We might take ἐμφύνου...μου (sc. ὑμοῦ, cp. 83) καὶ κατορθοῦντος as gen. absol., but this is less probable.—κατορθοῦντος intrans., φέναι acc. of respect: cp. εἶ ὁρθὺς φρενός, O. T. 528. The intrans. κατορθῶν usu. = ‘to succeed’ (Thuc. 6. 12 ἢ κατορθώσαντας,...ἡ πταίσαντας), but also ‘to be right or correct,’ as Plat. Legg. 654 c ὅσ ἂν τῇ μὲν φωνῇ καὶ τῷ σώματι μὴ πάνυ δυνάτος ἢ κατορθοῦν (in song and dance).

1488 ἐμφύναι φενί, ‘and what is the pledge which thou wouldst have fixed in thy mind?’ Many recent critics have held that φενί has come in from 1487, but the explanation of the Scholiast (ἐμβάλειν τῇ φενί ἐκείνου) proves the antiquity of it, and 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 wouldst have fixed (1) in his mind?’—i.e. ‘What is it that thou wouldst tell him in confidence, under his pledge of secrecy?’—or else (2) ‘in thy mind?’—i.e. ‘what promise wouldst thou obtain from him before death?’ Here (2) is recommended by the fact that the φενί is then the same in both vv. Nor is the reply of Oed. (1489) inconsistent with it; since the fulfilment of his promise (580) to Theseus involves a pledge from Theseus to keep the secret (1530). It is, of course, possible that Soph. wrote ἐμφύναι ξένῳ, or the like: but the vulgate is at least defensible.

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 = αὐτῷ,
seeing that vv. 1486 f. refer to Theseus alone; though tenable as = αὐτοῖς, i.e. Theseus and his people. The evidence for φῦν as dat. sing. is slender; but in Hom. Hymn. 275 δὲ φῦν ought to mean σὺν Παντ, and in Hymn. 30. have βρῖθει μέν φῦν ἄρουρα φερεβίσιος, ἥδε κατ’ ἄγροὺς | κα’ εὐθηνεὶς, οἰκος δ’ ἐμπίπλαται ἐσθλῶν, where φῦν should to δ’ ἄλβιός shortly before, and the subject to seems clearly to be the man, not ἄρουρα. Aesch. Pers. exactly parallel with this: i.e. φῦν would most naturally refer to Xerxes alone, but might refer to Xerxes and his admirers. In Pind. Pyth. 9. 116, again, φῦν might Antaeus and his family. Lyceophron 1142 seems to have meant φῦ for αὐτό, as the schol. thought. On the whole, it appears unsafe to deny that poetry sometimes adduced the use.

τυγχάνων = ὁτε ἑτύγχανον (ὡν ἥτηςα), cp. 579 ff. The use is made easier by ἀνθ’ ὣν ἐπασχοῦν εὖ.

1491—1495 εἶτ’ ἄκρα...ικοῦ. A corrupt passage. Read ἄκρα | περὶ γυαλ’ for ἄκραν | ἐπὶ γυαλον, I take the sense ‘or if (εἴτε ’), in the furthest recesses of the glade, for the half of the Poseidonian sea-god, thou art hallowing his altar sacrifice, (yet) come.’ The precinct of Poseidon at Colonus was large enough for an ecclesia to be held within it (Thuc. 67). It included the ἄλσος and ναός mentioned by Paus. § 4. For γυαλον, ‘a hollow,’ used in the plur. of hollow glades, valleys, or dells, cp. Aesch. Supp. 550 Λυδία τ’ ἀγ γυαλά δι’ ὄρον Κελίκων. It would apply to the depressions between the two neighbouring knolls at Colonus (cp. ἄκρα περὶ γυαλα) means that the altar of Poseidon is in the midst of the large τέμνενοι furthest from the Chorus. When Theseus left the scene (1210), his purpose was to send the suppliants 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’ is intelligible if we suppose the thou be,—Come (if thou art near, and at leisure),—or if thou art sacrificing, nevertheless quit the altar, and come.—β’ proleptic with ἀγίζων: to sacrifice on the altar is to ‘hallow’—ἐπικαλεῖ = βαμόν (888, 1158): Aesch. Th. 275 μήλοιον σοντας ἑστίας θεῶν.—Ποσειδωνίω θεῶ = Ποσειδώνι, not really ὁ Βακχείως θεὸς (O. T. 1105), ‘the god of Βάκχοι.’
somewhat similar to the Homeric βίν Ἡρακλείη, etc. Perhaps Ποσειδώνιαν (with ἐστίαν): cp. Pind. Ν. 6. 46 Ποσειδάνιον ἀν τέμενος.

1496 ἐπαξιοί: lit. 'he deems thee, thy city, and thy friends worthy (of a recompense),—that he should make a due return, after receiving benefits.' The inf. is added epexegetically, outside of the construction with the principal verb (cp. 752 ἀρτάσας, 1212 ζωεν). This is, however, unusually bold, since we have expected δυκαίας χάριτος.

πόλισμα in Attic prose usu. implies a town of the smaller kind, as Thuc. 4. 109 (of Thracian tribes) κατὰ δὲ μικρὰ πολισματα οἰκούσι. But Eur. Med. 771 has ἀστ� καὶ πόλισμα Παλλάδος, 'the town and stronghold of Pallas' (Athens), Bacch. 919 πόλισμ' ἐπτάστορον (Thebes): so it is used of the grand Cloud-city (Ar. Av. 553, 1565): and Her. applies it to Ecbatana (ι. 98).—παθὸν does not require us to supply anything: it is strictly, 'for treatment received,'—χάριν sufficient to mark that this treatment was good. Cp. ι203.

1500 f. Enter Theseus. αὐτ: cp. 887. ἔχειται is probably pass., as we find ἄχω γόους, ὑμνον, etc.—σαφὴς would ordinarily have been repeated in the second clause (cp. 5); but the equivalent ἐμφανὴς takes its place: cp. Ω. T. 54 ἄρεις...κρατεῖς: Αντ. 669 καλῶς...ἐὔ: also El. 986 f.: Αἰ. 647, 1323. The two adjectives could not be contrasted.—ἀστῶν is a certain correction of αὐτῶν, which, as = 'you yourselves,' would be very awkward after ὑμῶν and κοινὸς.

1502 ff. μὴ τίς: 'Can it be some thunderbolt of Zeus, or the rushing onset of some hail-storm (that has scared you)?'—ἐξεπλήξεν ὑμᾶς, 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 μὴ is merely as to whether the thunder is the cause of the summons.—ὀμβρία χαλάζα, hail falling in a shower: cp. Ω. T. 1279 ὀμβρος χαλάζῃς (n.).—ἐπιρράξασα, from ἐπιρράσσω, which is either (1) trans., 'to dash one thing against another,' as Ω. T. 1244 πῦλας...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 Μαντινεῶν...ἐπέρραξεν, 'he dashed upon' them.

1504 τοιαῦτα: 'for one might forebode anything when the god sends such a storm as this' (on διοστημία see n. to 95):—a courteous way of hinting that their alarm was not unnatural.
1505 f. ποδοῦντι προφάνης: cp. O. T. 1356 θέλοντας tovt' άν ἦν, n.: Il. 12. 374 επειγομένου δ' ἵκοντο.—καὶ στάντων, 'and some god (cp. 1100) hath ordained for thee the fortune of this coming': τύχην...όδοι, a fortune belonging (connected with) it.—The ms. θήκε was a mere blunder: τύχην, by transposition. Cp. above, 974.

1508 f. βοτή βίον μοι, the turn of the scale (moment for my life,—the moment which is to bring it down to
Cp. O. T. 961 σμικρὰ παλαιὰ σώματ᾽ ευνάζει βοτή.
καὶ θέλω βανείν μή ψέυσας σε πόλιν τε τίνα (τούτῳ
ξυνήγεσα, 'and I wish to die without having defrauded
and this city of the things on which I agreed.' For the
of ψέυσας cp. on 1145, and for the chief stress on the 1038: for ξυνήγεσα, Xen. Cyr. 4. 2. 47 ταύτα σεννήνον
agreed to these terms.

1510 εν τῷ δὲ κείσαι: usu. explained, 'And on what
of thine end dost thou rely?' But κείμαι εν τινι (see on
'to be situated in a person's power': an analogous κείμαι here would give us, 'on what sign doth thy fate depend?
In Tr. 82, however, we have εν οὖν βοτή τοιαδε κειμένων
if the text be sound, κείσαι has (I think) a like sense.
lit., 'at what sign of thy fate thou art in suspense?'
phrase is thus virtually equivalent to εν τινι βοτή κείσαι
τεκμήριον itself standing for the crisis which it marks.
phrase seems to me possible (for our poet), but
suspicous. We might conjecture καὶ τῷ πέπεισαι: cp. En.
1190 εννύχοις πεπεισμένη | στένεις δύναρος.

1511 f. αὐτόλ with κήρυκες: the gods herald the
interposition in his fate. No μάντις, but Heaven itself
the warning.

ψευδόντες οὔδεν σημάτων προκ., 'disappointing me in
(oúdein adv., cp. 1145) of the signs appointed beforehand
as Her. 2. 38 (of the Apis) εἰ καθαρῇ (ἡ γλώσσα) τῶν προκ
σημάτων, the marks appointed by sacred law.

1514 The usual order would be αἱ πολλὰ διατελεῖσ
'the long-continued thunderings.' But an adj. or partic.
sometimes thus placed after the subst., when the art. or
adv. (or adverbial phrase) stands before it: cp. O. T.
τὸν ἓδη Δαίων πάλαι νεκρόν = τὸν ἓδη πάλαι νεκρόν Δ.
already long-dead L.: where see n.—πολλὰ = 'very,' with
adj.: cp. Ant. 1046 χοί πολλὰ δενοί: Ph. 254 ὁ πόλ
μοχθηρός: El. 1320 ὁ πλείστα μῷροι: Il. 11. 557 πόλλα.
1515 στράτα. στράττω 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. The learned Alexandrian poets had often earlier warrant for this or that word which, as it happens, we cannot trace above them. (Cp. on ἀκορέστατος, 120.)

With ἀστράπτω and στράπτω, cp. ἀστεροπή and στεροπή, ἀσταίρω and σταίρω, ἀσταφίς and σταφίς, ἀσταχός and στάχος, and many other instances in which the longer form and the shorter both belong to the classical age.—χειρὸς τῆς ἀν., gen. of point whence with στρ. (O. T. 152 Πιθώνος... ἐβαίς) rather than possess. gen. with βέλη, 'hurled from the unconquered hand.'

1516 f. θεσπίζωνθ: 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).

1518 f. 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 τες ἥμιν χρύμπτεται στρατεύματι, we have some foeman approaching our camp. The v. l. σῇ τε came of not seeing this.—γῆρος ἀλυτα, 'not to be marred by age': see on 677 ἀνήνεμον... χειμώνων.

1520 f. χώρον... ἐξηγήσομαι, show the way to the place: the literal notion being blended with that of expounding (as the ἐξηγηταί expounded the sacred law). Cp. Her. 3. 4 ἐξηγεῖται... τὴν ἑλασίν, expounds the route for the march.—ἀδίκτος, pass., as always in Attic: Tr. 685 ἀκτίνος τ' ἀει | θερμής ἀδίκτων. The act. sense, 'not touching,' occurs later.

1522 f. τούτον refers to χώρον, 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. 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.

μὴ οὐ κέκευθε: neither where (precisely) it is concealed, nor (even) whereabouts it is situated.

1524 f. ὁς σοι...τιθῇ. Like τούτον in 1522, ὅσε refers to χῶρον (1520), 'this spot'. it is not for ἀνὴρ ὅσε (450). For πρὸ cp. Thuc. 1. 33 ἦν ὑμεῖς ἀν πρὸ πολλῶν χρημάτων καὶ χάριτος
Oedipus at Colonus.

As the hoplite was armed no less than with a shield, there is no contrast between infantry and cavalry, but only between citizens and foreign allies. Cp. Isocr. or. ii § 37 oîδε ἐπακτῶ (foreign mercenaries) τὴν ἄρχην διαφυλάττων, ἀλλὰ πολιτῶν εὔνοια δορυφοροῦμενος.

Others join ἀλκήν...γειτόνων, 'a defence against neighbours (the Thebans, 1534), but, though the objective gen. in correct (see on O. T. 218), the order of the words makes hardly possible to disjoin γειτόνων from δορῶς τῇ ἐπακτῶ.

1526 f. ἀ δ' ἐξάγιστα, 'but as to things which are ὁμολογήτατα (which cannot be uttered without impiety). Cp. Aesch. 3 § 113 οἳ Δοκροὶ οἳ Ἀμφισσεῖς...τὸν λίμένα τὸν ἔξαρτα καὶ ἐπάρατον πάλιν ἐτείχον: 'the harbour which was banned and accursed,'—the Amphictyons having pronounced an ἄρα, which said of the transgressor, ἐαγής ἐστω (ib. ἐγίζω = to make ἔγιος (1495): ἐσαγίζω = to devote to avenging gods (cp. ἔσσωσιόν, to dedicate), rather than (as some explain it) 'to de-consecrate.'

μηδὲ κινεῖται λόγῳ, 'and such things as (μηδὲ of the cp. 73) are not to be touched upon in speech' (see εἰς τάκινητ ἐπη). The pres. κινεῖται expresses what fate decreed (Ph. 113 αἶρει).—μαθῆσει, by sight as well as hearing: see 1641, 1650.

1530 f. αὐτὸς...σῶζε, 'guard them for thyself alone, merely, 'remember' them, a sense peculiar to the σῶζομαι (Plat. Theaet. 153 b, etc., n. on O. T. 318).

tῷ προφερτάτῳ μόνῳ: 'but to one, | Thy chiepest' (Wh. which well gives the vagueness of the phrase. When hereditary monarchy lasted, the προφερτάτος would, it be the king's eldest son: afterwards it would be the whose place in the State made him the proper guardian secret. The poet chose a phrase which would cover tradition. I would not, then, change μόνῳ, with Nau. γόνω. In fr. 401 ἦ γὰρ φίλη ἥ τῶν τοῦ προφερτέτου sense 'elder' is possible, but not certain. The nearest parallel to our passage is Hes. Th. 361 προφερεστάτη ἐστιν ἄρα foremost among the daughters of Oceanus is Styx; and she is called πρεσβυτάτη. So, here, the word seniority, but without excluding pre-eminence of other k.
1533 ff. ἄδην contr. for ἄδην, 'unravaged,' from δῆος (δῆος Theogn. 552, always Dor. δῶος in trag.), 'ravaging': σταρτὸν ἀπ’ ἀνδρῶν, 'on the part of,' 'from the quarter of' the Thebans. For ἀπό, cp. Plat. Phaed. 83 β οὔδεν τοσοῦτον κακὸν ἐπαθεῖν ἀπ’ αὐτῶν. Schaefer's ὑπό is admissible (Plat. Rep. 366 Λ ἀξίμιοι...ὑπὸ θεῶν): but ἀπό 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.

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 (ῥαδίως), even though their neighbourhood is well-behaved.' Cp. what he said of the Thebans in 619 f., where ἐκ σμικροῦ λόγου answers to ῥαδίως here.

Greek writers often use μυρίοι to express the notion of many probabilities against one. Cp. Her. 8. 119 ἐν μυρίησι γνώμησι μίαν οὐκ ἐξω ἀντίςον, '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 ἐπίδιον μία τις υἱῶν ἐστι σωθῆναι πολεμοῦντας βασιλεῖς, συμβολεύον μὴ παραδίδοναι τὰ οπλά: '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 ἐἰς τοὺς δίκαιος μυρίων οὐκ ἐνδίκων | κρατεῖ. It is something more than a mere synonym for αἱ πόλεις. It suggests:—

'Be Athens never so just, there are countless chances to one that Thebes will some day attack it.'—κἂν εὖ τὸς οἰκῆ, 'even though one (i.e. a neighbour) lives aright': cp. Plat. Rep. 423 ἐκὸς ἀν ἡ πόλις σοι οἰκῆ σωφρόνως. (It might also be transitive, 'governs,' sc. τὴν πόλιν.) A compliment to Theseus and to Athens is implied: cp. 1125.

1536 ὑπ’ refers to ῥαδίως. (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. Cp. Orac. Sibyll. 8. 14 ὡθε θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά. Longfellow, 'Retribution': Though the mills of God grind slowly, yet they grind exceeding small. Hor. Carm. 3. 2. 32 pede Poena claudio.

ἐν μὲν ὡθε 8'. When two clauses are co-ordinated by μὲν
and δέ, if we wish to subordinate one to the other we take care that the subordinated clause is that which has 'late,' though surely,' 'Surely, though' would be όψε μὲν ἐν δέ. So O. T. 419 (n.) βλέποντα καὶ
reader, and surely then, though seeing now is the necessity of giving the chief emphasis to όψε, not
that decides the true relation of this verse to the preceding.

1537 τά θεία ἀφέσ, having set religion at nought: cf.
910 ἔρρει δὲ τά θεία.—μαλνεθαί, the madness of passions
are no longer controlled by religion,—as the frenzy of an
(371), and of hatred (1392).

1538 f. δὲ μὴ σὺ...βούλον παθεῖν, referring to τά θεία
etc. To divulge the ἐξάγωστα (1526) would be ἀφείναι τά
The next verse turns off this light reminder by adding
Theseus does not require it. 'Well (σὺ), thou knowest
things, without my precepts.' Thuc. 2. 36 μακρηγορεύον
eιδόσιν οὐ βουλόμενοι: Π. 10. 250 εἰδόσι γὰρ τοι ταῖν
Ἀργείων ἄγορεῖες. Cp. on 1038.

1540 f. χώρον: cp. 644.—τούκ θεοῦ παροῦν: 'that which
come from the god,' (cp. 1694 τὸ χερόν ἐκ θεοῦ;)—the sun
as conveyed both by the storm and by an inward prompt

μὴ έτ' εὑρεπώμεθα, 'nor longer hesitate,' ὅκνουμεν, μέλλων δὲ
ἐντρέπεσθαι (1) 'to turn about': (2) 'to give heed to
gen., as O. T. 724: (3) then, absol., 'to feel a scruple or
giving,' to hesitate, as here. Intelligible as the third
this is perh. the only clear example of it in classical,
but cp. Polyb. 31. 12. The hesitation which Oed. 'depicted
is that which the others might feel in acknowledging the
hour of his end had come.

1542—1555 A more splendid dramatic effect.
Sophocles has created here could hardly be conceived.
Hitherto, throughout the play, Oedipus has been still
characterised by that timidity in movement, and that sense
of physical dependence, which are normal accompaniments
of blindness. (Cp. 21, 173 ff., 405 ff., 1206, etc.) Now, sub-
ly inspired by the Unseen Power which calls him, he be-
the guide of his guides. Now it is they who shrink.
and unfaltering, the blind man beckons them on. And he
finally passes from the eyes of the spectators.

1542 f. ἄδ: see 182.—κανός, of a novel kind, 'in some
wise': cp. Plat. Euthyd. 271 Β κανοί τινες...σοφισταί...
ή σοφία;
1547 τῆς, ὃδε, τῆς, lit. 'this way,—hither,—this way';—marking that he is already sure of his path.

1548 ὁ πομπὸς: Ai. 831 καλῶ δ' ἀμα | πομπαῖον 'Ερμῆν χθόνιον ὡ με κομίσαι: hence ψυχοπομπός (Diod. 1. 96): Hor. Carm. 1. 10. 17 Tu pias laetis animas reponis Sedibus. He was also the guide of the living on errands of danger or guile (El. 1395, Ph. 133 'Ε. ὁ πέμπων δόλιος).—νυ τε νερέα θεός: Persephone: Ant. 893 ὅν ἀρίθμον ἐν νεκροῖς | πλεῖστον δέδεκαν Περσέφασσ' ὀλυλότων.

1549 f. φῶς ἀφεγγές, light which, for the blind, is no light: cp. 'darkness of life' in Tennyson's lines quoted on 33: σκότων βλέπειν, ἐν σκότῳ ὁδάν (O. T. 419, 1273). The dying bid farewell to the sunlight, as Ai. 856 σέ δ', ὁ φαενής ἱμέρας τὸ νῦν σέλας | ...προσενετὼ | πανίστατον 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 sovran 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. He is going 'to hide the close of his life with Hades' (παρ' 'Αἰθήρ 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 εὐαγγέλον): 'to hide my life, so that it shall be ended.' I prefer (1).

1553 αὐτὸς τε: cp. on 448. Theseus and his realm are identified, as 308 f., 1125, 1496.—πρόσπολοι, like ὀπάνεις (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. κατ' εὐπραξία: 'and in your prosperous state,' ετὶ expressing the attendant condition (as it denotes the terms of a treaty): cp. El. 108 ετὶ κωκυτῆς... | ...ἡχῶ...προφωνεῖν: Ant. 759 ετὶ ψόγοιοι δενάζειν: Aesch. Eum. 1047 ὀλολύσατε νῦν ετὶ υολπαῖς: Thuc. 7. 81 § 5 ετὶ εὐπραγία ἥδη σαφεὶ ('when success was now assured').—μέμνησθε, imper., not μεμνήσθε, optat.: for this depends on them, but their weal (εὐδ. γένουσθε) on the
gods.—εὕρηκες ἄλπος: (remember me), for your lasting welfare. If they duly revere his memory, their good-fortune will amount to something.

1556—1578 Fourth stasimon. Strophe 1556—1568; antistr. 1568—1578.—The metre is logaoedic.—May the Erinyes and Cerberus spare to vex him in the dead. May the Erinyes and Cerberus spare to vex him.

Hear us, O Death.'

1556 εἰ θέμις έστι: a propitiatory address, since Pluto and the other χθόνιοι θεοί are stern to human prayers. So Hes. Theog. 185, ἀμείλιχος ἕδεις ἀδάμαστος (Eur. I. T. 158). Hor. Carm. 2. 14. 5 Non si tricens, quotquot eur. Amice, places illacrimabilem Plutona tauris.—τὰν αὐτάν

'the Unseen goddess,' Persephone (1548), an unusual name, perhaps suggested by the literal sense of 'Αἰδής: cp. Pind. 207 Ταρτάρου πυθμήν πιέζει σ’ αὖ φανοῦς: Aesch. Th. 811 αὖν αὐτόν | πάνδοκον εἰς αὖ φανῷ τε χέρσον.

1558 f. ένυχύων άναξ (Tr. 501 τὸν ένυχυὸν 'Αδαν), suggests an antithetical form of 'Αἰδής (trisyllabic only here) occurs also II. 557, Hes. Theog. 913, and oft. in later poets. A stream on the Troad on Mt Ida was called 'Αἰδωνεύς from its disappearance into the ground, Paus. 10. 12. 3 f.

λισσομαί = εἴ άντρων in the antistrophe (1571): but, the first syll. of αὖτρων is 'irrational,' i.e. a long syllable used as duty for a short, the normal choree λισσο is defensible.

Or. had in his text δίδου μοι,—not instead of λισσομαί (as his words show) in addition to it. As the construction λισσομαί was clear enough, δίδου μοι would rather seem to have been a gloss on some imperat. with μοι. Possibly μοι (cp. Ph. 484 νεώσον,...πεισθητί: Pind. P. 1. 71 εἰ μοι Κρόνιῳ) which may have been current as a v. l. for λισσομαί.

1561 ff. L gives μῆτρ’ έπιτόνω (sic) μῆτ’ ἐπιβαρναχεῖ, the antistrophic verse (1572) the words φολακα παρ’ ταλληστικήly metrically with ἐπι βαρναχεῖ, Doric for βαρναχεῖ. The question is:—How are the words μῆτρ’ έπιτόνω μῆτ’, so corrected, that they shall metrically answer to ἀδάμαστος?

The absence of the π subscript agrees with the hypothesis of original μῆτ’ έπιτόνως. If, with Wecklein, we regard the having been a gloss on a genuine ἄπονα (adv. neut. pl.), and read ἄπονα μῆδ’ ἐπι βαρναχεῖ, an exact correspondence is obtained, without further change in the strophe, and without any change in the antistrophe. The sense is also clear.
τιλ βαρναχετ...μόρφι, 'by a doom exciting sore lament': for the prep. (= 'with') see on 1554. This prayer to Pluto needed the preface εἰ θέμις (1556), since he στεναγμοῖς καὶ γόνις πλουτίζεται (O. T. 30).

εξανύσαι, reach: Ai. 607 ἀνύσεων...'Αἰδαν: Ant. 804 τὸν παγκοίτην...θάλαμον | ...ἀνύτουσαν. Eur. Or. 1684 λαμπρῶν ἀστρων πόλον εξανύσας.—παγκεύθη, 'all-enshrouding,' as Hades is πάνδοκος (n. 1556), πολυδέμων (Hom. Hymn. 5. 31), παγκοίτας (Ant. 810), πολύκουνος (Ai. 1193).—πλάκαι (1577, 1681), a plain: cp. the lugentes campi of Vergil's Inferno (Aen. 6. 441).

1565 f. The traditional text, πολλῶν γὰρ ἄν καὶ μᾶταν πημᾶτων ἰκνομένων, 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) ἰκνομένων is thus the partic. of the imperf., = ἐπεὶ ἵκνειτο. But manifestly the partic. ought here to have a pres. sense, 'are coming on him.' When the pres. partic. (or inf.) serves for the imperf., there is usually something in the context which prevents too great ambiguity, as is the case in 1587 (παρὼν), and O. T. 835 τοῦ παρόντος, where see n.

(2) μᾶταν 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 μᾶταν. I would suggest ἰκνομένων, and, for ἄν καὶ μᾶταν, ἄν (or ἄν) τέρματ' ἄν: 'now that he is coming to the goal of many sorrows.' So the pl. El. 686 δρόμοι...τὰ τέρματα. A doubled ἄν would not be unsuitable here, as expressing earnest hope; but ἄν, which mss. often confuse with ἄν, would well mark the turning-point: and for its combination with πάλιν cp. 1418.

1567. The ms. σὲ is possible; but Reiske's σφὲ has very strong probability. Changes to, and from, apostrophe are certainly not rare in choral odes; but this would (to my mind) be a somewhat harsh example.—αὐξόν, 'uplift,' raise to honour: cp. O. T. 1092 (n.), Tr. 116 (n. on 1453 f.).

1568 χθόνων θεᾶ: schol. Ἐρυνύες. Hardly Demeter and Persephone (683), who would not be thus associated with the fell Cerberus.—σῶμα τ', 'dread form of the unconquered hound': the periphrasis suggests a more vivid image of the dread monster: cp. Tr. 508 φάσμα ταύρου: Verg. Aen. 6. 289 et forma tricorporis umbrae (Geryon). Eur. Phoen. 1508 Σφιγγὸς
Oediptis

96

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jxvKa.op.ai,

X6-yos

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Rhea;

Cerberus

Ant.

(Ant.)

1571

1572

1574

1575

Hes.

Th.

767

ένθα θεοῦ χθονίου τῶν
dομοι ηχήνετε...
| εστασιν: δεινὸς δὲ κώ

He fawns on those who enter: εξελθεῖν δ' οὐκ αὐτὸς εξ

άλλα δοκεῖν; έσθειεν ὁν κε λάβησι τυλέων ἐκτοσθεν ὑπὲ

λόγος...έχει, transitive, like Pind. P. I. 96 ἐχθραὶ φο

κατέχει...φάτις, rather than intransitive like ὁ λόγος τὸ


§ 9 μαντεύεσθαι δὲ τὰς νύμφας τὸ ἀρχαῖον αὐτόθι ἔχη λόγος.

1574 τὸν (as relat.) is more probable than δν after

vowel: cp. O. T. 199 ἐρχεται: τὸν, ὁ δ τῶν πυρφόρων.—I

This cannot mean Pluto, who was the son of Cronus

Rhea; nor Cerberus (usu. called son of Typhaon and Echidna),

unless with Nauck we change τὸν to δοσ. Thanatos

elsewhere thus described, (in Hes. Th. 311 he is the son

Ὠς, no father being named,)—but is probably meant

The invocation in 1578 is certainly addressed to him.

1575 f. The mss. have εν καθαρῷ βηναι. 'And I pray

he (Cerberus)...may leave a clear path for the stranger,

passes to Hades. βηναι εν καθαρῷ τῷ εὗνω must mean s
'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. Madvig's ἐκ καθαροῦ is proleptic:—'go out of the path, so as to leave it clear.' I suspect the text to be unsound. Two views are possible. (1) τὸν in 1574 may be corrupt. If (e.g.) Hartung's τὸς' 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 βήναι. (2) τὸν may be sound, while ἐν καθαρῷ may have supplanted something like ἐκ καθόδου. Or βήναι may have come (e.g.) from φθῆναι: 'I pray for the stranger that he speed safely past Cerberus to clear ground.'—πλάκας: see on 1564.

1578 τὸν αἰενυπνοῦ, Death, the giever of eternal sleep, the ἀτέρμονα νηγγρετὸν ῥυνὸν (Moschus ι. 105): in contrast with his brother who λύει πεδήσας (Αἰ. 676).

1579—1779 Exodos. The passing of Oedipus is told. His daughters make lament. Antigone 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 f. ξυντομώτατον (neut. as adv.) is the best correction of the MS. ξυντομωτάτως. A few such forms in -ϖ is have MS. authority in good writers, though they are mostly comparatives, as βεβαιοτέρως, ἐρρωμενεστέρως (Isocr.), καλλιόνως, σαφεστέρως, etc. In Eur. Suppl. 967 γιράσκω δυστηνώτατος | οὔτε is corrected by Reiske to δυστηνοτάτους, which metre commends: but this is an almost isolated example. There is thus a strong presumption in favour of the form in -ov where, as here, it can easily be restored.—λέξας...διώλοτα, 'I should give my news most briefly if I said that Oedipus is gone': cp. Ο. Τ. 463 εἴπε...τελέσαντα, n.

1581 f. ἃ ὑν τὰ πραξεύντε. ἃ = ἄτων: 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. οὔτε (βραχέα ὑν) τάργυ. That is, resolving the parataxis with οὔτε—οὔτε:—'But as to what occurred, the tale cannot be briefly told, as neither were the occurrences themselves brief.' φράσαι (epexeg. inf.) further defines πάρεστιν.

1584 The MS. words τὸν ἀλ (or ἀλ) certainly conceal a fault, which is perhaps very old. We cannot supply χρόνον ('for ever'). Nor do I see how τὸν ἀλ βιοτοῦ could mean,
the life of all his days' (‘What life, life-long, was Whitelaw). The schol. gives nothing better than a
interpretation of τὸν ἄπλ βίσταν as τὸ μακρὸν γῆρας. The
question is whether the fault is confined to ἄπλ. (I) If
being sound, ἄπλ may conceal another adv., or an adj.: I
have arisen from some ancient mutilation of ἄνδρα. The
simplicity of κεῖνον τὸν ἄνδρα has a solemnity which
is unfitting here. (2) If τὸν is corrupt, then there are
possibilities. (a) τὸν ἄπλ may conceal one word, such as
πάνοιξων, ‘all-wretched,’ Aesch. Cho. 49. (b) τὸν may
have been inserted to supply a lost syllable. This view suits
ἐκεῖνον ἀρτι, or Hermann’s κεῖνον γ’ ἑσαίει (to which, however,
the γ’ is fatal).

1585 f. ἀπόνω, as they themselves had just prayed for.
Cp. the prayer of Ajax to Hermes Chthonios that he may
ἀσφάδαςτος (Ai. 833).—τοῦτ’...ηδη means, ‘here we come
the point which is indeed (καὶ) worthy of wonder’: cp.
Sympos. 204 B δὴλον δι,...τοῦτο γε ἡδη καὶ παιδί, δτι,

1588 ψηφηγητήρος is supported against ψφ’ εγητήρος by
such examples as 83, ὃς ἐμὸν μόνης πέλας, (b) by the fact
the compound with ψτό is suitable where, as here, there
is that no one so much as hinted or indicated that
Cp. Plat. Crito 54 E πράπτωμεν ταύτη, ἕπειδη ταύτη
ψηφηγεῖται. So O. T. 966 ὅν ψηφηγητῶν (‘on whose show
ib. 1260 ὅς ψηφηγητοῦ τινως.

1590 καταρράκτην (from ράςω to strike hard, or
cp. 1503), lit. ‘dashing or rushing down’; Strabo ἡ
τήρησας καταρράκτην ὄμβρων: here, of a cleft descending a
into the ground, ‘the sheer threshold.’

1591 χαλκοίς βάθρουσι. II. 8. 13 ἐς Τάρταρον ἦρονται
μάλι ἣξι βάθιστον ψτό χοθόνος ἐστι βέρεθρον, | ἐνθα συνήρ
τύλαι καὶ χάλκεος οὐδός. Hes. Theog. 811 (of Tartarus
δε μαρμάρεα τε τύλαι καὶ χάλκεος οὐδός, | ἀστερφης,
διηνεκεέσθειν ἄρηρως, | αὐτοφης: ‘a brazen threshold
moveable, fixed in the earth by roots without a brazen
natural growth,’ i.e. not wrought by human hands. The
or cavern at Colonus, from which the adjoining region
the name of the χαλκοίς ὁδός (see on 57), was locally sup-
to be connected with the ‘brazen threshold’ below by its
steps reaching down into the under-world. The stress on
the χαλκοίς βάθρουσι here, and the name ‘Brazen Thres-
itsel, rather suggest that the myth was visibly symboli
some artificial steps made at the top of the steep rift.—γῆθεν, 'in the earth,' 'deep down.'

1592 πολυσχίστων. Several paths converged at the καταρράκτης ὁδός. We are reminded, perhaps designedly, of that σχιστή ὁδός in Phocis at which the misfortunes of his early manhood began (O. T. 733).

1593 κολού...κρατήρος. (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 (ὁρκια ἐταμον). 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 τρίπτων, and the terms of the pact (ὁρκον) are then to be graven in its basin (τρίπτως ἐν κοιλῳ κύτει) (2) The schol., whose view is more likely, understands a basin or hollow in the rock; and took this κρατήρ or μυχὸς in the rock to be the actual cavity in which the καταρράκτης ὁδός began. In each case the κρατήρ was close to the ὁδός. Thus Plat. Phaedo 111 10 says of the subterranean cavities, συντετρήσθη τε πολλαχῇ...καὶ διεξόδους ἔχειν, ἢ πολὺ μὲν ὄωρ βεῖν εἰς ἀλλῆλων ἐκείνων ὕστερον εἰς κρατήρας.

Τῆσεως. 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, Heracles delivered Peirithous also.

1594 Πειρίθου. Elsewhere in extant classical literature the form is Πειρίθους or (Attic) Πειρίθους. But a form Πειρίθους is sufficiently attested by the name of the Attic deme of which this hero was eponymus. Vases and inscriptions also give it. There is no need, then, to write Πειρίθου Σήσεως τε, as Blaydes does.

κεῖται...ζυνθήματα: schol. οἴον ὑπομνήματα τῆς πύτεως ἂς ἔδεντο 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. Eq. 785 ἐστὶ δὲ καὶ ἀγέλαστος πέτρα καλομένη παρὰ τοῖς Ἀθηναίοις, ὅπου καθίσαι φασὶ Θησέα μέλλοντα καταβαίνειν εἰς Ἀδοῦ. Wherever this ἀγέλαστος πέτρα was, there must have been a cavern suggestive of the descent to Hades. The phrase, παρὰ τοῖς Ἀθηναίοις, would cover Colonus.
1595 μέσος usu. takes a simple gen. of the extremity is not elsewhere found with ἀπὸ, but the latter is natural. Parm. 145 B τὸ γε μέσον ἵππον τῶν ἐσχάτων ἀπέχει). κρατήρ is then one of the four points from which the denoted by μέσος is measured. The second ἀπὸ may be with ἀχέρων also: cp. O. T. 734, 761. With L’s ἐφ’ which (the κρατήρ) he halted, midway between’ the objects, cp. II. 22. 153 ἑνθα δ’ ἐπ’ αὐτάων πλωντιν εὐφέρε, ἐσον, at the springs. With ἐφ’, L’s μέσον is possible; ‘at midway as it is.’ With Brunck’s ἄφ’ οὖ, it becomes need to read μέσος.

τοῦ τε Θορίκλου πέτρου. It was from Thoricus (Apollod. 7) that ‘radiant Eos caught up Cephalus to the gods Hipp. 455). Hence the name of that place may have associated in the Athenian mind with the idea of another world. Θορίκος was a town and deme of belonging to the tribe Ἀκαμάντις, on the s.e. coast 6 miles n. of Sunium, and 42 s.e. of Colonus. If Θορίκος unsound, the familiarity of Θορίκος as a deme-name may suggested it. Schneidewin’s τρικόρυφον rests on the schol. 57: καὶ τις τῶν χρησμοποιοῦν φησί. Βοωτόν δ’ ἵππον πορεύεται Κολωνός, ἑνθα λίθος τρικάρανος ἔτη καὶ χρόνος ὑδάς. But, if Θορίκλου came from τρικόρυφον, the gen. word must have been well-nigh obliterated.

1596 κόλης τ’ ἀχέρων: schol. τῆς τὸν πυρήματα ὑπόκενον, σατέντα. The wild pear gave its name to the deme Ἀχέρωνος (Ἀχέρωνοιο); as in its other form, to Ἀχραδίνη, the e. quarter of Syracuse. If, as the states (n. 1593), the local myth placed the rape of Pers here, this old tree may have been pointed out as that whence she was snatched. An ἐρυνέος (wild fig-tree) Cephas was connected with a like legend (Paus. 1. A wild olive-tree (κότυνος) at Troezen was associated with disaster of Hippolytus (2. 32. 10), as the οστρετή is Epidaurus (see on 694) with Heracles.—κατὸ λαίνον τάφος from the marble tomb.’ The λαίνος τάφος is opposed τύμβος of earth or a λάρνακας of wood (Thuc. 2. 34): it commonly denote an oblong monument with a flat (τράπεζα) on top, the sides being sometimes sculpture.

The power and beauty of this passage are in lessened for us because we know nothing of the basin stone, the tree or the tomb. Rather it might be said
very fact of our ignorance illustrates the spirit in which these
details are introduced. 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 ἠλεσση as Ῥ. 924 λύει τὸν αὐτῆς πέπλον: while the
midd. in II. 17. 318 λύντο δὲ τεῦχεα refers to Greeks stripping
Trojans.—σφαστέοι: cp. 1258. He prepares to put on the garb
of the dead.

1598 ἰνταν (δέω), flowing, εἰς ἀειροτοῦ κρῆνης (469).

1600 f. They go to a hillock a little way off, on which
was a shrine of Demeter Euchloés. See map II.—ἐνχλόου,
as protecting the young green corn and other young vegetation
(χλόη), Paus. i. 22. 3 ἑστὶ δὲ (at Athens) καὶ Γῆς κουρουτρόφου
καὶ Δήμητρος ἰερὸν Χλόης. She was associated with Γῇ κουρο-
τρόφῳ and with Apollo in the Χλόεια held on 6th Thargelion
(latter part of May).

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
θεοὶ τ' ἐπούσιοι), but the other seems better here: cp. Ant. 1110
δραμαθ'...εἰς ἐπούσιον τόπον.

1602 f. 'πόρεσαν and πόρεσαν are alike admissible in this
ρησις (cp. 1606 ff.), but the former seems preferable on the
general principle of not multiplying omissions of augment
without necessity. (Cp. Ῥ. 560 μισθοῦ 'πόρευε.) 'Brought
this behest,' i.e. the water for which he had asked. Eur.
Phoen. 984 MEN. χρημάτων δὲ τὸς πόρος;—| KP. ἐγὼ πορεύσω
χρυσόν. Cp. on 1458 πόροι.—ταξιν σὺν χρ.: cp. 885: Ῥ. 395
σὺν χρόνῳ βραδεὶ μολὼν.—λουτροῖς, as the dead were washed:
Lucian De Luctu 11 μετὰ ταῦτα δὲ λουσαντες αὐτοὺς...προτίθενται.
So Ai. 1405 λουτρῶν ὀσίων (for the dead Ajax).
1603 ἦ νομίζεται, as the dead were usually dressed for
burial, i.e. in white.

1604 παντὸς...δραντος. (1) Usu. explained:—'when he
had content of all service,' i.e. when his daughters had done
for him all that he wished. Then παν δρῶν will be 'every
activity' of attendants: cp. the Homeric δρηστήρες, δρηστειραί,
of servants, Od. 10. 349 etc. (2) A better view is: 'when
of doing all he had content' (as Whitclaw), when παν δρῶν
is his own activity. Cp. τὸ βουλόμενον τῆς γνώμης and similar
phrases (see on 267): also Thuc. 1. 142 ἐν τῷ μὴ μελέτηται 'in the absence of practice.' But the absence of the ἀλλὰ γὰρ 'but (I need not speak of hardly) for': = 'but indeed': cp. on 988.—ἐν...ἐπος, 'one word
φιλεῖν. Cр. Ant. 53 μὴ τὴν καὶ γυνή, διπλοῖν ἐπος. (better than 'one saying,' i.e. reflection.)—λύει, cancels

1618 f. τητόμεναι: cp. on 1200.—The simplest in the ms. τὸ λοιπὸν ηὔη βίοτον διαζετον is Elmsley’s, that was written by a mistake for τὸν βίον. But τὸν βίον (i)
is equally possible: cp. O. T. 1487 νοούμενον τὰ λοιποῖ βίον. The constr. τὸν λοιπὸν...τὸν βίον would be
rare one: Dem. or. 15 § 16 πρὸς τὸν λοιπὸν τοῦ χρόνου

1620 f. ἐπὶ ἀλλήλ. ἀμφίκ: i.e. each of the daughters
twined her arms about her father, while he had also en-

them. Cp. Od. 8. 523 ὅς δὲ γυνὴ κλαίειν φίλον πόνου
πεσοῦσα.—λύγην from λύζω, singulare. Anthol. Pal. 15
λυγέως δλοφύρετο μήτηρ, | λύγην, ἱσταιμένῃ.

1623 σωπῆ, a moment of absolute stillness, after th
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.'—πνοεῖ: Eur. Andr. 1147 πρὶν δὴ τίς ἀδύτων ἐκ μέσων ἐφθέγξατο | δεινὸν τι καὶ φρίκωδες.

1624 f. θωύξεν αὐτῶν. Porson on Eur. Phoen. 5 wished to read θεῶν ἤθωύξε' (omitting αὐτῶν). But the change is unnecessary, if occasional omission of the augment is conceded to such ρήσεις as this: cp. 1606. θωύξωσω denotes a loud, urgent cry (cp. Eur. Hippi. 219 κυσὶ θωύξατι): here with acc. of the person called.—πάντας, subject to στῆσαι. For this phrase, instead of πᾶς στῆναι τρίχας, see on 150 φυτάλμιος. Cp. 1464.—φόξω is causal dat. with στῆσαι, rather than modal dat. with δείχναται.—ἐξαιρήτως, though it has come in 1623 (and 1610): see on 554.

1626 πολλὰ πολλαξῆ, 'with repeated and manifold calling.' There seems to be no genuine instance of πολλαξῆ 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 πολλαξῆ 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.

1627 ὁ οὗτος. So the goddess Athena, calling Ajax to come forth from his tent; Ai. 71 οὗτος, σὲ τὸν τὰς εἰς τὸν τὰς ἐπιτρεπόντων where Αίας is voc. (id. 482), as Οἰδιπός here (cp. 461). οὗτος ('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, αὖτη, τί χλωράς ὀκρύνοις τέγγεις κόρας; etc. (Med. 922). There is nothing of roughness in the phrase, except in the particular combination οὗτος σὺ (O. T. 532, 1121: Eur. Hec. 1280).

1628 χωρεῖν: cp. the emphatic place of δεῖξαι, O. T. 278. Nauck's μέλλομεν; | χωρεῖν: by the change to the singular number, breaks the companionship of Oedipus with the Unseen.—τάτο ποῦ adv., βοηθόνται pass. imper.: delay is made on thy part. Cp. Eur. Ττο. 74 ἔτους ᾧ βοξὺλει τάτο
Oedipus

1630 oi, ethic dat., 'for him,' as a grace to him: ἐν τῷ The enclitic almost adheres to πολεύω, while γιός is not drawn to ἀνακτά: thus the two monosyllables in the οί do not hurt the rhythm.—Theseus, with attendants, followed Oed. to the ὀδός (see 1589), but had remained, while the daughters ministered to their father (1598—He is now summoned to approach them.

1632 ὀρκίαν, the conjecture of P. N. Papageorgiūs, is the best emendation of the certainly corrupt ἀρχαίαν. It was exactly what we need, viz. such an epithet for πίστιν as the special solemnity of the pledge. Cp. Plat. Legg. φίλιαν τε καὶ ἔχθραν ἐνορκών. The occurrence of ὀρκίαν 1637 cannot be made an objection (cp. 544 n.); on the contrary, it rather confirms ὀρκίαν here. Theseus did what Oedipus asked.

ἀρχαίαν has been explained as follows:—{(1) 'Thy hand, that time-honoured pledge.' (2) Thy pledge, 'while day will be old,' i.e. which you are sure to observe permanently. (3) 'A pledge of such good faith as you have always observed.' (4) A modification of the last view refers ἀρχαίαν to v. 637 = 'the pledge given at the beginning (of our intercourse).

(1) Two other conjectures claim notice. ἀρμίαν (Wecklein) = 'in a friendly compact.' Cp. Od. 16. 427 οἱ ἄγαν ἠγίασαν, 'they were in amity with us.' But this epithet does not strengthen πίστιν. (2) ὀρκίαν (L. Schmidt) = 'sure.' The support for this is the epic phrase μισθὸς ὀρκίον (II. 17. 1632. 358, Hes. Op. 368).

1634 ἐκὼν, 'if thou canst help it': cp. Plat. Prot. ὅσ ἄν ἐκὼν μηδὲν κακὸν ποιῆς: in prose more often with added, as Symp. 214 ἐκὼν γὰρ εἶναι οὐδὲν πεισόμαι: always in sentences which contain or imply a negative. Her. 7. 164 has ἐκών τε εἶναι καὶ δεινὸν ἐπίστοντος οὖν κατὰθέεις τὴν ἀρχήν.

1635 μαλάς, sc. τελείων: φρονῶν εὖ, 'wishing them'. Cp. O. T. 1066 καὶ μῆν φρονοῦσα γ' εὖ τὰ λαβόσα σοι. 'To do all that, as their well-wisher, thou seemest likely with advantage to them.' As a well-wisher will do he εὖ φρονῶν thus practically means, 'to the best of thy judgment, but that is not the first sense of the words.

1636 οὐκ οἴκτον μετα, 'without making lamentation.
controlling his feelings in presence of the afflicted girls.

Vauvilliers: 'οἰκτός hic est quod nos Galli dicimus foiblesse.'

Cp. Plat. *Phaedo* 117 C καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς ὄντες τῇ ἤσαν κατέχειν τῷ μὴ δακρύειν, ὡς δὲ εἰδομεν πίνοντα τε καὶ πεπωκότα, (that Socrates had drunk the hemlock,) οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ (in spite of myself) ἀστακτὶ ἐξώρει 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 οἰκτόν—
as Wecklein does with Wax and Bothe—to the wretchedly feeble δικνοῦ?

1637 ὅρκιος, 'on his oath': *Ant.* 305 ὅρκιος δὲ σοι λέγω.
1639 ἀμανρᾶς, 'dark,' not guided by eyes: cp. 182 ἀμανρᾶς| καλω. 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 φρενὶ, '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 καρτερὸν Theocr. i. 41, but an absolute use of τλάσας seems slightly less probable here.—φρεν, in or with it. L's φρεν is conceivably genuine, but in that case τὸ γενναῖον can hardly be so.
1641 f. ἀ μὴ: 'such things as 'tis not lawful,' etc.: cp. 73,—φανούτων, masc.
1643 ὁ κύριος, the master, he who has control of all; since to him alone the ἐξάγωστα (1526) are 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 f. εἰσηκούσαμεν, simply 'heard' (rather than 'obeyed'), as *Ant.* 9, *Ai.* 318, *Tr.* 351, 424.—ἐυπαντες, the attendants of Theseus, who had remained apart when their master was summoned to approach Oedipus (1630).—ἀστακτὶ: see on 1251.
1648 f. ἐξαπείδομεν, 'we could see from a distance.' This compound occurs only here, but is not intrinsically more questionable than the Homeric ἐξαποβαίνω, ἐξαποδύω, etc. While ἐξορᾶν = 'to see at a distance' (used in pass. by Eur. *Her.* 675 etc.), ἐφορᾶν alone usu. = merely 'to regard': hence the double compound is really less pleonastic than those just mentioned. So ἐκπροτιμᾶν occurs only in *Ant.* 913.—τὸν ἀνδρα
τὸν μὲν: 'we saw Oedipus,—him, I say,—no longer present anywhere, but Theseus, etc.' The τὸν μὲν comes in, afterthought, to prepare the distinction: cp. Od. 1650 eἰ ποθὲν ἐλθὼν | μνηστήρων τὸν μὲν σκέδασιν κατὰ τὴν θεία | τιμήν 8' αὐτὸς ἔχω: 'make a scattering of the wood those men there,—in the house, but himself have honour,'

1650 αὐτὸν, 'alone': Ar. Ach. 504 αὐτὸι γὰρ ἔσμεν Ἀνθρώπω τ' ἄγων (citizens without foreigners): cp. O. T. 222 ὁμμ. (object. gen.) ἐπίσκιον, predicative, ὡστε ἐπίσκιά ὁμματα, 'holding his hand before his face to screen his eyes.'

1651 ἀντέχουσα, holding over against, from the present sense of ἀντί: so with dat. (ὁμματι) Ph. 830.—Perhaps nowhere else in Greek literature leaves on the mind an impression so nearly akin to that of the awful vision in Job (iv. 15,

1654 f. γῆν τε...καλ...'Ολυμπον. Theseus bows down and kisses the earth, then suddenly rises, and with upturned hands stretches forth his hands towards the sky. The vision which he had just seen moved him to adore both the χθόνιον and ὑπατον. This touch is finely conceived so as to leave the mystery unbroken. Cp. Ph. 1408 οὐτεχε προσκύνασαν τον Ἀντ. 758 τον Ὀλυμπον (the heaven above us).—ἐν ταύτῃ 'in the same address (or prayer),' i.e. one immediately after the other: not, 'on the same account.'

1659 f. ἐξεπράξεν, like διειργάσατο, διεπρήσατο, confecit: his life'; cp. Eur. Hec. 515 πῶς καὶ νῦν ἐξεπράξατ'; 'how did ye take her life?'—ποντία θύλα κυρῆσια, 'a whirlwind of the sea, suddenly aroused,'—so as to sweep inland on Colonus and snatch him out of men's sight. For the locative for 

1661 f. πομπός: cp. 1548.—ἡ τὸ νερτέρων...γῆς...βάθρων, nether world on which the upper world rests. γῆς ἐστι the earth's firm floor, rocky base: cp. Milton, 'Hymn on the Nativity,' And cast the dark foundations deep. So Α. έστιας βάθρων is the ground on which the home stands.

αλύπητον, the ms. reading, is incomparably better than the variant αλάμπετον (not attested in the classical age though occurring in the Anthology), which I believe to have been merely one of those conjectures in which the old transcribers and commentators sometimes indulged. By αλύπητον the.
meant, ‘without pain’ (to Oed.); though it does not follow that he used the word with definite consciousness of an active sense. Cp. Ph. 687 ἀμφιπληκτων ῥοθών, the billows that beat around him: O. T. 969 ἀφαντός, ‘not touching,’ etc. (ib. 885 ἀφοβητός, ‘not fearing,’ is not properly similar, since ἐφοβηθην was deponent). Plat. Legg. 958 ε ἃ τῶν τετελευτηκῶν σώματα μάλιστα ἀλυπήτως τοῖς ζωσι...κρύπτεν, 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.

1663 f. οὐ στενακτὸς, ‘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.—οὖν νόσοις: cp. O. T. 17 σὺν γῆρα βαρεῖς.—άλγενός, associated with ἂλγος, here as feeling, not as causing, it: thus only here. Analogous is Pind. Ol. i. 26 καθαρὸι Λέβητος, the cauldron of cleansing, where Fennell cp. Theocr. 24. 95 καθαρὸ δὲ πυρόσατε δῶμα θεείω.

1665 f. εἶ δὲ μὴ δοκῶ, ‘But if I seem not to speak with understanding’ (i.e. if my narrative is thought incredible and foolish), ‘I would not crave belief from those to whom I seem not sane.’—οὖν ἃν παρέμπην. παρέμπαι = ‘to win over to one’s own side,’ and so either (1) with gen. of pers., Plat. Rep. 341 β οὐδέν (adv.) σου παρέμπαι, I ask no favour, no mercy, from you: or (2) with acc. of pers., Legg. 742 β παρέμενος...τοὺς ἁρχοντας ἀποδημεῖτω, ‘when he has persuaded the rulers,’—obtained their permission: so again ib. 951 Ι. Here it seems better to understand τούτῳν than τούτοις. He scorns to deprecate their unbelief. To the ancient Greek, who enjoyed discussion, there was something peculiarly impressive in declining it.

1667 f. χοι προπέμψ.: meaning Theseus (295 n.), though the plur. might also be explained of Theseus with his attendants (1646).—ἀσήμονες = ἀσημοῖ, only here.

1670—1750 Kommos. 1st str. 1670—1696 = 1st antistr. 1697—1723. 2nd str. 1724—1736 = 2nd antistr. 1737—1750. The metre is choric.

1670 ff. αλαῖ, φεῦ. To delete φεῦ here seems a less probable remedy than to supply τοι in 1697, where the neighbourhood of καλ may have caused its loss.

ἔστιν ἔστι νῦν δῆ. The passage is simple if it is only remembered that οὐ τὸ μὲν, ἄλλο δὲ μη is an adverbial phrase
equivalent to παντελῶς. ‘It is indeed for us twain an incomplete sense to bewail the accursst blood of our father, which was born in us, hapless that we are.’ While he lived, he suffered with him. Now, his fate has snatched him from us, in strange and terrible sort, leaving them destitute. οὐκ ἄλλο δὲ μή (μή, instead of οὐ, because it goes with τοιαύτας, ‘not in one respect merely, with the exception of some other’; not merely partially. This phrase is from where the notion of completeness or universality is to be brought out with greater emphasis than would be given by the use of πᾶς or like words. Aesch. Pers. 802 συμβαίνει πάντων τὰ μὲν τὰ δ᾽ οὐ, i.e. ‘for our disasters are complete.’ In 139 οὐ τὰ μέν, τὰ δ᾽ οὐ, ἄλλα πάντα ὑποίκοι. The idiom strongly 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 ἔσοθ᾽ ὅτοις οὐ, οἴδ᾽ ὅτι, etc.)

1671 f. ἐμφυτόν, ‘planted in us at our birth’: whereabouts are sharers in the hereditary ἀρά on the Labdacid right ἀλαστόν: cp. on 1482.—αἰμα, as kinsfolk are of the ‘blood’: cp. Eur. Phoen. 246 κοινὸν αἰμα, κοινά τέκεα: 1406 αἰμ᾽ ἐμφύλιον, an incestuous kinship.

1673 ὥτιν, dat. of interest, ‘for whom’: cp. 508 τεκούσι γὰρ | οὐδ᾽ εἰ πονεῖ τίς.—τὸν πολὺν: for the ant on 87.

1675 f. ἐν πυμάτῳ, ‘at the last,’ i.e. ‘at his death,’ and to ἀλοιπὸ μὲν, i.e. ‘during his life.’—ἀλόγιστα, things which transcend human reason. As Hermann shows, the reference is to the mysterious manner of the father’s death, while παθό́στα marks their loss by that παραλόφομεν can only be explained, with Hermann, as shall bring forward, ‘allege.’ ‘And we shall have to things baffling reason, as seen and suffered by us at the time. This will seem less strained, I think, if we observe that Antigone need not be supposed to know of the Messenian narrative. She may believe that she is bringing the Chorus the first intelligence of the event; and, if so, ἀλόγιστα παραλόφομεν would be no unsuitable preface. This view agrees with the next words of the Chorus, who ask τι δ᾽ ἔστιν; as if uncertain what she means; and ἐστίνευ; as if they did not know Oedipus was gone. A wish to check the flow of her speech to which utterance will be a relief.—Though the phrase certainly strange, yet the defence indicated may at least
in arrest of judgment. If παρολογομεν were to be altered, I should be disposed to suggest ἱπεράσαμεν (‘we have gone through,’ cp. περᾶν κίνδυνον etc.). The more obvious ἀποτιμομεν and ἀπορθομεν are barred by the context.

1676 ήδοντε καὶ παθοῦσα. The difficulty is to explain how, if παθοῦτε originally stood here, it was changed in the mss. to παθοῦσα, when ήδοντε (which metre requires) was more likely to cause an opposite change. I therefore leave παθοῦσα in the text. And it is important to notice that a similar combination of forms (both attested by metre) occurs in an Attic inscription of about the second cent. B.C., edited by Kaibel, Epigr. 110: λευκοίσιν φάρεσοι καλυψαμένα χρόα καλὸν | ἀθανάτων μετὰ φύλον ἵπτον προλιπόντι ἀνθρώπους | Αἴδως Ἑυνομίη τε.—Cp. Eur. Andr. 1214 ὧ κακά παθῶν ἰδὼν τε.

1677 The Chorus ask, ‘And what is it?’ She replies, ἔτσι μὲν εἰκάσαι, ἡμεῖς may conjecture’ (τὸ δὲ σαφὲς οὐδεὶς οἶδε). Cp. Eur. fr. 18 δοξάσαι ἐστι, κόραι τὸ δ’ ἐτήτυμον οὐκ ἔχω εἰπέν. So 1656 μορφὴ δ’ ὀποίῳ κεῖνος ὥλετ’ οὐδ’ ἄν εἰς | θνητῶν φράσεις. Better thus than, ‘you can guess.’—The ms. οὐκ ἔτσι μὲν = ‘we cannot conjecture.’ οὐκ requires us to omit μὲν or else to alter v. 1704, where see n.

1678 ὃς μάλιστ᾿ ἄν 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. Ant. 897 ἐν ἐλπίσιν τρέφω: ἐν ὑπηργίᾳ ἔχειν τιά (Thuc. 2. 21). For λαμβάνειν of mental conception, cp. 729.—The ms. εἰ (for ἐν) seems a mere mistake. The construction ὃς μάλιστα ἄν πόθῳ λάβοις, εἰ (λάβοις) is intolerable here.

1679 f. τι γὰρ, οῦτο: ‘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.: ὥτιν μήτε πόλεμος μήτε νόσος ἐπῆλθεν. This certainly looks as if he read something else than πόντος. Cp. Ant. 819 οὕτε φθινασσὶν πληγείσα νόσοις | οὕτε ἐιφέων ἐπίκεφα λαχοῦσ’. Hence the conjecture νοῦσος, a form which the Attic poets nowhere use. I think that the schol.’s νόσος was a paraphrase of πόνος, a corruption of πόντος which actually appears in the Vatican ms. here.

1681 f. ἀσκοτο...πλάκες, the ‘viewless fields’ of the nether world (cp. on 1564).—φερόμενον, pass., is clearly right, ‘borne away,’ helping ἐμαρψαν to express suddenly and swift disappear-
ance. Plat. *Phaed.* 98 B ἀπὸ δὴ θαυμαστὴς ἐλπίδος...οἱ φερόμενοι, 'from what a summit of hope was I hurled long.' The midd. φερόμεναι, as 'carrying off to them, would be somewhat strange, and also much less forcible.

1683 f. ὀλέθρια νυξ, 'night as of death'; cp. *O. T.* 1685 f. κατεκόησα τοὺμόν ὅμμα, I have closed my eyes (as in death) said, as here, in despairing grief.

1685 ff. ἀπλαν γὰν, some distant land, the Homeric γαίη (II. i. 270 etc.). If the regular quantity, ἀπλαν, is kept here, we must read τόσον, with Arndt, for τοσόνδι, in. But τοσόνδι is there confirmed by metre. In this word ἀπλαν the corresponding ἀπλανοί found elsewhere. But, by a converse license, Ἀπία (s. 1303) had sometimes ἀ in later epos; and if, in poetical composition the quantity of Ἀπία could thus be affected by association of ἀπία, it is conceivable that the influence should have operated reciprocally. ἀλόμεναι with acc. of space traversed, as ἀπηδῶντα πείδια.—δύσοιστον, not -ου, since βίον—τροφάν for πόιον notion; cp. *Ant.* 793 νείκος—ἀνδρῶν ἔνναιμον.

1689 ff. κατὰ... ἐλοὶ = καθέλοι: so 1709 ἀνὰ...στένει O. *T.* 199 n.).—φόνος here = 'deadly,' in a general sense O. *T.* 24 (n.) φονίου σάλου (of the plague).

In this and some following passages the correspondence of strophe and antistrophe has been disturbed by interpolations and omissions in the mss. A κομμός 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 places it is now impossible to restore the text with certainty; but the whole extent of the mischief is small.

1690 The words πατρὶ ξυνθανεῖν γεραιῶ are not suspicious themselves; but they are in metrical excess of 1715 f. If ξυνθανεῖν γεραιῶ is omitted, πατρὶ must go also, or be a lacuna. For ἐλοὶ πατρὶ could not mean 'take for' (i.e. to joint father.' I prefer to leave πατρὶ ξυνθανεῖν γεραιῶ, and to supply a lacuna after 1715. The sense is: 'may deadly Hades come low (καθέλοι), so that I may share the death of mine sire.' Cp. *Ai.* 516 καὶ μητέρ' ἀλλη μοῖρα τὸν φόναν καθεῖλεν Αἴδου θανασίμους οἰκήτορας.

1693 f. The mss. give τὸ φέρον ἐκ θεοῦ καλῶς φέρειν. There has certainly been an interpolation, equivalent to *Wecklein, with whom I agree, rejects καλῶς and χρήμα, keep φέρειν. Then τὸ φέρον ἐκ θεοῦ φέρειν = 'bear the fate from heaven,' the inf. standing for imperat., a use fitting in such a phrase...
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 to φέρον should obscure it.

to φέρον εκ θεοῦ = the fortune from the god. to 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. i. 2. 88 quod fors ferei, 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. ἕδος φέρει εἰκεῖει, and like phrases).—The conjecture to παρόν (cp. 1540) would be plausible only if there were reasons for thinking that to φέρον in this sense was a phrase of post-classical date.

1694 The ms. μηδὲ ἄγαν οὐτω answers to λήγετε τοῦδ' 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 οὐτω, reading μηδὲ ἔτη (or μηδέν) ἄγαν, = λήγετε τοῦδ'. This view agrees with the metre, and is adopted by Heinrich Schmidt. If, on the other hand, οὐτω is kept here, then Hermann's λήγετ' ἔτη τοῦδ' is the simplest supplement in 1722.

1695 οὐτοί κατάμεμπτ' ἐβητον, 'ye have fared not blameably': ye cannot justly complain of the destiny which has removed your father, in old age, by a painless death (cp. 1678). κατάμεμπτα, neut. pl. as adv.: cp. on 319. βαίνειν does not occur elsewhere in a strictly similar use, for we cannot compare the perf. εὖ βεβηκὼς (El. 979) as = 'placed well,' 'prosperous.' But there is at least some analogy in such figurative uses of it as Eur. Her. 625 ἀδε ἀπετα βαίνει διὰ μόρχθων, the path of virtue lies through troubles; H. F. 630 ἐδ' ἐβήτ' ἐπὶ ξυροῦ; 'had ye come into such peril?' Phoen. 20 σος οἴκοι βήσεται διὰ αἰματος, 'will pass through deeds of blood':—where a certain course of fortune is expressed.

1697 το: see on 1670.—ἀρ' Ἰν. The impf. of new perception: 'there was such a thing, then' (all the time), though I did not know it before: Ph. 978 ὅδ' Ἰν ἄρα | ὅξουλλαβόν με: Eur. fr. 807 μέγιστον ἄρ' Ἰν ἡ φύσις: Plat. Gorg. 508 σ 'Πωλον αἰσχίνη ψων σωχωρεῖν, ἀληθῆ ἄρα Ἰν, 'were true all the time.'

1698 f. The ms. το φιλον φιλον can only mean: 'that which is in no way το φιλον (was) φιλον.' 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 the metre, when ἦν had dropped out. For μηδαμὰ instead of ὠδαμά cp. 73: for the neut. pl. form, 1104.—τὸν = cp. 742.

1700 f. ὁ φίλος: for the nom. cp. on 185.—Join κατὰ γάς σκότον, the eternal darkness beneath the earth is no warrant for τὸν αἰὲ with ellipse of χρόνον as = 'for' (cp. 1584).—εἰμένος, 'thou that hast put on': Pind. N. ἑκάτερα μεμνάσθω περιστέλλων μέλη, καὶ τελευτῶν ἀπάντων ἐπιευεσθέμενος: Xen. Cyr. 6. 4. 6 ἐπομνύ...βούλεσθαι δὲ επιέωσασθαι μᾶλλον ἢ ζήν.

1702 οὐδὲ γ' ἐνερθ', 'not even in Hades,' is Wecklein's correction of the corrupt οὐδὲ γέρων which yields no intelligible sense. In Linwood's οὐδὲ γὰρ ὅσ (which Hartung and Billows adopt), γὰρ will refer to her addressing him as ὁ φίλος (1700.)

1704 The first ἐπράξεν is itself an argument for the sense. A simple repetition is more fitting than ἐς ἐπράξεν. Cp. on 185. Αἰ. 966 ἐποίησε πτικρὸς τεθυθκέν ἢ κείνοις γλυκόν ἢ ἀκαλλωμένος: ὦν γὰρ ἡράσθη τυχεῖν ἐκτῆσαθ' αὐτῷ, ἥλιον ἀντίθελε.

1707 f. εὐσκλαστὸν: cp. on 406, Pind. P. II. 21 'Ἀχαίοι, ἀκταν τὰρ εὐσκλαστὸν. —πένθος...ἀκαλλωμένος: lit. 'he did not here behind him a mourning unhonoured by tears,' —i.e. he is mourned by weeping friends, as the spirits of the dead deified by Solon fr. 21 μηδὲ μοι ἀκαλλωμένος θάνατος μόλις, ἀλλὰ φίλησαιι θανῶν ἀλγεία καὶ στοναχάς.

1709. In τὸδ' ἐμὸν ὁμήρα διακρινον ἀναστέναι (tmesis, 1685) 'I bewail you with streaming eyes,' —it is truer to ἐμὸν ὁμηρία as a periphrasis for ἐγὼ than ἀναστέναι as a synonym for 'mourns.' Cp. Αἰ. 139 πεφόβημαι | ἐνθ' ὁμήρα πελείας, ἢπ. 977 ὡ φιλτρατ' Αἴας, ἢ ἐξωμαρον ὡμῷ ἐμοὶ. 1711 f. τὸ σῶν ἄχος, grief for thee: cp. 419 n.—ἀφίσιον, to do away with, overcome (not, 'conceal').—τῶσον, A correction of τοσόνος, would give us the normal ἡτοίμασα 1685 (n.).

1713 f. ἐμοὶ is Wecklein's correction of ὁ ἦμ. There was an error for μοὶ had already been surmised by some corrector. Render:—'Ah me, it was thy wish to go to a strange land (and so far thy death is well): but thus this manner of death thou hast died forlorn in regard to (μοὶ: ethic dat.). She means, 'I have had no opportunity of rendering thee the due rites, and now I do not know the
of thy grave, so as to make the ἐναγίσματα 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 ἐπὶ ξένης, he was not in this sense ἐρήμος,—he who, in his own words, had ‘Athens and all her people’ for his friends (772).—Cp. 1705 ὡς ἔχρηζε...ἔθανε.

1715 f. Cp. 1735 αὕτης ὡς ἐρήμος ἀπόρος. Almost all critics are now agreed that the words ἐρήμος ἀπόρος were borrowed thence, to supply a gap here. But opinions differ as to whether we should here retain αὕτης, or ὡς, or both. I retain both.

1720 f. ἔλυσε τὸ τέλος...βίον, lit. ‘closed the end of life,’ a pleonasm which blends ἔλυσε βίον and ἀφίκετο τὸ τέλος βίον: so Eur. EL. 956 τέλος κάμψη βίον instead of the simple κάμψη βίον (Hellen. 1666). The phrase λύειν βίον occurs Eur. I. T. 692, καταλύειν βιοτον Suppl. 1004.

1722 λήγετε: cp. on 1694.—κακῶν δυσάλλωτα, hard for calamity to capture. Every mortal is an easy prey to misfortune. The gen. as 1519: Ai. 910 ἀφρακτὸν φιλῶν, Ant. 847 φιλῶν ἀκλαυτός, ib. 1034 μαντικὴς | ἀπρακτός. In prose a prep. would usu. be added, as Xen. Ages. 8. 8. 8 τείχη ἀνάλωτα...ὑπὸ τολεμίων.—Cp. Shaksp. Hen. VI. Pt. iii. i. 4. 115 ‘their woes, whom fortune captivates.’

1724 f. πάλιν...συνθώμεν, hasten back (601) to the neighbourhood of the καταρράκτης ὄδός (1590).—ὡς τι βίζομεν; ὡς with the fut. indic., depending on συνθώμεν, is the object-clause after a verb implying effort: Xen. Cyr. 3. 2. 13 ὡς δὲ καλῶς ἔξει τὰ ψυτερα, ἐμοὶ μελήσει. With the fut. indic., however, ὡς is much commoner than ὡς.

1725 The ms. text of this verse does not answer metrically to 1739. Bergk and Gleditsch alter both verses. Hermann, whose remedy is simplest, leaves this v. intact, and in 1739 reads XO. καὶ πάρος ἀπέφυγε ἈΝ. τί; See n. there.

1727 τὰν χθόνιον ἵσταν, the home, resting-place, in the ground (1763 θήκην ἵεραν). Oedipus had himself spoken in her hearing of the ἱερὸς τυμβός (1545) where he was to rest.

1729 f. θέμις...τὰδ': cp. 883: O. T. 1329.—μῶν οὐχ ἔρας;
dost thou not see for thyself that it cannot be?—since Oedipus solemnly forbade it (1529, 1640). ὥν ὦ is a strong 'what' (Aesch. Suppl. 417, Eur. Med. 733, Plat. Polit. 291 D, etc.) 1477.—ἐπειτυκε, sc. μοι: 'what is this reproach of thine to me?'

\[ \text{1731 f. } \text{καὶ τόδε' still depends on ὅν ὦ ὅρας;—μάλ' αὖν ἀπ' } \]

\[ \text{1733 ἄγε με. 'Lead me (to the spot where we last saw father), and then slay me also.' In ἐπενάριξον the present addition (i.e. to my father). Not, 'slay me at his grave,' Hec. 505 καὶ ἐπισφάξαι τὰ φῶ. She could not intently after Ismene's words ἀταφος ἐπειτυκε, to which she had been attentive. Cp. Ismene's wish 1689.} \]

\[ \text{1734 ff. The ms. ποι δὴ...ἐξω has been defended in various ways, neither of which is satisfactory: (1) by an ellipsis } \]

\[ \text{μολοῦσα: (2) as = 'until when?' As in 383 (n.) we read ὅπου for ὅποι, and in 335 (n.) ποι for ποι, so here } \]

\[ \text{sure that ποι is right. It suits the sense better than αὐτῷ besides being closer to the mss. The u. l. ἔξω, (which } \]

\[ \text{justify ποι,) is plainly a mere corruption of ἔξω.—ἀδύνατο, lit. again,' i.e. after this new turn in our unhappy fortunes.} \]

\[ \text{1737—1750 In these verses the utterances usually } \]

\[ \text{signed to Antigone all turn on her anxiety as to a refuge for her desire to return to Thebes. Such feelings, at this moment, } \]

\[ \text{are more in harmony with the character of Ismene (cp. Antigone is at present absorbed in the yearning to visit father's tomb, or at least the spot where she last saw him (1724). When Theseus appears, it is this wish which instantly pressing on him. Only when it has been put to her, does she think of a return to Thebes (1769).} \]

\[ \text{Ought we, then, to read ΙΣ. for AN. throughout vv. } \]

\[ \text{1750? The Laur. ms. leaves the question open. disposed to think that Sophocles wrote the words for } \]

\[ \text{but that the fourth-actor difficulty had led to a flux of stage-practice, which helps to account for the ambiguity of the ms. tradition.} \]

\[ \text{1738 φῦσι: cp. on 170.} \]

\[ \text{1739 f. The ms. ἀπεφεύγετον is most simply corrected} \]
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 interpellation by Antigone. This, however, is improbable, and also injurious to the point of v. 1740. I therefore incline to Hermann's ἀπεφυγε ἈΝ. τι; 'Long ago there was an escape'—ἈΝ. '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 σφόν nom. to ἀπεφυγε, it smooths v. 1740.

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.—τι δή τον ἐπερ νοείς; 'What then is thy thought?' The ms. ὑπερνοείς is corrupt. It occurs only here, and could not mean (1) 'why art thou too anxious?' nor (2) 'what further hast thou in thy thoughts?'

1742 ὡς μολούμεθ': '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 ποι ὕψω; (1737). The interposed words of the Chorus did not touch her difficulty.

1743 μὴ δέ 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 ἐκεῖ, sc. ἡμᾶς.—ἐπείχε, 'bore hardly on you,' sc. ἡμῖν or ἐφ' ἡμᾶς: for μόγος ἐπείχεν ἡμᾶς would mean, 'restrained you.' The ms. ἐπεί doubtless arose from a contraction of ἐπείχε.

1745 τοτὲ μὲν...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 ἐπείχε: though we might also construe, ἀπορα (ἡν τὰ ἡμέτερα). τοτὲ μὲν...τοτὸ δὲ, 'at one time' (i.e. while Oed. lived)...'at another time' (i.e. now that he is dead). ὑπερθεν, hyperbolic, since ἀπορα already='hopeless': cp. fr. 188 ὁ πᾶν σὺ τολμήσασα καὶ πέρας γύναι.

1746 πελάγος, without κακῶν or the like, is excused by the familiarity of the metaphor in Greek: cp. on 663.

1747 φεῦ, φεῦ. Dindorf substitutes αἰαί, because he sup...
poses the latter to have generated the *val val* which, with words ξύμφημι κανότος, he ejects. But so common a form *alia* was not very likely to be thus corrupted. It is safer to suppose that the ejected phrase was a mere interpolation, perhaps due to actors.

1748 f. ἐπὶθων γάρ ἐσ τίν': lit., 'we may well ask whether we are to go,' for towards what remaining (ἐτι) hope of possible) hopes is fate now urging us? What hope remains for us, in the course on which we are driven? ἐτι, which here is virtually equiv. to an adj. λοιπὴν, cp. τῆσε τῆς ἀράς ἐτι.—ἐπὶθων in its good sense, rather neutral or sinister ('bodings'); cp. *El.* 958 ποί γάρ ῥάθυμος, ἐσ τίν' ἐπὶθων | βλέψασ' ἐτ' ὅρθην;

1751 ff. ὑπνον, not θρή νον, is clearly right. The 2nd sing. imper., παυε, is the only part of παύω which is intransitively by the classical Attic writers,—being, in fact, an exclamation (like our 'stop!'), though sometimes joined a gen. (παυε τοῦ λόγου, *Ar.* *Ran.* 580).

*Ἐν* ἀπόκειται for the ms. ἐναπόκειται is (I think) right. The literal sense is:—ἐν οἷς γὰρ 'for in a case where' (neum. χάρις ἡ χαρία 'the kindness shown by the χαριν'); ἀπόκειται 'is stored up as a common benefit' (ἐνα, neut. adv.),—common, namely, to Oedipus and the Athenians. That is:—'By the death of Oedipus, the Powers below, given him the everlasting rest which he desired, and an abiding safeguard which he promised' (i.e. his grave) mourn here would be to provoke the deities who have or all things well for him and for us.—ἀπόκειται, is laid to store: cp. *[Dem.]* or. 23 § 42 τὸ τῆς συγγνώμης ὦφελίμοις ποτὲ τῶν πάντων ἀπόκειται ἅθηλον, it being uncertain whom the benefit of compassion is laid up,—i.e. who may to draw upon it.—For ἐνα (adv.) cp. *Ant.* 546 μὴ μοι βδό κοινά, along with me: *Ai.* 577 τὰ δ' ἀλλά τεύχη κοίνα τεθάφεται.

1753 νέμεσις γὰρ, sc. πενθεῖν ἑστὶ: it is provocative of anger to mourn, as if insensible of the divine beneficence. *Il.* 14. 80 οὐ γὰρ τις νέμεσις φυγείν κακόν, 'tis no matter of indignation that one should flee from ill': *Od.* 1. 350 τοῦ οὐ νέμεσις...ἀείδειν: where, however, the νέμεσις is not, as here, divine. Cp. *El.* 1467 εἰ δ' ἑπεστὶ νέμεσις, oī (in revoking words which might offend the gods).

1755 f. τίνος...χρείας, 'for what request,'—depending
the idea of δεόμεθα, χρήζομεν, implied in προσπίτνομεν: ἀνώτα (sc. αὐτήν), epexegetical inf., 'so that ye should obtain it': cp. 1211 (n.).—For the use of χρέας, cp. O. T. 1435 καὶ τοῦ μὲ χρέας ὥδε λιπαρεῖς τυχεῖν;—αὕτα, with our own eyes (instead of merely hearing that it exists).

1758 The ms. words κεῖσε μολεῖν, which I omit, were almost certainly a gloss upon ἀλλ' οὐ θεμέλον. If we keep them, then we must add something more, so as to make an anapaestic dimeter.

1760 f. ἀπείπεν, forbade, takes μὴ after it, as is usual (cp. O. T. 236 ἀπανδῶ...μη); Aeschin. or. i § 138 ταῦτα τοῖς δούλοις ἀπείπεν μὴ ποιεῖν.

1762 μὴτ' ἐπιφωνεῖν...θηκην must be carefully distinguished from ἐπιφωνεῖν θηκην. 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 μνῆμα σοῦ πατρὸς πόθω· ὦ γέρον, δεί oίκεις τόνδε λαῖνον τάφον, etc.—The alternative is to take ἐπιφωνεῖν as='mention to another': but this is unfitting, since Theseus alone knows the place.

θηκην ἑράν: cp. 1545. Thuc. 1. 8 τῶν θηκῶν ἀναφθέγεσσών ὅσα ἦσαν τῶν τεθνεῶτων ἐν τῇ νήσῳ.

1764 f. καλῶς with πράσσοντα (not with ἐξειν), 'performing in a seemly manner,' 'duly' (Lat. rite): cp. 617: O. T. 879 το 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. Cp. Ant. 989 n.—ἀλυνόν: an echo of the expression used by Oed. (1519).

1766 f. ταύτ' οὐν: 'These things, then, (οὖν, according to the injunctions of Oedipus,) I was heard to promise by the god,' etc. ταύτ' is short for 'the promise to do these things,' as if ὑποξενομένων stood with ἡμῶν. For ἐκλειν with both gen. and acc. cp. O. T. 235.—θαίμων: the Divine Power that called Oedipus away (1626).

1767 πάντ' ἄτων: cp. 42. The α of ἄτω short, as in 240 and Ph. 1410: whereas it is long in 181, 304, Ai. 1263.—Δίως Ὀρκος, as the servant of Zeus. Hes. Ὀρ. 803 ἐν πέμπτη γάρ φασιν Ἐρινύας ἀμφιπολεῖν | Ὀρκον γεινόμενον, τὸν Ἐρίς τέκε πῆμ' ἐπιώρκοις. This personified Horkos is a deity who witnesses an oath, and punishes perjury (Hes. Theog. 231).

18—2
He is the son of Eris, because strife gives birth to treatment. He is attended at his birth by the Erinyes, because they are broken faith. And he is the servant of Zeus, because

"Oρνίς is the supreme guardian of good-faith—represented by the βουλευτήριον at Olympia by a Zeus with lightnings in his hands.

1768 f. κατα νοσν. Ar. Eq. 549 κατα νοσν πραζας: κατα γνώμην. —τάδ'...ταύτ': cp. on 787.

1770 τας ωγυγίων, a specially fit epithet, since the myth of Ωγύγης was represented (in one legend at least) as a Boeotus, and first ruler of Thebes (Paus. 9. 5. 1). A legend connected him with Attica (Paus. 1. 38. 7). The common to the two legends is a great inundation that happened in his reign. The adj. is applied by Aesch. to Thebes (Th. 321 πόλιν ωγυγίαν, Pers. 37 τας τ' ωγυγίων οἴναν) and also to Athens (Pers. 974). The Attic poets used the general sense of 'very ancient,' as Ph. 142 κράτος ω' οίναν 'royalty inherited from of old.'

1771 f. ίντα, a pres., not fut., partic. (O. T. 773 ινταντα) 'coming on them': El. 374 κακων...εις αυτην ιναν: Plat. 873 Ε παρα θεον...βελος ιναν. So Ant. 185 την αυτην στειχουσαν αστοις.—ομαιοις: see on 330.

Antigone suggests that she and Ismene may yet be induced to plead with their two brothers, and so to avert the threat 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 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 parting by the suggestion here of a previous intercession. In Ant. Theb. it is the Chorus (of Theban maidens) that endeavor to dissuade Eteocles from going to meet his brother (677 f.). Eur. Phoen. it is their mother Iocasta who seeks to reconcile them (452 ff.).

1773—1776 After ου in 1776 the ms. γαρ must be struck out, as Hermann saw, so that the anapaests spoken by Theban maidens 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 is plainly necessary, in order to avoid an unduly abrupt end. But if we point thus: —προς χαριν ου δει μι' αποκαμνειν.
asynconton has a crude effect. Hence, placing only a comma after πρὸς χάριν, 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 ὧτόσ' ἄν seems slightly preferable to δοὰ γ' ἄν as a correction of the ms. ὧτος' ἄν (or δοᾶς ἄν), because the qualification which γ' would imply is sufficiently provided for by πρόσφορα etc.: cp. 1634 τελεῖν δ' ὧτος ἄν | μέλλης φρονῶν ἐν ξυμφέροντ' αὐταῖς ἄεί.

1774 ff. πράσσειν, pres. inf. with μέλλω, as in eight other places of Sophocles. He has the fut. inf. with it ten times, including O. T. 967, whose the ms. κτανεῖν, if sound, would be the only instance of the aor. inf. with μέλλω in Soph.; but there the fut. κτανεῖν is clearly right. Where μέλλω means 'to delay,' the pres. inf. is naturally preferred: cp. 1627: O. T. 678 τί μέλλεις κομίζειν δόμων τόνδ' ἔτωσ;

πρόσφορά θ' ὑμῖν, καὶ πρὸς χάριν τῷ κατὰ γῆς: 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. i. 125; 2. 46, 65; 7. 62. πρὸς χάριν: cp. O. T. 1152 n.

ἐρρεῖ is justified by the sudden and swift removal of Oedipus, as O. T. 560 ἀφαίτως ἐρρεῖ, he hath been swept from men's sight. In El. 57 τούμον ὡς ἐρρεῖ δέμας | φλογιστὸν ηὴρ, it is little more than οἰχέται. More commonly ἐρρεῖν implies either an evil end, or at least some feeling of contempt on the speaker's part, as Eur. Suppl. 1112 ὃς χρῆν, ἐτεισάν μηδὲν ὁφελώσαι γῆν, | θανόντας ἐρρεῖν κάκποδον εἶναι νέοις.

1776 ἀποκάμνειν, 'to cease from labouring,' can take an acc. of the labour avoided: hence πάνθ' in 1773 need not be merely acc. of respect. Xen. H. 7. 5. 19 τόνων...μηδένα ἀποκάμνειν, 'to flinch from no toil.' Also with inf., Plat. Cris. 45 B μὴ ἀποκάμνησις σαυτὸν σῶσαι, 'do no abandon the effort to save yourself.' For the form of the sentence cp. Plat. Rep. 445 B ἐπειδὴ ἐνταῦθα ἐληλύθαμεν, ὡςον οἶνον τε σαφέστατα κατιδεῖν ὀπτάτα ὅτως ἔχει, οὐ χρῆ ἀποκάμνειν. For this force of ἀπό cp. ἀπαλγέω, ἀπανθέω, ἀποζεῦω, ἀποκηδεύω, ἀπολοφύρομαι.

1777 ff. ἀλλ' introduces the final words of comfort which the elders of Colonos address to the Theban maidens; cp. 101.
—ἀποπαύετε, no less than the following verb, governs θρήνας cp. on 1751.—Though the neut. pl. πλεῖον alone is sometimes adverbial, there seems to be no instance of ἐπὶ πλεῖον as=πλεῖον: indeed, such a phrase is hardly conceivable. ἐπὶ μὲν therefore belong to ἔγειρετε: for the tmesis cp. on 1689.

1779 ἔχει...κύρος, lit., 'have validity,' =κεκυρωται, sanct sunt. Cp. El. 919 πολλῶν...κύρος...καλῶν ('sanction of'), Aesch. Suppl. 391 οὐκ ἔχουσί κύρος...ἄμφι 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 fit at the conclusion. The last soothing words of the Chorus convey a precept of resignation to the divine will.
Map to illustrate Note on vv. 1059 ff.
COLONUS AND ITS NEIGHBOURHOOD,
with some of the ancient roads.
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