

# THE OEDIPUS TYRANNUS

OF

# SOPHOCLES

BY

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WITH A COMMENTARY

CONTAINING A LARGE NUMBER OF NOTES SELECTED,  
BY PERMISSION, FROM THE MANUSCRIPT

OF THE LATE

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## P R E F A C E .

§ I. IN writing a Preface to this volume, my first and most pleasant duty is, to acknowledge the debt of gratitude which I owe to my kind friend Mrs Steel for the loan of her late husband's notes on the Oedipus Tyrannus.

They comprise 300 closely written pages; and, as they cite no editor later than Wunder, they were evidently written not less than 35 years ago for a purposed but never published edition. Their character is strictly exegetic, not aesthetic. They are a continuous commentary, explanatory and illustrative, on the Greek text of the play from the first to the last verse. Of the plot and its development, of characters and chorus, of the distinctive parts, and of metres, they contain no notice; such topics being probably left for future treatment in appendices and introduction. The same remark applies to manuscripts and editions, also to lection generally, of which no special account is given. The editors chiefly cited are Elmsley, Hermann and Wunder, but older authorities, Brunck, Musgrave, Bothe, are also mentioned occasionally. Matthiae's Greek Grammar is largely quoted throughout. To myself—besides the value belonging to the accurate learning and sound criticism of my old friend Mr Steel—the usefulness of these notes lies in the large illustration which they supply not only from dramatic poetry, but from the whole cycle of Greek literature, and also from grammarians and scholiasts. By the passages so cited much trouble has been spared me, my judgment has been cor-

rected or fortified, and my commentary enriched. While the Lection in this volume, the Outlines of plot, the Excursions (excepting Exc. x.) and the Index, necessarily belong to my own editorial labours, I wish (*ἵσταν νέμων*) to ascribe one half of the Commentary to Mr Steel's notes. He is cited by name in the earlier part; but I ceased to do this after a while, because my own remarks and his became so much intermingled, that distribution would have been an absurd attempt.

§ 2. I proceed to say a few words on the general principles by which I am guided in dealing with readings of codices and with proposed emendations. Those scholars who have seen the Introduction to my 2nd Edition of the *Agamemnon*, are acquainted with my feeling on these questions. It agrees exactly with that of Prof. Karsten, and with that of the lamented John Wordsworth, both quoted by me in that Introduction. We ought to be thankful to those who have managed to preserve for us these codices, containing so many valuable relics of ancient literature. We are thankful even for the single MS. by which we gain the *Choephoroe*. But we have no ground of thankfulness to the ignorant or careless scribes, and the half-learned and injudicious correctors, who have defaced these relics, and bequeathed to modern scholars the difficult task of first detecting and then emending their corruptions. Subservience to such guidance is a mere Fetish-worship, which I, for one, can neither myself share nor approve in others who undertake to edit an ancient work. But as little would I commend groundless and rash change. A middle course between the two bad extremes is that which I proposed to myself as desirable, and which I have therefore striven to keep with my best endeavour. In that grandest of ancient dramas, the *Agamemnon*, I have indeed gone far in exhibiting what I hope is a readable Greek text: but in doing this I have taken care to show distinctly that what I thus offer to readers I cannot always warrant to be the very words of Aeschylus, though I deserve the severest censure if I have anywhere misrepresented the poet's

mind, or placed beside his immortal words others which *could not* have been written by him.

§ 3. In the Oedipus I have had no temptation to carry correction so far. There is but one place where I believe a line to be lost, namely, after v. 1134; and here I am content to record in my note a verse which seems to supply the required sense. In every chorus more or less of corruption exists, but nowhere (except in the antistrophe of the hyporcheme, 1098—1106) is it carried so far as in all, or nearly all, the lyric portions of the Agamemnon.

The principle that codd. are to be followed, when all agree, is manifestly untenable. Even one, who carries it as far as any editor I know since Wellauer and Scholefield, finds himself obliged in 1061 to write ἐγώ where all codices have νοσοῦσ' ἔχω, and in 351 προείπας, where they have προσείπας. His successor has no such scruples, as he shows by reading, against all codices (and rightly, as I think), not only ἐγώ and προείπας, but also γνωριόμι in 538 for γνωρίσοιμι, ἢ οὐκ in 539 for κοῦκ; and ἐνοσφίζομαν for νοσφίζομαι in 691. He also reads, contrary to codd., in 227 ὑπεξελεῖν αὐτὸν for ὑπεξελῶν αὐτός, in 360 λέγων for λέγειν, in 458 αὐτὸς for αὐτός, in 624 ὡς ἂν for ὅταν, in 640 δυοῖν δικαιοῖ δράν for δράσαι δικαιοῖ δυοῖν, in 741 τίνος for τίνα δ', in 790 προῦφηνεν for προῦφάνη, in all which places and in 1264 I maintain the readings of codd. against his corrections.

§ 4. On the other hand, I hold that, in 72, ῥυσαίμην aor. opt., which all codd. give, is wrong, and ῥυσοίμην fut. opt. the true reading; while both the scholars of whom I speak uphold ῥυσαίμην. In the decision upon this word is involved the precisely similar place, ἀροίμην in Soph. El. 34, which they make aor. opt. midd. of αἶρω, while I call it fut. opt. Linwood, Dindorf and some other editors read, as I do, ῥυσοίμην. I have discussed this point at some length in Exc. iv, but I think the ἔλεγχος would be a simpler one, if the supporters of ῥυσαίμην would ask themselves, and candidly answer, this question:—how they would translate severally—

ἤρετό τις ὃ τι ἐγὼ δράσαιμι,  
 ἤρετό τις ὃ τι ἐγὼ δράσαιμι' ἄν,  
 ἤρετό τις ὃ τι ἐγὼ δράσοιμι.

The true answer to this question would show that my view is right.

How stands the question as to ἀροίμην (ᾶ) in El. 34? Thus:—Sophocles once, in lyrics, Aj. 247, uses the Homeric aor. 2 inf. ἀρέσθαι (ᾶ); but in another lyric passage of the same play 193, he uses the Attic aor. 1. subj. ἄρη (ᾶ): in O. T. 1225 he has the fut. ind. ἀρεῖσθε, and again in O. C. 460 ἀρεῖσθε (ᾶ). Do these facts give any right to infer that his form ἀροίμην(ᾶ) in *dialogue*, is the Homeric aor. rather than the Attic fut. opt., which makes, at least, equally good sense; for, by admission, the only difference is that the fut. is a shade more confident than the aor.; and when this is made an argument for the aor., the reply is clearly true, that the confidence of the speaker (Oedipus or Orestes) is not placed in his own powers, but in the truthfulness and sure fulfilment of the divine oracle. Therefore no such right is given.

Excursus IV was written and printed many months ago. Its main argument, and its conclusion as to the two parallel passages, I maintain now as I did then. But, were I rewriting it, I should modify some things said, and explain myself more fully on others. Such modification and such explanation I venture to append here.

The construction of the verbs in each place is not that of an aor. opt. after a past verb and *final conjunction*, which would be normally and indisputably right; but of such an opt. after a past verb and *indirect interrogation* pointing to future time (ὃ τι and τί in O. T., ὅτῳ τρόπῳ in El.); and my contention is, that in this case the fut. opt. is more correct in grammar than the aor. opt. This I hold to be normally true; but I ought to have limited *the induction* to tragedy, merely setting aside two places which *seem* to militate against it, viz. κίχοι of codd. in



O. T. 1257 (for which I read *κίχῃ*) and *πράξαιμεν* of codd. in Antig. 272 (for which I would read *πράξοιμεν*). But the practice of Attic prose-writers is not so free from question. I have, in the close of my Excursus, allowed this as to the texts of Plato and Xenophon, to whom I should have added the Orators, and sometimes even Thucydides. Rare passages can be cited, as Madvig observes in his Syntax § 134 (citing Thuc. i. 25 *εἰ παραδοῖεν*). I still think that many of these exceptions *may be due* to scribes, who knew the aorist better than the future optative, and, with this instinct, wrote *-σαιτο* and *-σαντο* for *-σοιτο* and *-σοιντο*. To such manipulation *may be due*, e.g. *χρήσαιτο* (Plat. Protag. 320 A, 321 C, Xen. Cyr. v. 5. 1, H. Gr. iv. 4. 39) for the more normal *χρήσοιτο*. But this I cannot prove; nor can I venture to write *εἰρήσοι* for *εὔροι* Protag. 321 D, or *δώσοι* for *δοίῃ*, 322 C, though I may observe (for what it is worth), that the excepted cases (*παραδοῖεν*, *εὔροι*, *δοίῃ*) belong to the second form of aor.: and that, in childhood, I was taught to believe in a second fut., which later grammars expel as a figment. May we suppose such a future ascribed in olden time to verbs having no first aorist? To sum up. In the face of so many exceptional instances, I cannot venture to affirm that the aor. opt. is *never* used without *ἄν* after indirect questions in the current texts of Attic prose-writers, and with this admission I leave the debate, commending it to the watchful care of future students in their travels through the best Greek literature; and repeating that I consider the future forms established on just grounds in O. T. 72, El. 34, and Antig. 272, also as to *κίχῃ* or *κίχοι* (a very small matter) in O. T. 1257<sup>1</sup>. In short, my three-page

<sup>1</sup> In casual reading I light upon the following passage in Xen. Cyr. III. 1, 14; *πάνυ ἐπεθύμει αὐτοῦ ἀκούσαι, ὃ τι ποτὲ ἐροίη· καὶ προθύμως ἐκέλευε λέγειν ὃ τι γινώσκουι*. Here are two constructions, the former exactly the same as that for which I argue in Oed. and El., fut. opt. *ἐροίη* after past verb and indirect question: the latter, imperf. opt. after the same antecedence: *Cyrus was very eager to hear what Tigranes would say, and briskly bade him state what his opinion was*. This is normal Greek, and

excursus is not an exhaustive treatment of a subject (the uses of aor. 1 opt.), which I do not find exhausted in any Greek Grammar, which probably cannot be exhausted, until some thorough Greek scholar shall take the trouble of following it specially through all classical Greek writings, perhaps even through later authors, such as Polybius, Plutarch, Arrian, and, above all, that clever imitator, Lucian.

§ 5. In Excursus XII. I have indicated my own judgment upon most of the controverted readings in the O. T. I first read the drama when I was a child at school, and I have therefore had some acquaintance with it for about 70 years. But the solution of its many difficulties, so far as it has been my good fortune to solve them, has been the work of subsequent years, growing ever as I studied and pondered it again and again in the process of teaching.

Referring to the pages cited above, and to the interpretations specified in Exc. XII., I wish to say that my views as to vv. 11—13, 72, 1257; as to 43—5, 1078, 1085, 1296, 1380, 1383, were held by me, I can safely say, 35 years ago. My views as to 328—9, 696, 1464, 1526, were not formed till within the last 20 years. Those which affect 155—6, 179, 182, 194, 198—9, 464, 517, 624, 1271, 1310, 1494—5, 1528—9, have been formed within the last two or three years, chiefly while I have been engaged with this edition. Of these last the most certain and most valuable is the discovery of the true reading and interpretation at 1494—5. The latest are my suggestions at 179, 182, and 1310. My assurance of the corruption of *εἶπε πέτρα* in 463—4 is entirely due to Prof. Jebb's note, which is this: '*εἶπε* factum est in L post deletum verbum quod non dubito quin *εἶδε* fuisset, praesertim cum in Flor. Abb. 152 (Γ)

may be compared with O. T. 791—3, where we find imperf. *χρεῖη* along with future optatives. I also find Xen. H. Gr. VI. 4. 21, *ἐπεμπον σπουδῆ οἱ Θηβαῖοι, κελεύοντες βοηθεῖν, διαλογιζόμενοι πῆ τὸ μέλλον ἀποβήσοιτο*. Here the indirect question put is one of declared doubt, but the fut. opt. is used none the less on that account, not the aor. *ἀποβαίη*.

εἶδε a pr. m. scriptum recentior in εἶπε correxerit. Noverat scholiasta εἶδε illud, quod tamen huic loco ita est alienum, ut vix aliunde quam ex incuria librorum gigni potuerit.' Thus he cites three of the most ancient testimonies bearing witness to the reading εἶδε in place of εἶπε. But he adds (without giving a reason for the judgment) that the combined testimony of these three old and independent witnesses can only have arisen from the carelessness of scribes because εἶδε 'is so alien from this place'. Strange is the difference in the constitution of two minds, both familiar with Greek writings. By me this notice of the older reading εἶδε was welcomed as a flash of light, showing the corruption of εἶπε and therefore of πέτρα also, showing that Sophocles had not written the bad Greek εἶπε τελέσαντα, showing that he could not be charged with the ugly hiatus, πέτρα | ἄρηγτα, showing that ἡ θεοσπιέπεια Δελφῖς means 'the inspired Delphian priestess', and not 'a rock inspired to speak by a god': though unhappily it does not show what word was displaced by the intruding πέτρα of the not 'careless scribe', but 'meddling and mischievous corrector'. See my Commentary. The simplest suggestion is πρόσθεν or πρῶτον.

§ 6. I think that commentators have often erred by flying for refuge from an obvious difficulty to an easier reading or an erroneous construction, instead of striving to gain a profounder and truer insight into the mind and manner of Sophocles. The most signal instance of course is found in the lines 328—9. I had passed my 60th year before I discerned the right explanation of this difficult passage: but, having at last discovered it by careful thought and study, I have never flinched from it since, and never should flinch as long as life and intellect were extended to me. My view is fully exhibited and defended in Excursus VI, and I do not shrink from saying that any one who feels unable to reach and rest in this explanation, as suggested by Wilbrandt and completed in that Excursus, should hesitate to regard himself as a competent editor of Sophocles, until he is prepared to confute this, and to propose a sounder

interpretation. I will mention a few other passages in regard to which a similar error seems to have been made. I allude to the substitution of λέγων or λόγῳ for λέγειν in 360, of προῦφηνεν for προῦφάνη in 790, and of ἦν φόβους λέγει for εἰ φόβους λέγοι in 917. On 790, I have expressed my feeling in Excursus VIII, and on the other two places in Lection and Commentary. The more difficult reading, which has some claim to preference on the ground of being more difficult (provided it be not inadmissible), has in each of these cases been supplanted by the easier, and, as I believe, in each case to the disadvantage of interpretation<sup>2</sup>.

§ 7. In Exc. II. I have cited a crowd of passages proving that, when an absolute ὡς clause is dependent on a second person imperative, the clause precedes the verb, always in tragedy, usually everywhere: thus proving that ὡς θέλοντος ἂν ἐμοῦ κ.τ.λ. cannot be referred to φράζε. I may add the following from Xen. Cyr. i. 6, 11, ὡς οὖν ἐμοῦ μηδέποτε ἀμελήσοντος τοῦ τὰ ἐπιτήδεια τοῖς στρατιώταις συμμηχανᾶσθαι, μήτ' ἐν φιλίᾳ μήτ' ἐν πολεμίᾳ, οὕτως ἔχε τὴν γνώμην.

Verse 838, πεφασμένον δὲ τίς ποθ' ἢ προθυμία; is rendered by Prof. Jebb, *and when he has appeared, what wouldst thou have of him?* the second clause with manifest inadequacy. I give it in my Comm., *what hopeful thought have you?* which is nearer the mark. But Xenophon shows the exact meaning, Cyr. i. 6, 13, τὸ πᾶν διαφέρει ἐν παντὶ ἔργῳ προθυμία ἀθυμίας. Thus προθυμία is interpreted by its opposite ἀθυμία, *dejection*,

<sup>2</sup> If I am asked why, giving this advantage to the more recondite construction, I have not received the reading χέρμβος νέμειν in 240, I reply that, in spite of its slender authority, I was much inclined to do so. But, on looking into the matter, I found two facts: the one, that χέρμβ is much oftener plural than singular; the other, that, although νέμω is a verb of large use in tragedy and in Plato, no instance of its taking a gen. appears in the indices or in Madvig's or Kühner's syntaxes. Therefore I refrained: but, when other editors choose to establish a novel precedent in this place, I offer no protest against it. The rendering is the same with gen. or accus., *to give him lustral water.*

which is the mood of Oedipus at this point. Jocasta asks, *what is there to inspire you, when the shepherd arrives?*

§ 8. A long but ever occupied life has given me no chance of collating manuscripts. But, as respects Sophoclean criticism, I do not think my loss on this ground a very serious one. If we may trust Prof. Campbell's testimony in the note at the close of his text (edition 1873), there must exist in Europe not less than 70 codices containing the Oedipus Tyrannus. Of these Prof. Jebb says he has himself collated 13, and that he knows with more or less intimacy the collations of 10 more, making 23 in all. There remain then, unknown to him, a further number approaching 50. Their value, I presume, is small, because they chiefly belong to the 15th, some even to the 16th century:—and the Aldine edition is possibly more useful to scholars than all these put together.

The value of Prof. Jebb's collations, as a whole, it is not for me to pretend to estimate, and I have no desire to do so. That I have some reason to be grateful for them, I have already indicated in speaking of v. 463—4; and further reason will appear in the course of my criticism. But I have to speak now of the testimony they afford to the character of the documents with which they deal, that is, to the trustworthiness of the codices which supply all our Sophoclean literature, and of the various correctors who have from time to time done their best to improve or explain them.

The oldest, and for that reason the most famous and most often cited of Sophoclean manuscripts, is the Medicean codex (L), in the Laurentian library at Florence. It is of the 11th century, while no other codex is of earlier date than the 13th. Yet in this highly favoured document and in all the 23 manuscripts more or less known to Prof. Jebb he finds so much corruption, so many blunders, that he is obliged, in editing, to depart from all codices (not reckoning the last three stasima, which I have passed over) 60 times or more; and from cod. L itself, as compared with others, about as often: that is to say, he

finds many more than 120 errors in the oldest and most trusted authority for the text of Sophocles.

Of the absurdities perpetrated by would-be correctors let one specimen suffice as reported by Prof. Jebb:

“ 134 τήνδ' ἔθεσθ' ἐπιστροφῆν.

Variam lect. τήνδε θεσπίζει γραφήν notat Schol. in marg. L, quae cum plane supervacua et eadem insulsa sit, docet *quanta mutandi licentia grammatici interdum uterentur.*”

§ 9. Left to such hands, who shall wonder that codd. exhibit so many corruptions and such confusion as we find noted, for instance, at vv. 322, 376, 445, 478, 509, 517, 525, 570, 598, 640, 656, 689—696, 741, 763, 815—825, 876—879, 889—894, 943—4, 1031, 1061, 1086—1109, 1205—1222, 1264, 1279—1281, 1349—51, 1516 and elsewhere?

The codices collated by Prof. Jebb besides L are (1) the four at Paris (A. B. E. T.), of which A has the best repute, but B and T often show a good reading; (2) four at Venice (V. V<sup>2</sup>. V<sup>3</sup>. V<sup>4</sup>.) which are now and then useful; (3) three in the Bodleian Library, not often cited; (4) one in the Library of Trinity Coll. Cambridge, of slender use. It may be regretted that he did not fully collate two other Florentine codices, one marked by Dindorf as Γ, another called L<sup>2</sup>. Both these were probably copies of L, but surely they were copied by able hands: for both (more especially Γ) often exhibit readings by which the errors of L are corrected. This, it would seem, cannot be said of another Florentine copy, marked Δ.

In illustration of the merit of Γ special attention may be drawn to its readings at 200, 317, 525, 528, 598, 604, 779, 852, 917, 1030, 1138, 1445.

L<sup>2</sup> supports Γ in several of these places, while it is notable as the only codex which has χέρνιβος in 240: and Γ as the only one which reads τόνδε for τόν γε in 852, a reading which Prof. Jebb stigmatises as ‘nihilī’, though it is adopted by

Hermann, and to my mind looks very like a true one<sup>3</sup>.

At 202, Γ has τᾶν ὦ πυρφόρων, thus, though with incorrectness (τὸν being omitted), forecasting Hermann's addition of τᾶν; it has λύη at 317: τοῦπος (with L<sup>2</sup>) at 525: ἐξ ὀμμάτων δ' ὀρθῶν τε at 528: αὐτοῖσι πᾶν (with L<sup>2</sup>) at 598: πνθοῦ (which I now prefer) at 604: μέθη (neglecting ι subscr.) at 779: εἰ λέγοι at 917: σοῦ δ'...σωτήρ γε at 1030: γ' ἄν (with L<sup>2</sup>), perhaps rightly, at 1445. All these readings, with 852, above considered, are in my judgment, important. One remains of those cited by Prof. Jebb, χειμῶνος at 1138. This I cannot adopt, for want of a connecting particle; but as it has in marg. γρ. χειμῶνι, this tends to prove that the scribe of Γ preferred the latter reading, which has such wide support from codd. and edd., to χειμῶνα, which rests on L only: and my preference of χειμῶνα is shaken by this circumstance. Γ also gives σημήνας at 957; but as the only other examples of γίγνομαι with participle are prohibitive (μῆ), I cannot act on its authority.

I have before stated my reason for supporting the more refined reading εἰ λέγοι, which Γ gives at 917. Prof. Jebb's note is: "Ἦν φόβους λεγῆ, i. e. λέγη. Post λεγ facta est rasura. Potuit quidem prima manus λέγοι scribere vel λέγει: nihil

<sup>3</sup> In his note on τὸν γε Λαῖου φόνου Prof. Jebb condemns both variations, σὸν γε and τόνδε. His statement of Jocasta's argument I need not cite, having little or no fault to find with it. He goes on: "This fine and subtle passage is (to my apprehension) utterly defaced by the conjecture σὸν γε Λαῖου φόνου (Bothe), it cannot be shown that *your slaying of Laius* fulfils the oracle. Herm. reads" (with Γ) "τόνδε, 'this slaying' (of which you think yourself guilty): but the γε is needed." I agree with Prof. Jebb in preferring τὸν γε as more refined than σὸν γε, but he does not convince me that τόνδε (such a death as you describe) is inadmissible, much less that it is 'nihil'. Why he says 'the γε is needed' I should have been glad to hear, my own feeling being quite opposite. In fact τόν γε succeeded by ὄν γε (the latter manifestly needed, the former, to my apprehension, not at all) was always an offence to me. I now therefore incline to the diorthotic correction in Γ, endorsed by Hermann.

tamen superest quod aut hanc l. aut illam firmet.” Of course I do not doubt the writer’s ‘bona fides’: but two things must here be asked: (1) By what right has he written ‘i. e. λέγει’, when he ought to have written ‘i. e. supra rasuram duarum litterarum corrector addidit H’? (2) When he begins by writing Hν, he cannot mean that this is what stands in Cod. L.; a ‘lapsus plumae’ must be supposed. According to four printed accounts now before me, what stands in L. is εἰ (over which ἦν a. m. ant.) λέγοι (over the latter vowels η). I assume that these editors have printed small letters for capitals. But again I ask, why Prof. Jebb has omitted εἰ (or Eι), and why (if he cannot read the second word) does he doubt what nobody else seems to have doubted, that εἰ λέγοι was written by the ‘prima manus’ of L? With the evidence of this grand copy Γ in view, I feel not the slightest doubt, and I suppose that Linwood, Dindorf, Schneidewin, as well as the four already cited (Nauck, Wolff, Ritter, Van Herwerden), who all read εἰ λέγοι, were of the same opinion. Prof. Campbell, by a strange compromise, reads εἰ λέγει, but surely (as he takes εἰ from the first hand of L) he cannot deny that the same hand wrote λέγοι, copied afterwards by Γ.

I may observe, in passing, that the construction of the opt. is that of indef. generality, as at 979, εἰκὴ κράτιστον ζῆν, ὅπως δύναιτό τις.

§ 10. It seems to me that a scholar, engaged in a controversy of this kind, ought to lay down for himself these two rules: (1) not to use any argument which does not logically conduce to prove a proposition of his own, or to disprove one urged on the other side; (2) not to adduce any passage from authors which will, on examination, fail to support the principle he desires to establish. In my several Excursus, numbered II, III, IV, VI, IX, and elsewhere, I have shown that arguments are used against me which do not conform to the first of these laws. I shall now notice two places in which the second is forgotten.



(1) In 198—9, writing

τελεῖν γάρ, εἴ τι νῦξ ἀφῆ,  
τοῦτ' ἐπ' ἡμαρ ἔρχεται,

Prof. Jebb wishes to establish the construction ἡμαρ ἐπέρχεται τελεῖν τοῦτο, and accordingly writes thus :

τελεῖν is the infin. expressing purpose, as often after a verb of going or sending, where the future participle might have been used : cp. Her. 7. 208 ἐπεμπε...κατάσκοπον ἰππέα ιδέσθαι [= ὀψόμενον] ὁκόσοι τέ εἰσι, κ.τ.λ. : Thuc. 6. 50 δέκα δὲ τῶν νεῶν προσπεμψαν ἐς τὸν μέγαν λιμένα πλεῦσαι τε καὶ κατασκέψασθαι, καὶ κηρύξαι.

Here we find no example from tragedy, none from poetry, none of a verb of *going*, but only of *sending*. He does not cite βῆ δ' ἰέναι of Homer, knowing perhaps that it would not avail : for where purpose is implied, Homer uses the fut. part. after βαίνω and ἔρχομαι. He produces no instance of infin. after ἐπέρχομαι, not to speak of ἔρχομαι, which is found with fut. part. of purpose so constantly that I will not waste space by citing the Greek. See O. C. 366, Ant. 286, Ph. 328 ; Eur. Rhes. 264, 271, Andr. 1059, Suppl. 648 ; Ae. Pr. 945, Cho. 598, Eum. 546. As for verbs of sending, their action comprises the idea of command, and the infin. is thus justified, like ἰχνεύειν at 475. I am surprised that he did not cite the single instance favourable to his view, and the more so as it comprises the same infin., Oed. Col. 12,

μανθάνειν γὰρ ἤκομεν  
ξένοι πρὸς ἀστῶν, ἂν δ' ἀκούσωμεν τελεῖν.

I should also be surprised (as he reads, with Musgrave, εὔξεται for ἔρξεται at 895) that he has left it for me to suggest what I believe to be right here, εὔχεται for ἔρχεται, which would suit τελεῖν, as it suits my reading στέλλειν—were it not that he has failed to discern the true sense of ἐπ' ἡμαρ, *in the course of the day*, which I have proved from a Sophoclean fragment : and also that his explanation (anticipated by Dindorf in his Lex.) does not remove the crushing objection to any rendering here,

which does not make Ares the subject. As to metre, which *στέλλειν* satisfies, while *τελεῖν* does not, Prof. Jebb, who somewhere speaks of Triclinius as 'securus metri or de metro', is little less 'secure' than that grammarian, being satisfied to have *ἔπουρον* in strophe with *Ἀρτέμιδος* in antistr., and here *τελεῖν γὰρ* answered by *οἰνώπα*, while before it is *κλύδωνᾶ*, the ᾶ of which wants lengthening by *στ*. I hold much stricter views of antistrophic correspondence in the stasima of Tragedy.

(2) The other passage I have in mind comprises the lines 515—17, which stand thus in most editions :

εἰ γὰρ ἐν ταῖς ξυμφοραῖς  
ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπονθέναι  
λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον κ.τ.λ.

where, rejecting Hartung's emendation *πρὸς τί μου*, which Dindorf adopts, he proceeds to defend *εἰς βλάβην φέρον* as the object of *πεπονθέναι* without *τι*, a construction which I do not believe to be good Greek. He quotes in its support

Aes. Ag. 261 *σὺ δ' εἶτε* (v. l. *εἶ τι*) *κεδνὸν εἶτε μὴ πεπυσμένη*.  
Plat. Soph. 237 *χαλεπὸν ἦρου*. Meno 97 E, *τῶν ἐκείνου ποιημάτων  
λελυμένον μὲν ἐκτῆσθαι, οὐ πολλῆς τινοσ ἄξιόν ἐστι τιμῆς*.

But not one of these citations affords a shadow of support to *φέρον*, without *τι*, as an object of *πεπονθέναι*. As to Ag. 261, if *εἶ τι* were not read (though I deem it certain), *κεδνὸν πυθέσθαι* would mean *κεδνὴν πευθῶ π.*, as in Plat. Sophist. *χαλεπὸν ἦρου* means *ἐρώτημα ἦρου*, while in Meno *τι* is conveyed by implication, for *τῶν ἐκείνου ποιημάτων λελυμένον* = *τῶν ἐκείνου ποίημα λελυμένον*, an unfettered work of his, i.e. a statue by Daedalus not chained, and therefore (as the legend was) capable of running away. Hence I have much faith in my conjecture *ἔργοισι τι* for *ἔργοισιν εἰς*. In reading *ἔχον* for *φέρον* (see Aj. 1325), it was not so much the triple use of *φέρω* within four lines that I sought to avoid, as that of *φέρειν εἰς* within three. I could keep *φέρον* if the preceding change were made. But I have noted so much tendency to 'assimilate' on the part of

the scribes and correctors, that I have less scruple than I should otherwise feel in adopting a manifest improvement not handed down by them. I now keep *φέρων*, reading *φοροῦντι* 519.

§ 11. At p. LX of his prefatory matter, under the head of Text, § 7, Prof. Jebb gives a table of conjectural readings adopted by him, in which I appear as the suggester of *σύμμαχον* (really due to G. Wolff, whose edition is in the Professor's hands, being referred to at 478 : cp. also at 155—6, 1280) and of *τὰ δ'* for *τάδ'* in 666, which (whether mine or another's, de minimis non curans, I cannot remember) is no very notable feat of conjectural criticism. In § 8 he adds some which he regards as due to himself, and which are placed in his text, followed by others which he has suggested in places which he believes to be corrupt, though the 'principles of editing which he has sought to observe would not permit' him to place these conjectures in the text. Unhappily what he has written in this portion of his prefatory matter, especially when compared with what he has actually done in the way of selection and emendation, does not afford any sufficient clue to the 'principles' which he has sought to observe. In some cases it would seem that one of those principles is 'stat pro ratione voluntas.' Take for instance 696, a place of admitted corruption. The testimony respecting it is, that Cod. L (pr. man.) writes *τανῶν τ' εὐπομπος εἰ δύναι γενοῦ*, a later hand adding *ο* to *δύναι*, whence it gets *τανῶν τ' εὐπομπος εἰ δύναο γενοῦ*. The metre required is manifestly (see Strophe)  $\cup | \text{---} | \text{---} \cup \text{---} \cup \text{---} \cup$ . The correction, by Mr. Blaydes, which Prof. Jebb prints, is *τανῶν τ' εὐπομπος ἄν γένοιο*, which he translates *who now also art like to prove our prospering guide*, 'art like to prove' being what *ἄν γένοιο* does not mean in Greek, but 'thou wouldst become' under some condition which a context ought to show : but here is no context to show anything. I therefore hold the clause, so read, to be void of sense. My conjecture is *τανῶν τ' εὐπομπος εἰ τό γ' ἐν σοί*, and *now art ably wafting us to the best of thy power*, the very mean-

ing required to complete the passage. As both these readings eliminate *δύναι* or *δύναιο*, our first premiss is the same, that this word is a corrupt gloss. Strike it out then; and (*τανῶν τ' εὐπομπος* being in both readings) the words left are *εἰ γενοῦ*: and (without going into minutiae as to the manner of the supposed corruption) I think it cannot be justly denied that *εἰ τό γ' ἐν σοὶ* is quite as near to the Greek literation as *ἄν γένοιο*. Mr. Blaydes strikes out *εἰ* and puts in *ἄν*, I keep *εἰ* and put in *τό, γένοιο*, which remains, being no nearer to *γενοῦ* than *γενσοι* is. On what *principle*, then, Prof. Jebb proceeds in printing the unmeaning conjecture of Mr. Blaydes instead of mine, I am at a loss to discern, and he, I think, would find himself at a loss to explain to any competent and impartial critic.

§ 12. Reverting to his list of accepted emendations, I find them amounting in number to 68. On this list I shall have to make a few remarks. It contains 31, which most scholars have accepted, and will now accept, with little hesitation. These are at 200, 248, 351, 376, 537 (though Ca. *ἐμοί*), 657 (though Ca. omits *σ'*), 666 (though Ca. *καὶ τὰδ'*), 672, 763 (though Ca. *ὡς γ'*), 825, 893 (though Ca. † *ἔρξεται*), 987, 993, 1002, 1025 (though Ca. *τεκῶν*), 1062 (though Ca. *οὐδ' ἄν εἶ*), 1099, 1100 (though Ca. *προσπελασθεῖς*), 1109, 1137, 1193 (though Ca. *τὸ*), 1196 (though Ca. *οὐδένα*), 1205 (not so Ca.), 1244, 1315, 1341 (though Ca. *τὸν ὄλεθρον μέγαν*), 1350 (though Ca. *νομάδος*), 1360, 1365, 1505, 1521. To these I willingly add 478 (though Ca. *πετραῖος ὁ ταῦρος*), 693 (though Ca. *νοσφίζομαι*). But I observe many omissions: at 18 *ιέρης*; 205 *ἀδάματ'*; 466 *ἀελλάδων*; 575 *ταῦθ'*; 967 *κτενεῖν*; 1061 *ἐγῶ*; 1170 *ἀκούων*; 1217 *σέ*; and several more.

As to others in the list:—198—9. See above 360. || 696. See also above, Lect. and Comm. || 741. See Lect. and Comm. (I now rather prefer *ἔχων ἔβη*). || 790. See Exc. VIII. || 815. Prof. Jebb overlooks the fact that *τίς τοῦδε νῦν ἔστ' ἀνδρὸς* (which 'he supposed to be his own') stands in the text of my first edition: but see Lect., where *νῦν* is now treated as a

gloss. || 817. See Lect. || 876—77. See Lect. and Comm. Prof. Jebb, in my opinion, mistakes the meaning of ὄρουσεν εἰς ἀνάγκαν, which he renders *leaps on the abyss of doom*, a sense inconsistent with the words following, and not expressed by the Greek cited. || 891. See Lect. and Comm. || 893. I concur in adopting Hermann's θεῶν for θυμῷ, but see Lect. and Comm. || 906. See Lect. || 943. I reach the same conclusion that J. does as to the reading of this corrupt and worried place, only remarking that he ascribes to Erfurd a correction first made by Bothe. || 1216. It was almost indifferent to me whether I gained the syllable required by reading as Wu. Λαίγιον, or as Erf. Λαίειον ὦ. I happen to have taken the former. || 1218. See Lect. and Comm. || 1245. I cannot see by what right Prof. Jebb calls the reading κάλει 'mendum', while he reads γοᾶτο in 1249, and ἕτο (imperf.) stands in 1242. Of course the pres. hist. καλεῖ can stand here, but why it *must* do so in the speech of an ἄγγελος, referring to 1249, I do not find. || 1264. See Lect. || 1279. See Lect. and Comm. || 1310. διαπέταται being a corrupt gloss, Musgr. proposed διαποτᾶται (which Prof. Jebb edits) a compound, not elsewhere found, of an epic form, πωτάομαι: see 482 περιποτᾶται. I had adopted Heath's πέταται, a Pindaric form: but I now suggest διαθεῖ, *run abroad*, used by Thuc. Xen. and Plato. || 1348, see Lect. || 1401: see Lect. || 1495. See Lect. || 1526. See Exc. ix. and Comm.

Passing on to § 8—227. See Comm. || 493. See Comm. Schneider suggests βασανέων, which Prof. Jebb improves by the more classical βασανίζων; and for βασάνω, which word occurs soon after, I propose πιθανῶς, avoiding the hiatus. || 624. Kvicala's proposed ὡς ἄν, which Prof. Jebb adopts, becomes needless, and all dilaceration of the lines 622—626 is obviated by the acceptance of the simple and easy reading τὰ φρονεῖν in 624 for τὸ φρονεῖν. || 640. See Lect. and Comm. || 877. See Lect.: metre suggests an iambic base, not a trochaic, here. || 1091. See Lection. M. Schmidt's suggestion, Οἰδίπουν for Οἰδίπους, is accepted by Prof. Jebb, and I willingly

receive it. || 1280. See Llection. *κατὰ* is read for *κακὰ* here by Otto and G. Wolff, and adopted by Prof. Jebb. I cannot, however, like it, and have preferred *πάρα*. || 1405. See Llection.

As to the conjecture of Mr P. N. Papageorgius, supplied by Prof. Jebb (as the last accession to the host already contributed by various scholars with a view to eliminate the genuine words of Sophocles, *ὡς ἄν*, in 328), *ἐς σ' ἀνείπω*, Schäfer edits it; but I have to observe that, while *ἐς πάντας αὔδα* at 93 is quite right, I do not allow that *οὐ μὴ ποτε ἀνείπω ἐς σε*, *I will ne'er proclaim loudly to thee τὰμά, my things*, would be right, either in point of Greek idiom or in suitability to the place.

And now, casting my eye over these selected emendations, I do not find that they afford any light enabling me to discern Prof. Jebb's 'principles of editing'—principles by virtue of which he is himself enabled to discern three classes of conjecture:

(1) Those which deserve to be received into the text itself; such, for instance, as *ὑπεξελεῖν αὐτὸν* in 227, *ὡς ἄν* in 624, *ἄν γένοιο* in 696, *τίνος* in 741, *ἄκρον* in 877, *γόνουσι* in 1495, and *οὐ, ταῖς, ἐπέβλεπεν* in 1526:

(2) Those which deserve only to be commemorated in a footnote; such as *στέρξαντες ὡς* in 11, *εἰ τό γ' ἐν σοί* in 696, *τὰν ἐπιούσαν ἔση* in 1090, *ἦ σέ γ' ἔφυσε πατῆρ Δοξίας* in 1101, *ἐγκυρῶν* in 1031, *δυσούριστ' ἰόν* in 1315, *μονάδ'* in 1350:

(3) Those which by the same judgment are deemed unworthy to have any record at all; for instance (*a*) a reading already noticed, *εὔχεται* for *ἔρχεται* in 199, a reading so easy, that *εὔχεται* is by all received for *ἔρξεται* in 890; and the only reading by which the parenthesis in which it stands is rescued from being grammatically soloecistic and logically absurd; (*b*) the reading *παρὼν τέ μ' ἐμποδῶν* in 445, instead of which Prof. Jebb reads *παρὼν σὺ γ' ἐμποδῶν*, not only omitting to mention my various reading, but likewise neglecting to record the facts of mss. lection which tend to prove that *τά γ'* was an

older reading than  $\sigma\acute{\upsilon} \gamma'$ , and one that opens a just field for conjectural emendation<sup>4</sup>. He merely subjoins  $\tau\acute{\alpha} \gamma'$  B.

§ 13. When a word of questionable sense is under discussion, all meanings ascertained and all authorities citable should be considered, and not those alone which are favoured in the place by the commentator. But, treating of *δαιμόνων*  $\xi\delta\eta$  in 886, Prof. Jebb writes as follows: " $\xi\delta\eta$ , *images* of gods, whether sitting or standing, but always with the added notion that they are placed in a temple or holy place as objects of worship." Surely this statement is neither adequate nor accurate. It is inadequate, because the reader should have been told that this use of the word  $\xi\delta\eta$ , *images*, was unknown to Homer, unknown to Pindar, not clearly shown by Aeschylus and Euripides, the latter of whom writes *δολόεντα Τροίας ξδη* in Iph. A. 1526: and because he does not even cite Plato Phaed. 111, the very passage which Timaeus had in view; where we read *θεῶν ξδη τε καὶ ἱερά αὐτοῖς εἶναι, ἐν οἷς τῷ ὄντι οἰκητὰς θεοῦ εἶναι*, by  $\xi\delta\eta$  obviously meaning *shrines*. It is inaccurate, because we do not find 'the added notion' always present when  $\xi\delta\eta$  is used. Thus, allowing *images* to be meant in S. El. 1074, they stand in the vestibule (*πρόπυλα*), not itself a holy place, except as far as the presence of such shrines makes it so. I do not object to the rendering *images* there or here; but neither should I consider *shrines* a wrong translation in either place, the two being so correlated that one suggests the other; as, when we speak of a *lantern* or a *lamp*, we almost always understand a *light*. And so, when Dionysius Hal. calls the 'penates'

<sup>4</sup> Briefly, the facts are: Cod. L has  $\sigma\acute{\upsilon} \gamma'$  written over an erasure, and also written by another hand in the margin, which proves that *some* reading was earlier in L than  $\sigma\acute{\upsilon} \gamma'$ . And that this was  $\tau\acute{\alpha} \gamma'$  appears certain from the fact that F, the most valuable copy of L, reads  $\tau\acute{\alpha} \gamma'$  with  $\sigma\acute{\upsilon}$  above  $\tau\acute{\alpha}$ . Par. B has  $\tau\acute{\alpha} \gamma'$  *only*, and Par. E has  $\tau\acute{\alpha}$  above  $\sigma\acute{\upsilon}$  in  $\sigma\acute{\upsilon} \gamma'$ . These facts ought in common justice to have been stated by Prof. Jebb.

of Aeneas ἔδη, he thinks of the small *shrines* or stands which they occupied in the Trojan house of that hero, and in which he took them to Italy.

Prof. Jebb's Notes on the Sphinx at p. 300, and on the star Arcturus at 305, are very useful and learned contributions to the mythic and astronomical lore of Hellas and of other ancient people.

§ 14. In my present edition the reading of all or most codices is mentioned at the foot of the page where the text as edited departs from it; and in some cases, where the reading of codd. is kept in the text but obelized as probably corrupt, a direction is given to show where a remedy will be found.

After the text comes Lection, an account of the various readings with careful reference to the editors or commentators by whom they are suggested or supported. Then follows the Commentary, of which I have spoken in § 1; and afterwards, as an Appendix, stand the Excursus and an Index of words.

Exc. I treats of the Attic Drama. Exc. XI of Sophocles and the Oedipodean myth. XII is a syllabus of readings. XIII contains notes on the prosody of the play, with a conspectus of the choral metres. XIV notes on the syntax. Excursus II, III, VI, are controversial arguments in favour of the interpretations given in this edition to the passages 11—12, 42—45, 328—29, severally. IV defends the reading ῥυσσάμην against ῥυσαίμην in 72. V discusses punctuation and interpretation in the first strophe of the Parodos. VII shows the easy elucidation of the much disputed lines 622—25, obtained by the admission of the reading τὰ φρονεῖν for τὸ φθονεῖν in 624. VIII defends the mss. reading προῦφάνη in 790 against Wunder's or Hermann's proposal of προῦφηνεν. IX defends the reading ὡς τις for ὅστις in 1526, with the interpretation conveyed by it, against other competing emendations. Exc. X adds some notes of Mr Steel, accompanied with observations of mine.

§ 15. My former edition of the Oed. T. was of slight



texture, containing few notes. Its chief purpose was to place before the eyes of Greek Scholars those new interpretations of many passages which had commended themselves to my mind during more than fifty years of work as a teacher. Professor Jebb in his edition has opposed every one of these interpretations, and striven to set them aside. After carefully reading and considering all that he has written concerning them, I am as strongly convinced of their truth as I was in 1882, having found no force in anything written by him against them, but many fresh reasons and authorities in favour of my views. Considering my advanced age, I thought it right to lose no time in defending what seems to me the truth in Greek scholarship and Sophoclean criticism, and accordingly I sent to press a small volume with the title *Studia Sophoclea Part II.* In this all the disputed passages, with some others, are reviewed; my published explanations are justified against his published objections; and some new suggestions are added. I then addressed myself to the work, happily facilitated by Mr Steel's notes, of preparing a second edition of this drama. I have now been permitted to complete it, and I offer it to the learned world with deep regret that it should labour under the signal disadvantage of what is, in some respects, a controversial preface. I can only say that I would have avoided this, had it been possible: but it has been forced upon me, and was unavoidable. What I said in dedicating my *Studia Sophoclea* to the Greek Scholars of Great Britain and Ireland, I repeat now.—If any such scholars shall honour what is here written with their perusal, I shall receive the communication of their assent or dissent with equal gratitude. Confirmation by other scholars of that which one believes to be right is naturally agreeable; and correction of what is wrong ought to be always welcome. For my own part, I can safely promise to consider with respectful care any argument against a view of mine; and, if I find that argument unanswerable, to acknowledge its validity by renouncing my previous conclusion. For I have always

held with Cicero that “cujusvis hominis est errare, nullius, nisi insipientis, in errore perseverare.”

All I ask of my readers is, to keep in mind the wise words of Horace, *Epist.* II. I, 75:

Indignor quicquam reprehendi, non quia crasse  
Compositum illepideve putetur, sed quia nuper:

and, with these, the motto prefixed to the little volume named above, and now affixed to this Preface:

Τό τοι νομισθὲν τῆς ἀληθείας κρατεῖ·  
τοῦτ' εἴ τις εἶπε, μὴ καταπτύσας, ἔπος,  
αἰσχιστον εἶπεν ὅστις ἦν· ἐπεὶ χρεῶν  
τούτου φρονεῖν φάσαι τε πᾶν τοῦναντίον·  
χρὴ γὰρ φρονεῖν μέν, Ὀρθὸν ἀλήθει' αἰεὶ,  
φάσαι δὲ χρὴ, Τᾶληθὲς ἰσχυὸν τρέφω.

B. H. K.

P.S. I have adopted in the *Parodos*, and discussed under the head of *Lectio*, several new and valuable emendations, which have occurred to me since the *Commentary* and *Excursus* were printed.

## ΣΟΦΟΚΛΕΟΥΣ

### ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

#### ΥΠΟΘΕΣΙΣ<sup>1</sup>.

Λιπὼν Κόρωθον Οιδίπους, πατρὸς νόθος  
πρὸς τῶν ἀπάντων λοιδορούμενος ξένος,  
ἦλθεν πυθέσθαι Πυθικῶν θεσπισμάτων  
ζητῶν ἑαυτὸν καὶ γένους φυτοσπόρον.  
εὐρῶν δὲ τλήμων ἐν στεναῖς ἀμαξιτοῖς  
ἄκων ἔπεφνε Λαίον γεννήτορα.  
Σφιγγὸς δὲ δεινῆς θανάσιμον λύσας μέλος  
ἤσχυνε μητρὸς ἀγνωομένης λέχος.  
λοιμὸς δὲ Θήβας εἶλε καὶ νόσος μακρά.  
Κρέων δὲ πεμφθεὶς Δελφικὴν πρὸς ἐστίαν,  
ὅπως πύθοιτο τοῦ κακοῦ παυστήριον,  
ἤκουσε φωνῆς μαντικῆς θεοῦ πάρα,  
τὸν Λαίειον ἐκδικηθῆναι φόνον.  
ὅθεν μαθὼν ἑαυτὸν Οιδίπους τάλας  
πόρπαισι δισσᾶς<sup>2</sup> ἐξανάλωσεν κόρας,  
αὐτὴ δὲ μήτηρ ἀγχόνας διώλετο.

<sup>1</sup> The Codex ascribes this Argument to the grammarian Aristophanes :  
but Dindorf denies this authorship.

<sup>2</sup> Codd. *δισσαῖς τε χερσίν*. J. *δισσᾶς τε χερσίν*. Br. ut supra.

## ΔΙΑ ΤΙ ΤΥΡΑΝΝΟΣ ΕΠΙΓΕΓΡΑΨΤΑΙ.

Ὁ Τύραννος Οιδίπους ἐπὶ διακρίσει θατέρον ἐπιγέγραπται. χαριέντως δὲ Τύραννον ἅπαντες αὐτὸν ἐπιγράφουσιν, ὡς ἐξέχοντα πάσης τῆς Σοφοκλέους ποιήσεως, καίπερ ἠττηθέντα ὑπὸ Φιλοκλέους, ὡς φησι Δικαίαρχος. εἰσὶ δὲ καὶ οἱ Πρότερον, οὐ Τύραννον, αὐτὸν ἐπιγράφοντες, διὰ τοὺς χρόνους τῶν διδασκαλιῶν καὶ διὰ τὰ πράγματα· ἀλήτην γὰρ καὶ πηρὸν Οιδίποδα τὸν ἐπὶ Κολωνῶ εἰς τὰς Ἀθήνας ἀφικνεῖσθαι. ἴδιον δέ τι πεπόνθασιν οἱ μεθ' Ὀμηρον ποιηταί, τοὺς πρὸ τῶν Τρωικῶν βασιλεῖς Τυράννους προσαγορεύοντες, ὃς ποτε τοῦδε τοῦ ὀνόματος εἰς τοὺς Ἑλληνας διαδοθέντος, κατὰ τοὺς Ἀρχιλόχου χρόνους, καθάπερ Ἰππίας ὁ σοφιστῆς φησιν· Ὀμηρος γοῦν τὸν πάντων παρανομάτατον Ἐχέτον βασιλέα φησί, καὶ οὐ τύραννον (Od. σ, 84.)

Εἰς Ἐχέτον βασιλῆα, βροτῶν δηλήμονα (πάντων).

προσαγορευθῆναι δὲ φασὶ τὸν τύραννον ἀπὸ τῶν Τυρρηνῶν· χαλεποὺς γὰρ τινὰς περὶ ληστείαν τοῦτους γενέσθαι. ὅτι δὲ νεώτερον τὸ τοῦ τυράννου ὄνομα δῆλον. οὔτε γὰρ Ὀμηρος οὔτε Ἡσίοδος οὔτε ἄλλος οὐδεὶς τῶν παλαιῶν τύραννον ἐν τοῖς ποιήμασιν ὀνομάζει. ὁ δὲ Ἀριστοτέλης ἐν Κυμαίων πολιτείᾳ τοὺς τυράννους φησὶ τὸ πρότερον αἰσυμνήτας προσαγορεύεσθαι. εὐφημότερον γὰρ ἐκείνου τὸ ὄνομα<sup>3</sup>.

## ΑΛΛΩΣ.

Ὁ Τύραννος Οιδίπους πρὸς ἀντιδιαστολήν τοῦ ἐν τῷ Κολωνῶ ἐπιγέγραπται, τὸ κεφάλαιον δὲ τοῦ δράματος γνώσις τῶν ἰδίων κακῶν Οιδίποδος, πῆρως τε τῶν ὀφθαλμῶν, καὶ δι' ἀγχόνης θάνατος Ἰοκάστης.

## ΧΡΗΣΜΟΣ Ο ΔΟΘΕΙΣ ΛΑΙΩι ΤΩι ΘΗΒΑΙΩι.

Λαίε Λαβδακίδη, παίδων γένος ἄλβιον αἰεῖς.  
 δῶσω τοι φίλον υἱόν· ἀτὰρ πεπωμένον ἐστὶ  
 σοῦ παιδὸς χεῖρεσσι λιπέιν φάος. ὡς γὰρ ἔνευσε  
 Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,  
 οὐ φίλον ἦρπασας υἱόν· ὁ δ' ἠΰξάτο σοι τάδε πάντα.

<sup>3</sup> In a note given in Prof. Jebb's edition (p. 5) Dr Peile refers the word *τύραννος* to the Vedic root TAR (by-form Tur), which seems to imply that the noun virtually means 'a conqueror.' He says, 'I think that from being an adjective (?=mighty), it became with the Greeks a title.'

## ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΤΟΣ.

Ἔστι δίπουν ἐπὶ γῆς καὶ τέτραπον, οὗ μία φωνή,  
καὶ τρίπουν· ἀλλάσσει δὲ φῆν μόνον ὅσο' ἐπὶ γαίαν  
ἐρπετὰ κινεῖται ἀνά τ' αἰθέρα καὶ κατὰ πόντον.  
ἀλλ' ὅποταν πλείστοισιν ἐρειδόμενον ποσὶ βαίνει,  
ἔνθα τάχος γυίοισιν ἀφαιρότατον πέλει αὐτοῦ.

## ΛΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

Κλύθι καὶ οὐκ ἐθέλουσα, κακόπτερε Μοῦσα θανόντων,  
φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.  
ἄνθρωπον κατέλεξας, ὃς ἠνίκα γαίαν ἐφέρει,  
πρῶτον ἔφυ τετράπους νήπιος ἐκ λαγόνων.  
γηραλέος δὲ πέλων τρίτατον πόδα βάκτρον ἐρείδει,  
αὐχένα φορτίζων, γῆραϊ καμπτόμενος<sup>4</sup>.

<sup>4</sup> For an account of the dramatic representations in the Athenian theatre, see Excursus I., 'the Attic Drama.' For the literary career of Sophocles, and for the plot and analysis of the Oedipus Tyrannus, see Excursus XI., 'Sophocles and the Oedipodean Myth.'

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΟΙΔΙΠΟΥΣ.

ΙΕΡΕΥΣ.

ΚΡΕΩΝ.

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΘΗΒΑΙΩΝ.

ΤΕΙΡΕΣΙΑΣ.

ΙΟΚΑΣΤΗ.

ΑΓΓΕΛΟΣ.

ΘΕΡΑΠΩΝ ΛΑΙΟΥ.

ΕΞΑΓΓΕΛΟΣ.

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### SIGLARIUM.

\* stands before a word varying from that in codd., and such words are spaced, as \*ἐξόρισον 194.

\*...\* above the line inclose emended words, as \*τέμ\* 436.

Greek words suspected of corruption are printed in smaller type.

The numeration is that of Dindorf's *Poetae Scenici*.

## ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

### ΟΙΔΙΠΟΥΣ.

ᾠ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,  
τίνας ποθ' ἔδρας τάσδε μοι θαάζετε  
ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι;  
πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,  
ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων· 5  
ἀγὼ δικαιῶν μὴ παρ' ἀγγέλων, τέκνα,  
ἄλλων ἀκούειν, αὐτὸς ᾧδ' ἐλήλυθα,  
ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.  
ἀλλ', ᾧ γεραιέ, φράζ', ἐπεὶ πρέπων ἔφυσ  
πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε, 10  
δείσαντες ἢ \*στέρξαντες ὡς θέλοντος ἂν  
ἐμοῦ προσαρκεῖν πᾶν· δυσάλητος γὰρ ἂν  
εὔην τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν.

### ΙΕΡΕΥΣ.

ἀλλ', ᾧ κρατύνων Οἰδίπους χώρας ἐμῆς,  
ὄρᾳς μὲν ἡμᾶς ἡλίκου προσήμεθα 15  
βωμοῖσι τοῖς σοῖς, οἳ μὲν οὐδέπω μακρὰν

11. Codd. *στέρξαντες*; or *στέξαντες*; Cf. Exc. II.

πτέσθαι σθένουτες, οἱ δὲ σὺν γῆρα βαρεῖς  
 \* ἱερῆς, ἐγὼ μὲν Ζηνός, οἶδε τ' ἠθέων  
 λεκτοί· τὸ δ' ἄλλο φύλον ἐξεστεμμένον  
 ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς 20  
 ναοῖς, ἐπ' Ἴσμηνοῦ τε μαντεία σποδοῶ.  
 πόλις γάρ, ὥσπερ καὺτὸς εἰσορᾶς, ἄγαν  
 ἤδη σαλεύει κἀνακουφίσαι κἀρα  
 βυθῶν ἔτ' οὐχ οἶα τε φοινίου σάλου,  
 φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός, 25  
 φθίνουσα δ' ἀγέλαις βουνόμοις τόκοισί τε  
 ἀγόνους γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς  
 σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,  
 ὑφ' οὐ κενούται δῶμα Καδμείων· μέλας δ'  
 "Αἰδῆς στεναγμοῖς καὶ γόοις πλουτίζεται. 30  
 θεοῖσι μὲν νῦν οὐκ ἰσούμενόν σ' ἐγὼ  
 οὐδ' οἶδε παῖδες ἐζόμεσθ' ἐφέστιοι,  
 ἀνδρῶν δὲ πρῶτον ἐν τε συμφοραῖς βίου  
 κρύνοντες ἐν τε δαιμόνων συναλλαγαῖς·  
 ἕς γ' ἐξέλυσας, ἄστν Καδμείων μολῶν, 35  
 σκληρᾶς ἀοιδοῦ δασμὸν ὃν παρείχομεν·  
 καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδῶς πλέον  
 οὐδ' ἐκδιδαχθεῖς, ἀλλὰ προσθήκη θεοῦ  
 λέγει νομίζει θ' ἡμῖν ὀρθῶσαι βίου.  
 νῦν τ', ὦ κράτιστον πᾶσιν Οἰδίπου κἀρα, 40  
 ἱκετεύομέν σε πάντες οἶδε πρόστροποι  
 ἀλκὴν τιν' εὐρεῖν ἡμῖν, εἴτε του θεῶν  
 φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἴσθᾶ που,  
 ὡς τοῖσιν ἐμπείρουσι καὶ τὰς ξυμφορὰς  
 ζώσας ὀρῶ μάλιστα τῶν βουλευμάτων. 45  
 ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν·  
 ἴθ', εὐλαβῆθηθ'. ὡς σὲ νῦν μὲν ἦδε γῆ  
 σωτήρα κλήζει τῆς πάρος προθυμίας,



- ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα  
 στάντες τ' ἐς ὄρθον καὶ πεσόντες ὕστερον, 50  
 ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.  
 ὄρνιθι γὰρ καὶ τὴν τότε αἰσίῳ τύχην  
 παρέσχεσ ἡμῖν καὶ ταυῦν ἴσος γενοῦ·  
 ὡς εἴπερ ἄρξεις τῆσδε γῆς, ὡσπερ κρατεῖς,  
 ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν, 55  
 ὡς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς  
 ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.
- ΟΙ. ὦ παῖδες οἰκτροί, γνωτὰ κοῦκ ἄγνωτὰ μοι  
 προσήλθεθ' ἰμείροντες· εὐ γὰρ οἶδ' ὅτι  
 νοσεῖτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ 60  
 οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.  
 τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἓν ἔρχεται  
 μόνου καθ' αὐτὸν κοῦδέν' ἄλλον, ἢ δ' ἐμῇ  
 ψυχῇ πόλιν τε κάμει καὶ σ' ὁμοῦ στένει.  
 ὥστ' οὐχ ὕπνω γ' εὐδοντά μ' ἐξεγείρετε, 65  
 ἀλλ' ἴστε πολλὰ μέν με δακρύναντα δῆ,  
 πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις·  
 ἦν δ' εὐ σκοπῶν εὔρισκον ἴασιν μόνην,  
 ταύτην ἔπραξα· παῖδα γὰρ Μειοικέως 70  
 Κρέοντ', ἐμαντοῦ γαμβρόν, ἐς τὰ Πυθικὰ  
 ἔπεμψα Φοῖβου δώμαθ', ὡς πύθοιθ' ὅ τι  
 δρῶν ἢ τί φωνῶν τήνδε \*ῥυσοίμην πόλιν.  
 καὶ μ' ἡμαρ ἤδη ξυμμετρούμενον χρόνον  
 λυπεῖ τί πράσσει· τοῦ γὰρ εἰκότος πέρα 75  
 ἄπεστι πλείω τοῦ καθήκοντος χρόνου.  
 ὅταν δ' ἴκηται, τηνικαῦτ' ἐγὼ κακὸς  
 μὴ δρῶν ἂν εἶην πάνθ' ὅσ' ἂν δηλοῖ θεός.
- ΙΕ. ἀλλ' εἰς καλὸν σύ τ' εἶπας οἶδε τ' ἀρτίως  
 Κρέοντα προσστείχοντα σημαίνουσί μοι.
- ΟΙ. ὦναξ Ἄπολλον, εἰ γὰρ ἐν τύχῃ γέ τω 80

σωτήρι βαίη λαμπρὸς ὥσπερ ὄμματι.

- ΙΕ. ἀλλ' εἰκάσαι μὲν, ἠδύς· οὐ γὰρ ἂν κάρα  
πολυστεφῆς ᾧδ' εἶρπε παγκάρπου δάφνης.  
ΟΙ. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.  
ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως, 85  
τίν' ἤμιλν ἤκεις τοῦ θεοῦ φήμην φέρων;

## ΚΡΕΩΝ.

- ἐσθλήν· λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι  
κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.  
ΟΙ. ἔστιν δὲ ποῖον τοῦπος; οὔτε γὰρ θρασὺς  
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ. 90  
ΚΡ. εἰ τῶνδε χρήξεις πλησιαζόντων κλύειν,  
ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.  
ΟΙ. ἐς πάντας αὔδα· τῶνδε γὰρ πλέον φέρω  
τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.  
ΚΡ. λέγοιμ' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα. 95  
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ  
μίασμα χώρας, ὡς τεθραμμένον χθονὶ  
ἐν τῇδ', ἐλαύνειν, μηδ' ἀνήκεστον τρέφειν.  
ΟΙ. ποῖω καθαρμῶ; τίς ὁ τρόπος τῆς ξυμφορᾶς;  
ΚΡ. ἀνδρηλατοῦντας, ἢ φόνω φόνον πάλιν 100  
λύοντας, ὡς τόδ' αἶμα χειμάζον πόλιν.  
ΟΙ. ποῖου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;  
ΚΡ. ἦν ἡμίν, ὦναξ, Δαίϊός ποθ' ἡγεμῶν  
γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.  
ΟΙ. ἔξοιδ' ἀκούων· οὐ γὰρ εἰσείδόν \*γ' ἐγώ\*. 105  
ΚΡ. τούτου θανόντος νῦν ἐπιστέλλει σαφῶς  
τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινας.  
ΟΙ. οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὑρεθήσεται  
ἶχνος παλαιᾶς δυστέκμαρτον αἰτίας;  
ΚΡ. ἐν τῇδ' ἔφασκε γῆ. τὸ δὲ ζητούμενον 110

- άλωτόν, ἐκφεύγει δὲ τὰμελούμενον.
- ΟΙ. πότερα δ' ἐν οἴκοις ἢ ἔν ἀγροῖς ὁ Λαίῳς  
ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνῳ;
- ΚΡ. θεωρός, ὡς ἔφασκεν, ἐκδημῶν πάλιν  
πρὸς οἶκον οὐκέθ' ἔκεθ' ὡς ἀπεστάλη. 115
- ΟΙ. οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ  
κατεῖδ', ὅτου τις ἐκμαθῶν ἐχρήσατ' ἄν;
- ΚΡ. θνήσκουσι γάρ, πλὴν εἰς τις, ὃς φόβῳ φυγῶν  
ὦν εἶδε πλὴν ἐν οὐδὲν εἶχ' εἰδῶς φράσαι.
- ΟΙ. τὸ ποῖον; ἐν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν, 120  
ἀρχὴν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.
- ΚΡ. ληστὰς ἔφασκε συντυχόντας οὐ μιᾷ  
ρόμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.
- ΟΙ. πῶς οὖν ὁ ληστής, εἴ τι μὴ ξὺν ἀργύρῳ  
ἐπράσσειτ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη; 125
- ΚΡ. δοκοῦντα ταῦτ' ἦν· Λαῖου δ' ὀλωλότος  
οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.
- ΟΙ. κακὸν δὲ ποῖον ἐμποδῶν, τυραννίδος  
οὕτω πεσοῦσης, εἶργε τοῦτ' ἐξειδέναί;
- ΚΡ. ἢ ποικιλῶδὸς Σφῖνξ τὸ πρὸς ποσὶ σκοπεῖν 130  
μεθέντας ἡμᾶς τὰφανῆ προσήγετο.
- ΟΙ. ἀλλ' ἐξ ὑπαρχῆς αὐθις αὐτ' ἐγὼ φανῶ.  
ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ  
πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφῆν·  
ὥστ' ἐνδίκως ὄψεσθε καμὲ σύμμαχον, 135  
γῆ τῆδε τιμωροῦντα τῷ θεῷ θ' ἅμα.  
ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,  
ἀλλ' αὐτὸς αὐτοῦ, τοῦτ' ἀποσκευῶ μύσος.  
ἔστις γὰρ ἦν ἐκείνου ὁ κτανὼν τάχ' ἂν  
καμ' ἂν τοιαύτη χειρὶ τιμωρεῖν θέλοι. 140  
κείνῳ προσαρκῶν οὖν ἐμαντὸν ὠφελῶ.  
ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάρθρων  
ἴστασθε, τοῖσδ' ἄραντες ἰκτῆρας κλάδους·

- ἄλλος δὲ Κάδμον λαὸν ᾧδ' ἀθροίζετω  
 ὡς πᾶν ἐμοῦ δράσοντος· ἢ γὰρ εὐτυχεῖς 145  
 σὺν τῷ θεῷ φανούμεθ' ἢ πεπτωκότες.  
 ΙΕ. ᾧ παῖδες, ἰστώμεσθα· τῶνδε γὰρ χάριν  
 καὶ δεῦρ' ἔβημεν ὧν ὄδ' ἐξαγγέλλεται.  
 Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἅμα  
 σωτήρ θ' ἵκοιτο καὶ νόσου πανστήριος. 150

## ΧΟΡΟΣ.

ὦ Διὸς ἀδευπέδες φάτι, τίς ποτε τὰς πολυχρύ-  
 σου στρ. α΄.

Πυθῶνος ἀγλαὰς ἔβας

Θήβας; ἐκτέταμαι φοβερὰν φρένα, δείματι πάλλων.  
 ἰήϊε Δάλιε Παιάν,

ἀμφὶ σοὶ ἀζόμενος· τί μοι ἢ νέον, 155

ἢ περιτελλομέναις ὥραις πάλιν ἐξανύσεις χρέος,

εἰπέ μοι, ᾧ χρυσίας τέκνον Ἑλπίδος, ἄμβροτε Φάμα.

πρῶτα σὲ κεκλόμενος, θύγατερ Διός, ἄμβροτ' Ἀθά-  
 να, ἀντ. α΄.

γαιάοχόν τ' ἀδελφεῖον 160

Ἄρτεμιν, ἀ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,  
 καὶ Φοῖβον ἑκαβόλον, ἰὼ

τρισοὶ ἀλεξίμοροι προφάνητέ μοι,

εἴ ποτε καὶ προτέρας ἄτας ὑπερ ὀρνημένας πόλει 164

ἠνύσατ' ἐκτοπίαν φλόγα πήματος, ἔλθετε καὶ νῦν.

ὦ πόποι, ἀνάριθμα γὰρ φέρω στρ. β΄.

πήματα· νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἔνι φρον-  
 τίδος ἔγχος,

\*τῷ τις ἀλέξεται. οὔτε γὰρ ἔκγονα 171

κλυτᾶς χθονὸς αὔξεται, οὔτε \*τεκούσαι

ἠγίων καμάτων ἀνέχουσι γυναῖκες· 174

ἄλλον δ' ἂν ἄλλῳ προσίδους ἄπερ εὐπτερον ὄρνιν  
 κρείσσον ἀμαιμακέτου πυρὸς ὕρμενον  
 ἀκτὰν πρὸς ἐσπέρου θεοῦ·  
 ὦν πόλις ἀνάριθμος ὄλλυται· ἀντ. β'.  
 \*νεκρὰ δὲ γένεθλα πρὸς πέδῳ θαναταφόρα κείται  
 ἀνοικτως·  
 ἐν δ' ἄλοχοι πολιαί τ' ἐπι ματέρες 181  
 \*ἔδραν παραβώμιον ἄλλοθεν ἄλλαι  
 Ἰλνγρῶν πόνων \*ἰκετῆρες ἐπιστεφανοῦσι.\* 185  
 παιὰν δὲ λάμπει στονέεσσά τε γῆρυς ὄμαυλος·  
 \*τῶν ὕπερ, ὃ χρυσέα θύγατερ Διός,  
 εὐῶπα πέμψον ἀλκάν, [στρ. γ'.  
 Ἄρεά τε τον μαλερόν, ὃς νῦν ἄχαλκος ἀσπίδων  
 φλέγει με περιβόατος ἀντιάζων, 191  
 παλίσσυτον δράμημα νωτίσαι πάτρας  
 \*ἐξόρισον, εἴτ' ἐς μέγαν  
 θάλαμον Ἄμφιτρίτας, 195  
 εἴτ' ἐς τὸν ἀπόξενον ὄρμον  
 Θρήκιον κλύδωνα·  
 \*στέλλειν γάρ, εἴ τι νῦξ ἀφῆ,  
 τοῦτ' ἐπ' ἡμαρ \*εὔχεται·  
 τόν, ὃ \*τᾶν πυρφόρων 200  
 ἀστραπᾶν κράτη νέμων,  
 ὃ Ζεῦ πάτερ, ὑπὸ σῶ φθίσον κεραυνῶ. [ἀντ. γ'.  
 Λύκει' ἀναξ, τά τε σὰ χρυσοστρόφων ἀπ' ἀγκυλᾶν  
 βέλεα θέλομ' ἂν ἀδάματ' ἐνδατεῖσθαι 205  
 ἀρωγὰ προσταθέντα, τὰς τε πυρφόρους  
 Ἄρτέμιδος αἰγλας, ξὺν αἰῶ  
 Λύκι' ὄρεα διάσσει·

179. Codd. νηλέα. Cf. Lect. 182. Codd. ἀκτὰν παρὰ βώμιον.  
 Cf. Lect. 185. Codd. ἰκετῆρες ἐπιστοναχοῦσι. Cf. Lect. 187.  
 Codd. ὦν. Cf. Lect. 194. Codd. ἐπουρον or ἄπουρον. Cf. Lect.  
 et Comm. 198-9. Codd. τέλει...εὔχεται. Cf. Lect. et Comm. 200.  
 τᾶν abest a codicibus. Cf. Lect. 206. Mallem παμφαεῖς. Cf. Lect.

- τὸν χρυσομίτραν τε κικλήσκω,  
 τᾶσδ' ἐπώνυμον γᾶς, 210  
 οἰνώπα Βάκχον εὖϊον,  
 Μαινάδων ὀμόστολον,  
 πελασθῆναι φλέγοντ'  
 ἀγλαῶπι \*σύμμαχον  
 πύεκα 'πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν. 215  
 ΟΙ. αἰτεῖς· ἀ δ' αἰτεῖς, τᾶμ' ἐὰν θέλῃς ἔπη  
 κλύων δέχεσθαι τῇ νόσφ' θ' ὑπηρετεῖν,  
 ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν  
 ἀγῶ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,  
 ξένος δὲ τοῦ πραχθέντος· οὐ γὰρ ἂν μακρὰν 220  
 ἵχνευον αὐτός, μὴ οὐκ ἔχων τι σύμβολον.  
 νῦν δ', ὕστερος γὰρ ἄστος εἰς ἄστους τελῶ,  
 ὑμῖν προφωνῶ πᾶσι Καδμείοις τάδε·  
 ὅστις ποθ' ὑμῶν Λαίιον τὸν Λαβδάκου  
 κάτοιδεν ἀνδρὸς ἐκ τίνος διώλετο, 225  
 τοῦτον κελεύω πάντα σημαίνειν ἐμοί·  
 κεῖ μὲν φοβεῖται, τοῦπίκλημ' ὑπεξελὼν  
 αὐτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλο μὲν  
 ἀστεργές οὐδέν, γῆς δ' ἄπεισιν ἀβλαβής·  
 εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονὸς 230  
 τὸν αὐτόχειρα, μὴ σιωπάτω· τὸ γὰρ  
 κέρδος τελῶ 'γῶ, χῆ χάρις προσκείσεται.  
 εἰ δ' αὖ σιωπήσεσθε, καὶ τις ἢ φίλου  
 δείσας ἀπώσει τοῦπος ἢ χαυτοῦ τόδε,  
 ἂκ τῶνδε δράσω, ταῦτα χρῆ κλύειν ἐμοῦ. 235  
 τὸν ἀνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστί, γῆς  
 τῆσδ', ἣς ἐγὼ κράτη τε καὶ θρόνουσ νέμω,  
 μῆτ' εἰσδέχεσθαι μῆτε προσφωνεῖν τινα,  
 μῆτ' ἐν θεῶν εὐχαῖσι μῆτε θύμασιν  
 κοινὸν ποιεῖσθαι, μῆτε χέρυιβας νέμειν, 240

214. σύμμαχον abest a codicibus. Cf. Lect. 221. Cod. L. αὐτό. Cf. Lect.

ὠθεῖν δ' ἀπ' οἴκων πάντας, ὡς μιάσματος  
 τοῦδ' ἡμῖν ὄντος, ὡς τὸ Πυθικὸν θεοῦ  
 μαντεῖον ἐξέφηγεν ἀρτίως ἐμοί.  
 ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι  
 τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω· 245  
 κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις  
 εἷς ὦν λέληθεν εἴτε πλειόνων μέτα,  
 κακὸν κακῶς νιν \*ἄμορον ἐκτρίψαι βίον.  
 ἐπέυχομαι δ', οἴκοισιν εἰ ξυνέστιος  
 ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ ξυνειδότος, 250  
 παθεῖν ἄπερ τοῖσδ' ἀρτίως ἡρασάμην.  
 ὑμῖν δὲ ταῦτα πάντ' ἐπισκῆπτω τελεῖν  
 ὑπὲρ τ' ἐμαντοῦ τοῦ θεοῦ τε τῆσδέ τε  
 γῆς ὧδ' ἀκάρπως καθέως ἐφθαρμένης.  
 οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, 255  
 ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως εἶαν,  
 ἀνδρὸς γ' ἀρίστου βασιλέως τ' ὀλωλότος,  
 ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ  
 ἔχων μὲν ἀρχὰς ἃς ἐκεῖνος εἶχε πρίν,  
 ἔχων δὲ λέκτρα καὶ γυναῖχ' ὀμόσπορον, 260  
 κοινῶν τε παίδων κοῖν' ἄν, εἰ κείνῳ γένος  
 μὴ \*δυστύχησεν, ἦν ἂν ἐκπεφυκότα·  
 νῦν δ' ἐς τὸ κείνου κρᾶτ' ἐνήλαθ' ἢ τύχη·  
 ἀνθ' ὧν ἐγὼ τάδ', ὥσπερ εἰ τοῦμοῦ πατρός,  
 ὑπερμαχοῦμαι, κἀπὶ πάντ' ἀφίξομαι 265  
 ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν  
 τῷ Λαβδακείῳ παιδί Πολυδώρου τε καὶ  
 τοῦ πρόσθε Κᾶδμου τοῦ πάλαι τ' Ἀγήνορος.  
 καὶ ταῦτα τοῖς μὴ δρῶσιν εὐχομαι θεοὺς  
 μήτ' ἄροτον αὐτοῖς \*γῆς ἀνιέναι τινά, 270  
 μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ  
 τῷ νῦν φθερεῖσθαι κᾶτι τοῦδ' ἐχθίονι·

248. Codd. ἄμοιρον.

270. Omnes fere codd. γην.

- ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις  
 τὰδ' ἔστ' ἀρέσκουθ', ἢ τε σύμμαχος Δίκη  
 χοῖ πάντες εἶ ξυνεῖεν εἰσαεῖ θεοί. 275
- ΧΟ. ὥσπερ μ' ἀραῖον ἔλαβες, ὦδ', ἀναξ, ἐρῶ.  
 οὔτ' ἔκτανον γὰρ οὔτε τὸν κτανόντ' ἔχω  
 δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν  
 Φοῖβου τόδ' εἰπεῖν ὅστις εἰργασταί ποτε.
- ΟΙ. δίκαι' ἔλεξας· ἀλλ' ἀναγκάσαι θεοὺς 280  
 \*ἂν μὴ θέλωσιν οὐδ' ἂν εἰς δύναϊτ' ἀνήρ.
- ΧΟ. τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ' ἅ μοι δοκεῖ.  
 ΟΙ. εἰ καὶ τρίτ' ἐστί, μὴ παρῆς τὸ μὴ οὐ φράσαι.  
 ΧΟ. ἀνακτ' ἀνακτι ταυθ' ὀρώντ' ἐπίσταμαι  
 μάλιστα Φοῖβῳ Τειρεσίαν, παρ' οὐ τις ἂν 285  
 σκοπῶν τὰδ', ὦναξ, ἐκμάθοι σαφέστατα.
- ΟΙ. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.  
 ἔπεμψα γὰρ Κρέοντος εἰπόντος διπλοῦς  
 πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.
- ΧΟ. καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαι' ἔπη. 290  
 ΟΙ. τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.  
 ΧΟ. θανεῖν ἐλέχθη πρὸς τινων ὕδοιπόρων.  
 ΟΙ. ἤκουσα καγὼ· τὸν δ' ἰδόντ' οὐδεὶς ὀρᾷ.  
 ΧΟ. ἀλλ' εἴ τι μὲν δὴ δειμάτων \*γ' ἔχει μέρος,  
 τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς. 295
- ΟΙ. ᾧ μὴ 'στι δρώντι τάρβος, οὐδ' ἔπος φοβεῖ.  
 ΧΟ. ἀλλ' οὐξελέγξων αὐτὸν ἔστιν· οἶδε γὰρ  
 τὸν θεῖον ἤδη μάντιν ὦδ' ἄγουσιν, ᾧ  
 τάληθές ἐμπέφυκεν ἀνθρώπων μόνῳ.
- ΟΙ. ὦ πάντα νωμῶν Τειρεσία, διδακτά τε 300  
 ἄρρητὰ τ', οὐράνιά τε καὶ χθονοστιβῆ,  
 πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως  
 οἷα νόσω σύνεστιν· ἧς σε προστάτην  
 σωτηρὰ τ', ὦναξ, μῦνον ἐξευρίσκομεν.



Φοῖβος γάρ, εἰ καὶ μὴ κλύεις τῶν ἀγγέλων, 305  
πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν  
μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,  
εἰ τοὺς κτανόντας Λαΐου μαθόντες εὖ  
κτείναιμεν, ἢ γῆς φυγάδας ἐκπεμφαίμεθα.  
σὺ δ' οὖν φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν 310  
μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδόν,  
ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμέ,  
ῥῦσαι δὲ πᾶν μίασμα τοῦ τεθνηκότος.  
ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν  
ἔχοι τε καὶ δύναιτο κάλλιστος πόνων. 315

## ΤΕΙΡΕΣΙΑΣ.

φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη  
λύη φρονούντι. ταῦτα γὰρ καλῶς ἐγὼ  
εἰδὼς διώλεσ'. οὐ γὰρ ἂν δεῦρ' ἰκόμην.  
ΟΙ. τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.  
ΤΕ. ἄφες μ' ἐς οἴκους· ῥᾶστα γὰρ τὸ σόν τε σὺ 320  
καγὰρ διοίσω τοῦμόν, ἦν ἐμοὶ πίθη.  
ΟΙ. οὐτ' ἔννομ' εἶπας οὔτε προσφιλεῖ πόλει  
τῆδ', ἢ σ' ἔθρεψε, τῆνδ' ἀποστερῶν φάτιν.  
ΤΕ. ὄρῳ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰὸν  
πρὸς καιρόν· ὡς οὖν μηδ' ἐγὼ ταυτὸν πάθω— 325  
ΟΙ. μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῆς, ἐπεὶ  
πάντες σε προσκυνούμεν οἷδ' ἰκτῆριοι.  
ΤΕ. πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δ' οὐ μὴ ποτε  
τάμ', ὡς ἂν, εἶπω, μὴ τὰ σ' ἐκφήνω κακά.  
ΟΙ. τί φῆς; ξυνειδῶς οὐ φράσεις, ἀλλ' ἔννοεῖς 330  
ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν;  
ΤΕ. ἐγὼ οὐτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταυτ'  
ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθιοί μου.

315. πόνων. Cf. Lect. 317. λύη. Cf. Lect. 322. Cf. Lect.  
328-9. Cf. Lect. et Exc. VI.

- ΟΙ. οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου  
 φύσιν σύ γ' ὀργάνειας, ἔξερεῖς ποτε, 335  
 ἀλλ' ὦδ' ἄτεγκτος κἀτελεύτητος φανεῖ;
- ΤΕ. ὀργὴν ἐμέμφω τὴν ἐμήν, τὴν σὴν δ' ὀμοῦ  
 ναίουσαν οὐ κατείδες, ἀλλ' ἐμέ ψέγεις.
- ΟΙ. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζουσ' ἔπη  
 κλύων, ἂ νῦν σὺ τήνδ' ἀτιμάζεις πόλιον; 340
- ΤΕ. ἦξει γὰρ αὐτά, κὰν ἐγὼ σιγῇ στέγω.
- ΟΙ. οὐκ οὖν ἅ γ' ἦξει καὶ σὲ χρῆ λέγειν ἐμοί;
- ΤΕ. οὐκ ἂν πέρα φράσαιμι. πρὸς τὰδ', εἰ θέλεις,  
 θυμοῦ δι' ὀργῆς ἦτις ἀγριωτάτη.
- ΟΙ. καὶ μὴν παρήσω γ' οὐδέν, ὡς ὀργῆς ἔχω, 345  
 ἄπερ ξυνίημ'. ἴσθι γὰρ δοκῶν ἐμοὶ  
 καὶ ξυμφυτεῦσαι τοῦργου, εἰργάσθαι θ' ὅσον  
 μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,  
 καὶ τοῦργου ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου.
- ΤΕ. ἀλθες; ἐνέπω σε τῷ κηρύγματι 350  
 ὦπερ \*προεῖπας ἐμμένειν, κἀφ' ἡμέρας  
 τῆς νῦν προσαυδᾶν μήτε τούσδε μήτ' ἐμέ,  
 ὡς ὄντι γῆς τῆσδ' ἀνοσίῳ μιάστορι.
- ΟΙ. οὕτως ἀναιδῶς ἐξεκίνησας τόδε  
 τὸ ῥῆμα; καὶ ποῦ τοῦτο φεύξεσθαι δοκεῖς; 355
- ΤΕ. πέφευγα· τὰληθές γὰρ ἰσχύον τρέφω.
- ΟΙ. πρὸς τοῦ διδαχθεῖς; οὐ γὰρ ἔκ γε τῆς τέχνης.
- ΤΕ. πρὸς σοῦ. σὺ γάρ μ' ἄκουτα προὔτρεψω λέγειν.
- ΟΙ. ποῖον λόγου; λέγ' αἴθις, ὡς μάλλον μάθω.
- ΤΕ. οὐχὶ ξυνήκας πρόσθεν ἢ 'κπειρᾶ λέγειν; 360
- ΟΙ. οὐχ ὥστε γ' εἰπεῖν \*γνωτόν· ἀλλ' αἴθις φράσον.
- ΤΕ. φορέα σε φημὶ τάνδρὸς οὐ ζητεῖς κυρεῖν.
- ΟΙ. ἀλλ' οὐ τι χαίρων δὶς γε πημονὰς ἐρεῖς.
- ΤΕ. εἶπω τι δῆτα κάλλ', ἔν' ὀργίζῃ πλέον;
- ΟΙ. ὅσον γε χρήσεις, ὡς μάτην εἰρήσεται. 365

- ΤΕ. *λεληθέναι σε φημι σὺν τοῖς φιλτάτοις  
αἰσχισθ' ὀμιλοῦντ', οὐδ' ὄραν ἴν' εἰ κακοῦ.*
- ΟΙ. *ἦ καὶ γεγηθῶς ταῦτ' αἰεὶ λέξειν δοκεῖς;*
- ΤΕ. *εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.* 369
- ΟΙ. *ἀλλ' ἔστι, πλὴν σοί· σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ  
τυφλὸς τά τ' ὦτα τὸν τε νοῦν τά τ' ὄμματ' εἶ.*
- ΤΕ. *σὺ δ' ἄθλιός γε ταῦτ' ὄνειδίζων, ἂ σοὶ  
οὐδεὶς ὃς οὐχὶ τῶνδ' ὄνειδιεὶ τάχα.*
- ΟΙ. *μῖας τρέφει πρὸς νυκτός, ὥστε μήτ' ἐμὲ  
μήτ' ἄλλον, ὅστις φῶς ὄρα, βλάψαι ποτ' ἄν.* 375
- ΤΕ. *οὐ γάρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ  
ἱκανὸς Ἀπόλλων, ᾧ τὰδ' ἐκπρᾶξαι μέλει.*
- ΟΙ. *Κρέοντος ἦ σοῦ ταῦτα τᾶξευρήματα;*
- ΤΕ. *Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί.*
- ΟΙ. *ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνῃ τέχνης* 380  
*ὑπερφέρουσα τῷ πολυζήλω βίῳ,  
ἕσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,  
εἰ τῆσδέ γ' ἀρχῆς οὐνεχ', ἦν ἐμοὶ πόλις  
δωρητόν, οὐκ αἰτητόν, εἰσεχειρίσεν,  
ταύτης Κρέων ὁ πιστός, οὐξ ἀρχῆς φίλος,* 385  
*λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἰμείρεται,  
ὑφεῖς μάγον τοιόνδε μηχανορράφον,  
δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν  
μόνον δέδορκε, τὴν τέχνην δ' ἔφν τυφλός.  
ἐπεὶ, φέρ' εἰπέ, ποῦ σὺ μάντις εἶ σαφής;* 390  
*πῶς οὐχ, ὅθ' ἦ ραψφδὸς ἐνθάδ' ἦν κύων,  
ἠΰδας τι τοῖσδ' ἀστοῖσιν ἐκλυτήριον;  
καίτοι τό γ' αἶνιγμ' οὐχὶ τοῦπίοντος ἦν  
ἄνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει,  
ἦν οὔτ' ἀπ' οἰωνῶν σὺ προῦφάνης ἔχων* 395  
*οὔτ' ἐκ θεῶν του γνωτόν· ἀλλ' ἐγὼ μολῶν,  
ὁ μηδὲν εἰδὼς Οἰδίπους, ἔπαυσά νυ,  
γνώμη κυρήσας οὐδ' ἀπ' οἰωνῶν μαθῶν·*

- ὄν δὴ σὺ πειρᾶς ἐκβαλεῖν, δοκῶν θρόνους  
 παραστατήσῃσιν τοῖς Κρεοντείοις πέλας. 400  
 κλάων δοκεῖς μοι καὶ σὺ χῶ συνθεῖς τάδε  
 ἀγλατήσῃσιν· εἰ δὲ μὴ ἴδοκεις γέρων  
 εἶναι, παθῶν ἔγνωσ ἄν οἶά περ φρονεῖς.
- ΧΟ. ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη  
 ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ. 405  
 δεῖ δ' οὐ τοιοῦτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ  
 μαντεῖ ἄριστα λύσομεν, τόδε σκοπεῖν.
- ΤΕ. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γούν  
 ἴσ' ἀντιλέξαι· τοῦδε γὰρ κἀγὼ κρατῶ.  
 οὐ γάρ τι σοὶ ζῶ δούλος, ἀλλὰ Λοξία· 410  
 ὥστ' οὐ Κρέοντος προστάτου γεγράφομαι.  
 λέγω δ', ἐπειδὴ καὶ τυφλὸν μ' ὠνειδίσας,  
 σὺ καὶ δέδορκας κοῦ βλέπεις ἴν' εἰ κακοῦ,  
 οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκέεις μέτα.  
 ἄρ' οἶσθ' ἀφ' ὧν εἰ; καὶ λέληθας ἐχθρὸς ὧν 415  
 τοῖς σοῖσιν αὐτοῦ νέρθε κἀπὶ γῆς ἄνω,  
 καὶ σ' ἀμφιπλήξῃ μητρός τε καὶ τοῦ σοῦ πατρὸς  
 ἐλα ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά,  
 βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.  
 βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμήν, 420  
 ποῖος Κιθαιρῶν οὐχὶ σύμφωνος τάχα,  
 ἔταν καταίσθη τὸν ὑμέναιον, ὃν δόμοις  
 ἄνορμον εἰσέπλευσας, εὐπλοίας τυχῶν;  
 ἄλλων δὲ πλήθος οὐκ ἐπαισθάνει κακῶν,  
 ἄ σ' ἐξισώσει σοὶ τε καὶ τοῖς σοῖς τέκνοις. 425  
 πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμόν στόμα  
 προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν  
 κάκιον ὅστις ἐκτριβήσεται ποτε.
- ΟΙ. ἦ ταῦτα δῆπ' ἀνεκτὰ πρὸς τούτου κλύειν;  
 οὐκ εἰς ὄλεθρον; οὐχὶ θάσσον; οὐ πάλιν 430  
 ἄψορρος οἴκων τῶνδ' ἀποστραφεῖς ἄπει;

- TE. οὐδ' ἰκόμην ἔγωγ' ἄν, εἰ σὺ μὴ 'κάλεις.  
 ΟΙ. οὐ γάρ τί σ' ἤδη μῶρα φωνήσονται, ἐπεὶ  
 σχολῇ σ' ἄν οἴκους τοὺς ἐμούς ἐστευλάμην.  
 TE. ἡμεῖς τοιοῖδ' ἔφμεν, ὡς σοὶ μὲν δοκεῖ, 435  
 μῶροι, γονεῦσι δ', οἷ σ' ἔφυσαν, ἔμφρονες.  
 ΟΙ. ποίοισι; μείνον. τίς δέ μ' ἐκφύει βροτῶν;  
 TE. ἤδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.  
 ΟΙ. ὡς πάντ' ἄγαν αἰνικτὰ κάσαφή λέγεις.  
 TE. οὐκ οὖν σὺ ταῦτ' ἄριστος εὐρίσκειν ἔφης; 440  
 ΟΙ. τοιαῦτ' οὐεῖδίζ', οἷς ἔμ' εὐρήσεις μέγαν.  
 TE. αὐτὴ γε μέντοι σ' ἢ τύχη διώλεσεν.  
 ΟΙ. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὐ μοι μέλει.  
 TE. ἄπειμι τοῖνυν· καὶ σύ, παῖ, κόμιζέ με.  
 ΟΙ. κομιζέτω δῆθ'· ὡς παρῶν \*τέ μ'\* ἐμποδῶν 445  
 ὀχλεῖς συθείς τ' ἄν οὐκ ἄν ἀλγύναις πλέον.  
 TE. εἰπὼν ἄπειμ' ὦν οὐνεκ' ἤλθον, οὐ τὸ σὸν  
 δείσας πρόσωπον· οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.  
 λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι  
 ζητεῖς ἀπειλῶν ἀνακηρύσσω φόνου 450  
 τὸν Λαίειον, οὗτός ἐστιν ἐνθάδε  
 ξένος λόγῳ μέτοικος, εἶτα δ' ἐγγενῆς  
 φανήσεται Θηβαῖος, οὐδ' ἠσθήσεται  
 τῇ ξυμφορᾷ. τυφλὸς γὰρ ἐκ δεδορκότος  
 καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἐπι 455  
 σκήπτρῳ προδεικνύς γαῖαν ἐμπορεύσεται.  
 φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνῶν  
 ἀδελφὸς αὐτὸς καὶ πατήρ, καὶ ἦς ἔφν  
 γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς  
 ὁμόσπορος τε καὶ φουεύς. καὶ ταῦτ' ἰὼν 460  
 εἶσω λογίζου· κὰν λάβης ἐψευσμένον,  
 φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.

434. Cf. Lect. 435. Codd. μὲν σοί. Cf. Lect. 445. Codd. τὰ  
 γ' et σύγ. Cf. Lect. 458. Cf. Lect. 461. Cod. L. λάβης μ'.

ΧΟ. τίς ὄντιν' ἄ θεσπίεπεια Δελφίς εἶδε — στρ. α'.  
 ἄρρητ' ἄρρητων τελέσαντα φοινίαισι χερσίν; 465  
 ὦρα νιν ἀελλάδων  
 ἵππων σθεναρώτερον  
 φύγα πόδα νομᾶν.  
 ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρώσκει  
 πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας· 470  
 δειναὶ δ' ἅμ' ἔπονται  
 Κῆρες ἀναπλάκητοι.  
 ἔλαμψε γὰρ τοῦ νιφόμεντος ἀρτίως φανείσα ἀντ. α'.  
 φάμα Παρνασοῦ, τὸν ἀδηλον ἄνδρα πάντ' ἰχνεύειν.  
 φοιτᾶ γὰρ ὑπ' ἀγρίαν 476  
 ὕλαν ἀνά τ' ἄντρα καὶ  
 πέτρας \*ισόταυρος,  
 μέλεος μελέφ ποδὶ χηρεύων,  
 τὰ μεσόμφαλα γᾶς ἀπονοσφίζων 480  
 μαντεῖα· τὰ δ' αἰὲ  
 ζῶντα περιποτᾶται. [στρ. β'.  
 δεινά \*με νῦν\*, δεινὰ τaráσσει σοφὸς οἰωνοθέτας  
 οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'· ὅ τι λέξω δ'  
 ἀπορῶ.  
 πέτομαι δ' ἐλπίσιν οὔτ' ἐνθάδ' ὄρων οὔτ' ὀπίσω.  
 τί γὰρ ἢ Λαβδακίδαῖς  
 ἢ τῷ Πολύβου νεῖκος ἔκειτ' οὔτε πάροιθέν ποτ'  
 ἔγωγ' οὔτε τανῦν πω  
 ἔμαθον, πρὸς ὅτου δὴ \*βασανίζων πιθανῶς\*  
 ἐπὶ τὰν ἐπίδαμον φάτιν εἶμ' Οἰδιπόδα Λαβδακίδαῖς  
 ἐπίκουρος ἀδήλων θανάτων.  
 ἀλλ' ὁ μὲν οὖν Ζεὺς ὅ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ  
 βροτῶν ἀντ. β'.

463. Codd. εἶπε πέτρα, sed L. a pr. m, ut J. testatur, εἶδε πέτρα. Cf. Lect. et Comm. 478. Cod. L. πέτρας ὡς ταῦρος. Cf. Lect. 483. Codd. μὲν οὖν. Cf. Lect. 493. Codd. βασάνφ. Cf. Lect. et Comm.

εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἢ ἰγὼ φέρεται  
500

κρίσις οὐκ ἔστιν ἀληθής· σοφία δ' ἂν σοφίαν  
παραμείψειεν ἀνήρ.

ἀλλ' οὐποτ' ἔγωγ' ἂν, πρὶν ἴδοιμ' ὀρθὸν ἔπος, μεμφομένων ἂν καταφαίην.

φανερὰ γὰρ ἐπ' αὐτῷ πτερόεσσ' ἦλθε κόρα  
ποτέ, καὶ σοφὸς ὤφθη βασιάνῳ θ' ἀδύπολις· τῷ \*ρ'  
ἀπ' ἐμᾶς 510

φρενὸς οὐποτ' ὀφλήσει κακίαν.

ΚΡ. ἀνδρες πολῖται, δεῖν' ἔπη πεπυσμένους  
κατηγορεῖν μου τὸν τύραννον Οἰδίπουν,  
πάρειμ' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς 515  
ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπουθῆναι  
λόγοισιν εἴτ' \*ἔργοισί τι\* βλάβην φέρον,  
οὗτοι βίου μοι τοῦ μακραίωνος πόθος  
\*φοροῦντι τήνδε βάζην. οὐ γὰρ εἰς ἀπλοῦν  
ἢ ζημία μοι τοῦ λόγου τούτου φέρει, 520  
ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,  
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.

ΧΟ. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνειδος τάχ' ἂν  
ὀργῇ βιασθὲν μάλλον ἢ γνώμῃ φρενῶν.

ΚΡ. \*τοῦπος δ' ἐφάνθη ταῖς ἐμαῖς γνώμαις ὅτι 525  
πεισθεῖς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι.

ΧΟ. ἠὲ δ' αὖτο μὲν τάδ', οἶδα δ' οὐ γνώμῃ τίνοι.

ΚΡ. ἔξ ὀμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενὸς  
κατηγορεῖτο τοῦπικλήμα τούτό μου;

ΧΟ. οὐκ οἶδ'· ἂ γὰρ δρώσ' οἱ κρατοῦντες οὐχ ὀρθῶ. 530  
αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾶ.

ΟΙ. οὗτος σύ, πῶς δεῦρ' ἦλθες; ἢ τοσονδ' ἔχεις  
τόλμης πρόσωπον ὥστε τὰς ἐμὰς στέγας

510. Cf. Lect. 517. Codd. ἔργοισιν εἰς. Cf. Lect. 519. Codd. φέροντι. 525. Codd. pl. τοῦ πρὸς. Cf. Lect.

- ἴκου, φονεὺς ὧν τοῦδε τάνδρὸς ἐμφανῶς  
 ληστήης τ' ἐναργῆς τῆς ἐμῆς τυραννίδος; 535  
 φέρ' εἰπέ πρὸς θεῶν, δειλίαν ἢ μωρίαν  
 ἰδὼν τιν' ἐν \*μοι ταῦτ' ἐβουλεύσω ποιεῖν;  
 ἢ τοῦργον ὡς οὐ \*γνωριοῖμί σου τόδε  
 δόλφ προσέρπον, \*ἢ οὐκ\* ἀλεξοίμην μαθῶν;  
 ἄρ' οὐχὶ μῶρόν ἐστι τοῦγγείρημά σου, 540  
 ἄνευ τε \*πλούτου καὶ φίλων τυραννίδα  
 θηρᾶν, ὃ πλήθει χρήμασιν θ' ἀλίσκεται;  
 ΚΡ. οἶσθ' ὡς ποιήσον; ἀντὶ τῶν εἰρημένων  
 ἴσ' ἀντάκουσον, κᾶτα κρίν' αὐτὸς μαθῶν.  
 ΟΙ. λέγειν σὺ δεινός, μανθάνειν δ' ἐγὼ κακὸς 545  
 σοῦ· δυσμενῆ γὰρ καὶ βαρύν σ' εὔρηκ' ἐμοί.  
 ΚΡ. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὡς ἐρῶ.  
 ΟΙ. τοῦτ' αὐτὸ μὴ μοι φράζ', ὅπως οὐκ εἶ κακός.  
 ΚΡ. εἴ τοι νομίζεις κτήμα τὴν αὐθαδίαν  
 εἶναι τι τοῦ νοῦ χωρὶς, οὐκ ὀρθῶς φρονεῖς. 550  
 ΟΙ. εἴ τοι νομίζεις ἄνδρα συγγενῆ κακῶς  
 δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.  
 ΚΡ. ξύμφημί σοι ταῦτ' ἔνδικ' εἰρήσθαι· τὸ δὲ  
 πάθημ', ὅποιον φῆς παθεῖν, δίδασκέ με.  
 ΟΙ. ἔπειθες, ἢ οὐκ ἔπειθες, ὡς χρεῖη μ' ἐπὶ 555  
 τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα;  
 ΚΡ. καὶ νῦν ἔθ' αὐτὸς εἶμι τῷ βουλευμάτι.  
 ΟΙ. πόσον τιν' ἤδη δῆθ' ὁ Λαῖος χρόνον  
 ΚΡ. δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.  
 ΟΙ. ἄφαντος ἔρρει θανασίμῳ χειρώματι; 560  
 ΚΡ. μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι.  
 ΟΙ. τότε οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;  
 ΚΡ. σοφός γ' ὁμοίως κἀξ ἴσου τιμώμενος.  
 ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότε ἐν χρόνῳ;

537. Codd. ἐν ἐμοί. 538. Codd. γνωρίσοιμι. 539. Codd. κοῦκ.  
 541. Codd. πλήθους. Cf. Lect.



- ΚΡ. οὐκ οὖν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας. 565  
 ΟΙ. ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε;  
 ΚΡ. παρέσχομεν, πῶς δ' οὐχί; κοῦκ ἠκούσαμεν.  
 ΟΙ. πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ἠὔδα τάδε;  
 ΚΡ. οὐκ οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλω.  
 ΟΙ. τοσόνδε γ' οἶσθα καὶ λέγοις ἂν εὖ φρονῶν. 570  
 ΚΡ. ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι.  
 ΟΙ. ὀθούνεκ', εἰ μὴ σοὶ ξυνῆλθε, τὰς ἐμάς  
 οὐκ ἂν ποτ' εἶπε Λαίτου διαφθοράς.  
 ΚΡ. εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δέ σου  
 μαθεῖν δικαίῳ ταῦθ' ἄπερ κάμου σὺ νῦν. 575  
 ΟΙ. ἐκμάνθαν'· οὐ γὰρ δὴ φονεὺς ἀλώσομαι.  
 ΚΡ. τί δῆτ'; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;  
 ΟΙ. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.  
 ΚΡ. ἄρχεις δ' ἐκείνη ταῦτ' ἀγῆς ἴσον νέμων;  
 ΟΙ. ἂν ἦ θέλουσα πάντ' ἐμοῦ κομίζεται. 580  
 ΚΡ. οὐκ οὖν ἰσοῦμαι σφῶν ἐγὼ δυοῖν τρίτος;  
 ΟΙ. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.  
 ΚΡ. οὐκ, εἰ διδοίης γ' ὡς ἐγὼ σταντῶ λόγον.  
 σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς  
 ἄρχειν ἐλέσθαι ξὺν φόβοισι μᾶλλον ἢ 585  
 ἄτρεστον εὐδοντ', εἰ τὰ γ' αὐθ' ἔξει κράτη.  
 ἐγὼ μὲν οὖν οὐτ' αὐτὸς ἰμείρων ἔφυν  
 τύραννος εἶναι μᾶλλον ἢ τύρανα δρᾶν,  
 οὐτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.  
 νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω· 590  
 εἰ δ' αὐτὸς ἦρχον, πολλὰ κὰν ἄκων ἔδρων.  
 πῶς δῆτ' ἐμοὶ τυραννὶς ἠδίων ἔχειν  
 ἀρχῆς ἀλύπου καὶ δυναστείας ἔφν;  
 οὐπω τοσοῦτον ἠπατημένος κυρῶ  
 ὥστ' ἄλλα χρῆζειν ἢ τὰ σὺν κέρδει καλά. 595  
 νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεταιται,

- νῦν οἱ σέθεν χρῆζοντες ἐκκαλοῦσί με,  
 τὸ γὰρ τυχεῖν \* αὐτοῖσι πᾶν\* ἐνταῦθ' ἔνι.  
 πῶς δῆτ' ἐγὼ κείν' ἂν λάβοιμ' ἀφείς τάδε;  
 οὐκ ἂν γένοιτο νοὺς κακὸς καλῶς φρονῶν. 600  
 ἀλλ' οὐτ' ἐραστῆς τῆσδε τῆς γνώμης ἔφην  
 οὐτ' ἂν μετ' ἄλλου δρώντος ἂν τλαιῖν ποτέ.  
 καὶ τῶνδ' ἔλεγχον, τοῦτο μὲν Πυθῶδ' ἰὼν  
 πυθοῦ τὰ χρησθέντ' εἰ σαφῶς ἠγγειλά σοι·  
 τοῦτ' ἀλλ', ἐάν με τῷ τερασκόπῳ λάβης 605  
 κοιῆ τι βουλεύσαντα, μή μ' ἀπλῆ κτάνης  
 ψήφῳ, διπλῆ δέ, τῆ τ' ἐμῆ καὶ σῆ, λαβῶν  
 γνώμῃ δ' ἀδήλω μὴ με χωρὶς αἰτιῶ.  
 οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην  
 χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς. 610  
 φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω  
 καὶ τὸν παρ' αὐτῷ βίοτον, ὃν πλείστον φιλεῖ.  
 ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς, ἐπεὶ  
 χρόνος δίκαιον ἄνδρα δεικνυσιν ἄλλος,  
 κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοιῆς μιᾷ. 615
- ΧΟ. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,  
 ἄναξ· φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.
- ΟΙ. ὅταν ταχύς τις οὐπιβουλεύων λάθρα  
 χωρῆ, ταχὺν δεῖ καμὲ βουλεύειν πάλιν.  
 εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν 620  
 πεπραγμέν' ἔσται, τὰ μὰ δ' ἡμαρτημένα.
- ΚΡ. τί δῆτα χρῆζεῖς; ἢ με γῆς ἕξω βαλεῖν;  
 ΟΙ. ἦκιστα. θνήσκειν οὐ φυγεῖν σε βούλομαι.
- ΚΡ. ὅταν προδείξης \*γ' οἶόν ἐστι \*τὰ φρονεῖν.  
 ΟΙ. ὡς οὐχ ὑπέξων οὐδὲ πιστεύσων λέγεις. 625
- ΚΡ. οὐ γὰρ φρονούντά σ' εὖ βλέπω. ΟΙ. τὸ γοῦν ἐμόν.  
 ΚΡ. ἀλλ' ἐξ ἴσου δεῖ καμόν. ΟΙ. ἀλλ' ἔφυς κακός.

598. Cf. Lect. 624. γ' abest a codicibus. Codd. τὸ φρονεῖν. Cf. Lect. et Exc. VII.

- ΚΡ. εἰ δὲ ξυνίης μηδέν; ΟΙ. ἀρκτέον γ' ὅμως.  
 ΚΡ. οὔτοι κακῶς γ' ἄρχουτος. ΟΙ. ὦ πόλις πόλις.  
 ΚΡ. κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ. 630  
 ΧΟ. παύσασθ', ἀνακτες· καιρίαν δ' ὑμῖν ὄρω  
 τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ' ἧς  
 τὸ νῦν παρεστὸς νείκος εὖ θέσθαι χρεῶν.

## ΙΟΚΑΣΤΗ.

- τί τὴν ἄβουλον, ὃ ταλαίπωροι, στάσιν  
 γλώσσης ἐπήρασθ', οὐδ' ἐπαισχύνεσθε γῆς 635  
 οὔτω νοσοῦσης ἴδια κινοῦντες κακά;  
 οὐκ εἶ σύ τ' οἴκους σύ τε, Κρέου, κατὰ στέγας,  
 καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;  
 ΚΡ. ὄμαιμε, δεινά μ' Οιδίπους ὁ σὸς πόσις  
 δρᾶσαι δικαιοί, δυοῖν ἀποκρίνας κακοῖν, 640  
 ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτεῖναι λαβῶν.  
 ΟΙ. ξύμφημι· δρῶντα γάρ νιν, ὃ γύναι, κακῶς  
 εἴληφα τοῦμὸν σῶμα σὺν τέχνῃ κακῇ.  
 ΚΡ. μὴ νῦν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι  
 δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾶ με δρᾶν. 645  
 ΙΟ. ὦ πρὸς θεῶν πίστευσον, Οιδίπους, τάδε,  
 μάλιστα μὲν τόνδ' ὄρκον αἰδεσθεῖς θεῶν,  
 ἔπειτα κάμὲ τούσδε θ' οἰ πάρεισί σοι.  
 ΧΟ. πιθοῦ θελήσας φρονήσας τ', ἀναξ, λίσσομαι. στρ. α'.  
 ΟΙ. τί σοι θέλεις δῆτ' εἰκάθω; 650  
 ΧΟ. τὸν οὔτε πρὶν νήπιον  
 νῦν τ' ἐν ὄρκῳ μέγαν καταλδεσαι.  
 ΟΙ. οἶσθ' οἶν ἂ χρήξεις; ΧΟ. οἶδα. ΟΙ. φράζε δὴ τί φῆς.  
 ΧΟ. τὸν ἐναγῆ φίλον μήποτ' ἐν αἰτία 656  
 σὺν ἀφανεί λόγῳ \*σ' ἄτιμον βαλεῖν.  
 ΟΙ. εὖ νῦν ἐπίστω, ταυθ' ὅταν ζητῆς, ἐμοὶ  
 ζητῶν ὄλεθρον ἢ φυγῆν ἐκ τῆσδε γῆς.

- ΧΟ. οὐ τὸν πάντων θεῶν θεὸν πρόμον Ἄλιον· στρ. β'.  
 ἐπεὶ ἄθεος ἄφιλος ὅ τι πύματον  
 ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω. 665  
 ἀλλὰ μοι δυσμόρφ γὰ φθίνουσα  
 τρύχει ψυχάν, \* τὰ δ' εἰ κακοῖς κακὰ  
 προσάφει τοῖς πάλαι τὰ πρὸς σφῆν.
- ΟΙ. ὁ δ' οὖν ἴτω, κεῖ χρῆ με παντελῶς θανεῖν,  
 ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βίᾱ. 670  
 τὸ γὰρ σόν, οὐ τὸ τοῦδ', ἐποικτεῖρώ στόμα  
 ἐλειών· οὗτος δ' ἔνθ' ἂν ἦ στυγῆσεται.
- ΚΡ. στυγνὸς μὲν εἶκων δῆλος εἶ, βαρὺς δ' ὅταν  
 θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις  
 αὐταῖς δικαίως εἰσὶν ἄλγιστα φέρειν. 675
- ΟΙ. οὐκ οὖν μ' ἐάσεις κακτὸς εἶ; ΚΡ. πορεύσομαι,  
 σοῦ μὲν τυχῶν ἀγνώπτος, ἐν δὲ τοῖσδ' ἴσος.
- ΧΟ. γύναι, τί μέλλεις κομίζειν δόμων τόνδ' ἔσω; ἀντ. α'.  
 ΙΟ. μαθοῦσά γ' ἦτις ἢ τύχη. 680
- ΧΟ. δόκησις ἀγνώως λόγων  
 ἦλθε, δάπτει δὲ καὶ τὸ μὴ ἴνδικον. [λόγος;
- ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν; ΧΟ. ναίχι. ΙΟ. καὶ τίς ἦν  
 ΧΟ. ἄλις ἔμοιγ', ἄλις, γὰς προπονουμένας, 685  
 φαίνεται, ἔνθ' ἔληξεν, αὐτοῦ μένειν.
- ΟΙ. ὀρᾶς ἴν' ἦκεις, ἀγαθὸς ὢν γνώμην ἀνῆρ,  
 τοῦμὸν παριεῖς καὶ καταμβλύνων κέαρ;
- ΧΟ. ὦναξ, εἶπον μὲν οὐχ ἄπαξ μόνον, ἴσθι δέ, ἀντ. β'.  
 παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα 690  
 πεφάνθαι μ' ἄν, εἰ \* σ' ἐνοσφιζόμεαν,\*  
 ὅς τ' ἐμὴν γὰν φίλαν ἐν \* πόνοισι  
 \* σαλειούσαν κατ' ὀρθὸν οὔρισας, 695  
 ταυῦν τ' εὐπομπος εἶ \* τό γ' ἐν σοί.\*
- ΙΟ. πρὸς θεῶν δίδαξον κάμ', ἄναξ, ὅτου ποτὲ

667. Cf. Lect. 691. Codd. σε νοσφίζομαι. 694. Codd. πόνοις.  
 695. Codd. ἀλιούσαν. 697. Codd. εἰ δύναιο γενοῦ. Cf. Lect.

- μῆνιν τοσήνδε πράγματος στήσας ἔχεις.  
 ΟΙ. ἐρῶ· σέ γάρ τῶνδ' ἐς πλέον, γύναι, σέβω· 700  
 Κρέοντος, οἷά μοι βεβουλευκῶς ἔχει.  
 ΙΟ. λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.  
 ΟΙ. φονέα με φησὶ Λαΐου καθεστάναι.  
 ΙΟ. αὐτὸς ξυνειδώς, ἢ μαθὼν ἄλλου πάρα;  
 ΟΙ. μάντιν μὲν οὖν κακοῦργον εἰσπέμφσας, ἐπεὶ 705  
 τό γ' εἰς ἑαυτὸν πᾶν ἐλευθεροῖ στόμα.  
 ΙΟ. σὺ νῦν ἀφείς σεαυτὸν ὦν λέγεις πέρι,  
 ἐμοῦ ἴπακουσον καὶ μάθ' οὔνεκ' ἐστί σοι  
 βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.  
 φανῶ δέ σοι σημεῖα τῶνδε σύντομα. 710  
 χρησμὸς γὰρ ἦλθε Λαΐφ ποτ', οὐκ ἐρῶ  
 Φοῖβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,  
 ὡς αὐτὸν ἤξει μοῖρα πρὸς παιδὸς θανεῖν,  
 ὅστις γένοιτ' ἐμοῦ τε κἀκείνου πάρα.  
 καὶ τὸν μὲν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ 715  
 λησται φονεύουσ' ἐν τριπλαῖς ἀμαξιτοῖς·  
 παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι  
 τρεῖς, καὶ νῦν ἄρθρα κείνος ἐνζεύξας ποδοῖν  
 ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος.  
 κἀνταῦθ' Ἀπόλλων οὐτ' ἐκείνον ἤνυσεν 720  
 φονέα γενέσθαι πατρὸς οὔτε Λαΐου,  
 τὸ δεινὸν οὐφοβεῖτο, πρὸς παιδὸς θανεῖν.  
 τοιαῦτα φῆμαι μαντικαὶ διώρισαν,  
 ὦν ἐντρέπου σὺ μηδέν· ὦν γὰρ ἂν θεὸς  
 χρεῖαν ἐρευνᾷ ραδίως αὐτὸς φανεῖ. 725  
 ΟΙ. οἶόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,  
 ψυχῆς πλάνημα κἀνακίνησις φρενῶν.  
 ΙΟ. ποίας μερίμνης τοῦθ' \* ὕπο στραφεῖς\* λέγεις;  
 ΟΙ. ἔδοξ' ἀκούσαί σου τόδ', ὡς ὁ Λαῖος  
 κατασφαγεῖη πρὸς τριπλαῖς ἀμαξιτοῖς. 730

- ΙΟ. ἠυδάτο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει.  
 ΟΙ. καὶ ποῦ 'σθ' ὁ χώρος οὗτος οὐ τὸδ' ἦν πάθος;  
 ΙΟ. Φωκίς μὲν ἢ γῆ κλήζεται, σχιστὴ δ' ὁδὸς  
 ἐς ταυτὸ Δελφῶν κάπὸ Δαυλίας ἄγει.  
 ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς; 735  
 ΙΟ. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς  
 ἀρχὴν ἐφαίνου τοῦτ' ἐκηρύχθη πόλει.  
 ΟΙ. ὦ Ζεῦ· τί μου δράσαι βεβούλευσαι πέρι;  
 ΙΟ. τί δ' ἐστὶ σοι τοῦτ', Οἰδίπους, ἐνθύμιον;  
 ΟΙ. μήπω μ' ἐρώτα. τὸν δὲ Λαῖον φύσιν 740  
 τίν' εἶχε φράζε, τίνα δ' ἀκμὴν \*ἔβαιν' ἔχων.  
 ΙΟ. μέγας, χυοάζων ἄρτι λευκαυθὲς κάρα,  
 μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάει πολύ.  
 ΟΙ. οἴμοι τάλας· ἔοικ' ἐμαυτὸν εἰς ἀράς  
 δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι. 745  
 ΙΟ. πὼς φῆς; ὀκνῶ τοι πρὸς σ' ἀποσκοποῦσ', ἀναξ.  
 ΟΙ. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ἦ.  
 δείξεις δὲ μᾶλλον, ἦν ἐν ἐξείπησ' ἔτι.  
 ΙΟ. καὶ μὴν ὀκνῶ μέν, \*ἂν δ' ἔρη μαθοῦσ' ἐρῶ.  
 ΟΙ. πότερον ἐχώρει βαιός, ἢ πολλοὺς ἔχων 750  
 ἄνδρας λοχίτας οἷ' ἀνὴρ ἀρχηγέτης;  
 ΙΟ. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν  
 κῆρυξ· ἀπήνη δ' ἦγε Λαῖον μία.  
 ΟΙ. αἰαῖ, τάδ' ἤδη διαφανῆ. τίς ἦν ποτε  
 ὁ ταύσδε λέξας τοὺς λόγους ὑμῖν, γύναι; 755  
 ΙΟ. οἰκεύς τις, ὅσπερ ἴκετ' ἐκσωθεὶς μόνος.  
 ΟΙ. ἦ κὰν δόμοισι τυγχάνει ταυῖν παρών;  
 ΙΟ. οὐ δῆτ'· ἀφ' οὐ γὰρ κείθεν ἦλθε καὶ κράτη  
 σέ τ' εἶδ' ἔχοντα Λαῖόν τ' ὀλωλότα,  
 ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγῶν 760  
 ἀγρούς σφεπέμφαι κάπὶ ποιμνίων νομάς,  
 ὡς πλεῖστον εἶη τοῦδ' ἀποπτος ἄστεως.

- κἄπεμψ' ἐγὼ νιν. ἄξιος γὰρ \*οἷ' ἀνὴρ  
 δούλος φέρειν ἦν τῆσδε καὶ μείζω χάριν.
- ΟΙ. πῶς ἂν μόλοι δῆθ' ἡμῖν ἐν τάχει πάλιν; 765
- ΙΟ. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;
- ΟΙ. δέδοικ' ἔμαντόν, ὦ γύναι, μὴ πόλλ' ἄγαν  
 εἰρημέν' ἦ μοι δι' ἅ νιν εἰσιδεῖν θέλω.
- ΙΟ. ἀλλ' ἕξεται μὲν' ἀξία δέ που μαθεῖν  
 καγὼ τὰ γ' ἐν σοὶ δυσφόρως ἔχοντ', ἀναξ. 770
- ΟΙ. κοῦ μὴ στερηθῆς γ', ἐς τοσοῦτον ἐλπίδων  
 ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι  
 λέξαιμ' ἂν ἢ σοὶ διὰ τύχης τοιαῦσδ' ἰών;  
 ἐμοὶ πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,  
 μήτηρ δὲ Μερόπη Δωρίς. ἠγόμην δ' ἀνὴρ 775  
 ἀστών μέγιστος τῶν ἐκεῖ, πρὶν μοι τύχη  
 τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία,  
 σπουδῆς γε μέντοι τῆς ἐμῆς οἰκ' ἀξία.  
 ἀνὴρ γὰρ ἐν δεῖπνοις μ' ὑπερπλησθεὶς μέθησ  
 καλεῖ παρ' οἴνω, πλαστός ὡς εἶην πατρί. 780  
 καγὼ βαρυνθεὶς τὴν μὲν οὔσαν ἡμέραν  
 μόλις κατέσχον, θάτέρα δ' ἰὼν πέλας  
 μητρὸς πατρός τ' ἠλεγχον· οἱ δὲ δυσφόρως  
 τοῦνειδος ἦγον τῷ μεθέντι τὸν λόγον.  
 καγὼ τὰ μὲν κείνοιν ἐτερπόμην, ὅμως δ' 785  
 ἔκνιζέ μ' αἰεὶ τοῦθ'· ὑφείρπε γὰρ πολύ.  
 λάθρα δὲ μητρὸς καὶ πατρός πορεύομαι  
 Πυθῶδε. καὶ μ' ὁ Φοῖβος ὦν μὲν ἰκόμην  
 ἄτιμον ἐξέπεμψεν, ἄλλα δ' ἄθλια  
 καὶ δεινὰ καὶ δύστηνα προῦφάνη λέγων, 790  
 ὡς μητρὶ μὲν χρειή με μιχθῆναι, γένος δ'  
 ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν,  
 φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.  
 καγὼ 'πακούσας ταῦτα, τὴν Κοριθίαν

ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα, 795  
 ἔφευγον ἔνθα μήποτ' ὀφιοίμην κακῶν  
 χρησμῶν ὀνειδή τῶν ἐμῶν τελούμενα.  
 στείχων δ' ἰκνοῦμαι τοῦσδε τοῖς χάρους ἐν οἷς  
 σὺ τὸν τύραννον τοῦτου ὕλλυσθαι λέγεις.  
 καί σοι, γύναι, τάληθές ἐξερῶ. τριπλῆς 800  
 ὅτ' ἢ κελεύθου τῆσδ' ὀδοιπορῶν πέλας,  
 ἐνταυθά μοι κῆρυξ τε καπὶ πωλικῆς  
 ἀνὴρ ἀπήνης ἐμβεβώς, οἶον σὺ φῆς,  
 ξυνηντίαζον· καὶ ὁδοῦ μ' ὅθ' ἠγεμῶν  
 αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἠλανέτην. 805  
 καὶ γὰρ τὸν ἐκτρέποντα, τὸν τροχηλάτην,  
 παῖω δι' ὀργῆς· καί μ' ὁ πρέσβυς ὡς ὕρᾱ,  
 ὄχου, παραστείχοντα τηρήσας, μέσον  
 κᾶρα διπλοῖς κέντροισί μου καθίκετο.  
 οὐ μὴν ἴσην γ' ἔτισεν, ἀλλὰ συντόμως 810  
 σκήπτρω τυπείς ἐκ τῆσδε χειρὸς ὕπτιος  
 μέσης ἀπήνης εὐθύς ἐκκυλίνδεται.  
 κτειῶ δὲ τοὺς ξύμπαυτας. εἰ δὲ τῷ ξένῳ  
 τούτῳ προσήκει Λαίῳ τι συγγενές,  
 τίς τοῦδέ γ' ἀνδρός ἐστὶν ἀθλιώτερος; 815  
 τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνὴρ;  
 \*εἰ μὴ ξένων ἔξεστι μῆδ' ἀστῶν \*τινι  
 δόμοις δέχεσθαι, μῆδὲ προσφωνεῖν \*ἐμέ,  
 ὠθεῖν δ' ἀπ' οἴκων. καὶ τάδ' οὔτις ἄλλος ἦν  
 ἢ ἡ γὰρ π' ἐμαντῷ τάσδ' ἀρὰς ὁ προστιθείς. 820  
 λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν  
 χραίνω, δι' ὠνπερ ὤλετ'. ἀρ' ἔφυν κακός,  
 ἀρ' οὐχὶ πᾶς ἀναγνος; εἰ με χρῆ φυγεῖν,  
 καί μοι φυγόντι μῆ' ἴστι τοὺς ἐμοὺς ἰδεῖν,  
 \*μῆδ' ἐμβατεύειν πατρίδος, ἢ γάμοις με δεῖ 825

815. Cod. L. *vñv ἐστ'*. Cf. Lect. 817. Codd. *ᾧ μὴ...τωα*. Cf.  
 Lect. 818. Codd. *...τωα*. Cf. Lect. 825. Cod. L. *μῆστ'*.



μητρὸς ζυγῆναι καὶ πατέρα κατακτανεῖν  
 Πόλυβον, ὃς ἐξέφυσε καὶ ξέθρεψέ με.  
 ἄρ' οὐκ ἀπ' ὠμοῦ ταῦτα δαίμονός τις ἄν  
 κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον;  
 μὴ δῆτα μὴ δῆτ', ὦ θεῶν ἄγνων σέβας,  
 ἴδοιμι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν  
 βαίην ἀφαντος πρόσθεν ἢ τοιῶνδ' ἰδεῖν  
 κηλὶδ' ἐμαντῶ συμφορᾶς ἀφιγμένην.

ΧΟ. ἡμῖν μὲν, ὦναξ, ταῦτ' ὀκνήρ'. ἕως δ' ἂν οὖν  
 πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα.

ΟΙ. καὶ μὴν τοσοῦτόν γ' ἐστὶ μοι τῆς ἐλπίδος,  
 τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι μόνου.

ΙΟ. πεφασμένου δὲ τίς ποθ' ἢ προθυμία;  
 ΟΙ. ἐγὼ διδάξω σ'. ἦν γὰρ εὐρεθῆ ἴλεγων  
 σοὶ ταῦτ', ἔγωγ' ἂν ἐκπεφευγοίην πάθος.

ΙΟ. ποῖον δέ μου περισσὸν ἤκουσας λόγον;  
 ΟΙ. ληστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν  
 ὡς νῦν κατακτείνειαν. εἰ μὲν οὖν ἔτι  
 λέξει τὸν αὐτὸν ἀριθμὸν, οὐκ ἐγὼ ἔκτανον.  
 οὐ γὰρ γένοιτ' ἂν εἰς γε τοῖς πολλοῖς ἴσος.  
 εἰ δ' ἄνδρ' ἔν' οἰόζωνου ἀνδήσει, σαφῶς  
 τοῦτ' ἐστὶν ἤδη τοῦργον εἰς ἐμὲ ῥέπον.

ΙΟ. ἀλλ' ὡς φανέν γε τοῦπος ὧδ' ἐπίστασο,  
 κοῦκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν.  
 πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε.  
 εἰ δ' οὖν τι κακτρέποιτο τοῦ πρόσθεν λόγου,  
 οὔτοι ποτ', ὦναξ, \*τόνδε Λαῖου φόνου  
 φανεῖ δικαίως ὀρθόν, ἔν γε Λοξίας  
 διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ θανεῖν.  
 καίτοι νῦν οὐ κείνός γ' ὁ δύστηνός ποτε  
 κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.  
 ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῆδ' ἐγὼ

- βλέψαιμ' ἂν οὔνεκ' οὔτε τῆδ' ἂν ὕστερον.  
 ΟΙ. καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην  
 πέμψον τινὰ στελοῦντα, μηδὲ τοῦτ' ἀφήσῃ. 860
- ΙΟ. πέμψω ταχύνασ'· ἀλλ' ἴωμεν ἐς δόμους.  
 οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὧν οὐ σοὶ φίλον.
- ΧΟ. εἴ μοι ξυνείη φέροντι στρ. α'.  
 μοῖρα τὰν εὐσεπτον ἀγνεῖαν λόγων  
 ἔργων τε πάντων, ὧν νόμοι πρόκεινται 865  
 ὑψίποδες, οὐρανοῖαν  
 δι' αἰθέρα τεκνωθέντες, ὧν Ὀλυμπος  
 πατήρ μόνος, οὐδέ νιν  
 θνατὰ φύσις ἀνέρων  
 ἔτικτεν, οὐδέ μάν ποτε λάθα κατακοιμάσει· 870  
 μέγας ἐν τούτοις θεός, οὐδέ γηράσκει.  
 ὕβρις φυτεύει τύραννον· ἀντ. α'.  
 ὕβρις, εἰ πολλῶν ὑπερπλησθῆ μάταν,  
 ἂ μὴ ἴπικαιρα μηδὲ συμφέροντα, 875  
 \*τὰκρότατον εἰσαναβᾶσ'  
 \*ὀρέων ἄπορον\* ὄρουσεν εἰς ἀνάγκαν,  
 ἔνθ' οὐ ποδὶ χρησίμῳ  
 χρῆται. τὸ καλῶς δ' ἔχον 880  
 πόλει πάλαισμα μήποτε λύσαι θεὸν αἰτοῦμαι.  
 θεὸν οὐ λήξω ποτὲ προστάταν ἴσχων.  
 εἰ δέ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύεται, στρ. β'.  
 Δίκας ἀφόβητος, οὐδὲ δαιμόνων ἔδη σέβων, 886  
 κακά νιν ἔλοιτο μοῖρα, δυσπότημον χάριν χλιδαῶς,  
 εἰ \*μῆτε κέρδος κερδανεῖ δικαίως  
 \*μῆτ' οὐν\* ἀσέπτων \*εἴρξεται, 890  
 \*καὶ τῶν ἀθίκτων ἔξεται ματάζων.  
 τίς ἔτι ποτ' ἐν \*τοιοῖσδ' ἀνὴρ βέλη \*θεῶν

876. Codd. ἀκρόταταν. 877. Cod. L. ~ - ἄποσμον. 889. Codd.  
 μὴ τό. 890. Codd. καὶ τῶν...εἴρξεται. 891. Codd. ἢ 894. Codd.  
 τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμῷ βέλη.

\*εὐξεται ψυχᾶς ἀμύνειν;  
 εἰ γὰρ αἰ τοιαῖδε πράξεις τίμαι, 895  
 τί δέι με χορεύειν;  
 οὐκ ἔτι τὸν ἄθικτον εἶμι γὰς ἐπ' ὀμφαλὸν  
 σέβων, ἀντ. β'.

οὐδ' ἐς τὸν Ἀβαῖσι ναόν, οὐδὲ τὰν Ὀλυμπίαν, 900  
 εἰ μὴ τάδε χειρόδεικτα πᾶσιν ἀρμόσει βροτοῖς.  
 ἀλλ', ὦ κρατύνων, εἴπερ ὄρθ' ἀκούεις,  
 Ζεῦ, πάντ' ἀνάσσω, μὴ λάθοι  
 σὲ τάν τε σὰν \*ἄφθαρτον αἰὲν ἀρχάν. 905  
 φθίνοντα γὰρ \*παλαιὰ Λαῖτου  
 θέσφατ' ἐξαιρούσιν ἤδη,  
 κούδαμοῦ τιμαῖς Ἀπόλλων ἐμφανής·  
 ἔρρει δὲ τὰ θεῖα. 910

ΙΟ. χώρας ἀνακτες, δόξα μοι παρεστάθη  
 ναοὺς ἰκέσθαι δαιμόνων, τὰδ' ἐν χεροῖν  
 στέφη λαβούσῃ κάπιθυμιάματα.  
 ὑψοῦ γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν  
 λύπαισι παντοίαισιν· οὐδ', ὅποῖ' ἀνήρ 915  
 ἔννοος, τὰ καινὰ τοῖς πάλαι τεκμαίρεται,  
 ἀλλ' ἐστὶ τοῦ λέγοντος, εἰ φόβους λέγοι.  
 ὅτ' οὖν παραινούσ' οὐδὲν ἐς πλεόν ποιῶ,  
 πρὸς σ', ὦ Λύκει' Ἀπολλων, ἄγχιστος γὰρ  
 εἶ,  
 ἰκέτις ἀφύγμαι τοῖσδε σὺν κατεύγμασιν, 920  
 ὅπως λύσιν τιν' ἡμῖν εὐαγῆ πόρης·  
 ὡς νῦν ὀκνοῦμεν πάντες ἐκπεπληγμένον  
 κείνου βλέποντες ὡς κυβερνήτην νεώς.

## ΑΓΓΕΛΟΣ.

ἄρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου  
 τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίου; 925

894. Codd. ἐρξεται. 905. Codd. ἀθάνατον. 906. Codd. γὰρ  
 Λαῖτου. Cf. Lect. 917. Cf. Lect.

- μάλιστα δ' αὐτὸν εἴπατ', εἰ κάτισθ', ὅπου.
- ΧΟ. στέγαι μὲν αἶδε, καὐτὸς ἔνδον, ὦ ξένε·  
γυνὴ δὲ μήτηρ ἦδε τῶν κείνου τέκνων.
- ΑΓ. ἀλλ' ὀλβία τε καὶ ξὺν ὀλβίοις αἰεὶ  
γένονται, ἐκείνου γ' οὔσα παντελῆς δάμαρ. 930
- ΙΟ. αὐτῶς δὲ καὶ σύ γ', ὦ ξέν· ἀξίος γὰρ εἶ  
τῆς εὐπειρίας οὔνεκ'. ἀλλὰ φράζ' ὅτου  
χρηζῶν ἀφίξειαι χῶ τι σημήναι θέλων.
- ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῶ, γύναι.
- ΙΟ. τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφυγμένος; 935
- ΑΓ. ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὔξερω \*τάχ' ἄν\*  
ἦδοιο μὲν, πῶς δ' οὐκ ἄν; ἀσχάλλοις δ' ἴσως.
- ΙΟ. τί δ' ἔστι, ποῖαν δύναμιν ᾧδ' ἔχει διπλήν;
- ΑΓ. τύραννον αὐτὸν οὐπιχώριοι χθονὸς  
τῆς Ἰσθμίας στήσουσιν, ὡς ἠδᾶτ' ἐκεῖ. 940
- ΙΟ. τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατῆς ἔτι;
- ΑΓ. οὐ δῆτ', ἐπεὶ νιν θάνατος ἐν τάφοις ἔχει.
- ΙΟ. πῶς εἴπας; ἢ τέθνηκε Πόλυβος, \*ὦ γέρον;\* \*
- ΑΓ. εἰ μὴ λέγω τᾶληθές, ἀξιῶ θανεῖν.
- ΙΟ. ὦ πρόσπολ', οὐχὶ δεσπότη τὰδ' ὡς τάχος 945  
μολοῦσα λέξεις; ὦ θεῶν μαντεύματα,  
ἴν' ἐστέ· τοῦτου Οἰδίπους πάλαι τρέμων  
τὸν ἄνδρ' ἔφευγε μὴ κτάνου· καὶ νῦν ὅδε  
πρὸς τῆς τύχης ὄλωλεν οὐδὲ τοῦδ' ἵπο.
- ΟΙ. ὦ φίλτατον γυναικὸς Ἰοκάστης κἀρα, 950  
τί μ' ἐξεπέμφω δεῦρο τῶνδε δωμάτων;
- ΙΟ. ἄκουε τᾶνδρὸς τοῦδε, καὶ σκόπει κλύων  
τὰ σέμν' ἴν' ἦκει τοῦ θεοῦ μαντεύματα.
- ΟΙ. οὔτος δὲ τίς ποτ' ἐστὶ καὶ τί μοι λέγει;
- ΙΟ. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν 955  
ὡς οὐκ ἔτ' ὄντα Πόλυβον, ἀλλ' ὄλωλότα.
- ΟΙ. τί φῆς, ξέν'; αὐτὸς μοι σὺ σημάντωρ γενοῦ.

- ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,  
εὖ ἴσθ' ἐκείνον θανάσιμον βεβηκότα.
- ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῆ; 960
- ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάζει ρόπή.
- ΟΙ. νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.
- ΑΓ. καὶ τῷ μακρῷ γε συµµετρούµενος χρόνῳ.
- ΟΙ. φεῦ φεῦ, τί δήτ' ἄν, ὦ γύναι, σκοποῖτό τις  
τὴν Πυθόμαντιν ἐστίαν, ἢ τοὺς ἄνω 965  
κλάζοντας ὄρνις, ὧν ὑφηγητῶν ἐγὼ  
κτενεῖν ἔµελλον πατέρα τὸν ἐµόν; ὁ δὲ θανῶν  
κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὄδ' ἐνθάδε  
ἄψαστος ἔγχους· εἴ τι μὴ τῶµῳ πόθῳ  
κατέφθιθ'· οὕτω δ' ἄν θανῶν εἶη ἕξ ἐµοῦ. 970  
τὰ δ' οὖν παρόντα συλλαβῶν θεσπίσµατα  
κεῖται παρ' Ἀΐδη Πόλυβος ἄξι' οὐδενός.
- ΙΟ. οὐκ οὖν ἐγὼ σοι ταῦτα προὔλεγον πάλαι;
- ΟΙ. ἠῦδας· ἐγὼ δὲ τῷ φόβῳ παρηγόµην.
- ΙΟ. μὴ νῦν ἔτ' αὐτῶν µηδὲν ἐς θυµὸν βάλης. 975
- ΟΙ. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ;
- ΙΟ. τί δ' ἄν φοβοῖτ' ἀνθρωπος, φ' τὰ τῆς τύχης  
κρατεῖ, πρόνοια δ' ἐστὶν οὐδενός σαφῆς;  
εἰκὴ κράτιστον ζῆν, ὅπως δύναϊτό τις.  
σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυµφεύµατα· 980  
πολλοὶ γὰρ ἤδη κὰν ὀνειράσιν βροτῶν  
μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτῳ  
παρ' οὐδέν ἐστι, ῥᾶστα τὸν βίον φέρει.
- ΟΙ. καλῶς ἅπαντα ταῦτ' ἄν ἐξείρητό σοι,  
εἰ μὴ κύρει ζῶσ' ἢ τεκοῦσα· νῦν δ' ἐπεὶ 985  
ζῆ, πᾶσ' ἀνάγκη, κει καλῶς λέγεις, ὀκνεῖν.
- ΙΟ. καὶ μὴν μέγας γ' ὀφθαλµὸς οἱ πατρὸς τάφοι.
- ΟΙ. μέγας, ξυνήµ'. ἀλλὰ τῆς ζώσης φόβος.
- ΑΓ. ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὑπερ;

- ΟΙ. Μερόπης, γεραιέ, Πόλυβος ἤς ἔκει μέτα. 990  
 ΑΓ. τί δ' ἔστ' ἐκείνης ὑμῖν ἐς φόβον φέρον;  
 ΟΙ. θεήλατον μάντευμα δεινόν, ὦ ξένε.  
 ΑΓ. ἦ ῥητόν; ἦ οὐχὶ θεμιτὸν ἄλλον εἰδέναι;  
 ΟΙ. μάλιστά γ' εἶπε γάρ με Λοξίας ποτὲ  
 χρῆναι μιγῆναι μητρὶ τῇ ἴμαυτοῦ, τό τε 995  
 πατρῶον αἶμα χερσὶ ταῖς ἐμαῖς ἐλεῖν.  
 ὦν οὔνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι  
 μακρὰν ἀπφκεῖτ'· εὐτυχῶς μὲν, ἀλλ' ὅμως  
 τὰ τῶν τεκόντων ὄμμαθ' ἠδιστον βλέπειν.  
 ΑΓ. ἦ γὰρ τάδ' ὀκνῶν κείθεν ἦσθ' ἀπόπτολις; 1000  
 ΟΙ. πατρός τε χρήζων μὴ φονεὺς εἶναι, γέρον.  
 ΑΓ. τί δήτ' \*ἐγὼ οὐχί\* τοῦδε τοῦ φόβου σ', ἀναξ,  
 ἐπίεπερ εὔρους ἦλθον, ἐξελευσάμην;  
 ΟΙ. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.  
 ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως 1005  
 σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.  
 ΟΙ. ἀλλ' οὐποτ' εἶμι τοῖς φυτεύσασίν γ' ὄμοῦ.  
 ΑΓ. ὦ παῖ, καλῶς εἶ δήλος οὐκ εἰδὼς τί δρᾶς.  
 ΟΙ. πῶς, ὦ γεραιέ; πρὸς θεῶν δίδασκέ με.  
 ΑΓ. εἰ τῶνδε φεύγεις οὔνεκ' εἰς οἴκους μολεῖν. 1010  
 ΟΙ. \*ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής.  
 ΑΓ. ἦ μὴ μίασμα τῶν φυτευσάντων λάβῃς;  
 ΟΙ. τοῦτ' αὐτό, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.  
 ΑΓ. ἄρ' οἴσθα δήτα πρὸς δίκης οὐδὲν τρέμων;  
 ΟΙ. πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν; 1015  
 ΑΓ. ὀθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.  
 ΟΙ. πῶς εἶπας; οὐ γάρ Πόλυβος ἐξέφυσέ με;  
 ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τάνδρος, ἀλλ' ἴσον.  
 ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;  
 ΑΓ. ἀλλ' οὐ σ' ἐγείνατ' οὔτ' ἐκείνος οὔτ' ἐγώ. 1020  
 ΟΙ. ἀλλ' ἀντὶ τοῦ δή παιδὰ μ' ὠνομάζετο;

- ΑΓ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβῶν.  
 ΟΙ. κἀθ' ᾧδ' ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα;  
 ΑΓ. ἦ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.  
 ΟΙ. σὺ δ' ἐμπολήσας ἢ \*τυχῶν μ' αὐτῷ δίδως; 1025  
 ΑΓ. εὐρῶν ναπαίαις ἐν Κιθαιρώνος πτυχαῖς.  
 ΟΙ. ᾠδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους;  
 ΑΓ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν.  
 ΟΙ. ποιμὴν γὰρ ἦσθα κἀπὶ θητεία πλάνης;  
 ΑΓ. σοῦ δ', ᾧ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ. 1030  
 ΟΙ. τί δ' ἄλγος ἴσχοντ' ἐν \*καλῷ με λαμβάνεις;  
 ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.  
 ΟΙ. οἴμοι, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν;  
 ΑΓ. λῶω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.  
 ΟΙ. δεινὸν γ' ὄνειδος σπαργάνων ἀνειλόμην. 1035  
 ΑΓ. ὥστ' ὠνομάσθης ἐκ τύχης ταύτης ὅς εἰ.  
 ΟΙ. ᾧ πρὸς θεῶν, πρὸς μητρὸς, ἢ πατρὸς; φράσον.  
 ΑΓ. οὐκ οἶδ'. ὁ δοὺς δὲ ταῦτ' ἐμοῦ λῶον φρονεῖ.  
 ΟΙ. ἦ γὰρ παρ' ἄλλου μ' ἔλαβες οὐδ' αὐτὸς τυχῶν;  
 ΑΓ. οὐκ, ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι. 1040  
 ΟΙ. τίς οὔτος; ἢ κάτοισθα δηλῶσαι λόγῳ;  
 ΑΓ. τῶν Λαῖτου δήπου τις ὠνομάζετο.  
 ΟΙ. ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;  
 ΑΓ. μάλιστα. τούτου τάνδρὸς οὔτος ἦν βοτήρ.  
 ΟΙ. ἦ κάστ' ἔτι ζῶν οὔτος, ὥστ' ἰδεῖν ἐμέ; 1045  
 ΑΓ. ὑμεῖς γ' ἄριστ' εἰδείτ' ἂν οὐπιχώριοι.  
 ΟΙ. ἔστιν τις ὑμῶν τῶν παρεστώτων πέλας,  
 ὅστις κάτοιδε τὸν βοτήρ', ὃν ἐννέπει,  
 εἴτ' οὖν ἐπ' ἀγρῶν εἴτε κἀνθάδ' εἰσιδῶν;  
 σημήναθ', ὡς ὁ καιρὸς εὐρήσθαι τάδε. 1050  
 ΧΟ. οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,  
 ὃν κἀμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ  
 ἦδ' ἂν τάδ' οὐχ ἦκιστ' ἂν Ἰοκάστη λέγοι.

- ΟΙ. γύναι, νοεῖς ἐκείνον, ὄντιω' ἀρτίως  
 μολεῖν ἐφίεμεσθα· τόνδ' οὗτος λέγει; 1055
- ΙΟ. τί δ' ὄντιω' εἶπε; μηδὲν ἐντραπήης. τὰ δὲ  
 ῥηθέντα βούλου μηδὲ μεμνήσθαι μάτην.
- ΟΙ. οὐκ ἂν γένοιτο τοῦθ' ὅπως ἐγὼ λαβῶν  
 σημεῖα τοιαύτ' οὐ φανῶ τοῦμὸν γένος.
- ΙΟ. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου 1060  
 κήδει, ματεύσης τοῦθ'· ἄλλις νοσοῦσ' ἐγώ.
- ΟΙ. θάρσει. σὺ μὲν γὰρ οὐδ' \*ἐὰν τρίτης ἐγὼ  
 μητρὸς φανῶ τρίδουλος ἐκφανεῖ κακῆ.
- ΙΟ. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾶ τάδε.
- ΟΙ. οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς. 1065
- ΙΟ. καὶ μὴν φρονοῦσά γ' εὖ τὰ λῶστά σοι λέγω.
- ΟΙ. τὰ λῶστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.
- ΙΟ. ᾧ δύσποτμ', εἴθε μήποτε γνοίης ὃς εἶ.
- ΟΙ. ἄξει τις ἐλθὼν δεῦρο τὸν βοτήρά μοι;  
 ταύτην δ' ἐᾶτε πλουσίῳ χαίρειν γένει. 1070
- ΙΟ. ἰοῦ ἰοῦ, δύστηνε· τοῦτο γὰρ σ' ἔχω  
 μόνον προσειπεῖν, ἄλλο δ' οὔποθ' ὕστερον.
- ΧΟ. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας  
 ἄξασα λύπης ἢ γυνῆ; δέδοιχ' ὅπως  
 μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά. 1075
- ΟΙ. ὅποια χρῆζει ῥηγνύτω· τοῦμὸν δ' ἐγώ,  
 κεῖ σμικρὸν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.  
 αὐτῇ δ' ἴσως, φρονεῖ γὰρ ὡς γυνῆ μέγα,  
 τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.  
 ἐγὼ δ' ἐμαυτὸν παιδα τῆς Τύχης νέμων 1080  
 τῆς εὖ διδούσης οὐκ ἀτιμασθήσομαι.  
 τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς  
 μῆνές με μικρὸν καὶ μέγαν διώρισαν.  
 τοιούσδε δ' ἐκφύς οὐκ ἂν ἐξέλθοιμ' ἔτι  
 ποτ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοῦμὸν γένος. 1085



- ΧΟ. εἴπερ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμαν ἴδρις, στρ.  
οὐ τὸν Ὀλυμπον, ἀπείρων, ᾧ Κιθαιρών,  
οὐκ ἔσει τὰν αὔριον πανσέληνον,  
μὴ οὐ σέ γε καὶ πατριώταν \*Οἰδίπου 1090  
καὶ τροφὸν καὶ ματέρ' αὔξειν,  
καὶ χορεύεσθαι πρὸς ἡμῶν  
ὡς ἐπίηρα φέροντα τοῖς ἐμοῖς τυράννοις. 1095  
ἰήϊε Φοῖβε, σοὶ \*δ' οὖν\* ταῦτ' ἀρέστ' εἶη. [ἀντ.  
τίς σε, τέκνον, τίς σ' ἔτικτε τὰν μακραιώνων \*κορᾶν  
Πανὸς ὄρεσσιβάτα \*πατρὸς πελασθεῖς\* 1100  
\*ἦ σέ γ' εὐνάτειρά τις\* Λοξίου; τῷ  
γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·  
εἴθ' ὁ Κυλλάνας ἀνάσσων \*σ'  
εἴθ' ὁ Βακχεῖος θεὸς ναί- 1105  
ων ἐπ' ἄκρων ὄρεων \*λόχευμα δέξαστ' ἔκ του  
νυμφᾶν \*Ἐλικωνίδων, αἷς πλείστα συμπαιζει;  
ΟΙ. εἰ χρῆ τι κάμῃ μὴ ξυναλλάξαντά πω, 1110  
πρέσβεις, σταθμᾶσθαι, τὸν βοτῆρ' ὄραν δοκῶ,  
ᾔνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ  
γῆρα ξυνάδει τῷδε τάνδρῳ σύμμετρος,  
ἄλλως τε τοὺς ἄγοντας ὡσπερ οἰκέτας  
ἔγνωκ' ἐμαντοῦ· τῇ δ' ἐπιστήμῃ σύ μου 1115  
προὔχοις τάχ' ἂν που, τὸν βοτῆρ' ἰδὼν πάρος.
- ΧΟ. ἔγνωκα γάρ, σάφ' ἴσθι· Λαῖου γὰρ ἦν  
εἴπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνήρ.
- ΟΙ. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένου,  
ἦ τόνδε φράξεις; ΑΓ. τοῦτον, ᾔνπερ εἰσορᾶς. 1120
- ΟΙ. οὔτος σύ, πρέσβυ, δεῦρό μοι φώνει βλέπων  
ὅσ' ἂν σ' ἐρωτῶ. Λαῖου ποτ' ἦσθα σύ;

1090. Codd. Οἰδίπου. 1096. Codd. σοὶ δέ. 1099. Codd. ἄρα.  
1100. Codd. προσπελασθεῖς'. 1101. Codd. ἦ σέ γέ τις θυγάτηρ.  
1104. See Lection. 1107. Codd. σ' εἴρημα. 1108. Codd.  
Ἐλικωνιάδων. De toto carmine cf. Lect. 1111. Cf. Lect.

## ΘΕΡΑΠΩΝ.

- ἢ δούλος οὐκ ὠνητός, ἀλλ' οἴκοι τραφείς.
- ΟΙ. ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;
- ΘΕ. ποιίμαις τὰ πλείστα τοῦ βίου ξυνειπόμην. 1125
- ΟΙ. χώροις μάλιστα πρὸς τίσι ξύναυλος ὦν;
- ΘΕ. ἦν μὲν Κιθαιρών, ἦν δὲ πρέσχωρος τόπος.
- ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῆδέ που μαθῶν;
- ΘΕ. τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
- ΟΙ. τόνδ' ὃς πάρεστιν· ἢ ξυναλλάξας τί \*που; 1130
- ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης \*ἄπο.
- ΑΓ. κοῦδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς  
ἀγνώτ' ἀναμνήσω νιν, εὖ γὰρ οἶδ' ὅτι  
κάτοιδεν· ἦμος τὸν Κιθαιρώνος τόπον.....
- ὁ μὲν διπλοῖσι ποιμνίοις ἐγὼ δ' ἐνί, 1135  
ἐπλησίαζον τῶδε τάνδρῃ τρεῖς ὅλους  
ἕξ ἦρος εἰς ἀρκτοῦρον \*ἐκμήνους χρόνους·  
χειμῶνι δ' ἤδη τὰμά τ' εἰς ἔπαυλ' ἐγὼ  
ἤλαυνον οὗτός τ' εἰς τὰ Λαίτου σταθμά.  
λέγω τι τούτων ἢ οὐ λέγω πεπραγμένον; 1140
- ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
- ΑΓ. φέρ' εἰπέ νῦν, τότε οἶσθα παῖδά μοι τίνα  
δούς, ὡς ἐμαυτῶ θρέμμα θρεψαίμην ἐγώ;
- ΘΕ. τί δ' ἔστι; πρὸς τί τοῦτο τοῦπος ἱστορεῖς;
- ΑΓ. ὅδ' ἐστίν, ὦ τάν, κείνος ὃς τότε ἦν νέος. 1145
- ΘΕ. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;
- ΟΙ. ἄ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ  
δεῖται κολαστοῦ μάλλον ἢ τὰ τοῦδ' ἔπη.
- ΘΕ. τί δ', ὦ φέριστε δεσποτῶν, ἀμαρτάνω;
- ΟΙ. οὐκ ἐννέπων τὸν παῖδ' ὃν οὗτος ἱστορεῖ. 1150
- ΘΕ. λέγει γὰρ εἰδὼς οὐδέν, ἀλλ' ἄλλως πονεῖ.
- ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλάων δ' ἐρεῖς.

- ΘΕ. μὴ δῆτα πρὸς θεῶν τὸν γέροντά μ' αἰκίση.  
 ΟΙ. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;  
 ΘΕ. δύστηνος, ἀντὶ τοῦ; τί προσχρήζων μαθεῖν; 1155  
 ΟΙ. τὸν παῖδ' ἔδωκας τῷδ' ὃν οὔτος ἴστορεῖ;  
 ΘΕ. ἔδωκ'· ὀλέσθαι δ' ὄφελον τῇδ' ἡμέρα.  
 ΟΙ. ἀλλ' εἰς τὸδ' ἤξεις μὴ λέγων γε τοῦνδικον.  
 ΘΕ. πολλῶ γε μᾶλλον, ἦν φράσω, διόλλυμαι.  
 ΟΙ. ἀνὴρ ὅδ', ὡς ἔοικεν, ἐς τριβάς ἐλᾷ. 1160  
 ΘΕ. οὐ δῆτ' ἔγωγ', ἀλλ' εἶπον ὡς δοίην πάλαι.  
 ΟΙ. πόθεν λαβῶν; οὐκ εἶον, ἢ 'ξ ἄλλου τινός;  
 ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ', ἔδεξάμην δέ του.  
 ΟΙ. τίνος πολιτῶν τῶνδε κάκ ποίας στέγης;  
 ΘΕ. μὴ πρὸς θεῶν, μή, δέσποθ', ἰστόρει πλέον. 1165  
 ΟΙ. ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.  
 ΘΕ. τῶν Λαΐου τοίνυν τις ἦν γεννημάτων.  
 ΟΙ. ἢ δοῦλος, ἢ κείνου τις ἐγγενῆς γεγώς;  
 ΘΕ. οἴμοι, πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.  
 ΟΙ. κᾶγωγ' ἀκούειν. ἀλλ' ὅμως ἀκουστέον. 1170  
 ΘΕ. κείνου γέ τοι δὴ παῖς ἐκλήζεθ'. ἢ δ' ἔσω  
 κάλλιστ' ἂν εἴποι σὴ γυνὴ τὰδ' ὡς ἔχει.  
 ΟΙ. ἢ γὰρ δίδωσιν ἥδε σοι; ΘΕ. μάλιστ', ἀναξ.  
 ΟΙ. ὡς πρὸς τί χρείας; ΘΕ. ὡς ἀναλώσαιμί νιν. 1174  
 ΟΙ. τεκούσα τλήμων; ΘΕ. θεσφάτων γ' ὄκνω κακῶν.  
 ΟΙ. ποίω; ΘΕ. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.  
 ΟΙ. πῶς δῆτ' ἀφήκας τῷ γέροντι τῷδε σύ;  
 ΘΕ. κατοικτίσας, ὦ δέσποθ', ὡς ἄλλην χθόνα  
 δοκῶν ἀποίσειν, αὐτὸς ἔνθεν ἦν· ὁ δὲ  
 κάκ' εἰς μέγιστ' ἔσωσεν. εἰ γὰρ οὔτος εἶ 1180  
 ὃν φησιν οὔτος, ἴσθι δύσποτμος γεγώς.  
 ΟΙ. ἰοὺ ἰοῦ· τὰ πάντ' ἂν ἐξήκοι σαφῆ.  
 ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,  
 ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'  
 οὐ χρῆν μ' ὀμιλῶν, οὓς τέ μ' οὐκ ἔδει κτανῶν. 1185

ΧΟ. ἰὼ γενεαὶ βροτῶν, στρ. α΄.  
 ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.  
 τίς γάρ, τίς ἀνὴρ πλέον  
 τᾶς εὐδαιμονίας φέρει 1190  
 ἢ τοσοῦτον ὅσον δοκεῖν,  
 καὶ δόξαντ' ἀποκλίνει;  
 \*τὸν σὸν τοι παράδειγμ' ἔχων,  
 τὸν σὸν δαίμονα, τὸν σὸν, ᾧ τλάμων Οἰδιπόδα,  
 βροτῶν 1195  
 \*οὐδὲν μακαρίζω·  
 ὅστις καθ' ὑπερβολὰν ἀντ. α΄.  
 τοξεύσας ἐκράτησε τοῦ πάντ' εὐδαίμονος ὄλβου,  
 ᾧ Ζεῦ, κατὰ μὲν φθίσας  
 τὰν γαμφώνυχα παρθένου  
 χρησμοδόν, θανάτων δ' ἐμᾶ 1200  
 χώρα πύργος \*ἀναστάς·  
 ἔξ οὐ καὶ βασιλεὺς \*κλίεις  
 \*ἄμός, καὶ τὰ μέγιστ' ἐτιμάθης ταῖς μεγάλαισιν ἐν  
 Θήβαισιν ἀνάσσων.  
 τανῦν δ' ἀκούειν τίς ἀθλιώτερος; στρ. β΄.  
 τίς ἄταισιν ἀγρίαις, τίς ἀλλαγᾶ 1205  
 βίου ξύνοικος ἐν πόνοις;  
 ἰὼ κλεινὸν Οἰδίπου κέρα,  
 ᾧ γε λιμὴν μέγας  
 αὐτὸς ἤρκεσε παιδί καὶ πατρί θαλαμηπέλῳ πεσεῖν,  
 πῶς ποτε πῶς ποθ' αἰ πατρῶαί σ' ἄλοκες φέρουσιν,  
 τάλαι,  
 σὺ γ' ἐδυνάθησαν ἐς τοσόνδε;  
 ἐφευρέ σ' ἄκουθ' ὁ πάνθ' ὀρώων χρόνος· ἀντ. β΄.  
 δικάζει τὸν ἄγαμον γάμον πάλαι

1193. Codd. τὸ σὸν. 1196. Codd. οὐδένα. 1201. Codd. pl.  
 ἀνέστα. 1202. Codd. καλεῖ. 1203. Codd. ἐμός. 1205-6. See  
 Lection. 1208. Codd. φ. 1210. Cf. Lect.

τεκνούντα καὶ τεκνούμενον. 1215  
 \* φεύ φεύ\* Λαΐειον \* ἔρνος, εἴθ'  
 εἶθε \* σε μήποτε\*  
 μήποτ' \* εἶδον· ὀδύρομαι γὰρ \* ὥσπερ ἰάλεμον  
 χέων\*  
 ἐκ στομάτων. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά τ'  
 ἐκ σέθεν  
 καὶ κατεκοίμησα τοῦμὸν ὄμμα. 1222

## ΕΞΑΓΓΕΛΟΣ.

ὦ γῆς μέγιστα τῆσδ' αἰεὶ τιμώμενοι,  
 οἷ ἔργ' ἀκούσεσθ', οἶα δ' εἰσόψεσθ', ὅσον δ'  
 ἀρεῖσθε πένθος, εἵπερ ἐγγενῶς ἔτι 1225  
 τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.  
 οἶμαι γὰρ οὔτ' ἂν Ἰστρου οὔτε Φᾶσιν ἂν  
 νίψαι καθαρμῶ τήνδε τὴν στέγην, ὅσα  
 κεύθει, τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ κακὰ  
 ἐκόντα κούκ ἄκοντα. τῶν δὲ πημουῶν 1230  
 μάλιστα λυποῦσ' αἰ φανῶσ' αὐθαίρετοι.

ΧΟ. λείπει μὲν οὐδ' ἂ πρόσθεν \* ἤδεμεν τὸ μὴ οὐ  
 βαρύστον' εἶναι· πρὸς δ' ἐκείνοισιν τί φῆς;

ΕΞ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ  
 μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κἀρα. 1235

ΧΟ. ὦ δυστάλαινα, πρὸς τίνος ποτ' αἰτίας;

ΕΞ. αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν  
 ἄλγιστ' ἄπεστιν· ἢ γὰρ ὄψις οὐ πάρα.  
 ὅμως δ', ὅσον γε κὰν ἐμοὶ μνήμης ἔνι,  
 πεύσει τὰ κείνης ἀθλίας παθήματα. 1240  
 ἕπως γὰρ ὀργῇ χρωμένη παρήλθ' ἔσω  
 θυρώνας, ἕτ' εὐθὺ πρὸς τὰ νυμφικὰ  
 λέχη, κόμην σπῶσ' ἀμφιδεξίους ἀκμαῖς·

1216. Codd. ἰὼ Λαΐειον τέκνον.

1217. σε abest a codicibus.

1218. Codd. εἰδόμεν...ὡς περιάλλα λαχέων.

1232. Codd. pl. ἤδεμεν.

πύλας δ', ὅπως εἰσήλθ', \*ἐπιρράξασ' ἔσω  
 κάλει τὸν ἤδη Λαΐον πάλαι νεκρόν, 1245  
 μνήμην παλαιῶν σπερμάτων ἔχουσ' ὑφ' ὧν  
 θάνοι μὲν αὐτός, τὴν δὲ τίκτουσαν λίποι  
 τοῖς οἴσι·ν αὐτοῦ δύστεκνον παιδουργίαν.  
 γοᾶτο δ' εὐνάς, ἔνθα δύστηνος διπλοῦς,  
 ἐξ ἀνδρὸς ἀνδρα καὶ τέκν' ἐκ τέκνων τέκοι. 1250  
 χῶπως μὲν ἐκ τῶνδ' οὐκ ἔτ' οἶδ' ἀπόλλυται.  
 βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὑφ' οὗ  
 οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν·  
 ἀλλ' εἰς ἐκείνον περιπολοῦντ' ἐλεύσσομεν.  
 φοιτᾶ γάρ, ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν, 1255  
 γυναικά τ' οὐ γυναῖκα, μητρώαν δ' ὅπου  
 \*κίχῃ διπλῆν ἄρουραν οὐ τε καὶ τέκνων.  
 λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·  
 οὐδείς γὰρ ἀνδρῶν, οἳ παρήμεν ἐγγύθεν.  
 δευνὸν δ' αὔσας, ὡς ὑφηγητοῦ τινος; 1260  
 πύλαις διπλαῖς ἐνήλατ'· ἐκ δὲ πυθμένων  
 ἔκλινε κοῖλα κλῆθρα, κάμπιπτει στέγη.  
 οὐ δὴ κρεμαστὴν τὴν γυναῖκ' ἐσείδομεν,  
 πλεκταῖς ἐώραις ἐμπεπλεγμένην. ὁ δὲ  
 ὅπως ὀρᾶ νιν, δευνὰ βρυχηθεὶς τάλας, 1265  
 χαλᾶ κρεμαστὴν ῥτάνην. ἐπεὶ δὲ γῆ  
 ἔκειτο τλήμων, δευνὰ δ' ἦν τάνθένδ' ὀράν.  
 ἀποσπάσας γὰρ εἰμάτων χρυσηλάτους  
 περόνας ἀπ' αὐτῆς, αἴσιω ἐξεστέλλετο,  
 ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, 1270  
 αὐδῶν τοιαῦθ', ὁθούνεκ' οὐκ ὄφοντό νιν  
 οὐθ' οἷ' ἔπασχεν οὐθ' ὅποι' ἔδρα κακά,  
 ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει  
 ὀψοίαθ', οὐς δ' ἔχρηζεν οὐ γνωσοῖατο.  
 τοιαῦτ' ἐφυμνῶν, πολλάκις τε κοῦχ ἄπαξ 1275

ἤρασσ' ἐπαίρων βλέφαρα. φοίνια δ' ὁμοῦ  
 γλῆναι γένει' ἔτεγγον, οὐδ' ἀνίεσαν  
 φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μέλας  
 ὄμβρος χαλάζης αἵματός τ' ἐτέγγετο.

τάδ' ἐκ δυοῖν ἔρρωγεν, οὐ μόνου \*πάρα, 1280

ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῆ κακά.

ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν  
 ὄλβος δικαίως· νῦν δὲ τῆδε θῆμέρα

στευαγμός, ἄτη, θάνατος, αἰσχύνη, κακῶν  
 ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπόν. 1285

XO. νῦν δ' ἔσθ' ὁ τλήμων \*ἔν τινι\* σχολῆ κακοῦ;

EΞ. βοᾷ διοίγειν κληῖθρα καὶ δηλοῦν τινα

τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,

τὸν μητρὸς—αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι,

ὡς ἐκ χθονὸς ῥίψων ἑαυτόν, οὐδ' ἔτι 1290

μενῶν δόμοις ἀραῖος, ὡς ἠράσατο.

ῥώμης γε μέντοι καὶ προσηγητοῦ τινος

δεΐται· τὸ γὰρ νόσημα μείζον ἢ φέρειν.

δείξει δὲ καὶ σοί. κληῖθρα γὰρ πυλῶν τάδε

διοίγεται· θέαμα δ' εἰσόψει τάχα 1295

τοιούτου οἶον καὶ στυγοῦντ' ἐποικτίσαι.

XO. ὦ δεινὸν ἰδεῖν πάθος ἀνθρώποις,

ὦ δεινότατον πάντων ὅσ' ἐγὼ

προσέκυρσ' ἤδη. τίς σ', ὦ τλήμων,

προσέβη μανία; τίς ὁ πηδήσας 1300

μείζονα δαίμων τῶν μακίστων

πρὸς σῆ δυσδαίμονι μοίρα;

φεῦ φεῦ, δύσταν'.

ἀλλ' οὐδ' ἐσιδεῖν δύναμαί σ', ἐθέλων

πόλλ' ἀνερέσθαι, πολλὰ πυθέσθαι,

πολλὰ δ' ἀθρήσαι· 1305

τοίαν φρίκην παρέχεις μοι.

- ΟΙ. αἰαῖ αἰαῖ.  
 φεῦ φεῦ δύστανος ἐγώ, ποῖ γὰς  
 φέρομαι τλάμων; πᾶ μοι φθογγὰ  
 \*διαθεῖ φοράδην; 1310  
 ἰὼ δαῖμον, ἴν' ἐξήλου.
- ΧΟ. ἐς δεινόν, οὐδ' ἀκουστὸν οὐδ' ἐπόψιμον.
- ΟΙ. ἰὼ σκότου 1315 στρ. α'.  
 νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,  
 ἀδάματόν τε καὶ δυσούριστον \*ὄν.  
 οἴμοι,  
 οἴμοι μάλ' αὖθις· οἶον εἰσέδου μ' ἅμα  
 κέντρων τε τῶνδ' οἴστρημα καὶ μνήμη κακῶν.
- ΧΟ. καὶ θαυμά γ' οὐδὲν ἐν τοσοῖσδε πῆμασιν  
 διπλᾶ σε πειθεῖν καὶ διπλᾶ \*φέρειν κακά. 1320
- ΟΙ. ἰὼ φίλος, 1320 ἀντ. α'.  
 σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος. ἔτι γὰρ  
 ὑπομένεις με τὸν τυφλὸν κηδεύων.  
 φεῦ φεῦ.  
 οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς, 1325  
 καίπερ σκοτεινός, τῆν γε σὴν αὐδὴν ὄμως.
- ΧΟ. ᾧ δεινὰ δρῆσας, πῶς ἔτλης τοιαῦτα σὰς  
 ὄψεις μαρᾶναι; τίς σ' ἐπήρε δαιμόνων;
- ΟΙ. Ἄπόλλων τάδ' ἦν, Ἄπόλλων, φίλοι, 1330 στρ. β'.  
 ὁ κακὰ κακὰ τελῶν ἐμὰ τάδ' ἐμὰ πάθεα.  
 ἔπαισε δ' αὐτόχειρ νιν οὐτις ἀλλ' ἐγὼ τλάμων.  
 τί γὰρ ἔδει μ' ὄρᾶν,  
 ὅτῳ γ' ὄρᾶντι μηδὲν ἦν ἰδεῖν γλυκὺ; 1335
- ΧΟ. ἦν ταῦθ' ὅπως περ καὶ σὺ φῆς.
- ΟΙ. τί δῆτ' ἐμοὶ βλεπτόν, ἦ 1340 στρ. γ'.  
 στερκτόν, ἦ προσήγορον  
 ἔτ' ἔστ' ἀκούειν ἠδονᾶ, φίλοι;

1310. Codd. διαπέταται. 1315. ὄν abest a codicibus. 1320.  
 Codd. φορεῖν.



- ἀπάγετ' ἐκτόπιον ὅτι τάχιστα με, 1340  
 ἀπάγετ', ὦ φίλοι, τὸν \*μέγ' ὀλέθριον\*,  
 τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς 1345  
 ἐχθρότατον βροτῶν.
- ΧΟ. δείλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,  
 ὡς σ' ἠθέλησα \*μηδὰμ' ἂν γινῶναί ποτε\*.
- ΟΙ. ὄλοιθ' ὅστις ἦν ὃς ἀγρίας πέδας ἀντ. β'.  
 \*ἀπό μ'\* ἐπιποδίας \*ἔλαβ' ἀπό τε φόνου\*μ' 1350  
 ἔρυντο κἀνέσωσεν, οὐδὲν εἰς χάριν πρᾶσσων.  
 τότε γὰρ ἂν θανῶν  
 οὐκ ἦ φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος. 1355
- ΧΟ. θέλουτι κἀμοὶ τοῦτ' ἂν ἦν.
- ΟΙ. οὐκ οὖν πατρός γ' ἂν φονεὺς ἀντ. γ'.  
 ἦλθον, οὐδὲ νυμφίος  
 βροτοῖς ἐκλήθην ὧν ἔφυν ἄπο.  
 νῦν δ' \*ἄθεος μὲν εἰμ', ἀνοσίῳν δὲ παῖς, 1360  
 ὁμογενῆς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.  
 εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακόν, 1365  
 τοῦτ' ἔλαχ' Οἰδίπους.
- ΧΟ. οὐκ οἶδ' ὅπως σε φῶ βεβουλεῦσθαι καλῶς·  
 κρείσσων γὰρ ἦσθα μηκέτ' ὧν ἦ ζῶν τυφλός.
- ΟΙ. ὡς μὲν τὰδ' οὐχ ᾧδ' ἔστ' ἄριστ' εἰργασμένα,  
 μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι. 1370  
 ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων  
 πατέρα ποτ' ἂν προσεῖδον εἰς Ἄιδου μολῶν,  
 οὐδ' αὖ τάλαιναν μητέρ', οἶν ἐμοὶ δυοῖν  
 ἔργ' ἐστὶ κρείσσων ἀγχόνης εἰργασμένα.  
 ἀλλ' ἢ τέκνων δῆτ' ὄψις ἦν ἐφίμερος, 1375  
 βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί.  
 οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτε·

1343. Codd. ὀλέθριον μέγαν. 1348. Codd. μηδ' ἀναγινῶναί ποτ' ἂν.

1349. Codd. ἀπ' ἀγρίας. 1350. Codd. νομάδος· ἔλυσεν ἀπό τε φόνου.

1360. Codd. ἄθλιος.

οὐδ' ἄστν γ', οὐδὲ πύργος, οὐδὲ δαιμόνων  
 ἀγάλαθ' ἱερά, τῶν ὁ παντλήμων ἐγὼ  
 κάλλιστ' ἀνὴρ εἷς ἔν γε ταῖς Θήβαις τραφεῖς 1380  
 ἀπεστέρησ' ἐμαυτὸν, αὐτὸς ἐννέπων  
 ὠθεῖν ἅπαντας τὸν ἀσεβῆ, τὸν ἐκ θεῶν  
 φανέντ' ἀναγον. καὶ γένους τοῦ Λαίου  
 τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμήν  
 ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὄραν; 1385  
 ἥκιστα γ' ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν  
 πηγῆς δι' ὧτων φραγμός, οὐκ ἂν ἐσχόμην  
 τὸ μὴ ἴποκλῆσαι τοῦμόν ἄθλιον δέμας,  
 ἴν' ἦ τυφλὸς τε καὶ κλύων μηδέν. τὸ γὰρ  
 τὴν φρουτὶδ' ἔξω τῶν κακῶν οἰκεῖν γλυκὺ. 1390  
 ἰὼ Κιθαιρών, τί μ' ἐδέχου; τί μ' οὐ λαβῶν  
 ἔκτεινας εὐθύς, ὡς ἔδειξα μήποτε  
 ἐμαυτὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς;  
 ὦ Πόλυβε καὶ Κόρωθε καὶ τὰ πάτρια  
 λόγῳ παλαιὰ δώμαθ', οἶον ἄρά με 1395  
 κάλλος κακῶν ὑπουλον ἐξεθρέψατε.  
 νῦν γὰρ κακός τ' ὦν κακῶν εὐρίσκομαι.  
 ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη  
 δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,  
 αἰ τοῦμόν αἶμα τῶν ἐμῶν χειρῶν ἄπο 1400  
 ἐπίετε πατρός, ἄρά μου μέμνησθ' \*ἔτι,  
 οἷ' ἔργα δράσας ὑμῖν εἶτα δεῦρ' ἰὼν  
 ὅποι' ἔπρασσον αὐθις; ὦ γάμοι γάμοι,  
 ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν  
 ἀνεῖτε ταῦτὸν σπέρμα, κάπεδείξατε 1405  
 πατέρας, ἀδελφούς, παῖδας, αἰμ' ἐμφύλιον,  
 νύμφας, γυναικας, μητέρας τε, χῶπόσα  
 αἴσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.  
 ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἂ μηδὲ δρᾶν καλόν,

- ὄπως τάχιστα πρὸς θεῶν ἕξω μέ που 1410  
καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον  
ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.  
ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.  
\*πίθεσθε, μὴ δείσητε. τὰμὰ γὰρ κακὰ  
οὐδεὶς οἴος τε πλὴν ἐμοῦ φέρειν βροτῶν. 1415
- ΧΟ. ἀλλ' ὦν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε  
Κρέων τὸ πρᾶσσειν καὶ τὸ βουλευεῖν' ἐπεὶ  
χώρας λέλειπται μοῦνος ἀντὶ σοῦ φύλαξ.
- ΟΙ. οἴμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος;  
τίς μοι φανέται πίστις ἔνδικος; τὰ γὰρ 1420  
πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.
- ΚΡ. οὐχ ὡς γελαστής, Οἰδίπους, ἐλήλυθα,  
οὐδ' ὡς ὄνειδιῶν τι τῶν πάρος κακῶν.  
ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι  
γένεθλα, τὴν γοῦν πάντα βόσκουσιν φλόγα 1425  
αἰδεῖσθ' ἄνακτος Ἡλίου, τοιούδ' ἄγος  
ἀκάλυπτον οὕτω δεικνύναι, τὸ μῆτε γῆ  
μῆτ' ὄμβρος ἱερὸς μῆτε φῶς προσδέξεται.  
ἀλλ' ὡς τάχιστ' ἐς οἶκον ἐσκομίζετε.  
τοῖς ἐν γένει γὰρ τὰγγενῆ μάλισθ' ὄρῶν 1430  
μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.
- ΟΙ. πρὸς θεῶν, ἐπεὶπερ ἐλπίδος μ' ἀπέσπασας,  
ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ,  
πιθοῦ τί μοι' πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω.
- ΚΡ. καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν; 1435
- ΟΙ. ῥίψόν με γῆς ἐκ τῆσδ' ὅσον τάχισθ' ὅπου  
θνητῶν φανούμαι μηδενὸς προσήγορος.
- ΚΡ. ἔδρασ' ἂν εὖ τοῦτ' ἴσθ' ἂν, εἰ μὴ τοῦ θεοῦ  
πρώτιστ' ἔχρηζον ἐκμαθεῖν τί πρακτέον.
- ΟΙ. ἀλλ' ἢ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις, 1440  
τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.

1414. Codd. πείθεσθε.

- ΚΡ. οὕτως ἐλέχθη ταῦθ'· ὅμως δ' ἴν' ἔσταμεν  
 χρείας ἄμεινον ἐκμαθεῖν τί δραστέον.
- ΟΙ. οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;
- ΚΡ. καὶ γὰρ σὺ νῦν γ' ἂν τῷ θεῷ πίστιν φέροις. 1445
- ΟΙ. καὶ σοὶ γ' ἐπισκῆπτω τε καὶ προστρέψομαι,  
 τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον  
 θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ.  
 ἔμοῦ δὲ μήποτ' ἀξιωθήτω τόδε  
 πατρῶον ἄστυ ζῶντος οἰκητοῦ τυχεῖν. 1450  
 ἀλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κλήζεται  
 οὐμός Κιθαιρῶν οὗτος, ὃν μήτηρ τέ μοι  
 πατήρ τ' ἐθέσθην ζῶντε κύριον τάφον,  
 ἴν' ἐξ ἐκείνων, οἳ μ' ἀπολλύτην, θάνω.  
 καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον 1455  
 μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἂν ποτε  
 θνήσκων ἐσώθην, μὴ ἴπι τῷ δεινῷ κακῷ.  
 ἀλλ' ἢ μὲν ἡμῶν μοῖρ', ὅποιπερ εἶσ', ἴτω.  
 παίδων δὲ τῶν μὲν ἀρσένων μή μοι, Κρέων,  
 προσθῆ μέριμναν· ἄνδρες εἰσίν, ὥστε μὴ 1460  
 σπάνιον ποτὲ σχεῖν, ἔνθ' ἂν ὦσι, τοῦ βίου·  
 ταῖν δ' ἀθλῖαιν οἰκτραῖν τε παρθένοιν ἐμαῖν,  
 αἶν οὐ ποθ' ἡμῆ χωρὶς ἐστάθη βορᾶς  
 τράπεζ' ἄνευ τοῦδ' ἀνδρός, ἀλλ' ὅσων ἐγὼ  
 ψαύοιμι, πάντων τῶνδ' αἰεὶ μετειχέτην, 1465  
 ταῖν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν  
 ψαῦσαι μ' ἔασον, κάποκλαύσασθαι κακά.  
 ἴθ' ὦναξ,  
 ἴθ' ὦ γονῆ γενναῖε. χερσί τ' ἂν θιγῶν  
 δοκοῖμ' ἔχειν σφας, ὥσπερ ἡνίκ' ἐβλεπον. 1470  
 τί φημί;  
 οὐ δὴ κλύω πον, πρὸς θεῶν, τοῖν μοι φίλοι  
 δακρυροούντων, καὶ μ' ἐποικτείρας Κρέων

- ἔπεμψέ μοι τὰ φίλτατ' ἐκγόνοιον ἐμοῖν;  
λέγω τι; 1475
- KP. λέγεις. ἐγὼ γάρ εἰμ' ὁ πορσύννας τάδε,  
γνοὺς τὴν παροῦσαν τέρψιν, ἥ σ' εἶχεν πάλαι.
- OI. ἀλλ' εὐτυχοίης, καί σε τῆσδε τῆς ὁδοῦ  
δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι.  
ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἔτ', ἔλθετε 1480  
ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,  
αἰ τοῦ φυτουργοῦ πατρὸς ὑμῖν ὠδ' ὄραν  
τὰ πρόσθε λαμπρὰ προὔξένησαν ὄμματα·  
ὃς ὑμῖν, ὦ τέκν', οὐθ' ὄρων οὐθ' ἱστορῶν  
πατῆρ ἐφάνθη ἐνθεν αὐτὸς ἠρόθην. 1485  
καὶ σφῶ δακρῦω· προσβλέπειν γὰρ οὐ σθένω·  
νοοῦμενος τὰ λοιπὰ τοῦ πικροῦ βίου,  
οἶον βιῶναι σφῶ πρὸς ἀνθρώπων χρεῶν.  
ποίας γὰρ ἀστῶν ἤξετ' εἰς ὀμιλίας;  
ποίας δ' ἑορτάς, ἐνθεν οὐ κεκλαυμένα 1490  
πρὸς οἶκον ἴξεσθ' ἀντὶ τῆς θεωρίας;  
ἀλλ' ἠνίκ' ἂν δὴ πρὸς γάμων ἦκητ' ἀκμάς,  
τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα,  
τοιαῦτ' ὀνειδίη λαμβάνων, ἂ \*ταῖς ἐμαῖς  
γοναῖσιν\* ἔσται σφῶν θ' ὁμοῦ δηλήματα; 1495  
τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατῆρ  
ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤροσεν,  
ὅθεν περ αὐτὸς ἐσπάρη, κακ τῶν ἴσων  
ἐκτήσαθ' ὑμᾶς, ὧν περ αὐτὸς ἐξέφν.  
τοιαῦτ' ὀνειδιεῖσθε. κἄτα τίς γαμεῖ; 1500  
οὐκ ἔστιν οὐδεὶς, ὦ τέκν', ἀλλὰ δηλαδὴ  
χέρσους φθαρῆναι καγάμους ὑμᾶς χρεῶν.  
ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατῆρ  
ταῦταιν λέλειψαι, νῶ γάρ, ὦ 'φυτεύσαμεν,  
ὀλώλαμεν δὲ ὄντε, μὴ σφε \*περιῖδης 1505

1494-5. Codd. τοῖς ἐμοῖς | γονεύσιν. 1505. Codd. παρίδης.

πτωχὰς ἀνάνδρους ἐγγενεῖς ἀλωμένας,  
 μηδ' ἐξισώσης τάσδε τοῖς ἐμοῖς κακοῖς.  
 ἀλλ' οἴκτισόν σφας, ὥδε τηλικάσδ' ὄρων  
 πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.  
 ζύννευσον, ᾧ γενναίε, σῆ ψαύσας χερί. 1510  
 σφῶν δ', ᾧ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,  
 πόλλ' ἂν παρήνουν· νῦν δὲ τοῦτ' εὐχεσθέ μοι,  
 οὐ καιρὸς \*ἐᾶ ζῆν, τοῦ βίου δὲ λόφους  
 ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.

ΚΡ. ἄλις ἔξήκεις δακρύνων. ἀλλ' ἴθι στέγης ἔσω. 1515

ΟΙ. πειστέον, κεί μῆδὲν ἠδύ. ΚΡ. πάντα γὰρ καιρῶ καλὰ.

ΟΙ. οἴσθ' ἐφ' οἷς οὖν εἶμι; ΚΡ. λέξεις, καὶ τότε εἶσομαι  
 κλύων.

ΟΙ. γῆς μ' ὅπως πέμψεις ἄποικον. ΚΡ. τοῦ θεοῦ μ'  
 αἰτεῖς δόσιν.

ΟΙ. ἀλλὰ θεοῖς γ' ἐχθιστος ἦκω. ΚΡ. τοιγαροῦν τεύξει  
 τάχα.

ΟΙ. φῆς τάδ' οὖν; ΚΡ. ἂ μὴ φρονῶ γὰρ οὐ φιλω λέγειν  
 μάτην. 1520

ΟΙ. ἀπαγέ νῦν μ' ἐντεῦθεν ἤδη. ΚΡ. στείχε νυν, τέκνων  
 δ' ἀφοῦ.

ΟΙ. μηδαμῶς ταύτας γ' ἔλη μου. ΚΡ. πάντα μὴ βούλου  
 κρατεῖν·

καὶ γὰρ ἀκράτησας οὐ σοι τῶ βίῳ ξυνέσπετο.

ΧΟ. ᾧ πάτρας Θήβης ἔνοικοι, λεύσσει, Οἰδίπους ὕδε,  
 ὅς τὰ κλείν' αἰνίγματ' ἤδη καὶ κράτιστος ἦν ἀνὴρ, 1525

\*ὡς τις οὐ ζήλω πολιτῶν καὶ τύχαις ἐπιβλέπων,  
 εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.

ὥστε θνητὸν ὄντ' \*ἄμεινον, τὴν τελευταίαν ἰδεῖν  
 ἡμέραν ἐπισκοποῦντα, \*μὴ τιν'\* ὀλβίζειν, πρὶν ἂν

τέρμα τοῦ βίου περάσῃ μῆδὲν ἀλγεινὸν παθῶν. 1530

1513. Codd. ἀεί. 1526. Codd. ὅστις. Cf. Exc. IX. 1528.

Codd. ἐκείνην. 1529. Codd. μῆδέν'. Cf. Comm.

## LECTION.

[The list of Editors and Commentators cited, with their Sigla, will be seen on p. 70. For the Codices see Preface.]

11. Cod. L. *στέρξαντες*; m. pr. sed rec. *στέξαντες*; Cod. A. *στέξαντες*; On this and the next lines see Excursus II.

13. Cod. L. *μὴ οὐ*. A. B. *μὴ*, which Schn. adopts, wrongly.

18. *ἱερῆς* Br. Codd. *ἱερείς*, but most edd. prefer the Attic plural. — *οἶδε τ' ἠθέων*. So most edd. Cod. L. *οἱ δ' ἐπ' ἠιθέων*, which has led Di. to edit *οἱ δ' ἐπ' ἠθέων | λακτοί*.

43. Cod. L. *του* m. pr. *που* rec. A. with most codd. *που*. So edd. generally. On vv. 41–45 see Exc. III.

49. *μεμνώμεθα* codd. and Di. Wu. Wo. Bl. Wh. Ca. J. But Eustathius, H. Erf. Do. Li. Schn. read opt. *μεμνώμεθα*. R. Vh. *μεμνήμεθα*.

72. Codd. *ῥυσαίμην*, with many edd., H. Wu. Wo. R. Wh. Bl. Ca. J. But Di. Li. Vh. N. *ῥυσοίμην* rightly. See Exc. IV.

105. Codd. *γέ πω*. And so most edd. But with Di. Ht. Vh. I read *γ' ἐγώ*. Bl. *γέ πω*. The passages cited by J. do not show that *πω* was used in tragedy for *ποτε*, referring to bygone time: and the pronoun here has a tragically ironical power.

107. *τινας*. The weight of evidence and internal probability strongly favour this reading rather than *τινα*.

155–6. *ἀζόμενος*.....*χρέος*. On the punctuation of this strophe, see Exc. V.

159. It seems probable that the words *θύγατερ Διὸς ἄμβροτ'* are corrupt (see 187) and that Soph. wrote *Διὸς ἔκγονε, Παλλάς*. Cp. O.C. 1090, and see Commentary.

171. Codd. *ῥ*. I have edited *τῷ*, for the sake of metre. Many cases of the article *δ* beginning with *τ* are used by Soph. as relatives. See 1427 (*τό*), 1379 (*τῶν*). Ph. 14, *σόφισμα τῷ νῦν ἀντίχ' αἰρήσειν δοκῶ*.

173. Codd. *τόκοισιν*. I edit *τεκοῦσαι*, believing that what Soph. wrote was superseded by the 'assimilating craze' which fetched *τόκοισι* from 26 to spoil this place, where the sense differs. In 26 it is said that babes are still-born; here, that mothers do not recover after labour.

179. Codd. *νηλέα*. For this epithet I have now edited *νεκρά*, which has every consideration in its favour. The presence of *νηλέα* together with *ἀνοίκτως* must be displeasing to every critic of good taste and judgment: though it cannot be doubted that the presence of *ἀνοίκτως* led some misjudging corrector to introduce *νηλέα*, such being the tendency in the dark times of learning, as countless examples prove. It is also possible that such a corrector, not understanding the sense of *θανατάφορα*, might suppose *νεκρά* superfluous. But, in respect of sense, *νεκρά* is clearly wanted; *νεκρά γένεθλα* = *νεκροί, corpses*. Metre seconds the indications of good sense and good taste. *Νεκρά δὲ γένεθλα* corresponds *exactly* with the strophic *πήματα, νοσεί δέ*. The scansion had hitherto been taken to exhibit *γένεθλα̇*, a tribrach answering to *-σει δέ*, a trochee. But we find *γένεθλα̇* 1425, *γένεθλον* in Ph. 453, also *γενεθλίους* in O.C. 972, though it is true that the fem. subst. *γενεθλη* occurs twice in El. (129, 226) with the middle syllable short, where the rhythm is anapaestic. But, as *νεκρά δὲ γένεθλα* avoids that concurrence of two tribrachs, or six short syllables, which *νηλέα δὲ γένεθλα* exhibits, this fact, added to that of *exact* correspondence, very powerfully strengthens the argument for *νεκρά*.

181-185. Here *ἀκτάν*, the reading of codd., recurs in a dubious sense, having been used in its ordinary sense three lines before, 178. This indicates that a corrupting hand has been at work: and the failure of metrical agreement between *κλυτὰς* (171) and *ἀκτάν* (182), strengthens that opinion. J. reads *παρὰ βώμιον* with a few inferior codd. But L. A. &c. (the most and best) read *παραβώμιον*. But how then is the accus. constructed? "*Ἄλλοθεν ἄλλαι* does not mean (as J. makes it) 'some here, some there', but 'from various quarters': i.e. they come crowding from all sides to some favourite altar. And they come as suppliants (*ἱκετήρες*). Do such suppliants then come to an altar and do nothing but groan there (*ἐπιστενάχουσι*)? Such is not the procedure in the opening of this play. Those suppliants symbolize their prayer by a kind of sacramental *προσφοραί, ἱκετηρίαί, στέφη*, wool-wreathed rods to be laid on the altar as propitiatory offerings. Again, if the verb with which this place is wound up denotes a choir of women groaning around an altar, how improper, how absurd is the further mention of the *στονόεσσα γῆρυς* in the next verse! This train of thought had long caused me to regard the passage as corrupt, but I had failed (till



within a few days before that on which I write) to find the remedy. I have now strong hope that it is at last found. For ἀκτὰν I read ἔδραν, then παραβώμιον, and for ἐπιστονάχοσι I edit ἐπιστεφανούσι: translating the three lines thus: 'meanwhile (ἐν δέ) young wives (ἄλοχοι) and grey-haired mothers with them (πολταί τ' ἐπι μάτρες) from various sides (ἄλλοθεν ἄλλαι) fill with wreathed rods (ἐπιστεφανούσι) the seat along the altar (ἔδραν παραβώμιον) as suppliant for their doleful troubles (λυγρῶν πόνων ἱκετήρες). Compare the opening of the play, and observe that παιάνων τε καὶ στεναγμάτων there follows the mention of the suppliant seat and the wreaths, just as παιὰν and στονόεσσα γῆρυς do here, if my reading is adopted. The corrupter, I think, was led by στονόεσσα to write ἐπιστοναχοῦσι.

185. ἱκετήρες cod. A., and so Di. Schm. Most codd. and edd. ἱκτῆρες.

187. For ὦν ὕπερ I read τῶν ὕπερ, metri causa.

191. ἀντιάζων. H. conjectured ἀντιάζω, which may be true, but does not seem certain.

194. Codd. ἔπουρον or ἄπουρον. The antistrophic word is Ἄρ-τέμιδος, and the sentence beginning Ἄρρά τε wants a verb to construct it. These defects are remedied by reading ἐξόρισον, which is aptly linked with πέμψον in 188. See ἐξορίζω in Lex.

198-9. Codd. τέλει.....ἔρχεται. On the readings adopted to remedy corruption here, στέλλειν for τέλει, and εὔχεται for ἔρχεται, see Comm. That good sense, good grammar, and metrical advantage are thereby gained, seems unquestionable.

200. τᾶν. H. thus supplied the defect of a syllable, and most edd. receive it. But Wu. Wo. N. Schm. Bl. Ca. leave the gap unfilled.

206. I cannot believe that Soph. would within a few lines have applied the same epithet πυρφόρος to the lightnings of Ζεὺς and the moonlight of Artemis. Therefore I regard πυρφόρους here as spurious; but who shall say what the poet wrote? Παμφαεῖς for the full moon would be very suitable, but it might be παννύχους.

214. A word with the quantity -- is wanting. Wo. suggests σύμμαχον, which J. receives with myself.

221. Cod. L. αὐτό, and so Di. Be. Vh. R. Schm. Bl. Ca. But Cod. A. αὐτός, which most editors adopt, including Wh. J.

227-8. Codd. ὑπεξελὼν αὐτός. So most edd. But Di. ὑπεξέλοι. Bl. Heims. ὑπεξέλειν, J. ὑπεξέλειν αὐτόν. I find no ground for change. See Comm.

229. Cod. L. ἀσφαλής: and so Be. Wo. Schn. N. R. Vh. Wh. Ca. But A. and most codd. ἀβλαβής, received by Br. Erf. H. Wu. Li. Ht. Di. Bl. J.

240. χέριβας. So L. with most codd. and edd. One cod. χέριβος, adopted by Be. Vh. R. Wh. Ca. J.

248. Codd. ἄμορον. Pors. wrote ἄμορον rightly.

258. Codd. κυρῶ τ'. But Erf. Di. Vh. Schm. Wh. κυρῶ γ'.

270. Codd. γῆν, except two Ven. (see J.) which have γῆς, formerly conjectured by Vauvillers, and generally adopted.

293. Codd. τὸν δ' ἰδόντ'. An anonymous conjecture is τὸν δὲ δρῶντ', received by Di. N. Vh. Heims. Bl.

294. Most codd. δειματός τ', which has no sense. δειματός γ' (which J. discerns in Cod. L.) is generally edited. But Ht. R. Vh. Schm. Wh. Ca. δειμάτων.

305. εἰ καὶ codd. and most edd. But Di. Wu. Ht. N. εἴ τι.

308. Codd. εἶ, and so most edd. But Mein. Di. N. ἦ.

315. Codd. vary between πόνος and πόνων. This latter is generally preferred as the more elegant. But Elms. Wu. N. πόνος.

317. The best codd. have λύη, but some λύει. Most edd. λύη. But H. Li. R. Schm. λύει.

322. Codd. in this line show great confusion of ἔννομα or ἔννομον, προσφιλή or προσφιλές. But there seems no doubt that the two plural forms are right. So Di. Wu. Wo. N. Ca. J. Wh. and other editors.

328-9. On the interpretation of this purposely dark passage see Exc. VI.

332. Codd. L. A. ἐγώ τ'. B. and another cod. ἐγὼ οὐτ', received by edd.

337. σῆν most codd. One or two σοί, received by Di.

351. Codd. προσεῖπας. The correction of Br., προεῖπας, is universally adopted.

355. ποῦ, as more suitable to the menacing mood of Oed., is preferred by Pors. Elms. Bo. Ebn. Be. Wo. R. Schn. N. Ca. J. Wh. The ironical enclitic σου has the support of Br. Erf. H. Wu. Li. Di. Vh. Ht.

360. Codd. ἦ κπειρᾶ λέγειν; See Comm. Cod. L. has ο over the first ε of λέγειν, showing an idea of emending. Br. Wo. read λόγων. Heath, Bo. Ht. R. J. λέγων. Ca. Wh. λόγφ. N. Vh. are dubious. The MS. reading is kept by Elms. Erf. Schäf. H. Li. Di. Be. Wu.

Schn. Schm. Bl., who cites A. Equ. 1234, *καί σου τοσοῦτο πρῶτον ἐκπειράσομαι.*

361. Codd. *γνωστόν.* So Wu. Li. Wo. Ht. R. Schn. Be. Ca. J. Wh. But Elms. Do. H. Di. Vh. Bl. N. Schm. *γνωτόν.*

376. Codd. corruptly read *με...γε σοῦ.* Br. restored *σε...γ' ἐμοῦ.*

405. Codd. *Οιδίπουν.* But Elms. Reis. Di. Ht. N. Vh. R. *Οιδίπους*, which they hold to be the only vocative form.

434. Codd. *σχολῆ σ'.* But Suidas *σχολῆ γ'*, followed by Pors. Erf. H. Li. Vh. Bl. placing *σ'* after *ἐμούς.* The choice is doubtful.

435. Codd. *μὲν σοί.* I have edited *σοὶ μὲν* with Elms. Schäf. See Comm.

445. Cod. L. has *σύ γ'*, but *σύ* over an erasure, and also by a different hand in the margin. This proves that another word was in that MS. before *σύ*, and it is shown that the earlier word was *τά*, by the fact that Γ, the best copy of L, has *τά γ'*, with *σὺ* above *τά*, thus supplying proof that *τὰ* was the word erased in L. Also Par. B. has *τά γ'* only, and Par. E. *τὰ* above *σύ.* Hence *τά γ'*, instead of being, what J. strangely calls it, 'a weak conjecture', is in truth a reading with earlier authority than *σύ γ'*. It is edited by Br. H. Schäf. I cannot however adopt it; but, deeming it a corruption of *τέ μ'*, I have written this, which brings in the idiomatic antithesis *παρών τε...συθείς τε*, and supplies the pronoun object *με*, thus improving the passage greatly. As to the scorn (J.), or indignation (H.), supposed to be conveyed by *σύ γε*, at 1090 *σέ γε* appears in a context of strong eulogy. I assume that the recurring letters TEMEM confused a scribe, and engendered corruption.

458. Codd. *αὐτός*, and so Erf. Elms. H. Li. H. Ca. Wh. But Schäf. Di. Ht. Wu. Wo. Be. N. R. Vh. Schm. J. *αὐτός.* See Comm.

461. Codd. differ as to the retention of *μ'* after *λάβης.* Erf. Schäf. H. L. keep it; but most edd. omit it with cod. L. See Comm.

464. That the words *εἶπε πέτρα* are corrupt appears from several facts: (1) J. testifies that *εἶδε*, not *εἶπε*, was the older reading in L. This is confirmed by Γ, which has *εἶδε* pr. m., with the correction *πε* above it. (2) A scholiast explains thus—*τίς ἐστιν οὗτος ὃν κατώπτευσεν ἢ Δελφίς πέτρα;* (3) *εἶπε τελέσαντα* is bad Greek for *εἶπε τελέσαι*, as the language of Triclinius indicates: *τίς ἐστιν ὃν λέγει Ἀπόλλων τελέσαι τὸ ἔργον;* That *πέτρα* also is corrupt, we conclude (1) from the absurdity involved in the notion of a rock 'inspired to speak', (2) from the ugly hiatus *πέτρα | ἄρρητ'*, (3) from

noting that the corrupter was misguided by the mention of Parnassus in the antistrophe, and by the expression of Euripides, Andr. 998 Δελφίς εἴσεται πέτρα, and failed to see that ἡ θεοσπίεσσα Δελφίς sufficiently describes the Pythian priestess. Sophocles may have written πρόσθεν or πρῶτον, or some more significant word. The construction is complete without the lost word, 'who is the unknoswn one, whom the inspired Delphian maid discerned to have wrought deeds, &c.' See Comm.

466. Codd. ἀλλοπόδων. Hesychius ἀλλάδων, which edd. adopt.

472. A. and most codd. corruptly ἀναμπλάκητοι. But L. T. show the true reading ἀναπλάκητοι.

478. Cod. L. πετρα . . . ὁ ταῦρος, whence H. Wo. Schn. Wh. Vh. πετραῖος ὁ ταῦρος. Wo. Li. Ca. πέτρας ὡς ταῦρος. Dorville conjectured πέτρας ἅτε ταῦρος, received by Di. Wu. Ht. N. Bl. πέτρας ἰσόταυρος, conjectured by Martin, also (as J. says) by E. L. Lushington, and favourably mentioned by Di. in his Leipzig ed., is received by J.

483. Codd. and most edd. μὲν οὖν. N. με νοῦν. Be. Vh. με νῦν, which seems best suited to the place: *terribly doth the seer now disturb me, who can neither assent nor deny.*

493. Codd. ἔμαθον, πρὸς ὅτου δὴ βασάνῳ, which is shorter by four syllables than the antistrophe: either ~~~ is wanted before the word βασάνῳ, or ~~~ after it. Schneider conjectured βασανέων βασάνῳ, which J. takes in the more classical form βασανίζων. This last word seems probable, but not in connection with βασάνῳ, which occurs in a later verse, and was probably transferred to this place by an assimilating corrector. I have therefore ventured to replace it with πιθανῶς, which I connect with εἶμι in the next verse.

510. The suggestion of Vh., to introduce ρ' for ῥα after τῷ, avoids an unpleasant hiatus.

516. Cod. L. has πρὸς τέ μου over an erasure; and J., with most edd., assumes that πρὸς γ' ἐμοῦ was the true reading. Ht. and Di. read πρὸς τί μου, considering that the part. φέρον in 517 cannot stand as it does without τι. I share that opinion, but I dislike their remedy. Hence I venture to read in 517 ἔργοισί τι βλάβην φέρον. I had taken ἔχον for φέρον on account of the recurrence of the latter verb twice in the next lines. See Comm. Ἔχον is as

good Greek as *φέρων*, but I now keep *φέρων*, and for *φέρουσι* in 519 I read *φορῶντι* (*carrying about with me*), a word more suitable to the place. The instances cited by J. in defence of *φέρων* without *τι* are unavailing for that purpose. See Preface.

525. Codd. L. B. τοῦ πρὸς δ'. A. πρὸς τοῦδ', al. codd. πρὸς τοῦ δ', which Br. Li. Ht. edit. Many editors have taken *τοῦ πρὸς* from L., among them Schn. R. Wh. Ca. J. The latter calls it 'veram lectionem'; but in my Comm. it is shown to be 'falsissima'. This is confirmed by the two best copies of L., Γ and L<sup>2</sup>, which correct L.'s blunder by writing *τοῦπος δ'*. The verb *ἐφάνθη* does not mean 'originated', as J. thought, but *was published, was spread abroad*, as *φανέν* with *τοῦπος* in 848. Creon says: 'the language used (by Oed.) was commonly reported to be, that the seer induced by me spake falsely'. The Chorus reply: 'such words were used, but I know not on what foundation'. See 608, *γνώμη ἀδήλω*.

537. Codd. *ἐν ἐμοί*. Reis. *ἐν μοι*, and so H. and most edd., but Wo. Ca. Wh. keep *ἐν ἐμοί*.

538. Codd. (indocti omnes) *γνωρίσοιμι*, and so most edd. Li. Wo. R. Ca. Wh. al., unwisely. Elms. Di. Wu. N. Bl. Vh. J. restore the Attic form *γνωροίμι*.

539. Codd. *κούκ*. Spengel conjectured *ἦ οὐκ*, and is followed by Di. N. Bl. Wo. J. But Li. R. Ca. Wh. al. retain *κούκ*.

541. Codd. *πλήθους*. Heims. conjectures *πλούτου*, which I edit, as a great, and (Blaydes says) necessary improvement. See Comm. N. and Vh. adopt it; but most edd., as Li. R. Wo. Ca. J. Wh., keep *πλήθους*, the fruit, as I believe, of assimilating fancy.

570. Cod. L. *τὸ σὸν δέ γ' οἶσθα*. A manifest blunder, though Br. Ht. Di. Schm. R. N. receive it. Some, H. Li. Wu. Wo. Be. Reis., have *τόσον δέ γ' οἶσθα*. But *τοσόνδε γ' οἶσθα* seems best: and so Erf. Bl. Ca. Wh. J.

598. Codd. vary between *αὐτοῖς ἅπαν* and *αὐτοῖς ἅπαντ'*. But there is little doubt that *αὐτοῖσι πᾶν*, favoured by the valuable copies Γ and L<sup>2</sup>, is the true reading. So H. Ht. Be. Vh. Bl. Ca. J. Wh.

624. With Mein. I add *γ'* to *προδείξῃς*, and for *τὸ φθονεῖν* I have edited the simple and highly probable conjecture *τὰφρονεῖν*, thus averting the dilaceration which Li. and J. adopt in the lines 623-6. See Exc. VII. and Comm.

637. All codd. but one have *Κρέων*. But the Voc. form *Κρέον* is read by many edd., whom J. follows.

640. J. reads *δνοῖν δικαιοὶ δρᾶν*. See Comm.

644. *Νῦν* is read by Erf. H. Schaef. Neue, Li. Ht. Schn. N. Wo. Ell. See Ellendt's Lex. Soph. *ννν* by Di. Be. Wu. Vh. Schm. Ca. J. Wh. The same discrepancy recurs in 658. See Comm.

657. Cod. L. *λόγον ἄτιμον* with *γω* over *γον*. Most copies have *λόγω*, some *λόγων*. H. inserted *σ* after *λόγω*, and this is generally received; but Ca. keeps the hiatus.

667. Cod. L. *καὶ τὰδ' εἰ*. H. threw out *καί*, and I have read *τὰ δ' εἰ* for *τὰδ' εἰ*.

689. The *δὲ* is perhaps wanted to follow *μέν*, but at all events a comma should stand after *ἴσθι δέ*, for the infin. *πεφάνθαι* cannot depend on *ἴσθι*, but on *εἶπον*.

691. Codd. *εἶ σε νοσφίζομαι*. The correction of Ht. and Badham, *εἶ σ' ἐνοσφίζομαι*, is justly received by Di. N. J.

694. Codd. *πόνοις*. Be. *πόνοισιν*, which will be *πόνοισι* if the emendation of Do., *σαλεύουσιν* follows in 695, as Heims. Di. N. Schm., with myself, wish. See Comm.

696-7. Codd. here give *τανῦν τ' εὐπομπος εἰ δύναιο γενοῦ*. Any sound critic examining this corrupt place will at once set down the word *δύναι* or *δύναιο* as belonging to an intrusive gloss. The sense evidently required by the context is: 'and art now doing thy best to waft it well'. This I have supplied by the conjecture *τανῦν τ' εὐπομπος εἶ τὸ γ' ἐν σοί*. See Comm. Nothing can be feebler and poorer than the proposals *ἂν γένοιτο, εἰ γένοιτο, εἰ δύναιο*, and none of these is nearer to the *ductus litterarum* than my correction.

722. Cod. L. has *θανεῖν*, which Elms. H. Ca. J. Wh. receive. Many copies have *παθεῖν*, edited by Br. Erf. Di. Ht. Wu. Wo. Li. N. Bl. Vh. Schm.

728. Most codd. *ὑποστροφείς*, two *ὑπο στροφείς*, which Di. Wo. Schm. edit.

741. Codd. *ἦβης ἔχων*. For the reasons which induce me to read *ἔβαν' ἔχων* see Comm. That *ἦβης* ought to be ejected I have no doubt, and I believe that *ἀκμήν* can dispense with a gen. I also think a verb is to be supplied; but what verb nobody can say with full assurance. \**Ἐβανε* (or *ἔβη*) makes good sense.

749. Most codd. *ἂ δ' ἂν ἔρη*, and so Li. Ca. Wh. But edd. generally *ἂν δ' ἔρη*, the reading of two codd.

763. Cod. L. *ὁ γ' ἀνήρ*. H. al. *οἱ' ἀνήρ*. Ca. Wh. *ὁς γ' ἀνήρ*, where *γ'* should have been omitted.

779. Whether *μέθης* or *μέθη* should be read here may reasonably seem doubtful, both from variation in codd., and because *μέθη* generally signifies 'excess in drinking', 'intoxication', pointing to a causal dative. But if it may also mean 'strong drink', 'strong wine', which produces intoxication, then the sense of the participle *ὑπερπλησθεῖς* turns the scale in favour of the genitive. And that *μέθη* has that meaning here, J. seems to admit by translating 'full of wine', though in his note he argues to the contrary effect. But the following passage in Plato Rep. IX. 47 seems decisive in favour of the genitive: *τὸ δὲ θηριῶδες τε καὶ ἄγριον, ἢ σίτων ἢ μέθης πλησθέν, σκιρτᾷ κ.τ.λ.* Words of fulness lay strong claim to that case. See γέμει 3-4, πολυστεφής 83, Act. Apost. ii. 13 γλεύκους μεμεστωμένοι εἰσί.

790. In Exc. VIII. I have defended *προῦφάνη*, the reading of all codd., against the conjecture *προῦφηνε*.

814. I accept *Λαίφ* in deference to codd. rather than to J.'s reasons; for *Λαῖον* is far more pleasing. *Τι συγγενές = τις συγγένεια*, and Plato's usage shows that dat. or gen. can follow either. But the two datives are certainly not elegant nor usual. See Plat. Polit. 260 E. *καὶ πολλαῖς ἑτέραις τούτων τέχναῖς συγγενέσιν.*

815. For the corrupt *νῦν ἐστ'* of cod. L., I simply read *ἐστω* with cod. A., regarding *νῦν* as an intrusive gloss, and believing the antithesis of present and future time to be sufficiently marked by the verbs *ἐστω* and *ἂν γένοιτο*.

817-18. Codd. begin 817 with *φ*, end it with *τινα*, and likewise end 818 with *τινα*: which H. Li. R. Ca. Wh. are able to receive, though it seems that the negative *μη* should have deterred them from doing so, since the relative pertains to a definite person Oedipus (*τοῦδέ γ' ἀνδρός*). Schaef. reads *δν* for *φ*, and so Wu. Ht. Di. J., who also write *τινι* for *τινα* in 817. Wo. *ον*, but not *τινι*. Amid these conflicting views, I join a small minority, N. Vh., who read *ει* for *φ*, which is a lighter change than *ον*, also *τινι* in 817, but *έμέ* for *τινα* in 818. This last may seem over-bold, but, if we consider that a scribe might repeat the *τινα* of 817 in 818, either by a clerical error, or by recollection of the *προσφωνεῖν τινα*, which occurs in the *ἀρὰ* of Oed. 238, we may look upon *έμέ* as restored to a place from which it was moved by misadventure. Finally, I think that, without the reading *ει*, *μη* and *μηδέ* are grammatically justified, not without it—*ἀνδρός τοῦδε* being so definite. Compare *οὐδέν, οὐδέ* (38-9), following *ὅς γ' ἐξέλυσας* in 35.

825. Codd. μήτ' or μήστ'. Di. μηδ', which is generally received.

843. Cod. L. and some others seem to read κατακτείναιεν, which Schm. Ca. J. Wh. retain. But Di. N. Ell. al. prefer the form κατακτείνειαν.

852. Most codd. τόν γε. Bo. Di. σόν γε. Cod. Γ has τόνδε, which, though stigmatised by J. as 'nihil', seems very like a true reading: 'the death of Laius as described by you.' The γε, when ὄν γε follows, seems cumbrous and inelegant.

870. Codd. support μάν ποτε more strongly than μήποτε.

878-9. Corruption exists here. Codd. have ἀκροτάταν, for which Erf. ἀκρότατον, generally received. As the hiatus after συμφέροντα is very awkward, I have ventured to read τἀκρότατον. In 879 the base (-) corresponding to δι' αἰθ- in 867 is wanting. J. supplies the trochee ἄκρον, I edit ὀρέων. The word which follows in Cod. L. is ἄποτμον, with ο over τμ, suggesting ἀπότομον. But this is unmetrical, and I read ἄπορον which with ἀνάγκαν gives excellent sense. See Comm.

888. Corruption again sets in here, and continues to 895. See Comm.

889. Codd. μη τό. I edit μήτε.

890. Codd. καὶ τῶν ἀσέπτων ἔρξεται. I edit μήτ' οὖν and εἴρξεται.

891. Codd. ἦ τῶν. I edit καὶ τῶν. Believing the next word, ἀθίκτων, to be spurious (see 898), I suggest ἀπενκτῶν as a possible substitute, without placing it in the text. For ἔξεται Bl. J. θίξεται by conjecture.

892. This verse and the next are in codd. τίς ἔτι ποτ' ἐν τοῖσδ' ἀνῆρ θυμῷ βέλη | ἔρξεται ψυχᾶς ἀμύνει; which is grossly corrupt, and not in harmony with the antistrophic verse, also corrupt. "Ἐτι ποτ' seems a gloss, drawn from 1084-5. Striking out or obelizing these words, for ἐν τοῖσδ' I read ἐν τοιοῖσδ'. Θυμῷ (or in some codd. θυμοῦ) is a senseless word here, and may have been meant to explain ψυχᾶς. H. substituted θεῶν, which J. receives with εἴρξεται, Musgrave's correction for ἔρξεται. I have ventured to place βέλη before θεῶν. Most other editors read θυμῶν βέλη. Ca. retains all the corruptions, obelizing θυμῷ and ἔρξεται. From these corruptions and emendations the general sense emerges without loss.

905. ἀθάνατον is neither in agreement with the strophe, nor good with αἰέν. I venture to write ἄφθαρον.

906. Corruption recurs here. I have followed Triclinius by



reading *παλαιὰ* from the Scholia. Arndt, Li. J. (who keep *ἔτι ποτ'* in the strophe) read here *Λαῖον παλαίφατα*, which I would not link with *θέσφατα*. Schn. Wh. *πυθόχρηστα Λαῖου*. Ca. leaves a gap.

917. On *εἰ . λέγοι*, as a more refined and better attested reading than *ἦν . λέγη*, see Preface. Di. Be. Li. Wu. Wo. Schn. N. Ht. R. Bl. Vh. Schm. read *εἰ . λέγοι*. Ca. Wh. *εἰ . λέγη*. Schäf. J. *ἦν . λέγη*.

931. *αὐτως*. The breathing of this adverb is one of those moot questions which can never be securely settled. I agree with J. that *αὐτως*, which MSS. favour, is founded on a false analogy; but there is no proof that this false analogy did not prevail in the old times. The accent (which from *αὐτός* should be *αὐτῶς*) is not less inconsistent, and both breathing and accent may have succumbed to those of *οὕτως*. *ᾠδ' αὐτως*, which J. cites from Tr. 1040, manifestly means *τῷδ' αὐτῷ τῷ τρόπῳ*, *in this very manner*. In any case, whether we write *αὐτως*, *αὐτῶς*, or *αὐτῶς*, we get a faulty word, and if we write *αὐτῶς* authorities are against us. H. Li. J. *αὐτως*. All other edd. *αὐτως*.

935. Cod. L. pr. m. *παρά*, rec. m. *πρός*. L<sup>2</sup>. Pal. *παρά*. A. al. *πρός*. Thus *παρά* is well supported, and preferable, as *πρός* would seem to require *ἐσταλμένος* rather than *ἀφιγμένος*. The evasive answer *ἐκ τῆς Κορίνθου* gives no indication. Wo. Schn. J. *πρός*. All other edd., I think, read *παρά*.

936. Codd. *τάχα*. And so H. Li. Schn. N. Wo. Ca. J. Wh. But Br. Elms. Erf. Schäf. Di. Be. Bl. Wu. Ht. R. Vh. Schm. Ell. *τάχ' ἄν*.

943-4. This is a corrupt place, and the correction now generally adopted, though satisfactory as to sense, can hardly be regarded as the assured words of Soph. Codd. L. A. *ἦ τέθνηκε Πόλυβος*; AF. *εἰ δὲ μὴ | λέγω γ' ἐγὼ τᾶλθές*. Triclinius wrote: *ἦ τέθνηκε που Πόλυβος γέρον;* | *εἰ μὴ λέγω τᾶλθές*. From which Bothe framed *ἦ τέθνηκε Πόλυβος, ὃ γέρον;* | *εἰ μὴ λέγω τᾶλθές*. And this Erf. H. Li. Wu. Schn. N. Wo. Ht. J. Wh. edit. But N. conjectures *ἦ τέθνηκεν Οἰδίπου πατῆρ*; Br. leaves a lacuna. Ca. incloses *ὃ γέρον*.

957. Cod. L. pr. m. *σημήνας*, with marg. correction *σημάντωρ*. Though Cod. Γ has *σημήνας* (most others *σημάντωρ*), I find great weight in the argument of J. against *σημήνας*, and I observe that the Sophoclean use of *γίγνομαι* with past part. is elsewhere in prohibitive construction only, *μὴ γένη*. I have therefore read *σημάντωρ*

with Br. H. Ebn. Schäf. Wo. N. J. But *σημήνας* has most support from edd.

967. *κτανεῖν ἔμελλον* appears in all codd. except one cited by J. as V<sup>2</sup>. But as there is no other instance of aor. inf. with μέλλω in Soph., I concur with him in reading *κτενεῖν* after Elms. Di. Bl. Br. N. R. Vh. But Schäf. H. Wu. Wo. Schn. Ht. Ca. Wh. *κτανεῖν*. I cannot but believe that the words τὸν ἐμὸν ὁ δὲ are corrupt, not only because Soph. would not have written eight consecutive short syllables, but also because ὁ δὲ in this context should rather be ὁ μὲν, with ἐγὼ δὲ as antithesis. I suspect therefore that he wrote *πατέρα; νῦν δ' ὁ μὲν θανῶν*, and that τὸν ἐμὸν ὁ δὲ are the figment of a blundering glossarist. But I content myself with obelizing these words.

968. Codd. *κεύθει κάτω δὴ γῆς*. I am, like Blaydes, dissatisfied with *κεύθει* intrans. and with *δῆ*, but I leave them untouched. He reads *κάτω κέκευθε γῆς*.

1011. Most codd. *ταρβῶ γε*. Erf., from two, *ταρβῶν γε*, rightly, I believe. *γε* suits the participle better: Soph. could have written *δέδοικα γὰρ μὴ οἱ μὴ μοι*.

1025. Codd. *τεκῶν*. Bo. *τυχῶν*, followed by all editors except Ca. Wh. who keep *τεκῶν*.

1030. Most codd. *σοῦ γ'*. But cod. Γ, improving L., as often, has *σοῦ δ'*, and so Elms. Di. Wu. Ca. J. Wh.

1031. Cod. L. *τί δ' ἄλγος ἴσχον* (*ἴσχοντ' marg.*) *ἐν καιροῖς λαμβάνεις*; Whether Γ and L<sup>2</sup>. repeat or correct this corruption, I should like to know, but J. does not mention them. A. and most other codd. have *ἐν κακοῖς με*, some omit *με*. I agree with those who regard *ἐν κακοῖς* as spurious, and with J. in thinking that *ἐν καιροῖς* of L. points to a true reading. He suggests *ἐγκυρῶν*, but *ἐντυχῶν* seems better of the two. The verse might be filled up by many conjectures, if we assumed that *με λαμβάνεις* is also corrupt. But, unwilling to think so, I have edited Wunder's conjecture *ἐν καλῶ, opportunely, in a lucky moment*, which appears in El. 384 *νῦν γὰρ ἐν καλῶ φρονεῖν*. That the phrase was familiar at Athens is shown by Plato Rep. IX. 571, *οὐκοῦν, ἦ δ' ὅς, ἔτι ἐν καλῶ;*

1055. Most codd. *τόν θ'*, but J. cites *τόνδ'* from three, a decidedly better reading. I remove the preceding note of interrogation, thinking it better for Oed. to assume that Jocasta remembered.

1056. Codd. fluctuate between *τίς* and *τί*. I had edited *τίς*

with Li., but now I prefer *τί*, *what matters it whom he spoke of?* Bl. compares Aesch. Pr. V. 766, *τί δ' ὄντω*;

1061. All codd. (immane quantum stolide) read *ἔχω* for *ἐγώ*.

1062. Codd. *οὐδ' ἂν ἐκ*. H. *οὐδ' ἂν εἰ* and so Di. Li. Be. Ca. But Erf. *οὐδ' ἔάν*, followed by Elms. Wu. Wo. N. Ht. R. J. Wh.

1084. Cod. L. pr. m. *τοιόσδ' ἐκφύς*, rec. m. *τοιόσδε δ' ἐκφύς* rightly.

1090. Codd. *Οιδίπου*. Schm. J. conjecture *Οιδίπουν*. See Comm.

1095. Codd. *ἐπίρα*. J. *ἐπὶ ἦρα*. See Comm.

1096. Codd. *σοὶ δέ*. I conjecture *σοὶ δ' οὖν* for metre's sake.

1099. In this corrupt antistrophe large correction becomes inevitable, if sense and metre are to be preserved. Codd. *ἄρα*. Bl. *κορᾶν*.

1100. Codd. *προσπελασθείς*. Lachmann, *πατὸς πελασθείς*'.

1101. Codd. *ἦ σέ γέ τις θυγάτηρ*. Arndt, *ἦ σέ γ' εὐνάτειρά τις*. J. conjectures *ἦ σέ γ' ἔφυσε πατὴρ Λοξίας*;

1104. Codd. *εἴθ'*. Probably corrupt. Query: *μῶν ὁ... | ἦ σ' ὁ...*

1106. *σ' εὐρημα*. Weckl. *λόχευμα*.

1109. Codd. *Ἑλικωνίδων*. Pors. *Ἑλικωνίδων*.

1111. Cod. L. *πρέσβει* (wanting *ς*). Hence Wu. Di. Wo. Be. Schn. N. Schm. Vh. R. J. Ca. Wh. *πρέσβεις*. But Br. Schäf. Li. Bl. *πρέσβυ*.

1130. Cod. L. probably read *που* pr. m. So Bl. N. and I with them. Di. Be. Wu. Li. Wo. Vh. *πως*. But Schäf. R. Schm. Ca. J. Wh. *πω*, which, without negation, I cannot regard as Attic.

1131. Codd. and most edd. *ἔπο*, which is admissible, but with Bl. N. Vh. I think *ἄπο* a more refined idiom.

1134. A verse seems to have been lost after this one: its probable nature may be guessed at as resembling *ᾠκοῦμεν ἄμφω κατὰ νομὰς ἀλώμενοι*.

1137. Codd. *ἐμμήνους*, except Trin. which has *ἐκμήνους*. Hence Pors. *ἐκμήνους*, which has been generally received.

1193. Codd. and other edd. *τὸ σόν*. Camerarius *τὸν σόν*, followed by Elms. Di. Wu. Ht. Li. N. Bl. Vh. R. J. But Wo. Ca. Wh. keep *τό*.

1195. *τᾶμον*. I would gladly read *δύσταν*, on account of metre.

1196. Codd. *οὐδένα*. And so Br. Schäf. Ht. Bl. Ebn. Wo. Ca. But Elms. H. Wu. Di. Ht. N. Vh. R. Li. J. Wh. *οὐδέν*.

1197, &c. I would continue third person, referring  $\delta\sigma\tau\iota\varsigma$  to  $\delta\alpha\acute{\iota}\mu\omicron\nu\alpha$ . Therefore with J. and others I read  $\epsilon\kappa\rho\acute{\alpha}\tau\eta\sigma\epsilon \tau\omicron\upsilon$ , but in 1201 I cannot adopt either  $\acute{\alpha}\nu\epsilon\sigma\tau\alpha$  or  $\acute{\alpha}\nu\epsilon\sigma\tau\alpha\varsigma$ . With Elms. Ht. Bl. Vh. I read  $\acute{\alpha}\nu\alpha\sigma\acute{\alpha}\varsigma$ , which seems a necessary sequence of  $\kappa\alpha\tau\grave{\alpha} \mu\acute{\epsilon}\nu \phi\theta\acute{\iota}\sigma\alpha\varsigma$ .

1200. I think  $\chi\rho\eta\sigma\mu\phi\delta\acute{\omicron}\nu$  corrupt. That  $\mu\alpha\rho\theta\acute{\epsilon}\nu\omicron\nu$  should take its place I doubt not, but the previous epithet is lost. It might denote form or rapacity.  $\tau\rho\acute{\iota}\pi\tau\upsilon\chi\omicron\nu$  (maiden, lion, eagle),  $\tau\epsilon\tau\rho\acute{\alpha}\pi\omicron\nu\alpha$  (lion),  $\delta\acute{\iota}\pi\tau\epsilon\rho\omicron\nu$ ,  $\acute{\alpha}\mu\phi\alpha\gamma\omicron\nu$ , may be named; none with certainty.

1202-3. I read  $\kappa\lambda\acute{\upsilon}\epsilon\iota\varsigma$  for  $\kappa\alpha\lambda\epsilon\acute{\iota}$  and with H. Bl.  $\acute{\alpha}\mu\acute{\omicron}\varsigma$  for  $\epsilon\acute{\mu}\acute{\omicron}\varsigma$ .

1205. Codd.  $\tau\acute{\iota}\varsigma \acute{\epsilon}\nu \pi\acute{\omicron}\nu\omicron\iota\varsigma \tau\acute{\iota}\varsigma \acute{\alpha}\tau\alpha\iota\varsigma \acute{\alpha}\gamma\rho\acute{\iota}\alpha\iota\varsigma$ . H. inverts the clauses, and is followed by most edd. But, assuming erroneous inversion here, we cannot say how far it went: and I feel sure the two lines are much improved by reading  $\tau\acute{\iota}\varsigma \acute{\alpha}\tau\alpha\iota\varsigma \acute{\alpha}\gamma\rho\acute{\iota}\alpha\iota\varsigma$ ,  $\tau\acute{\iota}\varsigma \acute{\alpha}\lambda\lambda\alpha\gamma\acute{\alpha} | \beta\acute{\iota}\omicron\nu \xi\acute{\upsilon}\nu\omicron\iota\kappa\omicron\varsigma \acute{\epsilon}\nu \pi\acute{\omicron}\nu\omicron\iota\varsigma$ ; *who that dwells with cruel woes, who that dwells with a toilsome reverse of life* (is more wretched?)

1208. For  $\phi$  I read  $\phi\acute{\gamma}\epsilon$ .

1209. Codd.  $\mu\alpha\tau\rho\acute{\iota}$ . Wu. Bl.  $\pi\acute{\omicron}\sigma\epsilon\iota$ . This conjecture is an improvement in sense, and essential to metre.

1214. Codd.  $\delta\acute{\iota}\kappa\acute{\alpha}\zeta\epsilon\iota \tau\acute{\omicron}\nu$ . H. Di. Li. N. Bl. R. Vh.  $\delta\acute{\iota}\kappa\acute{\alpha}\zeta\epsilon\iota \tau'$ . I now adhere to codd. with Elms. Schäf. Wu. Wo. J. Ca. Wh.

1216. Codd.  $\Lambda\alpha\acute{\iota}\epsilon\iota\omicron\nu \tau\acute{\epsilon}\kappa\kappa\omicron\nu$ . So Schäf. Ca. But  $\Lambda\alpha\acute{\iota}\epsilon\iota\omicron\nu \delta\acute{\iota}\tau\acute{\epsilon}\kappa\kappa\omicron\nu$  Erf. Be. N. R. Vh. J. Wh.  $\Lambda\alpha\acute{\iota}\eta\omicron\nu \tau\acute{\epsilon}\kappa\kappa\omicron\nu$  Wu. Li. Wo. Bl. Deeming  $\acute{\iota}\omega$  and  $\acute{\tau}\acute{\epsilon}\kappa\kappa\omicron\nu$  bad here, and knowing no word which can replace  $\acute{\tau}\acute{\epsilon}\kappa\kappa\omicron\nu$  except  $\acute{\epsilon}\rho\omicron\varsigma$ , I venture to edit  $\phi\epsilon\upsilon \phi\epsilon\upsilon$ ,  $\Lambda\alpha\acute{\iota}\epsilon\iota\omicron\nu \acute{\epsilon}\rho\omicron\varsigma$ ,  $\acute{\epsilon}\acute{\iota}\theta' | \acute{\epsilon}\acute{\iota}\theta\epsilon \sigma\epsilon \mu\acute{\eta}\pi\omicron\tau\epsilon | \mu\acute{\eta}\pi\omicron\tau' \acute{\epsilon}\acute{\iota}\delta\omicron\nu$ . The repeated words are in keeping with the dolorous climax of this pathetic ode.

1218. Codd.  $\acute{\epsilon}\acute{\iota}\delta\acute{\mu}\alpha\nu$ ,  $\delta\acute{\delta}\acute{\upsilon}\rho\omicron\mu\alpha\iota$ . Seidler read  $\delta\acute{\upsilon}\rho\omicron\mu\alpha\iota$ . But I read  $\acute{\epsilon}\acute{\iota}\delta\omicron\nu' \delta\acute{\delta}\acute{\upsilon}\rho\omicron\mu\alpha\iota$ . There is no call for the middle aorist: and  $\delta\acute{\delta}\acute{\upsilon}\rho\omicron\mu\alpha\iota$  is the Sophoclean form. Codd.  $\acute{\omega}\varsigma \mu\epsilon\rho\acute{\iota}\alpha\lambda\lambda\alpha \acute{\iota}\alpha\chi\acute{\epsilon}\omega\nu$ . The elegant conjecture of J.  $\acute{\omega}\sigma\pi\epsilon\rho \acute{\iota}\acute{\alpha}\lambda\epsilon\mu\omicron\nu \chi\acute{\epsilon}\omega\nu$  seems true.

1232. Codd.  $\eta\delta\epsilon\mu\epsilon\nu$ . Elms.  $\eta\delta\epsilon\mu\epsilon\nu$ , adopted, I think, by all edd. before J., who upholds the form of codd., citing  $\eta\delta\epsilon\mu\epsilon\nu$  from Aeschines and  $\eta\delta\epsilon\iota\tau\epsilon$  from Demosthenes, as if their variation of form decided that of the Sophoclean age and of tragedy. The established form  $\eta\delta\acute{\mu}\epsilon\nu$  (=  $\eta\delta\mu\epsilon\nu$ ) is sufficient to establish  $\eta\delta\epsilon\mu\epsilon\nu$  as the transitional stage. See Veitch on the Greek verb.

1244. Codd.  $\acute{\epsilon}\pi\acute{\iota}\rho\rho\acute{\eta}\xi\alpha\sigma'$ . Do.  $\acute{\epsilon}\pi\acute{\iota}\rho\rho\acute{\alpha}\xi\alpha\sigma'$  rightly.

1245. Codd.  $\kappa\acute{\alpha}\lambda\epsilon\iota$ . So Schäf.  $\acute{\epsilon}\kappa\acute{\alpha}\lambda\epsilon\iota$  Bl.  $\kappa\alpha\lambda\epsilon\acute{\iota}$  Erf. and most edd., including J., who speaks of the reading  $\kappa\acute{\alpha}\lambda\epsilon\iota$ , as 'mendum',

'an error,' without any right to do so. He reads γοῶτο for ἐγοῶτο in 1249, acknowledging the liberty occasionally taken by tragic poets to omit the augment in a speech, like this, of an epic character. Soph. was therefore just as free to use the imperf. κάλει as the hist. present καλεί, and none of us can determine which he meant to use. In such a case it seemed to me the simplest way to abide by the codd., which I should not do if I saw good reason to depart from them. It may be observed that ὅπως εἰσῆλθε...κάλει, *when he had entered...he began to call on* is exactly the same construction as in the preceding clause, ὅπως παρήλθ' ἔσω...ἔτο, *as soon as he had passed in...he went rushing* &c. The optatives θάνοι, λίποι prove nothing, for they might follow a hist. present.

1257. Codd. κίχοι. My reasons for reading κίχη will be found in the Preface, compared with Exc. IV. My belief is that those who introduced κίχοι were misled by the false analogy of the optatives above, which refer to past time, while time future is in question here.

1264. Cod. L. πλεκταῖς ἐώρας ἐμπεπλεγμένην ὁ δὲ ὅπως ὀρᾶ νιν, where ἐμπεπλεγμένην is written by mere misadventure, and δ' inserted after ὅπως: but most of the copies write αἰώρας. Hence Vh. conjectures πλεκταῖσιν αἰώρασιν ἐμπεπλεγμένην. ὅπως δ' κ.τ.λ. This J. adopts, but with ὁ δ' ὡς for ὅπως δ', saying that αἰώρα is the only classical form. He overlooks the express testimony of Eustathius (on Il. III. 108) to the classical use of ἐώρα and to its presence here. *ἠερέθεσθαι δὲ κυρίως μὲν τὸ ἐν ἀέρι κρέμασθαι, ἐξ οὗ καὶ ἡ αἰώρα. ὅτι δὲ ἡ ῥηθείσα αἰώρα καὶ διὰ τοῦ εὐψιλοῦ ἔχει τὴν ἀρχουσαν, ὡς δηλοῖ οὐ μόνον τὸ πλεκταῖς ἐώρας ἐμπεπλεγμένην, ἀλλὰ καὶ τὸ μετέωρος, ἕτεροι ἐπαγωνιζέσθωσαν.* In the face of this evidence I would not exclude ἐώρας. The fact that αἰώρα is the more usual word, and therefore adopted in the copies, is really an argument in favour of ἐώρα, and ὁ δὲ ὅπως is quite free from objection. I follow Cod. L. with Di. Li. Schäf. H. Wo. R. Bl.

1271. I agree with Hermann and Bishop Thirlwall in regarding ὄψωντο as certainly corrupt. But I cannot believe in ὄψωντο. See my note appended to Excursus XI.

1279. Cod. L. ὄμβρος χαλάξης αἵματος ἐτέγγετο. Copies supply τ' after αἵματος, and one cod. has αἰμάτων. Pors. conjectured χαλαζά θ' αἵματοῦσ', and so Di. Schm. Vh. has χαλαζῆς αἰμάτων. Bl. χαλαζῆς αἵματοῦς. H. R. N. Be. χαλάξης αἰμάτων. Heath, Ht.

Wu. Wo. Ca. J. Wh. *χαλάξης αίματούς*. Elms. Erf. Musgr. Bo. Li. edit as I do. H. (ad Orph. Argon. 766) justly says ‘vocabulo χαλάξης intellegi aquosum umorem una cum sanguine ex oculis defluentem’. I doubt not the supposed likeness of a tear-drop to a hailstone brought in *χαλάξης*, and the epithet *μέλας* indicates the coloration of the mixture. The *χάλαζα αίματος*, and *χάλαζαίς φόνος* of Pindar have no bearing on this place, much less *ὄμβρία χάλαζα* in O. C. 1502, except that the use of *χάλαζα* favoured the addition of *ὄμβρος*.

1280. *οὐ μόνου πάρα*. This I conjecture for the MS. *οὐ μόνου κακά*. Porson *οὐχ ἑνὸς μόνου*. Lachmann *οὐ μόνου μόνου*. Otto, Wo. Weckl. *οὐ μόνου κάτα*, which J. edits. H. condenses two lines into one, *τάδ' ἐκ δυοῖν ἔρωγε συμμιγῆ κακά*. Di. ejects both.

1284. *ἐν τινι σχολῇ*. All codd., and all edd. before Linwood, had written *ἐν τίνι*. He first saw that the enclitic is proper here. Ca. J. Wh. have followed him, as I do.

1302. Codd. pl. *φεῦ, φεῦ δύστανος*, whence Ca. J. *φεῦ δύστανος*. T. *φεῦ φεῦ δύσταν'*. So Elms. H. Wh. Dindorf omits the clause.

1310. *διαπέταται*, the reading of most codd. is clearly a corrupt gloss; but *διαπωτᾶται*, which Musgr. suggested, and J. edits, labours under the double disadvantage of being epic in form (see *περιποτᾶται* 482) and nowhere else found. I had edited *πέταται*, and so Wh., but Moeris will not allow *πέταμαι* in Attic Greek, and *πέτεται*, which Schäf. has, would be fitter. See *πέτομαι* 486. But is the *διὰ* to go for nothing here? I now suspect that the true reading is *διαθεῖ, run abroad*, a word used by Thuc. Xen. and Plato: for I see no reason why Soph. may not have taken his metaphor from the rush of racers or dispersing crowds, as willingly as from the flight of birds. But a corrector not recognising this, and ignorant of metre, might think *διαπέταται* an improvement. The monometer is more pleasing here than the dimeter. Ca. keeps *διαπέταται*.

1311. Codd. *ἐξήλου*, and so J. But H. *ἐξήλλον*, followed by Di. Li. Ca. Wh.

1315. H. supplied *ῶν*, which is not in codd.

1320. Codd. *φορεῖν*. J. *φέρειν*.

1323. Codd. *κηδεύων*. I had edited *κηδεμών* with Be. Li. R., but I now think it safer to retain *κηδεύων*, though not in exact correspondence with strophe, unless the diphthong may be made short.

1341. Codd. τὸν δλέθριον μέγαν. Erf. τὸν μέγ' δλέθριον, and so Bl. N. Wo. J. Wh. But Di. Ca. τὸν ὄλεθρον μέγαν, which is not good grammar.

1347. Codd. μηδ' ἀναγῶναί ποτ' ἄν. Weckl. μηδάμ' ἄν γνῶναί ποτε. J. μηδέ γ' ἄν γνῶναί ποτε. Do. Schn. N. μηδαμὰ γνῶναί ποτ' ἄν. Di. ὡς σ' ἠθέλησα μηδέ σ' ἄν γνῶναί ποτε.

1349. Codd. ἀπ' ἀγρίας. Triclinius removed the prep.

1350. Codd. νομάδος. Elms. νομάδ'. J. μονάδ'. I view the word as a mere corruption, caused by some blunderer who moved the prep. which stood here to the previous verse. I therefore edit ἀπό μ'. Cod. L. ἔλυσεν ἀπό τε φόνου. I have read ἔλαβ' ἀπό τε φόνου μ'.

1360. Codd. ἄθλιος. Erf. ἄθεος, received generally.

1361. Codd. ὁμογενής. Mein. conjectures ὁμολεχής.

1365. Codd. ἔφν. H. ἔτι.

1383. I place a full stop after ἀναγνον, none after Δαίου. See Comm.

1401. Codd. ἔτι. And so Di. Wu. Be. Li. R. Schm. But Heims. Wo. Schn. N. Vh. Bl. ἔτι. Elms. Ht. Ca. J. Wh. τι.

1405. Codd. ταῦτόν. J. conj. ταῦτοῦ.

1413. Codd. πείθεσθε. Elms. and edd. πίθεσθε.

1422. Codd. φανούμαι. Mein. θανούμαι, received by N.

1445. Codd. L. A. τ' ἄν=τᾶν. Γ. L<sup>2</sup>. γ' ἄν, and so H. W. Ht. Bl.

1446. Codd. are divided between προστρέψομαι and προτρέψομαι. προστρέψομαι Be. Wo. Ht. N. Vh. Bl. J. προτρέψομαι Br. Erf. H. Di. Li. Wu. R. Schm. Ca. Wh. I prefer the former as more forcible here.

1466. Codd. gen. αἶν, two ταῖν. Schäf. Heath, Reis. Br. Erf. Ht. Wo. ταῖν. Other edd. αἶν.

1494-5. Codd. τοῖς ἐμοῖς | γονεῦσιν. I read ταῖς ἐμαῖς γοναῖσιν, and regard σφῶν as genitive case, not dative: *which will be dis-asters to my children and to yours alike*. Oed. asks 'who will run the risk of marrying girls who, disgraced themselves, will entail disgrace on their progeny?' J. reads γόνουσι, which he would have to mean the sons of Oedipus. But those sons ought not to be specified here, and γόνος, though used in the singular for 'a son', is not used in the plural at all. The word γοναῖσιν however includes the whole progeny. See O. C. 1192, Ant. 641.

1505. Codd. παρίδης. Dawes περιίδης, generally received.

1513. Codd. οὐ καιρὸς ἀεὶ ζῆν, τοῦ βίου δὲ λήγονος. For ἀεὶ Di. conj. ἐᾶ (monosyll.), received by Li. Wu. Wo. N. J. Ca. and Wh. omit τοῦ.

1526. Codd. ὄστις. I read ὄς τις, and this reading is defended at full in Exc. IX.

1528. Codd. ἐκέλευν. For this I read ἄμεινον.

1529. Codd. μηδέν'. I read μή τιν'. See Comm.

The Editors and Commentators, whom I have more or less consulted in preparing this edition, and whom in *Lectio* and *Commentary* I have cited by the Sigla appended, are as follows :

|        |                 |        |                |
|--------|-----------------|--------|----------------|
| Be.    | Bergk.          | Mein.  | Meineke.       |
| Bl.    | Blaydes.        | Musgr. | Musgrave.      |
| Bo.    | Bothe.          | N.     | Nauck.         |
| Br.    | Brunck.         |        | Neue.          |
| Ca.    | Prof. Campbell. | Pors.  | Porson.        |
| Di.    | W. Dindorf.     | R.     | Ritter.        |
| Död.   | Döderlein.      | Reis.  | Reisig.        |
| Do.    | Dobree.         | Schäf. | Schäfer.       |
| Ebn.   | Ebner.          | Schn.  | Schneidewin.   |
| Ell.   | Ellendt.        | Schm.  | M. Schmidt.    |
| Elms.  | Elmsley.        | St.    | Steel.         |
| Erf.   | Erfurdt.        | Vh.    | Van Herwerden. |
| Ht.    | Hartung.        | Weckl. | Wecklein.      |
| Heims. | Heimsoeth.      | Wh.    | Prof. White.   |
| H.     | G. Hermann.     | Wo.    | G. Wolff.      |
| J.     | Prof. Jebb.     | Wu.    | Wunder.        |
| Li.    | Linwood.        |        |                |

Some names, occurring once or twice only, are printed at full : Arndt, Badham, Burges, Dawes, Dorville, Heath, Lachmann, Martin, Otto, Schneider, Seidler, Spengel.

NOTE. Readers are requested to observe, that several important corrections in the *Parodos* and in *Stasimon* IV. have been added since the *Commentary* and the *Preface* were printed. They are duly noticed in the *Lectio*.



## COMMENTARY ON OEDIPUS TYRANNUS.

### I. PROLOGOS. (1—150.)

I. (*Preface.*) (1) In the first Excursus some account is given of the Greek theatre, especially that of Dionysus at Athens, which, lying on the southern slope of the Acropolis, had a prospect inclining to the East of South.

(2) The Scene of the Oedipus Tyrannus represents the front of the royal palace at Thebes. On each side of the central or royal door is another door, the eastern, which leads to the women's apartments, the western, probably, to the residence of Creon. At each extremity of the palace-front is another inlet to the stage, that on the E. being for strangers from foreign parts, that on the W. for persons coming out of the city. These adjoin the Periactoi.

(3) When the spectators, who could be (says Plato) 30,000, have taken their seats in the Koilon, the action of the drama begins with the silent entrance, through the western passage (*parodos*) into the orchestra, of a procession, consisting of priests, youths and children. They are led by the Priest of Zeus, an aged and venerable man. When they have reached the proscenium, either by way of the choral platform, as yet vacant, or by other stairs, they seat themselves, as directed by the priest, on the steps of several altars (15, &c.), of which the nearest to the palace is the altar of Apollo Lyceus (919). They are suppliants, who come to the palace, seeking relief from the miseries of the plague which afflicts Thebes, and addressing their supplication to the gods of Oedipus, and to Oedipus himself, their venerated king. Each one brings the customary token of his suppliant character, a small bough or rod of olive, festooned with wool. This was technically called *ικτηρία*, here *ικτήριος κλάδος*, and those who carry them are said to be *ἐξεστειμμένοι* (3, 19). Each *ικτηρία* was to be laid on the altar and left there, if the petition were not granted. But, as Oedipus takes upon himself to fulfil the desire of these suppliants, they are told (143) to take their rods away with them. See Andocides *περὶ Μυστ.* and notes on 3. Whether, when Oed. comes out of the palace, the suppliants

have already laid their rods on the altars, or hold them out to him in token of supplication, is a doubtful point. My reasons for inclining to the latter view will be given on 3.

(4) The Prologos of a Greek play is that portion which precedes the Parodos or entry of the Chorus. Two plays of Aeschylus, the *Suppliants* and the *Persae*, have no Prologos. But in every extant drama of Sophocles this part is of considerable extent. In the *Oedipus Rex* it contains 150 lines, forming two dialogues: one between Oedipus and the Priest of Zeus, the other between Oedipus and Creon. These lay the foundation of the plot.

II. (*Outline of the Prologos.*) Oedipus addresses first the suppliants, as his children, generally, and then the Priest of Zeus especially, desiring to know the feeling which brings them to the palace, declaring his affectionate sympathy, and his determined purpose to give his utmost help. The Priest, in his reply, describes the miseries inflicted on Thebes by the prevailing pestilence, and explains why the suppliant people look to Oedipus for counsel and relief. He had formerly rescued them from the cruel tyranny of the riddling Sphinx; and the wisdom which had enabled him to do this was supposed to be a divine gift. Can he not find a remedy for this new affliction, whether shown to him by the voice of a god, or perhaps by the suggestion of some man: for men of sage experience are not only the best counsellors, but also most accustomed to compare counsels mutually? (42-45.) The priest concludes his speech by entreating Oedipus to sustain his high reputation; to save a reign happily begun from an unhappy close, and himself from becoming the insignificant ruler of a depopulated land. In his reply (58) Oedipus declares his cordial sympathy with the suppliants. The aid which they ask he has already striven to supply by sending his brother-in-law Creon to consult the Delphic oracle of Phoebus. His return may be momentarily expected. The priest announces the approach of Creon (78) who is seen crowned with bay, and of cheerful aspect, as the bearer of good news. In the second dialogue (85) Creon, answering the king's questions, apprises him that Phoebus, in his oracular answer, requires the Theban people, as the condition of their release from the plague, to extirpate from their land a certain pollution: to wit, the murderer or murderers of the late king Laius. In his subsequent answers Creon states all that had been officially discovered as to the circumstances of that crime. Oedipus declares (132) that he will devote himself to the detection of the criminal, not only for the sake of the city, but in his own interest also, since the same murderous hand, by which Laius fell, might be armed against himself. This is one of the many instances of the *εἰρωνεία* which pervades this drama from its outset to the *περιπέτεια* of the plot.

He bids the children rise and take up their suppliant boughs; despatching a messenger to summon the Theban councillors. The priest, seconding his directions, prays to Phoebus for a blessing (147).

III. (*Notes on 1-150.*) 1. ὦ τέκνα. Oedipus speaks not to the children only, but to all the suppliants, as the father of his people. His popularity as a beneficent ruler is testified by the Chorus in Stasimon I. So 58, ὦ παῖδες οἰκτροί. It is said in Homer (Od. xiii.) of Odusseus (Ulixes), λαῶν, οἷσιν ἄνασσε, πατήρ ὡς ἦπιος ἦεν. || Κάδμου. The legend is, that Cadmus, son of Agenor, king of Tyre, embroiled with his father, seized vessels, fled to Hellas, and there founded the Boeotian Thebes, introducing the Semitic letters, which were the source of the Greek, Latin, and other European alphabets. This event is ascribed to the 15th century B. C.; the reign of Oedipus to the 13th. Hence (267) Soph. counts five generations from Agenor to Laius, inclusive. The Hellenic nations liked to commemorate their heroic princes in their own and in local names. So the Thebans called themselves Καδμείοι, Καδμογενεῖς, Κάδμου λαός (= Κάδμου τροφή), their town ἄστν or δῶμα Καδμείων, their citadel the Καδμεία (see 29, 35, 144): as the Athenians are called Κεκροπίδαι from Cecrops, Ἐρεχθίδαι from Erechtheus, Θησείδαι from Theseus: and a favourite name for Athens was Κρανία πόλις, from an old hero king Kranaos. Hence the Athenians are called Κρανίου παῖδες in Aesch. Eum. 1014. || τοῦ πάλαι, *the ancient*. An adverb of time or place with the article prefixed, becomes adjectival by an ellipse of the particle ὤν. So ὁ πάλαι = ὁ παλαιός, and similarly we find ὁ νῦν, ὁ τότε, ὁ πρῖν, ὁ πέλας, ὁ ἐκεῖ, &c. See 268, τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήρορος. Observe the elegant antithesis τοῦ πάλαι νέα. So Ae. Sept. 740, νέοι παλαιούσι συμμιγείς. Νέος can mean *new*, *young*, or *modern* as here: render *latest*. || τροφή = θρέμματα, abstract for concrete, *nurture* for *nurslings*: it may be rendered *offspring* or *progeny*: Eur. Cycl. 189 μηκάδων ἄρνῶν τροφαί.

2. τίνας ποθ'...; 'quasnam sedes has (or quamnam sessionem hanc) mihi sedetis?' = *why sit ye thus solemnly before me?* Ποτέ, thus used to strengthen an interrogative (see 151), is like the colloquial English *ever*, or *pray* (what *ever* are you doing? what do you want, *pray?*). || The construction τίνας τάσδε ἔδρας (for τίνας εἰσὶν αἶδε ἔδραι ἄς) is attractional, and frequent in classical poetry. Blaydes cites 1033, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν; Eur. H. F. 1132, τί' ὄψιν τήνδε δέρκομαι; Verg. Aen. iv. 10, quis novus hic nostris successit sedibus hospes? Steel adds: Aesch. Pr. 251, μέγ' ὠφέλημα τοῦτ' ἔδωρήσω βροτοῖς. Eur. Ion 1262, οἶαν ἔχιδραν τήνδ' ἔφυσας. || μοι is 'dativus ethicus,' the construction, frequent in Greek poetry, of one indirectly interested, a special case of the larger 'dativus commodi vel incommodi.' || θαάζετε. It is certain that two verbs

exist having the same form *θοάζω*. One of these, from the root *θεF*, *run*, is a derivative of *θοός*, *swift* (*θοFός*), and therefore anciently *θοFάζω*, meaning, *move swiftly, hasten*. It is used by Eurip. as trans. and intrans. Hermann, Erfurd, take it to be the word here used. But two passages occur (Ae. Suppl. 595, and a fragment of Empedocles in Sext. Empir. 218, *σοφίης ἐπ' ἄκροισι θοάζει*) where the sense of *sitting* is obvious. Again, Plutarch, Hesych., Etym. M., with all grammarians and scholiasts, ascribe that sense to the verb here, which the context confirms. We must therefore assume a root *θα*, *sit*, which by strengthening became *θαα*, *θαᾶ*, *θαα* or *θοᾶ*, and took (1) the suffix *κ*, whence *θάκος*, *θῶκος*, *seat*, *θακῶ*, *sit*, (2) the suffixes *σσ*, *ζ*, whence *θάσσω*, *θάσσω*, *θοάζω*, *sit*, &c. See J.'s note, p. 286. || *ἔδρας θοάζετε* is the construction of the cognate accus. The words are not cognate in stem like *γελᾶν γέλωτα*, *θρέμμα θρέψασθαι*, and many more, but cognate in sense, like *ἐλθεῖν ὁδόν*, *εὔδειν ὕπνον* &c. See O. C. 1166, *τίς δῆτ' ἄν εἴη τήνδ' ὁ προσθακῶν ἔδραν*. Ritter, citing *γουνπετεῖς ἔδρας* from Eurip., insists that the posture of the suppliants was a kneeling one. This cannot be certainly determined. It might be something between sitting and kneeling. But sitting itself is often represented as a mournful attitude. See Isaiah iii. and Verg. Aen. xi. 349, *totamque videmus consedissee urbem luctu*.

3. *ικτ. κλάδ. ἐξεστ. exhibiting wreathed supplicative branches*. This use of the particip. from *ἐκστέφω* (see lex.), is peculiar: for, though attributed to the suppliants, it really describes the rods wreathed with wool which they brought with them as symbols of supplication. Chryses in Homer brings a golden staff festooned with *στέμματα*, II. á, 14, *στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς*. In later times a small branch or rod of olive was so used, technically called *ικτηρία*, in 912 *στέφη*, here *ικτήριος κλάδος*, from *ικέσθαι* (whence *ικέτης*, *a suppliant*). Another name was *εἰρεσιώνη*, from *ἔριον*, *wool*, Aristoph. Plut. 383. The Romans called them *velamina* or *velamenta*. Hence Verg. Aen. vii. 154, *centum oratores augusta ad moenia regis Ire jubet, ramis velatos Palladis omnes*. Comp. Ae. Suppl. 192, *λευκοστεφεῖς ικτηρίας, ἀγάλματ' αἰδοίου Διὸς σεμνῶς ἔχουσαι διὰ χερῶν συνωλύμων*. Eum. 43, *ἐλαίας θ' ὑψιγέννητον κλάδον λήνει μεγίστῳ σωφρόνως ἐστεμμένον ἀργῆτι μαλλῶ*. Wunder, in his Excursus on this place (which is very useful), says: 'As soon as those who came to pray for anything had seated themselves at the altar, they placed these branches on it; and, if the help they sought was promised, they took them up and retired; if not, they quitted the place, and left the branches behind.' Hence Eur. Her. 124 *ικέται κάθηται παῖδες οἷδ' Ἡρακλέους βωμὸν καταστέψαντες, ὡς ὄρῃς, ἄναξ*. See also Ae. Suppl. 241 &c., 344 &c., 480 &c.; 506 shows that it was customary for those, who did not receive a promise of

help, to leave the *ικετηρία* on the altar: *κλάδους μὲν αὐτοῦ λείπε σημεῖον πόνου*. So in Eur. Suppl. see 258 &c., and afterwards 359, ἄλλ', ὦ γεραῖαι, σέμν' ἀφαιρεῖτε στέφη μητρός, just as in this play Oed. says 143, τοῦσδ' ἄραντες ἰκτῆρας κλάδους. In the face of these passages it is not easy to deny the conclusion of Wunder and J., that the *στέφη* had been laid on the altars before Oed. appeared. Yet some indication of this fact stronger than the word *ἄραντες* at 143 might have been expected: and many places appear in Greek and Latin (besides Hom. *α'*. 14), which speak of them as held in the hands, and stretched out in token of entreaty. See (as cited by Blaydes) Ae. Suppl. 22 *ἐγχειριδίου*. Verg. Aen. VII. 237, *praeferimus manibus vittas ac verba precantia*. Liv. XXIV. 30, *ramos oleae ac velamenta alia supplicum porrigentes*. Ov. Met. II. 279, *velamenta manu praetendens supplice*. Hence Ritter comes to another conclusion, saying, 'the suppliants held out the branches in their hands in token of prayer to Apollo and Oed., and would have laid them on the altar, had not Oed. promised his help, and directed them to carry the *στέφη* home.'

4. *πόλις δέ...γέμει κ.τ.λ*, while the city is fraught &c. What is implied seems to be 'Why are ye gathered round the royal palace, while Thebans in general are burning incense to propitiate the gods, or singing hymns of prayer for Apollo's aid, or bemoaning their sufferings and woes?' Perhaps Oed. points to the Periacτος on his left hand, where an artist's skill has painted a perspective view of some part of Thebes, probably including the Cadmea. *Γέμω* is properly used of the full freightage of a laden vessel. As a verb of fulness it takes the partitive gen. || *ἰμοῦ μὲν... ἰμοῦ δέ*. This mode of dividing clauses by repeating the same word with *μὲν...δέ*, is a favourite idiom of Soph. See 25-6 *φθίνουσα μὲν...φθίνουσα δέ*. 259-60 *ἔχων μὲν...ἔχων δέ*. 521-2 *κακὸς μὲν...κακὸς δέ*. About fifty such examples occur in his extant works. || *θυμιαμάτων*, *incense-fumes*. These would be discerned by the sense of smelling; the paean-hymns and cries of woe by that of hearing.

5. *παιάνων*. A paean (epic *παιήων*) might be either a hymn of prayer to the healing god (*Παιών*, Apollo), as here, or a song of praise, as Eur. Alc. 424; or of triumph and joy, as Ae. Sept. *ἀλώσιμον παιᾶν' ἐπεξιακχάσας*.

6. *μὴ negatives ἀκούειν*. So 1001, *πατὴρ τε χρῆζων μὴ φωνεὶς εἶναι, γέρον*. || *τέκνα*. Oed. repeats this affectionate word, where he says his interest in their sad case is such that he cannot be satisfied with the tales of messengers, but must see and hear everything in person.

7. Steel's note on *ἀγγέλων ἄλλων* is as follows—"Παρ' ἀγγέλων ἄλλων = παρ' ἄλλων, ὅντων ἀγγέλων (ἀγγελλόντων). So Eur. Or. 532, *τί μαρτύρων ἄλλων ἀκούειν δεῖ μ' ἄ' εἰσορᾶν πάρα*; This is a better construction than with Erfurd't to make *ἄλλων* redundant as in Plato Gorg. § 64 *ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων*, where see Heindorf's note; and as in

Aristoph. Pax 759, ἀλλ' ὑπὲρ ὑμῶν πολεμίζων ἀντείχον αἰε, καὶ τῶν ἄλλων νήσω. But in all these cases Wunder's excellent observation on Phil. 38 holds good, that 'when two or more things are mentioned which all belong to some one genus, the Greeks are accustomed so to join the pronoun ἄλλος, by a sort of attraction, with that noun which indicates the species, that the meaning of the pronoun must be referred, not to the noun with which it is connected, but to the noun indicating the genus, and so that the noun with which ἄλλος is connected must be looked upon as containing an explanation of that pronoun, and of the substantive to which the meaning of the pronoun refers.' So for example in Eur. Med. 297, χωρὶς γὰρ ἄλλης ἧς ἔχουσιν ἀργίας κ.τ.λ., envy and the character of slothfulness are the two species of one genus, the two sorts of disadvantage under which οἱ περισσῶς σοφοὶ labour: and we may translate the pronoun in English, *besides, in addition, over and above*; 'For not to mention the character of slothfulness which they have over and above, they incur &c.'" Here (as ἄλλων follows its noun) render, *from messengers at second hand*, i.e. from messengers over and above my own observation.

8. Though self-satisfaction is among the faults of Oed., yet here he desires to inspire the suppliants with confidence in his power to help them. It is also the purpose of a Prologos to bring to the notice of the audience the leading characters by name. Hence the Priest repeats the name, Οἰδίπους, 14. || The order is καλ. Οἶδ. ὁ πᾶσι κλεινός, *wisdom men entitle Oedipus the all-renowned*. His renown came from his victory over the Sphinx. See Introd. || πᾶσι is dat. ethicus, depending on κλεινός, 'renowned in the estimation of all.' So 40, ὦ κράτιστον πᾶσιν Οἰδίπου κἄρα. O. C. 1446, ἀνάξια γὰρ πᾶσιν ἔστε δυστυχεῖν.

9. Oed. now, with ἀλλά, *but or therefore*, addresses specially the priest of Zeus, whose age, dignified form, attire, and position point him out as the leading personage. ὦ γεραίε, *aged sire*, or (as J.), *thou venerable man*. || φράζε, *explain*. || πρέπων ἔφυσ, *thou art naturally fitted*. φῦναι is often in periphrasis with a part.: 440, ἰμείρων ἔφυν, Phil. 88, χρήζων ἔφυν. See Periphrasis in Introd. ἔφυσ, *you were constituted by nature*, therefore *you are*: almost invariable use of ἔφυν. Griffiths on Prom. 335.

10. πρὸ τῶνδε, *on the part of these*, i.e. as representing them. Cp. O. C. 811. || τίνι τρόπῳ καθέστατε, *in what mood ye are come*. A question after φράζειν is always indirect. καθέστατε, sync. for καθεστήκατε 2nd p. pl. perf. (intrans.) of καθίστημι, *to place*, 'ye have placed yourselves,' = *ye are come*. In 703 καθεστάναι is, 'to stand in the position of,' to be.

11-13. Render: *affrighted, or reposing in the trust that I shall willingly give full assistance: yes, I were hard-hearted otherwise, in not pitying a supplication such as this*. On the constructions in these lines, see Excursus II. || G. Wolff observes that the lines in the opening speech of Oed.

run thus : 3 + 2 ; 3 ; 2 + 3 : also that in the first 3 there is a prevalence of the palatal sounds τ, σ, in the next 2 of the nasals μ, ν. The middle 3, tender in feeling, bring out the gutturals γ, κ, along with the soft liquid λ : in what follows there is first a prominence of the firm labials φ, π, while in the three closing lines, tender yet resolute, palatals again appear, strengthened by labials, and softened by vowels and diphthongs. Nowhere is found the canine letter ρ in its native roughness (ἐρρε, ἐρπε, Κῆρες) : either it is softened by a palatal before it (τροφή, τρόψω), or it makes a firm labial yet firmer (φράζε, πρέπων), or melts into a guttural (στέρξαντες, ἀρκεῶν), or it is smothered in soft vowels and diphthongs (κατοικτείρων).— This observation does not indicate the process followed by the poet's mind, but the result achieved by his fine ear and taste.

14. The priest's reply also begins with ἀλλά, *well then*. It implies that he has given attention to the words of Oed., but has something to add.

15. ὄρᾱς μὲν ἡμᾶς. The δὲ corresponding to this μὲν is in l. 19, τὸ δ' ἄλλο φῦλον. || ἡμᾶς is an instance of that attraction, so frequent in Greek poetry, by which a noun, which might be subject of a dependent clause, is drawn back to become the object of the principal clause : i.e. ὄρᾱς ἡλικοί ἡμεῖς προσήμεθα becomes ὄρᾱς ἡμᾶς ἡλικοί προσήμεθα. So 224-5, ὅστις ποθ' ὑμῶν Λαῖον τὸν Λαβδάκου κάτοιθεν ἀνδρὸς ἐκ τίνος διώλετο stands for ὅστις ποθ' ὑμῶν κάτοιθεν ἐκ τίνος ἀνδρὸς Λαῖός ὁ Λαβδάκου διώλετο. || ἡλίκος, *of what age*, rel. pron.

16. βωμοῖσι τοῖς σοῖς. The altar of Apollo Λύκειος is the only one mentioned by name (919), as ἄγχιστος. Hence Ritter believes it the only one in front of the palace, and takes the plural here in a sing. sense, like δῶμοι, δώματα, &c. This is surely improbable. We cannot indeed say with certainty what other deities had altars here, though Pallas, Artemis, Dionysus, are the most likely names, being those invoked afterwards by the Chorus, as well as Zeus ἔρκειος. Since the proscenium was narrow, and the Chorus not yet present, we may fairly suppose that the choral platform itself was occupied by some of the suppliants, and perhaps that even the thymele, or altar of Bacchus, at its northern extremity, was among those here noticed. See Ae. Ag. 485 &c. || οἱ μὲν, *some* : i.e. the young children, here likened to newly-fledged birds, νεοσσοί. Cp. E. Herac. 240, βῶμιος θακίς νεοσσῶν τήνδ' ἔχων ὀμήγυριν.

17. οἱ δὲ σὺν γήρᾳ βαρεῖς, *others old and infirm* : i.e. γήρᾳ ξυνόντες καὶ βαρυνόμενοι αὐτῷ.

18. ἱερῆς. Attic form for nom. plur. of ἱερεύς. || ἐγὼ μὲν Ζηνός. This implies ἄλλοι δὲ ἄλλων θεῶν, which is left for the mind to supply. Ζεύς, gen. Ζηνός or Διός. || οἶδε τ' ἡθέων. See Lection. ἡθεός, Att. for Ion. ἡίθεος, a marriageable (but unmarried) youth. They were employed in temples, as Ion in the play of Euripides.

19. τὸ δ' ἄλλο φῦλον. J. renders, 'the rest of the folk.' So Ritter 'das and're Volk', and this seems to be the general view. I doubt its correctness. Can φῦλον stand for the population of a town? Would not πλῆθος be more likely? And is it imaginable that all Thebes was gone with *ικετηρία* (*ἔξεστεμμένον*) to supplicate in public places on the same day and at the same early hour (see 65) by common consent? Looking at the words τὸ ἄλλο, and considering that φῦλον implies a similarity of component persons, I cannot help suspecting that we ought to render—'the rest of our number' (or 'of our body'); and to understand that the priestly order in Thebes had organised a company of suppliants, consisting of themselves, of youths selected by themselves (*λεκτοί*), and of children, and so distributed and instructed these, that various parties should at the same time appear in suppliant guise at important points and places of the city; the principal troop, headed by the priest of Zeus, being destined for the royal palace.

20. ἀγοραῖσι, *in the market-squares*: dat. loci. The Agora, being the oldest part of an Hellenic city, naturally became the focus, not only of commercial, but of religious and political life. Here (say Guhl and Köner) even in Homer's time the citizens assembled in consultation; hence it was supplied with seats: here were the oldest sanctuaries, here statues and altars of the gods: here were held the first festive games. Zeus, Hermes, Athene were its presiding deities (*ἀγοραῖοι*): Artemis is named at 161. Its usual form was a quadrangular court, surrounded by colonnades. See S. El. 7. || Παιλάδος *διπλοῖς ναοῖς*. We do not know which are meant, Pallas being worshipped at Thebes under various titles, as Ὀγκα, Ἴσμηρία, Καδμεία, &c., we may suppose the first and third of these. || J. suggests that Sophi, in mentioning *two temples of Pallas*, wished to remind the audience of those two at Athens, which stood on the Acropolis above the theatre: the Erechtheion, and the Parthenon. The Er. contained a temple of Pallas, besides which and her Parthenon, as the virgin goddess, she had also on that hill her great statue, as Polias, tutelary of the city. Steel says: 'the ναός was that part of the temple which contained the altars and image of the deity, i. e. the shrine (cella, sacellum): *ἱερόν* the whole building; *τέμενος* the sacred precinct round it: = chancel, church, churchyard.'

21. ἐπ' Ἴσμηνοῦ τε μαντεῖα σποδῶ. Ismenus, a Theban seer, gave his name to the river Ladon, S. of Thebes. The temple of Ismenian Apollo there was oracular, divination being drawn from the sacrifices (*ἔμπυρομαντεία*). Cp. Ant. 1005 &c. where such omens are described. Hence *μαντεῖα σποδῶ* the *prophetic altar-ash*. See Herod. VIII. 132, and J.'s note on this place.

23, 24. σάλος is the surge near to the land, *πέλαγος*, the open sea. || *ἔτ' οὐχ οἶα τε=οὐκέθ' οἶα τε (ἔστι) hath power no longer. οἶός τε= τοιοῦτος ὥστε. || φοινίου, deadly, lit. 'bloody.'* Aj. 352, *φοινίας ὑπὸ ζάλῃς*.



25. φθίνουσα, *wasting, decaying*. κάλυξιν, ἀγέλαια, τόκοις are datives, both of manner and matter, describing in what the *wasting* consists. Herod. says (VI. 139), after the Pelasgi had slain their children and wives οὔτε γῆ καρπὸν ἔφερε οὔτε γυναικὲς τε καὶ ποιῦμαι ὁμοίως ἔτεκον καὶ πρὸ τοῦ.

26. βουνόμοις = βοῶν νεμομένων, *of pasturing kine*. || τόκος, *travail*, labour (of child-birth). Hesiod Op. D. 242, οὐδὲ γυναικὲς τίκτουσιν.

27. ἀγονος, *bringing not to birth, abortive, barren*. || ἐν. Some would join this (as separated by tmesis) with σκήψας: but rather it is adverbial: *at the same time, meanwhile*. See 183, O. C. 55, Ant. 420, 1274, Tr. 207, Aj. 675. || θεός, the plague is deified, and called πύρφορος as bringing fever.

28. σκήψας, *swooping*. σκήπτω, *to strike*, as a thunderbolt falling to earth. || ἐλαύνει, *assails, ravages*. See 167-185. || Cp. the account of the plague of Athens in Thuc. II. Lucr. VI.

29. Thebes is called *the home of Cadmus* its founder. || Observe the elision of ε in δὲ at the close of this verse: a liberty often taken by Soph., never by Aesch. or Eurip. See 785, 791, 1224, O. C. 17, Ant. 1031.

30. "Αἰδης, Hades (Pluto), god of the shades below.

31. ἰσούμενόν σε depends on κρίνοντες in 33.

33. συμφοραῖς, *common events*, in contradistinction to ξυλλαγαῖς, *visitations, or interventions* in 34.

35. ὅς γε (quippe qui) &c. *seeing thou didst come to the city of Cadmus and loose off from us (ἐξέλυσας)* &c. i. e. *release us from*.

36. The σκληρὰ ἀοιδὸς (cruel songstress or poetess) is the Sphinx, whose riddle was in verse. See Excursus XI., and 391-398.

37. καὶ ταῦτα, *and that too*. So Ant. 322, El. 614. || οὐδὲν ἐξειδὼς πλέον, *having gained no helpful information; nothing more (πλέον) than you knew already*.

39. λέγει νομίζει θ', Attic for λέγη νομίζη θ', Pres. p. 2nd p. s. || Soph. has ἡμῶν as trochee 26 times, ὅμῶν 12; Aesch. and Eur. never.

40. Οἰδίπου κάρη, a frequent periphrasis for a person dignified or beloved.

41-45. Render these lines, *all we who are suppliants here beseech thee to find some help for us, whether thou hast learnt it from hearing any god's voice, or, it may be, from a man, since I perceive that experienced counsellors do also, most of any, keep alive the habit of conferring in counsel*. On the just interpretation of this passage, so commonly and so grievously misinterpreted, see Excursus III.

46, 47. ἴθι, imperat. of εἶμι, ἴβο. Here used interjectionally, *on! or up!* || εὐλαβήθητι imper. aor. 1 pass. from εὐλαβεσθαι: *be well on thy guard* (lest thy great renown be impaired).

48. τῆς πάρος προθυμίας, gen. of cause; *on account of thy former zeal*. See 233. προμηθίας is an inferior reading.

49, 50. *μεμνώμεθα*. Subjunctive of *μémνημαι*, Perf. of *μνάσμαι*, *γον.* gen. || *μηδαμῶς κ.τ.λ.* *ne'er let this be our remembrance of thy reign, that we stood upright at first, and fell afterwards.* Cp. O. C. 174, *μη δὴτ' ἀδικηθῶ*.

51. *ἀσφαλεία*. Dat. of manner : = *ἀσφαλῶς*, or *ᾧστε ἀσφαλῆ εἶναι*.

52. *ὄρνιθι αἰσίφ* (*alite fausto*), *with happy omen*. Divination taken from birds was so usual a practice of Greeks and Romans, that *bird* became a common term for omen. Cp. Hor. C. i. 15, 5 *mala avi*. Aristoph. Av. 719—21,

*ὄρνι τε νομίζετε πάνθ' ὅσαπερ περὶ μαντείας διακρίνει·*

*φήμη γ' ὑμῖν ὄρνις ἐστί; παρμὺν τ' ὄρνιθα καλεῖτε,*

*ἐξμβολοῦν ὄρνι, φωνὴν ὄρνι, θεράποντ' ὄρνι, ὄνου ὄρνι.* ||

*τήν τότε.* See note on 1, τοῦ πάλαι.

53. *τανῦν=νῦν*. || *ἴσος equal* (to thy former self); *thine own equal*.

56. Doubling of negatives in Greek commonly strengthens negation, as here; but cancels it in English. || Cp. Thucyd. vii 77, *ἄνδρες γὰρ πόλις καὶ οὐ τείχη οὐδὲ νῆες ἀνδρῶν κενά*.

57. *μη ξυνοικούντων ἔσω* is an idiomatic Greek epexegetis of *ἐρημος ἀνδρῶν, destitute of men* (without any) *to dwell with thee therein*. || Hermann says that this use of a participle with *μη* is scarcely ever to be found, except when a noun signifying action with negative result, as *ἐρημος* here, is placed instead of a verb. || Observe *ἔσω* for the more correct *ἐνδο*.

58. *γνωτὰ κοῦκ ἄγνωτα*. Of this idiom, so frequent in tragedy, J. says that it is used when the speaker feels that he has to contend against an impression existing in the minds of his hearers. I can only say that it is one of those forms which grew out of the love of epexegetis and emphasis common to Greeks and Orientals. See other instances, 63, 384, 1230, 1275, O. C. 935, 1653, Tr. 962, Aj. 289, El. 865, 929, 1283. So in SS. 'live and not die.' || On the forms *γνωτός, γνωστός*, see 361.

59. *ιμείρω* here with accus., elsewhere with gen. Middle *ιμείρεται* with infin. is used 386.

60-1. *νοσούντες*. nom. pendens, the construction changing to *οὐκ ἔστιν ὑμῶν νοστis*. || *ἐξ ἔσου ὡς ἐγὼ νοσεῖ, is as sick as I am.* *ἐξ ἔσου* an adverbial phrase formed by prep. and adj. Many such occur in Soph.

62-3. *εἰς ἔν' ἔρχεται, comes home to each one μόνον καθ' αὐτὸν touching himself alone*.

65. The suppliants had reached the palace at an early hour. || *ἔννεφ' γ' εὔδοντα*, a redundant expression resembling the construction of a cognate accus.; and needing no correction. Steel says: "the addition of the noun strengthens the verb, as Verg. Aen. i. 680 'somno sopitum.' Comp. 344, 1229. O.C. 1625, *φόβφ δέισαντας*. The use of *εὔδω* for inaction is common. See 586."

66. *ἴστε*. imperat. of *οἶδα*. || *πολλά* i. e. *δάκρυα*. || *δακρύναντα*. A partic. not an infin., follows verbs of seeing, hearing, knowing, &c. || *δη* strengthens *δακρ.*, having perhaps its original temporal force, *ἤδη*: it also strengthens such words as *πολλά*.

67. With *πολλά μὲν...πολλάς δὲ* cp. *ὁμοῦ μὲν...ὁμοῦ δὲ* 3, 4. || *ὁδοὺς ἐλθόντα*, cognate constr. See 2, *ἔδρας θοάζετε*. || *πλάνος*, a Sophoclean noun: *πλάνη* being more usual.

68. *εὕρισκον*. Elmsley and Schneidewin write *ἤρυσκον*, but later scholars, as Ellendt, prefer the form *εὖ*. See Curtius.

70-71. In spite of differing quantities, it is suggested that *Πυθῶ* had its name from *πυθέσθαι*. Cp. Aj. 608, *αἰδηλον* "Αἶδαν. See O. C. 486.

71-2. *ὄ τι δρῶν, ἢ τί φωνῶν*. Phil. 905, *δρῶς οὐδὲ φωνεῖς*. On the true reading *ῥυσοίμην* (not *ῥυσαίμην*) see Exc. IV. Render *I should rescue*.

73-5. These lines are very crabbed Greek, and cannot be rendered literally into good English. \**Ἡμαρ ἤδη* can only mean 'the present day,' though a strange expression: and *χρόνῳ* can only mean 'the time of Creon's departure.' The phrase *λυπεῖ τί πράσσει* finds a parallel in Aj. 744, *ὥστε μ' ὠδίνεω τί φῆς*. *Τοῦ εἰκότος πέρα* is further defined by line following. Render freely: *and the reckoning of time from that day to the present makes me painfully doubtful how he fares: for he is away longer than I naturally expected, outstaying the time required*.

76-7. *κακός*, a *dastard*, *unprincipled*. || *μὴ δρῶν*, *if I fail to do*. || *δηλοῖ* subjunctive for *δηλόη*.

78-79. The approach of Creon is now signified to the priest by some of the suppliants. || *εἰς καλόν*, *at the happy moment*. Eur. H. F. 728, *εἰ καλὸν στείχει*. Plato, Meno, 90, Euthyd. 275. Ant. 386, *εἰς δέον*. || *σύ τε εἶπας οἶδε τε σημαίνουσι*, lit. both thou hast spoken, and these make sign to me: = *thou hast spoken at the happy moment when* &c. || *προσστείχοντα*. See 66. *προσστείχοντα* was a false reading retained by some editors; but corrected by Erf. Schäf. H. Wu., &c.

80-81. "ὦναξ. The term *ἄναξ*, given throughout to Oed., is here applied to Apollo, at 284 to his seer Teiresias, at 85 to Creon. And at 911 the Chorus are addressed as *χώρας ἀνακτες*. The word anciently meant one to whom any duty was assigned: as Ae. Pers. 378 *κώπης ἄναξ*, 397 *ἱππιάνακτες*. So *χειρῶναξ*," St. || *εἰ γάρ, εἰ, εἴθε*, *O that*, (it would be well if), have the force of the Lat. *utinam*, as well as *ὡς, πῶς ἄν*, and are joined with an optative, as with *βαίη* here. So in Latin Verg. Aen. VIII. 560, *O mihi praeteritos referat si Juppiter annos*. Hor. S. II. 6, 8-10, *O si angulus ille proximus accedat...O si urnam argenti fors quae mihi monstret*. || *ἐν τύχῃ γέ τῳ* (for *τινί*). The *γε* throws its emphasis on *τύχῃ τῳ*, as if it followed *τῳ*. Ae. Sept. 472, *σὺν τύχῃ δέ τῳ*. Cho. 138, *σὺν τύχῃ τινί*. S. Aj. 853, *σὺν τάχει τινί*. Ellendt says *ἐν τύχῃ = μετὰ τύχης*.

We might say = *σύν*, as above. Other instances in Soph. of this almost redundant *έν* are El. 1141, *έν ξέναισι χερσὶ κηδευθεῖς*: Ant. 1093, *σπώντας έν χηλαίσω ἀλλήλους*: Tr. 886, *έν τομᾶ σιδάρου*. Wunder says (on Phil. 60) '*έν* with its case and also *έκ* with its case often = the case of the instrument (dat. Gr., abl. Lat.); *έν* indicating in what the power of action lies, *έκ* from what the power of action proceeds.' || *σωτήρ* as a fem. epithet occurs in Soph. only here; but in Phil. 1470, the nymphs are invoked *σωτήρας ικέσθαι*. But Aeschylus uses *σωτήρ* as a fem. adj. several times, as Ag. 664, *τύχη σωτήρ*. Euripides once, Med. 360, in whom we also find "Ελλην γῆ I. T. 341. "Ελλην στολή, Her. 130. || *βαίη λαμπρός ὥσπερ ἔμματα* = β. λ. (*έν τύχη τινί*) ὥσπερ *βαίνει λαμπρός ἔμματα*; *may he come as bright with some saving fortune as* (he comes) *with beaming eye*.

82-3. *ἀλλά, ναγ.* || *εἰκᾶσαι*, infin. used absolutely without *ὥς, to make a guess*, i.e. *seemingly*. Cp. S. El. 410, *δοκεῖν ἐμοί.* || *ἠδὺς* i.e. *βαίνει, he comes in gladness*, i.e. 'with glad tidings.' || *γάρ* refers to a suppressed protasis, *εἰ μὴ ἠδὺς ἔβαιε*: *for otherwise, else, οὐκ ἂν εἶρπε, he would not be approaching*. See *άν* in Exc. XIV. || *κάρα*, accus. of respect, dep. on *πολυστεφής*, *richly crowned*, with gen. of fulness, *παγκάρπου δάφνης, berry-laden bay*. *πᾶς* in compos. has an intensive or superlative force. || Steel says: "Those only returned home crowned with chaplets who had received favourable answers from the oracle. If the answer was unfavourable, or if anything unfortunate happened on their return, they put off their chaplets. Thus in Eur. Hipp. 806, Theseus says, *τί δῆτα τοῖσδ' ἀνέστεμμαι κάρα πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὦν*; In Livy, XXIII. 11 Fabius Pictor on his return to Rome from his embassy to Delphi says, 'Se jussum ab templi antistite, sicut coronatus laurea corona et oraculum adiiisset et rem divinam fecisset, ita coronatum navem ascendere, nec ante deponere eam, quam Romam pervenisset.'

84. *ξύμμετρος (έστίν) ὥς κλύω*, lit. 'he is within distance so as to hear' = *he is within hearing*.

85. *κῆδεμα* for *κηδεστά* (abstr. for concrete) *kinsman* by marriage, from the noun *κῆδος*, marriage-alliance, Aesch. Ag. The tragic poets are fond of applying abstract nouns, especially those formed from 1st pers. perf. pass., to persons. So Eur. Or. 477, *κῆδεμ' ἐμόν.* 1233, *ὦ ξυγγένεια πατρός ἐμοῦ*. Phoen. 291, and in this play 1, *τροφή.* 128, *τυραννίδος οὔτω πεσοῦσης*. Ant. 756, *γυναικὸς ὦν δούλευμα*. Eur. Bacch. 803, *δουλείαις ἐμαῖς*. Or. 928, *τάνδον οἰκουρήματα*. Andr. 446, *δδλία βουλευτήρια*. The figure is in use among the Latins also: Verg. Ecl. 7. 21, *Nymphae, noster amor, Libethrides*; Ecl. 3, 66, *meus ignis Amyntas*: Cic. de Or. III. 42, quo item in genere et virtutes et vitia pro ipsis, in quibus illa sunt, appellatur. We also use the word *relation* for person as well as for thing. St.

87-8. Editors seem not to have observed that in these lines Soph., wishing to make Creon speak cheerfully, and to justify his bright countenance and chaplet of bay with berries, puts in his mouth a humorous play of words. He has to tell what is *δύσφορον*, *ill* to bear (a pollution difficult to trace, a cruel expiation troublesome to apply), yet, he says, if this *ἁρπην* to turn out right, it will be all *good ἁρ*. The *δυσ-* and the *τύχη* will not be *δυστυχή*, but altogether *εὐτυχή*. Shakespeare plays upon words with equal zest, as in Hamlet, 'a little more than kin, and less than kind.' || *κατ' ὀρθόν*, adverbial phrase = *ὀρθῶς*, also *ἐς ὀρθόν*, O. C. 1034, *δὲ ὀρθῆς* (*κυβερνήσεως*) Ant. 994. || *τύχαι ἐξεληθόντα*. See Periphrasis. || *πάντα*, adverbial, but may agree with *τὰ δύσφορα*.

89. *τοῦπος* (*τὸ ἔπος*), the oracle. Tr. 822, *τοῦπος τὸ θεοπρόπιον*.

90. *οὔτ' οὖν προδείσας εἰμί*, *neither* (because I am not bold) *am I therefore* (*οὖν*) *frightened before the time*. See Part. and Periphr.

92. With some adjectives, as *ἔτοιμος*, *ἄξιος*, *ικανός*, *φροῦδος*, the verb of being is constantly omitted: probably to denote continuousness of action.

93. *ἐς πάντας*, *before all*. || The following construction = *τὸ γὰρ πένθος (δὲ φέρω) φέρω πλέον περὶ τῶνδε ἢ καὶ κ.τ.λ.* The importance of *πλέον* is shown by its position before *τὸ πένθος*.

95. *λέγοιμ' ἄν* is a softened fut. (as 218, 281) deferentially used.

98. *ἀνῆκστον τρέφειν*, *nurture it till past cure*: proleptic use of adj. which seems the right construction here. It would be past cure if the murderer of Laius were to die undiscovered and prospering.

99. *τίς ὁ τρόπος τῆς ξυμφορᾶς*; The usual rendering is: 'what is the nature of the calamity (the *μίασμα*)?' But a question thus distinct seems to need a connecting *δὲ* or *γάρ*: and Creon only replies to *ποῖω καθαρμῶ*; Hence I think *τῆς ξυμφορᾶς* = *τοῦ ξυμφέρεσθαι*, *what is the mode of complicity?* O. C. 641, *τῆδε γὰρ ξυνοίσομαι*. See 45.

100-1. *ἀνδρηλατοῦντας*. Referred to *ἡμᾶς ἀνωγεν* in 96. This verb occurs in Ae. Ag. 1586, Eum. 221, Plato Rep. VIII. 565 C. || *φόνω φόνον πάλιν λύοντας*, *redeeming* (or *atoning*) *death with death*. Steel thinks the metaphor is from unweaving a web. Eur. Or. 593, *μίασμα λύσαι*. This verb (to do away with) has also such objects as *νείκος*, *πίονος*. || *ὡς κ.τ.λ.*, *seeing that this blood (φόνον) afflicts the city*: acc. absolute. The metaphor (*χειμάζει*) is that of a storm-tossed vessel. On *ὡς τόδ' αἶμα* cp. 241, *ὡς μιάσματος τοῦδ' ἡμῖν ὄντος*, also 354, 527. Thus *ὅδε* may refer to what immediately precedes, or to what next follows.

102-4. *γάρ* here may be rendered *then*. || *ἀπευθύνειν*, *direct, govern*, as a pilot steers a ship. See 695-6, 923. On *πρὶν* see Particles.

105. *ἀκούων* (not *ἀκούσας*), the *hearsay* being continuous. || The merit of the reading *γ' ἐγώ* is that the king, in his ignorance, distinguishes himself from Creon and the priests, saying, 'I never saw Laius, as you often did'.

106-7. Some make *τούτου θανόντος* dep. on *αυτοέντας*, but it is better as absolute gen. || *ἐπιστέλλει* i.e. Φοῖβος. || *αυτοέντης* is again used by Soph. El. 264. The more common form (*πολιτικώτερον*, as Phrynichus calls it) is *αδθέντης*, used by Ae. Eur. and the historians. || *τινας=οὔτινες οὖν εἰσι, whoever they be.*

108-9. *οἱ*, article as demonstr. pron., *they*. || *γῆς*, gen. part. with adv. of place. || *δυστέκμαρτος*, *hard to make out, dim.*

113. *συνπίπτει* (hist. pres.) *meet with, Aj. 424, κακοῖς τοιοῖσδε συμπεπτωκότα.*

114. *θεωρός* (see lex.): any missionary sent by his country for a religious purpose was so called, whether his destination were Delphi or any other oracular temple, or the public games. *ἐκδημῶν*, 'going (or being) abroad,' as we say: travelling. || *ὡς ἀπεστάλη*, *from the time he set out (ὡς=ex quo).*

117. See Lection. *κατεῖδε* (*καθοράω*). *κατὰ* compounded with a verb of seeing or hearing implies distinctness. || *θρον* Att. form for *οὔτινος* (from *δστις*), dep. on *ἐκμαθῶν*. || *ἐχρήσατ' ἄν*, und. *τῇ μαθήσει.*

118-19. *θνήσκουσι γάρ*. The *γάρ* refers to a supposed negative: *no!* The verb is hist. pres. || *εἶχε εἰδὼς φράσαι*, *was able to state from knowledge, οὐδὲν ὦν εἶδε πλὴν ἓν*, *nought of what he saw save one thing.* Unless we suppose *ὦν εἶδε* a gen. of cause dep. on *φόβῳ*, *flying in terror at what he saw*. Some so construe: but I cannot adopt their view, though specious.

120-3. *πόλλ' ἂν ἐξεύροι μαθεῖν*, lit. 'might find out many things to learn': i.e. *might procure much information.* || *ἀρχὴν βραχεῖαν*, *a mere starting-point.* || *μὴ βῶμῃ*, *by one's strength.* || *νῦν=αὐτόν.* || We are to understand that the fugitive (who appears in 1117 as the shepherd entrusted with the exposure of the infant), ashamed of confessing that one man had defeated five, ascribed the death of Laius to a band of robbers, and afterwards, recognising in Oed. the murderer, entreated Jocasta to send him away from Thebes, without giving his motive. See 756-766. I cannot suppose, with Bothe, that he had made known to her the guilt of Oed. He kept his own counsel, as he had done about sparing the infant. || Steel says of *σὺν πλῆθει χερῶν*: "*Σὺν* here, as also in the next line, *ξὺν ἀργύρῳ*, gives a meaning somewhat different from the dative of the instrument, and is rather *by the assistance of*, than *by means of*, as *σὺν Θεῷ*, *with God's assistance.* So also Phil. 1335, *τὰ Πέργαμα ξὺν τοῖσδε τόχοις ξὺν τ' ἐμοὶ πέρας φανῆς*. But the distinction cannot be expected to be always very apparent. In English we commonly use *with* to express a mean or instrument, whilst the Romans in that sense carefully avoided *cum*, which always denoted accompaniment, though *σὺν* and *with* by no means do so necessarily."

124-5. ὁ ληστής, *the robber*, poet. sing., adopted by Soph. for an evident purpose: *would then any robber have gone to so daring a length, unless some intrigue were being carried on with bribery from this city* (Thebes). The verb πράσσω is used in a similar sense of *unfair dealing*. Aj. 445-6, νῦν δ' αὐτ' Ἀτρεΐδαι φωτὶ παντούργῳ φρένας ἔπραξαν. There is no allusion to Creon here, as some suggest. The king does not suspect him before he has heard Teiresias.

126. δοκοῦντα ταῦτ' ἦν, *such opinions were afloat*.

128-9. τυραννίδος, 'monarchy,' for *monarch*. || ἐμποδῶν εἶργε, *stood in the way and hindered you, τοῦτ' ἐξειδέναι, from fully detecting this crime*.

130-1. ποικιλωδός (ποικίλα αἰδουσα) Σφίγξ, *the riddling Sphinx*, προσήγετο, *was obliging us, μεθέντας τάφανῃ τὸ πρὸς ποσὶ σκοπεῖν, to let alone things out of sight, and regard what was close* (lit. at our feet: we should say 'close at hand'). Causation (3rd use of middle voice) is contained in the verb προσήγετο.

132. ἐξ ὑπαρχῆς ... φανῶ, *I will start afresh and bring them into sight again*. ἐξ ὑπ. is adverbial. φανῶ (τάφανῃ), 'what was out of sight then I will bring into sight again now: i.e. I will revive the inquest concerning the death of Laius.' || αὐτ' = αὐτά, *them*.

134. ἔθεσθε τήνδ' ἐπιστροφῆν πρὸ τοῦ θανάτου, *have paid this attention to the dead man's cause*. Though Creon has only reported the oracle and the facts respecting Laius, Oedipus already regards him as a leader in the movement, and is thus prepared to imagine him afterwards a conspirator with Teiresias against himself.

136. τιμωροῦντα, *redressing or avenging*, with dat. In 140 this verb, with accus. (ἐμε), means, *to wreak wrath upon*.

137-40. τῶν ἀπωτέρω. See τοῦ πάλαι, I. || τάχ' ἄν...ἄν. See Part.

143. ἴστασθε, for ἀνίστασθε, *rise up*.

144-6. ἄλλος δὲ...δράσοντος, *let some one else collect hither the people of Cadmus, saying that I shall do all*. || Any translation, which throws σύν τῷ θεῷ into parenthesis, fails to bring out the force of the passage, which lies in those words. Oed. is meant to say: 'we are now altogether in the god's hands, and, whether we are to prove fortunate or the reverse, depends upon him, and him alone'. Here, as everywhere, Soph. brings into strong relief the two really inconsistent features in the king's character and conduct: (1) he is blindly self-confident (ὡς πᾶν ἐμοῦ δράσοντος), and yet (2) he has the most entire pious confidence in Apollo, who is all the while working his ruin. So he said 76-7, κακὸς μὴ δρῶν ἄν εἶην πάνθ' ὅσ' ἄν δηλοῖ θεός.

148. καί, emphatic: *we did in fact come hither*. || ἐξαγγέλλεται, *sends to announce*, third sense of the middle voice: that of indirect agency: causation of action.

## II. PARODOS. (151—215.)

(*Outline.*) Oedipus retires into the palace through the central door: Creon, probably, through that on its western side. The procession of suppliants, reforming itself, leaves the theatre by its former route. After a short pause, the Chorus enters the orchestra through the same passage (parodos). It consists of 15 Theban councillors, elderly but hale men. In three ranks, of five each, they march, preceded by a flute-player, under the seats of the spectators (*θέατρον* or *κόλωνα*), probably singing on their way the first strophe, after which they ascend the choral platform, where they form themselves into two semichoruses, divided by the thymele, or altar of Dionysus; and, turning their faces to the spectators, sing the rest of their opening song, which bears the name Parodos (entrance song), and is in its nature a Paean. It contains three strophes, each with its correspondent antistrophe. Knowing, from the messenger, that they are sent for to hear an oracle which has arrived from Delphi, in the first strophe they express their anxious curiosity respecting its purport. In its antistrophe they invoke the protection of three deities, revered as ἀλεξί-κακοι (averrunci), averters of evil. These are Pallas Athene, Artemis, and Apollo. The second strophe, and its antistrophe, describe and deplore in melancholy strains the affliction caused by the raging pestilence. In the third strophe and antistrophe the old men resume prayerful invocation. Impersonating the cruel plague under the title of the war-god Ares, they entreat Athene to defeat and drive him from the land, again desiring the help of Phoebus and Artemis, besides that of Zeus the Thunderer himself. And finally they implore their native Theban deity, Dionysus or Bacchus, to join this alliance against a deity so disesteemed among gods.

A limited Doric dialect was used in Choral Odes by the Attic poets. Hence (in strophe 1 of Parodos), ἀδνεπὲς for ἴδ., τὰς for τῆς, ἔβας for ἔβης, Δάλλε for Δη., Παιὰν for -ών, φάμα for φήμη.

On the Choric Metres see *Metrical Appendix*.

(*Notes.*) 151. Διὸς φάτι. The Delphic oracle was that of Zeus: Ae. Eum. 17-19, τέχνης δέ νιν (Φοῖβον) Ζεὺς ἔνθεον κτίσας φρένα ἴζει τέταρτον τόνδε μάντιν ἐν θρόνοισι, Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός. φάτις is the oracular answer, afterwards called φάμα. So Verg. Aen. III. 251, quae Phoebus Pater omnipotens, mihi Phoebus Apollo praedixit. Again Eum. 594, O. C. 623, 793. It is remarkable that the same terms which Aeschylus applies to Phoebus with respect to Zeus, are applied by Pindar to Teiresias, Nem. I. 90, Διὸς ὑψίστου προφάτης ἔξοχος, ὀρθόμαντις Τειρεσίας. || τίς ποτε; of what nature, I wonder. || πολυχρόσου. Delphi is so called from the magnificent presents made to the shrine, and from the



treasures deposited there by many commonwealths. See Eur. Ion 54—6; Herod. I. 50; Pausan. Phoc. 9. Soph. has borrowed the epithet from Hom. X. 46, where it is applied to Mycenae. E. Andr. 2, *σὺν πολυχρόσῳ χλιδῷ.* St.

152. *Πυθῶ, -οὺς, Πυθῶν, -ῶνος*, are variant forms. (So *Τυφῶς* and *Τυφῶν*). This was the oldest name of the district of Phocis at the foot of Parnassus, in which lay the town of Delphi; it was also the oldest name of the town itself. But Homer and Hesiod speak of the district alone: Il. β'. 519, *Πυθῶνά τε πετρήεσσαν*. It first appears as a town in Herod. I. 54, and Pind. Ol. VII. 10.' St.

153. *Θήβας*. Accus. of place after verb of motion (*έβας*), poetic, especially epic. The name of this city is used both in sing. and plur. by Homer and Sophocles. Aeschylus uses the word only once, and that in the plural, Pers. 36. In his Theban play he only uses *Κάδμον πόλις* and *Καδμείοι*. Eurip. uses it as plural always in iambs (except in a fragm.) and singular in choric parts. In Attic prose it is always plural. There were three cities of this name: one in Asia Minor, *Θήβη ὑποπλακίη*; a second in Egypt, *Θήβαι ἐκατόμυλοι*; the third, the capital of Boeotia, *Θήβαι ἐπτάπυλοι*. *Μυκῆνη* and *Πλαταιά* are singular in the earlier writers, plural in the later, the Attic; except in choric Greek, as Iph. A. 265, Iph. T. 846, where alone Eurip. has *Μυκῆνη* in the singular.' St. || *έκτέταμαι φοβερὰν φρένα*: *my timid heart is on the stretch* (to learn). This I regard as the best punctuation—making *δειματι πάλλων* intrans. *while I quiver with alarm*; *Ίήτε Δάλιε Παιάν, Ο Ιεϊαν, Ο Δελϊαν Ηεαλερ, ἀμφι σοι ἀζόμενος, musing on thee with holy awe*. Here I place a colon, regarding *έκτεταμαι...ἀζόμενος* as parenthetic, and *τί μοι κ.τ.λ.* as depending on *εἰπέ μοι*. *έκτέταμαι* is perf. p. of *έκτέλω*: *I am stretched* (on the rack of anxiety). *φρένα* is acc. of respect. *φρήν* properly means the midriff, i.e. the muscle which separates the heart and viscera: hence Aesch. Prom. 881, *κραδία δὲ φόβῳ φρένα λακτίζει*. See Excursus v.

154. *Παιάν*, for *Παιών*, Apollo's title as the healing god: *Δάλιος*, his title as born (with Artemis) of *Λατώ* (*Latona*) in the isle *Delos*: of *λήϊος* Steel says: 'Soph. uses *λήϊος* three times: twice as an epithet of Apollo, here and 1096, but in 173 we have *λήϊων καμάτων*, applied to the pains of child-birth. He seems to derive it from *λή λή*, just as *εὔϊος* in 211 comes from the Bacchic shout *εὔοι*, and is applied to Dionysus (*Bacchus*). The exclamation *λή* seems to have been expressive of grief, as well as of joy and triumph. We need not wonder therefore that Apollo is called *λήϊος*, as being both the author and the stayer of pestilence. See Hom. Il. α', and Callimachus, Hymn. ad Apoll. 101, *λή λή, παιήον' ἀκούομεν*. *Παιήων* is the Epic and Ionic form of *παιάν*, as the healing god, and as the paean.

155-7. *ἄζομενος*. See in the lex. *ἄζομαι*, root *ἀγ-*, shown in *ἄγιος*. Hom. Il. ξ'. 261, *ἄξετο γὰρ μὴ νυκτὶ θεῶν ἐπιθύμα ἔρδοι*. E. Herac. 600 *δυσφηεῖν γὰρ ἄζομαι θεάν*. Alc. 326. || *χρέος = χρῆμα, thing, purchase*. E. H. F., *τί καινὸν ἦλθε τοῖσδε δώμασιν χρέος; || περιτελλομένας ὥραις* (A. Av. 696). In a pure Greek writer *ὥρα* never means *hour*, only *season*. || *νέον ἢ π. ὦ. πάλιν; novel, or brought back in the revolution of seasons*, so that *πάλιν = πάλιν ἐπανελθόν*. This interpr. I am glad to restore to its true author, G. Wolff. The old view made *νέον = νῦν now*, and *π. ὦ. πάλιν = recurring in the revolution of seasons hereafter*. || *μοι* is in the nature of an ethic dative.

158. The oracle is called 'daughter of Hope,' because those who consulted the god did so *in hope* of obtaining a favourable answer.

159. Elmsley edits *κεκλομένῳ* to agree with *μοι*, but the nom. *κεκλόμενος* is one of the constructions called *ἀνακόλουθα* (unconsecutive). They refer *πρὸς τὸ ὑπονοούμενον*, i.e. to something which the mind must supply. *I implore you to appear*, is what the poet had in mind here. So Plato Legg. VI. p. 286, *θνητὸς ὢν—σικκρόν τινα χρόνον πόνος αὐτῷ παραμενεῖ πάμπολος. κεκλόμενος* (see *κέλομαι* in lex.) is used as a present, though *ἐκεκλόμην* or *κεκλόμην*, is a syncopated aorist with reduplication in Homer. || It is improbable that Soph. would write such a word as *ἄμβροτε* in two contiguous lines, having no need to do so, even though the second line is in the antistrophe. But I cannot suppose that he, a most patriotic Athenian, would apply the epithet 'immortal,' dignified enough for *φάμα*, to the great goddess Pallas, daughter of Zeus, and tutelary of Athens. Here then I find a grievous blot; and I look about for its cause and its correction. Both are, I think, soon discernible. Nobody can be familiar with the habits of scribes and scholiasts in the decline of learning, without noticing their restless endeavour to hunt out passages which are, or seem to be, *in rari materia*, and to assimilate them by transferring to the one the phrases of the other. Thus in the Agamemnon, the words *ἐπ' Ἀλέξανδρῳ* are foisted into anapaests where they ought not to be, because they afterwards appear in anapaests where they have their fitting place. So here, some meddling scribe discovers that Pallas in 187 is addressed *ὦ χρυσέα θύγατερ Διός*. He takes a fancy to the word *θύγατερ*, and strives to replace it here: but this he can only do by finding for *Ἀθήνα* some trochaic epithet, beginning with a vowel. *ἄμβροτ'*, of the previous verse, stares him in the face. If *φάμα* is immortal, so by prior claim is *Athene*; and down goes *ἄμβροτ'* into the MS., dribbling afterwards into cod. L. and its copies. But I think his transposing mania did not rest there. If he liked *θύγατερ*, he liked *χρυσέα* as well, and could not have too much of that exquisite Pindaric epithet. So, finding *φίλιας*, an epithet of Hope, in the verse from which he had pilfered *ἄμβροτε*, this busy corrector substituted *χρυσέας*.

Moved by these probabilities, I have suggested, without editing, *φιλίας* and *Διὸς ἔκγονε*, Πάλλας. The fitness of the latter will perhaps commend it to those who feel the badness of *ἄμβροτε*. Cp. O. C. 1090, *σεμνά τε παῖς Πάλλας Ἰθάνα*. The former may not find equal favour: for Soph. was quite at liberty to call Hope *χρυσέα*. But my suspicion will remain. I agree with those scholars who, as Ellendt, think that Soph. follows Pindar, as to the doubtful quantity of the first syll. in *χρῦσεος*.

160. *γαίδοχον*. Usually this epithet is in a wider sense applied to Poseidon; once to Zeus: here alone it is transferred to Artemis in the restricted sense of *πολιούχος*, *guardian of the land* (of Boeotia), in which character she had a temple at Thebes, as Pausanias, Boeot. c. 17, mentions. Plutarch also in Aristides c. 20 says of a certain Euchidas, who ran from Plataea to Delphi, to fetch light from the sacred fire, and back again before sunset, 1000 stadia in one day, that the Plataeans buried him in the temple of Artemis Eucleia, the name of Eucleia, he adds, being given by most persons to Artemis, though some make her to be a daughter of Hercules and Myrto. An altar and statue were erected to her in every *ἀγορά*, and sacrifices offered to her by those who were about to enter into the state of marriage.' St. || *ἀδελφεὰ* is the ancient and poetic form for *ἀδελφή*. Elsewhere in ancient poetry the title of *sister* is given to Artemis only in reference to her brother Apollo.

161. *κυκλόνει ἀγορᾶς θρόνον* for *κυκλοέσσης ἁ. θ.*, *seat in the centre of the agora*, as in Phil. 1123 *πολιᾶς πάντου θινός* for *πολιοῦ π. θ.* by a transposition of epithets frequent in the tragic poets. Ant. 793, *νεῖκος ἀνδρῶν ξύναμον*. Eur. H. F. 396, *χρυσέων πετάλων ἄπο μηλοφόρον χερὶ καρπὸν ἀμέρξων*. || As to the form of the *ἀγοραί*, J. justly says the word *κύκλος* (encircling boundary) does not define that form to be necessarily circular. See Eur. Or. 919, *ὀλιγάκις ἄστν κἀγορᾶς χραίνων κύκλον*. Hom. Il. σ'. 504, *εἶατ' ἐπὶ ξεστοῖσι λίθοις, ἱερῶ ἐνὶ κύκλῳ*. Neue takes it to mean 'full of κύκλοι,' bands of people surrounding the altar. So Simonides in Anthol. Pal. VI. 211, *Λητοῖδην ἀγορῆς καλλίχορον πρύτανιν*. The meaning of the expression is not free from doubt. || On *θάσσει θρόνον* see 2, note on *ἔδρας θαύσετε*. It virtually implies being worshipped: Eur. Ion 1618, *ἐς θρόνουσ' ἕζου παλαιούς*. || *εὐκλεᾶ* is poetic for *εὐκλεᾶ* (*εὐκλεᾶ*). So Pind. Ol. VI. 75.

164. *ἀλεξίμοροι* = *ἀλεξίκακοι*, or *ἀλεξητήριοι*, or *ἀποτρόπαιοι*, *averrunci*.

165. *ὑπερ*, *in resistance to*, or *to avert*, *προτέρας ἄτας*, *a former bale*, meaning the Sphinx: a better construction than that which writes *ὑπερορνεμένας*, making the gen. abs. So 187 *ὦν ὑπερ*. Aesch. Sept. 112 *δουλοσῦνας ὑπερ*. || *ὄρν*. *πόλει*, *rushing on the city*.

166. *ἠνύσατ' ἐκτοπίαν*, *ye despatched out of the region*. || *φλόγα πῆματος* = *φλογερὸν πῆμα*. So Cic. has incendium invidiae, Cat. 1. 11:

flamma invidiae, de Or. iii. 3. Cp. 833 κηλίδα συμφορᾶς. || εἴ ποτε... ἔλθετε καὶ νῦν. With this form cp. Dem. Ol. i. 4, καὶ τῷ πολέμῳ προσέχετε, εἴπερ ποτέ, καὶ νῦν. Aristoph. P. 302, ὦ Πανελλήνες, βοηθήσωμεν, εἴπερ πῶποτε.

167. ὦ πόποι. These two words are generally found together, always so in Homer : which gives some countenance to the interpretation based upon the testimony of Plutarch, Vol. II. p. 22, Δρύοτες δὲ πόπους τοῦς δαίμονας (καλοῦσι). Eustathius ad Il. α'. p. 98 ult., and the Etym. Mag. confirm this. See Blomf. Gloss. on Agam. 1039 (1072). Lycophron's use of the word only proves that the Dryopian derivation was fashionable in his time. Aeschylus uses the word without ὦ, Ag. 1072, ὄτοτότοτοῖ, πόποι, δᾶ. It is an exclamation either of surprise, sorrow or anger; *strange! dreadful! alas! shameful!* || ἀνάριθμα. Sophocles uses both this form and ἀνήριθμος in chorica : ἀνήριθμος alone in iambics. Aesch. uses ἀνήριθμον once in iambics, Prom. 90, never ἀνάριθμον. Eurip. ἀνάριθμος once only, and that in iambics, Bacch. 1335. He uses however ἀνᾶριθμητος twice, in iambics, Ion 837, Hel. 1679.

169. στόλος=λαὸς here, as in El. 749, στρατός. It may mean not only people, but 'all I have'—persons, live stock, land. || φροντίδος ἔργου, *weapon of thought*, i.e. weapon furnished by thought, a bold phrase, meaning *a plan to avert calamity*.

171. ἀλέξεται fut. m. from ἀλέκω. See lex.

172. κλυτὰς χθονός. κλειτός and κλυτός are both used by Homer as laudatory epithets, *great, excellent, &c.*; as 'worthy to be celebrated,' rather than as being really so. Buttm. Lexil. p. 384. So here we might give it the meaning *fertile*, that being the character for which land would be celebrated. || For τόκοισιν I read τεκοῦσαι. See Lexion.

174. ἰητών καμ. ἀνέχουσι, *recover not from their shrieking pains* : i.e. they die in child-bed. Some (Schneidewin followed by J.) take the sense to be, 'are not raised from their throes by births, i.e. do not bring forth living babes, but remain ἄγονοι, without offspring. I decidedly prefer the former view. || Huschke on Tibullus II. 5. 91 compares Herod. III. 68, A. Pac. 1320, Aesch. Eum. 938, and mentions that the ancients in their solemn prayers united these three points as of the greatest importance to public well-being; fruitfulness in the earth, in cattle, and in women.

175-8. ἄλλον ἄλλῳ, *one upon (or after) another*. The πρὸς in προσίδοις may, as J. says, soften the bold constr. Steel cites S. El. 235, τικτεῖν σ' ἄταν ἄταις. J. adds Eur. Hel. 195, δάκρυα δάκρυσι. || ἐν προσίδοις. See Tr. 2, ἀν ἐκμάθοις, where Brunck treats of this use of the 2nd pers. || ἄπερ εὐπτερον ἔρην, *like a fleet-winged bird*. This image refers merely to rapidity, that of the fire to violence also. We are not to think, with the Schol., of birds crowding one upon another in their flight, nor of the multitude of the

dead being too great to be consumed by the funeral fires, as in Thuc. II. 52, and his imitator, Lucretius VI. 1276. This last idea is too much in detail for poetry. With the image of the bird cp. Eur. Hipp. 827, *ὄρνις γὰρ ὡς τις ἐκ χειρῶν ἀφαντος εἰρήδημ' ἐς* "Αἶδου κραιπνὸν ὄρμησασά μοι. And with that of the fire, Hec. 607, *ἀκόλαστος ἔχλος ναυτική τ' ἀναρχία κρείσσω πυρός. ἥ ἀμαμακέτου, irresistible*, by reduplication from *ἀμαχος*. ἥ *ἀκτὰν πρὸς ἑσπέρου θεοῦ*. We have 'Αχέροντος ἀκτὰν in Ant. 817, and 'Αχέροντος ἀκτὰν παρ' εὐσκίου in Pind. Pyth. XI. 33. The expression *ἑσπερος θεός* is applied by no one else to Pluto. The idea is taken probably from the notion of darkness being connected with sunset and the west. *θεοῦ* is here a monosyllable.

179. *ὦν πόλις ἀνάριθμος ἄλλυται, in countless numbers of whom the city is perishing*. Matthiae thinks this = *οἱ ἐν τῇ πόλει ἀνάριθμοι ἄλλυνται*. Tr. 247, *χρόνος ἀνήριθμος ἡμερῶν*. El. 231, *ἀνάριθμος ὧδε θρήνων*.

180. For *νηλέα* I read *νεκρά*. See Lection, and add, that *νηλῆς* *unpittied* is without authority. In Aeschylus and in Euripides only *νηλῆς* occurs, and that once only in each, Prom. 42, and Cycl. 368, in the sense *merciless*; *νηλεῶς, mercilessly*, is twice in Aeschylus, Prom. 248, Cho. 234. *γένεθλα, her children*. ἥ *θαναταφόρα, death-spreading* i.e. by infection. ἥ *ἀνοίκτως, with none to mourn them*.

181-5. *ἐν* adverbial, *among them*. ἥ *ἄλοχοι, young wives*, distingu. from *πολιὰ ματέρες*. ἥ *ἐπι besides*, adverbial. ἥ *ἀκτὰν παρὰ βώμιον, by the altar-steps*. *ἀκτά, an elevated edge, here a step*. Aesch. Cho. 722, *ἀκτῆ χόματος*. N. reads *ἀχὰν παραβώμιον*.

Since the foregoing was written, I have gained a new and as it seems to me a better view of this place, which has led me to read *ἔδραν παραβώμιον* for *ἀκτὰν παραβώμιον*, and in 145 *ἐπιστεφανούσι*, for *ἐπιστοναχοῦσι* of codd. See it explained and defended in Lection. ἥ *πόνων, gen. causae dep. on ἱκετῆρες*.

186. *λάμπει sounds clear*: so 473, *ἔλαμψε φάμα, ἀχὼ τηλεφανῆς* in Phil. 189; which belongs to the sense of sight being transferred to that of hearing. ἥ *ἑμαυλος, in unison*, here = *συμμιγῆς, intermingled*. Cp. with the whole line 5, *ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων*.

187. *ὦν ὑπερ, to save us from these things*. See *ἀπας ὑπερ* 165.

189. *εὐῶπα, properly beautiful in countenance*, as in Antig. 530, *τέγγουσι εὐῶπα παρειῶν, here joyous*. Aesch. Cho. 467, *εὐμορφον κράτος*. 969, *τύχη δ' εὐπροσωποκόιτη*.

190. "Αρεα. Nom. "Αρης and "Αρεvs. The latter is the old form retained in Aeolic. From "Αρεvs comes gen. "Αρεος and "Αρηος, Attic "Αρεvs, dat. "Αρεῖ and "Αρηί, Att. "Αρει. acc. "Αρηα. From "Αρης, the Attic acc. "Αρη, "Αρεα, and "Αρην (see Pors. ad Phoen. 134; Dindorf editis "Αρη), Voc. "Αρες. The 1st syllable is long in Il. ε'. 827, 829, yet short in ε'. 824, 830, and generally, even in Homer. It is always short in Attic. "Αρεα here is

either the pestilence itself, so called from its destructive effects, or the god Mars, considered as he was by the ancients as the author not merely of wars but of every kind of calamity, especially pestilential diseases. The first sense is right, as the distinctive attribute ἄχαλκος ἀσπίδων clearly shows. The plague is personified as an unarmed Mars, with all the destructive power of that god. || μαλερός (see lex.), *fierce, violent*, used of fire in Hom. Hence, Aesch. Cho. 325, πῦρὸς μαλερὰ γναθός. This may justify us in rendering it *fiery* here. || ἄχαλκος ἀσπ. = ἄτερ χαλκίων ἀσπ. S. El. 36, ἄσκευος ἀσπίδων. 1002, ἄλυπος ἄτης. O. C. 677, 786.

191. περιβόατος = περιβοῶν according to Musgr., who takes it actively, as ἀψαντος ἔγχους, 969. But though such verbals are often active (see Pors. on Hec. 1117) they are usually passive. Here render *amid surrounding cries* (i.e. of woe). φλέγει ἀντιάζων, *encounters and inflames me*.

192. νωτίσαι. The only resource hitherto suggested to obtain a grammatical construction in this long sentence, is to supply δὸς mentally from πέμψον in 189: δὸς Ἄρεα νωτίσαι κ.τ.λ. That Soph. would leave such a gap in the nexus of his language, is highly improbable; and the manifest corruptness of mss. which offer ἀπουρον or ἔπουρον in 194, prompts us to look for a governing verb in that place. This I think suitably and probably found in ἐξόρισον. We gain the construction ἐξόρισον τε πάτρας νωτίσαι παλίσστυον δράμημα τὸν μαλερόν Ἄρεα, ὃς νῦν κ.τ.λ. and *drive to make a rapid retreat from our country's borders that fiery Ares, who now* &c. We have also gained a word admirably conspiring with πέμψον, and corresponding metrically with the antistrophic Ἄρτέμδος. || νωτίσαι παλ. δρ. is an instance of cognate accus. The verb is intrans. in Eur. And. 1141, πρὸς φυγὴν ἐνώτισαν. In Phoen. 654 it is trans., meaning 'to cover the back; see Herc. F. 362. It is also trans. in Ae. Ag. 286, πόντον ὥστε νωτίσαι, so as to skim the sea. See ἐξορίζω in lex.

194-5. That μέγαν θάλαμον Ἀμφιτρίτας *the great chamber of Amphitrite* (spouse of Poseidon) means the Atlantic Ocean is amply proved by J., who cites (besides Eur. Hipp. 3, τερμόνων τ' Ἀτλαντικῶν), Herod. I. 202, Plat. Phaedo 109, E. Herc. F. 234, ὥστ' Ἀτλαντικῶν πέρα φείγειν δρων ἄν.

196-7. The Black Sea (its modern name) is here called τὸν ἀπόξενον ὄρμον, *the roadstead that keeps strangers aloof*, probably on account of the savage tribes on its coasts, not of its navigation. Hence perhaps Soph. introduces it as Θρήκιον κλύδωνα. At a later time, when Greek colonies, like Byzantium, grew and prospered there commercially, its old name Ἄξενος (= ἀπόξενος) was changed to Εὐξείνος *the Euxine*. J. cites the well-known lines of Ovid, who was banished to Tomi on that coast; Trist. IV. 4, 55.: frigida me cohibent Euxini litora ponti: dictus ab antiquis Aenxenus ille fuit.

198-9. This is another grossly corrupt passage, which I have tried to restore by two emendations, *στέλλειω* for *τέλει* and *εὔχεται* for *ἔρχεται*. See Lection. As written in mss., it produces an absurdly incoherent sequence of thought in the passage 187—202. That passage, abridged, runs thus: "O Pallas, help us, and drive far away the pestilential Ares (for, whatever night leaves undone, day follows to complete); him, O Zeus, destroy beneath thy thunderbolt." J., the latest editor, has not made any attempt to explain what nexus the parenthesis, with its *γάρ*, has with the context before and after it; or what just link of thought it forms between the two. What, as it strikes me, ought to be at once apparent to any logical mind is this:—the parenthesis, so construed, must be corrupt: for no subject can be reasonably conceived in it except that same Ares, who is spoken of immediately before, and immediately after it. With this conviction I turn to the parenthesis, and perceiving at once that *τέλει*, its first word, ought to give place to an infin. (as J. has perceived). I discern also (what he has not seen) that the principal verb must have *Ἄρης* for its subject, or nothing is done for the sense. But *ἔρχεται* is a bad verb for this purpose, not only because it does not take an infin., but also because Ares is at work all along, and cannot well be said *to come* to finish in the day what night may leave undone. This perception at once suggests the true reading *εὔχεται*, which is good both for Ares as its subject, and for an infin. following. The metrical inadequacy of *τελείω* finally makes itself clear, and this leads to the detection of *στέλλειω*, as the only word which satisfies both sense and metre. The darkness thus becomes light. *For if night spare aught, this he boasts to despatch* (ἀκτὰν πρὸς ἐσπέρου θεοῦ) *during the day: ἐπ' ἡμαρ* has this meaning. Soph. Fragm. Thyest. xiv. 250, τῆδε Βάκχαιος βότρυς ἐπ' ἡμαρ ἔρπει. See Lection and Stud. Soph. Part II. p. 45. Cp. εὔξεται read by most edd. for ἔρξεται 890. || *εἰ* with subjunctive is well established in tragedy. See 874, ὕβρις εἰ πολλῶν ὑπερπλησθῆ μάτην. O. C. 1443, εἴ σου στερηθῶ. Aesch. Eum. 234, εἰ προδῶ σφ' ἑκάν.

201. *νέμων*. See 237 κράτη τε καὶ θρόνους νέμων. Aj. 1015 ὡς τὰ σὰ κράτη θανόντος καὶ δόμου νέμοιμι σούς.

202. *φθίσον*. *φθίσω* and *ἔφθισα*, from *φθίω*, are transitive.

203. *Λύκει' ἄναξ*. Under this title of Lyceus, Apollo is frequently represented by the tragic poets in his character of a destroyer. See Aesch. Sept. 145. καὶ σὺ, Λύκει' ἄναξ, λύκειος γενεῦ στρατῶ δαΐφ, with Blomfield's note on Ag. 1257. And in their minds it is evidently connected with some tradition like the Sicyonian (see Pausan. Corinth. c. 9, where Apollo is said to have recommended that the bark from a log of some unknown wood which lay in his temple should be mixed up with flesh for the wolves). He is in fact styled *λυκοκτόνος θεός*, the *destroyer of wolves*, in S. El. 6. But we cannot suppose that it was this character of a destroying power which gave

a name even to whole countries. It is far more probable that the name Lyceus is connected with the ancient root *λυκ*, *lux*, *light*. Hence *λυκάβας*, *course of the light*, and also no doubt *Λυκηγενής*, applied to Apollo by Homer, *born of light*. See Müller's Dorians B. II. St.

204. χρυσοστρόφων ἀπ' ἀγκυλᾶν, *from gold-twisted bow-strings*. ἀγκυλή is applied to any kind of *rope*, *thong* or *string*, to a ship's cable in Iph. T. 1408, to a javelin thong, Or. 1476.

205. ἐνδατεῖσθαι, *to be distributed, dealt out, shot forth*. It has usually a middle sense, but it is passive in Nicand. Ther. 509. The sense in Tr. 791 'to abuse,' which Brunck well illustrates from Plautus Pseud., "jam ego te differam dictis meis," is of course here unsuitable.

206. προσταθέντα, from *προίστημι*. This partic. is found here only; but Dindorf's τ. προσταχθέντα is bad. ἄρωγὰ πρ., *our vanward succours*.

207. αἴγλας. Artemis is represented as ἀμφίπυρος in Tr. 214, and this epithet is probably to be explained as = διπύρους ἀνέχουσα λαμπάδας, the expression applied to Hecate by Aristophanes, Ran. 1362. These two goddesses are frequently confounded (see Keightley's *Mythology*, pp. 60, 102—4), from the principle of *theocracy* so often occurring: two similar deities, of different tribes perhaps at first, being thus made into one. But in the passage of the Ranae quoted above the two goddesses are invoked separately, as altogether distinct. St.

208. Λύκι ὄρεα διάσσει, *she speeds over the mountains of Lycia*. Bacchus is represented by Eurip. Ion 716—7, as wandering over Parnassus in the same way ἀμφίπυρους ἀνέχων πεύκας, and νυκτιπόλοις ἅμα σὺν Βάκχαις, just as in v. 212 he is said to be Μαινάδων ὁμόστολος.

209. τὸν χρυσομίτραν, *him of the golden snood*. In Homer *μίτρα* was a bandage of wool, plated in front with brass, worn round the body, somewhat like the Highland kilt. In later writers, as here, it is a *turban*.

210. τᾶσδ' ἐπώνυμον γᾶς, *namesake of this land*: Theban or Cadmean; not like the ἐπώνυμος ἀρχῶν and ἐπώνυμοι ἥρωες at Athens, who gave their names to the year and tribes. Bacchus was called Cadmean as son, by Zeus, of Semele, daughter of Cadmus. See 154.

212. ὁμόστολον = συνοδοιπόρον. Words compounded with σὺν and ὁμοῦ often take the gen. instead of the dative. || Bacchus is thus invoked in Ant. 1150, to come ἅμα περιπόλοις Θυλαισιν. || εὐῖος, from the Bacchic cry εὐοῖ.

213. πελάζω is usually intransitive in the active; we have it however intrans. in the passive Phil. 1327 Χρύσης πελασθεῖς φύλακος.

215. ἀπότιμον, *dishonoured, disesteemed, despised*. For this character as referred to the true Ares cp. Hom. Il. ε'. 890, &c. ἐχθιστος δέ μοι ἐσσι θεῶν, οἷ' Ὀλυμπον ἔχουσι κ.τ.λ.



## EPEISODION I. (216—462.)

Oedipus had probably re-entered a minute or two before the singing of the Parodos ended. He now addresses the Chorus, or rather its coryphaeus (*αἰρεῖς*) in the first instance, in a long speech, and explains the measures which he intends to take for the discovery of the murderer of Laius. Disclaiming personal knowledge, they call the attention of the king to the aged seer Teiresias, as a man generally believed to possess, by the inspiration of Apollo, a true knowledge of the past and foresight of the future. Oedipus says that, by Creon's advice, he has already sent for him. The blind old prophet is introduced, and the momentous dialogue between Oedipus and him fills the remainder of this Epeisodion. At the close Oedipus retires within the palace, Teiresias to his home.

(*Outline*, 216—275). The substance of what Oedipus says in this proclamation is: "Citizens, I hear what you pray for, and if you will help me and help yourselves, as I shall suggest, perhaps you will achieve your wish. When the murder of Laius was reported and inquiry made, I was a foreigner (had I not been, I myself should not have traced it far, having no clue to guide me): now I am a citizen, and to all other citizens I make this proclamation. Let any one who can give information come in and give it. Even the murderer himself, if he confess, shall not die, but quit the country: any man, who knows the murderer, but cannot enable us to seize him, shall be rewarded for his tidings. But let any who know and withhold the truth, take note that I place the murderer under solemn ban, forbidding all to entertain or address him, or share with him any religious rite, commanding all to exclude him from their dwellings. Such is the help I now give. Furthermore, the murderer himself, or the murderers, I lay under a curse: myself I lay under a curse, if I should voluntarily conceal him. It was the will of heaven that you should not be able at the time to pursue the search. I am now settled on the throne; it becomes my plain duty to pursue it to the end, and I will. May heaven afflict such as do not help me, but bless all good patriotic Thebans."

(*Notes.*) 216—18. *ὦ δ' αἰρεῖς*. These words, pendent here, are explained by those which follow in 218, *ἀλκὴν κἀνακούφισιν κακῶν*. || *τῇ νῶσφ ὑπηρετεῖν*, to assist in stemming the plague. The verb implies that their part will be a subordinate one: the self-reliant king had promised 'to do all'. || *ἐὰν θέλῃς—λάβοις ἄν*. Soph. ventures to use the latter more modest form for *λήψει*, the stricter apodosis of *ἐὰν θέλῃς*. With all his self-confidence, Oed. is too clear-headed to promise certain success. See 145—6. We also find examples of fut. indic. protasis accompanying apodosis with *ἄν*. See 583—6 *εἴ τινα' ἄν δοκεῖς ἄρχεω ἐλέσθαι...εἰ τὰ γ' αὐθ' ἔξει κράτη*, where Nauck cites E. Hel. 1010 *ἀδικούμεν ἄν, εἰ μὴ ἀποδώσω*. Iph. A. 1189, *ἀσύνετους τοὺς θεοὺς ἡγοῦμεθ' ἄν εἰ τοῖσιν αὐθένταισιν εὖ φρονήσομεν*.

219-21. ξένος here combines the senses 'foreign' and 'ignorant'. || τοῦ λόγου τοῦδε, the *story* told by the fugitive. || τοῦ πραχθέντος, the *inquest* held at Thebes. This just interpretation is due to Mr Barton, tutor of Pembroke Coll. Oxford. What is here τὸ πραχθέν is at 246 called τὸ πρᾶγμα, at 566 ἔρευνα. || οὐ γὰρ ἂν μακρὰν ἔχνεον αὐτός, μὴ οὐκ ἔχων τι σύμβολον. See 12, 13. Here γὰρ might be rendered 'anyhow': it indicates a suppressed thought—'nay, that matters not.' The suppressed protasis of οὐκ ἂν ἔχνεον, namely εἰ πολίτης ἦ, οὐ ξένος, is not recited in its subsequent protasis μὴ οὐκ ἔχων τι σ. The sense is as follows: 'On my having been a foreigner at the time of the deed, I lay no stress; for had I been no foreigner, but one of the citizens, I myself (whatever my native shrewdness, as in guessing the riddle of the Sphinx) should not have traced the matter far, seeing that I had not (μὴ οὐκ ἔχων) any token (i.e. any clue to guide me).' And the imperf. ἔχνεον instead of ἔχνεσα implies that the difficulty from want of clue continues to the present time. The sense would be nearly the same, if we rendered αὐτός by *myself*.

222-24. νῦν δὲ but under *present circumstances*. || ὕστερος, since that *time*. || *I count*, τελῶ. E. Bacch. 822, εἰς γυναῖκας ἐξ ἀνδρῶς τελῶ. Ae. Ag. 491, συντελής πόλις. || Δάϊον. See 15.

227-32. κεί μὲν κ.τ.λ. Edd. have found difficulties in these lines which I do not recognise, and have made changes which I cannot accept. The latest editor, J., for ὑπεξελῶν αὐτὸς reads ὑπεξελεῖν αὐτὸν, declaring ex cathedra (for he gives no reason for this judgment) that ὑπεξελῶν and αὐτὸς are 'indefensible'. Both words, which all mss. show, are, in my view, not only defensible, but excellently true. αὐτὸς καθ' αὐτοῦ is an idiomatic phrase, in which the attracted αὐτὸς is, to an English ear, redundant. ὑπεξελῶν, aor. part. of ὑπεξαιρέω, to take away secretly (as Thuc. iv. 83) (with φοβέεται)=καὶ ὑπεξελῶν ἔχει (or ὑπεξεῖλε) φόβῳ, and has in fear secretly suppressed, τοῦπίκλημα (αὐτὸς) καθ' αὐτοῦ, the accusation against himself, i.e. if from fear he has kept his crime hidden in his own bosom. || The bold ellipsis of the Greek for let him speak out in 228 seems to me quite in the manner of Sophocles. I find no difficulty in supplying μὴ σιωπάτω from the next clause, looking at κεί μὲν followed by εἰ δ' αὖ. But those who deem this harsh, have a resource in repeating κελεύω σημαίνειν, I bid him tell, from l. 226. See Stud. Soph. P. II. p. 53. || ἀστεργές, discomfoting, intolerable. || τελῶ γῶ, I will pay Attic Fut. for τελέσω. || καὶ ἡ χάρις προσκεῖσται, and the service moreover shall be gratefully recorded: like that of Mordecai in the Book of Esther.

233-5, σιωπάω, fut. σιωπήσομαι; so σιγάω σιγήσομαι. || δέισας φίλου ἢ καὶ αὐτοῦ fearing for a friend or even for himself, gen. causae, as 48, 185. J. is therefore wrong when, following Schneidewin and Nauck, he makes these cases to depend on ἀπώσσει, shall repulse. || ἐκ τῶνδε, thereupon.

236-43. The object of ἀπανδῶ is τινὰ in 238, *I forbid any dweller of this land* &c. τὸν ἄνδρα τούτου is the object of the infinitives εἰσδέχεσθαι, προσφωνεῖν, ποιεῖσθαι. || χέρνιβας νέμειν, und. τούτω. On χέρνιβ, *lustral water*, see Athen. IX. 409. ἔστι δὲ χέρνιβ ὕδωρ, ἐς ὃ ἀπέβαπτον δαλὸν ἐκ τοῦ βωμοῦ λαμβάνοντες, ἐφ' ᾧ τὴν θυσίαν ἐπετέλουν· καὶ τούτω περιρραίνοντες τοὺς παρόντας ἤγειρον. Cp. Eur., H. F., 928 μέλλων δὲ δαλὸν χειρὶ δεξιᾷ φέρειν, ἐς χέρνιβ' ὡς βάψειν. But in the *Odyssey* χέρνιβ is merely water for the hands before and after a meal. χέρνιβος, which some edd. read as genitive partitive is possible, and makes no difference in sense. || ὠθεῖν δέ. und. κελεύω from its opposite ἀπανδῶ, 236. Cp. El. 72, where δέξασθε is und. after μή μ' ἀποστείλητε. E. Or. 515, 900. Phoen. 1218. || ὡς μ. seeing that &c. See II. 101. 145. || ὡς τὸ, as &c. || Cp. Eur. Or. 46 ἔδοξε δ' Ἄργει τῷδε μῆθ' ἡμᾶς στέγαις, μὴ πυρὶ δέχεσθαι, μήτε προσφωνεῖν τινα μητροκτονοῦσας. Aesch. Cho. 291 καὶ τοῖς τοιούτοις οὔτε κρατῆρος μέρος εἶναι μετασχέειν, οὐ φιλοσπόνδου λιβός, βωμῶν τ' ἀπέργειν.

246-9. κατεύχομαι, *I solemnly pray*. || λέληθεν. Some und. δεδρακώς, *whether one individual is the unseen perpetrator*. But it can be joined with ὦν, *whether he is some one unknown person*. || κακὸν κακῶς, *that the wretch may wretchedly*. || νῦν=αὐτόν, redundant here, as αὐτοῖς at 270. See El. 136, Tr. 287. It happens even in prose, as Thuc. ii., 62. || ἀμορον=κακόμορον, *illfated*. || ἐκτρέψαι. When futurity is sufficiently implied in the princ. verb (as εὐχομαι, ἐλπίζω) the infin. may be aor. for fut.

249-51. ἐπέυχομαι...παθεῖν, *I pray that I myself may suffer* &c. || οἰκοισιν εἰ κ.τ.λ., *if he should become a sharer of my home and hearth with my privacy*.

254. ὠδ' ἀκάρπως καθέως ἐφθαρμένης, *thus ruined with the loss of its produce and protecting deities*. But other modes may be suggested of rendering this bold language. Cp. El. 1181, Ὡ σὼμ' ἀτίμως καθέως ἐφθαρμένον.

255-8. τὸ πρᾶγμα, the investigation: see 220. || θεήλατον, *a behest from heaven*. || ἀκάθαρτον κ.τ.λ., *it was not seemly that you should leave it thus unexpiated*. || ἀλλ' ἐξερευνᾶν, und. εἰκὸς ἦν.

260-3. γύναϊχ' ὁμόσπορον=*a wife who once was that of Laius*. Cp. 460. || κοινά, und. γένη from γένος closely following. || νῦν δέ κ.τ.λ., *but, as it was* (see 222), *fate fell heavy on his head*. Cp. 1300-1; Ant. 1345, τὰ δ' ἐπὶ κρατὶ μοι πότμος δυσκόμιστος εἰσήλατο. Ae. Pers. 515 δαίμων, ὡς ἄγαν βαρὺς ποδοῖν ἐνήλω παντὶ Περσικῷ γένει.

264-8. ἀνθ' ὧν=ἀντὶ τούτων, *for these reasons therefore*. || ὑπερμαχοῦμαι τάδε (αὐτοῦ), *I will fight this battle in his behalf*. A pronoun or adj. in acc. neuter, generally plural, is thus often joined to verbs of every class in such a way as to be attributed to a subst. whose meaning is contained or implied in the verb itself, as 1071 τοῦτο γὰρ σ' ἔχω μόνον προσεῖπεν (i.e. τοῦτο ἔπος or πρόσφθεγμα), 1103 τὰ μέγιστ' ἐτιμάθης (τὰς μεγίστας τιμὰς ἐτιμάθης), 1300 πηδήσας μείζονα (πηδημάτα), 1327 δεινὰ δράσας (ἔργα), &c. &c. || κάπτι πάντ'

ἀφίξομαι. E. Hipp. 286, ἐς πάντ' ἀφίγμαι. || τῷ Λαβδακείῳ παιδί. This passage is twice cited by Eustathius on Homer II. β'. 54, Νεσπορέη παρὰ νηὶ Πυληγενέος βασιλῆος. ε'. 741, ἐν δέ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου. The dative is used by Soph. by a sort of compulsion for the gen., to intervene between the gen. φόνου before παιδί and those which follow it. It depends on τὸν αὐτ. τ. φ., the perpetrator of the murder committed on the son of &c. But some, as J, make this dative to mean for &c., in behalf of, to which I was myself favourable once. The order of descent is Agenor, Cadmus, Polydorus, Labdacus, Laius. See 1, note.

269-73. As regards the pron. αὐτοῖς it may be observed that the words καὶ ταῦτα τοῖς μὴ δρῶσιν have a sort of pendent position, and as to those who perform not these things—for them I pray that the gods neither raise up any produce from earth, nor yet children from their wives, &c. For the construction here cp. A. Thesm. 350, ταῖς δ' ἄλλαισιν ὑμῖν τοὺς θεοὺς εὐχεσθε πάσαις πολλὰ δοῦναι κάγαθά. For the sentiment Herod. iii. 65, καὶ ταῦτα μὲν ποιεῖσι ὑμῖν γῆ τε καρπὸν ἐκφέρει, καὶ γυναικῆς τε καὶ ποίμναι τίκτοιεν, εὐδοσι ἐς τὰ ἅπαντα ἐλευθέροισι· μὴ ἀνασωσαμένοισι δὲ τὴν ἀρχὴν μηδ' ἐπιχειρήσασι ἀνασῶζειν τὰ ἐναντία τούτοις ἀρέομαι ὑμῖν γενέσθαι. || φθηρεῖσθαι. The change from the pres. inf. ἀνέειναι to this fut. is noticeable and rare: but, as the destruction of the Thebans here meant lies in the future, that tense can be used. The middle fut. of φθείρω takes here a passive force\*.

(Outline. 276-299.) The Chorus deny all knowledge of the crime and the criminal, adding that Phoebus, who raised the question, ought to answer it. *We cannot compel gods*, says Oed., *to do what they do not choose*. They mention Teiresias as a seer having nearly the same insight as Phoebus. Yes, replies Oed., and I have sent for him at Creon's suggestion. They then converse about another vague report, nearer to the fact, namely, that the murderers of Laius were not robbers, but travellers, after which Teiresias is led in by a guide, and Oed. addresses him.

276-9. ὥσπερ μ' ἀραῖον ἔλαβες, ... even as thy curse binds me, so will I speak, i.e. I will speak candidly and truly. The γὰρ which follows is a Greek idiom which English translators may neglect, having nothing which represents it. || τὸ δὲ ζήτημα κ.τ.λ. These words may be construed in several ways, between which there is little to choose. J. makes τὸ ζήτημα pendent, which will do very well; and takes τόδε with εἰπεῖν, but perhaps it is quite as good to take it with ἐργασται: as for the question itself, it is for Phoebus who sent it to say who can ever have done this deed.

282-3. τὰ δεύτερ' ἐκ τῶνδ' κ.τ.λ., I would fain say what seems to me next best after this, i.e. after being told by Phoebus. || εἰ καὶ κ.τ.λ., even if it is third-best, omit not to say it. See 1232 and Particles, Intr.

\* Ribbeck strongly contended that vv. 246-51 should be placed after v. 272; and some edd. (Schn. N. Wo.) so transpose them. I cannot follow the example.

284-6. ἄνακτ' ἀνακτι κ.τ.λ. *The seer-king who most of all has the same insight as the seer-king Phoebus I know to be Teiresias.* On ἀναξ see 80. It is possible to take μάλιστα as modifying ταῦτα, 'nearly' the same. But I prefer the first explanation.

287-9. ἀλλ' οὐκ κ.τ.λ., *this too is a thing I arranged with no little care.* οὐκ ἐν ἀργοῖς = οὐκ ἀργῶς. || πάλαι δὲ κ.τ.λ., *and I have been long wondering he is not here.* μῆ is used on account of the construction *θανυμάζω εἰ μὴ πάροεστι.* || πάλαι with pres. tense, like *jampridem* in Latin, continues a past action to the present time. Κρέοντος εἰπόντος in 288 must be specially noted as an important link in the plot. This advice of Creon afterwards caused the king's suspicion of him as plotting treason with Teiresias. See 378, 535, 705.

290. καὶ μὴν τὰ γ' ἄλλα κ.τ.λ., *well, everything else was poor and stale rumour.* Particles, Exc. XIV. The meaning is: 'besides suggesting Teiresias, I can only mention &c.'

293. As yet Oed. does not know who was the eyewitness alluded to by Creon, 118. He learns this from Jocasta, 756.

294-5. These words give some colour to the conj. δρῶντ' for ἰδόντ', 293, for evidently the Chorus here allude to the murderer. || οὐ μνεῖ, *he will not wait*—will not abide the quest, but hurry away to a distance—or else confess.

296. *Nay, says Oed., one, who is fearless in the act, is not scared by a word.*

297-9. ὁ ἐξελέγξων, *who will convict him.* || ἐμπέφυκεν, *is inborn.*

(*Outline of 300-462.*) Teiresias is led in. Oedipus addresses him courteously, acquaints him with the purport of the oracle, and begs him to rescue the city and people by disclosing the truth known to him as an inspired seer. Startled and alarmed by this demand, Teiresias begs that he may be allowed to go home. The Chorus unite in praying him to speak. He repeats his refusal five times, till at length Oedipus, incensed to the utmost, charges him with being an accomplice of the criminal. Teiresias, not less enraged at this calumny, retorts by declaring the king himself the guilty polluter of the land; and in the angry dialogue which follows he imputes to him also the stain of incest. Suddenly a suspicion arises in the mind of Oedipus, that Teiresias is the agent of Creon, suborned to destroy himself and place Creon on the throne of Thebes. Teiresias denies this, but in vain: for Oedipus outpours his conviction in an impassioned burst of eloquence. In reply, denying the charge, Teiresias predicts in words studiously dark the approaching culmination of the king's calamities. In another interchange of angry words he adds further obscure hints, which he will not explain, but declares that the passing day will bring all to light. The seer is now contemptuously dismissed; but, before his departure, he describes with more distinctness the position and impending fate of the murderer of Laius.

300-1. Νωμάω (wield, ply), *ponder, meditate, contemplate*. This last word is perhaps best. || As teaching implies the use of words, things unspoken or unspeakable, ἀρρητα, are in antithesis to διδακτά, things that may be taught. || οὐράνιά τε καὶ χθονοσιβῆ=ἐν οὐρανῷ τε καὶ χθονὶ ὄντα. || χθονοσιβής, lit. *treading earth*. Similar compounds of στείβω, *tread*, are πεδοσιβής, ἡλιοσιβής, νεφοσιβής, μονοσιβής, and in passive sense ἀσπιβής, *untrodden* O. C. 126. Ant. 657.

302-4. πόλις. See 15, 224. || εἰ καὶ, *although*. || φρονεῖς, *thy mind knovs*, see 316, 326, 328, &c. || σύνεστιν, *it is afflicted*. || προστάτην, *champion, defender*. ἧς could be referred to πόλις, because σύνεστιν, of which πόλις is the subject, immediately precedes. But προστάτην and σωτήρα are better taken as governing ἧς, and then we render, *from which plague*. || μόνον. This Ionic form for μόνος is not used by the other tragic poets.

305-9. εἰ καὶ μὴ κλῦεις, *if indeed thou hast not heard*. Here εἰ καὶ cannot mean *although*, as usual. || The use of κλίω with perf. force is not infrequent. See Heindorf on Plat. Gorg. 116. || πέμψασιν ἡμῖν ἀντέπεμψεν, *sent this answer to our message*. || ἐκπεμψαίμεθα, rather perhaps middle of indirect agency—*have them sent out*—than of reference to self—*out of our land*.

310-15. φθονήσας, *grudging*. || ἀπ' οἰωνῶν. See 395—8, 483. Ant. 998, &c. || 311. μαντικῆς (τέχνης), *divination*. || ῥῆσαι, *rescue*. || μίαισμα=τὸ μεμασμένον, *all that hath defilement from*. || ἐν σοὶ ἐσμέν, *on thee we depend*. Eur. Alc. 279, ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μῆ. O. C. 297, ἐν ὑμῖν κειμεθα. || ἄνδρα subject of ὠφελεῖν, *for a man to do good*. || ἀφ' ὧν ἔχοι τε καὶ δύναιτο, *from his means and powers*. On this use of the imperf. opt. (indef. generality) see Verbs, Introd. El. 1378, ἀφ' ὧν ἔχοιμι λιπαρεῖ προστήν χερσί. Render freely, *a man's noblest toil is to use his means and powers in doing good*.

316-8. φρονεῖν, *to be wise, to know*. || ἐνθα μὴ τέλη λύη (=λυσιτελή), *where it profits not; μὴ* on account of indef. generality. See Lection and 1231, αἶ φανῶσι. || ταῦτα γάρ. J. expresses this γάρ by *aye*. It refers to φεῖ, and might be neglected in Engl. || διώλεσα, *forgot*, so διαφθέρω. || οὐ γάρ κ.τ.λ. *for else* (suppressed prot. εἰ μὴ διώλεσα) *I should not have come hither*. See 12, 220. Stud. Soph. P. 11. pp. 10, 51. In 433 ἐπει is used for this γάρ.

321. διοίσω, *carry through, sustain* (perform). The difficult nature of their several parts is implied in the word.

323. ἀποστερῶν, usually 'depriving', here *withholding*. Thuc. 1. 40, ἄλλου ἑαυτὸν ἀποστερῶν. Antipho de c. Her. οὐκ ἀποστερῶν ἑαυτὸν οὐδενός.

324-5. The οὐδὲ σοὶ here with the corresp. μὴδ' ἐγώ are so unlike English idiom, that the former can only be rendered by an emphasis on σοὶ and ἐγώ. The γάρ points to a suppressed ἀποστερῶ. *Aye, for I see that THY speech is unseasonably uttered: in order that I myself then may avoid the same mishap*—(now he turns to go).

326-7. Oed. stops him, saying: *if thou hast knowledge* (φρονῶν γε), *I adjure thee, turn not away.*

328-9. On this much-disputed passage see *Lectio* and *Excursus VI*. Render: *Aye, for ye all are without knowledge: but never will I speak my secrets—in whatever way, lest I disclose thine—evil.*

331. προδοῦναι, *to abandon.*

333. ἐγὼ οὐτ', synizesis, cp. 1002. || τί ταῦτ'. See 29. || ἄλλως, *in vain.*

336. ἀτεγκτος κάτελεύτητος: see *lex.*: this bold Sophoclean language can only be paraphrased: *unsoftened thus to never-ending time.*

337-8. It is manifest that ὀργή is here used to express a temper which *provokes* others to anger. || τὴν σὴν δ' ἰμοῦ ναλοῦσαν, *that* (irritating temper) *which resides with thee.* Eustathius had a fancy (which seems to me out of place) that Jocasta is implied in these words, yet both Steel and J. favour the allusion. || ἀλλ' ἐμὲ ψέγεις. J. says well that it is peculiarly Sophoclean to iterate an idea, which seems to call for stronger emphasis.

340. ἀ...ἀτιμάξεις, *wherein thou slightest* (scornest by insultingly and injuriously refusing). Of such refusal, ἀτιμος, ἀτιμάζω, are used in tragedy. See 789, καί μ' ὁ Φοῖβος ὦν μὲν ἰκόμην ἀτιμον ἐξέπεμψεν. Ant. 21-2, οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;

341. γὰρ refers to the implied thought, 'I will not speak these things': ἦξει γὰρ αὐτά, *why, they will come to light of themselves.*

342. οὐκοῦν. Elmsley reads οὐκ οὖν, with query (;) at the end of the line. Nauck follows him. J. renders οὐκοῦν *then* (=therefore) without any discussion of this usage, which is one of the difficulties in Greek; for how is the presence of οὐκ explained, when it is assumed that there is no negation in the sentence? The change of accent from οὐκουν to οὐκοῦν is merely a conventional sign that οὐκ is neutralized; but there it is still. See *Particles*: Exc. Hermann on Vig. discusses the point, but does not seem to elucidate it. Elmsley's method of writing alone seems rational, though I have not exhibited it. Rost, like J., is content with accepting the conventional distinction.

343-4. πρὸς τάδε, *so then*: this phrase and πρὸς ταῦτα are commonly used with a more or less strong shade of defiance. || θυμοῦ δι' ὀργῆς ἦτις ἀγριωτάτη, *fret in the very fiercest wrath.* O. C. 985, εἰ μὲν δι' ὀργῆς ἦκον. Cp. Ae. Sept. καυρὸν ὅστις ὤκιστος. Pers. 30, κόσμος ὅστις εὐπρεπῆς. Cic. Pis. 21, poenas...eas quae gravissimae sunt.

345-9. ὡς ὀργῆς ἔχω, *so angry am I.* || ἄπερ ξυντήμι, *of the things that I imagine* (conceive probable). || ἴσθι γὰρ, *yea know.* || καὶ ξ. τ. *to have been an actual* (καὶ) *conplotter of the deed.*

350-3. ἀληθες; indignant or scornful question: *ha! really?* A. Av. 175, ἀληθες, ὦ σκαῖοτάτον εἰρηκῶς ἔπος; Ran. 840, ἀληθες, ὦ παῖ τῆς ἀρουραίας θεοῦ; || ἐννέπω σε, *I charge thee.* So φωνῶ Aj. 1047, οὗτος, σὲ φωνῶ τόνδε

τὸν νεκρὸν χερῶν μὴ ξυγκομίζειν, and λέγω in Phil. 101, λέγω σ' ἐγὼ δόλω Φιλοκτήτην λαβεῖν. || ὦπερ, relative attracted to the case antecedent, κηρύγματι. || As ἐνέπω could take a dat., this case is adopted in 353, ὡς ὄντι, to avoid confusion : for ὄντα would seem to agree with ἐμέ.

354-5. ἐξεκίνησας, *hast thou blurted out?* || Steel, with Br., takes πού as enclitic and ironical, *you think perhaps*. But Elms. Ell. J. read ποῦ, which seems fitter for the menacing mood of Oed. *how do you expect to escape its due?*

356. τὰληθὲς γὰρ ἰσχυρὸν τρέφω, *for I possess truth in all its strength = I possess truth, and truth is strong*.

358. προὔτρέψω, *hast goaded me*: middle of indirect agency. It was not by entreaty or persuasion, but by provocation, that Oed. caused Teir. to speak.

360. ἢ 'κπειρᾶ λέγειν; *or art thou tempting me to speak?* i.e. art thou striving in that indirect way to make me say all that I know? See Lec-tion. The ἀνάγκη of a στιχομυθία enforces the harsh condensation.

361. οὐχ ὥστε γ' εἶπέν γνωστόν, 'not so as to call it known,' i.e. *not so as to say that I know it*. Then Teiresias speaks more plainly.

362. οὐ ζητεῖς, und. τὸν φονέα.

363. οὐ τι χαιρῶν, *not with impunity*, so γεγηθῶς, 368. On the other hand, *to your sorrow* is expressed by κλάων. See 401, 1152 κλάων δ' ἐρείς. Ant. 754, κλάων φρενώσεις. 932 κλαύμαθ' ὑπάρξει. || πημονάς, *slanders*.

364. εἶπω τι, *must I say, τι καὶ ἄλλο, something else too?* Interrog. use of subjunctive.

366-7. λεληθέναι σε φημι σὺν τοῖς φιλτάτοις ἀσχοισθ' ὀμιλοῦντα, *I say thou art unconsciously linked in foulest union with thy nearest kin* (i.e. with thy mother). || On λέληθα with partic. cp. 268, 415. || τὰ φίλτατα see 1474. Eurip. often uses it for parent, husband or wife, children: see Hipp. 965. || Plural for sing. appears often, as 1184, ξὺν οἷς τ' οὐ χροῆν μ' ὀμιλῶν οὖς τέ μ' οὐκ ἔδει κτανῶν. This happens especially when abstract nouns plural are used for a person in the singular: as E. Hipp. 11 παιδεύματα, Tro. 252 νυμφευτήρια for Cassandra, S. Ant. 568 νυμφεῖα for Antigone. So Phil. 36 τεχνήματα for a single cup, and other instances. On Met. xv. 163, cognovi clipeum laevae gestamina nostrae. See Pors. on E. Or. 1051. || οὐδ' ὄραν ἔν' εἰ κακοῦ. So 413, κοῦ βλέπεις ἔν' εἰ κακοῦ. Aj. 386, οὐχ ὄρας ἔν' εἰ κακοῦ.

369. τῆς ἀληθείας. The article is prefixed to these abstract nouns: Ant. 1195, ὄρθον ἀλήθει' ἀεί.

370-1. 'Certainly,' says Oed. 'there is power in truth,' but not in respect of you, for your words are not true; you are as blind in all senses as in that of sight. || Cp. with the alliteration here the line from Ennius, *O Tite tute Tati tibi tanta tyranne tulisti*. See 425, 1481 of this play, and



Med. 476 with Porson's note. || *νοῦς* is the mind regarded as the under-standing, *θυμὸς* the mind as the seat of the passions, *ψυχή* the vital part.

373. οὐδεὶς ὃς οὐχὶ = πᾶς τις or πάντες.

374-5. μῶς τρέφει πρὸς νυκτός, *night is thy only trainer*, is, I am sure, the true sense, and μῶς = μόνης. The verb τρέφειν has many shades of meaning: (1) To feed, support, nurture, rear, educate, train; (2) to keep (horses, dogs, birds, plants, armies, fleets, γυναικα, &c.); (3) to cherish, maintain (a) a physical object (long hair, a lock of hair &c.), (b) a habit, principle, feeling, a good or an evil (λάτρειαν, ζῆλον, τᾶληθές, θυμόν, ἐλπίδα, φόβον, νόσον, μίασμα, τὴν γλῶσσαν ἡσυχωτέραν τὸν νοῦν τ' ἀμείνω κ.τ.λ.). In Aeschylus and Plato we find no meanings but those under (1). Homer, Sophocles, Euripides, and other writers supply the rest. The words on both sides carry on a metaphor from the gymnasium. Oedipus virtually says: 'A man reared and trained in darkness (i.e. a blind man) cannot hurt his fellow-man, for obvious physical reasons.' And Teiresias virtually replies: 'I am not the swordsman or wrestler by whom thou wilt be laid prostrate (πεσεῖ): Apollo will do that.' See Plat. Rep. III. 409: μετὰ δὴ μουσικῆν γυμναστικῆν θρεπτέοι οἱ νεανίαι. Soph. Tr. 117: πολλὰ κύματα...τὸν Καδμογενῆ τρέφει.

379. Κρέων δέ σοι πῆμ' οὐδέν, *Creon is not thy harmer*. δέ retains its adversative force, though we do not usually express it, in answers which contain something that is to be refuted.

380. τέχνη τέχνης. Kingcraft was supposed to be the highest art of all. Cp. Phil. 138, τέχνα γὰρ τέχνας ἑτέρας προὔχει καὶ γνώμα, παρ' ὅτω τὸ θεῖον Διὸς σκῆπτρον ἀνάσσεται, i.e. 'the art and knowledge of him who holds the sceptre excels all other art.' And so Xen. Mem. IV. 2. 11, με-γίστης ἐφίεσαι τέχνης· ἔστι γὰρ τῶν βασιλέων αὕτη καὶ καλεῖται βασιδική.

382. ὄσος, κ.τ.λ., *how great the store of envy laid in wait beside you!*

383-6. δωρητός, αἰτητός, adjectives of two terminations. || ὑπελθών, *stealing on*, 'coming under' to trip up, a metaphor from the palaestra.

387-9. ὑφέλις κ.τ.λ., *having suborned a plot-patching conjuror like this*. || δόλιον ἀγύρτην, *a deceitful quack*, from ἀγείρειν (χρήματα) 'collecting money'; a practice of low priests, who carried about an image of their god, begging money up and down the country in its behalf, which they kept for themselves. Cp. Ae. Ag. 1273, καλουμένη δὲ φοιτὰς, ὡς ἀγύρτρια πτωχός, τάλαινα, λιμοθνής, ἡνεσχόμεν. See the character and pretensions of these ἀγύρται in Plat. Rep. II. p. 364. || ὅστις ἐν τοῖς κέρδεσι μόνον δέδορκε, *one who is clear-sighted in gain alone*. Cicero, Tusc. v. 38, says of Cn. Aufidius, who was blind, 'videbat in litteris.' || ἔφν. See 9.

390-2. ἐπεὶ, nam, *for*, frequent in this sense of challenging with an imperative, as here. Cp. El. 352. E. Hec. 1208, ἐπεὶ διδάξον, or simply with a question. A. Nub. 688, οὐδαμῶς γ', ἐπεὶ πῶς ἂν καλέσειας ἐντυχῶν

<sup>2</sup> Ἀμυνία; || φέρ' εἰπέ, *come tell me, or tell me now.* || ποῦ, *on what occasion?* conveys indignant denial. || ἡ ῥαψῶδς κύων, the *riddling* (lit. song-composing) *monster*, i.e. the Sphinx. Κύων often has such a sense, generally with an idea of pursuit. Thus we find the term used of the Furies: El. 1387, μετὰδρομοὶ κακῶν πανουργημάτων ἄφνυκτοὶ κύνες, and of the Harpies in Apoll. Rh. II. 289, Ἀρπυίας, μέγαλοιο Διὸς κύνας. In the Agam. of Aesch. 1228 Cassandra (in a remarkable and debated passage) calls Clytaemnestra μισητῆ κύων. Aesch. also calls the eagle (Pr. 1022, Ag. 136), Διὸς πτηνὸς κύων, 'Jove's winged hound.' || The men called ῥαψῶδοι were persons who pieced together short extracts from famous poets, Homer, Archilochus, Mimnermus &c. for recitation at games or festivals.

393-5. καίτοι...γε, *and yet*, τὸ ἀινυγμα κ.τ.λ., *the riddle was not one for the first comer to explain* (διδειπνῆν). Thuc. VI. 22, πολλὴ γὰρ οὔσα (ἡ στρατιά) οὐ πάσης ἔσται πόλεως υποδέξασθαι. || τοῦπιόντος = τοῦ τυχόντος, 'cujuslibet,' *the first comer*. O. C. 752, τοῦπιόντος ἄρπάσαι, *a prey to the first comer*. || οὔτε...οὔτε. We frequently find, as in 56, the negative put first and then divided into two negatives. So here, οὐ might have been placed before προῦφάνης, οὔτε...οὔτε following. οὐ προῦφάνης, 'in lucem non prodisti,' *didst not display thyself*.

396-400. ἔπασσά νυ, *made an end of her*. || κυρήσας γνώμη, Schol. ἐπιτυχῶν, *succeeding by judgment*, i.e. by force of intellect. || ὃν δὴ, *I, whom forsooth*. || δοκῶν κ.τ.λ., *expecting to stand near Creon's throne* (i.e. high in rank and influence). παραστάτης is 'next in rank,' ἐπιστάτης, 'next in file.'

401-3. κλάων, *to your sorrow*; παθῶν, *to your cost*. || ὁ συνθεὶς τάδε, *he who contrived this plot*. E. Ion 833, οἱ συντιθέντες ἔκδικ' εἶτα μηχαναῖς κοσμοῦσιν. Dem. de Cor. 275, εὐ πρᾶγμα συντεθέν ὄψεσθε. || ἀγλατήσεν = ἄγος ἔλῃν, *drive away defilement*, from ἄζω. || οἶά περ φρονεῖς, *the fruit of thy devices*. || Cp. the threats of Pentheus to Teiresias, E. Bacch. 258, εἰ μὴ σε γῆρας πολὺν ἐξερρήτο, κάθησ' ἂν ἐν Βάκχαισι δέσμιος μέσαις.

404-7. εἰκάζουσω, *comparing, surmising*. || δεῖ δ' οὐ τοιούτων, *of such we have no need*. || σκοπεῖν und. δεῖ. || λύσομεν ἄριστα, *we shall best fulfil* τὰ τοῦ θεοῦ *μαντεῖα*, lit. the oracles, implying the duties laid on us by the oracles; *the oracular mandate of the god*.

408. ἐξισωτέον, *equality must be made*, τὸ γοῦν ἴσ' ἀντιλέξειαι, *so far at least as replying on equal terms*, i.e. so much equality between us must be allowed as consists in ἰσηγορία, freedom of speech. With ἐξ. ἔστι is understood. But there are three ways of explaining the construction; one, by regarding τὸ ἀντιλέξειαι as subject of ἔστι and ἐξ. as predicate, 'equal replying at least is an equality proper to be established (between us)'; another by making τὸ ἀντ. the object of ἐξισωτέον, 'we must establish equally between us at least the equal replying'; a third, which treats τὸ as ὥστε, 'we

must establish equality between us, so far at least as to reply on equal terms. This last seems to me the most probable view. See Kühner, Gr. Gr. § 479.

410-11. Loxias is Apollo's name as the obscure seer-god: ὁ λοξᾶ μαντευόμενος. || ὥστ' οὐ κ.τ.λ., so that I will not (better than 'shall not') be enrolled as under Creon's patronage. The paulo-post future, being the future of the perfect, denotes the continuance of the state: thus κληθήσεται, he will have the name given to him, but κελθήσεται, he will bear the name. Every μέτοικος at Athens was obliged νέμειν προστάτην, to select a patron, through whom alone he could transact any civil business, and to have the fact recorded in the public registers. An action called ἀπροστασίου δίκη lay against any sojourner who neglected this.

413. σὺ καὶ δέδορκας, κ.τ.λ. thou both possessest sight and perceivest not &c. Cp. Aj. 85, ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα. Ae. Prom. 458, βλέποντες ἔβλεπον μάτην, κλύοντες οὐκ ἤκουον. Psalm CXV. 5, 6, CXXXV. 16, 17. Isaiah VI. 9, 10, XLII. 20. Jerem. V. 21. Ezek. XII. 2. Matthew XIII. 14. Mark IV. 12, VIII. 18. Luke VIII. 10. See 367.

415-9. ἀρ' οἶσθα, dost thou know? (=thou knowest not). Hence it can be followed by καὶ λέληθας, thou art even ignorant. This verb is always joined with a participle: but in 147 it only implies concealment, though the participle attends it there. || τοῖς σοῖσω, to thine own: that is, to thy parents. || ἀμφιπλήξ, active = ἀμφοτέρωθεν πλησσοῦσα Hesych. See Phil. 687, ἀμφίπληκτος active. || μητρὸς τε καὶ τοῦ σοῦ πατρὸς. Cp. O. C. 1399, οἶμοι κελεύου τῆς τ' ἐμῆς δυσπραξίας. || δεινόπους ἀρά, terrible-footed curse, i. e. approaching with dreadful speed. El. 491, χαλκόπους Ἑρῆνύς: Hor. C. III. 2. 32, pede Poena claudo. Curses were supposed to be attended with Furies to put them in execution. Hence Ἄρα stands for the attendant Fury. Cp. Ae. Eum. 416, ἡμεῖς μὲν ἔσμεν Νυκτὸς αἰανῆς τέκνα, Ἄρα δ' ἐν οἴκοις γῆς ὑπαι κεκλήμεθα. Sept. 721, πατρὸς εὐκαταῖαν Ἑρῆνύν. || ὀρθά, rightly. See 1273. E. Phoen. 377, σκότον δεδορκῶς. Bacch. 510, σκότιον εἰσορᾶ κνέφας.

420-1. Some take λιμῆν to mean 'a retired spot,' a valley, as distinguished from mountains (represented by Κιθαιρών), and make βοῆς depend on σύμφωνος, a possible constr. But it is better to make βοῆς dep. on λιμῆν in its usual sense, 'haven': what haven of thy cry will there not be? i. e. whither will not thy cry penetrate? understanding αὐτῇ with σύμφωνος; what Cithaeron (put for all Boeotian mountains) will not ring with it? Neue quotes Aristid. Monod. de Smyrna p. 262, ποῖον Βόσπορον ἢ ποῖους καταρράκτας ἢ τίνα Ταρτησσὸν τὸ σὸν, ὧ δαίμονία, κλέος οὐκ ἐπήλθε; ποῖα Μασσαλία τὸ πένθος τοῦτο ὀρισθήσεται ἢ τίνη Βορυσθένηι; cp. Verg. Aen. viii. 305, consonat omne nemus strepitu, collesque resultat.

422-5. These lines, as all the language of Teir. here, are ἄγαν αἰνικτὰ

κάσαφῆ (439). || The marriage of Oed. is likened to a harbour with a bad roadstead (ὄρμος ἀνορμος), into which he had sailed after a favourable voyage, ἐνπλοῖας τυχῶν, alluding to the solution of the enigma. δόμοις is a dat. of place indicating where the harbour was situated, *in jon palace*. || ἃ σ' ἐξισώσει κ.τ.λ., *which shall place thee on a level with thyself and thy children:* with thyself, as showing thee what thou really art, a parricide, and an incestuous husband; with thy children, as proving thee to be their brother. But this could only be done by the discovery mentioned in the two previous lines, not by the ἄλλα κακά. These can only apply to the subsequent misfortunes of the family, those namely which grew out of the curse spoken by Oed. Elmsley reads ἃ γ' ἐξισώσει, understanding 'what the Ἄρσ' will inflict equally on thyself and thy children'. Porson and Schäfer read ἄσο' ἐξισώσει, 'which shall equally befall'. And this, which might seem to be the sense required, would equally result from ὄσ' ἐξισώσει, a slight change from one MS. ὄ σ' ἐξισώσει. J. believes that vv. 422-25 correspond with the actual progress of the drama: that while the two former (ὄταν καταίσθη) refer to the first discovery concerning the death of Laius (726-860), the two latter (ἄλλων δὲ) comprise those scenes in which the parentage of Oed. is brought to light. When it is remembered that the whole action lies within the hours of one day, and that the second discovery follows the first so quickly, it is hard to suppose either that 'the clear perception' does not imply the full detection of all the miseries involved in the marriage, or that the language of l. 425, οὐκ ἐπαισθάνει, is satisfactorily explained by the contents of episodica 3, 4. We seem almost compelled to include in the πλήθος κακῶν all the calamities of Oed. and his children as described in the Oed. Coloneus and the Antigone. I have sometimes been tempted to conjecture that Soph. wrote ὄσ' ἐξ ἴσου σοὶ τ' εἶσι καὶ τοῖς σοῖς τέκνοις. For εἶσι = ἤξει see El. 475, εἶσιν ἃ πρόμαντις Δίκα. Phil. 1198, οὐδ' εἰ πυρφόρος ἀστεροπητῆς βροντᾶς αἰγᾶϊς μ' εἶσι φλογίζων. The σιγματισμός is the same in both readings. But, where Sophocles has so manifestly meant to be dark, it seems almost profane to let in more light by conjectural reading or forced interpretation, lest his shade whisper to us, σκότος ἐμὸν φάος· μὴ τι βέβηλον εἰσίστω.

426-8. πρὸς ταῦτα, *wherefore, so then*. See on 343, πρὸς ταδε. || 'τοῦ μὲν στόμα = τοὺς ἐμὸς λόγους, or *me for what I say*.' St. || ἐκτριβήσεται, *shall be worn down, crushed*. || ποτέ, *ever*. It means 'at any time', and so either 'formerly' or 'hereafter', as the case may be.

429-31. οὐκ εἰς ὄλεθρον;—und. ἄπει or ἀποφθερεῖ; so 1146. A. Nub. 789, Equ. 892, οὐκ ἐς κόρακας ἀποφθερεῖ; || θᾶσσον is often used in these forms of execration. Hom. Od. κ'. 72. A. Nub. 1253. Plut. 604. || ἄψορρος, *returning*. Aj. 369. Ant. 386. ἄψορρον adverbially, El. 53, 1430, Tr. 902. Obs. the angry alliteration, ἄψορρος...ἀποστραφεῖς ἄπει;

433-4. γάρ. I did send for you, *for* &c.; then ἐπεὶ instead of another γάρ. See 318. || σχολῆ, *by leisure, slowly, scarcely = by no means*. Elms. cites Shakesp. Titus And. i. 2, 'I'll trust by leisure him that mocks me once.'

435-6. Steel, reading with mss. ὡς μὲν σοὶ δοκεῖ, writes: 'we should have expected ὡς σοὶ μὲν δοκεῖ, or in the next line ὡς δὲ γονεῦσι δοκεῖ. This last indeed seems to be the construction which was in the poet's mind; ὡς however being omitted, δὲ was necessarily thrown back so as not to be the first word in the sentence. The same observation holds good in Phil. 279, ὁρῶντα μὲν ναῦς—ἄνδρα δ' οὐδέν' ἔντοπον, for ὁρῶντα δὲ ἄνδρα οὐδέν' ἔντοπον, and Phil. 1136, ὁρῶν μὲν αἰσχροῦς ἀπάτας στυγνὸν τε φῶτα, for ὁρῶν δὲ στυγνὸν φῶτα, but in 260 we have ἔχων μὲν ἀρχῶς—ἔχων δὲ λέκτρα.'—In reading σοὶ μὲν with Elmsley and Schäfer I was moved not by 'cinnitatis dictionis', but by rhythmical fitness, ὡς μὲν σοὶ δοκεῖ seeming in effect a termination by spondee ὡς—μὲν and cretic σοὶ—δοκεῖ, since σοὶ is necessarily emphatic and μὲν always unemphatic. || μῶροι, subjoined to explain τοιοῖδε. See Phil. 1271, τοιοῦτος ἦσθα...πιστός, ἀτηρὸς λάθρα. || γονεῦσι δέ, und. ὡς ἐδόκει, or it might stand as ethic dative. See 8. || The Greek fulness of expression in γονεῦσι οἳ σ' ἔφυσαν is very usual, even when there is no such emphasis as would warrant the use of similar fulness in English. See Scyr. Frag. ii. 2, ἀρστοῦ πατρὸς Ἑλλήνων γεγώς. Phil. 3, κρατίστου πατρὸς Ἑλλήνων τραφέας. Aj. 1172, πατρός, ὅς σ' ἐγένεατο. 1296, ὁ φειύσας πατήρ. El. 261, μητρὸς ἣ μ' ἐγένεατο. 1412, ὁ γεννήσας πατήρ. 341, πατρὸς οὐ σὺ παῖς ἔφυσ, 365 &c. 440. οὐκοῦν. Dindorf reads, as Elmsley, οὐκ οὖν, with interr. at close. See 342, note.

443. ἐξέσωσ'. This could be ἐξέσωσε or ἐξέσωσα, but, as τύχη was the subject used by Teir., he would naturally suppose it repeated.

445-6. See Lection. || κομιζέτω δῆθ', *aye, let him conduct you; let him by all means*. || ἐμποδῶν ὀχλείς (with παρών), *your presence hinders and annoys me*. Elms. cites Ae. Pr. 1001 ὀχλείς μάτην με. See E. Hel. 439 ὄχλον παρέξεις δεσπότας. || συθείς τε, *and when you are gone*.

448. πρόσσωπον. Hor. C. iii. 3, 3, non voltus instantis tyranni &c.

449-51. τὸν ἄνδρα τοῦτον ὄν...οὔτος, irreg. attracted constr. See Tr. 283 τάσδε δ' ἄσπερ εἰσορᾶς...χωροῦσι. Verg. Aen. i. 577, urbem quam statuo vestra est.

452. ξένος λόγῳ μέτοικος, und. νῦν μὲν, *now indeed by report a resident alien*. Soph. has in view the μέτοικοι at Athens—the class of foreigners sojourning with certain civic privileges. See 411 note. || The regular construction would require φανησόμενος δέ, which is changed by an *anacoluthon* into the finite verb, εἶτα δὲ φανήσεται. Cp. v. 1201. Any careful student of Sophocles will be at no loss to find examples of the free construction adopted by the poet. νῦν μὲν or πρῶτα μὲν are sometimes thus omitted in the first

clause, when they may be readily understood, as here, from the subsequent *εἴτα* or *ἔπειτα* δέ, as Hom. Il. λ'. 92, *ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν, αὐτόν, ἔπειτα δ' ἑταῖρον, Ὀύληα πλῆξιππον*. In 695 on the contrary we have *πάλαι* understood from *τανῶν* which follows.

454. *τῇ ξυμφορᾷ*, by his good fortune, a sense sometimes though rarely found. See Excursus III. El. 1230, *κάπλ συμφοραῖσί μοι γεγηθὸς ἔρπει δάκρνον ὀμμάτων ἄπο*.

456. *σκήπτρω προδεικνύς*, sc. *ἑαυτῷ τὴν ὁδόν, groping his way before him with a staff*. So Theocr. Id. xxii. 102, *τὸν μὲν ἀναξ ἑτάραξεν, ἐτώσια χερσὶ προδεικνύς πάντοθεν*. Seneca Oed. 656, *repet incertus viae baculo senili triste praetentans iter*. The word is also used, as Lat. *praeludo*, of preparatory action in the gymnasia or in war. || *ἐμπορεύσεται*, shall travel, properly as a merchant. *ἐμπορος*, Od. β'. 319, ω'. 299. = a passenger in a vessel, but that sense is later. Sophocles uses it merely in the sense of a traveller. O. C. 25, 303, 901. So *ἐμπορεύομαι* alone of travelling, El. 405, *ποῖ δ' ἐμπορεύει*;

458. See Lection. Whether *αὐτός* or *αὐτός* should be read here, is a very nice question; and possibly neither is wrong. As there is, however, no doubt that *αὐτός* would be right, if the words *καὶ πατήρ* were away, I have thought it justifiable to read *αὐτός*, carrying in mind that it is to be supplied again after *πατήρ*. If the pronoun stood first or last, I believe it would take the article, *αὐτὸς ἀδελφὸς καὶ πατήρ*, or *ἀδελφὸς καὶ πατήρ αὐτός*. But this is one of those questions on which scholars may take different sides without disparagement to either party.

460. *ὁμοσπόρος*, in active sense, as *ὁμογενής* (or *ὁμολεχής*) in 1350. = husband of the same wife. But it is passive (*ὁμόσπορος*) 260.

461. *λογίζου*, reckon up, take account (note) of. || *κἄν λάβῃς ἐψυσμένον*. I have, with some hesitation, concurred with those who omit *μ'* after *λάβῃς* on account of *ἐμέ* closely following. Those who keep it might cite in their favour 605, *ἐάν με τῷ τερασκόπῳ λάβῃς κοινῇ τι βουλευσάντα, μή μ' ἀπλῆ κτάνης ψήφῳ*, where the pronoun is repeated. But the strong *ἐμέ* makes some distinction between the two places.

462. *φάσκειν* for *φάσκε*, so S. El. 9, Phil. 1411, 57, (*λέγειν*); and elsewhere frequently. The infin. stands also instead of the 3rd person imp. as well as of the 2nd pers. Matthiæ thinks the phrase is probably a remnant of the older and simpler language, the action required being expressed by means of the verb used absolutely. || In this concluding speech, Teiresias uses such plain language that we can hardly conceive his being misunderstood by Oedipus, whom he had already declared the murderer of Laius. But an answer to all these difficulties appears in the remarks made in the first edition. It was the will of fate and heaven that Oedipus should continue to live in blind security till the destined hour of discovery arrived

[Teiresias is now led out through the passage adjoining the western Periaktes, after which Oedipus retires into the palace, and the Chorus sing their first Stasimon. This term (from *σῆναι* to stand) is applied to the Odes which the two semichoirs chant when stationary; as distinguished from the Parodos, and from Anapaests, which are attended with marching movement.]

## STASIMON I. (463—512.)

(*Outline.*) In the first strophe and antistrophe of this short Stasimon, the Chorus delineate the miserable state of the unknown murderer, flying in conscious guilt from the unerring pursuit of the divine oracle. In the second strophe and antistrophe they declare their unwillingness to believe in the guilt of Oedipus, being unable to imagine any cause of quarrel between him and Laius: and they would rather doubt the science of a seer than the innocence of one to whom their country owes so great a debt of gratitude.

(*Notes.*) 463-5. *τίς ὄντινα*, und. *ἐστίν*, who is it whomsoever, i.e. *who is the unknown one whom...*, *ἀθεσπέπεια*, poetic form fem.; but *ἀδνεπήs* fem. in 151. In this form we find an accessory argument that the subst. understood is not either a rock or an oracle, but a person, a priestess. || In the Lection I have briefly stated (in Stud. Soph., more fully) the reasons which convince me that the words *εἶπε πέτρα* are not those of Sophocles. Here, as in countless places, we have an illustration of the well-known maxim—‘a little learning is a dangerous thing.’ The scribes and grammarians of the dark ages were always poring over ancient writings in search of parallel passages which they often did not know how to use judiciously when they found them. Assuming that Soph. wrote *Δελφίς εἶδε πρόσθεν* (though this last word is a mere guess of mine, chosen for its simplicity) such a Scholiast (*τίς ὄντιν'*;) would know that *Δελφίς* is an adjective, would certainly observe *Παρνασσῶ* in this ode, would probably find *Δελφίς εἴσεται πέτρα* in Eur. And. 998, perhaps *Πυθίαν πέτραν* in Ion 550, and (forgetting altogether that *ἀθεσπέπεια Δελφίς* is in itself a sufficient title of ‘the prophetic Delphian maid’ or priestess) he would say *εὔρηκα*, I have found in *πέτρα* the desirable substantive with which the adj. *Δελφίς* agrees. So he wrote it down instead of the trochee ending in a consonant—*πρόσθεν* or some other word—which Soph. had placed there. But *εἶδε*, which ample proof shews to have been the Sophoclean verb, remained. Some later sciolist, with less knowledge of grammar, followed after a time. It struck him that a rock (place for person) might allowably be said *to speak*—because the voice came from behind it, but a rock with a pair of eyes was too absurd an image: and so (not having the wit to discern his resource in *οἶδε*, not familiar perhaps with the *εἴσεται* of Eurip.)

he wrote, as the cod. L. proves, εἶπε for εἶδε, so crediting Soph. with the solecism εἶπε τελέσαντα for εἶπε τελέσαι. || The city itself and temple of Apollo were situated on Mount Parnassus. See 473-4, also Strabo ix. Justin xxiv. 6, Liv. xlii. 15. || ἀρρητ' ἀρρήτων, a Greek poetic superl. *most unutterable* i. e. *most heinous, direst of the dire*. O. C. 1238, κακά κακῶν. Phil. 65, ἔσχατ' ἐσχάτων κακά.

466-8. ὦρα (ἔστι), *it is time*. || ἀελλάδων, *storm-swift*. Hom. uses ἀελλόπος three times as an epithet of Iris Il. θ'. 409, ὦ. 77, 159, ὡς ἔφατ' ὄρω δὲ Ἴρις ἀελλόπος ἀγγελέουσα. Cp. Pind. Nem. i. 6, ἀελλοπόδων ἵππων. || σθεναρώτερον can either be an adverb, *more vigorously* (than steeds), or an epithet of πόδα, *stronger than (the feet of) steeds*. Erfurdt quotes Hom. Il. θ'. 505, Ἄτη σθεναρή τε καὶ ἀρτίπος to prove that the word implies swiftness. Wunder also says that the sense of *vehemence* applied to flight readily slides into that of swiftness. Neue thinks it implies firmness and steadiness, and therefore perseverance. || φνυγῆ is dat. of manner, *in flight*. See 51, E. Bacch. 437, H. F. 1081, El. 218, S. Phil. 1149, Verg. Aen. iv. 281, ardet abire fuga. || νωμᾶν, *to ply, move*.

469-72. ἐνοπλος... πύρι καὶ στεροπαῖς, *armed with fiery lightnings*. So Zeus in Phil. 1198 is called πυρφόρος ἀστεροπηγῆς, *the hurler of fiery thunderbolts*. Apollo and Pallas are sometimes represented as armed with the lightningbolts of their sire. Verg. Aen. i. 42, Ipsa (Pallas) Jovis rapidum jaculata e nubibus ignem. || ἐπευθρώσκει. See 263, ἐνήλατο, 1300, 1311. Instead of ἐπ' αὐτὸν it might have been ἐπ' αὐτῶ as Hom. Il. λ'. 70, ἐπ' ἀλλήλοισι θορόντες. But in a chase the accus. is better. || γενέτας, *son*, so E. Ion 916, elsewhere it means *father*, as E. Or. 1011, or is used as an adj. || Κῆρες, Fates (or Furies?), Ae. Sept. 1055, Κῆρες Ἐρινύες. In Hom. κῆρ means 'evil fate'; it is usually joined with death (θάνατον καὶ κῆρα μέλαιναν) and seems nearly equivalent to it. In Ae. Sept. 777 the Sphinx is so called. It is applied to the wound of Philoctetes, 42, 1166: and generally the tragic poets use it of anything terrible. Consult Lidd. and Sc. lex. || ἀνᾶπλάκητοι. Porson in Aeschylus writes ἀπλάκημα, not ἀμπλάκημα, though he keeps μ in E. Phoen. 23, Med. 116. As the metre often requires its omission, never its insertion, Monk on Hipp. 145, Alc. 248, and Elmsley on Med. 116 would reject it always: but Hermann would insert it when the first syll. is long. Blomfield on Sept. 795 thinks μ in such words the addition of a later age before labials, as in ὄμβριμος, τύμπανον, λάμβδα. He derives the word (on Prom. 112) from πλάζω, *cause to wander*, with a pleonastic or intensive, like ἀσταχυς, ἀβληχρός, ἀμέλγω. The word in this place means *unerring*, 'not missing their prey', or 'from whom is no escape'.

473-4. ἔλαμψε. See 186. || φάμα, oracle, here = *command*.

475. τὸν ἀδηλον ἄνδρα, *the unknown (or hidden) man*. See τῖς ὄντω in 463 above. || πάντ' ἰχρεύειν. Wunder in his first edition agreed with Brunck



in taking πάντα as masc. and subject of *ιχρύνειν*, 'that every one should search for.' But in his second he rejects this view, and makes πάντα neuter and adverbial, so that πάντα *ιχρύνειν* = *πάσαν ιχρύνειν ιχρύνειν, make every search for*, the infin. depending on *ἐλαμψε φάμα* which in sense = *a command was proclaimed* (to hunt out &c.). This view J. takes, and it is the right one.

476-82. *φοιτᾷ, he roams*. || *πέτρας ἰσόταυρος*. See Llection. Not 'fierce as a bull' (so J. renders *ἰσόταυρος*) but *restless as a bull*. Vergil's description of the wanderings of the defeated bull in Geo. III. should be compared. || *μέλεος κ.τ.λ., straying in solitude (χρηέων) poor wretch with wretched foot*. || *τὰ μεσόμφαλα γᾶς μαντεία, the oracles of earth's centre*. On constr. see 161. The Greeks regarded Delphi as the centre of the earth's circular plane; having an old legend that Zeus despatched two eagles (or doves) of equal speed from opposite points of the circumference, and that these birds met at Delphi. || *ἀποσοφίζων, keeping aloof* (from himself), i. e. *avoiding* them. Hom. uses the simple verb in middle voice twice in the Iliad, in the sense *keeping oneself aloof from* = *shunning*, without any case: β'. 81, ὦ. 222, *ψεύδοσ κεν φαίμεν καὶ νοσφίζομεθα μάλλον*. In the Odyssey it is used with the sense of *leaving*, either with gen., ψ'. 98, *τίφθ' οὐτω πατὴρ νοσφίζεαι*; or with accus. τ'. 339, *ὅτε πρῶτω Κρήτης ὄρεα νιφέντα νοσφισάμην*, or in the sense of retiring, without case, λ'. 424, *ἡ δὲ κνωῆπις νοσφίστατο*, or transitively, *removing*, δ'. 263, *παῖδα ἐμῆν νοσφισσαμένην*. So in this play 693, *εἰ σ' ἐνοσφίζομαι*. || *ζῶντα*. See 45, and Excurs. III.

483-7. See Llection, where I read *με νῦν* for ms. *μὲν οὖν*, taking *δεῖνὰ* = *δεινῶς*, and the participles *οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'* as agreeing with *με*, *who neither agree nor deny*.

488. *οὔτ' ἐνθάδ' ὄρω* *οὔτ' ὀπίσω, having no clear view of the present or the future*, i. e. seeing no ground at present for believing the truth of his words, nor understanding what the future can bring forth to establish it. So Wunder. Also Elmsley, Hermann, Ellendt rightly regard *ὀπίσω* as meaning the future. Musgrave took it for the past, from an erroneous interpretation of Hom. II. γ'. 109, *ἄμα πρόσσω καὶ ὀπίσσω*, on which see Scholiast, and Damm's note. Add Phil. 1105, where *εἰσπίσω* manifestly means *hereafter*.

491-7. *τί γὰρ ἦ κ.τ.λ., for what cause of quarrel there was either on the part of the Labdacidae or on that of the son of Polybus, &c.*, the Labdacidae implying Laius, son of Labdacus. || See Llection. *πρὸς ὅτου κ.τ.λ., from which drawing clear proof* (lit. by a touchstone, *βασανίζων*), *I may confidently attack* (*πιθανῶς ἐπι ἐπι*) *the popular fame of Oedipus by coming forward to avenge a mysterious murder*. The *ἐπίδαμος φάτις* cannot be, as Ellendt interprets, the denunciation of Teir. against Oed. which had not yet been divulged. *ἐπικούρος θανάτων* is used here as *αἰμάτων ἐπικούρος* is in E. EL.

138. So too 127, Λαῖον ἀρωγός, *avenger*. Seneca Agam. 905, *paternae mortis auxilium unicum*. || Οἰδιπόδα for -αο, from Οἰδιπόδης, another form of the name. This Doric form of gen. is retained by the Attics in proper names and some other nouns.

498-504. Elms. comp. E. El. 399, Λοξίου γὰρ ἔμπεδοι χρησιμοί, βροτῶν δὲ μαντικὴν χαίρειν ἔω. || ξυνοί, *wise*; all-knowing. || ἀνδρῶν δ' ὅτι κ.τ.λ., *but that, of men, a diviner claims more than myself* (i. e. has more knowledge than I) = *there is no sure criterion to prove*. Cp. Herod. vii. 168, ἡλιζὸν πλέον τι τῶν ἄλλων οἴσεσθαι. 211, οὐδὲν πλέον ἐφέροντο. VIII. 29, πλέον αἰεὶ κοτε ἡμέων ἐφέρόμεθα. || παραμείψειν ἄν, *may surpass*.

505-8. ἀλλ' οὐποτ' κ.τ.λ., *but never would I, till I saw rightful proof, (ὄρθον ἔπος), assent (καταφαίην ἄν) when men blame him*. Aristot. Met. III. 7, ἡ διάνοια ἢ κατάφησιν ἢ ἀπόφησιν. || πρὶν ἴδοιμι. If πρὶν follows a past or opt. negation, as here, πρὶν takes optative. If the negation is of future time, πρὶν ἄν follows with subjunctive: οὐ καταφήσω πρὶν ἄν ἴδω.

509-12. βασάνῳ ἀδύπολις, *by proof, i. e. by experience* (lit. touchstone) *pleasant to the city*; i. e. 'a good and popular ruler.' || τῷ ῥα, *for that reason then* (ῥα=ἄρα). || οὐποτ' ὀφλήσει κακίαν, *he shall never be pronounced guilty (κακίας) of wickedness*. Ant. 1028, αὐθαδία τοι σκαιότητ' ὀφλισκάνει. E. Alc. 1093, μωρίαν ὀφλισκάνεις.

(*Creon now enters the stage.*)

## EPEISODION II. (513-862.)

This second Epeisodion falls into two parts, divided from each other by a Comma or Commation, that is, by a short lyric dialogue which begins at 649, and ends (with interruption of nine lines, 669-677) at 697.

(*Outline of Part I.* 513-697.) Creon joins the Chorus, and indignantly notices the reports which have reached him of the charge of treason made against him by Oedipus. The Chorus try to soothe him, till Oedipus, coming out of the palace, assails him with reproaches, and for a time will hear no answer. At length Creon, getting leave to speak, rebuts the charge of treason with powerful arguments, but fails to convince the king of his innocence. Fierce reproach and indignant denial recur, till at length Jocasta, aroused by the noise, comes out and interferes. Creon confirms his denial by an oath, and the Chorus, supporting Jocasta, at length prevail on Oedipus to recall the sentence of death, which he does with reluctance. Thus the kinsmen part on bad terms, Creon returning home. The intervening Commation consists chiefly of persuasive words, and assurances of love and loyalty from the Chorus to Oedipus, with his replies: and a few words of explanation between them and Jocasta.

(Notes). 513-22. δειν' ἔπη κατηγορεῖν μου, *accused me in formidable language*, imperf. || τύραννον. See 925. Hermann thinks these two verses gave to this drama its title Οἰδῖπους τύραννος. || ἀτλητῶν, *indignant* (part. of ἀτλητέω) = ἀτλητος ὤν, 'being unable to endure'. || εἴτ' ἔργοισι. Another εἴτε is omitted before λόγοισιν. So Aesch. Ag. σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις ὅμοιον. Cho. 994, μύραινα γ' εἴτ' ἔχιδν' ἔφν. || τι βλάβην φέρον, *anything to his injury*. See Lection. I know no example of a part. standing as φέρον in the MSS. here without τι. (See Ag. 261, where for εἴτε κεδνὸν I have read εἴ τι κεδνόν.) And if Soph. wrote φέρον, φέροντι and φέρει so close together, and the same constr., εἰς βλάβην φέρον, εἰς ἀπλοῦν φέρει, within three lines, we cannot deny that this betrays sad negligence of style. For these combined reasons I had written τι βλάβην ἔχον for εἰς βλάβην φέρον. See Aj. 1325, βλάβην ἔχειν, *to cause injury*. As to the phrase οὐ φέρει εἰς ἀπλοῦν, *has no simple* (unimportant) *influence*, such intransitive use of φέρω is by no means rare, and is shared with many of its compounds. I now keep φέρον, reading φοροῦντι for φέροντι.

523-4. ἦλθε... τάχ' ἄν... βιασθέν. There is great variety of opinion among scholars about the construction here. The question is a very difficult one, and I dare not speak *ex cathedra* concerning it. Hermann, Wunder, Steel would refer τάχ' ἄν to βιασθέν, to which view Li. and J. are decidedly opposed. The latter (joining it with ἦλθε) says, 'the form of the Greek sentence, by putting ἦλθε first, was able to suggest the virtual equivalence here of the conditional ἦλθεν ἄν to a positive ἦλθε,' adding 'cp. the use of the optat. with ἄν in mild assertion of probable fact: εἴησαν δ' ἄν οὔτοι Κρήτες, Her. i. 2.' I am utterly unable to see how this use of εἴησαν ἄν, verb and particle combined, assists us in explaining the use of indic. with τάχ' ἄν following it at some distance. Elms. thought the ἄν useless, and badly proposed οὔν. The words of Linwood deserve to be considered. 'Has particulas unam quandam notionem efficere, et ἄν ad optativum suppressum cogitatione referri arbitror, ut constructio sit, ἦλθε τοῦνειδος, τάχ' ἄν, ὀργῆ βιασθέν. Eadem ratio O. C. 965, θεοῖς γὰρ ἦν οὕτω φίλον, τάχ' ἄν, τι μνημόσιν εἰς γένος, ubi iterum male ἄν ad participium refert Hermannus.' Cp. Thuc. vi. 2, Σικελοὶ δὲ ἐξ Ἰωνίας διέβησαν ἐπὶ σχεδίων... τάχ' ἄν δὲ καὶ ἄλλως πως ἐκπλεύσαντες. Andoc. de Myst. 16 τάχα γὰρ ἄν αὐτὸ βούλεσθε πιθέσθαι. See Stud. Soph. P. II. p. 39, and Steel's note p. 144.

525-6. τοῦπος δ' ἐφάνθη, *the language published* (by common report) *was*. My reasons for adopting this reading, which appears in two codd., for the more common τοῦ πρόσ, are these: (1) There is no ground, metrical or grammatical, for inverting the pronoun and preposition; hence several editors read πρόσ τοῦ. (2) Creon has no motive for asking who originated the report, nor does the Chorus reply to such a question. He says: 'the language bruited was, that the seer was persuaded by me to speak false-

hoods.' (3) That τοῦπος is the true reading I regard as not merely indicated but absolutely proved by the place, 848, ἀλλ' ὡς φάνεν γε τοῦπος ᾧδ' ἐπίστασο, 'nay, be well assured that the statement made public was this.' Van Herwerden illustrates the corruption of τοῦπος into τοῦ πρὸς by reference to Aesch. Pr. 49, where MSS. give ἐπράχθη for ἐπαχθῆ. || λέγει, indirect optat. referred to the mind or opinion of those who so reported.

528-9. ἐξ ὀμμάτων κ.τ.λ., *was this accusation uttered against me with steadfast eyes and mind?* i. e. was he quite sane when he brought this charge? The prep. ἐκ, ἐξ, is often used to express a state, or the circumstances of a case. So Aesch. Ag., οὐκέτ' ἐξ ἐλευθέρου δέρης, *with neck no longer free.*

531. ὅδε announces some one's entrance. || περᾶ, *comes forth.* Ant. 386, ὅδ' ἐκ δόμων ἄγορρος ἐς δέον περᾶ. E. Iph. T. 724, γυνῆ γὰρ ἦδε δωμαίων ἐξω περᾶ. In Hec. 53 it is transitive, περᾶ γὰρ ἦδ' ὑπὸ σκηνῆς πόδα. (*Oedipus enters from the palace and speaks.*)

532. οὔτος σὺ, *hark you!* 1121, οὔτος σὺ, πρέσβυ. οὔτος is also found without σὺ, Tr. 407, οὔτος, βλέψ' ᾧδε. Aj. 71, 1012. Or ᾧ is introduced; O. C. 1627, ᾧ οὔτος, οὔτος Οιδίπους. Aj. 80, ᾧ οὔτος, Αἴαν. A. Av. 1199, Eccl. 464, αὐτῆ σὺ. The address is sometimes without οὔτος. Ἰππίας ὁ καλὸς πε καὶ σοφός, Plat. H. Maj. p. 95. A. Ach. 54, οἱ τοξόται.

533-5. τὸσὺνδ' ἔχεις τόλμης πρόσσωπον for πρόσσωπον οὔτω τόλμηρόν, *so bold a front.* Greek poets express qualities of persons and things by genitives of substantives, with or without adjective, which in Latin is required: those genitives having an attributive power, and being therefore called attributive or descriptive. Such are 1403, βορᾶς τράπεζα, *dinner-table*, Tr. 357 πόνων λατρεύματα=ἐπίπωνα λατρ. S. El. 19 ἄστρων εὐφρόνη, *the starry night.* Thuc. I. 140 τὰς ξυμφορὰς τῶν πραγμάτων, *actual events.* See 44. || ὥστε ἔκω, *so that thou art come.* ὥστε ἰκέσθαι would mean, *so as to come.* || τοῦδε τάνδρός, i. e. ἐμοῦ, cp. 815 τοῦδε γ' ἀνδρός, 1464 τοῦδ' ἀνδρός.

538-9. ὡς οὐ. und. ὑπολαβών, *supposing* (to be supplied from ἰδών) *that I should not recognise* (γνωριόμι)...*or should not defend myself* (ἀλεξόμην, see 171). The former would show *folly*, the latter *cowardice.* ἡ οὐκ for κοῦκ is therefore a just emendation. The fut. opt. always follows past verbs with a real fut. force, without ἄν. See ἴσσοίμην 72, and Exc. III. Also 792-3, 796, 1271, 1274. || γνωριόμι Att. for γνωρίσοιμι.

541-2. The mass of commentators, who are content to retain πλήθους in 541 along with πλήθει in 542, probably regard χρήμασι as corresponding to φίλων, whom they understand as wealthy and powerful friends, taking the word πλήθος in both lines to mean 'numbers', 'a multitude'. Ellendt is so well satisfied that he calls Heimsoeth's conj. πλούτου, which I have ventured to edit, 'inutilis'. My reasons for adopting it are these: (1) the repetition of πλήθος here must be displeasing to every reader of good taste:

but it is just what the tasteless scribes and scholiasts would plume themselves on effecting; (2) to suppose a correspondence between *φίλων* and *χρήμασιν* rather than between *φίλων* and *πλήθει* is to my mind very unsatisfactory; (3) the *χιασμός* (cross-correspondence) *πλούτου-χρήμασιν, φίλων-πλήθει*, is quite in the manner of Soph., who delights in variety, and shuns stiffness. He has adopted it immediately before, in 536-9, where after *δειλιαν ἤ μωριαν* follows, *ἢ ὡς οὐ γνωριόμι* (corresponding to *μωριαν*), *ἢ οὐκ ἀλεξοίμην* (corresponding to *δειλιαν*). (4) *πλούτου* is not far removed from the literature of *πλήθους*. Such is my case for *πλούτου*. || *δ* a *thing* which, referred to fem. *τυραννίς*. So E. Hel. 1687, *γνώμης, δ πολλαῖς ἐν γύναιξιν οὐκ ἔφω*. Thuc. I. 122, VII. 62.

543-4. *οἶσθ' ὡς ποίησον*; idiomatic constr.=*ποίησον, οἶσθ' ὡς*; lit. 'act, dost thou know how?' i. e. *shall I tell thee what to do?*<sup>1</sup> Cp. E. Hel. 315, 1233. Heracl. 451. Ion, 1039. See also O. C. 75, *οἶσθ', ᾧ ξέν', ὡς νῦν μὴ σφαλῆς=μὴ νῦν σφαλῆς, ᾧ ξέν', οἶσθ' ὡς*; 'avoid going wrong, stranger, dost thou know how?' i. e. *shall I tell thee how to avoid going wrong?* || *ἴσ' ἀντάκουσον*. Cp. 409, *ἴσ' ἀντιλέξει*.

545-6. *λέγειν σὺ δεινός, thou art an able speaker*. See lex. *δεινός*. || *μανθ. δ' ἐγὼ κακὸς σοῦ*, lit. 'I am bad to learn from thee'=*thou'lt find me a poor scholar*: the place of *σοῦ* is emphatic. || *βαρύν*, *dangerous*, so Steel's note; and this is the *proper* word, which I have always adopted. J. does not represent it here, but in 673, where again *dangerous* is the right English, he renders it, very wrongly, *vehement*, a word in no place suitable to it. Cp. Ant. 767, 1251, O. C. 402, 1204, &c. Such examples show that *βαρεία μῆνις* or *ὀργή* means *dangerous anger*, not *vehement*.

555-6. *χρέη*. When that which was said or thought by another in past time is cited as such, the optat. is used after *ὅτι, ὡς*. See 791 *χρέη*. Or as intimating that it was said or thought, as 1247, *θάνοι, λίποι, 1250, τέκοι*. || *ἐπειθες, did you advise?* || *σεμνόμεντιν, reverend seer*, so O. C. 1097, *ψευδόμαντις*. Phil. 1338, *ἀριστόμαντις*. 693, *κακογείτων*. || *πέμψασθαι, to send* (by my order, indirect agency).

557. *αὐτός, the same man*, i. e. *of the same mind*.

<sup>1</sup> My note here (1) states that *οἶσθ' ὡς ποίησον* is an idiomatic construction: (2) states the syntactic form out of which it grows: (3) states the equivalent English idiom: (4) gives various examples. This is all that can be done. Nobody can tell how a Greek who used this idiom *felt* about its component parts, any more than it can be told how a person saying 'please come back soon' *feels* about the construction of *please*, and its colloquial variations. English grammarians know and explain all such matters. The constructions, *οἶσθ' οὖν ὁ δράσεις* (Eur. Cy. 131), *οἶσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ*; (M. 600), *οἶσθ' ὁ δράσαι βούλομαι* (Suppl. 932) are normally grammatical, and need no special explanation. See Kühner, Gr. Gr. II. 204. 6, who illustrates the idiom here from some *fortis* in Alt- and Mittel-Hoch-Deutsch. Plautus, Rud. III. 5, 18, imitating Greek, has 'tange, sed scin quomodo,' indicating the syntactic analysis.

558-560. The question of Oed. is not completed: he is made to hesitate, and Creon inquires what he means to ask about Laius; then he completes the sentence. This is obliged by the *στιχομυθία* or line-for-line debate here used, as often in tragedy. || ἀφαντος ἔρρει θ. χ. *has disappeared by an act of deadly violence.*

561. μακροὶ παλαιοὶ τ' κ.τ.λ. Schol. ἐπὶ πολὺ δὴκοντες καὶ πάλα ἀρξάμενοι. It would be a period of great extent and beginning long ago, should it be measured: = *long and far back would be the count of time.*

562-4. ἦν ἐν τῇ τέχνῃ; *was engaged in his profession?* Plato Protag. p. 317, καὶ τοὶ πολλὰ γε ἤδη ἔτη εἰμὶ ἐν τῇ τέχνῃ. Theæt. § 22. Phædo, § 5. Meno, p. 91. Herod. II. 82, οἱ ἐν ποιήσει γενόμενοι, *poets.*

564. ἐμνήσατο, *make mention*, Homeric, for Attic ἐμνήσθη.

565. οὐκουν, *no, not at least when I was standing anywhere near.* 342.

566-7. ἔρευναν ἔσχετε, — *institute a search.* We say, *had a search.* || πῶς δ' οὐχί; *how could we help it?*

569. ἐφ' οἷς μὴ φρονῶ, *on matters I know not.* φιλῶ, *I am wont.*

570. εὖ φρονῶν, *if you were loyal.* ὁθούνεκα (see lex.) either means *because* as in v. 1016, Tr. 27, 57, Aj. 123, 553, 1052, El. 1190, or *that*, as here, and in O. C. 853, 944, 1005, Tr. 813, El. 47, 617, 1308.

573. οὐκ ἂν ποτ' εἶπε κ.τ.λ., *he would never have talked about my destructions of Laius.* The plur. διαφθορὰς is used in bitter contempt, "he would never have told fables about Laius's death as brought about by me."

574-6. δικαίῳ, *I claim* (in justice). || ταῦθ' ἄπερ κάμου σὺ νῦν: *in the same manner that you have now learnt from me:* i.e. Creon claims the right of questioning Oed. and being answered by him, as Oed. had just been doing towards himself. Oed. replies, ἐκμάνθαε, *inquire and learn.* || φωνεὺς ἀλώσομαι. und. ἄν. So O. C. 1210, σὼς ἴσθι. Ant. 281, μὴ 'φειρεθῆς ἄνου τε καὶ γέρων ἄμα.

577-8. τί δῆτα, *well now?* || γήμας ἔχεις; This use of ἔχω with past part. is frequent in Soph., less so in Eur. and only found once in a fragm. of Aesch. || El. 527, ἔξοιδα τῶνδ' ἄρησις οὐκ ἔνεστί μοι.

579-80. It is questioned whether γῆς depends on ἄρχεις or on ἴσον; I agree with the former view: *dost thou rule the land alike (ταῦτά) with her, having equal sway.* || ἂν for ἄ ἂν. ἧ θέλωσα = θέλη. *all that she wishes at any time, she receives from me (ἐμοῦ κομίζεται).*

581. οὐκοῦν κ.τ.λ., *am I not a third in parity with you twain?* 342.

582. ἐνταῦθα γὰρ δὴ, *yes, for in this very point of view (καὶ κακὸς φαίει φίλος) you specially shew yourself a false friend.*

583. εἰ διδοίης στανῶ λόγον, *if thou wouldst debate the matter with thyself as I do,* i.e. ὡς ἐγὼ ἐμαντῶ. Cp. E. Med. 872, ἐγὼ δ' ἐμαντῆ διὰ λόγων ἀφικόμην. Herod. I. 209, εἰδίδου λόγον ἐωυτῶ περὶ τῆς ὀψιμος. II. 162.

111. 25.

585. ἂν ἐλέσθαι μᾶλλον, *would prefer*.

586. ἄτρεστον εὐδοντα, *sleeping without fear*. The literal rendering is best here. See Shakespeare, 'Uneasy lies the head that wears a crown.' || ἔξει. The future here expresses not simply a future action, but one which is considered as predetermined by circumstances and the state of affairs, *if he is to have*.

587. ἰμείρων ἔφην. See 9. With this passage Br. compares E. Hipp. 1013, where Hippolytus defends himself against a like charge, ending with the words *πράσσειν τε γὰρ πάρεστι, κίνδυνός τ' ἅπων κρείσσω δίδωσι τῆς τυραννίδος χέριν*.

588. τύραννα δρᾶν. For *τύραννος* as adj. see Ant. 1169, *καὶ ἤν τύραννον σχῆμ' ἔχων*. Aesch. Prom. 761, *πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται*; E. Tro. 474, *ἣ μὲν τύραννος κεῖς τύρανν' ἐγημάμην*.

590. φέρω, *receive, obtain*; a sense frequent in Soph. See lex.

591. εἰ δ' αὐτὸς κ.τ.λ., *but, were I myself ruling, I should do* (lit. should have been doing) *many things even against my will*. Public policy often obliges a ruler to do things which he would rather leave undone, or would do differently.

596. νῦν πᾶσι χαίρω, *now all men give me joy*, say to me *χαίρει*. This (in common with Li. J.) I regard as the true interpr., *πᾶσι* being ethic dat. See 8.

597. ἐκκαλοῦσί με, *invoke my aid* (lit. 'call me forth'). This reading I prefer to *αἰκάλλουσι, flatter, favor on*, the ingenious conj. of L. Dindorf.

598. See Lektion. Reading, with Di. J. *αὐτοῖσι πᾶν*, I take the words thus: *αὐτοῖσι γὰρ τὸ τυχεῖν (ὧν χρῆζουσι) πᾶν ἔνεστιν ἐνταῦθα, for herein* (i.e. in me and my intercession) *their* (to them) *success* (in gaining what they ask) *altogether lies*.

599. κείνα = *τύραννος εἶναι, τάδε = τύραννα δρᾶν*.

600. The order is *νοῦς καλῶς φρονῶν, a mind well judging οὐκ ἂν γένοιτο κακός, would not become traitorous*.

601-2. ἐραστής, *lover, follower*. || *ἂν τλαίην ποτέ*. und. *δρᾶν* from *δρῶντος*. || Monk on Hipp. 285 has defined the different senses in which *τολμᾶν* and the aorist *τληναί* are used by the tragic poets. 1. *To have the courage*. 2. *To have the effrontery*. 3. *To condescend, or submit*. 4. *To prevail upon one's self*, when in affliction. 5. *To have the cruelty*. Blomfield (Quarterly Review, No. xxix.) well remarks that a shorter general expression would be *to bear*.

603-7. *πάνδ' ἐλεγχον, as a test of these things*, i.e. to try the truth and sincerity of the feelings I have expressed (do this). *ἐλεγχον* is an accus. subst. in precedent apposition to all that follows as far as *λαβῶν 607*. (We may imagine *τάδε ποιεῖ, or τόνδε ἐλ. ποιεῖ*.) || *τοῦτο μὲν, in the first place*, would be properly followed by *τοῦτο δέ*, but here we have *τοῦτ' ἄλλο*. Antig. 167, *τοῦτ' αὖθις*. The text then divides itself into two offers :

(1) go to Delphi (Πυθώδε), O Oedipus, and there find out whether I have reported the oracle correctly; (2) ascertain if I have had any conferences with Teiresias (τῷ τερασκόπῳ, *the observer of prodigies*) and if you discover any such, let me die by my own vote as well as by thine. || βουλευσαντα. βουλεύω is properly *advise*, βουλευόμεαι, *take counsel, deliberate, plan*: but Soph. uses the act. in the latter sense. || λαβῶν seems a little redundant: and some make it a repetition of the protasis ἐὰν λάβῃς, but this is harsh and not in the manner of Soph.

608. γνώμη δ' ἀδήλω μὴ με χωρὶς αἰτιῶ. Probably there is no line in this play more difficult to translate with accurate certainty than this. J. treats it without acknowledging its difficulties. He renders μὴ αἰτιῶ 'make me not guilty:' but I doubt if he can produce a place where αἰτιῶσθαι means more than to accuse or charge. He renders χωρὶς *in a corner*; and I come near to him in the version 'behind my back'. He gives γνώμη ἀδήλω, 'on unproved surmise' from which 'by unproved opinion' scarcely differs. All he says in a note is "χωρὶς, 'apart;' i.e. solely on the strength of your own guess (γνώμη ἀδηλος), without any evidence that I falsified the oracle or plotted with the seer." That is—he makes χωρὶς and γνώμη ἀδήλω to be one and the same thing—mere tautology. The difficulty which confronts us here is this:—We are sure that Soph. means to say—'do not condemn me without proof, merely because you think me guilty.' But we are puzzled to find out how he expresses this sentiment in the words received as his: 'do not blame (or accuse) me privately by unproved opinion.' Oed. does not accuse him privately, but face to face in presence of the Theban councillors. Nor can Creon be said here to appeal from his private judgment to a public trial, though this is hinted afterwards in reply to αἴ πόλις, πόλις. Here he appeals only to the conscience and common sense of the king. The attempts to correct χωρὶς are failures. I would render: *accuse me not on proofless surmise without other support.*

609–12. μάτην, *without good ground*. || ἴσον καὶ κ.τ.λ., *I call it just the same as casting away one's own life, which one loves most*. παρ' αὐτῷ=αὐτοῦ. So Phil. 611, τὰπὶ Τροίᾳ πέργαμα. 806, τὰπὶ σοὶ κακά. φιλεῖ (τις) is sufficiently introduced by αὐτῷ. ἴσον καὶ is a favourite construction with Ionic and old Attic writers, as also καὶ after ὅμοιος, ὁ αὐτός, παραπλήσιος.

616–17. καλῶς ἔλεξεν κ.τ.λ., *he has spoken well in the judgment* (ethic dat. see 8) *of any one who has a cautious dread of erring* (lit. 'of falling'). σοὶ is respectfully avoided, but the hint is for Oed. On πεσεῖν, *to err*, cp. El. 398, ἐξ ἀβουλίας πεσεῖν. 429, ἀβουλία πεσεῖν.

618. ταχύς τις. Cp. Aj. 1266, φεῦ, τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς χάρις διαρρεῖ. ταχύς virtually=ταχέως. On this use cp. Phil. 1080, ὀρμᾶσθαι ταχεῖς, where Wunder cites Ph. 526, ὀρμᾶσθω ταχύς. 808, νόσος ταχεῖ' ἀπέρχεται. 1223, ἔρπεις ταχύς. Ant. 231, τοιαυθ' ἐλίσεων ἦνυτον σχολῆ



βραδύς. 1215, ἔτε ὤκεις. Oed. C. 306, καὶ βραδὺς εὔδει. Tr. 1253, τὴν χάριω ταχεῖαν, ὦ παῖ, πρόσθεσ. || λάθρα. In Hom. always λάθρη, but in Hymn to Dem. 241, λάθρα. In tragedy λάθρα, which many edd. write λάθρα, but Di. Li. J. λάθρα. Hesych. cites an adj. λαθρός, not found in use.

619. χωρῆ advances (to assault). || βουλεύειν. See 606, note. || ταῦτα δ' ἡμαρτημέα, and my plans will have failed.

622-6. See Lection and Excursus, where it is shown that the reading τάρρωεῖν removes all difficulty from these lines. || τὸ γοῦν ἐμόν, I am (rational) at all events in respect of my own interest.

627-30. ἐξ ἴσου δεῖ κάμν. With δεῖ supply εὔ φρονεῖν σε. κάμν is boldly Sophoclean for καὶ τὸ ἐμόν, thou shouldest be equally rational in respect of my interest also. || εἰ δὲ ξυνίης μηδέν, but suppose thou misunderstandest utterly. || ἀρκτέον γ' ὕμωσ. There has been much controversy whether ἀρκτέον is active, *must rule*, or passive, *must be ruled*. Agreeing as I do with J., that ἀ. is active, *one must rule nevertheless*, I let slain errors sleep. The maxim is general: 'a ruler must rule'. Creon contradicts or rather modifies it (as England did in 1688), saying οὐτοι κακῶσ γ' ἄρχοντος, *not, I ween, when one (τῶσ und.) rules ill*. || Oed. appeals to the city, which hitherto he had ruled well, and in which he would find love and gratitude. Creon, in his modest reply, virtually makes the same appeal.

(*Focasta now, hearing the noise, comes out of the palace.*)

631-3. Ἰοκάστην. She is called Ἐπικάστην in Hom. Od. X. 271, μητέρα τ' Οἰδιπόδαο ἴδον καλήν Ἐπικάστην. || παρεστός. Bekker has adopted this form in Plato and Thucyd. from the best mss. || εὔ θέσθαι. S. El. 1434, τὰ πρῖν εὔ θεμένοι, Creusa fr. 321, ταῦτ' ἐστὶν ἄλγιστ', ἣν παρὸν θέσθαι καλῶσ αὐτός τις αὐτῷ τὴν βλάβην προσθῆ φέρων. For instances of its use in Eurip. see Elms. on Med. 896. Matthiæ well observes (v. 915 ed. Matth.) that εὔ or καλῶσ θεῖναι is used as well as εὔ or καλῶσ θέσθαι, the former however with reference to others' affairs, the latter to our own. τὸ παρὸν εὔ θέσθαι, *to make the best of the present*, is a common proverb, being a metaphor from the game of the πεσσοί. See Ae. Ag. 31. It is, *to make the best move of the dice*, as in backgammon. εὔ is sometimes omitted; Thuc. 1. 25, ἐν ἀπόρῳ εἴχοντο θέσθαι τὸ παρὸν, as in English, *to turn to (good) account*. Cp. Ter. Ad. IV. 7. 21-24, "Illa vita 'st hominum, quasi si ludas tesseris. Si illud quod maxume opus est jactu, non cadit, illud quod cecidit forte, id arte ut corrigas."

634. ὦ ταλαίπωροι, unhappy men.

634-8. στάσιω γλώσσης, quarrel of tongue, altercation. Tr. 1120, ταρβῶ μὲν ἐς λόγου στάσιω τοιάνδ' ἐπελθῶν. || ἐπήρασθ', the reading of the best mss. is approved by Elms., and adopted by Dindorf, Wunder, Nauck, and J. Elms. cp. Dem. de Cor. p. 302, ταύτην τὴν φωνὴν ἐκείνος ἀφήκε δι' ἐμέ, πολλοὺσ καὶ θρασείσ τὰ πρὸ τούτων ἐπαυρῶμενοσ λόγουσ. ||

ἐπαισχύνεσθε—κινούντες. Verbs, which express any emotion of the mind, may be followed by a participle of the operative cause, which in Latin is expressed by *quod*, or by accus. with infin. ἴδια κινούντες κινεῖα=φιλονεικούντες. || οὐκ εἰ...καὶ μή. Examples of this use of οὐ and μή in an interrog. sentence of two clauses are numerous. In the first clause οὐ with 2nd pers. fut. *commands*, and in the second οὐ μή (οὐ being continued from the first) *forbids*. Cp. Aj. 75, οὐ σὶγ' ἀνέξει, μηδὲ δειλίαν ἀρείς; Tr. 1. 83, οὐ θάσσον οἴσεις, μηδ' ἀπιστήσεις ἐμοί; E. Hipp. 498, ὦ θεῶν ἀλέασ', οὐχὶ συγκλείσεις στόμα, καὶ μή μεθήσεις αὐθις αἰσχίστους λόγους; 606, οὐ μή προσοίσεις χεῖρα μηδ' ἄψει πέπλων; Hel. 437, οὐκ ἀπαλλάξει δόμων, καὶ μή πρὸς αὐλείοισιν ἐστηκῶς δόμοις ἔχλον παρέξεις δεσπότηας; || It is needless to recall κατὰ to govern οἴκους, which can be accus. of 'place whither.' See 153, ἔβασ Θήβας. || τὸ μηδὲν ἄλγος, a *grief of no importance*, so Ant. 234, καὶ τὸ μηδὲν ἐξερῶ. Aj. 1231, ὄτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὕπερ.

639-41. δυοῦν is here a monosyllable by synizesis: as δώδεκα for δυνώδεκα. Hermann quotes in Latin the writer of Phoenix. v. 28, duodecies undis irrigat omne nemus. Dindorf quotes *duas* as a monosyllable from Plaut. Rud. 1. 2. 41, and 11. 2. 14; and *duarum* as a disyllable from Plaut. Trin. 11. 3. 46, and Ter. Heaut. 11. 3. 85. Δύο and δύο are indeclinable in Homer. But if τοῖνδ' were read with Elmsley for δυοῦν, or θάτερον δυοῖν with Dindorf for δυοῖν ἀποκρίνας, the synizesis would be avoided. See Lection. || ἀποκρίνας *adjudging from*, i. e. *sentencing me to one (of two evils)*.

642-3. τοῦμόν σῶμα=ἐμέ. Cp. O. C. 355, ἃ τοῦδ' ἐχρήσθη σώματος. S. El. 1233, 1333, E. Alc. 636, οὐκ ἦσθ' ἄρ' ὀρθῶς τοῦδε σώματος πατήρ. Heracl. 89, οὐ γὰρ σῶμ' ἀκήρυκτον τόδε. 528, ἠγείσθ' ὄπου δεῖ σῶμα καθανεῖν τόδε. Similarly τὸ σὺν πρόσωπον for σέ, 448, ἦδε γὰρ ψυχὴ for ἐγώ, E. Heracl. 530, ὑδρας φάσματι for ὑδρα, S. Tr. 836. || εὖ δρᾶν, κακῶς δρᾶν take accus. obj. See 551. Ant. 1154. Also δρᾶν with two accusatives is frequent. See δρᾶσαι θεῖνά με above, and εἰ σέ τι δέδρακα 645. O. C. 854, &c. || On σύν see 123.

644-5. μή νῦν οὐάμην. *may I not prosper*. O. C. 1042, δναο, Θεοσεῦ, τοῦ τε γενναίου χάριν, *good fortune befall thee!* δνίμημι, *I help*, fut. δνήσω, 1st aor. ὤνησα, midd. δνίναμαι, *I derive advantage*, fut. δνήσομαι, 2nd aor. ὠνήμημι -ησο -ητο &c., part. δνήμενος. But the other moods have α, as opt. οὐάμην, inf. δνασθαι. As to the order of words cp. 31, 1251. Such irregular order is called Hyperbaton in grammar. || νῦν. Monk and Blomfield had held the quantity of the enclitic νυν to be short or long in tragedy. Ellendt contends that it is always short: and that νῦν can be used not only temporally but transitionally also: 'νῦν certa ratione pro νυν dicitur, non νυν pro νῦν'. So Wo.: 'νῦν dient bei den Tragikern auch zur Folgerung, wenn das Metrum

das enklitische kurze *νυν* nicht zulässt.' El. 616, Phil. 1240, Aj. 1129, *μη νυν ἀτίμα θεοῖς, θεοῖς σεσσωσμένος*. Thinking that the balance of argument inclines in favour of Ellendt's view, I edit *νυν*, which is in all mss. See Lection, and Ellendt's Lex. Dindorf's practice seems inconsistent.

646-8. ὄρκον θεῶν, *affreal to the gods by oath*. See 239, *θεῶν εὐχάισι*. It was held impious to refuse belief to one who had bound himself by an oath, as the person so refusing was thought to disbelieve the existence of gods. For the respect paid to an oath cp. E. Hipp. 1036, ἀρκούσαν εἶπας αἰτίας ἀποστροφῆν, ὄρκους παρασχών, πίστιν οὐ συμκράν, θεῶν.

651. θέλεις εἰκάθω. El. 80, θέλεις μείνωμεν αὐτοῦ κἀνακούσωμεν γῶν; θέλεις is here used as βούλει, which frequently takes after it such a subjunctive in interrogations: Phil. 761, βούλει λάβωμαι δῆτα καὶ θίγω τί σου; || εἰκάθω. Ellendt, on ἀμυναθεῖν, agrees with Elmsley on Med. 186 and 995, that all verbs of this termination in Attic writers are aorists; ἀλκαθεῖν, ἀμυναθεῖν, δικακαθεῖν, εἰκαθεῖν, ἐργαθεῖν, σχεθεῖν, with the single exception of πελάθειν, and that in fact they have no present form. He excludes from this class those which, intransitive in their nature, denote condition, disposition, or character, as θαλέθω, μυνύθω, τελέθω, φθινύθω, φλεγέθω.

652-3. νήπιος, *infant*, and μέγας *grown person*, are in antithesis. Here render the former *weakling*, the latter *strong in his oath*.

655. φράζε δῆ τί φῆς. τίς is used both in direct and indirect interrogation; in the latter ὅστις normally: but after φράζω a question is always indirect. See Excursus II. Aj. 794, ὥστε μὲ ὠδίνειν τί φῆς. Xen. An. II. 1. 15, σὺ δ' ἡμῖν εἶπέ τί λέγεις.

656. ἐναγῆ=ὀμόσαντα καὶ ἐπαρασάμενον αὐτῷ ἐξώλειαν, εἰ μὴ &c. (Demosth.) adv. Timoth. 1204. 11. This is a common form of expression in the orators. ἐναγῆ refers here to ἀραῖος ὀλοίμην in v. 645, and=ἐν ἄγει ὄντα, i.e. *one who renders himself liable to the divine curse* in case he violates his oath.

656-7. ἐν αἰτία βαλεῖν=ἐμβαλεῖν αἰτία. So Plato, Epist. VII. 341, μηδέποτε βαλεῖν ἐν αἰτία τὸν δευκνύντα. Philo Jud. vol. I., p. 545, οὐ πάσαν κάκωσιν ἐν αἰτία τίθεμαι, and without ἐν, Soph. Tr. 940, ὡς νυν ματαίως αἰτία βάλεσι κακῆ. Therefore σὺν ἀφανεί λόγῳ ἐν αἰτία βαλεῖν is the same as γινώμη δ' ἀδήλω μή με—αἰτιῶ, v. 608. Hermann compares Antiphon de caede Herod. p. 136, ἐγὼ μὲν γάρ σοι φανεράν τὴν πρόνοιαν εἰς ἐμὲ ἀποδείκνυμι, σὺ δὲ με ἐν ἀφανεί λόγῳ ζητεῖς ἀπολέσαι. Render, *that never with unproven words thou lay thine oath-bound friend under a charge that dishonours him*.

658. ἐπίστω, the more usual form in Attic prose; but ἐπίστασο in 848. ἐξεπίστασο in O. C. 1650, so ἴστω in Aj. 775 A, Eccl. 732, but μεβίστασο E. Alc. 1122, Phoen. 40. ἀνίστω Ae. Eum. 133, but ἀνίστασο E. Hec. 499, A. Vesp. 286. So for ἐπίστασαι the Attics use ἐπίστα rarely; Ae. Eum. 86.

660. οὐ τὸν i.e. οὐ μὰ τὸν &c. so 1088 οὐ τὸν Ὀλυμπον. El. 1063, οὐ τὰν Διὸς ἀστράπην. 1238, οὐ τὰν Ἄρτεμιν. So also μὰ is omitted in Ant. 758, E. Ion 870. He swears by the sun, because the sun by seeing all things is privy to every thing.

660-4. πρόμος, *foremost*, in rank, a Homeric word, but used by all the tragic poets. || δ τι πύματον = ἐσχάτως, *to the uttermost*. Cp. 344, ἥτις ἀγρωτάτῃ. || φρόνησιν, *animus Ell. intention*. || Elms. takes προσάψει as transitive, rendering 'addita habeat'. I prefer however, with Erfurd, Ellendt, and Neue, the intransitive sense; so συνάπτειν El. 21, ξυνάπτειτον λόγουσιν, Ae. Pers. 885, Τήνψ τε συνάπτουσ' Ἄνδρος ἀγχιγέτω, E. Hipp. 188, where see Monk's note, Phoen. 709. Rejecting καὶ with H., I read τὰ δ' εἰ, rendering *and* (the dread) *if the ills from you twain shall be joined with the former ills*.

669-72. ὁ δ' οὖν ἴτω, *let him go* (escape) *then*. ἴτω for ἀπίτω. So ἔρχεται Phil. 48 for ἀπέρχεται, μὴ ἔλθης 1182 for ἀπέλθης, ἔρχει Ant. 39 for ἀπέρχει. See note on v. 143. || στόμα, *language*. See 426. || ἐλευόν. As from δέος comes δεινός, from κλέος κλεινός, so from ἔλεος ἐλεινός, the Attics never using ἐλεινός any more than δε-εινός, κλε-εινός. I am inclined to think that οὐ τὸ τοῦδ' ἐποικτείρω may be taken parenthetically: but see J. on the other side. || στυγήσεται. The Attics delighted in the passive use of this form, which grammarians call 'the Future Middle'. For examples Monk's note on E. Hipp. 1460 may be consulted. This is one of four forms of future having a passive signification, the other three being the Paulo-post-future and the first and second futures passive, the last of which is rare in tragedy.

673. στυγνός μὲν κ.τ.λ., *when yielding, thou art manifestly full of hatred* (sullen), *and dangerous when angered to excess*. στυγνός referring to στυγήσεται. || βαρὺς in the sense of *dangerous* (*a quo grave quid metuendum*. Wu.), see 546. Cp. Phil. 1045, βαρὺς τε καὶ βαρέϊαν ὁ ξένος φάτιν τήνδ' εἶπ', Ὀδυσσεύ, κοῦχ ὑπέκουσαν κακοῖς. Erfurd explains θυμοῦ περάσθης by πάρω πορευθῆς τῆς ὀργῆς rightly.

677. σοῦ μὲν κ.τ.λ., *having found thee ignorant* (of my character), *but esteemed by these to be the same that I was before*. On ἀγνώς see 1133. It usually means 'unknown'. || J. makes ἴσος *just*; Li. also favours that sense: but editors generally, and I think rightly, take it 'der ich früher war', 'the man I was before'. So the Scholiast: παρὰ δὲ τούτοις τῆς ὁμοίας δόξης ἦν πρώην εἶχον περὶ ἐμε. See 53: καὶ ταυὶν ἴσος γενοῦ. The passages cited from Dem. to support the rendering *just* only show ἴσος = 'impartial' (a sense unavailable here), not = *dikaiois*. The passage (Phil. 685) ἴσος ἐν ἴσοις, whatever its precise meaning, is not clear enough to prove that ἴσος can have the full sense of *just*.

(*Creon now retires from the stage.*)

680. μαθοῦσα γ' ἤτις ἡ τύχη. Supply κομιῶ. *Yes, (I will do so), when I have learnt what the circumstance is (which caused the contention).*

681. δόκησις κ.τ.λ., *vague fancy* (i.e. suspicion) *was uttered* in words (i.e. by Oed.), *and what is not just stings* (the mind of Creon).

685. γὰς προπονουμένας, *when our country is afflicted already.*

687. *Do you see what consequences you have reached with all the goodness of your disposition, γ' relaxing* (paralysing) *and blunting the edge of my temper?* παρήμι is almost equivalent to παραλύω. So E. Or. 881, παρειμένον νόσφ. 210, οὐ γάρ μ' ἀρέσκει τῶ λιβαν παρειμένφ. Bacch. 683, σώμασιν παρειμέναι: Alc. 204, Cyc. 591, Herc. F. 1043, Supp. 1070. This is the only instance of this meaning in Soph., nor is the word ever thus employed by Aeschylus. Ἀμβλύνεσθαι is applied by Thucydides to the mind, II. 87, and so ἀμβλύτερος II. 41, and ἀμβλύτεροι II. 65, *less sensible of, less keenly alive to, more callous.*

689-94. οὐχ ἄπαξ μόνον, *not once only, = frequently.* || πεφάνθαι μ' ἄν, *that I should be showing myself ἄπορον ἐπὶ φρόνιμα*, literally, *helpless for* (i.e. incapable of) *prudent counsels.* εἰ σ' ἐνοσφίζομαι, *were I deserting* (separating myself from) *thee.* See note on 482. πεφάνθαι ἄν, is plup., and depends on εἶπον, ἴσθι δέ being parenthetic. || ὅς τ'—τανῶν τε κ.τ.λ. Compare 52 &c., ἔρῃθι γὰρ καὶ τῆν τότ' αἰσίφ τύχην παρῆσχος ἡμῶν, καὶ τανῶν ἴσος γενοῦ, where the same meaning is expressed as here; and for the collocation of the particles τε—τε compare 35—40. πάλαι is understood here with οὔρισας. Hermann here reads ὅστ', and draws the following distinctions in his note. ὅς simply defines a thing; ὅς γε with a restriction, to the exclusion of others, *who particularly.* ὅστις is *one who*, and answers to the Latin *ut qui*. See 1184, ὃ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν, ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν. ὅστε=*quique*, which is not the same as καὶ ὅς=*et qui*; καὶ and *et* joining those things which are necessarily connected, τε and *que* those which are connected by chance. In assigning a reason ὅστε expresses *who undoubtedly, who, under whatever aspect you view the matter.* ὅστε seems to suggest a more detailed account of what is already involved in the preceding words, or already known; ὅς some additional circumstance. Among the Attics Aeschylus only has ὅστε in iambs, Prom. 297; Soph. and Eurip. only in lyric parts. The common language retained τε only in ὥστε and οὗς τ' εἰμί.

695. σαλεύουσιν, *tossing.* I have received Dobree's reading for the sake of the metaphor, but there is no objection to the MS. reading ἀλύουσιν, *distraught, distressed, perplexed.* In ἀλύω the υ is four times short in Homer; II. ε'. 352, ὦ 12, Od. σ'. 333, 393; once long, Od. ι'. 398. It is always long in the dramatic poets. || κατ' ὀρθὸν may imply *steady and prosperous course*, so that κ. ο. σφίρισας=*didst impel it with a favourable wind in a straight*

*course.* Cp. Ant. 190, καὶ ταύτης ἐπι πλείοντες ὀρθῆς. O. T. 88, εἰ τύχοι κατ' ὀρθὸν ἐξεληθόντα.

697. τανῦν ἴ' εὐπομπος εἰ τὸ γ' ἐν σοί, and now also art ably wafting it with thy best powers. See Lection. Whatever be the fate of the conjecture εἰ τὸ γ' ἐν σοί, three things cannot be denied by any candid mind: it supplies good Greek and good rhythm: its sense is exactly suited to the place: it is not far from the 'ductus litterarum', εἰ δύναι being excluded as a manifest gloss. Add to which that nothing has hitherto appeared here before my edition, which can justly claim the approbation of judicious scholars. (*Here ends the Commation, and the Second Part of Epeisodion II. begins.*)

(*Outline of Part 2.* 698-762. Jocasta and Oedipus, remaining on the proscenium, hold a momentous dialogue. The queen, dissuading Oedipus from placing any faith in seers, refers to the oracle spoken to Laius, which declared that he should die by the hand of his and Jocasta's son. And yet, she adds, that son was exposed to death on Cithaeron, and robbers slew Laius at the meeting of three roads. The mention of this locality startles Oedipus, who remembers what befell him at such a spot many years ago. Eager questions which he now puts to the queen only confirm by her answers the shocking belief that he did kill Laius there and then, and that he has laid himself under a terrible curse. But as the one survivor of the five persons whom Oedipus encountered bore witness that the deed was that of robbers, he determines to see the fugitive and ascertain the facts. He gives Jocasta a sketch of his life previous to the sad event, having been reared by Polybus and Merope, king and queen of Corinth, as their son and heir. A drunkard at a wine-bout twitted him with being a supposititious child. The next day he questioned his parents, who repudiated the insult with anger against the utterer. Oedipus, not quite satisfied, quitted Corinth without informing the royal pair, in order to learn the truth from the oracle of Apollo at Delphi. The god withheld the information he sought, but foretold to him a terrible future: he should wed his own mother, and slay his father. Horrified by such a prospect, he resolved never to revisit Corinth, and turned his steps in the opposite direction. In that route it was that he arrived at the spot mentioned by Jocasta, and met a party such as she described, consisting of five persons, one being a herald, and the principal personage who answered to the portrait of Laius, riding in a pony-carriage. A quarrel arose. Oedipus, insulted and struck, retaliated in wrath, and slew, as he thought, the whole party, not observing that one of the five escaped. Recognising the evident probability that it was indeed Laius who had thus fallen by his hand, he wildly laments his cruel fate in becoming husband of his victim's widow, and in being subject to the dreadful curse which he had himself

invoked on the murderer. The chorus and the queen strive to console him: and, admitting that one shred of hope (before mentioned) remains, he will await the coming of the fugitive eye-witness. Hereupon Oedipus and Jocasta retire into the palace.)

(Notes). 698-9. ὄτου ποτὲ πράγματος = πράγμα ὄτου ποτὲ *the matter whereat* στήσας ἔχεις *thou hast firmly conceived* μῆνιν τοσόνδε *so great anger*. For the 'gen. causae' see Ant. 1177, μῆνίσας φόνου. For the attraction cp. Aj. 1044, τίς δ' ἐστὶν ὄντων' ἄνδρα προσλεύσσεις στρατοῦ; For στήσας ἔχεις see 577. Μῆνιν, βοήν, κραυγήν, ἐλπίδα ἰστάναι = μῆνιεν, βοᾶν, ἐλπίζεν in prose.

700-1. Steel suggests that the reason why Oed. speaks somewhat slightly of the Chorus here is their wish to hush up the contention 685, which he before censures at 686-7. || ἐς πλεόν cp. Aj. 679, ἐς τοσόνδ' ἐχθαρές: || Κρέοντος answers to ὄτου in 698: *at Creon's*, (he is the cause whereat ἔσθησα μῆνιν) || οἶά μοι βεβουλευκῶς ἔχει = ὄτι τοια κ. τ. λ., *for having hatched such plots against me*. See 699, 577.

702. λέγ' εἰ κ. τ. λ. *speak, if you can do so* (εἰ ἐρεῖς) *with clear imputation of the quarrel* (i. e. if you can clearly shew that it was Creon's fault). She does not forget that, if Oed. is her husband, Creon is her brother.

703. καθεστάναι με, that I have made myself = *that I am*.

705-6. μὲν οὖν 'immo vero', a corrective particle = *nay*, μάντιν κακοῦργον εἰσπέμφας, *by sending in a knavish seer*. || τό γ' εἰς ἑαυτόν, *as regards himself at any rate*, πᾶν ἐλευθεροῖ στόμα, *he keeps his mouth quite free*: i. e. he declares himself quite innocent.

707-10. ἀφείς σεαυτόν, *absolving yourself, relieving yourself from care*, ὧν λέγεις περί = περί τούτων ἃ λέγεις *concerning the things you mention*. || ἐμοῦ πάκουσον. So 785, κάγώ 'πακούσας. 820, ἦ γὰρ ἐμαυτῶ. || μάθ' οὐνεκα *learn that ἐστὶ σοι κ. τ. λ., you will find nothing in mortal life possessed of prophetic skill*. || ἐστὶ σοι (eth. d.) = *you will find*. || βρότειον οὐδὲν = οὐδένα βροτόν, see 1194. || ἔχον = μετέχον, hence with partit. gen. τέχνης. Soph. uses simple verbs in this way for compounds. See 143, ἴστασθε for ἀνίστασθε: Aj. 1117, στρέφασθαι for ἐπιστρέφασθαι: Ant. 399, κρένειν for ἀνακρένειν: El. 699, τέλλειν for ἀνατέλλειν: Phil. 67, Tr. 940, βάλλειν for ἐμβάλλειν: Tr. 916, Phil. 1028, βάλλειν for ἐκβάλλειν: Tr. 597, πίπτειν for ἐπιπίπτειν: Ant. 169, μένειν for ἐμμένειν. So Homer uses εἰπεῖν in the sense of addressing with accus. Il. μ'. 60, 210; ν'. 725; ρ'. 237; υ'. 375.

713-14. ὡς αὐτὸν ἦξι μοῖρα, 'that fate would reach him', = *that it would become his fate*. See ἦκω 1519. But Nauck conj. ἔξει, citing Phil. 331, ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλεῖα θανεῖν. See O.C. 969, εἰ τι θέσφατον πατρὶ χρημοῖσιν ἰκνεῖθ' ὥστε πρὸς παιδῶν θανεῖν. || ὅστις γένοιτο, *one who should be born*, optat. of indef. generality, dep. on fut. opt. ἦξι.

715. τὸν μὲν. The article ὁ is frequently used in this way when followed by μὲν, δέ, γάρ, for the demonstrative pronouns οὗτος and ἐκεῖνος. In Attic prose, unless in some few particular phrases, these particles are always used, but not necessarily in the Ionic prose of Herodotus. Aeschylus often omits them, as Eum. 7. Sophocles has τὸν for τοῦτον in a lyric passage, O. C. 1699, and ἐκ δὲ τῶν for τοῦτων in O. C. 742, but in no other passage does he use the article for the demonstrative pronoun, without employing one of the particles μὲν, δέ, γάρ, nor does Euripides, as far as I recollect, do so in any instance.

716. ἐν τριπλαῖς ἀμαξίτοις (und. ἰδοῖς), *in a place where three carriage roads meet*. The word ἀμ. is also used by Hom. Il. χ'. 146: Od. κ. 103: Pind. Nem. vi. 87: Pyth. iv. 440.

717-19. παιδὸς δὲ βλαστὰς. Brunck took this as a periphrasis for παῖδα and translated it as accus. pend., so that διέσχον was taken intransitively = διήλθον, *elapsd*: but Matthiae well observes that βλαστὰς δὲ is governed by διέσχον, 'not three days separated the birth of the boy (from that which now took place)', i. e. *not yet three days elapsed from the birth, when, &c.* καὶ is used after definitions of time, when we should use a particle of time, Thuc. i. 50. ἤδη δὲ ἦν ὀψέ καὶ &c., *it was already late when, &c.* Cp. 78, Ant. 1187. || νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν. The proper obj. of ἐνζ. is ἄρθρα, and the other accus. νιν (the whole of which ἄρθρα is a part) is a Greek poetic idiom: thus νιν virt. = αὐτοῦ, which would be clumsy in poetry because of ποδοῖν. Ἄρθρα is generally taken here to mean *the ankles*, but the words at 1034 διατόρους ποδῶν ἀκμάς, make it questionable whether *the insteps* may not be meant.

720-2. ἦνσεν, brought it to pass, = *caused*. || If in 723 θανεῖν be read, the words τὸ δεῶν οὐφοβέιτο are in apposition, *the terrible thing, which he was dreading*. If παθεῖν, they are simply the obj. of this verb.

724-5. ὧν ἂν θεὸς χρεῖαν ἔρευνᾷ, lit. 'of whatever things the god searches the need' = *whatsoever the god seeks as needful*.

728. See Lection. The reading I have taken makes the gen. dep. on the prep. ὑπο. *under what anxious feeling do you turn and speak thus?* Στραφεῖς seems to imply that he half turns his back on the queen, and speaks without looking at her. He felt the shock, as he says, on hearing the words ἐν τριπλαῖς ἀμαξίτοις. He must then have strongly quelled his emotion, and heard her to the end without following the sense of her words, his brain whirling in the ψυχῆς πλάνημα. When she is silent, he moves away, speaking slowly with heart and voice oppressed.

734. Δελφῶν κἀπὶ Δαυλίας = ἀπὸ Δελφῶν καὶ ἀπὸ Δαυλίας. So 761, ἀγροῦς—κἀπὶ ποιμνίων νομάς. Of Daulia Strabo, p. 473, says, ἐν δὲ τῇ μεσογαίᾳ μετὰ Δελφοῦς ὡς πρὸς τὴν ἔω Δαυλὶς πολίχμιον. N. says the triple way is now called τὸ σταυροδρόμ τῆς Μπάρπανας.



735. καὶ τίς κ.τ.λ. *and what time is it that has elapsed since these events?* || τοῖσδε. E. Ion, 353, χρόνος δὲ τίς τῷ παιδί διαπεπραγμένῳ; Thuc. 1. 13, ἔτη δὲ μάλιστα καὶ ταύτη (τῇ ναυμαχίᾳ) ἐξήκοντα καὶ διακόσια ἔστι μέχρι τοῦ αὐτοῦ χρόνου.

736. σχεδὸν τι πρόσθεν ἦ, a little before = *just before*. The coincidence of time and place wrings from Oed. a despairing cry.

738. Solemnly and slowly spoken, as the want of rhythm marks.

739. ἐνθύμιον is usually said of what lies upon the mind as *matter of conscience*; a scruple of religion. See Herod. VIII. 54, ἐνθύμιόν οἱ ἐγένετο ἐμπρήσαντι τὸ ἱρὸν *he was visited by pangs of conscience for having burnt the temple*. Thuc. VII. 50, ἐνθύμιον ποιούμενοι, *raising religious scruples*. But render here: *what is this on your mind* (i.e. alarming and distressing you)?

740-1. τὸν δὲ Λαῖον κ.τ.λ. See 15. 224. || τίνα δ' κ.τ.λ. See Lection. That ἦβης is corrupt I have no doubt. ἀκμὴ ἦβης is an unparalleled and impossible phrase: and ἦβη, bloom of youth or early manhood, cannot be applied to a grizzled πρέσβυς (805-7). Τῖνος—ἦβης, Nauck's conj. adopted by J., is bad on this and other grounds. I once conjectured τίνα δ' ἀκμὴν ἦδη βίου; but now, assured that ἀκμὴ itself can here mean *era of life*, I prefer keeping ἔχων by means of a verb, either ἔχων ἔβη or ἔβαν' ἔχων which I have edited. Render, *at what time of life was he travelling?* Schm. reads ἦρρησ' ἔχων; *did he perish?* This is possible. See ἔρρει, 560.

742-3. μέγας, tall, answers the first question as to stature (φύσις). The second, as to stage of life (ἀκμὴ), is answered by χροάζων ἄρτι λευκανθὲς κάρα, which both Liddell and Scott and also J. no doubt understand and explain rightly, when the former, citing Shakespeare, speaks of the hair as 'silver-sabled', the latter of 'the silver just lightly strewn among his hair'. I make it a principle of translation to retain my author's thought as far as possible. The idea conveyed by the word χροάζων is not brought out fully by either of these renderings, but J. in some measure conveys it by the word *lightly*. I venture to offer, *with the first white bloom thin upon his head*. The first white hairs are to the sable crop what the first χροῦς is to the smooth face, an ἀκμὴ, an era of transition: the χροῦς marks the end of childhood and beginning of ἦβη, the white hairs mark the end of ἦβη and beginning of old age. Observe that Soph. does not use the word κόμη, 'hair', at all: it lurks, beautifully, in χροάζων.

744-5. προβάλλον οὐκ εἶδέναι = προβαλεῖν οὐκ εἰδώς, *to have flung myself unwittingly = to have unconsciously exposed myself*.

747. δεινῶς ἀθυμῶ κ.τ.λ., *I am sadly afraid that the seer has sight*, i.e. that, when I said he was τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὄμματα, he was indeed of clear sense in all these respects.

749. μαθοῦσα = *when you have told me*: see 680.

750-1. βαιός, in a small way=*with a small attendance*; || ἄνδρας λοχιίτας, *troopers*. || ἀνὴρ ἀρχηγέτης, *a chieftain*. This and ἀρχηγός, κυνηγός and κυνηγέτης, also στρατηγός, χορηγός, keep η, but the Doric ā is taken by λοχαγός, λοχαγέτης, ξεναγός, ἐβδομαγέτης.

752-3. οἱ ξύμπαντες, *the total number*. || κῆρυξ. Heralds were regarded as sacrosanct, and kings took them in company for security's sake. || ἀπήνη, originally, a carriage or wagon, generally drawn by mules and sometimes by oxen. It is interchanged with ἄμαξα in Od. ζ'. 72, 75, 78; (in Il. ω' 189, 266 ἄμαξα ἡμιονείη), subsequently, *a chariot or carriage* in general, as here. The chariot for war and racing was δίφρος and ἄρμα. || ἦγε, *was conveying*.

760-4. ἐξίκετευσε, *earnestly implored*. || ἀγροὺς κἀπί, see 734. || οἶ' ἀνὴρ δούλος, *considered as a slave*; to whom their owners were slow to acknowledge special obligations. See 1078. In this case the slave was the instrument of the great crime committed in exposing the infant.

765. πῶς ἂν κ.τ.λ., *could he possibly come, &c.* meaning, *I wish he could &c.*

765. πάρεστω, *it is quite possible*.

767. δέδοικ' ἔμαντόν. See 15, 224. The construction following is anacoluthic, for instead of μὴ εἰρήκω, 'lest I may have said', Soph. writes μὴ εἰρημένα ἢ πόλλ' ἄγαν. But we must translate as if εἰρήκω were written: *I fear that I myself may have said too much, and on account of this I wish to see him*. He alludes to the curse in which he was involved.

769. ἀλλ' ἔξεται μὲν, *well, for that matter (μὲν), he shall come*.

771. ἐς τοσοῦτον ἐλπιδῶν ἐμοῦ βεβῶτος, *now that I have reached this pitch of expectation*. Ἐλπίς is sometimes used, as here, to express anxiety. See 1432.

772-3. καλ μελίονι, *more really valuable*. || διὰ τύχης τοιαῦδ' ἰών, *in my present (peculiar) position* (lit. when passing through such a fortune). Nauck cites ἰέναι (χωρεῖν, βαίνειν) διὰ δδύνης, κινδύνων, μόχθων, φόβου, φόνου.

777-8. ἐπέστη, *suddenly befell me*. || σπουδῆς, *serious care*.

779-84. γὰρ would not be used in English idiom here. || καλεῖ pres. hist. which justifies the constr. ὡς εἶην, see 791. || πλαστός πατρί, lit. 'fictitiously presented to my father' (i.e. by my supposed mother Merope): meaning what is called *a supposititious child*. || βαρυνθεῖς, *indignant, enraged*=χολωθεῖς, Aj. 41 χόλῳ βαρυνθεῖς τῶν Ἀχιλλείων ὀπλων. || κατέσχω, *refrained* (myself, or, my wrath). Br. cites A. Nub. 1363, κάγώ μόλις μὲν. ἀλλ' ὕμως ἠρεσχόμην τὸ πρῶτον. || ἠλεγχον, *questioned them*. || δυσφόρος ἦγον, *were very angry with*=ἔδυσχέρανον.

784-5. τὰ μὲν κείνουν, *as respects the conduct of both*. || ὑφέριπε γὰρ πολύ. Although some high authorities, as Liddell and Scott, Ellendt, and J.,

take this to mean 'for it spread widely by rumour', referring to Aesch. Ag. *ὑπ' ἄλγος ἔρπει*, I am yet fully persuaded that the mass of scholars are right, who supply *με* again, and render, *for it sank deeper and deeper (imp.) into my mind*. So Steel. I render *ὑπ' ἄλγος ἔρπει*, 'a feeling of grief steals on (in the minds of people)': for we also find in Aesch. *χαρά μ' ὑφέρπει*, and *τρόμος μ' ὑφέρπει*. Wu. cites Sallust, Jug. 11, quod verbum in pectus Jugurthae altius quam quisquam ratus descendit.

789. *ἄτιμον ὦν ἰκόμην*, *without an answer on the matter I came for*. See note on 340. Add O. C. 49, *μή μ' ἀτιμάσης τοιόνδ' ἀλήτην ὦν σε προστρέπω φράσαι*.

790. I was almost tempted to accept Heimsoeth's conj. *δύσφημα* for *δύσσημα* which seemed to add nothing to the first epithet *ἄθλια*. But I am now satisfied that *δύσσημος* itself as well as *τλήμων* has sometimes the sense of *wicked, abominable*. See 888. || Wunder's conj. *προῦφάνην* has been largely accepted for that of mss. *προῦφάνη λέγων*. But that *προῦφάνη λέγων*, *he was heard to say*, is what Soph. wrote, I feel no doubt. See my Excursus. Steel also prefers *προῦφάνη*. || On *χρεῖη κ.τ.λ.* see Verbs, Exc. xiv.

793. *τοῦ φνεύσαντος πατρός*. See 436, note, where many examples of this redundancy of expression are cited. Add to them the following: Aesch. Sept. 792, *παῖδες μητέρων τεθραμμένοι*: E. Tro. 718, *λέξας ἀρίστου παῖδα μὴ τρέφειν πατρός*. And also Jerem. xvi. 3, 'their mother that bare them', xxii. 26, 'thy mother that bare thee'. Prov. xxiii. 22, 'hearken to thy father that begat thee'. Jerem. xvi. 3, 'their fathers that begat them', Zech. xiii. 3, 'his father and mother that begat him'.

794-7. *τὴν Κορινθίαν... ἔνθα*. After reading much that is written and cited on these words, I find nothing which need prevent me from understanding and rendering them thus: *ἐκμετρούμενος τὴν Κορινθίαν χθόνα τὸ λοιπὸν ἀστροῖς, measuring my distance from the Corinthian land for the future by the stars ἔφηνον ἔνθα, I began my flight to some place where &c.*

801. *ἦ, I was*. On this form or *ἦν* for 1st pers. see Excursus.

802. *κῆρυξ*. Apollodorus 3. 5. p. 273 preserves his name as *Πολυποίτης*. || *πωλικῆς ἀπήνης, drawn by young horses*, to distinguish it, the *ἀπήνη* being usually drawn by mules, 753. || *ὁ θ' ἡγεμῶν*, sc. *τῆς ὁδοῦ, the charioteer = τροχολάτης* in 806. || *πρὸς βίαν = βίαιως, with violence*. There are many similar instances of the adverbial phrase formed by *πρὸς* with the acc. So also *κατὰ* with the acc.; Ae. Prom. 212, *κατ' ἰσχύν*, and *διὰ* with the genitive as 807, *δι' ὀργῆς*. Aj. 822, *διὰ τάχους*. || *ἠλανέτην, attempted to drive*. So *ἐκτρέποντα* in the next line, and *ἀπωλλύτην* 1454. Cp. O. C. 993, 1009. || The *κῆρυξ* seems to have acted as charioteer. He, after Laius, was first slain. Two slaves hastening to help them or arrest Oed. met the same fate. The shepherd fled unobserved in despair, and afterwards at Thebes recognised in Oed. the author of the deed. See 760-4.

806-12. τὸν ἐ., τὸν τροχηλάτην, by ἐπέξηγησις as it is called, to explain more fully who is intended; so in 837, τὸν ἄνδρα τὸν βοτήρα. Cp. Aristoph. in Athen. p. 161, τοὺς πάλαι ποτέ, τοὺς Πυθαγοριστὰς γενομένους. || See E. Phoen. 39, καὶ νῦν κελεῖει Λαῶν τροχηλάτης, ὃ ξένε, τυράννοιο ἐκποδῶν μεθίστασο. || καὶ μ' ὁ πρέσβυς κ.τ.λ., and the old man when he saw me (strike the charioteer) watching the moment when I was going alongside, from the chariot smote me with a double-weighted goad on the middle of my head. ἔχου is to be taken with καθίκετο. See note on 143. καθικνεῖσθαι in Homer takes the acc., Il. ξ'. 104. Od. α'. 342. In later writers it takes a gen. as here: so Eustath. on Il. ξ'. observes ἴσθη, sc. δίκην or τιμωρίαν, or ποιήν.

813-4. εἰ δὲ κ.τ.λ. but if this stranger has any relationship to Laius. The reading of Λαῶν in which Dindorf follows Bothe is perhaps more probable than Λαῖψ on account of the dative preceding. Wunder also reads Λαῶν τι συγγενές.

815-27. See Lection. To the reasons there given in favour of εἰ and ἐμέ add, that the resumption of εἰ from 813 seems more probable here with the definite ἐμέ, than the use of the indefinite relative ᾧ or ὃν with μὴ μῆδέ, in a place where Oed. so distinctly puts forward himself (815) and the curse pronounced by and on himself, ἐγὼ 'π' ἐμαντῶ (819-20). || τὰδε, these things, hangs loosely here, being immediately explained by τὰσδ' ἀράς. || ἐν χερσὶν ἐμαῖν. See 80. || χραίνω, pollute. Ruhnken (on Timæus Lex. ἐγχαίρει) says that the verbs χράω, χραίνω, χραίνω, χρίω, χρίπτω, χρίμπτω, χρώω, χρώζω, χρωννύω, have the same origin and the same primary meaning. This first meaning was to graze the skin or any surface; whence arose the other meanings of pricking, stinging, touching, slightly wounding; also of anointing or besmearing. Custom however attached different senses to the different verbs afterwards. The sense of besmearing alone, according to Ruhnken, settled in χραίνω, χρώω, χρώζω, χρωννύω: in χράω, χραίνω and χρίω not that only, but also the other senses of pricking and stinging. In E. Or. 919, however, δλιγάκις ἄστὺ κάγοράς χραίνων κύκλον, there is the sense of touching. From besmearing the sense of polluting would readily arise. || ἄρ' ἔφυν κακός; ἀρα alone can mean 'nonne'. See O. C. 753, 780. Aj. 1283. Monk on Alc. 351 cites instances from Eurip. But here οὐχί can be supplied from next line. || πᾶς=πάντως. Ant. 776, ὅπως μίασμα πᾶσ' ὑπεκφυγή πόλις. Aj. 275, κείνός τε λύπη πᾶς ἐλήλαται κακῆ; 519, ἐν σοὶ πᾶσ' ἔργαγε σῶζομαι. El. 1497, πᾶσ' ἀνάγκη; Tr. 91, πᾶσαν—ἀλήθειαν. || Πόλυβον. Wunder and others reject l. 827 with much probability.

828-9. ἄρ' οὐκ κ.τ.λ., would not any one speak aright if he judged these things arose in my case from a cruel fate? Herod. vii. 103, ὀρθοῖτ' ἂν ὁ λόγος.

830-3. σέβας, majesty. Ae. Prom. 1091, ὃ μητρόσ ἐμῆσ σέβας. || κηλῖδα ξυμφοράς, stain of calamity=disgraceful calamity. See 1384. O. C. 1134, κηλὶς κακῶν ξίνοικος. On the gen. see note on 532.

838-41. τίς ποθ' ἢ προθυμία; *what is your mind bent on? what hopeful thought have you?* || ἐκπεφηνόλην. The opt. in -οιην for -οιμι is the most usual form in the Attic writers (but not to the exclusion of the other; as ἀποροί, Plat. Rep. p. 557 D) in the contracted conjugations in ἐώ and ὄω (that in ἄω being ὤην). It is also sometimes found, as here, in barytone verbs, not merely in the present, but also in the perf., aor. 2, and future. || περισσόν, *important* (lit. what is over and above). Eur. Hipp. 437.

842-7. ληστὰς ὤς. See 15, 224. || κατακτείνειαν. This Aeolic form of the 1st aor. opt. was used by the Attics, after the example of the Ionians and Dorians, but only in the 2nd and 3rd pers. sing and 3rd pers. plur. The common form however also occurs in Homer and the Attic writers. ἀλγύναις 448. See Lection. || τὸν αὐτὸν ἀριθμόν, the same (i.e. plural) number; but we must render, *if he still speak of many, as before*, grammatical terms not having been in those days introduced. || τοῖς πολλοῖς, *the many*, spoken of as the murderers of Laius. || οἰόζωνον, *alone*. The latter part of the compound word (from ζώννυσθαι, *to gird one's self*, for a journey &c.) must not be accounted useless, as it confines the application of the word to one *travelling alone*. This apparent redundancy in Greek compound adjectives is very common. Aj. 251, δικρατεῖς Ἀτρεΐδαι: 390, δισάραχος βασιλῆς: 844, πανδήμιον στρατοῦ: E. Alc. 427, μελαμπέπλω στολή. So in this play 26, ἀγέλαις βουνόμοις. As a traveller is here called οἰόζωνος, a sailor is called μονόκοπος ἄνηρ in E. Hel. 1128. || ἐστίν...εἰς ἐμὲ βέπον, *inclines towards, points towards me*. So A. Plut. 51, οὐκ ἔσθ' ὅπως ὁ χρησμός εἰς τοῦτο βέπει. The ε is lengthened in arsis before initial ρ.

848-50. ὤς φανέν γε τοῦπος ᾧδ' ἐπίστασο. The participle with ὤς occurs for ὄτι with the finite verb or for the mere participle after the verbs εἰδέναι, νοεῖν, διακεῖσθαι τὴν γνώμην, ἔχειν γνώμην, where in Latin the acc. with the infin. is used. These last verbs, in this case, usually assume οὔτω (here ᾧδε) and generally come in the sentence after the participle. Phil. 253, ὤς μηδὲν εἰδὸτ' ἴσθι μ' ὦν ἀνιστορεῖς. 415, 567. Aj. 281. Ant. 1063. Tr. 289. A noun or accus. part. with ὤς sometimes follows the verbs 'to say, to announce, to think.' See 625, 955. || φανέν. φαίνειν is frequently used by the Attic poets in this sense of *to publish, to declare*. See 474, 525. Ant. 620, σοφίᾳ γὰρ ἐκ του κλεινὸν ἔπος πέφανται. Tr. 1, λόγος μὲν ἔστ' ἀρχαῖος ἀνθρώπων φανείς, where also we may observe ἐστὶ φανείς=πέφανται. See note on 90. Cp. also ἀχὼ τηλεφανῆς *a sound heard from afar*, Phil. 189: προῦφάνη κτύπος, Phil. 202. || ἐκβαλεῖν πάλιν, lit. 'to reject back again', and therefore, *to retract*: the notion of change in retracting being conveyed by the word πάλιν, the sense of which word is frequently the same as that of ἐναντίον, according to Toup on Suidas, vol. II. p. 16. Cp. Callim. Lav. Pall. 97, δία γύναι, μετὰ πάντα βαλεῖ πάλιν ὄσσα δι' ὄργαν εἶπας. This sense of πάλιν is very clear in the term παλωφῶδια, *palinodē*.

851-8. ἐκτρέπειτο, *swerve from*. || οὔτοι κ.τ.λ. *He certainly will never show the murder of Laius done with strict propriety (δικαίως ὀρθόν), since Loxias distinctly declared that from my son he was fated to meet his death.* || σὺν γε, the reading adopted by Wunder and Dindorf, is a conj. of Bothe for τὸν γε, and may be true, but is not essential. See ὀρθὸν ἔπος, 505. || ὄν γε corresponds to *quippe quem* in Latin. || ἐκείνος is the only form used in prose; κείνος is used for it in Attic poetry only where elegance or necessity of metre requires. Again, γε makes κείνος emphatic as it does *μαντείας*. || ὥστε κ.τ.λ., *so that on account of (οὐνεκα) the prophetic art I would neither look this way nor that hereafter (so little do I value it).* So Teucer, wishing to shew his contempt for Menelaus, says, Aj. 1116, τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφείην. Cp. 724, ὧν ἐντρέπου σὺ μηδέν, and 1226. The sense of *turning oneself to look at*, readily passes into that of *regarding, valuing*.

859-62. τὸν ἐργάτην, *the labourer*: here the *shepherd*: ἔργον being used especially of farming work. || στελοῦντα, *to fetch* (lit. to make him set off). E. Hec. 731, ἦκω δ' ἀποστελῶν σε. || ὧν οὐ σοὶ φίλον, i.e. ἐκείνων, ἃ με πράξαι οὐ σοὶ φίλον ἐστί. Cp. Phil. 1227, ἔπραξας ἔργον ποῖον ὧν οὐ σοὶ πρέπον;

## STASIMON II. (863—910).

(*Outline*). In this second Stasimon Sophocles designs by the mouth of the Chorus to express the displeasure and alarm excited by the impious sentiments of the queen, and the criminal acts of which both she and Oedipus were guilty; she in exposing to death her newborn babe, he by yielding to the impulse of sudden wrath and killing four persons for a mere act of rudeness. They pray that they may be enabled ever to obey the laws prescribed from heaven. "Ἵβρις, they say, overweening and insolent pride, is the source of tyranny, which proceeds in its evil and dangerous course, till destruction comes. They pray to the god their champion that the city may not be arrested in the struggle which honour and duty require. The doer of unholy deeds, the speaker of unholy words, deserve an evil destiny. For if such things are to be unpunished, what avail religious acts, like those of a Chorus? What avails the worship offered in the temples? They invoke the protection of almighty Zeus at a moment when Apollo and all the sanctities of religion seem to be set at nought.

(*Notes*). 863-5. Εἰ μοι...κ.τ.λ. *I pray that it may be my lot to maintain* (lit. I wish that fate may dwell with me maintaining) *the reverent purity of all words and deeds...* When εἰ is used, as here, in the sense of *I wish that*, the sentence is elliptical, the apodosis, such as εὖ ἂν ἔχοι, being omitted. Εἰ γάρ is more commonly used when the fulfilment is possible, εἶθε when impossible. || ξυνείη. See 274, ὑμῖν...ἡ τε σύμμαχος δίκη χοι

πάντες εὖ ζυνεῖεν εἰσαεὶ θεοί. Cp. O. C. 7, 946, 1244. For this use of φέρεω (= φέρεσθαι) cp. Ant. 1090. For the use of the particip. 296 ᾧ μὴ ᾽στὶ δρῶντι τάρβος. 317 ἔνθα μὴ τέλη λύη φρονοῦντι. || εὐσεπτον = εἰσεβῆ, as ἀσεπτων = ἀσεβῶν 890.

865-6. The νόμοι which Soph. speaks of here as set forth (πρόκεινται) are the laws written in the heart of man, which were supposed to have been enacted by the gods. Cp. Xen. Mem. iv. 4. 19. Plat. Legg. vii. p. 793. Aristot. Eth. v. 15. Polit. iii. 18 and our poet himself Ant. 450, &c. ὑψίποδες, *lofty, transcendental*. The poet perhaps intends to express by this epithet that they are not affected by locality, having authority over all mankind.

867. δι' αἰθέρα. διὰ with acc.: *through*, as with the gen.: in Homer, Pindar, and Tragedy. Hence *in*, when the whole extent of a place is meant. In the prose writers this usage is not found. Αἰθήρ is the upper clear blue sky; ἀήρ the lower, the atmosphere. See Hom. II. ξ'. 288, δι' ἠέρος αἰθέρ' ἔκανε. Αἰθήρ is either masc. or fem. in all writers. Ἄήρ, *the air*, is masc. according to Damm, and fem. when it means *mist*. || Ὀλυμπος, the seat of the gods, is taken here for the gods themselves, as we use *heaven* frequently for *God in heaven*.

869-72. θνατὰ φύσις ἀνέρων = θνατοὶ ἀνέρες. So φύσις is used to shew that which is attributed to anything, as belonging to it by nature. || κατακομάσει, *lull them to sleep*, i. e. *destroy their power*. || μέγας κ.τ.λ., *great is the god* (the divine power) *residing in them*.

873. Ἄβρις φυντεύει τύραννον. *Insolence* (insolent impiety opposed to τὰν εὐσεπτον ἀγνείαν in v. 864) *produces* (the temper and disposition of) *a tyrant*: i. e. the violator of the divine laws is ever ready to oppress his country's freedom. Soph. uses τύραννος here in the sense it had acquired in his own time, i. e. of a person who usurps the sovereign power in a state; a private person, not a king; one who establishes a monarchy in an aristocratic or democratic state, such as those of Greece and Sicily. As the sentiment seems not to have any close reference to the conduct either of Oedipus or of Jocasta, Wunder follows Musgrave in thinking that Soph. alludes here to his own times, and wishes to caution Athens against Alcibiades. So in Aj. 158—161, he is said to blame the fickleness of his fellow-citizens, and their wanton conduct towards the leaders of the state. But these views do not consist with the date ascribed to the Oed. Tyr., B.C. 429, Ol. 83, 3; for Alcibiades was not a prominent politician till 8 years later.

874-5. εἰ πολλῶν κ.τ.λ., *if it be gorged for no good with many things which are neither seasonable nor advantageous*; i. e. when it shall have gained wealth and power by many crimes. On εἰ with the subjunctive see 198.

876-7. τὰκρότατον κ.τ.λ. On readings in this corrupt place see Lec- tion. Render, *by climbing to the highest mountain peak it hath hurried to*

a helpless strait, where the use of the foot is useless. This reminds us of the story of the emperor Max., who, hunting the chamois on the Martinswand, found himself on a ledge, from which he could not move up or down: the legend says he was saved by an angel's help. || With ποδι χρησίμῳ χρήται cp. El. 742, ὄρθουθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων.

879-882. τὸ καλῶς δ' ἔχον πόλει πάλαισμα &c., but the struggle which is honourable to the city, (that of the good against the bad citizens, in defence of the divine laws), I pray that the god may never abolish. This is Wunder's interpr., who adds that the Chorus in this general expression intimate also their wish that Apollo would cause the investigation into the murder of Laius to be completed. If we confine the meaning of the clause to this latter thought, we may render λύσαι, break off, i. e. leave incomplete. || προστάταν, patron, champion.

883-8. Musgr. finds in these lines many characteristic traits of Alcibiades; his violence, his contempt of justice, his luxury, and his irreverence towards the gods, in the opinion, at least, of his fellow-citizens. See Thucyd. vi. 27, 8, 9. But even if Soph. intended this allusion, the passage refers primarily to Oedipus and Jocasta. See note on 873.

883-6. ὑπέροπτα πορεύεται, walks or proceeds insolently i. e. conducts himself with insolence. ὑπέροπτα (the neuter plural, which is generally used in the case of verbals) for ὑπερόπτως. E. Ion 717, λαίψηρά πηδῶ. Nauck reads ὑπέροπλα. || Δίκας ἀφόβητος, having no fear of Justice; in an active sense, see Pors. on E. Hec. 1117. For constr. 190, ἀχαλκος ἀσπίδων, 969, ἀψανστος ἐγχους, Tr. 23, ἀταρβής τῆς θεᾶς. || δαιμόνων ἔδη. Ἔδος, τὸ ἄγαλμα, καὶ ὁ τόπος ἐν ᾧ ἔδρνται, Tim. L. Plat. Wunder J. and others take the word here to mean 'statues', as in El. 1374, χωρεῖν ἔσω, πατρῶα προσκύσανθ' ἔδη θεῶν. Cp. Ae. Pers. 404, θεῶν τε πατρῶων ἔδη.

887-8. ἔλοι, seize upon; ἔλοιτο, seize upon as her own so as to carry off with her. || δυσπότημου, impious, ἀνοσίου, Schol. So δύστηνος in 790: El. 121, ᾧ παι, παῖ δυστανοτάτας ματρός, 806, Phil. 1016, Aj. 1290. τλήμων also is used in the same sense, El. 275, Phil. 363. || χλιδᾶς, friar; properly that which arises from luxury and wealth.

889-94. The corrections edited in these lines do not change the general sense, but they are meant to be improvements in Greek expression and in elegance. In places like this no scholar can venture to suppose he has restored exactly what the poet wrote: he can only do his best. In 889-92 the sequence of particles, εἰ μὴ, καί, ἦ, is unperspicuous and bad: and the agglomeration of articles inelegant and unnecessary. To remedy these blots, I have written μήτε for μὴ τὸ, μήτ' οὖν for καὶ τῶν, and καὶ (taking this from 890) for ἦ. These changes are very slight, while the improvement is great. I have printed the Attic form εἴρξεται, though it is possible that in a chorus Soph. may have chosen to use the Homeric ἐρξεται. I have not



altered ἔξεται, because I strongly doubt the genuineness of ἀθικτων, as the word follows so soon. I have suggested ἀπενκτῶν, *abominable things*, as very suitable to the two verbs following. The next verse, and the anti-strophic one, are both so corrupt that all editors are obliged, more or less, to apply an ἄκος τομαίων. Whether my *best is the best*, I do not pretend to determine. All I can say is—it is Greek, and gives fair sense. || μήτ' οὖν ἀσέπτων εἰρξεται, *and will therefore* (because he does not get his gain justly) *not refrain himself from impious acts*. See 864. ἔργω, εἰργω, *inclose, keep off*, the first form in Homer and Herod.; Homer also has frequently ἐέργω, but εἰργω only once, Il. ψ'. 72. The Attics use εἰργω in the sense of *keep off*, especially in the compounds ἀπειργω &c.; in the sense of *inclose* some think they aspirate it. || καὶ τῶν κ.τ.λ., *and shall in his rashness cling to things abominable*. Aesch. Ag. ἀπενκτὰ πῆματα. "Ἀθικτα would be 'things that should be sacred from his touch'. To suit this J., after Bl., reads θίξεται, but would Soph. write so two lines after κέρδος κερδανεῖ? || ματᾶξων from μάτην, *in rash folly*. See 874.

892-4. τίς ἐν τοιοῖσδ' κ.τ.λ., *what man amid such acts shall boast that he wards off from his life the shafts of gods*, i. e. that he is safe from divine vengeance? N. reads θυμῶν, which would be specious, if θυμός were ever found in the plural. || For the readings in these lines see Lection. I have treated ἐτι ποτ' as a corrupt gloss drawn from 1084, I read τοιοῖσδ' for τοῖσδ', βέλη θεῶν for θυμῶ βέλη, εὐξεται for ἔρξεται.

896. τί δεῖ με χορεύειν; The sacred dancing at the festivals of the gods, especially in the theatre of Dionysus, is taken here for the reverence and worship due to the gods in general.

897-9. ἄθικτον, *sacred, inviolable*, is applied to the whole temple and oracle at Delphi, indicated here by its most remarkable feature, the ὄμφαλος, which in itself was the white stone that stood within the temple, and was supposed to be the centre of the earth, as being the place where the two eagles or doves met, that had been let loose by Zeus from the extremities of the earth. || τὸν Ἀβαισι ναόν. Herodotus VIII. 33, mentions that the temple at Abae in Phocis was plundered and burnt in the invasion of Xerxes. He says of it, ἔνθα ἦν ἱρὸν Ἀπόλλωνος πλούσιον, θησαυροῖσι τε καὶ ἀναθήμασι πολλοῖσι κατεσκευασμένον· ἦν δὲ καὶ τότε, καὶ νῦν ἐστὶ, χρηστήριον αὐτόθι. Pausanias, Phoc. § 35, gives a full description of it. It is one of the six Grecian oracles, to which, as Herod. i. 46 mentions, Croesus sent to make inquiry. These were Delphi, Abae, Dodona, those of Amphiarus and Trophonius, and Branchidae near Miletus. || τὰν Ὀλυμπίαν, *to Olympia* (in Elis). Divination by fire-omens (ἐμπυρομαντεία) in the temple of Zeus at Olympia was the duty of the Iamidæ, an hereditary priesthood there, and was regarded as most authoritative. See Pind. Ol. viii. 2, ἄνδρες ἐμπύροις τεκμαιρόμενοι παραπειρώνται Διὸς ἀρχικεράνου.

901-2. *εἰ τὰδε* if these things *μὴ ἀρμόσει*, shall not agree with events *χειρόδεκτα* πᾶσι βροτοῖς, as things for all men to point the finger at: more freely, 'if the principles I have laid down shall not be brought home to the minds of all men by the issues of human life'; alluding specially to the prospects of Oedipus and Jocasta. But the sentiment is very obscurely expressed.

903-4. *εἴπερ ὀρθ' ἀκούεις*—πᾶντ' ἀνάσσω, if thou art rightly called the ruler of all things. Cp. Hor. Sat. II. 6. 20 *Matutine pater*, seu *Jane libentius audis*, and Milton, Par. Lost, III. 8, "Or hear'st thou rather pure ethereal stream". Ae. Ag. 161, *Ζεὺς ὅστις ποτ' ἐστίν, εἰ τόδ' αὐτῷ φίλον κεκλημένῳ*, τοῦτό νιν προσευνέπω. Ἄνάσσειν usually governs the gen.: 1105, ὁ Κυλλάνας ἀνάσσω: Aj. 1100, 1102, and also the dat. E. Iph. T. 31, οὐ γῆς ἀνάσσει βαρβάρουσι βάρβαρος, and so with both cases in Homer II. α'. 38, 288. But an adverbial construction belongs to πάντα, as to neuter pronouns, which would not be excusable with other words. Cp. 575, πᾶντ' ἔχνευεν, and perhaps 88, πᾶντ' ἄν εὐτυχεῖν. || μὴ λάθοι. Cp. E. Med. 332, Ζεῦ, μὴ λάθοι σε τῶνδ' ὅς αἴτιος κακῶν.

905-906. *φθ...ἐξαιρούσιν*, they (alluding to Jocasta) are casting off to decay; the participle *φθίνοντα* being proleptically used. This is better than the interpretation of the Scholiast, which Wunder adopts, *παλαιά, παρεληλυθότα*. || *παλαιά Λαίου θέσφατα*, the oracles given of yore to *Laius*, taking the Scholiast's *παλαιά* into the text with Triclinius. See Lection. || *τιμῆς ἐμφανῆς*=*ἐμφανῶς τιμᾶται*. So Ellendt. || *ἔρρει δὲ τὰ θεῖα*, the respect due to the gods is gone. Cp. E. Tro. 27, *ἐρημία γὰρ πόλιν ὅταν λάβῃ κακή, νοσεῖ τὰ τῶν θεῶν οὐδὲ τιμᾶσθαι θέλει*.

### EPEISODION III. (911—1085).

(Outline). In this third Epeisodion, the plot finds a new development. Jocasta comes out of the palace, carrying wreaths and incense for the altars of the gods, whom she wishes to propitiate. While she is so engaged, from the eastern stage entrance comes in a Messenger from Corinth, inquiring for the royal palace and for Oedipus. The Chorus give him the information, noticing the presence of the queen. The Messenger salutes her respectfully in the third person, and, after receiving courteous replies, he informs her that Polybus king of Corinth is dead, and that the choice of his successor seems likely to fall on Oedipus. Astonished and in fact rejoiced by this apparent proof of the falsehood of the oracle given to Oedipus, Jocasta sends for him. On his appearance he questions the Corinthian, and learns from his mouth the truth of the announcement. Now he concurs with Jocasta in declaring the fallacy of oracles, but, in spite of this opinion, he is still superstitious enough to say that he will never visit Corinth while Merope lives, on account of the evil prophecy,

affecting, as he believes, her and himself. The attention of the Messenger being awakened by this language, he ventures to inquire what the peril is which Oedipus dreads. On learning it, he, in his zeal and hope of conferring an obligation on the king, hastens to assure him that he is not in reality the son of Polybus and Merope. The eager interrogation from Oedipus which ensues brings to light the story of his exposure as an infant on Cithaeron, of his being given by a shepherd of Laius to this Corinthian messenger, who carried him to his own city and there gave him to Merope. She, with the consent of Polybus, being childless, reared him as their own son. On Oedipus asking if the messenger knew his real parentage, he denies this, and refers him to the shepherd from whom he received the infant. The Chorus, being questioned, express their belief that the person meant is the very shepherd, already sent for, who had witnessed the death of Laius: but this, they say, queen Jocasta will best know. To her Oedipus turns. But she, who had listened to the tale in silent horror, which the diverted attention of the rest had hindered them from noting, answers in broken words, earnestly beseeching Oedipus to pursue the inquiry no farther. He, totally mistaking her motive, and supposing that her high-born pride repels with disgust the proof that she had stooped to become the wife of a base-born peasant's son, insists on completing the discovery of his parentage, declaring that he regards himself as the child of bounteous Fortune, who found him little, but made him great. With the terrible irony of his ignorance he therefore avers that he has no just motive for hesitating to unveil the whole truth. Jocasta had already rushed in frantic agony through the palace door, after bidding a last farewell to the doomed man.

(Notes). 911-13. *χώρας ἀνακτες, chiefs of the land;= ὦ γῆς μέγιστα τῆσδ' αἰετὶ τιμώμενοι, 1223. See note on 80. O. C. 831, ὦ γῆς ἀνακτες. Ant. 988, Θήβης ἀνακτες. 940, Θήβης οἱ κοιρανίδαί. || δόξα μοι παρεστάθη= ἔδοξέ μοι, I have thought it good. Ant. 1111, δόξα τῆδ' ἐπεστράφη. παρεστάθη, has presented itself to me. The verb παρίστασθαι is frequently thus used, with δόξα for the most part, or at least τούτο, but sometimes alone, of thoughts which arise from the circumstances of the time, Cp. Plut. Nic. c. 9. δόξα τε παρέστη τοῖς πλείστοις ἀπαλλαγὴν κακῶν σαφῆ γεγονέναι. Thuc. vi. 48, καὶ παραστήτω παντί, τὸ μὲν καταφρονεῖν τοὺς ἐπιόντας ἐν τῶν ἔργων τῆ ἀλκῆ δεικνυσθαι. Plat. Phaed. § 5 with Heindorf's note. Elmsley quotes Rhcs. 780, καὶ μοι καθ' ὕπνον δόξα τις παρίσταται, where the same expression is used, but in another sense. || ναοὺς, here not shrines, but altars. || στέφη = στέμματα, wreathed boughs or rods: see 3. || ἐπιθυμιάματα, offerings of incense; see 5.*

914. *ὑψοῦ αἶρει θυμὸν, keeps his mind in an excited state. So Apoll. Rhod. III. 368, ὑψοῦ δὲ χόλω φρένες ἠερέθοντο, and Polyb. III. 82, 2,*

μετέωρος καὶ θυμὸς πλήρης. The metaphor seems to be derived from a ship being *μετέωρος*, on the high seas, and tossed by the waves. The Greeks assign a voluntary character to involuntary effects, bodily or mental. Thus φύειν φρένας, O. C. 804. El. 1463. Herod. II. 68, γλώσσαν δὲ μούνον θηρίων οὐκ ἔφυσε (ὁ κροκόδειλος). Aristoph. Ran. 418, ὃς ἐπτήτης ὦν οὐκ ἔφυσε φράτορας. So S. Aj. 1077, κᾶν σῶμα γεννήσῃ μέγα. O. C. 1625, στήσαι φόβω δέλσαντας ἐξαίφνης τρίχας. Plat. Phaed. p. 118 B, τὰ ὄμματα ἔστησε, said of Socrates when dying. E. Hel. 632, γέγηθα, κρατὶ δ' ὀρθίους ἐθείρας ἀνεπτέρωκα. Homer says of a dead body, Il. X 99, πυρῆς ἐπιβάντ' ἀλεγυεῖς. || οὐδὲ...τεκμαίρεται κ.τ.λ., and judges not of the new (oracles) by the old, i.e. judges not of the prophecies of Teiresias by the oracle given to Laius, which in Jocasta's opinion is proved false. || ἔστι τοῦ λέγοντος κ.τ.λ., he gives himself up to any speaker, if he speak alarms. A. Eq. 860, μὴ τοῦ λέγοντος ἴσθι. For the opt. εἰ λεγὸί, cp. 979, εἰκῆ κράτιστον ζῆν, ὅπως δύναιτό τις. See 315, and Lection.

918-21. οὐδὲν ἐς πλεόν ποιῶ, I effect nothing further = I meet with no success. Cp. E. Hipp. 284, εἰς πᾶν ἀφίγμαι κούδὲν εἰργασμαι πλεόν. Plat. Apol. Socr. § 2, πλεόν τί με ποιῆσαι ἀπολογοῦμενον. || Λύκειε. See 16 and 253. || ἀγχιστος. πρὸ τῶν θυρῶν γὰρ ἵδρυτο. Schol. || κατεύγμασιν, votive offerings. Wu.'s r. κατάργμασιν, first-fruits, is unneeded. || εὐαγῆ. εὐαγές, ἀγνόν, καθαρόν, εὐσεβές, ὄσιον, εὐσπετον, ἅγιον. Hesych. To the same effect Pollux, Onom. p. 12, ed. Dind., καὶ τὰ πράγματα, τὸ μὲν, ἅγιον, καθαρόν, ὄσιον, ἀγνόν, εὐαυγές (εὐαγές), ἄχραντον· τὸ δὲ ἐναντίον, ἐναγές, ἐξάγιστον, δυσαγές, μαρόν κ.τ.λ. Ruhnken on Timaeus, v. ἄγος, says: 'from ἄγος or ἄγος comes ἅγιος, ἀγνός, ἀγνίζω, ἄζομαι, and the Latin *sacio, sanctio, sanctus, sacer, sagmen*, &c.' The first meaning of ἄγος is *purity producing veneration*. The second meaning is *a thing devoted to God*. And as the Romans called a man *sacer*, whose life they had devoted to the Deity for some crime, so the Greeks also came to use ἄγος of a crime that required an expiation. The opposite meanings of the word may be seen in the derivatives, ἐναγής, polluted by crime, εὐαγής, pure, chaste. We may render εὐαγῆ λύσω a deliverance free from guilt: but the word itself clearly refers to Oedipus, and the expression is equivalent (by prolepsis) to λύσω ταιάντην, ὥστε εὐαγῆ τὸν Οἰδίπου φαίνεσθαι. On the connection of εὐαγῆ with λύσω instead of Οἰδίπους cp. O. C. 1062, 1243, 1495. Ant. 355, 999. Tr. 609. Phil. 208, 692, 1091. El. 699. Ae. Ag. 10, ἀλώσιμον βάζω. Sept. 635, ἀλώσιμον παιᾶνα. The expectation of such a λύσις from the Corinthian messenger is fearfully disappointed.

923. ὡς κυβερνήτην νεῶς as though he were the pilot of a vessel in which we were embarked, or, being, as he is, the pilot of the vessel of our state. This metaphor is frequent in this play. See 22. 694-6.

*Here the Corinthian messenger enters from the eastern passage.*

924. The messenger who now comes on the stage to announce the death of Polybus and the choice of Oedipus to be king of Corinth, turns out to be the person who received Oedipus when exposed, and gave him to Polybus.

928. γυνή δὲ μήτηρ. These two words are perhaps, as Musgr. imagines, intended to strike the mind by their ill-boding conjunction.

929-30. ἄλλ' ὀλβια, *blessed then*. ἀλλὰ is frequently thus used before a prayer or wish. || παντελής, *complete*, is a word difficult to render, as an epithet of δάμαρ. Perhaps our idiom *happy wife*, may fairly answer to the Greek idea.

931-4. αὐτως, 'exactly so', from ὁ αὐτός, in the Attic poets, particularly Soph.: as we say, *the same to you*. || τῆς εὐπειρίας, *your courteous speech*. || δόμοις τε καὶ πόσει τῷ σῶ. τε—καὶ are often thus used like the Latin, *quum—tum*, the first marking the class, the second the individual. Cp. Homer's Τρώεσ τε καὶ Ἔκτωρ. See 64.

935. Jocasta asks *what are those tidings?* but in the same breath inquires *from whom* he is come, surprised that a person of his inferior rank should bring good news, and therefore desiring to know his authority. Whether παρά (as I edit) or πρὸς be read, *τινος* of course means, *what person*. But the Corinthian first answers *whence* he came, evading his authority, and saying *I come from Corinth*; then alludes to his news as of a chequered nature; but, in a true Greek spirit, he takes care to merit the εὐαγγέλια first by announcing the expected succession of Oed. to the throne of Corinth.

936-7. τὸ δ' ἔπος οὐξερῶ τάχ' ἂν ἦδοιο μὲν. So 785, τὰ μὲν κείνουν ἔτερπόμεν. || πῶς δ' οὐκ ἂν; Cp. 1438, ἔδρασ' ἂν, εὖ τοῦτ' ἔσθ' ἂν. EI. 365, οὐδ' ἂν σὺ, σῶφρων γ' οὔσα. Ae. Prom. 758. IP. ἦδοι' ἂν, οἶμαι, τήνδ' ἰδοῦσα συμφορᾶν. IO. πῶς δ' οὐκ ἂν; The ἂν in this clause exerts a force upon ἀσχάλλου, *but perhaps thou may'st grieve*.

943-9. See Lection. || ἦν' ἐστὲ, *the pass ye've reached!* an exclamation, not a question. || Observe the distinction of πρὸς and ὑπὸ with gen., the former expressing indirect agency, *through chance*, the latter direct agency, *by this man*. || οὐδέ, *and not*, or *not alone*; in Latin 'non'. Matthiae says: 'if a positive proposition is opposed to a negative one, so that what was first affirmed in one shape (ὄλωλεν) is denied in another, not only is οὐ or μὴ used, but also οὐδέ, μηδέ, also καὶ οὐ or ἀλλ' οὐ.'

953-6. σεμνά, ironically used: σεμνός = σεβ-νος. || ὤς. See note on 848.

957. Though I edit σημάντωρ, σημήνας is quite admissible, cp. Aj. 588, μὴ προδοῦς ἡμᾶς γένῃ, Phil. 772, μὴ...κτείνας γένῃ.

959-61. θανάσιμον = νεκρόν. So Aj. 513. E. Hec. 1033. With the expression θανάσιμον βεβηκότα compare Phil. 414, οἴχεται θανῶν. do.

425, 6, El. 1152, *θανών φροῦδος*. || νόσου ξυναλλαγῆ, *intervention, visitation of disease*: see note on 34. || ῥοπή, *impulse*. It is properly the *sinking of one side of a balance, the turn of the scale*. Compare with the whole line Plato, Rep. VIII. p. 556, ὡσπερ σώμα νοσῶδες μικρὰς ῥοπῆς ἐξωθεν δέϊται προσλαβέσθαι πρὸς τὸ κάμνειν.

963. καὶ τῷ κ.τ.λ. *yes, and also in accordance with his advanced time of life*. See 73.

965-7. τὴν πυθόμαντιν ἐστίαν = τὴν μαντικὴν Πυθοῦς ἐστίαν. Ae. Cho. 1030, τὸν πυθόμαντιν Λοξίαν, 900 Λοξίου μαντεύματα τὰ πυθόχρηστα. 'Ἐστία from its original sense, *the domestic hearth*, hence *the altar of the household gods*, passes into that of any consecrated place, *a temple*, as here. || κλάζοντας, *screaming*; see Ant. 1002. || ὦν ὑφηγητῶν, sc. ὄντων, *according to whose indications*. So in Latin, *quibus ducibus*. Cp. 1260, ὡς υφηγητοῦ τιως. || κτανεῖν ἐμελλον, *I was destined to kill*. After μέλλω the infin. of the future is most common; next that of the aorist, then that of the present: never that of the perfect. || Eight concurrent short syllables, πατέρα τὸν ἐμὸν, ὁ δὲ are a metrical boldness, somewhat eased by the pause after ἐμὸν.

968-9. κεύθει = κεύθεται. So κεκευθότου Ant. 911, κεύθων Aj. 624, κέκευθεν El. 868. κεύθει δῆ, *is now surely hidden*. || ἀφανστος ἔγχεος, *without touching a weapon*. Cp. 885. ὑπποπος, πιστός, μεμπτός, ἀμφίπληκτος, ἀθικτος are all thus used at times in an active sense. || τῷ μῶ πῶσψ, *through regret for me*. As the genitive is often used objectively, the possessive pronouns too are used, though rarely, in the same sense: cp. 16, 337, 572. O. C. 332, 1413. El. 343. || κατέφθιτο, *he pined to death*.

971-2. συλλαβῶν, *having taken away with him*. So O. C. 1384, συλλαβῶν ἀράς. Phil. 577, ἔκπλει σεαυτὸν συλλαβῶν. || ἀξι' οὐδενός, *proleptic: so that they are worthless = as worthless*.

975-6. εἰς θυμὸν βάλῃς, *take to heart*. El. 1847, ἐς θυμὸν φέρω. || καὶ πῶς advances an objection: πῶς καὶ asks for information.

977-83. ἄνθρωπος, *man*. || ᾧ τὰ τῆς τύχης κρατεῖ κ.τ.λ., *in whose case fortune is all-powerful, and who has no clear foreknowledge of anything*; τὰ τῆς τύχης = ἡ τύχη. Cp. 785. As to the former part of the sentiment cp. Ant. 1158, τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' ἀεὶ, καὶ μάντις οὐδεὶς τῶν καθεστῶτων βροτοῖς. Thuc. IV. 62, τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλείστον κρατεῖ. As to the latter cp. Pind. Ol. XII. 10, σύμβολον δ' οὕτω τις ἐπιχθονίων πιστὸν ἀμφὶ πράξιός ἐσομένης εὐρεν θεόθεν. || εἰκῆ, *at random*. || ὅπως δύναιτό τις. See 315, 917. || εἰς *in regard to*. Tr. 1211, εἰ φοβεῖ πρὸς τοῦτο. || παρ' οὐδέν, *of no account*. See Cic. Div. I. 29, Plat. Rep. p. 572.

986-8. πᾶσ' ἀνάγκη. See 823. || ὀφθαλμός, *comfort*. E. Andr. 406, εἰς παῖς ὁδ' ἦν μοι λοιπὸς ὀφθαλμὸς βίου. || τῆς ζώσης φόβος. E. Andr. 1059, γυναικὸς αἰχμαλωτιδὸς φόβω.

991. τί δ' ἔστ' κ.τ.λ., *what is there in her tending to fear?* See 517.
993. ἢ οὐχὶ θεμιτόν. So codd. But Elms. Wu. speciously read ἢ οὐ θεμιστόν. Bl. J. suggest ἢ οὐκ ἄλλοισι θεμιτόν.
996. That πατρῶον αἷμα εἶναι means *shed my father's blood*, i.e. to *slay him*, is clear; but not so clear the analysis of the phrase. E. Or. 284, (cited by J.) εἶργασται δ' ἐμοὶ μητρῶον αἷμα, helps us, as showing αἷμα = *bloodshed*, which is not an uncommon use. Cp. 101, τὸδ' αἷμα.
997. πάλαι μακρὰν ἀπφεύκτο, *had long been quitted for another habitation*, a very bold phrase, in which the imperf. = pluperf.
1003. After τί οὐ an aor. often follows where a pres. might be looked for: the action being thus represented as one which should have happened already. Cp. Ae. Pr. 741, E. Herac. 805, A. Vesp. 213, Lys. 181.
- 1005-6. τοῦτο, ταῦτα very often mean *on this account*, ἃ, ὅ, ὅτι *which account*. E. And. 212, ταῦτα τοί σ' ἔχθει πόσις. O. C. 1191, ἃ δ' ἤλθον ἤδη σοι θέλω λέξαι, πάτερ. A. Plut. 966, ἀλλ' ὅ τι μάλιστ' ἐλήλυθας λέγω σ' ἐχρῆν. || εἰ πράξαμι τι, *I might gain some advantage*: the well known sense of εἰ πράσσειν.
1007. ἀλλ' οὐπορ' εἶμι τ. φ. ὁμοῖ, *but I will never encounter my parents*. The mother alone survives: but the original motive included both. See 1176, where τοὺς τεκόντας applies to the latter only, but the plural is loosely used.
1008. καλῶς: often so used with verbs of *knowing*; here it strengthens εἰ δῆλος. Render: *thou very clearly knowest not what thou art doing*.
1011. ἐξέλθῃ σαφῆς. Cf. v. 1182, τὰ πάντ' ἂν ἐξήκοι σαφῆ. 1084, οὐκ ἂν ἐξέλθοιμ' ἐτι ποτ' ἄλλος. 953, τὰ σέμν' ἴν' ἦκει &c. 1519, ἀλλὰ θεοῖς γ' ἐχθιστος ἦκω. σαφῆς, *true*. See v. 390, O. C. 623, εἰ Ζεὺς ἐτι Ζεὺς χῶ Διὸς Φοῖβος σαφῆς. 792, ὄσπερ καὶ σαφεστέρων κλέω Φοίβου τε καὶ τοῦ Ζηνός.
1016. οὐδὲν ἐν γένει = οὐδὲν ἐγγενῆς, so v. 1430. And similarly El. 1124, ἐν δυσμενείᾳ γ' οὔσα.
1019. καὶ πῶς κ.τ.λ., and how is *my father* equal to no father at all? Oed. still speaks of Polybus as ὁ φύσας, while he is sure the messenger is not his father.
1023. ἐξ ἄλλης χερσός, und. λαβών.
1029. θητεία, servitude for hire; θῆς a hired servant. ἐπι θητεία = *on hire*: as Bergamese shepherds tend flocks now in the Engadine.
1030. The words here are those of wounded feeling.
1031. See Lection. *what pain was I suffering when you took me up at a lucky moment* (ἐν καλῷ) so as to be my σωτήρ: from which word in 1030 Oed. understands that he was saved from something besides cold and famine. For ἐν καλῷ see El. 384, νῦν γὰρ ἐν καλῷ φρονεῖν.
1032. ποδῶν ἀρθρα τὰ σά. So E. Phoen. 30, τὸν ἐμὸν ὠδίνων πόνον. See 1194, κληῖθρα πυλῶν τάδε. Such enallage of cases is frequent.
1034. διατόρους ποδῶν ἀκμάς. As ἀκμαὶ ποδῶν are rather 'the toes'

than the ankles, this phrase leads me to suspect that the perforation was at the extremity of the insteps adjoining the toes. Neue would take *διατόρους* as active, and render *points* (pins) perforating the feet.

1035. *δεινὸν γ' ὄνειδος κ.τ.λ.*, *sad indeed was the stigma I received from infancy. σπάργανα* prop. 'swaddling-clothes'. So Schn. N. J. and most edd. But Br. and Wu. understand *σπάργανα* to mean 'crepundia' or 'monuments', little ornaments hung round the necks of infants as *γνωρίσματα*, *tokens* by which they could be recognised. This view would make the gen. after *ὄνειδος* = 'in the way of tokens' instead of 'from infancy'.

1036. *ὅς εἶ* = *ἐκείνος ὅς εἶ*, i.e. *Οἰδίπους* = 'swoln-foot'. E. Phoen. 27, *ἔθεν νιν* 'Ἐλλὰς ὠνόμαζεν Οἰδίπουν.

1037-8. *πρὸς μητρός ἢ πατρός*; Triclinius understands *ἔπαθον τοῦτο*, i.e. 'were my feet pierced'. || *φρονεῖ, κνωσ.* 326, 328, 569. Phil. 810, *σαφῶς φρόνει*. || *τυχῶν having found*.

1040. *οὐκ*. The negation affects the latter portion of a question having two parts. Plat. Gorg. p. 453 D. ΣΩ. ὅστις διδάσκει ὅτιοῦν πράγμα, πότερον, ὃ διδάσκει, πείθει ἢ οὐ; ΓΟ. οὐ δῆτα, ἀλλὰ πάντων μάλιστα πείθει. Theat. p. 149 E. ΣΩ. τῆς αὐτῆς ἢ ἄλλης οἰεῖ τέχνης εἶναι θεραπείαν τε καὶ ξυγκομιδὴν τῶν ἐκ γῆς καρπῶν, καὶ αὐτὸ γιγνώσκειν, εἰς ποίαν γῆν ποῖον φυτὸν τε καὶ σπέρμα καταβλητέον; ΘΕ. οὐκ, ἀλλὰ τῆς αὐτῆς. So also does the affirmation. See El. 312, ἡ κάρτα, sc. *βέβηκεν ἐκ δόμων*.

1041-2. ἡ κάτοισθα δηλώσαι λόγῳ, *do you know him so as to indicate him by name?* || *τῶν Λαῖου τις, one of the people (servants) of Laius*. || *δήπου, I am pretty sure*.

1043. ἡ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ; for τοῦ πάλαι τυράννου. The passage E. Hec. 879 is also remarkable, *καλεῖ σ' ἀνασσα δήποτ' Ἰλίου Ἐκάβη*, for ἡ ποτ' ἀνασσα. || *μάλιστα, assuredly*.

1046. *εἰδείτ' ἄν* Att. and poet. for *εἰδείητε ἄν*, *would know*.

1050. ὁ καιρός, *the time is come*.

1051-3. τὸν ἐξ ἀγρῶν, *the man expected from the pastures*. || *κάματεις εἰσιδεῖν, thou wast actually (καὶ) on the look out to see*. || *οὐχ ἤκιστα = μάλιστα* or *ἄφστα*. The first *ἄν* belongs to *λέγοι*, the second brings *οὐχ ἤκιστα* into the sphere of condition.

1054-5. It seems to me best to place a colon after *ἐφέμεσθα*, so making Oed. assume that Joc. bears in mind the person whoever he be whom (*ὄντινα*) they both equally desired to see in person: then adding the question, *is that the person whom this man (the messenger) means?*

1056-7. Jocasta, having heard this dialogue in silent horror, but unobserved, now answers wildly, yet with evasive purpose, question for question; *ῥῆο is it, whomsoever he spoke of?* Elms. Wu. J. read *τί δ' ὄντιν' εἶπε; why ask whom &c.* See 1129. || *βούλου κ.τ.λ. resolve not even to remember for no good (μάτην)*. Though *θέλω* and *βούλομαι* are often used



alike, yet, as a rule, θέλω implies *inclination*, βούλομαι, *resolve*. See 623, θνήσκειν, οὐ φυγεῖν σε βούλομαι. 1077 βουλήσομαι.

1058. οὐκ ἂν γένοιτο τοῦθ' ὅπως...οὐ φανῶ. Cp. Trach. 455, ὅπως δὲ λήσεις οὐδὲ τοῦτο γίγνεται.

1061. ἄλλις νοσοῦσ' ἐγώ. So Tr. 332, ἄλλις γὰρ ἡ παρούσα. Phil. 892, οὐπὶ νηὶ γὰρ ἄλλις πόνος. Ant. 547, ἀρκέσω θνήσκουσ' ἐγώ. The Schol. says that Joc. here contemplates suicide, and Steel follows him. But I think that Wu. justly denies this.

1062-3. Steel approves the reading οὐδ' ἐὰν τρίτης which J. and myself adopt with Elms. Wu. Neue. || τρ. μ. τριδουλος=δοῦλος ἐκ τριγονίας, one whose mother, grandmother, and great-grandmother were slaves. So Elms. Cp. Dem. Theocr. p. 1327, πονηρὸς ἐκ τριγονίας. E. And. 636, τρις νόθος.

1066. φρονοῦσά γ' εὖ has two senses, either of which is suitable here: perhaps *in loyal kindness* is rather the better.

1073-5. βέβηκεν. Joc. has frantically rushed into the palace. Soph. studies such effects. See Ant. 766, 1244. Tr. 823. || δέδοιχ' ὅπως μὴ κ.τ.λ. For this constr. with fut. indic. cp. Dem. Phil. III. p. 130, ἐπειτα δέδοικα ὅπως μὴ πάνθ' ὅσα οὐ βουλόμην ποιεῖν ἡμῖν ἀνάγκη γενήσεται. Also Plat. Symp. 111. 193, φόβος οὖν ἔνεστιν κ.τ.λ. || ἀναρρήξει and ῥηγνύτω are intrans. *burst forth*.

1077. συμκρόν, mean. || βουλήσομαι=βουλομένω μοι ἔσται, *I shall be glad*. See 1057. Cp. O. C. 1289. E. And. 289.

1078. φρονεῖ γὰρ ὡς γυνὴ μέγα: *for she has a proud spirit for a woman* (i.e. considered as a woman). J., quite erroneously, gives to ὡς the sense 'quippe', 'as being', and renders, 'for she has a woman's pride'. He thinks Sophocles would (by the mouth of Oedipus) represent woman as being naturally proud. I am sure this is not the sentiment he would ascribe to Oedipus. Jocasta is not consulted about the plague; the priest does not advise Oed. to consult her. He (Oed.) says of her, 580, 'She obtains from me all that she desires.' He does not answer her entreaty, 648. Out of humour with the Chorus, he says to her, σὲ γὰρ τῶνδ', ὦ γύναι, πλέον σέβω. Soon after, in a mood of abject terror (Epeisodion II.), he is driven to take her into confidence: but, at 984, her advice does not move him, and his language from 1054 is even insulting. There is nothing in the relations and antecedents of Jocasta, nothing in Greek institutions, manners and customs, tending to show that women were regarded as μέγα φρονοῦσαι, much to the contrary effect. See Thuc. II. 45. A woman exceptionally proud is called by Aeschylus ἀνδρόβουλος (Ag. 11), by Sophocles ἀνδρόφρων (Fr.). It is quite enough, then, for Oedipus to say that Jocasta has a high spirit *for a woman*. Can any example be shown justifying such use of ὡς as J. gives? I do not mean of ὡς=*quippe*, for that is frequent

enough (*ὡς πατροκτόνω, ὡς ἀνὴρ γενναῖος*, and the like), but one in which, as in *γυνή*, the word or phrase does not, by itself, indicate the fitness of the causal reference. In support of the sense given to *ὡς*, refer to *ὡς νομεὺς ἀνὴρ* 1117, *ὡς γέροντι* O. C. 20. So *οἱ ἀνὴρ δοῦλος* O. T. 763 and E. Or. *κἀγὼ μετέσχον, οἶα δὴ γυνή, φόβου*. This last instance settles the question. Ellendt, Dindorf, Steel agree, the two former rendering 'quantum quidem mulieris est.' See also 1526.

1080-1. *παῖδα τῆς τύχης*. Eurip. (apud Plut.) *ὁ τῆς τύχης παῖς κλήρος*. Horace Sat. II. 6. 49, *luserat in campo; Fortunae filius! omnes*. Plutarch (*περὶ τῆς Ῥωμαίων τύχης*) *ἀντικρυς οὗτος* (L. Cornelius Sulla) *τῇ τύχῃ μετὰ τῶν πράξεων ἑαυτὸν εἰσπολεῖ, βωῶν κατα τὸν Οἰδίποδα τὸν Σοφοκλέους Ἔργω δ' ἑμαυτὸν παῖδα τῆς τύχης νέμω*. || *τῆς εὐ̄ διδοῦσης*. See O. C. 542, *ὦ Ζεῦ, διδοῖς τοῖσι τοιοῦτοισιν εὐ̄*. E. Or. 667, Alc. 1004.

1082-3. *τῆς γὰρ πέφυκα*. See note on 715. || *οἱ δὲ συγγενεῖς μῆνες*, *the coeval months*, i.e. 'all the months of my life.' O. C. 7, *χὼ χρόνος ξυνῶν μακρὸς*. Ae. Ag. 107, *σύμφυτος αἰῶν*. E. Herc. F. 1293, *συγγενῶς δύστηνος ὦν 'ill-fated all my life'*, or 'from my very birth'. || *με μικρὸν καὶ μέγαν διάρισαν, marked me at one time as lowly, at another great*.

1084-5. *τοιόσδε δ' ἐκφός κ.τ.λ.*, *such being my parentage, I can never hereafter turn out to be another, so as to be unwilling to discover my origin*. So Neue and Steel. J. treats the place wrongly. It is clear that Oed. says: 'knowing myself to be Fortune's child, I need not care what my birth in the flesh may prove to be.' || *Ποτε* is condemned by Elms. as beginning a line, as *δῆρα* in Aj. 965; but Herm. justly observes, that, when the sentence begins towards the end of a line, the connection is such as to admit, at the close of one and beginning of the other, what otherwise could only be allowed in the middle. See 1074. Aj. 1089.

(*Oedipus and the Corinthian enter the palace.*)

### STASIMON III (HYPORCHEMA). (1086—1109.)

(*Outline*). In this short Stasimon, called *ὑπόρχημα*, a short joy-dance (ironically introduced when Oedipus is on the brink of destruction), the Chorus, adopting a cheerful tone, address Mount Cithaeron gratefully, as his protectress in infancy: and wonder in a series of guesses, which of the many rural deities were his parents. The Ode being very corrupt, especially its antistrophe, I am compelled to print many conjectural emendations of various scholars, two being my own. For all these see Lection.

(*Notes*). 1086-7. *εἶπερ κ.τ.λ.* Cp. El. 472, *εἰ μὴ γῶ παράφρων μάντις ἔφην καὶ γυνώμας λειπομένα σοφᾶς*. Milton Sams. Ag. v. 1387. *If*

*there be aught of presage in the mind, this day will be remarkable in my life.* ||  
κατὰ γυνώμων ἔσθις, *skilful in judgment.*

1088-9. οὐ τὸν Ὀλυμπον. See 660. || ἀπειρών, *unaware.* || τὰν αἴριον  
πανσέληρον, accus. of time, *during tomorrow's full moon.*

1090-1. Reading Οἰδίπουν with Schm. J., I take it as object of αὔξειν,  
of which σέ γε (Cithaeron) is the subject. Cp. O. C. 1567, πάλιν σε (Οἰδί-  
πουν) δαίμων δίκαιος αὔξει. Cith. exalts Oed. by being his sire-land, his  
nurse, his mother. His descent is as old as the hills.

1093-5. καὶ χορ. πρὸς ἡμῶν, *and that thou art honoured in our dance,*  
(the present hyporcheme). Cp. E. Iph. T. ἀλλεῖται δὲ πᾶν μελαθρον, Hel.  
1449, πᾶσαν δὲ χρῆ γαίαν βοᾶσθαι μακαρίας ἕμνωδίας, Herac. 407, θυπο-  
λείται δ' ἄστυ, Verg. G. II. 487, virginibus bacchata Lacaenis Taygeta. For  
χορεύω, Ant. 1153, αἶ σε χορεύουσι. || ἐπίηρα *pleasant things*, an Homeric  
word: Il. α'. 572, μητρὶ φίλῃ ἐπίηρα φέρων. J. reads ἐπὶ ἦρα. See p. 101.

1097. At this moment of assumed joy, they dare not forget the dreaded  
Phoebus, whom they invoke by his mournful epithet Ἰήσιος. See 152, 3.

1098-1109. See Lection. || μακραίωνων. Hesiod said the nymphs live  
ten times the age of a palm-tree: and Pindar says of them in a fragm. ἰσοδέν-  
δρον τέκμαρ αἰῶνος λαχοῖσαι. They are Dryads (wood-nymphs), Naiads  
(water-nymphs, Undines), or Oreads (mountain-nymphs). The Nereids,  
daughters of Nereus, were sea-nymphs (mermaids). See Ant. 987, Μοῖραι  
μακραίωνες.

1101. πελασθεῖσ', *approaching*, from the trans. v. πελάζω, also used as  
intrans. So Phil. 1311, Χρύσης πελασθεῖς φύλακος, but O. C. 1761, πελάζειν  
ἐς τοῦσδε τόπους. A poetic form is πελάω, whence the form ἐπλάθην. Ae.  
Prom. 896, μηδὲ πλαθείην γαμετᾶ τινη τῶν ἐξ οὐρανοῦ. E. Hec. 890, Ὀρθκὶ  
πλαθείσα ξένψ. E. And. 25, πλαθείσ' Ἀχιλλέως παιδί. Compounds and  
derivatives of the simple verb are often used. Tr. 17, πρὶν τῆσδε κόιτης  
ἐμπελασθῆναι. Phil. 677, τὸν πελάταν λέκτρων ποτὲ τῶν Διός. Hence πλατίς  
wife, A. Ach. 132.

1101-2. ἡ σέ γε. Phil. 1116-7, πόντος, πόντος σε δαιμόνων τάδ', οὐδὲ  
σέ γε δόλος ἔσχ' ὑπὸ χειρὸς ἐμᾶς, is the only other instance in Soph. of  
the poetic form, whereby in propositions consisting of two clauses, with  
pronoun in common, the pron. is repeated in the second clause with a  
certain emphasis, and generally with γε. So Hom. Od. θ. 488, Δημόδοχ',  
ἔξοχα δὴ σε βροτῶν αἰνίζομ' ἀπάντων ἡ σέ γε Μοῦσ' ἐδίδαξε, Διὸς παῖς, ἡ σέ  
γ' Ἀπόλλων, also Il. γ'. 409, ε'. 184, κ'. 235. Sometimes the pronoun occurs  
only in the second clause. cp. Hor. C. I. 9, 16, nec dulces amores, sperne,  
puer, neque tu choreas. || τῷ γάρ. See note on 715.

1104. πλάκες ἀγρόνομοι, *rural plains* (or *heights*). πλάξ, properly a  
*level spot*, is used of almost any sort of place. Aesch. uses it of *plain*  
alone, Prom. 704, 914, Eum. 285: Soph. of a *height* in Aj. 499, ἄκραν

ὑπὸ πλάκα Σουίου. Tr. 272, ἀπ' ἄκρας ἦκε πυργώδους πλακός, and perhaps also in Phil. 1416, πρὸς πάτρας Οἴτης πλάκα. But in O. C. 1078, ἀσκοποι δὲ πλάκες ξμαρψαν, the meaning must be *abysses*, and in O. C. 1560, νεκρῶν πλάκα, and 1573, νερτέρας πλάκας merely *region*. In Eurip. it means *plain* or *height*. Hec. 8, τὴν ἀρίστην Χερσονησίαν πλάκα, Bacc. 14, 307, δικάρουφον πλάκα of Parnassus, 718, σεμνὰς πλάκας ναίοντες ὀρέων. Ion 1267, Παρνασοῦ πλάκες. Herc. F. 958, Ἴσθμου ναπαίας πλάκας, and merely *region*, El. 1344, δι' αἰθερίας πλακός. The context here would rather lead us to translate it *heights* with the Scholiast, who explains the word by αἰ ἐξοχαί, αἰ ἀνατάσεις τῶν ὀρῶν. He also explains ἀγρόνομοι *where wild animals feed*; a sense which seems to be approved by both Wunder and Neue, who refers to 26, φθίνουσα δ' ἀγέλαις βουνόμοις. But as in Ant. 786, ἀγρόνομοις αὐλαῖς, its meaning evidently is *rustic, rural*.

1105. I have edited μὴ σ' for εἶθ' because the hiatus after φλῆαι, where a long syll. is required, seems intolerable. The double εἶτε, though frequent, is not essential. In fact I do not think the first εἶτε here good Greek in a direct question. || ὁ Κυλλάνης ἀνάσσων, Hermes, to whom this mountain, on which he was born, was sacred. Verg. Aen. VIII. 138, vobis Mercurius pater est, quem candida Maia Cyllenes gelido conceptum vertice fudit.

1106-9. ὁ Βακχεῖος θεός, Bacchus himself. So O. C. 678, ἴν' ὁ Βακχιώτας αἰεὶ Διόνυσος ἐμβατεύει. By a similar circumlocution Neptune is called Ποσειδάωνιφ θεῶ, O. C. 1494. || λόχευμα *new-born babe* (abstr. for concrete). Ἐλικωνίδων, Porson's correction (Orest. 614) for Ἐλικωνιάδων. So Ἄμμωνίδας E. Alc. 116, Musgrave's correction for Ἄμμωνιάδας, and Ἄσκληπιδῶν Phil. 1333 for Ἄσκληπιδῶν. || συμπαίζει. Anacreon in Dion Chrysost. ὦναξ (Διόνυσε), ὦ δαμάλης Ἔρωσ καὶ νύμφαι κυανώπιδες πορφυρέη τ' Ἄφροδίτη συμπαίζουσιν, ἐπιστρέφει δ' ὑψηλῶν κορυφὰς ὀρέων.

#### EPEISODION IV. (1110—1185).

[*Oedipus and the Corinthian come out of the palace: the shepherd entering through the eastern stage-passage.*]

(*Outline*). In this Epeisodion the *περιπέτεια* of the plot culminates. The shepherd appears, and by a severe examination is forced to confess that Oedipus is the son of Laius and Jocasta. No question is asked about the murder of Laius, as Oedipus no longer doubts his guilt in that transaction. At the close the king, full of anguish, bids farewell to the daylight, and retires into the palace.

(*Notes*). 1110-16. κάμει. The delicate and often (as compared with modern idiom) superfluous use of *καί*, both in Attic Greek generally, and

in Soph. and Thucyd. particularly, is noticeable here; where its meaning is explained later in 1115 as contrasted with *σύ*: 'if *even* I must conjecture—when you (the Chorus and Coryphaeus) are better judges than I am.' See *κἂν ἐμοὶ* 1239. || *μὴ ξυναλλάξαντά πω*, *who never had any dealings with him* (dramatic irony): not dreaming that this was the man who had scarcely escaped his homicidal hand in Phocis, who had left Thebes to avoid encountering him as king, who had been commissioned to expose him to death when a babe, and had spared him for this fatal issue. His identity with the babe is yet unknown to the shepherd (see 1146): his guilt in the murder is known. || *πρέσβεις*. See Lection. || *σταθμῶσθαι*, lit. 'to measure by line', here *to conjecture*. || *ἐν*. See 80, 821. || *ξυνάδει ξύμμετρος*, *he tallies accurately*. || *ἄλλως τε*, *and besides*. || *ὥσπερ ἔγνωκα*, *I seem to recognise*. N. incloses *ὥσπερ* as spurious, reading *δμάς* for *ἔλλως*. || *τάχ' ἄν πού*, *perhaps, I ween*, a slight redundancy in expression. || *ἰδών*, *if you have seen*: the *γάρ* following seems an answer to this shade of doubt. Yet see 1051.

1117-18. *γάρ*, *yes*: the second *γάρ* Engl. idiom would omit. || *Λαίου ἦν*, he belonged to Laius. || *εἶπερ...πιστός*, *trusted as much as any*. || *ὡς νομεὺς ἀνήρ*, *for a man who grazed cattle*. See *ὡς γυνή*, 1078.

1121-31. *οὗτος σὺ κ.τ.λ.*, *hark'ee, old man, look this way and answer me*. Cp. Tr. 402, *οὗτος βλέφ' ᾧδε*. || *ξύναυλος*, *huttled or lodged*. || In line 1128 *μαθῶν* depends on *οἶσθα*, *ἄνδρα* on *μαθῶν*. Render: *τὸν ἄνδρα τόνδ' οὖν*, *yonder man then—οἶσθα*, *do you remember*, *τῆδὲ πού μαθῶν*, *that you took note of him anywhere in these parts?* || *τί χρῆμα δρῶντα*, *doing what?* The shepherd's conscience is uneasy: he 'fights shy', as we say, and even asks, *what man dost thou specially mean?* see 976, 1076. || *ἢ ξυναλλάξας τί πού*, *or that you had some transaction with him perhaps?* carrying on the question from *μαθῶν* above. || *οὐχ ὥστε κ.τ.λ.* *not so as to speak at once from recollection*: cp. 361, *οὐχ ὥστε γ' εἰπεῖν γνωτῶν*. The rendering is alike, whether *ἄπο* or *ὑπο* be read.

1133-40. *ἀγνώτα*, *as he forgets*, cp. 677. || After *κάτοιδεν* I place a colon, feeling sure that a line has fallen out after this, the purport of which might be *ψοκόμεν ἄμφω κατὰ νομάς ἀλώμενοι*, *when we were both inhabiting the district of Cithaeron, and wandering in search of pasturage*. || *ἐπλησίσταξον κ.τ.λ.* *I was in this man's neighbourhood three full half-years, from spring to the rising of Arcturus*. Polyb. p. 888, *Στρατοκλέους πρυτανείουτος τὴν δευτέραν ἔκμηρον (ἀρχήν)*. || *Ἄρκτουῶρον*. Those who wish to know all about the star Arcturus (*Ἄρκτου οὖρος*, bear-ward) and its import in ancient astronomical calculations, will do well to consult J.'s note at p. 305 in his edition of Oed. Tyr. The heliacal rising of Arcturus took place, according to Pliny II. 47, eleven days before the autumnal equinox, i.e. the 12th of September; but Columella says on the 5th. From the begin-

ning of spring therefore (which was counted as the last week in Febr.), when the flocks in those countries left their *σταθμά*, or winter stations, up to the rising of Arcturus, there would be very nearly this time (six months). Nauck says the same custom is still carried on by Greek shepherds. || *χειμώνα*, *during the winter*, unless *χειμῶνι*, *in the winter*, be read. See Lec-tion. || *ἐπαυλα* and *σταθμά* equally mean *stalls*. || *πεπραγμένον*, *a fact*.

1143. ὡς ἐμαντῶ θρέμμα θρεψαίμην ἐγώ, 'that I might nurture it as my own nursling' = *rear it as my own child*.

1144. τί δ' ἐστίν; See 938. N. also cites Tr. 339, Phil. 896, El. 921. || *πρὸς τί*, *for what purpose τοῦτο τοῦπος ἱστορεῖς; dost thou ask this question?* Besides this sense of *enquiring*, *ἱστορέω* is used by the tragic poets in the sense of *knowing*, very unusual in prose. See 1484, οὐθ' ὄρων, οὐθ' ἱστορῶν. Ae. Pers. 454, κακῶν τὸ μέλλον ἱστορῶν. Eum. 455, πατέρα δ' ἱστορεῖς καλῶς. Soph. Tr. 282, δῆθεν οὐδὲν ἱστορῶν. The tragic writers never employ it in the sense of *relating* or *explaining*.

1146-7. οὐκ εἰς ἐλεθρον; see 430. || οὐ σιωπήσας ἔσει; see 90. || *κόλαζε*, *chide*. Cp. Aj. 1107, καὶ τὰ σέμν' ἔπη κόλαζ' ἐκείνους. 1160, λόγους κολάζειν. There is no idea of personal chastisement in the verb.

1149. φέριστε, as if from a comparative φέριων. Homer uses all three forms φέριστος, φέρτερος, φέρτατος. Aesch. uses φέριστος, Sept. 39. φέρτερος, Pr. 770. Soph. only uses φέριστος, and in this passage alone. Eurip. only φέρτερος, Hel. 352.

1151-9. ἄλλως, *in vain*. || *πρὸς χάριν*, *in kindness* (to oblige). || *κλάων*, *to your sorrow* = *under duress* here. See 363. || *αἰκίση*. See Aj. 111, μὴ δῆτα τὸν δύστηνον ᾧδὲ γ' αἰκίση. || *ἀποστρέψει χέρας*, *bind his hands behind him*, i.e. *reinion him*. Slaves were thus bound, lifted into the air and scourged to make them speak. || *δύστηνος*, *unhappy that I am*. So Tr. 337, *δύστηνος ἐγώ*. The reference of *δύστηνος* to Oed. here, which J. adopts, seems highly improbable. || *ἀντὶ τοῦ*, *what for?* || *τί προσχρήξω μαθεῖν*, *what more requiring to learn?* The prep. can hardly be otiose. || *ὀλέσθαι ὠφέλον*, *I ought to have died* = *would I had died*. || *τοῦνδικον*, *the honest truth*.

1160-1. ἐς τριβάς ἐλᾶ, *will drive the matter to delays* = *will strive for delays*. See Ant. 577, μὴ τριβάς ἐτι. A. Ach. 386, πορίζεις τριβάς. || *πάλαι*, used of short intervals, see 1157. El. 676, *θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω*. || *ὡς δόην*. See 780.

1166. ὄλωλας. Since in the perfect the chief regard is paid to the permanence of the consequences of an action, and the action itself is almost left out of view, it is also used to express rapid execution. So in Latin, 'si Antonius perierit, vicimus': in English, "You are undone, if &c."

1167. τῶν Λαῖου τῖς γεννημάτων, *one of those born belonging to Lains*. The poet uses τῖ here instead of τῆ, according to the σχῆμα πρὸς τὸ σημαί-

νόμενον (what is *meant*, not expressed) as it is termed. Porson and Schaefer give many instances of this figure in their note on E. Phoen. 1730, and Elmsley also quotes here E. Tro. 735, ὦ φίλτατ', ὦ περισσὰ τιμηθεὶς τέκνον. Bacch. 1305, τῆς σῆς τῶδ' ἔρνος, ὦ τάλαινα, νηδύος, αἰσχίστα καὶ τάχιστα κατθανόνθ' ὀρώ. A. Ach. 812, ὦ χαῖρε, κολλικοφάγε Βοιωτίδιον. Ae. Cho. 893, οἱ 'γὼ τέθνηκας, φίλτατ' Αἰγίσθου βία. So 'mea Glycerium', Ter.

1168. κείνου τις ἐγγενῆς γεγώς; *some one born among his kin?* Cp. Aj. 1299, ὃς ἐκ πατρὸς μὲν εἰμι Τελαμώνος γεγώς.

1169-70. πρὸς αὐτῷ γ' εἰμὶ τῷ δειῷ λέγειν, *I am on the verge of what is dreadful to speak.* || κἄγω γ' ἀκούειν, *and I (on the verge of what is dreadful) to hear.*

1171. κείνου γέ τοι δὴ παῖς ἐκλήξεθ', *yes, that man's son he was certainly called*, whether he were so in reality or not, I do not say.

1174. ὡς πρὸς τί χρεῖας; ὡς is used to express the having something in thought; in which sense it is often found with the partic. fut. Cp. O. C. 71, ὡς πρὸς τί λέξω ἢ καταρτύσων μολεῖν; Tr. 1182, ὡς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις;

1175. τλήμων, *wretched woman*, which may here either mean *poor sufferer*, or have the active sense *audacious, wicked*, which is common to it with δύστηνος, κακοδαίμων, τῆλας. See note on 790. El. 275, ἡ δ' ὦδε τλήμων. Phil. 363, τλημονέστατον λόγον. So in Latin 'miser' is used for *scelestus* or *perditus*, and in Engl. 'miserable.'

1176. τοὺς τεκόντας. Plural for singular: but vague language suits the speaker here.

1177. πῶς δῆτ' ἀφήκας κ.τ.λ., *how came it then that &c.* A very frequent usage of πῶς.

1178. The order is ὡς δοκῶν ἀπολοεῖν (*eis*) ἄλλην χθόνα. So E. Herc. F. 984-5, ἄλλω δ' ἐπεῖχε τόξ', ὃς ἀμφὶ βωμῶν ἐπτηξε κρηπίδ', ὡς ληληθέναι δοκῶν.

1182-4. ἂν ἐξήκοι, *will have come out*. See note on v. 1011. N. reads ἀρ' ἐξήκει. But, as the guilt of the death of Laius is not brought in question, but tacitly assumed, the form ἂν ἐξήκοι is used to imply this. || ξὺν οἷς τ'. On the apostrophe τ' see 29.

## STASIMON IV. (1186—1222).

(*Outline.*) Oedipus enters the palace: the shepherds quit the stage: and the Chorus, after a melancholy recognition of the uncertain condition of all human happiness, express their sympathy with the miserable fate of Oedipus, to whom they are indebted for so many benefits in former times.

(*Notes.*) 1188. ὡς...ἐναριθμῶ, 'how do I count you living equivalent to nothing!' i.e. *how truly do I count your lives as mere vanity!* So

Ecclesiastes xii. 8, Vanity of vanities! all is vanity. || Upon *ἴσα καὶ τὸ μηδὲν* cp. O. C. 810, 918, Thuc. III. 14, *ἴσα καὶ ἰκέται ἔσμεν*, v. 112, *παραπλήσια καὶ ἀντέλεγον*. καὶ is thus used after *ὁμοίως*, *παραπλήσιος*, *ὁ αὐτὸς* &c., and after *ὁμοίως*, *ὡσαύτως*, *ἴσως*, *κατὰ ταῦτά*, where the Latins use *ac*, *atque*, or even *et*, but the English 'as'. For the sentiment cp. Aj. 126, *ὄρῳ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν εἶδωλ'*, *ἄσσοιπερ ζῶμεν, ἢ κούφην σκίαν*. Pind. Pyth. VIII. 135, *τί δέ τις; τί δ' οὔτις; σκιάς ὄναρ ἀνθρώπος*, and Ae. Sept. 769—84.

1189. *φέρει*. See note on 590.

1190. *ἄσσην δοκεῖν*, sc. *εὐδαιμονία εἶναι*, or *εὐδαιμονίαν φέρειν*.

1192—4. *δαίμονα*, *fate*. || *βροτῶν οὐδὲν = βρότειον οὐδέν*. See 709.

1195—1203. *ἄσσην* sc. *ὁ σὸς δαίμων*. || *καθ' ὑπερβολὰν τοξεύσας*, *shooting too far*, i. e. becoming perilously prosperous. Cp. 876—8. || *πάντ'*, adverbial, as often. See 477, 823, 1429, Aj. 911, 1415 &c. || *χρησμοδόν*. See Lection. The position of the adj. might be explained by rendering it 'when she sang her riddles': but there is still the metrical discord.

1200. *θανάτων πύργος*, *a tower against (=protection from) the deaths* caused by the Sphinx. We should have expected *ἀναστάς*, as this latter clause is opposed to *κατὰ μὲν φθίσις* &c., but this freedom is not unusual.

1205. *τίς κ.τ.λ.* This constr. is peculiar and difficult. *ζῆνοικος* has usually been taken as *μᾶλλον ξ.*, borrowing *μᾶλλον* from the preceding comparative. But I am now disposed to supply *ἀθλιώτερός ἐστιν* to this place, and calling back *ἐν* to *ἄσσην*, to render: *who amid cruel woes, who amid toils, dwelling with them by a reverse of life, is more wretched?*

1208—9. I have edited the reading *πόσει* for *πατρί*. But I subjoin Steel's note, in which however there is no notice of the metrical difference. Our views as to sense coincide. '*For whom the same great haven was sufficient to enter into, as child and as wedded father*. It is called *μέγας λιμὴν*, as being greater than it ought to have been, receiving the same person as husband whom it had received as child. Instead of *πατρί θαλαμηπόλῳ* we might have expected *πόσει*, as 458, *κάξ ἥς ἔφν γυναικὸς νῖδς καὶ πόσις*. But the contrast between the relation of child and father was that which the poet wished to express most strongly, and *θαλαμηπόλος (=νύμφιος)* presents at the same time the relation of *πόσις*. On the use of *καὶ* see note on vv. 612, 1187.' || *πεσεῖν*, *enter into*. E. Ion, 673, *ἦν τις ἐς πόλιν πέσῃ ξένος*. Others refer *πατρί* to Laius, as I myself formerly did.

1210. *πῶς ποτε πῶς ποτ'*. So Phil. 687. || *αἱ πατρῷαι ἄλοκες*, *thy father's furrows*. We have the same metaphor 1257, 1485, 1497, E. Phoen. 18, *μὴ σπεῖρε τέκνων ἄλοκα δαμόνων βίῃ*, and in Verg. Georg. III. 136, *sulcos inertes*.

1213—5. *ἔφευρέ σ' ἄκοντα*, *found thee out in thy unconscious guilt*. Cp. Aj. 646. || *δικάζει τ' ἄγαμον γάμον*. With the oxymoron *ἄγαμος γάμος* cp.



O.<sup>1</sup>C. 1549, Ant. 582, 980, 1276, Aj. 665, Phil. 534, 848, El. 492, 1154. The words *τεκνούοντα καὶ τεκνούμενον*, implying Oedipus and Jocasta, are with some boldness attached to *γάμον*, the meaning therefore being, *time sits in judgment on the incestuous marriage, which had long continued to beget and bring forth children.* || My reading of the next passage is shown in the text and defended in Lection.

1218-20. Here I have read *εἶδον* for *εἰδόμεν*, keeping *ὀδύρομαι* and adopting J.'s elegant correction *ὥσπερ ἰάλεμον χέων*, as *one who pours a dirge.* Elmsley was certainly wrong in desiring to substitute *δύρομαι* everywhere for *ὀδύρομαι.* See Ant. 693, O. C. 1439, Aj. 383.

## EPEISODION V. (1223—1297).

(Outline). In this fifth Epeisodion, the Second Messenger (*ἐξάγγελος*) comes out of the palace, and relates to the Chorus the terrible events which have occurred in it: the suicide of Jocasta, who had hanged herself, and the frantic conduct of Oedipus, who had destroyed his own eyesight, and might every moment be expected to come forth to public view.

(Notes). 1225. *ἐγγενῶς*, with *native loyalty.*

1227-31. Ἴστρον, Φάσιν. The Ister (Danube) and the Phasis are taken as the greatest rivers well known in Europe and Asia. The waters of the sea or of a running stream were supposed necessary to wash out the stain of blood. Cp. Verg. Aen. II. 718, E. Hipp. 653, E. Iph. T. 1192, 3. || *ὅσα κεύθει, τὰ δ' αὐτίκ' κ.τ.λ.* with *κεύθει* understand *τὰ μὲν*, *which it in part hides, and part will bring to light ere long* &c. i.e. the suicide of Jocasta and the self-blinding of Oedipus. The ellipse by which the former of two correlatives is omitted, being mentally understood from the presence of the second, is not infrequent in Pindar and the tragic poets, as Pind. Nem. VIII. 37, *χρυσὸν εὐχονται πεδῖον δ' ἕτεροι.* Ae. Ag. 518, *Πάρις γὰρ οὔτε συντελής πόλις*, i.e. *οὔτε Πάρις.* || *ἐκόντα κοῦκ ἄκοντα* = *ἐκούσια καὶ οὐκ ἄκουσια*, act. for pass. *wrought by voluntary act.* Nauck refers to O. C. 240, 977, Phil. 1318. See 58, *γνωτὰ κοῦκ ἄγνωτα.* || *αἶ φανῶσι.* See 316, *ἔνθα μὴ τέλη λύη.* This construction (says Mr Malden) is peculiarly adapted for expressing an actually possible contingency in the most indefinite way: and hence it is commonly found in general sentences. He refers to S. Tr. 147, 251, O. C. 395, Aj. 761, El. 771, Ae. Sept. 243, Eum. 321-4, E. Med. 516, El. 792; and from a comparison of these with other passages, Ae. Eum. 33, Thuc. VII. 62, where *ἄν* is inserted, he shews that the presence of *ἄν* denotes that the action itself is considered as consequent and certain, and not merely contingent, though it is left uncertain and contingent, who or what may be the subject, object, or circumstances of

the action; whereas when *ἄν* is not inserted, not only these last are not defined, but the action itself is represented as contingent and uncertain, not as consequent and certain.

1232-3. *λείπει* (= *ἐλλείπει*) κ.τ.λ. 'What we knew before falls not short of being grievously lamentable' = *little room is left by what we knew before for heavier lamentation*. On *μη οὐ* see 13. || *ἦδεμεν* is the correction of Elmsley for *ἦδειμεν*, which is found in all mss. It is adopted by Wunder, Dindorf and Hermann. In his note on A. Ach. 323 Elmsley maintains that from the analogy of the 3rd person plural, which is *ἦδσαν*, and never *ἦδεισαν*, the short form in the 1st and 2nd persons also should be restored in the Attic authors. He reads therefore *ἦδετε* in E. Bacch. 1345 instead of *εἶδετε*, and in A. Lys. 1098, *ἐπεπόνθεμες*, instead of *πεπόνθαμες*, and is followed by Dindorf in both passages. In his note Elmsley remarks also that from these passages we learn that the Attics did not always say *ἦσμεν*, *ἦστε*, *ἦσαν*, which was the current opinion.

1234-5. *δ μὲν* κ.τ.λ. the first clause is in apposition to the second: we might say *as the speediest word for me to speak and for you to hear &c.* The *μὲν* implies that more is to come: indeed the *δὲ* in 1237 takes it up. || *θεῖον*. The belief in the divine descent of a royal family gave its members this title.

1237-40. *κῶν*. See 1110. || *ἔνι* for *ἐνεστι*, as *πάρα* for *πᾶρστι*.

1241-2. *γάρ*. Superfluous in Engl. || *ὄργῃ χρωμένη*, *in raging mood*. N. cites Plat. Alc. II. p. 141, *πολλοὺς οὐκ ὄργῃ κεχρημένους*, Herod. I. 137, *θυμῷ χρώται*. || *παρήλθ' ἔσω θυρώνας*, *she entered within the vestibule* (entrance-hall leading to the central court). || *τὰ νυμφικὰ λέχη* means the *θάλαμος*. See 1262.

1243. *ἀμφιδέξιοις ἀκμαῖς* = *ἀμφοῖν χερσῶν*, Sch. Min. The proper sense of *ambidexter* cannot of course apply here, but we may say *with both hands equally*. Cp. O. C. 1112, *πλευρὸν ἀμφιδέξιον*. Hesychius quotes *ἀμφιδέξιοις χερσὶ* from the Telephus of Aesch.

1244-8. *ἐπιρράσσα* (Sch. *κλείσσα*), *having closed with violence*. *ἔσω* probably belongs to *εἰσῆλθε* as E. And. 876, *ἀλλ' εἰσὶθ' εἴσω*. Cp. Hom. II. ω'. 453, *θύρην δ' ἔχε μόνος ἐπιβλήης εἰλάπινοσ, τὸν τρεῖσ μὲν ἐπιρρήσσεσκον Ἀχαιοί, τρεῖσ δ' ἀναούγεσκον μεγάλην κληῖδα θυρώνας, τῶν ἄλλων Ἀχιλεὺσ δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶοσ. ἐπιρράσσειωσ καὶ ἐπαράσσειωσ* are Attic forms for epic *ἐπιρρήσσειωσ*. N. cites Dionys. Hal. VIII. 18, *πρὶν ἐπιρραχθῆναι τὰσ πύλασ*. || The v. 1246 refers to Oed. || *τὴν τίκτουσαν*, *the mother*. The opt. *θάνοι*, *λίποι* come after virtually past time, and as referred to the mind of Joc. || *λίποι δέ*. Soph. might have written *λιπών*. But this is a very common arrangement of a sentence, the author seeming unwilling to relinquish the construction with which he began. Cp. O. C. 424, *ἦσ νῦν ἔχονται κάπαναίρονται ὄδρω*. Hom. II. δ'. 540-2, *ὄστισ ἔρ' ἀβόλη-*

τος καὶ ἀνούτατος ὀξεί χαλκῷ δινεύει κατὰ μέσον, ἄγοι δέ ἐ Παλλάς Ἀθήνη  
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν. ἄγοι δέ ἐ &c. instead of ἀγό-  
 μενος ὑπὸ &c. Verg. Aen. IV. 70, 1, Quam procul incautam nemora in  
 Cresia fixit pastor agens telis, liquitque volatile ferrum nescius. || τοῖς οἰδῶν  
 αὐτοῦ, *to his own son*, plur. for sing., so τέκνων 1250. See Pron. Exc. XV. ||  
 δύστεκνον παιδουργίαν, *a wretched child-bearer*, for παιδουργόν, abstr. for  
 concrete, with some tautology (τέκνον, παῖς).

1249-50. διπλοῦς, *a double race* (so Herm.) = διπλοῦν γένος: agreeing in  
 plur. number with ἄνδρα + τέκνα, but in gender attracted to the nearer  
 noun: so we must say; for the sexes of her children by Oed. were equally  
 divided. || As to the absence of augment in γοᾶτο, to correspond with  
 which κάλει is to be written in 1245, Curtius on the Greek Verb (cited  
 also by J.), I. 138, says that the omission of the syllabic augm. in Homer  
 was purely a matter of choice, and that post-Homeric poetry, adopting  
 that license, makes greater use of it in proportion as it is removed from the  
 language of ordinary life. Hence it is rare in iambs; and its instances  
 in tragedy are some in the lyric parts, a few in the speeches of messengers,  
 these being chiefly narrative, and Homer having dropped the augm. more  
 freely in narrative parts than in speeches: see O. C. 1606.

1251. For the order of words here (hyperbaton) N. cp. El. 688, χάπῳς  
 μὲν ἐν πολλοῖσι παῦρά σοι λέγω, οὐκ οἶδα τοιοῦθ' ἀνδρὸς ἔργα καὶ κράτη.

1253-4. ἐκθεάσασθαι, to see *out* (to the end). || περιπολοῦντα. περι-  
 ερχόμενον ὡσπερ ἐμμαθή, Schol.

1255. ἔγχος, *warrior* generally, specifically *sword*, as Aj. 95, 287, 658,  
 907. Ant. 1232, 1236. Tr. 1034. Cp. 170, 969.

1256-7. ὅπου κίχη. The constr. is zeugmatic, ἐξαιτῶν containing the  
 added sense of ζητῶν or ἐρωτῶν. I read κίχη for the vulg. κίχοι, which is  
 ungrammatical here. ἄν κίχοι would stand, but not aor. opt. without ἄν.  
 See on ῥυσοίμην 72. Cp. Ae. Ag. 1532, ἀμηχανῶ ὅπα τράπωμαι. Thuc. II.  
 52, οὐκ ἔχοντες ὅ τι γένωνται. Plat. Rep. II. 368 οὔτε γὰρ ὅπως βοηθῶ ἔχω...  
 οὔτ' αὖ ὅπως μὴ βοηθῆσω ἔχω. See Lection and Exc. IV. || μητροῦσαν ἀρουραν.  
 The same metaphor occurs 1485, 1497.

1258-60. N. cites Aj. 243, ῥήμαθ' ἃ δαίμων κοῦδεις ἀνδρῶν ἐδίδαξεν. cp.  
 Ae. Ag. 663. || ὑψηγοῦ, see 966.

1261-2. πύλαις διπλαῖς, *the folding-doors*. || ἐκ δὲ πυθμένων ἐκλιπε κοῖλα  
 κληῖθρα. After reading very much controversy respecting these words, my  
 impression is, that not one of the commentators writes with entire confidence  
 in favour of the particular explanation which he finally selects. I shall  
 certainly make no exception in my own favour. It seems to me that  
 Liddell and Scott, under κλειθρον and πυθμήν, avoid interpretation of this  
 place, and under κοῖλος they do not cite it. How Joc. had secured herself  
 in the θάλαμος, there is but one word to indicate, ἐπιράξασα, and as this is

explained to mean 'having dashed to', it appears that this single act prevented entrance from outside; and that no elaborate act of barring or locking was performed: but that the simple shutting with force fastened the door by a spring lock or bolt. My feeling therefore inclines me to agree with those who take κλήθρα to mean 'the panels' themselves of the doors, and πυθμένες 'the door-posts' in which they were imbedded: understanding κοῖλα ἔκλινε to mean *he broke inward* (a sort of excavation) = *he burst open the yielding panels*. Vergil writes, in a passage cited below, 'cavavit robora'.

I subjoin however a fuller discussion of the words by Mr Steel, which seems to reach the foregoing conclusion. "This is usually taken to mean, *He forced the hollow bars from their sockets*. The κλήθρα would thus be what are usually called *μοχλοί*, one or more of which were used. This bar, having one end firmly fastened by a staple in one of the door-posts, was drawn across the door and let into the other post by a groove made to receive the end of it. In this end of the bar a hole was made, in the direction of its length. There was a corresponding hole in the post, and from the other side of the post the bolt or *βάλανος* was passed through, extending into the hole of the *μοχλός*, which was thus retained firmly in its place; the *βάλανος* was drawn out by an instrument called *βαλανάγαρα*, and the orifice in which it was inserted was called *βαλανοδόκη*. This is the substance of Mr Bloomfield's note on Thuc. II. 4. Dr Arnold on that passage says that the *βάλανος* was a sort of pin or bolt inserted into the bar, and going through it into the gates. It is difficult to conceive how this could serve to keep the *μοχλός* in its position. The manner of fastening the door among the ancients is on many occasions involved in much obscurity. See Hom. II. ξ. 168, 9, and Heyne's note. In the passage before us the κλήθρα may be called *κοῖλα* from this hole made at the one end of the bar as we have described. Wunder dissents however entirely from the usual method of translating the passage, and takes *πυθμένων* to mean *hinges*, and κλήθρα *postes*, the *door-posts*; quoting Verg. Aen. II. 480. *Limina perumpit postesque a cardine vellit aeratos; jamque excisa trabe firma cavavit robora, et ingentem lato dedit ore fenestram*: and v. 493 *labat ariete crebro janua, et emoti procumbunt cardine postes*; in both of which passages however we must evidently follow Heyne in taking *postes* to mean the *door* itself or the *leaves of the door*. If κλήθρα may be taken for *postes* in this sense, a sense which agrees very well with the other passages in which the word is found in Sophocles, 1287, 1294, Ant. 1186, ἔκλινε κοῖλα may perhaps be taken together as equivalent to Vergil's *cavavit, bent inwards*; for the epithet *κοῖλα* can scarcely be itself applicable to either *door-posts* or *door-leaves*, Theocritus however, Id. XXIV. 15 has *σταθμὰ κοῖλα θυρών*. The Scholiast interprets, *ἀνέτρεψε τὰς θύρας, καὶ κατέβαλεν ἐκ τῶν πυθμένων*."

1262. *κἀμπίπτει στέγη, and rushed into the chamber.* The *θάλαμος* was on the ground floor, and its door opened into the *παστάς*, or open hall in which we must suppose Oed. to be (*φοιτῶν*) surrounded by domestics, among whom was this *ἐξάγγελος*. (See Guhl and Köner, *Life of the Greeks and Romans* Engl. Tr. p. 80.)

1264. *πλεκταῖς ἐώρας ἐμπεπλεγμένην hanging by the neck* (lit. entwined) *in a twisted noose.* J. adds 'of swinging cords', and supposes the use of *ἐώρα* to imply that the body is still oscillating, which I cannot suppose, though *ἐώρα* or *αἰώρα* means a swing. See *Lecton*, and the citation there given by Wu. from Eustathius.

1266-7. *χαλαῖ, properly 'laxat', loosens, here 'solvit', unties.* || *ἔκειτο τλήμων.* Though, when an adjective is thus added for the sake of definition, it has usually the article with it, yet this is sometimes omitted by the tragedians with *τάλας, τλήμων, δούστηρος*. See Tr. 1104, Aj. 905, El. 160, 450 || *δεινὰ δ' ἦν.* This *δέ* in the apodosis is repeated from the *δέ* in the protasis, *ἐπει δέ γῆ* &c. See Buttm. Exc. XII. ad Dem. Meid. § 2. No doubt however it is used here for more emphatic designation, and the passage may be compared with El. 293, 4, *πλὴν ὅταν κλύη τῶνδ' ἤξοντ' Ὀρέστην, τμηκαῦτα δ' ἐμμανῆς βοᾷ παραστᾶν'* where *πλὴν* in the protasis, being equivalent to *δέ*, leads to the use of the subsequent *δέ*. || *τάνθ' ἐνδε, what followed.* So O. C. 476, El. 1307, Phil. 895.

1269. *περόνας, brooches.* The *περόνη* or *πόρπη* (*πέριω, περάω, pierce*) was common to the Doric tribes, who wore a short tunic without sleeves, fastened at the shoulders by a brooch, which also, as in modern times, served as an ornament. Herodotus (v. 87.) mentions that on occasion of a defeat of the Athenians by the Aeginetans, and the return of one man alone out of the expedition, the widows of those that had been slain put to death the single survivor by piercing him with the pins of their brooches, and that the Athenians in consequence ordered their women in future to wear the Ionian dress, originally the Carian, which was a long flowing robe, not requiring the *περόνη*, but fastened by a zone. He adds that what was then called the Dorian dress, was formerly used by all the Greek women. Eurip. *Phoen.* 62 also describes Oed. as *χρῶσηλάτοις πόρπαισιν αἰμάξας κόρας*. The brooch was either worn on one shoulder, or, as is evidently the case here, on both. For another instance of the destructive employment of these brooches see Eurip. *Hec.* 1170. || *αἶσιν ἐξεστέλλετο, which she wore.* *ἄρθρα κύκλων, the pupils of her eyes.* Ant. 974, Phil. 1354.

1271-4. *ὀθούνεκ' κ.τ.λ. αἰσθούτο* for *ὄψοντο* gives: *that they had not perceived what ills he had been suffering or what he had been doing* (i.e. the exposure, the murder, the marriage); *but in darkness for the future they should see* (i.e. should not see at all) *those whom they ought not* (to have seen), *and should not recognise those whom he had desired* (to behold).

Hermann's proposed *δψαινω* is certainly inadmissible. I assume that an unwise scribe, fond of assimilating, substituted *δψουρω* for *αλοθαινω* because he saw the same opt. *δψοιαιτω* occurring afterwards. See note at the close of Excursus XI. *ἐν σκότῳ ὄραν* of course means not to see at all: those whom they ought never to have seen are his unhappy children: those whom he had so long wished to see are his true parents. The relation of the tenses here gives to the imperfects pluperfect force, and, as they all refer to facts, they are indic., not opt. || On *ὀθούνεκα* see 572. Whether it mean *that* or *because*, it takes indic. in oratio recta, as in 572, but opt. in oratio obliqua here and O. C. 944, which compare.

1275-81. *ἐφυνμῶν*, 'decantans', repeating this refrain. || *πολλάκις τε κούχ ἀπαξ ἤρασσε*, he continued to tear again and again. See Herod. VII. 46. || *ἐπαίρων*, sc. *τὰς περόνας*, the brooches. || *μυδῶσας σταγῶνας clammy drops*: ἀλλ' ὁμοῦ κ.τ.λ., but a black shower of hail and blood together was streaming down, reading *χαλάζης αἱματός τ'* with most codd. The mixture of tears (*χαλάζης*) and blood seemed black. || *τάδ' ἐκ δυοῖν κ.τ.λ.*, these blended woes have burst from twain, not from one alone, but involving man and wife. || 1286. *νῦν δ' ἔσθ' κ.τ.λ.*, has the sufferer now any respite from pain? Linwood supplied *τινι* for the old *τίνι*, and later edd. have followed him.

1291-6. *ἀραῖος*, as 276, 644. || *ὡς ἠράσατο=ταῖς ἀραῖς ἀς ἦρ.* || *στυγοῦντα, οὐκ ὠλοῦσιν hates*. This verb has no other meaning in Soph.: J's view is therefore erroneous. For the sentiment cp. Aj. 924, *ὡς καὶ παρ' ἐχθροῖς ἀξίως θρήνων τυχεῖν*. Verg. Aen. XI. 259 vel Priamo miseranda domus.

### EXODOS. (1297—1530).

(Outline.) The Chorus, in the anapaests (with which the Exodos begins), express to Oedipus the horror which they feel in beholding him. He replies with lamentation; and in the dialogue which ensues (1313), at first lyrically commatic, afterwards returning to iambics, he gratefully acknowledges their kindness, and charging Apollo as the author of his woes, he confesses his act of self-mutilation, declaring it impossible for him to look any mortal in the face, or to remain among the haunts of men. He curses the man who saved him in childhood, shewing what misery death would have spared him. As things are, he has attained the very climax of human wretchedness. The Chorus think death would have been better for him than a life of blindness (1367.) He gives reasons at some length for having deprived himself of sight. He would, had it been possible, have destroyed his sense of hearing also. He then bursts into a pathetic lamentation, apostrophizing all the places and things connected with the events of his past life. Finally he prays them to remove him from contact with human life by killing or exiling him (1416.) Creon, they say, is coming:

he will determine. Oedipus shrinks from the interview with one whom he had wronged. Creon enters (1422) and blames the public exhibition of the wretched man. In the dialogue between them Oedipus first entreats that he may be removed from the land of Thebes. Creon says he will take time to consult the oracle. Oedipus respects his wish: commends to Creon the funeral of Jocasta, and the care of his daughters. (1446.) Hearing their voices, he learns that Creon has sent for them to console their father. He addresses them in words of tender sympathy and love, and again commits them to the charge of their uncle. (1480.) A short trochaic dialogue follows, in which Creon separates the father and daughters. (1515.) The drama concludes with moral reflections of the Chorus, who from this example deduce the ancient maxim, that no man ought to be called happy before the end of life. (1524.)

(Notes) 1297. The use of anapaestic rhythm here shows that the Chorus first shrinks back from the sight of the bleeding Oed. who is led out by attendants, then, turning back addresses him (*τις σ'*), then recoils again (*ἀλλ' οὐδ'*). In the four anapaestic lines spoken by Oed., we must suppose him to move up and down in agitation, watched and guarded by his slaves. See G. Wolff.

1299. ὄσα—προσέκυrsa. The dative is the usual case after this verb: but such compounds frequently take either the case which the sense of the verb itself, or that which the proposition governs. So *ἐπιστρατεύω* will govern either dat. or accus. The present tense of this verb is *προσκυρέω*, though the aor. is derived from a form not in use, *προσκύρω*.

1300. *τίς ὁ πηδῆσας μείζονα* sc. *πηδήματα*. See 264 note. *What evil genius is it that has leapt greater than the greatest* (i.e. larger than the largest) *leaps, πρὸς σῆ ἄστυχοι μοίρα, to bring about thy unhappy fate* = *πρὸς σοι τῷ δυσμύρῳ*, as Schneid. says. It is scarcely right perhaps to say with Valckenaer on Hipp. 817 and Brunck on this passage, that the tragic poets use the Doric *μάσσων, μάκιστος* (from *μήκος*) for *μείζων, μέγιστος*. But it is evident that the sense of the former readily passes into that of the latter, and that they may be used promiscuously, as here.

1306. *παρέχεις, cause, excite*; a sense very common in Eurip. So Hec. 1113. *φόβον παρέσχευ οὐ μέσως ἄνε κτύπος*. Hipp. 434, T. A. 606. So Plato Phaedr. p. 250, *δεινὸς ἂν παρέιχευ ἔρωτας φρόνησις*, and elsewhere.

1310—11. *διαθεῖ φοράδην, run abroad*. E. Andr. 1166, Rh. 888. || *ἦ ἐξήλον (ποτε)*. *ἦ* is in its relative sense, as Elms. says, here and in vv. 947, 1515. *Woe is me for the leap which thou didst take!* We have the same metaphor in 1301, and in Ae. Pers. 515, *ᾧ δυσπρόνητε δαίμων, ὡς ἄγαν βαρὺς ποδοῦν ἐνήλου παντὶ Περσικῶ γένοι*.

1312. *ἐς δεινὸν κ.τ.λ. yea to a dread calamity* 'quam auditu crudelem, tum visu nefariam': in the words of Cic. pro Plancio 41.

1313-18. The lamentations of Oed. (τὰ ἀπὸ σκηνῆς) are in dochmiac metre specially suited to such moods, and made still more so, as Wolff observes, by the tremulous resolution of long into short syllables. The pauses of his anguish are supplied by the iambics of the Chorus. || σκότων νέφος, *cloud of darkness*, i. e. *dark cloud*, which overspreads my eyes. So Ant. 114, χιόνος πτέρυγι, El. 19, ἄστρων εὐφρόνη, *starry night*. See also 758, 857, and note on 532. || ἀπότροπον = ὁ τις ἂν ἀποσπάσειτο, Hesych. *what one would turn away from with horror, abominable*. || ἐπιπλόμενον ἄφατον, *assailing me indescribably*. || ἀδάματον, *insuperable*. || δυσούριστον ὄν, *with a fair breeze wafting woe*, cp. 423. || ὄλον εἰσέδυν—κακῶν, *with what violence hath entered me the maddening pain arising from these points, and the recollection of my woes*.

1319. τοσοῖσθα, *so great*. The sense 'so many' for τοσοῖδε is only found once in Soph., Tr. 54.

1322-3. ἐπίπολος, *attendant*, not always in a servile condition like ἀμφίπολος. || ἔτι γὰρ ὑπομένεις—κηδεμών. See Aj. 360, *for you still put up with me as my friendly watcher*. See Lection. If we can defend the quantity κηδεῶν, this reading can be kept.

1326. σκοτεινός, *in the dark, blind*. Cp. 419, βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον. E. Alc. 385, καὶ μὴν σκοτεινὸν ὄμμα μου βαρύνεται. And for a similar sentiment, Aj. 15-6, ὡς εὐμαθὲς σου, κἄν ἄποπτος ᾔς, ὅμως φώνημ' ἀκούω καὶ ξυναρπάζω φρενί.

1327-8. πῶς ἔτλης, *how didst thou endure?* See note on 602. || τοιαῦτα. See note on 264. || ὄψεις, *eyes*. Cp. Ant. 52, διπλᾶς ὄψεις ἀράξας. || μαρᾶναι, *ruin*. || τίς σ' ἐπήρε δαιμόνων; *what god incited thee?* Cp. E. Or. 286, Λοξία δὲ μέμφομαι, ὅστις μ' ἐπάρας ἔργον ἀνοσιώτατον, where the word governs an acc. of the thing as well as one of the person. || The answers to these questions are given, as Wolff notes, in chiasmic order: Oed. first answers the second question, τίς σ' ἐπήρε; then the former, πῶς ἔτλης κ.τ.λ. Soph. often writes thus: see 536-42.

1329. Instead of ἦν here we might have expected ἐστί, but ἦν is often used where other languages use the present, either when a conclusion is drawn that something is not as it might have seemed to be (in which case ἦν is generally accompanied by ἄρα, as E. Hipp. 359, Κῦρπις οὐκ ἄρ' ἦν θεός, Tr. 412, οὐδὲν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα), or when reference is made to something said before. In his Phaedo, 68 B. Plato says of one who is reluctant to die, οὐκ ἄρ' ἦν φιλόσοφος ἀλλὰ φιλοσώματος. Heindorf, in his note here, cites many passages illustrating this use of ἄρα ἦν, and ends by saying: 'illud certum puto, his locis omnibus praesens quoque poni potuisse, usurpari autem ἦν ἄρα pro ἐστίν ibi fere ubi contra quam expectaverit aliquis rem habere se reperit'. Among the places he cites are Soph. O. C. 150, 1697. Phil. 978. E. Iph. A. 944. A. Av. 280. Equ. 382.



Vesp. 821. Pax 22, 566, 819. Hesiod, Ἔργ. 11. Theognis, 519. Xen. Oec. 1. 20. Plat. Rep. 11. p. 362, A.

1330. ὁ κακὰ—πάθεα. Cp. 377, 1382, 1440-1.

1331. αὐτόχειρ. The position of this word is strange. We should have expected it to be connected with ἐγὼ τλάμων. Nauck. cp. Il. φ'. 275, ἄλλος δ' οὔτις μοι τόσον αἴτιος οὐρανόωνων, ἀλλὰ φίλη μήτηρ. Wolff cites Bekk. anecd. 468, αὐτόχειρα, οἱ τὸν ἑαυτὸν ἀνελόντα μόνον, ἀλλὰ καὶ ἐπὶ τοῦ πράξαντος ὀτιοῦν τῆ ἑαυτοῦ χερσί. See 266. Ant. 900.

1337-9. τί δῆτ' ἐμοὶ κ.τ.λ., *what have I remaining to look upon, or love, or converse with, so as to listen to, with pleasure?* ἡδονᾶ (= ἡδέως) is referred to each adjective. Considering that the dat. is unusual for the frequent constr. πρὸς or καθ' ἡδονάν, I would now read nom. ἡδονά, which varies the form, but not the sense; *what pleasure to me henceforth is aught that can be seen or fondled, or addressed and listened to?*

1340-3. ἐκτόπιον, proleptic, as θαλάσσιον 1411. || τὸν μέγ' δλέθριον, *the great destroyer*. See Lection. Wolff cites Ae. Pr. 648, ὦ μέγ' εὐδαιμον κόρη. E. Or. 1691, ὦ μέγα σεμνή Νίκη. Hes. Ἔργ. 286, μέγα νήπιε Πέρση.

1345. ἐχθρότατον. A very rare form in Attic Greek for ἐχθιστον.

1347-8. δειλαίε κ.τ.λ. *O wretched for thy state of mind and thy calamity alike* (gen. caus.) *how I could have wished never to have known thee anywhere*. Cp. Tr. 734.

1349-51. ὅστις ἦν. So El. 1123, δόθ' ἦτις ἐστὶ προσφέροντες. || ὃς ἀγρίας—πράσσω κ.τ.λ., *who took me, when exposed in the pasture*, (ναπαίαις ἐν Κιθαιρώνος πτυχαῖς, 1026), *from the cruel fetter on my feet, and delivered me from death and saved me, doing nothing thankworthy*. But I now remove νομάδ', as a corruption, reading for it ἀπό μ'. See Lection.

1352. ἔρυτο, (or ἔρρυτο var. r.), must be aoristic here as in Hom. Il. ε'. 23, ἀλλ' Ἡφαιστος ἔρυτο, σώωσε δὲ νυκτὶ καλύψας. This supposes a form in μι, ῥύμι=ῥύω. Elsewhere in Homer it is always a contracted imperfect, as in Il. δ'. 138, ἧ οἱ πλεῖστον ἔρυτο, διαπρὸ δὲ εἶσατο καὶ τῆς, where the *usual* protection of the girdle is implied.

1356. θέλοντι—ἦν. The verbs εἶναι and γίνεσθαι are often accompanied by a participle of the verb 'to wish', &c. in the dative; and the participle only, as the leading idea, is translated by the finite verb. Od. γ'. 228, οὐκ ἂν ἐμοίγε ἐλπομένω τὰ γένοιτο, *I had not hoped this*. So in Latin; Sallust, Jug. 100, uti militibus exaequatus cum imperatore labor volentibus esset. Tacit. Agr. 18, quibus bellum volentibus erat. Ann. 1. 59, bellum invitibus aut cupientibus erat. Render: *this I also would wish* (ἦν being imperfect).

1357-62. οὐκουν—ἦλθον κ.τ.λ. *then I should not have become* &c.; ἦλθον = ἐξῆλθον, see 1011, as ἦκω in 1519, ἀλλὰ θεοῖς γ' ἐχθιστος ἦκω, is used in the sense of ἐξῆκω, betokening *result*. Cp. El. 1056, *δταν ἐν κακοῖς*

βεβήκης. || ἄθεος, *abhorred by the gods.* || ὁμογενῆς δ' ἀφ' ᾧ κ.τ.λ., *and a joint parent with her from whom &c.*, in an active sense; the passive being usual. See Lection.

1365-6. *πρεσβύτερον*, *greater, stronger, more grievous*, a rare sense. It is usually employed in a good sense, as the Latin 'antiquius'. Eur. fr. incert. xi. ed. D., ἐγὼ δ' οὐδὲν πρεσβύτερον νομίζω τὰς σωφροσύνας. Herod. v. 63, τὰ γὰρ τοῦ θεοῦ πρεσβύτερα ἐποιεῦντο ἢ τὰ τῶν ἀνδρῶν. Plat. Symp. 218 D., ἐμοὶ μὲν γὰρ οὐδὲν ἐστι πρεσβύτερον τοῦ ὧς ὅτι βέλτιστον ἐμὲ γενέσθαι. Cic. uses both the comparative and superlative of 'antiquus' in this derivative sense very frequently; e.g. Ep. Att. II. 22, nihil sibi antiquius amicitia nostra fuisse. *κρείσσων*, like *πρεσβύτερον* here, is also used in a bad sense 1374, *κρείσσον' ἀγχόνης*. So Thuc. II. 50, *γενόμενον κρείσσον λόγου τὸ εἶδος τῆς νύσου*. II. 64, ἡ νόσος, πρᾶγμα μόνον δὴ τῶν πάντων ἐλπίδος κρείσσον γεγενημένον, *worse than one could expect.* || The termination of these laments with the name *Οἰδίπους* is, as Wolff justly says, most pathetic, offering a sad contrast to his boastful words at 8, ὁ πᾶσι κλεινὸς *Οἰδίπους* καλούμενος. *This was the lot of Oedipus.*

1371-4. The idea that injuries inflicted in this life remained in another is strikingly shown by Vergil in his description of Deiphobus in Orcus, *Ae. VI. 494, &c.* || *δμιασω ποίois*, Cp. *Aj. 462, και ποίον θυμια πατρι δηλώσω φανεῖς Τελαμῶνι*; || *ὡν κ.τ.λ.*, *to whom alike I have done deeds too bad for death by the halter to atone.* Cp. on dat. *A. Vesp. 1350, πολλοῖς γὰρ ἦδη χἀτέρους αὐτ' εἰργάσω*. On gen. *A. Ach. 1251, τοῦτο δῆτ' οὐκ ἀγχόνη*; *E. Bacch. 246.*

1375-6. *ἀλλά*. This *ὑποφορά* in Demosthenes is usually *ἀλλά νῆ Δία*, corresponding to the Latin 'at enim', Engl. *but, it is said.* || *ἡ τέκνων δῆτ' ἔψις ἦν ἐφίμερος βλαστοῦσα*. We might have expected *βλαστούντων* to be used referring to τέκνων; but the combination in such cases being regarded as a mere circumlocution containing one principal idea, the word in concord frequently thus refers not to the genitive, but to the governing word. Cp. 1400, *τούμὸν αἶμα πατρός, the blood of my father shed by me.* *Ant. 793, νεῖκος ἀνδρῶν ξύναμιον, kindred strife.* || *βλαστοῦσ' ὅπως ἐβλαστε*. A usual form of gently passing over a disagreeable subject. See *O. C. 273, ἰκόμην ἔν' ἰκόμην*. 336, *εἰσ' οὐπὲρ εἰσι*. *E. Or. 78, ἐπεὶ πρὸς Ἴλιον ἐπλευσ' ὅπως ἐπλευσα θεομανεῖ πότμῳ*. || *προσλεύσεω*. This pleonastic use of infin. is common enough. See 1339, *Tr. 693, δέρομαι φάτω ἀφραστον, ἀξύμβλητον ἀνθρώπῳ μαθεῖν*. *Phil. 848. Ae. Prom. 766. Pers. 387. A. An. 1713.*

1380. *κάλλιστ' ἀνὴρ εἰς ἐν γε ταῖς Θήβαις τραφεῖς, the one man of all in Thebes at least who had been most nobly educated.* This is perhaps a stroke of clap-trap on the part of Soph., to gratify his Athenian friends, who would relish a sneer at their hereditary enemies, the Thebans. These were so much a by-word for ignorance that their own poet Pindar dreads the

danger of incurring the ἀρχαῖον βνειδος Βοιωτίαν ὕν. Oed. had been reared in Corinth, which Soph. would regard as a better training-school than Thebes. Hence his ἐν γε ταῖς Θήβαις. It is surprising that no commentator, so far as I am aware, should have discerned that the words κάλλιστα τραφεῖς mean that Oed., having had a Corinthian education (where the Isthmian games, as well as the frequented locality, insured an excellent education), was better qualified than any Theban to appreciate and use the aesthetic opportunities afforded by so many grand works of art, ἄστν, πύργος, δαιμόνων ἀγάλματα, &c. || For εἰς ἀνὴρ see Aj. 1340, ἐν' ἄνδρ' ἰδεῖν ἀριστον Ἀργείων. E. Heracl. 8 πλείστων μετέσχον εἰς ἀνὴρ Ἡρακλέει.

1383. Since it is not true that Oed. did in his ἀρὰ require all men to thrust out (ὠθεῖν) one of the race of Laius, and since the transference of the full stop from Λαῖου to follow ἀναγνον gives such perfect and admirable sense to the whole passage, it seems the merest perversity to insist on retaining what is manifestly bad and false. What can be more suitable in the mouth of Oed. here than this question: 'How could I, who in my own person have entailed such foul disgrace on the family of Laius, have ventured to look steadily in the face the departed members of that family in the world below? Surely I could not.' || Bentley, in his note on Hor. C. i. 3, 18 where he would read 'rectis oculis', brings a crowd of examples like this ὀρθοῖς ὄμμασιν, as Xen. Hell. VII. 1, 3, ἀναβλέψωμεν ὀρθοῖς ὄμμασιν. Hor. C. ii. 2. 23, 'oculo irretorto'.

1386. εἰ τῆς ἀκουούσης κ.τ.λ., *if there had been besides (ἔτι) a mode of obstructing (φραγμός) the fount of hearing through the ears. τῆς ἀκουούσης δι' ὧτων πηγῆς, the hearing fountain, a remarkable phrase.*

1387. οὐκ ἂν ἐσχόμην τὸ μὴ ἀποκλῆσαι, *I would not have refrained from closing up; the metaphor being kept up, by which the senses are looked upon as fountains flowing from the body. The infin. frequently takes the article when it is looked upon as the subject, or, as here, the object of the main action. Also, as here, the infin. is put with the accus. of the article, where the genitive might have been expected. Ant. 778, τεύξεται τὸ μὴ θανεῖν. || ἢ ἦ. In which case I should have now been &c., ἦ being evidently the imperfect in sense. Ἴνα, in which case, is thus used with the indicative of a past tense to express what would have happened if &c.; the imperfect being used as here, when the result is present, the aorist or pluperfect when it is past. ὡς, ὅπως, and ὅφρα have the same construction as Ἴνα. Elmsley in his note correctly observes that the preceding clause must intimate not a thing that has taken place, but a thing that ought to have taken place. It can also be rendered as if final, that I might now have been (or be) &c. Other examples of this constr. are: in poetry with Ἴνα, E. Hipp. 647-9; with ὅπως, Ae. Pr. 751-3; A. Pax, 136-7; with ὡς, E. Hipp. 925-7, 1079-80. Many occur in Plato and*

Demosth., all with *ἴνα*. See Kühner Gr. Gr. § 553. || τὸ γὰρ τὴν φρονιᾶν κατ.λ., *that thought should dwell outside of miseries is a sweet consolation*. He means that his senses would not have had the power of aggravating his misfortunes.

1391. ἰὼ Κιθαιρών. Wolff cites Longinus (περὶ εὐρέσεως). κινεῖ δὲ ἔλεον καὶ λόγος πρὸς τόπον τιὰ γιγνόμενος. παράδειγμα τούτου τὸ Σοφοκλέους ὃς πεποίηκεν Οἰδίποδα πρὸς τὸν Κιθαιρώνα διαλεγόμενον, ἰὼ κ.τ.λ., and E. Phoen. 801, ὦ Κιθαιρών, μήποτε τὸν θανάτῳ προτεθέντα ὤφελος Οἰδίποδα θρέψαι βρέφος ἐκβολὸν οἰκῶν.

1392-3. ὡς εἶδεα μήποτε, *that I might never have shown*. See 1389. For similar instances of μή placed after its verb see 255. O. C. 1365. Phil. 67, 653. El. 993. But it must be noted that this can happen only when μή is attracted to some word (after the verb) on which it has to throw its emphasis, as here to ποτέ, in 255 to θεήλατον, in Phil. 67 to ταῦτα, in 653 to τῷ, in El. to κακῶν. || ἔμαντὸν ἐνθεν. see 15.

1394. τὰ πάτρια λόγῳ, *by report my father's*. πάτριος has both senses, *patrius* and *paternus*; the former clearly in Ant. 806, Phil. 1213; the latter here and in Phil. 398. When applied to places, πατρίως seems sometimes the same as πάτριος, because in fact our country, or native land or city (πάτριος) is also the abode of our father and ancestors, πατρώος. But πάτριος οἶσα is never used for πατρώα, nor πάτριος ξένος for πατρικός (A. Ar. 142, Thuc. viii. 6) or πατρώος. Matthiae on E. Hec. 78 thus corrects Porson's observation that the Attics used πάτριος and πατρώος promiscuously. It is worth remarking perhaps that, while πατρώος is used very frequently by all three tragic poets, πάτριος is scarcely used a dozen times by Eurip., less often still by Soph., and only once by Aesch. Ag. 1157, and that πατρικός is only used once by any of them in Eurip. Ion 1304. || οἶον ἄρα με. See Aj. 367, οἶμοι γέλωτος, οἶον ὑβρίσθην ἄρα.

1396. κάλλος κακῶν ὑπουλον, *a beautiful outside, full of sores within*. The genitive κακῶν depends upon ὑπουλος, as 83, πολυστεφῆς δάφνης. ὑπουλος is said of an unhealed wound beneath a scar.

1397. κακὸς τ' ὦν κακῶν. El. 589, εὐσεβεῖς καὶ εὐσεβῶν βλασπόντας.

1399. στενωπός, properly an adjective. στ. sc. ὁδός, *narrow pass, glen*.

1400. τοῦμόν αἶμα πατρός, *the blood of my father shed by me*. See 1375. E. Phoen. 30, τὸν ἐμὸν ὠδίνων πόνον. Here αἶμα means *bloodshed*.

1401-3. If with Nauck, myself, and others, ἐτι be read here, or if τι be read with J. and others, the constr. is simple and easy. But if ὅτι, the r. of codd., be kept, a very displeasing anacoluthic constr. is the result. || ὦ γάμοι, γάμοι. On the use of plur. for sing. Wolff cites Longinus § 23, ἐστ' οὐ προσπίπτει τὰ πληθυντικὰ μεγαλορρημονέστερα καὶ αὐτῷ δοξοκομποῦντα τῷ ὄχλῳ τοῦ ἀριθμοῦ... πάντα γὰρ ταῦτα ἐν ὀνομά ἐστιν Οἰδίου, ἐπὶ δὲ θατέρου Ἰοκάστη.

1405-6. ἀνεῖτε. In the plural of the aor. 2 of the compounds of ἔμι, and especially in the middle voice, the Attics instead of ε more commonly use ει, which is regarded as the augment. || κάπεδέξατε κ.τ.λ. The last words νύμφας γυναῖκας μητέρας τε clearly refer to only one person, Jocasta. It would therefore seem most probable that the corresponding terms in the preceding verse refer to Oedipus alone; and then the meaning must be: *you have combined in one person the relation of father, brother and son, and in one person also, those of bride, wife, and mother.* The sense thus required for ἀποδείκνυμι, *cause, bring to pass, render*, with two accusatives, is very frequent in Xenophon as well as elsewhere. But the difficulty lies in αἰμα' ἐμφύλιον, to which violence must be done, to force it into the sense required. We must therefore render it more plainly; *you have produced fathers, brothers, sons, mingled of one race, brides, wives and mothers; in other words, you have produced confusion or mixture in the relationship of father, brother and son, and of bride, wife and mother:* the plural in the second line, where Jocasta alone is meant, arising from the use of that number in the previous line, where probably all the different persons in the family are alluded to, who bore to each other the relations mentioned.

1409. ἀλλ' οὐ γὰρ κ.τ.λ. *but since &c.* Cp. with the sentiment Isocr. Dem. 5 A, ἀ ποιεῖν αἰσχρόν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν. Heliodor. IV. 10, κρύπτουσαν ἂ καὶ πάσχειν αἰσχρόν, καὶ ἐκλαλεῖν αἰσχρότερον. P. Syrus. Sentent. 792, quod facere turpe est, dicere ne honestum puta. Cp. Phil. 86.

1410-14. N. cites Ae. Prom. 582, πυρὶ με φλέξον ἢ χθονὶ κάλυψον ἢ ποντίοις δάκεσι ὄδς βοράν. || ἀξιώσατε, δείξτε. μὴ δείσητε κ.τ.λ. *be not afraid (of contracting pollution from my touch), for my misery no mortal save myself is able to bear.* Musgr. Thyestes (Enn., ap. Cic. Tusc. III. 12, 26 cited by N.) says 'nolite, hospites, ad me adire, ne contagio mea bonis obsit: tanta vis sceleris in corpore haeret'.

1416-17. ἀλλ' ὦν ἐπαυρεῖς κ.τ.λ. Render: *well, with respect to your demands, here is Creon coming to meet the present need, action and advice.* It is a mistake to say that τὸ stands for ὤστε. The gen. ὦν is either of general relation, dep. on δέον, or perhaps it is partitive in character, referred to the verbs πράσσειν and βουλευεῖν (*as to some of your demands*).

1420-1. τίς μοι φανέται πίστις ἔνδικος; *what fair claim to confidence shall I find?* for this use of πίστις cp. Aesch. Fragm. οὐκ ἀνδρὸς ἄρκοι πίστις ἀλλ' ἄρκων ἀνήρ, a noble sentiment, which might have been aptly quoted in some parliamentary debates. || πάντα κακός, *utterly unjust.*

1424-31. I would not move these lines, as Nauck does: but the transition is certainly violent: and one is tempted to suspect the loss of a line or two of courteous preface addressed to the Chorus.

1425-6. Cp. Ag. 632, οὐκ οἶδεν οὐδεὶς ὥστ' ἀπαγγεῖλαι τοῦῶς πλὴν τοῦ τρέφοντος Ἥλιου χθονὸς φύσιν.

1426. αἰδεῖσθ'—δεικνύναι. Cp. Xen. Anab. II. 3. 22, ἡσχύνθημεν καὶ θεοῖς καὶ ἀνθρώποις προδοῦναι αὐτόν. These verbs seem to take the partic. or the infin. indifferently. See 635. Aj. 506, ἀλλ' αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ γήρᾳ προλείπων. || ἄγος. Elmsley writes it ἄγος. See 921, note. Its proper sense of *a crime requiring expiation* must be changed here into the *person guilty of such a crime*; a common use of the abstract for the concrete, as it is called.

1428. ὄμβρος ἱερός. ὄμβρος is properly *rain*, but here the element of *water*. The Greeks deemed the elements sacred.

1430-1. If here we do not read with Dobree *μόνοις* for *μάλιστα*, I cannot think with Nauck that it can be supplied from *μόνοις τε* in 1431; for besides the grammatical harshness, *μάλιστα* thus becomes nonsensical, referred, as it must be, to *τοῖς ἐν γένει*, for I utterly reject the reference of it to *εὐσεβῶς ἔχει*. See 44-5. I am therefore obliged to render: *for it is the pious function of kindred especially to see, and alone to hear, the woes of their kin*; supposing that Soph. allows that other than kin must sometimes see such sufferers, but ought never to hear the expression of their anguish.

1432-4. ἐλπίδος μ' ἀπέσπασας, *hast deceived my expectation* (or, *hast relieved me from anxiety*, lit. *hast torn me from*): see 771. || αἰσιος κ.τ.λ. *by coming, a most noble man, to me a very vile one*: note the absence of articles. || πρὸς σοῦ, *in thy interest*.

1435. καὶ τοῦ με χρείας, κ.τ.λ. *And what desire dost thou thus earnestly beg of me that thou mayest obtain?* Cp. S. O. C. 1755, τίνος, ὦ παῖδες, χρείας ἀνύσαι; with this use of the infin. cp. Od. X. 530, ὁ δέ με μάλα πόλλ' ἰκέτευν ἰππόθεν ἐξιμεναι. Plat. Protag. p. 320, Προμηθεά παραιτεῖται Ἐπιμηθεὺς αὐτὸς νείμαι. Aristid. Panath. p. 140, κελύων γῆν καὶ ὕδωρ λαβεῖν, und. αὐτὸς. Tac. Ann. I. 15, petivere ut ederent ludos. II. 81. III. 72.

1437. μηδενός. μὴ instead of οὐ is determined by the indef. ὅπου, 'wherever'. The same reason holds good in 1409, 1412, 1427. || προσήγορος may be act. or pass.: reference to 238 seems to make the latter more proper here, = *where nobody shall be seen to accost me*. Meineke's τ. θανοῦμαι is specious.

1438. ἔδρασ' ἄν, .....ἄν, *I should have done it, be well assured I should (ἄν)*. J. says 'join τοῦτο with ἔσθι, it could not here go with ἔδρασα'. Such an hyperbaton seems to me not at all inconsistent with Sophoclean style; τοῦτο may be taken with ἔσθι; but it is not certain.

1440. πᾶσ' ἐδηλώθη, was fully declared: φάτις = φάμα 475.

1444. οὕτως. As edd. are generally agreed, when they notice this word, in joining it with ἀθλιου, *a man so wretched*, I am afraid to gainsay them: yet it seems to me that Soph. might have left no doubt by writing

ἀνδρὸς γὰρ οὕτως, and that *will ye then make such* (so solemn) *an inquiry concerning a miserable man?* would be equally strong sense.

1445. καὶ γὰρ κ.τ.λ. *Yes: for now indeed thou wilt put faith in the god.* τᾶν for τοὶ ἄν. At first sight these words seem cruelly ironical. But Oed. is so abjectly humble, that he is amazed by finding his case held worthy of a solemn inquiry at Delphi. Creon therefore reassures him by adding, as a further motive, his conviction that Oed. will no longer question the wisdom of obeying the oracle, after so terrible an experience of its infallibility. See El. 735 τῷ τέλει πίστω φέρων.

1446-8. καὶ σοὶ γ' κ.τ.λ. *Yes: and to thee I address this charge, and will entreat thee:* προστρέπω and προστρέπομαι are equally used in the sense of *supplicating*. See Lection. || τάφον tomb for ταφὴν funeral. || τοῦ take on thyself: τάφον τοῦ=θάπτε. Cp. 134, τήνδ' ἔθεσθ' ἐπιστροφῆν. Aj. 536, πρόνοιαν ἦν ἔθου.

1449-50. μήποτ' ἀξιωθήτω, *be ne'er judged deserving = never be required.* Aj. 494, μὴ μ' ἀξιώσης βάξω ἀλγεῖν ἡν λαβεῖν. The rule of grammarians that the prohibitive μή is only used with the present tense of the imperative mood, and with the aorist of the subjunctive, applies only to the second, and not to the first and third persons. But with these persons there is the same distinction also as with the second in the employment of the present and aorist tenses; the present with μή being used of that which we are doing and ought to leave off doing, and the aorist of that which we are not doing and ought not to do now or at any other time. This distinction may be seen in the following passages. Hom. Il. X. 435, μηκέτι νῦν δῆτ' αὐτὶ λεγώμεθα, μηδ' ἔτι θηρὸν ἀμβαλλώμεθα ἔργον. Ae. Suppl. 1031, μηδ' ἔτι Νείλου προχοᾶς σέβωμεν ὕμνοισι: but in 1013, πρὸς ταῦτα μὴ πάθωμεν ὧν πολὺς πόνος, πολὺς δὲ πόντος οὐνεκ' ἠρόθη δορί, μηδ' αἰσχος ἡμῖν ἡδονῆν δ' ἐχθροῖς ἐμοῖς πράξωμεν. Eum. 511, μηδέ τις κικλησκέτω ξυμφορᾶ τετυμμένος, *let all cease to invoke.* But Prom. 1001, εἰσελθέτω σε μήποθ', ὡς ἐγὼ Διὸς γνώμην φοβηθεῖς θηλύνους γενήσομαι, and Sept. 1036, μὴ δοκησάτω τινί, 1040, μηδέ τῷ δόξῃ πάλιν, the imper. and subj. moods being used in these two last passages with the same meaning, the tense being the same. The 3rd person of the aorist imper. is also found in Ae. Pr. 332, μελησάτω. Suppl. 587, ἐπελθέτω. E. Tro. 1049, εἰσβήτω and in this passage ἀξιωθήτω. The subj. however occurs much more frequently than the imper., especially in prose. But even with respect to the second person the precept of the grammarians does not hold invariably, as will appear probable, when we inquire into the reason of the idiom. The fact is that the subj. μὴ ποιήσης is the form of *fearing*, and is employed generally for the form of *forbidding* μὴ ποιήσον, because usually we only warn a person not to attempt to do anything when we are afraid that he will do it: but the subj. is not used to the entire exclusion of the imper.

which we find in Hom. II. δ' 410, τῷ μὴ μοι πατέρας ποθ' ὁμοίη ἔνθεο τιμῆ. Od. ω'. 248, σὺ δὲ μὴ χόλον ἔνθεο θυμῷ. A. Thesm. 870, μὴ ψεύσον, ὦ Ζεῦ. S. Pel. fr. μὴ νόμισον. But μὴ ποιῆς is not used for μὴ ποιεῖ, because it would be absurd to say that we are afraid lest a person should do something which we see him actually doing. The imper. having no *first* person, the subj. of exhortation is used, which is peculiar to that person. See 49, μεμνώμεθα. In the case of the third person, if we employ the imper. we invariably forbid, if the subj., we express our fear only and not our wish. This is the sum of Hermann's excellent note on S. Aj. 1085, καὶ μὴ δοκῶμεν κ.τ.λ.

1451. ξα, a monosyllable here, as also O. C. 1192, Ant. 95, E. Ion, 540. So ἐὰ 1513. H. Il. ε'. 256, and ἔατε a disyllable Tr. 1005. || ἐνθα κλήσεται οὐμός Κ. οὔτος, literally, *where that Cithaeron of mine is renowned*, i. e. *where Cithaeron is situate, renowned by my fortunes*.

1453. ἐθέσθην κύριον, *determined, appointed, destined*. The middle may perhaps give the additional meaning *in their own minds*. || ζῶντε, *while they lived*. I now think the arguments valid in favour of this ms. reading against Toup's specious conj. ζῶντι.

1454-7. οἱ μ' ἀπωλλύτην, *who meant to kill me*. The present and imperfect tenses of verbs are frequently used thus to express not so much an action as an intention or purpose. So O. C. 993, κτείνου should *wish to slay*. E. Or. 1199, κτείνῃ σε. This is very usual in prose as well as in verse. See Buttmann on Dem. Meid. § 23 E. || ἂν πέσαι, *will destroy*. || θνήσκων, *when on the point of perishing*, μὴ 'πὶ τῷ δευρῷ κακῷ, *unless for some dire ill*.

1460. μὴ μοι προσθῆ μέριμναν, *take upon thee no anxiety, I pray*. μοι, ethic dative.

1463. αἶν οὐ ποθ' κ.τ.λ., *apart from whom my dinner-table* (βορὰς τράπεζα) *ne'er was set without my bidding*: i. e. never but on special occasions, by my own direction. For this use of ἀνευ, without adopting which every attempt to explain these words is merely absurd, see Ae. Suppl. 392, οὐκ ἀνευ δήμου. Soph. O. C. 926, ἀνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς οὔθ' εἰλικον οὔτ' ἂν ἦγον. Matth. x. 29, ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἀνευ τοῦ Πατρὸς ἡμῶν. I have found numerous instances in Thuc. and the orators. See Thuc. i. 128, viii. 89, Dem. &c. ἀνευ ἡμῶν (several times), ἀνευ αὐτου, ἀνευ Ἀθηναίων, κ.τ.λ. When Oed. received a party of male guests at a banquet, he would order the meal of his daughters to be laid elsewhere than in the banquet-hall: but on all other occasions his daughters dined with him.

1466. ταῖν μοι μέλεισθαι, *of them I pray thee to take care*. Infin. for imper. So Ae. Prom. 711, οἷς μὴ πελάζειν. See note on 462 and Lection.

1467. ἀποκλαύσασθαι mutually bewail. Eur. fr. τερπνὸν τὸ λέξαι κάποκλαύσασθαι τύχας.



1469. ὦ γονῆ γενναίε, 'noble by birth.' *O truly noble Sir.* Opposed to this we have Aj. 1094, μηδὲν ὦν γοναῖσιν. There is probably an allusion to the contrast presented by himself as φύς τ' ἀφ' ὦν οὐ χρῆν 1184 and ἀνοσίων τε παῖς 1360.

1472. τοῖν μοι φίλοιν δακρυροούντων. Masculine dual for feminine. The Attics in particular often make the article pronouns and participles masculine before fem. nouns of the dual number. We have thus τῶδε τῷ κασιγνήτῳ—ἀφειδήσαντε in El. 977, 980 and both masc. and fem. in O. C. 1676, ἰδόντε καὶ παθούσα. In Homer also, Il. θ'. 455, πηγγέντε κεραυνῶ is applied to Pallas and Juno, and in Hesiod *Ἔργ.* 197, προλιπόντ' ἀνθρώπων Αἰδῶς καὶ Νέμεσις. Probably only one form of the dual in such words existed originally, the masc.

1477-8. γνοῖς τὴν παρούσαν τέρψιν ἢ σ' εἶχεν πάλαι, *guessing the delight thou feelest now from that old delight of thine.*

1478. ἀλλ' εὐτυχοίης. ἀλλά is frequently thus used before a prayer, see 929, an entreaty, or a wish; and also before an interrogation with the sense also of an objection. Cp. Ae. Cho. 1063, ἀλλ' εὐτυχοίης, καὶ σ' ἐποπτεύων πρόφρων θεὸς φυλάσσοι καιρίοισι συμφοραῖς. E. Alc. 1153 ἀλλ' εὐτυχοίης, νόστιμον δ' ἔλθοις ὁδόν. Med. 688, ἀλλ' εὐτυχοίης καὶ τύχοις ὅσων ἐρῆς. || τῆσδε τῆς ὁδοῦ *in requital of thus fetching, or conducting my daughters hither.* ὁδοῦ is used in a transitive sense, as El. 163, Διὸς εὐφρονι βήματι, *by Jove's kind guidance.* It is the gen. of price depending upon the notion contained in the words ἀμεινον—τύχοι. I would gladly read τῆσδ' ὁδοῦ χάριν.

1481. ὡς (of motion) *to*, with case, is only used when its object is personal: and here we must consider 'the fraternal hands' of Oed. as = himself.

1482-3. αὐ τοῦ... ὄμματα, *which caused your father's once brilliant eyes to see in such manner as they now appear to you (ὕμιν)*, i. e. not to see at all. || προὔξενσαν. προξενεῖν is properly, *to receive the public guests of the state from other countries.* Thus the kings of Macedon were πρόξενοι of Athens. The family of Alcibiades were πρόξενοι to the state of Sparta. ξένος is *host* or *guest*; so πρόξενος is *public host*, or *public guest*. The second sense of the verb is *to supply, procure, be the cause of*, either good or evil; of evil, as here, so in Xen. Anab. VI. 3, 14, ἵστε με—οὐδένα πῶ κίνδυνον προξενήσαντα ὑμῖν ἐθειλούσιον.

1484. ἰστορῶν, *knowing.* See note on 1144.

1486. καὶ σφῶ δακρύω. Cp. E. Phoen. 1440-1, φωνὴν μὲν οὐκ ἀφῆκεν, ὀμμάτων δ' ἀπο προσεῖπε δακρύοις, ὥστε σημήναι φίλα.

1487-8. νοοῦμενος, κ.τ.λ., *while I think upon the future (τὰ λοιπὰ) of that bitter life, ὅσον βιώναι σφῶ πρὸς ἀνθρώπων χρεῶν, such as ye both will have to lead at the hands of men.* The middle voice νοεῖσθαι implies self-debate, mental reflection. πρὸς is frequently thus used with intransitives

that have a passive meaning, or with sentences that involve a passive meaning. So Herod. VII. 5, *ἵνα λόγος τέ σε ἔχη πρὸς ἀνθρώπων ἀγαθός*. Ἵπὸ is used exactly in the same way. We have both prepositions in one line, 949, *πρὸς τῆς τύχης θλωλεν, οὐδὲ τοῦδ' ὕπο*.

1490. *κεκλαυμένοι*. Matthiae takes this word in a past sense, both here, and in Ae. Ch. 457, 731, as 'one who has wept and retains the traces of it', *wept with tears*. And so most editors. It seems more probable however that it merely means weeping bitterly, without any reference to the past; and this sense suits the two passages of Aeschylus better also. This is the only perfect of *κλάω*, and it is used both in an active sense as here, and passively as in Ae. Ch. 687, *σποδὸν κέκευθεν ἀνδρὸς εὖ κεκλαυμένου*.

1491. *ἀντὶ τῆς θεωρίας*, instead of (all the gladness of) the spectacle.

1492. *πρὸς γάμων ἀκμάς*, to a marriageable age; plural because the two girls are in question.

1493. *τίς οὗτος ἔσται, τίς*. As the Greeks frequently expressed two questions in one clause (see note on 1144), so also, to give greater spirit to the language, they sometimes used the interrogative pronoun twice where we use the interrogative and relative. Elmsley wishes to substitute this latter form here, and to read *τίς οὗτός ἐστιν ὃς π*. But compare Theoc. XVI. 13, *τίς τῶν νῦν τοιούδε, τίς εὖ εἰπόντα φιλασεῖ*; || *παραρρίψει, will rashly venture = παρακινδυνεύσει, will run a needless risk*. *παραρρίπτει* is here intransitive, as *ἀναρριπτῆν*, Thuc. v. 103, *τοῖς δ' ἐς ἅπαν τὸ ὑπάρχον ἀναρριπτοῦσι*. We may suppose *κίνδυνον* or *κύβον* understood. *παραρρίψει λαμβάνων, will rashly dare to take upon him, τοιαῦτ' ὀνειδή, such scandals, ἃ ἔσται, as will be, ταῖς ἐμαῖς γοναῖσιν, to my offspring, σφῶν θ' ὁμοῦ, and to yours alike, δηλήματα disasters*. See Lection. *ταῖς ἐμαῖς γοναῖσιν* is my correction for the absurd MS. reading *τοῖς ἐμοῖς γονεύσιν*: and its closeness to the vulg. as well as its suitability of sense make me regard it as certainly true. The scandalous history of Oed. will entail disgrace on his children and on his children's children. *Γόνος* is not used in the plural number like *γονή*.

1497-9. *ἐκ τῶν ἴσων* is a very strange phrase for *ἐκ τῶν αὐτῶν*. Nauck believes the whole passage to be corrupt, and conjectures *ὑμῶν ἔπεφν'*, *ἔθεν περ (= ὑφ' οὗ) αὐτὸς ἐσπάρη, κάκῆσαθ' ὑμᾶς ὥπερ αὐτὸς ἐξέφυ*. This would be a bold restoration; but I think it well deserves to be true.

1502. *χέρσους, barren, childless*; properly applied to land in the sense of *untilled, uncultivated*. See Ant. 251. || *φθαρήναι, perish, waste away*.

1503. *ὦ παῖ Μενοικέως (Μενοικέως, 69) || ἄλλ'*. When a person turns suddenly from a narration to an address, or passes in an address from one person to another, the vocative is commonly put first: Hesiod, *Ἔργ. 211, ὦ Πέρση, σὺ δ' ἄκουε δίκης*. Also with adversative particles (as here) II. ζ'. 429, *Ἔκτορ, ἀτὰρ σὺ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ*. O. C. 237, 41, *ὦ ξένοι αἰδόφρονες, ἄλλ' ἐπεῖ... ἄλλ'*—*ἐμὲ τὰν μέλειαν οἰκτίσατε*.

1505. *περίδης*, *neglect, overlook*. This word has been adopted for *MS. παρίδης*, from a conjecture of Dawes, by most editors. Porson on E. Med. 284, denies that the tragic poets ever admit *περί* in composition before a vowel into iambic, trochaic or anapaestic verse, and even in the choric portions such license is permitted only in the case of an adjective or adverb (*περιόργως, περιώδυνος*) and that seldom, but never in the case of a verb or substantive. But perhaps Hermann is right in saying that it was not the hiatus in such words that was displeasing so much as their being used in the language of common life; and that *περιῦδεῖν* may have seemed to them less objectionable on this ground. We find it in A. Eccl. 369, *μή με περιδης, 1054 μηδαμῶς με περιδης*. The word means *to look round, when we ought to be paying attention*: and therefore, *to allow a thing to be done: to neglect*.

1506. *πτωχὰς ἀνάνδρους ἐγγενεῖς ἀλωμένας*. Instead of *ἐγγενεῖς* we should have expected a word of kindred signification with the others; but Erf. cp. E. Heracl. 223-5, *σοὶ γὰρ τόδ' αἰσχρόν, χωρὶς ἐν πόλει κακόν, ἱκέτας ἀλήτας συγγενεῖς, οἴμοι κακῶν, βλέψον πρὸς αὐτοὺς βλέψον, ἔλκεσθαι βίᾳ*. Translate, *being as they are your relations*. *Ἐγγενεῖς* is properly *persons of the same stock or race*, and includes *συγγενεῖς, persons of the same family*. Dindorf would prefer *ἐκγενεῖς*, a word perhaps formed by Sophocles, as in El. 243, *ἔκτιμον for τὸ ξέω τιμῆς ὄν*. He compares with the passage S. Tr. 299, *ταύτας ὀρώσῃ δυσπότημους ἐπὶ ξένης χώρας αἰκόους ἀπάτοράς τ' ἀλωμένας*.

1507. *μηδ' ἐξιώσῃς τάσδε—κακοῖς*, *nor let these girls sink to the level of my misfortunes*.

1510. *σῆ ψαΐσας χερὶ*. This was considered as an assurance of a promise. So E. Med. 21, *ἀνακαλεῖ δὲ δεξιᾶς πίστυν μεγίστην*, on which see Mr Verrall's note. Heracl. 307. Hel. 838.

1511. *εἰχέτην*. Elmsley on A. Ach. 733 and E. Med. 1041 first shewed that the 2nd and 3rd persons dual were identical. These end in *ην* in the indicative of the historic tenses and in the optative mood always, and in *ον* in the indic. of the primary tenses and in the subjunctive mood. || *εἰ μὲν εἰχέτην...ὅλλ' ἂν παρήνουν*. The imperfect tense in both conditional and consequent clauses is thus used for *present* time, or when the time is quite *indefinite*. Translate: *if you were of understanding age, I would give you much advice, but now pray at my desire* (*μοι eth. dat.*) *ἔστω*.

1513. *οὐ καιρὸς ἐᾶ ζῆν*. *ἐᾶ* is Dindorf's correction for *ἀελ* (EAI for AEI), and is adopted by most edd. Thus all the difficulty of the passage vanishes, and the sense becomes clear: *that ye may live where occasion allows, and that you may obtain a life better than your father's hath been*. See Lection.

1515. The metre here becomes and continues to the end trochaic

tetram. catalectic. || ἄλις ἦν' ἐξήκεις θακρῦων, *sufficient is the point you have reached in weeping*; i.e. *you have wept long enough*.

1517. ἐφ' οἷς, *on what conditions*. Cp. A. Plut. 1108, οὐκοῦν ἐπὶ τοῦτοις εἰσίω; || εἴσομαι. Cp. Ae. Sept. 261, λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι. Plaut. Pseud. II. 2, 62, scin quid te orem, Syre? Ps. sciam, si dixeris?

1518. γῆς ὄπως πέμψεις μ' ἄποικον, *that thou wilt send me out of the land to dwell elsewhere*: ἄποικον being proleptic.

1519. ἦκω = ἐξήκω or ἐξήλθον, *I have turned out, have proved to be*. || τεύξει τάχα, *thou wilt soon obtain thy wish*. See 1357.

1520. φῆς τὰδ' οὖν, *dost thou then promise this?* || ἄ μὴ φρονῶ γάρ κ.τ.λ. *yes, what I do not mean I am not wont to speak idly*. (i.e. to waste words by saying.) J., misunderstanding φρονῶ here, translates wrongly.

1522-3. πάντα...κρατεῖν...ἀκράτησας. Such pronoun accusatives in neut. plur. would be licensed exceptions to the general rule that the verb κρατεῖν usually governs a genitive. See 54-5. But in O. C. 1380 we find excepted substantives, τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους κρατοῦσιν. || οὐ σοὶ τῷ βίῳ ξυνέσπετο, *have not followed thee through thy life*. Two datives often depend on one verb by the grammatical σχῆμα καθ' ὄλον καὶ μέρος. Cp. Hom. II. λ'. 11, Ἀχαιοῖσιν δὲ μέγα σθένος ἐμβαλ' ἐκάστω καρδίῃ ἄλληκτον πολεμίειν. Hes. Ἔργ. 76, πάντα δὲ οἱ χροῖ κόσμον ἐφήρμοσε Παλλὰς Ἀθήνη. Pind. P. I. 8, κελαινῶπιν δ' ἐπὶ οἱ νεφελαν ἀγκύλῳ κρατὶ κατέχευας. E. Bacch. 619, τῷδε περὶ βρόχους ἐβαλλε γόνασι καὶ χηλαῖς ποδῶν. Not less often two accusatives: Hom. II. λ'. 240, τὸν δ' ἄορι πλῆξ' αὐχένα. S. O. C. 113, καὶ σύ μ' ἐξ ὀδοῦ πόδα κρύψον. The second of such cases may stand in some other relation to the first than that of μέρος to ὄλον, as τῷ βίῳ here to σοὶ. So Pind. Ol. VIII. 83, ἐνέποι κεν Καλλιμάχῳ λιπαρὸν κόσμον Ὀλυμπία, ὃν σφί Ζεὺς γένει ὤπασεν. Plat. Hipp. Min. 364, αἷ σοὶ ἐμποδῶν εἶην ἐρωτῶν τῇ ἐπιδείξει.

1524-7. Euripides has copied these lines almost word for word at the close of the Phoen. 1758 &c. ὦ πάτρας κλεινῆς πολῖται, λεύσσετ', Οἰδίπους ὄδε, ὅς τὰ κλειν' αἰνίγματ' ἔγνω καὶ μέγιστος ἦν ἀνὴρ, &c. || κράτιστος, *most powerful, mighty*. || ὡς τις οὐ ζήλῳ πολιτῶν καὶ τύχαις ἐπιβλέπων. Thus v. 1526 stands in my text with ὡς τις for the MS. reading ὅστις, a change so slight as hardly to deserve the name. Rend. *considered as one who never eyed jealously the aspiring hopes (ζήλῳ lit. emulation) and fortunes of the citizens*. On this use of ὡς see 1078, 1118. J. has printed a verse which contains three violent changes: οὐ for ὅς, ταῖς for καί, ἐπέβλεπεν for ἐπιβλέπων, οὐ τις οὐ ζήλῳ πολιτῶν ταῖς τύχαις ἐπέβλεπεν; rendering: 'on whose fortunes which of the citizens did not gaze with envy?' a complex of genitives and datives which ought not to be intruded into a work of Sophocles on any ground: least of all for the purpose of importing a sense so far-fetched. See Excursus IX.

1528-30. I cannot doubt that these concluding lines of the drama require ἄκος τομαίων. This is to some extent achieved, if for ἐκείνην be read ἄμεινον: also μή τιν' for μηδέν'. The verses will then be :

ὥστε θνητῶν οὐτ' ἄμεινον, τὴν τελευταίαν ἰδεῖν  
ἡμέραν ἐπισκοποῦντα, μή τιν' ὀλβίζειν, πρὶν ἂν  
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεῖνόν παθῶν.

Wherefore it is better not to call any one happy who is a mortal looking onward to behold the final day, until he shall have passed the goal of life without suffering any affliction. But I am unwilling to recognise in Sophocles so strange a construction of the verb ἐπισκοπέω as we find here. I know no other instance of ἐπισκοπεῖν, 'to look forward', and certainly none with infin. following, as ἰδεῖν in this place. I therefore suspect that ἐπισκοποῦντα is the gloss of a scholiast for some other word, perhaps for ἐπαμμένοντα, *waiting*. Ἐπαμμένει stands twice in Aesch. Pr. impersonally with inf.; in Aristoph. personally with acc. and inf. and with accus. alone. Hermann and Dindorf adopt ἐπαμμένει for ἐπιμένει in O. C. 1719. I should therefore consider its construction here justified, especially as its sister compound περιμένω is used with infin. by Plato, Leg. x. 888, περιμένουν οὖν εἰς τότε κριτῆς περὶ τῶν μεγίστων γίγνεσθαι. Theaet. 173 C, περιμένει ἀποτελεσθῆναι. || The sentiment conveyed in these lines is one of the most trite in ancient literature. Its earliest record occurs in the words of Solon to Croesus, which Herodotus thus reports I. 32, σκοπέειν δὲ χρὴ παντὸς χρήματος τὴν τελευτὴν κῆ ἀποβήσεται· πολλάκις γὰρ δὴ ὑπόδεξας ἔλβον ὁ θεὸς προρρίζους ἀνέτρεψε. Aeschylus repeats it, Ag. 902, ὀλβίσαι δὲ χρὴ βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ. On. Met. III. 136, ultima semper expectanda dies homini, dicique beatus ante obitum nemo supremaque funera debet. Cp. Eurip. Andr. 100, Aristot. Eth. Nic. I. 10, and many other places.

## ADDENDA.

1095. The reading ἐπὶ ἦρα, for ἐπίηρα, is adopted by J. who follows Buttman, Lexil. ἦρα. The case is this: ἦρα φέρειν stands in Hom. four times, ἐπίηρα φέρειν twice. Is this a tmesis, ἐπὶ ἦρα φέρειν, or is ἐπίηρος an adj.? It is certain that many ancients took it as an adj.: for as such it was used by Emped., Apoll. R. and others. Why not by Soph.? All the lexicographers take this view, Passow, L. and S., Ell., Dind.: and I do not feel myself at liberty to oppose them.

1526. Euripides, by the mouth of Theseus, describes the wretchedness of a τυραννίς, as compared with a free commonwealth, in his Supplikes, 429, οὐδὲν τυράννου δυσμενέστερον πόλει κ.τ.λ.



## EXCURSUS I.

### THE TRAGIC DRAMA AT ATHENS.

§ 1. The dramatic contests at Athens were not, like the stage plays at Rome, and those of modern nations, mere popular amusements. They belonged to religious cult. Their tutelar was the jocund and widely-worshipped Theban deity Dionysus or Bacchus. They were held in theatres dedicated to him, and at his festivals: first at the Feast of the Wine-press (*λήνιος*) called the Lenaea, when the new wine of the last autumn was first tapped in the month Gamelion (January), afterwards also, and chiefly, at the greater Dionysia (*τὰ κατ' ἄστυ*), which began on the 8th day of Elaphebolion (March). When the theatre of Dionysus was built on the southern slope of the Hill of the Acropolis, about 500 B.C., the Thymele (altar of Bacchus) was placed in the centre of its orchestra, and its presidential chair was occupied by the priest of Dionysus Eleuthereus.

The exact site of that theatre was discovered and its remains brought to light in 1862 by the German architect Strack. The seats of the spectators thus laid bare in the solid rock are stated by Guhl and Köner to be in about one hundred rows, divided into thirteen *kerkides* (*cunei*) by means of fourteen staircases. The lowest row contains sixty-seven arm-chairs, shown by their inscriptions to have been appropriated to priests, archons, thesmothetae and other dignitaries, the central one especially, decorated with bas-reliefs, for the priest of Bacchus. The wall of the Proscenium also contains bas-reliefs, and was erected by the archon Phaedrus, perhaps in the 3rd century A.D. The earlier proscenium of the Sophoclean age undoubtedly stood much farther to the south, affording a larger orchestra for the choral action.

§ 2. The orchestra corresponded, so far as relative situation is concerned, to the pit of modern theatres. But its purpose and use were different. Its floor, when empty, was called *κομιστρα*, being strewn with sand (*κόμυς*). But in earlier times it was used for exhibitions of dancing in the

dithyrambic contests; and from that ancient practice it gained the name *ὄρχήστρα*, dancing-hall. For dancing exhibitions it was boarded over its whole space or nearly so; but the floor thus constructed was naturally low. When prepared for dramatic contests it took a different aspect. Vitruvius likens it to a circle containing an inscribed square. The upper circumference of such circle would be the frontal diazoma of the Koilon (cavea) or spectators' seats: while the southern side of the square (say *AB*, the chord of a quadrant) would form (produced) with the tangent parallel to it a parallelogram approximately showing the acting-ground of the drama, the *Σκηνή* with its appurtenances. This would leave for the orchestra a segment of  $270^\circ$ ; but the Koilon was not continued on either side to *AB*: spaces (say of six feet) were left for the two passages (*πάροδοι*) which admitted the spectators, and through one of which (the western) the Chorus entered to reach its platform. This platform, a wooden temporary (?) erection, extended from the central thymele to the proscenium, being about two feet in height below it. The two were connected by steps: and other steps, we believe, elsewhere rose from the *κονίστρα* to the stage.

§ 3. The term *Σκηνή*, scene, is loosely used in common parlance. Literally it means 'tent', and (according to Guhl and Köner) its use dates 'probably from the time when at the back of the orchestra a scaffolding was erected, from which the actors entered as from a kind of tent'. Afterwards the expression, say they, came to mean 'the whole stage-building', more properly called 'Scenarium' or *τὰ σκηνικά*. In its narrowest sense it was the back wall of the stage. In this latter well-defined sense let us now speak of it.

The discovered *rudera* of ancient Greek theatres give a very clear idea of the Koilon. Also the orchestra, and its *parodoi*, are sufficiently intelligible; while the choral platform, though not represented by any remains (being, as we suppose, a wooden temporary erection), is pretty well understood, partly from Vitruvius and other ancient writers, partly because its manifest purposes suggest the means taken to satisfy them. But, as respects the Scenarium (if we may so call the parallelogram mentioned), though we have much accurate information on many points, supported by the general relations between its now vacant space and the Orchestra and Koilon which it confronted, yet the want of *rudera* leaves other points in the dark, and open to conjecture.

It is, then, a well-established fact, that the ancient Greek theatres did possess that which in the narrowest sense came to be known as *σκηνή*, a permanent stone wall, so constructed and divided, as to be adaptable, by means of manifold decorations and machinery, to the scenic requirements of various dramas. The space between this *σκηνή*, so decorated and manipulated for dramatic action, and the frontal line (*AB*) of the stage, was called 'pros-



cenium', within the limits of which the action took place. By the term *λογεῖον* is to be understood that part of the proscenium in which dialogue was held between the actors present on the stage, and also between any of them and the Chorus on its platform. That is to say, the *λογεῖον* was the portion of the proscenium which satisfied the three conditions of being (1) equidistant between *A* and *B*: (2) adjoining to the front of the stage where it rose above the choral platform: (3) extensive enough for the relative positions of three actors, as, for instance, in *Epeisodia* 3 and 4 of *Oed. Tyr.* By these conditions alone, and in no other way was it distinguished from the rest of the proscenium, which was as long in front as the line *AB*, and at the back as long (in this play) as the decorated *σκηνή* which represented the front of the royal palace at Thebes, flanked by the two *Periactoi*, Western and Eastern, beside which were passages for those who came (W.) from the city, (E.) from other places. Of these we shall speak later on.

§ 4. What other portions of the stage-buildings (scenarion) were of a permanent kind, besides the *σκηνή*, there seems to be no definite certainty: and it may well be supposed that different theatres were differently constituted in this respect, and much of change must have occurred in the centuries succeeding 400 B.C. As to the Athenian theatre of that date, it seems highly probable, that, besides the machinery and decorations, some portions also of the buildings, being moveable woodwork, were kept in a public *depôt*, for the use of the *choregoi* and *didascaloi* during the few months of each year in which they were required for rehearsals (*διδασκαλῆαι*) and finally for the competitive performances in *Elaphebolion*. We may however believe with assurance that the *σκηνή* and the *parodoi* were connected by permanent mural structures included under the term *παρασκήνια*, also that a permanent wall having doors, and in height below the proscenium if not the choral platform, divided the stage from the orchestra, thus corresponding with the imaginary line *AB*. But I do not know that any *rudera* define the extent and character of these structures. The flooring of the proscenium must have been wooden, and as such, moveable, though perhaps rarely, if ever, moved except for repair. The cavity beneath it was called *ὑποσκήμιον*, and was no doubt very useful in dramatic action, as now. It contained *κλίμακες* (stairs), and much of the stage machinery must have been kept here under state protection. When choruses were assigned by the *Ἄρχων* to the *choregoi*, these properties would be entrusted to their charge under due regulations; and the *διδάσκαλοι*, or contending poets, would have the use of them for training the actors and *choreutai* in rehearsals. As to the assembling and dressing-rooms for the performers I know not that we are well-informed. Perhaps they were temporary wooden sheds, erected by the *choregoi* each year. See the articles *Archon*, *Choregus*, *Chorus*, *Tragoedia* in *Smith's Dictionary of Classical Antiquities*.

§ 5. In treating of dramatic action in the Greek theatre the able guidance of Karl Otfried Müller and Theodor Bergk will now be followed.

Its most characteristic feature was the chorus. When it passed from lyric to dramatic poetry the chorus underwent a change of form. In the lyric or dithyrambic contests it was an independent body of fifty dancers and singers, who danced singing in the orchestra round the central altar of Bacchus, the Thymele. Hence the lyric choruses and contests were called *κύκλιοι*. When it became dramatic, it was dependent on the action of the stage, and interested in what passed there. It therefore fronted the stage. Old grammarians speak of its form as quadrangular: i. e. so arranged that the dancers (*χορευταί*) standing in their regular places in rows and groups (*στίχοι* or *στοίχοι*, *ζύγα*) formed right angles rank and file. In this form the chorus marched through the wide *πάροδος* to the stairs of its platform, where it arranged itself between the thymele and the stage in straight lines. Müller's opinion is that the whole number of *χορευταί* at the service of the choregoi was 48, (two of the original 50 being dispensed with); and that these in the Aeschylean age were divided into four groups of 12 each, for of this number the dramatic chorus then consisted, being afterwards increased by Sophocles to 15<sup>1</sup>. The places taken on the platform by the choral dancers were determined by the previous rehearsals. They were so arranged as to give the audience the most favourable view of the chorus, and to bring forward the handsomest and best-dressed dancers. The tragic style of dancing was called *ἐμμέλεια*, and it is described as the most grave and solemn of the public dances. The dialogue of the Chorus with the actors was conducted by its speaker (*κορυφαῖος*, i. e. head-man or head-woman) who alone spoke, though all sang in their turn, as belonging to one or the other semi-chorus.

§ 6. The spectators looked over the choral platform to the proscenium where the actors stood, and so discerned the relation between these and the chorus. The actors belonged to the old mythic world: and their aspect, determined by size and dress, bespoke something mightier than humanity. The chorus belonged to the people; and their part was to show the impression made by the incidents of the drama on commoner minds, thus interpreting them to the audience, with whom they owned a more kindred

<sup>1</sup> Of these choreutai, it is probable that half the total number, if not three-fourths, were youths fit to act female parts. For of the 33 tragic dramas extant (including the Satyric Cyclops and the spurious Rhesus), 21 have a female chorus, 12 only a male, namely, of Aesch. the Ag. and Pers.; of Soph. the Oed. T., Oed. C., Ant., Aj., Phil.; of Eurip. the Alc., Heracl., Herc. F., Rhes., Cycl. In the Eumen. a second (male) chorus expels the Furies at the close. This proves that the dancing of women was preferred to that of men in ancient days as much as it is in modern times. It may be here noted that the comic chorus was of 24. In two plays of Aristoph. it is female, Thesmophor. and Eccles. In Lysistrata is a double chorus, one male, one female.

nature. The form of the proscenium, exceedingly long, but of little depth, was founded on the artistic taste of the ancients, and influenced their dramatic action remarkably. As the sculpture of the Greeks delighted in the long lines of figures shown on their pediments and friezes, so the actors on the stage with their mute attendants (*θεράποντες, θεράπαινοι, δορυφόροι*) stood in long rows on the narrow stage. Persons from a distance were never seen advancing from the back, but from the side, whence they had to move for some distance before they could converse with those on the *λογεῖον*. See Creon's approach and entrance in *Oed. Tyr.* 78, &c. The *Σκηνή* was dressed and divided so as to represent the dwelling of the chief personage, as the palace of Oedipus in our play. It might represent a camp with the hero's tent, as in the *Ajax*; a scene of wood and rock with a cave, as in the *Philoctetes*, a temple, as in the *Ion* of Euripides. But in every case the front is all that is shown, not the interior. If that front is a palace, besides the central or royal door, there are two others: one (W.) to guest-chambers, the other (E.) to some part not soon gained by the chief door, as a shrine, or prison, or women's apartments.

In those days and in Greek life, everything important passed in open air or in the view of men. Even social meetings were held in public halls and *agorai*, rather than in private rooms. This made it proper that the action of the drama should come forth from the interior. Hence the heroes give utterance to their thoughts in the court outside their houses; and the *choreutai* assemble, like friends or neighbours, to sympathize or advise. Nor was even the performance of choral dances in such spots at variance with Greek usage. The sides of the stage and orchestra had an established significance. Any one entering by a W. passage was understood to come from the city, or, if by an E. passage, from the country or from afar.

§ 7. In the infancy of the drama a single actor was detached from the chorus, and made by *Thespis* and *Phrynichus* to represent in succession all the persons of the piece, and, with the chorus, to conduct the whole action. *Aeschylus* (as we have said) added a second actor, and *Sophocles* a third. On the relations of these three great stress was laid: they were distinguished as *protagonist*, *deuteragonist*, and *tritagonist*. *Plotinus* observes that the poet (*διδασκαλος*) does not create these, but only assigns to each actor his proper part. The *protagonist* usually gives name to the play; though not always. In six of the *Sophoclean* plays it is so: *Oedipus* (twice), *Antigone*, *Ajax*, *Electra*, *Philoctetes*: the 7th is called from its chorus, *Trachiniae*: it had been better named *Deianeira*. So *Prometheus*, *Medea*, *Alcestis*, *Hecuba*, *Ion*, and others. The person whose passion and fate rivet the chief sympathy of the audience, like *Oedipus*, is the *protagonist*. It was an invariable rule that he should never enter or leave the stage through either of the side doors.

The *δευτεράγωνισται* in the Oed. Tyr. are, the Priest of Zeus, Jocasta, Shepherd, and Exangelos; the *τριτάγωνισται* Creon, Teiresias, Corinthian Messenger. If we suppose Creon to have changed his travelling for his civic attire after v. 150, then to have slipped over this the seer's mantle and assumed the mask of a blind old man, before v. 300, discarding these and resuming his civic mask again before 512, there is no difficulty in supposing this cast of characters for the three actors.

§ 8. Ancient tragedy seldom needed changes of scene. Actions such as the suicide of Jocasta and the self-blinding of Oedipus are imagined as passing behind the scene and are only related on the stage. Hence the frequency of messengers and heralds. The reason was not only that assigned by Horace, that bloody spectacles and monstrous events are too horrible to appear on the stage, but also one far deeper, that it is never the outward act with which the interest of tragedy is most closely bound up. The action which forms the basis of all ancient tragedy is inward and spiritual: the reflections, resolutions, feelings, the mental or moral phenomena, which can be expressed in speech, are developed on the stage. For outward action the epic form, narration, is the appropriate vehicle. Battles, single combats, murders, suicides, and the like, all things belonging to strength of hand, pass elsewhere, even where they might with little difficulty be acted on the stage. Exceptions, such as the chasing of Prometheus, and the suicide of Ajax, are more apparent than real, and serve to confirm the general rule: for it is the psychological state of these characters that leads to the exhibition of their misfortunes. Moreover the costume of tragic actors, which fitted them for declamation, unsuited them for action. Their heightened and padded figures would have had an awkward, almost a ludicrous effect, in combat or other violent gesticulation. The complete change of scenic decorations, so usual in the modern theatre, was first effected at Rome by the 'scena ductilis et versilis'. At Athens all changes needed were wrought by means of the *Periactoi*, already mentioned, at each end of the *Σκηνή*. These were usually in the form of a triangular prism, which turned round rapidly and presented three different painted surfaces. On the E. side, where foreign parts were represented, they afforded at each turn a different perspective view, while on the home or city side some single near object alone was changed.

§ 9. It was occasionally necessary to place before the spectator a scene confined to the interior of the house: for instance, when the phase and the idea of the piece required what is called a tragic situation, that is, a vivid picture, in which a whole series of affecting images are brought together. Scenes of this tremendous power are that in which Clytaemnestra with the bloody axe stands over the bodies of Agamemnon and Cassandra, holding the garment in which she has entangled her unfortunate husband; and

that in the Choephoroi, where Orestes is seen on the same spot, and the same bathing robe now covers the bodies of Aegisthus and Clytaemnestra. Or again, in the tragedy of Sophocles, where Ajax, standing among the beasts he has slaughtered in his frenzy, taking them for Achaian chiefs, now, plunged in deep melancholy, contemplates the work of his madness. It is, in these cases, not the act alone at the time of execution, but the circumstances arising from the accomplishment of that act, which occupy the feelings and meditations of the chorus and the audience. To bring on the stage groups such as these (in the choice and disposal of which we recognise the plastic genius of the age which produced a Pheidias) and to bring into view interiors hidden behind the scenes, were employed machines called *ἐκκύκλημα* (the out-roller) and *ἐξώστρα* (the out-pusher), the exact application of which is very obscurely reported, though the effects are known<sup>1</sup>. Machinery also for raising figures from the *ὑποσκήμιον*, for imitating thunder and lightning, for wafting actors or chariots through the air, belonged to the age of the three great tragic poets. In the Prometheus of Aeschylus we find winged cars and strange hippogryphs transporting Oceanus and his daughter to the tragic scene on Caucasus.

§ 10. The songs of the Chorus have a determinate influence on the whole tragedy. The song sung by the Chorus while advancing through the side entrance into the orchestra and moving towards its platform, was called Parodos: it might be finished after reaching the platform. But a subsequent song, when the Chorus was settled in its place, and the drama in progress, was called Stasimon. The Parodos used often to open with anapaests, but Sophocles follows this custom in the Ajax only. It usually explains the motive for the appearance of the Chorus, and its interest in the business of the drama, so far as yet known, while the stasima develop that interest in the various forms which the progress of the drama causes it to assume. As the chorus generally represents the ideal spectator, whose views were to guide and control the assembled people, so was it the province of the stasimon, amidst the tumult of the action to maintain that composure which the Greeks deemed essential to the perfection of art, and to divest the action of the accidental and personal elements, in order to place in clearer light its inward meaning and the thoughts which lay beneath the surface. Stasima therefore intervene at certain pauses in the plot: and they have the further merit of affording to the

<sup>1</sup> K. O. Müller (Eumen. 91 &c. transl.) cites nine instances of the use of the *ἐκκύκλημα* in extant tragedy. Among these he ranks the appearance of the blind and bleeding Oedipus at 1297. But there seems no reason to ascribe this to the use of machinery. It is enough to suppose that two attendants, summoned by his cries (1287), lead him forth through the central door to the *λογεῖον*, and stand near to protect him while he converses with the chorus.

actors time for changes of costumes and masks. In this manner the songs of the complete Chorus divide the tragedy into certain parts, which may be compared to the 'acts' of modern plays: and the Greeks called that part which went before the Parodos by the title Prologos; the parts between the choral songs, Epeisodia: the part after the last stasimon, Exodos. No numerical rule limits the development of these several parts: their length and arrangement, also the number of epeisodia, admit of great variety, dependent on the plots and characters. This will be manifest to those who compare the Oed. C. with the Oed. Tyr., or the Antigone with the Philoctetes.

§ 11. The Epeisodia (with Prologos and Exodos) contain the dialogue, which is conducted usually in iambic trimeters; at rare intervals, in trochaic tetrameters catalectic. They are liable to be occasionally interrupted by lyric interludes of various kinds. That called *Commos* or *Commatation* takes the name (which means a 'wailing') from having originally been used in lamentation over the dead. In its actual use it often is a lament; but it may also be an expression of some lively sympathy, or an eager endeavour to prevail on some person for a good purpose. Of this last nature is the *κομμάτιον* of the Chorus at 649 &c. in this play. Lyrical interludes called *τὰ ἀπὸ σκηνῆς* are those in which an actor speaks in lyric measures, and they are usually, but not necessarily, sad complaints. Such are those which Oedipus speaks in this drama 1313—66. The tragic poets have also interspersed separate smaller choral songs, depicting joyous or enthusiastic feeling. They are called by ancient writers *ὑπορχήματα* *hyporchemes*, because they were accompanied with more animated and expressive dancing than the usual grave *ἐμμέλεια*. Stasimon iii. at 1086, is a *hyporcheme* of this kind. The arrangement of dialogue in the Epeisodia exemplifies that studious attention to symmetry which distinguishes Greek art. The opinions and desires which come into conflict are as it were poised in the balance throughout, till at last some weighty decision is thrown into one of the scales. Hence the frequent scenes (as in this play 532—630) so artfully contrived that verse answers to verse (*σχιζομυθία*) like stroke to stroke, while at other times two verses answer two, and sometimes a single verse is divided between two disputants (626—629).

§ 12. There is no comparison to be drawn (says K. O. Müller) between the scenic and the plastic costume of the ancient gods and heroes: the former cannot be judged of from the latter. Statements of old grammarians and extant monuments prove that there was but one general *στολή* (costume) for tragedy. It was nothing more than an improvement on the gay and brilliant apparel worn in the Dionysiac festivals. Tragic actors wore long *χιτῶνες* of various gay colours, falling in ample folds to the feet (*ποδῆρεις*);

ιμάτια, σύρματα, χλάμυδες of light colours richly embroidered, and embellished by brilliant gold ornaments; very broad embroidered girdles (μασχαλιστήρες) sitting high on the breasts. The κόθορνος, or high-heeled boot, was worn to elevate the person, and became a proverbial emblem of tragedy. The chest, body, arms and legs were padded to a corresponding size: so that a tragic actor was made a strange and monstrous being, fitted only for declamation, his natural flexibility being thus to a great extent controlled. But the Greeks had contrived for him a system of expressive gestures, founded on their own temperament and manners. On the tragic stage this seemed raised to its highest pitch, in correspondence with the emotions which the action called forth. Owing to the immense extent of the θέατρον or κώλον, acoustical and optical means were invented, to convey the words and movements of the actors to the more distant spectators. For these purposes chiefly, we cannot doubt, the mask (πρόσωπον) was used, while its often very high ὄγκος, or head-dress, also served to exaggerate height. These canvas masks, derived from the ancient practice in the festivals of painting the face with wine-lees or minium, could be changed so as to render the varieties of passion required by the transitions of the plot. Thus in the Oed. Tyr. the disgraced, despairing, blinded, tortured Oedipus appears in a mask different from that which he wore while honoured, confident and happy.

§ 13. The assembled people in a crowded theatre (say Guhl and Köner 58) must have been an imposing spectacle, in which the gorgeous colours of the dresses were contrasted with the azure of a southern sky. No antique rendering of this subject remains. The spectators began to assemble at early dawn, for each wished to secure a good seat after paying his entrance fee (θεωρικόν). This, not exceeding two obols (= 3*d.*), was payable to the manager of the theatre. After the erection of stone theatres at Athens, the fee was paid for the poorer classes by government, and formed a heavy item in the budget. For not only at the theatre, but on many other festive occasions, the people clamoured for free admission, supported by the demagogues. Often the money reserved for the emergency of a war had to be spent for this purpose. The seats, as in modern theatres, varied in price, and the police (βαβδούχοι) had to see that every one took his seat in the row marked on his ticket. Most of the spectators were men. In olden time women were allowed to attend only at tragedies, excepting hetairai. It is almost certain the seats of the sexes were separate. Such too was the case with youths of rank, whose places were called τὸ Ἐφηβικόν. Whether any slaves were admitted is also doubtful. Favourite poets and actors received applause and flowers: others had to encounter whistling and other marks of disapprobation. The tempers of mankind have been much the same in all ages.

§ 14. The Alexandrine scholiasts ascribed to Aeschylus 90 dramas, to Sophocles 113 (some a larger number), to Euripides 92. Of these are surviving only 7 of Aeschylus, 7 of Sophocles, 18 (or, adding the spurious Rhesus, 19) of Euripides, 33 in all, with a good many fragments of other plays. But, besides the earlier authors, Thespis, Choerilus, Pratinas, Phrynichus, &c., the names of 20 later tragic dramatists are preserved, who wrote and represented plays during the century, of which the closing years saw the deaths of Euripides and Sophocles, the capture of Athens and the rule of the 30 oligarchs. Among these poets, Suidas ascribes to Iophon, a son of Sophocles, 50 plays. Bergk, in his *History of Greek Literature*, Vol. III. (published since the author's death) thinks that the tragedies and satyr-plays of this age cannot have been fewer in all than 1500 or 1600. If to these we add comedies, the number might be almost doubled. These facts deserve to be carefully noted and pondered by those scholars who think themselves entitled to reject or disparage a reading or an interpretation in which no demerit can be shown but this, that no parallel examples can be cited from the scanty fragments of tragic poetry which time has spared to us. When the possible uses of *συμφορά*, or the fitness in tragedy of such words as *ἀφθονεῖν*, *ἀφθαρτος*, are under consideration, let the fact be duly considered at the same time, that we possess scarce three per cent. of the dramas written and acted in the greatest dramatic age of Athens.

§ 15. In concluding this Excursus, let me say that I have read with amusement and gratification Mr Henry Norman's account of the Oedipus Tyrannus as acted at Harvard, U.S.A., a college affiliated, as it were, to our English Cambridge through its founder and its site. Great and laudable pains seem to have been successfully taken with the costumes and scenery; though, as Mr Norman owns, the full conditions of the Athenian performance are unattainable in any theatre of these days. To adopt modern music for the choral songs, instead of any futile attempt to produce an imaginary rifacimento of the ancient Greek melodies, was surely a very wise decision. If I may offer one slight criticism, I do not think it right at v. 1146 to make the shepherd swing his staff as if he meant to strike the Corinthian. 'Voies de fait' are alien to the genius of Greek tragedy: the words of Oedipus, *μη̄ κόλαζε*, imply no more than verbal rebuke; and a timorous old slave would not have ventured upon so rash an act in the royal presence. All classical scholars must rejoice that the interest so widely shown in this successful enterprise promises well for the maintenance and extension of Greek learning on the American continent.



## EXCURSUS II. vv. 9—13.

§ 1. ἄλλ', ὦ γεραιέ, φράζ', ἐπεὶ πρέπων ἔφωσ  
 πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε,  
 δείσαντες, ἢ στέρξαντες ὡς θέλοντος ἂν  
 ἐμοῦ προσαρκεῖν πᾶν· δυσάληγτος γὰρ ἂν  
 εἶην τοιάνδε μὴ οὐ κατοικτείων ἔδραν.

So I edit, without note of interrogation, treating the question as indirect, depending on φράζε. The edition of Wunder, revised by Badham with English notes (1867), punctuates as I do. Editors in general print στέρξαντες;

*Inform me then, old sire, since thou art naturally fitted to speak as representing these, in what mood ye attend here, affrighted, or reposing in the trust that I shall willingly supply full assistance: yes (γὰρ), I were hard-hearted otherwise, in not pitying a supplication such as this.*

I. § 2. Let the verb φράζε and its dependence be viewed first. This verb is graver than λέγε or ἐπέε, and means *inform* or *explain*. An interrogative attached to it is always (in Sophocles at least) indirect. See O. T. 655, φράζε δὴ τί φῆς (wrongly punctuated by Ca. φράζε δὴ· τί φῆς;). 741, τὸν δὲ Λαῖον φύσω τίν' εἶχε φράζε, τίνα δ' ἀκμῆν ἔβαν' ἔχων. 932, φράζ' στου χρήζων ἀφίξει χῶ τι σημαίνειν θέλων. Tr. 429, φράσον τόνδε τίς ποτ' ἐστὶν ὁ ξένος. Phil. 544, ἐκέλευσ' ἐμοὶ σε ποῦ κυρῶν εἶης φράσαι. Phil. 573, τόνδε μοι πρῶτον φράσον τίς ἐστιν. 1222, οὐκ ἂν φράσειας ἦντιν' αὐ παλίντροπον κέλευθον ἔρπει; Here is ample proof that also Antig. 1099, τί δῆτα χρή δρᾶν φράζε, and Phil. 135, τί χρή τί χρή με, δέσποτ', ἐν ξένη ξένον στέγειν, ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν, φράζε μοι, are rightly punctuated without the note of interrogation after δρᾶν, ὑπόπταν, which Di., as well as Ca., has wrongly printed. Here I also catch a trait of light enabling me to elucidate a passage in Antig. 233—4, which has hitherto baffled interpreters:

τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν  
 σοί, κεί τὸ μηδὲν ἐξερωῶ, φράσω δ' ὄμωσ.

Instead of μέντοι read μὴν τί, translating, *why at last however the choice of coming hither prevailed, to thee, even if my statement shall be worthless, I will nevertheless explain*<sup>1</sup>.

The conclusion from these premises is, that all editors who have placed any note of interrogation in these lines have erred in doing so. And I fear this censure applies to every published edition except the one named.

<sup>1</sup> Dindorf has rightly removed the interrogation before φράσον in Ae. Pers. 350, 717. S. El. 1345 should be τίς οὗτός ἐστ', ἀδελφέ, πρὸς θεῶν φράσον.

§ 3. It has been imagined by Di., N., J., and apparently by almost all interpreters, that upon *φράζε* depends the absolute *ὡς* clause in 11—12. Thus Di. writes: 'ὡς rationem reddit imperativi φράζε'. N. 'φράζε *ὡς* θέλοντος ἂν ἐμοῦ, νομίζων θέλειν ἂν ἐμέ.' For J.'s view see Stud. Soph. P. II. p. 2 &c. This imagination is demonstrably erroneous. We deduce from the uniform practice of Greek writers that an absolute *ὡς* clause always stands in close proximity to the verb or participle on which it depends. An example such as that wrongly suggested here of an absolute *ὡς* clause following the word it depends on at such a distance, and with two clauses intervening (*ἐπεὶ κ.τ.λ.* and *τίνι τρόπῳ κ.τ.λ.*) cannot, I feel sure, be found in all our extant classical literature: (for the *ὡς* in 101 depends on *φόνον λόντας*, not on the distant *ἄνωγεν*, that in 241 on *ὠθεῖν*, not on the distant *ἀπαυδῶ*). But more than this: if the principal verb is an imperative 2nd person, as *φράζε* here, I believe it to be true, that in tragedy always, in prose generally, an absolute *ὡς* clause stands *before* that imperative. Let the following examples testify: O. T. 848, *ἀλλ' ὡς φανέν γε τοῖσπο ὠδ' ἐπίστασο*, see 1260. El. 316, *ὡς νῦν ἀπόντος ἰστόρει· τί σοι φίλου;* See Phil. 884. E. Med. 1311, *ὡς μηκέτ' ὄντων σῶν τέκνων φρόντιζε δὴ* (where possibly Eur. may have written *μηκέτ', not οὐκέτ'*, for cp. Soph. Phil. 253, *ὡς μηδὲν εἰδὸτ' ἴσθι μ' ἂν ἀιστορεῖς*. 415, *ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει.*) Plat. Rep. 327 C. Herod. VIII. 144, *νῦν δὲ ὡς οὕτως ἐχόντων στρατίην ἐκπέμπετε*. Xen. Cy. VIII. 4. 27, *ὡς ἀναμενούστος καὶ οὐκ ἀποθανουμένου (ἐμοῦ) οὕτω παρασκευάζου*. II. 3, 15, *ὡς ἐμοῦ ἀγωνιουμένου οὕτω γίγνωσκε*. See I. 6, 11. Anab. I. 3, 6, *ὡς ἐμοῦ οὖν ἰόντος ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε*. Plat. Rep. I. 327 C, *ὡς τοίνυν μὴ ἀκουσομένων (ἡμῶν) οὕτω διανοεῖσθε*. Cp. VII. 523 C. Phaedr. 228 D. (so that the following instances are comparatively rare: Thucyd. VII. 15, *βουλευέσθε ἤδη ὡς τῶν γ' ἐνθάδε μηδὲ τοῖς παρούσιν ἀνταρκούντων*. Mnesim. ap. Athen. IX., *τῷ τε μαγείρῳ μὴ λυμαινέσθ' ὡς τῶν ὄψων ἐφθῶν ὄντων, ὀπτῶν ὄντων, ψυχρῶν ὄντων*). Next follows a class of examples, closely allied to the preceding, as being information addressed to some person, and showing the same precedence of the *ὡς* clause: Aesch. Prom. 762, *ὡς τοίνυν ὄντων τῶνδὲ σοι μαθεῖν πάρα*. Soph. Aj. 281, *ὡς ὠδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή*. 904, *ὡς ἄδε τοῦδ' ἔχοντος αἰάζειν πάρα*. See 981. Ant. 256, *ὡς ὠδ' ἐχόντων τᾶλλα βουλευεῖν πάρα*. Many places can be cited in which the *ὡς* clause comes first, though the verb is not imperative actually or by implication. Thuc. I. 2, *ἐς Ἴωλιαν ὑστερον, ὡς οὐχ ἰκανῆς οὐσης τῆς Ἀττικῆς, ἀποικίας ἐξέπεμψαν*. Plat. Gorg. 472 D, *ἄλλο τι ὡς οὕτω σου νομίζοντος διανοόμεθα*; Meno, 95, *ὡς διδακτοῦ οὐσης τῆς ἀρετῆς λέγει*. Lastly, of the instances in which the *ὡς* clause follows the word on which it depends, every one shows that the connection between them is close, and never distant and interrupted as it would be here, if the clause depended upon *φράζε*. One or two places may be cited, chiefly from poetry. Soph. O. T.

144—5, ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροίζετω ὡς πᾶν ἐμοῦ δράσοντος. See 101. O. C. 83, ἔξεστι φωνεῖν ὡς ἐμοῦ μόνης πέλας. 1651, χεῖρ' ἀντέχοντα κρατός, ὡς δεινοῦ τινος φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπει. Alexis ap. Ath. VIII. ἀνθρώπων ὄρῳ πλήθος προσιών, ὡς τῶν καλῶν τε κάγαθῶν ἐνθάδε συνόντων. Xen. Hell. V. 4, 9, ἐκήρυττον ἐξιέναι πάντας Θηβαίους ὡς τῶν τυράννων τεθνεώτων. Plat. Phaedr. 234, τοὺς ἐρώντας οἱ φίλοι ρουθετοῦσιν, ὡς κακοῦ ὄντος τοῦ ἐπιτηδεύματος.

Any number of examples might be added to these, establishing the truth, that it is impossible to refer an absolute ὡς clause to a verb so distantly preceding it as this φράζε, and divided from it by dependent clauses such as the two which begin with ἐπεὶ...and τίνι τρῶφι severally.

Therefore, it being shown that ὡς does, most certainly, not depend on φράζε, it can only depend on στέρξαντες, which immediately precedes it. And στέρξαντες does, with not less certainty, mean 'being resigned', 'having acquiesced', i. e. *reposing (ὡς in the trust that &c.)*.

§ 4. The notion that στέρξαντες could, by any possibility, mean 'having formed a desire', is a palpable blunder. The verb στέργω has two meanings (1) *to love* (chiefly of kindred affection), (2) *to be contented or resigned*. In one peculiar choral passage (O. C. 1094) it could, as far as sense goes, be rendered *I pray: I entreat*; but it could also be *I am content (or satisfied)*, and so it should be rendered. 'Desire' it never means.

The alternative δέσαντες ἢ στέρξαντες, rendered 'with what dread or what desire', is in itself sheer nonsense, exhibiting no disjunction. For, as Nauck and Wolff observe, those who have come in *dread*, have come with a *desire* and a prayer to be relieved from the dread.

A Scholiast renders στέρξαντες by the glosses, ὑπομείναντες, παθόντες, by which he must mean, 'resigned' in the sense of 'content to suffer'. This indeed is much less unmeaning than the rendering *having desired*, which gives no just contrast to δέσαντες, *being alarmed*; whereas 'in a terrified or apathetic mood' does exhibit contrast. Both views are, however, without meaning in this respect, viz. that no reason appears in either, why Oedipus should ask a question implying two states of feeling. Surely it would have been enough to say something in form and spirit like:

ἢ καθέστατ' ἐνθάδε  
γνώμην τοιάνδ' ἔχοντες, ὡς θέλοντος ἄν  
ἐμοῦ προσαρκεῖν πᾶν;

'Are ye present here in the opinion that I shall willingly give you full assistance?' But when the ὡς clause is taken as depending on the word expressing the second alternative, then the mention of states of feeling becomes intelligible and proper.

The reference of the *ὡς* clause to *φράζε* being thus impossible, and the meaning of *desire* being shown not to belong to the verb *στέργειν*, it is hardly necessary to repeat that the reference to *φράζε* would make the question about the mental feelings of the suppliants not merely superfluous, but even nonsensical. Their variety of feeling is of no importance if the priest, who speaks *πρὸ πάντων*, speaks in assurance that Oedipus will supply full assistance; rather I should say that such variety is a contradiction in terms; for what the priest says is said *for all*, and he is assumed to speak in confident expectation of aid from Oedipus. All therefore must have shared the confident expectation: so that none among them could have come *δέισαυτες, in vague terror*<sup>2</sup>.

II. § 5. As to the succeeding clause, in which Oedipus confirms the supposition that he is willing to help, and declares that he should be hard-hearted if he felt no pity for the suppliants, I shall briefly notice the grammatical rationale of the words.

I am willing to accept the proposition that *δυσάλλητος* may be treated as a negative word, and the matter of fact, that *μη οὐ* is found with a participle in protasis when a negative appears in the apodosis, is admitted. But J. makes no attempt to account for the principle on which this usage is founded, and treats it merely as a fact. The use of *μη οὐ* is among the most difficult questions in Greek syntax. In tragedy, however, there are found only two instances of *μη οὐ* with a participle in conditional protasis, this and another at 221: (the use in O. C. 361 is not similar). Here, and in O. T. 221, I suggest an element of causality in the participial clause, imported by *οὐ*: 'I should be hard-hearted in that I pitied not.' 'I myself should not have traced the matter far, seeing I had no clue.'

But as to the suppressed protasis, *εἰ μή θέλωμι*, before *γάρ*, I regard it as both certain from analogy, and tending to account for *μη οὐ κατοικτείρων*, which repeats it with added force. Were it not implied, I would read *μη* with Schneidewin. Such instances of suppressed protasis before *γάρ* abound in Sophocles. See O. T. 82, 317—318; Ellendt, *Lex. S.* p. 123. In my translation it is expressed by *otherwise*, i. e. *if I did not wish*.

<sup>2</sup> J. seems to think that *ἀν* with *θέλωντος* obliges us to supply mentally a protasis with *εἰ*. This is perhaps superfluous refinement. \**Αν* with a past indic. always points to a protasis expressed or (as at 318) understood. But with opt. infin. and part. I think it often conveys no more than that vague conditionality or doubtful shade which in English is implied by using *should* for *shall* and *would* for *will*. See note on 523.

## EXCURSUS III. vv. 40—45.

§ 1. νῦν τ', ὦ κράτιστον πάσιν Οἰδίπου κάρᾳ,  
 ἵκετείομέν σε πάντες οἶδε πρόστροποι  
 ἀλκῆν τιν' εὐρεῖν ἡμῖν, εἴτε του θεῶν  
 φῆμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἴσθα πού,  
 ὡς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς  
 ζῶσας ὀρῶ μάλιστα τῶν βουλευμάτων.

My translation is:

*And now, Oedipus, O thou noblest in universal esteem, all we who are suppliants here beseech thee to find some help for us, whether thou hast learnt it (οἴσθα) by hearing some god's voice, or perchance from a man, since I perceive that counsellors of experience do also, most of any, keep in lively use the practice of mutual consultation.*

J. renders (having colon after πού) :

'And now, Oedipus, king glorious in all eyes, we beseech thee, all we suppliants, to find for us some succour, whether by the whisper of a god thou knowest it or haply as in the power of man; for I see that, when men have been proved in deeds past, the issues of their counsels, too, most often have effect.'

§ 2. Ere passing on to vv. 44, 45, I must refer to 42, 43. 'Whisper' for φῆμην is unjustifiable (see 86, 157), and 'as in the power of man' for ἀπ' ἀνδρὸς is not less so. He seems to take ἀπ' ἀνδρὸς as depending on ἀλκῆν. I take it, with full confidence, as depending on οἴσθα. True it is, that I cannot cite an instance of οἶδα ἀπὸ any more than he can cite one of ἀλκῆ ἀπὸ. The verb is not one which, as a rule, has a preposition following it; but such constructions as O. C. 1300, *κάπὸ μάντεων ταύτη κλύω* leave us in no doubt that οἴσθα ἀπὸ is legitimate, and is here the true construction, enforced by the double duty which the verb has to perform. Also the logic of language clearly shows that the antithesis is between two modes of coming to the knowledge of help: one by hearing a god's voice, the other by learning from a man. Between 'knowing help by hearing a god's voice', and 'knowing help as in the power of a man', there is no antithesis at all; for the help taught by a god's voice might be help in the power of a man, and conversely. 'Ἀνδρὸς is not 'man', but 'a man'.

§ 3. This clears the way for the consideration of vv. 44, 45, well-worn lines, of which I am thoroughly weary, having stated and proved again and again their true meaning, and finding no pleasure in having to slay the slain errors concerning them thrice. But I cannot escape the unwell-

come task of here examining the polemic set up against what is to my mind the certain truth in this place, that τὰς ξυμφορὰς τῶν βουλευμάτων means *the comparing of counsels*, and ζώσας means *remains in lively use*<sup>1</sup>.

In *Studia Sophoclea*, Part I. I have shown that the common interpretation is bad in logic, bad in poetic taste; while that of Dr Young and others is excellent in both respects. I have shown that καὶ has no real emphasis in the former, but just value in the latter: that the meanings of ξυμφορὰς and ζώσας are in the first untenable, legitimate in the second.

It is there then that readers must look for system; with the later polemic I must deal as it comes before me partly in a footnote, partly in an excursus on these lines. In both places the chief weight of discussion is thrown upon the meanings of ξυμφορὰς and ζώσας, and therefore we begin by examining what is said about these words. And first let us look at ξυμφορὰς.

§ 4. In discussing the meanings of this word, we must avoid being led astray by the ambiguities of language, whether Greek or English. In the first place, we must settle the senses in which the words *event* and *issue* are to be used, and confine ourselves to those senses. Etymologically they are much the same, both meaning *out-come*; *event* from *evenire*, *issue* from *xire*. Both can be used in the sense of *ending*: as, 'the event (or the issue) of the battle of Tel-el-Kebir was the defeat of Arabi'. But we could not say, 'the event of the battle was the surrender of Cairo', though we might say 'the issue' &c. In short, *event* may not be used in the sense of 'result' or 'consequence'; *issue* may be so used. I shall therefore here confine the word *event* to the meaning *occurrence*, Fr. *événement*, i.e. that which happens, or has happened; and the word *issue* to *result* or *consequence*, in which sense I shall understand it to be used by J., though in

<sup>1</sup> Dr T. Young, of Glasgow, was the first to propose the true interpretation about the year 1792. His note was this: "Ita interpretet: sed συμφορὰν pro eventu consilii sumi posse non credo: ea enim vox fortuitum aliquid semper innuere videtur; hic autem potius in primitivo sensu sumitur; locusque adeo totus ita reddi potest:

'Sicubi alicuius deorum vocem audisti, vel etiam  
a mortalium quocumque quicquam acceperis:  
video enim apud prudentes expertosque viros  
etiam collationes consiliorum maxime in usu esse.'

Ipsius sapientiam supra laudaverat; nunc etiam alios consuluisse posse addit: quae ratio vulgata multo melior videtur; otiosum enim alias foret καί, neque tota sententia loco suo digna." T. Y. My own view to the same effect, independently formed in ignorance of Dr Young's note, was printed in a *Cambridge Philological Journal* in 1854, dating however some 5 years earlier. Mr Shilleto subsequently announced his own independent concurrence as to ξυμφορὰς, which had also been accepted by Prof. Dalzel. To these precursors as well as to Sophocles and to truth I owe the duty of reprinting here my reply to J.'s polemic on this passage.

p. 22 he seems to confuse the words *events* and *issues*, as if they were identical, when he writes: '(2) τὰς ξυμφορὰς τῶν βουλευμάτων, the *events*, issues of their counsels, Thuc. I. 140.' Now in that place the Greek words are: ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐχ ἥσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου. Arnold renders them: 'Events are as little to be surely calculated upon as the counsels of men.' Jowett: 'The movement of events is often as wayward and incomprehensible as the course of human thought.' Crawley: 'Sometimes the course of things is as arbitrary as the plans of men.' Sheppard: 'The incidents to which circumstances give rise are wont to take a course which can be as little determined as the schemes of men.' And he justly adds: 'I do not like to translate ξυμφορὰς by *results*, for the notion of a fixed result is the one most entirely foreign to the word.' For my part, I should render: 'The course of actual events is often as little discoverable by study as that of human thought.' πραγμάτων is attributive or descriptive gen., not possessive.

§ 5. The polemic against the true sense of ξυμφορὰς here (*comparisons*) consists of words in which I find no weight. I allude to what is printed on pp. 288-9 under the heads 1, 2.

As to (1) Lucian's jests (dating in the second century of our era), I decline to trouble myself with anything so irrelevant to the question.

As to the discussion in (2) of what the editor supposes an Athenian audience would or would not have understood, I think his argument carries him out of the depth of any modern scholar, and I shall not follow him far. The Athenian audience knew no language but their own, the finest the world has known. In the seven plays and fragments which remain to us of Sophocles we find something like 1000 words which occur in him only once, and are found by us nowhere else. How do we know that many of these were not used in his lost works, or in those of Aeschylus, Euripides, Phrynichus, Philocles, and a crowd of other poets, whose numerous plays are lost? As to ξυμφορὰ, I contend that it is a verbal which any poet might have used in any sense corresponding to the senses of ξυμφέρειν, ξυμφέρεσθαι, as φορὰ has been used in so many of those corresponding to φέρειν, φέρεσθαι. Φερ-fer-Sk. bhar, is perhaps the most widely diffused of all Aryan verb-roots: it is compounded with every one of the eighteen Greek prepositions; and fourteen of these compounds exhibit the verbal substantive -φορὰ. I therefore assert with full conviction that ξυμφέρειν *to compare* proves ξυμφορὰ *comparison*: and *a fortiori* ξυμφέρειν βουλευματα proves ξυμφορὰ βουλευμάτων. On the other hand there is nothing but the poor gloss of a mediaeval scholiast to show that ξυμφορὰ can mean *issue*: and, if ever a reckless question was asked, it is this: 'Would any hearer in the theatre doubt that ξυμφορὰς meant "issues", or divine that it was going to bear the unexampled sense of "comparisons"?' The reply is: as ξυμ-

φορὰ does not and cannot bear the sense *issue* (= *result*), the word in that sense would be unintelligible: but, as *ξυμφέρειν* does mean *to compare*, its substantive *ξυμφορὰ* a *comparing* would, in proper context, be intelligible quite as much as any of the so-called *ἅπαντα λεγόμενα* in any poet's works: though none of us know what words were *ἅπαντα λεγόμενα* to an Athenian audience: and *this truth it is that makes the whole discussion in (2) merely nugatory*<sup>2</sup>.

*Ξυμφορὰ* (in its common use) certainly means *ὁ ξυνήνεγκε*, something which happens or has happened, *un événement*, an occurrence, whether indifferent (as *ξυμφοραὶ βίου*, *αἱ ξυμφοραὶ τῶν πραγμάτων*, *actual events*), happy, as in *El.* 1230, *O. T.* 454; or calamitous, which, owing to the superstitious euphemism of the Greeks, is its most frequent use, like that of *casus* in Latin. It has therefore always a terminal use, and cannot be properly rendered *issue* (i. e. *result*). If further proof were needed, it would be found in the words which J. himself has cited on p. 22: 'Thuc. ii. 87, τῆς ξυμφορᾶς τῷ ἀποβάντι,' for if the Schol. on i. 140 were right in explaining *αἱ ξυμφοραὶ* as *αἱ ἀποβάσεις* (issues), then τῆς ξυμφορᾶς τῷ ἀποβάντι would be *by the issue of the issue*, quod absurdum est.

§ 6. How, then, does the question about *ξυμφορὰς* stand between us? He claims for it a meaning (*issues*) against which the arguments above stated are arrayed, a meaning for which he can only cite a phrase in Thucydides, not so interpreted by Jowett or Crawley, by Arnold, Sheppard, Shilleto, myself; a meaning which another passage, also cited by himself (ii. 87), shows to be absurd. And this meaning, so void of strong support, having against it this weight of argument and authority, he speaks of as *the meaning* which all male Athenians attending the theatre of Bacchus at Athens in the highly cultured age of Sophocles, would naturally assign to the word *ξυμφορὰς* in connection with *βουλευμάτων*, however familiar they might be with the phrase in Aesch. Pers. 534, *ξυμφέρειν βουλευματα*. Has he justified such an assumption?

On the other hand Prof. Young of Glasgow, by his independent insight, Prof. Dalzel of Edinburgh in agreement (probably) with him, myself and Shilleto (each of us by his independent insight) were led to the conviction that *τὰς ξυμφορὰς τῶν βουλευμάτων* means 'the comparisons of counsels', i. e. 'mutual consultation'.

Well then: neither of these two versions, 'issues of counsels', or 'comparisons of counsels', is supported by other passages containing *ξυμφορὰ* in one or the other sense. Do they, then, stand on equal terms? Is the

<sup>2</sup> Let readers count the various senses and shades of meaning in which the word *case* is used, and say whether a play-going Londoner would have any difficulty in recognising each when he heard it in the theatre.



contest a drawn one? Surely not; for while I and many other scholars contend that *ξυμφορὰ* cannot mean *issue* (*result*), no scholar will dare to contend that it *cannot* mean *comparison*, since *ξυμφέρεω* does mean *to compare*. While we contend that *αἱ ξυμφοραὶ τῶν βουλευμάτων* for *the issues of counsels* is, upon the face of it, a phrase not only unexampled, but impossible, no scholar will dare to contend that 'the comparisons of counsels' is an impossible rendering, since Aeschylus has written *ξυμφέρεω βουλευματα* 'to compare counsels'. The logical result of this is, that *issues of counsels* must be dismissed as an erroneous rendering, and the place must be duly examined to see whether *comparisons of counsels* is suitable to the context.

§ 7. We proceed to *ζώσας*, which J., abandoning Prof. Campbell's word *successful*, now makes to mean *effective* or *operative*, translating it *have effect*. I hold both renderings to be alike erroneous and incapable of proof. My position is, that the verb *ζῆν* (one of the most widely diffused words in the Greek of all times and topics and writers) has but one general meaning, which can always be given to it in English, whatever shade of force it may assume; and by this test any suggested rendering must be tried. *Ζῆν* always means *to live, to be alive*, as opposed to *καθαίνειν, to die or be dead*. Its stronger shades are two: (1) one of emphatic irony, to live (in the best sense), *to live well*, as opposed to the death-in-life of misery or vice; (2) *to survive, to remain alive*, as distinguished from what is dead and gone.

(1) Philoctetes, 1018, calls himself *ἐν ζῶσιν νεκρόν*. In Ant. 1157 we find *οὐ τίθημι ἔγωγε ζῆν τοῦτον, ἀλλ' ἐμψυχὸν ἠγοῦμαι νεκρόν*. Plat. Rep. i. 329, *τότε μὲν εὖ ζῶντες, νῦν δὲ οὐδὲ ζῶντες*. In fragments of the New Comedy: *ζῶσιν οἷς ἔστιν βίος—ζῆν αἰσχρὸν οἷς ζῆν ἐφθόνησεν ἡ τύχη—τί ζῆν ὄφελος ᾧ μὴ ᾗ σι τὸ ζῆν εἰδέναι*; So Martial: 'non est vivere, sed valere, vita.' (2) The sense of surviving is frequent: O. T. 985, *εἰ μὴ κύρει ζῶσ' ἡ τεκοῦσα, νῦν δ' ἐπεὶ ζῆ κ.τ.λ.* Tr. 234, *καὶ ζῶντα καὶ θάλλοντα*. 1169, *χρόνῳ τῷ ζῶντι, the present time*. Aesch. Ag. 819, *ἄτης θυγατρὶ ζῶσι*, meaning that the flames of Troy are burning still.

But no passage can be cited in which it is either necessary or even proper to use the terms *effective*, *operative*, or *successful* in rendering *ζῆν* or *ζῶν*. In O. T. 481, where it is said of the oracles, *τὰ δ' αἰεὶ ζῶντα περιποσάται*, J. renders *but that doom ever lives*; yet there is no place where the word *effective* could be applied more speciously (though fallaciously) than this. Of moral laws we read in Ant. 457, *οὐ γὰρ τι νῦν τε καχθές, ἀλλ' αἰεὶ ποτε ζῆ ταῦτα κούδεις οἶδεν ἐξ ὄτου φάνη*. Here the context shows that *ζῆ* must be rendered *live*, not *have effect*<sup>3</sup>.

<sup>3</sup> My friend Shilleto declared his agreement with me as to the meaning of *τὰς ξυμφορὰς τῶν βουλευμάτων*. So far as he did notice this place, I cannot claim his support

We say, then, that *issues of counsels* cannot be said *to live*; but '*mutual consultation*', in so far as between experienced men it *survives* and continues in use, may be said *to live*, as the Keltic is said to be still a *living* language in Wales, as it is said to be no longer a *living* language in Cornwall: as the belief in pixies and witches is said to be still *alive* in some localities.

Such, though inevitably long drawn out, are the arguments and facts by which I consider the common renderings of *αἱ ξυμφοραὶ τῶν βουλευμάτων* and *ζώσας* to be proved erroneous, and those ascribed by myself and others to be established.

§ 8. The classical word for *issue* is shown to be *τελευτή* by Herodotus, vii. 157: *τῷ δὲ εὖ βουλευθέντι πρήγματι τελευτῆ ὡς τὸ ἐπίπαν χρηστῆ ἐθέλει ἐπιγίνεσθαι*. What could have been easier than for Sophocles, had he wished to express the sentiment required by those who cling to the old error, to use current Greek instead of a strange phraseology nowhere else found?

as *ὡς ἡ τελευτῆ τοῖσιν ἐμπείροις καλῆ*  
*προσγίγνεται μάλιστα τῶν βουλευμάτων.*  
(See O. C. 1198.)

or *ὡς τοῖσιν ἐμπείροισιν εὖ τελούμενα*  
*τὰ πόλλ' ὀρώ μάλιστα τῶν βουλευμάτων.*

or any given number of varieties.

J. renders *μάλιστα* *most often*, a rendering rarely possible (1173, O. C. 652), never, I am sure, essential or right. Here, modifying *τοῖσιν ἐμπείροισι ζώσας*, it means *μάλιστα πάντων = μᾶλλον ἢ ἑτέροις*.

§ 9. At this point I will touch upon his method of accounting for the emphatic *καί*. He writes:

'Oedipus has had practical experience (*ἐμπειρία*) of great troubles; when the Sphinx came, his wisdom stood the trial. Men who have become thus *ἐμπεροὶ* are apt to be *also* (*καί*) prudent in regard to the future. Past *facts* enlighten the *counsels* which they offer on things still uncertain; and we observe that the issues of their counsels are not usually futile or dead but effectual. Well may we believe, then, that he who saved us from the Sphinx can tell us how to escape from the plague. Note these points: (1) the words *ἐμπείροισι* and *βουλευμάτων* imply the antithesis (*α*) between past and future, (*β*) between *ἔργα* and *λόγοι*, &c.

I discern no such implication of antithesis as his fancy paints, either between past and future, or between deeds and words. The vv. 44, 45,

as to *ζώσας*, but I desire to state that I never had any discussion with him on this or any other question. As he had been my pupil from 1827 to 1830, I always avoided disputation with him; and I do not allow that his cursory mention of *ζώσας* is to be regarded as an elaborate and final judgment as to its meaning here, though it shows that he had not reached my point of view concerning it.

contain a general maxim, which, as he views it, is, 'experienced men also make their counsels effectual': as I view it, 'experienced men also compare their counsels together.' In either case the maxim is not of the future only, but of all time, οὐ τι νῦν τε κάχθές, ἀλλ' ἀεί ποτε. Neither is there any contrast of deeds and words. A deed successfully done by an ἐμπειρος in time past succeeded because it was well considered, counselled, and planned before it was executed. See Herod. above. The ἐμπειροὶ are therefore to be regarded as *sage counsellors*, and the emphasis of the καὶ is that they are not *only* men who can counsel sagely, but men who *also* compare their own counsels with those of other men, and keep alive the habit of conferring in mutual consultation. And this, immediately following εἶτ' ἀπ' ἀνδρὸς οἰσθά που, manifestly contains an apology for the suggestion that Oedipus might possibly (που) have gained the knowledge of help from some man. This brings me to the first words in his note: namely

'I take these two verses with the whole context from v. 35, and not merely as a comment on the immediately preceding words, εἶτ' ἀπ' ἀνδρὸς οἰσθά που.'

It is surprising that a scholar of his mark should thus overlook two facts. One is, that, by doing this, he makes the words εἶτε . . . που null and void, nay, even ridiculous: and, if he were right, then Sophocles ought, instead of εἶτε του θεῶν, to have written ἐκλυσι νόσου, or ἐκλυτήριον, or some equivalent, omitting v. 43. The other fact is—that *ὡς*, since, is used about 60 times by Sophocles, and in each place it is referred to words *immediately* going before it. Thus in this play we have:

- 47 ἴθ' εὐλαβήθηθ', ὡς σε νῦν μὲν ἦδε γῆ  
σωτήρα κλήζει
- 53 καὶ τανῦν ἴσος γενοῦ' ὡς, εἶπερ κ.τ.λ.
- 55 ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατέων  
ὡς οὐδέν ἐστιν κ.τ.λ.
- 365 ὅσον γε χρῆζεις, ὡς μάτην εἰρήσεται.
- 445 κομιζέτω δῆθ' ὡς κ.τ.λ.
- 922 ὅπως λύσω τιν' ἡμῖν εὐαγῆ πόρης,  
ὡς νῦν ὀκνοῦμεν πάντες . . .
- 1050 σημήναθ' ὡς ὁ καιρὸς εἰρήσθαι τάδε.

The other places to which I refer are: O. C. 562, 937, 1016, 1028, 1075, 1229, 1528, 1691; Ant. 66, 499, 624, 765, 1337; Tr. 385, 391, 453, 488, 592, 596, 599, 921, 1120; Ai. 39, 92, 131, 141, 789, 1314; El. 17, 21, 324, 369, 470, 633, 821, 1112, 1319, 1337, 1446, 1489; Ph. 46, 53, 117, 464, 807, 812, 847, 914, 1043, 1442, and a few in the fragments. I have examined all, and find the fact to be as I state it; and I must confess myself amazed that any scholar can look at this passage carefully without discern-

ing that 44, 45 are in immediate dependence on *εἶτ' ἀπ' ἀνδρὸς οἰσθά πον*, even without the clinching proof supplied by this crowd of examples.

§ 10. In his discussion J. has omitted to mention the argument against the common interpretation, founded on the tasteless and revolting bathos which it ascribes to such a dramatist as Sophocles. He has omitted to exhibit the logical nexus, forming an important link in the plot, which the newer interpretation creates and establishes. Since he has thus withheld these very important points, I find myself obliged to reprint here what I have said of them elsewhere.

The substance of the Priest's speech up to these lines is as follows :

After describing the misery of the Thebans under the visitation of pestilence, the Priest goes on to say : 'We come as suppliants to your altars, Oedipus, not because we deem you a god ; but considering you *the first of men* in all affairs human or divine. For you came to Thebes, a stranger, and relieved us from the sway of the Sphinx, by solving her riddle: this you did without any aid from us : *you are believed to have saved us by divine inspiration*. So now, most excellent Oedipus, we beseech you to find some help for us, whether suggested to you by the voice of a god, or, it may be (*πον*), by a man : since *I see that men of experience are also most accustomed to compare their counsels together*.'

The ordinary interpretation is *I see that, where men have experience, their counsels live and have a prosperous end* (or as J. *have effect*). What is there to account for the bathos of this descent from a god to a man, from superhuman skill to experience? And if the advice resting on experience is merely that of Oedipus himself, is not the disparaging suggestion (*εἶτ' ἀπ' ἀνδρὸς οἰσθά πον*) worse than superfluous? is it not absurd?

The two lines 44, 45, rightly understood, convey to Oedipus an excuse for the suggestion that such as he might possibly have learnt a mode of help from some man : and *ξυμφοραὶ βουλευμάτων* is the substantival form of *ξυμφέρειν βουλεύματα*, which occurs in Aesch. Pers. 534.

Here the logical nexus is close and consistent : and quite in the manner of Sophocles.

The priest gives no formal advice: he suggests the possibility that Oedipus may have profited by (*οἰσθά πον*) the advice of another man: and apologizes for this suggestion by a compliment to the eminent *ἐμπειρία* which would lead him to consult others. But why the digression at all? It belongs to the consummate skill with which the great dramatist has worked out his conception of the plot and of its central person. Oedipus is shown in the first part of the play as a man of eminent abilities and noble aspirations, but of overweening self-confidence and fierce self-will. These merits and these faults would be no secret to any of the Thebans, least of all to the chief minister of their religion, the priest of their chief god. From his

mouth, therefore, the suggestion that Oedipus might already have profited by the counsel of another man (a suggestion for which the great poet makes the priest apologize by a graceful compliment) does in fact become a delicate admonition—an admonition not otherwise than ‘consistent with the laudatory tone of the address’, but rather admirably supplementing and qualifying it. For if there is one virtue more than another recommended by the religious poets Aeschylus, Sophocles, and Pindar, and by the religious historian Herodotus, that virtue is modesty, the violation of which draws down on the offender the *φθόνος θεῶν*, and thereby destruction. By whom was such a lesson more needed than by Oedipus? From whom could it come more fitly than from the priest of Zeus? How could it be conveyed more courteously than it is conveyed here? But while this is sufficient to account for the digressive lines, I think still further reason of them can be rendered. The priest supposes a possible *θεοῦ φήμη* given to help the sufferers. ‘Yes’, says Oedipus in his reply (v. 65—72), ‘I have sought such aid: I have sent Creon to consult the Pythian oracle.’ The oracle is brought, is reported: the suppliants quit the stage: the Theban Chorus enter the orchestra, and their first song is addressed to that oracle from which so much is expected. But has the priest’s delicate admonition borne no fruit? It has not been unnoted by Oedipus. The oracle wants explanation. He has consulted his brother-in-law Creon, another *ἐμπειρος*, on this difficulty: and by his advice he has sent for the seer Teiresias. See v. 279;

*ἔπεμψα γὰρ Κρέοντος εἰπόντος διπλοῦς πομποῦς . . .*

How this momentary condescension of the arrogant prince leads to a new outbreak of self-will, and brings him to the edge of the precipice, we know. Thus then it appears that these three lines are nothing less than a studied and contrived link in the plot of this artistic drama<sup>4</sup>.

I cannot leave this much-disputed passage without summing up shortly and distinctly the points which I consider irrefragably proved in this *ἔλεγχος*.

(1) In l. 43 *ἄπ’ ἀνδρὸς* depends on *οἶσθα*, or *whether perchance thou knowest it (ἀλκήν) from a man*.

(2) In 44, *ὡς*, *since*, can refer only to the clause immediately going before it, i. e. *εἴτ’ ἄπ’ ἀνδρὸς οἶσθά πού*, as its use throughout Sophocles

<sup>4</sup> I regret that J. has not abstained from repeating so baseless an objection as this—that ‘the general spirit and tone of the speech appear adverse’ to my view, because we cannot ‘imagine the priest giving his peerless sovereign so strong a hint to consult other men.’ If there be such a ‘strong hint’, surely it lies in the words *εἴτ’ ἄπ’ ἀνδρὸς οἶσθά πού*, not in the laudatory apology which I find in 44, 45. And all that follows to the end of the speech mingles respectful admonition with entreaty: see 47—50, 54—57. But ‘strong hint’ is a misapplied phrase.

(seven times in O. T., 60 in the whole) shows. And such reference is thoroughly suitable here as a respectful apology for supposing that Oed. might possibly have gained some knowledge from a man, when they had previously said, that, although they did not rank him with the gods, yet they did regard him as foremost among men on all occasions, ordinary or extraordinary, since he had vanquished the Sphinx without any hint or teaching from them, but, as was universally believed, by divine assistance<sup>5</sup>.

(3) Συμφορὰ generally means 'an occurrence', 'an event', good, evil, or indifferent: the second sense (evil) gradually suppressed all other uses. But as φορὰ has many senses, corresponding to those of its primitive verb φέρω, φέρομαι, so, by the analogy of language, συμφορὰ could have had those which belong to συμφέρω, συμφέρομαι, and when we find Aeschylus writing συμφέρειν βουλευματα, 'to compare counsels', we are justly entitled to say that συμφορὰ βουλευμάτων, 'comparing of counsels', is a phrase we ought to welcome whenever and wherever we find it suitable, as here. And, if we find it here and nowhere else in the few fragments of Attic literature surviving from the prolific age of the great tragic poets, it has as much claim to our recognition as any other of the words only once occurring, which are so numerous in what is left of that age. On the other hand συμφορὰ meaning 'issue', i. e. 'result' or consequence, has no such claim in itself (from analogy) or as exhibited in use. For, if a blundering scholiast interprets it as ἀπίσθις in Thuc. i. 140, that interpretation is rejected by all the best English translators, and shown to be absurd by another passage, Thuc. ii. 87, where we find τῆς ξυμφορᾶς τῷ ἀποβάντι.

(4) The sense claimed by the old interpretation for ζώσας, whether 'successful' or 'effective', is not established by any testimony; while the sense of 'remaining alive', 'continuing to exist' which the later explanation gives, belongs to the essence of the verb ζῆν, as opposed to τεθνάναι 'being dead'.

(5) If all Sophocles wanted here was to make the priest tell Oed. that they sue for his aid because they perceive that the counsels of experienced men are usually successful or effective, he could easily have conveyed this sentiment in simple and intelligible Greek, without adopting a strange and obscure phraseology. But if his purpose was that stated in my foot-note

<sup>5</sup> If Soph. had written (as he could have written) εἶτε του θεῶν φήμην ἀκούσαντ' εἶτ' ἀπ' ἀνδρός εἶδοτα, there might have been some shade of reason for calling the second clause 'a strong hint' to consult another man; but by writing οἶσθα, which supposes the knowledge already possessed, the skilful poet, avoiding this objection, enables Oed. to say that 'the divine voice' is already sought, and that, for the purpose of seeking it, he has already conferred with another man, viz. his kinsman Creon. Thus, as I have said, vv. 43—45 become an important link in the plot of the drama; otherwise they would have been superfluous and merely obstructive.

here, and if, as seems probable, he borrowed the phrase τὰς ξυμφορὰς τῶν βουλευμάτων from Ae. Pers. 528, πιστοῖσι πιστὰ ξυμφέρει βουλευματα, then I think it also probable that he saw no other predicate so fit to complete his clause as the participle ζώσας.

(6) The emphatic καί, as Dr Young truly saw, has no just force in the old rendering, but gains it in the later.

(7) The absurd bathos perpetrated in the former view, and (8) the fitness of the latter view in the context, with its importance as a link in the plot of the drama, have been so lately and so fully set forth, that I need only refer to § 10 as completing this summary.

It was not in early life that I reached the just conclusion upon this passage, though, whenever I lectured on this most artistic of all dramas, as I often did, I had an uneasy sense of revolt against the bathos, and against the neglect of καί. I had passed my fortieth year before the perception (I imagine) of συμφέρειν βουλευματα became a flash of light showing me the true sense of τὰς ξυμφορὰς τῶν βουλευμάτων. But from that time to the present no doubt has arisen in my mind; and within the last few years I have been enabled to strengthen the argument by discovering the law of ὡς, since, as always referred by Soph. to a clause immediately preceding it.

## EXCURSUS IV. vv. 69—72.

§ 1. ....παῖδα γὰρ Μενουκίως  
Κρέοντ', ἔμαντοῦ γαμβρόν, ἐς τὰ Πυθικὰ  
ἔπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὄ τι  
δρῶν ἢ τί φωνῶν τήνδε ῥυσοίμην πόλιν.

*I sent Craon, son of Menoecus, my wife's brother, to the Pythian dwelling of Phoebus, that he might learn by doing or speaking what I should save this city.*

J. reads ῥυσαίμην, as most edd., rendering *I might deliver*.

An exactly parallel construction occurs only once again in Soph. El.

32-4:

ἐγὼ γὰρ ἤνιχ' ἰκόμην τὸ Πυθικὸν  
μαντεῖον, ὡς μάθοιμ' ὅτῳ τρόπῳ πατὴρ  
δικὰς ἀροίμην.....

It will be seen that ἰκόμην is parallel to ἔπεμψα: ὡς μάθοιμ' ὅτῳ τρόπῳ το ὡς πύθοιθ' ὄ τι...: and ἀροίμην to ῥυσοίμην or ῥυσαίμην.

I am fully persuaded that Dindorf, Linwood, Nauck, Van Herwerden and myself rightly read ῥυσοίμην, and also that in El. 34 ἀροίμην is Fut. Opt. not Aor. Opt.

J. has not mentioned *ῥυσοίμην* under the head of lection, nor the name of any one of the editors who adopt it. Is this justifiable in such a case?

But he has, in his note, given reasons for reading *ῥυσαίμην*, and those reasons will now be examined, and, as I believe, confuted. The note is:

'*ῥυσαίμην*. The direct deliberative form is *πῶς ῥύσσομαι*; the indirect *ἔρωτῶ ὅπως* (or *πῶς*) *ῥύσσομαι*, *ἠρώτων ὅπως* (or *πῶς*) *ῥυσαίμην*. *ῥυσοίμην* (oblique for *ῥύσσομαι*) would imply that he was confident of a successful *result*, and doubtful only concerning the *means*; it is therefore less suitable.'

§ 2. (1) In the first place I deny that, for the sense here required, the indirect construction after a past verb is *ἠρώτων ὅπως* (or *πῶς*) *ῥυσαίμην*. I say that it is either *ἠρώτων ὅπως* (or *πῶς*) *ῥυσαίμην ἄν*, or else *ῥυσοίμην* without *ἄν*.

(2) In the next place, as to 'deliberative form', there is no room for deliberation here. A question is addressed to the Pythian oracle, and an answer expected. If Oedipus put the question to the Pythia directly, he would do it in the Fut. Indic., *τί δρῶν ἢ τί φωνῶν ῥύσσομαι τὴν πόλιν*; and he would expect a direct answer, *ῥύσει τὴν πόλιν...*, declaring the means which by deed or word he must use for that end. By asking such a question in Fut. Indic., the questioner expresses confidence in the god whom he consults, not in himself, and, if he gets an answer detailing the means, he will use those means in confidence that their result will be successful, because the god has told him so. Hence he says immediately afterwards, *ἐγὼ κακὸς μὴ δρῶν ἄν εἶην πάνθ' ὅσ' ἄν δηλοῖ θεός*. Assuming, therefore, that *ῥυσοίμην* does express more confidence than *λύσαιμ' ἄν* (which would be grammatical here rather than *ῥυσαίμην*), I say that such confidence is not 'less suitable', but far more so, because it rests upon the pious faith of Oedipus in the god's declaration.

(3) Since he has taken *ὅπως* (and *πῶς*) as representing the ὄ *τί* (and *τι*) of Sophocles, I must observe that *πῶς* (direct interr.) is found in Soph. with Fut. Ind. 14 times, with *ἄν* and Opt. 32 times (14 Aor., several with verbs which form no Aor.); once only with Conjunctive, Ai. 50. *Πῶς οὖν μάχωμαι* in a fragment should probably be read *μαχοῦμαι*. Of *πῶς* indirect only two instances occur, both after *οὐκ ἔχω*: in one (O. C. 1711) *χρη* follows; in the other (Tr. 992) *ἄν στέρξαιμι*. "*Ὅπως, ἵστω*, is chiefly followed by Ind. (mostly Fut. or Pres.), sometimes by Conjunctive (as Ai. 428). Of Opt. there is but one instance, Ant. 272, where for *πράξαιμεν* I should not hesitate to read *πράξοιμεν*, having a firm conviction that in many passages of Greek authors *a* was substituted for *o* by ignorant scribes, who did not recognise the just use of Fut. Opt., which exists for the sole purpose of avoiding the confusion which would arise if the Aor. Opt. without *ἄν* (the proper use of which is in oblique *past* construction,



when not indefinitely general) were used with a future signification. Cp. 796, *ἔφενυγον ἔνθα μήποτ' ὀψοίμην κ.τ.λ.*

(4) *Tis* (direct interr.) occurs in Soph. about 30 times with Fut. Ind., 36 times with Opt. and *ἄν* (21 being Aor.), 7 times with Conjunctive. Of the oblique *ὄστις* with Opt. no instance occurs except the two cited—this and El. 34. In O. T. 714, *ὄστις γένοιτο* is in dependence on *ἤξοι*, and expresses future indefinite generality (a child who should be born) the child being not yet in existence. Of *τίς* obl. with Opt. I find no example but the one before us.

§ 3. I say then that, as *ῥυσοίμην*, *I should save*, is the oblique form of *ῥύσσομαι*, *I shall save*, so *ῥυσαίμην*, *I had saved*, is the oblique form of *ἔρρυσάμην*, *I saved* or *have saved*; and in such a place as this it can have no other force. Therefore *ῥυσοίμην*, not *ῥυσαίμην*, is the true reading here; and the conjecture *λύσαιμ' ἄν*, which has been proposed, must not be received, because the language of an oracle requires the more decisive Fut. Opt. as O. T. 790-3:

ὁ Φαῖβος...προῦφάνη λέγων  
ὡς μητρὶ μὲν χρεῖή με μιχθῆναι, γένος δ'  
ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν,  
φορεὺς δ' ἔσοίμην τοῦ φυτεύσαντος πατρός.

For similar reasons, in the parallel place, El. 34, *ἀρόιμην* is Fut. Opt. of *ἄρομαι*, not Aor. Opt. I am not unaware that a few places may be cited against my conclusion from the usual texts of Xenophon and Plato; but I should reply that the readings are corrupt, *a* having been introduced instead of *o*, which should be restored.

## EXCURSUS V. vv. 151—158.

|      |                                                                                                                                                                                                                                                                                         |                                |
|------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------|
| § 1. | ὦ Διὸς ἄδνεπές φάτι, τίς ποτε τᾶς πολυχρύσου<br>Πυθῶνος ἀγλαὰς ἔβας<br>Θήβας; ἐκτέταμαι φοβερὰν φρένα, δέϊματι πᾶλλων,<br>λήϊε Δάλιε Παιάν,<br>ἀμφὶ σοὶ ἀζόμενος· τί μοι ἦ νέον,<br>ἢ περιτελλομέναις ὦραις πάλιν ἐξανύσεις χρέος,<br>εἰπέ μοι, ὦ χρυσέας τέκνον Ἑλπίδος, ἄμβροτε Φάμα. | 151<br><br><br><br><br><br>158 |
|------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------|

The interpretation of this first strophe of the Parodos involves several questions which shall here be considered.

§ 2. In *v.* 153, the first comma has usually been placed after *φρένα*, as in my text. But some scholars, as Schn. N. Ca. J., place it after *ἐκτέταμαι*, making *φρένα* object of *πάλλων*, which derives some support from Aesch. Prom. 883, *κραδία δὲ φόβῳ φρένα λακτίζει*. But here *φοβερὰν* becomes superfluous, and the bareness of *ἐκτέταμαι* without *φοβερὰν φρένα* is unpleasing. Therefore I prefer the old punctuation.

§ 3. Does *ἀμφὶ σοὶ* in *v.* 155 depend on *δείματι πάλλων* or on *ἀζόμενος*? The former seems better on some grounds, but the Greek idiom, which favours the order *voc. pron. verb.*, gives probability to the second view.

§ 4. The words *ἢ νέον ἢ περιτελλομένας ὥραις πάλιν* had usually been interpreted, *either now (νέον = νῦν) or in the revolution of seasons hereafter*; but Gustav Wolff, and J. (who follows him), understand it to mean *either novel or returning in the revolution of seasons (πάλιν = πάλιν ἐπανελθόν)*. After much consideration I am inclined to accept this suggestion of Wolff.

§ 5. The largest question is this. Should a period or colon stand after *χρέος* (as usually seen), and a comma or no stop after *ἀζόμενος*, whereby *τί μοι κ.τ.λ.* is made to depend on this participle, and the *σὺ* of *ἐξανύσει* to signify Apollo? Or should a comma only stand after *χρέος*, and a colon after *ἀζόμενος*, the effect of which is to make the words *ἐκτέταμαι..... ἀζόμενος* a parenthesis, and *τί μοι κ.τ.λ.* dependent on *εἰπέ μοι*? The former is the punctuation which exists, I believe, in all previous editions. Is there nothing to be said in favour of the latter punctuation? Much, I think, may be said for it. First (as to the construction of the strophe), it begins with addressing the oracle (*ἀδνεπὴς φάτις*) as that of Zeus, a greater than Apollo; it ends with again addressing it as *ἄμβροτε Φάμα*. It begins with asking a direct question (*τίς ποτε*) of the oracle. Why should not its resumed indirect question *τί κ.τ.λ.* be also addressed to the oracle, which is in fact (by the words *εἰπέ μοι*) invited to answer it: and why is that invitation to be severed from the general construction, and awkwardly placed in a separate sentence? Will it be said that the parenthesis addressed to Apollo is an awkwardness more objectionable? I have no such feeling. The fact that the oracle is addressed as that of Zeus gives to the parenthesis a significance and a power which are very striking. The oracle is Jove's:—but Apollo! what of him who delivers it? Is he to be forgotten? Far from it. True—the Chorus do not know the purport of the oracle: they do not know that Apollo is the god who sends the plague: so little do they know this, that they twice invoke him to appear as their deliverer: first as one of the ‘*di averrunci*’ (163), next as the Lyceian archer-king (203). But Soph. never loses sight of Homer. And, although the myth of Oedipus is earlier than the Trojan war, the poet would think of the pestilence inflicted on the Grecian host, and he would have his Cadmean chorus regard Apollo

as an awful god, dangerous to displease. Hence the parenthesis (if parenthesis there be) is fully explained, fully justified, and in this point of view very beautiful. If it be said that the verb ἐξανίσεις is peculiarly suited to the god, we reply that in the *Antigone*, 1178, it is said of Teiresias, ὦ μάντι, τοῦπος ὡς ἄρ' ὀρθὸν ἦνυσας. If a seer can be said to *achieve* what he merely foretells, much more may this be said of the oracle from the god's own mouth. My vote then is cordially given for the colon after ἀζόμενος and comma after χρέος. But, as the other view gives the same general sense, it is likely to be preferred by many readers as the 'good old way'.

§ 6. Render: '*O sweet-spoken oracle of Zeus, what, I wonder, art thou that hast come from Pytho rich in gold to brilliant Thebes?—My timid heart is on the stretch, and I quiver with fear, O Ieian, O Delian Healer, musing on thee with holy awe—: what purpose thou wilt achieve for me either novel or brought back in the revolution of seasons, tell me, O child of golden Hope, immortal Oracle.*

## EXCURSUS VI. vv. 326—329.

OI. μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῆς, ἐπεὶ  
πάντες σε προσκυνοῦμεν οἷδ' ἰκτήριοι.

TEI. πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δ' οὐ μῆποτε  
τάμ', ὡς ἂν, εἶπω, μὴ τὰ σ' ἐκφῆνω κακά.

OE. *If thou knowest, do not, I adjure thee, turn away, since all we who are present bow before thee with suppliant entreaty.*

TEI. *Aye, for ye are all without knowledge; but I will never speak my (secrets)—in whatever way—lest I display thine—evil.*

As this view has to encounter a vast amount of prejudice, I wish to say that I have long seen and still see in it the only possible explanation of these dark, but certainly genuine, words.

J. prints the last of these lines thus :

τάμ', ὡς ἂν εἶπω μὴ τὰ σ', ἐκφῆνω κακά,

rendering—'but never will I reveal my griefs, that I say not thine.'

His note is the following:—

'ἐγὼ δ' οὐ μῆποτε ἐκφῆνω τὰ ἐμὰ (ὡς ἂν μὴ εἶπω τὰ σὰ) κακά: I will never reveal my (not to call them thy) griefs. τὰ ἐμὰ κακά, those same secrets in their import for Oedipus. We might render ὡς ἂν εἶπω μὴ τὰ σ' either (i) as above, or (ii) "in order that I may not utter thy griefs." But (i) is preferable for these reasons: (1) the subjunct. εἶπω with μὴ was familiar in such phrases; Plat. Rep. 487 D: τοὺς μὲν πλείστους καὶ πᾶν ἀλλοκότους γιγνομένους, ἵνα μὴ παμπονήρως εἴπωμεν. [Then he cites two similar

places from Plato with *ἴνα μὴ εἶπω*.] The substitution of *ὡς ἄν* for the commoner *ἴνα* in no way alters the meaning [?]. For *ὡς ἄν μὴ* cp. Ar. Av. 1508: *τοῦτι . . . τὸ σκιάδειον ὑπέρεχε ἄνωθεν, ὡς ἄν μὴ μ' ἴδωσιν οἱ θεοί*. For *ὡς ἄν εἶπω μὴ* instead of *ὡς ἄν μὴ εἶπω* cp. 255, Phil. 66, *εἰ δ' ἐργύσει μὴ ταῦτα*. (2) The emphatic position of *τάμ'* suits this version [?]. (3) *ἐκφήνω* is more forcible than *εἶπω*. If the meaning were "I will not reveal my griefs, in order that I may not (mention) thy griefs", the clauses would be ill-balanced.'

On this note I have some remarks to make.

It is intolerable to translate *κακά*, *griefs*. It is intolerable to make Teiresias call his secrets, which bring salvation to Thebes, *my* griefs.

*ὡς ἄν εἶπω*, used as here suggested, requires similar instances to sustain it, for it *does* alter the meaning; *ὡς ἄν*, as a final conjunction, always implying *by which means=in order that by such means*. So the place cited from Ar. Av. is (literally) 'hold over me the sunshade, by which means the gods will not see me' = 'that by such means the gods may not see me.'

*ὡς ἄν εἶπω μὴ* for *ὡς ἄν μὴ εἶπω* is not justified by either of the places cited. If *μὴ* follow its verb, it must be in order to lay its emphasis on a word coming after, as on *θεήλατον* in O. T. 246, *not heavenent*—on *ταῦτα* in Phil. 66, *not these things* (but something else). Or, after an imperative, and before a stop, it is emphatic itself. But in this place no such explanation can be given.

I was familiar with this expedient forty years ago, but I regarded it then, as I regard it still, with the most intense dislike, not to use a stronger term. And I begin by giving reasons which get rid of this (in my eyes) 'monstrum horrendum, informe, cui lumen ademptum:' of which Dindorf says in his *Lexicon Soph.*: 'quae tanto ineptior collocatio verborum est quo facilius vitari poterat, nihilque excusationis habens ab quaesita quadam verborum in ore vatis obscuritate, quae verbis recte collocatis manet.'

(1) First, then, a scholar looking at the words *ἐγώ...κακά* should discern several things: namely—

(a) The words *μὴ τὰ σ' ἐκφήνω κακά* are genuine as they stand, and ought not to be meddled with. Even the elision *τὰ σ'* cannot be tolerated with the comma following; for that in the line 405, *καὶ τὰ σ', Οἰδίπου, δοκεῖ* is on a different footing, the word *ἐπη*, to which *τὰ σὰ* belongs, having gone before, and the vocative *Οἰδίπου* also easing the elision.

(b) Such a phrase as *ὡς ἄν εἶπω μὴ τὰ σὰ* is bad in several respects. That *ὡς ἄν μὴ εἶπω*, taken finally, is not on the same footing with *ἴνα μὴ εἶπω* I have already shown; and it may be instructive here to note the marvellous order into which the words thus fall: 'but I never my—that by such means I may not say thy—griefs will display.' The order *ὡς ἄν εἶπω μὴ τὰ σὰ* is indefensible here, as I have also shown.

(c) *ἐκφήνω* has a suitable object in *τὰ σὰ*, not in *τάμά*, while *εἶπω* has a suitable object in *τάμά*, not in *τά σὰ*.

(d) *Griefs* (I repeat) is a rendering which *κακὰ* will not bear; and to make Teiresias call his concealed knowledge, which contains the salvation of the city, *my evils* is a frightful misrepresentation of the poet's design in this scene, of the character of Teiresias, and of the position which he and Oedipus hold towards each other.

(2) Rhythm is so often unduly put forward to bolster up a weak case, that, having a strong one, I am almost unwilling to mention it; yet, if ever the solemn *adagio* of a poet's words was destroyed by shifting the pauses, surely that effect is wrought by this redistribution.

I have to thank J. for saving me the trouble of demolishing the other rendering of the same dislocation, 'I will never display my evils in order that I may not mention thine.' For, while nearly all the objections above urged apply to it equally, it has the special disadvantage to which the Professor alludes, that so 'the clauses would be ill-balanced', whatever this may mean.

J. has a note (IX. in Appendix) which states my view of this passage, correctly, so far as grammar is concerned, though without touching the considerations upon which it is founded. These (since he nowhere alludes to them) seem to have made no impression on his mind as a scholar and critic. He passes no judgment on my view, sparing his own arrow, perhaps because, like Artemis in the case of Actaeon, he delivers me over to the hounds, of whom he is very sure that a large pack is afield; among them the dozen emendators, whose conjectures he proceeds to set forth, not one of them equal in merit to *ἐξανεῖπω* for *ὡς ἂν εἶπω*, or *εἶπων* for *εἶπω*. To these may be added the *Saturday* Reviewer, who, in an article generally candid, courteous, and scholar-like, likens my explanation here to the feat of 'getting a beaver up a tree'. Well! be it a beaver or an opossum, I believe in the execution of the feat so undoubtingly, that I class this interpretation as one upon the truth of which I would cheerfully stake my credit as a Greek scholar.

I have said elsewhere 'that the admitted difficulty of these words arises from the design of Sophocles to hide their exact meaning from the hearers behind the veil of an unusual and obscure construction.' Unless this fact, and the full weight of the important words of Oedipus, 439, *ὡς πάντ' ἄγαν αἰνικτὰ κάσαφῆ λέγεις*, have been duly noted and appreciated, a just judgment of my explanation can hardly be formed. These words were meant to be 'riddling and unclear' to Oedipus, an accomplished Greek, who (*κάλυλιστ' ἀνὴρ εἰς ἐν γε ταῖς Θήβαις τραφεῖς*) had solved the riddle of the Sphinx. Naturally, then, they are such to us who, being students of ancient Greek, know more or less of that language. And they are more obscure to us than any other verses in this scene, because, having read the play, *we* know what Teiresias means to say when he has lost his temper, though even then

some of his words are obscure to us, as 420-425, where we must be satisfied with a general and vague, rather than an exact, explanation. What is 'riddling and unclear' Teiresias may speak, for he is the confidant of an oracular deity; what is untrue he must not and will not speak, for he is the trusted servant of an ἀψευδῆς θεός: as he says of himself, τάληθές Ισχύον τρέφω. Why does he not speak out that truth intelligibly to Oedipus and the Thebans? We might answer, because this does not suit the plot devised by Sophocles. The poet might say, from the point of view of Teiresias, because he does not feel himself commissioned by Apollo to do so, and he is glad to be spared so sad and terrible an office; as he says virtually at 376,

οὐ γὰρ σε μοῖρα πρὸς γ' ἔμοῦ πεσεῖν, ἐπεὶ  
ικανὸς Ἀπόλλων, ᾧ τάδ' ἐκπρᾶξαι μέλει.

In this place then he is struggling for permission to be silent. He wishes to tell nothing; but the prayer of an afflicted people and the demand of an authoritative king press him sore. So he endeavours to escape by hinting to Oedipus that what he could tell (τάμά) would disclose evil (κακά) for him. But a lie he must not tell; he must not, he will not, say that his things (his secrets) are κακά, for they are truths entrusted to him by a god, truths which, when discovered, will release Thebes from the pestilence, ἵφ' οὐ κενοῦται δῶμα Καδμείων. Hence he designates them as τάμ' ὡς ἂν (εἶπω), an ambiguous and dark phrase (mine—in whatever sense spoken), equivalent to τάμ' ὅποι' ἂν ἦ (mine—of whatever kind they be). He knows them to be ἀγαθά, the opposite of the κακά which he is about to name. But this is not the time for saying so. He would not shock the Thebans and enrage Oedipus by saying that he knows what is good for them, but refuses to tell it. He therefore merely throws out a hint to Oedipus, μὴ τὰ σ' ἐκφήνω κακά, not to be rendered 'lest I display thy evils', but 'lest I display thy things (=thy secrets) evil'. Everything here must be as dim as possible. Sophocles will not even write οἴ' ἂν, lest the keen ears of an Oedipus—a master in language—should detect the latent antithesis ἀγαθά; therefore he writes ὡς ἂν. Enough that by τὰ σά...κακά Oedipus is, if possible, to be alarmed and diverted from further inquiry. In vain! The unconscious, prosperous, self-confident king, solely bent on prosecuting the search and delivering Thebes, overlooks or despises the personal threat, and fastening upon the words οὐ μήποτε εἶπω τάμά, says, τί φῆς; ξυνειδὼς οὐ φράσεις; κ.τ.λ.

I can imagine a doubter saying:—

'Well; granted that Teiresias speaks here and there to Oedipus in "riddling and unclear" terms, yet surely he will always speak Greek that can be construed. The very words, which Oedipus calls αἰνυκτὰ κάσαφῆ,

ἦδ' ἡμέρα φύτει σε καὶ διαφθερεῖ,

are as easy to construe as any verse in Sophocles. The same cannot be said of ἐγὼ δ' οὐ μὴ ποτε τὰμ' ὡς ἄν εἴπω. This sounds like bad Greek. You would not have the seer speak like a Triballian?

Certainly I would not. But the unclearness in the two places is obviously of different kinds. In 439 all the words, and their construction, are as clear as daylight, but the meaning that underlies *this day shall beget thee and destroy* is dark as night to Oedipus. In the place before us, the phrases τὰμὰ and τὰ σὰ are unclear, as also the construction of ὡς ἄν, but οὐ μὴ ποτε τὰμὰ εἴπω cannot be mistaken, and Oedipus is deaf to everything else.

Of τὰμὰ and τὰ σὰ I need only say that I regard them as objects of εἴπω and ἐκφῆνω severally; of κακά, that I regard it as an oblique predicative adjective agreeing with τὰ σὰ.

The obscurity of the place lies (1) in the less frequent, though amply testified, meaning of ὡς ἄν, *howsoever*; (2) in its position before the verb εἴπω, which, as it stands in the text, belongs to the nexus οὐ μὴ ποτε εἴπω, *I will never speak*, though the same verb must be supplied to ὡς ἄν (εἴπω), *however I may speak*.

On this latter head (2) it is that I must try to satisfy the scruples of a doubter.

And here let me set out with saying that, if asked how I explain this passage, my answer is given in three words, 'adverbiascit ὡς ἄν': i.e. ὡς ἄν assumes the function of an adverb. This I now indicate by commas before and after it. In the Latin the word corresponding to this ὡς ἄν, *utcumque*, would regularly stand before the verb, if these words were translated: 'ego vero numquam mea utcumque dicam,' 'but never will I in whatsoever way speak my secrets,' and *utcumque* is a conjunctive particle, which in such a place 'adverbiascit': i.e. numquam mea utcumque dicam = numquam mea dicam, utcumque dicam, just as οὐ μὴ ποτε τὰμὰ ὡς ἄν εἴπω = οὐ μὴ ποτε τὰμὰ εἴπω, ὡς ἄν εἴπω. There is then no real difficulty in regarding ὡς ἄν in the light of a conjunctive particle 'adverbiascens'. A certain degree of awkwardness there is, arising from two causes:—(a) οὐ μὴ ποτε and ὡς ἄν alike require a verb in the subjunctive mood; (b) ὡς ἄν has another and more frequent sense, 'in order that by such means'. But I reply:—this very awkwardness—this very ambiguity of usage it is, in my conviction, which led Soph. to adopt this form; for ambiguity causes that obscurity in which *he meant* to shroud the language of Teiresias here. Observe, moreover, that the ambiguity lies in that former part of the sentence which he (though vainly) wished to make less prominent, while the words μὴ τὰ σ' ἐκφῆνω κακά have no such ambiguity, and, by coming last, *are meant* (though they fail) to impress the king's mind most powerfully.

Passages in which ὡς ἄν means *howsoever* are numerous:—Hom. II. ii. 139, ὡς ἄν ἐγὼν εἴπω πειθόμεθα πάντες. Soph. Ai. 1369, ὡς ἄν ποιήσης,

πανταχοῦ χρηστός γ' ἔσῃ. Dem. de Cor. τὸ πέρασ, ὡς ἂν ὁ δαίμων βουληθῆ, πάντων γίγνεται. Xen. Cy. iii. 2, 1 βοηθοῦσιν ἐπὶ τὰ ἄκρα, ὡς ἂν ἕκαστος δύνηται. Plato Crat. 424 E, ὡς ἂν δοκῇ ἐκάστη ἡ εἰκὼν δεῖσθαι ἐκάστου φαρμάκου. Conviv. 181 A, ἐν τῇ πράξει, ὡς ἂν πραχθῆ τοιοῦτον ἀπέβῃ. Legg. ix. 881 D, πάντως ὡς ἂν ἐθέλωσι. Aristot. Polit. i. 8, ὁμοίως δὲ καὶ περὶ τοὺς ἄλλους, ὡς ἂν ἡ χρεῖα συναναγκάζῃ, τοῦτον τὸν τρόπον διάγουσιν. Add to these Soph. Ai. 1117, ὡς ἂν ἦς οἴός περ εἶ, which, rightly translated, is *however thou may'st be the man thou art*, i. e., however thou may'st be brother of the commander-in-chief, Agamemnon<sup>1</sup>.

That no place can be cited in which ὡς ἂν appears without a verb, I admit. But I am far from deeming this a conclusive argument against its elliptical use in this peculiar passage, where, by allowing it that position, all difficulty of interpretation is at once removed, while no other tolerable solution appears. Ὡς (Lat. *ut*) is the most variously used participle in Greek; and the modal adverb ἂν is, I am sure, more widely and boldly used than grammarians hitherto have been found to admit. All, however, that is here claimed for ὡς ἂν is an ellipse of subjunctive verb, giving it an adverbial character like that of 'utcumque'.

I had until very lately supposed that the view of this passage, which I have now been defending, occurred first to myself. But within the last year I have discovered an earlier claimant. In a German treatise on this drama by Christian Wilbrandt (Rostock, 1836) these lines are thus translated in near agreement with my English version :

Ihr alle schauet nicht; ich aber möge nie, wie ich auch reden mag, mein Wissen aussprechen, damit ich nicht deine Uebel zu Tage bringe.

And in his note (which I translate) he says:

'I read these verses as punctuated and explained by Reisig:

πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δ' οὐ μὴ ποτε  
τάμ', ὡς ἂν εἶπω, μὴ τὰ σ' ἐκφήνω κακά.

Τάμᾶ means *my knowledge*, and depends on ἐκφήνω, which I accordingly take twice: ἐγὼ δ' οὐ μὴ ποτε τάμ' ἐκφήνω, ὡς ἂν εἶπω, μὴ τὰ σ' ἐκφήνω κακά. Or, if any one prefers it, εἶπω may be understood twice; τάμ' εἶπω, ὡς ἂν εἶπω. The sense is the same.'

In this last proposal it will be seen that Wilbrandt suggests the most important feature in my view: 'ὡς ἂν adverbiascit.' He fails to notice the antithesis of the clauses, τὰμᾶ (ἀγαθὰ) to τὰ σὰ κακά, and εἶπω to ἐκφήνω, nor does he see that κακά should be taken as a predicate. He was also wrong in looking with favour on Reisig's resumption of ἐκφήνω, but this he redeems by the better suggestion, which it is strange that no scholar should have at an earlier time discovered to be the only possible—the *assuredly* true one.

<sup>1</sup> The constr. in Soph. El. 716, of ὡς with opt. (ὑπερβάλοι) in past time, as well explained by Linwood, corresponds to this of ὡς ἂν, *utcumque*, with subjunct. in time present or future.



## EXCURSUS VII. vv. 622—626.

§ 1. The verses occur near the close of the quarrelsome dialogue between Oedipus and Creon. They stand in Codd. thus :

|                                               |     |
|-----------------------------------------------|-----|
| KP. τί δῆτα χρήσεις; ἦ με γῆς ἔξω βαλεῖν;     | 622 |
| OI. ἦκιστα· θνήσκειν, οὐ φνυγεῖν σε βούλομαι. |     |
| KP. ὅταν προδείξῃς οἶόν ἐστι τὸ φθονεῖν.      |     |
| OI. ὡς οὐχ ὑπέξων οὐδὲ πιστεύσων λέγεις.      |     |
| KP. οὐ γὰρ φρονούντά σ' εὖ βλέπω.             | 625 |

The difficulties which editors find in them are concentrated in the third and fourth lines. They concern (1) assignment, (2) interpretation, (3) text. The questions to be determined are :—

- (1) Does line 624 properly belong to Creon or to Oedipus?  
Does line 625 properly belong to Oedipus or to Creon?
- (2) How is line 624 to be interpreted?  
How is *πιστεύσων* to be interpreted?
- (3) Is emendation necessary in 624, 625? If so, what?  
Is the loss of a line to be assumed? If so, where?

The answers to questions (1) and (3) depend very materially on the answers to be given to questions (2).

§ 2. J. advocates a radical change. He edits the lines thus, supposing the loss of a verse after the fourth line :

|                                                                                       |  |
|---------------------------------------------------------------------------------------|--|
| KP. τί δῆτα χρήσεις; ἦ με γῆς ἔξω βαλεῖν;                                             |  |
| OI. ἦκιστα· θνήσκειν οὐ φνυγεῖν σε βούλομαι,<br>ὡς ἂν προδείξῃς οἶόν ἐστι τὸ φθονεῖν. |  |
| KP. ὡς οὐχ ὑπέξων οὐδὲ πιστεύσων λέγεις;                                              |  |
| OI. * * * * *                                                                         |  |
| KP. οὐ γὰρ φρονούντά σ' εὖ βλέπω.                                                     |  |

The conjecture *ὡς ἂν* had been already proposed by Kivala. J. understands by *προδείξῃς* no more than the simple *δείξῃς*, 'show forth', and *οἶόν ἐστι τὸ φθονεῖν*, 'what manner of thing is envy', he explains, 'how dread a doom awaits him who plots to usurp a throne'. He translates *ὑπέξων* as *εἰξων*, 'yield', see 674. He suggests as the sense of the lost line,

*οὐ γὰρ με πείθεις οὐνεκ' οὐκ ἄπιστος εἶ,*

'No, for thou persuadest me not that thou art worthy of belief', adding that it was lost by an error which the repeated *οὐ γὰρ* produced.

§ 3. These views, in some respects specious, are in others so much opposed to my judgment, that I cannot accept them as a true solution of the difficulty.

The speciousness lies in the strong *prima facie* probability of the meaning ascribed to *οἶόν ἐστι τὸ φθονεῖν*. J. cites two places, Ant. 1242, El. 1382, where the effect of punishment is introduced by *δεικνύναι*. I see no weight in his other citations. He gives no instance with *οἶος*, though he might have quoted 403, *παθῶν ἔγνωσ ἂν οἶά περ φρονεῖς*. But when he says that '*οἶόν ἐστι τὸ φθονεῖν* can mean nothing but &c.', he should have observed that such scholars as Hermann, Brunck, Elmsley, and others have believed that it *can* mean 'what is the nature of your grudge against me', or 'what is the nature of my envy': the latter seeming more probable on account of Creon's argument in 583-615. And when he says: 'It is a mere accident that *προδείκνυμι* does not elsewhere occur as = to show forth; that sense is as natural for it as for *προδηλώω*, *προφαίνω*, *προκηρύσσω*, &c.', I question this proposition. As *προδείκνυμι* does occur in this very play, 456, *σκήπτρω προδεικνύς*, with a strong sense belonging to the preposition, this indicates that the preposition must have a strong sense everywhere. And has it not a strong sense in *προφαίνω*? This objection, then, defeats his interpretation, which, moreover, requires an emendation to prop it up. Furthermore, I do not like the assigning two lines to Oedipus here. It strikes me that an unbroken *στιχομυθία* at this point ought to lead on to that keen interpellation by half lines, which forms the climax of an angry dispute. Again, *οὐχ ὑπέλιπον* in the mouth of Creon is too disrespectful; it should rather be *οὐ ποστ' ἔλιπον*. Again, the lost verse, as supplied, does not seem to be logically answered by Creon's *οὐ γάρ*, which should rather be *ἀλλ' οὐ*.....

§ 4. I will now set down the usual translation of these lines, taking Brunck's interpretation of the third, which Elmsley and many others have accepted. And, with Meineke, I read *προδείξῃς γ'*.

CR. What, then, desirest thou? to expel me from the land?

OE. Not at all; I will have thee die, not go into exile.

CR. Aye, when thou shalt first have shown my ground of envy.

OE. Thou speakest as resolved not to submit or obey (believe).

CR. No; for I see thee unwise.

The correction (besides the *γ'*), which presents itself to my mind as probable, is *τάφρονεῖν* for *τὸ φθονεῖν*.

*ὅταν προδείξῃς γ' οἶόν ἐστι τάφρονεῖν.*

'Aye, after first displaying what manner of thing folly is': *i.e.* to what excess folly can go.

Creon, being threatened with death for no crime, might well say so much as this. He had already spoken to the same effect, 535-6:

εἴ τοι νομίξεις κτήμα τὴν αὐθαδίαν  
εἶναι τι τοῦ νοῦ χωρίς, οὐκ ὀρθῶς φρονεῖς.

He says below:

οὐ γὰρ φρονοῦντά σ' εὖ βλέπω.

The sentence of death passed on Creon would, before its execution, be a *πρόδειξις* of the great folly of Oedipus.

The verb *ἄφρονέω* is found in Homer, II. xv. 104,

νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἄφρονέοντες,

and, being of perfect analogy, derived from *ἄφρων*, cognate to such words as *σώφρων*, *σωφρονέω*, *κακόφρων*, *κακοφρονέω*, and others, no reasonable scholar can dispute its right to be used by Sophocles; while its appositeness here confirms that right. The path of corruption is obvious: *τάφρονεῖν*, *τοφρονεῖν*, *τοφθονεῖν*. *Πιστεύσω* in the mouth of Oedipus need not be rendered *οὐκ*: *believe* (my menace) is quite admissible.

## EXCURSUS VIII. v. 790.

προῦφάνη λέγων.

§ 1. Wunder's conjecture *προῦφηνεν* (which some ascribe to Hermann), is adopted by Di., Ht., N., Vh., Bl., Wo. and J. Also Li., though not editing *προῦφηνεν*, says of it—'non displicet'. The only editors, since 1830, whom I find retaining *προῦφάνη* are Linwood, Neue, Campbell, Bergk, Ritter, and Schneidewin (in his own text). The last of these justly says that the conj. *προῦφηνεν* 'verwässert den Dichter', dilutes the poet. This note his later editor, Nauck, suppresses, and, reading *προῦφηνεν*, merely says in the Anhang '*προῦφηνεν* Wunder'. Ellendt (*Lex. S.*) supports and explains *προῦφάνη*.

§ 2. It is with diffidence that I withhold my concurrence from so strong an array of eminent scholars as those first mentioned. But, as I have been unable to convince myself that *προῦφάνη* is wrong and *προῦφηνεν* the true reading, I am bound to say so, and to give reasons, which are these:

(1) *Προῦφάνη* is the reading of all MSS.; it has the right of possession, and ought not to be dispossessed on any but strong grounds.

(2) It is the more difficult reading, and the rule of criticism is, that of two readings, both admissible, the more difficult has the stronger claim. *Προῦφηνεν* *foreshowed*, *foretold*, is so well-known, so obvious, so recognised,

that it enlists a host of supporters at once. Not so *προῦφάνη*. Wolff shows this by his note: 'Nur sehr gezwungen ist *προῦφάνη* zu erklären: ich habe daher Hermann's Conjectur aufgenommen'; i.e. '*προῦφάνη* admits none but a very forced explanation: therefore I have received Hermann's conjecture.'

(3) Can any reason be suggested why a scribe of any date, finding *προῦφηνεν* in his MS., should write *προῦφάνη* in its stead? I see none.

(4) The older editors (Brunck, Erfurd, &c.) received *προῦφάνη* without hesitation, not even annotating upon it. They must, therefore, have interpreted it to their satisfaction. But, as soon as Wunder (or Hermann?) proposes an easier word, almost all welcome it with open arms. Does this prove it to be what Sophocles wrote? I cannot think so.

§ 3. Having always been able to interpret *προῦφάνη* to my full satisfaction, I cannot be expected to discard it until my view of it is shown to be wrong. I find no argument in any note except that of J., which is as follows (the italics being his own):

'Yet the fact that *προφάνειν* was thus a *vox sollemnis* for oracular utterance would not suffice to warrant the adoption of *προῦφηνεν*, if the *προῦφάνη* of the MSS. seemed defensible. *προῦφάνη λέγων* would mean "came into view telling". Cf. above, 395, and El. 1285, *ὅν δ' ἔχω σε* *προῦφάνης δὲ φιλάταν ἔχων πρόσψιν*. It might apply to the sudden appearance of a beacon (cp. ὁ φρυκτὸς ἀγγέλλων πρέπει, Ag. 30); but, in reference to the god speaking through the oracle, it could only mean by a strained metaphor, "*flashed on me with the message*", i.e. announced it with startling suddenness and clearness. The difficulty of conceiving Sophocles to have written thus is to me so great, that the *special* appropriateness of *προῦφηνεν* turns the scale.'

A strained metaphor! Then *προῦφάνη κτύπος* Phil. 202, *παίαν δὲ λάμπει* O. R. 186, *ἐλαμψε . . . φανείσα φάμα* O. R. 463, are all 'strained metaphors', and open to suspicion; then, when the Chorus invokes Athene, Artemis, and Phoebus, saying, *τρισοὶ ἀλεξιμοροι προφάνητέ μοι* O. R. 164, either they hope to see these deities in person 'flash on' them, or else they use a 'strained metaphor'. And, when Oedipus says to Teiresias in 395 *προῦφάνης ἔχων*, does this mean '*flashed on* Thebes with prophetic skill'?

I have always rendered *προῦφάνη λέγων*, *was heard to say*. I suppose most people are now agreed (except those who assume diabolic agency) that oracles were managed by an ably organised priestcraft. How they were arranged at Delphi we cannot exactly describe. But my assumption is, that an indistinct voice from behind the shrine was heard by all (*προῦφάνη κτύπος*), which the Pythia ('*quae tripode ex Phoebi lauroque profatur*') then interpreted to those who had come to consult the god. This explanation (which does not seem 'gezwungen') has always satisfied my mind. If it can be proved false, I am open to conviction.

In illustration of my view may be cited Vergil's lines (Aen. iii. 90)

describing what followed the questions asked by Aeneas of Apollo's oracle in the Isle of Delos:

Vix ea fatus eram; tremere omnia visa repente,  
liminaque laurusque dei, totusque moveri  
mons circum, et *mugire adytis cortina reclusis.*  
summissi petimus terram et *vox fertur ad auris.*

Mr Steel also supports *προϋφάνη*, saying: 'the notion of *appearing, coming forward*, which belongs to *προϋφάνη* and is thought by Wunder inadmissible here, may be allowed, as indicating the sudden and unexpected character of the god's answer.'

## EXCURSUS IX. vv. 1524—1527.

|                                                   |      |
|---------------------------------------------------|------|
| ὦ πάτρας Θήβης ἔνοικοι, λεύσσειε', Οἰδίπους ὄδε   | 1524 |
| ὄς τὰ κλείν' αἰνύγματ' ἤδη καὶ κράτιστος ἦν ἀνίρ, |      |
| ὥς τις οὐ ζήλω πολιτῶν καὶ τύχαις ἐπιβλέπων,      |      |
| εἰς ὅσον κλύδωνα δευνῆς συμφορᾶς ἐλήλυθεν.        | 1527 |

In 1526 codd. have *ὄστις*, for which I edit *ὥς τις*: rendering

'Ye that dwell in Thebes our country, lo, this Oedipus, who knew those famed riddles (mighty man he was, for one who never eyed jealously the aspiring hopes and fortunes of the citizens), into what a whelming surge of dire misfortune he is come!'

My note is: '*For one, (i. e. considered as one) who never eyed jealously the aspiring hopes and fortunes of the citizens, ὥς τις οὐ πολιτῶν ζήλω καὶ τύχαις ἐπιβλέπων.* See 1078, note. Ζήλος, *emulation.* Ἐπιβλέπειν (Lat. *invadere*), *to look with (evil) eye on.* By the simple and easy reading *ὥς τις* for *ὄστις* we obtain an admirable sense. Oedipus, it is said, was a wise and liberal ruler, not an ordinary *τύραννος*, like Periander or Tarquin, who were always scanning the fortunes and aspirations of the citizens, and cutting off (like poppies) those who became taller than the rest.' See Liv. i. 54. On *ὥς*, *considered as*, see 1078, with note and examples in commentary.

Erfurd (an excellent scholar who died too early) has the following note on *ἐπιβλέπων* in v. 1481 (1526): 'Recte Corayus...*ἐπιβλέπων pro φθονῶν dictum ait hoc sensu: qui civium prosperitati numquam invadebat.* Bonum quippe regem intellegi a Graecis eum, qui in civium salute salutem suam consistere putaret: tyrannum contra, qui tutum se illorum miseria opinaretur. Hinc Hieronem Syracusarum regem a Pindaro dici *βασιλέα πάντων ἀστοῖς, οὐ φθονέοντα ἀγαθοῖς* (Pyth. iii.), apud Herodotum vero (iii. 80) in

tyranni definitione haec quoque commemorari: *φθονεί γὰρ τοῖσι ἀρίστοισι περιουσί τε καὶ ζῶουσι, χαίρει δὲ τοῖσι κακίστοισι τῶν ἀστῶν*. Neque neglegendum esse monet usum linguae latinae, in qua nullum reperiri verbum, quo *φθονεῖν* exprimi possit, nisi *invidere*, cui plane congruat *ἐπιβλέπειν*, ac Ciceronem (Tusc. iii. 9), ubi nomen *invidiae* a nimis *intuendo fortunam* alterius derivet, Sophocleum *τύχαις ἐπιβλέπων* verbis totidem transferre.<sup>1</sup>

The sense which I ascribe to *ἐπιβλέπω*, that of its literal Latin, *invideo*, is endorsed by Steel, Ellendt and Dindorf, and by Liddell and Scott.

J. has printed v. 1526 thus:

οὐ τίς οὐ ζήλω πολιτῶν ταῖς τύχαις ἐπέβλεπεν;

‘on whose fortunes which of the citizens did not gaze with envy?’ Such an idea is a libel on the city, at variance with 31—51, and with Stasima II. IV.

He thus changes *ὅς* into *οὐ*, *καὶ* into *ταῖς*, *ἐπιβλέπων* into *ἐπέβλεπεν*, and makes the *τίς* of *ὅστις* an interrogative. Let this large divergence from MSS. be compared with mine, which merely puts long *ō* (*ώ*) for *ō*. Let Greek scholars also consider whether *ἐπιβλέπειν ζήλω ταῖς τύχαις* to ‘gaze with envy on the fortunes’ is a tenable phrase, and whether Sophocles ought to be taxed with such an intricate medley of genitives and datives as *οὐ ταῖς τύχαις τίς τῶν πολιτῶν οὐκ ἐπέβλεπεν ζήλω*; finally whether the sense supposed to emerge from this medley is superior to that which results from the slight correction *ὡς τίς* for *ὅστις*. I should await with confidence the verdict of those who are at once sound scholars and tasteful critics.

In his appendix (XVII.) J. argues against my use of *ἐπιβλέπων* thus:

‘Lucian once uses the verb *ἐπιβλέπω* with a dative, Astrol. 20 (where he is imitating an Ionic style). . . *ἐπέβλεψαν* (looked favourably upon); Plutarch (Caes. 2) has *ταῖς χρήμασιν ἐποφθαλμιῶντες*, “eyeing the money” (covetously), but that proves nothing for *ἐπιβλέπω* [?]. *ἐπιβλέπω* usually takes either (a) an accus. with preposition of an object towards whom one looks—*εἰς ἡμᾶς*, Plato Phaedr. 63 A; *ἐπὶ τὴν Θηβαίων πόλιν*, Deinarch. Or. i. § 72; or (b) a simple acc. of a thing which one mentally considers: as, *λόγους*, Plat. Legg. 811 D; *ἀτυχίας, συμφορᾶς*, Isocr. Or. x. §§ 21, 35. Are we warranted, then, in rendering, “Not looking jealously on the prosperity (*ζήλω*, or as Prof. Kennedy translates it, the aspiring hopes) and fortunes of the citizens?”

My answer is: (1) ‘yes, we are warranted in using *ἐπιβλέπω* with a dative, by the facts stated in this very note, as well as by the example of the writer, who so uses it with *ταῖς τύχαις*: (2) yes, we are warranted in giving to *ἐπιβλέπω* the sense ‘looking jealously on’, by Liddell and Scott, who write: ‘*ἐπιβλέπω*...to eye with envy, Lat. in—*videre, τύχαις* Soph. O. T. 1526, like *ἐποφθαλμιῶν*’; by Erfurd and Coray in the Latin note above cited: by Ellendt and Dindorf, each of whom writes ‘*ἐπιβλέπω, invideo*’. That is, all these scholars, and I with them, find this sense inherent

in the verb itself; and we do not call in ζήλω to confer it. We know moreover that ζήλος is not φθόνος, but means 'honourable emulation', rendered by me 'aspiring hopes'. I would never call it 'prosperity': not even in Aj. 503, but ὄσου ζήλου, *a lot how greatly enviable*. Ellendt's is a very rambling discussion, and a lame conclusion: for (writing only ταῖς for καί) he makes ἐπιβλέπων = ἐπέβλεπεν, and mistranslating ζήλω he writes 'qui non invideret civium fortunis propter obtrectandi studium'!! Dindorf emends also, not quite so badly, but far too audaciously: πᾶς ὃν ἐζήλου πολιτῶν καὶ τύχαις ἐπέβλεπον (surely he meant to write ἐπέβλεπεν). I turn to Hermann, whom I find a useful auxiliary, though he failed to discern the value of ὦς. He writes ὅς τις (cur acute hoc, says Ell.) οὐ κ.τ.λ., understanding ἦν, and renders '*qui fuit* aliquis non invidens studiis et fortunis civium'. Evidently his ὅς (ἦν) τις is untenable; but, had he been lucky enough to discover ὦς, he could have written with perfect correctness, 'ut aliquis (*considered as one*) non invidens studiis et fortunis civium'. His Latin word 'studiis' adequately represents my English phrase 'aspiring hopes'.

## EXCURSUS X.

## ADDITIONAL NOTES OF MR STEEL.

13. τοιάνδε *such as this*. τοίαν *such*. The first syllable is here short, as is usually the diphthong οι in ποιεῖν &c., οἶος, τοιοῦτος &c.; so also A. Ach. 900 ὄ τι γ' ἔστ' Ἀθάνας, ἐν Βοιωτοῖσιν δὲ μή. We have also δειλαῖος A. Vesp. 165, E. Phoen. 1287, γεραῖος Hec. 63. Concerning the diphthong ει being never shortened before a vowel by the Attic poets see Valckenaer on Phoen. 1475.

[In Aristoph. Aves 1233—4, codd. and edd. have II. ποιοῖς θεοῖς; I. ποίοσιν; For this latter word I have read ὀποίοσιν, shortening the second syll., and feeling surprise that so obvious a correction has not occurred to any previous editor. Mr Blaydes defends ποίοσιν by citing four places where the usual antapodosis is not read. These are

(1) A. Nub. 664. ΣΙ. πῶς δὴ, φέρε. ΣΟ. πῶς;

Read φέρ'—ὄπως;

(2) A. Pax, 847. Ο. πόθεν δ' ἔλαβες ταῦτα σύ; Τ. πόθεν; ἐξ οὐράνου.

Read σὺ τάδ'—ὀπόθεν;

(3) A. Ran. 1424. Ε. ἔχει δὲ περὶ αὐτοῦ τίνα γνώμην; Δ. τίνα;

Read τίν' ἢ πόλις;—ἦντινα;

(4) A. Eccl. 761. A. πῶς; B. πῶς; ῥαδίως.

Read πάνυ ῥαδίως for πῶς; ῥαδίως.

I am here reminded of a place in Euripides, Hec. 396—8, where I think the antapodosis of ὄπως to πῶς explains the difficulty found by interpreters. Hecuba and Odysseus are disputing about the purposed sacrifice of Polyxena.

EK. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

ΟΔ. πῶς; οὐ γὰρ οἶδα δεσπότης κεκτημένος.

EK. ὅποια κισσὸς δρυὸς ὄπως τῆσδ' ἔξομαι.

I must perforce (she says) die with my daughter.

How so? (he replies); I know not that I have any master to force me.

The ἴστω is—(she rejoins)—I will cling to her, as ivy to an oak.

B. H. K.]

68. εὐρισκόν. Elmsl. alone has ἠῤῥισκόν. Matthiae, § 167. 6, says, “The grammarians vary from one another; Herodian, Eustathius, Suidas, approve εὐ, Moeris and the Etym. M. ἠῤῥ. εὐ appears to have been the older, ἠῤῥ which alone prevailed even in later writers.” See also note on Hec. 18. The editors neither agree with each other, nor always with themselves. Porson generally uses the augment, and Dindorf uses it with εὐχομαι, though not with εὐρίσκω or εὐτυχεῖω. Ellendt, with Matthiae, always uses the un-augmented forms.

70. γαμβρόν. Properly, according to Jul. Pollux III. 31, ‘a relative on the husband’s side’, πενθερός, ‘on the wife’s’; but, he adds, ‘they are frequently confounded by the poets, as in Hipp. 631 and here, where γαμβρός means *wife’s brother*.’ Γαμβρός is used generally for any kinsman by marriage, often a *son-in-law*. Πενθερός a *father-in-law* means a sister’s husband in E. Elect. 1286.

114. θεωρ’ς. The word is derived from θεός and ὥρα, *care*. Laius had gone either τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν, εἰ μὲν κέτ’ εἴη, Phoen. 36, or perhaps to enquire how the ravages of the Sphinx might be stopped.

139. τάχ’ ἂν κἄμ’ ἂν τοιαύτη χειρὶ τιμωρεῖν θέλοι. By the poets in particular ἂν frequently is thus used twice in one member of a proposition. The first case is when the words belonging to the same part of the construction are separated by a parenthesis, and ἂν which already stands at the beginning, to render the uncertainty sensible at the first, is repeated after the parenthesis, see v. 505. The second case is where the one ἂν must be connected with the verb, and the other with some other word of the proposition. It is not however always easy to determine which is this other word. Hermann on Viger. has gone through all the passages in this play in which ἂν is repeated and has joined the second ἂν either to those



particles in each sentence which allow of a limitation of meaning, such as *καὶ* in *κἄν*, *οὐ*, *πῶς*, or to those words which indicate something in itself doubtful, as *τίς*, *ποῖος*, or any substantive or adjective. Here all agree in joining one *ἄν* to *θέλοι*, but the other *ἄν* is by Hermann attached to *κάμε*—*even myself perhaps*; by others with less probability to *τιμωρεῖν*, by Schaefer, quite against Hermann's opinion, to *τάχα*. "Ἄν is in fact usually subjoined to other particles in a sentence, except where it is joined to the most important and emphatic word in a proposition; so that it is subjoined to adverbs and to neuter adjectives and pronouns, which serve for the modification of discourse, as *πλείστ' ἄν*, *ἥκιστ' ἄν*, *μάλιστ' ἄν*, *βραδύς ἄν*, *τοιαῦτ' ἄν*, *ἴσως ἄν*, *μόλις ἄν* &c., to negative particles, and to interrogatives. This frequent junction in position would lead to a junction in construction, and this seems to have been so much the case with *τάχ' ἄν*, that it is used by Plato in Phaedrus p. 265 B for *τάχα* simply, the verb being disregarded. See Matth. § 599 C. We have other instances of this in 523 of this play, and in *τάχ' ἄν τι μνηλοσιν*, O. C. 969. Ellendt agrees with Schaefer in thus attaching *ἄν* in construction to *τάχα* here. He adds that in those cases where *τάχ' ἄν* is joined to the potential optative, it is *ἄν* which derives strength from the addition of *τάχα*, *it is very possible that*: but in the examples of the indicative mood, the force of the sentence rests upon *τάχα*, while *ἄν* is used for the purpose of softening or extenuating, *perhaps indeed*. We may add that the repetition of *ἄν* is most usual with potential optatives. It is more rarely repeated with the indicative, or the infinitive, and very rarely with the subjunctive (not, as Elmsley would have it, never: cp. A. Eq. 1108, *ὀπότερος ἄν σφῶν εὐ με μᾶλλον ἄν ποίη*). See Matth. § 600, and, on the whole note, Rost § 120, notes (2) and (3). Ellendt thinks, and apparently with good reason, that the use of the double *ἄν* is frequently to be accounted for merely from the graceful negligence of a luxuriant language.

640. *ἀποκρίνας*. Dawes's first prosodical canon (that 'a short vowel before the slender consonants π, κ, τ, or the aspirates φ, χ, θ, followed by any liquid; or before the middle consonants β, γ, δ, followed by ρ; always remains short') is true when applied to the Comic writers alone. Porson on Or. 64 says that in tragedy the proportion of examples of syllables thus remaining short to those which are made long is that of three to one; and that the species of license which lengthens such syllables is by far the most frequent in uncompounded words, as *τέκνον*, *πάτρος*; much rarer in compound words where the syllable coincides with the joining, as in *πολύχρυσος*, Andr. 2, and in augments as in *ἐπέκλωσεν*, Or. 12, *κεκλήσθαι*; S. El. 366. but rarer still where a preposition is joined to a word, as *ἀπὸτροποι*, Phoen. 586. This is the case here, and in Prom. 24, *νῆξ ἀποκρῦψει φάος*. Cho. 43, *τοιάνθε χάριν ἄχαριν ἀπὸτροπον κακῶν*,

Sept. 1060, ἀλλὰ φοβοῦμαι κάποτρέπομαι, Pers. 217, τῶνδ' ἀποτροπήν λαβεῖν, S. El. 1193, τίς γάρ σ' ἀνάγκη τῆδε προτρέπει βροτῶν; E. Supp. 296, χρῆστ' ἐπικρύπτει φίλους. Iph. A. 636, ὑποδραμοῦσα, Herc. F. 821, ἀπότροπος γένειό μοι τῶν πημάτων, Palamed. fr. II. 6, παισί τ' ἀποθνήσκοντα χρομάτων μέτρον. He adds, that there is no case of a syllable being made long, where a word ends in a short vowel followed by a word beginning with two consonants such as to allow it to remain short.

801. In four passages of this play Elmsley has edited ἦ instead of ἦν, *I was*; in two of them, 1123 and 1389, he has the authority of mss.; but here and in 1393, he has done so from conjecture merely. He suspects the passages in Euripides, in which ἦν is found before a vowel, of being corrupt, and supposes ἦ to be the only form of the 1st person sing. used by the tragic writers, leaving the form ἦν for Aristophanes's latest play, the *Plutus*. He derives his authority no doubt from Porphyrius, who in the Venetian scholia upon *Iliad* ε' 553 says, that the more ancient Attic writers used ἦ, and the more modern ἦν; and from Aelius Dionysius in Eustathius, p. 1761, 51. But Herodian and Photius and the writer in Horti Adonidis, p. 73 b. are authorities for the use of ἦ; and Plato on the other hand, many of whose writings are later than the *Plutus*, frequently uses ἦ. In fact Bekker always prints ἦ not ἦν, in Plato, so that we cannot subscribe to the notion that ἦ was used by the earlier writers and ἦν by the later. Hermann thinks that it would be a more probable assertion to affirm that both Tragic and Comic writers used ἦν, when they wished to avoid an hiatus; but his own opinion is that every passage, where ἦν is required by the hiatus, either requires or admits the imperfect, whereas ἦ in some passages evidently has rather the force of an aorist; as in Av. 97, ἦ γάρ, ὦ ξένοι, ἀνθρωπος, *I formerly was, fui not eram*. He concludes that the Homeric *ἔα* or *ἦα* is always an aorist, and though he allows that the Attic ἦ arose from the Ionic imperfect *ἔα*, he thinks that, there being two forms of the imperfect, the one, ἦ, was employed for an aorist; the other, ἦν, retained for the imperfect.

[W. Dindorf has none of Hermann's wavering on this subject. In his *Lex. Soph.* p. 141, he writes: 'In imperfecti persona prima propria Atticorum forma est ἦ, quam apud Sophoclem servavit cod. L. in O. C. 973, 366, quo in loco manus multo recentior ἦν adscripsit; ἦν est in locis reliquis O. T. 801, 1123, 1335, 1389, 1393, O. C. 768, 1386, Aj. 1377, Tr. 414, 564, El. 1023, Phil. 1219, quibus non dubitandum quin ipsis quoque ἦ restituendum sit cum Elmsleio propter rationes ab L. Dindorfio expositas in Thesaurο, vol. 3, p. 262. Et ἦ ex O. T. 1123, diserte citatur ab Porphyrio in Schol. Hom. Il. ε' 533 et Od. η' 186.' B. H. K.]

## EXCURSUS XI.

## SOPHOCLES AND THE OEDIPODEAN MYTH.

§ 1. Sophocles, son of Sophilus, was born at Colonus, the famous borough near Athens. He describes the scenery of his native place in the lovely choral ode, 668 &c., of his last drama, the Oedipus Coloneus. His father was a prosperous sword-maker, whose property he seems to have inherited, for the offices he filled in the course of his life show that he had high rank among Athenian citizens. His birth-year is stated with slight variation by different authorities; but, if we take it as B. C. 495, Ol. 71, 2, we cannot be far wrong. He died in his 90th year, B. C. 406, Ol. 93, 3; Euripides having in the same year died before him. In the Frogs of Aristophanes, which play was produced in 405, ample proof appears of their recent decease.

The young Sophocles, under his father's care, received the best education of that time. The Greeks had no language to learn except Greek, the noblest ever framed by human thought. Its dialects, Ionic, Doric, Aeolic, were easily acquired by one who could speak and write well in Attic style. Natural Science and Mathematics were not advanced enough to become subjects of youthful study. Geography, so far as known, and the current rules of number and measure, were naturally learnt at home and in the commerce of daily life. The poetry, epic or lyric, and the mythic tales at that time circulated, would attract the interest and dwell in the memory of any well-reared child adapted to enjoy them. Of written prose little was extant before Herodotus, of philosophy little before the Sophists and Socrates. Gymnic exercises of every kind, embracing the science of attack and defence, music, comprising also the knowledge of metre and the practice of composing words for lyre and flute accompaniment—such were the chief subject-matter of a well-born Athenian's education.

By the mastery of such acquirements and the performance of legally required religious duties, was trained the *καλὸς κάγαθός* of Athens in the Aeschylean age, the age of Marathon and Salamis, of Miltiades, Themistocles, Aristeides. During the next half-century arose and grew the art of prose composition. By the teaching of the so-called sophists, Protagoras, Prodicus, Gorgias, and their opponent Socrates, were formed public speakers and political leaders like Pericles, authors like Thucydides, Xenophon, Plato, legists and pleaders like Antiphon and Lysias, who were followed after a while by the still more renowned names of Demo-

sthenes, Aeschines, Lycurgus, and others, with whom expired the freedom and renown of the republic; though Athens, as a seat of learning, was frequented by students through many subsequent centuries, even to the times of the Byzantine empire.

§ 2. Sophocles was conspicuous among his contemporaries for his proficiency in all youthful accomplishments, especially in music, which art he studied under the famous Lamprus. His ancient anonymous biographer relates especially that he was appointed to lead (*ἐξάρχειν*) the paean sung in celebration of the victory of Salamis, being then in his sixteenth year; on which occasion he appeared naked, anointed with oil and holding a lyre in his left hand.

Having chosen dramatic art for his chief pursuit, he studied its principles and practice under the best guidance, that of Aeschylus. And wonderful indeed was the success, rich the reward, that crowned his industrious emulation: for in his first dramatic contest in B.C. 468, Ol. 77, 4, he won the first prize against Aeschylus his master and senior in age by thirty years. The prestige of this success was enhanced by the peculiar fact, that the archon Aphepsion, regarding the occasion as difficult and important, entrusted the award to Kimon and his nine colleagues, who had newly returned from the campaign signalled by the glorious victory of the river Eurymedon. The play which gained this distinction was called Triptolemus, the name of that Eleusinian prince whom Demeter sent forth to teach all mankind the cultivation of corn and other useful arts.

§ 3. This eminent success unquestionably placed Sophocles in the foremost rank as a dramatic poet and a *διδάσκαλος* in the contests of the Dionysian festivals. Yet of his numerous tragedies only seven remain to us, the earliest of these being the *Antigone*, brought out B.C. 440, Ol. 84, 4. It gained the first prize amid great popular acclamation: and its merit induced the Athenian people to elect him as one of the *στρατηγοί* for the ensuing year. In this office he was a colleague of Pericles, with whom he conducted the war against the oligarchs of Samos. It was probably during the discharge of his various duties at this time that he became acquainted with Herodotus, for whom he is said to have composed a lyric paean. Other public offices, a treasurership, a priesthood, a post as one of the *πρόβουλοι* after the Sicilian calamity, have been attributed to him by various writers. But we may safely say that such functions were not suited to his taste, perhaps not to his capacity. What great poet has ever been great as a statesman? what great statesman has ever been more than a dilettante versifier? This however we do know,—for it is testified on all hands—that Sophocles was a high-bred and most amiable Athenian gentleman. Dionysius is made to say of him in Aristophanes (*Ranae* 82), *ὁ δ' εὐκολος μὲν ἐνθάδ' εὐκολος δ' ἐκεῖ*. Again, when Euripides (who even after death

was pursued by the comic poet's scorn and hate) is represented as intriguing shabbily to supersede Aeschylus in the tragic throne below, Sophocles is said to resign modestly all claim in favour of his old master: Ranae 787.

Ξ. ... κάπειτα πῶς  
οὐ καὶ Σοφοκλέης ἀντελάβετο τοῦ θρόνου;  
ΑΙ. μὰ Δὲ οὐκ ἐκείνος, ἀλλ' ἔκκυσε μὲν Αἰσχύλον  
ὅτε δὴ κατῆλθε, κἀνέβαλε τὴν δεξιάν,  
κἀκείνος ὑπεχώρησεν αὐτῷ τοῦ θρόνου.

Should Aeschylus win (Aeacus goes on to say), Sophocles will rest content, if not, he means to have a tussle for the throne with Euripides. And, in fact, if the 'via media' is really best, the tragic style of Sophocles does hold a middle place between the audacious grandiloquence of Aeschylus, and the (often) undignified realism of Euripides.

§ 4. It has been already stated in the First Excursus, §§ 5, 7, that by Sophocles the Chorus was raised in number from 12 to 15; and that a third actor was allowed to appear in the dialogue, as the Corinthian messenger in epeisodia 3 and 4 of this play. A further important alteration is due to his influence, namely, the discontinuance of the old rule, by which the three tragedies exhibited in the contest (along with a satyric drama) constituted *one* subject, forming a connected trilogy, like that still extant of Aeschylus, the Agamemnon, Choephoroe, and Eumenides. Sophocles, Euripides and most others of their age brought forward three unconnected tragedies, with the satyric play as usual.

§ 5. Of the seven Sophoclean tragedies only three can be dated with certainty: the Antigone, before mentioned; the Philoctetes, B. C. 409, Ol. 92, 3; the Oedipus Coloneus, which was brought out five years after its author's death, by his grandson and namesake, the younger Sophocles, son of Ariston, B. C. 401, Ol. 94, 3. A story is told by the biographer, that the elder son Iophon, afraid of losing much of the paternal estate through his father's fondness for Ariston, endeavoured to withdraw the control of his property from Sophocles, on the ground of senile incapacity; but, when the case was heard before the court of wardmen (*φρατρία*) which had the jurisdiction, Sophocles read to them the ode, called the *Πάροδος* (668 &c.) from the yet unpublished Oedipus Coloneus, in proof of his mental power; and thus established it to the satisfaction of the court. For the sake of human nature we should wish to disbelieve this story, were it not added, that the great poet pardoned the undutiful act of his eldest son, thus giving at the close of his life a pleasing proof of that *εὐκόλεια* which characterised him from its earliest years.

We may naturally suspect that the Antigone was soon succeeded by the Electra. This suspicion grows out of the double analogy—that of the two

leading characters, and that of the two plots, in the one of which tyrannic legal rule suppresses the pious revolt of private duty, while in the other the pious vengeance of personal duty prevails against tyrannic wrong. To the date of the Trachiniae there is no clue. Of the Ajax all we can say is that, as belonging to the Trojan myth, and as having Odysseus for a prominent character, it may seem to stand in time not far from the Philoctetes. We might have wished it to be the later of the two, as it places Odysseus in a more amiable light. But this is hardly possible, and after all in both dramas the Ithacan prince is shown as a thorough-going politician, who prefers the public good to all considerations, even of mercy for the living; though in the Ajax he disdains and prevents the petty triumph of injuring and insulting the dead.

There remains only the play before us—the Oedipus Tyrannus, or Oedipus Rex, as it is often called, and with justice, for the ancient *τύραννος* corresponded much more nearly to the modern idea of a *king*, than to the notion always suggested by the word *tyrant*. If the elder and younger Dionysius are types of bad *τύραννοι*, good types in history are Hiero of Syracuse, Gelo of Agrigentum, and in the mythic times Theseus, Oedipus, Polybus, and many more.

The date of the Oed. T. is a question of conjecture, and assigned with much probability to the year B. C. 429, Ol. 87, 4; first, because a passage in Athen. vii. 276 indicates that its date was near to that of Eurip. Medea, acted first in 431; next, because the plague at Thebes seems to point to that of Athens in 430. Sophocles did not obtain the first prize, which was awarded to Philocles, who in Bergk's opinion gained it by reviving a tetralogy of Aeschylus, not by a drama of his own composition: while others suppose the feelings of the judges to have been shocked by the ultratragic character of the plot, and by the horrible sight of the blinded and despairing Oedipus in the Exodos.

§ 6. Let us turn now to the plot of this play, and the story on which it rests, the Oedipodean myth.

Briefly told, it is this:

Oedipus was the first and only child of Laius and Jocasta, who reigned in Thebes. Apollo's oracle told them that the son they hoped for should kill his father. Tempted thus to commit a crime, they doomed the babe to die by exposure. But the slave entrusted with the task spared him. Carried to Corinth, Oedipus was adopted by the king and queen who ruled there, and was reared with every advantage. In early manhood, a drunkard's insult led him to doubt his parentage. He went to Delphi to learn the truth, but, without answering his inquiry, the oracle told him it would be his fate to slay his father and wed his mother. In horror, he resolved to return to Corinth no more. Hastening on the opposite road, he

met his father Laius, and, receiving ill-usage, killed him. He reached Thebes, which was then tormented by the Sphinx, and destroyed her by solving her riddle. In reward for this service, he received the throne of Thebes, and the hand of its queen, his mother Jocasta. Years passed away, during which he reigned a seemingly happy husband and father, and certainly a wise and popular ruler. At length came a reverse. Thebes and its lands were desolated by a terrible pestilence. The Delphian oracle, being consulted, made answer, that the plague would never cease until the murderers of Laius were detected and punished. Oedipus devotes himself to this task, and begins by pronouncing publicly a solemn curse on the perpetrator and on all who entertain and conceal him, specially including himself among the persons thus denoted. Events, crowded within the space of a single day, remove the veil. Oedipus and Jocasta learn the truth of his bloody deed and of his parentage. She commits suicide; he destroys his eyesight, and surrenders himself in abject despair to the penal consequences required by the Delphian god.

Be it here observed, that the events, which lay the foundation of this drama, as narrated by its various characters, extend over hardly fewer than 40 years. But the action itself lies within the hours of a single day. It is one awful peripeteia, the most tragic, as Aristotle says, of all tragedies: the precipitation of Oedipus from the height of royal dignity and happiness to the lowest depth of degradation and misery. Lear and Othello may command equal sympathy; but to the sudden completeness of the fall of Oedipus there is no parallel.

§ 7. Yes: we repeat it: though the discovery alone of these facts, the culmination of the story, is enacted in this drama of a single day, the whole is told fragmentally by the various actors: and almost every actor has some part to tell. Jocasta (707 &c.) relates the oracle given to Laius and the exposure of the infant by him (she says, hiding her own share in the deed): see 1173. The Corinthian messenger (1014—1044) states how he received Oed. from the Laian shepherd, took him to Corinth and gave him to Polybus. He is confirmed by the confession of the shepherd, who owns to have received the babe from Jocasta for exposure, and to have been informed why it was so dealt with (1167—1181). Oedipus himself tells the tale of his own life at Corinth, his inquiry at Delphi, and his killing of Laius (774—833). Creon describes how Laius came to be travelling abroad; how his murder, ascribed to robbers, was reported at Thebes; how an inquiry respecting it was commenced and carried on for a short time, but broken off and cast into oblivion by the appearance of the terrible Sphinx, and the misery which she inflicted on Thebes for some time (103—131, 558—569). The Priest of Zeus testifies that Oedipus destroyed the Sphinx, releasing Thebes from her cruel tribute, and that all the people

believed him to have achieved this victory by divine assistance (31—53). With this view the Chorus conspires (504—511). Teiresias adds nothing to these facts, but explains them all by taxing Oed. with the guilt of murder and incest, and by hinting that he is in truth a born Theban. But Oed., untaxed as yet by his own conscience, scouts his words as those of an impostor and traitor, whom he now suspects to be an instrument of Creon. When the whole has been disclosed in the 4th episodion, the Exangelos in the 5th, according to the dramatic rule, describes the dreadful deeds wrought within the palace by the wretched pair. On the Exodos I need not dwell here: it is in part a long lamentation, in part a forecast of the future destinies of the Oedipodean race. It paves the way for the last great work of Soph., the posthumously acted Oedipus Coloneus.

§ 8. The Oedipodean myth, and this drama, as founded upon it and containing it, have always been subject to severe criticism on two distinct grounds.

One ground is, that it implies manifest improbabilities, some of which are too startling to be tolerated. For instance:

Oed. is displayed to us as a young man of singular ability (see above), singularly well educated (*κάλλιστα τραφεῖς* 1380). Yet the myth implies that such a young man, having been led to doubt the genuineness of his Corinthian parentage (779—786), having consequently travelled to consult the Delphic oracle concerning it, having there been told that he was destined to kill his father and marry his mother, did, in spite of this warning, not refrain from killing, soon after, four men, one of whom was a dignified person of middle age, riding in a chaise, and driven by a herald: and did, soon after this, not refrain from marrying a woman old enough to be his mother. He is further represented as having reigned in Thebes about twenty years (?) in marriage union with Jocasta, yet at the end of that time unacquainted with all the circumstances attending the mysterious death of her first husband, his own predecessor, Laius.

I do not think it worth while, at this point, to recite the excuses which have been attempted by various writers for these and other similar inconsistencies. It is enough for me now to say that Soph. could not fail to discern them, but that they did not deter him from casting the plot of his Oed. T. as we have received it.

§ 9. The other ground of objection is of graver kind: it affects the ethical character of the Sophoclean plot, it questions the moral justice, the religious propriety of the Oedipus Tyrannus.

Those who question the moral justice, argue thus: Oedipus is placed before us as a benefactor of Thebes, a wise and affectionate ruler, beloved by his people: a kind and generous husband (580, 772), a loving father (1462, 1480, &c.): yet he is left at the close in the deepest wretchedness, plunged *εἰς κλύδωνα δεινῆς συμφορᾶς* (1526). Is this right?



Let us reply for the moment: how could Sophocles help it? he has only followed the tradition of the myth.

A few writers would account for the ruin of Oedipus by ascribing it to the criminal conduct of his father Laius. Neither they nor I can prove that Sophocles had this design: but I would not venture to assert that the thought never crossed his mind. The Mosaic law was unknown to the Greeks of that time: but no civilized nation could help seeing that the sins of parents are in numberless cases visited on their innocent children and descendants. See 149, 4—5. But Laius, worse off than Louis XIV. and Louis XV., drew the thunder on his own head also.

Many others have found a resource in blackening the character of Oedipus. His worrying of Polybus and Merope about a drunkard's idle word, his slinking from Corinth to Delphi, his refusing to return, were acts (they say) wickedly proud, cruelly selfish, ungrateful and heartless. In retaliating to the direst extremity for an unimportant provocation on the road from Delphi, he was rash, ruthless, ruffianly. To forget so easily the slaughter of four men was proof of a case-hardened conscience. His marriage with Jocasta was unnatural and unwise, the craving of ambition not of love. In the opening of the drama and in his subsequent proclamation he shews himself vain, conceited, self-confident: in the scenes with Teiresias and Creon insolent, impetuous, angrily violent.

To this harshly exaggerated indictment I cannot subscribe. But it does note some peculiar defects in the character of Oedipus which had an unhappy influence on the shifting current of his life.

§ 10. Polybus and Merope, having taken charge of Oedipus, whose high birth they might possibly suspect, did their duty by him nobly, giving him all the advantages of education due to the prince of Corinth, and to his own great talents. The faults inherent in his nature were not discerned, for nothing called them into play. What were these faults? Extreme-sensitiveness was one; another, a tendency to form hasty judgments, and to persist in them when once formed. These were first shewn in the resentment caused by the drunkard's insult, and in the secret journey to Delphi. His conduct when there has been viewed unfairly. In justice to him it must be assumed, that the silence of the oracle on the question asked led him to conclude that Polybus and Merope were his true parents. His abandonment of Corinth after hearing the Pythia's dreadful warning was a hasty and erroneous act: but it was not selfish ingratitude: it was adopted for the sake of his supposed parents as much as for his own. His conduct in the fray with Laius has also been pressed against him too severely. The law of those times allowed retaliation of wrong. He was unduly insulted by the driver, and retaliated with a not immoderate blow: he received

from Laius a blow which had a deadly purpose, and retaliated hastily with one that proved fatal. If a modern jury were to call this 'manslaughter' in England or 'Todtschlag' in Germany, the punishment would be merely nominal: but 'justifiable homicide' would be a more likely verdict. It would have been better in every way, beyond question, to have passed onward in silent contempt: but allowance should be made for the difference of times as well as for the impulsive temperament of Oedipus. The temptation of the Theban throne to the outcast prince of Corinth, conscious of his own powers and honest purposes, was too strong to be resisted; and in Jocasta there was nothing to revolt a youth who had no tie of love elsewhere. In the drama itself Teiresias seems more blameable in losing his temper than even Oedipus was: and the king, unconscious of his own real position, can see no motive for the seer's frightful imputations but a treasonable purpose, in which he could only be the agent of another, and that other could be none but Creon. These then I find to be the faults of Oedipus: over-sensitiveness, hastiness of judgment, undue confidence in his own opinions. I do not find him lightly moved to wrath, but, when once moved, liable to the loss of self-control.

§ 11. The question touching the religious propriety of the Oedipodean story is harder to deal with, and I cannot pretend to treat it exhaustively; for indeed it belongs to a subject which never has been, and never will be, exhausted on this planet which holds mankind. I shall first say a few words of my own, which may help to reconcile readers to the conduct of Soph. in writing the play: and then cite those of another writer, who will speak with greater authority.

Is the Oed. T. a Fate-drama? Did Soph. mean to represent all things around us, and ourselves with them, all that we are wont to call truth and falsehood, right and wrong, innocence and guilt, as mere playthings of an irresistible Power named Moira, which sits high aloof, and moves the puppets on earth at its own discretion?

I believe nothing of the kind. What I do believe is, that Sophocles, having written the *Antigone*, and being always on the look-out for good mythic material, discerned in the fate of Oedipus himself opportunity for a drama of a single day, affording an available series of tragic situations. How admirably he used that opportunity, the drama itself, which we happily possess, abundantly proves<sup>1</sup>: see § 7.

<sup>1</sup> I am strengthened in this view by the following words of Schiller in his *Correspondence with Göthe*, Vol. i. p. 385: 'I have been trying to-day to find a material for tragedy resembling that of the *Oedipus Rex*, and offering to a poet the same advantages. These are immense, even if confined to one only—that a long and complicated action, out of harmony with tragic form, may be made the foundation of a drama, because it is already past, and lies altogether outside of the drama itself.'

But I believe something more, which I cannot indeed prove; but which may be fairly stated for others to consider more maturely. I believe that when he had brought out his 'magnum opus' the Oed. T. (say in B. C. 429) he was not content with the position in which Oedipus and his myth were thereby left. I believe that his mind, if not his pen, began immediately to work upon the Oedipus Coloneus, in which play he designed to bring Oedipus to his last peaceful rest on Athenian soil in the beloved deme of Sophocles himself. How strong a patriotic motive was added to the aesthetic and religious considerations which dictated this scheme, the Oed. Col. itself indicates. How strongly such a motive would operate at the beginning of the Peloponnesian war, when Plataea, the staunch ally of Athens, fell before the assault of their bitterest foes, the Thebans, is obvious enough. The intervention of the Philoctetes certainly, the Ajax probably, the Trachiniae possibly, so far from telling against my suggestion, tends even to strengthen it: for a dramatist at the head of his profession was obliged to produce piece after piece as occasion required, and might all the while have a favourite piece on the stocks, which time failed him to complete, though his mind, if not his pen, was ever at work upon it. After all, we know, he left it for his grandson to produce, though (according to his biographer) he read a portion of it to his wardsmen during life.

§ 12. I conclude this Excursus with an extract from Bishop Thirlwall's Essay on 'The Irony of Sophocles', from the Philological Museum, Vol. II. Those readers who have not had an opportunity of seeing this excellent treatise, will have reason to thank me for thus drawing their attention to it.

The Bishop begins his Essay by speaking of *verbal* irony: then treats of *practical* irony, as shown first, in the lives of individuals; next, in the history of states and institutions; thirdly, in judicial proceedings and in the conflicts of party. After which, when he comes to speak of the drama, our extract (pp. 490—503) commences:

"The dramatic poet is the creator of a little world, in which he rules with absolute sway, and may shape the destinies of the imaginary beings to whom he gives life and breath according to any plan that he may choose. Since however they are men whose actions he represents, and since it is human sympathy that he claims, he will, if he understands his art, make his administration conform to the laws by which he conceives the course of mortal life to be really governed. Nothing that rouses the feelings in the history of mankind is foreign to his scene, but, as he is confined by artificial limits, he must hasten the march of events, and compress within a narrow compass what is commonly found diffused over a large space, so that a faithful image of human existence may be concentrated in his mimic sphere. From this sphere however he himself stands aloof. The eye, with which he views his microcosm and the creatures who move in it, will not be one

of human friendship, nor of brotherly kindness, nor of parental love ; it will be that with which he imagines that the invisible power who orders the destiny of man might regard the world and its doings. The essential character therefore of all dramatic poetry must depend on the poet's religious or philosophical sentiments, on the light in which he contemplates history and life, on the belief he entertains as to the unseen hand that regulates their events.

“ If any of these remarks should appear questionable as a general proposition, we may at least safely assume their truth as beyond doubt, when they are applied to Sophocles. Not even the most superficial reader of his works can fail to observe, that they are all imprest with a deep religious character, that he takes every opportunity of directing the attention of his audience to an overruling Power, and appears to consider his own most important function to be that of interpreting its decrees. What then was the religion of Sophocles ? what was his conception of this Power whom he himself represents in conducting the affairs of his ideal world ? On the answer we give to this question must evidently depend our apprehension of the poet's main design, and our enjoyment of the art he has exerted in its execution. Unquestionably the religion of Sophocles was not the religion of Homer, and the light in which he viewed destiny and providence was not that in which they are exhibited by the Homeric poems. In the interval which separated the maturity of epic and dramatic poetry, the human mind had taken some great strides : and men of a vigorous and cultivated intellect could no longer acquiesce in the simple theology of the Homeric age. The dogma which to the hearers of the old bard seemed perhaps the best solution that could be found for their moral difficulties, that the father of gods and men was, like the humblest of his children, subject to the sway of an irresistible fate, against which he often might murmur in vain : this dogma was suppress or kept in the back ground, and on the other hand the paramount supremacy of Jupiter was brought prominently forward. The popular mythology indeed still claimed unabated reverence, even from the most enlightened Greeks. But the quarrels of the gods, which had afforded so much entertainment to their simplehearted forefathers, were hushed on the tragic scene : and a unity of will was tacitly supposed to exist among the members of the Olympian family, which would have deprived Homer of his best machinery. The tendency of these changes was to transfer the functions of Destiny to Jupiter, and to represent all events as issuing from his will, and the good and evil that falls to the lot of mortals as dispensed by his hand. It is evident that, so far as this notion prevailed, the character of destiny was materially altered. It could no longer be considered as a mere brute force, a blind necessity working without consciousness of its means or its ends. The power indeed still remained, and was still

mysterious in its nature, inevitable and irresistible in its operation; but it was now conceived to be under the direction of a sovereign mind, acting according to the rules of unerring justice. This being the case, though its proceedings might often be inscrutable to man, they would never be accidental or capricious.

“How far these ideas had acquired clearness and consistency in the mind of Sophocles, it is impossible precisely and certainly to determine. But it seems indisputable that indications of them appear in his works, and it is interesting to observe the traces of their influence on his poetry. It has indeed been often supposed that some of his greatest masterpieces were founded on a totally different view of the subject from that just described: on the supposition that mankind were either subject to an iron destiny, which without design or forethought steadily pursued its immutable track, insensible of the victims which in its progress it crushed beneath its car: or else that they were at the mercy of reckless and wayward deities, who sported with their happiness, and sometimes destroyed it merely to display their power. We do not deny that the former at least of these suppositions may be adapted to the purposes of dramatic poetry, and that the contrast between man with his hopes, fears, wishes, and undertakings, and a dark, inflexible fate, affords abundant room for the exhibition of tragic irony: but we conceive that this is not the loftiest kind, and that Sophocles really aimed at something higher. To investigate this subject thoroughly, so as to point out the various shades and gradations of irony in his tragedies, would require much more than the space which can here be devoted to it. We shall content ourselves with selecting some features in his compositions which appear most strikingly to illustrate the foregoing remarks. One observation however must be premised, without which the works of Sophocles can scarcely be viewed in a proper light. That absolute power which we have attributed to the dramatic poet over his creatures, may be limited by circumstances: and in the Greek theatre it was in fact restricted by peculiar causes. None but gods or heroes could act any prominent part in the Attic tragedy; and as the principal persons were all celebrated in the national poetry, their deeds and sufferings were in general familiar to the audience. The poet indeed enjoyed full liberty of choice among the manifold forms which almost every tradition assumed: and he was allowed to introduce considerable variations in subordinate points. But still he was confined within a definite range of subjects, and even in that he could not expatiate with uncontrolled freedom. Now the legends from which his scenes were to be drawn, were the fictions, at least the tales, of a simple but rude age: the characters of his principal persons were such as had struck the vigorous but unrefined imagination of a race who were still children of nature: their actions were such as exhibited the qualities most

esteemed in the infancy of society ; and their fate corresponded to the view then entertained of the manner in which the affairs of the world are directed by natural or supernatural agency. While the poet's materials were thus prescribed for him, it was scarcely possible that he should infuse his spirit equally into all, and so mould and organize them, as never to betray the coarseness of their original texture. Duly to estimate the art of Sophocles, and rightly to understand his designs, we must take into account the resistance of the elements which he had to transform and fashion to his purposes. When we consider their nature we shall not perhaps be surprised to find that he sometimes contents himself with slight indications of his meaning, and that everything does not appear exactly to harmonize with it. We shall rather admire the unity that pervades works framed out of such a chaos, and the genius which could stamp the ancient legends with a character so foreign to their original import.

“The irony in which Sophocles appears to us to have displayed the highest powers of his art, is not equally conspicuous in all his remaining plays, though we believe the perception of it to be indispensable for the full enjoyment of every one of them. We shall for this reason be led to dwell less upon some of his greatest masterpieces, than upon works which are commonly deemed of inferior value. But we shall begin with those in which the poet's intention is most apparent, and shall thus perhaps be enabled to find a clue to it where it is less clearly disclosed. We are thus led in the first place to consider two of those founded on the Theban legends.

“Though it is not certain whether *Oedipus King* and *Oedipus at Colonus* were parts of one original design, it is at least probable that the contrast by which the effect of each is so much heightened entered into the poet's plan. Each indeed is complete in itself, and contains everything requisite for the full understanding and enjoyment of it ; and yet each acquires a new force and beauty from a comparison with the other. We shall therefore consider them successively.

“The opening scene of the first Oedipus exhibits the people of Cadmus bowed down under the weight of a terrible calamity. A devouring pestilence is ravaging its fields, and desolating its city. The art of man has hitherto availed nothing to check its progress : the aid of the gods has been implored in vain. The altars have blazed, and the temples reeked with incense : yet the victims of the Destroying Power continue to fall on every side, frequent as ever. The streets are constantly resounding with the paean ; but its strains are still interrupted by the voice of wailing. In this extremity of affliction however a gleam of hope shoots from one quarter through the general gloom. The royal house has been hitherto exempt from the overwhelming evil. The king, happy in the affection of his consort, and surrounded by a flourishing family, seems alone to stand erect

above the flood of evils with which his people are struggling, and under which they are ready to sink. To his fortune and wisdom the afflicted city now looks for deliverance. It has not been forgotten that, on a former occasion, when Thebes was smitten with a scourge almost equally grievous, the marvellous sagacity of Oedipus solved the enigma on which its fate depended. There is therefore good ground for hoping that his tried prudence, aided by the favour of the gods, may once more succeed in penetrating to the mysterious cause of the present calamity, and may contrive means of relief. With this belief a throng of suppliants of all ages, headed by the ministers of the temples, has come in solemn procession to the royal palace, and has seated itself on the steps of the altars before its vestibule, bearing the sacred ensigns with which the miserable are wont to implore succour from the powerful. Informed of their approach, the king himself comes forth to hear their complaints, and receive their requests. His generous nature is touched by the piteous spectacle, and though himself unhurt, he feels for the stroke under which his people suffer. The public distress has long been the object of his paternal cares: already he has taken measures for relieving it: he has sent a messenger to the oracle which had guided his steps in other momentous junctures by its timely warnings, and had brought him to his present state of greatness and glory: the answer of the Delphic god is hourly expected, without which even the wisdom of Oedipus himself can devise no remedy.

“At this moment the envoy arrives with joyful tidings. Apollo has revealed to him the cause of the evil and the means of removing it. The land labours under a curse drawn upon it by the guilt of man: it is the stain of blood that has poisoned all the sources of life; the crime must be expiated, the pollution purged. Yet the oracle which declares the nature of the deed is silent as to the name of the criminal; he is denounced as the object of divine and human vengeance; but his person is not described, his abode is not disclosed, except by the intimation that the land is cursed by his presence. The sagacity of Oedipus is still required to detect the secret on which the safety of his people depends; and he confidently undertakes to bring it to light. The suppliant multitude, their worst fears quieted, better hopes revived, withdraw in calm reliance on the king and the god; and the Chorus appearing at the summons of Oedipus, cheered yet perplexed by the mysterious oracle, partially soothed by its promises, but still trembling with timid suspense, pours forth a plaintive strain, in which it describes the horrors of its present condition, and implores the succour of its tutelary deities.

“During this pause the spectator has leisure to reflect, how different all is from what it seems. The wrath of heaven has been pointed against the afflicted city, only that it might fall with concentrated force on the head of

a single man; and he who is its object stands alone calm and secure: unconscious of his own misery he can afford pity for the unfortunate; to him all look up for succour: and, as in the plenitude of wisdom and power, he undertakes to trace the evil, of which he is himself the sole author, to its secret source.

“ In the meanwhile the king has deliberated with his kinsman Creon, and now appears to proclaim his will and publish his measures. To the criminal, if he shall voluntarily discover himself, he offers leave to retire from the country with impunity: to whoever shall make him known, whether citizen or stranger, large reward and royal favour: but should this gracious invitation prove ineffectual, then he threatens the guilty with the utmost rigour of justice; and finally, should man’s arm be too short, he consigns the offender by a solemn imprecation to the vengeance of the gods. The same curse he denounces against himself, if he knowingly harbours the man of blood under his roof, and a like one against all who refuse to aid him in his search. The Chorus, after protesting its innocence, offers advice. Next to Apollo the blind seer Teiresias is reputed to possess the largest share of supernatural knowledge. From him the truth which the oracle has withheld may be best ascertained. But Oedipus has anticipated this prudent counsel, and on Creon’s suggestion has already sent for Teiresias, and is surprised that he has not yet arrived. At length the venerable man appears. His orbs of outward sight have long been quenched: but so much the clearer and stronger is the light which shines inward, and enables him to discern the hidden things of heaven and earth. The king conjures him to exert his prophetic power for the deliverance of his country and its ruler. But instead of a ready compliance, the request is received with expressions of grief and despondency: it is first evaded, and at length peremptorily refused. The indignation of Oedipus is roused by the unfeeling denial, and at length he is provoked to declare his suspicion that Teiresias has been himself, so far as his blindness permitted, an accessory to the regicide. The charge kindles in its turn the anger of the seer, and extorts from him the dreadful secret which he had resolved to suppress. He bids his accuser obey his own recent proclamation, and thenceforward, as the perpetrator of the deed which had polluted the land, to seal his unhallowed lips. Enraged at the audacious recrimination, Oedipus taunts Teiresias with his blindness: a darkness, not of the eyes only, but of the mind; he is a child of night, whose puny malice can do no hurt to one whose eyes are open to the light of day. Yet who can have prompted the old man to the impudent calumny? Who but the counsellor at whose suggestion he had been consulted? the man who, when Oedipus and his children are removed, stands nearest to the throne? It is a conspiracy—a plot laid by Creon, and hatched by Teiresias. The suspicion once admitted

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becomes a settled conviction, and the king deplores the condition of royalty, which he finds thus exposed to the assaults of envy and ambition. But his resentment, vehement as it is, at Creon's ingratitude, is almost forgotten in his abhorrence and contempt of the hoary impostor who has sold himself to the traitor. Even his boasted art is a juggle and a lie. Else, why was it not exerted when the Sphinx propounded her fatal riddle? The seer then was not Teiresias but Œdipus. The lips then closed by the consciousness of ignorance have now been opened by the love of gold. His age alone screens him from immediate punishment: the partner of his guilt will not escape so easily. Teiresias answers by repeating his declaration in still plainer terms; but as at the king's indignant command he is about to retire, he drops an allusion to his birth, which reminds Œdipus of a secret which he has not yet unriddled. Instead however of satisfying his curiosity, the prophet once again, in language still more distinct than before, describes his present condition and predicts his fate.

“This scene completes the exposition that was begun in the preceding one. The contrast between the real blindness and wretchedness of Œdipus and his fancied wisdom and greatness can be carried no further than when he contemptuously rejects the truth which he is seeking and has found, and makes it a ground of quarrel with a faithful friend. The Chorus, in its next song, only interprets the irony of the action, when it asks, who is the guilty wretch against whom the oracle has let loose the ministers of vengeance? Where can be his lurking-place? It must surely be in some savage forest, in some dark cave, or rocky glen, among the haunts of wild beasts, that the miserable fugitive hides himself from his pursuers. Who can believe that he is dwelling in the heart of the city, in the royal palace! that he is seated on the throne!

“It does not belong to our present purpose to dwell on the following scenes, in which the fearful mystery is gradually unfolded. The art with which the poet has contrived to sustain the interest of the spectator, by retarding the discovery, has been always deservedly admired. It has indeed been too often considered as the great excellence of this sublime poem, the real beauty of which, as we hope to shew, is of a very different kind, and infinitely more profound and heart-stirring than mere ingenuity can produce. But the attentive reader who shall examine this part of the play from the point of view that has been here taken, will not fail to observe, among numberless finer touches of irony with which the dialogue is inlaid, that the poet has so constructed his plot, as always to evolve the successive steps of the disclosure out of incidents which either exhibit the delusive security of Œdipus in the strongest light, or tend to cherish his confidence, and allay his fears. Thus the scene with Jocasta in which his apprehensions are first awakened, arises out of the suspicion he has conceived

of Creon, which, unjust and arbitrary as it is, is the only refuge he has been able to find from the necessity of believing Teiresias. The tidings from Corinth, by which he and Jocasta are so elated as to question the prescience of the gods, leads to the discovery which fixes her doom. Still more remarkable is the mode in which this is connected with the following and final stage of the solution. Œdipus has reason to dread that the arrival of the herdsman may confirm his worst fears as to the death of Laius. Yet he forgets this as a slight care in his impatience to ascertain his parentage: hence the Chorus bursts out into a strain of joy at the prospect of the festive rites with which Cithæron—a spot to be henceforth so dear to the royal family—will be honoured, when the happy discovery shall be made: and Œdipus presses the herdsman on this subject with sanguine eagerness, which will bear no evasion or delay, and never ceases to hope for the best, until he has extorted the truth which shews him the whole extent of his calamity.

“No sooner has the film dropped from his eyes than he condemns himself to perpetual darkness, to the state which, but a short time before, had been the subject of his taunts on Teiresias. The feeling by which he is urged thus to verify the seer’s prediction, is not the horror of the light and of all the objects it can present to him, but indignation at his own previous blindness. The eyes which have served him so ill, which have seen without discerning what it was most important for him to know, shall be for ever extinguished. And in this condition, most wretched, most helpless, he enters once more, to exhibit a perfect contrast to his appearance in the opening scene, and thus to reverse that irony, of which we have hitherto seen but one side. While he saw the light of day, he had been ignorant, infatuated, incapable of distinguishing truth from falsehood, friend from foe. Now he clearly perceives all that concerns him; he is conscious of the difference between his own shrewdness and the divine intelligence: he is cured of his rash presumption, of his hasty suspicions, of his doubts and cares: he has now a sure test of Creon’s sincerity, and he finds that it will stand the trial. Creon’s moderation, discretion, and equanimity, are beautifully contrasted in this scene, as in that of the altercation, with the vehement passion of Œdipus. The mutual relation of the two characters so exactly resembles that between Tasso and Antonio in Goethe’s *Tasso*, that the German play may serve as a commentary on this part of the Greek one. And here it may be proper to remark that Sophocles has rendered sufficiently clear for an attentive reader, what has nevertheless been too commonly overlooked, and has greatly disturbed many in the enjoyment of this play: that Œdipus, though unfortunate enough to excite our sympathy, is not so perfectly innocent as to appear the victim of a cruel and malignant power. The particular acts indeed which constitute his calamity were involuntarily committed: and

hence in the sequel he can vindicate himself from the attack of Creon, and represent himself to the villagers of Colonus as a man more sinned against than sinning. But still it is no less evident that all the events of his life have arisen out of his headstrong, impetuous character, and could not have happened if he had not neglected the warning of the god. His blindness, both the inward and the outward, has been self-inflicted! Now, as soon as the first paroxysm of grief has subsided, he appears chastened, sobered, humbled: the first and most painful step to true knowledge and inward peace, has been taken; and he already feels an assurance, that he is henceforward an especial object of divine protection, which will shield him from all ordinary ills and dangers.

“Here, where the main theme of the poet’s irony is the contrast between the appearance of good and the reality of evil, these intimations of the opposite contrast are sufficient. But in *Œdipus at Colonus* this new aspect of the subject becomes the ground-work of the play. It is not indeed so strikingly exhibited as the former, because the fate of Œdipus is not the sole, nor even the principal object of attention, but is subordinate to another half political, half religious interest, arising out of the legends which connect it with the ancient glories and future prospects of Attica, and with the sanctuary of Colonus. Still the same conception which is partially unfolded in the first play is here steadily pursued, and, so far as the Theban hero is concerned, is the ruling idea. In the first scene the appearance of Œdipus presents a complete reverse of that which we witnessed at the opening of the preceding play. We now see him stript of all that then seemed to render his lot so enviable, and suffering the worst miseries to which human nature is liable. He is blind, old, destitute: an outcast from his home, an exile from his country, a wanderer in a foreign land: reduced to depend on the guidance and support of his daughter, who herself needs protection, and to subsist on the scanty pittance afforded him by the compassion of strangers, who, whenever they recognize him, view him with horror. But a change has likewise taken place within him, which compensates even for this load of affliction. In the school of adversity he has learnt patience, resignation, and content. The storm of passion has subsided, and has left him calm and firm. The cloud has rolled away from his mental vision, and nothing disturbs the clearness and serenity of his views. He not only contemplates the past in the light of truth, but feels himself instinct with prophetic powers. He is conscious of a charmed life, safe from the malice of man and the accidents of nature, and reserved by the gods for the accomplishment of high purposes. The first incident that occurs to him marks in the most signal manner the elevation to which he has been raised by his apparent fall, and the privilege he has gained by the calamity which separates him from the rest of mankind. He has been driven out of Thebes

as a wretch polluted, and polluting the land. Yet he finds a resting place in the sanctuary of the awful goddesses, the avengers of crime, whose unutterable name fills every heart with horror, whose ground is too holy for any human foot to tread. For him there is no terror in the thought of them: he shrinks not from their presence, but greets them as friends and ministers of blessing. He is, as he describes himself, not only a pious but a sacred person. But the arrival of Ismene exhibits him in a still more august character. Feeble and helpless as he appears, he is destined to be one of Attica's tutelary heroes: and two powerful states are to dispute with one another the possession of his person and the right of paying honours to his tomb. The poet on this occasion expresses the whole force of the contrast, which is the subject of the play, in a few emphatic lines.

ŒD. *How speaks the oracle, my child?*

ISM. *Thou shalt be sought by them that banished thee,  
Living and dead, to aid the common weal.*

ŒD. *Why, who may prosper with such aid as mine?*

ISM. *On thee, 'tis said, the might of Thebes depends.*

ŒD. *Now, when all's lost, I am a man indeed.*

ISM. *The gods now raise the head they once laid low.*

“In the following scenes the most prominent object is undoubtedly the glory of Attica and of Theseus. The contest indeed between the two rivals for the possession or the friendship of the outcast, the violence of Creon and the earnest supplication of Polynices, serves to heighten our impression of the dignity with which Œdipus is now invested by the favour of the gods. But still, if the poet had not had a different purpose in view, he would probably have contented himself with a less elaborate picture of the struggle. As it is, Creon's arrogance and meanness place the magnanimity of the Attic hero in the strongest relief. It is not quite so evident what was the motive for introducing the interview with Polynices, which seems at first sight to have very little connexion either with the fate and character of Œdipus, or with the renown of Theseus. In this scene Œdipus appears to modern eyes in a somewhat unamiable aspect: and at all events it is one which will effectually prevent us from confounding his piety and resignation with a spirit of Christian meekness and charity. But to the ears of the ancients there was probably nothing grating in this vindictive sternness, while it contributes a very important service to the poet's main design. That the resolution of Œdipus should not be shaken by the solicitations of Creon, backed by threats and force, was to be expected; we now see that his anger is not to be softened by the appeal which Polynices makes to his pity and his parental affection. He is for ever alienated from his unnatural sons and from Thebes, and unalterably devoted to the generous strangers

who have sheltered him. Their land shall retain him a willing sojourner, and in his tomb they shall possess a pledge of victory and of deliverance in danger. Nothing now remains but that he should descend into his last resting place, honoured by the express summons of the gods, and yielding a joyful obedience to their pleasure. His orphan daughters indeed drop some natural tears over the loss they have sustained : but even their grief is soon soothed by the thought of an end so peaceful and happy in itself, and so full of blessing to the hospitable land where the hero reposes.

“We have already remarked that the irony we have been illustrating is not equally conspicuous in all the plays of Sophocles. In the two Œdipuses we conceive it is the main feature in the treatment of the subject, clearly indicated by their structure, and unequivocally exprest in numberless passages.”

In a note upon the lines O. T. 1271—1274 Bishop Thirlwall says: ‘Hermann’s correction and interpretation of this passage seem indispensable necessary, and restore one of the most beautiful touches in the play.’ The lines as they stand in mss. are

αὐδῶν τοιαῦθ’ ὀθούνεκ’ οὐκ ὄψωντό νιν,  
οὔθ’ οἱ ἔπασχεν οὔθ’ ὀποῖ ἔδρα κακά,  
ἀλλ’ ἐν σκότῳ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει  
ὀψοῖσθ’, οὐς δ’ ἐχρηζεν οὐ γνωσοῖατο.

Hermann reads ὄψωντο for ὄψωντο, giving to ὀθούνεκα the sense *because*, which it has in 1016 and elsewhere in Soph., the sense *that* being not less frequent. The rendering then becomes: *because they had not seen what deeds &c., yet in darkness for the future they should see &c.* (i. e. should not see at all, being extirpated). I should have been glad to ask the bishop, while he lived, whether he could really believe that Soph. ever wrote ὄψωντο for ἴδοιεν or ἴδωντο, while I fully grant that the sense does seem to demand a past (not future) opt. in the first line. But in making ὀθούνεκα mean *because* there is this difficulty, that we have then in the fourth line the suggestion of another ὀθούνεκα, *that*, introducing two fut. optatives; which seems awkward and without parallel. These considerations now lead me to surmise that ὄψωντο is a corrupt gloss, and that the true reading is αἰσθωντο, unless Soph. has adopted the Homeric form ὄσσωτο. Here, as in 159, 463, 517, 541, a meddling scribe may have spoilt the place by the stupid inclination to assimilate, taking ὄψωντο from ὀψοῖατο following, as in 541 πλήθους from πλήθει following. If so, render: *speaking to this effect: that they had not perceived either the evils he suffered* (i. e. his exposure on Cithaeron), *or those which he did* (i. e. the murder and the marriage), *but &c. &c.* So ὀθούνεκα, *that*, introduces the three optatives, and the second line gets a good meaning, which I think it does not obtain while ὄψωντο stands. *Because* is hereby implied, and need not be expressed.

## EXCURSUS XII.

## REVIEW OF LECTION.

(Readings marked † are suggestions of the Editor.)

The reading adopted stands first: the vulgate follows inclosed: reference is made to Lection, Commentary or Excursus.

- †11. *στέρξαντες* ὡς (*στέρξαντες*; ὡς) Exc. II.  
 72. *ῥυσσίμην* (*ῥυσαίμην* codd.) Exc. IV.  
 105. *γ' ἐγώ* (*γε πω* codd.) Lect. Comm.  
 153. *φοβερὰν φρένα*, (, *φοβερὰν φρένα* some edd.) Exc. V.  
 †155-6. *ἄζόμενος*.....*χρέος*, (*ἄζόμενος*.....*χρέος*.) Exc. V.  
 185. *ικετῆρες* (*ικτῆρες* codd.) Lect.  
 †194. *ἐξόρισον* (*ἄπουρον* or *ἔπουρον*) Lect. Comm.  
 †198. *στέλλειν* (*τέλει* codd.) Lect. Comm.  
 †199. *εὔχεται* (*ἐρχεται* codd.) Lect. Comm.  
 200. *τᾶν* (lacuna) Lect.  
 214. *σύμμαχον* (lacuna) Lect.  
 221. *αὐτός*, (*αὐτό*, cod. L. and some edd.) Lect. Comm.  
 229. *ἀβλαβής* (*ἀσφαλής*; cod. L. and some edd.) Lect.  
 240. *χέρνιβας* (*χέρνιβος* one cod. and some edd.) Lect. Comm.  
 258. *κυρῶ τ'* (*κυρῶ γ'* some edd.) Lect.  
 270. *γῆς* (*γῆν* most codd.) Lect.  
 293. *τὸν δ' ἰδόντ'* (*τὸν δὲ δρώντ'* some edd.) Lect.  
 294. *δείματός γ'* (*δείματός τ'* most codd. *δειμάτων* some edd.) Lect.  
 305. *εἰ καὶ* (*εἴ τι* some edd.) Lect.  
 315. *πόνων* (*πόνος* some codd. and edd.) Lect.  
 317. *λύη* (*λύει* some codd. and edd.) Lect. Comm.  
 322. *προσφιλή* (*προσφιλές* some codd. and edd.) Lect.  
 355. *ποῦ* (*που* many edd.) Lect. Comm.  
 360. *λέγειν* (*λέγων* some edd.) Lect. Comm.  
 361. *γνωτόν* (*γνωστόν* codd. and most edd.) Lect.  
 405. *Οιδίπου* (*Οιδίπους* some edd.) Lect.  
 434. *σχολῆ σ'* (*σχολῆ γ'* Suid. and some edd.) Lect. Comm.

159 I have suggested, but not edited Διὸς ἔκγονε, Παλλάς (for vulg. *θύγατερ* Διὸς, *ἄμβροτ'*), also *φιλίας* for *χρυσείας* in the previous line, 191. I must now say, that the reading of Herm. *ἀντιάζω* for *ἀντιάζων* (191) seems to me probable, not, as he meant it, in construction, but interposed between commas, *I entreat*. This would make a comma desirable after *ἀλκαν*.

435. σοι μὲν (μὲν σοι codd. and most edd.) Comm.  
 †445. παρὼν τέ μ' (παρὼν σύ γ' many edd.) Lect.  
 458. αὐτὸς (αὐτὸς many edd.) Lect. Comm.  
 461. λάβης (λάβης μ' some codd. and edd.) Lect. Comm.  
 †464. εἶδε (εἶπε most codd. and all edd.) Lect. Comm.  
 — — (πέτρα codd. and all edd.) Lect. Comm.  
 478. ἰσόταυρος (ὡς ταῦρος many codd.) Lect. Comm.  
 483. με νῦν (μὲν οὖν codd. and most edd.) Lect. Comm.  
 491. βασανίζων †πιθανῶς (βασάνω codd.) Lect. Comm.  
 †510. τῷ β' (τῷ codd. and edd.) Lect. Comm.  
 †517. ἐργοῖσι τι (ἐργοῖσιν εἰς codd.) Lect. Comm.  
 †519. φοροῦντι (φέρουσι codd. and edd.) Lect.  
 525. τοῦπος δ' (τοῦ πρὸς δ' cod. L. and most edd.) Comm.  
 537. ἐν μοι (ἐν ἐμοὶ codd. and some edd.) Lect.  
 538. γνωριῶμι (γνωρίσοιμι codd. and most edd.) Lect.  
 539. ἢ οὐκ (οὐκ codd. and most edd.) Lect. Comm.  
 541. πλοῦτου (πλήθους codd. and most edd.) Lect. Comm.  
 570. τοσόνδε γ' (τὸ σὸν δέ γ' cod. L. and some edd.) Lect.  
 598. αὐτοῖσι πᾶν (αὐτοῖς ἅπαν cod. L.) Lect. Comm.  
 624. προδείξῃς γ' (προδείξῃς codd. and most edd.) Exc. VII.  
 † — τὰ φρονεῖν (τὸ φθονεῖν codd. and edd.) Exc. VII.  
 637. Κρέον (Κρέων codd. and many edd.) Lect.  
 644, 658. νῦν (νυν many edd.) Lect. Comm.  
 657. λόγῳ σ' ἄτιμον (λόγον ἄτιμον) Lect. Comm.  
 †667. τὰ δ' εἰ (καὶ τὰ δ' εἰ cod. L.) Lect.  
 691. εἴ σ' ἐνοσφίζομαι (εἴ σε νοσφίζομαι codd.) Lect. Comm.  
 692. πόνοισι (πόνοις codd.) Lect.  
 695. σαλεύουσαν (ἀλύουσαν codd.) Lect.  
 †696. εἰ τό γ' ἐν σοί (codd. corrupt) Lect. Comm.  
 722. θανεῖν (παθεῖν most codd.) Lect. Comm.  
 728. ὕπο στραφεῖς (ὑποστραφεῖς most codd. and edd.) Lect. Comm.  
 †741. ἔβαιω' (ἤβησ codd.) Lect. Comm.  
 749. ἂν δ' ἐρη (ἂ δ' ἂν ἐρη codd.) Lect.  
 763. οἶ' ἀνήρ (ὄ γ' ἀνήρ cod. L.) Lect.  
 779. μέθη (μέθης many codd. and edd.) Lect.  
 790. προῦφάνη (προῦφηνεν many edd.) Exc. VIII.  
 815. ἐστίν (νῦν ἐστ' cod. L.) Lect. Comm.  
 817. εἰ (ὦ codd.) Lect. Comm.

691. Observe that πεφάνθαι μ' ἂν depends on εἶπον, not on ἴσθι, which is parenthetic. A comma should stand after δέ. Verbs of *κωσούις* do not take infin. Perhaps Soph. wrote ἴσθ' ὄτι.

817. *τινι* (*τινα* codd.) Lect. Comm.  
 818. *έμέ* (*τινα* codd.) Lect. Comm.  
 825. *μηδ'* (*μήστ'* cod. L. *μή μ'* codd. pl.) Lect.  
 843. *κατακτείνειαν* (*κατακτείναιεν* cod. L.) Lect. Comm.  
 852. *τόν γε* (*σόν γε* some edd.) Comm.  
 870. *μάν* (*μή* some codd.).  
 †877. *τάκρότατον* (*άκροτάταν*) Lect. Comm.  
 †878. *όρέων* (lacuna) Lect. Comm.  
 † — *άπορον* (*άποτμον* cod. L.) Lect. Comm.  
 †889. *μήγε* (*μή τὸ* codd.) Lect. Comm.  
 †890. *μήτ' οὖν* (*καί τῶν* codd.) Lect. Comm.  
 † — *εἰρξεται* (*εἰρξεται* codd.) Lect. Comm.  
 †891. *καί* (*ἦ* codd.) Lect. Comm.  
 †894. The words *εἰτι ποτ'* are cast out: see 1084-5.  
 † — *τοιούσδ'* (*τούσδ'* codd.) Lect. Comm.  
 — *βέλη θεῶν* (*θυμῶ βέλη*) Lect. Comm.  
 895. *εὔξεται* (*εἰρξεται* codd.) Lect. Comm.  
 †905. *άφθαρτον* (*άθάνατον* codd.) Lect.  
 906. *παλαιά* (lacuna) Lect. Comm.  
 917. *εἰ...λέγοι* (*ἦν...λέγη* some codd.) Lect. Comm.  
 935. *παρά* (*πρός* many codd.) Lect.  
 936. *τάχ' ἂν* (*τάχα* cod. L.) Lect. Comm.  
 943. *ὦ γέρον* (lacuna) Lect.  
 944. *εἰ μή λέγω* (*εἰ δὲ μή λέγω γ' ἐγώ* cod. L.) Lect.  
 957. *σημάντωρ* (*σημήνας* cod. L. pr. m.) Lect. Comm.  
 967. *κτενεῖν* (*κτανεῖν* most codd.) Lect.  
 1011. *ταρβῶν* (*ταρβῶ* cod. L.) Lect.  
 1025. *τυχῶν* (*τεκῶν* codd.) Lect.  
 1030. *σοῦ δ'* (*σοῦ γ'* most codd.) Lect.  
 1031. *έν καλῶ* (*έν κακοῖς* most codd. and edd.) Lect. Comm.  
 1055. *τόνδ'* (*τόν θ'* some codd.) Lect. Comm.  
 1061. *ἐγώ* (*έχω* all codd. but one) Lect. Comm.  
 1062. *οὐδ' ἐάν* (*οὐδ' ἂν ἐκ* codd.) Lect. Comm.  
 1090. *Οιδίπουν* (*Οιδίπου* codd.) Lect. Comm.  
 †1096. *σοι δ' οὖν* (*σοι δὲ* codd.) Lect.  
 1098. *κορᾶν* (*άρα* codd.) Lect. Comm.  
 1100. *πατρός πελασθεῖσ'* (*προσπελασθεῖσ'* codd.) Lect. Comm.  
 1101. *ἦ σέ γ' εὐνάτειρά τις* (*ἦ σέ γέ τις θυγάτηρ* codd.) Lect. Comm.

891. I have suggested, without editing, *άπενκῶν* here as a desirable substitute for *άθίκτων*, which word occurs in 898. With this word *εὔξεται* is good.



- †1105. μή σ' (εἶθ' codd.) Comm.  
 1106. λόχενμα (εὐρημα codd.) Comm.  
 1109. Ἑλικωνίδων (Ἐλικωνιάδων codd.) Lect.  
 1111. πρέσβεις (πρέσβυ some edd.) Lect.  
 1130. που (πω most codd.) Lect.  
 1131. ἄπο (ὑπο codd. and most edd.) Lect.  
 1137. ἐκμήνους (ἐμμήνους codd.) Lect. Comm.  
 1138. χειμῶνα (χειμῶνι some codd. and edd.) Lect. Comm.  
 †1203. ἄμός (ἐμός codd.) Lect.  
 1209. πόσει (πατρι codd.) Lect. Comm.  
 1216. Λαϊήιον (Λαίειον codd.) Lect.  
 †1218. εἶδον· ὀδύρομαι (εἰδόμεν· δύρομαι most edd.) Comm.  
 1219. ὡσπερ ἰάλεμον χέων (ὡς περιαλλ' ἰαχέων codd.) Lect. Comm.  
 1244. ἐπιρράξασ' (ἐπιρρήξασ' codd.) Lect. Comm.  
 †1257. κίχη (κίχοι codd.) Lect. Comm.  
 †1280. πάρα (κακά codd.) Lect. Comm.  
 1286. τινι (τινι codd.) Lect. Comm.  
 1310. διαθεῖ (διαπέταται codd.) Lect.  
 1315. ὄν (lacuna) Lect.  
 1323. κηδεμών (κηδέων codd.) Lect.  
 1341. τὸν μέγ' ὀλέθριον (τὸν ὀλέθριον μέγαν codd.) Lect.  
 1347. μηδάμ' ἄν γνῶναί ποτε (μηδ' ἀναγνώναί ποτ' ἄν) Lect.  
 1350. νομάδ' (νομάδος codd.) Lect. Comm.  
 †1351. ἔλαβ' ἀπό τε φόνου μ' (ἔλαβέ μ' ἀπό τε φόνου codd.) Lect. Comm.  
 1360. ἄθεος (ἄθλιος codd.) Lect.  
 1365. ἔτι (ἔφν codd.) Lect. Comm.  
 1383. ἀναγνον. (ἄναγον codd.) Λαῖου (Λαῖου. codd.) Comm.  
 1401. ἔτι (ὄτι codd.) Lect. Comm.  
 1414. πίθεσθε (πειθεσθε codd.) Lect.  
 1440. προστρέψομαι (προτρέψομαι codd.) Lect. Comm.  
 1466. ταῖν (αἶν most codd.) Lect.  
 †1494-5. ταῖς ἐμαῖς γοναῖσιν (τοῖς ἐμοῖς γονεῦσιν codd.) Lect. Comm.  
 1505. περιδῆς (παριδῆς codd.) Comm.  
 1513. ἐῤ (ἀει codd.) Lect. Comm.  
 †1526. ὡς τις (ὄστις codd.) Lect. Comm. Exc. IX.  
 †1528. ἄμεινον (ἐκείνην codd.) Lect. Comm.  
 †1529. μή τω' (μηδέν' codd.) Lect. Comm.

1105. I do not regard μή with strong confidence: but if εἶθ' be kept, a colon, not period, must be placed after φύλαι, for εἶτε can only be carried on from ἡ above.

On 1264-5 see Lect. and Comm. On 1271 see Comm. and p. 165, where I suggest αἰσθοντο or ὀσσοιντο for ὄφοντο. On 1279 see Lect. and Comm. On 1529 I suggest ἐπαμμένοντα for ἐπισκοπούντα.

It may be convenient here to express my personal feeling respecting some of these readings, and respecting some interpretations.

(1) I feel very strongly that the readings adopted in the following places (with the consequent interpretations) are correct: 11, 72, 1257, 1494-5, 1526.

(2) I think the readings adopted in the following places probable in so high a degree as to be little short of certainty: 155-6, 194, 198-9, 624, 696, 1258. I have almost an equal feeling towards the suggestions offered at 159, 1271, which I have not placed in my text.

(3) I am convinced that εἶδε (unless οἶδε) was written by Soph. in 464, though what he wrote instead of πέτρα is hopelessly lost, whether πρόσθεν or πρὶν ποτ' or something else. Much observation has enabled me to note the 'assimilating' tendency of the scribes, as shewn here, and in 159, 517 (εἰς βλάβην φέρων), 541 (πλήθους), 624 (τὸ φθονεῖν), 818 (τινα), 891 (ἀθικτων), 894 (ἔτι ποτ'), 1257 (κίχου), 1271 (ᾠψωντο), 1280 (κακά).

(4) As to my numerous corrections in Stasimon II. where corruption is so manifest and so persistent, I leave them to their chance, merely saying that they nowise affect the general sense. Ἄπορον (with ἀνάγκαν 878) I think tolerably certain.

(5) As respects interpretations where reading is not in question, I have in Excursus III. and VI. copiously defended my views on 43-5, 328-9 (ὡς ἄν), and in the Commentary those on 1078 (ὡς γυνή), 1085 (ἄλλος), 1296 (στυγοῦντα), 1380, 1383, 1464 (ἀνευ). Those who may honour my translation with their notice, will find many other passages, of which the presentation differs essentially from that which elsewhere appears<sup>1</sup>. Such (a few out of many) are 19, 34, 74, 88, 132, 154, 172, 211, 217, 219-221, 233-4, 261, 276, 284-5, 298, 320-1, 325, 344, 350, 351, 363, 371, 391, 398, 403, 408, 415, 417, 438, 440, 478, 513, 518, 547-8, 552, 586, 611, 673, 681, 703, 739, 765, 768, 778, 780, 784, 786, 795, 797, 803, 877, 1097, 1130, 1132, 1152, 1155, 1176, 1184-5, 1200, 1213, 1256, 1300-2, 1380, 1420, 1432, 1438, 1477, 1481, 1519, 1520.<sup>2</sup>

<sup>1</sup> I take this opportunity to correct two oversights in my translation (Stud. Soph. P. II.). The words at 89, ἔστιν δὲ ποῖον τοῦπος; should have been rendered: *why, what is the answer?* At 486, οὐτ' ἐνθαδ' ὁρῶν οὐτ' ὀπίσω, *with no clear view of the present or the future.* I had really no other judgment concerning them, as the Comm. in this book will shew. Correct also 1494-5, according to the lection and interpretation above.

<sup>2</sup> Since this Exc. was printed, several new readings have been adopted, for which see Lection 171, 173, 179, 181-5, 187, 779, 1205-6, 1214-17, 1350.

## EXCURSUS XIII.

## NOTES ON PROSODY.

Coalition of vowels (or Contraction) always forms a long syllable. Coalition within a word is called Synaeresis: as *τείχεα τειχη, τιμώντι τιμώντι*. Since it is taught in the declension of nouns and conjugation of verbs, it need not be pursued here.

I. Crasis is the metrical coalition of two words by contraction of vowels.

The examples of Crasis in tragedy are mainly:

(1) those of *καί* with a vowel or diphthong following.

(2) those of the vowel of the article with a vowel or diphthong following.

(3) rarely those of the relatives *ὃ, ἃ* with a vowel following.

(1) *καί-ά* and *καί-ε* form *κα-*: *καί ἄν=κᾶν, καί ἀπό=κάπό, καί ἀγάμους=κάγάμους, καί ἀσαφή=κάσαφή;* and other instances.—*καί ἐν=κᾶν, καί ἐπί=κάπι, καί ἐγώ=κᾶγώ, καί ἐμέ=κάμέ, καί ἐκ=κάκ, καί ἐμά-τευες=κάμάτευες* and many more.—*καί ἕτεροι=χᾶτεροι.*—*καί-αὐ-* forms *καί-*: *καί αὐτός=καὐτός, but καί αὐτοῦ=χαὐτοῦ.*—*καί-εἰ=κει, καί εἰς=κεις, but καί εἶτα=κᾶτα*:—*καί-ὁ=χώ*: *καί ὅπως=χώπως; καί ἦ=χη.*—*καί-οὐ=κού, καί οὐδείς=κούδείς, but καί οὗτος=χούτος.*—*καί οἱ=χοί, καί-αἰ=χαί.*

(2) *τὰ-ά* and *τὰ-ε* form *τα-*: *τὰ ἄλλα=τάλλα, τὰ ἐμὰ=τάμά.*—*τὸ-ά* forms *τα-*: *τὸ ἀληθές=τάληθές, τὸ ἀμελούμενον=τάμελούμενον.*—*τὸ-ε* and *τοῦ-ε* form *τον-*: *τὸ ἐμόν=τουμόν, τοῦ ἐμοῦ=τουμού.*—*τὸ θνεῖδος=τοθνεῖδος.*—*τῷ ἐμῷ=τῶμῷ.*—But *τὸ ἕτερον=θᾶτερον.*—*ἡ ἀλήθεια=ἀλήθεια, τῆ ἐμαντοῦ=τῆμαντοῦ.* But *τῆ ἐτέρα=θᾶτέρα, τῆ ἡμέρα=θῆμέρα.*—*ὁ ἐξελέγων=οὐξελέγων, ὁ ἐξεληλυθώς=οὐξεληλυθώς*: *ὁ ἀνὴρ=ἀνῆρ, τοῦ ἀνδρὸς=τάνδρως, τῷ ἀνδρὶ=τάνδρι, ὦ ἀναξ=ῶναξ, οἱ ἐπιχώριοι=οὐπιχώριοι.*

(3) *ἃ ἄν=ᾶν, ἃ ἐγώ=ᾶγώ, ὃ ἐξερώ=οὐξερώ, ὃ φοβεῖτο=οὐφοβεῖτο.*

These examples cover the usage of Soph. in Oed. T.

II. Synizesis is when within a word two or more vowels, not forming a diphthong, metrically count as one syllable: as 177 (*θεοῦ*), 697 (*θεῶν*), 640 (*δουῖν*), 190 (*Ἄρεια*), 1330 (*πάθεια*), 1451 (*ἔα*), 1531 (*ἐᾶ*). So Ant. 156 (*Κρέων*).

III. Synecphesis is when syllables of two words metrically coalesce without change of form: as 332 (*ἐγὼ οὐτ'*), 1002 (*ἐγὼ οὐχί*), *μὴ οὐ* six times, 13, 221, 283, 1065, 1091, 1232; *ἦ οὐκ, ἦ οὐχί* 539, 555, 993. Codd.

K. OE.

and most critics treat τὸ μὴ ἀποκλιῆσαι, 1388, as an instance of synecphonesis (see Ellendt): Ca. as of Crasis, J. as of Aphaeresis.

IV. Aphaeresis is where a vowel beginning a word is absorbed by a long vowel or diphthong before it. Seven instances occur of μὴ thus absorbing ἐ, 262, 296, 402, 432, 985, 1075, 1457, five of ἦ, 112, 360, 500, 820, 1479. Other instances are 232 (τελῶ 'γῶ); 785 (καγῶ 'πακούσας); 844 (ἐγῶ 'κτανον); 708 (ἐμοῦ 'πάκουσον). See 820.

V. Sophocles takes the license of eliding a short vowel at the close of a verse before a vowel beginning the next: see 29, 332, 785, 791, 1184, 1224. In each case the elided word is one of the particles δέ, τε, except in 332, where it is ταῦτα. A verse (1085) begins with the enclitic ποτε, ἐτι ending the previous line.

VI. Ἡμῖν, ὑμῖν, are written for ἡμῖν, ὑμῖν, when the shortening of the second syllable is required: 39, 42, 86, 103, 242, 765, 921;—991, 1402, 1484.

## VII. METRICAL CONSPECTUS OF THE LYRIC PARTS.

I. The abbreviations used are :

|             |                             |              |
|-------------|-----------------------------|--------------|
| tr.         | trochee or trochaic         | --           |
| iamb.       | iambic                      | ^-           |
| sp.         | spondee or spondaic         | --           |
| dact.       | dactyl or dactylic          | ^-^-         |
| anap.       | anapaestic                  | ^-^-         |
| choriamb.   | choriambic                  | ^-^-^-       |
| ion. a min. | ionic a minore              | ^-^-^-1      |
| dim.        | dimeter.                    |              |
| trim.       | trimeter.                   |              |
| tetram.     | tetrameter.                 |              |
| hexam.      | hexameter.                  |              |
| cat.        | catalectic, one foot short. |              |
| trihem.     | trihemimer 1½ feet          | ^-^-         |
| penth.      | penthemimer 2½ feet         | ^-^-^-^-     |
| heph.       | hepthemimer 3½ feet         | ^-^-^-^-^-   |
| dip.        | dipodia 2 feet              | ^-^-^-       |
| trip.       | tripodia 3 feet             | ^-^-^-^-     |
| tetrap.     | tetrapodia 4 feet           | ^-^-^-^-^-   |
| pentap.     | pentapodia 5 feet           | ^-^-^-^-^-^- |

<sup>1</sup> Ionic a majore is -^-^-^-. Antispast ^-^-^-^-. Paeon is long syll. with 3 short. Epitrite short syll. with 3 long. These are called 1, 2, 3, 4, according to the place of the odd syllable. First Paeon (for Choriamb.) appears at 866, ὑψίποδες. Cretic is -^-^-, tr. trihem.



1.  $\bar{a}$  † tr. heph.
2.  $\bar{a}$  † tr. trip. † dact. tetram. cat.
- 3 (7) dact. tetram.
4.  $\check{a}$  † dact. tetram. cat.
5.  $\bar{a}$  † tr. base † dact. tetram. cat.
6.  $\bar{a}$  † tr. trihem. † dact. tetram. cat.
8.  $\bar{a}$  † tr. trip.

στροφή γ', 189—202. ἀντίστρ. γ', 203—215.

1.  $\cup$  | —  $\cup$  —  $\cup$  — | —  $\cup$  —  $\cup$  —  $\cup$  — —
2.  $\cup$  | —  $\cup$  —  $\cup$  —  $\cup$  —  $\cup$  —  $\cup$  —  $\cup$  —
3.  $\cup$  —  $\cup$  —  $\cup$  —  $\cup$  —  $\cup$  —  $\cup$  —
4. — |  $\cup$  — —  $\cup$  —
5.  $\cup$  —  $\cup$  —  $\cup$  —  $\cup$  —
6. — | —  $\cup$  — —  $\cup$  —  $\cup$  —  $\cup$  —
7. —  $\cup$  —  $\cup$  —  $\cup$  —
8. — | —  $\cup$  —  $\cup$  —  $\cup$  —
9. —  $\cup$  —  $\cup$  —  $\cup$  —
10.  $\cup$  | — — | —  $\cup$  —
11. —  $\cup$  —  $\cup$  —  $\cup$  —
12. — | —  $\cup$  —  $\cup$  —  $\cup$  —  $\cup$  — —

1.  $\check{a}$  † 2 tr. trihem. † tr. heph.
2.  $\check{a}$  † tr. pentap.
3. iamb. trim. (pure).
4.  $\bar{a}$  † 2 tr. trihem.
- 5 (7) tr. trip.
6.  $\bar{a}$  † dact. trim. cat.
8.  $\bar{a}$  † tr. heph.
- 9 (11) tr. heph.
10.  $\check{a}$  † sp. base † tr. trihem.
12.  $\bar{a}$  † tr. pentap.

This Ode has the nature of a Paean, beginning in its first strophe and antistrophe with dactylo-trochaic strains in Dorian mood, probably sung during the march of the Chorus through the *κονίστρα* to their orchestral platform. When arranged there, they sing, semi-chorally, the remainder of the Ode. The metres undergo some change while the miseries of the plague are described in the second strophe and antistrophe: anacruses and trochees

become frequent, and resolved syllables appear, the tokens of grief and despondency. The third strophe and antistrophe are of a similar character, though with the expression of pain and abhorrence of their pestilent foe is mingled the voice of earnest prayer for succour from their tutelary deities.

STASIMON I. 463—511.

στροφή α', 463—472. ἀντιστρ. α', 473—482.

1. ◡ | — ◡ — | — ◡ ◡ — ◡ — ◡ — ◡ — ◡
2. — — — — | — ◡ ◡ — ◡ — ◡ — ◡ — ◡
3. — | — ◡ ◡ — ◡ — —
4. — | — ◡ ◡ — ◡ —
5. ◡ | — ◡ ◡ — —
6. ◡ ◡ — ◡ ◡ — ◡ ◡ — — —
7. ◡ ◡ — ◡ ◡ — ◡ ◡ — — —
8. — | — ◡ ◡ — —
9. — ◡ — ◡ ◡ — —

1. ᾶ † tr. trihem. † dact. c. tr. tetrap.
2. sp. base (bis) † dact. c. tr. tetrap.
- 3 (4) ᾶ † dact. c. tr. trihem.
5. ᾶ † dact. dim. cat.
- 6 (7) anap. dim.
8. ᾶ † dact. dim. cat.
9. tr. trip.

στροφή β', 483—497. ἀντιστρ. 498—511.

1. — ◡ ◡ — — ◡ ◡ — — ◡ ◡ — — ◡ ◡ —
2. — ◡ ◡ — — ◡ ◡ — — ◡ ◡ — — ◡ ◡ —
3. ◡ ◡ — — ◡ ◡ — — ◡ ◡ — — ◡ ◡ —
4. ◡ ◡ — — ◡ ◡ —
5. — — | ◡ ◡ — — ◡ ◡ — — ◡ ◡ — — ◡ ◡ — — ◡ ◡ — —
6. ◡ ◡ — — | ◡ ◡ — — ◡ ◡ — — ◡ ◡ —
7. ◡ ◡ — — | ◡ ◡ — — ◡ ◡ — — ◡ ◡ — — ◡ ◡ —
8. ◡ ◡ — — | ◡ ◡ — — ◡ ◡ —

- 1 (2) choriamb. tetram.
3. ion. a min. tetram. cat.
4. ion. a min. dim. cat.
5. sp. base † ion. a min. pentam.
6. anap. base † ion. a min. trim. cat.
7. anap. base † ion. a min. tetram. cat.
8. anap. base † ion. a min. dim. cat.

This noble Stasimon in its first strophe and antistrophe depicts the flight of the murderer from the relentless pursuit of Apollo and the Fates (or Furies). The anapaestic lines and the trochees which follow are eminently picturesque. In its next syzygy are expressed in choriambic and ionic rhythm the anxious thoughts of the Chorus concerning the terrible accusations of Oedipus by the seer Teiresias. They refuse to believe these charges.

## COMMATION, 649—697.

στροφή α', 649—659. ἀντιστρ. α', 679—687.

1. ◡ | ◡ — ◡ — ◡ — ◡ — ◡ —
2. ◡ — ◡ — ◡ — ◡ —
3. ◡ | ◡ — ◡ —
4. — ◡ — | — ◡ — ◡ — ◡ —
5. — — ◡ — — — ◡ — ◡ — ◡ —
6. ◡ ◡ ◡ — ◡ — — ◡ ◡ — ◡ —
7. ≡ ◡ ◡ — ◡ — ◡ — ◡ —
8. — — ◡ — — ◡ ◡ — — — ◡ —
9. — — ◡ — ◡ — ◡ — — — ◡ —

1. ᾗ † 4 tr. trihem.
2. iamb. dim.
3. ᾗ † 2 tr. trihem.
4. tr. trihem. † tr. heph.
- 5 (8, 9). iamb. trim.
- 6 (7). dochm. dupl.

στροφή β', 662—668. ἀντιστρ. β', 689—697.

1. — | — — — ◡ — ◡ — ◡ — ◡ —
2. ◡ — ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡
3. ◡ — — ◡ — ◡ — — ◡ —
4. — ◡ — — ◡ — — ◡ — ◡ —



5. - | - - | - ∪ - ∪ - ∪ -  
 6. ∪ | - - | - ∪ - ∪ - ≍

1. ā † sp. bas. † tr. dip. c. dact. dim.
2. dochm. dupl. (syll. solut.)
3. dochm. dupl.
4. 2 tr. trihem. † tr. dip.
5. ā † sp. bas. † troch. heph.
6. ǎ † sp. bas. † tr. trip.

In this Commation the earnest anxiety of the Chorus is here and there shown by resolved syllables.

STASIMON II. 863—910.

στροφὴ α', 863—873. ἀντιστρ. α', 874—884.

1. - | - ∪ - - ∪ - ∪  
 2. - ∪ - - - ∪ - - - ∪ -  
 3. - - ∪ - - - ∪ - ∪ - ≍  
 4. - ∪ ∪ ∪ - ∪ ∪ -  
 5. ∪ - | ∪ ∪ ∪ - | - ∪ - ∪ - -  
 6. ∪ | - ∪ ∪ - ∪ -  
 7. - | - ∪ ∪ - ∪ -  
 8. ∪ | - ∪ - ∪ ∪ | - ∪ ∪ ≍ - ∪ ∪ - ∪ -  
 9. ∪ - - - ∪ ∪ - ∪ - - -

1. ā † tr. trihem. c. tr. dip.
2. tr. trim. cat.
3. iamb. trim. cat.
4. paeon. pr. † chor.
5. iamb. bas. † tr. trihem. † tr. trip.
6. ǎ † dact. c. tr. trihem.
7. ā † dact. c. tr. trihem.
8. ǎ † tr. dip. † anap. dim.
9. ?

v. 9, as it stands, seems to want rhythm. If *θεός* were placed at the close (and so *πότε* in antistr.) we should get anap. monom. † tr. heph.

στροφή β', 884—897. ἀντιστρ. β', 898—910.

1. — ∪ ∪ — ∪ — ∪ — ∪ — ∪ —  
 2. ∪ | — ∪ ∪ — ∪ — ∪ — ∪ — ∪ —  
 3. ∪ | — ∪ ∪ — ∪ — ∪ — ∪ — ∪ —  
 4. — — ∪ — — — ∪ — ∪ — —  
 5. — — ∪ — — — ∪ —  
 6. — — ∪ — — — ∪ — ∪ — —  
 7. ∪ | — ∪ — ∪ — ∪ — ∪ —  
 8. — ∪ — — — ∪ — ∪  
 9. — ∪ — ∪ — ∪ — — — ∪ —  
 10. ∪ | — ∪ ∪ — ∪

1. tr. tetram. cat.  
 2 (3) ἄ + dact. c. tr. † tr. heph.  
 4 (6) iamb. trim. cat.  
 5. iamb. dim.  
 7. ἄ + tr. trip. † tr. trihem.  
 8. tr. dim.  
 9. tr. dim. † tr. trihem.  
 10. ἄ + dact. c. tr.

The shifting character of the metres, and the prevailing anacrusis in this Ode exhibit the meditative anxiety which fills the minds of the Chorus.

STASIMON III. 1097—1109.

στροφή, 1086—1096. ἀντιστρ., 1097—1109.

1. — ∪ ∪ — — ∪ — ∪ | — ∪ — — — ∪ ∪  
 2. — ∪ ∪ — ∪ ∪ — — — ∪ — —  
 3. — ∪ — — — ∪ — — ∪ — ∪  
 4. — ∪ ∪ — ∪ ∪ — — — ∪ —  
 5. — ∪ — — — ∪ — —  
 6. — ∪ — — — ∪ — —  
 7. — ∪ ∪ — ∪ ∪ — ∪ — ∪ — ∪ — —  
 8. ∪ | — ∪ ∪ — ∪ — — | — ∪ — — —

1. epichoriamb. dim. † troch. heph.  
 2. dact. trim. † tr. dip.  
 3. tr. heph. † tr. dip.

4. dact. trim. † tr. trihem.
- 5 (6). tr. tetrap.
7. dact. dim. † tr. tetrap.
8.  $\bar{a}$  † dact. *c.* tr. dip. † tr. penth.

The dactylo-trochaic metres of this hyporcheme express hope and joy.

STASIMON IV. 1186—1222.

στροφή α', 1186—1196. ἀντιστρ. α', 1197—1203.

1. —|—υυ—υ—
2. ——|—υυ—υ—|— — — υυ — — —
3. —|—υυ—υ—
4. ——|—υυ—υ—
5. — — —|—υυ—υ—
6. ——|—υυ— — —
7. ——|—υυ—υ—
8. ——|—υυ—υ— — — — — — υυ — υυ — υ — —
9. —|—υυ— — —

- 1 (3).  $\bar{a}$  † dact. *c.* tr. trihem.
2. sp. bas. † dact. *c.* tr. trihem. † dact. trim. cat.
- 4 (7). sp. bas. † dact. *c.* tr. trihem.
5. tr. or sp. bas. † dact. *c.* tr. trihem.
6. sp. bas. † dact. *c.* tr.
8. (sp. bas. † dact. *c.* tr. trihem.) *dis.*
9.  $\bar{a}$  † dact. *c.* tr.

στροφή β', 1204—1212. ἀντιστρ. 1213—1222.

1. υ|—υ—|—υ—υ—υ—
2. υ—|—υυ—υ—υ—
3. υ|—υ—υ—υ—
4. ——|—υ—υ—υ—
5. —υ—υυ
6. —υ|—υυ—υ—υ—|—υυ—υ—υ—
7. —υυ—υ—υ—|—υυ—υ—υ—
8. —υυ—|—υ—υ—υ—

1.  $\tilde{\alpha}$  † tr. trihem. † tr. heph.
2. iamb. bas. † dact. *c.* tr. penth.
3.  $\tilde{\alpha}$  † tr. heph.
4. sp. bas. † tr. heph.
5. tr. *c.* dact.
6. tr. bas. † dact. *c.* tr. dip. † dact. *c.* tr. trihem.
7. (dact. † tr. penth.) repeated.
8. choriambus † tr. trip.

The bases, anacrusis and general tone of the metres in this Ode suit the deep despondency with which the minds of the Chorus are overwhelmed.

Τὰ ἀπὸ Σκηνῆς 1297—1368.

Anapaests 1297—1311. Iamb. Trim. 1312.

στροφὴ α', 1313—1320. ἀντιστρ. α' 1321—1328.

1. — | — ∪ —
2. ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪
3. ∪ ∪ — ∪ — | ∪ — — ∪ —
4. — —
- 5 (6, 7, 8). — — ∪ — ∪ — ∪ — ∪ — ∪ —

1.  $\tilde{\alpha}$  † tr. trihem.
2. ?
3. dochm. dup.
4. spond.
- 5 (6, 7, 8) iamb. trim.

στροφὴ β', 1329—1336. ἀντιστρ. β', 1349—1356.

1. ∪ — — ∪ — — ∪ — — ∪ —
2. ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ —
3. ∪ | — ∪ — ∪ — ∪ — ∪ — ∪ — — —
4. ∪ ∪ — ∪ —
5. ∪ — ∪ — ∪ — ∪ — ∪ — ∪ —
6. — — ∪ — — — ∪ —

- 1 (2). dochm. dupl.
3.  $\tilde{\alpha}$  † tr. tetrap. † tr. penth.
4. tr. penth.
6. iamb. trim. (pure).
7. iamb. dim.

στροφή γ', 1337—1347. ἀντιστρ. γ', 1357—1368.

1. ∪ | — ∪ — ∪ —
2. — ∪ — ∪ — ∪ —
3. ∪ — ∪ — — — ∪ — ∪ —
4. ∪ ∪ — | ∪ ∪ ∪ ∪ — ∪ —
5. ∪ ∪ — ∪ — — — ∪ — ∪ —
6. — ∪ ∪ — | ∪ ∪ ∪ ∪ — ∪ —
7. — ∪ ∪ — ∪ —
- 8 (9). — — ∪ — — — — ∪ — ∪ — ∪ —

1. ǣ † 2 tr. trihem.
2. tr. heph.
3. iamb. trim. brach.
4. tr. trihem. † tr. heph.
5. dochm. dupl.
6. chor. † tr. heph.
7. dact. c. tr. trihem.
- 8 (9). iamb. trim.

All the resolved short syllables and dochmiac rhythms in these lyrics spoken by Oedipus betoken woe and anguish.

On the Anapaests see Commentary.

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*Note.* Since the date of the metrical treatises of Hermann, Linwood, &c., Greek Metre, especially Lyric, has been largely investigated by German scholars, especially by Rossbach and Westphal, and by J. H. Heinrich Schmidt. The latter's Leitfaden on this subject have been translated by the two American professors, White and Riemenschneider, and a scheme of the choric metres in the Oed. T. (supplied by Schmidt) is printed as an appendix to Prof. White's edition of this drama. I shall not here exhibit or discuss Schmidt's theory, though I have had his *Compositions-Lehre* on my shelves since its publication in 1869, and have studied it to some extent. I disclaim any right (having no scientific knowledge of music), to disparage this theory on the mere ground of scepticism concerning it. Let classical students examine and appreciate it at some era in their educational career. But as a schoolmaster emeritus, I am bound to say that I would not overload and embarrass *school-work* of any grade with a metrical theory, applicable only to lyric poetry, requiring some musical

knowledge, with the mastery of a new and troublesome terminology, and a siglarium profuse and intricate. 'Non tanti est' for school teaching, is my clear and honest verdict. Whether the last new theory has superseded those of Westphal and others who have treated its subject, I leave for better judges than myself to decide. A sense of time, rhythm and harmonious language is an essential element of poetic faculty and poetic taste: but there is nothing in literary history leading me to think that scientific skill in music is equally essential. For my own part, I have enjoyed the lyric poetry of Pindar and the tragic writers, without knowing how it was sung: and, as this question lies outside my knowledge, I am unwilling to endorse a theory which I cannot appreciate. I have therefore been content to exhibit my conspectus of the choric metres in Oed. T. with the terminology to which I have been long accustomed.

## EXCURSUS XIV.

## NOTES ON SYNTAX OF THE OEDIPUS TYRANNUS.

## I. VERBS.

## A. The Verb Finite.

## 1. Voices.

(a) Active, used as Middle: 153 (πάλλων); 170 (ἀνέχουσι); 782 (κατέσχον); 968 (κεύθει).

(b) Middle sense of indirect agency: 131 (προσῆγετο); 134 (έθεσθε); 148 (έξαγγέλλεται); 287 (έπραξάμην); 309 (έκπεμψάμεθα); 312 (βύσαι); 358 (προὔτρέψω); 951 (έξεπέμψω). The more proper middle sense, reference to self, appears in 146 (φανούμεθα); 147 (ιστώμεσθα); 171 (άλέξεται); 240 (ποιείσθαι); 500 (φέρειται); 819 ώνομάζετο; remarkably in 795 (έκμετρούμενος).

## 2. Moods.

## (a) Optative.

(1) This mood, expressing a wish, as its name imports, may occur positively or negatively, without or with *ei, ei γάρ, ειθε*.

Positive without particle: 150 (έκοιτο); 275 (ξυνείεν); 645 (όλοίμην); 832 (βαίην); 887 (έλοιτο); 930 (γέννοιτο); 1183 (προσβλέψαιμι); 1349 (έλοιτο); 1438 (εύτυχόλης); 1479 (τύχοι).

Positive with particle: 81 (ei γάρ...βαίη); 863 (εί μοι ξυνείη).

Negative with *μή* and without particle: 644 (*μή νῦν οὐαίμην*); 830 (*μή δῆτ'...ἰδοίμι*); 904 (*μή λάθοι*).

Negative with particle and *μή*: 1068 (*εἴθε μήποτε γυνοίης*), but with indic. 1217 (*εἴθε σε μήποτ' εἶδον*).

(2) The Optative is used in oblique construction, after a principal verb of past time. (α) If the time referred to in the oblique clause is future, the Fut. Opt. is then used in *immediate* consecution, not otherwise. See 711—714 (*χρησμός ἦλθε Λαῖψ.....ὡς αὐτὸν ἦξοι μοῖρα πρὸς παιδὸς θανεῖν, ὅστις γένοιτ' ἐμοῦ τε κἀκείνου πάρα*), where ἦξοι is in *immediate* consecution, but γένοιτο not, therefore not γενήσοιτο. See 538, 539, 555, 780 (*ὡς εἶην, that I was*). 790—3 (*προῦφάνη λέγων | ὡς μητρὶ μὲν χρεῖη με μιχθῆναι, γένος δ' | ἄπληρον ἀνθρώποισι δηλώσοιμ' ὄραν, | φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός*): where it must be carefully observed, that all three clauses after *πρ. λ.* are in *immediate* consecution to it (*μὲν...δὲ...δέ*); but the first (*χρεῖη*) relates to the then present time, because the necessity existed when the oracle was spoken; but the events *δηλώσοιμι, ἐσοίμην* belong to time future, and have therefore Fut. optative. 796 (*ἐφενγον ἔνθα μήποτ' ὄφοίμην, I was flying to some place where I should never see*). (β) 843 (*ὡς νῦν κατακτείνειαν*), 1161 (*εἰπων ὡς δόην*), 1247—50 (*θάνοι, λίποι, τέκοι*), are of past time, and rightly opt., but 1257 *κίχῃ* must be read instead of *κίχαι*, the time being future.

On 1271—74 see Comm. 1465 (*ᾄσων ἐγὼ ψαύοιμι...μετειχέτην*). The true reading at 72 is *ῥυσοίμην* not *ῥυσαίμην*. See Exc. IV.

(3) The opt. is used after a pres. construction to express indefinite generality. See 315, 917, 979.

(4) It stands in dependence on Final particles (*in order that*) after a past tense 71 (*ὡς πύθοιτο*); 1006 (*ὅπως εὖ πράξαιμι τι*); 948 (*μή κτάνοι*). See 443 (*πρὶν ἰδοίμι*).

(5) With *εἰ* it stands in the protasis of a condition habitually, when *ἂν* with opt. or infin. is in the apodosis. See *ἂν*.

(β) Conjunctive. This mood is used (1) interrogatively: 364 (*εἴπω τι δῆτα κἄλλο*); (2) imperatively in 1st pers. pl.: 47 (*μηδαμῶς μεμνώμεθα*); (3) 147 after *θέλω*, 650: (4) in 2nd pers. prohibitively with *μή*, 283, 326, 329, 606, 860, &c. (see Imperative): (5) after Final particles and verb pres. or fut.: *ὡς* 325; *ὅπως* 921; *ἵνα* 364, 1454; *μή, lest*, 329, 747, 767, 1011—12; (6) with conditional particles: *εἰ* 198, 874; *εἰάν, ἤν*, 216; 321; 605; 748; 839; 1062; 1159; *κἂν* 341; 461; (7) with particles of Time and Place: *ὅταν* 76; 422; 624; 656; *ἡνίκ' ἂν* 1492; *ἕως ἂν* 835; *πρὶν ἂν* 1530; *ἐνθ' ἂν* 672, 1461; (8) with *ὡς ἂν* 329; (9) with *οὐ μή* 328—9, 771; (10) with *ὅς ἂν* 281; 580; 725; (11) with relative only 1231. See Comm. on 1257 *ᾄπου κίχῃ*.

(c) Imperative. The positive uses of this mood are too frequent and familiar to need citation; *ἄγε, ἄγετε, εἰπέ, εἴπατε, ἴθι, ἴτε, ἴσθι, λέγε, φέρε* and others, are of frequent occurrence, and present no difficulty. But, negatively, it must be observed that *μῆ* is used with the 2nd pers. pres. imp. in this play eight times, 548, 608, 724, 740, 980, 1147, 1165, 1370, 1522, once with the 3rd pers. pres. 231 (*μῆ σιωπάτω*); once, exceptionally, with the 3rd pers. of the aor. pass. 1449 *μήποτ' ἀξιοθήτω*. But never in this, rarely in any play, is it used with the aor. 2nd pers. imp., its use being with aor. subjunctive 2nd pers. in imperative sense. See note in Comm. on 1449.

#### B. The Infinitive.

As a general rule, the Greek Infinitive (Verb-noun) is in dependence on other Verbs (including Participles), or in a minor degree on Adjectives; other instances are idiomatic, and comparatively rare.

The dependence on Verbs may be either immediate (*θέλω λέγειν*) so that the Infin. is objective, or with an intervening case (*θέλω σε λέγειν, κελεύω σε λέγειν*) so that either the case is subject of the Infin., and that case-with-Infin. is object of the principal verb (*θέλω*); or else so that the case, as well as the Infin., is object of the principal verb (*κελεύω*).

1. Immediate and objective dependence of Infin. on Verbs Active or Middle occurs about 60 times in Oed. Tyr., on Participles about seven times (12, 17, 266, 347, 400, 588, 616), on Passive Verbs three times (39, 292, 1450). In six of these examples the Infin. is future (272, 355, 368, 400, 402, 552).

In two places it is negated by *μῆ*: 6 (*δικαιῶν μῆ ἀκούειν*), 1001 (*χρηῖζων μῆ εἶναι*). Once *τὸ μῆ* with infin. follows a negative: 1388 (*οὐκ ἂν ἐσχόμην τὸ μῆ ἀποκλήσαι*). Twice *τὸ μῆ οὐ* with infin. does so: 283 (*μῆ παρῆς τὸ μῆ οὐ φράσαι*), 1232 (*λείπει μὲν οὐδ' ἄ πρόσθεν ἦδεμεν τὸ μῆ οὐ βαρύστον' εἶναι*). Once *μῆ οὐ* with infin.: 1065 (*οὐκ ἂν πιθοίμην μῆ οὐ τὰδ' ἐκμαθεῖν*).

If the princ. verb is an Impersonal or *εἶμι*, the infin. connected with it is subject, not object, of that verb: 377 (*ῶ τὰδ' ἐκπράξει μέλει*); 1253 (*οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν*). Cp. 394, 849. In such cases the infin. subj. may take *τό*. See 598, 624, 1390.

2. An Infinitive is dependent on Adjectives about 27 times in this play. See 55, 92, 316, 429, 440, &c. At 986 we find *ὀκνεῖν* depending on a substantive *πᾶς ἀνάγκη*, which = *πάντως ἀναγκαῖον ἐστι*. In 475, 542, 641, 837, 912, 1417, 1441, the Infinitives stand rather in apposition to various nouns than as grammatically dependent.

3. "Ὡστε takes an Infin. 361, 595, 1045, 1131; ὥστε μῆ 374, 1085, 1461. ὥς (= ὥστε) 84. An expegetive Infin. omitting ὥστε occurs twice:



120 (μαθεῖν), 1482 (ᾧδ' ὄραν). Perhaps ὄραν at 792 and προσλεύσσειν at 1376 may be so regarded. Absolute Infinitives are found in 82 (εἰκάσαι) and 1220 (τῷ δ' ὀρθὸν εἰπεῖν). The following constructions are also specially notable: 1191-2 (τοιοῦτον ἄσον δοκεῖν καὶ δόξαντ' ἀποκλίνειν), 1296 (τοιοῦτον οἶον καὶ στυγοῦντ' ἐποικτίσαι).

4. Finally an Infinitive is used for Imperative at 462 (φάσκειν), and 1466 (μέλεισθαι).

(a) An Accusative-subject with Infin. depending on a verb is called an Indirect Statement (enuntiatio obliqua). Examples in O. T. are 123 (ληστὰς κτανεῖν), 205, 248, 256-8, 270, 314, 349, 351-2, 362, 366-7, &c. &c. Here too the clause will be subjective if the verb is impersonal or εἰμί, as 993 (ἧ οὐχὶ θεμιτὸν ἄλλον εἰδέναι), where ἐστί is, as often, understood. Cp. 314, 468.

(b) But the instances are numerous in which the case before Infin. is effectively governed by the principal Verb, so that the Infin. is virtually a second object. Cp. 98, 130, 213, 226, 252, &c. In many of these the princ. verb is χρῆ (or for it χρεών) or δεῖ.

(c) In some Accus.-Infin. clauses the Infin. takes ἄν without a protasis. See 375, 385, 1228, 1456. Two have ἄν and εἰ with opt. protasis, 88 (τὰ δύσφορ' εἰ τύχοι... ἄν εὐτυχεῖν), 307 (ἐκλυσιν μόνην ἄν ἐλθεῖν εἰ... κτεναιμεν ἧ... ἐπαιμψαίμεθα). Once ἄν with plup. infin. and εἰ with Indic. protasis: 691 (πεφάνθαι μ' ἄν, εἰ σ' ἐνοσφίζομαν). We find in O. T. one instance of the Infin. clause with μὴ οὐ, 1091 (ἀπέριων οὐκ ἔσει, μὴ οὐ σέ γε... ἀξείειν). The remarkable passage, 236-241, requires careful study. See Comm.

### C. The Participle.

The construction of Participles (which are both verbs and adjectives) is more various and complicated than that of the Infinitive, and if great attention be given to its varieties and to the best modes of representing them in English, students will find their trouble amply compensated by sound and rapid progress in knowledge of Greek.

1. When a Participle accompanies a Finite Verb, it is often equivalent to a Finite Verb and καί, and should be so rendered. Thus 28, σκήψας ἐλαύνει = σκῆπτει καὶ ἐλαύνει, swoops down and ravages: 122 ληστὰς συντυχόντας κτανεῖν νῦν, that robbers encountered and slew him. Cp. 35, 117, 217, 308, 386, 396, 431, 599, 603, 620, 641, 718, 728, 760, 782, 946, 967, 1025, 1069, 1121, 1270, 1276. So 861, πέμψω ταχύνασα may be rendered *I will make haste and send*, but more elegantly, *I will send with speed*: 1074-5 βέβηκεν ἄξασα, can be *hath rushed off and gone*; but more simply, *hath rushed away*; the whole stress being on ἄξασα.

A few places occur in which the Participle seems better rendered as a

second Finite Verb. So 227 φοβεῖται ὑπεξελών, *is frightened and hath hidden away*, i.e. *hath hidden away in fright*. 143 ὤστασε ἄφαντες, *arise and lift up*: 702 ἐγκαλῶν ἐρεῖς, *you shall speak and impute*: 1510 ξίννευσον ψαύσας, *consent and touch*. In these examples the times of the verbs are so closely coincident that the poet may invert the usual order if it suits his verse to do so.

2. A Participle having the Article without a Substantive is usually equivalent to the Relative *ὅς* (or to *ἐκείνος ὅς*) with Finite Verb. Thus 8 ὁ καλούμενος = *ὅς καλοῦμαι*, *I who am called*: 139 ὁ κτανῶν = *ὅς ἐκτενε*, *he who slew*: 293 τὸν ἰδόντα = *ἐκείνον ὅς εἶδε*, *him who saw*. Cp. 149, 245, 269, 277, 297, 308, 313, 401, 566, 597, 755, 784, 805, 820, 821, 835, 917, 1038, 1104, 1114, 1300, 1330, 1383, 1476. All these are similar to 139 or 293: but 735 οὐξελθυσὺς refers to *χρόνος*, *time*: 1047 τῶν παρεστώτων refers to *ὑμῶν*: 988 τῆς ζώσης refers to *μητρὸς* understood.

The following are of the same class as 293, and may be said to refer to *man* understood: but might also be called 'equivalent to a substantive': 248 τὸν δεδρακότα = *τὸν αὐτόχειρα*, 530 οἱ κρατοῦντες = *οἱ δεσπότες*, 618 οὐπιβουλεύων = *ὁ ἐπιβουλευτής: τοῦ λέγοντος*, *the speaker*: 999 τῶν τεκόντων = *τῶν γονέων*: 1007 τοῖς φυτεύσασιν = *τοῖς γονέσιν*: 1012 *do.*, 1176 *do.*, 1019 ὁ φύσας = *ὁ πατήρ*, 1247 τὴν τίκτουςαν = *τὴν μητέρα*.

Participles neuter with article are used as substantives: sing. 74 (τοῦ εἰκότος), 110 (τὸ ζητούμενον), 111 (τὸ ἀμειλούμενον), 220 (τοῦ πραχθέντος): plur. 604 (τὰ χρυσθέντα), 770 (τὰ δυσφόρως ἔχοντα), 1057 (τὰ ῥηθέντα): 1237 (τῶν πραχθέντων).

3. Participle with Article in conjunct agreement with substantive appears 75 (τοῦ καθήκοντος χρόνου). Cp. 278, 393, 397, 633, 781, 793, 879, 967, 971, 1213, 1375, 1386, 1425, 1477, 1514. Without Article it appears in conjunct agreement about 20 times: 14, ᾧ κρατύνων Οἰδίπους, 300 ᾧ πάντα νομῶν Τειρεσία, 903 ᾧ κρατύνων Ζεῦ, 1061 ἄλλι νοσοῦσ' ἐγώ (= ἐγὼ νοσοῦσά εἰμι ἄλλι). Cp. 1066, 1168, 1175, 1193, &c.

Participle without Article in adjunct agreement (ecthesis) supplies the largest class. I have counted 84, and this is probably below the total number. Such are 11 (δείσαντες ἢ στέρξαντες), 17 (σθένοντες), 19 (ἐξεστημένον) &c. &c. This Part. is introduced by *ὡς* 97 (*ὡς τεθραμμένον*), 353 (*ὡς ὄντι*). Cp. 625, 955, 1095, 1219, 1290, 1423, 1526. In 955-6 we find the somewhat unusual form *πατέρα τὸν σὸν ἀγγελῶν ὡς οὐκέτ' ὄντα Πόλυβον ἀλλ' ὀλωλότα*. Observe also *μὴ ξυνοικούντων* in epexegetis 57; and *μὴ* with participles on account of context in 310 (imperative), 1110 (condit.), 1389 (*ὕψ' ἢ...κλύων μηδέν*).

4. Some Participles have an Adjectival character, 317, *φρονούντι* = *σοφῶ*, 454 *δεδορκότες* = *oculati*, 616, 875, 1278. Some are Predicates

primary, 747, 904, 991, 1389, &c. tertiary or oblique, 31, 206, 213, 356, 368, 461 &c., 517, 539, 606, 626, 632, 642, 726, 797, 833, 922, 1031, 1140, 1188, 1215, 1529. More emphatically at 356 *ισχυόν*, and at 906 *φθίνοντα* is proleptic.

5. In many instances an ethetic Participle without Article is equivalent to a Conjunction and Finite Verb.

(a) temporal : containing *when, while, after, &c.*

(b) conditional : containing *if.*

(c) causal : containing *because, since, in that.*

(d) admissive : containing *although.*

Under (a) come—*when* : 73, 114, 155, 295, 296, 306, 340, 539, 544, 600, 679, 746, 749, 773, 794, 824, 1058, 1391, 1487 : *while* : 778, 952, 1105, 1254, 1453 ; *after* : 726, 1192, 1268, 1402, 1404.

Under (b) 326, 519, 570, 602, 829, 930, 1469 : with *μή* 77, 1158, 1368 : with *μή οὐ* 13, 221.

Under (c) *because* : 50, 515, 526, 704, 963, 1000-1, 1011, 1178-9 : with *οὐ*, 1150 : *since* : 1084.

Under (d) : 37-8, 318, 330, 534, 1304.

Observe, however, that, in translating such clauses, great care must be taken to avoid inelegance : for it will very often happen that a *temporal* or *causal* clause may be more elegantly rendered without using any of the English conjunctions cited above.

For instance : in 798, *στείχων*, certainly temporal, is more elegantly rendered as *I went*, or *on my way*, than by using either *when* or *while*. In 399 *δοκῶν*, certainly causal, is more neatly rendered *expecting*, than by using either *because* or *since*. In 330, *ξυνειδώς οὐ φράσεις* is better expressed, *you know, but will not tell us*, than *though you know you will not tell*. Students may usefully apply these remarks to the translation of such passages as 357, 399, 523, 933, 947, and others.

It may be observed that an aorist participle may often be more justly rendered by an Engl. present than past participle. For instance : 310, *φρονήσας*, *grudging* ; 811, *τυπείς κ.τ.λ.*, *receiving a smart blow from the staff in my hand, &c.* ; 1197, *καθ' ὑπερβολὰν τοξεύσας*, *shooting far beyond the mark* ; 1265, *δεινὰ βρυχηθείς*, *with a dreadful yell*—are better versions than any which attempt to retain the past sense of the aorist.

6. Sometimes a Participle is equivalent to a Dative Infin. with τῷ = Latin gerund in *do*, and may be so rendered. Thus 43 *ἀκούσας* = τῷ ἀκούσαι, *by having heard* ; 72 τί δρῶν ἢ φωνῶν = τῷ τί δρᾶν ἢ φωνεῖν, *by doing or saying what* ; 100-1 *ἀνδρηλατοῦντας ἢ λίσσοντας* = τῷ ἀνδρηλατεῖν ἢ λίσσειν, *by banishing a man or expiating, &c.* Cp. 105, 119, 141, 286, 323, 348, 387, 403, 450, 688, 705, 1080, 1150, 1517.

7. A Participle often stands absolutely with a Genitive Noun, twice with an Accus. in this play. Such a clause is usually a brachylogy for a Finite sentence of Time or Cause, the latter being generally accompanied with *ὡς*, but not always. Thus genitives abs. of Time are 91 *τῶνδε πλησιαζόντων*, *while these men are near* (in presence of these men); 126 *Λαίου δλωλότος*, *when Laius was dead*. Cp. 250, 257, 565, 636, 685, 772, 1006. In 838 *πεφασμένον* we supply *τοῦ ἀνδρός* mentally from 837. In 506 with *μεμφομένων* the mind supplies *τῶν*, and this clause might be called Conditional (= *εἴ τινες μέμφουτο*) on account of *ἀν καταφαλήν*, but evidently *εἰ* and *ὅποτε* are in effect alike here. The same may be said of 629, *κακῶς γ' ἄρχοντος*. Absolute clauses of Cause are, without *ὡς*, 106, *τούτου θανάτος*, 288, *Κρέοντος εἰπόντος*, and, with *ὡς*, 11, 145, 242, also 1260 *ὡς ὑφηγητοῦ τινός*, where the substantive = a participle *ὑφηγομένου*. So 966, *ὦν ὑφηγητῶν*. The abs. accus. 101, *ὡς τόδ' αἶμα χειμάζον πόλιν*, is equally causal. But the passage 848, *ὡς φανέν γε τοῦπος ὧδ' ἐπίστασο*, is on a different footing. There is no causality here. The Part. (instead of Infin.) is determined by the verb of knowing *ἐπίστασο*, and *ὡς* is merely idiomatic (*ὡς φανέν γε* = *ὡς ἐφάνη*). See Excursus II. on *ὡς*.

8. Instances of what is called a Nominative Absolute are two: 60 *νοσοῦντες*, 159 *κεκλόμενος*. But these are mere irregularities, *ἀνακόλουθα*, on which see Comm. on 159.

9. Participles, being Verbs as well as Adjectives, can govern cases of Nouns. Thus we find an Accusative governed by a Partic. 139 (*ἐκέινον ὁ κτανών*), cp. 149, 308, 433, 863, 886, 933, 1213, 1425: a Dative 136 (*γῆ τῆδε τιμωρόντα τῷ θεῷ θ' ἄμα*), cp. 25-7: a Genitive 14 (*κρατύωνων χώρας ἐμῆς*): cp. 932, 1104. On Infin. after Partic. see II. 1. (1).

10. At 935 (*ἀφικόμενος*), 1155 (*προσχρήζων*), the Participles seem to stand for Finite Verbs. But we may observe that in each case the verse is alone, by one speaker, and conveys the idea of incompleteness, as at 325, 558, 1128. At 1296 with *στυγούντα* the mind supplies *τινα*. The line 517 ending *φέρων* I have corrected, not believing that *πεπονθέναι φέρων* for *π. τι φέρον* is a tenable construction. Those who have cited in its support Antig. 687 *καλῶς ἔχον* misunderstand the line they cite, which means 'it might however be quite proper (*καλῶς ἔχον*) for some one else (to gainsay you)'. No instance of a *neuter* Participle without Article being used as a Noun Subst. can be found in extant Greek. In 1416 *ἐς δέον*, the Partic. is used adjectively, and *ἐς δέον*, like *ἐς ὄρθον*, is an adverbial phrase.

11. We have now to enumerate classes of Verbs which take a Participle in construction after them and not an Infinitive. They are chiefly Verbs of *knowledge*, *sight* and *appearance*. Verbs of *knowing* show most examples: 346 *ἴσθι δοκῶν*, 433 *οὐ γάρ τί σ' ἤδη μῶρα φωνήσοντα*, cp.

66-7, 284, 659, 745, 848, 959, 1014, 1128, 1129, 1130, 1143, 1181. (In 689 a comma should stand after δέ, making ἴσθι δὲ parenthetic; for πεφάνθα μ' ἂν must depend on εἶπον, not on ἴσθι.)

Verbs of *seeing*: 759 κράτη σέ τ' εἶδ' ἔχοντα Λαῖών τ' ὀλωλότα, cp. 136, 176, 324, 338, 465, 1264, 1506. See Comm. 463.

Verbs of *appearing* and *being found*: 395 προύφάνης ἔχων, 839 ἦν εὐρεθῆναι λέγων, cp. 146, 457, 673, 790, 1008, 1184-5, 1397, 1485.

Λαυθάνω, λέλθηθα 247, εἰς ἂν λέλθηεν, cp. 366, 415. Special instances show this construction with the verb σημαίνω 79, ἐπαισχύνομαι 636, τηρέω 808, παραρίπτω 1494, ἐξήκω 1515.

12. Periphrasis. Sophocles is especially fond of periphrastic verbal phrases, for which he uses, with Participles, the copulative verbs εἰμί, κυρέω, τυγχάνω, φῦναι, γίγνομαι, and, with past participles only, the verb ἔχω.

In Oed. T. the verb εἰμί is thus used 19 times, 90 προδείσας εἰμί, 126 δοκοῦντα ταῦτ' ἦν, 970 θανῶν ἂν εἴη, 1146 οὐ σιωπήσας ἔσει, 1374 ἐργ' ἐστὶ εἰργασμένα. Cp. 262, 274, 580, 621, 708, 747, 768, 801, 847, 991, 1045, 1285, 1369, 1393. Examples occur in his other plays, but in none so many.

κυρέω three times: 258-60, 594, 985. Examples occur in other plays.

τυγχάνω four times: 88, 348, 759, 1479. Examples are found in five other plays; none in Philoctetes.

φῦναι, twice: 9, 587, once in Antigone 501, once in Philoctetes 1052.

γίγνομαι is not used in Oed. T. with a Partic., unless the reading σημήνας γενοῦ is right at 951. It occurs once in Aj. 588, once in Phil. 773.

ἔχω with aor. part. three times, 577 (γήμεας ἔχεις), 699 (στήσας ἔχεις), 731 (λήξαντ' ἔχει), once with perf. part., 701 (βεβουλευκώς ἔχει). It is found in all his other plays.

NOTE.—Before quitting the Verb we may observe, that the most frequent ellipse in tragedy is that of the copulative ἐστί. As a sample, in the Prologos six instances may be cited: 55, 82, 84, 92, 99, 111; in the first Epeisodion nine: 230, 291, 315, 316, 376, 378, 379, 408, 429; in the second nine: 518, 545, 609, 617, 628, 754, 769, 834, 838; in the third twelve: 927, 928, 935, 941, 969, 987, 988, 993, 999, 1019, 1050, 1061, &c. &c. χρεῶν, *neatful, proper*, always omits ἐστί. See 633, 1488, 1502.

## II. ADJECTIVES AND ADVERBS.

Little need be said of these Parts of Speech. The construction of Adjectives as epithets and complements agreeing with substantives are elementary matter, familiar to all who have construed any Greek.

1. Adjectives neuter, singular or plural, by assuming the Article, become virtually Substantives. Instances in this play are 356 τᾶληθές, 722 τὸ δεινόν, 1158 τοῦνδικον 681 τὸ μὴ ἴνδικον, 284 ταῖτά, 329 τάμα, 131 τὰφανῆ, 916 τὰ καινά. See 595. The Article can give the same force to an Adverb or Adverbial phrase, 131 τὰ πρὸς ποσί, 668 τὰ πρὸς σφῶν, Antig. 612 τό τ' ἔπειτα καὶ τὸ μέλλον καὶ τὸ πρῖν. But more often Article with Adv. of time or place=Adjective, as 1 τοῦ παλαιοῦ (=τοῦ παλαιοῦ), 564 τῷ τότ' ἐν χρόνῳ. See 268, 851, Antig. 75 τοῖς κάτω (οὔσι), τῶν ἐνθάδε (δυντων).

2. An Adj. can also serve for a Subst., if it agrees with a Subst. manifestly understood: 311 μαντικῆς agrees with τέχνης understood. Cp. 462, 709. In 810 ἴσσην agrees with τίσιν understood. See 1399 (στενωπός).

3. Neuter plural Adjectives can be used substantively without Article: φρόνιμα, 690. They are often adverbial: 419 (δρθά), 443 (μῶρα), 483 (δεινά). Any Adj. may have adverbial force. See 618 (ταχύς).

4. The predicative and semi-adverbial position of the Adj. (or Partic.) after Art. and Subst. is shown 356 τᾶληθές ἰσχύον, 526 τοὺς λόγους ψευδεῖς, where ἰσχύον=οὔτως ὥστε ἰσχύειν, ψευδεῖς=οὔτως ὥστε ψευδεῖς εἶναι. Cp. two passages: (1) 671 τὸ γὰρ σόν, οὐ τὸ τοῦδ' ἐποικτεῖρω στόμα ἔλεινόν. Here it is not easy (on account of ἐποικτεῖρω) to say that ἔλεινόν=ὥστε ἔλεινόν εἶναι, for which reason I have suggested that the verb may perhaps (parenthetically) be confined to τὸ τοῦδε as object, leaving τὸ σόν (στόμα) ἔλεινόν ἐστί. If not, it would seem that the only alternative is to give ἔλεινόν a participial force: *I am moved to pity by thy voice, not by Creon's, waken it is doleful.* (2) 1199 τὰν γαμψώνυχα παρθένον χρησμοφδόν. The same observations apply here. I have suggested that Soph. may have written τὰν γαμψώνυχα μουσικὰν παρθένον, which restores both grammar and metre. But, feeling no assurance that he did write so, I have not altered the text. And again I find my only resource in rendering χρησμοφδόν like a temporal participle (χρησμοδοῦσαν) *when she sang her riddle.*

5. Comparatives and superlatives should be noted: 136 ἀπωτέρω (from ἀπό), 50 ὕστερος, 858 ὕστερον (from ὑπό?), 1301 μάλιστα (from μήκος), 663 πύματος (πυθμήν?). Homer has Od. δ' 685 ὕστατα καὶ πύματα.

### III. SUBSTANTIVES.

#### A. Case.

1. Accusative. Its ordinary use as object of transitive verbs needs no exemplification. It is also used

(a) of place whither: 35 (ἄστν); 153 (Θήβας); 434 (οἰκούς); 798 (χώρους); 912 (μαούς); 1178 (χθόνα). Observe 603 (Πυθῶδ' ἰών).

(*b*) of respect, with verbs and adjectives: 153 (*φρένα*); 216 (*ἄ*); 371; 389 (*τέχνην*); 626 (*τὸ ἐμόν*); 627 (*ἐμόν*); 687 (*γνώμην*); 706 (*τό γ' εἰς ἐαυτόν*); 742 (*κάρα*); 785 (*τὰ κείνου*); 936 (*τὸ ἔπος*), &c.

(*c*) of time: 75; 558; 781; 1090.

(*d*) cognate: 2 (*θαάζειν ἔδρας*); 67 (*ὀδοὺς ἐλθόντα*); 166 (*θρόνον θάσσει*); 192 (*δράμημα νωτίσαι*); 359 (*λέγειν λόγον*); 889 (*κέρδος κεοδανεῖ*); 1143 (*θρέμμα θρεψαίμην*); 1488 (*βίον βιώναι*).

(*e*) in apposition: 1; 197; 212; 806, &c.: to sentence 603.

(*f*) after a compound verb: 208; 1300.

(*g*) attracted from dependent clause to former sentence: 15 (*ἡμᾶς*); 224 (*Δαίον*); 302 (*πόλιν*); 449; cp. 740, 767, 842, 926, 1393.

(*h*) after *οὐ* for *οὐ μά*; 660; 1087.

(*i*) after *δρᾶν* with adv.: 643.

(*k*) double accus.: 340; 639; 644; 1518.

(*l*) accus. as subject of infinitive, and as standing between verb and infinitive. See Verb (Infinitive) above.

(*m*) as absolute with *ὤς*. See Participle above, 7.

## 2. Dative :

The Dative as remoter object after Verbs and Adjectives, and the Dative (=Latin Abl.) of matter, manner, cause or instrument, are constructions of ordinary use; also the Dative 'commodi vel incommodi', *for.*: 39; 42; 44; 86; 217; 261; 267; 269; 381; 701; 784 &c.

Add to these :

(*a*) the ethic Dative: the examples of which, are chiefly *μοι*, 2, 155, 169, 1011, 1459, 1512; *πᾶσι*, 8, 40, 596. Add 616 *εὐλαβονμένω*, 735, *τοῖσδε*.

(*b*) of place: 20, 422; 818; 900, &c.

(*c*) of time: 156, 782.

(*d*) with compound verbs: 16; 113; 141; 175; 273, &c.

(*e*) with *εἰμί*: 103; 295, 370, &c.

(*f*) with *ὁ αὐτός*: 284, 840, &c.; with *ἑμοῦ*: 1007; with *ἐξ ἴσου*: 1019.

(*g*) by attraction: 351, 569.

Observe *μιάστορι*, 353. Strictly this should be *μιάστορα*, in apposition to *σε* in 350; but as *ἐμὲ* is nearer to it, the dative is used to avoid confusion, as if *σοι* had been written after *ἐννέπω*.

3. Genitive:<sup>1</sup>

Sophocles may be said to luxuriate in the use of the Genitive case, which he extends to a very wide circle of meanings.

## (a) Genitive of Origin.

gen. of the place or point *whence*...

24 (βυθῶν); 142 (βάθρων); 152 (Πυθῶνος); 174 (καμάτων); 270 (γῆς); 271 (γυναικῶν); 313 (τοῦ τεθνηκότος); 474 (Παρνασοῦ); 808 (ὄχου); 890 (ἀσέπτων); 894 (ψυχᾶς); 1035 (σπαργάνων); 1063 (μητρὸς); 1082 (τῆς); 1200 (θανάτων); 1285 (κακοῦ); 1521 (τέκνων).

of comparison, excess, &c. :

75 (χρόνου); 176 (πυρός); 272 (τοῦδε); 380 (τέχνης); 427 (σοῦ); 467 (ἴππων); 593 (ἀρχῆς, δυναστείας); 674 (θυμοῦ); 700 (τῶνδε); 764 (τῆσδε); 815 (ἀνδρός); 1018 (τάνδρός); 1038 (ἐμοῦ); 1115 (μου); 1300 (τῶν μακίστων); 1365 (κακοῦ); 1374 (ἀγγόνης); 1514 (πατρός).

of cause and price :

48 (προθυμίας); 185 (πόνων); 233—4 (φίλων, αὐτοῦ); 698 (πράγματος); 701 (Κρέοντος); 1346 (νοῦ, συμφορᾶς). 778 (σπουδῆς ἀξία); 972 (ἀξί' οὐδενός); 1478 (ὁδοῦ). In 496 (θανάτων ἐπίκουρος) the adj. = ἀρωγὸς *avenger*.

after verbs of *hearing, learning, receiving* :

after κλύω, ἀκούω, μανθάνω, see 235; 305; 546; 547; 574; 708; 729; 841; 952; 1472. 333 (πίθοιό μου); 580 (ἐμοῦ κομίζεται); 1163 (ἐδεξάμην του). After λαμβάνω, see 1004; 1012; 1022.

## (b) Genitive of Possession (Subjective).

with Nouns (the most ordinary use, needing little exemplification)

36 (αἰδοῦ); 42 (του); 62 (ὑμῶν); 69 (Μενουκίεως); 70 (ἐμαντοῦ), &c., &c.

after article elliptically: 224 (τὸν Λαβδδάκου); 488 (τῷ Πολύβου); 498 (τὰ βροτῶν); 620 (τὰ τοῦδε); 785 (τὰ κείνου); 977 (τὰ τῆς τύχης); 1042 (τῶν Λαῶν).

after verbs of *belonging, requiring, ruling* :

after εἰμί 279; 349; 394; 917; 1117; 1122; 411 (Κρέοντος γεγράφωμαι). τυγχάνω; 423; 617; 1435; 1450; 1513 (βίου κυρῆσαι); κρατύνω, κρατέω, ἀρχω 14; 54—5; 409; 579; 1197.

## (c) Genitive of the Object.

with Nouns :

seven times after φονεύς, 459, 534, 703, 721, 793, 1001, 1357. Also, 38, 45, 104, 116, 121, 150, 201, 218, 266, 303, 518, 535, 565, 601, 603,

<sup>1</sup> Observe that the functions of the Latin Ablative are divided between the Dative and Genitive in Greek: the Dative expressing matter, manner (cause), instrument: the Genitive origin, comparison, cause, price.



710, 727 (*φρενῶν*), 736, 911, 923, 978, 988, 1030, 1200 (*πύργος θανάτων*), 1206, 1246, 1294, 1318, 1375, 1387, 1418, 1447, 1524. In 980, 987, *μητρός*, *πατρός* may perhaps be subjective. Genitive objects after Verbs are not of frequent use; and the Verbs which take them are mentioned under heads (*δ*) (*ε*). Most of them can be resolved into *ἔχω* with accus., as *ἔχειν κράτος, χρεῖαν, μνήμην, ὥραν*, and the like.

The subjective and objective genitives may easily be distinguished by applying the test of construction with transitive verbs, in which the former will come out as a nominative, the latter as an accusative.

Thus *ἡ τῆς ἀληθείας ἰσχύς* (subj.) = *ἡ ἰσχύς ἣν ἔχει ἡ ἀλήθεια, τὸ τῆς ἀληθείας μῖσος* (obj.) = *τὸ μῖσος ᾧ μισεῖ τις τὴν ἀλήθειαν. Πολεμίων φόβος* could be subj. (*πολέμιοι φοβοῦνται ἡμᾶς*) or obj. (*ἡμεῖς φοβούμεθα πολέμους*).

(*d*) Genitive of Description (Attributive).

with nouns only:

24 (*σάλου*); 25 (*χθονός*); 27 (*γυναικῶν*); 33 (*βίου*); 34 (*δαιμόνων*); 67 (*φροντίδος*); 99 (*ξυμφορᾶς*); 161 (*ἀγορᾶς*); 166 (*πήματος*); 170, 236 (*γῆς τῆσδε*); 239 (*θεῶν*); 480 (*γᾶς*), 520, 524, 533, 647, 681, 717, 718, 724, 727, 761, 797, 826, 830, 833, 864-5, 898, and many more.

Such is the phrase in Thucyd. i. 140 *αἱ ξυμφοραὶ τῶν πραγμάτων*, which is discussed in Excursus iii.

(*e*) Genitive of Distribution.

after nouns and adjectives of multitude:

18 (*ἡθέων*); 123 (*χερῶν*); 179 (*ῶν*); 294 (*δέλιματος*); 424 (*κακῶν*); 500 (*ἀνδρῶν*); 981 (*βροτῶν*); 1190 (*τᾶς εὐδαιμονίας*); 1487 (*τοῦ βίου*); 1416 (*ῶν*).

after superlatives: 33 (*ἀνδρῶν*); 46 (*βροτῶν*); 315 (*πόνων*); 334 (*κακῶν*); 465 (*ἀρρητῶν*); 776 (*ἀστῶν*); 875 (*δρέων*); 1125 (*τοῦ βίου*); 1149 (*δεσποτῶν*); 1223 (*γῆς*); 1230 (*πημονῶν*); 1234 (*λόγων*); 1237 (*τῶν πραχθέντων*); 1298 (*πάντων*); 1346 (*βροτῶν*); 1474 (*ἐκγόνοιον*).

after Pronominal and Numeral words:

*τίς* interrog.: 437, 991, 1099, 1174, 1328, 1435, 1496.

*τίς* enclitic: 42, 396, 645, 817, 1040, 1049, 1108, 1140, 1167, 1258. *ὅστις*: 61, 224. *ὅσος, τοσούτος*: 771, 836, 1339. *τόδε*: 125. *οὐδεῖς, μηδεῖς*: 119, 373, 415, 427, 862, 975, 1195, 1259, 1437.

after words of sharing: 630, 709, 1465. Of remembrance, regard, ignorance: 49, 219-20, 564, 724, 1060, 1226, 1401, 1462-6. Of touch or approach: 891, 1100, 1413, 1437. Of desire: 597, 891, 933. Of fulness and want: 4, 5, 57, 83, 394, 405, 448, 1148, 1292, 1379, 1396, 1509. This class includes compounds with a privative: 190 (*ἀχαλκος*); 789 (*ἄμιμος*); 885 (*ἀφόβητος*); 969 (*ἄψαυστος*).

after Adverbs of place and manner: 108 (ποῦ γῆς); 345 (ὡς ὄργῆς); 367 (ὡ' εἰ κακοῦ), 413, 1309; 1442 (ὡ' ἔσταμεν χρείας).

(f) Genitive with Compound words:

117, 178, 192, 229, 307, 309, 385, 431, 514, 529, 640, 641, 670, 707, 743, 762, 809, 812, 851, 951, 1003, 1432, 1438, 1499, 1518. In writing ἐμβατεύειν πατρίδος 825, Soph. seems to have given that verb the sense and construction of ἐπιβαίνειν.

(Obs.) The attracted Gen. ὦν appears at 119, 148, 645, 788, 862; at 1464, ὄσων.

NOTE. Cases after Prepositions and Prepositional words:

The prepositions of which Soph. makes largest use in Oed. T. are εἰς (ἐς), ἐκ (ἐξ), ἐν, and especially πρός. Next come ἀπό, ἐπί, παρά, σύν.

Ἄνδ' (acc.) is rare in Soph.; once in Oed. T., 477 (ἀνδ' τ' ἄντρα καὶ πέτρας, *over caves and rocks* i.e. perhaps *cavernous rocks*), after ὑπ' ἀγρίαν ὕλαν, *beneath wild forest*. The fugitive wanderer seeks the darkness of woods and the inaccessible heights and caves of mountains.

Εἰς, ἐς (acc.), to, 62, 70, &c. &c.; into, 744, 1527; on, 263; for, 1180; as to, 980. Special uses and phrases: 78 (εἰς καλόν, *at a happy moment*); 93 (ἐς πάντας, *in presence of all*); 524-6 (οὐκ εἰς ἀπλοῦν...ἀλλ' ἐς μέγιστον, *to no simple issue, but to a most serious one*); 700 (ἐς πλέον=πλέον alone); 705 (τό γ' εἰς εαυτόν, *as regards himself*); 771 (ἐς τοσοῦτον ἐλπίδων); 847 (εἰς ἐμὲ ῥέπον, *pertaining to me*); 975 (εἰς θυμὸν βάλῃς, *fix your mind on, dwell on*); 1351 (εἰς χάριν, *to be thankful for*); 1372 (εἰς Ἄιδου i.e. δόμου); 1416 (ἐς δέον, *for the needful purpose*). The prep. ὡς may be used for εἰς when a person is the object: 1481 (ὡς τὰς ἀδελφὰς...χέρας).

Ἐν (dat.), in, 98, 110, &c. &c.; among, 215, 752, &c.; in respect of, 1112. Special uses: 80 (ἐν τύχῃ γέ τῃ, *having some good luck*); 287 (ἐν ἀργοῖς πρᾶσσεσθαι, *to leave unsettled*); 388 (ἐν τοῖς κέρδεσιν); 562 (ἐν τῇ τέχνῃ); 613 (ἐν χρόνῳ, *in process of time*); 652 (ἐν ὄρκῳ μέγα, see note); 656 (ἐν αἰτίᾳ βαλεῖν, *accuse*); 821 (ἐν χειροῖν ἐμαῶν, i.e. *by my possession*); 1131 (ἐν τάχει, *quickly*).

Observe ἐν σοὶ γάρ ἔσμεν, 314, and (with reference to the emendation τό γ' ἐν σοί, 697) compare also τὰ γ' ἐν σοί, 805, and Tr. 621, οὐ τι μὴ σφαλῶ γ' ἐν σοὶ ποτε. Ἐν is adverbial 27, 182; ἐνι for ἔνεστι, 170, 598, 1239.

Σύν (dat.), with, occurs about twelve times in Oed. T. without any special peculiarities, 17, 55, &c.

Ἄντι (gen.) occurs six times: 264 (ἄνθ' ὧν, *for which reasons*); 455 (πτωχὸς ἀντὶ πλουσίου, *a beggar instead of wealthy*); 543 (ἀντὶ τῶν εἰρημένων, *in reply to what you have said*); 1021, 1155 (ἀντὶ τοῦ, *what for? why?*); 1418 (ἀντὶ σοῦ, *in thy stead*); 1491, see note.

Πρό (gen.) occurs twice, meaning *in behalf of*; 10, 124.

'Από (gen.), *from*, frequent; without peculiarities. Note 758 (ἀφ' οὗ, und. χρόνου, *from the time that*). After its case, 712, 1131.

Ἐκ ἐξ (gen.), *out of*, often, 418, 632, &c.; *from*, usually, 230, 359, &c.; *by*, 225, 854, 1382, 1454. Special examples, ἐξ ἴσου 61 and often; 132 (ἐξ ὑπαρχῆς, *afresh*); 454 (τυφλὸς ἐκ δεδορκότος, *blind instead of seeing*); 1141 (ἐκ μακροῦ χρόνου, *long ago*); 1251 (ἐκ τῶνδε, *under these circumstances*). So in 528 ἐξ with the two genitives expresses the circumstances. See Aesch. Ag. 328 (οὐκέτ' ἐξ ἐλευτέρου δέρης, *with neck no longer free*).

Διά, *through*, occurs once with acc. 867 (δι' αἰθέρα); four times with gen., 344, 807 (δι' ὀργῆς, *in anger*); 773 (διὰ τύχης τοῖα σὸς ἴων, *when passing through such fortune*); 822 (δι' ὤνπερ, *through which*).

Κατὰ has two cases. It occurs in Oed. T. (1) seven times with acc. 63 (καθ' αὐτόν, *individually*); 88, 695 (κατ' ὀρθόν, *aright*); 637 (κατὰ στέγας, *to your dwellings*); 1086 (κατὰ γνώμην *in respect of judgment*); 1197 (καθ' ὑπερβολάν, *in excess*); 1447 (κατ' οἴκου, *in the house*); (2) once with gen. 228 (καθ' αὐτοῦ, *against himself*).

Μετὰ has three cases, in Oed. T. gen. only, *with*, five times: thrice after its case, 247, 414, 990.

Περί has three cases: in Oed. T. gen. only, *concerning*, twice, after its case: 94, 743.

Ἵπέρ has two cases, only gen. in Oed. T., *in behalf of*, *about*, seven times: four times after its case, 165, 187, 987, 1444. See 137.

'Αμφί has three cases: but in Oed. T. dat. only, once, 155 (ἀμφι σοί).

Παρά has three cases: (1) acc. 182, 983 (παρ' οὐδέν, *of no account*); (2) gen. *from*, with person, 285, 704, 716, 935, 1039, 1280; (3) dat. *at, with*, 382, 612, 780, 972 (παρ' Ἄϊδη, *in the realm of Orcus*). It follows its case (gen.) thrice, 95, 704, 714. πάρα is for πάρασσι, 1238.

'Υπό has three cases: (1) acc. *under* 476; (2) gen. *by, from, through*, 29, 37, 728, 949, 1073, 1448; (3) dat. 202. Twice after its case (gen.), 728, 949.

'Ἐπί has three cases: (1) acc. 199 (ἐπ' ἡμᾶρ, *during the day-time*); *to*, 265, 455, 761, 899; *against*, 215, 469, 494; *for*, 555, 690; (2) gen. *on*, 113, 1049, 1109; (3) dat. *on, at, against*, &c., 21, 569, 820, 829, 1029, 1457. 'Ἐπί is adverbial 182.

Πρὸς has three cases: (1) acc. *to*, 115, &c., 746 (πρὸς σε, *at you*); 766 (πρὸς τί); 1027, 1099, 1174 (ὡς πρὸς τὴ χεῖρα); (2) gen. *by*, 357-8, 374, 376, 949, 1037, 1094; *from*, 429, 493, 516, 668, 835; *in the interest of*, 1434; *by the hands of*, 292, 713, 722, 1488; πρὸς θεῶν, *I adjure you by*, 697, 1037, 1060, 1153, 1165, 1410; (3) dat. *at, close to*, 130, 730, 1126, 1169; *in addition to*, 1333; *for, to effect*, 1302.

Prepositional words which take a gen. are :

(1) *ἀνευ*, *without*, 541, 590; *without direction of*, 1464; (2) *ἔσω*, *εἴσω*, *within*, 678, 1241, 1515; (3) *ἔξω*, 531, 1390, 1410; (4) *κάτω*, *beneath*, 968; (5) *λάρρα*, *without privacy of*, 787; (6) *οὔνεκα* (= *νεκα*, *on account of*), 383, 497, 858, 934, 997, 1010; (7) *πέλας*, *near*, 782, 803; (8) *πέρα*, *beyond*, 74; (9) *πλήν*, *except*, 1415 (as conjunction 118-19); (10) *χάρην*, *for the sake of*, 147, 888; (11) *χωρίς*, *apart*, 1463.

B. Number.

1. Plural used for singular. At 435 Teiresias says of himself

ἡμεῖς τοιοῦδ' ἔφυμεν, ὡς σοὶ μὲν δοκεῖ  
μῶροι, γονεῦσι δ', οἷ σ' ἔφυσαν, ἔμφρονες.

A word signifying 'a house' or 'dwelling' is often plural, *δώματα*, *δομοί*, *οἰκοί*, *στέγαι*. This seems to arise from the fact that Greek houses were regarded as having distinct apartments for the sexes, the domestics, &c.

On the use of the masculine dual for women see Comm. on 1472.

(Obs.) The use of Abstract Noun for Concrete is seen 1 (*τροφή* for *θρέμματα*); 85 (*κῆδευμα* for *κηδεστά*); 128 (*τυραννίδος* for *τυράννου*); 1248 (*παιδουργίαν* for *παιδουργόν*); and elsewhere. See 313, 1426.

#### IV. PARTICLES NOT PRONOMINAL

(as used in the Oedipus Tyrannus)<sup>1</sup>.

A. The potential and conditional particle *ἄν*.

Homer used two such particles, *κε* or *κεν*, *ἄν*. Attic and Ionic writers dispensed with *κε*, using *ἄν* only. When without a preceding particle (and before the time of Plato, who often uses it for *ἤν*), its function was to imply 'conditionality,' and to place words to which it was attached under that influence. Generally speaking, it belongs to the apodosis of a condition having a protasis either expressed by *εἰ*, or conveyed in some other form, or implied and left for the mind to furnish. But this implication is often so faint, that (as in *λέγοιμ' ἄν*) the verb with *ἄν* represents little more than a modest future: as Eng. *I should say*.

<sup>1</sup> This section must be taken as a small fragment of a very large subject. On such Particles as *καί...τε*, *μὲν...δέ*, and on the negatives *οὐ*, *μή*, with their compounds, I have not dwelt with any fullness, but only touched upon a few salient points affecting passages in Oed. T., the interpretation of which play, not the doctrine of Greek Particles, is my subject here. And I must frankly confess that in this doctrine there are some questions upon which, with all the pains I have taken, my opinion still remains unsettled. Such are the distinct uses of *νῦν* and *νυν*, *οὔκουν* and *οὐκοῦν*, *μή οὐ* as compared with *μή*. When Soph. writes in one place (1232) *λείπει μὲν οὐδ' ἄ πρόσθεν ἦδεμεν τὸ μὴ οὐ βαρύστον εἶναι*, in another (1387) *οὐκ ἄν ἐσχόμην τὸ μὴ ἀποκληῖσαι τοῦμὸν ἄθλιον δέμας*, I can discern no such distinction between the two places as to make *μή οὐ* requisite in the first, while *μή* is sufficient in the second. I am obliged to suppose the poet free to write one or the other form, as Madvig does in his Greek Syntax.

I. \**Ἄν* can stand with opt. indic. or infin. of imperf., aor., or pluperf., never with fut. in any mood.

(a) With opt. it always refers to time fut. or present, and if its protasis has *εἰ*, the verb in prot. is opt. Of this form we have in Oed. T. 120 (*ἐν γὰρ πόλλ' ἂν ἐξέυροι μαθεῖν, ἀρχὴν βραχείαν εἰ λάβοιμεν ἐλπίδος*), and it is a remarkable fact that of this very normal form there is no second instance in the play. Most of the other instances of *ἂν* with opt. have no protasis at all: 95 (*λέγοιμ' ἂν οἱ ἤκουσα τοῦ θεοῦ πάρα*). Cp. 139, 175, 205, 282, 333, 334, 339, 343, 503, 505, 599, 615, 816, 845, 857, 862, 925, 964, 977, 1004, 1032, 1053, 1058, 1065, 1172, 1182. Some have a participial protasis: 13 (*δυσάγγελτος γὰρ ἂν εἶην τοιάνδε μὴ οὐ κατοικτείρων ἔδραν*). Cp. 77, 446, 570, 600, 602, 772, 828, 1084, 1469. In 216 *ἔαν θέλῃς* is protasis of *λάβοις ἂν*, and in 839, *ἦν εὐρεθῆ* is protasis of *ἂν ἐκπεφευγίῃ*: in 505 *πρὶν ἴδοιμι* (= *εἰ μὴ ἴδοιμι*) is a peculiar protasis.

(b) With indic., *ἂν* always refers to time past, and its protasis is either *εἰ* with indic. past, or a participle or clause expressed or understood. 261 (*εἰ κείνῳ γένος μὴ δυστύχησεν, ἦν ἂν ἐκπεφυκίота*); 349 (*εἰ δ' ἐτύγχανες βλέπων καὶ τοῦργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου*). Cp. 125, 403, 432, 573, 1438, 1512. The following show a participial or clausal protasis: 220, *οὐ γὰρ ἂν μακρὰν ἵχνηνον αὐτός, μὴ οὐκ ἔχων τι σύμβολον*. Cp. 117, 1355, 1357, 1372, 1456. Reference to a suppressed clause must be assumed, 82 (*οὐ γὰρ ἂν εἶπε*); 318, 434. Observe 969-70, *εἰ τι μὴ τῶμῳ πόθῳ κατέφθιθ', οὕτω δ' ἂν θανῶν εἴη ἕξ ἐμοῦ*. The protasis of *ἂν θανῶν εἴη* lies in the adverb *οὕτω*. Now *εἴη ἂν θανῶν* = *ἔθανεν ἂν*, and *οὕτω* implies *εἰ τῶμῳ πόθῳ κατέφθιτο*, which is therefore the real protasis, and *ἔθανεν ἂν ἕξ ἐμοῦ* is the real apodosis. On 513 see Comm.

(c) \**Ἄν* with infin. has protasis with *εἰ* and opt. twice in O. R. 88 (*εἰ τύχοι... ἂν εὐτυχεῖν*); 307 (*ἂν ἐλθεῖν... εἰ κτείναιμεν ἤ... ἐκπεψαίμεθα*). In four other places it has no protasis: 375, 584, 1227, 1455. At 691, *ἂν* with pluperf. inf. *πεφάνθαι* has for protasis *εἰ σ' ἐνοσφίζομαι*, where see Comm. On 11 (*θελοντος ἂν*) see Comm.

(d) The repetition of *ἂν* in the same clause occurs eleven times in O. R., ten with Opt. 139, 339, 446, 505, 602, 772, 857, 862, 936, 1053: once with Indic., 261. See Mr Steel's note on p. 1445, and Rost's Greek Grammar, Synt. Cap. 3 § 120 Anm. 4.

(e) On compounds of *ἂν* and relatives with *ἂν* which govern subjunctive, see Verb, moods.

#### B. Strengthening and limiting Particles:

a. *Γε*, as a limiting enclitic, lends force to the word which it follows. In O. R. it is so used with

- (1) Substantives: ὕπνω γε 65. Cp. 80, 257, 712, 778, 857, 1015, 1030, 1175, 1292, 1319, 1357, 1378.
- (2) Adjectives: σὺ δ' ἄθλιός γε, 372, 563, 800, 963, 987, 1035, 1159.
- (3) Pronouns, personal: σύ γε, 335, 565, 840, 1031, 1046, 1092, 1169, 1446; possessive: 852; demonstrative: 383, 442 (αὕτη γε μέντοι), 849, 855, 980, 1171 (κείνου γέ τοι δῆ), 1522; indef.: 369 (εἴπερ τί γ' ἔστί); relative: 35 (ὅς γ' ἐξέλυσας), 342 (οὐκοῦν ἄ γ' ἦξει), 858, 365 (ὄσον γε), 1239. Cp. 1455 (καίτοι τοσοῦτόν γ' οἶδα).
- (4) A Negative: 1132 (κουδέν γε θαῦμα).
- (5) The Article: 90 (τῷ γε νῦν λόγῳ), 290 (καὶ μὴν τὰ γ' ἄλλα), 393 (καίτοι τό γ' αἰνιγμα); 586, 735, 1326, 1377, 1440, 1448.
- (6) Numerals: 845 (εἰς γε).
- (7) Verbs: 105, 345 (καὶ μὴν παρήσῳ γ' οὐδέν); 571, 583, 771 (κοῦ μὴ στερηθῆς γε).
- (8) Participles: 326, 680, 848, 1007, 1011, 1158.
- (9) Adverbs: 363, 629 (οὔτοι κακῶς γ' ἀρχοντος), 994, 1386.
- (10) Prepositions: 357 (οὐ γὰρ ἔκ γε τῆς τέχνης), 376, 380.
- (11) Conjunctions: 361 (οὐχ ὥστε γ' εἰπεῖν γνωστόν), 715, 1131 (καὶ μὴν... γε), 290, 345, 836, 987, 1004, 1066.

In a short speech, 848-60, γε appears six times.

It is used in answering questions *yes* or *no*: but not often in this play. See 562-3, 962-3, 993-4.

*b.* Γοῦν (γε οὖν), *at least*, used thrice in Oed. T., 408, 626, 1425.

*c.* Περ (from *περὶ*), a slightly strengthening particle, joined to conjunctions of time, place, condition, and to rel. pronouns; *εἴπερ*, *ὄσπερ*, *ὥσπερ*, *οἷός περ*, *ὅθεν περ*. See 22, 54, 369, &c.; 251, 351, &c.; 403, 498, &c.

It is used with Participles and Adjectives as *although*, but only once in Soph., Phil. 1068.

*d.* Δῆ, a strengthening particle, denotes exactness, occasionally in Oed. T. 66 (πολλὰ δακρύσαντα δῆ); 399 (ὄν δῆ); 493 (πρὸς ὄτου δῆ); 655 (φράζε δῆ); 582 (γὰρ δῆ καί). *δήπου*, *surely*, *no doubt* (assumes a truth), 1042.

*e.* Δῆτα in Oed. T. enforces a question: 364 (εἴπω τι δῆτα), 558, 964, 1014, used confirmatively 445 (κομζέτω δῆτα). In earnest prayer 830 (μὴ δῆτα, μὴ δῆτ').

*f.* Μὴν, *however*, *yet*, *indeed*, is a particle always combining with some other, which it modifies. In Oed. T. we find 810 οὐ μὴν, *not however*: 870 οὐδὲ μάν ποτε, *and never in sooth*. In all other places *καὶ μὴν* followed by γε after a word interposed: 290, 345, 836, 987, 1004, 1066.

Of these examples, the first and fifth would be rendered *well!*, the second *may then!*, the third *yes indeed!*, the fourth and sixth *and yet*.

*g.* ὁμως, *nevertheless*, occurs 302, 628, 785, 859, 998, 1064, 1170, 1239, 1326, 1442.

*h.* Τοι, a slightly strengthening enclitic, which brings the matter home to the hearer: 442 (γε μέν τοι, *yet this fortune, let me tell thee*). Cp. 778, 1292. γέ τοι δὴ (*yes, thou must indeed know*). 549, 551 (εἰ τοι). 393, 855, 1455 (καὶ τοι, *yet, thou must know*), 629 (οὐ τοι...γε), 852 (οὐ τοι ποτέ γε, *never, be assured*). Observe τᾶν for τοι ἄν 1445, 1469. τοίνυν occurs 1067, 1167; *well, let me tell thee*. On νῦν, νυν, see note in Comm. on 644.

*j.* ἦ, an earnest interrogative particle: 622, 943, 993, 1012. In the lines 1039—1045, Oed. uses it four times during his examination of the Corinthian messenger: see also 1120, 1168. ἦ γάρ 1000, 1039, 1173. In 429 ἦ δῆτα shows double indignation. ἦ καὶ 348, 757, 1045.

*k.* Ἄρα, interrog. and intensive: 415, 540, 822-3, 828, 924, 1395, 1401. ἄρα, illative, 1444. ῥά do., 510.

### C. Divisional Particles:

*a.* Ἄλλά, besides its use as *but* after negation, (1) opens a sentence in reply, remonstrance, interrogation, or transition, 14, 78, 82, 132 and often. (2) before imperative, 9, 51, 66, and elsewhere. (3) before conjunctive, 861. (4) before opt., 929, 1478. (5) after voc., 1583. (6) ἀλλ' οὐ γάρ, 1409. (7) ἀλλά...γε, 848, 1440, 1519. (8) ἐλλά...δῆ, 1021, 1492. (9) ἀλλά...δῆτα, 1375. (10) ἀλλά δηλαδῆ, 1501. (11) ἀλλ' ἐπέι, 1503. (12) ἀλλά...μέν δῆ, 523. (13) ἀλλ' οὐ τι...γε, 363.

*b.* Καί, *and*, in this its ordinary sense, as connecting words and sentences, is so frequent as to need no special exemplification. Again, its meanings *also, even*, are of frequent occurrence; 22, 44, 87, 94, 164, 234, 341-2, 409, 575, 682 and many more. In some places the emphatic sense of καί is more peculiar—*in fact, particularly, especially*. Such we see in 148, 582, 782, 851, 989, 1029. Combinations with καί are numerous: as κᾶν, which is sometimes for καὶ ἄν, sometimes for καὶ ἐάν. κᾶν is for καὶ ἐν. καὶ γάρ, *for indeed*, 334, 1445, 1448, 1523 καὶ μὴν, *well! well then, may then*, 749, 1013 καὶ μήν...γε, 293, 345, 836, 987, 1004, 1066. καὶ τοι...γε, *and yet*, 313, 1463. See γε, εἰ, μὴν above.

*c.* Μέν. The general divisional use of the particles μέν, δέ is well known, and need not be exemplified. But the peculiar idiom of Sophocles in sometimes repeating the same word with each must be noted: 4 (ὁμοῦ μέν...δοῦ δέ), 25 (φθίνουσα μέν...φθίνουσα δέ), 66 (πολλὰ μέν...πολλὰ δέ), 219 (ξένος μέν...ξένος δέ), 268 (ἔχων μέν...ἔχων δέ), 547 κακός

μέν...κακός δέ), 1127 (ἦν μὲν...ἦν δέ). In 647 μάλιστα μὲν is only answered by ἔπειτα, but in 419 νῦν μὲν is followed by ἔπειτα δέ. Observe 603 τοῦτο μὲν followed in 605 by τοῦτ' ἄλλο.

d. *Εἶτα*, next, then, 452, after a Participle 1402. *κᾶτα* for *καί* εἶτα 544, 1023, 1500.

e. Πλὴν, *except*.

(1) As conjunction 118 (πλὴν εἰς τις), 370 (πλὴν σοί).

(2) As preposition with gen. once 1415 (πλὴν ἐμοῦ).

f. ἢ (1) *or*, 100, 309, 659, &c. ἢ...ἢ, *either...or*, 145-6, &c. The alternative is often one of emphatic contrast; 11 (δείσαντες ἢ στέρξαντες), 378, 536, 538, 555, &c. Sometimes it is alternative to *πότερον*, *πότερα*, 750, 960; (2) *than*, after comparative words 55, 94, &c., after ἄλλος 595, &c. (3) after *πρόσθεν* 736, 832. So after *πρίν*, but not in Oed. T.

#### D. Conditional Particles :

*Εἰ*, *if*, particle belonging to the protasis of a condition, *passim*. It is used, commonly, with the indic. or opt. of verbs. The subjunctive usually has *ἐάν* or *ἦν*, but *εἰ* is exceptionally used with it, as in this play 198 (*εἰ τι νῦν ἀφῆ*), 874. See 1063.—*εἰ καί*, *even though*, *although*, 283, 302 (see *εἰ καὶ μὴ* 308), 408:—*καί*, *even if*, *although*, 227, 669, 986, 1077:—*εἰ μὴ*, *if not*, *unless*, *εἰ ποτε*, *if ever*, *εἰ τις*, *if any*, *οὐδ' εἰ*, *not even if*, &c. *εἴπερ*, *if indeed*, 54, 369, 903, 1060, 1086, 1118, 1225. *εἴτε*, *or if*, *or*, *λόγοισιν ἐτ' ἔργοισι* (for *εἴτε* λ. ε. ἔ.), 517. In 92 *εἴτε* follows *εἰ*. Most usual is *εἴτε... εἴτε*, 42-3, 194-6, 246-7.

For *ἦν ἐάν if*, see Verbs, Conjunctive.

#### E. Particles of Time and Place.

a. Ἔτι, *πῶ*. Learners are apt to confuse the particles *ἔτι* and *πῶ*, because each may sometimes be rendered by English *yet*, as *ἔτι μένει*, *he is staying yet*; *οὐπῶ οἴχεται*, *he is not yet gone*. This confusion may be avoided by noting two things: (1) *ἔτι* points from present time forward, *he is staying yet* (and may stay on); *πῶ* points from the present time backward, (some time has passed and) *he is not yet gone*. (2) *ἔτι* can take a negative, *οὐκέτι μένει*, *he is no longer staying*, *μηκέτι μένεις*, *stay no longer*. But *πῶ* must take a negative, for *πέφενυγέ πῶ* is nonsense—*οὐ πέφενυγέ πῶ*, *he has not yet fled*; *μήπω φύγεις*, *do not fly yet*, are grammatical.—Ἔτι occurs twenty times in Oed. T. See *οὐκέτι*, *μηκέτι*, *no longer*, 115, 897, 1368, 1290 (*οὐδ' ἔτι μενῶν*, *intending to remain no longer*) 1370 (*μηδὲ συμβούλευ' ἔτι*, *and counsel no more*). Ἔτι strengthens a compar. 272 (*κᾶτι τοῦδ' ἐχθλοῦ*, *and still more odious than this*). For *πῶ*, see 105, 490, 731, 740 (*μήπω*), 1110 (*μὴ ξυναλλάξαντά πῶ*). All these



places and others in Soph. have a negative with  $\pi\omega$ ; see  $\sigma\beta\omega$ , 594. Hence we have written  $\pi\omega$  for  $\pi\omega$  in 1130, where there is no negation.

b.  $\epsilon\nu\theta\alpha$ , *where*;  $\epsilon\nu\theta\alpha$   $\mu\eta$   $\tau\acute{\epsilon}\lambda\eta$   $\lambda\acute{\upsilon}\eta$ , 316, 414, 686, 1248 ( $\epsilon\nu\theta\alpha\dots$   $\tau\acute{\epsilon}\kappa\omicron\iota$ , opt. oblique).  $\epsilon\nu\theta'$   $\acute{\alpha}\nu$ , *wherever*, with subjunctives 672, 1461. See moods. The different uses of  $\acute{\omicron}$ , objective, and  $\mu\eta$  subjective negative are well brought out in the places of this play where  $\epsilon\nu\theta\alpha$  is used with a negative:  $\epsilon\nu\theta\alpha$   $\acute{\omicron}$ , *where not* actually, 879 ( $\epsilon\nu\theta'$   $\acute{\omicron}$   $\pi\omicron\delta\iota$   $\chi\rho\eta\sigma\iota\mu\upsilon$   $\chi\rho\hat{\eta}\tau\alpha\iota$ ); all the other instances have  $\mu\eta$  as 316 above; 796 ( $\epsilon\nu\theta\alpha$   $\mu\eta\pi\omicron\tau'$   $\delta\psi\omicron\lambda\omicron\mu\eta\nu$ ), 1412 ( $\epsilon\nu\theta\alpha$   $\mu\eta\pi\omicron\tau'$   $\epsilon\iota\sigma\delta\psi\epsilon\sigma\theta'$   $\xi\tau\iota$ ), and in each instance  $\mu\eta$  shows that  $\epsilon\nu\theta\alpha$  implies *any* place where, i.e. *wherever*. This applies to  $\acute{\omicron}$ ,  $\delta\varsigma$  and rel. particles,  $\acute{\omicron}$ ,  $\delta\pi\omega$ , &c. " $\omicron$ σος,  $\delta\sigma\tau\iota\varsigma$ ,  $\delta\tau\alpha\nu$ ,  $\acute{\epsilon}\acute{\alpha}\nu$ ,  $\acute{\eta}\nu$ , &c., being indefinitely general, cannot be used with  $\acute{\omicron}$ , while  $\delta\tau\iota$  (conjunction) *that, because*, cannot be used with  $\mu\eta$ .

c.  $\iota\nu\alpha$  has two uses: (1) as an adverb of place, *where*; (2) as a final conjunction, *in order that*.

(1) *where*: 360, 413 ( $\iota\nu'$   $\epsilon\iota$   $\kappa\alpha\kappa\omicron\upsilon$ , *in what evil plight thou art*), 687 ( $\iota\nu'$   $\acute{\eta}\kappa\epsilon\iota\varsigma$  *what thou art come to*); see 947, 953 ( $\iota\nu'$   $\acute{\epsilon}\sigma\tau\acute{\epsilon}$ , *the position you are in!*), 1311 ( $\iota\nu'$   $\xi\gamma\acute{\eta}\lambda\omicron\upsilon$ , *the bound thou madest!*), 1442 ( $\iota\nu'$   $\xi\sigma\tau\alpha\mu\epsilon\nu$   $\chi\rho\epsilon\lambda\alpha\varsigma$ , *in our present necessity*), 1515 ( $\iota\nu'$   $\xi\acute{\zeta}\acute{\eta}\kappa\epsilon\iota\varsigma$   $\delta\alpha\kappa\rho\acute{\upsilon}\omega\nu$ , *your excess of tears*).

(2) *in order that*, with subjunctive after present or future principal verb; with opt. (as a rule) after a past verb. But Soph. has only one instance of  $\iota\nu\alpha$  with opt., and none in this play. See subjunctive 1454. But he has an instance with  $\iota\nu\alpha$  of that peculiar idiom by which a past indic. follows a past principal verb; and immediately afterwards another, where  $\acute{\omega}\varsigma$  has the same construction. See 1386—1393 ( $\iota\nu'$   $\acute{\eta}\dots\acute{\omega}\varsigma$   $\xi\delta\epsilon\iota\zeta\alpha$ ).

d.  $\Pi\acute{\alpha}\lambda\alpha\iota$ , *of old, long ago, for a long time*: 289, 449, 949, 973, 997, 1043, 1067, 1112, 1161, 1214, 1245, 1477: with article 1, 268, 668, 916 =  $\pi\alpha\lambda\alpha\iota\acute{\omicron}\varsigma$ .

e.  $\Pi\rho\iota\nu$  as an adverb (*formerly*) occurs four times; 259, 652, and with article, 1024, 1282. As a conjunction (*before*) it takes infin. 104; opt. (after opt. negative),  $\pi\rho\iota\nu$   $\iota\delta\omicron\mu\iota$  505.— $\pi\rho\iota\nu$   $\acute{\alpha}\nu$  with subjunctive (after pres. or fut. negative, in the last line of the play)  $\pi\rho\iota\nu$   $\acute{\alpha}\nu$   $\tau\acute{\epsilon}\rho\mu\alpha$   $\tau\omicron\upsilon$   $\beta\iota\omicron\upsilon$   $\pi\epsilon\rho\acute{\alpha}\sigma\eta$  1530. When time is def. and past,  $\pi\rho\iota\nu$  takes aor. ind., 777.

#### F. Illative Particles :

a.  $\Gamma\acute{\alpha}\rho$ , *for*, 87, 320, 333, &c. (affirm.) *yes: for*, 328, 338, 341, 433, 582, 731, 1024, 1117, 1516. (neg.) *no: for*, 118, 324, 376, 626, 1151. This word must be rendered as the place suggests; 346  $\iota\sigma\theta\iota$   $\gamma\acute{\alpha}\rho$ , *know then*; 358  $\acute{\omicron}$   $\gamma\acute{\alpha}\rho$ , *certainly not*, 939  $\pi\omicron\iota\mu\acute{\eta}\nu$   $\gamma\acute{\alpha}\rho$   $\acute{\eta}\sigma\theta\alpha$ , *you were a shepherd*,

*then*. Sometimes English idiom would omit it; 711, 779, 862, 994, 1039 (or, *did you then*), 1173 (or, *did she then*), 1241, 1259, 1268, 1496 (or *indeed*). It is in several places referred to a clause mentally supplied: 12, 82, 228, 317-8, &c. In the latter passage one γάρ closely follows another. So 472-5.

*b.* Ὀὐν, *therefore, then, in fact, &c.*, 90 (οὐτ' οὐν), 124, 568 (πῶς οὐν), 141, 271, 890 (μῆτ' οὐν), 325 (ὡς οὐν μῆδ' ἐγώ), 654 (οἴσθ' οὐν), 669 (ὁ δ' οὐν ἴτω), 834 (ἔως δ' ἂν οὐν), 1049 (εἴτ' οὐν), 1128, 1517 (οἴσθ' ἐφ' οἷς οὐν εἶμι), 1520 (φῆς τὰδ' οὐν).

Are we to receive οὐκουν or οὐκοῦν, or sometimes one sometimes the other of these accentuations where this compound appears? In other words, does οὐκ ever lose all its power in the word, or does it not? Since writing the note on 343 (which see) I have reconsidered the question, and having examined all the Sophoclean instances, I now lean strongly to Elmsley's and Dindorf's opinion, that Soph. has never used the word in such a way as to compel us to make οὐκ impotent: that is, there is no passage appearing to do this, which may not be regarded as interrogative. Assuming this view to be right, how does it affect accent? Must οὐκουν always be written, or οὐκοῦν always, or the former when οὐκ is categorical, the latter when it is interrogative? My feeling is that οὐκοῦν (or οὐκ οὐν) is probably the right form always. Οὐκ is atonic, whether categorical or not; οὐν is not an enclitic, like πω, ται. Why, then, should it resign its accent? Has it not an equal claim with ἔτι, which keeps its accent not only with the atonic οὐ (οὐκέτι), but also with μή (μηκέτι)?

#### G. The Negative Particles:

Οὐ, Μή. The distinctive uses of the two negative particles οὐ (objective and definite), μή (subjective and indefinite), involving those of their many compounds οὐδὲ μῆδέ, οὔτε μήτε, οὐδέis μῆδέis, οὐκέτι μηκέτι, οὐπω μήπω, οὐδαμῶς μηδαμῶς, and others, exhibit at once the subtlety of the Greek mind, and the exquisite refinement of the Greek language.

1. The objective negative οὐ, οὐκ, is of constant occurrence, 24, 31, &c. &c. As οὐχί, 137, 360, 421, 567. Observe 430 (οὐκ εἰς δλεθρον; οὐχί θάσσον); οὐ=οὐ μά, 648, 1087. οὐπω, 594; οὐποτε, 1007. Cp. 335, 881, 1377, 1456. οὐδέ, *nor, neither*, 31, 38, 116, 312, 414; *not even*, 255, 287, 1062. οὐδέπω, 16, 731; οὐδαμοῦ, 565; οὐδέis, 37, 56, &c.; οὐδ' ἂν εἰς, 28; οὔτε...οὔτε, 56, 171, 277, 322, &c.; οὔτε...οὐτ' οὐν, 89-90; οὐχί...οὔτε...οὔτε, 857-8. Cp. 1020.

On the use of μή, and its compounds: (1) with Opt., expressing a *wish*. (2) with Imperative and Conjunctive in *prohibition*: (3) as a Conjunction, *lest*, with Conjunctive and Optative: (4) with Relative Pronouns and



| A.                                            | B.                                           | C. D.                                                                          |
|-----------------------------------------------|----------------------------------------------|--------------------------------------------------------------------------------|
| f. ὁ ἢ τὸ <i>that, the</i>                    | f. τοῖος <i>of such kind,</i><br><i>such</i> | f. τόσος <i>so great</i><br>τοσάσδε ,,<br>τοσοῦτος ,,<br>(pl. <i>so many</i> ) |
| ὅδε <i>this</i>                               | τοιούσδε ,, ,,                               |                                                                                |
| οὗτος ,,                                      | τοιούτους ,, ,,                              |                                                                                |
| ἐκείνος <i>that, he</i> &c.                   |                                              |                                                                                |
| κεῖνος ,, ,,                                  |                                              |                                                                                |
| g. ὅς <i>who, which</i>                       | g. οἷος <i>of what kind</i>                  | g. ὅσος <i>how great</i>                                                       |
| ὅσπερ ,, ,,                                   | οἷός περ ,, ,,                               | *ὄσσοπερ ,,                                                                    |
| ὅστις <i>who, whoever,</i><br><i>whatever</i> | ὅποῖος <i>of whatever</i><br><i>kind</i>     | ὀπόσος <i>how great</i><br><i>soever</i><br>(pl. <i>how many</i> )             |
| E.                                            | F.                                           | G 1.                                                                           |
| a. πῶς <i>how?</i>                            | a. *πότε <i>when?</i>                        | a. ποῦ <i>where?</i>                                                           |
| b. πῶς <i>somehow</i>                         | b. ποτέ <i>ever</i> &c.                      | b. πού <i>anywhere</i>                                                         |
| f. ὡς <i>so, thus</i>                         | f. τότε <i>then</i>                          | f. ἐνθάδε <i>here</i>                                                          |
| οὕτως ,,                                      | τηνικαῦτα ,,                                 | ἐνταῦθα ,,                                                                     |
|                                               | *τοτηνικά ,,                                 | ἐκεῖ <i>there</i>                                                              |
| g. ὡς <i>how, as</i>                          | g. ὅτε <i>when</i>                           | g. οὐ <i>where</i>                                                             |
| ὅπως <i>how, as</i>                           | ἡνικά ,,                                     | *οὔπερ ,,                                                                      |
| ὥσπερ <i>as</i>                               | ἡμὸς ,,                                      | ὅπου ,,                                                                        |
| ὅπωςπερ ,,                                    | ἐπεὶ ,,                                      | ἐνθα ,,                                                                        |
| ὥστε <i>so as</i>                             | ὡς, ὅπως ,,                                  | *ἐνθαπερ,,                                                                     |
|                                               | *ὀπότε, *ὀπηνικά, *εὔτε                      | ἵνα ,,                                                                         |
| 2.                                            | 3.                                           | 4.                                                                             |
| a. ποῦ <i>whither?</i>                        | a. πόθεν <i>whence?</i>                      | a. πῆ <i>which way?</i>                                                        |
| b. *πῶ <i>anywhither</i>                      | b. *ποθέν                                    | b. *πῆ <i>any way</i>                                                          |
| f. ὡς <i>hither</i>                           | f. ἐνθένδε <i>hence</i>                      | f. τῆδε <i>this way</i>                                                        |
| δεῦρο ,,                                      | ἐντεύθεν ,,                                  |                                                                                |
| *ἐκεῖσε <i>thither</i>                        | *τόθεν <i>thence</i>                         |                                                                                |
| *κεῖσε ,,                                     | *ἐκείθεν, κείθεν <i>thence</i>               |                                                                                |
| g. *οἶ <i>whither</i>                         | g. *ὀθεν <i>whence</i>                       | g. *ῆ <i>which way</i>                                                         |
| *οἶπερ ,,                                     | ὀθενπερ ,,                                   | *ὀπῆ ,,                                                                        |
| *ὀποι ,,                                      | *ὀπόθεν ,,                                   |                                                                                |
| ὀποῖπερ <i>whithersoever</i>                  | ἐνθεν ,,                                     |                                                                                |

Other series are :

(1) Age or size: a. \*πῆλικος; f. τηλικόσδε (see 1463), \*τηλικούτος, *of that age*; g. ἡλικος, *of what age*. See 15.

(2) Dual Interrog., a. \*πότερος, *which of two?* Not in Oed. T. as Adj., but as Interrog. Adverb, πότερον 715, πότερα 112, 923.

f. *ἕτερος*, one or other of two, once in Oed. T. 747 θὰτέρα = τῆ ἐτέρα ἡμέρα, *the next day*. \*ἑκάτερος *each*.

g. Rel. \*ὁπότερος.

(3) Cause: *α. τί why? f. ὅτι, οὐνεκα, ὀθούνεκα, because, ἐπεὶ, ἐπειπερ, ἐπειδὴ since*. Ὅτι, οὐνεκα oftener mean *that* oblique. See 59, 500, 1133; 708. Ὅθούνεκα means *that* ten times in Soph. (twice in Oed. T. 572, 1271); seven times it means *because* (once in Oed. T. 1016). Οὐνεκα is also used for *ἐνεκα*, as a preposition.

ἐπεὶ, *since*, appears 9, 258, 316, 370, 376, 390, 438, 563, 649, 725, 985, 1147, 1503; ἐπειπερ 1332; ἐπειδὴ 412. Ἐπεὶ, *when*, 1256.

Obs. 1. The strengthened Relatives ὅστις, ὁποῖος, ὅποσος, ὅπως, ὅπου, &c. are used

(1) Relatively with an indefinite tinge, τί δ' ὄντων' εἶπε 1019, ὁποῖα χρῆζει, 1076; τὸ δὲ πάθῃμ' ὁποῖον φῆς παθεῖν δίδασκέ με 544; see 1229. (2) as indirect Interrogatives, in which sense direct Interrogatives also, and (occasionally) even simple Relatives are used: εἰπέων ὅστις ἐργασταὶ ποτε 279; ὡς πύθοιθ' ὅ τι δρῶν ἢ τί φωνῶν τήνδε ἴσσοίμην πόλιν 71; ἀρ' οἶσθ' ἀφ' ὧν εἶ; 415; εἶθε μήποτε γνώης ὅς εἰ 1068<sup>1</sup>. See ἀρά μου μέμνησθ' ἔτι οὐ' ἔργα δράσας ἕμιν ἐτρα δεῦρ' ἰὼν ὅποι' ἔπρασσον αὐθις; *do you still remember, after doing such things as I did within your view, what kind of things I went on doing afterwards, when I came hither?* 1401, where οἷα is rel. and ὁποῖα indirect interrog. dependent on μέμνησθε. Hence these forms in Aristophanes echo questions, καὶ πῶς;—ὅπως; (*do you ask how?*) Equ. 128.

Obs. 2. A Relative, simple or strengthened, may become *universal*, by taking ἄν, expressed in English by *-ever*; ὅς ἄν *whoever* (so ὅστις ἄν, οἷος ἄν, ὅσα ἄν, ὡς ἄν, ὅπως ἄν, ἔνθ' ἄν, ἡνίκ' ἄν κ.τ.λ.). Some form a compound with ἄν, as ὅταν, ὀπόταν, ἐάν or ἦν, ἐπειδάν.

#### A. CORRELATION OF QUIDDITY (τίς; *who* or *what*?)

a. The Interrogative Pronoun τίς occurs in Oed. T. about 68 times, in eleven of which places its construction is indirect, as φράζε δὴ τί φῆς 653. Τί five times means *why?* 634, 964, 1000; and 1391, ἰὼ Κιθαιρῶν, τί μ' ἐδέχου; τί μ' οὐ λαβῶν ἔκτεινας εὐθὺς; so ἀπὶ τοῦ *what for?* (= *why?*), 1021, 1155. Twice, τί is exclamatory, τί δῆτα; 577: τί δέ; 941: *how? what?* The other examples are of direct interrogation; τοῦ for τίως again occurring 357, πρὸς τοῦ διδαχθεῖς; and τῶ for τίνοι 772.

β. The Indefinite Pronoun τις occurs about 64 times; of which του is for τινὸς four times; 42, 396, 1107, 1163; τῷ for τῶι twice; 80,

<sup>1</sup> Perhaps οἶσθ' ἀφ' ὧν εἶ; = οἶσθα ὧν ἀπὸ γονέων ἀφ' ὧν εἶ; and γνώεις ὅς εἶ = γνώεις ὧν ὅς εἶ.

1457: *οἷτις* occurs twice, 819, 1333. In some places *τι* has an adverbial character, *at all*: 363, 410, 433, 736, 851, 969, 1066.

Personal Pronouns (with Possessive):

*c. d.* Ἐγώ, ἐμός. The enclitic forms *με, μου, μοι* are, *eo nomine*, unemphatic, as compared with *ἐμέ, ἐμοῦ, ἐμοί*, and in some places a deliberate choice of the stronger form is noticeable, as 374 (*μήτ' ἐμέ μήτ' ἄλλον*); 441 (*οἷς ἐμ' εὐρήσεις μέγαν*), 376 (*πρός γ' ἐμοῦ πεσεῖν*). See 12, 145, 250, 1516. But the stronger forms are not everywhere used with great emphasis, but are often due to the convenience of position. One proof of this is that they obtain more decided emphasis by taking *γε, ἔγωγε, ἔμεγε, ἐμούγε, ἔμουγε*. The dual *νῦ* occurs 1504.

The possessive *ἐμός* has no peculiarities: it forms frequent crasis with the article; *οὔμός, ἡμή, τοῦμόν, τὰμά κ.τ.λ.*

*Σύ, σός.* The oblique cases singular of *σὺ* are enclitic or emphatic, as the sense requires; and also gain force by taking *γε*. The dual forms *σφω, σφῶν* appear 1488, 1495: plural *σφέ* for *αὐτάς*, 1505.

The Possessive *σός* is freely used. Observe *τοῖς σοῖσιν αὐτοῦ (= τοῖς σαιτοῦ)* 416. *Σέθεν* is an Attic form for *σου*, 597, 1221.

[*e.* Reflexive Pronouns:

The Pronoun *σφέ* (= Homeric *ἐ*), *οῦ, οἷ* (Lat. *se, sui, sibi*) occurs; accus. *ἐξέκτευσε...ἀγροῦς σφεπέμψαι* 761; gen. *ἄρουραν οῦτε καὶ τέκνων* 1257<sup>1</sup>. See *αὐτός*. The Reflexive Pronoun Possessive *ἐς* (Lat. *suus*) is used by Soph. five times: once in Oed. T. *τοῖς οἷσιν αὐτοῦ (= τοῖς ἐαυτοῦ)* 1248. See *σός* above.]

*f.* Demonstratives in correlation with *τίς, who, what?*

1. The Definite Article *ὁ, ἡ, τὸ* (corresponding to Sanskrit *sa*) is the chief pronominal base, being in fact itself a demonstrative Pronoun. Italian speech did not acquire an article anciently; and this defect is among the chief causes which make the Latin language inferior to the Greek. Modern Italian, French and Spanish have supplied the want by forming an article (*lo, le, la*) from the second syllable of the pronoun *illē*.

<sup>1</sup> The pronominal forms *ἐ, οῦ, οἷ, μιν (νιν)*—with those of the 2nd and 3rd persons that begin with the letters *σφ*—cause great perplexity for these reasons: (1) the usages of Homer, Herodotus, and Attic writers differ in regard to them, and Attic authors differ from each other: (2) some of them have a twofold use, as reflexive, and as objectively personal. As yet we have nowhere found them thoroughly sifted. Confining ourselves here to the Reflexive forms in Soph., *οῦ* (for *ἐαυτοῦ*) appears only as above, *σφε* (for *ἐαυτόν*) only twice, as above, and Trach. 166. Personally, it occurs in sing. sixteen times for *αὐτόν* or *αὐτήν*, and plur. four times, as 1505. Liddell and Scott cite 761 as personal, but, as it seems to us, wrongly. Homer has one instance of *σφε* plur. as reflexive: Il. xix. 265.

[The Definite Article stands :

(1) immediately before its noun, ὁ Δάϊος, 1169: τὰς ξυμφορὰς τῶν βουλευμάτων, 144 (which in prose might be τὰς τῶν β. ξ.).

(2) before epithet and noun, ὁ πυρφόρος θεός, 27.

(3) before epithet following noun, βωμοῖσι τοῖς σοῖς, or before both, ἐν ταῖς ξυμφοραῖς ταῖς νῦν, 518. If the order is article subst. adj. or adj. article subst. the adjective is not epithet, but predicate: as 525

τοῦπος δ' ἐφάνθη ταῖς ἐμαῖς γνώμαις ὅτι  
πισθεῖς ὁ μάντις τοῦς λόγους ψευδεῖς λέγοι,

where ψευδεῖς has a predicative position, which would be equally such if it were ψευδεῖς τοῦς λόγους, whereas τοῦς ψευδεῖς λόγους or λόγους τοῦς ψευδεῖς or τοῦς λόγους τοῦς ψευδεῖς make ψευδεῖς an epithet of λόγους.

(4) with many words between article and noun:

χοὶ πάντες εὖ ξυνείεν εἰσαεὶ θεοί. 275.

(5) before an adjective or a participle (without noun); either of which thus acquires the power of a substantive: τὰ δύσφορα 87, τὰφανῆ 131, τὰμά, τὰσά 329, τὰλληθές 356, τὸ μὴ ἕνδικον 684, τὸ δὲ ζητούμενον ἀλωτὸν, ἐκφεύγει δὲ τὰμελούμενον 110, τὸν δεδρακότα 246, τοῖς μὴ δρῶσιν 269, τὰ χρησθέντα 604.

(6) before an adverb, which is thus made adjectival: τῆς πάρος προθυμίας, 48; τῶ γε νῦν λόγῳ, 90; τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος, 208; or if there is no noun, the phrase will form one: τὰ πάρος, 1420. So before a preposition and case: τὸ πρὸς ποσὶ, 130; τοῖς ἐν γένει, 1430; or a case, τὰ βροτῶν, 498; τὰ τῆς τύχης, 977; τανῦν often occurs as a merely strengthened form of νῦν νοῖω.

(7) often as a demonstrative pronoun. So οἱ μὲν, οἱ δέ, *some, others*, 16, 17; οἱ=οὗτοι 108; τὸν=τοῦτον or ἐκείνον, 200. So τὰ δέ, 481; ὁ δέ, 669, 1264; τῆς for ταύτης, 1082; ταῖν for ταύταιν, 1466. Sometimes it is for a relative: τῶν for ὧν, 1379; τὸ for ὃ, 1427. In 1229 τὰ δέ, *others*, implies τὰ μὲν, *some*, suppressed before it. Τὸν Λαβδάκου (und. νιδὸν), 224; τῶ Πολύβου (und. νιδῶ) 489. The following places illustrate the power of the article: 371, 497, 668.]

2. Ὅδε, οὗτος, are of constant occurrence. Either may occur before article and noun, or after both: τόδε τὸ ῥῆμα or τὸ ῥῆμα τόδε, τοῦτο τὸ θνεῖδος or τὸ θνεῖδος τοῦτο. Observe τῆδε, *this way*, 858, 1128; καὶ ταῦτα, *and this too*, 37; τοῦτο μὲν *in the first place*, 603; followed by τοῦτ' ἄλλο, 605.

3. Ἐκεῖνος or κείνος, *that one yonder, that, he, &c.* is derived from ἐκεῖ, *there* (bringing to mind our vulgarism 'that there'). It occurs about

12 times; and its shortened form *κείως* as many. The adverb *ἐκεῖ* twice, 776, 940. Its cognates are *ἐκείσε*, *κείσε*, *θιθίην*, *ἐκείθεν*, *κείθεν*, *thence*. Of these *κείθεν* alone appears in this play, 758; but all are used by Sophocles.

[Obs. The Pronoun *αὐτός* (= Lat. *ipse*) has a variety of sense and construction which makes it one of the most remarkable words in the Greek language; it is of all persons.

1. Its first meaning is *Self*, and this sense it can keep in all its cases: being (in this use) in apposition either to a pronoun personal or demonstrative, expressed or understood, or to a noun, with or without article, as:

*αὐτός* (ἐγῶ) ἐλήλυθα, *I am come myself.*

*αὐτός* (σύ) ἐλήλυθας, *thou art come thyself.*

*αὐτός* (ἐκείως, Οἰδίπους) ἐλήλυθε, *he (Oedipus) is himself come.*

(ἡμεῖς) αὐτοὶ ἐληλύθαμεν, *we are come ourselves.*

(ἡμεῖς) αὐτοὶ ἐληλύθατε, *ye are come yourselves.*

(ἐκείνοι, οἱ πολέμοι) αὐτοὶ ἐληλύθασι, *they, the enemies themselves are come.*

So *αὐτός* ὁ Φοῖβος or ὁ Φοῖβος *αὐτός*, *Phoebus himself*, which may be declined through all singular cases; *αὐτοὶ οἱ Θηβαῖοι* or *οἱ Θηβαῖοι αὐτοὶ*, *the Thebans themselves*, which may be declined through all plural cases.

Examples: Nom. First Person S. οὐ γὰρ ἄν μακρὰν ἔχρουνον αὐτός, 220; ἐγὼ μὲν οὐτ' αὐτὸς ἱμείρων ἔφυν, 587, 591, 1364, 1381. Sec. Pers. S. ὥσπερ καυτὸς εἰσοράς, 22; αὐτὸς σὺ σοί, 379; κρῖν' αὐτὸς μαθῶν, 544; αὐτὸς οἴσθα, 574; αὐτὸς μοι σὺ σημάντωρ γενού, 957, 1039, 1447. Third Pers. αὐτὸς δ' ὄδε, 531, 704; αὐτὸς θ' ὁ πρέσβυς, 805; αὐτὸς πάροιθεν ὤλετο, 856, 927; ὑφ' ὧν θάνοι μὲν αὐτός, 1247; τοῦτ' αὐτὸ...μ' εἰσαεὶ φοβεῖ, 1013, 725; ἤξει γὰρ αὐτὰ, *they will come of themselves*, 341. Other cases: αὐτὸν εἶπατ' εἰ κάτισθ' ὄπου, *tell me of himself, if ye know, where he is*, 926 (κάτιστε is 2d pers. pl. of κάτιδα). See 547, 548; Φοῖβου γ' ἀπ' αὐτοῦ, 712.

A remarkable place in Oed. T. is 1169-70 οἶμοι πρὸς αὐτῷ γ' εἰμι τῷ δεινῷ λέγειν. κάγω γ' ἀκούειν, where the Infinitives depend on τῷ δεινῷ, and after κάγω γ' the mind supplies again ἐπ' αὐτῷ γ' εἰμι τῷ δεινῷ.

2. The oblique cases of *αὐτός* compounded with the Reflexive Pronoun *ἑο* (Hom. = *οὔ*) form:

|                 |                 |                                     |                |
|-----------------|-----------------|-------------------------------------|----------------|
| <i>ἐαυτόν</i> , | <i>ἐαυτήν</i> , | which contracted are <i>αὐτόν</i> , | <i>αὐτήν</i> ; |
| <i>ἐαυτοῦ</i> , | <i>ἐαυτῆς</i> , | ,, ,, <i>αὐτοῦ</i> ,                | <i>αὐτῆς</i> ; |
| <i>ἐαυτῶ</i> ,  | <i>ἐαυτῆ</i> ,  | ,, ,, <i>αὐτῶ</i> ,                 | <i>αὐτῆ</i> .  |
| <i>herself.</i> | <i>herself.</i> |                                     |                |

So the plural cases become *αὐτούς -άς*, *αὐτῶν*, *αὐτοῖς -αῖς*, *themselves*,



The singular cases again compounded with *ἐμέ, ἐμοῦ, ἐμοί, σε, σου, σοι*, form the pronominal words:

|                    |                    |                 |                   |
|--------------------|--------------------|-----------------|-------------------|
| <i>ἐμαντόν—ήν,</i> | <i>σεαντόν—ήν,</i> | contracted into | <i>σαντόν—ήν;</i> |
| <i>ἐμαντοῦ—ής,</i> | <i>σεαντοῦ—ής,</i> | ,, ,,           | <i>σαντοῦ—ής;</i> |
| <i>ἐμαντῶ—ῆ,</i>   | <i>σεαντῶ—ῆ,</i>   | ,, ,,           | <i>σαντῶ—ῆ;</i>   |
| <i>myself,</i>     | <i>thyself.</i>    |                 |                   |

Examples: (1) *ἐαντόν*, 706, 1290. (2) *αὐτόν* without *αὐτός*; *μόνον καθ' αὐτόν*, 63, 234; *τόν παρ' αὐτῷ βίσιον*, 612; *αἱ δὲ τοιαῦται φύσεις αὐταῖς δικαίως εἰσὶν ἄλγιστα φέρειν*, 675; *ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων*, 1276. (3) In correlation with *αὐτός*; *αὐτὸς καθ' αὐτοῦ*, 228; *παισι τοῖς αὐτοῦ ξυνῶν ἀδελφὸς αὐτὸς καὶ πατήρ*, 457; *αὐτὴ πρὸς αὐτῆς*, 1237. In 133 *ἀλλ' αὐτὸς αὐτοῦ* we have an instance of *αὐτοῦ* put for *ἐμαντοῦ*. In Oed. T. there is no example of *αὐτοῦ* for *σαντοῦ*, but this is equally feasible; as *εἰ δ' αὐτὸς αὐτόν ᾧδε παιδεύεις*, Trach. 145. (4) *ἐμαντόν*. *ἐγὼ οὐτ' ἐμαντόν οὔτε σ' ἀλγυνῶ*, 332; *ἐγὼ δ' ἐμαντόν παῖδα τῆς Τύχης νέμων*, 1080; *Κρέοντ' ἐμαντοῦ γαμβρόν*, 70; *ὑπέρ τ' ἐμαντοῦ*, 253; *μητρὶ τῆμαντοῦ*, 995; *ἐγὼ π' ἐμαντῶ*, 820, 833. (5) *σεαντόν, σαντόν*. *ῥῦσαι σεαντόν*, 312; *σὺ νῦν ἀφείς σεαντόν*, 707. *σαντόν* is not in Oed. T. See *νῦν δ' ἄλρε σαντόν*, Phil. 886. *εἴπερ τι τοῦ σαντοῦ βίου κήδεαι*, 1060; *εἰ διδοίης γ' ὡς ἐγὼ σαντῶ λόγον*, 583. See (above) *τοῖς οἰσιν αὐτοῦ* for *τοῖς ἐαντοῦ*, *τοῖς σοῖσιν αὐτοῦ* for *τοῖς σεαντοῦ*. So *τοῖς ἐμοῖσιν αὐτοῦ* could be used for *τοῖς ἐμαντοῦ*. Thus in Latin, *mea ipsius, tua ipsius, sua ipsius*.

3. The oblique cases of *αὐτός* (but not the nominative) are used as mere demonstrative pronouns, almost as *ἐκεῖνον, ἐκεῖνον*...but somewhat less emphatic.

In Oed. T. *αὐτόν, him*, 297, 469, 703, 842, 989, 1421; *αὐτῷ, to him*, 1258; *ἀπ' αὐτῆς, from her*, 1269; *αὐτῶν, of them*, 975; *αὐτοῖς, to them*, 270, &c. &c.

The accusative pronoun *νῦν* (usually singular, sometimes plural) is for *αὐτόν*, 123, 248, 466, 642, 718, 763, 768, 843, 857, 889, 942, 1133, 1174, 1176; for *αὐτήν*, 397, 1265; for *αὐτούς*, 868. *Σφέ, σφάς*, are used for *αὐτάς*, 1505, 1508. See above (Refl. Pr.).

4. *Αὐτός* with the article before it means '*the same*.'

(1) *ὁ αὐτός=αὐτός*, 559, 1210. (2) *τὸν αὐτόν ἄριθμον*, 844. (3) *τὸ αὐτὸ=ταυτό*, *ἐς ταυτό*, 734; *τὸ αὐτόν=ταυτόν*, 325; *ἀνεῖτε ταυτόν σπέρμα*, 1405. (4) *τὰ αὐτά=ταυτά*, 575; *εἰ τὰ γ' αὐθ' ἔξει κρᾶτη*, 586.

In three places *ταυτά* is constructed with a dative: *ταυτὰ Φοῖβῳ, the same things as Phoebus*, 284; *ἐκέλεν ταυτά, the same as she does*, 579; *σοὶ ταυτά, the same that you do*, 840].

g. 1. The Relative  $\delta\varsigma$  is largely used, with the occasional variation  $\delta\sigma\pi\epsilon\rho$ , which occurs as Nom. S. 756; Acc. S. 1120; Dat. S. 351; Acc. Pl. neut. ( $\acute{\alpha}\pi\epsilon\rho$ ), 251, 346, 575; Gen. Pl. 822. In  $\acute{\alpha}\pi\epsilon\rho$   $\epsilon\upsilon\pi\tau\epsilon\rho\omicron\nu$   $\epsilon\rho\nu\nu$  176,  $\acute{\alpha}\pi\epsilon\rho$  is for  $\acute{\omega}\sigma\pi\epsilon\rho$ .  $^{\circ}\text{O}\varsigma$   $\gamma\epsilon$ , 35. The universal form  $\delta\varsigma$   $\acute{\alpha}\nu$  appears 580, 749, as  $\acute{\alpha}$   $\acute{\alpha}\nu$ , *whatever things*.

2.  $^{\circ}\text{O}\sigma\tau\iota\varsigma$  appears about 29 times: of these  $\delta$   $\tau\iota$  71, 485, 664, 934, 1360;  $\delta\tau\omicron\upsilon$  for  $\omicron\delta\tau\iota\nu\omicron\varsigma$ , 117, 493, 697, 932;  $\delta\tau\omega$  for  $\acute{\omega}\tau\iota\nu$ , 982, 1335;  $\delta\tau\omega\nu$  for  $\acute{\omega}\nu\tau\iota\nu\omega\nu$ , 414. Observe  $\delta$   $\tau\iota$   $\pi\acute{\nu}\mu\alpha\tau\omicron\nu$ , *to the very utmost*, 664;  $\delta$   $\tau\iota$   $\tau\acute{\alpha}\chi\iota\sigma\tau\alpha$ , *as soon as possible*, 1340. See *ποτέ*.

#### B. CORRELATION OF QUALITY ( $\pi\acute{o}\iota\omicron\varsigma$ ; OF WHAT KIND?).

a. The Interrogative  $\pi\acute{o}\iota\omicron\varsigma$ ; *of what kind?* may generally be rendered *what*, and in tragic use, differs little from  $\tau\iota\varsigma$ ; Like  $\tau\iota\varsigma$ , it is used in indirect as well as direct interrogation.

$\Pi\acute{o}\iota\omicron\varsigma$ , as direct Interrogative, is in Oed. T. 23 times: 89, 99, 102, 120 ( $\tau\acute{\delta}$   $\pi\acute{o}\iota\omicron\nu$ ); 128, 291 ( $\tau\acute{\alpha}$   $\pi\acute{o}\iota\alpha$   $\tau\acute{\alpha}\nu\tau\alpha$ ); 359, 420, 421, 437, 559, 571, &c. Indirect: 1371.

b.  $\pi\acute{o}\iota\omicron\varsigma$  indef. does not occur.

f. Demonstratives in correlation with  $\pi\acute{o}\iota\omicron\varsigma$ ;  $\tau\acute{o}\iota\omicron\varsigma$  1414;  $\tau\acute{o}\iota\omicron\sigma\delta\epsilon$ , twelve times, 13, 244, 295, 387, 435, &c.;  $\tau\omicron\iota\omicron\upsilon\tau\omicron\varsigma$ , thirteen, 140, 339, 406, 441, &c.

g. The Rel.  $\omicron\iota\delta\omicron\varsigma$ . 95, 403 ( $\omicron\iota\acute{\delta}$   $\pi\epsilon\rho$ ); 701 ( $\text{K}\rho\epsilon\omicron\nu\tau\omicron\varsigma$ ,  $\omicron\iota\acute{\delta}$   $\mu\omicron\iota$   $\beta\epsilon\beta\omicron\nu\text{-}\lambda\epsilon\upsilon\kappa\acute{\omega}\varsigma$   $\acute{\epsilon}\chi\epsilon\iota$ , *because of Creon's plots against me*); 726 (an exclamation); 751 ( $\omicron\iota\alpha$ = $\acute{\omega}\varsigma$ , *in the manner of*); 763 ( $\omicron\iota\acute{\nu}$   $\acute{\alpha}\nu\eta\rho$   $\delta\omicron\upsilon\lambda\omicron\varsigma$ , *considered as a slave*, see  $\acute{\omega}\varsigma$ ); 803, 1224 (exclamation); 1395 (exclamation); 1488. In 303, 1272, 1402, it is indirect Interrog.

Note:  $\omicron\iota\delta\omicron\varsigma$   $\tau\epsilon$  (for  $\tau\acute{o}\iota\omicron\varsigma$   $\acute{\omega}\sigma\tau\epsilon$ ) *able*, 24, 1415.

$^{\circ}\text{O}\pi\acute{o}\iota\omicron\varsigma$  occurs, 554, 1076, 1272, 1403, but in the last place alone it is an indirect Interrog.; in the rest it is Relative. (See above Obs. 1.) In 915  $\acute{\omicron}\pi\acute{o}\iota\alpha$  is adverbial.

#### C. D. CORRELATION OF QUANTITY AND QUOTITY ( $\pi\acute{o}\sigma\omicron\varsigma$ ; $\pi\acute{o}\sigma\omicron\iota$ ).

a.  $\Pi\acute{o}\sigma\omicron\varsigma$ ; *how great?* interrog. occurs once, 533, nowhere else in Soph.

b.  $\pi\acute{o}\sigma\omicron\varsigma$  indef. does not occur.

f. Demonstratives:

$\tau\acute{o}\sigma\omicron\varsigma$ , 345;  $\tau\omicron\sigma\acute{o}\sigma\delta\epsilon$ , 507, 664, 1173, 1282, 1313;  $\tau\omicron\sigma\omicron\upsilon\tau\omicron\varsigma$ , 569, 736, 801, 1146, 1410.

g. Relatives (which in plur. express quosity, i.e. number):

$^{\circ}\text{O}\sigma\omicron\varsigma$ , 273, 347 ( $\delta\sigma\omicron\nu$   $\mu\eta$   $\chi\epsilon\rho\omicron\iota$   $\kappa\acute{\alpha}\lambda\omega\nu$ , *all but killing with the hands*); 365 ( $\delta\sigma\omicron\nu$   $\gamma\epsilon$ ); 382 (exclam.); 1224 (exclam.); 1239 ( $\delta\sigma\omicron\nu$   $\gamma\epsilon$ ). Oblique

(ὅσων ἐγὼ ψάβοιμι) 1464. The universal Rel. ὅσ' ἂν occurs, 77, 1122, ὅσον τάχιστα, 1436. Ὀπίσθος is used as Rel. 1407 and in Antig. 214. In 1527 ὅσος is used as indirect Interrog.

Pronominal Particles:

E. CORRELATION OF MANNER (πῶς; HOW?).

a. πῶς; ἕως? 391, and fifteen times more.

b. The Indefinite πῶς, *somehow*, is often used by Soph. but not in Oed. T.

f. Demonstratives:

ἄδε, *so, thus*, 83, and ten times besides. *hither*, 7, 144, 298.

οὕτως, οὕτω, *so*; 129, and seven times more.

In 1444 ἄρα, *then*, proves that οὕτως is not to be taken with ἀθλίω.

g. Relatives:

(a) ὡς (Lat. *ut*) is the chief Relative of Manner.

This particle is notable as exhibiting more varieties of meaning and use than any other in Greek. As many as fifteen can be noted in this play. We may class them in seven groups:

- i. ὡς, Rel. particle of Comparison (*as*).
- ii. ,, ,, ,, of Manner (*how*).
- iii. ,, ,, ,, in Oblique Construction (*that*).
- iv. ,, ,, ,, in Final Construction (*in order that*).
- v. ,, ,, ,, of Time (*when, from the time when*).
- vi. ,, ,, ,, of Cause (*since*).
- vii. ,, Preposition (*to* a person).

i. ὡς, *as*:

(1) with nouns and pronouns: 60, 583 (ὡς ἐγώ); 923, 1260, 1422.

(2) with finite verbs: 114, 242, 435, 940, 962, 1160. Note 1291 (ἀραῖος ὡς ἠπάσατο).

(3) with Infin. 84.

(4) with participles absolute or otherwise: 11, 97, 101, 145, 241-2, 353, 625, 848, 956, 1178, 1290-1, 1423.

(5) with particle 1174 (ὡς πρὸς τὶ χρέλας;).

(6) *as if* with verb: 538 (ὡς οὐ γνωρισίμι).

(7) idiomatic with noun (*as = considered as, for*) 1078 (ὡς γυνή); 1118 (ὡς νομεὺς ἀνὴρ); 1526 (ὡς τις κ.τ.λ.). See Exc. IX.

(8) idiomatic with gen. 345 (ὡς ὀργῆς ἔχω, *so angry am I*).

(9) idiomatic with adv. pos. or sup. (ὡς τάχος) 945, 1154; (ὡς τάχιστα) 1429, *as soon as possible*.

(10) ὥσπερ, *as*, 22, 54, 81, 276, 715, 1470; 1114 (ὥσπερ ἐγμωκα, *I seem to recognise*), 1218.

(11) ὥσπερ εἶ, *as if*, 264.

ii. ὡς, *how*:

(1) exclamatory: 316, 319, 439, 1187, 1348.

(2) oblique: 547, 1172. Note 543 (οἶσθ' ὡς ποιήσον); 329 (ὡς ἄν, *howsoever*). See Exc. VI.

iii. ὡς, *that* (oblique):

(1) with indic. 1369.

(2) with opt. imperf. 555, 780, 791; aor. 730, 843, 1167; fut. 713.

iv. ὡς, final (*in order that*):

(1) with subjunctive: 325, 359.

(2) with opt.: 1143, 1174.

(3) with indic. past: 1392.

v. ὡς, temporal:

(1) *when* (ὡς ὁρᾷ), 807.

(2) *from the time when*, 115 (ὡς ἀπεστάλη).

vi. ὡς, *since* (causal), 44, 47, 54, 56, 365, 445, 922, 1050.

Exc. III.

vii. ὡς as a Prep. (*to, a person*) 1481 (ἐλθετε ὡς τὰς ἀδελφὰς τὰσδε τὰς ἐμὰς χέρας).

(b) ὅπως, the strengthened ὡς, has many of its uses: *as* (partially): *how* (oblique): *that* (oblique): *in order that*: *when*.

i. *as*: 979, 1336 (ὅπως περ); ὅπως τάχιστα, 1410.

ii. *how*: 406, 1251, 1367.

iii. *that*: 548, 1518. ὅπως μὴ λήσῃ 1075 (δέδοιχ' ὅπως μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά, *I fear lest evils will break forth from this silence*).

iv. *in order that*: 921 (ὅπως... πύργου); 1006 (ὅπως... εὖ πράξαιμι τι).

v. *when*: 1241 (ὅπως... παρήλθ' ἔσω); 1244 (ὅπως εἰσῆλθε); 1265 (ὅπως ὁρᾷ νῦν).

(c) ὥστε, *so that, so as*:

i. with Indic. pres. 65; fut. 135, 411; aor. 534, 1036.

ii. with Opt. aor. and ἄν, 857.

iii. with Infin. 361, 374, 595, 1045. (ὥστε μὴ) 1085, 1460.

NOTE. For ὥστε the art. τὸ is used with Infin. 283, 1388. Cp. 1412, where τὸ... is in apposition.

## F. CORRELATION OF TIME (πότε; WHEN?).

\*πότε, *when?* and correlates.

a. The Interrog. πότε is not in Oed. T.; only once in Soph. Aj., 1185 (ἐς πότε). The question *when?* was asked and answered by various uses of the word χρόνος, *time*.

As to time past, comp. 558, 561. See Aesch. Ag. 254, ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;

*When?* would be asked of the future by means of the prep. ἐς, as ἐς πότε, ἐς τίν' ἡμέραν, ἐς χρόνον τίνα; answer, ἐς αὔριον, ἐς τρίτην (ἡμέραν), εἰς ἔτος and the like. Note 199 (ἐπ' ἡμαρ, *during the day*).

b. The Indefinite ποτέ, *ever, formerly, hereafter*, is in large use.

ποτέ, *formerly*, 103 (ἦν...ποτέ), 172, &c.; *hereafter*, 418 (ἐλᾷ ποτέ), 428, 486; *ever*: (1) strengthening Interrogatives: τίς, 2, 151, 803; πῶς, 1212; ποῦ, 1480; (2) strengthening ὅστις, 224, 279, 703; (3) after οὐ or μή, 335, 375, 573, 602, 852, &c.

c. οὔποτε, *never*, 503, 511, 1009, &c.; μήποτε, 329, 1218, 1392.

f. Demonstratives, *then*:

τότε, 52, &c., &c.; τημικαῦτα, 76.

g. Relatives, *when*, numerous:

ότε, 382, &c.; ἐπέι, 1266; ἠνίκα, 1470; ἤμος, 1134 (see ὡς, ὅπως).  
*whenever*, ὅταν, 422, 618, 624, &c.

## G. CORRELATION OF PLACE (ποῦ; WHERE?).

(1) Place where: ποῦ, and correlates.

a. Interrog., ποῦ, *where?* οἱ δ' εἰσι ποῦ γῆς; ποῦ τόδ' εὐρεθήσεται κ.τ.λ., 108; ποῦ σὺ μάντις εἰ σαφής; 355, 606, 732, 1480.

b. Indefinite, πού, *somewhere, anywhere, perchance*, 43, 769, 1116, 1128, 1130, 1410, 1480.

f. Demonstratives:

*here*, ἐνθάδε, 452, 968, 1049; ἐνταῦθα, 582, 598, 752.  
*there*, ἐκεῖ, 776, 940.

g. Relatives: *where*.

οὐ, 732, 1263, 1513; ὅπου, 514, 924, 926, 1256, 1406; ἐνθα, 414, 686, 878, 1249, 1451; ἕνα, 680, 947, 953, 1311, 1515, 1732; ἕνα, with gen., ἕν' εἰ κακοῦ, 404, ἕν' ἔσταμεν χρείας, 1397. In every place where ἕνα is used in Oed. T. it means arriving at a point, evil or unpleasant; and so elsewhere in Soph., but not always in evil sense.

*whenever*, ἐνθ' ἄν, 667, 1461; and ἐνθα μή, 316, 796, 1412.

It must be noticed that *ἵνα* is also used as a final conjunction, *in order that* (to the point that) (1) with subjunc., 364, 1454; (2) with past Indic. after a past tense, ἵν' ἦ τυφλός τε καὶ κλύων μηδέν, 1389. See *ὡς*, ἐνθα, ἵνα.

2. Place *whither*, ποῖ and correlates.

a. Interrog. ποῖ γὰς; 1309.

b. The Indefinite does not occur in Oed. T., and of the Relatives only ὅποιπερ, 1458.

f. Demonstratives:

*hither*, ὧδε, 144, 298; δεῦρο, 532, 951, 1069, 1126, 1480.

g. Rel. *whither* is not represented in Oed. T.

3. Place *whence*; πόθεν and correlates.

a. Interrog. πόθεν; 1162.

b. Indef. does not occur.

f. Demonstratives:

ἐνθένδε, 1267; ἐντεῦθεν, 1516.

g. Relatives:

ὅθενπερ, 1498; ἐνθεν, 1179, 1286, 1485, 1490.

4. *Which way?* πῆ and correlates.

a. Interrog. πῆ; 1310.

b. Indef. not in Soph.

f. Demonstr., τῆδε, 858, 859, 1128.

g. Rel. none in Oed. T.

## INDEX OF WORDS.

IN using this Index, observe: (1) 'See' before a numeral (verse) implies a reference to its place in the Commentary: before Exc. to one of the Excursus. (2) Conjunctions, Prepositions, Pronouns and Pronominal Particles are not included here: they will be found in Excursus XIV. (3) Matters not given here (genders, declensions, conjugations, forms, &c.) must be sought in the Lexicon, when required. (4) Abbreviations used are: in Verbs: Voices, act. pass. m.; Moods, &c.: ind. imp. subj. opt.—inf. part.; Tenses: imperf. fut. (future), f. 1, f. 2, f. 3 (paulo-post fut.); aor. (aorist); a. 1 (first aorist); a. 2 (second aorist); perf. (perfect); pl-pf. (pluperfect).

Ἄ, *ha!* 1147

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ἄβατος, *inaccessible, untrodden*, 719

ἄβλαβής, *uninjured*, 229

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ἄδελφεά (= ἀδελφή), *sister*, 160

ἄδηλος, *unknown, concealed*, 475, 497; *unproven*, see 608

ἀεί, *always*; the first syll. is doubtful. αἰέν, 60, 905. εἶσαί, *for ever*, 275, 1013

ἀελλάς. See 466

ἄζομαι. See ἀζόμενος, 155

Ἄθαια, the goddess Pallas. See 159

ἄθεος, *godless*, 662.—ἀθέως. See 254

ἄθλιος, *wretched*, 372, 789, &c.

ἀθρέω, *visit, observe*, 1305

ἀθροίζω, *collect*, 144

ἄθνυμος, *dejected*, 319.—ἀθνυμέω. See 747

αἴγλη, *splendour*, 207.—Hence αἴγλαός, *splendid*, 152.—ἀγλαωψ, *brilliant*, 214

αἰδέομαι, *revere, respect*. See 1426  
Ἄϊδης. See 30, 972, παρ' Ἄϊδη, *in the realm of Hades*; 1372, εἰς Ἄϊδου (und. δόμων)

αἰθήρ, *sky*. See 866

αἰκίζομαι, *ill-use*. Aor. I ἠκισάμην, 1153

αἷμα, *blood*, 1279, 1406; *bloodshed*, 101. See 1450

αἰνύγμα, *riddle*, 393, 1525.—αἰνυκτός, *riddling*, 439. See Exc. VI.

αἰρέω, *take*, aor. εἶλον, 396 (εἰλεῖν αἷμα, *shed*); 585 (εἰλεσθαι, *choose*); 887 (ἐλοιτο, *seize*); 1522 (ἐλεῖν 2 p., *take away*)

- αἶρω, *lift*, 143, 270, 914 (ὑψοῦ αἶρει, *excites*); midd. 1225 (ἀρείσθε πένθος, *conceive, feel*)  
 αἰσθάνομαι, *perceive*, aor. ἤσθόμην. See 1271  
 αἰσσω, ἔσσω, aor. ἤσα, *rush*, 1074  
 αἰσχιστά, *most foully*, sup. of αἰσχροῦς, 367  
 αἰσχύνη, *shame*, 1284.—αἰσχύνομαι, *be ashamed of*, 1079  
 αἰτέω, *ask, pray*, 216, 1518. midd. αἰτούμαι, do. 880.—αἰτητός, *sued for*, 384  
 αἰτία, *cause*, 1236; *crime*, 109; *accusation*, 656 (βαλεῖν ἐν αἰτίᾳ).—αἰτιώομαι, *accuse*, 608  
 ἀκάλυπτος, *unconcealed*, 1427  
 ἀκάρπως καθέως. See 254  
 ἀκμή, *time of life*. See 741. *finger*, ἀμφιδεξίους ἀκμαῖς. See 1243.  
 1034 ποδοῖν ἀκμάς (*ankles or insteps?*)  
 ἀκούω, *hear*, 7, 43, &c. ἀκουστέος, *to be heard*. See 1170. ἀκουστός, &c. 1312.—ἀπακούω, *hear in reply*, 544  
 ἄκρος, sup. ἀκρότατος, *highest*, 1106, 876  
 ἄκτῃ, *coast*, 177  
 ἄκω, *unwilling*, 1283; *unintentional*, 1230  
 ἀλάομαι, *wander*, 1506  
 ἄλγος, *grief, pain*, 62, 638, 1031.—ἀλγεῖνός, *grievous*, 1530; ἀλγιστός, *most painful*, 675, 1238.—ἀλγύνω, *pain, annoy*, 332, 446, 1067  
 ἀλεξιμυρος, *death-averting*. See 163  
 ἀληθής, *true*, 299. *παληθές, the truth*, 299, 356. ἀληθές; *ha really!* 350.—ἀλήθεια, *truth*, 369  
 ἄλις, *enough*, 685, 1061, 1515  
 ἀλίσκομαι, *be taken*, 542, fut. ἀλώσομαι, 576.—ἀλωτός, *that may be caught*  
 ἀλκή, *help, succour*, 42, 189, 218  
 ἀλλά, *but, well!* &c. See Particles.
- ἀλλαγή, *change, reverse*, 1206  
 ἄλλος<sup>1</sup>. See 6. 185 (ἄλλοθεν ἄλλαι, *some here, some there*); ἄλλως τε, *moreover*, 1414; ἄλλως, *in vain*, 333, 1151  
 ἄλος, *furrow*, 1211  
 ἄλοχος, *wife (young)*, 183  
 ἄλυτος, *painless*, 593  
 ἄμα, *together, at the same time*, 149, 471, 1317  
 ἀμαιμάκετος, *invincible*, 177  
 ἀμαξιτός, *carriage road*, 716, 730  
 ἀμαρτάνω, *err, fail*, perf.-p. ἡμάρτημα, 621  
 ἀμβροτος. See 158-9  
 ἀμεινων, *better*, 1443, 1479, 1528  
 ἀμελέω, *neglect*, 111  
 ἄμορος, *ill-fated, unhappy*, 248  
 ἀμύνω, *ward off*, 894  
 ἀμφιπλήξ. See 417  
 Ἀμφιριτή, *wife of Poseidon*  
 ἄν. See Particles and Verbs, Exc. XIV.
- ἀνάγκη, *necessity, strait*, 877, 986.—ἀναγκάζω, *compel*, 280  
 ἀναγνος, *impure*, 823, 1383  
 ἀναιρεῖν, aor. 2. m. ἀνειλόμην, *I received*, 1035  
 ἀνακηρύσσω, *proclaim aloud*, 450  
 ἀνακινήσις, *agitation, quaking*, 727  
 ἀναλίσκω, fut. ἀναλώσω, *kill*, 1174  
 ἀναμνήσκω, *remind*, fut. ἀναμνήσω, 1133  
 ἀναξ. See 80, 284, &c.  
 ἀνάριθμος. See 167, 179  
 ἀνδρηλατέω, *banish a man*. See 100  
 ἄνευ. See 1464; also 541, 590  
 ἀνέχω. See 174  
 ἀνήκεστος, *past cure*. See 98  
 ἀνήρ. See 43 (Exc. III). τοῦδε τάνδρός (*me*), 534, 1018; so τοῦδ' ἀνδρός, 1404. See 449  
 ἄνθρωπος, *man*, 977  
 ἀνίημι, *send forth*, 270, 1277, 1405  
 ἀνίστημι, *arise*, 270, 1277, 1405  
 ἀνίστημι, *arising*, (a. 2), 1200

<sup>1</sup> Ἴτερος and ἄλλος differ as their Latin cognates alter, alius: the former meaning 'one (or the other) of two,' the latter 'another.' But in Oed. T. Ἴτερος occurs once only 782, θάτερα (for τῆ ἑτέρα ἡμέρα *the next day*). Ἄλλος appears about 35 times: the most noticeable cases being (1) as distinguished from αὐτός, *self*: παρ' ἀγγέλων ἄλλων, see 7: cp. 63, 375, 589, 704, 1023, &c.; (2) in correlation with a second ἄλλος or some cognate, 175 (ἄλλον δ' ἄν ἄλλω προσίδους); 184 (ἄλλοθεν ἄλλαι); 230; (3) before ἢ *than*, 595, 819 (ἄλλος ἢ γῶ); (4) observe 1085 (οὐκ ἄν ἐξέλθοιμ' ἐτι ποτ' ἄλλος); 1118 (εἶπεο τις ἄλλος πιστός ὡς νομεις ἀνήρ).



ἀνιστορέω, *ask, inquire*, 573  
 ἀνοίκτως, *without a mourner*, 182  
 ἀνορθώω, *uplift, re-establish*, 46, 51  
 ἀνορμος. See 422-3  
 ἀνόσιος, *impious*, 353  
 ἀντιάζω. See 192  
 ἀντιπέμπω, *send back*, 366  
 ἀνώω, *bring to pass, cause*. See 166, 720  
 ἀνω, *above*, 965 (*in the air*). But 416, *νέρθε κατὰ γῆς ἀνω*, *beneath (the earth) and on earth above*. Cp. 968, *κεῖθει κάτω δὴ γῆς*, *is hidden now beneath earth*, i. e. *νέρθε ἐν Ἄιδου*  
 ἀξίος, *worthy*, 931, 1004. With gen. 778, 972. With infin. 763, 769, 777. See 92  
 ἀξιόω, *deem fit, require*, 1449; *consent*, 944; *design*, 1413  
 ἀπαυδάω, *forbid*. See 236. The negative with infin. after such verbs is a common Greek idiom  
 ἀπειμι (εἶναι), *be absent*, 75, 1238, 1285.—ἀπειμι (λέναι), *go away*, 229, 431, 444, 447  
 ἀπίερω, *unaware*, 1088 (var. r. ἄπειρος)  
 ἀπευθύνω, *direct, rule*, 104  
 ἀπήνη, *mule-chaise*. See 753  
 ἀπλοῦς, *single*, 606; *simple*. See 519  
 ἀποδείκνυμι, *display*, 1405  
 ἀποκος. See 1518. Hence ἀποικέω. See 998.  
 ἀποκλάω. See 1467. ἀποκλαύσασθαι, *to bewail mutually*.  
 ἀποκλήω, *to shut off, close up*. See 1387 (τὸ μὴ ἀποκλήσαι)  
 ἀποκρίνω. See 640 (ἀποκρίνας, *giving choice of*)  
 ἀπόλλυμι, *destroy*, 1441. 1251 (ἀπόλλυται, pres. hist. *he perished*). See 1454  
 Ἄπολλον, 80, &c.  
 ἀπονοσφίζω. See 480  
 ἀπόξενος, *stranger-shunning*. See 196  
 ἀπόπολις. See 1000 (κέιθεν ἦσθ' ἀπόπολις; *didst thou abandon that city?*)  
 ἀποπτος πλείστον, *very far out of sight of*, 762

ἀπορος, *helpless*. See 691, 877.—Hence ἀπορέω, *am at a loss*, 486  
 ἀποσκεδάννυμι, *disperse, dispel*. Att. fut. ἀποσκεδῶ, 133  
 ἀποσκοπέω, *look at steadfastly*, 746  
 ἀποσπάω, *tear off*, 1268. See 1432  
 ἀποστέλλω. See 115 (ὡς ἀπεστέλη)  
 ἀποστρέφω, *deprive*, 1381; *withhold*. See 323  
 ἀποστρέφω. See 1154. 431 (οὐκ ἀποστραφεῖς ἄπει; *wilt thou not turn thee back and be gone?*)  
 ἀπότιμος. See 215  
 ἀπότροπος. See 1313  
 ἀποφάσκω. See 485  
 ἀποφέρω, *carry away*, f. ἀποίσω, 1179  
 ἀπωθέω, fut. ἀπώσω, *repulse*, 234; *drive out*, 641, 670  
 ἀπωτέρω (adv. from ἀπό). See 137 (τῶν ἀπωτέρω φίλων, *more distant friends*)  
 ἀρά, *a curse*, 295, 418, &c.—Hence ἀραῖος, *under a curse*. See 276, 1291.—ἀράομαι, *utter a curse, curse*. See 251, 291  
 ἀράσσω, *to tear*, 874  
 ἀργός, *idle*, 287 (οὐκ ἐν ἀργοῖς = οὐκ ἀργῶς)  
 Ἄρης, the war-god (Mars), put for the pestilence, 190  
 ἄρθρον, *joint, muscle*, 713, 1032. See 1270 (ἄοθρα, *pupils of the eyes*)  
 ἀριθμός, *number*. See 834  
 ἄριστος, *best*, 46, 257, &c. ἄριστα (adv.), *best*, 1046, 1369  
 ἀρκτέος. See 628  
 Ἄρκτουρος (Ἄρκτου οὐδος, *bear-ward*), the brightest star in Bootes, near the Bears (Ἄρκτου), 1137  
 ἀρμόζω. See 902  
 ἄρρητος, *unsproken*, 301, 465 (ἄρρητ' ἄρρητων, *most horrible*)  
 ἀρτάνη, *halter*, 1268  
 ἀρτι, ἀρτίως, *newly, lately*, 742; 78, 243, &c.  
 ἀρχω, *to rule*, 54, &c.—ἀρχή, *rule, sway*, 383, 593, &c. *beginning*, 121, 385.—ἀρχαῖος, *ancient*, 1033.—ἀρχηγέτης, *chieftain*, 751  
 ἀρωγός, *helper, avenger*, 127. See 206 (ἀρωγὰ προσταθέντα)  
 ἀσαφής, *unclear, obscure*, 439.  
 Exc. VI

- ἄσπετος, *imprious*, 890  
 ἄστεργής, *disquieting, grievous*, 229  
 ἄστν, *city*, 35, &c.—ἀστός, *citizen*, 222, &c.  
 ἀσφαλής, *safe*. ἀσφαλῶς, *safely*, 613.  
 —ἀσφαλεία, *in strong security*, 51  
 ἀσχάλλω, *grieve*, 937  
 ἀτεγκτος κἀτελευτήτος, *unsoftened and ever impracticable*, 336  
 ἄτη, *woe, mischief, ruin* (from delusion or guilt), 164, 1205, 1284  
 ἄτιμος, *dishonoured*, 657, 670. On this word and ἀτιμάζω, see 340, 789  
 ἀτλητος, *insufferable*, 792. Nowhere found actively, but that it might be so used seems proved by the verb ἀτλητέω, *be indignant*, 515, and the analogy of ἀπρακτος, ἀψανστος, &c.  
 αὐδῆ, *voice*, 1325. αὐδάω, *speak*, 93, 527, 731, 940  
 αὐθαδία, *self-will, obstinacy*, 549  
 αὐθαίρετος, *of voluntary act*, 1231  
 αὐθις, αὐ, *again*, (often with πάλιν but not in O. T.) *back*, 230, 1373; 132, 359, 361, 1403. αὐ is sometimes *on the other hand*; 233  
 αὐξῶ, *exalt*, 1092. αὐξομαι, *grow*, 173  
 αὐροῦ, *of the morrow*, 1090  
 αὐτίκα, *forthwith*, 1229  
 αὐτός. See Pronouns, Exc. XIV.  
 αὐτως, *in like manner*. See 931.  
 αὐτοῦ, *at that point*, 688.—αὐτοέντης = αὐθέντης, *murderer*. See 107.  
 —αὐτόχειρ (= αὐτός τῆ χειρὶ δράσας), *perpetrator*, 266, 1331  
 αὐω, *shout*, 1260  
 ἄφαντος ἔρπει, *has disappeared*. See 560  
 ἄφατος, *unutterable*. See 1314  
 ἀφίημι, *dismiss*, 320, 599; *omit*, 198, 800; *resign*, 1177; *acquit*, 707.  
 aor. ἀφήκα, ἀφες, ἀφῶ, ἀφείς  
 ἀφικνεῖμαι, *come* (f. ἀφίξομαι, aor. ἀφικόμην, perf. ἀφίγμαι), 833, 920, 933, 935, 1005. See 265 (ἐπι πάντ' ἀφίξομαι, *I will resort to every expedient*)  
 ἀφίλος, *friendly*, 662  
 ἀφόβητος, *fearless*, 885  
 ἀφρονέω. See 624. Exc. VII.  
 ἀχαλκος ἀσπίδων. See 191  
 ἄχος, *grief*, 1355  
 ἄψανστος. See 969  
 ἀψορρος. See 431  
 Βάθρον, *step*, 142  
 βαινῶ (stem βα), a. ἐβην, p. βέθηκα, p. part. βεθηκῶς or βεβῶς. *go*, 125, 741, 832, 959, 1073.—*come*, 81, 148, 152, 772  
 βαιός. See 750  
 Βάκχος, 211. Βακχεῖος, 1105  
 βάλλω. See 657 (ἐν αἰτίᾳ βαλεῖν), 975 (ἐς θυμὸν βάλλης)  
 βάξις, *saying, imputation*, 509  
 βαρύν. See 17, 546, 673.—βαρύνω, *weigh on*; part. a. i. p. βαρυνθείς, *indignant*, 781.—βαρύνστος, *lamentable*, 1233  
 βάσανος, *touchstone, test*, 510.—βασανίζω (also βασανεύω), *prove, test*, 493  
 βασιλεύς, *king*, 257  
 βέλος, *dart, arrow*, 205, 893  
 βία, *force*, 670. πρὸς βίαν, *performe*, 805.—βιάζομαι, *enforce*, part. a. p. βιασθείς, 524  
 βίος, *life*, 33, &c. *mode of life*, 1124.—βίωτος, *life*, 612.—βιῶναι, *to live*, 1488  
 βλάπτω, *harm*, 375.—βλάβη. See 517  
 βλαστάνω, *be born*, aor. ἐβλαστον. See 1376.—βλάστη, pl. -αι, *birth*, 717  
 βλέπω, *see*, 302, &c.—βλέφαρον, *eyelid*, 1276  
 βοῆ, *cry*, 420.—βοάω, *shout, roar*, 1252, 1287  
 βορά. See 1463  
 βόσκω, *feed*, 1425.—βοτήρ, *herdsman*, 837, 1044, &c.  
 βουλεύω, *advise*, 1417; *plan, plot* (act. and m.), 537, 606, 619, 701, 1367.—βούλευμα. See 44, and Exc. III.  
 βούλομαι, *wish, choose*, 623, 1522; *resolve*, 1057, 1077  
 βούνομος, *of pastured kine*, 26  
 βραχύν, *small, mere*, 121  
 βροτός, *mortal*, 46, &c.—βρότεος, *of mortals*, 709  
 βρυχάομαι, *to roar*, aor. part. βρυχηθείς, 1265

βυθός, *depth*, 24  
βωμός, *altar*, 6.—βώμοις, *of the altars*, 184

Γαῖα, *land*, 456.—γαῖόχοος. See 160.  
—γῆ, *land, country*, 54, &c., &c. (usually πατρίς or πάτρα). 113 (γῆς ἐπ' ἄλλης).—*earth*, 108, 415, 480, 898, 968, 1308

γάμος (often pl.), *marriage*, 825, &c.  
—γαμέω, *marry*, f. γαμῶ, a. ἐγλημα (of the man), 577, 1500.—γαμβρός, *kinsman by marriage, brother-in-law*, 70

γαμφώνυξ, *crook-clawed*, 1198

γελαστής (lit. *a laughter*), *insulting*, 1422

γέμω, *be fraught*. See 4  
γέειον, *beard, chin, cheek*, 1277

γέρων, *old man*, 402, &c.—γεραιός, *aged*, 9, 990, 1009.—γῆρας, *old age*. See 17, 1113.—γηράσκω, *grow old*, 872

γηθέω, *rejoice*, perf. part. γεγηθώς (=χαίρων), *with impunity*, 368  
γῆρυς, *voice*, 167

γίγνομαι (γι-γενομαι, stem gan, gen), *become, be, be born*, f. γενήσομαι, a. ἐγενόμην, pf. part. γεγώς. (1) 53, 250, 600, 697, 721, 816. (2) 127, 845, 930, 957, 1058, 1408. (3) 714, 1168, 1181, 1393. a. i. ἐγενάμην, *begat*, 1020, must be ascribed to the ancient form γένομαι. A large tribe of words spring from this verb. First γένος, *family*, 261, 791, 1070, 1383; *descent, parentage*, 1059, 1085; *kin*, 1016 (οὐδὲν ἐν γένει, *nowise akin*). See 1430—1 (τοῖς ἐν γένει). Hence the adjectives ἐγγενής, *syngeneis*, συγγενής. Connected are γενεά, *generation*, 1186. γένεθλον, do. 180. γενέτης, *son*, 470. Next (from γέννα) γενναῖός, *noble*, 1469, γεννάω, *beget*, whence, γέννημα, *birth, one born*, 1167, γεννητής, *parent*, 1015. Finally, γόνος, *son* (sing. only), γονή, *birth*, 1469; *offspring*, 1495, γορεύς, *parent*, 436. With numerous compounds.

γιγνώσκω (stem gna, gno), *know*, f. γνώσομαι, a. 2 ἔγνω, *γνοιών*,

γνοῖς, ἔγνωκα, *I know*; 403, 613, 615, 1115—17, 1274, 1325, 1477. Hence γνώμη, *judgment, opinion, purpose*, 398, 524, 601, &c. 525, (ταῖς ἐμαῖς γνώμαις, *by my influence*). —γνωτός, *known*, 58, 351, 396

γλήνη, *eyeball*, 1277

γλυκύς, *sweet*, 1390

γλώσσα, *tongue*, 635

γνωρίζω, *recognise*, Att. fut. γνωρίζω, 538

γόος, *wailing, tearful plaint*, 30.  
—γοάομαι, *bewail*, 1249

γούν. See Particles. Exc. XIV.

γράφω, *write, enroll*, f. 3. p. γεγράφωμαι, 411

γυνή, *woman, wife, lady*: sometimes, *queen*, 260, &c. See 1074 (ὡς γυνή, *for a woman*).

Δαίμων, *deity*, 244; *evil genius*, 1301; *fortune, fate*, 823, 1194, 1311, 1479; δαίμονες, *deities, higher powers*, 34, 886, 912, 1258, 1328, 1378. All θεοί (gods) are δαίμονες (supernatural beings), but not every δαίμων would be called θεός. Human beings have a δαίμων attached to them (good or evil genius, angel, fate), whence the adjectives εὐδαίμων, 1197, δυσδαίμων, 1302

δακρύω, *weep*, 66, 1486, 1515.—δακρυρρέω, do. 1473

δάμαρ, *wife*, 930

δάπτω (lit. *devour, rend*), *goad, sting*, 682

δασμός, *tribute*, 36

Δαυλία, or Δαῦλις, a town in Phocis  
δεῖ (τινα), *it behoves* (one), δεῖ με, *I must*, with inf., 619, 825, 896, 958, 976; with gen. 406 (δεῖ δ' οὐ τοιοῦτων, ἀλλὰ...σκοπεῖν, *we want not such things, but...to consider*, &c.) imperf. ἔδει, 1185, 1273; with gen. 394; part. δέον, 1416.—δέσθαι, *to require*, with gen. 1148, 1293

δείκνυμι, f. δείξω, a. 1 ἔδειξα, *show*, 278, 614, 1294, &c.

δείπνον, pl. -α, *dinner, or supper, banquet*, 779

- Δελφοί, Delphi in Phocis, with temple, &c., 734. Δελφίς, fem. See 644, comm.  
 δέμας, *body*, 1388  
 δέος, *fear*, also δέιμα, 294.—δείσαι, *to fear*, 11, 234, &c., p. δέδοικα, 767, 1074.—δεινός, *dreadful, terrible* (often, see 1169, 1312); *sad*, 316, 1035; *wonderful, clever*, 545.—δεινόν, *δεινά*, adverbial, 1260; 483, 1265. See 747 (δεινῶς ἀθυμῶ).—δεινόπους. See 418.—δειλός, *δειλία*, *cowardice*, 536. δειλαιός, *wretched* (from fear), 1347  
 δέρομαι, *see*, pf. δέδορκα, *I see*, 389, 413, 454  
 δεσπότης, *master, lord*, 1132  
 δεῦρο, *hither, this way!* 148, &c.  
 δεύτερος, *second, next-best*, 282  
 δέχομαι, *receive*, 217  
 δή, δήρα, δήπου, &c. See Particles, Exc. XIV.  
 Δήλιος (Dor. Δάλιος), *of Delos*, 154  
 δήλος, *manifest*, 672, 1008.—δηλῶν, *show, manifest*, 77, &c. See ἀδηλος  
 διάσω, *speed over, glide through*, 208  
 διάτορος, *perforated, pierced*, 1034  
 διαφανής, *clear*, 754  
 διαφέρω, fut. διοίσω, *carry through, perform*, 321  
 διαφθείρω, *destroy*, 438.—διαφθορά. See 573  
 διδάσκω, *teach*, 564, fut. διδάξω, &c.—διδάκτος. See 300  
 δίδωμι, *give*, aor. ἔδωκα, *δοίην, δούς*, 583, &c.—δόσις, *gift*, 1518  
 διεκπεῖν (a. inf.), *explain, distinctly state*, 394. See 854  
 διέχω. See 717  
 δίκη, *justice*, 274, 885 (πρὸς δίκης, *justly*), 552 (*just penalty*).—δικαίος, *just*, 280, 609, 614, &c.—ως, *justly*, 675. See 853.—δικαιῶν, *deem right*, 6; *claim* (as right), 575, 640  
 διοίγω, *open wide*, 1295  
 διόλλυμαι, *perish, be undone*; a. διωλύμην. 225, 1159  
 διορίζω, *define, determine*, 1083  
 διπλοῦς, *twofold, double*, 809, 938, 1249, 1257, 1261, 1320; *two*, 288, 607, 1135  
 δις, *twice*, 363  
 δοκέω, *seem*, 346, 401, 402, 405, 435, 1191; *seem right, seem true*, 120, 282; *think*, 355, 368, 399, 584, 729, 1111, 1179, 1470; *agree*, 484. Hence δόκησις, *fancy*, 681; δόξα, *opinion, idea*. See 911  
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 δυστέκμαρτος, *hard to trace, dim*, 109  
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 δύστηνος, *unhappy, miserable, evil*, 790, &c.  
 δυστυχέω, *be unfortunate*. See 262  
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 Δωρίς (fem.), Dorian, i.e. Peloponnesian, 775  
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 Ἐάν, *allow, leave*, 256, 676, 1070. ἔα (monosyll.) 1451, ἔᾶ (do.) 1513  
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- ἐγκρατής = ἐν κράτει, *in power, ruling*, 941  
 ἐγγείρημα, *attempt*, 540  
 ἔγχος, *sword, weapon*, 170, 959  
 ἔζομαι, *sit*, 32. Hence ἔδος, *shrine, image*, 886. ἔδρα, ἔδραι. See 2, 13  
 ἐθέλω, *wish*, 1203, a. 1 ἠθέλησα, 1348  
 εἰδέναι, *to know*, pf. pres. οἶδα, *I know* (2 p. s. οἶσθα, 3 οἶδε, pl. ἴσμεν, ἴστε, ἴσασι), part. εἰδώς, pl.-perf. = imperf. ἦδη or ἦδεν (ἦδησθα, ἦδει, ἦδεμεν or ἦσμεν, ἦδετε, ἦδετε or ἦστε, ἦδεσαν), f. εἰσομαι. Imperative ἴσθι, ἴστω, ἴστε. Compounded with διά, ἐξ, κατά, πρό, σύν  
 εἰκάω, *guess*. See 82, 404  
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 εἶμι, *go, shall go*, 637, 897; part. ἰών, 324, &c., imperat. ἴθι, ἴτω, ἴμεν, ἴτε, *go*, 46, &c.  
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 εἰσαναβαίνω, aor. 2 εἰσανέβην, *climb up to*, 876  
 εἰσδέχομαι, *entertain*, 238  
 εἰσδύω, aor. 2 εἰσέδυν, *enter*, 1317  
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 εἰσπαιώ, *burst in*, 1252  
 εἰσπέμπω, *send in*, 705  
 εἰσπλέω, aor. εἰσπέλευσα, *sail in*, 423  
 εἰσχειρίζω, *place in the hands*, 384  
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 εἶτε, *do*.  
 ἐκβάλλω, *expel*, 386, 399; *cast off*, 611; *retract*, 849  
 ἐκγονος, *offspring*, 1474. See 159.  
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 ἐκδημέω, *travel, be abroad*, 124  
 ἐκδιδάσκω, *instruct, teach*, 38, 1370  
 ἐκδιδύμω, *give up, resign*, 1040  
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 ἐκμανθάνω, *learn from*, 117, 575, 1439; *learn fully*, 280, 835, 1065, 1085. a. ἐξέμαθον, ἐκμαθ-  
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 ἐκπέιθω, *over-persuade, win over*, 1024  
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 ἐκρίπτω, *fling forth*, 1412  
 ἐκστέλλω, *deck out, adorn, dress*, 1269  
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 ἐκτός, *out, forth*, 676  
 ἐκτρέπω, *turn aside, thrust off*, 806; midd. *diverge*, 851  
 ἐκτρέφω, *rear*, 827, 1396  
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 ἐκφαίνω, *display*; a. 1 ἐξέφηνα, 243, 329; f. m. ἐκφανοῦμαι, 1063  
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 ἐκφοβέομαι (pass.), *stand in fear*, 989  
 ἐκφύω, *beget*, 437, 1017; a. 2 ἐξέφυν, *sprang*, 1499. See 1084. perf. ἐκπέφυκα. See 262  
 ἐκῶν for ἐκούσιος, *voluntary*. See 1230  
 ἐλαύνω, *drive*, 418, 805, 1139, 1160; *drive out*, 98; *ravage*, 28  
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 ἐμβαίνω, perf. part. ἐμβεβώς, *mounted*, 803  
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 ἐμμένω, *abide by*, 351  
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 ἐμπίπτω, *rush into*, 1262  
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 ἐυφάνης τιμαίς, *visibly honoured*, 909.  
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 ἐνοικος, *inhabitant*, 1524  
 ἐνοπλος, *armed*, 469  
 ἐνταῦθα, ἐνθα, &c. See Exc. XIV.  
 ἐντρέπομαι, *pay regard*, 724, 1056; *feel regard*, 1226 a. 1. p. ἐντρέπῃν  
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 ἐξεγείρω, *arouse*, 65  
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 ἐξέρχομαι (see ἐρχομαι), *turn out, prove*, 88, 1011, 1084; *elapse*, 735 (no other sense in O. T.)  
 ἐξερῶ, *will speak out, shall speak*, fut. See ἐρώ, 219, &c. pf. pass. ἐξέρημαι, 984  
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 ἐξευρίσκω, *find out, discover*, 304; aor. ἐξεύρον, 120.—ἐξεύρημα, *invention*, 378  
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 ἐξικετεύω, *beseech*, aor. ἐξικέτευσα, 760  
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 ἐπίδημος φάτις, *popular fame*, 494  
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 ἐπιπόδιος, *on the foot*, 1350

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 ἐπισκήπτω, *urge upon, enjoin*, 252, 1446  
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 ἐπιστατέω, *be in charge of*, 1028  
 ἐπιστέλλω, *send order, enjoin*, 106  
 ἐπιστεφανῶν, *enwreath, fill with wreaths*, 185  
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 ἐρχομαι, *come*, a. ἦλθον (part. ἐλθών), p. ἐλήλυθα. Its numerous compounds have the same tense-forms  
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 ἔχω, *have*, 221, &c. &c. f. ἔξω, imp. εἶχον, *hold*, 259, 566, 586, 726, 759, 942, 1470, 1477. *be able*,

- 119, 277, 1074. with gen. for *μετέχω*, 709. With adverbs, 345 (*ὡς ὀργῆς ἔχω*); 770 (*δυσφόρος εἶχον*); 879 (*καλῶς ἔχον*); 1172 (*ὡς ἔχει*). With past participles, 577 (*γῆρας ἔχεις*); 699 (*στήσας ἔχεις*); 731 (*λήξαντ' ἔχει*); 701 (*βεβουλευκῶς ἔχεις*). See Exc. XIV, Verbs.
- ἑώρα*. See 1264.
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- Ζεῦνυμι*, *yoke*, f. *ζεύξω*, a. 2 p. *ἔζυγην*, 826
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- ζῆλος*, *emulation*. See 1526 and Exc. IX.
- ζημία*, *damage*, 520
- ζῆν*, *to live, be alive, survive*. See 45 and Exc. III. Also 482, 985, 988
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- ἦδομαι*. See 937, *τάχ' ἂν ἦδοιο, thou mayest perhaps find pleasure in*
- ἡδύς*, *ἡδίων*, *ἡδιστος*, *sweet, pleasant*. See 82. *ἡδυεπής*, *sweet-spoken*, 151. *ἡδύπολις*. See 510
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- ἦκιστα*, *by no means*, 623. *οὐχ ἦκιστα* = *μάλιστα*, *best*. See 1053
- ἦκα*, *am come*. See 687 (*τὰ σέμν' ἦ' ἦκει κ.τ.λ. to what a pass the solemn oracles of the god are come*); 1519. f. *ἦξω will come*, 341-2, 1158, 1489. See 713
- ἦλικος*, 15. See Pronouns, Exc. XIV.
- ἦλιος*, Dor. *ἄλιος*, *the Sun*, 661, 1426
- ἡμαρ*, *day*. See 73, 199. *ἡμέρα*, do. 1283
- ἦρ*, *spring*, 1137
- ἡσυχάζω*, *stay quiet*, 620 (*ἦν ἡσυχάζων προσμένω, if I shall await him quietly*)
- Θακέω*, 20; *θάσσω*, 161; *θαάω*, 2; *sil.* See 2
- θάλαμος*, *chamber*. See 195.—*θαλαμηπόλος*. See 1209
- θαλάσσιος*, *on the sea*, 1411
- θαύμα*, *a wonder*, 1132, 1319.—*θαυμάζω*, *to wonder*, 777. See 289
- θέαμα*, *spectacle*, 1295. *θεωρία*, do. 1491.
- θέλω*, *wish, be willing*, 11, &c. &c. See 649, 651, 1356
- θεμιτός*, *lawful*. See 993
- θεός*, *a god*, 27, 77, &c. &c. *θεός*, *divine*, 298. See 960, 1235. *θεήλατος*, *heaven-sent*, 255, 992. *θεσπέπεια*, fem. *heaven-inspired, prophetic*. *θέσπισμα*, *θέσφατον*, *oracle*, 971, 1175. See 907. *θεωρός*, *on sacred mission*, 114. Exc. X.
- Θήβαι*, *Θήβη*, *Thebes*. See 153, 1524
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- θητεία*, *hired service*, 1029
- θιγγάνω*, *touch*, f. *θίζομαι*, a. *ἔθιγον*, 760, 1413, 1469
- θνήσκω*, *die*, f. *θανοῦμαι*, a. *ἔθανον*, pl. *τέθνηκα*, 118, 106, 313, &c. &c. *θνητός*, *mortal*, 868, 1424, &c. *θάνατος*, *death*, 942, 1284. *θάνατοι*, *violent death*, 497, 1200. *θανάσιμος*, 560, 959. *θανάσιμον βεβηκότα*, *is dead and gone*. *θανατηφόρος*, *death-dealing*, 181
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- θρόνος*, *seat, throne*, 161
- θυγάτηρ*, *daughter*, 188. See 159
- θυμός*, *mind*, 914, 975. *anger*, 674.—*θυμούμαι*, *fret angrily*, 344
- θυρών*, *vestibule*, 1242
- θύω*, *to sacrifice*: whence *θύμα*, a *sacrifice*, 239.—*θυμίαμα*, *incense-offering*. 4
- Ἰάλεμος*, *dirge*. See 1219
- ἰασις*, *cure*, 68
- ἰδρις*, *skilful*, 1086
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- ικανός*, *sufficient*, 377
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- 76, 115 &c. Hence *ικέτης, ικέτις*, 920 (fem.).—*ικετήρ* or *ικτήρ*, *suppliant*, 143.—*ικτήριος*, *supplicative*, 3.—*ικετεύω*, *supplicate*, 4  
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*ίσον*, *equally*, 1018, 1347.—*ίσον (μέρος)* 579.—*ίσην (τίσων)* 810.  
*ίσως*, *perhaps*, 1078, see 927.—*ίστανπος*, *like a bull*, 478.—*ίσώω*, *make equal, deem equal*, 31, 581  
*Ίστημα, place, station, make*, &c. f. *στήσω*, a. 1 *έστησα*, part. *στήσας* (all trans.). See *στήσας έχεις*, 699, a. 2 *έστην*, part. *στάς*, 50, pf. *έστηκα*, part. *έστώς*, 565. *έσταμεν* for *έστήκαμεν*, 1442 (these are intrans.), midd. *έσταμαι*. See 143, 147. Pass. a. 1 *έστάθην*, 1463  
*ίστορέω*, *inquire, ask*, 1144, 1150, 1156; *κνουν*, 1484  
*Ίστρος, the river Danube*, 1227  
*ίσχω (=έχω)*, 882. See 1031  
*ίσχύω*. See 356  
*Ίχνος, foot-print, trace*, 109. Hence *ίχνεύω*, *to track, search for*, 221, 476  
*ιώ*, a call; or an outcry of sympathy or woe, 162, 1186, 1207, 1210, 1311, 1313, 1321, 1391  
*Κάδμος*. See 1. adj. *Καδμείος*, 29, 35, 223, 273, 1288. Once *Θηβαίος*, 453  
*καθαρός, purification*, 99, 1228  
*καθήκων, regular, required*. See 75  
*καθικνέομαι, smite* (lit. 'come down on'). See 809  
*καθίστημι* (see *Ίστημι*), whence *καθέστατε, καθεσθάναι*, pf. See 10, 703  
*καί, καίτοι, κάν, κεί, κείθεν, κείνος*. See Exc. XIV  
*καίνός, new*, 916  
*καίνω, kill*, 348  
*καιρός, time, occasion, season*, 1513, 1516. See 325, 1050. Hence *καίριος, in season, opportune*, 631  
*κακός, evil, bad*. This, perhaps the most largely used adj. in Greek, must be rendered by various words, all conveying the same idea of *evil*, whether moral or casual. See 78, 521 (*criminal* or *traitorous*) &c. Adv. *κακώς* often joined with the adj. See 248. Compar. *κακίων*, sup. *κάκιστος*. See 334, *vilest of the vile*.—*κακούργος, knavish*, 705  
*καλέω, call*, 1245; *ίνυιτε*, 432; *twit*, 780, pass. 8, 1201, 522 (*κεκλήσομαι*); 1359 (*έκλήθην*)  
*κάλλος*. See 1396  
*καλός, honourable, good, noble*, 595, 1409, 1516. Comp. *καλλίων*, *καλλιστος*, 55, 315. See 78 (*είς καλόν*). Adv. *καλώς, well*, 317, 616, 984, 986, 1367. See 600, *καλώς φρονών, right-minded*, 1008, *καλώς εἰ δῆλος οὐκ εἰδώς, thou very evidently knowest not*  
*κάλυξ, bud*, 25  
*κάματος, pain, suffering*. See 174  
*κάρα, head*, 23, 742, 809. See 40, 1207, 1235. *κράτα* (neut.) is used for *κάρα*, 263  
*καταισθάνομαι, discern*, 422  
*καταισχύνομαι, respect* (from shame), 1424  
*κατακοιμῶ, lull to slumber*, 869, 1222  
*κατακτείνω, kill*, a. 1 *κατέκτεινα*, a. 2 *κατέκτανον*, 826, 856. See 843  
*καταμβλύνω*. See 688  
*κατάρατος, accursed*, 1344  
*κατασφάζω, murder*, 730  
*κατάφημι*. See 507  
*καταφθείρω, destroy*, 33  
*καταφθίω, waste away*, 970, *κατέφθιτο*  
*κατηνύγμα, votive offering*. See 920  
*κατεύχομαι, imprecate*. See 246  
*κατέχω*. See 782  
*κατηγορέω, accuse*, 514, 529  
*κατιδεῖν, discern, behold*. See *κατεῖδε*, 117, 338  
*κάτοιδα, know clearly*, 225, 926, 1041, 1048, 1134

κατοικείρω, κατοικτίζω, *pity*, 1178.  
 See 13, Exc. II  
 κάτω γῆς. See Prepos. Exc. XIV  
 κέαρ. See 688  
 κείμαι, *lie*, 182, 972, 1267. *έκειτο*,  
*was existing*. See 490  
 κεινός. See 8  
 κεκλόμενος. See 159  
 κέλευθος, *road*, 801, 1398  
 κελεύω, *command*, 226  
 κενός, *empty*, 55, whence κενώω, *to*  
*empty*, 29  
 κέντρον, *goad*. See 809; *point*, 1318  
 κεραυνός, *thunderbolt*, 202  
 κέρδος, *profit, gain*, 232, 595. Hence  
 κερδάνω, 889  
 κεύθω, *hide*, 1229; *lie hid*, 968  
 κήδομαι, *care for*, 1061, also κηδέω.  
 See 1324 (κηδεμών). Hence κη-  
 δευμα. See 85  
 κηλῖς, *stain*, 833, 1384  
 κῆρες. See 472  
 κήρυξ, *herald*, 753.—κηρύσσω, *pro-*  
*claim*, 737.—κηρυγμα, *proclama-*  
*tion*, 350  
 Κιθαίων, *Cithaeron*, mountain-  
 range near Thebes, 421, &c.  
 κικλήσκω, *call*, 210  
 κινέω, *stir*, 636  
 κιχάνω, *find*, a. 2 *έκτιχον*, 1257  
 κλάδος, a small *branch or wand*, 3  
 κλάω, *weep, mourn*.—κλάων, *to your*  
*cost, to your sorrow*, 401, 1152.—  
 κεκλαυμένος, *in tears*  
 κλήξω, *call*, 48, 733, 1171, 1451  
 κλήθρα. See 1262  
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 κλύδων. See 197, 1527  
 κλύω, *hear*, 84, &c.—κλυτός, *famous*,  
*noble*. See 172  
 κοῖλος, *hollow*. See 1262  
 κοινός, *common*, 240, 261.—κοινῆ,  
*in concert*, 606  
 κολάζω, *chide*, 1147. Hence κολα-  
 στής, a *chider*  
 κομίζω, *convey, conduct*, 444-5, 678.  
 κομιζομαι, *reprieve*, 580  
 κόρη, *maiden*, 1098  
 Κόρινθος, *Corinth*, 936, &c.; adj.  
 Κορινθίος, 774, &c.  
 κρατέω, *rule, sway, possess*, 54, 409,  
 530, 973, 1197, 1522-3; also κρα-  
 τύνω, 14, 903.—κράτος, pl. κράτη,

*power, κράτιστος, most mighty*,  
*noblest*  
 κρείσσων, *stronger, superior*.—κρείσ-  
 σον, adv. *more strongly*, 177; *έργα*  
*κρείσσονα άγχόνης, deeds too bad*  
*for hanging to expiate*, 1374  
 κρεμαστός, *suspended*, 1263-6  
 Κρέων, 70, &c., adj. Κρεόντειος, 400  
 κρίνω, *judge*, 34, 544, 829  
 κρύπτω, *hide, κεκρυμμένος*, 1398  
 κτάομαι, *acquire*, 1499.—κτημα, *ac-*  
*quirement*, 549  
 κτείνω, *kill*, a. *έκτανον*, 123, &c. &c.  
 κυβερνητής, *steersman*, 923  
 κυκλόεις, *encircled*. See 161  
 κύκλος, *orbit, eye*, 1270  
 κυρέω, *am*, 362, 594, 985; *succeed*,  
 398; *obtain* (with gen.) 1514.  
 See Verbs. Exc. XIV  
 κύριος, *proper, assigned*, 1453  
 κύων, *hound, mousier*, 391  
 κωφός, *dull, stupid, stult*, 290

Λάβδακος, 224.—Λαβδακίδαι, 489,  
 496.—Λαβδακείος, 267, 1226  
 λαγχάνω, *receive as lot*, a. *έλαχον*.  
 See 1366  
 λάθρα, *secretly, without the know-*  
*ledge of*. See 618, 787  
 Λαῖος, father of Oedipus, 103, &c.,  
 always trisyll. Λαίειος, adj. of do.  
 λαμβάνω, *take, seize, catch, find*,  
 1031, 1494, f. λήψομαι, p. *έληφα*,  
 643, a. *έλαβον*, part. λαβών, 121,  
 218, 641, 913, 1012, &c. &c.  
 λάμπω, *shine, sound clearly*, 187,  
 473. Hence λαμπρός, *bright*, 81,  
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 λανθάνω, *lurk, be hid*, a. *έλαθον*, p.  
*έληθα* (used with partic., see  
 247, 366, 415), 904.—λήθω, *be*  
*hidden from*, 1325  
 λαός, *people*, 144  
 λέγω, *speak, say* (frequent), f. λέξω,  
 a. *έλεξα*, pass. λέγομαι. See 39,  
 p. λέλεγμαι, a. I *έλέχθην*. Hence  
 λόγος, *word, speech, report*: very  
 frequent. See 219, 657  
 λείπω, *leave*, a. *έλιπον*, 1247, pf.  
 pass. *έλειμμαι*, 1418, 1504. See  
*λείπει*, intrans. for *έλλείπει, is*  
*wanting*, 1232. Hence λοιπός,

- See Lex. τὸ λοιπὸν, *thereafter*, 795, 1273. τὰ λοιπά, *the residue*, 1487
- λέκτρον. See 19
- λέκτρον, λέχος, *bed*. The plurals λέκτρα, λέχη have the same sense. See 260, 821, 1243
- λευκανθής. See 742
- λεύσω, *see*, 1524
- λήγω, *cease*, 686, 731, 881
- ληστής, *robber*, 422-4, 535, &c.
- λήμην, *haven*, 428, 1208
- λιπαρέω, *beseech*, 1435
- λισσομαι, *pray*, 650
- λογίζομαι, *consider, reckon up*, 461
- λοιμός, *plague*, 28
- Δοξίας, Apollo's title as a deliverer of obscure (λοξά) oracles: used by Soph. in this play four times, 410, 853, 994, 1102: in *El.* once, 82
- λόχευμα, *new-born child*, 1107
- λοχίτης, *trooper*, 751
- Λύκειος, *Lycean*, epithet of Apollo. See 203. Λύκιος, *Lycian*, 208
- λύπη, *grief*, 915, 1074.—λυπέω, *grieve, pain*, 74, 1231
- λυσάω, *save*, 1258
- λύω, *loose, release*, 1034, 1351; *atone, expiate*, 101; *fulfil*, 407; *break up, unnerve*, 880.—λύειν τέλη = *λυστατελεῖν, bring profit*, 317. Hence λύσις, *release*, 921
- λύων, *better*, 1038, 1513.—λύστος, *best*, 1066-7
- Μάγος, *conjurer*, 387
- Μαινάς, a Bacchanal (μαινομένη, *maddened*), 212
- μακαρίζω, *deem happy*, 1295
- μακραίων βίος, *aged life, length of days*, 513
- μακρός, *long*, 561, &c. Hence μακράν, *far*, 16, 220, 998
- μάλα, μάλ' αἴθις, *again and again*. μάλλον, *more, rather, better* (frequent), μάλιστα, *most (of all), primarily, especially, exactly*: never means *most often*
- μανθάνω, *learn*, a. ἐμαθον (frequent)
- μανία, *madness*, 1300
- μάντις, *seer, prophet*. Hence μαντικός, *prophetic*, 723; μαντική (τέχνη), *the prophetic art, divination*, 311, 462, 709.—μαντεία, *prophecy*, 149, 394, 857.—μαντεῖον, *oracle*, 407, 481, *oracular shrine*, 243.—μαντεῖος, *oracular*. See 21.—μάντευμα, *oracle*, 946, 953, 992
- μαρπαύω, *corrupt, waste, destroy*, a. ἐμάρανα
- μαρτυρέω, *testify*, 1032
- ματᾶζω, *in rash folly*, 891
- ματεύω, *seek, search out*, 1052, 1061
- μάτην, *in vain, unwisely*, 365, 609, 874, 1057, 1520
- μέγας, *great*, 441, &c. μέγα φρονεῖν, *to be proud-minded, tall*, 742.
- μέγα, *greatly*, 1023, 1343. μέζω, *greater*: see 1301. μέγιστος, *greatest*. μέγιστα, *most greatly*, 1223. ἐς μέγιστον, τὰ μέγιστα, *in the highest degree*
- μέθη, *strong drink*, 779
- μεθίμη, *dismiss*, 131, a. part. μεθείς, 784. τῷ μεθέντι τὸν λόγον, *him who let drop the word*
- μέλει, 377. ᾧ μέλει, *whose care it is*, 443. οὐ μοι μέλει, *I care not*, mid. μέλομαι, *take care*, with gen. See 1466.
- μέλεος, *wretched*, 479
- μέλλω, *delay*, 678; *be fated*, 96. 1385, ἐμελλον ὄραν, *was I going to behold?*
- μέμφομαι, *blame*, 337. See 506
- μέν, μέντοι, μέν οὖν, μήν, μή &c. &c. See Exc. XIV
- Μενουκείυς, *father of Creon*. See 1593
- μένω, *remain, stay*, 295, 437, 1201
- μέριμνα, *care, anxiety*, 723. Hence μεριμνάω, *have the care of*, 1124
- μέρος, *part, portion*, 1294, 1509, πλὴν ὅσον τὸ σὸν μέρος, *save what concerns thee*
- μεσόμφαλος. See 430
- μέσος, *middle, μέσον κᾶρα, full on the head*, 808, 812
- μέτεμι: κάμοι μέτεστι, *I too have a share*, 630
- μετέχω, *partake*, 1465
- μέτοικος. See 452, comm.
- μετρέω, *measure*. See 581
- μήκιστος. See 1301
- μήν, *month*, 1083

μῆνις, *wrath*. See 699  
 μηνύω, *indicate, show*, 102. See 1384  
 μήτηρ, *mother*, 775, &c., adj.  
 μητρώος, 1256  
 μιάσμα, *pollution, defilement*, 97, 241, 813, 1012  
 μιάστωρ, *polluter*. See 353  
 μίγνυμι, f. μίξω, p. p. μέμιγμαί, a. 1 p. ἐμίχθην, a. 2 p. ἐμίχην, *mingle, couple*, 791, 995  
 μικρός, for συμκρός, *small*, 1083  
 μιμνήσκουμαι or μνάσμαι, a. ἐμνήσάμην, *make mention*, 564; p. ἐμνήνημαι, *remember*, 1057, 1401.  
 Hence μνήμη, *memory*, 431, 1239, 1246, 1328  
 μοίρα, *fate*, 376, 713, 864, &c.  
 μολεῖν, a. 2 *come*, 35, 765, &c.  
 μόλις, *hardly*, 782  
 μόνιμος, *remaining*, 1322  
 μόνος, *alone, only*, 614, &c.  
 μυδῶν, *clammy*, 1278  
 μύσος, *pollution*, 138  
 μωρία, *folly*. See 586  
 μῶρος, *foolish*, 433, 436, 540

Ναίχι, *yes*, 684  
 ναῖω, *dwelt, inhabit*, 338, 414, 1105, 1451  
 ναός, *shrine*, 21, 899, 912  
 νάπη, *dell*; ναπαῖος, *wooded, sylvan*  
 νεῖκος, *quarrel*, 490, 633  
 νεκρός, *dead*, 181, 1245  
 νέμω, *hold*, 201, 237; *distribute*, 240, 579; *esteem*, 1080  
 νέος, *young*, 1145. *New*, see 155, Exc. V. *modern*, see I  
 νέρθε, *beneath*, i.e. in Hades, 416, opposed to ἄνω.  
 νέφος, *cloud*, 1313  
 νήπιος. See 652  
 νίξω or νίπτω, *wash, cleanse*, 1228  
 νιν, *him*, 123, &c., *her*, 397, 1265.  
 See Pronouns, Exc. XIV  
 νοέω, *bear in mind*. See 1054, midd. νοοῖμαι, 1487  
 νομίζω, *think, consider, esteem*, 516, 549, 551, 610, 859, pass. 39  
 νόμος, *law*, 855  
 νόσος, νόσημα, *sickness, plague*, 217, &c. νοσέω, *am sick*. See 60, &c.

νοσφίζομαι, *put from me, forsake*. See 693  
 νοῦς, *mind*, 371, 600, 1347; *understanding*, 550  
 Νύμφη, *Nymph*, 1108. νύμφη, *bride*, 1407; νυμφικός, *bridal*, 1242  
 νύμφιος, *bridegroom*, 1358. νύμφευμα, *marriage*, 980  
 νῦν, *now*, 644  
 νύξ, *night*, 198, 374, &c.  
 νωμάω, *ponder, contemplate*, 300  
 νωπίξω, *turn back*. See 193

Ξένος, *stranger, foreigner*. See 219, 452

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 ὁδός, *path, way, road*, 116, 311, &c. See 1473. Hence ὁδοπόρος, *way-farer*, 292. ὁδοπορέω, *travel*, 801  
 ὀδύρομαι, *wail*. See 1218  
 Οἰδίπους. See 405, 1091. Οἰδιπόδης, 495  
 οἶκος, *house, home*, 115, &c., also plur. 249, 320, &c. Hence οἰκέω, *dwelt*, 414.—οἰκείος, *your own*, 1162.—οἰκέτης, οἰκέυς, *domestic servant*, 756, 1114.—οἰκητής, *inhabitant*.—οἶκος, *at home*  
 οἰκτιζώ, *pity*, 1508.  
 οἰκτός, *pitiable*, 58, 1462  
 οἶμαι, *think*, 1051, 1227  
 οἶνος, *wine*, 780  
 οἰνώψ, *wine-visaged, ruddy*, 211  
 οἰόζωνος, *travelling alone*, 846  
 οἰστρομη, *prick, sting*, 1318  
 οἰωνός, *bird*, 310, 395, 398  
 ὀκνηρός, *fearful*, 834  
 ὀκνος, *dread*, 1175. Hence ὀκνέω, *to dread, fear*, 746, 749, 922, 976, 986, 1000  
 ὀλβος, *weal, prosperity*, 1197, 1282. Hence ὀλβιος, *blessed*, 929  
 ὀλεθρος, *destruction*, 430, 1146, 659; adj. ὀλέθριος, 1343  
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 Ὀλυμπία, *Olympia* in Elis, 900

- \*Ὀλυμπος, *Olympus*, 1088  
 ὄμαιμος, *sister*, 689  
 ὄμαυλος, *consonant, in unison*, 187  
 ὄμβρος, *shower*, 1279, 1428  
 ὄμιλέω, *associate, cohabit*, 367, 485.  
     Hence ὄμιλια, *company*, 1489  
 ὄμμα, *eye*, 81, &c.  
 ὄμογενής, *a common parent*, 1362  
 ὄμοιως, *in like manner*, 563  
 ὄμοσπορος. See 260, 460  
 ὄμοστολος, *companion*, 212  
 ὀμοῦ, *at once*, 4, 1276, 1278; *alike*,  
     1495; *with*, 337, 1007  
 ὀμφαλός, *navel, centre*, 893  
 ὀμως, *nevertheless, all the same*, 302,  
     &c.  
 ὀναίμην. See 644  
 ὀνειδος, *reproach, scandal, disgrace*,  
     523, &c. Hence ὀνειδίζω, *cast*  
*reproach, twit*, 372, &c.  
 ὀνειράτα, *dreams* (from a disused  
     nom.), 981  
 ὀνομάζω, *call (by name)*, mid. ὀνο-  
     μάξετό με παῖδα, *called me his son*,  
     1021, pass. 1030, 1042  
 ὀπίσω. See 488  
 ὀράω, *see*, 15, &c. &c., f. ὄψομαι,  
     135, 776. See 1271, p. a. ὄπωμα,  
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 ἰδεῖν—ιδῶν (frequent) compounded  
     with εἰς (ἐς), ἐπί, πρὸς, περί, κατά  
 ὀργή, *anger*, 405. δι' ὀργῆς, *in*  
*anger*, 344, 807. Hence ὀργαίνω,  
     ὀργίζω, 524, *to anger*, 335, 339,  
     364  
 ὀρθός, *right, upright, steadfast, true*.  
     See 506, 528, 853, 1226, 1385. κατ'  
     ὀρθόν, 88, 696. βλέποντα ὀρθά,  
     419. ὀρθ' ἀκούεις, 903. See 528.  
     Hence ὀρθῶς, *upraise*, 39.—ὀρθῶς,  
     *rightly*, 550, 1448  
 ὀρκος, *oath*, 647, 653  
 ὀρμος, *anchorage, roadstead*, 196  
 ὄρνις, *bird*, 176; *omen*: see 52  
 ὄρνυμι, *arouse*, mid. ὄρνυμαι, *arise*,  
     *rush on*, 165, part. ὄρνευος, *speed-*  
     *ing*, 176  
 ὄρος, *mountain*, 208, 719, 1106,  
     1451. Hence ὄρειος, *of the moun-*  
     *tain*, 1028  
 ὀρούω, *hasten, hurry*, 877  
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- οὐράνιος, *in heaven*, 301, 866  
 οὐρίζω, *waft, carry with fair breeze*,  
     695  
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 ὀφθαλμός, *eye*, 1377. See 987  
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 ὀχλέω, *trouble, annoy*, 446  
 ὀψις, *sight, eye*, 1328  
 Πάγκαρπος, *berry-laden*, 83  
 παιών, *psalm, prayer-song*, 5, 187  
 Παιών, for Παιών, *the healer* (Apollo),  
     154  
 παῖς, *child, son*, &c., 69, &c. παι-  
     δουργία. See 1248  
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 παλαιά, *anciently, of old*. See 1.  
     Used of 'a short time since' by  
     an idiomatic exaggeration, 1161,  
     1277  
 πάλιν, *again, back*. See 156 (Exc.  
     v.), *in return*, 100, 619. παλις-  
     σντος, *retreating*, 193  
 Παλλάς=the goddess *Athene*, 20.  
     See 159  
 πάλω, *quiver*. See 152  
 πανσέληνος, *full moon*, 1090  
 παντλήμων, *most miserable*, 1379  
 παραβώμιος, *beside the altar*, 184  
 παράγω, *mislead*, 974  
 παράδειγμα, *pattern*, 1193  
 παρανώω, *advise*, 913, 1512  
 παραμείβω, *surpass*, 504  
 παραστατέω, *stand beside*, 400  
 παραστείχω, *walk beside*, 808  
 παραφρόνιμος, *insensate*, 691  
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     *possible*, 766  
 παρέρχομαι. παρήλθε, *she entered*,  
     1241  
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     *hold* (inquiry); 1306, *cause*  
 παρθένος, *virgin, maiden*, 1199,  
     1462  
 παρίημι, *omit*; 283, μή παρής τὸ  
     μή φράσαι. See 346, 688, *relax*,  
     *unnerve*  
 παρίστημι, perf. part. παρεστώς,  
     *present, standing by*, 633, 1047,  
     aor. 1 pass. παρεστάθη, *presented*  
     *itself*, 911

- πάροιθε, *πάρος, formerly*, 491, 856, 1282, 1116; 48, *τῆς πάρος προθυμίας, for thy former zeal*; 1421, τὰ πάρος, *in my former conduct*  
 πᾶς (for πᾶς τις), *every one*, 596, 823. πᾶς ἄναγνος, *wholly impure*, 986. πᾶσ' ἀνάγκη, *absolute necessity*. πᾶσ' ἐδηλώθη, *was made fully manifest*, 476. πάντ' ἰχνεύειν, *make all search for* (adverbial). The dat. pl. πᾶσι is ethic several times (= *in universal esteem*), 8, 40, 596. πᾶσι χαίρω, *all give me joy*. πάντα, *all things*, frequently.  
 πάσχω, *suffer*, 1272 (stems παθ-, πενθ-); fut. πέσομαι, 223; perf. πέποιθα, 516; aor. ἔπαθον (frequent), 325, 403, &c. πάθος, *calamity*, 840, 1331. πάθημα, *injury*, 554  
 πατήρ, *father*, passim. Hence πάτρα, *country, father-land*, 194, 1524. πατρίς, *do.*, 641. πατριος, πατριος, *of a father*, 996, 1394, 1450. πατριώτης, *of the same country*, 1091. πατροκτόνος, *patricide*  
 παύω, *put a stop to, put an end to*, 397. Hence παυστήριος, *queller, stauncher*  
 πέδη, *fetter*, 1340  
 πέδον, *ground*, 181  
 πείθω, *advise*, 55; a. midd. ἐπιθόμην, *take advice*, 321, 649, 1065; a. I pass. πεισθείς, *persuaded*, 526; πειστέον, *I must obey*, 1516  
 πείρω, *attempt*, 399  
 πέλας, *near*, 400, 565, 801, 1047. πελάζω, *draw near*; πελασθήναι, 213  
 πέλω, *am*, 245  
 πέμπω, *send*, 71, &c.; midd. πέμψασθαί τινα, *to have some one sent*  
 πένθος, *sorrow*, 94, 1225. Hence πενθέω, *mourn*, 1320  
 πέρα, *beyond*, 74. Hence περάω, *exceed*, 674; *pass*, 1530  
 περιβόητος. See 192  
 περιδείν. See 1505  
 περιπολέω, *walk about*, 1254  
 περισός. See 841 and Lex.  
 περιτελλομέναις ὕραις. See 156  
 περόνη, *brooch*, 1269  
 πέτρος, *a stone*, 334. πέτρα, *a rock*, 478. See 464  
 πειθόμαι, *inquire, learn*, 604 (also πυνθάνομαι); fut. πείσομαι, 1442; aor. ἐπυθόμην, 71, 1305; perf. p. πέπυσμαι, 513  
 πείκη, *pine-torch*, 214  
 πημονή, *injury, slander*, 363; *woe*, 1230  
 πικρός, *bitter*, 1437  
 πίνω, *drink*, aor. ἔπιον, 1401  
 πίπτω, *fall*, aor. ἔπεσον, 50, 129, 376, 616; perf. πέπτωκα, 146  
 πιστός, *faithful, trusted*, 385, 1118. πίστις, *faith*, 1445; *pledge of faith*, 1420. πιστεύω, *believe*, 625, 646  
 πλάνος, 67.—πλάνημα, *wandering*, 727.—πλάνης, *wanderer*, 1029  
 πλάξ, *tract*, 1103  
 πλαστός. See 780  
 πλεκτός, *corded*, 1264  
 πλήθος. See 541  
 πλησιάζω, *be near*, 1136  
 πλούτος, *wealth*, 380, 541.—πλούσιος, *rich*, 455, 1070  
 πόθος, *desire*, 518; *regret*, 969  
 ποιέω, *do*, 537. See 543. Midd. ποιούμαι, *make*, 240. See 918. οὐδέν ἐς πλεόν ποιῶ, *I effect nothing*  
 ποικιλωδός, *riddling*, 430  
 ποιμήν, *shepherd*, 1029, 1040. ποίμνη, ποίμνιον, *flock*, 761, 1125  
 πολίος, *hoary*, 103  
 πόλις, *city, state*, 22, &c. πολίτης, *citizen*, 1164, 1526  
 πολλάκις, *many times, often*, 1275  
 Πόλυβος, 400, &c.  
 πολύζηλος, *of many rivalries*, 381  
 πολύς, πολλή, πολύ, *much, many*. Plur. πολλοί, *many (men)*. πολλά, *many things*, 120, 591, 981, &c. Adv. πολύ, *much*, 743, 786. Obs. πολλῶ γε μᾶλλον, *much more*, 1159. πλείων, πλείων, *more*, 75. Adv. πλεόν, *more*, 93, &c. πλείστος, *most*. Adv. πλείστον, 612. ὡς πλείστον, *as much (far) as possible*, 762. Obs. 1125, τὰ πλείστα τοῦ βίου, *most of my life*  
 πολυστεφής, *richly crowned*, 83  
 πολύχρυσος. See 151  
 πόνος, *toil, sufferings*, 185, &c.; *labour*, 315

- πόποι.** See 167  
**πορεύν, provide,** aor. of a disused present, 921, 1255  
**πορεύομαι, go,** 787  
**πόσις, husband,** 459, 639, 934, 1209  
**ποτέ, πότερον, ποῦ, &c.** See Exc. XIV  
**πότμος, fate,** 271. **δύσποτμος, ill-fated,** 888, 1181  
**πούς, foot,** 468, &c.  
**πράσσω, act,** 1417; *do,* 862, 1353. Obs. 74, *τί πράσσει, how he fares* (lit. *what he is doing*); 69, *ταύτην ἔπραξα, on this I acted* (i.e. *I proceeded to effect it*). *εἰ πράξαιμι τι, I might have some good fortune.*  
**Passive,** 125, *εἰ τι μὴ ἐπράσσετο, if some intrigue were not going on.* 621, *τὰ τοῦδε μὲν πεπραγμέν' ἔσται, that man's schemes will have been effected.* 1140, *λέγω τι τούτων πεπραγμένον; is what I have been saying matter of fact?* 1237, *τῶν πραχθέντων, the facts.* See 220, *τοῦ πραχθέντος, the procedure,* i.e. the inquest (on the murder of Laius). Hence *πράγμα, thing, fact,* 69, 255; *business* (where τὸ πρᾶγμα = τὸ πραχθέν in 220). *πράξις, action,* 895. *πρακτέος, proper to be done,* 1430  
**πρέπων.** See 9  
**πρέσβυς, old man,** 805, &c. *πρεσβύτερος, graver, more serious,* 1304  
**πρην.** See Particles. Exc. XIV  
**προβάλλω.** See 945  
**προδείκνυμι.** See 456 and Excursus VII  
**προδείσας.** See 90  
**προδίδωμι, betray,** 331  
**προειπεῖν, address, proclaim,** 351  
**προθυμία, zeal,** 48; *hopeful thought,* see 838  
**προίστημι.** See 206  
**πρόκειμαι.** See 865 (*πρόκειται, are set forth*)  
**προλέγω, foretell,** 973  
**πρόνοια, fore-knowledge,** 978  
**προξενέω.** See 1483  
**προπονήω.** See 685  
**προσάγωμαι, force,** 131  
**προσάπτω.** See 664  
**προσαρκέω, help, assist.** See 12, 141  
**προσαυδάω, address,** 352  
**προσβαίνω, come on,** 1300  
**προσβλέπω, look upon,** 1183, 1486  
**προσδέχομαι, accept, entertain,** 1428  
**προσειπεῖν, address,** 1072  
**προσέρπω, steal on,** 559  
**προσέρχομαι, approach, come;** aor. *προση̄λθον,* 59  
**προσῆγορος, addressing, or being addressed,** 1437 (pass.)  
**προση̄μαι, sit beside,** 15  
**πρόσθε, πρόσθεν, before,** 268, 360, &c. *πρόσθεν ἤ* (antequam) with indic., 736; infin., 832  
**προσθήκη, assistance,** 38  
**πρόσκειμαι, 232. προσκείσεται, shall be credited to him besides**  
**προσκυνέω, bow before,** 327  
**προσκυρῶ, meet with;** aor. *προσέκυρσα,* 1299  
**προσλεύσσω, look upon,** 1376  
**προσμένο, await,** 620  
**προσοράω, look upon;** aor. *προσείδον,* 175, 1372  
**προστάτης, patron,** 411; *champion,* 882  
**προστίθημι, attach,** 820. *μὴ προσθῆ, do not undertake* (aor. m.), 1460  
**προστρέπομαι, supplicate,** 1446. *πρόστροπος, suppliant,* 41  
**προσφιλῆς, friendly,** 322  
**προσφωνεῖν, address,** 238, 818  
**προσχρήζω, require,** 1155  
**πρόσωπον, face,** 448, 533  
**προτρέπομαι, instigate,** 358  
**προύχω (πρόεχω), have the vantage of,** 1116  
**προφαίνω.** See 163, 395, 790 and Exc. VIII  
**προφωνέω, proclaim,** 223  
**πρώτος, first,** 33, 958. Comp. *πρότερος, former,* 164; sup. *πρωτίστος, first of all,* 1439  
**πτυχῆ, dell,** 1026  
**πτωχός, beggar,** 455, 1506  
**πυθῆν.** See 1261  
**Πυθῶν, Πυθῶδε, Πυθικός, Πυθόμαντις.** See 70, 152, 788, 965  
**πύλη, gate, door,** 1244, 1261, 1294  
**πύματος.** See 663  
**πυνθάνομαι.** See *πυθόμαι*  
**πῦρ, fire,** 177, 470  
**πυρφόρος.** See 27, 200, 206

- πῶ, πῶς, &c. See Exc. XIV  
 πωλικός, drawn by colts (or ponies?),  
 802. For Particles, Pronouns, &c.,  
 see Exc. XIV
- ῥα. See Particles
- ῥάδιος, easy; adv. ῥαδίως, 72; sup.  
 ῥάστα, 320, 983
- ῥαψῳδός, singing riddles, riddling,  
 391
- ῥέπω, incline (of a balance), 847.  
 Hence ῥοπή, impulse, 961
- ῥήγγυμι, break out, 1076; perf. ἔρ-  
 ρωγα, 1280
- ῥητός, fit to be spoken, 993. Hence  
 ἄρρητος, 466.—ῥῆμα, word, speech,  
 355
- ῥίπτω, fling, 719, 1290, 1436
- ῥύομαι, rescue, 72, 312, 1352
- ῥώμη, strength (from ῥώννυμι), 123,  
 1292
- Σάλος, surge, 24. Hence σαλείω  
 (of a vessel), rock, toss, 23, 695
- σαυτοῦ, seuτοῦ. See Pronouns,  
 Exc. XIV
- σάφα, σαφῶς, clearly, truly, 106, 604,  
 702, 846, 958, 1065, 1117, 1132,  
 1325. Sup. Adv. σαφέστατα, 286
- σαφής, clear, true, 390, 973, 1011,  
 1182
- σέβας, majesty, 830; from σέβω, to  
 worship, respect, 700, 886, 898.  
 Hence σεμνός, for σεβ-νος, holy,  
 reverend, 953. See 556, σεμνό-  
 μαντις, holy seer, 556
- σεύω, go forth, a. I pass. ἐσύθην,  
 συθείς, having departed, 446
- σημάντωρ, reporter, 957
- σημεῖον, sign, 710, 1059. σημαίνω,  
 give sign, declare, 79, 226, 933,  
 1056
- σθένω, be strong, be able, 17, 1486.  
 σθένος, strength, 369. σθέναρος,  
 strong, 468
- σίγα, adv. in silence, 1212.—σιγή,  
 silence, 341.—σιγάω, be silent, 569
- σιωπή, silence, 1075. σιωπάω, be  
 silent, 233
- σκήπτρον, staff, 456, 811.—σκήψας  
 (from σκήπτω), swooping
- σκληρός, hard, cruel, 36
- σκοπέω, regard, consider, 68, &c.;  
 midd. observe, respect, 964; fut.  
 σκέψομαι, a. I ἐσκεψάμην, 584
- σοφός, wise, 484, 509, 503, 568.—  
 σοφία, wisdom, 503
- σπάνις, want, 1461
- σπάργανα. See 1035
- σπέρμα, seed, origin, 1077, 1405
- σποδός, ash (for fire, altar), 21
- σπουδή (from σπεύδω), serious care,  
 778
- σταγών, drop (from στάζω), 1278
- σταθμά, stalls, 1139
- σταθμάομαι, form a judgment, 1111
- στάσις γλώσσης, insurrection of the  
 tongue, i.e. altercation, 634
- στέγη, or plur. στέγαι, roof, dwelling,  
 apartment, 533, 637, 1164, 1228,  
 1262, 1515
- στέλω, go, 612, 798, 1521
- στέλλω, fetch, dispatch, 860. See  
 198; midd. send for, 434
- στέναγμα, groan, 5. στεναγμός,  
 groaning, 30, 1284. στονόεις,  
 groanful, 187
- στένω, groan, 64
- στενωπός, narrow pass (ὀδός), glen,  
 1399
- στέργω, love, 1023; be content, be  
 resigned. See 11 and Exc. 11.  
 Hence στερκτός, loveable, 1338
- στερέω, deprive, aor. I p. ἐστερήθην,  
 771
- στεροπή, lightning, 470
- στόλος. See 169
- στόμα, mouth, speech, language, 426,  
 671. See 706
- στρέφω, p. στρέφομαι, aor. p. ἐστρά-  
 φην, στραφείς, turning aside, 728
- στιγέω, hate, 672. See 1206. Hence  
 στυγνός, usually hateful, but 673,  
 full of hate, sullen
- συγγενής, akin, kindred (adj.), 551,  
 1082. See 814 τι συγγενές, any  
 kinship
- σύμβολον, sign, clue, 221
- σύμμαχος, ally, 135, 245, 274
- σύμμετρος, commensurate, agreeing,  
 1113; within reach, 84. συμμε-  
 τρέω. See 73, 963
- συμπαίζω, play with, 1109
- συμπίπτω. See 113
- συμπράκτωρ ὁδοῦ, fellow traveller,  
 116



- συμφέρω, συμφορά. See Lexicon,  
 Note and Exc. III.<sup>1</sup>  
 σύμφημι, agree, 553  
 συμπυτεύω, *complot*, 347  
 σύμφωνος, *concordant*, 421  
 συναΐδω, *conspire, agree*, 1113  
 συναλλάσσω, *deal with*, 1110, 1130.  
 συναλλαγῆ, *intervention, visita-  
 tion*, 34, 960  
 σύναυλος, *in unison with*, 1126  
 σύνειμι, *be with, consort with, attend*,  
 275, 457, 863. *σύνεστιν* (νόσφ),  
*is afflicted with*  
 συνέπομαι, *accompany*, 1523  
 συνέρχομαι, *meet with*, 572  
 συνέστιος (οίκουσι), *harboured in*,  
 249  
 συνετός, *intelligent, all-knowing*, 499  
 συνενάζομαι, *sleep with*, 982  
 συνίημι, *understand*, 360, 623; *allow*,  
 988; *think*, 346  
 συννεύω, *consent*, 1510  
 σννοῖδα, *be aware, be conscious*, 250;  
*have knowledge*, 330, 704  
 σννοικος, *dwelling with*, 1206. *συν-  
 οκέω*, *dwell with*, 57  
 συντίθημι, *concoct, scheme*, 401  
 σύντομος, *brief*, 710; *adv. συντόμως*,  
*sharply*, 810  
 συντυγχάνω, *meet*  
<sup>2</sup> Σφίγξ (*throttler*, from σφιγγω)  
 σχεδόν, *just* (adv.)  
 σχιστή ὁδός, *a cross road*, 733  
 σχολή, *leisure*. See 434, 1286  
 σώζω, *save*, 1180, 1457  
 σῶμα τοῦμόν, *my person*, 643  
 σωτήρ, *saviour*, 48, 150, 304, 1030;  
*saving* (fem.), 81  
 σωφρονέω, *be discreet*, 589  
 Ταλαίπωρος, *unhappy*, 634  
 τάλας, *do.*, 1211, 1265, 1363, 1373

<sup>1</sup> συμφορά. See 45, 99 and the notes in these places. In studying Greek writers generally, but especially in studying the dramatists, learners should beware of the not unnatural tendency to suppose that the prevalent use of a word is that which is necessarily the true one in every place. Συμφορά means *calamity, misfortune*, far oftener than anything else in Greek authors, but all scholars know that it does so only because it has the prior meaning 'event,' 'occurrence' (in which sense it is frequently used, and once or twice even of a joyful event, as Soph. *EL*. 1230), and because the Greek disposition to avoid ill-omened words led them to call a *misfortune* by the word *occurrence*. The Romans did the same in using 'casus,' *accident* to signify *calamity*. A student should have in mind a clear conviction that a verbal substantive of the form φορά, συμφορά, is, a priori, capable of obtaining all the senses as a substantive, which its verb φέρω or φέρομαι, συμφέρω or συμφέρομαι, exhibits as a verb. Whether it does in extant Greek literature shew all (which is not probable), and which of them it shews in preference to others, are matters depending on various causes, and sometimes variant in different authors. If φέρω (φέρομαι) and φορά be thus compared in the Lexicon of Liddell and Scott, and in the Indices of different authors (as the Dramatists, the Orators, Plato and Thucydides) it will be found, for instance, that in Plato the prevalent meaning of φορά is that of motion—but that others sometimes occur, while in the Orators and Historians the senses of *bringment, produce*, and others occur oftener than that of motion. Then let συμφορά be compared with συμφέρω, συμφέρομαι in the same way and it will be seen that while the literal sense 'bring together' is the radical one, the active verb is far most often used in the sense of *profiting*, being *expedient* (see 875, Phil. 131, 627), while (as has been said) the prevailing use of the noun is that of 'misfortune.' Συμφέρομαι usually means, to *concur, agree, comply*. Our inference in the two places before us is that which our notes declare. We have not the very slightest doubt that συμφορά βουλευμάτων is that (substantively) which συμφέρειν βουλευματα (in Aesch.) is as verb, —*comparing counsels*. And in the other place we have a strong belief that τίς ὁ τρόπος τῆς ἐμφορᾶς=τίς ὁ τρόπος τοῦ ἐμφορῆσθαι, *what is the mode of compliance with the oracle?* But we admit that the arguments for this interpretation are not so overwhelmingly conclusive as those which determine the meaning in 44—45.

<sup>2</sup> The Sphinx was a monstrous invention due to Assyrian and Aegyptian superstition. It was a huge colossal figure, having the body and claws of a lion, with a head and breast sometimes human (male or female), sometimes resembling a ram. These statues were placed before temples or palaces, and adored as guardian spirits. The Assyrian Sphinxes usually had wings. The Greeks became acquainted with them through Asia Minor, in which the coins of many cities represent this monster, and on a bas-relief of Tenos (see Overbeck, *Heroidsche Bildw.*) is shown a flying Sphinx carrying a youth in its claws. So the Sphinx which figures in the Oedipodean myth is called μέγασταρθέος.

- παράσσω, *disturb*, 483  
 τάρβος, *fear*, 296. ταρβέω, *to fear*, 292  
 ταύρος, *bull*, 478  
 τάφος, *tomb*, 1453; *sepulture*, 1447  
 τάχα, *soon*, 84, &c. τάχ' ἄν, *perhaps*, 139, 523, 936, 1116.—τάχος, *speed*.—έν τάχει, 765, 1131.—ὡς τάχος, *with all speed*, 1154.—ταχύων, *hasten*, 861.—ταχύς, *swift*, 617-18. θάσσων, *faster* (adv.), 430, sup. adj. τάχιστος, 1234. adv. τάχιστα, ὡς τάχιστα, *as quickly as possible*, 142, 1429. So ὅτι τάχιστα, 1341; ὅπως τάχιστα, 1410; ὅσον τάχιστα, 1436  
 τέγγω, *moisten*, ἐτέγγετο, *was streaming*, 1279  
 Τειρεσίας, 235, 300  
 τέκνον, *child*, 158, &c.—τεκνώ. See 1215  
 τέλος. τέλη λίσσω, *bring profit*.—τελέω, *complete, perform, fulfil*, 252, 1330, 1443, 465, 797.—ῥαγ, 232.—*count, am enrolled*, 222.—τελευταῖος, *last*, 1528  
 τερασκόπος, *seer*, 605  
 τέρμα, *limit, goal*, 1530  
 τέρπω, *to delight*. See 785.—τέρψις, *delight*, 1477  
 τέχνη, *art, skill, profession*, 357, 380, &c.  
 τίθημι. In O. T. only midd. a. 2 ἐθέμην. ἔθεσθε, *ye have paid*, 134; ἐθέσθη, *appointed*, 1453. θεοῦ, 1448. εὐ θέσθαι, *to settle*  
 τίκτω, *bear, bring forth*, 173, 869, 1048.—ἡ τίκτουσα, ἡ τεκοῦσα, *mother*, 1247, 985, 1497.—οἱ τεκόντες, *parents*, 999, 1176  
 τιμῆ, *honour*, 909.—τιμάω, *to honour*, 563, 1202, 1223.—τίμιος, *honourable*, 895  
 τιμωρέω, *avenge* (with dat.), 107; *wreak wrath on*, 140  
 τίω (or τίνω), *pay*: see 810  
 (τλημί) *endure*, aor. ἔτλην, τλάην, 602, 1327  
 τόκος, *labour* (of childbirth), 26  
 τόλμα, *audacity*, 125, 533  
 τόπος, *place, region*, 1127, 1134  
 τράπεζα, *table*. See 1464  
 τρεῖς, *three*, τριπλοῦς, τρισσός, do. 718, 1136, 1398; 716, 730, 800; 1399; 168. τρίτος, *third*, 283, 581, 1062. τριδούλος, *threefold slave*, 1063  
 τρέμω, *tremble*, 947, 1014  
 τρέφω, *feed, nurture, maintain, train*, &c. 356, &c. See 374, f. θρέψω, a. ἰ ἔθρεψα, 323 m. ἔθρεψάμην, 1143, p. pass. τέθραμμαι, 97; aor. 2 p. ἔτράφην, 1123, 1380.—τροφή. See 1: τροφός, *nurse*, 1092  
 τριβή, *delay*, 1160  
 τρόπος, *manner*, 99; *mood*, 10  
 τυγχάνω, *obtain* (with gen.), f. τεύξομαι, 1519, aor. 2 ἐτύχων, 423, 677, 1435, 1450, 598. On its use with Participles see Verbs. Exc. XIV. τύχη, *fortune*, 80, &c. See 1080  
 τύπτω, *strike*, aor. 2 p. ἐτύπην  
 τύραννος, *sovereign, tyrant, king*, 514, 799, 873, 925, 939, 1043; as adj. 588.—τυραννίς, *monarchy*, 121, 380, 535, 592.—τυραννέω, *reign, be king*, 408  
 τυφλός, *blind*, 371, 389, 412, 454, 1324, 1368, 1389  
 On Pronouns and Pronominals τίς, τις, τοῖος, &c., see Exc. XIV
- "Ἔβρις. See 873  
 υἱός, *son*, 459  
 υμέναιος, *bridal-song, wedding*, 422  
 ὑπαρχή. ἐξ ὑπαρχῆς, *starting afresh*, 132  
 ὑπέκω, *yield*, 625  
 ὑπεξαίρω, *put away secretly, hide away*; aor. ὑπεξείλον, 227  
 ὑπερβολή, *excess*. See 1196  
 ὑπερμάχομαι, *fight for*, 265  
 ὑπέροπτος, *arrogant, insolent*. ὑπέροπτα (adverbial), 883  
 ὑπερίπλημι, *fill to excess*, aor. 1 p. ὑπερεπλήσθη, 779, 874  
 ὑπερβέρω, *surpass*, 381  
 ὑπέρχομαι, *steal upon*, aor. ὑπήλθον, 386  
 ὑπηρέτης, *minister, υπηρετώ, minister to, help to stem*, 217  
 ὕπνος, *sleep*, 65  
 ὑπομένω, *endure*, 1323

- ὑπουλος, *hiding a sore* (or sores), 139b  
 ὑπιος, *supine*, 811  
 ὕστερος, *later*, 50, &c.  
 ὑφέρπω. See 786  
 ὑφηγητής, *suggester*, ὦν ὑφηγητῶν, *on whose suggestions*, 966  
 ὑφήμι. See 387. ὑφελς, *having sub-orned*  
 ὑψίπους, *sublime*, 865  
 ὑψοῦ, *aloft*; ὑ. αἰρεῖν, *to excite, agitate*  
 Φαίνω, *show, display*, midd. *appear*, pass. *be shown, displayed*, fut. a. φανῶ, m. φανοῦμαι, aor. a. ἐφήνα, perf. πέφηνα, perf. p. πέφασμαι, aor. i. ἐφάνθην, a. 2. ἐφάνην, fut. φανήσομαι. See 132, &c. 582, 686, 737, 692, 838, 1184, 743, 474, 848, 1063, 1231, 1383, 146, 336, 1437, 453, 457. φανερός, *manifest*, 527  
 φάσκα, *say*, 110, &c. 462, φάσκειν for φάσκε  
 φάσις, *speech: oracular speech, oracle*, 151, 310, 1440 (the information sought from Teiresias is so called 323); *public report*, 495, 715  
 φένω, *kill*, m. aor. 2. ἐφονον, 1497  
 φέρω (a verb of wide use), *bring*, 86, 1094; *bear, suffer*, 93, 168, 675, 983, 1211, 1293, 1320, 1415; *gain, receive*, 590, 764, 1190, 501 (πλέον φέρεται): *tend*, 517, 520, 991 (eis βλάβην, eis ἀπλοῦν, ἐς μέγιστον, ἐς φόβον): *maintain* or *exhibit*, 863. φέρειν eis μέγα, *exaggerate*, 658. ποῖ γὰρ φέρομαι; *whither am I borne?* 1309. The imper. φέρε is used as Engl. *come now*, φέρ' εἰπέ, 536, 1142: fut. ὄσω, aor. ἤνεγκα or ἤνεγκον φοράδην, *carried afar*, 1310  
 φεύγω, *fly, shun*, with infin. 1010, fut. φεύξομαι, 355, aor. ἐφυγον, perf. πέφευγα, 118, 356, *be banished*, 623. Hence φυγή, *flight*, 468, *exile*, 659, φυγάς, *an exile*, 309  
 φήμη (Dor. φάμα), *a divine voice, oracle*, 158. See 43, 723  
 φήμι, *say*, 362, 866, 1471. Its forms are φῆς, φησί, φασί, φῶ, &c. f. φήσω, imperf. ἔφην, &c. φάην φθεῖρω, *waste*, fut. m. φθεροῦμαι, 272, aor. 2 p. ἐφθάρη 1502  
 φθίνω, *give away, waste* (intrans.), 256, 666, 906; from another form φθίω, *destroy*, aor. 1 a. ἐφθισα, 202, 1198; perf. p. ἐφθιμαι, 962  
 φθόνος, *envy*, 382. φθονέω, *to envy, grudge*, 310. See 624 and Exc. VII  
 φίλος, adj. and subst. *dear, agreeable*, 862, 1103, 1329, 1342, 1472; *friend*, 137, 233, 385, 522, 541, 582, 611, φίλτατος, *dearest*, 950, τὰ φίλτατα, 1474. See Comm. on 366  
 φλέγω, *inflamm* (trans.), 192. Hence φλόξ, *flame*, 166, 1425  
 φόβος, *fear*, 118, &c., φοβέω, *frighten*, 236, midd. φοβοῦμαι, *to fear*, 227, 977, 980. φοβερός, *timid*, 153  
 Φοῖβος, *Phoebus*, 71, &c.  
 φοιτάω, *roam, walk up and down*, 477, 1255  
 φονεύς, *slayer, murderer*, 362, &c. φονεύω, *slay*, 1411  
 φόνος, *blood* (from φένω), *murder*, 100, 113, 266, 450, 852. *death*, 100, 1351. *bloody, red, deadly*, 24, 466, 1276  
 φραγμός, *stoppage, means of closing*, 1387  
 φράζω, *explain, tell, say*. See Exc. II  
 φρήν, *heart*, 153; *mind* (also φρένες), 511, 528, 524, 727. φρένες, *understanding*, 1511. Hence φρονέω, *know, have knowledge*, 302, 316, 326, 328, 462, 569, 1038; *purpose*, 403, 1520; *consider, judge*, 550, 552, 600, 617, 626. εὖ φρονεῖν has two senses (1) *to judge well, be right-minded* (= ὀρθῶς φρονεῖν) as in the places cited: (2) *to be loyal, affectionately minded*, as in 570, 1066 (though with ambiguity perhaps designed), see Aj. 491. φρονεῖν μέγα, *to have a proud mind*. See 1078 and Comm.—φρόνησις, *thought*,

- purpose* (= φρόνημα), 664.—φρόνιμος, *wise, rational*, 692.—φροντίς, *thought*, 67, 170, 1390
- φρίκη, *horror*, 1306
- φρουρέω, *guard*, 1479
- φυλάσσω, *guard, keep in store*, 382.  
Hence φύλαξ, *guardian*, 1418
- φύλον. See 19
- φύω, *engender, beget*, 436, 438, 1019, 1404. Aor. (from form in μι)  
έφυν. See 9 and Comm. 435, 440, 458, 587, 593, 601, 627, 822, 1015, 1184, 1359, 1363, 1365.  
Hence φύσις, *nature*, 335, 674, 869; *stature*, 740. φυτεύω, *engender*, 793, 873, 1404, 1504.  
*beget*, 1514. οί φυτεύσαντες, *parents*, 1007, 1012.—φυτουργός, *who beget*, 1482, τῷ φυτουργῷ πατρός
- Φωκίς, *Phocis*, N.W. of Boeotia
- φωνέω, *speak (aloud)*, 10, 72, 1121.  
φώνημα, *speech*, 324
- φῶς (contr. fr. φάος), *light*, 375, 1183, 1229, 1428
- Χαίρω, *rejoice*, 1070. See οὐ τι χαίρων, 363; νῦν πᾶσι χαίρω, 596
- χάλασα, *hail*. See 1279
- χάρις, *gratitude, grateful return, favour*, 232, 764, 1004. πρὸς χάριν, *graciously, to oblige*, 1152, εἰς χάριν, *thankworthy*.—χάριν, used as a prepos. with gen. *for the sake of*, 147, 888
- χειμάζω, *afflict*, 101
- χειμών, *winter*, 1188
- χείρ, *hand*. χειρὶ, *with the strong hand*, 107. See 140, χειρὶ, 1510. ἐν χειρὶν ἐμαῖν, 821; σὺν πλῆθει χειρῶν, 213; χειρῶν, 1022, 1400, χέρας, 1154, 1481, χειρσί, 348 and five times more.—χείρωμα, *act of violence*, 560. χειρῶδεκτος, *finger-pointed*, 901. χέρηνψ, *lustral water*, 240
- χέρσος, *barren*, 1502
- χηρεῖα, *wander alone, be solitary*, 479
- χθών, *earth*, 25, 172. *land*, 97, 230, 736, 795, 939, 1178, 1290. χθονοσπίθης, *treading earth, earthly*, 501
- χλιδή, *luxury, pride*, 888
- χνοάζω. See 742
- χορεύω. See 896
- χραίνω, *pollute*, 822
- χράω, *prophecy*. See 604, τὰ χρησθέντα, *the prophecies*; χρησμός, *oracle*, 711, 797. χρησμοφῶδός, *singing riddles*, 1199
- χρεία, *need, desire*, 725, 1174, 1435, 1443
- χρέος, *object, thing*, 157
- χρεών (= χρεή in O. T.), 633, 1488, 1502
- χρη, *it behoves (must)*, 235, 342, 669, 823, 1110. imperf. έχρην, χρηήν, 1184, opt. χρεῖην, 555; 791, infin. χρηῖναι, 854, 995
- χρηζῶ, *desire, require* (as a needful thing), 91, 365, 595, 622, 655, 933, 597; οἱ σέθεν χρηζόντες, *they who have need of thee*, 1076, ὅποια χρηζέι, *whatsoever will (or must)*
- χρημα, *thing, business*, 1129
- χρῦσεος, *golden*, from χρυσός, *gold*, χρυσήλατος, *gold-wrought*, 1268; χρυσομίτρης, *having golden turban*. χρυσοστόρφος, *gold-twisted, gold-spun*, 203
- χρώμαι (χράομαι), *use*, 873 (χρηῖται), 117 έχρήσατο. χρήσιμος, *useful*, 873. χρηστός, *serviceable, virtuous*, 610
- χώρα, *land*, 14, 97, 911, 1418
- χωρέω, *proceed, go*, 619, 750
- χωρίς, *without, apart*, 608, 1463
- χώρος, *spot, place*, 732, 798, 1126
- Ψάω, *touch*, 1467, of 'taking to eat', 1465
- ψέγω, *blame*, 338
- ψηφος, *vote* (lit. 'pebble'), 607
- ψυχή, *soul*, 64, 666, 727; *life*, 94, 894
- ᾤδε, ᾤς, ᾤστε, &c. See Pronominal Particles
- ᾠρα, *season*, 156, 467



