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SOPHOCLES

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Clarendon Press Series

THE
OEDIPUS REX
OF
SOPHOCLES

FROM THE TEXT OF W. DINDORF

WITH NOTES BY

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79980

Oxford

AT THE CLARENDON PRESS

M. DCCC. LXVII

London

MACMILLAN AND CO.



PUBLISHERS TO THE UNIVERSITY OF

Oxford

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THE Notes at the end of this little volume do not lay any claim to originality, but are intended simply as helps to the learner. Free use has been made of the best editions, and the author's obligations are freely acknowledged. The main object of the notes being educational, pains have been taken to elucidate both the grammatical structure and the logical sequence of such passages as appeared to need comment. At the same time, occasion has been taken to call the student's attention to the art of the poet, as displayed both in the construction of the plot, and in the representation of character.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΟΙΔΙΠΟΥΣ.

ΙΟΚΑΣΤΗ.

ΙΕΡΕΥΣ.

ΑΓΓΕΛΟΣ.

'''

ΚΡΕΩΝ.

ΘΕΡΑΠΩΝ *Λαίου.*

ΧΟΡΟΣ *γερόντων Θηβαίων.*

ΕΞΑΓΓΕΛΟΣ.

ΤΕΙΡΕΣΙΑΣ

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΟΙΔΙΠΟΥΣ.

Ω ΤΕΚΝΑ, Κάδμου τοῦ πάλαι νέα τροφή,
τίνας ποθ' ἔδρας πάσθε μοι θοάζετε
ικτηρίοις κλάδοισιν ἐξεσπεμμένοι ;
πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,
ὁμοῦ δὲ παιᾶνων τε καὶ σπенаγμάτων 5
ἀγῶ δικαιῶν μὴ παρ' ἀγγέλων, τέκνα,
ἄλλων ἀκούειν αὐτὸς ὧδ' ἐλήλυθα,
ὃ πᾶσι κλεινὸς Οἰδίπους καλούμενος.
ἀλλ', ὦ γεραιέ, φράξ', ἐπεὶ πρέπων ἔφυσ
πρὸ πῶνδε φωνεῖν, τίμι πρόπῃ καθέστατε, 10
δεῖσαντες ἢ σπέρξαντες ; ὡς θέλουτος ἂν
ἐμοῦ προσαρκεῖν πᾶν· δυσάλητος γὰρ ἂν
εἶην τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν.

ΙΕΡΕΥΣ.

ἀλλ', ὦ κρατύνων Οἰδίπους χώρας ἐμῆς,
ὄρα's μὲν ἡμᾶς ἡλίκοι προσήμεθα 15
βωμοῖσι τοῖς σοῖς, οἱ μὲν οὐδέπω μακρὰν
πτέσθαι σθένοντες, οἱ δὲ σὺν γῆρα βαρεῖς
ιερῆς, ἐγὼ μὲν Ζηνὸς, οἱ δ' ἐπ' ἠθέων
λεκτοί· τὸ δ' ἄλλο φύλον ἐξεσπεμμένου

ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς 20
 ναοῖς ἐπ' Ἴσμηνοῦ τε μαυτεία σποδῶ.
 πόλις γὰρ, ὥσπερ καὶ τὸς εἰσορᾶς, ἄγαν
 ἦδη σαλεύει κἀνακουφίσαι κἀρα
 βυθῶν ἔτ' οὐχ οἶα τε φοινίου σάλου,
 φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονὸς, 25
 φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε
 ἀγόνοις γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς
 σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
 ὑφ' οὗ κενοῦται δῶμα Καδμεῖον· μέλας δ'
 Ἄιδης στεναγμοῖς καὶ γόοις πλοντίζεται. 30
 θεοῖσι μὲν νῦν οὐκ ἰσούμενόν σ' ἐγὼ
 οὐδ' οἶδε παῖδες ἐζόμεσθ' ἐφέστιοι,
 ἀνδρῶν δὲ πρῶτον ἐν τε συμφοραῖς βίου
 κρίνουτες ἐν τε δαιμόνων συναλλαγαῖς·
 ὅς γ' ἐξέλυσας ἄστν Καδμεῖον μόλων 35,
 σκληρᾶς ἀοιδοῦ δασμόν ὃν παρέχομεν,
 καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδῶς πλέον
 οὐδ' ἐκδιδαχθεῖς, ἀλλὰ προσθήκη θεοῦ
 λέγει νομίζει θ' ἡμῖν δρθῶσαι βίον·
 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 του·
 ὡς τοῖσιν ἐμπεύροισι καὶ τὰς συμφορὰς
 ζῶσας ὀρῶ μάλιστα τῶν βουλευμάτων. 45

ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν·
 ἴθ', εὐλαβήθηθ'. ὡς σὲ νῦν μὲν ἦδε γῆ
 σωτήρα κλήζει τῆς πάρος προθυμίας·
 ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα
 στάντες τ' ἐς ὄρθον καὶ πεσόντες ὕστερον,
 ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.
 ὄρνιθι γὰρ καὶ τὴν τότε αἰσίῳ τύχην
 παρέσχεσ ἡμῖν, καὶ τανῦν ἴσος γενοῦ.
 ὡς εἶπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,
 ξὺν ἀνδράσιμ κάλλιον ἢ κενῆς κρατεῖν·
 ὡς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
 ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

50

55

ΟΙ. ὦ παῖδες οἰκτροὶ, γνωτὰ κοῦκ ἄγνωτὰ μοι
 προσήλθεθ' ἱμείροντες. εὔ γὰρ οἶδ' ὅτι
 νοσεῖτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ
 οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
 τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἓν ἔρχεται
 μόνον καθ' αὐτὸν, κοῦδέν' ἄλλον, ἢ δ' ἐμὴ
 ψυχὴ πόλιν τε κάμει καὶ σ' ὁμοῦ στένει.
 ὥστ' οὐχ ὕπνω γ' εὔδοντά μ' ἐξεγείρετε,
 ἀλλ' ἴστε πολλὰ μὲν με δακρύσαντα δῆ,
 πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.
 ἦν δ' εὔσκοπῶν ἠύρισκον ἴασιμ μόνην,
 ταύτην ἔπραξα· παῖδα γὰρ Μενοικέως
 Κρέοντ', ἑμαντοῦ γαμβρὸν, ἐς τὰ Πυθικὰ
 ἔπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὅ τι

60

65

70

- δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιw.
καί μ' ἤμαρ ἤδη ξυμμετρούμενον χρόνω
λυπεῖ τί πράσσει· τοῦ γὰρ εἰκότος πέρα
ἄπεστι πλεῖω τοῦ καθήκοντος χρόνου. 75
ὅταν δ' ἴκηται, τηνικαῦτ' ἐγὼ κακὸς
μὴ δρῶν ἂν εἶην πάνθ' ὅσ' ἂν δηλοῖ θεός.
- ΙΕ. ἀλλ' ἐς καλὸν σύ τ' εἶπας οἶδε τ' ἀρτίως
Κρέοντα προσστείχοντα σημαίνουσί μοι.
- ΟΙ. ὦναξ ἄπολλον, εἰ γὰρ ἐν τύχη γέ τω
σωτήρι βαίη λαμπρὸς ὥσπερ ὄμματι. 80
- ΙΕ. ἀλλ' εἰκάσαι μὲν, ἠδύς· οὐ γὰρ ἂν κἀρα
πολυστεφῆς ὦδ' εἶρπε παγκάρπου δάφνης.
- ΟΙ. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.
ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,
τίν' ἡμῖν ἤκεις τοῦ θεοῦ φήμην φέρων; 85

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 χρήσεις πλησιαζόντων κλύειν,
ἔτοιμος εἰπεῖν, εἶτε καὶ στείχειω ἔσω.
- ΟΙ. ἐς πάντας αὔδα. τῶνδε γὰρ πλεόν φέρω
τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.
- ΚΡ. λέγοιμ' ἂν οἱ ἤκουσα τοῦ θεοῦ πάρα.
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ 95

μίασμα χώρας, ὡς τεθραμμένον χθονὶ
ἐν τῆδ', ἐλαύνει μὴδ' ἀνήκεστον τρέφειν.

ΟΙ. ποίῳ καθαρμῶ; τίς ὁ τρόπος τῆς ξυμφορᾶς;

ΚΡ. ἀνδρηλατοῦντας, ἢ φόνῳ φόνον πάλιν
λύοντας, ὡς τόδ' αἶμα χειμάζον πόλιν. 100

ΟΙ. ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;

ΚΡ. ἦν ἡμῖν, ὦναξ, Λαίος ποθ' ἠγεμὼν
γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.

ΟΙ. ἔφοιδ' ἀκούων οὐ γὰρ εἰσεῖδόν γέ πω. 105

ΚΡ. τούτου θανόντος νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτοέοντας χειρὶ τιμωρεῖν τινά.

ΟΙ. οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὐρεθήσεται
ἶχνος παλαιᾶς δυστέκμαρτον αἰτίας;

ΚΡ. ἐν τῆδ' ἔφασκε γῆ. τὸ δὲ ζητούμενον
ἄλωτὸν, ἐκφεύγει δὲ τὰ μελούμενον. 110

ΟΙ. πότερα δ' ἐν οἴκοις, ἢ ἔν ἀγροῖς ὁ Λαίος,
ἢ γῆς ἐπ' ἄλλης τῶδε συμπίπτει φόνῳ;

ΚΡ. θεωρὸς, ὡς ἔφασκεν, ἐκδημῶν, πάλιν
πρὸς οἶκον οὐκέθ' ἴκεθ', ὡς ἀπεστάλη. 115

ΟΙ. οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδ', ὅτου τις ἐκμαθῶν ἐχρήσατ' ἄν;

ΚΡ. θνήσκουσι γὰρ, πλὴν εἰς τις, ὃς φόβῳ φυγῶν
ὦν εἶδε πλὴν ἐν οὐδὲν εἶχ' εἰδὼς φράσαι.

ΟΙ. τὸ ποῖον; ἐν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν,
ἀρχὴν βραχείαν εἰ λάβοιμεν ἐλπίδος. 120

ΚΡ. ληστὰς ἔφασκε συντυχόντας οὐ μίῃ

ρώμη κτανεῖν νῦν, 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· λαΐου δ' ὀλωλότος
οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.

ΟΙ. κακὸν δὲ ποῖον ἐμποδῶν τυραννίδος
οὔτω πεσοῦσης εἶργε τοῦτ' ἐξειδέναί;

ΚΡ. ἢ ποικιλῶδὸς Σφίγξ τὸ πρὸς ποσὶ σκοπεῖν
μεθέντας ἡμᾶς τὰφανῆ προσήγετο. 130

ΟΙ. ἀλλ' ἐξ ὑπαρχῆς αὐθις αὐτ' ἐγὼ φανῶ.

ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ
πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφὴν·
ὥστ' ἐνδίκως ὄψεσθε καμὲ σύμμαχον. 135

γῆ τῆδε τιμωροῦντα τῷ θεῷ θ' ἅμα.

ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
ἀλλ' αὐτὸς αὐτοῦ, τοῦτ' ἀποσκεδῶ μύσος. 140

ὅστις γὰρ ἦν ἐκείνουν ὁ κτανῶν τάχ' ἂν
κάμ' ἂν τοιαύτη χειρὶ τιμωρεῖν θέλοι. 140

κείνῳ προσαρκῶν οὖν ἐμαντὸν ὠφελῶ.

ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων

ἴστασθε, τούσδ' ἄραντες ἰκτῆρας κλάδους,

ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροίζετω,

ὡς πᾶν ἐμοῦ δράσονται. ἦ γὰρ εὐτυχεῖς 145

σὺν τῷ θεῷ φανούμεθ', ἦ πεπτωκότες.

ΙΕ. ὦ παῖδες, ἰστώμεσθα· τῶνδε γὰρ χάριων
καὶ δεῦρ' ἔβημεν ὧν ὄδ' ἐξαγγέλλεται.

Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἅμα
σωτήρ θ' ἴκοιτο καὶ νόσου πανστήριος. 150

ΧΟΡΟΣ.

ὦ Διὸς ἀδυεπὲς φάτι, τίς ποτε τᾶς πολυχρύσου
Πυθῶνος ἀγλαὰς ἔβας
Θήβας; ἐκτέταμαι φοβερὰν φρένα, δείματι πάλλων,
ἰήε Δάλιέ Παιᾶν,
ἀμφὶ σοὶ ἀζόμενος τί μοι ἢ νέον, 155
ἢ περιτελλομέναις ὥραις πάλιν ἐξανύσεις χρέος.
εἰπέ μοι, ὦ χρυσέας τέκνον' Ἐλπίδος, ἄμβροτε Φάμα.
πρῶτά σε κεκλόμενος, θύγατερ Διὸς, ἄμβροτ' Ἀθάνα, 159
γαϊάοχόν τ' ἀδελφεῖαν 160
Ἄρτεμιν, ἣ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,
καὶ Φοῖβον ἑκαβόλον, ἰὼ
τρισοὶ ἀλεξιμόροι προφάνητέ μοι,
εἴ ποτε καὶ προτέρας ἄτας ὑπερορνημένας πόλει 165
ἠνύσατ' ἐκτοπίαν φλόγα πήματος, ἔλθετε καὶ νῦν.
ὦ πόποι, ἀνάριθμα γὰρ φέρω [ἔγχος
πήματα· νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἐνὶ φροντίδος
ᾧ τις ἀλέγεται. οὔτε γὰρ ἔκγονα 171
κλυτᾶς χθονὸς αὔξεται οὔτε τόκοισιν
ἰήϊων καμάτων ἀνέχουσι γυναῖκες· 174
ἄλλον δ' ἂν ἄλλῃ προσίδοις ἅπερ εὔπτερον ὄρνιν
κρείσσον ἀμαιμακέτου πυρὸς ὄρμενον
ἄκταν πρὸς ἐσπέρου θεοῦ

* 151.-158. = 159.-165.

167.-178. = 179.-189.

ὦν πόλις ἀνάριθμος ὄλλυται·
 νηλέα δὲ γένεθλα πρὸς πέδῳ θαναταφόρα κεῖται ἀνοίκτως·
 ἐν δ' ἄλοχοι πολιαί τ' ἔπι ματέρες 181
 ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαν
 λυγρῶν πόνων ἱκετῆρες ἐπιστενάχουσιν. 185
 παιᾶν δὲ λάμπει στονόεσσά τε γῆρυσ ὄμαυλος·
 ὦν ὕπερ, ὦ χρυσέα θύγατερ Διὸς,
 εὐῶπα πέμψον ἀλκάν·
 Ἄρεά τε τὸν μαλερὸν, δὲ νῦν ἄχαλκος ἀσπίδων 190
 φλέγει με περιβόατον, ἀντιάζω
 παλίσσυτον δράμημα νωτίσαι πάτρας
 ἄπουρον, εἴτ' ἐς μέγαν
 θάλαμον Ἀμφιρίτας 195
 εἴτ' ἐς τὸν ἀπόξενον ὄρμων
 Θρηῖκιον κλύδωνα·
 τέλει γὰρ εἴ τι νῦξ ἀφή,
 τοῦτ' ἐπ' ἡμαρ ἔρχεται·
 τὸν, ὦ τᾶν πυρφόρων 200
 ἀστραπᾶν κράτη νέμων,
 ὦ Ζεῦ πάτερ, ὑπὸ σῶ φθίσσον κεραυνῶ.
 Λύκει' ἀναξ, τά τε σὰ χρυσοστρόφων ἀπ' ἀγκυλᾶν 203
 βέλεα θέλομι' ἂν ἀδάματ' ἐνδατεῖσθαι 205
 ἀρωγὰ προσταχθέντα, τὰς τε πυρφόρους
 Ἄρτέμιδος αἴγλας, ξὺν αἰς
 Λύκι' ὄρεα διάσσει·

τὸν χρυσομίτραν τε κικλήσκω,
 τᾶσδ' ἐπώνυμον γᾶς, 210
 οἰνώπα Βάκχον εὔιον,
 Μαινάδων ὁμόστολον
 πελασθῆναι φλέγοντ'
 ἀγλαῶπι — — —
 πεύκα 'πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν. 215
 αἰτεῖς· ἂ δ' αἰτεῖς, τᾶμ' ἐὰν θέλης ἔπη
 κλύων δέχεσθαι τῇ νόσφ' ἢ ὑπηρετεῖν,³
 ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν·
 ἀγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἔξερω,
 ξένος δὲ τοῦπραχθέντος. οὐ γὰρ ἂν μακρὰν 220
 ἔχνευον αὐτὸ, μὴ οὐκ ἔχων τι σύμβολον.
 νῦν δ', ὕστερος γὰρ ἄστος εἰς ἄστους τελῶ,
 ὑμῖν προφωνῶ πᾶσι Καδμείοις τάδε·
 ὅστις ποθ' ὑμῶν Λαΐιον τὸν Λαβδάκου
 κάτοιιδεν ἀνδρὸς ἐκ τίνος διώλετο, 225
 τούτου κελεύω πάντα σημαίνειν ἐμοί·
 κεῖ μὲν φοβεῖται, τοῦπίκλημ' ὑπεξελῶν
 αὐτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλο μὲν
 ἄστεργές οὐδὲν, γῆς δ' ἄπεισιν ἀσφαλής·
 εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονός, 230
 τὸν αὐτόχειρα μὴ σιωπάτω· τὸ γὰρ
 κέρδος τελῶ' γὼ χῆ χάρις προσκείσεται.
 εἰ δ' αὖ σιωπήσεσθε, καὶ τις ἢ φίλου
 δείσας ἀπώσει τοῦπος ἢ χαυτοῦ τόδε,

ἀκ τῶνδε δράσω, ταῦτα χρῆ κλύειν ἐμοῦ. 235
 τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστὶ, γῆς
 τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,
 μήτ' ἐσδέχεσθαι μήτε προσφωνεῖν τινὰ,
 μήτ' ἐν θεῶν εὐχαῖσι, μήτε θύμασι
 κοινὸν ποιεῖσθαι, μήτε χέρνιβας νέμειν· 240
 ὠθεῖν δ' ἀπ' οἴκων πάντας, ὡς μιάσματος
 τοῦδ' ἡμῖν οὕτως, ὡς τὸ Πυθικὸν θεοῦ
 μαντεῖον ἐξέφηεν ἀρτίως ἐμοί.
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 τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω· 245
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 252
 ὑπὲρ τ' ἑμαντοῦ, τοῦ θεοῦ τε, τῆσδέ τε
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 οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, 255
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 ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ
 ἔχων μὲν ἀρχὰς, ἕς ἐκεῖνος εἶχε πρὶν,
 ἔχων δὲ λέκτρα καὶ γυναῖχ' ὁμόσπορον, 260
 κοινῶν τε παιδῶν κοῖν' ἄν, εἰ κείνῳ γένος
 μὴ ἄδυστύχησεν, ἦν ἂν ἐκπεφυκότα,
 νῦν δ' ἐς τὸ κείνου κρᾶτ' ἐνήλαθ' ἡ τύχη·
 ἀνθ' ᾧ ἐγὼ τὰδ', ὥσπερ εἰ τοῦμοῦ πατρὸς,
 ὑπερμαχοῦμαι κάπλι πάντ' ἀφίξομαι, 265
 ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,

- τῷ Λαβδακείῳ παιδί Πολυδώρου τε καὶ
 τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος·
 καὶ ταῦτα τοῖς μὴ δρῶσιν εὐχομαι θεοὺς
 μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινα 270
 μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ
 τῷ νῦν φθερεῖσθαι κἄτι τοῦδ' ἐχθίονι·
 κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις 246
 εἰς ὧν λέληθεν εἴτε πλειόνων μέτα,
 κακὸν κακῶς νιν ἄμορον ἐκτρῦψαι βίον·
 ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος
 ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότος, 250
 παθεῖν ἄπερ τοῖσδ' ἀρτίως ἠρασάμην. 251
 ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
 τάδ' ἔστ' ἀρέσκουθ', ἢ τε σύμμαχος Δίκη
 χοὶ πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί. 275
- ΧΟ. ὡσπερ μ' ἀραῖον ἔλαβες, ᾧδ', ἀναξ, ἐρῶ.
 οὔτ' ἔκτανον γὰρ οὔτε τὸν κτανόντ' ἔχω
 δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
 Φοῖβον τόδ' εἰπεῖν, ὅστις εἵργασταί ποτε.
- ΟΙ. δίκαι' ἔλεξας· ἀλλ' ἀναγκάσαι θεοὺς 280
 ἂν μὴ θέλωσιν οὐδ' ἂν εἰς δύναιτ' ἀνήρ·
- ΧΟ. τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ' ἡμοὶ δοκεῖ.
- ΟΙ. εἰ καὶ τρίτ' ἔστι, μὴ παρῆς τὸ μὴ οὐ φράσαι.
- ΧΟ. ἄνακτ' ἄνακτι ταῦθ' ὀρώωντ' ἐπίσταμαι
 μάλιστα Φοῖβῳ Τειρεσίαν, παρ' οὗ τις ἂν 285
 σκοπῶν τάδ', ᾧναξ, ἐκμάθοι σαφέστατα.

- ΟΙ. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.
 ἐπεμψα γὰρ Κρέοντος εἰπόντος διπλοῦς
 πομπούς· πάλαι δὲ μὴ παρῶν θαυμάζεται.
- ΧΟ. καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαί' ἔπη. 290
- ΟΙ. τὰ ποῖα ταῦτα ; πάντα γὰρ σκοπῶ λόγου.
- ΧΟ. θανεῖν ἐλέχθη πρὸς τινῶν ὁδοιπόρων.
- ΟΙ. ἤκουσα καγὼ· τὸν δὲ δρῶντ' οὐδεὶς ὄρῳς.
- ΧΟ. ἀλλ' εἴ τι μὲν δὴ δειμάτων ἔχει μέρος,
 τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς. 295
- ΟΙ. ᾧ μὴ' στί δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.
- ΧΟ. ἀλλ' οὐξ ἐλέγξων αὐτὸν ἔστιν· οἶδε γὰρ
 τὸν θεῖον ἤδη μάντιν ᾧδ' ἄγουσιν, ᾧ
 τάληθες ἐμπέφυκεν ἀνθρώπων μόνῳ.
- ΟΙ. ᾧ πάντα νομῶν Τειρεσία, διακτά τε 300
 ἄρρητά τ' οὐράνιά τε καὶ χθονοστιβῆ,
 πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
 οἷα νόσφ' οὐκ ἐστίν· ἧς σε προστάτην
 σωτήρᾳ τ', ὦναξ, μούνον ἐξευρίσκομεν.
- Φοῖβος γὰρ, εἴ τι μὴ κλύεις τῶν ἀγγέλων, 305
 πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
 μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
 εἰ τοὺς κτανόντας Λαῖον μαθόντες εὐ
 κτείναιμεν, ἢ γῆς φυγάδας ἐκπεμψαίμεθα.
 σὺ δ' οὐν φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν 310
 μήτ' εἴ τι' ἄλλην μαυτικῆς ἔχεις ὁδόν,
 ρῦσαι σεαυτὸν καὶ πόλιν, ρῦσαι δ' ἐμέ,

ῥῦσαι δὲ πᾶν μίασμα τοῦ τεθνηκότος.
 ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
 ἔχοι τε καὶ δύναιτο κάλλιστος πόνος.

315

ΤΕΙΡΕΣΙΑΣ.

φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη
 λύη φρονούντι. ταῦτα γὰρ καλῶς ἐγὼ
 εἰδὼς διώλεσ'. οὐ γὰρ ἂν δευρ' ἰκόμην.

ΟΙ. τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.

ΤΕ. ἄφες μ' ἐς οἴκουσ'. ῥᾶστα γὰρ τὸ σὸν τε σὺ.
 κἀγὼ διοίσω τοῦμόν, ἦν ἐμοὶ πίσθη.

320

ΟΙ. οὐτ' ἔννομ' εἶπας οὔτε προσφιλή πόλει
 τῆδ', ἢ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.

ΤΕ. ὀρώ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἴδον
 πρὸς καιρόν· ὡς οὖν μηδ' ἐγὼ ταυτὸν πάθω.

325

ΟΙ. μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῆς, ἐπεὶ
 πάντες σε προσκυνοῦμεν οἷδ' ἰκτήριοι.

ΤΕ. πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δ' οὐ μὴ ποτε
 τᾶμ' ὡς ἂν εἴπω, μὴ τὰ σ' ἐκφήνω κακά.

ΟΙ. τί φῆς; ξυνειδῶς οὐ φράσεις, ἀλλ' ἔννοεῖς
 ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν;

330

ΤΕ. ἐγὼ οὐτ' ἐμαυτὸν οὔτε σ' ἄλγυνῶ. τί ταῦτ'
 ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.

ΟΙ. οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου
 φύσιω σύ γ' ὀργάνειας, ἐξερεῖς ποτὲ,
 ἀλλ' ὧδ' ἀτεγκτος κατελεύτητος φανεῖ;

335

ΤΕ. ὀργῆν ἐμέμψω τὴν ἐμήν, τὴν σοὶ δ' ὀμοῦ

- ναίουσαν οὐ κατείδες, ἀλλ' ἐμὲ ψέγεις.
 ΟΙ. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζουτ' ἔπη
 κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν; 340
 ΤΕ. ἤξει γὰρ αὐτὰ, κἂν ἐγὼ σιγῇ στέγω.
 ΟΙ. οὐκοῦν ἄ γ' ἤξει καὶ σὲ χρῆ λέγειν ἐμοί.
 ΤΕ. οὐκ ἂν πέρα φράσαιμι, πρὸς τὰδ', εἰ θέλεις,
 θυμοῦ δι' ὀργῆς ἥτις ἀγριωτάτη.
 ΟΙ. καὶ μὴν παρήσω γ' οὐδὲν, ὡς ὀργῆς ἔχω, 345
 ἄπερ ξυνήμ'. ἴσθι γὰρ δοκῶν ἐμοί
 καὶ ξυμφυτεῦσαι τοῦργον, εἰργάσθαι θ', ὅσον
 μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,
 καὶ τοῦργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου.
 ΤΕ. ἄλληθες; ἐννέπω σὲ τῷ κηρύγματι 350
 ὅπερ προεῖπας ἐμμένειν, καφ' ἡμέρας
 τῆς νῦν προσαιδᾶν μήτε τούσδε μήτ' ἐμὲ,
 ὡς ὄντι γῆς τῆσδ' ἀνοσίῳ μιάστορι.
 ΟΙ. οὕτως ἀναιδῶς ἐξεκλήσας τόδε
 τὸ ῥῆμα; καὶ πού τοῦτο φεύξεσθαι δοκεῖς; 355
 ΤΕ. πέφευγα· τᾶληθές γὰρ ἰσχυῶν τρέφω.
 ΟΙ. πρὸς τοῦ διδαχθεῖς; οὐ γὰρ ἔκ γε τῆς τέχνης.
 ΤΕ. πρὸς σοῦ· σὺ γάρ μ' ἄκουτα προὔτρεψω λέγειν.
 ΟΙ. ποῖον λόγον; λέγ' αὔθις, ὡς μᾶλλον μάθω.
 ΤΕ. οὐχὶ ξυνήκας πρόσθεν; ἦ ἴκπειρᾶ λέγειν; 360
 ΟΙ. οὐχ ὥστε γ' εἰπεῖν γνωτόν· ἀλλ' αὔθις φράσον.
 ΤΕ. φοῦέα σε φημι τάνδρὸς οὐ ζητεῖς κυρεῖν.
 ΟΙ. ἀλλ' οὐ τι χαίρων δὶς γε πημονὰς ἔρεῖς.

- ΤΕ. εἶπω τι δῆτα κάλλ', ἵν' ὀργίζῃ πλέον ;
 ΟΙ. ὅσον γε χρήσεις· ὡς μάτην εἰρήσεται. 365
 ΤΕ. λεληθέναι σε φημί σὺν τοῖς φιλτάτοις
 αἰσχισθ' ὀμιλοῦντ', οὐδ' ὄραν ἵν' εἶ κακοῦ.
 ΟΙ. ἦ καὶ γεγηθῶς ταῦτ' ἀεὶ λέξειν δοκεῖς ;
 ΤΕ. εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.
 ΟΙ. ἀλλ' ἐστὶ, πλὴν σοί· σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ 370
 τυφλὸς τὰ τ' ὤτα τὸν τε νοῦν τὰ τ' ὄμματ' εἶ.
 ΤΕ. σὺ δ' ἄθλιός γε ταῦτ' ὄνειδίζω, ἃ σοὶ
 οὐδεὶς ὅς οὐχὶ τῶνδ' ὄνειδιεὶ τάχα.
 ΟΙ. μῖαὶ τρέφει πρὸς νυκτὸς, ὥστε μήτ' ἐμέ
 μήτ' ἄλλον, ὅστις φῶς ὄρα, βλάψαι ποτ' ἄν. 375
 ΤΕ. οὐ γάρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ
 ἱκανὸς Ἀπόλλων, ᾧ τὰδ' ἐκπράξαι μέλει.
 ΟΙ. Κρέοντος, ἣ σοῦ ταῦτα τὰ ξευρήματα ;
 ΤΕ. Κρέων δέ σοι πῆμ' οὐδὲν, ἀλλ' αὐτὸς σὺ σοί.
 ΟΙ. ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης 380
 ὑπερφέρουσα τῷ πολυζήλω βίῳ,
 ὅσος παρ' ἡμῖν ὁ φθόνος φυλάσσεται,
 εἰ τῆσδέ γ' ἀρχῆς οὐνεχ', ἦν ἐμοὶ πόλις
 δωρητὸν, οὐκ αἰτητὸν, εἰσεχειρίσειν,
 ταύτης Κρέων ὁ πιστὸς, οὐξ ἀρχῆς φίλος, 385
 λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἰμείρεται,
 ὑφεῖς μάγον τοιούνδε μηχανορράφον,
 δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν
 μόνου δέδορκε, τὴν τέχνην δ' ἔφην τυφλός.

ἐπεὶ, φέρ' εἰπέ, ποῦ σὺ μάντις εἶ σαφής ; 390

πῶς οὐχ, ὄθ' ἡ ραψωδὸς ἐνθάδ' ἦν κύων,

ἠΐδας τι τοῖσδ' ἀστοῖσιω ἐκλυτήριον ;

καίτοι τό γ' αἶνιγμ' οὐχὶ τοῦπιόντος ἦν

ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει·

ἦν οὐτ' ἀπ' οἰωνῶν σὺ προῦφάνης ἔχων 395

οὐτ' ἐκ θεῶν του γνωτόν· ἀλλ' ἐγὼ μολῶν,

ὁ μῆδεν εἰδὼς Οἰδίπους, ἔπανσά νιν,

γνώμη κυρήσας οὐδ' ἀπ' οἰωνῶν μαθῶν·

ὦν δὴ σὺ πειρᾶς ἐκβαλεῖν, δοκῶν θρόνοις

παραστατήσειω τοῖς Κρεοντείοις πέλας. 400

κλάων δοκεῖς μοι καὶ σὺ χῶ συνθεῖς τάδε

ἀγῆλατήσειω· εἰ δὲ μὴ ἴδοκεῖς γέρων

εἶναι, παθῶν ἔγνωσ ἀν οἰά περ φρουεῖς.

ΧΟ. ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη

ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπους, δοκεῖ. 405

δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ

μαντεῖ' ἄριστα λύσομεν, τότε σκοπεῖν.

ΤΕ. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν

ἴσ' ἀντιλέξαι· τοῦδε γὰρ κἀγὼ κρατῶ.

οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξία· 410

ᾧσ' οὐ Κρέοντος προστάτου γεγράψομαι.

λέγω δ', ἐπειδὴ καὶ τυφλὸν μ' ᾧνείδισας·

σὺ καὶ δέδορκας κοῦ βλέπεις ἴν' εἶ κακοῦ,

οὐδ' ἐνθα ναεῖς, οὐδ' ὄτων οἰκεῖς μέτα.

ἄρ' οἴσθ' ἀφ' ᾧν εἶ ; καὶ λέληθας ἐχθρὸς ᾧν 415

τοῖς σοῖσιν αὐτοῦ νέρθε κὰπὶ γῆς ἄνω,
καὶ σ' ἀμφιπλήξῃ μητρός τε καὶ τοῦ σοῦ πατρὸς
ἐλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρὰ,
βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.
βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμῆν,
420 ποῖος Κιθαιρῶν οὐχὶ σύμφωνος τάχα,
ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
ἄνορμον εἰσέπλευσας, εὐπλοίας τυχῶν ;
ἄλλων δὲ πλήθος οὐκ ἐπαισθάνει κακῶν,
ἃ σ' ἐξισώσει σοὶ τε καὶ τοῖς σοῖς τέκνοις.
425 πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμὸν στόμα
προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν
κάκιον ὅστις ἐκτριβήσεται ποτε.

ΟΙ. ἢ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν ;
οὐκ εἰς ὄλεθρον ; οὐχὶ θάσσον ; οὐ πάλιν
430 ἄψορρος οἴκων τῶνδ' ἀποστραφεῖς ἄπει ;

ΤΕ. οὐδ' ἰκόμην ἔγωγ' ἄν, εἰ σὺ μὴ κάλεις.

ΟΙ. οὐ γάρ τί σ' ἤδη μῶρα φωνήσονται, ἐπεὶ
σχολῇ σ' ἄν οἴκους τοὺς ἐμοὺς ἐστειλάμην.

ΤΕ. ἡμεῖς τοιοῖδ' ἔφνυμεν, ὡς μὲν σοὶ δοκεῖ,
435 μῶροι, γονεῦσι δ', οἳ σ' ἔφυσαν, ἔμφρονες.

ΟΙ. ποίοισι ; μείνουν. τίς δέ μ' ἐκφύει βροτῶν ;

ΤΕ. ἦδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.

ΟΙ. ὡς πάντ' ἄγαν αἰνικτὰ κάσαφῆ λέγεις.

ΤΕ. οὐκ οὐκ σὺ ταῦτ' ἄριστος εὐρίσκειν ἔφυς ;
440

ΟΙ. τοιαῦτ' ὀνειδίς, οἷς ἐμ' εὐρήσεις μέγαν.

ΤΕ. αὐτὴ γε μέντοι σ' ἢ τύχη διώλεσεν.

ΟΙ. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὐ μοι μέλει.

ΤΕ. ἄπειμι τοῖνυν· καὶ σὺ, παῖ, κόμιζέ με.

ΟΙ. κομιζέτω δῆθ'· ὡς παρὼν σύ γ' ἐμποδῶν
ὄχλεις, συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον. 445

ΤΕ. εἰπὼν ἄπειμ' ὦν οὔνεκ' ἦλθον, οὐ τὸ σὸν
δείσας πρόσωπον· οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.

λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι

ζητεῖς ἀπειλῶν ἀνακηρύσσων φόνον 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, κάξ ἦς ἔφν

γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς

δμόσπορός τε καὶ φονεύς. καὶ ταῦτ' ἰὼν 460

εἴσω λογιζοῦ· κἂν λάβῃς ἐψευσμένον,

φάσκειν ἐμ' ἤδη μαντικῇ μηδὲν φρονεῖν.

ΧΟ. τίς ὄντιν' ἃ θεοπιπέπεια Δελφίς εἶπε πέτρα 463

ἄρρητ' ἄρρητων τελέσαντα φοινίαισι χερσίν ; 465

ᾠρα νῦν ἀελλάδων

ἵππων σθεναρώτερον

φυγῆ πόδα νωμᾶν.
 ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρώσκει
 πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας, 470
 δειναὶ δ' ἅμ' ἔπονται
 Κῆρες ἀναπλάκητοι.
 ἔλαμψε γὰρ τοῦ νιφθέντος ἀρτίως φανείσα 473
 φάμα Παρνασοῦ τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύειν. 475
 φοιτῆ γὰρ ὑπ' ἀγρίαν
 ὕλαν ἀνά τ' ἄντρα καὶ
 πέτρας ἄτε ταῦρος,
 μέλεος μελέω ποδὶ χηρέων,
 τὰ μεσόμφαλα γᾶς ἀπονοσφίζων 480
 μαντεῖα· τὰ δ' ἄει
 ζῶντα περιποτᾶται.
 δεινὰ μὲν οὖν, δεινὰ ταρασσει σοφὸς οἰωνοθέτας, 483
 οὔτε δοκοῦντ' οὔτ' ἀποφάσκουθ'· ὅ τι λέξω δ' ἀπορῶ. 485
 πέτομαι δ' ἐλπίσιν οὔτ' ἐνθάδ' ὄρων οὔτ' ὀπίσω.
 τί γὰρ ἦ Λαβδακίδαις [τανῦν πω
 ἦ τῷ Πολύβου νεῖκος ἔκειτ' οὔτε πάροιθέν ποτ' ἔγωγ' οὔτε
 ἔμαθον, πρὸς ὅτου δὴ βασάνῳ
 ἐπὶ τὰν ἐπίδαμον φάτιν εἴμ' Οἰδιπόδα Λαβδακίδαις 495
 ἐπίκουρος ἀδῆλων θανάτων.
 ἀλλ' ὁ μὲν οὖν Ζεὺς ὁ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ βροτῶν
 εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἢ γῶ φέρεται, 500
 κρίσις οὐκ ἔστιν ἀληθής· σοφίᾳ δ' ἂν σοφίαν

παραμείψειεν ἀνήρ.

ἀλλ' οὔποτ' ἔγωγ' ἄν, πρὶν ἴδοιμ' ὀρθὸν ἔπος, μεμφομένων
 φανερά πετερόεσσ' ἦλθε κόρα [ἄν καταφαίην.
 ποτὲ, καὶ σοφὸς ὤφθη βασάνφ θ' ἀδύπολις· τῷ ἀπ' ἐμᾶς
 φρενὸς οὔποτ' ὀφλήσει κακίαν. 511

ΚΡ. ἄνδρες πολῖται, δεῖν' ἔπη πεπυσμένους
 κατηγορεῖν μου τὸν τύραννον Οἰδίπουν
 πάρεμι' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς 515
 ταῖς νῦν νομίζει πρὸς τί μου πεπυθῆναι
 λόγοισιν εἴτ' ἔργοισιν ἐς βλάβην φέρον,
 οὔτοι βίου μοι τοῦ μακραίωνος πόθος,
 φέροντι τήνδε βάξιν. 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 τούτο τοῦνεῖδος τάχ' ἄν
 ὀργῇ βιασθὲν μᾶλλον ἢ γνώμη φρενῶν.

ΚΡ. τοῦ πρὸς δ' ἐφάνθη ταῖς ἐμαῖς γνώμαις ὅτι 525
 πεισθεῖς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;

ΧΟ. ἠγῶδα μὲν τὰδ', οἶδα δ' οὐ γνώμη τίτι.

ΚΡ. ἐξ ὀμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενὸς
 κατηγορεῖτο τοῦπίκλημα τοῦτό μου;

ΧΟ. οὐκ οἶδ'· ἃ γὰρ δρώσ' οἱ κρατοῦντες οὐχ ὀρώ. 530
 αὐτὸς δ' ὄδ' ἦδη δωμάτων ἔξω περᾶ.

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

- ἴκου, φονεὺς ὧν τοῦδε τάνδρὸς ἐμφανῶς
 ληστής τ' ἐναργής τῆς ἐμῆς τυραννίδος ; 535
 φέρ' εἶπε πρὸς θεῶν, δειλίαν ἢ μωρίαν
 ἰδῶν τιν' ἔν μοι ταῦτ' ἐβουλεύσω ποιεῖν ;
 ἢ τοῦργον ὡς οὐ γνῶριοίμ' σου τόδε
 δόλω προσέρπον κοῦκ ἀλεξοίμην μαθών ;
 ἄρ' οὐχὶ μῶρόν ἐστι τοῦγχείρημά σου, 540
 ἄνευ τε πλήθους καὶ φίλων τυραννίδα
 θηρᾶν, δὲ πλήθει χρήμασιν θ' ἀλίσκεται ;
 ΚΡ.οἴσθ' ὡς ποίησον ; ἀντὶ τῶν εἰρημένων
 ἴσ' ἀντάκουσον, κᾶτα κρῖν' αὐτὸς μαθών.
 ΟΙ. λέγειν σὺν δεινός, μανθάνειν δ' ἐγὼ κακός 545
 σοῦ· δυσμενῆ γὰρ καὶ βαρύν σ' ἠῦρηκ' ἐμοί.
 ΚΡ.τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὡς ἐρῶ.
 ΟΙ. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός.
 ΚΡ.εἴ τοι νομίζεις κτήμα τὴν αὐθαδίαν
 εἶναί 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
 πάθην' ὁποῖον φῆς παθεῖν διδασκέ με.
 ΟΙ. ἔπειθες, ἢ οὐκ ἔπειθες, ὡς χρεῖή μ' ἐπὶ 555
 τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα ;
 ΚΡ.καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευμάτι.
 ΟΙ. πόσον τιν' ἤδη δῆθ' ὁ Λαίος 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 κάξ ἴσον τιμώμενος.
 ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότε ἐν χρόνῳ ;
 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 τότε οὗτος ὁ σοφὸς οὐκ ἦν ἡδὲ τάδε ;
 ΚΡ. οὐκ οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.
 ΟΙ. τὸ σὸν δέ γ' οἶσθα καὶ λέγοις ἂν εὖ φρονῶν. 570
 ΚΡ. ποῖον τόδ' ; εἰ γὰρ οἶδά γ', οὐκ ἀρήσομαι.
 ΟΙ. ὀθύνεκέ', εἰ μὴ σοὶ ξυνηλθε, τάσδ' ἐμὰς
 οὐκ ἂν ποτ' εἶπε Λαίου διαφθοράς.
 ΚΡ. εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δέ σου
 μαθεῖν δικαίῳ ταῦθ' ἄπερ κάμοῦ σὺ νῦν. 575
 ΟΙ. ἐκμάθθαι· οὐ γὰρ δὴ φονεὺς ἀλώσομαι.
 ΚΡ. τί δήτ' ; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις ;
 ΟΙ. ἀρησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.
 ΚΡ. ἄρχεις δ' ἐκέλευε ταῦτ' ἀγῆς ἴσον νέμων ;
 ΟΙ. ἂν ἢ 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 σαυτῷ 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 οὔτ' αὐτὸς ἰμείρων ἔφυν
 τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,
 οὔτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.
 νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω, 590
 εἰ δ' αὐτὸς ἦρχον, πολλὰ κἂν ἄκων ἔδρων.
 πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν
 ἀρχῆς ἀλύπου καὶ δυναστείας ἔφν ;
 οὔπω τοσοῦτον ἠπατημένος κυρῶ
 ὥστ' ἄλλα χρῆζειν ἢ τὰ σὺν κέρδει καλῆ· 595
 νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται,
 νῦν οἱ σέθεν χρῆζοντες αἰκάλλουσί με·
 τὸ γὰρ τυχεῖν αὐτοῖσι πᾶν ἐνταῦθ' ἔνι.
 πῶς δῆτ' ἐγὼ κεύ' ἂν λάβοιμ' ἀφείς τάδε ;
 οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 600
 ἀλλ' οὔτ' ἐραστῆς τῆσδε τῆς γνώμης ἔφυν
 οὔτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ.
 καὶ τῶνδ' ἔλεγχον τοῦτο μὲν Πυθῶδ' ἰῶν
 πεύθου τὰ χρησθέντ', εἰ σαφῶς ἠγγειλά σοι·
 τοῦτ' ἄλλ', ἐάν με τῷ τερασκόπῳ λάβης 605
 κοινῇ τι βουλευσάντα, μή μ' ἀπλῆ κτάνης
 ψήφῳ, διπλῆ δὲ, τῇ τ' ἐμῇ καὶ σῇ, λαβῶν,
 γνώμῃ δ' ἀδήλω μή με χωρὶς αἰτιῶ.
 οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
 χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοῦς. 610
 φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω

- καὶ τὸν παρ' αὐτῷ βίωτον, ὃν πλείστον φιλεῖ.
 ἄλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς, ἐπεὶ
 χρόνος δίκαιον ἄνδρα δείκνυσιν ἄλλος,
 κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μᾶ. 615
- ΧΟ. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,
 ἄναξ· φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.
- ΟΙ. ὅταν ταχύς τις μοῦπιβουλεύων λάθρα
 χωρῆ, ταχὺν δεῖ κάμει βουλεύειν πάλιν.
 εἰ δ' ἡσυχάζῳ προσμενῶ, τὰ τοῦδε μὲν 620
 πεπραγμέν' ἔσται, τὰμὰ δ' ἡμαρτημένα.
- ΚΡ. τί δήτα χρήξεις; ἦ με γῆς ἔξω βαλεῖν;
- ΟΙ. ἥκιστα· θνήσκειν, οὐ φυγεῖν σε βούλομαι.
- ΚΡ. ὅταν προδείξῃς οἷόν ἐστι τὸ φθονεῖν.
- ΟΙ. ὡς οὐχ ὑπέξῳ οὐδὲ πιστεύσω λέγεις; 625
- ΚΡ. οὐ γὰρ φρονουῦντά σ' εὖ βλέπω. ΟΙ. τὸ γοῦν ἐμόν.
- ΚΡ. ἀλλ' ἐξ ἴσου δεῖ κάμει. ΟΙ. ἀλλ' ἔφης κακός.
- ΚΡ. εἰ δὲ ξυνίης μηδέν; ΟΙ. ἀρκτέον γ' ὅμως.
- ΚΡ. οὔτοι κακῶς γ' ἄρχοντος. ΟΙ. ὦ πόλις πόλις. "
- ΚΡ. κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ. 630
- ΧΟ. παύσασθ', ἄνακτες· καιρίαν δ' ὑμῖν ὀρώ
 τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην, μεθ' ἧς
 τὸ νῦν παρεστὸς νεῖκος εὖ θέσθαι χρεῶν.
- ΙΟΚΑΣΤΗ.
- τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσις
 γλώσσης ἐπήρασθ' οὐδ' ἐπαισχύνεσθε γῆς 635
 οὔτω νοσοῦσης ἴδια κινοῦντες κακά;

- οὐκ εἶ σύ τ' οἴκους σύ τε, Κρέον, κατὰ στέγας,
καὶ μὴ τὸ μηδὲν ἄλγος ἐς μέγ' οἴσετε ;
- ΚΡ. ὄμαιμε, δεινά μ' Οἰδίπους ὁ σὸς πόσις
δρᾶσαι δικαιοῖ, θάτερον δυοῖν κακοῖν, 640
ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτεῖναι λαβῶν.
- ΟΙ. ξύμφημι· δρώντα γάρ νιν, ὦ γύναι, κακῶς
εἴληφα τοῦμόν σῶμα σὺν τέχνη κακῇ.
- ΚΡ. μή νιν ὀναίμην, ἀλλ' ἀραῖος, εἶ σέ τι
δέδρακ', ὀλοίμην, ὦν ἐπαιτιᾶ με δρᾶν. 645
- ΟΙ. ὦ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε,
μάλιστα μὲν τόνδ' ὄρκον αἰδεσθεὶς θεῶν,
ἔπειτα καμὲ τούσδε θ' οἱ πάρεισί σοι.
- ΧΟ. πιθοῦ θελήσας φρονήσας τ', ἀναξ, λίσσομαι. 649
- ΟΙ. τί σοι θέλεις δῆτ' εἰκάθω ;
- ΧΟ. τὸν οὔτε πρὶν νήπιον νῦν τ' ἐν ὄρκῳ μέγαν καταΐδεσαι.
- ΟΙ. οἶσθ' οὖν ἂ χρήσεις ; ΧΟ. οἶδα. ΟΙ. φράζε δὴ τί φῆς.
- ΧΟ. τὸν ἐναγῆ φίλον μήποτ' ἐν αἰτία 656
σὺν ἀφανεί λόγῳ σ' ἄτιμον βαλεῖν.
- ΟΙ. εὔ νιν ἐπίστω, ταῦθ' ὅταν ζητήης, ἐμοὶ
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.
- ΧΟ. οὐ τὸν πάντων θεῶν θεδὸν πρόμον 660
"Αλιον" ἐπεὶ ἄθεος ἄφιλος ὃ τι πύματον
ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.
ἀλλὰ μοι δυσμόρῳ γᾶ φθινὰς 665
τρύχει ψυχὰν, τὰδ' εἰ κακοῖς κακὰ

649.-659. = 678.-688.

660.-668. = 689.-697.

- προσάψει τοῖς πάλαι τὰ πρὸς σφῶν.
- ΟΙ. ὁ δ' οὖν ἴτω, κεί χρέ με' παντελῶς θανεῖν, 669
 ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βία. 670
 τὸ γὰρ σὸν, οὐ τὸ τοῦδ', ἐποικτεῖρω στόμα
 ἔλεινόν· οὗτος δ' ἔνθ' ἂν ἦ στυγῆσεται.
- ΚΡ. στυγνὸς μὲν εἶκων δῆλος εἶ, βαρὺς δ', ὅταν
 θυμοῦ περάσης. αἱ δὲ τοιαῦται φύσεις
 αὐταῖς δικαίως εἰσὶν ἄλγισταί φέρειν. 675
- ΟΙ. οὐκ οὖν μ' ἔάσεις κἀκτὸς εἶ; ΚΡ. πορεύσομαι,
 σοῦ μὲν τυχῶν ἀγνώτος, ἐν δὲ τοῖσδ' ἴσος.
- ΧΟ. γύναι, τί μέλλεις κομίζειν δόμων τόνδ' ἔσω; 678
- ΙΟ. μαθοῦσά γ' ἦτις ἡ τύχη. 680
- ΧΟ. δόκησις ἀγνώως λόγων ἦλθε, δάπτει δὲ καὶ τὸ μῆ' νδικον.
- ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν; ΧΟ. ναίχι. ΙΟ. καὶ τίς ἦν λόγος;
- ΧΟ. ἄλις ἔμοιγ', ἄλις, γὰς προπονουμένας, 685
 φαίνεται ἐνθ' ἔληξεν, αὐτοῦ μένειν.
- ΟΙ. ὀρᾶς ἔνθ' ἦκεις; ἀγαθὸς ὢν γνώμη ἀνὴρ
 τοῦμὸν παρίης καὶ καταμβλύνεις κέαρ.
- ΧΟ. ὦναξ, εἶπον μὲν οὐχ ἄπαξ μόνον, 689
 ἴσθι δὲ παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα
 πεφάνθαι μ' ἂν, εἶ σε νοσφίζομαι,
 ὅς τ' ἔμᾶν γὰν φίλαν ἐν πόνοις
 ἀλύουσαν κατ' ὀρθὸν οὔρισας, 695
 τανῦν τ' εὐπομπος εἰ γένοιο·
- ΙΟ. πρὸς θεῶν δίδαξον κάμ', ἀναξ, ὅτου ποτὲ
 μῆμιν τοσῆνδε πράγματος στήσας ἔχεις.

- ΟΙ. ἐρῶ· σὲ γὰρ τῶνδ' ἐς πλέον, γύναι, σέβω· 700
 Κρέοντος, οἷά μοι βεβουλευκῶς ἔχει.
- ΙΟ. λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.
- ΟΙ. φονέα με φησὶ Λαῖον καθεστάναι.
- ΙΟ. αὐτὸς ξυνειδῶς, ἢ μαθὼν ἄλλου πάρα ;
- ΟΙ. μάντιν μὲν οὖν κακοῦργον ἐσπέμψας, ἐπεὶ 705
 τό γ' εἰς ἑαυτὸν πᾶν ἐλευθεροῖ στόμα.
- ΙΟ. σύ νυν ἀφείς σεαυτὸν ὧν λέγεις πέρι
 ἐμοῦ 'πάκουσον καὶ μάθ' οὐνεκ' ἐστὶ σοὶ
 βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
 φανῶ δέ σοι σημεῖα τῶνδε σύντομα. 710
- χρησμὸς γὰρ ἦλθε Λαίῳ 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
 ληστὰι φονεύουσ' ἐν τριπλαῖς ἀμαξιτοῖς·
 παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι
 τρεῖς, καὶ νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν
 ἔρριψεν ἄλλων χερσὶν ἄβατον εἰς ὄρος.
 κἀταῦθ' Ἄπόλλων οὐτ' ἐκείνον ἦνυσεν 720
 φονέα γενέσθαι πατρὸς οὔτε Λαῖον
 τὸ δεινὸν οὐφοβεῖτο πρὸς παιδὸς παθεῖν.
 τοιαῦτα φῆμαι μαντικαὶ διώρισαν,
 ὧν ἐντρέπου σὺ μηδέν· ὧν γὰρ ἂν θεὸς
 χρεῖαν ἐρευνᾷ ῥαδίως αὐτὸς φανεῖ. 725

- ΟΙ. οἶόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
 ψυχῆς πλάνημα κἀνακίησις φρενῶν.
- ΙΟ. ποίας μερίμνης τοῦθ' ἔπο στραφεῖς λέγεις ;
- ΟΙ. ἔδοξ' ἀκούσαι σοῦ τόδ', ὡς ὁ Λαῖος
 κατασφαγείη πρὸς τριπλαῖς ἀμαξιτοῖς. 730
- ΙΟ. ἠὲδ' αὖτο γὰρ ταῦτ' οὐδέ. πω λήξαντ' ἔχει.
- ΟΙ. καὶ ποῦ 'σθ' ὁ χῶρος οὗτος οὐ τόδ' ἦν πάθος ;
- ΙΟ. Φωκίς μὲν ἢ γῆ κλιζέται, σχιστὴ δ' ὁδὸς
 εἰς ταῦτ' ὁ Δελφῶν κἀπὸ Δαυλίας ἄγει.
- ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθῶς ; 735
- ΙΟ. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς
 ἀρχὴν ἐφαίνου τοῦτ' ἐκηρύχθη πόλει.
- ΟΙ. ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι ;
- ΙΟ. τί δ' ἐστὶ σοι τοῦτ', Οἰδίπους, ἐνθύμιον ;
- ΟΙ. μήπω μ' ἐρώτα· τὸν δὲ Λαῖον φύσιν 740
 τίν' ἦλθε φράζε, τίνα δ' ἀκμὴν ἤβης ἔχων.
- ΙΟ. μέγας, χνοάζον ἄρτι λευκανθεὶς κἀρα,
 μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ.
- ΟΙ. οἴμοι τάλας· ζοικ' ἐμαντὸν εἰς ἀρὰς
 δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι. 745
- ΙΟ. πῶς φῆς ; ὀκνῶ τοι πρὸς σ' ἀποσκοποῦσ', ἄναξ.
- ΟΙ. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ἦ.
 , δειξέεις δὲ μᾶλλον, ἦν ἐν ἐξείτης ἔτι.
- ΙΟ. καὶ μὴν ὀκνῶ μὲν, ἀν δ' ἔρη μαθοῦσ' ἐρώ.
- ΟΙ. πότερον ἐχώρει βαιὸς, ἢ πολλοὺς ἔχων 750
 ἀνδρας λοχίτας, οἳ' ἀνὴρ ἀρχηγέτης ;

- ΙΟ. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν
κῆρυξ· ἀπήνη δ' ἦγε Λαῖον μίλα.
- ΟΙ. αἰαί, τάδ' ἤδη διαφαιή. τίς ἦν ποτὲ
ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι ; 755
- ΙΟ. οἰκέυς τις, ὅσπερ ἴκετ' ἐκσωθεὶς μόνος.
- ΟΙ. ἦ κὰν δόμοισι τυγχάνει τανῦν παρών ;
- ΙΟ. οὐ δῆτ'· ἀφ' οὗ γὰρ κεῖθεν ἦλθε καὶ κράτη
σέ τ' εἶδ' ἔχοντα Λαῖόν τ' ὀλωλότα,
ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγῶν 760
ἀγρούς σφεπέμψαι καπὶ ποιμνίων νομάς,
ὡς πλείστον εἶη τοῦδ' ἀποπτος ἄστεως. ἄ
κάπεμψ' ἐγὼ νιν· ἄξιός γάρ οἱ ἀνὴρ
δοῦλος φέρειν ἦν τῆσδε καὶ μεῖζω χάριν.
- ΟΙ. πῶς ἂν μόλοι δῆθ' ἡμῖν ἐν τάχει πάλιν ; 765
- ΙΟ. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι ;
- ΟΙ. δέδοικ' ἐμαυτὸν, ὦ γύναι, μὴ πόλλ' ἄγαν
εἰρημέν' ἦ μοι δι' ἅ νιν εἰσιδεῖν θέλω.
- ΙΟ. ἀλλ' ἴξεται μὲν· ἀξία δέ που μαθεῖν
κάγῳ τά 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 τοιαῶσδ' ἰών ;
ἐμοὶ πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,
μήτηρ δὲ Μερόπη Δωρίς. ἠγόμην δ' ἀνὴρ 775
ἀστῶν μέγιστος τῶν ἐκεῖ, πρὶν μοι τύχη
τοιαῶδ' ἐπέστη, θαναμάσαι μὲν ἀξία,

σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
 ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθη
 καλεῖ παρ' οἴνῳ πλαστός ὡς εἶην πατρί. 780
 κὰγὼ βαρυνθεὶς τὴν μὲν οὔσαν ἡμέραν
 μόλις κατέσχον, θάτέρα δ' ἰὼν πέλας
 μητρὸς πατρός τ' ἤλεγχον· οἱ δὲ δυσφόρως
 τοῦνειδος ἦγον τῷ μεθέντι τὸν λόγον.
 κὰγὼ τὰ μὲν κείνῳι ἐτερπόμην, ὅμως δ'
 785 ἐκνιζέ μ' αἰεὶ τοῦθ'· ὑφείρπε γὰρ πολύ.
 λάθρα δὲ μητρὸς καὶ πατρός πορεύομαι
 Πυθῶδε, καί μ' ὁ Φοῖβος ὦν μὲν ἰκόμην
 ἄτιμον ἐξέπεμψεν, ἄλλα δ' ἄθλια
 καὶ δεινὰ καὶ δύστηνα προῦφάνη λέγων, 790
 ὡς μητρὶ μὲν χρειᾶ με μιχθῆναι, γένος δ'
 ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν,
 φουεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
 κὰγὼ 'πακούσας ταῦτα τὴν Κοριθίαν
 ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα 795
 ἔφενγον, ἔνθα μήποτ' ὀψοίμην κακῶν
 χρησμῶν ὀνειδῆ τῶν ἐμῶν τελούμενα.
 στείχων δ' ἰκνοῦμαι τούσδε τοὺς χώρους ἐν οἷς
 σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.
 καί σοι, γύναι, τάληθές ἐξερῶ. τριπλῆς 800
 ὄτ' ἢ κελεύθου τῆσδ' ὄδοιπυρῶν πέλας,
 ἐνταῦθά μοι κῆρυξ τε κἀπὶ πωλικῆς
 ἀνὴρ ἀπήνης ἐμβεβῶς, οἶον σὺ φῆς,

ξυνηντίαζον· κάξ ὁδοῦ μ' ὃ θ' ἠγεμῶν
 αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἠλαυνέτην. 805
 καγὼ τὸν ἐκτρέποντα τὸν τροχηλάτην,
 παίω δι' ὀργῆς· καί μ' ὁ πρέσβυς ὡς ὄρα̃,
 ὄχους παραστείχοντα τηρήσας μέσον
 κάρα διπλοῖς κέντροισί μου καθίκετο.
 οὐ μὴν ἴσην γ' ἔτισεν, ἀλλὰ συντόμως 810
 σκῆπτρῳ τυπεῖς ἐκ τῆσδε χειρὸς ὕπτιος
 μέσης ἀπήνης εὐθύς ἐκκυλίνδεται·
 κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
 τούτῳ προσήκει Λαῖον τι συγγενές, 814
 τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνῆρ ;
 ὄν μὴ ξένων ἕξεστι μῆδ' ἀστῶν τιῶ
 δόμοις δέχεσθαι, μῆδὲ προσφωνεῖν τινα,
 ὠθεῖν δ' ἀπ' οἴκων. καὶ τάδ' οὔτις ἄλλος ἦν
 ἢ γὰρ ἔμ' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς. 820
 λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν
 χράινω, δι' ὧν περ ὤλετ'. ἄρ' ἔφυν κακός ;
 ἄρ' οὐχὶ πᾶς ἀναγνος ; εἴ με χρὴ φυγεῖν,
 καί μοι φυγόντι μῆστι τοὺς ἐμοὺς ἰδεῖν
 μῆδ' ἐμβατεύειν πατρίδος, ἢ γάμοις με δεῖ 825
 μητρὸς ζυγῆναι καὶ πατέρα κατακτανεῖν
 [Πόλυβον, ὃς ἐξέφυσε κάξέθρεψέ με].
 ἄρ' οὐκ ἀπ' ὤμου ταῦτα δαίμονός τις ἂν
 κρύων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον ;
 μὴ δῆτα μὴ δῆτ', ὧ θεῶν ἀγνὸν σέβας, 830

ἴδοιμι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν
βαίην ἄφαντος πρόσθεν ἢ τοιάνδ' ἰδεῖν
κηλίδ' ἔμαντῶ συμφορᾶς ἀφιγμένην.

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

835

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^η λέγων
σοὶ ταῦτ', ἐγωγ' ἂν ἐκπεφευγίην πάθος.

840

ΙΟ. ποῖον δέ μου περισσὸν ἤκουσας λόγον ;

ΟΙ. ληστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν
ὡς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι
λέξει τὸν αὐτὸν ἀριθμὸν, οὐκ ἐγὼ 'κτανον'
οὐ γὰρ γένοιτ' ἂν εἷς γε τοῖς πολλοῖς ἴσος·
εἰ δ' ἄνδρ' ἔν' οἰόζωνον αὐδήσει, σαφῶς
τοῦτ' ἐστὶν ἤδη τοῦργον εἰς ἐμὲ ῥέπον.

845

ΙΟ. ἀλλ' ὡς φανέν γε τοῦπος ᾧδ' ἐπίστασο,
κοῦκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν
πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε.
εἰ δ' οὖν τι κάκτρέποιτο τοῦ πρόσθεν λόγου,
οὔτοι ποτ', ὦναξ, σὸν γε Λαίου φόνου
φανεῖ δικαίως ὀρθόν, ὃν γε Λοξίας
διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ θανεῖν.
καίτοι νιν οὐ κείνός γ' ὁ δύστηνός ποτε
κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.

850

855

- 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' ἀφῆς. 860
- ΙΟ. πέμψω ταχύνας· ἀλλ' ἴωμεν ἐς δόμους.
οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὧν οὐ σοὶ φίλον.
- ΧΟ. εἴ μοι ξυνεΐη φέρουσι
μοῖρα τὰν εὐσεπτὸν ἀγγελίαν λόγων
ἔργων τε πάντων, ὧν νόμοι πρόκεινται 865
ὑψίποδες, οὐρανίαν
δι' αἰθέρα τεκνωθέντες, ὧν Ὀλυμπος
πατὴρ μόνος, οὐδὲ νιν
θνατὰ φύσις ἀνέρων
ἔτικτεν, οὐδὲ μήποτε λάθα κατακοιμάσῃ 870
μέγας ἐν τούτοις θεός, οὐδὲ γηράσκει.
ὑβρις φυτεύει τύραννον· 873
ὑβρις, εἰ πολλῶν ὑπερπλησθῆ μάταν,
ἂ μὴ πίκαιρα μηδὲ συμφέροντα, 875
ἀκρότατον εἰσαναβᾶσ'
αἶπος ἀπότομον ὠρουσεν εἰς ἀνάγκαν,
ἐνθ' οὐ ποδὶ χρησίμῳ
χρηῆται. τὸ καλῶς δ' ἔχον
πόλει πάλαισμα μήποτε λύσαι θεὸν αἰτοῦμαι. 880
θεὸν οὐ λήξω ποτὲ προστάταν ἰσχων.
εἰ δέ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύεται, 883

863.-872. = 873.-882.

883.-896. = 897.-910.

- Δίκας ἀφόβητος, οὐδὲ 885
 δαιμόνων ἔδη σέβων,
 κακά νιν ἔλοιτο μοῖρα,
 δυσπότημου χάριν χλιδᾶς,
 εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως
 καὶ τῶν ἀσέπτων ἔρξεται, 890
 ἢ τῶν ἀθίκτων ἔξεται ματάζων.
 τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ, θυμοῦ βέλη
 εὔξεται ψυχᾶς ἀμύνειν;
 εἰ γὰρ αἱ τοιαῖδε πράξεις τίμιαι, 895
 τί δεῖ με χορεύειν;
 οὐκέτι τὸν ἀθικτον εἶμι γᾶς ἐπ' ὀμφαλὸν σέβων,
 οὐδ' ἐς τὸν Ἀβαῖσι ναόν, 900
 οὐδὲ τὰν Ὀλυμπίαν,
 εἰ μὴ τάδε χειρόδεικτα
 πᾶσιν ἀρμόσει βροτοῖς.
 ἀλλ', ὦ κρατύνων, εἶπερ ὄρθ' ἀκούεις,
 Ζεῦ, πάντ' ἀνάσσων, μὴ λάθοι
 σὲ τάν τε σὰν ἀθάνατον αἰὲν ἀρχάν. 905
 φθίνοντα γὰρ — — — Λαῖου
 θέσφατ' ἐξαιροῦσιν ἤδη,
 κούδαμου τιμαῖς Ἀπόλλων ἐμφανής·
 ἔρρει δὲ τὰ θεῖα. 910
10. χώρας ἀνακτες, δόξα μοι παρεστάθη
 ναοὺς ἰκέσθαι δαιμόνων, τὰδ' ἐν χεροῖν
 στέφη λαβούση κἀπιθυμιάματα.

ὑψοῦ γὰρ αἶρει θυμὸν Οἰδίπου ἄγαν
 λύπαισι παντοίαισιν· οὐδ' ὅποι' ἀνὴρ
 915
 ἔνυους τὰ καινὰ τοῖς πάλαι τεκμαίρεται,
 ἀλλ' ἐστὶ τοῦ λέγοντος, εἰ φόβους λέγοι.
 ὅτ' οὖν παραινούς' οὐδὲν ἐς πλέον ποιῶ,
 πρὸς σ', ὦ Λύκει' Ἀπολλων, ἄγχιστος γὰρ εἶ,
 920
 ἱκέτις ἀφίγμαι τοῖσδε σὺν κατάργμασιν,
 ὅπως λύσιν τιν' ἡμῖν εὐαγὴ 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 Οἰδίπου ;
 925
 μάλιστα δ' αὐτὸν εἶπατ', εἰ κάτισθ' ὅπου.
 ΧΟ. στέγαι μὲν αἶδε, καὶ τὸς ἔνδον, ὦ ξένε·
 φυνὴ δὲ μήτηρ ἦδε τῶν κείνου τέκνων.
 ΑΓ. ἀλλ' ὀλβία τε καὶ ξὺν ὀλβίοις ἀεὶ
 γένοιτ', ἐκείνου γ' οὔσα παντελῆς δάμαρ.
 930
 ΙΟ. αὐτῶς δὲ καὶ σύ γ', ὦ ξέν· ἄξιος γὰρ εἶ
 τῆς εὐεπείας οὐνεκ'. ἀλλὰ φράζ' ὅτου
 χρήζων ἀφίξαι χῶ τι σημήναι θέλων.
 ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῶ, γύναι.
 ΙΟ. τὰ ποῖα ταῦτα ; παρὰ τίνος δ' ἀφιγμένος ;
 935
 ΑΓ. ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὐξερῶ τάχ' ἂν
 ἦδοιο μὲν, πῶς δ' οὐκ ἂν, ἀσχάλλοις δ' ἴσως.
 ΙΟ. τί δ' ἔστι ; ποῖαν δύναμιν ὧδ' ἔχει διπλῆν ;

- ΑΓ. τύραννον αὐτὸν οὐπιχώριοι χθονὸς
 τῆς Ἴσθμίας στήσουσιν, ὡς ἠὲ δ᾿ ἔκει. 940
- ΙΟ. τί δ' ; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατῆς ἔτι ;
- ΑΓ. οὐ δῆτ', ἐπεὶ νῦν θάνατος ἐν τάφοις ἔχει.
- ΙΟ. πῶς εἶπας ; ἢ τέθνηκε Πόλυβος, ὦ γέρον ;
- ΑΓ. εἰ μὴ λέγω τάληθές, ἀξιῶ θανεῖν.
- ΙΟ. ὦ πρόσπολ', οὐχὶ δεσπότη τὰδ' ὡς τάχος 945
 μολοῦσα λέξεις ; ὦ θεῶν μαντεύματα,
 ἵν' ἔστέ· τοῦτον Οἰδίπους πάσαι τρέμων
 τὸν ἄνδρ' ἔφηνε μὴ κτάνοι, καὶ νῦν ὄδε
 πρὸς τῆς τύχης ὄλωλεν οὐδὲ τοῦδ' ὑπο.
- ΟΙ. ὦ φίλτατον γυναικὸς Ἰοκάστης κἀρα, 950
 τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων ;
- ΙΟ. ἄκουε τᾶνδρὸς τοῦδε, καὶ σκόπει κλύων
 τὰ σέμν' ἵν' ἦκει τοῦ θεοῦ μαντεύματα.
- ΟΙ. οὗτος δὲ τίς ποτ' ἐστὶ καὶ τί μοι λέγει ;
- ΙΟ. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν 955
 ὡς οὐκέτ' ὄντα Πόλυβον, ἀλλ' ὄλωλота.
- ΟΙ. τί φῆς, ξέν' ; αὐτὸς μοι σὺν σημήνας γενοῦ.
- ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
 εὖ ἴσθ' ἐκείνου θανάσιμον βεβηκότα.
- ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῆ ; 960
- ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάξει ῥοπή.
- ΟΙ. νόσοις ὁ πλήμων, ὡς ἔοικεν, ἔφθιτο.
- ΑΓ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
- ΟΙ. φεῦ φεῦ, τί δῆτ' ἄν, ὦ γύναι, σκοποῖτό τις

τὴν Πυθόμαντιν ἐστίαν, ἣ τοὺς ἄνω
 κλάζοντας ὄρνις, ὧν ὑφηγητῶν ἐγὼ
 κτενεῖν ἐμελλον πατέρα τὸν ἐμόν ; ὁ δὲ θανῶν
 κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὄδ' ἐνθάδε
 ἄψανστος ἔγχους, εἴ τι μὴ τῶμῳ πόθῳ
 κατέφθιθ'· οὕτω δ' ἂν θανῶν εἴη 'ξ ἐμοῦ.
 τὰ δ' οὖν παρόντα συλλαβῶν θεσπίσματα
 κείται παρ' Ἄϊδη Πόλυβος ἄξι' οὐδενός.

963

970

ΙΟ. οὐκουν ἐγὼ σοι ταῦτα προὔλεγον πάλαι ;

ΟΙ. ἠῦδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην·

ΙΟ. μὴ νῦν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλῃς. ἰ

975

ΟΙ. καὶ πῶς τὸ μητρὸς οὐκ ὀκνεῖν λέχος με δεῖ ;

ΙΟ. τί δ' ἂν φοβοῖτ' ἀνθρωπος φ τὰ τῆς τύχης

κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφίης ;

εἰκῆ κράτιστον ζῆν, ὅπως δύναϊτό τις.

σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα·

980

πολλοὶ γὰρ ἤδη καὶ οὐνεύρασι βροτῶν

μητρὶ ξυνηνιάσθησαν. ἀλλὰ ταῦθ' ὄτῳ

παρ' οὐδέν ἐστι, ῥῆστα τὸν βίον φέρει.

ΟΙ. καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,

εἰ μὴ ἴκῃρι ζῶσ' ἣ τεκοῦσα· νῦν δ' ἐπεὶ

985

ζῆ, πᾶσ' ἀνάγκη, κεὶ 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' ὕπερ ;

ΟΙ. Μερόπης, γεραῖε, Πόλυβος ἧς ὄκει μέγα.

990

- ΑΓ. τί δ' ἔστ' ἐκείνης ὑμῖν ἐς φόβον φέρον ;
 ΟΙ. θεήλατον μάντευμα δεινόν, ᾧ ξένε.
 ΑΓ. ἢ ῥητόν ; ἢ οὐχὶ θεμιτὸν ἄλλου εἰδέναι ;
 ΟΙ. μάλιστά γ' εἶπε γάρ με Λοξίας ποτὲ
 χρῆναι μγῆναι μητρὶ τήμαντοῦ, τό τε 995
 πατρῶον αἶμα χερσὶ ταῖς ἐμαῖς ἐλείν.
 ὦν οὐνεχ' ἢ Κόρινθος ἐξ ἐμοῦ πάλαι
 μακρὰν ἀπφκεῖτ'· εὐτυχῶς μὲν, ἀλλ' ὅμως
 τὰ τῶν τεκόντων ὄμμαθ' ἠῶιστον βλέπειν.
 ΑΓ. ἢ γὰρ τάδ' ὀκνῶν κέῳθεν ἦσθ' ἀπόπολις ;
 ΟΙ. πατρός τε χρήζων μὴ φονεὺς εἶναι, γέρον.
 ΑΓ. τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἀναξ,
 ἐπέπερ εὐνοὺς ἦλθον, ἐξελυσάμην ;
 ΟΙ. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.
 ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως 1005
 σοῦ πρὸς δόμοις ἐλθούτος εὖ πράξαιμί τι.
 ΟΙ. ἀλλ' οὐποτ' εἴμι τοῖς φυτεύσασίν γ' ὁμοῦ.
 ΑΓ. ᾧ παῖ, καλῶς εἶ δήλος οὐκ εἰδῶς τί δρᾶς.
 ΟΙ. πῶς, ᾧ γεραῖέ ; πρὸς θεῶν δίδασκέ με.
 ΑΓ. εἰ τῶνδε φεύγεις οὐνεκ' εἰς οἴκους μολεῖν.
 ΟΙ. ταρβῶν γε μὴ μοι Φοῖβος ἐξέλθη σαφής.
 ΑΓ. ἢ μὴ μίασμα τῶν φυτευσάντων λάβης ;
 ΟΙ. τοῦτ' αὐτὸ, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.
 ΑΓ. ἄρ' οἴσθα δῆτα πρὸς δίκης οὐδὲν τρέμων ;
 ΟΙ. πῶς δ' οὐχὶ, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν ;
 ΑΓ. ὀθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει. 1015

- ΟΙ. πῶς εἶπας ; οὐ γὰρ Πόλυβος ἐξέφυσέ με ;
 ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τάνδρως, ἀλλ' ἴσον.
- ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσον τῷ μηδενί ;
 ΑΓ. ἀλλ' οὐ σ' ἐγείνατ' οὐτ' ἐκείνος οὐτ' ἐγώ. 1020
- ΟΙ. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο ;
 ΑΓ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβῶν.
- ΟΙ. καὶ θ' ὦδ' ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα ;
 ΑΓ. ἢ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.
- ΟΙ. σὺ δ' ἐμπολήσας, ἢ τυχῶν μ' αὐτῷ δίδως ; 1023
 ΑΓ. εὐρῶν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.
- ΟΙ. ὠδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπουσι ;
 ΑΓ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτου.
- ΟΙ. ποιμῆν γὰρ ἦσθα καπὶ θητεία πλάνης ;
 ΑΓ. σοῦ δ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ. 1030
- ΟΙ. τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς με λαμβάνεις ;
 ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.
- ΟΙ. οἴμοι, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν ;
 ΑΓ. λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.
- ΟΙ. δεινόν γ' ὄνειδος σπαργάνων ἀνειλόμην. 1035
 ΑΓ. ὥστ' ὠνομάσθης ἐκ τύχης ταύτης ὅς εἰ.
- ΟΙ. ὦ πρὸς θεῶν, πρὸς μητρὸς, ἢ πατρὸς, φράσον.
 ΑΓ. οὐκ οἶδ' ὁ δούς δὲ ταῦτ' ἐμοῦ λῶφον φρονεῖ.
- ΟΙ. ἢ γὰρ παρ' ἄλλον μ' ἔλαβες οὐδ' αὐτὸς τυχῶν ;
 ΑΓ. οὐκ, ἀλλὰ ποιμῆν ἄλλος ἐκδίδωσί μοι. 1040
- ΟΙ. τίς οὗτος ; ἢ κάτοισθα δηλῶσαι λόγῳ ;
 ΑΓ. τῶν Λαίου δήπου τις ὠνομάζετο.

- ΟΙ. ἢ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ ;
 ΑΓ. μάλιστα· τούτου τάνδρὸς οὔτος ἦν βοτήρ.
 ΟΙ. ἢ κάστ' ἔτι ζῶν οὔτος, ὥστ' ἰδεῖν ἐμέ ; 1045
 ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι.
 ΟΙ. ἔστιν τις ὑμῶν τῶν παρεστῶτων πέλας,
 ὅστις κάτοιδε τὸν βοτήρ', ὃν ἐννέπει,
 εἴτ' οὖν ἐπ' ἀγρῶν εἶτε κἀνθάδ' εἰσιδῶν ;
 σημήναθ', ὡς ὁ καιρὸς ἠύρησθαι τάδε. 1050
 ΧΟ. οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,
 ὃν κἀμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ
 ἦδ' ἂν τάδ' οὐχ ἤκιστ' ἂν Ἰοκάστη λέγοι.
 ΟΙ. γύναι, νοεῖς ἐκεῖνον, ὄντιν' ἀρτίως
 μολεῖν ἐφιέμεσθα τόν θ' οὔτος λέγει ; 1055
 ΙΟ. τί δ' ὄντιν' εἶπε ; μηδὲν ἐντραπήης· τὰ δὲ
 ῥηθέντα βούλου μηδὲ μεμνήσθαι μάτην.
 ΟΙ. οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβῶν
 σημεῖα τοιαῦτ' οὐ φανῶ τοῦμὸν γένος.
 ΙΟ. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου 1060
 κίδει, ματεύσης τοῦθ'· ἄλις νοσοῦσ' ἐγώ.
 ΟΙ. θάρσει· σὺ μὲν γὰρ οὐδ' εἰς τρίτης ἐγὼ
 μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακῆ.
 ΙΟ. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾶ τάδε.
 ΟΙ. οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς. 1065
 ΙΟ. καὶ μὴν φρονοῦσά γ' εὔ τὰ λῶστά σοι ἔλεγω.
 ΟΙ. τὰ λῶστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.
 ΙΟ. ὦ δύσποτμ', εἶθε μήποτε γνολῆς ὅς εἶ.

- ΟΙ. ἄξει τις ἔλθων δεῦρο τὸν βοτῆρά μοι ;
ταύτην δ' ἔατε πλουσίῳ χαίρειν γένει. 1070
- ΙΟ. ἰοὺ ἰοὺ, δύστηνε· τοῦτο γάρ 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 χρήζει ῥηγνύτω· τοῦμὸν δ' ἐγὼ,
κεῖ σμικρὸν ἔστι, σπέρμ' ἰδεῖν βουλήσομαι.
αὕτη δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
ἐγὼ δ' ἐμαντὸν παῖδα τῆς Τύχης νέμων 1080
τῆς εὐ διδούσης οὐκ ἀτιμασθήσομαι.
τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς
μῆνές με μικρὸν καὶ μέγαν διώρισαν.
τοιόσδε δ' ἐκφῦς οὐκ ἂν ἐξέλθοιμ' ἔτι
ποτ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοῦμὸν γένος. 1085
- ΧΟ. εἴπερ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμαν ἴδρις,
οὐ τὸν Ὀλυμπον ἀπείρων,
ὦ Κιθαιρῶν, οὐκέτι τὰν ἐτέραν 1090
πάνσέληνον, μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπου
καὶ τροφὸν καὶ ματέρ' αὔξειν, [τυράννοισι.
καὶ χορεύεσθαι πρὸς ἡμῶν, ὡς ἐπήρα φέρουτα τοῖς ἐμοῖς
ἰήϊε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἴη.
τίς σε, τέκνον, τίς σ' ἔτικτε τῶν μακραιώνων ἄρα 1098

- Νύμφα ὄρεσσιβάτα που 1100
 Πανὶ πλαθεῖς; ἢ σύ γε καὶ γενέτας
 Λοξίου; τῷ γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·
 εἶθ' ὁ Κυλλάνας ἀνάσσω, 1104
 εἶθ' ὁ Βακχεῖος θεὸς ναίων ἐπ' ἄκρων ὀρέων σ' εὖρημα δέξαι·
 Νυμφᾶν Ἐλικωνίδων, αἷς πλείστα συμπαίξει. [ἐκ του
 ΟΙ. εἰ χρή τι κάμῃ μὴ συναλλάξαντά πω, 1110
 πρέσβεις, σταθμᾶσθαι, τὸν βοτήρ' ὄραν δοκῶ,
 ὄνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ
 γήρα ξυνᾶδει τῷδε τάνδρῃ σύμμετρος,
 ἄλλως τε τοὺς ἄγοντας ὥσπερ οἰκέτας
 ἔγνωκ' ἑμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου 1115
 προὔχοις τάχ' ἄν που, τὸν βοτήρ' ἰδὼν πάρος.
 ΧΟ. ἔγνωκα γὰρ, σάφ' ἴσθι· Λαίου γὰρ ἦν
 εἵπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνήρ.
 ΟΙ. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
 ἢ τόνδε φράζεις; ΑΓ. τοῦτον, ὄνπερ εἰσορᾷς. 1120
 ΟΙ. οὗτος σὺ, πρέσβυ, δεῦρό μοι φώνει βλέπων
 ὄσ' ἄν σ' ἐρωτῶ. Λαίου ποτ' ἦσθα σύ;
 ΘΕΡΑΠΙΩΝ.
 ἢ δοῦλος οὐκ ὠνητὸς, ἀλλ' οἶκοι τραφεῖς.
 ΟΙ. ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;
 ΘΕ. ποίμναις τὰ πλείστα τοῦ βίου συνειπόμην. 1125
 ΟΙ. χῶροις μάλιστα πρὸς τίσι ξύναυλος ὢν;
 ΘΕ. ἦν μὲν Κιθαιρῶν, ἦν δὲ πρόσχωρος τόπος.
 ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῆδέ που μαθῶν;

- ΘΕ. τί χρέμα δρώντα; ποῖον ἄνδρα καὶ λέγεις;
- ΟΙ. τόνδ' ὃς πάρεστιν· ἢ ξυναλλάξας τί πως; 1130
- ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὑπο.
- ΑΓ. κούδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς
 ἀγνώτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι
 κάτοιδεν ἦμος τὸν Κιθαιρώνος τόπον
 ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνὶ 1135
 ἐπλησίαζον τῷδε τάνδρῃ τρεῖς ὄλους
 ἕξ ἦρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους·
 χειμῶνα δ' ἦδη τὰμά τ' εἰς ἔπαυλ' ἐγὼ
 ἦλαυνον οὗτός τ' ἐς τὰ Λαίου σταθμά.
 λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον; 1140
- ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
- ΑΓ. φέρ' εἶπε νῦν, τότ' οἶσθα παῖδά μοι τινα
 δοὺς, ὡς ἐμαυτῷ θρέμμα· θρεψαίμην ἐγώ;
- ΘΕ. τί δ' ἔστι πρὸς τί τοῦτο τοῦπος ἱστορεῖς;
- ΑΓ. ὄδ' ἔστιν, ὦ τᾶν, κείνος ὃς τότ' ἦν νέος. 1145
- ΘΕ. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;
- ΟΙ. ἦ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ
 δεῖται κόλαστοῦ μᾶλλον ἢ τὰ τοῦδ' ἔπη.
- ΘΕ. τί δ', ὦ φέριστε δεσποτῶν, ἀμαρτάνω;
- ΟΙ. οὐκ ἐννέπων τὸν παῖδ' ὃν οὗτος ἱστορεῖ. 1150
- ΘΕ. λέγει γὰρ εἰδῶς οὐδέν, ἀλλ' ἄλλως πονεῖ.
- ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἔρεῖς, κλάων δ' ἔρεῖς.
- ΘΕ. μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ' αἰκίσῃ.
- ΟΙ. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;

- ΘΕ.δύστηνος, ἀντὶ τοῦ; τί προσχρήζων μαθεῖν; 1155
 ΟΙ. τὸν παῖδ' ἔδωκας τῷδ' ὃν οὗτος ἱστορεῖ;
 ΘΕ. ἔδωκ'· ὀλέσθαι δ' ὄφελον τῆδ' ἡμέρα.
 ΟΙ. ἀλλ' ἐς τόδ' ἦξεῖς μὴ λέγων γε τοῦνδικον.
 ΘΕ. πολλῷ γε μᾶλλον, ἦν φράσω, διόλλυμαι.
 ΟΙ. ἀνὴρ ὄδ', ὡς εἰκεν, ἐς τριβᾶς ἐλῆ. 1160
 ΘΕ. οὐ δῆτ' ἔγωγ', ἀλλ' εἶπον ὡς δολὴν πάλαι.
 ΟΙ. πόθεν λαβών; οἰκείον, ἢ ἕξ ἄλλου τινός;
 ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ', ἐδεξάμην δέ του.
 ΟΙ. τίνος πολιτῶν τῶνδε κακὰ πόλας στέργης;
 ΘΕ. μὴ πρὸς θεῶν, μὴ, δέσποθ', ἱστόρει πλέον. 1165
 ΟΙ. ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.
 ΘΕ. τῶν Λαΐου τοίνυν τις ἦν γεννημάτων.
 ΟΙ. ἢ δοῦλος, ἢ κείνου τις ἐγγεινῆς 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 δίδωσις ἦδε σοι; ΘΕ. μάλιστ', ἀναξ.
 ΟΙ. ὡς πρὸς τί χρείας; ΘΕ. ὡς ἀναλώσαιμί νιν.
 ΟΙ. τεκοῦσα τλήμων; ΘΕ. θεσφάτων γ' ὄκνη κακῶν. 1175
 ΟΙ. ποίων; ΘΕ. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.
 ΟΙ. πῶς δῆτ' ἀφήκας τῷ γέροντι τῷδε σύ;
 ΘΕ. κατοικτίσας, ὦ δέσποθ', ὡς ἄλλην χθόνα
 δοκῶν ἀπόσειν, αὐτὸς ἐνθεν ἦν· ὁ δὲ
 κακ' ἐς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἶ 1180

ὄν φησιν οὗτος, ἴσθι δύσποτος γεγώς.

ΟΙ. *λοὺ λού· τὰ πάντ' ἂν ἐξήκοι σαφή.*

ὦ φῶς, τελευταίον σε προσβλέψαιμι νῦν,

ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'

οὐ χρῆν ὄμιλῶν, οὓς τέ μ' οὐκ ἔδει κτανῶν.

1185

ΧΟ. *ὡ γενεαὶ βροτῶν,*

ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.

τίς γὰρ, τίς ἀνὴρ πλέον

τῆς εὐδαιμονίας φέρει

1190

ἢ τοσοῦτον ὅσον δοκεῖν .

καὶ δόξαντ' ἀποκλίνει ;

τὸν σὸν τοι παράδειγμ' ἔχων,

τὸν σὸν δαίμονα, τὸν σὸν, ὦ τλάμων Οἰδιπόδα, βροτῶν 1195

οὐδὲν μακαρίζω·

ὅστις καθ' ὑπερβολὰν

τοξεύσας ἐκράτησε τοῦ πάντ' εὐδαίμονος ὄλβου,

ὦ Ζεῦ, κατὰ μὲν φθίσας

τὰν γαμφώνυχα παρθένου

χρησμοφδόν, θανάτων δ' ἐμᾶ

1200

χώρᾳ πύργος ἀνέστα·

ἐξ οὗ καὶ βασιλεὺς καλεῖ

ἐμὸς καὶ τὰ μέγιστ' ἐτιμάθης, ταῖς μεγάλαισιν ἐν

Θήβαισιν ἀνάσπων.

τανῦν δ' ἀκούειν τίς ἀθλιώτερος ;

1205

τίς ἄταις ἀγρίαις, τίς ἐν πόνοις

1186.-1195. = 1196.-1203.

1204.-1212. = 1213.-1222.

ξύνοικος ἀλλαγῆ βίου ;
 ἰὼ κλεινὸν Οἰδίπου κἀρα,
 ᾧ μέγας λιμῆν 1208
 αὐτὸς ἤρκεσεν
 παιδὶ καὶ πατρὶ
 θαλαμηπόλῳ πεσεῖν,
 πῶς ποτε πῶς ποθ' αἰ πατρῶαί σ' ἄλοκες φέρειν, τάλας,
 σίγ' ἐδυνάθησαν ἐς τοσούδε ;
 ἐφηῦρέ σ' ἄκονθ' ὁ πάνθ' ὄρων χρόνος, 1213
 δικάζει τ' ἄγαμον γάμον πάλαι
 τεκνοῦντα καὶ τεκνούμενον. 1215
 ἰὼ Λαίειον τέκνον,
 εἶθε σ' εἶθε σε
 μήποτ' εἰδόμαν.
 δύρομαι γὰρ ὡς
 περὶ αλλ' ἰακχίων
 ἐκ στομάτων. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά τ' ἐκ σέθεν
 καὶ κατεκοίμησα τοῦμὸν ὄμμα. 1222

ΕΞΑΓΓΕΛΟΣ.

ᾧ γῆς μέγιστα τῆσδ' ἀεὶ τιμώμενοι,
 οἳ' ἔργ' ἀκούσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'
 ἀρεῖσθε πένθος, εἴπερ ἐγγενῶς ἔτι 1225
 τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.
 οἶμαι γὰρ οὔτ' ἂν Ἰστρον οὔτε Φᾶσιν ἂν
 νίψαι καθαρμῶ τῆνδε τὴν στέγην, ὅσα
 κεύθει, τὰ δ' αὐτίκ' ἐς τὸ φῶς φανεῖ κακὰ

- ἐκόντα κοῦκ ἄκοντα. τῶν δὲ πημονῶν
 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 κára.
 ΧΟ.ὦ δυστάλαινα, πρὸς τίνος ποτ' αἰτίας ;
 ΕΞ.αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν
 ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.
 ὅμως δ', ὅσον γε κὰν ἐμοὶ μνήμης ἔνι,
 πεύσει τὰ κέλῃς ἀθλίας παθήματα.
 ὅπως γὰρ ὄργῃ χρωμένη παρῆλθ' ἔσω
 θυρῶνος, ἴετ' εὐθὺ πρὸς τὰ νυμφικὰ
 λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς·
 πύλας δ', ὅπως εἰσῆλθ', ἐπιρράξασ' ἔσω,
 καλεῖ τὸν ἤδη Λαΐιον πάλαι νεκρὸν,
 μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ὧν
 θάνοι μὲν αὐτὸς, τὴν δὲ τίκτουσαν λίποι
 τοῖς οἴσιν αὐτοῦ δύστεκνον παιδουργίαν.
 γοᾶτο δ' εὐνὰς, ἔνθα δύστηνος διπλοῦς
 ἐξ ἀνδρὸς ἀνδρα καὶ τέκν' ἐκ τέκνων τέκοι.
 χῶπως μὲν ἐκ τῶνδ' οὐκέτ' οἶδ' ἀπόλλυται·
 βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὑφ' οὗ
 οὐκ ἦν τὸ κέλῃς ἐκθεάσασθαι κακὸν,
 ἀλλ' εἰς ἐκείνον περιπολοῦντ' ἐλεύσομεν.
 φοιτᾷ γὰρ ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν,

γυναῖκά τ' οὐ γυναῖκα, μητρῶν δ' ὄπου
 κίχοι διπλῆν ἄρουραν οὐ τε καὶ τέκνων.
 λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·
 οὐδεὶς γὰρ ἀνδρῶν, οἳ παρήμεν ἐγγύθεν.
 δεινὸν δ' αὔσας ὡς ὑφηγητοῦ τινὸς 1260
 πύλαις διπλαῖς ἐνήλατ', ἐκ δὲ πυθμένων
 ἔκλιε κοῖλα κλῆθρα κάμπιπτει στέγη.
 οὐ δὴ κρεμαστὴν τὴν γυναῖκ' εἰσείδομεν,
 πλεκταῖς ἐώραις ἐμπεπλεγμένην. ὁ δὲ
 ὅπως ὄρα νιν, δεινὰ βρυχηθεὶς τάλας, 1265
 χαλᾶ κρεμαστὴν ἀρτάνην. ἐπεὶ δὲ γῆ
 ἔκειτο τλήμων, δεινὰ δ' ἦν τὰνθένδ' ὄρα·
 ἀποσπάσας γὰρ εἰμάτων χρυσηλάτους
 περόνας ἀπ' αὐτῆς, αἰσι' ἐξεστέλλετο,
 ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, 1270
 αὐδῶν τοιαῦθ', ὀθούνεκ' οὐκ ὄψοιντό νιν
 οὔθ' οἷ' ἔπασχεν οὔθ' ὅποι' ἔδρα κακὰ,
 ἀλλ' ἐν σκοτῶ τὸ λοιπὸν οὖς μὲν οὐκ ἔδει
 ὀψοίαθ', οὖς δ' ἔχρηζεν οὐ γνωσοίατο.
 τοιαῦτ' ἐφυμνῶν πολλάκις τε κούχ' ἄπαφ 1275
 ἤρασσ' ἐπαίρων βλέφαρα. φοίνια δ' ὁμοῦ
 γλῆναι γένει' ἔτεγγον, οὐδ' ἀνέσαν
 φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μέλας
 ὄμβρος χάλαζά θ' αἵματοῦσσι' ἐτέγγετο. 1279
 ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν 1282
 ὄλβος δικαίως, νῦν δὲ τῆδε, θῆμέρα

- στεναγμός, ἄτη, θάνατος, αἰσχύνῃ, κακῶν
 ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν' ἐστ' ἀπόν.
 1285
- ΧΟ. νῦν δ' ἔσθ' ὁ τλήμων ἐν τίνι σχολῇ κακοῦ ;
 ΕΞ. βοᾷ διολύειν κληῖθρα καὶ δηλοῦν τινὰ
 τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
 τὸν μητρὸς, αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι,
 ὡς ἐκ χθονὸς ῥίψων ἑαυτὸν, οὐδ' ἔτι
 1290
 μενῶν δόμοις ἀραῖος, ὡς ἠράσατο.
 ῥώμης γε μέντοι καὶ προηγητοῦ τινὸς
 δεῖται· τὸ γὰρ νόσημα μείζον ἢ φέρειν.
 δεῖξει δὲ καὶ σοί. κληῖθρα γὰρ πυλῶν τῶδε
 διολύεται· θέαμα δ' εἰσόψει τάχα
 1295
 τοιοῦτον οἶον καὶ στυγοῦντ' ἐποικτίσαι.
- ΧΟ. 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 ;
 ἀλλ' οὐδ' ἐσιδεῖν δύναμαί σ', ἐθέλων
 πόλλ' ἀνερέσθαι, πολλὰ πυθέσθαι,
 πολλὰ δ' ἀθρῆσαι·
 1305
 τοίαν φρίκην παρέχεις μοι.
- ΟΙ. αἰαῖ αἰαῖ, δύστανος ἐγὼ,
 ποῖ γὰρ φέρομαι τλάμων ; πᾶ μοι
 φθογγὰ διαπέταται φοράδην ;
 1310

ἰὼ δαίμον, ἴν' ἐξήλλον.

ΧΟ. ἐς δεινὸν, οὐδ' ἀκουστὸν, οὐδ' ἐπόψιμον.

ΟΙ. ἰὼ σκότου

· νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,
ἀδάμάτόν τε καὶ δυσούριστον ὄν.

1315

οἶμοι,

οἶμοι μάλ' αὖθις· οἶον εἰσέδου μ' ἅμα
κέντρων τε τῶνδ' οἴσθημα καὶ μνήμη κακῶν.

ΧΟ. καὶ θαῦμά γ' οὐδὲν ἐν τοσοῖσδε πῆμασιν
διπλᾶ σε πενθεῖν καὶ διπλᾶ φορεῖν κακά.

1320

ΟΙ. ἰὼ φίλος, ·

σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος· ἔτι γὰρ
ὑπομένεις με τὸν τυφλὸν κηδεύων.
φεῦ φεῦ.

οὐ γὰρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς,
καίπερ σκοτεινὸς, τῆν γε σὴν αὐδὴν ὄμως.

1325

ΧΟ. ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
ᾄψεις μαρᾶναι ; τίς σ' ἐπήρε δαιμόνων ;

ΟΙ. Ἄπολλων τάδ' ἦν, Ἄπολλων, φίλοι,
ὁ κακὰ κακὰ τελῶν ἐμὰ τάδ' ἐμὰ πάθεα.

1330

ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων.
τί γὰρ ἔδει μ' ὄραν,

ὅτῳ γ' ὄρῶντι μηδὲν ἦν ἰδεῖν γλυκύ ;

1335

ΧΟ. ἦν ταῦθ' ὅπως περ καὶ σὺ φῆς.

ΟΙ. τί δῆτ' ἐμοὶ βλεπτὸν, ἦ

στερκτόν, ἢ προσήγορον
 ἔτ' ἔστ' ἀκούειν ἄδονᾶ, φίλοι ;
 ἀπάγετ' ἐκτόπιον ὅτι τάχιστα με, 1340
 ἀπάγετ', ὦ φίλοι, τὸν ὄλεθρον μέγαν,
 τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς 1345
 ἐχθρότατον βροτῶν.

ΧΟ. δείλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,
 ὡς ἠθέλησα μηδέ σ' ἂν γνῶναί ποτε.

ΟΙ. ὄλοιθ' ὅστις ἦν ὅς ἀγρίας πέδας
 νομάδ' ἐπιποδίας ἔλαβέ μ' ἀπό τε φόνου 1350
 ἔρυτο κἀνέσωσεν, οὐδὲν ἐς χάριον πράσσων.
 τότε γὰρ ἂν θανῶν
 οὐκ ἦ φίλοισιν οὐδ' ἐμοὶ τοσονδ' ἄχος. 1355

ΧΟ. θέλοντι κάμοι τοῦτ' ἂν ἦν.

ΟΙ. οὐκουν πατρός γ' ἂν φονεὺς
 ἦλθον, οὐδὲ νυμφίος
 βροτοῖς ἐκλήθην ὦν ἔφυν ἄπο.
 νῦν δ' ἄθεος μέν εἰμ', ἀνοσίων δὲ παῖς, 1360
 ὁμολεχῆς 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.
 κρείσσω γὰρ ἦσθα μηκέτ' ὦν ἢ ζῶν τυφλός.

ΟΙ. ὡς μὲν τάδ' οὐχ ὧδ' ἔστ' ἄριστ' εἰργασμένα,
 μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι. 1370
 ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων

πατέρα ποτ' ἂν προσεῖδον εἰς Ἄιδου μολῶν,
 οὐδ' αὖ τάλαιναν μητέρ', οἷν ἐμοὶ δυοῖν
 ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.
 ἀλλ' ἢ τέκνων δῆτ' ὄψις ἦν ἐφίμερος, 1375
 βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί ;
 οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτέ
 οὐδ' ἄστν γ', οὐδὲ πύργος, οὐδὲ δαιμόνων
 ἀγάμαθ' ἱρὰ, τῶν ὁ παντλήμων ἐγὼ
 κάλλιστ' ἀνὴρ εἰς ἔν γε ταῖς Θήβαις τραφεῖς 1380
 ἀπεστέρησ' ἐμαυτὸν, αὐτὸς ἐννέπων
 ὠθεῖν ἅπαντας τὸν ἀσεβῆ, τὸν ἐκ θεῶν
 φανέντ' ἀναγνον καὶ γένους τοῦ Λαΐου,
 τοιάρδ' ἐγὼ κηλῖδα μηνύσας ἐμῆν
 ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὄρᾶν ; 1385
 ἦκιστά γ'· ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
 πηγῆς δι' ὧτων φραγμὸς, οὐκ ἂν ἐσχόμην
 τὸ μάποκλῆσαι τοῦμὸν ἄθλιον δέμας,
 ἴν' ἢ τυφλὸς τε καὶ κλύων μηδέν· τὸ γὰρ
 τὴν φροντίδ' ἔξω τῶν κακῶν οἰκείν γλυκύ. 1390
 ἰὼ Κιθαιρῶν, τί μ' ἐδέχον ; τί μ' οὐ λαβῶν
 ἔκτεινας εὐθύς, ὡς ἔδειξα μήποτε
 ἐμαυτὸν ἀνθρώποισιν ἐνθεν ἢ γεγῶς ;
 ὦ Πόλυβε καὶ Κόριυθε καὶ τὰ πάτρια
 λόγῳ παλαιὰ δώμαθ', οἶον ἄρά με 1395
 κάλλος κακῶν ἕπουλον ἐξεθρέψατε.
 νῦν γὰρ κακός τ' ὢν κακ κακῶν εὐρίσκομαι.

- ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη
 δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
 αἱ τοῦμόν αἶμα τῶν ἐμῶν χειρῶν ἄπο 1400
 ἐπίετε πατρὸς, ἄρά μου μέμνησθ' ὅτι
 οἷ' ἔργα δράσας ὑμῖν εἶτα δεῦρ' ἰὼν
 ὅποι' ἔπρασσον αὐθις; ὦ γάμοι γάμοι,
 ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν
 ἀνεῖτε ταυτὸν σπέρμα, κάπεδείξατε 1405
 πατέρας, ἀδελφοὺς, παῖδας, αἴμ' ἐμφύλιον,
 νύμφας γυναῖκας μητέρας τε, χῶπόσα
 αἰσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
 ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἂ μηδὲ δρᾶν κάλῶν, 1410
 ὅπως τάχιστα πρὸς θεῶν ἕξω μέ που
 καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον
 ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
 ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
 πίθεσθε, μὴ δείσητε. τὰμὰ γὰρ κακὰ
 οὐδεὶς οἶός τε πλὴν ἐμοῦ φέρειν βροτῶν. 1415
- ΧΟ. ἀλλ' ὦν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
 Κρέων τὸ πράσσειν καὶ τὸ βουλευεῖν, ἐπεὶ
 χώρας λέλειπται μῦνος ἀντὶ σοῦ φύλαξ.
- ΟΙ. οἴμοι, τί δῆτα λέγομεν πρὸς τόνδ' ἔπος;
 τίς μοι φανεῖται πίστις ἔνδικος; τὰ γὰρ 1420
 πάρος πρὸς αὐτὸν πάντ' ἐφηύρημαι κακός.
- ΚΡ. οὐχ ὡς γελαστῆς, Οἰδίπους, ἐλήλυθα,
 οὐδ' ὡς ὄνειδιῶν τι τῶν πάρος κακῶν.

- ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι
 γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα 1425
 αἰδεῖσθ' ἀνακτος Ἑλλίου, τοιόνδ' ἄγος
 ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ
 μήτ' ὄμβρος ἱρὸς μήτε φῶς προσδέξεται.
 ἀλλ' ὡς τάχιστ' εἰς οἶκον ἐσκομίζετε
 τοῖς ἐν γένει γὰρ τὰγγενῆ μάλισθ' ὄραν 1430
 μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.
- ΟΙ. πρὸς θεῶν, ἐπέειπερ ἐλπίδος μ' ἀπέσπασας,
 ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμὲ,
 πιθοῦ τί μοι· πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, φράσω.
- ΚΡ. καὶ τοῦ με χρεῖας ὦδε λιπαρεῖς τυχεῖν ; 1435
- ΟΙ. ῥίψόν με γῆς ἐκ τῆσδ' ὅσον τάχισθ' ὄπον
 θνητῶν φανοῦμαι μηδενὸς προσήγορος.
- ΚΡ. ἔδρασ' ἂν εὖ τοῦτ' ἴσθ' ἂν, εἰ μὴ τοῦ θεοῦ
 πρῶτιστ' ἔχρηζον ἐκμαθεῖν τί πρακτέον.
- ΟΙ. ἀλλ' ἢ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις, 1440
 τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.
- ΚΡ. οὕτως ἐλέχθη ταῦθ'· ὅμως δ' ἴν' ἕσταμεν
 χρεῖας ἄμεινον ἐκμαθεῖν τί δραστήον.
- ΟΙ. οὕτως ἄρ' ἀνδρὸς ἀθλοῦ πεύσεσθ' ὕπερ ;
- ΚΡ. καὶ γὰρ σὺ νῦν τᾶν τῷ θεῷ πίστιν φέροις. 1445
- ΟΙ. καὶ σοὶ γ' ἐπισκῆπτω τε καὶ προτρέψομαι,
 τῆς μὲν κατ' οἴκους αὐτὸς δὲ θέλεις τάφον
 θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ·
 ἐμοῦ δὲ μήποτ' ἀξιοθήτω τόδε

πατρῶον ἄστν ζῶντος οἰκητοῦ τυχεῖν, 145
 ἀλλ' ἕα με ναίειν ὄρεσιν, ξνθα κλήζεται
 οὔμὸς Κιθαιρῶν οὔτος, δν μήτηρ τέ μοι
 πατήρ τ' ἐθέσθην ζῶντι κύριον τάφον,
 ἔξ ἐκείνων, οἷ μ' ἀπωλλύτην, θάνω.
 καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἄν νόσον 1455
 μήτ' ἄλλο πέρσαι μηδέν' οὐ γὰρ ἄν ποτε
 θνήσκων ἐσώθην, μὴ 'πί τῷ δεινῷ κακῷ.
 ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅποιπερ εἶσ', ἴτω·
 παίδων δὲ τῶν μὲν ἀρσένων μή μοι, Κρέον,
 προθῆ' μέριμναν· ἄνδρες εἰσὶν, ὥστε μὴ 1460
 σπάνιν ποτὲ σχεῖν, ξνθ' ἄν ᾧσι, τοῦ βίου·
 ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένοιον ἐμαῖν,
 αἶν οὔποθ' ἡμῆ χωρὶς ἐστάθη βορᾶς·
 τράπεζ' ἄνευ τοῦδ' ἀνδρὸς, ἀλλ' ὄσων ἐγὼ
 ψαύοιμι, πάντων τῶνδ' ἀεὶ μετειχέτην· 1465
 αἶν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν
 ψαῦσαί μ' ἕασον ἀποκλαύσασθαι κακά.
 ἴθ' ᾧναξ,
 ἴθ' ᾧ γουῆ γενναῖε. χερσί τᾶν θιγῶν
 δοκοῖμ' ἔχειν σφᾶς, ὥσπερ ἡνίκ' ἐβλεπον. 1470
 τί φημί;
 οὐ δὴ κλύω που πρὸς θεῶν τοῖν μοι φίλοιον
 δακρυρροούντοιν, καὶ μ' ἐποικτεῖρας Κρέων
 ἐπεμψέ μοι τὰ φίλτατ' ἐκγόνοιον ἐμοῖν;
 λέγω τι; 1475

- ΚΡ. λέγεις· ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,
 γνοὺς τὴν παροῦσαν τέρψιν, ἢ σ' εἶχεν πάλαι.
- ΟΙ. ἀλλ' εὐτυχοίης, καὶ σε τῆσδε τῆς ὁδοῦ
 δαίμων ἄμεινον ἢ ἔμὲ φρουρήσας τύχοι.
 ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἴτ', ἔλθετε 1480
 ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
 αἱ τοῦ φυτουργοῦ πατρὸς ὑμῖν ὦδ' ὄραν
 τὰ πρόσθε λαμπρὰ προὔξένησαν ὄμματα·
 ὅς ὑμῖν, ὦ τέκν', οὐθ' ὄρων οὐθ' ἱστορῶν
 πατὴρ ἐφάνθην ἔνθεν αὐτὸς ἠρόθην. 1485
 καὶ σφῶ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
 νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
 οἶον βιῶναι σφῶ πρὸς ἀνθρώπων χρεῶν.
 ποίας γὰρ ἀστῶν ἤξειτ' εἰς ὀμιλίας,
 ποίας δ' ἑορτὰς, ἔνθεν οὐ κεκλαυμέναι 1490
 πρὸς οἶκον ἴξεσθ' ἀντὶ τῆς θεωρίας;
 ἀλλ' ἠνίκ' ἂν δὴ πρὸς γάμων ἤκητ' ἀκμὰς,
 τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα,
 τοιαῦτ' ὄνειδῃ λαμβάνων, ἀ τοῖς ἐμοῖς
 γονεῦσι εἰσὶ σφῶν θ' ὁμοῦ δηλήματα; 1495
 τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατῆρ
 ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤροσεν,
 ὅθεν περ αὐτὸς ἐσπάρῃ, κακὰ τῶν ἴσων
 ἐκτήσαθ' ὑμᾶς, ὦν περ αὐτὸς ἐξέφυ.
 τοιαῦτ' ὄνειδιεῖσθε. κᾶτα τίς γαμεί; 1500
 οὐκ ἔστιν οὐδεὶς, ὦ τέκν', ἀλλὰ δηλαδὴ

χέρσουσ' φθαρῆναι καγάμους ὑμᾶς χρεῶν.
 ὦ παῖ Μενουκίεωσ, ἀλλ' ἐπεὶ μόνος πατήρ
 ταύταιν λέλειψαι, νῶ γὰρ, ὦ φυτεύσαμεν,
 ὀλώλαμεν δὺ ὄντε, μὴ σφε περιίδης
 1505
 πτωχὰς ἀνάνδρους ἐγενεῖς ἀλωμένασ,
 μηδ' ἐξισώσης τάσδε τοῖσ ἐμοῖσ κακοῖσ.
 ἀλλ' οἴκτισόν σφασ, ὦδε τηλικάσδ' ὀρών
 πάντων ἐρήμουσ, πλὴν ὅσον τὸ σὸν μέρος.
 ξύννευσον, ὦ γενναῖε, σῆ ψαύσασ χερσί.
 1510
 σφῶν δ', ὦ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,
 πόλλ' ἂν παρήνουν· νῦν δὲ τοῦτ' ἠΰχθῶ μόνου,
 οὐ καιρὸσ ἐὰ ζῆν, τοῦ βίου δὲ λῶνοσ
 ὑμᾶσ κυρήσαι τοῦ φυτεύσαντοσ πατρόσ.

ΚΡ. ἄλισ ἴν' ἐξήκεισ δακρύων· ἀλλ' ἴθι στέγησ ἔσω. 1515

ΟΙ. πειστέου, κεί μηδὲν ἠδύ. ΚΡ. πάντα γὰρ καιρῶ καλά.

ΟΙ. οἶσθ' ἐφ' οἷσ οὖν εἶμι; ΚΡ. λέξεις, καὶ τότε εἴσομαι κλύων.

ΟΙ. γῆσ μ' ὅπωσ πέμψεισ ἀποικου. ΚΡ. τοῦ θεοῦ μ' αἰτεῖσ δόσιν.

ΟΙ. ἀλλὰ θεοῖσ γ' ἐχθιστοσ ἦκω. ΚΡ. τοιγαροῦν τεύξει τάχα.

ΟΙ. φῆσ τάδ' οὖν; ΚΡ. ἀ μὴ φρονῶ γὰρ οὐ φιλω λέγειν μάτην.

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

ΟΙ. μηδαμῶσ ταύτασ γ' ἔλη μου. ΚΡ. πάντα μὴ βούλου κρατεῖν·
καὶ γὰρ ἀκράτησασ οὐ σοὶ τῶ βίῳ ξυνέσπετο.

ΧΟ. ὦ πάτρασ Θήβησ ἐνοικοι, λεύσσετ', Οἰδίπουσ ὄδε,
 ὅσ τὰ κλειν' αἰνίγματ' ἠδῆ καὶ κράτιστοσ ἦν ἀνὴρ, 1525
 ὅστισ οὐ ζήλῳ πολιτῶν καὶ τύχαισ ἐπιβλέπων,

εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
ὥστε θνητὸν ὄντ' ἐκείνην τὴν τελευταίαν ἰδεῖν
ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ μηδέν ἄλγεινόν παθών.

ARGUMENT AND ANALYSIS.

LAIUS the son of Labdacus, of the line of Cadmus, king of Thebes, married Jocasta, the daughter of Menœceus and sister of Creon, and was childless. He consulted the Delphic oracle on the subject, and was told that his son by Jocasta should take his life. A male child was born, and (for fear of the predicted consequence) exposed,* with his feet pierced and fastened together, on the mountain precipices of Cithæron. Many years afterwards Laius was on his way to Delphi, and was met in a narrow road by a foot passenger, whom his charioteer endeavoured to turn out of the way. A conflict took place, in which Laius and his attendants, with a single exception, were slain. Soon afterwards Thebes was visited by a strange affliction. The Sphinx fixed herself on the top of a rock, where she proposed a riddle to all that passed by. Death was to be the penalty of failure. The people offered the crown of their country and the hand of their widowed queen to him who should deliver them. A young stranger, who had just appeared in Thebes, offered to solve the enigma. It ran as follows:—

*Ἔστι δίκων ἐπὶ γῆς καὶ τετράπων, οὗ μία φωνή,
καὶ τρίπων· ἀλλάσσει δὲ φύην μόνου ὄσο' ἐπὶ γαῖαν
ἔρπετὰ κινεῖται ἀνὰ τ' αἰθέρα καὶ κατὰ πόντον.
ἀλλ' ὅπταν πλείστοισιν ἐριδόμενον ποσὶ βαίνει,
ἔνθα τάχος γυνοῖσιν ἀφανρότατον πέλει αὐτῷ.*

Cædipus answered that it was *Man*: the Sphinx threw herself from the rock; and Cædipus obtained the promised reward. By Jocasta he became the father of four children. The country was some time afterwards visited by a plague. The king sent his brother-in-law Creon to consult the Delphic oracle as to the means of removing it. It is at this point that the action of the play commences.

At the opening a body of the people are seen in the attitude of supplication before the palace of Œdipus. The king comes out to them, and they invoke his aid in removing the plague. He announces that Creon has been sent to Delphi, and that he is probably on his way home. Presently Creon enters (85), and informs Œdipus that the oracle requires the Thebans to cleanse their land of bloodguiltiness by putting to death or expelling the murderer of Laius. Œdipus gives directions for convening a general assembly of the people, and the interlocutors leave the stage (150).

Upon this the Chorus, which consists of Theban elders, enters singing the Parodos (151-215), and takes up its position in the orchestra. They have not yet heard the response of the oracle.

After this a general assembly of the people is held (216), and Œdipus makes a formal proclamation, requiring those who know the murderer of Laius to delate him, but allowing the murderer himself to withdraw privately from the Theban territory. Upon those who fail to comply with the proclamation terrible curses are pronounced.

In the mean time Œdipus has sent for the blind soothsayer Tiresias, and endeavours, upon his arrival (300), to elicit the secret from him. Tiresias is unwilling to reveal it, but when pressed in angry terms by Œdipus, insinuates unmistakably that Œdipus is himself the murderer, and finally that he is a parricide and incestuous. Œdipus, who has for some time been jealous of the influence of Creon, supposes that Tiresias speaks by his inspiration.

The Chorus sings the first Stasimon (464-512), expressing confidence in Œdipus.

Creon has heard of the suspicions of Œdipus, and comes forward to defend himself (513). Angry words pass between them, and Jocasta comes out of the palace to appease them (634). In order to calm Œdipus, she assures him that the predictions of Tiresias are worthless, and as an illustration, tells him the story of the oracle given to Laius, the exposure of the child, and the murder of Laius by a stranger (707-725). Œdipus is struck by the description of the scene of the murder, and after making further inquiries of Jocasta, recites his own history (771-833). He was the son of Polybus king of Corinth and his wife Merope. A chance expression, however, dropped by a companion, had

led him to suspect that he was not really their son. He went to Delphi to consult the oracle on this point. The oracle replied that he would have children by his mother, and murder his father. Accordingly he determined not to return to Corinth, and travelled towards Thebes. On his way thither he encountered an old man with his attendants at the place mentioned by Jocasta. A quarrel took place, and Œdipus slew the old man and his companions. He suspects that it was Laius, but is cheered by one slight discrepancy. The sole survivor of the conflict, a herdsman of Laius, had reported that the king and his companions were overcome by numbers. The herdsman is sent for, to clear up this point.

The Chorus, in the second Stasimon (863-910), finds fault with the tone of Jocasta in depreciating the oracles.

A messenger arrives from Corinth (924) to announce the death of Polybus, and the probable succession of Œdipus; Œdipus and Jocasta now speak triumphantly of the worthlessness of the oracle, but the former is checked by the reflection that his mother still lives. The messenger assures him that Merope was not his mother, but that he was a foundling brought up by Polybus as his own son. Upon further inquiry it appears that the messenger had received him when a child from one of the herdsmen of Laius; the same, as it appears, who has already been sent for. Jocasta sees the whole truth, and begs Œdipus to desist from further inquiry. He is determined to persevere, and she hastily quits the stage (1085).

The Chorus sings a short ode (1086-1109), speculating on the origin of Œdipus.

The herdsman arrives (1110), and is at first unwilling to give information, but when pressed by Œdipus and the messenger, relates that the child delivered by him to the latter was the offspring of Laius and Jocasta, who had ordered him to expose it on Cithæron. Œdipus withdraws into the palace in despair (1185).

The Chorus, in the last Stasimon (1186-1222), mourns over the changed fortunes of Œdipus.

One of the servants comes out of the palace (1223), and informs the Chorus that Jocasta had destroyed herself by hanging, and that Œdipus has put his eyes out with the large pins taken from her dress. Pre-

sently the central doors of the palace are opened (1297), and Œdipus totters out. He bewails his fate, and justifies his own act. Creon arrives and urges him to withdraw (1422). He requests Creon to send him beyond his frontier. The two daughters of Œdipus, Antigone and Ismene, are brought to their father (1471), who entrusts them to the care of Creon. Œdipus is then led back into the palace.

The characters were probably distributed as follows among the actors:—

1. PROTAGONISTESŒdipus.
2. DEUTERAGONISTES } The Priest, Jocasta, Herdsman, and Second
 } Messenger.
3. TRITAGONISTESCreon, Tiresias, and Messengers.

There is no direct evidence of the date of the play.

NOTES, &c.

1. THE scene represents the front of the royal palace at Thebes, looking upon the place of public assembly. The palace has a central entrance as well as side doors, the former being reserved for the king himself. Images and altars of the gods, among others of Apollo, Artemis, and Athene, are ranged along the front. The city is supposed to lie on the left hand of the spectators, and the country on the right. A deputation of the people, headed by the priest of Zeus, enter from the city, bearing olive branches wreathed with wool, and sit before the palace in the attitude of suppliants. To them Œdipus enters, attended, from the centre door. νέα] Opp. to τοῦ πάλαι. τροφή] Unusual signification: cf. Eur. Cycl. 189, *μηκάδων ἀρνῶν τροφαί*.

2. *θαδ[ετε]* Either (1) = *θαδάσσετε*, Schol. &c., ἔδρας being an acc. cogn.: or (2) = *σπεύδετε*, Hermann.

3. *ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι]* = *ἱκτηρίους κλάδους στέμματι ἐστεμμένους κατέχοντες*, Schol. Cf. Æsch. Eum. 43, *ἔχοντ' ἐλάας ὑψιγέννητον κλάδον λήνει μεγίστῳ σωφρόνως ἐστεμμένον*. The dative is used (as infr. 25, *φθίνουσα μὲν κάλυξιν*: Ant. 121, *γένυσιν πλησθῆναι*) where the acc. (of remote reference) is usual. For the pass. *ἐξεστεμμένοι*, cf. Hor. Sat. I. vi. 74, "*Laeno suspensi oculos tabulamque lacerto*."

4. *πόλις δ'—στεναγμάτων]* The question is virtually, though not in form, extended over these two lines. ἰμοῦ μὲν κ. τ. λ.] The repetition of a word at the beginning of two clauses of a sentence, introduced by *μὲν* and *δέ* respectively, gives it a peculiar emphasis. Cf. 25 infr., *φθίνουσα μὲν κάλυξιν.....φθίνουσα δ' ἀγέλαις κ. τ. λ.*: 521, *εἰ κακὸς μὲν ἐν πόλει, κακὸς δὲ πρὸς σοῦ*: Demosth. de Cor. p. 248, *περιείργασμαι μὲν ἐγὼ περὶ τούτων εἰπὼν, περιείργασται δ' ἡ πόλις ἢ κείσθαι ἔμοι*.

6. *ἄ]* "*These matters*," i. e. the reason of them. ἀγγέλων ἄλλων]
= *ἄλλων, ἀγγέλων ὑντων*: cf. Eur. Or. 531. *τί μαρτύρων ἄλλων ἀκούειν δεῖ*;

7. αὐτός] Opp. to ἄλλων.

8. ὁ πᾶσι κ. τ. λ.] This line is needlessly condemned by Wunder. It is virtually addressed to the spectators, rather than to the Priest, and is designed to arouse in their minds a feeling of the greatness and prosperity of Œdipus, and, as a consequence, to heighten the effect of the catastrophe: cf. 1524 sqq.

11. δέσσαντες ἢ στέρξαντες;] Epexegetis of τίνι τρόπῳ καθέσσετε; = πῶς ἔχετε; στέρξαντες, either (1) "in supplication," (as Œd. C. 1094, στέργω διπλᾶς ἀρωγὰς μολεῖν,) Wunder, Dindorf, &c.: or (2) "acquiescing," Herm.: or, in the latter sense, as an euphemism for ἤδη παθόντες, opp. to δέσσαντες, Schneidewin: στέρξαντες is also read in the last meaning. ὡς θέλοντος ἔν] ὡς with gen. absol. = "considering that," ἔν gives to the participle a potential force.

13. μὴ οὐ κατοικτεῖρων] μὴ οὐ is used with an infinitive, or, less commonly, with a participle, where the principal clause is actually or virtually negative; as here, where it may be accounted for by the negative implied in δυσάλητος. μὴ οὐ κατοικτεῖρων, either (1) = εἰ μὴ κατοικτεῖρομι: or (2) as explained by Dr. Kennedy in the *Journal of Classical and Sacred Philology*, No. III. p. 310, an epexegetis of δυσάλητος (vid. ad 221 infr.), supplying, as a protasis to δυσάλητος γὰρ εἶην, (vid. ad 82 infr.) εἰ μὴ θέλομι προσαρκεῖν πᾶν. To 2 it may be objected, that μὴ οὐ—ἔδραν would be a weak epexegetis of δυσάλη.—εἶην: to 1 it is objected by Dr. Kennedy and others, that μὴ οὐ is not found with a part. used conditionally. But it is so found in Herodot. ii. 110, οὐκ οὐν δίκαιον εἶναι ἰστάναι ἐμπροσθε τῶν ἐκείνου ἀναθημάτων μὴ οὐκ ὑπερβαλλόμενον τοῖσι ἔργοισι, and in what is virtually a participial clause implying condition, in Dem. De Fals. Leg. p. 379, αἱ πόλεις πολλαὶ καὶ χαλεπαὶ λαβεῖν μὴ οὐ χρόνῳ καὶ πολιτοκίᾳ. Dr. Kennedy further quotes Schneidewin as suggesting μὴ κατοικτ. The suggestion does not find place in the posthumous edition of 1856.

15. ὄρας μὲν ἡμᾶς] Opp. to τὸ δ' ἄλλο φύλον, 19. ἡλικοί] Expl. by οἱ μὲν—λεκτοί.

16. τοῖς σοῖς] I. e. those before the palace; opp. to ἀγοραῖσι κ. τ. λ., 20.

17. πτέσθαι] For the metaphor, cf. Æsch. Cho. 247-259.

18. ἱερῆς] Epexegetis of οἱ—βαρεῖς. ἐγὼ μὲν Ζήνος] Parenthetie, and opp. to οἱ δὲ τῶν ἄλλων θεῶν, which is easily supplied. οἱ δ'

ἐπ' ἠθέων λεκτοί] Either ἐπ' (1) used adverbially, (as infr. 181, ἐν δ' ἄλοχοι πολιαί τ' ἐπι μάτερες : Æsch. Cho. 252, εἰς δὲ θηρίων γραφήν) : or (2) ἐπι ἠθέων, as Ant. 787, ἀμερίων ἐπ' ἀνθρώπων, Dind. : or (3) by tmesis for ἐπιλεκτοί. οἶδε τ', Herm. οἶδε δ', Schneidewin.

19. ἐξέστεμμένον] Supr. 3.

20. διπλοῖς] Two temples of Athene at Thebes, dedicated to her under the respective titles of Ὀγκα (cf. Æsch. Sept. 164) and Ἰσμηνία, or, according to others, of Ἀλαλκομενία and Καδμεία, Schol.

21. Ἰσμηνοῦ κ. τ. λ.] The temple of the Ismenian Apollo, Schol.

25. φθίνουσα μὲν κάλυξιν] Vid. ad 3, 4, supr.

26. τόκοισι τε ἀγόνοις] Oxymoron. For the association of these divine judgments, cf. infr. 171, 270 ; Æsch. Eum. 784-787, 907-909 ; Herodot. iii. 65 ; Æschin. in Ctes. § 111 ; Deut. xxviii. 18.

27. ἐν] Either (1) Adverbially = ἐν τούτοις, Dind. &c. ; cf. infr. 181, ἐν δ' ἄλοχοι πολιαί τ' ἐπι μάτερες ; Œd. C. 55, ἐν δ' ὁ πυρφόρος θεὸς Τίταν Προμηθεύς : or (2) separated by tmesis from σκῆψας, Wund., Schneidewin ; which is less probable. πυρφόρος θεός] I. e. the plague.

28. ἐλαύνει] Cf. Aj. 756, ἐλαῖ γὰρ αὐτὸν—Ἀθάνας μῆνις.

29. μέλας δ'] Observe the elision at the end of the verse, and cf. 333 infr. : Œd. C. 1164, ἐλθεῖν μολόντ'.

31. θεοῖσι μὲν] Opp. to ἀνδρῶν δέ, 33. ἰσούμενον] Depd. on κρίνοντες, 34.

33. συμφοραῖς] Used here in its primary and indifferent sense, "events." Its secondary and more usual signification, "calamities," is originally an euphemism.

34. κρίνοντες] Causal. συναλλαγῆς] As infr. 960, νόσου συναλλαγῆ.

35. ὅς γ'] Causal. Elmsley, Wund. &c. read ὅς τ', after Schol., to answer to νῦν τ', 40. ἐξέλυσας.....δασμόν] For the construction, cf. El. 939, πημονῆς λύσεις βάρος : Æsch. Sept. 270, λύουσα πολέμιον φόβον.

37. καὶ ταῦθ'] Adverbially ; "and that too." οὐδὲν ἐξειδὼς πλέον] I. e. ignorant of the interpretation, infr. 391-398.

38. ἀλλά] An irregular construction : the conjunction contrasts the finite verbs λέγει νομίζει θ' with the participles ἐξεῖδ. ἐκδιδ. : vid. ad 42 infr. προσθήκη θεοῦ] Emphatic, and opp. to ὕφ' ἡμῶν.

40. *νῦν τ'*] Connects their expectations (implied in *ἰκετεύομεν κ. τ. λ.*) with their previous experience, (*ὅς γ' ἐξέλυσας κ. τ. λ.*); "and now too." *πάσιν*] Masculine, the ethical dat. ("*omnium iudicio*") depd. on *κράτιστον*: vid. ad 436 infr.

42. *εἶτε—ἀκούσας, εἶτε—ὄσθα*] For similar anacolutha, cf. 38 supr.: 452 infr.; *ξένος λόγῳ μέτοικος, εἶτα δ' ἐγγένης φανήσεται Θηβαῖος*: 1198-1201 infr.

43. *φήμην*] This word is regularly applied to a *divinē* communication, e. g. that of an oracle. *ἀνδρός*] Opp. to *τοῦ θεῶν*, and so nearly = *ἀνθρώπου*: cf. 33, supr.; 499 infr.

44. *ἐμπειροσιν*] This word is marked out by its position, as the most important in the sentence, "*men of experience*," i. e. such men as (Edipus himself, which was their reason for seeking succour at his hands.

καί] Renders *τὰς ξυμφορὰς* emphatic, and opposes it to *ἐμπειρία*, implied in *ἐμπειροσιν*. *ξυμφορὰς*] = *ἀποβάσεις*, Schol.: for this meaning of the word Dind. compares Thue. i. 140, *καίπερ εἰδὼς τοὺς ἀνθρώπους—πρὸς τὰς ξυμφορὰς καὶ τὰς γνώμας τρεπομένους*. Dr. Kennedy, l. c., says that *ξυμφορὰς* is used here "in the rarer but certainly admissible sense 'comparison,'" (sc. of counsels.) It does not appear that it ever bears that sense, though *συμφέρειν* does: cf. *Æsch. Pers.* 520, as quoted by the writer, *πιστοῖσι πιστὰ συμφέρειν βουλευμάτα*.

45. *ζώσας*] = *οὐκ ἀπολλυμένας*, Schol. *βουλευμάτων*] Depd. on *ξυμφορὰς*. The gist of the whole passage is, that 'experience is the best counsellor (Schneidewin), and therefore we come to you as an experienced man.'

47. *ὡς*] Causal, and *properly* referring only to the clause *νῦν μὲν—προθυμίας*. *νῦν μὲν κ. τ. λ.—ἀρχῆς δέ κ. τ. λ.*] For this comparison between the experience and the expectations of the speaker, cf. supr. 40 sq.

48. *προθυμίας*] The genitive follows *σωτήρα κλήζει* on the same principle on which it is found after *θανμάζειν, ἐπαινεῖν, &c.* Dind.

49. *μεμνώμεθα*] Conjunctivus hortativus.

50. *σάντες κ. τ. λ.*] Explains *μεμνώμεθα*: "*for having stood*," &c.

51. *ἀσφαλείῃ*] Prolepsis.

52. *ἔρριθι κ. τ. λ.*] Hyperbaton; = *ἔρριθι γὰρ αἰσίῳ, καὶ τὴν τότε τύχην κ. τ. λ.* *καί—καί*] "*As—so*," &c. For this use of copulative con-

junctions in comparison, cf. *Æsch.* *Agam.* 322, ἕξος τ' ἀλειψά. τ' ἐγγχείας ταύτῳ κῦτει, διχοστατοῦντ' ἂν οὐ φίλω προσεννέποις, καὶ τῶν ἀλόγτων καὶ κρατησάντων δίχα φθογγὰς ἀκούειν ἔστι : *Hor. Carm.* iii. 5, 27, "Næque amissos colores Lana refert medicata fuscò, Nec vera virtus, cum somel excidit, Curat reponi deterioribus."

55. ξὺν ἀνδράσιω] To be taken with γῆς, opp. to κενῆς. For the sentiment, cf. *Ant.* 739. καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.

56. οὐδέεν] Predicate : cf. *Æsch.* *Eum.* 38, δέισασα γὰρ γραῦς οὐδέεν' ἀντίπαις μὲν οὖν.

57. ξρημος—ἔσω] For a similar pleonasm, see *Ced. C.* 258, τί κλήδονος καλῆς μάτην βεούσης ὠφέλημα γίγνεται.

58. γνώτα κοῦκ ἄγνωτα] Cf. 1230 *infr.*, ἐκόνητα κοῦκ ἄκονητα.

60. νοσοῦντες] Constructio ad sensum : ὡς ἐγὼ—νοσεῖ=οὐ νοσεῖτε ἐξ ἴσου ὡς ἐγὼ.

61. ἐξ ἴσου] Cf. *Trach.* 395, ὡς ἐκ ταχειῶς—ἄσσεις.

62. ἔν'] *Elmsl.* and *Wund.* read ἐν, which quite spoils the sentence.

63. κοῦδέν ἄλλον] Opp. to ἐν.

64. καὶ σ'] *Wund.* reads καὶ σ', erroneously. For the elision of σέ emphatic, cf. 332 *infr.*

65. εὔδοντα] *Infr.* 586, ξὺν φόβοισι μᾶλλον ἢ ἄτρεστον εὔδοντ'.

67. φροντίδες] Depd. on πλάνοισ. Cf. *Ant.* 225, πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις, ὁδοῖς κυκλῶν ἐμαντὸν εἰς ἀναστροφὴν.

68. ἴασω] Alludes to νοσεῖτε, 60.

72. δρῶν—φωνῶν] Gerundial. ῥυσαίμην] *Linwood* conjectures ῥυσοίμην, which seems to be required by the context.

73. χρόνῳ] Sc. τῷ τοῦ ἀπεῖναι, *Wund.*, or τῷ καθήκοντι.

74. λυπεῖ τί πράσσει] Condensed construction ; as *infr.* 155, ἀμφὶ σοὶ ἀξίόμενος τί μοι—ἔξανύσεις χρόνος : *Aj.* 794, ὥστε μ' ὠδίνειν τί φῆς. εἰκότος πέρα] Refers to the entire clause, and not only to ἄπεστι, to which the words πλείω κ. τ. λ. especially belong.

75. χρόνου] We should have expected χρόνον : a sort of attraction.

76. Here *Cedipus* for the first time pledges himself, as he afterwards does more formally, to the inquiry which brings about his own ruin.

77. δηλαῶ] Conjunctive.

78. εἰς καλόν] = εἰς καιρόν : it refers, as appears from the position of τ', both to εἶπας and to προσστείχοντα.

80. σωτήρι] For the more common feminine σωτήρα: cf. Phil. 1471, Νύμφαις ἀλλαισιν ἐπευξάμενοι νόστου σωτήρας ἰκέσθαι.

82. εἰκάσαι] Used as ὡς εἰκάσαι. ἡδὺς] "With good tidings:" cf. Traoh. 122, ἀδεία μὲν, ἀντία δ' οἶσω. οὐ γὰρ ἄν] Se. εἰ μὴ ἡδὺς ἦ, a common ellipsis.

84. ξύμμετρος κ. τ. λ.] Μέτρον ἔχων τοῦ ἀκούειν διὰ τὸ πλησίον γενέσθαι, Schol. Creon enters from the right hand, or country side.

85. κήδευμα] For κηδεστής > abstract for concrete.

86. φήμην] Vid. ad 40 supr.

87. ἐσθλήν] An indirect answer, as if Œd. had asked, not τίνα; but ποίαν; Creon hesitates to deliver his message in public (infr. 91), and therefore evades the question, and wraps up his reply in vague generalities (λέγω γὰρ κ. τ. λ.).

89. οὔτε γὰρ κ. τ. λ.] There is something like a rebuke in this: 'I can make nothing of what you have told me as yet.'

90. οὔτ' οὖν] Οὖν is frequently subjoined to εἶτε and οὔτε, most commonly in the latter, but sometimes in the former, of two alternative clauses. In these cases it may be considered to retain its proper inferential force: as, 'εἶτε α, εἴτ' οὖν β,' i. e. 'either A, or (if not A, then) B'; 'οὔτε α, οὔτ' οὖν β,' i. e. 'Neither A, nor (consequently) B.' Accordingly, οὖν is very often, although not always, used to introduce the less probable alternative, or that which is most strongly denied. Perhaps this may be the case here. τῷ γε νῦν λόγῳ] Causal dative: cf. Ant. 691, τὸ σὺν γὰρ ὄμμα δεῖνδν ἀνδρὶ δημότῃ λόγους τοιοῦτοῖς οἷς σὺ μὴ τέρψει κλύων.

92. εἶτε κ. τ. λ.] = εἶτε στείχειν ἔσω χρήσεις, ἔτοιμός εἰμι καὶ στείχειν ἔσω, Dind.

93. ἐς πάντας αἶδα] The high spirit of Œdipus does not brook concealment, (cf. Ant. 86, οἶμοι· καταύδα,) and the confident tone in which he speaks, arising from the entire absence of any suspicion that he is himself the person pointed out by the oracle, renders the catastrophe the more affecting. τῶνδε] Depd. ὅν περι. A preposition is often expressed with the second only of two nouns, to both of which it applies equally; as inf. 734, ἐς ταῦτὸ Δελφῶν κάπῳ Δαυλίας ἄγει: 751, ἀγρούς σφε πέμψαι κάπῃ ποιμνίων νομάς: Pind. Pyth. iv. 16; Nem. x. 71. πλέον φέρω] "Make more of."

94. τὸ πένθος] I. e. "the grief which I feel." This may be called an 'assumptive' article, as *assuming* the existence of that which its noun denotes: accordingly τῶνδε περί is the virtual predicate of the sentence: cf. 526 infr., ταῖς ἐμαῖς γνώμαις ὅτι πεισθελὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι: Ant. 189, ταύτης ἐπι πλείοντες ὀρθῆς τοὺς φίλους ποιούμεθα.

96. ἐμφανῶς] Infr. 106, ἐπιστέλλει σαφῶς; in contrast to the ordinary obscurity of the oracles.

99. καθαρῶ] Instrumental dative, depd. on ἐλαίνειν.

100. ἀνδρηλατοῦντας—λύοντας] Gerundial, to be taken with ἐλαίν., in answer to ποίῳ καθαρῶ; πάλιν] "In turn."

101. ὡς—χειμάζον] The acc. absol. is common with ὡς, ὥσπερ, &c.: cf. Œd. C. 380, ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον τιμῇ καθέξον ἢ πρὸς οὐρανὸν βιβῶν: Demosth. de Cor. p. 268, ὥσπερ—λόγῳ τοὺς πολιτικούς, ἀλλ' οὐ τοῖς πράγμασι καὶ τοῖς πολιτεύμασι γνωσκόμενους. τὸδ' αἶμα]

The demonstrative τὸδ' apparently refers to μίασμα χώρας, 97, and φόνον, 100. χειμάζον] For the metaphor cf. 23 supr.

102. τήνδε—τύχην] Refers to φόνον, 100, and αἶμα, 101.

105. ἀκούων] Emphatic, opp. to εἰσεῖδον.

106. τούτου] Not gen. absol., but depd. on αὐτοέντας.

107. αὐτοέντας] As in Fl. 272, = αὐθέντας. The word is used, like αὐτόχειρ, for a *suicide*, for the *murderer of a kinsman*, and for a *murderer* generally. Probably it merely means a *perpetrator*, and is therefore an euphemism. τιμωρεῖν] Vid. ad 140 infr. τινδ] So Dind.,

Wund., after Schäfer: vulg. τινός. The common reading is perhaps to be preferred, τιμωρεῖν being in that case used impersonally after ἐπιστέλλει, as is often the case after κελεύω, &c., and τινός being added to τοὺς αὐτοέντας, to shew that the murderers were unknown, "the murderers, whoever they may be." For this use of an indof. pron. with a noun preceded by the article, cf. Œd. C. 288, ὅταν δ' ὁ κύριος παρῆ τις.

110. τὸ δὲ—τάμελούμενον] Proverbial.

112. πότερα δ' κ. τ. λ.] The events prior to the commencement of the action, which Euripides would have narrated in a set prologue, are thus elicited from Creon by the questions of Œdipus for the benefit of the spectators. The ignorance of the previous history of Thebes, here displayed by Œdipus, is accounted for inf. 130. See also infr. 754-764.

113. συμπίπτει] Cf. Trach. 876, τῷ μὲν—ξυνητρέχει ;
114. ὡς ἔφασκεν] Sc. Laius ; referring to θεωρός.
115. ὡς] Temporal, = ἐπεὶ : “ *ex quo tempore*.”
117. δτου] Depd. ὃν ἐκμαθῶν. For κατεῖδ' δτου Dind. suggests κατεῖφ', δτω, the relative depending on ἐχρήσατ', and having the object of κατεῖφ' for its antecedent. ἐκμαθῶν ἐχρήσατ' ἔν]=εἰ ἐξέμαθεν, ἐχρήσατ' ἔν.
118. θνήσκουσι.] Historic present. γάρ] “ *Why*”—“ *No, for*”—γάρ after the first word of a speech, shews the existence of an ellipsis of some kind, and frequently implies a negative answer.
119. εἰδώς]=σαφῶς : cf. El. 41, ὅπως ἂν εἰδώς ἡμῖν ἀγγέλιος σαφῆ.
120. ἔν] Alluding to πλὴν ἔν, 119. πόλλ'] Opp. to ἔν. πόλλ' ἔν ἐξείροισι] An unconscious prediction, the fulfilment of which is declared in similar terms, inf. 1182, τοῦ ἰοῦ τὰ πάντ' ἂν ἐξήκοι σαφῆ. μαθεῖν] Epexegetis.
123. σὺν πλήθει] Opp. to μὲν ῥώμῃ. This point serves, in the conduct of the play, to conceal from Œdipus his identity with the murderer of Laius ; and it is upon this that Œdipus rests his hopes, infr. 845, οὐ γὰρ γένοιτ' ἂν εἰς γε τοῖς πολλοῖς ἴσος. Wund. supposes this part of the story to have been fabricated by the surviving attendant, like Falstaff's eleven men in buokram, to excuse his own defection.
124. ὁ ληστής] I. e. the principal robber : cf. 246 infr., τὸν δεδρακότ', εἴτε τις εἰς ὃν λέληθεν εἴτε πλειόνων μέγα. But Œd. is here made to designate himself unconsciously ; and, as we have just seen, the question of identity is ultimately made to turn upon the number of the robbers.
125. ἐπράσσει] Either (1) “ *was practised on*,” i. e. “ *bribed*,” (a very doubtful signification of πρᾶσσω, ληστής being the subj., Schol., Wund., in which case εἴ τι μή = “ *nisi forte* :” or (2) making τι the subj., “ *there was some practice*,” Linwood. ; cf. Thuc. iv. 121, καὶ τι ἀντὶ καὶ ἐπράσσειτο εἰς τὰς πόλεις προδοσίας περὶ : id. iv. 89 ; v. 83. Œd. probably suspects Creon : cf. 378-389, 555-573 inf.
126. Λαῖου—ἄρωγος] Cf. 495 infr., Λαβδακίδαις ἐπίκουρος ἀδελῶν θανάτων.
127. ἐν κακοῖς] “ *In our misfortunes*,” i. e. the Sphinx.
128. κακόν] Referring to κακοῖς, 127. ποῖον] ποῖος frequently marks an indignant or ironical question : the tone of the question here

is accounted for by *τυραννίδος ὄντω πεσοῦσης*, as Œd. is speaking from a king's point of view. ἐμποδῶν] To be taken closely with εἶργε.

131. τὰφανῆ] Opp. to τὸ πρὸς ποσί.

132. αἴτ'] Sc. τὰφανῆ, to which φανῶ is opposed. Œd. here again pledges himself to the enquiry which is to prove fatal: cf. 76 supr.

134. πρὸ] = ὑπέρ.

137. ὑπὲρ γὰρ κ. τ. λ.] Œd. means to say that, as the same fate which has befallen Laius may befall his successor, (139, 140), it is a duty which he owes to himself to discover the murder, (ἀλλ' αὐτὸς αὐτοῦ): but the words may also be understood to signify that the person on whose behalf he is making this enquiry is a near kinsman. Accordingly Œd. unconsciously declares his relation to the murdered man. Cf. 124 supr.

138. αὐτὸς αὐτοῦ] The reflexive pronoun of the 3d person is frequently used for the 1st and 2d persons, but especially in connection with αὐτός. The idiom αὐτὸς αὐτοῦ is parallel to κακὸν κακῶς, &c. There is also an intentional ambiguity in this line, as αὐτοῦ might be taken as depd. on μύσος.

139. τὰχ' ἔν] This ἔν is not an anticipation of that which follows, but coalesces with τὰχα, so as virtually to form one word: vid. ad 523 infr.

140. χεῖρ] Frequently involves the idea of 'violence,' 'murder,' as in the comp. αὐτόχειρ, and in Æsch. Eum. 260, ὑπόδικος χερῶν γενέσθαι θέλει.

τιμωρεῖν] Here = τιμωρεῖσθαι: unusual with acc. of the person, in the sense of "punish." Cf. 107 supr.: Eur. Or. 433, Παλαμήδους σέ τιμωρεῖ φόνος: Xen. Cyr. iv. vi. 8, τιμωρήσειν σοι τοῦ παιδὸς τὸν φονία σὺν θεοῖς ὑπισχνούμαι.

141. κείνῃ] Sc. Λαίφ. ἐμμαντὸν ὠφελῶ] τὰ ἐναντία ἀποβήσεται, Schol.

142. ὑμεῖς μὲν] Opp. to ἄλλος δέ κ. τ. λ. βάρων] The gen., without a prep., expressing motion from a place, as in Ph. 630, δειξάμεως ἄγοντ' ἐν Ἀργείοις μέσσοις.

143. Ἰστασθε] = ἀνίστασθε, Schol., as infr. 147, ἰστώμεσθα. ἰκτῆρας κλάδους] Supr. 3.

146. σὺν τῷ θεῷ] To be taken closely with εὐτυχοῖς. φανόμεθ'] A pregnant expression: in using the 1st pers. pl. he intends to include the whole city; but the words are applicable to his own case. Œd. and Creon here quit the stage, the former by the centre door.

148. κα] Opposes δεῦρ' ἔβημεν τοῖς ἰστώμεσθα. ἐξαγγέλλεται] Middle verb in active sense, common in Sophocles; as ἀγγέλλομαι, Aj. 1376, Linwood.

151. The Priest and suppliants leave the scene on the left hand, while the Chorus, representing Theban elders, enter the orchestra from the same side, singing the following Parodos. 'Utterance of Zeus, issuing from the oracle of Phœbus, how am I to interpret thee? My spirit is racked with anxiety. I invoke Athene, Artemis, and the far-darting Apollo, to avert woe. Countless are the calamities which we endure in the place. The earth fails to give her increase, and our women are childless. One falls after another, and the unburied corpses spread contagion. The matrons crowd the temples as suppliants. Help us, daughter of Zeus, and drive the Pestilence away to west or east: for what escapes by night, perishes by day. Let Zeus destroy it with his thunderbolt, or Apollo with his beams, or Artemis with her torches, or Bacchus with his blazing pine-brand.' Διός—φάτι.] The response of the Delphic oracle, so called as being originally inspired by Zeus, although delivered by the agency of Apollo: cf. Æsch. Eum. 19, Διὸς προφητῆς δ' ἐστὶ Λοξίας πατρός. ἄδυεπές] Cf. 82 supr., ἀλλ' εἰκάσαι μὲν ἡδύς. πολυχρύσου] Cf. Hom. Il. i. 904; Herod. i. 50, 51.

152. Πυθῶνος] For the constr. vid. ad 142 supr.

153. φοβερὰν] In an active sense. φρένα] depd. on ἐκτέταμαι (πάλλων being here intransitive), not, as Schneidewin, on πάλλων taken actively.

154. ἴητε] Æsch. Agam. 146, ἴημι δὲ καλέω Παιῶνα.

155. ἀζόμενος, τί μοι κ.τ.λ.] For the constr. cf. supr. 74, λυπεῖ τί πράσσει. νέον] Opp. τοῖς περιτελλομένοις ἔραις πάλιν.

157. τέκνον Ἐλπιδος] παρ' ὅσον ἐν ἐλπιδί τινι γενομένοι οἱ ἄνθρωποι—χρησμοὺς αἰτοῦσιν ἀπὸ θεῶν, Schol. The remark of the Scholiast is illustrated by the first words of the Chorus, ὦ Διὸς ἄδυεπές φάτι, τίς κ.τ.λ. φάμα] Vid. ad 40 supr.

159. κεκλόμενος] Nominative pendent: it may be regarded as agreeing with the subj. of λίσσομαι φανῆναι = προφάνητέ μοι, 164.

160. γαιόχον] = πολιοῦχον Schol.

161. κυκλόμεν'] Either (1) from the form of the ἀγορά; or (2) because

Artemis was worshipped by κύκλιοι χόροι. ἀγορᾶς] We are informed by Plutarch (Aristid. 20), that there were in every ἀγορά among the Bœotians and Locrians an altar and a statue in honour of Εὐκλεία, supposed to be Artemis: there may be an allusion to this name in the epithet εὐκλεία applied to θρόνον.

164. ἀλεξιμοροι] Proleptic, with προφάνητε.

165. ὑπερορνημένας] With προτέρας ἕτας, gen. absol. This compound does not occur elsewhere, and is a conj. for ὑπερ ὀρνημένας. With the use of ὑπέρ in the common reading we may compare infr. 187, ὦν ὑπέρ—εὐῶπα πέμψον ἀλκάν.

166. ἠρόσατ' ἐκτοπίαν] = ἐξετοπίσατε, ὑπερόριον ἐποίησατε, Schol. The adj. is proleptic. καὶ νῦν] Opp. to καὶ προτέρας.

167. γάρ] Connects the sentence ἀνδρίθμα κ. τ. λ. with ἔλθετε καὶ νῦν.

168. πρόπας στόλος] "Omnia quæ habeo," Linwood.

169. φροντίδος ἔγγχος] Cf. Pind. Ol. ii. 150, πολλά μοι δπ' ἀγκῶνος ὠκία βέλη ἔνδον ἐντὶ φαρέτρας φωνᾶντα συνετοῖσιν. The metaphor derives its force from the following verb ἀλέζεται.

171. ἀλέζεται] The context compels us to regard this as fut. med. from ἀλέκω, as infr. 539, where ἀλεξόμην is coupled with γνωριόμῃ. The fut. is used nearly in a potential sense = ᾗ τις ἀλέκοιτ' ἂν. οὔτε γὰρ κ. τ. λ.] Explains and exemplifies νοσεῖ—πρόπας στόλος. Cf. 26 supr.

172. τόκοισιν] A temporal dative, not instrumental, as Wund. Its strict meaning is limited by the words οὔτε—ἠίων καμάτων ἀνέχουσι, as it is by the epithet, supr. 26, 27. τόκοισί τε ἀγῶνις γυναικῶν.

174. ἠίων] = θρηνητικῶν Schol. ἀνέχουσι] Intransitive "rise from," as Æsch. Agam. 93, οὐρανομήκης λαμπὰς ἀνίσχει. The meaning of the whole passage is, apparently, not that they do not recover after childbirth, but that they bear no children.

175. ἄλλφ] For the dat. cf. Aj. 866, πόνος πόνῳ πόνον φέρει: El. 235, μὴ τίκτειν σ' ἄταν ἄταις. ἄπερ] = καθάπερ.

177. ἀκτάν] Alluding probably to the rivers of Hades, as Ant. 812. Ἀχέροντος ἀκτάν. πρόσ] After its case, as infr. 525, τοῦ πρὸς δ' ἐφάνθη.

ἐσπέρον θεοῦ] I. e., of course, Death; not "the god of the west," (as Dind., Schneidewin, who compare Hom. Od. xii. 81, which has nothing to do with it;) but "the evening god." cf. CEd. C. 1559, ἐννυχίων ἕναξ Αἰδωνεύ: Æsch. Cho. 728, χθόνιον δ' Ἐρμῆν καὶ τὸν νύχιον

τοῖσδ' ἐφοδεῦσαι ξιφοδηλήτοισιν ἀγῶσιν (?) : Athenæus viii. § 26 (p. 341), ἐπεὶ ὁ Τιμοθέου Χάρων σχολάζειν οὐκ ἔβη, — καλεῖ δὲ μοῖρα νύχιος.

178. ὦν] Depd. on ἀνδριθμος : cf. Aj. 604, μνηῶν ἀνήριθμος : Trach. 247, ἡμερῶν ἀνήριθμον. ἀνδριθμος] The word echoes ἀνδριθμα in the strophe, 167; Schneidewin. For similar assonances compare Ant. 360, 370,

παντόπορος ἄπορος ἐπ' οὐδὲν ἔρχεται—ὑψίπολις ἄπολις, ὅτ' αὖ μὴ καλόν—

179. ἠηλέα] Generally active, here passive : cf. Ant. 1197, ἔνθ' ἔκειτο ἠηλέες κυροσπαρακτὸν σῶμα Πολυνείκουσ ἔτι.

180. θανατάφορα] I. e. spreading the plague by contagion.

181. ἐν δ'—ἐπι] Vid. ad 27 supr.

182. ἀκτὰν παρὰ βῶμιον] Cf. Æsch. Cho. 722, πότνι' ἀκτὴ χύματος.

183. ἄλλοθεν ἄλλαν] So Dind. for ἄλλοθεν ἄλλαι, "neque enim ad unam omnes aram mulieres illæ congregantur;" hardly a sufficient reason for altering the text. With the vulg. cf. Æsch. Agam. 92, ἄλλη δ' ἄλλοθεν οὐρανομήκης λαμπὰς ἀνίσχει.

185. πόνων] Depd. on ἰκετήρες.

186. παιὰν δὲ κ. τ. λ.] Supr. 4, 5, πόλις δ'—γέμει—παιῶνων τε καὶ στεναγμάτων. λάμπει] Cf. 473 infr., ἔλαμψε γὰρ—φάμα Παρνασοῦ : Æsch. Sept. 104, κτύπον δέδορκα. δμαυλος] Sc. τῷ παιῶνι.

187. ὦν ὑπερ] Cf. 167 supr., προτέρας ἄτας ὑπέρ : "On account of these calamities."

188. εὐῶπα πέμψον ἀλκάν] Cf. Æsch. Cho. 490, ὦ Περσέφασσα, δὸς δὲ τ' εὐμορφον κράτος, Dind.

189. Ἄρεα] Ares, who repeatedly appears in the Tragedians as the personification, not simply of war, but of every kind of violence (cf. Æsch. Eum. 355, δωμάτων γὰρ εἰλόμαν ἀνατροπὰς, ὅταν Ἄρης πιθασὸς ὦν φίλον ἔλη) is here the spirit of the pestilence, distinguished by being called 'an unarmed Ares' (ἄχαλκος ἀσπίδων) by a sort of oxymoron. With the expression ἄχ. ἀσπ. cf. El. 36, ἄσκειον ἀσπίδων.

192. φλέγει] Cf. 27 supr., ὁ πυρφόρος θεός : 166, φλόγα πῆματος. περιβόητον] The conj. of Dind. for περιβόητος. In either case there is probably an allusion to the βοή which accompanies the literal Ἄρης. ἀντιάζω] The conj. of Hermann for ἀντιάζων. For the usage, cf. El. 1009, ἀλλ' ἀντιάζω, —κατάσχεσ ὀργήν : Ph. 809, ἀλλ' ἀντιάζω, μή με καταλίπης μόνον.

193. δράμημα] Cogn. acc.

νωτίσαι] Either (1) depd. on ἀντιάζω : or

(2) if ἀντιδίζων be read, the precatory use of the infin. ; cf. Æsch. Cho. 307, ἀλλ' ὦ μεγάλαι Μοῖραι, Διόθεν τῆδε τελευτᾶν, ἢ τὸ δίκαιον μεταβαίνει.

195. μέγαν θάλαμον Ἀμφιτρίτας] Probably either the Ocean or Mediterranean, as Θρήκιον κλύδωνα is the Euxine : i. e. 'let him depart to west or east.'

196. ἀπόξενον] Alluding to Ἀξείνος, afterwards called Εἰξείνος. δρ-μω] Depd. ἀπόξενον : cf. 189 supr. ἄχαλκος ἀσπίδων.

198. τέλει] Sc. ἐπὶ τῷ ταυτῆς, Schol. ; " *abitu suo*," Linwood. Dind. suggests τελεῖν, " *si quid malorum perficiendum reliquerit*." Schneidewin reads τελεῖ γάρ· εἴ τι κ. τ. λ., where the asyndeton is scarcely tolerable. εἰ—ἀφῆ] Relative pronouns and conditional, local, temporal or final particles, when their signification is general and indefinite, are followed by the conjunctive. In such cases ἔν may be, and frequently is subjoined to the pronoun or particle (or, in some cases, coalesces with the latter), but this is not invariably the case : cf. 874 infr., ἕβρις, εἰ πολ-λῶν ὑπερπλησθῆ μάταιν : 1062, εἰ τρίτης ἐγὼ μητρὸς φανῶ τριδουλος.

199. τοῦτ'] Depd. on ἐπ', or ἐπέρχεται. ἐπ'] Probably separated by tmesis from ἐρχεται.

200. τόν] Sc. τὸν Ἄρεα. Relative use of the article : cf. 1055, 1379, 1427, infr. τᾶν] Inserted by Herm.

204. Λύκει'] An epithet of Apollo, probably connected with λεύσσω, λύχνος, " *lux*," " *light*," &c. See Liddell and Scott's Lex. sub voc. λύκη. The legendary connection of Apollo and Artemis with Lycia (infr. 208) is probably an etymological myth. For a different etymology, however, see El. 6, 7, τοῦ λυκοκτόνου θεοῦ ἀγορὰ Λύκειος : Æsch. Sept. 145, καὶ σὺ, Λύκει' ἄναξ, Λύκειος γενοῦ στρατῷ δαίφ.

205. ἀδάματ'] To be taken closely with ἐνδατεῖσθαι, almost adverbially. ἐνδατεῖσθαι] καταμερίζεσθαι Schol. Not usual in pass. : neither can we understand σε as the subj. (as suggested by Linwood), as this would not apply to the following clause τὰς τε—αἴγλας. Herm. renders ἐνδατεῖσθαι " *celebrari*."

206. ἀρωγᾷ] To be taken closely with the next word. προσταχθέντα] A conj. of Dind. for προσταθέντα ; which, if genuine, must be from προστείνειν.

207. αἴγλας] Artemis is represented in works of art with a torch in either hand : cf. Aristoph. Ran. 1406, διπῆρους ἀνέχουσα λαμπάδας. As

ἐνδατεῖσθαι is not strictly applicable to ἀγλας in this sense, we must suppose a sort of zeugma.

210. τῆσδ' ἐπώνυμον γὰς] I. e. τὸν Θηβαῖον, Schol.

212. Μαινάδων ὁμόστολον] Cf. Ant. 1150, προφάνθηι Ναζλαῖς σαῖς ἅμα περιπόλοις Θουάσιν. To be taken closely with πελασθῆναι.

215. πεύκα] Depd. on φλέγοντ'. Cf. Eur. Bacch. 306, ξτ' αὐτὸν ὕψει κἀπὶ Δελφίσι πέτραις πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα. τὸν—θεόν] Sc. τὸν λοιμόν, Schol. Cf. Æsch. Sept. 720, θεὸν οὐ θεοῖς ὁμοίαν.

216. A general assembly of the people (cf. supr. 144, infr. 223, 273); the Thebans being probably represented by the spectators (cf. 1524, infr.), as in Æsch. Eum. 566 sqq., and possibly in Sept. 1 sqq. αἰτεῖς] Œdipus has apparently returned to the stage in time to hear the last supplication of the Chorus. εἰ] The antecedent is to be sought for in ἀλλήν—κακῶν, 218.

217. θ'] The particle τε is frequently used to add, not a new fact or statement, but an explanation or further account of a previous one. This may be called its expegegetic use.

219. ἀγῶ—ἐξερω] Sc. τὰμ' ἔπη. ξένος μὲν—ξένος δέ] Vid. ad 4, supr. ξενός—τοῦ λόγου, a condensed expression = ἀγνώσ τοῦ λόγου, ξενός ὢν. In ξενός τοῦ πραχθέντος Œdipus implies his innocence as well as his ignorance in relation to the murder of Laius.

220. οὐ γὰρ ἂν—αὐτὸς] Dind. (after the Schol.) finds the protasis in the clause μὴ οὐκ ἔχων τι σύμβολον = εἰ μὴ εἶχόν τι σύμβολον, comparing 12 supr., δυσάληγτος γὰρ ἂν εἶην τοιάυδε μὴ οὐ κατοικτεῖρων ἔδραν, and referring σύμβολον to the oracle. Schneidewin reads (with the majority of MSS.) αὐτός, and omits μὴ; he understands εἰ μὴ ἐξείπον (from ἐξερω, 219) as the protasis to οὐ γὰρ ἂν κ. τ. λ. (for the ellipsis cf. 82 supr.), and makes ἔχων causal, and αὐτός emphatic ("by myself"). Probably the protasis to οὐ γὰρ ἂν—ἔχων is εἰ μὴ ξενός ἦν (understood from 219, 220), the gist of the sentence lies in μακράν, and μὴ οὐκ ἔχων κ. τ. λ. is not conditional (as supr. 12), but expegegetic, as Œd. Col. 360, ἤκει γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς ἐξοῖδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι. "For, had it not been so, I should not have been long tracing it out without coming to some token." Οὐ is subjoined to μὴ on account of the negative in the principal clause.

222. νῦν δ'] I. e. "As matters now stand." ὕστερος—τελῶ] An expegegesis of νῦν, which seems to prove that εἰ μὴ ξένος ἦν is to be under-

stood as the protasis to οὐ γὰρ—ἴχνευον. ἀσπὶς εἰς ἀσπὸς] Like the common idioms ἀπὸς αὐτοῦ, κακὰ κακῶς, &c. Here Wund. reads ἀπὸς, which is weak. τελεῶ] Properly "to pay," i. e. taxes, and hence "to be classed among," for the payment of taxes, and generally "to rank among."

223. προφωνῶ] gives the remainder of the speech the character of a public edict, which also appears in the formal description Λόγιον τοῦ Λαβδδάκου, 224 (cf. 267, 268 infr.), as well as in the denunciation, 236 sqq.

224. Œdipus calls upon all or any who know by whom Laius was slain to declare their knowledge (224-226): he promises to the murderer himself a safe-conduct out of the country (227-229), and a reward to informers (230-232): the remainder of the speech is occupied with denunciations upon the murderer, and upon those who shelter him, as well as with solemn declarations of his own determination to prosecute the inquiry.

226. κεί μὲν—ἀσφαλῆς] A confusion between the following constructions:—(1) κεί μὲν φοβεῖται κ. τ. λ., ἄλλο μὲν ἀστεργές οὐδὲν πείσεται, γῆς δ' ἄπεισιν ἀσφαλῆς, and (2) κεί κ. τ. λ., (πέσειται γὰρ ἄλλο ἀστεργές οὐδὲν) γῆς ἄπεισιν ἀσφ. Thus the apod. to κεί μὲν κ. τ. λ. is γῆς—ἀσφαλῆς, and πείσεται—οὐδὲν is properly parenthetical: but γῆς ἄπεισιν (being a form of punishment) is also opp. to ἄλλο ἀστεργές by the use of μὲν and δέ. φοβεῖται] The subj. must be understood out of ἐκ τίνος διώλετο, and is determined by αὐτὸς καθ' αὐτοῦ.

ὑπεξελών] The main difficulty of the passage lies in this word. (1) Its most obvious meaning is "having secretly withdrawn," or "having taken out of the way," (cf. Plat. Rep. p. 567 B, ὑπεξαιρεῖν δὴ τούτους πάντας δεῖ τὸν τύραννον, εἰ μέλλει κρῆναι: Thuc. iv. 83, οἱ Χαλκιδέων πρέσβεις ξυμπάροντες ἐδιδασκόν αὐτὸν μὴ ὑπεξελεῖν τῷ Περδικκᾷ τὰ δεινὰ): the part. would thus be causal, and attach itself to φοβεῖται: "If he is afraid (to confess) inasmuch as he has secretly withdrawn the charge against himself." But it is doubtful whether a man could be said in this sense τοῦπικλήμ' ὑπεξελεῖν αὐτὸς καθ' αὐτοῦ: the use of this formula would appear to require from ὑπεξελεῖν (2) the sense of "bring forth," "produce," i. e. "confess:" in this sign. the part. will be taken with ἄπεισιν, in a temporal sense, and the apod. will begin at τοῦπικλήμ'. But this use of the word is very questionable (Eur. Hipp. 633, quoted by Linwood, and El. 1420, by Schneidewin, are ir. relevant). Perhaps 1 presents less difficulty.

230. ἄλλον—χθονός] Since Laius was slain beyond the Boeotian frontier. For the form of expr., cf. 222 supr., ἀστὸς εἰς ἀστούς τελεῶ.

231. τὸ κέρδος] “*Quod debitum erit lucrum;*” so ἡ χάρις 232, Linwood. τελεῶ] Att. fut.

233. φ(λου, χαίτου] The gen. is used here with δέσας (where it would have been more usual to prefix περί or ἀμφί) as with μέλειν, κήδεσθαι, φροντίζειν, and the like. Φιλ. refers to 224–226, χαῖτ to 227–229.

236. τὸν ἄνδρ' ἀπαυδῶ κ. τ. λ.] With the entire passage, cf. infr. 817 sqq., φ̄ μὴ ξένων ἔξεστι μὴδ' ἀστῶν τινὶ δόμοις δέχεσθαι, μηδὲ προσφωνεῖν τινα, ὠθεῖν δ' ἀπ' οἴκων: Æsch. Cho. 290 sqq., καὶ τοῖς τοιοῦτοις οὐτε κρατῆρος μέρος εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβὸς, βωμῶν τ' ἀπεργεῖν οὐχ ὀρωμέην πατρὸς μήνῃν, δέχεσθαι δ' οὐτε συλλύειν τινά. γῆς] Depd. either (1) on ἀπαυδῶ, or (2) on ἐσδέχεσθαι (as Eur. Phœn. 454, εἰσεδέξω τειχεῶν) Herm., Dind.; or (3) on τινά, 238, with which Wund. compares Aj. 1175, εἰ δέ τις στρατοῦ βία σ' ἀποσπάσει τοῦδε τοῦ νεκροῦ. Of these interpp. 1 involves a certain confusion between ἀπαυδῶ γῆς and ἀπαυδῶ μὴτ' εἰσδέχεσθαι κ. τ. λ., and 2 is wide of the mark, as the murderer was supposed to be in the land already.

238. μῆτε προσφωνεῖν] Cf. Æsch. Eum. 448, ἀφθογγον εἶναι τὸν παλαμναῖον νόμος.

240. κοινὸν ποιεῖσθαι] Cf. Aj. 267, κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών.

241. ὠθεῖν δ'] Depd. ὃν κελύω understood out of ἀπαυδῶ, 236: cf. 819 infr. μιάσματος] Predicate. Supr. 97.

242. ὄντως] Read ὄντος.

244. οὖν] Inferential; to be taken separately from μέν. τοιοῦδε] To be taken closely with σύμμαχος: refers to 224–243. δαίμονι] Sc. τῷ μαντεύσαντι: infr. 253, τοῦ θεοῦ τε.

246–251. Dind. (after Otto Ribbeck) places these five lines after 272. Thus the speech follows the natural order of ideas; ὑμῖν δέ, 252, answers to ἐγὼ μὲν, 244; and the words παθεῖν ἄπερ τοῖσδ' ἀρτίως ἤρασάμην, 251, which are otherwise hardly intelligible, refer to 269–272, καὶ ταῦτα τοῖς μὴ δρῶσιν κ. τ. λ., and 248, κακὸν κακῶς νιν ἄμωρον ἐκτρήψαι βίον. The error of MSS. (if it be one) is due to the similar beginnings of 252 (ὑμῖν δέ ταῦτα) and 273 (ὑμῖν δέ τοῖς):

246. δέ] According to the arrangement of Dind., opposes τὸν δεδρακότα το ταῦτα τοῖς μὴ δρῶσιν, 269.

247. εἰς κ. τ. λ.] Vid. ad 124, supr.

248. νῦν] Repeated, after the intervening clause, from τὸν δεδρακότ' : cf. Trach. 287, αὐτὸν δ' ἐκείνον εἶτ' ἂν ἀγὰρ θύματα βέξη πατρός Ζηνὶ τῆς ἀλώσεως φρόνει νῦν ὡς ἤξοντα.

249. ἐπέυχομαι δ'—ἠρασάμην] This unconscious imprecation of woe upon his own head forms an appropriate climax to the series of denunciations, and gives additional probability to the arrangement of Dind. Observe the threefold formula, εὐχομαι (269), κατέυχομαι (246), and ἐπέυχομαι.

250. γένοιτ'] The optative in the conditional clause, followed by the indic. (or infin. without ἄν) in apodosis, implies that although the condition is uncertain, the consequence (given the condition) is inevitable : cf. infr. 917, ἀλλ' ἐστὶ τοῦ λέγοντος εἰ φόβους λέγοι.

251. παθεῖν] Sc. ἐμέ. τοῖσδ'] See 269 and 246.

252. ταῦτα πάντ'] Supr. 224-243.

253. ὑπέρ τ' ἑμαυτοῦ] Cf. 137-141 supr. . . . τοῦ θεοῦ τε] Supr. 244.

254. γῆς—ἐφθαρμίνης] Cf. El. 1181, ὃ σῶμ' ἀτίμως κάθως ἐφθαρμίνων. ἀκάρκωσι] Supr. 171 sqq., οὔτε γὰρ ἔκγονα κλυτὰς χθονὸς αὔξεται κ. τ. λ.

255. τὸ πρᾶγμα] I. e. the enquiry concerning the murder of Laius.

256. ἀκάθαρτον] Sc. the murder, understood out of τὸ πρᾶγμα.

257. γ'] "Especially."

258. ἐξερευνᾶν] Sc. εἰκὸς ἦν. νῦν δ'] Vid. ad 222, supr.

ἐπεῖ] The apodosis begins at 264.

259. ἔχων μὲν—ἔχων δέ] Vid. ad 4, supr.

260. ὁμόσπορον] So. εἰς ἣν ἐσπεύρομεν καὶ ἐκείνος καὶ ἐγώ. The word is used Trach. 212, (τὴν ὁμόσπορον Ἄρτεμιν Ὀρτυγίαν) for "sister;" and infr. 460 (τοῦ πατρὸς ὁμόσπορός τε καὶ φονεύς) in an active sense.

261. κοινῶν τε κ. τ. λ.] Opp. to κυρῶ τ', 258. κοίν'] For the neut. pl., cf. Æsch. Eum. 487, κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα ἤξω. εἰ—'δυστύχησεν] I. e. had there not been a failure of issue.

But the words would also apply to the exposure of the child, (infr. 717-719), of which, however, Œd. is as yet ignorant.

263. νῦν δ'] Opp. to εἰ—μὴ 'δυστύχησεν. κρᾶτ'—τύχη] Cf. Ant. 1345, ἐπὶ κρατὶ μοι πέγματος δυσκόμιστος ἐνήλατο.

264. ἀνθ' ὧν] Sums up the protasis. τᾷδ'] Cogn. acc. Cf. Aj.

- 1346, σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί; ὡσπερὶ τοῦμοῦ πατρός] Because Laius was childless (261, 262), and Œd. had stepped into his place (258-260). But Œd. tells the truth without knowing it.
265. ἀπὶ πάντ' ἀφίξομαι] Cf. Eur. Hipp. 284, εἰς πᾶν ἀφίγμαι.
- 266-268. Vid. ad 223 supr.
266. τε] Connects Πολυδώρου with Λαβδάκου implied in Λαβδακείῳ.
269. ταῦτα] Sc. τὸ ὑπερμάχεσθαι κ. τ. λ. (265): depd. on δρῶσιν. δρῶσιν] Depd. on εὔχομαι.
270. μήτ' ἄροτον—παῖδας] Cf. 171-174 supr.
272. ὑμῖν δὲ τοῖς ἄλλοισι] Opp. το τοῖς μὴ δρῶσιν (269), τὸν δεδρακότ' (246), and ἐμοῦ (250).
274. ἢ τε σύμμαχος] Proleptic: cf. Trach. 477, τῆσδ' οὐνεχ' ἢ πολὺ-φθορος καθήρεθη πατρῶος Οἰχαλία δορί.
276. ἀραίον ἔλαβες] Supr. 233 sqq., 269 sqq.
277. οὐτ' ἔκτανος—οὐτε κ. τ. λ.] Cf. 229 supr., ξένος μὲν τοῦ λόγου—ξενός δὲ τοῦ πραχθέντος. γάρ] Exegetic; as in the common idiom τεκμήριον δέ—γάρ, δῆλον δέ—γάρ, &c.
278. ζήτημα] Obj. of εἰπεῖν, and expl. by ἔστις εἰργασταί ποτε.
280. δίκαι'] The virtual predicate. ἔλεξας] Interlocutors, in referring to the words of the last speaker, use the aor. where in English the pres. would be used. θεούς] Emphatic.
281. ἄν] Brunck for ἄν (= ἐάν), which is not a tragic form, as neither is οὐδέεις, the reading of most MSS. for οὐδ' ἄν εἶς. For the sentiment, cf. 788-790 infr.: Æsch. Cho. 815, πολλὰ δ' ἄλλα φανεῖ χρῆζων, κρύπτ' ἄσκοπον δ' ἔπος λέγων, νύκτα πρό τ' ὀμμάτων σκότον φέρεi.
282. ἐκ τῶνδ'] I. e. next to getting information from the oracle: cf. 235 supr., ἄκ τῶνδε δρῶσω.
283. εἰ καί] The particles are to be taken separately, not as infr. 302: καί emphasizes τρίτ'. τὸ μὴ οὐ] After μὴ παρῆς: cf. 1065 infr., οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς: 1091, ἐπειρος—οὐκ ἔσει,—μὴ οὐ σέ γε—αὔξειν: 1232, λείπει μὲν οὐδ' ἂ πρόσθεν ἤδεμεν τὸ μὴ οὐ βαρύστον εἶναι.
284. ἄνακτ' ἄνακτι] Analogous to the expression κακὸν κακῶς, as supr.
248. ἄνακτι] Depd. on ταῦθ': peculiarly a title of Apollo, and therefore applied (ἄνακτ') also to Tiresias as inspired by Apollo.
285. ἄν] To be taken with ἐκμαθοι.

286. σκοπῶν] Conditional.

287. ἐν ἀργοῖς] = ἀργῶς, Schol.: cf. Aj. 971, ἐν κενοῖς (= ματαίως, Schol.)

288. Κρέοντος εἰπόντος] Afterwards a ground of accusation against Creon: infr. 555.

289. μὴ παρών] Causal. Dr. Kennedy, however, (l. c.) resolves it into εἰ μὴ πάρεστι, the regular constr. with θαυμάζω.

290. κωφά] οὐδὲν σαφὲς ἔχοντα, Schol. κωφὰ καὶ πᾶλα'] Predicate.

293. ἤκουσα] Supr. 123. δὲ δρῶντ'] For δ' ἰδόντ', the reading of MSS. If we retain the vulg., τὸν ἰδόντ' is opp. to ἤκουσα, (Schneidewin): cf. 118 supr., θηήσκοσι γὰρ, κ. τ. λ. If we read δρῶντ', for the confusion between the sing. δρῶντ' and pl. δδοιπῶρον, 292, vid. ad 124 supr. The emendation, though not necessary, is rendered probable by 294, 295, where δ δρῶν is the subj. of ἔχει and μενεῖ.

294. δειμάτων] The conj. of Hartung for δειματός τ'.

295. μενεῖ] Either (1) *intrans.*, sc. 'in the country,' Dind. (cf. 229 supr.): or (2) *trans.* = ὑπομενεῖ, as Phil. 871, τλήναι σ' ἐλειώσας ὧδε τὰ μὲν πῆματα μείναι: in this case ἀράς depd. on both ἀκούων and μενεῖ; cf. 1323 infr., ἔτι γὰρ ὑπομένεις με τὸν τυφλὸν κηδεύων.

296. ἔπος] Opp. to δρῶντι, and implied in ἀράς.

297. οὐξελέγξων] A necessary emendation for οὐξελέγχων, (though Schneidewin defends the vulg.) The art. is used with the fut. part. in an indef. sense, "one to—:" cf. Ant. 261, οὐδ' ὁ κωλύσων παρῆν: El. 1197, οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πᾶρα: Æsch. P. V. 27, ὁ λωφῆσων γὰρ οὐ πέφυκέ πω. ἔστι] Paroxytone, predicates existence. οἷδε] δεικτικῶς: cf. Ant. 386, ἀλλὰ ποῦ Κρέων;—δδ' ἐκ δόμων ἔσφορος εἰς δέον περᾶ.

300. Tiresias enters from the left hand, led by a servant, (cf. 444 infr., καὶ σὺ, παῖ, κόμισέ με: Ant. 989, ἤκομεν δὲ ἐξ ἑνὸς βλέποντες, 1087, ὦ παῖ, σὺ δ' ἔπαγε,) and perhaps by one or both of the messengers of Œd. (διπλοῦς πομπούς, supr. 289). πάντα νομῶν] Cf. Æsch.

Sept. 25, ὡς ὁ μάντις φησὶν—ἐν ὧσι νομῶν καὶ φρεσὶν—χρησθηρίους ὑρ-νιθας. διδακτά κ. τ. λ.] A cross division of πάντα: διδακτά opp. to ἄρηγτα, οὐράνια το-χθονοσσιβῆ.

302. πόλιν] Depd. on both βλέπεις and φρονεῖς, emphatic by its

position; "as to the city." *εἰ καὶ*] Concessive, but implying that the case is so, (vid. ad 669 infr.): cf. 4c8 infr., *εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γούν ἴσ' ἀντιλέξαι*: and contrast Ant. 710, *ἀλλ' ἄνδρα, καὶ τις ἢ σοφός, τὸ μανθάνειν πᾶλλ' αἰσχροὺν οὐδέεν. φρονεῖς δ'*] As if he had said, *βλέπετε μὲν οὐ*: cf. Ant. 234, *καὶ τὸ μηδὲν ἐξερω, φράσω δ' ὄμωσ.*

303. *σε*] Schneidewin (better) reads *σέ*. The language of *Œd.* here contrasts strongly with infr. 334 sqq.

305. *εἴ τι μὴ*] For *εἰ καὶ μὴ*, an unnecessary emendation: cf. 959 infr., *εἴ τι μὴ τῶμῶ πῶθω κατέφθιθ'*, = "*nisi forte.*" With the vulg. cf. 283 supr., *εἰ καὶ τρίτ' ἐστί*. [Since the foregoing note was written, I have observed that Dr. Kennedy l. c. has anticipated me in defending the vulg., and in citing the parallel 283. The parallel, moreover, renders necessary his supposition that the words "may be regarded as a Sophoclean hyperbaton = *εἰ καὶ τῶν ἀγγέλων μὴ κλύεις.*" κλύεις] Historic pres.

308. *εἰ κ. τ. λ.*] Explains *ἐκλυσι μόνην*.

309. *κτείναιμεν—ἐκπεμφαίμεθα*] Supr. 100.

310. *σὺ δ' οὖν*] "*So then—*", "*well then—*": cf. El. 891, *σὺ δ' οὖν λέγ', εἴ σοι τῶ λόγῳ τις ἠδονή*: Trach. 1157, *σὺ δ' οὖν ἔκουε τοῦργον*: Aj. 114, *σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν, χρῶ χειρί*.

311. *ἄλλην—ὀδόν*] See Ant. 1005-1011.

312. *ῥῦσαι κ. τ. λ.*] Cf. 4 supr. *σεαυτὸν—πόλιον—ἐμέ*] Cf. 64 supr., *ἢ δ' ἐμὴ ψυχὴ πόλιον τε κάμῃ καὶ σ' ὁμοῦ στένει*.

313. *ῥῦσαι—μiasma*] A kind of zeugma, as *ῥῦσαι* is not strictly applicable to *μiasma*, Dind. Or it may be regarded as a pregnant expression, like *ἐξελεύσας—σκληρᾶς αἰδοῦ δασμόν*, 35 supr., Schneidewin. *πάν μiasma*] I. e. every result of the pollution.

314. *ἐν σοι γὰρ ἐσμέν*] Cf. *Œd.* Col. 347, *ἐν ὑμῖν ὡς θεῶ κείμεθα τλαμονες. ἄνδρα*] Subj. of *ὠφελεῖν*.

315. *ἔχοι—δύνατο*] *ἀνήρ* (understood from *ἄνδρα*) is the subj. For the opt., vid. ad 250 supr., where what is said of conditional must be extended to relative sentences: cf. Ant. 666, *ἀλλ' ὅν πόλις στήσσει, τοῦδε χρὴ κλύειν*.

316. *φρονεῖν*] Alludes to *φρονεῖς*, supr. 302. *τέλη λήτ*] = *λυσιτελή*, Schol. *Λύει*, the reading of many MSS., is more pointed in its

application. For the constr., cf. Plat. Alcib. i. p. 113, πολλοῖς δὴ ἐλυσιτέλησεν ἀδικήσασι μεγάλα ἀδικήματα, Schneidewin. The tone of Tiresias is sententious and oracular throughout: hence the vagueness and obscurity of his language.

317. ταῦτα] Sc. τὸ δεῖν εἶναι φρονεῖν ἔνθα κ. τ. λ. γάρ] Explains the exclamation φεῦ φεῦ, Schneidewin.

318. διώλεσ'] = ἐπελαθόμην. οὐ γὰρ ἂν] Sc. εἰ μὴ διώλεσ': for the constr., vid. ad 82 supr.

319. τί δ' ἔστιν; ὡς κ. τ. λ.] Cf. Ant. 997, τί δ' ἔστιν; ὡς ἐγὼ τὸ σὺν φρίσσω στόμα.

320. τὸ σὺν τε σὺ καὶ γὰρ—τοῦμόν] Intentionally obscure. For the inversion, cf. Ant. 557, καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ ἴδομαι φρονεῖν.

321. πῶς] Refers to ἄφες.

322. ἔννομ'—προσφιλή] The virtual predicate. εἶπας] Vid. ad 280, supr.

323. ἀποστερῶν] Gerundial. φάτιν] Supr. 310.

324. γάρ] Elliptical: vid. ad 118, supr. οὐδέ] Opposes σοὶ τὸ σὺν φώνημα sharply to τήνδ' [ἐμὴν] φάτιν, as μήδ' (325) opposes ἐγὼ το σοί. οὐδέ—μήδ'] Cf. 165 supr., εἴ ποτε καὶ προτέρας ἕτας ὑπερορνημένας πόλει ἠύσατ' ἐκτοπίαν φλόγα πῆματος, ἔλθετε καὶ νῦν, Schneidewin.

325. ὡς—πάθω] We must suppose an aposiopesis here; subaud. σιγήσομαι. This is agreeable to the brief and oracular style of the speaker. ταῦτόν] Sc. σοί.

326. φρονῶν γ'] Conditional: perhaps alluding to φρονεῖν, supr. 316. These lines are (probably falsely) assigned by most MSS. to the Chorus.

327. αἶδ'] Cf. 297 supr.

328. πάντες] Alludes to πάντες σε προσκυνούμεν. γάρ] I. o. πάντες προσκυνεῖτε, πάντες γὰρ οὐ φρονεῖτ'. φρονεῖτ'] Alludes to φρονῶν γ', 326. ἐγὼ δ'—κακά] Either (1) ἐγὼ δ' οὐ μήποτε τᾶμ' ἐκφήνω κακά (i. e. 'the evils I have to tell of'), ὡς ἂν εἶπω μὴ τὰ σά, sc. κακά (i. e. 'lest in doing so I make known yours'): in this case we

must place a comma at τᾶμ', and another at τὰ σ', Schol., Wund., (for the collocation ὡς ἂν μή, cf. Fragm. 779, 11, μοχθητέον, ὦ παῖδες, ὡς ἂν μήτ' ἀπαιδέτων βροτῶν δοκῶμεν εἶναι): or (2) ἐγὼ οὐ μήποτε—μή (re-

peated from *μήποτε*, cf. Ant. 3-6) τὰ σ' ἐκφήνω κακὰ, τὰμ' ὡς ἂν εἶπω (i. e. 'in order to have the satisfaction of telling my story'). Either is very complicated. Herm. (followed by Linwood) supposes an aposiopesis at *μήποτε*, understanding λέξω, or the like, (cf. 320 supr.), and corrects εἰπών. Schneidewin corrects ἀνωγας for τὰμ' ὡς ἂν, which is rather too bold.

332. οὐτ' ἐμαυτὸν οὐτ' σ'] Sc. τᾶμα (=τὰ σά) ἐκφαίνων κακὰ, alluding to 329 supr. Cf. 320 supr. ταῦτ'] Cogn. acc.

334. καὶ γὰρ—δργάνειας] Apologetic.

336. ἀτελεύτητος]=ἀπρακτος.

337. δργήν—τὴν ἐμήν] Either (1)=δργήν εἰς ἣν ἄλλους κινῶ, Schol., taking ἐμήν as = the gen. obj. : or (2) "my disposition," Schneidewin., (cf. Ant. 875, σὲ δ' αὐτόνγνωτος ὤλεσ' δργά): the word is suggested to Tir. by δργάνειας, 335, and played upon by both speakers, infr. 339, 344, 345 ; cf. the repetition of φρονεῖν &c. supr. 316, 317, 326, 328.

ἐμέμψω] Supr. 336 : vid. ad 280, supr. τὴν σοὶ δ'—κατείδες] Intentionally ambiguous, and referring primarily to δργήν, but capable also of being interpreted of Jocasta. σὴν] Vulg. sol.

339. The involved collocation seems to mark the haste and indignation of the speaker. For the double ἂν, cf. 446 infr., σὺθεὶς τ' ἂν οὐχ ἂν ἀλγόναις πλέον.

340. εἶ] Cogn. acc.

341. ἤξει γάρ] Cf. Æsch. Agam. 254, τορὸν γὰρ ἤξει σόνορθρον αὐγαῖς. αὐτά]=αὐτόματα, Schol.

342. εἰ γ'] Quasi-causal. ἤξει] Alludes to 341. σέ, ἐμοί] Both emphatic.

344. δι' δργῆς] Cf. 807 infr., παῖω δι' δργῆς. Alluding to 335, 339.

345. παρήσω] Cf. 283 supr., μὴ παρήσω. ὡς δργῆς ἔχω] Retorting δργῆς, 344. For the constr., cf. Herod. vi. 116, Ἀθηναῖοι δὲ, ὡς ποδῶν εἶχον, τάχιστα ἐβοήθειον : Æsch. Suppl. 837, σοῦσθε σοῦσθ' ἐπὶ βᾶριν δπως ποδῶν.

347. καὶ—τ'] For this collocation, cf. 1446 infr. ζυμφυτεῦσαι] Supr. 124, infr. 378. ὄσον μὴ χερσὶ καίγων] Cf. Trach. 1214, ὄσον γ' ἂν αὐτὸς μὴ ποτιψαύων χερσῶν.

350. ἄληθες:] Indignant exclamation. τῷ κηρύγματι] Supr.

224-275. προεΐπας] Conj. for προσεΐπας, Brunck. Cf. προφωνῶ, supr. 223.

352. προσαυδᾶν κ.τ.λ.] Supr. 238, μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινα : infr. 818.

353. ὄντι—μιάστορι] As if σοί had been written instead of σέ, 350 : the dat. is used to avoid ambiguity, on account of the acc. ἐμέ, 353. For an opposite change, see Æsch. Cho. 410, πέπαλται δ' ἀδτέ μοι φίλον κέαρ τόνδε κλύουσαν οἰκτον.

355. καί που] Vulg. καί ποῦ. τοῦτο] Sc. τὸ ῥῆμα, i. e. the vengeance due for it. The Greeks frequently speak of a penalty by the name of the offence to which it is annexed : El. 6:6, θράσους τοῦδ' οὐκ ἀλύξεις : Æsch. Agam. 537, διπλᾶ δ' ἔτισαν Πριαμίδαί θάμάρτια.

356. πέφευγα] Retorting φεύξεσθαι δοκεῖς ; ἰσχύον] The virtual predicate. τρέφω] From its use as applied to keeping slaves or domestic animals, acquires the meaning of 'habitual possession.'

357. διδαχθεῖς] Sc. τάληθές τρέφεις.' The Schol. sees in διδαχθεῖς an allusion to Creon, by whom Œd. supposes Tyr. to have been suborned.

358. λέγειν] Sc. τάληθές, referring to 353 supr.

359. ποῖον] Indignant question ; vid. ad 128 supr. λόγον] Depd. on λέγειν. λέγ'—μάθω] Œd. scarcely believes his ears : infr. 361.

360. ξυνήκας] Alludes to ὡς μάλλον μάθω, 359. ἐκπειρᾶ λέγειν ;] I. e. ἐκπειρᾶ μου ὥστε λέγειν, a condensed form of expression : 'tentas me, sperans fore ut plura dicendo me ipse coarguam,' Dind.

361. οὐχ ὥστε γ' εἰπεῖν] Sc. οὕτως ξυνήκα : cf. 1131 infr., οὐχ ὥστε γ' εἰπεῖν ἐν τάχει.

362. φονέα] Predicate after κυρεῖν. οὐ ζητεῖς] Sc. τὸν φονέα. Tyr. speaks plainly, but awakens no suspicion of the truth in the mind of Œd., partly because of the supposed number of the murderers (supr. 122), partly because he is blinded by rage.

363. χαίρων] Idiomatic ; cf. Ant. 759, ἀλλ' οὐ, τόνδ' Ὀλυμπον, ἴσθ' ὅτι χαίρων ἐπὶ ψόγοισι δειννάσεις ἐμέ : Phil. 1299, ἀλλ' οὐ τι χαίρων, ἦν τόδ' ὀρθωθῆ βέλος. So infr. 368, ἦ καὶ γεγηθῶς ταῦτ' ἀεὶ λέξεν δοκεῖς : 401, κλάων δοκεῖς μοι καὶ σὺ χῶ συνθεῖς τάδε ἀγλατήσεων.

364. εἶπω] Conjunctivus deliberativus. ὀργίζῃ] Alludes to 335, &c. supr.

365. γε] Particle of assent. ὡς] Causal.

366. λεληθέναι] Idiomatic use of λανθάνειν: the gist of the sentence lies in the part., the force of the finite verb being adverbial. τοῖς φιλιτάτοις] "Thy next of kin," a frequent use of φίλος: cf. Æsch. Eum. 100, παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλιτάτων, 356, ὅταν Ἀρης τιθασὸς ὦν φίλον ἔλη. The pl. generalizes the expression, as infr. 1007, ἀλλ' οὐποτ' εἰμι τοῖς φυτευσασίν γ' ὁμοῦ: 1184, ξὺν οἷς τ' οὐ χρῆν ὁμιλῶν, οὕς τε μ' οὐκ ἔδει κτανῶν.

367. οὐδ' ὄρᾶν κ. τ. λ.] Epexegetis of λεληθέναι.

368. γεγηθώς] Cf. 363 supr.

369. εἶπερ—σθένος] Cf. 356 supr.

370. ἀλλ'—οὐκ ἔστ'] Sc. τι ἀληθείας σθένος: cf. Phil. 1053, νικᾶν γε μέντοι πανταχοῦ χρήζων ἔφην, πλὴν εἰς σέ· νῦν δὲ σοί γ' ἐκὼν ἐκστήσομαι, Schneidewin.

371. τυφλός] Applicable to ὄρα only by a zeugma, and to νοῦν by a metaphor. CEd. says, infr. 747, δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ᾗ. Here, besides alluding to the actual blindness of Tir., he probably retorts οὐδ' ὄρᾶν ἴν' εἰ κακοῦ.

372. δ'—γε] "And—too." ταῦτ'] Cogn. acc. ὀνειδίζων] Gerundial.

373. οὐδεὶς ὅς οὐχί] Without ἔστι, like the more common formula οὐδεὶς ὅστις οὐ. τῶνδ'] δεικτικῶς: probably the spectators, including the Chorus: vid. ad 216 supr. We have here a hint of the catastrophe, which is further developed infr. 412-423.

374. μῆας] Cf. Catull. v. 5, "Nobis, cum semel occidit brevis lux, Nox est perpetua una dormienda." τρέφει] Vid. ad 356, supr.

375. σε—γ' ἐμοῦ] The necessary correction of Büfncck for με—γε σοῦ. ἐμοῦ] Emphatic, opp. to Ἀπόλλων.

377. Ἀπόλλων—μέλει] Infr. 1329, Ἀπόλλων τὰδ' ἦν, Ἀπόλλων, φίλοι, ὁ κατὰ κατὰ τελλῶν τὰδ' ἐμὰ πάθεα.

378. Κρέοντος, σοῦ] Predicates: cf. Aristoph. Eq. 1200, τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμ' ἐμόν. CEd., who has evidently suspected Creon for some time (supr. 347, 357), here first breathes his suspicion. Infr. 380-403.

379. πῆμα] Cf. 1355 infr., οὐκ ἦ φίλοισιν οὐδ' ἐμοὶ τοσσόνδ' ἄχος, Schmeid.

380. τέχνη τέχνης ὑπερφέρουσα] Cf. 502 infr., σοφία δ' ἂν σοφίαν παραμείψειεν ἀνὴρ : Phil. 138, τέχνα γὰρ τέχνας ἐτέρας προὔχει. Although the expression is general, there seems to be an allusion to his own skill in outwitting the Sphinx.

381. τῷ πολυζήλω βίῳ] Either (1) to be taken closely with ὑπερφέρουσα, "ad summam vite felicitatem adipiscendam," Linwood ; or (2), more probably, 'in life which is full of jealous rivalry,' carrying on the idea of τέχνη τέχνη. ὑπερφ., Schneidewin, &c.

382. παρ' ὑμῶν] παρ' ὑμῶν vulg. ὁ φθόνος] Alluding to πολυζήλω. The assumptive article (vid. ad 94 supr.) shews ὅσος to be the virtual predicate. φυλάσσεται] "Abides."

385. ταύτης] Depd. on ἐκβαλεῖν, referring to τῆσδε ἀρχῆς, 383. ὁ πιστός, οὗ κ. τ. λ.] The article marks irony : cf. Ant. 31, τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα—κηρύξαντ' ἔχειν : Aristoph. Eq. 818, σὺ δ' Ἀθηναίους ἐζήτησας μικροπολίτας ἀποφῆναι διατειχίζων καὶ χρησμοδῶν, ὁ Θεμιστοκλεῖ ἀντιφερίζων.

386. λάθρα μ' ὑπελθῶν] Cf. Ant. 531, σὺ δ', ἡ κατ' οἴκους ὡς ἐχίδν' ὑφειμένη λήθουσά μ' ἐξέπινες.

387. μηχανογράφου] Cf. Æsch. Eum. 26, Πενθεὶ καταρράφας μόρον.

388. ἀγύρτην] Cf. Agam. 1273, καλουμένη δὲ φοιτὰς, ὡς ἀγυρτρία,—ἠρεσχόμην. ἐν τοῖς κέρδεσιν] Cf. Ant. 1055, τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος.

389. δέδορκε—τύφλῳ] Cf. 370 supr.

390. ἐπεὶ] Introduces an argument in the form of a question to which a negative answer is generally expected, as Trach. 139, ἐπεὶ τίς ὧδε τέκνοισι Ζῆν' ἔβουλον εἶδεν ; Aristoph. Nub. 688, οὐδαμῶς· ἐπεὶ πῶς ἂν καλέσειας ἐντυχῶν Ἀμυνία ; Similarly, El. 352, ἐπεὶ διδάξον, ἢ μᾶθ' ἐξ ἐμοῦ, τί μοι κέρδος γένοιτ' ἂν τῶνδε ληξάσθω γῶν. ποῦ] Cf. Aj. 1100, ποῦ σὺ στρατηγεῖς τοῦδε ; ποῦ δὲ σοὶ λεῶν ἔξεστ' ἀνδρῶσιν ὧν ὄσ' ἠγείτ' οἴκοθεν.

391. κύων] So Æsch. apud Aristoph. Ran. 1287, Σφίγγα δυσσαμερίαν πρύτανιν κύνα.

393. τοῦπιόντος] = τοῦ τυχόντος : cf. Œd. C. 752, τοῦπιόντος ἀρπάσαι.

395. ἦν] Sc. μαντεῖαν. οὗτ' ἀπ' οἰώνων κ. τ. λ.] Supr. 310, sq.

396. μολῶν] Cf. 35 supr.

397. ὁ μηδὲν εἰδώς] Supr. 37, οὐδὲν ἐξειδώς πλέον.

398. γνώμη] Not, as believed by the Priest (supr. 38), προσθήκη θεοῦ, but by natural judgment, opp. to ἀπ' οἰώνων μαθών. This depreciation of the divine inspiration, whether of oracles or of soothsayers, which is expressed here by Œd., and more boldly (infr. 707 sqq.) by Jocasta, and in which even the Chorus shares (infr. 500), constitutes the guilt of Œd. and Joc. in the mind of the poet, and renders the catastrophe compatible with poetical justice. Here, and supr. 375, Œd. contrasts his clearness of sight, mental and physical, with the metaphorical and literal blindness of Tir. (cf. 371 supr.): he pays the penalty of pride by the loss of his eyes and the discovery that he had been under a fatal mistake; so that the retort of Tir. (supr. 373) is fulfilled.

401. κλάων] Emphatic by its position; = οὐ χαίρων, supr. 363. δοκεῖς] Œd. plays upon the word δοκῶν, 399, here and 402, εἰ δὲ μὴ ὄκοις. καὶ σὺ χά κ. τ. λ.] Supr. 378.

402. ἀγλατήθειν] Supr. 100, 309:

403. παθών] Emphatic by its position. οἰά περ] Either (1) agrees with the obj. of παθών, Schneidewin: or (2) more probably depd. on ἔγνωσ ἄν, equivalent to ὁποῖα.

406. τοιούτων] Sc. τῶν ἐπῶν.

408. εἰ καί] Vid. ad 302, supr. ἐξισωτέον] Sc. ἐμοί, Schol.

409. κρατῶ] Alluding to τυραννεῖς, 408.

411. ὥστ' οὐ κ. τ. λ.] Alludes to 399, supr. προστάτου] The patron under whose protection an alien lived at Athens. Tir. says that he is a free citizen (οὐ τι δοῦλος), and therefore does not want the patronage of Creon.

412. λέγω] Out of construction (cf. 449, 1234, infr.), by way of a solemn preface to σὺ καὶ κ. τ. λ. τυφλόν] I. e. ὡς τυφλὸν ὄντα. ὠνειδίσας] Supr. 371, 388. Vid. ad 280 supr.

413. σὺ καί κ. τ. λ.] The repeated καί has something of an adversative force, nearly = μὲν—δέ, "while you see, you see not," &c.: cf. Ant. 1112, ἐγὼ δ'—αὐτὸς τ' ἔδησα καὶ παρὼν ἐκλύσομαι. For the expression cf. Æsch. P. V. 417, βλέποντες ἐβλεπον μάτην, κλύοντες οὐκ ἤκουον.

414. ἐνθα] I. e. in his father's house. ἔτων] Vid. ad 366, supr.

415. καὶ λέληθας] Opp. to καί σ' κ. τ. λ. 417. But Schneidewin con-

nects it with the foregoing question, treating it as a zeugma, = ἀρ' οἴσθ' ἀφ' ὧν ὧν λέληθας κ. τ. λ.

416. αὐτοῦ] Agrees with the gen. implied in σοῖσιν.

417. ἀμφιπλήξ] Cf. Trach. 930, ἀμφιπλήγι φασγάνῳ. μητρὸς—πατρὸς] Expl. ἀμφιπλήξ.

419. νῦν μὲν δρθ'] Supr. 413. σκότον] Cf. 374 supr., μιᾶς τρέφει πρὸς νυκτός : inf. 1273 sq.

420. βοῆς] Depd. on σύμφωνος.

421. ποῖος Κιθαίων] Instead of ποῖον δρος, with an allusion to the exposure of the infant Œd., and (perhaps) to the route which he should take on quitting Thebes.

422. καταίσθρ] The prep. strengthens the verb, as in κάτοιδα, καθορῶ, &c. δόμοις] Depd. on ἄνορμον.

423. ἄνορμον εἰσέκλευσας, εὐπλοίας] The metaphor is apparently suggested by λιμήν, 420.

425. σ' ἐξισώσει σοί] I. e. ὅστις εἰ δείξει σε, Schol. σ' ἐξισώσει τοῖς τέκνοις] "place thee on the same level with thy children." It may be objected that ἐξισώσει is used in different senses: but this accords with the enigmatical style of Tir.: vid. ad 316 supr.

426. πρὸς ταῦτα] Defiant: cf. Œd. C. 456, πρὸς ταῦτα καὶ Κρέοντα πεμπόντων κ. τ. λ.: Aj. 971, πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβρίζετώ. στόμα] "Words" (as Ant. 997, ὡς ἐγὼ τὸ σὸν φρίσσω στόμα), alluding to the contempt expressed by Œd. for the predictions of Tir., supr. 390 sqq.

430. οὐκ εἰς δλεθρον] Cf. 1146 infr. οὐ πάλιν—ἄπει] For a similar pleonasm see 193 supr., παλίσσυντον δράμημα νωτίσαι πάτρας ἄπουρον.

432. ἰκόμην] Emphatic, after οὐδ'.

433. οὐ γάρ] I. e. ἐκδλουν, οὐ γάρ κ. τ. λ.: vid. ad 82, supr.

434. σχολῆ σ' ἂν, κ. τ. λ.] Sc. εἴ σε ἤδη μῶρα φωνήσουτα.

435. ὡς μὲν—ἐμφρονες] Exegetical of τοιοῖδ'.

436. μῶροι] Alluding to μῶρα φων., 433. γονεῦσι δ'] Opp. to ὡς μὲν σοὶ δοκεῖ: "in the opinion of your parents;" for the ethical dat. cf. 40 supr.: infr. 616, καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν: Œd. C. 1446, ἀνάξια γὰρ πᾶσιν ἔστε δυστυχεῖν: Ant. 904, καίτοι σ' ἐγὼ τίμησα τοῖς φρονούσιν εὐ. οἱ σ' ἐφυσαν] I. e. 'your real parents:': vid. ad 793, infr.

437. ποιοῖσι:] Sc. γονεῦσι: vid. ad 128 supr. μέινον:] Œd. sud-

denly thinks he has a clue to the solution of the question which took him to Delphi: *infr.* 779-789.

438. Tir. answers enigmatically: cf. 425 *supr.*

439. *αἰνικτὰ κάσαφῆ*] The virtual predicate.

440. *σὺ*] Emphatic. *ταῦτα*] Sc. *τὰ αἰνικτὰ κάσαφῆ*. The repartee alludes to the boast of Œd., *supr.* 391-398.

441. *τοιαῦτ'*] *Vid.* ad 372, *supr.* *ὀνειδίζ'*] Ironical.

442. *τύχη*] Tir. attributes to *τύχη*, what Œd. had ascribed to *τέχνη*, *supr.* 380, Schneidewin.

443. *ἐξέσωσ'*] Opp. to *διώλεσεν*, 442.

444. *παῖ*] *Vid.* ad 300, *supr.*

445. *κομιζέτω δῆθ'*] Œd. echoes *κόμισε* with bitterness: "*ay, let him.*"

446. *συνθείς*] Conditional. The first *ἔν* is an anticipation of the second.

447. *εἰπὼν*] The force of the sentence lies in the part., which is temporal: 'I will not go until I have told' &c. *ὄν οὐνεκ'*] *Supr.* 284-289, 300-315. Tir. is stung by the last taunt of Œd., and speaks more plainly.

448. *δείσας*] Causal. *ἔπου*] Cf. 390 *supr.*, *ποῦ σὺ μάντις εἰ σαφής*.

449. *λέγω δέ σοι*] Out of constr., as *supr.* 412. *τὸν ἄνδρα τοῦτον*] Attraction to *ὄν*, as Trach. 283, *τάσδε δ' ἄσπερ εἰσορᾶς—χωροῦσι πρὸς σέ*.

450. *ἀπειλῶν κἀνακηρύσσων*] Gerundial.

451. *οὗτος*] Repeated from *τὸν ἄνδρα τοῦτον*, 449, as *supr.* 383-386, *εἰ τῆσδε ἀρχῆς οὐνεχ'—ταύτης Κρέων—λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἱμείρεται*.

452. *ξένος—Θηβαῖος*] Here *ξένος* is opp. to *ἐγγενής*, *μέτοικος* to *Θηβαῖος*, *λόγῳ* to *ἔργῳ* implied in *εἶτα—Θηβαῖος*. *εἶτα* is temporal (*φανήσεται fut.*), with a slightly adversative force, as *infr.* 1402, *οἳ ἔργα δράσας ὑμῖν εἶτα δεῦρ' ἴων ὅποι' ἔπρασσον αἰθῆς*. For the anacoluthon after *ξένος κ. τ. λ.* (sc. *ὄν*) *εἶτα δ'—φανήσεται Θηβαῖος*, *vid.* ad 42 *supr.*

454. *ξυμφορᾶ*] In its indifferent sense (*vid.* ad 33 *supr.*), with the sense of 'calamity' implied, but not expressed. *τυφλός*] *Supr.* 372, 419. *ἐκ*] Cf. Trach. 284, *ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον*.

458. *αὐτός*] A needless correction: with *αὐτός* (the reading of MSS.) Linwood compares Phil. 119, *σοφός τ' ἂν αὐτὸς κἀγαθὸς κεκλήῃ ἅμα*. Or *αὐτός* may refer to *τοῖς αὐτοῦ*, 457, as *supr.* 138.

460. *δύσπορος*] *Vid.* ad 260 *supr.*

461. εἶσω] I. e. into his house, and behind the scenes, as *supr.* 92.

462. φάσκειν] Infin. for imperative : cf. *El.* 9 φάσκειν Μυκήνας τὰς πολυχρύσους δρᾶν. ἤδη] “*Time demum,*” i. e. when you have convicted me of falsehood. *Supr.* 390 sq.

463. Tir. and Œd. leave the stage, the former towards the city, and the latter by the central door of the palace.

464. The reflections of the Chorus are suggested by the foregoing speech of Tiresias. ‘Who is the murderer denounced by the oracle? It is time that he flee, as Apollo and the Fates assail him : for the decree has come forth from the shrine of Apollo that will trace him out. But he wanders alone, the while, through woods and caves and rocks, shunning the oracular response, which cannot be eluded. Tiresias has greatly troubled me by his answer to the question. I know not what to think of it. There was no old feud between Œdipus and the house of Laius, to make me believe that the former was the murderer. At all events, though Zeus and Apollo are all-knowing, there is no reason for giving more credit to the opinion of a human prophet than to my own, however much one man may surpass another in natural judgment. Until I have better evidence, I will not join in the accusation against Œdipus. His service to the city in delivering it from the Sphinx forbids me to do so.’

465. ἄρρητ’ ἀρρήτων] A virtual superlative ; cf. *El.* 849, δειλαία δειλαίων : Œd. C. 1238, κακὰ κακῶν.

467. σθεναρώτερον] Used of speed, *Hom.* II. ix. 501, ἡ δ’ Ἄτη σθεναρή τε καὶ ἀρτίπος.

469. ἐνοπλος] Emphatic by its position, and therefore closely connected by γάρ with ἔρα νιν κ. τ. λ.

470. πυρὶ καὶ στεροπαῖς] Hendiadys : the dative either (1) with ἐνοπλος, or (2) with the verb, nearly in an instrumental sense, as βασιάνῳ, *infr.* 494. γενέτας] Generally “*father;*” here “*son*” (cf. *Eur.* *Ion* 916, δ’ δ’ ἐμὸς γενέτας καὶ σὸς γ’), sc. Apollo, as having delivered the oracle.

473. ἔλαμψε] Used of sound, as *supr.* 186.

475. πάντ’] Either (1) = πανταχοῦ, taking τὸν ἄδ. ἄνδρα as obj., *Schol.*, who seems to have taken πάντ’ for πάντᾶ : or (2) = παντάσῃσι, *Wund.*, who takes τὸν ἄδ. ἄνδ. similarly : or (3) = πάντας, as subj. of ἰχθυεῖν, *Dind.*,

who takes τὸν ἄδ. ἀνδ. similarly; or (4) with ἀνδρα as subj., Herm., Schneidewin, who take τὸν ἄδηλον as obj. Not 1, or 2: probably 4.

476. φοιτᾷ γάρ κ. τ. λ.] The image is suggested by the use of the word ἰχνεύειν, 475.

480. ἀπονοσφίζων] = φεύγων, Schol.; cf. 998 infr., ἡ Κόρινθος—μακρὰν ἀπωκεῖτ'.

481. ἀεὶ ζῶντα] Cf. supr. 45: Ant. 456, ἀεὶ ποτε ζῆ ταῦτα.

483. δεῖνδ] Either (1) cogn. acc. used adverbially, understanding με after ταρασσει to agree with δοκοῦντ' and ἀποφ.: or (2) depd. on ταρασσει, taking οὔτε—ἀποφάσκονθ' = οὔτε πιστὰ οὐτ' ἔπιστα, as Schol. For the neuter use of active part. ἀποφάσκονθ', cf. Œd. C. 1604, παντὸς εἶχε δρωῆντος ἡδονήν. "Ο,τι δ', κ. τ. λ. (485), regarded as epexegetis of οὔτε—ἀποφ., makes (1) more probable.

486. ὁπίσω] "Hereafter," opp. to ἐνθάδ'.

487. ἡ Λαβδακίδαις ἢ τῷ Π.] I. e. ἡ τῷ Λαίῳ πρὸς τὸν τοῦ Πολύβου . . . ἢ τῷ Οἰδιπόδι πρὸς τὸν Λαίον, Schol.

493. πρὸς ἔτου] "From which," as a starting point. Βασάνῳ] As infr. 471, a sort of instrumental dat., used almost adverbially.

495. Οἰδιπόδα] Depd. on φάτιν. Λαβδακίδαις] Depd. on ἐπίκουρος.

496. ἐπίκουρος] Cf. supr. 127: Eur. El. 138, αἱμάτων ἐπίκουρος.

497. ἀλλ'—οὖν] These particles are to be taken together, in their usual sense when combined ("any how," "however,") and refer primarily to the second clause, ἀνδρῶν κ. τ. λ. Ζεὺς δ' τ' Ἀπόλλων] Named, the former

as inspiring the oracles, and the latter as Διὸς προφήτης: vid. ad 151 supr.

499. ἀνδρῶν δ'] Opp. to δ' μὲν Ζεὺς δ' τ' Ἀπ., and rendered emphatic by its position; nearly = ἀνθρώπων: cf. supr. 43, εἶτε του θεῶν φήμην ἀκούσας εἴτ' ἀπ' ἀνδρῶς οἰσθά του.

500. πλέον φέρεται] Cf. Herodot. viii. 29, πλέον αἰεὶ κοτε ὑμέων ἐφερόμεθα.

502. σοφία] Emphatic: "natural judgment," opp. to μαντικῆ, implied in μάντις. Probably there is an indirect allusion to the victory of Œdipus over the Sphinx; cf. 380 supr.

505. ἀλλ'] Opposes sq. to the concession implied in σοφία κ. τ. λ. ὀρθόν] Secondary predicate. μεμφομένων] Sc. τῷ Οἰδιπόδι: gen. absol.

509. φανερά [γάρ ἐπ' αὐτῷ vulgo] πτερύσσο' κ. τ. λ.] If γάρ be not read, a causal connexion must be supposed, as σοφὸς ὤφθη κ. τ. λ.

expresses the ground of confidence of the Chorus. φανερά] Opp. to ἀδήλων θανάτων.

513. δειν' ἔπη.] Supr. 378—389. Creon enters from the city side. ἀτλητῶν]=μη φέρων, Schol. ξυμφοραῖς] In its indifferent sense: vid. ad 33 supr.

516. πρὸς τί μου] Vulgo πρὸς γ' ἐμοῦ. The correction involves a hyperbaton like that which occurs 52 supr.

517. φέρον] "Leading," "tending:" the metaphor is taken from a road, as infr. 520.

519. ἀπλοῦν—μέγιστον] An imperfect antithesis: οὐ—εἰς ἀπλοῦν is expl. by εἰ—κεκλήσομαι, 521 sq.

521. κακὸς μὲν—κακὸς δέ] Vid. ad 4 supr.

523. τάχ' ἄν] ἄν to be taken neither with the verb nor with the participle (as Herm., &c.), but with τάχα, with which it coalesces, so as to form virtually a single word. The ἄν may originally be referred to an easily understood opt., e. g. here, ἔλθοι: cf. Œd. C. 965, θεοῖς γὰρ ἦν φίλον τάχ' ἄν τι μνηλοῦσιν κ. τ. λ.

525. τοῦ πρὸς] For the position of πρὸς, cf. 178 supr. ταῖς ἐμαῖς γνώμαις] Emphatic both by its position and by reason of the assumptive article τοὺς λόγους 526: vid. ad 94 supr. ψευδεῖς] Tertiary predicate.

527. ἠδῶτο] Passive. γνώμη] As supr. 524.

528. ἐξ ὀμμάτων—φρενός] Virtual predicate. Cf. infr. 1385, ὀρθοῖς ἔμελλον ὀμμασιν τούτους ὄρᾶν.

530. οἱ κρατοῦντες] Pl. generalizing: vid. ad 364 supr.

531. ἔδ'] Vid. ad 297 supr. Œd. enters from the palace.

532. οὗτος σὺ] As infr. 1121, οὗτος σὺ, πρέσβυ.

534. φονεὺς, ληστής] I. e. in intention. τοῦδε τάνδρος] I. e. himself: cf. 815 infr., τίς τοῦδε τάνδρος ἐστὶν ἀθλιώτερος: 1018, οὐ μάλ' ὄν οὐδὲν τοῦδε τάνδρος, ἀλλ' ἴσον.

536. πρὸς θεῶν] Formula of adjuration.

537. ἰδών] Causal, and the important word. "Have you beheld cowardice or folly of any kind in me that you" &c. ἐν μοι] Herm. for ἐν ἐμοί.

538. ὡς οὐ γνωρισίμ] Depd. on ὀπολαβών, or some such word, understood from ἰδών. γνωρισίμι refers to μωρίαν, ἀλεξοίμην το δειλίαν, 536.

540. μῶρον] Alluding to μωρίαν, 536.

541. *ἔνευ τε πλήθους*] Hyperbaton.¹
542. *ῶ*] Cf. Eur. Hel. 1687, γνώμης, δὲ πολλαῖς ἐν γυναιξίν οὐκ ἔνι. ἀλίσκεται] Opp. to *θηρᾶν*.
543. *οἶσθ' ὡς ποίησον*] This formula probably]= *ποίησον, οἶσθ' ὡς*; cf. *Æd. C.* 75, *οἶσθ' ὡ ξέν', ὡς νῦν, μὴ σφαλῆς*; Eur. Hec. 229, *οἶσθ' οὖν δὲ δρᾶσον*; It answers nearly to our colloquial phrase, "I'll tell you what."
544. *ἴσ' ἀντάκουσον*] Cf. 409 *supr.*
545. *μανθάνειν*] Opp. to *λέγειν*.
546. *σοῦ*] Emphatic by its position.
547. *τοῦτ' αὐτό*] Obj. of *ἄκουσον*, sc. *τὸ δυσμενῆ καὶ βαρύν μ' εὐρηκέναι. ὡς ἐρῶ*] Sc. *ὡς οὐκ εἶμι*.
548. *τοῦτ' αὐτό*] *Æd.* echoes the words of Creon as *infr.* 551, 552, *εἰ τοι νομίσεις, οὐκ εὖ φρονεῖς*.
549. *τοι*] Commonly used to introduce a general sentiment, such as *κτῆμα—χωρὶς*.
552. *τὴν δίκην*] For the use of the art., cf. 231 *supr.*, *τὸ γὰρ κέρδος τελοῦ ἴσθ', χῆ χάρις προσκίεσται*.
553. *ταῦτ'*] Sc. *τὸ μὴ εὖ φρονεῖν, εἰ νομίζω κ. τ. λ.* Creon admits the general statement of *Æd.* (that it is general is shewn by *τοι*: *vid. ad 549*), but denies the application.
555. *ἐπειθες*] "Advised." The imperf. denotes an act. in relation to the agent, and not necessarily as an accomplished fact: the latter is expressed by the aor.: *ἐπεισας* ("persuaded") would have been equally true in this place, but irrelevant, as the question at issue is not the result, but the conduct of Creon. *Supr.* 288.
556. *σεμνόμαντιν*] Contemptuous; as *infr.* 953, *σκόπει κλύων τὰ σέμν' ἴν' ἦκει τοῦ θεοῦ μαντεύματα*: *Æsch. Eum.* 373, *δόξαι τ' ἀνδρῶν καὶ μάλ' ὅπ' αἰθέρι σεμναὶ τακόμεναι κατὰ γᾶν μινύθουσιν ἔτιμοι*: *Aristoph. Rau.* 178, *ὡς σεμνὸς δὲ κατάρτος οὐκ οἰμώξεται*;
557. *ἔθ' αὐτὸς κ. τ. λ.*] Cf. *Phil.* 521, *τότ' οὐκέθ' αὐτὸς τοῖς λόγοις τοῦτοις φανῆς*.
558. *πῶσον—χρόνον*] The sentence is interrupted and continued 560. The acc. is used because *ἔρρει* has here a perf. force.
562. *τέχνη*] So called *supr.* 389: for the expr. *ἦν ἐν τῇ τ.*, cf. *Aj.* 271, *ἦν ἐν τῇ νόσφ.*
563. *γ'*] Affirmative.

566. ἀλλ' οὐκ—ἔσχετε] Supr. 126—131.
567. πῶς δ' οὐχί ;] Parenthetic. κοῦκ] Adversative, as supr. 413, σὺν καὶ δέδορκα κοῦ βλέπεις ἴν' εἶ κακοῦ.
568. οὔτος] Contemptuous, as supr. 562. ὁ σοφός] An ironical allusion to 563, σοφός γ' ὁμοίως κ. τ. λ. For the art., vid. ad 385 supr.
569. ἐφ' οἷς—φιλω] Cf. 1520 infr., ἀ μὴ φρονῶ γὰρ οὐ φιλω λέγειν μάτην.
570. δε] Opposes the statement of Œd. to that of Creon, as supr.
379. γε] Emphasizes τὸ σόν. οἶσθα, φρονῶν] Œd. echoes the words of Creon, οἶδ', φρονῶ. 569. So Creon repeats οἶδα, 571.
572. τάσδ' ἐμάς] Vulgo τὰς ἐμάς. According to the latter reading, τὰς ἐμάς Δαίου διαφθοράς is virtually a double gen., ἐμάς (= ἐμοῦ) being gen. of the subj., Δαίου that of the obj. : cf. 852 infr., σόν γε Δαίου φόνον : Æsch. Eum. 974, νικᾷ δ' ἀγαθῶν ἔρις ἡμετέρα διὰ παντός : for the art., cf. 634 infr., τί τὴν ἄβουλον—στάσιν γλώσσης ἐπήρασθ' ; With τάσδ', ἐμάς is secondary pred. after εἶπε.
575. ταῦθ'] Vulgo ταῦθ' : cogn. acc.
576. ἐκμάνθαν'] Strengthened by the prep. : confident and defiant, cf. 441 supr., τοιαῦτ' ὀνειδίζ'. οὐ γὰρ κ. τ. λ.] The ground of confidence.
578. ἄρνησις κ. τ. λ.] Slightly ironical : for the expr., cf. El. 527, τῶνδ' ἄρνησις οὐκ ἔνεστι μοι.
579. δ'] Connects ἄρχεις κ. τ. λ. with ἀδελφὴν—ἔχεις : Creon proceeds as if not noticing the interruption. ἄρχεις κ. τ. λ.] Here ἐκείνη depd. on ταῦτά, and either (1) ταῦτά obj. of ἄρχεις, γῆς depd. on ἴσον, (Wund., Linwood) : or (2) γῆς depd. on ἄρχεις, ταῦτά cogn. acc. after ἄρχ. (cf. 575 supr.), and ἴσον νέμων epexegetis of ἄρχεις—γῆς, Dind., Schneidewin. 'As I would represent the territory as divided between Œd. and Joc., 2 is decidedly preferable.
581. τρίτος] Cf. Œd. C. 8, αἱ πάσαι—χῶ χρόνος—καὶ τὸ γενναῖον τρίτον : Aj. 1174, κόμας ἐμάς καὶ τῆσδε καὶ σαυτοῦ τρίτου.
582. γάρ] Elliptic. : vid. ad 82 supr. The suspicions of Œd. are confirmed by the last question of Creon.
- 583, οὐκ] Sc. ἂν φαινόμενον κ. φ. Creon explains his words. διδοίης—λόγον] Cf. Herodot. i. 34, ὁ δὲ ἐπεὶ τε ἐξεγέρθη, καὶ ἐωυτῷ λόγον ἔδωκε : i. 209, ἐπεὶ ὦν δὴ ἐξεγέρθη ὁ Κύρος ἰδίδου λόγον ἐωυτῷ περὶ τῆς ὕψιος : also iii. 25 ; iv. 102 ; vi. 138. The phrase is so common in He-

rodot. that its occurrence here may perhaps be reckoned among his points of contact with Sophocles: vid. ad 981, infr. *ὡς ἐγώ*] Sc. *λόγον δίδωμι ἑμαυτῷ* (= *λογίζομαι*), not σοί, as Dind., Schneidewin, &c.

584. *πρώτον*] Belongs not to *τοῦτο*, but to *σκεῖναι τοῦτο*: opp. to *καὶ τῶνδ' ἐλεγχον*, infr. 603. *ἄν*] Belongs to *ἐλέσθαι*.

586. *εὔδοντ'*] Cf. 65 supr.; 1222 infr.: Æsch. *Eum.* 705, *εὔδόντων ὑπερ ἐγρηγορὸς φρούρημα γῆς καθίσταται*.

587. *ἐγώ*] Emphatic, opp. to *τιν'*, 584. *μὲν οὖν*] Limits the general negation implied in *σκεῖναι*—*εἰ τιν' ἂν δοκίς κ. τ. λ.*, to *ἐγώ* and *ἄλλοις ὅστις σωφρ. ἐπίστ.* *οὐτ' αὐτὸς κ. τ. λ.*] For a similar anacoluthon, cf. Tracli. 282, *κεῖνοι δ' ὑπερχλιδῶντες ἐκ γλώσσης κακῆς, αὐτοὶ μὲν "Αἰδοῦ πάντες εἰσ' οἰκήτορες, πόλις δὲ δούλη*: Aristoph. *Nub.* 121, *οὐκ ἔρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει οὐτ' αὐτὸς οὐθ' ὁ ζῦγιος οὐθ' ὁ σαμφοράς*.

588. *τύραννα*] Used as an adj., as Ant. 1169, *τύραννον σχῆμα*.

590. *νῦν*] Opp. to *εἰ δ' αὐτὸς ἤρχον*. *γάρ*] Refers to *ἐγώ*—*οὐτ' αὐτὸς* only. *ἔνευ φόβου*] Opp. to *ξὺν φόβοισι*, 535. *φέρω*] = *φέρομαι*.

596. *πᾶσι*] Masc., as appears from *πᾶς*. *χαίρω*] "*Am on good terms with.*"

597. *αἰκάλλουσι*] A probable conj. of L. Dindorf for *ἐκκαλοῦσι*.

598. *αὐτοῖσι πᾶν*] For the vulg. *αὐτοὺς ἅπαν*.

599. *κεῖν'*] Sc. *τὸ αὐτὸς ἔρχειν, τὰδε* being the present state of things.

600. *νοῦς κακός*] "*An evil intention,*" (as in the phrase *τίς ὁ νοῦς*, Aristoph. *Ran.* 47), i. e. such as was attributed to him by Œd. *καλῶς φρονῶν*] "*Judging rightly,*" as Ant. 557, *καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγώ δόκουν φρονεῖν*.

601. *γνώμης*] = *νοῦς κακός*, 600.

602. *τλαίην*] Sc. *δρᾶν*.

603. *ἐλεγχον*] In appos. with the following sentence: cf. Ant. 44, *ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πολεῖ*: Æsch. *Agam.* 233, *ἔτλα δ' οὖν θυτῆρ γενέσθαι θυγατρὸς, γυναικοπόλων πολέμων ἄρωγὰν καὶ προτέλεια ναῶν*. *τοῦτο μὲν*] Opp. to *τοῦτ' ἄλλ'* (605) = *τοῦτο δ' αὖ*: cf. El.

601, *ὁ δ' ἄλλος ἔξω—τλήμων Ὀρέστης δυστυχῆ τρίβει βίον*. *Πυθῶδ' ἰὼν πέθει*] Paronomasia, as supr. 70, *ἐς τὰ Πυθικὰ ξεπεψα Φοίβου δώμαθ', ὡς πύθειθ' ὁ τι, κ. τ. λ.*

604. εἰ] "*Whether*," expecting an affirmative answer.

605. τῷ τερασκόπῳ] Depd. on κοινῇ. Alludes to the suspicions of Œd., supr. 385 sqq., 555 sqq. ἐὰν—λάβῃς] Cf. 461 supr.

607. λαβών] Alludes to λάβῃς, 605.

608. χωρὶς] "*By yourself*," i. e. 'without reference to me, and on your own judgment.'

609. μάλιστα] The most important word.

612. τὸν βίον] Sc. ἐκβαλεῖν. The expression τὸν παρ' αὐτῷ is used for τὸν αὐτοῦ, on account of the comparison with φίλον, to which it is more appropriate.

614. δίκαιον] Referring to χρηστοῦς 610, and ἐσθλόν 611.

616. ἐλαβουμένῳ πεσεῖν] "*In the judgment of one who is careful not to fall.*" For the use of the dat., vid. ad 436 supr.

617. φρονεῖν] Depd. on both ταχεῖς and ἀσφαλεῖς, both of which refer to ἐλαβουμένῳ.

618. ταχύς, ταχύν] Allude to ταχεῖς 617, and opp. to ἡσυχάζων. μούπιβουλεύων] = μοι ἐπιβουλεύων, as μούστῃ &c.: the correction of Dind. for ούπιβουλεύων. In the vulg. ταχύς (as ταχύν 619) is used adverbially, and is qualified by τις, (as *quidam* after an adj. in Latin): cf. Aj. 1266, φεῦ. τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς χάρις διαρρεῖ.

621. πεπραγμέν' ἔσται] "*Will have been accomplished.*"

622. τί—ἦ κ. τ. λ.] Cf. Œd. C. 643, τί δῆτα χρῆζεῖς; ἦ δόμους στείχειν ἐμούς;

624. ὅταν κ. τ. λ.] Sc. θανοῦμαι. τὸ φθονεῖν] Either (1) = ὁ ἐμὸς πρὸς σέ φθόνος, Brunck., Wund., Dind., Schneidewin; cf. 382 supr., οἷος παρ' ὑμῖν ὁ φθόνος φυλάσσεται; or (2) "*quid sit quo indignere.*" Herm.

626. οὐ γὰρ κ. τ. λ.] Sc. λέγω: οὐ belongs to ἐδ. τὸ γοῦν ἐμόν] Sc. εἰ φρονῶ.

627. δεῖ κάμῶν] Sc. εἰ φρονεῖν.

628. εἰ δέ] "*But what if—*," as Œd. C. 590, ἀλλ' εἰ θέλοντας γ' οὐδὲ σοὶ φεύγειν καλόν; μηδέν] Sc. ὃν ὑπονοεῖς, Schol., referring to ἔφυς κακός. ἀρκτηέον] Either (1) passive, referring to Creon, as Ellendt., Wund., Dind., Schneidewin; or (2) active, referring to Œd., as Schol., Linwood. To 1 it is objected that this verbal is not so used: to 2 that the gen. absol. κακῶς γ' ἄρχοντος is not well referred to the virtual subj. of the sentence.

629. ὦ πόλις] Alluding to the charge of Creon, *κακῶς γ' ἄρχοντος*.

630. μέτεστιν] The verb is not so properly applicable to σοὶ μόνῳ as to κάμοι, except in so far as the whole includes a part : cf. the use of μεταίτιος, Trach. 260, *τόνδε γὰρ μεταίτιον μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους*. For the sentiment, cf. Ant. 737, *πόλις γὰρ οὐκ ἔσθ' ἦτις ἀνδρὸς ἐσθ' ἐνός*.

631. The excitement of the speakers is marked by their fragmentary speeches : the altercation is interrupted by the entrance of Jocasta from one of the side-doors at the back of the stage. *καιρίαν*] Emphatic by its position : used adverbially with *στείχουσα*. *ὕμιν*] Depd. on *καιρίαν*.

632. τήνδ'] Vid. ad 297 supr.

634. τήν—στάσιν] "*Your tumult*," For the art., cf. Phil. 327, *τίνος γὰρ ἔδε τὸν μέγαν χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας* ;

636. ἴδια] Opp. to γῆς.

637. οὐκ εἰ—οἴσατε] οὐ with fut., interrogative in form, is a virtual imperative, as οὐ μή with fut. denotes a prohibition. The formulæ are here united, as Aj. 75, οὐ σῖγ' ἀνέξει, μηδὲ δειλίαν ἀρείς ;

638. τὸ μηδέν] "*A nothing*:" cf. El. 1166, *τὴν μηδὲν ἐς τὸ μηδέν*. ἄλγος] Depd. on οἴσατε eis.

640. θάτερον δυοῖν κακοῖν] The conj. of Dind. for δυοῖν ἀποκρίνας κακοῖν. The synizesis δυοῖν, and the long antepenult in ἀποκρίνας, are unusual, as is the signification given to ἀποκρίνας by the Schol., ἐν τῶν δύο ποιήσας.

641. ἢ γῆς κ. τ. λ.] Cf. supr. 622, 623.

643. τοῦμὲν σώμα] Cf. Oed. C. 355, ἂ τοῦδ' ἐχρήσθη σώματος.

645. ὦν] Depd. on τι.

647. ἔρκον] Refers to ἀραιῶς 644. θεῶν] Gen. obj.

654. ἐν ἔρκῳ μέγαν] = *μεγάλην πίστιν ἐπαγόμενον ἀπὸ τοῦ ἔρκου*, Schol. For the use of ἐν, cf. Aj. 488, *εἴπερ τινὸς σθένοντος ἐν πλοῦτῳ Φρυγῶν* : El. 428, *οὗτοι ἀνστάσεις, οὕτε γόοις, οὐτ' ἐν λιταῖς*.

656. ἐναγῆ] = *ἐν ἔρκῳ μεγᾶν*, referring to ἀραιῶς—*δλοίμην* 644. φίλον] Vid. ad 366 supr.

657. σὺν ἀφανεί λόγῳ] As γνώμη ἀδήλωσ, supr. 608. σ'] Inserted by Herm. to avoid the hiatus.

659. ἕλεθρον κ. τ. λ.] Cf. 641 supr.

660. οὐ] Sc. ζητῶ ἄλεθρον κ. τ. λ. οὐ τόν κ. τ. λ.] = οὐ μὰ τόν κ. τ. λ., as infr. 1088, οὐ τόν Ὀλυμπον, ἀπείρων, ὦ Κιθαίρων, οὐκ ἔσει : Ant. 758, ἀλλ' οὐ τόνδ' Ὀλυμπον ἴσθ' ὅτι κ. τ. λ. θεῶν θεὸν πρόμον] Cf. 215 supr., 'πι τὸν ἀπότιμον ἐν θεοῖς θεόν.

661. ἄθεος] Probably alludes to θεόν, θεῶν, 660.

665. φθινάς] A correction of Dind. for φθίνουσα. Cf. 25 supr.

666. τὰδ'] A correction of Herm. for καὶ τὰδ'. The vulg. is retained by Schneidewin, who gives εἰ a causal force, nearly = ὅτι : this perverts the obvious sense of the passage. The Cho., means, 'What I suffer from the present national calamity, will be overwhelming if the rising enmity between Œd. and Creon is added to it.' προσάψει] Elsewhere transitive, but here intrans., unless we make γὰρ the subj., as Elmsl., Wund.

669. ὁ σφῶν] Sc. Œd. and Creon. δ' οὖν] Vid. ad 310 supr. κεί] "Even if." καὶ εἰ makes a supposition, saying nothing as to its probability : εἰ καὶ assumes the truth of the supposition which it makes ; vid. ad 302 supr. παντελῶς—βιᾶ] Cf. 641, 659, supr.

671. εἰπὼν] Proleptic : cf. Ant. 881, ἴδ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάξει.

673. στυγνός] Alludes to στυγήσεται, 672.

674. θυμοῦ περάσης] = ἐπὶ τὸ πέρας ἔλθης τῆς ὀργῆς, Schol. The gen. follows περάσης, as it = πέραν ἦς. οὐκ οὖν μ' ἔδασεις] Vid. ad 637 supr.

677. τυχῶν] Cf. 1449 infr., ἐμοῦ δὲ μήποτ' ἀξιοθήτω τόδε πατρῶον ἄστυ ζῶντος οἰκητοῦ τυχεῖν. ἄγνωτος] Active. τοῖσδ'] Sc. the Chorus, and possibly the spectators ; vid. ad 216, 373, supr. ἴσος] Either (1) = δίκαιος : or (2) = τυχῶν τῆς ὁμοίας δόξης ἦν καὶ πρῶτον εἶχον περὶ ἐμοῦ, Schol. Creon leaves the stage.

679. τόνδ'] Sc. Œdipus.

680. μαθοῦσα] Sc. κομιῶν αὐτόν, which is implied in γε.

681. ἀγνώς] Used actively, as supr. 677. λόγων] Depd. on δόκσεις, (not on ἀγνώς, as Wund.), with which it coalesces, so as to form virtually a single phrase : cf. Æsch. Agam. 990, τὸν δὲ ἄνευ λόγους ὁμοῦ δμῶδε ἠρῆνον Ἐρινύος. ἦλθε] Cf. 523 supr., ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνειδος κ. τ. λ.

685. γὰς προπονομένης] Cf. 665 supr.

686. ἔληξεν] Sc. ὁ λόγος.

688. τοῦμόν] "*My interest*," as supr. 624. *παρίης καὶ καταμβλύνεις*] Vulgo *παρίεις καὶ καταμβλύνων*. *κέαρ*] Sc. τὸ σὸν : depd. on *καταμβ*. But Dr. Kennedy, l. c., takes *τοῦμόν* with *κέαρ*, which he regards as depd. on both participles, and expl. 'indifferent to and disposed to suppress the feelings of my heart,'—i. e. 'my just resentment.'

689. εἰπὸν μὲν κ. τ. λ.] The Cho., again suspected by Œd., repeats its protestations of fidelity : cf. 660 supr.

691. πεφάνθαι] Pluperfect : the direct and accurate constr. would have been *ἐπεφάνθην ἂν εἰ σ' ἐνοσφίζομην*.

692. ὅς τ' ἐμάς] Hyperbaton : cf. 541 supr. For the connection of a categorical proposition with the expression of a wish; cf. 52 supr., *δρῆθι γὰρ καὶ τὴν τότε αἰσίῳ τύχην παρέσχεσ ἡμῖν, καὶ τανῦν ἴσος γενοῦ*.

696. εἰ] "*Utinam*;" cf. 862 infr. *γένοιο*] Vulgo *δύναιο γενοῦ* : the last word is omitted by Herm., Wund., &c., who regard *εἰ δύναιο* as a conditional clause.

698. ὅτου] Cf. Phil. 327, *τίνος γὰρ ᾧδε τὸν μέγαν χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας* ;

700. τῶνδ'] Depd. on *πλέον*.

701. Κρέοντος] The answer to *ὅτου*, 698. *οἶα—ἔχει*] Epexegetis of *Κρέοντος μῆνιν στήσας ἔχω*.

702. ἐγκαλῶν] Vid. ad 698 supr.

703. φησὶ] Creon has nowhere asserted it ; but Œd. is firmly persuaded that the declarations of Tiresias (supr. 353, 362, 451 sqq.) were prompted by him (cf. supr. 378, 380 sqq.), in spite of his disclaimer.

705. μὲν οὖν] Qualifies the statement in the preceding clause or speech : "*not so, but—*" Supr. 387, 555.

706. τὸ γ' εἰς ἑαυτόν] Opp. to *μάντιν*. *πᾶν*] Adverbial.

707. The catastrophe hangs upon this speech. Jocasta in endeavouring to divert the attention of Œd. from the charge of Tir., incidentally mentions a circumstance which confirms the charge. The contempt here thrown upon the oracles by Joc., is the sin which justifies the catastrophe, so far as she is concerned. It is also a sin which is ingeniously made to be the occasion of its own punishment. *ᾧν*] Depd. on both *ἀφείς* and *περί*.

708. σοι] The dat. is nearly pleonastic : cf. Œd. C. 82, *ὃ τέκνον, ἧ βέβηκεν ἡμῖν ὁ ξένος* ;

709. ἔχον τέχνης] The constr. with ἔχον is as if either (1) μετέχον had been used, (Wund.), or (2) as if it had been ἐχομένον. Neither expl. is quite satisfactory, but either is more so than that of Schneidewin, who regards μαντ. τέχνη as a gen. partitive.

711. γάρ] “*Namely*,” after φανῶ—σημεῖα : cf. Œd. C. 146, δηλῶ δ’ οὐ γὰρ ἂν δὴ ἄλλοις ἄλλοις ἄλλοις εἶπον. οὐκ ἐρῶ κ. τ. λ.] = οὐκ ἐρῶ τὸ Φοίβου ἀπ’ αὐτοῦ : Joc. inserts this clause to save herself from the charge of impiety.

713. ἤξει] Vid. ad 341 supr. With ἤξει, the probable conj. of Wund., cf. Phil. 331, ἐπεὶ γὰρ ἔσχε μοῖρ’ Ἀχιλλεῖα θανεῖν.

715. τὸν μὲν] I. e. Laius : opp. to παιδὸς δέ, 717.

716. λησταί] Supr. 122 : added to expl. ξένοι.

717. διέσχον] Sc. from the time when he was exposed, as expressed by καὶ νῦν κ. τ. λ.

718. καί] Temporal use of καί : cf. Phil. 354, ἦν δ’ ἡμᾶρ ἤδη δεύτερον πλέοντί μοι, κἀγὼ πικρὸν Σίγειον οὐρίῳ κλάτῃ κατηγόμην. κείνος] I. e. Laius.

719. ἄβατον εἰς ὕρον] Certainly more rhythmical than the vulg. εἰς ἄβατον ὕρον : but the latter is supported by such instances as infr. 1406, τί γὰρ κακῶν ἄπεισι ; τὸν πάτερα πατήρ—: Aj. 459, ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.

720. ἦνυσεν] Cf. 156 supr.

722. παθεῖν] A probable correction for θανεῖν. With the vulg., τὸ δεινόν is in appos. with the sentence.

724. ὦν—ἐρευνᾶ] = ἂ γὰρ ὁ θεὸς ζητῆ, πρέποντα κρίνας ζητεῖσθαι, Schol. The sentiment is verified by the catastrophe.

725. αὐτός] I. e. ἔνευ μαντείων.

726. ἀρτίως] Is used (like πάλαι) with the pres., when it denotes an act or state continuing up to the present moment.

728. μερίμνης] Depd. on ὕπο : or, if we read ὑποστραφείς, μερ. is the gen. expressing the reason.

730. τριπλαῖς ἀμαξίταις] Supr. 716, infr. 800. Œd., whose indignation against Creon and Tir., has blinded him hitherto, is partially awakened to the truth by the casual mention of this circumstance.

731. ἠδῶτα] Cf. 527 supr. γάρ] Vid. ad 82 supr. λήξαντ’ ἐχει] Cf. 699 supr., στήσας ἐχεις.

734. Δελφῶν κατὰ Δαυλίαν] Vid. ad 93 supr. Thebes is of course to be understood as the place to which the third road (supr. 716) led.

735. τοῖσδ'] Cf. Eur. Bacch. 353, χρόνος δέ τις τῷ παιδι διαπεπραγμένω, Schneidewin.

738. The absence of cæsura gives weight to the line.

739. ἐνθύμιον] Cf. Trach. 110, ἐνθυμίοις εὐραῖς ἀνανδρώτοισι τρύχεσθα.

740. φύσιν] = φύην.

741. ἔχων] Sc. ἦν.

742. μέγας] Sc. ἦν, understood out of φύσιν τίν' εἶχε. χυρόζων
ἔρτι] Vid. ad 726 supr. λευκανθές] Proleptic.

743. μορφῆς κ. τ. λ.] A master-stroke of dramatic art. The family likeness (as it proves to be) between Œd. and Laius, which is thus casually revealed by Joc., is passed over unnoticed by Œd., (as his words which follow obviously refer to the description of Laius in the previous line); but it seems to draw the attention of the spectators to the most tragic features of the story, the parricide and incestuous marriage of Œdipus.

744. ἀράς] Supr. 236 sqq.

745. οὐκ εἰδέναι] Throws the main force of the sentence on the part., like λανθάνειν: vid. ad 366 supr.

747. μή—ῆ] Depd. on ἀθυμῶ, which implies the notion of fearing: cf. 74 supr., λυπεῖ τί πρόσσει. βλέπων] Supr. 371, 389, 411 sq.

749. ὀκνῶ μὲν] Repeated from 746. ἀν δ'], Vulgo δ δ' ἄν.

750. βαιός] I. e. 'with few comparisons;' like the use of *frequens* in Latin.

758. κράτη σέ τ'] Hyperbaton. The anxiety of the Herdsman to be sent away (ὡς πλείστον εἶη τοῦδ' ἄποπτος ὄστως) must be supposed to be owing to his recognition of Œd.

761. ἀγροῦς—νομάς] Vid. ad 93 supr.

763. οἶ'] The correction of Herm. for ὕγ' = ὡς (as supr. 751): "for a εἶπε;" cf. infr. 1118, πιστὸς ὡς νομῆς ἀνὴρ: Phil. 584, χρηστά γ', οἶ' ἀνὴρ πένης.

765. πῶς ἄν] With opt., frequently expresses a wish: cf. Aj. 388, πῶς ἄν τὸν αἰμυλλάτατον—ὀλέσσαις—τέλος θάνατον καυτός;

66. πάρεστιν] = ἐνεστι.

767. ἐμαντόν] Refers to the virtual, though not the actual, subject of the dependent clause.

769. που]=δήπου.

770. ἐν σοί] "Te judice," Herm. : cf. Œd. C. 1214, σκαιούσαν φυλάσσω ἐν ἐμοὶ κατάδηλος ἔσται.

771. στερηθῆς] Sc. τοῦ μαθεῖν. γ'] Assents to the assumption of Joc., ἀξία δέ που μαθεῖν κἀγώ. ἐς τοσοῦτον—βεβῶτος] Alluding to supr. 767, 768. Cf. 125 supr., ἐς τόδ' ἂν τόλμης ἔβη. ἐλπίδων] "Expectation:" for the indifferent use of the word, cf. Trach. 111, κακὰν δύστανον ἐλπίζουσαν αἴσαν.

772. μείζονι]=ἀξίφ μᾶλλον, Schol. The conj. of Wund. is μείζονα, which does not mend the matter.

773. τύχης τοιαῦσδ'] Refers to the following narrative, cf. 776 infr. Œd. gives a sketch of his history before the commencement of the action. It is reserved with great art to this part of the play; since, had the spectator been in possession of this knowledge from the first, the plot would have been too transparent. With διὰ τύχης, cf. Œd. C. 905, δι' ὀργῆς ἤκον.

778. τῆς ἐμῆς] I. e. 'which I have spent upon it.' As Œd. still believes himself to be the son of Polybus, he regards the oracle (infr. 791-793) as altogether futile. Cf. 707-725 supr.

780. καλεῖ—πλαστὸς ὡς εἶην] A confusion between καλεῖ πλαστόν, and εἶπε πλ. ὡς εἶην : cf. 842 infr., ληστὰς ἐφασκες αὐτὸν ἄνδρας ἐννέπειν ὡς νῦν κατακτείνουεν.

782. κατέσχον] Sc. ἐμαντόν.

783. δυσφόρως—ἦγον] Cf. Ant. 34, τὸ πρᾶγμα' ἄγειν οὐχ ὡς παρ' οὐδέν.

784. τῷ μεθέντι] Depd. on δυσφόρως ἦγον = ἐδυσφόρου. The supposed parents of Œd. seem to have evaded the question, and to have left him still under the belief (τὰ μὲν κείνου ἐτεροπόμην) that he was their son; cf. 794-798, 827, infr.

785. τὰ] Depd. on ἐτεροπόμην : cf. Aj. 136, σὲ μὲν εἰδ' ἄρ' ἄσποντ' ἐπιχαίρω.

786. ὑφείρηκε] Cf. Æsch. Agam. 450, φθονερὸν δ' ὕπ' ἄλγος ἔρπει πρᾶ-
δίκους Ἀτρεΐδαις.

789. ἄτιμον] Cf. Œd. C. 49, μή μ' ἀτιμάσης, τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι.

790. *προῦφάνη*] *προῦφηνεν* (the correction of Herm.) is probable: cf. Trach. 1163, *ὡς τὸ θεῖον ἦν πρόφαντον*.

791. *μητρὶ μὲν*] Opp. to *φονεὺς δὲ—πατρός*, 793: cf. 414, 457-460, *supr.* *χρεῖη*] "*I was doomed.*"

793. *φονεὺς δ' κ. τ. λ.*] Cf. 459 *supr.* *τοῦ φυτεύσαντος*] Apparently added by the oracle to distinguish Laius from the reputed father of Œd., but not so understood by Œd. himself: cf. 436 *supr.*, *γονεῦσι δ' οἱ σ' ἔφυσαν*: 827 *infr.*, *Πόλυβον δὲ ἐξέφυσε καξέθρεψέ με*.

794. *τὴν Κορινθίαν—χθόνα*] I. e. 'conjecturing the position of Corinth by observing the stars.'

796. *ἔνθα*] I. e. *ἐκεῖσε ἐνθα*.

797. *τῶν ἐμῶν*] "*Uttered concerning me.*" *ἐμῶν* = gen. obj.

800. *καὶ σοὶ*] The genuineness of the verse is doubtful; but, without it, there is a scarcely tolerable asyndeton in 801. As Œd. is now coming to the main point of his narrative, he naturally prefaces his confession by the words *καὶ σοὶ—ἐξερῶ* (vid. ad 412 *supr.*): these words seem to point chiefly to what follows immediately, *τριπλῆς—πέλας*.

τριπλῆς] Is marked out by its isolated position at the close of the line, as well as by standing first in the sentence, as the emphatic word: and it is placed in this prominent position, as marking the most prominent point of contact between the recollections of Œd. and the narrative of Joc. Cf. 716, 730, *supr.*

801. *τῆσδ'*] Refers to *τούσδε τοὺς χώρους*, 798.

802. *κῆρυξ*] Cf. 753 *supr.*

803. *ἀπήνης*] Cf. 753 *supr.* *οἶον σὺ φῆς*] *Supr.* 742.

804. *ἡγεμῶν*] = *τροχηλάτης*, 806.

805. *πρέσβυς*] Because he was *οἶον σὺ φῆς*, 803. *ἠλαυνέτην*] "*Tried to drive;*" so *ἐκτρέποντα*, 806: vid. ad 555 *supr.*

806. *τὸν τροχηλάτην*] Epexegetis: cf. 837 *infr.*, *τὸν ἄνδρα, τὸν βοτήρα*.

808. *ἄχους*] Depd. on *παραστείχοντα*: for the pl. cf. El. 727, *μέτωπα συμπαλοῦσι Βαρκαίοις ἄχους*. With the vulg. *ἄχου* ("*from the chariot*"), cf. Phil. 630, *δεῖξαι νεῶς ἄχουτ' ἐν Ἀργείοις μέσοις*: El. 78, *καὶ μὴν θυρῶν ἔδοξα προσπύλων τινὸς ὑποστενούσης ἔνδον αἰσθῆσθαι, τέκνον*.

810. *Ἰσην*] Sc. *τιμωρίαν*.

813. *κτείνω—ξύμπαντας*] Cf. 118 *supr.*, *θνήσκουσι γὰρ, πλὴν εἷς τις*. ei

δέ—τι συγγενής] Œd. means, 'if this stranger was Laius,' but he seems afraid to look the supposition in the face : cf. 1167 *infr.*

814. Λαῖου] Vulg. Λαίφ. The sequence of datives makes the sentence ambiguous. After this line Dind. has omitted τίς τοῦδέ γ' ἀνδρὸς νῦν ἔστ' [ἐτ'?] ἀθλιώτερος : Schneidewin, who retains the line, compares the repeated question with *infr.* 822 sq.

816. δν] Causal, and therefore followed by μή. The MSS. have φ, τινά.

817. δόμοις—προσφωνεῖν] Supr. 238, μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινα. τινα] Acc. before προσφωνεῖν repeated from τινα, 816.

818. ὠθεῖν δ' κ. τ. λ.] Sc. χρῆ πάντας, understood out of μή ξεστί τινα : cf. 241 *supr.*, ὠθεῖν δ' ἀπ' οἴκων πάντας.

819. καί—προστιθεῖς] Supr. 236, sqq. : cf. 744 *supr.*

820. ἐπ' ἐμάντῳ] To be taken closely with ἐγώ. τῶσδ' ἀράς] Ep-
exegetis of τῶσδ'.

822. ἀρα] Expects an affirmative answer, as well as ἀρ' οὐχί, 823.

823. εἰ] Nearly = εἴπερ.

825. μηδ'] The correction of Dind. for μή μ', the reading of MSS. With the vulg., cf. 818 *supr.*, δν μη ξένων ξεστί.....τινὶ δόμοις δέχεσθαι, μηδὲ προσφωνεῖν τινά. πατρίδος] I. e. Corinth.

827. This line is marked as spurious by Wund. : it destroys the ambiguity of γάμοις—κατακτανεῖν.

828. ὠμοῦ] The important word. ταύτην ἡμέραν] Sc. ἐν ᾗ δεῖ γάμοις μητρὸς ζυγ. καὶ πατ. κατακτ.

835. πάροντος]= δς παρῆν, *supr.* 756.

836. τῆς ἐλπιδος] Refers to ἐχ' ἐλπίδα, 835.

837. τὸν—βοτῆρα] Supr. 761 : *vid.* ad 806, *supr.*

838. πεφασμένου] Gen. absol. : cf. 629 *supr.*

841. περισσόν] "Remarkable."

842. ληστῆς] Emphatic by its position. Œd. stakes his last hope on the correctness of Jocasta's account (*supr.* 716), which coincides with that of Creon (*supr.* 122 sq.) Yet Œd. himself speaks of δ ληστῆς (*supr.* 124), and throughout his proclamation (224 sqq.) treats the murderer as an individual. He is thus made to describe himself unconsciously.

843. ὡς νιν κατακτείνουεν] *Vid.* ad 780, *supr.* . εἰ μὲν] Opp. to εἰ δέ, 846.

844. ἐγώ] Emphatic.

845. τοῖς πολλοῖς] I. e. 'the many of whom you spoke.'

846. οἰδ(ζωνον)] Like the phrase common in Herodotus, εὐζωνος ἀνὴρ.

847. ἤδη] "Now:" i. e. 'when he shall have said so.'

848. ὡς φανέν—ἐπίστασο] Cf. Œd. C. 1583, ὡς λειοπίπτα κείνον τὸν ἀεὶ βίοτον ἐξεπίστασο.

851. εἰ δ' οὖν κ. τ. λ.] Joc. prepares a refuge for Œd., in case his experiment fails.

852. σόν] Secondary predicate: δικαίως ὀρθόν (for which Linwood conj. δίκης ἐς ὀρθόν: cf. Trach. 347) being used adverbially. Schneidewin, who retains the vulg. τόν, translates, "he will not shew that the murder of Laius has turned out as it ought," i. e. 'in accordance with the oracle.'

853. ὅν γε] Causal.

855. καίτοι κ. τ. λ.] Cf. 72b sqq.

857. μαντείας] Depd. on σὺνεκ', like the phrase ἐμοῦ γ' ἔνεκα. The contempt for the oracles which Joc. displays now appears in a more undisguised form: vid. ad 707, 711, supr.

859. ἐργάτην] Supr. 756.

860. οὐδὲν—φίλον] Cf. Ph. 1227, ἔπραξας ἔργον ποῖον ὧν οὐ σοὶ πρέπον.

863. Œd. and Jocasta retire into the palace. The tone of Joc. in reference to the oracles excites the alarm of the Chorus, who are nevertheless afraid or unwilling to censure it openly. Accordingly, beginning with an expression of pious sentiments in the most general terms, they descend by degrees to the special duty of shewing reverence towards the divine oracles. 'May I maintain piety and holiness in word and deed, in obedience to the eternal laws of heaven. Impious violence engenders the tyrant, and when it has climbed the highest peak, gets into precipitous places, where it cannot use its foot to any purpose. If a man walks proudly in deed and word, regarding neither justice nor the gods, may evil overtake him! What man indeed so acting could expect to escape it? For if impiety is to flourish, there is an end to all religion. Never again will I regard the oracles, if there do not happen some signal example of the truth of my words. Almighty Zeus, I beseech thee not to overlook these things. Men are beginning to mock at the predictions concerning Laius: the oracles are no longer in honour; and religion is coming to an end.'

863. εἰ] "*Utinam.*" φέρωντι] "*Assist me in maintaining,*" Linwood. The participle is, strictly speaking, temporal. But it also implies the result, as though φέρειν had been used.

864. μοῖρα] Not "good fortune," as Schol., but in the indifferent sense of the word: "*may it be my lot,*" &c.

866. ὑψίποδες] Expl. by οὐρανίαν—τεκνωθέντες.

867. δι'] De loco in quo quis moratur dictum; sed tralatè, Ellendt.: ἀντι τοῦ ἐν οὐρανῷ τεχθέντες, Schol. ὄν—κατακοιμάσθ] Cf. Ant. 455: οὐ γάρ τι νῦν τε κἀχθὲς ἀλλ' ἀεὶ ποτε ζῆ ταῦτα, κούδεις οἶδεν ἐξ ὕτου φάνη.

871. θεός] "Nomen:" θεία δύναμις, Schol.

873. ὕβρις] Opp. to εὐσεπτον ἄγνοιαν, here means every thing which is most contrary to it.

874. ὑπερπλησθῆ] κόρος, implied in the verb, and ὕβρις are associated by Æsch. Ag. 763; Pind. Ol. xiii. 10; Herodot. vii. 77; Theogn. 153; Schneidewin.

μάταν] Cf. 890 infr., ματῆζων; Æsch. Cho. 82, ματαλοιοι δεσποτῶν τύχαις: Eum. 336, θνατῶν τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιοι.

876. ἀκρότατον] Conj. for ἀκροτάτων.

877. αἶπος] Supplied by Dind., after Arndt. ἀπότομον] To be taken with ἀνάγκαν. Schneidewin compares Ant. 853, προβῶσ' ἐπ' ἔσχατον θρόσους ὑψηλὸν ἐς Δίκας βάθρον προσέπεσες.

878. χρησίμῳ] Proleptic. οὐ χρησίμῳ taken in connection with χρῆται involves a kind of oxymoron.

880. πάλαισμα] The investigation of the murder of Laius.

884. θε] Opposes what follows to εἰ μοι ξυνήη κ. τ. λ., 863. ὑπέροπτα] Neut. pl. used adverbially; cf. Aj. 197, ἀτάρβητα δρῶνται. χερσὶν ἢ λόγῳ] Contrasted with λόγων ἔργων τε, 865. πορεύεται] "*Walks.*"

885. οὐδέ] Not μηδέ, as the conditional force of εἰ extends only to τις.

886. εἶδη] Alluding especially to the disparagement of the oracles.

887. κακὰ—μοῖρα] Alludes to μοῖρα, 864.

888. χλιδᾶς] The temper implied in ὑπέροπτα—πορεύεται.

889. εἰ μὴ—ματῆζων] Epexegetis of εἰ—πορεύεται, 884. μὴ negatives both κερδανεῖ and ἔρξεται (these verbs being connected by καί), but not ζεταί, which follows the disjunctive ἢ. τό] Assumptive article (vid. ad 94 supr.); throws the emphasis on δικαίως.

892. ἐν τοῖσδ'] Cf. Ant. 39, εἰ τὰδ' ἐν ταύτοις. θυμοῦ] Vulg. θυμῷ.
Divine wrath.

896. τί—χορεύει] The Chorus, forgetful, as it were, for a moment of their assumed character, allude to their religious functions in the worship of Dionysus.

899. οὐκέτι—Ὀλυμπίαν] The reflexions of the Chorus gradually narrow to the point in question; the places mentioned, viz., Delphi, Abæ in Phocis (Herodot. viii. 33), and Olympia (Pind. Ol. viii. 2), all being seats of famous oracles.

902. τὰδε] Here retrospective, as τοῖσδ', 892; τοιαῖδε, 895. χεῖρό-
δεκτα] Proleptic.

903. ἀρμόσει] Generally transitive: here intransitive: cf. Ant. 1318, τὰδ' οὐκ ἐπ' ἄλλον βροτῶν ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας: Trach. 728, σιγῶν ἂν ἀρμόζοι σε. "Unless these things suit," sc. the event. βροτοῖς]
Depd. on χεῖρόδεκτα.

903. εἶπερ—ἀκοῦεις] "If thou art rightly named," i. e. either (1) Ζεὺς (cf. Æsch. Ag. 160, Ζεὺς, ὅστις ποτ' ἔστιν, εἰ τὸδ' αὐτῷ φίλον κεκλημένῳ), or (2) better, as Brunck, κρατύνων and πάντ' ἀνάσσων. πάντ'] Used adverbially, and not depd. directly on ἀνάσσων, which would require πάντων: cf. Trach. 338, τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.

904. λάθοι] Sc. τὰδε.

906. φθίνοντα—θεῖα] A climax from the special case, through Apollo (who stands for the oracular power in general) to all religion (τὰ θεῖα). This exactly inverts the order of ideas hitherto pursued by the Chorus. φθίνοντα] Proleptic. Λατοῦ] Gen. obj. Schneidewin conjectures that πυθόχρηστα has fallen out before Λατοῦ.

907. ἐξαιρούσιν] = ἀφανίζουσι Schol. The plural is used to avoid the appearance of a too special reference to Jocasta.

911. Jocasta comes out of the palace, attended (infr. 945), with the emblems of supplication (στέφνη, cf. 3 supr.) and offerings for the gods. ἀνακτες] Cf. Ant. 988; Œd. Col. 831; 85, 304, supr.: the word marks rank, not sovereignty.

914. ὑψυὺ γὰρ κ. τ. λ.] μετεωρίζεται τὴν ψυχὴν καὶ ὑπερβαλλόντως ἔχθε-
ται Schol.

916. τὰ καινὰ—τεκμαίρεται] Supr. 707-725.

917. ἔστι—εἰ λέγοι] Vid. ad 250, supr. τοῦ λέγοντος] Cf. Aristoph. Ἔq. 860, μὴ τοῦ λέγοντος ἴσθι.

918. παραινοῦσ'] Gerundial. οὐδὲν ἐς πλεόν.] Cf. Eur. Hipp. 286, ἐς πάντ' ἀφῆμαι, κοιδὲν εἰργασμαι πλεόν.

919. Λύκει'] Vid. ad 203, supr. ἀγχιστος] The statue and altar of Apollo evidently stood before the palace (cf. 16 supr., and the Schol., who says, πρὸ τῶν θυρῶν γὰρ ἴδρυτο), therefore she says ἀφῆμαι.

920. κατάργμασιν] Wunder's conj. for κατεύγμασιν, which does not occur elsewhere in this sense.

921. εὐαγῆ] Because the ἀγνεία of Œd. would be the result of such a λύσις.

922. νῦν] In the present condition of things, opp. to the change for which she prays.

923. ὡς κυβερνήτην νεώς] Sc. ὀκνοῦσιν ἐκπεπληγμένον βλέποντες.

924. Messenger enters from the right hand or country side.

926. αὐτόν] Emphatic before the verb: opp. to δώματ', as αὐτός is opp. to στέγαι in the following line.

928. γυνὴ δὲ μήτηρ ἤδε] These words seem designed by the poet to catch the ears of the audience, and to convey to them, before the sentence is complete, an intimation of the true position of Jocasta. Vid. ad 264, supr.

930. παντελής] "Uxor summa dignitate fruens," Herm.: cf. ἀνδρὸς τελείου, Æsch. Agam. 972: δόμος ἡμτελής. Π. ii. 701: προτέλεια. The epithet serves to heighten the contrast between the supposed and the real position of the person to whom it is applied.

934. ἀγαθὰ] The second question only is answered. The promise is directly contradicted by the event.

935. ποῖα] The word seems to mark surprise, with a slight degree of incredulity: vid. ad 128 supr. παρά] Vulg. πρόσ.

936. ἔν] Inserted by Brunck.

937. ἀσχάλλοις] The ἔν must be taken with this verb as well as with ἤδοιο: cf. Æsch. Agam. 1049, κείθι' ἂν εἰ κείθι' ἀπειθείης δ' ἴσως.

938. ποῖαν] Again marks surprise and incredulity: cf. 935 supr. δύναιμι—δειπῆν] Alluding to ἤδοι' and ἀσχάλλοις: cf. El. 767, δεινὰ μέν, κέρδη δέ.

940. Ἰσθμίας] I. e. Corinth.

942. ἔχει] Opp. to ἐγκράτης: 'death is his master now.'

943. πῶς εἶπας:] Jocasta scarcely believes her ears for joy, and desires

the Messenger to speak plainly, and without circumlocution: cf. 957 infr.: Æsch. Agam. 268, πῶς φῆς; πέφευγε τούπος ἐξ ἀπιστίας; For the aor. vid. ad 280 supr. γέρον] The age of the messenger tallies with the narrative.

945. ὡς τάχος] Cf. 1154 infr., οὐκ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;

946. θεῶν μαντεύματα] The impiety of Jocasta here reaches its climax, and contrasts strongly with her original cautiousness, supr. 711, 712. Here, as infr. 953, she does not scruple to throw contempt upon a prediction which she acknowledges to be divine.

947. ἦν] Cf. 953 infr.

948. ξφευγε] Used absolutely: "exulabat," Schneidewin.

949. τύχης] Used like εἰμαρμένη, or πεπρωμένη, of natural death.

953. τὰ σέμν] Ironical: vid. ad 556 supr.

956. ὡς—ὀλωλότα] Vid. ad 848 supr.

957. σημήνας γενού] Vulg. σημάντωρ. Cf. Aj. 588, μὴ προδοῦς ἡμᾶς γένῃ, Dind.

958. πρῶτον] I. e. before he speaks of the election of Œd. to the kingdom of Corinth.

960. ξυναλλαγῆ] Cf. 34 supr.

963. γε] Gives an affirmative answer to the question implied in the words of Œd., while καὶ κ. τ. λ. assigns an additional cause. συμ-μετρούμενος] Causal: the Messenger says this by way of consolation.

964. φεῦ φεῦ—οὐδενός] Vid. ad 946, supr.

966. ὦν ὄφ.] Gen. absol.

967. κεύθει] Intransitive: cf. Aj. 634, κρείσσων παρ' Αἰδᾶ κεύθων ὁ νοσῶν μάταν.

969. εἴ τι—έμοῦ] The thought suddenly strikes him that the prediction may have been exhausted by a fulfilment short of its obvious meaning. Compare the story of the dream of Hippias, referred to ad 981 infr.

971. δ' ὅν] "But at all events;" "however this may be." These particles clear away all previous questions; cf. Œd. C. 1205: Æsch. Agam. 34, 217.

972. ἕξι' οὐδενός] Proleptic.

976. οὐκ ὀκνεῖν λέχος] The conj. of Dind. for the reading of MSS., λέχος οὐκ ὀκνεῖν, commonly corrected λέκτρον οὐκ ὀκνεῖν. Another suggestion of Dind. seems preferable,—καὶ πῶς τὸ μητρὸς οὐκ ὀκνεῖν με

δει λέχος; The attention of Œd. is suddenly arrested by a new subject of fear. The anxiety which he shews to remove it is the means of manifesting its reality.

977. φ] Dat. commodi: "with whom," as with the whole human race. τύχης] Not "good fortune" (as the Schol.), but "chance."

979. δύναιτο] For the constr. vid. ad 917 supr.

980. εις] Cf. Ant. 376, ες δαιμόνιον τέρας ἀμφινοῶ τῶδε.

981. πολλοὶ γὰρ κ. τ. λ.] The poet had probably in his mind the story of Hippias (Herodot. vi. 107). We learn from Plutarch that a personal intimacy subsisted between Herodotus and Sophocles, and we find in the works of the latter traces of an acquaintance with the former's writings: see esp. Ant. 905-912 (cf. Herodot. iii. 110), and Œd. C. 337-341 (cf. Herodot. ii. 35). Of course the present instance need not be referred to the same source.

982. ταῦθ'] Dreams, auguries, and the like.

983. παρ' οὐδέν] Cf. Ant. 34, καὶ τὸ πρῶγμ' ἄγειν οὐχ ὡς παρ' οὐδέν.

986. κεί καλῶς λέγεις] κεί concedes here, for the sake of argument (vid. ad 669 supr.) Œd. does not admit that she καλῶς λέγει: supr. 984.

987. ὀφθαλμός] Cf. Eur. Andr. 406, εἰς παῖς ὄδ' ἦν μοι λοιπὸς ὀφθαλμὸς βίου: Æsch. Pers. 170; Cho. 920.

988. τῆς (ώσης] Strongly contrasted with πατρός τάφοι, 987.

989. ποίας δὲ καί] Cf. 1129 infr., ποῖον ἄνδρα καὶ λέγεις.

991. ἐκείνης] "In her." ἑμίν] Vid. ad 436 supr. φέρον] Cf.

517 supr., εἰς βλάβην φέρον.

995. τῆμαντοῦ—ταῖς ἐμαῖς] Emphatic.

997. ἡ Κόρινθος—ἀπφκεῖτ'] I. e. ἀπφκουν μακρὰν τῆς Κορίνθου.

998. εὐτυχῶς] Alluding to his marriage, and election to the sovereignty of Thebes.

1000. τὰδ'] Sc. τὸ μιγῆναι μητρὶ, which has been the subject of the conversation 976-999.

1001. πατρός τε] An affirmative answer^o is implied, but the other former ground of fear is added.

1003. ἐξελυσάμην] I. e. at once.

1004. ἄν—λάβοις] Sc. ἐκλυσάμενος.

1005. καὶ μῆν] Echoes the καὶ μῆν of the previous line: cf. 548 supr. τοῦτ' ἀφικάμην] Cf. Œd. C. 1291, ἀ δ' ἦλθον.

1006. εὖ πράξαίμι τι] Cf. Trach. 190, ἀπῆξ', ὅπως τοι πρῶτος ἀγγείλας τὰδε πρὸς σοῦ τι κερδάναιμι.

1007. εἰμι—δμοῦ] For the euphemism, and for the generalizing force of the pl., cf. 366 supr., 1184 infr.

1008. ὦ παῖ] Vid. ad 943, supr.; and cf. γεραιέ, 1009. καλῶς] = πάνυ, Schneidewin.

1011. τερβῶν] Vulg. τερβῶ. ἐξέλθῃ] Vulg. ἐξέλθοι, which might be justified by regarding φεύγει as a historic present. But λάβῃς (1012) requires ἐξέλθῃς, of which it is an epexegetis. Schneidewin, however, retains the vulg. τερβῶ and ἐξέλθοι, placing a colon at γε, so as to sever the connection between the verbs. With ἐξ. σαφής, cf. 1182 infr.

1012. φυτευσάντων] Vid. ad 1007, supr.

1014. πρὸς δίκης] Cf. El. 1211, πρὸς δίκης γὰρ οὐ στένει.

1015. ἐν γένει] Cf. infr. 1430, τοῖς ἐν γένει γὰρ τάγγενῃ μάλισθ' ὄρᾶν.

1019. τῷ μηδενί] = τῷ μηδαμῶς φύσαντι.

1021. ὠνομάζετο] = ὠνόμαζεν ὃν παῖδα, Brunck.

1022. λαβῶν] Causal, in answer to ἀντι τοῦ;

1023. κῆθ'—χειρός] Sc. λαβῶν. εἶτα after an aor. part. expressed (or, as here, implied) marks a sharp antithesis between the part. and the following verb.

1024. γάρ] Vid. ad 118 supr.

1025. σὺ δ' κ. τ. λ.] The real gist of the question lies in the participles, and the answer is given by εὐρών in the next line.

1030. δ'] Vulg. γ'. Better τ', as Herm.; cf. 1001, supr.: thus γε will merely throw emphasis on σωτήρ: "whatever I was, I saved you." τέκνον] Cf. 1008, supr. The Messenger has a fatherly feeling towards the foundling.

1031. κακοῖς] Vulg. καιροῖς. The word σωτήρ implies the existence of κακὰ of some sort.

1032. ἄρθρα] Supr. 718. This reveals to Jocasta alone (infr. 1058) the true state of the case, Schöll.

1035. σπαργάνων] Acc. to Brunck, the tokens by which a child might be identified.

1036. ὅς εἰ] I. e. Οἰδίπους.

1037. πρὸς—πατρὸς] Depd. on ὠνομάσθης. Parents ordinarily give the names to their children; and the referencè to his name suggests to Œd.

the thought of his parents. He hopes to find a clue to this mystery. His excitement is marked by δ πρὸς θεῶν.

1039. τυχῶν] Cf. 1025, supr.

1040. οὐκ] The answer refers only to οὐδ' αὐτὸς τυχῶν.

1049. εἴτ' οὖν] Vid. ad 90 supr. For the inversion, cf. Æsch. Agam. 491, εἴτ' οὖν ἀληθεῖς εἴτ' ὀνειράτων δίκην—φῶς ἐφήλωσεν φρένας.

1051. ἄλλον] Sc. ἐννέπειν αὐτόν, Schneidewin.

1052. κάματευες πρόσθεν] Supr. 765. With marvellous art the same person is represented as having witnessed the exposure of Œd. and the death of Laius.

1055. τόν] Relative: cf. 1379, 1427, infr. θ'] Epexegetic: vid. ad 217 supr.

1056. τί δ' ὄντιν' εἶπε] Sc. ἐρωτᾶς: cf. Æsch. Pr. V. 766, 'τί δ' ὄντιν'; οὐ γὰρ ῥητὸν αὐδᾶσθαι τάδε. Vulg. τίς δ' ὄντιν': cf. 464 supr. Jocasta, conscious of the whole truth, parries the question at first; but when Œd. presses for an answer, openly endeavours to divert him from his purpose, 1060-1066. 1056. μηδέ] Emphasizes μεμνησθαι. μάτην] To be taken with ῥηθέντα.

1058. οὐκ—γένου] The self-willed determination of Œd. brings its own punishment. Cf. 1076, 1085, infr.

1061. ἄλις νοσοῦσ' ἐγώ] Idiomatic: cf. Ant. 547, ἀρκέσω θνήσκουσ' ἐγώ. ἐγώ] The corr. of Brunck for ἐχω.

1062. σὺ] Emphatic: opp. to ἐγώ.

1064. οὐδ' ἂν] The conj. of Herm. for οὐδ' ἂν ἐκ. Subsequently Herm. edited οὐδ' ἂν εἰ or οὐδ' ἂν εἰ 'κ, referring the ἂν to some opt. understood, as in the combinations κἂν, and τάχ' ἂν: vid. ad 523, supr.

1065. τριδουλος] Cf. Eur. Andr. 636, καὶ τρις νόθου πέφυκε. Œd. believes the motive of Joc. to be pride, and the fear of disclosing his humble origin: cf. 1070, 1079 infr.

1065. μὴ οὐ—ἐκμαθεῖν] Epexegetis of οὐκ ἂν πιστοίμην.

1067. τὰ λῶστα] Ironical: echoing the words of Jocasta. The temper of Œd. cannot brook opposition. Cf. supr. 334 sqq.

1069. Œd. turns away from Joc. in indignation, and without replying.

1072. Joc. abandons the controversy in despair, and retires hastily (ἄξασα, 1074) into the palace. Cf. Ant. 766, 1244; Trach. 813; and compare the comments of the Chorus in the scenes referred to.

1076. ὅποια χρήσει] "What will." Vid. ad 1059, supr.

1082. τῆς] Demonstrative. συγγενεῖς] Cf. Œd. C. 7. Here, however, συγγ. is used in allusion to μητρός.

1083. καί] Disjunctive.

1084. τοῖσδε] Sc. παῖς τῆς Τύχης, κ. τ. λ.

1085. ἄλλος] Opp. to τοῖσδε, i. e. other than a παῖς Τύχης. ὥστε μὴ] "that I should not:" i. e. 'so as to have a motive for refusing to discover my descent.' This expl. is due to Dr. Kennedy l. c.

1086. A short choral ode in a joyous strain, introduced immediately before the catastrophe, in order to heighten its effect. Schneidewin compares Aj. 693, Ant. 1115, Trach. 633 sqq. The Chorus is as far as Œd. from guessing the truth, and imagines him to be the progeny of a god. εἶπερ—ἴδρις] Cf. 500-504, supr. ἐγώ] Emphatic: opp. to the Delphic oracle, Tiresias, &c. μάντις] Metaphorical: its sense is limited by κατὰ γνώμαν ἴδρις.

1087. κατὰ γνώμαν ἴδρις] Either (1) ἔμπειρος κατὰ τὴν γνώμην ὃ ἐστὶ συνετός, Schol. (vid. ad 398, supr.): or (2) "ex animi sententia, i. e. quantum cupio, intelligens" (Herm.), which is more in accordance with usage: cf. Eur. Andr. 737, ὅταν δὲ τάκει θῶ κατὰ γνώμην ἐμὴν, ἦξω.

1088. οὐ τόν] Vid. ad 660, supr.

1090. Κιθαιρών] Supr. 1026. οὐκέτι τὰν ἐτέραν] The conj. of Dind. for οὐκ ἔσθ τὰν αἰριον.

1091. πανσέληνον] Cf. Ant. 153, 1151.

1096. ἐπίηρα φέροντα] Homeric: cf. Hom. Il. i. 578, πατρὶ φίλῳ ἐπίηρα φέρειν, Dind.

1097. ἰήϊε] Cf. 154, supr. Apollo is here invoked, as being the god of the oracles.

1098. μακραιώνων] Depd. on τίς: the Nymphs. With the common reading, however, = ἀθανάτων, depd. on θυγάτηρ, 1102.

1100. Νύμφα—Λοξίου] The conj. of Dind. for the reading of MSS., Πανδὸς ὄρεσιβάτα προσπελασθεῖσα ἢ σέ γε θυγάτηρ Λοξίου; where Elmsl. added τίς before θυγάτηρ. In the vulg. Λοξίου depd. on προσπελασθεῖσα.

1101. σύ γε] Cf. Phil. 1117, πότμος σε δαιμόνων τὰδ', οὐδὲ σέ γε δόλος ἔσχ' ὑπὸ χειρὸς ἐμῆς. γενέτας] Vid. ad 470, supr.

1104. ὁ Κυλλάνης] Hermes.

1110. κάμει] Opp. to σύ, 1115. Œd. sees the Herdsman (supr. 756, 1040) approaching from the right hand. συναλλάξαντα] Cf. 1130, infr.

1111. πρέσβεις] Addressing the χόρος γερόντων: vulg. πρέσβυ.

1113. γήρα] Vid. ad 943, supr. τῷδε τάνδρ[] δεικτικῶς: the Messenger, who is standing by. Most commonly ὁδ' ἀνὴρ means the speaker: but cf. 1128, infr.

1115. σὺ] The Chorus, or rather the Coryphæus.

1117. Λαῶν] Supr. 1040: the possessive genitive, used as a predicate: cf. infr. 1122.

1118. πιστός] Strengthened by εἶπερ τις ἄλλος, but limited by ὡς νομὲς ἀνὴρ: cf. 763, supr., ἄξιος γὰρ οἱ ἀνὴρ δοῦλος φέρειν ἦν κ. τ. λ.

1119. σὲ—ξένον] Cf. Ant. 441, σὲ δὴ, σὲ τὴν νεύουσαν ἐς πέδον κἀρα.

1121. οὗτος—βλέπων] Cf. Trach. 402, οὗτος, βλέφ' ὤδε.

1123. οὐκ—τραφεῖς] A slave bred in the house (οἰκότριψ) held a more respectable position than a bought slave (οἰκέτης). The Herdsman puts this distinction forward, in answer to the somewhat rough address of Œd.

1125. τὰ πλεῖστα τοῦ βίου] In reply to βίον τίνα; 1124.

1128. τῆδέ που] I. e. when tending his flocks on Cithæron, opp. to ξυναλλάξας τί πω, which resumes the sentence, interrupted by the question of the Herdsman, and the reply of Œd.

1129. δρῶντα] Sc. οἶδα. ποῖον—λέγει] Cf. 989, supr. The Herdsman, who knows the whole truth (vid. ad 758, supr.), already shews a disposition to parry the questions which are put to him: cf. 1144, 1146, 1151, infr.

1131. οὐχ ὥστε κ. τ. λ.] Cf. 361, οὐκ ὥστε γ' εἰπεῖν γνωστόν.

1134. κάτοιδεν ἤμος] Cf. Aj. 1273, οὐ μνημονεύεις οὐκέτ' οὐδέν, ἠνίκα ἐρκέων ποθ' ὁμᾶς οὗτος ἐγκεκλημένους . . . ἐρρύσατ'; τὸν Κιθαιρῶνος τόπον] Depd. on κατείχομεν or some such verb, for which ἐπλησίαζον κ. τ. λ. is substituted.

1135. ὁ μὲν] Sc. ἐπλησίαζεν ἐμοί.

1137. ἀρκτοῦρον] Soon after the beginning of September.

1138. χειμῶνα] For the acc. cf. Aesch. Eum. 109, ἔθνον, ἔραυ οὐδενὸς κοινὴν θεῶν: Eur. Bacch. 187, ὡς οὐ κάμοι' ἂν οὔτε νύκτ' οὔθ' ἡμέραν θύρσφ κροτῶν γῆν.

1140. λέγω τι τούτων] Cf. 1475, infr., λέγω τι; The phrase is directly opp. to οὐδέν λέγειν: cf. 1151, infr.

1141. τί δ' ἔστι πρὸς τί κ. τ. λ.] Vulg. τί δ' ἔστι; πρὸς τί κ. τ. λ.: with which Schneidewin compares supr. 938: Trach. 339, τί δ' ἔστι; τοῦ με τήνδ' ἐπίστασαι βάσιν; Phil. 896: El. 921. Dind. (ed. Oxon. 1836) says, "Delevi signum interrogandi quod post ἐστὶ legebatur. Nam τί idem

est quod δ τι." This, however, is never the case except in a dependent question; and the passages adduced by Dind. in support of this view are either of that kind (as El. 316, *ὡς νῦν ἄπουτος ἰστόρει τί σοι φίλον*), or may be resolved into double questions, as Trach. 339: El. 1176, *τί δ' ἔσχεις ἄλγος* [;] *πρὸς τί τοῦτ' εἰπεῖν κυρεῖς*; Accordingly the note of interrogation should be restored after *ἔστι*.

1146. *οὐκ εἰς ἔλεθρον*] Cf. 430, supr. *σιωπήσας ἔσει*] Cf. 957, supr.

1150. *ἐννέπων*] Gerundial.

1151. *λέγει—οὐδέν*] Vid. ad 1140, supr.

1152. *πρὸς χάριν*] Cf. Soph. Fragm. 25, *πρὸς χάριν τε κοῦ βία*, Schneidewin. *κλαίων*] Similar to, but not identical with the idiomatic use of the word supr. 401. There it represents the consequence, and here rather the cause, of the action. The temper of Œd. rises with every opposition: cf. 334, 532, 1070, supr.

1155. *προσχρήσων*] Sc. *ἀποστρέψεις*.

1158. *τόδ'*] I. e. *τὸ θέσθαι*. *τοῦνδικον*] = *τάληθές*: cf. Æsch. Agam. 996, *πρὸς ἐνδικούς φρεσὶν τελεσφόροις δίναις κυκλοῦμενον κέαρ*.

1159. *διόλλυμαι*] The pres. expressing certainty.

1160. *ἐς τριβάς*] Cf. Ant. 577, *μὴ τριβάς ἔτι*: Aristoph. Ach. 385, *τὰ ταῦτα στρέφει τεχνάσεις τε καὶ πορίζεις τριβάς*;

1161. *πάλαι*] To be taken with *εἶπον*. *εἶπον*] Supr. 1157.

1162. *λαβών*] Sc. *ἔδωκας*.

1163. *ἐμὸν μὲν οὐκ ἔγωγε*] The pronouns are emphatic, and express the horror which the Herdsman feels at the supposition implied in *οἰκείον*.

1166. *δλωλας*] Vid. ad 1159, supr.

1167. *τίς—γεννημάτων*] Constructio ad sensum. The Herdsman answers with intentional ambiguity, as *τῶν* may either depd. on *γεννημάτων* or agree with it. Dind. however (after Döderlein) takes *τῶν* with *γεννημάτων*, and supposes that the Herdsman concedes the paternity of Laius, so that the only question remaining is "utrum ex antilla (δοῦλος) an ex uxore (ἔγγονῆς) partum sit illud γεννημά." This view assigns to *ἔγγονῆς* the sense of *γενήσιος* (which does not belong to it), ignores the *κείνου* in 1168, and is inconsistent with *κείνου γέ τοι κ. τ. λ.*, 1171.

1169. *λέγειν*] Epexegetis of *τῷ δεινῷ*.

1170. *κἀγωγ' ἀκούειν*] Œd. sees the whole truth, but is resolved to hear it out.

1171. ἐκλύ[εθ'] The Herdsman endeavours to the last to find an escape for Œd., and will not assert directly that he is the son of Laius.

1174. ὡς πρὸς τί χρέας;] Cf. Ant. 1229, ἐν τῷ ξυμφορᾶς διεφθάρης; ὡς ἀναλώσαιμι] Supr. 717-719.

1175. τλήμων] To be taken closely with τεκοῦσα, from which it derives its force: cf. Æsch. Cho. 620, Νίσσον ἀθανάτας τριχὸς νοσφίσασ' ἀπροβούλως πνέονθ' ἃ κυνόφρων ἕπνφ. γ'] Gives an affirmative answer.

δενφ] Depd. on δίδωσι understood. Supr. 711 sqq.

1176. τοὺς τεκόντας] Vid. ad 1007, supr.

1178. ὦς] To be taken with δοκῶν: cf. Eur. Herc. Fur. 984, ἔλλω δ' ἐπέιχε τόξ', ὅς ἀμφὶ βαμίαν ἐπτηξε κρηπίδ', ὡς λεληθέναι δοκῶν.

1182. τοῦ τοῦ] Cf. 1071, supr. τὰ—σαφῆ] Cf. 1011, supr.

1183. ὦ φῶς—προσβλέψαιμι] Cf. Ant. 808, νέατον δὲ φέγγος λεύσσοσαν ἁελίου. Œd. prays for death, but his prayer is fulfilled literally, though not according to his intention: Schneidewin.

1184. ὅστις] Causal. πέφασμαι κ. τ. λ.] The intimations of Tiresias, 362, 366, 415, and especially 457-460 (φανήσεται δέ κ. τ. λ.), are at length made good. Vid. ad 1007, supr. Œd. retires hastily into the palace by the centre door; and the Messenger and Herdsman quit the scene, probably by one of the side doors of the palace.

1186. The Cho. takes occasion by this sudden reverse in the fortunes of Œd. to moralize on the uncertainty and mutability of man's state. The tone of this choral ode contrasts strongly with the last, 1086-1109. 'O generations of men, ye are as nothing: mortal happiness is but a shadow. Œdipus achieved the most complete success, and was a tower of strength to his adopted country: so that he won great honour as sovereign of mighty Thebes. Who is more pitiable now? He is the husband of his father's wife! All-seeing Time has found thee out at last. O son of Laius, would I had never set eyes on thee. For I mourn over thee in bitter grief: yet wert thou my refuge and protection.' ἴσα] Adverbial, to be taken with ζώσας, which is the secondary predicate.

1189. ἀνήρ] Vid. ad 499, supr.

1190. φέρει] Vid. ad 590, supr.

1191. τοσοῦτον] Sc. μόνον: cf. Aj. 747, τοσοῦτον οἶδα καὶ παρὼν ἐτυγχάνον: Œd. Col. 775, τοσαύτη τέρψις ἄκοντας φιλεῖν ὥσπερ τις εἶ σοι κ. τ. λ.; Eur. Hipp. 804, τοσοῦτον ἴσμεν: and compare the use of tantum in Latin. δοκεῖν] Sc. εὐδαιμονεῖν.

1194. τόν] Vulg. τὸ. τοι] Introductory to the γνώμη, βροτῶν οὐδὲν μακαρίζω: vid. ad 549, supr. παράδειγμ'] Secondary predicate.

1196. οὐδέμ] The conj. of Herm. for οὐδένα.

1197. ὁστις] Causal. ἐκράτησε] Herm. for ἐκρατήσας. The change from the 2^d to the 3^d pers. may be accounted for by the invocation of Zeus which is interposed. πάντ'] Vid. ad 904, supr.

1198. κατὰ μὲν φθίσας] Tmesis.

1199. τὰν—χρησμοφδόν] Supr. 35, 130, 391 sqq.

1200. θανάτων] Gen. obj. Cf. 497, supr., ἐπίκουρος ἀδελῶν θανάτων. ἐμὰ χώρα] Because Œd. came to the country of the Cho. in the character of a stranger.

1201. ἀνέστα] Vulg. ἀνέστας. For the change from the part. (καταφθίσας) to the finite verb, vid. ad 42 supr.

1204. ἀκούειν] Epexegetis: cf. Œd. C. 141, δεινὸς μὲν δρᾶν, δεινὸς δὲ κλύειν.

1205. ἐν] Belongs to ἔταις as well as to πόνοις, though it is expressed with the latter only: vid. ad 93 supr. With ἐν πόνοις ξύνοικος (= ἐν πόνοις ὦν καὶ ξύνοικος αὐτοῖς), cf. 17 supr., σὺν γῆρᾷ βαρεῖς: Œd. C. 1133. With ξύνοικος we must supply μάλλον from the compar. ἀθλιώτερος.

1206. ἀλλαγῆ] Instrumental dative.

1208. μέγας] Derives its force from ἤρκεσεν. λιμήν] Cf. 423, supr.

1209. αὐτός] The conj. of Brunck, for αὐτός. παιδί] Either (1) separated from φ, with which it is in appos., and brought near to πατρί for the sake of the antithesis, θαλαμηπόλῳ being proleptic, and in appos. with both παιδί and πατρί: or (2) παιδί and πατρί both proleptic and in appos. with φ, θαλαμηπόλῳ being taken closely with πατρί. 1 would mean that Œd. had the same wife as his father, 2 that he was the husband of his mother. Both expl. are given by the Schol.

1210. θαλαμηπόλῳ] To be taken closely with πεσεῖν. πεσεῖν] Cf. Eur. Hel. 1093. ὃ πότνι', ἢ δίοισιν ἐν λέκτροις πύτναις, "Hra, Schneid.

1211. ἄλοκες] Cf. 460, supr.: 1257, 1497, infr.: Ant. 569.

1215. τεκνοῦντα καὶ τεκνούμενον] That is said of the γάμος which is literally true of Œd.: cf. 1404, infr.: Œd. C. 266, τὰ γ' ἔργα μου πεπονθέντ' ἐστὶ μάλλον ἢ δεδρακόντα.

1219. ὡς] To be taken with περιᾶλλ', which has a superlative force: cf. El. 1439, ὡς ἠπίως.

1220. λαχίων] The conj. of Herm. for λαχέων.

1222. κατεκούμῃσα] Cf. 586 supr. : Æsch. Eum. 705, εὐδόντων ὑπερ ἔγρηγορὸς φρούρημα γῆς καθίσταμαι.

1223. Another Messenger enters from the palace by one of its side-doors.

1227. οἶμαι—στέγγῃ] Cf. Æsch. Cho. 72, πόροι τε πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες τὰν χειρομύσῃ φόνον καθαίροντες ἔλουσαν[?] μάτην.

1228. καθαρμῶ] With the dat. cf. 492, supr., πρὸς ἔτου δὴ βασάνῳ ἐπὶ τὰν ἐπίδαμον φάτιν εἰμ' κ. τ. λ. ὄσα—φανεῖ] = ὄσα τὰ μὲν κεύθει (i. e. the incestuous marriage) τὰ δ' (the suicide of Joc. and the self-inflicted blindness of Œd.) ἀτίκα φανεῖ.

1230. ἐκόντα κοῦκ ἄκοντα] = ἐκούσια κοῦκ ἀκούσια : cf. Œd. Col. 240, ἔργων ἀκόντων ἀίοντες αὐδάν, 266, 977. The calamities which the messenger has to report are thus distinguished from those which had already befallen Œd.

1231. αἶ φανῶσ'] Cf. 316, supr., ἔνθα μὴ τέλη λύῃ φρονοῦντ'. ἀθ-θαίρετοι] = ἐκόντα.

1232. μὴ οὐ] Because the privative verb λείπει is negatived by οὐδ'.

1234. ὁ μὲν τάχιστος τῶν λόγων] I. e. ὅδ' ἐστί, sc: τέθηκε κ. τ. λ. : vid. ad 412, 449, supr.

1238. ὄψις] I. e. of her death : cf. El. 762.

1240. ὀργῇ χρωμένη] Supr. 1073, ὄπ' ἀγρίας ἄξασα λύπης ἢ γυνή.

1242. ἴετ'—λέχη] Cf. Trach. 915 sqq.

1243. ἀμφιδεξίαις] Cf. Œd. Col. 1112, πλευρὸν ἀμφιδέξιον.

1245. ἤδη] To be taken with πάλαι νεκρόν.

1246. ὄφ' ὦν] The act of Œd. is attributed to the σπέρματα : cf. 1215, supr. With the constr. ὄφ' ὦν—λίποι Schnoidewin compares the zeugma Œd. Col. 424, ἧς νῦν ἔχονται ἀπαναίρονται δόρυ. But the passage before us scarcely seems to require such support, as λίποι refers to the same act as θάνοι, so that ὄφ' ὦν may be referred to both grammatically : cf. 1252, infr., ὄφ' οὐ οὐκ ἦν κ. τ. λ.

1247. τήν] Because a τίκτουςα is implied in σπέρματα.

1248. τοῖς οἴσιν] Vid. ad 1007 supr. παιδουργίαν] Abstract for concrete.

1249. διπλοῦς] Not fem. nom. referring to Joc., as Wund., but masc. acc. pl., "διπλεξ genus," Herm. : expl. by the following line.

1250. τέκνων] Generalizing : vid. ad 366 supr.

1251. χέπως—ἀπόλλυται] Hyperbaton. ἐκ τῶνδ'] Cf. 235 supr., ἀ' κ τῶνδε δράσω, ταῦτα χρῆ κλύειν ἐμοῦ.

1253. ἐκθεέσασθαι] "See out."

1256. γυναῖκά τ' οὐ γυναῖκα] Cf. 1214, supr., ἔγαμον γάμον. δ'] Introduces a second description of a person already spoken of: cf. Æsch. Cho. 189, ἀλλ' οὐδὲ μὴν νιν ἢ κτανούσ' ἐκέρατο, ἐμὴ δὲ μήτηρ. διπλῆν] Cf. 1249, supr. ἄρουραν] Vid. ad 1211, supr.

1258. δαιμόνων—ἐγγυθεν] Cf. Æsch. Agam. 663, θεός τις, οὐκ ἄνθρωπος.

1259. ἀνδρῶν] Vid. ad 500, supr.

1260. ὑφηγητοῦ] Cf. 966, supr.

1261. ἐκ δὲ—κλῆθρα] Wund. translates *πυθμένων* "cardines," and *κλῆθρα* "postes," without any authority. Schneidewin takes *κλῆθρα* of the doors themselves (cf. 1287, διοίγειν *κλῆθρα*, 1295, infr.), and *πυθμένων* of the door-posts, regarding *κοῖλα* as proleptic. *κλῆθρα* are properly the bolts (pl. because the doors were double), which slid into sockets (*πυθμένες*) in the threshold. If we may take *κοῖλα* to mean "bending," the difficulty vanishes.

1263. οὐ δὴ κ. τ. λ.] Cf. Ant. 1220, sqq.

1267. δ'] *In apodosis*, common after *ἐπεὶ*: cf. Æsch. Agam. 198 sqq., *ἐπεὶ δὲ καὶ κ. τ. λ. . . ἀναξ δ' ὁ πρέσβυς τὸδ' εἶπε φωνῶν.*

1269. *περὶνας*] Cf. Herodot. v. 87, 88.

1271. *ὑψοῦντο*] Sc. *οἱ κύκλοι*. Dind. explains *οἱ ἐπασχεν*, "quum matrem inscius uxorem duceret," and *ὀποι' ἔδρα*, "quum patrem inscius occideret," an interpretation which is irreconcilable with his reading *ὑψοῦντο*. For this Wunder, Schneidewin, Linwood, and others adopt *ὑψοῦντο*, the conj. of Herm. But the form is a very rare one, although supported by Pind. Fragm. lviii. 11, *ἐνθα τεκοῖσ' εὐδαίμων' ἐπόψατο γένναν*: S. Luke xiii. 28, *ὅταν ὑψήσθε 'Αβραάμ καὶ 'Ισαάκ κ. τ. λ.* Certainly the context seems to require a past tense, so as to make *οὐκ—κακά* the ground of what follows. Taken thus, *οἱ ἐπ.* and *ὀποι' ἔδρα* are probably as expl. by Dind. With *ἐπασχεν* Schneidewin compares *Ed. C. 525, κακῆ μ' εὐνά πόλις οὐδὲν ἴδριν γάμων ἐνέδησεν ἔτα.* The two clauses *οὐκ—κακά* and *ἐν σκότῳ—γνωσολατο* are thus grammatically coordinate, although logically the former is subordinate to the latter.

1273. *ἐν σκότῳ*] I. e. not at all: cf. 419, supr., *βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.* *ὄρθ' μὲν—γνωσολατο*] Just what they had done before, viz. looked upon children whom they ought never to have seen (with *οὐκ ἔδει* cf. 1184, supr., *φύς τ' ἀφ' ὧν οὐ χρῆν*), and failed to re-

cognise those whom they ought, i. e. Laius and Jocasta. This, says Oed. with bitter irony, they shall do henceforth in the dark, if at all.

1274. οὐ] To be taken closely with *γνωσολατο*.

1275. πολλάκις—ἄπαξ] Belongs to *ἤρασσ'*, Wund.

1276. ἐπαίρων] Cf. 1270, supr., *ἤρας*.

1278. σταγόνας] The important word: the blood did not flow *guttatim*.

1279. χάλαζά θ'—αἵματοῦσσι] The conj. of Porson for *χαλάζης αἵματος*. Herm. reads *χαλάζης αἱμάτων*: Wund. *χαλάζης αἵματοῦς*: Linwood *χαλάζης αἵματος τ'*, which he expl. by a hendiadys (cf. 470, supr., *πυρὶ καὶ στεροπαῖς*), and which has the merit of involving the least violent change.

1280. Dind. has ejected two verses as spurious:

τὰδ' ἐκ δυοῖν ἔρρωγεν οὐ μόνου κακά,
ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῆ κακά.

Porson reads *οὐχ ἐνδὸς μόνου*: Schneidewin *οὐ μόνου κακά*: Elmsley ejects 1281: Hermann strikes out *οὐ μόνου—γυναικὶ*, leaving a single line:

τὰδ' ἐκ δυοῖν ἔρρωγε συμμιγῆ κακά.

Some such summary of the foregoing narrative is needed before 1282.

1282. δ'] Hyperbaton.

1283. δικαίως] Vid. ad 1158, supr. *νῦν—ἀπὸν*] Cf. Ant. 4-6.

1286. τίνι]=ποιε, Dind., Schneidewin. Elmsley, Linwood, and others have *τινι*.

1287. κληῖθρα] Vid. ad 1261, supr.

1289. τὸν μητρόε] Aposiopesis.

1291. ἀραῖος ὡς ἠράσατο] Supr. 249-251.

1294. δειξέει] Either (1) with Oed. as the subj.; or (2) impersonally, cf. Aristoph. *Ranæ* 1261, *δειξέει δὴ τάχα*. Probably the former. *καὶ σοί*] Opp. to *ἐμοί*.

1295. οἶον—ἐποικί-ισαι] Cf. Aj. 923, *οἶος ὧν οἶος ἔχεις, ὡς καὶ παρ' ἐχθροῖς ἕξιος θρήνων τυχεῖν*, Schneidewin.

1297. The central doors of the palace are thrown open, and Oed. comes on the stage.

1299. προσέκυρσ'] With the acc.: elsewhere with dat.

1300. τίς ὁ πηδήσας] Sc. *ἐστὶ*. *μείζονα*] Sc. *πηδήματα*. Cf. 263, supr., *νῦν δ' ἐς τὸ κείνου κρῶθ' ἐνήλαθ' ἢ τύχη*: 1311, infr.

1303. Dind. has struck out the words *φεῦ φεῦ, δύστανος* (for which *δύσταν'* is commonly read) before *ἀλλ' οὐδ' ἐσιδεῖν*.

1304. οὐδ'] Emphasizes ἐσιδεῖν.
1309. ποῖ γὰς κ. τ. λ.] Cf. Eur. Hec. 1056 sqq.
1310. φθογγά] (Æd., unaccustomed to his situation, is startled at the sound of his own voice borne into space. διαπέταται] This word is probably corrupt, and is accordingly omitted by Herm. and others.
1312. ἐς δεινόν κ. τ. λ.] In reply to ἦν' ἐξήλλου;
1313. ἰὼ—ἐμόν] Cf. Aj. 394, ἰὼ σκότος, ἐμόν φάος. Throughout the following Commos the lamentations of Æd. have nearly the character of a soliloquy. It is not until 1321 that he manifests any consciousness of the presence of the Chorus, and only at 1329 that he directly answers them. From 1369 his tone becomes more calm, and the metre changes accordingly.
1314. ἕφατον] To be taken closely with ἐπιπλόμενον.
1315. ἀδάματον—δύ] Epexegetis of ἐπιπλόμενον ἕφατον. δυσούριστον] Not, as the Schol., δρον μὴ ἔχον, nor, as Brunck, "incurable;" but "vento sæviter secundo advectum," Ellendt: "driven by a fatally favourable wind," Liddell and Scott *sub voc.* A kind of oxymoron.
1318. κέντρων] Supr. 1269.
1320. διπλᾶ σε πενθεῖν] Referring to 1316, 1317. διπλᾶ—κακά] Referring to 1318. φορεῖν] Dind. and others suggest φέρειν.
1321. ἰὼ φίλος κ. τ. λ.] Cf. Aj. 340.
1323. τὸν τυφλόν] For the use of the art., cf. Æd. C. 21, κἀθιζέ νύν με καὶ φύλασσε τὸν τυφλόν. κηδεύων] Linwood, on metrical grounds, conjectures κηδεμών: in that case με depd. on ὑπομένεις, cf. Æd. C. 239.
1326. γε] Emphasizes τὴν σήν.
1328. τοιαῦτα] Cogn. acc.
1329. Ἀπόλλων κ. τ. λ.] For the first time Æd. directly answers the Chorus. The words of Tiresias (supr. 377) rise to his recollection.
1331. δ'] Opposes the αὐτόχειρ to Ἀπόλλων, the ultimate cause of his misfortunes. αὐτόχειρ] Vid. ad 107 supr. οὔτις] I. e. ἄλλος.
1335. ὅτῃ] Causal; therefore μηδέν. The sentiment is expanded in the next speech of Æd., 1369 sqq.
1337. τί δῆτ'—ἠδονῆ] A kind of zeugma, as ἀκοῦεν ἠδονῆ (= μέθ' ἠδονῆς) is properly an epexegetis of προσήγορον alone: something similar should be supplied with βλεπτόν and στερεκτόν. τί δῆτ' ἐμοὶ βλέπτον is

virtually a repetition of *στφ—γλυκό*, 1335; "*Ay, what indeed!*" *τι* is acc., depending on the verbal adjectives.

1340. *ἐκτόπιον*] Cf. 166 *supr.* While the horror of the discovery, and the remembrance of his own imprecations, (*supr.* 234 *sqq.*), are still fresh in his mind, Œd. desires to be driven from the country: cf. 1409—1414 *infr.*: Œd. C. 766 *sqq.*, *στ'*. *ἦν μοι τέρψις ἐκπεσεῖν χθονός.*

1343. *ἄλεθρον*] So Turnebus: all the MSS. have *ἀλέθριον*, and some have *μέγα*: hence Erfurdth conjectured *τὸν μέγ' ἀλέθριον*, and is followed by Schnoidowin. *τὸν ἄλεθρον μέγαν*, the conj. of Elmsley is adopted by Herm., Dind., and Linwood, of whom the first two defend the peculiar collocation, by explaining the words as = *τὸν ἄλεθρον μέγαν ὄντα*, *ἀλ. μέγ.* being taken as the pred. of *ὄντα*: cf. Aristoph. *Thesm.* 394, *τὰς μέγ' ἀνδράσιν κακόν*, an example which is due to Mr. Blayds.

1347. *τοῦ νοῦ*] = *τῆς συνέσεως*, Schol.: alluding to the victory of Œd. over the Sphinx, (cf. 380 *supr.*), which was the occasion of his misfortunes.

1348. *ὤς—ποτε*] For *ὤς σ' ἦθ. μήδ' ἀναγνῶναι τῆτ' ἄν*, Dobree conjectured *ὤς σ' ἦθ. μηδαμὰ γνῶναι ποτ' ἄν*. Cf. 1216 *supr.*

1350. *νομάδδ'*] The conj. of Elmsley for *νομάδος*, ("*eating*," according to Linw.): *νομάδδ'* is expl. by Herm., Dind., Wund., Schneidewin, &c. '*exposed ἐν νομαδιαλοῖς τόποις*' (from a gloss): cf. 1026 *supr.*

1351. *ἔρυτο*] Epic form, = *ἐρρύσατο*.

1355. *ῆ*] Vulg. *ἦν*: cf. 1123 *supr.*

1358. *ἦλθον*] "*Prodiissem*," Linwood: cf. 1519 *infr.*, *ἀλλὰ θεοῖς γ' ἔχθιστος ἦκω*.

1359. *ῶν*] Vid. ad 1007 *supr.*: cf. 1361.

1360. *ἄθεος*] The conj. of Elmsley for *ἄθλιος*.

1361. *ἄμολεχῆς*] The conj. of Meineke for *ἀμογενής*. Linwood, who retains the vulg., explains it after Herm., as = *ἀμόσπορος*, 460 *supr.*

1365. *πρεσβύτερον—κακόν*] Cf. Æsch. *Cho.* 631, *κακῶν δὲ πρεσβύεται τὸ Λήμνιον λόγφ.*

1367. *κρείσσων*] For the constr., cf. *Aj.* 635, *κρείσσων παρ' Αἰδᾶ κεύθων ὁ νοσῶν μάτην*. With the imperf. *ἦσθα* without *ἄν*, compare the use of *χρῆν*.

1369. *ὤς μὲν κ. τ. λ.*] A direct reply to the objection of the *Cho.*;

but the entire speech is an expansion of thoughts already vented in the *Commos*: cf. *Aj.* 430 sqq.

1371. *δμμασιν ποίοις*] Cf. 1385 *infr.*

1374. *κρείσσον'*] Cf. *Æsch. Agam.* 1376, *ἕψος κρείσσον ἐκπηδήματος. ἀγχόνης*] Cf. *Eur. Heracl.* 246, *καὶ τὸδ' ἀγχόνης πέλας*: *Aristoph. Ach.* 125, *ταῦτα δῆτ' οὐκ ἀγχόνῃ; εἰργασμένα*] In the pass. sign., as *supr.* 1369. Notanda rarior hujus verbi structura cum dativo pro accusativo, ut apud *Arist. Vesp.* 1350, *πολλοῖς γὰρ ἤδη χἀτέροις αὐτ' εἰργάσω*: *Dind.* It is true that *εἰργάζομαι* in the act. sign. frequently takes a dupl. acc. (especially in the sense of *doing one a mischief*), and, on the analogy of other verbs which require a dupl. acc. with the act., might be expected to take an acc. with the pass. But the acc. with pass. in such cases is always the acc. rei; whereas in this place *οἷν* (which is simply the dat. incommodi) expresses the persons.

1375. *ἀλλ'*] Introducing an objection to be answered. *δῆτ'*] Slightly ironical.

1376. *βλαστοῦς ὅπως ἐβλαστε*] A kind of euphemism: cf. *Æd. C.* 273, *ἰκόμην ἴν' ἰκόμην*: 336, *εἰς' οὐπὲρ εἰσι*. For *βλαστοῦς* we should have expected *βλαστούτων*: *vid. ad 1215, supr.*

1377. *τοῖς—ὀφθαλμοῖς*] Instrumental.

1379. *τῶν*] *Vid. ad 200 supr.*

1380. *ἀνὴρ εἷς*] Strengthens the superlative *κάλλιστα τραφεῖς*, cf. *Aj.*

1340, *ἔν' ἀνδρ' ἰδεῖν ἀριστον Ἀργείων*.

1381. *αὐτὸς—ἐπαντας*] Parenthetic: *supr.* 236 sqq.

1382. *τὸν ἀσεβῆ, τὸν κ. τ. λ.*] In app. with *ἐμαντόν*.

1383. *καὶ—λαίου*] A climax.

1385. *ὀρθοῖς—ὄμμ.*] Cf. 528 *supr.* *τότους*] The people of Thebes, represented by the spectators: *vid. ad 216 supr.*

1386. *ἔτ'*] I. e. in addition to the deprivation of sight.

1389. *ἴν' ἦ*] The particles *ὡς, ὅπως, ἵνα, ὅφρα*, are found without *ἄν*, with the hist. tenses of the indic., to express the consequences which would have happened from some hypothetical action, which has not taken place: "so should I have been:" cf. 1392 *infr.*: *Æsch. Prom. V.* 152, *εἰ γὰρ μ' ὕπὸ γῆν... εἰς ἀπέραντον Τάρταρον ἦκεν... ὡς μήτε θεὸς μήτε τις ἄλλος τοιοῦδ' ἐπεγῆθει*: 753, *τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τῷ εἰ ἔρριψ' ἐμαντήν κ. τ. λ... ὅπως... τῶν πάντων πόνων ἀππλλάγην*.

1391. *ὦ Κιθαίων κ. τ. λ.*] *Ced.* mourns over his whole life, divided into four periods, each being introduced by an apostrophe: his exposure on Cithæron (*ὦ Κιθαίων*); his bringing up at Corinth (*ὦ Πόλυβε κ. τ. λ.* 1394); his conflict with Laius (*ὦ τρεῖς κ. τ. λ.* 1398); and his marriage (*ὦ γάμοι γάμοι*, 1403).

1392. *ὡς ἔδειξα*] *Vid.* ad 1389.

1395. *λόγῳ*] To be taken with *πάτρια*.

1396. *κάλλος*] Proleptic: abstr. for concrete. *κακῶν*] Depd. on *ὑπουλον*. *ὑπουλον*] Used properly of a wound healed over, but festering beneath, and metaphorically of any thing specious, but unsound: cf. *Thuc.* viii. 64, *τὴν ἀπὸ τῶν Ἀθηναίων ὑπουλον αὐτονομίαν οὐ προτιμήσαντες*.

1397. *κακός—κακῶν*] Explains *κάλλος κακῶν ὑπουλον*. *ἐκ κακῶν* (cf. 1360 *supr.*, *ἀνοσίῳν δὲ καῖς*) refers chiefly to *Joc.*, who shared his involuntary guilt. But *κακός τε καὶ κακῶν* (opp. to *εὐγενῆς καὶ εὐγενῶν*, *Phil.* 874) may also refer to the fears ascribed by *Ced.* to *Joc.*, *supr.* 1079 *sq.*: cf. *Aristoph.* *Eq.* 185, *ἐκ πονηρῶν*: 218, *γέγονας κακῶς*.

1398. *ὦ τρεῖς—δοσὶς*] *Supr.* 716.

1400. *τοῦμόν*] Not for *τοῦμοῦ*, as *Dind.*, but because his father's blood was his own: *τοῦμόν αἷμα* is brought forward, and sharply contrasted with *τῶν ἐμ. χ.*, and then *πατρός* is added for expl.

1401. *δοτι*] Pleonastic: cf. *Ant.* 2, *ἄρ' οἷσθ' ὅτι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν ὅποιον οὐχί... τελεῖ*;

1402. *οἶ'—ἀθίς*] Cf. *El.* 751, *οἶ' ἔργα δράσας οἷα λαγχάνει κακὰ*: *Aj.* 537, *οἶος ἐξ οἴου ἴραφης*. *δράσας*] The murder of Laius, opp. to *ἐπρασσον*, his marriage: cf. 1272 *supr.* *θμίν*] *Dat. incommodi*, as

1373 *supr.* *δρῶν* generally takes a *dupl. acc.*; but the *τρεῖς κέλευθοι κ. τ. λ.* were not the immediate objects of his act.

1403. *ὦ γάμοι*] Explains *ὅποι' ἐπρασσον*.

1404. *ἐφύσαθ'—φυτεύσαντες*] Cf. 1190 *supr.*, *δοκεῖν καὶ δόξαν' ἀποκλῖναι*.

1405. *ταυτόν*] *Schneidewin* reads *τοῦμόν*: weak.

1406. *πάτερας κ. τ. λ.*] For the accumulation, cf. 1284 *supr.* The pl. generalizes, as usual (366 *supr.*) as none but *Ced.* and *Joc.* are spoken of.

1409. *ἀλλ'—γάρ*] Assigning a reason for breaking off. *μηδέ*] Opposes *αὐδᾶν* to *δρᾶν*.

1410. *δπως τάχ.—ἔτι*] Cf. 1340 supr., 1436 infr. *θαλάσσιον*] Proleptic : cf. 166 supr., *ἠνύσατ' ἐκτροπίαν φλόγα* : 1340 supr., *ἀπάγετ' ἐκτόπιον*.

1412. *μήποτ'*] With the fut., on account of the foregoing imperatives : cf. 1427, 1437 infr.

1413. *ἀξιώσατ'—θιγεῖν*] Misfortune was thought to be contagious : cf. *Æd. Col.* 1131, *πῶς σ' ἂν ἔθλιος γεγῶς θιγεῖν θελήσαιμ' ἀνδρὸς, φ' τίς οὐκ ἐνὶ κηλὶς κακῶν ξύνοικος* ; *Æd.* assures the Cho. that his calamity is too great to be communicable.

1416. *ὦν ἐπαιτεῖς*] Depd. on *δέον*. Supr. 1410-1415. Creon enters, probably attended, from the city side. *ἐς δέον*] Cf. *Ant.* 386, *ἄδ' ἐκ δόμων ἐψορρος εἰς δέον περᾶ*.

1417. *τὸ—βουλευεῖν*] Exegesis of *ἐς δέον*.

1418. *μυῖνος*] The sons of *Æd.*, Eteocles and Polynices, being still minors.

1420. *τὰ γὰρ πάρος*] Supr. 532-677. The conscience of *Æd.* reproaches him.

1422. *οὐχ—κακῶν*] In relation to the last words of *Æd.*, Creon assures him that past disputes are forgotten.

1424. *ἀλλ' εἰ κ. τ. λ.*] Addressed to the Chorus.

1426. *αἰδεῖσθε*] The verb takes an acc. of that towards which reverence is felt, or an inf. of the act from which it deters : the constructions are here combined.

1427. *μήτε*] Vid. ad 1412., supr.

1430. *ἐν γένει*] Cf. 1016 supr. *μάλισθ'*] With *εὐσεβῶς ἔχει*.

1431. *μόνοις τ' ἀκούειν*] Hyperbaton, = *ἀκούειν τε μόνοις*.

1422. *ἐλπίδος*] In the indifferent sense : "*expectation*:" cf. 771 supr. : *Aj.* 606, *κακὰν ἐλπίδ' ἔχω* : 1381, *πάντ' ἔχω σ' ἐπαινέσαι λόγισι, καί μ' ἔψευσας ἐλπίδος πολὺ*.

1433. *κάκιστον*] Cf. 1397 supr.

1434. *πρὸς σοῦ*] The emphatic words.

1438. *ῥῆπον κ. τ. λ.*] Cf. supr. 1410 sqq.

1437. *μηδένος προσήγορος*] Cf. 238 supr.

1438. *ἔδρασ'—ἴσθ' ἔν*] Dind. and others expl. *ἔδρασ' ἔν* (*εἶ τοῦτ' ἴσθ'*), *ἔδρασ' ἔν*—: rather perhaps *ἔδρασ' ἔν*,—*εἶ τοῦτ' ἴσθι μ' ἔν δράσαντα*, making *τοῦτ'* depd., not on *ἴσθ'*, but on *δράσαντα*.

1440. *φάτις*] Supr. 100.

1442. ἴν'—χρείας] Cf. Trach. 1145, οἶμοι, φρονῶ δὴ ξυμφορᾶς ἴν' ἔσταμεν.

1444. ἀνδρὸς ἀθλοῦ] Œd. is now thoroughly humbled : cf. 1421, 1433, supr.

1445. καί] "Even you, now:" alluding to the previous incredulity of Œd. (supr. 964 sqq.) It is not a reproach, (cf. 1423 supr.), but an expression of religious feeling.

1446. καί] Opposes σοί to the σοί of the last verse. Wund., however, suspects the verse. γ'] Concedit Œdipus Creonti deo fidem esse habendam.: Dind.

1447. τῆς μέν] Opp. to ἐμοῦ, 1449. The substance of the ἐπισκήπτω τε καὶ προτρ. is introduced without any connective particle: cf. 412, 449, 1235, supr. Œd. will not utter the name of Jocasta.

1448. τῶν γε σῶν] Generalizing: vid. ad 366, supr. τελεῖς] Future.

1449. μή ποτ' ἀξιοθήτω] The aor. imperative, with μή is rare: cf. Aj. 1180, μηδέ σε κινήσάτω τις: 1334, μηδ' ἡ βία σε μηδαμῶς νικήσάτω.

1451. ἔνθα κλήζεται] Cf. Trach. 639, ἔνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες κλέονται.

1452. Κιθαίρων] The mention of Cith. recalls the words of Tir., supr. 421.

1453. ζῶντι—τάφον] Antithesis.

1454. ἴν'—θάνω] Depd. on ναλεῖν. Œd. desires to fulfil his parents' wish. ἀπωλλύτην] Vid. ad 555 supr.

1455. καίτοι] Œd. checks himself by a reflexion of another kind. ἄν—πέρσαι] Potential.

1457. θνήσκων] "At the point of death," (cf. Æsch. Agam. 803, θράσος ἀκούσιον ἀνδράσι θνήσκουσι κομίζων): i. e. at the time of his exposure. μή] = εἰ μή: cf. Aj. 950, οὐκ ἂν τάδ' ἔσση τῆδε μή θεῶν μέτα.

1458. ὅποιπερ εἶσ' ἔτω] Cf. 1376 supr.

1459. παίδων δέ] Opp. to ἡ μὲν ἡμῶν μ., and divided into τῶν μὲν ἄρσ., and ταῖν δ'—ἐμαῖν, 1463.

1460. προσθῆ] The conj. of Elmsley for προσθῆ, retained by Herm., Linw., Schneidewin. ἄνδρες—βλου] Parenthetic.

1462. ταῖν δ'—ἐμαῖν] Depd. on either (1) προσθου μέριμναν, understood out of 1460, (Elmsley, Wund., Linw., Schneidewin); or (2) on

μέλεισθαι, 1466, (inf. for imperative), αἶν before μέλ. being a mere repetition, after the long parenthesis, Dind. The latter is probably right.

1463. αἶν] Dativus commodi. βορᾶς] Depd. either (1) on χωρίς (Dind.), which is scarcely consistent with ἄνευ—ἀνδρός, or (2) on τράπεζ' (Schneidewin compares τόλμης πρόσωπον, 533 supr.) χωρίς being used absolutely, and expl. by ἄνευ—ἀνδρός: 2 is decidedly preferable.

1466. μάλιστα μέν] Generally opp. to εἰ δὲ μή, so that it means here, "if possible."

1469. θιγῶν] Conditional.

1471. τί φημί;] Antigone and Ismene are brought from the palace by a side door. They are here represented as mere children, (cf. 1511 infr.), so that we must conceive of a considerable interval as elapsing between the close of this play and the opening of *Œd. Col.*

1472. τοῖν—φίλοιον] The dual masc. is often used for the fem.: cf. *Col.* 1676, ἰδόντε καὶ παθοῦσα: *Ant.* 561, τῷ παῖδε φημί τῶδε, τὴν μὲν κ. τ. λ.

1475. λέγω τι;] Vid. ad 1140 supr.

1477. ἣ σ' εἶχεν πάλαι] "Which (i. e. a similar pleasure to which) used to possess thee formerly," (Dind., Erf., Linw.) The var. lect. ἦν εἶχες would come to the same thing. Wund. reads ἣ σ' ἔχει πάλαι, "the pleasure which has long had possession of thee," i. e. in the form of hope. Herm. approves of this reading, but takes πάλαι with γνοῦσι, which involves an awkward hyperbaton.

1478. ἀλλ' εὐτυχοίης] Cf. *Æsch. Cho.* 1063, ἀλλ' εὐτυχοίης, καὶ σ' ἐποπτεύων πρόφρων θεὸς φυλάσσοι καιρίοισι συμφοραῖς. ὀδοῦ] I. e. the coming of *Ant.* and *Ism.* For the gen., cf. *Œd. C.* 1505, καὶ σοὶ θεῶν τύχην τις ἐσθλὴν τῆσδ' ἔθηκε τῆς ὀδοῦ.

1481. ὡς] With acc. = εἰς or πρὸς, (a sign. arising from the use of ὡς with a prop. to mark purpose), but generally where the terminus ad quem is a person. This is only an apparent exception, as τὰς ἀδ. χεῖρας virtually = ἐμέ: cf. *Trach.* 365, ἦκει δόμου ὡς τοῦσδε, i. e. ὡς ὑμᾶς. τὰς ἐμάς] Exegesis of τὰς ἀδ. τᾶσδε.

1482. αἰ—ὑμματα] προξενεῖν is to surply, minister, (cf. *Œd. Col.* 466, ὡς νῦν πᾶν τελοῦντε προξενεῖ: *Trach.* 726, ἐλπῖς, ἦτις καὶ θράσος τι προξενεῖ), and so, here, to bring it about for one (= εἰργάσαντο, αἴτιοι ἐγένοντο, *Schol. rec.*): ὑμῖν, then, in any case, depends upon προῦξ., and

is not a mere dat. incommodi. The subj. of *δρᾶν* is either (1) *ὕμᾶς*, *δμματα* being the obj., and *ᾧδ'* (sc. *δντα*) the secondary predicate, "as they are," (Schneidewin, Dind.): or (2) *δμματα*, *ᾧδ' δρᾶν*, being ironical, (= *τυφλώττειν*, Schol. rec.), cf. 1273 supr.; Phil. 856 sqq., *ἄνθρ δ' ἀνόματος... ἐκτέταται νύχιος... ἀλλ' ὡς τίς σ' Ἄϊδα παρακείμενος δρᾶ*: so Linw. The *οἷθ' δρῶν* of the next line makes 2 preferable.

1483. *δς*] Refers to *ἐγώ* implied, not in *ἐμάς* 1481, (as Dind., Schneidewin), but in *τοῦ φυτ. πατρός*, which is echoed by *πατήρ ἐφάνθην*, as *ᾧδ' δρᾶν* is by *οἷθ' δρῶν*.

1484. *δρῶν*] Alludes to *ᾧδ' δρᾶν*, but is figurative, (cf. 413 supr., *σὺ καὶ δέδορκας κούχ δρᾶς ἴν' εἰ κακοῦ κ.τ.λ.*): *οἷθ' ἱστορῶν* is added in order to limit its signification.

1485. *ἔνθεν*] = *ἐκεῖθεν ἔνθεν*. *ἠρόθην*] Vid. ad 1211 supr.: cf. 1497 infr.

1486. *προσβλέπειν—σθένω*] Parenthetic. The eyes manifest the feelings: Wund. compares Eur. Phœn. 1440.

1489. *ποίας*] I. e. *οὔτινας*.

1491. *τῆς*] Because *θεωρία* is implied in *ἐορτάς*.

1493. *τίς—ἵσται*] Sc. *ἕστις λήψεται*, but the constr. is interrupted. *παραρρήσει*] Generally with acc. rei; here intrans.

1494. *δνειδῆ*] Abstr. for concr. *λαμβάνων*] Gerundial.

1495. *γονεῦσιν*] Especially Joc.: cf. 366 supr., 1498 infr., *ἐκ τῶν Ἰσων*. *σφῶν*] Gen. (sc. *γονεῦσιν*) coupled with *ἐμοῖς* by *θ'*.

1496. *τί—ἐξέφν*] Expl. of *δνειδῆ*.

1497. *ἦροσεν—ἐσπάρη*] Vid. ad 1211 supr.

1498. *τῶν Ἰσων*] = *τῶν αὐτῶν*. Cf. 425 supr.

1500. *δνειδιεῖσθ'*] Fut med. in pass. sign. *κῆτα*] Adversative.

1505. *δλώλαμεν*] One literally, and the other virtually. *δύ δντε*] Opp. *το μόνος*, 1503. *περιῖθης*] The conj. of Dawes for *παρῖθης*: "negligas."

1506. *ἐγγενεῖς*] The conj. of Wund. for *ἐγγενεῖς* (= *προσηκούσας σοι κατὰ γένος*, Schol. rec.: cf. 1168 supr.), which seems out of place between *πτωχ.*, *ἀνάδ.*, and the part. *ἀλωμένας*, with which they are closely connected. But Erfurdt defends the collocation by Eur. Heracl. 224 sqq., *σοὶ γὰρ τόδ' αἰσχρόν... ἰκέτας ἀλήτας, συγγενεῖς (οἰμοὶ κακῶν βλέπον πρὸς αὐτοὺς, βλέπον.) ἔλκεσθαι βίᾳ. ἐγγενεῖς* does not occur else-

where : as to the sign., Dind. says, "ἐκγενεῖς ἀλώμεναι autem puellæ dicuntur quæ peregrina in terra oberrant cognatorum præsidio destitutæ, quales Anglice *unprotected females* dicimus" (!). He compares Trach. 299, ταύτας ὀρώσῃ δυσπότητους ἐπὶ ξένης χώρας ἀοίκους ἀπάτοράς τ' ἀλωμένας. The alteration seems needless. ἀλωμένας] περιορᾶν is followed by a part., on the analogy of ὀρᾶν.

1507. ἐξισώσης] Cf. 425 supr.

1508. ὦδε] With πάντων ἐρήμους. τηλικάσδ'] "Tam tenera ætate puellas." Dind.

1510. σῆ—χερ] Cf. CEd. C. 1632, δὸς μοι χερὸς σῆς πίστιν ἀρχαίαν.

1511. εἰχέτην] Att. form. of 2 dual imperf. : cf. Eur. Alc. 661, χάριν τοιάνδε καὶ σὺ χῆ τεκοῦσ' ἠλλαξάτην.

1512. ἠέχθω μόνον] The conj. of Dind. for εἴχεσθέ μοι, which seems inconsistent with εἰ—φρένας : for the form, he compares Trach. 610, οὕτω γὰρ ἠύγημν : Plat. Phædr. p. 279 C., ἐμοὶ μὲν γὰρ μετρίως ἠέκται. Schneidewin reads εἴχεσθ' ἐμοί, to which he refers οὐ—ξῆν, (cf. 1415 supr.), and opposes ὁμάς, 1514.

1513. ἐῤ] Dind. for ἀεί : ἐῤ is a monosyllable, as ἔα, 1451 supr.

1515. ἄλις ἦν] Cf. Hom. Od. ii. 312, ἡ οὐχ ἄλις ὡς τὸ πάροιθεν ἐκέλευτε πολλὰ καὶ ἐσθλὰ κτήματ' ἐμά ; δακρύων] Supr. 1467. ἀλλ'—ἔσω] Cf. 1424—1431 supr.

1517. ἐφ' οἷς] "Qua lege : " i. e. γῆς—ἔπικον, 1518. λέξεις—κλύων] Cf. Æsch. Sept. 263, λέγοις ἂν ὡς τάχιστα καὶ τότ' εἶσομαι : Eum. 420, μάθοιμ' ἂν, εἰ λέγοι τις ἐμφανῆ λόγον.

1518. γῆς κ. τ. λ.] Supr. 1340 sqq., 1410 sqq., 1436 sq.

1519. ἀλλὰ θεοῖς κ. τ. λ.] Creon had referred to the gods : CEd. replies that the gods hate him, and would therefore sanction his banishment.

1520. ἠ—μάτην] Cf. 569 supr., ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλιῶ.

1524. ὦ πάτρας κ. τ. λ.] The Cho. addresses the spectators in their character as Theban citizens : vid. ad 216 supr. The verses are assigned to CEd. by the Schol.

1526. ὅστις—ἐπιβλέπων] If the reading of MSS. is to be retained, we must conceive that after the relative clause δε—ἀνὴρ, the poet repeated the subj. of ἐλάλυθεν, writing ὅστις, as if Οἰδίπουν τόνδε had preceded. So apparently Dind., who seems to take ζήλω πολιτῶν (ζήλω instrumental dat., and πολιτῶν gen. obj.), and τόχαις ἐπιβλέπων as co-

ordinate clauses connected by *καί*. Erfurdt explains ζήλωφ (cf. Aj. 503, *όίης λατρείας άνθ' όσου ζήλου τρέφει*) *καί τύχαις* by hendiadys, = *ζηλοταίς τύχαις*, both depd. on *έπιβλέπων*. Various emend. have been proposed, as *όν τίς ού ζηλών πολιτών *καί* τύχαις έπιβλέπων*; (Herm.): *όν τίς ού ζήλωφ πολιτών τής τυχής έπέβλεπεν*; (Musgrave): *οδ τίς ού ζήλωφ πολιτών ταίς τύχαις έπέβλεπεν*; (Hartung).

1528. *ώστε—όλβί(ζειν)* With the vulg., *έπισκόπουντα ιδεΐν* ("expectantem ut videat," Erfurdt) is in appos. with *θητηδον ύντ'*,—*έκείνην τήν τελ. ήμέραν* depd. on *ιδεΐν*,—and *ώστε όλβί(ζειν)* depd. either on *λεύσσειτ'* 1524, or *έλήλυθεν*. But it is doubtful whether *έπισκ.* can bear the meaning assigned to it. For *ιδεΐν*, *έδει* has been suggested, as a smaller change than *χρέων*, and idiomatic. In this case, *έκείνην τήν τελ. ήμ.* will depd. on *έπισκοπούντα*, and *έπισκ.* will agree with the subj. of *όλβί(ζειν)*, and the force of *έδει* will virtually extend to *έπισκ.* (= *έδει έκ. τ. τ. ήμ. έπισκοπεΐν *καί* μηδέν' όλβ. θν. ύντα*). The sentiment is common. Cf. Trach. 1594., *λόγος μέν έστ' άρχαίος άνθρώπων φανείς, ώς ούκ άν αιών' έκμάθοις βροτών πριν άν θάνη τίς*: the *λόγος άρχαίος* is probably that of Solon, recorded by Herodotus (whose influence upon Soph. has been elsewhere noticed: vid. ad 981 supr.) i. 32, *σκοπέειν χρη παντός πράγματος τήν τελευτήν κή άποβήσεται*. The *σκοπέειν τήν τελευτήν* of the historian may have suggested the *έπισκοπούντα τήν τελευταίαν ήμέραν* of the poet. Cf. Eur. Androm. 202: Arist. Eth. Nic. I. 11.

THE END.

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