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THE ANTIGONE.

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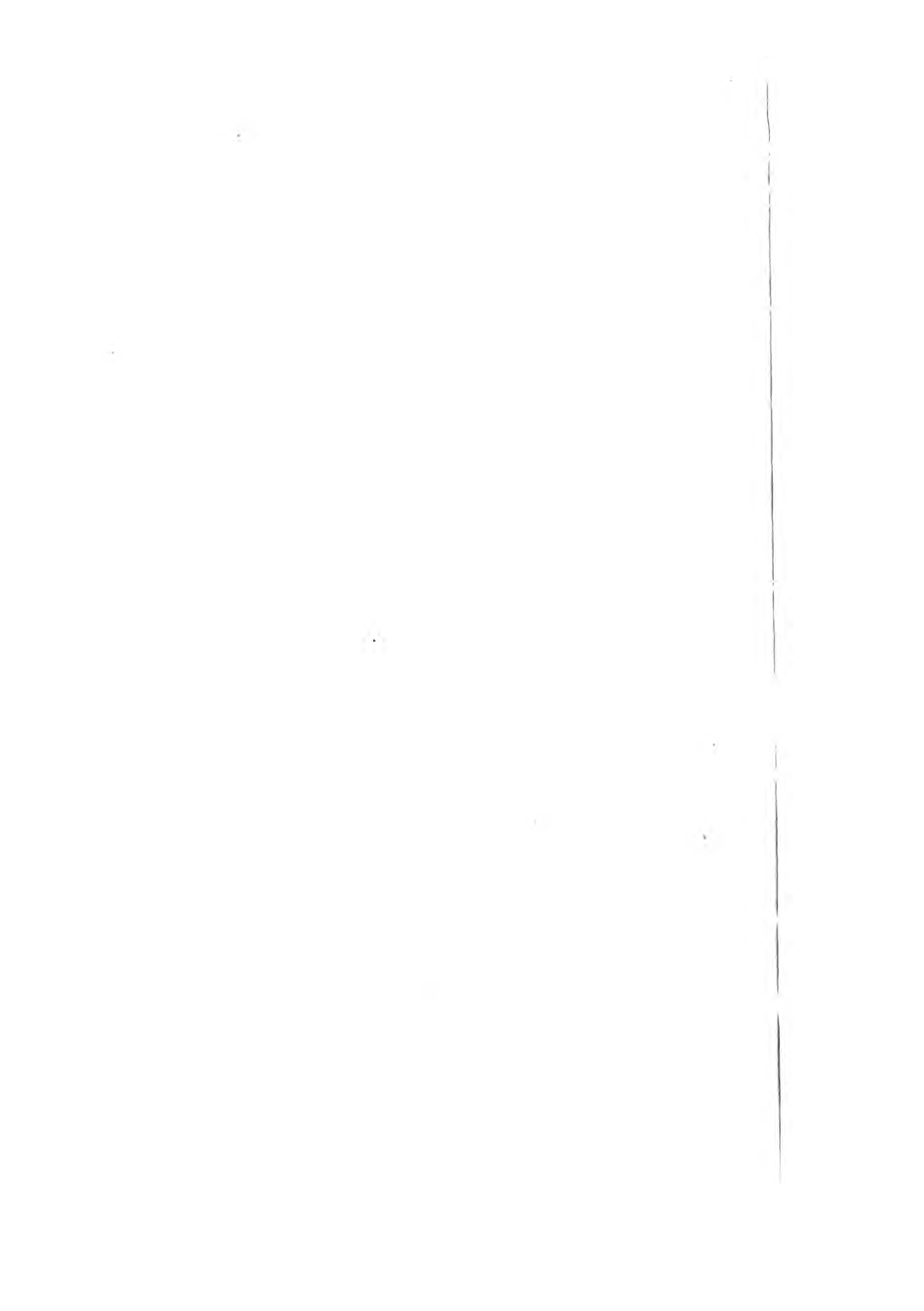




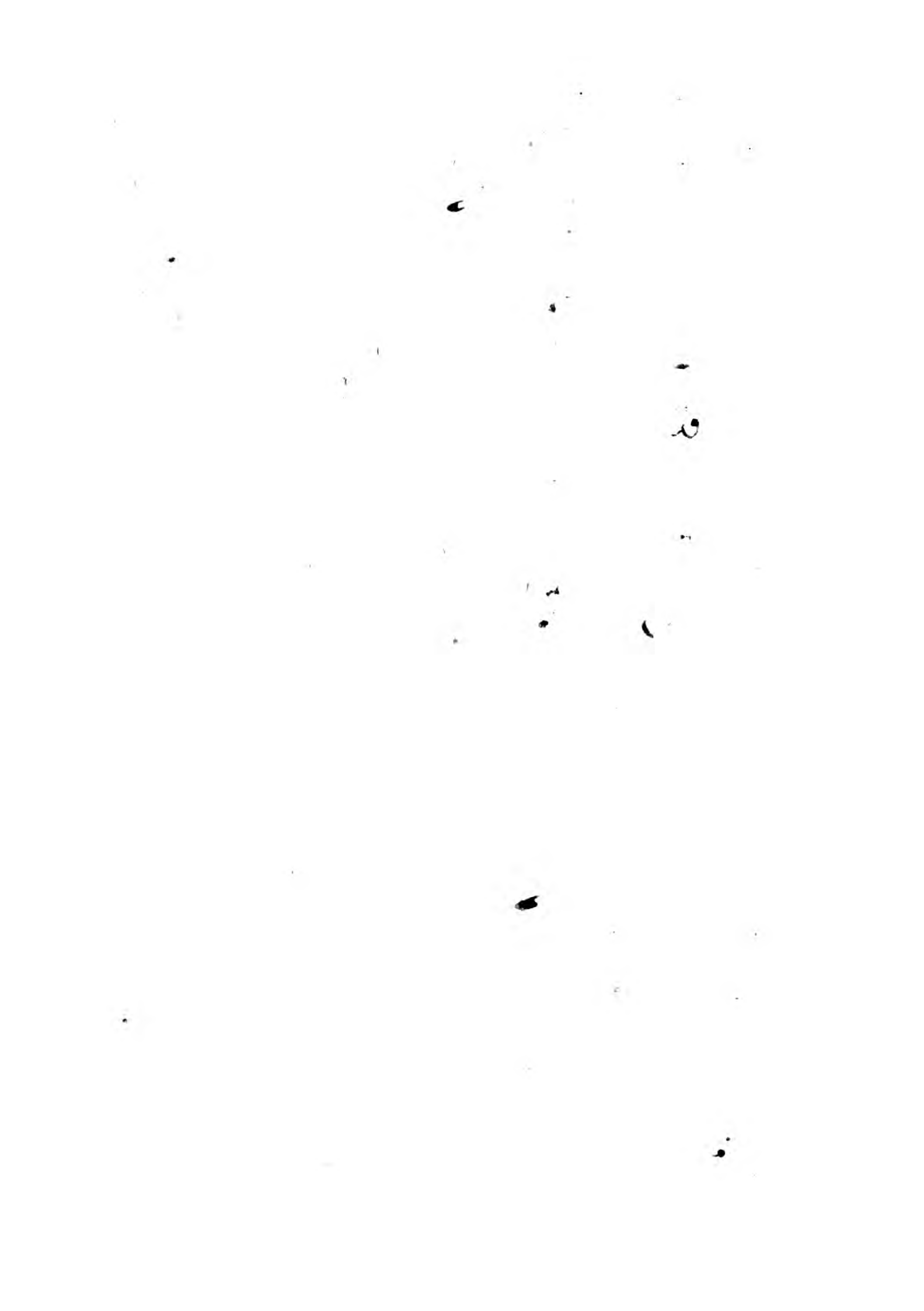
THE
ANTIGONE OF SOPHOCLES.







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ΣΟΦΟΚΛΕΟΥΣ ANTIGONH.

THE

A N T I G O N E

OF

SOPHOCLES.

WITH NOTES, CRITICAL AND EXPLANATORY,

ADAPTED TO THE USE OF

SCHOOLS AND UNIVERSITIES,

BY THE REV. J. MILNER, B.A.,

LATE SCHOLAR OF QUEEN'S COLLEGE, OXFORD, AND CHAPLAIN IN THE
ROYAL NAVY.

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TO

THE REV. JOHN RICHARDSON, M.A.,

HEAD MASTER OF THE GRAMMAR SCHOOL, APPLEBY

THIS EDITION OF THE "ANTIGONE"

Is Dedicated

BY A

GRATEFUL PUPIL.

PREFACE.



THE following notes have been written under great difficulties. Commenced at Spithead in December, continued across the Bay of Biscay, in the harbour of Lisbon, in the passage across the Atlantic, and through the steaming Caribbean, they were finished at Port Royal in March. The uncertainty as to the movements of the ship rendered it necessary to complete them as rapidly as possible—so rapidly that I seldom had time to read over what I had written, much less make a fair copy: and, as I have never seen a proof-sheet myself, I have had no opportunity of correcting any inaccuracy that I may have been guilty of, or amend a hastily written translation or note. When I add that I had to work in a small mess-room, amongst eighteen or twenty officers, some little idea of the difficulty of the task may be formed, and I hope some allowance will be made, in consequence, for “slips of the pen,” should any be found. I can only hope that the friend of the publisher, to whom I am indebted for correcting the text, and my own

friend, who looks over the proofs of the Notes, will see that no actual mistakes remain in either.

I have to acknowledge many obligations to the commentaries of Wunder, Blaydes, Donaldson, Musgrave, Mitchell, the Oxford Edition, and still more to my worthy and respected old tutor, the Rev. J. Richardson, M.A., with whom I read "Sophocles" no less than twenty-two years ago, and many of whose elegant translations, more especially in the choruses, I remember to this day.

The Commentary of Blaydes, in the "Bibliotheca Classica," is very copious and very valuable, and I am indebted to him for the extracts I have made from the notes of Schneider and Schneidewin: it is, however, very much disfigured by numberless conjectures for various readings, and the text, I am compelled to say, is not Sophocles' at all. Donaldson has much disappointed me, and Mitchell, where original, is extremely fanciful.

I have not presumed to offer any alterations of the text, which is based on that of Dindorf. Where it differs from his, I have almost invariably retained the common reading of the MSS.

H.M.S. EDGAR, PORT ROYAL, JAMAICA,
10th March, 1862.

DRAMATIS PERSONÆ.

ANTIGONH (Antigone, Daughter of Œdipus, Sister of Polynices and Eteocles ; betrothed to Hæmon).

ΙΣΜΗΝΗ (Ismene, Antigone's Sister).

ΧΟΡΟΣ ΘΗΒΑΙΩΝ ΓΕΡΟΝΤΩΝ (Chorus of Theban Elders).

ΚΡΕΩΝ (Creon, Regent of Thebes).

ΑΙΜΩΝ (Hæmon, Son of Creon).

ΦΥΛΑΞ (Watchman).

ΤΕΙΡΕΣΙΑΣ (Teiresias, a Soothsayer).

ΑΓΓΕΛΟΣ (Messenger).

ΕΥΡΥΔΙΚΗ (Eurydice, Creon's wife).

ΕΞΑΓΓΕΛΟΣ (Second Messenger).

ΥΠΟΘΕΣΙΣ.

Αποθανόντα Πολυνείκην ἐν τῇ πρὸς τὸν ἀδελφὸν μονομαχίᾳ Κρέων ἄταφον ἐκβαλὼν κηρύττει μηδὲνα αὐτὸν θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. τοῦτον Ἀντιγόνη ἢ ἀδελφὴ θάπτειν πειράται. καὶ δὴ λαθοῦσα τοὺς φύλακας ἐπιβάλλει χῶμα· οἷς ἐπαπειλεῖ θάνατον ὁ Κρέων, εἰ μὴ τὸν τοῦτο δράσαντα ἐξεύροιεν. οὗτοι τὴν κόνιν τὴν ἐπιβεβλημένην καθάραντες οὐδὲν ἦττον ἐφρούρουν. ἐπελθοῦσα δὲ ἡ Ἀντιγόνη καὶ γυμνὸν εὐροῦσα τὸν νεκρὸν ἀνοιμώξασα ἑαυτὴν εἰσαγγέλλει. ταύτην ἀπὸ τῶν φυλάκων παραδεδομένην Κρέων καταδικάζει καὶ ζῶσαν εἰς τύμβον καθεῖρξεν. ἐπὶ τούτοις Αἴμων, ὁ Κρέοντος υἱὸς, ὃς ἐμνάτο αὐτὴν, ἀγανακτήσας ἑαυτὸν ἐπισφάζει τῇ κόρῃ ἀπολομένη ἄγχονῃ, Τειρεσίῳ ταῦτα προθεσπίσαντος· ἐφ' ᾧ λυπηθεῖσα Εὐρυδίκη, ἡ τοῦ Κρέοντος γαμετὴ, ἑαυτὴν κατασφάζει. καὶ τέλος θρηνεῖ Κρέων τὸν τοῦ παιδὸς καὶ τῆς γαμετῆς θάνατον.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Ἀντιγόνη παρὰ τὴν πρόσταξιν τῆς πόλεως θάψασα τὸν Πολυνείκην ἐφωράθη, καὶ εἰς μνημεῖον κατὰγειον ἐντεθεῖσα παρὰ τοῦ Κρέοντος ἀνῆρηται· ἐφ' ἣ καὶ Αἴμων δυσπαθήσας διὰ τὸν εἰς αὐτὴν ἔρωτα ξίφει ἑαυτὸν διεχρήσατο. ἐπὶ δὲ τῷ τούτου θανάτῳ καὶ ἡ μήτηρ Εὐρυδίκη ἑαυτὴν ἀνείλε.

Τὸ μὲν δράμα τῶν καλλίστων Σοφοκλέους. στασιάζεται δὲ τὰ περὶ τὴν ἡρώϊδα ἱστορούμενα καὶ τὴν ἀδελφὴν αὐτῆς Ἰσμήνην, ἃς ὁ μὲν Ἴων ἐν τοῖς διθυράμβοις καταπρησθῆναί φησιν ἀμφοτέρας ἐν τῷ ἱερῷ τῆς Ἥρας ὑπὸ Λαοδάμαντος τοῦ Ἑτεοκλέους· Μίμνερμος δὲ φησι τὴν μὲν Ἰσμήνην προσομιλοῦσαν Θεοκλυμένῳ ὑπὸ Τυδέως κατὰ Ἀθηνᾶς

ἐγκέλευσιν τελευτήσαι. τὸ δὲ δρᾶμα τὴν ἐπιγραφὴν ἔσχευ ἀπὸ τῆς παρεχούσης τὴν ὑπόθεσιν Ἀντιγόνης.

Κεῖται δὲ ἡ μυθοποιία καὶ παρ' Εὐριπίδῃ ἐν Ἀντιγόνη· πλὴν ἐκεῖ φωραθεῖσα μετὰ τοῦ Αἴμονος δίδοται πρὸς γάμου κοινωνίαν καὶ τίκτει τὸν Μαίμονα.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Θήβαις ταῖς Βοιωτικαῖς. ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων γερόντων· προλογίζει δὲ ἡ Ἀντιγόνη· ὑπόκειται δὲ τὰ πράγματα ἐπὶ τῶν Κρέοντος βασιλείων. τὸ δὲ κεφάλαιόν ἐστι, τάφος Πολυνείκους, Ἀντιγόνης ἀναίρεσις, θάνατος Αἴμονος, καὶ μόρος Εὐρυδίκης τῆς Αἴμονος μητρός. φασὶ δὲ τὸν Σοφοκλέα ἠξιῶσθαι τῆς ἐν Σάμῳ στρατηγίας, εὐδοκμήσαντα ἐν τῇ διδασκαλίᾳ τῆς Ἀντιγόνης^α. λέλεκται δὲ τὸ δρᾶμα τοῦτο τριακοστὸν δεύτερον.

^α Ol. 84, 4, A.C. 440.

ΑΝΤΙΓΟΝΗ.

- ΑΝ. ὦ κοινὸν αὐτάδελφον Ἰσμήνης κára,
ἄρ' οἶσθ' ὅ τι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν
ὁποῖον οὐχὶ νῦν ἔτι ζῶσαι τελεῖ;
οὐδὲν γὰρ οὔτ' ἀλγεινὸν οὔτ' ἀτήριον
οὔτ' αἰσχροὺν οὔτ' ἄτιμόν ἐσθ', ὁποῖον οὐ
τῶν σῶν τε καμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.
καὶ νῦν τί τοῦτ' αὖ φασι πανδήμῳ πόλει
κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;
ἔχεις τι κεισθήκουσας; ἢ σε λανθάνει
πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά;
ΙΣ. ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
οὔθ' ἡδὺς οὔτ' ἀλγεινὸς ἔκετ' ἐξ ὅτου
δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
μῆ θανόντων ἡμέρα διπλῇ χερσί·
ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς
ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
οὔτ' εὐτυχούσα μᾶλλον οὔτ' ἀτωμένη.
ΑΝ. ἤδη καλῶς, καὶ σ' ἐκὶ οὗς αὐλείων πυλῶν
τοῦδ' οὔνεκ' ἐξέπεμπον, ὥς μόνη κλύοις.
ΙΣ. τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος.
ΑΝ. οὐ γὰρ τάφου νῦν τὴν κασιγνήτῳ Κρέων
τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;
Ἑτεοκλέα μὲν, ὥς λέγουσι, σὺν δίκῃ
[χρησθεὶς δικαίᾳ καὶ νόμῳ κατὰ χθονὸς]
ἔκρυψε, τοῖς ἐνερθεν ἐντιμον νεκροῖς,
τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
ἀστοῖσιν φασιν ἐκκεκηρῦχθαι τὸ μὴ
τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,
ἔαν δ' ἄκλαντον, ἄταφον, οἰωνοῖς γλυκὺν

- θησαυρὸν εἰσορμῶσι πρὸς χάριν βορᾶς. 30
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι
 κάμοι, λέγω γὰρ κάμῃ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νείσθαι ταῦτα τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύζοντα, καὶ τὸ πρᾶγμ' ἄγειν
 οὐχ ὥς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾷ, 35
 φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
 οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
 εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ.
- ΙΣ. τί δ', ὦ ταλαῖφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ
 λύουσ' ἂν ἢ 'φάπτουσα προσθείμην πλέον; 40
- ΑΝ. εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.
- ΙΣ. ποῖόν τι κινδύνευμα; ποῦ γνώμης ποτ' εἶ;
- ΑΝ. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερσί.
- ΙΣ. ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;
- ΑΝ. τὸν γοῦν ἐμὸν καὶ τὸν σὸν, ἦν σὺ μὴ θέλῃς, 45
 ἀδελφόν. οὐ γὰρ δὴ προδοῦς' ἁλώσομαι.
- ΙΣ. ὦ σχετλία, Κρέοντος ἀντειρηκότος;
- ΑΝ. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἵργειν μέτα.
- ΙΣ. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατὴρ
 ὥς νῶν ἀπεχθὴς δυσκλεῆς τ' ἀπώλετο 50
 πρὸς αὐτοφώρων ἀμπλακημάτων, διπλᾶς
 ὄψεις ἀράξας αὐτὸς αὐτουργῷ χερσί·
 ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,
 πλεκταῖσιν ἀρτάναισι λωβᾶται βίον·
 τρίτον δ' ἀδελφὸν δύο μίαν καθ' ἡμέραν 55
 αὐτοκτονοῦντε τὸν ταλαιπώρῳ μόρον
 κοινὸν κατειργάσαντ' ἐπ' ἀλλήλοιν χεροῖν.
 νῦν δ' αὖ μόνον δὴ νῶν λελειμμένα σκόπει
 ὅσῳ κάκιστ' ὀλούμεθ', εἰ νόμου βία
 ψῆφον τυράννων ἢ κράτη παρέξιμεν. 60
 ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναῖχ' ὅτι
 ἔφουμεν, ὥς πρὸς ἄνδρας οὐ μαχουμένα·
 ἔπειτα δ' οὐνεκ' ἀρχόμεσθ' ἐκ κρεισσόνων,
 καὶ ταῦτ' ἀκούειν κάτι τῶνδ' ἀλγίονα.
 ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς 65
 ξίγγνοιαν ἴσχειν, ὥς βιάζομαι τάδε,
 τοῖς ἐν τέλει βεβῶσι πείσομαι. τὸ γὰρ
 πεισισὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.

- ΑΝ. οὐτ' ἂν κελεύσαιμ' οὐτ' ἂν, εἰ θέλοις ἔτι
πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρώης μέτα. 70
ἀλλ' ἴσθ' ὅποια σοι δοκεῖ, κείνουν δ' ἐγὼ
θάψω. καλὸν μοι τοῦτο ποιούσῃ θανεῖν.
φίλῃ μετ' αὐτοῦ κείσομαι, φίλου μέτα,
ὅσια πανουργήσας· ἐπεὶ πλείων χρόνος
ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε 75
ἐκεῖ γὰρ αἰεὶ κείσομαι· σοὶ δ' εἰ δοκεῖ,
τὰ τῶν θεῶν ἐντιμ' ἀτιμάσας ἔχε.
- ΙΣ. ἐγὼ μὲν οὐκ ἄτιμα ποιούμαι, τὸ δὲ
βία πολιτῶν δρᾶν ἔφυν ἀμήχανος.
- ΑΝ. σὺ μὲν τάδ' ἂν προὔχοι· ἐγὼ δὲ δὴ τάφον 80
χώσουσ' ἀδελφῷ φιλτάτῳ πορεύσομαι.
- ΙΣ. οἴμοι, ταλαίνης ὥς ὑπερδέδοικά σου.
- ΑΝ. μή μου προτάρβει· τὸν σὸν ἐξόρθου πότμον.
- ΙΣ. ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ
τοῦργον· κρυφῇ δὲ κεῖθε, σὺν δ' αὐτῶς ἐγώ. 85
- ΑΝ. οἴμοι· καταύδα. πολλὸν ἐχθίων ἔσει
σιγῶς, ἔαν μὴ πᾶσι κηρύξῃς τάδε.
- ΙΣ. θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.
- ΑΝ. ἀλλ' οἶδ' ἀρέσκουσ' οἷς μάλισθ' ἀδεῖν με χρή.
- ΙΣ. εἰ καὶ δυνήσῃ γ'· ἀλλ' ἀμηχάνων ἐρᾶς. 90
- ΑΝ. οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.
- ΙΣ. ἀρχὴν δὲ θηρᾶν οὐ πρέπει τὰμήχανα.
- ΑΝ. εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,
ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκη.
ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν 95
παθεῖν τὸ δεινὸν τοῦτο. πείσομαι γὰρ οὐ
τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν.
- ΙΣ. ἀλλ' εἰ δοκεῖ σοι, στείχε· τοῦτο δ' ἴσθ', ὅτι
ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.
στρ. α.
- ΧΟ. ἀκτὶς ἀελίου, τὸ κάλλιστον ἐπαπύλῳ φανέν 100
Θήβα τῶν προτέρων φάος,
ἐφάνθης ποτ', ὧ χρυσέας ἀμέρας βλέφαρον,
Διρκαίων ὑπὲρ ῥεέθρων μολοῦσα, 105
τὸν λεύκασπιν Ἀργόθεν ἐκ φῶτα βάντα
πανσαγία,
φυγάδα πρόδρομον ὄξυτέρῳ κινήσασα χαλινῷ·

σύστημα α.

ὅς ἐφ' ἀμετέρῃ γὰ Πολυνείκους 110
 ἀρθεῖς νεικέων ἐξ ἀμφιλόγων
 ὀξέα κλάζων
 αἰετὸς ἐς γὰν ὥς ὑπερέπτα,
 λευκῆς χιόνος πτέρυγι στεγανὸς
 πολλῶν μεθ' ὅπλων 115
 ξύν θ' ἵπποκόμοις κορύθεσσι

ἀντ. α.

στὰς δ' ὑπὲρ μελάθρων φονώσασιν ἀμφιχανὼν κύκλῳ
 λόγχαις ἐπτάπυλον στόμα
 ἔβα, πρίν ποθ' ἀμετέρων αἱμάτων γένυσιν 120
 πλησθῆναί τε καὶ στεφάνωμα πύργων
 πευκάενθ' Ἥφαιστον ἐλεῖν. τοῖος ἀμφὶ νῶτ' ἐτάθη
 πάταγος Ἄρεος, ἀντιπάλῳ δυσχείρωμα δράκοντι. 125

ἀντισύστ. α.

Ζεὺς γὰρ μεγάλης γλώσσης κόμπους
 ὑπερεχθαίρει, καὶ σφας ἐσιδὼν
 πολλῷ ῥεύματι προσνισσομένους
 χρυσοῦ καναχῆς ὑπερόπτας, 130
 παλτῷ ῥίπτει πυρὶ βαλβίδων
 ἐπ' ἄκρων ἤδη
 νίκην ὀρμώντ' ἀλαλάξαι

στρ. β'

ἀντίτυπα δ' ἐπὶ γὰ πέσε τανταλωθεῖς
 πυρφόρος, ὃς τότε μαινομένα ξύν ὀρμῇ 135
 βακχεύων ἐπέπνει ῥιπαῖς ἐχθίστων ἀνέμων.
 εἶχε δ' ἄλλα τὰ μὲν,
 ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας Ἄρης
 δεξιόσειρος. 140

σύστημα β'.

ἐπτὰ λοχαγοὶ γὰρ ἐφ' ἐπτὰ πύλαις
 ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον
 Ζηνὶ τροπαίῳ πάγχαλκα τέλη,
 πλὴν τοῖν στυγεροῖν, ὃ πατρὸς ἐνὸς
 μητρός τε μιᾶς φύντε καθ' αὐτοῖν 145
 δικρατεῖς λόγχας στήσαντ' ἔχετον
 κοινοῦ θανάτου μέρος ἄμφω.
 ἀλλὰ γὰρ ἃ μεγαλῶνυμος ἦλθε Νίκα

ἀντ. β'.

τᾷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβα,
ἐκ μὲν δὴ πολέμων τῶν νῦν θέσθε λησμοσύναν, 150
θεῶν δὲ ναοὺς χοροῖς
παννυχίοις πάντας ἐπέλθωμεν, ὁ Θήβας δ' ἐλελίχθων
Βάκχιος ἄρχοι.

ἀντισύστ. β'.

ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας, 155
Κρέων ὁ Μενοικέως, νεοχμὸς νεαραῖσι θεῶν
ἐπὶ συντυχίαις χωρεῖ, τινὰ δὴ
μῆτιν ἐρέσσω, ὅτι σύγκλητον
τῇνδε γερόντων προὔθετο λέσχην, 160
κοινῷ κηρύγματι πέμψας.

ΚΡ. ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ
πολλῷ σάλῳ σείσαντες ὥρθωσαν πάλιν·
ὕμᾱς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα
ἔστειλ' ἰκέσθαι, τοῦτο μὲν τὰ Λαῖου 165
σέβοντας εἰδὼς εὖ θρόνων ἀεὶ κράτη,
τοῦτ' αὖθις, ἥνικ' Οἰδίπους ὥρθου πόλιν,
κάπει διώλετ', ἀμφὶ τοὺς κείνων ἔτι
παῖδας μένοντας ἐμπέδοις φρονήμασιν.
ὅτ' οὖν ἐκείνοι πρὸς διπλῆς μοίρας μίαν 170
καθ' ἡμέραν ὦλοντο παίσαντές τε καὶ
πληγέντες αὐτόχειρι σὺν μιάσματι,
ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω
γένους κατ' ἀγχιστεῖα τῶν ὀλωλότων.
ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν 175
ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν
ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῇ.
ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων,
ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλήσας ἔχει, 180
κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
ἐγὼ γὰρ, ἵστω Ζεὺς ὁ πάνθ' ὀρώων ἀεὶ,
οὔτ' ἂν σιωπήσαιμι τὴν ἄτην ὀρώων 185
στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας,
οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῇ χθονὸς

- θείμην ἐμαυτῷ, τοῦτο γιγνώσκων ὅτι
 ἥδ' ἐστὶν ἡ σώζουσα καὶ ταύτης ἐπι
 πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα. 190
 τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὔξω πόλιν,
 καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
 ἀστοῖσι παίδων τῶν ἀπ' Οἰδίπου πέρι·
 Ἑτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν
 ὄλωλε τῆσδε, πάντ' ἀριστεύσας δόρει, 195
 τάφῳ τε κρύψαι καὶ τὰ πάντ' ἐφαγνίσαι
 ἃ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς.
 τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκη λέγω,
 ὃς γῆν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
 φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ 200
 πρῆσαι κατάκρας, ἠθέλησε δ' αἵματος
 κοινοῦ πάσασθαι, τοὺς δὲ δουλῶσας ἄγειν,
 τοῦτον πόλει τῇδ' ἐκκεκήρυκται τάφῳ
 μήτε κτερίζειν μήτε κωκῦσαί τινα,
 ἔαν δ' ἄθαπτον καὶ πρὸς οἰωνῶν δέμας 205
 καὶ πρὸς κυνῶν ἐδεστὸν αἰκισθέν τ' ἰδεῖν.
 τοιοῦνδ' ἐμὸν φρόνημα, κοῦποτ' ἐκ γ' ἐμοῦ
 τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων·
 ἀλλ' ὅστις εὖνους τῇδε τῇ πόλει, θανὼν
 καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμήσεται. 210
- ΧΟ. σοὶ ταῦτ' ἀρέσκει, παῖ Μενοικέως Κρέον,
 τὸν τῇδε δύσνουν κὰς τὸν εὐμενῆ πόλει.
 νόμῳ δὲ χρῆσθαι παντὶ που πάρεστί σοι
 καὶ τῶν θανόντων χῶπόσοι ζῶμεν πέρι.
- ΚΡ. ὥς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων. 215
- ΧΟ. νεωτέρῳ τῷ τοῦτο βαστάζειν πρόθεες.
- ΚΡ. ἀλλ' εἴς' ἔτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.
- ΧΟ. τί δῆτ' ἂν ἄλλο τοῦτ' ἐπευτέλλοις ἔτι;
- ΚΡ. τὸ μὴ ἵπιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.
- ΧΟ. οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ. 220
- ΚΡ. καὶ μὴν ὁ μισθός γ' οὗτος· ἀλλ' ὑπ' ἐλπίδων
 ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.
- ΦΥ. ἄναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὑπο
 δύσπνους ἰκάνω κοῦφον ἐξάρας πόδα,
 πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις 225
 ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφὴν.

- ψυχὴ γὰρ ἤνθα πολλά μοι μυθουμένη·
 τάλας, τί χωρεῖς οἷ μολῶν δώσεις δίκην ;
 τλήμον, μενεῖς αὖ ; καὶ τὰδ' εἴσεται Κρέων
 ἄλλου παρ' ἀνδρός ; πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ ; 230
 τοιαῦθ' ἐλίσσων ἤνυτον σχολῇ βραδύς·
 χοῦτως ὁδὸς βραχεῖα γίνεται μακρά.
 τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν
 σοι, κεῖ τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως.
 τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος, 235
 τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.
- ΚΡ. τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν ;
 ΦΥ. φράσαι θέλω σοι πρῶτα τὰμαντοῦ. τὸ γὰρ
 πρᾶγμ' οὔτ' ἔδρας' οὔτ' εἶδον ὅστις ἦν ὁ δρῶν·
 οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι. 240
- ΚΡ. εὖ γε στοχάζει κάποφράγνυσαι κύκλω
 τὸ πρᾶγμα. δηλοῖς δ' ὥς τι σημανῶν νέου.
- ΦΥ. τὰ δεινὰ γάρ τοι προστίθης' ὄκνον πολύν.
- ΚΡ. οὐκουν ἐρεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἄπει ;
 ΦΥ. καὶ δὴ λέγω σοι. τὸν νεκρὸν τις ἀρτίως 245
 θάψας βέβηκε καπὶ χρωτὶ διψίαν
 κόνιν παλύνας κάφαγιστεύσας ἅ χρή.
- ΚΡ. τί φῆς ; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε ;
 ΦΥ. οὐκ οἶδ'· ἐκεῖ γὰρ οὔτε του γενῆδος ἦν
 πλῆγμ', οὐ δικέλλης ἐκβολή· στύφλος δὲ γῆ 250
 καὶ χέρσος, ἀρρῶξ οὐδ' ἐπημαξευμένη
 τροχοῖσιν, ἀλλ' ἄσημος οὐργάτης τις ἦν.
 ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκοπὸς
 δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρήν.
 ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὐ,
 λεπτή δ' ἄγος φεύγοντος ὥς ἐπῆν κόνις. 255
 σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν
 ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.
 λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοὶ,
 φύλαξ ἐλέγχων φύλακα, κὰν ἐγίγνετο 260
 πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρήν.
 εἰς γάρ τις ἦν ἕκαστος οὕξειργασμένος,
 κοῦδεις ἐναργῆς, ἀλλ' ἔφευγε πᾶς τὸ μή.
 ἦμεν δ' ἔτοιμοι καὶ μύδρους αἶρειν χεροῖν,
 καὶ πῦρ διέρπειν, καὶ θεοὺς ὀρκωμοτεῖν 265

- τὸ μήτε δρᾶσαι μήτε τῷ ξυνειδέναι
 τὸ πρᾶγμα βουλευσάντι μήτ' εἰργασμένῳ.
 τέλος δ' ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον,
 λέγει τις εἷς, ὃς πάντας ἐς πέδον κάρα
 νεῦσαι φόβῳ προὔτρεψεν· οὐ γὰρ εἶχομεν 270
 οὔτ' ἀντιφωνεῖν οὔθ' ὅπως δρῶντες καλῶς
 πράξαιμεν. ἦν δ' ὁ μῦθος ὡς ἀνοιστέον
 σοὶ τοῦργον εἶη τοῦτο κοῦχὶ κρυπτέον.
 καὶ ταῦτ' ἐνίκα, κάμῃ τὸν δυσδαίμονα
 πάλος καθαιρεῖ τοῦτο τὰγαθὸν λαβεῖν. 275
 πάρειμι δ' ἄκων οὐχ ἑκοῦσιν, οἶδ' ὅτι.
 στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.
 ΧΟ. ἄναξ, ἐμοὶ τοι μή τι καὶ θεήλατον
 τοῦργον τόδ' ἢ ξύννοια βουλεύει πάλαι.
 ΚΡ. παῦσαι, πρὶν ὀργῆς κάμῃ μεστῶσαι λέγων, 280
 μὴ 'φευρεθῆς ἄνους τε καὶ γέρων ἅμα.
 λέγεις γὰρ οὐκ ἀνεκτὰ, δαίμονας λέγων
 πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.
 πότερον ὑπερτιμῶντες ὡς εὐεργέτην
 ἔκρυπτον αὐτὸν, ὅστις ἀμφικίονας 285
 ναοὺς πυρώσων ἦλθε κἀναθήματα
 καὶ γῆν ἐκείνων, καὶ νόμους διασκεδῶν ;
 ἢ τοὺς κακοὺς τιμῶντας εἰσορᾶς θεοὺς ;
 οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως
 ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί, 290
 κρυφῇ κάρα σείοντες· οὐδ' ὑπὸ ζυγῷ
 λόφον δικαίως εἶχον, ὡς στέργειν ἐμέ.
 ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
 οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος 295
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
 πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
 τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
 χρηστὰς πρὸς αἰσχυρὰ πράγμαθ' ἴστασθαι βροτῶν·
 πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν 300
 καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.
 ὅσοι δὲ μισθαρνοῦντες ἤνυσαν τάδε,
 χρόνῳ ποτ' ἐξέπραξαν ὡς δοῦναι δίκην.
 ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,

- εὖ τοῦτ' ἐπίστασ', ὅρκιος δέ σοι λέγω, 305
 εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου
 εὐρόντες ἐκφανείτ' ἐς ὀφθαλμοὺς ἐμοὺς,
 οὐχ ὑμῖν Ἄιδης μῦθος ἀρκέσει, πρὶν ἂν
 ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβριν,
 ἴν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον 310
 τὸ λοιπὸν ἀρπάξῃτε, καὶ μάθῃθ' ὅτι
 οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
 ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας
 ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους.
- ΦΥ. εἰπεῖν τι δώσεις; ἢ στραφεῖς οὕτως ἴω; 315
 ΚΡ. οὐκ οἶσθα καὶ νῦν ὥς ἀνιαρῶς λέγεις;
 ΦΥ. ἐν τοῖσιν ὥσιν ἢ πὶ τῇ ψυχῇ δάκνει;
 ΚΡ. τί δὲ ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;
 ΦΥ. ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ᾧτ' ἐγώ.
 ΚΡ. οἴμ' ὥς ἄλημα δῆλον ἐκπεφυκὸς εἶ. 320
 ΦΥ. οὐκ οὖν τό γ' ἔργον τοῦτο ποιήσας ποτέ.
 ΚΡ. καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδοῦς.
 ΦΥ. φεῦ·
 ἢ δεινὸν, ᾧ δοκεῖ γε, καὶ ψευδῇ δοκεῖν.
- ΚΡ. κόμπευε νῦν τὴν δόξαν· εἰ δὲ ταῦτα μὴ 325
 φανείτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι
 τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.
- ΦΥ. ἀλλ' εὐρεθείη μὲν μάλιστ'· ἔαν δέ τοι
 ληφθῇ τε καὶ μὴ, τοῦτο γὰρ τύχη κρινεῖ,
 οὐκ ἔσθ' ὅπως ὅψει σὺ δεῦρ' ἐλθόντα με.
 καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς 330
 σωθεὶς ὀφείλω τοῖς θεοῖς πολλὴν χάριν.
- στρ. α.
- ΧΟ. πολλὰ τὰ δεινὰ κοῦδὲν ἀνθρώπου δεινότερον πέλει.
 τοῦτο καὶ πολιοῦ πέραν πόντου χειμερίῳ νότῳ 335
 χωρεῖ, περιβρυχίοισιν
 περῶν ὑπ' οἰδμασιν, θεῶν τε τὰν ὑπερτάταν, Γᾶν
 ἀφθιτον, ἀκαμάταν ἀποτρύεται,
 ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππεῖω γένει 340
 πολεῦων.
- ἀντ. α.
- κουφονόων τε φῦλον ὀρνίθων ἀμφιβαλὼν ἄγει, 343
 καὶ θηρῶν ἀγρίων ἔθνη, πόντου τ' εἰναλίαν φύσιν 345

- σπείραισι δικτυοκλώστοις,
 περιφραδῆς ἀνὴρ· κρατεῖ δὲ μηχαναῖς ἀγραύλου
 θηρὸς ὄρεσσιβάτα, λασιαύχενά θ' 350
 ἵππον ἄξεται ἀμφίλοφον ζυγὸν οὐρείον τ' ἀδμήτα
 ταῦρον. 353
- στρ. β'.
- καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστυνόμους 355
 ὀργὰς ἐδιδάξατο καὶ δυσαύλων
 πάγων αἶθρια καὶ δύσομβρα φεύγειν βέλη·
 παντοπόρος, ἄπορος ἐπ' οὐδὲν ἔρχεται 360
 τὸ μέλλον· Αἰδα μόνον φεῦξιν οὐκ ἐπάξεται·
 νόσων δ' ἀμηχάνων φυγὰς ζυμπέφρασται.
- ἀντ. β'.
- σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ' ἔχων 365
 ποτὲ μὲν κακὸν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει,
 νόμους παρείρων χθονὸς θεῶν τ' ἔνορκον δίκαν
 ὑψίπολις, ἄπολις, ὅτῳ τὸ μὴ καλὸν 370
 ξύνεστι, τόλμας χάριν. μήτ' ἐμοὶ παρέστιος
 γένοιτο μήτ' ἴσον φρονῶν ὃς τάδ' ἔρδει. 375
 ἐς δαιμόνιον τέρας ἀμφινοῶ
 τόδε· πῶς εἰδὼς ἀντιλογήσω
 τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην;
 ᾧ δύστηνος
 καὶ δυστήνου πατρὸς Οἰδιπόδα, 380
 τί ποτ' ; οὐ δὴ πού σέ γ' ἀπιστοῦσαν
 τοῖς βασιλείοισιν ἄγουσι νόμοις
 καὶ ἐν ἀφροσύνῃ καθελόντες ;
- ΦΥ. ἥδ' ἔστ' ἐκείνη τοῦργον ἢ ἔχειρασμένη·
 τήνδ' εἵλομεν θάπτουσιν. ἀλλὰ ποῦ Κρέων ; 385
- ΧΟ. ὃδ' ἐκ δόμων ἄψορρος ἐς δέον περᾶ.
- ΚΡ. τί δ' ἔστι ; ποῖα ξύμμετρος προὔβην τύχῃ ;
- ΦΥ. ἄναξ, βροτοῖσιν οὐδέν ἔστ' ἀπώμοτον.
 ψεύδει γὰρ ἢ ἴννοια τὴν γνώμην· ἐπεὶ
 σχολῇ γ' ἂν ἥξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ, 390
 ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε.
 ἀλλ' ἢ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
 ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ,
 ἥκω, δι' ὅρκων κάπερ ᾧ ἀπώμοτος,
 κόρην ἄγων τήνδ', ἣ καθευρέθη τάφου 395

- κοσμοῦσα. κλῆρος ἐνθάδ' οὐκ ἐπάλλετο,
 ἀλλ' ἔστ' ἐμὸν θοῦρμαιον, οὐκ ἄλλου, τόδε.
 καὶ νῦν, ἄναξ, τήνδ' αὐτὸς, ὡς θέλεις, λαβὼν,
 καὶ κρίνε καξέλεγχ'. ἐγὼ δ' ἐλεύθερος
 δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. 400
- ΚΡ. ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβὼν ;
 ΦΥ. αὕτη τὸν ἄνδρ' ἔθαπτε. πάντ' ἐπίστασαι.
- ΚΡ. ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φῆς ;
 ΦΥ. ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν
 ἀπείπας. ἄρ' ἐνδηλα καὶ σαφῇ λέγω ; 405
- ΚΡ. καὶ πῶς ὁράται καπίληπτος ἡρέθη ;
 ΦΥ. τοιοῦτον ἦν τὸ πρῶγμ'. ὅπως γὰρ ἦκομεν,
 πρὸς σοῦ τὰ δεῖν' ἐκεῖν' ἐπηπειλημένοι,
 πᾶσαν κόνιν σήραυντες ἢ κατεῖχε τὸν
 νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὖ, 410
 καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι,
 ὁσμήν ἀπ' αὐτοῦ μὴ βάλοι πεφευγότες,
 ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις
 κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνου.
 χρόνον τὰδ' ἦν τοσοῦτον, ἔστ' ἐν αἰθέρι 415
 μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος
 καὶ καῦμ' ἔθαλπε· καὶ τότε' ἐξαίφνης χθονὸς
 τυφῶς αἰείρας σκηπτὸν, οὐράνιον ἄχος,
 πῖμπλησι πεδίου, πᾶσαν αἰκίζων φόβην
 ὕλης πεδιάδος, ἐν δ' ἐμεστώθη μέγας 420
 αἰθήρ· μύσαντες δ' εἶχομεν θείαν νόσον.
 καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,
 ἡ παῖς ὁράται, κἀνακωκύει πικρᾶς
 ὄρνιθος ὁξὺν φθόγγον, ὡς ὅταν κενῆς
 εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος· 425
 οὕτω δὲ χαῦτη, ψιλὸν ὡς ὁρᾷ νέκυν,
 γόοισιν ἐξώμωξεν, ἐκ δ' ἀρὰς κακὰς
 ἡρᾶτο τοῖσι τοῦργον ἐξειργασμένοις.
 καὶ χερσὶν εὐθὺς διψίαν φέρει κόνιν,
 ἐκ τ' εὐκροτήτου χαλκέας ἄρδην πρόχου 430
 χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
 χῆμεῖς ἰδόντες ἰέμεσθα, σὺν δέ νιν
 θηρώμεθ' εὐθὺς οὐδὲν ἐκπεπληγμένην·
 καὶ τὰς τε πρόσθεν τὰς τε νῦν ἡλέγχομεν

- πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο, 435
 ἅμ' ἡδέως ἔμοιγε κάλγεινῶς ἅμα.
 τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
 ἡδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
 ἀλγεινόν. ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν
 ἔμοι πέφυκε τῆς ἐμῆς σωτηρίας. 440
 ΚΡ. σὲ δὴ, σὲ τὴν νεύουσαν ἐς πέδον κάρα,
 φῆς, ἢ καταρνεῖ μὴ δεδρακέναι τάδε ;
 ΑΝ. καὶ φημὶ δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μή.
 ΚΡ. σὺ μὲν κομίζοις ἂν σεαυτὸν ἢ θέλεις
 ἔξω βαρείας αἰτίας ἐλεύθερον· 445
 • σὺ δ' εἰπέ μοι μὴ μῆκος, ἀλλὰ σύντομα,
 ἡδης τὰ κηρυχθέντα μὴ πράσσειν τάδε ;
 ΑΝ. ἡδῇ· τί δ' οὐκ ἔμελλον ; ἐμφανῇ γὰρ ἦν.
 ΚΡ. καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους ;
 ΑΝ. οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε 450
 οὐδ' ἢ ξύνοικος τῶν κάτω θεῶν Δίκη,
 [οἱ τοῦσδ' ἐν ἀνθρώποισιν ὥρισαν νόμους.]
 οὐδὲ σθένειν τοσοῦτον ῥόμην τὰ σὰ
 κηρύγμαθ' ὥστ' ἄγραπτα κἀσφαλῇ θεῶν
 νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν. 455
 οὐ γάρ τι νῦν γε κἀχθὲς, ἀλλ' αἰεὶ ποτε
 ζῇ ταῦτα, κοῦδεις οἶδεν ἐξ ὅτου 'φάνη.
 τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
 φρόνημα δείσας, ἐν θεοῖσι τὴν δίκην
 δώσειν. θανουμένη γὰρ ἐξήδη, τί δ' οὐ ; 460
 κεῖ μὴ σὺ προῦκήρυξας. εἰ δὲ τοῦ χρόνου
 πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω.
 ὅστις γὰρ ἐν πολλοῖσιν ὥς ἐγὼ κακοῖς
 ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει ;
 οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν 465
 παρ' οὐδὲν ἄλγος· ἀλλ' ἂν, εἰ τὸν ἐξ ἐμῆς
 μητρὸς θανόντ' ἄθαπτον ἡνσχόμην νέκυν,
 κείνοις ἂν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.
 σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,
 σχεδόν τι μῶρῳ μωρίαν ὀφλισκάνω. 470
 ΧΟ. δηλοῖ τὸ γέννημ' ὦμόν ἐξ ὠμοῦ πατρὸς
 τῆς παιδός· εἴκειν δ' οὐκ ἐπίσταται κακοῖς.
 ΚΡ. ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα

- πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον
σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῇ 475
θραυσθέντα καὶ ῥαγέντα πλείστ' ἂν εἰσίδοις.
σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
ἵππους καταρτυθέντας. οὐ γὰρ ἐκπέλει
φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.
αὕτη δ' ὑβρίζειν μὲν τότ' ἐξηπίστατο, 480
νόμους ὑπερβαίνουσα τοὺς προκειμένους·
ὑβρις δ', ἐπεὶ δέδρακεν, ἦδε δευτέρα,
τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν.
ἦ νῦν ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ, 485
εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη.
ἄλλ' εἴτ' ἀδελφῆς εἴθ' ὁμαιμονεστέρα
τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου κυρεῖ,
αὐτὴ τε χῆ ξύναιμος οὐκ ἀλύξετον
μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον 490
ἐπαιτιῶμαι τοῦδε βουλευσαί τάφου.
καὶ νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως
λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν.
φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπεὺς
τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων.
μισῶ γε μέντοι χῶταν ἐν κακοῖσί τις 495
ἄλους ἐπεῖτα τοῦτο καλλύνειν θέλη.
ΑΝ. θέλεις τι μείζον ἢ κατακτεῖναί μ' ἐλών ;
ΚΡ. ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.
ΑΝ. τί δῆτα μέλλεις ; ὥς ἐμοὶ τῶν σῶν λόγων
ἄρεστον οὐδέν, μηδ' ἄρεσθείη ποτὲ, 500
οὕτω δὲ καὶ σοὶ τᾶμ' ἀφανδάνοντ' ἔφν.
καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον
κατέσχον ἢ τὸν αὐτάδελφον ἐν τάφῳ
τιθεῖσα ; τούτοις τοῦτο πᾶσιν ἀνδάνειν
λέγοιτ' ἂν, εἰ μὴ γλῶσσαν ἐγκλείσοι φόβος. 505
ἄλλ' ἢ τυραννὶς πολλὰ τ' ἄλλ' εὐδαιμονεῖ,
κᾶξεστιν αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται.
ΚΡ. σὺ τοῦτο μούνη τῶνδε Καδμείων ὀρᾷς.
ΑΝ. ὀρώσι χοῦτοι· σοὶ δ' ὑπὲρλουσι στόμα.
ΚΡ. σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς ; 510
ΑΝ. οὐδὲν γὰρ αἰσχροὺς τοὺς ὁμοσπλάγχχους σέβειν.
ΚΡ. οὐκ οὐν ὁμαιμος χῶ καταντίον θανών ;

- ΑΝ. ὄμαιμος ἐκ μιᾶς τε καὶ ταῦτοῦ πατρός.
 ΚΡ. πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶς χάριν;
 ΑΝ. οὐ μαρτυρήσει ταῦθ' ὁ κατθανὼν νέκυσ. 515
 ΚΡ. εἴ τοί σφε τιμᾶς ἐξ ἴσου τῷ δυσσεβεῖ.
 ΑΝ. οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὦλετο.
 ΚΡ. πορθῶν γέ τήνδε γῆν· ὁ δ' ἀντιστὰς ὕπερ.
 ΑΝ. ὅμως ὃ γ' Ἰδῆς τοὺς νόμους ἴσους ποθεῖ.
 ΚΡ. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος. 520
 ΑΝ. τίς οἶδεν εἰ κάτωθεν εὐαγὴ τάδε;
 ΚΡ. οὗτοι ποθ' οὐχθρὸς, οὐδ' ὅταν θάνῃ, φίλος.
 ΑΝ. οὗτοι συνέχθῃν, ἀλλὰ συμφιλεῖν ἔφυν.
 ΚΡ. κάτω νυν ἐλθοῦσ', εἰ φιλητέον, φίλει
 κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή. 525
 ΧΟ. καὶ μὴν πρὸ πυλῶν ἦδ' Ἰσμήνῃ,
 φιλάδελφα κάτω δάκρυ' εἰβομένη·
 νεφέλη δ' ὀφρύων ὕπερ αἱματόεν
 ῥέθος αἰσχύνει,
 τέγγουσ' εὐῶπα παρειάν. 530
 ΚΡ. σὺν δ', ἧ κατ' οἴκους ὡς ἔχιδν' ὑφειμένη
 λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
 τρέφων δὴν ἅτα κἀπαναστάσεις θρόνων,
 φέρ', εἰπέ δή μοι, καὶ σὺ τοῦδε τοῦ τάφου
 φήσεις μετασχεῖν, ἧ ἔξομεί τὸ μὴ εἰδέναι; 535
 ΙΣ. δέδρακα τοῦργον, εἴπερ ἦδ' ὁμορροθεῖ,
 καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.
 ΑΝ. ἀλλ' οὐκ ἔασει τοῦτό γ' ἡ δίκη σ', ἐπεὶ
 οὔτ' ἠθέλησας οὔτ' ἐγὼ κοινωσάμην.
 ΙΣ. ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι
 ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη. 540
 ΑΝ. ὦν τοῦργον Ἰδῆς χοῖ κάτω ξυνίστορες·
 λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.
 ΙΣ. μήτοι, κασιγνήτη, μ' ἀτιμάσης τὸ μὴ οὐ
 θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἀγνίσαι. 545
 ΑΝ. μή μοι θάνῃς σὺν κοινᾷ, μηδ' ἀ μὴ ἴθιγες
 ποιῶν σεαυτῆς. ἀρκέσω θνήσκουσ' ἐγώ.
 ΙΣ. καὶ τίς βίος μοι σοῦ λελειμμένη φίλος;
 ΑΝ. Κρέοντ' ἐρώτα. τοῦδε γὰρ σὺ κηδεμών.
 ΙΣ. τί ταῦτ' ἀνιᾶς μ' οὐδὲν ὠφελουμένη;
 ΑΝ. ἀλγοῦσα μὲν δὴ κεῖ γέλωτ' ἐν σοι γελῶ. 550

- ΙΣ. τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ ;
 ΑΝ. σῶσον σεαυτήν. οὐ φθονῶ σ' ὑπεκφυγεῖν.
 ΙΣ. οἴμοι τάλαινα, κάμπλάκω τοῦ σοῦ μόρου ;
 ΑΝ. σὺ μὲν γὰρ εἴλου ζῆν, ἐγὼ δὲ κατθανεῖν. 555
 ΙΣ. ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.
 ΑΝ. καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.
 ΙΣ. καὶ μὴν ἴση νῶν ἐστὶν ἡ 'ξαρτία.
 ΑΝ. θάρσει. σὺ μὲν ζῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι
 τέθνηκεν, ὥστε τοῖς θανούσιν ὠφελεῖν. 560
 ΚΡ. τὼ παῖδε φημὶ τῷδε τὴν μὲν ἀρτίως
 ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν.
 ΙΣ. ἀλλ' οὐ ποτ', ὦναξ, οὐδ' ὅς ἂν βλάσπη μένει
 νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.
 ΚΡ. σοὶ γοῦν, ὅθ' εἴλου σὺν κακοῖς πράσσειν κακά. 565
 ΙΣ. τί γὰρ μόνη μοι τῆσδ' ἄτερ βιώσιμον ;
 ΚΡ. ἀλλ' ἦδε μέντοι μὴ λέγ'. οὐ γὰρ ἔστ' ἔτι.
 ΙΣ. ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαυτοῦ τέκνου ;
 ΚΡ. ἀρώσιμοι γὰρ εἰσι χατέρων γύαι.
 ΙΣ. οὐχ ὥς γ' ἐκείνῳ τῇδὲ τ' ἦν ἡρμοσμένα. 570
 ΚΡ. κακὰς ἐγὼ γυναῖκας υἱέσι στυγῶ.
 ΑΝ. ὦ φίλταθ' Αἰμον, ὥς σ' ἀτιμάζει πατήρ.
 ΚΡ. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.
 ΙΣ. ἡ γὰρ στερήσεις τῆσδε τὸν σαυτοῦ γόνον ;
 ΚΡ. Ἄιδης ὁ παύσων τούσδε τοὺς γάμους ἔφν. 575
 ΧΟ. δεδογμέν', ὥς ἔοικε, τήνδε κατθανεῖν.
 ΚΡ. καὶ σοί γε κάμοί. μὴ τριβὰς ἔτ', ἀλλὰ νιν
 κομίζετ' εἴσω, δμῶες· εὖ δὲ τάσδε χρὴ
 γυναῖκας εἶλαι μῆδ' ἀνειμένας ἔαν·
 φεύγουσι γάρ τοι χοῖ θρασεῖς, ὅταν πέλας 580
 ἦδῃ τὸν Ἄιδην εἰσορῶσι τοῦ βίου.
- στρ. α.
- ΧΟ. εὐδαίμονες οἷσι κακῶν ἄγευστος αἰών.
 οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἄτας
 οὐδὲν ἐλλείπει, γενεᾶς ἐπὶ πλῆθος ἔρπον· 585
 ὅμοιον ὥστε ποντίας ἁλὸς
 οἶδμα δυσπνόοις ὅταν
 Θρήσσαισιν ἔρεβος ὕφαλον ἐπιδράμῃ πνοαῖς,
 κυλίνδει βυσσόθεν κελαινὰν 590
 θίνα καὶ δυσάνεμον,

στόνῳ βρέμουσι δ' ἀντιπλήγες ἀκταί.

ἀντ. α.

ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὀρώμαι
πήματα φθιτῶν ἐπὶ πήμασι πίπτοντ', 595
οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
θεῶν τις, οὐδ' ἔχει λύσιν.

νῦν γὰρ ἐσχάτας ὑπὲρ
ρίζας ἐτέτατο φάος ἐν Οἰδίπου δόμοις· 600
κατ' αὖ νιν φοινία θεῶν τῶν
νερτέρων ἀμᾶ κοπὶς,
λόγου τ' ἄνοια καὶ φρενῶν Ἑρινύς.

στρ. β'.

τεῶν, Ζεῦ, δύνασιν τίς ἀνδρῶν
ὑπερβασία κατάσχη, 605
τὰν οὐθ' ὕπνος αἰρεῖ ποθ' ὁ παντογῆρως
οὐτ' ἀκάματοι θεῶν
μῆνες, ἀγῆρως δὲ χρόνῳ δυνάστας
κατέχεις Ὀλύμπου
μαρμαρόεσσαν αἴγλαν. 610
τό τ' ἔπειτα καὶ τὸ μέλλον
καὶ τὸ πρὶν ἐπαρκέσει
νόμος ὅδ', οὐδὲν ἔρπει
θνατῶν βιότῳ πάμπολις ἐκτος ἄτας.

ἀντ. β'.

ἃ γὰρ δὴ πολὺπλαγκτος ἐλπίς 615
πολλοῖς μὲν ὄνασις ἀνδρῶν,
πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·
εἰδότες δ' οὐδὲν ἔρπει,

πρὶν πυρὶ θερμῷ πόδα τις προσαύρη. 620
σοφία γὰρ ἔκ του
κλεινὸν ἔπος πέφανται,

τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
τῷδ' ἔμμεν ὅτῳ φρένας
θεὸς ἄγει πρὸς ἄταν· 625

πράσσειν δ' ὀλιγοστὸν χρόνον ἐκτὸς ἄτας.
· ὅδε μὲν Αἴμων, παίδων τῶν σῶν
νέατον γέννημ'· ἄρ' ἀχνύμενος
τάλιδος ἤκει μόρον Ἀντιγόνης,
ἀπάτας λεχέων ὑπεραλγῶν ; 530

- ΚΡ. τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.
ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλύων
τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει;
ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;
- ΑΙ. πάτερ, σός εἰμι· καὶ σύ μοι γνώμας ἔχων 635
χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέψομαι.
ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος
μείζων φέρεσθαι, σοῦ καλῶς ἡγουμένου.
- ΚΡ. οὕτω γὰρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν, 640
γνώμης πατρώας πάντ' ὀπισθεν ἐστάναι.
τούτου γὰρ οὐνεκ' ἄνδρες εὔχονται γονὰς
κατηκόους φύσαντες ἐν δόμοις ἔχειν,
ὥς καὶ τὸν ἐχθρὸν ἀνταμύνονται κακοῖς,
καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.
ὅστις δ' ἀνωφέλητα φιτύει τέκνα, 645
τί τόνδ' ἂν εἴποις ἄλλο πλήν αὐτῷ πόρους
φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;
μὴ νῦν ποτ', ὦ παῖ, τὰς φρένας γ' ὑφ' ἡδονῆς
γυναικὸς οὐνεκ' ἐκβάλης, εἰδὼς ὅτι
ψυχρὸν παραγκάλισμα τοῦτο γίγνεται, 650
γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γὰρ
γένοιτ' ἂν ἔλκος μείζον ἢ φίλος κακός;
ἀλλὰ πτύσας ὥσεί τε δυσμενῇ μέθες
τὴν παῖδ' ἐν "Αἰδοῦ τήνδε νυμφεύειν τινί.
ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ 655
πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
ψευδῇ γ' ἐμαυτὸν οὐ καταστήσω πόλει,
ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυμνείτω Δία
ξύναιμον. εἰ γὰρ δὴ τά γ' ἐγγενῇ φύσει
ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους. 660
ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
χρηστὸς, φανείται καὶ πόλει δίκαιος ὢν.
ὅστις δ' ὑπερβὰς ἢ νόμους βιάζεται,
ἢ τοῦπιτάσσειν τοῖς κρατύνουσιν νοεῖ,
οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν 665
ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν
καὶ σμικρὰ καὶ δίκαια καὶ τὰναντία·
καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ
καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,

- δορός τ' ἂν ἐν χειμῶνι προστεταγμένον 670
 μένειν δίκαιον καγαθὸν παραστάτην.
 ἀναρχίας δὲ μείζον οὐκ ἔστιν κακόν·
 αὕτη πόλεις ὄλλυσιν, ἥδ' ἀναστάτους
 οἴκους τίθησιν· ἥδε σὺν μάχῃ δορὸς
 τροπὰς καταρρήγνυσιν· τῶν δ' ὀρθομένων 675
 σώζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.
 οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,
 κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.
 κρεῖσσον γὰρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν
 κοῦκ ἂν γυναικῶν ἡσσαντες καλοίμεθ' ἂν. 680
- ΧΟ. ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
 λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.
- ΑΙ. πᾶτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
 πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον.
 ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, 685
 οὗτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν·
 γένοιτο μέντ' ἂν χᾶτέρῳ καλῶς ἔχον.
 σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα
 λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.
 τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ 690
 λόγοις τοιούτοις, οἷς σὺ μὴ τέρψει κλύων·
 ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,
 τὴν παῖδα ταύτην οἷ' ὀδύρεται πόλις,
 πασῶν γυναικῶν ὡς ἀναξιώτατη
 κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει, 695
 ἥτις τὸν αὐτῆς αὐτάδελφον ἐν φοναῖς
 πεπτῶτ' ἄθαπτον μήθ' ὑπ' ὠμηστῶν κυνῶν
 εἶας' ὀλέσθαι μήθ' ὑπ' οἰωνῶν τινός·
 οὐχ ἥδε χρυσῆς ἀξία τιμῆς λαχεῖν ;
 τοιάδ' ἐρεμνὴ σίγ' ἐπέρχεται φάτις. 700
 ἐμοὶ δὲ σοῦ πράσσοντος εὐτυχῶς, πᾶτερ,
 οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.
 τί γὰρ πατρὸς θάλλοντος εὐκλείας τέκνοις
 ἄγαλμα μείζον, ἢ τί πρὸς παίδων πατρί ;
 μή νυν ἐν ἡθοῖ μοῦνον ἐν σαυτῷ φόρει, 705
 ὡς φῆς σὺ, κοῦδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
 ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
 ἢ γλῶσσαν, ἢ οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,

- οὔτοι διαπτυχθέντες ὤφθησαν κενοί.
 ἀλλ' ἄνδρα, κεί τις ἦ σοφὸς, τὸ μαυθάνειν 710
 πόλλ' αἰσχροὺς οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.
 ὁρᾷς παρὰ ρείθροισι χειμάρροισι ὅσα
 δένδρων ὑπείκει, κλῶνας ὡς ἐκσώζεται
 τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.
 αὕτως δὲ ναὸς ὅστις ἐγκρατῇ πόδα 715
 τείνας ὑπείκει μηδὲν, ὑπτίοις κάτω
 στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.
 ἀλλ' εἴκε θυμοῦ καὶ μετὰστασιν δίδου.
 γνώμη γὰρ εἴ τις κἂπ' ἐμοῦ νεωτέρου
 πρόσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ 720
 φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων
 εἰ δ' οὔν, φιλεῖ γὰρ τοῦτο μὴ ταύτη ῥέπειν,
 καὶ τῶν λεγόντων εὖ καλὸν τὸ μαυθάνειν.
- ΧΟ. ἄναξ, σέ τ' εἰκὸς, εἴ τι καίριον λέγει,
 μαθεῖν, σέ τ' αὖ τοῦδ'. εὖ γὰρ εἴρηται διπλῇ. 725
- ΚΡ. οἱ τηλικοῖδε καὶ διδαζόμεσθα δὴ
 φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε τὴν φύσιν;
 ΑΙ. μηδὲν τὸ μὴ δίκαιον· εἰ δ' ἐγὼ νέος,
 οὐ τὸν χρόνον χρή μᾶλλον ἢ τᾶργα σκοπεῖν.
- ΚΡ. ἔργον γὰρ ἐστὶ τοὺς ἀκοσμοῦντας σέβειν; 730
 ΑΙ. οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν ἐς τοὺς κακοὺς.
 ΚΡ. οὐχ ἦδε γὰρ τοιᾶδ' ἐπείληπται νόσῳ;
 ΑΙ. οὐ φησι Θήβης τῆσδ' ὁμόπολις λεῶς.
 ΚΡ. πόλις γὰρ ἡμῖν ἀμὲ χρή τάσσειν ἐρεῖ;
 ΑΙ. ὁρᾷς τόδ' ὡς εἴρηκας ὡς ἄγαν νέος; 735
 ΚΡ. ἄλλω γὰρ ἢ 'μοὶ χρή με τῆσδ' ἄρχειν χθονός;
 ΑΙ. πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρός ἐσθ' ἐνός.
 ΚΡ. οὐ τοῦ κρατοῦντος ἢ πόλις νομίζεται;
 ΑΙ. καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.
 ΚΡ. ὅδ', ὡς εἰκε, τῇ γυναικὶ συμμαχεῖ. 740
 ΑΙ. εἴπερ γυνὴ σύ· σοῦ γὰρ οὔν προκῆδομαι.
 ΚΡ. ὦ παγκάκιστε, διὰ δίκης ἴων πατρί.
 ΑΙ. οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ' ὀρώ.
 ΚΡ. ἀμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων;
 ΑΙ. οὐ γὰρ σέβεις, τιμὰς γε τὰς θεῶν πατῶν. 745
 ΚΡ. ὦ μιαρὸν ἦθος καὶ γυναικὸς ὕστερον.
 ΑΙ. οὐκ ἂν ἔλοις ἥσσω γε τῶν αἰσchrῶν ἐμέ.

- ΚΡ. ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὅδε.
 ΑΙ. καὶ σοῦ γε κάμου, καὶ θεῶν τῶν νερτέρων.
 ΚΡ. ταύτην ποτ' οὐκ ἔσθ' ὥς ἔτι ζῶσαν γαμεῖς. 750
 ΑΙ. ἥδ' οὖν θανεῖται, καὶ θανούσ' ὀλεῖ τινά.
 ΚΡ. ἢ κάπαπειλῶν ὧδ' ἐπεξέρχει θρασύς ;
 ΑΙ. τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν ;
 ΚΡ. κλαίων φρενώσεις, ὧν φρενῶν αὐτὸς κενός.
 ΑΙ. εἰ μὴ πατήρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν. 755
 ΚΡ. γυναικὸς ὧν δούλευμα, μὴ κώτιλλέ με.
 ΑΙ. βούλει λέγειν τι καὶ λέγων μηδὲν κλύειν ;
 ΚΡ. ἄλῃθες ; ἀλλ' οὐ τόνδ' Ὀλυμπον ἴσθ' ὅτι
 χαίρων ἐπὶ ψόγοισι δεινάσεις ἐμέ.
 ἄγετε τὸ μῖσος, ὥς κατ' ὄμματ' αὐτίκα 760
 παρόντι θνήσκει πλησία τῷ νυμφίῳ.
 ΑΙ. οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξης ποτὲ,
 οὔθ' ἥδ' ὀλεῖται πλησία, σύ τ' οὐδαμὰ
 τοῦμόν προσόψει κρᾶτ' ἐν ὀφθαλμοῖς ὄρων,
 ὥς τοῖς θέλουσι τῶν φίλων μαίνῃ ξυνών. 765
 ΧΟ. ἀνὴρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·
 νοῦς δ' ἔστι τηλικούτος ἀλγῆσας βαρύς.
 ΚΡ. δράτω, φρονεῖτω μείζον ἢ κατ' ἀνδρ' ἰών·
 τὰ δ' οὖν κόρα τάδ' οὐκ ἀπαλλάξει μόρου
 ΧΟ. ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς ; 770
 ΚΡ. οὐ τήν γε μὴ θιγοῦσαν· εὖ γὰρ οὖν λέγεις.
 ΧΟ. μόρῳ δὲ πόλῳ καὶ σφε βουλεύει κτανεῖν ;
 ΚΡ. ἄγων ἔρημος ἐνθ' ἂν ἢ βροτῶν στίβος
 κρύψῳ πετρώδει ζῶσαν ἐν κατώρυχι,
 φορβῆς τοσοῦτον ὥς ἄγος μόνον προθεῖς, 775
 ὅπως μίασμα πᾶσ' ὑπεκφύγῃ πόλις.
 κάκεῖ τὸν Ἄϊδην, δὲ μόνον σέβει θεῶν,
 αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
 ἢ γινώσεται γοῦν ἀλλὰ τηνικαῦθ' ὅτι
 πόνος περισσός ἐστι τὰν Ἄϊδου σέβειν. 780
 στρ. α.
- ΧΟ. Ἐρως ἀνίκατε μάχαν,
 Ἐρως, ὃς ἐν κτήμασι πίπτεις,
 ὃς ἐν μαλακαῖς παρειαῖς
 νεάνιδος ἐννυχεύεις,
 φοιτᾷς δ' ὑπερπόντιος ἔν τ' ἀγρονόμοις αὐλαῖς· 785

καί σ' οὐτ' ἀθανάτων φύξιμος οὐδείς
οὐθ' ἀμερίων ἐπ' ἀνθρώπων, ὁ δ' ἔχων μέμνηεν. 790

αντ. α.

σὺ καὶ δικαίων ἀδίκους
φρένας παρασπᾶς ἐπὶ λώβα·
σὺ καὶ τόδε νεῖκος ἀνδρῶν
ξύναιμον ἔχεις ταραξας·
νικᾷ δ' ἐναργῆς βλεφάρων ἱμερος εὐλέκτρον 795
νύμφας, τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς
θεσμῶν. ἄμαχος γὰρ ἐμπαίξει θεὸς Ἀφροδίτα.
νῦν δ' ἤδη γὼ καὐτὸς θεσμῶν
ἔξω φέρομαι τὰδ' ὀρών, ἴσχειν δ'
οὐκ ἔτι πηγὰς δύναμαι δακρύων,
τὸν παγκοίταν ὅθ' ὀρῶ θάλαμον
τήνδ' Ἀντιγόνην ἀνύτουσαν. 800
805

στρ. β'.

AN. ὀράτ' ἔμ', ὦ γᾶς πατρίας πολῖται,
τὰν νεάταν ὁδὸν
στείχουσιν, νέατον δὲ φέγγος
λεύσσουσαν ἀελίου,
κοῦποτ' αὔθις· ἀλλὰ μ' ὁ παγ- 810
κοίτας Ἀϊδας ζῶσαν ἄγει
τὰν Ἀχέρωντος
ἄκταν, οὐθ' ὑμεναίων
ἔγκληρον, οὐτ' ἐπινύμφειός πώ μέ τις ὕμνος 815
ὕμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.

XO. οὐκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ'
ἐς τόδ' ἀπέρχει κεῦθος νεκύων,
οὔτε φθινάσιν πληγεῖσα νόσοις
οὔτε ξιφέων ἐπίχειρα λαχουσ', 820
ἀλλ' αὐτόνομος, ζῶσα, μόνη δὴ
θνατῶν, Ἀΐδαν καταβήσει.

αντ β'.

AN. ἤκουσα δὴ λυγροτάταν ὀλέσθαι
τὰν Φρυγίαν ξέναν
Ταντάλου Σιπύλῳ πρὸς ἄκρῳ, 825
τὰν κισσὸς ὡς ἀτεινῆς
πετραία βλάστα δάμασεν,
καὶ νιν ὄμβρῳ τακομέναν,

- ὥς φάτις ἀνδρῶν,
 χιών τ' οὐδαμὰ λείπει 830
 τέγγει θ' ὑπ' ὀφρύσι παγκλαύτοις δειράδας· ᾧ με
 δαίμων ὁμοιοτάταν κατευνάζει.
- ΧΟ. ἀλλὰ θεός τοι καὶ θεογεννῆς,
 ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς. 835
 καίτοι φθιμένῳ τοῖς ἰσοθέοις
 ἔγκληρα λαχεῖν μέγ' ἀκούσαι.
- AN. ^{στρ. γ.} οἴμοι γελῶμαι. τί με, πρὸς θεῶν πατρώων,
 οὐκ ὀλλυμέναν ὑβρίζεις, 840
 ἀλλ' ἐπίφαντον ;
 ὦ πόλις, ὦ πόλεως
 πολυκτῆμονες ἄνδρες·
 ἰὼ Διρκαῖαι κρῆναι Θήβας τ'
 εὐαρμάτου ἄλσος, ἔμπας 845
 ξυμμάρτυρας ὕμμ' ἐπικτῶμαι,
 οἷα φίλων ἄκλαντος, οἷοις νόμοις
 πρὸς ἔρμα τυμβόχωστον ἔρχομαι τάφου ποταινίου.
 ἰὼ δύστανος, 850
 οὔτ' ἐν βροτοῖς οὔτ' ἐν νεκροῖσιν
 μέτοικος, οὐ ζῶσιν, οὐ θανοῦσιν.
- ΧΟ. προβᾶς' ἐπ' ἔσχατον θράσους
 ὑψηλὸν ἐς Δίκας βάθρον
 προσέπεσες, ὦ τέκνον, πολύ. 855
 πατρώων δ' ἐκτίνεις τιν' ἄθλον.
- AN. ^{ἀντ. γ.} ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας,
 πατρὸς τριπόλητον οἶτον,
 τοῦ τε πρόπαντος
 ἀμετέρου πότμου 860
 κλεινοῖς Λαβδακίδαισιν.
 ἰὼ ματρῶαι λέκτρων ἄται
 κοιμήματά τ' αὐτογέννητ'
 ἀμῶ πατρὶ δυσμόρου ματρὸς, 865
 οἷων ἐγὼ ποθ' ἅ ταλαίφρων ἔφυν·
 πρὸς οὖς ἀραῖος ἄγαμος ἄδ' ἐγὼ μέτοικος ἔρχομαι.
 ἰὼ δυσπότημων
 κασίγνητε γάμων κυρήσας, 870

θανῶν ἔτ' οὖσαν κατήναρές με.

ΧΟ. σέβειν μὲν εὐσέβειά τις,
κράτος δ' ὅτῳ κράτος μέλει
παραβατὸν οὐδαμῇ πέλει,
σὲ δ' αὐτόγνωτος ὤλεσ' ὀργά. 875

ΑΝ. ἄκλαυτος, ἄφιλος, ἀνυμέναιος,
ταλαίφρων ἄγομαι τάνδ' ἐτοίμαν ὁδόν.
οὐκ ἔτι μοι τόδε λαμπάδος ἱρὸν ὄμμα
θέμις ὁρᾶν ταλαίνα· 880
τόν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάζει.

ΚΡ. ἀρ' ἴστ', αἰοιδὰς καὶ γόους πρὸ τοῦ θανεῖν,
ὥς οὐδ' ἂν εἰς παύσαιτ' ἂν, εἰ χρεῖη λέγειν·
οὐκ ἄξεθ' ὥς τάχιστα, καὶ κατηρεφεῖ 885
τύμβῳ περιπτύξαντες, ὥς εἴρηκ' ἐγὼ,
ἄφετε μόνην ἔρημον, εἴτε χρῆ θανεῖν
εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύειν στέγη·
ἡμεῖς γὰρ ἄγνοι τοῦπὶ τήνδε τὴν κόρην·
μετοικίας δ' οὖν τῆς ἄνω στερήσεται. 890

ΑΝ. ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς
οἴκησις αἰέφρουρος, οἷ πορεύομαι
πρὸς τοὺς ἐμαυτῆς, ὦν ἀριθμὸν ἐν νεκροῖς
πλεῖστον δέδεκται Φερσέφασσ' ὀλωλότων·
ὦν λιοισθία ᾿γὼ καὶ κάκιστα δὴ μακρῷ 895
κάτειμι, πρίν μοι μοῖραν ἐξήκειν βίου.
ἐλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω
φίλη μὲν ἤξειν πατρὶ, προσφιλὴς δὲ σοὶ,
μῆτερ, φίλη δὲ σοὶ, κασίγνητον κἀρα·
ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ 900
ἔλουσα κακόσμησα κάπιτυμβίους
χοὰς ἔδωκα· νῦν δὲ, Πολύνεικες, τὸ σὸν
δέμας περιστέλλουσα τοιάδ' ἄρνυμαι.
καίτοι σ' ἐγὼ ᾿τίμησα τοῖς φρονοῦσιν εὖ.
οὐ γάρ ποτ' οὔτ' ἂν εἰ τέκνων μήτηρ ἔφυν, 905
οὔτ' εἰ πόσις μοι κατθανὼν ἐτήκετο,
βία πολιτῶν τόνδ' ἂν ἡρόμην πόνον.
τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω ;
πόσις μὲν ἂν μοι κατθανόντος ἄλλος ᾦν,
καὶ παῖς ἀπ' ἄλλου φωτὸς, εἰ τοῦδ' ἡμπλακον, 910
μητρὸς δ' ἐν ᾿Αἰδου καὶ πατρὸς κεκευθότοι

- οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.
 τοιῷδε μέντοι σ' ἐκπροτιμήσας ἐγὼ
 νόμῳ, Κρέοντι ταῦτ' ἔδοξ' ἁμαρτάνειν
 καὶ δεινὰ τολμᾶν, ὧ κασίγνητον κᾶρα. 915
 καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβὼν,
 ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
 μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,
 ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἢ δύσμορος
 ζῶσ' ἐς θανόντων ἔρχομαι κατασκαφάς· 920
 ποίαν παρεξελθοῦσα δαιμόνων δίκην;
 τί χρή με τὴν δύστηνον ἐς θεοὺς ἔτι
 βλέπειν; τίς αὐδᾶν ξυμμάχων; ἐπεὶ γε δὴ
 τὴν δυσσέβειαν εὖσεβοῦς' ἐκτησάμην.
 ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ, 925
 παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες·
 εἰ δ' οἷδ' ἁμαρτάνουσι, μὴ πλείω κακὰ
 πάθοιεν ἢ καὶ δρῶσιν ἐκδίκως ἐμέ.
- ΧΟ. ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ
 ψυχῆς ῥίπαι τήνδε γ' ἔχουσιν. 930
- ΚΡ. τοιγὰρ τούτων τοῖσιν ἄγουσιν
 κλαύμαθ' ὑπάρξει βραδυτήτος ὑπερ.
- ΑΝ. οἴμοι, θανάτου τοῦτ' ἐγγυτάτω
 τοῦπος ἀφίκται.
- ΧΟ. θαρσεῖν οὐδὲν παραμυθοῦμαι
 μὴ οὐ τάδε ταύτῃ κατακυροῦσθαι 935
- ΑΝ. ὦ γῆς Θήβης ἄστρ' πατρῶον
 καὶ θεοὶ προγενεῖς,
 ἄγομαι δὴ κοῦκ ἔτι μέλλω.
 λεύσσετε, Θήβης οἱ κοιρανίδαι, 940
 τὴν βασιλίδα μούνην λοιπήν,
 οἷα πρὸς οἷων ἀνδρῶν πάσχω,
 τὴν εὖσεβίαν σεβίσασα.
- στρ. δ.
- ΧΟ. ἔτλα καὶ Δανάας οὐράνιον φῶς
 ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς· 945
 κρυπτομένα δ' ἐν τυμβήρῃ θαλάμῳ κατεζεύχθη.
 καίτοι καὶ γενεᾷ τίμιος, ὦ παῖ παῖ,
 καὶ Ζηνὸς ταμιεύσκε γονὰς χρυσορύτους. 950
 ἀλλ' ἅ μοιριδία τις δύνασις δεινὰ·

οὐτ' ἂν νιν ὄλβος οὐτ' Ἄρης, οὐ πύργος, οὐχ ἀλίκτυποι
κελαιναὶ νᾶες ἐκφύγοιεν.

ἀντ. α.

ζεύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος, 955

Ἡδωνῶν βασιλεὺς, κερτομίοις ὀργαῖς,
ἐκ Διονύσου πετρώδει κατάφρακτος ἐν δεσμῷ.

οὕτω τᾶς μανίας δεινὸν ἀποστάζει
ἀνθηρόν τε μένος. κείνος ἐπέγνω μανίαις 960

ψαύων τὸν θεὸν ἐν κερτομίοις γλώσσαις.
παύεσκε μὲν γὰρ ἐνθέους γυναικας εὐϊόν τε πῦρ,
φιλαύλους τ' ἠρέθιζε Μούσας. 965

στρ. β'.

παρὰ δὲ Κνανέων πελαγέων διδύμας ἄλως
ἄκται Βοσπόριαι ἰδ' ὁ Θρηκῶν ἄξενος 970
Σαλμυδησὸς, ἵν' ἀγχίπτολις Ἄρης
δισσοῖσι Φινείδαις

εἶδεν ἀρατὸν ἔλκος
τυφλωθὲν ἐξ ἀγρίας δάμαρτος
ἀλαὸν ἀλαστόροισιν ὀμμάτων κύκλοις
ἀραχθὲν, ἐγχείων ὑφ' αἵματηραῖς 975
χείρεσσι καὶ κερκίδων ἀκμαῖσιν.

ἀντ. β'.

κατὰ δὲ τακόμενοι μέλεοι μελέαν πάθαν
κλαῖον, ματρὸς ἔχοντες ἀνύμφευτον γονάν· 980

ἃ δὲ σπέρμα μὲν ἀρχαιογόνων
ἄντασ' Ἐρεχθειδᾶν,

τηλεπόροις δ' ἐν ἄντροις
τράφη θυέλλαισιν ἐν πατρώαις

Βορεᾶς ἄμιππος ὀρθόποδος ὑπὲρ πάγου 985
θεῶν παῖς· ἀλλὰ καπ' ἐκεῖνα

Μοῖραι μακραίωνες ἔσχον, ᾧ παῖ.

ΤΕ. Θήβης ἄνακτες, ἤκομεν κοινὴν ὁδὸν
δύ' ἐξ ἑνὸς βλέποντε, τοῖς τυφλοῖσι γὰρ
αὕτη κέλευθος ἐκ προηγητοῦ πέλει. 990

ΚΡ. τί δ' ἔστιν, ᾧ γεραιὲ Τειρεσία, νέον;

ΤΕ. ἐγὼ διδάξω· καὶ σὺ τῷ μάντει πιθοῦ.

ΚΡ. οὐκ οὐν πάρος γε σῆς ἀπεστάτου φρενός.

ΤΕ. τοιγὰρ δι' ὀρθῆς τήνδε ναυκληρεῖς πόλιν.

ΚΡ. ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα. 995

- ΤΕ. φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης.
 ΚΡ. τί δ' ἔστιν; ὥς ἐγὼ τὸ σὸν φρίσσω στόμα.
 ΤΕ. γνώσει, τέχνης σημεία τῆς ἐμῆς κλύων.
 ἐς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον
 ἴζων, ἴν' ἦν μοι παντὸς οἰωνοῦ λιμὴν, 1000
 ἀγνώτ' ἀκούω φθόγγον ὀρνίθων, κακῶ
 κλάζοντας οἷστρω καὶ βεβαρβαρωμένῳ·
 καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς
 ἔγνων· πτερῶν γὰρ ῥοῖβδος οὐκ ἄσημος ἦν.
 εὐθὺς δὲ δείσας ἐμπύρων ἐγευόμην 1005
 βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων
 Ἦφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῶ
 μυδῶσα κηκὶς μηρίων ἐτήκετο
 κᾶτυφε κἀνέπτυε, καὶ μετάρσιοι
 χολαὶ διεσπείροντο, καὶ καταρρνεῖς 1010
 μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.
 τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα
 φθίνοντ' ἀσήμεων ὀργίων μαντεύματα.
 ἐμοὶ γὰρ οὗτος ἡγεμὼν, ἄλλοις δ' ἐγώ.
 καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις. 1015
 βωμοὶ γὰρ ὑμῖν ἐσχάrai τε παντελεῖς
 πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς
 τοῦ δυσμόρου πεπτῶτος Οἰδίπου γόνου.
 κᾶτ' οὐ δέχονται θυστάδας λιτὰς ἔτι
 θεοὶ παρ' ἡμῶν οὐδὲ μηρίων φλόγα, 1020
 οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοᾶς,
 ἀνδροφθόρου βεβρώτες αἵματος λίπος.
 ταῦτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ
 τοῖς πᾶσι κοινόν ἐστι τοῦξαμαρτάνειν·
 ἐπεὶ δ' ἀμάρτη, κείνος οὐκ ἔτ' ἔστ' ἀνὴρ 1025
 ἄβουλος οὐδ' ἀνολβος, ὅστις ἐς κακὸν
 πεσὼν ἀκῆται μὴδ' ἀκίνητος πέλη.
 αὐθαδία τοι σκαιότητ' ὀφλισκάνει.
 ἀλλ' εἶκε τῷ θανόντι μὴδ' ὀλωλότα
 κέντει. τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν; 1030
 εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'
 ἥδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.
 ΚΡ. ᾧ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ
 τοξεύετ' ἀνδρὸς τοῦδε, κούδὲ μαντικῆς

- ἄπρακτος ὑμῖν εἰμι, τῶν δ' ὑπαὶ γένους
ἐξημπόλημαι κάκπεφόρτισμαι πάλαι.
κερδαίνεται, ἐμπολᾶτε τὸν πρὸς Σάρδεων
ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν
χρυσόν· τάφῳ δ' ἐκείνου οὐχὶ κρύψετε,
οὐδ' εἰ θέλουσ' οἱ Ζηνὸς αἰετοὶ βορὰν
φέρειν νιν ἀρπάζοντες ἐς Διὸς θρόνους,
οὐδ' ὥς μίασμα τοῦτο μὴ τρέσας ἐγὼ
θάπτειν παρήσω κείνον. εὖ γὰρ οἶδ' ὅτι
θεοὺς μαιίνειν οὔτις ἀνθρώπων σθένει.
πίπτουσι δ', ὧ γεραιὲ Τειρεσία, βροτῶν
χοὶ πολλὰ δεινοὶ πτώματ' αἴσχυρ', ὅταν λόγους
αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.
- ΤΕ. φεῦ·
ἄρ' οἶδεν ἀνθρώπων τις, ἄρα φράζεται,
ΚΡ. τί χρῆμα; ποῖον τοῦτο πάγκοινον λέγεις;
ΤΕ. ὅσῳ κράτιστον κτημάτων εὐβουλία;
ΚΡ. ὅσῳ περ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.
ΤΕ. ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς.
ΚΡ. οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.
ΤΕ. καὶ μὴν λέγεις, ψευδῇ με θεσπίζειν λέγων.
ΚΡ. τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος.
ΤΕ. τὸ δ' ἐκ τυράννων αἰσχροκερδίαν φιλεῖ.
ΚΡ. ἄρ' οἴσθα ταγοὺς ὄντας ἀν' λέγῃς λέγων;
ΤΕ. οἶδ'. ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν
ΚΡ. σοφὸς σὺ μάντις, ἀλλὰ τὰδὶ κτεῖν φιλῶν.
ΤΕ. ὄρσεις με τὰκίνητα διὰ φρενῶν φράσαι.
ΚΡ. κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων.
ΤΕ. οὕτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος.
ΚΡ. ὥς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.
ΤΕ. ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι
τροχοὺς ἀμιλλητῆρας ἡλίου τελῶν,
ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχχνων ἕνα
νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσει,
ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτῳ,
ψυχὴν τ' ἀτίμως ἐν τάφῳ κατώκισας,
ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν
ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν.
ὧν οὔτε σοὶ υἱέτεστιν οὔτε τοῖς ἄνω

- θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.
τούτων σε λωβητῆρες ὑστεροφθόροι
λοχῶσιν Ἄιδου καὶ θεῶν Ἑρινύες, 1075
ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.
καὶ ταῦτ' ἄθρησον εἰ κατηργυρωμένος
λέγω. φανεῖ γὰρ οὐ μακροῦ χρόνου τριβὴ
ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα.
[ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις 1080
ὄσων σπαράγματ' ἢ κύνες καθήγισαν,
ἢ θῆρες, ἢ τις πτηνὸς οἰωνὸς, φέρων
ἀνόσιον ὁσμὴν ἐστιοῦχον ἐς πόλιν.]
τοιαῦτά σου, λυπεῖς γὰρ, ὥστε τοξότης
ἀφῆκα θυμῷ καρδίας τοξεύματα 1085
βέβαια, τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ.
ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα
τὸν θυμὸν οὗτος ἐς νεωτέρους ἀφῇ,
καὶ γυνὴ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν
τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ἢ νῦν φέρει. 1090
- ΧΟ. ἀνὴρ, ἄναξ, βέβηκε δεινὰ θεσπίσας.
ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ
τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,
μή πώ ποτ' αὐτὸν ψεύδος ἐς πόλιν λακεῖν.
- ΚΡ. ἔγνωκα καὐτὸς καὶ ταράσσομαι φρένας. 1095
τό τ' εἰκαθεῖν γὰρ δεινόν· ἀντιστάντα δὲ
ἄτη πατάξαι θυμὸν ἐν δεινῷ πάρα.
- ΧΟ. εὐβουλίας δεῖ, παῖ Μεινοικέως Κρέον.
- ΚΡ. τί δῆτα χρή δρᾶν; φράζε· πείσομαι δ' ἐγώ.
- ΧΟ. ἐλθὼν κόρην μὲν ἐκ κατώρυχος στέγης 1100
ἄνες· κτίσιν δὲ τῷ προκειμένῳ τάφον.
- ΚΡ. καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρειαθεῖν;
- ΧΟ. ὅσον γ', ἄναξ, τάχιστα. συντέμνουσι γὰρ
θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.
- ΚΡ. οἴμοι· μόλις μὲν, καρδίας δ' ἐξίσταμαι 1105
τὸ δρᾶν· ἀνάγκη δ' οὐχὶ δυσμαχητέον.
- ΧΟ. δρᾶ νυν τάδ' ἐλθὼν μηδ' ἐπ' ἄλλοισιν τρέπε.
- ΚΡ. ὦδ' ὥς ἔχω στείχοιμ' ἄν· ἴτ' ἴτ' ὁπάονες
οἳ τ' ὄντες οἳ τ' ἀπόντες, ἀξίνας χεροῖν
ὀρμᾶσθ' ἐλόντες εἰς ἐπόψιον τόπον. 1110

* * * *

ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,
αὐτός τ' ἔδησα, καὶ παρὼν ἐκλύσομαι.
δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους
ἄριστον ἢ σώζοντα τὸν βίον τελεῖν.

στρ. α.

ΧΟ. πολυώνυμῃ, Καδμεΐας Νύμφας ἄγαλμα, 1115
καὶ Διὸς βαρυβρεμέτα
γένος, κλυτὰν δὲ ἀμφέπεις Ἰταλίαν, μέδεις δὲ
παγκοίνοις Ἑλευσινίας 1120
Δηοῦς ἐν κόλποις, Βακχεῦ, Βακχᾶν
ὁ ματρόπολιν Θήβαν
ναιετῶν παρ' ὑγρῶν
Ἴσμηνοῦ ρείθρων, ἀγρίου τ'
ἐπὶ σπορᾷ δράκοντος· 1125

ἀντ. α'.

σὲ δ' ὑπὲρ διλόφου πέτρας στέροψ ὅπως
λιγνὺς, ἔνθα Κωρύκiai
Νύμφαι στείχουσι Βακχίδες, Κασταλίας τε νᾶμα·
καί σε Νυσαίων ὀρέων 1130
κισσῆρεις ὄχθαι χλωρά τ' ἄκτᾶ
πολύσταφυλος πέμπει
ἀβρότων ἐπέων
εὐαζόντων Θηβαίας 1135
ἐπισκοποῦντ' ἀγνιάς·

στρ. β'.

τὰν ἔκπαγλα τιμᾶς
ὑπὲρ πασᾶν πόλεων
ματρὶ σὺν κεραυνία·
καὶ νῦν, ὥς βιαίας 1140
ἔχεται πάνδαμος ἀμὰ πόλις ἐπὶ νόσου,
μολεῖν καθαρσίῳ ποδὶ Παρνασίαν
ὑπὲρ κλιτὺν, ἢ στονύεντα πορθμόν. 1145

ἀντ. β'.

ἰὼ πῦρ πνεόντων
χοράγ' ἄστρων, νυχίων
φθεγμάτων ἐπίσκοπε,
παῖ Ζηνὸς γένεθλον,

- προφάνηθ' ὦ Ναξίαις σαῖς ἅμα περιπόλοις 1150
 Θυίαισιν, αἵ σε μαινόμεναι πάννυχτοι
 χορεύουσι, τὸν ταμίαν Ἰακχον.
- ΑΓ. Κάδμου πάροιχοι καὶ δόμων Ἀμφίονος, 1155
 οὐκ ἔσθ' ὁποῖον στάντ' ἂν ἀνθρώπου βίον
 οὔτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ.
 τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει
 τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἰεί·
 καὶ μάντις οὐδεὶς τῶν καθεστώτων βροτοῖς. 1160
 Κρέων γὰρ ἦν ζηλωτὸς, ὥς ἐμοί, ποτέ,
 σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα,
 λαβὼν τε χώρας παντελῇ μοναρχίαν
 ἡὔθυνε, θάλλων εὐγενεῖ τέκνων σπορᾷ·
 καὶ νῦν ἀφείται πάντα. τὰς γὰρ ἡδονὰς 1165
 ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ
 ζῆν τοῦτον, ἀλλ' ἐμψυχον ἡγοῦμαι νεκρόν.
 πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα,
 καὶ ζῆ τύραννον σχῆμ' ἔχων· ἐὰν δ' ἀπῇ
 τούτων τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾶς 1170
 οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.
- ΧΟ. τί δ' αὖ τόδ' ἄχθος βασιλέων ἦκεις φέρων ;
 ΑΓ. τεθνᾶσιν· οἱ δὲ ζῶντες αἴτιοι θανεῖν.
 ΧΟ. καὶ τίς φονεύει ; τίς δ' ὁ κείμενος ; λέγε.
 ΑΓ. Αἴμων ὄλωλεν· αὐτόχειρ δ' αἰμάσσεται. 1175
 ΧΟ. πότερα πατρώας, ἢ πρὸς οἰκείας χερὸς ;
 ΑΓ. αὐτὸς πρὸς αὐτοῦ, πατρὶ μηνίσας φόνου.
 ΧΟ. ὦ μάντι, τοῦπος ὥς ἄρ' ὀρθὸν ἦνυσας.
 ΑΓ. ὥς ὦδ' ἐχόντων τᾶλλα βουλεύειν πάρα.
 ΧΟ. καὶ μὴν ὀρῶ τάλαιναν Εὐρυδίκην ὁμοῦ 1180
 δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων
 ἦτοι κλύουσα παιδὸς ἢ τύχη πάρα.
- ΕΥ. ὦ πάντες ἀστοὶ, τῶν λόγων ἐπησθόμην
 πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
 ὅπως ἰκοίμην εὐγμάτων προσήγορος. 1185
 καὶ τυγχάνω τε κλῆθρ' ἀνασπαστοῦ πύλης
 χαλῶσα καὶ με φθόγγος οἰκείου κακοῦ
 βάλλει δι' ὧτων· ὑπτία δὲ κλίνομαι
 δείσασα πρὸς δμωαῖσι κάποπλήσσομαι.
 ἀλλ' ὅστις ἦν ὁ μῦθος αὐθις εἶπατε· 1190

- κακῶν γὰρ οὐκ ἄπειρος οὖς' ἀκούσομαι.
 ΑΓ. ἐγὼ, φίλῃ δέσποινα, καὶ παρῶν ἐρῶ,
 κοῦδέν παρήσω τῆς ἀληθείας ἔπος.
 τί γάρ σε μαλθάσσοιμ' ἂν ὦν ἐς ὕστερον
 ψεῦσται φανούμεθ'; ὀρθὸν ἀλήθει' αἶ.
 ἐγὼ δὲ σῶ ποδαγὸς ἐσπόμεν πόντι
 πεδίον ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεὲς
 κυνοσπάρακτον σῶμα Πολυνείκους ἔτι·
 καὶ τὸν μὲν, αἰτήσαντες ἐνοδίαν θεὸν
 Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν,
 λούσαντες ἀγνὸν λουτρὸν, ἐν νεοσπάσιν
 θαλλοῖς δ' ἡ δὴ λέλειπτο συγκατήθομεν,
 καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς
 χώσαντες αὐθις πρὸς λιθόστρωτον κόρης
 νυμφεῖον Ἄιδου κοῖλον εἰσεβαίνομεν.
 φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων
 κλύει τις ἀκτέριστον ἀμφὶ παστάδα,
 καὶ δεσπότη Κρέοντι σημαίνει μολῶν·
 τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς
 ἔρποντι μᾶλλον ἄσσον, οἰμῶξας δ' ἔπος
 ἴησι δυσθρήνητον, ὦ τάλας ἐγὼ,
 ἄρ' εἰμὶ μάντις; ἄρα δυστυχεστάτην
 κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν;
 παιδὸς με σαίνει φθόγγος. ἀλλὰ, πρόσπολοι,
 ἴτ' ἄσσον ὠκεῖς, καὶ παραστάντες τάφῳ
 ἀθρήσαθ', ἄρμον χώματος λιθοσπαδῇ
 δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἴμονος
 φθόγγον συνήμ', ἢ θεοῖσι κλέπτομαι.
 τάδ' ἐξ ἀθύμου δεσπότης κελεύσασιν
 ἡθροῦμεν· ἐν δὲ λισσθίῳ τυμβεύματι
 τὴν μὲν κρεμαστὴν αὐχένος κατείδομεν,
 βρόχῳ μιτῶδει σινδόνης καθημμένην,
 τὸν δ' ἀμφὶ μέσση περιπετῇ προσκείμενον,
 εὐνῆς ἀποιμώζοντα τῆς κάτω φθορὰν
 καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λῆχος.
 ὁ δ' ὥς ὁρᾷ σφε, στυγνὸν οἰμῶξας ἔσω
 χωρεῖ πρὸς αὐτὸν κἀνακωκύσας καλεῖ,
 ὦ τλήμον, οἷον ἔργον εἴργασαι· τίνα
 νοῦν ἔσχες; ἐν τῷ ξυμφορᾷ διεφθάρης;

- ἔξελθε, τέκνον, ἰκέσιός σε λίσσομαι. 1230
τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
πτύσας προσώπῳ κούδεν ἀντειπὼν ξίφους
ἔλκει διπλοῦς κνώδοντας· ἐκ δ' ὀρμωμένου
πατρὸς φυγαῖσιν ἤμπλακ'· εἴθ' ὁ δύσμορος 1235
αὐτῷ χολωθείς, ὥσπερ εἶχ', ἐπενταθεὶς
ἤρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὑγρὸν
ἀγκῶν' ἔτ' ἐμφρων παρθένῳ προσπτύσσεται·
καὶ φυσιῶν ὀξεῖαν ἐκβάλλει πνοήν
λευκῇ παρειᾷ φοινίου σταλάγματος.
κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ 1240
τέλη λαχὼν δείλαιος εἰν Ἄιδου δόμοις,
δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν
ὄσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.
ΧΟ. τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν 1245
φρουδῇ, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον.
ΑΓ. καὐτὸς τεθάμβηκ'· ἐλπίσιν δὲ βόσκομαι,
ἄχῃ τέκνου κλύουσιν ἐς πόλιν γόους
οὐκ ἀξιώσειν, ἀλλ' ὑπὸ στέγῃς ἔσω
δμωαῖς προθήσειν πένθος οἰκεῖον στένειν.
γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἁμαρτάνειν. 1250
ΧΟ. οὐκ οἶδ'· ἐμοὶ δ' οὔν ἢ τ' ἄγαν σιγὴ βαρὺ
δοκεῖ προσεῖναι χῆ μάτην πολλὴ βοή.
ΑΓ. ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον
κρυφῇ καλύπτει καρδίᾳ θυμουμένην,
δόμους παραστείχοντες. εὖ γὰρ οὔν λέγεις. 1255
καὶ τῆς ἄγαν γάρ ἐστί που σιγῆς βάρος.
ΧΟ. καὶ μὴν ὃδ' ἀναξ αὐτὸς ἐφήκει
μνημ' ἐπίσημον διὰ χειρὸς ἔχων,
εἰ θέμις εἰπεῖν, οὐκ ἀλλοτρίαν
ἄτην, ἀλλ' αὐτὸς ἁμαρτών. 1260
- στρ. α.
- ΚΡ. ἰὼ φρενῶν δυσφρόνων ἁμαρτήματα
στερεὰ θανατόεντ'·
ὦ κτανόντας τε καὶ
θανόντας βλέποντες ἐμφυλίου.
ῥμοι ἐμῶν ἄνολβα βουλευμάτων. 1265
ἰὼ παῖ, νέος νέῳ ξὺν μόρῳ,

- αἰαῖ αἰαῖ,
 ἔθανες, ἀπελύθης,
 ἑμαῖς οὐδὲ σαῖσι δυσβουλίαις.
- ΧΟ. οἴμ' ὥς ἔοικας ὀψὲ τὴν δίκην ἰδεῖν. 1270
- ΚΡ. οἴμοι,
 ἔχω μαθὼν δείλαιος· ἐν δ' ἐμῷ κάρᾳ
 θεὸς τότ' ἄρα τότε μέγα βάρος μ' ἔχων
 ἔπαισεν, ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,
 οἴμοι λακπάτητον ἀντρέπων χαράν. 1275
- ΕΞ. φεῦ φεῦ, ὦ πόνοι βροτῶν δύσπονοι. 1278
 ὦ δέσποθ', ὥς ἔχων τε καὶ κεκτημένος,
 τα μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις
 ἔοικας ἥκειν καὶ τάχ' ὄψεσθαι κακά. 1280
- ΚΡ. τί δ' ἔστιν αὖ [κάκιον ἢ κακῶν ἔτι] ;
- ΕΞ. γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,
 δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.
- ΚΡ. ^{ἀντ. α.} ἰὼ ἰὼ δυσκάθαρος Ἄϊδου λιμὴν,
 τί μ' ἄρα τί μ' ὀλέκεις ; 1285
 ὦ κακάγγελτά μοι
 προπέμψας ἄχῃ, τίνα θροεῖς λόγον ;
 αἰαῖ, ὀλωλότ' ἄνδρ' ἐπεξεργάσω.
 τί φῆς, τίνα λέγεις νέον μοι νέον,
 αἰαῖ αἰαῖ, 1290
 σφάγιον ἐπ' ὀλέθρῳ
 γυναικεῖον ἀμφικεῖσθαι μόρον ;
- ΧΟ. ὄρᾱν πάρεστιν· σὺ γὰρ ἐν μυχοῖς ἔτι.
- ΚΡ. οἴμοι,
 κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας. 1295
 τίς ἄρα, τίς με πότμος ἔτι περιμένει ;
 ἔχω μὲν ἐν χεῖρεσσιν ἀρτίως τέκνον,
 τάλας, τὸν δ' ἐναντα προσβλέπω νεκρόν.
 φεῦ φεῦ μᾶτερ ἀθλία, φεῦ τέκνον. 1300
- ΕΞ. ἦ δ' ὀξύθηκτος ἦδε βωμία πέριξ
 λύει κελαινὰ βλέφαρα, κωκύσασα μὲν
 τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λάχος,
 αὔθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς
 ποάξεις ἐφυμνήσασα τῷ παιδοκτόνῳ. 1305

στρ. β'.

ΚΡ. αἰαῖ αἰαῖ,
 ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταίαν
 ἔπαισέν τις ἀμφιθήκτῳ ξίφει ;
 δείλαιος ἐγὼ, αἰαῖ, 1310
 δειλαία δὲ συγκέκραμαι δῦα.

ΕΞ. ὥς αἰτίαν γε τῶνδε κακείνων ἔχων
 πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.

ΚΡ. ποίῳ δὲ καπελύσατ' ἐν φοναῖς τρόπῳ ;
 ΕΞ. παίσασ' ὑφ' ἥπαρ αὐτόχειρ αὐτήν, ὅπως 1315
 παιδὸς τόδ' ἦσθετ' ὀξυκώκυτον πάθος.

στρ. γ'.

ΚΡ. ὦμοι μοι, τάδ' οὐκ ἐπ' ἄλλον βροτῶν
 ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας.

ἐγὼ γάρ σ' ἐγὼ ἔκανον, ὦ μέλεος,
 ἐγὼ, φάμ' ἔτυμον. ἰὼ πρόσπολοι, 1320
 ἄγετέ μ' ὅτι τάχος, ἄγετέ μ' ἐκποδῶν,

τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. 1325

ΧΟ. κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς
 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.

ἀντ. β'.

ΚΡ. ἴτω ἴτω,
 φανήτω μόρων ὁ κάλλιστ' ἐμῶν 1329
 ἐμοὶ τερμίαν ἄγων ἀμέραν

ὑπατος· ἴτω ἴτω,
 ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω. 1333

ΧΟ. μέλλοντα ταῦτα. τῶν προκειμένων τι χρὴ
 πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέλειν. 1335

ΚΡ. ἀλλ' ὦν ἐρῶ μὲν, ταῦτα συγκατηυξάμην.

ΧΟ. μή νυν προσεύχου μηδέν· ὥς πεπρωμένης
 οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγὴ.

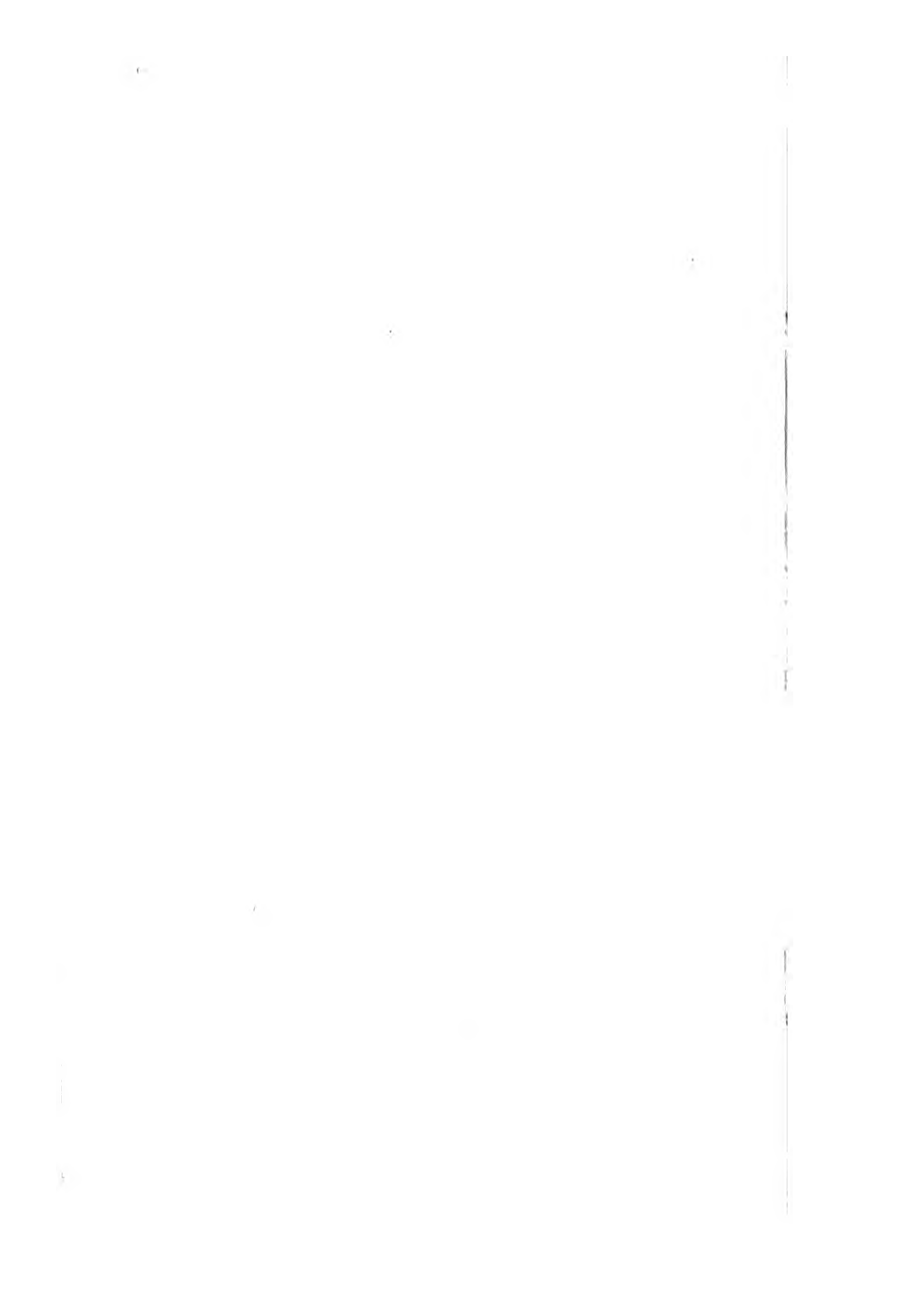
ἀντ. γ'.

ΚΡ. ἄγοιτ' ἀν μάταιον ἀνδρ' ἐκποδῶν,
 ὅς, ὦ παῖ, σέ τ' οὐχ ἐκὼν κατέκανον 1340
 σέ τ' αὖ τάνδ'. ὦμοι μέλεος, οὐδ' ἔχω

ὅπα πρὸς πότερον ἰδῶ· πάντα γὰρ
 λέχρια τὰν χεροῖν, τὰ δ' ἐπὶ κρατὶ μοι 1345
 πότμος δυσκόμιστος εἰσήλατο,

ΧΟ. πολλῶ τὸ φρονεῖν εὐδαιμονίας
 πρῶτον ὑπάρχει· χρὴ δὲ τὰ γ' εἰς θεοὺς
 μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι
 μεγάλας πληγὰς τῶν ὑπεραύχων
 ἀποτίσαντες
 γήρα τὸ φρονεῖν ἐδίδαξαν.

1350



NOTES ON THE ANTIGONE OF SOPHOCLES.

"THE scene is laid at Thebes, in front of the royal palace; on the left hand is seen a street leading into the city; on the right, in the distance, a plain, skirted by hills, which has lately been the scene of battle. Time: daybreak, on the morning after the battle, and retreat of the Argive host, which had been beleaguering the city."—(See v. 16.)

SCENE I. (1—99.)

"ENTER Antigone, followed by Ismene. Antigone informs her sister of Creon's decree, forbidding funeral rites to Polynices; declares her intention to disobey it, and invites her aid. Ismene tries to dissuade her, but is answered with indignant scorn. They separate, Ismene retiring into the palace; Antigone departing by another way, to execute her purpose of burying her brother." Oxf. Ed.

1. ὦ κοινὸν κάρα, "O my own dear sister Ismene;" lit., "O kindred head of my own sister Ismene."

Ἰσμήνης κάρα. A favourite construction of the poets is to express the adjectival property by a substantive, and put the person to whom the property belongs in the attributive genitive: Ποσειδῶνος κράτος, Æsch. Eum. 27. Ἑκτορος δόρυ, Eur. Hec. 1210. Καστορος, Τυδέος, Πολυνείκεος βία, &c., are familiar examples. In the tragic and lyric authors δέμας is applied to a person of high dignity or majesty: Eur. Hec. 713, δέμας Ἀγαμέμνονος; κάρα and ὄμμα to objects of love; Soph. Œd. R. 1235, τέθηκε θεῖον Ἰοκάστης κάρα. Cf. Jelf, Gr. Gr. § 442, e. The Latins use *caput* in the same manner: Ter. Adelph. v. 9, 9, "O lepidum *caput*," "O delightful creature;" Juvenal, xiii. 174, "Perjurum *caput*."

κοινόν· συγγενικόν, Schol.=ὁμαιμον, "of common origin," "of the same family;" ἀντάδελφον, "of the same father and mother," and therefore, "my own very sister."

2. ἄρ' οἶσθ' ὅ τι τελεῖ; "Knowest thou any whatever of the misfortunes springing from Œdipus, such as Zeus will not bring to pass even during our lifetime?" For ὅ τι, the common reading, Hermann substituted ὅτι. The MSS. and the Schol. support the first: τὸ ὅ τι ἀντὶ τοῦ, ὁποῖον. 'Ο δὲ νοῦς· ἄρα γε ἔστι τῶν ἀπ' Οἰδίποδος κακῶν, ὁποῖον οὐχὶ ὁ Ζεὺς ζώσαις ἡμῖν ἐπιτελεῖ; ὡς εἰ ἔλεγεν, ἄρα ἔχει τι ὁ Ζεὺς τούτων τῶν κακῶν μείζον ποιῆσαι εἰς ἡμᾶς; εἶπε δὲ διττῶς· πρῶτον μὲν ὅ τι, εἶτα δὲ ὁποῖον, ἀρκούντος θατέρου. Cf. Jelf, Gr. Gr. § 823, obs. 8; and § 877, obs. 2.

τῶν ἀπ' Οἰδίου κακῶν. These are enumerated, v. 49, sq. The expression may also refer to the imprecations denounced by Œdipus on his sons.

3. "Eteocles and Polynices, sons of the unfortunate Œdipus, having an equal claim to the kingdom of Thebes, had agreed to divide the power, and to reign year by year alternately; but Eteocles, stepping first into the throne, and tasting the sweets of sovereignty, broke the contract, and maintained himself in the possession of his dominions. Polynices, in revenge, raised an army of Argians, and made an incursion on Thebes; a battle ensued, and, after much slaughter on both sides, the brothers agreed to decide it by single combat; they fought, and were slain by each other. After the death of the brothers the kingdom of Thebes devolved to their uncle Creon, whose first act of supreme power was an edict forbidding all rites of sepulture to Polynices, as a traitor, and pronouncing instant death on all who should dare to bury him. Here the action of the Tragedy commences, the subject of which is the piety of Antigone in opposition to the edict of Creon, with the distresses consequent upon it." Franklin.

νῦν ἔτι ζώσαιν. Schaefer, Wunder, Dindorf, and others, take these for genitives; the Scholiast, and others, for datives. The former opinion seems to be preferable, for (as Blaydes observes) Jove could hardly be said to visit an evil upon them when not alive. Cf. Trach. 305, μηδ', εἴ τι δράσεις, τῆσδέ γε ζώσης ἔτι; Phil. 412, οὐ γὰρ ἂν ποτε ζώντός γ' ἐκείνου ταῦτ' ἐσυλήθην ἐγώ.

τελεῖ is the fut. Antigone infers from what is happening that there is nothing which Zeus may not be expected to inflict upon her and her sister.

4. ἀτήριον, "baneful," is the reading of Brunck for the common ἄτης ἄτερ, which gives a sense the very reverse of what is required. The reading of the text may be justified by the analogy of *θανατήριος*, *ἀλιτήριος*, and *καματήριος*, which are found as well as the more common *θανατηρός*, &c. Coray's conjecture, ἄγης ἄτερ in the sense of ἄζηλον, "unenviable," has been adopted by most recent editors, but Schneider justly condemns it. Porson proposed ἄτης ἔχον; Donaldson, ἄτην ἄγον. A single word, corresponding to *ἀλγεινόν*, *αἰσχρον*, and *ἄτιμον*, is evidently required.

5. οὐ—οὐκ. The negative is repeated in Trach. 1014, and elsewhere. Cf. Jelf, Gr. Gr. § 747, 1.

6. τῶν σῶν . . . κακῶν. For this genitive Wünd. refers to Matth. § 322. It depends upon *ὅν*, expressed or understood. Translate, "which I have not seen in my troubles and in thine," referring to those enumerated in v. 49, sq.; and Œd. R. 1283. She refers to Creon's decree in the next verse, as a new κακόν.

ὅπωπα, Lat. *vidi*, occurs again in El. 763, μέγιστα πάντων ὧν ὅπωπ' ἐγὼ κακῶν. δέδορκα, Lat. *intueor*.

7. πανδήμῳ πόλει πάσῃ τῇ πόλει, Schol.: "the whole body of citizens;" Aj. 844, πανδήμου στρατοῦ, "the whole body of the army."

8. τὸν στρατηγόν, "the King," i. e. Creon; for στρατὸς, like *exercitus* in Lat., signifies both "the people," and "soldiers," who in former times were the citizens, as Wünd. remarks. Ellendt thinks that Antigone wishes to speak in a less respectful manner of Creon than the Chorus, who in v. 155 calls him βασιλεύς.

9. ἔχεις τι, "Dost thou know anything?" ἔχειν, like *habere* in Lat., is frequently used in this sense. Cf. Alc. 51, ἔχω λόγον δὴ καὶ προμηθίαν σέθεν. So in Latin, *tenes*, "do you take me?"

10. The sense is, "Does it escape thee that troubles such as enemies only are wont to suffer (κακὰ τῶν ἐχθρῶν) are coming upon our friends?" i. e., art thou ignorant of the fact that Polynices our brother is to be treated like an enemy, and denied the rites of sepulture? Others, however, with the Schol., understand στείχοντα (sc. ἀπὸ) τῶν ἐχθρῶν (i. e. Creon) πρὸς τοὺς φίλους (i. e. Polynices). Cf. Jelf, Gr. Gr. § 530, 1.

τοὺς φίλους. The plural is frequently thus used by the Tragedians for the singular. El. 803, τὰ τῶν φίλων κακά, sc. of Agamemnon.

11. μῦθος φίλων, "tidings of (about) our friends." So Thuc., ἀγγελία τῆς Χίου, *de Chio*. The notion is more accurately defined by περι. (Ismene, not perceiving the drift of Antigone's language, replies as to a general question. Mit.)

12. ἦδὺς, "welcome." ἦκετο, "has reached me."

13. δυοῖν—δύο. Wünder observes that Sophocles is fond of using expressions such as these. Cf. 73, 142; Aj. 267, 467, μόνος μόνοις; 620, ἔφιλα παρ' ἀφίλοις.

14. διπλῇ χερί, "by each other's hand;" τῇ ὑπ' ἀλλήλων, Schol. Blaydes renders it "by a double hand," i. e. by the hand (the mutual slaughter) of one another. Wünder is of opinion that διπλοῦν does not signify *mutuum* in any other passage, nor does he think it can do so here, since the words μιᾷ ἡμέρᾳ, which are opposed to it, plainly show that it has the sense of "two-fold" or "double." He refers to 55 and 170 of this play. He would therefore translate, "so that on one day a two-fold slaughter happened."

15. ἐπεὶ ἀφ' οὗ, Schol., "ever since." Cf. Jelf, Gr. Gr. § 839, b. In this signification generally with a past tense, but occasionally, as here, with a present. Cf. Herod. iii. 117, ἐπεὶ τε ἔχουσι τὸ κράτος, "from the time they have gained and since kept the power."

φρουδός ἐστιν, "has gone away" and still remains absent: ἐστὶν is rarely found with φρουδός.

16. ἐν νυκτὶ τῇ νῦν, "during the night just past." The words are spoken at early dawn, just after it had been discovered that the Argive host had fled, taking advantage of the darkness of the night. Cf. 110.

ὑπέρτερον πλεόν, Schol., "further," "more."

17. οἶδ' . . . εὐτυχούσα, "I know nothing farther, that I am either the more benefited, or injured by it." When the subst. or pers. pron. following the verb refers to the subject of the verb, the subst. or pron. is supposed, and the part. by attraction to the subject is in the nominative; as οἶδα θνητὸς ὢν. The Latins in such a case would use either the pron. with infin., as *sensit se errasse*; or in future time, the future

in *rus* with *esse*, as *sensit se lapsurum esse*; or sometimes the Greek construction, as *sensit medios delapsus in hostes*. In similar cases in English, we should use either the pron. and infin. "I know myself to be mortal," or the finite verb with "that;" "I know that I am mortal." Milton has imitated the Greek construction, "And knew not eating death." Cf. Jelf, Gr. Gr. § 681, 3, § 682, 4.

ἀτωμένη· βλαπτομένη. Hesych.

18. ἤδη καλῶς, "I knew it well," viz. that thou hadst heard nothing. ἤδη· ἀντὶ τοῦ ἤδεα καὶ ἤδειν, Schol.; the Attic plup. of οἶδα.

καὶ σ' ἐκτὸς . . . ἐξέπεμπον, "and for this reason I sent for thee (to come) outside the court-gates." ἐξέπεμπον· ἀντὶ τοῦ μετεπεμπόμην, Schol., "I sent for." Blaydes renders, "I conducted or brought out." ἐξεπεμπόμην would mean "I sent for out," as in OEd. R. 951, τι μ' ἐξέπέμψω δεῦρο τῶνδε δωμάτων; Donaldson explains, "I accompanied out of doors." Cf. 161, πέμψας, "having sent for them." Sophocles frequently uses στέλλειν in this sense, as in 165, ὑμᾶς δ' ἐγὼ πομποῖσιν . . . ἔστειλ' ἰκέσθαι.

αὐλείων πυλῶν. The αὐλή in Hom. is a large open court, surrounded with buildings adapted for family purposes. The Πυλὴ αὐλείος was either a gate leading from this court into the public street, or a door leading from this court into an ante-chamber. In the Iliad (xxiv. 452) Achilles has an αὐλήν, or fore-court of this nature, before his tent. Mit.

20. δηλοῖς γὰρ τι καλχαίνουσ' ἔπος, "Thou plainly showest that thou art brewing (anxiously pondering upon) some matter." καλχαίνειν (from κάλχη (= πορφύρα) the *murex*, or purple limpet), primarily signifies "to dye purple." καλχαίνουσα· πορφύρουσα καὶ τεταραγμένως φροντίζουσα· κάλχη γὰρ ἔστιν ὁ κόχλος τῆς πορφύρας, ἥτις ἐκ τοῦ βυθοῦ τῆς θαλάσσης ἀνιούσα βάπτει τὴν καλλίστην πορφύραν· ἐκ βάθους τι μεριμνῶσα, ὡς το βυσσοδομεύων, Schol. Wünd., however, takes καλχαίνειν intrans., and thinks that the sense is, "Thou art plainly disturbed at what thou art about to tell me." But he adds that the expression καλχαίνειν ἔπος τι is unusual, and that no other example can be found. The accus. seems to him to depend on the idea of "agitating," or "turning over in one's mind," which is contained in καλχαίνειν, and he has no doubt that poet referred to the Homeric phrase πολλὰ δὲ οἱ κραδίη πόρφυρε. The Oxf. Ed. remarks that in the notion of καλχαίνειν, "to dye," there is implied that of stirring up the fluid employed for the purpose of dyeing; that hence καλχαίνειν = *agitare*, and that then the application of the word to the thoughts of the heart is easy.

ἔπος, nearly equivalent to *πραγμα*, "a thing," or "matter."

21. τάφου is connected both with *προτίσας* and *ἀτιμάσας* (which are equivalent to *ἀξιώσας* and *οὐκ ἀξιώσας*), but more strictly depends upon the latter participle. Seidl. and Herm. consider τάφου *προτίσας* to be = τάφου ἀξιώσας πρὸ τοῦ ἑτεροῦ ἀδελφοῦ. Matthiæ considers *προτίσας* to be = *τίσας*, and translates, "honoured him by giving him interment."

νῶν, the dat. Reisig. The datives of the 1st and 2nd pers. pron. are frequently used to express that the person has some peculiar interest in the action—that it has some especial reference to him—the nature of which, and consequently the proper translation of it, must be determined from the context. The 3rd pers. pron. is less frequently thus

used. Cf. Aj. 1128, θεός γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι, "as far as he is concerned." Cf. Jelf, Gr. Gr. § 600, 2.

τῷ κασιγνήτῳ—τὸν μὲν—τὸν δέ. Cf. Jelf, Gr. Gr. § 581, 4. The σχῆμα καθ' ὅλον καὶ μέρος.

ἀτιμάσας ἔχει, "continues to deem unworthy." Ἐχειν, in the sense of "to be," "to hold oneself," forms, when joined with a participle agreeing with the subject, an apparent periphrasis for the simple verb, as it cannot be said to supply any definite form thereof, but expresses the continuance of the action when already begun, as in Lat. *habere*, with a passive part. in acc., as *rem aliquam pertractatam habere*. Eur. Med. 33, ὅς σφε (i.e. αὐτήν) νῦν ἀτιμάσας ἔχει. Cf. Jelf, Gr. Gr. § 692.

ἀτιμάζειν τινά τινος, "to deem a person unworthy of a thing."

23. Ἐτεοκλέα. When an infin. or part. stands in the same sentence with some other verbum finitum, the subst. which properly depends on the infin. or part. (as here) is frequently made to depend on the verbum finitum, so that it is in the case required thereby. Cf. Jelf, Gr. Gr. § 898.

24. Wünder rejects this verse as spurious: 1, because *χρησθεις* is never used for *χρησάμενος*; 2, because *χρησθαι σύν τινι* is not Greek; and 3, because the subst. *δίκη* is never joined with the adj. *δίκαιος*. He supplies *τάφῳ* with *ἐκρυψε*, though that would not be necessary, since *κρύπτειν* is used absolutely in the same sense in v. 285. Herm. reads *χρησθεις δίκαια* (neut. plur.): "Eteoclem, *rogatus justa*, *justa et legitima sepultura honoravit*."

If we take the passage as it stands—understanding αὐτῷ, i.e. Eteocles, after *χρησθεις* used for *χρησάμενος*—we may translate, "showing to him (treating him with) strict justice and due regard." The Schol. takes *χρησθεις δικάῃ* to be equivalent to *δικαίᾳ κρίσει χρησάμενος*.

25. ἔκρυψε = ἔθαψε, "he has buried."—ἐντιμον proleptice, "(to make him) honoured among the shades below." Cf. Jelf, Gr. Gr. § 439, 2. "Of all the honours paid to the dead, the care of their funerals was looked upon by the ancients as most necessary and indispensable; as to be deprived of sepulture was accounted the greatest misfortune, and the highest injury. No imprecation was therefore so terrible as that any person might 'die without burial' (ἄθαπτος ἐκπίπτειν χθονός). It was not to be wondered at that they were thus solicitous about the interment of their dead, when they were strongly impressed with the opinion that the souls of the deceased could not be admitted into the Elysian shades, but were forced to wander, desolate and alone, till their bodies were committed to the earth. Nor was it sufficient to be honoured with the solemn performance of their funeral rites, except their bodies were prepared for burial by their relations, and interred in the sepulchres of their fathers. We must not, therefore, be surprised to find the whole play of Antigone turning on this single incident; for though the burial of a dead body would make but an indifferent foundation for a modern tragedy, it is a subject of dignity and importance, and highly suitable to the notions and genius of antiquity." Franklin.

26 τὸν πολυνείκους νέκυν αὐτὸν τὸν Πολυνείκη. Schol. For the phrase τὸν θανόντα νέκυν, Wünd. compares the Homeric expression, νέκυσ τεθνηώς, and νέκυσ κατατεθνηώς. Cf. 515, δ κατθανὼν νέκυσ.

27. ἐκκεκηρύχθαι. Wünd. remarks that both here and in 203, as well

as in *Œd. C.* 430, ἐκκηρύσσειν is put for the simple κηρύσσειν, "to proclaim by the voice of a herald." τὸ μὴ: cf. Jelf, *Gr. Gr.* 678.

29. ἄκλαντον. This was the judgment which God denounced against Jehoiakim, King of Judah; "They shall not lament for him, saying, Ah, my brother! or, Ah, sister! they shall not lament for him, saying, Ah, lord! or, Ah, his glory! He shall be buried with the burial of an ass," &c. *Jerem.* xxii. 18, 19. "The customs and manners of the Greeks were originally drawn from the Eastern nations, which accounts for the similitude so observable in Sophocles and other heathen writers with some parts of Holy Writ." Franklin.

οἰωνοῖς . . . πρὸς χάριν βορᾶς, "a sweet morsel for the birds, swooping down with a view of gratifying their maw." I have adopted the ingenious conjecture of Burton's friend, viz., εἰσορμῶσι for εἰσορῶσι, which has been adopted by Br., Erf., Dind., Hart., and others. With εἰσορῶσι, the passage may be translated, "a welcome treasure for birds looking to the pleasure of a repast;" i.e. looking out for a pleasant repast. Bl. But then, εἰσορᾶν πρὸς τι, instead of εἰσορᾶν τι, is objectionable Greek. Brunck takes πρὸς χάριν = ἐνεκα, as in 908: Schol., = πρὸς τέρψιν τροφῆς.

30. θησαυρόν ἔρμαιον, εἶρημα, Schol.; "a windfall," "booty," "prey," Bl.; "a store of food," Don.; "A welcome banquet to the birds of death, fierce swooping to their prey." Dale.

31. τὸν ἀγαθὸν Κ., "the worthy Creon;" ironical. Cf. Jelf, *Gr. Gr.* § 450, 2.

32. λέγω γὰρ καμέ. The deep feeling latent in these few words is not at first apparent. The speaker, it must be remembered, is the affianced bride of Creon's son, and through him, the heiress to his throne. A look or gesture on the part of Ismene would probably intimate, "And will you, so circumstanced, contravene this royal order?" "Yes," the words of Antigone imply: "that order puts my duty as a subject in collision with behests of a higher and holier nature; and Creon knows nothing of me if he supposes me capable of neglecting the latter to comply with the former." Of her relations with Hæmon no direct word ever escapes the lips of Antigone. From the commencement of the drama to its close she is a heroine throughout, knowing nothing of the laws of man, but deeply sensible of those of heaven. A character more finely conceived, or more perfectly executed than that of Antigone, is not to be found in the Grecian drama. Mit.

33. νεῖσθαι, pres. inf. with fut. sign. "will come;" common in Pindar, but rarely found elsewhere.

τοῖσι μὴ εἰδόν. Cf. 535, where the same crasis is found.

34. ἄγειν ἡγεῖσθαι, Schol.; Lat., *ducere*; "to hold," "consider." ἄγειν ὡς παρ' οὐδέν (= ὡς πάρεργον, Schol.), "to regard it as a thing of no account—as nothing." So παρ' οὐδέν τίθεσθαι, and παρ' ὀλίγον, "by little;" παρὰ πολὺ, "by far." Cf. *Œd. R.* 983; *Eur. Or.* 569; see Jelf, *Gr. Gr.* 637, iii. 3, f.

35. ὃς ἂν. If ἂν is joined to the relative and the conjunctive, it belongs to the relative and not to the verb, and gives an indefiniteness to it, by annexing the notion, "be he who he may." Cf. Jelf, *Gr. Gr.* § 829, 2.

36. φόνον προκεῖσθαι δημόλευστον, sub. τούτῳ, "death by public stoning awaits him." Cf. *Aj.* 254, λιθόλευστον Ἄρη: *Trach.* 357, ὁ ῥιπτὸς

ἰφίτου μῶρος. In all such passages, Bl. observes, the verbal is still passive, being only transferred from the person to the act.

37. οὕτως ἔχει σοι ταῦτα, "this you will find (σοι) is the state of affairs." So Elect. 761, τοιαῦτά σοι ταῦτ' ἐστίν.

38. εἴτ' ἐσθλῶν κακῇ. λείπει γονέων. Schol.; i. e. εἴτ' ἐσθλῶν πεφυκυῖα κακῇ εἴ. Wünd. Indirect compound questions are introduced by εἴτε—εἴτε, in the same sense as εἰ—ἤ, except that εἴτε—εἴτε expresses that the two clauses stand in the same relation to the principal verb. Compare Il. μ. 239; cf. Jelf, Gr. Gr. § 878, d.

ἐσθλῶν, "from noble or well-born parents;" κακῇ, "ignoble."

39. εἰ τὰδ' ἐν τούτοις· εἰ ταῦτα οὕτως ἔχοι, Schol., "if these things be so;" i. e., as the Schol. explains, εἰ ταῦτα Κρέων ἐκέλευσεν.

40. τί προσθείμην πλέον, "what advantage should I gain for myself?" Mid. Compare the similar expressions πλέον τι μοί ἐστι, πλέον τι ποιῶ, πλέον τι ἔχω.

λύουσ' ἢ ῥάπτουσα, "by breaking or by observing (the law);" i. e. whether I obey Creon's decree or refuse to do so. The MSS. also have θάπτουσα; and both readings are supported by the Schol.: λύουσα τὸν νόμον καὶ θάπτουσα τὸν ἀδελφόν. εἰ δὲ γράφεται ἢ ῥάπτουσα, ἀντὶ τοῦ, λύουσα τὸν νόμον, ἢ βεβαιούσα αὐτόν. Various alterations have been suggested by different editors, which it is needless to specify. Λύειν νόμον, as Bl. observes, means "to violate a law;" like σπονδὰς λύειν, in Thuc. passim; and θέσφατα λύειν, Eur. Iph. A. 1268. And as ἐράπτειν is the opposite of λύειν, ἐράπτειν νόμον must evidently mean to "establish" or "observe a law" (ἐπιβαιούν, as explained by the Schol.). Donaldson (adds. Bl.) rightly renders "by doing or undoing." Wünd. explains: "neque deprecando neque agendo, sive, neque verbis, neque factis;" i. e. "neither by interfering, nor by acting." Compare the proverbial expression, κάθαμμα λύειν λόγου, "to loose a knotty point." Eur. Hipp. 671. The Oxf. Ed. observes that λύειν means *to loosen*, ἐράπτειν, *to fasten*, a knot; the knot in the present case being Creon's decree, and Ismene means to say that she does not see how she can *in any way* help. Brunck translates, "by loosening or tightening (i. e. breaking or keeping) the law."

41. εἰ . . . σκόπει, "consider, whether or no." Franklin observes that the characters of Antigone and Ismene are an exact counterpart of those of Electra and Chrysothemis; the fierceness and resolution of the one is contrasted by the softness and timidity of the other. The sentiments are nearly the same throughout, and indeed, the similitude of circumstances considered, this was almost unavoidable.

42. ποῖόν τι κινδύνευμα, "in whatever kind of perilous adventure am I to co-operate with thee?" ποῖος and τις are often joined in direct questions, making the question less definite; ποῖος, and ποῖός τις, are often also used in indirect questions for *δποῖος*. Cf. Jelf, Gr. Gr. § 877, obs. 2.

ποῦ γνώμης ποτ' εἴ, "whatever art thou thinking of?" Cf. Œd. C. 170, ποῖ τις φροντίδος ἔλθῃ; and 310, ποῖ φρενῶν ἔλθω; cf. Jelf, Gr. Gr. § 527. For ποῦ ποτὲ, cf. Jelf, Gr. Gr. § 883, 1.

43. εἰ τὸν . . . ξύη τῇδε . . . χερί, "whether thou wilt aid this my hand in raising (bearing) the corpse." The pronouns ὅδε, ὅγε, οὗτος, ἐκεῖνος, express a pointing to the scene (near or distant) of some action; hence they are used in an animated address, and even are applied emphati-

cally to the speaker himself. So in poetry ὅδε for ἐμός; as here, ξὺν τῇδε κουφιεῖς χερί (τῇ ἐμῇ θάψεις). Cf. Jelf, Gr. Gr. § 655, 1, 2. Herm., Erf., and Schneid. connect ξὺν τῇδε χερί, "in co-operation with me," comparing Eur. Hipp. 661, σὺν πατρὸς μολὼν ποδί. Schaefer thinks that χερί is used pleonastically, and that ξὺν τῇδε signifies *meum*: "raise with thy hand together with me." κουφιεῖς· βαπτάσεις καὶ θαψείς. Schol. Wünd. observes that κουφίζειν νεκρόν is used by the poets in the sense of ἀναιρεῖσθαι νεκρόν, as it would be written in prose.

44. ἦ γὰρ νοεῖς, "What? art thou thinking," &c.

ἀπόρρητον, "a thing forbidden to (by) the state." The accusative (frequently with a gen. depending on it) is put in apposition to the patient of the verb, or the cognate or equivalent notion, with which it agrees. And even when there is no accusative of the cognate notion or its equivalent, an acc. stands in apposition to the verbal action contained in the sentence which precedes it, and which would stand, if expressed, in the cognate accusative or its equivalent. Cf. Jelf, Gr. Gr. § 580, 2. The Schol., however, takes ἀπόρρητον to be masculine: τὸν ἀπηγορευόμενον καὶ κεκωλυμένον ὑπο τῆς πόλεως τολμᾶς θάπτειν σὺ; but as Bl. asks, how could a dead body be said ἀπαγορεύεσθαι τι? It was the act of burying Polynices that was forbidden to others.

45. τὸν γοῦν ἐμόν. The answer of Antigone seems partly framed in reference to the σφε of the preceding sentence. *Him! My brother* and *your brother*, &c. Mit.

ἦν σὺ μὴ θέλῃς, "Though thou should'st be unwilling (to bury him)." εἰ μὴ σὺ θέλεις θάπτειν, ἐγὼ τοῦτο ποιήσω μόνη. Schol.

46. οὐ γὰρ δὴ προδοῦς' ἁλώσομαι, "(I will bury him) for I will not *now* (δὴ) be found betraying him." On δὴ, cf. Jelf, Gr. Gr. § 722, 1.

This verse was considered spurious by some (Schol. on 45): Δίδυμος δέ φησιν ὑπὸ τῶν ὑπομνηματιστῶν τὸν ἐξῆς στίχον νενοθεῖσθαι, probably only from its breaking the στιχομυθία or single-line dialogue; for, in other respects, the line is altogether free from suspicion. It is cancelled by Wünd. and Dind., but is retained by Herm., Schn., Don., &c. Bl.

47. σχετλία, "fool-hardy," "venturesome." Sub. θάψεις.

48. οὐδὲν αὐτῷ . . . μέτα, i. e. μέτεστι, "it is no part of his duty," "it does not belong to him," "is no business of his;" to keep me from mine own. The Oxf. Ed., however, connects τῶν ἐμῶν with μέτα, and translates: "but he has nothing to do with my friends that he should keep me (from them)," and compares El. 536, ἀλλ' οὐ μετῆν αὐτοῖσι τὴν γ' ἐμὴν κταρεῖν.

49. Ismene bids her sister reflect upon the series of misfortunes which had befallen their ill-starred family, and not add by her imprudent conduct to their troubles. Bl.

50. ἀπεχθής, "detested," sc. διὰ τὸν γενόμενον λοιμόν. Schol., i. e. in consequence of the pestilence caused by his guilt.

51. πρὸς αὐτοφάρων ἀμπλ, "impelled by," or, "in consequence of, his self-detected crimes:" *propter facinora*. Cf. Jelf, Gr. Gr. § 638, 1, 2, f. — αὐτοφάρων, "detected, or disclosed, by himself:" αὐτὸς γὰρ ἑαυτὸν ἐφώρασε, καὶ ἔγνω συνὼν τῇ μητρὶ. Schol., lit. said of a thief (φάρ) caught in the fact. Compare the phrase, ἐπ' αὐτοφάρῳ λαμβάνειν, "to catch in the act."

52. ὤψεις ἀράξας . . . χερί: "having torn out both his eyes himself, with

suicidal (iit. self-operating) hands." Cf. *Æd. R.* 1328, *πῶς ἔτλης τοιαῦτα σὰς ὄψεις μαρᾶναι*; where *ὄψεις* also sign. "eyes" or "eye-balls."—*αὐτὸς αὐτουργῶ χερί*: "himself with his own hand," in one word *αὐτόχειρ*, as below, 1175, 1315, &c. Bl.

53. *διπλοῦν ἔπος*, "two-fold designation," both mother and wife: *διπλοῦν ὄνομα ἔχουσα, μήτηρ τε καὶ γυνή*. Schol.

54. *πλεκταῖσιν ἀρτάναισι* (= *ἀγχόναῖς*. Schol., "a halter"): "with platted cords." Cf. *Æd. R.* 1263, *κρεμαστήν τὴν γυναικ' ἐσείδομεν πλεκταῖς ἐώραις ἐμπεπλεγμένην*: and 1266, *χαλᾷ κρεμαστήν ἀρτάνην*.

λωβᾶται ἀφανίζει, ἀπόλλυσιν. Schol., "destroys," "ignominiously ends."

56. *αὐτοκτονοῦντε*, *Erf. αὐτοκτενοῦντε*, vulg. Corrected first by Coray ad *Heliod.* vol. ii. p. 7, who, however, wrongly cites *αὐτοκτονοῦντε*. So, *ταυροκτονεῖν*, *Æsch. S. c. Th.* 276; *ἀνδροκτονεῖν*, *Eum.* 602. The word is equivalent to *ἀλληλοκτονοῦντε*. Neue compares *Æsch. S. c. Th.* 681, *θάνατος ὧδ' αὐτοκτόνος*: 805, *ἄνδρες τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων* (*mutua cæde*). Bl. *αὐτοκτονεῖν*, "to murder oneself," or "murder mutually." Pass. *Æsch. S. c. Th.* 805, *χερῶν αὐτοκτόνων*, "mutual death by each other's hands."

57. *ἐπ' ἀλλήλοιν χεροῖν*, "at one another's hands." I have retained the reading of the MSS. with Br., Wünd., and Hart. Herm. proposed *ἐπαλλήλοιν χεροῖν*, "*mutuis cædibus*." Bl. translates, "against one another with their hands," *χεροῖν* in this case being the instrumental dat. Musgrave objecting to *χεροῖν*, without any epithet, proposed to read *κοινᾶν* (i. e. *ἀδελφαῖν*) *χεροῖν*, "*fraternis manibus*" (cf. v. 1), and *ἐπ' ἀλλήλοις*, a very fair conjecture.

58. *μόνα δὴ νῶ λελειμμένα*, "as we are the only two, you see (δὴ) left."

59. *νόμου βία*, "in spite of the law:" *lege invita*. Cf. 79, *βία πολίτων*.

60. *φῆφον*, "decree." *τυράννων*, sc. Creon: *βασιλεύς* and *τύραννος* being frequently used in the plur. when only said of one king; as in 1172, *τόδ' ἄχθος βασίλειων*. Eur. *El.* 93, *λαθὼν τυράννους, οἱ κρατοῦσι τῆσδε γῆς*.

κράτη, "authority," "sovereign power." *παρέξιμεν*, "shall violate."

61. *τοῦτο μὲν*—followed (v. 63) by *ἔπειτα δέ*. "But, in the first place, we should bear in mind that we are women." Cf. 165, 167, *τοῦτο μὲν —τοῦτ' αὖθις*.

62. *ὥς . . . οὐ μαχομένα*, "for that reason not suited to fight with men." *ὥς* is used with partic., in the same case as the subj., to give the reason, motive, &c., of the action expressed by the principal verb. Cf. Jelf, *Gr. Gr.* § 701.

63. *ἔπειτα δ'* (sc. *ἐννοεῖν χρῆ*) *οὐνεκα*, "that" = *ὅτι*. Wünd., however, objects to this use of *οὐνεκα*. He prefers the interpretation of Jacobs, who connects *χρῆ* (from 61) with *ἔπειτα δέ καὶ ταῦτ' ἀκούειν*. If the construction with which the sentence began had been continued, the poet (he thinks) would have written thus: *ἔπειτα δέ* (sc. *ἐννοεῖν χρῆ*), *ὅτι, οὐνεκα ἀρχόμεσθα ἐκ κρείσσωνων, καὶ ταῦτα ἡμᾶς χρῆ ἀκούειν*, &c. But aiming at brevity, he went on, as though he had begun by saying, "but first, as we ought to recollect, we, inasmuch as we are women, ought not to fight with men."

ἀρχόμεσθ' ἐκ (= *ὑπὸ*) *κρείσσωνων*, "are governed by the stronger."

64. καὶ ταῦτ' ἀκούειν: sub. ὥστε with Br. and Schol., ὥστε ἀκούειν ταῦτα καὶ τὰ τούτων χείρονα: "so that we must obey both these commands, and (others) still more galling than these." Cf. the similar phrase in v. 219; where ἀπιστεῖν τάδε signifies "to disobey this edict."

65. τοὺς ὑπὸ χθονὸς. ἡ τὸν Πολυνείκη, ἡ τοὺς χθονίους δαίμονας. Schol. The plur. for the sing. as in v. 10.

66. ξύγγοιαν ἴσχειν· συγγνώμην ἔχειν. Schol.: "to make every allowance for me;" an expression not found elsewhere in the Tragedians.

ὥς βιάζομαι (=ἀναγκάζομαι) τάδε· ὅτι βία πράσσω ταῦτα. Schol. "Since I am forced into this," sc. obedience, βιάζομαι here, and 1073, is passive.

67. τοῖς ἐν τέλει βεβῶσι, "those in the paths of authority," βασιλεῦσι, Schol., i. e. Creon: the plur. being again used for the singular. τέλος, "the highest station" in civil life: Lat., *magistratus*. Aj. 1352, οἱ ἐν τέλει, and Hdt. iii. 18, ix. 106, οἱ ἐν τέλει ἔδοντες, "men in office," "magistrates."

68. περισσὰ πράσσειν· γνωμολογικῶς ἀπαλλάττεται· τὸ γὰρ παρὰ δύναμιν τι πράττειν ἡλίθιον. Schol.: "to do things beyond our power." According to Ell., περισσὰ πράσσειν = πολυπραγμονεῖν, πολλὰ πράττειν. Bl. translates, "to do that which is superfluous, needless, not called for." Translate, "to be over-heroic (over-valiant) evinces no judgment."

ἔχει, "argues," "evinces," as in El. 351, ταῦτα δειλίαν ἔχει, "show cowardice."

69. ἂν—ἄν. **Ἀν* is sometimes found twice in a sentence, and for two reasons. (a.) At the beginning to denote the conditional nature of the whole sentence, and again with that part of the sentence which it immediately modifies, especially when a good many words precede the verb to which ἂν belongs. (b.) Rhetorically, being attached to the word on which most emphasis is to be laid. If it is wanted to lay stress on more than one word, it is repeated with every such word, and may be again placed after the verb which it modifies, though no particular stress is to be laid thereon: frequently also with οὔτε—οὔτε, as here. Cf. Jelf, Gr. Gr. § 432.

εἰ θέλοις ἔτι πράσσειν, "if moreover—what is more (ἔτι)—thou wert willing to do it," implying that she would not. Cf. Jelf, Gr. Gr. § 855.

70. γ' ἡδέως. Erf. supplies ἐμοὶ from ἐμοῦ, "at least with my consent." Br. renders: "lubens te utar adjutrice;" Bl., "agreeably," "acceptably" to me; Dind. with others, "lubens mecum facies."

71. ἴσθ' ὅποια σοὶ δοκεῖ, "be the character you like;" if we take ἴσθ' to be the imperative of εἶμι; or, "entertain what opinions you like;" if we consider ἴσθ' to be from ἴσημι, in which case we must read ὅποιά σοι. The Schol. interprets both: γίγνωσκε ὅποια σὺ θέλεις, τὸ πείθεσθαι τοῖς τυράννοις· ἢ τοιαύτη γενοῦ, ὅποια καὶ βούλει. Wünd. translates, "know what it seems good to thee to know," i. e. keep thy knowledge to thyself, referring to the words of Ismene, v. 61. Bl. translates, "be such as you think right," σοὶ δοκεῖ being equivalent to θέλεις or βούλει.

73. Construe, κείσομαι μετ' αὐτοῦ, φίλη μετὰ φίλου. Bl.

74. ὄσια πανουργήσασα, either, 1: "having acted the rebel in a deed of piety;" in which case Bl. compares Hor., "splendide mendax," and the English expression, "a pious fraud;" and the Oxf. Ed. quotes Young's Night Thoughts: "with *pious sacrilege* a grave I stole;" or, 2: "having done all things piously." The Schol. supports both: δίκαια μετὰ πανουργίας ἐργασαμένη, ὡς αὐτὴ λέγεις· ἐπεὶ προεῖπεν τὸ γὰρ περίσσια πράσσειν οὐκ ἔχει νοῦν οὐδένα. ἢ οὕτως· ὄσια πανουργήσασα, ἀντὶ τοῦ εὐσεβῶς πάντα ἐργασαμένη.

ἐπεὶ πλείων . . . τῶν ἐνθάδε: "for the time is longer, during which I must please those below than (that during which I must please) those here:" "diutius me oportet placere inferis, quam iis, qui hic sunt." Cf. Eur. Alc. 708; Hec. 320; Cic. ad Att. xii. 18, "Longum illud tempus, cum non ero, magis me movet quam hoc exiguum." The complete construction would be, ἢ ὃν δεῖ μ' ἀρέσκειν τοῖς ἐνθάδε. Cf. Jelf, Gr. Gr. § 782, a.

75. ὅν, acc. of time. As verbs of motion imply a coincident notion of a space over which the motion takes place, so all verbs imply a notion of *time* over which the action extends, coincident and co-extensive with it, whence all verbs may have an acc. case of this coincident notion of time, if it be required definitely to express it. Cf. Jelf, Gr. Gr. § 577.

76. ἐκεῖ, "there," sc. κάτω, with those below in Hades.

σοὶ δ' εἰ δοκεῖ. I have removed the comma after δ', which Dind. inserts. The pronoun is attached to δοκεῖ, instead of to ἔχε, the usual construction which Elms. and Hart. actually read, σὺ δ'—ἀτιμασας ἔχε, "continue to dishonour the sacred rites of the gods;" i. e. the rites of burial: τὰ παρὰ θεοῖς τίμια ἀτίμαζε· τετίμηται γὰρ παρὰ θεοῖς καὶ ὄσιον νενόμισται τὸ θάπτειν νεκρούς· οἷς μᾶλλον δεῖ πείθεσθαι ἢ τοῖς τοῦ Κρέοντος κηρύγμασι. Schol. Bl. renders, τὰ τῶν θεῶν ἔντιμα, "the things which are honoured (and required) by the gods."

78. οὐκ ἄτιμα ποιοῦμαι (=ἀτιμάζω): sc. τὰ τῶν θεῶν. Schol., "I do not hold (those rites of the gods) in scorn." ποιοῦμαι, "habeo, aestimo," as in the phrase, ἐν οὐδενὶ λόγῳ ποιοῦμαι. Musgr.

το δὲ δρᾶν, "but as to acting in spite of the citizens, I am incapable of it." From the substantival use of the infin. it would naturally follow that the article would be attached to it when especial emphasis was to be laid on the notion expressed by the inf.; and as this inf. always stands to the preceding verb in the relation of the accus. (effect, or operation, or intention, &c., as the verbal notion may require), this article is always the neut. τό, even when the preceding verb is constructed with a subst. in genitive. This construction, as being emphatical, is very often used in antithesis. Cf. Jelf, Gr. Gr. § 670.

80. σὺ μὲν τάδ' ἂν προὔχοιο, "thou mayest hold up this for an excuse,"—"mayest put forth these sentiments as a pretext" for not assisting me: lit., "mayest hold this before thee as a screen;" a metaphor derived from a shield held before the body, as a protection against wounds: σὺ μὲν τοιαῦτα προφασίζου. τὰς γὰρ προφάσεις προχάνας ἐκάλουν. ἢ σὺ ταῦτα προβάλλου. ἢ σὺ μὲν τούτοις ἂν σαντὴν σκεπάζεις. Schol.

ἐγὼ δὲ δῆ, "I will go forthwith (δῆ)." Cf. Jelf, Gr. Gr. § 721, l.

τάφον χῶσουσα, "to raise a mound." For the accusative, cf. Jelf, Gr. Gr. § 571.

82. οἱμοι. Stephens, Wünd., Dind., and others have the comma after οἱμοι: Herm. and others after ταλαίνης.

83. ἐξορθοῦν, "to set upright:" metaph. "to bring into better condition, amend, restore," "make thine own lot safe." For πότμον most MSS. have βίον.

84. ἀλλ' οὖν γε, "but, at all events, don't tell this to any one." προ-μηνύσης—μηδενί. The neg. is not often thus placed after a verb. Neue cites El. 432, τούτων μὲν—τύμβω προσάψης μηδέν.

85. σὺν δέ, "at the same time." Prepositions are frequently used adverbially in Ionic Greek, as in Hdt., but less frequently in Attic. The partic. δέ is often joined to them, and they are placed first in the sentence for greater emphasis. Hom. Il. ψ. 879, αὐτὰρ ἡ ὄρνις—αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίασθεν. Cf. Jelf, Gr. Gr. § 640, 2.

86. οἱμοι, "indignantly," as in 320. "Dear me!" καταύδα, "tell it out;" "indicium fac," "proloquere." Antigone declares that she is annoyed and grieved, because Ismene thinks she ought to conceal the pious duty she was going to perform for her dead brother, as though it were a crime. Wünd. πολλόν, the old Attic or Ionic form, is found also in Trach. 1196. Porson (on Eur. Hec. 624) suggests πλείον or μάλλον, but prefers the former.

87. σιγῶς, ἐὰν μὴ κηρύξης: i. e. ἡ κηρύξασα. Added epexegetically. A similar redundancy in CEd. R. 57, ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω. Bl.

88. θερμὴν . . . ἔχεις, "Thou hast a warm heart upon a chilling business." ἐπὶ ἀδυνάτοις νεανιεύῃ καὶ ἐπὶ ἀηδέσι τέρπῃ τὴν ψυχὴν. Schol. Mitchell thinks that by this proverbialism nothing more appears to be meant than, "it is a cold business," i. e., a business which to others would cause chillness and shuddering, "in which you are engaged; and yet your heart is hot upon it." ψυχρὸς refers to the chill produced by fear. Musgr. renders θερμὴν, "bold."

89. οἶδ' ἀρέσκουσα, "I know that I am pleasing." Cf. on v. 17.

ἀδεῖν, aor. of ἀνδάνειν, "to please." οἶς, plur. for sing., i. e. Polynices.

90. εἰ καὶ δυνήσῃ γ', "yes (γε), that is to say, if you will be able to do so:" "dummodo poteris." Ell. For the difference between εἰ καὶ, and καὶ εἰ, see Jelf, Gr. Gr. 861-2.

ἀμηχάνων ἐρᾶς, "thou desirest impossibilities." Cf. Eur. Hec. 318, ἔλλως δ' ἀδυνάτων ἔοικ' ἐρᾶν. According to Zenob. and Suidas, ἀδύνατα θηρᾶς was a proverb: cf. 92, τὰμήχανα θηρᾶν.

91. οὐκοῦν . . . πεπαύσομαι, "Well then, as soon as I find that I have no power (to proceed), I shall have done with it." L. and S. translate, "well, then, seeing that I have in fact (δὴ) no power, I will cease."

92. ἀρχὴν . . . τὰμήχανα, "But it is not at all right to hunt after impossibilities." ἀρχὴν, when followed by a negative, = omnino.

93. ἐχθαρεῖ, the 2nd fut. mid. used passively. Cf. Jelf, Gr. Gr. § 364. Vulg. ἐχθρανῇ, which Erf. corrected from Ald. and marg. Turneb.

95. ἐχθρὰ προσκείσει· δυσμενὲς ἔση. Schol. "Besides" (προς), or "in addition to that," "thou wilt justly be hated by him that is dead." δίκη = δικαίως.

95. ἕα, here, as in Hom. and frequently in Trag., is a monosyllable.

ἕα με . . . τοῦτο, "Leave me and my indiscretion with me to brave this danger." τὴν ἐξ ἐμοῦ δυσβολίαν. Mit. quotes Peile ad Choëph., 409, who observes that ἐξ ἐμοῦ is emphatic, whether we translate,

"what you call imprudence on my part;" or the "imprudence which is all my own—originating with me, and for which *I* only am responsible."

παθεῖν τὸ δεινὸν τοῦτο, either, "to suffer this dreadful thing," i.e., what you think so dreadful; or, with Dale, "to dare the menaced evil." Mit. thinks this last to be incorrect. "It is only necessary (he says) to observe the indignation felt by Antigone, when Ismene twice uses the word ἀμήχανα, not to see that the expression is pointed at that remark. 'Difficulties! impossibilities! allow me and my imprudence to be under the influence of such a terrible feeling as that of pursuing impossibilities; whatever else may result, one thing at least is in my power—a noble death.'"

96. πείσομαι γὰρ οὐ. The negative particle has the same position in Aj. 545, ταρβήσει γὰρ οὐ, and in several other passages. "I shall not suffer anything so dreadful as a disgraceful death," or, "so as not to die honourably;" οὐδὲν τηλικούτον κακὸν πείσομαι, ὥστε μὴ οὐ καλῶς ἀποθανεῖν. Schol., i.e., "no suffering, however great, will prevent my dying honourably." Bl. "I can suffer no heavier penalty than not to die an honourable death." Dale. μὴ οὐ is used in the sense of *quominus quin*, with the infin. after all negative notions where in Latin *quin* with conjunct. would be used. Cf. Jelf, Gr. Gr. § 750, 2 c.

98. ἀλλ' . . . στείχε, "Well then, go."

99. ἔνους . . . φίλη, "Thou art going on a foolish errand, but right dear art thou to thy friends." ἔρχεσθαι, *abire*, as in Phil. 48, ἀλλ' ἔρχεταί τε καὶ φυλάσσεται στίβος. Blaydes, however, translates: "you are indeed foolish:" and for a similar use of ἔρχεσθαι refers to Œd. R., 1358. φονεὺς ἦλθον, "have become (come to be) the murderer:" i.e., ἦλθον ἐς τὸ φονεύειν.—τοῖς φίλοις, sc. Polynices, ut supra.—ὀρθῶς, "truly," "sincerely:" as in 403; and Eur. Iph. T. 610, τοῖς φίλοις ὀρθῶς φίλος.

100. "The Theban elders (composing the Chorus), who have been summoned by Creon, come forward. They greet the Sun, which is just beginning to be seen above the horizon, as ushering in a day of deliverance from the enemy. Hence they pass on to describe the advance of the enemy, and his overthrow; ascribing the victory to Zeus. While they are speaking—enter Creon." Oxf. Ed. "The kingdom of Thebes, which had been torn to pieces by the dissension of the two brothers, being at length, by their deaths, restored to peace and tranquillity, the principal and most ancient inhabitants, who form the Chorus, are brought together with the utmost propriety to sing a song of triumph on the occasion: as they are the friends and counsellors of Creon, we find them condemning Polynices as the author of the war, and rejoicing in his defeat." Franklin.

100—109. "O beam of the sun, most beautiful light of all before thee that ever shone on seven-gated Thebes, at length hast thou beamed forth, O eye of golden day, mounting from over Dirce's streams, driving off the knight of the white shield [sc. Adrastus], who came from Argos in full panoply, in headlong flight at a quickened speed."

100. ἀκτὶς ἀελίου· ὁ λόγος· ὃ φίλη ἡμέρα, παρὰ τὰς πρόσθεν ἡμέρας φαιδρὰ ἡμῖν φανείσα. Schol. For ἀελίου τὸ (the reading of MSS. and recognised by Schol.), recent editors have ἀελίοιο.

101. *κἀλλιστον τῶν προτέρων*. So. 1212, *δυστυχεστάτην κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν*. Cf. Jelf, *Gr. Gr.* § 502, 3.

ἑπταπύλῳ Θήβῃ. The seven gates of Thebes are often spoken of: cf. 119, 141; *Æd. C.* 1311, &c. It is not improbable that this number was fixed upon by Cadmus as being a sacred one, and the symbol of perfection. Tricl. thinks *φανέν* put by a figure of speech for *φανείσα*. Bl.

104. *ποτέ*, "at length." The first syllable of *χρυσέας* is short. *ἐφάνθη* *ποτέ*. Musgr. observes that the elegance of this address will be heightened, if we consider it to have been spoken just after sun-rise.

ἡμέρας βλέφαρον ὡς ἀκτὶς τῆς ἡμέρας ὀφθαλμός. Schol. The moon is called *νυκτός τ' ἀφεγγές βλέφαρον* in Eur. Ph. 543.

105. Dirce was a stream and river of Thebes: *Δίρκη κρήνη καὶ ποταμὸς Θηβῶν*. Schol. That Dirce runs on the west side of the city (obs. Schneid.), mattered nothing to the poet. He rather speaks of the sun's course (says Bl.), than of the direction of his rising. Tricl., *διὰ τὸ ἐν Δίρκῃ παρακεῖσθαι τοὺς πολεμίους*.

106. *Ἀργόθεν ἐκ* is Hermann's conj. adopted by Dind., vulg. *Ἀργόθεν*. Br. filled up the wanting syllable by proposing *ἐξ Ἀργόθεν*. Erf. *ἀπ' Ἀργ.* Ahrens *Ἀπωθεν*, comparing *Æd. C.* 1303, *γῆς ὅσοι περ Ἀπίας πρῶτοι καλοῦνται*.—*ἐκ φῶτα βάντα*, i.e., *ἐκβάντα*.

τὸν λεύκασπιν . . . φῶτα: i.e., the Argive host in general. An anallage of the singular for the plural sufficiently common. The Argive host is spoken of as "a man," because of the simile of the eagle which immediately follows. "Also (fancies Don.) with a special reference to the flight of Adrastus on his horse Arion, as described in the Cyclic Thebais." Schneid. also understands *λεύκασπις φῶς* of the whole Argive host, as headed up in its leader Adrastus. Schol.: *ἦτοι τὸν Ἀδραστόν φησιν, ἢ ἀφ' ἐνδὸς τὸ πλῆθος δηλοῖ*. In like manner, we say "men" for soldiers. Don. thinks *φῶς* means here "a brave man, a warrior," as in Hom. Il. iv. 194, xxi. 546; Od. xxi. 26. The designation (*λεύκασπιν*), applied to the Argive host, arose from the comparatively white and glistening appearance of their burnished shields, which were faced with a plate of metal, probably of copper, derived from the adjacent hilly district between Argos and Corinth (v. Müller's Dor. i. 4, § 4), or perhaps of a mixture of copper and tin, i.e., of brass or electrum; whereas the shields of most other nations in early times were protected with a coating of skin (hence "scutum," from *σκύτος*). The Argive buckler was also round in form, as well as bright; hence in Virg. *Æn.* iii. 636, the eye of Polypheme is said to be "*Argolici clypei aut Phœbeæ lampadis instar*?" Among the troops of Perseus are mentioned the "clypeati," called also "aglaspidēs," perhaps the same with the "*leucaspis phalanx*," mentioned a little after. Argos was famous for its weapons of war, especially its shields. Blaydes.

107. *πανσαγία* (from *σάγη*, "armour"), *σύν πανοπλία*. Schol., "in full panoply," completely armed: *πάσῃ σάγῃ καὶ σκευῇ χρῆσάμενον*.

109. *φυγάδα . . . χαλινῷ*: lit., "having started him off, a fugitive at full speed with tightened rein;" *οἶον παρασκευάσασα τῶν χαλινῶν μετὰ σπουδῆς ἐφαψάσθαι, διὰ τὴν δξυτέραν φυγὴν*. Wünd. thinks that *φυγάδα πρ. κινήσασα* is a tragic mode of expression for *φυγάδα πρ. ποιήσασα*. The Oxf. Ed. takes *φυγάδα πρόδρομον* proleptically for *ὥστε εἶναι φυγ. πρ.*,

comparing Œd. R. 166, εἴ ποτε—ἡνύσατ' ἐκτοπίαν φλόγα πῆματος, i.e. ὥστε εἶναι ἐκτοπίαν, and supra, 25.

πρόδρομον, "præcipitem," "at headlong pace."

ὀξυτέρῳ. Musgr. thinks that the Chorus sarcastically implies (by this comparative) that the Argives ran away faster than they had come; Wünder that the approach of daylight rendered it necessary for them to flee more hastily than they need have done by night, when they would not have been seen. Don., "more rapid than their former flight during the night; for the danger of being pursued became more imminent after day-break." Bl. corrects ὀξυτέρῳ χαλινῷ with φυγάδα πρόδρομον, rather than with κινήσασα, and approves of Heath's rendering, "fræno acute penetrante," not seeing how a "bit" could properly be called ὀξύς. Wünd. thinks that ὀξυτέρῳ χαλινῷ is used in such a manner, that what would properly be attributed to the course or flight, is here asserted of the reins.

κινήσασα. Bl. thinks that this refers to the shaking or jerking of the reins in order to urge the horses on. The Argives fought from chariots: cf. v. 149, 110—116. "Anapæstic system, recited by a single Choreutes. Our parodos has this remarkable peculiarity, that in it Anapæstic systems, of which in the more ancient tragedy the parodi used to consist (as in the Ajax), alternate with lyrical strophes sung by the entire chorus." Schn. ap. Bl.

110—116. "Who being incited against our land by the contentious feuds of Polynices, as an eagle, shrilly screeching, swept down upon our land, protected by a wing of white snow, with many an armed follower, and with waving helmets."

110. ὅς, sc. φῶς from 106. The MSS., Schol., Herm., and others read ὅν and Πολυνείκης. ὅς—Πολυνείκους, Scal., Mudg., Br., Erf., Dind., Wünd., Schn., Bgk. The reason for this alteration being (as Blaydes observes) that the words following λευκῆς . . . στεγανὸς, and σταὶς δ' ὑπὲρ, &c., and indeed the entire system, must necessarily apply to the whole army, rather than to Polynices singly: such inversions being of common occurrence. Others (he adds) defend the common reading, supposing a lacuna, which Erf. supplies by reading ἐπόμευσε θοῶς δ', and Boeckh ἀγαγὼν θούριος before δέξαι, whilst Herm. inserts συναγείρας before ὑπερέπτα. And certainly there is not an exact agreement between these verses and their corresponding ones, 127, &c.; but then, as Wünd. observes, anapæst systems are not bound by such necessity. Dind. defends ὅν, on the ground that the poet intended to add ἤγαγε, but suddenly changed the construction, in order to amplify the sentence, as in El. 140; Tr. 207; Aj. 1058, &c. Schneid. (continues Bl.) supposes the reading ὅν . . . Πολυνείκης to have been imported into the text from the paraphrase of the Schol.: ὅντινα στρατὸν Ἀργείων ἐξ ἀμφιλόγων νεικέων ἄρβεις ἤγαγεν ὁ Πολυνείκης. Finally, Bl. translates, "Which (host) having set out against our land because of the contentious disputes of P., &c."

111. ἄρβεις, passive, "roused," "incited." Others render, "having set out," "started;" or "soaring on high," applicable to an eagle. Mitchell considers the word to be preparatory to ὑπερέπτα, and consequently to signify "lifted up on high."

ἐξ, "by," or "in consequence of:" νεικέων ἀμφιλόγων Πολ. Wünd. quotes Eur. Ph. 500, ἀμφίλεκτος ἔρις. A pun upon the name of

Polynices (says Bl.), as if derived from πολλὸς and νεῖκος: referring to Æsch. S. c. Th. 658, ἐπώνυμον δὲ κάρτα Πολυνείκη λέγω: 829, οἱ δὴ τ' ὀρθῶς κατ' ἐπωνυμίαν καὶ πολυνεικεῖς ὦλοντ' ἀσεβεῖ διανοία: Eur. Ph. 1495, ὦ Πολύνεικες, ἔφυσ ἄρ' ἐπώνυμος.

112. ὀξέα, the adverbial accusative. Cf. Jelf, Gr. Gr. § 548, f.

113. ὑπερέπτα, generally signifies "flew over;" here "swooped down," "flew down from above:" *desuper involarit*. Wünd. I have retained ὡς with the MSS., which Dind., Wünd., and others have rejected.

114. λευκῆς χιόνος πτέρυγι. The attributive gen. (λευκῆς χιόνος) instead of the material adjective (χιονέη); an idiom much used in the poets. Cf. Jelf, Gr. Gr. § 435, c. The Schol. explains λευκαῖς καὶ λαμπραῖς ἀσπίσι πεφραγμένος; and Hesych. πτέρυγες σκέπαι. "The glistening effulgence of the eagle's plumage is here made to represent the characteristic appearance of the Argive λεύκασπις στρατός." "The great ἀσπίς (observes Don.) covering the whole body, would suggest the broad wing of the eagle, when let down; and the image of the eagle itself would be derived from the almost proverbial hostility of the αἰετὸς and the δράκων." Bl.

115. ὄπλων, the abstract for the concrete ὀπλιτῶν. So in Eur. Ph. 111, ἦλθε Πολυνείκης χθόνα, πολλοῖς μὲν ἵπποις, μυρίοις δ' ὄπλοις βρέμων. Don., however, explains ὄπλων in its proper and original sense of "shields," in reference to the wings of the eagle.

116. ἱπποκόμοις κορύθεσσι, lit., "helmets having a crest of horse-hair:" an expression common in the Iliad.

117—125. "And stopping (in his flight) over our palaces, gaping wide round our seven-gated entrance with murderous spears, he was off, before he was ever glutted as to his jaws with streams of our blood, and before the smoking fire had seized upon the crowning battlements of our towers: such a din of battle was raised in his rear—he was off, I say, ἔβα,)—though a hard conquest for the antagonist dragon."

117. στάς, i. e. the Argive (φῶς) represented as an eagle: probably (as Don. supposes) referring to the position of the Argive camp on the Ismenian hills: ὡς αἰετὸς κυκλώσας τὰς Θήβας τὰς τῶν φόνων ἐρώσας λόγχαις, ἀμφιχανὼν ἔβα· ἐνέμεινε δὲ τῇ μεταφορᾷ. Schol.

φονώσασιν, Boeckh and Schol.; vulg. φονίαισιν. φονᾶν (desiderative verb), "to be athirst for blood." Cf. Phil. 1209, φονᾶ νόος ἤδη.

118. ἀμφιχανὼν, *inhians*, properly of a wild beast, or bird of prey: "gaping open-mouthed."

119. ἐπτάπυλον στόμα, i. e. the seven gates of the city. Cf. Eur. Ph. 629, ἐπτάστομον πύργωμα.

120. ἔβα· ἡττήθη. Schol., "went away," "retreated."

αἱμάτων, "streams of blood," or "blood-stained corpses." The plural used to give weight to the idea.

γένυσιν, the local dative. "Before that they (sc. τὸν λεύκασπιν φῶτα, the Argives) had had their fill of our blood in their jaws." Cf. Æd. R. 25, φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός. αἱμάτων governed by πλησθῆναι. Oxf. Ed. Cf. Jelf, Gr. Gr. § 605.

121. στεφάνωμα πύργων. "The circuit of the walls," Gl.; τὸν κύκλον τοῦ ἕσπεος, Bl., i. e. πύργους τὴν πόλιν στεφανοῦντας. Wünd.

George Rataller, the only Latin translator (says Franklin) who has

ever done justice to Sophocles, has turned this noble chorus into a good Sapphic Ode. The following is his rendering of vv. 112—120:—

Ut Jovis summo veniens Olympo
 Armiger plumis coöpertus albis,
 Devolat, late strepituque acuto
 Æthera complet.
 Constitit celsæ super arcis ædes,
 Ense munitus, galeaque et armis,
 Undequaque hastis inhiabat urbi
 Sanguine tinctis.
 Victus at fugit trepide, priusquam
 Posset insanas satiare fauces,
 Et nimis nostro cupidum cruore
 Tingere guttur.

122. πευκάνεθ' Ἡφαιστον, lit. "a pine-wood fire;" "a fire caused by torches of pine:" τὸν ἐκ τῆς πεύκης ἐγειρόμενον. Schol. Cf. Virg. *Æn.* xi. 786, "pineus ardor," and v. 662, "furit immissis Vulcanus habenis."

123. τοῖος ἀμφὶ νῶτ' ἐτάθη: Schol., πάταγος Ἀρεως περὶ τὰ νῶτα τοῦ αἰετοῦ ἐτάθη (τουτέστι, δραπετεύειν καὶ νῶτα αὐτὸν διδόναι πεποίηκεν ὑπὸ τοῦ ἀντιπάλου δράκοντος), ὃς ἐποίησεν αὐτὸν τὸν δράκοντα δυσχερῶς χειρωθῆναι, i. e., "the crash of war that was raised in the rear of the eagle (sc. the Argives) by his adversary the dragon (sc. the Thebans) made the dragon himself difficult to vanquish:" and accordingly the dragon (i. e. the Thebans) is victorious. The Argive host has all along been designated by the αἰεὶς, and therefore the δράκων must be taken to symbolise the Thebans, and most appropriately, as being sprung from the dragon's teeth ("Draconigenæ"). Ov. *Met.* iii. 531, styles them "anguigenæ." Erf., Dind., and others erroneously suppose that δράκοντα refers to the Argives. Blaydes thus translates, and explains: "such a warlike din, a thing difficult to overcome, was made upon his back by his antagonist the dragon;" i. e. such an irresistible attack did the dragon make, that the eagle was fairly put to flight. And Wünd. thinks the sense to be, that "such an attack was made on the Argives by the Thebans that it could not be overcome, but that the Argives were forced to turn their backs." Don. construes, τοῖος πάταγος Ἀρεως ἀμφὶ νῶτα [τοῦ αἰετοῦ] ἀντιπάλῳ δράκοντι δυσχείρωμα ἐτάθη. "The clatter of the pursuing host was prolonged in the rear of the flying Argives." Now this war-clatter (he says), or the onset of a pursuing host, which had shown itself ἀντίπαλος in the battle, was a δυσχείρωμα to the defeated army, for the very same reason that made a defeated army itself εὐχείρωτος (*Æsch. Pers.* 452). The word δυσχείρωμα therefore (he thinks) is well placed before the causative case δράκοντι, and after the epithet ἀντιπάλῳ, which contributes so much to its meaning.

125. δυσχείρωμα. Bl. renders, "a resistless onset, a difficult conquest," lit., a thing difficult to master. Don., "hard work," put in app. with πάταγος Ἀρεως. But to whom a δυσχείρωμα? Blaydes thinks to the defeated Argives: but it seems much more natural to suppose that the "difficulty" was on the part of the Thebans, who gained the victory, though after a severe contest. Schneid. (quoted by Bl.) thinks the position of δυσχ between the two datives such that no hearer could possibly think of detaching it from them. He explains accord-

ingly: "the clashing din of the Thebans, which effected the flight of the Argives, was hard work for the assailing dragon to encounter." Mitchell translates, "such a war-clatter on the part of the antagonist dragon had been raised at his back (behind him), a war-clatter not to be safely encountered (or resisted)." The Oxf. Ed., "Such a din of war was raised behind them (*ἀμφὶ νῶτα*, behind the retiring Argives), a hard conflict by reason of the dragon their adversary." *Ἄρεος*, i. e. of the Thebans, whose badge was the dragon.

δράκοντι, dat. commodi after the subst. *δυσχ.* So *Æsch.* P. 501, *ἀνθρώποισιν ὠφελήματα*. Cf. Jelf, Gr. Gr. § 592, obs. 2.

126—133. "For Zeus abominates the vauntings of a haughty tongue, and seeing them pouring on in torrents vast, setting at naught their clanking steel, down he hurls with his brandished bolt (their leader) now springing forward to raise the cry of victory from upon the topmost battlements."

126. *μεγάλης γλώσσης*, "an arrogant (haughty, or loud-boasting) tongue;" so in v. 1350, *μεγάλοι λόγοι*. The reference is to Capaneus. For the sentiment compare *Æsch.* Pers. 827, *Ζεὺς τοὶ κολαστῆς τῶν ὑπερκόμπων ἄγαν φρονημάτων ἔπεστιν*.

129. *πολλῷ ρεύματι*, said of an army rushing on like a flood, or stream. Cf. Eur. Iph. T. 1437, *ρεύμα' τ' ἐξορμῶν στρατοῦ*. So *κῦμα*, *Æsch.* S. c. Th. 64, *κῦμα χερσαίων στρατοῦ*.

προσνισσομένους, "advancing against." In Hom. Il. ix. 381, *ἐς Ὀρχόμενον ποτινίσσεται*, "comes to Or."

130. *χρυσοῦ καναχῆς ὑπερόπτας*. The MSS. have *ὑπεροπτίας*. Herm. reads *ὑπερόπτας*, which La. has over the common reading. Schneid., Dind., Wex. read *χρυσοῦ καναχῆ θ' ὑπερόπτας*, which Schneid. renders, "proud, overweening in the clatter of their gold-decked arms." Don., *χρυσοῦ καναχῆ θ' ὑπερόπλους*. He thinks that *χρυσός* refers to the ornaments on their helmets; "for while the breast-plate was chiefly of bronze (whence the epithet *χαλκομίτρης*), and the greaves of tin, the helmet often had a gold or gilded crest (Il. xviii. 612), whence the epithet *χρυσεοπήληξ*. Now as the helmets and their crests waving backwards and forwards, gave the idea of a fluctuating surface of a stream, when an army was advancing in order of battle, it seems to me neither forced nor unpoetical to say that an advancing army *πολὺς ρεῖ χρυσῷ*." He also refers *καναχῆς* to the heavy tramp of the armed multitude, coupled with the clang of their hollow shields against each other. Cf. Il. xvi. 794, and Od. vi. 82. Blaydes thinks all these explanations to be anything but satisfactory, and is persuaded (with Bergk) that the corruption lies deep. "I am surprised (he adds) that none of the commentators should have suspected that in *καναχῆς* lies concealed the actual name of the daring chieftain Capaneus, who threatened to burn Thebes, whether with or without the will of the Gods. I would for the unmeaning *καναχῆς* substitute *Καπανῆ*" (as Πηλεῖα Il. π'. 574, &c.)." Blaydes is generally very reckless in his suggestions, but this seems to have something in it. Brunck proposed *χρυσοῦ καναχῆ χυπεροπλίας*, "with clanking steel and pride of arms."

131. *παλιῷ πυρὶ τῷ κεραυνῷ τῷ ἄνωθεν παλθέντι*. Schol. The reference is to Capaneus, who, after he had mounted to the top of the *κλίμακες*, or scaling-ladders, was beat down with stones and slain; which gave the poets (as Franklin obs.) an opportunity of reporting him to have been

struck dead with lightning. The entire army is represented as being punished for its insolence in the person of Capaneus, one of its most daring leaders.

βαλβίδων. *βαλβίς*, generally in pl. (Lat. *carceres*) means the *starting-posts* of a race-course; and since these were also the *goal*, it hence acquires the meaning of any thing to be aimed at or reached: here of the battlements of the wall (deriv. uncertain: some say *βάλλω*, others *ἄλλομαι*). Oxf. Ed.

133. *ὀρμῶντα*, sc. Capaneus their leader, who was "springing forward," or "preparing eagerly," &c.

νίκην ἀλαλάξαι· παιωνίσαι, ἀλαλαγμὸς δὲ ἐστὶν ἐπινίκιος ᾠδή. Schol., "to raise the cry of victory." Cf. Jelf, Gr. Gr. § 566, 3.

134—140. "But on the eve of victory the fire-bearing hero fell to the earth with recoiling bound, who at that time raging with mad impetuosity breathed upon us the blasts of most bitter fury. And the tide of battle flowed now this way, now that, and different ruin upon different ranks mighty Mars dealt out, crushing them with the might of a war-horse."

134. *ἀντίτυπα*, "backwards," or "with recoiling bound:" the reading of the elder MSS., Ald., Eustath., and Schol. The neut. plur. used adverbially, the last syllable being lengthened by *cæsura*: al. *ἀντίτυπος* "sursum resilieus:" al. *ἀντιτύπη*: al. *ἀντίτυπον γὰρ*. Pors., *ἀντιτύπα*, a dat. with fem. term., adopted by Dind., Wünd., Neue, Hart.; used actively according to Wünd., "striking him in return." Schneider translates *ἀντίτυπα*, "with a stroke encountering him." Mit. renders *ἀντιτύπα*, "which threw him back again as he fell upon it." Schol., *ἄνωθεν τυπεῖς ὑπο τοῦ κεραυνοῦ, κάτωθεν δὲ ὑπὸ τῆς γῆς*.

τανταλωθεῖς. This word is not found elsewhere: from *Τάνταλος*, as *δαίδαλλω* from *Δαίδαλος*. The Schol. explains it by *διασεισθεῖς*, "being swung," or "hurled down;" the notion being (as the Oxf. Ed. thinks) that he was suspended a moment and then fell. Eustath., p. 1701, 17, has the following explanation: *τὸ τανταλωθῆναι, κείμενον παρὰ Σοφοκλεῖ ἐν τῷ, ἀντίτυπα δ' ἐπὶ γὰρ πέσε τανταλωθεῖς· ἡγοῦν τὸ τοῦ Ταντάλου παθῶν*. The meaning may be, either, "being tantalised" by hopes of immediate victory, destined not to be realised; or "swung," "hurled down." Musgr. conj. *ταρταρωθεῖς*.

135. *πυρφόρος*, "bringing fire," "bearing a torch:" sc. for the purpose of setting fire to the city; *πῦρ φέρων ἐν αὐτῷ· ὁ πῦρ τοῖς τείχεσι προσάγων*. Schol. Æschylus represents him as having "a naked man with a torch" for a device on his shield; S. c. Th. 432, *ἔχει δε σῆμα γυμνὸν ἄνδρα πυρφόρον, χρυσοῖς δὲ φωνεῖ γράμμασιν, πρήσω πόλιν*. I have placed a comma after *πυρφόρος*, with Br., to connect it with what has preceded. The reference is to Capaneus.

μαινομένα ξὺν ὀρμῇ, "with mad impetuosity." Cf. 133, *ὀρμῶντα*.

136. *βακχεύων*, "raging," "frantic:" *debacchans, furens*, Ell. *ἐνθουσιῶν, καὶ μέγα φυσῶν, καὶ πνέων ὀργήν*. Schol.

ἐπέπνει, "was blowing against it," like a furious storm of wind. Cf. Æsch. S. c. Th. 343. *μαινόμενος δ' ἐπιπνεῖ*—*Ἀρης*. Bl.

ρίταις ἐχθίστων ἀνέμων, "with the blast of most hostile (adverse) winds." Bl. Musgr. renders, "*odii acerbissimi flatu, metaphorice*," "with the blasts of most bitter hatred." The same metaphor occurs v. 929, *ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ ψυχῆς ρίται*. The Schol., however, explains,

ὡς ἐπὶ τυφῶνος καὶ καταιγιδώδους πνεύματος, ἐπέπνει τὴν πόλιν ῥιπαῖς ἀνέμων. The flame is supposed to be caused by the violence of the winds, which are said to be ἐχθιστοί, inasmuch as they threaten destruction to the city. Herm. prefers this interpretation.

137. For εἶχε δ' ἄλλα τὰ μὲν, various alterations have been proposed by different editors, none of which are any improvement on the present, that of Boeckh. For τὰ μὲν followed by ἄλλα δέ, Erf. compares Pind. Ol. ii. 132, τὰ μὲν χερσόθεν, ὕδωρ δ' ἄλλα φέρβει. He translates, "alia alibi sors." Oxf. Ed. "But the battle went partly in one way, partly in another."

εἶχε, sc. Ἄρης, and so the Schol., τὸ εἶχεν οὐκέτι ἐπὶ τοῦ Καπανέως, ἀλλ' ἐπὶ τοῦ Ἀρεως ἔστιν. Wünd. understands εἶχε in the sense of *directed*, or *turned*, comparing Phil. 1119, στυγερὰν ἔχε δύσποτμον ἄρὰν ἐπ' ἄλλοις.

139. ἐπενώμα· ἐπέφερε, Schol., "distributed," "dealt out." Cf. Phil. 167, αὐτῷ ἐπινωμᾶν, "sends in his direction." Blaydes erroneously explains ἐπενώμα in a neut. sense, "attacked."

στυφελίζων· ταρασσων, Schol., "hitting them hard" (στυφλός, "hard"). Bl. renders, "roughly handling," "pushing," and explains it to mean "inflicting any hard blow, as with a stone, spear, or other weapon."

Ἄρης. The first syllable is here long.

140. δεξιόσειρος· ὁ γενναῖος· οἱ γὰρ ἰσχυροὶ ἵπποι εἰς τὴν δεξιὰν σειρὰν ζεύγνυνται τοῦ ἄρματος. Schol. Blaydes translates, "strong and dashing like (with the strength and dash of) a right trace-horse." Lat. "funarius, funarii instar." Herm., "validus." "The metaphor (he says) is taken from the right-hand horses of chariots, which, as having in the chariot races to run with greater speed than the others in rounding the turning-posts from right to left, as was the custom, were generally selected for their strength and swiftness. *σειραφόρος* means 'an assistant' in general (Æsch. Ag. 842). *δεξιόσειρος* 'an assistant on the right hand,' and therefore a powerful one. In like manner the Choreuta who was stationed on the right hand of the Chorus was called *δεξιοστάτης* (Poll. ii. 161, iv. 106)." "The Greeks in battle (observes Don.) were always anxious to be covered on the right side (v. Thuc. V. 71)." *δεξιόσειρος* (says Schneider) "because in the Theban war-chariot he did his part as trustiest and mightiest ἵππος παράσειρος: at the same time there is an allusion to the happy result." The Thebans being πολυάρματοι, εὐάρματοι, the figure is very appropriate. Wünd., Boeckh, Schneid., and others fancy there is a side allusion to *δεξιός*, "propitious." Lat., "Mars faustus." So also Schol., Blaydes. The Oxf. Ed. translates, "and mighty Mars, a strong ally, roughly apportioned their different fates;" and he thinks that as *δεξιόσειρος* (sc. ἵππος) sig. lit. *a horse fastened to the trace on the right, outside*, and that as the strongest and most spirited horse was usually selected for that place, hence the word came to mean little more than *strong, high-mettled*.

138—140. "The poet appears to refer generally: first, to the different direction which the events of war are apt to take from what was at first expected; second, to the different fates assigned to different persons in boisterous and bloody conflicts; both operations being ascribed, after the manner of Grecian poetry, to the agency of the god of war. In the first instance the poet apparently alludes to the case of Capaneus,—smitten to the earth when just about to raise the victor's

cry,—and to the Argive host suddenly routed ; in the second, to the different lot assigned to the two brothers, and the Argive chiefs." Mit.

141—147. "For seven chieftains marshalled against the seven gates, like number against like, abandoned their brazen panoplies to Zeus the god of rout, except the wretched two, who though born of one father and of one mother, directing against each other their doubly (equally) fatal spears, both participated in a common death."

141. ἐπὶ λοχαγοί. From Eur. Ph. 100 sq. we find that their names were as follows : Hippomedon, Tydeus, Parthenopæus, Polynices, Adrastus, Amphiaræus, and Capaneus. In the Suppl. 858 sq. he gives a different enumeration, the name of Eteocles being substituted for that of Amphiaræus, Adrastus being represented as the sole survivor. Diodorus Siculus iv. 64, and Apollodorus iii. 6, give the same names as Eur. does in the first of the above lists. ἐφ' ἐπὶ πύλαις. Following the arrangement of names in Eur. Ph., the gates which the respective chieftains assailed, were the Ogygian, the Homoloion, the Neitan, the Crenean, the Northern, the Proetan, and the Electran.

γάρ. Wünd. and Bl. observe that the particle γάρ serves to explain what had just been said of the ill-will of Ares to the Argives.

142. ταχθέντες ἴσοι. Erf. compares Eur. Ph. 750, ἴσους ἴσοισι πολεμίοισιν ἀντιθείς. Apollodor. iii. p. 154, Ἐτεοκλῆς, καταστήσας ἡγεμόνας, ἴσους ἴσοισ' ἔταξε.

143. Ζηνὶ τροπαίῳ, "to Zeus the god of route;" or, Bl., "that turns the battle:" διὰ τὸ φυγαδεύειν καὶ τρόπην ποιεῖν τῶν πολεμίων. Schol.; or, "to Zeus that caused their flight:" τῷ τροπῇ αὐτῶν ποιήσαντι Διί. Schol. Cf. Trach. 300, ὦ Ζεῦ Τροπαῖε, which the Schol. explains by ἀποτρεπτικέ, ἀλεξίκακε.

πάγχαλκα τέλη, i. e. πανοπλίας, from which the trophies might be constructed (Boeckh). τέλη ὅπλα. Schol., "arms:" according to Musgr., "dona diis oblata," comparing S. c. Th. 260, where τέλος signifies "donum." Blaydes translates, "offerings of complete sets of brazen armour (πανοπλίας)," which had been stript from their dead bodies and dedicated as trophies to Jove. The Oxf. Ed., "left for Zeus the tribute of their brazen armour," i. e. they were slain and spoiled. Dale, "left their bright spoils to grace Tropæan Jove."

144. πλὴν τοῖν στυγεροῖν. The brothers, each falling by the other's hand, left it undecided which was conqueror — which the conquered : so that they supplied no τέλη to Zeus. Schneid.

145. καθ' αὐτοῖν ἀντὶ τοῦ κατ' ἀλλήλων. Schol., "against each other." The reciprocal pronoun ἀλλήλων is often represented by the reflexive : as in Thuc. iv. 25, ἐν ἑαυτοῖς = ἐν ἀλλήλοις. Cf. Jelf, Gr. Gr. § 654, 2.

146. δικρατεῖς λόγχας, "double-slaying spears." The Schol. explains : ἀμφοτέρωθεν ἡκονημένας ἢ δικρατεῖς φησιν, ὅτι ἀλλήλους ἀπέκτειναν, καὶ ἡ ἑκατέρου λόγχη οὐκ εἰς κενὸν ἀπεπέμφθη, ἀλλ' ἐκράτησε τοῦ ἑτεροῦ. Pass. understands the meaning to be "spears of a large size, hurled with both hands." Br., "utrinque victrices," and so Bl., "a two-fold (or doubly) victorious spear;" i. e. each using his spear successfully or with fatal effect. Wünd. thinks that in δικρατεῖς the ideas of number and victory are combined ; as in Aj. 252, the Atridæ are styled δικρατεῖς ("twin-sovereigns") with reference equally to their number and to

their power. Hincks, quoted by Spillan, suggests the ingenious idea of making *δικρατεῖς* refer to Eteocles and Polynices in the sense of "duo-crats."

147. *ἔχειν μέρος* seems equivalent to *μερίζειν*. In the same manner Sophocles often couples *τιθέναι* (cf. *infr.* 150) and *λαμβάνειν* with a substantive, instead of using a simple verb. Phil. 536—7, *θεῶν λαβεῖν* = *θεάσασθαι*: Aj. 345, *αἰδῶ λαβεῖν* = *αἰδεῖσθαι*. Mit.

κοινοῦ. Musgr. prefers *κοινὸν*, "communem vel æqualem partem."

148—154. "But stay—for victory of glorious title hath come, bringing joy at last to Thebes, rich in chariots. So, then (*δὴ*), since ye are out of your present quarrels, consign them to oblivion, and let us visit all the temples of the gods with choral dances all the night through, and let Bacchus who fills Thebes with revelry lead the dance."

148. *ἀλλὰ γάρ*. According to some, this is an elliptical expression—*παύσασθε* or some similar word being understood: frequently used when the speaker breaks off the discourse, or changes the subject: Lat., "*sed enim*." But the construction may be explained without any ellipse: *ἀλλὰ* (*Νίκη γὰρ ἦλθε Θήβα*) *θέσθε λησμοσύναν*. The premiss is often placed first, when, as being opposed to the conclusion, it is introduced by *ἀλλά*: Hdt. ix. 27, *ἀλλ' οὐ γὰρ ἐν τοιῷδε τάξιος εἶνεκα στασιάζειν πρέπει, ἄρτιοί ἐσμεν πείθεσθαι ὑμῖν*. Cf. Jelf, Gr. Gr. § 786, obs. 4.

μεγαλόνυμος, "renowned," "of great name;" or "giving a great name," "conferring glory:" *ἡ μεγάλην περιποιούσα δόξαν*. Schol.: "of glorious title," "that gets a great name for itself."

149. *ἀντιχαρεῖσα*, "bringing joy in return for past troubles;" or "rejoicing in company with," "sharing the joy of:" *ἴσον αὐτῇ χαρεῖσα*: *πρὸς χαίρουσαν γὰρ αὐτὴν καὶ αὐτὴ χαρεῖσα ἦλθεν* (i. e., as Bl. explains, "rejoicing equally with, responding to, congratulating." Herm., "mutuum ridens:") *ἢ ἀντὶ τῶν κακῶν χαρεῖσα*. Schol. Schneid. explains: "rejoicing in return" (mutually), or "by way of amends" (*ἀντὶ τῶν πρὶν κακῶν*). Don. translates: "sharing in her joy, and congratulating her on her success."

150. *ἐκ μὲν δὴ πολέμων τῶν νῦν*—. The exact construction of this passage is not very clear. The prep. *ἐκ* can hardly be referred to *λησμοσύναν*, as in *ἐκκλησιν* (Od. ω. 484); nor if we connect it with *πολέμων*, will there be any object after *θέσθαι λησμοσύναν*. The only probable solution of the difficulty is to suppose *ἐκ*—*θέσθαι λησμοσύναν* put by tmesis for its equivalent *ἐκλαθέσθαι*, the Poet, it would seem, having put *θέσθαι λησμοσύναν* instead of what he originally had in view, *λαθέσθαι*. So Trich.: *ἤγουν ἔθεσθε καὶ ποιήσατε λησμοσύναν τῶν πολέμων τῶν νῦν*. The sense will then be, "let us utterly forget." Blaydes. Erf. thinks that *τῶν νῦν* are not to be connected with *πολέμων*, and that there is no tmesis. He thus construes: "*ἐκ πολέμων* post bellum *θέσθε λησμοσύναν τῶν νῦν* obliviscamini præsentia," i. e. funera fratrum. The Oxf. Ed. translates: "Now at last out of these wars, take to yourselves forgetfulness," sc. of them: and observes that *τῶν νῦν* might be said of the war, since peace had not been concluded. After *θέσθε λησμ.* he supplies *αὐτῶν*. He gives also Erfurdt's interpretation, which he says gives good sense: "since these wars are at last ended, forget these present things," i. e. funera fratrum.

151. *χοροῖς*, "choral dances." Cf. Dict. Antiq. and L. and S.

152. ἐπέλθωμεν, "let us visit," "attend." Lat., "adeamus."

153. ὁ Θήβας ἐλελίχθων. The gen. Θήβας depends upon ἐλελίχθων, as Herm., Br., Erf., Wünd. allow: "that shakes the soil of Thebes," sc. with dancing. The Schol. connects Θήβας with Βάκχιος: "Thebes' own Bacchus:" ὁ Θηβαγενῆς Διόνυσος, ὁ τῆς Θήβας πολίτης, and so Musgr., "Bacchus Thebis oriundus," "Thebarum indigena." He proposes to read ἐλελιχθεις, "clamoribus et vociferatione invocatus," and renders ἄρχοι ἐλελιχθεις "auspiciū det invocatus," i. e. "ab eo initium fiat." Ald. and other MSS. have ἐλελίζων, "may Bacchus commence with his joyful cry." Schneid. renders ἐλελίζων ἄρχοι "lætum clamorem incipiat." It is better to connect Θήβας with ἐλελίχθων. This pleonastic expression may be compared with Æsch. S. c. Th. 109, πολιτισσοῦχοι χθονός.

154. ἄρχοι, "lead off the dance:" ἄρχοι τῆς χορείας. Schol. Bl. observes that the opt. is now used instead of the subj., because it contains the expression of a prayer. ἄρχειν, ἄρχεσθαι, and the compounds ἐξάρχειν, κατάρχεσθαι are used of those persons who in the sacred rites and dances of the ancients led off in the song or dance. Cf. Eur. Alc. 74, ὥς κατάρξωμαι ξίφει, "commence the sacrifice," sc. by cutting a few hairs from the living victim's head, and burning them as first-fruits.

155—161. "But enough: for here in fact (δῆ) comes the king of the land, Creon son of M., newly appointed to meet the recent visitations of heaven, agitating some plan doubtless (δῆ), because he has proposed this convoked assembly of senators, having summoned them by public proclamation."

155. ἀλλὰ γάρ. The connection is: "but enough of this; we must now adjourn to the temples (v. 151), for here comes (ὅδε χωρεῖ) Creon." Cf. v. 148. Compare also El. 595, ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἐξεστὶ σε, "(but enough) for, &c." And 619, ἀλλ' ἡ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βία, "(what am I to do) for, &c."

156. I have retained the reading of the MSS., νεοχμὸς νεαραῖσι. Heath and Br. supply τῇσδε after χώρας to complete the metre. Musgr., τῇδε. Dind. conj. νεοχμοῖσι for νεοχμὸς νεαραῖσι, observing that νεοχμὸς ξυντυχία is a more usual expression than νεοχμὸς βασιλεύς. Recent Ed. have followed him.

νεοχμὸς νέος, νεωστὶ κατασταθεὶς εἰς τὴν ἀρχὴν καὶ τυραννίδα. Schol.

157. νεαραῖσι θεῶν ἐπὶ συντυχίαις is rendered by Bl. "in consequence of the late favourable events." The dat. has reference to time: "after," "upon," "to meet" the recent visitation of the gods.

158. ἐρέσσω, "revolving," "pondering," a metaphor taken from plying or handling the oar in rowing: ἐν ἑαυτῷ κινῶν καὶ μεριμνῶν. ἐκ μεταφορᾶς τῶν ἐρεσσόντων. Schol. So Aj. 251, τοίᾳς ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι, "ply against us." Phil. 1135, ἐρέσσει, "thou art handled." Compare a similar metaphorical use of ἐλίσσω, when the metaphor is from feathering the oar.

For τινὰ Herm. reads τίνα, interrog., in which case we must translate ὅτι, "that."

σύγκλητον: extraordinary assemblies of the people (ἐκκλησίαι), specially convened on any sudden emergency were called σύγκλητοι. σύγκλητον λέσχην τὴν οὐ γμληθεῖσαν ἐξαίφνης δμιλίαν. Schol.

160. προὔθετο λέσχην, "has proposed, appointed, or announced a conference:" ὁμίλιαν συνεκρότησεν. Schol. The middle voice (observes the Oxf. Ed. following Herm.) is here used with a nice distinction, for Creon was not said προτίθεναι ἐκκλησίαν, in which the people might declare their opinions, but πρόθεσθαι, i. e. where he might have it all his own way,—declare his sovereign will, and pronounce his decrees. Blaydes, however, thinks that the only reason why the middle voice is here used, is, that Creon summons the assembly to a conference with himself.

λέσχην· βουλὴν. Schol., "a conference, or assembly:" as Don. thinks, a *private* conference as opposed to a *public* one (βουλὴν). Cf. Œd. C. 164, λόγον εἴ τι ν' οἴσεις πρὸς ἐμὸν λέσχαν, "if thou shalt have anything to say in answer to my address," or, as Wünd. renders, "to our assembly," i. e. to us who are here assembled.

161. πέμψας· μεταστειλάμενος. Schol. Messengers (πομποί, 164), it seems (says Blaydes), were sent to them individually to summon them to the royal presence.

SCENE II. (162—331.)

Creon informs the Chorus of his succession to the throne, lays before them his views of the government, and justifies and repeats his edict respecting the body of Polynices, charging the Chorus to see it fulfilled (211—222). Oxf. Ed.

162. τὰ μὲν δὴ πόλεος . . . πάλιν. "The gods have safely righted again the (vessel) of the state, after having tossed it in a terrible storm." πολλῶ· σάλῳ· τροπικῶς, ὡς ἐπὶ νεώς. Schol. The phrase σάλῳ· σείσαντες may be compared with Œd. R. 24, πόλις γὰρ ἄγαν ἤδη σαλεύει κἀνακουφίσαι κἀρα βυθῶν ἔτ' οὐχ οἷα τὲ φοινίου σάλου. "The verb ὀρθόω, here and 167, and the secondary predicate ὀρθῆς in 190, are borrowed from the same reference to a ship, which is called ὀρθῆ when it does not heel over to either side. With the Greek rowing-galleys, no less than with our steamers, it was very desirable to maintain the proper trim." Don.

163. ὀρθωσαν πάλιν. Cf. Œd. R. 51, ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν, "establish on a firm basis."

164. ἐκ πάντων δίχα, "apart from all the rest:" χωρὶς ἀπάντων. Schol., i. e. to a secret conference. πομποῖσι, dat. of instrument.

165. ἔσται· ἰκέσθαι, "I have summoned you to come:" διὰ τῶν πυμπῶν ὑμᾶς μετακαλεσάμεν χωρὶς ἀπάντων, ἐξαιρέτως πρὸς ὑμᾶς μόνον ἀπεστάλη ἡ ἀγγελία. Schol. Cf. Phil. 60, στείλαντες ἐξ οἴκων μολεῖν.

τοὔτο μὲν, "in the first place," followed by τοὔτ' αὖθις, 167. πρῶτον μὲν—δεύτερον. Schol. Cf. Œd. R. 603, τοὔτο μὲν—τοὔτ' ἄλλο. Phil. 1345, τοὔτο μὲν—εἰτα.

166. τὰ—ἀεὶ κράτη. "In the first place, because I know well that thou dost respect the successive (ἀεὶ) authority of the throne of Laius." With τὰ ἀεὶ κράτη compare Æsch. P. V. 937, ὁ ἀεὶ κρατῶν, "who ever is ruler," i. e. "the ruler for the time being." Others connect ἀεὶ with σέβοντας, but the position of ἀεὶ shows plainly that it must go with κράτη.

θρόνων κράτη, "the enthroned power." Don. Reisig observes that θρόνοι, the plur., is used by the Tragedians to signify a "kingdom," whilst θρόνος means simply the "royal seat."

εἶ may be taken either with εἰδώς or with σέβοντας.

167. τοῦτ' αὖθις, "in the second place," "then again," "because I know," &c.

ῥθου, "was establishing the state." Cf. supra, 163. Others render it "ruled," "governed:" Lat., "regebat," "dirigebat."

168. καπεὶ διώλετο, "and after he perished." Blaydes observes that Sophocles thus makes the two brothers to have immediately succeeded to the throne vacated by Œdipus, without any intermediate regency of Creon.

ἀμφὶ τοὺς—φρονήμασιν, "that you still stood by with unflinching loyalty towards his children." μένοντας poetice for ἐμμένοντας. Simple verbs are frequently used for compounds: cf. 399, κρίνε for ἀνάκρινε. El. 699, τέλλειν for ἀνατέλλειν.

κείνων. We must understand this of the offspring of Œdipus and Laius: in the one case of sons, in the other of grandsons. In a certain sense, too, Polynices and Eteocles were the sons of both Laius and Œdipus, being born of her who was the common wife of both. Bl., Erf., Herm.

169. ἐμπέδοις, "firm," "unwavering:" cf. Aj. 639, συντρόφοις ὀργαῖς ἐμπεδος, "firm to his usual character."

170. ὅτε, gl. ἐπεὶ; "when." It is strange that all three Tragedians speak of the brothers as dying childless: and yet mention is made of Thersander, son of Polynices, by Pindar, Ol. ii. 76; Herod. iv. 147, vi. 52; and also of Laodamas, son of Eteocles, by Herod. v. 61. The war, too, of their descendants, or the Epigoni, the issue of which is shortly given in Eur. Suppl. 1213—26, was made a special subject of a drama by Æsch. and Soph. It is difficult to reconcile such a glaring discrepancy. Bl.

διπλῆς μοίρας. Cf. 14, and S. c. Th. 849: διπλαῖ μερίμναι, διδυμάνορα κάκ' αὐτοφόνα, δίμοιρα τέλεια τάδε πάθη.

172. αὐτόχειρι σὺν μιάσματι, "with self-murderous violence;" or, as Bl. renders, "with the pollution of mutual murder:" cf. 1175, αὐτόχειρ αἰμάσσεται, "by a violent hand." With σὺν μιάσματι, Schn. compares Pind. Ol. ii. 42, Ἑρινὺς ἔπεφνε σὺν ἀλλαλοφονίᾳ γένος ἀρήϊον. Cf. also 1266, νέος νέφ σὺν μόρφ; and Œd. C. 817, ποία σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;

174. γένους κατ' ἀγκιστεῖα, "from my family relationship to the deceased," or, "through being next of kin:" οὐδετέρως κατ' οἰκειότητα, κατὰ συγγένειαν. Schol. κατὰ, "on account of." "The more common ἀγκιστεῖα is thus explained by the author of the λέξεις ρητορικαί (Bekker, Anecd. p. 413): ἀγκιστεῖα συγγένεια. καὶ ἀγκιστεῖς οἱ ἀπὸ ἀδελφῶν καὶ ἀνεψιῶν καὶ θείων κατὰ πατέρα καὶ μητέρα ἐγγυτάτῳ τοῦ τελευτήσαντος. οἱ δὲ ἔξω τούτων συγγενεῖς μόνον. οἱ δὲ κατ' ἐπιγαμίαν μιχθέντες τοῖς οἴκοις οἰκεῖοι λέγονται. And yet Thucydides says (I. 9) κατὰ τὸ οἰκεῖον of the very relationship referred to in the text—that between Atreus and Eurystheus. In Pindar (P. ix. 64), and Æschylus (Ag. 237), ἀγκιστος signifies merely 'nearest at hand to protect,' like the *præsens numen* of the Romans." Don.

175. παντὸς ἀνδρός: "of any sovereign;" "cujusque viri (regis)."

Wünd. As Creon has but just succeeded to the throne, he proceeds to explain his views, and to let them know beforehand what sort of a king they may expect to find him. *ἐκμαθεῖν*, "thoroughly to ascertain."

176. *ψυχὴν τε καὶ φρόνημα καὶ γνώμην*. It would be an injustice to Sophocles (observes Don.) to suppose that he used these words as idle synonyms: the connexion by means of *τε καὶ* showing an intimate union: but there is still a difference which it is important to mark. By *ψυχὴ* is meant the fabric of a man's mind and character; by *φρόνημα*, that mind as it manifests itself in the general tenour of his outward actions, especially in relation to politics: and by *γνώμη*, the dogmatical expression of the meaning in words; so that *φρόνημα* and *γνώμη* are distinct and successive manifestations of the *ψυχὴ*—the former being the *προαίρεσις* or *will*, a unity of which contributes to the formation of a political party, and which by itself regulates the enactments of a ruler; and the latter being the *meaning* or *sentiment*, which expresses in words, or justifies to the reason, that which is already felt to be a sufficient motive for the will or choice. Don. translates, "soul and will and meaning;" Dale, "man's secret soul, the latent thoughts and judgments of his mind."

πρὶν ἂν φανῇ. The conjunct. and opt. are used with *πρὶν* only when a negative clause precedes. There are, however, some passages where an affirmative clause seems to precede the conjunct., but in reality the negative is implied in some part of the principal clause: *ἀμήχανον ἐκμαθεῖν* being here equivalent to *οὐκ ἂν μάθοις*. Cf. Jelf, Gr. Gr. § 848, obs. 2. The sentiment that *ἀρχὴ ἄνδρα δείκνυσιν* is attributed by the Schol. to Chilon or Bias. Translate, "till he has shown himself thoroughly versed (or practised) in the duties of government and in the laws."

178. *ἐμοὶ γάρ*. Wünd. thinks that the poet, for the sake of brevity, has suppressed the sentence to which *γάρ* is to be referred. The meaning therefore is: "since it is not possible thoroughly to ascertain the mind, disposition, and sentiments of any ruler till he has held the government and administered the laws for some considerable time, [I take this opportunity of letting you know what sort of a king ye are likely to find in me,] *for*," &c. Bl. translates, "now to me—to me then," in explanation of the preceding sentiment. Don. observes that *γάρ*, and in prose *γούν*, are frequently used thus at the beginning of a narrative or exposition: cf. inf. 238, 407, 1016: that the English particle "for" is rarely an adequate representative of *γάρ*: but that our phrases "in fact," "the fact is," "in point of fact," "if you come to that," &c., are much better equivalents in many cases.

πᾶσαν εὐθύων πόλιν, "whilst governing any state:" cf. 175, *παντὸς ἀνδρός*. Most Ed. render, "whilst governing the entire state."

179. *μὴ . . . βουλευμάτων*, "does not adopt the best counsels," or, "engage in the best designs:" *ἔστις μὴ* with the indic.; *μὴ* being used when the relative clause, whether it expresses a fact or a supposition, depends immediately on the principal, so that it is introduced by and completes it. Cf. Jelf, Gr. Gr. § 743, 2.

180. *ἐκ φόβου . . . ἔχει*. Said with reference to the edict prohibiting the burial of Polynices. *ἐγκλήσας ἔχει*. Cf. v. 22.

181. νῦν τε καὶ τάλαι· καὶ πρὶν ἄρξαι, καὶ νῦν, ὅτε ἐπὶ τὴν ἀρχὴν ἐλήλυθα. Schol.

182. μείζονα ἀντὶ, "of more importance when set against, or, compared with his father-land." Cf. Trach. 577, στέρξει γυναῖκα κείνος ἀντὶ σοῦ πλέον, "will love her more as put in competition with thee;" and Œd. C. 488, ἄλλος ἀντὶ σοῦ.

183. οὐδαμοῦ λέγω, "I reckon nowhere"—"count as nothing"—"hold in no esteem." Musgr. takes λέγω = τίθημι, and understands εἶναι, "in nullo honoris loco esse dico." Cf. Æsch. Pers. 498, θεοὺς νομίζων οὐδαμοῦ.

184. ἴστω Ζεὺς. A formula derived from Homer (Il. 6. 36, τ'. 258; Od. 6. 184, 9. 158, 13. 155, τ'. 303, 14. 230), not an accommodation of the Tragedians to Theban modes of speaking (cf. Trach. 399; Eur. Andr. 37; Iph. T. 1077), as evinced in Aristophanes. Neue.

185. τὴν ἄτην . . . σωτηρίας, "if I saw ruin in place of prosperity impending o'er the citizens." Mit. understands τὴν ἄτην of the calamity caused or likely to be caused by the guilt of Polynices, and σωτηρίας of the safety gained by the recent victory. Wünd. renders ἀντὶ τῆς σωτηρίας, "instead of (at the price of) my own safety;" "pro eo, ut ipse salvus sim."

186. στείχουσιν ἀστοῖς. Cf. 10, πρὸς τοὺς φίλους στείχοντα.

187. οὐτ' ἂν φίλον· οὐκ ἂν κτησάμην φίλον τῆς ἐμῆς πόλεως δυσμενῆ· τοῦτο δὲ εἰς Πολυνείκην συντείνει. Schol. Translate, "nor would I ever take to myself as a friend a man who was disaffected to the state;" referring to Polynices. χθονός· πόλεως. Schol.

θεῖμην ἐμαντῶ Mit. observes that this is a solecism in the use of the middle verb, and compares Œd. R. 1143, ἐμαντῶ θρεψαίμην: Eur. Hel. 1286, τρύχου σὺ σαυτήν: Arist. Achar. 1017, αὐτῶ διακονεῖται.

τοῦτο γινώσκων, "that being my conviction (γνώμη)." Bl.

189. ἥδ' ἐστὶν ἡ σώζουσα· ἡ πόλις δηλονότι. Schol. "It is our country that keeps us safe." καὶ ταύτης, κ.τ.λ. The sense is: "and that it is by keeping the bark of our country well-trimmed (ὀρθῆς) we make the friends we do;" lit., "by sailing in her whilst safe, or well-trimmed." Blaydes renders, "by pursuing our course in her steadily (without upsetting)," i.e. our own welfare depends on that of the state: πλέοντες· πορευόμενοι, ἀπὸ τῶν νεῶν ἢ μεταφορά. Schol. Cf. Cic. Ep. ad Fam. xii. 25: "Una navis est jam bonorum omnium; quam quidem nos damus operam ut rectam teneamus." Plato, p. 896, B., πάντα ἡμῖν κατ' ὀρθὸν πλεῖ. Dobree observes that Pericles, in Thuc. ii. 60, has imitated this passage of Soph., or vice versa.

ὀρθῆς, cf. 163. Lat., "recta navis."

τοὺς φίλους ποιοῦμεθα, "we make the friends we do" (make). Erf. translates, "comparamus nobis eos amicos, quos nobis comparamus:" so τοὺς θεοὺς ἡγεῖσθαι, "credere Deos esse quos esse credi soleat." Mit. compares El. 302, τὰς μάχας, "the battles which he fights." Œd. R. 889, τὸ κέρδος, "the gain which he acquires."

185—190. οὔτ' ἂν σιωπήσαιοι—ποιοῦμεθα. "There is a parallelism in this passage which has not, I think, been sufficiently noticed: Creon says that he would not purchase his own safety by winking at that which would bring mischief on his people; and that he would not select a friend from among the enemies of his country: for that our safety depends on the security of our country, and that friends are

naught, except when our native land is in prosperity. Emper has pointed out the proper interpretation of ἀντὶ τῆς σωτηρίας. For although there is nothing in the words themselves to prevent us from referring the σωτηρία to the same object as the ἄτη (cf. inf. 314, 439), it is clear that Creon is here opposing the individual σωτηρία to the public ἄτη, and is arguing for the fact that no individual is really safe unless his country is so likewise; for ἥδ' ἐστὶν ἡ σώζουσα. The article, in τὴν ἄτην and τοὺς φίλους, must not be neglected. By τὴν ἄτην is meant the mischief which always comes upon the citizens of a free state, when a man through fear of his ἐταῖροι, or intimate associates, acquiesces in their corrupt or seditious designs: and τοὺς φίλους implies that those are not friends, in any true sense of the term, whose friendship tends to an interference with the state's equilibrium." Don. However ingenious Emper's interpretation may be, I cannot think that it is correct, for if such had been Creon's meaning, he would have taken care that his audience should not have missed it, and would certainly have added ἐμῆς: and the article with φίλους simply implies that the only friends we make are made in this and no other way.

191. τῇδ' αὖξω πόλιν, "I advance this state." Schneid. suggests τῇσδ' ἄρξω πόλεως, since a fut. seems to be required, Creon having only just succeeded to the government.

192. καὶ νῦν ἀδελφὰ τῶνδε: "and now I have made a proclamation to the citizens in terms akin to these," sc. views, or laws. ἀδελφά· ἴσα, ὅμοια. Schol. The dat. occurs with ἀδελφὰ in Œd. C. 1262.

193. τῶν ἀπ' Οἰδίπου. Sophocles often thus uses ἐξ and ἀπό. Cf. 2, τῶν ἀπ' Οἴδ. κακῶν: El. 544, τῶν ἐξ ἐμοῦ παίδων.

194. πόλεως is here a dissyllable, as frequently.

195. πάντ' ἀριστεύσας δόρει, "having acted nobly in all respects with his spear:" or with Don., "bore off the meed of prowess with his spear." ἀριστεύειν, 1. with gen. "to be the best (ἄριστος) of all;" as in Hom. ζ'. 460, ὃς ἀριστεύεσκε μάχεσθαι Τρώων, "who was the best of the Trojans;" the gen. being due to the notion of superiority arising from a comparison, and therefore implying an antecedent notion of some object or standard with which the comparison is made (Jelf, Gr. Gr. § 504): 2. with acc., ἀριστεύειν τι = τῷ ἀριστεύσαι λαβεῖν τι, "to gain a thing by excelling—as being the best." Cf. Aj. 435, τὰ πρῶτα καλλιστεῖ ἀριστεύσας στρατοῦ (acc. of cognate notion), and Aj. 1300, στρατοῦ τὰ πρῶτ' ἀριστεύσας, sc. καλλιστεῖα (= ἀριστεῖα), "having gained by his prowess the first prize of the army."

196. τάφῳ τε κρῦψαι —. Bl. observes that Creon speaks here rather loosely, for the interment of Eteocles really took place before Creon's edict, and therefore could not have been made in consequence of such.

πάντ' ἐφαγνίσαι . . . νεκροῖς, "to perform over him (over his grave) all the obsequies (sacred rites) which are paid to (are due to—fall to the lot of) the heroic dead below." ἐφαγνίσαι· ἐπὶ τῷ τάφῳ ὁσίως ποιῆσαι. Schol. ἐπὶ τῷ τάφῳ ἀγνίσαι τὰ πάντα. Gl. According to Musgr., ἀγνίξειν signifies not only "to purify," or "expiate," but also "to sacrifice," or "offer to the gods." Don. thinks the word refers to honours paid at the tomb subsequently to the regular sepulture—those ἐναγίσματα τῶν κατοικομένων which Pindar calls αἵμακουρία, O. i. 90; cf. v. 25. On certain days the tombs were crowned with flowers, and offerings were

made to the dead, consisting of garlands of flowers and various other things. The act of offering these presents was called *ἐναγίζειν*, and the offerings themselves *ἐναγίσματα*, or more commonly *χοαί*. Cf. Dict. Antiq. p. 558.

197. Musgr. connects *ἔρχεται κάτω*, observing that libations and offerings to the dead were believed to penetrate through the earth to the abode of the dead. Hence the Chorus in *Æsch. Pers.* 624, *σύ τε πέμπε χοὰς θαλάμους ὑπὸ γῆς*.

ἔρχεται, "fall to the lot of, are the portion of." So *γίγνεσθαι* is used with a dat., and in like manner we say "a thing comes (falls) to a person." Bl.

198. *τὸνδ' αὖ ξύναιμον*. Suvern (quoted by Wünd.) observes that Creon does not give these commands through any private ill-will towards Polynices, but because he thinks it to be the duty of a good citizen and king to be equally just towards those who love their country, and towards those who prove themselves its enemies; and that his harsh treatment of Antigone was not the result of any animosity, but of a desire to maintain his own authority.

199. *ὅς . . . κατάκρας*, "who, a runagate returning from his exile, wanted utterly to destroy by fire his father-land and household (tutelary) gods." Bl. supposes that *θεοὺς* is to be connected with *γῆν πατρίαν* by a zeugma: *τοὺς ἐγγενεῖς* rendered by Ell. "*Deorum gentilitiorum et popularium cognomentum*." Dale, "patron-gods." Cf. El. 428, *πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν*.

200. *κατελθών*. "having returned from exile." So *κάτειμι* in *Æsch. Ag.* 1283, and *κατάγειν*, 1607.

201. *κατάκρας* = *κατ' ἄκρας*, "from top to bottom," "utterly." Lat. "funditus." — *αἵματος κοινού*, "kindred blood;" partitive gen. *κοινού* ἀντὶ τοῦ ἐμφυλίου ἢ τοῦ ἀδελφικοῦ αἵματος. Schol.: cf. v. 1.

202. *πάσασθαι*, "to taste." The Aor. *ἐπᾶσάμην* is from *πατέομαι*, but *ἐπᾶσάμην* from *πάομαι*. — *τοὺς δέ*, "and others;" as if (obs. Bl.) in the preceding clause *τῶν μὲν* had gone before.

203. *ἐκκεκήρυκται*, Musgr. vulg. *ἐκκεκηρῦχθαι*. If the common reading be retained, we must understand *λέγω* with Br., who translates, "hunc interdictum esse aio."

204. *κτερίζειν τοῦτον ταφῶ*, "to honour him with the rites of burial." With the acc. of person *κτερίζειν τινα*, "to bury a man with due honours;" with acc. of thing, *κτέρεα κτερίζειν*, "to offer due honours to the dead:" Lat., "exequias facere."

205. *ἔαν . . . αἰκισθέν τ' ἰδεῖν*, "but that we leave his body unburied, to be devoured both by birds and by dogs, a shameful sight to look upon." I have retained *αἰκισθέν τ'*, the reading of one MS. which Reisig also had conjectured: vulg. *αἰκισθέντ'*: Br. and one MS., *αἰκιστόν τ'*. Erf. prefers *αἰκισθέντ'*, and renders, "et corpore alitibus canibusque ad devorandum projecto turpatum," understanding *ἔαν* from the previous verse; the construction being similar to *ἡδὺ λαβεῖν*, and the like. Blaydes thinks that *αἰκισθέντ'* is right, *δέμας* being added as the object, "disfigured as to his body, or person." Tricl., *τοῦτο καθ' ὅλον καὶ μέρος τὸ μὲν αἰκισθέντα ὅλον, τὸ δὲ δέμας μέρος*. Construe with this reading, *ἔαν δ' ἄθαρτον καὶ αἰκισθέντα ἰδεῖν δέμας ἐδεστόν* ("devoured," "mangled") *πρὸς οἰωνῶν καὶ πρὸς κυνῶν*. Schneid. construes, *ἔαν δ' ἄθαρτον καὶ (ἔαν) αἰκισθέντ' ἰδεῖν* ("aspectu") *δέμας ἐδεστόν πρὸς, κ.τ.λ.* Mit. translates

αἰκισθέντ' ἰδεῖν, "foul to be seen," ἐδεσπόν, (because) *mangled*. The reading in the text seems to be the simplest.

207. κοῦποτ' ἐκ γ' ἐμοῦ . . . τῶν ἐνδίκων. "And never, at least from me, shall the base receive honour before (in preference to) the just." Herm. reads προσέξουσ' from one MS. Aug. to avoid the hiatus, which, however, may be excused by the aspirate, as in αὐτοέντης, CEd. R. 107. Don. renders, "and if it rests with me, the base shall never forestall the rightful honours of the righteous;" Sophocles making Creon represent any honour paid to Polynices as a diminution of those due to Eteocles.

210. τιμήσεται, "shall be honoured:" fut. mid. used passively. This is common in Attic Greek, where the fut. pass. is never or rarely used; the receptive reflexive form being used for the passive receptive form, which, when considered *only* as receptive, differ but little; and the poets used the shorter form of the middle future for the passive; thus τιμήσεται (Plat., Xen., Soph., &c.), ζημιώσασθαι, ὠφελήσασθαι, ἀδικήσασθαι, μαστιγώσασθαι, &c. So φιλήσεται (Od. α, 123), στερήσομαι, &c. Cf. Jelf, Gr. Gr. § 364, obs. 2.

"Creon, conscious to himself that the edict forbidding the burial of Polynices must be highly unpopular, and would probably be construed by his subjects as an act of arbitrary power, calls a council of the principal and most ancient inhabitants of Thebes, to whom he artfully represents his conduct, not as the effect of private resentment, but of his zealous regard for the public welfare; and as he was apprehensive that the friends of Polynices would, in spite of all his precautions, bury the body, he prepares them for that severity with which he had resolved to treat the offender. The council, we may observe, is composed of slaves, who are obliged to assent to what they could not approve, and submit to orders which they could not resist. By this lively representation of the evils and miseries of an arbitrary government, the poet pays an oblique compliment to his countrymen, the Athenians, who would naturally take a pleasure in comparing it with the freedom and happiness of their own. The Chorus, according to Horace, should indeed always appear as the friends of distressed virtue; but in this case Sophocles, we see, is excusable, as it could not be done, considering whom they are composed of, with any degree of propriety." Franklin.

211. σοὶ ταῦτ' ἀρέσκει, "I am of the same opinion with you." The Chorus express their approval of Creon's policy: σοὶ depends upon ταῦτα. This is the reading of Br. and others for σοὶ ταῦτ' ἀρέσκει, "such is thy pleasure." With this reading, the Chorus would seem to insinuate that others might think differently, and disapprove of Creon's conduct.

212. τὸν τῇδε . . . πόλει, "both with respect to the foeman and the friend of our state:" καὶ, i.e. καὶ ἐς, is the conj. of Dind. for the common reading καί. Both δύσνουν and εὐμενῇ depend on ἐς. "Schneid. (with καί) considers the acc. to depend on σοὶ ταῦτ' ἀρέσκει, the equivalent of which is σὺ ταῦτα δρᾶσαι νοεῖς. Elms. considers it to be an acc. absolute. Scaliger and Reiske supposed something to have fallen out between this and the preceding verse." Bl.

213. νόμῳ δὲ χρῆσθαι . . . σοι, "it is in thy power, I suppose (σου), to enforce any law that pleases thee (παντί):" "quavis lege uti, i.e. quamvis

legem ferre." Musgr., παντί που πάρεστί σοι. Dind., Wünd., vulgo, παντί που γ' ἐνεστί σοι. Erf. translates, παντί που γ', "etiam forte quacunque:" Ell., "qualicunque sane lege puto." The Schol. explains, ἐξεστί σοι ὅπως θέλεις νομοθετεῖν, "it is lawful for thee to legislate as thou pleasest." Don. reads πανταχοῦ.

214. Construe, καὶ περὶ τῶν θανόντων καὶ (περὶ ἡμῶν) ὅποσοι ζῶμεν.

215. ὥς ἂν . . . εἰρημένων, "(Take care) that ye attend to what has been said." ὥς ἂν—ἦτε is the reading of MSS. Dind. (interrogatively), πῶς ἂν—εἶτε, followed by Wünd. "I am surprised that any scholars should be found to whom Dindorf's emendation could appear even probable. That such a strong expression of a wish should proceed from the sovereign ruler, is quite inconsistent with the general accuracy of this poet. The collocation ὥς ἂν with the subjunct. is by no means uncommon, and though there is a good deal of syntactical refinement in its usage, every Greek scholar is aware that in a final sentence it indicates an *eventual* conclusion—one in which an additional hypothesis is virtually contained: e. g., Æsch. P. V. 670—672: ἐξελθε πρὸς Δέρνῃς βαθὺν λειμῶνα, κ.τ.λ. ὥς ἂν τὸ Δῖον ὄμμα λωφήσῃ πόθου, 'in order that the eye of Jove may, as in that case it will, be freed from passion.' Soph. El. 1495, 6, χάρει δ' ἔνθαπερ κατέκτανες πάτερα τὸν ἄμυν, ὥς ἂν ἐν ταύτῃ θάνῃς, 'in order that you may, as by going there you will, die in the very place where you murdered him.' Now, the only difference in the case before us is, that the main verb is omitted. If the Chorus had asked Creon: τί δ' ἔστιν. ἀνθ' οὗ τόνδ' ἀνῆλθωσας λόγον; the answer in the text would be quite in accordance with the common usages of the language: 'in order that you may, as by having heard my words you will, be careful to see to their observance by others.' But this or a similar basis for the sentence being fully implied in the tenour of what has preceded, its omission need not offend here any more than in Æsch. Choëph. 981, ὥς ἂν παρῇ μοι μάρτυς ἐν δίκῃ ποτὲ, where I think there is, properly speaking, an omission of the antecedent clause. On the whole, I conceive that there are only three modes of dealing with this passage, in which a scholar can acquiesce: (1.) the supposition that a line has fallen out, in which the Chorus asked why they had been summoned: (2.) the supposition that Creon is interrupted by the Chorus, who mistake his use of the word σκοποί: (3.) the supposition that the subjunct. with ὥς ἂν has here an imperative force, the antecedent clause being implied. As I consider this the most reasonable supposition, I have merely changed νῦν into νυν, a change which the second supposition would also demand." Don. If we adopt Dindorf's reading, translate, "how then might ye now look to, &c.? i. e. would that ye would look to." πῶς ἂν with the opt. asks a question, but also includes a wish. Oxf. Ed.

216. νεωτέρῳ . . . πρόθεσ, "impose this burden upon younger shoulders to bear:" "impose this office upon some younger person." τοῦτο βαστάζειν τοῦτο τὸ φορτίον. Schol. The Chorus, not taking Creon's words in his sense, wishes the watching of the corpse to be assigned to some younger person. Schn.

217. Ἀλλὰ. The suppressed clause is thus supplied by the Gl., οὐ λέγω ὑμᾶς φυλάσσειν, ἀλλὰ κ. τ. λ. We may, however, translate: "Oh! but there are men provided to guard the body;" Creon thus over-

ruling the objection of the Chorus, that they were too old, by informing them that others were ready to discharge that duty.

218. τί δῆτ' ἂν ἄλλο . . . ἔτι; "What further command is this that wouldst still give to us?" i. e., if it is not the duty of watching the body that is required of us (v. 215), what is it? Erf. renders, "quid hoc aliud esse possit, quod insuper mandas?" Herm., Wünd., and others read ἄλλω, understanding it of the Chorus: i. e. "what is there for another to do, if watchmen are provided already?" τί δῆτ' ἂν εἴη τοῦτο, ὃ ἄλλω ἐπεντέλλοις ἔτι;

219. τὸ μὴ 'πιχωρεῖν . . . τάδε. "That ye yield not to those who would disobey in this matter?" i. e., that ye will take care to see that no one disobeys my edict. ἀπιστεῖν here, "to disobey." So in Trach. 1228, πιστεύειν, "to obey;" and in Eur. Iph. T. 1476, ἀπιστος, "disobedient." "This meaning of πίστις (from πείθεσθαι, 'to obey'), πιστεύειν, ἀπιστεῖν, ἀπιστία, in the New Covenant, seems to have been sadly overlooked, the only or chief idea of these words being associated with that of a mental character, 'belief.'" Bl.

220. ὅς θανεῖν ἐρῶ, "as that he would wish to die"—"as to wish to die." The adjectival sentence is very often used for an adverbial sentence introduced by ὥστε, after οὕτως or ὥδε, as also after τοιοῦτος, &c. Cf. Jelf, Gr. Gr. § 836, 5, a.

221. καὶ μὴν ὁ μισθός γ' οὗτος, "And yet of a truth (καὶ μὴν) the penalty is this," viz., death. ἀλλ' ὑπ' ἐλπίδων . . . διώλεσεν, "but gain in anticipation (or, by the hopes it raises) hath often ruined men:" οἶον, ὑπ' ἐλπίδων τοῦ διαφυγεῖν καὶ τοῖς ἐπικινδύνοις ἔργοις ἐπιχειροῦσιν. Schol.

223—331. "It will be remembered that Antigone had already gone for the purpose of performing the necessary rites for her brother. She has succeeded in scattering, unobserved, a few handfuls of dust over the body, just enough to satisfy the requirements of religion. The fact, though not the author of it, has been noticed, and a watchman now comes to report what has taken place to Creon. The Chorus suggests that what has been done has been by the intervention of the gods; but Creon rebukes them, and threatens the watchman with punishment, for neglect of duty, if he do not quickly discover the offender. Exit Creon (326) into the palace, and the watchman by the way that he had come, towards the plain where the body is lying." Oxf. Ed.

223. Φύλαξ, Br., Ἀγγελος here and below, Edd. vet. The character of the watchman is admirably drawn, the touches of low life and the humorous turns in it contrasting strikingly with the elevation of soul and tragic seriousness so conspicuous in Antigone. We find the same familiar quaintness of thought and expression in the Corinthian messenger in King Œdipus, and the watchman in the Agamemnon, and the nurse in the Choëphori, of Æschylus. The hesitation and indirect manner in which he introduces the matter he has to announce, τὰ κύκλω λέγων καὶ προοιμιαζόμενος (as Aristotle, Rhet. iii. 14, observes that slaves, in order to evade a direct answer to questions, are wont to do), plainly evince that his cause is none of the best. Blaydes.

223. ἐρῶ μὲν οὐχ . . . πόδα, "I will not say that I come panting for breath from very haste, having lifted a nimble foot." Aristotle, Rhet.

iii. 14, has σπουδῆς instead of τάχους, which the Schol. also shows: οὐ τοῦτο λέγω, ὅτι μετὰ σπουδῆς ἀσθμαίνων πρὸς σὲ πορεύομαι.

τάχους ὑπο. Cf. the similar expressions ὑπὸ δέους, χαρᾶς, ὀργῆς, &c., *by* or *from* fear, joy, anger, &c. Lat., "præ, propter." Camerarius (quoted by Wünd.) observes that servants are in the habit of making remarks on the haste with which they have come before delivering their messages: as in Plaut. Merc., "Seditionem facit lien, occupat præcordia. Perii, animam nequeo vertere: nimis nihili tibicen siem."

224. κοῦφον πόδα. Cf. Eur. Troad. 342, μὴ κοῦφον αἶρη βῆμ' ἐς Ἀργείων στρατόν: Eur. El. 439, κοῦφον ἄλμα ποδῶν. Bl. and Mit. quote Trach. 966, βαρεῖαν as signifying "heavy" in opposition to κοῦφον, "light." But βαρεῖαν ἄψοφον φέρει βάσιν in Trach. 966 must be rendered: "they observe a *slow* noiseless step."

225. πολλὰς . . . ἐπιστάσεις, "I had many attacks of thought," or "many pressing anxious thoughts," as to whether I should come at all or not: πολλάκις γὰρ ἐπιστὰς ἐλογισάμην πότερον ἔλθω πρὸς σὲ ἢ μή. Schol. Blaydes translates, "For I had many scruples in my mind, much hesitation, much thoughtful consideration," as to what I had best do: or "inroads of anxiety;" and so Tricl., πολλὰς φροντίδες ἐπέστησαν καὶ ἐπῆλθον ἐμοὶ ἀναχωρήσεως. He thinks that Milton, Sams. Ag. 732, has imitated this passage:

"With doubtful feet and wavering resolution
I come, still dreading thy displeasure."

Wünder renders, "I have had many hindrances to my deliberations," i. e. my deliberations have often restrained me, or bid me stand still. Mit., "haltings by reason of my cares:" ἐπιστάσεις ἐνστάσεις. Schol. Don., "I have had many half-way houses of cogitation."

226. ὁδοῖς, dat. loci; "at different places along the road." The plur. may probably imply that by frequently turning back and then starting again he made many "journeys" of it. Blaydes thinks that ὁδοῖς may be connected with φροντίδων, and quotes Œd. R. 67, πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις. So Tricl., στρέφων ἐμαυτὸν εἰς ἀναχώρησιν ἐν ταῖς ὁδοῖς δι' ὧν ἐπορευόμην ἢ ἐν ὁδοῖς καὶ ἀναπολήσει κυκλῶν ἐμαυτὸν, τουτέστι κατὰ νοῦν στρέφων τὴν ἀναχώρησιν. Don. translates, "wheeling about after every fresh start as though I would return."

κυκλῶν ἐμαυτόν, "wheeling myself round with the view of turning back." Cf. Aj. 19, ἐπ' ἀνδρὶ δυσμενεῖ βάσιν κυκλοῦντα: Eur. Or. 632, ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς;

227. ἡὔδα . . . μυθουμένη, "often reasoned with me, saying;" or, "in its cogitations often said to me." Cf. Aj. 757, ὡς ἔφη λέγων. Bl. quotes Hor. Sat. i. 2, 68, "si diceret hæc animus:" and observes that more usually the person is made to address his own θυμὸς, as in Homer, τέτλαθι δὴ, κραδίη.

228. τάλας, "simpleton;" οἶ, "quo." The corresponding demonstrative adv. ἐκεῖσε is understood: τί χωρεῖς (ἐκεῖσε) οἶ κ.τ.λ. Or οἶ may be taken with μολών. Cf. Jelf, Gr. Gr. § 322, obs. 6.

δίκην διδόναι, "pœnam dare," lit., "to give satisfaction," i. e. suffer punishment.

229. μενεῖς αἶ; "on the other hand, wouldst thou stay behind?" Mit. translates generally:

“And yet wouldst tarry, wretch, and leave
Another’s mouth to tell the tale to Creon?”

τάδε, “this affair,” which has caused me such anxiety and perplexity.

230. πῶς σὺ δῆτ’ οὐκ ἀλγυνεῖ; “how wilt thou then avoid smarting for it?” οὐ τιμωρηθήσῃ. Schol. Bl. passively, “be punished.”

231. ἐλίσσων, metaph., “turning in my mind,” “revolving in thought.” Cf. v. 159.

ἤνυτον, “I made my way hither:” “adveni, viam confeci.” Musgr. and Wünd., who remarks that the watchman says two things: 1. That he had come to Creon against his inclinations (σχολῇ ἤνυτον), and 2. That he had been slow in performing the journey (βραδὺς ἤνυτον). Blaydes thinks ἤνυτον cannot mean “viam confeci,” that the aor. ἤνυσα would in that case have been used. He translates, “I kept advancing, moving on, progressing.”

σχολῇ βραδὺς: “tardy through delay.” Later editors have absurdly restored ταχύς (for βραδὺς) mentioned in the Schol. (καίτοι ταχύς ὦν, βραδέως ἤνυσον τὴν ὁδόν). Bl. renders σχολῇ ταχύς: “leisurely quick, hastening slowly,” a pleasant oxymoron (he adds). Don., “the speed I made was tardy in its swiftness.”

233. δεῦρ’ ἐνίκησεν μολεῖν, sc. ἡ γνώμη: “(the resolution) prevailed to come hither to thee;” μολεῖν in app. with ἡ γνώμη: or ἐνίκησε (sc. ἡ γνώμη) used impersonally; “it was resolved by me to come hither.” Lat., “visum est.”

234. Wünd. thinks that the position of σοί here, where it would require to be pronounced with peculiar emphasis, cannot be correct; he therefore proposes to punctuate after μολεῖν, and read κεῖ σοι τὸ μηδὲν ἐξερῶ, φράσω δ’ ὅμως. Br. has a stop at μολεῖν and connects σοι with φράσω. Erf. stops after μολεῖν, and reads κεῖ σοι, connecting σοι with ἐξερῶ. So Schol.: καὶ εἰ μηδὲν σοι τερπνὸν λέξω. ἢ οὕτως· εἰ καὶ τὸ μηδὲν σοι μέλλω λέγειν. Don. thinks that the common reading is genuine; and that the terror of the Sentinel, and the anger of Creon, justify this emphatic position of the personal pronoun.

καὶ, “and though,” “et quamquam;” as εἰ signifies “quamquam.” Cf. Æsch. Choëph. 297, καὶ μὴ ’πεποίθα, τοῦργον ἔστ’ ἐργαστέον. Erf.

μηδὲν, sc. τερπνόν. Schol., “nothing agreeable.”

235. τῆς ἐλπίδος δεδραγμένος, “having grasped at the hope:” ὑπὸ γὰρ τῆς ἐλπίδος νενικημένος ἐλήλυθα. ἢ οὕτως· ἀντειλημμένος τῆς ἐλπίδος ἐλήλυθα. Schol., who, as Bl. remarks, clearly read δεδραγμένος, though he was in doubt whether to take it in a passive or a middle sense. One MS. has πεπραγμένος: others πεφραγμένος, for which Dind. has substituted the Attic form πεφαργμένος. Don. observes that δεδραγμένος is a strong metaphorical word, well adapted to the character of the speaker. The later writers (he says) seem to use the word in very much the same signification, and it must have extended its applications in the ordinary language of Athens, in which the commonest coin, the δράχμη, was so called because it was a handful of κέρματα, i. e. ὀβολοί. Observe that ἐλπίδος is the partitive genitive; verbs of actual or imaginary contact taking the gen., as it is the part and not the

whole which is touched. Cf. Il. π'. 486, *κόνιος δεδραγμένος αίματοέσσης*. Cf. Jelf, Gr. Gr. § 536.

236. τὸ μὴ παθεῖν ἄν, as if ἐλπίζω γὰρ had preceded. Wünd. "That I can suffer naught else but what my fate demands."

237. ἀνθ' οὗ, like ἀνθ' ὅτου, and ἀνθ' ὧν, v. 1068, = "wherefore," "because." "What is the reason why"—lit., "what is the thing on account of which."

ἀθυμίαν, "want of heart—hesitation—despondency."

238. πρῶτα τὰμμαντοῦ. The slave Parmeno in Ter. Eun. V. 5, 9, prefaces his tale with a like formality:

"Here, primum te arbitrari quod res est velim,
Quicquid hujus factum est, culpa non factum est mea."

τὸ γὰρ πρᾶγμα. The particle γὰρ serves to explain more fully what has just been mentioned. So v. 178, ἐμοὶ γάρ, κ.τ.λ. Cf. 999; El. 644; CEd. R. 277, 711; Phil. 1049; as also v. 407 of this play. Wünd.

239. ὁ δρῶν, "the perpetrator," "the culprit." Cf. οὐργάτης, 252.

241. εἶ γε στοχάζει, "thou dost at any rate feel thy way carefully:" or, "thou dost take good aim—art long in firing:" the idea probably being that he was sure to hit the mark (στόχος) he was aiming at, and get off harmless. For στοχάζει Emper proposed στεγάζει, or σκεπάζει. Schneid. thinks στοχάζει may here be used in the sense of ἀποφράσσει, ἀσφαλίζει, "thou hedgest (securest) thyself well against the charge," a term taken from the chase (Bl.). Erf. renders, "*belle*, i.e. commodum tuum probe respiciens, *conjectis* s. *judicas* te non dignum esse, qui in malum quodpiam incidas." Ellendt, "tentas et pervestigas omnem praesidii rationem." Wünd., "*belle* tu tibi consulis." Blaydes, "well dost thou take aim (contrive)." Don. adopts Emper's conj. στεγάζει, which means (he says), "you roof yourself in," or "cover yourself over-head," and is the proper correlative to ἀποφράγνυσαι κύκλῳ, "you surround yourself with a hedge."

καποφράγνυσαι κύκλῳ τὸ πρᾶγμα, "and dost fence the matter well about." Wünd., Dind., and Don. read καποφάργνυσαι. The Schol. explains by, κύκλῳ παντὸν ἀσφαλίσῃ, ἢ αὐτὴν τὴν πρᾶξιν. Wünd. translates, "shiftest from thyself the blame of the deed." Blaydes, lit., "you ward off from yourself on all sides (the imputation of) the deed:" just as προέχομαι τοῦτο means, "I hold this before myself." Dale renders very happily, "well dost thou evade, and raise a cautious rampart round thy cause." The Oxf. Ed., "fencest thyself off from the matter:" but τὸ πρᾶγμα, as Bl. remarks, depends solely on ἀποφράγνυσαι.

242. δηλοῖς . . . νέον, "thou lookst as though thou hadst something strange (disagreeable) to tell:" νέον τι is nearly equivalent to κακόν τι. Cf. Phil. 784, καὶ τι προσδοκῶ νέον. See v. 20.

243. τὰ δεινὰ γὰρ, κ.τ.λ. "Yes; for in very truth dangers beget much vacillation (anxiety)."

244. οὐκουν ἐρεῖς; "quin dicis." Wünd.

εἴτ' ἀπαλλαχθεὶς ἅπει; "and after that make haste, and be off?" ἀνύσας with a verb has a similar force. Bl. translates, "take yourself off and begone," and compares Eur. Ph. 972, φεύγ' ὥς τάχιστα τῇσδ' ἀπαλλαχθεὶς χθονός. Cf. Jelf, Gr. Gr. § 696, obs. 1.

245. καὶ δὴ λέγω σοι. "Well then I do tell thee." Wünder thinks

that when *καὶ δὴ* are united, *καὶ* is not used exactly as a copula, but unites in one notion the particle *δὴ*, so that *καὶ δὴ* means "now, eat this time." He refers to *Œd. C. 173*, where to the command of *Œdipus*, *πρόσθιγέ νῦν μοι*, *Antigone* answers *ψαύω καὶ δὴ*. But there also we may translate, "well then I do, &c."

246. *θάψας*. This could hardly be called a burial, since *Antigone* had only sprinkled a little dust over the body; but this was considered sufficient, if there lacked time or opportunity for doing more. *Cicero de Legg. ii.* says, "*humatos proprie dictos esse, quos humus injecta contegeret.*" *Horace* makes the ghost of the unburied *Archytas* ask the sailor:

"*Quanquam festinas, non est mora longa, licebit
Injecto tu pulvere curras.*" *Od. i. 28, fin.*

And *Palinurus*, in *Æn. vi. 365*, "*Aut tu mihi terram Injice.*" *Bl.* Translate, "Some one has just now interred the corpse, and is gone away, after having sprinkled dry dust over his body, and performed the necessary rites:" or, rather, "Some one has recently paid the last dues to the corpse, both by sprinkling, &c., and by performing, &c., and has gone away."—*διψίαν ξηράν*. *Schol.*

247. *παλύνας*, lit., "having sprinkled with flour," from *παλή*, "fine flour."

κάφαγιστεύσας, i.e., *καὶ ἐφαγιστεύσας ἐπ' ἐκεῖνον καθοσιώσας*. *Schol.*, "having performed the sacred rites that are befitting." Cf. v. 196, *τὰ τάντ' ἐφαγνίσαι*.

249. *γενῆδος πλήγμα*, "stroke of a pickaxe—or mattock:" contracted gen. from *γενήτης*. *Bl.* renders *πλήγμα*, "the mark of a blow."

250. *δικέλλης ἐκβολή*, "upcast of spade:" i.e., for the purpose of shovelling the dust over the body. *Brunck's* rendering is not good: "*ibi enim neque securi quid erat cæsum, neque ligone effossum;*" and *Blaydes'* is open to the same objection: "the earth thrown out by a mattock;" for the guard's meaning is simply that there was no mark of pickaxe or spade in the neighbourhood.

στύφλος "hard:" *σκληρά*. *Schol.* Cf. *Æsch. P. V. 748*, *στύφλου πέτρας*.

251. *χέρσος*, "firm:" *ἡ ἔρημος γῆ καὶ τραχεῖα*. *Hesych.* In *Homer* always a subst., here an adj., and therefore the comma is placed after it. It properly signifies "dry land," as opposed to "sea."

ἄρρῶξ οὐδ' ἐπημαξευμένη τροχοῖσιν, "not broken up or traversed by waggon-wheels:" "*plaustrī sulcata rotis.*" *Br.* *ἄρρῶξ*, from *α* and *ῥώσσω*, an obsolete form of *ῥήσσω*, as *πτώσσω* of *πτήσσω*, whence (*obs. Bl.*) *ἔρρωγα*, *ῥῶξ*, *ῥωχμὸς*, *ῥωγαλέος*. *ἄρρῶξ* μὴ ἐσχισμένη. *Schol.*

ἐπημαξευμένη ἐσκαμμένη. *Schol.*

252. *ἀλλ' ἄσημος . . . ἦν*: "but the perpetrator, whoever he was (*τις*), left no trace behind:" *ὁ τοῦτο ἐργασάμενος ἄγνωστος ἦν*. *Schol.* *Bl.* erroneously connects *ἄσημός τις*, "some unknown person."

253. *ὁ πρῶτος ἡμεροσκόπος*, "the first day-watchman." The speaker was evidently one of those who were employed to watch by night. *Don.* observes that this is a note of time. The day-watches had just commenced, for it was shortly after sunrise.

254. *πᾶσι . . . παρήν*, "a disagreeable surprise came over all."

255. *ὁ μὲν γάρ*, sc. *ὁ νέκυσ ἠφάνιστο*, "had been covered from sight."

τυμβήρης μὲν οὐ, λεπτή δ' ἄγος· οὐ κατὰ βάθος τεθαμμένος, ἀλλ' ὥς ἐτυχεῖν ἐπιβεβλημένη ἦν ἡ ἄμμος. Τοῦτο δὲ ἐποίησεν ὁ θάψας νόμου χάριν· οἱ γὰρ νεκρὸν ὀρῶντες ἄταφον καὶ μὴ ἐπαμυσσάμενοι κόνιν ἐναγεῖς εἶναι ἐδόκουν. Schol., "not entombed indeed."

256. λεπτή . . . κόνις, "but fine dust was upon it, as if (thrown) by one wishing to avoid pollution." Mit. thinks that the epithet λεπτή seems referable, not to *quantity*, but to the *quality* of the dust thrown over the body: for that the quantity had been considerable is evident from the preceding verse. How else (he says) could the body have been concealed from the eyes of the guard, or why so much time subsequently occupied (if it was so occupied) in clearing the body from earth, and restoring it to its state when first cast out for birds and beasts to devour?

ἄγος φεύγοντος ὧς. "As of one (as the offering of one) wishing to avoid a pollution or curse." Bl. A writer in *Class. Journ.* xxxii. 98 (quoted by Bl.) explains differently: "as the peculiar offering of one who was anxious to avoid us," referring to v. 775. It is the causal gen., "as if done by—as if the work of—one who wished to avoid pollution." Cf. Jelf, *Gr. Gr.* § 483, obs. 3. The Oxf. Ed. translates, "but dust was thinly scattered over it, as from the hand of one who wished to avoid pollution:" and refers to *Hor. Od. i. xxviii. 23 and 31*, and *Virg. Æn. vi. 366*. The Greeks attached great importance to the burial of the dead. It was considered a religious duty to throw earth upon a dead body, which a person might happen to find unburied. Antigone is represented as disregarding all consequences in order to bury the dead body of her brother Polyneices. Cf. *Dict. Antiq. v. funus*.

257. σημεῖα δ' . . . ἐξεφαίνετο. "No traces were found (appeared) either of wild beast, or of any dog having come or torn (the body)." What he appears to mean (says Bl.) is this, that there was no trace of any beast or dog having mangled the body, and then, as is their custom, scraped up the earth over the remains, reserving them for another meal.

259. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοὶ = κακοὺς λόγους εἶπον ἀλλήλους. Jelf, *Gr. Gr.* § 708. Blaydes thinks that the passage is corrupt, and, as usual, proposes all sorts of alterations. He asks, how can κακοὶ λόγοι properly be said ῥοθεῖν ἐν ἀλλήλοις? There is no necessity for any change. Translate, "abusive language was loudly bandied about (sc. by the watchmen) from one to another:" lit. (since ῥοθεῖν signifies "to make a noise"), "angry words spoken against one another (by the watchmen) made a noise," i. e., there was a sound of angry words. Cf. v. 290. Don. translates, "thereupon among us the bandied threat sped up and down."

φύλαξ ἐλέγχων φύλακα, "watchman criminating watchman." A sudden change of construction, as if ἐρρόθουμην had preceded; in apposition with the previous sentence. Don. observes that the participial sentence is a secondary predication, or explanatory apposition to the main verb. It is, in fact, equivalent to an adverb. Cf., however, Jelf, *Gr. Gr.* § 708, 1; *Æsch. P. V. 200*; *Eur. Bacch. 1129*, &c.

260. κὰν ἐγίγνετο πληγὴ τελευτώσα, "and blows would have occurred at the last," as we say, "it would have come to blows at last." Don. thinks that the *imperfect* is here used instead of the aorist, because, in

the eagerness of his narrative, the Sentinel reproduces the scene, and represents it as going on. Consequently, he has used the imperfect or present throughout, instead of the aorist, which is the regular historic tense. Bl. considers that the imperfect implies the probability of a continued series of blows.

τελευτῶσα, adverbially, "at last." Cf. Jelf, Gr. Gr. § 696, obs. 1.

261. οὐδ' ὁ κωλύσων παρήν. Cf. El. 1197, οὐδ' ὁ κωλύσων πάρα.

262. εἰς . . . τις . . . ἕκαστος, "every one of us severally (each single individual amongst us), sc. in the opinion of the rest, was the one who had done it."

263. ἐναργής, "clearly convicted."—ἔφευγε πᾶς τὸ μῆ, sc. ἐξεργάσθαι, "the charge of having done it." This is the interpretation of Wunder and Dind., who refers to v. 443, καὶ φῆμι δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μῆ. Herm. omits πᾶς, and reads ἔφυγε τῷ μῇ εἰδέναι, "escaped" (or in judicial language, "was acquitted"), "because we did not know that he had done it?" Oxf. Ed. The MSS. and Br. have ἀλλ' ἔφευγε τὸ μῇ εἰδέναι, which is against the metre. Various alterations have been suggested: Porson proposed ἀλλ' ἔφυγε τὸ μῇ εἰδέναι, but the imperfect is required. Don. reads ἀλλ' ἔφευγε μῇ εἰδέναι, the article (he thinks) not being required by the sense, and spoiling the metre. This is better than substituting the aorist for the imperfect. The poet (he says) has here used φεύγω, which commonly signifies "to be defendant in a suit," as opposed to διώκω, in the sense of ἀρνοῦμαι, or "to put in a plea." Æsch. Suppl. 393, uses the word in the same sense:

δεῖ τοι σὲ φεύγειν κατὰ νόμους τοὺς οἴκοθεν
ὥς οὐκ ἔχουσι κύρος οὐδὲν ἀμφὶ σοῦ.

And in Dem. adv. Aph. p. 813, § 1: ἐπειδὴ δ' οὗτος τοὺς μὲν σαφῶς εἰδότας τὰ ἡμέτερα ἔφυγε μηδὲν διαγνῶναι περὶ αὐτῶν. Don., therefore, translates, "but the plea was ignorance of the facts." The reading in the text may be rendered, "but every one shrunk from the charge so as not to own it."

264. ἔτοιμοι, i. e. πρόθυμοι, "non inviti, si quis exigeret." Musgr.

μύδρους αἶρειν χερσίν, "to take up hot iron (masses of red-hot metal) in our hands." Brunck, Erf., Dind., and Wunder point to these verses as the *earliest* proof on record of those ordeals which prevailed so much throughout Europe during the middle ages [under the name of "The Judgments of God"]: but it should seem incorrectly. What were the "waters of jealousy" (Numb. v. 11 sq.) but an ordeal by water, and that of the most trying character? What again but a similar ordeal was the water brought by Isis in golden ewers from the river Styx, and by which Zeus tested the truth or falsehood of subordinate deities? (Hes. Theog. 784 sq.) How the Stygian test acted on such occasions, we are not told; but that it enabled the King of heaven to detect perjury in some way, is very clear from the whole of the narrative. Mit. There were two kinds of ordeal in England, *fire-ordeal* and *water-ordeal*; the former for persons of higher rank, the latter for the common people. *Fire-ordeal* was performed either (as here) by taking in the hand a piece of red-hot iron, or by walking barefoot and blindfold over nine red-hot ploughshares, laid lengthwise at unequal distances, and if the person escaped unhurt, he was adjudged innocent;

otherwise he was condemned as guilty. *Water-ordeal* was performed, either by plunging the bare arm to the elbow in boiling water, or by casting the person suspected into a river or pond of cold water, and if he floated without an effort to swim, it was an evidence of guilt, but if he sunk he was acquitted. It was abolished by an order in council of Henry III. Blackstone. Hence the phrase, "to go through fire and water." In ancient Greece, it was usual for persons accused of any great crime to clear themselves by taking a solemn oath that they were not guilty of it, at the same time holding in their hands a red-hot iron, called *μύδρος*, which, if they expressed no sense of pain, was admitted as a sufficient proof of their innocence.

265. *πῦρ διέρπειν*, "to walk (or pass) through fire." This method of clearing themselves was exactly similar to our Saxon custom of purgation by fire-ordeal, wherein the person accused passed blindfold and barefooted over red-hot ploughshares. This is said to have been performed by Emma, the mother of Edward the Confessor, to vindicate her honour from the scandal of incontinency with Alwyn, Bishop of Winchester. Franklin. Cf. Hor. Od. ii. 1, "Incedis per ignes suppositos cineri doloso."

δρκωμοτεῖν (*δρκος* and *δμνυμι*), "to swear by."

266. *τὸ μήτε δράσαι*, "that we had neither done the deed nor were privy to (accomplices of) any one who had devised or performed it." For the art. with inf., cf. supra, v. 79.

268. *τέλος . . . πλέον*, "at last, when no progress was made in our investigations." *ἐρευνῶσιν*, dat. commodi. Cf. Jelf, Gr. Gr. § 596, obs. 2, *οὐδὲν πλέον ἦν*, "no advantage was gained:" *οὐδὲν πλέον ἐστί*, "nihil expedit." Wünd.

269. *λέγει τις εἷς*, "one (wiser than the rest) makes a proposal:" lit., "some one speaks." Bl. renders, "a certain single individual." He thinks the addition of the emphatic *εἷς* to be needless here: probably the above translation conveys the intended meaning; *εἷς τις* is also found; and *τις εἷς* occurs again in *Œd. R.* 246.

ὅς . . . κάρᾳ νεύσαι . . . προὔτρεψεν, "who compelled us to bow our heads to the ground through fear." Cf. 441, *σὲ τὴν νεύουσιν ἐς πέδον κάρᾳ*. Blaydes asks, "Is then *νεύειν*, like *ρέπειν*, sometimes transitive?" *κάρᾳ* is the accusative cognate to a notion implied in the verb. Cf. Hom. Od. 18, 237, *νεύειν κεφαλὰς*. The more common construction is *νεύειν κεφαλῇ*. Don. thinks that they did not throw themselves on the ground like Oriental mourners, but merely that they hung their heads—a sign of embarrassment which has been ingeniously expressed by Tennyson in his new poem, "The Princess," p. 26:

"At these high words, we, conscious of ourselves,
Perused the matting."

270. *οὐ γὰρ εἶχομεν . . . πράξαιμεν*. "For we knew not either how to answer him, or by taking what course we should come off best." For the double structure with *εἶχομεν*, Neue compares Aj. 428, *οὔτοι σ' ἀπείργειν, οὐδ' ὅπως ἐὼ λέγειν ἔχω*.

καλῶς πράξαιμεν, i. e. *εὐτυχήσαιμεν*, "prospera vel læta sorte uteremur." Musgr.

272. *ἦν δ' ὁ μῦθος κ.τ.λ.*, "and his proposal was, that the matter should be reported to thee, and not be concealed." *ἀνοιστέον*, "to be

reported, referred;" ἀναφέρειν sometimes is used in the sense of ἀπαγγέλλειν, Lat. "renuntiare." Hdt. i. 157; Thuc. v. 28; Eur. Ph. 1732, Σφιγγὸς ἀναφέρεις ὄνειδος.

274. ταῦτ' ἐνίκα, "this opinion prevailed." Cf. v. 233.

καὶ μὲ . . . λαβεῖν, "and the lot condemns me, poor wretch, to undertake this choice service—to get this piece of luck." καθαιρεῖ καταλαμβάνει. Schol., a forensic term, as Musgr. shows from Pollux viii. 15, Lysias adv. Agoratum: τὴν μὲν καθαιρούσαν [ψῆφον] ἐπὶ τὴν ὑστέραν, τὴν δὲ σώζουσαν, ἐπὶ τὴν προτέραν. Eur. Or. 862, καθεῖλον ἡμᾶς.

τοῦτο τὰγαθόν. Said ironically, lots being generally (as Bl. remarks) cast for things desirable. Schol., ἐπειδὴ εἰς τὰ ἀγαθὰ κλήρους βάλλουσιν, ἐν ᾗθει τοῦτό φησι.

λαβεῖν, sub. ὥστε: "to gain or win" this choice prize.

276. πάρεμι . . . οἶδ' ὅτι, "I am here as much against my will as thine, that I know." ἄκων οὐχ ἔκουσιν. Cf. Trach. 198, οὕτως ἐκεῖνος οὐχ ἔκων, ἐκούσι δὲ ξύνεστιν, "to their wish, though not to his own." Æsch. P. V. 19, ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι προσπασσαλεύσω. Observe here the plural ἐκούσιν again for sing., as in v. 10, &c.

277. στέργει . . . ἐπῶν: "no one likes the messenger of evil tidings." στέργει, "likes;" Lat., "patienter audit." Bl. ἐπῶν, as in v. 20, "matters, things." Eur. Hec. 217, νέον τι πρὸς σὲ σημανῶν ἔπος. Bl. who quotes Shakesp. Ant. and Cleop. ii. 5, "Tho' it be honest, it is never good, To bring bad news," &c.

278. μὴ τι καὶ θεήλατον τοῦργον τόδ', sc. ἐστί, "whether this be not even some supernatural (heaven-sent) occurrence:" μὴ καὶ θεήλατόν ἐστι τὸ πρᾶγμα. Schol. μὴ καὶ . . . (ἐστί). Cf. Jelf, Gr. Gr. § 814, μὴ καὶ = "ne adeo." Cf. v. 1253.

279. ἡ ξύννοια, "my conscious heart:" German (trans. of Donner) "mein Inneres;" "mine innermost heart." Cf. Œd. C. 453, συννοῶν τε τὰξ ἐμοῦ παλαίφατα, "comparing in my mind the ancient predictions belonging to me." Æsch. P. V. 437, συννοία δὲ δάπτομαι κέαρ. Bl. translates, "my reflection."

280. πρὶν ὀργῆς καὶ μὲ μεστῶσαι λέγων, "before thou dost even fill me with anger by thy prating." I have connected καὶ with μεστῶσαι: Wünd. and others with ὀργῆς, which seems tame: others, again, with πρὶν. Seidler writes καὶ με, in order to mark more clearly the connection between καὶ and πρὶν. Don. adopts the same reading to throw the emphasis on ὀργῆς.

λέγων is to be connected with μεστῶσαι. It is in the nom. case (obs. Oxf. Ed.), although before an infin., in accordance with the rule by which, when an adj. or part. is joined with an infin., it is attracted back to the case of the subject of the sentence.

281. μὴ 'φευρεθῆς . . . ἄμα, "lest thou be found a fool and a dotard at the same time," contrary to what might be expected, for age and wisdom are supposed to go together: ἐναντίον γὰρ ἡ ἄνοια τῷ γήρᾳ. Schol. Cf. Œd. C. 930, καί σ' ὁ πληθύων χρόνος γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.

284. ὑπερτιμῶντες, "doing him especial honour."—πότερον ἔκρυπτον αὐτόν; "did they confer the rites of burial on him?" Cf. v. 25.

285. ὅστις . . . ἦλθε: "who came to destroy by fire the column-girt temples:" ἀμφικίονας, lit., "supported on all sides by columns:" τοὺς

ἀμφοτέρωθεν ὑπὸ κίωνων βασταζομένους ναούς. Schol. Herm. has a comma after ἦλθε, so as to connect all that follows with διασκεδῶν.

286. ἀναθήματα, "shrines," depending on πυρώσων. The Oxf. Ed. renders, "offerings in the temples," such as were those of Croesus at Delphi.

287. γῆν ἐκείνων, sc. δαιμόνων, from 282. "And their land," as being dedicated to them, and so held by them. Bl. Musgr. remarks, that the expression is deserving of notice, as showing that the gods of a nation were considered as its proprietors (*manicipes*). I have placed a comma after ἐκείνων with Schaefer, thus connecting γῆν with ναούς and ἀναθήματα: "their temples, and their shrines, and their land:" ἐκείνων belonging equally to all.

διασκεδῶν, "to abolish—scatter to the winds—trample on—their laws." Cf. CEd. C. 619, τὰ νῦν ξύμφωνα δεξιώματα δόρει διασκεδῶσιν, "shall shiver asunder the present harmonious agreement."

289. ἀλλὰ ταῦτα κ.τ.λ. "But certain men in the state discontented (with me)—or (with my government)—have long been throwing out these murmurs at me." Most of the commentators connect ταῦτα with μόλις φέροντες, "being displeased with this," viz., the edict forbidding Polynices to be buried. And so Tricl., δυσχερῶς καὶ βαρέως ταῦτα δεχόμενοι. It is better to connect ταῦτα with ἐρρόθουν, as Schneid. does, who translates, "in hunc modum strebebant:"—the only objection being that, in this case, φέροντες has no object. It is easy to supply one as above. Mitchell thinks that ταῦτα cannot refer to the edict, at most but a few hours old, καὶ πάλαι being opposed to such an interpretation. But Don. thinks that πάλαι does not of necessity imply any particular lapse of time, the Chorus having just used the same adverb to express a short cogitation, v. 279. He thinks that the ἄνδρες πόλεως are the ἀστοί, δημόται, or lower citizens: (= πολῖται, as in Aj. 1044, ἄνδρα στρατοῦ = στρατιώτην.)

291. κρυφῇ κἀρα σείοντες, "shaking their heads in secret," whilst plotting to subvert my government; or in disapprobation of my edict: οἷον μὴ πειθόμενοι τοῖς ἐμοῖς κηρύγμασι, μόνον συνήνουν μοι, οὐχ οὕτω διακείμενοι. Schol.

οὐδ' ὑπὸ ζυγῷ κ.τ.λ. "Nor did they hold their necks in due submission under the yoke, so as to acquiesce in my government." ἡ μεταφορὰ ἀπὸ τῶν ὑποζυγίων τῶν μὴ βουλομένων ὑπὸ τὸν ζυγὸν εἶναι. ταῦτα, φησὶν, ὑπ' ἐκείνων πράττεται, βουλευομένων λάθρα σαλεύσαι τὴν ἡμετέραν ἀρχήν. Schol. Don. renders δικαίως, "in equal poise." Cf. New Crat. p. 464.

ὥς is rarely used (obs. Herm.) by the more ancient writers to designate the effect. It is more commonly used in that sense by more modern writers, generally with οὕτως or a word of similar meaning before it. ὥς στέργειν ἐμέ, "so as to be loyal to me," lit., "to put up with me," "submit to my command:" ὑπομένειν ἐμέ, ἡγουν ἃ ἐγὼ θεσπίζω. Schol. Cf. Trach. 1125, ὥς κλύειν ἐμέ: "so as for me to hear it (in my hearing)." And so some of the editors translate here: "so as for me to approve of (their conduct):" Schneid., "so that I could be content (with their behaviour):" and Wünd., "so that I could bear it." With this interpretation compare Phil. 458, τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ.

293. ἐκ τῶνδε κ.τ.λ. "And I well know that these here (sc. the watch-

men) from (belonging to) this class (ἐκ τῶνδε), by hire corrupted, have done the deed." The ordinary interpretation of ἐκ τῶνδε is to connect them with παρηγμένους (ἡπατημένους, Schol.), and translate, "misled by these" malcontents. I am inclined to think that the meaning is that the watchmen belonged to this class of citizens (ἐκ τῶνδε), and that by reason of their disloyalty they had been easily corrupted by bribes to violate Creon's edict: or it may be: "suborned by bribes (received) from this class:" ἀπὸ τούτων, φησί, τῶν δυσαρεστούντων μου τοῖς κηρύγμασιν, οἱ φύλακες μισθὸν λαβόντες ἔθαψαν τὸν νεκρόν. Schol.

τούτους, sc. φύλακας.

294. παρηγμένους, gen. "persuaded;" here, "led away." Cf. Schol.

295. ἄργυρος. As the great income of the Athenians was derived from their silver mines at Laurium, the word ἄργυρος naturally stood among them for money generally. Mit.

296. νόμισμα, "coin," "institution," i. e., as Bl. explains, any recognised and established current article, or principle, or institution; as, e. g. money, being a thing νομιζόμενον. Erf. compares Eur. *Œdip. Frag. V.*, οὔτοι νόμισμα λευκὸς ἄργυρος μόνον καὶ χρυσὸς ἔστιν, ἀλλὰ καὶ ῥητὴ βροτοῖς νόμισμα κεῖται πᾶσιν, ἥ χρῆσθαι χρεόν. Blomf. on *Æsch. S. c. Th. 255*, renders it "a rite," or "custom." Cf. *Arist. Nub. 247*, πρῶτον γὰρ θεοὶ ἡμῖν νόμισμα οὐκ ἔστι: *Ran. 720*, τὰρχαῖον νόμισμα.

ἐβλαστε ἀνθρώποισιν, "is current among men."

τοῦτο καὶ πόλεις πορθεῖ, "this ruins even states." Observe that τοῦτο agrees in gender with νόμισμα instead of with ἄργυρος. So in *v. 334*, τοῦτο χωρεῖ, where τοῦτο agrees in gender with δεινότερον instead of with ἀνθρώπου.

297. τόδ' ἄνδρας . . . δόμων, "this drives men from their homes;" ἄνδρας, "individual citizens," as opposed to πόλεις.

ἐξανίστησιν, "removes from—expels—evicts." Bl. renders, "utterly overthrows, causes the utter overthrow of;" i. e. ἐξαραστάτους ποιεῖ. Schol. rec., ὑπὸ τῶν δυνατωτέρων ἐξελαυνομένους.

298. τόδ' ἐκιδάσκει κ.τ.λ. "This thoroughly instructs the upright souls of men, and perverts them, so that they turn to deeds of baseness." ἐκιδάσκει καὶ παραλλάσσει, i. e. "teaches by perverting;" ἵστασθαι properly depends on ἐκδ. Cf. *v. 22*. Musgr. quotes *Hdt. viii. 60*, οὐκ ἐθέλει οὐδὲ ὁ θεὸς προσχωρεῖν πρὸς τὰς ἀνθρωπείας γνώμας. *Thuc. iv. 56*, πρὸς τὴν ἐκείνων γνώμην αἰεὶ ἕστασαν: *vi. 34*, τῶν δὲ ἀνθρώπων πρὸς τὰ λεγόμενα αἰεὶ γινώμην ἵστανται. Don. translates, "till they take their post upon the side of ignominious actions."

300. πανουργίας . . . ἔχειν, "and it hath taught men to practise villany," or "villanous tricks," plur. So ὕβριν, μάχην, ἔχειν. *Hom.*

301. καὶ παντὸς . . . εἰδέναι, "and to familiarise themselves with impiety in all their actions;" or παντὸς ἔργου may be rendered, "of any and every kind." Cf. *v. 175*, παντὸς ἀνδρὸς ἐκμαθεῖν ψυχὴν. Perhaps we may translate, "and of every deed to know its wickedness." The sense is, as Bl. supposes, καὶ παντὸς ἔργου δυσσεβοῦς ἵδρις εἶναι, but there is no necessity to alter the text. Cf. *Phil. 960*, οὐδὲν εἰδέναι κακόν: *Trach. 582*, κακὰς δὲ τόλμας μήτ' ἐπιστάμην ἐγὼ μήτ' ἐκμάθοιμι.

302. μισθαροῦντες, "for hire;" Lat., "mercede ducti." Bl.

τὰδε, sc. αἰσχροὶ πράγματα, "these villanies."

303. χρόνῳ ποτ' . . . δίκην, "have at last (some time or other) brought things to such a pass that they pay the penalty," sc. for their treason-

able doings. Don. explains, "they have at last brought their dislike to an overt act, which will ensure their punishment." The *χρόνῳ ποτε* belongs therefore (as he thinks) to *ἐξέπραξαν*, of which the effect is *ὡς δοῦναι δίκην*. The precise meaning (obs. Bl.) is not very clear. Schol., ἀντὶ τοῦ, φανεροὶ ἔσονται καὶ τιμωρηθήσονται. Schneid. connects *χρόνῳ ποτ'* with *δοῦναι δίκην*, "have brought matters to that pass that now at last they shall get their deserts." Wunder thinks that *χρόνῳ ποτε* refer to καὶ πάλαι of v. 289, and that the sense is, "I have long known that there are disloyal men in the state, but whenever they commit any treasonable act, they sooner or later suffer for it." Matt. § 506, 2, "Hoc ipso (τῷ ἀνύσαι ταῦτα) effecerunt ut post aliquod tempus poenas dent."—*ὥς* for *ὥστε*.

304. ἀλλ' εἴπερ, "well then (ἀλλὰ) if in fact (περ)," as the case really is. Creon now addresses the watchman: ἴσχει . . . σέβας, "Zeus still receives worship (reverence) at my hands;" εἰ τιμῶ καὶ σέβω Δία, καὶ μὴ ἐπιορκῶ αὐτόν. Schol.

305. ὅρκιος, "with an oath," "as if on oath." Cf. CEd. C. 1637, κατήνεσεν τὰδ' ὅρκιος δράσειν ξένῳ.

308. οὐχ ὑμῖν Αἰδῆς μῶνος. A mixed construction apparently of οὐχ ὑμῖν Αἰδῆς ἀρκέσει, ἀλλὰ—, and οὐ πρότερον ἐς Αἰδοῦ ἐλεύσεσθε, πρὶν ἂν—. Bl. The Schol., comparing Hom. Il. ii. 392, explains, οὐκ εὐθὺς ὑμᾶς τῷ Αἰδῇ παραδώσω, ἀλλὰ τιμωρίαις κρεμασταῖς παραδοὺς βαρύτερον τὸ ζῆν τοῦ θανεῖν ὑμῖν ἀπεργάσομαι. Translate, "your death alone shall not suffice, until, hung up (gibbeted) alive, ye have disclosed the author of this outrage."

Αἰδῆς, "death." Cf. 123, Ἡφαιστος, "Fire."

309. κρεμαστοί. "Hung up" to be flogged; the usual chastisement of slaves. Bl. Cf. Aj. 108—110, πρὶν ἂν δεθεῖς πρὸς κλίονα . . . μᾶστιγι νῶτα φοινιχθεῖς θάνῃ; Aristoph. Ran. 619, ἐν κλίμακι δῆσας, κρεμάσας, ὑστρίχιδι μαστιγῶν, κ.τ.λ.

τήνδ' ὕβριν, the abstract for the concrete, "this insolent fellow." Bl. renders, "have discovered this insolent act," i. e. the circumstances and author of it.

310. ἴν' εἰδότες. Erf. remarks that this is said sarcastically, since the watchmen are ordered to do what (if dead) they would no longer have the power of doing. Cf. v. 716 sq.; Aj. 100, θανόντες ἤδη τὰμ' ἀφαιρείσθων ὅπλα; and Aesch. P. V. 82 sq.

311. ἀρπάξτε καὶ μάθητε. For change of tense, the editors refer to Herm. ad Vig. p. 748; Buttm. Gr. Gr. § 137, 5; Rost. § 117, 2; Matt. 511, 3. The common reading is ἀρπάξτε, and one MS. has ἀρπάζετε. Bl. observes that the Attic form of the aorist would be ἀρπάσητε, ἀρπάξτε being Doric; but besides this (as he says) the sense evidently requires the present ἀρπάξτε, because the habit or practice is implied. Translate, "that, knowing whence profit is to be derived, ye may for the future get it (thence), and learn that it is not meet to desire gain from any source." Some ed. translate ἀρπάξτε, "ye may rob, or plunder;" and so Don., "ye may pursue your filching."

312. ἐξ ἁπαντος, "from any source." Cf. v. 175, 301. Cf. CEd. C. 807, ὅστις ἐξ ἁπαντος εἴη λέγει, "who can find materials for speaking speciously from any subject whatever," just or unjust; and 761, ἀπὸ παντὸς ἂν φέρων λόγου δικαίου μηχάνημα ποικίλον, which Herm. renders, "knowing how to seek some specious appearance of justice from any thing."

313. τοὺς πλείονας—ἦ. The comparison is only an apparent one. The article is never used with πλείων before ἦ, if πλείων be one of the terms compared. Here the comparison lies between ἀτωμένους and σεσωσμένους. Cf. Jelf, Gr. Gr. § 454, obs. 3, Oxf. Ed. So in QEd. C. 795, κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια, i.e. τὰ πολλὰ λάβοις ἂν κακὰ μᾶλλον ἢ σωτήρια. Translate, "for thou wilt see more men ruined by dishonest gains than benefited," i.e. τοὺς πολλοὺς (or πλείστους) ἴδοις ἂν μᾶλλον ἀτωμένους ἢ σεσωσμένους.

315. "Wilt thou give me leave to say something? or am I to turn and go away as I am (οὕτως)?"—"thus," without a chance of defending myself, ἐπιτρέψεις καὶ ἐμοὶ εἰπεῖν ἢ ἀπέλθω; Schol.

316. "Dost thou not know that even now thou speakest provokingly?" ἔπιθι· καὶ νῦν γὰρ λέγων ἀνιάρδς μοι εἴ. Schol. "As if he had said, 'Get thee gone: for I cannot bear to hear thee speak.'" Oxf. Ed. In Soph. the second syllable in ἀνιάρδς, ἀνία, ἀνιᾶν, is always long: ἀνιῶ in Aristoph. thrice shortens the penult, thrice lengthens it: the second syllable in ἀνιάρδς is always short in Eur. and Aristoph. The third syllable is everywhere long. Cf. Pors. on Eur. Ph. 1334.

317. ἐν τοῖσιν ὣσιν ἢ πὶ τῇ ψυχῇ· ἐπιπολαίως λυπῇ, ἢ εἰς βάθος. Schol. rec. Cf. Hdt. vii. 49, εἶ νυν τόδ' ἐξεπίστασο, ὥς ἐν τοῖσι ὥσιν τῶν ἀνθρώπων οἰκείε δ θυμός, δς χρηστὰ μὲν ἀκούσας τέρψιος ἐμπιπλέει τὸ σῶμα, ὑπενατία δὲ τούτοι·σι ἀκούσας ἀνοιδέει.

δάκνει, "art thou offended?"

318. τί δὲ ῥυθμίζεις . . . ὅπου. "But why dost thou scan my annoyance, as to where it may be?" Or, "Why art thou tuning my sorrow, as to what its note may be?" ῥυθμίζειν· σχηματίζειν, διατυποῦν. Schol. Properly "to regulate, arrange, put in order;" hence "to tune, modulate, harmonize." Bl. Wünd., "diligenter perpendis." Others "define the place of," which is evidently not the meaning here, for the watchman does not *define*, or *arrange*, the seat of Creon's annoyance, but only asks *where* he felt annoyed. Don. translates, "why mark the boundary line of my displeasure?" and refers to Blom. P. V. 249, νηλεῶς ὧδ' ἐρρύθμισμαι. Oxf. Ed., "scan," or "measure."

ὅπου, sc. ἐστί. So Aj. 33, κοῦκ ἔχω μαθεῖν ὅτου, sc. εἰστί. Cf. Jelf, Gr. Gr. § 892, 2.

319. ὁ δρῶν, "the culprit:" ἀνιᾶ, "annoys," followed by a double acc. of the whole and part—τὰ δ' ὧτ' ἐγώ, i.e. ἐγὼ δὲ τὰ ὧτα, sc. by my report. By the opposition of ὁ δρῶν and ἐγώ, he wishes to convey the idea of his own innocence.

320. οἴμ' ὥς ἄλημα . . . εἴ. "Bless me! how plain it is that thou wert born a knave (vagabond)." οἴμ' ὥς, i.e. οἴμοι ὥς, as in v. 1270, and Aj. 354, 587. The elision is not found elsewhere. The common reading for ἄλημα is λάλημα, "chatter-box." The Schol. has τὸ περίτριμμα τῆς ἀγορᾶς, οἷον πανοῦργος, whence Dind. and Wünd. conclude that ἄλημα is the true reading: otherwise λάλημα would suit the context very well: see v. 316. Cf. Aj. 381, κακοπινέστατόν τ' ἄλημα στρατοῦ, "the filthiest vagabond," and 390, ἐχθρόν ἄλημα. Schneid. derives ἄλημα from ἀλεῖν, "to grind;" if it was from ἀλᾶσθαι, λάλημα would have to be retained. Bl. thinks it is so derived, as δούλευμα from δουλεύειν, &c., and could only mean a vagabond.

321. Whatever I may, vagabond or not, "this deed at all events I never committed." The Scholiast's explanation Bl. thinks to be

absurd: ἀντὶ τοῦ, οὐδέποτε ἐφλυάρησα. It shows, however, that he might have had λάλημα in his copy.

322. καὶ ταῦτα γε, sc. ἐποίησας. "Yes (thou didst do it), and that too after having bartered thy life for money" (ἐπ' ἀργυρῶ).

323. ἡ δεινὸν δοκεῖν, "verily 'tis a sad thing that he who has fancies should have false ones." The meaning is (as Oxf. Ed. says) "It is hard that you should suspect me, and falsely too:" δοκεῖ and δοκεῖν are impersonal (he adds), and with the latter must be understood τούτῳ. Don. renders, "'Tis sad when one thinks good to think a lie." Literally, "that to whom at least there are fancies, his fancies should be false."

324. κόμψευε νῦν τὴν δοξάν, "refine upon (talk largely about) thy fancies:" σεμνολόγει, τὴν δόκησιν περιλάλει. Schol. Or freely, "play away with thy δοκεῖ." Don. renders, "Prate as thou wilt on *thinking*." Ruhnken (he adds in note) has sufficiently illustrated the use of the word κόμψευε (ad Tim. p. 154), which here refers to the sentinel's punning refinements on δοκεῖ, δοκεῖν, and δόκησις.

323—324. "Some familiarity with the Platonic writings inclines me to see these two verses in a different light from preceding editors. Scholars conversant with those writings know how much the philosophy of the times turned upon the necessity of discriminating between τὸ ὂν and τὸ δοκοῦν, between *realities* and *appearances*, between that which essentially *is*, and that which the mind merely *thinks* to be. From this source the jargon of the Phylax (obviously meant to be one of the philosophic coxcombs of the lower classes, for whom the 'Frogs' of Aristophanes so fully prepares us) is apparently derived. Paraphrastically: 'O the wretched condition of that man, who thinks fit (ᾧ δοκεῖ) to think (δοκεῖν) what has no essentiality in it, but what is palpably erroneous (καὶ ψευδῆ).' An Athenian, who to his other accomplishments added a proficiency in the philosophical subtleties above alluded to, was termed κομψός, i.e. *nice, elegant, accomplished*. From this term κόμψευε seems borrowed, and Creon's general meaning may perhaps be paraphrased as follows: 'Prate your present niceties and refinements about *appearances*, but assure yourself of one stern *reality* hereafter, viz., that unless, &c.'" Mitchell.

324. εἰ δὲ ταῦτα μή· τὸ ἐξῆς· εἰ δὲ μὴ φανεῖτέ μοι τοὺς ταῦτα δρῶντας. Schol.

325. ἐξερεῖθ' ὅτι ἐργάζεται, "ye shall tell the world that ill-gotten pelf worketh destruction." Bl. renders τὰ δειλὰ κέρδη "stealthy gains," gains obtained by the clandestine performance of unlawful deeds. Don., "sneaking profits."

326. Creon hereupon takes his departure; for the following remarks of the watchman, which have a smack of comedy about them, are certainly in part of such a character, that they could not have been uttered in Creon's presence. Creon returns from his palace, 386. The watchman leaves the stage presently after. Bl.

327. ἀλλ' εὐρεθείη μὲν μάλιστα. "I wish he may be found out by all means" ("most heartily do I wish," &c.): "maxime vellem, ut deprehenderetur." Wünd. This remark was intended to reach Creon's ears.

ἐάν δὲ—καὶ μή, "but whether—or not:" instead of ἐάν τε—ἐάν τε. Cf. Jelf, Gr. Gr. § 778, b. All that follows is said *aside*.

328. *τοῦτο γὰρ τύχη κρινεῖ*, "for fortune (luck, or fate) will decide this."

329. *οὐκ ἔσθ' ὅπως, κ.τ.λ.* "It is not likely that thou wilt see me coming hither again" (aside).

332—383. The Chorus, astonished that any one should have the audacity to disobey Creon's commands, admires the daring and versatility of men in their various pursuits: e. g. seamanship (335—7); husbandry (339—40); hunting, in its several kinds (341—353); rhetoric (354); civil government (355), and medicine (354—362); but deplors the too frequent perversion of these gifts (362—375). Meanwhile, Antigone, having observed that the earth which she had cast upon the body of Polynices has been swept off, has tried to bury the body, but has been detected in the act. The Chorus now breaks off its strain, observing the approach of Antigone in custody of those who had been set to guard the body (375—383). Oxf. Ed.

332—340. "The strange things of this world are many, and there is nothing more strange than man. This being crosses the sea even when whitened by the wintry blast, riding upon the billows as they roar around him; and the noblest of the Deities, the immortal, imperishable Earth, he subdues to cultivation, his plough rolling on year after year, turning it up with the race of horses."

332. *πολλὰ τὰ δεινὰ ἐν σχήματι εἶπεν ἀντὶ τοῦ πολλῶν ὄντων τῶν δεινῶν, οὐδὲν ἔστιν ἀνθρώπου δεινότερον*. Schol. Cf. *Æsch. Choëph.* 585, *πολλὰ μὲν γὰρ τρέφει δεινὰ δειμάτων ἄχνη, κ.τ.λ.*

δεινὰ σοφὰ καὶ πανούργα. Gl., "clever." Don. translates, "Many the things that mighty be, and nought is mightier than—MAN."

334. *τοῦτο*: sc. man, though agreeing in gen. with *δεινότερον*. Cf. v. 296, and Jelf, *Gr. Gr.* § 820, 1. The Scholiast, however, understands *γένος*: τὸ γένος τῶν ἀνθρώπων. Musgr. considers *τοῦτο* to be equivalent to *κατὰ τοῦτο, itaque*.

καὶ followed by *τε* 337, *et—que*. There is no necessity for reading *γὰρ* or *μὲν* (for *καὶ*) with Reiske. Bl. renders *καὶ* "even," i. e., much more over land. But it is better to connect *καὶ* with *πολιοῦ*.

335. The primary meaning of *πέραν*, according to Buttmann, is "trans;" of *πέρα*, "ultra." Connect *χειμερὶ νότῳ* with *πολιοῦ*, "even when whitened into foam by the wintry blast," when navigation is dangerous and difficult. Bl. calls attention to the recurrence of *πόντου* in the corresponding place in the antistrophe, 345, such similarity being much affected by the Tragedians. Others connect *χειμερὶ νότῳ* with *χωρεῖ*: "goes across the foaming sea (impelled) by the wintry blast." Cf. *Öv. Pont.* ii. 3, 27, "nimboſo vento." Doederlein removes the comma after *χωρεῖ*, and connects *νότῳ* with *περιβρυχίοισιν* as the dative of instrument.

336. *περιβρυχίοισιν*. The derivation is either from *βρυχᾶσθαι*, "to roar" (the only objection to this being that the *υ* would be long); or from *βρύξ* (gen. *βρυχός*), "the depths of the sea," in which case the meaning of the word will be "engulphed by the surge all round;" and *περιβρυχίοισιν οἰδμασιν* will signify "waves destroyed by one another," i. e. wave upon wave. (L. and S.) Passow renders, "storm-swollen sea," where one wave destroys the other. The Scholiast supports either derivation: *τοῖς ἡχώδεσιν, ἢ τοῖς καλύπτουσι τὴν ναῦν*. Wunder thinks that by *οἰδματα περιβρύχια* are meant the waves of the

sea agitated by the winds, which are rolled about the ship on all sides in such a manner that it seems to be sunk under the water: hence the preposition *ὑπό*. Herm. renders, "inter undas." For *ὑπ'*, E. Musgr. and Br. read *ἐπ'*, i. e. *upon*, *over*. Bl. thinks that the idea here put forth is that of the mariner with the billows towering around him.

337. *ὑπερτάταν*. The Earth is called by this epithet in reference to her character as the all-producing and all-nourishing mother. Erf. thinks that she was so called "propter vetustatem, quum Deorum, pariter atque hominum mater esse perhibeatur." Virg., *Æn.* vii. 136, calls her "prima Deorum." Solon, 28, 3, *μεγίστη δαιμόνων Ὀλυμπίων*. In Phil. 402, she is styled *τῷ Λαρτίου σέβας ὑπερτάτον*, "object of Ulysses' highest worship."

338. *ἀκαμάταν*. Bened., *ἀκάματον*. All compound adjectives ending in *os* were declined by the most ancient Greeks with three genders. The feminine forms having gradually become obsolete, poets and Attic writers occasionally restored them for the sake of ornament and variety. Cf. Pors. on Med. 822. *ἀκαμάταν*, "inexhaustible," though called upon to produce crops year after year Wex. compares Ov. Met. ii. 286, where the Earth complains—

"Adunci vulnera aratri
Rastrorumque fero, totoque exerceor anno."

ἀποτρέπεται, mid. "cleaves, or subdues (sc. to cultivation) for his own benefit:" *γεωπονεῖ, ἢ ἀποσχίζει τὴν γῆν*. Schol.

339. *ἰλλομένων· περικυκλούντων*. Schol. *κινουμένων πρὸς τὸ ἀροτριᾶν*. Tricl. Buttman thinks that the idea of "motion backwards and forwards," or "to and fro," is implied; i. e., when the plough is turned at the end of each furrow. It is better to understand *ἀρότρων* in the sense of "ploughing-time;" "as the season for ploughing revolves (returns) year after year." In Plato, Tim. 40, B., *γῆ ἰλλομένη* signifies, "the earth rotating on its axis."

ἔτος εἰς ἔτος· ἔτος ἐξ ἔτους. Schol. *ἀπὸ ἔτους εἰς ἔτος*. Tricl., "from year to year." Cf. Theocr. xviii. 15, *εἰς εἰς ἐξ ἔτους*, "year after year for ever." Bl. Cf. Jelf, Gr. Gr. § 577, obs. 2.

340. *ἵππείῳ γένει*. The Scholiast understands this to mean "mules:" *ταῖς ἡμίονοις· τινὲς δὲ καὶ ἵπποις χρῶνται εἰς ἀροτριασμόν* (he adds), some used horses for the plough; as Don. observes, the training of the horse is not mentioned till 351. He remarks that in the same way as Sophocles has here shrunk from mentioning the mule, Simonides addressed the victorious mules of Leophron as "the daughters of storm-footed steeds," *χαίρετ' ἀελλοπόδων θύγατρες ἵππων*. Fragm. 13, Bergk.

πολεύων, vulg., Dind., &c. *πολεῦον*, L. M. N. V., Dresd. a. Steph. Ed. Lond. Herm., Bened., *πολεύον*. R., *πορεῦον*, v. l. ap. Turn. *πολεύων* is according to the sense, as we have *ἀμφιβαλὼν* immediately after. Bl. Pors. on Hec. 293, observes, that when the Greeks express a person by a circumlocution, they return as soon as possible to the person itself: thus Hom. never says *βίη Ἡρακλεΐη*, *ἥπερ*, but *ὅσπερ*.

341—353. "And the flocks of flighty birds he brings within his snares, and the race of savage beasts, and the finny tribe of the deep within his line-enwoven nets, all-subtle man. And he masters by

his wiles the mountain-ranging beast in his wild lair, and the shaggy-maned horse and the untamed bull of the forest he will bring under the neck-encircling yoke."

341. *κουφονόων*, "light-minded, flighty," is the reading of Br. for the common *κουφονέων*, "swiftly flying." Cf. 617, *κουφονόων ἐρώτων*. The reading of the text is supported by Theognis 582, *σμικρᾶς ὄρνιθος κοῦφον ἔχουσα νόον*, where Schneid. thinks *κοῦφον* means "cunning and shy." The Greeks (says Bl.) appear to have considered a bird as a proper emblem to denote whatever is light and volatile; he translates the epithet, "silly," or "timid." Don. observes that in the language of Soph. and Plato, words referring to the use of wings are employed to denote the purpose of the mind, especially in regard to the fluctuating emotions of love; that here we have the converse metaphor; or rather that which gave occasion to the metaphor in the other case, is here used in the reverse application; wings expressed the light-mindedness of man, therefore light-mindedness is made an epithet of the winged birds. He translates, "flighty-purposed." The words *φῦλον* and *ἔθνος* (he adds) are used here with a covert reference to their employment as political terms, denoting classes in a state.

ἀμφιβαλὼν ἄγει, lit., "he encompasses (with nets) and captures:" *περιβαλὼν τοῖς δικτύοις ἀγρεύει*. Schol. Cf. Virg. Geo. i. 139, "Tum laqueis captare feras, et fallere visco inventum."

344. *θηρῶν ἔθνη*. Cf. Phil. 1146, *ὃ πταναὶ θῆραι χαροπῶν τ' ἔθνη θηρῶν*. In Hom. *ἔθνη* is frequently found, denoting "swarms" of flies or bees, "flocks" of birds, &c.

345. *πόντου τ' εἰναλίαν φύσιν*, "the creatures of the deep:" or as Bl. renders, "the watery tribes of the deep," i. e., fishes: *τοὺς ἰχθύας*. Schol.

φύσιν, "sobolem, gentem." So Lucret. i. 16, "Natura animantum;" and i. 57, "Omnis Divum natura." Musgr. Cf. Soph. Fragm. 515, 1, *θνητὴν φύσιν*: and 517, 2, *τὴν γυναικίαν φύσιν*: OEd. R. 869, *οὐδέ νιν θνατὰ φύσις ἀνέρων ἔτικτεν*.

346. *σπείραισι δικτυοκλώστοις*, sc. *ἀμφιβαλὼν ἄγει*: "with line-enwoven nets:" lit., "with twisted cords (*σπείραισι*) woven into meshes:" *τοῖς σχοινίοις τοῖς εἰς δίκτυον κεκλωσμένοις*. Schol., "with twisted cord made into nets."

347. *περιφραδὴς* (*περιφράζομαι*), a person who turns matters over all ways in his mind. Erf. and Herm. prefer *ἀριφραδής*; to which Neue objects, that neither Sophocles nor Euripides uses compounds in *ἀρι* or *ἐρι*. Mit.

348. *κρατεῖ δὲ μηχαναῖς καθολικὸν τοῦτό φησιν*, *ὅτι ἐν ζώοις ὁ ἀνθρώπος ἐστὶ πολυμήχανος καὶ ἐντεχνος*. Schol. Having described above the skill of man in capturing the animal creation, he now turns to the mechanical means by which he tames and subdues them to his purpose. Mit., Schol.

349. *ἀγρούλου*, "living in his wild lair" (*ἀγρός* and *αὐλή*).

θηρὸς ὀρεσσιβάτας. Cf. Phil. 1147, *ἔθνη θηρῶν, οὓς ὃδ' ἔχει χάρος οὐρεσιβώτας*.

351. *ἄξεται* is the reading of the MSS. Br. proposed *ὑπάξεται* for the sake of the metre. Dind. *ἀέξεται*, taking *ἀμφίλοφον ζυγὸν* for nominatives, and *ἀέξεται* in a middle sense, (as Bl. remarks) a poor correction indeed. Don., *ὀχμάζεται ἀμφὶ λόφον ζυγῶν* (an emendation sent by Franz to Böekh). Various other corrections have been proposed. The

general sense of the passage Wunder takes to be this: "and he tames the shaggy-maned horse, putting the yoke upon his neck." So Schol.: ἀμφίλοπον ζυγόν· ἀντὶ τοῦ, περιβαλὼν αὐτῷ ζυγὸν περὶ τὸν λόφον ὑπάγει· ἢ ἀμφίλοπον, τὸν ἀμφιτράχηλον ("neck-encircling"), τὸν ἀμφοτέρωθεν συνέχοντα τοὺς λόφους τῶν ὑποζυγίων· καὶ λείπει ἢ ὑπὸ· ὑπὸ ζυγὸν ἄγει.

ἀμφίλοπον ζυγόν, sub. ὑπὸ, as the Schol. observes.

352. οὐρεῖόν τ' ἀδμῆτα ταῦρον· ἀπὸ κοινοῦ τὸ ὑπὸ ζυγὸν ἄξεται. Schol.

ἀδμῆτα, "wild," "untamed." For this, the reading of the MSS., Dind., Wünd., and others have ἀκμῆτα, "untiring," or "unwearied," i.e., with field-work. Bl. If we retain ἄξεται, the common reading is much preferable.

For the various changes of tense in κρατεῖ, ἄξεται, ἐδιδάξατο (356), ἔρχεται (360), ἐπάξεται (362), and ξυμπέφρασται (363), as present, see Jelf, Gr. Gr. § 406, 2. The absolute future, like the aorist and absolute present, expresses repetition, that an action may happen at several future moments, but as not yet having happened, as only possible and supposable. The three iterative forms are found together in this passage: κρατεῖ and ἄξεται—ἐδιδάξατο—ἐπάξεται.

354—364. "And language and soaring science and the temper of civil society he hath taught himself, and to avoid the atmospheric stormy shafts of inclement frosts, provided for everything, he proceeds unprepared for no event future though the matter be; as escape from death alone he will not find for himself, but a remedy for perplexing diseases he has hit upon."

354. καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστυνόμους ὀργαίς. "Most students of Sophocles have sought in vain for a precise and consistent explanation of these words. In speaking of the δεινότης or power of man, the poet enumerates the following exemplifications of it: (1) navigation; (2) agriculture; (3) fowling, hunting and fishing; (4) domestication of wild cattle, and taming and training the ox and the horse; (5) the three particulars in the verses before us; (6) architecture; (7) medical skill. In such a complete specification, it seems scarcely possible that a highly educated Athenian would omit: (a) language applied to poetry and oratory; (b) speculative reasoning or philosophy; and (c) political science. And I believe that these are the three particulars here mentioned as φθέγμα, ἀνεμόεν φρόνημα, and ἀστυνόμοι ὀργαί. The first word, φθέγμα, has no epithet, and as it cannot mean that man taught himself (ἐδιδάξατο) mere utterance, it must imply language in its higher sense, or as applied to oratory and poetry. The other words, φρόνημα and ὀργαί, are defined by their epithets. In themselves, they are general terms referring, the one to that mixture of intellect and will which was placed by the Greeks in the breast (φρήν) of man, and which formed the basis of his political predilections and of his philosophical bias; the other, to that complex of longings and likings, which, regulated by the mind, constituted the distinctive character or disposition of an individual. How φρόνημα and ὀργή differ, and at the same time how far they agree, may be seen by a comparison of the following passages: above v. 169: μένοντας ἐμπέδοις φρονήμασιν: and Aj. 640, οὐκέτι συντροφείοις ὀργαῖς ἐμπεδος. What, then, are the ἀνεμόεν φρόνημα, and the ἀστυνόμοι ὀργαί, which man has taught himself? With regard to the former, it is to be observed that we have twice in this play the phrase φρονεῖν διδάσκεισθαι, or διδάσκειν τὸ

φρονεῖν, where φρονεῖν means 'wisdom' considered as a sort of experience (ἐμπειρία), and the ὄργαι, which a man teaches himself, can only be regarded as habitudes, or ἔξεις, which he acquires by practice. Accordingly, the very idea, which must be attached to the word φρόνημα in this passage, is inconsistent with one of the versions proposed for ἀνεμόεν, viz., 'swift as the wind;' for φρόνημα must here be considered as something fixed and stable, not as something fleeting and changeable. We must have recourse therefore to the other and more ancient sense of ἀνεμόεις, i.e. 'ventosus ea significatione qua dicuntur loca ventosa.' (H. Steph. in v.) By a very natural application of the word in this sense it means 'lofty' (cf. *luft*, *lift*, *luff*, &c.), 'up in the air,' 'exposed to the winds:' thus Pindar calls Ætna ἵπον ἀνεμόεσσαν Τυφῶνος. If, therefore, φθέγμα refers to poetry, as by implication and in part it does, there is the same juxtaposition that we find here in Eur. Alc. 962: ἐγὼ καὶ διὰ μούσας καὶ μετάρσιος ἦξα. The epithet ἀστυνόμος is not to be explained by a mere reference to the phrase ἄστυ νέμειν, 'urbes incolere.' For although this is no doubt the origin of the compound, it had established itself in the time of Sophocles as an independent word, which conveyed a special signification. It referred, viz., to the internal care and management of a town—the repair of houses, the police and cleansing of the streets, and the superintendence of the fountains, harbours, &c. The performance of these duties was called ἀστυνομία (Arist. Pol. vi. 8, § 5): and in order to its proper performance at Athens, there was a board of officers called ἀστυνόμοι, five for the city and five for the Piræus. Plato thought that, in proportion as his citizens were properly educated, they would the less need regulations of this kind (Resp. iv. p. 425, D.)—that is, they would of themselves be sufficiently under the influence of ἀστυνόμοι ὄργαι: but in his Laws (vi. p. 763, C.), he is careful to appoint a board of three ἀστυνόμοι and five ἀγορανόμοι. If, from the legal use of the word in the prose writers, we turn to its tropical use in the poets, we shall find, as here, a direct reference to the primary application. Thus, Pindar prays on behalf of the city of Ætna, that Jupiter will bestow upon the inhabitants μοῖραν εὐνομον, ἀγλαΐαισι δ' ἀστυνόμοις ἐπιμίξαι λαόν (N. ix. 31). And Æschylus distinguishes between the gods as ἀστυνόμοι, ὑπατοί, χθόνιοι, οὐράνιοι, and ἀγοραῖοι (Ag. 88). I think, therefore, that this adjective and its converse ἀγρονόμος (Æd. R. 1103 and infr. 775) ought to be paroxytone, like the word denoting the offices of town and country police. In conclusion, I will remark that if, as is probably the case, Sophocles is referring here by covert allusion to his friend Pericles, the connection between the ἀνεμόεν φρόνημα and the ἀστυνόμοι ὄργαι will be particularly emphatic: for there was nothing better known about this great statesman, than that he combined with his ἀστυνομία the μετεωρολογία which he got from Anaxagoras." Don. The Schol. explains φθέγμα to be τὴν ἀνθρωπίνην διάλεξιν, and ἀνεμόεν φρόνημα to be τὴν περὶ τῶν μετεώρων φιλοσοφίαν: and ἀστυνόμους ὄργας to be τὴν τῶν νόμων ἐμπειρίαν, δι' ὧν τὰ ἄστυα νέμονται, ὃ ἔστι διοικεῖν. Schneid. translates ἀστυνόμους ὄργας, "the tempers apt for civil government."

356. καὶ δυσαύλων . . . βέλη. Bl. translates, "and to avoid the keen arrows of comfortless (pinching, severe, rigorous) frosts, as well as those of heavy rains." The gen. πάγων is coupled by καὶ with the adj.

δύσομβρα, as in *Æd. R.* 267. *Schneid.* It is much simpler to translate as above.

δυσάυλων· δυσχερῇ τὸν ἐπαυλισμὸν ποιούντων. *Schol.* *Don.* remarks, that as the poet is here speaking of architectural contrivances as a shelter against the inclemency of the weather, it is obvious that this epithet must be taken in its most pregnant meaning, viz., "frosts which make a mere hut, or anything except a walled house, very comfortless." Although αὐλή is used poetically to signify a complete house (*Trach.* 901), and even a treasure-house entirely walled in (*infra*, 946), its proper meaning was "a partial shelter," such as a court-yard of cattle-pen without a roof, or a hut without side walls: the poor shelter of a soldier's *βίνουα* is called his *δυσανλία*. *Æsch. Ag.* 555. The idea which *Sophocles* wishes to convey is partly expressed by the "sparso triste cubile gelu" of *Propert.* iii. *El.* 13, v. 26.

πάγων, "of frosts," "hoar frost:" from *πήγνυμι*. Cf. *Æsch. Ag.* 335, *ὑπαιθρίων πάγων· αἴθρια ψυχρά*. *Schol.*, "cold." *Wünd.* thinks that by *δυσάυλων πάγων αἴθρια* is meant "the chill of hoar frost trying to those who pass the night in the open air." *Dind.*, *Boeckh.*, and *Don.* read *ὑπαίθρεια*, for the sake of the metre; *Musgr.*, *αἴθρεια*; *Schneid.*, *ἐναίθρεια*. *Bl.* now prefers *αἴθρια*, the reading of the MSS.

δύσομβρα, "stormy;" lit., "very rainy." *Eustath.* p. 571, 26, explains *δύσομβρα βέλη* to mean *τοὺς βραγδαίους ὑετοὺς καὶ μάλιστα τοὺς χειμερίους*. *Mit.* translates, "the rain's adverse darts," from *Pass.*, and quotes *Ezek.* v. 16, where hail, showers, blasts, &c., are sublimely termed "the evil arrows of famine." "Sophocles terms hail 'the arrows of the storm.' Milton (and after him Gray) has inverted the metaphor, and termed thick, flying arrows 'sleet of arrowy shower.'" *Potter.*

The infin. *φεύγειν* is added as another object after *ἐδιδάξατο*.

359. *παντοπόρος· εἰς πάντα μηχανὰς ἐξευρίσκων*. *Schol.*, "ingenious, fertile in resources." *Wünd.* thinks that this refers to what has gone before, and that it is added in the same way as *περιφραδὴς ἀνὴρ* in 347. He has a colon after it.

παντοπόρος, ἄπορος. *Bl.* calls attention to the studied resemblance in the form of word and even punctuation between this verse and its corresponding one in the strophe 370, *ὑψίπολις ἄπολις*.

ἄπορος ἐπ' οὐδὲν τὸ μέλλον is rendered by the German prose translators (*ap. Mit.*) "inexhaustible in plans of action, futurity never comes upon him destitute of consideration." *Schneid.* offers the following construction, *ἄπορος ἐπ' οὐδὲν ἔρχεται τὸ μέλλον*, "he advances to the future (to that which awaits him) unprovided against nothing." *Don.* thinks that the Greek syntax will not bear such a construction as *ἐπ' οὐδὲν τὸ μέλλον*. He therefore takes *τὸ μέλλον* as a sort of adverb, analogous to *τὸ πρὶν*, *τὸ νῦν*, &c. In v. 611 it is undoubtedly used in this way: he therefore construes, *τὸ μέλλον, ἄπορος ἔρχεται ἐπ' οὐδὲν*, "in regard to the future, he comes to nothing without resources." The *Schol.* explains, *ἐπ' οὐδὲν ἄπορος τῶν μελλόντων*. *Herm.* thinks this explanation incorrect; and adds, "aliud est *ἐπ' οὐδὲν μέλλον*, ad nullam rem futuram, infinite dictum, quam finite, ad eorum, quæ futura sunt, nihil. Quorum alterum est, ad nihil, si quid futurum est; alterum, ad nihil, quod est futurum."

361. *Ἄϊδα—ἐπάξεται. θανάτου μόνον οὐχ εὔοεν ἱαμα*. *Schol.*—*φεύγειν*, "a means of escape from."

ἐπάξεται. Don. thinks that ἐπάγομαι here bears its common sense "of calling in succours," with which is coupled the notion of getting aid of any kind. Ell. takes φεύξιν ἐπάξεται = φεύζεται.

364. ξυμπέφρασται ἐπινενόηκε καὶ γινώσκει. Schol. Lat., "excogitavit," "he has thought out, hit upon, devised."

365—378. "Carrying his contrivances of art to a certain degree of shrewdness beyond expectation, at one time he inclines to vice, at another to virtue: he that combines the laws of the land and the sworn justice of the gods is high in the state; low in the same may he be, for his audacity, with whom what is dishonourable is familiar. May he neither be an inmate with me, nor a partner in my thoughts, who acts thus. I am doubting this into a divine prodigy; how, when I know it, shall I say in denial that this is not the maid Antigone?"

365. "Endued with a certain incredibly wise skilfulness of contrivance (he does not proceed in one path, the better one, but) at one time he inclines to good, at another to evil." So the Schol. explains. Bl.

σοφὸν τι—ἔχων, i. e. τὸ μηχανόεν τῆς τέχνης σοφὸν ἔχων. Schol. The reference is, of course, to the use of the verbs μηχανῶμαι and τεχνῶμαι, and not to mechanical art in its modern sense. Don. Translate τὸ μηχανόεν τέχνας, "the skill in art that he acquires;" and for the article, compare v. 190, τοὺς φίλους ποιούμεθα.

ὑπὲρ ἐλπίδα· παρὰ προσδοκίαν. Schol.

367. ποτὲ μὲν κακὸν, sc. ἐπί. Cf. v. 212, τὸν τῇδε δύσνουν καὶ τὸν εὐμενῇ πόλει. The reflections of the Chorus as to the two opposite directions in which man turns his ingenuity, for bad and for good; and as to the glory on the one hand of upholding divine and human laws, and the disgrace on the other of acting a contrary part, evidently point to the daring conduct of the as yet unknown individual, who, in the face of the sovereign's decree, has ventured to sprinkle earth upon the corpse of Polynices. Bl.

368. παρείρων is the reading of the MSS. Reisk., Musgr., and others read γεραίρων, "honouring;" Dind. has παραιρῶν, "violating." Ottema thinks the common reading may mean the contrary of λύων, in the sense of "observing;" so Schol., φυλάσσων. Derived from παείρω, "to insert (fasten) beside or near," and signifies literally "combining," "connecting." It is found in a Fragm. of Æsch. ap. Longin. de Sublim. iii. 1; in Xen. Sympos. vi. 2; and Polyb. Hist. xviii. 1, 13. Erf. renders it by "inserere, connectere," and translates the present passage thus: "qui leges patriæ et sacratam Deorum justitiam connectit;" i. e. "qui leges patriæ tales esse vult, quæ sanctæ Deorum justitiæ convenient." The Schol. explains by δ πληρῶν τοὺς νόμους. Herm. understands παρείρων in its natural signification "inserens," and translates, "mirum in modum sollers inveniendis artibus, modo mala, modo bona sectatur, eminens civis, si isti sollertiæ insuper addit legum patriæ jurisque jurandi observantiam; inutilis, si temeritati indulgens inhonestis studet." The sense seems to be this: "he that combines with his skill in art observance of the laws and strict justice is raised to an eminent position in the state."

370. ὑψίπολις, "is high in the state:" ὑψίπολις γίνεται, ὃ ἐστὶν ἐν τῇ πόλει ὑψηλός. Schol. Bl. compares ἡδύπολις, "beloved by the state," Œd. R. 510; ἔμπολις, "of the same state," Œd. C. 1156; and the

fictitious name of the Athenian citizen Δικαιοπόλις (as if δικ.) in the Acharn. of Aristoph.

ἐνορκον δίκαν, "his plighted faith to."

ἄπολις (the opposite of ὑψίπολις), "low in the state:" ταπεινὸς τῇ πολιτείᾳ. Schol.

370. ὅτῳ τὸ μὴ καλόν· ὃ τινι μὴ τὸ καλὸν σύνεστι. Schol. ὅστις δι' οἰκείαν κακίαν ἀμέτοχός ἐστι τῶν καλλίστων. Tricl. As this is said with special reference to the person who had disobeyed Creon's edict, I understand the Chorus to express a wish that the guilty person may be punished and degraded for his audacity.

372. τόλμας χάριν, "for (because of) his audacity," sc. in having buried Polynices. It seems much better thus to connect τόλμας χάριν with ἄπολις, than with ὅτῳ τὸ μὴ καλὸν ξύνεστι, or with what follows, as Don. does by placing a colon at ξύνεστι. It explains the reason why the Chorus wishes the unknown culprit to be ἄπολις. Cf. Œd. R. 886, κακά νιν ἔλοιτο μοῖρα, δυσπότημον χάριν χλιδᾶς, "because of his pampered pride." Mitchell translates, "with whom that which is base and disgraceful is so engrafted as to be part as it were of himself (ξύνεστι), thanks to his bold and turbulent disposition." Schneid. renders τόλμας χάριν, "to gratify his audacity."

373. παρέστιος, "occupant of my hearth," or as ἐστία frequently means the house itself, "inmate of my house:" gl., σύνοικος. Cf. Hor. Od. iii. 2. 26, "sub iisdem sit trabibus, fragilemve mecum Solvat phaselum."

375. ἴσον φρονῶν, "thinking like me," "belonging to the same party in politics." Compare the phrase τὰ τίνος φρονεῖν, "to side with a man," "to be of his party." Hom. Il. 15, 50, ἴσον ἐμοὶ φρονέουσα. The Attic expression for congeniality in political sentiments, obs. Schn., who quotes Dem. Phil. iii. 18, Πελοποννήσιοι τὰ κείνου φρονοῦσιν. The Chorus express a wish that they may have no dealings with the culprit, either in *private* or in *public* life.

ὅς τὰδ' ἔρδει, "who does such a thing as this." If this choral ode is supposed to have any close connection with the subject of the drama, we must understand these words to refer to the burial of Polynices; and so gl., τὰδε τὰ περὶ τῆς ταφῆς. The Schol. understands generally, ὅς τοιοῦτον ἐπιτετήδευκε βίον, "who leads such a life as this."

376. I have placed a colon after τόδε, and a note of interrogation after Ἀντιγόνην, with Brunck; and translate, ἐς δαιμόνιον τέρας ἀμφινοῶ τόδε, "I am reducing this in my doubts into a divine prodigy." The common reading, with a comma after τόδε and a full stop at Ἀντιγόνην, may be rendered, "I am perplexed at this strange portent," or, "as regards (with respect to) this strange prodigy, I am in doubt," &c. So Erf., "de incredibili hocce prodigio ambigo."

πῶς εἰδὼς, κ.τ.λ. Bl., who adheres to the common reading, translates, "I am perplexed at this strange sight, as to how I can deny that this maiden is Antigone, knowing as I do that it is she." The Chorus (he explains), upon seeing Antigone dragged in, are filled with astonishment at the spectacle, little thinking that it was a woman, and moreover a member of the reigning house, who had executed the daring deed in question.

378. τήνδ' οὐκ εἶναι. Cf. Jelf, Gr. Gr. § 745, obs. 1. There is no necessity for reading μή: ἀντιλογήσω = οὐ φήσω. Wünd., Mit.

381 οὐ δὴ πού σε γ' ἀπιστοῦσαν. The γε makes σε emphatic: "surely it is not *thee* that they are bringing a rebel against the royal decree, having detected thee in an act of folly?"

ἀπιστοῦσαν· μὴ πειθαρχοῦσαν. Schol., "disobeying." Cf. v. 219.

382. ἄγουσι. Boeckh proposed to read ἀπάγουσι, which has been adopted by Don., Schneid., Bergh., and Wünd. Schneid. thinks that Sophocles would most likely use the expression common in Athens (viz., ἀπάγειν, ἀπαγωγή) to denote the summary process by which a culprit, caught *in ipso facto*, was apprehended and brought before the authorities.

383. καὶ. The Oxf. Ed. thinks that καὶ couples ἀπιστοῦσαν τοῖς βασιλείοισιν νόμοις with ἐν ἀφροσύνῃ. Franklin observes that this interlude or song of the Chorus seems to have less connection with the subject of the tragedy, than perhaps any other in Sophocles. Mit., however, thinks that the reflections arise naturally out of preceding circumstances. "Under penalties of the severest nature (he says), it has been forbidden that a certain body should be buried, and guards, by night as well as by day, are appointed to see the edict enforced. And yet the body is buried:—not in the slight manner which would have constituted burial under such circumstances, viz. the throwing upon it two or three handfuls of dust, but by heaping on it so much of the latter, that the body is for a time lost to the sight. Yet how this has been done, is as mysterious as the question, by whom it has been done. The unbroken soil testifies that no contiguous earth has been used for the purpose; the want of wheel-tracks evinces that earth has not been brought from a distance. The Chorus at first look to the agency of heaven for this mysterious occurrence; but driven from that opinion, they turn to more natural causes; and MAN, his dauntless courage, and unrivalled skill, becomes the subject of their strain." "They discant upon the ingenuity of man (says Blaydes) for good and for bad; and conclude with the prayer that with evil doers, such as is the unknown author of the crime in question, it may never be their lot to hold intercourse."

SCENE III. (384—582.)

"ENTER watchman, inquiring for Creon. Antigone in custody.

Creon comes out: the watchman relates the circumstances of the detection of Antigone.

She, being charged by Creon, not only does not deny, but justifies and exults in, the deed.

During their altercation, enter Ismene, who has come in obedience to Creon's summons." Oxf. Ed.

384. ἥδ' ἔστ' ἐκείνη. Matthiæ observes that ἥδε refers to Antigone, as being present: ἐκείνη to her as previously spoken of, § 471, 11. ἐκεῖνος is sometimes (like *ille* in Lat., though more rarely) used of well-known objects, or famous persons. Cf. Jelf, Gr. Gr. § 655, 8. Ell. translates, "en illam." Cf. El. 665, ἥδε σοι κείνη πάρεᾱ.

386. ὅδ' ἄψορος περᾱ, "Here he comes back again." Cf. CEd. R. 531, αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾱ.

ἐς δέον, "in the nick of time," "opportunely." Cf. *Æd. R.* 1416, ἐς δέον πάρεσθ' ὅδε Κρέων. We sometimes find ἐν δέοντι.

387. ποία ξύμμετρος προὔβην τύχη, "In the nick of time for what have I come forth?" τύχη, "event," "occurrence;" as in *Æd. R.* 680, μαθοῦσά γ' ἥτις ἡ τύχη. Bl. renders, "with what event does my coming forth concur or coincide?" i. e., what is this affair that meets me on my coming forth? The meaning is rather, "What incident have I arrived in good time for?" Cf. *Æd. R.* 84, ξύμμετρος γὰρ ὡς κλύειν, "he is at a proper distance to hear (within reach of hearing)." The common reading is ποία προὔβη τύχη, "what opportune circumstance hath fallen out?"

388. ἀπάμοτον ἀντὶ τοῦ ἀπηγορευμένον καὶ ἀπροσδόκητον ἀντὶ τοῦ οὐκ ὀφείλει τις ἀπομόσασθαι περὶ τίνος, ὅτι οὐκ ἂν αὐτὸ πράξειεν. Schol., "forsworn by oath;" i. e., one should never take a vow not to do a thing; for the watchman had vowed (329) that they should not catch him there again.

βροτοῖσιν, local dat., "inter homines." So Eur. *Hec.* 595, ἀνθρώποις, δ' αἰὶ ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός, δ' δ' ἐσθλὸς ἐσθλός. Cf. Jelf, *Gr. Gr.* § 605, 2. Or we may translate, "men should never take a vow against any thing."

389. ψεύδει γὰρ ἡ 'πίνοια τὴν γνώμην, "for second-thoughts (the after-thought) belie the (first) intention;" i. e., having now detected the culprit, he ventures to break through his resolution not to return. ἡ 'πίνοια ἡ ἐπιούσα γνώμη. Schol.—ψεύδει· ψευδῇ ποιεῖ. Schol., "falsifies;" "falsum esse aliquid ostendere." Erf. Polybius uses ψευδοποιεῖν in the same sense. Cf. *Æd. C.* 1512, ψεύδοντες οὐδὲν σημάτων προκειμένων. For the sentiment Erf. compares Eur. *Hipp.* 436, and Cress. *Fragm.* ix., αἰ δεύτεραί πως φροντίδες σοφώτεραι.

390. σχολῇ γ' ἂν ἤξειν . . . ἐγώ, "I promise you that I would have taken my time in coming here." The older MSS. have σχολῇ ποθ' ἤξειν δεῦρ' ἂν ἐξήνχουν, which Matthiæ says is equivalent to οὐκ ἐξήνχουν ἤξειν, the imperfect being explained by the common use of the same tense with οὐ and without ἂν. One of the MSS. (*Dresd.*) and the margin of Turnebus give σχολῇ γ' ἂν, and this is adopted by Erf., Herm., Wex., Dind., &c. Rost, *Gr. Gr.* p. 448, contends that this repetition of the particle ἂν in the same member of a sentence, is sometimes to be defended on the ground that one is connected with the verb, and the other with some other word of the proposition. Here he thinks that the first ἂν is to be referred to ἤξειν, and the second to δεῦρο. Cf. *Æd. R.* 434, ἐπεὶ σχολῇ γ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην. In all the passages quoted by Blomf. *P. V.* 710, we have οὐ ποτε with the imperfect of αὐχῶ or ἐξαυχῶ. The imperfect in such passages (Bl. thinks) conveys the notion of continued or habitual thought or expectation.

σχολῇ γ' ἂν ἀντὶ τοῦ, οὐδ' ὅλως, βραδέως, οὐδαμῶς. Suidas. Elms. quotes Shaks. *Tit. Andr.* A. 1, S. 2, "I'll trust by *leisure* him that mocks me once."

ἐξήνχουν, lit., "I boasted loudly," "I boldly said." Bl. reads σχολῇ πανήξειν, and translates, "for hardly did I think I should come hither (again) by reason of thy threats." ἂν ἐξήνχουν, "would I have believed." Mit.

391. ταῖς σαῖς ἀπειλαῖς, "(influenced, or impelled) by thy threats." The *instrument* or *means* whereby any thing is brought about is in the

dat., as being an afterthought in the mind of the speaker, the conception of which is not necessary to the verbal notion. Cf. Jelf, Gr. Gr. § 607. Wünd. renders, "on account of thy threats," "propter minas tuas." Dat. of *cause*.

391. αἷς ἐχειμάσθην τότε, "impelled by thy *storm* of threats to which I was exposed on a former occasion," viz., when I reported the fact of Polynices having been interred. Cf. Œd. R. 101, ὡς τόδ' αἶμα χειμάζον πόλιν, "agitates, distresses." Phil. 1460, παρέπεμψεν ἐμοὶ στόνον ἀντίτυπον χειμαζομένῳ, "whilst I am tossed in troubles."

392. ἀλλ' ἢ γὰρ. . . ἤκω· σύναπτε τὸ ἀλλὰ πρὸς τὸ ἤκω, τὰ λοιπὰ δὲ διὰ μέσου. Tricl. The connection of these two particles (obs. Mit.) will often be made more clear by adopting the parenthesis. Cf. Œd. C. 624, ἀλλ' (οὐ γὰρ αὐδᾶν ἡδὺν τὰκίνητ' ἔπη) ἔα μ' κ.τ.λ. Translate, "But I am come—(for the joy which is beyond and contrary to one's expectations in no respect resembles in intensity any other pleasure)—though having pledged myself by oath not (to come)."

ἢ γὰρ ἐκτός (sc. ἐλπιδῶν) καὶ παρ' ἢ ἀπροσδόκητος χαρὰ οὐκ ἔοικεν εἰς τὸ μέγεθος ἄλλη ἡδονῇ. Schol. Cf. Aj. 639, οὐκ ἔτι συντρόφοις ὀργαῖς ἐμπεδος, ἀλλ' ἐκτός (sc. τῶν ὀργῶν) ὁμιλεῖ.

393. μῆκος, sub. κατὰ, "in intensity;" equivalent to μέγεθος. Musgr. quotes Plut. vol. ii. p. 607, E., μήκεος ὄλβου.—οὐδέν=οὐδαμῶς. Musgr. adds, "cum nota elisionis οὐδέν', erit per enallagen generum pro οὐδεμιᾷ."

394. δι' ὄρκων, κ.τ.λ. The construction is ἤκω, καίπερ δι' ὄρκων ἀπώμοτος ὢν. Plato, ὦν οὐδὲν ἀπώμοτον, p. 896, D., Musgr. The Schol. explains thus, καίπερ δμωμοκῶς μὴ ἐλθεῖν, "though under an oath (having taken an oath) not to come," ἀπώμοτος being here *active*; in v. 388 it is *passive*. Wünd. observes that the phrase δι' ὄρκων ἀπώμοτος is not pleonastic any more than the common Homeric expression, ὄρκον ὁμόσαι.

395. For καθευρέθη the annotator in Class. Journ. xvii. 58, proposed καθηρέθη, which Bl. has adopted, quoting v. 383, ἐν ἀφροσύνῃ καθελόντες, and v. 406.

396. κλήρος . . . ἐπάλλετο, "there was no casting of lots here," as there was before. Cf. v. 275.

397. θεῶρμαιον (deriv. Ἑρμῆς, who was the reputed giver of such prizes,—the god of luck), "a windfall—a prize." Don., "lucky find." The word *godsend* (he thinks) is used with a different application, and the exclamations, "a prize, a prize!" or "found, found!" could not be introduced in a descriptive passage, although the latter is the best representative of the Greek εὕρηκα, which has become a descriptive word in the proper name *Hurreekiee*, still given to a place on the Indus, where Alexander's Indian conquests ceased, and where our dominion was consummated.

399. κρῖνε, equivalent to ἀνάκρινε, "question," "examine." Cf. Aj. 586, μὴ κρῖνε, μὴ ἔξεταζε. El. 1445.

ἐγὼ δ' ἐλεύθερος . . . κακῶν, "I have a right to be sent away free and clear of this scrape," i. e. ἐμὲ δὲ δίκαιόν ἐστιν ἐλεύθερον τῶνδε τῶν κακῶν ἀπηλλάχθαι.

400. δίκαιός εἰμι ἀπηλλάχθαι. The infin. is used after various adjectives and even subst., to limit or define the operation of the notion thereof: ἄξιος, δίκαιος (worthy), ἡδύς, ῥάδιος, χαλεπός, &c. Plato, Symp.

p. 185, D., δίκαιος εἴη παῦσαι με τῆς λυγγὸς ἢ λέγειν ὑπὲρ ἐμοῦ. Cf. Jelf, Gr. Gr. § 667.

τῶνδε κακῶν, "from the consequences of these misdeeds." Bl. Pleonastic expressions like ἐλεύθερος ἀπηλλάχθαι are common in Sophocles.

401. τῷ τρόπῳ πόθεν, "in what manner, and where," πόθεν being equivalent to ποῦ, as frequently is the case after the verbs λαμβάνειν, πρίσθαι, &c. Two interrogatives are combined in one, without any connecting particle, and so admirably express the excitement of the speaker. So Phil. 243, τίνι στόλῳ . . . πόθεν πλέων; "on what errand and whence sailing?" Trach. 421, τίς πόθεν μολών; Aj. 1185, τίς ἄρα νέατος ἐς πότε λήξει;

402. ἔθαπτε, "she was burying."

πάντ ἐπίστασαι. Messengers often wind up with such remarks. Cf. Trach. 484, πάντ' ἐπίστασαι λόγον: 876, πάντ' ἀκήκοας. Bl.

403. ἦ καὶ ξυνίης, "what? dost thou understand?" ξυνίης, al. ξυνίεις. Porson (on Or. 141) observes that τιθεῖς, ξυνιεῖς, &c., are barbarisms. The Attics said τίθημι, τίθης, τίθησι; wherever τιθεῖς is read, it arose from the confusion of εἰ and η on the part of the transcribers.

404. ταύτην γ' ἰδών: "why I saw her," &c.

θάπτουσαν . . . ἀπεῖπας. The construction is θάπτουσαν τὸν νεκρὸν, δὲν σὺ ἀπεῖπας (θάπτειν). A substantive (mostly with the article) is often placed in the adjunct. sentence, in the same case with the relative, to explain or define a notion which has been signified in the former sentence by a periphrasis: Plato, Theæt. p. 167, B., ἕτερα τοιαῦτα, ἃ δὴ τινες τὰ φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν. Jelf, Gr. Gr. § 824.

406. ὁρᾶται—ἡρέθη. Porson (on Hec. 21) observes that the Tragics so often intermingle different tenses in the same period, that they appear to have sought this variety of expression of set purpose. Translate, "how was she seen and taken, detected in the fact?" For the pleonastic expression ἐπίληπτος ἡρέθη, compare Aj. 1019, ἀπωστὸς γῆς ἀπορριφθήσομαι, "I shall be driven and cast out of the land."

407. ὅπως, "when:" as in Œd. R. 1241, 1244, 1265, &c.

408. τὰ δαίμ' ἐκεῖν' ἐπηπειλημένοι = οἷς τὰ δεινὰ ἐκεῖνα ἐπηπείλητο. Cf. Jelf, Gr. Gr. § 545, 3.

409. σήραντες ἀποψήξαντες. Schol., "having swept off." κατεῖχε, "covered." Herm., objecting to the article at the end of the line, proposes to read ἦ κατείχετο νέκυσ. There is no other passage in Soph. where the article occupies this position. We often find the article in one line and the noun in the next, but an adjective or particle always intervenes; as in Aj. 1015, τὰ σὰ Κράτη: El. 619, τὰ σὰ Ἔργ': Œd. R. 553, τὸ δὲ Πάθημ': 995, τὸ δὲ Πατρώον αἷμα, &c., &c.

410. μυδῶν τε σῶμα . . . εἶ, "having carefully laid bare the clammy carcase:" τὸν ἀπὸ σήψεως ἐχῶρα ἀποστάζον. ὥς τὸ δάκρυσι μυδαλέον (El. 167). ἄλλως, μυδῶν, ἰχῶρα ἀποπέμπον· τουτέστι διαλελυμένον καὶ δίνυρον. Schol. But could the body in so short a time have become "oozing, or dripping, with putrefaction?" What follows would seem to favour this idea. Ell. renders, "putredine madens."

411. καθήμεθ' ἄκρων ἐκ πάγων: "we sat down [looking] from the top of the hills." Observe the pregnant construction of the preposition, as in v. 51, πρὸς αὐτοφώρων ἀμπλακημάτων, "[impelled] by his self-detected crimes." Verbs of standing, sitting, suspending, holding, are joined

with ἀπὸ and ἐκ, and denote a motion from their objects which is implied therein: Od. φ'. 420, αὐτόθεν ἐκ δίφροιο καθήμενος ἦκε δ' οἷστόν. Od. θ'. 67, ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν, "he hung it on, so that it hung down from it." Il. 18, 480, ἐκ δίφροιο καθήμενος, "sitting on his chariot," in such a manner as to appear *hanging from* it. Musgr. quotes Eur. Troad. 523, Τρῳάδος ἀπὸ πέτρας σταθείς. Cf. Jelf, Gr. Gr. § 646, c.

ὑπήνεμοι, "to windward:" ἀντὶ τοῦ ὑπὸ τὸν ἄνεμον, οὐκ ἐναντίον τοῦ ἀνέμου. Schol., i.e., "under the wind," or "not exposed to the wind." This would be "to leeward;" but the sense requires "to windward," on which account Musgr. proposed ἐπήνεμοι, a word nowhere found. Cf. Xen. Econ. 187, ἐκ τοῦ ὑπηνέμου. Don. renders, "we sat so far beneath the hill-top that the wind blew o'er our heads."

412. The construction is, πεφευγότες ὁσμὴν ἀπ' αὐνοῦ (sc. πνέουσιν), μὴ βάλοι: "shunning the odour from it, lest it should cross us." ἀπ' αὐτοῦ, sc. τοῦ σώματος. For βάλοι the MSS. have βάλῃ. Bl. thinks that the subjunctive is preferable, because a continued act is meant.

413. ἐγερτὶ . . . κακοῖσιν, "each man sharply stirring up his fellow with virulent abuse." Nom. absolute. Cf. v. 259.—ἐγερτὶ, "sharply, keenly," as in Rhes. 524, φρουρεῖν ἐγερτὶ, "to keep a sharp look out."—ἐπιρρόθοις· λοιδόροις, ὕβριστικοῖς. Schol. Cf. Trach. 263, πολλὰ μὲν λόγοις ἐπερρόθησε, "he oftentimes set upon him with abuse."

414. κακοῖσιν, "with reproaches," "abuse." Cf. Phil. 374, ἡρασσον κακοῖς τοῖς πᾶσιν, "assaulted with all the abuse I could lay tongue to (τοῖς)."

ἀφειδήσοι, "should shrink from," "should not spare." Erf., "si quem negligentem videret;" Herm., "si quis neglecturus esset laborem." In both φείδεσθαι and ἀφειδεῖν we find the common meaning of *neglecting*, but from different points of view. ἀφειδεῖν means *to be unsparing*, hence, *reckless, careless about*, and so *to be neglectful of*: φείδεσθαι, on the contrary, means *to be too sparing*, *to fail in doing what is wanted*; and so it too acquires the sense of *neglecting*. Oxf. Ed. from Herm.

τοῦδε πόνου, i.e., of scraping off the sand from the body. The whole passage is thus explained by Bl.: "The watchmen who had placed themselves so as to avoid the smell from the corpse, kept rousing in strong terms that one of their number whose turn it was to watch the body, in order to keep him up to his unpleasant work; so overpowering was the stench."

415. χρόνον τὰδ' ἦν τοσοῦτον, "this lasted so long."—ἐν αἰθέρι μέσῳ, "in mid firmament," the poet quickly transporting us (as Schn. obs.) from early dawn to mid-day. Eustath. p. 579, 13, observes that this phrase is taken from Hom. Il. θ'. 68, ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει. Cf. Virg. Geo. iv. 426, "Et medium sol igneus orbem hauserat."

416. λαμπρὸς κύκλος, "the brilliant orb." Cf. Eur. Hec. 412, ἀκτῖνα κύκλον θ' ἡλίου προσόψομαι. Alc. 209.

417. καὺμ' ἔθαλπε, "the heat was scorching—began to burn." "Intransitive de æstu ingravescente dicitur." Ell. Quidni percale faciebat, il faisoit chaud ("it was warm")? Lob. ad Aj. 268. Mit.

ἐξαίφνης . . . σκηπτὸν: "suddenly a tornado having raised from the ground a pillar of dust:" χθονὸς, the separative genitive after αἶψας.

So Phil. 630, *νεὼς ἄγοντα*, "from the ship." El. 324, *δόμων φέρουσιν*. Cf. Jelf, Gr. Gr. § 530.

418. *τυφῶς*, "a tornado, a hurricane;" *ὁ καταγιγνώδης ἄνεμος*. Schol. — *σκηπτὸν κεραυνὸν ἄνωθεν διὰ πυρός*. Hesych.: literally, "a thunderbolt;" generally, "a whirlwind;" here, "a pillar of sand" (*στρόβιλον*. Schol.), in shape like a water-spout, called in India "a dust whirlwind;" with respect to which Baddeley ("On the Dust Storms and Whirlwinds of India") observes: "their rotatory action seems to be continuous above as far as the eye can reach, and the cloud of dust carried up by them, even at the height of some thousand feet, to possess a gyratory motion." Blaydes, who is very fond of proposing different readings, suggests *τυφῶ . . . σκηπτὸς*, which he renders, "a thunderbolt, having raised, or stirred up, a hurricane!!"

οὐράνιον ἄχος, "a heaven-sent pest;" "calamitatem divinitus ortam." Blomf. on *Æsch.* P. 579. The storm is called (infra, 421), *θείαν νόσον*. Others understand it to mean, "reaching to heaven," "high as heaven." Photius explains *οὐράνιον* by *μέγα*, "vehement:" also *οὐράνιον ἄχος* τὸν κονιορτὸν. Σοφ. Photii Lex. MS. Others, again, explain *οὐράνιον* of the air: τὸ λυποῦν τὸν αἰθέρα, καθὼς ταρασσεί αὐτόν. Schol. *λύπην ἀερώδη*. Tricl. Cf. *Æd.* C. 681, *οὐρανίας ὑπ' ἄχνας θάλλει ὁ νάρκισσος*, "blooms under heaven's dew."

419. *πάσαν αἰκίζων . . . πεδιάδος*, "blasting all the foliage of the woodland plain." Tricl. joins *πίμπλησι πεδίον ὕλης πεδιάδος*, which Wünd. thinks is so far correct, that the full construction would have been *πάσαν αἰκίζων φόβην ὕλης πεδιάδος, πίμπλησιν αὐτῆς πεδίον*. The idea does not seem to be that the plain was filled with the leaves torn from the trees, but that the "dust-whirlwind" spread over the whole plain, damaging the trees in its course.

φόβην, metaphorically, "the tresses" of trees; their foliage. Lat., "coma." Cf. *Eur.* Alc. 172, *πτόρθων ἀποσχίζουσα μυρσίνης φόβην*.

420. *ἐν δέ*, used adverbially: "besides," "moreover," or "at the same time." Lat., "simul." So in *Æd.* R. 27, *ἐν δ' ὁ πυρφόρος θεὸς σκήψας ἐλαύνει*. El. 713, *ἐν δέ πᾶς ἐμεστώθη δρόμος*, "and then." Also in Ionic; Hdt. iii. 39, *ἐν δέ δὴ καὶ Λεσβίους εἶλε*, "amongst them." Here we may render, "thereby." Cf. Jelf, Gr. Gr. § 640, 2.

μέγας, "spacious;" *ἐμεστώθη*, "was filled (with dust)."

421. *μύσαντες*, "with our eyes and lips closed;" *μύω* (from *μν*, pronounced by closing the lips), "to close the eyes or lips." Cf. *Fragm.* 754, *μύω τε καὶ δέδορκα κάξανίσταμαι*. Metaphorically, *Trach.* 1008, *ἀναπέτροφας ὃ τι καὶ μύσῃ*, "thou hast roused again whatever might have been laid to sleep."

εἶχομεν, "we sustained;" *ἀντείχομεν*. Schol. So Phil. 1167, *ἀδαῆς δ' ἔχειν μυρίον ἄχθος*.

θείαν νόσον, "the heaven-inflicted nuisance;" i.e. the dust-whirlwind just spoken of. Cf. Aj. 186, *ἦκοι γὰρ ἂν θεία νόσος*: 611, *θεία μανία ξύναυλος*.

422. *τοῦδ' ἀπαλλαγέντος*, "when this had cleared off;" *τοῦ σκηπτοῦ πεπαυμένου*. Gl.

ἐν χρόνῳ μακρῷ, "after a long time." The same phrase occurs in Phil. 235; *Æd.* C. 88, &c.

423. *κἀνακωκύνει . . . φθόγγον*, "and wails forth the shrill notes of

the plaintive bird." Cf. Eur. El. 716, *φθόγγον κελάδει*. Soph. Trach. 866, *κωκυτὸν ἤχεϊ*. Cf. Jelf, Gr. Gr. § 566, 3.

πικρὰς ὄρνιθος, "plaintive, mournful" (filled with bitter grief). Bl. "Mæstæ volucris," Musgr., who observes that this use of the word occurs nowhere else. The Oxf. Ed. observes that the fundamental notion of *πικρὸς* is *piercing*, whether referring to shape, sound, taste, or feeling. Here it probably refers to the piercing cry of the bird. Linwood renders it "*iratae*."

424. *κενῆς εὐνῆς λέχος*, "her empty nest-bed." Mit. Such pleonasms abound in the Tragedians: e. g., Eur. Troad., *θυήνων ὄδυρμοί*: Alc. 946, *λέκτρων κοίτας*: Med. 436, *κοίτας λέκτρον*. We may take *κενῆς* proleptically: "as when she sees her nest reft of its brood so as to be empty." An adjective is sometimes applied to a substantive, though the property expressed by it does not exist in the substantive till after the action of the accompanying verb is completed. In this construction the verb and adj. generally form a compound predicative notion. Cf. Jelf, Gr. Gr. § 439, 2.

426. *ψιλὸν γυμνὸν τῆς κόνεως*. Schol., "stripped bare."

427. *γόοισιν ἐξέμωξεν*, "groaned and sobbed."

ἐκ δ' ἡρᾶτο, by tmesis for *ἐξηρᾶτο δέ*: "and she imprecated (kept on imprecating) dreadful curses."

430. *ἐκ τ' εὐκροτήτου . . . πρόχου*, "and from a well-wrought vase of brass held on high."

εὐκροτήτου (*κροτέω*), "well-beaten," sc. with a hammer: "malleo bene indurati." Musgr. *ἄρδην* (*αἶρω*), "raised aloft." *πρόχου* *προχόου*. Schol., gen. of *πρόχους*.

431. *χοαῖσι τρισπόνοισι*, "with three libations," sc. of honey, milk (or water), and wine, as we learn from Eur. Iph. Taur. 163 sq., or Hom. Od. λ'. 26:

*ἀμφ' αὐτῷ δὲ χοὰς χέομεν πᾶσιν νεκύεσσιν,
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,
τὸ τρίτον αὖθ' ὕδατι.*

In this case we had better perhaps translate, "with triple libation," as Antigone has but one vessel with her. Thudichum, i. 338, observes that Antigone has the three materials, viz., milk, honey, and wine, mixed up in one vessel, purposing to pour them out of three separate vessels at a time of more leisure and security. But if they were already mixed up in one vessel, why need she have thought of using three?

στέφει, "crowns," or "honours:" *κοσμεῖ, κύκλῳ περιβραίνει*. Schol. So Aj. 93, *καὶ σε παγχρύσοις ἐγὼ στέψω λαφύροις*, "will deck."

432. *ίέμεσθα*, "rush up:" *ἐπορευόμεθα, ὠρῶμεν*. Schol. Bl. observes that it is more probably the present, as *θηρώμεθα*, in the next verse.

σὺν δὲ νιν θηρώμεθα. This is generally regarded as an instance of tmesis, but we may take *σὺν* (followed by *δὲ*) adverbially: "and in a body catch her." The compound verb, however, occurs in Phil. 1005, *ὕπ' ἀνδρὸς τοῦδε συνθηρώμεναι*.

434. *ἡλέγχομεν*, "taxed her with."

435. *ἄπαρνος δ' οὐδενὸς καθίστατο*, "she was found to deny none of them."

436. For *ἀμ'* the MSS. have *ἄλλ'*. Dind. conjectured AM for AAA.

Wünd. adopts this, and also substitutes *ἐμοί τε* for *ἐμοιγε*. Dind. observes that the Greeks use the double *αἶμα* not only in sentences opposed by *μὲν* and *δέ*, but also in those joined by *καί*.

438. *τοὺς φίλους*. The plur. again used for sing. Bl. observes that the watchmen had formerly been of the household of Œdipus.

439. *ἀλλὰ πάντα . . . σωτηρίας*. "But to consider all these secondary to mine own safety is natural to me." Or, with Bl., "All such matters are of less moment to obtain," &c. Neue compares El. 1015, *προνοίας οὐδὲν ἀνθρώποις ἔφυ κέρδος λαβεῖν ἄμειμον οὐδὲ νοῦ σοφοῦ*: "no greater benefit has nature for man to receive at her hands than forethought and sound understanding."

441. *σε δη*. "You there!" The accusative depends on a verb in the speaker's mind, which is readily supplied by the nature of the passage, and is omitted for the sake of emphasis. Here sub. *λέγω*. Cf. Jelf, Gr. Gr. § 581, 2.

νεύουσιν κάρα. See on v. 269.

442. *καταρνέει μὴ δεδρακέναι τάδε*; "dost thou stoutly deny having done it?" With verbs expressing fear, anxiety, care, doubt, distrust, denial, forbidding, preventing, &c., the infin. is used with *μή*, instead of without it, as we might expect; so that the negative notion of the verb is increased thereby. Cf. Eur. Iph. T. 1380, *φόβος δ' ἦν, ὥστε μὴ τέγξαι πόδα*: Hdt. iii, 66, *δεινῶς ὁ Πηρηξάσπης ἔξαρνος ἦν μὴ μὲν ἀποκτεῖναι Σμέρδιν*: Arist. Eq. 572, *ἡρνοῦντο μὴ πεπτωκέναι*. Cf. Jelf, Gr. Gr. § 749, 1.

443. *τὸ μή*, sc. *δεδρακέναι*, "that I did it." Cf. 442 and 263.

444. *σὺ μὲν*. Creon now addresses the watchman.

κομίζοις ἂν σεαυτὸν, "thou mayest take thyself off, if it please thee." A mild form of the imperative instead of a direct command. So El. 1491, *χώροις ἂν*.

ἦ, "whither;" *ῥποι*. Schol. So Œd. C. 183, *ἔπεο μὰν . . . ἃ σ' ἄγω*. Trach. 573, *ἐὰν γὰρ αἶμα τῶν ἐμῶν σφαγῶν ἐνέγκῃ χερσίν, ἦ, κ.τ.λ.*, "from that part of my wounds where," &c.

445. *ἔξω βαρείας αἰτίας ἐλεύθερον*. This is generally considered to be a redundant form of expression similar to Phil. 31, *κενήν—δίχα*. Aj. 464, *γυμνὸν—ἄτερ*, and supra, 399. But we may here take *ἔξω* with *κομίζοις*.

446. *μὴ μῆκος*, "not in a roundabout way;" acc. used adverbially, like *δίκην, τάχος, χάριν*, &c.

σύντομα, sc. *ἔπη*, "in few words," "concisely." The same construction.

447. *ἦδη*. The MSS. *ἦδεις*: the plup. of *οἶδα* was *ἦδειν* and *ἦδεα*. Att. *ἦδη*.

448. *τί δ' οὐκ ἔμελλον*; "wherefore should I not (have known it)?" Supply the infin. from previous sentence. So Plat. Phæd. 78, B., *πῶς γὰρ οὐ μέλλει*; Cf. infra. 460.

ἐμφανῆ, sc. *τὰ κηρυχθέντα*, "they were plain enough."

449. *τούσδε νόμους*, sc. "those edicts which I proclaimed."

450. *οὐ γὰρ τι, κ.τ.λ.* "Yes; for it was in nowise Zeus that did make this proclamation, nor justice, the assessor of the gods below; for they established these laws (of sepulture) among men." "The third of these lines" (says Don.) "has caused a good deal of perplexity to the editors; some propose to emend it by writing *ἦ* for *οἶ*, or *τοίουςδ'* for

οὐ τοῦσδ', and changing ἔρισαν into ἔρισεν. And Dind., who is followed by Wünd. and Emper, adopts the favourite expedient of omitting the line altogether. It appears to me that the intention of the poet has not been understood. Creon asks Antigone if she knew *the proclamation* (τὰ κηρυχθέντα), and then expresses his surprise that she should venture to transgress *these laws* (τούσδε νόμους), meaning, of course, his own enactments. She replies, that she did not consider his proclamations as emanating from Zeus, the supreme god, or from that justice which regulated the rights of the dead, who, she says, have established *these laws*, viz., the laws of sepulture, which do not need any enactment, but have their ὅροι set up in the human heart. 'And I did not' (she continues) 'think *your κηρύγματα* superior to νόμιμα, which had the gods for their authors.' The whole play turns upon the opposition between *his* laws and those which she thought it right to obey. And this speech in particular is entirely upon that text. The last words, σοὶ δ' εἰ δοκῶ—ὀφλισκάνω, are another expression of the same antagonism. 'If my obedience to the laws of heaven, in defiance of the laws of man, seems to you foolish, I consider your opposition to the laws of heaven, on behalf of your own ordinances, equally void of sense.' The signification of τούσδε νόμους in v. 452 is partly suggested by the ἡ ξύνοικος τῶν κάτω θεῶν which precedes, and partly by the ἔρισαν ἐν ἀνθρώποις which follows. The laws, which internal justice regulated, and which had their ὅροι, not as outward marks, but as records in the heart, could need no further description in their opposition to the κηρύγματα of Creon. It is because they are so implicitly defined, that the article which Böckh would place before ἄγραπτα is unnecessary, and has been omitted by the poet. Moreover, it will be remembered, that δίκη and νόμος, in their relation to funeral rites, have a natural title to stand in juxtaposition. Cf. above, v. 23, 24. I think, therefore, that the proposal to reject line 452 must be considered as one proof, among many, of the necessity of general exegesis to sound criticism."

οὐ γάρ τι. Cf. 456, 517, &c. Eur. Suppl., οὐτι γάρ. Bl.

451. ἡ ξύνοικος τῶν κάτω θεῶν. Matth. (§ 379, obs. 2) observes that words compounded with σύν and ὁμοῦ often take the gen. instead of the dat. Justice (as Bl. observes) is elsewhere described as the assessor (πάρεδρος) of Zeus and the gods *above*. Cf. Œd. C. 1382, Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.

452. οἱ = οὗτοι γάρ. "For they." τούσδε νόμους, sc. θάπτεσθαι τοὺς νεκρούς. Schol.

453. σθένειν τοσοῦτον, "had such weight."

454. ὥστ' ἄγραπτα... ὑπερδραμεῖν: "that thou, a mortal man, couldst trample on the unwritten and unerring laws of the gods," viz., by issuing such a proclamation. It is plain that Creon is referred to—σέ (from τὰ σὰ κηρ.) being understood—and not Antigone, as Erf. supposes.

ἄγραπτα νομιμα. Unwritten indeed on tables of stone, but inscribed nevertheless on the fleshy tablets of the heart in all alike. Bl. Cf. Ep. 2 Corinth. iii. 3; Ep. Rom. ii. 14; Cicero pro Mil. § 4, "Est igitur hæc, judices, non scripta sed nata lex; quam non didicimus, accepimus, legimus; verum ex natura ipsa arripuimus, hausimus, expressimus; ad quam non docti, sed facti: non instituti, sed imbuti sumus." Xen. Mem. iv. 4, 19, where, in answer to the question, "What were

these unwritten laws?" Hippias says, τοὺς γ' ἐν πάσῃ χώρᾳ κατὰ ταῦτα νομιζομένους: and when asked who enacted them, answered: ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι.

455. ὑπερδραμεῖν (Wünd. thinks) is not equivalent to ὑπερβῆναι, but means (as Schæfer obs.) "to conquer, to be superior to, to overcome." And so the Schol., κρεῖττονα τῶν θεῶν φανῆναι. The other sense seems preferable. Cf. Eur. Ion. 973, καὶ πῶς τὰ κρείσσω θνητὸς οὐδ' ὑπερδράμω;

456. For νῦν γε some ed. read νῦν τε, but the former is preferable, the opposition being between νῦν or ἐχθές, and αἰεί: "to-day merely, or yesterday, but from all eternity."

αἰεί ποτε ζῆν, i. e., "have been in force (vogue) from all eternity, and continue so for ever." Cf. Aj. 320, αἰεί ποτ' ἐξηγεῖτο, simply "he ever taught." Œd. R. 481, τὰ δ' αἰεί ζῶντα περιποτᾶται.

457. ἐξ οὗτου φάνη, "whence they came;" καὶ ἀρχὴν αὐτῶν οὐδεὶς οἶδεν. Schol., or sub. χρόνου, "from what time they have had their being."

458. τούτων ἀντὶ τοῦ ὑπὲρ τούτων. Schol., i. e. "harum legum violatarum." Dind. "Referring to νομιμά, with the notion (which naturally arises from τὴν δίκην δώσειν) of their violation included. οὐκ ἔμελλον, I did not choose—or, in more common English, I was not going—to have to pay the penalty, &c. τὴν δίκην, the penalty which I should have had to pay, if I had violated them." Oxf. Ed. For the force of the article see on v. 190. Translate, "I was not going, through fear of any man's pride, to pay the penalty of their violation (τούτων) in heaven; for I knew well that I must die: why should I not?"

459. φρόνημα is here used in a bad sense, as frequently. Cf. Æsch. P. V. 953, σεμνόστομός γε καὶ φρονήματος πλέως ὁ μῦθος ἐστίν, "presumption."

ἔμελλον δώσειν δίκην. Cf. El. 538, οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην; "he was not likely, was he?" Eur. Cycl. 693, δώσειν δ' ἔμελλες ἀνοσίου δαιτὸς δίκην.

ἐν θεοῖσι, i. e. in Hades amongst the gods below; or "by the judgment of the gods," "at their hands."

460. θανουμένη ἐξήδη. Cf. supra, v. 17, 20, &c.

461. προῦκλήρυξας, sc. τὸν θάνατον. Schol.

τοῦ χρόνου πρόσθεν τοῦ εἰμαρμένου δηλονότι. Schol., "before my allotted time." Bl. quotes Shakesp. Cæs. iii. 1:

Why he that cuts off twenty years of life,
Cuts off so many years of fearing death,—
Grant that, and then is death a benefit.

The Oxf. Ed. refers to v. 896, πρὶν μοι μοῖραν ἐξήκειν βίου, and remarks that every one at his birth was supposed to have a μοῖρα βίου allotted to him, which, under ordinary circumstances, he would fulfil; but it might be cut short by accident or violence, or want of means.

462. αὐτ', i. e. αὐτο: "that I deem a gain (benefit)."

463. For the sentiment Burton quotes Fragm. Soph. ap. Stob. 120, θανεῖν ἄριστόν ἐστιν, ἢ ζῆν ἀθλίως: and Æsch. P. V. 750, where Io says, κρείσσον γὰρ εἰσάπαξ θανεῖν ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς. Somewhat similar is the speech of Andromache in Eur. Troad. 632, τοῦ ζῆν δὲ λυπρῶς κρείσσόν ἐστι κατθανεῖν.

464. *φέρει*, where we should have expected the middle *φέρεται*. The use of the reflexive or non-reflexive form often depends directly on the notion in the speaker's mind (*ex animo loquentis*). So, for example, *φέρειν* and *πορίζειν* are not unfrequently used where the middle would be rather expected, the speaker not regarding the action in its reflexive relation to the subject. Jelf, Gr. Gr. § 363, 3.

465. *οὕτως . . . παρ' οὐδέν ἄλγος*, "whence to me at least it is no grief;" *οὐδεμία λύπη*. Schol. Wex doubts whether the construction is *ἄλγος (ἐστὶ) παρ' οὐδέν*, or *παρ' οὐδέν ἄλγος (ἐστὶ)*. Bl. prefers the latter.

466. *ἀν—ἀν*. Cf. *supra*, 69, &c. Rost (quoted by Mit.) refer this repetition of the particles to that case where the particles belonging to the same part of the construction are separated from each other by a long intermediate proposition, and the particle *ἀν*, which already stands at the beginning, is again placed after this proposition.

467. *ἡνσχόμην* is the emendation of Dind. from A. and Ald. on account of the Scholiast's note: *ἡνσχόμην ὑπερεῖδον*, and the reading of another MS. *ἡσχόμην*. Other MSS. have *ἰσχόμην*, vulgo *ἐσχόμην*. "But if I had allowed my own mother's son, when dead, to (lie) unburied." *ἄθαπτον*, sc. *ὄντα*. With *θανόντα νέκυν* compare v. 26, *τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν*. Or, if we retain the common reading, *ἐσχόμην*, we may construe: *ἐσχόμην ἀθαπτον, νέκυν (γενόμενον)*, "if I had left unburied," &c.

468. *κείνοις ἀν ἤλγουν*, "at that I should have grieved." Plur. for sing. Cf. *Œd. C.* 744, *ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον*. Cf. on v. 391.

τοῖσδε δ' οὐκ ἀλγύνομαι, "but at this I feel no pain."

469. *μῶρα δρῶσα τυγχάνειν*, "perchance to be acting a foolish part:" *εἰ δοκῶ παρὰ σοὶ εὐήθη πράττειν, οὐκ ἔστι περὶ ἐμὲ ἡ εὐήθεια, ἀλλὰ περὶ σέ*. Schol. For *τυγχάνειν* followed by a part., cf. Jelf, Gr. Gr. § 694.

470. *σχεδόν τι . . . ὀφλίσκάνω*, "I might almost say that I am charged with folly by a fool." *σχεδόν τι* are frequently found together, as in *El.* 609, *σχεδόν τι τὴν σὴν οὐ κατασχύνω φύσιν*, "*I had almost said that I do no disgrace to my birth from thee*;" where they are used in the same way to soften the harshness of the expression. *σχεδὸν* is often used in Plato for the same purpose. In *Œd. R.* 736, *σχεδὸν τι πρόσθεν ἢ σὺ τῇσδ' ἔχων χθονὸς ἀρχὴν*, the meaning is "*just before*," &c. Bl. renders here, "perhaps, it may be;" lit., somewhat nearly, used (he thinks) sneeringly: so that the sense would be, "I am charged with folly by one who is not far from being a fool himself."

471. *δηλοῖ . . . παιδός* "The stubborn family disposition of the child plainly shows that she is from a stubborn father:" *τὸ σκληρὸν αὐτῆς τοῦ φρονήματος ὁμολογεῖ πατέρα τὸν Οἰδίποδα*. Schol. The construction is *τὸ γέννημα ὥμων τῆς παιδὸς δηλοῖ (ὄν) ἐξ ὥμου πατρός*. The participle *ὢν* is often omitted with predicative adj. and subst., as in *Soph.* *Œd. C.* 783, *ὥς σε δηλώσω κακόν* (sc. *ὄντα*). *Ibid.* 1210, *ὥς ἴσθι* (sc. *ὢν*). Cf. Jelf, Gr. Gr. § 682, 3. Wunder thinks that *τὸ γέννημα τῆς παιδὸς* is nearly equivalent to *ἡ γεννηθεῖσα παῖς*, the genitive being considered as explanatory, and that the meaning of the whole passage is this: *δηλοῖ ἡ Ἀντιγόνη ὥμῃ γεγονυῖα ἐξ ὥμου πατρός*. Schneider construes, *τὸ γέννημα τῆς παιδὸς δηλοῖ ὥμων (ὄν) ἐξ ὥμ. πατ.*, "the native disposition (natural character) of the daughter shows itself stern from a stern father." Dind. and Brunck take *δηλοῖ* in the sense of *δηλοῦται*, as in *Aj.*

878. ἀνὴρ οὐδαμοῦ δηλοῖ φανεῖς, "the man nowhere shows and presents himself."

472. εἵκειν κακοῖς, "how to bend to misfortunes." Cf. Phil. 1046, κοῦχ ὑπείκουσαν κακοῖς. Virg. *Æn.* vi. 95, "Tu ne cede malis, sed contra audentior ito."

473. ἀλλ' ἴσθι . . . μάλιστα, "but know of a truth that it is the over stubborn spirits that are generally broken." Cf. Aj. 758, τὰ γὰρ περισσὰ κἀνόνητα σώματα πίπτειν βαρείαις πρὸς θεῶν δυσπραξίαις, "that overgrown and unwieldy persons fall into heavy misfortunes."

474. καὶ τὸν ἐγκρατέστατον . . . εἰσίδους, "and it is the strongest steel, when hard tempered by the fire, that you will generally see shivered and snapped." The Oxf. Ed. translates ὀπτὸν ἐκ πυρὸς περισκελῆ, "the strongest iron out of the fire, baked to excessive hardness." Blaydes, "heated by (forged in) the fire till brittle." The meaning is simply, "when tempered (ὀπτὸν) by the fire so as to be thoroughly hard (περισκελῆ)." Cf. Aj. 649, αἱ περισκελεῖς φρένες, "obstinate minds:" αἱ ἄγαν σκληροὶ ψυχαί. Schol.

476. πλεῖστα, "most often," superl. of πολλὰ (i. q. πολλάκις), "often." Bl.

477. σμικρῷ . . . καταρτυθέντας, "and I have known the most high-mettled steeds held in by a small bit."

καταρτυθέντας, "trained, or broken in." Brunck quotes a saying of Themistocles, preserved by Plutarch, τοὺς τραχυτάτους πάλους ἀρίστους ἵππους γίγνεσθαι, ὅταν ἥς προσήκει τύχῳσι παιδείας καὶ καταρτίσεως.

478. οὐ γὰρ ἐκπέλει, "for it is not fitting." ἔξεστι, Hesych., "it may not be."

479. τῶν πέλας, "of others." Mit. observes that ὁ πέλας (sub. ὧν or γενόμενος), strictly, "a neighbour," was used first by Herodotus in the plural number, in an indefinite manner, for any other persons, whoever they might be. Hdt. i. 97, τοῖσι πέλας δι' ἡμέρης δικάζειν, &c.

480. αὐτὴ . . . ἐξηπίστατο, "she first dared to insult me," "knew too well how to be insolent." Cf. v. 301.

481. νόμους . . . προκειμένους, "when she was transgressing (the imperfect. Bl.) our established laws."

483. δεδρακυῖαν γελᾶν, "to laugh at having done it." Verbs which express any emotion of the mind, as "to rejoice, to be indignant," &c., take in the participle the object or operative cause, which in Latin is expressed by *quod*, or by the acc. and inf. Matt. § 555, 1.

484. ἢ νῦν ὄντως δῆ. Schol.

485. εἰ ταῦτ' ἀνατὶ . . . κράτη, "if this triumph shall be made over to her with impunity:" εἰ ταῦτα τὰ τολμήματα καὶ ἡ νίκη αὐτῇ χωρὶς βλάβης καὶ τιμωρίας. Schol. κείσεται, "shall accrue, come, be made over to her." It is difficult to say what κράτη means. Emper thinks it refers to Creon's decree. Schneid., "if this assumed superiority (this victory over my authority) shall remain with her unpunished." Bl., "if this victory (or these acts of violence)," &c. Long (quoted by Bl.), "if my authority shall be without harm to her," i. e., if she shall escape my authority with impunity.

486. ἀλλ' εἴτ' ἀδελφῆς . . . κυρεῖ. "But whether she be my own sister's daughter, or be more nearly akin to us than our whole family circle:"

εἴτε ἐξ ἀδελφῆς ἐμῆς, εἴτε οἰκειότερα καὶ συγγενικωτέρα πάντων τῶν οἰκείων (τοῦτο γὰρ δηλοῖ τὸ τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκίου) κυρεῖ, ἀθῶος οὐκ ἄπεισιν. Schol. Schneider observes that Creon, in the heat of his passion, expresses himself hyperbolically, and puts the impossible case of Antigone being the daughter of a woman more akin to him (δμαιμονεστέρας, the common reading) than all kindred whatsoever.

487. τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκίου, i. e., as Brunck well explains, than the whole of my family, who live under the same roof with me, and worship the same family Zeus. Eustath. p. 1930, 30, explains Ἐρκειον Δία by τοὺς ἐν οἴκῳ πάντας. Cf. Ov. in Ibin. 242. "Cui nihil Hercei profuit ara Jovis." Bl. Ζεὺς Ἐρκειος, Jupiter Penetralis; an expression used generally to denote all those ties by which, as under the same tutelary god, all the members of a household are linked together. Oxf. Ed. Dale translates, "dearer than all whom Hircian Jove defends."

ἀδελφῆς κυρεῖ, sub. οὔσα, "happens (turns out) to be." The participle is sometimes omitted with κυρεῖν, as in Eur. Hipp. 1421, δς ἀν μάλιστα φίλτατος κυρῇ βροτῶν: OEd. C. 726, καὶ γὰρ εἰ γέρων κυρῶ.

488. ἀλύξετον (ἀλύσκω) with a gen. as in El. 626, θράσους τοῦδ' οὐκ ἀλύξεις. The notion of removal or separation implies the antecedent conception of a point whence the motion began; hence all verbs expressing any notion of *removal, separation, departure, rising from*, may have a gen. of the point whence these began. Cf. supra, 417, χθονὸς ἀείρας. Cf. Jelf, Gr. Gr. § 530, 1. ἀλύσκω (an Homeric word) is generally found with an acc.

489. καὶ γὰρ κείνην . . . τάφου. "For I accuse her equally of this burial, that is, of having plotted it:" i. e., καὶ γὰρ οὖν κείνην ἴσον ἐπατιῶμαι τοῦδε τοῦ τάφου, δηλονότι βουλεῦσαι αὐτόν, as Wünd. explains. When an infin. (as here) or part. stands in the same sentence with some other verbum finitum, the subst. which properly depends on the infin. or part. is frequently made to depend on the verbum finitum, so that it is in the case required thereby. So Phil. 62, οὐκ ἤξιωσαν τῶν Ἀχιλλείων ὅπλων ἐλθόντι δοῦναι, "did not think you worthy of the arms of A. so as to give them to you when you came." Cf. Jelf, Gr. Gr. § 898, 1, β.

ἴσον, used adverbially, as in OEd. R. 1018, &c.

491. ἔσω. We should have expected ἐνδον; see, however, Aj. 105, 235; El. 1103, &c.

492. λυσσῶσαν (λυσσάω, from λύσσα, used in Hom. to denote *martial rage*), "raving."

ἐπήβολον φρενῶν, "in her right mind;" lit., "in possession of (ἐπὶ and βάλλω, 'having hit, or reached a thing, and so become possessed of it') her senses." Lat., "mentis compotem:" κυρίαν τῶν φρενῶν καὶ ἐστῶσαν ἐν αὐτῇ. Schol. Ismene was distracted when she found that her sister's offence was detected, and that the penalty, viz., death, would most probably follow.

493. φιλεῖ δ' ὁ θυμὸς . . . τεχνωμένων, "and the mind of those who plan nothing good in the dark, is wont to turn traitor first;" i. e., to betray itself: εἴωθεν ἡ ψυχὴ τῶν λάθρα τι κακὸν τεχνωμένων προαλίσκεσθαι καὶ ἐαυτὴν ποιεῖν καταφανῇ, πρὶν φωραθῆναι. Schol. ἡρῆσθαι κλοπεύς, lit., "to be convicted of knavery;" πρόσθεν, "beforehand," even before being accused of it, as Schn. explains, "the evil conscience betrays the evil

doer." Creon means to insinuate that Ismene's raving is a proof of guilt. Erf. is wrong in interpreting κλοπεύς, "celator;" it means "one who does anything in secret," as Musgr. renders it, "malefica." Cf. Aj. 1137, πόλλ' ἂν κακῶς λάθρα σὺ κλέψειας κακά, "plot in secret." Ib. 189, κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς, "silly spread their slanders." Erf. quotes Ovid. Met. ii. 447, "Heu quam difficile est crimen non prodere vultu." Dale's translation conveys the exact meaning:

The mind that broods in darkness o'er its guilt
By starts of frenzy is betrayed to light.

495. μισῶ γε μέντοι χῶταν τις, κ. τ. λ. "And yet I hate it also, whenever any one detected," &c.

496. καλλύνειν, "to gloss it over." He alludes to Antigone's defence, that she had been obeying a divine law. For the sentiment compare Plaut. Ant. iv. 10, 23, "Non mihi placent homines, qui, quando malefecerunt, purgitant."

497. ἢ κατακτεῖναι μ' ἐλὼν, "than to take and kill me." Cf. Œd. R. 641, κτεῖναι λαβὼν: i. e., "after having taken me afterwards to kill me:" so that we need not suppose the participle to be redundant.

498. ἐγὼ μὲν οὐδέν, "for my part I want nothing of the sort:" nearly equivalent to the common expression οὐ δῆτ' ἔγωγε, οὐκοῦν ἔγωγε, "not I indeed." For ἐγὼ, Neue conjectures μεῖζον.—ἅπαντ', "all I want."

499. τῶν σῶν λόγων οὐδέν, "since in thy words there is nothing satisfactory to me," where we should have expected οὐδεῖς.

500. μὴδ' ἀρεσθεῖη ποτέ, "nor may they ever be satisfactory to me." The passive used actively. Neue quotes Hdt. vi. 128, where ἡρέσκοντο is used actively, "they were pleasing." Herm. conjectures ἀρεσθείην (sc. αὐτῷ), "nor may I ever be pleased with it." Elmsl., μὴδ' ἀρέστ' εἶη. Blaydes, οὐδὲ μὴ ἀρέσῃ ποτέ, "no, nor will it ever be pleasing to me." For. μὴδ' after οὐδέν, cf. v. 686, οὐτ' ἂν δυναίμην, μήτ' ἐπισταίμην λέγειν.

501. "And in like manner also what I say (τάμα) is naturally displeasing to thee." With ἔφν joined to a part. Wünd compares Œd. R. 9, πρέπων ἔφν: 587, ἱμείρων ἔφν: Phil. 1052, χηρίζων ἔφν.

502. κλέος εὐκλεέστερον, "honour more honourable," "a glory more glorious;" vel tale aliquid. For this redundant mode of expression, Wünd. compares 589, δυσπνόοις πνοαῖς: 1261, φρενῶν δυσφρόνων. Aj. 546, νεοσφαγῇ φόνον: Eur. Troad. 75, δύσνοστον νόστον.

503. ἂν κατέσχον. Cf. 390. "Could I have acquired:" ἀντὶ τοῦ ἔσχον. Schol.

505. εἰ μὴ . . . φόβος, "did not fear tie their tongues." Herm. renders, "hisce hoc omnibus placere dicatur, nisi metus os *occlusurus sit*." Erf. conj. ἐκκλείσαι, "clausisset;" Schæfer, ἐκκλείοι, "clauderet;" Dind., Wünd., Don., ἐγκλήοι.

506. "Absolute power is fortunate in many other respects:" said ironically, as the Schol. remarks, and not in praise of a tyranny.

507. κάξεστιν αὐτῇ, "and especially in this (καί) that it is in its power," &c.

508. σὺ τοῦτο μόνῃ, i. e., as the Schol. explains, "thou alone thinkest

that Polynices ought to be buried : " ὁρᾷς τοῦτο, i. e. " dost look at the matter, in this light."

509. σοὶ δ' ὑπὶλλουσι στόμα, " but they smother their opinions before thee, or, to please thee : " διὰ δὲ σὲ τὸ στόμα συστέλλουσι καὶ σιωπῶσιν. Schol. ὑπείλλει, ὑποστρέφει· ὡς καὶ Εὐριπίδης ἐν Οἰδίποδι φησιν, Οὐρὰν ὑπείλλει ὑπὸ λεοντόπουν φύσιν. Erotianus. ἤγουν ὑποβάλλουσι κλείοντες οἷα ὁδὰξ ἐν χεῖλεσι φύντες. Eustath. p. 1834. Some think that the figure is taken from dogs, which from fear drop their tails between their legs : " they keep their tongue in check for fear of thee," i. e. they cringe to thee. Don., however, thinks that ὑπὶλλω applies to that action of the mouth in resolute silence, which is produced by the pronunciation of the word *mum*. He quotes Shakesp. Richard III. Act. iii. Sc. 7,

Now by the holy Mother of our Lord,
The citizens are *mum*, say not one word.

510. τῶνδε χωρὶς, " differently from these : " παρὰ τούτους φρονούσα. Schol.—εἰ φρονεῖς, " that thou thinkest," " to think."

511. " No : for to love mine own brother is in no way disgraceful " (is no disgrace) ?

512. " Was not he too thy brother who fell on the other side ? " i. e. Eteocles, who died in mortal combat (καταντίον) against Polynices.

513. ἐκ μιᾶς, sc. μητρός. Schn. compares Plat. Legg. T. 627, C., πολλοὶ ἀδελφοὶ που γένοιντ' ἂν ἐνδὲς ἀνδρός τε καὶ μιᾶς υἱεῖς.

514. πῶς δῆτ' ἐκείνῳ, κ.τ.λ. " How is it, then, that thou dost confer an honour on the one that implies disrespect to the other ? " i. e. to Eteocles. So Brunck interprets, πῶς δῆτα τιμᾶς τῷ Πολυνείκει χάριν, ἥτις ἐκείνῳ (τῷ Ἑτεοκλεῖ) δυσσεβής ἐστίν. She is accused of impiety towards Eteocles because she had paid funeral rites to his enemy. ἐκείνῳ is connected with δυσσεβῇ by Tricl. Others connect it with τιμᾶς and understand it of Polynices : as Reiske, who translates, " quapropter illi (*Polynici*) honorem tribuis impium, legibus adversantem ? "

515. " He that is dead and gone will not bear this testimony ; " ὅτι δυσσεβὲς ἡγείται τὸ θάπτειν με Πολυνείκην. Gl. It is left uncertain which of the brothers is meant by ὁ κατθανὼν νέκυς (for which see v. 26, &c.). She probably implies that Eteocles will not think himself dishonoured by what she has done for Polynices, as indeed the next verse shows.

516. Sub. μαρτυρήσει ταῦτα. " Yes he will ; if thou dost honour him (only) in the same manner as the impious one." σφε, sc. Eteocles. ἐξ ἴσου, " equally with," followed by a dat. So v. 644, ἐξ ἴσου πατρί.

517. οὐ γάρ τι δοῦλος. Blaydes observes that the subject now is Polynices, taken up from τῷ δυσσεβεῖ, and that the sense is—" he will not feel himself aggrieved, since it was not a slave, but *his* own brother that fell, and therefore entitled to equal privileges." The meaning is rather this : " Eteocles will not think me guilty of impiety towards him, for it was no slave, but *my* own brother that fell," and that I buried.

519. θμῶς δ' γ' Ἀιδης. " Notwithstanding all that (viz., that one brother died fighting *for* his country, the other *against* it) the laws

which Death at least exacts are equal (the same for all)." τοὺς νόμους, sc. the rites of burial: τὸ θάπτειν, Schol.

520. "Yet the good is not on a level with the bad in receiving (these rites)." It is difficult to express λαχεῖν ἴσος literally; the meaning is, "it is not right that the bad should receive the same rites as the good." The construction is very common: δίκαιος, ἄξιος, δυνατός, ἀμήχανος, and other adj. are used in the same way: e.g. δίκαιός εἰμι τοῦτο πράττειν, the personal construction for the impersonal, for δίκαιόν ἐστί με ταῦτα πράττειν. I am inclined to think that ἴσους, repeated from the previous verse, is correct, which is given as a various reading in one MS. and adopted by Schn. ἴσον is found in several MSS. and retained by Br., Heath, and Erf. Understand in this case either ἄξιος ἐστί, or ποθεῖ from preceding verse. "The good man does not require to obtain the same (ἴσον) as the bad;" or, "is not worthy, &c."

521. "Who can tell whether such a distinction is considered right in the shades below?" i.e. that the bad should not have the same funeral rites as the good: τίς οἶδεν, εἰ καθ' Αἰδου ἀλλήλοις διαλλάσσοντες ἡγούνται εὖσεβῇ τάδε; Schol. The common reading is κάτω ὅτιν, for which Dind. restored κάτωθεν from the Schol., who quotes Hom. Il. vii. 219, Αἶας ἐγγύθεν ἦλθεν ἀντὶ τοῦ ἐγγύς.

εὐαγῇ, "holy, pious:" εὖσεβῇ. Schol., "agreeable." Don. The Oxf. Ed. translates, "who knows whether from the dead beneath these things will have approval for innocence?" i.e. as being right and pure.

522. "A foe can certainly never (οὔτοι ποθ') become a friend, even when he is dead."

523. "I am certainly not the woman to join thee in thy hatred, but in thy love." Or, "I am not naturally disposed—it is not my way to join in hating (another person), but in loving him:" τὰς φιλίας κοινὰς ποιοῦμαι, ἀλλ' οὐ τὰς ἐχθρας. Ἐν δὲ τῷ ὑπομνήματι οὕτως· εἰ καὶ ἐχθαίρουσιν ἀλλήλους οἱ ἀδελφοί, ἐγὼ οὐ τοιαύτη εἰμι τὴν φύσιν, ὥστε σὺν ἐτέρῳ αὐτῶν ἐχθαίρειν τὸν ἕτερον, ἀλλὰ συμφιλεῖν τοῖς φιλοῦσι. Schol. For ἔφυν followed by an infinitive, compare Phil. 88, ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῶς: and cf. Jelf, Gr. Gr. § 668.

524. "Go to Hades, then, and love them there, if thou must love them; but whilst I live no woman shall hold sway."

526. Ismene, according to Creon's orders (καί νυν καλεῖτε, v. 491), is here brought in.

527. φιλάδελφα δάκρυα, "tears of sisterly love;" i.e. tears of love at her sister's peril. Bl. erroneously renders, "tears of affection for her brother." She was distressed on account of Antigone's apprehension and impending death. φιλάδελφα· φιλαδέλφως. Schol., adverbially.

528. νεφέλη . . . παρειάν. "The cloud (of sorrow) on her brow disfigures her flushing face, her beauteous cheeks bedewing;" ἀλληγορικῶς εἶπε τὴν νεφέλην ὥς γὰρ ἡ νεφέλη στυγνὴν καὶ ὀμιχλώδη τὴν ἡμέραν ποιεῖ, οὕτω καὶ ταύτην διὰ δὴλόν φησι γένεσθαι ταῖς ὀφρῦσι συμφοράζουσιν, καὶ τὸ πρόσωπον στυγνὸν καὶ κατηφέστερον πεποιηκυῖαν. Schol. "As a dark cloud enveloping the mountain tops pours down the rain, so from the black cloud on Ismene's brow there trickles down a stream of tears." Schn. Cf. Trach. 869, ἀήθης καὶ ξυνωφρυωμένη γράϊα, "with clouded brow." Hor. Ep. i. 18, 94, "Deme supereilio nubem."

αἵματόεν, "flushed and red," partly with excitement and grief on

account of Antigone's danger, and partly with shame and remorse at having refused to share it with her. Heath thinks that it means "bloody," and that Ismene had been tearing her cheeks out of grief. Herm., "crimson," with shame (because she had not had the courage to stand by her sister).

529. *ρέθος*, "face, countenance." In plur. "limbs." Cf. Eur. Herc. 1204, *ρέθος ἀελίφ δειξον*. Apol. Rhod. ii. 68. The word (as Bl. observes from Eustath. p. 1090) denoted in general any member of the body, but was confined by the Æolians to denote the *face*.

530. *τέγγουσα*, elegantly said of the cloud on her brow *dampening* her cheeks. Wünd. Tricl. connects this line with *εἰβομένη*, and takes the intermediate lines parenthetically.

531. "Creon charges her, suspecting her of having aided Antigone. She, desirous of atoning for the selfish timidity which she had evinced before, professes herself to have been an accomplice, and claims to share Antigone's punishment; but the latter indignantly disclaims her sister's having taken any part in the work. Ismene then tries to move Creon to pity; but he remains obdurate." Oxf. Ed.

σὺ δ', ἢ . . . ὑφειμένη. "Thou there, that art slinking into the house like a viper." *ὑφειμένη*, "furtim subrepens," Musgr.; *ὑποχαλωμένη*, *ἐαθείσα*, *ἀπολυθεῖσα*. Schol. *καθειμένη*, *ταπεινή*. Hesych.; "clam immissa," Herm.; "gliding," Don. Others, "lurking."

532. *λήθουσά μ' ἐξέπινες*, for *ἐλαθές μ' ἐκπίνουσα*, "unnoticed hast been sucking my blood:" *ἢ γὰρ ἐχιδνα λάθρα καθεζομένη τῶν ἀνθρώπων ἐκπίνει τὸ αἷμα*. Schol. The construction of *λανθάνειν* and *φθάνειν* is sometimes reversed, so that they are placed in the participle, and seem to be accessories to the action of another verb. Phil. 46, *μὴ καὶ λάθῃ με προσπεσών*, "lest he come on without my seeing him." Cf. Jelf, Gr. Gr. § 694, obs. 3.

οὐδ' ἐμάνθανον τρέφων, "nor was I aware that I was nurturing;" or with Bl., "without my being aware that," &c.; loosely added to the relative clause *ἢ—ἐξέπινες*.

533. *δύ' ἄτα κἀπαναστάταις θρόνων*, "two pestilent subverters of my throne." Hendiadys, and also abstract for concrete.

534. *καὶ σὺ . . . μετασχεῖν*, "wilt thou, too, confess that thou hadst a hand in," &c., i.e., "wilt thou also, as Antigone has already done, boast of having dared to disobey my commands?"

535. *ἢ ἔξομεῖ (ἐξόμνυμαι)*, "or wilt thou swear outright that thou knewest not of it?" *ἢ ἀπαρνῇ εἰδέναι ἐνώμοτος*; Schol., "disown upon oath all knowledge of it." Two MSS. have *μ' εἰδέναι*. See v. 33, where the same crasis occurs.

536. *ἡμορροθεῖ (ροθέω*, of the noise made by oars), "pulls with me," "agrees;" *ἡμοφωνεῖ*. Schol. Bl. quotes Schn., who observes that "Ismene, in her fear, and not knowing whether Antigone has confessed, does not venture to avow it outright."

537. The gen. *αἰτίας* is generally considered to depend on the more remote verb *ξυμμετίσχω*. Bernhardt thinks that it depends on *φέρω*. Translate, "I share and bear (my part of) the blame:" the partitive gen. after *φέρω*.

538. *τοῦτο* sc. *τὸ ξυμμετίσχειν καὶ φέρειν τῆς αἰτίας*. Observe the double acc. after *έάσει*, and cf. Œd. C. 407, *ἀλλ' οὐκ ἐᾷ τοῦμφυλον αἷμα σ', ὃ πάτερ*.

539. οὐτ' ἐγὼ κοινωσάμην, "nor did I take thee as a partner;" "give thee art or part in it;" lit., "take counsel with thee."

540. οὐκ αἰσχύνομαι ποιουμένη, "I am not ashamed to make myself;" αἰσχύνεσθαι and αἰδεῖσθαι take the infinitive when the feelings prevent the person from acting, the participle when the person has done something which causes them. Cf. Jelf, Gr. Gr. § 685, obs.

541. ξύμπλουν τοῦ πάθους, "a shipmate in affliction:" κοινωνόν. Schol. Because there is a πέλαγος κακῶν to be encountered, as Schn. observes. Cf. Eur. Iph. T. 599, ὁ ναυστολῶν γὰρ εἰμ' ἐγὼ τὰς συμφορὰς, οὗτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν. Aj. 873, ἡμῶν ναὺς κοινόπλουν ὁμιλίαν, "our ship's crew that sailed with us." Shaksp. has, "a coach-fellow in affliction."

542. ὧν τοῦργον . . . ξυνίστορες, "whose the deed was, Hades and those below are witnesses." Cf. Phil. 1293, ὡς θεοὶ ξυνίστορες. Bl. renders, "are cognizant of." Formed as ἔκτωρ, προσίκτωρ, πράκτωρ, &c.

543. "I value not a friend who is friendly in words (alone);" sub. μόνον.

544. "Do not on any account (μήτοι) deprive me of the honour of dying with thee." Observe the double acc. after ἀτιμάσης, viz., με and τὸ μὴ οὐ θανεῖν (= ἀτιμίαν). Cf. Jelf, Gr. Gr. § 583. With τὸ μὴ οὐ compare Aj. 728, ὡς οὐκ ἀρκέσοι, τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν, "saying that he could not prevent his dying, being lacerated piecemeal by stones." Œd. R. 283, μὴ παρῆς τὸ μὴ οὐ φράσαι. Trach. 90, οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι, *nihil prætermittam, quin cognoscam*. Cf. Jelf, Gr. Gr. § 750, 2, a.

ἀγνίσαι τιμῆσαι. Schol., "and of having hallowed the dead." The Oxf. Ed. observes that the aorists, θανεῖν and ἀγνίσαι, must not be rendered alike. He translates, "Do not reject me from *dying* with thee, and from *having offered* the lustral rites to the dead." Ismene (he adds) was willing to make up for *having neglected her duty to the dead, by now dying* with her sister.

546. μή μοι . . . κοινά, "do not, prithee (μοι), die a common death with me (along with me)." μοι is the dat. commodi, "for my sake," "I pray thee." Cf. Eur. Hec. 535, δέξαι χάρις μοι τάσδε. And the common phrase, κλυθί μοι, "prithee, hear." Cf. Jelf, Gr. Gr. § 598.

κοινὰ used adverbially, as in Aj. 577, τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται, so that we may here connect μοι with κοινά, "together with (in common with) me."

μηδ' ἢ μὴ ἴθιγες ποιοῦ σεαυτῆς, i. e. μηδὲ ποιοῦ σεαυτῆς ἐκεῖνα ὧν μὴ ἴθιγες, the relative being made to agree in case with the preceding noun. Bl. Translate, "nor claim as thine own what thou didst not meddle with."

547. ἀρκέσω θνήσκουσ' ἐγὼ for ἀρκέσει ἐμὲ θνήσκειν, "'twill be enough for me to die." Cf. Eur. Alc. 383, ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν.

548. σοῦ λελειμμένη, "when bereft of thee (left behind by);" στερηθείση. Gl. Cf. Eur. Alc. 406, λείπομαι φίλας ματρός: Med. 52, πῶς σοῦ μόνῃ Μήδεια λείπεσθαι θέλει: El. 1310, σοῦ λειπόμενος: Soph. El. 474, γνώμας λειπομένα σοφᾶς, "short of sound judgment."

549. "Ask Creon that; for thou art a friend of his:" or, "thou art mindful of his interests," having been careful not to violate his decree, and he may therefore interest himself in thy favour, and make thy life agreeable: ἢ τοῦ βίου, ἐπεὶ φιλοζωοῦσα αὐ συνέπραξας ἢ τοῦ Κρέοντας, ἐπεὶ

μὴ παρέβης αὐτοῦ τὰ ψηφίσματα. Schol. The latter interpretation is the best.

550. "Why dost thou thus distress me, when thou dost get no good by it?" A double acc. after ἀνιάς, and ὠφελουμένη, "being helped, profited," not as Schol. explains = ὠφελοῦσα.

551. "It is pain, however (μὲν δὴ), to myself, even though I do raise the laugh at thee," sc. by taunting thee with submission to Creon; or, "I am sorry for thee," &c. The present reading is the conjecture of Dind. vulgo, μὲν δὴτ', εἰ. The Schol. explains, εἰ γελῶ ἐπὶ σοι, ἀλγοῦσα γελῶ. Observe that ἐν σοι γελᾶν γέλωτα is used poetically for ἐγγελάω σοί.

552. "In what (way) then even now can I befriend thee?" ἀλλὰ νῦν, "at least now, if I never did before." This usage is common in the Tragedians, γὰρ however being usually added to the emphatic word. Cf. El. 411, ὦ θεοὶ πατῶροι, συγγένεσθέ γ' ἀλλὰ νῦν, i.e. εἰ μὴ πρότερον συγγένεσθε, ἀλλὰ νῦν γὰρ συγγένεσθε.

554. "Must I miss participating even in thy death?" The καὶ goes with μόρου. Herm. correctly renders, "etiam mortis tuæ priver?"

556. "But not with my advice at least withheld," sc. didst thou choose to die: οἶον προεῖπόν σοι τὰς ἐσομένας τιμωρίας ἐν τῇ παραβάσει. Schol. Mit. thinks that the meaning is, ἀλλ' οὐκ (εἰλόμην ζῆν) ἐπ' ἄρ., κ.τ.λ., "without having at least assigned my reasons for so doing;" and so Matthiae renders, "not without my having spoken." Don. thinks this interpretation inadmissible, and considers ἀρρήτοις a secondary predicate, or adjective used adverbially, the construction being the same as the πρὸς ἰσχύοντας τοὺς ἐχθροὺς of Thuc. i. 36. He translates, "not where my secret words remained unspoken." Schneid. (quoted by Bl.), "If I did choose life, at least I did it not upon my unspoken convictions (i.e. in my heart I was of the same mind with thee)." Dind. strangely explains, i.e. "specie quidem, sed non ex animi sententia."

557. "Thou didst seem (to thyself) to speak wisely in what thou didst say, I in what I said," i.e., σὺ μὲν καλῶς ἐδόκεις φρονεῖν τοῖς (σοῖς λόγοις), τοῖς δ' (ἐμοῖς) ἐγὼ 'δόκουν φρονεῖν. Wunder thinks that τοῖς—τοῖς δέ are ablatives of instrument referring to λόγοις: but that σὺ μὲν τοῖς, τοῖς δ' ἐγὼ do not mean the same thing as σὺ τοῖς μὲν, τοῖς δ' ἐγὼ, which the metre would have admitted: τοῖς being here emphatic, and nearly equivalent to τούτοις, so as to mean τοῖς σοῖς λόγοις.

σὺν ὑὲν τοῖς· σεαυτῇ καλῶς ἐδόκεις φρονεῖν. Schol. The general sense is, "thou hadst as good reasons for obeying Creon's edict, as I had for disobeying it."

558. ἴση. Because one committed the offence, and the other was privy to it, as the Schol. explains.

559. ἡ δ' ἐμὴ ψυχὴ . . . ὠφελεῖν. This has been variously interpreted. I think the meaning is, "but my life has long been forfeited, so that it is due to the dead;" or, "so that I owe it to the dead." I may therefore die; but there is not the same necessity for thee to die with me: σὺ μὲν ζῆς. Cf. Phil. 1421, καὶ σοὶ, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν: and El. 1173, πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν, "this is a debt we must all pay." But as ὠφελεῖν is taken by all editors to be from ὠφελέω, I offer the above explanation with great diffidence. Bl. renders, "But my life has long since been forfeited, to benefit the dead (Polynices)," in consequence of Creon's sentence of death. Wünd. supposes the sense

to be, "so that I am no longer of any use to the living." Don. objects to this, and renders, "never mind—you live; that is the difference,—and my life has been long ago sacrificed in my attempt to *help* (i.e. bury) the dead." The dative after ὠφελεῖν may be defended by several examples—(dativus commodi)—e.g. Æsch. P. 842, τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ. Eur. Or. 665, &c. It generally takes an acc.

561. τῷ παιδε τῷδε—τὴν μὲν—τὴν δέ. Cf. on v. 21. In Attic a feminine subst. in the dual (παιδε, "maidens") is often joined with a masculine attributive in the dual, as in Thuc. v. 28, ἄμφω τῷ πόλεε. Cf. Jelf, Gr. Gr. § 388, b. τὴν μὲν, i.e. Ismene.

563. "Never does any mind that ever was born stand firm to those that fare ill, but is wrenched from its seat." Ismene seeks to soften Creon by reminding him how natural it is for those who are overtaken by some great calamity to lose their sound judgment. Schn. ap. Bl.

ὅς ἂν βλάσση. If ἂν is joined to the relative and the conjunctive, it belongs to the relative, and not to the verb, and gives an indefiniteness to it by annexing the notion, "be he who he may." Cf. Jelf, Gr. Gr. § 828, 2.

565. "'Twas so certainly in thy case, when thou didst elect to fare ill with the bad:" i.e., when Ismene wished to make herself the ξύμπλον τοῦ πάθους of Antigone. Bl. and others erroneously render πράσσειν κακὰ, "to act wrongly." σὺν κακοῖς. Gl. σὺν τῇ ἀδελφῇ. The plur. for sing. again.

566. "Why, what value hath life to me, if left alone, without her here?" Cf. Hor. Od. ii. 17:

Ah! te meæ si partem animæ rapit
Maturior vis, cur moror altera,
Nec carus æque, nec superstes
Integer?

567. "Talk no more of 'her here,' for she is no more." As ἥδε is quoted as it were by Creon, from the τῇσδε of Ismene in the preceding verse, strict speech required the insertion of the article, ἀλλὰ τὸ ἥδε μὴ λέγε, but the article is sometimes omitted on such occasions. Cf. Matt. § 280, Mit. Bl. thinks that the poet was about to write ἀλλ' ἥδε μέντοι οὐκ ἔστ' ἔτι, but that he suddenly interrupted the sentence with the emphatic remark, μὴ λέγε, which necessitated the following insertion of γάρ. The nom. ἥδε he thinks really belongs to ἔστι, the words μὴ λέγ'. οὐ γὰρ being put ἐν μέσῳ. Br. explains, "as for *this one here*, mention her not, for she is no more," ἥδε being repeated from the preceding τῇσδε. Schn. observes that "persons present and alive are οἷδε; therefore Antigone, now as good as dead, shall no more be called ἥδε." Bl. thinks we should, in this case, have τῇσδε or τήνδε, rather than ἥδε.

568. νυμφεῖα, "the affianced bride." Abstract for concrete, ἀντὶ τοῦ τὴν νύμφην. Schol. Porson (on Or. 1051) observes that neuter plurals are often put in apposition with a noun in the singular. Eur. Or. 1051, καὶ μνήμα δέξαιθ' ἐν, κέδρου τεχνάσματα. So τεχνήματα is applied to a single cup. Soph. Phil. 36. προσφάγματα to one victim, Hec. 265. Ov. Met. xv. 163, "Cognovi clypeum, lævæ gestamina nostræ." With νυμφεῖα understand ἱερὰ, "nuptial rites."

569. "Yes; for the wombs of other women besides are capable of bearing him children." ἀρώσιμοι' παιδοποιήσιμοι, εὐγεώργητοι. Schol.

570. "Yes, but there is no such plighted troth (harmonious agreement) as there was between him and her:" i. e., as Wünd. explains, "there are none living who are so united as Hæmon and Antigone were. For the plur. ἡρμοσμένα. Cf. inf. 576, δεδομένα.

571. νιέσι, dat. pl. fr. the form νιέυς. G. νιέος, D. νιέϊ, acc. not used. Dual, νιέε, νιέουν. Pl. nom. νιέϊς, νιέων, νιέσι (later νιέῦσι), νιέας and νιέϊς. There is another Epic form, νίς. Oxf. Ed. Translate, "I hate (to have) bad wives for my sons." Dat. incommodi. The Schol. understands συνάπτεσθαι.

572. All the MSS. assign this verse to Ismene; Ald. and Turn. to Antigone.

573. If Antigone be supposed to have spoken the preceding sentence, translate: "thou art very vexatious, both thou, and this marriage of thine." But if Creon is answering Ismene, translate τὸ σὸν λέχος, "the marriage of which thou pratest;" referring to v. 568. So Brunck renders, "nuptiæ, quas crepas." τὸ ὑπὸ σοῦ ὀνομαζόμενον λέχος. Schol. Cf. Phil. 1251, τὸν σὸν οὐ ταρβῶ φόβον, "the fears you talk about."

575. "It is Hades that shall forbid this marriage." An expression by which every thought of arbitrary caprice on Creon's part is to be beaten down. Schn. Observe that Αἴδης is always the name of a person, not of a place. Cf. Eur. Alc. 126.

576. δεδομένα. Cf. supr. v. 570.

577. καὶ σοὶ γε κἀμοί. We are not to understand δεδομένα (ἐστὶ), as Bl. and others do: it is the ὥς ἔοικε that is to be repeated. Creon says, sarcastically, "it seems so to thee (does it?), so it does to me."

μὴ τριβὰς ἔτ', sc. ποιεῖτε, or as the Schol. supplies, ἐμβάλλετε. In animated and excited passages, the verb is often suppressed after μή: as in Eur. Ion. 1331, μὴ ταῦτα. Med. 769. μή μοι σύ, sc. ταῦτα εἴπης. Cf. Jelf, Gr. Gr. § 897. Translate, "come, no more delay."

578. εἶδ' δὲ τάσδε—εἶλαι. The common reading is ἐκ δὲ τοῦδε—εἶναι. Henceforth must these be women, i. e. conduct themselves as women, i. e. live at home. A bitter sarcasm, implying indecorous behaviour on the part of the sisters. εἶλαι, "shut up, confine." ἀνείμένας. Cf. El. 516, ἀνείμνη μὲν ὥς ξοικας αὐτὸ στρέφει. Oxf. Ed.

579. ἀνείμένας, "at large;" αὐτεξουσίου. Schol. ἐλευθέρas καὶ ἀπολελυμένας. Gl.

580. "For even the bold take to flight when they see the grave close at the heels of their life:" "too near a neighbour to their life." Don. On πέλας with a gen., cf. Jelf, Gr. Gr. § 526. Bl. renders, "approaching their life (to take it away)." Antigone and Ismene are carried off, Creon remaining on the stage.

582—630. "The Chorus, observing the race of Labdacus, now almost arrived at the consummation of misery, is led to reflect how calamity attaches itself and spreads. The cause is traced mainly to impiety, which excites the wrath of the gods." Oxf. Ed.

582. εὐδαίμονες, "they have a good genius, or destiny," "are favoured by the gods;" the opposite of the ὁ δυστυχῆς δαίμων ("evil genius") of El. 1156.

κακῶν ἄγευστος (in a middle sense), "that is without experience of

disaster : " ἀμέτοχος κακῶν. Tricl. The privative gen. as in Eur. Suppl. 82, ἀκλαυστος γόων. Xen. Cyr. iii. 3, 55, ἀπαίδευτος μουσικῆς. Cf. Jelf, Gr. Gr. § 529, 1. Mit. thinks that κακῶν are the ordinary ills of life, in opposition to those which come expressly from the gods (θεόθεν), on which latter word a strong emphasis must consequently be laid.

αἰῶν' ὁ βίος τῶν ἀνθρώπων, ὁ χρόνος τῆς ζωῆς. Hesych. Soph. opposes αἰῶν to γενεά, considered as representing the whole series of generations which make up the existence of a family, the αἰῶν here, or γένος (596), i. e. the existing generation for the time being. If mischief (ἄτη) once gets into a family, no single generation (αἰῶν, γένος) can exhaust it, but it must have its play : just as the waves, which the wind raises on the surface of a narrow sea or bay, such as that between Eubœa and Attica, must affect the whole mass of water until they reach the shingle at the bottom. Don.

583. οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, κ.τ.λ. Literally, "for nothing of calamity is wanting to those, whoever they may be (ἂν), whose house is shaken by the gods." Cf. supra, v. 163, πολλῶ σάλῳ σείσαντες. Neue quotes Aristid. de Societ. p. 502, οὐδὲν αἰσχύνῃς ἐλλείπει.

585. γενεᾶς ἐπὶ πλήθος ἔρπον, "spreading over a vast number of the race," through each successive generation. This seems to be the meaning of the phrase, with which we may compare Hdt. ix. 73. σὺν στρατοῦ πλήθει, a periphrasis for σὺν στρατῷ πολλῷ. Wunder translates, "usque ad expletam gentem," i. e. to the last descendant of the family. Comparing Phil. 722, πλήθει πολλῶν μηνῶν, "many months being fulfilled." But nothing more is implied than that a certain number of the Labdacidæ in each generation had been harassed by calamities. Bl. renders, "extending over a series of generations : " φερόμενον ἐπὶ τὸ πλήθος τῆς αὐτῶν γενεᾶς. Tricl. Observe that ἔρπον agrees in gender with οὐδὲν, instead of with ἄτας. Cf. 2, 334, &c. Schn. renders, "to the multitude, the fulness, of the race," ἐκ γενεᾶς ἐς γενεάν.

586. Construe, ὅμοιον ὥστε οἶδμα ποντίας ἁλὸς, ὅταν ἔρεβος ὕφαλον δυσπνόοις Θρησσαισιν πνόαις ἐπιδράμῃ (αὐτὸ), κυλίνδει, κ.τ.λ. "Like as the ocean wave, when by the stormy Thracian gales a deep (lit., submarine) darkness has spread over it, rolls from the lowest depths the miry sand, &c." Schol. ὅμοιον ὡς ὅταν Θρησσαισιν ποντίας δυσπνόοις πνόαις οἶδμα ἔρεβος ὕφαλον ἐπιδράμῃ, ἀντὶ τοῦ, ἐκ βάθους κινήσῃ τὴν θάλασσαν. In this highly sublime passage the visitation of the gods is likened to the angry fury of a tempest, which rolling against the house of Labdacus one wave after another of calamity, shakes it to its lowest foundations. Blaydes. The MSS. have the reading in the text. Dind. and others prefer ποντίας, omitting ἁλός. For this they have the support of the Schol. The Oxf. Ed. has the latter reading, and make αὐτὸ the subject of ἐπιδράμῃ, translating : "like as a wave, when it races over the dark depths of the sea (ἔρεβος ὕφαλον), (driven) by the violent Thracian sea-blasts, rolls up from the abyss the black and storm-tossed sand," &c. Others, he adds, take ἔρεβος ὕφαλον as the nom. and οἶδμα as after ἐπιδράμῃ. Musgr. renders ὅταν ἔρεβος ὕφαλον ἐπιδράμῃ, "cum caligo invaserit." Erf., "cum tenebræ ex imo mari prodeunt," hiscentibus sc. undis. Jacobs thinks that ἔρεβος ὕφαλον is equivalent to τὸ μέλαν τῆς θαλάσσης βάθος. Finally, the Schol. explains δυσάνεμον by τὴν ὑπὸ ἀνέμων ταραχθεῖσαν. Don., however, objects to this. "The context (he says) leads to a very obvious interpretation. When mischief begins

in a family, it goes on ἐπὶ πλῆθος γενεᾶς : similarly, when the wind in the Euripus blows hard upon the surface for a given time, the undulatory motion continues till the shingle at the bottom is stirred : now this shingle being in the ἔρεβος ὕφαλον, is itself black and gloomy for want of light (κελαινὰ) : and being covered by a bulk of water, it is also δυσάνεμος, or 'not easily affected by the wind.' I should therefore explain δυσάνεμος in the same way as the adjectives δυσήνιος, δυσθαλής, δυσθεράπεντος, &c., which all signify a defiance of that which is expressed by the main part of the compound." But since the opposite of δυσάνεμος is εὐάνεμος,—Aj. 198, ἐν εὐανέμοις βάσσαις, "in sheltered," or it may be, "in well-fanned glades,"—we must understand δυσάνεμος to mean "exposed to the winds," to their *evil* influence. Understanding δυσάνεμος, then, in this sense, and taking ἔρεβος ὕφαλον as the acc. after ἐπιδράμη used in its usual sense of "assaulting," "making an incursion," we may render the passage thus: "Like as the swell of the sea, when under the influence of hard-blowing Thracian gales (it) assaults (invades) the nether gloom beneath the sea, rolls up from the lowest depths the black and storm-tossed shingle."

592. ἀντιπληγες· ἀντιπλησσομένοι. Schol., "wave-lashed." Verbal adjectives in ηξ are active or passive in their signification. Those in τος are passive only. "The sea-beach feels the reverberation of the waves, as do the later members of the race the after-effects of the old ἄτη." Schn.

ἄκται. The poet speaks as an Athenian, who had taken his stand on the east coast of Attica, and looked towards Eubœa, while a violent gale was blowing from the N.E. It would first touch the surface of the sea, but at length would so affect the whole mass of water, that the windward coast of Eubœa, no less than the lee shore of Attica, would be lashed by the waves. That ἀκτὴ is particularly applied to the sea-coast of Attica, which derived its name from this use (Ἀττική = Ἀκτική), is well known. And that the term is also applied to Eubœa is clear from v. 1131, infra (χλωρά τ' ἀκτά) : and from Trach. 236, ἀκτὴ τις ἔστ' Εὐβοίης. Don.

593—603. "I see the ancient curse of the deceased house of the Labdacidæ adding to (the heap of) their present afflictions"—or, ("I see the ancient curse of the house of the Labdacidæ accumulating upon the afflictions of the dead,")—"nor does one generation (of them) ransom another; but some god wrecks their hopes, nor have they any means of escape. For now a ray of light which has spread over the last scion of the stock (house) of Œdipus, that too again the murderous scythe of some one of the infernal gods mows down; and folly in tongue, and frenzy at heart."

593. ἀρχαῖα is regarded by Wünd. as being equivalent to ἐξ ἀρχῆς, being used almost adverbially. He reads φθιτῶν (with Herm. and Dind.) for φθιμένων of the MSS., and connects it with Λαβδακιδᾶν. He thinks that the sense is, "I see from the beginning the afflictions of the dead of the family of Labdacus succeeding to afflictions," i. e. that all of the house of Labdacus who have hitherto died have been wretched, so that afflictions were succeeded by afflictions. Schn. construes, δρῶμαι ἀρχαῖα (ὄντα) τὰ Λαβδακιδᾶν οἴκων πῆματα πίπτοντα ἐπὶ πῆμασι φθιτῶν, i. e. (as Bl. renders his translation), "I perceive that the falling of woes upon the woes of the departed in the house of the Labdacidæ is esta-

blished from the beginning." I see it to be the law (he adds) of the race from the beginning hitherto that there should be woe upon woe in that house, in each generation fresh disasters falling upon the old disasters of those which have perished: from the beginning it was so, and ever will it be. The *φθιτοί* (or *φθιμένοι*) are, in the first instance, Eteocles and Polynices, before then Œdipus and Jocasta, then Laius. Don. thus gives the general meaning of the passage (with reference to the influence of the article in determining whether a given adj. or part. is to be considered as an *ὄνομα*, or as a *ῥήμα*): "The calamities of the house of Labdacus, which I see in the act of being added to the calamities of those members of the family who are dead and gone, are only the old misfortunes resuscitated and revived." Cf. New Crat. § 306.

594. *οἶκων*, "the family," "race:" Lat., "gens." Cf. Phil. 180, *οὗτος προτογόνων ἴσως οἶκων οὐδενὸς ὑστερος*, "inferior to none of his ancestral house."

ὀρῶμαι. Mit. quotes the following instances from Soph. of middle for active. El. 1059, *ἐσορᾶσθαι*: Phil. 130, 852, *αὐδᾶσθαι*: Aj. 647, *κρύπτεσθαι*; 511, *διαφέρεσθαι*: Phil. 944, *φήνασθαι*: Trach. 296, *σκοπεῖσθαι*: El. 993, *σώζεσθαι*: Phil. 351, *εἰδόμην* for *εἶδον*, &c.

Herm., Dind., Wünd., &c., read *φθιτῶν*, vulgo, *φθιμένων*. Cf. Eur. Alc. 100, *ἐπὶ φθιτῶν πύλαις*, where several MSS. have *φθιμένων*.

595. *πίπτοντα*, de cumulatione malorum. Ell.

596. *οὐδ' ἀπαλάσσει γενεὰν γένος*. Bl. renders, "Nor does one generation (by exhausting the stock of calamities) exempt or rid another succeeding generation (from trouble; *πημάτων*)," i.e., as Brunck explains, the life of the parents does not drain the cup of misery, so that their offspring are exempt from it. Bl. quotes Æsch. S. c. T. 744, where it is said that the curse of the ancient transgression *αἰῶνα ἐς τρίτον μένει*.

597. *ἐρείπει*, lit., "fells them," like a tree: "strikes them to the ground;" said elegantly of the unhappy house of Labdacus.

598. *λύσιν*, "a means of escape." So in v. 361, *φεῦξιν*. The subject of *ἔχει* is *γενεὰ*, as Wünd. thinks, or rather *τὸ γένος*, which has just occurred as subject. Herm. and others take *τὰ πῆματα* to be the subject of *ἔχει*, and render, "nor have they (any) remission."

599. *ἐσχάτας ὑπὲρ ρίζας*, "over the last root, or scion:" sc. Antigone, who, if she had lived to marry Hæmon, might have thrown out a fresh shoot. Ismene was the only other surviving descendant, but was as yet unaffianced. Cf. infra, v. 627, where Hæmon is called the *νέατον γέννημα* of Creon. The Schol. gives as an equivalent, *ἄνω τῆς ρίζης*. The house of Labdacus is compared to a tree thrown down by the gods, one root alone (Antigone) being left from which a fresh shoot or tree could spring up.

600. *ὃ τέτατο*, substituted by Dind. and others for *ἐτέτατο* from the following interpretation of the Schol.: *νῦν γὰρ ἐσχάτας ὑπὲρ λείπει ἄρθρον τὸ δ' νῦν γὰρ ὅπερ ἐτέτατο, φησὶ, καὶ σωτηρία ἦν τοῖς οἴκοις τοῦ Οἰδίποδος, ἐσχάτης ὑπὲρ ρίζης, ἀντὶ τοῦ ὅπερ ἐβλαστέν ἄνω τῆς ρίζης, θάνατος καταλαμβάνει*. With this reading we may translate: "for now the light which was spread (or, which shone) in the house of Œdipus over its last scion, that too (*αὐτὸν*) the gory scythe of the gods below mows down."

ρίζας. For the present use of the word compare Aj. 1178, *γένους*

ἄπαντος ρίζαν ἐξημημένος, i.e. "shorn of his whole family root and branch."

φάος· σωτηρία. Hesych., Schol., a common figure. Cf. Virg. *Æn.* ii. 281, "O lux Dardaniæ."

601. νιν· τὴν ρίζαν. Schol. We cannot refer νιν to φάος, because that could not be said ἀμᾶσθαι (or καταμᾶσθαι).

602. κοπῆς, the correction of Askew, Jortin, Reiske and others, has been very generally received, except by Herm., Don., Jacob, &c., who retain κόνις, the reading of all the MSS., Schol., and Tricl. Donaldson translates, "the deathful dust (φουνία κόνις) of gods that reign below is levelled o'er it." But (as Bl. observes), even supposing κόνις capable of signifying the rash "act of sprinkling dust" over the body of the deceased, what a jumble of metaphors we should here have, κόνις ἀμᾶ φάος (or ρίζαν)! Those who retain this reading (he adds) explain it of the act of laying the dust over the gory corpse of Polynices, or of the said fatal act: and θεῶν τῶν νερτέρων of the gods below requiring the performance of that act.

603. λόγου ἄνοια, "foolish speech (language)," referring to the bold language of Antigone in the presence of Creon, and Ismene's desire to share the consequences of her sister's act. Don. thinks that λόγου τ' ἄνοια καὶ φρενῶν Ἐρινύς is clearly predicated of Antigone, whose inconsiderate language to Creon, coupled with her feeling of resentment at the violation of religious ordinances in the case of Polynices, had led to her condemnation. This he regards as the proper force of the word Ἐρινύς, which (according to Müller) denotes "the feeling of deep offence, of bitter displeasure, when sacred rites belonging to us are impiously violated by persons who ought most to have respected them."

φρενῶν Ἐρινύς, "distraction (infatuation) of mind:" ὅτι οἰστροθεῖσα ὑπὸ τῶν Ἐρινύων Ἀντιγόνη τοῦτο τετόλμηκεν. Schol. "Along with the infernals, associated with them for the extermination of the race, are 'the madness of the purpose, and the infatuation of the understanding?'" Schn. ap. Bl.

604—614. "What arrogance of men can hold in check thy might, O Zeus, which neither all-enfeebling sleep doth ever lay hold of, nor the untiring months of the gods: but, a sovereign unimpaired by time, thou holdest the marble brilliancy (brilliant splendour) of Olympus. Both to immediate and distant future this universal law will hold good, and it has done so hitherto (τὸ πρὶν); (viz. that) nothing finds its way into the life of mortals exempt from misery."

604. δύνασιν, al. δύναμιν. The same form occurs in v. 951, τις δύνασις δεινὰ.

605. ὑπερβασία, "arrogance;" ὑπερηφανία, ὑπερφρόνησις. Schol., Hesych. Cf. v. 663, ὑπερβὰς. Don. (*Theatre of the Greeks*, Ed. 4, p. 81) thinks that the connection of ideas in this passage is as follows: "What mortal transgression or sin is Jupiter liable to, Jupiter the sleepless and everlasting god? But mortal men know nothing of the future till it comes upon them."

κατάσχη, the reading of one MS., Br., Erf., Sch., Elmsl., &c.; al. κατάσχοι. But the opt. without ἂν is very rarely found.

606. αἰρεῖ, "masters;" κατισχύει. Gl.

παντογῆρας, "all-subduing," "all-enfeebling;" lit., "making all

old;" is the reading of the MSS., but suspected by many. Wünd. thinks that the true reading is a word of the same meaning as παντοδμάτωρ. Hom. Il. xxiv. 5 has, οὐδέ μιν ὕπνος ἥρει πανδαμάτωρ: and Od. ix. 373, κάδ δέ μιν ὕπνος ἥρει πανδαμάτωρ. Don. suggests παγκρατής from Aj. 675.

607. I have retained the reading of the MSS., for which Dind. has οὐτ' ἄκοποι θεῶν νιν. It is not necessary to give the other suggestions of different ed.

μήνες· ἀντὶ τοῦ ἢ τοῦ χρόνου περιόδου. Schol. With θεῶν μήνες Wünd. compares Hom. Il. ii. 134, ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί. The months are styled "untiring, or unwearied," on account of their continual course. Cf. Aj. 1185, πολυπλάγκτων ἐτέων ἀριθμός, "the series of ever-shifting years."

608. ἀγήρω, "a potentate through time which grows not old."

609. Ὀλύμπου αἴγλαν. Cf. Hom. Il. i. 532, &c., αἰγλήεντα Ὀλυμπον.

611—614. Wünd. observes that this passage is so corrupt, that there can be no hope of its restoration till we obtain better MSS.

τό τ' ἔπειτα. The Schol. explains this by τὸ ἐσόμενον, but adds that some explained it ἰδίως, in the sense of νῦν (ἐπὶ τοῦ ἐνεστώτος, i. e. "temporis instantis"). So also Triclinius. Musgr. explains thus, "et post hac, in posterum." Erf. thinks that τό τ' ἔπειτα καὶ τὸ μέλλον may simply mean "the future." Schn., "the nearest and the remoter future (all eternity)," comparing Plaut. Pers. v. 2, 1, "qui erunt, quique fuerunt, quique futuri sunt posthac;" and Lucr. i. 460, "transactum quid sit in ævo, tum quæ res instet, quid porro deinde sequatur." Bl.

καὶ τὸ πρὶν, "as it formerly did;" *ut olim*. Wünd.

612. νόμος ὅδ'· ὁ δὲ νόμος ὁ πάντων τῶν ἀνθρώπων κοινὸς τοῦτο ἔχει, μηδένα ζῆν ἀνευ λύπης. Ὁ λόγος· σὺ μὲν, ὦ Ζεῦ, ἀγήρως τε καὶ δυνάστης εἰς ἅπαντα τὸν χρόνον εἶ· ἡ δὲ τῶν ἀνθρώπων πολιτεία οὐδέποτε χωρὶς κακῶν ἐστίν. Schol.

Schn. thinks the sense required is this: "no mortal moves through his whole lifetime without succumbing to the ἄτη (and being punished for the same)." He therefore conjectures οὐδὲν ἔρπει θνατῶν βίοντον τὸν πολὺν, "no mortal walks through the greater part of life aloof from ἄτη." Bl.

615—630. "For oft-deceiving hope, you see (δὴ), is an incentive to many men, and a traitor to many others, in their airy ambitions; but it steals upon a man nothing aware (of its approach) before he brings his foot in contact with the smouldering ashes. For in wisdom a famous adage has been published by some one,—'that evil at times seems to be good to him whose understanding heaven is driving to infatuation, and that he passes but a very short time exempt from misery.' Lo! here is Hæmon, youngest branch of thy children. Surely he is not come to lament the fate of his betrothed, Antigone, overwhelmed with sorrow at his disappointment in marriage?"

615. ἃ γὰρ δὴ, κ.τ.λ. He here explains how it is that men do not escape this ἄτη, giving this reason for it: "for that deceiving hope, viz., that some event will turn out well, although of service to a great number, yet cheats the fickle and ambitious minds of many, so that they do not perceive themselves to have been deceived until they have been brought to the verge of extreme danger." Further on, v. 620 sq.,

he explains how men are so deceived, &c. The application is easy. All the Labdacidæ, who had hitherto perished wretchedly, had brought destruction on themselves under the firm hope that good would result, viz., Laius, Oedipus, Eteocles, and Polynices; and Antigone herself had effected her own destruction, by disobeying the laws of the state, under the idea that she was doing a noble act in burying her brother. Wünd.

πολύπλαγκτος, "oft-deceiving," "much erring." Cf. note on 607. Gl., ἡ πολλοὺς πλανῶσα.

617. ἀπάτα κουφονόων ἐρώτων, "disappointment or frustration of their fickle desires." Bl. "'Tis but the mockery of love's flighty purpose." Don. Cf. v. 341, κουφονόων ὀρνίθων. Wünd. thinks that κουφονόων ἐρώτων properly signify "the frivolous desires of the mind;" here fickle and aspiring minds, which are said to be easily deceived by that hope: ἀντὶ τοῦ τῶν κουφῶν ἐπιθυμιῶν, ἐν αἷς πολλοὶ ἡπάτηνται, ἕτερα προσδοκῆσαντες ἐτέρων ἀποβάντων. Schol. Don. observes that ὕνασις and ἀπάτα are both predicates, and that by ἀπάτη ἐρώτων he means "the frustrations of a man's longings;" as in v. 630, ἀπάτη λεχέων signifies "the disappointment of his expectations in regard to marriage."

619. εἰδοῦτι δ' οὐδὲν ἔρπει, sc. ἃ πολύπλαγκτος ἐλπὶς. Others, however, take οὐδὲν to be the subject of ἔρπει, "nothing comes upon a man aware (of its approach)." Wünd. and Don. make ἡ ἐλπὶς ἀπάτη γενομένη as the subject of ἔρπει, and render εἰδοῦτι οὐδὲν, "nihil sentienti."

620. πρὶν . . . προσαύση. The conjunctive with πρὶν is only used after negative clauses. Cf. Jelf, Gr. Gr. § 848, 4, and § 842. προσαύρη (Gl. προσάρη) is the reading of Seidler, Herm., Wex, Weis, and Buttm. Two MSS. have προσαύση, which has been adopted by Dind., Wünd., Schn., Don., and Lobeck ad Aj. p. 358, where he says that αἶειν has the same signification as αἶρειν, and that προσαύση here = προσάρη (as in the gloss) or προσαρμόση. The Schol. explains the passage thus: πρὶν τοῖς δεινοῖς ἐπικύρησεν καὶ εἰς αὐτὸν ἐμπέσεν τὸν κίνδυνον. Suidas remarks that ἐν πυρὶ βέβηκας is said of those who are in great danger.

621. σοφία· μετὰ σοφίας. Schol., "in wisdom," "wisely," adverbially.

622. ἔπος πέφανται. Cf. Trach. i., λόγος μὲν ἔστ' ἀρχαῖος ἀνθρώποις φάνεις, "there is an old adage published among men."

623. The Chorus comment on the folly of those mortals who, with presumptuous audacity, venture (like Antigone, in the present instance) to oppose themselves to the majesty and omnipotence of Jove. They can only explain the phenomenon by the supposition that in the case of such persons the Deity, with a view to their chastisement, inflicts upon them judicial blindness, thus depriving them of the power of discerning between good and evil. A common sentiment. The Schol. cites the following lines in illustration: ὅταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακὰ, τὸν νοῦν ἔβλαψε πρῶτον, ᾧ βουλεύεται. Bl. The Latin adage, viz. "quem vult Deus perire, dementat prius," may probably (as Don. thinks) be a translation of that quoted by the Schol.

ποτ', "at times." Bl. translates, "at length." Others, "ever."

625. For πράσσει, Br. reads πράσσειν to agree with δοκεῖν. We may translate, "he fares (lives) exempt from calamity but for a very short

time;" *πράσσειν ἐκτὸς ἄτας* being similar to the phrases *εὖ*, or *κακῶς πράσσειν*.

ὀλιγοστὸν ἀντὶ τοῦ οὐδὲ ὀλίγον. Schol.; "paucessimum, unum de paucis." Herm. Here, "the very smallest." So *πολλοστὸς* signifies, "one out of many," "multesimus." In Ar. Pac. 559, *πολλοστῷ χρόνῳ*, "after a very long time."

628. *νέατον γ' ὄννημα*. Cf. supra, v. 599, *ἐσχάτας ὑπὲρ ρίζας*. After *ἀχνύμενος* the older MSS. have *τῆς μελλογάμου νύμφης*, which are evidently a gloss on *τάλιδος* which follows. Triclinius read as in the text. Photius, p. 567, 17, *τάλιδος τῆς μελλογάμου οὕτως Σοφοκλῆς*. Hesych, *τᾶλις ἡ μελλόγαμος πᾶρθενος καὶ κατωνομασμένη τινί· οἱ δὲ γυναῖκα γαμετήν· οἱ δὲ νύμφην*. The Schol. explains that *τᾶλις* is an Æolian word, signifying *ἡ ὀνομασθεῖσά τινι νύμφη*, "an affianced bride."

ἀχνύμενος μόρον, sub. *διὰ*. Schol., "grieved at the fate." Wünd. makes *μόρον* depend upon the part., and refers to Matth. § 414, 12, and Rost, § 104, note 3.

630. *ἀπάτας λεχέων ὑπεραλγῶν ὑπὲρ τῆς τῶν λεχέων ἀποτυχίας ἀχθόμενος*. Schol. Cf. v. 617.

SCENE IV.

632—780. Enter Hæmon. Creon addresses him, expecting to find him exasperated on account of the sentence against Antigone, his betrothed. But seeing him apparently acquiescing in what has been done, he commends him, and exhorts him to forget Antigone, as one who has forfeited all claim to his love, through her disobedience (640—680). But Hæmon answers cautiously, advising his father not to be extreme in his wrath, lest he excite the discontent of the people, with whom Antigone is popular, for her piety and nobleness of heart (683—723). Creon becomes very indignant at this, and, after a violent altercation, in the course of which Hæmon hints that he will lay violent hands on himself if Antigone is put to death, gives orders that she be immured in a cave in the rock, and there left to die (723—780). Oxf. Ed.

631. *μάντεων ὑπέρτερον*, "better than seers could tell us." A proverbial expression, as the Schol. remarks. "We shall ascertain from Hæmon himself, and shall need no prophet to inform us." Neue compares Eur. Rhes. 952, *ἤδη τάδ' οὐδὲν μάντεως ἔδει φράσαι*.

632. *τελείαν . . . ψῆφον πάρει*; "Surely thou art not come, incensed against thy father on hearing of the final (fixed) decree affecting thy once-destined bride?"

τελείαν τὴν ἤδη τετελεσμένην· τοῦτο δὲ φησιν ὥς μὴ μεταβουλεύσόμενος. Schol. Cf. Æsch. Suppl. 739, *ἐπεὶ τελεία ψῆφος Ἀργείων, τέκνα, θάρσει, μαχοῦνται περὶ σέθεν*.

ψῆφον here, as in v. 60 (*ψῆφον τυράννων*), used to denote the resolve, or decree of a king.

633. *τῆς μελλονύμφου*, "respecting thy future bride," depending upon *ψῆφον*. So v. 11, *μῦθος φίλων*.

ἄρα μή, "surely thou art not, art thou?" *οὐ* or *μή* is attached to *ἄρα*, according as the person who asks the question expects an affirma-

tive or negative answer to his question : ἀρ' οὐκ ἔστιν ἀσθενής; *nonne aegrotat?* *Aegrotat.* ἄρα μὴ ἔστιν ἀσθενής; *numnam aegrotat?* (He is not perhaps sick?) *Non aegrotat.* Cf. Jelf, Gr. Gr. § 873, 3,

λυσσαίνων. As verbs of *anger* and *annoyance* take a genitive of the antecedent notion of that thing or person which provoked those feelings, λυσσαίνων *may* govern τῆς μελλονύμφου as well as πατρί. We have that construction, inf. v. 1177, πατρὶ μηνίσας φόνου. Cf. Jelf, Gr. Gr. § 490. πατρὶ is the *dativus incommodi*, the participle expressing the idea of the speaker's *wishing* for his father's harm. Cf. Jelf, Gr. Gr. § 601, 1.

634. ἢ σοὶ μὲν . . . φίλοι; "or are we dear to thee, act as we may?" sub. ἔσμεν. Purgold conjectured ὅσμεν or ὅμην (i.e. ἔμην for ἔσμεν). But this is not necessary, for as Hermann (ad Vig. p. 800) observes: "When we have μὲν, without δὲ following, δὲ must either be understood, or a clause be supplied in which δὲ would have followed." The full meaning of σοὶ μὲν therefore is, "to thee at least, but not to others," with a covert allusion to Antigone.

ἡμεῖς, i. e. Creon. Plural again for singular.

πανταχῇ δρῶντες, "do what I may," "quicquid egerimus." Br. So Aj. 1369, ὡς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει, "quoquo modo."

635. σός εἰμι, "I am thine—thy son," ready to obey thy behests. Gl., τῷ σῷ θελήματι ὑπέικω. CEd. C. 1323, ἐγὼ δὲ σός, κεί μὴ σός—σός γέ τοι καλούμενος. Bl.

καὶ σύ μοι . . . ἐφέψομαι. Translate either, 1st, with ἀπορθοῖς, as indicative present, "and thou dost direct me aright, having excellent advice for me, which I will follow;" or, 2ndly, taking ἀπορθοῖς (with Musgrave) as an optative imperative, "and do thou, if thou hast good advice for me, direct me (with it), and I will follow it." Hæmon (as Don. thinks) promises only a conditional obedience. He explains, "if you have for me γνώμας χρηστὰς—and not otherwise—you are my ruler and guide." He considers ἀπορθῶ, as nearly as possible, a synonym of ἀπευθύνω, and that the words to be supplied here are με γνώμαις. The same conditional obedience (he adds) is promised in σοῦ καλῶς ἡγουμένου. Brunck and Wünd. render, "tuque rectis præditus consiliis me regis, quibus equidem obsequar." Neue takes χρηστὰς ἔχων parenthetically, "provided they be good," apparently connecting γνώμας with ἀπορθοῖς. The Schol. takes ἀπορθοῖς as the indicative, and explains, ὀρθῶς καθηγῇ· σύ μοι τὰς γνώμας ἀπορθοῖς, ὥστε χρηστὰς εἶναι, ἔχων χρηστὰς γνώμας. Musgrave translates, ἀπορθοῖς, "dirigas oro." Schol. min., καὶ σὺ τὰ βέλτιστα ἐμοὶ καὶ λυσιτελοῦντα διανοούμενος ἀπευθύνεις.

637. ἐμοὶ γὰρ . . . ἡγουμένου, "for no marriage will justly be of more importance to me to obtain than thy just rule:" literally, "than thou, if thou rulest justly." οὐδεὶς μοι προκριθήσεται γάμος τῆς σῆς ἀρχῆς, καλῶς σοῦ ἄρχοντος. Schol. The meaning is, "it is of more importance to me that I should be directed aright by thee, than that I should obtain any marriage whatsoever."

ἀξίως ("deservedly," "properly") is to be taken with μέζων. Musgrave conjectured ἀξιώσεται for ἀξίως ἔσται, in which he has been followed by Schn. and Bl. Erfurdt remarks that adverbs often take the place of adjectives, and quotes the following instances: Eur. Hec. 732, εἴ τι τῶνδ' ἔστιν καλῶς: Thuc. ii. 14, χαλεπῶς αὐτοῖς ἡ ἀνάστασις ἐγίγνετο, &c.

638. Musgrave conjectured *μείζον φέρεσθαι*. Cf. v. 439, *ταῦθ' ἥσσω λαβεῖν . . . τῆς ἐμῆς σωτηρίας*.

σοῦ καλῶς ἡγουμένου, "than thou, provided (as long as) thou rulest rightly," i. e. "than thy guidance, as long as it is good." Cf. v. 701. Hæmon indirectly claims the right of withholding his obedience in the case of Creon's wrong guidance. Bl.

639. *οὕτω γὰρ . . . ἐστάναι*. "(Thou sayest well :) for it behoves thee to cherish this in thy breast, that all things are secondary to a father's will (judgment)." But *γὰρ* in such passages as these itself expresses assent, and may be rendered (without any ellipse) "undoubtedly," "certainly;" Latin, "profecto," "sane." Cf. Phil. 755, NE., *δεινὸν γε τοῦτίσασμα τοῦ νοσήματος*: ΦΙ., *δεινὸν γὰρ οὐδὲ ῥητόν*, "yes it is." So in a passage of Plato, *Phædr.* p. 268, a. Socrates assents to a remark that had just been made by saying *ἔχει γάρ*, which we may render "certainly it is so," or "(you say well :) for so it is;" Latin, "habet profecto."

διὰ στέρνων ἔχειν ἀντὶ τοῦ ἐνθυμεῖσθαι. Schol., "to feel," "to think;" "in animo habere, sentire." Erf. Compare the phrases *ἔχειν τινὰ δι' ὀργῆς*: *διὰ χειρῶν ἔχειν*, &c.

640. *ὀπίσθεν ἐστάναι*, "to be second to," "to be disregarded for." The intransitive tenses of *ἵστημι* are often used as a stronger form of *εἶναι*, as in *Aj.* 1084, *ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον*, "let some reasonable fear be established in me." Bl. does not think that *πάντα* is here the subject of the verb, unless for *ἐστάναι* we read (as Musgr. and Schæf. propose) *ιστάναι*, "to place, or set:" Latin, "postponere, posthabere;" and translates, "that one should in all things follow one's father's will." The Scholiast's explanation is as follows: *οἷον τῆς πατρώας γνώμης πάντα εἶναι δεύτερα· οἷον χρὴ τὴν πατρώαν πράττοντα γνώμην περὶ τῶν ἄλλων οὐδένα λόγον ἔχειν· ἀσφαλῶς δὲ προσέθηκε τὸ 'πάντα,' μὴ ἄρα ἐκ τοῦ παιδὸς ὑπαντηθῆ, ὅτι πλὴν τῶν χρησίμων*.

641. *εὗχονται . . . φύσαντες . . . ἔχειν*, "boast that they have begotten and have at home;" i. e. are proud of having obedient children. Others render *εὗχονται*, "pray that they may," &c.

642. *γονὰς*, "children," as in *Ced.* C. 1192, *εἰσὶ χἀτέροις γοναὶ κακαί*: *El.* 1232, *ὡ γοναὶ, γοναὶ σωματῶν ἐμοὶ φιλάτων*.

643. *ἀνταμύνονται*, "requite," "revenge themselves on." The editors compare *Thuc.* i. 42, *ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι*: *Ced.* C. 873, *ἔργοις πεπονθὼς ῥήμασιν σ' ἀμύνομαι*. *Ps.* cxxvii. 5, "Like as the arrows in the hands of the giant, even so are the young children. Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate."

κακοῖς, "with ill turns," "with evils;" *dativus incommodi*.

644. *ἐξ ἴσου πατρί*, "equally with their father," "as much as their father does." The meaning is not that the children love their father's friend as much as they love their father himself, but that "they honour whom their father loves to honour," as *Don.* translates. Verbs, adjectives, and adverbs of *coincidence, equality, similarity*, &c., take a dative. Cf. *Jelf, Gr. Gr.* § dat. 594, 2.

645. *ἀνωφέλῃτα*, "thankless." Bl. renders, "unprofitable;" *Dale*, "mean and dastard."

τέκνα, the acc. of the cognate (or equivalent) notion after *φιτῦει*. Cf.

Jelf, Gr. Gr. § 569, 2. Most of the MSS. have *φυτεύει*. Musgr., Erf. (from Eustath. p. 767, 30), and others *φιτεύει*.

646. *πόνους* γρ. *πέδας*, ἢ ἔμπόδιον, δεσμούς, κώλυμα τοῦ πράττειν ἀβούλεται. Schol. Hence. Erf., Herm., Wünd. and others have adopted *πέδας* for *πόνους*. Translate, "what else wouldst thou say that this man (did) (sub. *δρᾶσαι*), but beget," &c. Or, "what else wouldst thou say that this man had begotten, but," &c.

648. All the MSS., except one, have *τὰς φρένας* only; *τὰς φρένας γ'* T., Br., Musgr., Dind. Wünder objects to the restrictive particle *γε*, and reads *πρὸς* for *γ' ὑφ'*.

ὑφ' ἡδονῆς, "under the influence of pleasure;" "from pleasure on a woman's account." Cf. v. 221, *ὑπ' ἐλπίδων*. The prep. *ὑπὸ* in such passages, with a gen., expresses the *cause*, *occasion*, or *actuating influence*. Hdt. i. 85, *ὑπὸ τῆς παρεούσης συμφορῆς*, "under the influence of;" the calamity being, as it were, upon him, and he under its pressure. Cf. Jelf, Gr. Gr. § 639, I. b.

649. *ἐκβάλῃς τὰς φρένας*, "lose thy senses," "cast thy wits away." Cf. CEd. C. 631, *εὐμένειαν ἐκβάλῃς*, "refuse;" 636, *οὐποτ' ἐκβαλῶ χάριν τὴν τοῦδε*, "I will never lay aside my good will towards him."

650. *ψυχρὸν . . . γίγνεται*, "this proves a cold comfort (poor consolation)."

παραγκάλισμα, lit., "object taken in the arms to embrace;" *φίλημα*, *στέργηθρον*, *κοινώνημα*, *παρακοίμημα*, *περιπλοκή*. Schol. Cf. Eur. Alc. 361, *τὴν φίλην ἐν ἀγκάλαις δόξω γυναῖκα, καίπερ οὐκ ἔχων ἔχειν ψυχρὰν μὲν, οἶμαι, τέρψιν*. Bl. observes that the word is purposely selected by Creon with a view to Hæmon's contemplated alliance.

τοῦτο. The neut. demonstrative, *ταῦτα*, *τοῦτο* (rarely *ἐκείνο*), is used to prepare the way for a following substantive, or for a whole sentence. Cf. Jelf, Gr. Gr. § 657, 2.

651. *τί γὰρ . . . κακός*; "For what can prove a more rankling ulcer than a worthless friend?"

ἔλκος (*ulcus*), lit., "a wound, sore, ulcer." Here Erf. takes it met. in the sense of "pain," "affliction;" *ἔλκη λῦπαι*, Hesych. Cf. Æsch. Ag. 641, *πόλει μὲν ἔλκος ἔν τῷ δήμῳ τυχεῖν*.

653. *πτύσας*, "spurning her;" *καταπτύσας*, *ἐν οὐδενὶ λόγῳ θέμενος*, *καταφρονήσας*. Schol. Bl. quotes the following passages to prove that the ancients were accustomed to show their contempt for any person or thing by spitting, usually three times, upon their bosom. Theocr. vi. 39, *τρίς εἰς ἐμὸν ἔπτυσσα κόλπον*: Tibull. i. 5, 9, "Despuit in molles et sibi quisque sinus;" i. 2, 56, "Ter cape, ter dictis despue carminibus."

ὥσεί τε δυσμενῇ, "like a foe," "as if (she were) a foe." *ὥσεί τε* (to be taken as a single word) is used in mere comparisons, without a verb, in the sense of "like," "just as." Neue refers to Hom. Il. ii. 474, xvi. 192, xix. 366, &c.; Pind. P. i. 44, iv. 112.

μέθες νυμφεύειν. The infinitive is used after other verbs, as *to give*, &c., in themselves of complete meaning, but which would not be sufficiently defined, without such an addition, to express a purpose. Matth. § 532, "Leave this maiden here to marry somebody within (the realms of) Hades."

654. *ἐν Ἀΐδου*, sub. *δόμοις*, which is often expressed; Hades being the

name of a *person*, not a place. Cf. Eur. El. 1144, *νυμφεύσει δὲ κὰν Ἀϊδου δόμοις*.

νυμφεύειν properly signifies, "to give in marriage," as in Eur. Alc. 317, οὐ γὰρ σε μήτηρ οὔτε νυμφεύσει ποτέ. Here, "to be given in marriage," "to marry," said of the woman, like *nubere* in Lat. Cf. inf. 816. But *νυμφεύειν* is sometimes said of the man, Lat. *ducere*, and we may render here, "Leave this damsel here for somebody in Orcus to marry." Cf. Eur. Med. 625.

656. ἀπιστήσασαν. Cf. v. 219, πόλεως, a dissyllable.

657. "I will not prove myself a liar, at least to the state."

658. πρὸς ταῦτ' . . . ξύναιμον, "Wherefore let her whine her appeal to Zeus, the god of kindred." Creon hints that it is of no use for her to claim him as a kinsman.

Δία ξύναιμον τὸν ἔφορον τῆς συγγενείας. Schol. min. The Zeus, who presided over the house and family, called ἑρκείος, v. 487; and ὁμόγνιος, Eur. Andr. 921, Ar. Ran. 750.

659. εἰ γὰρ . . . γένους. "For if I shall bring up even those who are allied to me by birth disorderly, much more those who are out of the pale."

τά γ' ἐγγενῇ. Erf. observes that γε sometimes signifies "etiam." Porson (Præf. Hec.) quotes Hec. 602, οἶδεν τό γ' αἰσχρόν; 848, φίλους τιθέντες τοὺς γε πολεμιωτάτους, &c.

ἐγγενῇ συγγενῇ. Schol.

660. ἄκοσμα, "disobedient, disorderly." Cf. v. 730, τοὺς ἀκοσμοῦντας.—θρέψω ἔξω. Schol.

τοὺς ἔξω γένους, sc. θρέψω ἀκόσμους. Mit. gives the general meaning correctly: "if I foster or admit of disobedience in the members of my own family, much more shall I have to encounter it among those who do not belong to my family."

661. οἰκείοισιν, "his own affairs," "his household." Cf. 1 Tim. iii. 5, "For if a man know not how to rule his own house, how shall he take care of the Church of God?"

663. ὅστις . . . βιάζεται. "But whoever by transgression either breaks the laws." ὑπερβάς· λείπει τὸ δίκαιον. Schol., "transgressing what is right;" but as Wünd. remarks, nothing is omitted, for ὑπερβαίνειν signifies "to be insolent," as it frequently does in Hom. and in v. 605. ὑπερβασία signifies "insolence," or "arrogance." Passow in voc. and ad ὑπερβασία, has shown from Hom. that the word may be used in the sense of sinning, offending without any case. Cf. Il. ix. 497, ὅτε κέν τις ὑπερβήη καὶ ἀμάρτη.

664. ἢ τοῦπιτάσσειν . . . νοεῖ, "or has a mind to lord it over those in power." The common reading is κρατοῦσιν ἐννοεῖ, which Dind. corrected from one of the MSS., which has κρατ . . . οὔσιν νοεῖ.

663—5. These lines, usually placed after 671, are transposed here by Seidler, Erf., Schæf., Herm., Dind., Wünd., Schn., &c. Bl.

666. στήσειε, "may have set up (as ruler):" καταστήσειεν ἄρχοντα. Schol. Cf. Œd. R. 940, τύραννον αὐτὸν οὐπιχώριοι χθονὸς τῆς Ἰσθμίας στήσουσιν.

The relative without ἂν is sometimes joined with the opt., when the adjectival sentence expresses an uncertain, doubtful condition: ἀλλ' ἂν πόλις στήσειε, τοῦδε χρή κλύειν (εἴ τινα στήσειε). Cf. Jelf, Gr. Gr. § 831, 4, a.

Wünder has properly removed the comma after κλύειν, which governs σμικρά, &c. "Him we must hearken to (obey) both in matters trivial and just, and their opposites."

667. τάναντία τῷ δικάῳ δηλονότι. Schol. Brunck correctly explains that τάναντία means καὶ μεγάλα καὶ ἄδικοι, the opposites of σμικρά and δίκαιοι. Creon advocates absolute and unconditional obedience. Cf. Solon's maxim, ἀρχῶν ἄκουε καὶ δίκαιοι καὶ ἄδικοι. Senec. Med. 195, "Æquum atque iniquum regis imperium feras."

668. καὶ τοῦτον . . . θέλειν, "and I would be bold to say that this man would rule well, and be willing duly to submit." τοῦτον τὸν ἄνδρα, "a man of this sort," who pays unlimited obedience to his rulers: τὸν τῷ βασιλεῖ πειθόμενον. Schol.

θαρσοίην ἄν, "I should feel confident," "should boldly assert." θαρσεῖν and θάρσος ἔχω are often found with an infinitive. Cf. Phil. 596, οὗτος γὰρ πλέον τὸ θάρσος εἶχε θάτερον, δράσειν τάδε, "had more confident hopes than the other to do this."

669. ἀρχεῖν, sub. ἄν, which is repeated with θέλειν and μένειν. Don. thinks that θέλειν governs ἀρχεῖν as well as ἀρχεσθαι, and that this is another instance, in which it has not been generally observed, that θέλειν is used to signify habitual conduct.

670. δορός τ' ἄν . . . παραστάτην, "and that he would keep his post (maintain his station) in the storm of the battle-field, an honourable and brave champion (comrade)." δορός· ἀντὶ τοῦ τῆς μάχης. Schol. Valckn. thinks that Plato imitated this passage in Apol. Socr. p. 28, D., οὗ ἄν τις ταχθῇ, ἐνταῦθα δεῖ μένοντα κινδυνεύειν.

προσ τεταγμένον μένειν, "remain at his post (where he was stationed)." Musgr. renders προσ τεταγμένον, "jussum," i. e. ubi jussus est.

671. παραστάτην, a military term; "a comrade on the flank," "a right-hand man, or left-hand man," as the case may be: προστάτης, "a front-rank man;" ἐπιστάτης, "a rear-rank man."

672. ἀναρχία, "insubordination;" πειθαρχία, v. 676, "subordination."

673. αὐτῇ—ἡδ'. The poet commenced as if he had intended to add καὶ ἀναστάτους, κ.τ.λ. So in 296 τοῦτο is followed by τόδ'.

674. ἡδε . . . καταρρήγνυσσι, "it is this that in the contest of the spear puts the broken ranks to flight." I have connected δορός with μάχη, as in Eur. Erechth. Fr. xvii. 24, οὐκ ἄν νιν ἐξέπεμπον εἰς μάχην δορός. Musgrave takes it with τροπὰς, as in Aj. 1275, ἐν τροπῇ δορός, "in the rout caused by the spear." Æsch. Ag. 1246; Eur. Rhæes. 116.

675. τροπὰς καταρρήγνυσσι. Wünder remarks that as ἔλκος ῥῆξαι signifies "vulnus rumpeudo facere," so τροπὰς καταρρήξαι means "fugam rumpeudo (sc. ordines) efficere:" ἐκ γὰρ διαρρήξεως στρατοῦ τροπὴ γίνεται. Schol. Bl. translates, "causes routs by breaking the ranks" of armies, i. e. "puts armies to flight by breaking their ranks." Observe that τροπὰς is the acc. cognate to a notion implied in the verb. Mit. takes δορός to be a noun abstract for concrete, and translates σὺν μάχῃ δορός, "with help of spearmen's fight;" as also τροπὰς, which he renders "fugitives." The Oxf. Ed. takes τροπὰς proleptically for ὥστε εἶναι τροπὰς.

τῶν δ' ὀρθομένων . . . πειθαρχία. "But subordination mostly preserves the lives of the well-ordered." The Schol. interprets ὀρθομένων by ἀρχομένων. Mit. thinks that it may be more rightly explained from 1 Chron. xii. v. 33, 38: "of Zabulon, such as went forth to battle,

expert in war . . . fifty thousand, which could *keep rank*." "All these were men of war, that could *keep rank*." We may therefore translate, "of those who stand firm in their ranks," and do not run away. Don. observes that although ὀρθός properly signifies "vertical," and εὐθύς, "horizontal," they are both used to denote a straight unbroken line, whether horizontal or vertical. He translates, "qui rectam aciem servant."

676. τὰ πολλὰ, "for the most part." Gl., κατὰ πολὺ. Or more probably, τὰ πολλὰ σώματα, "most of the lives."

677. οὕτως . . . κοσμουμένοις. "This being the case (οὕτως), the government must be maintained by us;" or, "so then we must support the government." οὕτως, "quæ quum ita sint." Wünd.

ἀμυντέ' ἐστί. When an infinitive or a whole sentence stands as the subject, the predicate adjective is frequently in the plural instead of the singular. This is especially the case with verbal adjectives in τέος and τός; in those in τέος the infinitive subject is implied, as ἀμυντέα τινί ἐστιν = ἀμύνειν δεῖ τινι, "we must assist some one." Cf. Jelf, Gr. § 383.

τοῖς κοσμουμένοις. "The institutions of the state, public order," i. q. τῷ κόσμῳ. An enallage of construction; for properly speaking a people or an army is said κοσμεῖσθαι. Musgr., "iis, quæ decreta et edicta sunt;" Erf., "iis, quæ instituta et apparata sunt." Dative of τὰ κοσμούμενα. So Musgr., Erf., Wünd., Schn., Don., &c., Bl. Others take it in an active sense, the Schol. explaining it by τοῖς ἄρχουσι, comparing Hom. Il. i. 16, κοσμήτορε λαῶν. But, as Wünd. observes, κοσμεῖσθαι could not have been used actively by Soph. For the use of κόσμος, as implying "government and military discipline," see Don. Theatre of the Greeks, Ed. 4, p. 8.

678. γυναικὸς . . . ἡσσητέα, "we must not by any means give place to a woman." The impersonal verbal adjective is followed by the case of the verb from which it is derived. Cf. Eur. Alc. 697, γυναικὸς, ὃ κάκισθ', ἡσσημένος: Arist. Lys. 450, οὐ γυναικῶν οὐδέποτ' ἔσθ' ἡττητέα ἡμῖν. The plur. is used here again as in the previous line. Cf. Jelf, Gr. Gr. § 613, 3.

679. πρὸς ἀνδρὸς ἐκπεσεῖν, "to fall at the hands of a man," "to be defeated by a man." The Oxf. Ed. renders "to be deposed," frequently followed by a gen. He quotes Æsch. P. V. 756, ἐκπέσῃ τυραννίδος: 757, ἐκπεσεῖν ἀρχῆς.

680. οὐκ ἂν καλοίμεθ' ἂν. "We will not be called, if you please." A soft future, and slightly ironical. ἡσσονες, "weaker."

681. εἰ μὴ . . . κεκλέμεθα, "unless we are impaired by years:" εἰ μὴ τῆς φρονήσεως ὑπὸ τοῦ γήρως σεσυλήμεθα, λέγειν φρονούντως δοκεῖς περὶ ὧν λέγεις. 'Ο δὲ λόγος πάνυ πρεσβυτικῶς καὶ αἰδημόνως εἴρηται. Schol. Cf. Plato, Ax. 365, B. τοσόσδε τῷ χρόνῳ, "so far advanced in years." Cf. v. 1218, ἢ θεοῖσι κλέπτομαι.

682. λέγεις δοκεῖς. A similar jingle occurs Trach. 1241, νοσεῖς φράσεις. Mit.

683. φρένας. In the somewhat elaborate exposition which Wünder gives of the exordium of Hæmon's speech, the learned writer appears to have missed two important points; viz., the meaning of the word φρένας, and the emphasis which is to be laid on the word θεοί. The word φρένας appears to have grown out of a preceding observation of

Creon (v. 648), and must therefore mean *wisdom*, and not *mind*, as Wunder renders. The word *θεοὶ* determines this "best of earthly possessions" to be a *gift* of the *gods*, born at any period of life, in youth as well as old age, and consequently entitling Hæmon to combat his father's arguments, modestly it may be, but still without regard to any disparity of age between them. Those acquainted with the Pindaric writings need not be told how closely the Attic poet here follows his great master and guide. Mit.

683. *φύουσιν φρένας*, "implant wisdom." Cf. *Æd. C.* 804, *οὐδὲ τῷ χρόνῳ φύσας φανεῖ φρένας*.

684. *κτημάτων*, "of possessions," is the reading of one MS. adopted by most of the recent ed.; vulgo *χρημάτων*, "of blessings."

ὑπέρτατον. When the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective stands in the neuter sing. Cf. *Plat. Rep.* p. 420, C., *οἱ ὀφθαλμοὶ, κάλλιστον δὲν, οὐκ ὀστρεῖφ ἐναλημιμένοι εἰσίν*. So in Latin: *Virg. Æn.* iv. 570, "*Varium et mutabile semper fœmina*." Cf. *Jelf, Gr. Gr.* § 381. For the sentiment compare *Æsch. Ag.* 927, *καὶ τὸ μὴ κακῶς φρονεῖν θεοῦ μέγιστον δῶρον*.

685. *ὅπως* here for *ὅτι*, "that."

686. Mark the difference between *οὔτε* and *μήτε*. "I neither *can*, nor *may* I ever learn the lesson;" *οὔτε* asserts a fact, "I shall not be able;" *μήτε* contains a prayer. *Jelf, Gr. Gr.* § 741, b., observes that *μή* is used in sentences which express a wish, whether in opt. or historic ind., as the negation depends entirely on the fancy or desire of another person.

687. *γένοιτο . . . ἔχον*. "Nevertheless, a sound opinion may be found in another person too:" *δυνατὸν δὲ καὶ ἑτέρως καλῶς μεταβουλεύσασθαι*. *Schol.*, who seems to have had *χάτέρως* in his copy (instead of *χάτέρφ*), a reading which has been adopted by *Erf.*, *Herm.*, *Hart.* Hæmon admits that there may be wisdom in what his father says, but suggests that others may have sound opinions as well. So *Schn.*, "yet also there might come a good thought into the mind of another." Wunder reads *λέγοιτο* from conjecture, "yet something that is right and proper may be said by another also;" *ἑτέρφ*, as he says, being opposed, not to the *ἐγὼ* of v. 685, but to *σύ*. *Don.* does not think that any alteration is necessary. The sense (he thinks) is made clear by the particles which the poet has used: "although I could not, and do not wish, to arraign the justice of your sentiments, nevertheless (*μέντοι*) it might come to pass, that this censure would proceed with propriety from another," i. e. *γένοιτο καλῶς—ἔχον καὶ ἑτέρφ λέγειν ὅπως σὺ, κ.τ.λ.*, where *καὶ* performs the office of emphasis, which is best expressed in English by a stress on the auxiliary. But, as *Bl.* objects, this would require not *χάτέρφ*, but *ἑτέρφ γε*. *Heath* renders, "*fieri quidem id possit ab alio (qui filius non sit tuus), et quidem non indecore*." And *Dale*, "Such task were meet from a stranger's lips."

καλῶς ἔχον, sub. *τί*. Sometimes adjectives or participles stand alone, though only something of that which is named is meant, where usually *τι* is added. *Matt. Gr. Gr.* § 487, 7.

688. *σοῦ δ' οὖν . . . προσκοπεῖν*. "But at all events (whether I may have sound judgment, as well as thyself, or not), I am the fit person (*πέφυκα*) to keep an eye on thy behalf on all that any one says, or does,

or has to find fault with;" or, perhaps, "*I am naturally in a position to observe sooner than thee* (σοῦ προσκοπεῖν) what people have to say of thee." Herm. (followed by Ell., Donner, and others) reads σὺ δ' οὐ πέφυκας, which has the authority of one MS., "Thou art not in a position, &c."

πέφυκα, "I am the fit person," "it is my duty." Cf. Eur. El. 1102, πέφυκας ("thou art in duty bound") πατέρα σὺν στέργειν αἰέ.

σοῦ προσκοπεῖν, i. e. πρὸ σοῦ σκοπεῖν, "for thy interest." Instead of the usual construction of the verb, the preposition, and its case, the preposition is joined to the verb without affecting the meaning, but only perfecting the construction thereof, as εἰσιέναι δόμον = ἰέναι εἰς δόμον. Cf. Jelf, Gr. Gr. § 641, 2, β.

689. In Trach. 943, and Eur. Or. 1218, there is a similar repetition of τις.

690. ἀνδρὶ δημότῃ, "to a private citizen."

691. λόγοις τοιούτοις. Wunder explains thus: σὲ γὰρ φοβεῖται ἀνὴρ δημότης λόγοις τοιούτοις = λέγων τοιαῦτα. Blaydes, "Because of such words (because the words he would utter would be such) as you would not be pleased to hear." Such (he adds) is the force of the future. For the dative of cause he refers to v. 391, ταῖς σαῖς ἀπειλαῖς. Erf. translates, "*propter ejusmodi sermones*." The Schol. explains, τὸ σὺν ὄμμα τοιούτον ἐστίν, ὥστε μηδένα τῶν πολιτῶν ἀντικρὺ σοι λέγειν τοιαῦτα, οἷς σὺ μὴ τέρψῃ. The sense seems to be, "thine eye deters a private citizen from uttering such expressions as thou wouldst not be pleased to hear."

692. Arist. Rhet. iii. 17, commends the good taste and judgment of Sophocles for thus making Hæmon appeal to his father on behalf of Antigone from the opinion of others, rather than from his own, which would have savoured of λαιδορία or ἀγροικία, and have been more likely to give umbrage to Creon. Bl.

ἐμοὶ . . . τάδε ἐμοὶ δὲ πάρεστιν ἀκούειν τῶν λάθρα κατὰ σοῦ λεγομένων. Schol., "But it is *my* fate to hear in the dark the terms in which the city mourns this maiden." He means, not that *he* hears *in secret* how the people bewail Antigone's fate, but that he hears how *they* bewail *in secret*. With ὑπὸ σκότου, Bl. compares Xen. Anab. iv. 4, ὑπὸ τῆς αἰθρίας, "in the open air." Cf. Phil. 578, τί με κατὰ σκότον ("in this under-hand way") ποτὲ διεμπολᾷ;

694. ὥς, "saying that." Observe the three superlatives, ἀναξιωτάτη — κάκιστα — εὐκλεεστάτων.

695. ἀπό, "on account of." So in Æsch. Ag. 1303, τλήμων ἀπ' εὐτόλμου φρενός, "in consequence of." Cf. Jelf, Gr. Gr. § 620, d.

696. ἥτις, "for that she." ἐν φοναῖς πεπτῶτ' ἄθαπτον, "that had fallen unburied in the carnage." Cf. Pind. P. xi. 56, πέφνεν ἐν φοναῖς.

697. μήθ' . . . εἴασ'. The reason why μὴ is used here, and not οὐ, is because the sentence is conditional, "*quæ non siverit*," not "*quæ non sivit*," which would be ἥτις οὐκ εἴασε. Bl. Emper finds the justification of the μὴ in the transition from a particular to a general reference; ἥτις refers indeed to Antigone, but by means of the second apodosis (for we have here the figure *protasis inter duplicem apodosin*), the thought receives a general application, οὐκ ἤδε, &c. Don. thinks that this is the more correct view of the case. He considers that the

special reference to Antigone terminates at *φθίνει*, and that the words which follow contain a general sentiment in explanation of the epithet *εὐκλεεστάτων*—"her deeds were most glorious: for, if a woman, when her brother lies unburied, braves every danger to guard his corpse from insult, is she not worthy of the highest glory?" This (he adds) appears from the use of *ἥτις* instead of *ἥ*.

ὠμωστῶν, "ravening," lit. "feeding on raw flesh," an epithet of dogs, wild beasts, and birds.

699. *οὐχ ἦδε . . . λαχεῖν*. "Is she not worthy of golden honour (so as) to obtain it?" or, as Wünd., who makes the gen. *τιμῆς* depend upon *λαχεῖν*, "Is she not worthy to obtain golden honour?" That *λαχεῖν* *may* take a gen. after it, is evident from Il. *ω*, 76, *ὥς κεν Ἀχιλλεύς δάωρων ἐκ Πριάμοιο λάχῃ*. Brunck reads *τυχεῖν*, which is indeed often confounded with *λαχεῖν* in the MSS.

700. *τοιᾶδ' . . . φάτις*. "Such dark rumours secretly spread themselves." *ἐρεμνῇ*, syncop. from *ἐρεβεννῇ*, "dark," "uncertain." Cf. Aj. 376, *ἐρεμνὸν αἶμ' ἔδευσα*.

ἐπέρχεται, "spread themselves," "prevail to a great extent." Wünder, however, understands *μοί*, "reach me."

701. *σοῦ πράσσοντος εὐτυχῶς*, "than thy happy prosperity."

703. *τί γὰρ πατὴρ, κ.τ.λ.* "For what can be a greater ornament of glory to children than a father in flourishing circumstances, or to a father than his children?" With *εὐκλείας ἄγαλμα* compare Aj. 465, *στέφανον εὐκλείας μέγαν*: *Æsch. Ag.* 741, *ἄγαλμα πλούτου*: *Eur. Suppl.* 315, *πόλει παρὸν σοι στέφανον εὐκλείας λαβεῖν*. Don. renders, "sheen of glory;" Oxf. Ed. "pride and glory."

704. *ἢ τί πρὸς παίδων πατρὶ;* The Schol. explains, *οὐδὲ ὁ πατήρ μείζονα ἄλλην χάριν πρὸς τῶν παίδων δέχεται, ἢ εὐτυχούντας τούτους ὁρῶν*. Translate literally, "or what (can be a greater ornament of glory) on the part of children to their father," than their prosperity? Instead of saying simply *παίδων θαλλόντων*, Johnson explains *πρὸς* by *πρόσεστι*, "adest." The suggestion of Blaydes is better, who thinks that *πρὸς may* mean "in addition."

705. *μή νυν . . . ἔχειν*. "Do not then cherish within thyself one humour (habit) only to think that what thou dost say, and nothing else is right," i. e. don't retain that one bad habit of thinking that what thou sayest is right, and nothing else.

706. *ὥς φῆς σὺ, i. e. τοὺς σοὺς λόγους*. Erf.

708. *ἢ γλῶσσαν . . . ἔχειν*. "Or that he has a flow of language, or a genius, such as no one else (has)."

709. *οὗτοι . . . κενοί*. "These men when laid bare are found shallow." Observe that *ὅστις* is here followed by the plur. *οὗτοι*. Frequently the relative pronoun is placed first in the sing., while a substantive to which it belongs, generally a demonstrative pronoun, follows in the plur. Cf. Jelf. Gr. Gr. § 819, 2, β.

διαπτυχθέντες · ἀνακαλυφθέντες. Schol. lit. "when unfolded."—*ὥφθησαν κενοί, i. q. ἐφάνησαν, εὐρέθησαν*, "appear empty." The gnomic Aorist. Bl.

710. *ἀλλ' ἄνδρα . . . ἔγαν*. "But it is by no means disgraceful for a man, even though he be clever, to learn many truths, and not to set himself too strongly against advice (be too obstinate)." The construction is *τὸ ἄνδρα μανθάνειν πολλὰ οὐδὲν αἰσχρόν (ἐστι)*. On the difference

between *εἰ καί*, and *καὶ εἰ*, cf. Jelf, Gr. Gr. § 861-2, and for the addition of the article, cf. Tr. 65; Aj. 1166; infr. 723.

711. τὸ μὴ τείνειν ἄγαν μὴ αὐθάδη εἶναι ἀντιτείνοντα τοῖς συμβουλευούσιν. Schol. Schn. "not to draw the cord too tight," attached freely, as if *καλὸν*, instead of *οὐδὲν αἰσχρὸν*, had preceded. Bl.

712. ὁρᾷς . . . ἐκσώζεται. Translate either, "Thou seest how that all the trees by the side of swollen streams that bend (to the blast) preserve their branches." Or by connecting *κλῶνας* with *ὑπέκει*, "how that all the trees that bend their branches save themselves." Many verbs exchange their neuter for an equivalent transitive sense, and thus take an acc. of the patient: as *ἀσεβεῖν εἰς θεούς*, and *ἀσεβεῖν* ("to dishonour") *τοὺς θεούς*: so that, when they have an acc. of the patient, they must be explained by the corresponding transitive expression. So *ἐξιέναι τὴν γῆν*. Æsch. P. V. 713, *ἐκπερᾶν χθόνα*. Il. ὁ. 227, *νεμεσσηθεὶς ὑπόειξεν χεῖρας ἐμάς*, "'scaped my hands." Cf. Jelf. Gr. Gr. § 548. Heath renders, "videsne prope fluenta, quotquot arbores hibernis torrentibus cedunt?" and Musgr. "videsne arborum propter fluenta, quotquot."

χειμάρροις (*χείμαρρος* poet. for *χειμάρροος*) "swollen by the rains and melted snow of winter," is evidently here an adj., as in Il. xiii. 138, *χειμάρρους ποταμός*: Eur. Bacch. 1093, *διὰ χειμάρρου νάπης*: Tro. 449, *χειμάρρῳ ὕδατι*. In Il. xi. 493, *χειμάρρους* stands alone. Bl. quotes Schn., who observes that "above, 473, Creon had expressed the same thoughts with the like images, which the spectators could not fail to call to mind. The Poet had probably Æsop's fable, *κάλαμοι καὶ ὄρυς* (Babr. 36), in his mind; he puts into the mouth of Hæmon just what would be familiar to a young Athenian of his own times from his school instruction." The previous lines are apparently imitated from Theognis, whose work was used as a school-book at Athens.

714. *αὐτόπρεμνα*, "roots and all," i. e. "root and branch," *αὐτόρριζα*. Schol.

715. *αὐτῷς δὲ . . . ναυτίλλεται*. "So, too, whosoever hauls taut (*τείνας*) the firm-holding sheet of a vessel, and slackens not at all, capsizes and sails ever after with upturned benches." *ἐγκρατῇ*, "holding fast," "strong," so that it does not "carry away" from the force of the wind. Most ed. take it proleptically for *ᾧστε ἐγκρατῇ εἶναι*, "so as to be tight," and translate, "strains the sheets tight;" but then the word does not signify "taut" at all, and besides, *τείνας* itself implies the idea of "hauling taut," or "stretching tight," as in Hom. Od. xi. 11, *ιστία τέτατο*, "the sails were taut set." We may also take *ἐγκρατῇ* adverbially, and indeed, one or two MSS. have *ἐγρατῶς* as a correction. But perhaps the best reading is *ἐγκρατῆς*, which is found in most of the MSS., and must be connected with *ναὺς*, signifying "the master (or, person in charge) of the ship." Indeed, I doubt whether Sophocles could have intended to connect *ναὺς* with *πόδα*. It is not usual even for a landsman to talk of "a ship's rope." The *πόδες* were (in later times as well as in the poems of Homer) the ropes attached to the two lower corners of a square sail. They ran from the ends of the sail to the sides of the vessel towards the stern, where they were fastened with rings attached to the outer side of the bulwark. (Cf. Dict. Antiq.) Both of these ropes would be called in modern language "sheets," they had nothing in those days corresponding to our "tacks," which haul the

weather-most corner of the sail forward. "By tightening or relaxing the "sheets," they were enabled to sail with the wind (v. Schol. ad Eur. Or. 704. Schol. ad Arist. Eq. 436), the πόδες thus forming the *feet* as it were on which the sail moved. [By "sailing with the wind," he means that the sails were trimmed to the wind by tightening or slackening the πόδες]. When the wind was right astern, so that it was unnecessary to haul the sail to either side, the ship was said to sail ἀμφοῖν τοῖν ποδοῖν. Bl.

716. ὑπείκει μηδὲν is generally rendered, "yields not at all (to the breeze);" the meaning is probably that he "does not ease off the sheet;" viz., the lee sheet, and therefore capsizes his vessel. The Schol. explains by μὴ ἐγχαλάσθαι. Compare Eur. Or. 705, καὶ ναὺς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ ἐβαψεν, ἔσται δ' αὖθις, ἣν χαλᾷ πόδα

κάτω στρέψας, sc. τὴν ναῦν. We use the same elliptical expression in English, "upsetting," or "capsizing," without adding "the ship, or vessel."

717. τὸ λοιπὸν ναυτίλλεται, "proceeds for the rest of his voyage;" i. e. as Musgr. explains, οὐ ναυτίλλεται, "does not sail any further, since he is drowned." Don. expresses the irony well: "sails, what else he sails, with thwarts reversed."

σέλμασιν, Lat. *transiris*, "rowing-benches." When these were ὕπτια, i. e. "turned upside down," the vessel would be keel uppermost, and hopelessly wrecked.

718. ἀλλ' εἴκε θυμοῦ: lit. "draw back from thy wrath:" i. e. "desist from it, give it up." The MSS. have θυμῷ, which would seem to give the very opposite meaning to that required by the context, "yield to (indulge in) wrath," unless we render it "give place to wrath." Don. prefers θυμοῦ, which he thinks is so placed (the rhetorical accent falling on it) as to qualify the whole sentence; "with regard to your θυμός, εἴκε καὶ μετὰστασιν δίδου, scil. μετὰστασιν αὐτοῦ." That εἴκε θυμοῦ in itself would be good Greek, he thinks is clear from Hom. Il. iv. 509, ἡδ' εἴκετε χάρις Ἀργείοις. If εἴκε θυμῷ be retained, he thinks it can only be understood as equivalent to the phrase δίδοναι τόπον τῇ ὀργῇ. Ep. ad Rom. xii. 19. Porson prefers θυμόν.

καὶ μετὰστασιν δίδου, "and allow in thyself a change (of temper)." Schn. (quoted by Bl.) explains thus: "get out of the way of the passion (when it comes to thee and threatens to hurry thee away with it, as the torrent does the trees), and give it leave to pass."

719. γνώμη γὰρ . . . πολὺ, "for if any judgment is to be expected from me, a young person, I say that it is by far the best thing," &c. Probably γνώμη here signifies "a maxim;" one of those γνώμαι (Lat. *sententiæ*) which abounded in the writings of the Poetæ Gnomici, such as Theognis, who had just been quoted.

καὶ ἐμῷ, i. e. καὶ ἀπ' ἐμοῦ, "from me also." Schn. understands it as καὶ ἐπ' ἐμῷ, "to me too." Bl. νεωτέρου, sub. ὄντος.

720. πρόσεστι, *comes est*, i. e. *in est*. Ell.

πρεσβεύειν, "to hold the first place." Schol. ὑπερέχειν.

721. φῦναι . . . πλέων, "that a man should be by nature full to the brim (πάντα) with knowledge." "An emphasis to be laid on φῦναι. The poet speaks from his Pindaric studies. Those studies taught him to distinguish strongly between *natural* knowledge and virtue and *acquired* knowledge and virtue. The Platonic Socrates continually makes a

similar distinction." Mit. "According to the ancients, true σοφία was ἐμφυτόν τι, hence the φῦναι τὸν ἄνδρα ἐπιστήμης πλέων, or κεί τις ἢ σοφός, above, 710; and thus Pindar teaches (O. ix. 28), ἀγαθοὶ δὲ καὶ σοφοὶ κατὰ δαίμον' ἄνδρες. It is worthy of remark—indeed the proper understanding of an important epoch in Athenian history depends upon it—that although the nobles were by birth ἀγαθοὶ καὶ σοφοί, and though καλοκάγαθος expressed a mixture of good qualities and mental culture, which was generally found in the nobles, yet in the time of Pindar and Sophocles the καλοί, as a class, were beginning to separate themselves from the nobles, or καλοκάγαθοί, and a middle class was springing up, especially at Athens, who called themselves οἱ καλοί, as distinct from the δῆμος on the one hand, and from the aristocrats on the other. Sophocles could say, as here, καλὸν τὸ μανθάνειν, or τὸ μανθάνειν πόλλ' αἰσχρὸν οὐδέν (above, v. 710), and the educated Athenians thought with him, but Pindar delights in invectives directed against the καλοὶ and μαθόντες. Don.

πάντ', adverbially, "in all respects," or "altogether." Bl. renders: "altogether full of (brimful of, replete, stocked with) knowledge," i. e. παντεπιστήμονα. The nom. (he adds) would be πᾶς ἐπιστήμης πλέως. We may, however, translate: "full of all knowledge," "knowledge of every description, or of every subject." Cf. Trach. 338, τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ. For the sentiment compare Hesiod, Op. et D. 291; Hdt. vii. 16, 1; Cic. pro Cluent. c. 31, &c.

722. εἰ δ' οὖν . . . μανθάνειν, "but if otherwise (if it be not so)—for the scales are not likely to preponderate this way—then also (I say) that to learn from those who reason soundly is right and proper."

εἰ δ' οὖν, an elegant aposiopesis for εἰ δὲ μή τις ἐστὶν ἐπιστήμης πλέως. Cf. Matth. § 617, b. When two conditional sentences are opposed as alternatives εἰ δὲ is often used for εἰ δὲ μή, as the first clause is already negatived by means of the opposed sentence. Plato, Protag. p. 348, A, κὰν μὲν βούλη ἔτι ἐρωτᾶν, ἔτοιμός εἰμι σοι παρέχειν (sc. ἐμέ) ἀποκρινόμενος· ἔαν δὲ βούλη, σὺ ἐμοὶ πάρασχε, "but if you wish to take the other course," i. e. "if you do *not* wish to do this." Cf. Jelf, Gr. Gr. § 860, 5. The Schol. explains: εἰ δ' οὖν· εἰ δὲ τις ἀνόητος εὔρεθῇ. Cf. Eur. Ion. 444, εἰ δ', οὐ γὰρ ἔσται, τῷ λόγῳ δὲ χρῆσομαι. And in Soph. El. 577, we have εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σόν, κ.τ.λ. as here.

722. ῥέπειν is said properly of the descending scale, "to fall, to turn," here probably of events, "to fall out, or happen in a certain way;" "for matters are not wont to turn out in that way;" i. e. it does not generally happen that men are *naturally* gifted with knowledge. Cf. Eur. Rhes. 106, οὐ γὰρ αὐτὸς παντ' ἐπίστασθαι βροτῶν πέφυκεν.

723. τῶν λεγόντων εἶ. For the position of εἶ cf. v. 166; εἰδὼς εἶ, v. 410; Aj. 1252, οἱ φρονούντες εἶ.

τὸ μανθάνειν. The infin. with the article (τό) is treated as a substantive, capable of declension by means of the inflexions of the article, and thereby of expressing all the relations of the cases of a subst. In this way whole sentences, by prefixing the article, may assume the character of one lengthened substantival notion. The unity of this notion is often marked by the position of the article first, and the infinitive last, so that all the words between them are marked as belonging to the infinitive, and making up with it one notion. This collocation however is not always observed, and in poetry is not unfre-

quently violated: as here, *καὶ τῶν λεγόντων εἶ καλὸν τὸ μαρθάνειν* for *τὸ τῶν εἶ λεγόντων μαρθάνειν καλόν*. Cf. Jelf, Gr. Gr. § 678, 1, 2.

725. *μαθεῖν*, sub. *τοῦδε*, i. e. *Hæmon*. *σέ τ' αὖ τοῦδε*, addressed to *Hæmon*.

διπλῇ. Herm. Dind.; vulgo *διπλᾷ*. One MS. *διπλᾶ*. "twice over," "in two ways," or "on both sides."

726. *οἱ τηλικοῖδε . . . φύσιν*; "Are then (*καὶ*) such old men as we to be taught wisdom by a stripling of his age?" For *οἱ* some MSS. have *ῆ* or *ῆ*. But the demonstrative pronouns of quality and quantity—*τοιούτος* and *τοσοῦτος*—have the article, when the quality or quantity is conceived to belong to the whole class of individuals before named. It is most usual with a demonstrative force, as referring to the object before named. In poetry we find other pronouns of this class in similar construction, as *ὁ τοιόσδε*, *οἱ τηλικούτοι*. Cf. Jelf, Gr. Gr. § 453, β. Translate freely: "men so far (advanced in age) as ourselves here." *διδασκόμεσθα* is here passive; cf. v. 93, *ἐχθαρεῖ*. Wunder thinks that *καὶ*, used in interrogations (as here and v. 770) answers to the German *gar*. It may be rendered by "then," or some similar word which will give force to the question.

δῆ is also often used with interrogatives, to increase the force of the question, when it denotes that a definite answer is expected to this point. We may render it: "answer me that." Cf. Jelf, Gr. Gr. § 723, 2. Markland thinks it means "scilicet" = *δηθεν*.

τῇ φύσιν, "age." Musgr. "At the hands of a man so (young) in point of age as him here."

726—761. Wunder observes that in this skilfully constructed dialogue, *Hæmon* speaks calmly, *Creon* passionately: that the former uses a gentle and modest style of speech, the latter a violent and bitter one: that *Hæmon* makes use of arguments, *Creon* of abuse: and that as soon as *Hæmon* gets angry at the insulting language of *Creon* (v. 762), he declines any further altercation, and quits the stage.

728. *μηδέν* sub *φρονεῖν*, or *διδάσκου*, from the preceding line. "In naught that is not just." *μηδέν διδάσκου ὃ μὴ δίκαιόν ἐστι σοι μαρθάνειν*. Schol.

729. "You should not look so much to my age as to the duty (*τάργα*) I have undertaken:" which was to persuade *Creon* to give up his intention of punishing *Antigone*.

730. *ἔργον γὰρ . . . σέβειν*; "Is it then (*γὰρ*) a duty to pay respect to the disobedient?" We may render *τάργα* in the previous verse, "my actions:" and *ἔργον* here, "is it then one of thy actions?" &c. Musgrave, however, thinks that the words are used in slightly different senses, the ancients not being always careful in repetitions of words to preserve exactly the same meaning in each. He takes *ἔργον ἐστὶ* here to be equivalent to *χρεία ἐστὶ*, *opus est*, as in Aj. 12. *οὐδὲν ἔτ' ἔργον ἐστὶν*, "it is no longer of any use."

τοὺς ἀκοσμοῦντας. Cf. supra, v. 660—677.

731. *οὐδ' ἂν κελεύσαιμ', κ.τ.λ.* "I would not even bid others show respect to the base," much less do so myself. Don. thinks that the emphasis falls on the first syllable of *εὐσεβεῖν*, and renders: "I would not even bid you to pay religious reverence, when the base were the objects of it." He adds, that *Creon* then asks whether *Antigone* was not in this predicament—whether she had not, in her anxiety to

perform the duties of *εὐσεβία*, taken the enemies of the state as the objects of her undue reverence? He thinks there is the same allusion to the two applications of *σέβω* in vv. 744, 745, where *οὐ γὰρ σέβεις* = *ἀσεβεῖς γὰρ*.

732. "Was not she then troubled (seized) with this disorder?" i. e. *κακία*.

733. "The universal inhabitants (entire population) of Thebes say 'no.'" *δμόπολις*, poetic for *δμόπολις*, "one who lives in the same city or state." Cf. 7, *πανδήμῳ πόλει*.

734. "Is the city then (*γὰρ*) to dictate to me my orders?" For *ἀμὲ* some MSS. have *ἄ με*, and others *ἀ' με*.

735. *ὥς ἄγαν νέος*, "like a very child."

736. "Must I then (*γὰρ*) rule this country for others' interests besides my own?" *χρή με* is the correction of Dobree, in which he has been followed by Dind., Schn., and others: vulgo *χρή γε*. Don. *χρή 'πί*. Most editors think that the common reading *γε* is inappropriate. If we retain it, we may translate: "must then some one else, forsooth, than myself rule this state?" Insinuating that Hæmon wishes to rule instead of him. In the latter case *χρή* must take a dative. Erf. quotes Thomas Magister, who remarks that *χρή* is once found with a dative in Soph. Another instance occurs in Eur. Ion. 1317, *τοῖσι δ' ἐνδίκῳις ἱερὰ καθίζειν ἐχρήν*. Hæmon's answer, however, agrees better with the first interpretation.

737. "Yes: for that is no state, which belongs to a single person:" i. e. where the king's interests only are consulted.

738. "Is not the state regarded as the property of the ruler?" Does it not belong to him? Cf. Œd. C. 38, *τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται*; "to which of the gods is it held sacred—or does it belong?"

739. *καλῶς*, "nicely:" said ironically. *ἐρήμης*, i. e. without inhabitants. Cf. Œd. R. 54, *ὥς εἶπερ ἄρξεις τῇσδε γῆς, ὥσπερ κρατεῖς, ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν*.

740. *συμμαχεῖ*, "is in league with," "fights on the woman's side." One MS. has *συμμαχεῖν*, which Erf. defends; and Jelf, Gr. Gr. § 898, 4.

741. I fight on a woman's side, "if thou art a woman; for it is on thy account that I am anxious." Schn. (quoted by Bl.) observes that "from this point the altercation becomes more violent, each laying hold upon the other's words, and seeking to turn them into ridicule, or to turn the edge of them against his opponent."

742. *διὰ δίκης ἰὼν*, "going to law with," or as we should say, "going to loggerheads with."

Cf. Eur. Or. 1361, *διὰ δίκας ἔβα θεῶν νέμεσις εἰς Ἑλέαν*. Hipp. 543, *διὰ ξυμφορᾶς ἰέναι τινί*. Xen. An. iii. 2, 8, *διὰ φιλίας ἰέναι τινί*.

πατρὶ is the dativus incommodi after *δίκης*. So Eur. Iph. A. 183, *Ἥρᾳ Παλλάδι τ' ἔριν*. Cf. Jelf, Gr. Gr. § 601, obs. 2. For *παγκάκιστε*, Porson on Orest. 301, prefers *καὶ κάκιστε*.

743. "Yes, for I see thee erring in an unlawful way:" i. e. *ἄδικον ἁμαρτίαν ἁμαρτάνοντα*. Cf. Phil. 1248, *τὴν ἁμαρτίαν αἰσχρὰν ἁμαρτῶν*. Hæmon says this modestly, instead of as he meant, *ἀνόσιον ἁμαρτίαν ἁμαρτάνοντα*, or *ὑβριν ὑβρίζοντα*. Wunder. He uses the term *δίκαια*, in reply to his father's *διὰ δίκης*.

744. "Do I then (*γὰρ*) err in respecting (*σέβων*) my own authority?"

745. "Thou dost not respect (σέβεις) them (sc. the gods) at any rate (γε), when thou tramplest on the rites which the gods demand." See note on v. 731. With τιμὰς τὰς θεῶν, cf. 77, τὰ τῶν θεῶν ἔντιμα. He means the rites of burial.

746. "O detestable disposition and slave (ὑστερον = ἥσσον) of a woman!" ἀντὶ τοῦ ἡττηθῆν ὑπὸ γυναικός. Schol. Cf. Phil. 180, πρωτογόνων οἴκων οὐδενὸς ὑστερος, "inferior to."

747. At any rate, thou shalt never find me a slave (ἥσσω) to dishonour." For οὐκ ἂν, some MSS. have οὐκ ἂν γ'. Porson prefers οὐ τὰν, others οὐτ' ἂν. Doederl. and Schn. οὐ κὰν, "thou wilt not also find me," &c. Again, for γε . . . ἐμὲ, Br. conjectures με . . . ποτέ. Mit. renders γυναικὸς ὑστερον, "stooping to a woman," and ἥσσω τῶν αἰσχρῶν, "stooping to what is disgraceful."

749. καὶ σοῦ γε κἀμοῦ, sc. ὑπέρ, "yes (γε), and for thee too, and for myself as well." Cf. 577.

750. οὐκ ἔσθ' ὥς, "it may not be that:" οὐκ ἔσθ' ὅπως is more commonly found.

ἔτι ζῶσαν, "whilst still alive." Creon had before said (654) μέθες τὴν παῖδ' ἐν Αἰδοῦ τήνδε νυμφεύειν τινί.

751. τινά, i.e. Hæmon himself: δι' ἑαυτὸν ἔφη· ὁ δὲ Κρέων ᾤετο δι' αὐτὸν λέγειν. Schol. Wunder, however, argues that Creon is meant; and that he uses τινά for σέ, from a feeling of modesty.

752. "What, dost thou proceed to such a pitch of audacity as even to threaten (me)?" ἐπεξέρχεσθαι is frequently used as a forensic term, "to prosecute," "to proceed against:" here, "to proceed to an extremity." Creon misunderstands what Hæmon had said, and applies the τινά to himself. The Oxf. Ed. translates, "What! dost thou proceed even to threaten, in thy hardihood?" Blaydes, "Dost thou even with menaces attack me (literally, come out against me) thus boldly?" (θρασὺς for θρασέως). Wunder, "Adeone audax es, ut etiam minis me inquare?"

753. "But what threat is it (merely) to give a little advice to an empty pate?" (literally, "to speak against empty (unwise) resolutions?") Hæmon at last loses his temper, and speaks bitterly. He means, "How can I be said to threaten, when I only advise you to change your senseless determination to put Antigone to death?"

754. Creon takes offence at the words κενὰς γνώμας, and replies sharply, "to thy sorrow shalt thou teach me understanding (wisdom), being devoid of that commodity thyself." κλαίω, "at thy peril," "to thy cost:" the opposite of χαίρων, v. 759.

φρενώσεις, "thou shalt teach me wisdom (shalt put wisdom into me)."

755. "If thou wert not my father, I should say that thou hadst not overmuch of it thyself." Remember that they are now abusing each other, and translate accordingly. Bl. translates, "I should have said that you are not rightminded:" said respectfully (he thinks) for κακῶς φρονεῖν, or παραφρονεῖν. I rather think that Hæmon now throws off all respect for his father, and speaks plainly, as his anger dictates to him.

756. "Thou woman's plaything, don't twit me (in this way)." κώτιλλε is generally rendered, "prate to," "lecture;" but as Wunder observes, the context shows that it stands for ὑβρίζειν, or δεινάζειν (the word used by Creon afterwards). Don. thinks that the verb

κωτίλλω properly applies to the idle small-talk of women: and quotes Theocr. Id. xv. 87, *παύσασθ', ὃ δύστανοι, ἀήνυτα κωτίλλοισαι*. Bl. renders, "don't wheedle, coax, cajole me." But what coaxing or wheedling was there in Hæmon's speech?

δούλευμα for δούλος, abstract for concrete.

757. "Would'st thou wish to say something, and after saying it to hear nothing (in reply)?" Wunder has no note of interrogation, and renders, "qualis ego tibi videar dicis: qualis tu mihi videre ut dicam non pateris." Mitchell thinks that "in the character of Creon Sophocles meant to depicture a person possessed of and strongly devoted to despotic power, while Hæmon exhibits a prince inclined to popular and democratic institutions. Amongst the highest privileges of the latter, was what the ancients termed *ισηγορία*, or equal liberty of speech to all—a privilege so highly valued, that the term *ισηγορία* became equivalent to *ισονομία* and *ἐλευθερία*. In Creon's ears the claim to such a privilege could sound as little else than high treason; and hence his indignant exclamation, 'And is it come to this? But so, Heaven help me, I will not have insult added to censure, nor be made your mock as well as your reprobation?'"

758. ἄληθες, "Indeed?" "Really?" Latin, "Itane?" ironically. So CEd. R. 350. When used sarcastically, the accent is thrown back.

ἀλλ' οὐ . . . ἐμέ. "But, by this Olympus here, be assured of that, thou shalt not with impunity insult me in addition to (ἐπὶ) thy censures (as well as blame me)." The construction is ἀλλ' οὐ (μὰ), τόνδ' Ὀλυμπον, ἴσθ' ὅτι, κ.τ.λ. For the omission of μὰ, compare CEd. R. 660, οὐ τὸν πάντων θεῶν θεὸν πρόμον ἄλιον: El. 1063, ἀλλ' οὐ τὰν Διὸς ἀστραπὴν καὶ τὰν οὐρανίαν θέμιν. Understand ὀμνυμι, "I swear by," &c. For ἴσθ' ὅτι, Bl. reads ἴσθ', ἔτι, i. e. ἀλλ', ἴσθ', οὐκ ἔτι χαίρων, &c. He thinks that the negative should have come after ἴσθ' ὅτι, instead of before it. But ἴσθ' ὅτι here is really parenthetical: "thou shalt not insult me with impunity; be assured that (thou shalt not)." So in v. 276, οἷδ' ὅτι is used parenthetically.

ἐπὶ ψόγοισι is rendered by Wunder, "by upbraiding me," or "accusing me:" by Bl., "for the purpose of (or with) abuse, abusively," i. q. ψέγων. Dobree and Emper propose ἔτι for ἐπὶ. Musgrave, ἐπιψόγοισι, sc. ἔπεισι. There is no need of any change. The meaning is clearly, "don't insult as well as blame me:" for, as Don. observes, Hæmon begins with ψόγος (v. 689), and is at last supposed by his father to threaten, δεινάζειν signifying "to use hard words, threats, and the like."

760. τὸ μῖσος, "the hated wretch (hateful minx):" i. e. Antigone. Spoken very bitterly to the attendants. So in Phil. 991, Ulysses is called μῖσος. In Latin, *scelus* is used in the same way.

κατ' ὄμματα, "before his very eyes;" literally, "over against, opposite to." Cf. Jelf, Gr. Gr. § 629. "The precision and the accumulation of terms used by Creon, in order to give more pungency and bitterness to his intentions, will not escape the reader." Mit.

762. οὐ δῆτ' ἐμοίγε. The pronoun ἐμοίγε, though placed before both the disjunctive clauses οὐθ' ἥδ', &c., and σύ τ' οὐδαμὰ, &c., properly belongs only to the former. "The poet intended at first to write οὐ δῆτ' ἐμοίγε ἥδ' ὀλεῖται πλησία, but the sentence suddenly branches off into two distinct negative clauses." Bl.

763. For οὐδαμὰ, most of the MSS. have the older form οὐδαμᾶ, some οὐδαμοῦ. For examples of οὔτε followed by τέ (*neque—que (et)*), cf. Jelf, Gr. Gr. § 775, 3.

764. τοῦμόν κρᾶτ', a periphrasis for "me." Cf. v. 1. ἐν ὀφθαλμοῖς, "with thine eyes." Cf. Theocr. iv. 7, ἐν ὀφθαλμοῖσιν ὀπώπη.

προσὸψει ἐν ὀφθαλμοῖς ὀρῶν. Observe the fulness of the expression, perhaps intentional, as ironical. Bl. In reply to (v. 760) ὥς κατ' ὅμματα, &c.

765. ὥς . . . ξυνών, "In order that thou mayest rave in the company of such of thy friends as will stand it," sc. thy raving: ὥς μαινῇ παρὰ τοῖς φίλοις τοῖς θέλουσιν ὑπομεῖναι τὴν σὴν μανίαν. Schol. With τοῖς θέλουσι, Musgr. supplies ξυνεῖναι. Exit Hæmon.

766. ἐξ ὀργῆς ταχὺς, "in a passionate hurry," literally, "hurriedly through passion." Cf. Phil. 563. ἐκ βίας ἄγειν, i. e. βίᾳ.

767. νοῦς . . . βαρύς, "Such a young mind when pained is desperate (dangerous)." Wunder renders βαρύς "a quo grave quid metuendum." So in Œd. R. 546., δυσμενῇ γὰρ καὶ βαρύν σ' εὕρηκ' ἐμοί.

768. δρᾶτω, φρονεῖτω. The asyndeton is well suited to the impetuosity of Creon's manner. Bl.

φρονεῖτω . . . ἰών, "Let him go and cherish higher thoughts than become a man." ἢ κατ' ἄνδρα. When the notion of inequality between two objects is denoted, so that the properties of the one are too different or too great to exist in or with the other, the comparative of the adjective is used with ἢ κατὰ with the acc., more rarely with ἢ πρὸς: Thuc. vii. 75, μείζω ἢ κατὰ δάκρυα πεπονθότας. The Latins use *quam pro* with the abl., as Liv. xxi. 29, "prælium atrocius, *quam pro numero pugnantium*, editur." Cf. Jelf, Gr. Gr. § 783, i.

ἄνδρα is here used as ἄνθρωπον. Cf. Aj. 77., πρόσθεν οὐκ ἄνθρωπος ὄδ' ἦν; Ter. Heaut. i. 1, 25, "Homo sum, humani nihil a me alienum puto."

769. Since Creon, above v. 577—581, had spoken as if he had resolved to put to death not only Antigone, but Ismene also, the poet here contrives to prevent the spectators from being deceived, if they should see Antigone only condemned. Dind.

770. Observe the position of καὶ, and cf. v. 726, "Dost thou then mean even to put both to death?" A question which naturally followed from the last remark of Creon.

772. "And by what sort of death dost thou mean to kill her?" ποῖα καὶ. Porson on Ph. 1373, observes that καὶ πῶς objects or contradicts: πῶς καὶ asks for further information: so the conjunction is put after τίς, πῶς, ποῦ, ποῖ, ποῖος.

773. ἄγων . . . κατώρυχι, "Carrying her to a place where the track is untrodden by mortals, I will bury her alive in a rocky excavation."

774. πετρώδει ἐν κατώρυχι· ἐν ὑπογείῳ σπηλαίῳ. Schol. Bl. quotes Schn., who observes that "by πετρώδης κατώρυξ (instead of which we have below κεύθος νεκύων, ἔρμα τυμβόχωστον, κατηρεφῆς τύμβος, θανόντων κατασκαφαλ, κατώρυξ στέγη, λιθόστρωτον νυμφεῖον "Αἰδου) we are to conceive a θησαυρὸς, formed by excavation and masonry, which served the family of the Labdacidæ as a burial place, like the Thesauri of Mycenæ, Orchomenus, &c. Our θησαυρὸς was situated, like those, without the city."

775. φορβῆς . . . προθείς, "Having set before her only just so much food, as will be a piaculum (escape from pollution)."

φορβῆς τοσούτον· ἔθος παλαιόν, ὥστε τὸν βουλόμενον καθειργνύναι τινὰ ἀφοσιούσθαι βραχὺ τιθέντα τροφῆς. καὶ ὑπενόουν κάθαρσιν τὸ τοιοῦτο, ἵνα μὴ δοκῶσι λιμῷ ἀναιρεῖν· τοῦτο γὰρ ἀσεβές. Schol. To destroy any one by famine was looked on by the Greeks as impious: probably because it reflected disgrace on any country to suffer its inhabitants to perish by hunger; when they buried persons alive, therefore, it was customary to give them a small quantity of victuals, "that the city might escape pollution," a piece of pagan superstition not unlike our modern Jesuitism, calculated, we may observe, with a design to separate crimes from guilt, and give tyrants a power to gratify their resentment with impunity. Franklin.

ὡς ἄγος, sc. εἶναι. Wunder takes ἄγος here in the sense of κάθαρσις. Neue compares Xen. Anab. vii. 8, 19. καὶ διασώζονται, ἀνδράποδα ὡς διακόσια ἔχοντες καὶ πρόβατα ὅσον θύματα, "as many as sufficed for sacrifice."

776. πᾶς, equivalent to πάντως, "altogether," "entirely." Cf. Aj. 275, κείνός τε λύπη πᾶς ἐλήλαται κακῇ: 728, πέτροισι πᾶς καταξανθεῖς, "lacerated piece-meal by stones."

777. τὸν Ἀιδην αἰτουμένη, "asking it of Hades for herself;" or "supplicating Hades." El. thinks that αἰτεῖσθαι signifies *precari*.

778. που τεύξεταί τὸ μὴ θανεῖν, "she will obtain I dare say exemption from death." που, "no doubt," ironically. Tricl. connects τὸ μὴ θανεῖν with αἰτουμένη.

779. ἢ γινώσεται. . . . σέβειν, "Or will on the other hand (ἀλλὰ) then at least (γούν) know, that it is a work of supererogation to reverence folk in Hades."

ἀλλὰ τηνικαῦτα is generally rendered "at least (ἀλλὰ) then;" "she will certainly (γούν) then at least know," if she does not find it out sooner. Cf. 552. Arist. Aves, 1598, ἐὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν, "at least now," if ye did not do so before. Another example of this elliptic use of ἀλλὰ in the middle of a sentence, (the hypothetical protasis being suppressed,) occurs in Œd. C. 1276, πειράσασ' ἄλλ' ὑμεῖς γε κινήσαι πατρός στόμα, "if no one else does, at least do you try." Cf. Jelf, Gr. Gr. § 774, obs. 1.

780. πόνος περισσός, "labour over-much," and therefore all to no purpose; "labour in vain." Cf. 68, τὸ περισσὰ πράσσειν.

781—800. "The Chorus takes occasion from Hæmon's devotion to Antigone, to sing the irresistible power of love." Oxf. Ed.

781—790. "Love invincible in fight, Love, who fallest upon the brute creation, who slumberest on the downy cheeks of the young and fair, and roamest o'er the deep and in the wild beast's lair: thee neither any of the immortals escapes, nor any one among mortals of a day, and he who feels thy power is mad."

782. ἐν κτήμασι πίπτεις, "fallest upon (attacks) the flocks;" domesticated animals; as contrasted with the wild ones ἐν ἀγρονόμοις αὐλαῖς, v. 785: κτήμασι being equivalent to κτήνεσι, "property is herds and flocks." Cf. Aj. 375, ἐν δ' ἐλίκεσσι βουσί καὶ κλυτοῖς πεσὼν αἰπολλοῖς: 185, τόσσον ἐν ποίμναις πίτνων. Fr. 678 (ap. Stob. lxiii. 6):

ὦ παῖδες, ἢ τοι Κύπρις οὐ Κύπρις μόνον,
* * * *

εἰσέρχεται μὲν ἰχθύων πλωτῷ γένει,

ἔνεστι δ' ἐν χέρσου τετρασκελεῖ γονῇ
 νωμᾷ δ' ἐν οἰωνοῖσι τοῦκείνης πτερὸν,
 ἐν θηρσὶν, ἐν βροτοῖσιν, ἐν θεοῖς ἄνω.

Herm., Wünd., and others, however, understand κτήμασι of "the rich and powerful," the abstract for the concrete; and so the Schol.: τὸ δὲ ἐρᾶν πλουσίους ἔχει. καὶ ἡ παροιμία. Ἐν πλησμονῇ τοι Κύπρις, ἐν πεινῶσι δ' οὐ. If this be the true interpretation κτήμασι will refer to Hæmon, νεάνιδος to Antigone, and ἐν ἀγρονόμοις αὐλαῖς to men "who live in rural abodes." The Schol. gives another interpretation, ἐπεὶ καὶ κτημάτων ἐρῶσι πολλοί. So Tricl., οὐ γὰρ μόνον ἀνθρώπων, ἀλλὰ καὶ κτημάτων ἐρῶμεν· ὅθεν ἡ πλεονεξία γίνεται. And Bothe, "qui res ac fortunas invadis." Klotz thinks κτήμασι are "slaves." Don. thinks that Soph. here speaks of love as making men his κτήματα, by his triumphant victories over those whom he attacks, κτήμασι being here used proleptically. He remarks that the use of ἐμπίπτω, with the dative to signify the access of an emotion or passion, is exceedingly common, and that ἔρως ἐμπίπτει τινί is a phrase of constant occurrence. He thinks it may be borrowed from the wrestling school. He renders, "whose attacks at once enslave." So Schn., "fallest upon a sure booty (thine unresisting captives)." I find that Ellendt thinks that there is an intended opposition between κτήμασι and ἀγρονόμοις αὐλαῖς, as I have remarked above; but it would certainly be natural to find a contrast, if possible, between κτήμασι and νεάνιδος, and between ὑπερπόντιος and ἀγρονόμοις αὐλαῖς.

784. ἐννυχεύεις· διατρίβεις. Schol., "thy nightly vigils keepest." Don. Cf. Hor. Od. iv. 13, 6, "Ille (sc. Amor), virentis et doctæ psallere Chiræ pulchris excubat in genis."

785. ὑπερπόντιος· ὅτι καὶ τὰ πόρρω θηρεύει δ' ἐρῶν. Schol. As Paris, who crossed over from Troy to Greece, for the sake of Helen. Bl.

Observe that ὑπερπόντιος is joined with the subject instead of the predicate = ὑπὲρ τὸν πόντον. So Œd. R. 32, ἐφέστιοι ἐζόμεθα for ἐπὶ τῇ ἐστίᾳ. Cf. Jelf, Gr. Gr. § 714, a.

ἀγρονόμοις αὐλαῖς I understand of the "lair of wild beasts," for which there is the support of v. 347, ἀγραύλου θηρὸς ὄρεσσιβάτα. Wex, however, thinks that αὐλαί is invariably used by Sophocles of the dwellings of men; and Zehlickius (quoted by Wünder with approbation) maintains that the lairs of wild beasts are never called αὐλαί. But surely if ἀγραυλος (ἀγρος, αὐλή) can be predicated of a θήρ, the dens or lairs of wild beasts may be called αὐλαί. Most of the Ed. render, "in the rustic cottages," as Venus sought out Anchises in his shepherd's hut.

786. σε φύξιμος, "is able to escape thee." Verbals govern the same case as the verbs from which they are derived, the transitive force of the verb being transferred to the adjective. Cf. Jelf, Gr. Gr. § 581.

787. ἐπ', "among." Musgr. quotes Aristides, Panath. tom. i. p. 96, μόνῃ τῇ πόλει . . . ἐπὶ τῶν Ἑλληνικῶν: and Pind. Ol. vii. Epod. iv., σοφώτατα νοήματ' ἐπὶ προτέρων ἀνδρῶν παραδεξαμένους. Erf. and others take ἐπ' for ἐπεστι, "nor is there one of mortals."

ὁ δ' ἔχων, sc. τὸν ἔρωτα. Schol. Cf. Plato, Phædr. p. 239, C, ἀνὴρ ἔχων ἔρωτα. Bl. remarks that the Greeks not only said ἔρως (πόθος, ἱερός) ἔχει με, as in Pind. I. vii. 29, ἔρως γὰρ ἔχεν, but ἐγὼ ἔχω ἔρωτα.

791—800. "Thou also allurest the minds of the just to injustice with a view to their ruin; thou also hast stirred up this quarrel among relations; and the brilliant fascination of the eyes of a handsome maiden carries the day, equal in authority to mighty decrees; for the irresistible Goddess Aphrodite makes us her sport."

791. σὺ καὶ δικαίων ἀδίκους. σὺ καὶ δικαίους διαφθείρεις, ὥστε τὰς φρένας αὐτῶν ἀδίκους γίνεσθαι, ὡς Ἡρακλῆς ἐνεχόμενος τῷ ἔρωτι τῆς Ἰόλης τὰ ἐν Οἰχαλίᾳ ἔπραξεν, ἀφορμὴν τοῦ πολέμου μὴ ἔχων ἢ τὸν ἔρωτα μόνον. Schol. Observe the prolepsis, ἀδίκους for ὥστε εἶναι ἀδίκους. Cf. v. 25, &c.

792. ἐπὶ λώβῃ, "with a view to (for, to) their disgrace." Cf. Aj. 143. μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς ἐπὶ δυσκλείᾳ, "tending to our infamy."

793. τόδε νεῖκος ἀνδρῶν ξύναιμον (for ξυνάιμων), "this quarrel among relations:" συγγενές· ὅτι υἱοῦ πρὸς πατέρα γέγονε μάχη καὶ διαφορά. Schol. Love for Antigone made Hæmon quarrel with his father.

ξύναιμον. When a single substantival notion is expressed by a substantive in the gen., the attributive adj. in poetry frequently does not agree with the substantive in the gen. to which it properly belongs, but with the other: the two words expressing one compound notion being considered as one word. Eur. Alc. 538, ξένων πρὸς ἄλλην ἐστίαν. Cf. Jelf, Gr. Gr. § 440.

794. ἔχεις ταραξας = ἐτάραξας. Cf. v. 77, &c.

795. νικᾷ· νικᾷ δὲ ὁ φανερός ἡμερος τῶν βλεφάρων τῆς εὐλέκτρον νύμφας τὸν Κρέοντα, τὸν ἐν ταῖς ἀρχαῖς τῶν μεγάλων θεσμῶν. Schol. Hæmon's love for Antigone prevails over his duty to Creon.

ἐναργῆς βλεφάρων ἡμερος is rendered by Wunder, "splendidus oculorum nitor." Bl., "flashing love-glance of the eyes." Mit., "desire, or love for the eyes." Erf. understands ἡμερος "de oculorum blando nitore." Don. closely connects βλεφάρων ἡμερος, and renders, "love, that was learned in the lustrous eyes of her whose bridal bed he coveted." It is only necessary to observe the double gen., and to understand, that "the fascination of a handsome maiden's eyes" is too much for Hæmon, and induces him to set his father at defiance.

εὐλέκτρον, "desirable for a bride;" i. e. Antigone, who was betrothed to Hæmon.

796. All the MSS. have τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς θεσμῶν. Dindorf rejects ἐν ἀρχαῖς (as being only a gloss), and inserts οὐχὶ before πάρεδρος, "by no means an assessor of the supreme laws." In these words (according to Dind., quoted by Bl.), the Chorus imply that the attachment of Hæmon for Antigone is not one consistent with those sacred laws, which require respect to be paid to the will of a father, and the laws of one's country; which view he thinks confirmed by the following words of the Chorus, νῦν δ' ἤδη γὰρ καὶ τὸς θεσμῶν ἔξω φέρομαι. Mit., who retains the reading of the MSS., thinks that Love is here termed "the assessor of high legislators, even in their seats of office," or, "in the administration of their judicial and legislative functions," θεσμῶν being equivalent to θεσμοθετῶν, the abstract for the concrete. Erfurt renders, "magnum assessor inter principes judiciorum;" ἀρχαί frequently signifying "magistratus ac principes." Schn. (quoted by Bl.), "the charm of love is an assessor of the mighty laws" (inasmuch as together with the moral laws love also exercises a mighty influence over the deeds of men), πάρεδρον λέγει τὸν ἔρωτα τῶν μεγάλων ἐν ἀρχαῖς

νόμων, ὡς κατακρατοῦντα ἀνθρώπων, καθάπερ καὶ τὰ μεγάλα παρὰ τῶν ἀνθρώπων νόμιμα. τοῦτο δὲ εἶπεν ὅτι θαυμαστή τις ἐστὶν ἡ τοῦ ἡμέρου ἀρχὴ καὶ ὥσπερ νομισθεῖσα ἀνωθεν. Schol. Don. explains the meaning to be that "love has equal power with the mighty laws of filial piety;" but we must understand *θεσμῶν*, not "of the primæval moral laws which are anterior to, and above all, human laws," but of "the enactments" of Creon. The meaning is simply, that "love is equal in authority to the mighty decrees" of Creon, and impels Hæmon to take part with Antigone against his father, whose enactments she had violated.

800. ἡμαχός· ἀκαταμάχητος, Schol.: ἐμπαίζει· ἡδεται, χαίρει, Schol.: "ludos facit," Ell.: "insultat," Wunder, who thinks the meaning to be, that when Aphrodite comes in conflict with piety and respect, she is certain to be the conqueror. It seems rather to signify that "she makes sport of men," and "tricks" them into acting foolishly and rashly. Dale translates,

Matchless in might,
In sport like this fair Venus takes delight;

and quotes Hor. Carm. i. 33,

Sic visum Veneri; cui placet impares
Formas atque animos sub juga ahenea
Sævo mittere cum joco.

801. νῦν δ' ἤδη . . . ὄρων, "But I myself, too, am e'en now being carried beyond the laws (hurried into disrespect of the laws) when I see this." The Chorus acknowledge that they feel compassion for Antigone, who had been condemned by Creon, and that they are carried away by their feelings to violate the spirit of his "enactments."

νῦν ἤδη, or ἤδη νῦν, "even now," Lat., "jam nunc," expresses the immediate and momentary presence of that which is spoken of, without any notion of duration. Cf. Jelf, Gr. Gr. § 719, 4.

804. τὸν παγκοίταν . . . ἀνύτουσαν, "wending her way to the universal chamber of death;" to the chamber in which all must sleep, sc. the grave.

ἀνύτουσαν, with an acc., like other verbs expressing or implying *motion to a place*. Cf. Aj. 606, κακὰν ἐλπίδ' ἔχων ἔτι μέ ποτ' ἀνύσειν τὸν ἀπότροπον αἰδηλὸν "Αἶδαν," "that I shall yet one day reach the abhorred darksome grave:" Trach. 657, πρὶν τάνδε πρὸς πόλιν ἀνύσειε: El. 1451, φίλης γὰρ προξένου κατήνυσαν, sub. δόμον, "they have come to the house of a hostess that will make them welcome." Porson writes the Attic form, ἀνύτω, with an aspirate, in compliance with the grammarians Mœris, Herodian, and others.

807. τὰν νεάταν, i. e. τὴν ὑστάτην.

808. νέατον, "for the last time," used adverbially. Wex quotes Aj. 858, πανύστατον δὲ κοῦποτ' αἰθὺς ὕστερον. Eur. Hec. 411, ὡς οὔ ποτ' αἰθὺς, ἀλλὰ νῦν πανύστατον.

810. κοῦποτ' αἰθὺς, sc. ὁψομένην.

811. ὁ παγκοίτας "Αἶδας, "Hades who lays all to rest." Similar epithets of Hades are common. Cf. Aj. 1192, τὸν πολύκοινον "Αἶδαν: El. 137, 'Αἶδα παγκοίνου.

814. οὐθ' ὑμεναίων ἐγκληρον, "neither having participated in nuptial

rites." Cf. *Æd. R.* 422, ὅταν καταίσθῃ τὸν ὑμέναιον, "the marriage."—*ἔγκληρον μέτοχον*. Schol.

815. οὐτ' . . . ὕμνησεν, "nor as yet has any bridal hymn celebrated me." Observe the sudden change of construction—the finite verb after *ἔγκληρον* in the previous clause.

816. *νυμφεύσω*. Cf. on v. 654. Ἀχέροντι is probably the *dativus loci*, "in Acheron."

817—822. "Thou art departing then, renowned and covered with glory, to this receptacle of the dead, neither smitten by wasting diseases, nor having received a blow from the sword, but independent, alive, the very only one of mortals, thou shalt thus descend to Hades." "The Chorus makes matter of consolation of the very thing which Antigone had just been bewailing, viz., her going down alive to Hades." Schn. ap. Bl.

818. τὸδε κεύθος νεκύων, sc. the *πετρώδης κατῶρυξ* into which she was to be immured alive.

819. οὔτε . . . λαχοῦσα· οὔτε νοσήσασα οὔτε ἀναιρεθεῖσα. Schol.

820. *ξιφῶν ἐπίχειρα λαχοῦσα*· οὐ δια *ξιφῶν* τὸν *μισθὸν τοῦ πλημμελήματος λαχοῦσα* καὶ τὴν *τιμωρίαν*. Schol. Erf. renders, "ensis poenam sortita;" Br., "gladiorum ictus perpessa;" Bl., "the recompense of the sword;" Oxf. Ed., "having for your lot the meed of the sword," i. e. death by the sword. Don. (*New Crat.* p. 295) observes that *ἐπίχειρα*, in the sense of a reward or punishment, contains the idea of reciprocity: *ἐπίχειρον ἀνταπόδοσις*. Hesych.; τὰ *ἐπίχειρα* τὸν *μισθόν*, τὰς *ἀμοιβὰς*. Suid. In this passage he thinks that *punishment* is implied: in the Greek idea of punishment, that of an equivalent, or *quid pro quo*, being always included.

821. αὐτόνομος, "independent;" in the sense of obeying the laws of her own heart; acknowledging no law in opposition to the dictates of her own heart. Oxf. Ed. The Schol. explains, μετ' ἐλευθερίας τεθνήξει, ἰδίῳ καὶ καὶνῳ νόμῳ [περὶ τὸ τέλος] χρησαμένη. She goes down to Hades of her own free choice and will, not dying of disease, or through the violence of man.

822. Αἶδαν, according to Wunder, is here used of the "rocky den," which was to be Antigone's grave.

823. The recollections of Antigone bring to her mind a previous instance of a person dying neither by disease nor the sword, viz., Niobe, the daughter of Tantalus; and who, though strictly a *Lydian* by birth, is here termed a *Phrygian*, because the stone into which she was turned lay on the borders of both countries. Mit.

823—833. "I have heard, 'tis true (δὴ), that the Phrygian stranger, daughter of Tantalus, perished most mournfully on the heights of Sipylus; whom, like clinging ivy, the growing rock overpowered; and as she wastes away under the storm (such is the report of men) snow never leaves her, but bedews her neck from under her all-streaming eyes; most like to whom Fate now consigns me to the grave."

824. ξέναν. Niobe was called ξέναν because she was not of Greek origin, but, being a Phrygian, had married Amphion, King of Thebes. Oxf. Ed. After the destruction of her fortunes at Thebes, she became her father's guest at Sipylus. Mit., who renders, "the daughter-guest of Tantalus."

825. Ταντάλου depends upon τὰν Φρυγίαν ξέναν. Cf. Œd. C. 623, δ Διδὸς Φοῖβος.

826. τὰν . . . δάμασεν ἦν ἐδάμασεν ἡ πέτρας βλάστησις, ὡς κισσὸς περιβαλοῦσα αὐτήν. Schol., Musgr., and Heath connect ἀτενὴς with βλάστα. It is to be taken with κισσὸς, "tight-clinging," Lat. *tenax*.

827. πετραία βλάστα, lit. "a rocky growth," *saxea germinatio*. Heath. περιέφυσεν αὐτῇ ἡ πέτρα, ὡς κισσὸς δένδρῳ. Schol. For the boasting of her children Niobe was punished by their being slain by the arrows of the Letoidæ; whereupon she herself, transported back to her native land, was by Zeus in pity transformed into an ever-weeping rock on mount Sipylos: a legend which took its rise from the form of the mountain ridge, which, seen at a distance, resembled a weeping woman, a resemblance still recognised by modern travellers, as it was by Pausanias, i. 21, 5. Schn. ap. Bl.

828. For ὕμβρω, the reading of the MSS., Dind., Wünd., and others read ὕμβροι, *imbres*.

τακομέναν, the more appropriate here, because snow also τήκεται, "melts." Bl.

831. For τέγγει θ' of the MSS., Dind., Wünd., &c., have τέγγει δ'; τέ—δέ being often found in two successive clauses, especially where one of them, generally the first, is negative. Cf. Jelf, Gr. Gr. § 754, 4.

Wünder makes Niobe the subject of τέγγει, and compares the Homeric expression ὑπ' ὀφρύσι δάκρυα λείβειν with the phrase τέγγειν ὑπ' ὀφρύσι δειράδας. He notices also the great force of the words ὀφρύς and δειράς, which apply equally to a mountain chain and the human body.

833. κατευνάζει, "sends me to my rest" in the grave. Cf. Trach. 95, νύξ τίκτει κατευνάζει τε.

834. The Chorus gently rebuke the presumption of Antigone in comparing herself with one who was of divine origin; but admit that for a mere mortal to have obtained a similar lot with one descended from the gods, is matter for great talk and applause. Translate: "but she was a goddess sure and goddess born; whereas we are mortals, and mortals born; and yet indeed for one in death to obtain the lot of the god-like, is a high thing to be told of."

θεὸς καὶ θεογεννής. Niobe was the daughter of Tantalus by the Pleiad Taygete, and Tantalus was the son of Zeus.

836. φθιμένῳ, "for one when dead:" φθιμένα, Ald. vulg. sub. σοι. Some MSS. have φθιμέναν. The Schol. notices the first two readings, καὶ τοι σοι φθιμένη, ἢ φθιμένῳ παντὶ, μακαριστὸν ἂν εἶη τὸ τῆς αὐτῆς μοίρας τυχεῖν τοῖς ἰσοθέοις.

τοῖς ἰσοθέοις. Emper has remarked that this refers to a nom., τὰ ἰσόθεα, and not to a lower synonym of θεὸς and θεογεννής, applied to Niobe. Don.

837. ἔγκληρα· κοινά, ὅμοια, τοῦ αὐτοῦ κλήρου καὶ τύχης. Schol. Wünder thinks that ἔγκληρος seems to be used for σύγκληρος, in the same way as ἐγγενὴς τινι is used for συγγενὴς τινι. Cf. supra, v. 814.

μέγ' ἀκοῦσαι, "is a great thing to have said of one." *Audire* is used in the same way in Latin. Bl. quotes Theocr. xvi. 30, ὄφρα καὶ εἰν Ἀῖδαο κεκρυμμένος ἐσθλὸς ἀκούσης.

839. "Why, by the gods of my fathers, do you insult me, not dead, but still alive?" ὀλλυμέναν. Dresd., one or two other MSS., Erf., and

Dind. vulgo *ὀλομέναν*, which does not suit the metre. The sense requires a preterite, and if we retain *ὀλλυμέναν*, we must use it as a participle of past time.

841. *ἐπίφαντον*. Gl., *ὀρωμένην καὶ ζῶσαν*. As if *ἐν φάει ὄντα*. Bl.

843. *πολυκτήμενες*, "opulent," and therefore probably *εὐγενεῖς*.

844. "O fountains of Dirce, and grove of Thebes abounding in chariots, you at all events I obtain as my witnesses, how unlamented by my friends, and by what (cruel) laws I am descending to the sepulchral vaults of an unheard-of tomb."

845. *εὐαρμάτου*. Cf. 149. *ἄλσος* was any place consecrated to the gods.

ἔμπας ὅμμ' ἐπικτῶμαι. Don. thinks that Wunder's reading, *ἐπανδῶμαι*, is quite unnecessary. Emper remarks that *ἔμπας* explains *ἐπικτῶμαι*, "you, at all events, even though I can obtain nothing else."

ὅμμε. The Dorians said *ὅμῃ*, the Æolians *ὅμμε*, according to Apollon, l. c. B.; Matth. § 145, 9.

847. *ἄκλαυτος*, pass. "unwept by."

οἷοις νόμοις, i. e. "quam nefaria lege." Hence the Chorus immediately reminds her that she has been brought to death by her own fault. Wünd.

849. *ἔρμα*, *agger*, "a mound," "cairn," or "barrow;" hence applied to "a tomb, or grave." Don. renders *ἔρμα τυμβόχωστον τάφου ποταίνιου*, "the tomb-heapt mound of a strange sepulture."

ποταίνιου προσφάτου θέλει δὲ εἰπεῖν καινοῦ καὶ παρεξηλαγμένου. Schol. Cf. Frag. 162, *ἔχουσιν ἡδονὰς ποταίνιους*. Said of Greek boys delighted with ice, a sight not very usual with them. Mit.

851. "Neither a sojourner among mortals, nor among the shades, nor among the living, nor the dead." Since the first of these lines does not agree with the corresponding line of the antistrophe (v. 870), Dind., Wünd., and Bergk condemn it, regarding it as the substitution of an interpreter for the verse which was lost.

853—856. "Having advanced to the utmost pitch of audacity, thou hast fallen full foul upon the exalted throne of justice, my child; but thou art now paying the penalty of some ancestral curse."

854. *βάθρον*, "base," "pedestal;" in Aj. 860, *πατρῶν ἐστίας βάθρον*, "base" of an altar. Neue compares Æsch. Ag. 383, *λακτίσαντι μέγαν δίκας βωμόν*, and Eum. 539, *βωμόν αἰδεσθαι δίκας, μηδὲ νιν κέρδος ἰδὼν ἀθέφ ποδὶ λὰξ ἀτίσης*.

855. *προσέπεσες ἔπεσες*. Schol. Two MSS. have *προσέπαισας*.

πολύ· ἀντὶ τοῦ μέγα. Hesych., "greatly," "fiercely;" Lat., "valde." *πολύ* is often joined with verbs in this sense. Cf. Aj. 1382, *καὶ μ' ἔψευσας ἐλπίδος πολύ*: Oed. R. 786, *ὑφείρπε γὰρ πολύ*.

856. *ἐκτίνεις*, "thou art paying off in full" some ancestral misery; i. e. art undergoing some misery which thy ancestors should have suffered: *ἡγουν ὅσον δυστυχίας ἐμελλεν ἐκεῖνος δυστυχῆσαι, τοῦτο αὐτὴ ἀποπληροῖς τοιαύταις περιπεσεσούσα δυστυχίαις*. Tricl.

857. The last remark of the Chorus recalls to the mind of Antigone the sad calamities which had fallen on her family. Bl.

857—861. "Thou hast touched upon sorrows most galling to me; I mean the thrice-renowned woes of my father, and of all our ill-fated race, (most grievous) to the illustrious Labdacidæ."

857. *ἔψαυσας . . . μερίμνας*, "Before involving ourselves in other

difficulties, a grammatical question must here be met; is *μερίμνας* a gen. sing., or an acc. plural? Passow observes that *ψάβειν* is found with a gen. case, Il. xxiii. 519, 806, H. Ven. 125, Hdt. iii. 30, &c.; and more rarely with a dat., Il. xiii. 132, xvi. 216, &c., &c.; whether with an acc. he thinks is very doubtful, because of the two places in the present play, he considers that *μερίμνας* may be a Doric gen., and that infra, 961, *τὸν θεὸν* may depend on *ἐπέγνω*. Ell. considers *μερίμνας* as an acc. plur., *κατὰ τὸ σημαίνόμενον*, 'quia ex verbo *ψάβειν* commemorandi, s. dicendi, τοῦ λέγειν s. μνημονεύειν notio repetitur.' With this view the Schol. harmonises, who says that *εἰπούσα* is here to be understood." Mit. Don. observes, "that if *ψάβω*, in its translated sense of touching upon in words, can be used with the acc. (and this he thinks is clear from v. 961) there seems to be no reason for making a difficulty here; *μερίμνας* will then be the acc., and as a train of thoughts rather than a single recollection is awakened by the word *πατρῶν*, the plur. is almost required." Musgr. and Wünd. also take it as an acc.

858. *τριπόλητον* is the reading of Dind. for the common *τριπόλιστον*, which must be rendered "deeply seated," from *τρίς* and *πορίζω*, lit., "thrice-founded;" *τριπόλητον*, from *τρίς* and *πολέω*, equivalent to *τρίπολον*, lit., "thrice-ploughed;" hence "much bruited," "thrice-told," "widely-blazoned."

οἶτον is the reading of Brunck. The MSS. have *οἶκτον*, except that the K is erased in M, which points to the present reading. Bl. It must be in apposition with *μερίμνας*, and indeed if *μερίμνας* be not the acc., *οἶτον* itself would be indefensible.

859—861. Wünder and others, who read *οἶκτον*, take *πατρὸς* and *πότμου* as genitives after it, and render, "grief for my father, and for the entire calamitous lot of us, the illustrious Labdacidae:" *κλεινοῖς Λαβδακίδαισιν* being considered as equivalent to *κλεινῶν Λαβδακιδῶν*. And so Matth. § 389, 3. The sense seems to require after *πατρὸς*, "the whole of our race besides," so that Bl. reads *δόμου* for *πότμου*. I have taken *πότμου* in the sense of "ill-fated race," and make the dat. *Λαβδακίδαισιν* depend upon *ἀλγεινοτάτας* understood.

862—867. "O curse of my mother's marriage, and incestuous slumberings of my unhappy mother with my father, from whom, unhappy one that I am, I was formerly sprung: to whom devoted, unmarried, I here am descending to sojourn."

862. *ματρῶν* agrees with *ἄται*, instead of *λέκτρων*. Cf. supra, v. 793.

864. *κοιμήματα* *αὐτογέννητα* *ματρὸς*, signifies "the intercourse of a mother with her own son:" *καὶ συνουσίαι τοῦ πατρὸς αὐτογενεῖς, ἢ συγγενικαί, ἢ ὅτι ταύτῃ συνεκοιμήθη, ἐξ ἧς γέγονε. ὅτι δ' αὐτὸς πατὴρ ἄμα καὶ παῖς ἦν*. Schol. Observe that the adjective again agrees with *κοιμήματα*, instead of (as we should have expected) with *ἄμφω πατρί*, i. e. "intercourse of my unhappy mother with my father, whom she herself had borne," (or, "who was himself borne of her.")

866. *οἶων*, sc. *γονέων*. Schol. Wünder thinks it may be referred to *κοιμήματα*. We may translate, "(to think) from what parents I sprang!" or, "(to think) that from such parents," &c., *οἶων* being equivalent to *ὅτι τοιούτων*, as we so often find it: or "that from such a match (*κοιμήματα*)." But as *πρὸς οὖς* (sc. *γονεῖς*, Schol.) follows, it is better to understand *γονέων* here.

867. *ἀραῖος* *ἐπικατάρατος*, *διὰ τὰ ἐκείνων ἁμαρτήματα*. Schol.

868. μέτοικος ἔρχομαι. Cf. v. 852. Don. translates, "I go an emigrant from life to death."

869—871. "O brother, that hast met with an ill-fated marriage, by thy death thou hast been the death of me still living."

869. δυσπότημων διὰ τὴν πρὸς Ἀδραστον ἐπιγαμίαν, ἥτις αἰτία τοῦ πολέμου κατέστη. Schol. Polynices married Argia the daughter of Adrastus.

872—875. "To reverence (the dead) is a kind of reverence: but sovereignty, in whosoever hands it is vested, is by no means to be trampled under foot: for so (δὲ) thy self-willed temper has been thy ruin."

The Chorus admit that Antigone performed a pious duty (εὐσεβεία) in burying her brother, but remind her that she had no right to set the authority of Creon at defiance, for that by so doing (δέ) she had brought destruction upon herself.

872. σέβειν, Gl. τοὺς θανόντας: "to act piously (towards the dead), is piety in its way (εὐσεβεία τις)."

873. κράτος, κ.τ.λ. The construction is κράτος δὲ (τοῦτον) ὅτφ κράτος μέλει, and the meaning (as Musgr. remarks) is not "cui curæ est imperium," but "penes quemcunque imperium est:" the sense being, "edictum autem ejus, penes quem summa potestas est, nullo modo violandum est." He compares Eur. Helen. 197, πῦρ μέλουσαν, and 1161, αἶδ᾽ ἀμέλονται, in which he says there is no signification of "care."

875. αὐτόγνωτος ὀργὰ· αὐθαίρετος καὶ ἰδιογνώμων τρόπος. Schol. Musgr. renders, "ingenium quod se ipso monitore utitur," i. e. αὐθόδης. Erf. thinks that αὐτόγνωτος rather signifies "qui sua tantum animi sententia (γνώμη) unumquidque agit." Compare the similar forms αὐτογνώμων and αὐτόβουλος, Æsch. S. c. T. 1032.

876—882. "Unlamented, unbefriended, unmarried, in despair I am conducted on this my destined way: no longer is it fated for me to behold this sacred ray of the sun; yet not one of my friends laments my fate that calls not forth a tear."

877. ταλαίφρων ἄγομαι τάνδ' ἐτοίμαν ὁδόν, vulgo. Dindorf rejects ταλαίφρων ἄγομαι, and reads ἔρχομαι τὰν πυμάταν ὁδόν.

For ἄγομαι ὁδόν, cf. Matth. § 409, 4, or Jelf, Gr. Gr. § 583. Dale translates, "despairingly I tread the path too well prepared."

879. λαμπάδος τοῦ ἡλίου. Schol. τόδε λαμπάδος ἱρὸν ὄμμα, i. e. "the eye of this sacred luminary." So 793, τόδε νεῖκος ἀνδρῶν ξύναιμον. Bl.

881. ἀδάκρυτον τὸ ἀδάκρυτον σαφηνισμός ἐστι τοῦ οὐδεὶς στενάζει· τὸ γὰρ παρ' οὐδενὸς στεναζόμενον ἀδάκρυτόν ἐστιν. Tricl. The consequence of having no one to lament her, is, that her fate does not call forth a single tear. Proleptically.

883. ἄρ' ἴστ' . . . λέγειν. "Do ye know that, if there were any use in giving utterance to whinings and lamentations before his death, there is not any one that would desist from them?" Creon angrily addresses the attendants who had been ordered to take away Antigone, when he sees them hesitating to carry out his orders. The Scholiast explains thus: ἄρα ἴστε, εἰ χρεὶν λέγειν ἀοιδὰς καὶ γόους πρὸ τοῦ θανεῖν, οὐδέποτε τις παύσαιτο; δεῖ οὖν ἐκ βίας ἔλκειν αὐτήν. Elmsley would make ἀοιδὰς depend on λέγων contained in λέγειν. "No one would cease uttering, &c., were there any use in indulging them."

884. εἰ χρεῖν, "si utile sit," Schæfer; "si liceat," Wünd. Blaydes,

who is never content with the reading of MSS., for εἰ χρεῖη λέγειν; reads εἰ 'ξείη, 'κχέων; (!)

885. οὐκ ἄξετε . . . καὶ ἄφετε. These verbs are rightly joined, since οὐκ ἄξετε, with an interrogation, are equivalent to ἄγετε. Wünd.

κατηρεφεῖ, "roofed," "vaulted." Cf. El. 381, ἐν κατηρεφεῖ στέγῃ.

886. περιπτύξαντες, "having enclosed her." Musgr. quotes Eur. Ph. 1357, τειχέων περιπτυχαί.

εἶρηκα, "I bade you."

887. εἴτε χρῆ, "whether she desire;" εἰ χρήζει καὶ θέλει. Schol. Cf. Aj. 1373, σοὶ δὲ δρᾶν ἔξουσ' ἂν χρῆς, where Hesychius: χρῆς· θέλεις, χρήσεις.

ἄφετε—εἴτε χρῆ—ζῶσα τυμβεύειν στέγῃ. These corrections, which are partly due to the MSS. and partly to Dindorf, have been most properly received by Wünder. The use of χρῆ for θέλει or χρήζει is supported by Hesychius and Suidas, and by quotations from Euripides (apud Cic. ad Att. viii. 1, et Suidam, s. v. παλαμῶσθαι), and Cratinus (apud Suidam, s. v. χρή). Don.

888. ζῶσα τυμβεύειν. Wünder observes that there is nothing objectionable in τυμβεύειν being taken passively, "to be buried," for νυμφεύειν is also used both actively and passively. He translates, "sepulta vivere," "to live entombed." But we may render, "or living to have her tomb in such an abode."

889. Parenthetically; "for we are clear as far as regards (τοῦπὶ) this maiden." Cf. Eur. Alc. 666, τέθνηκα γὰρ δὴ τοῦπὶ σ'. Porson (on Or. 1338) observes that ὅσον γε τοῦπ' ἔμ' admits of a double interpretation: "as far as lies in my power," and "as far as concerns me."

890. μετοικίας . . . στερήσεται, "she shall, I say (οὖν), be deprived of an habitation above ground (or among the living)." Observe that when Creon resumes his observations after the parenthesis of the previous line, he uses οὖν, equivalent to our "I say," or "so then."

μετοικίας τῆς ἄνω· τὸ μεθ' ἡμῶν ἄνω οἰκεῖν. Schol. The expressions οἱ ἄνω, "the living," and οἱ κάτω, "the dead," are common.

891. Antigone, says Wünder, here advances towards that part of the stage from which she can obtain a view of the tomb prepared for her.

νυμφεῖον. The πετρώδης κατῶρυξ was to be the "bridal chamber" in which she was to be married to Hades. In v. 1205 it is called νυμφεῖον "Αἰδου κοῖλον.

κατασκαφῆς, "excavated," "dug down," through the rock. She proceeds to speak of this chamber as if it were the abode of the dead, for she says οἱ πορεύομαι πρὸς τοὺς ἐμναυτῆς.

893. ὦν ἀριθμὸν . . . ὀλωλότων, "a vast number of whom Proserpine has received among the shades, now no more."

895. κάκιστα δὴ μακρῶ, "by far the most disgraced it would seem (δὴ)," or "in by far the most miserable manner."

896. κάτειμι, "I am descending to the grave." Cf. Eur. Alc. 74, κάτεισιν εἰς "Αἰδου δόμους.

πρίν . . . βίου, "before my term of life had run out." Cf. v. 461, εἰ δὲ τοῦ χρόνου πρόσθεν θανοῦμαι, and note. So Phil. 199, πρίν ὅδ' ἐξήκοι χρόνος, "be fully arrived."

897. κάρτ' ἐν ἐλπίσιν τρέφω, "I warmly cherish it in my hopes." ἐλπίζω ἀποθανοῦσα πάντα ἔξιν φίλους. Εὐεπίφορος ὁ Σοφοκλῆς εἰς τὸ

τρέφω ἀντὶ τοῦ ἔχω. Wunder cites the following examples of τρέφω for ἔχω, v. 660, 1089; Aj. 503, 644, 1124; Œd. R. 356, 374; Trach. 28, 117; Phil. 795.

899. κασίγνητον κῆρα· ὦ Ἐτεόκλεις· ἐξῆς γὰρ τοῦ Πολυνείκους μετὰ οἴκτου μνημονεύει. Schol. Cf. v. 1.

900. Sophocles here, agreeably with his object, follows a different form of the mythus from that which he afterwards adopted in Œd. R. and Œd. C. There the sisters are yet infants at the time of their mother's death; here Antigone performs the last offices for Jocasta. Antigone assisted in the obsequies of Eteocles. See on 25, Schn. ap. Bl.

901. ἔλουσα κακόσμησα. After a person was dead, the body was washed and anointed with perfumed oil, and the head was crowned with the flowers which happened to be in season. The deceased was next dressed in as handsome a robe as the family could afford, according to Lucian, that he might not be cold on his passage to Hades, nor be seen naked by Cerberus. This garment appears to have been usually white. Cf. Dict. Antiq. v. Funus.

καπιτυμβίους χοὰς ἔδωκα, sc. ὑμῖν, "offered libations at your tombs." On certain days the tombs were crowned with flowers, and offerings were made to the dead, consisting of garlands of flowers and various other things. The act of offering these presents was called ἐναγίζειν, and the offerings themselves ἐναγίσματα, or more commonly χοαί. Cf. Dict. Antiq.; cf. El. 406, μῆτηρ με πέμπει πατρὶ τυμβεύσαι χοὰς. Eur. Or. 116, καὶ σταῶς ἐπ' ἄκρου χώματος λέξον τάδε· Ἑλένη σ' ἀδελφὴ ταῖσδε δωρεῖται χοαῖς.

903. περιστέλλουσα, "for burying." Gl. ἐνταφιάζουσα. It commonly signifies "to dress or adorn the corpse, and lay it out." Cf. Aj. 1170, τάφον περιστελοῦντε δυστήνου νεκροῦ, "to deck the grave."

τοιάδ' ἄρνημαι, "I receive this in return (requital)." λαμβάνω. Schol. sc. μισθόν.

904. καίτοι σ' ἐγὼ τίμησα· παρὰ τοῖς καλῶς φρονούσι δοκῶ σε τετιμηκέναι, ὥστε τοὺς συνετοὺς ἀποδέξασθαι τὰ ὑπ' ἐμοῦ εἰς σέ γεγνημένα. Schol.

τοῖς φρονούσιν εἶ, "in the opinion of men of rightfeeling." Triclinius connects εἶ with ἐτίμησα, "I have done right in honouring thee," maintaining that the emphasis of the passage was on εἶ. Schn. reads σε γ' εἶ τίμησα, for the εἶ at the end must not be separated from φρονούσιν. Cf. Aj. 1252, οἱ φρονούντες εἶ κρατοῦσι πανταχοῦ. 1330, ἧ γὰρ εἶην οὐκ ἂν εἶ φρονῶν. Cf. 755. For the dative, signifying "in the opinion or estimation of," cf. Jelf. Gr. Gr. § 600, 1.

905—913. This passage is by most Ed. considered to be an interpolation. If we compare Hdt. iii. 119, it is clear that either Sophocles (if he wrote the passage at all) imitated Herodotus, as Don. thinks; or vice versa, as Wolff maintains, who considers the present text an interpolation by Iophon, Sophocles' son, at a later exhibition. The wife of Intaphernes obtained a promise from Darius that one of the prisoners should be given up to her, viz., either her husband, or children, or other relations, whom Darius had cast into prison for conspiracy. She made choice of her brother, and gave this as her reason for preferring him: ὦ βασιλεῦ, ἀνὴρ μὲν ἐμοὶ ἂν ἄλλος γένοιτο, εἰ δαίμων ἐθέλοι, καὶ τέκνα ἄλλα, εἰ ταῦτα ἀποβάλοιμι. πατρὸς δὲ καὶ μητρὸς οὐκ ἔτι μὲν ζώντων, ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο.

906. ἐτήκετο, "were wasting away," i. e., from putrefaction. Wunder remarks that κατθανῶν ἐτήκετο (were dead and turning to dust), must be also referred to her children.

907. βιά . . . πόνον, "should I have undertaken this task against the will of the citizens."

ἀν ἡρόμην the reading of one MSS. Br., Herm., Dind., Don., Bl., ἀνηρόμην or ἀνῆρόμην most MSS. ἀν ἡρόμην (aor. of ἄρνυμαι), Neue, Wünd., &c. Brunck considers ἡρόμην the only legitimate form, and calls ἡράμην "forma Atticis poetis inusitata." Bl.

908. τίνος νόμου πρὸς χάριν, "in compliance with what principle," ἡγουν τίνι νόμῳ χαριζομένη, καὶ στέργουσα καὶ ἀποδεχομένη τοῦτον, λέγω ταῦτα. Tricl. Cf. v. 30, πρὸς χάριν βορᾶς.

909. ἀν ἦν μοι, "I might have," κατθανόντος, "when my first was dead;" sc. τοῦ πόσιος, or τοῦ προτέρου.

910. εἰ τοῦδ' ἤμπλακον, "if I had lost the one I had already," i. e. παιδός.

911. "But now that my father and mother are buried in the grave there is no one who could ever be born a brother."

κεκευθότοις is used intransitively: "lie hidden" ἐν Ἀΐδου, (lit.) "in (the realms) of Hades." Cf. El. 868, κέκευθεν, "is buried."

912. ἀν βλάστοι. The opt. is used with ἀν when the adverbial sentence expresses an assumption, supposition, conjecture, of something happening at some time or season, depending on some condition to be supposed or expressed. Cf. Jelf, Gr. Gr. § 845. Matth. renders, "there is no brother, who could spring (if there were one)," § 528.

913. τοιῷδε . . . νόμῳ. "Having selected thee, however, for special honour in accordance with such a principle."

914. ταῦτ' ἀμαρτάνειν, "to have acted wrong in this." Cf. Hom. Od. 22, 154, αὐτὸς ἐγὼ τόδε γ' ἤμβροτον. Instead of using the acc. neut. pron. prose writers say ἀμαρτάνειν περὶ τι or τινος.

916. "Having seized me with violent hands (διὰ χερῶν) he is dragging me off:" ἐμφατικώτερον τὸ ἔγει· οὐ γὰρ εἶπεν, ὅτι ἐκέλευσέ με ἀχθῆναι, ἀλλ' αὐτὸς ἔγει. Schol.

918. παιδείου τροφῆς, "rearing of children:" οὕτε παῖδα θρέψασαν. Schol.

919. ἔρημος πρὸς φίλων, "deserted by my friends." Bl. erroneously connects πρὸς φίλων with ἔρχομαι, "by order of my friends," i. e. Creon.

920. κατασκαφὰς, "prisons, caverns, or subterranean abodes."

921. "Having transgressed what righteous law of heaven?" Bl. thinks that this question seems to refer especially to the reproof administered to her, 853.

922. τί χρή, "of what use is it?" Cf. v. 884.

923. τίν' αὐδᾶν ξυμμάχων; "which of them (sc. the gods) for allies (can I) appeal to?"

ἐπεὶ γε δὴ κ.τ.λ., "since it would seem for my piety I have got impiety;" or, "have earned for myself a character for impiety." Wunder renders δυσσέβειαν, "impietatis crimen." In El. 968, εὐσέβειαν = "the character of piety," as also in Phil. 1443. Cf. v. 943.

925—926. ἀλλ' εἰ . . . ἡμαρτηκότες. "But if, however, this is right in the sight of the gods, by suffering I shall be conscious that I have done amiss."

926. παθόντες, κ.τ.λ. The meaning is, as Don. explains: "If I have done wrong—if the gods, in fact, approve of the conduct of Creon—by suffering, I shall become conscious of my error; the fact of my suffering will prove to me that the award of Heaven is against me; but if Creon is wrong, I pray that he may not escape an equal amount of anguish." The first two lines are thus explained by the Schol., εἰ ταῦτα τοῖς θεοῖς ἀρέσκει, παθόντες τὴν τιμωρίαν, [συγ]γνώμημεν [ἂν] τὴν ἁμαρτίαν. Wex has pointed out that we must here take συγγιγνώσκω in its original sense, as a correlative of σύννοια. He translates, "ex eo, quod poenam luo, cognoscam me peccasse." Neue, on the other hand, renders, "jam passi merita, ideoque poenæ subeundæ metu vacui." Wunder, "fatear merito me, ut quæ in ea re peccaverim, malis affectam esse;" and Blaydes, "I will readily acknowledge the justice of what I endure, as having acted wrongly." This construction, however, is not only forced, but we find παθόντες taken in the sense of "suffering justly," which it cannot possibly bear. The Oxf. Ed. translates, "having suffered, I shall confess that I have erred," i. e. (he adds) I shall have been in error, and shall have atoned for my error by my punishment; but συγγνώμημεν ἂν means, "I shall be conscious," viz., that I am wrong, from the mere fact of the gods allowing me to suffer for my conduct. Schn. thinks that συγγνώμημεν is used in its ordinary sense of "pardoning:" "then must I pardon what I have suffered, as having indeed done wrong;" but any interpretation which separates συγγνώμημεν from ἡμαρτηκότες is more than questionable.

παθόντες—ἡμαρτηκότες. According to Dawes' Canon, when a woman speaks of herself in the plural number, she uses the masculine gender, and *vice versa*.

925. εἰ δ' οἷδ' ἁμαρτάνουσι, i. e. "if on the other hand *these* (sc. Creon) are wrong" in declaring my conduct to be *impious*.

μὴ πλείω . . . ἐμέ. "May they suffer no greater evils than what they unjustly inflict on me." This is said with a mixture of irony and bitterness, Antigone evidently meaning that she hopes Creon may meet with the *like* treatment. Wex thinks that καὶ indicates as much, and he compares, for the negative periphrase which gives bitterness to this wish, Æsch. P. V. 104, αὐθαδία . . . αὐτὴν καθ' αὐτὴν οὐδενὸς μείζον φρονεῖ. Teuffel, Rhein. Mus. 1844, 621 (ap. Don.), quotes Dem. Ol. ii. 6, p. 23, οὐδένων εἰς βελτίονες, i. e. "as bad as any one." Bl. observes that μὴ πλείω κακὰ ἢ καὶ δρῶσιν is equivalent to τὰ αὐτὰ κακὰ ἅπερ καὶ δρῶσιν.

929. ἔτι τῶν αὐτῶν . . . ἔχουσιν. "Still the very blasts of the same currents of rage (strong feeling) bear her at least before them:" ἔτι ἐν τῷ αὐτῷ κινήματι ἔοικεν ἢ παῖς εἶναι οἷον οὐκ ἐνδέδωκεν ὀδυρομένη. Schol. Camerarius explains correctly: "she neither confesses that she has done wrong, nor repents of what she has done; hence the Chorus says that she still retains her former violence of temper, by a metaphor derived from the blasts of the wind." By τήνδε γ' we must understand the Chorus to insinuate that Antigone at least remains the same, if Creon does not: perhaps *he* may change his mind, but (as Emper remarks), the Chorus give up all hope of that, when they hear his reply. Cf. v. 137, ῥιπαῖς ἐχθίστων ἀνέμων.

931. τοιγὰρ . . . ὑπερ. "Wherefore for such conduct tears shall be the lot of those who carry her, on account of their slowness." κλαύματα

τούτων, "tears, i.e. punishment, for this," viz., the fact that Antigone had been allowed by her guards to remain and make her appeal against the determination of Creon to immure her alive.

933. θανάτου ἐγγυτάτω, "close upon death." "Hei mihi! mortem proxime hæc vox accedit." Br. Antigone addresses the Chorus, and not Creon, though the next two lines are usually assigned to him.

935. θαρσεῖν . . . κατακυροῦσθαι. "I do not encourage thee into the confident hope that these things are not decreed in this way :—" οὐ παραμυθοῦμαί σε θαρρεῖν, ὥς μὴ κεκυρωμένου σοι τοῦ ἀποθανεῖν· τοῦτο δὲ φησιν, ὥς οὐκ ἐνδιδούς, ἵνα μὴ ὑπονοήσῃ ἐκείνη μεταπειπικέναι αὐτὸν δακρύουσα. ἢ ὁ χορὸς λέγει, ὥς τοῦ Κρέοντος μὴ μεταπεισθέντος. Schol.

936. κατακυροῦσθαι, "decerni." Ell.; "ratified," "rata fieri." Bl.

937. Neue remarks that Θήβης ἄστν, "urbs Thebarum," is the same as ἄστν Θήβη. Cf. Ed. C. 297, πατῶν ἄστν γῆς ἔχει. Wünd. The sense is, ὦ γῆς πατῶν ἄστν Θηβαίων: but Θήβης is not to be taken for an adj., but must be connected with ἄστν. Herm.

938. θεοὶ προγενεῖς, "ye ancient gods." With προγενῆς, Hermann compares μεταγενῆς (Menand. ap. Athen. p. 559, F.), of both which adjectives the comparatives προγενέστερος, μεταγενέστερος, are more in use. He understands προγενεῖς to mean, not προγόνους, but "antiquos," and supposes the gods alluded to to be Ares and Aphrodite, the parents of Harmonia, the wife of Cadmus. Lat., "aviti." Bl.

939. ἔγομαι δὴ, "I am being borne off at once."

940. κοιρανίδαι, "princes :—" κοίρανοι· τοῖς ἀπὸ τοῦ χοροῦ φησὶν· εἰώθασι γὰρ οὐ μόνον τοὺς βασιλεῖς, ἀλλὰ καὶ τοὺς ἐνδόξους τῶν πολιτῶν οὕτω καλεῖν. Schol. And so Tricl., οἱ προὔχοντες τῶν Θηβαίων. And in v. 988, Teiresias addresses the Chorus as Θήβης ἄνακτες. The word is of the same form as οὐρανίδαι, Eur. Ph. 823, and ἀλιάδαι, Aj. 833. Emper thinks that κοιρανίδαι could not apply to the Chorus, and that βασιλῖδα must be a marginal gloss. He therefore reads τὴν κοιρανιδῶν μούνην λοιπήν. This is adopted by Schn. and Don.

941. The objection to the verse in brackets is that a dactyl and an anapaest occur in the same dipodia: it is probably spurious.

μούνην. If the text is genuine, Antigone ignores the existence of Ismene.

942. οἷα πρὸς οἷων . . . σεβίσασα, "What indignities and at what hands I suffer from my respect for piety." Two or even more interrogative words may be attached to the same verb, so that two or more questions on different points are expressed in one sentence, as in Aj. 1164, τίς ἄρα νέατος ἐς πότε λήξει, κ.τ.λ. So with the relative, as here; often in a construction with a participle: Eur. Alc. 145, οἷας οἶος ὦν ἀμαρτάνεις; Cf. Jelf, Gr. Gr. § 883, 1.

944—987. "The Chorus, gazing after Antigone as she is led away, compares her fate with that of Danae, King Lycurgus, and Cleopatra." Oxf. Ed. "In three examples, fetched from heroic fable, of similar modes of death, the Chorus shows that nothing can resist the omnipotence of Destiny (951—986), thereby seeking to console Antigone, now in the act of being led off to her punishment, and exhorting her to willing resignation. The ode, bordering on the style of Pindar, and in its grave and solemn rhythms announcing itself as a Threnos, forms in

respect of its contents a lyrical Trilogy, like the very similar one in *Æsch. Cho.* 585, on the daring deeds of women. *Three* is the usual number in such cases, where something is to be made good by examples of former times; thus in *Il. v.* 380, where Aphrodite is wounded by Diomedes, Dione consoles her with the instances of Ares, Hera, Hades, what they severally had to endure." Schn. So in holy writ we find the *three* examples of Noah, Daniel, and Job; Shadrach, Meshach, and Abednego; Peter, James, and John; *three* being considered an amply sufficient number of witnesses. The narrative of Danae is as follows: Acrisius, King of Argos, having been warned by an oracle that his daughter Danae would bear a child, by whom he should be put to death, confined her in a subterranean chamber. Jove, however, notwithstanding, descended upon her through the roof in the form of a shower of gold, from which union sprang Perseus. Bl.

944—954. "The princess Danae, too, deigned to change the light of heaven for brass-girt prisons; and buried in a sepulchral chamber was fettered down; and yet she was honoured in her generation, and received the golden-flowing seed of Zeus. But the power of fate is a certain terrible power. Neither wealth, nor martial might, nor tower (on land), nor sable ships groaning in the deep, can escape it."

944. καὶ, "as well as thyself." Δανάας δέμας, a common periphrasis, "the person of D." or "the princess D."

οὐράνιον φῶς ἀλλάξαι, "tenebris mutare lucem coelestem." Musgr. οἶον, ἢ Δανάη ἐτλη μὴ εἶναι ἐν φωτὶ, ἀλλ' ἐν σκότῳ. Schol. "To change the light of heaven (for darkness) in a brass-girt prison." ἀλλάσσειν generally signifies "to take in exchange;" here "to give in exchange (to exchange) for," hence "to leave, or quit," and so "to lose." Wernsford construes, ἔτλα καὶ Δανάας οὐράνιον φῶς ἀλλάξαι δέμας, "the divine beauty (the heavenly) Danae endured to waste her fair form."

ἐν χαλκοδέτοις αὐλαῖς, i.e. in a chamber lined with plates of bronze fixed to the walls by nails of the same metal, such (says Schn.) as have been found in the Thesaurus of Mycenæ. Cf. Leake's *Morea*, ii. 382; Pausan. ii. 23, 7.

946. κρυπτομένα. When a substantival notion is expressed by a periphrasis of a substantive with another attributive substantive in the genitive, as Δανάας δέμας, the attributive participle agrees with the subject in case, but in gender and number with the attributive genitive which expresses the principal part of the compound notion, as in v. 1001, φθόγγον ὀρνίθων κακῶ κλάζοντας οἴστρω. Cf. Jelf, *Gr. Gr.* 380, 2.

κατεξεύχθη, "was bound down, or, securely confined." Bl. renders, "was confined below." Cf. *infra*, 955—958.

948. γενεᾷ τίμιος, either "honoured in her generation," or "noble by birth." Dale renders, "of lineage high she came." In *Æsch. Cho.* 547, Agamemnon is called ἀνδρα τίμιον.

950. ταμιεύσκει· ἀντὶ τοῦ ἐν αὐτῇ εἶχε τὰς γονὰς τοῦ Διὸς· ὃ ἐστὶν ἔγκυος ἦν. Schol. "As this impregnation did not take place before Danae's seclusion in the brazen chamber, the imperfect seems here to require a larger sense than is usually given to it. The verb, too, seems capable of a more definite meaning than the Scholiast has given. Ταμιεύειν may signify 'to be a ταμία, or ταμία,' as κηρύσσειν, 'to be a κήρυξ, or herald.' The word ταμία appears in *Hdt.* viii. 51, as administrator of the temple-treasury in the Acropolis at Athens; and to this

metaphoric sense the words *γονὰς χρυσορύτους* seem here to refer it.' Mit. Don. translates, "husbanded;" Dale, "cherished;" L. and S., "became the depository of."

951. The construction seems to be ἡ μοιριδία (δύνασις) δεινὰ τις δύνασις (ἐστι). For the position of *τις*, cf. Jelf, Gr. Gr. § 660.

952. ὕλβος is the correction of Erf. who compares Bacchylides ap. Stob. Ecl. i. 6, *θνατοῖς δ' οὐκ αὐθαίρετοι οὐτ' ὕλβος, οὐτ' ἀκαμπτος Ἄρης, οὐτε πάμφθερσις στάσις*. The common reading is ὕμβρος, which the Schol. explains by τὰ ἐν οὐρανῷ, because the rain descended from heaven, thus opposing it to τὰ ἐν τῇ γῇ, viz., Ἄρης and πύργος, and to τὰ ἐν τῇ θαλάττῃ, viz., νᾶες. It was in a *shower* of gold that Zeus descended upon Danae, so that the common reading admits of an easy defence.

953. ἀλίκτυποι, either pass. "sea-stricken," or act. "labouring in the deep." Ell: "mare pulsanter, i.e. pernavigantes."

954. ἐκφύγοιεν. Bothe thus explains the whole passage. "Nothing, however powerful, can resist Destiny, says the Chorus, as may be proved by numerous examples. What is more rapid than a storm (ὕμβρος), more violent than Mars (or war), firmer than a tower, more fitted for escape than ships? Yet none of these can withstand the omnipotence of Destiny."

955—965. "And the choleric son of Dryas was bound for his fiery temper, being shackled down by Bacchus with rocky chains. Such a dreadful and virulent temper flows from madness. He found out at last that in his madness he was attacking the god with scurrilous tongue; for he was for putting down the frenzied women, and the mystic fire, and for challenging the tuneful Nine."

955. Another instance of a similar fate is that of Lycurgus, son of Dryas, and king of the Edones in Thrace. "For contemning or disturbing the rites of Bacchus, he was (according to Sophocles) chained to a rock, where he perished. Homer punishes him with blindness, Il. vii. Some are of opinion that the fable took its rise from this monarch's virtuous regard for his people, who, seeing the ill effects of their intemperance in the use of wine, caused all the vines in his country to be rooted up and destroyed." Franklin. The Scholiast observes that we are not to understand the Chorus to imply that Antigone was punished for profanity as Lycurgus was.

ζεύχθη δ' = κατεζεύχθη, sup. 946: with which line δ' in this marks the sequence, as again δὲ in line 966, Oxf. Ed.

ὀξύχολος is the reading of Scaliger, Reiske, Br. Dind. &c.; vulgo ὀξύχολως. Cf. Virg. Æn. iii. 13:

"Terra procul vastis colitur Mavortia Campis
(Thracas arant) acri quondam regnata Lycurgo."

956. Ἠδωνῶν. The Edoni, or Edones, were a people of Thrace, living between the Nestus and the Strymon, near Mount Edonus. They were famous for their orgiastic worship of Bacchus: whence Hor. Od. ii. 7, 26. "Non ego sanius bacchabor Edonis."

κερτομίους ὀργαῖς διὰ τὰς κερτομίους ὀργάς. Schol. "*propter procaz ingenium*." Erf. The singular ὀργὰ occurs in the same sense, v. 875.

957. πετρώδει ἐν δεσμῷ, "in a prison in the rocks," a cavern in Mount

Pangæus, where he was shut up, according to Apollodorus, iii. 5, Ἡδωνοὶ δὲ . . . εἰς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες ὕρος ἔδησαν.

959. οὕτω· οὕτω καὶ τοῦ Λυκούργου ἀπὸ τῆς μανίας ὀργὴ ἀποβαίνει μένος γὰρ ἡ ὀργή. ἀνθηρὸν δὲ τὸ ἀκμαῖον καὶ ἀνθοῦν ἐν κακοῖς. Schol. In addition to the translation given above, we *may* render: "thus (i. e. by such a punishment) he cools down (wears out) the strong and virulent storm of his madness." So in Æsch. Suppl. 579, ἀποστᾶζει αἰδῶ, "she weeps away her shame." Bl. renders: "thus the strong and exuberant force of his rage diminishes," is made to diminish, lit. distils or melts away. Don. "So mighty and so vigorous the strength of madness which distilled from him." L. and S. intrans. "the fury of madness trickles away, comes to naught." Others: "a strange force comes forth from madness." Passow: "he permits the dreadful rage of his madness to run down, or, to run itself out."

960. ἀνθηρὸν μένος, "rage bursting (as it were) into flower," i. e. at its height. L. and S. Cf. Trach. 1000, μανίας ἄνθος, "virulent madness," or "the highest pitch of madness." Æsch. Pers. 821, ὕβρις ἐξανθοῦσα.

κεῖνος . . . γλώσσαις· τὸ ἐξῆς· κεῖνος ἐπέγνω τὸν θεὸν κερτομίῳ γλώσσης μανίαις ψάων. Schol. Herm. renders, "ille cognovit deum, quum eum pro insania sua acerbis dictis læderet." Dind., "sensit vim dei." Mit., "he knew the power of the god, when too late (ἐπ.)." Bl., "he learnt that in his madness he was jeering the god with abusive speeches." Schn. (quoted by Bl.), "that man got to know how that in his frenzy he had been touching the god in his railing utterances" (with a peculiar sarcasm heightened by the asyndeton). Don. and Emper connect κεῖνος with the previous sentence, and for μανίαις, Don. reads δὲ δύαις, and renders: "but sorrow taught him it was a god his jeering tongue had mocked." He thinks that ἐπέγνω, as well as ψάων, should be considered as governing the acc. τὸν θεόν, "he recognised the god, and at the same time discovered his error in meddling with him." Perhaps the following free rendering may give the full meaning: "he found out at last the god (he had to deal with), when he began to assail him with scurrilous language."

961. ψάων. Cf. v. 857. With ἐν γλώσσαις compare Phil. 60, οἳ σ' ἐν λιταῖς στεῖλαντες: 101, ἐν δόλῳ ἄγειν: 1393, εἰ σέ γ' ἐν λόγοις πείσειν δυνησόμεσθα. The Latins would use the abl. of instrument, instead of ἐν, in these cases.

963. παύεσκε, as supra, 949, ταμιεύεσκε. This form is common in Epic poetry. Translate, "he was for putting down." Don., "he sought to let and hinder."

ἐνθέους· γυναῖκας τὰς θεολήπτους βάκχας. Schol. "the inspired maidens," the Bacchantes: "possessed" (sc. with the divine frenzy).

964. εὐδὸν τε πῦρ· τὸ ὑπὸ τῶν Βακχῶν αἰρόμενον ἐν ταῖς Διονυσιακαῖς δαδουχαῖς. Schol. "The mystic flame" of the torches used in the Bacchic mysteries.

965. ἡρέθιζε, "he was for challenging, or provoking:" "*laccessivit*, dietis puta procacibus et contumeliosis." Musgr., who adds that if Μούσας can signify *cantus*, ἡρέθιζε may be rendered *contempsit*. The Muses are reckoned among the attendants of Bacchus by Diod. Sic. iv. 4. Perhaps the following extract from the Dict. Mythol., &c., may throw some light on the meaning of the poet. "When Bacchus had grown up, Hera drove him mad, in which state he wandered about through

various parts of the earth On his return to Europe, he passed through Thrace, but was ill received by Lycurgus, King of the Edones, and leapt into the sea to seek refuge with Thetis, whom he afterwards rewarded for her kind reception of him with a golden urn, a present of Hephæstus. All the host of *Bacchantic women* and Satyrs, who had accompanied him, were *taken prisoners* by Lycurgus, *but the women were soon set free again*. The country of the Edones thereupon ceased to bear fruit, and Lycurgus became mad, and killed his own son, whom he mistook for a vine. After this his madness ceased, but the country still remained barren, and Bacchus declared that it would remain so till Lycurgus died. The Edones, in despair, took their king, and put him in chains, and Bacchus had him torn to pieces by horses."

966—967. "By the azure expanse of the double-shored sea, are the shores of the Bosphorus and the Thracian Salmydessus, dangerous to voyagers, where Mars, god of the surrounding states, saw the accursed wound inflicted to blindness (*τυφλωθέν*) on the two sons of Phineus by their fell step-mother, lacerated till they were blind (*ἀραχθέν ἀλαδν*) upon the orbs of their eyes, thus darkened for ever (*ἀλασφόροισιν*) by the bloody instrumentality of swords, and the points of spindles."

The last instance adduced by the Chorus is that of Cleopatra, daughter of Boreas and Orithyia. She married Phineus, King of Salmydessus in Thrace, by whom she had two sons, Plexippus and Pandion. Ovid calls them Polydectus and Polydorus. She was in course of time repudiated by Phineus, who married a second wife, Idæa or Idothea, daughter of Dardanus, King of Scythia. She falsely accused his sons of having made an attempt upon her virtue, whereupon Phineus put out their eyes, or according to others, ordered them to be half buried in the earth, and then to be scourged. We can only gather from the context that their mother, Cleopatra, was imprisoned, such a fate being hinted at v. 977. Sch. observes that "the third example takes up two strophes, the poet dwelling with peculiar interest on the ancient Athenian heroine, his compatriot, who together with her two sons endured a heavy calamity."

966. *παρά*. For *παρά* with a gen., where we should have expected a dat., Wunder compares 1123, *παρ' ὑγρῶν Ἰσμηνοῦ ρείθρων*. Cf. Jelf, Gr. § 637.

παρά δὲ Κυανέων, κ.τ.λ. "The narrative begins, as is often the case in the poets, with a description of the locality where the events about to be related occurred, as in Il. β'. 811, *ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη*. So in the Latin poets, 'est locus . . . ubi,' &c." Bl. The poet therefore means, as Wunder remarks, "There is by the Thracian Bosphorus, Salmydessus, where," &c. The Cyanean Islands were two small rocky isles at the entrance of the Thracian Bosphorus into the Euxine, the *Πλάγκται* and *Συμπληγάδες* of mythology, so called because they were once said to have been moveable, and to have rushed together, and thus destroyed every ship that attempted to pass through them. Cf. Eur. Med. 2, *Κυανέας Συμπληγάδας*. With *πελαγέων ἁλός*, Wunder compares Hom. Od. v. 335, *νῦν δ' ἁλός ἐν πελάγεσσι*. Eur. Troad. 88, *πέλαγος Ἀιγαίας ἁλός*. Ell. thinks that *Κυανέων πελαγέων* is equivalent to *πελαγέων ἐν οἷς Κυάνεαι πέτραι*.

967. *διδύμας ἁλός*, i. e. the Propontis and Euxine. The mouth of the

Euxine was called διδύμη ἄλς, according to the Scholiast, διὰ τὸ διαχωρίζεσθαι ὑπ' αὐτῶν τὴν θάλασσαν.

968. ἀκταί, sub. εἰσὶ, as Dind. remarks, comparing the usual formula used in commencing a narrative, "*Est locus ubi.*" The Epic form ἰδ', "*and,*" for ἡδ' vulg. is due to a Dresden MS. and ἄξενος is the addition of Böckh to fill up the metre.

970. Salmydessus was situated in the Euxine Sea, some fifty miles to the N.W. of the mouth of the Bosphorus. Its coast is called by Scymnus of Chios δυσπρόσορμος ἀλίμενός τε παντελῶς. Bl.

970. ἀγχίπολις, Aug., Dresd., a. Dind. ἀγχίπολις, Ald. vulg. Don. reads ἄγχιστος on account of the metre, to make this line correspond with 981. The meaning of the word is variously understood. Musgr. thinks ἀγχίπολις is equivalent to ἐμπολις, "*incola,*" "*indigena,*" πόλις being frequently used in the sense of "*terra.*" Others take it to be equivalent to πολίτης or ἐγχώριος, "*a native of.*" Bl. quotes Schn., "*Ares at home on that pirate-infested coast (Xen. An. vii. 512): hence ἀγχίπολις, 'the neighbour-god' of Salmydessus.*" The Oxf. Ed. renders lit. "*Ares, near the city, i. e. the tutelary god of the city;*" and then by transf., "*the people under the god's tutelage;*" so that ἀγχ. Ἄρ. comes to mean no more than "*incolæ civitatis.*"

971. δισσοῖσι Φινείδαις. The two sons of Phineus and Cleopatra, Plexippus and Pandion, sometimes also called Crambis and Orythus.

972. εἶδεν, sc. Ἄρης, unless we refer it to the shores of the Bosphorus and Salmydessus, with which last it would agree. In this case we must take ἴν' ἀγχίπολις Ἄρης parenthetically, "*where Mars is god of the neighbouring country.*"

973. τυφλωθέν, "*inflicted so as to cause blindness.*" Tricl. τυφλωθέν ἄλαδν καὶ τυφλόν. Bl. Wunder conj. ἀραχθέν.

ἐξ ἀγρίας δάμαρτος, sc. Idæa or Idothea, who blinded them with the consent and connivance of Phineus, who is accordingly elsewhere said to have done it himself.

ἐξ = ὑπὸ, as in v. 957.

974. ἄλαδν is added, and joined poetically with ἔλκος, so that the sense is ὥστε ἄλαοὺς, sc. τοὺς ὀφθαλμοὺς γενέσθαι. Wünd.

ἀλαστόροισιν τοῖς ἄλαστα πεπονθόσιν, ἢ τοῖς δυστυχέσι κύκλοις τῶν ὀμμάτων. Schol., "*under the influence of an ἀλάστωρ, or avenging deity.*" L. and S. Bl. "*wretched.*" Don. approves of Welcker's explanation (who renders "*crying for vengeance*"), as referring to the spirits of vengeance, which cried aloud in the sightless eyeballs of the Phineidæ.

975. I have retained the reading of the MSS. and Schol. for which Herm. conj. ἄτερθ' ἐγχείων. It is not necessary to mention the various conj. of Ed.

ἀραχθέν πληγέν. Tricl. With the poetical use of ὑπὸ here, compare Pind. N. i. 68, βελέων ὑπὸ ριπαῖς. So δαμῆναι ὑπὸ τινι, πίπτειν ὑπὸ τινι. Cf. Jelf, Gr. Gr. § 639. The text is evidently corrupt, but in the absence of any better reading from MSS., we must translate as we can. The sense required seems to be that their eyes were put out by the hand alone of the step-mother, and not by means of the instruments usually employed by women for inflicting wounds. If the translation given above is considered objectionable, we may render, "*by murderous hand with the points of swords and spindles.*"

κερκίδων. Alcmena dug out the eyes of the murdered Eurystheus with the same weapon. Cf. Apollodor. ii. 8, 1. Musgr. observes that women generally used their *clasps*, and not their *shuttles*, for the purpose of inflicting wounds.

979—987. "And wasting away they bewailed full piteously their piteous lot, sprung as they were from a mother so unhappily married. And yet she reached in extraction to the olden Erechtheidæ, and in far-distant grottoes she was brought up amid her father's storms, daughter of Boreas, swift as a steed over the hard-bound ice, child of heaven: yet even upon her the immortal Fates laid their hands."

979. κατατακόμενοι, "pining away," probably in confinement: πάθαν, sc. the loss of their eyes, and imprisonment, which they shared with their mother.

980. ἔχοντες γονάν, i. e. γενόμενοι, "having their birth," "being sprung from:" ἀνύμφευτον, agreeing with γονάν instead of μητρός, "unhappily married:" ὅτι ἐπὶ κακῇ νυμφευθεῖσα δυστυχεῖς αὐτοὺς ἔτεκεν. Schol. Mit. observes that Sophocles appears often to use compounds with a privative, as if they had been compounds with δυσ. Wunder renders, "ex infausto matris connubio nati." So also Herm. We may, however, connect μητρός with πάθαν, as edd. vett. Br. and others do, rendering: "bewailed the piteous fate of their mother, sprung as they were from one so unhappily wedded." Don. thinks that unless there were some reference here to a similarity between the fate of the mother of the Phineidæ and that of Antigone, the whole passage, and especially the end of this antistrophe, would lose its chief point. The fact that the Phineidæ themselves were blinded by their step-mother, and that they bewailed their own wretched lot, in being sprung from a mother unhappy in her marriage, would not sufficiently connect their case with the catastrophe of this drama... The imprisonment of Cleopatra (he adds), rather than the blindness of her sons, was the point of the story as far as Sophocles was interested in it, and this reference to the μελέα πάθα μητρός, is the natural transition from the mention of the disaster which befel them, to the more direct allusion to a traditionary imprisonment, with which the Athenians were perfectly familiar, because it was connected with their own national mythology." We may also understand that by ἔχοντες ἀνύμφευτον γονάν, they bewail their own "unwedded life," as Antigone herself had done just before. ἢ τὴν ἀνύμφευτον ἑαυτῶν κοινωνίαν, οἷον τῆς πρὸς γυναικας συνουσίας ἀπειροὶ ὄντες. Schol. For ἔχοντες, Br. reads ἐχούσας, "they bewailed the wretched fate of their mother, who had obtained an unpropitious offspring from her marriage."

981. σπέρμα ἄντας, Erf. thinks is equivalent to μετέσχε τοῦ σπέρματος. Wunder considers ἀντῶν τίνος σπέρμα to be the same as εἶναι τίνος γένος, so that in either phrase the genitive depends on the verb, and σπέρμα and γένος are accusatives. Dind. conj. αὔδασ' or αὔχασ'. Don. adopts the former, considering ἄντας' to be inexplicable. Schn. explains ἄντασε by ἔθιγε, σπέρμα, "by birth." The meaning of ἄντασε seems to be, "she reached up to" the Erechtheidæ in her extraction: she traced her descent directly from them, being the daughter of Orithyia, and grand-daughter of Erechtheus. Cf. Phil. 239, ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου Σκύρου, "I am by extraction of the wave-lashed Scyros."

985. *Boreās*, Ion. *Boreiās*, poet. *Borēiās*, *Borētis*, "a Boread," a daughter of Boreas. Passow. So in *Æsch. Cho.* 596, *Θεστιὰς*, "daughter of Thestius."

ἄμιππος (*ἄμα*, *ἵππος*), "fleet as a horse:" *ταχεῖα*, *ἴσον ἵππῳ δυναμένη* *τρέχειν*. Schol.

ὀρθόποδος ὑπὲρ πάγου is generally rendered, "over the steep or craggy hill," which Schneid. understands of the steep heights of the Pangæus, to which Boreas was said to have carried off Orithyia: *πάγου ὑψηλοῦ ὄρους καὶ ἀκρωρείας*. Schol. Ellendt, thinking this irreconcilable with the allusion to *ἐν ἄντροις*, adopts Hermann's interpretation of *πάγου*, "ice so firm, as to support those stepping on it."

ὀρθόποδος, "firm to the foot."

986. *θεῶν παῖς*, as being the daughter of Boreas, himself a divinity, and by her mother's side descended from the gods. Cleopatra's grandsire, the *γῆγενής Ἐρεχθεὺς*, who was worshipped in the Erechtheion on the Acropolis of Athens, was deified *Ποσειδῶν Ἐρεχθεύς*. Cic. N. D. iii. 19, 15, "Erechtheus Athenis filiaque ejus in numero Deorum sunt." Schn., Bl.

987. *ἔσχον ἐπέσχον, ἐπετέθησαν, ἐπεβάρησαν*. Schol. Musgrave, taking it with *ἐπὶ* in the previous verse, renders, "irruerant, invadebant." He understands *ἀλλὰ καὶ ἐκείνα* to signify, that "notwithstanding her having been brought up in a far distant country, and in secluded grottoes, her swiftness of foot, and her descent from the gods, all these availed nothing against the power of Destiny." Phineus divorced her, and cast her into prison.

μακραίωνες, "everlasting," "long-lived," "immortal." They are called *παλαιγενεῖς* in *Æsch. Eum.* 172.

SCENE VI. (987—1115.)

"At the end comes Teiresias, the old blind soothsayer, alarmed by the bad omens which have attended his divinations. He advises Creon to pacify the wrath of the gods by performing the proper rites to Polynices; Creon accuses him of having been bribed; a quarrel ensues between them, and Teiresias goes away, after having foretold great afflictions coming upon Creon's house. Creon, after his departure, being alarmed, begins to relent, and presently hastens to set Antigone free, and make all other amends in his power." Oxf. Ed.

988. *ἄνακτες*, "princes," "nobles:" *καὶ νῦν ἄνακτάς φησι τοὺς ἀπὸ τοῦ Χοροῦ ἐντίμους*. Schol. Cf. v. 940.

989. *ἐξ ἑνὸς*, "by the eyes of one."

τοῖς τυφλοῖσι . . . πέλει, "The blind have this mode of journeying (only), viz., by means of a conductor." The words *ἐκ προφηγοῦ* are added as an *ἐπεξήγησις* of the preceding *αὐτῇ*. Erf., i.e., *ἥτις ἐστὶν ἐκ προφηγοῦ*. Ell. renders, "depends on a guide."

992. *τῷ μάντει*, "to the man who is a seer." So *τὸν μάντιν*, v. 1053. Cf. on v. 190. The prophet Teiresias is here introduced with great propriety; his appearance has something in it very solemn and affecting, his age and blindness adding a kind of melancholy dignity to the scene; the tyrant himself, we see, pays at first the utmost deference

to his authority and trembles at his power, though he afterwards treats him with contempt, and even accuses him of being corrupted by the friends of Antigone. This conduct of the poet is artful, as it raises the character of the poet, and heightens his consequence, at the same time that it aggravates the guilt of Creon by representing him as a contemner of the gods, and renders him a fitter object of divine vengeance." Franklin.

993. οὐκ οὐν . . . φρενός, "I have not hitherto, at least, been in the habit of swerving from thy suggestions (counsels) : " οἶον οὐδὲ τὴν ἀρχὴν τῆς σῆς κατωλιγώρου μαντείας. The verb ἀποστατεῖν, "to stand aloof from, or differ from," is found in Æsch. Ag. 1075; Cho. 445, 826; Eum. 65, 414. Cf. also Œd. R. 743, μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάται πολύ.

994. "That is the reason why (τοιγὰρ) thou dost pilot the state aright (on a safe course)."

δι' ὁρθῆς, sc. ὁδοῦ, i. e. ὁρθῶς. Cf. Jelf, Gr. Gr. § 627. So in Trach. 395. ἐκ ταχείας.

995. "I can (ἔχω) bear witness to the services thou hast conferred (δνήσιμα), from experience (πεπονθώς)." Hermann and Wunder refer this to the recent salvation of Thebes, chiefly because, at Teiresias' advice, a son of Creon had devoted himself to death for that purpose (v. 1162, 1303). This view of the matter, as well as Wunder's and Matthiæ's sense of the construction, seems open to objection. The word δνήσιμα appears to imply a course of benefits, not any one single benefit; while instead of making πεπονθώς a participle exclusively dependent on μαρτυρεῖν, we may mentally repeat the participle, and thus get the following sense, "I am able, from previous experience, to testify (that I have received) various benefits from you." And so, more briefly, Camerarius, "non possum negare, re expertus, te mihi profuisse. Mit. The common rendering is, "I am able to bear witness that I have experienced from thee what is advantageous."

996. φρόνει . . . τύχης, "Know that thou art now again in a critical state of fortune;" or rather, lit., "that thou art now again standing on the razor's edge of a crisis (of danger)." A proverbial expression to denote a person's being in a state of extreme danger. Bl. thinks that the origin of this phrase is to be found in Hom. Il. κ'. 173, νῦν γὰρ δὴ πάντες ἐπὶ ξυροῦ ἴσταται ἀκμῆς, ἡ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἢ βιῶναι, "death or life stands on a razor's edge," i. e. is balanced on so fine an edge that a hair would turn the scale, L. and S: ἐπὶ ξυροῦ ἀκμῆς, Hdt. vi. 11, &c.

βεβῶς is frequently found equivalent to ὦν. Cf. v. 67.

997. τὸ σὸν στόμα τὸν σὸν λόγον. Schol.

998. γνῶσει . . . κλύων, "Thou wilt know, by listening to the symbols (tokens) of my art." Don. renders, "if you listen, you will know;" and quotes El. 878, ἴσθι τοῦτ' ἐμοῦ κλύουσα. He thinks that it has not been sufficiently observed, that when κλύω is discriminated from ἀκούω it presumes the continuous act of listening, whereas ἀκούω signifies to hear and understand, which, as an act of comprehension, is single. Thus we often find κλύω in the present tense by the side of ἀκούω in the imperfect, aor., or perfect, as in Æsch. P. V. 448, κλύοντες οὐκ ἤκουον; Choëph. 5, κλύειν, ἀκοῦσαι, &c.

999. θᾶκον ὀρνιθοσκόπον ("augurial"), in one word, οἰωνοσκοπεῖον. Cf. Pausan. ix. 16, 1, Θηβαίοις ἐστὶν οἰωνοσκοπεῖον Τειρεσίου καλούμενον.

1000. *λιμήν*, "a receptacle" for every kind of bird: *ὄρμος καὶ ἔδρα*. Schol. The *templum* of the Roman augurs, according to Boeckh.

1001. *ἀγνώτ' ἀκούω*, κ.τ.λ., "I hear a strange sound of birds, screeching with an ill-boding and barbaric fury." Observe that *κλάζοντας* agrees in number with *ὀρνίθων*, but in case with *φθόγγον*, as if *ὀρνίθας φθεγγομένους* had preceded. Cf. on v. 946.

1002. *βεβαρβαρωμένῳ ἐρμηνευθῆναι μὴ δυναμένῳ*, ἀλλὰ ἀσαφεῖ. Schol., "confused," "indistinct," "outlandish." Wunder thinks it may mean "fierce," "savage."

1003. *σπῶντας . . . φοναῖς*, "tearing each other to death (*φοναῖς*) with their talons:" *φοναῖς*, "in slaughter:" a substantive, and not, as the Schol. took it to be, an adj.: *ταῖς αἱματικάῖς*.

ἐν χηλαῖσιν, for the simple dative of instrument. Wunder.

1004. *πτερῶν . . . ἄσημος ἦν*, "the whirring of their wings was not without its meaning." Though Teiresias was blind, he could still understand the meaning of what he heard.

1005. *ἐμπύρων ἐγεύομην*, "I tried the burnt-sacrifices on the all-blazing altars:" *ἀντὶ τοῦ ἀπέπειρώμην τῆς διὰ πυρὸς μαντείας*. Schol. In Trach. 1101, *γεύεσθαι* signifies "to essay," "make trial of:" *ἄλλων τε μόχθων μυρίων ἐγευσάμην*.

1006. *παμφλέκτοισιν*. Cf. El. 1139, *παμφλέκτου πυρὸς ἀνελόμην*.

Divination by birds was in great esteem among the ancients: the augurs were clothed in white with a crown of gold upon their heads, and seated on a kind of throne, from whence (as the Scholiast informs us), they had power to assemble the birds from all quarters, whenever they had occasion for them. Teiresias does not tell us what birds they were that he heard fighting in the air, most probably vultures, as they feed only on carcases; these, and other birds of prey, were always supposed to foretell blood and slaughter. Alarmed at the fighting of the birds, he proceeds to the *πυρομαντεία*, or divination by fire of the sacrifice, which terrifies him with fresh omens; for when the fire was kindled with difficulty, when the flame was divided, when it did not immediately spread itself over all the parts of the victim, but consumed them by degrees; when instead of ascending in a straight line, it whirled round, or was extinguished; when it cast forth a thick black smoke: when the *μηροί*, or thighs of the victim, parts appropriated more particularly to the gods, were not covered with fat, in order to consume them more quickly; all these were considered as marks of the divine displeasure, and infallible portents of future misery. Franklin.

1007. *Ἡφαιστος οὐκ ἔλαμπεν*. "The fire did not burn bright and clear." In order that the omen should be propitious, it was necessary that the flame should burn bright, and ascend in a straight line to a point, Cf. Seneca CEd. 309:

"Utrumque clarus ignis et nitidus stetit,
Rectusque purum verticem cœlo tulit,
Et summam in auras fusus explicuit comam?
An latera circum serpit incertus viæ
Et fluctuante turbidus fumo labat?"

ἀλλ' ἐπὶ σποδῷ . . . ἐτήκετο, "but an oozing sputter from the thighs died away in the ashes:" *μυδῶσα κηκίς* is rendered by some, "liquid

fat:" by Bl., "a damp or moist vapour:" but as *κηκίειν* signifies "to spurt forth," "to gush forth," Phil. 697, 784, and *κηκίς* primarily signifies "anything gushing or spurting forth," I have translated as above, "an oozing sputter." Wunder also connects *κηκίς* with *μηρίων*, understanding it, however, to mean "the fat exuding from the thighs of the victim when set on fire." Others take *μηρίων* with *ἐτήκετο*, "oozed out from the thighs." The *μηρία* were the "thigh-bones," which were cut out for the purpose of sacrifice, and enveloped in the fat, over which the gall was placed.

1009. *κάτυφε κἀνέπτυε*, "and smoked and spluttered:" *τύφειν* ἐστὶ τὸ ἡρέμα ὑποσμύχειν. *ἀνέπτυε* δέ, *ἀνέβαλλε* τὰ *μηρία* ἐκ τοῦ *λίπους*. Schol. "Hoc dicit: bullivisse adipem et cum crepitu ferventes particulas ejecisse." Herm.

1010. *καὶ μετάρσιοι χολαὶ διεσπείροντο*, "the gall-bladder first swelled out and then burst asunder:" *χολαὶ* may perhaps mean "the lobes of the liver," which would of course include the gall-bladder. Ell. and Dale translate *χολαὶ* "entrails." Most Ed. render, "the gall was scattered about high in the air." Others, "melted into air." I understand *μετάρσιοι* to mean "swelling out to a great height:" and so Dale, "the swollen entrails were dispersed." The singular *χολή* ("the gall" itself; sometimes, "the gall-bladder") is more commonly found, as in Æsch. P. V. 495, *χολῆς λοβοῦ τε ποικίλην εὐμορφίαν*: Eur. El. 827, *λοβὸς μὲν οὐ προσῆν σπλάγχνοις, πύλαι δὲ καὶ δοχαὶ χολῆς* ("the receptacles for the bile," i.e., the gall-bladder), *πέλας κακὰς ἔφαινον τῷ σκοποῦντι προσβολὰς*. From both of these passages it is clear that the lobe of the liver was used in divination.

καὶ καταρρυεῖς . . . πιμελῆς, "and the thighs shrinking in were laid bare of the encircling fat." Passow and Ell. deny that *μηροὶ* can here be equivalent to *μηρία*, and apparently with good reason, seeing that the latter word had just been used before. Musgr. and Wunder maintain the opposite opinion, citing Pollux, ii. 185; Pausan. i. 24, 2, &c., as authorities. If this be correct, we must render: "and the thigh-bones falling down (probably from the altar), were laid bare, &c."

καταρρυεῖς, decidentes: *καταρρυῆς* is formed like *περιρρυῆς*. The verbs *τριχορρυῶ* and *πτερορρυῶ*, from *ρέω*, have also the letter *υ*. Musgr.

1011. *καλυπτῆς*, used actively. Wunder and Boeckh take it passively, in the sense of "placed around," *circumdat*. Wunder also thinks that *πιμελῆς* depends upon the adj. *καταρρυεῖς*, "falling away from the fat which covered them."

ἐξέκειντο. Gl. *ἐγυμνοῦντο*. Schol. *ἐκ τοῦ λίπους τῆς καλυπτούσης αὐτοὺς πιμελῆς ἐξέπιπτον*. Dale renders, "the thighs, stripped of the involving caul, lay bare around."

1012. *παιδὸς τοῦδ'*, sc. his guide. What authority Blaydes has for stating this to have been his daughter Manto, I cannot surmise.

1013. *φθίνοντ' . . . μαντεύματα*, "deadly prognostications from the ill-boding sacrifice." Musgr. renders *φθίνοντ'*, *evanescentia*, "faint:" observing that "in *ignispiciis*" it was considered a bad omen when any of the prognostications were "debile et evanidum." Perhaps, therefore, we must render, "baffled signs of omens indistinct" with Don.

ἀσήμεων. As the word *σήματα* signifies *omens* generally (Æsch. Ch. 250), so it is not unfrequently applied to the *ignispicious omens*, Æsch. P. V. 498, *φλογωπὰ σήματα*. Apoll. Rhod. i. 144, *ἔμπυρα σήματα*. The

question for present consideration is, does the privative *a* here imply, as it frequently does in Soph., like *δυσ*, *unpropitious*, or merely *absence of sign*, or *omen*? Wunder understands the former sense; Ell. the latter. In the augury from birds Teiresias had evidently been baffled, for the birds emit sounds unintelligible to him (*βεβαρβαρωμένους*). He tries accordingly augury by fire; but whether he is again comparatively defeated, must depend chiefly on the sense we attach to the words *οὐκ ἔλαμψε*. Mit.

ὀργίων, "sacrifices," as in Trach. 768, and Æsch. S. c. T. 185.

1015. *ταῦτα νοσεῖ*, i. e., *ταύτην τὴν νόσον νοσεῖ*. Wünd.: "is afflicted thus (or with this plague)." The elliptic acc. Cf. Eur. Troad, 615, *νοσεῖς ἕτερα*. Cf. Jelf, Gr. Gr. § 553, e.

τῆς σῆς ἐκ φρενὸς, "from thy injudicious conduct."

1016. *βωμοὶ—ἐσχάrai*. Passow observes that there is the same distinction between these two words as between the *altaria* and *aræ* of the Romans; the *high* and the *low* altars. The dogs bring their foul booty to the *ἐσχάρα*, the birds to the *βωμός*. Mit. *ἐσχάrai*, "sacrificial hearths:" *αἱ ἐστίαι*. Schol.

παντελεῖς, "all," "universal;" or, perhaps, "all-holy:" *αἱ τὰ τέλεια τῶν ἱερῶν δεχόμεναι ἢ ὕλαι ἢ δι' ὧν πάντα τελειοῦνται*. Schol. Wunder observes that the meaning of *παντελεῖς* is uncertain. Br., Erf., and Matth. render it "omnes;" Musgr., "sanctissimæ," as Zeus is called *πατήρ παντελὴς* in Æsch. S. c. T. 120. Tricl., *παντελεῖς ἐν αἷς πᾶσαι αἱ θυσίαι τελοῦνται*. Don. translates, "our altars, high and low, of every kind."

1017. *πλήρεις . . . γόνου*, "are full of the fragments of the ill-fated son of Ædipus, now dead, brought hither by (ὕπ') birds and dogs," and thereby are polluted. *ἀντὶ τοῦ οἱ κύνες καὶ οἱ ὄρνιθες διασπᾶσαντες τὸ τοῦ Πολυνείκου σώμα ἐπὶ τοὺς βωμοὺς ἐκόμισαν, καὶ οὕτως ἐμόλυναν ἅπαντας*. Schol. The construction is *πλήρεις βορᾶς τοῦ δυσμόρου γόνου Οἰδίου πεπτῶτος*, "are filled with fragments of their food torn from," &c. Gl., *βορᾶς σπαράξεως εἰς βοράν*.

1019. *θυστάδας λιτάς*, "sacrificial prayers," "prayers offered with sacrifice:" *τὰς διὰ θυσίων γινομένας λιτάς*. Schol. Musgr. compares Æsch. S. c. T. 269, *θυστάδος βοῆς*.

1021. *οὐδ' ὄρνις . . . λίπος*, "nor do the birds whirr by with propitious sounds, gluttled as they are with the fat and blood of the murdered." The last syllable of *ὄρνις* is short, and the gen. *ὄρνις*, not *ὄρνιθος* in this case, like *πόλις*, gen. *πόλιος*: plur. nom. and acc. *ὄρνεις* or *ὄρνις*, but with the *i* long: gen. *ὄρνεων*.

εὐσήμους is by some rendered "distinct," as *ἀσήμων* in v. 1013, "indistinct," "ambiguous."

ἀπορροιβδεῖ ἀπηχεῖ, ἀφίησι. Schol.

1022. *ἀνδροφθόρου αἵματος* is equivalent to *αἵματος ἀνδρὸς φθαρέντος*. Cf. Jelf, Gr. Gr. § 435, obs. But what can be the meaning of "the fat of a murdered man's blood?" There is probably something wrong in the text. The previous line has neither cæsure, nor quasi-cæsure, and contains the suspicious *ὄρνις*, which is probably plur. after all. Don. translates, "the *fattening blood* of man in battle slain."

βεβρωτες, in the plur. agreeing with the sing. *ὄρνις*, taken in a collective sense.

1024. "To err is the common failing of all men."

1025. ἐπεὶ δ' ἁμάρτη, sc. τίς, "But when (after) a man has erred:" ἐπεὶ, without ἂν, with the conj. = "when," as distinguished from "whenever." Cf. Jelf, Gr. Gr. § 842, 1.

1026. ἄβουλος, "witless;" ἄνολος, "indiscreet." Gl., μῶρος ὄλβος γὰρ ἢ φρόνησις τῷ αὐτὴν ἔχοντι. Wunder renders, "unhappy, wretched;" Don., "unblest." Cf. inf. 1209, ἐμῶν ἄνολβα βουλευμάτων. Aj. 1156, τοιαῦτ' ἄνολβον ἄνδρ' ἐνουθέτει, "thus he advised the ill-starred wretch."

1027. ἀκῆται, "applies the cure," or "seeks to mend his ways," *mederi studet*. Ell. Wunder has restored ἀκῆται, MSS. ἀκεῖται. He also retains πέλη, the reading of most MSS., for which later Ed. have πέλει. The Greeks use the conj. in the relative members of general sentences.

μηδ' ἀκίνητος πέλη, "and does not remain obstinate (dogged)."

1028. αὐθαδία, κ. τ. λ., "obstinacy incurs the imputation of folly."

1029. "Give place to the dead, and do not kick the fallen."

1030. τίς ἀλκή, κ. τ. λ., "where is the courage to slay again the dead?" Cf. 753. The Schol. quotes Hom. Il. xxiv. 54, κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίωνων. The same proverbial expression is found in Phil. 946, κοῦκ οἶδ' ἐναίρων νεκρόν.

1031. εὖ . . . λέγω, "With the best intentions towards thee I give thee good advice." Cf. 904.

1032. λέγοντος depends upon μαθάνειν. Cf. on v. 723.

εἰ κέρδος λέγοι, "if what he may say is for his good." Cf. 1326. κέρδη παραινέις. Bl.

1033. σκοποῦ, "at a butt." Cf. Æsch. Ag. 628, ἔκυρσας ὥστε τοξότης ἄκρος σκοποῦ.

1034. τοξεύετ' ἄνδρες τοῦδε, "are aiming your arrows at me here:" ἄνδρες τοῦδε· ἀντὶ τοῦ ἐμοῦ. Schol. For τοξεύειν with a gen. Cf. Hom. Il. xxiii. 855, ἧς ἄρ' ἀνώγει τοξεύειν; Eur. Ion. 1431, τοῦδε τοξεύω, τέκνον. Cf. Jelf, Gr. Gr. § 506.

κοῦδὲ μαντικῆς . . . εἶμι, "and I am even practised upon by your divination;" lit., "I am not untampered with even by divination at the hands of you prophets." Hermann translates, "et ne a vaticiniis quidem intentatus vobis sum." He thinks that the expression is put inversely for κοῦδὲ μαντικὴ ἄπρακτος ὑμῶν ἐστὶ κατ' ἐμοῦ. For the gen. after ἄπρακτος, cf. Jelf, Gr. Gr. § 529, obs. 3. Passive compounds with a privative are frequently found with a gen. as supra, v. 847, φίλων ἄκλαυτος. Stephens reads ἄπρατος, which would suit the context very well.

1035. ὑμῶν ὑφ' ὑμῶν τῶν μάντεων, καὶ τῶν συγγενῶν. Schol. The dat. expresses less directly than the gen. the reference of the act to the person. Oxf. Ed. Cf. Jelf, Gr. Gr. § 600, 2. Cf. on v. 21, &c.

τῶν δ' ὑπαὶ γένους, "but by the crew of these (τῶν) I have long been sold and bartered"—"been made the subject of barter and traffic." Herm. understands generally, "and by those of my own family (more particularly Hæmon), I am, &c." Ell. reads τῶν τ', referring τε to the καὶ preceding. Mit. conj. ὑπ' ἀργύρου, for ὑπαὶ γένους, which Don. has adopted. Wunder thinks there is some error in the text. Bl. conj. τῶν γένους ὑπο, "by the tribe of whom," τῶν (i. e. ὧν) being referred to μάντις contained in μαντικῆς.

1036. κάκπεφόρτισμαι· πεπραγμάτευμαι, προδέδομαι, φόρτος γεγένημαι

Schol., who quotes from Callimachus, *ἐποιήσαντό με φόρτον*. Blomf. ad Cho. 126, renders, "bought and sold," i. e. betrayed. Schneid., "am altogether made a *φόρτος* of;" and Bl., "I have been made merchandise of by them," comparing our expression, "to take in," as merchandise, to be sold.

1037. "Pursue your traffic, deal in your (*τὸν*) electrum from Sardis, if ye will, and your Indian gold," and try to bribe me therewith, when ye get it. Or perhaps the meaning may be, "take bribes of electrum and gold, given to you for the purpose of practising upon me with your divining arts," and after all ye shall not gain your object—ye shall not get Polynices buried.

1038. *ἤλεκτρον*, an amber-coloured mixture of gold and silver, containing four-fifths of the former, and one-fifth of the latter. Pliny, speaking of gold, H.N. xxxiii. 23, says, "ubicumque quinta argenti portio est, *electrum* vocatur." Cf. Ov. Met. xv. 315, "*Electro* similes faciunt *auroque* capillos." Bl. quotes Schn., who remarks that, "the treasures of Sardis (*πολύχρυσοι*) and India, whose wealth of gold was early known in Hellas, as in fact gold-dust formed part of its tribute to Persia, Hdt. iii. 94, are often put together."

1040. *οὐδ' εἰ*, "even though" the eagles of Zeus *do* choose to seize and carry him off as food to the very throne of heaven, referring to what Teiresias had said v. 1016.

1042. *οὐδ' ὥς . . . (οὐ) μὴ . . . παρήσω*, "not even thus, from dread of this pollution, will I give permission to bury him." The Oxf. Ed. also supplies *οὐ*, before *μὴ παρήσω*, from *οὐχί*, 1039. For *οὐ μὴ* with the fut., cf. Jelf, Gr. Gr. § 748.

1044. *θεοὺς μαιίνειν*, "to carry pollution to the gods." Creon assigns this as a reason for his not apprehending the vengeance of the gods, that it is not in the power of man to pollute them themselves, however their temples or altars may be defiled. Bl.

1045. "And even the over-clever among mortals fall, and a disgraceful fall it is too, whenever, for the sake of the advantage they can get by it, they give a fair colouring to a base argument." With *οἱ πολλὰ δεινοὶ* compare Phil. 254, *ὧ πολλ' ἐγὼ μοχθηρός*. El. 1326, *ὧ πλείστα μῶροι*, "more than fools." CEd. C. 1514, *αἱ πολλὰ βρονταὶ διατελεῖς*, "long continued."

1046. *πίπτουσι πτώματ'*. Acc. of cognate substantive, as in Eur. Andr. 654, *πесήματα πέπτωκε*. Cf. Jelf, Gr. Gr. § 556.

1048. *ἄρ' οἶδεν . . . τις*. "Does a *certain one* (not any one) of men know, does he consider?" Teiresias speaks vaguely, as seers are wont to do, but he means Creon. His remark is rudely and derisively interrupted by Creon, who asks him what common-place it is he means. Bl.

1049. "What is it? what common-place (truism) is this that thou art uttering?"

πάγκοινον, "common-place, matter of universal experience." In reference to Teiresias' exclamation. The seer uses *τις* in one sense (cf. on 751), the king in another, and the more usual one. Bl.

1050. ["Does he consider] how far discretion is the best of advantages?" Hæmon had made the same remark to him in v. 683.

1051. "Exactly as far, I fancy, as the want of discretion is the greatest bane."

1052. ταύτης τῆς νόσου πλήρης, "surcharged with this ailment," viz., τὸ μὴ φρονεῖν. Cf. Phil. 520, ὅταν δὲ πλησθῇς τῆς νόσου ξυνουσία, where the gen. does not depend upon ξυνουσία, but upon πλησθῆς, "when thou shalt be surfeited with the disease owing to its presence."—ἔφυσ, "thou art by nature."

1053. "I don't want to speak a railing word against the man who is a seer;" or, ἀντειπεῖν may mean, "to retort," "to bandy" insults.

1054. καὶ μὴν, "nay but;" or "and yet nevertheless," thou dost speak so.

1055. I do say that, "for the whole tribe of prophets are a mercenary set." Cf. Eur. Iph. A. 520, τὸ μαντικὸν πᾶν σπέρμα φιλότιμον κακόν. Wunder observes that many authors testify that the art of divination was practised at that time by men of vain and mercenary character.

1056. "And the whole kit of kings is fond of filthy lucre:" τὸ δ' ἐκ τυράννων, sc. γένος, equivalent to οἱ τύραννοι. Wünd. Cf. v. 193. The allusion of Teiresias is not at all apparent. Schn. thinks that he showed his αἰσχροκερδίαν by upholding his own edict in opposition to the holy rites of humanity.

1057. "Knowest thou that thou art addressing these remarks to thy king?" Lit., "that thou sayest, what thou dost say, of those that are rulers?" Observe the double acc., and that ταγούς is another example of the plur. for sing., as in v. 10, &c. For ἄν, Br. reads ἄν; one MSS. has ἄ.

1058. The full meaning of ἔχεις σώσας is "thou didst save, and still swayest in safety." Hermann renders, "tenes urbem, eamque salvam." ἐξ ἐμοῦ, "by my assistance and advice." Wunder thinks the allusion is to Megareus, called also Menœceus, son of Creon, who devoted his life to the good of his country at the instigation of Teiresias.

1059. τὰδικεῖν φιλῶν, sc. εἰ, "thou art given to injustice," "prone to deeds of baseness."

1060. "Thou wilt drive me to publish what is deeply buried in my heart:" τὰ ἄρρητά με δημοσιεύειν ἀνακινεῖς. Schol. Cf. 639, χρὴ διὰ στέρνων ἔχειν. Ell. connects τὰ διὰ φρενῶν ἀκίνητα, "my bosom's secrets."

1061. "Divulge them (whatever they may be), but only do so (sub. κίνει) without speaking for gain." μὴ is used with participles and adjectives, when they can be resolved into a conditional clause; "if thou dost speak out." So Trach. 727, οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν οὐδ' ἐλπίς, "if they are not good." Cf. Jelf, Gr. Gr. § 746, 2.

1062. "Why so methinks I am doing already, as far as thou art concerned;" i.e., I am speaking without a view to gain, for what I have to say is not likely to induce thee to give me a fee for my advice. The Oxf. Ed. translates, "why so (i.e., μὴ ἐπὶ κέρδεσιν) I think I have been speaking for some time past—as far as you are concerned;" Teiresias meaning that what he said is not likely to prove a κέρδος to Creon, through his obstinacy.

1063. "Be assured that thou shalt not make a traffic of my resolution;" or, as φρὴν is sometimes used to denote "the seat of life," or "life" itself, we may perhaps translate, "thou shalt not sell me," lit.,

"my life." Others render, "thou shalt not deceive my mind." Schol., ἐμπολήσων· ἐξαπατήσων.

1064. ἀλλ' εἴ γέ τοι . . . τελῶν. "But be well assured, at all events, that thou shalt not accomplish many more rapid revolutions of the sun." τροχούς ἀμιλλητήρας is considered by Herm. to be equivalent to τροχῶν ἀμίλλας. τροχούς· ἡλίου δρόμους . . . ὃ ἐστὶν ἡμέρας. ἀμιλλητήρας· τοὺς ἀλλήλους διαδεχομένους. Schol. If we understand τροχούς (or rather τροχούς), of "the circular courses or revolutions" of the sun, so many "days and nights" must be implied by the phrase; but as the predictions of Teiresias were to be accomplished immediately, it seems to be better to understand τροχούς of "the wheels" of the sun, which were not to proceed much further in their course that day before Creon should be compelled to change his purpose. Don. seems to have hit upon the exact meaning of the phrase, "the next few revolutions of the sun's wheels in rival circles rolling scarce shalt thou accomplish."

τελῶν is the fut. part.

1066. ἐν οἷσι . . . ἔσει, "e'er (before those in which) thou shalt give back in return one from thine own loins, dead for dead." The phrase μὴ πολλοὺς . . . τελῶν, ἐν οἷσι is suited to a somewhat excited and dignified style of speech (as Wünd. observes), signifying, "after a very short period of time;" similarly, CEd. C. 619, μυρίας ὁ μυρίος χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών, ἐν αἷς, &c.

1067. νέκυν νεκρῶν ἀμοιβόν, "dead in exchange for dead;" i.e., Hæmon for Antigone and Polynices.

1068. ἀνθ' ὧν . . . κάτω, "because, on the one hand (μὲν), thou hast cast down below one of those above (one of the living)." ἀνθ' ὧν, equivalent to διότι, "because." Cf. v. 237. ἔχεις βαλὼν· ἀντὶ τοῦ ἔβαλες. Schol. τῶν ἄνω, sub. τινά, i.e. Antigone. Cf. on v. 890.

1069. "And hast shamefully consigned to the tomb a living soul." Triclinius connects ψυχὴν both with βαλὼν and κατὰφικτας, and makes τῶν ἄνω depend upon ψυχὴν.

1070. ἔχεις δὲ . . . νέκυν. "On the other hand (δὲ), again thou keepest here one due to the gods below, amerced of his rights, an unhallowed and polluted corpse." τῶν κάτωθεν θεῶν, "belonging (or due) to," &c. Musgr., Herm., Wünd., and Dind. construe, ἔχεις δὲ ἐνθάδε αὖ νέκυν ἀμοιβόν τῶν κάτωθεν θεῶν, "deorum inferorum regimine destitutum" (Musgr.); "communione cum inferis prohibitum" (Wünd., Herm.); "deprived of intercourse with the gods below." Bl. more correctly translates, "and on the other hand keepest here (above) a dead body belonging to the gods below," in opposition (he thinks) to τῶν ἄνω ψυχὴν, where he supplies θεῶν, and renders, "a soul belonging to the upper (gods)," i.e. Antigone, who was still alive, and therefore a subject of the "dii superi." This is very ingenious, especially as we have in v. 1072, τοῖς ἄνω θεοῖσιν.

κάτωθεν. Cf. v. 521. ἐνθάδε, "here above."

1071. ἀνόσιον· μὴ τυχόντα τῶν δσίων νῦν. Schol.; ἄταφον, Eustath.; "unhousel'd, unaneled," Shaksp., i.e., deprived of the rites of burial, the θσία.

ἀκτέριστον, "deprived of the κτέρεα," which were placed on the pile and burnt with the deceased, or buried with him.

1072. ὧν . . . τάδε. "With which neither hast thou ought to do, nor the

gods above, but they are forced by thee in this matter (are constrained by thee to act thus);" i. e., neither thou nor the gods above have anything to do with these things, viz., the leaving Polynices unburied, and immuring Antigone alive; but they (the gods above and the gods below, v. 1070) are forced by violence on thy part to act as they have done, the former still detaining Polynices within their jurisdiction, and the latter prematurely receiving Antigone. Most Ed. understand of *ἄνω θεοί* to be the subject of *βιάζονται*, Bl. *οἱ κάτωθεν θεοί*. He thinks that the meaning is, "they (the gods below) are thus injured (forced) by you," to behold one of their own subjects sacrilegiously kept from them, and ignominiously deprived of the customary rites of sepulture. But the plur. *ἔν* shows that Antigone's case as well as that of Polynices are *both* referred to.

1073. *ἐκ σοῦ βιάζονται τάδε* may perhaps be rendered, "these measures are carried with a violent hand by thee," in which case the former clause must be rendered, "thou hast no *right* to do these things." But cf. v. 66, *ὥς βιάζομαι τάδε*.

1074. *τούτων . . . Ἐρινύες*. "In return for all this the avenging Sprites (lit. Furies) of hell and of heaven, sure though late destroyers, are in ambush for thee:" *τούτων* sub. *ἀντί*. The Schol. observes that the masc. form, *λωβητῆρες*, agrees with the fem. *Ἐρινύες*, and compares (Ed. R. 81, *σωτήρι τύχη*).

ὑστεροφθόροι αἱ ὕστερον μέλλουσαι βλάβαι. Schol., "slow (late) but sure in their aim." Cf. *Æsch. Ag. 58*, *ὑστερόποινον Ἐρινύν*.

1075. Hermann thinks that the avengers of the gods of hell and of heaven (*οἱ ἄνω θεοί*) are meant. Others render, "the Furies of Hades and of the (rest of the infernal) gods."

1076. *ληφθῆναι*, sc. *ῶστε*, "that thou mayest be (so that thou shalt be) caught in these self-same troubles." Schöll (Adolph)—quoted by Mit.—considers the seer's words as borne out in the following manner: the ill-usage of Polynices he considers as compensated by the death of Hæmon, and the suicide of Antigone by the suicide of Eurydice.

1077. "And weigh this too, whether it is a be-silvered knave that is speaking to thee." *κατηργυρωμένος ἀργύρῳ πεισθείς*. Schol., "bribed with money." He refers to what Creon had said above (1055).

1078. *φανεῖ γὰρ . . . κωκύματα*. Translate either, 1, "For yet a little while, and the wailings of men, of women (too), shall ring clear (be heard) in thy palace," taking *οὐ*—*τριβή* parenthetically; or, 2, "For the interval of no long time will publish through thy palace the wailings of men and of women," taking *τριβή* as the nom. to *φανεῖ*, with Wünder.

1079. *ἀνδρῶν γυναικῶν λείπει δ καὶ καὶ γυναικῶν*. Schol., i. e. of Hæmon and Eurydice.

1080—1083. Erf. and Herm. suppose Teiresias to speak under the prophetic afflatus, and to predict the future expedition of the Epigoni against Thebes, indignant that the bodies of their fathers had, like that of Polynices, gone without sepulture. Wünd. and Dind. far more properly consider them as spurious, and unworthy of Sophocles; they therefore enclose them within brackets. Mit. On the other hand, Don. thinks that the oracular obscurity of the passage is quite in keeping with the lines which precede, and that the allusion is to the expedition by which the Argives, aided by Theseus, exacted

the burial of their dead, and not to the Epigoni, who came ten years afterwards.

1080. Translate, "all the states are stirred up in enmity together." Having foretold what Creon should suffer in his own family, Teiresias now extends the impending calamity to the entire state. For here, too, as in *Œd. R.* and elsewhere, the people also suffers for the sins of its rulers. Hence opposed to *σοῖς δόμοις* we have here *πᾶσαι πόλεις*, the state in its whole extent, as in 1141, *πάνδαμος πόλις*. Schn. In this case we must render *συνταράσσονται*, "the entire state is troubled, as well as thyself and thy house," and so is become *ἐχθραὶ*, "full of hatred towards thee." Herm. takes *ἐχθραὶ* proleptically for *ὥστε γίγνεσθαι ἐχθραί*. Don. understands *συνταράσσονται* to imply a conjunction of cities in the act of hostility.

1081. *ῥσων*, sc. *πόλεων*. To be construed with *κύνες*, as rightly explained by Schneid., "in which (of citizens belonging to which) dogs have given to the mangled bodies the sacred rites of interment:" sarcastically denoting the desecration of the dead, whom men ought to have religiously interred, but instead of this have left the last offices to dogs, &c. Wunder with *ῥσων* understands *ἀνδρῶν*, "quorum laceris membris canes justa persolvunt." Triclinius connects *ῥσων καθήγισαν* (i. e. *καθ' ῥσων ἤγισαν*, *ἤγουν μεμιασμένως ἔφερον*· ἄγος γὰρ τὸ μύσος). A very improbable mode of interpretation. Blaydes. It seems better to connect *ῥσων* with *σπαράγματα*, "to whose mangled corpses either dogs have paid the last rites," &c. *καθαγίζειν* means "to consecrate," and when used of the dead, "to pay just rites." Bl. thinks that *σπαράγματα* denotes "fragments" of the uninterred and exposed dead body of Polynices, there being probably no allusion to any other body. Cf. 1198, *κυνοσπάρακτον σῶμα Πολυνείκου*.

1083. *ἐστιοῦχον ἐς πόλιν*, "to the public hearth (or altar) of our city;" lit., "to a city having altars (temples) in it:" *τὴν ἔχουσαν ἐστίαν καὶ βωμούς*. *ἐστιοῦχον ἐς πόλιν*· ἀντὶ τοῦ ἐπὶ τὴν ἐστίαν τῆς πόλεως. Schol. Musgrave observes that the epithet is here used with good reason, for the ancients held nothing more sacred than their *ἐστία*, or hearth.

1084. *τοιαῦτα . . . ὑπεκδραμεῖ*. "Such shafts then, unerring in their aim, have I in wrath at heart let fly against thee (for thou annoyest me), from whose smart thou shalt not skulk away:" *τοιαῦτα κατὰ τῆς καρδίας σου τοξεύματα ἀφῆκα μετὰ θυμοῦ*. Schol. Herm. and Boeckh connect *καρδίας τοξεύματα*, "the darts which pierce the heart of Creon;" but they differ in their interpretation of *σου θυμῷ*, Herm. rendering, "propter iram tuam," and Boeckh, "in animum tuum." It seems to be much more satisfactory to connect *θυμῷ καρδίας*. The Oxf. Ed. thinks that *καρδίας τοξεύματα* may signify either "arrows of my heart" (comparing *Œd. R.* 893, *θυμοῦ βέλη*), or "arrows aimed at thy heart," i. e. piercing home.

σου depends upon *ἀφῆκα*, equivalent to *ἐτόξευσα*. Cf. 1034. Erf. reads *σοι*, since *ἀφιέναι* is generally found with a dat. of the person, as in Eur. Hipp. 1324, *ἀρὰς ἀφῆκας παιδί*.

1085. *θυμῷ*, the modal dat. Cf. Jelf, Gr. Gr. § 603.

1086. *τῶν* for *ὧν*. With *θάλπος*, signifying "the smart" or "stinging pain" of an inflamed wound, compare Trach. 1082, *ἔθαλψεν ἄτης σπασμός*, "the convulsive agony has thrown me into a fever;" El. 888,

θάλλει τῷδ' ἀνηκέστω πυρί; "art thou fired with this distempered ardour?"

1088. τὸν θυμὸν ἀφῆ, "may vent his passion."

1089. καὶ γυνῶ, κ.τ.λ., "and learn to keep his tongue more quiet." Observe that γυνῶ here has the inf. τρέφειν, instead of the part. τρέφων. As the action of the part. must be supposed to exist antecedently to or coincidently with the verb, it follows naturally that when the object is not conceived of as actually existing, but only as possible, or where a consequent object is to be expressed, the inf. and not the part. is used. Cf. Jelf, Gr. Gr. § 683, obs.

1090. "And the thoughts of his heart better regulated than he now shows them to be." Most Ed. connect τὸν νοῦν τῶν φρενῶν, which Musgr. renders, "judicium mentis vel cordis;" Boeckh, "the sense of his mind." Erf. compares the Lat. phrase "mens animi," which is frequently met with in Plautus, Catullus, and Lucretius. Cf. Hom. Il. xviii. 419, τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδῇ. For ἡ Br. conj. ὦν, to which Dind. and Wünd. incline. A German critic observes that the poet had two modes of comparison in his mind, neither of which he completed: τὸν νοῦν τ' ἀμείνω τῶν φρενῶν τῶν νῦν (αὐτῷ οὐσῶν), and τὸν νοῦν τ' ἀμείνω ἢ ὃν νῦν φέρει.

φέρει, lit., "carries;" Lat., "gerit."

1092. ἐξ ὅτου . . . τρίχα, "since the time that I have been wearing this hair of mine, now white instead of (from having been) black," i.e., "from youth to old age:" ἀπὸ νεότητος ἄχρι γήρως. Schol. Ell. renders, "hunc qui nunc albus est, capillum gesto."

1093. ἀμφιβάλλομαι, "I wear, or get;" lit., "throw around (put upon) me."

1094. ἐς πόλιν, "as far as the state is concerned;" Bl., "addressed to the state." Cf. El. 606, 642, ἐς πᾶσαν πόλιν ματαίαν βάξιν σπείρη.

λακεῖν· φθέγγασθαι, Schol., "uttered:" an oracular term, as in Trach. 824, τοῦτος τὸ θεοπρόπον ἡμῖν τὰς παλαιφάτου προνοίας, ὃ τ' ἔλακεν, "the prophetic declaration of providence, &c., which announced."

1095. ταρασσομαι φρένας. The accusative continues also in passive verbs, though the former patient has now become the subject of the verb, as it defines the exact operation of the affection or state, signified by the passive verb. Cf. Jelf, Gr. Gr. § 584, 2.

1096. τό τ' εἰκαθεῖν . . . πάρα. "For to give in is cowardly (or, dreadful); but by opposition to crush the soul in ruin is next to damnation:" τὸ μὲν ὑποχωρεῖν δεινόν· τὸ δὲ ἀντιστάντα βλαβῆναι. Schol. The Oxf. Ed. renders, "to give way is hard; but to resist and smite my soul with calamity, this is all as hard." Herm. renders ἄτη πατάξαι θυμὸν, "magno malo iram meam percellere;" Ell., "propter iram magno me infortunio mactare;" Bl., "to afflict my mind with calamity"

ἐν δεινῷ πάρα, "juxta, vel pariter malum est." Musgr. = δεινόν ἐστι, Ell.

1100. ἐλθὼν . . . ἔνες. "Go and bring up from her sepulchral chamber;" or ἔνες may be rendered, "set free (at large)," as in v. 579, μηδ' ἀνειμένως ἔαν. In v. 774, κατώρυχι is a substantive.

1101. τῷ προκειμένῳ, "for the body that is lying exposed," sc. Poly-nices: κτίσον· ἰδρῦσαι, οἰκῆσαι, ἄρξασθαι. Hesych. κατασκεύασον, Gl., "prepare."

1102. καὶ ταῦτ' . . . παρειαθεῖν; "And dost thou really advise this

and approve of (recommend) concession?" Kayser here explains *δοκεῖς* by "probas;" and in *Œd. R.* 485, *δεινὰ παράσσει σοφὸς οἰωνοθέτας οὔτε δοκοῦντ' οὔτ' ἀποφάσκοντ'*, he translates: "vates me conturbat nec probantem, neque audentem negare." Wunder here renders, "et utile censens obsequi?" Peile ad *Ag.* 16, translates: "and do you really approve of this, and recommend concession, as the course which you yourself would think it your duty to take?" Musgr. thinks that the construction is *καὶ ταῦτ' ἐπαινέεις παρεικάθειν, καὶ δοκεῖς*; "et hæc suades concedere, et censens?" He thinks that *παρεικάθειν* cannot be governed by *δοκεῖς*. Erf. understands *δεῖν*, which is perhaps right, "and dost thou think I ought to yield?"

1103. "Yes (*γέ*), without losing a moment: for swift-footed vengeance from heaven makes short work of the villanous:" *συντόμως κατακόπτουσι καὶ βλάπτουσι*. Schol. Wunder observes that *συντέμνειν*, like *ἀνύειν*, is used without *τὴν ὁδὸν*, to signify "corripere viam," "celerrime accedere." Don. explains thus, *συντέμνουσι τὴν ὁδὸν εἰς τοὺς κακόφρονας*, "overtake them by a short cut." Cf. v. 805.

κακόφρονας, "evil-minded."

1105. *μόλις μὲν . . . τὸ δρᾶν*. "It is a hard thing, and I am driven out of my senses at the thought of doing it:" *μόλις μεθίσταμαι τῆς προτέρας γνώμης*. Schol. Musgr., taking *ἐξίσταμαι* as put for the active *ἐξίστημι*, translates, "ex corde rejicio, vel amoveo." Bl., "I abandon my resolution (or the purpose of my heart), though with difficulty, to act as you advise." Matth. § 535, obs. 3, "a proposito abductus ut faciam inducor." Jelf, *Gr. Gr.* § 670, "ægre quidem, sed cedam, ut faciam." Wunder thinks that *καρδίας ἐξίσταμαι τὸ δρᾶν* is equivalent to *πείθομαι τὸ δρᾶν*. It is scarcely necessary to observe that *φρενῶν ἐξεστάναι*, "to be driven out of one's senses," is a very common expression, as also *ἐξιστάναι τινα φρενῶν*, "to drive a person out of his senses," or simply *ἐξιστάναι τινα*. We may perhaps render, "hardly indeed, but still I am driven from my heart's purpose, so as to do it."

1106. "We must not keep up an unequal contest with necessity." The Aug. MS. has a stop at *ἐξίσταμαι*, and reads *τὸ δρᾶν ἀνάγκη, κοῦχ' δυσμαχητέον*, which is probably the right reading.

1107. *ἐπ' ἄλλοισιν τρέπε, i.e. ἄλλοισιν ἐπίτρεπε*, "entrust them to others (leave them for others to do)." Br. renders, "neve aliis committe;" Herm. and Ell., "ne verte hoc in alios;" Schaefer wrongly, "nor alter thy purpose," as in Gl., *μὴ μεταβουλεύου*.

1109. *οἱ τ' ὄντες, i.e. οἱ τε παρόντες*, "both ye that are present;" nom. for voc.

ἀξίνας, either (as some understand) "mattocks," or "spades," or "pick-axes," for the purpose of digging a grave for Polynices; or more probably "axes," with which to fell the trees for the funeral pile. Cf. v. 1201.

1110. *εἰς ἐπόψιον τόπον*, "to the conspicuous hill," the high downs where the body was lying; cf. v. 411, *ἄκρων ἐκ πάγων*, and v. 1197, *πεδῖον ἐπ' ἄκρον*. Herm. thought that a few verses are here wanting, in which the place referred to was more accurately described. But, as Don. remarks, the king is represented as speaking in great haste and trepidation; whilst the antithesis in v. 1112, points to an intentional brevity in describing his purposed liberation of Antigone.

1111. ἐγὼ δ', κ.τ.λ. "But, since my fancy has taken this turn, and I myself bound her, I will e'en go and see her released."

For δόξα ἐπεστράφη, two MSS., L. M., have δόξα ἐπεστράφην. And so Schol., δοκήσει μετεστράφην.

1112. "Wünder explains this metaphorically: 'quod impediui expediā, i.e. quod peccavi corrigam.' The literal interpretation he rejects, because according to this view no mention would be made, as ought to be, of Creon's doing what was right for Polynices. Probably rightly. But the literal interpretation is not to be lightly rejected. The middle ἐκλύσομαι, because the act to be repaired is Creon's own. I do not imagine there is any allusion here to Polynices. The grand object now is to secure the life of Antigone: about the interment of Polynices there need be no violent hurry." Bl.

1113. δέδοικα γὰρ μὴ . . . τελεῖν. "For I am afraid that it is best after all for a man to live his life through in observance of the established laws:" δέδοικα γὰρ μὴ οὐκ ἔστι καλὸν τὸ νομοθετεῖν καὶνὰ, ἀλλ' ἄριστόν ἐστι τὸ πείθεσθαι τοῖς ἀρχαίοις νόμοις. Schol.

1115—1152. "The Chorus, dreading the fulfilment of Teiresias's prophecies, invokes the aid of Bacchus, as the tutelary god of Thebes." Oxf. Ed.

1115—1125. "O thou of many titles, pride of the Theban Nymph, and offspring of loud-thundering Zeus, who protectest far-famed Italy, and rulest o'er the all-frequented dales of Eleusinian Deo, Bacchus, that dwellest in Thebes, the mother-city of Bacchanals, hard by the limpid streams of Ismenus, and with the crop (descendants) of the fell dragon."

1115. πολῶνυμε. Bacchus had several names, e.g. Lyæus, Evius, Iacchus, Lenæus, Eleleus, Bromius, Dithyrambus.

Καδμεΐας Νύμφας, i.e. Semele. He is called his mother's ἄγαλμα, "deliciæ," *pride* or *darling*. So in v. 703, the prosperity of a father is called an εὐκλείας ἄγαλμα to his children. Ἀγαλμα· καλλώπισμα, πᾶν ἐφ' ᾧ τις ἀγάλλεται καὶ χαίρει. Schol.

1118. Ἰταλίαν. Southern Italy of course is meant, that part of it especially called Græcia Magna, which was largely colonised by Greeks, —a region famous for the produce and quality of its corn (Fr. 529) and the cultivation of the vine, whence it is here spoken of as sacred to Bacchus. Schol., Ἰταλίαν· διὰ τὸ πολυάμπελον τῆς χώρας. Plato likewise thus designates that part of Southern Italy. There does not appear to be any allusion here to any Bacchic rites as observed in Italy; for of the existence there of such in the time of Sophocles we have, I believe, no account. Bl. This is a tragic dancing song, and as Schn. observes, "agreeably with the character of such ὕμνοι κλητικοί, the localities which were pre-eminently distinguished by the Bacchic cultus are mentioned by name, with special reference to their connection with Athens." He thinks that "the Athenians may have been reminded here of their own recently founded colony of Thurii, where it would appear from Diodor. xii. 10, that the cultus of Dionysus was not wanting."

1119. μέδεις. This verb is only found in Alcæ. 22, and Soph. Fr. 341. It seems to be formed from the Homeric participle μέδων.

1120. παγκοίνοις· ἐν οἷς πάντες συνάγονται διὰ τὰς πανηγύρεις (expl. of παγκοίνοις)· ἢ διὰ τὸ τὴν θεὸν πάντας τρέφειν (expl. of another reading

παγκοίνου). ἢ ὅτι κοινὰ τὰ μυστήρια Δήμητρος καὶ Διονύσου. Schol. Wunder prefers the first explanation, but adds that it is well known that Bacchus was worshipped in the Eleusinian mysteries along with Ceres. One or two MSS. have παγκοίνους, which we may render, "and directest the all-frequented Eleusinian games in the vales of Ceres," or, as some understand, "in the bay (κόλποις) of Ceres," the Σαρωνικὸς κόλπος.

1121. Δῶ, ὅς, contr. οὗς, another name for Δημήτηρ.

κόλποις· ἀντὶ τοῦ πεδίοις. Schol. κόλπος sometimes signifies "a valley," sometimes a "bay" or "sea."

1122. Βακχῶν ματρώπολιν· ἐπειδὴ ἐν Θήβαις ὁ Διόνυσος μὲν γέγονεν, οὗτος δὲ τὰς Βάκχας πεποίηκε, διὰ τοῦτο μητρόπολιν αὐτὴν τῶν Βακχῶν λέγει. Tricl.

1123. παρ' ὑγρῶν βείθρων, vulgo παρ' ὑγρὸν βέεθρον. We find the acc. with παρὰ in El. 183, ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσει. The gen. occurs supra v. 966, and in Pind. P. 10, 97, παρ ποδὸς, in the sense of "near" or "by."

1124. ἀγρίου τ' ἐπὶ σπορᾷ δράκοντος· παρὰ τὸν τόπον, ἐν ᾧ ἐσπάρησαν οἱ ὀδόντες τοῦ δράκοντος. Schol., i.e., "in the place where the dragon's teeth were sown." With Dind. I understand it of the Thebans themselves.

1126—1136. "Thee the flashing lightning beheld on the double-crested rock, where the Corycian damsels roam in honour of Bacchus; thee the fountain of Castalia saw. And thee, too, the ivy-clad heights of the Nysæan mountains; thee, the green and vine-crowned headland escorts, immortal hymns celebrating thee the guardian of the Theban streets."

1126. σὲ δ' ὑπέρ· σὲ δρᾷ ὁ λαμπρὸς καπνός· ἀντὶ τοῦ σοὶ θυσαί κατὰ Παρνασσὸν γίγνονται· ἢ παρ' ὅσον αὐτόματον πῦρ ἐκείσε ἀναδίδεται. Schol. Elmsley on Eur. Bacch. 306, observes, that frequent mention is made among the poets of a flame seen by night on Mount Parnassus, supposed to proceed from Bacchus, bearing a torch in either hand, and dancing with his usual band of attendants. If the allusion be to this flame, we may render στέροψ λιγνὺς, "the flashing gleam (of torches):" but if the first explanation of the Scholiast be correct, we must understand "the smoke (λιγνὺς) of the sacrifice *bursting into flame* (στέροψ)."

σὲ ὕπαπε, "te videt," i.e. "te præsentem habet, te certa fide ut Deum agnoscit." Musgr.

διλόφου πέτρας· τοῦ Παρνασσοῦ. Schol. One peak was called Tithorea, and the other Lycorea.

στέροψ λιγνὺς, "lucidus, vel candens, fulgidus vapor." Musgr. It is equivalent to λιγνὺς στεροπῆς, "fumans flamma sacrificiorum." Erf.

1127. Κωρύκiai. The Corycian cave was on one of the peaks of Parnassus (Lycorea): whence the Muses were sometimes called "Corycian Nymphs."

1128. στείχουσι the MSS.; Dind. has στίχουσι, and Musgr. conj. στοιχοῦσι, "comitantur."

Βακχίδες, i. e. Βάκχαι, "Bacchanalians," fœminæ Baccho concitæ. Cf. Ovid. Trist. IV. i. 41, "Utque suum Bacchis non sentit saucia vulnus."

1129. Κασταλίας τε νᾶμα, sc. ὕπαπέ σε, the clause ἐνθα—Βακχίδες,

being a parenthesis. The Castalian spring was nearly at the foot of Parnassus, just above Delphi.

"The poet passes first to the Bacchus-worship in Delphi and on Parnassus, where Bacchus, from Thebes, was said to have established his cultus: Æsch. Eum. 24. Cf. on 965." Schn. ap. Bl.

1130. σε is to be connected with πέμπει.

Νυσαίων ὀρέων. "The Schol. understands this of Nysa, a mountain of Phocis. There were several other places of this name in different parts. Erf., Wünd., Schneid., and others more properly consider the Eubœan Nysa to be here meant." Bl. "The ivy-covered heights are meant of the Eubœan Nysa, where was a miraculous vine, which blossomed in the morning, formed the unripe berries by noon, and in the evening bore the full-ripe clusters." Schn. From Schol. Bl.

1131. ἀκτά. Cf. on v. 591. Eubœa is meant.

1132. πέμπει, "accompanies," "escorts," as in Trach. 571, ὑπτάτην σ' ἔπεμψ' ἐγώ.

1134. ἀβρότων ἐπέων εὐαζόντων. Schneid., "amid the joyous din of immortal song." Musgr. explains ἄμβροτα ἔπεα to be "voces sanctæ, voces in sacris editæ," as θεία μουσα, "cantus sacer." Trach. 645. So in Pind. P. iv. antist. 1, ἀθανάτου στόματος for ἐνθέου.

εὐαζόντων ὑμνούντων, μετὰ εὐφημίας εὐοῖ λεγόντων, ὅς ἐστιν ἔμνος Διονύσου. Schol., "shouting evœe" in honour of Bacchus. The ἔπη are here said εὐάζειν instead of the Bacchantes themselves.

1136. ἐπισκοποῦντ', "as being the ἐπίσκοπος, or guardian of," "watching over (as a tutelary god)." Others, however, render it, "invisentem," "visiting;" and Don. connects it with πέμπει, "send," when religious voices hymn thy name, a visitant to our Theban streets."

1137—1145. "Which above all other cities thou honourest most highly, thou and thy thunder-smitten mother; now too, when the whole of our state is held fast by a violent distemper, hasten (I pray thee) with purifying foot over the Parnassian brow, or the roaring frith."

1137. τὰν, i. e. πόλιν or Θήβην contained in Θηβαίας ἀγυιάς. The reading here is that of Dind. (coll. Œd. C. 716), vulgo τὰν ἐκ πασῶν τιμῆς ὑπερτάταν πόλεων. The acc. with ὑπέρ in this sense is more usual.

ἐκπαγλα, "pre-eminently."

1139. κεραυνία· κεραυνοβλήτῳ. Schol. Cf. Eur. Bacch. 6, ὀρῶ δὲ μητρὸς μνήμα τῆς κεραυνίας.

1140. καὶ νῦν. The meaning is, "Thou who art ever present at our sacred rites, now also come, when the city labours under heavy trouble, bearing health and happiness to us." Wünder.

1141. ἔχεται ἐπὶ νόσου. The preposition ἐπὶ, with verbs of holding by, leaning on, defines the relation of dependence more accurately, ἔχεσθαι ἐπὶ τινος, Hdt. vi. 11, and here. Hence ἐφ' ἑαυτοῦ, ἑαυτῶν, leaning on oneself—independent. Cf. Jelf, Gr. Gr. § 563, obs. 6.

ἀμὰ was supplied by Boeckh. Cf. Œd. C. 842, πόλις ἐμὰ σθένει.

1143. μολεῖν, the infin. for imperative; or, as the Schol. explains, λείπει θέλησον.

καθαροί, "purifying, saving." Because a *μίασμα* rests upon the state. Bl.

1144. Παρνασίαν ὑπὲρ κλιτύν' ἀντὶ τοῦ Παρνασίας ὑπὸ κλιτύος. Schol. Ell., "ὑπὲρ ita significat *super*, ut motus locum aliquem excedens vel ulterius tendens indicetur."

1145. ἡ στονόεντα πορθμόν' τὸν ἡχώδη διὰ τὰ κύματα· πορθμόν δὲ τὸν ἀπ' Εὐβοίας εἰς Βοιωτίαν. Schol. The Euripus, which separates Euboea from the continent.

1146—1154. "O leader of the fire-breathing stars, president of the nightly music of the spheres, begotten child of Zeus, show thyself with thy Naxian attendants, who all through the night in frantic flight celebrate thee their leader Iacchus."

1146. ἰὼ πῦρ πνεόντων χοράγ' ἄστρον τῶν πυρπνόνων ἄστρον ἐπίσκοπε· καὶ γὰρ αἰθέριος τιμᾶται, ὡς καὶ Εὐριπίδης ἐν Βάκχαις (1076) φησὶν αὐτὸν ἐν αἰθέρι κατοικεῖν. Ἄλλως· χοραγέ· τὸν χορὸν ἄγων· ἢ τῶν ἄστρον χορηγέ· κατὰ γὰρ τινα μυστικὸν λόγον τῶν ἀστέρων ἐστὶ χορηγός. Schol. "Why the poet calls Dionysus ἄστρον χοραγόν, is not very clear. The Schol. says κατὰ τινα μυστικὸν λόγον. Lobeck is of opinion that it is merely in conformity with poetic custom, which is used to represent nature exulting and agitated on occasion of the presence of any deity, and the celebration of his rites." Bl. Lobeck has failed to persuade Don. that we have here no *Theocrasia*, or confusion between the attributes of Bacchus and the Sun-god. Don. thinks that the whole of this *Emmeleia*, which speaks in a mystic or Eleusinian strain, clearly identifies the functions of Iacchus with those of Phœbus, as Sun-god and as the deity who presided over healing and moral purity. The epithet πολύνυμος at the beginning of this ode he thinks is a sufficient proof of the *Theocrasia* in it: and further, that the dithyrambic or circular chorus itself, which was peculiar to Bacchus, was intended to represent the apparent course of the sun, for which opinion he cites the authority of the author, περὶ λυρικῶν, in Boissonade, Anecd. iv. p. 458. Bl. quotes Schn., who observes, that "as Bacchus roams with his Thiasos by night under the beaming stars, the imagination conceives these also as bearing their part in the festal dance, forming, so to say, a chorus in heaven; whence Bacchus is represented by the poets as leader of the 'astricæ choreæ;' in like manner as the earth thrills at the advent of a god, the sea dances, and the creatures of the sea roll and tumble about for joy." Tricl. gives this explanation: καλεῖ δὲ πῦρ πνέοντα ἄστρα τὰς λαμπάδας, ἃς ἐν νυκτὶ αἱ Βάκχαι κατέχουσι. And so Musgrave interprets ἄστρον, "torches."

1148. νυχίων φθεγμάτων τῶν ἐν νυκτὶ εὐφημιῶν καὶ ὕμνων· ἐν νυκτὶ γὰρ αἱ Διονυσιακαὶ χορεῖαι γίνονται, ὅθεν καὶ νυκτέλιος, καὶ Εὐριπίδης (Bacch. 486)· νύκτωρ τὰ πολλὰ· σεμνότητ' ἔχει σκότος. Schol. But if we take ἄστρον literally, we must understand here something more than the "nocturnal acclamations" of the Βάκχαι. The dance and the music are both in heaven, and we must understand φθεγμάτων to signify "the music of the spheres," as I have ventured to translate it. Cf. Schn. *supra*, ἐπίσκοπε, "domine, magister." Musgr.

1149. παῖ Ζηνὸς γένεθλον, according to Herm., are to be joined together, so as to signify ἐκ Ζηνὸς γεγὼς παῖς. Schn. considers them to be equivalent to Διογενὲς παῖς.

1150. προφάνηθ' ᾧ. Wunder observes that Sophocles rarely uses the

exclamation δ with an imperative, the only other instance being El. 666, δ χαῖρ', ἄνασσα.

περιπόλοις· ταῖς ἱερείαις, ταῖς σαῖς ἀκολουθοῖς· καὶ ἐν Νάξῳ γὰρ τιμᾶται, ὅτι ἐκεῖ τῇ Ἀριάδῃ συνεγένετο. Schol.

1152. Θυίαισιν (from θύω), "the Thyiades." Of the Nymphs of Naxos, called Thyiades (or Thyades), or Mænades, it is reported that they ran wild or frantic about the woods, with each a torch or thyrsus in her hand, singing the praises of Bacchus; Sophocles therefore calls them *μαινομένοι προσπόλοι*, "the maddening choir." Franklin. The word properly signifies the raging, or frantic women (Attic), who went yearly to Mount Parnassus to celebrate the Dionysiac orgies with the women of Delphi. The present reading is the conj. of Bothe, adopted by Dind., Wünd., &c., vulgo *Θυίαςιν*. The Latin form is "Thyias," as in Virg. *Æn.* iv. 301, "—Qualis commotis excita sacris Thyias."

1154. *χορεύουσι* is here active: "celebrate thee by dancing:" *ταμίαν*, "dominum," *δεσπότην*. Musgr.

SCENE VII. (1155—ad fin.)

"ENTER a messenger, who tells the Chorus of the death of Hæmon, and then relates to Eurydice, who happens to come out, all that has taken place. The burial of the remains of Polynices (1203); the discovery of Antigone already dead (1221); Hæmon's fury and death (1236): Eurydice, having heard these tidings, retires without a word. The messenger follows soon after, fearing mischief." Oxf. Ed.

1155. The construction is *πάροιχοι δόμων Κάδμου καὶ Ἀμφίωνος*, by the former of which are meant "Theban citizens." "After the town of Cadmea had been built by Cadmus, it is said that Amphion and Zethus, sons of Antiope and Zeus, having conquered their uncle Lycus, the guardian of Laius, obtained the kingdom of Thebes, and enlarged the ancient town." Camer. "But Amphion and Zethus *πρῶτοι Θήβης ἔδος ἔκτισαν ἐπταπύλοιο*, *Od.* xi. 263. Whence Thebes is often called the city of Cadmus and Amphion." Schn. "Zethus married Thebe, after whom the city was named; and Amphion, Niobe." Bl.

1156. *οὐκ ἔσθ' . . . ποτέ*. "There is no life of man, be its condition what it may (*ὅποιον στάντ'*), that I shall ever either praise or censure;" i.e. *οὐδένα βίον οὔτ' ἂν αἰνέσαιμι' ἂν*, κ.τ.λ. Musgrave renders *στάντα βίον*, "superstitem vitam," thinking that the reference is to the saying of Solon, that no one during his lifetime can be called happy. Herm. objects to this interpretation, and connects *ὅποιον στάντ'*, which he renders, "quæcunque stet vitæ conditio." Wünder and Neue supply *πεσόντα* with *μεμψαίμην*. The former thus explains, *οὐδεὶς γὰρ βίος ἐστίν, οὔτε στὰς, ὃν ἂν αἰνέσαιμι, οὔτε (πεσών), ὃν ἂν μεμψαίμην ποτέ*. "Never shall I either praise any life of man as prosperous, nor find fault with it as calamitous (*πέσοντα*)." Oxf. Ed. The Schol. interprets, *ὁπωσδήποτε βεβιωκότα εἴτε καλῶς εἴτε ἐναντίως*.

1158. *καταρρέπει*, "depresses, casts down;" it is properly a verb neuter, but here transitive, as *ῥέω*, Eur. Hec. 528, &c. Cf. Theognis, v. 157, *Ζεὺς γὰρ τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως*.

1159. *ἀει* must be connected with both the verbs in the preceding line.

1160. *καὶ μάντις . . . βροτοῖς*, "and there is no seer who can foretell established happiness to man." Don. has hit the right meaning, "prophets ne'er predict *stability*." It is generally rendered, "no one is a prophet of what is decreed for mortals," comparing Aj. 1419, *πρὶν ἰδεῖν δ' οὐδεὶς μάντις τῶν μελλόντων, ὃ τι πράξει*, and Virg. *Æn.* x. 502, "Nescia mens hominū fati sortisque futuræ."

1161. *ζηλωτὸς*, "enviable;" Gl., *μακαριστός*.

ὥς ἐμοί, "as it seemed to me;" *λείπει ἐδόκει*. Schol. Or, "in my opinion, or judgment," like *ὥς γ' ἐμοὶ κριτῇ, ὥς ἐμῇ δόξῃ*. Cf. Eur. Alc. 817, *ὥς γ' ἐμοὶ χρῆσθαι κρίτῃ*.

1162. *σώσας ἐχθρῶν*, "in that he saved from its foes." Cf. Eur. Or. 779, *σωθῆναι κακῶν*. The genitive is also found after *ἐλευθεροῦν, ῥύεσθαι, ἀπαλλάττειν*, &c. Cf. Jelf, Gr. Gr. § 531.

1163. *λαβὼν τε*. We should have expected *δέ*. Bl. observes that the sentence here assumes the definite form, as if not *σώσας μὲν*, but *ὅς ἔσωσε μὲν* had preceded.

παντελῇ μοναρχίᾳ, "the whole (undivided) sway."

1164. *ἡὔθυνε*, "he guided it aright." Wunder thinks that the poet meant to say, *ὅς ἔσωσε μὲν . . . χθόνα, ἔβαλλε δὲ, ὅτε λαβὼν χώρας . . . εὔθυνε, εὐγενεῖ τέκνων σπορᾷ*.

1165. *ἀφείται*, "is given up," "is lost."

τὰς ἡδονὰς, "the real pleasures of life," true happiness or enjoyment, arising from peace of mind and a good conscience, in contradistinction to the troubles which Creon had brought upon himself. Bl. "Solidam vitæ felicitatem." Heath.

1166. *προδῶσιν*, "throw away;" *ἀπολέσωσιν*. Schol. *τίθημι*, "I reckon, consider;" equivalent to *ἡγοῦμαι*.

1167. *τοῦτον*, "that such a man;" *τὸν τοιοῦτον*. Schol. We have here a transition from the plural *ἄνδρες* to the singular.

ἐμψυχον νεκρὸν, "a breathing (living) corpse."

1168. *πλούτει* and *ζῇ* are imperatives. "Heap up vast treasures in thy house, if thou dost like, and live in a princely state." *ζῇ ἀντὶ τοῦ ζῆθι, προστακτικῶς*. Schol. Wunder understands by *τύραννον σχῆμα*, "dignitas regia." Bl., "the pomp or show of royalty."

1170. *τὸ χαίρειν*, "pleasure," or "happiness." He here explains what he meant by *τὰς ἡδονὰς* in 1165.

1171. *οὐκ ἂν πριάμην*, "I would not purchase for the shadow of smoke;" i.e., I would not give the most insignificant trifle for all the rest. *σκιᾶς* is the genitive of price; "at the price of," &c. A common proverb, which Br. thinks is derived from the Pindaric phrase *σκιᾶς ὄναρ ἄνθρωπος*. P. viii. 99.

ἀνδρὶ πρὸς τὴν ἡδονήν, "as far as regards pleasure to the man." Or we may take *ἀνδρὶ* with *πριάμην*, "purchase of, or from a man." Or again, *ἀνδρὶ* may be a *dativus commodi*, "for a man;" and *πρὸς τὴν ἡδονήν*, "in comparison with (if set against) happiness;" "si cum voluptate comparatur." Musgr.

1172. "What royal sorrow is this again that thou art bringing news of?" *ἄχθος βασιλέων*, "evil tidings respecting the royal family;" lit., "heavy burden, or load of affliction." Bl. compares the use of the word "burden" in the Prophets: *φέρων*, "announcing, reporting." So

the Latin poets use "ferre." Cf. Aj. 789, ὡς ἤκει φέρων Αἴαντος ἡμῖν πρᾶξιν.

1173. τεθνᾶσιν, sc. οἱ μέν. "Some of them are dead;" referring to Hæmon, as is clear from 1175. οἱ δὲ ζῶντες, i.e. Creon.

αἵτιοι θανεῖν, "are the cause of their death:" τούτοις δὲ τοῦ θανεῖν αἵτιοι ἐγένοντο οἱ ζῶντες. Schol. Cf. Hdt. ii. 20, τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν. Cf. Jelf, Gr. Gr. § 666.

1174. "And who is the slayer? and who the slain?"

1175. αὐτόχειρ αἰμάσσεται, "he perished by a violent hand." So Aj. 841, ὥσπερ εἰσορῶσ' ἐμὲ αὐτοσφαγῇ πίπτοντα, τὼς αὐτοσφαγεῖς πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο, "violently murdered." That αὐτόχειρ does not mean "by a suicidal hand," is evident from the next question. Hence commentators have come to the conclusion that by such words as this, and the like, are to be understood persons who die either "by their own hand," or "by the hands of their relations." Musgr. here renders αὐτόχειρ, "manu peremptus." Neue understands by αὐτόχειρες and αὐτοσφαγεῖς not only those who die "sua manu," but also those who fall "nefario facinore."

1176. πατρώας, sc. πρὸς.

1177. πατρὶ μηνίσας φόνου, "enraged at his father on account of the murder" of Antigone. Gl., ὀργισθεὶς ἔνεκα τοῦ φόνου τῆς Ἀντιγόνης Cf. on v. 633.

1178. τοῦπος . . . ἤνυσας, "how true, it seems, thou hast brought thy predictions to pass." With ὡς ἔρα, joined to a past tense, cf. El. 1185, ὡς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν. Aj. 367; Trach. 871.

1180. Εὐρυδίκην Ἡσίοδος Ἠνιόχην αὐτὴν καλεῖ (Scut. Herc. 83) Ἰκετο δ' εἰς Κρείοντα καὶ Ἠνιόχην. Schol. Schn. observes that instead of that name, Soph. has chosen the equivalent Εὐρυδίκη, i.e. "queen," as Κρέων means "king."

δομοῦ ἐγγύς. Schol., "near," as in Phil. 1218, &c.

1182. ἥτοι . . . ἥ, "either surely—or it may be." In Attic, the first ἥ often takes the separative particle τοί, whereby the disjunctive force is increased and made to seem necessary; the τοί being rarely added to the second ἥ, as it is more natural to express the necessity of the alternative in the first clause. Cf. Jelf, Gr. Gr. § 777, 5.

κλύουσα παιδὸς, "having heard of her son." Musgr. understands περί. Cf. Œd. C. 307, κλύων σου δεῦρ' ἀφίξεται ταχύς.

1183. τῶν λόγων ἐπρησθόμην, "I overheard the report" of the messenger (Gl., τῶν λόγων τοῦ ἀγγέλου ἤκουσα, ἔμαθον): or, "your conversation," sc. that of the messenger and the Chorus. Herm. and Wunder take τῶν as an interrogative for τίνων. The common reading is τοῦ λόγου γ'.

1184. πρὸς ἐξοδὸν στείχουσα, "as I was coming out of doors," "as I was setting out." Bl. observes that ἐξοδος was the usual term for a woman's leaving home on any business.

1185. ὅπως ἰκοίμην, "with the intention of going to offer up prayers to the goddess P." Wunder supposes that a statue of Pallas stood before the palace. Παλλάδος is the objective genitive after εὐγμάτων προσήγορος. Cf. Jelf, Gr. Gr. § 464.

προσήγορος. We sometimes find a substantive followed by two genitives. In this case the subst. and one of the genitives form one compound notion, on which the other genitive grammatically depends.

So also adjectives, derived from verbs which take a double accusative, are followed by a genitive of *each* of those objects, as here. Cf. Jelf, Gr. Gr. § 543.

εὐγμάτων προσήγορος δι' εὐχῶν προσαγορεύουσα. Schol.

1186. καὶ τυγχάνω . . . χαλῶσα, "just as I happened to be undoing the bars of the gate that I afterwards threw open (ἀνασπαστοῦ)." Schneid., "loosing the bolt of the door which opened in consequence," which Bl. approves of. He also quotes Schn., who observes, that "as the doors of the ancients opened outwards, in going in one drew them to (ἐπιρρῆσαι, CEd. R. 1244), and in going out loosed the bolt in order to push them open." Don. translates ἀνασπαστοῦ, "closed," observing that, as Greek doors opened into the street, a drawn-back door is a closed door. Musgr. renders, "quæ in aperiendo intus trahitur." The sense is, χαλῶσα κλῆθρα πύλης ὥστε γενέσθαι αὐτὴν ἀνασπαστόν.

καὶ—τε—καὶ, "and just as." Wunder compares Xen. An. iv. 6, 2, καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ καὶ ὁ Χειρίσοφος αὐτῷ ἐχαλεπάνθη, ὅτι οὐκ εἰς κώμας ἦγεν, &c.

1187. φθόγγος . . ὤτων, "some talk about a family affliction strikes on my ear;" or, "the sound of evil news which touched me near;" οἰκείου being nearly equivalent to ἰδίου. Cf. 1249, πένθος οἰκείου.

1188. ὑπτία κλίνομαι πρὸς δμωαῖσι, "I fall backwards into the arms of my attendants."

1190. αἰθις εἴπατε, "tell it again." She had therefore heard it before, and we must read τῶν λόγων (1183) without a question.

1191. οὐκ ἄπειρος οὖς, "as one who is well versed in."

1192. καὶ παρών, "as I was even present, or an eye-witness." Bl. however renders, "will both speak as having been an eye-witness;" παρών being the imperfect participle, and equivalent to ἐπειδὴ παρῆν. Cf. Æsch. P. 266, καὶ μὴν παρών γε κοῦ λόγους ἄλλων κλύων.

1194. "Why should I soften (smooth) thee down by a tale wherein," &c. μαλθάσσοιμι ἀπατήσαιμι. Schol., i.e. "deceive with soft words," as Bl. renders. Cf. on v. 1092.

1195. ὀρθὸν ἀλήθει' αἶ, "truth is ever the straight road (the correct thing)." For ἀλήθει' the MSS. have ἡ ἀλήθεια. Br., ἡ 'λήθει'. With ὀρθὸν ἀλήθεια compare Eur. Or. 232, δυσάρεστον οἱ νοσοῦντες, and the "varium et mutabile semper fœmina" of Virg.

1196. ἐγὼ δέ, "well then, I," &c. Wex explains δέ in such a way as to show that the poet meant to say, ἦν δέ τὸ πρᾶγμα τοιοῦτο· ἐγὼ ἐσπόμην. Wünd.

ποδαγὸς ἐσπόμην. The ἄγγελος could not both follow Creon and guide him at the same time to the place where the body of Polynices was lying. We may therefore either translate, "followed as attendant upon" thy husband, or "accompanied him as guide."

1197. πεδίον ἐπ' ἄκρον, "to the high downs," or "to the far end of the plain." Bl. renders, "to the extreme part or margin of the plain." Cf. on v. 1110.

νηλεές, "unpitied," "defiled;" ἐλέους μὴ τυχόν. Schol. Cf. CEd. R. 180, νηλεὰ γενέθλα πρὸς πέδῳ θανοτηφόρα κεῖται ἀνολκτως, "unpitied babes." The general meaning of the word is "merciless."

1199. τὸν μὲν λούσαντες ἁγνὸν λουτρὸν, "him first having washed in holy water." αἰθις (v. 1204), "after that," &c. With the double acc. compare Trach. 50, πανδάκρυτ' ὀδύρματα τὴν Ἡοάκλειον ἔξοδον γοωμένην,

where the more usual construction would be *πανδακρύτοις ὁδύρμασι*. For the cognate acc. cf. 1045, *πίπτουσι πτώματα*.

ἐνοδίαν θεὸν, "the goddess of the three roads (cross roads)," i. e. Hecate. Lat., Trivia: *τὴν Ἑκάτην ἢ τὴν Περσεφόνην*. Schol. At Athens there were very many small statues of Hecate (*ἐκάταια*), placed before or in houses, and on spots where two roads crossed. These were consulted as oracles. "The goddess of the way" was invoked on this occasion because Polynices lay unburied on the open plain.

1200. *ὀργὰς εὐμενεῖς κατασχεθεῖν*, "to bring down their feelings to kindness," i. e., "so as to be kindly-disposed to us," proleptice. With *ὀργὰς* in the plur. signifying "disposition," or "feelings," Lat., "animum," cf. Eur. Tro. 53, *ἐπὶ νερὸν ὀργὰς ἡπίους*. So also supra, v. 356 and 957. Wunder and Reisig here render, "that they would benevolently restrain their anger."

1201. *ἐν νεοσπᾶσιν θαλλοῖς*, "with newly-cut branches" of the olive. Boeckh, from Demosth. c. Macart. p. 1074, 22, observes that olive branches were used at funerals. The axes (1109) were required for the purpose of cutting them.

1202. *συγκατήθμεν*, "joined in burning" all that in fact (*δὴ*) remained of him.

1203. *καὶ τύμβον . . . εἰσεβαίνομεν*. "And having raised a lofty tomb of the earth that was there (*οἰκείας*), after that we were going up to the stone-paved hollow chamber of the maiden doomed to Hades (*κόρης Ἀΐδου*):" or rather, "to the bridal-chamber of the maiden espoused to Hades."

ὀρθοκρανον ὑψηλόν. Schol. By *οἰκείας χθονὸς* Musgr. and subsequent Ed. understand "domesticæ terræ," i. e. the soil of his native land, equivalent to *πατρίδας* in El. 760, *ὅπως πατρίδας τύμβον ἐκλάχῃ χθονός*.

1204. *πρὸς—νυμφεῖον—εἰσεβαίνομεν*. Schneid. translates, "we went towards the sepulchral vault in order to enter in," coll. CEd. C. 125. *προσέβα—ἐς ἄλσος*. Bl.

λιθόστρωτον. The *θησαυρὸς* in which Antigone was confined was formed by excavation and masonry, and it would seem from this epithet, paved with stones. Mit. thinks it refers to the stones profusely scattered about at the mouth of the cave, by removing which, in the energy of phrensy, Hæmon effects an entrance.

πρὸς . . . εἰσεβαίνομεν. Wunder thinks that the sense is, *πρὸς τὴν κόρην εἰς τὸ λιθόστρωτον αὐτῆς νυμφεῖον—εἰσεβαίνομεν*.

1205. *κόρης νυμφεῖον Ἀΐδου*. A double genitive, as in 1184: *νυμφεῖον Ἀΐδου* forming one idea, to which *κόρης* is added. Cf. Eur. Herc. 561, *Ἀΐδου τάσδε περιβολὰς κόρης*. Bl. It is not easy to render it without a periphrasis: "the maiden's Plutonic nuptial-chamber," or, "the bridal-chamber of Hades' betrothed." Cf. Antigone's own expression in v. 816, *Ἀχέροντι νυμφεύσω*.

1206. *φωνῆς δ' ἄπωθεν, κ.τ.λ.*, "when (*δὲ*) some one hears at a distance the sounds of shrill lamentations from about the unhallowed chamber:" *ἀκτέριστον τὸν μὴ δεξάμενον ἐντάφια*. Schol. Cf. supra, v. 1071.

παστάδα. The *παστὰς* (contr. from *παραστὰς*) was an open porch or vestibule with pillars, standing out from a wall, the same as *στοὰ, ἐξέδρα* (Eur. Or. 1415), *αἶθουσα* (Hom.). The word occurs in Hdt. ii. 169, *παστὰς λιθίνῃ ἡσκημένη στύλοισι, &c.* Bl. He says *παστάδα*, referring to *νυμφεῖον Ἀΐδου*, and as that bridal-chamber served for the purpose

of a sepulchre, he styles it ἀκτέριστον. Herm. In Theocr. xxiv. 46, παστὰς signifies the "bed-room" of the master and mistress of the house; and it is also sometimes used, like παστὸς, for a "bridal-chamber." It is therefore very appropriate here.

1209. τῷ δ' . . . ἄσπον. "And as he goes still nearer indistinct notes of wretched wailings stun his ears (lit., float around him):" ἄσημα βοῆς may be taken for ἄσημος βοή. Musgr. Cf. 1265. The dat. τῷ ἔρχονται (says Schneid.) is a construction according to the sense.

περιβαίνει, like ἀμφιβαίνει, said of sound.

1210. ἄσπον, like the Latin "ocius," though comparative in form, is used positively as ἐγγύς. Bl.

1212. ἄρα . . . ὁδῶν. "And do I tread the most ill-omened path of all my pilgrimage?" Dale. τῶν παρελθουσῶν ὁδῶν, "of all my past wanderings." Cf. CEd. C. 1397, ταῖς παρελθούσαις ὁδοῖς: Aj. 994, ὁδὸς θ' ὁδῶν παστῶν ἀνιάσασα δὴ μάλιστα τοῦμὸν σπλάγχχνον, ἣν δὴ νῦν ἔβην.

1214. σάλνει, "cheers me," "greet me:" properly said of a dog wagging its tail for joy. Neue and Wunder render, "mulcet, leniter tangit;" Bl., "falls gently on my ear;" Ell., "pulsat;" Oxf. Ed., "cheers, or flatters with hope."

1216. ἀθρήσαθ' . . . στόμιον. There are very various interpretations of this passage. Removing the comma after ἀθρήσαθ', I would translate, "carefully examine the fissure of the mound made by drawing aside the stones, creeping up to the very entrance." Creon saw that the key-stone of the κατῶρυξ had been removed, and he asks his attendants to look in and see if Hæmon was there. Wunder and others connect ἄρμὸν with δόντες, but this gives a sense the very reverse of what is wanted. Wunder renders, "ubi in commissuram tumuli saxei solutam ad ipsum ostium penetraritis," i. e. "ubi soluta ad ipsum ostium tumuli saxei compage in tumulum penetraritis." He thinks that the servants are ordered to tear away the stones which blocked up the entrance, and having done so, to enter the cave. But Creon heard the voice of Hæmon inside, and must have known (if he did not see) that an opening *had been* made. Mit. connects ἀθρήσαθ' with πρὸς αὐτὸ στόμιον, "examine carefully at the entrance of the sepulchral chamber." The Oxf. Ed. translates, "entering an opening made by pulling away the stones at the mouth," i. e. pull away the stones, and enter the opening so made: ἄρμὸν, lit., "joint." The στόμιον, as Bl. thinks, was probably a narrow opening hewn out of the side of the hill, forming an approach to the actual entrance of the vault.

1217. εἰ, "and see if, or, whether."

1218. ἢ θεοῖσι κλέπτομαι· ἢ ἀπατῶμαι ὑπὸ θεῶν. Schol., "or whether I am deceived (robbed of my senses) by the gods."

1219. τὰδ' . . . ἡθροῦμεν. "We were conducting this examination according to the orders of our desponding lord." The construction is κελεύσμασιν (by orders) ἐκ δεσπότου (received from, &c.). So Phil. 406, τὰ ἐξ Ἀτρείδων ἔργα καὶ Ὀδυσσεύς. Cf. Jelf, Gr. Gr. § 483, obs. 4.

1220. ἐν δὲ λοισθίῳ τυμβ., "when at the very corner (or, remotest part) of the chamber. Gl., ἐν ἐσχάτῳ τοπῷ τοῦ τάφου.

1221. κρεμαστήν ἀνχένος, "suspended by the neck." Suicide by hanging seems to have been popular among the ladies in former times. Besides the present case of Antigone, we find this mode of death resorted to by Jocasta in CEd. R., Deinira in the Trachiniæ, Phædra in

Eur. Hipp., Amata in Virg. *Æn.* xii. 603, and others. Bl. For construction, cf. on 849, and Jelf, Gr. Gr. § 536, partitive genitive.

1222. βρόχῳ . . . καθημμένην, "tied up by a thread-woven noose of fine linen." According to Tricl., she made use of her zone or girdle for the purpose: καθημμένην τὸν τράχηλον δεδεμένην. Schol. μίτος, "a thread" of the woof.

1223. τὸν δ', sc. κατείδομεν, "and him lying prostrate embracing her round the waist;" μέσση occurs again in the same form, infra, 1236.

περιπετῇ de *amplexante* dictum. Ell. Cf. Aj. 907, τοδ' ἔγγος περιπετὲς, "the sword over which he fell," and which was *embraced* by his body.

1224. εὐνήs τῆs κάτω, "of his bride now among the dead;" "conjugis jam apud inferos agentis." Musgr. Cf. 890.

1225. ἔργα, "cruelty;" λέχος, "espousals;" or, "destined bride." So in Latin, "lectus." Cf. Propert. ii. 5, "Felix Admeti conjux et lectus Ulixis," i.e. Penelope.

1226. ὁ δ' (Creon) ὡs δρᾷ σφε (Hæmon).

στυγνὸν οἰμῶξας, "groaning deeply."

1228. τίνα νοῦν ἔσχεις; "What intention hadst thou?" Don. compares Plato, Resp. vi. 492, C.: τὸ λεγόμενον, τίνα οἶει καρδίαν ἴσχειν; which shows (he observes) that there was something colloquial in these phrases, as in our "What possessed you to do it?"

1229. ἐν τῷ ξυμφορᾷs διεφθάρης; "in what calamity didst thou destroy thyself?" i.e. ἐν τίνι ξυμφορᾷ. Cf. Jelf, Gr. Gr. § 442, b.

1231. ἀγρίοιs . . . παπτήνας, "scanning him over with a wild stare." So Aj. 11, εἶσω τῆsδε παπταίνειν πύλης, "to stare."

1232. πτύσας προσώπῳ, "spurning him with a look:" οἶον ἀποστραφεῖs καὶ σκυθρωπάσας, καὶ ἐκ τοῦ προσώπου καταμεμψάμενος· οὐ κυρίως προσπτύσας τῷ πατρί, ὡs καὶ ἡμεῖs ἐν τῇ συνηθείᾳ φαμέν, κατέπτυσεν αὐτοῦ, ὃ ἔστι κατεφρόνησε τῶν λόγων αὐτοῦ. Schol. Cf. v. 653, πτύσας ὡσεὶ δυσμενῇ. Dind. renders, "vultu abominans patrem." Schöll, Bulwer, and Musgrave, "spitting in his father's face."

1233. διπλοῦs κνώδοντας, "the two-edged blade:" ἀντὶ τοῦ διπλᾶs ἀκμάs· ἔμφηκες γὰρ τὸ ξίφος· κνώδων δὲ τὸ ὀξύ τοῦ ξίφους παρὰ τὸ καίνειν τοῖs ὁδοῦσι. Schol. κνώδοντες properly, the two projecting teeth on the blade of a hunting spear.

ἐξορμωμένου . . . ἥμπλακ', "as his father rushed away in flight, he missed him." "This act of Hæmon is censured by Aristotle as causeless and unnatural. May it not, however, be urged in defence of the poet, that a sudden impulse, on the first and unexpected sight of the author of his woes, might urge the unhappy youth to a deed of desperation; particularly since he does not persevere in the attempt, but as though in ungovernable distraction and remorse, immediately turns his fury upon himself?" Dale. Wunder thinks that he drew his sword to prevent his father's removing him forcibly from Antigone; the Scholiast, that it was only the messenger who mistook his object, and thought that his intention was to strike his father.

1235. ἐπενταθεῖs . . . ἔγχος "throwing himself upon it, he plunged the sword up to the middle in his side:" ἐπεντεθεῖs for ἐπεντεινόμενος, "sic, ut erat, ensem intentans." Musgr.; Rectius, "in ensem protentus." Erf. τὸ ἔγχος οἱ τραγικοὶ καὶ ἐπὶ ξίφους λαμβάνουσιν. Schol. Bl. construes ἤρεισε (ᾧστε εἶναι) μέσσον, "he fixed the sword against

his side in the middle," lit., so as to be in the middle of it. And Wunder, "ut medius esset (ensis) inter costas." It is much better to connect μέσσον with ἔγχος, "half its length," "up to its middle."

1236. ἐς δ' ὑγρόν . . . προσπτύσσεται, "and still sensible he clings to the virgin, (taking her) into his flaccid arms." An accusative is more commonly found with this verb, but it takes a dative also in Trach. 767, προσπτύσσετο πλευραῖσιν. Bl. strangely translates, "and falls still sensible into the flexible (still warm) arm of the maiden!" He erroneously takes ὑγρόν in the sense of "flexible" (not yet rigid or stiff with death), and ἀγκῶνα to signify the arm of Antigone. Wunder more correctly renders, "et languescitibus lacertis virginem complectitur," although he has not expressed the pregnant force of the preposition. He observes, however, that "when a person embraces another, he receives him, as it were, into his own arms; and since the poet wished the words παρθένῳ προσπτύσσεται to be taken in this sense, he rightly added ἐς ὑγρόν ἀγκῶνα."

ὑγρόν. The meanings of this word are various. In Theoc. Id. i. 55, ὑγρὸς ἄκανθος, "the *waving* acanthus," which had broad leaves; not "tender, delicate," as Bl. supposes. Pind. P. i. 17, ὑγρὸν νῶτον, "the *undulating* back," sc. of the eagle asleep. In Homer frequently ὑγρά κέλευθα (θαλάσσης), "the *undulating* high-road of the deep." Here the idea of *flaccidity* is implied, the effect of approaching death: as in Eur. Phoen. 1439, ἤκουσε μητρὸς ἀπιθελὺς ὑγρὰν χέρα, said of the dying Eteocles. Wunder compares Tibull. I. i. 60, "Te teneam moriens deficiente manu."

1238. καὶ φυσιῶν . . . σταλάγματος. "And panting (breathing hard) he emits a quick-drawn breath, mixed with drops of blood, on her fair cheek:" τὴν πνοὴν τοῦ φοινίου σταλάγματος ἐκβάλλει τῇ λευκῇ αὐτῆς παρειᾷ· ὃ ἔστιν, αἷμα ἐξέπνευσε. Schol. Or we may take φυσιῶν (which is sometimes trans.) with πνοὴν, equivalent to the cognate acc. Cf. Æsch. Ag. 1389, κάκφυσιῶν δρεῖαν αἵματος σφαγὴν (i.e. αἷμα ἀπὸ τῆς σφαγῆς) βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου. For πνοὴν, four MSS. have ῥοὴν, which Bl. prefers. He renders, "breathing forth a rapid stream (gush) of gory drops, he spurts it forth on her fair cheek." But a "rapid (or, *quick-flowing*) stream of drops," is simply nonsense.

1240. νεκρὸς ἐπὶ νεκρῷ, "dead embracing the dead." Erf. compares Eur. Phoen. 881, πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτωκότες.

τὰ νυμφικὰ τέλη λαχὼν, "having obtained a completion of his marriage:" τοὺς γὰρ γαμοῦντας τελείους ἐκάλουν. Schol. The rite of marriage, the ceremony, was called τέλος, married persons τελεῖοι, and τελειωθῆναι signified "to marry."

1241. εἰν. Dawes, M. C. p. 195, maintains that εἰν is never used for ἐν in the Attic writers, except in the choral metre. Two or three MSS. have ἐν, Wunder ἐν γ' for the sake of the metre.

1242. δείξας . . . κακὸν, "exhibiting to the world an instance of indiscretion, how that it accrues to a man (is in its consequences) his greatest bane." Cf. προσεῖναι, 1252, and Œd. C. 1197, γνώσει κακοῦ θυμοῦ τελευτῇν, ὥς κακὴ προσγίγνεται. Donaldson renders, "And shows to all the world that ill advice is far the worst of ills that fall on man." The reference is to Creon.

1244. "What wouldst thou conjecture to be the meaning of this?" Eurydice has just rushed off the stage.

1247. ἐς πόλιν . . . ἀξιώσειν, "that she will not deign to tell her grief to the city," or, "to proclaim her sorrows in public:" ἐλπίζω αὐτὴν μὴ βούλεσθαι δημοσίᾳ θρηνεῖν, ἀλλ' ἐν τῷ οἰκήματι μετὰ τῶν θεραπαινίδων. Schol. After ἀξιώσειν Dorville supplies πέμπειν, or προτιθέναι, from the next verse. Seidler and Wunder στένειν. As γόους δακρύειν is used in Aj. 581, so he thinks γόους εἰς πόλιν στένειν may be correctly said. Schneid. supplies γοᾶσθαι.

1249. δμῳαῖς . . . στένειν, "will impose the affliction upon her maids, to mourn as a private one." Cf. 216, νεωτέρῳ τῷ τοῦτο βαστάζειν πρόθεσ. Don., "But will, within, impose upon her menials this office of domestic lamentation."

1250. ὥσθ' ἀμαρτάνειν, "so as to make a mistake of that kind," mourn for her son's death in public; as we should say, "so as to forget herself:" ἀμαρτάνειν λέγει τὸ ἐμφανῶς θρηνεῖν. Schol. Or the meaning may be, "so as to go wrong," the messenger fearing that she may be contemplating suicide: ἀνοίκεια ἐαυτῇ ἔργα ποιεῖν. Tricl.

1251. ἐμοὶ δ' οὖν . . . βοή. "Nevertheless, in my opinion, over-deep silence seems to be dangerous in its consequences, and noisy clamour to end in nothing." But μάτην in its present position can scarcely be a predicate, and it would perhaps be safer to take ἡ μάτην βοή together, as we have ἡ ἄγαν σιγή. Translate, therefore, "over-deep silence seems to be dangerous no less than (τε—καὶ) foolishly clamorous grief:" προσεῖναι, "to be in its consequences." Cf. 1243, πρόσκειται.

1253. The ἄγγελος here takes the part which elsewhere usually devolves on the Chorus, because he is to be put in requisition again as ἐξάγγελος, while the Chorus keeps its place in order to receive Creon, who is just now coming. Schn. ap. Bl.

1254. "We shall know, whether she buries and smothers anything secretly in her incensed breast, if we go to the palace:" ἀλλ' ἔσω ἀπελθόντες μαθησόμεθα, μή τι καὶ μανιῶδες κρύφα βουλεύεται, ἀνελεῖν ἐαυτὴν πειρωμένη. Schol.

μή τι καλύπτει. The indicative is right; but in passages where caution or fear is expressed, the subjunctive is required. Bl. Cf. Jelf, Gr. Gr. § 814. κατάσχετον, "smothered, suppressed, kept back;" "repressum," Erf.; μανιῶδες, Schol. Musgrave conj. κατὰ σκότον. With καρδία θυμουμένη Neue compares Hom. Il. 24, 114, φρεσὶ μαινομένησιν: 584, ἀχνύμενη κραδίᾳ.

1256. "There is (ἐστὶ καὶ) I ween (που) danger in over-deep silence," as the Chorus had before observed, 1251.

1257. Creon returns to the stage, bearing the body of Hæmon in his arms. Compare the scene in Shakspeare, where Lear comes in, carrying in his arms the lifeless body of Cordelia.

ἐφῆκει, "is coming." So Aj. 34, καιρὸν ἐφῆκεις.

1258. μνήμ' . . . ἔχων, "bearing in his arms a memorial that cannot be mistaken:" μνήμα' τὸν νεκρόν. Schol. Musgrave renders it by "monumentum," but he does not see what meaning it can have, unless we read afterwards ἀλλοτρίας ἄτης for ἀλλοτρίαν ἄτην. Erf. agrees with him. Bl. quotes Wex, who thinks the sense is, "Bearing in his hand a notable proof, if I may so speak, that the calamity is not one inflicted by others, but the consequence of his own rash act." He connects μνήμα ἔχων (i. e. μνησκόμενος, "being reminded") with αὐτὸς ἀμαρτῶν, and supplies εἶναι with οὐκ ἀλλοτρίαν ἄτην: for which construction he

refers to El. 24, σαφή σημεῖα φαίνεις (i. e. δηλοῖς), ἐσθλὸς εἰς ἡμᾶς γεγώς. The phrase διὰ χειρὸς ἔχων, Wunder observes, is explained by the poet himself, 1279, πρὸ χειρῶν τάδε φέρων, and 1297, ἔχω μὲν ἐν χείρεσσιν.

1259. οὐκ ἄλλοτρίαν ἄτην, sc. εἶναι, or acc. in apposition with μνήμα. The Schol. explains, οὐ δι' ἄλλον ἀποθανόντα, οὐκ ἐξ ἄλλου νεκρωθέντα: "not an affliction brought on by another."

1261—1278. "Presently comes Creon (with attendants bearing Hæmon's body), full of self-accusing and lamentation; while he is giving utterance to his grief, comes a second messenger (ἐξάγγελος—the same who had gone in after Eurydice) from the palace, and reports the death of the queen by her own hand. A movement of the ἐκκύκλημα (1293) here discloses the body, on seeing which Creon gives himself up to despair, and is led away by his attendants. The Chorus concludes by exhorting to prudence, and reverence for all things pertaining to the gods." Oxf. Ed.

1261. ἰὼ φρενῶν . . . θανατόντ', "O the cruel and deadly errings of a frenzied heart." Cf. v. 502, κλέος εὐκλεέστερον, &c.

1262. στερεὰ, "sprung from stubbornness," Schneid.; "fixed, irreparable." Bl. θανατόντα· θανάτου ἄξια, ἢ θανάτου αἷτια. Schol.

1263. ὦ βλέποντες, "O ye that see," addressing the Chorus: κτανόντας, "the slayer," i. e. Creon, καὶ θανόντας, i. e. Hæmon, ἐμφυλίου, "all (both) of one family."

1265. ἀνολβα βουλευμάτων, "O the misfortune of my counsels." The adj. not unfrequently assumes a substantival force, and the subst. to which the adj. properly belongs is put in the attributive gen., defining the adj. instead of being defined by it. Cf. Jelf, Gr. Gr. § 442.

1266. νέος νέω ξὺν μόρῳ, "untimely by an untimely death."

1268. ἀπελύθης, "thou hast departed this life:" sub. τοῦ βίου. Cf. 1314.

1269. δυσβουλίας, "indiscretion."

1270. οἶμ' ὦς. The same elision occurs v. 320.

τὴν δίκην, "the right," "the justice of the case."

1272. ἔχω μαθὼν δέλαιος, "I have found it out to my sorrow." Bl. renders, "I know by experience;" or, "I have learnt it," i. q. μαθὼν ἔχω.

ἐν δ' ἐμῷ κάρᾳ, κ.τ.λ. "The god having great power, dashed then, it would seem (ἄρα), on my head," when I condemned Antigone to death; or, μέγα βάρος ἔχων may be rendered, "with great force (weight)." One or two of the MSS. omit μ'. Wunder construes, ἐν δ' ἐμῷ κάρᾳ θεὸς ἄρα τότε με ἔπαισε, μέγα βάρος ἔχων (= βαρύνων), "mentem mihi concussit." Bl. thinks that in this case we should have had ἔπαισέ με κάρᾳ or τὸ κάρᾳ. Erf. takes μέγα βάρος μ' ἔχων to be equivalent to μέγα βαρυνόμενος ἐμοί, and renders, "tunc igitur deus graviter mihi irascens in caput meum sævis modis impegit atque irruit."

1274. ἐν δ' ἔσεισεν (ἐνσειώ) . . . ὁδοῖς, "and tossed me in a terrible way:" ἀγρίαις ὁρμαῖς. Schol.; "Instigavit ad sæva consilia, vel sævas actiones." Musgr. And so Schneid., "on wild courses" (sub. βουλευμάτων). Bl., "in a cruel way, or fashion;" "cast me on my cruel ways." Don.

1275. λακπατήτον . . . χαρὰν, "overturning and treading under-foot my joy." The Ald. MS. has λεωπάτητον, but, as Don. remarks, the reading in the text stands in more emphatic connection with what had

preceded, especially with the μέγα βάρος μ' ἔχων ἔπαισε, which requires some mention of the feet or heels, to show that the heavy tramp of an avenging deity is referred to. Bl. renders, "overthrowing my joy to be trampled on," proleptice.

1278—1280. "O master, how involved and buried in troubles (sub. κακά from 1280) thou dost seem to come, bearing some of them publicly (τάδε) in thy hands, and others thou dost seem likely to witness very soon in the house:" τάδε ἦτοι τὸν παῖδα. Gl. Creon (Musgr. thinks) bears the body of Hæmon himself in his arms; that of Antigone, as being less closely related to him, he had committed to the care of his attendants.

ὦ δέσποθ',—κακά. "Wex has a long note upon this passage, in which he collects other instances of the juxtaposition of ἔχειν and κέκτησθαι, *habere et possidere*. The meaning of the passage is sufficiently clear from what follows: the construction is, ὡς ἔχων τε καὶ κεκτῆμενος, 'as one who both has and possesses;' τὰ μὲν, 'the one class of things' (ἃ ἔχεις); τάδε κακά, i. e., 'these sorrows;' ἡκεις φέρων πρὸ χειρῶν, 'you have brought with you in your arms;' τὰ δὲ ἐν δόμοις κακά, 'but the other class' (ἃ κέκτησαι). 'namely, the store of evils laid up for you at home;' εἰκας καὶ τάχ' ὄψεσθαι ἡκεις, 'you seem to have come with a prospect of speedily seeing.' The phrase ἔχειν τε καὶ κέκτησθαι, is the counterpart of our 'to have and to hold;' the one verb expresses possession, and the other ownership." Don. Wunder remarks that φέρων depends on εἰκας ἡκεις, and that ὄψεσθαι, instead of ὀψόμενος, might be used with propriety after εἰκας ἡκεις had preceded; nor does he see anything objectionable in those two words separating τὰ δ' ἐν δόμοις and ὄψεσθαι κακά.

1281. Dind. encloses the words, κάκιον ἢ κακῶν ἔτι; in brackets, as being the supplement of some copyist, either filling up a lacuna, or rather making a trimeter out of a monometer, τι δ' ἔστιν αὖ; Bl. Boeckh and Wunder think that ἢ is disjunctive, and explains κακῶν, as in v. 6, "or what of evil is left?" But ἢ is sometimes used before the gen. as a pleonasm. Cf. Jelf, Gr. Gr. § 780, fin.

1282. παμμήτωρ, "his real (true) mother," in all respects; in life and in death, since she refused to survive him: ἡ κατὰ πάντα μήτηρ· ἐμφατικῶς δὲ εἶπεν, ὅτι καὶ μέχρι θανάτου μήτηρ ἐδείχθη, μὴ ἐλομένη ζῆν μετὰ τὸν τοῦ παιδὸς θάνατον. Schol.

1284. δυσκάθαρτος, "implacable," "that cannot be appeased," if we are to understand "Αἶδου λιμὴν of the general receptacle of the dead; or "that cannot be expiated," if we understand it of the place in which Antigone had been confined, her νυμφεῖον "Αἶδου, 1205.

1285. "Why then, why art thou the ruin of me?" evidently, I think, apostrophising Antigone's burial-chamber. Wunder has a full stop at λιμὴν, and supposes that Creon now addresses the messenger.

1287. "O thou that announcest to me ill-boding sorrows," or "the sorrow of ill-tidings" (κακάγγελτα). He now speaks to the ἄγγελος. With προπέμψας Neue compares El. 1155, φήμας λάθρα προὔπεμψες. Oed. C. 665, 1667; Phil. 105, 1205.

1288. ἐπεξεργάσω, "thou hast killed over again:" ἐπέσφαξας. Schol. Cf. 1030, ἐπικτανεῖν.

1289. The MSS. have νέον μοι λόγον; The reading in the text is that

of Dind. Don. has νέον μοι νέφ, and various other alterations have been proposed. The common reading may be rendered, "what fresh report dost thou bring to me? that the mangled corpse of my wife is added to the death (of my son)?" The text may be translated lit., "what new death (μόρον) of a woman by violence (σφάγιον) is this that thou sayest has been added to death?" He had heard the messenger say γυνή τέθνηκε, and he wants some definite information as to what γυνή it is.

1291. σφάγιον μόρον, "a violent death," lit., one committed τῷ σφάξειν. Wunder explains, "occidentem, mortiferam," coll. 1265, 1268. Bl.

1292. ἐπ' ὀλέθρῳ τοῦ Αἰμῶνος. Schol.

1293. ἀμφικεῖσθαι, "follows close upon," or, "is added to." Ell., *accedere*, "has come in accession to;" Wunder, "cædem cum cæde conjunctam esse;" Schneid., "encamps itself around me, besets me."

1294. δρᾶν πάρεστιν. The dead body of Eurydice, together with the chamber in which she killed herself, is here rolled out by the machine called ἐκκύκλημα, and exhibited to the gaze of the spectators. Schol., ἐγκέκλεισται ἡ γυνή. The folding-doors are opened, and disclose the body of Eurydice. Bl. Wünd.

ἐν μυχοῖς, "in the inner chamber," occupied by the women; or, "in the recesses" of the house: "in propatulo est." Ell.

1297. ἔχω μὲν . . . νεκρόν. Wunder thinks that there is a change of construction here, that the poet intended to have added, προσβλέπω δὲ ἔναντα τὴν μητέρα αὐτοῦ. The present reading, however, he thinks is correct, since the former part of the sentence is equivalent to τὸν μὲν νεκρόν, τὸ τέκνον, ἐν χερσὶν ἔχω, and then he adds τὸν δ' . . . νεκρόν, i.e. τὸν δὲ νεκρόν, τὴν μητέρα αὐτοῦ, ἔναντα προσβλέπω.

1299. ἔναντα, "before my eyes;" al. ἐναντία.

1301. ἡ δ' ὀξύθηκτος, κ.τ.λ. Br. and Herm. think that a line has been lost. The passage (as Bl. remarks) is unmistakeably corrupt. It is needless to enumerate the various conj. of Ed. We may translate: "she as you see her here (ἦδε), close to the altars, with a sharp sword closes her darkening eye-lids in death." It is doubtful whether ὀξύθηκτος can be used of a person, unless we take it to mean, "goaded to despair," and βωμία περίξ can scarcely signify περὶ τὸν βωμόν, or περιβωμία.

1302. λύει, "claudit moriens:" κελαινὰ said of the darkness of death: λύει κελαινά· ἀπόλλυται. Schol., "closes in darkness," ὥστε γίγνεσθαι κελαινά.

1303. Megareus, son of Creon, called by Euripides Menœceus, had devoted himself to death for his country by the advice of Teiresias.

1304. τοῦδε, i.e. Hæmon: λοίσθιον δὲ, κ.τ.λ., "and last of all imprecating an ill-fate upon thee the murderer of her child." κακὰς πράξεις, "bad luck;" "res adversas:" εἶ πρᾶττειν, "rebus secundis uti."

1307. ἀνέπτan φόβῳ, "I flutter in fear:" ἐσείσθην, ἐταράχθην. Schol.

1308. τί μ' οὐκ . . . ξίφει, "why has not some one struck me a fatal blow (sub. πληγὴν) with a double-edged sword?" Cf. El. 196, ὅτε σοι παγχάλκων ἀνταῖα γενύων ὠρμάθη πλαγά, "a blow right in front."

1311. δειλαῖα συγέκραμαι δῦα, as we should say, "I am in a mess of dreadful afflictions," "I have become deeply involved in (mixed up with) a sad misfortune." Cf. Aj. 895, οἴκτῳ συγκεκραμένην.

1312. "Yes, since thou art taxed by her here now dead, as bearing

the blame of this as well as of that murder;" of the death of Hæmon as well as of Megareus.

ἐπεσκήπτου, "accusabaris," Wünd.; "affirmabaris," Herm.; κακῶς ἐλέγον [ἀπὸ] τελευτώσης αὐτῆς, ἐνομίζου, ἐπεγράφου. Schol.

1314. καπελύσατ' ἐν φοναῖς. "And in what manner did she leave life by a murderous hand (by bloodshed)?" Cf. 1268. Wakefield renders ἀπελύσατο, "se liberavit," "set herself free:" τίνι τρόπῳ ἐλύετο καὶ ἐφέρετο εἰς φόναν; ἀντὶ τοῦ ποίῳ τρόπῳ εἰς φόνον ἔπεσεν. Schol. With ἐν φοναῖς, compare 1229, ἐν τῷ ξυμφορᾶς διεφθάρης;

1315. ὑφ' ἥπαρ, "in the region of (near) the heart."

1316. ὀξυκῶκυτον πάθος, "lamentable fate:" τὸ ὀξέος καὶ μεγάλου θρήνου δεόμενον. Tricl.

1317. τὰδ' οὐκ . . . ἐξ αἰτίας. "These things can never be fitly transferred from my guilty head to any other of mortals." Wunder observes that this is an unusual mode of expression, and that the poet ought to have said: αὕτη ἡ αἰτία ἢ ἐξ ἐμοῦ γενομένη, or ταῦτα, ὧν ἐγὼ αἷτιος, οὐκ ἐπ' ἄλλον βροτῶν ἀρμόσει ποτέ. The verb is here used intransitively. Bl. renders, "these crimes will never fit (i.e. can never be transferred to) other mortal, being shifted from my blame;" Herm., "hoc a mea culpa nunquam in alium conveniet."

1325. τὸν οὐκ ὄντα, κ.τ.λ., "who am no more than a nonentity (than the man unborn)." Ellendt renders, "qui magis perii quam qui nullus est (i.e. qui maxime omnium perii)." Oxf. Ed., "who am not (i.e. who have no existence) more than one who has ceased to be," meaning that he was utterly undone.

1326. "Thou advisest what is for thy good (κέρδη), if there be any good in evils." He had advised them to take him out of the way.

1327. βράχιστα . . . κακά. "As to evils that are before us, the shorter they are the better;" lit., "the shortest are the best:" τὰ ἐν ποσὶ κακά, ἂν ἐλάχιστα ᾖ, κράτιστά ἐστι. Schol.

1329. Hermann renders, "veniat cædium per me factarum suprema, exoptatissime mihi ultimum diem adducens." Wunder, Bl. and others construe, φανήτω μόνων ἐμῶν ὑπατος, ὃ κάλλιστα ἔγων ἐμοὶ τερμίαν ἀμέραν, but I cannot think that this is correct, the position of ἐμῶν being against it. I should prefer to construe thus: ὑπατος μόνων φανήτω ὃ κάλλιστα ἐμοὶ ἔγων τερμίαν ἀμέραν ἐμῶν (ἡμερῶν), which may be thus rendered: "may the last lot of all appear, viz. death, which brings most happily to me the concluding day of my life." κάλλιστα, adverbially, "in a most welcome manner." τερμίαν ἐσχάτην. Tricl.

1334. "These things are in prospect; but as to matters before us," &c. "A mild expression for the removal of the dead, and expiation of the city. The Chorus would fain bring the painful scene to an end." Schn. ap. Bl.

1335. μέλει γὰρ, κ.τ.λ., "for they will look to these things (τῶν μελλόντων) whose business it is to look to them," i.e. the gods: (τούτοις) μέλει ὁτοισι, κ.τ.λ.

1336. ἀλλ' ὧν ἐρῶ, sub. τυχεῖν, "I have prayed for that, which I anxiously desire to obtain:" ὧν βούλομαι τυχεῖν, ταῦτα ἡυξάμην. Schol. sc. that his last day might arrive.

1338. Br. compares Virg. *Æn.* vi. 376, "Desine fata Deum flecti sperare precando?" Bl. quotes Shakspeare, *J. Cæs.* ii. 2:

What can be avoided,
Whose end is purposed by the mighty gods?

1339. ἄγοιτ' ἂν, "conduct, if you please." Cf. Jelf, Gr. Gr. § 425. μάταιον, "worthless."

1340. σέ τ' αὖ τάνδ', "and thee too there," pointing to Eurydice; vulgo αὐτάν.

1341. οὐδ' ἔχω . . . ἴδω, "nor know I where, or on which of the two to look." οὐδ' ἔχω (as Wünd. observes) is to be referred to δs in the preceding verse. There are many various readings, and the passage is evidently corrupt.

1344. λέχρια, κ.τ.λ. "For everything before us is awry, and unmanageable fate hath dashed this upon my head." The Schol. explains, πλάγια καὶ πεπτωκότα, τὰ μὲν ἐν χερσὶ, τὰ δὲ ἐπὶ τῇ κεφαλῇ. Gl., ἡ πράξις καὶ ὁ νοῦς μου ἐξησθένησε, i. e. (says Bl.), the use of my hands and my head is equally gone, I can neither act nor think. Schneid. observes that there is no antithesis between τὰν χεροῖν and τὰ ἐπὶ κρατί. The whole passage is corrupt, and two whole lines are wanting to correspond to 1326-7.

1346. δυσκόμιστος ἀφόρητος. Schol.

1347. πολλῶ . . . ὑπάρχει. "Discretion is by far the first step in happiness:" τὸ καλῶς φρονεῖν πρῶτόν ἐστιν εὐδαιμονίας, καὶ τοῖς ἀνθρώποις ἐξοχώτατον. Schol. Cf. v. 1050.

1349. χρῆ . . . ἀσεπτέιν, "but we must not by any means slight what belongs to the gods." Wünder has ἐς τὰ θεῶν, "we must not be impious in matters relating to the gods."

1350. μεγάλοι . . . ἐδίδαξαν. "And the haughty language of the arrogant paying back heavy blows brings wisdom with grey hairs:" αἱ μεγαλορρημονίαι τῶν ὑπερηφάνων τιμωρίας μεγίστας τοῖς κεκτημένοις ἐπάγουσαι τελευταίων διδάσκουσι τὸ φρονεῖν. Schol.

1352. ἀποτίσαντες. Bl. renders, "by suffering (paying) heavy strokes of misfortune;" "having paid in return," or in consequence. The like force of ἀπὸ (he adds) is observable in the compounds ἀποδιδόναι, ἀποτελεῖν, &c.

1353. ἐδίδαξαν, "is wont to teach;" the force of the aor. in comparisons or similes. Cf. Jelf, Gr. Gr. § 402, 3. This moral reflection (observes Franklin), naturally arising from the action of the drama, concludes the tragedy of the Antigone; a piece, which for the conduct of its plot, the justness of its characters, and the propriety of its sentiments and expressions, cannot be too much admired. That simplicity and want of incidents, which modern critics may condemn, was probably among those beauties which recommended it to the favour of antiquity; it met with remarkable success on the Athenian stage, having been represented there (according to Aristophanes the grammarian) two-and-thirty times, and was looked on as so considerable a testimony of the author's merit, as to procure for him in reward the government of Samos.

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